BAPTIST LIBERTY AND BAPTIST INTOLERANCE —BY J. W. MILLARD.

BIBLICAL RECORDER

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NORTH CAROLINA IN 1903.

Fifty years hence some historian will be writing the history of the Commonwealth of North Carolina and he will scrutinize the files of the daily papers and weekly papers bound in our State Library to obtain his impression of life in North Carolina in 1903. Let us borrow of his spirit before we put the Old Year behind us once for all, and call to mind the record of our State.

He will say that life took on new activity in North Carolina in 1903. It was, from a material view-point, the best in the State's history. Agriculture, the basis of the Commonwealth, flourished and was rewarded as in no year hitherto. Moreover, the manufactories of cotton and wood, now become so plentiful that they are a large factor in our civilization, being more numerous in the central region of the State than was dreamed of twenty years ago, were fully employed and gave work to thousands and greatly enlarged the commerce of the State. Indeed, the one adverse comment is that these enterprises have taken so many people from out the rural districts that, coupled with the migration of the negroes to the towns, the farmers suffered for want of labor.

Turning to the political phase he will remark that the administration of the Educational Governor continued and that this, its third year, brought forth more of the promise of its first than could reasonably have been hoped for; that local tax was voted in many districts; that county superintendents were decidedly quickened; that many local libraries were established; that the consolidation of districts went on apace; that the schools grew in favor with the people; that Superintendent Joyner highly justified the faith of those who required him to take his place because he was the man for the place. And he may add that the institutions of higher education recorded the largest enrollments of students in their history; of them all, the N. C. College of A. and M. Arts making by far the greatest progress, having not only taxed its capacity, but having also by means of the Farmers' Conference and the Summer School made itself a social and educational centre not second even to the University.

He will also remark that the cause of good roads continued to make progress.

And as for the rest, so far as public administration is concerned, he will note that the people were satisfied and that there was a remarkable degree of political satisfaction after years of upheaval.

Turning to the legislative phase he will observe the advance in taxation, the increase of assessments and the measures to require all classes of property to contribute their share of the burden of government. He will also tell of the Watts Act, how it, following the pointings of the churches and schools in rural North Carolina, which for twenty years have been having laws passed forbidding manufacture or sale of liquor within from two to five miles of them, now came to exclude the manufacture and sale of liquor throughout the rural districts, excepting, however, wines and brandy.

In this connection he will record as one of the most significant events the rise of the moral forces; how they worked for a stronger Act but accepted this one, and set themselves to improve the opportunities it offered; how they closed twenty towns to the manufacture and sale of liquors; and how they organized to promote the cause of temperance throughout the State. He will declare that this uprising came by virtue of the Constitutional Amendment, and he will perceive that it injected new hope into the Commonwealth.

As for the religious phase, the historian will have nothing unusual to chronicle. The denominations have shared the general prosperity; their institutions have flourished; and they have been at peace and in peace.

He will mention the Reunion at Greensboro of the Sons of North Carolina in other States, and he will say that this Reunion succeeded in bringing to North Carolina a fresh realization of herself. From that meeting the home people returned as proud of the State and as devoted to her as ever, but there were yearnings in their hearts for nobler achievements. The meeting produced a sort of self-examination. The habit of viewing things from a wholly political view-point began decidedly to lose ground, and for proud recitals of the deeds of old came longings for new and greater triumphs.

In fact, there has come a new spirit of forward-looking, born of intelligence. The past is neither forgotten nor despised; but the present is the only time to work and the true inspiration is inspiration in the hope of the future. This spirit obtains not only in the industrial channels, but also in the political life. Men are beginning to be more self-directed and more considerate; and intelligence is going forth like light to put out prejudice and make way for truth. There is not much more political independence, to be sure; but there is more intelligence in the parties and therefore more independence in them; which is as good, if not better. The individual begins to receive his heritage.

And finally, he will record that discussion of the age-long race-question became intense; but that this was more of the newspapers' doing than of the peoples'; that howsoever hot the debates were, the negroes assembled in Raleigh at the close of the year and expressed gratitude for the state of feeling, praising the Governor, etc. Probably he will have a good laugh over the agitation of the papers and the refusal of the people to be agitated. It will be remarked that there was peace between the races; and, if any new thing was brought forth, it was fresh emphasis of the fact that the negro must abide in his place in North Carolina and that that place is, whatsoever may be said of industry, the place of political and social inferiority.

Very probably the historian will take up the affair known as the Bassett affair and say much of Trinity College's deliverance in favor of freedom for error so long as reason is free to combat it;—but at this point we were awakened from our dream that we are an historian writing half-a-century hence, and we are very glad to be alive and at work here and now when history is to be made as well as written.

We have had a good year. Now let us have another and a better. Let us support every good cause. Let us be considerate of one another. Let us love men and fight, if we must fight, their errors. And, whether we fight or not, let us work —hard.

A THOUGHT FOR THE TIME.

A freeman is, I doubt not, freest here;
The single voice may speak his mind aloud;
An honest isolation need not fear
The Court, the Church, the Parliament, the crowd.
No, nor the press! and look you well to that—
We must not dread in you the nameless autocrat.

—Alfred Tennyson.

A NEW YEAR MOTTO.

I asked the New Year for a motto sweet,
Some rule of life by which to guide my feet;
I asked and paused; it answered soft and low,
"God's Will to Know."

"Will knowledge then suffice, New Year?" I cried,
But ere the question into silence died
The answer came, "Nay, this remember, too,
God's Will to Do."

Once more I asked, "Is there still more to tell?"
And once again the answer sweetly fell,
"Yes, this one thing all other things above,
"God's Will to Love."

A PASTOR'S NEW YEAR GREETING.

Pastor C. A. G. Thomas, of Edenton, sent out a pretty folder to his people for the new year. Our readers will value this extract from his message:

Dear Christian Friend:

A stranger stands at your door today. He holds in his hands fifty-two beautifully bound volumes with golden clasps. His name is 1904. The books are weeks fastened together with the golden clasp of the Sabbath. The pages are spotless; and upon them you must write the record of your life. What will you write? Will the pages be blurred by sin, or adorned with loving words and noble deeds?

Suppose an angel were to tap at the door of your heart and whisper that this would be your last year on earth, how would you feel and act? Would you waste your hours in pleasure and deaden your soul in worldliness? Or, would you gather up your talents, and girding yourself afresh make the year the best of your life? It may be your last. Strive to write a bright record. Upon the first page of the first book write a song of gratitude, a glad welcome to these new privileges and opportunities, and a pledge of fidelity to the Author of your being. As you take your pen to write, your pastor wishes you to make the best record of your life.

"KEEP ME, MY GOD."

The fishermen of Brittany, so we are told, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small and Thy ocean is so wide." How touchingly beautiful the words and the thought!

How wise and appropriate the prayer! Might not the same petition well be uttered with the same directness by us every day of our lives? "Keep me, my God; my boat is so small,"—I am so weak, so helpless, so easily carried by the winds and tossed by the waves. "And Thy ocean is so wide"—the perils so many, the rocks so frequent, the currents of temptation so resistless, the tides of evil so treacherous, the icy mountains of disaster so threatening, that except Thou, the Lord, dost keep me, I must utterly perish.

Keep me, my God, keep me; my boat is so small and Thy winds are so fierce; Thy waves are so high, Thy waters are so deep, Thy ocean is so wide; I am so buffeted about by sharp adversity, so driven before the storms of grief, so swept by the resistless Euroclydon of defeat—keep me, my God, keep me!

SAYINGS OF MRS. WIGGS.

"I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile."

"I b'lieve in havin' a good time when you start out to have it. If you git knocked out of one plan, you want to git yourself another right quick, before yer sperrits has a chance to fall."

"The way to git cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is 'most bustin', to keep on believin' the sun is a-shinin' when the clouds is thick enough to cut."

"Don't you go an' git sorry fer yerself. That's one thing I can't stand in nobody. There's always lots of other folks you kin be sorry fer 'stid of yerself. Ain't you proud you ain't got a hairlip? Why, that one thought is enough to keep me from ever gittin' sorry fer myself."

BAPTIST LIBERTY AND BAPTIST INTOLERANCE.

JUNIUS W. MILLARD.

We have achieved liberty for the denomination; now let us have liberty within the denomination.

The fundamental principle upon which the teachings of the Baptists rest is the necessity for the soul's individual response to God in faith. Standing upon that, they have been pioneers in working for the liberty of the conscience of the individual. That which they demanded from others was by Roger Williams extended to the world for the first time in human history, and religious and political liberty were facts, made so by Baptists, for behind Williams stretched back into the centuries a long line of those who believed as Baptists believe today, and all of their teachings and martyrdoms culminated in the epochal reform of the hero of Providence. If he be entitled, as Bancroft says, to a place among those who have made themselves benefactors of mankind, what meed of praise shall be extended to those obscure heroes who made possible his place of greatness?

Liberty is a cardinal principle with Baptists, and they should ever be ready to reopen the entire question and to discuss the principles upon which it rests.

The careful student of the times beholds a strange thing in the opening years of the twentieth century as he sees that those very people who pre-eminently have stood through the ages for liberty are themselves in danger of doing most to destroy the very principle for which they have stood, and that, too, at the very moment when it is about to be accepted by the world at large.

There are different kinds of liberty; personal liberty, liberty of worship, political liberty, and an equally important thing, liberty of opinion. The first of these rests upon the right of habeas corpus, the second upon the Bill of Rights in the Constitution of the United States of America, the third upon the right of suffrage. But what is the basis of intellectual liberty? Who shall set its limits? As we see in some parts of the land self-styled leaders indulging in vituperation of those who do not agree with their peculiar views, and in other sections men denounced by the religious and secular press for opinions honestly (even though mistakenly) expressed, the question naturally comes, who is to settle the limits of one's right to the expression of individual opinion?

If Baptists lend themselves to this propaganda of repression, then is liberty being stabbed in the very house of its friends. Thus would those who should stand for the widest liberty lend themselves to efforts to do it harm.

There are some Baptists who are tolerant of the opposition of their enemies (albeit they have not yet learned the proper amenities in debate), but who cannot brook contrary opinions from their friends. There are others who can look unmoved upon an exhibition of an unchristian spirit, and can condone faults in character and conversation, but under no circumstances can they pass unchastised a departure from time-honored polity or opinion.

Now there are some things which manifestly cannot be tolerated, such as doctrines which would destroy the meaning of the atoning work of the Son of God, or such immoral living as would render his death of none effect. There are certain truths which form the palladium of the hosts of God, about which they will be found fighting to the last gasp. The whole matter rests upon this fundamental question, what are the teachings which together form this body of truth, from which no man can separate himself and be blameless?

For one, and speaking only for myself, I feel that these should be as few as may be actually necessary to hold the citadel of truth, and present clearly the gospel of the Lord Jesus Christ. I would rest upon that statement of the gospel promulgated by Paul when he said, "I will make known unto you, brethren, the gospel * * * that Christ died for our sins according to the Scriptures; and that He was buried: and that He hath been raised on the third day according to the Scriptures." This, taught in word and divinely delivered symbol, and reproduced in the daily life of the believer, might well be that body inviolate of divine truth about which the battle should wage; and with good reason, for while we have haggled over the outworks, the enemy has attacked this very citadel, denying the incarnation, atonement and resurrection of the Son of Man. In order to center the fight upon this most important part of the field, we well might allow the widest range in individual opinions concerning mere matters of expediency, history, or method. These save not souls, nor do they minister to edification.

It is impossible to coerce thought. The only way to answer error is by argument, not by abuse. Abuse arouses anger and beclouds the judgment. The human brain is one of those many substances which, in burning, give forth heat but no light.

Intolerance destroys individual initiative. No two men see truth from the same angle, hence their differences depend upon their originality. Intolerance discourages this individuality, and necessarily also growth in appreciation of the truth. Rather a thousand times that a man would err, and say and do foolish things, than for him to be a cringing slave, bounden to the will of another.

Intolerance opens the way to unwise leadership, for to have the denomination at large assume the prerogative of deciding who is in good standing is to turn everything over to public opinion, and this means the rule of the demagogue. The denomination for administration, the local church for doctrine and fellowship. If the settling of questions of orthodoxy of opinion be left to the people at large, the result is problematical, for Jeremiah was tried for heresy in a city in which he was the only one who stood for the truth, Aristides was banished by a majority vote in Athens, Savonarola was burned in Florence, and Joshua ben Miriam was crucified by all Jerusalem. To certain souls does God give far-off visions of the truth, alone. A man and God may be right, though all the world be against them.

Thus do we see that intolerance presents an unfavorable environment for the truth. It grows out of the mistaken notion that we are put into the world to uphold the truth. The God of truth does that.

"The eternal years of God are hers."

Truth defends itself, which is but another way of saying that God cares for His own. Truth is an exotic from the fair realm of God, here planted in the barren soil of an unfriendly world, mid the weeds of sin. Intolerance is an east-wind which destroys this fair growth.

Let men learn to do occasionally what God does continually—love the man though hating his errors. To pour hot shot into an opponent is not the same as to heap coals of fire on his head.

We have achieved liberty for the denomination, now let us have liberty within the denomination. For the first we fought the world, for this last we need to enter the lists against ourselves, for all that is vociferous and denunciatory, hot-brained and impatient within us militates against the sweet charity that will allow us, if need be, to suffer long and be kind. To insist upon a spirit of toleration in the world of opinion is an obligation upon Baptists growing out of their fundamental beliefs. They can be loyal neither to their history nor their doctrines without it. They thrive upon freedom, and their history has committed them to it. The world expects those who established the principle to lead in its application. We suffer more by repression and abuse than by allowing error to work its own end.

Toleration is essential to the unity of Baptists. To unduly multiply tests of orthodoxy is to divide the body of Christ, for whose unity He so much prayed. In Paul's day there were many causes looking toward the division of the church of God, but so far as he could he kept these divisions down, by insisting that true unity was not unity of opinion, but a unity of the spirit kept in the bonds of peace.

Of course there are limits to this, for we see that Paul was a most vehement militant against such errors as touched the vital truth of the divinity of Christ, and His atoning death on Calvary. Nor is the tolerance here insisted upon opposed to proper discipline in the churches. Upon that the risen Redeemer insisted in His letter to the church at Pergamum. Discipline rests not upon opinion, but upon ethical considerations. Let brotherly love continue.

Tolerance among themselves is essential to the success of the mission of Baptists in the world. The late Hugh Price Hughes, that leader of English Wesleyans, once said, "I assert, with a full sense of responsibility, that I believe that the great battle of the twentieth century will be the final struggle between the Jesuit Society in full possession of the authority of Rome, and the individual human conscience; and when, like Oliver Cromwell, I look around to see where I shall find Ironsides who will vindicate the rights of the human conscience, my eyes fall upon the Baptists. The anvil on which the Jesuit hammer will break to pieces is the Baptist conscience." To meet this great encounter of the future, the Baptists need to be at peace among themselves. As Jesus said to the disciples that before they could be salt to the world they must themselves be subjected to the salting process through rigid self-control, so now. No army while divided can overcome a united enemy. "Have salt in yourselves and be at peace one with another."

How do away with this spirit of intolerance? By loving one another. Doctrine is good, but love is better. Christ placed the very heart of Christianity not in worship, doctrine or organization, but in this, "A new commandment give I unto you, that ye love one another." For the settling of vexed questions we have neither pope, court, nor council, but we have the Bible, patience, the local church, and love. With these we will win the victory. We can trust the churches; not their impetuous opinions, suddenly formed in the heat of passion, but their sober deliverances, when after mature deliberation and prayer they can say, "It seems good to the Holy Ghost and to us."

Let not Baptists lay themselves liable to the charge of inconsistency, so that the enemies of the truth may say that while they hold a most beautiful theory of liberty, they ruin it all by a most pitiable practice of denouncing those who think a little out of the beaten track. Let them learn to differ without rancor, debate without anger, trust without suspicion, and love without dissimulation. A man can be impure in his anger against impurity. It is possible to defend orthodoxy in a most unorthodox spirit. The man who denounces error in a bitter spirit does more harm by his denunciation than did the original error. The kingdom of truth can stand anything better than a bitter spirit. Behind the denunciation of error there should always be the tenderness of love.

Baltimore, Md.

There is a great difference between reading a sermon and preaching it. Fluttering and flying are not the same thing, though they may look like it for a moment.—Joseph Parker.

It has been estimated that there are 8,700 ways in which half-a-crown may be changed. How many ways are there in which a life may be lived?—Joseph Parker.

There are forests as well as gardens; oaks as well as roses. So with men. So with ministers. Never mistake a California pine for a geranium.—Joseph Parker.

A flower is not the same thing to a botanist as to a poet. Nor is a child the same thing to a physiologist as to a mother.—Joseph Parker.

IN PRAISE OF GOOD PEOPLE.

A Successful Financial Method.

BY PASTOR J. W. MORGAN, WELDON.

In praise of the people whom it is my privilege to serve in the Gospel, I desire to say a few things about the financial work done by our church during the past year,—my first in North Carolina.

When I came to this field I found a church with something over 100 names on its roll, giving about $1,000 a year to the Lord's work, or a little less than $10 per member. Our report for last year shows something over $1,500—an average of about $20 for each member. To give the method by which we effected this increase is the main object I have in writing this note:

The plan is a very simple one, and one which should commend itself to Baptists because it is biblical. We first purged our roll of about 30 useless names, and then adopted the New Testament rules for giving to the support of the Gospel. These rules, found in I. Cor. 16:2, are (1) that we are to give regularly and systematically—"upon the first day of the week"; (2) that the giving is to be done, not by a few—by the wealthy or by the heads of families—but by "every one" who is a member of the church; and (3) that the amount given be determined by God's blessing upon the individual—"as God hath prospered him."

The advantage of these rules are too numerous to mention, if they were not too obvious to need it. For instance, this method enables us to make giving a part of our regular worship, and emphasizes the act of giving rather than the size of the gift. In this way it benefits the poor, by encouraging them to take part in this important form of worship, and it is at the same time a decided advantage to those who give larger sums. The object of Christian giving is not only to pay for the spread of the gospel, but also to cultivate the grace of benevolence on the part of the giver; and surely systematic giving in accordance with the above rules is better adapted to accomplishing this object than is the spasmodic manner of giving which is often followed.

I have called attention to these rules both because I believe they cannot be improved upon and because I believe it is not our business to try to improve them. The function of a Baptist church is executive, not legislative. Let others make newer rules, but let us be satisfied with carrying into effect those laid down for us by Christ and His inspired apostles. These rules, if adopted, will not only make us more effective in promoting the advancement of the kingdom of God, but will take away from the church the reproach of being a mendicant—a reproach it has brought upon itself by unscriptural and unbusiness-like methods in conducting its financial affairs, and it will also help us to make men feel that we are seeking not theirs but them—not the gift but the fruit that abounds to their account. (Phil. 4:17.)

As a mechanical aid for putting these rules into effect there is nothing better, and I doubt if there ever will be, than the "Duplex envelope" and pledgecard. Our church has used these for the past year, with the result that our contributions have increased as above, and that nearly all the members of the church are regular contributors.

I cannot forbear to mention one other feature connected, with this part of our work. In beginning the present year we amended Paul's third rule by the addition of Levit. 27:30 —"all the tithe of land * * * is Jehovah's." A goodly percentage of our people have adopted this rule, and are giving one-tenth of their income to the Lord's work. The good results of this cannot fail to be many, and one is, as our pledges show, an increase for the coming year of about 50 per cent in our contributions to benevolences. Another important advantage of this whole system is that it removes the necessity of frequent appeals for money. Every Sunday morning we "worship God" by putting in His treasury the weekly offering we promised at the beginning of the year, and until the year is closed nothing further need be said about money. We are free to prosecute the study of the Bible with Brother Taylor, the work which we have made our major for the coming year.

GOVERNOR TRYON, OF NORTH CAROLINA.

Review of Mr. Haywood's Work by E. W. Sikes, Ph. D.

This is the title of a book of two hundred pages published by E. M. Uzzell of Raleigh, and written by Marshall DeLancey Haywood, also of Raleigh. Mr. Haywood is very familiar with the sources of North Carolina history, and is quite well prepared to speak with authority on this period.

The publication by the State of our Colonial Records has enabled writers to reconstruct much of our history. Our earlier historians, Martin, Williamson and Hawks, did not have access to these materials.

The interesting feature of Mr. Haywood's book is that the most detested of royal governors is made the best. Governor Tryon has been regarded as bigoted, but Mr. Haywood shows that though he was "the defender and friend, the patron and nursing father of the church established among us," he always spoke with kindness and respect of the Presbyterians, Quakers, and Lutherans. He was well pleased with the Moravians, but had less respect for the "New Lights" and "Separatists" who were becoming so numerous in some sections.

Governor Tryon had many difficulties, one of which was the enforcement of the Stamp Act. In this effort he failed completely. He had just came to the colony and had not yet a following. The very men who were his friends and members of his party three years later were his unyielding opponents in this trouble.

The Regulator troubles from 1768 to 1771 gave him the most difficulty. That they had grievances no one denies, but Mr. Haywood denies that the Regulators were striving for any revolutionary changes, or that they are worthy of the respect that has been shown them. He also denies that the movement was in any sense religious. He gives an interesting description of Tryon's march from New Bern through Johnson and Wake to Hillsboro, near which place the battle of Alamance was fought, the battle on May 16, 1771, the visits to Sandy Creek, the Jersey settlements, the Moravians, and the trial and execution of certain prominent regulators at Hillsboro.

Mr. Haywood quotes much evidence to show that the Regulators, with a few honorable excentions, were Josiah Martin's chief reliance during the Revolution. "The very word Regulator became a synonym for Tory" Only the Scottish Highlanders who had just arrived, were more loyal.

On the other hand the men who followed Tryon became the revolutionary Whigs. "If the Regulators were patriots, and Tryon was playing the part of a tyrant," then men like Caswell, Lillington, the Alexanders, and others were 'either the tools or dupes of a tyrant.'"

Morgan Edwards who visited this region soon after the battle said that only seven Baptists were engaged in the disturbance and in 1769 a Baptist Association resolved that "if any of our members shall take up arms against the legal authority, or aid and abet them that do so, he shall be excommunicated."

The interesting feature about this resolve is that no Baptist Association has any power to "excommunicate" a member. Herman Husbands, the preacher of the disturbance, said that "we found our body to consist promiscuously of all sects, but the men we put most trust in were of the church of England communion." It is evident that some were not religious as the entries they made in the Court Record at Hillsboro prove.

Governor Tryon was a popular man with his party; his party was the eastern party; they held the offices and controlled the legislature; there was ill feeling between the east and west; the State has always been deeply influenced by the partisan spirit.

When Tryon left in 1771—immediately after the battle—and Josiah Martin became governor, this very eastern party changed its point of view, and opposed Governor Martin who was jealous of Tryon's popularity and was friendly to the Regulators. Very soon they "took up arms against the legal authority" and invited the Regulators to join them.

To write of such periods is not an easy matter; documents do not always depict the spirit of the people; not only Orange County, but the whole west was honeycombed with Regulator sympathizers; so much so that Waddell could not move his army from Salisbury to join Tryon at Hillsboro. Bute—now Franklin and Warren, was disaffected, while Albemarle sent no troops to join in the expedition. The Albemarle counties had not forgotten that they had had no representatives in the Legislature during the last eight years of Johnston's administration.

The insurrection of the Regulators is not the strongest feature of this time. This colony was rich in uprisings; nearly every section of the province had had some experience of this kind. The strange feature is that Tryon had a following of so many of the very best men of the province. It shows Tryon's strength and popularity, and his removal was a blessing to the revolutionary cause.

Mr. Haywood's work shows much painstaking research and is a commendable effort. It is a valuable contribution to our historical literature.

Wake Forest, N. C.

Atlas M. Riggsbee.

On Sunday morning, November 29, 1903, Mr. Atlas M. Riggsbee passed from this life to the life beyond. For ten days he lingered under the fatal stroke, during which time loved ones, physicians and friends rendered all possible skill and comfort, but without avail. At early dawn he passed into life eternal. He met his end as he had lived—quiet, peaceful, calm, and without a murmur.

The deceased was a son of Jesse and Mary Riggsbee, and one of thirteen children. He was born June 27, 1841, being in his sixty-third year when he died.

Two of his brothers and four sisters survive him—Mr. T. J. Riggsbee, ex-sheriff; Jno. V. Riggsbee, Mrs. Jane Anderson, Mrs. Anne E. Barbee, Mrs. Louisa Barbee and Mrs. Mark Pickett.

At the age of twenty-four, on November 8, 1865, Mr. Riggsbee led to the marriage altar Miss Romena Margaret Brassfield, a daughter of the late Albert Brassfield. Of this union, there are seven living children, two sons and five daughters—Messrs. R. H. and W. T. Riggsbee, Mrs. Mary Middleton, wife of Prof. E. L. Middleton, of Cary; Mrs. Zoa Haywood, wife of Mr. C. L. Haywood, of Durham; Mrs. Rosa Fulford, wife of Mr. W. A. Fulford, of Durham; Miss Sallie Riggsbee, and Miss Mattie Riggsbee. The oldest daughter, Mrs. Hugh P. Markham, preceded her father, and was called to her reward over six years ago.

Atlas M. Riggsbee was one of Durham's original citizens. He was here even before Durham was a town, and has been an important figure in its history.

As a boy without means, he made his first money by planting peanuts in the corners of his father's fence, and thus began his remarkable career as a man endowed with the keenest business insight, with unusual capacity for mastering difficult business problems, and with great executive ability to control large business affairs.

With such gifts, he made all enterprises to which he laid his hands, profitable, and by unceasing and vigorous exercise of brain and muscle, he amassed a large fortune.

His life stands as a monument to our age, of the rich and sure rewards of a sound judgment and honest, thrifty endeavor. In the midst of business excitement and wild hopes of getting rich quickly by some fortunate turn of the scales, and surrounded by men who were hazardously risking all they had upon the uncertainties of bad business principles, we saw him going on in the even tenor of his old way, never turning aside with the hope of making a dollar apart from honest toil. No man, whether employer or employe, labored more arduously than he. No man condemned idleness, dishonesty and all unprincipled business methods more severely than he.

The deceased was one of the few men with long and successful business career, without a business failure—and this is due to his business qualities and methods already mentioned.

Mr. Riggsbee was a man of few words, quiet and unassuming and of charitable and liberal spirit. His many deeds of genuine charity in helping poor families, and not exacting rent from many others when in straightened circumstances, will never be all known by men. Such deeds were never mentioned by him, even to his most intimate friends. A colored man remarked, upon hearing of his death, that no man in Durham would be missed by the colored people as will be Mr. Riggsbee.

His liberality to churches, both in Durham and in the county, is worthy of note. He had been a great friend to the First Baptist Church of Durham, giving the lot on which the church now stands, and aiding with his money to erect both the church and parsonage. Lots on which two or three other churches of Durham stand were given by him.

He stood always ready to do kind and generous deeds to the worthy needy, and he helped many other good causes by his means. He was a man who loved peace with his fellow-man. In business transactions, where misunderstandings and difficulties would arise involving money, he has been known to give the difference to the contending party rather than to contend for his own rights.

Mr. Riggsbee never connected himself with any church. He made a profession of faith in the year 1879, and claimed a hope to the end. He was a Baptist by conviction, but somewhat of the Primitive persuasion, many of whom never become church members. During his last days, just before the fatal stroke of paralysis came, he expressed to some of his old friends more fully than he was accustomed to do, his abiding hope in Christ.

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

C. J. THOMPSON.

Durham, N. C.

Ether is omnipresent, why not God? Is the Creator less than the thing created?

News Notes.

....Join our Bible Readers' Circle.

....The question of the time: Are you moving toward heaven?

....Elder L. H. Shuck, D. D., has accepted the call to the church at Cheraw, S. C.

....It was J. L., not J. E. White's church that decided to build a hospital in China.

....John D. Rockefeller gave Chicago University $1,850,000 as a Christmas gift.

....Begin the new year with your subscription well advanced and you will enjoy your paper more.

....For the present correspondents may address Elder A. W. Setzer at Newton, R. F. D. No. 2, Box 49.

....Mr. Dowie, the self-constituted prophet (spelled profit) is going around the world. He will get all the cranks.

....The Recorder wishes every one of its readers—some fifty thousand, by the way—a happy and blessed New Year.

....The longer the letter the harder it is to find place for it in the Recorder. Write more often and more briefly; but fail not to write.

....Dr. Hufham gave us the news last week of the death of a venerable and useful citizen, Mr. William A. Faison, of Sampson, aged 83 years.

....The Baptist Female University is not out of debt. The money must be collected this month. And a collection should be taken in every church.

....The questions of 1904 in the United States will be the labor union question, the tariff reform question, and in the South, to be sure, the race question.

....Arch. C. Cree closed his ministry at Gaffney, S. C., by raising funds to pay the church out of debt. The house of worship was dedicated last Sunday.

....The United States has purchased the lands of the Friars in the Philippines for $8,000,000, and has thus brought that troublesome question to an end.

....Elder R. W. Horrell, of Fayetteville, will move to Selma about February 1st, and take charge of several church and mission points in Johnston County.

....Bro. W. A. Dunn informed us that the Scotland Neck people regard Brother Kesler's departure as a calamity. He was doing fine work and had gotten a powerful hold on all the people.

....Dr. and Mrs. A. C. Barron will celebrate the thirtieth anniversary of their marriage January 6. We send them the greetings and the good wishes of all the Baptists in North Carolina.

....Kentucky Baptists failed to raise the $75,000—by a good deal—for Georgetown College; and President Taylor has gone to see Mr. Rockefeller to request him to extend his conditional offer.

....Elder C. M. McIntosh of Carthage, and Miss Maud Coble of Laurinburg, were united in marriage December 30. Bro. McIntosh is one of our strong young ministers. We congratulate him on his happiness.

....Elders Suttle and Blanchard will conduct a monthly paper in the interest of the Johnson County Baptis Association, with Bro. T. J. Lassiter as manager. This is a strong team and they will make a useful paper. Success to them.

....We leave out this week a long list of new members of the Bible Readers' Circle. It will appear next week.

....The first Union meeting of the Johnston County Baptist Association will be held at Wilson's Mills, Friday night, Saturday and Sunday, January 29, 30 and 31, 1904.

....The last Baptist Argus contains pictures of two young ministers well known in North Carolina—W. H. Rich of New Bern, and E. S. Reeves of Murfreesboro, Tenn.

....Elder C. C. Williams, of Spring Hope, reports a meeting at Battleboro. Bro. G. A. Martin aided him. Brother Williams has resigned this pastorate, and this gives him a vacant Sunday.

....The Chicago Standard publishes a review of Baptist conditions throughout the country, State by State. The letters are singularly enthusiastic and hopeful. There is progress everywhere.

....The mother of Messrs. Arch. and Livingston Johnson resides at Riverton, and we are glad to know that although in her seventy-eighth year, she is enjoying good health. In view of the useful lives of her children she has a right to much joy in her old age.

....Mr. R. E. Caldwell, pastor of the Presbyterian church of Winston-Salem, died January 3, in Philadelphia. He was one of the first ministers in the State, a worthy representative of his denomination, and a man greatly beloved. Seldom have we met a more genial soul than he.

....Raleigh First church expects to raise this year $1,000 for Foreign Missions; $400 for Home Missions; $600 for City Missions (in Raleigh); $250 for the Orphanage; $600 for State Missions; and a thousand or two for education. Two thousand six hundred dollars for missions is pretty good, is it not? And yet it is all done without fife or drum, but not without hard work, religion and prayer.

....W. A. Pool told us a story at the Texas Convention which we greatly enjoyed. He said: "At Statesville, N. C., we held a meeting in the years gone by and only one little boy joined. The outsiders laughed at the Baptists, saying they had spread their net wide and had caught but one little minnow. But that minnow was Archibald T. Robertson, of the Seminary."—Baptist Argus. Elder J. B. Boone was pastor there then and baptized Brother Robertson.

....The English Nonconformists continue their policy of passive resistance to the iniquitous education act whereby the Established Episcopal church is put in charge of the education of all the children. Hundreds of Nonconformists have been sold out for taxes and some have been imprisoned. But so far from being discouraged they maintain a growing hope of early triumph. This great heroic movement is led by John Clifford, a Baptist preacher. And we do reckon the men over there who think more of party than of principle are howling him down, too.

....We are very glad to print this note from Elder A. D. Hunter: "As Dr. Cotton, formerly of Morrisville, N. C., has moved to Raleigh, and as I was his pastor and know of his real merits, it is a pleasure and privilege to write these lines. First and foremost Dr. Cotton is a Christian gentleman, a fine physician, and was the leading member of his church for years. For fifteen years the untiring Superintendent of the Sunday-school; for a long time clerk of his church. He would go soon and late to be in his church work. He had the hearts of the people. He has shown that a doctor with a large practice can be a most useful citizen and church member."

....Treasurer Averitt of our Orphanage, writes: "My wife and I desire to join the Bible Readers' Circle. I trust that the Spirit may be with us, to instruct, that we may all be greatly benefited by this method of Bible study. Our receipts from Thanksgiving have been immense. Our people (true as steel in every good work) are pure gold when it comes to caring for the 'poor' and needy of our land."

....Texas Baptists have been aware that the $15,000 judgment for damages against a number of our brethren, secured in the Dallas courts, had been for some months pending in the Supreme Court at Austin on application for a writ of error. On last Thursday the writ of error asked for by the defendants was granted, and the case will now be argued before the highest tribunal in Texas. The day set for hearing the case is January 7th.—Baptist Standard.

....We take the following from a letter by Elder J. A. Campbell: "At Spring Branch, Friendship and Buie's Creek I have preached on "Search the Scriptures," and have secured a list of names, about 75 in all. Will try to secure others at Green Level next Saturday and Sunday. Our fall term closed December 17th, with orations and debate by representatives from the societies. We have enrolled more than 310 for the year and have all the classes in the new building."

....Measure the value of your year's reading by trying to recall the "news" that you read in the papers in 1903; and without a doubt you will give less time in 1904 to "news" and more to reading that makes life. No fad of the time is carried to such a degree of extravagance as the "news" fad. Thousands read pages upon pages daily and get nothing. It was Herbert Spencer, the ablest man of his time, who said, "If I read as much as some people, I should know as little as they."

....We are glad to begin the New Year with expressions of gratitude to friends for new subscribers. The Recorder made a net gain last year of 2,000 subscribers, the largest in any year of its history. Monday morning Mr. Pearson put the following names on our desk saying that they had sent in subscriptions: W. F. Fry, W. C. Sprinkle, O. T. Edwards, T. J. Taylor. We expect to reach 10,000 before spring; and this expectation is based upon our confidence in the Recorder's friends.

....By request of Mt. Elam Baptist church Pastors C. H. Durham, I. P. Hedgpeth and W. A. Humphrey met with said church on December 21, 1903, for the purpose of setting apart Bro. Paul T. Britt to the full work of the ministry. Prayer was offered by Bro. J. I. Stone, and after the examination of Brother Britt the church voted unanimously for the presbytery to proceed with the ordination. Brother Durham preached from Luke 24, 48. Brother Hedgpeth delivered the charge, and prayer was offered by W. A. Humphrey; and after the laying on of the hands, the presbytery adjourned with benediction by Bro. Paul T. Britt.

....This note from Brother Vann is extremely important: "A number of friends have congratulated me both by letter and in person on our final deliverance from debt. I apprehended that some such error might get into the minds of the people from the reports of our proceedings at the Convention, and personally begged the reporters there to exercise special care lest they should make such an impression on the public. But I find that many of our best and most intelligent people think that the money is actually in hand and that our notes in bank can be cancelled at any time. Brethren, let me say with all emphasis that the debt is not paid by some thousands of dollars and that it is not going to be paid without a serious struggle. We certainly have the finest chance to come out that we have ever had, and I feel that with the blessing of God we are coming out; but we just as certainly shall not win if each reader feels that the matter is settled or that he can be excused and let the other brethren do the work. Now is the time for a long pull, a strong pull, and a pull all together. Such a pull will certainly give us success. Without such a pull we shall certainly fail."

....Elder J. W. Nobles writes from Pollocksville: "I am now located on the Jones County field, and will soon have matters in hand. I think prospects are indeed bright for good results in the work here. I'm beginning to feel very much at home in my new work. Wednesday, the 23rd, as we were working hard to get our household goods up the people of Pollocksville came in—and stormed us almost out. We had to give the right of way to them. They left us with enough good things to last us for quite a while. We never received a nicer pounding. We praise the Lord for moving His people to deal so kindly with us. Pray for us in the work here."

....Bro. R. D. Carroll writes: "On the first Sunday in November, 1903, Pastors G. W. Coppedge, of Wakefield, N. C., R. D. Carroll, of Elm City, N. C., and Albert Bowden, of Nashville, N. C., Clerk of the Macedonia Baptist church, met at the Pridgen schoolhouse in Nash County, N. C., and organized a Baptist church. R. D. Carroll acted as Chairman of the Presbytery, and Brother Bowden was made Secretary. R. D. Carroll preached the sermon, on "The Principal Baptist Doctrines." A number of persons who had secured letters of dismission from Elm City and Macedonia Baptist churches for the purpose of going into the new organization were duly constituted into a new Baptist church. This new church is seven or eight miles from any other Baptist church, and is in the center of a good territory. Brother Coppedge has been preaching at this point for more than a year. In September he and Bro. J. W. Sledge held a series of meetings, and the organization of the new church is a result of the meeting. There is plenty of material in the community to build up a good strong church. Brother Coppedge is pastor, and he hopes to begin building a house of worship soon as possible. They will need help, and any contributions for the purpose may be sent to Rev. J. W. Coppedge, Wakefield, N. C., and I am sure they will be duly acknowledged in the Recorder."

To Our Pastors and Brethren Who Did Not Attend the Convention.

As you will have seen from the papers, a final and united rally is to be made during January to wipe out the debt on the B. F. U. Those who were at the Charlotte Convention pledged earnestly and heavily. No doubt most of them, and perhaps all of them, will do their best to redeem their pledges promptly; but in the nature of the case some will fail, and must. I beg that you fall in line with the others and take the first opportunity for a collection in your churches, that any loss from the amounts pledged at Charlotte may be made up by those who were not there. Please do not get the impression for a moment that the work is done, or even that the debt is safely provided for. But if you will all lend a hand and take collections, large or small, you can certainly count on victory by February 1st. Send all amounts in promptly. Acknowledgements will be made in the Recorder, which will constitute receipts.

R. T. VANN.

NEW YEAR'S GREETINGS FROM SECRETARIES GRAY AND WILLINGHAM.

From Secretary Gray, of the Home Board.

To the Baptists of the Old North State:

Your Convention at Charlotte closed my Convention going for 1903. Never in all my days was a greater cordiality extended me and it was doubly dear because it was for my work's sake—Home Missions. There was a freedom and warmth in your gracious fellowship that made me feel at home. Assurances from very many that henceforth Home Missions is to have a greater support than ever before furnished me with occasion of gratitude to God and the brethren. Our joint work in the mountain schools is being greatly blessed of God. We need to stress it more and more. Suffer a New Year's greeting about Home Missions.

A NEW COUNTRY IN THE OLD.

Most of the time since my coming to the Secretaryship, four months ago, has been given to attendance upon State Conventions. This has given a broad view of the field, its imperative needs, its glorious opportunities and our tremendous responsibilities. Marvellous advancement in the commercial and industrial world is giving us a new country. Problems heretofore simple are rapidly becoming more complex and difficult. The tide of foreign immigration is setting in our direction. the movement from country to town is steady and strong. The older States of our Southland in the mill and mining districts are confronted with new conditions. People are moving from the staid old communities to the new railroads and to the mines and mills, making two mission fields where there was none before. the old from which they go and the new to which they come.

THE GREAT WEST AND GOD'S FAVOR.

The vast territory west of the Mississippi is the most fruitful mission field anywhere. That country is developing with wonderful strides. Our Baptist people are in the lead both in Oklahoma and Indian Territory. Work done there now will shape the destiny of that section for all time to come. But the needs are great. Forty churches in Oklahoma Territory just now need help to build houses of worship. It is about the same in Indian Territory. God is wonderfully blessing our missionaries out there. During the past year there were 2,448 baptisms in Oklahoma Territory, an increase of 25 per cent of their membership, and nearly as many were added by letter—carrying them from 10,000 to 14,000 in one year, or nearly 50 per cent increase. Where is the like of that at home or abroad? Our hearts swell with gratitude to God for 1,790 baptisms in all our foreign fields combined, and here are 698 more baptisms in Oklahoma last year than in China, Africa, Japan, Mexico, Italy and South America! Moreover, in Oklahoma and Indian Territory in Convention assembled they resolved to double their contributions for missionary work!

Our co-operative work in Texas, Louisiana, Arkansas and Missouri, is prospering greatly. More money would enable us to do more. The field is unlimited. With a great Church Building and Loan Fund we could practically pre-empt most of that country for Baptists. A few years ago in El Paso, Texas, the Home Board bought a church lot for $1,700, which can now be sold for $10,000. Such opportunities can be repeated in many places, if we had the money.

CUBA.

We have had some trouble in Cuba, but our work there is prospering and the future is bright. Conversions and baptisms are frequent. A dozen chapels are needed for that work and a half dozen men and as many women. The Secretary goes there soon to inspect the entire field.

THE CRY OF THE CITIES!

In many respects the direct need is in our cities. They are the mighty centers of power, there the evil forces are entrenched, thence go forth streams of influence into all the land. The cities will be our ruin if we neglect them. Look at St. Louis and New Orleans! They command the Mississippi valley, one at its head the other at its mouth. Baptists are pitiably weak in both cities. New Orleans has less than 1,000 members in white Baptist churches, and is about three times as large as Atlanta with 8,000 white Baptists. As 1 to 24, so is the Baptist strength in New Orleans to that of Atlanta. St. Louis is in crying need, and Baltimore's condition is almost as necessitous as that of New Orleans. Dr. Pitt of the Religious Herald, recently said: "Gray, Baltimore and New Orleans need as much money as is now raised for the entire Home Mission work."

OTHER IMPORTANT DEPARTMENTS.

Beloved brethren, I must reserve for another time a statement about our school work in the mountain regions where among a population chiefly Baptistic the Presbyterians are spending more money in school work than we are giving for all Home Missions! Shall we not take care of our own? I must likewise defer any discussion of our work among the negroes, filled with so much delicacy, so needy and so necessary for our very social and civic, as well as religious, existence. It must compel your heartiest support. Our Home Board in calling me to the Secretaryship stressed that work, as they did no other, as an argument for my acceptance. I am glad to know the Board's feeling concerning this work is shared so largely by our brethren over the South, as indicated in resolutions passed at the recent State Conventions of Virginia, Georgia and North Carolina.

SPECIAL NEED FOR CONTRIBUTIONS.

We are to give the next four months specially to contributions for Home and Foreign Missions. This is my first appeal for money, really my first appeal of any sort, to the brethren. The change of Secretaries, the intervening vacancy, the work of attending Conventions, the absence of appeals to the brethren for contributions all combined to make a fearful strain upon our finances, especially in view of the enlargement ordered by the Southern Baptist Convention at Savannah. Even with all this we are at present several thousand dollars ahead of last year in direct contributions from the churches. But we must have a great advance at once. North Carolina is asked for $12,000 for Home Missions this year. Let us raise it. Will you help now? And may God, in this new year of grace, crown all our work with glorious success.

Yours most cordially,

B. D. GRAY,
Corresponding Secretary.

Atlanta, New Year's 1904.

From Secretary Willingham, of the Foreign Board.

As we enter upon the new year, we should each carefully consider just what God wants us to do. He has all power and all wisdom, and if we are what He wants us, and where He wants us, and doing that He wants us, then we ought to rejoice. Let each one of us in the opening of the year try to stand at the foot of Calvary, and with our Lord look out over a lost world, and then inquire what He wants us to do. Southern Baptists can, and should, make a great advance this year in giving the Gospel of Christ to dying men. We set the figure of our contributions in Savannah at the last Convention at $300,000, but with the manifold blessings of God upon us, we can and ought to give beyond this amount. We are glad to report that some of the States are making good progress in raising the amounts which they pledged in Savannah.

REPORTS FROM THE FIELDS.

We are glad to say that glorious reports are coming to us from most of our mission stations. Many are turning to the Lord, and new churches are being organized. The missionaries are hopeful, and are working in harmony and love. The training schools for young preachers are accomplishing great good. In a few years these trained workers will be mighty helpers in the work at the front. The Medical Missionaries are getting ready for more efficient service. Two hospitals have just been built, and these will greatly help the physicians at the front in caring for the bodies of those in distress. When the physicians have their patients in the hospitals, they have better opportunities to tell them of Jesus and His love. Our Publication Societies, though still young, are strengthening and growing. They are disseminating literature which will bring good fruit.

THE NEED OF WORKERS

The greatest need with us just now is for consecrated, well-prepared men and women, to go out to important stations at the front. Recently several have been appointed, but we need others, and earnestly again ask our people to pray the Lord that He will send forth laborers into the harvest.

THE NEED OF LEADERS AT HOME

Many of our churches have made a large increase in their offerings, but in every case, there has been some consecrated man or woman who has taken the lead. Churches which formerly gave a small amount, have in cases quadrupled their gifts, and in some instances are contributing ten times as much as they formerly gave, but this was not done without effort on the part of some one to lead them forth. We are confident that there are a thousand churches in the bounds of our Convention, which would gladly give $50,000 more than they are now giving, if only we had one or two men in each whose whole hearts were set for a great advance in this work of the Master. May the Spirit of God rest upon many of our people, so that they shall see that giving thought and time and business talent for God, counts just as surely as giving of their means, though oftentimes it is harder to give the former than the latter.

EBENEZER.

We do not feel like closing this New Year Greeting without raising our Ebenezer. Surely God has been our help, and has blessed us in the work that we have been trying to do for Him. When we consider that at the last Convention we were able to report 1,790 Baptists on the foreign fields, and that since that time letters continue to pour in, telling of many, many converts during the year just closed, let us unite in thanking God for His mercies and praising Him for His goodness to the children of men.

Richmond, Va., Jan. 1, 1904.

When Phocian said to Demosthenes, "the people will become insane and kill you," the latter replied, "And sane and kill you."

More Responses.

Letters from all over the State evince a wide interest among our people in the success of the present movement for cancelling our debt.

A sister who had already pledged $100 a little while ago sends in another subscription for $25.

A "beloved physician" adds another $50 to $100 previously pledged, and says: "Don't hesitate to call on me; if I cannot help you, I will say so. But you must not fail now. Your burden is heavier than any of our own, no matter how liberal we are."

Another brother writes: "Though we did not pledge any at the Convention, Brother ..... and I put the claims of the B. F. U. before our churches and took a collection for the debt."

I am just sending out a request that all our brethren and pastors who failed to pledge at Charlotte do as these brethren have done and make our success sure.

A good sister sends a pledge of $5 "with the hope that the University will soon be freed from the debt which has so long hung over it."

Another brother joins the list of the two hundred from whom I asked $5 each, and sends his check.

A good man who lives near the South Carolina line and who bore a part in the splendid work that has just been finished for Furman writes that he will be responsible for $25 on our debt also, for the sake of having it finished by February 1st.

A man, who has been called the best sheriff in the State, as he is one of the oldest in office, says he is heavily pressed financially, but that if we cannot get along without it we can count on him for $25 or even $50.

Another brother, a merchant, sends $25 "with the hope that it will help relieve our situation."

Two other of our old pupils have fallen into line and send contributions for the school. One of them writes: "I owe so much to the University, and feel that this is such a small Christmas gift."

A good sister joins these girls in a gift of her own in the $5 list.

A superintendent of schools, a graduate of Chapel Hill and still struggling to pay the debts incurred there, sends $10, and adds: "If you cannot raise the amount you need by February, I will be one of twenty to give $5 more. May God bless you in the great work in helping the Baptist women of this State."

An excellent lady, in sending her $5, adds the prayer: "May the good Lord bless and prosper the good work laid on you to His glory;" which shows that the work is also on her heart, and I rejoice to know that it is on the hearts of hundreds of others like her in the State.

One of our most honored and useful ministers, now amongst the elders, sends a contribution and said: "It is one-tenth of a check just received from one of my sons in another State. Take it as the Lord's money and apply it towards paying off the debt of the B. F. U., an institution for which I have been praying ever since the first conception." May the Lord reward him "in that day."

The agent finds his juniper trees scattered all to thickly along the way, and sometime spends days beneath their shades; but letters like these send him forward with strength renewed for many days.

Many of our people are praying for our success, and I cannot think that God's people will stand by and let this great movement fail for the lack of a few hundred dollars.

Meanwhile, brother, have you asked yourself what the Lord requires of you in this emergency? Think it over and send me your answer.

R. T. VANN.

Home Circle.

Suzanne.

The Brainard's cabin stood in a small clearing in the forest. Lofty pines towered above the low, sloping roof, the winds sighing and murmuring through their tossing boughs. There was a sparse growth of grass before the door, and morningglories veiled the windows with their green leaves, and flung their tendrils around the rough posts of the rude porch. It was a pretty place—the only house of entertainment that offered for stray hunters and fishermen that came at least once a year for the deer-shooting, or to fish for black bass in the ice-cold streams.

John Brainard was one of the game wardens who ranged the forests of that part of Wisconsin, and he and his wife and the two children, Kitty and Fred, lived contentedly, summer and winter alike, in the cozy house, undisturbed by the solitude, when they were left to themselves, and by the absence of neighbors, the nearest of whom lived many miles away. In winter, when the storms raged, bending the boughs of the pines with their weight of snow, they piled on the logs in the great chimney place and amused themselves with their books and games. In summer there were a thousand diversions—excursions with their father, the fishing and boating, so that the days never seemed half long enough and they were never ready for bedtime.

One afternoon, early in May, their father had been detained, for some reason, much later than usual. The day's errand had taken him a long distance, and he had not been able to let them go with him. Supper was ready, and they sniffed hungrily, their keen young appetites whetted by the fragrance of the hot rolls, the coffee and broiled fish which Mrs. Brainard said "would certain be spoiled if they were kept much longer."

At last they saw him, at the turn of the narrow track, which served as a road for the ox-sleds of the lumbermen. He was walking rapidly and carried something, they could not make out what, upon his arm.

"What can it be, children?" asked their mother, shading her eyes with her hand. "Is it a lam—or a young bear cub—or a child that he has found wandering in the woods?"

"We'll go and see," they said, and they scuttled down the path, through the gate, and met their father as he approached. The mysterious creature which he carried so tenderly, struggled and crouched closer to his breast, its heart beating heavily at the sound of their voices.

"O, it's a fawn—it's a fawn," shouted Fred, in delight.

"Just what we have always begged for and wanted so much," echoed Kitty. "O father, where did you get it?"

"I found it over near North Lake—and it was lucky for the poor little thing, for the wolves would have eaten it, if it had not starved to death, for something has happened to the mother, or she never would have deserted it. It has had nothing to eat for a long time, and could not run away, when I came across it. But we'll soon have it on its feet."

Mrs. Brainard welcomed the pretty creature with equal readiness. The children admired its silky, buff coat, with the rows of dainty white markings along the back, the soft, dark eyes that soon grew to regard them with trusting affection, and the slender feet that came pattering after them wherever they went. It soon learned to drink milk, and became sleek and fat, and quite reconciled to the loss of its mother.

It went with them in all their rambles, showing no disposition to stray away, but keeping always near them, cropping the tender herbage, or lying down to sleep, while they built their playhouses, ready to go home when the sun shone high overhead, or began to sink toward the west. There had been much discussion as to a name, but they at length agreed that the fawn should be called "Suzanne."

Lovingly cared for and made much of, Suzanne grew and prospered. The hunters, who came as usual, admired and petted her, and one of them wanted to buy her, offering what seemed to them an extravagant sum. But there in the forest they had little need of money, and no luxury that money could have bought would have compensated them for the loss of their playmate.

"No," said Mrs. Brainard, firmly, declining the man's offer, as she had already done repeatedly, "We shall never sell her. She seems, now, like one of the family. I should almost as soon think of selling one of the children," and she stroked her pretty head, as Suzanne stole near and thrust her delicate muzzle into her hand.

Finally, one day, when she was quite full grown, Suzanne disappeared. Fred and Kitty were inconsolable. They called and searched for her everywhere, but she could not be found.

"She has gone back to the woods," said their father. "She would rather live with the deer, after all, than with us."

"But," said Kitty, "she loved us; we fed her, and gave her a good bed, and were always kind to her."

"That makes no difference. She likes the free life in the forest best, and would rather be with the herd than with her human friends."

The children, however, did not give up all hope; they continued to call and search, firmly convinced that Suzanne would come back to them. The days passed, yet their expectation was never realized. The men from the city had returned as usual, for the fishing and for such hunting as was permitted at that season. They had had a day of bad luck and were grumbling discontentedly. Mrs. Brainard was busy in the dairy, and Mr. Brainard was away on one of his long expeditions to the town. The children were tired and out of sorts, but sat listening to the talk of the men, the half of which they did not comprehend, as children will.

"The game has all been killed off," said one of them angrily, "and the streams and lakes are fished out—what with seining and breaking the laws generally," and he shook the ashes out of his pipe and began to refill it.

Just at that instant the children glanced up, sprang to their feet and pointed down the forest road. "Suzanne—Suzanne—" they cried in delight.

It was, indeed, the lost fawn, or rather the pet, now a full-grown doe, returning to them of her own accord. But she had not come alone, for beside her, holding high his antlered head, walked a noble stag. It was the mate that Suzanne had found in the woods, bringing him back to her old home that they might share her joy and pride in his strength and beauty. Clarkson, the big, burly fellow who had just freed his mind, dropped his pipe and snatched up the gun that lay at his feet.

"By Jove," he exclaimed, "what a noble fellow!" The next instant a sharp report rang out. The stag leaped into the air, then dropped, quivered a moment and lay motionless. Suzanne did not at first comprehend what had happened. But presently she sniffed the smell of the warm blood that gushed forth, staining the ground and settling in a crimson pool at her feet.

She gave a terrible cry, which was repeated again and again. Then she sank down upon her knees beside the body of the dead stag, trembling and moaning. Even the men were moved to pity by her grief. When they finally came toward her she sprang up, still mourning for her dead mate, and, standing as if transfixed, started at them frenziedly, then leaped into the thicket, breaking her way like a crazed creature through the underbrush, and so returned to the herd that she had so confidently quitted.

When Mr. Brainard came home and was told the story he was enraged beyond words. "We'll have no more of them," he said emphatically to his wife. "It was cruel, cold-blooded murder, and nothing less."

The children believed that after this Suzanne was, indeed, quite lost to them; nothing could ever restore the faith that had been so cruelly shaken; remembering her slaughtered mate, she would never trust them again.

But they were mistaken. Months passed away once more. The snows had melted, the pines were tipped with buds, resinous and vividly green, and flowers sprung up in the sunny glades where the timber had been felled.

Their father kept his word. After the cruel killing of the stag he would receive neither hunter nor fisherman. One bright evening, late in the spring, they sat together again upon the porch, the children lounging upon the steps, tired and sleepy after a long day of play and work. The little screech owl began to call through the lengthening shadows, and they heard the wild laughter of the loons on the lake. Suddenly, Fred peering through gathering dusk, scarcely able to believe that it was true, exclaimed—"Suzanne—Suzanne has come back to us!"

And, sure enough! there she was, approaching slyly and cautiously. Beside her were twin fawns—tiny, exquisite creatures, that she seemed to protect and coax along the road with doting tenderness. As she drew nearer she hesitated as if in doubt; then she halted, placing herself in front of the fawns as if to protect them from danger, still watching her old friends furtively from a safe distance. She seemed unable to decide, and at length her prudence triumphed. Se retraced her steps, and then they saw her turn back, the fawns timidly following. In a few moments she reappeared, but this time alone. She had hidden the young ones, as she thought, securely. For herself she seemed to feel no fear, for she trotted on toward the house, and, leaping upon the porch, thrust her velvety muzzle into Mrs. Brainard's hand—having forgotten neither her friends nor the pretty trick.

She came often after that, but always hid the fawns as she had done at first, never quite convinced that her enemy was not somewhere lying in ambush, waiting to kill.

Finally, when the summer began to wane and the fawns were well-grown, she brought them for the last time. Then she disappeared and returned no more.—Eliza Krout, in Interior.

Drake's Palmetto Wine.

Mr. R. N. Monroe, 131 Andrews St., Rockford, Ill., writes: "For the cure of Chronic Constipation I give to Drake's Palmetto Wine unstinted praise. In my case of seven years standing it has proved excellently effective, producing a natural condition of the bowels and giving a vigorous tone to the urinary organs. Increased ambition, energy, and the power to enjoy life more, follow in the wake of Drake's Palmetto Wine." The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle free to any reader of this. Send them a request by letter or postal card and receive a free trial bottle by return mail. A trial bottle often cures completely. Dollar size bottles of Drake's Palmetto Wine are sold by druggists for 75 cents.

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Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

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Young People's Page

The Boy Who Did Not Tease.

BY ALICE MILLER WEEKS.

"Perhaps," said Mildred thoughtfully, stepping back a little to see if Hero's bow was tied becomingly, "perhaps we shan't like him after all, Hero. You know boys sometimes tease."

Hero looked up brightly and wagged his tail to show he understood. He hated ribbons, and was aching that minute to tear the bow off and chew it up; but he loved Mildred, and remembered how badly she felt when he did those naughty things. So he did not touch the bow. Something was evidently about to happen, for Hero had been freshly washed and brushed and combed, and then there was the big blue bow on his collar; and Mildred herself looked very sweet in her new cream cashmere gown.

And presently, when he and Mildred sat at the window watching the carriages, Hero knew that somebody was coming. And so there was—Uncle Fred and Cousin Hal were to spend a whole week with Mildred and her parents; and she and Cousin Hal had never seen each other.

At last the familiar home carriage came in sight; and there with father were a large, jolly-looking man and a rosy-cheeked boy. Mother hurried to the door, and Mildred ran—oh, where do you think? Out into the kitchen with Hero at her heels!

She was a very shy little girl, you see, and when mother turned to speak to her, there was no girlie in sight. And she and Hal found her, a few minutes later, hiding in a corner, behind the big gray shawl!

Hal laughed merrily; and Hero—well, one look showed him that he liked this new cousin. He ran over to him, barking and jumping gayly, and showing in every possible way how glad he was that Hal had come. And Mildred soon forgot her shyness, and found Cousin Hal a delightful companion.

Hal never teased; but he understood what dogs like, and before he had been there many hours the hated blue bow was folded up and laid away; and Hero's collar was never decorated with ribbons again.

The days passed very swiftly, and were full of pleasant things. One day Mildred said, hesitatingly:

"I was afraid before you came, Cousin Hal, that we wouldn't like you, Hero and I. Bessie Moore said boys always teased."

Hal laughed. "And I thought," he said, "that girls were always fussy and wanted to play with dolls and such things all the time. But I've changed my mind. You like to coast and snowball, and be out of doors, as much as any boy, don't you?"

"Yes, indeed," Mildred said earnestly. "And you've never teased once, so we've changed our minds, too. Haven't we, Hero?"—In The Little Learner's Paper.

When Mother is Blue.

"When mother is blue, I just put on my hat and run away. It takes all the sunshine out of the house, and I can't stand it."

The speaker was a girl of twenty, with an apple-blossom face and merry eyes. One saw at a glance that her life had been free from the pressure of much care, just as one reads between the lines, in looking at her mother's calm countenance, that the elder woman had fought a long battle with adversities of various kinds. In that faded face the eyes may once have been merry, but they had grown thoughtful, and it was hard to believe that the matron had ever been reproved in her youth for indiscreet and immoderate hilarity. Yet as she smiled at her daughter's impulsive speech, she said:

"I was once as gay as Gertrude ever is. In fact, I was noted for my irrepressible spirits. The discipline of experience has toned me down, but I am almost always cheerful."

"Yes, indeed," said the daughter, patting her mother's cheek, "and that is why I am so disturbed when she is out of sorts, the dear brave lady. I feel as if the bottom has dropped out of our scheme of living when mother gives up and folds her hands in melancholy."

I went on my way with a new appreciation of the mother's value to a home. Motherhood implies so much, must mean so much in every environment, and in our households what do we not expect from her who is at the helm? She manages the domestic economy, often doing most if not all of the work with her own hands. She buys the material for the children's clothing, cuts it out and makes it. The weekly mending and darning for an ordinary family is a large and onerous task, and in a majority of instances the mother undertakes and carries it on without assistance.

Mother is the confidante of the children, who bring to her their little daily troubles and trials, tell her of school difficulties and ask her help at evening when they study the lessons for the next day. As her sons and daughters grow up, they need more than ever need her counsel and support; more than ever lay their burdens at her feet, and receive from her wise and tender hands maxims and bits of advice as indispensable as daily bread.

With everything they have to do, mothers sometimes grow weary. Health fails, trials thicken, anxieties crush. The most elastic nature is not strong enough to cope with never-ceasing financial stress. Just a little more money in many an instance would so ease the machinery of the home, so lessen the load, so brighten the life, that the mother would live longer, be less irritable, be freed from nervousness, and do her best as she is never able to do, handicapped by limited means. Mother is "blue" because mother is worn out. Mother is "blue" because the rose-light of hope has turned to dull gray ash and withered brown in her pathway. The happy young things about her effervescing with vivacity, overflowing with energy, do not comprehend mother's despondency for two reasons: one is that they are so well and so strong that they have not yet learned sympathy with ill health and feebleness, and the other that they are often in the dark as to the causes of material solicitude. With a mistaken kindness parents often keep their trials to themselves and refuse to let young people share them. The life of the home goes on with "a flowing sail" nobody is warned of reefs and shoals, and not until a crash comes are any of the family except the overwrought parents aware that there were danger signals which ought to have been heeded. "I don't want to spoil young lives," says the mother.

Mothers are very apt to lack variety in their lives. The younger people have the vacations, mothers stay at home and cook and sew. There is a limit to woman's power of endurance. Over many a lowly mound, bedewed by sorrowful mourners with honest tears, might be written, "Died of monotony." Change of scene is better than medicine for many a malady of body and mind. Once in a while a surprise might be carried out by which the youth of a tired woman should be renewed.—Margaret E. Sangster.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

The Generalship of a Cat.

The mastery of herself which a cat shows when, having been caught in a position from which there is no escape, she calmly sits down to face out the threats of a dog, is a marvelous thing. Everybody has seen a kitten on a street doorstep, attacked by a dog ten times her size, as apparently self-possessed as if she were in her mistress' lap. If she turns tail and runs down the street she is lost; the dog will have a sure advantage of her. Even as it is, if he could get up courage enough to seize her on the spot, he would be able to make short work of her.

"You dare not touch me and you know it!" is what her position tells the dog. But she is intensely on her guard, in spite of the air of perfect content. Her legs concealed under her fur are ready for a spring. Her claws are unsheathed. Her eyes never move for an instant from the dog; as he bounds widly from side to side, barking with comical fury, those glittering eyes of hers follow him with the keenest scrutiny. If he plucks up his courage she is ready; she will sell her life dearly. She is watching her chance and she does not miss it. The dog tries Fabian tactics and withdraws a few feet, settling down upon his forepaws.

Just then the sound of a dog's bark in the next street attracts his eyes and ears for a moment, and when he looks back the kitten is gone! He looks down the street and starts wildly in that direction, and reaches a high board fence just as a cat's tail—a monstrous tail for such a little cat—is vanishing over the top of it. He is beaten. The cat showed not only more courage than he had, but a great deal more generalship.

DO YOU KNOW WHAT IT MEANS TO CURE CONSTIPATION?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 86 Seneca Bldg., Buffalo, N. Y.

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NATURE'S GREATEST AID.



An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

DOVER, N. J., Nov. 12th, 1903.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt I went to Chicago during July, 1902, and went to the Columbus Medical Laboratory, No 108 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognised as one of the best in the country.

Very truly yours,

Ex-Mayor of Dover N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in The Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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Baltimore, Md.

Editorial.

TO THE BAPTISTS OF NORTH CAROLINA.

The $10,000 that I undertook to raise on condition that the debt should be cancelled this year has all been pledged, and part of it has come in. It only remains now for you to do your part of the work. We are face to face with victory. All that remains to be raised has been pledged by good and true men. I cannot feel that the Lord's people will sit still and see this great movement fail for the lack of a few hundred dollars. Send in amounts promptly and let acknowledgement be made in the Recorder at once.

Our chief danger now lies in the fact that many may feel that others will surely give the little that is lacking to insure success. Our very nearness to safety is our peril. Brother, if you do your duty we shall certainly win; if you do not, we can hope for nothing but disaster.

R. T. VANN.

THE BIBLICAL RECORDER IN 1904.

We have decided not to announce a series of articles, as has been our custom; but, in view of the fact that this paper will endeavor to put new emphasis upon the timeliness of its contents, we must wait for the hour to strike in order to bring forth the article for the hour. A cut and dried program is out of date.

The ablest men that we have write voluntarily for the Recorder, and our readers may expect from them in 1904 such articles as that on second page by J. W. Millard.

But, while the titles of articles cannot be announced, we can move the paper along the line of certain ideas, and these ideas may be announced in advance. We believe our readers will take special interest in such an announcement, and we hope many of them will aid us in executing our ideas.

The Recorder means to candidly front the every day man's requirements and needs in religion and to present him with sound and practicable interpretations of doctrine, of life and of duty. At the present hour nothing is so much needed as this.

We shall make the paper with a view not to other papers or to ministers or to professional religion, but with a view to Home Life. We shall avoid so far as possible mere didactic and hortatory reading and seek to offer every member of the family reading that will interest, improve and elevate. A true religious paper must be above all a home paper.

We shall make a special effort to encourage Bible Reading—in our Sunday-school lessons and Bible Readers' Circle, which begins with 1,000 members enrolled.

And we shall take up the practical church problems; for example, the finance question, pastoral visiting, the training of teachers, attendance, denominational and organic reforms and improvements, etc.

And of course the Recorder will make a point of denominational life and doctrine. It could not be the Recorder and do otherwise. But this year we are going to present for our younger readers brief statements of the great doctrines that are not distinctive—which in the emphasis of distinctive doctrines have been overshadowed, to our loss.

And finally, this paper shall take candid and non-partisan views of the events in God's world, standing for the right, opposing the wrong and speaking the truth without fear or favor. The fact that a wrong is proposed by the strongest shall not deter us from denouncing it; and the fact that the weakest is wronged shall not diminish our zeal in resisting it. The Recorder has a life—a Christian life—to live in the arena of the every day world.

A FRESH START.

The New Year resolution has become a jest. It deserved better.

There is practical wisdom in having time divided into years, months, and hours. And the custom of beginning anew each year, regarding the annual period as especially important, is a good custom.

The business man takes a fresh hold with the New Year. He puts behind him the things of the past and presses on. The preacher comes into the New Year with the hope of avoiding past mistakes and improving his ministry. In fact, resolution or no resolution, we all regard the New Year as giving us a fresh start. We get rid of the troubles of the past and take heart of hope for better things.

It is well. Who of us has not longed for the opportunity to live life over again? Who has not cried out, "It might have been!" And who has not come to a time when he said, "I will let Might-have-been go; I will yet make my life as it ought to be?" Might-have-been should give way to Yet-may-be. The New Year brings us a new opportunity—a fresh start. Let us not despair. Let us rather put aside the things that beset us and have no more to do with them. Let us act as if they had not been. And then taking the day as it comes, sweet and pure from the hand of God, let us live through it nobly.

So far from laughing at our New Year resolution, let us thank God for discontent with the past and desire for a nobler future; and let us accept the New Year as a new opportunity to fulfill our yearnings to be better and so make the New Year a stairway leading upward to heaven and to God.

Let us hedge our hopes of betterment about with trust in God, with renewed habits of prayer, of Bible Reading, of worship and of meditation. And let us remember that each minute of the New Year brings us nearer to the time when we shall stand before the throne of the holy and most high God.

ANNUAL MEETING OF THE STATE BOARD OF MISSIONS AND SUNDAY SCHOOLS.

This Board is the administrative body of the Baptist State Convention. It has nearly one hundred members. It met in Raleigh December 31 and concluded its session with singing and prayer as the Old Year passed out and the New Year came in.

There never was a more satisfactory session of the Board. The attendance was large and representative, and the spirit of unity and of forward moving prevailed.

The most important single action was the election of Mr. Hight C. Moore to the position of Sunday-School Missionary at a salary of $1,200; and the adoption of a plan of work in this department, which our readers will find in this paper. Mr. Moore is admirably qualified for the work, and we hope that he will accept. The only objection that could be raised to him is his fine work in Chapel Hill.

There were applications for aid amounting to $33,000. About $29,000 was appropriated. The Board endeavors to make these appropriations wisely, to genuinely needy fields and to men who have real missionary qualifications. In many instances the Board must depend upon the Associational Executive Committees. Where these committees have a mind to work the Board is satisfied to follow their recommendations. There are two of these committees that are models to all the others, the South Yadkin and the Tar River. You will find in these associations able and zealous missionaries located where work will tell. We wish Chairmen Parish and Biggs would give lessons in this sort of work.

The Board engaged about one hundred missionaries and provided for preaching at more than six hundred mission stations. The most important details are as follows:

(1) Providing for Ministerial Institutes in Western North Carolina. This work will be in charge of Assistant Secretary A. E. Brown.

(2) Approving the plans of the Johnson County Association to evangelize Johnson County.

(3) The work in the western, middle and eastern districts was continued.

(4) The last year of co-operation in the support of New Era Institutes for the colored preachers was entered upon.

The amount reserved for expense, including salary of Secretary Johnson, is less than eight per cent of the whole.

Let the readers of this paper remember that we have this year to raise $30,000 for State Missions, instead of $25,000. Our missionaries are taking the State for the Master; let us see that no one is lost by reason of our slackness in the work.

NORTH CAROLINA BAPTISTS IN 1904.

The North Carolina Baptists have never entered upon a year's work more auspiciously. All our institutions are in good condition and are well established. Our missionary work in the State, in the South and throughout the habitable globe, continues to flourish. The hand of God is upon the works of His people. The best evidence that we are doing His will is the help that He gives us.

As we enter upon another year, given to us by Him, let us be grateful that we have planned to serve Him in larger undertakings than ever before. Let us praise Him for His help in ages past and take hope in Him for the great work of the years to come.

CLARENCE H. POE.

The most important newspaper event at the close of 1903 was the purchase of the Progressive Farmer of Raleigh by a company headed by Mr. Clarence H. Poe. Mr. Poe is one of the youngest editors in the State, although he has been on the Farmer several years; but notwithstanding his youth he is one of the ablest editors in the State, ranking second to none. We congratulate the farmers of North Carolina that their paper is in the hands of such a young man. Mr. Poe has associated with himself the two ablest agricultural specialists in the South, Mr. B. W. Kilgore, Director of the North Carolina Experiment Station, and Mr. C. W. Burkett, Professor of Agriculture in the North Carolina A. & M. College. These three men will make the Progressive Farmer the ablest farmer's paper in the South; and we predict for it a circulation of 50,000 copies weekly.

Mr. Poe came direct from the farm to the editor's chair. He has risen from the bottom to the top, without the aid of education or of special friends. Without the advantages of academy or college he has acquired an education more genuine and more useful than that possessed by many a college graduate or college professor. His rise is, therefore, an inspiration to every young man in North Carolina, assuring especially those who are denied the advantages of school and college that there is a way, if not better at least not worse.

NEW BOOKS.

Syllabus For Old Testament Study. By John R. Sampey, Professor of Old Testament Interpretation, S. B. Theological Seminary. Charles T. Dearing, Louisville, Ky. $1.00.

Self-help and home study are the words of the hour—and it is well. Men are learning that books are teachers and libraries are universities and that they require only a willing student. Moreover, the men engaged in the intellectual callings find themselves compelled to study as faithfully after graduation as before.

In response to the demand created by this new magnificent condition, many home-study books are appearing. This one by Dr. Sampey is admirable, and its appearance is most timely. Ministers and Bible students will find it invaluable. We present here a list of the special features of the work:

1. Extensive lists of books on the Old Testament, with careful estimates of their value.

2. Carefully compiled Chronological Chart of Old Testament History from Abraham to Malachi. Dry reading of itself, but wonderfully illuminating to the student who wishes to have a birds-eye view of the history as a whole.

3. Excellent outlines of the prophetical and

poetical books of the Old Testament. Dr. McGlothlin's analyses of Daniel and six of the Minor Prophets are well done. The outlines of Job and Isaiah are particularly full and satisfactory.

4. The work is correctly entitled A Syllabus for Old Testament Study. It is not designed for light reading, but is a valuable book for reference and for real study of the Hebrew Scriptures.

5. The author is a progressive conservative, keeping abreast of the times in historical and critical research, but slow to surrender the positions which have been held by the great Christian scholars of the past. He believes that Moses was the author of the Pentateuch; that David wrote many psalms, and holds to the unity of Isaiah and Zechariah. The Keunen-Wellhausen hypothesis of the development of Israel's religion is rejected. Much of the teacher's best material has not gone into the book, but is reserved for his lecture course in the Seminary. But any one who goes through this text-book will be handsomely paid for his trouble, and will be stimulated to further study.

6. An index helps the reader to find what he wishes to see.

THE PREACHING OF JOHN THE BAPTIST.

Sunday-school lesson for January 10. Matt. 3: 1-12.

Let us endeavor to make an immediate analysis of the Message of Christ's Forerunner.

He appears here proclaiming in the wilderness not far from the holy city of every Hebrew's hope that the long-looked for Kingdom is at hand; the loving One, the Deliverer so sorely needed and so long promised; He who had been shadowed forth in ritual and feast for ages,—is at hand. Messiah is come, was the message, and His Kingdom is shortly to be set up. Prepare ye therefore. And the crowds come forth from the city and all Judea, Pharisees and Sadducees, rabbis, merchants and soldiers, with quickened hearts, to learn of the Kingdom and to greet the King.

They were not surprised that repentance was required of them. Just as our hearts to-day would be pricked anew if we heard that Jesus was about to come again, so these people who were more blindly groping after Him and, we hope, at least not less expecting Him, began to be keenly aware of their sins and their unreadiness.

John preached, first then, repentance of sin, a preparation for the coming of an Holy One.

He preached also the coming of a Kingdom—but even he knew not of its nature, whether of earthly pomp as well as spiritual power or not.

He preached the fulfillment of prophecy. And in these days it is well to point out every instance in which God's chosen messengers confirm the prophetic character of the Old Testament.

And the central act in his preaching was baptism—a new rite. It had been known and practiced now and then in Hebrew history, for example, when a renegade returned to the "household of Israel," but this was rare. The rite as practiced by John was new—and yet there was somewhat of its ancient significance in it. What was its meaning to Him? He makes it clear.

It carried as of old the idea of confession and repentance of sin, and therefore of preparation for the expected Kingdom of Righteousness. It was a new covenant, a new enlistment.

More significant still is John's realization that the Hebrew life of his time was utterly hopeless. He did not accept the offer of representatives of the chief religious sects of the day to be baptized. He doubtless perceived that they misunderstood the rite. They had put rites above works and shadows above realities and types above what the types typified until there was every reason to believe that they would have used baptism as a form of repentance rather than as an act to express forth a truly repentant heart. How terribly did He warn them!

At this point John became absolutely revolutionary. He flew in the face of their most cherished convictions. He called them "off-spring of vipers," and they the chief religionists of the tune! And he warned them that they were in time! And he warned them that they were in rudely overturned their hopes of salvation by race or heredity, by harking back to Abraham. God, he declared, can raise up children of faith without your blood—a great spiritual truth.

John also preached a doctrine of works, a good doctrine, too. Repentance without fruits, like faith, is spurious.

But by far the most important feature of his message is his description of the Coming Messiah. Let the pupils memorize verses 10, 11, 12. He is mightier than John; His baptism is different from John's, being with the Holy Spirit and with fire—mysterious words, and yet if we read them in the light of the Gospel record of Christ's career they are understandable. And the Coming One is pictured as One that will terribly divide the true from the untrue, the useful from the useless.

QUESTIONS.

Is it right to speak of John the Baptist as The first Baptist, i. e., the original man of the Baptist denomination? Why not? What was John's key to the coming Kingdom? What does this indicate of his conception of the kingdom? Describe John. Tell the story of his birth. Was he related to Jesus? Where did he live? Point out indications of his popularity; of his strength of character and courage. Repeat his description of the Messiah. Define the word "Repent." Briefly tell the difference between John's baptism and the baptism of the Messiah. Wherein did the religion of Pharisees and Sadducees fall short?

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SUNDAY SCHOOL WORK IN 1904.

Plan for the Sunday-school Field Work of the Baptist State Convention of North Carolina, adopted by the State Board of Missions and Sunday-schools.

I. Purposes.—The prosecution of Sunday-school field work is for a two-fold purpose as stated below, viz.:

1. More Sunday-schools.—The Sunday-school missionary is instructed to use every available means to establish Baptist Sunday-schools in every Baptist Church, and in every community where a Sunday-school ought to be, in the State.

2. Better Sunday-schools.—The ideal toward which the missionary is to strive is a Baptist Sunday-school in reach of every person in the State; the school to continue to do its work every Sunday in the year; to reach the largest number of persons possible; to have the best possible organization for its work; to be supplied with the needed helpful appliances; and supplied with a force of trained teachers.

II. Methods.—The Sunday-school missionary is declared to be a missionary under the appointment of the Board of Missions and Sunday-schools to devote his attention to the Sunday-school interests committed to the Board. The general plan of work is outlined as follows:

1. The associations of the State are asked by the Board to do the three following things as an aid to the work:

(1) Provide for a discussion of the Sunday-school work during the session of the association, and insist upon accurate statistical information being sent up from the churches regarding the Sunday-school work. Provide a table in the minutes for this information.

(2) Designate one of the fifth Sunday meetings as a time for a discussion of the Sunday-school interests of the churches.

(3) Elect annually a committee of three to be known as the Sunday-school Committee of the association. This committee to co-operate with the missionary in his work in the association.

2. Statistics.—It shall be the duty of the missionary to gather the most accurate Sunday-school statistics of the Baptists of the State possible.

3. Relation to State Missionaries.—The missionary shall inform himself regarding the fields occupied by the State missionaries and render whatever help he can to them along Sunday-school lines.

4. Sunday-school Rallies.—It is the duty of the missionary to spend as much time as is practicable in speaking to gatherings of persons met in the interest of the Sunday-school work, the purpose being to arouse an interest in the work, and to stimulate to greater activity in it. This class of field work may be done in special meetings, at regular church services, Union meetings, associations, and wherever an opportunity offers.

5. Teacher Training.—It is the duty of the missionary to help the Sunday-school teachers to greater efficiency. To do this he is to engage in two lines of work:

(1) Institutes.—It is the purpose of the Board to provide a Sunday-school Institute within reach of every Baptist Sunday-school workers in the State every year. This is to be done through a system of associational institutes held by the field worker and by such helpers as are available.

(2) Normal Courses.—It shall be the duty of the missionary to encourage the establishment of Normal Classes for the study of the Bible and Sunday-school methods.

6. Time In the Field.—It is understood that the missionary is to spend at least one-half of the time in field work. The other half to be spent in the office work—except reasonable time for rest and recreation.

III. Financial Support.—The Sunday-school work is a part of the State Mission work committed to the Board. The Board declares itself by order of the Convention committed to its support. It is desired that a special fund be raised for this work. Hence it is desired:

1. That at each Sunday-school Institute a collection be taken for the support of the Sunday-school work.

2. That churches, Sunday-schools and individuals be asked to make annual contributions to this work.

3. That the month of June be appointed as the time when each Sunday-school in the State be asked to make a special contribution to the work. bring tthe matter of the financial support of the Convention and the Sunday-school missionary bring the matter of the financial support of the work before the associations and such other gatherings as opportunity offers.

TITLES AND BRO. INSIGHT.

I am glad you decided to drop the "Rev." to preachers' names, but in your report of the Charlotte Convention, I see you used it once, you said "Rev. Dr. Willingham." Now, why not drop the "Dr." too? Is one more Scriptural than the other? How shall we designate ministers anyway? Shall we use Elder, pastor, preacher, Bro. or Mr.? I am sincere. I want information. The question ought to be settled.

I differ from Bro. Isaac Insight as to the character and quality of the speaking at our late Convention. There were some great speeches, but I did not hear what might be called a real poor address. I have attended the Conventions, more or less, for thirty years, and am of the opinion the speaking at Charlotte was up to the average. Some of the brethren may have been overanxious to speak and preach, but that is what some of us go to the Convention to hear. We would love to hear all the brethren speak, if we had time, especially those we have never heard. I fear Brother Insight, with some others, will make the brethren very timid about speaking in future Conventions, and we must have speaking and a lot of it, or some of us will be greatly disappointed, and quit attending. When I see a brother get up in the Convention to speak, if I do not know him, I ask who he is, and thereafter know him, and when I see his name in the papers, I am better prepared to appreciate him. Brethren, do not be scared off by all that you have seen in print. Some of us think you did very well, and appreciate your speeches. I can afford to write thus, as I have never tried to speak in a Baptist State Convention, but we all like short speeches, (Brother Poteat's for instance), and short articles in the papers, so I close with best wishes for the editor, and all the readers of the Recorder.

I. W. THOMAS.

Lenoir, N. C.

NORTH CAROLINA NOT ANGLO-SAXON.

The Biblical Recorder contends that North Carolina is not Anglo-Saxon and in proof mentions the fact that it was settled by the Dutch, the Scotch and the Scotch-Irish as well as by the English. But the Scotch-Irish are Anglo-Saxon, thought the Scotch of North Carolina, being from the Highlands, are Celts. As for the Dutch they are close enough kin to the English to be called Anglo-Saxon in the general sense of the term, even considering that they are not directly descended from the Angles and the Saxons. The distinction is frequently overlooked that the Scotch-Irish went to Ireland from the lowlands mainly, and are therefore Saxon, while the Scotch of the Cape Fear section are Highlanders and Celts.—Presbyterian Standard.

PRESCRIPTION DEPARTMENT.

OFFICE HOUR: 9.30 A. M. SUNDAY. Sunday School, Baptist Church.

R

Unfailing Remedy for Sunday Sickness.

On Sunday morning rise at six; use plenty of cold water on the face; eat a plain, hearty breakfast. Then mix up and take internally a dose composed of equal parts of the following ingredients, namely:

Will	Self-Respect.
Push	Respect for God's Day.
Energy	Respect for God's Book.
Determination	Respect for God's House.
	A desire to be somebody.

Stir well; add a little love just to make it sweet. Repeat the dose every three minutes until Sunday School time, unless relief comes sooner. If the day is stormy an external application of overshoes, rubber coats and umbrellas will be beneficial.—From Sunday School Times.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

A Letter from One of Our Yates Memorial Missionaries, Miss Lottie W. Price.

Rifle Butts, Shanghai, China.
October 25, 1903.

My Dear Sisters:—Miss Draughon has asked me to write a letter that might be read when you are in session again at the Convention. I thought at first that I would write to her, but am going to send my message direct to you.

It seems but just a little time since I was with you in Durham. I felt it a great privilege to meet so many of you, and your heartfelt interest in the work here gives me courage as I think of it now. I wonder if you have been able to do all you hoped to during the year? Our women of North Carolina are certainly doing much for missions, but they are capable of a great deal more. Some are doing far more than their share perhaps, but many others not at all coming up to their privilege in the work.

I did hope we might have another lady for Shanghai this year, but she hasn't come. I don't want to run before the Lord, nor to have anything that He is not willing to give. But I wish you would make this a subject of prayer, especially while you are gathered together. Perhaps there will be some one present who has heard, or is hearing, the call to go, and others who will gladly send her to the women and girls of China.

As you all know my work is for the girls, but the women are much on my heart, and work for them is but a part of the other. Our school is in a prosperous condition. More money has been received this year from the pupils and from friends at home than ever before. Some of the girls were awaiting baptism when I came back, and I believe the Spirit is working in the hearts of others.

Our new school building, at the North Gate, which we are to have in exchange for our present one, will soon be finished, and it will afford us better facilities for our work and enable us to take in more children. Right next door to it is the Bible Training Home for Women.

This is one branch of Miss Kelly's work, and the house is being built by a Mr. Smith, of Alabama. In connection with these, is the house in which Miss Kelly and I are to live. This house was built and presented to the Mission by Mrs. Seaman, a daughter of Dr. Yates. To the east of us is the Old North Gate Church, of which many of you know a great deal, and in which many of you have a loving, praverful interest. These things will show you that the work is moving on and that we need more workers in the vineyard.

I haven't said how happy I am to be back at work again, but you know that without my telling.

I was so glad I came when I did. It hast been a year of sickness in our mission. Mrs. Tatum was just recovering from typhoid fever when I arrived, and Miss Kelly began with it a few days later. About the last of July Mrs. Tatum was very ill again, and for sometime it seemed that she must leave us, but our Father has mercifuly spared her.

For the last two months there has been an epidemic of dangerous fever, and both foreigners and Chinese have suffered a great deal!

Three of my girls have been very ill. I doctor them myself as long as I can and when it gets beyond me, I send them to the hospital. Two are there now and one in the school. My teaching, of late, has been interspersed with doses of quinine, castor oil, taking temperatures, making beef tea, and other necessary things. But I am glad to tell you that they are getting better. This form of fever is not considered dangerous, but it is infectious and will probably go through the school. Still, I am hoping for the best.

Now, good-bye for this time. I would like to be with you, but would rather be here at work.

May the Lord bless you, and make you a blessing.

Yours in His love,
LOTTIE W. PRICE.

ECHOES FROM THE ANNUAL MEETING.

Some Glimpses of Work in West Chowan.

BY MRS. E. G. HARRELL, WOODLAND, VICE-PRESIDENT W. CHOWAN ASSOCIATION.

I must say the way does not open for our attendance at the Convention. Only in spirit shall I be able to be with you. Mr. Harrell and I shall, throughout the Convention, have special prayers for the success of the work.

The year has been crowned with work. If the work has not grown, my heart will be heavy.

Here are extracts from some letters that came to me last week:

"Ahoskie: We are stronger than ever before. We have given to missions $25.00. All extra efforts have been made to improve church. Then we are to work for a library."

"Potecasi: Not doing what we ought, yet advancing slowly. Pray for our success."

"Creeksville: Seventy-one members, and raised since last year $34.03. Our meetings are very successful."

"Holly Grove Schoolhouse: "Anxious to build up. Some new members to join every meeting."

"Murfreesboro: Deplores the inertia. Hopes for greater development. The hope centres on the children. Very few adults."

"Mount Tabor: While we have no library, or tried the 'Via Christi,' our report is better than last year."

"Buckhorn: The Home Department has been a great help. Inability to meet debarred the study of 'Via Christi.'"

I have done what I could to introduce the Home Department, "Via Christi," and to get Societies to purchase libraries. Such has been the result.

Everywhere I urge distribution of literature. I have tried to organize new Societies where practicable. The territory was so well organized before my administration, that where organized efforts have been effected it was a reorganization of some dormant Society. There were three such.

The membership of some have grown. Hereafter, I shall make stronger pleas for Sunbeams than ever before. Perhaps better than any Association in the State. To some extent the mission work and information gained in the Societies has brought this about. We have few towns, and no cities, in this Association. In 1902, only four Associations exceeded us in contributions, and these four boast city churches. We have much that is encouraging as to past toils, and much to stimulate us for future triumphs.

Since in 1902, we raised nearly $800 (do not know report for 1903); we pray to raise $1,000 in 1904.

While we do not have so many active Societies as at one time, this is not discouraging. The novelty of the pioneer work has abated. We have struck the rock bottom. The present number are here to labor. Amen!

In the development of our associational meetings, prayer has been the force coupled with good and honest efforts. The discussion of methods of work bring some to our gatherings. Missionary facts, full of interest, have helped. The addresses of our State secretaries and "field hands" have been a power in the steady growth of the fifth Sunday meetings.

Yet, candidly, the plans suggested by our President (Miss Heck) have been the primal power for the development.

Efforts have been made to hold all the fifth Sunday meetings, succeeded except upon one occasion. These meetings are stimulating.

As the years go by I hope to serve the Societies better. My daily prayer must be for grace and wisdom.

DEADLY CANCER CURED WITH OILS.

This terrible disease has at last yielded to a mild treatment. Dr. Bye, the able specialist of Kansas City, Mo., states that this terrible disease can be cured. The Doctor has accomplished some wonderful cures recently in what seemed incurable cases cured in from two to ten weeks' treatment with a combination of Medicated Oils. A handsome illustrated book is sent free showing the disease in its various forms. The Oil cures cancer, tumor, catarrh, piles, fistula and all skin and womb diseases. Call, or address Dr. W. O. Bye, 9th and Broadway, Kansas City, Mo.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pescud's and other druggists.

FREE

Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous-membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a **Full Month's Treatment, Free,** including Inspirator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 254 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

J NEWTON HATHAWAY,
63 Inman Building, 22½ Broad St., Atlanta, Ga.

$2.00 will buy a pair

Roxie Ward Women's Shoes



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The equal of any $2.50 shoe on the market

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GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

Sunbeams' Corner.

Conducted by Miss Elizabeth H. Briggs, Band Superintendent for North Carolina.

Sunbeam Work 1902, 1903, 1904.

Report of Sunbeams for 1902:

Foreign Missions	$490.71
Foreign Missions, Christmas Offering	35.69
Total	526.40
Home Missions	$101.88
Self-denial Offering	19.39
Home Mission Boxes	94.02
Total	215.29
State Missions	$93.09
State Mission Vol. Fund	13.95
Total	$107.04
Orphanage	$11.63
Orphanage Box	8.00
Total	19.63
Grand total	868.36

(Omitting boxes, actual money given in 1902, $766.34)

REPORT OF SUNBEAMS FOR 1903.

Foreign Missions	$541.78
Foreign Missions, Christmas Offering	61.86
Total	603.64
Home Missions	$84.80
Self-denial	45.58
Home Mission Boxes	17.50
Total	147.97
State Missions	126.45
Grand total	378.06

(Omitting boxes, actual money given in 1903, $860.56, being an increase of $94.22 over 1902.)

AIM FOR 1904

Foreign Missions	$625.00
Christmas Offering	75.00
Total	700.00
Home Missions	200.00
State Missions	200.00
Grand total	1,100.00

Number of Sunbeam Societies reporting in 1902	79
Number of Sunbeam Societies reporting in 1903	95

Aim for 1904.—To have 125 Sunbeam Societies report, and to have each of them report every quarter.

An Honor Roll of the Sunbeam Societies was distributed at the Convention and also published in our "Corner," and this year we hope to make a special feature of it. All Bands reporting something for Home, State or Foreign Missions every quarter, are to be known as "Gold Star Bands;" those reporting three quarters, as "Silver Star Bands;" those reporting two quarters, as "Blue Star Bands," and those reporting one quarter, as "Red Star Bands." Will not every Band try to be in the "Gold Star" list?

It will be noticed that the aim for 1904 is $1,100, the same amount the Sunbeams tried for last year. We wanted to give in hundreds what the Women's Socities gave in thousands, but we seem a little too far behind them to attempt thirteen hundred dollars this year. Let us try to catch up with them as soon as possible.

Sunbeam Notes from the Convention

My Dear Sunbeam Workers:—It would have done your hearts good if you could have heard the many encouraging words spoken for the Sunbeams and about the Sunbeams in the Convention. Heretofore the work of the children have been given an important place in talks and papers on the subject, but this year it was noticeable that almost every one who spoke brought the Sunbeams into prominence. After talks about the Women's Missionary Societies the speakers would add something of what the Sunbeams of their church or Association were doing. This seemed a most encouraging sign, as it went a long way toward proving that the interest in children's mission work was getting more and more general.

There seemed such a spirit of hopefulness in the outcome of the training given to the children. If any had found difficulty in deeply interesting the women and in arousing in them an enthusiastic love for the work, the quick answer came again and again: "Teach the children and there will be no such drawback in the next generation."

Then when the call came through Dr. Willingham and Dr. Bryan for more missionaries, fore more men and women to give themselves to the foreign fields, the women again turned with hopefulness toward the children. More than one leader said that her prayer was to have members of her Band called to the foreign work, and some spoke with glowing faces of the expressed intention of children to give themselves to the work in heathen lands. Sunday-school teachers told of the determination of some of their pupils to go as missionaries, and mothers rose to say that their prayer to God was that He would call one, or more, of their children for His service in the lands that know Him not. When we recall how many missionaries, from their youth, had the great desire to "go into all the world and preach the gospel," it encourages us to believe that among our Sunbeams are many who shall answer the great command to "teach all nations." When we realize that not only the good of our own State depends upon our faithful work, but that countless millions in heathen lands are saying to us: "Upon the training you give the children depends our welfare in this world and our hope in God for the life to come." How great, how overpowering is our responsibility! Shall we shut our eyes to the opportunity and let it pass because of its greatness? Rather we look to Him who hath said, "Lo, I am with you always," and say, "I can do all things through Christ, which strengtheneth me. Lord, what wilt thou have me to do?"

I would rather be the tree on which the apples are grown than the basket in which they are carried away. Genius is better than cramming.—Jos. Parker.

In mathematics, as well as in theology, there are decrees and council chambers and foreordinations. Axioms are always dogmatic.—Jos. Parker.

You pay five times too much for lamp-chimneys.

Buy good ones.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

IT MAY TOUCH THE HEART



Rheumatism Is Treacherous and Delay May Prove Fatal.

GET IT OUT OF YOUR SYSTEM NOW.

Rheumacide

Will do the work quickly, effectively and without any injury to the digestive organs. In fact, it will leave you in much better condition every way, for it cleanses the blood of poisonous lactic and uric acids that cause rheumatism, kidney troubles, indigestion, boils, chronic constipation and catarrh, and the germs that leave one an easy prey to malaria and contagious blood poison. It is not only the greatest blood purifier, but hundreds of relieved sufferers testify that it does one thing that no other remedy does—

CURES RHEUMATISM.

"GETS AT THE JOINTS FROM THE INSIDE."

AT ALL DRUGGISTS.

IT'S IN THE AIR.

Everybody knows about S.W.P. It's success is in the air.

It gains fame for itself with every gallon that's spread on a house.

Uniform good quality has given it a popularity greater than any other paint on the market.

When you want to paint a building, inside or outside



THE SHERWIN-WILLIAMS PAINT

will do it better and more economically than any other. It will wear longer, look better and cover more surface.

It's a paint with a reputation founded on merit. Ask us for color cards.

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Thos. H. Briggs & Sons, Raleigh, N. C.

New Song Books for 1903

Hymns That Help

(Round or Shape Note $8.00 or $3.60 per dozen, postpaid.



Young People's Songs of Praise

(Round or Shape Note) $8.00 or $3.60 per dozen, postpaid.

To His Praise

(Round or Shape Note) $1.80 per dozen postpaid.

THE BEST VALUE BIBLE

the world for the price, $1.25, or indexed $1.40 postpaid.

Baptist Sunday School Quarterlies 2c. Each

ALFRED WILLIAMS & CO.,

Send for Catalogue. Raleigh, N. C.

From One of the Most Successful Planters in North Carolina.

SMITHFIELD, N. C., February 15, 1903.

The Home Fertilizer Chemical Works, Baltimore, Md.

GENTLEMEN:—This is to certify that I have used "Cerealite" for a number of years, and have sold it for the past three years, and I, myself, find it to be equal to, if not better in many respects, to an Nitrate Soda. My best customers are anxious to use it again this year. On my own crops I used it on wheat, oats and cotton, and for every dollar I invested in "Cerealite" I am sure it paid me $2.50. I prefer "Cerealite" as a top dressing to Nitrate Soda, even if the goods were the same price. Splendid for Oats and Grain.

Yours truly, J. W. STEPHENSON.

RELIABLE AGENTS WANTED IN EACH COUNTY.

Stop Smoking! Stop Chewing Tobacco!

You can do it simply and easily by using ROSE TOBACCO CURE $1.00 per box, three boxes $2.50. CURE GUARANTEED! Send for testimonials of prominent preachers, who have overthrown a filthy, expensive and injurious habit by using it. Years of added life and improved health are cheap at $1.00 or $2.50. Write ROSE DRUG CO., 2115 3rd Ave., Birmingham, Ala.

BIBLE READERS' CIRCLE.

Daily Bible Readings from January 11—17, 1904.

Monday, January 11.—Jacob's flight; Laban's pursuit; Jacob and Laban confer; the Covenant; Jacob sends messengers to Esau; Jacob wrestles with the angel of the Lord. Gen., chapters 31,32.

Tuesday, January 12.—Jacob and Esau; Jacob in Shalem-Bethel; Death of Rachel and Isaac. Gen., chapters 33,34,35.

Wednesday, January 13.—Esau's descendants; Jacob in Canaan; Joseph and his brethren; Joseph sold into slavery; Judah. Gen. chapters 36,37,38.

Thursday, January 14.—Joseph a slave; in prison; interprets dreams; exalted; the famine. Gen., chapters 39,40,41.

Friday, January 15.—Joseph and his brethren. Gen., chapters 42,43,44.

Saturday, January 16.—Joseph and his brethren; Jacob in Egypt; the distress on account of the famine. Gen., chapters 45, 46, 47.

Sunday, January 17. — Jacob blessed his sons; death and burial of Jacob and Joseph. Gen., chapters 48,49,50.

Genesis.

DEVELOPMENTS

We have here the human family in its beginning, and in its development.

In Adam we have man in innocence, in sin, in banishment, under the curse, receiving the promise.

It is interesting to remember that the world after the flood is connected with Eden by only three links—Adam—Methuselah—Noah. Therefore, the history from the creation to the flood only had to pass through the hands of three men.

A few generations after the flood God separated the family of Abraham from the rest of mankind to become the preservers of the knowledge of the true and living God in the world, to be the human agents in carrying out the divine plan for the salvation of the world; and He promised Abraham that in his seed, that is Christ, all the nations of the earth should be blessed. From this time the purposes of God rapidly developed themselves unto man, until it is made plain that the blessing promised to Abraham should come to the world through a definitely designated tribe. In the line of development God chose of the sons of Abraham, Isaac, who was the child of promise, and of the sons of Isaac He selected Jacob and of the sons of Jacob He selected Judah to be the progenitors of the world's Redeemer.

THE STORIES OF GENESIS.

In Genesis we have the story of the creation, of Eden, and the fall. We have the story of nearly two thousand years condensed into six brief chapters. We have the story of the flood, and of Babel. After this we have more extended biographies. Abraham, Isaac, Jacob, and Joseph, are presented as great characters around whom are grouped stirring and thrilling incidents. It is well to remember that the stories of Genesis are not simply thrilling narratives, but are important factors in the exhibition of divine providence, and in the development of the divine plan for the world's salvation.

CHRIST IN GENESIS.

Christ is just as really and as truly revealed in Genesis as He is in John, though not so clearly. The devout and thoughtful reader will discover Jesus in the promise made to Adam., in the covenant with Abraham, which was renewed with Isaac and Jacob, and in the blessing pronounced by Jacob upon Judah. Some have found types of Christ in the ark which Noah built for the saving of his house, and in Joseph who was loved by his father, hated by his brethren who sought his life and sold him into slavery, and who was falsely accused, thrown into prison where he is supposed to have remained three years, and then exalted to the right hand of the king.

So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.—Browning.

BY ANOINTING WITH OIL.

Cancer Positively Cured Without Pain or Disfigurement

EFFICACY OF THE TREATMENT ESTABLISHED BEYOND A QUESTION OF DOUBT.

Hundreds of People Being Cured.

A discovery of more than usual interest to the medical profession and the people at large has been made by Dr. D. M. Bye, who has a rational treatment for cancer. After much experimenting he has perfected a Combination of Oils which will act specifically on diseased tissue, leaving unharmed the sound. The treatment originated and perfected by him is both local and constitutional. The Oils being powerful absorbents are applied directly to the diseased area, in external cases, and directly over the seat of the trouble in internal cases. By their selective action on the tissue of low vitality they easily accomplish the thorough dissolution of the deceased cells and destroy the germs. Of course, it is well understood in maglignant diseases, all the cells are not confined to one given area, but are scattered irregularly in the surrounding tissue, some finding their way into the lymph channels and blood vessels. It is, therefore, essential that a remedy, in order to be effective, must have selective action, and farther, that a properly prepared Blood Purifier must be given. Such is the nature of this wonderful Combination of Oils. The special blood purifier acts in direct communication with the Oils, destroying the deceased cells wherever they may be found, purifying the blood, and assisting the general upbuilding of the patient.

THE ONLY SUCCESSFUL TREATMENT FOR CANCER AND TUMOR

We are justifiable in the claim that the Combination Oil Cure is the only successful remedy for cancer and malignant diseases. How many, many poor sufferers have been horribly disfigured and have suffered untold agony at the hands of quacks who used the burning plaster? How many have endured suffering and death from the cruel surgeon's knife? Surely it should prove a blessing to sufferers, that at last these torturous methods may be supplanted by a mild, safe and certain cure. The oils are soothing and balmy, and can be used at home with entire success. Many hundreds have been cured in this way. Read what a patient says:

HON. T. F. MEECE, REPRESENTATIVE 35TH JUDICIAL DISTRICT, TEXAS, writes:

Livingstone, Texas,
August 22, 1902.

Dr. D. M. Bye Co., Dallas, Texas.
Gentlemen:—It affords me pleasure to testify to the effectiveness of your Combination Oil Cure for cancers. I had a bad one on the face, just in front of the right ear, so bad that any one who saw me thought I could not possibly recover, yet in a little more than three months I was permanently cured.

I never miss an opportunity to refer any one afflicted with cancer to you.

Yours very sincerely,
T. F. MEECE.

Others recently cured are:

Emily Buchanan, Box 14, Royston, Ga. Cancer of the nose cured after being afflicted for years and being treated by many.

Rev. S. W. Jones, Pittsburg, Tex. His wife cured of ovarian tumor after doctors had given up all hope of saving her.

Mrs. M. J. Carlton, Sardis, Miss., had a cancer of the breast, with no hope of recovery. She was cured by the Balmy Oils.

Mrs. Deliah Bridges, Dawson Ga., cured of Lupus, involving the entire nose.

Rev. S. L. Dean, Gaars Mills, La., cured of tumor near the left eye.

Rev. Eli Ratcliff, Ratcliff, Ky., cured of a cancer of fifteen years' standing.

Alfred Griffin, Lakeside, La., cured of a bad cancer on his hand.

W. S. Dabney, Gap Creek, Ky., cured of a Rose cancer on his toe.

Mrs. S. R. Johnson, Brayhead, Ala., had a large cancerous tumor at the corner of the mouth the size of a hen egg. She was cured by our treatment.

W. D. Wright, Eccles, Miss., was cured of a cancer on the right side of his neck. His family physician states that we did a good job.

FREE BOOKS AND ADVICE.

Send a description of your case and receive our advice, together with illustrated books giving full information regarding the Combination Oil Cure. All sent free. Write today. Your life may depend on it. Address the Dr. D. M. Bye Co., P. O. Box 462, Dallas Texas.

(If not afflicted, cut this out and send to some suffering one).

A STRIKE UNIVERSAL

Against strong drink and the drug habit. Drunkenness is a disease.

ANTIMETHYSON

Will positively cure it. TASTELESS, ODORLESS and COLORLESS. Can be placed in Tea, Coffee, or better still, in the liquor itself, so that the patient has no knowledge of its administration. Full directions with Medicine, securely sealed, post paid, $2.00 per box. ANTIMETHYSON CO., 39 Loveman Bldg., Chattanooga, Tenn.

THE PROOF OF THE PUDDING.

(Abstract of one of hundreds of letters not one of which we ever solicited.)

"I was despised and rejected of men," an outcast, homeless, penniless and a vagabond. A friendly hand raised me from the gutter, administered to me your Antimethyson. In less than a week I was another man. Thanks to Almighty God, for I believe He sent this man with your remedy to save me. I am well, and have had no desire for liquor for four years. H. P. H.

BALTIMORE MD., Oct. , 1902.

Land Sale at Apex, N. C.

By authority of a certain mortgage deed, made to me by L. P. Hicks and Nancy G. Hicks, his wife of Wake county and State of North Carolina, and recorded in Book 118, page 547, Register of Deeds' office of Wake county, I will on the 18th day of January, 1904, at 12o'clock m., sell to highest bidder, at Apex, N. C., the following described land, lying near Apex, N. C., beginning at a black jack, formerly G. A. Jones' corner; thence east 34 poles to pointer in formerly said Jones' line; thence north to R. & A. A. L. R. R.; thence with said railroad southwest to Melina Lynch's corner, now W. H. Harwood's, with the line running north and south of the tract of land known as the Martin Lynch tract, on the north crosses of said road; thence south to first station containing 11 acres, more or less. Terms of sale cash.

Dec. 16, 1903. W. F. UTLEY, Mortgagee.

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Is FULLY GUARANTEED to be the very best, strongest and lightest draft wagon for all farm purposes. Neat, handsome, substantially constructed from best grade seasoned timber, well ironed, it possesses every quality that makes it desirable. See the FLORENCE at our nearest agency. If there is no agency near, write us direct and we will send you free our illustrated Catalogue, our attractive periodical "The Florence Waggin' Tongue," and make you an offer to supply you with a FLORENCE WAGON on liberal terms and at a low price.

Write today to Box 127, FLORENCE WAGON WORKS, Florence, Alabama.

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FOR YEARS A STANDARD,

Reliable Business School,

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EVERY FULL GRADUATE EMPLOYED.
BUSINESS, STENOGRAPHY, ENGLISH, ETC.

Address,

JUDSON PEELE,
GREENSBORO, N. C.

The Pastor's Course an Opportunity for Sunday School Workers.

Much is being said now, and justly said, about the need of training for our Sunday-school workers. The special course of Bible study which will begin here at Wake Forest on January 12, has been planned especially for pastors, but it will serve just as well for Sunday-school workers and others who may wish to enrich their knowledge of God's Word. Two or three men have expressed the wish to come and bring their wives to take the course, and they have been encouraged to do so. This course will be open to all who wish to come. Should any one desire a program, it will be furnished on application.

PROF. POTEAT'S OPENING LECTURE

The course will open on Tuesday, January 12. At 3.30 p. m., of that day there will be a meeting of all who are present for this work to explain and outline the plans of work for the month, to assign lesson for the following day, and to distribute books. At 7 o'clock of the same day the opening lecture of the course will be made by Prof. W. L. Poteat, on The Thirty Years of Private Life of Jesus. It is very important that all who are going to study the life of Jesus in the course should hear this lecture. It will put them in the external atmosphere for their month's study, and nothing else like it will come up during the course.

DR. MOMENT'S LECTURE

On Thursday evening, January 14, Dr. Alfred H. Moment will lecture on Modern Jerusalem or The Holy City As It Now Is. Dr. Moment has lived in the east, and speak as an eye witness.

It will be seen, then, that apart from the regular work, some of the best of the special features of the course will come during the first three days.

W. R. CULLOM.

January 2, 1904.

Elder J. D. Bowen, having resigned his work in the Piedmont section, is now teaching near Wilmington. He writes: "I have changed my office to Wilmington, N. C. I supply at the First Baptist Church the first Sunday in November at 11 a. m., at Blackwell's Baptist Church in the afternoon, Masonboro Baptist Church second Sunday in November, First Church, Wilmington, fifth Sunday morning and night, Brooklyn Church last Sunday and night, and again at Blackwell's in the afternoon."

AN OPPORTUNITY FOR CAPABLE MEN.

A man's business is to a great extent his education, and for diversity of experience, for insight into human nature, and for learning how to influence and handle men, there is no business equal to that of soliciting life insurance. And there is no business which commands more liberal compensation or affords better opportunities for advancement and promotion. This is the time for making contracts for the new year. The Southern Loan and Trust Co., of Greensboro, N. C., will employ on liberal terms capable men of character to sell its "Trust Bond" life policies in North Carolina. Men of experience who can furnish satisfactory evidence of ability to produce business will be employed on a salary with further compensation contingent on the business done. The company has a surplus to policyholders of $210,000, issues a full line of contracts as liberal as any that are issued. If you are interested, address A. W. McAlister, Manager of Insurance Department, Greensboro, N. C.

Do right, and God's recompense to you will be the power of doing more right.—Robertson.

NEWS AND COMMENT.

THE CHICAGO THEATER HORROR.—December 30, in the afternoon, during a performance in the Iriquois theatre, fire broke out in the wings, and spread so rapidly that 568 people lost their lives. Many were killed in the mad stampede of the people. The theatre was not crowded, there being less than 1,500 people in it; but the draft drew the flames and smoke into the audience room, and some gas tanks exploded. This is one of the most terrible catastrophes on record. The horror of it beggars all expression.

THE OLD YEAR.—Nineteen hundred and three was a prosperous, busy, forward-moving year; but not an eventful year. The creation of the new Republic of Panama; the propaganda of protection in England; the aggressions of Russia in the far East; the murder of the King and Queen of Servia, and the rise of King Peter to the throne; Passive Resistance in England; the collapse of watered stocks; the rise of the price of cotton; the discovery of the wonderful properties of radium; the exposure of many corrupt municipal regimes: the exposure of corruption in our National Post Office Department; the unsympathetic course of the President toward the South and the consequent reaction against him;—these were the chief topics of interest.

The year was notable for the number of great men that died. Dean Farrar, Herbert Spencer, Pope Leo XIII., Lord Salisbury, Joseph Parker, were men of the first rank.

The religious bodies made fair progress. The most notable event was the revision of the Westminster Confession by the Northern Presbyterians.

JAPAN AND RUSSIA.—For weeks Japan and Russia have been on the verge of war. The following statement of the matter is so comprehensive and so clear that we must print it; it is from the Watchman, Boston:

"The eventualities of a war between Russia and Japan are so enormous and far-reaching that the thought of them is the strongest influence making for peace. And yet the knowledge on the part of the Japanese that they are being crowded to the wall, and that they will never have a more favorable time to assert themselves, distinctly makes for war. On general principles one would say that the chances are fatally against Japan. Four months ago Japan had six battleships and thirteen armored cruisers, while Russia had in the Far East six battleships and eight armored cruisers. In battleships ship for ship Russia was heavily outmatched by Japan, but today between Gibraltar and Columbo there are six battleships hastening for the reinforcement of the Russian fleet. Unless the issue is joined before these reinforcements arrive Japan will be at a serious disadvantage. The Japanese, however, count with some reason upon the poor equipment and management of the Russian ships. There is some excuse for that, since even in war on land the Russian Government has invariably broken down on the supply question, and there is reason to believe that the corruption which invests all Russian administration has not spared the navy. But granting that the Japanese will be victorious in the first fleet engagement, she has no naval reserve. Russia can stand pretty severe punishment for a good while and then be able to dictate the terms of peace, while Japan to dictate the terms of peace must win every trick throughout the game. But will Japan fight alone? Probably she could count on the cooperation of China, but that might lead France to assist Russia, but when France joins with Russia, Great Britain, by its treaty with Japan, is pledged to engage in the war on behalf of its ally. Germany perhaps may be counted on as a neutral, but there will be tremendous forces at work to induce her to cooperate with Russia, and to induce the United States to join forces with Japan and Great Britain. Then you have the long prophesied world conflict.

THE INTERESTS OF THE UNITED STATES.

Looking at the question from another point of view, the United States cannot afford to see Japan defeated; for Japan normally stands for everything that has been central in our Asiatic policy. We have insisted upon preserving the integrity of China and the prevalence of the open door policy. The main argument for the acquisition of the Philippines was that we needed the islands as a point of vantage for trade and war, so that we might contend on terms of equality with the World Powers for the great markets of the East. Mr. Hay's greatest diplomatic achievement was his success in drawing from Russia what we construed as acquiescence in the principle of the open door. We have just ratified a treaty with China which gives us important rights in Manchuria. We have just taken strong measures to make possible the construction of an isthmian canal, and the value to us of that water way will largely depend on our ability to retain a proper share of the trade of China. If it be said that Japan does not definitively stand for all these articles of our national policy, it cannot be denied that Russia stands squarely against every one of them. She wants to see China dismembered. She has made it plain that she deceived us in assenting to the open door. She is almost prepared to set aside the sovereignty of China in Manchuria, upon which the treaty just ratified was based, and to substitute her own for it. In the event of China becoming an ally of Japan and Russia's victory, who doubts that all Asia on the Pacific would lie at the feet of Russia. She would exact indemnities from Japan and China that would make them her vassals for centuries, and, quoting the precedents established by Great Britain in South Africa and the United States in the Philippines, she might practically annex them. The United States cannot afford to see a victorious Russia unless we are prepared to abandon every article of our recent policy.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

FOR SALE OR RENT.

A fine two horse farm, located one mile west of Buie's Creek Academy, four miles from Lillington, the nearest railway station. Has comfortable, five-room dwelling, good barn and outbuildings. Healthy community. Will sell or rent on reasonable terms. For further information, address

W. F. PEARSON,
Dunn, N. C.

Raleigh Marble Works



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Proprietors,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

MORPHINE

OPIUM, WHISKEY AND ALL DRUG HABITS

CURED WITHOUT PAIN AT YOUR HOME.

We Have a Private Sanatorium for Complicated Cases.

If you are addicted to these habits you think you will quit it, but you won't, you can't unaided, but you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business at a moderate cost. The medicine builds up your health, restores your nervous system to its normal condition; you feel like a different person from the beginning of treatment LEAVING OFF OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of Sequoia, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address Dr. B. M. Woolley, 200 Lowndes Building, Atlanta, Ga.

FOR RENT.

A good two-horse farm, located one mile west of Buie's Creek Academy, four miles from Lillington, nearest railway station. Has new five-room dwelling, and good barn and outhouses. Will rent or lease for one or more years.

For further information, address

WM. PEARSON,
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REDUCED IN PRICE 1-3 !

Fine Furs.

Every Tailor-made Suit,
Every Child's and Misses' Coat,
Every Ladies' Coat,
Every Ladies' Rain Coat,
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Surplus Holiday China.

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Temperance.

Hadn't You Better Take a Sleep?

A farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly-hired man:

"Jonathan, I did not think to mention to you when I hired you that I shall try to have my work done this year without rum. How much must I give you to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please."

"Well," said the farmer, "I will give you a sheep in the fall if you will do without rum."

"Agreed."

"Father, will you give me a sheep, too, if I do without rum?" then asked the elder son.

"Yes, you shall have a sheep if you do without."

The youngest son then said: "Father, will you give me a sheep if I will do without?"

"Yes, Chandler, you shall have a sheep also."

Presently Chandler speaks again: "Father, hadn't you better take a sheep, too?"

Believes in the Lincoln Legion.

The American Anti-Saloon League does well to turn its attention to work for those whom it can persuade to sign a total abstinence pledge. It is the line on which the great achivements of fifty years ago were made, and is the most hopeful of the various instrumentalities for the closing of the saloon. Rev. J. S. Rutledge has been appointed to this work in Ohio, and we trust that he will meet with due encouragement. He will find his most productive field among the children, especially in the Sunday-schools. The time to begin temperance work is when the man is a boy of ten or under, and the Sunday-school is the place to find him. And the pledge is not less adapted to the girl than to the boy. Both need to be taught early. The impression should be among the first made on their young minds, that "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Boys and girls can learn that lesson as early as they can learn any moral truth, and it is one of the great faults of the temperance people of the past half century that they have failed to teach the lesson and have allowed a whole generation to grow up with but little sense of the wrong of liquor drinking. Why should not our Sunday-schools circulate the Youth's Temperance Banner among their scholars? Why should they be so entirely neglectful of the child and then censure the man or the woman who is decoyed and ruined?—Baptist Journal and Messenger.

The Story of Whiskey, Man's Awful Foe.

He stood before Common Pleas Judge Strimple, Saturday—he a miserable wreck of a man. He had put out a woman's eye with a piece of steel.

Whiskey—the tale is told—the same old story!

Whisky did it—whisky, the destroyer of manhood, the foe of humanity!

As long as the fiery liquor courses down human throats, just so long shall brilliant minds be stunted, homes destroyed, crime be committed!

He was an honest Cleveland bartender who not long since said that there are but two kinds of whisky, "bad and worse."

And each leads to murder—either of self or of another.

Whisky—sure as tuberculosis and cancer in its deadly work.

Aye, far worse, as it leaves a stain those diseases cannot.

Whisky—what is the vision presented in the sparkling cup!—a sweet faced and innocent child, a happy youth, loving and admiring parents and friends—a gifted young man or woman, and, alas, the cup; then trouble, sorrow, degradation—mayhap, the felon's cell and the gallows! Anyway, sobbing and shrieks of misery and despair, tears and broken hearts, hairs made gray by sorrow and disappointment, premature graves—Ah, 'tis the world's saddest picture and one which cries, as it were, to the heavens!

Men and women seek solace in the liquid; but it never eased a pain but that another far worse was caused.

Whisky never brought on a desired forgetfulness without producing need of a forgetfulness which only death could erase—the forgetfulness of blasted ambitions, frustrated aspirations, a wrecked life!

No man ever toyed with the white man's fire water but that sooner or later it consumed him entirely or left him deadened and stunted.

Whisky is your foe!—Cleveland World, November 8, 1903.

An Honest Traveler.

A minister recently preached on a Sunday evening, in a distant city, on the "Greed of Gold," and in the course of his sermon condemned the liquor traffic.

Early the next morning there came into the minister's study a fine looking, intelligent man about forty years old. "Is it better for a man to sell liquor or starve?" he asked.

This was his story:

He was the traveling representative for a large city firm. He had gone to the church with another commercial traveler on Sunday evening, and the minister's sermon had been an arrow from the quiver of God straight to his heart. He left the church, went back to the hotel, sent that very night a letter to the firm for which he was traveling, and whose remuneration for his services was generous, resigning his position, and saying that he could no longer conscientiously represent them.

"And," said the manly man before he left the minister, "last night I slept with a sense of peace and security, such as I have not enjoyed for years. I have no prospect for a new position, but upon this I am determined; I shall starve before I shall sell another drop of liquor. God help me!"

At noon the next day the minister was in conversation with one of the leading business men of the church, to whom he told this story. Immediately upon hearing it the merchant said:

"I am in need of just such a man."

In less than twenty-four hours he was in an honorable position with a good salary, illustrating the words of Christ:

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

How They All Get Around.

"The distiller rides in a steam yacht; the wholesale dealer in an automobile; the retail liquor dealer rides in a carriage; but the purchaser of the liquor is pulled around by the hair of his head by a policeman."—Atchison Globe.

The Cause of Crime is Drink.

"The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up, I ask the cause—drink. If I go to the gallows, I ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, why do not men put an end to this thing?"—Archbishop Ireland.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1062 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

NOTICE.

Having qualified as the executors of the last will and testament of J. R. Dunn, late of Wake County, this is to notify all having claims against his estate to present them to us, or either of us, on or before November 24, 1904, or this notice will be plead in bar of their recovery.

R. A. DUNN,
W. R. DUNN,
Executors.

Wake Forest, N. C., Dec 2 1903.

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To Break Up Grippe and Colds in 10 Hours
IF YOU USE "GRIPPE KNOCKERS"
25 CENTS.

Also excellent LAXATIVE TONIC. Trade supplied by
L. RICHARDSON CO., Wholesale,
GREENSBORO, N. C.
Mailed on receipt of price.

Notice of Administration

Having qualified as executor of the estate of Mary R. Baker, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 4th day of December, 1904, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

SOLON BAKER.
Hartswell, N. C., Dec. 4, 1903.

OUR SUPERB STOCK OF
Silks & Dress Goods
For the Fall of 1903 is Now Ready.

WRITE FOR SAMPLES AND PRICES, stating particularly the colors desired, and whether you wish Plain or Figured Cloths, Light Weight or Broadcloths.
We pay express charges on all orders of $5.00 and over.

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Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

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Up-to-Date Clothiers and Furnishers.

THE BAPTIST BOOK STORE.
(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

Marriages.

BOWLING—EAKS.—In Granville County, N. C., December 17, 1903, Mr. James E. Bowling and Miss Susie Eaks, Pastor J. A. Stradley officiating.

EDMUNDSON—TAYLOR.—December 21, 1903, at Alamogoelo, New Mexico, Miss Estelle, daughter of Mr. and Mrs. J. W. Edmundson, and Elder C. R. Taylor.

FALKNER—HOYLE.—On the 20th of December, 1903, in Vance County, N. C., Mr. Titus W. Falkner was married to Miss Louis E. Hoyle, by Elder J. A. Stradley.

HESSER—SWINDELL.—December 9, 1903, in the Baptist Church at Rocky Mount, by Rev. Braxton Craig, Miss Lucy J. Swindell to Mr. C. A. Hesser, all of Rocky Mount, N. C.

BOWDEN—JOYNER.—Mr. Albert H. Bowden and Miss Lou M. Joyner, at Mr. G. J. Joyner's, the brider's father, on the 15th of December, at 7 p. m., all of Nash County, N. C., and members of Macedonia Church.

Obituaries.

PEARCE.—Lurline Pearce, infant daughter of A. J. and Annie Pearce, of Winton, died November 15, 1903, in the fourth year of her age.

She was a beautiful and winsome child; the darling and delight of the household, and her going has left empty arms and aching hearts behind. But God wanted her for His own, and the lovely fragile bud is blooming now in the Paradise above. May He comfort the sore hearts of the parents with the thought, their little one is safe and happy with Him, and waits to welcome them to their eternal home. PASTOR.

ALBRITTON.—Died, in the home of Oliver Summerlin, Mount Olive, N. C., on Thursday morning, December 3, 1903, of typhoid fevor, Andrew F. Albritton, aged 36 years.

He was the eldest son of Rev. John T. and Dorcas Albritton.

He was engaged in the mercantile business, and was a useful member of Mount Olive Baptist Church. All that skilled physicians, trained nurse and loved ones could do could not keep him in life, "for he looked for a city which hath foundations whose builder and maker is God."

His passing out was so gentle that we were reminded of those sweet lines:

PILAND.—Sister Rachel Piland was born December 6, 1877. At the age of fourteen years she joined Cool Spring Baptist Church; then by letter she joined Bethlehem Church.

She was happily married to Bro. R. J. Piland, of Gates County, December 26, 1900, and soon thereafter joined the Baptist Church at Gatesville.

About the middle of last June she was confined to her bed, and suffered patiently till God called her home, October 21, 1903. As long as her health permitted, she was a regular attendant at church and Sunday-school. During her protracted illness, it was a benediction to observe her submission and Christian resignation. She loved to have her friends and Sunday-school companions gather around her bed, read the Word, pray and sing the beautiful songs that she so much enjoyed when well. Knowing that hers was an incurable malady, she was fully conscious, but not alarmed at her approaching end. Several times she expressed a willingness to depart and be with Christ. Her trust in God never failed but sustained her in a triumphant close of life's short journey. The funeral was preached by her pastor, Rev. W. B. Waff, from Psalms 127:2: "He giveth his beloved sleep." She selected the song, "Sometime we'll understand," to be sung at her funeral.

"God knows the way, He holds the key,
He guides us with unerring hand;
Sometimes with tearless eyes we'll see;
Yes, there, up there, we'll understand."

L. H.

OATES.—Mrs. Fannie M. Oates died in Greensboro, N. C. Monday, November 30, 1903, of pneumonia.

She was born in Clarksville, Va., but when quite a child her parents moved to Murfreesboro, N. C. She graduated from Chowan Baptist Female Institute in 1866. In 1886, she married William Oates, of Warsaw, who lived but a short while. She leaves one child, William, aged fifteen years, one sister, Mrs. E. B. Pearce, of Chowan County, N. C., and two brothers, Mr. M. J. Nolley, of Baltimore, Md., and Mr. E. N. Nolly, of Fayetteville, N. C.

Early in life she gave her heart to Jesus and united with the Baptist Church at Murfreesboro, N. C. From her earliest childhood, she had been a great sufferer. The supreme test of physical endurance was ever hers, but what now most impresses the writer in the memory of Mrs. Oates, as a child, girl and a woman was her untiring and unselfish devotion to her loved ones. Patient through all her pain and weariness, she was ever ready to minister to an invalid mother, sister and brothers.

Hers was a nature full of generosity and warmth, and her heart went out to all with a ready sympathy and interest, and especially was she kind and thoughtful of her neighbors.

At the time of her death she was living in Greensboro, and when it was known that her body was to be brought back to the home of her childhood, kind friends of her young womanhood, with loving and tender remembrances gently laid her to rest by the side of her uncle, Dr. J. A. Delke, to whom she was devotedly attached.

And there, on the quiet hillside, with parents, sister and uncle, with the pines singing her requiem, another one of earth's suffering and weary ones peacefully sleeps.

BALDWIN.—Lucian Fisk Baldwin was born in Chatham County, N. C., January 22, 1840, and died September 9, 1903. He was converted in his boyhood and joined Mount Pleasant Methodist Church, where he remained a devoted member until his death. He was prepared for college under the instruction of William Bingham, and afterwards attended the State University. He was a member of Company D, Orange Light Infantry, First Regiment N. C. Volunteers, and was in the first regular engagement of the War between the States known as Big Bethel, near Yorktown, Va., June 10, 1861. For a number of years he held the position of public administrator of Chatham County, having resigned the same when his health began to fail. He was married to Miss Julia F. Bynum, September 2, 1863. Six children, three sons and three daughters, with their mother, survive him.

He possessed a naturally bright mind and was fond of reading, Scott being one of his favorite authors. A superb type of common sense, blended with sparkling wit and humor and with a generous and kind spirit. Ever scorning the mean and ignoble, his life was an exponent of frank, liberal and honest principles. The name of "Doc" Baldwin will thus be ever associated with the patriotic citizen, the humble Christian, the true friend and neighbor, and the affectionate husband and father.

As in the years of manly vigor he had bravely fought life's battles, so in the closing period of physical infirmity his Christian courage was shown in the grace of enduring affliction; and his faith, in patiently waiting for the crowning day. He said that all was well with him, and prayed: "Not my will, but Thine be done." He talked much of those things that are above, as the scenes of earth receded and as the scenes of heaven opened and brightened before his vision. He talked of soon seeing his departed loved ones, and of meeting bye-and-bye those left behind. During the closing hours he called by name his sainted and departed father, and also one of his little children who had preceded him to heaven; and spoke of each of the living children, adding, that he wanted them to be good. Like a veteran soldier, he said the separation was not to be long and that the family reunion in heaven would be so sweet. To his devoted companion, he said: "I don't come to you, but you can come to me." Having thus bidden farewell to his loved ones on the shore of time, he steered out upon the open sea where he "crossed the bar" and joyfully "met his Pilot face to face."

In the presence of a large gathering of relatives and friends, his body was peacefully laid to rest in the cemetery of Mount Pleasant Church to await the resurrection morn. Hail, noble brother and friend. We expect to greet thee amid yon hills of glorious light!

S. B. TURRENTINE.

Tribute of Respect.

Mr. John J. Bishop, son of the late Hon. George Bishop, departed this life, November 8, 1903.

In his early Christian life he was wayward, sometimes going astray, but over a year before his death he rededicated himself to the service of the Lord. Ever afterwards he manifested so much interest and enthusiasm in all the church work and his consecration seemed so real, that his brethren had unbounded confidence in his Christianity.

A few hours before his death his pastor asked how it was with him, he said: "It is all well, I am trusting in Jesus."

Therefore we announce the following resolutions:

Resolved 1. That in the death of Brother Bishop, the Sunday-school of Rich Square Baptist Church has lost a valuable member; and we thank the Lord for this gentle life and honor his memory for his faithful service.

2. To the bereaved wife, brothers, sisters and friends, we tender our deep sympathy and pray that the rich consolation of God's grace may be theirs, ever remembering He has promised to be a father to the fatherless and a husband to the widow.

3. That while we cannot understand the dispensation of God which has taken our brother in the prime of life and left desolate a wife and four small children, we confide in His wisdom and goodness. Some day when the deep things of God are manifest, we may know why this life was taken. We bow in humble submission to His will.

4. That a copy of these resolutions be sent to the bereaved family and one to the Biblical Recorder and to the Roanoke-Chowan Times for publication.

ALBERT VANN,
ANNIE E. PARKER,
J. M. WEAVER,
J. A. WORRELL,
Committee.



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SOUTHERN RAILWAY.

In effect November 29, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 34, "Florida Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," until Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 2.25 a. m., No. 112 daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:00 a. m. No. 109, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 38, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:00 p. m. No. 103, daily for Goldsboro and local stations.

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Cash collections on General Fund B. F. U. debt for December, 1903:

W. G. Briggs, $10; J. B. Boone, $100; Spencer church, $25; Rev. J. A. McKaughan, $5; Miss E. B. Chears, $2; Rev. N. B. Cobb, $1; M. J. Jordan, $5; Red Mt. church, $6.30; Mrs. R. H. Peterson, $5; Miss Hattie Edwards, $1; Mrs. C. B. Keeler, $5; R. W. Walker, $1; Rev. J. S. Farmer, $25; Chas. E. Maddry, $10; High Shoal church, $7.58; Mrs. H. R. Brown, $1; Antioch, $6.50; N. Wilkesboro church, $10; Mrs. W. N. Petway, $5; P. G. Hartsell, $5; W. E. Wilkins, $24; R. L. Davis, $5; Lumberbridge church $6.53; Rev. J. D. Larkins, $8; E. A. Covington, $25; Smithfield church, $15; Miss Ethel Olive, $2; Tryon Street church, $25; Henrietta church, $4.96; A. E. Cole, $5; New Bethel church, $6.50; Floyd Creek church, $2.25; Bear Wallow church, $2; White Oak church, $5; Mt. Zion church, $2.50; Mt. Airy church, $10; Eldorado church, $1; J. B. Newton, $5; W. R. Brown, $5; R. A. Hedgpeth, $5; J. M. Hilliard, $5; Mrs. L. D. Price, $1; Mrs. R. H. Marsh, $5; C. W. Carter, $5; A. T. Hord, $1; W. L. Rich, $5; A. L. Hall, $5; A. H. Lennon, $10; Miss Cora Bland, $1; D. T. Washburn, $5; J. P. Green, $10; B. F. Withers, $100; Mt. Zion church, $2; L. G. Rogers, $5; Spring Hill church, $7.44; F. S. Averitt, $1; Miss Myrtle Webster, $1; R. L. Horton, $40; I. P. Hedgpeth, $5; O. J. Howard, $5; Rev. R. S. Stephenson's field, $10; Rev. A. H. Simms, $10; Mrs. G. T. Richardson, $1; Mrs. E. K. Proctor, $10; Rev. A. B. Thomas, $2.50; J. M. Gardner, $25; Mrs. F. P. Gardner, $1; "A Recorder reader," $2; Mrs. E. T. Scarboro, $5; May's Chapel church, $2.67; Rutherfordton church, $5; Mt. Vernon church, $2.07; on Rev. T. J. Taylor's pledge: H. A. Nicholson, $1; F. P. Gardner, $1; T. B. Gardner, $1; Mrs. H. N. Walters, 1.

On Dr. Vann's Special: Dr. R. J. Willingham, $5; Rev. W. A. Ayers, $5; Dr. Thos. Hume, $4; Dr. F. H. Bowling, $50; Rev. W. S. Olive, $25; M. L. Marley, $25; W. L. Harrell, $5; A. J. Ward, $25; Dr. A. C. Liverman, $10; J. M. Parrott, $50; Miss Eleanor M. Vass, $50; R. R. Barnes, $100; J. B. Olive, $25; A. J. Barbour, $25; J. D. Moore, $100; T. S. Franklin, $75; A. McNeill, Jr., $10; Mrs. I. V. Garibaldi, $75; E. Baugham, $100; Hon. H. R. Scott, $100; J. R. Williamson, $10; N. B. Josey, $25; L. S. Warner, $10; Mrs. S. C. Jenkins, $1; J. F. Tilson, $5; T. E. Carroll, $5; Dr. D. I. Watson, $5; W. H. Randolph, $5; J. L. Kilby, $20; W. A. Graham, $5. Total, $954. Previously acknowledged, $135. Total, $1,089.

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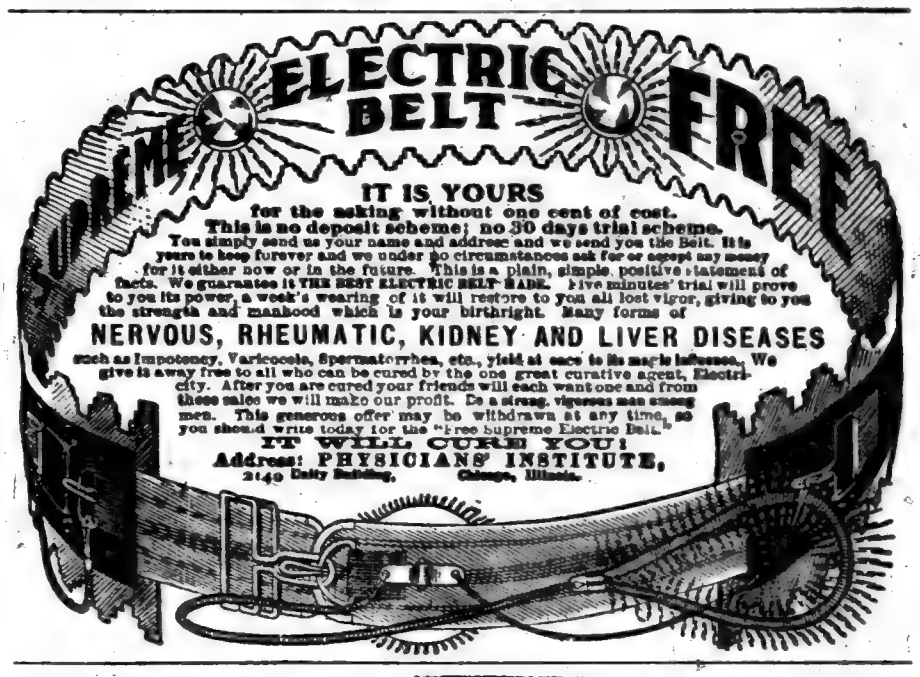
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MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by J. L. Ferrell and wife, and duly recorded in Book No. 121, on page 725 in Register of Deeds' office, of Wake County, N. C., we will, on Wednesday, the 6th day of January, 1904, expose for sale and sell to the highest bidder, for, cash, at the court-house door in the city of Raleigh, at 12 o'clock m., that tract or parcel of land lying and situated in Wake County, North Carolina, in Little River Township, adjoining the lands of Daniel Scarborough's estate, Hilliard Jones, J. Underhill, and others, and better described as follows:

Beginning at a post oak, D. Scarborough and H. W. Jones' corner, thence north 2 degrees east 124 poles to a pine on said Jones' line; thence with said line north 58½ degrees east 114 poles to a small post-oak; thence south 114 poles to a poplar in the Rocky Branch; thence up said branch to pointers; thence west 53 poles to the beginning, containing 100 acres more or less.

PEELE & MAYNARD,
Attorneys for Mortgage-Assignee.
This 2d day of December, 1903.

NOTICE OF SALE.

By virtue of a judgment of the Superior Court of Wake County, made in special proceedings, entitled S. S. Rogers, Executor of Wm. Jinks' vs. Julia Jenkins and others, we, as Commisoners appointed by the court, will, on Monday, the 4th day of January, 1904, at 12:00 M., sell to the highest bidder the following described lot of land in Wake County, near Apex, known as the home place of William Jinks, deceased: Begins at a white oak on the south side of White Oak Creek, Jesse Howell's corner, runs south with said Howell's line 196 poles to a stake in said Howell's line; thence east 76 poles to a stake and pointer in C. S. Jinks' line; thence north 215 poles to a maple on the south bank of said creek to the beginning, containing 98 acres, being land conveyed to William Jinks by Seth Jinks by deed recorded in Book 17, page 536, records, Register of Deeds' office, Wake County. Place of sale on the premises as above described, known as the home place of William Jinks. Terms of sale, cash.

H. E. NORRIS,
S. S. ROGERS,
Commissioners.

THE ATONEMENT: A TRUE THEORY.—BY JOHN LEWIS.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 28.

RALEIGH, N. C., WEDNESDAY, JANUARY 13, 1904.

THE CHRISTIAN'S AMBITION.

True religion requires ambition; and the prime trouble with many a Christian is that he does not aim high. It requires the highest ambition. Indeed to be a Christian is the highest ambition. Recall the words "To be like Him"; "Be ye perfect as your Father in heaven is perfect"; "Oh, that I may know Him". Could human ambition reach higher? Could human mind conceive attainment more bold? Could mortal man found in his heart a motive so lofty, so all-absorbing and impelling? And, on the other hand, does not the fact that our lives crawl onward so haltingly and so low, indicate just this,—that we lack ambition; that our ambition is expended in other and incomparably lower things?

* * *

In his letter to the Philippians, Paul reveals his life's motive, the explanation of his sacrifices and his content with his career of suffering. "I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord," he writes, "for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ." * * * "that I may know Him, and the power of His Resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain to the resurrection from the dead."

That is, Paul's ambition was to know the Christ; and this ambition was the motive of all his marvellous achievements; and the evidences of his gains in this knowledge of the Christ were the compensations for his sufferings—such rich compensations that his losses and sufferings seemed as nothing. It was this ambition, this joy, that led him from city to city preaching the Gospel until his latest breath. In the stripes that were laid upon his back, in the loneliness and humiliation of the prisons, in the wounds that he received, in the weariness and half-despair, in the terror of the powers that sought his life, in the deaths that he died daily, it was the thought that by these he was gaining knowledge—"the excellency of the knowledge," that is, the overtoweringly best thing in the world—of Christ that kept his heart in a lofty peace. The very loftiness of his ambition rendered him immune to ordinary temporal considerations.

* * *

There is the knowledge of acquaintanceship. It is nothing—ships that pass in the night and speak one another in passing. There is the knowledge of sympathy—and it is indeed somewhat to know another in so fine a way that one feels with him. There is the knowledge of understanding; and it is rich in the fruits of sympathy and mercy and peace. There is yet the knowledge of friendship, mysterious, sweet and sacred, wherein without understanding one is bound to another in a deeper bond than sympathy and abides with him, understanding or not, with a glad heart, and knows him as the rest of the world cannot. And there is yet a knowledge that surpasses them all—the knowledge of fellowship, the fellowship of suffering. Fellowship is higher than friendship. In fellowship is a oneness too complete to be classified as sympathy, too absolute to be called friendship, noble though that relation be.

* * *

And while there may be fellowship in joy, and rich it is; there is a fellowship of suffering that far surpasses joy's child. When men suffer together they strike a unity that is perfect. All the barriers of flesh and mind fade away, the deeps of their spirits move out and merge, and each knows the other as he is known.

And so Paul would know Christ not in the joy that was set before Him on the right hand of the throne of God, but in His sufferings here among men. And so, if you and I would know Him, even must we seek that fellowship. It is not enough to know the Gospel record. It is not enough to be a friend. It is not enough to hope to know Him in that Great Day. There must be fellowship, and, that too, fellowship in suffering.

It is a lofty ambition. It is the supreme ambition. We would become God-like. It is the highest reach of the soul, and higher cannot be conceived of. Our destiny is lofty with all the loftiness of the character and the fellowship of the Son of God and God Himself. Herein is the witness of the greatness of man.

* * *

I will not now speak of the supreme blessing of God upon His creatures in this call to us. Let me touch upon "His Sufferings."

For upon this expression much depends. Christ's life was not all suffering. Neither was Paul's. They endured more, and they enjoyed more than others of their time. They were so absorbed with lofty things that the things that we count hard they counted not at all. But Christ did suffer, and He suffered as no man ever can. We may attain to the excellency of the knowledge of Christ our Lord, we may know Him in the fellowship of His sufferings, even though we have neither the capacity to suffer nor the courage to endure that He had. We can suffer with Him as Paul suffered with Him; and the message of this writing is that this is our duty. It is not our duty to invite suffering; nor is it our duty to invent sufferings. But it is our duty to serve Christ so earnestly and so devotedly, to follow Him so faithfully even as did Paul; and if these things shall cause us loss or pain, to count them but dung as compared with "the excellency of the knowledge of Christ" gained as it can only be gained by means of "the fellowship of His sufferings."

Christ's life was not all suffering; but there was much and He evaded none. You and I have no right to invite suffering or to evade it. We must meet it as an evangel of the Lord come to give the knowledge of Him born of fellowship with Him. Nor may we count all our sufferings as sufferings with Him. There is fellowship only in His sufferings. We have His compassion in our own griefs; but His fellowship and the knowledge of fellowship is only to be found in His sufferings.

* * *

And wherein did He suffer? One thinks of the Cross. Another of Gethsemane. Another the tears for Jerusalem. Another of the weary days of unrequieted ministry to the sad and afflicted. Another of the rejection of the peoples. Another of the disappointment in His disciples. Another of the complete failure to be understood. Very well; think of them each and all and go thy way; cease to dodge oppositions, cease to make conciliations for the sake of thy peace, cease to take counsel of thy fears or thy welfare, cease to seek peace for thine own sake, cease to seek soft places, cease to play diplomat and politician; go thy way, do the right, resist wrong, let the oppositions roll mountain high, do thy duty and thou shalt gain the excellency of the knowledge of the fellowship of His sufferings, compared with which social position, friendships, money, popularity, success, are but dung. And thou shalt also begin to know Him indeed; and the power of His Resurrection—not the hope, but the Power, shall also begin to be thine own.

MODERN INDIFFERENCE.

The New York World published, last week, a dispatch from Columbus, O., to the effect that "of more than 2,000 prisoners received in the Ohio State prison last year not one could repeat the Ten Commandments, though many professed to be sons of church members." This prompted the insatiable reporter to canvass fifty representative men in New York, among whom were bankers, brokers, lawyers and city officials, and he found that only two of the number were willing to say they could repeat the Commandments. With the rising tide of interest in Bible study there is evidently wide-spread need of attention to the great truths which lie at the foundation of Christian character and conduct.—The Examiner.

THE "EXPIATORY MONUMENT" TO SERVETUS.

It has been proposed by brethren of the highest standing in the Reformed Churches of Switzerland and of France, that the 350th anniversary of the death of Michael Servetus, burnt in Geneva in 1553, should witness the erection in that city and on the place of the execution, of an expiatory monument.

Such is not to be in honor of his memory or of his views, nor condemnation of Calvin, but as a notification to the world that Calvinists of the twentieth century separate themselves from that event and deploring Calvin's share in the transaction, make a public apology for the religious intolerance which led to that execution.—Exchange.

COMPENSATION.

"If I dinna see"—and she spoke as if this was a matter of doubt and she were making a concession for argument's sake—"there's naebody in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss rose—and I judge that the oatcake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if He dinna give me ae thing He gave me mony things instead.

"And mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial, and my faith micht have failed. I've lost naething; my life has been all getting."—Ian Maclaren.

HEAVEN?

A friend sends in the following epitaph which he found in a recent visit to England. It was in a churchyard near Plymouth, and read as follows:

Here lies a poor woman
Who always was tired.
Who lived in a house
Where help was not hired.
Her last words on earth were:
"Dear friends, I am going
Where washing ain't done,
Nor sweeping nor sewing.
But everything there is
Exact to my wishes,
For when they don't eat
There's no washing the dishes.
I'll be where loud anthems
Will always be ringing,
But, having no voice,
I'll get clear of the singing.
Don't mourn for me now,
Don't mourn for me ever,
I'm going to do nothing
Forever and ever."

—Chicago Record-Herald.

HIS UNFITNESS.

Prof. I. R. Sawwood, Woodburg, Ky.: "I knew a preacher who was fool enough to lay the blame of his failure upon his field. In the midst of his want of bread he prayed mightily to God to make a field to fit his unfitness, though he did not word his prayers that way."—Baptist Argus.

The Atonement: A True Theory.

BY ELDER JOHN LEWIS.

Dr. Hovey, in a private lecture read to his students about 1889, after pointing out, with his characteristic fairness, the strength and the weakness of most of the current presentations of this Bible doctrine, said:

A true theory of the sacrificial work of Christ ought to embrace the following:

1. The mediatorial as well as the ministerial character of the Saviour's work. This very important element is wanting in many theories. They treat Christ as either the representative or the servant of God on the one hand, or as a blameless model man on the other, but do not treat Him as being in reality the mediator between God and men; do not, in fact, realize the necessity or value of his sacrificial and priestly mediation between God and the human race.

1 Tim. 2:5: For there is one God, one mediator also between God and men, the man Christ Jesus, who gave himself a ramson for all.

John 14:6: Jesus says to him, I am the way, and the truth, and the life. No one cometh unto the Father but through me.

Heb. 7:25: Whence also he is able to save to the end those who come to God through him, since he ever lives to intercede for them.

2. The union of deity and humanity in Jesus Christ by virtue of which he was able to be the representative of both God and men. The sacrificial work of Christ, as portrayed in the New Testament, presupposes his theanthropic nature and cannot be rightly conceived apart from it.

Rom. 8:32: He who spared not his own Son, but delivered him up for us all, how will he not also with him freely give us all things.

1 Timothy 2:5: For there is one God, one mediator also between God and men, the man Christ Jesus.

Imperfect theories of the atonement have often been due to the mistake of fixing one's attention too exclusively on either the divinity or the humanity of Jesus.

3. The satisfaction of God's love or benevolence to men. This grand element is lacking in no current theory of the Saviour's work, though it fills a larger place in some than in others. The Scriptures refer to it often e. g. Jno. 3:16. For God so loved the world, that He gave His only begotten Son, that every one who believes on Him should not perish, but have eternal life.

Romans 5:8: But God commends His own love toward us, in that, while we were yet sinners, Christ died for us.

By love or benevolence is meant that disposition in God which seeks the happiness of its object. It may also seek the holiness of its object but, only as a means to its happiness or as an ingredient in that happiness, but not for any value in itself.

4. The satisfaction of God's righteousness in respect to men. This, too, is important. The ethical nature of God as expressed in the condemnation and punishment of sin must be represented on any adequate theory of the atonement, and such a theory will doubtless in the end satisfy the ethical nature of man.

Romans 4:25: Who was delivered up for our trespasses, and was raised for our justification.

Romans 6:23: For the wages of sin is death; but the gift of God is eternal life, in Christ Jesus our Lord.

Romans 3:25-6: Whom God set forth as a propitiation through faith by His blood, for the exhibition of His righteousness, because of the passing over of the sins formerly committed, in the forbearance of God; for the exhibition of His righteousness in this present time, that he may be just, and the justifier of him who believes in Jesus.

Gal. 3:13: Christ redeemed us from the curse of the law, having become a curse for us; because it is written, Cursed is every one that hangs on a tree.

Many exclude this element from their theory as if the satisfaction referred to were needless or impossible, as if the ethical nature of God were not forever opposed to sin in itself, and not merely to its consequences; or as if a vicarious endurance of penal evil were absurd or incredible, though in a lower form the world is full of it.

5. The manifestations of God's righteous benevolence to mankind for his glory and their good.

Eph. 1:6: To the praise of the glory of his grace, which he graciously bestowed on us in the beloved.

Phil. 1:11: Being filled with the fruit of righteousness which is through Jesus Christ to the glory and praise of God.

John 17:1: These things spake Jesus, and lifting up his eyes to heaven, said, Father the hour has come; glorify thy Son, that the Son may glorify thee; as thou gavest him authority over all flesh, that all which thou hast given him, he should give to them eternal life.

Romans 15:6-9: That with one accord, ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also received you, to the glory of God. For I say that Christ has been made a minister of the circumcision, in behalf of God's truth, that he might confirm the promises made to the fathers; and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among Gentiles, and will sing to thy name.

1 Peter 4:11: If anyone speaks, as uttering God's oracles: if anyone ministers, as of the strength which God supplies; that in all things God may be glorified, through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

Of course, it would be superfluous to cite passages in proof of the statement that the sacrificial death of Christ was a manifestation of God's benevolence to men for their good.

They may so treat this manifestation as to be harmed rather than benefitted by it. The light that should warm may burn, but if so, the fault will be wholly theirs. The moral influence of the atonement consists in this manifestation of God's righteous benevolence.

6. The manifestation of God's character to the universe of rational beings. Of this, there are several intimations in the sacred record.

Eph. 1:20-23: Which he wrought in Christ, when he raised him from the dead and seated him at his own right-hand in the heavenly realms, far above all rule and authority and power, and dominion, and every name that is named, not only in this age but also in that which is to come; and subjected all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him who fills all in all.

Eph. 3:10, 11: In order that now to the rulers and authorities in the heavenly realms might be made known through the church the manifold wisdom of God, according to the purpose of the ages which he purposed in Christ Jesus our Lord.

Col. 1:20: And through him to reconcile all things to himself, having made peace through the blood of his cross; through him, whether the things on the earth, or the things in the heavens.

1. Peter 1:12: To whom it was revealed, that not to themselves, but to you they were ministering those things, which now have been announced to you, through those who brought you the good news by the Holy Spirit sent from heaven; which things angels desire to look into.

Rev. 5:13: Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and every creature which is in heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard saying, To him who sits upon the throne and to the Lamb, be the blessing, and the honor, and the glory, and the might for ever and ever.

Yet no such prominence is given to this object of the Saviour's death, as is given to those objects previously mentioned, either because it was less important in the eye of God, or because there was less need of enforcing it upon the attention of men; to most of us the bearing of God's grace to men upon the moral training or security of other orders of life is a matter of slight interest, and this may be the reason why so little is said of it in the Scriptures: hereafter we may be able to assign a much higher place to this object of Christ's work, and to study with ever increasing admiration the wider relations or influences of that work.

7. The relation of Christ's propitiatory death to his intercessory and regal work.

Phil. 2:9, 10: Wherefore also, God highly exalted him, and gave him the name which is above every name; that in the name of Jesus, every knee should bow, of beings in heaven and of beings on earth, and of beings under the earth, and every tongue confess that Jesus Christ is lord, to the glory of God the Father.

Hebrews 1:3-4: Who being the brightness of his glory, and the impress of his substance, and upholding all things by the word of his power, when he had made a purification for sins, sat down on the right hand of the majesty on high; Having become so much superior to the angels, as he has inherited a more excellent name than they.

Hebrews 7:23-27: And they, indeed, have become priests many in number, because they were hindered by death from continuing; but he, because he abides forever, has his priesthood unchangeable (or, untransmissible): For such a high priest became us; holy, harmless, undefiled, separated from sinners, and made higher than the heavens; who is not under a daily necessity like those high priests of offering sacrifices, first for his own sins, and then for those of the people: For this he did once for all, in offering himself.

1 John 2:1-2: My little children, these things I write to you, that ye may not sin. And if any one sin, we have an Advocate with the Father, Jesus Christ the righteous. And he is a propitiation for our sins: and not for ours only, but also for the whole world.

Very plainly, as it seems, is the value of Christ's intercession for his people taught, and with equal plainness is that value ascribed to his propitiatory death, and here it is proper to say that the influence of intercession is a vicarious influence. God treats men as a social organism, and if he can properly bless one in answer to the request of another, he can, on the same principle, forgive one in response to the sufferings and solicitations of another in his behalf, when otherwise he could not consistently or safely do it.

Moreover the regal office of Christ as mediator, seems to depend on his propitiatory work. He reigns over his own because he has bought them with a price and he is head over all things in behalf of his church (Dative of benefit).

His giving the Holy Spirit is a regal act connected with, and due to, the completion of his sacrifice. So is his administering of the final judgment.

[The quotations are from the A. B. U. Version, which, in its improved form, was the joint work of the three giant teachers of teachers—Broadus, Hovey and Weston—only one of which remains with us to-day. Dr. Hovey was ever anxious to have his students study every passage in its setting, but as many will not take that trouble, we give the quotations from what is practically his own translation.]

Books That Have Helped Me

BY J. B. CORPENING.

As I plan a course of reading for the coming year, the books that have been specially helpful during the past year come to my mind. "The Philosophy of the Christian Religion," by Fairbairn, probably stands first. While not agreeing with the author in many things, his discussion of the Person of Christ, the Problem of Evil, the Founded Religions, and the Creation of the Christian Religion, have certainly been helpful. His dealing with many modern scientific theories clarifies the air.

"The History of Protestant Missions," by Warneck, is the most satisfactory treatment of the period I have seen. He traces the modern missionary movements back to their sources. The Age of the Reformation, the Age of Orthodoxy, the Age of Pietism, the Present Age of Missions, and the Foundation and Growth of Missionary Societies, give a pretty clear idea of the scope of the book. The discussion of the historical movements in connection with the missionary movements, and the estimate of results of evangelical missions, are very instructive. This book, with two thousand years of missions before Carey, about covers the field of missionary endeavor.

From these I turn to a delightful and stimulating book by Theodore L. Cuyler: Recollections of a Long Life. His life and work have been a confirmation of the power of the gospel in this age of materialism. His description of famous people, as Wordsworth, Dickens, Gladstone, Dean Stanley, Whittier, and Guthrie, is entertaining and helpful. Here is a sentence quoted from a conversation with Gladstone. He said: "Amid all the pressure of public cares and duties, I thank God for the Sabbath with its rest of the body and the soul."

The Life of Horace Bushnell is similar in character to the above, but is a picture of a very different life. We have here a fierce struggle with doubt and the final triumph of faith. His Christian Nurture, a discussion of the divine constitution of the family as the means of securing Christian character, while containing much error, is still a timely book on an important subject. I give a few sentences from his life: "If I had my life to live over again, there is one thing I would not do—I would not push." "For some reason, we do not make a Christian atmosphere about us,—we do not produce the conviction that we are living unto God."

"Representative Men of the Bible," second volume, by George Matheson, is a very striking discussion of old subjects. "Lot the Lingerer, Aaron the Vacillating, Jonah the Narrow, and Ezekiel the Individualist," will give a fair idea of the book as a whole. The discussion is true to the orthodox view of the Old Testament, and is exceedingly stimulating.

"A History of the Jewish People," by Drs. Kent and Biggs, is written in modern style and throws much light on both the Old and New Testaments. Besides, they are very charming books. These books will help any student of the Bible.

"A Manual of Church History," by A. H. Newman, is as entertaining as a story to any one that has carefully followed the dry pages of Kurtz. It is a history of the progress of Christianity by one who believes in evangelical religion. This effects the standpoint from which the author discusses many things. And he

seems to me to be eminently fair in the history of controverted points. It is the best briefer history of Christianity I have seen.

Several other books come to mind, but I must close with a bare mention of only three more. Here is the First Christian Apology, by Bruce; Popular Hymns, by Dr. C. S. Robinson, and Light on Life's Duties, by F. B. Meyer. Robinson's History of Hymns is specially helpful to those who have the old songs of Zion.

Timmonsville, S. C.

When the Minister Came to Tea.

"Really, we ought to have the minister to supper now that his wife is away visiting," said Mrs. Allen, thoughtfully. "He was in yesterday and he looked lonesome."

"We can't until we get some new dishes," replied Lesbia decisively. "I'd be mortified to death."

Lesbia was tall, straight and golden-haired. She had a firm chin, with a dimple in it. Like most young girls, she had her ideals. She disliked shabby furniture, made-over gowns and worn carpets. Her especial aversion was nicked and cracked dishes. She complained a good deal in the little house because old things had to take the place of new. Mr. Allen was a poor man, and Mrs. Allen was an invalid, so there was little left for "extras" when all expenses were paid. Lesbia worried and fretted over the little economics she was forced to practice, ignoring the fact that she had more blessings than she could count.

The little brown house was shabby enough, but it was clean and homelike. No one but Lesbia would have noticed its shabbiness, for although the carpets had seen their best days, there were plenty of books and easy chairs. the windows were full of flowers and the sun shone into every room.

Mrs. Allen looked across at her tall girl wistfully. She was a slender, frail woman, with a sweet face, worn thin by years of ill health.

"I don't think the minister would notice the dishes, dear, if you had one of your nice suppers," she said gently. "We could have fried chicken and hot biscuits, and you might make—"

"No, mother, I can't!" replied Lesbia shortly. "I'm ashamed of our old, shabby things. We haven't a whole cup in the house. Those that have handles are nicked, and those that are not nicked have no handles. The same thing is true of the vegetable dishes. The only thing in the house that isn't broken is grandma's old blue china platter, and that wouldn't have escaped if we hadn't put it away. That's what those careless girls did for you before I was old enough to manage things."

"True, enough, dear," answered her mother cheerily; "and grateful indeed both father and I are that we have a daughter to look after us. We only wish we could do more for her."

"I don't mind so much about my own clothes," said Lesbia soberly, "but I should like a lovely home, with nothing old or broken in it."

"I don't believe the minister would care about the dishes," went on Mrs. Allen, still cheerfully. "You make such good tea he'd forget all about the cup that held it. I wish we were rich for your sake, little daughter, but I believe, I really do, that you take our poverty too much to heart. It's not always pleasant, but perhaps you need the discipline."

"It seems to me that I get a good deal of it," retorted Lesbia. "I won't complain, since it only distresses you, but I do like pretty things, especially dishes. I love fine china and cut glass and silver and beautiful table linen, and since I can't have them I'm not going to air our poverty by inviting the minister to tea. He gets his meals over at Mrs. Percival's. She is rich, and has all these things."

"Yes, but she's peculiar, and I don't believe she has any more to eat in her fine dishes than we do in our old ones. At any rate, I know that the meals are not cooked any better, and I should like to show the minister a little hospitality. His wife was so kind to me when I had that last bad turn! Never a day that she didn't come over, or else send me something. Won't you, dear?"

But Lesbia rose quickly and went away beyond the pleading voice. She shut the door of her little white room tight. Her dimpled chin looked firmer than ever. "I'm not going to!" she whispered, rebelliously.

Lesbia always said afterward that she would never have changed her mind if it had not been for that sermon. There were not many at church that Sunday morning, but Lesbia was always glad she went.

The minister took his text from Judges, third chapter and thirty-first verse: "And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad; and he also delivered Israel."

His subject was "Christian courage," and he told how much God's people had accomplished with humble instruments—Gideon with his lamps and pitchers, David with his sling, Dorcas with her needles, and so on down to our own times. He told of brave Benjamin West, who made his first paint-brush with fur from a cat, of Watts with his teakettle, of Sir Isaac Newton with his apple, and of a long list of struggling, ambitious men and women who would not let circumstances conquer them.

"They didn't wait for the appliances of skill and science," the minister said. "If they had waited, they would have gone to their graves obscure and unknown. They worked with what they had."

Lesbia went straight to her mother's room after church that morning. "Mother," she said, "I've thought better of what you asked me. If you still wish it, we will have the minister to supper, after all."

Mrs. Allen's face lighted up. "Thank you, dear," she answered, and Lesbia knew by her tone how happy she had made her.

The minister said he did not know when he had had such a pleasant time—not since his wife had gone on a visit. Lesbia had set the table with painstaking care. The table cloth was white, the silver teaspoons shone, and there was an abundance of flowers. The supper was delicious, and the minister ate as if he enjoyed everything.

After supper Lesbia played and sang a little, and then the minister entertained the family with stories and anecdotes. It was good to see how Mrs. Allen brightened, and how her husband's face lost its tired lines.

Lesbia saw it and crept away, humbled, but strengthened with a new courage and a new resolution—a resolution to make the best of narrow means, not to let poverty dwarf and thwart her aspirations, but to accept her life with its environments as God-given, and with all its imitations to press on to greater things.

Lesbia went to the door with their guest that evening. The tall, gray-haired minister looked down upon her with kind eyes. "That was a very nice supper, Lesbia," he said, laying a fatherly hand on her young shoulder. "I don't know when I have enjoyed anything more. It is easy to see to whom I am indebted for it."

Lesbia smiled. "It is we who are indebted to you," she answered, gently. "Didn't you notice how much you helped mother?" She'll think of it for a month." She looked up at the tall figure impulsively.

"Mother and father wanted you to come so much," she added, "but I—I thought we hadn't things fine enough. I wanted new dishes and cut glass, and we couldn't have them, so I felt rebellious. I wasn't going to ask you at all, until you preached on Shamgar and his ox-goad, and then it came to me to make the best of what I had. So I'm going to."

They stood in the open door. The minister laid a hand on the golden head. He read the new look of submission in the girlish face, the spirit of meekness that had lately come to her. He foresaw struggles before her, but in the end, with this new grace in her heart, there would be success and victory. "She will make a fine woman," he thought.

He looked off across the moonlit hills, thinking of his own life, and of the years when he, too, and fought against the hardness of his lot; of those hard years before he had learned to overcome, to sacrifice, to serve, to be humble.

"Keep it up, Lesbia," he said. Good-night!"—Youth's Companion.

BIBLE READERS' CIRCLE.

Daily Bible Readings from January 18–24, 1904.

Monday, January 18.—From Joseph to Moses; Moses, infancy; in the palace; in exile; called; before Israel. Ex., chapters 1, 2, 3, 4.

Tuesday, January 19.—Moses and Aaron; contest with Pharaoh; the plagues. Ex., chapters 5, 6, 7.

Wednesday, January 20.—The severe judgments of God sent upon Egypt in the form of various plagues. Ex., chapters 8, 9, 10.

Thursday, January 21.—The first born slain; the first born of the Israelites saved through blood; Israel goes out of Egypt. Ex., chapters 11, 12, 13.

Friday, January 22.—Israel at the Red Sea; pursued; delivered; the song; in the wilderness; Marah; Elim; quails and manna sent. Ex., chapters 14, 15, 16.

Saturday, January 23.—Water from the rock; Amalek defeated; the visit of Jethro; at Sinai; God appears to Moses; sends message to Israel. Ex., chapters 17, 19, 19.

Sunday, January 24.—The Ten Commandments; altars, laws, ordinance and offerings. Ex., chapters 20, 21, 22.

Exodus.

NAME.

The title of the second book in the Bible is derived from the subject of which it principally treats—the going forth of Israel from Egypt, and the wilderness journey. Exodus, which means "departure," or going out is, therefore, an appropriate name for the book.

The Hebrews called the second book of Moses ve-eleh shemoth, the meaning of which is, "And these are the names." This book was first called Exodus by the Greek-speaking Jews, who translated the Hebrew Bible into Greek in the third century before Christ, and when the Bible was translated into English the Greek name was retained.

THE AUTHOR.

Moses is regarded by both Jews and Christians as the author of Exodus, and indeed of the entire Pentateuch; and the internal character and statements of the book support their view. Moses, himself, declares that the incidents and experiences which characterized the departure from Egypt, and the wilderness journey were written in a book by command of God. Ex., 17; 14. Repeated statements of Moses show that this command was strictly obeyed. Ex., 24; 4, 7; 34; 27; Num., 33; 2. The later historical books indicate the Mosaic authorship. Also in the works of the prophets, in the Gospels, in the Acts of the Apostles, and in the epistles there are numerous references to passages in the Pentateuch indicating Moses as the author of these books.

The inspiration and canonical authority necessarily follow the acceptance of the Mosaic authorship. His entire life seems to have been divinely directed and controlled. His writings are largely composed of what God said and did, and his own statements clearly show that he wrote by divine authority and under divine guidance. Therefore, God as really speaks to us in Exodus as he does in the Gospels.

PURPOSE AND CONTENTS.

The main purpose of this book is to give an account of the departure of the Israelites out of Egypt, and the means by which their deliverance was effected. While this is true, other subjects closely related to the main subject, are treated.

In the first chapters we have an account of the growth of the Israelites from a tribe into a great nation. This is followed by the story of the alarm of Pharaoh on account of the rapidly increasing numbers of the Israelites and the failure of his plans to prevent their increase; the birth, infancy, and education of Moses; the failure of his unauthorized attempt to deliver his people; the forty years in exile; his call; his appearance with Aaron before the people and before Pharaoh; the first passover; the going out; passage of the Red Sea to Sinai; the Ten Commandments; the people accept the "Book of the Covenant," but soon fall into idolatry and are severely punished; God gives various laws and also rules respecting worship, ordinances and offerings.

The central thought of the book is redemption through blood; for, as the first born was saved from death through the blood on the door-posts, so sinners are saved from spiritual and eternal death by the blood of "the lamb of God which taketh away the sin of the world."

How to Freeze Out a Pastor.

1. Don't say anything favorable about him.
2. Stop praying for him.
3. Lower your subscription to his salary.
4. Don't pay it, until his creditors dun him for what he owes them.
5. Don't go to prayer-meeting if you can find an excuse not to go.
6. Persuade yourself that the Sabbath-school is too little and too dry a thing for you to attend, and stay away.
7. Try to be just sick enough so you won't feel like going to church.
8. If you do go, sit and yawn, or take a nap of sleep or look through the hymn-book.
9. Don't disturb your Sunday morning rest by going to church too soon. If the Sabbath-school is over, and the sermon has commenced, it will not bother the pastor much; he is accustomed to that sort of thing.
10. If you can get to church in time, oil the joints of your neck so you can turn your head and look at all who come in.
11. If you can ever find time to go to a business meeting of your church, always oppose the work the church is trying to do, or, at least, appose the plan by which they are trying to do work.
12. No matter how often a new preacher comes to other churches, always leave your church and go and hear him.
13. If your church does not prosper, charge the failure to the pastor, and don't allow the question to be discussed as to whether any part of the failure attaches to the church.

If you are a perfect church member, and have a sorry pastor, and feel you must get rid of him, employ the above-named methods, and you will soon freeze him out. J. A. S.

News Notes.

....Send us the Baptist news.

....And still the Bible Readers' Circle grows.

....Baptists will support Baptist Sunday-school work first.

....Elder C. C. Brown has been pastor at Sumpter, S. C., twenty-nine years.

....In the year 1903 about 300 distilleries and 100 bar-rooms closed in North Carolina.

....Elder Pendleton Jones, son of Dr. J. William Jones, accepts the call to Hampton, Va.

....Elder M. V. McDuffie, of East Orange, N. J., has accepted a call to Seventh Church, Baltimore.

....Elder A. W. Setzer has been called to the pastorate of our church at Burlington. We hope he will accept.

....Our Foreign Mission Board will send Elder K. W. Cawthorn and wife to work in the Argentine Republic.

....Wanted—a larger Recorder; twenty pages at least. Give us ten thousand paying subscribers and it shall come to pass.

....Elder W. T. Jordan has resigned the pastorate of Calvery Church, Denver, Col., to give his whole time to raising a debt on the Colorado Baptist Woman's College.

....The effort to take Columbian University, Washington, from the Baptists, is a timely warning. Every Baptist Board of Trustees should be appointed by a Baptist State Convention.

....Thirty men in our Southern Baptist Theological Seminary recently announced their fixed purpose to enter the foreign field; and sixteen others said that they were thinking of the matter.

....The Recorder has more subscribers than any paper in the State. It has led in this respect for many years. But we must make rapid advances in this lively day if we would maintain this lead.

....Elder Davis has entered upon his work as assistant pastor of the Raleigh Baptist Tabernacle. He has a great field before him, and his consecrated efforts cannot fail of God's blessing. We welcome him to Raleigh.

....Only seventeen days to February 1st—when we must pay in full our pledges to redeem our Baptist Female University from debt. Let every one have a part in this final effort. Let every pastor take a collection.

....Elder J. J. Adams accepts the call to Milton, Blanche and Beulah churches. He will be succeeded at Graham, Swepsonville and Haw River by Elder J. E. M. Davenport. They are each excellent young men, devoted to their work and growing steadily in usefulness.

....Elder W. B. Morton has accepted the call to Marion and has entered upon his work. He is another strong addition to the middle west. He and Mr. Kesler have come into that county, we hope, for a great work. Brother Morton is an all-round man. We congratulate our Marion brethren.

....Elder S. W. Oldham writes from La Grange: "The next Union Meeting of the Neuse Association will be held with the La Grange church the fifth Sunday in January and Saturday before. People coming by rail will be met at the train if they will notify J. P. Joyner, or myself, when they will come."

....The Raleigh First Church has engaged Elder R. S. Stephenson as Church Missionary. Mr. Stephenson is also Superintendent of the Associated Charities of the city. He was a stranger here a few years ago; but his earnest and consecrated work has made a large place for him in our city. He knows everybody, and he is the servant of all.

....Trinity College disavows any knowledge whatever of the authorship of the Boston Transcript article. The effort to fasten this article on Trinity College is another striking illustration of the methods of the College's enemies. We are glad to say that such methods rebound to the undoing of those that use them.

....An effort is being made to tax the Methodist Publishing House, Vanderbilt University, and some other institutions in Nashville, Tenn. We are glad to say that the Biblical Recorder pays taxes just like any other enterprise; and we think every other religious paper should be made to do likewise—if it is worth anything.

....Elder N. S. Jones having finished his work at Burlington, is at Raleigh for a few days. Brother Jones did excellent work at Burlington, and the church there was reluctant to accept his resignation. He is an excellent preacher and pastor, and he has had remarkable success in the management of his churches. We have no doubt that one of our North Carolina churches will lay hands upon him.

....We have a notable phenomenon in the division of the Quakers—or more properly Friends—in Northampton County. Many of them in this county were somewhat of the Primiptive Baptist attitude. They were opposed to singing, to the anxious seats, etc. When recently the National Society of Friends issued a discipline for the Friends in the United States and Canada, these Northhampton brethren rejected it, and have separated themselves.

The Winter Course for Ministers opens at Wake Forest this week, under the direction of Professor Cullom, who in this work, and in many other directions, is proving himself one of the most useful men in the State. An excellent program has been prepared, as our readers know; and it is to be hoped that many of our ministers will take advantage of it. A few weeks at the College is bound to refresh any one. The men who attended the Pastor's Course last year were enthusiastic in their praise of it.

....Those who are inclined to take discouraging views of the position of Christianity in the world, and of the growth of materialism and unbelief, need to account to themselves for the amazing progress of Christian missions. The American Board Almanac, prepared by Rev. E. E. Strong, D. D., gives the total of Protestant missions as 13,250; missionaries, 63,168 native workers, last year. The total income of all missionary societies was $18,459,841, an increase of more than $2,000,000 over the year before. There is no food for pessimism to be found in these figures.—Watchman.

....Elder F. M. Jordan writes: "Bro. W. A. Pool's story at the Texas Convention, which was said to be greatly enjoyed, was not true. He said: "At Statesville, N. C., we held a meeting in the years gone by and only one little boy joined. The outsiders laughed at the Baptists, saying they had spread their net wide and had caught but one little minnow. But that minnow was Archibald T. Robertson, of the Seminary." I did the preaching in that meeting, and at the close, Brother Boone baptised fourteen of the best people in Statesville—A. T. Robertson and thirteen others. I saw them baptized in the presence of about two thousand people; and the outsiders, instead of laughing, were solemnly impressed. That meeting laid the foundation for the great work that has been done in Statesville, and the Baptist cause of truth and righteousness has been growing ever since. I don't see how Brother Pool could have made such a mistake."

....One of the most beautiful and acceptable Christmas gifts that came to the Orphanage at all was a box from Raleigh, sent by the young men and women who were once inmates of the Orphanage, but who are now living and doing well in the capital city. Everything in the box was appropriate and useful. Nobody knows better than they what the Orphanage needs. The following are the names of the givers: Mrs. N. E. Ranes, Mr. and Mrs. S. T. Gay, Misses Inez Hufham, Eloise Herring, Frances Hufham, Willie Hicks, Messrs. W. C. Hufham, Robert Hufham, Luther Shore and LeRoy Alford.—Charity and Children.

....The Supreme Court of North Carolina has again upset the Medical Profession. At first it upheld Mr. McKnight, the osteopath, etc., in practicing without the ermission of the medical profession. Whereupon that profession offered a law to the General Assembly requiring those who practiced medicine (healing, etc.), in North Carolina to obtain license, upon examination, from the State Medical Board. The Court now declares this law unconstitutional; and so makes way for Christian Scientists, Osteopaths, Homeopaths and Quacks, as well as Allopaths, to practice in this State. One may now apply the Electropoise or let his grandmother put a plaster to his back without standing an examination before the physicians of the State. This amounts to disestablishment of the doctors. It is a recognition, too, that they by no means have the mastery of the healing art. The decision of the Court is radical; but it is not without reason and common sense.

Good Work in Orange.

I have just closed my second year as pastor on this field and enter the third year with many evidences of God's favor and approbation on the work. This field, consisting of three country churches and the church here in Hillsboro, united and called me as pastor in October of my senior year at the University. The churches had been without any regular preaching for some time and were somewhat disorganized. Hillsboro had only twenty-two members, but fourteen have been added this year. The church has taken on new life and the Baptist cause in Hillsboro has a bright future. They are all at work and are as loyal and consecrated as any little band I ever saw. The barrooms have been driven from our town, and if there is a "doubting Thomas" in North Carolina who believes that "prohibition does not prohibit," let him come to Hillsboro and we will forever convince him of his error.

Now a word about my work in the country. Mars Hill, the "mother of churches," has built a new house of worship and will soon have it complete. She has only about forty members, but they are great in giving and the grace of God. They do more than other country churches with over a hundred members. The church was organized in 1832 and since that time she has sent out the germs of four Baptist churches, but today she is the livest missionary church of them all. Thirteen miles north of Hillsboro, is Berry's Grove, another of my country churches. Eighteen years ago this community was one of the strongholds of Hardshell faith and illicit traffic in whisky. There were but two or three Missionary Baptists in the community. Dr. C. Durham sent a man here and a church was organized in a tobacco pack-house. Today we have a church here of over one hundred members. It is in the midst of a splendid tobacco country, and the people are well-to-do farmers. We have a large house of worship, but at almost every service it is filled to overflowing. They have gone forward in all lines of church work, and I am free to say that there is not a church in North Carolina that is more loyal and zealous than this church. Only in eternity will it be known what Dr. Durham and the State Mission Board has done for the uplift of this community.

Mt. Adair, another country church, is making slow but sure progress against Hardshellism and general indifference. This is another point established by the Mission Board and from present indications has a bright future. Taken all in all the Baptist cause in the northern half of Orange County is in a very flourishing condition.

And too, the public school work in Orange is on the upward grade. Many new houses are being built, and many signs of progress are in evidence.

May the Recorder continue to do a noble work for the cause of Christ in our Commonwealth.

Yours truly,

CHAS. E. MADDRY.

Hillsboro, N. C., Dec. 31, 1903.

Mount Airy Meeting.

On November 26, beginning with our Thanksgiving service, we held an old-time protracted meeting at the Baptist Church, closing December 9, Rev. W. M. Vines, of Asheville, N. C., the able consecrated pastor-evangelist, came to our help December 1, and for nine days delighted and stirred our people with the power of the Gospel, till a mighty tide of enthusiasm, for the salvation of souls, swept over our town, and many souls, we trust, are saved. As an immediate result, I buried fifteen happy souls in baptism last night at our prayer-meeting service. Several others are to be baptized later. The people of all denominations attended this meeting and are loud in their praises of the splendid sermons of Brother Vines. A mighty uplift has beeen experienced by our church, and a brighter and happier day for our cause, we believe, awaits us. The Lord has wonderfully blessed us in our work here since the first of last June, the beginning of my pastorate. In this time I have baptized eighteen and received by letter twenty-five, making forty-three in all. To God be all the glory for His wonderful and matchless love.

In a few more years, with the present progress of the Baptist cause in Mount Airy, we expect to invite the Convention to our mountain town, the place of all other places in this part of the State noted for its beautiful scenery, natural attractions and the rapid development of our people. The Convention was the best in our history. It is over now, and goes down on record as history; but the work of soul enthusiasm will sweep us on to mightier deeds for the future. Let every soul buckle on the armour for a mighty onward sweep for the coming year.

A. L. BETTS.

CHRISTIAN PEOPLE AT THE WORLD'S FAIR.

If you contemplate attending the World's Fair read the special offer made by the management of the Epworth Hotel Company in their advertisement on another page. This hotel has the endorsement of churches and ministers everywhere.

Senator Reed Smoot denies that the charge that he is a polygamist and that his church binds him by an oath to herself superior to his oath of allegiance to the United States.

LET US BUCKLE ON THE ARMOR.

A New Year Message from Secretary Johnson.

To the Baptist hosts of North Carolina I desire to send greetings for the New Year. This should have been done in last week's Recorder, but after the meeting of the Board I ran away from Raleigh for a few days in order to break the connection between last year's work and the New Year. A few days away from the office enabled me to let go the past and to grip the future with, I trust, a stronger grasp than ever before.

Permit me to say just this word about last year's work. Several of the brethren at the Convention told me that they thought from the articles which appeared in the Recorder just before the Convention, that we were in serious danger of reporting a large debt, but that as everything came out so well they supposed I was just trying to scare the brethren. I want to say in all candor, that I have never written an article to try to scare the Baptists into doing their duty, and I never expect to. Ten days before the Convention met I confidently expected that we would be forced to report a debt of two thousand dollars. There were to my mind the best reasons for entertaining this fear. We had come along just about as we had done the year before up to ten days before the Convention. One week the contributions were raised a few dollars above the corresponding week of the previous year only to tumble down the following week below the mark. Had not there come in larger amounts the very last week than ever before, we should certainly have reported a large debt. The last week of the Conventional year in 1902, we received from the churches, in cash, $1,900.00, while this year for the same week, we received $3,500. I was basing my calculations on the year before, and with that as a basis the brethren can judge whether or not there was cause for alarm. I trust that the brethren will never get it in mind that the articles which go out from here at the close of the year sound the alarm, while all is calm and serene in this office. I have dealt in absolute candor with the brethren, and expect to continue that course. Therefore, let me earnestly urge that you accept the statements made as the true condition of affairs at the time the articles are written.

Now for the future. We have undertaken for next year by far the greatest work in our history so far as State Missions is concerned, and indeed that is true in regard to all the mission objects. The report was adopted at Charlotte which recommended that we undertake to raise thirty thousand dollars for State Missions. Acting on that report, the Board appropriated $29,500 and referred over five hundred dollars to the Executive Committee, so that every cent of the thirty thousand dollars has been appropriated. Now, brethren, understand what this means. That would be, taking twenty-five thousand dollars as last year's basis, an increase of 20 per cent, as you will see by a little calculation; but the fact is, it is an increase of about thirty-three and a third per cent. Nine thousand dollars, in round numbers, comes from the Home Mission Board for the school work in the west, and from the Associations for Associational Missions, leaving sixteen thousand as the amount in cash which came from the churches. Now five thousand extra in cash which comes from the churches, as the Home Mission appropriation and Associational Missions remain unchanged. So taking the sixteen thousand as the cash basis and adding five thousand to that, you will observe that the increase of cash contributions coming from the churches is nearly thirty-three and a third per cent—that is to say, for every dollar contributed for State Missions last year a dollar and thirty-three and a third cents must come in this year, if we meet our obligations.

Now brethren, it will not do to leave this work until the close of the year. We should have the five thousand dollars extra in hand by October 1st, in order that we may have the Associational period in which to raise the regular amount that we have to raise every year. If we wait as we have been doing until the last two or three Sundays to raise the great bulk of our State Mission money, we will be swamped this year certain. There will not be one year in ten when the conditions are so favorable as they were last year. The crops were good, the price of cotton was unusually high, there was no political excitement to distract our attention, and the Sundays up to the very last were beautiful. When again can we expect such a combination of favorable circumstances? Next year there will be elections, local and national, the crops may not be so good, and it is hardly possible that prices will be so high. Then it will be a very wonderful thing if we would have another year with so many fine Sundays in November. We must take all these into calculation and make our plans to raise this increase before the Associational period begins.

Those who were present at the Board meeting know full well how urgent were the appeals from every quarter of the State. One of our missionaries, who was present, and who had already been granted an appropriation to an important point, when he heard the earnest appeals from another field and knew that there was not money enough in the treasury to meet it, voluntarily surrendered half of the appropriation made to him in order that this very needy field, where the harvest was ripe, might be entered. If we could get all the Baptists of the State at one great Board meeting, that we might hear the condition of affairs throughout the State, it would be the finest discussion of State Missions ever heard. So far from having to look for fields on which we could spend the thirty thousand dollars, we could have appropriated forty thousand where every dollar would be needed.

Now, just one word in regard to the Sunday-school work. Bro. Hight C. Moore, one of our best pastors, has been elected Sunday-school Missionary. Brother Moore has given considerable study to the Sunday-school work and will no doubt fill the place admirably. The great trouble about this department heretofore has been the financial support. Let me reproduce this part of the plan adopted by the Board and published in last week's Recorder:

"Financial Support.—The Sunday-school work is part of the State Mission work committed to the Board. The Board declares itself by order of the Convention committed to its support. It is desired that a special fund be raised for this work. Hence it is desired:

"1. That at each Sunday-school Institute a collection be taken for the support of the Sunday-school work.

"2. That churches, Sunday-schools and individuals be asked to make annual contributions to this work.

"3. That the month of June be appointed as the time when each Sunday-school in the State be asked to make a special contribution to the work, and the Corresponding Secretary of the Convention and the Sunday-school Missionary shall bring the matter of the financial support of the work before the Associations and such other gatherings as opportunity offers."

A thousand dollars was set aside by the instruction of the Convention for the Sunday-school work, provided the amount could not be raised from the churches for this department; but several brethren on the floor of the Convention expressed the belief that the money could be raised without drawing on State Missions for a penny. It is to be hoped that this can be done. If we do not have to pay the thousand dollars for Sunday-school work it will help out immensely in our State Mission work. If our churches and Sunday-schools will contribute to support our own denominational Sunday-school work rather than give their contributions to something that is undenominational, therefore not under our control, I believe that the support of the Sunday-school department will be largely solved.

Now, brethren, let us buckle on the armor and go forth in our Master's name to do the greatest year's work that we have ever done.

Cordially yours,
LIVINGSTON JOHNSON.

Meeting at Franklin.

Possibly it will be interesting to many readers of the Recorder to hear of the splendid meeting at Franklin, N. C., which has just closed. The writer was assisted by Rev. G. A. Bartlett, of Atlanta, Ga., who was a former pastor of Franklin, N. C. It is my candid opinion that Brother Bartlett is one of the strongest gospel preachers that we have ever had in Western North Carolina. Every sermon was full of gospel truth, and had its effect on the hearts of the people.

As the result of the presentation of God's Word, there were twenty-seven professions of faith, nineteen approved for baptism, three joined by letter and eleven baptized.

I feel that the meeting did the church much good. We have served the people of Franklin part of a year and have learned to love them very much indeed.

Some of the best people I ever saw live in and around Franklin, N. C. Our hearts knit together with love in our blessed Saviour when we think of the faithful work which they did in our meeting. Yet all the honor, glory and praise be to the blessed name of Him who gave His life for us. Pray for us.

I am yours in the work,
J. A. BRENDELL.

Onslow County Union.

The Onslow County Union will be held with the Enon Chapel Church, beginning on Saturday before the fifth Sunday in January, 1904.

Saturday.—1. Devotional exercises—Ed. Foster.

2. Introductory sermon—B. H. Mathews.

3. Organizations.

4. Reports from churches.

5. How can we bring about a general revival in our churches?—Alexander Trott and J. B. Olive.

6. What is the meaning of Matthew 28:19-20?—I. M. Henderson, D. F. Aman.

7. Temperance—Benjamin Ward.

Sunday.—1. Sunday-school mass-meeting—M. W. Heady.

2. Open question-box.

3. Missionary sermon—J. W. Nobles; alternate, C. E. Edwards.

4. How can we get all the church members to do their part in church work?—Dr. W. J. Montfort.

5. The mission work in the Association; work done and needs for the future. A general discussion.

6. Sermon—J. B. Olive.

It is earnestly desired that all the churches send a full representation.

All are cordially invited.

C. E. EDWARDS,
B. H. MATHEWS,
Committee.

The Yeopim Union.

The next session of the Yeopim Union meeting will meet with the First Baptist Church at Hertford, N. C., January 29-31, 1904. To preach the introductory sermon, Chas. A. G. Thomas; alternate, N. P. Stallings. To preach the missionary sermon, James W. Rose; alternate, W. B. Waff.

QUERIES FOR DISCUSSION

1. The duty of the members of our churches to co-operate with the pastors in their efforts to advance the Master's kingdom—Lycurgus Hofler, L. W. Norman and J. W. Rose.

2. What are some of the greatest hindrances in our midst to the spread of the gospel abroad?—J. E. Copeland, W. D. Welch and C. A. G. Thomas.

3. The duty of our people to read our denominational literature—J. A. Shaw, N. P. Stallings and J. N. Booth.

LYCURGUS HOFLER,
Moderator.
R. S. H. NIXON, Clerk.

Sandy Run.

Sandy Run Sunday-School Convention will convene with the High Shoal Church the fifth Saturday and Sunday in January, 1904.

Introductory sermon, Rev. T. C. Harris.

Missionary sermon, Rev. Z. D. Harrill.

First Query: Should the families of church and community be visited in the interest of the Sunday-school; if so, whose duty is it?—Rev. T. J. Moss.

Second. Would it be wise for the Sunday-School Convention to appoint a man to visit the Sunday-schools?—Rev. C. L. Dowell.

Third. General Discussion. How to prepare Sunday-school lessons, and who should prepare them?

1st. Scriptures. Deut. 6, 7; Rev. J. B. Thorn and J. F. Alexander.

2nd. Ruth 2, 12; Rev. R. A. Hedgpeth and Rev. J. M. Good.

J. M. GOOD,
Moderator.
J. W. HILL, Clerk.

Wilmington Union.

The next Union Meeting of the Wilmington Association will meet with the Brooklyn Baptist Church of this city on Friday before the fifth Sunday in this month. Rev. E. J. Edwards will preach the introductory sermon, and Rev. J. L. Vipperman, alternate.

The committee wishes each church to appoint delegates immediately and send their names to Rev. J. L. Vipperman, J. C. Gore, or D. L. Gore, of this city. This, we wish so as to assign each delegate to a home and notify them by postal card; thus they will know before they come where they are to stay and can go straight to their allotted homes.

First Query: Who are the beneficiaries, and in what respect are they benefitted by the churches sending missionaries and colporters to the destitute fields?—Rev. J. R. Marshall, D. J. Corbett, Rev. J. W. Wheeler, R. E. Blake.

Second query: Some practical thoughts as to how liberality may be developed, and why—Rev. J. L. Vipperman, J. C. Gore, Rev. R. H. Hewlett, J. T. Bland.

Third query: Do we need a general expert to instruct our Sunday-school managers, and teachers, and quicken our Sunday-school forces; if not, what?—Rev. M. C. Walton, E. G. Leftwich, Rev. C. J. Peterson, J. P. Herring.

Fourth query: There is the question of the decline of home religion. How shall we present it?—Rev. J. A. Smith, J. S. Canday, Rev. J. D. Hocutt, W. W. Larkins.

D. L. GORE,
Chairman Executive Com.
Wilmington, N. C., Jan. 2, 1904.

Home Circle.

Inasmuch.

At the Calvary Baptist church, New York, a few days ago, at a Golden Rule meeting, a poem by Edward Markham, author of "The Man With the Hoe," was read. It was entitled "Inasmuch," and the aim was to illustrate the saying of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The poem tells of a watchman on the castled height of Moscow, who, beaten and buffeted by the blasts of a winter night, yet, seeing a poor, destitute beggar, passing in his rags, took off his coat and put it upon the passer-by.

"And tearing off his hairy coat, he ran
And wrapped it warmly round the beggar man.

"That night the piling snows began to fall,
And the good watchman died beside the wall.
But, waking in that better land that lies
Under the greater stars that are God's eyes,
Behold! the Lord came out to greet him home,
Wearing the coat he gave by Moscow's dome—
Wearing his coat, the very coat he gave
By Moscow's tower before he felt the grave.

"And Ivan, by the old earth-memory stirred,
Cried softly, with a wonder in his word:
'And where, dear Lord, found you this coat of mine,
A thing unfit for glory such as thine?'
When the Lord answered with a look of light:
'This coat, my son, you gave to me last night.'"

Every Man in His Own Way.

The late Dr. Joseph Parker, of London, once used a little parable in which he told of a sheep which found fault with the duck, saying: "There is a duck swimming. Why cannot it be contented with walking? Look at me—I never was in a pool of water in my life; the solid earth for me, if you please." Presently the duck tossed its critical head, and said: "Look up; there you will see what ought to annoy any one who regards sobriety and common sense as a part and parcel of life.—See there! What is it?" It was an eagle flying, hunting the sun. And the eagle, looking down, said: "Oh, you stupid, earth-loving, earth-clinging creatures! Why not come up here?" So it is amongst men—some walk, some swim, some fly. But we are all God's servants, and it is wicked for us to go about criticising true-hearted people because they do their work differently from our own way.

Manners.

Every day the editors of this magazine receive hundreds of letters on questions of etiquette. People have worked themselves into a state of worry over questions of no more importance than whether a man shall or shall not wear a gray tie at a morning wedding, or whether a girl may ask a man to come and see her if she likes him.

Let us neither underrate the value of detail, nor mistake the reason for rules of behavior. Rules make social intercourse easier, but many rules which are excellent and necessary in a complicated society such as Washington or Newport are absurd if applied in smaller towns or country places, where life is simple and rules may be few. Because certain methods are in vogue at a court reception, it does not mean that these methods need be followed by a housewife who gives a party to her village neighbors. Perhaps everybody would be more comfortable with simpler ways. And so in most other matters of etiquette. What might be good for one place could be bad in another if it seemed forced and exotic. Manners should adjust themselves nicely to ever society. You must, in a certain sense, be your own law; you must act from within; you cannot read a book and become a lady.

It is a curious fact that an attempt to behave properly frequently interferes with behavior. To act simply and naturally is of more importance than to get every detail correct. It is better to shake hands at the wrong time (according to the book), if you do it heartily and honestly, than to pause and stare and show that you are in doubt as to what to do. Never despise rules if they are helpful; do not go out of your way to transgress acceptable ones; but, on the other hand, do not make laws of those laid down by people for other conditions. Be natural, and use common sense. —December Woman's Home Companion.

Know all His Symptoms.

One of the anecdotes related by Dr. S. Weir Mitchell in his story, "Doctor North and His Friends," might well be a personal experience of the author. The hero, Doctor North, was travelling from Harrisburg by the night train, which was crowded. In one of the cars, he found a man stretched across two seats, asleep. He wakened him, begged pardon for disturbing him, and asked for a seat. After a little time the two entered into conversation.

At length the man asked, "Do you know Dr. Owen North?"

Rather astonished, I said, "Yes."

"What kind of a man is he?"

"Oh, a very good fellow."

"He is like all them high-up doctors. Gets big fees, doesn't he? I want to know."

"No," said I. "That is always exaggerated. Why do you ask?"

"Well, I've had a lot of doctors, and I ain't no better, and now I haven't much money left."

Upon this, my friend confided to me all his physical woes in detail. We parted before daybreak. It was too dark in the car for either of us to see plainly the face of the other.

About ten the next day the man entered my consulting room. As I should not have known him except for a rather peculiar voice, I, too, remained unidentified. I could not resist so excellent an opportunity. Looking at him, I said:

"Sit down. You have a pain in your back."

"That's queer! I have."

"And you are blind in the left eye, and your digestion is bad," and so I went on.

At last he said, "I never saw a doctor like you! It scares a man, 'most. Can you cure me?"

I said "Yes," and wrote out directions. It was really a simple case. When he produced a well-worn wallet I declined to take a fee, and said:

"I owe you for the seat and the good sleep I disturbed last night."

"Well, I declare! I see, now! You were the man. But law! why did you give it away? I'd have sent you the whole township."—Youth's Companion.

The Wife's Pocketbook.

"The average American husband does not seem to be able to get it through his well-meaning but halting mind that nothing on God's earth humiliates a wife more than to be compelled to ask her husband for money," writes Edward Bok of "The Wife and Her Money," in the March Ladies' Home Journal. "She instinctively hesitates to do it, and oftentimes she goes without rather than ask. Every wife should be given all that it is possible for the husband to allow for household expenses, and it should not be doled out to her in driblets nor given to her as a favor: but as her right, and without question. Over such a share she should have independent sway to do with as she sees fit for the wisest interests of her home and children. That is one rightful step. But there is still another. She should have an allowance of her own apart from the family share of the income. I have no hesitation in saying that if the truth were known it is just this humiliating dependence upon a man for every little trifle that a woman needs that is making thousands of women restless and anxious for outside careers. This is the only fair excuse I have ever been able to see for the hysterical rantings of the modern advanced woman. In that particular she is right and is absolutely justified in filing a protest. A wife is too great and important a factor in the life of her husband to be made a financial dependent."

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on applica ion.

J NEWTON HATHAWAY,

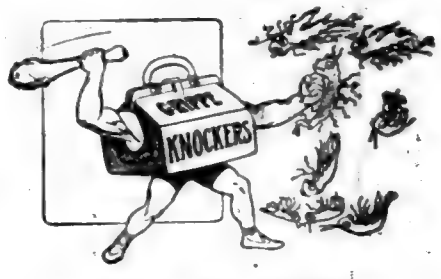
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PREPARED BY
J. M. Echols Co., Lynchburg, Va.

Young People's Page

What There's Time For.

Lots of time for lots of things,
Though it's said that time has wings.
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness, and time
To assist the weak to climb;
Time to give a little flower,
Time for friendship, an- hour.
But there is no time to spare
For unkindness anywhere.
—Frank Walcott Hutt.

The First Wrong Button.

"Dear me," said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong," and she tugged and fretted as if the poor button were at fault for her trouble.

"Patience, patience, my dear," said mamma. "The next time look out for the wrong button, then you'll keep the rest all right. "And," added mamma, "look out for the first wrong deed of any kind; another is sure to follow."

Janet remembered how, one day, not long ago, she struck baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day, because she had told a lie. What a long list of buttons fastened wrong, just because the first one was wrong.—Evangelist.

The Little Boy Who Fished.

The little boy lived a long, long time ago. He went to school in a rough log school-house, and sat on a high board bench, without any back to lean against. And the bench was so very high that his small feet could not touch the floor. And, too, he had no desk on which his teacher could put pretty pictures and bright blocks and sticks for him to play with. He never sang pretty motion-songs nor marched to sweet music.

So this little boy used to get very tired sitting still and doing nothing but swing his feet, hour after hour. Once in the forenoon and once in the afternoon he went out on the floor and stood by his teacher, and learned his A, B, C's, and how to spell "A-b, ab."

Don't you suppose he often thought of the shady woods where the birds were singing and the squirrels scampering about? or of the silvery little brook that ran through the meadow in which the tiny minnows were darting around?

One day, while he was twisting about on his high seat, he spied a little gray mouse peeping out from a hole in the floor in the corner near him. He almost laughed out loud. Then he quietly pulled a piece of line out of his pocket, and tied on a bit of cheese from his dinner-basket. Then he threw the line out as far as he could toward the mousie's door in the old floor.

It was not long before the teacher saw him. "Jimmy," said she, "what are you doing?"

"Fishing, ma'am," the little Jimmy answered, frightened.

"What are you fishing for?"

"For a mouse, ma'am."

The children all laughed; but the little Jimmy didn't, for he saw that the teacher looked very sober.

"Very well," said she. "I will give you just five minutes to catch that mouse. If you don't get him in that time, I'll have to punish you for playing in school."

Jimmy sat very still, holding the line, his heart thumping very fast, and such a lump in his throat!

There was perfect silence in the little log school-house. Every childish heart was full of sympathy for Jimmy. No one thought of laughing.

Pretty soon a pair of bright eyes peeped again out of the hole. The baited string lay so near, and the cheese did smell so good! So the poor foolish mouse—out he crept, nearer still, and nearer, all unconscious of the eyes watching him. He took a dainty nibble—how good! He took another, and another, and—

"Oh, ma'am, I've caught him! Here he is"! shouted Jimmy, flirting the dainty mouse up in the air, his tiny teeth stuck fast in the hard cheese.

Then the children laughed and clapped their hands, so glad that little Jimmy would not be punished. I am sure the teacher was glad, too.

As for Jimmy, with the teacher's permission he took the pretty mouse outdoors and let him go, and he never fished in school any more.—Flora B. Brown, in Little Folks.

The A-way-From-Home-Girl.

"Write your home letters regularly and keep in touch with your parents and old friends by weekly correspondence," writes Margaret E. Sangster, in the March Ladies' Home Journal, addressing girls who have gone from home into the world to seek their livelihood. "Never let a Sunday afternoon drift out without your hour spent in an intimate and loving letter to the dear mother. This is a good occupation for Sunday, and I can hardly tell you how minute and confidential and affectionate this writing should be. But there is no need. You know what you like to hear from home, and what mother and father most long for, when your letters come. I follow those letters. Mother is in the kitchen, washing the dishes. She wipes her hands and sits down in the low rocking-chair by the window where the lilac is beginning to bud. Father stands between the table and the door, waiting to hear what you have said, and aware that he must wait until mother has satisfied her heart with the first reading. Then it will be his turn. To them both you are, and you will always be, just their own little girl, and you can never send them a line which they will not scan with eagerness. So never put off your family at home with a scrappy, hurried scrawl; take time; and tell them everything."

Some Good Catches.

What has two eyes and can't see, two ears and can't hear, four legs and can't walk or run, and yet can jump as high as Bunker Hill Monument?

Answer—A dead cat.

But how can a dead cat jump as high as Bunker Hill Monument?

Answer—How high can Bunker Hill Monument jump?

Say in an offhand way to a friend, "I'm sure you know this, so answer quickly, 'Who killed Cain?'"

Nine times out of ten the answer will be "Abel."

A.—"I can make you say 'No, I haven't!'"

B.—"You just try it!"

A.—"Well, I was traveling in Wisconsin last July. It was very hot, and I was quite thirsty when I reached Eau Claire. So I stepped into a restaurant, and asked the waiter to bring me the most refreshing beverage he had. He looked somewhat puzzled, but presently brought in a tray containing a glass of iced milk, a glass of iced tea and a cup of hot coffee. Now tell me, which would you have chosen?"

B. (cautiously)—"Coffee."

A. (in apparent consternation)—"Oh, you've heard it before!"

B. (indignantly)—"No, I haven't!"
—December Woman's Home Companion.

WEAK KIDNEYS AND BLADDER TROUBLE.

Had to Pass Water Very Often Day and Night.

Cured by the Great Kidney Remedy, Swamp-Root.

Among the many famous investigated cures by Swamp-Root the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.



A. H. NOONEY.

DR. KILMER & CO., Binghamton, N. Y.

About two years ago I had a very severe case of kidney and bladder trouble. The pain in the small of my back was so severe that I could not stand it to stay in one position more than a moment or two, and was obliged to pass water very often day and night. I tried medicines and doctors without getting relief. Noticing an advertisement in the TOPEKA STATE JOURNAL of Swamp-Root, I determined to give it a trial and bought a bottle. By the time I had finished the first bottle the pain had entirely disappeared from my back. The pain and frequent desire to pass water ceased. However, I continued to take the medicine, using about six bottles in all. That was over a year ago and I have had no return of the trouble since.

A. H. Nooney.

Chief Engineer, State Capitol Building.
Jan. 3d, 1902. Topeka, Kan.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect, or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a relative, a friend or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free by mail.

Sample Bottle of Swamp-Root Free by Mail.

SPECIAL NOTICE.—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the Biblical Recorder who have not already tried it may have a sample bottle send absolutely free by mail. Also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the Biblical Recorder when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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The opening of the new addition to our new building makes us the largest store in the South.

Miller & Rhoads,

SIXTH STREET. RICHMOND, VA. BROAD STREET.

Land Sale at Apex, N. C.

By authority of a certain mortgage deed, made to me by L. P. Hicks and Nancy G. Hicks, his wife, of Wake County and State of North Carolina, and recorded in Book 112, page 517, Register of Deeds' office of Wake county, I will on the 16th day of January, 1904, at 12 o'clock m., sell to highest bidder, at Apex, N. C., the following described land, lying near Apex, N. C., beginning at a black jack, formerly G. A. Jones' corner; thence as courses point to pointer in formerly said Jones' line; thence north to R. & A. A. L. R. R.; thence with said railroad southwest to Melina Lynch's corner, now W. H. Harwood's, with the line running north and south of the tract of land known as the Martin Lynch tract, to the north crossing of said road; thence south to first station containing 31 acres, more or less. Terms of sale cash.

Dec. 12, 1903. W. F. UTLEY, Mortgagee.

FOR RENT.

A good two-horse farm, located one mile west of Bule's Creek Academy; four miles from Lillington, nearest railway station. Has new five-room dwelling, and good barn and outhouses. Will rent or lease for one or more years.

For further information, address
WM. PEARSON,
Bule's Creek, N. C.

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Editorial.

AN EDUCATIONAL SECRETARYSHIP.

Mr. Cullom suggests an Educational Secretaryship. For years we have needed one. We doubt, however, the wisdom of combining Sunday-school work, Young People's work, and the work of representing our school and colleges in one office. They are all educational; but they are far apart. Indeed we doubt if any two of our colleges would be willing to have one man represent them. The opinions of our readers on this subejct are invited.

MR. MOORE ACCEPTS.

Mr. Hight C. Moore has accepted the position of Sunday-school Missionary of the Baptist State Convention, and will enter upon his work February 11.

We believe he will not only do his work well, but that the time is at last here when the churches will appreciate good work and will uphold the hands of their representative. Mr. Moore has long been a Bible student and a student of the Sunday-school as a Bible-studying institution. One of his works on this subject has been issued by the Sunday-school Board, entitled "Sunday School Normal Studies." And we lately had the pleasure of reading in manuscript a book by him on Bible Study, which proves him a master of this subject.

Mr. Moore has succeeded in each of his pastorates, at Monroe, Morehead City, New Bern and Chapel Hill. It is a real deprivation to him and the church to take him from Chapel Hill, to which he is peculiarly suited. But his success in the pastorate has not been achieved at the expense of his work in the study. He is a student as well as a worker.

He will bring to his new office a mastery of detail, a knowledge of methods, a familiarity with the Bible, an experience in Sunday-school and in the pastorate, an industry and a popularity that encourage us to predict for him the highest success.

THE CONDITION OF THE SECONDARY SCHOOLS.

A reading of Mr. Adams' letter on this subject (9th page) will convince any one that the condition of the academies and high schools in North Carolina demands attention from the people who have at heart the educational interests in our State. To this end we particularly call the attention of the North Carolina press and educators to this letter.

The secondary schools are more important than our colleges and are at present as important as our free schools. From time immemorial they have been the schools proper of the average man. They have supplied our free schools with nine-tenths of their teachers and in them the great body of our people have received their education.

The day of clash between the free schools and the academies has come. It is a sign that the free schools are advancing. For this let us be thankful. But let us be careful that this advance shall not be made at the expense of our academies. Our educational authorities, particularly the General Assembly, must be watchful of all the educational interests. It boots nothing to build up one and destroy the other. And it is by no means necessary.

Mr. Adams points out an injurious injustice. It can be corrected without harm to the free schools; but if it shall not be corrected, it will injure many an academy and probably wreck some. The time may come when the free school can afford to supplant the private acedmy. In that day we shall have a nobler class of Secondary schools and a nobler system of free schools; and no one can object. But it is folly to suffer a four months school to uproot and destroy a nine months school. Let us have a more equitable arrangement than that provided in the present law.

THREE CONFEDERATE GENERALS.

The two most distinguished of the Confederate Generals died last week—Lieutenant General Longstreet and Major General Gordon. The ranking General of the Confederacy after Longstreet survives and lives at Raleigh, N. C., presenting the world a life as modest and gentle and useful as that with which the great Lee crowned his illustrious career in the army—Gen. R. F. Hoke.

General Longstreet was a great general. He was an able strategist, a hard fighter, and a faithful soldier. So long as Lee lived no one charged Longstreet with the failure to make the fanciful sunrise attack on the second day at Gettysburg. But when Lee had died, this calumny was started, and it was used in hounding him to the day of his death—on that day certain misguided daughters of the Confederacy refusing to send flowers for his bier. Longstreet was the victim of a foul persecution by a partisan press—the like of which we see nowadays at ever increasing intervals. They did not approve his ideas and they ruined him. He advised the South to accept the results of the war; his business was taken from him, his friends were estranged, and his life was made a burden.

His magnificent services deserved better reward. But history will give him his place; intolerance even now is departing; and as for Longstreet himself, he stands tonight before the Judge of all the world.

General Gordon was more notable as a fighter than as a strategist. He was a faithful soldier and he loved the Confederacy ardently. He was successful in politics, becoming Governor of Georgia and Senator of the United States, and head of the Confederate Veterans. He was an orator and lecturer of great power, and, altogether, from the close of Reconstruction until his death his career has been a prolonged popular triumph.

General Hoke still lives, and may he be with us many a good year yet. His life is a model of lofty modesty. He has refused to put his fame and service as a soldier to private uses. He has refused likewise to use them to get office. He has preferred the life of a citizen. In a day of pitiful struggle for office and recognition he has followed the quiet life of a man with an honorable living to make. He is the highest type of the soldiers who returned to their devasted fields in late April and reaped a crop in September. He has worked diligently and with great success, contributing to the upbuilding of his State and Nation. Of them all he presents the noblest after-war career, not superior indeed to that of Lee, but certainly not second to even Lee's.

POLICY OF THE ANTI-SALOON LEAGUE FOR 1904.

The New Year will be a great working year for the Anti-Saloon League. The fact that it is a political year should put us on our guard. Our duty is to influence political action, but not to make a political party.

We have first to enforce the Watts Act. This is the biggest work that we shall have. Infringements of the law should be reported boldly and resisted strenuously.

Second, we have to protect the Watts Act. It has been hinted that an effort will be made to repeal or break that Act. This effort may be made publicly. I hope so; for in that event we can successfully resist it and gain some ground besides. But let us be sure that it shall not be made secretly by demanding that all candidates state their position.

Third, we have to improve that Act. We must have an anti-jug law. I receive letters every week complaining that prohibition is made of no effect by the shipment of liquor into prohibition territory. Let us urge candidates to support a measure that will give people prohibition wherever they vote for it. This is only right and reasonable.

Fourth. We must move against the drunkard. The liquor-seller is not the only man to restrain and overcome. We cannot deny men the right to drink; but we can deny them the right to get drunk. Let us therefore urge the enactment of a law making drunkenness a misdemeanor or worse.

But our work is by no means altogether of a law-making kind.

We must make an active campaign for temperance. We must reach and secure personally the rising generation. I venture to suggest that we have temperance rallies throughout the State this winter and coming spring and undertake to get 100,000 boys and young men to sign the pledge—to abstain from liquors and cigarettes and to stand for temperance reforms. This would be a great work of education, and if the temperance leaders thinks well of it, we will put it on foot.

Let us not be unmindful that some of our towns—only forty, I think—still license the sale of liquor. Let us lay plans to redeem these towns in 1904. Organization and agitation will do the work.

Early in the spring we should have a State Temperance Convention, to emphasize our plans, to encourage the workers, and to strengthen our hold upon the Commonwealth.

So there is more than ever to be done this year by the North Carolina Temperance forces. Let the local officers, Executive Committeemen, etc., get together as soon as possible and thoroughly organize and arouse their counties. Let us make this year the great year of achievement for Temperance in North Carolina as last year was the great year of awakening. Our successes in the past will lose their greater meaning unless they inspire us to more earnest hopes, larger undertakings and more sacrificing work in the year now coming to us.

THE ATTESTATION AND THE DECISIONS OF JESUS.

Sunday-school lesson for January 17: Matt. 3:13 to 4:11.

Jesus now emerges from private life. Returning from Jerusalem at the age of twelve years He disappeared from history in the simple home-life of Nazareth, subject to His parents, a carpenter's son and a carpenter, a helper in the humble peasant home, a student of the Scriptures, a keeper of the Law, His heart open to Nature and to His Father, whom He had declared it was His business, His life-work, to serve. It is recorded simply that He advanced in wisdom and stature, and in favor with God and man.

He now comes forth, leaving forever the home-life. How far He understood Himself at this hour no one knows. Probably He hoped and suspected that He was Messiah. Surely He understood that His life had been and was to be unique. Surely His heart was burgeoning with the great life that had been growing in it all these years.

He hears of John's great work. He finds him; and He offers Himself for baptism at John's hands. John demurs. He recognizes the singular character of Jesus, and strongly suspects Him to be the Messiah whose way he had been called to prepare. But Jesus insists and is baptized.

What is the significance of this action? Jesus was not baptized unto remission of sin; for He was without sin. It is possible that He regarded Himself as under the law of sin in that He regarded Himself as the bearer of and the victim of the sin of the world. It is certain that He underwent baptism in order "to fulfill all righteousness." That is, all righteousness—complete righteousness—required baptism of Him. To have refused would, therefore, have been to fail of His duty and, therefore, sin. Or, John's baptism being "of heaven"—as Jesus later declared—it was His duty to accept it. Or, John's baptism being the symbol of making ready for the Kingdom of God, it was His duty as the founder of that Kingdom to recognize and accept it and to set an example of undergoing it. Or, if you choose, you may regard this baptism as peculiar to Jesus—as containing what He understood and not what John understood; as showing forth His career of obedience unto death and His resurrection from the dead—which became the meaning of baptism in His day, and which is its meaning now.

Of more importance is Heaven's use of this occasion. Jesus and John—and likely none of the others there—saw the heavens open and the Spirit of God descend upon Jesus and heard a voice declare of Him as He prayed, "This is my beloved Son, in whom I am well pleased."

This is one of the signal acts—if not the signal act—of the life of Jesus. God attests that He is the Son of God. No doubt Jesus had felt this before; He had heard the story of His birth; and God in Him bore constant witness of unutterable things. This attestation was needed to make the conviction complete and set Him on His career; this attestation and this coming in of the Spirit of God amounted to a final call to Him to enter upon His heavenly mission.

What wonder that Jesus with the overpowering burden of the Messiahship—contemplate its import—that He was led forth of the Spirit into the Wilderness! Here alone He could consider the meaning of it all. Here He could talk with God, apprehend His work and finally prepare Himself.

Here He could take in it all and make His life-decisions. For forty days He is so preoccupied that He eats nothing. He is now fighting all the battles of His life. He is prepared in the days of trouble that come because in this wilderness He has foreseen them and decided them.

His decisions are recorded in the narrative of three temptations, which sum up, likely in symbols, all that He debated and decided with regard to His career.

There came first the temptation of doubt. "If"—is the word of doubt. "If thou be the Son of God"—if the Voice that declared Thee the Son of God is true, how comes it that you are hungry? Messiah should be above hunger. Command that these stones be made bread. But Jesus decides that Messiah's power is not to be used for merely temporal or selfish purposes; that the proof of Messiahship is not the making stones into bread but the obeying God in spite of hunger. This decision He reaches in a passage of Scripture—not in a special revelation.

There came next the insidious thought that being Messiah He could manifest Himself and fulfill His office by miraculous performances merely. Leap from a high pinnacle and arrive safely on the ground, then the world will believe you to be Messiah. That is, prove Messiahship and fulfill your career by working marvels. But Jesus decided that He would not use His power so. He would prove Messiahship not by tempting God, but by serving Him. It was here and not at Calvary that He decided not to resist the power of man to crucify Him. And this decision, too, is reached by the aid of Scripture.

Again, accomplish thy work as Messiah by exploiting the people's desire for a temporal king and deliverer; use thy power as Son of God to this end, it will be easy to take kingdom after kingdom and rule the world in righteousness. But Jesus decided to establish His Kingdom not upon force, not upon the temporal allegiance of subjects, not even upon the power of the Son of God to overcome men by force, but to establish it in spite of force in the hearts of men by Truth and faith and Love. To do otherwise is to worship Satan. He reaches this decision from the Scripture.

He decides, therefore, to establish a spiritual kingdom; to establish it not upon force or supernatural demonstrations; to use His power not to help Himself, but to hold it in absolute obedience to God.

Herein we have revealed the divine character of Christ and the nature of His Kingdom.

Let us sum up. (1) He is declared from Heaven the Messiah. (2) He declines to doubt, and accepts His Messiahship. (3) He declines to prove His Messiahship by the exercise of the miraculous power given to Him with His office. (4) He declines to use His office for His ease or to prostitute it to expediency or popularity, but instead to use it in establishing a Spiritual Kingdom founded on Truth and moving forward only by Faith and Love.

DO WE NEED AN EDUCATIONAL SECRETARY?

The Convention at Charlotte committed the Sunday-school work to a committee with instructions to effect a complete organization of our forces throughout the State. This organization is to put its plans into execution through a Field Secretary. The success of this movement will depend very largely on the man who is put into this secretaryship. It is the purpose of this paper to suggest an enlargement in the scope of the work to be assigned to this Secretary, and in this way to make it possible to put a man into this position that will do great things for our work. The Sunday-school is in a very real sense an educational movement. Few people perhaps appreciate its educational value. Two other institutions are at work in the same sphere. These are the Young Peoples' movement and our Baptist schools. The Young Peoples' work has not done much in North Carolina, but our last Convention appointed a committee to consider the advisability of organizing such a movement in our churches. The purposes of the B. Y. P. U. are good, and there is great need in our churches of just the training contemplated in this work. It is not clear to my own mind, however, just what relation this work ought to sustain to our Sunday-school work. Here is a place for the exercise of great wisdom and common sense.

As to our Baptist schools, it is clear to one who suffering for lack of an agent to represent them before our people. Other States are recognizing this, and are calling their best men into this work—notably, Texas and Virginia. Now, while we are thinking of putting a new man into the field, would it not be practicable to combine all three of the interests referred to in one man, bearing the name of "Educational Secretary of the Baptist State Convention of North Carolina"? Each of these several interests could then pay a proportional part of his salary, and so make up a salary sufficient to command and retain the services of one of the strongest men in the denomination.

W. R. CULLOM.

December 20, 1903.

News and Comment.

THE POSTAL SCANDALS.—Under investigation ordered by the President more than twenty prominent employees in the National Post Office Department have been indicted for fraud. But since Congress met there has been demand that Congress appoint a Committee to make further investigation. We remember that the President in his investigation instructed his men to go to the bottom and spare nobody; and the investigation proceeded on a non-partisan basis, we understand. Probably this is sufficient. But if a considerable number of the minority in Congress desire to investigate the matter, it is only right and reasonable and statesmanlike to open the doors and let them in. We hope this will be done. And if it shall not be done, the people will give somebody trouble next fall in their demand to "know the reason why."

THE PRESIDENT CLEARS THE AIR.—On Monday the President sent a message to Congress that cleared the air as to Panama. He solemnly declared that the United States had no hand whatever in the revolution against Colombia, and he produced documents that not only confirmed this but showed that Colombia provoked us to a degree that would have justified war. He showed, moreover, that Colombia had no right to use her sovereignty of the Isthmus to hold up the progress of collective civilization. Our soldiers and ships, he said, exerted themselves only in maintaining our international obligation to maintain the transit across the Isthmus. The President declared also in unequivocal terms that the President has the right to recognize de facto governments; and that the question before Congress is the building of the canal, not the recognition of Panama.

On Saturday Senator Simmons of North Carolina announced that he would vote for the United States Panama treaty to build the canal. His action will commend itself to those who believe in a straightforward constructive political policy and not in objecting to everything that comes along for the sake of making political capital.

JAPAN AND RUSSIA.—The aversion to war is illustrated by the reluctance of Japan and Russia to abandon negotiations and unleash the dogs. For thirty days now they have been on the narrow edge of hostilities; but we have at this writing no more reason to predict war than we had a week ago. The nations are at daggers points on account of Russia's aggressions in Corea and Manchuria. Japan has rights in Corea, and she is only reasonable in insisting that Russia shall get out of both Corea and Manchuria. But Russia is reluctant. She has vast power—of men and ships, but she fears to put them to the test. Her credit is poor; and her organization is not strong. Japan, on the other hand, is by no means so insignificant as she seems. She has a good army and navy and good credit. Moreover, England is her ally and is pledged to take her side if any other nation takes Russia's. China, too, will find her welfare in helping Japan. On the other hand Russia counts on the support of France. It is to Japan's interest to reach a speedy conclusion or fight. Every day Russia's power in the Far-East grows. It is understood that in view of this Japan has requested that Russia make a decision within a very brief time. We shall probably know by Wednesday whether there shall be war or not.

THE PLIGHT OF SECONDARY SCHOOLS.

Since writing my first article on our school question, I find that a goodly number of people have not read the law and doubt my interpretation. Permit me to say that I did not interpret for the purpose of settling this matter, and also to make some further deduction.

I give section 65 of the present school-law. It reads:

"Sec. 65. Every school to which aid shall be given under this act shall be a public school to which all children living within the district between the ages of six and twenty-one years shall be admitted free of charge for tuition. The committee may admit pay students over twenty-one years of age."

This has only one doubtful statement, viz: "the committee may admit pay students over twenty-one years of age." This is not as ambiguous as may at first appear. That settles the question as to who controls the academy when it gives the committee the right to admit pay students thereto. But to put the matter beyond all possibility of a doubt I append two statements of the Superintendent of Public Instruction. The first is an interpretation of Sec. 65, and reads:

"Note.—No student under twenty-one years of age in any district can be charged tuition for any branch of study in any school in that district using the public school fund of the district."

The second is the State Superintendent's comment on Sec. 33, and reads:

"By reference to sections 64 and 65 it will be observed that where a contract is made with a teacher of a private school to teach the public school in connection with his school, no tuition can be charged any child in the district between the ages of six and twenty-one years for any study during the continuance of the public school term."

This is too clear to need further comment. However, it is equally clear that no private school can charge any public school student for any study taught in said academy during the public school term, if said academy receives one dollar of public funds. The writer knows of one place, at least, where this is so applied that it not only requires the academy principal to teach all studies taught in the academy, but also to turn over all funds received from pay students either out of the district or over twenty-one to the committee and said funds are applied to lengthen out the public term: Thus making the academy man earn the same money twice.

The following injustices to the academy have been suggested to the writer by a very well-informed merchant, and also a member of a school board of a private academy:

1. The academy is required to teach studies that the law (common school) does not require, and consequently cannot be enforced.

2. That teachers are not examined on these higher studies, and since the law requires an examination on all studies taught, this is void, as the schedule is given in the law.

3. That the work required is only limited to certain institutions, and consequently becomes class legislation.

I only give these as the expression of one of our best business men, who is also deeply interested in our secondary schools. In my next article, I will take up this matter from a different point of view. So far I have only stated the case, and now wish to follow it with its practical workings and their results.

M. A. ADAMS.

THE DREAMED-OF SUPERINTENDENT.

He is in the youthful prime of life, with a presence that fills the eye and satisfies the mind. His desk-bell, if he uses any at all, is clear and sweet-toned. He does not call to order with a fierce tap that scares the school into silence. A stroke, gentle but firm, is effective for order.

He does not follow precisely the same program of opening exercises Sunday after Sunday. During the week, the school is largely in his thought, and wholly in his love, and he prays and plans. When he comes to the opening hour, he has a prepared program that will be effective for interest and enjoyment for the whole school.

He allows those in the school to select some of the songs sung during the session, as each one has his or her individual favorites among the songs and tunes.

He is an earnest and thorough student and lover of the greatest Book. Knowing the lesson well, he is prepared to teach it successfully to a class of any grade. And at the close of the lesson half-hour, he can give a model five-minute review of the lesson.

He is fervent with the evangelistic spirit, and at the close of each session gives exhortation and opportunity to all to seek, accept, and confess Christ.

And because he is thus, the Sunday-school hour is filled with the sunshine of love, and wherever he goes during the week the same divine and blessed radiance illumines and cheers.—Allen Rosenkrans, Penfield, Pa.

A THOUGHT FOR THE WEEK.

The future dominant factor in civil life must be a statesman, reasoning and reasonable. Discussions must go on principles. Abuse of men will influence only the very low, and that in ever lessening degrees. The progress on all lines is away from the bully, to the man of good manners, sound reason and sane spirit. The bully is passing, and the mourners are few.—J. B. Gambrell, Baptist preacher.

Enthusiasm is the element of success in everything; it is the light that leads, and the strength that raises men up; it robs endurance of difficulty and makes duty a pleasure.—Selected.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Impressions of the Convention.

In reply to the question, What impressed you most at the anuual meeting in Charlotte? the following paragraphs have been sent. Is there not great significance in the ever-recurring answer, the need of united prayer?

The stress laid upon prayer, I believe, is the most important part of our Convention. The thought contained in the words—"united prayer"—"that greater emphasis be placed on this, the source of power."

My longing, since coming home, is to know Christ better, to be more deeply rooted in God, and to surrender to the Holy Spirit entirely.—Mrs. M. V. Follett, Durham.

Our meeting was not narrow, but world-wide. There is a vast uncultivated field before us. Who will enter and work for the Master? God honors those who honor Him.

Ring out the old year, ring in the new,
God is calling for laborers, for me, and for you.
—Mrs. T. B. Henry, Wadesboro.

I was deeply impressed with the spirit of prayer during the meetings at Charlotte, and the desire that 1904 should be a year of prayer for missions, and I was filled with the trust that the year would be the greatest mission year we have ever known.—Miss E. A. Dranghan, Asheville.

It was inspiring to look into the faces of our fellow-workers in Charlotte and to realize that so many are laboring together for the same cause. I was impressed especially by the earnest desire, on the part of the ladies, for better information about missions and mission fields, and their willingness (busy women as they are) to undertake a plan of study that requires time and thought. I hope the younger workers may be stimulated to follow their example.—Mary P. Taylor, Wake Forest.

This thought came to me at our recent meeting in Charlotte: By putting forth greater effort, every Baptist church can have a Woman's Missionary or Sunbeam Society. Christian women owe much to heathen women, and we cannot afford not to do all in our power to give them the gospel.—Mrs. George P. Harrill, Thomasville.

I was much impressed during our meeting with the growth of our Woman's Work in North Carolina, and its magnificent outlook. Among the many good things of the Convention, there was none that surpassed the excellent address of Dr. Bryan, in which he spoke of woman's need of the gospel, and the gospel's need of woman, with special reference to China.—Mrs. Hight C. Moore, Chapel Hill.

A profitable train of thought was suggested by an allusion in Miss Heck's opening address. She made a comparison of our outlay, during a series of years, for missions and for personal gratification, and noted how so much done for self, though seeming momentous at the time, had proved vain, while every energy and every dollar expended upon missions had resulted in so plenteous a harvest. If we would take this thought as a text to regulate future living, the next ten years might see marvelous growth in our mission work. Less of self and more of Christ; less of self at home—fewer elaborate gowns, more cherished plans relinquished, necessary luxuries given up, and more of Christ in the heathen land, more light dawning upon the souls of those who now grope in heathen darkness while their sisters rest comfortably at home gratifying so many useless desires. If any sister failed to catch this thought so forcibly set forth by Miss Heck, may she now ponder it and make it profitable for future use.

The most impressive and hopeful thing about the ladies' meetings in Charlotte was their evident zeal in the work which they had already on hand, and the eagerness with which they accepted new burdens. It showed itself in their undertaking heartily the five hundred dollars suggested by Dr. Bryan for the Boys' College in Shanghai, in addition to the five thousand to which they had committed themselves for Foreign Missions in general. An intelligent enthusiasm can achieve anything short of the impossible.—Mrs. W. L. Poteat, Wake Forest.

The cry of the Women's Meetings seemed to be, "Every Baptist woman in North Carolina a missionary woman!" The prayers were freighted with the plea that all might soon know the joy of this work for the Master. The often expressed hope and belief of the Convention was that, through training the children, no such difficulty need be faced in the next generation.—Miss. E. N. Briggs, Raleigh.

In answer to yours of the 16th, there were two subjects that gave me food for thought.

1. That all the Societies that reported great progress in their work, had a good missionary pastor back of them publicly aiding and encouraging them. Much depends on the pastor.

2. That there were 50,000 Baptist women in this Southland who took no interest in missions: women who owe all the privileges they enjoy in this country to the religion of the Lord Jesus Christ. How can we arouse these in the churches we represent?—Mrs. Susie Taylor, Charlotte.

"Not failure, but low aim is crime." These words have been fraught with new meaning for me since I attended the recent Convention in Charlotte. As I sat in the Woman's Meetings and felt the spirit of earnestness that pervaded every session, I could but feel that the cause of Baptist missions in North Carolina is in safe-keeping in the hands of her consecrated women.

What an inspiration it was to look into those bright earnest faces, animated with zeal for the Master's cause! What an incentive to higher and nobler achievement, to listen to the words of cheer and encouragement as they fell from the lips of the speakers! Not a despairing note was sounded; not a discouraging word was spoken. Prayer and perseverance—"keeping everlasting at it"—seemed to be the key-note of the entire meeting. I could but esteem it a privilege to be there, and I came away inspired to do greater things for the Master than ever before. If I should be asked to mention the one thing that impressed me most—the suggestion that seemed to appeal to the need of our Society most—I should mention the excellent series of programs for use in Society meetings, presented by the president of the Durham Society. Their plan, which they have used with much success during the past year, is to devote the time at each regular Society meeting to the study of the life of some missionary the selection not necessarily to be limited to the Baptist denomination. Two members are asked to prepare papers upon the subject assigned, and the other members are at liberty to discuss the subject. The men studied last year were Livingstone, J. B. Taylor, Adoniram Judson, M. T. Yates, Count Zinzdorf, Carey, R. H. Graves, Count Stolstoi, John G. Paton and Henry Martin.—Mrs. J. W. Morgan, Weldon.

There are diversities of workings, but the same God, who worketh all things in all.

Sunbeams' Corner.

Conducted by Miss ELISABETH N. BRIGGS, Band Superintendent for North Carolina.

Programme for Second Meeting in January.

SUBJECT: AFRICA

Program for second meeting in January:
Hymn.
Prayer.

RESPONSIVE READING

Leader.—"For God so loved the world, that He gave His only-begotten Son."

Children.—"That whosoever believeth in Him should not perish, but have everlasting life."

L.—"Whosoever will, let him take the water of life freely."

C.—"Whosoever drinketh of the Water that I shall give him shall never thirst."

L.—"Whosoever believeth on Him shall not be ashamed."

C.—"Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."

L.—"Whosoever believeth that Jesus is the Christ is born of God."

Hymn.
Roll call.
Minutes.
Map study, etc.
Stories of Early Explorers.
Appointment of Program Committee for next meeting.
Hymn.
Adjournment.

MAP STUDY AND GENERAL VIEW OF AFRICA.

1. Question.—What country are we going to study this quarter?

1. Answer.—Africa.

2. Q.—We have a map of it here before us and I wonder who can tell the names of the seas and oceans surrounding it?

2. A.—The Mediterranean Sea, the Red Sea, the Gulf of Aden, the Indian Ocean and the Atlantic Ocean.

3. Q.—Can you point them out?

3. (For answer have them pointed out on map.)

4. Q.—What are the names of the three largest rivers of Africa?

4. A.—The Nile, the Congo, and the Niger.

5. Q.—Can you point out the Nile? The Congo? The Niger?

6. Q.—Can any of the little folks tell me some of the animals found in Africa?

6. A.—Ape, antelope, buffalo, crocodile, dromedary, elephant, fish, giraffe, goat, hippotamus, parrots, jackal, kangaroo, lion, leopard, monkey, gazelle, orangotang, panther, python, quail, rhinoceros, snakes, zebra, and many other kinds. (Let the children make an alphabet of them if you like. Each child should be given a chance to name one.)

Leader.—The safest balloon ever made is named Imagination, and in that we shall make our trip to the great continent of Africa. We will use a telescope called "Other People's Eyes" and through it catch glimpses of that wonderful country. I notice first its deserts, mountains, lake and rivers. (Point to these on map or have them named.) Now tell me what you see.

No. 1.—I see that many of the trees are such as we never see in this country. The boabab is supposed to be the tree that grows to greatest age. Palm trees give a variety of fruit. Delicious bananas, oranges and cocoanuts grow in abundance. Nature is generous to Africa.

No. 2.—I see dense forests in whose depths there is no light. "Dark as an African forest" means not only darkness but dampness and fear.

No. 3.—In these miles of jungles and forests are elephants, lions, tigers, zebras, antelopes and many other

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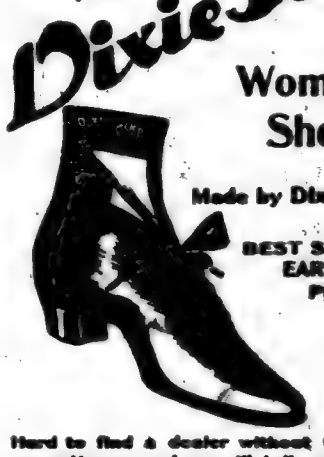
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wild animals. There are serpents, too, some of which are poisonous. And there are wild birds of brilliant plumage, such as we could not name, and beautiful flowers.

No. 4.—But the people are what we really wish to see, and I will show you their homes. "The hut is the shape of a haystack, or an old-fashioned beehive. It has no windows nor chimney. The door is usually about twenty-seven inches high and so narrow that a stout person can scarcely squeeze through."

No. 5.—A chief has a circle of these huts with a high fence built around it for his family and servants. A village is built in this way also, but in some parts of Africa the villages have a street separating the huts. Each hut is built with a framework of poles. Over this is daubed mud or clay. The roof is covered with bunches of long grass tied on with bamboo.

No. 6.—I will show you the inside of one of these huts. Don't look for pianos, tables or chairs. In the chief's hut you would find a low stool for each person. A hammock or two hangs from the ceiling. On the wall are spears and swords with perhaps the skeletons of animals he has killed.

No. 7.—In each hut is the household idol or something the people have bought from a "medicine man." It may be only a ram's horn with some "charm" inside carefully sealed, which is to keep disease and harm away.

No. 8.—But what are these women doing? Oh, I see! grinding corn between two stones. Like their sisters in India and Mexico they have this hard work to do before they can make bread for the family.

No. 9.—And where is the family? The man is off hunting or at some tribe "palaver" where public affairs are discussed. The boys are having a mimic battle or learning to throw the spear, or chasing the antelope.

No. 10.—And where are the girls? There is one carrying a baby brother upon her hip. Another is bringing water from the spring for her mother. Poor little African girls! Before they have half the happy days they ought to have they are sold for slaves.

No. 11.—But I see here and there bright spots on the landscape. I see good houses and churches and schools. Yes, and where these are I see cultivated fields and people working as Americans do. I am sure we have found where the gospel light has begun to shine!

No. 12.—Bishop Hartzell tells us that there is "an open door" in Africa. He says that God is opening the whole continent to His missionaries. Some of the boys and girls in the dark kraals are sure to be educated and to help lift their country toward God. What can we do to help them? We must leave Imagination balloon and come down to the plain of Facts. —Selected.

To Band Leaders.

This week begins our three month's study of Africa. We hope a large number of the Bands will join in this trip across the "Dark Continent" and learn much of interest along the way. Our great need in Band work is a deeper study in missions and mission fields. Now when there is so marked an improvement in the schools of our State, when the Sunday-schools are advancing in methods and teaching, it is necessary for the Mission Bands to keep step with the forward movement. The children expect more than ever before, and indeed are trained and demand more.

Since we all desire to be faithful Band leaders with active working Bands, let us determine, in so far as we are able, to make these meetings as bright, interesting and instructive as we can. Let us come before the children full of interest and enthusiasm ourselves; let us try to increase our own knowledge and love of missions, and plant this love firmly in their hearts.

A map is almost indispensable in these studies, and I hope every leader will provide herself with one, however crude. Brown wrapping paper can be smoothed out with a hot iron and a map drawn on it with burnt cork or charred wood.

From Cellar to Garret.

Save the candle ends, melt, add an equal quantity of turpentine and you will have a good polish for floors and oilcloth.

To dry clean light-colored woolens rub well into the goods a mixture of equal parts of powdered French chalk, magnesia and pulverized castile soap. Allow it to remain in the goods then shake and hang in the sun.

As starch is very apt to rot clothes, they should be washed, rough-dried without starch, and pressed out smoothly when they are laid away for the winter.

Wood alcohol rubbed on a polished table stained or marred by a hot dish will restore the finish if followed by a polishing with linseed oil. The odor of wood alcohol is not pleasant, but it is cheaper than the medicinal alcohol.

Brass on bedsteads should be rubbed every day with a soft cloth and when discolored a little sweet oil rubbed in thoroughly with a finishing polish by chamois. Ordinary brass polish will destroy the lacquer finish put on to prevent the brass from tarnishing.

One-fourth of an inch is the correct width for the hem on a tablecloth unless the cloth is woven with a border on four sides, when the hem should then be turned to make the distance between the border and edge the same as on the selvage edges.

A rug that will save the cook a deal of work is made of several thicknesses of newspaper covered with brown paper and stitched near the edge, to lay in front of sink or range on the hardwood floor. When soiled, it is useful to kindle a fire with.

Cut glass or any crystal should be washed in warm soapsuds, rinsed in warm water, then covered with clean, coarse sawdust for ten minutes after which it should be lightly brushed with a clean soft camel's-hair brush. Avoid extremes of temperature in handling glass, and under no circumstances allow cut glass to be put in the refrigerator.—The Pilgrim.

Constipation—Its Cause and Cure.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the Skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

You can immediately relieve and permanently cure yourself of stubborn constipation or distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of Drake's Palmetto Wine. Any reader of the Biblical Recorder can secure absolutely free a bottle by writing to Drake Formula Co., 300 Drake Bldg., 100 Lake St., Chicago.

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Yours truly, J. W. STEPHENSON.

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Acknowledgments.

State Missions.—Bay Leaf, $2.00; Antioch, Flat River, 5.60; Landmark, .57; (Green River), Bethlehem, 3.55; Murfreesboro, 7.54; First Church, New Bern, 5.92; Wake Forest, 14.00; Olivet, South Fork, .77; Morgan Hill, 5.00; Biltmore, 8.50; Amis Chapel, 14.00; Hamlet, 4.76; Dysartsville, 1.50. Total this week, $73.71. Previously reported, $692.02. Total this year, $765.73.

Foreign Missions.—Bay Leaf, $20.75; W. M. S., Montford's Cove, 2.80; Chadbourn, 6.20; Magnolia, 1.75; W. M. S., Cane Creek, Mount Zion, 4.00; Pittsboro, 3.70; Yates, 10.00; Antioch, South River, 1.45; M. S., Wake Forest, 5.60; Newton, South Fork, 1.29; Biltmore, 11.00; W. M. S., North Fork, 1.75; Bent Creek, 2.00; Beaver Dam Sunday-school, 16.37; W. M. S., Maxton, Robeson, 5.65; Lumber Bridge, 4.14; Forks of Little River, 1.46; Cameron, 4.00; 1st Raleigh, 4.15. Total this week, $108.06. Previously reported, 195.85. Total this year, $303.91.

Home Missions.—First Church, Raleigh, $4.20; Chadbourne, $2.05; W. M. S., First Church, Elizabeth City, 21.13; First Church, Elizabeth City, 73.89; Biltmore, 6.00; Hominy, .75; W. M. S., Beaver Dam, 3.30; Forks of Little River, .70; Woodsville, 1.28. Total this week, $113.30. Previously reported, $114.51. Total this year, $227.81.

Education.—State Line, $3.00; Rev. D. G. Washburn, 50.00. Previously reported, $28.62. Total this year, $81.62.

Ministerial Relief. — Pleasant Plains, $1.70; Immanuel, 2.35; Immanuel, 1.40; Emma's, 2.55; Mars Hill, Mount Zion, 1.41; Mt. Gilead, 1.55; W. M. S., Clayton, .50; Rocky Mount, 11.01; Mt. Vernon, 2.16; Henrietta, 2.06; Great Hope, 2.00. Total this week, $28.69. Total previously reported, $38.93. Total this year, $67.62.

Total reported for all objects this week	$376.76
Previously reported for all objects this year	1,069.93
Total reported for all objects this year	1,446.69

WALTERS DURHAM,
Treas. Baptist State Con.
January 13, 1904.

Cash collections on B. F. U. debt for week ending January 4, 1904:

Woman's Fund.—Mrs. B. F. Withers, Charlotte, $5.00.

General Fund.—A B. F. U. Club girl, $10.00; Mrs. Rufus Barber, $5.00; Dr. W. J. McLendon, $100.00; Dr. W. I. Hill, $5.00; Burlington church, $10.00; M. B. Bitt, $1.00; Ephesus church (Beulah Association), $6.00; Ayden Sunday-school, $2.62; Dr. Jno. Mitchell, 25.00; Miss May Williams, $10.00; a Baptist, $1.00; W. H. Newman, 25 cents; Miss Lizzie Smith, $1.00. Total, $176.87. Previously acknowledged, $700.80. Total receipts, General Fund, $877.67.

President Vann's Special Fund for B. F. U. Debt.—Rev. L. Johnson, $25.00; J. L. Morgan, $50.00; J. D. Cox, $5.00; "no name," $5.00; T. E. Cheek, $25.00; J. T. Pullen, $25.00; S. R. Horne, $25.00; Y. R. Porter, $5.00; Mr. and Mrs. M. V. Perry, $50.00; Dr. Jno. Mitchell, $100.00; Geo. E. Nissen, $100.00; W. M. Nissen, $25.00; Mrs. M. A. Heck, $25.00; Johnson & Johnson, $50.00; Hon. W. W. Kitchen, $50.00; W. H. Josey, $10.00; A. H. Josey, $10.00; R. C. Josey, $50.00; Dr. D. E. Everitt, $25.00; Dr. R. M. Johnson, $25.00; G. A. Norwood, $50.00; Lycurgus Hofler, $15.00; H. C. Bridger, $100; Mrs. I. V. Garibaldi, $25.00; Chas. A. Smith, $50.00; Rev. C. B. Justice, $50.00; R. D. Jones, $10.00; D. Rich, $25.00; Mrs. H. L. Grant, $50.00; H. C. Privett, $10.00; Jno. L. Savage, $25.00; G. W. Bryan, $20.00; J. L. Bell, $10.00; S. P. Winborne, $25.00; T. J. Mitchell, $25.00; W. A. Thomas, $50.00; Geo. Stephens, $10; Dr. A. T. Robertson, $10.00; R. B. White, $25.00. Total, $1,260.00. Previously acknowledged, $1,089.00. Total President Vann's Special Fund, $2,349.00. Grand total of cash collections, $3,226.67.

L. D. WATSON, JR.,
Treasurer.

A GOOD EXAMPLE.

The New Year opens auspiciously for the Southern Loan and Trust Company' Life Department.

The first application made to the company in 1904 was by Governor Charles B. Aycock, and was for five thousand dollars. Here is proof that our Governor believes in the "Do things at home movement" in North Carolina, in North Carolinians and especially in the Southern Loan and Trust Company of Greensboro, N. C.

Ruth, the oldest daughter of ex-President Cleveland, died suddenly January 7, in Princeton, of diptheria.

American Blackboard Company, Manfrs. of Endless Band & other
BLACKBOARDS
Catalogue and Price-List No. 2 Free. St. Louis, Mo

CLUNY LACE HOW TO MAKE IT. also other fine Laces
A golden opportunity to make money at home during leisure hours. Our new book, Practical Lace Making, gives full particulars; handsomely illustrated; free upon request. Address TORCHON LACE CO., Deparment S, St. Louis, Mo.

A STRIKE UNIVERSAL
Against strong drink and the drug habit. Drunkenness is a disease.
ANTIMETHYSON
Will positively cure it. TASTELESS, ODORLESS and COLORLESS Can be placed in Tea, Coffee, or better still, in the liquor itself, so that the patient has no knowledge of its administration. Full directions with Medicine, securely sealed, post paid, $2.00 per box. ANTIMETHYSON CO., 39 Loveman Bldg., Chattanooga, Tenn.

THE PROOF OF THE PUDDING.
(Abstract of one of hundreds of letters not one of which were solicited.)
"I was despised and rejected of men." an outcast, homeless, penniless and a vagabond. A friendly hand raised me from the gutter, administered to me your Antimethyson. In less than a week I was another man. Thanks to Almighty God, for I believe He sent this man with your remedy to save me. I am well, and have had no desire for liquor for four years. H. P. H.
BALTIMORE, MD., Oct. , 1902.

NOTICE OF SALE.

By virtue of a judgment of the Superior Court of Wake County, made in special proceedings, entitled S. S. Rogers, Executor of Wm. Jinks vs. Julia Jenkins and others, we, as Commisoners appointed by the court, will, on Monday, the 4th day of January, 1904, at 12:00 M., sell to the highest bidder the following described lot of land in Wake County, near Apex, known as the home place of William Jinks, deceased: Begins at a white oak on the south side of White Oak Creek, Jesse Howell's corner, runs south with said Howell's line 196 poles to a stake in said Howell's line; thence east 76 poles to a stake and pointer in C. S. Jinks' line; thence north 215 poles to a maple on the south bank of said creek to the beginning, containing 98 acres, being land conveyed to William Jinks by Seth Jinks by deed recorded in Book 17, page 536, records, Register of Deeds' office, Wake County. Place of sale on the premises as above described, known as the home place of William Jinks. Terms of sale, cash.

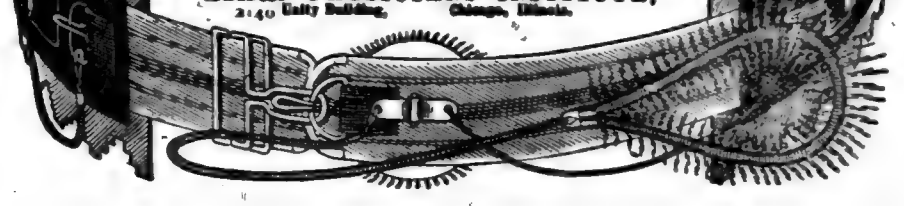
H. E. NORRIS,
S. S. ROGERS,
Commissioners.

King's Business College (INCORPORATED) **Capital Stock $30,000**
Raleigh, N. C., and Charlotte, N. C.
Do you want to "get there?" You will "get there" if you learn Bookkeeping, Shorthand, Typewriting, Penmanship and English, at one of these colleges. New students are coming in rapidly. Write for our college Journal and special offers we are now making.
Address, KING'S BUSINESS COLLEGE, RALEIGH, N. C., or CHARLOTTE, N. C.

HICKS' CAPUDINE
The Best Traveling Companion
is Hicks' Capudine. Prevents and cures headache, sea-sickness, colds, grip, etc. Take a bottle with you when you start.
AT ALL DRUGGISTS, 10c., 25c., 50c.

WORLD'S FAIR ST. LOUIS

LOW RATES EASY PAYMENTS
HOTEL EPWORTH
Hotel Epworth is now building under guarantee that it will be ready to receive guests at opening of World's Fair, St. Louis, April 30, 1904. It is a permanent brick building, beautifully located within 3 blocks of north gate of Exposition. Every person desiring to reserve entertainment at Hotel Epworth may do so by sending $2 for a Certificate of Entertainment which will insure holder a low rate of $1 per day for as many days as desired. One-half of the total cost is required in advance in monthly payments of not less than $5, balance to be paid when holder attends Exposition. The hotel will be conducted on European plan, and above rate does not include meals. All conveniences of a modern hotel provided. We advise our friends to apply at once for Certificates. The rate will probably be advanced Feb. 1, 1904.
ADDRESS EPWORTH HOTEL COMPANY, Koken Bldg., St. Louis

SUPREME ELECTRIC BELT FREE
IT IS YOURS
for the asking without one cent of cost.
This is no deposit scheme; no 30 days trial scheme.
You simply send us your name and address and we send you the Belt. It is yours to keep forever and we under no circumstances ask for or accept any money for it either now or in the future. This is a plain, simple, positive statement of facts. We guarantee it THE BEST ELECTRIC BELT MADE. Five minutes' trial will prove to you its power, a week's wearing of it will restore to you all lost vigor, giving to you the strength and manhood which is your birthright. Many forms of
NERVOUS, RHEUMATIC, KIDNEY AND LIVER DISEASES
such as Impotency, Varicocele, Spermatorrhea, etc., yield at once to its magic influence. We give it away free to all who can be cured by the one great curative agent, Electricity. After you are cured your friends will each want one and from these sales we will make our profit. Be a strong, vigorous man among men. This generous offer may be withdrawn at any time, so you should write today for the "Free Supreme Electric Belt."
IT WILL CURE YOU!
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....THE BIBLICAL RECORDER....
BOTH FOR $2.00.
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The Progressive Farmer	$1.00
The Biblical Recorder	1.00
BOTH ONE YEAR FOR	$2.00.

The only condition is, that you must be a new subscriber to one or both papers. This is imperative.
Address all orders to
THE BIBLICAL RECORDER,
Raleigh, N. C.

FERRY'S SEEDS
Deserve your confidence. They have never failed—won't fail now. Sold by all dealers. 1904 Seed Annual postpaid, free.
D. M. FERRY & CO. Detroit, Mich.

List of Bible Readers.

The following names have been added to our Bible Readers' Circle:

Miss Maggie Pearce, Miss Sallie L. McGracken, Willie Carroll, Ernest Best, John Yonts, Cyrus Howell, James Eller, Ermon Wilder, Mrs. W. R. Cullom, Mrs. George W. Yarbrough, R. H. Gilbert, Mrs. R. H. Gilbert, Mrs. A. T. Lancaster, Miss Lizzie D. Lancaster, R. G. Kendrick, Mrs. R. G. Kendrick, Mrs. M. G. Lee, Mr. George W. Goodwin, Mrs. George W. Goodwin, W. L. Fields, Mrs. W. L. Fields, M. G. McKay, Mrs. M. G. McKay, Mrs. C. E. Odom, J. L. Holland, Miss Grace Watts, L. C. Perkinson, Mrs. L. C. Perkinson, Miss Eunice Perkinson, George N. Cowan, Mrs. George N. Cowan, Miss May Black, Miss Beulah Smith, Miss Ethel Lincoln, Miss Emma Ballard, Miss Leasie Huggins, Miss Clara Lincoln, Miss Lella Dellahunt, Mrs. W. E. Perry, W. H. O'Berry, Miss Sudie Wills, Mrs. Nancy Eubank, Mrs. C. W. Pridgen, C. W. Pridgen, C. E. Lincoln, Mrs. J. R. Walker, Mrs. Hellen Foster, Miss Annie Vance, Miss Ada Grady, Mrs. R. H. Lewis, Mrs. J. F. Parrott, Miss Roberts, Mrs. Horace West, Dr. R. H. Lewis, W. N. Cobb, Mrs. B. W. Hatcher, C. H. Smith, Miss Melyssa Moore, S. W. Grady, Mrs. Fannie Carlton, Amanda Outlaw, Miss Lena Spain, Dr. R. G. Cobb, H. D. Spain, Harry Lewis, J. V. Ware, Mrs. J. V. Ware, Mrs. A. S. Jones, Marie E. Langford, Miss Lizzie Caddell, Miss Anna Mills, Miss Ida Dixon, Mrs. A. V. Purefoy, Mrs. W. L. Poteat, Miss Louie Poteat, Mr. Hubert Poteat, H. Joseph Heilig, Mrs. A. B. Hunter, Mr. A. B. Hunter, Mrs. A. A. Carter, Hattie Bright, W. W. Poole, Samuel Glenn, Monroe Glenn, Pink Glenn, Mollie Glenn, J. B. Olive, Mrs. J. B. Olive.

Pastor C. W. Scarboro, Murfreesboro, N. C., says: "Will try to stir my people on Bible reading." He sends the following list:

Mrs. L. A. Stephenson, J. R. Martin, Mrs. M. E. White, Mrs. V. A. Stephenson, Miss Ruth Gardiner, Mrs. Mollie Stephenson, Mrs. W. P. Sykes, Mrs. Maggie Knight, Mrs. L. N. Stephenson, James Martin, B. F. Martin, Wiley Sykes, W. J. Hedgpeth, Geo. Knight, Mrs. W. L. Lee, Miss Viola Lee, Miss Emma Lee, W. J. Beale, Mrs. B. P. Long, Emily Long, W. M. Martin, R. T. White, C. W. Scarborough, Mrs. C. W. Scarborough, Miss Maggie Scarborough.

Bro. J. A. Campbell adds the following to his former lists:

N. M. Mills, S. S. Rogers, W. S. Scott, Mrs. Helen Rogers, Mrs. Annie Sears, Miss Ruth Sears, Mrs. G. M. Beavers, J. J. Yates, J. E. Yates, L. D. Baucom, S. D. Baucom, W. S. Barbee, Mrs. Lola Yates, B. L. Womble, Miss Vara Broadwell.

Elder J. C. Hocutt sends the following:

Calvin Andrews, Dora Andrews, W. P. Lloyd, A. A. Pickard, Decatur Lloyd, Edgar Lloyd, Stella Lloyd, Owen Lloyd, B. G. Cates, J. R. Whitaker, S. W. Brewer, C. M. Lloyd, F. P. Tilley, W. P. Whitaker, A. L. Cheek, Lovie Lloyd, Leta Lloyd, Mary B. Lloyd, Richard White, J. M. Whitaker, A. L. Andrews, Mrs. C. F. Andrews, Hinton Tilley, T. W. Andrews, Ella Cheek, J. S. Neville, A. E. Cates, Bessie Pope, Lizzie Cheek, Maggie King, Lorena Tilley, Bettie Tilley, Dora Tilley, Annie Lloyd and J. R. Horton.

Elder C. M. Murchison, of Penelope, sends these:

C. M. Murchison, Mrs. A. T. Murchison, D. R. Murchison, C. A. Murchison, C. T. Murchison, Prof. J. W. Hendren, Mrs. J. W. Hendren, Mrs. I. M. Hildebran.

Elder C. W. Blanchard sends these:

C. W. Blanchard, Miss Vallie Blanchard, C. W. Carter, Mrs. C. W. Carter, Mrs. L. H. Shore, Mrs. C. M. Thomas, Miss Leta Cable, Miss Bessie Ellis, Miss Ethel B. Creech, C. L. Barnes, Jesse Hilliard, Riley R. Gulley, Norman Cable, J. Henry Fry, A. G. Cox, O. H. Jackson, F. C. Nye, Mrs. F. C. Nye, W. B. Nobles, Miss Vivian Roberson, Mrs. Bettie Britt, Miss Minnie McGowan, Miss Lizzie Edmundson, Miss Myrtle White, Miss Bessie Holland, Miss Bessie Mooring, Mrs. Sarah Taylor, Miss Annie Stox, Herbie B. Spock, Mrs. F. O. Cox, F. O. Cox, Miss Dora E. Cox, J. B. Carroll, Mrs. J. B. Carroll, Rev. T. I. Manning, Mrs. R. H. Hunsucker, C. J. Jackson, H. L. Staley, Cleveland Bell, G. E. Lineberry, Mrs. G. E. Lineberry, Jno. R. Carroll, Ottie L. Ipock, Miss Ida Mooring.

Bro. F. P. Coffey sends these:

F. P. Coffey, Cora E. Coffey, W. F. Coffey, Alice Coffey, Vestal Coffey, L. T. Coffey.

Bro. E. T. Davis sends these:

E. Z. Davis, N. C. Davis, Lillian Davis, Maud Davis, Eula Davis, Paul Davis.

In addition to the above we have the following:

E. K. Howard, T. G. Currin and wife, Mrs. Len Pitchford, J. E. Barnhill, G. M. Veazey, S. W. Waller, W. E. Veazey, Minnie O. Waller, Jno. A. Veazey, T. S. Waller, Arthur Veazey, C. S. Frazier, E. J. Nance, Purvis Tilley, B. B. Phillips, Mrs. B. B. Phillips, Miss Ella Phillips, E. S. Millsaps, Mrs. D. E. Millsaps, Miss V. E. Millsaps, W. N. Allman, Mrs. Mary E. Allman, Elizabeth Allman, W. B. Hood, M. T. Ray, Elder J. W. Watson, Mrs. J. W. Watson, Miss Jeanette Watson, T. D. Hackney, Bertha Hackney, Mabel Hackney, Mrs. L. M. Kibler, Alice L. Strother, Elizabeth Vick, Louise G. Chears, Mabel C. Grubb, Mrs. W. A. Grubb, J. M. Johnson, Mrs. J. M. Johnson, Misses Letitia and Elna Johnson, Brooks Johnson.

Bro. E. Allison writes that the church at Mud Creek, forty in number, will join. Brother Allison sends his name. Brother Beck will direct the reading in the church.

A REMARKABLE ENDORSEMENT

Dr. Lapponi, the Pope's Physician, Strongly Recommends Buffalo Lithia Water.

Dr. Lapponi, the eminent and widely recognized medical authority, who came into world-wide prominence as the physician to the late Pope Leo XIII., and who has been appointed to act in the same capacity to Pope Pius X., has in his extensive practice been experimenting with Buffalo Lithia Water, and has now written a letter testifying to its great medical value.

Dr. Lapponi points out the fact that, owing to its richness in lithia, this water has marvelous efficiency in cases of Bright's Disease, gout, rheumatism, dyspepsia, gravel, and all forms of uric acid diathesis.

In recent years the lay world, as well as the professional, has been driven to recognize the fact that Buffalo Lithia Water has a most remarkable effect upon the human system, and Dr. Lapponi, in this letter, simply joins the ranks of the most eminent physicians in this country and abroad when he testifies of his own knowledge to the remarkable benefits which follow its use. The list of these eminent physicians and the statements of their experience, has been compiled in a book which has vital interest to all who are in poor health, and which can be had, without charge, by those interested upon application to the proprietor, Buffalo Lithia Springs, Va.

VICK'S YELLOW PINE is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

A THIEF.

Never was the old aphorism, "Procrastination a thief of time," truer or with results more hazardous than in a case of Dropsy. Why delay placing your case in the care and under the treatment of the noted and skilled Dropsy Specialist? You are allowing yourself to slowly but surely drown. You see day after day your swelling is increasing.

This is not true with patients under treatment of this eminent specialist. From day to day the swelling decreases and strength increases.

In these columns we print testimonials from those who have been cured by this famous Dropsy Specialist, telling of the wonderful and prompt effect of his treatment. How, after a few days of breathing, that awful labored breathing, accomplished after the greatest effort, was made easy; how those who had not been able to lie down for weeks and could only catch little naps while sitting upright, could in a few days lie down and sleep as sweetly as the new-born babe upon its mother's bosom; how those who had been so enormously swollen and their condition so extremely precarious, that not only their friends had said that recovery was impossible, but their physicians said they must die, was promptly relieved, and in a short time cured.

Never was there a time when plain facts were more imperative with you than now. Let the readers of the Biblical Recorder stop this procrastination to-day. Act, write, giving history of case, name and age of patient, and forward to S. T. Whitaker, M. D., Dropsy Specialist, 41 E. Irwin St., Atlanta, Ga., and he will send you a free treatment with full directions, that is guaranteed to give immediate relief.

P. S.—Send in care of C. C. Dept. for sample of an absolute cure for Catarrh, Cold in the Head, etc. Enclose four one-cent stamps and request a prescription for Hair-Tonic. It can be filled at any Drug Store.

Agents Wanted.

Salary or Commission. Previous experience not necessary.

Write at Once for Terms.

W. T. HOOD & CO.,
Old Dominion Nurseries,
RICHMOND, - - - - VA.

Barred and White Plymouth Rocks,

Wyandotes, Leghorns

ON THE BARGAIN COUNTER.

OUR POULTRY BUSINESS now covers nearly every State in the Union, Canada and even foreign countries.

Our home State of North Carolina does not appear to want the kind we breed. Our prize ring record and reports of patrons for the last six years have placed us on top as producing the BEST.

To introduce them better in our home section we will make, during the next thirty days a special cut to one-half price, and about one-quarter value, on cockrels of the above breeds. Prices will be:

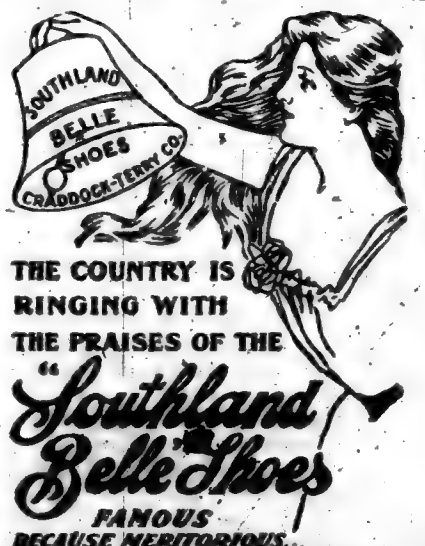
$2.00 for First Choice
$1.50 for Second Choice

Please send remittance with order, as we cannot afford to correspond at these prices. You can return the shipment if not satisfactory.

EVERY BIRD FROM PRIZE-WINNING STRAINS.

Apply to

BILTMORE FARMS,
Biltmore, N. C.



THE COUNTRY IS RINGING WITH THE PRAISES OF THE

"Southland Belle" Shoes

FAMOUS BECAUSE MERITORIOUS.
THE BEST IN AMERICA FOR $1.50
TAKE NO SUBSTITUTE.
IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO.
LEADING SHOE MANUFACTURERS OF THE SOUTH.
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SWEEPING REDUCTIONS.

MARK THE FIRST MONTH OF 1904!

REDUCED IN PRICE 1-3!

Fine Furs.

Every Tailor-made Suit,
Every Child's and Misses' Coat,
Every Ladies' Coat,
Every Ladies' Rain Coat,
Every Ladies Waist,
Surplus Holiday China.

Dobbin & Ferrall.

Notice of Administration.

Having qualified as executor of the estate of George R. Horton, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 18th day of January, 1905, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

ROBERT L. HORTON.
Raleigh, N. C., Jan. 18, 1904.

SEABOARD

AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE,
Yarborough House Building.
C. H. GATTIS, C. T. & P. A.,
Raleigh, N. C.
Z. P. SMITH, T. P. A.,
Raleigh, N. C.
Phones 117.

Temperance.

The Rumsellers's Signboard.

I will paint you a sign, rumseller, and
hang it over your door;
A truer and better signboard than
ever you had before.
I will paint with the skill of a mas-
ter, and many shall pause to view
This wonderful swinging signboard
so wonderfully, fearfully true.

I will paint yourself, rumseller, as
you wait on that fair young
boy—
Just in the morning of manhood, a
mother's pride and joy.
He has no thought of stopping, but
you greet him with a smile,
And you seem so blithe and merry
that he pauses to chat awhile.

I will paint you again, rumseller; I
will paint you as you stand
A foaming glass of liquor extended in
each hand.
He wavers, but you urge him:
"Drink! Pledge me just this
one!"
He lifts the glass and drains it and
the hellish work is done.

The work was quick and rapid; I will
paint him as he lies,
In a torpid drunken slumber under
the wintry skies,
I will paint the form of the mother
as she kneels by her darling's
side—
Her beautiful boy that was dearer
than all the world beside.

I will paint the shape of a coffin lab-
elled with one word, "Lost;"
I will paint all this, rumseller, and
paint it free of cost.
But the sin and the shame and the
sorrow, the crime and the want
and the woe,
That is born there in your workshop
—no hand can paint, you know.

—Ella Wheeler Wilcox.

A Thrilling Scene.

Among the many hopeful signs indicating temperance progress, none more encouraging than the interest everywhere taken in the Twentieth Century pledge-signing crusade inaugurated by the National Temperance Society, November 23, 1902. Since that time nearly 3,000,000 pledges have been sent out free by the society in response to applications, and these applications have come from churches and Sabbath-schools of all denominations and from all temperance organizations. Now the Epworth League plans a similar pledge-signing crusade.

Many of the reports that are being received by the society are deeply interesting. Some of them describe thrilling scenes as witnessed at public meetings. Take the following instance:

It was a mixed audience that gathered in the hall; among them was one poor woman who had stolen away from her poverty-stricken ruined home, where she had left her babes who, weak with hunger, had wept themselves to sleep. With borrowed cloak to hide her destitution this sorrowing woman had found a place among the crowd who had gathered to hear from a stranger how the victims of rum could be saved and their darkened homes made bright.

With intense interest she listened to the speaker, who, in the tale he recited, was describing her own case. He tells of hope; but no—that never can be hers. If he, her husband was here, perhaps—and then a deep, deep sigh bursts from her lips; but she listens still, and more intently to the speaker's moving words, until her heart is full, and looking around to see what effect the words of the speaker has upon her neighbors.

What ails the woman? Whom has she seen among the crowd? Her cheeks are flushed with burning crimson and her eyes are bright with living fire. It is—it must be him! She cannot be mistaken in him. Yes, 'tis her husband. Far back amongst the crowd he stands with folded arms, his gaze intent upon the speaker's face; deep earnestness is stamped on every feature as he gazes on.

See, he dashes a tear-drop from his eye. What has moved? The simple story of a woman's faith—a wounding patience. The wife watches him. She sees him dash away the tear-drop. A gathering mist is in her own eyes, but she forgets it all; forgets all but her other self. Now the speaker closes, and there is a stirring among the crowd. Stepping down from the platform the speaker takes his place by a table on which is an open book, and in kindly, persuasive tones invites the audience to sign the pledge.

Make way! The figure of a man advances down the aisle. Steadily he presses his way to the table. Behind that figure is a female form—a shadow, a pale, faded thing, so feeble that she cannot stand, but leans upon his shoulder with one hand clasping his arm.

"There, I have signed!" exclaims the man, "and now, my wife, come home and let us pray tonight." Stop but one moment. What a hand is hers? So thin, so trembling; yet she grasps as if it were a rod of iron to inscribe deep words of mercy on the rock forever.

They pass out together—that penniless and friendless pair, strong in each other's truth, rich in each other's love.

Weeks glide away—months—and today they are now so happy; blest with a beautiful home and rosy children.

Such are the scenes which cheer on every hand the laborers in this pledge-signing crusade.— National Advocate.

What the Prisoner Said.

A celebrated judge was once trying a case where the accused could only understand Irish, and an interpreter was accordingly sworn. The prisoner said something to the interpreter, and the latter replied.

"What does he say?" demanded the judge.

"Nothing, my lord."

"How dare you say that when we all heard him? Come, sir, what was it?"

"My lord," said the interpreter, beginning to tremble, "it had nothing to do with the case."

"If you don't answer I'll commit you, sir. Now, what did he say?"

"Well, my lord, you'll excuse me, but he said, 'Who's that ould woman, with the red bed-curtain round her, sitting up there?'"

At which everybody present roared.

"And what did you say?" said the judge, looking a little uncomfortable.

"I said, 'Whist, ye spalpeen! That's the ould boy that's going to hang yez.'"

AWFUL DISEASE, CANCER OF THE LIP.

The most frequent location of terrible disease in the male is caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye, the Specialist on the Treatment of Cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become involved under the chin. Mr. N. H. Henderson, of Wilsey, Kas., was recently cured of a very bad cancer of the lip by the Combination Oils. Persons afflicted with this disease should write the Doctor for an Illustrated Book on the treatment of Cancer and Malignant Diseases. Address Dr. W. O. Bye, 9th and Broadway, Kansas City, Mo.

15 Per Cent Average Dividend

is the record of the FLORENCE WAGON WORKS, Manufacturers of the

Light Running Florence Wagon.

This company, the next to the largest wagon works in the South, capital $150,000, is increasing its capital stock to $250,000, in order to supply sufficient operating capital to run the plant to its full capacity. This has never been done before, owing to the large sum necessary to carry the hard wood for the long period in which it is held for drying.

There are enough "Light Running Florence" wagons in use to reach, if hitched together,

From the Atlantic to the Mississippi.

It is the purpose of the Florence Wagon Works to induce co-operation of its widely distributed stockholders, enlarging thereby the demand for these splendid wagons and benefiting its stockholders with larger dividends.

Of the $100,000 additional capital to be issued, $30,000 has been placed.

The balance of $70,000 is offered at par, first to USERS OF THE FLORENCE WAGON, then to the general public throughout the South on the following terms: 25 per cent cash down, 25 per cent at 4 months, 25 per cent in 8 months, 25 per cent in 12 months; deferred payments evidenced by notes. Subscribers to share prorata in dividends from time one-half the subscription is paid.

The purpose of the company is to distribute its new stock widely to secure the advertising value of many widely distributed stockholders.

No Promoter's Stock or Watered Stock

has ever been issued and surplus earning in excess of dividends declared have been added annually to the plant. No safer, surer stock can be found, and the terms on which subscriptions may be made, put it within the reach of every savings bank depositor.

SEND FOR PROSPECTUS which fully explains the value of this stock.

Stock subscriptions should be sent either to the Merchants' Bank, and First National Bank, Florence, Ala., or direct to A. D. Bellamy, Pres., Florence Wagon Works, Florence, Ala.

Write at once, before subscription books are closed.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

Marriages.

BYRD—STEVENS.—At the residence of Elder George J. Dowell, Carthage, N. C., December 24, 1903, by the same, Mr. J. E. Byrd, of Moore County, and Miss Cora Stevens, of Vaugn.

PEARCE—BASS.—On December 23, 1903, by Rev. Geo. W. White, at his home, Mr. William H. Pearce and Miss Hattie Bass. The contracting parties are both residents of Chowan County, this State.

McIVER—ROGERS.—At the residence of the bride's father, near Cameron, N. C., December 30, 1903, by Elder George J. Dowell, Mr. Lee G. McIver, of Sanford, N. C., and Miss Florence Rogers, of Cameron.

JENKINS—DOWELL.—At the residence of the bride's father, in Carthage, December 24, 1903, by Elder George J. Dowell, Mr. M. Claude Jenkins, of New Smyrna, Florida, and Miss Elizabeth Dowell, of Carthage, N. C.

CAMPBELL—BROOKS.—In the Baptist Church, Jonesboro, N. C., December 23, 1903, by Elder G. J. Dowell, Mr. Lonnie J. Campbell and Miss Susan Brooks. Elder M. McLeod, of the Presbyterian Church, assisted in the marriage.

Obituaries.

GREEN.—On November 24, 1903, Bro. S. P. Green departed this life at Wakefield, in Wake County, N. C. Brother Sidney Green was one of the best and purest men I ever knew. He was in his fifty-eighth year. He was a man noted for his patience; did not worry himself much about the treasures of this world, but he was rich with God.

Brother Green was a member of the Wakefield Baptist Church. It was my pleasure, at his own request, to visit him a few days before his death. He said to me that since the death of his only daughter life had hung about him as a loose garment and that sometimes he was impatient to go. He died in the triumphs of Christian faith. He leaves a dear wife, a son and other near relatives to mourn his departure. But our loss is his eternal gain.

On the fifth Sabbath in November his funeral services were conducted by the writer, from his home, in the presence of a large crowd of his friends and relatives.

A. D. HUNTER.

HOLLOMAN.—Mrs. Susan C. Holloman, wife of Abner J. Holloman, departed this life December 5, 1903, in the seventy-third year of her age. She was a resident of Hertford County, and a faithful member of Union Baptist Church from its organization. A devoted wife and mother, she will be greatly missed and deeply mourned by the aged husband, the affectionate sons and daughters, and a host of friends and relatives.

Her life was that of a saint of a saint of God; and full of years, and ripe in Christian experience she is gathered to her home above. Her death was beautiful, and was indeed only "transition" from earth to heaven. Retiring as usual the night before in seeming health, they found her in the morning "asleep in Jesus." May the Lord comfort the bereft ones whose hearts are sore at her loss, and may they look heavenward and not to the silent grave.

PASTOR.

A Mother in Israel.

Mrs. Olivia Speight, relict of the late Rev. Henry Speight, died at the home of her son, Rev. J. A. Speight, D. D. The health of the deceased began to decline about two years before her death, and she grew weaker with each succeeding day. Her dear ones, who watched while sweet life ebbed out, noted with each day that the end of a beautiful, useful and active Christian life was approaching.

She was ninety-one years old, and had been a life-long Christian. She met death willingly, and her last audible expression was, "I am ready."

The deceased was born in Gates County, N. C. The most of her life was spent in Christian fellowship, she having been a member of the Middle Swamp Baptist Church, the oldest church organization in her county. She was a daughter of the late John Pruden, and the only living representative of her father's family. She was a niece of Rev. Nathaniel Pruden, a Baptist minister, the wife of a Baptist minister, and the mother of two Baptist ministers, Rev. J. A. Speight, D. D., of this place, and Rev. T. T. Speight, D. D., of North Carolina; Mr. J. O. Speight, Courtland, Va., a deacon in the Courtland Baptist Church; Mrs. D. E. Riddick, of Eure, N. C.; Mrs. M. O. Edwards, of Courtland, Va.; Mrs. Cornelia Riddick, Mrs. Venie S. Hayes and Mrs. Susan R. Crumpler, the latter three deceased. She was a grandmother of two physicians: Dr. J. R. Speight, of Norfollk, Va., and Dr. E. L. Crumpler, of Camden, W. Va. She, as was her whole family, most staunch Baptists, and wielded a great influence among all with whom she came in contact. Her influence was such that three of her servants became Baptist preachers during and after the war. Her religious life and character were greatly influenced for good by Rev. Luther Rice, a missionary of Burma, in 1824, at her father's home. From this time she began and executed a great work for the missionary cause the remainder of her life. Her home became the stopping place of many of the prominent ministers and workers in the Baptist Church. Among those who were frequent visitors were Rev. Thomas Meredith, the founder of the Biblical Recorder, of Raleigh, N. C.; Rev. W. T. Wingate, president of the Wake Forest College; Rev. Q. T. Trotman and Rev. John L. Reynoldson, who traveled over 60,000 miles in the missionary cause from the Atlantic to the Mississippi. Despite her afflictions, her last days were full of sunshine and love for the Saviour.

Resolutions of Respect.

Whereas, it has pleased our heavenly Father to remove from his home and friends on earth, to his home above, our dearly beloved brother, Eley Brinkley, who died in South Carolina on the 29th of October, 1903, of consumption, in the forty-second year of his age; and,

Whereas, we knew our brother, while with us, to be faithful to duty, gentle and lovable, and although having lived in another State for the past eighteen years, yet his letters and contributions to his church testified to his love; therefore be it

Resolved 1. That while we bow with submission to Him who doeth all things well, we extend our sympathy to the brother who was with him and so tenderly cared for him in his last illness, which he bore with Christian resignation.

2. That these resolutions be spread upon the minutes of Eureka Baptist Church, of which our brother was a member, a copy be sent to his brother, Richard Brinkley, of Ellington, S. C., and also to the Biblical Recorder for publication.

M. D. KNIGHT,
PETER BRINKLEY,
IDA K. BRINKLEY,
Committee.

Whereas, our kind heavenly Father in His abundant wisdom and love has called from earth to heaven our beloved brother and former pastor, Rev. J. H. Lewellyn.

Resolved 1. That the Rockford Baptist Church offer resolutions of respect to his memory.

He lived to be very old. He gave his time and life to preaching the gospel. Hundreds of people have been converted to Christ under the influence of his powerful preaching and work. He was one of the leading Baptist preachers of his day. He was moderator of the Yadkin Association for a number of years; was pastor of our church for more than ten years; pastor of many churches during his life, and did a great deal to advance Christ's kingdom on earth; in fact, he wore himself out in working for his Master. He has gone from us, but still liveth. God has called him from a world of sin and sorrow to a home beyond the skies to dwell with him forever.

2. We extend to the bereaved family, who have given up a father so dear, our sincere sympathy, and earnestly pray that his God may be their God.

3. That these resolutions be spread upon the minutes of the church and that a copy be sent the Biblical Recorder and North Carolina Baptist; also one to the family of the deceased.

Done by order of church in conference, December 5, 1903.

J. G. BURRUS,
E. S. REECE,
G. M. BURRUS,
W. T. BURRUS,
J. A. COLLINS,
Committee.

A Constipation Cure that Actually Cures

is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently cures any kind of a case of constipation, no matter of how long standing. It is not a purgative nor an irritant cathartic. These simply lash and hurt the bowels, and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, kidney and liver troubles, indigestion, headaches, catarrh of the stomach, and all other diseases and conditions growing out of a clogged condition of the system. Try it free. A sample bottle for the asking. Vernal Remedy Co., 86 Seneca Bldg., Buffalo, N. Y.

Sold by all leading druggists.

FOR SALE OR RENT.

A fine two horse farm, located one mile west of Bale's Creek Academy, four miles from Lillington, the nearest railway station. Has comfortable, five-room dwelling, good barn and outbuildings. Healthy community. Will sell or rent on reasonable terms. For further information, address

W. F. PEARSON,
Dunn, N. C.

Raleigh Marble Works



Cooper Bros.
Proprietors,
RALEIGH, N. C.

Shipments made to any part of this State at same prices as at shop.

WRITE FOR CATALOGUE

Corn

must have a sufficient supply of

Potash

in order to develop into a crop.

No amount of Phosphoric Acid or Nitrogen can compensate for a lack of potash in fertilizers [for grain and all other crops].



We shall be glad to send free to any farmer our little book which contains valuable information about soil culture.

GERMAN KALI WORKS,
New York—66 Nassau Street, or Atlanta, Ga.—23½ So. Broad St.

Notice of Administration.

Having qualified as executor of the estate of Mary S. Baker, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 4th day of December, 1904, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

SOLON BAKER.

Hartswell, N. C., Dec. 4, 1903.

$200. A MONTH



One reliable man or woman in each county as manager, to exhibit, take orders and appoint agents for Harrison's Oil-Gas Stoves for cooking and heating. Wonderful invention. Automatically generates fuel gas from kerosene oil. Miniature Gas Works. Absolutely safe. Enormous demand. Thousands sold weekly. Cheapest, cleanest, safest fuel. Customers delighted. Catalogue FREE. Write today.

World Mfg. Co., 6309 World Bldg., Cincinnati, O.

SOUTHERN RAILWAY.

In effect November 29, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2:00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with "Washington and Southwestern Limited," for Washington, Atlanta, Montgomery, Birmingham, Memphis, Columbia and Jacksonville. Also No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 2:45 a. m., No. 113 daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:35 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 105, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 39 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 109, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. E. GREEN,
City Ticket Agent.
Office in Tucker Building, Raleigh, N. C.

You Are to Be the Judge!



..A BARREL..

Of VITÆ-ORE is NOT NECESSARY to convince you that it is the best remedy in, on or out of the earth for ailing people, to PROVE TO YOU positively that it will CURE YOUR ILLS, as it has the ills of so many others.

ONE OUNCE of the Ore (one package), mixed with a quart of water, ONE MONTH'S TREATMENT, is is all that you need for the TEST, all the EVIDENCE we want to submit, and we want to send it to you at OUR RISK. YOU ARE TO BE THE JUDGE! One month's treatment, with the NATURAL REMEDY, will do for you what six months' use of other advertised treatments cannot. If it does not, YOU TO DECIDE, we want NOTHING from you!

Read Our Special Offer

TO BIBLICAL RECORDER SUBSCRIBERS AND READERS.

WE WILL SEND to every subscriber or reader of the BIBLICAL RECORDER, or worthy person recommeded by a subscriber, a full-sized $1 00 package of VITÆ ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand we ask our pay only when it has done you good and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vitae-Ore is a natural, hard, adamantine, rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur, and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water, drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vitae-Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.

VITAE-ORE will do the same for you as it has for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. If the medicine does not benefit you, write us so and there is no harm done. We want no one's money when Vitae-Ore cannot benefit. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just what we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention this paper, so that we may know that your are entitled to this liberal offer.

You are to be the Judge!

Don't Experiment!

Some experiments are necessary for the advancement of civilization; and although frequently lives are lost and much damage done, the ultimate results and benefits are the cause of much good to humanity. Others result in loss of life from no apparent cause other than the obstinacy of the experimenter, who will not heed the advice of friends, and refuses to to see that his experiment is impossible or impracticable for the results aimed at or intended.

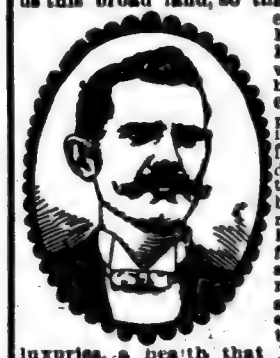
A CERTAIN AND NEVER-FAILING CURE FOR...

Rheumatism	Nervous Prostration and Anæmia
Lumbago	Liver, Kidney and Bladder Troubles
Bright's Disease	Catarrh of Any Part
Diabetes	Female Disorders
La Grippe	Stomach and Bowel Disorders
Blood Poisoning	General Debility
Dropsy	
Sores and Ulcers	
Malarial Fevers	

REV. S. E. McMILLIAN
BAPTIST MINISTER AT OPHELIA, W. VA.

PRAISES IT MOST HIGHLY.

It is because I have tested this wonderful remedy called VITAE-ORE that I thus speak forth in its praise, so that all suffering humanity may know that in its grasp lies a cure for their ills. The good God hath given us this broad land, so that we may



enjoy its loveliness in that for which he hath created it, and to partake of its delicious fruits, and drink from the pebbly brook as it rippies by. But the suffering ones, and there many thousands, needeth Health to enjoy its luxuries, a health that I most assuredly feel can be found in Vitæ-Ore.

I was unable for more than three months to attend to my work as a minister of the Gospel; my health wast fast failing me, and my condition gave me cause for much alarm. At this time I read an advertisement of VITAE-ORE in my Baptist paper (praise to the editor for the space he gave it). I at once sent for a dollar package on trial and immediately began its use. I must say of a truth in man before God, VITAE-ORE began its work at once. In two weeks I felt like a different man, and was again able to attend to my duties as before. I would consider the results more than miraculous within so short a time did I not call into account the origin of VITAE-ORE and know that He that placed it in the ground can perform more than miracles. I want to help Theo. Noel in the good work and want to help my fellow-men, and I say to all who need it, or who need new life, new strength and new health—USE IT! "It was placed in the earth for your ills by one greater than thou." REV. S. E. MCMILLIAN,
Baptist Minister, Ophelia, W. Va.

MRS. GEORGE L. SACKETT
PRES. WOMEN'S CHRISTIAN TEMPERANCE UNION, TESTIFIES.

READ WHAT SHE SAYS.

I have taken my paper for a number of years and would not like to be without it, but now I am doubly grateful to it since I secured from its pages my first knowledge of a remedy which has restored me to health after many years of ill health and suffering. Vitae-Ore is the remedy and I wish that I could tell every one of my ailing sisters about it. If it had not been advertised in my paper I perhaps would never have learned of it or given it a trial. For 25 years I had



suffered mainly with Catarrh and other ailments. In fact my doctors long ago said that I had not a sound organ in my body except my lungs. I suffered and doctored during all this time, and spent hundreds of dollars with but little benefit, until I commenced taking Vitae-Ore. When I began using it I was very weak, and could eat but little; those about me did not think that I would ever be able to do anything, and I almost agreed with them. After taking a few doses of Vitae-Ore my entire condition changed; I began to feel hungry again; and in a little while food tasted good. I was able to eat and work, and can now perform most of my household duties. This is after having scarcely seen a well day during the past quarter of a century, which makes the great improvement in my case almost a miracle.—Mrs. Geo. L. Sackett, 88 Lowell St., Merrick, Mass. Former President Merrick W. C. T. U.

As all experiments are dangerous, so it is a dangerous thing to experiment with worthless patent medicines and nostrums of the kind that springs up in the night and "none know from whence they came" or what their origin. It is seeking after an impossible result to look for health in a bottle of alcohol and sarsaparilla, or a package of senna and straw; and such experiments are often disastrous to the experimenter.

Vitæ-Ore, Nature's remedy, is not an experiment and the sick and suffering person who seeks its aid is not experimenting. ***It has stood the test*** of the American public, a critical judge, for a generation of time, and is growing in popularity and selling more rapidly from year to year, and has fully substantiated our claim to being the best thing in, on, or out of the earth, for afflicted people. Beware of experiments in medicine, and when you need a remedy, ***let the experience of others be your guide.*** If you have been using other treatments without the results that were promised and that you anticipated, ***throw them away*** and begin with this natural healing and curing ***Ore. It will not fail you.***

SENT ONLY BY MAIL—WE PAY POSTAGE!

☞ ***This offer*** will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for package. ***Address,***

THEO. NOEL CO., T. F. Dept., Vitæ-Ore Bldg, Chicago, Ill.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 29.

RALEIGH, N. C., WEDNESDAY, JANUARY 20, 1904.

THE PREACHER AND POLITICS.

The office of preacher or pastor is not a political office; and he should not receive it or be deprived of it on account of politics,—his politics or yours. As a man he owes it to his country to vote; and as a sovereign citizen he has right and duty, too, to vote as he pleases; and as servant of God and mankind he has the highest obligation of duty to vote conscientiously.

The man who undertakes to make a citizen, whether preacher or not, suffer harm on account of his vote is an enemy of democracy and free government and mankind. And it is not too much to say that the church has ample provocation to discipline a member who undertakes to stir up strife or create division in the church on account of the way the preacher or any one else votes. In fact every man should be encouraged to vote his own opinion. He should stand in fear only of not doing his duty as he himself sees it. He should fear God and none other; and none other should give him cause to fear. Democracy—which is the essence of free government—should be so swift to rebuke no one as the man who uses democracy's high privileges to brow-beat and threaten or trouble other fellow-members of the democratic body politic. Political intolerance will kill democracy more quickly than anything else in the world. It is poison to free government.

The preacher as preacher has no business in party politics. As a citizen he votes; but in the party councils or the party plans there is no call for him. Whether the Supreme Court is nonpartisan or not, the minister of God should be. He may vote as he pleases, and none may even question; but if he runs for office, or takes a hand in the campaign or plays the partisan in anyway, he may expect to divide his flock and take the consequences.

So far we have spoken of the preacher as citizen. The preacher as preacher brings us into another domain. For in politics, that is the relation of citizens to their government; the preacher as preacher has a work peculiarly his own.

There are people who would stay us here. Their notion is that the preacher must preach the Gospel; and their notion of the Gospel is all their own. If the preacher touches on a political subject and they like it, he is a great preacher of the Gospel. But if they do not like it, he is—sensational. The sensational press of the United States standing off and decrying the preachers as sensational is a sight in the eyes of intelligent citizens. They have denounced so many good men as sensational, lacking the originality to invent another word to fight them with, that one can no longer draw the line between sensational and unsensational preachers. The only line that can be drawn is this: All the preachers that do not please the press are sensational; all the rest are not or are dead or are unknown.

The preacher has a place in the political life of a free people; and whether he is held up as sensational or not, he should take this place. It is his duty to do so and pay the price. And no matter who decries him, he must take this place.

This place is the place of guardian of the moral life. In the domain of morals the preacher—not the politician or the party—has pre-eminent rights. John the Baptist declaring Herod's sin to his face is a striking and a sufficient example. If another be needed, recall John Knox preaching the Gospel to his queen and telling her her sins notwithstanding that she had power of life and death over him. It is the preacher's duty to rebuke and denounce wrong and to encourage and demand way for right; and in doing this duty he should not care if the evil-doers do take offense and hypocritically cry out that he is "trailing the holy garments of the church in the mire"—of their immorality! Let them cry. There is no other way to undo them. We have no right to turn the life of our Nation over to any body of men who are unwilling to hear the chosen of God speak on their moral duties. When the minister of God cannot preach on any moral question affecting the life of our Nation, we shall become a lost people indeed.

In this realm the preacher not only has rights, but he has pre-eminent rights. It is his own particular field. And he should be so free in it that the politicians would not dare cater to the baser element or put an immoral man in office or enact a law of questionable morality. So far from having a state of affairs in which the preacher who speaks out for morality is suspected or is denounced, we should have a state of affairs in which the preacher's duty to speak on such matters is required of him.

To be sure morality is not religion. But Christianity is moral; and its right in the moral domain is absolute. To be sure the State is not a religious institution. But it is moral. And its welfare depends upon the morality of its citizens, the morality of its officers, the morality of its laws and the morality of its motives. The moral necessities of the State are to be met only in a faithful execution of the moral functions of Christianity through the ministers of God.

THE STORY OF STANDARD OIL.

In the December McClure's Miss Ida M. Tarbell began the second part of her History of the Standard Oil Company. The first installment of the second part of the History deals with the War on the Rebate. It is the story of the long, grievous fight made by the Independent Oil Men to break the awful power which the Standard Oil Company had gained through the rebates allowed it by the oil-carrying railroads. The revelations made by Miss Tarbell on these rebates are absolutely stupefying. Of course, the mechanism of Rebate, as it is generally understood, is comparatively simple. It means merely this: A railroad carrying oil makes an agreement with the Standard Oil Company to charge, say fifteen cents a barrel to transport its oil; and to charge all other oil concerns, say forty cents. This, of course, gives the Standard Oil Company a tremendous advantage; one, in fact, impossible to overcome. But with this simple rebate system, immoral as it was, the Standard Oil Company was not satisfied. It added to it a new and machiavelic complication. It insisted that the railroads should give the company "draw-backs" upon the freight money gained from the Independents. That is, for every barrel carried for independent oil men the railroads were to charge forty cents, but twenty-five cents of this was to "return" to the Standard Oil Company. So that the situation was this: For every barrel the Standard Oil Company wanted transported, it paid fifteen cents to the railroad. For every barrel of independent wanted carried, it paid the railroad fifteen cents, and the Standard Oil Company twenty-five cents.

WORDS.

"I see by the dictionary," said the foreigner who was struggling with the English language, "that 'unbend' means to 'relax' and unbending' means 'unyielding.'"

"Don't blame me!" replied his American friend, cheerfully, "I didn't write the dictionary."

This reminds one of the statement by an Episcopal bishop that he had no difficulty in making boys and girls accept the doctrines of his church after they had been convinced that "though" spells "tho" and "enough" spells "enuff."

The questions relating to divorce, on page 9, are submitted to our readers.

THE ROAD LEADS HOME.

O prilgrim, as you journey, do you ever gladly say,
In spite of heavy burdens and the roughness of the way,
That it does not surely matter—all the strange and bitter stress;
Heat and cold, and toil and sorrow—'twill be healed with blessedness,
For the roads leads home!

Home! the safe and blissful shelter where is glad and full content,
And companionship of kindred; and the treasures early rent
From your holding shall be given back more precious than before.
Oh! you will not mind the journey with such blessedness in store,
When the roads leads home.

Oh, you will not mind the roughness nor the steepness of the way,
Nor the chill, unrested morning, nor the dreariness of the day;
And you will not take a turning to the left or to the right,
But go straight ahead, nor tremble at the coming of the night,
For the road leads home.

And often for your comfort you will read the guide and chart,
It has wisdom for the mind and sweet solace for the heart;
It will serve you as a mentor, it will guide you sure and straight
All the time that you will journey, be the ending soon or late—
And the road leads home.

NO MORE NEW CHURCHES.

(T. T. Munger in December Atlantic.)

The era division or separation seems to be drawing to an end. It is doubtful if we soon see another denomination of any importance that can be called Christian. There is great activity in the theological world, but it does not move in the direction of creedal organization. There is no less theology—for theology will never go out of fashion—but it looks toward explanation if not extinction of creeds already existing, and to other changes that drop out or reinterpret old meanings and bring in new. Careful distinctions and definitions that determine the exact amount of freedom or necessity in the will are disregarded, because Christian faith is not now approached on that side of our nature. Emphasis is transferred from the field of speculation where chiefly the denominations originated, to the field of action, to psychology and human society. The pressure of the past is less felt, or is felt as reverence rather than as authority. The fact of change—whatever its cause—can no longer be resisted, and the chief question that burdens thoughtful minds in the church is: at what speed and by what road will it move into the region where it must go; also, what shall be left behind and what carried forward? The main question of all is: how to retain steadiness of mind in the confusion and rush that fill the air. Serious minds tremble before the changes that come thundering down upon them.

YES!

In his article on "Dr. MacArthur and the Negro Question" which we printed as giving the views of the best type of Southern white men, Dr. C. C. Brown, of Sumter, S. C., asks, "Did ever two races live together and prosper anywhere in the world—two races separate and distinct"? In reply to this attention might be called to the Tartars and Chinese, the Moguls and the Hindustani, the Burmans and the Karens, or even the white people and the Maori of New Zealand.—Watchman, Boston.

A THOUGHT FOR THE DAY.

Give us this day our daily bread, we pray,
And give us likewise, Lord, our daily thought,
That our poor souls may strengthen as they ought,
And starve not on the husks of yesterday.
—Phillips Brooks.

The Holiness of God—Its Bearing Upon Latter-Day Vagaries.

O. P. MEEKS.

The fundamental source of errors, rife in these latter years, arises from a misconception of the divine character.

The brilliant plausible Horace Bushnell and other eminent exponents of Andover theology are largely responsible for this. From a strong leaning to the benevolent side of God's nature, as well as to the moral influence theory of the atonement, they put undue stress upon love rather than holiness as being the central, regnant attribute of God.

This view-point obscures the proper conception of divine justice; it overshadows the vicarious sacrifice; it makes some thin-skin folks very nervous over the strong Bible assertions of God's wrath, His fiery judgments, and eternal punishment of the wicked. These folks fumble about the imprecatory Psalms, the Dives and Lazarus allegory, and so on.

Indeed, that in some quarters the innate sense of justice and righteous judgment is perceptibly weakening is evinced by the laxness of courts and juries, while anarchy walks apace in defiance of law, and madly attempts to overthrow the very temple of justice. But the inspired Word affords a surer stand-point upon which falls the sunlight of truth. It is the holiness of God.

In the intense glow of this gleams every other attribute, and the brightness of His glory emanates from the infinite purity and perfection of His nature. Divine justice is the forth-putting of divine holiness—the assertion of Jehovah's eternal righteousness, a righteousness that illumines every page of inspiration.

"Justice and judgment are habitation of his throne, while mercy and truth go before him." About his awful throne the hovering seraphim proclaim his holiness or fly from sacrificial altar to minister to the penitent, while the mighty Cherubim guard from evil intrusion, or speed to execute his righteous judgments. The ecstatic revelator listens to shouts of holiness from the wondrous living creatures, and from the vast throng of the redeemed praises to the slain lamb.

Justice is tempered by mercy. From Sinai to Calvary flames the just exaction of obedience and utter condemnation of the impenitent, while pardon is graciously procured for the repentant beliver.

The holy Scriptures abound with impending judgments upon blackslider and ungodly, and riches of grace for them that turn to God.

Love is the supreme fontal affection of the God-head, displayed in creation and redemption. Out of love Jehovah-God created a being in his own likeness, placed a world at his disposal and proffered him his own holy fellowship, which glorious companionship man cruelly spurned. What could he expect but justice? What could save but sacrifical love?

John speaks of God as love, possibly from the redemptive side, but in full accord with that supreme love for his own holy character, for law, for righteous government, that tore from the bosom of the Father, the beloved Son to bear the awful penalty of sin "That he might be just and the justifier of him which believeth in Jesus."

Love for the sinner, eternal hatred for sin.

From cover to cover the Bible proclaims eternal separation between the righteous and the incorrigibly wicked.

Fully endowed with an immortal rational nature, man is left to his own deliberate choice, invited by mercy, wooed by the Holy Spirit, and prompted by conscience.

The admission of the believer into everlasting happiness, rightfully presupposes the separation of the unbeliever into everlasting woe. Eternal life, eternal death. If the believer lives on in eternal enjoyment of heaven, under the very same divine law the unbeliever lives on in eternal consciousness of his guilty choice.

The Bushnell theory is thus seen to be unscriptural, rationalistic, rotten; the promoter of modern Unitarianism, Universalism, Russellism, and kindred errors.

Rowland, N. C.

What Is a Christian's Duty in Illness?

(From Sunday School Times.)

Common sense and a knowledge of Oriental customs are great helps in reading the Bible aright. An American business man would not expect to be able to read half a dozen isolated sentences from the middle of a book on Chinese life, by a Chinese writer, close the book, and say confidently that he knew exactly what the author meant to say on that point. Yet that is what well-meaning people are doing every day with their Bibles. The Bible is the Book of Life to all nations; but God inspired human agents, through human language of their own day and locality, to give his message to the world. This thought may help a Virginia correspondent who raises anew the old question as to the meaning of a passage in James 5:14:

I was conversing, two days since, with a D. D. and with an M. D. on the following passage of Scripture: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord;" and also verse 15. I contended that this Scripture held as good to-day as in the time of James. The doctors said, "No; this was intended only for the people of that day, and would not hold good now." In Notes on Open Letters will you kindly give me your views on this matter?

When the Virginia correspondent is sure of the message of "this Scripture," he may say with all confidence that "this Scripture holds as good to-day as in the time of James." Oil was a commonly used medicine and protection throughout the ancient world. Erman shows that from the earlier Egyptian literature the "oiling of the limbs and hair was as important to them as their clothes." Pliny tells of oil's imparting warmth to the body, and protecting it against the action of cold. Oil was ingredient in a very large number of the ancient remedies prescribed for the most diverse diseases. Pliny, again, speaks of its medicinal use. Another ancient writer relates that oil and wine were employed both externally and internally for the unknown disease which attacked the army of Aelius Gallus in Arabia. Josephus relates how Herod the Great was bathed in oil when suffering from his violent disease. The Greek medical writer, Hippocrates, who lived four centuries before Christ, tells of the use of oil as a remedy, as do also other Greek writers of the first and second centuries after Christ, Aretaeus, Galen, and Discorides. And in the sacred record itself Luke, the physician, who alone of the four biographers of our Lord's earthly life has preserved our Lord's parable of the Good Samaritan, describes the remedy used by the Samaritan for the wounded man: he "bound up his wounds, pouring on them oil and wine,"—not as a sacramental act, but as the ordinary and well-established medical treatment of that time.

In the light of all this, what is the message of Scripture for us, as given in James' Epistle? It would seem to be: Use the best human remedies available, and commit the result to the Father in heaven. Or, as the same truth was put in homely phrase in the early days of the American colonies' national struggle, "Trust in the Lord, and keep your powder dry." Don't expect the Lord to cure an illness for which you neglect to use available human remedies: don't expect human remedies to avail without looking trustfully for the Father's blessing upon them. James's message is one for us all, in health as in sickness, and in every duty that we have to perform.

Dr. Taylor at the Baptist Congress.

BY ELDER M. V. M'DUFFIE.

The reference to Dr. Taylor's paper before the Baptist Congress in the letter of S. J. Beeker in the Recorder, November 25th, prompts me to call attention to the highly complimentary reference to the same paper in the New York Examiner of November 19th, by one of the brightest men in the New Jersey ministry, Rev. W. B. Matheson. When mentioning the session of the Baptist Congress in which Dr. Taylor's paper was read he speaks of: "The broad and comprehensive, yet keenly discriminating treatment of the scientific contributions to the doctrine of immortality, by President Charles E. Taylor, LL.D., of Wake Forest, N. C."

From this it may be seen that the honored and beloved President of Wake Forest, by his paper, in the judgment of a competent judge, made a valuable contribution to the permanent literature of the subject under discussion, and splendidly sustained the reputation of the College. It is always a comfort to Southern men living in the North when the Professors of our Southern colleges take rank, as they often do, among the most thoughtful and scholarly men of the North on occasions that bring together the brightest men of our country. The Wake Forest professors always increase on such occasions the respect felt in the North for the learning of the South. And this is important as well as gratifying.

It is something of an inspiration to the former students of Wake Forest who were at the College before and at the time of Dr. Taylor's election to the Presidency to reflect upon his brilliant career as a college President. As the time of his election there were some questions in the minds of his intimate friends as to his health. When we now think of the immense amount of hard and persistent work which he has done, we feel that he is "a man of destiny" raised up of God to do a special work, and almost miraculously sustained in the doing of it. I remember him chiefly as professor of Latin and as a preacher of solemn earnestness. The ideas of painstaking thoroughness, careful attention to the smallest details of work, sincerity and manliness are associated with him in my mind. "Seest thou a man diligent in his business. He shall stand before kings." This proverb finds illustration in Dr. Taylor. When I am thinking of the college days and professors there comes up vividly before me that extremely modest, refined and saintly man now travelling abroad in search of health and longer life, Dr. W. B. Royall. His Christlike gentleness and amiability will never be forgotten by his old students and friends. His father before him was a man of marked individuality and winsome personality whose purity, earnestness and Christlike simplicity won the hearts of the boys in college as well as the respect and love of the residents of the Hill. It is a comfort to know that though the number of students at the college has largely increased and the number of professors have multiplied, there is still kept before the student-body the same type of Christian men who in the years gone by filled the professors' chairs and influenced the social life of the hill, and the same standards of moral and Christian life that made attendance at Wake Forest to be of epoch-making significance to the young men so fortunate as to matriculate there.

Charleston, S. C., Baptist Association.

BY HENRY SHERTS.

This is the second oldest body of its kind in America, the Philadelphia having been constituted in 1707. This body was constituted in 1751—probably in November, as the succeeding sessions of the body for sixteen years all convened in this month. The body held all its sessions for the first twenty-five years in the city of Charleston.

There were but four churches in its constitution, viz.: Charleston, constituted about 1683; Ashley River, May 24, 1736; Welch Neck, January, 1738; and Euhaw, May, 1746.

Six North Carolina churches were represented in the body, as follows: Kehukee (Edgecombe), constituted in 1755; Three Creeks, Johnson's County, about 1755; Bladen County, January, 1756. These were admitted into the body in 1758.

Jersey Settlement is enrolled as constituted in 1755 and joined the Association in 1759. Rocky River was constituted in February, 1787, and Anson County, July, 1790. Both admitted 1790.

Of these churches it is remarked: "Not much is known respecting these churches in North Carolina; as they did not long continue their attendance at the Association."

For twenty-two years, no statistics were kept. This general statement, however, is given: "From 1773, when the first account of additions, etc., was taken, till 1790, nineteen new churches were added to the Association, two joined other Associations and three became extinct. The whole number of churches is twenty-two. Membership 1904." From 1790 till 1810, twenty-two new churches were added—seven dismissed to Savannah Association: whole number of members 2,907.

There was little said about mission work, as the work was not organized then as now, but they did a vast deal of it as the multiplication of new churches plainly shows.

The greatest work before them, in organized form, was ministerial education. A strong committee, to receive funds, examine candidates for the ministry and to superintend the work generally, was appointed.

"The management of the fund is exclusively invested in those churches who contribute to it."

The Education Fund was commenced in 1791. This committee was incorporated by act of the Legislature. There are many other things of absorbing interest, but this is already too long.

The Impregnable Book

The Bible is a tried book. Through centuries of conflict it has withstood every assault of its enemies. Now and then some alleged scientific discovery is announced which sets sceptics to boasting and fills many timid Christians with alarm. A few weeks ago a human skull was unearthed at a depth of twenty or thirty feet near Lansing, Kan. "A preIAdamic skull—at the least calculation 35,000 years old," exclaimed some pretentious scientific experts. Subsequent investigations have proved conclusively that the supposed prehistoric skull is the skull of a penitentiary convict who was buried about 35 years ago in an abandoned coal shaft which has since been filled with "slate dump." Every theory that contradicts the Bible will go to pieces when it comes into contact with the impregnable book. "The Word of the Lord endureth forever."

IN MISSOURI.

State Missions—Christmas; The Sabbath and Morals; As Seen by a North Carolinian.

I have been in Missouri now about three months. Am doing evangelistic work under the direction of the Baptist State Mission Board. I wish to commend the Missouri plan to North Carolina and all other States as the most effective method of aiding and strengthening our cause that I ever saw.

The Board employs a number of the best men they can get, paying them a reasonable good salary and all expenses. These men are known as "State Evangelists," and they are given just about as much liberty in making their own appointments as if they were working independently. Of course they always keep in close touch with the Secretary of State Missions and advise with him before making engagements. They usually give themselves about one month for each meeting. They go to some of the strongest churches in the State and hold meetings for the pastors. (Nearly all the pastors in the State seek the aid of these State evangelists) and these churches make contributions to the evangelist just as they would do in case they had any other brother to assist in their meetings. (This money is not credited to the church as a contribution to State Missions, any more than if they had paid the money to an independent evangelist.) But the evangelist reports that money to the Board and it is charged to his account on salary. These contributions from the stronger churches almost pay the salary of the evangelist. Then he goes to aid weaker churches, and sometimes goes to a place where we have no hold nor organization at all, and preaches and visits day and night for a month—if necessary; and probably succeeds in organizing a strong young church and placing the Baptist cause in the very fore-front in that place. There are usually one or two good men who agree to "back up an evangelist" by assuming the entire responsibility for any deficit in his salary after the free-will offerings have been counted—so that really the State Board gets all this work done without a dollar cost to itself.

It can be seen that there is an advantage to the Board in this enterprise.

I have greatly enjoyed my work in Missouri, and find many of the highest type of Christians here—some of whom are unsurpassed by any I ever saw. This country needs all the men it can get. The commercial spirit is so very strong here that the Word seems to be almost "choked out" in many places.

There are many peculiar things here, to a man from the South. The observance of the Sabbath is slack. It is no uncommon thing to see some of our good neighbors going to the grocery store on Sunday morning to buy things for dinner. We were all amused and disgusted one Sunday as we saw a gang of workmen rolling a house along the street in front of our door. Many of the large theatres are open on Sunday. Excursions and professional baseball games are frequent on Sunday. But the worst feature of this is that the good men and women of the country do not seem to pay much attention to these things. They say that it is so common that I will soon get accustomed to it and will not notice it so much. But I pray that I may never see that day.

Christmas day is different here, but the change is indeed a joy to me. I have not heard a single fire cracker during Christmas day nor during the holidays. In fact I have never seen a Sabbath day so quiet in Kansas City as Christmas day was. There was less business done and less noise of every kind.

I have been rather sad this Christmas. Last Sunday my dear old grandfather (who had lived in my home for years, and had been a great heavenly benediction to me by his pure and innocent life) was taken with pneumonia. He was too old for such a fight as that disease makes, and on Tuesday morning he passed away. There was no pain except from weakness, at any stage of the disease after he took his bed. The end was as calm and peaceful as his noble life of nearly 81 years had been.

Fraternally,
JOHN THOS. JENKINS.

Elder G. J. Dowell's Field.

I have just closed up my first year's work and have so many things to be thankful for that I feel like writing and expressing my gratitude through the columns of the dear Recorder.

1. Every church I serve has adopted the monthly plan for payment of salary, and has met every obligation in full. They have met their obligations to other objects in full, and have made a very excellent record. I would recommend that every church pay weekly or monthly its dues, and the brethren will like it and will continue it after having fairly tried the plan.

2. My brethren have treated me better than I deserve. They have sent me to the summer meeting, the Convention, and pounded me, and while at Raleigh attending the session of the Mission Board they came in my absence and pounded me again. Surely, they have been kind and good to me and mine, and I advise all churches to imitate their virtues and learn from them the art of properly respecting, loving and caring for their pastor.

3. While the treatment of these brethren to their pastor has been royal, they have also led in all the objects of the Convention, and have set an example of sacrifice that is worthy of emulation. The spirituality of the whole field is good and the service of our blessed Lord a genuine pleasure. Let the churches that clamor for a new man, and a young man that can draw, only be contented to love, pray and speak a word of encouragement occasionally to their pastor, and it will thrill his very soul with a new light and life and regenerate his old age and bring him into that adolescent state which will be a blessing to both pastor and people. The people to whom the preacher ministers have made as serious mistakes in calling to pastoral duty miniature youth as they have in setting aside many of advanced age.

Moses at one hundred and twenty years, and Caleb at eighty-five years, were in their very prime. Of the one, it is recorded: "His eye was not dim, nor his natural force abated." Of the other: "I am this day fourscore and five years old. And yet I am as strong this day as I was the day that Moses sent me; as my strength was then, even so is my strength now; for now, both to go out, and to come in." Shall we wonder if God keeps a man in the full vigor of manhood, when he says expressly: "Even to old age I am he, and to hoar hairs I will carry you;" or, "They that fear the Lord shall mount up on wings like eagles—they shall run and not be weary; they shall walk and not faint." Men are often called to fill important pastorates, who would do better "to wait at Jericho till their beards be grown." Thus displacing those whom God has called and qualified "to lead and feed the flock." It is a very serious thing to lay upon the shelf men of energy, whose powers are unimpaired and whose health is sufficiently strong to endure the strain of mind and body necessary to a faithful under-shepherd. I do not mean to reflect upon any individual, but I do contend that many good and useful men are to-day out of the ministerial harness because a sickly sentimentalism has decapitated them.

GEO. J. DOWELL.
Carthage, N. C., Jan. 2, 1904.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Readings from January 15—31.

Monday, January 25.—Various laws and promises. Moses summoned to meet God in the Mount and obeyed. The ark and candlestick. Ex., chapters 23,24,25.

Tuesday, January 26.—The tabernacle and its furniture. Garments for Aaron and his sons. Ex., chapters 26,27,28.

Wednesday, January 27.—Consecration of the priests. Altar of incense. Atonement money. Holy oil and perfume. Ex., chapters 29,30.

Thursday, January 28.—Bezaleel. The Sabbath. Idolatry punished. God talking with Moses. Ex., chapters 31,32,33.

Friday, January 29.—The tables replaced. God's covenant with the people. Great offering. Ex., chapters 34,35.

Saturday, January 30.—The people restrained. Making the tabernacle and its furniture. The amount of the offering. Ex., chapters 36,37,38.

Sunday, January 31.—The tabernacle finished and dedicated. The priests consecrated. The guiding cloud. Ex., chapters 39,40.

Exodus.

HISTORY.

The only authentic record of the Israelites from the death of Joseph to the call of Moses is found in the first two chapters of Exodus which embrace a period of about one hundred and forty-four years. The remaining thirty-eight chapters record the incidents and stirring scenes of a little more than one year. The book of Leviticus and a part of Numbers also belong to this period. The historic facts were doubtless recorded in the order in which they occurred.

The first twenty chapters is history, and sets forth the dealings of God with Israel from the call of Moses to the giving of the law on Sinai. In the remaining chapters we have the thrilling scenes and wonderful occurences at Sinai, and also the giving of the law and specific instructions with reference to the tabernacle and the ordinances of religion.

A PECULIAR BLENDING

The religious and civil laws are often so blended that there is no well defined dividing line between them; and the historic narrative is frequently interrupted by the setting forth of laws civil or religious or both. The history was probably recorded as it occurred and the laws, the giving of which is a part of the history, were written as they were given. This accounts for the blending referred to.

A GREAT WORK AT SINAI.

In all history there is nothing more thrilling than the story of the Exodus, there is nothing more grand, imposing, and awful than the scenes at Sinai. In all this we see Moses as the great leader, bearing God's commission, going before the people, delivering and leading them; but the great work of Moses was to receive from God and record the civil and religious laws by which the people were to be governed in their national life, and in matters pertaining to religion. This included the setting up and dedication of the tabernacle, the introduction of the sacred festivals, the various ordinances, and indeed everything pertaining to the worship of God.

TEACHINGS

The story of Exodus is emphatically the story of redemption. The saving of the first born under the sign of the blood, the deliverance of Israel from Egyptian bondage, the institution of the Passover, and the shedding of blood in the various sacrifices set forth in types and shadows the redemption of the world through Christ our passover. This wonderful history strikingly illustrates the work of grace in the redemption of the soul. Israel in Egyptian bondage is a striking picture of the natural man as the slave of sin and satan. In the great deliverance of Israel from Egypt we have a gracious view of the saving of a soul from the bondage of sin. The journey through the dark and terrible wilderness has in all ages been regarded as a true type of the journey and experiences of the Christian from the city of destruction to the celestial city. The passage of the Red Sea, the sweetening of the waters of Marah, the delights of Elim, the manna which they ate, the rock of which they drank, the brazen serpent provided for their healing, the difficulties they met, the deliverances they experienced, and their final glorious entrance into the promised land all are lively images of the gracious dealings of God with redeemed souls as they are running the race set before them.

Wilkes, the Land of Long Life.

There lives near Roaring River, in Wilkes County, an old colored woman 112 years of age, born in 1791, in Iredell County, as the slave of Martin Green, and she became the property by purchase of Robert Martin near Wilkesboro, who sold her to the late Col. Franklin Petty, of this County. Colonel Petty gave her to his daughter, the late Lucinda Parks, upon her marriage to Mr. L. D. Parks, of Roaring River, where she remained till freed by the results of the war. Old Aunt Clara now lives with her son, Abe Petty, who is nearly 80 years old—well preserved, and owns a good farm, has a comfortable two-story residence, and is one of the best farmers in his neighborhood. Upon a recent visit to Aunt Clara, we found her in good shape—laughs, talks, showing her pearly white teeth as she tells of old times and the people of long ago. Aunt Clara has lived cotemporary with 26 Presidents of the United States, including Washington, who died in 1799, when Clara was a little girl. She has lived also cotemporary with 43 Governors of North Carolina, beginning with Gov. Richard Dobbs Spaight, who was killed in a duel by Hon. John Stanly, on Sunday evening, September 5, 1802, in Craven County. Aunt Clara has lived to see the passing of three centuries—18th, 19th and 20th. What wonderful changes and improvements in the world during her lifetime! The inventions of steam, electricity, telephones. It was in 1807 that Robert Fulton first launched his little steamboat on the Hudson in the presence of thousands of astonished spectators, which was the beginning of the most wonderful epoch in ancient or modern times.

There are many other old people yet living in Wilkes County, where its salubrious climate, the picturesque scenery of its mountains, its fertile valleys, silvery streams, the hospitality of its citizens, excite the admiration of those in quest of health and long life. "What wonder, then, if fields and regions here breath forth elixir pure?"

JAMES H. FOOTE.
Roaring River, N. C., Dec. 21, 1903.

News Notes.

The Pastor's Course at Wake Forest is well attended.

....Aulander is without a pastor. A West Chowan pastorate is a pastorate indeed.

....Swift Creek Union, Tar River Association, meets January 29th, at Stoney Creek church.

....Recently the New Bern Christian Scientists laid the corner-stone of a church. A lady conducted the exercises.

....Send in your money for the University debt. The debt is not paid as long as the promises are not redeemed.

....Elder T. J. Taylor announces: The Warren Union will meet at Middleburg on Friday night, January 29th, and continue through Sunday.

....Two of his churches are sending Elder V. M. Swaim, of Cool Spring, to the Wake Forest Pastor's Institute—an example to 1,748 others in North Carolina!

....Observe how handily the Sunday-school Times explains the ancient use of oil—anointing with oil—as a cure for disease. It absolutely clears up this matter.

....Some of the members of Pilot Baptist Church, Raleigh, with Bro. J. H. Smith and Deacon Cheek of the Tabernacle, gave Pastor Hagwood a nice pounding July 11th.

....Elder W. G. Hall, formerly of Benson, accepts the care of Ephesus, Clement, Lea-Bethel and Lamberth-Memorial Churches, this adding another strong man to the old Beulah.

....Another list of Bible-Readers' next week. We hope all the Circle is enjoying the readings as fully as the writer is. Every Biblical Recorder reader ought to be a Bible Reader.

....And did you also forget to respond to our letter? Do so today. The Recorder year ends February 5th, and we hope every one of our subscribers will renew between now and that date.

....Elder J. B. Newton has resigned his work in the Atlantic and has been succeeded by Elder Bilbro. Bro. Newton is now at Wake Forest attending the pastor's course. There is no more faithful man in our ranks than he.

Buie's Creek Academy opened this spring with the best enrollment in its history—395, representing fifty counties and six States. It is bigger than a college and doing as much good in its way as Chicago University.

....The Foreign Mission Board has authorized Missionary Bryan to raise funds to the amount of $15,000 to build a college in China. It will be named for Dr. Yates. North Carolina desires a large part in this grand work.

....Bro. E. L. Weston is doing fine work at Southport, so Dr. D. I. Watson informs us; and Dr. Watson knows. But for his devotion to the Master we fear our church there would not have survived. There is no layman in the State that has done better than he.

....Elder J. R. Taylor will succeed Elder Cross at Jackson, Seaboard, Mt. Carmel, etc. Brother Taylor has been one of our most useful and consecrative missionaries in the Atlantic Mission field. In becoming pastor of some excellent missionary churches in an Association which has the honor of having been foremost in Foreign Missions, he is to be congratulated. He will find in the West Chowan a congenial brotherhood.

....The New Bern Tabernacle has recently declined an invitation from the New Bern First Church to disband and join with her. The Tabernacle will maintain her present organization; and, indeed, has invited the First Church to join with her.

....There will be a special meeting of the Woman's Missionary Societies at the union meeting of the Johnston County Association at Wilson's Mills, Saturday afternoon, January 30th. All the Societies in the Association are requested to send delegates.

....We record with regret the death of Mrs. Payne, of Greensboro—one of the most venerable Baptist women that we have known. Her devotion to the Baptist cause and to her home church was a model for all Christians. We hope to receive an appropriate sketch of her career.

The friends of Professor and Mrs. Poteat of Wake Forest will regret to hear that Mrs. Poteat has for several days been extremely ill with pneumonia, and many prayers will be offered that her useful life may be spared. We have the good news Monday that Mrs. Poteat's condition has improved.

....Pastor Smith, who has a record of being active and successfully active in every good cause, wrote us of the meeting that Elder Cowan held with him. But we laid the letter aside. The meeting was quite successful. Brother Smith recently began his third year at Concord. In this time more than two hundred have united with the church and $3,000 has been raised. They recently put in a steam plant.

Evidently there is more concern for evangelism in the United States than there has been in decades. We need now some one, some occasion, some man, some moment by which the Spirit of God will put this thinking on the subject into working. Then the great revival will come. Let each preacher make himself a missionary and each Christian make himself a witness, and the world will be consumed with the fires of zeal for salvation. Suppose you start it, reader?

....The Baptist Argus recently brought out in one edition a review of the condition of Baptist work throughout the world—quite an achievement and a genuine service to the brethren who are inclined not to be Baptists but rather to be Southern Baptists! The Argus and the Herald want a meeting of all the Baptists, that is of representatives of every considerable Baptist organization. We are sure that nothing would so stimulate our denomination. Let us have it.

....Elder Thomas Dixon, of Shelby, the most venerable figure in the North Carolina ministry, is spending a few weeks in Raleigh with his accomplished daughter, Dr. Dixon-Carroll. We are delighted to have him in Raleigh. Years may dim his vision a little, but the fine light of his eyes yet bears witness to the noble soul within. Brother Dixon is in an ideal old age—his children an honor to his name and a constant comfort to him, and the sheaves of a long life's service of the Master rich upon him.

....Elder R. D. Carroll succeeds Elder Mason, now of Broad Street, Winston, at Williamston and Hamilton. These are tried and true ministers. Brother Mason's work at Williamston was in every way successful and admirable, and he deserves the larger opportunity that has now fallen to him. Brother Carroll is likewise a most efficient man, whether as preacher or pastor or moral leader. We know of his work in Elm City. And his going to Williamston means much for our cause there.

....Bro. Joe Howard writes: "Recently Mr. Lee H. Battle, cashier of the City National Bank, of Greensboro, was elected superintendent of the Sunday-school of the First Baptist church, which means that the school will continue to prosper, as Mr. Battle is the man to do well whatever he undertakes. With Mr. Battle as superintendent of our Sunday-school and Dr. Battle as our pastor, we are indeed "Battle-ing" for the right." Very good.

....President Mullins announces: To prospective students of the Southern Baptist Theological Seminary that the second half session will begin on Monday, February 1, 1904. Our courses of study are so arranged that they can be taken up with advantage at that time and the regular course pursued with a view to graduation or not, as the student may desire. Students should be in Louisville on Saturday, January 30th, if possible, so as to begin with the classes the first of the following week. I will be glad to correspond with any who desire further information on the subject.

....Middle Street Church, New Bern, has made a substantial increase in Pastor Rich's salary. Nothing pleases us more than to make a note of this kind. The increase of the salaries paid by our churches to the level of salaries paid in Virginia, Indiana, Kentucky, Alabama and Georgia is as important to Baptist progress as missions or education. The preachers cannot take this matter up. But the Recorder can, and with great pleasure. We confess, too, that our motive is to obtain for our faithful ministers that encouragement and sense of reward which an increase of salary carries. It is not a matter of money, but of sense and justice.

....The following dispatch of January 13, from Pekin, is of interest to Christians: Missionaries of the American Board of Foreign Missions complained strongly recently to United States Minister Conger that their converts in the district of Pao Ting Fu were being looted by bandits who claimed to be Catholics, and that a reign of terror prevailed in the district. The Chinese officials feared to act and several Christians who refused to pay blackmail were tortured. Their legs were broken and some died from their injuries. Minister Conger requested the Chinese government to suppress the bandits, but his demand was without apparent result. Secretary Williams after a week's personal investigation effected an arrangement with the officials of the district, who promised to protect the people if Minister Conger would proceed to make complaint. Secretary Williams is not satisfied that bandits are not Catholics. The Catholic bishop disclaims them.

....President Hobgood of Oxford Seminary, sends us the following cheering note: "The Oxford Seminary is in an exceedingly flourishing condition. The patronage of the last fall term, ending at Christmas, was the largest that the school ever had. And now the patronage of this the spring term is in excess of that of the fall term. For several years the spring terms have been smaller than the fall. This condition of things is reversed this year. And so the school moves steadily forward. It has not for a number of years failed to make distinct gains in patronage. The registration of boarding students is now near the one hundred mark. We shall be forced before the beginning of the next fall term to provide additional room. Its facilities are keeping pace with the increase of patronage? [This note was received just before we heard that fire had destroyed the plant of the institution. We hope that President Hobgood will see his way clear to build a larger building.]

President Mullins, of Louisville, writes: "I am writing to all the denominational paper a note to say that prospects are bright for a compromise of the Bartlett will case in which the Seminary is intefested in Memphis. The exact terms cannot yet be made public. We hope to get the greater part of the amount that was to come to us, though we will have to sacrifice a considerable sum. Detailed information will be furnished later. I send you this to use as you may see fit, that erroneous reports may not be spread abroad through unauthorized announcements of the dailies. I ought to say that whateve. we get from the suit will only be the merest beginning of a supply of the needs of the Seminary. We ought to have $200,000 all told, and $100,000 in the near future.

Twelve hundred men and women, 1,000 being men, met in Charlotte Sunday in the interest of temperance. Four hundred and twenty men handed in their names as members of a proposed anti-saloon league. This breaks all records in North Carolina, and so far as we know, in the United States. Charlotte is the leading city of our State not only industrially, but in the cleanliness and efficiency of her government, and in her respect for the Sabbath. There are Raleigh people who think that open drug stores with fifty white loafers hanging 'round all day Sunday smoking cigarettes and drinking whatever they can get, are essential to the progress of the city. At least they appear to think so. We hope that Charlotte will prove to the world that a city can be great and prosperous and at the same time moral and religious.

....We enjoyed attending services in the Pritchard Memorial church, Charlotte. Few congregations have undertaken more than this congregation has, and none is succeeding better. They have their new house of worship so far advanced that one can see what a handsome and convenient edifice it will be. Their pastor, Dr. Adams, is a clear-headed business man as well as a strong preacher and pastor. And his right hand men are men in the prime of life, succeeding in business and devoted to religion. With Dr. Barron in the centre, Brother Pruitt leading one wing and leading it with power, and Brother Adams leading the other, we Baptists have nothing more to be desired so far as our forces in Charlotte are concerned. And the best of it is the people know that these pastors are good and strong. One never hears a criticism from Charlotte.

The Interior has been making some compilations from the year-books of the churches for 1903 that shows a gratifying increase in membership, the net increase for the principal white Protestant churches being 1.8 per cent, as compared with 1.5 per cent last year. The Lutheran church stands first, with a gain of 3.7 per cent. The Disciples are next with a gain of 2.8 per cent. The Northern Presbyterian church gained a little over two per cent and the Southern a little less. The United Presbyterian gained a little over one per cent and the Cumberland Presbyterian lost more than it gained, as it has been doing of late years. The Presbyterian bodies generally have gained twice as much as the Methodist bodies, and over three times as much as the Baptist and Congregational churches. The percentages look small enough, but there are two things to say about them. The net gain means in large measure the over-plus of new members as compared with those who have gone to heaven, fitted in the Church Militant for the Church Triumphant. And the other thing is, that when we count churches by the million members a small per cent means many thousands of souls, and there is joy in heaven over one sinner that repenteth.—Exchange.

Still Others Speed the Work.

While only about one-third of the Charlotte pledges have been redeemed so far, the indications are that they have not been forgotten. A number of pastors have written me that they are at work on their pledges; others say they have partially collected theirs, and not one has failed to say his amount shall be forthcoming by February 1st.

A beloved physician writes: "I wish to begin the New Year with something to bless mankind in the days to come," and these remarks are flavored with a nice contribution.

A hard working pastor in one of our booming cities is trying to bear a part of our burden, as well as trying to build a new church. He could not attend the Convention, but writes: "I am not able to do much on the University debt, but I do not want the opportunity to pass without doing what I can." Result, $5 as a personal contribution. This is just about like that brother.

A good layman in sending his gift says: "I do not possess much of this world's goods. But I am very anxious to see the debt cleared away. My prayer to God is for your success in this great work."

Still another brother says: "I wish I was able to do more, but I have a large family to look out for." Still he enclosed a valuable check.

One of our most useful pastors informs me that his pledge is being worked up and will certainly be in hand by February, and then adds: "I have made up my mind never to stop asking my people to give to that debt, nor to stop giving myself, until it has been paid. It must be paid, and I feel that this last effort will bring victory."

A beloved friend and cherished sister of other days, in sending a check for herself and husband, says: "My husband is very much cramped just now, but he feels that this much must be done now." Only the Lord knows how some of our people are sacrificing in this last struggle.

A Virginia lady, who took charge of one of our excellent North Carolina brethren a few years ago, and who has managed him most admirably, sends her New Year's greeting and best wishes for the University, and crowns the whole with a $5 check.

One of our most honored and distinguished brethren in another State, and who has never lived in this State, after sending his check sometime ago, writes: "If you find that you need more help draw on me for double the amount I have sent. You simply must not fail this time." And yet, this brother is probably carrying about the heaviest burden of any of our public men in the denominational work. He has seen our struggle and has felt what a calamity failure now would be.

I wish I could publish entirely a letter written to Bro. John A. Oates. The writer is a renter, a one-horse farmer, and is evidently very illiterate, but is just as evidently one of the Lord's children trying to find out His will. He says he recently read this question in the Baptist: "Brother, have you asked yourself what the Lord requires of you in this emergency? Think it over and send me your answer." And he sent $3 for our debt, though in all probability he will never have a child within our walls. His gift will be laid up in Heaven "against that day."

And then, one of our students, a Club girl, whose mother's health prevented her returning for the spring term, sends back $1 to help cancel the University debt.

And did you look over the acknowledgments in the last Recorder? If so, your eye doubtless lingered on the first item. It simply read "B. F. U. Club girl, $10." Here are these two girls helping to send themselves to school by manual labor, and yet they are contributing to the liquidation of our debt. I think of how much these gifts must mean to them, and wonder if we have ever had any others quite so large.

With such a spirit in the hearts of our people I should feel like a guilty wretch if I doubted our success in this supreme effort.

R. T. VANN.

Eleven Days More.

Including amounts acknowledged in this week's paper, there has been paid on the pledges made at Charlotte $1,109.50, leaving about $2,500 still to be raised by February. Only eleven days remain and two more Sundays in which to finish the work. I do not mistrust the zeal nor the energy of our brethren; but I apprehend that in waiting for a good day and favorable circumstances the last opportunity may escape them. In many cases a little private and personal work among a few brethren and sisters would secure larger results than would public collections; and in nearly every case such work before or after a public collection would secure the amount desired. Brethren, the time is short. What we do must be done quickly.

R. T. VANN.

A Pleasant Little Diversion.

I slipped out of Raleigh last Saturday and went to Rocky Mount, to aid Pastor Craig, as he put it, in raising the $125 pledged by his little church in Charlotte. The day was cloudy, but the congregation was good, patient, and sympathetic, and raised $186, instead of the $125 pledged. This result was due almost wholly to the excellent work done by the pastor, both before and after my arrival, and to the marvellous liberality of those Rocky Mount saints. And they mean to make it $200. Craig is a stag let loose; and each new experience with that church sets me to wondering how 80 poor members manage to spare so much money as they habitually empty into the Lord's treasury.

At night I had the pleasure of preaching to the North Rocky Mount brethren. Though only a feeble mission station, they had been pledged for $25. Thanks to Pastor Martin, and Bro. S. C. Ferguson, this amount was quickly raised. By the way, if it suits the Lord just as well, I hope He may be pleased to keep Ferguson and sister Ferguson right where they are for the next half century.

R. T. VANN.

B. F. U., Jan. 15, 1904.

Oxford Seminary Burned.

The Baptists of North Carolina will hear with deep regret and brotherly sympathy for the President of the institution, that the large building of the Oxford Seminary was burned on Sunday night, January 17.

Fortunately the fire occurred in the morning, when the School was at breakfast, and there were no casualties. The pupils were welcomed into the homes of Oxford. We take it that by this time most of them have gone home.

The building was insured for $10,000. We hope that the Seminary will thus be enabled to replace its plant and take up again next September its long and useful career in the service of God and His children.

The Work at Morganton.

I would like to say a few things about the pastorate that I have recently left, and the work to which I have come.

I began my work with the Morganton church, January 1, 1901, and for two years and eleven months we worked together trying to hold up the Christ that He might draw the people unto Himself. I am deeply grateful to Him that our efforts were not wholly in vain. Through the operation of the Holy Spirit some were saved and some who had drifted away were restored to the fellowship of the church and to the joy of salvation.

During my pastorate it was my pleasure to see the church pay off a debt that had been a hindrance to the work for several years. Some of the members of this church are among the very best in the State—men and women who will stand by their pastor in every good work. If I accomplished any good while pastor of this church the honor is due His blessed name in using these faithful ones to hold up my hands. Knowing as I do, both Brother Kesler and the field to which he is called I rejoice in this union of pastor and people, and prophesy great progress to the glory of His name.

As to my new field, we came to Gastonia December 1, and found a good people who gave us a most cordial welcome with many tokens of Christian love. On account of the Convention and the holidays I have not had time to survey the field thoroughly, but this seems to be a pastorate of great possibilities. I was not surprised to find worthy monuments built to the honor of the Master by the labors of Durham, Watson and others who have beautifully sown and have bountifully reaped on this field. I count myself fortunate to be called to take up the work after such efficient workmen and beloved pastors.

Gastonia has five cotton mills. In one of the mill districts is a thriving church with Bro. J. A. Hoyle as pastor. He has moved to this field and is giving half of his time to these good people. Seeing that our two churches cannot reach all the people of the town, Brother Hoyle is laying plans for the speedy organization of the third church. This church will be within easy reach of a suburban population of more than two thousand people, many of whom are Baptists, who have no church house. Gathering these together, organizing them and building a house of worship is a work for which Brother Hoyle is peculiarly fitted.

The work at the First church is encouraging.

W. H. REDDISH.

Gastonia, N. C., Jan. 6, 1904.

Bethel Hill Institute.

After a half year's contact with the people and the place, I feel that I am in a position to speak of the merits of one of the best preparatory schools in North Carolina, and some of the kindest and most hospitable people on earth. There are schools in the State with a larger attendance and there may be schools with better intellectual training, but I believe Bethel Hill Institute is doing a work, the development of the spiritual part, which no other school does quite so well. At one time last term there were only four students among the older ones who were not professed Christians. This is most positively a Christian institution.

I have had men tell me that the Christian influence, training, and contact alone were sufficient compensation for their patronage. Brother Beam's two-fold aim of training the heart and the head is one that commends itself to every teacher, and I believe the day is not far distant when our educational institutions will make Christ pre-eminent in every life and lesson.

There are about ten young men at Bethel Hill preparing for the ministry. I never saw a more consecrated band of young men, and most of them promise much for the kingdom. Nearly all are poor boys. Brother Beam gives them tuition and any other assistance possible; however, their needs are still largely unsupplied. If some friends to Christian education would give an endowment fund for the benefit of young preachers, I believe they would be blessing humanity as they could in no other way. May God lead some to help.

Bro. J. I. White, a Wake Forest man, and a teacher of considerable experience, has taken my work as assistant principal, and the school has opened its last half session very promisingly.

Bethel church is in many respects one of the strongest in North Carolina. It has not wealth or great numbers, yet it supports a missionary on the foreign field. Brother Fontaine is verily a Gospel preacher, being one of the clearest and most forceful speakers I ever heard. And just such men as he, not orators but teachers, is what the world needs today. Give us men who can present the vital truths so that men may know and believe the truth.

May His eye ever watch and His hand ever guide every such school and church as those of Bethel Hill.

T. B. DAVIS.

Raleigh, N. C.

Bertie Union Meeting.

The next session of the Bertie Union meeting meets at Lewiston, January 29-31, 1904.

To preach Introductory Sermon, L. M. Curtis; alternate, J. A. Speight.

The preach Missionary Sermon, A. T. Howell.

Practical subjects:

1. How shall we proceed to get all the members of our churches to give to Missions? A. T. Howell and L. M. Curtis.

2. Should the churches encourage Christmas intertainments for the Sunday-schools? C. W. Mitchell, E. J. Harrell and R. P. Thomas.

3. What should be the position of the Christian as a citizen in the face of the temperance movement in the State? C. W. Scarborough, W. L. Davis, W. P. Shaw and J. P. Bowers.

4. What should be the attitude of our churches towards the officers of Sunday-schools and churches who take their drink? J. W. Boone, T. G. Wood, A. E. Peele, and S. B. Barnes.

5. Is there a growing indifference to public worship on the part of the people? If so, how may it be overcome? General discussion.

J. C. TYNES, Mod.

W. R. COBB, Clerk.

Home Circle.

The Common Man.

The man within the humble cot,
Of whom no poet sings—
His hand, obscure, unseen, unknown,
Upholds the thrones of kings.

For good or bad, his silent will
Works on while years go by;
Fate speaks from out the lowly home,
And nations rise or die.

It is the soul that makes men great,
And not the empty name;
Earth's greatest heroes live not in
The chronicles of Fame.

Mankind withholds its grudging meed,
And has since time began;
Yet Truth must crown with laurel wreath
The obscure Common Man.
—San Franscisco Bulletin.

Never Let Him Know.

When you marry him, love him.
After you marry him, study him.
If he is honest; honor him.
If he is generous, appreciate him.
When he is sad, cheer him.
When he is cross, amuse him.
When he is talkative, listen to him.
When he is quarrelsome, ignore him.
If he is slothful, spur him.
If he is noble, praise him.
If he is confidential, encourage him.
If he is secretive, trust him.
If he is jealous, cure him.
If he cares naught for pleasure, coax him.
If he favors society, accompany him.
If he does you a favor, thank him.
When he deserves it, kiss him.
Let him think how well you understand him; but never let him know that you "manage" him.—Home News.

The Sleep Text.

Sleep soft, beloved! we sometimes say,
But have no power to charm away
Sad dreams that thro' the eyelids creep.
But never doleful dream again
Shall break the happy slumber when
He giveth His beloved sleep.
—Mrs. E. B. Browning.

Burdens come to both old and young. Forebodings of dread to-morrows press closely on the memory of painful yesterdays. Problems that must be answered to-morrow persist in telling us that we have no answers ready, stirring us into restless anxiety and wasting the very strength we need for the service.

Instead of the night being "filled with music," the "cares that infest the day" seem to wait for that special time, when the body is tired, the nerves keenly sensitive, and every faculty alert for danger; then they disturb with their discordant messages. The very longing for sleep seems sometimes to put it farther away.

Perhaps you have wished for the day in spite of your weariness, and yet in the twilight of the morning you have prayed for sleep so that body and mind should find rest.

When the darkness distorts your duties into cares and haunts you, with the perplexing problems that belong to to-morrow's service, try that sweet lullaby for the care-troubled soul: "Underneath are the everlasting arms." Be a child again, and let the strong arms of love enfold you and the voice of sympathy lull you into quiet. Give up trying to understand God; be content with realizing Him. Repeat the words over and over again, "Underneath are the everlasting arms." Does not each repetition emphasize their value? For over 300 years their soothing melody has quieted the fears of God's timid ones, and to the end of time the ministry of peace will lull to rest the worried and the care-beset.

An old man in his dying hour goes back to the mother's lullaby and finds an illustration of "God's comfort." He remembers the father's strong arms, and realizes the security and satisfaction of resting in Jehovah's care. Perhaps Moses thought of the wave-rocked bulrush cradle, and of how, in all the 120 years, he had witnessed the same gracious watch-care.

When sleep seems to have forsaken you, and the work of the day fills the night with its restlessness, take this message as a sleep text: "Underneath are the everlasting arms." Sink down into its comfort and rest. —Horace R. Goodchild, in The Standard.

Too Shrewd for Him.

An old white-washer stood before the court as a witness. The lawyer for the defense tried to confuse him.

"You are Frederick Miller?"

"Yes."

"Are you the Frederick Miller who was sentenced under mitigating circumstances for robbery?"

"No, I am not that Miller."

"You are perhaps the Miller who was sentenced to two years' imprisonment for theft?"

"No, I am not that Miller, either."

"Were you ever in prison?"

"Yes, twice."

"How long was the first time?"

"A whole afternoon."

"An afternoon! And the second time? You must make truthful statement, for you are sworn. If you were in prison for a short time what did you do?"

"I only white-washed a cell ready for a lawyer who had cheated his client."

The lawyer did not ask any more questions on that subject.—Buffalo Express.

The Pathway to Beauty.

An observant man recently said: "The women of to-day are well groomed, their hair kept in excellent condition, their nails nicely manicured, and I'm told they use creams and lotions galore to preserve their good looks; yet few consider expression sufficiently to keep a pretty mouth which indicates the disposition. A woman may spend a small fortune for massage and cosmetics, but it will be wasted if she does not watch her mouth and keep it sweet. A happy-looking, well-groomed woman, with a sweet, expressive mouth, is the loveliest thing in the world, and there are mighty few of her."

Dear me, what a startling statement! and it almost tempts one to take down the "Be Good" motto the landlady has hanging on the wall, and put up one that will read, "Keep Sweet." But many a mouth is spoiled and made to look old before its time by carelessness about the teeth.

The care of the teeth should begin very early in life, and the first little teeth should be kept clean and filled as carefully as the permanent teeth. A child's tooth should not be pulled until it fairly drops at the touch, for if taken from the jaw before the permanent tooth is well formed, the jaw shrinks, and the contour of the face is changed. Filling the tiny cavities in the first teeth does not give pain, and both mother and child will be benefited by a visit to the dentist. Any sort of tricks of biting or twitching the lips should be avoided, as well as the ugly drawing down at the corners of the mouth. The teeth should never be used for nut-crackers or scissors if one cares to keep the enamel intact; and while quill or wooden toothpicks are vastly superior to a pin to remove particles from between the teeth, the only thing absolutely harmless for such use is silk floss. When it is necessary to take strong medicines, if powder, put it in gelatine capsules; if liquid, take it through a tube, and in either case rinse the mouth immediately to prevent harm to the teeth.

As a thorough cleansing of the teeth requires a certain amount of friction, a good dentifrice is necessary, and if one is compounded at home, be sure to have the powder smooth as flour, bolting it through silk gauze. One made from six ounces of precipitated chalk with one ounce each of powdered white castile soap and powdered orris root is satisfactory. When brushing the teeth, brush with an up and down movement, not sideways only, cleaning the back of the teeth even more thoroughly than the front. A few drops of tincture of myrrh in a glass of water once or twice a week will tend to keep the gums firm and in good condition. Powdered pumice is excellent to remove tartar, but should not be used oftener than once in six weeks. A well-recommended liquid dentifrice is made with two drams of oil of soap, two drams of glycerin, twelve drams of alcohol and eight drams of water mixed with two drops each of oil of cloves, peppermint, anise and cinnamon.—Isobel Delarey, in The Pilgrim.

Winter Helps for the Amateur Florist.

See that your plants get fresh air whenever it can be given them safely. This means that cold air should be so admitted that it is mixed with the air of the room before it reaches the plants themselves. Give your plants the benefit of light and sunshine if you wish them to do well. Water only when the surface of the soil looks dry. This rule cannot be deviated from with safety by the amateur. The experienced gardener will frequently discover conditions make it safe for him to vary or modify it, but these the amateur will not discover, and it is not possible to lay down any instructions by which they may be discovered. Over-watering does untold harm, as it causes souring of the soil, and brings on decay of the roots. Apply fertilizers only when a plant is growing, for then, and then only, can it make use of them. Begin with a small quantity of whatever fertilizer you use, and increase the amount as the plant increases in growth, being careful not to overdo the matter.—January Ladies' Home Journal.

WHEN YOU ARE ALL BOUND UP

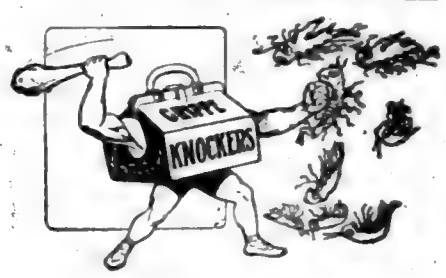
and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 86 Seneca Building, Buffalo, N. Y.
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WRITE FOR CATALOGUE

Young People's Page

The Months.

January brings the snow,
Makes our feet and fingers glow;
February brings the rain,
Thaws the frozen lakes again.
March brings breezes loud and shrill,
Stirs the dancing daffodil;
April brings the primrose sweet,
Scatters daisies at our feet.
May brings flocks of pretty lambs,
Skipping by their fleecy dams;
June brings tulips, lilies, roses,
Fills the children's hands with posies.
Hot July brings cooling showers,
Apricots and gilliflowers;
August brings the sheaves of corn,
Then the harvest home is borne.
Warm September brings the fruit,
Sportsmen then begin to shoot;
Fresh October brings the pheasant,
Then to gather nuts is pleasant.
Dull November brings the blast,
Then the leaves are whirling fast;
Chill December brings the sleet,
Blazing fire and Christmas treat.

—Selected.

The Cultured Crow.

Once upon a time a crow sat upon a high branch of a tree with a large bit of cheese in her mouth, when an envious and hungry fox came prowling along and spied the choice morsel.

"You are a beautiful bird," said the cunning fox, "and yet your great beauty is not equal to your marvelous voice, which charms all the beasts of the forest. Pray, Mrs. Crow, do let me hear you sing!"

The crow turned her head to one side, as is the habit with such birds, and looked at Mr. Fox. Then she deliberately ate the cheese, and, after clearing her voice, spoke:

"Thank you for the compliment, Mr. Fox, she said. "If you will wait a minute I will sing for you. I never sing or speak until after dinner since I have been reading ancient fables."

The fox did not wait but trotted on his way.—New York Herald.

A Chipmunk's Adventure.

It was a beautiful October morning, and Chippie started out after chestnuts, for there had been a hard frost during the night.

Chippie lived with his mother and two sisters in a stone wall near a barn. He tried to get his sisters to go nutting with him; but they were afraid, so he bravely started off alone.

As he was frisking gaily across the lawn behind the house, he suddenly saw a great yellow cat bouncing upon him, and before he knew it, she had him in her mouth and was trotting off.

Oh, how it hurt! He thought he should surely die; but just then he heard a great screaming, and the little boy and girl who lived in the house came rushing out and began chasing the cat.

"You go around that side, Nan," shouted Frank, "and I'll drive her into the summer-house."

Nan ran like a deer and the cat had no way of escape, so Frank caught her in the summer-house. Then he tried to get the chipmunk away, and that hurt poor Chippie worse than ever; but he couldn't make a sound, for that horrid cat still had her teeth around his throat.

Frank now struck the cat as hard as he could, and Nan struck, too, till finally Kittie's jaws opened and Chippie dropped out, too dazed and stunned to make any effort to get away.

The yellow cat ran off, looking very cross, and Frank took Chippie carefully in his arms and started for the house.

"Let me carry him," begged Nan. "Do you think he'll live?"

"I guess so," replied Frank. "His heart is beating fast, but he doesn't seem to be really hurt."

By this time they had got into the dining-room, where the family were all at breakfast, and the children both talked at once, telling how they had rescued the poor chipmunk from the cruel cat.

"See him hang onto my coat!" exclaimed Frank, taking off his hands.

In an instant Chippie gave a leap and scampered out of sight.

"Close the doors," said mother.

"He ran into the sitting-room," said father, "so leave that door open."

Frank ran into the sitting room and spied Chippie in a corner. He tried to catch him, but just touched the end of his tail as Chippie darted past. Then no one could make out where he had gone, so the family settled down to the breakfast table again.

"He'll come out as soon as everything is quiet," said father.

Breakfast was nearly over when Nan gave a shriek and Chippie leaped half across the room.

"He was hiding under the top of the table where the leaves fit in," said Nan, "and I put my hand right on him! There he goes behind the piano."

"This will never do," said father, who disliked so much confusion. "I will catch him."

Then began such a chase as would have made you laugh to see. The whole family joined in it, but at the end of ten minutes they were no nearer catching the little squirrel than when they began.

"I've got him!" one would say as he chased Chippie into a corner from which there seemed to be no retreat; but somehow, just as his hands touched the fur, a noise from the other side of the room would cry, "Here he is! I'll get him this time!" but Chippie always managed to slip away.

And so it went. They tried to catch him in a basket, but he would leap everywhere except into it. Throwing an apron over him was no better, for though sure he was under it, yet, gathering it up ever so carefully, Chippie was never there.

"Something must be done," said father. "I've had enough of this."

"I'll get the cat, said Frank.

Chippie shuddered.

"Oh, no, no!" shouted Nan. "The cat 'll kill him."

"Pshaw! We got him away once and we can again," and Frank ran out and soon returned with the big yellow cat, who still looked cross and wild.

The cat jumped to the floor, and, in half a second, before any one knew what had happened, Chippie was in her mouth again.

"It seems too bad to whip her when we made her do it," said Nan.

"She'll kill him if we don't," returned Frank; so they both cuffed her vigorously till she dropped the poor chipmunk again.

Then the children left the cat in the house and carried Chippie out by the barn, and he whisked into the wall in no time.

Mother Chipmunk and the sisters couldn't do much the rest of the day but listen to the story of Chippie's adventures.

"But what made you so afraid to let them catch you in the house?" asked his mother.

"Why, I thought they were going to keep me in a cage for a pet, the way you told me children often do," he replied, rather shame-facedly. "If they were just going to let me go home, for pity's sake why didn't they open the window and let me run out of my own accord! Seems to me those big people are pretty stupid, and clumsy, too. You ought to have seen how hard they worked to catch me," and he laughed again in the happy way one can when the danger is all over.

"I'm thankful for one thing," he said at last.

"And what is that?" asked his mother.

"Why, that those children are early risers. If they had been as lazy as some folks, I should have been eaten up for sure!" and he shuddered as he thought of that dreadful yellow cat.—Martha Clark Rankin, in Evangelist.

The Oldest Doll in America.

"In 1699, when William Penn sailed from England in the good ship 'Canterbury' for his second visit to his American colony," writes Mary Townsend Kirk, in the January Ladies' Home Journal, "he brought with him an English doll, of which, so far, scant notice has been taken, although it is believed to be to-day the sole surviving representative of that voyage across the Atlantic. This doll, selected by William Penn's daughter Lettia, was sent by her to a little Miss Rankin, of Philadelphia, and, after two hundred eventful years, still retains, in a marked degree, much of the brightness and beauty of those early days when she was the pet of one little Quakeress after another. Her dress, not having changed with the changing fashions, is the Court dress of that period, and is made of striped and delicately tinted brocade and velvet; the skirt is very full and is distended over an enormous hoop. She is twenty inches in height, and her figure is long-waisted and slendor, as are the pictures of Court beauties in those days. The full basque spreading out from the belt over the skirt enhances the slender effect. The hair is rolled away from the face much in the fashion of to-day. She now lives in Montgomery County, Maryland, in the retirement her great age demands, only being removed from her careful wrappings when strangers, whom her quiet fame has reached, come to make close acquaintance with this, the oldest doll in America."

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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The Biblical Recorder	1.00
BOTH ONE YEAR FOR	$2.00.

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The opening of the new addition to our new building makes us the largest store in the South.

Miller & Rhoads,

SIXTH STREET. RICHMOND, VA. BROAD STREET.

Land Sale at Apex, N. C.

By authority of a certain mortgage deed, made to me by L. P. Hicks and Nancy G. Hicks, his wife, of Wake County and State of North Carolina, and recorded in Book 118, page 517, Register of Deeds' office of Wake county, I will on the 16th day of January, 1904, at 12 o'clock m., sell to highest bidder, at Apex, N. C., the following described land, lying near Apex, N. C., beginning at a black jack, formerly G. A. Jones' corner; the co east 84 poles to pointer in formerly said Jones' line; thence north to R. & A. A. L. R. R.; thence with said railroad southwest to Selina Lynch's corner, now W. H. Harwood's, with the line running north and south of the tract of land known as the Martin Lynch tract, on the north crosses of said road; thence south to first station, containing 34 acres, more or less. Terms of sale cash.

Dec. 16, 1903. W. F. UTLEY, Mortgagee.

FOR RENT.

A good two-horse farm, located one mile west of Buie's Creek Academy, four miles from Lillington, nearest railway station. Has new five-room dwelling, and good barn and outhouses. Will rent or lease for one or more years.

For further information, address,

WM. PEARSON,
Buie's Creek, N. C.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pescud's and other druggists.

Editorial.

A MAN OF PRINCIPLE.

The leading editor of the Methodists, is Dr. Buckley, of the New York Christian Advocate. He recently uttered the following paragraph:

"We have no objection to the conduct of the Baptists in regard to their sacraments. Should we become convinced that there is but one mode of baptism, immersion, that baptism should invariably precede the reception of the holy sacrament, that infant baptism is not a Scriptural ordinance, and that only those who are old enough to make an intelligent profession of faith should be baptized, we should pursue the same course which Baptists pursue in this country."

He shows that he understands the Baptist position.

He puts to shame the Baptists who are in the habit of apologising for "Close Communion."

He sets his Methodist and Baptist brethren an illustrious example of fairness and strength. He holds his own ground but gives the other side fair play.

RELATION OF BAPTIST CHURCHES TO BAPTIST GENERAL BODIES.

In the Baptist State Convention at Charlotte forty-nine Associations were represented by "representatives," leaving only six unrepresented. Two hundred and nine churches were represented. And the total number of representatives enrolled is 360.

In the Convention at Durham forty-four Associations were represented; 220 churches; and the total number of representatives was 376.

North Carolina Baptists use the word "representative" to designate the members of the Convention. See first article of the Constitution.

In Texas and Arkansas, it is claimed that the recent divisions are based upon the "standing" of the members of the Convention, that is, whether they represent their churches and associations wholly, or partially, or are related to the Convention merely as individuals.

The party known as the Board party, that is, the regulars led by Drs. Gambrell and Carroll, hold that the Convention is only a mass-meeting and that its members are not delegates, do not hold in themselves any of the churches' authority, and stand in the Convention merely as individuals.

The opposition holds that the members of the Conventions or Associations are delegates of the churches having been delegated with certain authority by the churches.

It is possible that we do not state the position of either side with perfect accuracy. But the foregoing will give at least the general impression that we have received from a long reading of many papers of the Southwest.

The first question in the reader's mind will be, What is the status of a delegate or representative in a North Carolina Association, Convention or Union meeting? As we said, our word is "representative." But the Constitution does not define the word; nor does it define the duties or prescribe the limitations of the "representatives" of the churches. Probably the Convention assumes, and properly, that this must be done by the churches. But it has not been done. And today our people have only a vague conception of the relation of an associational delegate or Conventional representative to the churches.

We are not sure that we can state that relation. But we shall here undertake to do so, in hope that a true statement may be arrived at.

1. A church delegates none of her ecclesiastical authority to her delegates or representatives.

2. A church surrenders none of her sovereignty in sending a delegate or representative. That is, should she choose she can at any time repudiate any action taken by Association or Convention, no matter how her "representatives" voted.

3. But, on the other hand, the representative or delegate of a church stands in a Convention or Association not as an individual, but as the representative and delegate of his church. We accept neither of the Southwest positions. The delegate or representative of a church stands for the will of the church. The church regards the Convention or Association as a practical—not an ecclesiastical body—and she sends her delegate or representative to represent her in this work. As such he stands for the church. In other matters he may stand as an individual.

SUPPORT BAPTIST WORK FIRST.

As the North Carolina Baptists set about to organize their Sunday-school forces throughout the State it is well to take into consideration our relations to the International (interdenominational) forces and their plans to organize all the Sunday-schools of the State, including the Baptist Sunday-schools. There is neither war nor rivalry between these two sets of workers. There is work enough for all. We Baptists do not feel that the interdenominational work is sufficient for us, and we have therefore projected a denominational work. Some Baptist Sunday-schools will join both denominational and interdenominational conventions or institutes. With the consent of their churches they have right to do this.

But, whether they do this or not, and whether we all agree that this is well or not, we will all agree that it is well and right that every Baptist Sunday-school shall join heartily in the Baptist Sunday-school work and give it support first. A Baptist Sunday-school cannot afford to put Baptist work in second place.

We shall hope, therefore, that every Baptist Sunday-school in the State will give to our Baptist Sunday-school work its first love, will join it, will see that it is cared for before it gives outside.

Until now we have had the spectacle of some Baptist schools supporting the interdenominational work and leaving our denominational work dependent on the Mission Board. This is not becoming; and we hope there will be no more of it.

There is no ground for jealousy or rivalry. Let us work together on a basis that is fair, a basis that gives full play to denominational loyalty, and there will be no reason for jealousy.

BOOK REVIEW.

The Teaching of Jesus. By George Jackson, B. A., author of "A Young Man's Religion: New York. A. C. Armstrong & Son, 3 and 5 West 18th Street. Price $1.25.

Mr. Jackson ranks amongst the first as a successful interpreter of Jesus to men of the modern trend. That is to say, he has succeeded in making the old Gospel so plain and true that men of the new time have found it acceptable. There is no doubt that this period requires this of the minister.

The book consists of sixteen chapters, each chapter carrying the charm of spoken discourse. The method is simple. The author takes up such subjects as What Did Jesus Teach About God? What Did Jesus Teach Concerning Himself? Concerning His Own Death? Concerning Prayer? Concerning the Holy Spirit? Concerning Money? Concerning Sin? Concerning the Future Life?

We have found his treatment clear, satisfying and uplifting, and we judge that ministers and laymen will find each chapter richly helpful. As an exposition of Christianity and an illustration of the best way to present it, we have not known a superior to this work.

SOME TYPICAL MISTAKES.

The question was asked at a State Convention the other day: "What are some of the mistakes of an average county Sunday-school convention?" Here are the answers made by different delegates:

In not giving enough information about the work.
Not running on time.
Not properly advertised.
Not representative enough.
Not talked about enough.
Its speakers talk too long.
The same program every year.
Failure to develop its local workers.
The average program is seriously overcrowded.—Sunday-School Times.

THE WITNESS OF JESUS TO HIMSELF.

Sunday-school lesson, January 24. (Luke 4: 16-30.)

Whether it be true that Jesus went early to His home-town of Nazareth and announced Himself as Messiah or that the events in this lesson took place a full year after His attestation from heaven, during which He preached in Judea, selected disciples, cleansed the temple, and made His campaign in Capernaum, it is certainly worth while to follow Luke's order and take up His witness to Himself immediately following Heaven's witness to Him. The parallel is good and timely and suggestive.

The facts of our lesson are simple and clear: Jesus goes to His own familiar synagogue, amongst His own people, and announces that He is the long-looked for Messiah—the expectation of the ages, the fulfillment of all the hopes of the faithful. The people are charmed, but their common-sense returns and they doubt His claim. In reply He calmly confesses that He could expect no better of them; intimates incisively that His mission is far wider than Nazareth and quite beyond their disapproval. Whereupon indignant they seek in a cowardly manner to bring about His death. But with such majesty does He pass through them that none dares make the first move to destroy Him. Had but one dared the others would have fallen in.

Let us notice first the terms in which He declares Himself Messiah.

1. The fulfillment of prophecy. Many a rabbi had read this passage; but this is the first time that one claims to be its fulfillment.

2. The chief quality of this fulfillment is His announcement that "the Spirit of the Lord is upon me, because He has anointed me." It was a high and a necessary claim. Study the meaning of "Anoint."

3. He accepts the Messiah's work as prophesied:

(a) To preach good tidings to the poor.
(b) To proclaim release to the captives.
(c) And recovering of sight to the blind.
(d) To set at liberty them that are bruised.
(e) To proclaim the acceptable year of the Lord.

But the peoples' eyes are holden. Let us beware lest ours be also in this very matter. In the first place they thought about the man more than His message. Wonderfully well-spoken, said they all; but, "Is not this Joseph's son?" This, however, is not the worst of it. Prejudiced as to the man they were more prejudiced as to His message. Not a line of it did they understand as Jesus understood it. When He spoke of the poor, He meant them; but they thought not. When He spoke of the blind, He meant them; but it never entered their minds that they were blind. Therein lay their blindness. Beware of being too sure of your opinions. When He spoke of the captives He meant them; but they thought not so. When He proclaimed the acceptable year of the Lord, they thought He referred to the year of Jubilee, in which there should be a redistribution of property and the poor would get even with the rich. But such a purpose did not enter His mind. They were above their Teacher and His teachings.

Jesus talked in the language of the Spirit. They heard in the language of the flesh. There was a total misapprehension. If they had only known that He spoke of spiritual achievements, they might have been more patient. But that was impossible.

Seeing that there was absolutely no response to His real mission, He frankly informed them that He must go where there would be response, even to other nations. Here again He opened wide the breach. A Messiah who had come for the benefit of other nations was no Messiah for the Jews. And they would not tolerate Him. His very program proved Him an impostor in their sight;—but, alas, their sight was darkness.

They wanted a sign. That is, they had no faith. And Jesus had decided in the wilderness to give no signs merely for the signs' sake. To have yielded here would have been worse than to yield in the wilderness. He could not found His Kingdom upon signs. He had decided in the wilderness to found it upon faith. And as Elijah and Elisha had to go out of Israel to find faith to do their work, so must He go beyond Nazareth and beyond Israel. The Master's life was a quest of faith—and an almost vain quest. Here is the pity of His life.

Let us bear in mind, then, that Jesus maintained His purpose formed in the Wilderness—to found a spiritual kingdom. Rather than break that purpose He here heroicly runs the risk of death. He must find faith. So early has He made up His mind to die rather than to fail of His real purpose.

The important part of the lesson is Jesus' conception of His work, vss. 18-19. Memorize them.

What He said of Himself there and what He proposed there for Himself transcends the attitude of His townspeople to Him and His reply to them. Let us read this declaration in the light of the Spirit and not of the flesh; and we shall have no difficulty. He came with the Spirit upon Him, not to preach exclusively to the poverty-stricken, but to bring them good tidings of a blessedness so rich that they would forget their poverty; and, doubtless too, He had in mind the poor in spirit. The fact that a man has money or has none is not important. It is the attitude of his heart that is important. He came not to open prisons and let the convicts out, or to restore sight to the blind, or to heal all wounds or to bring about redistribution of goods; but He came to release you and me from the bondage of the flesh, of prejudice and provincialism and sin; to open our inner eyes to the truth of God and ourselves; and to make known the dispensation of God's grace to us, the year which to Him was the fulness of time for the manifestation of His ineffable love. Such was the mission of Jesus. And He proved Himself Messiah by refusing to substitute a sign or a wonder for this real work.

SOME REMARKS ON ADVERTISING FRAUDS.

I predict that the newspapers—religious and secular, if I must again recognize a distinction that I abhor,—will soon find it necessary to reform their advertising columns. To be sure a public that patronizes such news and editorials as are dished up so profusely nowadays has no right to be fastidious with regard to the contents of advertising columns. But it is just like that public to be fastidious about your affairs and very indifferent as to its own standards.

* * *

And of a truth there is provocation. Advertising is being put to such base uses that men of virtue are beginning to be wary of the business: and as for the newspapers they have long ago despaired of printing only "reliable" advertisements. I notice that the editor of The Progressive Farmer warrants his advertisements: but I have often wondered how he satisfied himself that the patent medicines would cure everything their promoters promised them to cure. The advertiser may have financial backing, and be, therefore, commercially reliable: but the fact that his checks are good at the bank is no sign that his stocks will pay dividends, or his pills or "ore" will cure your diseases.

I do not exactly blame the newspapers. They cannot know. And, even when one's suspicions are powerfully strong, one cannot reach a conclusion. It is hard to turn down good checks on susnicion. Fancy an editor warranting every patent medicine and every gold-mine enterprise! The best he can do is to refuse to buy of either and trust to his readers' common sense. And yet he might do a little more! And I think he will soon find it wise and necessary.

* * *

There are certain ear-marks of the fraud. An ordinarily well-endowed woman can discover a bad man at first sight. Those who run away with grand scoundrels are not exceptions. They are either bad or weak themselves. The Lord gave women this faculty for the sake of the race. And a really intelligent man need not be cheated by a scoundrel in order to find him out. I think I can tell a fraud advertisement at a glance. The large and impressive promises, the proposition to cure diseases that the world knows cannot be cured, the assurances of good faith, like the repentance of a hypocrite in prayer-meeting, are evidences of meanness rather than of virtue. There is too much effort; and too much is said. In view of the suffering that abounds everywhere, I should beware of a man that could cure all diseases or that was certain of curing any. And I should not dare trust my savings with a man who was anxious to enable me to make 100 per cent. For no man in sight of such profits was ever inclined to divide with more than one person. Did you ever see a man picking up dollars like peanuts and calling on the world to come help him? If, having such profits in reasonable sight, he yet needs capital, the fact is an indictment of the shrewdest men in the world, the money kings who are content with 4 per cent and taxes on their invested moneys. When a man begs you to take a 100 per cent investment, rank with him the grafters; and if he does it in the name of the Lord, know that he is a grand scoundrel.

* * *

Most of the advertisements are good, and they are really attractive features of a paper. And some are so bad that a decent newspaper never shows them. But there is a class of advertising that is neither good nor bad. Since the newspapers trust their readers to make the discrimination, which they ought to make, I have ventured these remarks to put them on the look-out for the ear-marks of fraud.

* * *

By the way, I observe that the wholesale liquor houses are selling their liquors in some towns in which the saloons have been closed, by means of advertisements in the papers—and some of the papers fought the saloons! We need an anti-jug-law and some anti-jug journals!

Wishing you a happy New Year,
I am yours, etc.

ISAAC INSIGHT.

FOREWORD FROM OUR SUNDAY SCHOOL MISSIONARY.

The call to become Sunday-School Missionary of our Convention found me very happily situated in my pastoral work at Chapel Hill. Not a shadow of disquiet in our church life; everything moving along smoothly and steadily; a gratifying number of University students attending our services; the best of opportunities for Bible study and some literary work in leisure moments, and the present relation not quite to the threshold of the second year. It was not until after several days of very earnest consideration that I could decide to turn so soon away from this classic village and to abandon the duties of the active pastorate in which more than thirteen years of my life have now been spent. Yet the impression grew on me that the action of the Board in asking me to take this work was nothing less than the Spirit's call to duty. I have, therefore, accepted the position tendered me and will, beginning February 1st, perform its duties to the very best of my ability.

I am more and more impressed with the importance of our Sunday-school work. Two phases of it, I think, are worthy of particular emphasis at the present time: First, its efficiency is to be greatly promoted as a school for systematic Bible study; and again, it must come more to the front as a real soul-saving agency. These two things, brethren, first of all; and to them let us set ourselves with all diligence and fidelity.

I think there has never before been such an opportunity for effective Sunday-school work among the Baptists of the State. We have certainly a revival of interest in the reading, studying and teaching of the Bible. The work of my accomplished predecessors, brethren Bernard Spilman and Neil Johnson, we have seen to be of a very high order and largely successful. And at our recent Convention the Sunday-school work was given the best hour it has probably ever had, and there was a distinct demand for its continuance on vigorous, aggressive lines. It was also given unusual attention in the meeting of our State Board on the last night of the old year. Surely the hour has arrived for united and zealous effort for more and better Sunday-schools.

The Board has adopted a most admirable policy for our Sunday-school work this year; it was published in the Recorder two weeks ago. That will, for the present, be my chart in the work before me. It aims for a Baptist Sunday-school in reach of every person in the State. It provides for co-operation with the various Associations in securing discussion of the work and in gathering Sunday-school statistics. It calls for the holding of Sunday-school rallies for the purpose of arousing interest in the work and to stimulate greater activity in it. It contemplates by a system of associational institutes the reaching of every Baptist Sunday-school worker in the State every year. It encourages the establishment of Normal Classes for the study of the Bible and Sunday-school methods. It hopes to render some service to the school well organized, but also, and especially those half organized, disorganized, and unorganized. Truly there is a great work to be done.

Before I enter upon it, I wish to register a most earnest request for the prayers of the State-wide brotherhood that I may have the guidance of the Spirit and the blessing of God. It will take some time to get the work in hand, and the brethren will not expect too much of me. And if the work moves forward, as we all hope it shall, it will be because every Sunday-school worker in our ranks, whether in city or country, whether in pulpit or pew, stands ready to do his part. The hand of Moses may hold the rod, but Aaron and Hur must hold up the hand of Moses or Israel will lose the day.

May I conclude with a word of suggestion? Many Unions will be held the last of this month. Will not the program committees plan to have the discussion of the Sunday-school work as the distinctive feature of next Union, which comes in May? Perhaps this may warm some summer Sunday-schools into a perpetual life. Certainly it ought to prepare for the contribution from our Sunday-schools to the Sunday-school work as requested by our Board for the month of June. There can hardly be a more suitable time for the discussion of this most important work. Let the May Union, then, be a rally or an institute. In arranging the details of these meetings, as in all the work in hand, I shall be glad to assist as I may be able.

HIGHT C. MOORE.

Chapel Hill, at present; Raleigh, after Feb. 1st.

THE EDUCATIONAL SECRETARY.

I have felt for several years that something in keeping with Brother Cullom's suggestions should be done. I do not believe, however, that any one man could become so many-sided as to serve the needs of the Sunday-school work, Wake Forest College, the Baptist Female University and our other Colleges and High Schools.

It is very evident that Brother Moore, our Sunday-School Missionary, will have as large field and as large demands upon his time and energy in it, as any one man could be able to fill. Unless we surrender our Sunday-school work in North Carolina to the inter-denominational organizations, we have got to enter the field under the new conditions, with our minds well made to work as we have not heretofore. I believe Brother Moore is the man God has qualified and turned over to us to do this work, and it will be worth all of his while.

It is barely possible that Wake Forest and the Baptist Female University might unite on a man who would serve their demands. But to my mind, each of these great institutions needs a man employed all of his time to keep their claims and needs on the hearts of our people. Our people by far out number any other denomination in the State. The prestige and standing of our institutions are sources of great pride to us all, but how long will they continue to hold their former places of distinction at our present rate of attention? I am one that believes that Wake Forest should have had a man in the field all these years, and that such a man's expenses would have been its most economical outlay of finances. It will be wise from the start for the University to make the office of a field representative as inseparable as that of its president. Their loss is a continual financial sacrifice to the institutions.

Then, incidentally, these men could aid in the enlargement of our High School work in the State. This, in reality, is the most important of all. The field was never whiter for us to do this work. By all means let us have the Educational Secretary, or better, secretaries.

C. W. BLANCHARD.

Cary, N. C., January 14, 1904.

SOME QUESTIONS RELATING TO DIVORCE.

1. Is it right or expedient for a Baptist minister to perform the marriage ceremony for persons who have been divorced for any other reason than fornication—meaning by that term unchastity before marriage as well as unfaithfulness after? If it is right or expedient, why?

2. Is it right or expedient for a Baptist church to receive into or retain in its membership one that has been divorced for any other reason than fornication?

3. Is it ever right or expedient for a Baptist minister to marry the guilty man or woman who has been divorced on the ground of fornication? I use the word "fornication" rather than "adultery" because I believe the Savior used it intentionally.

4. Is the interpretation given to the language of Christ and of Paul by Dr. Broadus, in his commentary on Matthew, and by Dr. Hovey, in his book on "The Scriptural Law of Divorce" and in his "Studies in Ethics and Religion" (which substantially agree with Woolsey's article in Schaff-Herzog's Encyclopedia and with the article in Smith's Bible Dictionary) accepted by the leading Baptist pastors in the South?

5. Have you heard of any Baptist pastor holding the Catholic view that it is not right for any divorced person, even the innocent in case of fornication, to marry again?

TRULY.

Wood at four dollars per cord; eggs at 2½ cents each; rabbits 20 cents each; and cotton at 11 cents. Surely the farmer is having an inning. Let him share with his pastor by raising his salary.—Biblical Recorder. A good suggestion, truly.—Christian Index.

WHERE HE SLIPPED UP.

It is said that Mr. Spurgeon used to tell of a man who would say to his wife: "Mary, go to church and pray for us both." The man dreamed that he and his wife had reached the gate of heaven, and on asking for admission, St. Peter said: "Mary can go in for both."—Watchman.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Growth in Green River.

MRS. R. J. GRAYSON, VICE-PRESIDET GREEN RIVER ASSOCIATION.

In reply to the request that I tell some of the means used to make a success of our Annual meeting, I am at somewhat of a loss what to say.

It had never occurred to me that we had done anything worthy of mention. The meetings just seemed to grow, year by year, without any especially reason for it.

When asked to make a report to this meeting I began to question myself as to what had caused this development.

The first thing I would mention, is punctual attendance on the part of the leader. Let me say here, that I have never missed a session of our Association since we began holding our annual meetings, nor have I failed to hold a meeting each Association.

I know all leaders cannot hope to be so punctual, nor do I know how long I will be so fortunate. Our delegates feel that our meeting is an assured fact, and consequently make a greater effort to attend.

In the second place, we try to hold our meetings while the church letters are being read. This enables us to get through our work before the speeches in the Association begin. If for any reason, the delegates fail to arrive the first day we hold the session later in the week, but find it much harder to get a good attendance, especially of the ladies who do not belong to Societies.

Then it is very important that the leader be prepared to do all the work herself, if no one else can be induced to take part.

When we first began holding these meetings the delegates would simply read their statistical report and sit down, nor could the majority of them be persuaded to open their lips again.

I began by requesting a short verbal report to follow the statistical one.

At first, very few responded. I did not insist, but passed on to the next report. In a year or two, they came prepared to tell us about how they were progressing, what the spiritual condition of the Society was, whether it was growing or languishing, and everything about it. Now we have regular little experience meetings.

When a Society reports progress, we all rejoice, and when one seems to be losing interest, we try to stimulate it to greater effort, assuring it that these seasons of coldness and depression are common to all of us, and will pass away, if we do not relax our efforts.

I wish to especially dwell on this thought of encouraging the delegates. They go home with their own hearts warmed, and carry brightness and hope to the others.

Keeping in close touch with the societies through letters from the Secretaries, knowing just the conditions surrounding all of them, helps the leader to determine what line of thought is most likely to be beneficial.

We also try to condense as much as possible. If the people seem to be getting tired, we get through as soon as we can.

A personal acquaintance with the delegates, and with the Societies is of great importance. We must know, as far as possible, what each person needs, their habits of thought, and their environment. We must try to lead them gently along the paths we wish them to go.

If their progress seem very slow to us, we must be patient, nor let them ever feel that we are discouraged, or inclined to lose hope.

But after all our planning and work, we must feel that it is God alone who gives success.

I always look forward to our meetings with feelings akin to awe. The work is so great and I am so weak and unworthy.

To God alone be all the praise for what has been done.

Yours in Him,
MRS. J. A. GRAYSON,
Vice-President Green River Asso.

Stanly Union.

Meets with Pleasant Grove Church on January 29-31, 1904.

Friday, 11 o'clock a. m.—Introductory sermon—A. C. Davis; alternate, R. H. Herring.

1.00 o'clock a. m.—Organize.

1.30 p. m.—The benefits derived from good literature in our homes—J. E. M. Davenport, E. D. Teeter, J. F. Hodge and J. W. Littleton.

2.30 p. m.—The biblical teachings and our duties on family altars and home government—C. J. Black, R. H. Herring, E. M. Brooks and W. A. Hough.

Saturday, 10.00 a. m.—Devotional service—special prayer for God's blessings on our churches—W. H. Hough, E. F. Eddins, R. D. Thompson and P. G. Hartsell.

11.00 a. m.—Missionary work and our duties regarding it. State—A. C. Davis and E. F. Eddins. Home—J. E. M. Davenport and E. M. Brooks. Foreign—R. H. Herring and C. J. Black.

1.30 p. m.—The Thomasville Orphanage work and our duties in regard to it—C. J. Black, R. H. Herring, G. L. Eudy and A. C. Davis.

2.30 p. m.—The importance of daily Bible readings in our homes, conducted by T. J. Taylor, as given in the Biblical Recorder—J. E. M. Davenport, E. D. Teeter, W. K. Littleton and P. G. Hartsell.

Sunday, 10.00 a. m.—Sunday-school speeches—E. F. Eddins, A. C. Davis and C. J. Black.

11.00 a. m.—Missionary sermon by R. H. Herring.

D. S. MORTON, Pastor.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways—there God is hewing out the pillars for His temple.—Phillips Brooks.

A man who remitted no money to his family was said to show them "unremitting kindness." Some subscribers to religious papers do something like that.

BABY'S ECZEMA

Top of Head Covered with Scales Which Peeled off Taking Hair with Them.

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"My baby was about six weeks old when the top of her head became covered with thick scales, which would peel and come off, taking the hair with it. It would soon form again and be as bad as before. I tried several things and then went to the doctor. He said it was Eczema, and prescribed an ointment, which did not do any good. A friend spoke of Cuticura Soap. I tried it and read on the wrapper about Cuticura Ointment as a remedy for Eczema. I bought a box and washed her head in warm water and Cuticura Soap and gently combed the scales off. They did not come back and her hair grew out fine and thick. She is now a year and a half old and has no trace of Eczema."

MRS. C. W. BURGES, Iranistan Ave., Bridgeport, Conn., Feb. 21, 1898.

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No. 66.
11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 57. SOUTHBOUND.
4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
No. 27
7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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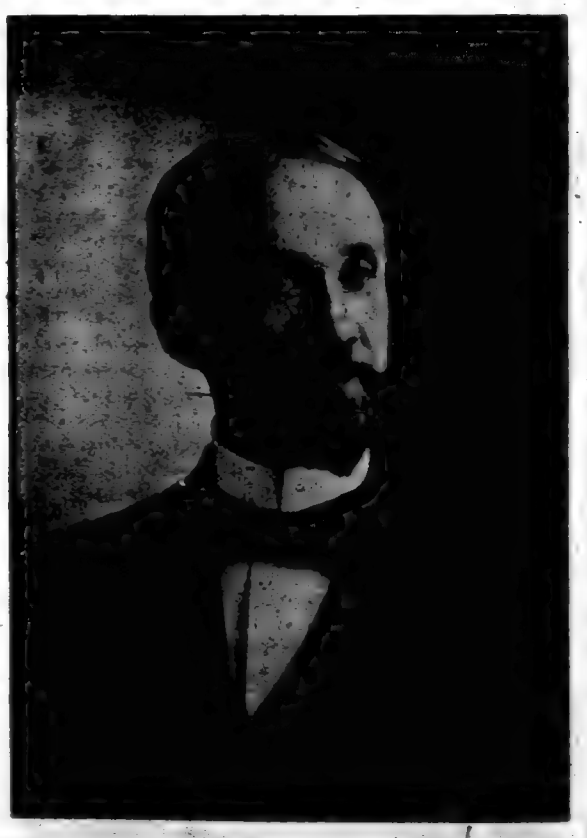
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THE BIBLICAL RECORDER, RALEIGH, N. C.



Sunbeams' Corner.

Conducted by Miss ELISABETH N. BRIGGS, Band Superintendent for North Carolina.

How We Instructed the Children in Missions.

MARGARET SHIELDS.

First, we put the time of meeting most convenient for all children, Sunday afternoon.

Second, we have the meeting every Sunday afternoon. Found it extremely difficult to sustain the interest of the children when the meetings were held monthly or semi-monthly.

Third, we try to make each meeting interesting and instructive, having an attractive program, and making the children feel the meetings are theirs.

We conduct our meetings in this way: On the last Sunday in each month, the children elect, by vote, the Leader for the following month. This child, boy or girl, meets with the Lady Manager, and together they arrange for his meeting during the month.

We use the subjects as given by the Mission Topic Card, and we have four and often five meetings on the one subject for the month. In November, for instance, we studied Mexico. For the first meeting we studied Mexico geographically and politically, interspersing these facts with Mexican stories. We arranged for the second meeting, the Mexicans, their characteristics, personality, home life, etc., and general information as to the Mexican children. The third Sunday, the schools in Mexico and the religion of the people. The fourth, our work in Mexico in the schools, churches, among the people, etc. As we had a fifth Sunday, we had a general review, with some thanksgiving stories.

The Lady Manager plans this, but the Leader is responsible for the meetings, he or she conducts each meeting, and the children strive to have the meeting their month as interesting as the previous one.

We pay special attention to the music, the pianist, one of our Sunbeams, endeavors to have some solo, duet, or something of the kind at each meeting.

As to the dues, the children bring a penny at each meeting. We have tried the alms plan since March and find that it works nicely.

Our Society has enrolled 72; average attendance, 53. We have given $61.00. Thirty-one dollars goes to missions. Thirty dollars we made by entertainments, etc., and used for church improvements.

The crying need in the children's work is children missionary literature. It is true we have Kind Words, but that is not a strictly missionary paper. We have to get our stories for the children out of Methodist and Presbyterian Children's Missionary Magazines. I subscribe to three of these papers because our Baptist have no such paper to offer and the children must have missionary stories.

Ying-tak, China, Nov. 23, 1903.

Miss Elizabeth N. Briggs, Raleigh, N. C.

Dear Friend:—Your letter came just before we left Canton, and since our arrival here I have been very busy all the time, consequently your letter has been neglected until now. I wrote to you in August from Masao, however, and hope you received the same.

Since arriving in China we have had varied experiences. The station here at Ying-tak is a new one, no foreigners having lived here before. Four of us moved up in October of last year, and Mr. and Mrs. Williams came a little later. You have all heard of the unfortunate sickness among us, and of the sudden taking away of our dear Brother Williams by death. After being away from our station during the hot summer months we rejoice that we are once again back home.

In opening up work at every new station there are great difficulties to be overcome and problems to be solved, and we have had a like experience here.

We feel very much encouraged in the outlook of our work. On many occasions recently people have come to our house saying that they desired to study the Jesus Doctrine, and some have said that they desired to believe, and enter the doctrine.

Just now there are some bright little boys about 12 years of age that come to our house to worship every night, and they seem so interested. I would like to ask the Sunbeams to pray for these boys that they may be led to accept Christ as their Savior. Last winter an unusually bright boy, 13 years of age, was acting as cook for our teachers of the language. We invited him to attend our daily worship conducted in Chinese. He came regularly, and very soon manifested a genuine interest in the Gospel, and it was not long before he declared his faith in Jesus Christ. Not long after this I desired to have the dispensary room swept, and offered to pay him if he would sweep it for me. He very gladly agreed to do so, and he worked industriously, sweeping it over 2 or 3 times in his effort to make clean. As soon as his work was done he disappeared and I did not see him again until the following day, when I offered to pay him for his work, about 2½ cents, but he positively refused to accept it—saying: "I want to give it to Jesus." My heart was touched to see this dear little fellow offer his mite to the Savior. He was so poor and every cent meant much to him. We now have him in our employ, and hope to thus keep him under constant Christian influences, that he may develop into a strong Christian man, and perhaps some day he may feel called to preach the Gospel. I wish the Sunbeams would also pray for this boy.

The picture cards you spoke of can be put to a good use in our work here, and we would be glad of any that are sent. I hope that in the future I shall be able to write regularly to the Sunbeams, and I shall want them to pray for us constantly that we may be used of the Lord in an especial way in letting the sunshine of the Gospel into the hearts of these people in their lost condition. May the Lord bless the dear children in the homeland in their efforts put forth to send the Gospel to China.

With much Christian love to all from their missionary, I remain

Yours in His work,

CHARLES A. HAYES.

Address: "Ying-tak, via Canton, China."

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Notice of Administration.

Having qualified as executor of the estate of George R. Horton, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 14th day of January, 1905, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

ROBERT L. HORTON.

Raleigh, N. C., Jan. 14, 1904.

When writing advertisers please mention this paper.

THE NEWS.

The National Democratic Committee has called the National Convention to meet at St. Louis, July 6th. It now appears that Judge Alton B. Parker, of New York, will be nominated for President.

Revenue officers raided a large distillery in Davidson County last week. In this work county and Federal officers can afford to make common cause. Anti-Saloon Leagues are an antidote to distilleries.

The railroads are bringing a considerable number of immigrants to the South. But it is not likely that they will bring men who will help the farmers raise cotton or women who will make suitable cooks and house-servants.

The United States Senate will this week take up the resolutions to further investigate by Congressional Committee the Postal scandals. We hope the investigation will be ordered. If not, it will amount to confession of a desire to protect somebody.

The order of the Corporation Commission that the Atlantic Coast Line run a certain train to Selma in time to connect with the westbound Southern appeals to us as an eminently just and practical solution of the difficulty. The present Corporation Commission is no more subservient to the railroads than it is to the newspapers; and that is saying much.

Sunday's papers report that opposition to the Panama treaty is breaking down, and that it will be ratified. The question is not a party question. The President's course was taken in the interest of our country and the world and on just grounds. The canal will be of vast benefit to the South, and Southern Senators have refused to withhold their support from the treaty; and they are men of moral sensibilities and ideals as well.

The week has brought little definite change in the situation between Japan and Russia. The latest report is that they cannot agree. The main question seems to be the control of Manchuria. All the world knows that Russia has repeatedly promised to evacuate that country, and has as often declined to move. Now she promises no more, but refuses point blank to move. This is the provocation of Japan and all the rest of the world. War is not inevitable; but there is call for it. Russia's progress is a menace to civilization. The Czar declares that he does not want war. But he is unwilling to be just enough to deserve peace.

China has opened wide her doors at last. Missionaries have had nominal protection within her borders for years, but now their rights are guaranteed by treaty. The following is an official statement of the terms: Although relating in its principal provisions to questions of commerce and navigation, removing restrictions which have hampered them both in China, it also treats of a number of questions of great importance to the people of the two countries. For example, it defines the rights and privileges of the diplomatic representatives and officers and of American citizens, and especially of missionaries residing in China, and insures the latter enjoyment of rights which they have only had in the past practically by toleration. The treaty also deals with trademarks, copyrights and patents, insuring them a fair degree of protection by China—a thing which they have had very little of in the past. Perhaps the provision of the treaty which interests most the public is the opening of two new localities in Manchuria to foreign trade——the city of Mukden and the town of Antung, on the Yalu river.

Little River Union Meeting.

The next union meeting of the Little River Association will meet with the Baptist church in Lillington, on Friday, before the fifth Sunday in January, 1904.

Friday, 11.30 a. m.—Sermon, by B. Townsend (Broadway, N. C.).

2 p. m.—Enrollment of delegates.

2.20 p. m.—The work of our Union as it lies before us. General discussion, led by Bro. A. N. Campbell.

7 p. m.—Religious exercises, by J. A. Clark.

7.45 p. m.—Sermon or religious talk, by R. J. Bateman or John T. Pullen of Raleigh.

Saturday, 9.30 a. m.—Religious exercises, by Geo. E. Byrd.

10.30 a. m.—The duty of church members to the pastor, by J. H. Smith of Raleigh, N. C.

11.30 a. m.—Sermon, by G. A. Bain, of Buie's Creek.

2 p. m.—How shall we train our church members, and especially the young, to meet the increasing demands and enlargement of our work in our own State and Nation, and to the uttermost parts of the earth? By J. A. Campbell, and others.

7 p. m.—General prayer meeting for the outpouring of God's spirit and a great revival of religion, led by E. M. Lassister, of Buie's Creek.

7.45 p. m.—Religious address by J. W. Bailey of Raleigh.

Sunday, 10 a. m.—Our Sunday-school work, by the Superintendents and others. General mass-meeting.

11.30 a. m.—Sermon.

7 p. m.—Religious exercises.

7.45 p. m.—Sermon.

J. M. HOLLEMAN,
Pastor and Committee.

The House.

Convenes with La Grange church, January 29-31, 1904.

Introductory Sermon on Friday night, by W. F. Fry; alternate, J. W. Nobles.

Questions for discussion:

1. The importance of emphasizing the doctrines of our denomination. S. W. Oldham, W. L. Bilbro. J. W. Nobles.

2. Is the pastor of today meeting the reasonable demands of the intelligent laity? G. E. Lineberry, T. J. Hood. J. J. Rogers.

3. The Christlike missionary spirit and how it may be developed in the churches. J. W. Nobles, G. N. Cowan, J. B. Newton.

4. The office of the Holy Spirit in conversion. J. B. Jackson, J. W. Nobles.

5. Spiritual doctrine of salvation, and how to point an enquirer to Christ. G. N. Cowan, S. W. Oldham.

6. The Baptist position concerning the Lord's Supper. W. F. Fry, G. E. Lineberry.

Services for Sunday to be arranged by the pastor of the La Grange church.

J. B. JACKSON.

It was Madame Deshouliers who said: "No one is satisfied with his fortune or dissatisfied with his wit." Many are dissatisfied with their ignorance and with their proneness to do wrong.

INAUGURATION OF PARLOR AND DINING CARS ON SEABOARD AIR LINE TRAINS NUMBERS 27 AND 66.

Commencing on January 6th, the Seaboard Air Line Railway will inaugurate daily cafe dining cars on trains Nos. 27 and 66 between Hamlet and Washington, and on January 11th they will inaugurate Pullman Parlor Cars tri-weekly on trains Nos. 27 and 66 between Washington and Pinehurst, N. C.

For further information call on
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
Z. P. SMITH, T. P. A.,
Raleigh, N. C.

We call attention to the advertisement of the Recorder-Farmer club rate. The Farmer is the best farm paper in the country. Mr. Poe, its editor, is a Baptist; and, moreover, he is a man who means well by the farmers and the Commonwealth.

EVERY FORM OF

CHRONIC DISEASE

Yields Promptly and Lastingly to

ECHOLS PIEDMONT CONCENTRATED IRON AND ALUM WATER.

It is a highly concentrated natural mineral water, containing the medicinal mineral properties found by analysis in healthy human bodies. Cures the most stubborn cases. One teaspoonful a dose.

8 oz. bottle 50c.
16 oz. " $1.00.

At all Druggists, or

J. M. Echols Co.
Lynchburg, Va.

Money saved is money made.

$2.50 BUYS A PAIR OF FAMOUS

Autograph SHOES



THE EQUAL OF ANY $3.00 SHOE ON THE MARKET

TAKE NO SUBSTITUTE

IF YOUR DEALER DOES NOT CARRY THEM A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO.
LYNCHBURG, VA.

NOTICE.

Having qualified as Administrator of the estate of S. C. House, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before January 20, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

S. S. MARCOM,
Administrator.

Apex, N. C.

Charlotte and Rockingham are preparing to vote against the saloon.

FREE

Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a **Full Month's Treatment, Free,** including Inspirator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 284 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

NOTICE OF SALE.

By virtue of a judgment of the Superior Court of Wake County, made in special proceedings, entitled S. S. Rogers, Executor of Wm. Jinks vs. Julia Jenkins and others, we, as Commissioners appointed by the court, will, on Monday, the 4th day of January, 1904, at 12:00 M., sell to the highest bidder the following described lot of land in Wake County, near Apex, known as the home place of William Jinks, deceased: Begins at a white oak on the south side of White Oak Creek, Jesse Howell's corner, runs south with said Howell's line 196 poles to a stake in said Howell's line; thence east 76 poles to a stake and pointer in C. S. Jinks' line; thence north 215 poles to a maple on the south bank of said creek to the beginning, containing 98 acres, being land conveyed to William Jinks by Seth Jinks by deed recorded in Book 17, page 536, records, Register of Deeds' office, Wake County. Place of sale on the premises as above described, known as the home place of William Jinks. Terms of sale, cash.

H. E. NORRIS,
S. S. ROGERS,
Commissioners.

When writing advertisers please mention this paper.

Beulah.

The Beulah Union will convene with Shiloh Baptist church, on Friday, January 29, 1904.

The following program has been arranged:

11.30 a. m.—Sermon, by Bro. S. B. Wilson.

2 p. m.—Organization. Lambreth Memorial discussion, by Building Committee.

Saturday, 10.30 a. m.—Religious exercises.

11 a. m.—The mission work that needs to be done in our Association. Led by Bro. S. B. Wilson.

2 p. m.—Foreign Missions. General discussion, led by pastors of the Association.

Sunday, 10.30 a. m.—Sunday-school mass meeting.

11 a. m.—Sermon, by Bro. W. G. Hall.

J. P. WOODY,
Committee.

The Surry Association.

The Surry Union will meet with the Union Cross Baptist church, Saturday before the fifth Sunday in January, 1904. The program is as follows:

Saturday, 11 a. m.—Introductory. By C. H. Utley.

1 p. m.—What have State Missions done? By C. F. Fields and F. T. Llewellyn.

2 p. m.—Present needs in Surry. By W. L. Reece and J. W. Bowles.

Opportunity will be given for general discussion on the above subjects.

9.30 a. m.—Devotional exercises. By J. A. Snow.

10 a. m.—Sunday-school. Discussion, by Dr. K. Thompson and J. I. Dimmette.

11 a. m.—United prayer for a true revival of religion in our churches and other churches.

Every church is requested to send delegates.

J. C. BASS,
Chairman.

Central.

The Central Union will meet with Hickory Grove Baptist church, Saturday before the fifth Sunday in January, 1904. The program is as follows:

Saturday, 11 a. m.—Introductory Sermon, by Elder W. L. Brissen.

12 m.—Recess and dinner.

1 p. m.—Calling for and reading letter and enrolling messengers.

2 p. m.—Queries.

1. Would it be wise for the Bladen County Association to be dissolved? Speakers: Revs. D. J. Clark, R. M. Hilburn, and any others that will.

2. Should a church call and set apart as Deacons men who will not lead in public prayer or other public worship? Speakers: Elder D. H. Hilburn, Wm. Brissen and L. Singletary.

The churches are urged to send a full delegation, as it is time to reorganize the Union; also the voice of the churches are needed on so great a question as is the Bladen County Association.

WM. BRISSEN,
O. M. JONES,
F. WILLIS,
Committee.

Mecklenburg and Cabarrus Union.

Mecklenburg and Cabarrus Union will be held with the church at Matthews, N. C., on Friday, before the fifth Sunday in January, 1904.

Friday, 11 a. m.—Sermon. A. C. Barron.

12 m.—Organization.

2 p. m.—Our Religious Home Life. (Twenty minute speeches.)

1. The Parents. L. R. Pruett.

2. The Bible in the Home. J. E. Smith.

3. High Ideals For the Home. J. Q. Adams.

4. Proper Reading for the Home. C. M. Murchison.

5. Proper Topics of Conversation in the Home. A. C. Barron.

7.30 p. m.—Sermon. J. Q. Adams.

Saturday, 9.30 a. m.—Devotional exercises. J. J. McLendon.

10 a. m.—Our Associational Work. (Twenty minute speeches.)

1. The Pastor's Responsibility. A. C. Barron.

2. The Deacon's Responsibility. D. M. Austin, S. F. Conrad.

3. The Weak Church and Destitute Fields. L. R. Pruett, J. E. Smith.

4. One Thousand Dollars for Associational Missions, and How to Raise It. A. C. Barron, J. F. Davis.

2 p. m.—Sunday-school Work.

1. The Superintendent. J. J. Ezell, C. M. Murchison.

2. The Teacher. J. J. McLendon, W. T. Talbit.

3. The Home Department of the Sunday-school. J. Q. Adams.

7.30 p. m.—Sermon, by the pastor at Newells.

Sunday, 10 a. m.—Sunday-school mass-meeting. Two or three addresses.

11 a. m.—Missionary Sermon. L. R. Pruett, or J. Q. Adams.

N. B.—All the churches are urged to send delegates. The pastors are especially urged to attend. The Matthews church will provide entertainment for all delegates and visitors.

Pilot.

The next session of the Pilot Mountain Union meeting will be held with the church at King, N. C. The Introductory Sermon will be preached on Friday before the fifth Sunday in January, at 11.30 a. m., by B. K. Mason, of Broad Street, Winston.

The following program has been arranged:

1. Regeneration—or what it is to be born again. P. Oliver, J. B. Johnson.

2. What constitutes a call to preach the gospel. C. A. Jenkens, R. M. Loftis.

3. Does the Bible authorize mission work? H. A. Bunn, B. K. Mason.

4. Bible evangelism. D. F. King, F. N. Day, R. D. Haymore.

5. The duty of pastoral support. W. H. Wilson, T. M. Baker.

6. Mass-meeting on Sunday-schools. Led by J. M. Stanford.

7. Missionary Sermon at 11 o'clock Sunday. A. L. Betts, of Mt. Airy.

H. A. BROWN,
For Committee.

A Fine Kidney Remedy.

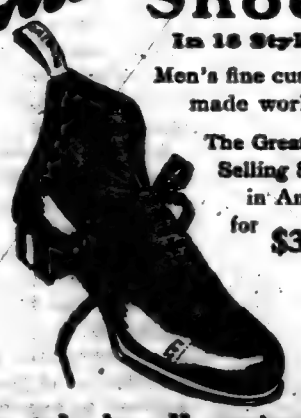
Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

$3.50 will buy a pair Americus Shoes

In 18 Styles

Men's fine custom-made work.

The Greatest Selling Shoe in America for $3.50



For sale by all up-to-date dealers. Pair "Americus" would be an appropriate present for a friend.

Geo. D. Witt Shoe Co.
Manufacturers
LYNCHBURG, VA.

GIVEN AWAY FREE

100,000 Trial Packages of Dr. Blosser's Catarrh Cure to be Mailed Free to Sufferers.

A Remarkable Remedy that Positively Cures Catarrh in all its Stages and Forms and is Pleasant and Harmless.



REV. J. W. BLOSSER, M. D.

Dr. Blosser has for many years made the treatment of catarrh a special and constant study. He has demonstrated that the usual treatment with sprays, douches, snuffs, ointments and the ordinary inhalers, cannot possibly be applied so as to reach all the diseased parts, so that even if they were composed of curative ingredients they could not cure. Neither can the blood be made so pure that a deep-seated old chronic catarrh will get well without local treatment applied directly and thoroughly to the ulcerated surfaces. An old catarrh, with its foul discharge and burrowing microbes, will continue to eat its way into the tissues in spite of all the blood remedies that the sufferer can swallow.

You had as well try to cure the corns on your toes by swallowing calomel as to try to cure chronic catarrh by medicine that is taken into the stomach.

Catarrh begins as a local disease in the mucous membrane of the nose and head, and this is always the home and stronghold of the disease, and it is here that the battle for its extermination must be fought by medication that can be applied directly to the disease. This is the way that Dr. Blosser's Catarrh Cure eradicates the disease. No other remedy can be applied so directly, thoroughly and effectually to every diseased cell.

Dr. Blosser's Catarrh Cure will destroy the catarrhal microbes and at the same time is healing to the mucous membrane, and is applied in such a way that it reaches every part of the diseased membranes.

Why We Give Samples.

We give sufferers from catarrh a sample of Dr. Blosser's Catarrh Cure that each one may see for himself how the remedy takes hold right where the disease is located. This is the best argument we could use to convince any one that this treatment, if continued a reasonable length of time, will effect a cure. Nearly every one who tries the sample becomes our customer.

No matter how many remedies you may have tried to no effect, write us, and we will send you a sample, which we believe will please you so well that you will give it a further trial, or, if you wish to give it a more thorough trial without being delayed, send us $1.00 for a full month's treatment, which we send prepaid. Address Dr. Blosser Company, 90 Walton street, Atlanta, Ga.

Dobbin & Ferrall
123-125 Fayetteville Street,
Raleigh, N. C.

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MARK THE FIRST MONTH OF 1904!

REDUCED IN PRICE 1-3!

Fine Furs.

Every Tailor-made Suit,
Every Child's and Misses' Coat,
Every Ladies' Coat,
Every Ladies' Rain Coat,
Every Ladies Waist,
Surplus Holiday China.

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Barred and White Plymouth Rocks,

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ON THE BARGAIN COUNTER.

OUR POULTRY BUSINESS now covers nearly every State in the Union, Canada and even foreign countries.

Our home State of North Carolina does not appear to want the kind we breed. Our prize ring record and reports of patrons for the last six years have placed us on top as producing the BEST.

To introduce them better in our home section we will make, during the next thirty days a special cut to one-half price, and about one-quarter value, on cockrels of the above breeds. Prices will be:

$2.00 for First Choice
$1.50 for Second Choice

Please send remittance with order, as we cannot afford to correspond at these prices. You can return the shipment if not satisfactory.

EVERY BIRD FROM PRIZE-WINNING STRAINS.

Apply to

BILTMORE FARMS,
Biltmore, N. C.

Temperance.

Letter from a Saloon Keeper to His Satanic Majesty.

Sir:—I have opened apartments, fitted up with all the enticements of luxury for the sale of rum, wine, gin, brandy, beer, and all their compounds. Our object, though different, can be obtained by united action. I therefore propose a copartnership. All I want of men is their money—all the rest shall be yours.

Bring me the industrious, the respectable, the sober, and I will return them to you drunkards, paupers, and beggars.

Bring me the child, and I will dash to earth the fondest hopes of the father and mother.

Bring me the father and mother, and I will plant discord between them and make them a curse and a reproach to their children.

Bring me the young man, and I will ruin his character, destroy his health, shorten his life, and blot out all the highest and purest hopes of youth.

Bring the young woman, and I will destroy her virtue, and return her to you a blasted and withered thing, and an instrument to lead others to destruction.

Bring me the mechanic and laborer, and his own money—the hard-earned fruit of toil—shall be made to plant poverty, vice, and ignorance in his own happy home.

Bring me the professed follower of Christ, and I will blight and wither every devotional feeling of his heart, and send him forth to plant infidelity and crime among men.

Bring me the minister of the gospel, and I will defile the purity of the Church and make religion a stink in the land.

Bring me the lawyer and the judge, and I will pervert justice, break up the integrity of our civil institutions and the name of the law shall become a hissing and a byword in the streets. Awaiting your reply, I am,

Yours truly,
A SALOON KEEPER.
—The Central Methodist

Driving Out the Giants.

The temperance struggle is an old one. It would seem that speakers and writers would long since have exhausted the force of language in denouncing the drink evil, and in calling upon men and women to array themselves against it. And so, indeed, they have done very largely, but there are unworded arguments more powerful than come from the platform or page, and these will appeal to conscience and judgment as long as the evil lasts. Every besotted life, every broken heart, every ruined home, every shrinking woman and frightened child that listen in the night for the uncertain, shuffling footsteps that mean to them mental and perhaps physical torture, after hours of suspense—such arguments as these are not answered. They can and will keep alive the question and force the issue as long as the State sells the peace of helpless innocents for money.

But it is not a losing battle. Already, estimated by States and counties, about one-third of the United States is under legal prohibition. It remains to place and keep in office men who will enforce law, before the business can be actually driven out of this territory from which it has been legally banished. Still the amount of liquor drunk is greatly reduced in such places, and in many such communities those who sell it and those who drink it must resort to the methods of evil conspirators in order to covertly break the law.

While but a third of the country has at least outwardly come up to the standard, an immense moral gain has been made in the last century. A man can no longer engage in the liquor business and be looked upon as acceptable in the best circles in any intelligent community. The saloon-keeper is socially ostracized, and deservedly so. Even people who have no scruples against a glass of wine or beer themselves, consider the man who sells it as a step too low for themselves or their families to meet in a social way. No real estate dealer, or owner of valuable property, wants a saloon to locate near his landed interests. In fact, the whole business is to-day, by common consent, classed as disreputable, and those who defend it largely depend on the illogical argument that it is a necessary evil, and cannot be abolished though it may be restricted. It has taken a long and vigorous fight to gain such results, but it has been well worth while, and the good warfare should be prosecuted with redoubled zeal from this time on.—Exchange.

Whiskey Did It All.

At Butler, Mo., they led Dr. J. L. Gartrell out on the scaffold. Around him were stern-faced men, ready to perform an awful duty. On the trap stood an old man. His hair was snowy; his beard was long and white. He had lived two years beyond the span of life allotted to man. Think of passing seventy-two years in this good world, and then, within sight of the grave-yard, to feel the clutch of law at one's neck and be hanged.

Once he was a famous lawyer. He had held crowds spell-bound by his great eloquence. People used to say: "Great man, that Gartrell; he can be anything, do anything."

He was elected a county judge. Then he was sent to the Texas Senate for two terms. He was a man of affairs, highly educated, keen, intelligent. He loved just as other men do—did this hangman's victim. Eight children were born to him, and there was not a happier family in the West. It doesn't seem possible that a human being would deliberately tip over the magnificent structure that had taken the best years of his life to rear.

Dr. Gartrell did that very thing.

He trailed his good name in the gutter; he disgraced his sons and daughters; he dissipated his fortune; he became little better than a tramp, and the explanation of his awful fall is found in four words: He became a drunkard.

The old man stood on the trap. The rays of the morning sun crept into the jail yard and touched his wrinkled face and massive forehead. He didn't look like a murderer or a bad man. You would almost as soon suspect your own father of a crime as that patriarch of murdering a friend for a few paltry dollars.

Yet he did it.

Listen! He is speaking. He is telling the white-faced crowd of his fall, and the last words that pass his lips are: "Whiskey did it all."

The trap is sprung, and J. L. Gartrell, patriarch, is shot into eternity.—National Advocate.

CANCER, TUMOR, PILES, CATARRH, ULCER AND SKIN DISEASE.

Successfully cured by a combination of Medicated Oils. Thousands of persons come or send to Dr. Bye, of Kansas City, Mo., for this wonderful Oil. Many cases are treated at home without the aid of a physician. Persons afflicted should write for illustrated book showing the various diseases before and after treatment. Physicians endorse this mild method of treatment. Call or address Dr. W. O. Bye, cor. Ninth and Broadway, Kansas City, Mo.

There is no dotage to the Christian life.

15 Per Cent Average Dividend

is the record of the FLORENCE WAGON WORKS, Manufacturers of the

Light Running Florence Wagon.

This company, the next to the largest wagon works in the South, capital $150,000, is increasing its capital stock to $250,000, in order to supply sufficient operating capital to run the plant to its full capacity. This has never been done before, owing to the large sum necessary to carry the hard wood for the long period in which it is held for drying.

There are enough "Light Running Florence" wagons in use to reach, if hitched together,

From the Atlantic to the Mississippi.

It is the purpose of the Florence Wagon Works to induce co-operation of its widely distributed stockholders, enlarging thereby the demand for these splendid wagons and benefiting its stockholders with larger dividends.

Of the $100,000 additional capital to be issued, $30,000 has been placed.

The balance of $70,000 is offered at par, first to USERS OF THE FLORENCE WAGON, then to the general public throughout the South on the following terms: 25 per cent cash down, 25 per cent at 4 months, 25 per cent in 8 months, 25 per cent in 12 months; deferred payments evidenced by notes. Subscribers to share prorata in dividends from time one-half the subscription is paid.

The purpose of the company is to distribute its new stock widely to secure the advertising value of many widely distributed stockholders.

No Promoter's Stock or Watered Stock

has ever been issued and surplus earning in excess of dividends declared have been added annually to the plant. No safer, surer stock can be found, and the terms on which subscriptions may be made, put it within the reach of every savings bank depositor.

SEND FOR PROSPECTUS which fully explains the value of this stock.

Stock subscriptions should be sent either to the Merchants' Bank, and First National Bank, Florence, Ala., or direct to A. D. Bellamy, Pres., Florence Wagon Works, Florence, Ala.

Write at once, before subscription books are closed.

CROSS & LINEHAN CO.,

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CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

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THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

Marriages.

EDMONDSON—ROSS.— December 27, 1903, in Edenton, Mr. J. R. Edmondson and Miss Bettie J. Ross, by Pastor Chas. A. G. Thomas.

ROBERTS—KEETER.— December 15, 1903, Mr. A. J. Roberts and Mrs. M. J. Ketter were married by the pastor, Chas. A. G. Thomas, in Edenton.

CHARLES—MATTHEWS. — In Union, at the residence of the bride, December 30, 1903, Thos. N. Charles to Miss Nettie Matthews, Rev. T. G. Wood officiating.

MANSFIELD — CORFREW. — December 27, 1903, in Edenton, Mr. J. H. Mansfield and Miss Lula C. Corfrew were married by Pastor Chas. A. G. Thomas.

BOND — WHITE. — January 5, 1904, 1 p. m., in the Edenton Baptist church, Mr. L. D. Bond and Miss Lillie V. White were married by the pastor, Chas. A. G. Thomas.

WOOD—DURHAM.—On December 24, 1903, at the home of the bride's father in East Durham, J. Ed. Ward and Sallie Durham were united in marriage. J. O. Alderman, the pastor of East Durham Baptist church, officiated. Both of the parties are from East Durham, N. C.

Obituaries.

CURTIS.—Entered into rest, November 4, 1903, Mrs. Tabitha Curtis, of Wilmington, N. C., relict of the late W. H. Curtis, in the 76th year of her age. She leaves two daughters. For many years she had been a member of the First Baptist church, and was an earnest, devoted Christian. "Blessed are the dead who die in the Lord."

ABSHER.—W. M. Absher died at his home in North Wilkesboro, December 6, 1903, aged 52 years. He had been a consistent member of the North Wilkesboro Baptist church fifteen years. He leaves a wife, several children, and many friends to mourn his loss. But we sorrow not as those who have no hope.

W. H. DAVIS.

BRIDGES. — Bethunia Perkins Bridges, born March 3, 1843, died December 13, 1903, aged 60 years, 9 months, 10 days. She was married to William A. Duncan, May 1, 1861. Professed religion in 1880, and joined the Baptist church at Rocky River and was baptized by W. M. Lineberry. She was the mother of eight children, six of whom are now living. Brother Duncan has lost a loving wife, one that will be missed. Oh! how hard it is to give up one that is so near our hearts.

Brethren who have served the church at Rocky River as pastor will remember sister Duncan as a worthy and helpful member in all of the church work, especially helpful in protracted meetings, leading her neighbors' children to Christ. May God bless the family and may they draw nearer to the cross of Christ.

G. W. HARMON,
Pastor.

Siler City, N. C.

SMITH.—Little Mattie C. Smith died October 26, 1903, aged 1 year 9 months 19 days. There are many bright and intelligent children in the homes of our people, but not many more intelligent or interesting than little Mattie. She would notice things and ask questions which would interest and entertain all around her. She was a pet in the home and for all who knew her. God saw the little lamb and its influence over the home. He alone knew how much she was loved by parents, grandparents, relatives and friends. But He could see what was best for little Mattie and all others. So He came as the shepherd and took the little lamb in His arms and bore her safely to the ever green pastures of the redeemed.

Thus drawing away those who loved her from this barren field to pastures above where mothers and fathers can meet the dear lambs of the home. The love and sympathy of the people was seen by the large gathering at the funeral, which was conducted at the home of the father, Brother William Smith. After which the remains were taken to the place of interment.

All will miss her sweet little innocent ways. But no one like father, mother, grandfather and grandmother.

God bless the dear home.

JOSIAH ELLIOTT.

BRAY.—Sister Maggie M. Bray departed this life suddenly of heart failure, December 24, 1903, aged 47 years, 9 months, 17 days. She had been a member of the Baptist church ever since her youth.

She was the beloved and faithful wife of Bro. J. C. Bray, daughter of Eli Brooks, and granddaughter of Washington Parks. She was devoted to her husband, home and family. I never heard her say a harmful word of any one. She was constant and faithful helpmeet to her husband, very industrious and kind. It was always very pleasant to be at her home, and she was truly a good neighbor.

She leaves an aged father, two affectionate brothers, six loving sisters, a dear daughter, and a dutiful son, and a devoted husband, and a host of friends to mourn her loss.

May God keep and comfort them through the lonely moments, and point their eyes of faith upward.

"Not now, but in the coming years,
It may be in the better land;
We'll read the meaning of our tears.
And, then, sometime, we'll understand.
God knows the way; He holds the key,
He guides us with unerring hand,
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand."

O. T. EDWARDS, Pastor.

Mt. Vernon Springs, Dec. 30, '03.

CARR.—December 27, 1903, in the 79th year of her age, Sister Caroline McCabe Carr, wife of Dr. M. H. Carr, of Fort Barnwell, N. C. Death came suddenly, but found her prepared for the summons. Her early life was spent in New Bern, being a daughter of Col. Luke and wife, Barbara McCabe Russell, and granddaughter of Elder Jas. McCabe, who is remembered as a staunch Baptist preacher in this section.

While a refugee about the close of the Civil War sister Carr was baptized into the fellowship of the Clayton church, by Elder Ellington. On returning to her home, she moved her membership and aided greatly in the reconstruction of the Fort Barnwell Baptist church. Here she lived and died in the service of her Master.

She will be sadly missed by her church and the community at large.

Her home was a home for the Lord's people—especially for His ministering servants.

Her request was for no funeral sermon to be preached; but loving hands carried the casket containing her remains into the house of God. There we sang, prayed, and read appropriate Scriptures. This being done, we quietly laid her away in the church yard.

She leaves a daughter, Mrs. E. Kirkman, an aged and blind brother, Hon. R. A. Russell, a sister, Mrs. Eveline R. Lane, an afflicted husband, and a large circle of relatives and friends to mourn her departure.

J. B. NEWTON.

Tribute of Respect to Elder J. H. Llewellyn.

The great Architect of the Universe removed from us by death our beloved Bro. J. H. Llewellyn on November 15, 1903.

Brother Llewellyn was born October 10, 1830, and professed faith in Christ in early life, and united with the Baptist church and was ordained to the full work of the Gospel ministry October 29, 1859, which calling he admirably filled till his health failed. His last sermon was preached sitting down, in Cross Roads church.

He was raised near Madison in Rockingham County, and about the time of the Civil War he moved to Surry County, where he lived till his death.

He served as pastor in many of the best churches of Surry and Yadkin counties, sometimes serving as high as nine churches at one time; also as missionary in the Yadkin Association, for a number of years traveling from Virginia to Davie County.

He was a man of extraordinary ability as a preacher, having few, if any, equals in his day. He laid the foundation of the Baptist work in Surry County, having been instrumental in the organization of ten churches, baptizing hundreds of people and aiding in the ordination of many preachers. He was moderator of the Yadkin Association for years, which position he filled with credit to himself and honor to God. He was Superintendent of Public Schools in Surry County for a number of years, and did a great work for the schools of his county. He was appointed Chaplain of the 74th N. C. Regiment by the Governor of North Carolina.

He married Miss Sarah Elizabeth Pratt, who preceded him to the glory land about three years. God blessed this union with nine children, four boys and five girls—eight of whom are still living—J. R. Llewellyn of Dobson, Richard of Elkin, Thomas and F. T. of Dobson, Mrs. Jack Cox, Mrs. Monroe Jarvis, Mrs. Bettie Davis, and Miss Susan, of Dobson; therefore

Resolved, That we sympathize with the bereaved children in their loss, believing their loss to be his eternal gain.

Resolved, That a copy of this tribute be tendered to the bereaved family, also be spread on New Hope church book, also sent to Elkin Times, Mt. Airy News, N. C. Baptist, and Biblical Recorder for publication.

C. H. SLONE,
C. F. FIELDS,
Committee.

Adopted by New Hope church in session January 8, 1904.

Drake's Palmetto Wine.

A tonic palmetto medicine that relieves immediately, and absolutely cures every case of Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membrances to stay cured. Drake's Palmetto Wine is a specific for Kidney and Liver Congestion and Inflammation of Bladder.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Biblical Reporder, who writes for it. Simply send your name and address by letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

Hope is the mainspring of life.—Socrates.

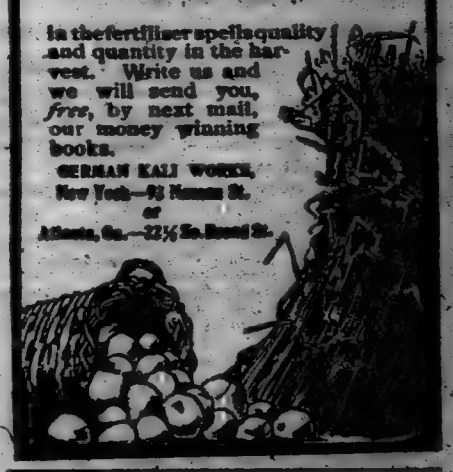
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Potash

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Atlanta, Ga.—22½ So. Broad St.



Notice of Administration.

Having qualified as executor of the estate of Mary S. Baker, deceased, I give this to notify all persons having claims against said estate to present the same to me for payment on or before the 4th day of December, 1904, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

SOLON BAKER.

Hartswell, N. C., Dec. 4, 1903.

NEW INVENTION!



Write for new booklet, Special Offer this month. Our new Quaker Vapor Bath Cabinets. Have produced. Everybody delighted. Enjoy at home for 2c cost all the purifying, invigorating, curative effects of the famous Turkish Bath. Open the 5,000,000 skin pores, purifies the entire system. Breaks Up Colds in a few minutes. Relieves Rheumatism, Nervousness, Sick Headache, Grippe, Fever, Obesity, Kidney troubles, Blood and Skin diseases, Nervous troubles, Children's diseases and Female Ills. Guaranteed. Sent on 30 days' trial. $3.00 to $7.00 a month, salesmen, managers, general agents. Write quick. WORLD MFG. CO., 32 World Building, CINCINNATI, OHIO.

SOUTHERN RAILWAY.

In effect November 29, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 35, "Washington and Southwestern Limited," for Lynchburg, Charlottesville, Washington and all points North. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 2.00 a. m., No. 39 daily for Goldsboro and local stations; connects at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8.40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyesville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10.30 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

2.25 p. m. No. 105, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyesville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

5.05 p. m. No. 109, daily for Goldsboro and local stations.

H. M. ACKERT,
General Manager.
W. A. TURK,
Gen. Traf. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. E. GREEN,
City Ticket Agent.
Office in Yarborough House Building, Raleigh, N. C.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA

PUBLISHED BY

The Biblical Recorder Company,

(Organized 1901)

Subscription one year in advance..... $1.50
Advertising rates on application

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JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.
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REPRESENTATIVE IN WESTERN N. C.

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Acknowledgments.

January 20, 1904.

State Missions.—Mill Creek, Flat River, $20; Pine Meeting House, 14.64; Cashie, 10.97; Mt. Holly, Wilmington, 1.49. Total this week, $47.01. Previously reported, $765.73. Total this year, $812.74.

Foreign Missions.—First, Winston, $41.30; W. M. S., First, Winston, (Xmas off.), 16.00; W. M. S., First, Winston, 40.00; W. M. S., and S. S., Rolesville, (Xmas off.), 2.75; Pine Meeting House, 6.00; Orphanage, 2.85; Red Branch, Pilot Mt., 1.00; Sunbeams, Carthage, (Xmas off.), 5.00; W. M. S., First, Gastonia, 7.78; Mrs. T. B. Henry, Dr. Bryan's school, 5.00; Sunbeams, Yanceyville, Dr. Bryan's school, 1.50; Sunbeams, Spencer, 5.00; Sunbeams, Scotland Neck, 7.00; W. M. S., Southport, 3.00; S. S., Southport, 2.92; Sunbeams, Southport, 1.50. Total this week, $168.60. Previously reported, $303.91. Total this year, $472.51.

Home Missions.—Advance, $1.43; First, Winston, 30.00; Pleasant Hill, L. and D., 10.00; S. S., Pleasant Hill, L. and D., 2.00; Troy, 3.70; Rich Fork, Liberty, 1.34. Total this week, $48.47. Previously reported, $227.81. Total this year, $276.28.

Education. — Middleburg, $3.58; Jersey, Liberty, 1.65; First, Goldsboro, 54.38. Total this week, $59.61. Previously reported, $81.62. Total this year, $141.23.

S. S. and Colportage.—Lystra, Mt. Zion, $1.25.

Ministerial Relief. — Reeds X Roads, Liberty, $2.33; Macedonia, 1.50. Total this week, $3.83. Previously reported, $67.62. Total this year, $71.45.

Total reported for all objects this week	$328.77
Previously reported for all objects	1,446.69
Total reported for all objects	1,446.69

WALTERS DURHAM,
Treas. Baptist State Con.

Cash collection on the B. F. U. debt for week ending January 16, 1904:

General Collections.—Mr. Martin, Rocky Mount, $25; Mrs. W. S. Ballard, $5; Miss Nettie Briard, $25; Orphanage church, $25; J. R. Miller, $1; R. S. Green, $1; Wadesboro church, $100; Prof. F. P. Hobgood, $10; J. J. Beaches' field, $25; Gethsemane church, $5.60; Masonboro, $5; W. L. Kivett, $5; Mrs. W. P. Sutton, $5; Miss Nettie Owen Freeman, $5; W. W. Perry, $3; Swift Creek Union, $1.17; Mrs. T. J. Ramseur, $100; Fayetteville church, $22.26; S. W. Brewer, $3; Beulah church, (Chowan), $1.50; Reynoldson church, $9; Spring Hope church (Tar River), $1.50; Red Bud church (Tar River), $1; Laurinburg church, $19; Brown Creek church (Pee Dee), $2.25; Lebanon church, $2.33; B. G. Early, $12.67; Rutherfordton church, $20; Miss Nina Malone, $1; R. H. Jordan, $100; Rocky Mount church, $191.50. Total, $736.78. Total amount previously acknowledged, $902.67. Total receipts, general fund, $1,639.45.

President Vann's Special Fund.—J. T. Williams, $100; D. W. Raper, $50; R. E. Hancock, $25; F. P. Shields, $50; W. L. Harrell, $5; W. C. Fields, $5; Mrs. W. C. Fields, $5; W. W. Clark, $50; R. F. Cheshire, $5; A. J. Roscoe, $50; W. F. Fry, $25; D. S. Martin, $25; R. J. Kendrick, Sr., $25; L. W. Norman, $50; J. A. Woodward, $50; J. T. Ellington, $25; F. C. Ferguson, $100; Z. T. Smith, $25; Mrs. T. J. Ramsaur, $500. Total, $1,170.00. Total amount previously acknowledged, $2,324.00. Total receipts, President Vann's Special Fund, $3,494.00.

Grand total of cash collections, $5,133.45.

Corrections: In report for December, J. M. Gardner, $25, and Mrs. F. P. Gardner, $1; should have been placed on T. J. Taylor's pledge, making a total of $30 on his pledge. In report for week ending January 9th, L. Johnson, $25.00, under President Vann's Special Fund, should have been acknowledged under the General Fund; this making President Vann's Special Fund $2,324, and the General Fund, $902.67.

Cash Receipts on Women's Fund.—Mrs. R. V. James, $2; Miss Hattie James, $2. Total, $4.

L. D. WATSON, JR.,
Treasurer.

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2. Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

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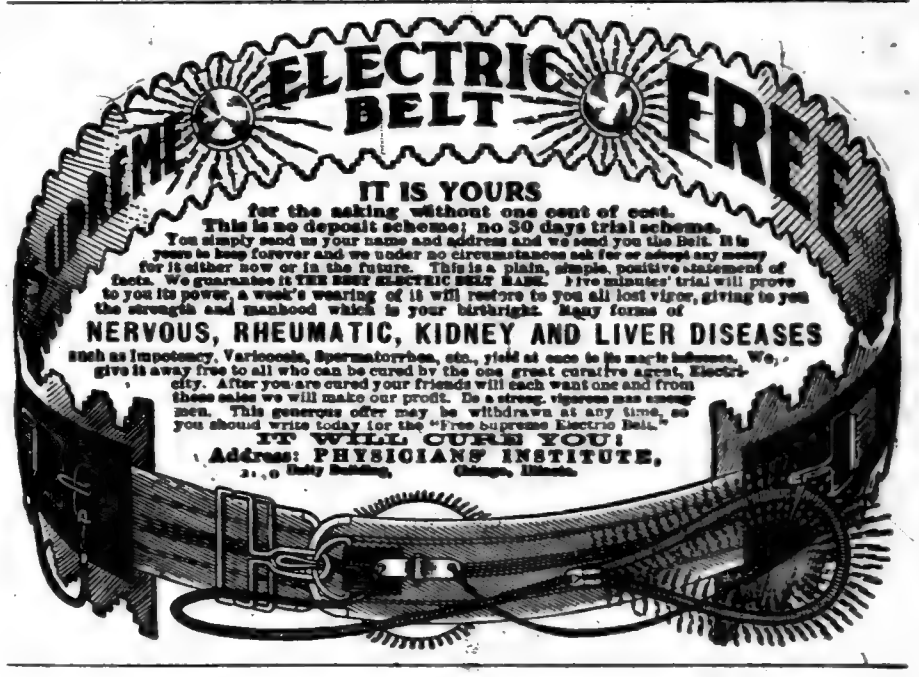
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Your Rose Tobacco Cure gives perfect satisfaction.—J. S. Beasley, M. D., Rayville, La.
I have certificate that one box cured four persons.—Rev. J. W. Hatcher, Hatcher, Ala.
Price $1 per box. Order of ROSE DRUG CO., Watts Bldg., Birmingham, Ala.

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Against strong drink and the drug habit. Drunkenness is a disease.

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Will positively cure it. TASTELESS, ODORLESS and COLORLESS. Can be placed in Tea, Coffee, or better still, in the liquor itself, so that the patient has no knowledge of its administration. Full directions with Medicine, securely sealed, post paid, $2.00 per box. ANTIMETHYSON CO., 30 Loveman Bldg., Chattanooga, Tenn.

THE PROOF OF THE PUDDING.

(Abstract of one of hundreds of letters not one of which we are so bribed.)

"I was despised and rejected of men," an outcast, homeless, penniless and a vagabond. A friendly hand raised me from the gutter, administered to me your Antimethyson. In less than a week I was another man. Thanks to Almighty God, for I believe He sent this man with your remedy to save me. I am well, and have had no desire for liquor for four years. H. P. H.
BALTIMORE, MD., Oct. , 1903.

Agents Wanted.

Salary or Commission. Previous experience not necessary.

Write at Once for Terms.

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RICHMOND, - - - - VA.
Mention this paper.

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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 30.

RALEIGH, N. C., WEDNESDAY, JANUARY 27. 1904.

A WORD TO THE RAILROADS.

We wish to point out two respects in which the railroads are not doing as well as they might.

The first is in respect to their cars. They are comfortable enough. But they are not strong enough. In a wreck they are easily crushed; and by reason of this hundreds of people are injured and killed. We have before us the accurate statistics of the Scientific American. In the year 1902, there were killed in railroad wrecks in the United States 345 passengers, and the injured numbered 6,683. The evidence that these large figures are due to the weakness of the cars is found in the fact that the occupants of Pullman cars are seldom injured and rarely killed. The statistics are as follows: Number of passengers in Pullman cars in last three years, 36,639,341. Number killed six; number injured four; and these were in particularly severe wrecks. Of the 32,630,341 passengers in Pullman cars only one in every 3,250,000 was killed or injured; but of the 640,000,000 passengers in ordinary cars in the year 1902, over 7,000 passengers, or about one in every 92,000, were killed or injured. "In other words, of two passengers who board a train together, he who enters a Pullman car has thirty-six chances of reaching the end of his journey safely against one chance of his fellow passenger who enters an ordinary day coach." These chances are certainly worth the money.

We do not need the luxuries, the attendants, etc., of the Pullman car, but we need the strength in order to safety. This strength may be added at a comparatively low cost.

The number of wrecks and the number of injuries and the number of deaths and the number of law-suits has increased until it is time some practical measures were adopted.

* * *

Our second point is that in making contracts with the newspapers the railroads should not require the newspaper men to sign away the right to recover damages in event of injury or death. It is a hardship; and it is more. According to our North Carolina law the exchange of passes for advertising is a matter of business. The newspaper's space is offered without qualification; should not the railroad's pass be likewise offered? Our advertising is as good as money; or it is not. If it is, we should stand on the same footing that other passengers stand on. If it is not, we are acting in bad faith with the Commonwealth—really breaking the law.

We purpose to refer this matter to the State Press Association. Meantime we would value the opinions of our contemporaries.

And would it not indeed be a matter worthy of the General Assembly's attention? That body should make good its laws.

AN IGNORANT GOVERNOR.

The Governor of Mississippi is ignorant and his ignorance has put him into a sorry predicament. In his message to the General Assembly last week he caught up the statement that statistics prove that education has increased the amount of crime committed by the negroes and made it the feature of his remarks. The only trouble with the Governor's statement is that it is not true. He would have investigated the statement before he offered it, if he had not been over-anxious to back up his well-known policy of denying the negroes the opportunity of education. The statistics, both of educated negroes and of prisons, show that so far education has reduced the criminality of the negroes.

So much for an ignorant Governor. When he finds that his data disproves what he thought it proved, he will prove too weak to acknowledge his error.

What the Bible is to Me.

The Bible is my church. It is always open, and there is my High Priest ever waiting to receive me. There, too, I have my thanksgiving, my praise, and a field of promises; in short, all I can want there I find; and a congregation of whom the world is not worthy—prophets, martyrs, and confessors.—Charlotte Elliott.

How delightful this Bible looks to me when I see the blood of Christ sprinkled upon it! Every leaf would have flashed with Sinai's lightnings, and every verse would have rolled with the thunders of Horeb, if it had not been for Calvary's Cross.

Now as you look you see on every page your Savior's name. He loved you and gave Himself for you, and now you who are sprinkled with that blood, and have by faith rested in Him, can take that precious book and find it to be green pastures and still waters to your soul.—Spurgeon.

I have seen much of this world, but I never knew how to live till now. All the comfort I have, and that is more than the whole world can give, is, the feeling of the Good Spirit in my heart, and reading in this good book, the Bible.

You are now in the prime of your age and vigor, and in great favor and business; but all this may leave you, and you may one day better understand and relish what I say to you, and then you will find that there is more wisdom, truth, comfort, and pleasure in retiring and turning your heart from the world to the Good Spirit of God, and in reading the Bible, than in all the Courts and the favors of Princes.—Oxenstein, Chancellor of Sweden.

Good-By.

(To a Child.)

Good night, and wings of angels
Beat round your little bed,
And all white hopes and holy
Be on your golden head!

You know not why I love you,
You little lips that kiss;
But if you should remember,
Remember me with this:

He said that the longest journey
Was all on the road to rest;
He said the children's wisdom
Was the wisest and the best;

He said there was joy in sorrow
Far more than the tears in mirth,
And he knew there was God in heaven,
Because there was Love on earth.

—Rennell Rodd, in Myrtle and Oak.

The Divine Method of Teaching.

God is the greatest of educators. His fatherhood and teaching are more wisely exercised than ours. We anticipate the child's wishes and his needs until he comes to believe that our gifts cost us nothing, and need be repaid by no gratitude. God requires his children to ask, and thus trains them in the recognition of his giving. That "your heavenly Father knoweth that ye have need of all these things" is not a reason for not asking at all, but rather an assurance that we shall receive if we ask. So he teaches us to love him by making us work and give for his sake. We do for our children, and we think this will make them love us. But he knows that we love those most for whom we take pains or make sacrifices, not those who do this for us. So he refrains from doing and giving when he can throw that upon us, and he gains thereby a truer affection from us.

At every step he acts with reference to the growth of our spirits in love and wisdom, rather than to mere external results, which capture the imagination. His pedagogy goes to the roots of life.—Exchange.

Curious,

"It is curious," remarked Deacon Hartley, how people will take all the credit of a good enterprise to themselves when others have been just as prominent in it as they.

"Now, there's that plan of raising the pastor's salary. It'll work like a charm, and Jones is going around saying it was a lucky thing he thought of it, or we'd have been swamped.

"Then Brown's telling everybody that he got the scheme up; and Smith is letting on as though he mentioned it to the deacons first.

"And White was saying to me just yesterday that if he hadn't thought of that little idea he reckoned we'd have been in a pretty bad fix. Yes," concluded the deacon, "it's awful curious."

"Tilly Ann was "redding up" the supper table. She paused on her way to the cupboard.

"Well, which one of them did propose it?" she asked.

"Which one of them!" exclaimed the deacon. "Why, that's the funny part of it. 'Twasn't any of them at all. That's what's so curious. The fact is, I was the one that suggested it to all of them."

Tilly Ann was just closing the cupboard door. Her back was toward the deacon, so one couldn't be sure that she was laughing, but there was a suspicious quaver in her voice as she said: "Well, Hiram, that is rather curious; isn't it?"—The Baptist Commonwealth.

Livingstone's Reply to Stanley.

When Stanley found Livingstone in the heart of Africa, he begged the old hero to go home. There seemed to be every reason why he should go back to England. His wife was dead, his children lived in England, the weight of years was pressing upon him, the shortest march wearied him, he was often compelled to halt many days to recover strength after his frequent attacks of prostrating illness. Moreover, he was destitute of men and means to enable him to make practical progress. But, like Paul, none of these things moved him; nor counted he his life dear to himself. "No, no," he said to Stanley; "to be knighted, as you say, by the Queen, welcomed by thousands of admirers, yes—but impossible. It must not, can not, will not be. I must finish my task." This should be the motto of all Christians. God has given each of us a work to do, and we should not let anything interfere with that, and then only shall we finish our course with joy.—The Morning Star.

A Characteristically Modern Note.

We hear a great deal in these days about the "unsaved." That seems to have taken the place of "the lost" in our speech. Evangelists address "the unsaved," preachers pray for "the unsaved," etc., saying nothing about the lost. This indicates that the edge has been taken off of the conviction that those out of Christ are lost. To call a man "unsaved" is far milder than to call him "lost." It seems that while "the unsaved" may need blessings, they cannot be in so great need after all. Let the expression "the unsaved" be banished from our speech, and let us regard the ungodly as lost, and let us talk of them and to them as if we really believed they are lost. Christ came to seek and to save—not "the unsaved," but —the lost. The Bible talks of the lost but never of "the unsaved." Let us get rid of euphemisms and call things by their right names.—Western Recorder.

A Joke on Tommy.

"What on earth are you doing in here, Tommy?" asked his mother, peering into the darkness of the henhouse, whence had been coming for five minutes or more a series of dismal squawkings, accompanied by a loud flapping of wings. "I am trying," said Tommy, who seemed to be doing something with a knotted rope, "to fix this rooster so his alarm won't go off before seven o'clock tomorrow morning."—Chicago Tribune.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Robert Louis Stevenson.

The soul's craving for peace is its natural yearning for its End, its Maker and its God. Since the soul is large enough to contain the infinite God, nothing less than Himself can satisfy or fill it.—E. B. Pusey.

'Hindered by a Help.'

BY CHARLES L. GREAVES.

An elegant new Bible, edited by the American Revision Committee, sumptuously bound in flexible black leather, large clear type, printed on the famous India paper, only three-quarters of an inch thick—this is what I found on my table Christmas morning.

This Bible has no so-called helps except marginal references and a few maps. It has no concordance. It is not a "Teacher's Bible," it is just a Bible.

And since I have been using this Bible I have been thinking much about the concordance that it does not contain. And I have arrived at certain conclusions which I respectfully submit.

First, that a man who habitually uses a concordance does not know how to use his Bible. Take many persons who have considerable Biblical knowledge and ask them to get up a Bible reading on faith, or repentence, or justification, using my new Bible, and how non-plussed they would be when they found no concordance. Passages would come teeming into their heads, but would be as hard to find as a needle hid somewhere in the northwest corner of North America; this being the only data with which to search for the said needle. Fancy a preacher or Sunday-school teacher with God's Book in his hand crying out, "A concordance, a concordance, my kingdom for a concordance!" How many persons are there who would find a Bible more available with a part of its sacred contents torn out than with its concordance lacking. A wealth of riches in one's hand, but Alexander Cruden holding the key!

Now assuredly this ought not to be so. In our school days how readily we could turn to almost any chapter or paragraph in a school-book, without so much as consulting the index. It ought to be so with our Bibles. We should be doing poor business to set out memorizing chapters and verses, but if we know the approximate locality of a passage we can find it without aid, just as we could turn to "baker" or "horse-back" in the old Webster's spelling book without knowing or caring about the number of the lesson or the page on which it was. I could find either of these words now in ten seconds, though I have not opened a blue-back in years.

The next observation I would make may appear to contradict what I have said above, but we shall soon see differently. The astonishing facility with which some people use their Bibles is due to the concordance. An ignorant, shallow-pated brother professes "sanctification," falsely so-called, and decides that he must preach. He spends two whole days getting his theological education. With the laborious use of an abridged concordance in a "Teacher's Bible" he finds twenty or thirty passages on holiness, perfection, sanctification, etc. These he either memorizes, or he becomes familiar with their location, so that he can find them easily. All the rest of the Bible is as unknown to him as the territory on the other side of the moon. Not knowing any other scripture he cannot understand that with which he has become familiar. But he soon wins for himself, among the ignorant people to whom he preaches, the reputation of being a great Bible scholar, because of the lightning rapidity with which he runs the little circuit to which Cruden has introduced him. Ask one of these glib-tongue prodigies at quoting Scriptures to leave his specialty and quote a passage on faith, or hope, or charity, or humility, or personal purity, and his conceit would collapse like a punctured balloon.

Now a concordance has its proper and legitimate use, it is a valuable device, and no man probably ever knows the Bible so well that he does not often find one useful. But used improperly they lead on the one hand to absolute helplessness in using the Bible without them, or on the other to fragmentary knowledge and unbecoming juggling of Scripture passages.

To correct these evils it would be well to confine ourselves as much as possible to the plain Bible without the helps. Within the last few days I have learned to locate quite a number of passages of Scriptures that I had never so located before. I had not felt the need of it, with the concordance in the back of the book.

Dr. Samuel Johnson said that there were two kinds of knowledge. You either knew a thing, or you knew where to find it out in case you needed to know it. Dictionaries and encyclopaedias contain the latter kind of knowledge; we do not sit down and read them, but we call on them when we are in need.

Now as to the Bible, we need to know the truth that is in it, and we need to know where to find it that we may point it out to others. Many conscientious Bible students know much of what the Bible contains, they know its historical happenings, its doctrinal teachings, can even quote long passages, or collections of passages, on any given subject, but they cannot turn to them readily without a concordance. Others are content with the second kind of knowledge mentioned by Dr. Johnson; they know no Bible, but in case they need it they know where to find it, by use of the concordance.

Now let us make it our ideal to know God's Word and to know how to find what we know, and to leave Cruden as much as possible to novices and to the days of old age when memory fails. Then we can take the poor man's twenty-five cent Bible and point out to him its wells of sweetness, instead of turning its pages helplessly and wishing we had a concordance up our sleeves.

Reidsville, N. C.

The "Yaller" Boy.

When I was studying medicine down in Baltimore I knew an old black "mammy." She had a mulatto son who had been the trial of her life. Much of her slender earnings had gone to rescue him from difficulties. His misdemeanors grew with the years into violations of the law, and there came a time when she could not rescue him from a trial for petty larceny. She knew him to be guilty, but she still hoped that her lawyer could save him by some wisdom unknown to her. To her great grief, the defense failed, and the boy was found guilty. The judge, in sentencing him to the reform school, thought it was a good opportunity to read a lesson on the proper bringing up of children. He enlarged on the boy's career, the failure of his mother to teach him honesty, throwing all the responsibility on the poor mother, until the wretched woman could forbear no longer, and, rising in her place, she said: "Jedge, I want tuh ask you one question."

Permission being granted, she said: "Hez you got a yaller boy?"

The Judge hastened to assure her he had not "a yaller boy."

"Then," she said, pointing her bony finger at him, "then, shet up!"

The philosophy of the whole question is in her homely reply, and it is to be regretted it has no elegant equivalent.

That "yaller" streak! Is there any faithful parent making an earnest study of his child that does not see it crop out?

If it is some trait with which he has wrestled in his own life that he finds transmitted, is it not reasonable to suppose he can meet it with a knowledge, a patience, and a charity that are utterly lacking in the unknowing critic?—New York Post.

The Needs of Western Carolina.

BY ELDER B. W. H. SIMMS.

I beg to endorse most heartily the article of Rev. Baylus Cade which appeared in the Recorder recently, as to certain facts about Western North Carolina, and recommendations to the State Board, etc.

We Western North Carolina Baptists are "higher up in the world" in some respects than you "lowdown fellows." But like all "lowdown people" you doubtless have some very erroneous ideas about your superiors. Even the millionaire cannot get along without the hod carriers. They be interdependent.

We western folk need attention. We must have it. We shall forever look down upon you if you do not notice us. We have many advantages over you. We are higher up, and better, in some respects. The fifty thousand Baptists in Western North Carolina can become a mighty factor in the workings of the denomination. As things go these days, we are needing some attention. The facts laid down by Brother Cade are sad, but true. The destitution is real. The necessities are great. Let us have those theological institutes. Give us your best men. Help us to "boom the great West." It is great. Great in realities, great in possibilities.

From these mountains have gone out great preachers, and great workers. They are the hotbed of possibilities. Hundreds of young men and young women are in these mountains "whose souls are on fire of the Lord." They need encouraging, educating, cultivating. Then our schools stand in need, great need. Our feeble academies should have more attention. They should have more money and better equipment. They need to feel that there is a strong arm back of them, and that the eyes of the denomination are upon them. They need visiting, encouraging, inspiring. The Baptists of Western North Carolina should have more academies and schools and better ones. What we have are the results of many toils and tears. They stand for the right thing, but they stand feebly. Help, Help! O for $50,000 to man and equip our struggling schools in Western North Carolina. God give us the men and the means with which to push His work in these mountains of the West.

Now, a word of congratulation. We congratulate High Point church and the Baptists of North Carolina on the capture of W. T. Hundley. He is a fine man, an excellent preacher and pastor, and as true as steel. Twenty-five years ago we were school and class mates in old Richmond College, Virginia. Come into the ranks, dear old friend, "W. T."—come and help us! We are glad to greet you. We, personally, have been in these parts but 18 months, and we know what it is to be "a new man in the State"—without many friends. (But it seems to me that maybe he has been here before. At any rate here is our hand W. T. How'dy!)

Now an invitation. Brethren come to see us. We need visiting. You "general brethren" who wear long-tailed black coats, and who travel for the general work—for the State Board, for the Mission work, for the religious papers, and for the Sunday-school work, etc., etc. You general agents and actors, come to see us. We get mighty lonesome for Baptist company in these parts.

I was away up in the mountains sometime ago. It was at "the last house," away up under the foot of the Ridge. It was a lone house, but that of a Baptist family. They urged our "return." I preached for them at a school-house a mile or two below them. The old gentleman had been a hunter in other days. "It's not so common to see visitors," said he, when I left. "Come again." We are just below him. Come to see us.

Life of Nathaniel Macon.

(Reviewed by E. W. Sikes, Ph. D.)

Dr. Wm. E. Dodd, professor of history in Randolph-Macon College and a North Carolinian, has just had issued from the press of Edward & Broughton, a life of Macon. Dr. Dodd is well qualified for this work, bringing to it not only ripe scholarship, but love. The volume includes 443 pages, and is well printed.

Macon is the most interesting public man in the annals of North Carolina. He was in Congress thirty-seven years, and in public life forty-two—1782-1828. In 1828 he resigned and retired to private life on his farm in Warren County, declaring, "I have never solicited any man to vote for me, or hinted to him that I wished him to do so. Nor did I ever solicit any person to make interest for me to be elected to any place."

Dr. Dodd seems to have learned all there is to be learned about Macon. The task was not easy. The work had to be done from the beginning. True, there is a so-called biography of Macon, and it is distinguished above all biographies as the poorest ever written of any man.

There are three things that may be said of Dr. Dodd's history. First, it is a clean-cut, condensed analysis of every national issue to 1828. Second, it is the best history of North Carolina politics to 1828. Third, it describes Macon's relation to all these issues. According to a table of comparative estimates 443 pages is a very large section to give to Macon. Mr. Macon was not a great constructive statesman, he was not the founder nor the leader of a great and triumphant political party, nor does Dr. Dodd force him into such a position, for he says: "He was no great man in the ordinary sense of the world." "He was a Southern statesman in the sectional sense, and as such, he opposed every encroachment on the rights of his section." His life was a continued protest against everything Henry Clay advocated.

Macon was born in 1758 in Warren County, spent one year at Princeton College, enlisted in the North Carolina militia after the fall of Charleston, was in the Legislature till 1791, entered Congress in 1791, and remained till elected United States Senator in 1815, remained there till he retired voluntarily in 1828, at the age of "three score years and ten."

He was an ardent republican, following Willie Jones in North Carolina and Thomas Jefferson in the Nation. Jones' party opposed the adoption of the National Constitution, but when Jones' program proved unpopular, his party acquiesced and Macon became the Congressional representative from the Hillsboro district.

There was a long struggle in North Carolina between the Federalists and the Republicans. In 1800 the Republicans won through the bad management of John Adams. The most influential Federalist in the State was Governor Wm. R. Davie, who was serving his first term as Governor. The general practice in the State was to retain a Governor three years. Adams, wishing to show his appreciation of the enthusiastic Federalist support in North Carolina, appointed Davie as envoy to France. This removed the most influential Federalist and enabled the Republicans to capture the vacant Governorship. There were a few districts in North Carolina that remained Federalist as long as there was a Federalist party.

Macon was rejoiced at the triumph of Jefferson's party. Having been defeated for the speakership two years before, he was now elected on the first ballot. The speaker at that time was not chosen because he was a party leader, but rather for his

ability as a moderator and his knowledge of parliamentary practices.

For a few years Macon was estranged from the Republican party. He believed in economy and consistency and felt that the dominant party was practising neither. At this time Macon came under the influence of Randolph, who was never happier than when opposing an administration, and much of Macon's narrowness at this time may be attributable to this influence. He was a strict constructionist in his views of the Constitution, and favored the agrarian policy then dubbed "the mud-turtle policy of the Southern Republicans."

Macon was anxious for Gallatin to succeed Jefferson, but soon saw that the fight for Gallatin was hopeless. Jefferson regretted much to see Macon with the fault-finding Randolph, and twice offered to take him into his official family as post-master general.

Opposition to the navy, war, non-importation, and protection, were fundamental articles in his creed. He finally came to favor the Embargo Act, and when war was inevitable upheld the hands of Madison.

Macon became a national figure in 1809. The Republican party was divided. There were three parties in Congress, the Federalists, the new "Manufacturing" Republicans, and the "Old" Republicans of the South. To the latter party belonged Macon. He was made chairman of the Committee on Foreign Affairs.

Macon was an expansionist for the South. He favored the purchase of Louisiana, and urged Jefferson to secure Florida on similar terms. Macon favored no tampering with the slave question. He was the owner of many slaves and treated them well. He did not view the question as a moralist but as a statesman bound to act according to the Constitution. He was one of the few Southern statesmen who opposed the Missouri Compromise in 1820. On this subject he made one of his best speeches and took the ground almost alone to which Southern statesmen came before 1861, and on which the Democratic party was founded.

Macon's estrangement from Jefferson was healed years later. The North Carolina Legislature asked Macon to purchase a statue of Washington for the rotunda of the capitol in Raleigh. Macon took this opportunity to consult Jefferson. The result was the famous statue by Canova whose ruins are now in the State Museum.

In State politics Macon was deeply interested. He was the cause of the founding of the Raleigh Register by Joseph Gales. Gales was a political refugee from England whose paper, the Sheffield Register, had brought him much persecution. Macon met the man in Philadelphia, and was pleased with him. And recommended Raleigh to him. Here the editor took a stand for good morals, good schools, and Republican politics.

Macon did not like Calhoun as presidential timber because he had favored protection. He feared Jackson on account of his military dictatorship, while Adams belonged to New England. In this campaign he favored Crawford, though he refused to go into the Congressional Caucus to nominate him. Later, when he saw that he had to chose between evils, he came out strongly for Jackson and Van Buren.

Macon was very eccentric, but of all his eccentricities the greatest was his love and friendship for proud and haughty John Randolph of Roanoke. This love he brought into his public speeches in the halls of Congress till it became ridiculous. For some time they disagreed, but in their old age the party came to their position, and they "messed" together, for there were no great hotels then.

Mr. Macon died in 1837, and North Carolina fell into the hands of his political opponents. His name and his fame ceased to influence the politics of his State, and were suffered to fall partly into oblivion.

Dr. Dodd has done a work that entitles him to the gratitude of North Carolina. It is a work written in the proper historical spirit, with no effort to make a giant nor to magnify beyond its true proportions the influence of North Carolina on national politics.

Wake Forest College.

From Randolph.

Randolph County is a territory which has been long uncultivated by Baptists. Not much effort has been made to plant Baptist principles in the county, though there are a few pretty well organized churches that are making some progress.

Old Trinity College being for so long a time in the very heart of the most progressive agricultural section in the county it is natural that much of this part of the country was powerfully influenced by Methodism and not much other ism has ever been known until within the last couple of years Santificationism has been introduced, which has carried some in one direction and some in another. I think it is not known just where they will strike the shore, but one thing we can be quite sure of, and that is, the landing place will be somewhere this side the city of Perfection.

Methodism is the greatest man-made system of organized religious work on earth to-day. It would run a hundred years, Lord or no Lord. But alas, there is something in the system of teaching which hundreds cannot conscientiously subscribe to, and therefore they are "hanging off" and many of them will join the Baptists when they have the opportunity. I have found a number in Randolph who have had strong Methodist influences about them from their early youth, but who say they could never be Methodists.

By the grace and power of God we have set up the Baptist standard at headquarters in this great county, namely, in the town of Asheboro. Twelve months now I have been visiting this little flock. All of the few have been reasonably faithful except Demas, who loved this present world and turned his back upon the church and heaven in order to gain it.

The lot for a house has been secured and the purpose of the church is to build next spring. These good people have a mind to work and they are going to push the Lord's business.

Two members have been added during the year.

In western Randolph is located Oak Hill church. I have recently been much encouraged in the work at this place. God graciously blessed His people there. Six were baptized and others will be at the first favorable opportunity. Bro. J. A. Summey preached the truth with boldness and power for five days, the pastor only preaching two sermons.

This church has been in a low state for some years, but she is about the livest institution now I know of. God's resurrecting power came and the dead began to move and they are moving yet.

The last service meant much for the church when they rose up like noble men and women and bought an organ in ten minutes. They also decided to have prayer meeting regularly and support the pastor systematically.

At the beginning of the meeting, Bro. J. B. Boone preached a sermon which made a splendid impression upon the hearts of all the people.

Yours faithfully,

J. D. NEWTON.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Readings from February 1—7, 1904.

Monday, February 1.—Laws of offerings. Lev., chapters 1, 2, 3, 4.

Tuesday, February 2.—Laws of offerings. Lev., chapters 5, 6, 7.

Wednesday, February 3.—Consecration of Aaron and his sons. Nadab and Abihu punished with death. Eating holy things. Lev., chapters 8, 9, 10.

Thursday, February 4.—Various laws. Lev., chapters 11, 12, 13.

Friday, February 5.—Laws concerning various matters. Lev., chapters 14, 15.

Saturday, February 6.—Laws touching offerings, feasts, blood, and marriage. Lev., chapters 16, 17, 18.

Sunday, February 7.—Various laws and ordinances. Lev., chapters 19, 20, 21.

Leviticus.

TITLE.

Leviticus, the middle book in the Pentateuch, gets its name from the principal subject of which it treats—the Priests and Levites and their duties.

DECALOGUES.

A striking peculiarity in the writings of Moses is to divide laws into groups of ten, following perhaps the plan of the ten commandments as given by God on Sinai. This arrangement seems to be characteristic of Leviticus; and, in addition to this, there seems to be a tendency to combine seven decalogues in a group. The first decalogue contains three laws respecting the burnt offering, four laws respecting the meat offering, and three respecting the peace offering. The second decalogue sets forth the law governing the sin offering in four particulars; three kinds of transgressions requiring atonement, and the trespass offering in three particulars. Following these we have five decalogues prescribing offerings required to make atonement for various transgressions. Thus in the first seven chapters of Leviticus we have seven decalogues with reference to putting away guilt. These are followed by another seven prescribing offerings for putting away impurity. Again, we have another seven treating of Israel's holiness, and finally seven other decalogues containing diverse laws concerning various matters both secular and religious. Thus in Leviticus we have four groups, each containing seven decalogues. This arrangement leaves out the feast of Tabernacles, chapter 23:33-44. It also omits the whole of chapter 24, which sets forth the law concerning public worship, and gives an account of the first infliction of the death penalty for blasphemy. These laws are closed with God's promise of rich blessings upon Israel, if they were faithfully kept, and with the solemn assurance that the violation of them would be followed by fearful penalties.

The subject matter of the book of Leviticus ends with chapter 26, and chapter 27 is added as an appendix for the purpose of setting forth laws touching important matters omitted in the body of the book.

HISTORICAL.

There is not much historical matter in the book of Leviticus. The consecration of Aaron and his sons. The sudden and terrible death of Nadab and Abihu for offering strange fire, and the doom of the blasphemer are the main historical features of the book.

SPIRITUAL REPORT.

To the careless reader Leviticus appears a book of absolute laws that may have meant a good deal to the devout Jew; but are of no importance now that the reign of law has been succeeded by the reign of grace. The devout Christian, however, who reads Leviticus in the light of the gospel, and studies the epistle to the Hebrews for the purpose of discovering the anti-type of the priests, sacrifices, and offerings finds Leviticus full of types pointing to Jesus our great High Priest, who by the offering up of himself on the cross for us made atonement for our sins once for all, by whom we are cleansed from guilt, delivered from condemnation, and are made righteous in the sight of God. Let us, therefore, study Leviticus that we may find Jesus.

His Prayer.

In all the literature of sacred experience that has grown around that child's prayer of the Christian world, "Now I lay me down to sleep," etc., we have seen few narratives more affecting than this; it was told by the pastor of St. John's church, New York. "Part of the wall of a burnt house," he said, "had fallen on a six or seven year old boy, and terribly mangled him. Living in the neighborhood, I was called in to see the stricken household.

"The little sufferer was in intense agony. Most of his ribs were broken, his breastbone was crushed, and one of his limbs fractured in two places.

"His breathing was short and difficult. He was evidently dying. I spoke a few words to him of Christ, the ever-present and precious Friend of children, and then, with his mother and older sister, knelt before his bed. Short and simple was our prayer. Holding the lad's hand in mine, I repeated the children's gospe:

"'Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.'

"He disengaged his hand from mine and folded his. We rose from our knees. His mind began to wander; he called his mother.

"'I'm sleepy, mamma, and want to say my prayers.'

"'Do so, my darling,' replied the sobbing mother.

"'Now I lay me—down—to sleep; I pray Thee, Lord, my soul—to keep. If—I—should—die—'

"And then he was beyond the river of death. On the wings of that simple prayer that had beorne so many of the lambs into the good Shepherd's bosom his soul had sped to Him that gave it. I can see his little pale figure, with clasped hands and closed eyes, like a sleeping angel, before me this moment, though more than nine years have passed since the incident occurred."—Unknown.

Useless Forebodings.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of out dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for the want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand into His each day, walk trustingly over the day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

News Notes.

....Wake Forest Anniversary February 12th.

....That Recorder-Farmer club is a temptation to anybody.

....Are you looking forward to the Midsummer Meeting?

....Elder W. M. Page changes his address from Falcon to Dunn.

....Elder Charles H. Utley has been called to Southside, Wilmington.

....Debt-paying Christianity is the only sort that Baptists should approve.

....Beware that you also do not reject the Messiah by misconceiving His message.

....Elders Blanchard and Johnson organized a Baptist church in McCuller's last week.

....President Vann wants the post office addresses of the following persons: Leona Harris, John N. Stanford.

....Florida has started a Midwinter Bible Conference. This year it assemblies at Gainesville, January 31 to February 15.

....Let your church be next to increase pastor's salary. And report it to the Recorder. One good deed encourages another.

Elder J. E. M. Davenport, having closed his excellent work at Palmerville and other points in the Stanly, is now at Graham.

....We were glad to see our faithful brother, Elder D. L. Hewett, of Shallotte, on the way to the Pastor's Course at Wake Forest.

....Elder Simms misses his mark in his reference to the apparel of the general representatives of our Convention. The last one of them wears a sack coat.

....Bro. R. D. Haymore has entered upon his work as pastor of the Mocksville church. He is an eloquent preacher and will do a good work at this point.

....The Elkin saints are worshiping in their new house, and they may well be proud of such a house. Brother Utley and these Baptists are to be congratulated.

....Bro. B. K. Mason has made a fine impression on his people at Broad Street, Winston. The outlook is good for a forward movement at this church.

....The directors and stockholders in the Biblical Recorder Co. are hereby called to meet at Raleigh, N. C., February 5, this being regular date of annual meeting.

....Elder Z. J. Edge gives up regretfully his work in Pearisburg, Va., to accept a call to Bristol, Va.-Tenn. He intimates that a North Carolinian will succeed him.

....Elder R. J. Bateman, of the Fayetteville Street church, is leading his flock forward with enthusiasm. He is also winning for himself quite a place in Raleigh.

....We hope none of our Woman's Societies accepted the proposition from Fredonia, N. Y., to give them an individual communion service in return for selling grape-juice.

....A church meeting is no place for the promotion of the interests of political candidates; and candidates will gain by avoiding even the very appearance of this sort of thing.

....Elder J. R. Pace, of Oxford, has one vacant Sunday. Here is a good opportunity for some church in this section to obtain the ministry of one of the most faithful preachers in our State.

....Elder A. W. Setzer accepts Burlington's call. We congratulate our people there. If they will stand by him he will lead them into their heritage.

....Elder M. A. Love reports the outlook in Macon hopeful. There is an effort on foot to arrange the pastorates so that the shepherds may be nearer their flocks. The High School is doing well.

....Elder J. D. Bowen, after mature consideration, has conscientiously concluded that the regular system of conducting mission work is worthy of his support, and he, therefore, allies himself with the system.

....Iron Hill Baptist church, writes Bro. E. Buchanan, of Greenlee, is building a house of worship. They are in need of help and take this means of making known this opportunity to their brother Baptists.

....Statesville is delighted with her two Baptist ministers—Wells and Arnette. Their work is making rapid strides. Several good and useful men have gone from these congregations, and yet there are others to follow.

....No doubt many Bible Readers asked last week, "Was God responsible for hardening Pharoah's heart?" We have an answer to that question for the next Recorder. If your readings suggest difficulties, make them known to Mr. Taylor.

....Brother Cullom suggests that pastors will find it worth while to enter the Pastor's Course at any time. If one can do no better, he may, with profit, take the last week of the course. He expects a number to come the first week in February.

....Missionary Anderson and his wife have arrived, and he is in the Louisville Seminary, she being with her father, the esteemed Elder W. P. Jordan of Coleraine. Brother Anderson will study Medicine, with the purpose of becoming a medical missionary.

....The church property at Newton isv ery much improved and increased in worth by the purchase of a pastor's home. The work is moving on nicely and will be able to stand alone as soon as the last dollar is paid on parsonage. Bro. J. W. Watson is pastor.

....Elder C. C. Williams, one of the Tar River veterans, reports a meeting at Hopkin's Chapel, in which 30 professed religion, and fifteen joined the church. Elder L. M. Matthews aided him. Brother Williams has been unanimously called to this church for another year.

....The work at Mooresville, N. C., G. G. O'Neill pastor, is progressing nicely. The work on the church in repairs and beautifying has greatly helped the appearance and comfort of the church house. Brother O'Neill has made a very fine impression on the whole Association.

....Elder J. N. Tolar, of Mount Olive, has closed his work in the Eastern Association and will enter the Seminary. He has made a good record and he is well prepared to enjoy the Seminary. We hope he will be sure to return to North Carolina.

....Elder M. A. Adams is preparing to close his work in North Carolina and take charge of the Eastville and Cape Charles field in Virginia. Brother Adams is one of our most observant and thoughtful men, and as a preacher he has undoubted gifts. He will do well in Virginia.

....The church at Hickory is making rapid strides. Brother Gwaltney is doing the crowning work of his life. His people appreciate him more and more, and say he preaches better all the time. There are additions at almost every service. We have no more excellent man.

....The program of Jackson County Union was received too late for last paper; and to print it this week would not be worth while. Let the Unions this week appoint committees that will send programs in a month in advance.

....In recent years no young minister has made surer or swifter advance than Elder R. P. Walker, now of Morehead. His work at North Henderson was wonderfully successful. He is not only a hard worker, a diligent pastor, but a close student. Out of such men the strong preachers are made.

....The World's Sunday-school Convention will meet this year in Jerusalem, the unholiest of cities. It is proposed to call the Convention to order on "Easter" morning. The steamer carrying the American contingent will sail from New York, March 6th. If you care to go, write to N. B. Broughton, Raleigh, N. C.

....The young people of the Raleigh Tabernacle could give an ordinary young people's society to four churches and then have a larger B. Y. P. U. organization than the average church. They have not one but several organizations of their young people. Their B. Y. P. U. proper is usually attended by from 100 to 400 people.

....We are glad to say that Elder Fred. D. Hale, of Hot Springs, Ark., is this week preaching a series of sermons in Wilmington, under the auspices of the First church. He is a vigorous Christian preacher; and we dare to hope that he will find that Wilmington is the place for him. Our church there offers a great opportunity.

....Wilson church is now without a pastor, the talented Pastor Douglass having concluded his ministry there last Sunday. The newspaper statement that Mr. Douglass had been called to Baltimore was a mistake. Another North Carolinian, Elder M. V. MacDuffie, was called to that city. Brother Douglass prefers to labor in North Carolina, and we feel sure he will not be without opportunities to do so.

....We observe that two more young and valued North Carolinians are beginning careers as "exiles" to use the Herald's expression. We refer to Elder A. M. Ross who has accepted a pastorate in Nashville, Tenn., and to Elder D. B. Rickard, who has accepted a pastorate in Sharpsburg, Penn. We wish these young men well. They will uphold the old State's good name. And may they spend their best days within her borders.

....The Baptists at Cooleemee, with Bro. S. D. Swaim as pastor, will build a house of worship this year. The work has suffered for want of a house. This is an important point, and if there are some people who would like to help a worthy people to erect a house of worship, they could make no mistake to send a contribution to J. W. Creason, Cooleemee, N. C. Brother Creason is chairman of the building committee and one of our most consecrated laymen.

....Our esteemed Dr. Hume sends the following expressive note with regard to retiring pastor Moore: "The church feels deeply the swift-coming loss of its beloved pastor, Bro. H. C. Moore. They have poured out their hearts in special resolutions that tell how well he has borne himself in his high office and how sadly they will miss his excellent preaching and his loving pastoral care. We feel a warm interest in the good work which claims so admirable a man. I know of no more important mission just now. Give us your sympathy as we are looking for his success."

....Brother Simms welcomes Elder W. T. Hundley, of Virginia, recently called to Hight Point, to North Carolina. We are glad to join in the welcome. The Herald has always spoken well of him and no doubt he will take hold of the rare opportunity offered by our thriving town of High Point. No church in the State offers a better opportunity.

....Our annual spring campaign for new subscribers has opened spontaneously. That veteran newspaper man and minister, Elder J. A. Speight, D. D., has sent us two clubs and with them letters breathing the sympathy of a fellow-newspaperman and a brother in the work. Elder Harrell, of Woodland, one of the younger men who has won many hearts in the West Chowan, has also sent us a club. We are going to that ten thousand mark now with a rush.

....Elder J. H. Hildreth, who labored many years and with much success in the Wilmington section, is now doing well in South Carolina. His post office is Una. Toward the close of 1903, he ran over to Elizabethtown, in Bladen County, and aided Pastor Clark in a fruitful meeting, which culminated in the organization of a Baptist church in that town with seventeen members. The church begins well by raising $125 for pastor's salary. Brother Hildreth has had great success in meetings.

....Elder F. M. Morgan, of Flats, writes that under Bro. A. E. Brown's direction he began to build a much-needed house of worship in Robbinsville, Graham County. The work has by much sacrifice on Brother Morgan's part been half finished. He can see no way to finish without help; and he appeals to the Baptists who have houses of worship to come to the help of their brethren. Brother Morgan is a faithful preacher and has done well in this matter. We commend his cause to our generous readers. Send amounts to Elder F. M. Morgan, Flats, and he will receipt in Recorder.

....Elder J. S. Smiley reports a meeting at White Oak, Swain County. There were more than 30 professions and twenty-eight were added to the church. Elders T. N. Freeman, J. P. Painter, O. P. Williams, and Wm. Pruitt engaged in this meeting. Ice was broken to baptize the converts. Brother Smiley adds: The unusual proportion of males to females, being 18 of the former and 10 of the latter, was one particular feature. Two of the converts were men of families, and are about 50 years old, and remaining converts range from 11 to 22. Good prayer meetings are following the meeting, in which the young members give active attendance. The glory is the Lord's.

....Elder D. F. Putnam, a young minister whose field has developed as rapidly as any in the State and who is now in the midst of a great work, sends the following: "The outlook on my field is encouraging. We have just closed one of the most satisfactory year's work at Cherryville since my coming here, four years ago. We are cutting lumber to build a pastor's home, which will add a great deal to the comfort and joy of the pastor, and will enable him to render better service to the church. I am hoping to see the time soon when the church here shall name a pastor for all time. Among some things that have been done, I might mention: forty-three baptized during last year; organization of a splendid Woman's Missionary Society; taking steps to build a pastor's home, and advance in preaching services from one Sunday morning and two Sunday nights, to two Sunday mornings and nights in each month. Our Sunday-school work is in splendid condition. I am happy in my work."

....Elders Bruce Benton and D. F. Lawrence have bought the entire plant and subscription list of the Louisiana Baptist Chronicle. Brother Benton will continue as editor. We trust that the new owners will be abundantly successful in all their ambitions for the paper.—The Baptist Advance. These are North Carolinians and sons of Wake Forest. We wish them well.

....Bro. M. L. Kesler has arrived at his new home in Morganton. The Baptists there have just purchased a parsonage, adjoining the house of worship, and every effort is being made for the comfort of the new comers. These good people made their love tangible, on the evening after the arrival of the new pastor, by giving him such a pounding as he never saw before. He said, "I never knew a family to get such a pounding, and everything was useful." One of Morganton's best men, and by-the-way one of the State's best, said, "I think we somewhat slipped up on the blind side of Scotland Neck." It is no mistake for a people to covet the best gifts, and the Morganton church has in Brother Kesler a man, a better than whom cannot be found in our State.

The Final Call.

Four days more and we hope to stand on the hilltop and lay our burden down. So near, and yet so much remains to be done. Counting this week's acknowledgments, only $1,209.50 has been paid on the Charlotte pledges, the rest of the amounts reported having come from friends and churches that made no pledges, leaving about $2,400 still unpaid. Friend, is your pledge still behind? If so, whether by your fault or not, there is still time to mend the matter by prompt and vigorous action. Use the four days left and the fifth Sunday. Should failure come after all, oh, see that it comes not through you.

Be not deceived into over-confidence. The statement has been repeatedly published that we are out of debt. We are not out of debt, and only the payment of our pledges will get us out.

A number of brethren have written me that their churches have raised their pledges and that the amounts will be forwarded in a day or two. But most of them have not been forwarded. Please see the brother charged with the duty of collecting and forwarding and make him feel, if possible, the urgent necessity of sending in the amount at once. The last cent should be in by next Monday or Tuesday. Shall February 1st bring us victory or defeat? We have made our last appeal.

R. T. VANN.

A little over half of my subscribers on the ten-thousand-dollar fund have so far failed to signify in any way their receipt of my notice that the whole amount had been subscribed and that checks were now the proper things. But then, they have doubtless seen that the first of February is our settling time and are probably waiting for that date.

Meanwhile, I have a large assortment of most grateful acknowledgments already for bestowal on those dear souls who will hasten to relieve my anxious suspense.

R. T. VANN.

Oxford Seminary Work Resumed.

It gives us pleasure to print the following:

The following teachers, with the approval and endorsement of President Hobgood, will resume the work of Oxford Seminary on the 3rd of February, and will complete the remaining four months of the spring term. Except the science course, the full work of the school will continue; the degrees for the class of 1904 will be conferred by President Hobgood, and the classes of 1905 and 1906 will preserve their organization. The terms will be unchanged. The Commencement will, of course, be later than the catalogue date.

MRS. M. A. LACY.
MISS LILY G. EGBERT.
MISS HALLIE E. TAURMAN.
MISS EDITH LEVIN.
MISS JANIE LACY.

Address Mrs. M. A. Lacy, Oxford, N. C.

Brethren, Don't Forget Us!

The Board of Education has kept out of the way of other things for some time. Now we are at the foot of the spring hill. This is always the trying season with us. We are anxious to close this session without debt. Will not some brother kindly urge the claims of this work in the various Union meetings next week, and try to get us a good collection? By referring to the Recorder, it will be seen that very little has come in for this object since the Convention. At this rate, a considerable debt will accumulate in a little while. Brethren, remember us as soon as you can.

W. R. CULLOM,
Cor. Sec. Board of Education.

Wake Forest Letter.

The tidings of the burning of the buildings of the Oxford Seminary came with sudden and distressing shock to our community. The feeling of sympathy with President Hobgood and his Faculty is universal among our people, and the hope is very generally expressed that the continuity of the life of the school will be only temporarily interrupted. The buildings are in ashes, but a Seminary is incombustible. May there be at an early day a resurrection of the still living soul of the institution into a better body than that which has been consumed!

Twenty or more pastors are gathered here for a month's work and their time is fully filled with profitable work. This week Pastor Tyree is with us, lecturing twice daily on Fundamental Doctrines of the Christian Religion. He will be followed by Pastor Thompson and Secretary Johnson, who will discuss Pastoral Relations, and by Pastor Battle, who will instruct in the Making and Delivery of Sermons. Professor Cullom is teaching The Life of Christ, and another Professor is going with the class through the Gospel of John.

The attendance upon this Pastors' Course is double what it was last year, and the course of study offered is fuller and more attractive. I expect the number to double again next year, and before many years we shall have a hundred pastors with us for a month every winter. Why not?

The registration of students in the college (three hundred and twenty-five) is in advance of that of any previous year. And I doubt whether at any time in the history of the College better work, on the whole, has been done.

A delightful lecture last week by Rev. A. H. Moment, of Raleigh. Most vivid was his description of the City of Jerusalem.

Week after next fifteen of our young lawyers will stand the Supreme Court examination for license to practice law. We expect to hear good news as to the results.

CHAS. E. TAYLOR.

Wake Forest, Jan. 21, 1904.

Elder Henderson's Work.

On the second Sunday in August I met Bro. W. M. Bostick at Laurel Hill church, which he has served as pastor for near twenty years.

Here I preached twice a day and once at night for five days. Several professed faith in Christ. Here we found a number of kind, loving Christians.

When about to leave for another meeting a good brother presented me a five-dollar bill, with the remark, "I have been benefitted far more than that." Let me state here, that Brother Bostick is one of our leaders, a minister fully able to do his work well, and in a practical way. He, being one of the humblest, yet having not many equals and few peers.

PLEASANT GROVE.

On the third Sunday in August I found myself with this church, five miles south of Troy, where we remained eight days, witnessing one of the most powerful meetings we ever attended in the country.

Fifty-three professed faith in a loving Savior, who saves all who call upon Him. At the close of the meeting we administered baptism to fourteen (and more to follow). Here the writer did all the preaching. This church I have served as pastor for over two years, with an increase of more than forty members, and the pastor's salary moving up from forty to one hundred dollars.

This church is growing rapidly, as is shown by a number of the members taking the Recorder and the North Carolina Baptist. This getting the members to reading helps me to do far better work than I otherwise could do, it being an easy matter to get readers to work.

Near this church is Capelsie, a cotton mill town of two hundred and forty inhabitants. At this town I have monthly service to a large audience, it being a field for the Baptists. We have several members in the town, but as yet no church organized, but hope to have in the near future. At our last meeting here thirty-seven were converted. It is said that all the families of this town are Baptist in principle save three. I personally know ninety-five per cent of them. "Hold the fort for I am coming"!

EL DORADO.

On the first Sunday in October I began a meeting here, preached for nine days and nights, the Lord blessing our labors from the beginning to close. Seventeen were happily converted, seven of whom were baptized in the Uwharrie River just below Thayer's mill, where about five hundred people had assembled to witness the same.

This church, formerly the Big Creek Baptist church, was removed to Eldorado. Soon after its removal Rev. James Jordan, became pastor, serving for several years. Here Brother Jordan did some of his best work in the ministerial field. No one could have done a more faithful work, he being a humble, faithful, consecrated worker. This church has been without a pastor for a time, a large per cent of its members having died, others moving to railroad towns, making the church financially weak. But after all that, she is coming to the front. This church went by letter from Liberty to Montgomery Association. The Montgomery is needing help, stronger churches, and better educated ministers.

LIBERTY HILL.

On the fourth Sunday in October, I began a meeting which was a glorious meeting, the Lord blessing us in power far beyond any meeting ever conducted by this writer. Some of the hardest sinners being converted, and the cause built up wonderfully. This little band of workers is marching on to victory! Seventeen converted, nine accessions, three restored, six by baptism. This church is building a pool for convenience. I began on this work fifteen years ago in a small school house. Some seven years ago the church was constituted with seven members, now eighty. The members are poor but liberal. With this church will be held our next Association, which will be well cared for.

Eighty-six conversions at the three churches above named.

GEO. W. HENDERSON.

Work of Elder R. D. Cross.

Whereas, our much esteemed and well beloved pastor, R. D. Cross, has declined to further serve the Mt. Carmel Baptist church as undershepherd, and with deep regret do we give up his faithful and efficient work.

We have had the delightful pleasure of four years of his best life-work, and under his loving care and devoted labor, his faithful preaching of the word, his wise management, the flock has not only grown in numerical strength, but made much progress in all Christian work as well. He leaves the church united in purpose and raised to a higher plain of Christian giving. Therefore be it

Resolved 1. That, while his work here was well rounded up, we cannot by any means conceive that it was finished. That, judging from the high esteem in which he was held, he could have preached acceptably for a longer time and resulted in lasting good.

2. That these resolutions were not adopted for the purpose of a recommendation to him, for he is too well known throughout the State to make that necessary, but for the higher purpose of a public manifestation of our exalted appreciation of his unselfish and faithful work, and as a token of our love for him.

3. That we extend to the brethren upon the new field whither he is going, our sincere congratulations upon their good fortune in securing the services of such a manly man one who is worthy of the confidence, love and esteem of any people.

4. That we wish to assure him, that we will ever hold him in remembrance, and that whithersoever the hand of Providence may guide him, that our prayers, our love and our best wishes for him and his shall ever attend and abide with him.

Done by order of Mt. Carmel Baptist church in Conference assembled, Saturday, December 27, 1903.

J. G. JOYNER,
E. C. ALLEN,
J. T. LONG,
Committee.

President Hobgood has made no definite announcement of his plans since the breaking up of the Seminary by the fire.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Hall's Family Pills for constipation.

Home Circle.

[These selections were sent in by Mrs. E. K. Proctor, of Lumberton.]

Women's Rights.

A right to tread so softly
Beside the couch of pain;
To smooth with gentle fingers
The tangled locks again;
To watch beside the dying
In wee, small hours of night,
And breathe a consecrating prayer
When the spirit takes its flight.

A right to cheer the weary
On the battle fields of life;
To give the word of sympathy
Amid the toil and strife;
To lift the burden gently
From the sore and tired hearts,
And never weary of the task
Till gloomy care departs.

A right to be a woman
In truest woman's work
If life should be a hard one
No duties ever shirk;
A right to show to others
How strong a woman grows,
When skies are darkening and lowering
And life bears not a rose.

A right to love one truly
And be loved back again;
A right to share his fortunes
Through sunlight and through rain;
A right to be protected
From life's most cruel lights
By manly love and courage—
Sure these are women's rights!

—Boston Globe.

Calling on the Sick.

If you have not quite made up your mind whether to start on a round of calls among your sick friends, let me advise you—don't go.

Sounds queer, this, when every paper and magazine you pick up is urging the duty upon you. But I repeat it, don't go. As a rule, the sick have altogether too many visitors. I know, for I am a long time shut in, and have sad experiences to speak from. Ask the doctors. They will vouch for the truth of my assertion, and, if they have time, tell you of more than one case in their practice where the patient had one chance for life, but lost it because the friends were so "sympathizing."

And it isn't always sympathy that influences you to visit the sick. Look deep down in your heart and see if it is not a far different motive that prompts you to "run in" to Smith's when you hear some member of the family is very sick. Isn't it a morbid curiosity, an inquisitive desire to find out what ails the patient, what the doctor says, etc., etc.? And then don't you sometimes go away and tell how untidy the house was, that the sick one's clothing was soiled, the bed tumbled, and you don't believe they half take care of them? Then, a little later, the anxious, over-worked woman who has the responsibility hears of your unkindness. Can you blame her if she sheds a few tears, and then declares most emphatically that she "wished such people would stay at home and mind their own business?"

Then, again, though your motive may be pure and good in visiting the sick, you may do harm by staying too long, or in making them talk too much. Some years ago I had the care of a patient through a run of fever. During the first week there were fifty-four callers, every one of whom must see the sick girl "just a minute." I had no authority to refuse, or, rather, my refusals were set aside; so was it any wonder nervous prostration followed, from which the poor girl was a year in recovering?

There is a class of croakers that go about the sick a good deal that, after one of their wearisome calls, we could cheerfully see hung. They tell you how bad you look, how much you have failed since last they saw you, that they fear you are going as your poor mother did, and so on, until you feel death would be welcome, were it but to get out of the reach of such harpies. You are always worse after such a call, and wonder if they are not right, and if there is any use of trying to get well.

One case I must mention, where retribution was swift in overtaking the offenders. A dear girl sprained her arm very badly, and rheumatism set in. After a time her face and neck began to swell, and she became frightful to behold. She was very sensitive about it, and did not want to be seen. Her state became noised about, and visitors flocked in. Her mother weakly allowed them to go into the room, where they sympathized or ridiculed, as their natures impelled, until the poor girl was half dead from the excitement. She was well revenged, however, and laughs to this day when she remembers it. Within two weeks there were thirty well-developed cases of mumps among her tormentors.

Of course there is a bright side to the visiting question. There are cases where the coming of a friend is a "God-send." There are weary sufferers to whom you can go with a little gift in your hand. Or you can find some who need care. You can tidy the room, smooth the tumbled bed, bathe the fevered face, bring a cup of cold water. To such, go in God's name, and you will know by the glow in your heart that you have done well, and their sincere thanks and eager "come again" will be all the reward you need.—Rye Johnson.

Peculiar Chapters.

There are chapters, like books and verses, in the Bible that stand out like bright stars in a bright blue sky. Some of them we name: The Bottomless chapter is Ephesians 3; the Character chapter is Job 29; while Wisdom is the name of the 28th of the same book. The Rest chapter is Hebrews 4; Resurrection chapter is 1st Corinthians 15; and Victory is well described in Romans 8. For Duty, read Ezekiel 33, and Work in James 2; Courage in Joshua 1, which with the convert's chapter, Isaiah 22, forms a harmonious duet; Psalms 121 is for the Traveler, while 57th is for the Prodigal. Luke 15 is the Lost and Found chapter. The Minister's chapter is Ezekiel 34, while Charity is the beginning and end, 1st Corinthians 13. For Atonement read Hebrews 9, and then Leviticus 16. None will know how to pray until they have read Isaiah 58, nor can Promises be found that reach higher up or go further down than in St. John 14. The Blessing chapter is Deuteronomy 28, and where is heaven described so beautifully as in Revelations 21? When one feels his feet slipping, he should go to the Rock chapter, Deuteronomy 32. "Come" is the key word of Isaiah 54 and "Gifts" of 1st Corinthians 21. Psalms 32 is the Penitent's chapter, while Confidence is the name of 23 of the same book. —Selected.

Sweet Pickle

A sweet pickle equal to that made of citrons, can be concocted from the rinds of watermelons, the portion of that fruit which is often thrown away. Boil two pounds of rinds in clear water until quite tender. Drain them well. Make a syrup of two pounds of sugar, one quart of vinegar, half an ounce of mace, an ounce of cinnamon and some roots of ginger boiled until thick. Pour over the melon rinds while very hot. Drain off the syrup the next day, heat it again, and again pour it over boiling hot. Repeat this for three days in succession, after which it may be left on and the pickles set away. They will keep for two years.

Housekeeper's Helps.

Brooms will last much longer if dipped in boiling suds a few minutes before using.

A small bag of sulphur kept in a drawer will drive away red ants.

Shoe soles will last longer if soaked in a preparation of two parts tallow and one of common rosin.

Lampwicks soaked in vinegar and thoroughly dried before using will not smoke.

Rub new tinware thoroughly with fresh lard, and keep it in a hot oven for several minutes. This is sure to prevent its rusting.

How to Make Children Lovely.

There is just one way—that is to surround them by day and night with an atmosphere of love. Restraint and reproof may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother to us the other day, "and reflecting on it sadly, I could only accuse myself as the cause thereof. So I changed my management, and improved every opportunity to praise and encourage her; to assure her of my unbounded affection for her, and my earnest desire that she should grow up to lovely and harmonious womanhood. As a rose opens to sunshine, so the child's heart opened with the warmth of constant affection and caresses I showered upon her; her peevishness passed way; her face grew beautiful, and now one look from me will bring her to my side, obedient to my will, and happiest when she is nearest me." Is there not in this a lesson for all parents? Not all the plowing or weeding or cultivation of every sort we can give our growing crops will do for them what the steady shining of the sun can effect. Love is the sunshine of the family; without it not character, or morality, or virtue, can be brought to perfection.—Exchange.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

MOZLEY'S Lemon Elixir

MADE OF LEMONS.

Land Sale at Apex, N. C.

By authority of a certain mortgage deed, made to me by L. P. Hicks and Nancy G. Hicks, his wife, of Wake County and State of North Carolina, and recorded in Book 118, page 517, Register of Deeds' office of Wake county, I will on the 16th day of January, 1904, at 12 o'clock m., sell to highest bidder, at Apex, N. C., the following described land, lying near Apex, N. C., beginning at a black jack, formerly Gray Jones' corner; thence east 54 poles to pointer in formerly said Jones' line; thence north to R. R. & A. A. L. R. R.; thence with said railroad southwest to Selina Lynch's corner, now W. H. Harwood's, with the line running north and south of the tract of land known as the Martin Lynch tract, on the north crosses of said road; thence south to first station, containing 51 acres, more or less. Terms of sale cash.

Dec. 15, 1903. W. F. UTLEY, Mortgagee.

BALD HEADS COVERED

With Luxuriant Hair and Crusted Scalps Cleansed and Purified by

CUTICURA SOAP

Assisted by Light Dressings of Cuticura, the Great Skin Cure.

This treatment at once stops falling hair, removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Millions now rely on Cuticura Soap, assisted by Cuticura Ointment, the great skin cure, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for baby rashes, itchings and chafings, for annoying irritations, or too free or offensive perspiration, for ulcerative weaknesses, and many sanative, antiseptic purposes which readily suggest themselves, as well as for all the purposes of the toilet and nursery.

Complete treatment for every humour, consisting of Cuticura Soap, to cleanse the skin, Cuticura Ointment, to heal the skin, and Cuticura Resolvent Pills, to cool and cleanse the blood, may now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning and scaly humours, eczemas, rashes and irritations, from infancy to age, when all else fails.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 50c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.

Send for "How to Cure Every Humour," and "How to Have Beautiful Hair."

Read This Notice.

We are securing positions for our graduates without charge. If you are interested in a Business Education and wish to become a Stenographer, Typewriter, Book-keeper or Banker, write to us for our free catalogue.

The Lanier Southern Business College,

Macon, Ga., and 25½ Peachtree Street, Atlanta, Ga.

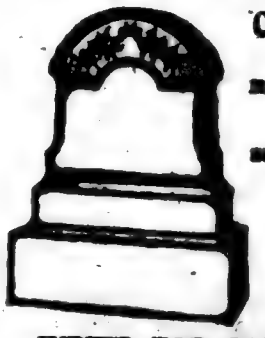
BELLS

Steel Alloy Church and School Bells are Good for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER CHURCH BELLS

MENEELY BELL FOUNDRY

Raleigh Marble Works



Cooper Bros.
Proprietors,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

Young People's Page

[The selections in this department were sent in by Mrs. E. J. Harrell, of Woodland.]

A Bad Dream.

My foot's asleep! My foot's asleep!
Oh, dear! What shall I do?
It's dreaming of a hundred pins
That prick me through and through.

It's dreaming of a hornet's nest
With forty thousand stings,
It's dreaming of a million sparks—
The fiery burning things.

Oh, dear! Oh, dear! I'm punished well,
'Twas very wrong, I know,
To sit so long upon the floor,
And dilly-dally so.

Grimms' Fairy Tales were in my hand,
The duster in my lap;
And so my foot improved the time
To take a little nap.

—Exchange.

Johanne and Her Cat.

Johanne's home was in Sweden. She was a little orphan girl and she lived in a poor hut with no one to take care of her save Sarah, a very cross old woman, who always locked Johanne indoors when she went out to work.

Johanne helped to support herself by making horse-hair chains, which old Sarah sometimes sold in the market places, but then they were considered very pretty, and Johanne was skilled at weaving them.

The task was often tiresome, but Johanne never thought of grumbling because there was so much to be done. What troubled her most was her loneliness, for many a day Johanne was left quite alone while Sarah trudged away to market with her door-key hidden deep down in her pocket.

One summer morning the old woman started off very early, calling out as she turned the key in the lock: "Don't be a lazy girl, Johanne. Mind that you finish that second dozen of plaits before I get back!"

Johanne worked hard all the morning. At 12 o'clock she poured out a bowl of milk and cut a slice of brown bread from the big loaf in the cupboard. This was her luncheon, which she shared with her cat—for pussy had followed close at her heels, rubbing against her and purring very loudly in the politest of cat-talk: "Dear, kind Johanne, please will you be so good as to give some of that nice bread and milk to me?"

After luncheon she worked hard again at her hair plaiting. It seemed like a long, long day to her. It was so pleasant out of doors. Johanne would have liked to run out into the meadow and roll down the hill and wade in the little brook at the bottom. Her fingers began to ache over her work, and the hair grew tangled. Still she went on till the last one was finished. Then she put her head down on the table and cried. Poor, tired, lonely little girl!

Pussy had been catching flies in the patch of sunlight on the floor, but when she heard her dear mistress crying aloud so bitterly she turned about and walked slowly toward her to see what was the matter. Johanne's face was hidden. Pussy was puzzled. She lifted a soft paw, and laying it sympathetically on Johanne's knee, said, inquiringly: "Purr-r-meouw?"

The little girl seemed not to hear.

"Purr-r-r-r-meouw!" asked pussy once more.

Still Johanne did not answer. Then poor puss, worried and troubled, lifted up her voice and wailed: "Mi-eau! mi-eau!! mi-eau!!!"

This went to Johanne's heart. "Poor pussy," she said, lifting the cat up in her lap. "I have made you feel quite unhappy. Settle down comfortably, and I'll stroke you softly. Would you like me to scratch your chin? Well, there; now be still and I'll sing you to sleep."

She rocked to and fro near the open window, singing song after song, until pussy fell into a doze. A wonderful voice Johanne had. It was clear and sweet and strong. So sweet it was that a lady passing by the house in a carriage ordered her coachman to stop, that she might listen. "How beautiful," she said.

"Yes," said a neighbor, stepping up to the carriage. "Please, ma'am, it is little Johanne. The dear child! She has the sweetest voice in town."

Evidently the lady thought so, too, for she made inquires about the little girl, and finally took her away from Sarah and sent her to a school to have her voice trained. From there Johanne went to another school, and when she left that she went out far and wide to sing in every country in the world.

People called her Jenny Lind, the Swedish nightingale, but when we hear that name we shall think of dear little Johanne and her cat.—Cora Laviland Carver, in Little Men and Women.

Better Whistle Than Whine.

Two little boys were on their way to school. The smaller one tumbled and though not hurt he began to whine in a babyish way—a little cross whine.

The older boy took his hand in a fatherly way and said:

"Oh, never mind, Jimmy; don't whine; it is a great deal better to whistle." And he began in the merriest way a cheerful boy-whistle. Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lip won't pucker up good."

"Oh, that's because you haven't got all the whine out yet," said Charlie; "but you try a minute and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life. —Junior Christian Endeavor World.

His Love

A child had a beautiful canary bird. From morning till night it sang, and its song filled all the house. But the child's mother was ill, so ill that even the singing of the bird, which to the boy was such delicious music, disturbed and distressed her. He put it into a part of the house so far away as possible from the sick-room, thinking that the sound could not reach his mother's ears. But the shrill singing still came into the room, and pained the weak invalid.

One morning, as the child stood holding his mother's hand, the bird began to sing, and the notes came into the chamber very faintly, and yet as he watched the sufferer's face he saw an expression of pain sweep over it. She said nothing, but the boy needed no words to tell him that the bird's singing was distressing to her.

"It is no music to me," he said, "if it pains my mother."

So he took the cage, and carrying it away, gave the bird to a friend.

"But you loved the bird," his mother said, when she had learned what he had done.

"Yes," he replied, "but I love you more."

VICK'S YELLOW PINE

is the germicidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

DID NOT KNOW SHE HAD KIDNEY TROUBLE

Thousands of Women Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

WOMEN suffer untold misery because the nature of their diseases is not always correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles. Perhaps you suffer almost continually with pain in the back, bearing-down feelings, headache and utter exhaustion.

Your poor health makes you nervous, irritable and at times despondent; but thousands of just such suffering or broken-down women are being restored to health and strength every day by the use of that wonderful discovery, Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.



MRS. SCOTT.

Among the many famous cures of Swamp-Root reported in The Biblical Recorder, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Doctors Said I Had No Kidney Trouble.

VINTON, IOWA, July 15, 1902.

DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—My trouble began with pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the country, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed ninety pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store, and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gertrude Warner Scott

Not only does Swamp-Root bring new life and activity to the kidneys, the cause of the trouble, but by treating the kidneys it acts as a general tonic and food for the entire constitution.

The mild and extraordinary effect of the world famous kidney and bladder remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free by mail.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of The Biblical Recorder May Have a SAMPLE BOTTLE FREE by Mail.

SPECIAL NOTICE.—No matter how many doctors you have tried—no matter how much money you may have spent on other medicines, you really owe it to yourself, and to your family, to at least give Swamp-Root a trial. Its strongest friends to-day are those who had almost given up hope of ever becoming well again. You may have a sample bottle of this wonderful discovery, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to its wonderful curative properties. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Biblical Recorder. Swamp-Root is pleasant to take, and is for sale at all drug stores everywhere in bottles of two sizes and two prices—fifty cents and one dollar.

HICKS CAPUDINE

The Best Traveling Companion

is Hicks' Capudine. Prevents and cures headache, sea-sickness, colds, grip, etc. Take a bottle with you when you start.

AT ALL DRUGGISTS, 10c., 25c., 50c.

WORLD'S FAIR ST. LOUIS



HOTEL EPWORTH

LOW RATES EASY PAYMENTS

Hotel Epworth is now building under guarantee that it will be ready to receive guests at opening of World's Fair, St. Louis, April 30, 1904. It is a permanent brick building, beautifully located within 3 blocks of north gate of Exposition. Every person desiring to reserve entertainment at Hotel Epworth may do so by sending $2 for a Certificate of Entertainment which will insure holder a low rate of $1 per day for as many days as desired. One-half of the total cost is required in advance in monthly payments of not less than $1, balance to be paid when holder attends Exposition. The hotel will be conducted on European plan, and above rate does not include meals. All conveniences of a modern hotel provided. We advise our friends to apply at once for Certificates. The rate will probably be advanced Feb. 1, 1904.

ADDRESS EPWORTH HOTEL COMPANY, Koken Bldg., St. Louis.

Editorial.

WHAT DID JESUS TEACH?

If we would do what Jesus would have us do, we must know what Jesus taught.

With this in view the Recorder has planned to bring out a series of Doctrinal articles by our leading men, in which the treatment will be such as to interest and instruct old and young.

The titles of the articles and the names of their authors will quicken the interest of the reader. The General subject will be—

What Did Jesus Teach?

We submit for the present only a partial list of the subjects.

What Did Jesus Teach Concerning His Death? By Livingston Johnson.

Concerning God? By H. A. Brown.

Concerning the Old Testament. By C. L. Greaves.

Concerning our Relation to the Civil Law. By N. Y. Gulley.

Concerning Prayer. By J. W. Lynch.

Concerning the Forgiveness of Wrongs. By W. F. Fry.

Concerning the Future Life. By J. Q. Adams.

Concerning the Holy Spirit. By A. C. Barron.

Concerning Man. By W. M. Vines.

There will be other articles on Sin, Punishment of the Wicked, the Home, the Minister, Social Life, etc.

These articles will be published in the near future. Do not miss one of them.

A GIFT OF $900.

When Professor Carlyle informed us that Brother Slate of Surry County, had given $900 to Wake Forest College, we thought of a letter that his pastor, Bro. P. Oliver, of Dalton, wrote us nearly a year ago. Assuredly the preaching of Brother Oliver brought forth that gift. The letter reads:

"Enclosed please find five dollars for ministerial education, which you will please hand to Walters Durham, Treasurer. I am getting old and somewhat feeble, am not able to do much in the way of preaching, but would like to help and encourage the rising ministry. There is but one objection to this work, that is some who share this favor prove unworthy. But I know the Board is careful, and would prevent these failures if they could. In these days so many young ministers take up new ideas, and would distinguish themselves, but not in the old-fashioned gospel. I am much like your dear father, who, in his last illness, said: 'Tell the brethren to hold on to the old way.' Surely there is much said and done now that is quite contrary to the 'Book.' For my part, I woud rather be right than to be President."

QUESTIONS.

To ask a question is to manifest interest. It is in religion one of the best indications. We are, therefore, distressed that our readers have so few questions to ask; and more distressed that the usual question relates rather to church polity or discipline than to personal religion. Are we more concerned for polity than for truth?

The Recorder can use the best men in the State to answer questions; and it will gladly do so. We should rejoice if our young men and women would make of this paper a medium for clearing up hard places in their thinking on religion. We assure them that any communications will be held in absolute confidence.

We venture to say that the soul that is not raising questions is not making progress; and likewise the soul that is raising questions and failing to meet them honestly is in danger of retrogression.

We have at our call such men as W. C. Tyree, W. L. Poteat, Neil Johnson, J. W. Lynch, and T. J. Taylor; and we promise that any question of serious concern to any of our readers will be answered candidly. Examine your heart and if there are difficulties let us know.

THE COLUMBIAN AND DENOMINATIONAL CONTROL.

Since the trustees of the Columbian University, in the City of Washington, have begun proceedings to take the institution out of the control of the Baptists, attention has been called to the relation of our denomination to our institutions.

Before speaking on this matter, let us speak of the Columbian University. The institution was founded as a Baptist institution. For years now it has not flourished. A few years ago its Baptist character was emphasized with the hope that the Baptists of the South would rally to it. But they would not. Seeing that the Baptists were indifferent to the welfare of the institution its trustees have recently proposed to relieve it of its denominational relation.

We Baptists are to be blamed for being so long indifferent to this institution. We need it and time will come when we shall see that in losing it we lost a great opportunity.

If we blame the trustees for despairing of denominational support, they can certainly blame us for bringing on this despair. If the next Southern Baptist Convention would rise to its dignity as an educational as well as a missionary body, and reclaim this University and name it for its great founder, Luther Rice, and make it the great Southern Baptist University,—it would do only what it ought to do and what it may easily do; and the Convention would be a far greater body when it had done this than it now is.

What say the papers?

* * *

The Columbian University trustees are self-perpetuating. That is the Board fills vacancies in its membership. This is true of the average Baptist college. It is true of Wake Forest and the Baptist Female University. But we venture to hold that it is unwise and not in accord with the Baptist idea. There is no danger, to be sure, so far as one may now see. But that is not the point. The point is that we Baptists must keep as close to the churches as possible. The Convention should, therefore, at least have the right to nominate members of our institutional Boards. And we hope an article to this effect will be introduced in the next meeting of our Convention. If some Convention had had eminent power over the Columbian University, the proposition to alter its relation to the denomination would not have been entertained.

LET EVERY MAN AND WOMAN COUNT.

February 1st the debt on our Baptist Female University will be paid IF THE PEOPLE THAT HAVE PROMISED WILL REDEEM THEIR PROMISES.

This is not a big if. And yet we all know that when many pledges are made there are always some that for good or bad reasons that are not redeemed. Now we have no margin; no pledges to spare.

The debt on the University is $15,000. Certain brethren have promised to pay $10,000 of this amount if the rest of the denomination will pay $4,500.

If a few fail, you see we lose $10,000.

This call is, therefore, for reinforcements. Whether you have given or pledged, will you not send in a gift this week to make us sure of that $10,000?

A great deal is at stake. A little money from you this week may make $10,000 sure. Never in this world was there such a time for doing your best.

And, moreover, if we clear away this debt our University will build a dormitory that will room one hundred girls. Your gift, therefore, will mean the opening of the doors of our great school to one hundred girls. Think of that.

Remember the time is short. Send in your gifts to-day.

N. B.—The newspapers have again and again reported the University debt paid. It has not been paid. It will not be paid until the pledges made on this last effort shall have been redeemed in full—and we are so fearful that we make this call to our readers to reinforce us.

PILLARS FOR THE KINGDOM.

Sunday-school lesson for January 31. Luke 5:1-11.

Compare the versions of this story in the other three Gospels. It requires all four to make the story complete. See Matt. 4:18-22; Mark 1:16-20; John 1:35-43.

In the lessons for January 10th and 17th we were taught concerning the nature of the Kingdom of Messiah; in the lesson for January 23rd we learned that this Kingdom was to be founded not upon a nation nor upon friendship, but upon faith. In the present lesson we take one more step and learn that this kingdom is to exist and flourish in men and for men. Jesus calls four permanent disciples. To what He called them and why He called them and not the others in reach are the uppermost considerations for us just now.

It is more than a year since Jesus began His ministry. He is in the midst of His popularity. All Judea has heard of Him. The religious leaders have arrayed themselves against Him. But the people follow after Him. John the Baptist is in prison and his career at an end. It is time for Messiah to take a more definite step in building His kingdom. He has made friends; He has doubtless found believers, as, for example, the woman of Samaria; but one must confess He has scant visible results of His year's work. His time is short.

This lesson tells us nothing of the teachings of Jesus as He sat in Peter's boat before the great crowd. The important matter is not the crowd. It is even suggested that He came not to teach the people, but to find these four fishermen. One man is often worth more than a great crowd. The crowd came, however, and He, ever compassionate of the common people, taught them. No doubt He was teaching as well these four with every word. He had met them before by the Jordan, and He knew His own. Time coming when He could enlist followers without embarrassing John; time coming, too, when He must lay deeper and stronger foundations than can be laid by speaking to a crowd, He comes for these four in whose hearts He had reason to look for response to Himself. And having taught the crowd, He tells these to move out and away from the crowd. They think of fish and of their night's failure. He thinks of them and of His kingdom and the human race's needs. Mark Peter's reply, "Master" (indicating great respect) * * * nevertheless at thy word I will let down the net" (indicating great confidence, if not faith). Evidently Peter had known Jesus.

Now the miracle of the great draught of fishes in broad day; the exclamation of Peter; the call of Jesus; and the straight and loyal response. Jesus has found four pillars for His kingdom. His quest for faith begins to be rewarded. His work begins to take permanent form. His heart gladdens.

The Master thus builds His kingdom in men upon faith and provides for its spread by means of men through faith. This is the heart of the lesson. We come in our study of religion to the point where man takes his active place in the plan of God to redeem men.

It may be conceded that these four did not apprehend the nature of the new Kingdom; but in their hearts was that response to Jesus, that affinity for Him, that attachment to Him, which is called Faith. They knew Him; they had heard Him teaching of His Kingdom; and they found in their hearts a strange yearning toward Him.

Upon this the call was made. And mark that call. It is not a call merely to follow Him and learn His doctrine and glorify Him—such as other Masters in the East made; but it is a call to them to change their occupation, to rise to a higher service—to become fishers of men. This is the keynote of Christ and His Kingdom: The fishing for men; the quest for souls. For this He came. This was the end of all His strivings. His truth is truth for men. His Kingdom is a kingdom in men.

Observe the words of Peter. He had been thinking of Christ a year. He had heard that He was Messiah. He knew John the Baptist and his message. He had heard this sermon by the sea. He had felt deeply drawn to Jesus. He gave Him a response deeper than He could give any other person. Now all comes down upon Him at once. The revelation of the Christ is always a revelation of one's sins, as light shows dirt. Instead of preaching sin, Christ brought Himself over against the sinner. Reading the mind of Peter do we not catch this "Master, I am unfit, unholy, do not work with me, do not call me"? He felt a drawing of himself to Christ before the Christ called him. This is the meaning of "Depart." It is not abhorrence. It is humility of man in the presence of God. It is the confession of embryonic faith in the Master.

This miracle was a response to faith. It was in the nature of a parable, having as purposes a high

call to illustrate and faith to encourage. Fish with me, in the nobler fishing for men, it said, and there shall be no lack. Fish for men in my name and I will strengthen you, and make you fit, and give you success, said Jesus in this parable-miracle. It is as if He said to them, "There is but one grand career, the career of saving men."

And right well did they answer. They left all. They did not serve Him "in their work"—as the modern word is. But they left their work to work for Him. They were not paupers. They owned the boat and the nets, and Peter had a home and wife. They had much to give up. But it is written, They left all, and followed Him. How high the leap; how lofty the new career. They committed themselves wholly to Him. Will you?

BOOK REVIEW.

Prophetic Ideas and Ideals. By Professor W. G. Jordan, D. D. F. H. Revell Co., New York.

To the student of the prophets this book will prove of great value. It will particularly serve the preacher who wishes to interpret the prophets with a view to modern life.

The method of the author is constructive. That is, he uses the results of investigation to build rather than to destroy.

There are twenty-seven short chapters. Some of the titles will indicate the character of the treatment: "The Prophet as Disciple" (Zephaniah), "The Prophet of Vengeance" (Nahum), "The Prophet and Social Problems" (Malachi), "The Prophet's Call or the Vision of the King" and "The Prophet as Statesman"; "The Prophet's View of Faith," "The Prophet's Missionary Idea," etc., etc.

NOTES BY THE WAY.

I should like, Mr. Editor, to engage the most accomplish writer of obituaries in the Commonwealth. I have an importan death to record; but I am not equal to the subject. The Dude is dead—and the dudine (may the man that made the word die with her) is dying. No more in the land is the dude to be seen. But we sorrow not as those who have nothing else to worry about. His place has been taken by the foot-ba'l player and the athlete; and the dear good souls that took so much trouble to themselves on the dude's account are now gratifying their fondness for nagging and worrying by criticising the athletic tendencies of the time, fostered so by our President.

There is one dude yet, I should say. I have cherished his existence as a Scientist would cherish the life of the last remaining Chimpanzee. He lives in Raleigh. He is not observant enough to have noticed these two years that the dude is out of fashion. But I warrant he will change when it dawns upon him that the fashion has changed. He would rather be out of his head or out of money any day than out of fashion. And then we shall have no more dudes, alas!

* * *

Buie's Creek Academy, Salem High School, A. and M. College, Oxford Seminary, and the State Normal and Industrial College have suffered serious losses by fire in recent years. There is a moral to the school man—insure! I knew a lady once who heard an alarm and looked out of her window one night and saw one of her houses on fire. Then she fell back on her pillow. Her last words were: "It is insured!" And there is another moral: Let builders be more careful, and servants and smokers. And there is another: Large dormitories should have night-watchmen. One would not sleep in a hotel without a watchman. Machine-shops and factories have watchmen. And it is requiring a good deal of two hundred boys or girls to fall asleep with confidence that the other one hundred and ninety-nine will not be careless of the fire. One pauses to thank God that we have escaped loss of life in the recent fires. Let us have fire-escapes, water-works, and watchmen. Boys may learn from schools. But the only way that schools may learn is by experience. They are dull indeed whom recent fires have not enlightened.

* * *

I notice that there are some "movings" here and there with a view to the longed-for State Reformatory for Youthful Criminals. The King's Daughters have the matter in hand; and the King's Daughters are good women. I am for the Reformatory. I would encourage these women. But I venture to warn them. If any one particular body takes up this Reformatory and makes it its own affair, it will injure the cause. The State cannot work jointly with a Reformatory Association, or with the King's Daughters. And some of the rest of us might find it hard. No one save the Commonweath can attend to this business. It is the Commonweath's business. It is too big and too terrible for King's Daughters. Courts cannot sentence wrong-doers to religious institutions, even if Judge Robinson did once threaten to send a well-fed negro, convicted of hog-stealing, to the Yarborough House! If the King's Daughters start a reformatory or if they select a site, or if they determine anything with regard to the institution, they will repent of it. What may they do? They may agitate, and you should help them. It is understood that the State will have some money to spare this year—this most plentiful year, ever memorable by reason of the surplus in the penitentiary treasury—and it should be an easy matter to begin now and bring up a General Assembly that will build a proper Reformatory.

* * *

I fear, Mr. Editor, that many editors and not a few other people in this State, have been led off into a delusion and a snare. You remember the man who made much fame by his three line remarks in the Washington Post? Well, he is dead. It is a mistake to think that his spirit has returned to earth and is now at work in a about forty county newspaper offices in North Carolina. It is a sad mistake. He is dead. The poor things that emanate from these offices are pitiful, maudlin, weak and puerile. One almost wishes the original paragrapher had not lived. Get the men out of that sort of newspaper work. One cannot imitate genius without making himself ridiculous. Tell them that. Let them write plain and thoughtful paragraphs and quit trying to say bright things. Did you ever see a boy play smart, and did you not sicken? Then you know what I mean. And did you ever see a boy who could not say bright things try to make up for his deficiency by saying bitter, mean, cruel and even dirty things? Then you know precisely what I mean. Let's have done with the sorry and sickening business.

I respectfully except from the foregoing the editor of the Durham Herald. But he is the only exception.

There is, I will add, a higher motive for a newspaper paragraph than the desire to see it reprinted in another paper. Sometimes I think you newspaper men make your papers exclusively for other newspaper men. It is nothing to get yourself quoted or praised. Quote the other paper. Or endorse its policy. Take up its cry. It will quote you. Praise the other paper on its birthday. It will reprint what you say and when your paper's birthday comes it will be sure to refer to it as "our esteemed and progressive contemporary" and to you as "an able editor." It must. Courtesy is not dead. The woods are full of "abul editors" by birthday tit-for-tat, I-tickle-you-and-you-tickle-me; and the intelligent public is laughing at the editors who continue to indulge in this petty business. It played out in enlightened offices long ago. There are, as the Charlotte Observer remarked recently, about as many papers in the State as there are days in the year, and this thing of swapping soap on each anniversary has come to be a job and a bore.

I am, sir, most truly, etc.,

ISAAC INSIGHT.

Longtaw, R. F. D., No. 5, Jan. 21, 1904.

P. S.—Did any one ask you to open that envelope and tell the names of those preachers?

IF I WERE A SUNDAY SCHOOL SUPERINTENDENT

If I were asked to be the superintendent of a Sunday-school I should insist upon it that I be elected to the position by the church in regular conference and not by the school. If I am to be responsible for the teaching of the Bible to the congregation which meets to worship with our church I want the influence of the church back of me in the work. I would as soon take charge of the preaching service of the church upon invitation of the congregation which meets to hear preaching as to take charge of the teaching service of the church upon invitation of the congregation which meets to worship when the teaching is to be the central thought.—Exchange.

THEY GOT LOOSE IN SOUTH CAROLINA ALSO!

A party of thoughtful and conservative pastors homeward bound from the Convention were unanimous in expressing the desire that there should be a program of Convention speakers, and a requirement of previous preparation. To accomplish this without embarrassment to the Board and institution officials, it was agreed that the Convention ought to appoint a committee for the purpose, then the result will be an act for which the Convention itself is responsible. This matter is pretty sure to come up next year.—Baptist Courier.

LANDMARK ENGLISH.

No man has a right to jeopardize the happiness of his home from whatever cause.—Landmark Baptist, Arkansas.

News and Comment.

A LOOK AHEAD.—A General Assembly will be elected in North Carolina this year; and it should be composed of moral men, temperate and temperance men. They should repair our divorce laws; found the reformatory; and be careful of the public's hard-earned taxes. Does it not occur to the reader that the time to obtain these results is now? The candidates are servants when they are running, but when elected they are usually just small enough to feel big. Create sentiment and make demands now, and pick your candidates.

MURDER AND LYNCHING.—In this country last year there were 8,976 murders and homicides. There were only 123 legal executions. There were ninety-two lynching, most of them in the Southern States. All but eighteen of the victims were negroes. In forty-seven instances the offense was murder; in twenty-one rape. There were, it is interesting to state in this connection 8,597 cases of self-slaughter—a remarkably large number. In reckoning the ratio of legal executions to the number of homicides, we should bear in mind that it is extremely rare that a sane man commits deliberate murder.

PANAMA TREATY.—Eleven Democratic Senators have announced their purpose of voting for the Panama treaty. As only three were needed, this assures the ratification of the treaty. The work on the canal will soon begin. The effort to prove that the United States had an improper part in bringing about the indenendence of Panama has utterly failed. It is a good sign when political leaders like Senator Simmons decline to be move like pawns on a chess-board to suit the narrow views of partisanship. The Senator's example will encourage that growing class of party men who are good party men and yet reserve to themselves the right to think for themselves.

ANTI-SALOON LEAGUE PROGRESS.—Movements are on foot in Charlotte, New Bern and Rockingham to vote out the saloons. In other parts of the State the work of organization proceeds at a lively rate.

At Raleigh Judge Brown decided that the Hoey anti-jug act is valid. At Durham Judge Cooke decided that it was invalid. Senator Hoey introduced this law intending it to apply to four counties, but it applies to the entire State. So the Assembly made a State anti-jug law without intending to do so.

Whether the Supreme Court sustains the views of Judge Brown or Judge Cooke, the moral forces of this State must elect a Legislature that will enact an anti-jug law or maintain this one. We yield to Japan her rights in Korea.

JAPAN AND RUSSIA.—It is safe to say that only the high Cabinet ministers of these nations know whether they are going to war or not. Only one thing is certain, they have made every preparation for war, and any moment may bring the issue. Russia, however, is in a conciliatory mood. She is evidently trying to gain as much as possible without fighting. It is reported that Korea is on the verge of internal revolution; and that China has resolved to resist the Russian encroachments in Manchuria. This is China's opportunity. Japan is in fighting mood, her welfare being at stake, and she has much sympathy. Her defeat would be civilization's defeat; her victory would be civilization's triumph. It is, therefore, to be hoped that by war or the threat of war she will compel Russia to withdraw from Manchuria and yield to Japan her right in Korea.

THE CART BEFORE THE HORSE.

Three quarters of a century ago there were about 30,000 Baptists living in this State in "peace and harmony"—people are generally in that happy state when they are doing nothing. They had a row, and that was the basis of every achievement worth registering since the landing of the Pilgrims.—Raleigh Times.

Whether this strenuous statement will hold water every time there is no doubt in the world that the Times has it down exactly right about Baptist progress. Without that "row" of seventy-five years ago, the Baptists would now number about six thousand.—Charity and Children.

The row did not make the progress. Progress made the row. Rows are sometimes signs of progress, but seldom are the causes. Do not put it down that every time two men quarrel or fight they are rising.

AMEN FROM VIRGINIA.

"We have achieved liberty for the denomination; now let us have liberty within the denomination."—Dr. J. W. Millard, in Biblical Recorder.

Amen! Nevertheless with liberty comes responsibility.—Religious Herald.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

The United Course of Study.

This year, as last, the Central Committee will present to the Societies a United Course of Mission Study and urge each W. M. Society to follow it. Last year the study was based on Via Christi—a study of missions from the time of Christ to the beginning of the Ninteenth Century. This year, 1904, the study will be based on Rex Christus, an outline study of China.

To each Society will be sent free twelve programs upon this line of study. It will be necessary, however, for the Societies who wish to follow the course to purchase Rex Christus, a book of 244 pages, which is thirty-five cents in paper, and Baptist Studies of China, five cents. It will also be very helpful to have a set of twenty-four pictures which accompany the Study and a leaflet entitled "How to Use Rex Christus." The book, set of pictures, and two leaflets will constitute what will be known as the Mission Course Set, and will cost, including postage, seventy cents. Orders should be sent to the Baptist Book Store, Raleigh, N. C.

It was hoped that the set could be supplied at a little less cost than this, but the postage makes this impossible. Surely, however, the cost is exceedingly small for a twelve months' study.

So much for a bare announcement of the year's course.

But we are aware that some will say that this is only intended for those who live close together in the towns, have access to public libraries and the like; on the other hand, some will say that it is best adapted to the Societies in the country where there are not so many other literary clubs, and people have more time for missionary study. The fact is, that last year those following the course were about equally divided between city and country. It was not a question of location which decided the matter. If the Society intends to follow the course, I would urge them to take it up at once, as, otherwise, they will be behind when the new course is proposed for 1905.

To these features of the program especial attention is asked. 1st. It is only suggestive. Make a much better one for yourself. 2nd. To make the study a success no one person must consume more than five minutes. Use Rex Christus merely as a basis. Do not read from it at the missionary meeting. Study the subject there and in other books, and tell the gist of your reading in five minutes. These informal talks will be far more interesting than papers. 3rd. Short readings, consuming no more than two minutes each are suggested from Baptist Studies. It would be better to tell these than read them. 4th. Never have a meeting without Current Missionary Events gleaned from Foreign Mission Journal, Home Field and secular papers. 5th. Never fail to pray unitedly for the monthly subject for prayer. 6th. From time to time articles following the general line of study will be found in these columns.

Below is the first monthly program. Apologies are offered for the minutia which is given this first month that the idea may be fully brought out.

We will not err at this point in the future.

REX CHRISTUS PROGRAM NO. I.

1. Solo—"Over the Ocean Wave." Gospel Hymns.
2. Silent Prayer, closed with prayer by leader. A special blessing asked on the Societies' work and study for the year.
3. Scripture Lesson—The work of Christ.—Luke 1:68-79.
4. Poem (Part 1—Studies of Baptist Missions, China.)
5. The Missionary Budget. (Current Missionary Events. 5 minutes.)
6. Prayer for Monthly Topic—The Woman's Mission Union. (See Topic Card.)
7. The Face of China. (An informal review based on Rex Christus 1-9.)
8. Things Chinese. (Reading Mosaic No. 1, Baptist Studies.)
9. China in the Dawn of History. (R. C. pages 10-11. Paper or talk.)
10. China's Names—Reading. (P. 4. Baptist Studies.)
11. Three Chinese Dynasties—Chow, Tsin, Han, by three ladies.
12. China's Chief Treasuries. P. 7. B. Studies.)
13. Illustrations—Nos. 1 and 2.
14. Open Congress—Questions on China.
15. Business.
16. Prayer for China. Dismission.

Make meeting earnest, informal, quick and bright. Appoint one to prepare large outline map of China for next meeting. Talk instead of read. Give all a part. Make a better program than the above or fit this carefully to your needs.

How We Developed a Woman' Associational Meeting in Robeson.

We have tried, during the year, by correspondence and visiting, when possible, to become acquainted with each society. The quarterly letters were not type-written, each one copied from the first one, but each letter was written to meet the needs of the particular society to which it was sent. The necessity of promptness in sending the quarterly and annual reports was urged again and again. We learned who the workers were in each society, and to them we wrote of the plans for our annual meeting. We had the program inserted in the county papers a week or so before the time, in order that whoever read the papers might see what we expected to do.

In the meeting we sing the old familiar hymns, so that if books are not plentiful, each woman who will do so, can take that much part in the service.

We try to be very practical and personal in the subject discussed, so that societies in the country churches will be as much benefitted as those in the towns.

This year we had short talks on Band work, box packing, and on subjects that had for their object the improvement of our work along all lines. It was an "open" meeting, in which the women spoke freely, when asked for suggestions.

Our meetings have grown in interest, until one hour or two hours is not long enough for the transaction of business. Hereafter we will devote the hours from 9.30 to 12.30 a. m. for our work.

In order to establish still greater unity in our Association, we decided that a committee composed of the Vice-President, and the Presidents of each society in the Association, be formed to prepare a program for the next year's meeting.

During the year the Vice-President would learn from the other members of her committee the standing of each society, and the helpful element in one society could be brought into the annual meeting to encourage the weaker ones. "In union there is strength."

In short, be prayerful, diligent, earnest and persistent in your work during the entire year; endeavor to learn the "ups and downs" of each society, and when the time for the associational meeting comes, there will be plenty of practical work to be done, that cannot fail to make a profitable, and at the same time, an interesting meeting.

Most sincerely,
MRS. H. T. POPE.
Vice-President of W. M. S. Robeson Association.

DRAKE'S PALMETTO WINE.

A complete medicine and tonic for immediate relief and absolute cure of Chronic Stomach Troubles, Flatulency, Constipation, Liver and Kidney Congestion, Inflammation of Bladder and Catarrh of Mucous Membranes. When used for the cure of Bright's Disease, Diabetes and female troubles, it cures to stay cured and promotes health and vigor. One tablespoonful, once a day, establishes a perfect cure and is a wonderful tonic for the appetite and nerves and purifies and enriches the blood. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Biblical Recorder who writes for it to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. Simply send your name and address, with request for one bottle of Drake's Palmetto Wine prepaid, free of charge.

Faith is the hand wherewith we take everlasting life.—Latimer.

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Trains leave Raleigh as follows:
No. 50. NORTHBOUND.
1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.
No. 38.
11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.
No. 66.
11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 57. SOUTHBOUND.
4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
No. 27
7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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THE BIBLICAL RECORDER,
RALEIGH, N. C.



Sunbeams' Corner.

Conducted by MISS ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

A Congo Christian Boy.

I first saw the Congo boy, of whom I write, some six years ago. His home surroundings were tainted, corrupt, defiling. He was a raw little Congo heathen. He was serving as kitchen boy in the employ of my colleague. He was perhaps nine years old. His people, knowing nothing of the art of writing, had kept no record of the date of his birth. His skin was dark, and his face cicatrised, as is the custom here at Bopoto, in the upper Congo. He was quiet, peaceable, less indolent than Africans usually are, less brilliant than some of the boys of the village. He was fairly popular amongst his school-fellows in the mission school, not a "lad o' pairts," but a lad with a fairly honest heart, a fairly contented mind, and of average ability. Such was Nkuka.

Day by day in school he read in his school books in his own tongue the record of Jesus Christ the Saviour of the world. Sunday by Sunday, and sometimes on week-day evenings, he heard from the missionaries of the goodness and love of God, of the life and death of Jesus Christ, and the work of the Holy Spirit. Morning by morning, and evening by evening, he gathered with the boys of the mission station for a simple service of peace and prayer, singing the hymns written in his language by the missionaries.

Nkuka was about fifteen years old when the "small-pox" scourage came to Bopoto. Nkuka went down with the fell disease. In the boys' house in the mornings, before going out to his work, he had often in his simple way confided his life to God for the day in prayer. Now, he was face to face with eternity.

They carried him in a canoe to one of the beautiful islands in the great river, where not unkindly, and according to their light and knowledge, his friends tried to cure him. When ordinary remedies failed they called in the witch-doctor. Yes, the witch-doctor knew why the lad was not getting better. Some pieces of broken pottery, some hair, or other substances must be removed from the flesh of the arms and chest of Nkuka. For pay, the witch-doctor was prepared to extract the poisonous thing from the lad, when his recovery would be assured. Bruising a handful of leaves into a pulpy mass and secreting some small substance —such as a fragment of a broken water-pot, or a stone, or a kernel of a palm-nut—in the centre of the handful of leaves, the witch-doctor approached the boy and commenced to pinch and squeeze the skin where the offending substance was to be extracted. By-and-bye, with a little rubbing and squeezing of the place, he pulled at the skin, and opening the hand containing the pulpy mass of leaves, pretended to show the thing extracted from Nkuka. "Mother," said the sick boy, "why do you trouble me? Do not distress me thus. The witch-doctor is but deceiving; do not waste your money over him."

They moved him back to Bopoto to die. They placed him in the wretched palm-frond hut he called home, and sat down and watched him. They heard his voice in prayer: "O God, if it is thy will, receive me." One on the Cross had said: "Father, into thy hands I commend my spirit;" and did not the God of Love hear the prayer of his African child in his hour of need? In that wretched hut in the centre of Africa, surrounded by those who were living in darkness, and sunk in some of the worst superstitions of heathendom, a dying Congo lad prayed, and in simple faith anchored his soul on God.

The first beams of dawn kissed the foilage of the wooded islands and the grasses on the hillside, and far down on the horizon made the clouds blush into beauty when Nkuka spoke again: "I see the spirits, I am called, I must go," and ere yet the sunshine of the Sunday morning had flooded the earth with light the wail from the watching women in the hut proclaimed that Nkuka had gone to spend an everlasting day in heaven.

The house boys of the mission formed a little circle and sang:

"O utu wa mokenelo
Lasono Jizu Mokunji."

"O happy day that fixed my choice
On Thee, my Saviour and my God."
—Missionary Herald.

"Jewels, Precious Jewels."

(The writer is a naturalist living at Efulen.)

A little thing which I saw the other day shows how the ideas of the mission are spreading. One must realize that of all the population in Africa, the women are the least inclined to adopt new customs. Boys and young men are often heard singing for mere pastime hymns which they have learned at the mission, but the women still sing their old Bulu songs. The custom also of wailing for the dead is one deeply rooted. As soon as a death occurs, the women break out into loud cries as a matter of habit, often with little show of real grief.

Passing through a village five or six miles east of Efulen a few days ago, I heard singing by women's voices. It proceeded from a native house, and they were singing "When He Cometh," the children's hymn put into Bulu years ago by Mr. Kerr. It being unusual to hear women singing the mission songs, I went to the door and looked in. There were six or eight Bulu women seated, one of them holding a dead baby in her arms. They were substituting the appropriate little hymn in place of the customary wailing for the dead. —George L. Bates, in Woman's Work.

The Story of "Kikwako."

I must tell you about a man who helped me this morning to prune the hedges. He is a great, big fellow with a fierce row of white teeth. He used to be the terror of the neighborhood, and was the wildest of really wicked, murderous men, but some five or six years ago he was converted, and now he is a hard-working, quiet, gentle, good Christian. He is very big and tall, and looks as if he might be very ferocious. In the old days, if the "Kikwako" was seen in the distance, all the people near would rush to hide in the long grass. He thought nothing of murdering people and robbing them of all their possessions, and his spear was, so to speak, steeped in human blood. He is now so useful a member of society, being strong and industrious, that he is in request on all sides. He was not admitted to baptism till he had not only learned to read the gospels, but had also shown for a length of time signs of a true change of heart. One of the ways in which he showed this was that he would see a poor woman on the road carrying a heavy bundle, and he would offer to carry it for her, and she, when she realized that he meant courtesy and not cruelty, accepted the kindness. At first he had to sit in a class all by himself to learn to read, because every one else was too much alarmed to sit next to him.—Miss Allen, of Africa.

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IT CURED HELPLESS CRIPPLE.

Mr. Wilson writes in the course of a long letter, dated August 13, 1902:
"My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, told me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 5½ bottles and was completely cured."
Dr. J. P. Ewing confirms Mr. Wilson's statement in every particular.

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Notice of Administration.

Having qualified as executor of the estate of George R. Horton, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 18th day of January, 1905, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

ROBERT L. HORTON.
Raleigh, N. C., Jan. 18, 1904.

When writing advertisers please mention this paper.

THE NEWS.

A cyclone of terrific force struck a small town (Moundville) last week near Tuscaloosa, Ala., and killed forty people, practically wrecking the town.

Small-pox is giving much trouble in various sections of North Carolina. Lumberton, Smithfield, Lexington, and other places report cases. The matter is complicated by the difficulty of vaccinating or controlling the negroes.

The National Anti-Jug bill is now before Congress. It is in order for those who are opposed to manufacturers shipping liquors into prohibition territory to write their Senators and Representatives. It is a most important matter.

In the Wake Superior Court last week Mr. C. C. McDonald was acquitted of the charge of embezzlement. It is true that he failed to forward insurance funds and caused a number of men to lose their policies; but the Supreme Court declared that in this case intent to embezzle must be proved. There was no question of the fact; but on the question of intent the jury acquitted him.

The dormitory and accessory buildings of the State Normal and Industrial College was destroyed by fire last Thursday morning at 4 o'clock. The young ladies escaped, thanks to the good work of the watchman. But they lost property to the value of $15,000. The institution's loss is above $50,000, which is $20,000 above insurance. Homes have been provided for all save 100 pupils, and these have returned home. The Board will immediately rebuild. Our sympathy goes out to the College, its officers and students.

Upon motion of the Democratic leader, Mr. Gorman, the Senate has called upon the President to answer the following questions: Resolved, That the President be requested, if not in his judgment incompatible with the public interest, to inform the Senate: First—The date when, and the circumstances under which, the United States has used a military force in the internal affairs of Colombia, under the treaty of 1846, whether such show of military force was on the initiative of the United States or by the request of Colombia. Second—Also to inform the Senate whether or not the United States has been asked by Colombia to execute, by armed force, either the guaranty of the neutrality of the isthmus or of the security of Colombia over the same. Third—And also to inform the Senate in which, if any, of the disturbances on the Isthmus of Panama the United States employed a military force, solely on its own initiative, and uninvited by the government owning the Isthmus. Fourth—And also that he will inform the Senate of the dates when, and the circumstances under which, the United States has employed military force in the internal affairs of Colombia, on account of any revolt or disturbance of the peace therein.

SPECIAL RATE VIA SOUTHERN RAILWAY.

$25.75.—Raleigh to New Orleans, La., and return account Mardi Gras Carnivals. Tickets on sale February 9th to 15th, inclusive, final return limit February 20, 1904. By depositing ticket and paying fee of fifty cents extension of limit may be obtained to March 5, 1904.

$23.20.—Raleigh to Pensacola, Fla., and return, account of Mardi Gras Carnivals. Tickets on sale February 9th to 15th, inclusive, final return limit February 20, 1904. By depositing ticket and paying fee of fifty cents extension of limit may be obtained to March 5, 1904.

For further information call on any agent of the Southern Railway or address T. E. Green, C. T. A., Raleigh, N. C.

SO EASY TO FORGET.

In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietory medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister, gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike.

The proprietors of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember to take it after the last meal or on going to bed. It stands in a class by itself. If you are pestered with indigestion, constipation, liver trouble, bowel trouble or any skin affliction resulting from bad blood, Vernal Palmettona is what you need. Try it at our expense. Write for a free sample bottle. It will do you good. Address, Vernal Remedy Co., 539 Seneca Building, Buffalo, N. Y. Sold at all druggists.

LAST YEAR A GOOD YEAR FOR THE HOME COMPANIES.

The annual meetings of the Greensboro Fire Insurance Companies were held in Greensboro on the 21st inst., at which the old officers and directors were re-elected. Although the fire record in North Carolina for 1903 was less favorable to insurance companies generally than during the last several years, and in spite of frequent fires, the Greensboro companies got through the year with fire losses well within the profit-making limit and with substantial additions to their resources. The premiums received by these home companies for the year 1903 amounted to $208,538.00 and their losses for the year amounted to $90,615.00, and their net total surplus to policyholders was increased during the year from $423,458.00 to $504,061.00. These companies directly and indirectly are saving about a quarter of a million dollars annually to the property owners of the State in the cost of their insurance and the people of North Carolina will be glad to know that they fared so well in 1903.

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OFFICE OF CRANBERRY IRON AND COAL CO., No. 240 South Third Street, PHILADELPHIA, PA., January 27, 1904.

The Annual Meeting of the Stockholders of the Cranberry Iron & Coal Company will be held at the office of the company, No. 240 South Third Street, Philadelphia, Pa., on Tuesday, the 16th day of February, 1904, at 12 o'clock M., for the purpose of electing a Board of Directors to serve for the ensuing year, and for such other business as may be brought before the meeting.

JOHN S. WISE, Secretary.



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OLD BUT EVER NEW.

More than eighteen years ago, Mr. M. D. Sams, came with his heart bruised, crushed, bleeding with grief from the sad words of his physician, an experienced and talented doctor, "your wife must die." These words were fresh in his mind, ringing in his ears, burning their way as an arrow through his heart, to forever blight his mortal existence.

After the careful and painstaking efforts of Dr. Whitaker, the skilled physician and Dropsy Specialist that he is, Mr. Sams wrote this.

Dr. S. T. Whitaker, Atlanta Ga.

Dear Sir:—In the year 1885, when I first applied to you for medicine for my wife, her condition was such that not only her immediate family and friends had despaired of her life, but her physicians had said her recovery was impossible.

The dropsical effusion, with all the complications in her case that is peculiar to her sex, gave way rapidly. Since her recovery under your treatment she has given birth to three children, with no untoward symptoms, which proves to my mind that the cure is complete.

I am free to acknowledge that I am of the opinion had it not been for your treatment she would not have recovered.

I heartily recommend you and your treatment to all.

Yours very truly, M. D. SAMS.

Woolsey, Ga.

Now more than eighteen years since this marvelous cure was effected, Mrs. Sams, still lives, (all the while free from Dropsy), to tell the "Old But Ever New," story, of Dr. Whitaker's effectual work in restoring her to health.

He guarantees immediate relief in your case. Give age and name of patient and history of case, and a free treatment with directions will be sent at once. Address S. T. Whitaker, M. D., Dropsy Specialist, 41 E. Irwin St., Atlanta, Ga.

P. S.—Send in care of C. C. Dept., for sample of an absolute cure for Catarrh, Cold in Head, etc. Enclose four one cent stamps and request a prescription for Hair-Tonic. It can be filled at any Drug Store.

NOTICE.

Having qualified as Administrator of the estate of S. C. House, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before January 20, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment. S. S. MARCOM, Administrator.

Apex, N. C.

The Bible Readers' Circle.

The following names have been added to the Bible Readers' Circle:

Mrs. India Edwards, Miss Sue Clark, Mrs. W. B. Blythe, D. I. Watson, P. C. Parham, Mrs. P. C. Parham, Theodore Parham, G. W. Wright, Miss Mattie Wright, H. M. Wright, Mrs. J. L. Capps, E. C. Parrott, J. L. Capps, Miss Sudie Wright, Miss Johnie Ruth Callis, Miss Sallie Russel Callis, A. D. Hunter, Mrs. J. A. Yarborough, Mrs. Cindy Lee, Mrs. Malissa Howell, Mr. Mallie O'Bryant, Mr. Samuel O'Bryant, Mrs. John Henson, Mr. Lewis Foster, Mr. J. M. Lilly.

Elder J. W. Wood, Mrs. Grace Jenkins, Mrs. W. D. Marrow, Miss Edith Marrow, Mrs. Seddan Goode, Miss Louise Goode, Mrs. S. D. Hancock, J. A. Rittenhouse, Mrs. J. A. Rittenhouse, Miss M. Clarke, Mrs. C. Hudson, Miss Eva Spears, S. Trueblood, Mrs. S. Trueblood, Mrs. Sallie Ambroselli, Miss Mary Childs, Miss Emily Campbell, Mrs. Anne J. Coulter, J. W. Morgan, Mrs. J. W. Morgan, R. I. Daniel, Mrs. W. E. Daniel, Miss J. M. Daniel, Eugene Daniel, A. S. Allen, Mrs. A. S. Allen, W. P. Coker, J. L. Harris, Mrs. Susie Sheppard, Mrs. H. B. Harrell, W. S. Bennett, Mrs. Branch, Miss Annie Branch, Mrs. B. A. Pope, B. A. Pope, Miss Hellen Pope, Elder M. A. Love and Mrs. Laura Love, F. M. Carroll, M. T. Ray, Mrs. W. C. York, Mrs. M. E. Wall, A. S. Solesbee and wife, Belle Solesbee, Isaac C. Chambers and wife Rhoda Chambers; the following were sent by Bro. C. B. Garrett; Mr. and Mrs. J. H. Morrisett, Mr. and Mrs. N. C. Burgess, Misses Sudie Burgess and Lena Burgess, Miss Mary Forbes and C. B. Garrett; (.—) Elizabeth Brown, Mrs. J. C. Turner, J. Blanton, Z. Carpenter, Z. B. Philbeck, Misses Anna Landis, Ethel Pool, Getty Falls, Etta Curtis, Mrs. John Blanton, Mrs. W. A. Garland, Elizabeth Garland, William Garland, F. B. Jones, Mrs. W. T. Rivenbark, Miss Lillian V. Colwell, Mrs. F. J. Ramseur, B. F. Falls, Miss Laura Dixon, Carme Elam, R. D. Jones, G. L. Merrell, Mrs. G. L. Merrell, S. D. Bradley, M. H. Knight, Lillie Myrtle Webster, K. Thompson, A. L. Ballard, Miss Isabel Highsmith, J. E. Henson, J. C. Howard, Lilian Draughon, Katharine Parker, Nora Crawford, E. J. Edwards, J. E. Gilliam, Ella Crawford, W. H. T. Winfree, Beulah Bowden, Glennie V. Harris, G. W. May, John R. Miller, Mrs. Tina Bryson, Alex Draughon, Robert Draughon, John Draughon, Mrs. Bettie McIntosh, Dr. B. W. Fassett, Mrs. B. W. Fassett, G. R. Bell, Rachel Bell, Chester Bell, W. H. Hatcher, Katie Wilkins, L. D. Byrd, J. W. Byrd, J. T. Dollar, John Prevatt, L. E. Tyner.

FROM ELDER E. J. HARRELL.

Mrs. Eliza Garrett, Mr. and Mrs. J. P. Griffin, Mr. and Mrs. N. W. Britton, R. W. Blanchard, Hettie Blanchard, Mr. and Mrs. A. P. Griffin, Mrs. Bettie Griffin, Miss Virgie Griffin, Mrs. Kate Johnson, Mr. and Mrs. E. J. Harrell, Mr. C. E. Revelle.

FROM ELDER C. E. EDWARDS.

Mrs. F. Foster, Mrs. Montford, Mrs. B. H. Mathews, Mrs. Annie Foster, Mrs. Mollie Green, Mrs. Rebecca Moore, Mrs. Jennie Moore, Mrs. Georgie Bartley, Miss Mary Parkins, Miss Georgie Bartley, Miss Eva Littleton, Miss Essie Edwards, Miss Eliza Hyman, Miss Alma Loyd, Mr. B. H. Mathews, Mr. Edward Foster, Mr. Herbert Piner, Mr. Berns Moore, Mr. J. E. Watson, Mr. D. F. Riggs, Mr. B. M. Riggs, Mr. Jacob Conway.

FROM ELDER S. G. WOOD.

To his long list of names Bro. Wood adds the following; and it is evidence that he will this year have more Bible Readers in his churches than any pastor in the State:

Mrs. W. J. Barnes, Mrs. W. D. Garriss, Mrs. W. D. Garriss, Jr., Mrs. J. B. Saunders, Mrs. Ellen Britt, Mrs. J. H. Cherry, W. J. Early, Mrs. W. Mitchell, Mrs. G. S. Norfleet, Mrs. T. P. Early, Mrs. Joe Barnes, Miss Gladys Bazemore, Miss Maggie Early, Miss Daisy Brett, Miss Augustine Parker, Miss. Mattie Mizell, Miss Mattie Joyner, Miss Nora Bazemore, Miss D. J. Miller, Miss Daisy Simons, Miss Annie Barnes, Jas. R. Bazemore, W. S. Hancock, W. D. Mizell, J. B. Saunders, Lon E. Joyner, W. H. Taylor, Dr. W. Mitchell, W. J. Early, W. J. Barnes, R. D. Worley, A. J. Simons, J. L. Harrington, B. F. Parker, W. D. Bunch, J. C. Hughes, A. D. Early, W. F. Morris, W. J. Veale.

Note.—This completes the list so far as we know. If any name has been omitted we shall be glad to be informed. The total is more than two thousand, we think. Let every one stick!

What Will Cure A Bad Catarrh

A Noted Doctor of Atlanta is Curing This Disease by a New Home Treatment.

SENDS IT FREE TO ANYONE WITHOUT EXPECTING PAYMENT

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or conditions. So that there may be no misgiving about it he will send it free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in the nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis, and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to the Doctor Blosser Company, 90 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

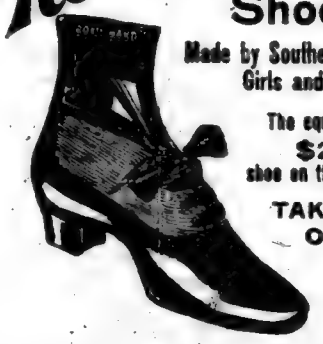
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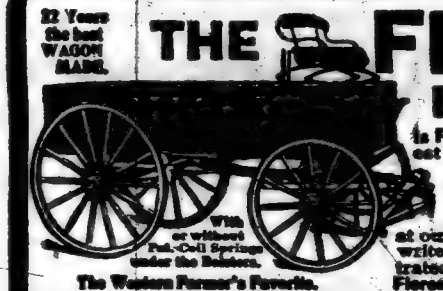
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The Western Farmer's Favorite.

Is FULLY GUARANTEED to be the very best, strongest and lightest draft wagon for all farm purposes. Neat, handsome, substantially constructed from best grade seasoned timber, well ironed, it possesses every quality that makes it desirable. See the FLORENCE at our nearest agency. If there is no agency near, write us direct and we will send you free our illustrated Catalogue, our attractive periodical "The Florence Wiggin' Tongue," and make you an offer to supply you with a FLORENCE WAGON on liberal terms and at a low price. Write today to Box 117. FLORENCE WAGON WORKS, Florence, Alabama.

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MARK THE FIRST MONTH OF 1904!

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Every Tailor-made Suit,
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Surplus Holiday China.

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Maps, Black Boards, Reward Cards, Gift Books, Testaments, Bibles.

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Barred and White Plymouth Rocks,

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OUR POULTRY BUSINESS now covers nearly every State in the Union, Canada and even foreign countries.

Our home State of North Carolina does not appear to want the kind we breed. Our prize ring record and reports of patrons for the last six years have placed us on top as producing the BEST.

To introduce them better in our home section we will make, during the next thirty days a special cut to one-half price, and about one-quarter value, on cockrels of the above breeds. Prices will be:

$2.00 for First Choice
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Please send remittance with order, as we cannot afford to correspond at these prices. You can return the shipment if not satisfactory.

EVERY BIRD FROM PRIZE-WINNING STRAINS.

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American Blackboard Company, Manfrs. of Endless Hand & other
BLACKBOARDS
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St. Louis, Mo.

Temperance.

International Temperance.

The ninth annual International Anti-Alcohol Congress was held in Bremen, Germany, in April, and 1,400 delegates have returned to their homes in fifteen different countries with renewed faith in the final triumph of ceaseless agitation for popular temperance. A temperance congress in Germany is a prayer raised in the lion's den itself, for the consumption of wine and beer in that great empire is habitual to its people and enormous in quantity, and does not commonly lead to disorder and debauchery. Nevertheless it is a grave evil, and one of which Bismarck, declared: "Reformation of the drinking habits of the people would settle all the other problems of Germany." What Bismarck would like to have done the new political power in Germany, the social democratic party, nearly 3,000,000 strong, now proposes to do. It is reported that the social democrats will add temperance to their list of principles, and systematically attempt to organize the German workingman for drink reform. The kaiser, too, is for greater abstinence. An attendant on the Bremen congress was Mrs. Mary H. Hunt, of Boston, superintendent of the Woman's Christian Temperance Union's department of scientific temperance instruction in schools and colleges. Mrs. Hunt reports that one result of the congress is a decree from the imperial ministry of education that the elementary principles of temperance shall be taught in German public schools. This concession does not carry with it instruction of the systematic character given in many American States, nevertheless, though there be not a school text-book in temperance physiology in all Germany, the thin edge of the wedge is now in, and the reform forces of this progressive empire will steadily drive it deeper.

How It Was Won in Texas.

We have just carried Nacogdoches County, Texas, for prohibition by an overwhelming majority of over two to one. This has been Satan's stronghold for the liquor business for over a century. The result was a surprise to every one, except those who had the management of the matter. With us, it was just what we expected. We had tremendous opposition, too.

1. The machine was against us. All the county and district officers living here were anti-prohibitionists.

2. The negro population of the county is very large, and it was understood that they were against us.

3. The Mexican population was understood to be all against us.

4. The saloon people had almost every drinking man in the county in debt to them, and thus secured a large vote.

5. A large amount of money and whiskey was used by the saloon people to carry the election against prohibition.

Despite all these elements of opposition, we were most gloriously victorious, and this is how we did it:

1. We thoroughly organized ourselves for the battle. We visited every precinct, and secured some strong man in each beat to represent us. We had a speaker at every church, school-house, stores, village and town in the county. We got up a series of barbecues and basket dinners, at which we had tremendous crowds, and there we spoke on prohibition.

2. We organized the women and children, and had them meet in each precinct to make badges, arrange for basket dinners, speakings, rallies etc.

3. We organized the children; had badges printed and banners made. We had campaign songs, and sang them with a will.

4. We had a local campaign paper issued weekly, red-hot in its utterances.

5. We stood in the open; invited criticism, offered time for reply; were courteous and fair to our opponents.

6. On the day of the election we obtained permission of the mayor and erected on the square, close to the polls, a huge gospel tent. We had this as the resting-place and gathering-place for our women and children.

7. We served free lunch all day to all comers.

8. We marched around town every two or three hours, with music, banners and badges.

9. The women did valiant service soliciting votes at the polls.

10. We had prayer-meetings all over the county, on behalf of prohibition.

11. We nailed to the wall at once every falsehood circulated by the antis.

The result was the most signal victory that has crowned our cause in Texas. Somehow, we believe that if any other county could pursue the methods we employed, victory would crown the effort. It certainly did cost something of time, trouble and treasure, but the result gives us recompense.—Christian Index.

The following bill, prepared by the National Temperance Society, has, at the request of the Society, been introduced in Congress:

Bill "providing that the Federal Government shall not grant liquor tax receipts to persons residing in prohibition territory, State, or local." It was introduced in the Senate by Senator Gallinger, November 20, 1903, and referred to the Judiciary Committee. It is known as Senate bill 1526.

The New York Sun, the Washington Post, the Boston Herald and other leading papers of the country have editorially endorsed it.

The following is the bill:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that no collector of internal revenue shall receive any special tax from, nor issue any special tax receipt to any wholesale liquor dealer, retail liquor dealer, wholesale liquor dealer in malt liquors, or retail dealer in malt liquors, unless such dealer shall at time of making his application to pay such special tax exhibit to such collector a license or permit, issued in accordance with the laws of the State or Territory in which such trade or business is to be carried on, authorizing him to sell distilled spirits, wines or malt liquors, as the case may be, at the place where such trade or business is to be carried on; and such dealer shall register with the collector the date of such license or permit, the period for which it may have been issued, and the authority issuing the same, which facts such collector shall state on the alphabetical list provided for in Section 3240 of the Revised Statutes of the United States."

OIL CURE FOR CANCER.

The Dr. D. M. Bye Co., of Dallas, Texas, report the discovery of a combination of soothing and balmy oils which readily cure all forms of cancer and tumor. They have cured many very bad cases without pain or disfigurement. Their new books with full report sent free to the afflicted.

Patience and earnestness are passwords to success.

15 Per Cent Average Dividend

is the record of the FLORENCE WAGON WORKS, Manufacturers of the

Light Running Florence Wagon.

This company, the next to the largest wagon works in the South, capital $150,000, is increasing its capital stock to $250,000, in order to supply sufficient operating capital to run the plant to its full capacity. This has never been done before, owing to the large sum necessary to carry the hard wood for the long period in which it is held for drying.

There are enough "Light Running Florence" wagons in use to reach, if hitched together,

From the Atlantic to the Mississippi.

It is the purpose of the Florence Wagon Works to induce co-operation of its widely distributed stockholders, enlarging thereby the demand for these splendid wagons and benefiting its stockholders with larger dividends.

Of the $100,000 additional capital to be issued, $30,000 has been placed.

The balance of $70,000 is offered at par, first to USERS OF THE FLORENCE WAGON, then to the general public throughout the South on the following terms: 25 per cent cash down, 25 per cent at 4 months, 25 per cent in 8 months, 25 per cent in 12 months; deferred payments evidenced by notes. Subscribers to share prorata in dividends from time one-half the subscription is paid.

The purpose of the company is to distribute its new stock widely to secure the advertising value of many widely distributed stockholders.

No Promoter's Stock or Watered Stock

has ever been issued and surplus earning in excess of dividends declared have been added annually to the plant. No safer, surer stock can be found, and the terms on which subscriptions may be made, put it within the reach of every savings bank depositor.

SEND FOR PROSPECTUS which fully explains the value of this stock.

Stock subscriptions should be sent either to the Merchants' Bank, and First National Bank, Florence, Ala., or direct to A. D. Bellamy, Pres., Florence Wagon Works, Florence, Ala.

Write at once, before subscription books are closed.

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Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us. : : : : :

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THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

Marriages.

VAUGHN—KNIGHT.— At the home of the bride's sister, near Woodland, N. C., December 16, 1903, Mr. A. J. Vaughn and Mrs. Pattie Knight, Rev. E. J. Harrell officiating.

VAUGHN—BRITT.—On January 13, 1904, by Rev. E. J. Harrell, at the home of the bride, Mr. S. E. Vaughn and Miss Ethel Britt. The contracting parties are both of Hertford County, N. C.

WHITLEY—DAVIS.—In the M. E. Church, Woodland, N. C., November 12, 1903, by Elder E. J. Harrell, Mr. Thomas J. Whitley and Miss Etta Davis, both of Woodland.

BLOW—BRITTON.—At the home of the bride's father, Mr. N. J. Britton, of Eagletown, N. C., December 30, 1903, Mr. Nelie Blow and Miss Lillie Britton, Rev. E. J. Harrell officiating.

TALYOE—ODOM.—At the home of the bride's brother, Mr. Chas. Odom, Hertford County, N. C., November 11, 1903, Mr. J. W. Tayloe and Miss Annie Odom, Elder E. J. Harrell officiating.

LADD—CARDEN.—On January 12, 1904, Rev. J. O. Alderman united in marriage Mr. W. W. Ladd, of Durham County, N. C., and Miss Bettie A. Cardeh, of East Durham, N. C., at his home in East Durham.

We are grateful for the honor of the following card: Mr. and Mrs. Theodore William Ebeltoft invite you to be present at the marriage of their daughter Ruth Stafford to Mr. George Whiting Hall, on the evening of Wednesday, the twenty-seventh of January, at half past eight o'clock, 407 North Tryon Street, Charlotte, North Carolina.

Obituaries.

LEEK.—On January 1, 1904, at his home near Rich Square, N. C., Bro. J. R. Leek, Sr., departed this life. He had served the church at Rich Square faithfully as a deacon and a most zealous member for years. He leaves a widow and a large family of children. May they look heavenward for comfort and not to earth.

E. J. HARRELL.

VAUGHN.—At her home near St. Johns, N. C., December 27, 1903, Mrs. J. P. Vaughn closed her eyes in death. She was a good woman, a faithful Christian, a true wife, a devoted mother.

She leaves a husband and four children to mourn their loss. May the God of all grace bless and comfort them.

E. J. HARRELL.

HAWLEY.—On December 8, 1903, death entered the home of Mr. and Mrs. W. J. Hawley and claimed their oldest son Broadie, aged five years, six months and two days.

Broadie was a sweet, lovable child, of an affectionate disposition, gaining the love of all who knew him.

Home is sad to the fond parents since the precious bud has been plucked, but heaven is dearer.

AUNT RENA.

PASTAIN.—Well matured with years, being eighty-seven years old, Sister Polly Pastine died on the 12th of December, 1903, in the home of her nephew, Brother Ray, in Chapel Hill, N. C. She was a member of Lystra Church, in Chatham County. It was our meeting time, and on the second Sunday in December her funeral services were conducted by her pastor at her old home church, which she so much loved, and she was laid to rest in the cemetery of Lystra Baptist Church, six miles south of Chapel Hill.

She was one of the original members of Lystra Church. She loved her Saviour, her pastor, and her church. We will miss "Aunt Polly." She is now at rest.

A. D. HUNTER, Pastor.

WARD.—Joshua Hackney Ward died September 17, 1903, was born in Chatham County, N. C., June 26, 1836. He leaves one son and daughter, with a host of relatives and friends, to mourn their loss.

He had been in feeble health for quite a while, but was not stricken down till the afternoon previous to his death, when suddenly he became unconscious. He rallied a little, lingered through the night and at dawn his spirit took its flight.

He was of sterling worth, generous and hospitable, exceedingly kind to the sick, the afflicted and the poor. For years he had taken a deep interest in church work, was ever at church and Sunday-school unless greatly hindered, but had never united with the church until about two years before his death he made a public confession of faith, joined Mount Gilead Baptist Church and was baptized by Elder D. C. Britt. His funeral was conducted by Elder J. C. Hocutt, and the pall-bearers were six grey-haired veterans—his comrades in the Civil War—who tenderly bore his body to the grave, and so lovingly lingered around the newly-made mound. "Asleep in Jesus." Peacefully rest, our brother, until thou art called forth to be clothed with immortality.

M. B.

BASS.—It is with sadness we chronicle the death of our beloved brother, Quinton Bass. He had lived to reach a very old age, being about sixty-seven at the time of his death.

He made a profession of religion in early life and united with Rocky Hock Baptist Church and remained a faithful and efficient member till his death. He was twice married, his first wife being Miss Mary Jane Smith, and to their union were born five children. His next wife was Miss Elizabeth Nixon, and to their union were born twelve children.

He lived to see nearly all his children grown and most of them married and doing well.

He was a man that most all who knew him liked, as the great number attending the funeral showed. He was a good husband and father, and an obliging neighbor and loyal citizen. He was not educated, but he possessed good, common sense and good judgment. He never let anything keep him from his church when he was able to go. He loved his Bible and believed every word of it.

He will be missed in his home, his church, his community and by all who knew him. His funeral was preached by the writer from Gal. 6-14, after which gentle hands laid his body to rest in the old family graveyard to await the resurrection morn. The Lord comfort the bereaved.

GEO. W. WHITE.

DENNIS.—On Saturday night, December 26, 1903, Bro. F. J. Dennis died at his home in Enfield, N. C. For months it had been apparent to his friends and to himself that he was soon to meet his Pilot face to face. Seventy years ago he was born in Culpeper County, Va. In his early manhood he moved over to Yanceyville, N. C. This was his home till 1869, when he came to Enfield to make it his home for the rest of his days. In the same year, he was happily married to Miss Lowndes, of Yanceyville, who has been through all these years the charming center of their bright home. About the year 1860 he professed faith in Christ, and was baptized by Rev. T. W. Toby, a former missionary to China. So for forty-three years he has been a faithful and zealous member of the Baptist church. Since the Enfield church was constituted in 1879, it has been to him the great object of his anxiety and care. It is fitting that he should have lived to see the dawn of a brighter day for Baptists in Enfield.

Mr. Dennis was a Southern gentleman of the old type, clean and clear cut, and positive in his views. In his home he was the soul of courtesy and generous hospitality. It was the preacher's home, where he might rest. He was a diligent reader of the Recorder, and acquainted with the work of the denomination.

The writer was once his pastor and appreciated him as a friend and as a Christian of devout piety. It was also his sad privilege to conduct his funeral in the absence of his pastor, Brother Gaskins.

He leaves a wife and three children—Dr. Dennis in Colorado, another son in West Virginia, and a daughter, Mrs. J R. Matthews, who remains at home to be a stay and comfort to her mother.

These, while bereaved of a devoted husband and father, will find some compensation in keeping fresh his memory; for "he being dead yet speaketh."

M. L. KESLER.

Resolutions of Respect.

On the fifth day of December, 1903, at Sarah Leigh Sanitarium, Norfolk, Va., Mrs. J. B. Stephenson, of Severn, N. C., died.

She was born May 25, 1861, and was the third child of Rev. John N. Hoggard.

About twenty years ago she was married to Mr. J. B. Stephenson, and has left him and four children, two boys and two girls, to realize what the loss of a true and devoted wife and mother is.

Mrs. Stephenson was a faithful member of Severn Baptist Church for many years. She was cheerful and kind, thinking of others more than herself, and not only a great help in her church, but in the social life of her community. Her life was a beautiful illustration of a true Christian. Every illness and sorrow she bore patiently, proving to the world that there is a God in whom she trusted.

Besides her own family, there are many friends who feel her loss deeply. Therefore it is

Resolved 1. That while we bow in humble submission to our kind heavenly Father, we realize that in her death our church has lost a faithful member, our Sunday-school one of its most efficient workers.

2. That the community will miss her encouraging words and helpful examples.

3. That although her place here is vacant, she is reaping the reward for her years of faithful service.

4. That we extend to the grieving family our deepest sympathy, and commend them to Him who doeth all things well.

5. That a copy of these resolutions be spread on our minutes, and a copy be sent to the Roanoke-Chowan Times and Biblical Recorder for publication.

MRS. MOLLIE L. PRUDEN,
MRS. BETTIE S. HOWELL,
J. W. FLEETWOOD,
Committeee.

By order of Conference, December 26, 1903.

A citadel that one should never vacate is the stronghold of a good conscience.

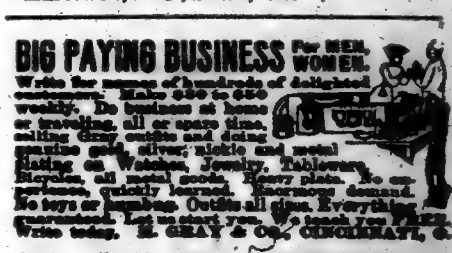


Notice of Administration.

Having qualified as executor of the estate of Mary B. Baker, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 4th day of December, 1904, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

SOLON BAKER.

Hartswell, N. C., Dec. 4, 1903.



SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 35, "Florida Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations.

2.35 a. m., No. 113 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyaville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 109, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyaville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 36, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:30 p. m. No. 139, daily for Goldsboro and local stations.

C. H. ACKERS,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. H. GREEN,
City Ticket Agent.
Office in Tucker-Moore Building, Raleigh, N. C.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.
ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the character † on your label. If it is not there, we shall feel at liberty to send the RECORDER indefinitely, expecting you to pay for it.

Acknowledgments.

January 27, 1904.

State Missions.—D. A. Seago, Lilesville, $3.98; Aberdeen, 2.58; Green's X Roads, W. Chowan, 3.75; Mt. Lebanon, .85; Castoria, Neuse, $5.50. Total this week, $16.66. Previously reported, $812.74. Total this year, $829.40.

Foreign Missions.—Duke, Little River, $1.25; W. M. S., Youngsville, (Xmas off.), 2.00; First, New Bern, 24.38; Maggie Nutt M. S., Oxford Sem. (Xmas off.), 6.70; Mt. Hermon, 82.75; Chowan, 6.25; W. M. S., New Hill, 3.00; W. M. S., New Hill (Xmas off.), 2.00; Lumber Bridge, 5.18; Centre Hill, Chowan, 5.00; Gatesville, Chowan, 5.42; Mt. Sinai, Chowan, 1.00; Reynoldson, Chowan, 13.95; Salem, Chowan, 4.00. Total this week, $162.88. Previously reported, $472.51. Total this year, $635.39.

Home Missions—Mt. Gilead, $3.79; Fair Bluff, Robeson, 3.12; Mt. Sinai, Chowan, 1.00. Total this week, $7.91. Previously reported, $276.28. Total this year, $284.19.

Ministerial Relief.—Brown's, Tar River, $3.31; Warrenton, Tar River, 14.47; Fair Bluff, Robeson, 4.13; Boone, 1.57. Total this week, $23.48. Previously reported, $71.45. Total this year, $94.93.

Total reported for all objects this week	$210.93
Previously reported for all objects	1,775.46
Total reported for all objects this year	1,986.39

WALTERS DURHAM,
Treas. Baptist State Con.

Cash collection on B. F. U. Debt for week ending January 23, 1904:

General Fund—Mt. Vernon church $18.50; Mrs. and Mrs. O. G. Louder, $25.00; O. P. Middleton, $5.00; H. P. Thorpe, $1.00; Mrs. H. T. Williams, $2.00; Beck's church, Pilot Mt., $2; Jas. Smith, Lexington church, $10; Weldon church, $25.00; W. S. Ballard, $19.00; Mrs. C. E. Mason, $10; N. H. Shephard, $5.00; M. T. Castlebury, $1.00; W. S. Roberson, $1.00; J. R. Moore, $5.00; Greenville church, $25.00; N. L. Shaw, $5.00; Mildred church, $2.70; Bethel church, $2.60; T. S. Sprinkle, $25.00; Cherryville Church, $25.00; Pleasant Plains, $1.30; W. T. Eaton, $1.00; M. T. Baynes, $1.00; W. H. Watkins, $1.50; C. A. Holton, $1.00; H. A. Brown, $2.50; J. J. Freeman, $3.00; E. F. Eaton, $5.00. Total, $222.10. Previously acknowledged, $1,639.45. Total receipts General Fund, $1,861.55.

President Vann's Special Fund—J. F. Highsmith, $100; J. B. Edwards, $25; T. Gilliam, $50; A. G. Cox, $25; E. Colwell, Jr., $24.37; W. A. Mills, $198; Miss C. C. Lilly, $5; T. E. Vann, $25; A. H. Eller, $50; J. L. Neal, $5; W. C. Powell, $100; Mrs. Juliet C. Duffy, $50; W. W. Vass, $25; Mary G. Mitchell, $75; E. Y. Pool, $5; J. N. Holding, $24.70; W. H. Elliott, $50; M. C. Winston, $100; J. P. Futrell, $25; L. D. Watson, Jr., $25; C. J. Hunter, $200; Dr. R. T. Vann, $100; Ashley Horne, $50. Total, $1,337.07. Previously acknowledged, $3,494. Total President Vann's Special Fund, $4,831.07. Grand total of cash receipts, $6,692.62.

L. D. WATSON, JR.,
Treasurer.

Liberty Union.

The next session will meet with the church at Rich Fork, Friday before the fifth Sunday in January, 1904.

Introductory sermon by Elder G. P. Harrill; alternate, Elder John A. Summey.

Query 1. What course should our churches pursue with the non-attending, non-contributing church members?—John A. Summey and C. M. Wall.

2. What attitude should Christian people take toward the work of the Anti-Saloon League?—John R. Miller and G. P. Harrill.

3. Are the people of the Liberty Association as much interested in the education of their children as they should be?—W. A. Smith and S. G. Hasty.

4. Do the Scriptures sustain the attitude of our churches on Sunday-school work?—Jeff Lanning and E. L. Green.

J. M. BENNETT,
HENRY SHEETS,
Z. T. SHARPE,
Committee.

N. R. TEAGUE, Clerk.

The rumors that Judge Boyd of the Federal bench is to be tried with a view to discharge from his office are persistent.

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2. Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

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THE PROOF OF THE PUDDING.

(Abstract of one of hundreds of letters not one of which were solicited.)

"I was despised and rejected of men," an outcast, homeless, penniless and a vagabond. A friendly hand raised me from the gutter, administered to me your Antimethyson. In less than a week I was another man. Thanks to Almighty God, for I believe He sent this man with your remedy to save me. I am well, and have had no desire for liquor for four years. H. P. H.
BALTIMORE, MD., Oct. , 1903.

Agents Wanted.

Salary or Commission. Previous experience not necessary.
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RICHMOND, - - - - - VA.
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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 31.

RALEIGH, N. C., WEDNESDAY, FEBRUARY 3, 1904.

AN APPEAL TO COMMON SENSE.

There is in this paper, on page 14, a straightforward statement of the facts concerning intoxicating liquors in the United States. All we ask of men of common sense is that they will read this statement and think about it.

The amount of liquor consumed per capita in the United States has doubled in twenty years. Consider what a growth this is; what an evil growth it is; what it means: double the number of homes wrecked, the number of men ruined; the amount of heart-break; double the economic loss; double the political loss; double the power of liquor's grasp upon our country;—double it in the next twenty years as it has in the past twenty; and serious as the matter now is, consider how much more serious it will be. It will be too late twenty years hence. The saloon will have the Nation by the throat.

To what is this increase due? Largely to the saloon. The saloon is in for building up trade. Naturally it is in competition and must work for business. It must compete with somewhat unscrupulous men, and therefore even the best-disposed saloon proprietors are almost compelled to be unscrupulous. They are in the business for profit—to make it grow not to decrease it. And they know how to make their business attractive.

To one other fact is due the saloon's achievement of doubling its business in twenty years; and that is the fact that it is a social institution, that its business is bulwarked and promoted by social habits. Here it catches the young man as he begins his career.

The saloon has caused this great increase; and naturally. We could expect nothing else of it. It is only fulfilling its natural functions. It will increase its business every year it lives. Its appetite grows by what it feeds on. Its one cry is "More."

The question we have for the man of common sense is, Will you continue to acquiesce in the work of an institution that increases the drink evil? It is a simple question, but consider it solemnly. Consider what it means. There is a saloon now to every three hundred population. There is a saloon now to every eighty-seven voters. The saloon now takes one boy in every five. The saloon now dictates the politics of our great cities, and they mould the Nation's destiny. The saloons put Tammany in charge of New York, and everybody knows it. The saloon now takes the Sabbath day for itself in New York and Chicago. It demanded the day as a reward for political services! The saloon now affects every business, is the curse of every factory and printing office in the land. The saloon now openly declares that it is so great that you cannot enforce the law against it. It is greater than the law. Consider. Double its power. And this Nation will be done for. And as America goes, so goes the world. Will you falter longer? Will you temporize while the Saloon deepens its hold upon your throat?

Will you not rather demand as a man that believes in progress upward instead of downward, that the Drink evil shall be administered by a system that will curb and reduce and ameliorate it? You certainly will. To do otherwise is to surrender abjectly.

The Dispensary is such a system. Grant all that may be alleged against it; it saves the young men, at least, and so begins constructive reform. It extracts the fangs of profit and competition and social custom and leaves a toothless thing to carry on the traffic.

Prohibition is such a system. Conceding all that is said against it, prohibition has everywhere reduced the amount of liquor consumed and the amount of crime committed.

Nothing can be worse than the saloon.

But, you man of common sense, read that statement, and see for yourself what the saloon is doing and has done.

EDUCATION BY EXPERIENCE.

Perhaps the best sign of the times is the evidence that educators are "learning some sense" and leaving off the artificial methods and standards that have made Education all but an empty process. Consider the following from Collier's Weekly:

Too much city life makes impossible the child's best bringing up. "No," wrote Miss Sullivan, the teacher of Helen Keller, in 1887: "I don't want any more kindergarten materials. I used my little stock of beads, cards, and straws at first because I didn't know what else to do. . . . . I am beginning to suspect all leaborate and special systems of education. They seem to me to be built up on the supposition that every child is a kind of idiot who must be taught to think." If the child is left to himself, Miss Sullivan believes, he will think more and better, if less showily. Moving about freely among real things, combining impressions for himself, he will have more growth than "sitting indoors at a little round table, while a sweet-voiced teacher suggests that he build a stone wall with his wooden blocks." Moving about ,observing, and experiencing for himself is only slightly possible in a crowded city, and hence the kindergarten's increase of popularity among the observant. Its value rests less upon anything that is taught than upon the natural intercourse of children at play. The "sweet-voiced teacher," if a good one, seems to guide as little as possible. Nobody to-day sets any value upon precocity, —which means acquiring at one age the modes of thought which belong to another. We wish children to be children—a desire which is harder to execute, and requires more contrivances, in the city than in the country. Hence the kindergarten, which is better than solitary bringing up, but a poor substitute for the social sports and enjoyment together of animals and nature which are open to the country child. How many of our great men have been brought up altogether, or mainly, in the city?

THE LONE FIGHTER.

Ray Stannard Baker, the author of those startling articles, "The New Industrial Conspiracy," and "The Trust's New Tool: the Labor Boss," continues his studies of the relations of Capital and Labor in the December McClure's. His subject this time is "The Lone Fighter."

The "Lone Fighter" is the man (he seems nearly always alone, alas!) who fights actively for honesty and cleanliness against the active ill-will of the corrupt and the heavy passiveness of the coward "respectable citizen." Mr. Baker gives us vivid pen-pictures of two such men, one who, alone in a corrupt union, fights undaunted through defeat; the other, also alone, but in a corrupt legislature, who combats with the same dogged grit and gains the respect even of the most venial of his colleagues. Those two sketches of Mr. Baker are tremendous and significant and consoling. "Leaven," Mr. Baker calls the lone fighter, and it is in that leaven that lies the hope of the nation.

"One such man," Mr. Baker writes of one of his "Lone Fighters," "no matter how obscure, quiet, simple, can get results amazing in their importance; one such man is worth about four thousand so-called respectable citizens who stay at home and talk about the shame of boss rule."

RIGHT.

Every denominational institution should be under denominational control; otherwise it has no claim upon the denomination for support. Our Baptist people will not be made mere hewers of wood and drawers of water for an institution in whose control they have no voice.—Western Recorder.

HOW NORTH CAROLINA HAS SOLVED THE NEGRO PROBLEM.

(Governor Aycock at Baltimore.)

I am proud of my State moreover, because there we have solved the negro problem which recently seems to have given you some trouble. We have taken him out of politics and have thereby secured good government under any party and laid foundations for the future development of both races. We have secured peace and rendered prosperity a certainity. I am inclined to give to you our solution of this problem. It is first, as far as possible, under the fifteenth amendment to disfranchise him; after that let him alone, quit writing about him, quit talking about him, quit making him "the white man's burden," let him "tote his own skillet;" quit coddling him, let him learn that no man, no race—ever got anything worth the having that he did not himself earn; that character is the outcome of sacrifice and worth is the result of toil; that whatever his future may be the present has in it for him nothing that is not the product of industry, thrift, obedience to law, and uprightness. That he cannot, by reason of council or league accomplish anything; that can do much by work; that violence may gratify his passions, that he may eat rarely of the cooking of equality, but he will always find when he does that "there is death in the pot." Let the negro learn once for all that there is unending separation of the races; that the two people may develop side by side to the fullest, but that they can not intermingle. Let the white man determine that no man shall by act, or thought, or speech cross this line and the race problem will be at an end. These things are not in enmity to the negro, but in regard for him. He constitutes one-third of the population of my State; he has always been my personal friend; as a lawyer I have often defended him, and as Governor I have frequently protected him, but there flows in my veins the blood of the dominant race; that race that has conquered the earth and seeks out the mysteries of the heights and depths. If manifest destiny leads to the seizure of Panama, it is certain that it likewise leads to the dominance of the Caucasian. When the negro recognizes this fact, we shall have peace and good will between the races, but I would not have the white people forget their duty to the negro. We must seek the truth and pursue it. We owe an obligation to "the man in black;" we brought him here; he served us well; he is patient and teachable; we owe him gratitude; above all, we owe him justice. We can not forget his fidelity and we ought not to magnify his faults; we can not change his color, neither can we ignore his service. No individual ever "rose on stepping-stone of dead" others "to higher thing," and no people can. We must rise by ourselves, we must execute judgment in righteousness; we must educate not only ourselves, but see to it that the negro has an opportunity for education. As a white man, I am afraid of but one thing for my race, and that is, that we shall become afraid to give the negro a chance. The first duty of every man is to develop himself to the uttermost and the only limitation upon the duty is that he shall take pains to see that in his own development he does no injustice to those beneath him. This is true of races as well as of individuals. Considered properly, it is not a limitation, but a condition of development; the white man in the South can never attain to his fullest growth until he does absolute justice to the negro race. If he is doing that now, it is well for him. If he is not doing it, he must seek to know the ways of truth and pursue them. My own opinion is, that so far we have done well and that the future holds no menace for us if we do the duty which lies next to us, training, developing the coming generation so that the problems which seem difficult to us shall be easy to them. We have a great country, great in material wealth, great in the strength of its people, great in the opportunity to make manifest that strength in the works of righteousness. Our greatness shall grow as individuals of the nation grow in virtue; our greatness shall wane as men fall below the standard of truth.

Gentleness and kindness will make our homes a paradise upon earth.—Bartol.

Buteo Vulgaris Baptisticus; or, The Common Baptist Buzzard.

BY C. O. BROWN.

Buteo means buzzard. Hence, I guess, we get the expression the boys use on the street: "You are a bute!" Of this I am not certain, and hence make no positive statement. Of late, I am becoming more careful in making statements.

Hawks, falcons and such like belong all to the buteo family. The buteo vulgaris Americanus is noted for its silence; the Baptisticus bird is noted for its noise. These beasts, if they be, as found among Baptists, are of three kinds—in the form of a man, in the form of a woman, and in the form of an editor, who is supposed to be impersonal and hidden behind his editorial "we." Wherever found, they are all in the same business, and fill the high office of denominational stink-toters, scattering all manner of fifth and ill-smelling flavors.

A buzzard on a tree indicates that something is dead or is supposed to be dead in that neighborhood. He'll sit all day waiting to light upon a carcass, but has no delight in any living thing. The Baptist buzzard plays a similar game, and is glad to hang around a place where he hopes to be able to pluck up some sort of filthy thing to carry away. In good news he has no pleasure; but in matters that are a little off in tone, he rejoices. He longs to be able to fly away and bring others of his kind to plunge with him into the dirty hole he has found. That any one is prospering or happy brings no gladness to him; but if there is a cloud in the air and a rumor of hard things, then the Baptist buzzard is in his glory. He is willing to go miles away from his course to look upon a scene like this.

The Baptist buzzard on the editorial tripod cuts quite a figure, and gets up a large and loathesome odor. He delights in spreading around pious expressions concerning the rascality of his brethren. He does this in a mighty holy way—for the good of the denomination, of course; but he does it, all the same. Like a genuine buzzard, he'll go miles out of his pathway to satisfy his appetite, when once he gets the bare scent of a scandal; and when he gets his bloody beak in to the horrible filth, he rejoices to spread it around—for the good of the denomination. We should not have to go a thousand miles away from South Carolina to see the bird at work sometimes; but may be it will be best for us not to individualize. We hear rumors of the flight of these birds in Kentucky and Arkansas, and also in Texas. They are not known so well by their flight as by their smell.

The Baptist buzzard loves to hover over the dead, and sometimes he is almost willing to commit murder in order to prepare a corpse for himself. He is not in his element unless there is something dirty somewhere in the neighborhood. He has a strong stomach, and can take in anything. The editorial buzzard offers a free forum to the filth slinger. He boasts that his columns are open to all. Let all come in. As Whitcombe Riley put it in his Hoosier dialect, "None air denied 'at knock." But he prefers the incomer to bring something with him—something that has been picked up in Aceldama—not on Olivet. His max is capacious, and no sort of ecclesiastical carrion can dull the edge of his appetite. He glories in his high calling of stink toter. Commonplace items of interest or of no interest are accepted, and published, but if the contributor can put in a few suggestions of filth, some mild insinuations against a good man, or tell of some poor sinner's unlucky fall, or prefer charges against one in office, secretary of a board, or other officer, then the editorial stink-slinger dips his quill to the bottom of his ink-stand, squals to the office "devil" that quiet must reign for the space of a half hour, whirls around on his one-legged stool, looks smilingly through the open window, and feels assured that high heaven approves of his editorial policy of giving the news from the churches.

Sometimes the Buteo Baptisticus strikes up with a piece of carcass that is very small, but very tough. This gives him opportunity to display his special gifts. He clutches this in his long, filthy beak, and goes around with it, nor will he let it go. He may make the discovery that the news he has been retailing is a lie, and his one great boast is that he loves the truth; but this item has been giving him so much satisfaction that he cannot afford to drop it, and so he goes on lying, even after he knows that he is lying. This is the distinguishing peculiarity of the Baptist buzzard. Week after week, he parades the same choice morsel. If it decays in his beak, he likes it all the better; if it were really clean and sweet, he'd drop it. He likes things about him to be rich and fragrant. This is the Buteo Baptiscus, which word should be divided into two, and emphasized on the last syllable violently—thus—Baptisti—Cuss.

At Associations and Conventions, one will be apt to find this Baptist bird. He will pose out under the trees, in search of news and subscribers. He wants to make a newsy paper. He enlarges upon the free forum idea. He avows that one can say what he pleases through his columns. His policy is open. If out there under the trees or just behind the corner of the church house, he can run up with some decayed morsel concerning charges against a man—rumors—whispers—he is at once all aglow with fervid interest—especially if these rumors be connected with some one he does not like—some one who does not take his paper, or some one whose self-respect will not allow him to descend to the low level of debate with this Baptist bute.

O, the infamous varmint! How long shall we be compelled to endure him! How long shall the good men who are trying to lead our Boards be subjected to the attacks of these bloody-beaked and unsavory filth-slingers! How they sicken us!—these maligners of the brethren—these dealers in filth and lies—these lovers of the unclean, all, too, under the guise of piety, with a voice whose wholly tone is set to deceive even the elect. No one is free from him, no one is immune from his attacks. The very presence of the buzzard has come to indicate the presence of filth, and so this buteo Baptisticus, by merely hanging around you, by his repeated insinuation and innuendo, leads others to suspect the existence of evil. The higher a man stands in the esteem of the world, the greater the glory in pulling him down, and so it has come to pass, in some sections, that it is really dangerous to have the brethren love and confide in you.

I am glad to know that in all the South we have but few birds of this bad breed—these filth-slingers and stink-toters. I hope the day may speedily come when even these may die from an overbate of their own choice food. What use they will make of their whining tones and slobbering piety in the world to which they are going, I don't know. And—

But I belive I'll wind up with a story. An Irishman was put upon trial, and was asked if he was guilty. He said, "Not guilty, your honor, not guilty." He was then asked, "Are you prepared for trial?" "O no," he replied, "I don't care to bother you to try me. I don't want to put you to that trouble, I would just as soon go without it." "But you must be tried," said the judge. "Well," he said, "I am ready." So they called Tim Rafferty. The Irishman looked at him, and watched him as he was going to the witness stand. "Your honor," said he, "is that man going to be a witness against me?" "Yes, I believe so." "Well, then, your honor, I plead guilty, for I want to save Tim Rafferty's soul."

If now we hear a flapping of wings in the forest, you may know that I have aimed well, and that some Baptist buzzard has been hit.

Sumter, S. C.

Ebenezer Frost; Friend of Orphans.

BY ELDER C. H. UTLEY.

On February 4, 1840, in Davie County, Ebenezer Frost, was born. His parents were among the foremost people of that section. His boyhood was spent on the farm, where he acquired those habits of industry and economy, which were characteristic of the man to the day of his death.

In those days very few were permitted to enjoy the advantages of even primary schools. E. Frost went to school very little. But by diligent application became far better educated than many whose advantages were far superior. When fourteen years old he united with Eatons Baptist church, and ever remained a true and loyal Baptist. Few men in his county have done so much for the Baptist cause as he.

In 1866 Brother Frost married Tabitha Eaton, who survives him. Without children of their own, their home became an orphan's home. During these years ten orphan children have been reared by them. These alone are a noble legacy.

Perhaps the burden that lay heaviest upon his large and generous heart, was our Orphanage at Thomasville. From its organization he was a member of the Executive Committee, and during all these years never missed a meeting. This faithfulness is only an index to his friendship for the institution. Private business never prevented his looking after the welfare of the motherless and fatherless children. For years he was a member of the Investing Committee, and proved a wise counsellor. No opportunity was ever permitted to pass without his speaking words of sympathy for the orphan.

At the time of his death he was a member of the Executive Committee of the South Yadkin Association, in which capacity he had served many times.

Physically, he was an unusually large man, weighing nearly three hundred pounds. But mind, and heart, were proportioned to the body. Few men possessed his faculty of clearer thinking. His words were well chosen, clear, and strong. An impartial critic would have to admit that E. Frost, had in him the elements of greatness.

All his life he was a man of affairs. In 1893, when financial panic paralized business everywhere, E. Frost was engaged in the manufacture of tobacco, and like most manufacturers, whose money was in stock, in the hands of small creditors, suffered irreparable loss. Nevertheless, with optimistic spirit and Herculean strength, he applied himself with admirable diligence to the task of redeeming every obligation incurred by the failure of men he had once trusted. And would, ere long, have made good every promise, when death called him from his labors. A few leading spirits among men make the country what it is. Education in Davie County had no warmer friend than E. Frost. He believed in the possibilities of children. And so his time and money were freely invested in them. In his own community teachers found him always ready to encourage and help to the utmost of his means. There are men who merit more than they receive, and he was one of them. Only a few men are great enough to work and pay, when those for whose good they labor fail, or refuse to reciprocate their service, in appreciation. But the steady march of progress is the imperishable monument of that few. Like all men, E. Frost had his foes and critics. Perhaps these called forth the best qualities of the man. Having known him personally, and intimately, I do not hesitate to say I believe his heart was as free of malice as the heart of any man I ever knew. His heart was too large to entertain malice. I never heard him speak harshly of any man. In kindest terms he always spoke of those who were his critics. These are traits that bad men can't realize. These distinguishing traits are fruits of character that make a man good.

The mind of E. Frost was too large to be embittered by little things.

Any man may be good to friends, but only a Christ-like man is kind to foes.

Almost suddenly death came on October 4, 1903. On the 5th the funeral services were conducted by Rev. S. D. Swaim, and the remains were laid in the cemetery at Eatons church.

He was a useful man. His neighbors miss him. His presence was felt wherever he went. Naturally he was public-spirited and generous. He always attended the Associations, the State Conventions, and usually the Southern Baptist Conventions. A constant reader, he was well posted.

His home was the synonym of hospitality.

Elkin, N. C.

A Family Bible Circle.

Enclosed you will find the names of members of my family who wish to join the Bible Readers' Circle: E. D. Cheek, Mrs. E. D. Cheek, R. E. Cheek, Rosa L. Cheek, Inez E. Cheek, Hattie M. Cheek.

Yours respectfully,

E. D. CHEEK.

Roxboro, N. C., Jan. 9, 1904.

Brotherhood in the Civil War.

BY J. H. P.

The following incident occurred on Roanoke Island. The island was garrisoned by only two skeleton regiments, the 8th and 31st N. C. Only four companies of the 31st were armed with smooth-bore percussion muskets, the other six with flint and steel. The night before the battle, a battallion of Wise's Legion came over from Nag's Head as a reinforcement. The gallant Captain O'Jennings Wise was in command of the detachment. He fell next day mortally wounded. Three bullets struck him in quick succession. I saw him when he fell. He was carried from the field on a stretcher, his life blood fast flowing. He cheered his men as he was leaving the battle field. Lieutenant Selden, of Norfolk, Va., was in charge of our artillery, only three small cannon.

The cannon swept the causeway leading from the west end of the island. It was the only road. Along it the Federals advanced. The New York Zouaves led the van. They came with a rush and roar, all gleaming in red, and armed with flashing saber-bayonets. They were met with a storm of grape, cannister and scraps of iron. The head of the column was annihilated. They fell back, only to reform and charge again. Again the guns from the redoubt belched death into their gallant ranks.

At the second discharge, Lieutenant Selden sprang upon the redoubt and waving his sword cheered his men. A bullet crashed through his brain. His death only nerved the gunners to more heroic efforts.

Captain Wise with his troops were partially sheltered by trees and dense gallberry bushes. They fought well and splendidly. The battle commenced at sunrise and ended at 11 o'clock a. m.

It was a hot fight and nobly contested. The retreat of the Confederates was orderly. For six long hours some 800 Southrons had held their own against three Federal brigades, commanded by the gallant Major General Burnside. A heavy fog of battle-smoke shrouded the island. The surrender of our entire force was made in the afternoon. Our men were treated with courtesy and kindness by our gallant foes.

And now comes the incident. Mournful, sad and dejected, I was standing at my tent door. Since the night previous to the battle I had not tasted food. I was faint, weary and heart sick.

I was accosted by an officer of the Union army. He laid his hand upon my shoulder with the remark, "You don't know me, old boy." I awoke from my reverie, looked him long in the face and recognized a classmate in Union College. Ten years had gone by, since last we met. Our greeting was warm and kindly. He was a splendid fellow when at college, and a grand soldier afterwards. At the time of our meeting he was Colonel of the 52nd Pennsylvania Infantry. During the mighty conflict, he attained the rank of Major General, and soon after the close of the war entered the political arena, and in 1876 was the Governor of the Key Stone State. I refer to General John F. Hartranft. He carried me to his quarters on the Island, introduced me to his General and to his staff, among the latter to Col. Joel Knott, grandson of our old President of the college, Dr. Elipha-let Knott. I had known him before and often met him, when he was a little fellow climbing his aged grandfather's knees.

By my friend I was hospitably entertained the last night I spent on the Island. Early next morning the officers of our little army were drawn up to be escorted to a steamer as prisoners of war. My side arms were not taken from me. As we stood in ranks ready to embark, Colonel Hartranft came to bid me farewell, at the same time handing me a small package, saying, a friend had sent it to me. He told me to put in my pocket, that I had no time to read it. We were soon on the steamer "Louisiana" of the Old Dominion Line. The next day early in the morning I was standing on the forward deck of the noble vessel. I had forgotten the parcel. As I stood, a gentleman accosted me by asking if "I was Captain Picot?" Upon my reply, he gave me his hand with the grip of our dear old Delta Phi. He said he had learned at headquarters that I was among the prisoners. He conversed with me very briefly, saying, I must excuse him, as he was a reporter for the Herald and had to hustle. He expressed pleasure at meeting me, and excused himself. I had never known this man. He joined the College Club long after my graduation. I had a briar pipe. In foraging in my pockets for crumbs of tobacco with which to fill it, I came upon the forgotten package. I opened it. Within were two ten dollar gold pieces, with a strip of paper upon which was written, "From your classmate in 1852." Signed, John T. Hartranft. I was hungry. I was sick. I could not eat the prison fare. I went to the Stewards' store room. It was ablaze and full of every luxury, solid and liquid. I asked him if he would sell me something to eat. "Certainly, Captain, and with pleasure." I laid in a goodly supply. I laid one gold piece on the counter. He smiled and said there was no charge. I asked the reason. He replied by saying that the Herald reporter had left a carte blanche for me with the request that I should use it. It boots not to say that I ate and drank his health that night. "See how far that little candle sends its rays, so shines a good deed in a naughty world."

Como, N. C.

A Bad Beginning.

An amusing story is related concerning one of our down-east churches. The clergyman gave out the hymn:

"I love to steal a while away,
From every cumbering care,
And spend the hour of setting day
In humble, grateful prayer."

The regular chorister being absent, the duty devolved upon the good old deacon M., who commenced, "I love to steal," and then broke down.

Raising his voice a little higher, he then sung, "I love to steal."

As before, he concluded he had got the wrong pitch, and deploring that he had not his "pitch tuner," he determined to succeed if he died in the attempt. By this time all the old ladies were tittering behind their fans, whilst the faces of the "young ones" were all in a broad grin.

At length, after a desperate cough, he made a final demonstration, and roared out: "I love to steal."

This effort was too much. Every one but the goodly eccentric parson was laughing. He arose, and with the utmost coolness, said:

"Seeing our brother's propensities, let us pray."

It is needless to say that but few of the congregation heard the prayer.—Exchange.

When a man can willingly forego even the outward services of religion, and stay away from the house of God, and let the seasons of devotion and communion pass by without a thought of regret, his faith and love must be at a low ebb. A living plant seeks water, a living soul longs for the refreshment of the sanctuary.—Henry Van Dyke.

There is no life so rent and broken but Christ can unite the severed parts in his own tender compassion.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Daily Bible Readings from February 8—14.

Monday, February 8.—Laws for the Priests, sacrifices, and feasts. Lev., chapters 22, 23.

Tuesday, February 9.—Oil for the lamps. Thrilling incident. Sabbath year. Jubilee. Lev., chapters 24, 25.

Wednesday, February 10. — A threat. Promises. Vows. Divers laws. Lev., chapters 26, 27.

Thursday, February 11.—The first census. Num., chapters 1, 2.

Friday, February 12.—The Levites. Num., chapters 3, 4.

Saturday, February 13.—Laws concerning cleansing, restitution, jealousy, the Nazarite. The benediction. Num., chapters 5, 6.

Sunday, February 14.—Tribal offerings. God speaking to Moses from the mercy seat. Various laws. The passover. The guiding cloud. Num., chapters 7, 8. 9.

Leviticus.

CLOSING CHAPTERS.

It must be borne in mind that Israel is still encamped at Sinai, and that the six closing chapters which we are reading this week are a continuation of the laws and ordinances given by God to Moses for the government of the people. Blessings are promised to those who obey these laws, and fearful penalties are pronounced against those who break them. The only historical incident contained in this part of the book is the account of the stoning of the son of the Israelitish woman for blaspheming the name of the Lord and cursing—chapter 24:10-14, 23.

Numbers.

NAME AND AUTHOR.

As in the case of the other books of the Pentateuch the Hebrews named this book from its first word "Vayedabber." In the Septuagint and Vulgate it received its name from the numberings of the people. The first census is recorded in chapter 1, and was preparatory to setting out from Sinai for the purpose of invading the promised land. The second census was taken at the close of the 37 or 38 years of wandering, and was preparatory to the entrance into Canaan. The book is, therefore, appropriately called Numbers.

The Mosaic authorship has been attacked by the destructive critics, and some conservative writers have questioned it. It is probably true that interpolations were made either by the original writer or by some one who afterwards revised his work. Such passages as 12:3; 14:25, and 15:32-36, indicate this. This may be admitted, however, without invalidating the Mosaic authorship; for while the external evidence is not conclusive when considered in connection with the internal evidence, it makes a very strong case in favor of the Mosaic authorship; and obliges us to believe that the book of Numbers is substantially the work of Moses, and contains an account of the dealings of God with the chosen people and the laws which he prescribed for their government. Therefore, being a part of the "God-inspired Scriptures," it "is profitable for doctrine, for reproof for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

PREPARATION FOR THE JOURNEY.

The book of Numbers contains the story of Israel in the wilderness. It narrates the severe trials, the fearful conflicts, and the shameful sins of the journey through that dark and terrible wilderness. In the chapters under consideration this week we have an account of the preparation that was made for the journey. Chapter 1 gives an account of the numbering of the people, and contains special orders with reference to the Levites. Chapter 2 indicates the order in which the tribes were to camp in relation to the tabernacle. Chapters 3 and 4 contain the names of the Priests, the substitution of the Levites for the first born, the service required of them, their number, and the redemption of the first born in excess of the Levites. In chapters 5 and 6 some Levitical laws are repeated, and additions are made to them. Among these are the law excluding the unclean, the law requiring restitution for trespass, the trial of jealousy, and the vow of the Nazarite. In chapter 6:22-27 we have the form of priestly benediction. It has never been excelled by any form of blessing. Chapter 7 recounts the offerings made by the princes of the tribes at the dedication of the tabernacle and closes with an account of the voice that Moses heard speaking unto him from off the mercyseat. Chapter 8 gives an account of the lighting of the lamps in the tabernacle and the consecration of the Levites. Chapter 9 tells of the second passover required and observed, and of an additional passover permitted to meet a special case. It also describes the covering of the tabernacle by the pillar of cloud which at night had the appearance of fire, and which during their years of wandering guided the children of Israel through the perils of the wilderness journey.

In these chapters we have a delightful view of the fatherly care that God takes of His people, and should rejoice to remember that the great and good God of whom we are reading is our God, and that He loves us and cares for us as truly as He loved and cared for them.

Pharaoh's Hardened Heart.

There are some questions that will not down. One of those most frequently answered in this department of The Sunday-school Times during the passing years is freshly brought up by a Congregational pastor in Oklahoma, who writes pleasantly as follows:

"The question is that of the hardening of Pharoah's heart. If Jehovah hardened Pharoah's heart, as would appear from the text, why should Pharoah bear blame and suffer punishment? But if he hardened his own heart, and was himself morally responsible, why should the text say that Jehovah hardened Pharaoh's heart?"

The Bible was written by Orientals. To the devout Oriental, all things are of God. Therefore the Oriental way of describing Pharaoh's unwillingness to permit the children of Israel to pass out of Egypt's bondage is to say that "God hardened Pharaoh's heart." But if the Oklahoma pastor will look at other references, in the Bible, to that same event or series of events, he will find that in one chapter alone, the ninth of Exodus, three different expressions are used: "Jehovah hardened the heart of Pharaoh" (v. 12); "Pharaoh . . . sinned yet more, and hardened his heart" (v. 34); "the heart of Pharaoh was hardened" (v. 35). Whatever else the sacred writer may have intended, it would seem to be clear that he had no thought that God was to blame for Pharaoh's wickedness.—Sunday-school Times.

It was a woman—George Eliot—who said some women think two and two will make five if only they will cry and bother enough about it. The remark need not be confined to women.

News Notes.

....The Baptist World-Convention is on the way.

....Florida Baptists mourn the death of Elder W. N. Chandoin.

....Elder J. C. Owen, of China, reports sixteen converts in a recent meeting.

....Baptist churches have all to lose and naught to gain by debating their differences in the papers.

....Elder I. N. Loftin, recently ordained, succeeds Elder R. P. Walker at South and North Henderson.

....The Recorder desires Mrs. Hugh Barnette's address, in order to give her credit for a subscription.

....We trust we violate no confidence in guessing that Dr. C. C. Brown refers to the Arkansas Landmark and the Baptist Flag.

....Newspaper appeals for money to build church-houses are not worth the space they require. Our State Board is charged with this work and it should take it up.

....The enlightened world agrees that the Baptists have won their battle for immersion as the Apostolic mode of baptism. Only ignorant people debate that question now.

....Bro. W. S. Roberts reports a meeting at Flat Creek in Buncombe, conducted by Elder W. F. Staley and Pastor Bradley, in which eight persons were added to the church.

....The question for debate at Wake Forest Anniversary, February 12th, is—Resolved, That Compulsory Arbitration offers the best settlement of Disputes between Capital and Labor.

Elder J. A. Rector writes strongly praising the Bible School of Ministers recently held at Enon church, in Catawba River Association. Brother Woodall conducted the meeting. It is a work for which he has peculiar gifts.

....Those excellent letters from our patient friends will yet be printed. An embarrassment of riches is not the pleasantest thing in the world when it carries with it the disappointment of friends. But it does not compare with an embarrassment of poverty.

....We regret to hear of the death of Col. J. K. Connally, of Asheville. He was a distinguished soldier, a devoted Christian, and a strong Baptist. He spent much of his time studying the Scriptures. From his home one may behold the loveliest view in North Carolina.

....Elder John T. Edmundson now lives in Raleigh. He has five churches but holds one Sunday vacant in order that he may exercise his excellent gifts as an evangelist. We commend him heartily to the brethren. He has held meetings throughout our State and on every ground is worthy of the confidence in which he is held.

....Rev. L. T. Weldon, who recently took charge of the church at Brevard, N. C., says: "I'm delighted with Brevard, and hope the Baptist cause may keep pace with the rapidly growing town."—Baptist Courier. Brother Weldon is invited to fall in with the North Carolina brotherhood and send them the news through the Recorder.

....Elder N. R. Pittman, formerly of Missouri, is now editor of the South Carolina Baptist, with his brother, the redoubtable A. McA. He is a capital newspaper man and minister, and he and his brother make a team. By the way, these two, the Louisiana two, Folk in Tennessee and Farris in Florida give old Wake Forest more than her share on the Southern Baptist tripod.

....Bro. J. W. Morgan, of Weldon, is in a meeting, his brother—S. L. Morgan, Fairmont, W. Va., preaching. The prospect is that the meeting will prove a great blessing to Weldon.

....To be sure Brother Taylor will undertake to answer any questions that occur to the members of the Bible Readers' Circle. If there are difficult points in the readings make your difficulties known to him.

....We record with deep regret the death of Mr. J. R. Weatherspoon of Sanford, in his fortieth year. Of such men is the State and the Kingdom. He was diligent in business and active in the Christian life. He served not only his home church, but his association and his interest participated in all our denominational enterprises. We have lost a useful man in his prime. The brotherhood will join us in sympathy for his wife and relations. May the Lord comfort them.

....After all Jesus said to rebuke the ambition for high places there are Christians who not only recognize this ambition but actually appeal to it. The latest is the Tenth National Congress of Religious Education, headed by Dr. J. E. Gilbert, who is by no means notably qualified to lead the country in this important matter. He is electing susceptible brethren to the high position of Senator to this Congress. No doubt the name will catch a few. It is wonderful how a worldly title will catch some heavenly-minded brethren. The Senators will assemble in this mock Congress at Washington—of course—March 1, 2, 3. We await their decrees with awe.

....There have been numerous reports in the daily papers that the Executive Committee of the Baptist Female University had decided to build one building or another. Daily papers regard rumors as news. The Executive Committee cannot build buildings. Such important actions can be taken only by the full Board. We hope to use the Faircloth bequest in building a dormitory; and we also hope that some far-seeing generous soul will build a beautiful musical auditorium. This is all that can be said at this time. People that depend on daily papers to inform them about their denomination deserve the darkness that covers them.

....President Hobgood announces that he will rebuild the Seminary, and as Dr. Taylor said, give the soul of the institution a new body and no doubt greater glory. President Hobgood is an institution in North Carolina education, and it was not to be expected that the destruction of a building and the dispersal of his student-body would deter him. We congratulate him upon the general testimony to his usefulness that he has received, and especially upon the substantial testimony of several thousand dollars guaranteed him by the Oxford people. Others will help no doubt. The Seminary will open next September with the usual increase in attendance.

....Pastor Durham, of Lumberton, writes: "As you are speaking of churches increasing the salary of their pastors let me say that the Lumberton church has, within the last two months, increased their pastor's salary $100. Better still, the salary is paid promptly, sometimes a little in advance. And besides, this noble church is constantly doing things for the comfort and encouragement of their pastor. Surely no pastor anywhere ever received more loyal support and hearty co-operation than does this unworthy one, for which he is profoundly grateful. I am following Brother Taylor in his daily Bible reading, and it affords me genuine pleasure. I believe I shall enjoy reading the Bible through this time more than ever before."

....Our readers will hear with great sympathy that Harvey Vann, eldest son of the beloved R. T. Vann and Mrs. Vann, accidentally shot himself while out hunting at Wake Forest last week. The full load of the gun went in just behind his jaw bone and came out about his mouth. The seriousness of the wound was increased by the loss of blood. But the physicians have every reason to expect his recovery, and moreover they take hope that there will be no very serious disfigurement of his features.

....The South Atlantic Quarterly for January, 1904, is an excellent number. For the first time this magazine presents a really wide range of subjects and writers. The article on "Conservatism and Progress in the Cotton Belt" is particularly thoughtful and informing. A letter from Frederick Law Olmstead contains one of the clearest statements on record of the attitude of the sober-minded Northern people to the Southern people since 1860. The other articles are on subjects of great dignity and their treatment is high and worthy. The one vestige of the late unpleasantness is the memorable statement of the Trinity faculty on the subject of Academic liberty, with a calm and straightforward report from the Trinity Archive (the students' journal) of the attitude and conduct of the students in the several stages of this trying affair. The price of the Quarterly is $2.00 a year.

Victory!

Brother Vann authorizes us to say that the money in hand—see acknowledgments in this paper—together with that in transit as we go to press is sufficient to justify him in stating that all conditions have been met; and, therefore, those who have held back their pledges to see if the debt should be paid, may send in their payments immediately.

This paper acknowledges $10,000. Treasurer Watson has received since about $2,000. This leaves only $2,500; and that is pledged and guaranteed. Most of it is on the way. And all of it is secured beyond peradventure.

So then the long day's work is done; the University is built; the debt is lifted. The spirit of the doxology will go all up and down North Carolina this week. Praise God from whom all blessings flow.

The Trustees will meet shortly with a view to considering the wisdom of building a dormitory with the Faircloth legacy.

From West Chowan to Robeson.

With sad and beating hearts, December 29th, we left the Chowan Country, where more than eight years ago I took my first pastorate. This is in many respects the greatest Baptist country in the world. During these years I have labored and toiled, had joys and sorrows, sickness and health, success and failures, and formed many of the tenderest ties of friendship. This people had a large share in making me what I am. So to leave a great association and hosts of those you love and have trusted, and churches where all want you to remain is not an easy matter.

As an expression of appreciation the churches not only paid their salaries, but we received gifts in money from Potecasi, Mt. Carmel and Jackson, and a handsome set of silver teaspoons from Jackson Baptist church as a Christmas present. May the Lord reward them for their unselfish service, and send them an under shepherd to lead them in green pastures and beside still waters.

But why leave such people? It was for the sake of water and climate, and a desire to condense my work that I may do it more to the glory of God.

But the welcome that awaited us at Lumber Bridge and Red Springs was so genuine and bountiful that we received due compensation. We did regret to leave Jackson, and now we regret that we cannot live at Lumber Bridge and Red Springs. Each church wanted us to live with it. Lumber Bridge offered a neat, clean little town, good water and a convenient, new parsonage, near the church. Here we have two hundred members, covering a large territory, and have preaching two Sundays each month. Red Springs offered a beautiful town of a thousand souls, containing handsome business houses, and dwellings, two institutions of learning, excellent mineral water, and the offer to pay part or all our house rent. The membership here is not large; but they have half of my time.

We made the compromise of living at Lumber Bridge, spending one day each week at Red Springs, visiting and conducting prayer meeting, and boarding there a month or two in the summer.

January 4th, the people here came in and pounded us from the front door to the kitchen; such a one as we will not soon forget.

Rev. J. W. Cobb, who used to travel for the Recorder, lives here, and has shown many kindnesses, and been very helpful to us in many ways.

Rev. R. A. Moore lives at Red Springs, and has been as kind and helpful as lies in his power, and that is much.

R. D. CROSS.

January 13, 1904.

The Murfreesboro Letter.

Baptist affairs in this vicinity are progressing fairly well. As you know, I have the honor to be bishop of the Murfreesboro and Mt. Tabor Churches. These good people are constantly giving us tokens of love and appreciation. At Christmas, we were the happy recipients of many nice presents. There are no better people to be found anywhere than these. The Mt. Tabor Church has taken a step forward and called the pastor indefinitely and has increased the salary. The Murfreesboro Church has also taken higher ground and has asked the pastor to preach every Sunday night and two Sunday mornings instead of two Sunday mornings and two Sunday nights. This church has increased the pastor's salary 33 1-3 per cent. This is a plucky little church; intelligent and consecrated.

Dr. J. A. Speight, the man that won me to Christ is still feeding the saints at Meherrin, and is very popular with his people and is growing more so.

Elder C. W. Scarboro is doing a fine work among his people at Buck Horn and Robert's Chapel. These two churches seem to vie with each other to see which can love him the better. No pastor is stronger with his people than Brother Scarboro. Well may they love him, for he is a fine pastor.

The Chowan Baptist Female Institute is having a fine session. It has a fine educator for president and a strong, faithful faculty. The school is doing sound, thorough, substantial work. A bright, promising set of girls have matriculated. The health of the institution is splendid.

Those who wish to educate the head and heart of their girls will make no mistake to commit them to C. B. F. Institute.

A. T. HOWELL.

Nearly 200 miners were killed in an explosion in a mine near Pittsburg, Pa., January 24.

Letter from Wake Forest.

Last Friday evening was the time for "Senior Speaking." Five young orators delivered original addresses. Here is the program:

Music by the Amateur Band.

"Tammany Hall," by C. H. Jenkins, of Hertford County.

"The Relation of Science to Agriculture," by S. C. Howard, of Granville County.

Music.

"The River of Time," by R. R. Fleming, Jr., of Pitt County.

"The Last Struggle for Religious Liberty," by W. W. Barnes, of Wilson County.

Music.

"America as a Wold Power," by W. H. Whitehead, of Timmonsville, S. C.

As, at the time, I was compelled to entertain a most unwelcome visitor —Lagrippe—by my fireside at home, I did not have the pleasure of being present. But my colleagues tell me that the young gentlemen acquitted themselves well and were listened to with pleasure.

The next "Senior Speaking" will be on March 4th.

The Recorder has already referred to a gift of eight hundred dollars to the Board of Education by Bro. Jas. F. Slate, of Mizpah, Stokes County, N. C. This amount is not to be used for payment of board, laundry bills, and room rent, as the regular contributions to the Board are used. But it is to be loaned to young ministers who would otherwise be compelled to leave college from lack of means with which to purchase books, clothing and other necessary things. Bro. M. C. Treat, of Washington, Penn., has been helping some of our young preachers in this way for several years, but his assistance, while most helpful, has been inadequate. I am sure that Brother Slate has done a very wise thing in making his investment for usefulness in just the way that he has. I believe that long after he has passed away the Slate Fund will remain as a monument to his foresight and beneficence.

Here are the conditions of the gift: -

"1. Aid in all cases from this fund is to be extended as a loan and not as a gift.

"2. All loans shall be made at 4 per cent interest, said interest to accrue from the date of loan, and to be paid annually to the treasurer of the Board.

"3. The borrower shall obligate himself to return the principal of the loan or loans made to him within three years from the completion of his studies at Wake Forest College.

"4. Loans shall be made to young ministers who are really in poor circumstances and who, in the judgment of the Board, will be faithful in doing the Lord's work, and to no others.

"5. That the Board of Education shall report annually to Mount Olive Church, in the Pilot Mountain Association, as to whom this fund is loaned and the practical results for at least twenty years; this item being intended as a stimulus to others."

I cannot remember that at any time our community has been more shocked and distressed than when on last Wednesday afternoon the tidings reached us of the accidental shooting of Harvey Vann. The interest and anxiety have been so great that bulletins as to his condition have been posted for general information. From the first his nerve and fortitude have been wonderful. Our hearts flow out in tenderest solicitude for him and in sympathy for his beloved parents.

CHAS. E. TAYLOR.

Wake Forest, N. C., Jan. 30, 1904.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

A Pastor Well Suited.

For some reason we have escaped a "pounding" since we came to Concord, but we have received several gifts from the church, Sunday-school and Young People's Society. The last came to the parsonage Saturday in the shape of a fine suit of clothes for the pastor and a purse of several dollars for his wife, Mrs. Smith. Yesterday he was the best dressed, if not the most comfortable man, in church. We are truly grateful for this expression of love, and feel that we must this time tell many others about it through our paper.

It was also my pleasure to present to each member of our church a calendar, having printed upon it several passages of Scripture on Christian giving, the covenant of our church, a picture of the church and pastor, and a pledge for the year. It also had attached 52 envelopes for a weekly contribution.

This we hope, and believe, will greatly increase our contributions, and create greater interest in the work generally. The past year has been a very prosperous year for us, and we begin the present with bright prospects. Already we have received several good people into the church, and I know of several others who will join as soon as they can get their letters. We hope to have soon a great missionary meeting, when it is expected that Dr. R. J. Willingham will be with us. We have the promise of himself or Dr. Bomar.

We invite any and all of our friends coming this way to stop and see us and our people. I promise them a hearty welcome.

J. E. SMITH.

Pastor First Baptist Church.

A Letter from Mr Hardaway.

I have often thought when I became settled I would send a line to the Recorder to let you friends in North Carolina know how it is with me.

I am in Newnan, Ga., a town of about 6,000 inhabitants, just north of middle Georgia, or in the southern part of northern Georgia. The climate is bracing and healthy. It is regarded as one of the best towns in the State.

My reception has been all that I could ask or wish. Not only have I met with unbroken kindness from my own people, but all the people have been cordial and courteous to me. They know how to make a stranger feel at home.

I have been most agreeably impressed with the religious spirit of the town. The people seem to be a moral, God-fearing people.

My church is a very earnest, consecrated body of Christians. It is a church that loves the truth, and that desires to hear the pure gospel. I think they are free from having "itching ears," as is so often the case.

The pastor that preceded me, Dr. James H. Hall, was a man of great influence and ability. He was an able expounder of the word of God. He has left a profound impress upon the people he served. I cannot express to you how highly they honored, and how tenderly they loved him.

When he died in July last, the church felt unutterably bereaved. But he is not dead, his influence, example and ministry is today as much alive as ever. "Being dead, yet he speaketh." His work abides, and will abide forever.

Coming to take up the work of one so Godly, so gifted and so beloved, some have asked me if I were not afraid. My reply has been, "Let me always follow a pastor faithful and beloved; for a people that have loved one pastor will love another, if he is worthy of it." The result has confirmed my conclusion, for they have received me as a brother beloved.

Surely "the lines have fallen unto me in pleasant places."

The church house is one of the most beautiful I have ever seen. It is a building of Georgia white marble, and is admirable in every way. Easy to speak in; easy to hear in; and centrally located.

The people attend church well in Newnan. They come morning and night. This is very different in many places.

Just before the death of Dr. Hall he published a volume of his sermons. The title of the book is, "The Exodus From Death." It is a volume for the comfort of the bereaved. The sermons treat of Death—the Resurrection—the Future Life. These sermons are admirable expositions of the truth on these great themes. They set forth the philosophic insight, the profound faith, and the devoted piety of their author. The book would be an ornament to the library of the home. It was published by Marshall and Bruce, Nashville, Tenn.

I rejoice to read of the great things you are doing in North Carolina. Every year the cry is "Go forward"—and forward you go grandly. I rejoice with you all. I am still one of you in heart and prayers—and bid you an eternal God speed.

JNO. S. HARDAWAY.

Newnan, Ga., Jan. 22, 1904.

Collections on University Debt.

Cash collection on B. F. U. debt for week ending January 30, 1904:

H. G. Owen, $5; Mt. Vernon Ch., $7.75; Mrs. J. C. Hocutt, $3.50; Mrs. Thos. Carrick, $25; Ramseur Ch., (Piedmont), $10.50; So. Greensboro, (Piedmont), $8.50; Moore's Chapel, (Piedmont), $3; Cedar Fall, (Piedmont), $3.00; on W. R. Cullom's pledge, Rolesville Ch., $25.00; Gatesville Ch., $8.75; J. D. DeVenny, $1; Rutherfordton Ch., $10.85; J. W. Bailey, $100; C. C. Hoggard, $15; Chowan Ch., (W. Chowan), $5; Blowing Rock Ch., $1.00; Yadkin Ch., $1; King's Creek Ch., $1; Mrs. Rebecca Coffey, $.50; I. W. Thomas, $.50; Miss Etta Staley, $1; Mrs. Addie Bell Barron, $10; Miss Sophie Tatum, $1; Miss Jessie Tatum, $1; Miss Ethel Tatum, $1; Miss King Tatum, $1; Miss Ruth Tatum, $1; McBrayer, $6.25; W. M. Justice, $4; Mt. Creek Ch., $10; Montford's Cove Ch., $2; C. B. Justice, $10; a friend, $1; Miss Susie McGee Heck, $5; Big Branch Ch., $6.85; Apex Ch., $14.05; J. E. Smith, $5; Dawson's Ch., $3.42; W. B. Owen, $10; C. D. Graves, $10; Pleasant Hill Ch., $5; Buie's Creek Ch., $11.39; Willing Workers, (Albemarle), $5; Cool Springs Ch., $1.50; Elder and Mrs. W. M. Johnson, $2; J. M. Stanfield, $15; Springhill Ch., $7.90; Gibson Ch., $9.60; Miss Leona Elliott Harris, $10; Henderson Ch., $50; Ashpole Ch., $12.50; Bear Swamp Ch., $12.50; Sunbeams (Apex) $5; a friend, $2; Mrs. Frank Motsinger, $1; F. J. Jones, $1; Dr. R. T. Vann, $16; T. L. Huggins, $5; Trabune Barksdale, $8; Rev. A. D. Hunter, $10; on Rev. S. D. Swain's field, $25; Gardner's Church (Tar River), $4.22; J. A. Pridgen, $25; G. T. Watkins, $10; Bear Swamp Church, $1.53; Mrs. R. E. Moore, $2; J. F. Bowles, $1; Mrs. Adelia Burke, $1; W. M. S., Johnson's Church, $2; Rev. A. A. Pippin, $10; First Church, Goldsboro, $25; Rev. W. G. Britt, $10; Mount Airy Church, $10.85; Rev. W. R. Gwaltney, $10; Mount $25; A. B. Caudle, $10; Washington Hermon Church, $3.35; S. Huffman, Church, $25; Pressie Poteat Fender, $1; Scotland Neck Church, $100; Mrs. J. M. Beaty, $45; W. H. Eller, $19; Island Creek Church, $5; S. C. Welch, $5; Mrs. C. S. Davis, $7.50; J. L. Jackson, $1; Southern Pines Church, $10; Mrs. Julia W. Bell, $5; Lexington Church, $20; Emmaus Church, $1.05; Wake Forest Church, $5; Mrs. Wallace Riddick, $5; W. M. Bostick, $25; on J. G. Blalock's pledge: Whiteville Church, $5.00; Symrna Church, $5.74; New Hope Church, 37 cents; Livingstone's Chapel, 94 cents. On D. F. Putnam's pledge $6.25. G. W. Corbett and wife $2.00. Total, $1,005.60; previously acknowledged, $1,861.55; total receipts, General Fund, $2,867.16.

DR. VANN'S SPECIAL FUND.

Dr. J. A. Leslie, $25; Miss Fannie E. S. Heck, $25; C. J. Hunter, $300; J. W. Bailey, $200; Thos. Dixon, Jr., $100; G. E. Lineberry, $10; W. S. Forbes, $25; J. C. Parker, $5; W. C. Petty, $300; D. F. King, $25; W. H. Wilson, $24.50; A. J. Ward, $25; Dr. J. T. F. Battle, $50; Chas. J. Parker, $50; J. H. Camp, $97; L. M. Pittman, $5; G. W. Ward, $25; W. A. Jackson, Jr., $48.75; J. E. Condrey, $5; J. F. Spainhour, $25; J. A. Pittman, $25; E. T. Whitehead, $10; J. C. Whittey & Co., $50; Mrs. Claudia Waff Carpenter, $6; L. L. Jenkins, $25; R. H. Ricks, $100; J. Bailey Owen, $25; Morrisett Bros., $25; T. B. Mosely, $25; J. S. Bowers, $25; R. F. DeVane, $50; Hon. R. W. Winston, $10; Z. T. Wright & Son, $5; F. A. White, $25; A. B. Hunter, $200; a lady friend, $10; W. N. Jones, $200; J. R. Parker, Jr., $50; C. W. Mitchell, $100; Mrs. F. Armstrong, $5; W. C. Coffey, $5.00. Total, $2,346.25; previously acknowledged, $4831.07; total receipts, Pres. Vann's Special Fund, $7,177.32; grand total of cash collection, $10,044.48.

Cash collection on Woman's Educational Union:

Mrs. A. E. Brown, $1.00; Mrs. W. E. Daniel, $1.00; Mrs. H. E. Toxwell, $1.00; Mrs. S. H. Burtt, $1.00; Mrs. W. P. Exum, $1.00; Mrs. J. C. Smith, $2.00; Mrs. W. T. Covington, $2; Mrs. C. B. Keeler, $1; Miss Julia Jones, $1; Mrs. L. N. Chappell, $2; Mrs. S. E. Hardee, $2; Mrs. J. A. Pridgen, $1; Mrs. P. E. Dancy, $1; Mrs. J. W. Topping, $2; Mrs. R. H. Marsh, $3; Mrs. W. R. Gwaltney, $1. Total, $23.

L. D. WATSON, JR.,

Treasurer.

THIS TESTIMONY

Will surely interest many readers of the Biblical Recorder.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Felding, Knoxville, Tenn., writes: I had a bad case of sour Stomach and Indigestion. I could eat so little that I was "failing to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctors said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of the Biblical Recorder. A letter or postal card is the only expense to get this free bottle of Drake's Palmetto Wine.

Home Circle.

Two Little Feet.

Two little feet went pattering by
Years ago!
The wandered off to the sunny sky
Years ago!
Two little socks well wrinkled and worn
Move me to tears with their memories born
Years ago!

Dear little feet that ran here and there
Years ago!
Creeping, climbing about everywhere
Years ago!
Crept never back to the love they left,
Climbed never more to the arms bereft
Years go!

Again I'll hear those dear little feet
Pattering by!
Their music a thousandfold more sweet
In the sky!
I joy to think of the Father's care
That holds them safe till I meet them there
By and by.

In the Other Window.

"Ten days is a long time to be sick. You can keep pretty patient the first six of 'em, but the last six—"

Roberta stopped and reckoned. Were there two sixies in ten? She shook her head. It is not always easy to reckon when you are sick.

"The last fi—er—four of 'em you have a perfect right to be cross," she went on. So she was cross.

"I'm just the misa-blest little girl there is!" she scolded aloud. "There can't be anybody in the world as sick an'—unfortunit as I am; so there! Did I want to be sick at this house? Didn't I want to be sick at home, where there's room enough? Mercy! did I want to be sick anywhere? Did I do anything to be sick? No, I didn't."

She almost laughed at herself then—not quite. But perhaps it was that which made her look up just that minute and see the strange little girl at the other window. They put up the curtain at last. For days Roberta had been wondering what was behind that curtain, but she had not once thought it might be a little girl—and a sick one, too!

The two windows were quite near together, just across a tiny back yard. She could see the strange little girl very plainly, indeed.

"She's thinner an' whiter than I am, an' she's got more pillows behind," thought Roberta. "I wonder if that's as straight as she can sit up?"

Suddenly the strange little girl nodded a shy little nod. Of course Roberta nodded back. If they could only have opened the windows, they would have been acquainted in a few minutes. But, of course, sick folks—

"I know what!" Roberta exclaimed, interrupting her own thoughts. "If that little girl knows how, we can talk deaf-an'-dumb! I'm going to try and see!"

She hitched up a little nearer the window, and held up her fingers in plain view. Then she made them spell out words, slowly.

"How do you do?" they spelled.

The strange little girl knew how. Her fingers began to spell.

"How do you do?"

After that, as Roberta said, they regularly talked.

"I've got the measles. What have you got?" Roberta said.

"Hip disease."

The strange little girl said very short things, as if her weak little fingers got tired very soon.

"I don't know what that is, but the measles are awful." I am afraid Roberta said "orful." "Ever had them?"

"No, I never."

"Then you ought to be thankful. I don't have my curtain up for days, sometimes."

"Weeks, I don't."

Roberta gasped a little.

"One day I ached."

"I always do."

"Mercy!" Roberta thought hard. "I've had the misa'blest time!"

"Why, I haven't!"

"I didn't have a thing to do."

"Why didn't you sing? I do."

It was a long sentence for the weak little fingers, and they sank wearily into the strange little girl's lap. But the strange little girl was smiling.

Roberta tried again. This would surprise her.

"I've been sick ten days."

"Ten years" spelled the tired, little, thin, white fingers. And then someone came and drew down a curtain at the other window. There was just time to nod and spell "Goodbye!"

Ten years! Ten years! Roberta sank back on her pillows and shut her eyes. She was trying to think how it would feel to be sick ten years—to ache always—and sing.

"Oh, I can't! I can't make believe it!" she cried, softly. "An' I thought I was the unfortunitest one in the world. Oh, that poor, that brave little girl in the other window!"

Then there were new, sweet sounds in Roberta's window. Roberta was singing.—Selected.

Concerning the Hair.

While the baby is still a wee mite, begin to give the hair attention, and try to coax the down to curl into soft little rings. Diluted bay rum used once or twice a week will encourage the growth. If you admire hair with some curl to it, be persistent in your efforts to keep the ends turned away from straight lines and contrary to the direction the hair is growing. Should the hair be heavy and the little one not strong at five years of age, cut the hair quite short, as it is better to sacrifice appearance than health, if the strength of a growing child is nearly all absorbed by the hair. The fashion at present for little girls is to have the hair banged at the back with the locks on top in front of the crown tied at the left side and well on top with a smart bow. If the hair is naturally curly, no prettier fashion has been devised than the parted effect with a soft short bang over the forehead and the curls unconfined covering the ears. After ten years of age the hair is tied at the back with ribbons. A girl of sixteen wears her hair prettily braided and looped at the back with two bows for ornament. If for a particular occasion the little maid's hair needs curling, dampen it slightly, divide into six or eight parts and roll each division over a "twister" cut from old stocking tops three by six inches. Begin rolling at the tips of the hair and roll tightly to the head, then after tying securely, pull gently away from the head and no particular discomfort will be felt, even to sleep on the "bunches."

When the hair splits, it should be cut by a good hair dresser, and singed. Applications of strong sage tea will darken the hair slightly, and is said to be harmless. Make a good strong brew, cool and strain, and to every pint of the liquid add a tablespoonful of alcohol. Apply every night. Giving the hair careful attention will keep it from becoming gray. If you are where there is a reliable specialist, have it treated with electricity occasionally. Use the egg shampoo twice a month to keep the hair in good condition. An effective tonic for the hair is made with one-half dram of bisulphate of quinine, one-half ounce of salt, three-fourths of an ounce of borax, one pint of water and a suggestion of perfume. Apply every night until desired results are obtained. A bachelor girl's hair-medicine is the least amount possible of kerosene oil applied to the scalp with a sewing-machine oil can. She says with that utensil it is possible to oil the scalp and not the hair.

Hair dressing, a la mode, is distinctly varied, the style of coiffeur most becoming being adopted. Many persons make the mistake of keeping to a style of hair dressing adopted perhaps many years ago, which is not only decidedly unbecoming, but very old-fashioned, their excuse being "that they have always worn their hair this way, and see no reason for changing it;" yet wondering at the good looks of their far-sighted sisters, whose locks are becomingly and fashionably arranged, acting as a framework, softening lines and subduing effects.—Isobel Delarey, in The Pilgrim for January.

The Commandments of Hygiene

1. Rise early, retire early and fill your day with work.
2. Water and bread maintain life; pure air and sunshine are indispensible to health.
3. Frugality and sobriety are the best elixir of longevity.
4. Cleanliness prevents rust; the best cared for machines last the longest.
5. Enough sleep repairs waste and strengthens; too much sleep softens and enfeebles.
6. To be sensibly dressed is to give freedom to one's movements and enough warmth to be protected from sudden changes of temperature.
7. A clean and cheerful house makes a happy home.
8. The mind is refreshed and invigorated by distractions and amusements, but abuse of them leads to dissipation, and dissipation to vice.
9. Cheerfulness makes love of life, and love of life is half of health. On the contrary, sadness and discouragement hasten old age.
10. Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pickaxe? Do not forget to cultivate your mind and to enlarge your thought. —From a French "Medical Review."

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

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The hardiest, largest earliest and best known varieties, principally Succession and Large Type Wakefield. Prices f. o. b. here at $1 50 per thousand, if unsold. Supply limited. Address

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TAPE-WORM Expelled alive in 2 hours with head. No fasting required. Send 2c stamp for 44-page Book. DR. M. HAY SMITH, Specialist, 300 Olive St., St. Louis, Mo.

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"A tumor came on my neck and in a day or two it was as large as half an orange. I was very much alarmed for fear it was malignant. My friends tried to persuade me to consult my physician; but dreading that he would insist on using the knife, I would not consent to go. Instead, I got Cuticura Resolvent and Cuticura Ointment. I took the former according to directions, and spread a thick layer of the Ointment on the swelling. On renewing it I would bathe my neck in very warm water and Cuticura Soap. In a few days the Cuticura Ointment had drawn the swelling to a head, when it broke. Every morning it was opened with a large sterilized needle, squeezed and bathed, and fresh Ointment put on. Pus and blood, and a yellow, cheesy, tumorous matter came out. In about three or four weeks' time this treatment completely eliminated the tumor. The soreness that had extended down into my chest was all gone, and my neck now seems to be perfectly well.

"About five or six years ago my sister had a similar experience, used the Cuticura Remedies with magical effect. I am willing you should use my testimonial, with the further privilege of revealing my name and address to such persons as may wish to substantiate the above statements by personal letter to me." Chicago, Nov. 12, 1903.

Sold throughout the world. Cuticura Resolvent, Pills (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors. Send for "How to Cure Every Humour."

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"How many miles to Babyland?"
Anyone can tell;
"Up one flight,
To the right;
Please to ring the bell."

"What can you see in Babyland?"
Little folks in white—
Downy heads,
Cradle beds,
Faces pure and bright!

"What do they do in Babyland?"
Dream and wake and play,
Laugh and crow,
Shout and grow,
Jolly times have they!

"What do they say in Babyland?"
Why, the oddest things;
Might as well
Try to tell
What a birdie sings!

"Who is the queen of Babyland?"
Mother, kind and sweet;
And her love,
Born above,
Guides the little feet.
—V. B., in The Presbyterian.

Snaking Parties.

The section of the State of Wisconsin bordering on the Mississippi River, and made up of long stretches of deep valley (or coulees as the natives call them), with precipitous, wood-covered hills, broken with numerous rocky ledges, where the thin skin of the hillside has been washed away by the torrents of water that rush down their sides during the summer thunderstorms, seems to be a natural habitat for the repulsive ophidian, commonly known as the rattlesnake. So numerous are they, and so great a menace to life, that the county in which this village is situated, Vernon, and the neighboring county of Crawford pay a bounty of fifty cents for each rattlesnake killed. An idea of the prevalence of the snakes may be had when it is stated that this county last year paid out nearly $1,000 in bounties at fifty cents a "tail." When the bounty was first declared, the supervisors decreed that on presentation to the county clerk of the "rattles," as the horny substance at the end of the tail of a "rattler" is called, and from which the snake takes its name, he should be authorized to issue a voucher for fifty cents in favor of the person presenting it. The farmers, however, fearful of losing the source of a considerable income, commonly caught the snake with a forked stick just back of the head, and then, after severing the rattles, allowed the reptile to go. But as soon as the county lawmakers learned of this method of "exterminating" the snakes, the law was revised, so that now any one wishing to collect money from the county in the shape of bounty must go to his own town clerk with at least four inches of the tail of the snake in addition to the rattles. The town clerk cuts off the rattles, and gives a certificate to the snake hunter; this certificate and the rattles must go to the county clerk, as of old, for the warrant on the treasurer. The fact that so large a sum was paid out last year speaks eloquently of the number of snakes lurking in the valleys and hills of the county.

Snaking parties are occasionally honored in the observance, and it was my good fortune recently to be one of a party going out after excitement and snakes. Rubber boots are are worn for protection, while for weapons a good garden rake in considered about th ebest, providing one does not get too excited and strive so hard as to break the means of destruction. A crowbar is considered an essential, also, to pry around the loose edges of the ledges of stone and discover the hiding places of the reptile. Our little party, properly equipped, sallied forth for the top of a hill near the village with a southeasterly exposure. So sheer is the descent of this bluff, and so well known is it as a resort for rattlesnakes, that it has never been used even for cattle, and the forest seemed almost virgin as we made our way through it in our laborious climb toward the top. An occasional disturbance in the underbrush would make my heart leap into my throat, interfering with my already labored breathing from the unaccustomed exercise; but I toiled desperately onward, as not for worlds would I have allowed my companions to leave me behind. But the top of the hill was finally reached without incident, when a beautiful view was unfolded. To the north, on the "ridge," were endless acres of well cultivated land, dotted with farmhouses, surrounded in almost every instance by immense barns and tobacco sheds, and an imposing wind-mill standing sentinel over each group of buildings. To the east and south were long stretches of valley, bordered by other just such wooded hills as the one we stood on, while at my feet lay the little village we had recently left, peacefully sleeping by the side of the rivulet that gave it an excuse for existence. Such a scene of tranquility and domesticity accorded poorly with the thoughts in my mind, for all I could think of was that ledge of rocks I could see below me, and the horrid, crawling things supposed to be in hiding there.

"Now, if you hear one rattle," said one of the party to me, "just stand still."

"What, stand still, and let it jump at me!" I exclaimed.

"No; but stand still long enough for us to find where it is," was the reply.

The party now plunged down into the woods once more, and with one frantic tug at my boot-tops, and with a convulsive clutch on the handle of my rake, I hurried after the others. We had gone but a little ditance from the brow of the hill, when—

Wh-r-r-r!

I could feel my muscles stiffen, and every nerve in my body grew tense, as the entire party stood in its tracks, just as a pointer does when it scents a covey of birds.

"There he is," said one of the group; and looking in the direction indicated, thankfully noting that I was at least twenty feet away from those beady eyes, I beheld my first rattlesnake au naturel. There he lay, coiled ready for attack, head and tail erect, vibrating with excitement and anger, the rattles on the head of his tail giving out that peculiar "Wh-r-r-r," which can best be described by likening it to the hum of a locust.

The sun shining on him brought into play the varied colors of his mottled skin, and I retained presence of mind enough to see that his throat and most of his body was of a peculiar yellowish shade, while his back and the tail end were of a velvety blackness. A well-directed blow from a rake in the hands of the one nearest the reptile stunned him, stretching him at full length on the ground, where he was easily dispatched and his rattles severed. Arriving at the ledge rock, a search of half an hour brought forth a den of seven of the horrible creatures, writhing, twisting, coiling, and uncoiling, with a hissing that was most terrifying. Short shrift was made of them by the men accustomed to killing them, and by sundown we were well on our way down the hillside, eight rattles, totalling fifty-one buttons, being our trophies of the most exciting afternoon I have ever experienced.—New York Post.

A New Story of Edison.

In the March "Success" a hitherto unpublished incident is given of the way Thomas A. Edison introduced himself to a telegraph manager in New York.

A tall young countryman, looking as green as a suit of "butternut" clothes and a slouch hat could make him, applied for work in the Broad Street, New York, office of Maury Smith, in 1871. Mr. Smith was manager of the consolidated telegraph lines then in opposition to the Western Union. Like all other managers, he could make room for an expert operator, and told the young rustic that an engagement depended altogether upon his skill.

"Try me; I can keep up with the best of 'em," said the stranger.

Mr. Smith noticed that the applicant appeared to be quite deaf; but, out of curiosity, and possibly with the idea of having some fun with him, he gave him a table and told him to "receive" a message then due from Washington.

"You will have to work pretty fast," he warned him, "for our Washington man is in the habit of rushing things."

As a matter of fact, there was no message expected from Washington, nor did the wire lead there. Mr. Smith connected the received with a "sender" in another part of the same operating room, and put his fastest operator, "Dick" Hutchinson, at work sending a two-thousand-word message. Edison, for it was he, grasped a pen, and, as soon as the instrument began to click, dasked off the copy in a large, round, legible hand. While deaf to all other sounds, he could catch the faintest metallic click.

On came the message, faster and faster, twenty, thirty, forty words a minute. A crowd of operators gathered around, curiosity and then amazement depicted on their faces. Page after page was reeled off, with never a break, and with the last click of the instrument the forty-minute message had been received perfectly, and lay in a heap of manuscript on the table. The young man's triumph was complete. Hutchinson rushed up and shook hands with him, and Mr. Smith gave him a job on the spot.

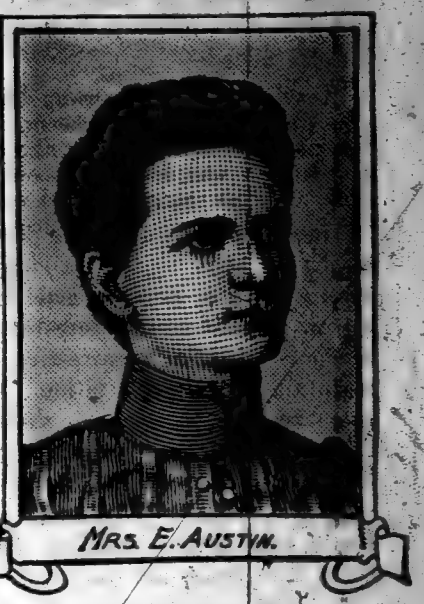
Grandmother's Weather Bureau.

When thte baby's eyes are stormy
With a pucker in between,
Grandma shakes her head and murmurs,
She's afraid it's going to rain.

When the baby's eyes are dancing,
Shining like two stars with fun,
Grandma smiles and says she's certain
We shall have a spell o' sun!
—Exchange.

Faith is a smaller word than genius, but it is a better guide.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 9th, 1903.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

Mrs. E. Austen.

19 Nassau Street.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pascud's and other druggists.



GOD'S WAY WITH HIS CHILDREN.

God was promising to take care of the children of Israel, to bring them into Canaan, to send an angel before them, to overcome their enemies; but He added—

"I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land."

There could be no better illustration of God's way. He helps us with a view to making us strong, with a view to enabling us to help ourselves. God is more interested in developing our manhood than in manifesting His power or in maintaining His reputation for being merciful, or in keeping up to men's notions of Him. If a father should carry his child forever in his arms, he would ruin the child. If the pigeon should not refuse at length to feed her young, her young would soon become helpless, and she would have more than she could do.

God does not answer your prayer all at once, because He wishes you to develop your manhood, to evoke your nobler powers in bringing to pass your desires. He does not mean that you shall regard Him as nurse. It is not that sort of dependence that He wishes you to have. He wishes you to build up your own power to do things. If God were a touchstone and one could obtain his wishes by simply making them known, what a degeneration the race would undergo! He does not want us to depend on Him so much as He wants us to work manfully with Him.

Take courage, brother, and fight on and march on toward your Canaan. God is doing His part in the way wisest for your development.

WHEN YOUR SUBSCRIPTION EXPIRES.

Our last notices, kindly put as they were, were responded to in some instances with such evidences of ruffled spirits, that we are moved to state frankly our side of this business matter. Lend us, therefore, of your patience.

First, when your subscription expires we invite you to renew. We have many reason, but the woman's reason "Because" will cover them all.

Second, we want you to renew promptly. We insist upon promptness because we must. We say must. It is a terrible word. It is not used for effect: We must. We offer a low subscription rate, printing a $2.00 paper at $1.50. We must make prompt and sure collections in order to get along. We must pay bills. We cannot pay a $1,000 paper bill with your $1.50; but we can with about 700 of them. And we cannot get the 700 unless you send yours—and, remember—promptly!

Third, we do not prefer to send out notices. It costs us $500 a year to send them out. We could use this amount to better purpose. But we must send out notices or get out of business. When 3,000 subscribers fall behind, it is a serious matter. It is 3,000 times more serious at this end of the line than at your end. It is a matter of $4,500. Remember the fable: For want of a nail a shoe was lost. For want of a shoe a horse was lost. For want of a horse a man was lost. For want of a man a kingdom was lost. Have you the nail?

We usually wait a month before sending out notices. But that is as long as good business will allow. Then we send one every month until something happens. It is costly and troublesome; but we must. If you can think of any other way, tell us and we will reward you with a life-time subscription.

Fourth, we can wait longer on a few individuals. We can make allowances; but on your part do you not think it becoming to write and request an extension of time—only a postal card? It is all we ask, a word of hope. There is no reason to fall out about it.

Fifth. Accidents will happen. Our list is 9,000 strong and soon will be 10,000. The young lady that keeps it is a Christian and she expects to become an angel after 1970. Meantime she makes a mistake now and then. Do you ever, or have you undergone mental sanctification? Then when you overtake her, write us a postal card and all will be well. There is no reason to fret. If you do not get your paper, let us know. A Baptist minister who had done us many a good turn and who has the standing in this office of a personal friend, wrote us the other day that he was hurt and astonished that we had stopped his paper. If we had done such a thing, we would not be fit for any decent business. But we hadn't. What is more we have never stopped a minister's paper on account of money and never will. There is not a Baptist pastor in the State but can have himself put on the complimentary list for the asking.

A man came into this office the other day and said we were all rascals. His only reason was that he had gotten a notice that was meant for another man. But he had been drinking; and he left our place so quick that he forgot to take his supper with him.

There is no reason to become angry about one's subscription to a religious paper. We mean rather to provoke you to peace and sweetness of spirit and good works.

Now to sum up: (1) We invite you to renew; (2) to renew promptly; (3) to renew voluntarily without a notice; (4) to inform us if it is not convenient and you wish for an extension of time; (5) to inform us of mistakes and to take them calmly.

We have a fine outlook for the year just ahead. Be sure to go along with us.

This is a lot of space to give to this subject. But it is important. It may save a temper from spoiling, not to mention the welfare of the Biblical Recorder and the work it has been set to do.

RELIGION IN THE CHICAGO DIVINITY SCHOOL.

One of the most important facts with regard to Chicago University is that with so many newspapers, religious and otherwise, criticising it, thousands of fine young men and women continue to enter the institution. The critical attitude toward the University has been brought on by the general and by no means groundless feeling against its founder and chief benefactor, Mr. Rockefeller, whose methods no one feels called upon to approve. This has been aggravated by the extreme utterances of certain members of the faculty. But seeing that the faculty of the institution is so numerous (several hundred, all told) one should not wonder that here and there a foolish speech is made. The scholar's language is not the average man's, and their respective points of view are widely apart. Very likely there are a hundred men in the Chicago faculty against whom nothing can be aid;—such men as Professors Matthews, Manly, Henderson, Small and Wilkinson; and one should judge the institution by these as well as by Messrs. Triggs and Foster. But we hold no brief for the University. We were prompted to write so much by way of introducing an extract from a letter of a North Carolina Wake Forest boy in the institution.

We refer to Mr. W. E. Woodruff's description of the work of "The Evangelistic Band of the Divinity School," of which he is business manager.

Chicago, Ill., Jan. 12, 1904.

"We are organized to go out and preach the gospel. We all go together. We go out once in two weeks to some town and then hold a series of meetings, lasting from Friday till Monday. We preach, pray, sing and do personal work. We have a fine cornetist and a fine clarionetist; so the music goes off nicely. Our methods are those commonly in vogue amongst sane revivalists. In the meetings of three nights and two days which we have just held in Michigan City, Indiana, the Lord gave us not fewer than seventy-five professions of faith in Christ. It was a glorious meeting. The band held about seven meetings Sunday. In a fortnight we go to Hammond, Ind., and next after that place to Beloit, Wis., where there is a large college. I wish I had time to take the "team" on a tour of the United States! The unique feature about it all is that we charge nothing but railroad fare and entertainment. Would this band idea not be a suggestion to the ministers at Wake Forest? If you will watch the Chicago "Standard," you will see my report of the band from time to time. God is wonderfully blessing the school here with what I call a revival of religion."

That remark that the Divinity School is undergoing a revival of religion will be in certain quarters as pleasing and refreshing as it is ingennous.

THE DAY'S WORK OF JESUS.

Bible lesson for February 7. Mark 1:21-34.

Jesus and His four followers, who have just left all to follow Him, leave the Galilee shore and the fishes—which doubtless Peter sold—and go into Capernaum, a city nearby, in which Peter lived, and which was more of a home-city to Jesus than Jerusalem or Nazareth or Bethlehem. When the Sabbath came He went into the place of worship and taught. The people were astonished, both at His doctrine and originality. He heals a man possessed of an unclean spirit, which somehow recognized Jesus as Messiah. His fame spreads. On the same day Jesus also goes to Peter's home and performs a miracle of healing. And all the city comes to Him, and He does many deeds in fulfillment of His character as the Helper of our sin-cursed race.

Such are the facts of the lesson. Read the account.

There are several points in this lesson that command consideration: (1) The authority of Jesus, with respect to His Person, His message, His method; (2) The Power of Jesus, in working miracles of healing, and therein is manifested His Compassion—which is of as much importance to us as His Power; and (3) the lesson as a whole gives us a picture of the day's work of Jesus, how He was engaged, His attitude toward the other religious workers of His time, etc.; and, finally, we have quite an impressive testimony to His popularity at this time.

THE AUTHORITY OF JESUS.

The astonishment of the people in the synagogue was based upon the authority of Jesus' teaching. In the doctrine itself there was authority, the imperial authority of truth experienced by the speaker and applied suitably to their experiences. When a man tells you something that you have long felt but never expressed, it carries the day in your heart with a power above logic or eloquence or the voice of wise ones dead or alive. That is authority. So as Jesus taught today, these people were astonished at His doctrine, because it carried them with such power. Remember how He took captive the heart of the woman of Samaria. Doubtless He reached their hearts with truths like those with which He reached hers.

There was, moreover, in Himself authority. He would not repress His inherent majesty. At Nazareth they perceived His grace, and it charmed them. So in Capernaum no doubt a part of the astonishment was due to the calm and exalted majesty and grace of Himself.

And finally, Mark explains that He taught as one that had authority, and not as the scribes. This is quite a key. It opens the door to the originality of Jesus. Compare a modern man who speaks fresh truth out of His own experience with God with some "parrot theologian" who is forever giving formal statements of doctrine and saying that "this was the view of Broadus," or "so taught Jonathan Edwards," or "such is according to Pope Leo," or "I get this from St. Augustine;" make the comparison and you will get an idea of what Mark had in mind. This is the great distinction to be made even to this day between religious teachers. Some teach as parrots; others with authority. The Scribes appealed to "the fathers"; Jesus appealed to the truth. The one spoke as parrots; the Other spoke originally. The difference is the difference between an echo and a voice. And it is not without a direct application. The preacher and the teacher must teach this present lesson out of their hearts, not out of lesson-helps and books of doctrine,—with the authority of experience, and not as graphophones.

THE POWER OF JESUS.

We question if the authority of Jesus was more miraculous than was involved in His divine character. But His Power was absolutely miraculous. And so it is not to be explained. When men come to understand the miraculous it ceases to be miraculous. Jesus healed here all manner of diseases. It is evidence of His Compassion, of His mastery over life, of His Lordship and Sonship. We doubt if He performed these miracles to spread His fame or to create faith in Himself. Our impression is that He carried His work on by the Power of its character. Here He is only fulfilling His mission as Messiah, to be Consoler fulfilling His mission as Messiah, to be Consoler and Helper of the race. This power, and this

work is a part of the Messiahship. He had Power to help; and such was His compassion for suffering that help He must—even when His miracles hampered Him.

THE DAY'S WORK.

Now review the day. He begins in the synagogue—teaching. He is appealed to by a man possessed of a demon. At His command the demon comes forth and departs. We do not know what demoniac possession is; but we know at any rate that this conflict here is typical of His daily conflict with the power of darkness. And now to the home of Peter. To rest probably; but first He must bring back to health the mother, who rises up to minister unto them. On every hand there are demands upon Him. And, when the Sabbath is over, the crowds come. What an evening that was! So we get a glimpse of the daily life of Jesus. How merciful; how busy; how exalted; how complete the dependence of mankind upon Him. And we think of Him sleeping that night the sleep of a weary man, well ministered unto by the woman he had healed.

NOTES

....Observe that Peter did not leave his home in the sense of abandoning it. He did not desert his wife. By subordinating his affairs to the cause of Jesus, he brought Jesus into his affairs. Only on this condition will He come. He left his home for Jesus and Jesus came to it with him with healing in His wings.

....Do not stumble on the question of demoniac possession or of the testimony of the unclean spirit. The class debaters will take up the hour on this subject to no purpose, if you will let them.

WANTED: A NEW SONG.

I venture to say to the poets of North Carolina—that are and that are to be created by the State Literary Society organized for that purpose—that their State needs a new song. At least I do not think the song she has is much of a song. A State may be able to do without one, I judge. Nearly all North Carolina does without all but the first verse and the chorus of the one they have. I daresay a State that has done as well as North Carolina has with "Carolina, Carolina," could do pretty well with none at all. Few States in the Union have done so well as Massachusetts. But she has never been able to get her a song. There once was offered a reward to the man that would invent or discover a rhyme that her name would fit into, but no one has claimed it. And there is Michigan, an astonishingly strong Commonwealth, seeing that it is only sixty-seven years of age and hasn't the revolutionary period to brag about; and the best her sons and daughters can do when the spirit moves them and they must sing is to hum four or five lines, as so many of us do in meeting, with no words and to any tune that happens to be raised, and break forth at the end, "Michigan, my Michigan!"

This is an infringement on the Maryland copyright which Ohio, California, and New York cannot in the nature of the case be guilty of. And yet they get on pretty well; and when they must sing they get out of it or get it out of them quite as handsomely as we do when we start out on our "Carolina, Carolina," in pretty good volume, finish the first verse in full voice, lose one-half the audience in the high thin notes, that would strain Miss Yaw's chords, of the "Hurrah, Hurrah" chorus, and incontinently die out for the rest;—for who knows the other verses of our immortal song, on the account of which there are some that would make a shrine of the building in which it was revealed to its author? They are hard up for an excuse to make a shrine when they would make one to a song that they know only one verse of after a generation of talk about it.

There is in our State song a false note and it makes a wrong impression. It carries the idea that everybody is against us, that we are little and hard run but still able to faintly squeal. It is plaintive, not inspiring. Our children sing it and grow up with the impression that all the world is looking down on us, and some of them die with it. For example,

"Though the scorner may sneer at and witlings defame her."

That reminds me of a man walking around in shabby clothes and suspecting decent people of being critical of him; or of the sensitiveness of a girl with a hare-lip, who assumes that decent people hold it against her; or of the country man who thinks his city fellows hold themselves above him and is looking for slights. There is nobody sneering at North Carolina, and no one defaming her; and there never was. Out with this plaintive, sensitive bosh!

The poetic level of the song is not high. It rhymes tolerably. There is a point where one must choose between pronouncing "live in" as "leaven" or "heaven" as "hivin"—which is good Irish at any rate and will pass even in an Anglo-Saxon land—09.44 cure in political years. But for the most part the rhyming is good, I say. It is no better, however, than that in Mother Goose Melodies, and the song decidedly lacks the humor that makes them immortal.

There is one line in the poem that comes fully up to the demands on the score of mystery; and since Browning took the world by the forelocks, mystery is quite an element in poetry. I refer to the line—

"And her daughters, the queen of our forest resembling,"—

Now whether the queen of our forest be the pine-tree or the lightwood stump; the white-oak or the black-gum; the blue-jay, the mocking bird or the good old corn-field crow, I know not. But I do bear this witness here, that I have seen some of North Carolina's daughters, in seventy-five counties or more, and far be it from me to say that I ever saw more than one at a time that resembled in the least any one of these things. Which the same I am glad to report, Mr. Editor. You are single, I believe. Contemplate for a moment marrying a woman that resembled a pine-tree or a mocking bird and you will be consoled evermore for the woes of them that restlessly linger on the ragged shores of singleness. Our daughters have improved since Gaston wrote his song.

Wanted, poets, a new song for North Carolina!

I am sir, most truly, etc.,

ISAAC INSIGHT.

Longtaw, R. F. D. No. 5.

BOOK NOTES.

A new book by William North Rice, Ph.D., LLD., Professor of Geology at Wesleyan University, is likely to arouse more interest and discussion than any theological work of recent years. The title, "Christian Faith in an Age of Science," is a peculiarly apt and comprehensive one, and gives a definite idea of the contents of a book every page of which is interesting. And although interest is so characteristic a feature of this work, it should be stated at once that the book is not one of merely superficial interest. It holds the keenest reader in the thrall of the clear-visioned thought of a man who has made a study of the relations of science and religion the work of his life. Prof. Rice has written a book which will appeal not only to those who must answer for themselves the great questions as to the relations of science and religion; the work will appeal especially to those who must teach others their true relation.

The book aims to show the faith born in an unscientific age, nevertheless able to adapt itself to the very different environment of a scientific age. The history is traced of those scientific discoveries which have resulted in the development of the three characteristics ideas of modern science; the extension of the universe in space, its extension in time, and its unity. The conservation of energy and the evolution of life are among the topics discussed. The modification of Christian doctrine consequent upon these discoveries is noted.

The personality of God and His relation to the universe are treated from the standpoint of the scientific conception of natural law. Special application of this discussion is made to the subjects of providence and miracles.

It would be difficult to find a more interesting field for thought than that which Dr. Rice has chosen. The author of "Christian Faith in an Age of Science" is a firm believer in the modern scientific theories of the universe. He is not dogmatic in his belief. He freely admits that we do not know all there is to know; he goes still farther in the acknowledgement that what we now think we know is not absolutely fixed and certain. But Dr. Rice does not hesitate to argue that allowing the inherent likelihood of the facts of the universe as science now sees them, and the dominant place that these scientific deductions occupy in the minds of thinking men to-day, Christianity must prove that it has a right to retain the place in men's minds as the supreme fact that rules this universe.

And that this end Christianity will attain we can judge is Dr. Rice's belief. For he concludes the book as follows:

"To me it seems unmistakable that our age of bold investigation of truth discovered too fast to be understood and co-ordinated of doubt and unrest and agonized questioning, but of moral earnestness and loyalty of truth, is ending in the return of faith. For the scientific questions of our age and of all ages touch not the central truth of Christianity, 'that God was in Christ reconciling the world unto Himself.'"

(Crown 8vo., cloth, net, $1.50. A. C. Armstrong & Son, New York.

NOTABLE PERSONS.

The Lord Chief Justice of England (Alverstone) is in much favor in the United States for having decided the dispute between Canada and the United States as to the boundary in Alaska. Mr. Dooley remarked that the American Supreme Court follows the election returns whether the Constitution follows the flag or not. But Lord Alverstone did not follow either his election returns or his flag. It is interesting to know that he rose to his high position from the bar upon his merits. He was Britain's foremost lawyer, and now he is her foremost judge. He is one of those happy men who keep every one in good humor with them. In hearing a case he makes cutting remarks so suavely that while they have their effect no one takes offense. Recently he was hearing an argument from a lawyer who was particularly bent on making his points clear. The Justice grew weary of the repetitions. "My dear sir," said he at length, "do you not know that you have told us that a dozen times!" The lawyer proceeded. Fancy an American Justice making so bold to protect himself. It reminds one of the occasion on which a North Carolina judge in desperation stuffed his ears with cotton.

The quietest great person in the world is Secretary Hay of the United States. He is in a great and trying position. He has steered the ship of State through the period of expansion at home and unrest abroad. Cuba, Spain, China and now Russia and Japan and Panama have presented him with peculiar difficulties. So far his success in obtaining commercial concessions for the United States and augmenting her prestige as one of the greater powers has been all that could be desired. His policy has been the world's policy. His mind prevailed in the council that met to settle the fate of China after the Boxer outbreak. He is the power behind the President. And yet how quiet. Who ever sees him or says anything about him? He is no such hero as Blaine nor is he as notable as even Olney; but when he shall die he will be marked as second to none of the American Secretaries of State. Indeed a recent weekly of importance referred to him as the foremost minister of foreign affairs in the world.

The one strong man of England is Joseph Chamberlin. From the ranks of commerce he rose to the ministry. There as the apostle of empire he has done marvellous things to nationalize the far-flung British possessions. He has changed his politics a time or two; but his greatness has covered his inconsistencies. Today he is in the work of upsetting the cherished fiscal system of England. He would overthrow free trade and establish protection. In order to do this he resigned his office and took to the platform. It is the greatest task undertaken by a modern statesman; greater than the task of taking South Africa recently accomplished by him. He has thrown over friends and position at the age of sixty-seven and is staking his whole life on this issue. His point is that England must bind her colonies to her by a system of reciprocity, excluding other nations by a tariff. So he would nationalize Great Britain and make a world-wide Empire indeed. He is in the midst of his campaign. It is titanic and recalls the best traditions of political heroism.

SENATOR SIMMONS SPEAKS.—We have read with much interest the speech of Senator Simmons on the Panama question. The reports by the Washington correspondents by no means do the Senator justice. We have read very much of the lively and able debate in the Senate; but we find Senator Simmon's address the clearest and most concise argument yet produced. His position is not calculated to win applause from Republican or Democratic partisans, because he rises above partisanship. But he is right. He holds that the President went too far in that he denied Colombia the opportunity to land troops and try to preserve order on her own account along the Panama transit; but on the other hand he holds that Panama is now a well recognised nation; that her treaty is all right; and that we need the canal and should ratify the treaty. This position is thoroughly consistent. Throughout his argument his attitude is that of a man who regards the canal question as too great for partisan politics, and who has risen above the motives of a partisan to the motives of a statesman; and it will no doubt increase Senator Simmons's prestige at home and throughout the country. He has rendered a service not only to the cause of the canal but to his party.

The world is God's sounding board, by which He informs His secret prophets of the wicked devices of man. We need our eyes opened that we may see the virtues of our neighbors. Suspicion kills. Despair is only unbelief in God and self. —J. R. Crosser.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Topic for United Prayer for February: Missions in the Southern States.

State Missions.—"If any man provide not for his own, he is worse than an infidel." Missionaries, 6,387, working among native population in cities, countries, mountains and frontiers, among colored people, Germans, French, Mexicans, Swedes.

Study Topics.—Religious destitutions of many portions of the South. Growing necessity for work among the foreign population. Demand for missionaries in the trans-Mississipi.

Fourth Quarterly Report for 1903.

(Although this report was closed the last day of November, and embodied in the Annual Report of the W. C. Committee, it has hitherto been crowded out of this column. As it will still be of interest to all the Societies it is given. Kindly remember that no report which reached Mrs. Jones after November 30th, is included. Those which came too late will be incorporated in the first quarterly report of 1904, which closes February 29th.—F. E. S. H.)

Report of the Woman's Central Committee of Missions for the quarter ending November 30, 1903:

Ashe and Alleghany. — Beaver Creek, $1.00.

Atlantic.—Morehead City, $7.20; First Church, New Bern Sun., $5.00; First Church, New Bern, $57.74; Woodville, $1.00; Swansboro, $1.77; Spring Garden, $1.60. Total, $74.31.

Beulah.—Clement, $5.45; Lea Bethel, $6.25; Trinity, $1.14; Yanceyville, $3.70; Ephesus, $3.00; Shiloh, $4.10; Yanceyville Sun., $2.50. Total, $26.14.

Brunswick.—Southport, $4.20; Antioch, $2.50; Bethel, $3.10; Mill Creek, $.50. Total, $10.30.

Bladen.—Galeed, $6.20.

Buncombe.—Antioch, $12.94; Asheville First Church, $300.64; Cane Creek, $11.14; Cane Creek Sun., $.35; First Church, Asheville Sun., $26.24; Beaverdam, $3.30. Total, $354.61.

Brushy Mountain. — Wilkesboro, $6.00; Wilkesboro Sun., $2.40. Total, $8.40.

Caldwell.—Lenoir, $2.45.

Cape Fear and Columbus.—Chadbourn, $11.00; Chadbourn Sun., $4.37; Whiteville Sun., $.71; Whiteville, $11.75. Total, $27.83.

Chowan.—Sawyers Creek, $16.60; Blackwells Memorial, $12.85; Edenton, $94.60; Shiloh, $10.00. Total, $134.05.

Cedar Creek.—Cedar Creek, $3.75; Rockfish, $10.50; Judson, $2.12; Cumberland Union, $4.30. Total, $20.67.

Central.—Rolesville, $1.65; Wake Forest, $146.52; Forestville Sun., $9.55; Raleigh, First Church, $154.42; Raleigh Y. L. S., $12.95; Raleigh Yates Band, $15.62; Oak Grove, $3.11; Flat Rock, $22.35; Wake Forest Y. L. S., $31.90; Youngsville, $2.25; Youngsville Sun., $1.05; Mt. Vernon, $6.75; Perry's Chapel Sun., $2.00. Total, $410.12.

Eastern.—Mt. Olive, $9.55; Clinton, $3.00; Johnston's, $2.51; Clinton Sun., $3.88; Warsaw, $5.75. Total, $24.69.

Elkin.—Elkin, $2.16.

French Broad.—Marshall, $.80.

Flat River.—Mt. Zion, $8.88; Mt. Zion Sun., $1.00; Oxford Girls Band, $7.25; Mill Creek, $6.00; Oxford Maggie Nutt Soc., $50.00; Oxford, $83.08; Creedmore, $3.65; Knap of Reeds, $2.20; Rock Spring, $3.15. Total, $165.21.

Green River.—Mt. Vernon Sun., $1.50; Dysartsville, $1.25; Marion, $3.55; Montfords Cove, $12.20; Mt. Vernon, $16.11; Bethel, $9.90; Mountain Creek, $6.75; Pleasant Hill, $3.35; Rutherfordton Sun., $4.05; Rutherfordton, $58.70; Round Hill, $15.06. Total, $132.42.

Haywood. — Waynesville, $4.25; Pleasant Hill, $55.69. Total, $59.94.

Kings Mountain.—Shelby, $97.46; Cleveland Mills, $.52; New Bethel, $1.50. Total, $99.48.

Little River.—Dunn, $10.00.

Liberty.—Lexington, $8.00; Lexington Sun., $5.00. Total, $13.00.

Mecklenburg and Cabarrus.—Tryon Street, Charlotte, Sun., $25.16; Tryon Street, Charlotte, $207.15; Tryon Street, Charlotte Y. L. S., $91.53; Pritchard Memorial, $14.00; Twelfth Street, Sun., $15.00. Total, $352.84.

Mitchell County.—Bear Creek, $7.15; Silver's Chapel, $3.15; Roan Mt., $3.00; Mrs. Lucretia Young, $70.00. Total, $83.30.

Montgomery.—Mt. Gilead, $1.55.

Mt. Zion.—East Durham, $9.20; Olive Branch, $1.15; First Church, Durham, Ernest Workers, $29.25; Graham, $13.00; Burlington Sun., $2.00; West Durham, $8.25; Cedar Fork, $30.29; Chapel Hill, $3.00; First Church, Durham, $105.00; Mt. Gilead, $1.35; Second Church, Durham, $7.15; Bethel, $3.73; Olive's Chapel, $5.07; First Church, Durham, Sun., $10.20; Second Church, Durham, Sun., $4.00; Red Mountain, $3.20; Burlington, $2.75. Total, $238.59.

Neuse.—Kinston, $90.00; Antioch, $8.00; Pollocksville, $2.00; Goldsboro Girls Band, $12.40; Goldsboro, $75.75; Pollocksville Sun., $.90; Kinston Y. L. S., $6.35. Total, $196.00.

Pee Dee.—Spring Hill, $6.05; Ansonville, $3.60; Roberdel, $1.40; Laurinburg H. P. D., $9.25; Laurinburg, $16.65; Pee Dee, $1.50; Lilesville Sun., $.53; Lilesville Y. P. S., $1.84; Lilesville, $5.70; Wadesboro, $111.30; Polkton, $3.00. Total, $160.82.

Piedmont.—First Church, Greensboro, $58.00; First Church, Greensboro, Y. L. S., $58.00; First Church, Greensboro, Mary Newton Band, $2.25; High Point, $60.29; Reidsville, $69.60. Total, $248.14.

Pilot.—Waughtown, $6.00; Mt. Airy, $6.00; Lewisville, $3.00; Salem Mission Sun., $5.00; Madison, $8.65; First Church, Winston, $98.00; First Church, Winston, Y. L. S., $10.00; First Church, Winston, Sun., $10.93; Mt. Airy, $9.30. Total, $156.88.

Raleigh.—Cary, $87.96; Clayton Junior Union, $8.41; Holly Springs, $3.25; Wakefield, $5.00; Apex, $24.75; Clayton, $105.57; Apex Sun., $2.44; Ephesus Sun., $9.75. Total, $247.07.

Robeson.—Maxton Sun., $4.65; Ashpole, $46.99; Ashpole Sun., $4.50; Lumberton, $108.60; Long Branch, $6.25; Bethany, $1.53; Parkton, $8.95; Bear Swamp, $3.25; Rowland, $3.55; Maxton, $5.50; Lumber Bridge, $6.52; Raft Swamp, $4.10; Back Swamp, $18.72; Fair Bluff, $4.50; Big Branch, $9.75; Pleasant Hill, $11.00; Lumberton Y. L. S., $13.70; Lumber Bridge Sun., $1.37; Antioch, $2.30; Raft Swamp Sun., $1.10; Saddle Tree, $4.35; Lumberton Sun., $7.93. Total, $278.34.

Sandy Run.—Immanuel, $6.70; Henrietta, $11.50; Henrietta Sun., $1.34. Total, $19.54.

Sandy Creek.—Aberdeen, $8.30; Carthage, $8.30; Jonesboro, $50.24; Pittsboro, $34.10; Siler City, $8.22; Cameron, $2.50; Pittsboro Sun., $1.60; Cameron Sun., $4.12; Bethany, $1.15; Sanford Sun., $7.08; Forest City, $4.00. Total, $129.61.

South Fork.—Lowell, $4.00; Gastonia, $74.02; Hickory, $61.54; Newton, $4.28; Maiden, $5.00; McAdensville, $8.00. Total, $156.84.

Stanly.—Albemarle, $22.50; Magnolia, $5.12; Salem, $9.95; Fayetteville, $10.00; Spring Branch Sun., $2.10; Salem Sun., $7.95; Antioch, $5.00; White Oak, $3.35; Clement, $1.36; Spring Branch, $17.00. Total, $61.83.

South Yadkin.—Cleveland, $1.00; Statesville, $47.55; Mocksville, $2.50; Mrs. E. M. Fann, $.75; Statesville Sun., $9.50; Spencer, $3.20; Statesville Western Ave., $1.25; Mocksville Sun., $2.31. Total, $68.06.

Tar River.—Poplar Spring, $10.85; Henderson, $46.42; Scotland Neck, $163.50; Wilson, $5.50; Warren Plain, $4.70; Weldon, $57.00; Washington, $25.68; Greenville, $50; Louisburg, $83.90; Louisburg Sun., $4.00; Rocky Mount, $10.00; Hickory, $2.50; Sandy Creek, $3.00; Washington Sun., $1.18; Mt. Zion, $1.00. Total, $469.23.

West Chowan—Elam, $7.88; Woodland, $2.32; Buckhorn Sun., $4.53; Laurence X Roads, $2.00; Ahoskie, $7.50; Holly Grove School House, $5.00; Potecasi, $7.07; Rich Square Sun., $.96; Mt. Tabor, $11.35; Buckhorn, $86.65; Rich Square, $8.20; Pleasant Grove, $6.40; Meherrin, $2.10; Cashie Sun., $6.75; Cashie, $10.00; Hebron, $6.89; Mt. Carmel, $5.00; Roberts Chapel, $6.36; Jackson, $8.00; Galatia, $14.77; Pine Forest, $4.49; Murfreesboro Sun., $4.76; Christian Harbor, $5.00. Total, $223.98.

Union.—Monroe Sun., $3.25; Monroe, $136.45; Meadow Branch, $3.36. Total, $143.06.

Wilmington.—South Side, Wilmington, $7.00; First Church, Wilmington, $42.25. Total, $49.25.

No Association Given.—Miss Venie Wilson, $3.00; Deep Springs, $2.00; Bethel, $12.75; Fleetwood, $2.15. Total, $19.90.

Grand total, $4,903.91.

Appropriated as follows:

To Foreign Missions, $973.21; Home Missions, $283.54; Home Mission Boxes, $2,446.42; total to Home Missions, $2,729.96. To State Missions, $1,103.64; State Missions Boxes, $96.00; Expense Fund, $1.10. Grand total, $4,903.91.

Of this amount the Sunbeams contributed:

To Foreign Missions, $161.51.
To Home Missions, $37.56.
To Home Mission Boxes, $17.50.
Total Home Missions, $55.06.
To State Missions, $69.02.
Grand total, $285.59.

Respectfully submitted.

MISS F. E. S. HECK,
Pres. W. C. C.
MRS. WESLEY N. JONES,
Secretary and Treasurer.

SO EASY TO FORGET.

In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietary medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike.

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January 27, 1904.

The Annual Meeting of the Stockholders of the Cranberry Iron & Coal Company will be held at the office of the company, No. 260 South Third Street, Philadelphia, Pa., on Tuesday, the 16th day of February, 1904, at 12 o'clock M. for the purpose of electing a Board of Directors to serve for the ensuing year, and for such other business as may be brought before the meeting.

JOHN S. WISE, Secretary.

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Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

A Wounded Heart.

The day's work was over, and the tired doctor—a doctor in petticoats—had left the glaring streets of the Eastern town, the sights and sounds and smells that oppressed her, and had taken refuge in the Mission Home, outside the city walls.

But hardly had she refreshed her weary body with the bath, and with fresh linen, before a new application was made for help, and one that she could not refuse.

The veiled woman who sought her in this unusual way was of a better class than those who crowded this doctor's dispensary, day after day; in fact, she was the wife of a Coptic Bey, and evidently felt that she was lowering herself by asking help from a foreigner.

But what will not mother-love do? The little child she carried on her shoulder was blind!

"You really should not do anything more to-day, Jessie," said one of the missionaries; "tell this woman to come to the hospital to-morrow." But the doctor shook her head.

"It was to just such needy ones as these," she said softly, "that my Lord loved to give relief; perhaps she will let me speak to her of a Saviour."

The little child was taken on her knee, and carefully and tenderly examined. "I think I can heal this disease of the eyes," the doctor said, "if you will promise to bring him every day to my hospital, and do for him exactly what I tell you."

"Cannot bring child here?" pleaded the woman.

"No," said the missionary, positively, "I must have him at the hospital; I cannot do anything for him here."

The mother promised, and Doctor Blair waited for her to take her leave. But she sat on the mat, in the cool and pleasant sitting-room of the Mission Home. Presently she said, "You have not asked me for pay."

"No," said the doctor, "I do not take pay."

"Ah, you will ask a present, then."

"No, I do not want a present."

The woman looked puzzled. "Why, then, should you cure my child? What is it to you that he does not see the happy sunshine, my poor little one?"

The missionary had found her opportunity. "I will show you," she said, "why I help you"; and taking up her Bible, she read in the eighteenth chapter of Luke the beautiful story of the blind man sitting by the wayside, whom Jesus healed. "Why did Jesus heal this stranger?" she asked her visitor.

Now the woman knew the name of Jesus, as Moslems do, and she said: "The Prophet Jesus loved men, even as our Lord Mahomet loved."

"Yes," said the missionary, "and far, far more; so much more that he died for all men, even for Mahomet, and for you and me. I love Him for his great love, and for his death on the cross, and so I love you too, because he loves you, you and the little one. Good-bye, and the love of Jesus rest upon you."

Day after day the anxious mother brought her blind child to the American hospital, and gradually the darkened vision began to return to the little eyes, and joy to the woman's heart.

Meantime, as she sat in the outer room with the child, waiting her turn, she listened to the story of Jesus as the missionaries told it day by day. Oh! a beautiful story it seemed to her heart—too beautiful for her to take to herself.

What is this dimly-lighted apartment, divided in two by a curtain, where we find forty women squatted on the floor, in a reverent silence! This is a Christian Church in Melloroi, and there are no men on the other side of the curtain to-night, for this is a woman's prayer-meeting. Although it is an unusual thing for women to go out at night in Egypt, yet there are quite forty present; some carrying their babies on their shoulders.

They sit close together on the floor mat, and the missionary doctor, who alone has a chair, sits in the midst and leads the meeting. The women lead in prayer, making such petitions as show how close they have come to their new-found Saviour. Then the doctor asks one and another to speak of what Jesus has done for her; there are no set speeches, but the words seems to come from the heart, and go to the heart.

Presently a stranger raises her hand for permission to speak. She has never been to prayer-meeting before, but you will recognize her (even if you have not seen her unveiled) by the little child wearing bandages over his eyes. She tells of how she had hated the missionaries and their teaching, but was forced to seek them for healing for the child; and then adds with beautiful simplicity: "The stranger's medicine healed my child, but her teaching has wounded my heart." And so she has come to ask for the prayers of the Lord Jesus' people, that she may find peace in trusting him, as they have done.—Elizabeth Preston Allan.

African Expressions.

The native Africans have some very striking expressions, showing that they are full of poetical ideas. The Mpongwes call thunder "the sky's gun," and the morning with them is "the day's child." Among the Zulus the twilight is called "the eyelashes of the sun." A native from West Africa who came to America was shown some ice, which he had never seen before, and was asked what he would call it. "He be water fast asleep," was his reply. When asked to give a name to a railroad car he said: "Him be one thunder-mill."—Selected.

What is the Use?

On the western coast of Africa, when the first missionaries began their work, an old chief was buried, and at his funeral his slaves were put in the grave with him alive and the earth was trampled down over them. To-day that old chief's grandson is an elder in the Presbyterian Church, and leads family worship every morning from the open Bible that has wrought this great and blessed change. Yet some people ask: "What is the use of foreign missions?" Does not this one example answer that foolish question?—Selected.

Foundation Stones.

A brilliant Oxford student was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated. "You are going out to die in a year or two. It is madness." The young man (who did die after being out on the field only about a year) answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, certain as I am that the final result will be a Christian Africa." If this way of putting things is not according to the gospel pattern, why not?—Selected.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

IT MAY TOUCH THE HEART

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AT ALL DRUGGISTS.

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Notice of Administration.

Having qualified as executor of the estate of George R. Horton, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 18th day of January, 1905, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

ROBERT L. HORTON.

Raleigh, N. C., Jan. 18, 1904.

When writing advertisers please mention this paper.

Lexington.

The good people of our church gave us a glad surprise last Friday night, the 15th inst., by an "old-time pounding," and our larder is full. They had recently raised my salary about 50 per cent above last year, and in order to give "good measure, pressed down, and shaken together, and running over," they came en masse loaded with "something good to eat" and filled our pantry; and they did all this without consulting me at all, but they have found out, I suppose, that I am not easily insulted by such insinuations.

On Saturday night following, my wife and I had the pleasure to be in a similar party, that bore their precious burdens of the necessaries of life into the home of one of our most faithful brethren, who has been for several months practically an invalid. I shall never forget those tears of joy and that sobbing voice, as in his feebleness, he expressed his gratitude for our kindness. We then bowed together in his sick room and prayed God to bestow upon our beloved sick brother the blessings that we could not bring. We were all happy. We left the sick brother, and his faithful wife and little children happy, and we returned to our homes feeling in our hearts that it is, indeed, "more blessed to give than to receive"—but both are blessed.

I am happy in my work and feel much encouraged to press forward. Surely the lines are fallen to us in pleasant places and we do most heartily thank God for all his goodness.

Sincerely,

W. A. SMITH.

Lexington, N. C., Jan. 18th, 1904.

Our friends who contemplate attending the World's Fair at St. Louis will be delighted to know that Christian people and educators may have headquarters at the mammoth Christian Endeavor Hotel, the advertisement of which appears in another column of this paper. The Hotel Company has issued a pamphlet giving full particulars about the hotel, its management, clientage, rate, etc.

It is not the length of time we live that makes life significant, but the amount of good we put in it. Life is not length and breadth, but height and depth.

CANCER.

Its Scientific Treatment and Cure

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. W. G. Brockway, Treasurer Allegheny Ore and Iron Company, Clifton Forge, Va., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. W. Swift, 521 West Chestnut street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, O., will secure free 72 page treatise on the subject.

Educate for Profit.

NELSON'S is endorsed by leading business houses of Middle West. During 1903 we had 556 calls for stenographers, bookkeepers, etc. Great many of our students are from other business colleges throughout the country. Everything up-to-date. Teachers are experts. No guarantee humbug. Send for free catalogue.

NELSON'S BUSINESS COLLEGE,
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Agents Wanted.

Salary or Commission. Previous experience not necessary.

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Old Dominion Nurseries,
RICHMOND, - - - - VA.
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WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

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ECHOLS PIEDMONT CONCENTRATED IRON AND ALUM WATER.

Is a SPRING WATER, containing the extreme concentration of those mineral properties most necessary to cure all stubborn and deep seated . . . .

CHRONIC DISEASES

It is no patent medicine, and the best physicians are constantly prescribing it with invariable success. The concentrated product is 160 times stronger than the natural water, and one (1) teaspoonful is a dose. It is rapidly earning a national reputation, and to any physician who has not tested it will be sent an 18 oz. bottle free. Call for it at your druggists.

Price, 8 oz bot. 50c, (equal to ten gallons of the natural water), 18 OZ. BOT. $1.00.

Write for further information and testimonials.

J. M. ECHOLS CO.
Lynchburg, Va.

Fruit Trees

That Bear Fruit
and
TRUE TO NAME.

Do Your Spring Planting in ...MARCH...

Write for our free illustrated catalouge, also pamphlet on "How to Plant and Cultivate an Orchard" Gives all necessary information.

Everything good in Fruit, Shade and Ornamental trees. Largest stock, best trees. Now is the time to plant family and market orchards. Beats farming two to one. Try it.

ADDRESS . . . .

J. Van Lindley Nursery Co.,
POMONA, N. C.

We grow also cut flowers, and furnish same for funerals, weddings, etc. Write us.

NOTICE.

Having qualified as Administrator of the estate of S. C. House, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before January 20, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment. S. S. MARCOM,
Administrator.

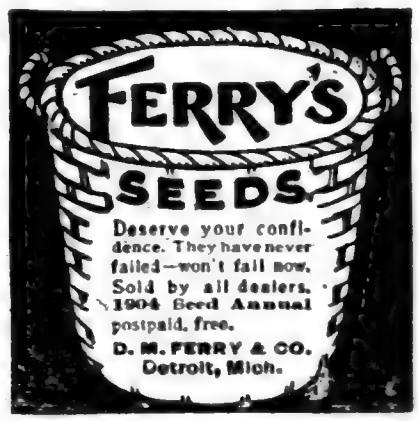
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Because it will be the headquarters during the Exposition for Christian Endeavorers, Baptist Young People, Sunday Schools, Educators, etc. Adjoining the Fair Grounds, with street cars direct from Union Station to hotel. It fit for perfect safety and comfort. Capacity, 3,000 daily; Auditorium 3,000. Backed by men of highest standing; endorsed by St. Louis Clergy. Charter Certificates, series A, issued on receipt of $1.00, to fill holders to reduced rate of $1.00 per day for lodging or $2.00 per day for lodging and board. For full particulars, address at once

Christian Endeavor Hotel and Auditorium Co.,
CHEMICAL BUILDING, ST. LOUIS, MO



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Detroit, Mich.

A STRIKE UNIVERSAL

Against strong drink and the drug habit. Drunkenness is a disease.

ANTIMETHYSON

Will positively cure it. TASTELESS, ODORLESS and COLORLESS. Can be placed in Tea, Coffee, or better still, in the liquor itself, so that the patient has no knowledge of its administration. Full directions with Medicine, securely sealed, post paid, $2.00 per box. ANTIMETHYSON CO., 20 Loveman Bldg., Chattanooga, Tenn.

THE PROOF OF THE PUDDING.

(Abstract of one of hundreds of letters not one of which we are so letted.)

"I was despised and rejected of men," an outcast, homeless, penniless and a vagabond. A friendly hand raised me from the gutter, administered to me your Antimethyson. In less than a week I was another man. Thanks to Almighty God, for I believe He sent this man with your remedy to save me. I am well, and have had no desire for liquor for four years. H. P. H.

BALTIMORE MD., Oct. , 1903.

"On the Banks of the Mohawk River."

A new and beautiful song, that retails at 50 cents, will be sent you postpaid for 25 cents. Number of copies limited—better order today. W. H. COOK, Dept. D., 426 Lafayette St., Newark, N. J.

ACID IRON MINERAL

Is a great natural remedy of wonderful curative power, mined from a deposit in Mississippi. It cures all diseases involving inflammation, by purifying the blood and directly healing the irritated parts.

Nothing will heal old sores, or any inflamed surface as quickly as Acid Iron Mineral. *Try it on an external sore and watch its magic healing.* It acts in exactly the same way on all internal inflammation such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

Weak, bloodless, broken down women begin to build up at once when using it. No equal for diseases peculiar to women. Tones up the entire system. Four weeks treatment, only 50cts. If your druggist cannot supply you, write to ACID IRON MINERAL CO., J. W. Garst, Gen. Mgr., Salem, Va. P. H. HALTIWANGER, Pres., Columbia, S. C.

R. E. LUMSDEN, Raleigh N. C.: My wife used Acid Iron Mineral for indigestion, and it has done her more good than anything else she has ever tried. She has been a chronic sufferer with indigestion for fifteen years.

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A Select and High Grade School for the Higher Education of Young Women

... TEACHERS SPECIALISTS ...

Conservatory of Music unsurpassed in the South, under the direction of Baron Paul de Launay, of Paris.

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A few scholarships available for second term if application made at once. Write for catalog and terms.

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NEW DRESS GOODS FOR SPRING.

Thin fabrics have the call this season such as Nuns Veilings, Albatross, Crepes, Eolennes, Voiles, Mistrals, Etamines, etc.

WRITE FOR SAMPLES AND PRICES.

New Suits for Spring ::: Strictly all Wool

Venetian Cloth, Eton Jacket, $12.50; Broadcloths $16.00; Cheviots, Norfolk Jacket, $15.00; Cheviots; Collarless Jacket, $15.50; Cheviot Dress Suits, Eton Jacket, $25.00; Covert Cloth, $18.50.

WRITE US FOR FURTHER PARTICULARS.

Freight and Express charges in Virginia, West Virginia and North Carolina on orders over $5.00 mailed to the house

MILLER & RHOADS,
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Tobacco-Habit Cured or Money Refunded.

Its use is Filthy, Expensive and Hurtful. The Rose Tobacco Cure is Absolute.

Your Rose Tobacco Cure gives perfect satisfaction.—J. S. Beasley, M. D., Rayville, La.
I have certificate that one box cured four persons.—Rev J. W. Hatcher, Hatcher, Ala.

Price $1 per box. Order of ROSE DRUG CO., Watts Bldg., Birmingham, Ala.

THE NEWS.

Mills are shutting down and reducing their output on account of the high price of cotton.

Cotton is now selling at sixteen cents. For once the farmers have no complaint against the speculators.

Mr. W. K. Vanderbilt, Jr., made fifty miles in forty-one minutes on an automobile January 30. This gives him the world's record.

Mr. Theo. Kluttz, Representative in Congress for the Eighth District of North Carolina, announces his purpose to retire and practice law.

Congress has been in session since December 1, but so far has taken no action worthy of recording as news. Most of the time has been taken up in making speeches to be used in the next campaign.

Capt. John B. Burwell, of Statesville, fell dead last week. He was in his seventieth year. As head of Peace Institute and the Statesville Female College, he rendered North Carolina a worthy service.

We resent the recital of Mrs. Pembroke Jones' rise to the leadership of the New York 000 as a triumph. Her example is not wholesome for North Carolina's daughters. Our proper course is to treat her career with silence. It is nothing to lead Du Barrydom and it is worse to lead it with means that would put Becky Sharp to the blush.

When Governor Russell was inaugurated he began his address with these words, "There is retribution in history." After he had served his term he gave to the public certain private letters written to him, his purpose being to ruin their author. Now he sinks down into oblivion under the disgrace of a private letter of his own. There is retribution in history.

Whitaker Wright, promoter of mining speculations, and one of the most successful of his time, having had as patrons the premier and the King of England, was last week convicted of fraud; whereupon, he took poison, dying immediately. The conviction of a wealthy man has caused much comment in America, where they do business of this sort—of the Bill Fife type, but on a larger scale—with perfect impunity.

The Charlotte Observer began the New Year with a daily circulation of 5,900, having made an average in 1903 of more than 5,700. The fact that this paper is growing in favor is one of the best evidences that North Carolina is making progress. It is easily the best newspaper in the State, and it is conducted not only with skill, but with fidelity to the truth and with a true regard for the right's of the people.

Russia is supposed to have forwarded her reply to Japan last week, and there is reason to expect a conclusion of the matter—at least a temporary patching up of the situation this week. So vast a war is contemplated with horror, and to this is due the fact that the resort to arms has not been made already. It is understood that Russia concedes freely to Japan in Korea, but that she keeps her hold upon Manchuria.

On Saturday in the heart of Roanoke a negro entered a refined home, outraged and nearly murdered Mrs. George Shields and tried to kill her little girl. They are not expected to live. The negro has not been captured. It is a deed like this that damns the negro race in the eyes of the white people. Our women and their protectors do not know at what moment an attack like this may be made. Thus the entire race is dreaded. Lynching is no remedy, however. In fact the only remedy is the deportation of the colored race.

Jacksonville, Onslow County, has voted for prohibition. Springhope, in Nash, voted for distilleries and saloons.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Hall's Family Pills for constipation.

..ANGUS CATTLE FOR SALE..

Low!

One registered Bull Calf 12 months old, very fine; one registered Bull Calf, seven months old, very fine; one Bull Calf out of a Herford Cow by registered Angus Bull, six months old, a very fine animal; Lot of seven eighth grade Bull Calves; one 15-16 grade Bull Calf several nice ½ and ⅞-grade Heifers, coming two years old. These grades look like thoroughbred Angus and will please the most fastidious. One five-year-old Short Horn Cow, with Bull Calf at foot, by our registered Angus Bull—a fine family milk cow—qualities perfect. One splendid family milk cow, four years old, will drop a calf in April next by our Angus Bull.

A splendid locat on for a saw mill; timber to last three years or longer, one-half mile from railroad.

W. M. WATKINS & SONS,
SAXE, CHARLOTTE COUNTY, VA.

Dobbin & Ferrall
123-125 Fayetteville Street.
Raleigh, N. C.

Spring 1904

Laces, Embroideries and White Goods.

The White Vogue will continue and the new numbers in White Wash Goods are irresistibly tempting. Dainty Organdies, Swisses, Dimities and Batistes, Mouselins de Paris, Washable Chiffons, Hand woven Batistes, Fancy Mercerized Jacquards, Voiles, Pique Francais, etc. etc

Have You Requested Samples?

Dobbin & Ferrall.

Dr. Owen's Electric Belt

Is the grandest achievement of medical science; the most perfect electrical health appliance in the world



It positively and permanently cures Rheumatism, Lumbago, Sciatica, Backache, Neuralgia and pains of every description, Indigestion, Constipation, Malaria, Catarrh, Kidney and Bladder Troubles, and all Female Complaints. It builds up the nervous system, strengthens every muscle and restores the vim and vigor of youth. You simply put it on when you retire and when you get up you feel like a new person.

It Cures While You Sleep.

Thousands and thousands who thought there was no help for them, have been cured through its use, why should you not be one of them? Write for large Free Illustrated Catalogue which explains all. Beware of imitations. Dr. Owens Electric Belt Co., 615 Olive Street, St. Louis, Mo.

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Model Church Roll and Record $1 50
Mission Treasurer's Record 30
Speiden Church Treas. Record
100 names, $1.50; 200 names, $2.00, and on up.
S. S. Secretaries Records.... 50c, 60c, 75c, $1.00
S. S. Class Books, per doz.... 35c, 50c, 75c, $1.50
Maps, Black Boards, Reward Cards, Gift Books, Testaments, Bibles.

BAPTIST BOOK CONCERN, 642 Fourth St. Louisville, Ky

King's Business College (INCORPORATED) Capital Stock $30,000
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Leads in training Young Men and Women for high positions in Bookkeeping and Shorthand. No school in the South can approach them in thoroughness and inspiring ambition in its students and securing positions for them. These schools are equipped with up-to-date and modern appliances.

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NICKS' CAPUDINE never fails to cure
HEADACHE AND COLDS
It is the great remedy also for Indigestion and Sour Stomach. Has no effect on the heart. For nervousness and brain fag it is unequalled.
AT DRUGGISTS, 10c., 25c., 50c.



EVERYTHING for the GARDEN

is the title of Our New Catalogue for 1904—the most superb and instructive horticultural publication of the day—190 pages—700 engravings—8 superb colored plates of vegetables and flowers.

To give this catalogue the largest possible distribution, we make the following liberal offer:

Every Empty Envelope
Counts as Cash

To every one who will state where this advertisement was seen and who encloses Ten Cents (in stamps), we will mail the catalogue, and also send free of charge, our famous 50-Cent "Henderson" Collection of seeds, containing one packet each of *Sweet Peas, Large Mixed Hybrids; Pansies, Giant Fancy Mixed; Asters, Giant Victoria Mixed; Big Boston Lettuce; Early Ruby Tomato and Cardinal Radish* in a coupon envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from catalogue to the amount of $1.00 and upward.

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Sunday School Board

SOUTHERN BAPTIST CONVENTION
J. M. FROST, Sec.

Price List Per Quarter.

PERIODICALS.	
The Convention Teacher, single copy, 15c.; in orders of 5 or more, each	$0.12
Bible Class Quarterly, single copy, 8c.; 5 or more, each	6
Advanced Quarterly	2
Intermediate Quarterly	2
Primarly Quarterly	2
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	12
Youth's Kind Words (semi monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2½
B. Y. P. U. Quarterly (for young people's meetings), in orders of ten each	6

Other Supplies.

Sunday School Record (simple, complete and accurate) each $1.00
Class Books (for keeping Class Records), per dozen 40
Class Collection Envelopes, per doz. 30
Excellent Maps.
B. Y. P. U. Supplies.
Topic Card, Price per dozen, 15c.; 75c. per 100.
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See B. Y. P. U. Quarterly.
HOME DEPARTMENT SUPPLIES.
Its Plan—J. M. Frost. Price, 25c. per 100.
An Experience—Junius W. Millard. Price per dozen, 5c.; 30c. per 100.
Class Books. For visitors' use, 3c. each.
Collection Envelopes. Price 25c. per 100
Superintendent's Quarterly Report. Price, 1c. each.

Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets and other supplies.

BAPTIST SUNDAY SCHOOL BOARD,
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CABBAGE PLANTS.

Now ready for delivery, ten million Cabbage Plants of the following varieties:

Henderson, Succession, Flat Dutch, Selected Extra Early Jersey Wakefield, and Charleston large type Wakefield.

Also Alexander Seed Company's Augusta Early Tucker.

Price—$1.50 Per Thousand.

5,000 to 10,000 at $1.25 per thousand.
10,000 to 50,000 at $1.00 per thousand.

Terms Cash with Order or Sent C. O. D.

These plants are grown in the open air on the Sea Coast of South Carolina. They are stocky and hardy, and when replanted will stand severe cold without injury. I have a special low rate with the Southern Express Company and plants can be delivered at any point on their line at a rate of 30 to 40 cents per thousand; minimum charge on single package, 25 cents.

I am distributing agent for Glenn Springs Mineral Water. Prices and circulars sent on application.

WM. C. GERATY,
Young's Island, S. C.
Telegraph and P. O.

Barred and White Plymouth Rocks,

Wyandotes, Leghorns

ON THE BARGAIN COUNTER

OUR POULTRY BUSINESS now covers nearly every State in the Union, Canada and even foreign countries.

Our home State of North Carolina does not appear to want the kind we breed. Our prize ring record and reports of patrons for the last six years have placed us on top as producing the BEST.

To introduce them better in our home section we will make, during the next thirty days a special cut to one-half price, and about one-quarter value, on cockrels of the above breeds. Prices will be:

$2.00 for First Choice
$1.50 for Second Choice

Please send remittance with order, as we cannot afford to correspond at these prices. You can return the shipment if not satisfactory.

EVERY BIRD FROM PRIZE-WINNING STRAINS.

Apply to

BILTMORE FARMS,
Biltmore, N. C.

Temperance.

Facts About Whiskey.

Last year you drank 19.48 gallons of alcoholic stimulants—or, if you didn't, you failed to drink your share of the total amount consumed by the people of the United States.

In 1880 the consumption of alcoholic liquors per capita in the United States was 10.09. In a little over thirty years it had nearly doubled, now amounting to 19.48 gallons per capita.

That is one of the more or less startling facts set forth in the American prohibition year book for 1904, just published. Other figures and statements, all of them suggestive and some of them appalling, are quoted from the same source.

In Illinois, where local option prevails and high license is the rule, the average savings bank deposit, per capita, is $20.75. In Maine, under prohibition, the average per capita of savings deposits is $103.76. From these figures the prohibitionists argue that even from a purely monetary standpoint total abstinence pays.

In 1840 Robert Warner, a Quaker, applied to an English life insurance company for a policy, and was told that, as a total abstainer, he would have to pay an extra premium, the company holding that the moderate use of liquor tended to prolong life. Warner did not believe this theory, and started an insurance company of his own. Warner's company divided the risks it took into two classes, one made up of total abstainers and the other of men who drank in moderation. In the thirty-three years from 1866 to 1898 the deaths in the list of moderate drinkers were 97 per cent of those expected; in the list of total abstainers the deaths were only 70 per cent of those expected. In other words, the death rate among moderate drinkers was nearly 40 per cent more than among total abstainers.

During the last thirty years there died in Europe alone of alcoholism a total of 7,500,000 people. That is more people than were killed in all the wars of the nineteenth century. The authority for these statements is Matti Helenius, a member of the faculty of the University of Denmark, who goes on to show that in Denmark one out of every seven men who die, between the ages of 35 and 55 is a victim of alcoholism.

There are 650 towns and cities in the State of Illinois in which prohibition has been enacted into law. All the State of Iowa, but twenty-five cities is still prohibition. There are 300 prohibition towns and cities in Wisconsin. Indiana has 140 prohibition towns. In Kentucky—wonderful to say—total prohibition is the law in forty-seven counties; in thirty-five there is but one license town, each; in nineteen counties there are two license towns, each; and in eighteen counties license is unrestricted. The whole State of Tennessee is prohibition except eight cities of 5,000 population and over. North Dakota, Maine, and Kansas are the only three States in the Union which are entirely prohibition.

The highest amount charged yearly for a liquor license is $3,500, in Louisiana. The lowest is $5, charged in the same State. The license fee varies between these two extremes according to the amount of business done. Illinois is under local option, with a minimum fee of $500.

In California there are only twenty voters to every liquor dealer; in Louisiana the proportion is even greater, there being one liquor dealer to every fifteen voters. Illinois has one liquor dealer to every fifty-one voters. The proportion is smallest in North Carolina, where the are 124 voters to every liquor dealer. In Utah the proportion is one liquor dealer to every 114 voters, which would seem to indicate that the Mormons, whatever else their faults, are not greatly given to drinking liquor.

There are 254,498 liquor dealers in the United States.

There are nearly 2,000 women saloonkeepers in the United States. New York leads with 348, Ohio has 337, Illinois has 196, and Pennsylvania 183.

The people of the United States spend annually for literature, including newspapers, periodicals, and books, a total of $174,965,625. The same people spend annually for malt and alcoholic liquors the enormous sum of $1,074,225,928. Whiskey and beer cost annually five times as much as books, newspapers, and magazines. And yet we are an intelligent people!

If a man buys $100 worth of boots and shoes he pays $20.71 of that amount for labor; if he buys $100 worth of furniture he pays $23.77 for labor; if he buys $100 worth of woolen goods he pays $12.86 for labor; if he buys $100 worth of liquors he pays only $1.23 for labor. Therefore, concludes the Year Book, liquor is labor's worst enemy.

The annual liquor bill of Great Britain is $21.94 per capita.

The per capita consumption of beer in Great Britain is 4 per cent greater than in Germany, commonly supposed to be the great beer drinking country in the world. On the other hand, Great Britain, France, and Germany all consume more whiskey and other ardent spirits per capita than does the United States.

New York, with a population of 3,500,000, has 10,821 saloons. Chicago, with 1,700,000 population, has 6,750 saloons. Philadelphia, with 1,300,000 people, only 400,000 less than Chicago, has only 1,750 saloons. St. Louis, on the other hand, with less than 600,000 population, has 2,250 saloons, or almost precisely the same proportion of saloons to population as Chicago. Boston, with practically the same population as St. Louis, has only 980 saloons. Chicago and St. Louis have one saloon to every 250 men, women, and children; Boston has one saloon to every 572 people. The same table, as printed in the prohibition Year Book, shows that in St. Louis, with its large number of saloons, there were made during the year only 4,068 arrests for drunkenness, while in Boston, with less than half the number of saloons, the number of men and women arrested for drunkenness during the same period was 19,511, or four times as many as in St. Louis. The Year Book fails to explain whether this great discrepancy is due to the greater leniency of the St. Louis police force or to other causes which do not appear on the surface. A similar comparison may be made between the arrests for drunkenness in Chicago and Philadelphia. In Chicago, with four times as many saloons as Philadelphia, there were 32,500 arrests, while the City of Brotherly Love has 30,500, nearly as many, to its credit.

In prohibition Kansas the annual consumption of liquors per capita is less than two gallons, as against nineteen in the country as a whole. Forty counties in the State of Kansas do not have a pauper. The jails in thirty-seven Kansas counties are without a single inmate. Prohibition in Kansas prohibits more than 95 per cent.

The claim that prohibition hurts business is discredited by the figures of assessed valuation in Kansas. In 1880 the total assessed valuation of the State was $161,000,000. In 1902, under prohibition, it had increased to $356,000,000, an increase of 121 per cent.

In the Southern States, out of 27,000,000 people, nearly 18,000,000 live under absolute prohibition.

The capital stock of all the national banks in the United States is $684,000,000. Every year the people of the United States spend nearly twice that amount for liquor. The total amount of deposits in all the savings banks of the United States is $2,600,000,000. Nearly half that amount is spent every year for liquor. The total national debt of the United States, less cash in the treasury, is about $970,000,000. Every year enough money is spent for liquor in the United States to pay it off and leave an enormous surplus. The total value of all the farm products in the United States in 1900 was $3,000,000,000. The annual drink bill is more than a third of that amount. The total bonded debts of all the States and territories is about $177,000,000. The drinkers of the United States could pay all these debts with the money they spend every two months.

Does it pay? asks the Year Book. —H. M. Hyde.

Why should we murmur at the darkness when God has filled it with stars—bright prophets of the coming day?

$1.50 will buy a pair

Dixie Girl Women's Shoes



Made by Dixie Girls

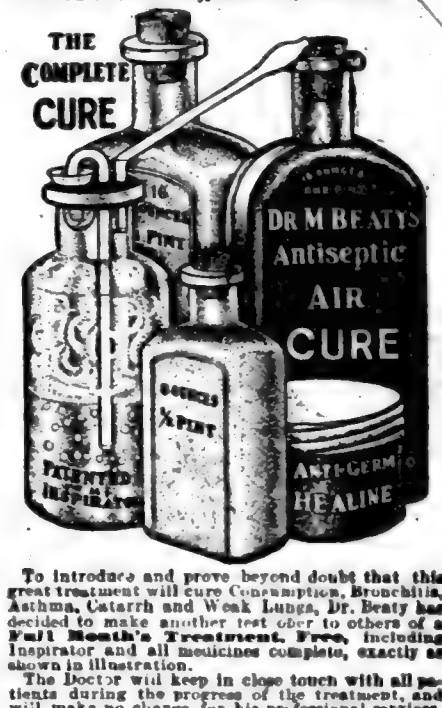
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Hard to find a dealer without them. If so, write us, and we will tell you where to find them.

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Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a **Full Month's Treatment, Free,** including Inspirator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 254 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

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Marriages.

YARBOROUGH — GRISSOM.—At Henderson, N. C., December 20, 1903, Mr. B. T. Yarborough and Miss Lela Grissom, by R. P. Walker.

DAVIS — WILSON. — At the bride's home, Mr. Wm. Davis, Vance County, November 27, 1903, Mr. Grover C. Wilson and Miss Mary Davis, by R. P. Walker.

COLEY — STRICKLAND.—On January 24, 1904, at the bride's home near Rocky Mount, N. C., Miss Beulah A. Coley and Mr. Matthew T. Strickland, Rev. C. A. Upchurch officiating.

BARKER—WILLIAMS.—On December 30, 1903, in Island Creek Baptist Church, Vance County, Mr. Charles A. Barker and Miss Ada E. Williams were united in marriage by R. P. Walker

BLOW—BRITTON.—On December 30, 1903, at the residence of the bride's father, Mr. N. J. Britton, Mr. C. W. Blow, of Menola, N. C., and Miss Lillie Mae Britton, of Eagletown, N. C., Rev. E. J. Harrell officiating.

M'MILLAN — PATTEN. — December 30, by Pastor J. H. Saunders, assisted by Pastor F. C. Wright, D. P. MacMillan, Ph.D., of Chicago, and Miss Evalina H. Patten, M. A., ex-vice principal of Acadia Seminary, of Hebron, Yarmouth (Nova Scotia).

Obituaries.

Lord grant us eyes to see
Within the seed a tree,
Within the glowing egg a bird,
Within the shroud a butterfly.
—Christian Rossetti.

ROBINSON.—On the 26th day of November, 1902, there came to the home of J. J. and Stella E. Robinson, of Goldsboro, N. C., a precious babe that received the name of Julia James Robinson. She at once became the pet of parents and grandparents, developing each month such winning ways, that she was regarded by the entire family circle as its light and its joy. Day by day she acquired some fresh knowledge of the things about her, and thus endeared herself to us all by each new charm of budding life.

On December 31, 1903, at the age of one year, one month and five days, little Julia fell asleep, and Jesus took her.

She stayed with us long enough to kindle our fondest hopes, and to secure an abiding place in our memory and our love. One would travel far to find a sweeter child.

C. A. J.

BRETT.—At his home near St. John's, on the 16th of September, 1903, the Lord saw fit in His infinite wisdom to remove from our midst our friend and brother, E. T. Brett. He was born March 9, 1853, and died September 16, 1903; hence he was fifty years, six months and seven days old. He was married November 9, 1880, to Nancy M. Vaughn. He leaves a widow and six children—five girls and one boy—three sisters and two brothers, and a host of friends to mourn their lost. He joined the church at an early age and was a faithful worker in the church. He served as deacon for several years at St. John's Baptist Church, of which he was a member at the time of his death. He was also a member of the Woman's Missionary Society of his church. He was a loving husband, a kind father and a good neighbor. To know him was to love him. May we ever cherish the memory of our dear brother. Therefore be it

Resolved 1. That the members of St. John's Baptist Church have deepest sympathy with the bereaved family and commend them to God that doeth all things for the best. May our loss be his eternal gain.

2. That a copy be sent to the family and a copy be spread upon our church book and one sent to the Biblical Recorder for publication.

W. P. HOWARD,
J. D. EARLEY,
W. E. JENKINS,
Committee.

MONTAGUE.—On Sunday morning, January 10, 1904, the spirit of Sister Bathsheba Montague passed from earth to heaven.

For months she lingered under the hand of disease, during which time loved ones and friends rendered all possible skill and comfort, but to no avail.

The deceased professed faith in Christ in her youth, and united herself with Grassy Creek Baptist Church, Granville County, where her membership remained until the day of her death.

Our sister left one son, Mr. Geo. B. Montague, of Garner, N. C., and many relatives and friends to mourn her departure. She lived to a ripe old age, being in her 88th year at the time of her death.

Mrs. Montague was a woman of few words, quiet and unassuming spirit, and was much respected for her candor and sincerity.

Her body was laid to rest in the family burying ground at Bethel Hill, by the side of her husband, Rev. Jno. E. Montague, who preceded her to the spirit-land more than sixteen years.

"Why should we weep when the weary ones rest
In the bosom of Jesus supreme,
In the mansions of glory prepared for the blest?
For death is no more than a dream.

"Naught in the river the saints should appall,
Tho' it frightfully dismal may seem,
In the arms of their Saviour no ill can befall,
They find it no more than a dream."

LUCY WOODY.

Bethel Hill, N. C., Jan. 13, 1904.

ROGERS.—We cannot understand the matchless purpose of Him who made us in His own image, nor always see, at first, in His dealings with us why His blessings should be showered in that particular way. Yet, "all things work together for good to them that love God; to them who are the called according to His purpose." Then, since He ever watches over us and directs all things for our good, I would point the bereft family, relatives and friends of our late dear brother, Willis Rogers, to Him who does all things well.

Brother Rogers was born January 17, 1834, and died November 19, 1903; was converted and united with New Bethel Church when about fifteen years of age, where, except for a short stay in Raleigh, he remained ever faithful, till death bade him lay down his work and go home.

He was twice married—first to Miss Mary Yearby, of whom two children surive; second, to Mrs. Gulley, a younger sister of his first wife. She and their only child, Mrs. E. R. Harris, of Durham, survive him.

It was the writer's pleasant privilege to be pastor of this godly man, who had been for years a deacon in New Bethel Church. Of him none spoke except in the highest terms; him, none met but to love.

Since I have known him, he was not able to attend church often, but never failed when strength permitted. To be in this Christian home, and to talk with him of Christ, was really a spiritual boon. During all his affliction he never murmured nor complained. He would sometimes express a desire to regain health that he might serve his Master, but was fully resigned to be used any way that God might be glorified. Both he and his brother, Joe T. Rogers, who is now superintendent of the Sunday-school and a deacon in Olive Branch Church, have been, since their conversion, found in the front rank for the cause of Christ. Lives worthy of emulation.

The family, community and church feel keenly the loss of Brother Rogers from their midst. But somewhere, sometime, they shall fully understand and rejoice with him. For the dear wife, brother and sister, there is extended deepest sympathy and earnest prayer; for the bereft children, the earnest petition that they may, in reality, sing:

"Tell father I'll be there, in answer to his prayer,
This message guardian angel to him bear;
Tell father I'll be there heaven's joys with him to share;
Yes, tell my darling father, I'll be there."

CHAS. A. SIGMMN.

Mrs. W. R. Hunter.

This estimable Christian woman went to her eternal reward Friday evening, January 8th, and was laid to rest in the family burying ground at the Baptist Church in the town of Pittsboro.

Mrs. Hunter was reared in Pittsboro and was a daughter of Sheriff Brewer, well-known through Chatham County and in other sections of the State.

Years ago when the writer and Dr. Columbus Durham organized the little church at Aberdeen, Mrs. Hunter put in her letter as one of the original members. She was one of the most useful women in the church during the early days of its struggle for existence. She and her husband were very liberal in their contributions to build a house of worship at the mission point, and after it had been built and dedicated, they remained there some years as earnest, active workers. Nearly two years ago they came to Raleigh to make it their home and united with the First Baptist Church. But Mrs. Hunter was then in declining health, and several months ago went to the home of her mother in Pittsboro, at which place she laid down the burdens of life to receive from her Saviour the "crown that fadeth not away."

She leaves to mourn her loss a husband and a bright little boy of 6 years together with her mother, sister and several brothers. But they can look back with pleasure upon her life of great usefulness and in this hour of sorrow receive comfort from the thought that she entered into eternal rest. Her former pastor, it affords me great pleasure to bear tribute to her usefulness as a worker for the Lord.

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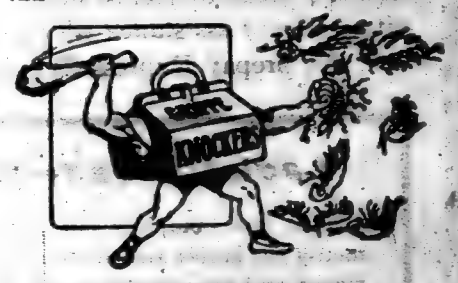
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SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with No. 12 for Asheville, Knoxville, Chattanooga and Memphis. No. 37 "Washington and Southwestern Limited," solid Pullman train, dining-room cafe car, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilmington, Danville, and local stations.

3.25 a. m., No. 112 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Florence, S. C., Jacksonville, Fla., also intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:00 a. m. No. 107, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Henderson, Roxboro and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North. Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:00 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

2:25 p. m. No. 108, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Roxville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and buffet-library smoker Washington to Jacksonville. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also solid train-[illegible] coaches Nos. 35 and 37 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:30 p. m. No. 109, daily for Goldsboro and local stations.

S. H. ACKERT,
General Manager.
W. A. TURK,
Gen. Traf. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
H. L. FERBER,
D. P. A., Charlotte, N. C.
C. E. GILBERT,
City Ticket Agent,
Office in Yarborough House Building, Raleigh, N. C.

Sherwood Higgs & Co. Sherwood Higgs & Co. Sherwood Higgs & Co.

...RALEIGH'S ONLY...

Department Store.

Every Department is distinct in itself, run under separate heads, and collectively is fully equipped to meet more than ordinary demands, carrying altogether a stock so vast and diversified as win the admiration of shoppers from the largest cities. The store equipment embraces the latest, modern improvements and conveniences not found elsewhere. It guarantees what it sells, and sells only that which it can guarantee. Here is the strongest aggregation of DRY GOODS to be found in the State. This store is equipped with a Mail Order Department—make full use of it. It is at all times ready to furnish information and to forward samples upon request. Mail orders filled the day received. Visitors and strangers to the city are cordially welcomed and are made to feel at home. Our bureau of information is at your service. Telephone communications to all parts of the city. Every assistance we can render is at your service. The store is noted for the cordial reception accorded to all.

We prepay Express Charges on all amounts over and above $5.00 when the money accompanies the order.

Ladies' Ready-to-Wear Garments.

This is a complete outfitting department of ready-made garments for ladies and misses. Handsomest costumes, walking suits, wraps and separate skirts in the most approved styles and fashionable materials; silk waists and Japanese silk kimonas, pique madras and muslin shirt-waists, silk and mercerized petticoats. dressing sacques and house wrappers. The very latest models in corset waists and girdles. Complete lines of cambric and muslin underwear. We make a specialty of wedding trouseaux, and invite correspondence.

The Millinery Department.

This branch of the business, a flattering success from the start, is conducted in spacious parlors on the second floor. The popularity of our headwear is so widespread that there is a contented satisfaction in the purchase of hats, only from this establishment. The variety, elegance and charming individuality is unobtainable elsewhere. There is a mastery of technique and skill added to natural ability evidenced here, which reveals the quiet taste of the most refined fashions. That which is most fasionable in Paris, London and New York is represented by "models" sent to us as fast as they appear. If it is new, we have it.

The Dry Goods Section.

This department is the backbone and mainstay of the business. Everything that is new and novel in design in the Dress Goods finds its way here. The more staple fabrics, the year-round kinds for costumes are always here in the greatest abundance. The Domestic Department is noted for its great values at all times. The Keystone of every Dry Goods Store centers in this branch of the business. Test this statement with a postal card—it costs but a penny, and may save you dollars.

Men's Furnishing.

Customers who are interested in high-grade men's furnishing goods, are invited to inspect the choice assortment of exclusive novelties which are confined to us, hence cannot be obtained elsewhere in the city. Neckwear, gloves, belts, suspendeds, half hose, handkerchiefs, bath robes, peysers shirts, collars and cuffs. Summer underwear, and straw hats in season.

Notions Department.

This is a comprehensive term and covers myriads of small wares. Eight large plate glass show counters and hundreds of feet of deep shelf room, together with long show cases is required, into which is condensed novelties of all kinds and of every description. Ladies' furnishings of every sort. Ribbons, Laces, Embroideries, complete lines of Battenburg Lace, and Embroidery silks, Gloves, Fans, Handkerchiefs, Lace Collars, Silk Embroidered Neck Wear Novelties, Hosiery and Knit Underwear. Latest novelties in Jewelry, Brooches, Stick and Hat Pins, Leather Goods, Soaps, Perfumes and Toilet Articles; and other things innumerable. If it is to be found in Raleigh it is here, at lower prices than elsewhere.

The Shoe Department.

Sole agents for many celebrated brands of men, women and childrens fine shoes of widely established reputation with our guarantee of full satisfaction behind every pair, accounts for the enormity of our shoe business. Our men's shoes are famous the world over. The ladies' shoes bear a universal reputation for style, workmanship, and wear. Our misses, children and infant's shoes, are renowned for service and durability. There is not a shoe that comes into our store that is not solid throughout. The styles and qualities are unsurpassed, and the prices are 25 per cent lower than at regular shoe stores.

Maxims Upon Which the Foundation of this Business is Laid.

Trustworthy goods only, at uniformly right prices.
All articles guaranteed as represented.
One price to all and that the lowest.
Money refunded to all dissatisfied buyers.
Courteous treatment to all.
Experienced salespeople in every department.
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RALEIGH, N. C.

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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 32.

RALEIGH, N. C., WEDNESDAY, FEBRUARY 10, 1904.

THE DICTATE OF HONOR AND THE COUNSEL OF COMMON SENSE.

The people of the State have received with confusion the news that the Supreme Court of the United States had decided in favor of South Dakota the suit of that State against North Carolina to establish the validity of certain bonds. We doubt if there will be so much confusion when the history of these bonds is known and the present situation is calmly viewed. The decision in the South Dakota case establishes the fact that one State can recover in such a matter against another, and therefore that the holders of these bonds can compel North Carolina to pay them in full by giving them to some State. South Dakota's claim amounts to only $27,000, and it is not a great matter in itself. The State of North Carolina will pay this sum. But what of the other bonds of this issue?

They are held by individuals. The total issue amounted to $1,500,000 at par. The act of 1879 by which these bonds were taken in exchange for new bonds at 25 cents on the dollar resulted in the retirement of $1,250,000 of the original issue. This leaves $250,000 outstanding. The interest since 1867 amounts to $425,000, making a total claim of $675,000. The question is, what shall be done with this claim in view of the decision in the South Dakota case?

Let us survey the history of these bonds. They were issued by a North Carolina General Assembly in 1867, that is before the days of Reconstruction and the carpet-baggers. They were issued by an Assembly in which the now dominant party was dominant. They were signed by a Democratic Governor, Jonathan Worth, and a Democratic Treasurer, Kemp P. Battle. They brought on the market, we understand, from 40 to 66 cents on the dollar, and the money was used in constructing the Western North Carolina Railroad.

Now, if these statements are true—and they are true beyond disputing—why is there any question whatever about redeeming these bonds? Well, let us make the best of it. In the first place, after the Reconstruction period the State pulled herself together and found that during that nightmare the carpet-baggers had saddled millions of fraudulent bonds upon her. She also took stock of her condition and perceived that she could not even pay the sound bonds—such as these in the South Dakota suit. What did she do? She repudiated the fraud bonds, which was right. She also sought to compromise the other bonds at 25 cents in the dollar. Now these bonds involved in the South Dakota suit were included in the compromise scheme; some say of purpose, others say inadvertently. At any rate, these bonds bear on their backs a mortgage on the State's stock in the North Carolina Railroad. And certain holders of these bonds, seeing that mortgage, declined to compromise. The period of settlement, named in the compromise, having expired, these bondholders sought to make good their claims. They could not sue as individuals. So they gave South Dakota some bonds and got her to sue. She sued and won; but the Court gave in the decision no special comfort to the individuals. South Dakota recovers, but the individuals do not.

No one doubts the validity of these bonds. This was not the question in the Court. We all understand that the State issued them honestly, sold them honestly and got the money, and we know that the selling price of a bond does not affect its redemption. There was a time when North Carolina could not pay. She was bankrupt and in the depths. She offered compromise, as a bankrupt man would. It was accepted by many. But here arise men that did not. Shall a proud people falter before them? Shall we talk to them of our poverty? Shall we seek compromise of them? Shall we attempt to hide behind our immunity as a State and repudiate this debt simply because we can, the while these men hold over us a decision of the Supreme Court whereby they can compel us to pay the last dollar to some State—against which we are not immune? And this they will assuredly do.

We say, No. Let us pay this debt; let us discharge this obligation; let us not beg for compromise. Let that arise on the other side. It will arise—obviously. As a proud people let us save ourselves from humiliation and our children from shame. The honor of the Commonwealth and the counsel of common sense impels us to this course.

SOME COMFORTING WORDS TO TROUBLED SOULS.

BY T. E. SKINNER.

Patience shortens our trials, and everything which has an end, is short.

"Next to sin, the greatest evil is sadness," said Francis de Sales.

Troubles are signs that God does not intend to leave us.

Try to be a little feather, blown by His breath wherever He wills.

Even the Heathen considered a person in affliction as a consecrated thing.

If everything crumbles away, what will it signify?

God remains. Troubles make us depend entirely on God.

Resignation is giving yourself up to God.

"Only now do I begin to be a Christian," said Ignatius, in martyrdom.

Speak little of your troubles to men, but much to God.

In times of great suffering, pray and wait.

Trials are stations on the road to Heaven.

"Show me the way to Heaven?" asked one. "Turn to the right, and go straight forward," answered the other.

Our trials bind us to the Cross, I entreat you not to struggle.

Some Saints are glad to suffer, exclaiming, "Let me suffer or I die;" therefore do not grow frightened at suffering.

Learn how to converse, by one's self, familiarly and intimately with your Lord.

In every trial complain as little as possible; it is only a little cross.

Offer up to God your daily sufferings, before they come.

Let us pray: Thy Kingdom (rule) come, in our heart, our will, our intellect, our imagination.

Bear your own trial well; this is the way of your sanctification.

The way out of trial leads by the cross.

Some means of sanctification: control yourself, calm your soul, and be patient, remain tied to the cross. He was nailed to it. Do not try to come down. Do not worry yourself about the cross, but train yourself to face it. Do it simply, gently; but I would not speak of my sanctification boastingly, lest I should grieve the Holy Spirit, who is the Sanctifier. We have great need of crosses, to discipline and mould us. Let us make them the means of our sanctification, as God intends.

Troubles are tokens of God's design for us. Has He ever failed to show Himself to any soul, that has sincerely called upon Him? And will not men call upon God in time of trouble, if they call ever? And His promise anticipates them.

The will of God explains itself by its events. Then if you must suffer, know that life is very short, and you are not good enough to die yet.

Be assured of God's sympathy in time of trouble. It may seem far away, but it really is very near.

If we are distressed by the fear of death, its agony, etc., let us remember that it is no great evil to drink with Christ out of the cup which He prayed His Father to take away.

The popular fear of death is ill-founded, for indeed most people die without suffering, though they seem to us to suffer. The senses are dulled and the body is virtually dead before the spirit departs.

We must trust the Lord as to the time, place, and manner of our death. He knows what is best for us, as to these and all other changes. Let Him choose these things for us, because we are not competent.

The remembrance of our trials and sufferings ought to console us in death, for after that there will be no more trouble.

Trouble has brought more souls in penitence to Christ, than all the sermons since Peter's at Pentecost. This is a world of trouble. God made it a world of trouble designedly. Why did He thus make it? To break men's hearts, and thus lead them to Christ to be saved.

Precious in the sight of the Lord is the death of His saints. He sees us when dying. This accounts for the happy deaths of His saints who see Him also.

WINTER EVENING WISHES.

BY CHAS. L. GRAVES.

The night comes on, the landscape blurred and drear
Fades in the misty haze of driving snow,
The darkness mocks my hearth-side's flickering cheer,
The icy winds against my lattice blow;
I pile my grate, nor fear the storm's loud din,
Though it rave near, it cannot enter in.

As stands a rock mid circling breakers, sure,
So stand my gables mid the clamoring storm,
As rests the dove's brood in the craig secure,
So rest my nestlings in their chamber warm;
My gate shuts out a chaos, tempest rent,
Shuts in an isle of love and sweet content.

My heart has gentle grown; I breathe a prayer
For living things out in the woods and field;
For lowly beasts that their rude brush-heap lair,
Or cave, or hollow, may warm comfort yield;
A snug, safe fold for every patient herd,
A cozy cornice for each drowsy bird.

And if out in the gruesome night afar
There wanders some poor wretch of human kind,
May some bright cottage light shine as a star
Across his path, and asking may he find
Sweet charity within, beside the cheerful fire,
Where none his worthiness too close inquire.

If I have foe, may he consign his hate
To bitter winds, and kindly think of me;
May his fond household circle round his grate,
A happy group, the youngest on his knee,
May they in peace lie down and sweetly sleep,
And share with me Jehovah's ward and keep.

Reidsville, N. C.

The rise of Mr. Williams of Mississippi to the leadership of the minority in the House of Representatives is the most hopeful of events to Southern men who long for the time to come when the South will think for the Nation. Mr. Williams is more than a partisan. Recently when urged not to support a bill that arose on the other side, he replied, "I do not care about the source of a measure, if it is right." That is, he is a leader who would lead to some purpose.

Should the Trustees of Baptist Institutions be Elected by Conventions?

BY JOHN E. WHITE.

I have not often disagreed with the Editor of the Biblical Recorder. During all these years whenever we found our heads did not run together we have always found that our hearts did. Moreover, I have so much felt his way about things that I know his heart pretty well, and know that in nothing is he so impatient as with the man who will not disagree with him outspokenly when he has an honest opinion to express.

Now I am not preparing the way for a war, but I desire to call in question the following position of the Recorder:

"The Columbian University trustees are self-perpetuating. That is the Board fills vacancies in its membership. This is true of the average Baptist college. It is true of Wake Forest and the Baptist Female University. But we venture to hold that it is unwise and not in accord with the Baptist idea. There is no danger, to be sure, so far as one may now see. But that is not the point. The point is that we Baptists must keep as close to the churches as possible. The Convention should, therefore, at least have the right to nominate members of our institutional Boards. And we hope an article to this effect will be introduced in the next meeting of our Convention. If some Convention had had eminent power over the Columbian University, the proposition to alter its relation to the denomination would not have been entertained."

This is a very plain and a very positive dealing with an important question. It involves matters which have been more or less under discussion among Baptists for a half century. Before we all agree that our self-perpetuating Boards are unwise and not in accord with the Baptist idea let us see what the Baptist idea is and what is wise.

I first venture, however, to allege a non sequitur in the Recorder's statement. It is affirmed that the collapse of Columbian University as a Baptist institution is due to the fact that it had a self-perpetuating Board of Trustees instead of Trustees appointed by a Convention. That does not follow at all, and if the communication from parties on the ground or formerly connected with Columbian are to be trusted as explaining the situation there are many and various reasons for the failure at Columbian. I have in mind several Baptist institutions whose Trustees were appointed by Baptist bodies which have failed and passed into other hands. Does this prove that Convention trustees are responsible for the failure because they were elected by a Convention or an Association? In Georgia for instance, and it has occurred in every State, the Convention once owned and administered the Orphanage, but it wa allowed to languish and the property diverted to Mercer University. But that does not prove that Convention management is a failure any more than the case of Columbian proves that self-perpetuating Baptist Board management is a failure. It is not a difficult matter for an institution controlled by self-perpetuating Boards to provide by charter that the properties held for the denomination shall never pass from Baptist hands. It is generally provided in bequests that in such an event the bequest reverts to the estate of the donor. Indeed most of our institutions are thus safeguarded. Against the assertion of the Recorder I put this assertion: "If Columbian University could have been related to the denomination with a self-perpetuating Board of Trustees as Wake Forest College is related with its self-perpetuating Board of Trustees the proposition to alter its relation to the denomination would not have been intertained. The secret of Columbian's peril is not the way its Board is appointed but its lack of moral hold upon the denomination. This moral hold cannot be legislated into fact by electing Trustees in a Convention.

THE BAPTIST IDEA.

What is the Baptist idea about Conventions? and Baptist institutions?

In North Carolina our fathers interpreted that idea to be a self-perpetuating Board of Trustees morally subject to the will of the Convention. Wake Forest College is the proof. Later the Convention itself interpreted the Baptist idea in the same way. The Baptist Female University is the proof.

In Georgia the fathers interpreted it exactly to the contrary. The Georgia Convention has always elected the Trustees of Mercer University. So the Baptist idea as interpreted, is one thing in Georgia and another thing in North Carolina. But behind these divergent policies what is the Baptist idea in the light of Baptist principles? What is the proper inclination of the Baptist idea?

I propose that the prevailing Baptist sentiment in the South is and has always been to limit as much as possible the Legislative and Administrative authority of Conventions. The Convention was ordained to be stimulative rather than administrative. No one will dispute this proposition. Now it was not out of this well-defined Baptist polity that our self-perpetuating Boards of control for Baptist institutions came to be the general rule among the Baptists of the South. Did it not come logically? And is the self-perpetuating Board of Baptists "out of accord with the Baptist idea"?

Again, as the Recorder says, it is a Baptist policy to keep as near to the churches as possible. Now it is at least a question of debate whether the bond is closer between the churches and an institution when the Convention assumes administrative and therefore legislative control and therefore administrative and legislative responsibility—or when the institution is governed by a self-perpetuating Board that submits itself to the common sense of the churches out of the assembled Convention as well as in it, and feels the weight of denominational moral authority directly all the year round. The Convention is not the denomination. It represents the denomination. The Convention meets once a year. When it adjourns that Convention dies. We never have called meetings of the Convention in an interim. The Convention does not take a recess as I understand it.

Another Convention it is that assembles the next year. But the denomination never adjourns. These self-perpetuating Boards are responsible to the denomination.

But this is not a question to split hairs over. From my experience on self-perpetuating Boards, I am disposed to insist that there is a real and close touch between them and the churches. There is a body closer to the churches than the Convention. It is the Baptist Association. And the Boards with which I have had to do recognized their de facto authority, and their right to criticize and commend quite as much I suspect as they would if they held their trusteeship at the hands of the Convention. In either case, the real nearness or remoteness of Baptist institutions is a matter dependent upon the temper and conduct of the men who constitute the Boards. I cannot imagine an institution nearer in fact and truth to the churches than Wake Forest College or the Female University in North Carolina. Attachment is not a matter of law but of morals. Always with our institutions the main concern is to hold the moral support of the churches and exalt the bond of moral responsibility to the churches.

Let us agree then that Georgia Baptists may be right and North Carolina Baptists not wrong or vice versa.

The whole question is one chiefly to be considered from the view point of Wisdom.

WHICH IS WISEST AS A POLICY?

Considering the interests of the Convention, its harmony and good order I incline to believe that self-perpetuating Baptist Boards, subject to the moral authority of the Convention have generally subserved the welfare of the Convention. It was generally observed that the attenuation of the thread of administrative control was what saved the Southern Baptist Convention from wreck a few years ago during the Whitsett controversy. The illustration is an impressive one. And if some one replies that it was the thread that saved the Seminary, I answer, "Thank God it was no stronger." What legislative power in that instance would have demolished, moral power saved. There is not one of our Baptist institutions that in an hour of division and crisis would not fare better with a self-perpetuating Board of Trustees, or at least with a Board of Trustees that felt its paramount responsibility to be to the denomination sober and at home with the churches rather than the denomination drunk with agitation in a Convention.

I stand for Conventions. I stand for their moral authority as expressive of the will of the churches.

And I am against any self-perpetuating Board that doesn't do so. But because I believe in Conventions as well as Baptist institutions I would relate them on moral instead of administrative lines.

THE FINAL QUESTION.

Now this question is left us:

Which is likely to select better personel for our Boards—a committee in the hurry and confusion of a brief meeting, appointed probably from among those not conversant with the institutions involved, or a responsible Board having never more than one or two vacancies to fill—a Board of select saints experienced in matters relating to the institution in question, who have the institution only to consider and its interests to serve?

The answer to that question, is at hand. Our practice confirms it.

In ninety-nine per cent of the instances covering all the years Convention committees when they sought advice, for sorely they needed advice to act intelligently, have sought it from members of the Board involved, but most generally they have simply ratified the list from the minutes without debate.

The phrase "self-perpetuating" is offensive. It has the ugly word "self" in it.

"When self the wavering balance shakes
'Tis rarely right adjusted."

But the Biblical Recorder never plays upon prejudices. It will ring no demagogic changes on this word.

Atlanta, Ga., Jan. 29, 1904.

LONGSTREET AND GORDON.

The Sunrise Attack at Gettysburg; Longstreet's Criticisms and Career; Several Corrections.

I am sure that for the sake of accuracy and preserving the truth of history you will allow me to correct several mistakes in your editorial in your paper of the 13th on "Three Confederate Generals."

1. You are mistaken in saying that General Hoke is "the ranking General of the Confederacy after Longstreet."

Lieutenant General S. D. Lee, whom President Davis pronounced "one of the best all around Generals whom the war produced," lives in Columbus, Miss., and is, by the way, an earnest Christian and a deacon in the Baptist church there.

Lieutenant General Alexander P. Stewart, so long President of the University of Mississippi, and an active member of the Cumberland Presbyterian church, lives in Chattanooga, and is one of the Commissioners of Chickamauga Park.

Lieutenant General S. B. Buckner still lives in Kentucky.

All three of these attended General Gordon's funeral in Atlanta.

And Lieutenant General Joseph Wheeler, who so greatly distinguished himself in the war with Spain, is still very much alive.

Let me add that Major Generals Gustavus W. Smith, S. G. French, C. L. Stevenson, Robert Ransom, Jr. (I think that he is still alive), Fitzhugh Lee, and W. B. Bate all outrank General Hoke in the date of their commissions.

General Hoke's commission gave him the rank of Major General from April 20, 1864, and he was beyond all question a gallant and able soldier, and has been since the war a most excellent and useful citizen, and an able and successful lawyer. But of our living Confederate Generals he is not "the ranking General of the Confederacy."

2. You have not the space, and I have not the inclination to go into the Gettysburg controversy, but if you are disposed to give space for such a discussion I hold myself prepared to prove—even to your own satisfaction, I think,—that you are entirely mistaken in saying: "So long as Lee lived no one charged Longstreet with the failure to make the

fanciful sunrise attack on the second day at Gettysburg. But when Lee had died this calumny was started, and it was used in hounding him to the day of his death. * * * Longstreet was the victim of a foul persecution by a partisan press * * *."

The simple truth about this controversy is that while there was a general belief among the higher officers of the army of Northern Virginia that we lost the battle of Gettysburg by Longstreet's failure to obey Lee's orders—General Lee himself saying this to a few confidental friends—yet there was no disposition to publicly criticise him until Longstreet himself opened the controversy by giving Swinton, the historian of the Army of the Potomac, statements upon which, in his book published in 1866, he severely criticised Lee for "the mistakes" he made at Gettsburg and gave General Longstreet as his authority.

General Lee—with that self-abregation which characterized him—did not choose to reply to this criticism, and his staff officers and other friends, though very indignant at this attack, were silent until, soon after General Lee's death, Longstreet published a letter which he wrote his uncle just after the battle of Gettysburg, in which he charged that the battle was lost because Lee obstinately refused to take his (Longstreet's) advice, i. e., if Lee had been out of the way and Longstreet in command a great Confederate victory would have resulted. Several months after the publication of this letter General J. A. Early, in an address at the Lee anniversary celebration at Washington and Lee University, replied to these criticisms of Longstreet, and a year later Rev. Dr. W. N. Pendleton, Lee's chief of artillery, in an address on the same occasion, which was repeated at various points in the South, defended Lee from Longstreet's criticisms, and charged that he (Longstreet) lost the the battle by disobeying Lee's orders.

The next stage of the controversy was the publication by Longstreet of an elaborate paper on Gettysburg, in the Philadelphia Times (which, as editor, I copied in Southern Historical Society Papers) in which he charged that General Lee made nine mistakes at Gettysburg which he (Longstreet) saw and remonstrated against at the time. He was very severe in his criticisms on Lee, even going so far as to charge that he had changed his official report in order to injure him.

This opened the controversy in earnest, there were replies to Longstreet from such soldiers as General J. A. Early, Col. Walter H. Taylor, General A. L. Long, of General Lee's staff, General Fitzhugh Lee, Col. Wm. Allen, and a number of others.

Longstreet made reply in the Philadelphia Times which I, also, copied in Southern Historical Society Papers, and there were rejoinders. Longstreet afterwards published in The Century a paper on Gettysburg, containing the same criticisms on Lee, and in his book—"From Manassas to Appomattox"—makes the same points, though in a milder form.

I have given this brief history of the controversy that it may be seen that Longstreet was not the innocent lamb which partisan wolves amused themselves by "hounding to his death."

His politics had nothing whatever to do with this Gettysburg controversy.

3. I do not agree with you that Longstreet was "a great General," and an "able strategist," though I do agree with you that he was "a hard fighter," and that his politics should not affect in the least, his military reputation. He commanded a superb corps—as gallant fellows as ever marched under any flag or fought for any cause—and Longstreet's corps always gave a good account of themselves whenever they got a chance.

But I had not intended to write so much, and I restrain my pen from other things which I am tempted to say.

I admire the independence of the Recorder, and its able editorials, even when I am constrained to differ from you.

Yours fraternally,

J. WM. JONES.

Richmond, Va., Jan. 27, 1904.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Readings from February 15th to 21st, 1904.

Monday, February 15.—Sundry incidents. Num., chapters 10, 11, 12.

Tuesday, February 16.—In the wilderness of Paran. Num., chapters 13, 14.

Wednesday, February 17.—Laws and incidents. Num., chapters 15, 16.

Thursday, February 17—a token. Laws. Incidents. Num., chapters 17, 18, 19, 20.

Friday, February 19.—The beginning of the end of the journey. Num., chapters 21, 22, 23.

Saturday, February 20.—In the land of, Moab. Num., chapters 24, 25, 26.

Sunday, February 21.—In the land of Moab. Num., chapters 27, 28, 29.

Numbers.

CONTENTS OF CHAPTERS 10—29.

Chapter 10.—The silver trumpets and their uses. The journey resumed. Moses entreats Hobab to go with them. They remove three days journey from Sinai. Chapter 11: The people murmur and are punished. The quails. Chapter 12: The rebellion of Miriam and Aaron, and its consequences. The Israelites encamp in the wilderness of Paran. Chapter 13: The spies and their evil report. Chapter 14: The lamentations of the people on account of the evil report of the ten spies. The good report of Caleb and Joshua, and the blessing promised them. The Lord's threat against the people. The prayer of Moses in their behalf. The penalty imposed upon them. The people presumptuously go up to battle, and meet disastrous defeat. Chapter 15: Laws respecting offerings and the memory fringe. A Sabbath breaker punished with death. Chapter 16: The rebellion of Korah and his confederates. The people condemn Moses and Aaron for the death of Korah, and are punished with the plague. Chapter 17: The budding of Aaron's rod. Chapter 18: The charge and portion of the priests and Levites. The heave offering of the Levites. Chapter 19: The water of separation, and its use in purifying the unclean. Chapter 20: The return to Kadesh at the end of thirty-eight years. The death of Miriam. Having no water they murmur against Moses, God gives them water from the rock. The disobedience of Moses and Aaron, and its penalty. The refusal of Edom to allow Israel to pass through his country. Death of Aaron. Chapter 21: The destruction of the Canaanites. The journey around Edom. The plague of the fiery serpents, and the remedy. Marches and victories. Chapters 22, 23 and 24: The story of Balaam. Chapter 25: Sins committed and punished at Shittim. Chapter 26: The numbering of the people in the land of Moab. Chapter 27: The claim of the daughters of Zelophehad, and laws concerning inheritance. Joshua appointed to succeed Moses. Chapters 28 and 29: Laws concerning feasts and offerings.

The contents of chapters 19 and 29 are naturally divided into three parts.

I. THE JOURNEY FROM SINAI TO KADESH.

The children of Israel left Sinai early in the second year after the exodus from Egypt, and following the pillar of cloud, divinely appointed to lead them, marched to the borders of Canaan and encamped at Kadish.

On this journey, short as it was, the people showed their ingratitude and manifested the spirit of rebellion. They despised the manna which God provided for them, and which was doubtless made to supply every necessary demand of the body for food, and lusted for flesh, and were severely punished by the plague which came upon them as they ate the quails. It is not surprising, however, that the people were rebellious when such leaders as Miriam and Aaron stirred up sedition against Moses, and consequently against God. This spirit of unbelief culminated in the determined rebellion of the people upon the evil report of the ten spies, and their rash presumption in going into battle contrary to the commandment of the Lord. Therefore, the Lord rejected them, and condemned them to wander in the wilderness, until all had perished who were twenty years old and upward, when they were numbered.

II. WANDERING IN THE WILDERNESS

The purpose of God to keep Israel in the wildnerness through so many years had another object than punishment. They richly deserved to be punished for their ingratitude, unbelief, and rebellion, and this period of wandering was the penalty inflicted, but it was more than that. God meant it in mercy. For hundreds of years they had been slaves in Egypt. For a few brief months they had enjoyed the blessings of freedom. Their conduct during this brief period indicated that the generations of servitude had unfitted them to exercise wisely the rights of citizenship. Their wilderness life, therefore, was a training school in which they were being prepared for citizenship.

In comparison with the account given of the first and last years of the journey from Egypt to Canaan, the story of the thirty-seven or thirty-eight years of wandering is very meager. It includes the institution of various ordinances made necessary by the life in the wilderness; the rebellion and death of Korah and his confederates; the budding of Aarons rod; the duties and emoluments of the priests and Levites; the final gathering at Kadesh preparatory to the invasion of Palestine; the death of Miriam; and the murmuring of the people for water, which God supplied from the smitten rock.

III. FROM KADESH INTO THE LAND OF MOAB.

This brief period is crowded with thrilling incidents. Just at the beginnng of it Aaron died, and Eleazar was made high priest in his stead. The Canaanites which dwelt in the South sought to surprise Israel; but met with crushing defeat. After this the people continued their journey, but not being permitted to go through the land of Edom, they made a circuitous journey by the way of the Red Sea so as to avoid Edom. On the way they murmured against God, and fiery serpents were sent among them to destroy them, and many perished. At last God delivered them from this plague of death by means of that wonderful type of Christ, the brazen serpent, lifted upon a pole in the midst of the camp, upon which the bitten Israelite might look and live. This sad incident was followed by rapid marches toward the land of Canaan, and decisive victories over Sihon and Og. After this they came into the land of Moab, and there encamped. It was at this time that the incidents connected with Balaam occurred. The law governing the inheritance of daughters was prescribed, Israel was numbered, and also punished for gross wickedness; and Moses was warned of his death and Joshua indicated as his successor, and various laws respecting sacrifies, offerings, Sabbaths, and festivals were given.

SOME LESSONS.

The frequent sins of the people, the sedition of Miriam and Aaron, and the disobedience of Moses and Aaron in smiting the rock teach us that the chosen of the Lord often sin "and come short of the glory of God."

The story of Israel in the wilderness teaches that sin is always followed by punishment, and that even God's people when they sin are not exempt from the penalty; "for whatsoever a man soweth, that shall he also reap."

The dealings of God with His wayward people may seem harsh, but they are merciful and are designed to work out good in their lives, and prepare them for better things here, and hereafter.

The way of salvation through the Christ of the Cross is vividly set forth in the lifting up of the serpent in the wilderness.

The story of Balaam shows that God will protect His people from the wrath of men and even as Balaam's curse was changed to a blessing, so God will bring good out of the evil that is designed against those who serve Him. "If God be for us, who can be against us."

Prayers Answered.

Many of our Baptist people in Macon County have been praying and hoping for a long time that God would open a way for our boys and girls, that every one who desires an education may be able to obtain it. We have for more than ten years seen the great need of a Baptist high school in Macon County, but until just a few months ago we have been unable to get the people to agree on the location for the school. Our school is located at Franklin.

The Board of Trustees employed Prof. F. M. Burnett as principal. His assistants will be a young man who is a graduate of Wake Forest College, and two young ladies.

All of whom come to us very highly recommended by those who are able to judge. We feel sure that these teachers are second to none in any high school in the State.

Our school opened January 4, 1904, with 62 students, and now we have 85 in school, and are expecting to soon go over a hundred.

May the blessed Lord be praised for this institution—that is now in its infancy. I am sure that every one who has been praying so earnestly for this school, can say, as the faithful of God: "Hitherto hath the Lord helped me."

Brethren, pray for us. I feel that much depends on the education of our people in this mountain section. Our churches will never be developed as they should be until we have more educated preachers in our midst.

And it is equally so with regard to our schools. Our people have opened their hearts and homes, and are anxious to lend a helping hand to every poor boy or girl who is struggling to acquire an education. We hope to make it possible for the poorest of the poor to be able to attend our school.

A Christian education is what the world needs today.

Yours in the service,

J. A. BRENDELL.

News Notes.

....Elder I. T. Newton declines the call to Sanford.

....Anniversary at Wake Forest this week. Special train from Raleigh Friday.

....Sunday School Secretary Moore is at his desk and is ready to take the field.

....Bro. P. Oliver was not the pastor of Bro. James F. Slate, but he was his friend and advisor.

....Our readers will find Dr. Skinner's contribution to this paper of remarkable value. He knows the way of affliction.

....Pastor W. B. Morton is now getting himself into the work at Marion. That church is most fortunate in having him for her pastor.

....Will Bro. T. T. Arnold send us his postoffice address. We desire to credit him. We also desire the address of Mrs. M. J. Taylor, of 15 Wooster Street.

....President Hobgood informs us that the newspaper statement that he consented to rebuild the Seminary at Oxford was unauthorized and therefore premature.

....Bro. W. L. Bilbro, missionary last year at Ayden in the Neuse Association, is now at Coe, in the same Association, and has entered vigorously upon his work.

....Bro. J. W. Nobles, for some years missionary in the Raleigh Association, is now in the Neuse. He is located at Pollocksville, on the field which was occupied last year by Bro. S. E. Garner.

....Lookout! You who do not like to receive notices. We are printing them and they will be sent out in a few days. We shall thank you to renew this week and save us the worry and the loss.

....Secretary Johnson says, that the reports of the missionaries have come in more promptly the first quarter than usual, and most of them breathe a spirit of hopefulness, which indicates that the missionaries see signs of progress on their fields.

....Bro. J. A. Hoyle, pastor of the Second Church, Gastonia, reports that his people are paying thirty-five dollars per month on their new building. This point is being aided by the Board, and under the wise leadership of Brother Hoyle will before very long become self-sustaining.

....Our church at Oxford has called Dr. Dunaway, of Virginia, and he has accepted. There are four ministers of that name in Virginia, and they are each good, strong men. We are glad that North Carolina shall have one of them. Virginia is doing well by North Carolina of late.

....Bro. C. M. Murchison, who has so long taught at Penelope, is selling out his property there in order to give himself entirely to the ministry. He will occupy a mission field in the Mecklenburg and Cabarrus Association. Brother Murchison has been a missionary of the Board in former years and did excellent work.

....The Biblical Recorder completed its third year under the present management on February 5th. During the year it made a net gain of 2,500 subscribers—and is still gaining. Our immediate difficulty now is to devise a plan to handle our large list more effectually. We are finding difficulty in persuading our subscribers that it is important—very important—to renew promptly. We wish to thank our friends for making the past year's success possible, and we assure them that it is our desire to make the Recorder of the utmost value to every one of its readers.

....The young men from the Wake Forest Law School all passed the Supreme Court's examination last week. So did the young men from the University Law School. This is the best yet. The School has won out in spite of everything; and wholly on its merits has taken a place in North Carolina second to none. We congratulate Professors Gulley and Mordecai and the College.

The State Central Committee of the Anti-Saloon League met in Raleigh last week. It was decided amongst other things to project a personal work movement, by the circulation of pledges, the organization of temperance bands, etc. Of course the work for better laws will be kept up. Contests are expected shortly at Charlotte, Greenville, Rockingham, New Bern and Wilmington.

....The long, hard winter has been trying on our mission work. Bro. J. F. Fletcher, of Jefferson, Ashe County, reports that ice has not been out of the streams in his section since November 15th, and that the ground has thawed but once in all that time. He, together with the other missionaries in that section, are looking longingly for spring, at which time they hope to be able to do more on their fields.

....Bro. L. R. Carroll, one of the saintliest men in the State, is working under the direction of the Board at Faison. They have just completed a neat house of worship and hope to occupy it the third Sunday in February. This will help the cause there very much, as heretofore the services have been held in the schoolhouse which was not so well adapted to worship as the new church building will be.

....Elder W. B. Waff writes: "You have asked us to tell you of the good things that our churches have done for us recently. Some of the members of my churches made me a present of a fine roll-top desk, Christmas. My Great Fork people also presented me with a fine overcoat and pair of gloves. And Reynoldson and Gatesville each increased my salary twenty-five dollars. The Lord bless the dear people for their kindness and make me more worthy of their appreciation."

....It affords us pleasure to say that Elder Fred D. Hale, D. D., has accepted the call to our Wilmington First church. In him that church has obtained a strong and successful pastor. His work at Owensboro, Ky., gave him a wide fame. Since then he has conducted a successful pastorate at Hot Springs, Ark. He is in the prime of life, is strong as preacher and organizer and worker, and we doubt not Wilmington will soon realize that her long waiting is magnificently rewarded in him. That church is one of our best, and should stand at the very top. We welcome Bro. Hale on the part of the brotherhood of North Carolina.

....Brother Hardaway writes: "I see in this week's Recorder that five of the former faculty of the Oxford Seminary will resume the work of the Seminary on the 3rd of February. I rejoice that this will be done, for I take it as an earnest that the school will live again. It would be a loss to the whole State if the school were not rebuilt; and an inestimable loss to Oxford, and the Flat River Association. The ladies in charge of the work have the approval and endorsement of Professor Hobgood, and their names are a guarantee that the work they undertake will be faithful and thorough. I hope that all the pupils who can will return. I hear that Oxford is willing to aid Professor Hobgood materially in the rebuilding of the Seminary, and I feel sure that at no distant day the Seminary will be even better equipped than before."

....The Mid-summer Meeting Committee met in Raleigh last week. It was decided to have the meeting at Jackson Springs the last of June. Upon the closing of the meeting two days will be devoted to a Young People's Convention. We understand that the capacity of the accomodations at Jackson Springs has been considerably increased during the year, and we shall have liberty to invite a large attendance. Dr. Robertson will be present and will lecture on the Teachings of Jesus. The rest of the program remains to be made, but we may say that it will be wholly in the direction of the spiritual life.

....If you ever dreamed that you were on a long and weary journey and would never reach the end, or if you ever dreamed that you were at the bottom of a well and were painfully climbing up,—you will understand somewhat of the relief of Brother Vann, now that the University debt has been paid. Think of Stringfield and his great campaigns; think of that great night at Winston-Salem and the eighteen months' work that followed, led by Vann and Jones and Hunter (C. J. and A. D. both). There were others, too, and too many to mention. Then think of Vann making the final battle; and now at last relieved. We hope the trustees will give him leave of absence and that he will take a long rest. He deserves it.

....Elder C. J. D. Parker celebrated the sixth anniversary of his pastorate of the Durham Second church on Sunday. This is practically his first pastorate and it has been an illustrious success. His church has grown to be one of our strongest churches and he has won not only the love of his people, but the esteem of all the brotherhood. We wish him a life-long pastorate in this church. Why not? Last year was one of the best of the six. Eighty-eight members were received. And in the six years the membership has doubled, while the contributions have quadrupled. The feature of the anniversary was the contribution of $191.05 to Foreign Missions. The total for Foreign Missions this year will be $250. Six years ago it was $20. We congratulate Brother Parker and his people.

....A correspondent calls in question our statement that Governor Vardaman was ignorant in declaring that the statistics show that education has increased the criminality of the negro. A fact is a fact and must be faced. If statistics showed that education has increased the criminality of the negro we would recognize it. We do not believe in the ostrich policy. But the facts are other wise. The latest reports of the census (1890) show that of every 100,000 colored people who cannot read and write 489 are criminals, while of every 100,000 that can read and write only 415 are criminals. The report of 1900 has not been printed. Governor Vardaman merely caught up a statement and made it his own without investigating it. Then the public did likewise.

....The Pastor's Winter Course at Wake Forest was a thorough success. Last week we found about twenty-five faithful men following the studies with Mr. Cullom. There have been lectures by President Taylor, Secretary Johnson, W. C. Tyree, H. W. Battle, N. B. Broughton and others; and they have contributed to the success of the course. But it is freely recognized that Mr. Cullom's work alone would justify the course. It is doubtful if those who do not know him understand what a strong man we Baptists have in him. Bro. L. Johnson's lectures on the Pastoral Relation will be printed in the Recorder, and so will Dr. Battle's. And we shall have another lecture from this Course, from one of the men who was present in the relation of pupil. We refer to Mr. Campbell, who has had much experience in railroad life and whose talk on this subject we hope to print. He has but lately signified his intention to enter the ministry, and all who know him say that he is a man of true gifts and rare consecration.

....The poems this week go to prove that we have right to resent the insinuation that the Muse has no use for North Carolina. Mr. Greaves expresses the fire-side mood quite effectively. The poem, "Keep Me, My God," was written by a woman who did the family washing in order to pay her subscription. We cannot pay high rates, but we promise her that so long as she can write verses like these there will be no necessity to earn her subscription in any other way. Evidently she took her theme from the note in a recent Recorder about the fishermen of Brittany who pray, "Keep me, my God; my boat is so small and thy ocean so wide." She has produced a hymn worthy of a place in the best hymn-books. We are glad to say that we have two or three other excellent original poems which we hope to print in a week or two.

Wake Forest Notes.

That every one of Wake Forest's applicants for license to practice law has successfully passed the Supreme Court examination will be most gratifying to all the friends of the College. But it is no surprise to those who know of the assiduous, painstaking instruction given in that Department. Here are our congratulations to the fifteen young lawyers and to Professors Cullom and Mordecai.

As we have been having "Anniversary weather" for a fortnight, there is ground for hope that the reign of snow and slush and mud and blizzard-blasts will be ended before next Friday. So mote it be. The indications are that the debaters and orators will be greeted by large audiences. A special train will leave Raleigh at 5.30 p. m., and return at midnight.

Brethren Thompson, Johnson, Broughton and Bailey have well fulfilled their engagements in the "Pastors' Course," and now Pastor Battle is lecturing twice a day to appreciative audiences. This special work for pastors will close next Thursday. We shall be sorry to have the brethren leave us. Some of them say that they will surely (D. V.) return next year. The possibilities of this "Pastors' Course" in usefulness and influence appeal to me more and more all the time as I see the actual work done and some of its outcome.

CHAS. E. TAYLOR.

Wake Forest, N. C., Feb. 6, 1904.

Pastor Douglass.

At a church conference of Wilson Baptist church convened this 31st day of January, 1904, the following resolution was unanimously adopted:

Whereas, our beloved pastor, Rev. J. J. Douglas, has submitted his resignation; and

Whereas, in accepting the same it is the desire of the church to give expression regarding Brother Douglass; now, therefore, be it

Resolved, That it is the sense of this meeting that our church has in its past history been served by few ministers of greater pulpit ability than Brother Douglass; that his labors for the past years have been sincere and honest and drawn to him a strong circle of friends and admirers who are loath to give him up; that we commend him with sincere affection to the charge to be next served by him with assurances of our prayers and sincere best wishes.

E. T. BARNES,
Church Clerk.

A Great Work by a Young Minister.

It may not be amiss for a word to be said about the work at North Henderson. This church has had a most marvelous growth ever since the work was begun by the writer.

On the first Sunday night in January, 1902, I preached my first sermon at North Henderson—the little Union Chapel, which was built and used by all denominations. But, up to that time, no permanent work had been done by the Baptists. At that time I began the work under the auspices of State Mission Board. I found a few Baptists in the community who seemed to be very despondent as the Methodists seemed to have complete control of everything.

In May we organized a Baptist Sunday-school with eighteen members, and Bro. Simpson G. Walters as Superintendent. The school began to grow, and now we have one hundred and eighty on our roll.

On the fifth Sunday night in August, 1902, Dr. J. D. Hufham and brethren T. M. Pitman, A. T. Barnes and the writer, met in the Union chapel and organized the North Henderson Baptist church, with thirty-four members. The majority of them being poor, we felt that it was best to continue our work for a season in the Union chapel.

Last May a good brother and sister made us a present of a beautiful lot in the central part of the place, to the surprise of us all. At once we began making plans to erect a nice church upon the lot. So, about September 1st, we began the erection of our house of worship. We have managed to keep the work steadily moving forward. Now, we hope to complete it, by December 15th. When it is completed, it will seat about four hundred people comfortably. We have not incurred any debt on us, but have striven to "pay as we go."

It has been my pleasure to baptize into the fellowship of this church fifty-seven during the past year. Many of them, however, were boys and girls who were trained in the Sabbath-school. There is no more sacrificing church to be found in the State than this little band of 87 Christian workers.

This is a very important field indeed. Near by stands the large Henderson Cotton Mill. It has just recently been enlarged about 33 per cent; and this will naturally increase the population of the place. New dwellings are being erected in all parts of the town, and both town and church are rapidly increasing.

Bro. J. W. Downey, who has been in our Seminary at Louisville for the past two years, will take charge of this church on January 1st. God bless and lead them all.

At South Henderson we began work also in January, 1902, under the direction of the State Board of Missions. This was more difficult than the work at North Henderson, for we had no place in which to meet to worship except in the cottages. Some time we had the use of an old cottage that was not well fitted up, but as soon as it was fitted up we would have to go elsewhere. However, in the face of all these difficulties, we began the work. And on the fifth Sunday in March, 1902, we organized the South Henderson Sunday-school with three members, and Bro. A. T. Barnes as Superintendent. The school grew rapidly under the wise leadership of Brother Barnes, and now we have a nice school of one hundred and twenty-one scholars.

In June, 1902, we began work on our new church. We pushed the work along as rapidly as we could, but we kept out of debt. So, as a reward of our labors, we now have a beautiful little church, well finished and nicely arranged.

Last May we had Bro. J. S. Hardaway, then of Oxford, to preach the dedicatory sermon for us.

On the third Sunday night in August, 1902, Dr. J. D. Hufham, brethren T. M. Pitman, A. T. Barnes and the writer met in the new church and organized the South Henderson Baptist church, with eighteen members. Since that time there have been 38 added to this little church by baptism, and now we have a membership of 63.

This is a nice little church, and a very enthusiastic little band, too. They have been kind to their pastor, for which he feels grateful.

Bro. Isaac N. Loftin, of Wake Forest, has accepted the call to this church.

May heaven's richest blessings abide upon them.

At Island Creek, we began work as pastor of the church in July, 1902. This is one of the largest and best country churches in North Carolina. There you will find some of the "salt of the earth." There have been fifty nine baptisms since I preached my first sermon to them.

They have been as kind as a people could be to their pastor, and we can only say "happy is the man who is called to this church," for they know how to care for him. It is sad indeed to say "farewell" to them, but we can only say with one of old "Be faithful to the end."

In January, 1902, we took charge of New Bethel as pastor. My pastorate among these saints has been a benediction indeed to me. With such workers as brethren Daniel, Dickins, Watkins, Currins, Stainback, Ayraner, and a host of others who are noble workers any man may rejoice to be allowed the privilege of laboring. It has been the pleasure of the church to welcome 20 new members by baptism into the church during the past two years.

May God give them the right man to lead them forth into greater fields of usefulness, for this church has a bright future before it.

It has been my pleasure to serve State Line but a few months. During this time we have had a most pleasant stay among them, and the church has put on new life, and they seem to have great zeal for the Master's cause.

There have only been eleven baptisms in this church since we began work among them. But there is a very bright future before this church, also; and may God send them a good man to be their under-shepherd.

Yours in His service,

R. P. WALKER.

Morehead City, N. C.

In the South Fork.

Perhaps a few lines from this part of the vineyard will be of interest to some of the readers of the Recorder.

Gastonia is a manufacturing town, with about nine thousand people. We have quite a number of denominations, Catholic, Lutheran, Presbyterian, A. R. Presbyterian, M. E., South, Methodist, Episcopal, Peoples' Methodist, Wesleyan Methodist, and Baptist churches. So you see Gastonia is a city of denominations.

Elder W. H. Reddish has only begun his work with the first church. Yet he has made a very favorable impression on his church and congregation, and will prove to be the very man that this church needs, and also a great help to the general work of the South Fork Association.

The Second Church, of which I am pastor, is quite in its infancy. Not quite three years old. Her membership at present is 100. We have a splendid house of worship with electric lights and a baptistry. In building our house we had to borrow about one thousand dollars. The church has paid about three hundred of this debt. Our house and lot cost about $2,250. It is located near the centre of Four Cotton Mills. Besides, the country people attend service here. We have a fine Sunday-school, with about 150 pupils enrolled. We are paying $35 per month on the debt on our building besides meeting the other expenses, and hope to pay off the entire debt by the close of this year. I have opened a mission appointment in West Gastonia.

Here are some two thousand people without any house to worship in except a small school building, and finding it impossible to reach them from either of our churches, we expect as soon as arrangements can be made to organize a church in West Gastonia and then try and purchase a building site and build a house of worship.

I am now building a house of worship at High Shoals, twelve miles North of Gastonia, on the C. & N. W. Railroad. This is also a manufacturing town. Baptists here are weak numerically as well as financially, but through the kindness of Mr. D. A. Tompkins, of Charlotte, who is president of the High Shoals Mills, we have a deed for a beautiful building lot, and the house will be completed in a few months. The High Shoals Company owns about two thousand acres of land on the South Fork River at this place and a very large cotton mill has been completed, and is in operation. Two more mills will be built here in the future. I have built and repaired twenty houses of worship since I have been in the pastoral work, and somehow I like it.

Everything is moving on nicely in our Association, but we need more preachers who will go out in the highways and hedges and work. We have about eight or ten churches without pastors. What is the matter? Where are all the idle preachers Brother Blanchard told us about some time ago? Has their health given away, or the salary dosen't pay?

J. A. HOYLE.

Gastonia, N. C., Jan. 28, 1904.

Sylva.

Please give me space in your valuable paper to give a short account of the work at Sylva, N. C. We have just witnessed two of the most successful years in the history of the Sylva church.

Two years ago Elder J. W. Kesterson took charge of the work at this place. Under his leadership as pastor, forty persons were added to the church, eight by baptism and thirty-two by letter, and also missionary contributions have been increased 740 per cent.

He has greatly increased the joy of his people by increasing their interest in religious work.

He is a man of great stability, as well as ability. We feel grateful to him and appreciate his labors and sacrifices in behalf of the cause of Christ in our midst. Commending him for his zeal and kindly spirit, we wish him abundant success in his work.

A call has been extended to Elder T. F. Deitz, of Bryson City, N. C. A very able and useful man. We cordially and heartily welcome our new pastor among us. With best wishes to the Recorder and its readers,

W. J. MORRISON,
Church Clerk.

Sylva, N. C.

Greene County.

For some weeks I have been intending to send the Recorder a short account of my work. I have waited to get a more comprehensive view of the field. Since I came here the weather has been not favorable to getting the membership of the churches, especially those of Greene County, together. But I have been into many of their homes about our work. I find but little opposition. The hindrance is not opposition, but carelessness. Many of other churches come to our services. Quite a number of them will claim kin with us, saying that there is but little difference between themselves and the Baptists. Some say there is not enough difference to necessitate separate organizations. So, you see, we are in a way to win them for the only ground for union is in their coming to us, and our doctrines are gaining ground.

The important thing for us to do is to convince men that they are lost sinners and that they need to seek the sinner's Saviour.

Members of other churches will boldly say that they know nothing of a change of heart. Of course this is only a natural result of the idea of baptismal regeneration, with which many are afflicted.

I believe, however, that there are bright prospects for the Baptist cause in Greene County and at LaGrange.

From what I have learned, Snow Hill seems to be holding her own notwithstanding two other churches have drawn a part of their membership from her. Castoria and Davis Grove are new churches, and are favorally located for aggressive work. The latter is still hindered by a debt on the building. Faithful pastors have labored at LaGrange, and their works are following after them. Some of the members are full of enthusiasm. There is a handsome pastor's home being built hard by the church. This will mean much for the good of the church.

The people generally have shown us much kindness, and we are feeling very much at home, though by no means forgetting our many friends and brethren in Harnett, Moore and Wake.

Sincerely,

S. W. OLDHAM.

LaGrange, N. C., Jan. 28, 1904.

From Elder Lawhon.

I would like to tell you what my churches have done within the last year. Mechanic's Hill has built a new house. They have now a good house and I hope the Lord will bless them and they will build up spiritually.

Beulah is a new church. We organized last July a year ago under a brush harbor and with thirty-two members. We now number eighty-four, and have a good house of worship. They have not spent fifty dollars in the house. A man, Mr. D. H. Honner, who is not a member, has a saw-mill near the church and gave the use of his mill. The brethren furnished the logs and did the sawing; then united and built the house. They have a house worth $400.00. They were like Nehemiah's men, they had a mind to work. The church at Bear Creek has beautified their large house by painting it inside and out, and have raised my salary 25 per cent. I am hopeful of my work this year. Had good revivals last year, and hope for good ones this year. My congregations are large for winter weather.

I am counting on the Mid-Summer Meeting. Hope to be able to attend, and that we will have a great meeting.

Your brother in Christ.

W. H. H. LAWHON.

Lawhorn, N. C., Jan. 30, 1904.

The pressure of a hand, a kiss, the caress of a child, will do more to save sometimes than the wisest argument, even rightly understood. Love alone is wisdom, love alone is power; and where love seems to fail it is where self has stepped between and dulled the potency of its rays.—Macdonald.

Do something every day that will allow you to feel at night that you have given some of your time and strength to the definite service of the Lord.

Home Circle.

"Keep Me, My God."

"Keep me, my God;" O be thou nigh
When storms of anguish cloud my sky,
And rudely toss "my boat so small"
Where waves of sorrow rise and fall,
With mournful cadence, on the shore
Of fond hopes blighted ever more.

"Keep me, my God;" ring warning bell
Where tides of evil ebb and swell—
Where currents of temptation roll
Alluringly before my soul;
Be thou the pilot that shall steer
My life ship into waters clear.

"Keep me, my God;" my boat so frail
Must breast adversity's rough gale,
And bear the strain of sudden shocks
Of unknown perils, hidden rocks—
Must meet disaster's chilling breath,
And pass the dread iceberg of death.

"Keep me, my God;" keep me, I pray,
All through the nights—through ev'ry day—
"I am so weak, my boat so small,
Thy ocean wide"—O, heed my call!
I perish Master, without Thee.—
My God and Saviour, keep thou me!

SARAH C. HEINZERLING.

The One Accomplishment.

Old Mr. Brown stood in his private office, with his back to the fire and his coat-tails balanced in either hand. He was a bald-headed old gentleman with a ruddy complexion, keen black eyes, and leg-of-mutton whiskers, which were white as snow. And Miss Nelly Torrance sat looking at him timidly from the depths of the big arm-chair in which he had beckoned her to seat herself.

"So you are my Cousin Adrian's daughter?" said he, after a long pause.

"Yes," said Nelly, wondering what was in all those mysterious tin boxes, and whether the monster iron safe was full of gold and silver pieces.

"And you want something to do?"

"Yes, please."

"Humph!" said Mr. Brown.

Nelly glanced shyly up into his face.

"But," she added with some spirit, "I am not asking for charity. I am willing to work."

"You mean you would like to daub canvas or sew yellow sunflowers or green plush screens," satirically observed the old gentleman. "I don't call that work."

"Nor I, either," retorted Nelly.

"Then what do you mean?" said Mr. Brown.

"I mean that I shall be glad to do any sort of home work by means of which I can earn my own living."

"Humph!" again interjected Mr. Brown. "Can you cook?"

"Yes," Nelly answered.

"I don't believe it."

"But I can."

"Very well," said Mr. Brown, releasing his coat-tails and sitting down at his desk, as if the question were definitely disposed of. "My cook went away this morning. I haven't engaged any one in her place. You may come this afternoon and see what you can do for me."

Mr. Brown fully expected that his young cousin would recoil indignantly from his proposal, but she did a thing of the sort. She simply said, "Yes, Cousin John," and asked for his private address.

"Mind you're punctual," said he, as he handed her the penciled card.

"I am always punctual," calmly responded Nelly.

Mr. Brown watched her out of the office with a quizzical twinkle in the corner of his eye.

"She won't come," he said to himself. "I've seen the last of my fine relation."

Nelly Torrance went home to a little second-floor room, the cheapest which the widow and her daughters could find.

Mrs. Adrian Torrance was dressed in black. She was a fair, delicate piece of human china, who had been like the lilies of the filed in that she toiled not, neither did she spin. Lucetta, the older daughter, was trying, unsuccessfully enough, to trim a black crepe bonnet, by the window.

They had come up from the country at Lucetta's suggestion, to appeal, in their poverty, to this rich cousin of the dead father and husband, but none of them anticipated any very satisfactory results from the experiment.

"These rich people are always miserly," said Miss Lucetta.

"And I've understood," sighed the gentle little widow, "that he was not pleased when poor dear Adrian married me."

"Well?" cried Mrs. Torrance, eagerly, as Nelly entered.

"What does he say?" questioned Lucetta, dropping the folds of crepe which she was vainly endeavoring to fashion into what the fashion plate called an "oblong bow."

"I have seen him," said Nelly, untying her bonnet strings, "and I'm going to his house in Grandover Park this afternoon."

"You don't mean," cried Mrs. Torrance, with a spasmodic catching of her breath, "that he is going to adopt you?"

"Not in the least," said Nelly. "Now, mamma, don't jump at conclusions. Just hear my plain, unvarnished tale. I went to Cousin John. I told him I wanted something to do. He asked me if could cook. Then he told me that his cook was gone, and asked me if I would come to his house this afternoon and take her place."

"And you?" gasped Mrs. Torrance.

"I said yes, of course."

"Eleanor," cried Lucetta, "I am scandalized by your conduct! Yes, perfectly scandalized! You will do nothing of the sort."

"Certainly not," said Mrs. Torrance, developing hysterical symptoms. "If your Cousin Brown intends to insult us"—

"But he doesn't," pleaded Nelly. "He intended the offer in good faith, and I accepted it in the same spirit."

"You surely do not mean to degrade yourself," cried Lucetta, "by turning—cook—for any man living?"

"I don't see," argued Nelly, "that it is any more degrading to cook for Cousin John than it would be to embroider slippers for him, or to read the newspapers aloud to him of an evening."

"Eleanor never had any proper pride," said Mrs. Torrance, wringing her hands.

"Never!" echoed Lucetta.

"And," added Nelly, "my cousin would have every reason to believe me an imposter if I told him I wanted work and then refused the offer he made. It will be useless for you to remonstrate, Lucetta, and I hope mamma will not place any obstacles in my way, for I am quite determined to go to Grandover Park this afternoon."

It was six o'clock exactly when Mr. Brown let himself into his house with the latch-key which always depended from his watch-chain. The gas jet burned softly behind the rose-colored shade in the hall; the fire clicked cheerily in the grate of the palor beyond.

"Humph!" he muttered; "she hasn't come. Thought so! There's no such a thing as a practical woman nowadays."

At the same moment a light, white-aproned little figure came out the dining-room beyond and Nelly Torrance's voice uttered the words:

"Dinner is ready, Cousin John."

The old man smiled. He had a pleasant expression on his face when he smiled, and Nelly wondered that she had not noticed what a handsome man he was.

"Oh," said he, "you did come, then?"

"I always keep my engagements," said Nelly. "Punctuality is the soul of business, isn't it, Cousin John! At least that's what I used to write in my copy-books."

Mr. Brown patted her hand as she helped him with his overcoat.

"You are a good girl," said he.

And in his secret mind he determined to put up with any deficiencies in the cooking of a girl who had such excellent business principles. But to his infinite amazement, there were no deficiencies to overlook. He ate and relished and wondered by turns.

"My dear," said he at last, "when the cloth was removed, " all is very nice. I'll concede you are a tip-top housekeeper. But, of course, you ordered all this from Monerato's restaurant?"

"But, of course, I didn't, Cousin John," said Nelly, decidedly. "I cooked it myself."

Mr. Brown closed his eyes and made a hasty calculation. His life had been "worried out of him," to use a common expression, by capricious housekeepers, inefficient cooks and untrained servants. At last here was a gateway out of all his tribulations.

"My dear," he said, "I should like to have you come and live here."

"As a cook, Cousin Brown?"

"No; as my adopted daughter and housekeeper. I need some one to take the helm of my affairs."

"But my mother," hesitated Eleanor, "and my sister Lucetta."

"Let them come too; there's plenty of room in the house. Can they cook, too?"

"No, Cousin Brown," confessed Nelly.

"Well, perhaps it's just as well," said Mr. Brown. "There can't be more than one head to the household."—Exchange.

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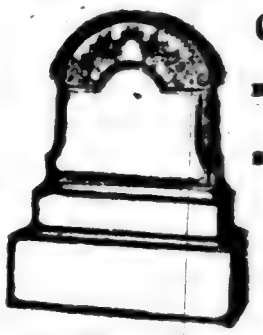
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Young People's Page

What a Boy Can Do.

A boy can make the world more pure
By kindly word and deed;
As blossoms call for nature's light,
So hearts love's sunshine need.

A boy can make the world more pure
By lips kept ever clean;
Silence can influence shed as sure
As speech—oft more doth mean.

A boy can make the world more true
By an exalted aim;
Let one a given end pursue,
Others will seek the same.

Full simple things, indeed, these three,
Thus stated in my rhyme;
Yet what, dear lad, could greater be—
What grander, more sublime?

—Classmate.

Quail.

Bob White! Bob White! Where's Bob White?

Bob White is a quail up there on the breezy upland by the pasture bars.

Quail is so shy we must be very quiet if we expect to see him or his wife and little ones.

Here is mamma quail all in soft brown, and do see her little chicks!

If we move to where she can see us, she will dart off and and her little ones will hide under the eaves where we could not see them should we search all day.

Bob White! Bob White! Who's Bob White? calls papa quail from a tree by the meadow.

It is nearly night; if we wait very patiently and sit still we may hear him call his flock together. You should hear the call; it is like a song and yet there is a call in it. It has a sound, too, like the gurgle of a brook going around big stones.

When he has sounded this sweet bugle call, the flock all come running to him; then they sit down in a circle like a wheel, their tails toward their heads outside, and with soft whistling and chirpings all go to sleep.—Primary Education.

How Majorie Found Fairyland.

"I know it's just stories," said Marjorie to herself, firmly, as she closed her book, "but I wish things like that did happen. I wish a funny fairy godmother would take me away to a beautiful palace, or a mysterious white bird would fly before me to an enchanted forest, or something."

Marjorie had been reading in the meadow, and leaned back against the oak tree to think about it. Just then the saucy east wind snatched up her hat and sent it careering through the air at a great rate. At first she did not move, but as the hat sailed on and on, a sudden hope took possession of her. Suppose the wind was carrying her hat to fairyland. In that case, all that was necessary was to follow it.

It really did seem as if the hat was bewitched. It would settle to the ground and lie until Marjorie almost reached it, and then it was up and away again. Across the field, across the road, and down the lane it went, and at last it whisked suddenly over the high fence that shut in the little cottage that she had often seen. With a beating heart, she climbed up and looked over. There was no one in sight but a little lame girl sitting in her chair under the big elm tree.

"Please," said Marjorie, "may I come and get my hat?"

"Oh, yes!" said the lame girl, smiling brightly. "I would get it for you if I could."

But Marjorie did not see the bright smile or the wistful look that followed her. She got her hat quickly and went out. She felt cross and disappointed because no adventure had been found by following the runaway hat. She went straight home and told her mother about it.

"Of course, I didn't expect to get to fairyland," Marjorie concluded; "but I thought that something might happen besides just common, everyday things."

"Still, you might have got to fairyland if you had known how," said Marjorie's mother; "and, better yet, you might have taken some one with you."

"What do you mean?" cried Marjorie.

"That little lame girl—her name is Laura Randall—has just moved here," replied Marjorie's mother. "She doesn't know any one; her parents are poor, and she has few books or games. If a girl of her own age would visit her, think how perfectly happy she might be made by a little attention and sharing of treasures!"

"I see, mamma," said Marjorie; and half an hour later she was ready to start on a visit to Laura. Now, Marjorie never did things by halves, and she had her brother's little wagon piled full of things out of which to construct her fairyland. She went down the lane to the cottage, looked over the fence again, and said: "May I come in, please?"

Again the little lame girl smiled, and Marjorie drew her little wagon in through the gate.

"I've come to stay with you this afternoon, if I may," said Marjorie. "We will read my story books and have some fun, and after a while we will have a little picnic. My brother Harold is coming to help us eat. He's good at eating up everything that's left; and, besides, he's a jolly boy—just as much fun as a girl."

With this introduction, Marjorie began unpacking her wares.

"We'll play I'm a peddler and you're a lady," Marjorie said. "Please, madam, may I come in and show you my goods?"

"Yes," said Laura, "if you're a nice, polite peddler, and take off your hat and scrape your shoes at the door."

Laura bought all the books at fabulous prices, and seemed so eager to read them that Marjorie declared that she would leave them there until every one had been read through. Then they made a comical scrapbook, cutting out all the pictures of people and animals and fitting new heads and bodies together, and what funny effects were produced!

Harold was on hand to take his share in the picnic; and as the sun was setting he and Marjorie said "Good-bye!" with many promises to come again.

"I had a beautiful time to-day," said Marjorie to her mother after returning home.

"Yes," said her mother, "the way to fairyland is very easy: you just enter the little gate of kindness and go straight on."—Zelia Margaret Waters, in Sunday-School Times.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks.

SPECIAL TRAIN TO WAKE FOREST, N. C., FEB. 12, 1904.

Leave Raleigh 6.30 p. m., arrive Wake Forest, 7.00 p. m. Returning, leave Wake Forest 12.00 mid-night, arrive at Raleigh 12.30 a. m.

Fare, 55 cents for the round trip.

Account of celebration of Wake Forest College Literary Societies, February 12th.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
(2) Raleigh, N. C.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

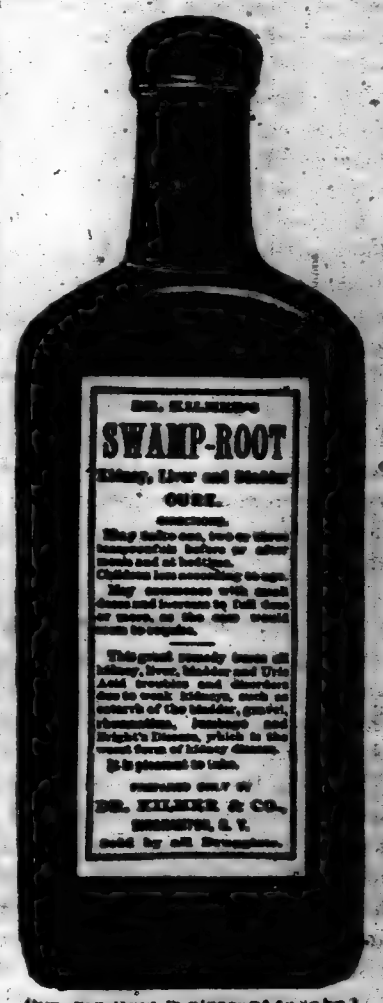
To Prove What the Great Kidney Remedy, Swamp Root, Will Do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly" begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

I was a constant sufferer for a number of years with weakness of the kidneys and back, and frequent desire to urinate, but after using Dr. Kilmer's Swamp-Root, I am entirely cured, and cheerfully recommend this wonderful remedy to any who may suffer from these common complaints.
Most truly yours,
W. C. BAILEY,
Second Lieutenant of Police,
Columbus Ga.



(Swamp-Root is pleasant to take.)

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other diseases, and if permitted to continue much suffering with *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion stomach and liver trouble, you get a sallow yellow complexion makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take, and is used in the leading hospitals, recommended by leading physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—You may have a sample bottle of this wonderful remedy, Swamp Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in The Biblical Recorder.



When writing advertisers please mention this paper.

THE OLD STORY.

While Moses went up to talk with God in Israel's behalf, Israel went back on Moses and upon God, and came crying unto Aaron to let them make idols to worship.

Aaron consented. He pleased the people. He was very popular that day. But Moses came, and God; and there was a terrible reckoning.

And yet we hear that the voice of the people is the voice of God. And we hear of ministers that give the people what they demand; and of editors that follow the popular will; and of all manner of men who counsel one to keep close to the people; and of thousands that would give the people a golden calf if they will put them in office.

It is the old story of the demagog.

The demagog does not lead the people wrong. He does not lead them at all. He merely follows them, careless whether they make wreck or not if only he be taken care of.

And yet they applaud these fellows and stone the men that deliberately suffer for their sakes. It requires nothing to agree with the crowd. There is no bravery in that. It is safe and the reward is sure. But one must love the people to differ with them while they make him suffer for it.

Will they never get their eyes open and value the man that would suffer at their hands rather than mislead them and receive their applause? It seems to us that the marks—that we have here indicated—are so plain that no one need be deceived.

ON THE CONTRARY.

We have three articles in this number in which positions of the editor are called in question. They are able and interesting, and we are delighted to print them.

There is Mr. White's argument against electing Board of Trustes by Conventions. We do not say that the Boards should be elected by the Conventions. We say that the Convention's control should be recognized. Mr. White agrees to this. He says this control must be "moral." We say it must be "moral" and more; that is that the moral sovereignty should be established in an actual condition. We suggest as that actual condition the right of Conventions to nominate men to fill vacancies on Boards. For example, when a vacancy occurs in the Board of Trustees of the Southern Baptist Theological Seminary, the Southern Baptist Convention nominates three men and the Board selects one of the three. This strengthens the moral relation.

The deeper question is this, Shall we Baptists continue to go on in a disorganized and incoherent way, or shall we institute in our Conventions a definite unity? We are in favor of unity. The Convention is a mass-meeting, representing the churches and the Associations. They represent the people. The institutions that come before the Convention for approval and for help should be in the control of and responsible to the Convention.

Second, Dr. Jones denies that General Hoke is the ranking Confederate officer. Frankly we do not know who is. It is claimed for a number of men. Dr. Jones really ought to know if any one does.

He also goes into the Longstreet controversy. We have read the testimony of Lee's staff-officers declaring that they knew of no orders from Lee to Longstreet to make the sunrise attack. If there had been such orders, they would have known. Again we have read Lee's letter to Longstreet praising him without reserve as a soldier and a general. Lee would not have written this letter if Longstreet had disobeyed orders. And as for the origin of Longstreet's unpopularity, every one is entitled to his own opinion. Longstreet thought it was political. He attributed it to a letter that he wrote for a New Orleans paper counselling the South to accept the result of the war. He may have been mistaken. So may Dr. Jones. As for us, we are content to leave the question with the reader.

We must correct Dr. Jones in one particular. General Hoke is not a lawyer. He is a man of affairs. In refusing to exploit his war record and in burying his war feeling in the work of rebuilding the South, he has set the people of the South an example not unworthy to be compared with Lee's.

Third, Mr. Green regards a certain article as explaining away the Scripture. We regard that article as explaining the Scripture. We do not deny the efficacy of faith. Jesus Himself said, "Thy faith hath made thee whole." But this does not prevent us from interpreting His use of the recognized medical means of His time as encouraging us to add to our faith the best available human help. It is not oil against faith, or man against God; but oil and faith and man working with God.

JANUARY DISPENSARY RECORD IN RALEIGH.

January was the first month under the administration of the liquor traffic by the dispensary. The record is not conclusive but is at least of weight.

During the month there were sixteen arrests for drunkenness. During the same month last year there were eighty-six arrests for drunkenness—more than five times as many. This knocks in the head the old argument—now being used in Charlotte, Wilmington, Asheville, Greensboro, and Greenville, that "when you buy a drink from a bar-room you buy a drink, but when you buy from a dispensary you buy a drunk."

Again, there were in Raleigh in January, 1903, one hundred and forty-two arrests. In January, 1904, there were only thirty-four arrests. This shows how the dispensary reduces crime and how in the long run it will reduce the cost of government.

Again, the dispensary paid a net profit in January of $5,000. If this is maintained, the sum per year will amount to three times the sum received for license and taxes. We are not in favor of the argument of profit; but since the argument is often made for license we submit this to knock it in the head.

Let us have the records from other towns in the State.

PROGRESS OF THE UNIVERSITY OF NORTH CAROLINA.

We have received President Venable's report for 1902-1903. There are a number of notable matters in it, but our purpose is to show to our readers the magnificent financial record of the institution. We will mention, however, in passing that the University has unified its degrees, giving now only the A. B. to undergraduates. This Wake Forest did years ago only to spoil it all recently by reviving the jack-leg B. L. degree, which represents as near nothing as a degree may.

The enrollment of students in the University a few years ago was not greatly in advance of the enrollment in the colleges of the State. But this report shows an enrollment of 402 in the Academic department and of sufficient numbers in Law, Medicine and Pharmacy, to make a total of 609.

Nor has this increase in the number of students been brought about by free tuition. We only wish the other colleges in this State could make as good records as the University in collecting tuition and fees. We frankly confess that no college in the State is in position to complain of the free tuition at the University, since that institution collects more from students in gross and per student than any college in the State. The collections from students last year amounted to $36,895.90, or an average of $60.00 from each student! The shoe is on the other foot. And as showing how close collections have been, less than $25.00 is reported uncollected. The amount of cash received by Wake Forest College from students last year was $5,500, and a part of this was received by way of the Bostwick Loan Fund. The average per student was $20.00.

It is but just that we should recognize and commend this excellent work. The University has set every college in the State an example in business management, enterprise and progress.

The University's growth these several years—and it has grown until it outranks the University of Virginia and stands second to none South of Baltimore—has been achieved not so much by State appropriations as by wise management. It pays its teaching corps now $55,000 a year.

We heartily congratulate President Venable, the University and the State upon this remarkable progress.

JESUS MANIFESTS HIMSELF.

Bible Lesson for February 14. Mark 2:1-12. (Compare Luke 5:17-26.)

So great was the fame of Jesus after that Sabbath in Capernaum that He must needs leave the place. For He desired to teach, not to work wonders; and the crowds wanted miracles not instruction. His mission was to heal the characters of men, not simply to make well their bodies; to proclaim the truth about God not to put a temporary end to misfortune. But His protracted absence did not serve to allay the demand in Capernaum for physical blessings; for here upon His return the crowds press hard upon Him and mainly out of wonder because of His miracles, though not a little because of the grace of His person and the authority, the originality, of His teachings. In His absence a delegation had come from Jerusalem, a delegation from the jealous and selfish religious leaders, who seeing His work at Jerusalem and taking note of His fame and popularity were already setting themselves to compass His overthrow. Here then is a crowd of the common people of Israel, with certain religious leaders looking critically on; and in their midst a paralytic seeking restoration to health. Seeing his faith Jesus declares his sins forgiven. Whereupon the critical doctors of the law challenge Him, charging Him with blasphemy. Jesus accepts their challenge; and completely overthrows them, attesting His power to forgive sin by manifesting His power to heal the body.

We have in this lesson the following main points: (1) The Manifest Power of Jesus; (2) an instance descriptive of faith; (3) indications of the true mission of Jesus; (4) the rise of the opposition from Jerusalem.

THE POWER OF JESUS.

For once, at any rate, He accepts the challenge of His opponents and manifests His power. He might have been content to comfort the paralytic with the assurance that his faith had made him spiritually whole, as in these present times; but the nature of the opposition demanded more. Seeing the faith of the man Jesus had given him this assurance. Charged with blasphemy, He declares His power to forgive as well as to heal, refers to Himself as Son of Man (that is, Messiah) and raises the paralytic to health. It is a declaration of His Messiahship by word and deed and power. He releases the captive and clears away iniquity; and declares His power.

Thus Jesus accepts the issue. He is ready for His mission and its consequences. If He had entertained hopes of winning the religious leaders by tact, He here abandons that hope and bids defiance to those who would stay Him.

WHAT IS FAITH?

We have a fine example of Jesus' conception of faith. The paralytic believed in Him and trusted Him. He calls that faith and His first word is to show that that sort of faith—simple and ignorant and elementary though it be—is responded to by God with the forgiveness of sin. (For Jesus did not forgive the man's sins. He declared them forgiven. But challenged as to His right to speak for God, He aggressively declares His power to forgive and therefore takes occasion to declare Himself divine and equal with God.)

Let the teacher not fail to use the opportunity to press home the truth that the beginning of faith is trust in the person of Jesus.

THE MISSION OF JESUS.

Jesus was no wonder-worker. His power over disease, like His power to forgive sin, was inherent in Him as Messiah. But He had resolved to found His Kingdom upon truth and faith and to build it upon character. See here how He begins His work again in Capernaum by "preaching the word"—that is, His message of God's love—to them. He would rather do this than work wonders. He addresses Himself to man's spiritual needs; but men so persistently address to Him their physical needs that in His compassion He cannot resist. For once now He puts the spiritual clearly first. "Thy sins are forgiven," He says. This is first with Jesus. He is the sin-bearer; He is the One who would drive sin away. And He would do it not by exorcism or magic or miracle,

but by faith and the preaching of the word. It is as if He would say, "To be paralyzed is not the great matter, and to be cured is not the great matter. These are but incidental. To be a sinner is the great matter; and to have faith that brings forth God's forgiveness is the greatest matter of all; and to this would I address Myself. I come not to work wonders that will last for a time, but to preach a message that in the process of the years will bring permanent betterment." The mission of Jesus, then, is spiritual, working by preaching, by faith in the hearts of men, gaining thereby the forgiveness of sins and lifting them up into nobler life.

THE OPPOSITION.

These Scribes are not local inhabitants. They have come from Jerusalem. Doubtless they have carefully thought on the matter. Consider what a stir a man must have made whose return to his home town would be the occasion for such a crowd as that at Capernaum. Consider how the religious leaders must have regarded the teachings of such a man. And consider with what forebodings they contemplated His conduct in the temple, and the nature of His teachings. "Time," said they, "has come to act. We must expose this man and make an end of Him." And so begins the long conflict which will culminate on Golgotha. Doubtless Jesus did not seek this opposition. Doubtless He wished to avoid it. He would save His own. But He must cleave to His mission. He is Messiah and He must do Messiah's work, no matter what the cost. And He understands that the hour is come in which He must manifest Himself. How strongly and how calmly and how masterfully He does manifest Himself in this unparalelled scene in Capernaum!

A PARABLE OF THE POLITICIAN.

I will try my hand at a parable, Mr. Editor.

There was once a good old lady who had many children and was land-poor. Most of her children worked, but there were some that didn't, at least they worked only their tongues. And these they worked to good effect, so far as they were concerned.

"You are a great old lady," one would say. "There is no old lady in the world like you," another would say. And another, "I would rather live with you and be supported by you than by any old lady I ever knew." "You are ignorant," they would say to themselves, and to her, "You have the purest Anglo-Saxon blood imaginable." "Never mind about the schools, your fighting record puts any of your sisters in the shade." "We love you," etc., etc., etc.

Then they told her some jokes, both good and bad, and made her laugh.

The old lady immediately put many of these fellows in good places; but she did not have room for all; for many tried to play this game. Those that got left out kept up their talking, only now and then they varied it by grumbling against the fellows that had beat them at the business.

They always agreed with her. They would never let her see her faults. No matter if they saw them, they wanted her favors and little did they care whether she improved or not. And when she saw them they tried to persuade her that she was mistaken.

But bye and bye the old lady cut her wisdom teeth. She asked herself what her sisters were doing; and it dawned upon her that some of her sisters were going ahead of her in spite of her fighting record and the quality of her blood. Then she called these talkers to account. "You have praised me," she said, "but what have you done for me? You have told me of my past record, but what of my present condition and my duty? While you talked and got yourselves looked after, I have lost ground."

And the talkers took a turn. Some of them passed out. They were too old to learn new tricks. Some of them linger on the scene—superfluous. Once in a while they are permitted to talk, when there is no one else in reach; and they rehearse their old sentences. But the old lady cares nothing for them. She is at work building up her interests. She rewards children now who work and are truthful. The old lady has woke up. Long may she keep her eyes open to reward the men whose best praise is their honest-dealing with her and their hard work!

Yours truly,

ISAAC INSIGHT.

I can only say that the true part of a man, in relation to God, seems to me to be, to give all that is claimed, and claim nothing that is not given. And I profoundly believe that whoever will cheerfully surrender himself to the daily duty and the prayer of faith, will not long be left in the shadows, but will emerge into a light which he knows to be divine.—James Martineau.

FAITH, NOT OIL.

I have just read the article in the Recorder, "What is a Christian's Duty in Illness?" and I am surprised that you agree with the writer that it was the oil that was to make the cure, instead of "faith and prayer." Surely you did not read or recall to mind the context.

I have been taught to believe the Bible just as it is written, and do so believe it. I so teach my children and my Sunday-school class.

Let us not try to "explain away the Scriptures."

When James said: "The prayer of faith shall save the sick, and the Lord shall raise him up," (Jas. 5:15), he meant that a miracle would be worked, because he cited the miracle of Elijah.

It all rests on your faith and your spiritual gift; and if you have the faith and the spiritual gift (I. Cor. 12:9), you may heal today—as the Spirit willeth—the same as they did in those days.

It had not been so long since our Master had instructed His disciples (Mark 26:17) that "these signs (among other things healing) should follow them that believe;" and no doubt James had these words of Jesus in mind when he wrote this part of his letter.

It is not my object to bring up this subject of healing, but to draw attention to the growing tendency of trying to "explain away" the Scriptures when they do not fit our ideas.

Let us shape our minds and ideas according to the word instead of shaping it according to our unwarranted beliefs.

A. W. GREEN.

Littleton, N. C.

LETTER FROM A PULPIT COMMITTEE.

Dear Brother:—We are on the lookout for a good man for this field and write to know if you can assist us in securing the kind of minister that is needed here. Our present pastor, a very good man by the way, does not quite fill the bill, has been with us one year, but we think it best to have a change. Send us a young man who can convert our church members, revive our official members, save the sinners, enthuse our young people and gather members into our church, increase our finances, popularize our Sunday night service, spiritualize our midweek prayer-meeting and draw men to our church. We wish him to be a man of grace of person, sweetness of disposition, gentleness of speech, social ability, political inactivity, pastoral care and pre-eminent preaching ability. He should have a gentle, gracious, hard-working helpmeet, without children, who will assist but not run either the church or the pastor. We can pay him $475. We have no parsonage. We hope you can find just the kind of a man we want.—Committee.

The above clipping I take from the "Friend of the Church," a little paper published in Boone, Iowa. Are there not many people to-day who expect quite as much of their pastor?

Four things might be said about the letter:

1. The man who can come up to the Committee's ideals does not live.

2. By standing more closely by their pastor they might have made him and his services more satisfactory. Churches often have the making of their pastors. It is hard not to be a good pastor of some people.

3. That church was not willing to pay for what it desired. How could they expect the pastor to dress himself and wife in the most approved style on $475 and pay house rent, doctor's bill and other expenses?

4. They expected the pastor to do all the work. It is the pastor's chief business to put his people to work. Under the leadership of a wise pastor the church might help to bring to pass many of the things referred to in the letter. The word bishop in the Greek means overseer. If the pastor is for anything, it is to inspire and lead his people as they do the Lord's work. Do not expect your pastor and his wife to do it all.

I. G. MURRAY.

Pulaski, Tenn., January 14, 1904.

...AT SECRETARY FOR EDUCATION.

... Wake Forest and the Baptist Univer... our other schools for higher ..., if they feel so disposed will ... longer delay the matter of employing a strong and energetic agent to represent them before the people of North Carolina all the year through. Sending a man flying to a dozen or two associations, when the brethren are busy with other things, is worth little to any college. The employment of an active agent from January to January, who shall give his whole time to the work, and have nothing else on his mind and heart, is one thing we need.—Charity and Children.

KENTUCKY METHODS OF CLOSING LEAKS.

Many superintendents seems to be successful in their attempts to stop the leaks, but not every superintendent is able to state in a few sentences just how it was accomplished. J. T. Kakley, of Maysville, Kentucky, was asked how his Sunday-school went to work about it, and he responded with these explicit hints:

1. A good lookout committee.
2. The superintendent must know the boys and girls.
3. Speak to them on every opportunity, and train them to speak to you.
4. Keep the missionary birthday offering in active service,—a penny for each year.
5. Lively music and a good leader, lots of singing from cheerful faces.
6. Go early and be social to the scholars, and speak much to them happily.
7. Stand up all the time, and keep your eyes open to every look.

PRESBYTERIANS IN GREECE PRACTICE IMMERSION.

We have received a number of letters like this recently, and so there is occasion for again giving the facts. The writer did not simply write to Greece, but he went there himself, and found that the Greek church practices immersion, and that the people ridicule the idea that baptizo means anything but immerse. The writer interviewed a Presbyterian missionary in Athens and learned from him that the Presbyterians in Greece observed immersion. This missionary said that he gave the people their choice between immersion and affusion, and that most of them chose immersion. He furthermore said that in administering affusion the candidate, generally a child, was put in the water up to the neck and the preacher dashed a handful of water over the head. This statement was made to the writer in person by the head of the Presbyterian missionary work in Athens.

Not only does the Greek church practice immersion, but also the Presbyterians in Greece practice it for the most part, and when they practice affusion, they put the candidate in the water up to the neck, and wet the head with a handful of water. If the Presbyterian preachers in America were to adopt that sort of affusion, we have no doubt their candidate would prefer immersion outright.—Western Recorder.

IT DOES NOT APPEAR WHAT WE SHALL BE.

(1 John 8:2.)

Bishop Thoburn tells a beautiful story about a picture of his dead child. It seemed a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do anything to improve it. In three weeks the Bishop returned, and, as he saw the picture in its frame on the wall, he was startled. It seemed as if his child were living again before him. The image had been in the old picture, but was concealed beneath the blurs and mists that were there also. The artist, however, had brought it out in strong, living beauty, until it was like life in its tender charm.

In every true disciple of Christ there is the image of the Master. It may be very dim. Its features are overlaid by blurs and blemishes, and are almost unrecognizable by human eyes. It is the work of Christ in our lives to bring out this likeness, more and more clearly, until at last it shines in undimmed beauty. This is what Christ is doing in many of His ways with us.—J. R. Miller, D. D.

RUSKIN'S DEBT TO HIS MOTHER.

John Ruskin appreciated his mother's love. His own words best record his regard: "How much I owe to my mother for having so exercised me in the Scriptures; and, above all, having taught me to reverence them as transcending all thought and ordinary conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly myself. As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased until I went to Oxford. She read alternate verses to me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. I had each day to learn a few verses by heart. It is strange that of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn, and which was to my child's mind chiefly repulsive—the 119th Psalm—has now become of all the Bible the most precious to me in its overflowing and glorious passion of love for the law of God."

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

The Outlook of Missions.

BY A. E. YOUNG, B. F. U.

"Facts are the fingers of God," says Arthur T. Pierson. Let us see which way these fingers are pointing.

To us finite creatures who count time by figures on a dial the stately steppings of Jehovah along the path of human progress, seem marvelously slow. But He, with whom a thousand years are but as a day, works in his own way and time, using as instruments, man, his successes, his failures, even his greed and ambition.

There is no waste in God's economy, hence He did not open the way to missions until the heart of the nations had been in a measure prepared to receive the seed of gospel truth; and in this evolution of conditions He spent many millenniums.

First of all, the nations of the earth, have had to learn that they need something not found in their man-made systems of religion, though some of these systems contain much that is sublime and beautiful—one might almost say divine. They have had to learn that no system of morals, however exalted, with a personal God left out, can save the race from sin and death.

What have thousands of years of Brahminism done for India? The human mind can scarcely conceive anything more beautiful than this Hindu philosophy; but while the philosopher lives on the heights, in rapt visions of Nirvana, millions of his fellow countrymen are groveling in the dust of crime and ignorance. Why has such an exalted system of philosophy done nothing for its adherents? The answer is not hard to find: A personal god is not in it.

I say nothing here of England's original right in India, we have seen that God makes even the wrath of man to praise Him, but it is a fact that wise British government, founded on Bible principles, seconded by faithful missionary effort, has demonstrated to the thinking classes of India that their mystical religion has no saving power for this life or the next. Pariahdom and the low caste Hindus are beginning to see that the Christian religion means elevation and freedom. "Educated young India," says Rev. Mr. Barber, of Cambridge, England, "is intellectually convinced of the truth of Christianity. All they lack is the moral conviction and compulsion to embrace it. If we do not use our best endeavor to awaken this conviction, the educated men of India will become the worst foes of Christianity. What we have done in India is but a foretaste of what remains to be done.

For over two thousand years the doctrines of Confucious have had almost undisputed sway in China, surely long enough to test the efficacy of any system. This is one of the purest ethical creeds formulated by the human mind; students of oriental literature say it is absolutely without moral flow or blemish. Has it done anything for China? "By their fruits ye shall know them." Among the Chinese the greatest liar is esteemed the cleverest man; the women are in abject slavery to the brutality of their fathers and husbands; the government is rotten to the core. Why this state of affairs? Again comes the answer: They know nothing of a personal God.

But dawn is rising over the Hills of T'ang. Recent military reverses have partially aroused China from her self-satisfied inaction. The huge body is beginning to turn, and ask drowsily, "What's the matter?" China must ere long realize that her present non-progressive policy, if persisted in, will blot her from the map of the nations. With the awakening must come a sense of the need of a vital religion. Now is the time to redouble our efforts, that we may be able to meet that need!

In Japan, the nation born in our own day, what has God done to prepare the way? Soon after her ports were opened Japan began to imitate and adopt the Western civilization, recognizing its immense superiority over her own. Her scholars laid hold with avidity on Western learning, and the eagerness with which they began to investigate the Christian religion seemed a hopeful sign indeed. It was soon seen, alas! that this was not because they felt the need of something better than they had, but because, like the Athenians of Paul's day, they "would hear some new thing."

"The light of our civilization," says Mr. Barber, "has banished the darkness of their idol worship, has driven out the old spirit, and left the house swept and garnished. Who is to occupy this swept and garnished house?" Without prompt and very vigorous action on the part of Christians, Japan is likely to become a nation of infidels. Do we not owe these people a double debt, that which we owe humanity at large, and compensation for what we have taken from them? A false religion is perhaps better than none, it has been said. We have taken away their gods, what are we going to give them in return?

Africa, darkest Africa, see how God has used human greed in the slave trade, human love of gold, military ambition, the spirit of progress, to almost girdle the continent with settlements of civilized men, each of which may become a nucleus of missionary operations. It is said that the greatest trade struggle of modern times is on in South Africa.

When I was quite young I heard an old gentleman say, "Fashion is the hand-maid of Religion." I did not know then just what he meant; but we know that Commerce and Religion travel the same route, and in this fact we see God's merciful providence, sending religion to counteract the evils which always follow in the wake of trade.

In the countries dominated by Roman Catholic influence, the people are groaning under the extortions of the priesthood. Discontent breeds revolution, and revolution means reform, generally. Let the protestant churches see that these people have offered them a purer religion as a basis of this reform.

Even Mohammedanism with all its boasted power to resist change and innovation, has been compelled to yield to a superior civilization, wherever it has come in contact with it. This is notably the case in India, where in official circles, the Arabic has had to give place to the English language. Mohammedan writers themselves are beginning to speak of their religion as effete, as a mere jumble of sounds and ceremonies without living force.

We must not ignore the fact that the Moslems are putting forth renewed effort in proselyting, and in some sections with undoubted success. But, in the light of history, and strong in the power of the cross, we need no longer hesitate to make vigorous onslaught against their deadly doctrines.

After this brief and necessarily superficial review of God's preparation of the nations, and His opening the doors to missionaries, let us summarize what missions have done for the countries in which they have obtained foothold. I quote from the Missionary Review of the World.

1. They have elevated the moral tone of society.
2. They have raised the standard of education.
3. They have developed patriotism.
4. They have relieved the sick and encouraged sanitary measures.
5. They have lessened the number and ravages of loathsome disease.
6. They have paved the way for commerce.

Thus we see that God has laid the foundation deep and broad: broad as the needs of the human heart, deep as His loving kindness and tender compassion for the children of men.

Never was such opportunity offered to extend the empire of Jesus Christ, and opportunity is obligation. Let us not dare thank God for opportunity if we do not mean to use it. Opportunity imposes responsibility, and woe is us if we shirk it!

In later years God has seemed to move more rapidly. Gladstone said: "A single decade of the nineteenth century records more progress than a thousand years in days of yore." May not we, in view of what we have seen with our own eyes, believe that a single year of the twentieth century may witness as great advance as a decade of the nineteenth?

This twentieth century may well be characterized the century of opportunity. "All these splendid forces may be made the engines of God," if we are but alert and skilled to use them.

Mr. Stock, an English writer says: "If we do not work, Jesus will reign anyway, but it will be very uncomfortable for you and me if, when he does reign all over the earth, we have to reflect." And I did nothing for His kingdom." He puts it mildly: it will be disastrous! God forbid that we should neglect such precious privileges!

The outlook is glorious, but we may not fold our hands, and stand absorbed in contemplation of its wondrous beauty. It is not God's plan to give us easy victories. The perils of civilization are enormous. Wealth brings the temptation to self-indulgence; culture tends to pride in worldly wisdom; sentiment without activity begets barrenness of soul.

Money is needed, and needed now; prayer is needed, fervent, believing, unceasing; men and women are needed, who, despising ease, and inured to endure hardness, are willing to sacrifice all, even life if need be, in the service. Our united effort is needed; your individual effort, my individual effort, is needed.

Does this "one little thing God has given us to do" individually, seem small in the face of such stupendous undertakings? Lyman Abbott's Fable of the Acorn is doubtless familiar to many of you: I took a little acorn in my hand and held it to my ear, and this is what it said to me: By and by birds will come and nest in me. By and by I shall furnish shade for the cattle. By and by I shall provide warmth for those in the home in the pleasant fire. By and by I shall be shelter from the storm to those under the roof. By and by I shall be the strong ribs of a great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic." "O foolish, little acorn, wilt thou be all this?" I asked. And the little acorn answers, "Yes, God and I."

Let us borrow the thought, as others have already done. "By and by the pittance I give in money and prayer will put a Bible into the hands of a heathen. By and by that Bible will carry the light of life into a human soul. By and by that soul will preach the gospel to many others. By and by, through the influence of these many others, a nation will be born in the Kingdom of God."

"O poor, weak, creature, can you do all this?" you ask. May I not reverently answer, "Yes, Christ and I"?

DR. C. W. BURKETT,

Professor of Agriculture in the A. & M. College, Agriculturist of the North Carolina Experiment Station, author of "Agriculture for Beginners," and one of the foremost agricultural authorities in all the South, is one of the new directors and editors of

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THE BIBLICAL RECORDER,
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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. HARGOD, Band Superintendent for North Carolina.

Grandmother Africa's Patchwork Quilt.

Alfred was studying his lesson in geography. A large map lay on the table before him and he was moving his finger from one small name to another on the page as he tried to find the answers to the map questions.

"I wish there wasn't any such a continent as Africa!" he exclaimed, looking up with a frown.

"Why?" asked Susie, leaving her book to look over his shoulder.

"'Cause then I wouldn't have to hunt all night to find one of these little old places."

Susie hardly heard his answer, for she was looking at the map. She had not begun to study geography and it seemed very queer to her.

"What makes 'em have so many colors and such queer shapes?" she asked.

"It's to show what country the pieces belong to," said Alfred, glad to show how much he knew about it. "All the pink spots belong to England, and the brown ones to Portugal, and the green to Germany, and the gray to France, and the—"

"Well, that's funny," interrupted Susie.

"It isn't funny at all," her brother answered; "it's hard, and you would think so, too, if you had to learn it and say it at school."

"I think it looks just like a crazy-quilt."

"A crazy-quilt!" exclaimed Alfred.

"What looks like a crazy-quilt?" asked Cousin Alice looking up from her book across the table.

"That map," said Susie.

"Yes, it does," said Cousin Alice. "Bring it here Alfred and let's look at it."

Alfred carried the book around the table and opened it before Cousin Alice. He was always glad to have her help him with his lessons, and this was a very hard one.

"Yes," continued Cousin Alice, "this does look like a quilt. It must be Grandmother Africa's patchwork quilt. See it has a beautiful blue border of oceans and seas. The quilt is so big that it took, only think, two oceans and two seas to go around it."

"The Atlantic Ocean and the Indian Ocean," said Alfred, for this was a part of his lesson, "and the Mediterranean Sea and the Red Sea and the Gulf of Aden, too."

"Now, let me tell you something else to show how big this quilt is," said Cousin Alice. "If Grandmother Africa wanted to she could spread her quilt over China and Japan and the whole of Europe and our own United States."

"Why Cousin Alice!" exclaimed Alfred.

"Yes she could, and have some to spare. You look up the square miles in your geography some time."

"What makes you say 'Grandmother Africa?'" asked Susie, who understood very little of this part.

"Because Africa is so old," answered her cousin. "You remember that the children of Israel went to Africa in the days of Joseph and stayed there over two hundred years until Moses was a grown man. That part of Africa then had palaces and temples and the wonderful pyramids. So you see how old it is. Then when Jesus was a little baby He was taken into Africa that the wicked Herod might not kill Him with the other little children. Some of the earliest Christians, too, lived in Africa. We can call Africa the Grandmother Continent, you see."

"Where did she get all the pieces to make the quilt?" asked Susie.

"The different countries gave them to her," explained Cousin Alice. You see all these pink patches? This big one at the foot of the quilt called British South Africa and a little higher British Central Africa? They are pieces of Mrs. England's dress." The children laughed. "Then all up the border there are other pieces. Here is a square of pink from Mrs. England called the Niger Territories, then Ashanti, Sierra Leone, and Gambia. Over on the other side is British East Africa, a very large piece, you see."

"Mrs. England must have had lots of scraps to give away," said Susie.

"Yes," said Cousin Alice, "although Mrs. England is very small, as you can see by looking at a map, she wears very full skirts and spreads them out over much ground."

"Tell about the other patches," said Alfred.

"Here are some light green pieces," continued Cousin Alice, pointing them out. "They are from Mr. Germany's big green necktie. And these patches Mr. Portugal gave from his brown coat. Then Miss France was as generous as Mrs. England, and gave these great big gray pieces. You see one called Madagascar is set in the blue border. Mr. Belguim gave this Kongo Free State patch from his yellow waistcoat, and Mr. Turkey gave some of his dark green sash. Miss Itlay also gave two pieces of her greenish brown scarf."

"Didn't the United States give Grandmother Africa anything?" asked Susie, disappointed that the one country she knew had not been mentioned.

"Yes, dear, in a way," said Cousin Alice. "The United States did a great thing and made it possible for this little yellow square called Liberia to govern itself. While it was never a piece of our Uncle Sam's coat it is a patch bought, to a certain extent, and put there by some people of our country. It is a beautiful story and you must read it sometimes."

"Tell it to us now, please, won't you?" begged Alfred.

"Not to-night, but sometime if you wish."

"Are there stories about the other pieces, too?" he asked.

"Yes, many, many stories about each one."

"Cousin Alice, please tell some of them to us sometime," and Susie looked up with such pleading eyes that Cousin Alice had to give her a big hug and kiss before she answered.

"I will make a bargain," she said, "to tell you some stories if you will tell me some."

"But we don't know any," said Alfred.

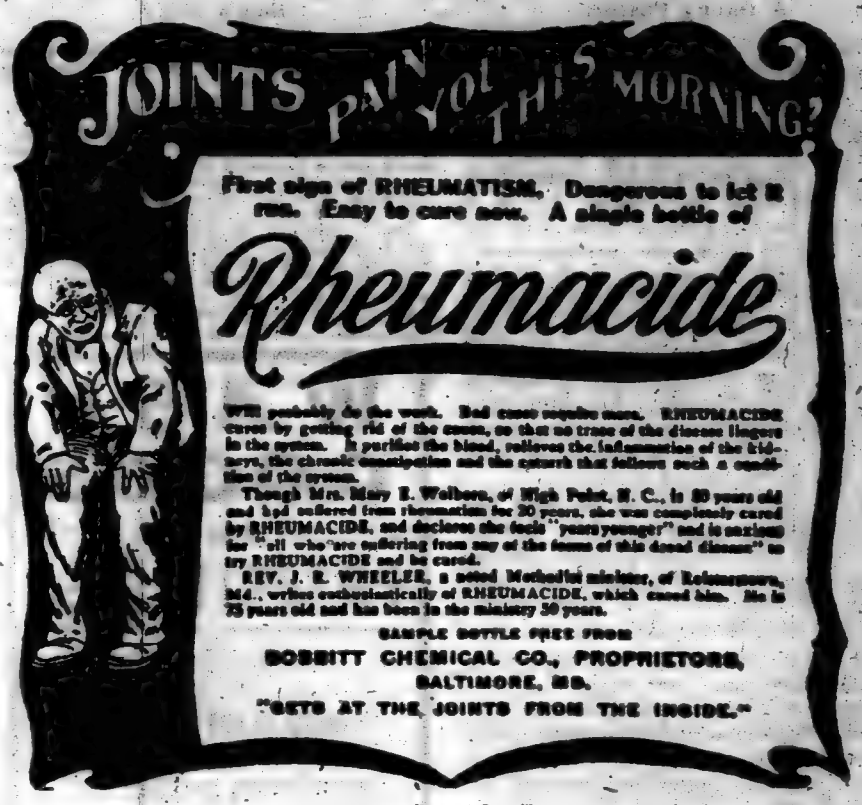
"Maybe I don't know any," laughed his cousin, "but I am going to learn some from books. You and Susie can find some in your missionary papers and tell them."

"O, and let's play like Grandmother Africa told them to us," cried Susie.

"Yes," said Cousin Alice, "and next Sunday afternoon let's see if each one of us cannot tell a story about this big patch of Mrs. England's called British South Africa."

(To be Continued.)

[Note.—Under the title of "Grandmother Africa's Patch-Work Quilt," a study of Africa for the Sunbeams will be given. It is hoped that each Leader will use the best maps of Africa she can secure and that drill questions will be often used in reviewing the study with the children.]



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Having qualified as executor of the estate of George E. Horton, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 15th day of January, 1905, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.
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Raleigh, N. C., Jan. 14, 1904.

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A Happy Pastor.

The Lord has done so much for us during the year that I am constrained to write a few lines for the encouragement of others.

The man who has never had to combat denominational opposition and prejudice can hardly be in a position to sympathise fully with the man who invades new territory armed only with the simple truth of God stripped of all ecclesiastical paraphernalia, which too often accompanies it and which alas, is too often accepted as essential to religious life. It is surprising, too, how people will cling to ritualism; but when we stick to the truth and trust God He will bring things to pass.

I am indeed grateful to God for His blessings upon my field during this year, and am one of the happiest pastors in North Carolina. My field is in the best condition, both spiritually and temporally, that it has been since my pastorate began, over three years ago; and truly it is my happy lot to serve a noble people. During last year we have gone down in our pockets and built one church entirely, and remodelled one at an expense of about three hundred dollars, besides making many improvements at other points. This on the temporal side. There have been added to the membership of my field during the last twelve months, forty-two members, twenty-seven by baptism and fifteen by letter. This at three churches, China Grove, to which I have been recently called is moving off smoothly, and though weak in numbers (only having twenty-six members) we are encouraged and are looking forward for the Lord to bring things to pass at this point also. One of the most encouraging things in our work is the hearty co-operation of my churches, all working together to the one end, the salvation of souls and the advancement of the kingdom of the Christ.

Last Wednesday, as if by prearrangement, representatives of my churches met at my house at high noon. Some came in buggies, some in hacks and some in one-horse wagons; and such a pounding. Oh my! And then, as if not satisfied with the mischief already done, they presented us with a nice purse. I'll tell you, it was good to be there; and now I am praying that the Lord may help me to be a better man and a better pastor, and that I may in the future dig deeper down into the hidden treasures of His eternal truth and feed his people on that bread which is bread indeed.

I am rejoiced at our forward progress as a great denomination, but is there not some danger of our becoming puffed up at our greatness? Brethren, let us humble ourselves before God that He may use us to do much greater things for Him and His Christ. G. W. REED.

Salisbury, N. C., Dec. 26, 1903.

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THE NEWS.

Cotton lost a cent in the pound last week. It was carried up to sixteen by speculation and by the same cause it was carried down.

Beyond discussing Panama for party and personal purposes the only thing done by Congress last week was the passage of an act to loan the St. Louis Exposition $4,500,000.

The Government's special agent has written a report declaring that his work has demonstrated that "there is not even a remote possibility that the boll-weevil will ever be exterminated." Let them get a man that cannot say "can't."

Maryland is about to adopt a suffrage amendment to eleminate the negro from politics. She also elected Mr. Isidor Raynor to the United States Senate against the will of Mr. Gorman, who thus follows his loss of national prestige with a loss of home prestige. Mr. Raynor made himself famous with his defense of Admiral Schley.

Fire broke out in Baltimore Sunday and raged more than twenty-seven hours, destroying the business portion of the city. It is one of the greatest fires in history. The loss is estimated at $200,000,000. We have heard of no loss of life. Early Sunday night it got beyond control and Monday morning it was telegraphed that the fire-fighters having exhausted every resource were standing by powerless and watching the flames.

It appears that war between Russia and Japan is at hand, Japan having on Sunday recalled her minister to the Russian Court. This is usually the last step before a declaration of war. It is supposed that on Monday Japan proceeded to occupy Xorea. If Russia is inclined to resist this or to resent the action of Japan, we shall have fighting within a few days. It is fervently to be hoped that the other nations will not become involved.

Mr. William C. Whitney died last week. He had been operated upon for appendicitis; peritonitis set in; ether was administered preparatory to another operation; but death ensued. Whether the ether killed him or not the public is left to judge. He was one of the country's strong men. As Secretary of the Navy under Cleveland he founded the modern Navy of the United States. In the anti-Cleveland movement he was retired from politics; but to the day of his death he was a commanding figure in American life.

B. F. U. Collections.

Cash collection on B. F. U. debt for week ending February 6, 1904:

General Fund.—On Rev. O. P. Meek's field, $10; Knight's Chapel, $3.25; Four Oaks Church, $1.50; J. R. Pace, $5; Miss Betty H. Graham, $2; Clayton Church, $50; W. R. Bradshaw, $5; W. C. Stradley, $25; East Durham Church, $4; J. H. Alford, $5; R. W. Patton, $25; Tryon Street Church, Charlotte, $100; Friendship Church, $3.30; Salisbury, First Church, $25; Mrs. A. Taylor, $1; P. S. Vann, $25; Pritchard Memorial Church, $50; W. F. Dowd, $25; West End Church, $10; Rev. C. B. Justice, $61.83; Greensboro, First Church, $100; Twelfth Street Church, Charlotte, $5; on Rev. S. B. Wilson's pledge, $2.50; W. C. Dowd, $10; Rev. R. J. Bateman, $10; Boiling Spring Church, $4; D. G. Washburn, $1; W. W. Washburn, $1; A. C. Washburn, $1; G. A. Washburn, $1; Mrs. S. S. Washburn, $1; on Rev. A. H. Simms pledge, $40; Clear Creek Church, $2; Carolina Association, $2.50; A. J. Martin, $5; a friend, .50; First Church, Raleigh, $172.30; Mrs. E. M. Uzzell, $2; Mrs. W. A. Smith, $5; Tabernacle Church, Raleigh, $25; T. Neil Johnson, $50; Rennert Church, $1.42; Mrs. A. B. Marsh, $2; Bertie Union, $5.85; Chapel Hill, $2; Macon Church, $1.20; J. W. Allen, $2; Mrs. S. J. Miles, $1; W. B. Wilson, .05; West Durham Sunday-school, $1.10; T. J. Bashford, $5; Lumberton Church, $25; Fall Creek Church, $2.37; on Rev. J. A. McKaughan's pledge, Back Swamp Church, $10.50; Antioch Church, .97; Albemarle Church, $10; Meadow Branch Church, $30; Z. D. Harrill, $10; Cool Spring Church, $2.25; Miss Beulah Bowden, $1; J. F. Flowers, $10; Sandy Branch Church, $1.50; N. B. Broughton, $25; F.G. Mitchell, $25; Rev. W. C. Tyree, $25; Rev. C. J. Thompson, $25; on Rev. J. M. Arnett's pledge, Western Ave., $7.50; Bethel Church, $2.50. Total, $1,112.89. Previously acknowledged, $2,842.16. Total receipts, General Fund, $3,955.05.

President Vann's Special Fund.—Rev. W. C. Tyree, $25; Jackson Church (West Chowan), $5; Dr. Jas. R. Rogers, $25; Bettie Mullen, $5; W. C. Tolar, $10; cash, $25; Rev. J. O. Alderman, $5; First Church, Durham, $100; R. C. Bazemore, $25; F. C. Geer, $50; C. E. Holden, $25; Mrs. F. Miller, $5; a friend, $10; J. D. Elliot, $100; Hon.W. E. Daniel, $100; P. D. Camp, $97; R. J. Camp, $97; J. J. Fleetwood, $485; R. W. Livermore, $49.50; John S. Pearson, $25; M. S. Jones, $100; Dr. A. W. Goodwin, $48.50; H. C. Dockery, $98. Total, $1,515.00. Previously acknowledged, $7,202.32. Total receipts, President Vann's Fund, $8,717.32. Grand Total of receipts, $12,672.37.

Corrections: In last week's report $25.00 of $45.00 from Mrs. J. M. Beatty, should have been acknowledged under the Special Fund, making total receipts, General Fund, $2,842.16, and total receipts, Special Fund, $7,202.32.

Typographical Error: Mt. Herman, $3.35; S. Huffman, $25; Washington Church, $25.

L. D. WATSON, JR.,
Treasurer.

A DROP OF BLOOD—

Taken from a person who has for a few months used Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) is pure and free from taint.

We say a few months, because it takes time to overcome the effect of years of careless living in the matter of diet, sleep and dissipation. This great one dose a day remedy gives quick relief from indigestion, constipation, dyspepsia, headache and all kinds of kidney, liver and stomach trouble, but as the impurities entered the system slowly, so they must be gotten rid of.

Poisons and disease germs creep into the blood through the retention of impure waste matter in the stomach and bowels and through inactive kidneys and a lazy liver. Vernal Palmettona gives gentle aid to the weaker digestive organs. Gradually they gain strength and are finally able to perform their natural functions without any help. When this stage is reached, use a little judgment in what you eat and drink and you will have no more trouble. You'll be able to do twice as much work as before, whether it is done with your hands or brain.

Perhaps you have read this kind of talk before and have found the remedy talked about to be a flat failure in your case. If so, you are prejudiced. Knowing that such a prejudice often exists, we give every one a chance to try Vernal Palmettona before they buy. It is on sale at all leading drug stores, but you can try it free of expense. Write us for a free sample bottle today. It will be promptly sent postpaid. If it does you good, it is easy to step into a drug store and get a full size bottle. The druggist will not try to sell you something else. If he does he is an exception, for druggists know that Vernal Palmettona is the best remedy of its kind in existence. Vernal Remedy Co., 539 Seneca Building, Buffalo, N. Y.

Chief among our new advertisers this week is the progressive and popular Raleigh dry-goods firm, Sherwood Higgs & Co., whose advertisement is sure to attract the attention of every reader. This company is making an effort to build up a mail order trade all over North Carolina, and we take pleasure in commending them and their proposed policy to our subscribers.

Samples Mailed Free.

A Trial Package of Dr. Blosser's Catarrh Cure Will Be Sent Free to Any Sufferer From Catarrh.

To demonstrate the merits of his remedy, Dr. Blosser offers to mail, free of charge, to any one suffering from Catarrh, a three days' trial package of this valuable medicine.

If the trial package does not convince you of its curative properties, you will have been to no expense; if it benefits you, you will gladly order a month's treatment at $1.00.

It is a harmless, pleasant, vegetable compound, which is smoked in a pipe, the medicated smoke, being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, heals the ulcerated parts, effecting a radical and permanent cure.

If you wish to try the remedy and get full particulars, testimonials, etc., write to Dr. Blosser Co., 90 Walton Street, Atlanta, Ga.

A Question of Vital Importance.

Shall we allow those who are pecuniarily interested to so pervert or so distort facts as to prejudice our minds, and have us to form conclusions without proper investigations? Shall we continue under the same line of treatment when we see that every day brings a more complicated condition, making our chances less favorable for recovery? Or shall we rise above this prejudicial advice as thousands have and are doing, and go immediately to the recognized leader in the treatment of Dropsy and its various complications?

Facts can be and sometimes are, so distorted as to bedim our vision, that our horizon will only include the few within our immediate reach.

Dr. Whitaker's superior knowledge and unlimited experience has long since placed him far in advance in the treatment and management of Dropsy and its complications.

E. V. W., of Thompson, Ga., writes eight days after beginning treatment: "Medicine received; directions strictly followed. It acted like magic. Before beginning your treatment, I had to be propped up in bed; I could not sleep, but now I can lie down all night, and I can walk around in the house. The swelling is all gone, the urine has its natural color.

I want treatment continued and accept your proposition for full treatment. Find enclosed remittance for first payment."

Hundreds and thousands of quotations and testimonials could be given but proof positive is what you want. This noted specialist will furnish you this free of charge. Write him today, now, giving name and age of patient and history of case and he will at once forward you a free treatment with full directions, guaranteeing immediate relief. Address S. T. Whitaker, M. D., 41 E. Irwin St., Atlanta, Ga.

P. S.—Send in care of C. C. Dept., for a sample of an absolute cure for Catarrh, Cold in Head, etc.

Enclose four one cent stamps and request a prescription for a Hair-Tonic. It can be filled at any Drug Store.

BRINGS

SWEET SLEEP.

"I have used your concentrated water and am delighted with it. I have had considerable trouble in getting a good night's rest; frequently I was as tired in the morning as when I first laid down, was troubled much with bad dreams, etc.; but now I sleep soundly, and am greatly refreshed in the mornings, ready for the day's work. It is indeed a good medicine, and I thank you for calling my attention to it."

REV. J. O. BABCOCK,
Richmond, Va.

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PIEDMONT CONCENTRATED

Iron and Alum Water

cures disease, tones up the whole system, builds muscle, creates appetite, gives sturdy health, brings soothing slumber. 8 oz. bottle, 50c. 16 oz. bottle, $1.00. At all good drug stores.

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Spring 1904

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NOTICE.

Having qualified as Administrator of the estate of S. C. House, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before January 20, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

S. S. MARCOM,
Administrator.

Apex, N. C.

Temperance.

Is It Nothing to You?

Is it nothing to you, all ye that pass by
Is it nothing to you that the drunkard should die?
Is it nothing to you that his struggles are vain?
That daily the tempter adds strength to his chain?
Is it nothing to you that the heart of his wife
Is broken by sorrows, and hardship, and strife?
Is it nothing to you that his children lack bread?
Is it nothing to you that his home joys are fled?

Is it nothing to you that the death-dealing bowl
Is destroying his body, his mind, and his soul?
Is it nothing to you that the wine's ruddy glow
Is causing the gaols of our land to o'erflow?
Is it nothing to you that the young of our land
Are surrounded by dangers on every hand?

It is something to you; for aught that you know,
Your boy may be next to succumb to the foe—
Then up and be doing, lest deeply you rue
That ever you thought it was nothing to you.

It is something to me; I must do what I may,
Though little it be, to hasten the day
When Alcohol's throne shall totter and fall,
And the slave of the wine cup be loosed from this thrall.

It is something to you, it is something to me,
And we'll pray, and we'll work, that our land may be free
From the plague spots that lie in the light of the sun,
And we will not give o'er till the victory's won.

—Onward.

He Knew How to Say No.

Five boys were together on the play-ground of a school-house. They had grown tired of the game in which they had been engaged and were seated on the grass near the school-house door.

"Let's go to the fishing pond," said Joe Hartman. "We can be back before books."

"So we can," said Billy Benson, rising. "I'm with you—I'm always ready for a swim. I know we can be back before books, but it won't hurt much if we do lose a little time. I don't care for losing a little time."

"Maybe the teacher will whip us if we are not back by one o'clock." This came from John Jennings. "He doesn't like it when we're past one o'clock coming in. And he punished Ralph Rankin for being too late one day."

"Oh, you're a scary boy—you're always afraid of getting whipped. Come along and don't be a baby. We can be back in time for books."

"Yes, I'll go," said John. He didn't have sufficient firmness to say so.

Another boy, Edwin Harris, was asked if he would go and he readily assented.

Then Joe Hartman asked the fifth boy if he would go with them to "the swimming place," as it was often called.

"No," promptly replied Henry Dale. I'll not go."

"And why not, Mr. Dale?" asked Joe somewhat imperiously.

"Because I promised my mother I would not."

This was Henry's answer and it was followed by a live burst of laughter from the other boys. Joe, however, was the first to lead in the laughter.

"Then you must be tied to your mother's apron string," said Joe, derisively. "I thought you could be a man in spite of your mother."

"We need not stop now to discuss the matter of manhood," said Henry. "I have told my mother that I would not go again from school to that place, and I intend to be as good as my word. If you all intend to go you can go right along. You need not wait for me."

"But," added one of the boys in derision, "we'd like to have you along to take care of us."

"Yes," added another, "and we'd feel safer if we had a real good mother's boy along."

These derisive remarks, however, were lost on Henry. He turned away and went to another part of the play-ground.

The boys were absent when "books" was called by the teacher and they were punished.

Nine years had passed and Henry was engaged in a mercantile house in the city. He had been in this position for three months. He liked the business and his employer was beginning to feel that he had employed a young man of integrity—a young man who could be trusted. No great temptation, however, had appeared to turn the young man from his course.

He had made the acquaintance of some young men who were somewhat reckless and these young men whom we shall designate as Tom, Dick and Harry, came to him one evening at his boarding place with the intention of "breaking him in," as they called it.

"We want you to go with us and see the sights," said Tom.

"And," added Dick, "we'll not let you get into any trouble. We merely want to show you city life as it is."

"And," continued Harry, "you can then walk understandingly. You don't want to be called a greenhorn. We want you to be smart. We want you to see some of the wickedness of the world so that you can understand where you are at. We want to 'break you in,' so to speak. We don't want you to be considered a greeny. You have been here long enough to learn something about city life, and we want you now to commence to learn. We'll show you around and we'll see that you don't get into any trouble."

Henry was willing to go. He didn't know just how these young men stood. They had been friendly, had treated him well, and those who had spoken of them had said nothing derogratory to their character.

Henry went with them, and when they had walked and talked for awhile, Dick proposed that they go into a saloon and have a drink.

"I don't drink," said Henry.

"But it won't hurt you to take a soft drink."

"I don't drink," said Henry, "neither hard nor soft."

"Oh," said Harry, "don't be a dunce; come and take a drink. We want you to be like other people."

"Now," said Henry, as he straightened himself manfully, "you have my answer. I don't drink. If you want to drink, I will not detain you. I know the way to my boarding-house. You can go your way, I can go mine. I would not take a drink of intoxicating liquor if by doing so I could gain the whole world. I promised my mother that I would never taste intoxicating liquor, and I will not."

A loud laugh from the pretended friends was the answer to this.

"But," said Tom, returning to the attack, "We don't ask you to drink anything intoxicating. It was soft drinks we were talking about."

"I class them all as intoxicating drinks," said Henry. Good night. I am going home."

Another shout of laughter followed him, but he cared not. He had unexpectedly found out the kind of friends they were and he was thankful.

Ten years have gone into the cycles of the past. Henry has a prominent position in a large mercantile house in the city of N—. Tom went into the by-paths of the wicked and was accidentally killed while under the influence of intoxicating liquor. Dick is an outcast and Harry is considered a cipher.

"As ye sow so shall ye also reap."
—H. Elliott McBride, in United Presbyterian.

Pointed Arrows.

Drink is the highway to degration.

Drink spares none and makes no nice discriminations. The rich and poor, learned, unlearned, wise, simple, priest, prophet, judge, ruler, all are its victims. With some the issue is swifter, with others slower, but with all it is the same—mental, moral, physical indifference and induration, and the end death.

Total abstinence is the one sure safeguard against drunkenness. There is no legitimate delight sacrificed, and there is illimitable good assured. There is better health of body and mind; there is a better condition of individual and social morals; there is immense saving in personal and civic expense; there is the comfort of greater security and happiness in home and in society.

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine book telling you how you can be cured. Sent free on application.

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Salary or Commission. Previous experience not necessary.

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Obituaries.

PEACE.—On December 19, 1903, Mrs. M. E. Peace, wife of the late Wm. K. Peace, died at her home near Creedmoro, Granville County, N. C., aged seventy-eight years.

She had been in feeble health for some time, but all that physicians and friends could do was of no avail, for God had called His own unto Himself. When on Saturday, December 19, death's angel beckoned to her, she peacefully passed across to the other shore to dwell with God in that home "not made with hands eternal in the heavens."

She leaves five sons and a host of relatives and friends who mourn the loss of a kind and good mother, neighbor and friend.

In early life she joined Fellowship Baptist Church, this county, living a consistent Christian life till her death. Firm in principles, always determined to do right, her memory and example will ever live in the lives of those who knew her best.

In the presence of a large concourse of relatives and friends, her body was laid to rest in the old family burying ground to await the resurrection morn.

A FRIEND.

In Memory of Our Beloved Brother Benjamin Pendleton.

Since our heavenly Father, who never willingly afflicts or grieves the children of men, hath, in His tenderness and love, removed from our church one of our beloved brethren, Benjamin Pendleton; therefore be it

Resolved 1. That the deepest sympathy of the church be extended to the family. In our mutual sorrow we pray that the Great Physician may indeed be healer of their broken hearts.

2. That since his presence on earth can no longer cheer us, may we strive to meet him where parting is no more and God shall wipe away all tears from our eyes.

3. That a copy of these resolutions be spread on the church record and a copy be sent to the Biblical Recorder and a copy be sent to the Tar Heel; also a copy be sent to the bereaved family.

G. A. SCOTT,
W. G. COPPERSMITH,
W. C. MORSE,
Committee.

Approved by Salem Baptist Church in a regular conference, January 16, 1904.

REV. J. B. FEREBEE,
Moderator.
W. C. MORSE, Church Clerk.

Mrs. Mary A. Payne.

On January 13th, 1904, Mrs. Mary A. Payne was called from her home in Greensboro to her eternal home.

No woman in the State, perhaps, was more widely known or more universally beloved. She had a large circle of relatives and friends who were scattered widely over the State, so that there were few sections in which she was not known.

A few years ago she attended the meetings of the Baptist State Convention, and also the Southern Baptist Convention, as regularly as many of the pastors, and by attending these meetings she came in close touch with our denomination, and felt a lively interest in all its work. For half a century she was a member of the Baptist Church in Greensboro. She was a Baptist from conviction. Every earthly consideration would have prompted her to join a church of another denomination. All her relatives and most of her friends belonged to other churches. Two of her brothers were honored and useful ministers of the Methodist Church. But she followed her honest convictions and was as true and loyal to her church "as the needle to the pole." She was a Baptist in those days when it meant something to be a Baptist in Greensboro. Often the little flock was without a shepherd's care; but she and a few other faithful women went to the uninviting little church every morning to study God's Word and to teach it to the few children whom they could induce to come. She has often told me that she never enjoyed her religion more, and never found more real pleasure in the work of her church than in those days of darkness and discouragement as we are wont to speak of them. She lived to see the little mission station grow into a strong church. How much of its present prosperity is due to her earnest prayers, eternity alone can reveal.

While she was strong in her religious convictions, she was free from narrowness and intolerance. She loved her church and worked and prayed for it, but she rejoiced in the progress of all the other churches in the community. She loved all who loved her Lord. What a beautiful life was hers, so guileless, so sincere! The Master could have said of her as truly as He did of Nathaniel, "Behold an Israelite in whom there is no guile." She was absolutely candid in her dealings with people. She would point out to her warmest friends their faults and shortcomings, but always in such a way as not to give offense.

I have never known a person who carried out, as literally as she did, the injunction of the apostle: "Bear ye one another's burdens, and so fulfill the law of Christ." She literally bore the burdens and carried the sorrows of others on her great sympathetic heart. All this she did in a very quiet and unostentatious way. While strong in character, she was a gentle woman. The best traditions of the old South found their highest expression in her life.

How full and rich was such a life as hers! Like her Master, she "went about doing good," and by her faithful, unselfish service on earth, she laid up a treasure in heaven which can never perish.

Thank God, the burdens of this life have been left forever behind, and she is wearing that "crown of glory that fadeth not away."

The writer of this article and his family are sorely bereaved. To them Sister Payne was a "Mother in Israel," and a kind and affectionate as a mother in the flesh. How pitifully poor this tribute seems to one who was so much to me.

LIVINGSTON JOHNSTON.

Tribute of Respect.

In submission to the Supreme Architect of the universe, we humbly bow to His wisdom and justice in the call of our beloved brother, Rev. J. H. Lewellyn, from the Masonic Lodge of love and labor to the Grand Lodge of eternal glory. Therefore be it

Resolved 1. That in the death of our beloved brother the community has lost a true and faithful citizen, the Baptist Church an earnest and faithful minister, Dobson Lodge, No. 402, A. F. and A. M., one of its brightest jewels, and his children a devoted father.

2. That we tender to the bereaved family our heartfelt sympathies and earnestly invoke the blessings of Him, who doeth all things well, to administer unto them in their sad bereavement.

3. That the members of the Lodge wear the usual badge of mourning for thirty days and that a page of the records of the Lodge be devoted to his memory.

4. That a copy of these resolutions be spread upon the minutes of the Lodge and a copy be sent to the Mount Airy News and the Biblical Recorder, with request to publish, and a copy be furnished the family of the deceased.

JNO. H. POINDEXTER,
DR. JOHN R. WOLTZ,
DR. W. C. FOLGER,
Committee.

CABBAGE PLANTS.

Now ready for delivery, ten million Cabbage Plants of the following varieties:

Henderson, Succession, Flat Dutch, Selected Extra Early Jersey Wakefield, and Charleston large type Wakefield.

Also Alexander Seed Company's Augusta Early Tucker.

Price—$1.50 Per Thousand.

5,000 to 10,000 at $1.25 per thousand.
10,000 to 50,000 at $1.00 per thousand.

Terms Cash with Order or Sent C. O. D.

These plants are grown in the open air on the Sea Coast of South Carolina. They are stocky and hardy, and when replanted will stand severe cold without injury. I have a special low rate with the Southern Express Company and plants can be delivered at any point on their line at a rate of 20 to 40 cents per thousand; minimum charge on single package, 25 cents.

I am distributing agent for *Glenn Springs Mineral Water.* Prices and circulars sent on application.

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Telegraph and P. O.

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Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 29, "Piedmont Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," and Pullman cars, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations.

2.25 a. m., No. 113 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Florence, S. C., Portsmouth, Va., also intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8.00 a. m. No. 35, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Hayesville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North, Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10.00 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

2.25 p. m. No. 105, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Hayesville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 36, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4.00 p. m. No. 106, daily for Goldsboro and local stations.

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Acknowledgments.

February 3, 1904.

State Missions.—New Bethel, Central, $5.45; Murfreesboro, 7.65; Exum, 1.12; Mt. Tabor, 16.00; Boiling Springs, 3.30; Lattimore, 10.00; W. M. S., First, Greensboro, 7.00; W. M. S., Bear Creek, Mitchell County, .81; W. M. S., Cashie, W. Chowan, 5.00; Waynesville, 26.91; W. M. S., Seaboard, 2.00; W. M. S., Bethel, (expense fund), .50. Total this week, $85.74. Previously reported, $829.40. Total this year $915.14.

Foreign Missions.—High Shoals, Sandy Run, $5.00; East Durham, 20.45; W. M. S., Morehead City, (Xmas off.), 10.10; Hickory, So. Fork, 4.25; W. M. S., Woodland, W. Chowan, 3.00; W. M. S., Woodland, W. Chowan, (Xmas off.), 1.75; W. M. S., Hebron, W. Chowan, (Xmas off.), 3.92; W. M. S., Laurinburg, (Xmas off.), 23.75; W. M. S., Bethel, (Xmas off.), 3.29; W. M. S., Bethel, 6.31; Star, Montgomery, 3.18; Mt. Gilead, Cedar Creek, 1.30; Sunbeams, Washington, 1.53; Jonesboro, Sandy Creek, 6.20; W. M. S., Clayton, (Xmas off.), 16.60; W. M. S., Ahoskie, (Xmas off.), 5.00; S. S. Immanuel, Sandy Run, 3.35; Immanuel, 6.65; W. M. S., Monroe, (Xmas off.), 25.00; W. M. S., Carthage, (Xmas off.), 9.00; Lattimore, 5.00; Carpenters Grove, 1.20; W. M. S., Siler City, Sandy Creek, 1.60; W. M. S., Bear Creek, Mitchell Co., (Xmas off.), 13.81; W. M. S., McAdensville, So. Fork (Xmas off.), 7.25; Sanford Sem., Sandy Creek, 8.20; W. M. S., Virgilina, Flat River (Price), 20.00; W. M. S., Rocky Mt., Tar River (Xmas off.), 6.00; W. M. S., Chowan, 5.00; W. M. S., Drayton, 1.35. Total this week, $228.74. Previously reported, $635.39. Total this year, $864.13.

Home Missions.—East Durham, $1.42; W. M. S., Morehead City, 2.40; Hickory, So. Fork, 2.00; W. M. S., Woodland, 1.00; Henderson, 12.50; Antioch, Flat River, 5.50; Porter Swamp, 1.07; Garner, Raleigh, 1.00; Kinney's Creek, Raleigh, .50; Lattimore, 3.00; Casar, 2.00; W. M. S., Bear Creek, 1.14; Waynesville, 26.90. Total this week, $60.43. Previously reported, $284.19. Total this year, $344.62.

Education—Enmaus, Sandy Creek, $1.00; Hickory, So. Fork, 2.00; W. M. S., Clayton, 3.50. Previously reported, $141.23. Total this year, $147.73.

Sunday-school and Colportage.—Wakefield, $1.68. Previously reported, $1.25. Total this year, $2.93.

Ministerial Relief.—Hickory, So. Fork, $8.36; Judson, Cedar Creek, 2.00; Hickory Mt., 1.50; Abbotts Creek, Liberty, 3.50; Green Street, Peidmont, 3.00; Lattimore, 1.00. Total this week, $19.36. Previously reported, $94.93. Total this year, $114.29.

Total reported for all objects this week	$402.45
Previously reported for all objects	1,986.39
Total reported for all objects this year	2,388.84

WALTERS DURHAM,
Treas. Baptist State Con.

February 10, 1904.

State Missions.—W. M. S., Corinth, Eastern, $2.90; Forestville, 8.25; I. N. Hudler, Aster, N. C., .64; Mars Hill, West Chowan, 6.00; Jones County field, 8.20; Sunday-school, Murfreesboro, 4.52; N. Henderson, 5.00; Scotts Creek, 5.00. Total this week, $40.51. Previously reported, $915.14. Total this year, $955.65.

Foreign Missions.—W. M. S., Chowan, West Chowan (Xmas offering), $12.00; W. M. S., First Church, Statesville, South Yadkin (Xmas offering), 17.24; W. M. S., Cedar Creek, Cedar Creek, 3.45; Forestville, 6.86; W. M. S., Henrietta (Xmas offering), 7.30; Sunbeams, Henrietta (Xmas offering), 1.27; W. M. S., First Church, Southern Pines, (Xmas offering), 5.25; I. N. Hudler, Aster, N. C., .63; Immanuel, Sandy Run, 2.30; Severn, West Chowan, 14.24; W. M. S., Pollocksville (Xmas offering), 3.50; Macedonia, 1.30; First Church, Asheville, 102.76; W. M. S., First Church, Asheville (Xmas offering), 54.49; W. M. S., First Church, Asheville (Xmas offering), 37.41; Sunbeams, First Church, Asheville, 5.00; Sunbeams, First Church Asheville (Xmas offering), 30.95. Total this week, $305.95. Previously reported, $864.13. Total this year, $1,170.08.

Home Missions.—Forestville, $7.24; I. N. Hudler, Aster, N. C., .63. Total this week, $7.87. Previously reported, $344.62. Total this year, $352.49.

Education.—Scotland Neck, $12.50; Mrs. Minta Purefoy, 4.00. Total this week, $16.50. Previously reported, $147.73. Total this year, $164.23.

Ministerial Relief.—Forestville, $1.20. Previously reported, $114.29. Total this year, $115.49.

Total reported for all objects this week.....	$372.03
Previously reported for all objects	2,388.84
Total reported for all objects this year.....	2,760.87

WALTERS, DURHAM,
Treas. Bapt. State Convention.

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Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of Bladder and serious conditions of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

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BIBLICAL RECO ER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 33.

RALEIGH, N. C., WEDNESDAY, FEBRUARY 17, 1904.

AT THE TIME OF PLANTING.

The low price of cotton a few years ago induced thousands of families to leave their unprofitable farms and make for the towns. Many of them found work in cotton factories. This brought about a balance, relieving the farm of its surplus labor and supplying the demand of the industrial awakening. Now, however, the factories are reducing their output, the high price of cotton rendering their business unprofitable; while the farmers are enlarging their planting areas and are thus creating a large demand for labor. One will now observe some families moving from the cotton factory to the cotton field. Such is the ebb and flow of commerce, bearing upon its bosom many a helpless soul.

* * *

There is no little likelihood that the extraordinary price of cotton will bring distress instead of happiness to our farmers. Remember the experience of the tobacco farmers. There was a day when fortune was promised the producers of tobacco. But they grasped at it too eagerly. They enlarged their plantings. This fall, fortune turned her back and distress fell upon them. In the midst of prosperity they are without compensation. Times are hard with them. They are buying high and selling low. The present prosperity in cotton will ensue in a repetition of this history, if our farmers do not exercise more restraint than they have done heretofore under similar conditions. Well may they pray for common sense in this spring's planting.

* * *

This editorial is written in full time before spring planting, to entreat our farmers to plant cotton and tobacco only after their home supplies shall have been provided for. There is not a farmer in North Carolina, whether he be cropper enslaved in the lien system—and a lean system it is,—or planter with thousands of acres, that does not know that it is money in his pocket to produce the supplies for his home and his stock. He knows that if he buys these supplies he must pay five times as much for them as they would cost him. He cannot, be he ever so successful and be prices ever so high, hope to make enough in cotton or tobacco to justify him in buying his supplies. Let him therefore look well to this.

* * *

Moreover, while there is no safety in cotton or tobacco, there is an ever-increasing demand for food, meat, poultry, eggs, etc. One runs more risk in over-producing cotton and tobacco than in over-producing these foods. Our population is greater in towns than ever. Roads are improved. The farmer is almost every where nearer to his produce market. On the other hand there is good prospect that the price of cotton will not be so high as it now is; and as for the price of tobacco, we share the suspicion that the Trust alone knows about that. In Presidential years money takes on a certain timidity and reserve. Besides, we may be sure that the Gulf States will do their best to produce the world's supply of cotton. Labor is not so scarce in the far South as it is in the upper States; and it is not likely to be so scarce in North Carolina as some think. If the factories continue their policy of curtailing, we shall find the ranks of white labor considerably augmented. Already, by the way, the number of white farm-laborers in the South is greater than the number of colored farm-laborers. Nor may we rely upon the boll-weevil to paralyze the strong arm of Texas. She will plant early this year and may escape to a large extent.

We grant that these causes are calculated to limit the output of cotton; but we have pointed out the other side of the argument.

* * *

There is one other consideration. The farmer gets more for a small crop than for a large crop. A limited supply demands a high market. The farmer may, therefore, get about as much money from a small acreage as from a large acreage, and have, moreover, both the saving in expense and the benefit of the supplies produced on the rest of his land. This is one argument for intensive farming; it is also an argument for diversification.

* * *

Finally, brethren, bear us witness that we have not often endeavored to write to our farmers about their business, although we have more farmer readers by count than any paper in North Carolina. We freely grant that they may know far more about their business than we. These suggestions are offered merely as the views of one who looks at the farm from the outside, whence also he has opportunity perhaps to view more clearly certain outside conditions of importance to the farmer, and with the sympathy of one who understands that the prosperity and peace of the entire population and all its activities are bound up in the work and wisdom of the farmer.

CARRYING ONE'S CROSS.

Life is not easy for any one, and to many people it is very hard. They are carrying every ounce of burden they can possibly carry. They sometimes almost totter beneath their heavy load. Now suppose that, instead of saying cheering words to these people, heartening words which would put new hope and courage into their spirit, we do nothing but criticise them, find fault with them, speak in harsh, unloving way of them; what is the effect upon them? It can only be hurtful. It makes their load all the heavier. Or, rather, it takes out of their heart the enthusiasm, the hope, the courage, and makes it harder for them to go on.

"Carrying one's cross' means simply that you are to go on the road which you see to be the straight one; carrying whatever you find is given you to carry, as well and as stoutly as you can; without making any faces or calling people to look at you. Above all, you are neither to load nor unload yourself, nor cut your cross to your liking. But all you have really to do is to keep your back as straight as you can, and not think about what is on it; above all, not to boast of what is on it. The real and essential meaning of virtue is in that straightness of the back.—Ruskin, in "Ethics of the Dust."

NOT BULLETIN BOARDS.

The reading of secular notices from the pulpit is a jar to the services: is exceedingly objectionable to a large number of people, writes Edward Bok. These folk rightly feel that secular matters should be kept as far removed from the Sabbath services as possible. And they are perfectly justified in taking that position. It is a bit disturbing when a minister announces that a fair will be held on such or such a day, or that a strawberry festival has been arranged for a certain evening. All our churches cannot abolish pulpit announcements too soon; many of them have done so already. They have never had a place there: they are not in keeping with the dignity of the pulpit. Of course, where a church is absolutely too limited in its finances to have the most modest sort of a leaflet printed there is some reason for the continuance of the method. But whenever it is possible the pastors of our churches should be allowed to adopt the circular plan. The minister should not be turned into an advertising medium under any pretext whatever. Nor should the pulpit be dragged from its high place and its lofty purpose. It is not a bulletin-board.

VIA CHRISTI.

No broad and flower-bordered way is this,
But it leads on to heavenly bliss.
Hot suns bask on it, and the nights are cold—
But at the end gleam gates of gold.

Sometimes it crosses deserts wild and drear,
But angels whisper comfort there;
Sometimes through floods whose waves almost o'erflow,
Yet it leads Homeward and we dare to go.

Through shadowy valleys! Yes, but He is near
And never evil hurts us there;
Though Hate and Envy thrust their poisonous sting
To harm us, Love relief doth bring.

And there are heights along that heavenly way
Where sunlight glorifies the day,
Where far from noise of busy life we rest
With Peace within our heart as guest.

Where foretaste of the joy that is to be
Fills waiting souls with ecstacy,
And where no thought of bitterness or sin
Can mar the peace that dwells within.

O blessed Way! Oh happy pilgrim he
Who faces Heaven steadfastly,
Who patient treads the way his Savior trod
Assured that it leads up to God!

Winston-Salem, N. C. O. H.

THE LONELINESS AND FRIENDLESSNESS OF YOUNG MEN.

Mr. W. J. Dawson, a well-known Congregational minister in London, has for nearly sixteen years conducted a correspondence column in the Young Man, a monthly magazine conducted in the interest of young men. He has received many hundreds of letters from strangers laying bare their hearts as in a confessional as men seldom do except with their most intimate friends or under the veil of anonymity. He says:

One of the clearest impressions produced by these leters was the loneliness and friendlessness of young men. Many of those who wrote me lived in great industrial cities. They were too poor to belong to clubs, they had few associates, and they felt that no man cared for their souls. They had a hard struggle to endure, with few or none to help them. Some of them had sought in vain the help of the churches. They had failed to find any public ministry that uplifted them, or they had been repelled by the coldness or unfriendliness of average well-to-do church-goers. From the first I found that the most disquieting problems with great numbers of young men were problems of religion. Some knew just enough of the difficulties of faith to be skeptical, and very few knew any one who was able to suggest the solution of their difficulties. With others, the baffling problem of life was the social problem. They felt keenly the social injustice of life, and complained that the public teachers of religion had nothing to teach them on such questions. Others were trying to follow an intellectual life under immense disadvantages. They had few books, they did not know what to read, and they felt themselves excluded from the pursuit of culture. And always, behind all these problems, there were the yet more agonizing problems of conduct; how to be pure amid daily incentives to impurity; how to be honest amid the unscrupulous tricks of trade; how to maintain conscience and integrity among companions who made a scoff of both; how to secure the imagination from the defilement of evil thoughts; how to maintain that perfect equilibrium of physical health which is the true guarantee of both mental and spiritual virility.

AS A FETICH.

A North Carolina judge has decided that separate Bibles shall be used in his court for swearing white people and negro witnesses. We suppose the whites object to kissing the same book which the blacks kiss. It would relieve the situation somewhat from its grotesqueness if a clean Bible should be provided for each witness, but it would, we think, promote religion in North Carolina to quit using the Scriptures as a fetich.—Congregationalist.

Raleigh Sixty Years Ago.

BY ARACHEL.

A few reminiscent notes, concerning the Baptist preacher of a half century ago, may not prove entirely uninteresting to the brethren of to-day.

My first acquaintance with a Baptist preacher began in 1844, when my mother became a member of the Raleigh Baptist Church—a brick building then standing at the corner of the block diagonally opposite the southeast corner of the capitol square.

I do not, in this statement, include the acquaintanceship of one of my uncles who was a Baptist preacher; for I never thought of him in any other light than that of a relative.

There was another person of whom I could never think as a preacher. He was the chief of the Cherokee Indians of the western part our State, who was brought to Raleigh, about the date mentioned above or, perhaps, a few years later. He preached in his native language, very much to the amusement, not only of his youthful auditors, but to that of the grown people also. I though of him only as a curiosity. Brother Rickman, a Baptist preacher, from what is now known as Swain County, was the companion and interpreter of the Indian preacher. Brother R. brought him to our house on his rounds of visiting the few Baptists, then members of the little church.

My brothers and I stood in awe of him—his copper complexion and long black hair giving him a ferocious expression. But I remember having a longing desire to see him shoot a bow—having read about the marvellous markmanship displayed by these sons of the forest, with bow and arrow.

Brother Lewis Shuck, Sr., a few years afterwards, exhibited a native Chinese preacher, who made similar impressions upon us.

But, what I may term, the real Baptist preacher of that time was a man, not only gifted with much "liberty" (as they called it) in the pulpit, but also noted for his patience, perseverance and pluck. His life was devoted to his work. His pay wa very meagre. He traveled on horse back, with a pair of large leather saddle bags, in place of a valise or trunk. Every one that came to Raleigh, somehow or other (at that time I wondered how they came to know our residence) found his way to my mother's home. And, strange to us, she always loved to have them came. They all seemed to be very poor—dressed exceedingly plain and with shoes that always seemed to lack blacking. We always had reading of Scripture, with expository interruptions, and a long prayer, in the parlor, every night before going to bed. Why my mother seemed to enjoy these occasions and was always asking for repetitions of the visit, I could not understand. These visitors were always hearty eaters, and caused a prejudice to lodge itself against them in our minds, by frequently making some one or more of us boys to "wait" for our meals.

These visitors never failed to preach in the church when they came to Raleigh, and all the larger children of the family were required to attend the meetings—sometimes "protracted" through the week. The negroes called these "distracted meetings." The slaves held membership in the same church with their owners and were given seats in the gallery. But on Sunday afternoons they occupied the seats below, while the whites went to the gallery. I remember one Sunday afternoon performance—one never to be forgotten. Elder Finch (they called the preacher "elder" in those days—and I think it is the only true title yet) had just become pastor. It was his first Sunday afternoon experience. Bro. Finch was a good preacher—noted for his great piety and love for his fellowman. He was always in "dead earnest" in everything he did or said. He always warmed up with his subject, and preached straight to the heart and the affections. The house was crowded with the colored people. The day was warm—in August—it was hot. I remember how suffocatingly hot was the air in the gallery—the sun pouring in upon us from five or more windows. The preacher had reached a very warm place in his sermon, when suddenly, as suddenly as the lightning's flash, a scream, as of mortal agony, arose from the crowd below us. A negro woman had arisen and was violently gesticulating and shrieking out, "Praise the Lord!" "Glory! Hallelujah!" and other such cries. Then she turned swiftly, sweeping down, with her arms, three or four other women near her, prostrating them to the floor. Then she threw herself upon the floor and rolled up and down the aisle, screeching in such blood-curdling tones as to frighten me. Immediately the whole house was in an uproar. It seemed that nearly every negro in the house was on his or her feet, bellowing and howling and rolling upon the floor. That heat became more stifling, suffocating and odorous to a degree.

Brother Finch, stupefied with astonishment, looked on in hopeless despair. But, in a very few moments, he understood. He called to them to be seated, and after several vain efforts to calm the tumult, he succeeded in restoring order, with one exception—the epileptical woman was rolling and yelling yet. At the pastor's request, she was taken up bodily and carried from the house. He then said: "We will never have anything of this sort again; I will never preach to you again if you act in this way."

He was never again interrupted in his Sunday afternoon services. But very few ever came again to hear him. They had always been allowed to shout (as they called it) before, "and Marse Finch didn't have no religion no how."

Elder Finch made an excellent pastor, remained with the church as their pastor till very feeble health compelled his resignation. He died not long afterwards with consumption.

In my next, I will give some reminiscences of my first Sunday-school and how it was conducted in those days.

Elder Bristoe's Work.

There are times in the journey of our existence here when we have to part with best friends. It has been so from time immemorial, and will continue throughout all ages. Such is the case just now with Republican church. In the loss by resignation of our beloved pastor, S. C. Bristoe, who has served the church faithfully and truly without a shadow of cause for complaint against him; therefore

Resolved 1. That notwithstanding the separation between him and us, we would beg him to remember that he will have a host of friends that will never forget him for his faithful and Godly service in our midst.

2. That while it is painful to part with our beloved pastor, we pray Him who doeth all things well to rule the separation to his good and to the honor of God and His worthy cause.

3. That a copy of these resolutions be spread upon the minute book of Republican church.

In addition to the above resolutions we would say that he has left the church in better condition financially than I have ever known it at this season of the year, out of debt which is a sufficient recommendation of him to other churches without saying another word.

J. RUFUS CHERRY.

Drew, N. C.

Loyalty.

BY W. F. WATSON, PASTOR AT MONROE.

In defining the caption of this article the recognized meaning given by any first-class legicographer will do. We have consulted the Standard Dictionary and find a concise and definite interpretation of the word, making it signify to be "constant and faithful in any relation implying trust or confidence," and with this understanding we desire to discuss the term with reference to its bearing on Christian Character, Christian Doctrine, Christian Conduct.

IN CHRISTIAN CHARACTER.

The Christian life of some people may consist in spasmodic efforts to be Christlike and to serve the Christ, but the true conception of Christian living is imbibed only when we attain to continuous service and faithfulness to the King and His commands. of continuous service and faithfulness to the King and His commands.

Constancy is a gem of purest ray serene and adorns too few Christian characters. "Ye did run well for a season, who hath hindered you that ye should not obey the truth?" is the gentle rebuke administered by Paul to a people who had grown cold and were falling off in their zeal and loyalty to the cause of Christ.

Loyalty to Christ, or true faithfulness in all the relations imposed upon us when we first felt that He had forgiven our sins gives strength to Christian character, inspires confidence in the divine power to save and keep, and successfully silences a gainsaying world. On the other hand, if we forget our relation to the blood and our obligation to the Christ, and live, not as Christian freemen, but as worldly serfs, our Christian characters become effeminate and the world will justly hold us in contempt for professing to possess a thing while we persistently deny its power.

IN DOCTRINE.

Christian Doctrine constitutes a large part of the agreement existing between the believer and his Lord and a want of loyalty to the distinctively taught doctrines of the Word is a sad defect in Christian life and has a tendency to weaken the character of the man or woman wanting in this respect. It is not a matter of indifference what you believe or how you contend for it. The doctrine is written plainly, and you as a child of God are exhorted to contend earnestly for it, and to give it out to others. If it is good for you it is good for the world. If you believe the truth polemically, then the man whose faith antagonizes yours in that field is misled and you owe it to him and to Christ to maintain your conviction and lead him into the light of the way.

The devil never wielded a more successful weapon with which he frequently cripples influence and ruins Christian prospects for service and renders weak and unhappy men and women who otherwise would be useful and helpful Christians, than, "it doesn't matter what you believe so the heart is right." Be liberal and neighborly and let believers differing with you see that you live on a high plane and that little things, such as what God's word says about the great doctrines of the church, do not trouble you or get in your way because the heart is right.

The truth is, that such a heart as that is not right and cannot be so long as it is willing to compromise God's truth for the sake of peace. The only right heart is the heart that believes the truth and uncompromisingly stands for it. If anything will do in Christian doctrine, then nothing is preferable, for the whole thing under those circumstances would simmer down to a meaningless fabrication, and the world were better off without it.

IN CONDUCT.

Christian conduct will naturally be formulated by Christian character and Christian doctrine, and the man or woman, who has learned how to be loyal in his relations to Christ as his Savior and to Christ as his Great Exemplar and Teacher, will find it most difficult not to be loyal to the church of Christ in all her work and labor of love, and support her in all her appointments.

The man who will attend a meeting of the lodge when his church doors are open, finds his loyalty to his lodge surpassing that of his loyalty to his church. The man who attends the meetings of some outside affair, though they be conducted in the name of Christ, at the same hour when the members of his church are engaged in the regular meetings of the church, finds himself more loyal to some floating fad than to his church vows assumed in baptism.

The man who finds it easy to pay regularly his dues to the lodge and hard to assist in supporting the church with his means, is easily more loyal to the one institution than the other, and the man who can give liberally to support the peripatetic evangelist and niggardly to his church is sadly wanting in his loyalty to his church. We plead for loyalty to Christ, loyalty to faith, loyalty to church, for the sake of His great and glorious name, who died to emancipate us from the thraldom of sin.

From Leesville.

On the third Sunday and Saturday before, I filled my first appointment at Mt. Hermon Church. This church is in excellent working condition, and they are doing some work, too. Under the leadership of Bro. S. W. Bennett, of Wake Forest, whom they have just had to give up as pastor, they have undertaken to support a native foreign missionary. In doing this they do not neglect Home and State Missions, the Orphanage and other objects.

I try to preach at Peace's Chapel, in Granville County. We have a splendid people to serve at this place. As an indication that there is some progress among these people, the number of subscribers to the Recorder occasionally increases.

On January 21st, at the home of the bride's father, Bro. W. J. Chappell, Mr. Clarence W. Stallings, of Durham, N. C., and Miss Lula Chappell, were united in matrimony.

Leesville High School is progressing very nicely. There is some prospect of some new buildings being added very soon.

A. C. SHERWOOD.

Flint, N. C.

New Bethel Meeting.

On the second Sunday night in October we began our meeting at New Bethel church, in Vance County. The Lord was with us from the beginning, and many were added to His kingdom. Rev. Geo. T. Watkins, of Roxboro, N. C., was with us and did the preaching. Seldom have we ever heard the gospel preached with more power than did Brother Watkins.

As a partial result of the meeting twelve have been baptized and two have been restored.

In many respects this was a great meeting. Our people fell in love with Brother Watkins and they want him to come back again.

Rev. Geo. W. Coppedge, one of the first pastors of the church, was with us and rendered valuable service. May God bless him and give him many more years of usefulness in His service.

R. P. WALKER.

The Bible is the sheet anchor of our liberties.—General Grant.

A VETERAN YET IN HARNESS.

Seventy-five Years of Age and Winning Souls; A Church Under Water; Pounding Churches; Happy Converts.

Since my return from my trip through the State last spring, I have preached nearly every Sunday, and have been in several meetings.

In August I was in a meeting of nine days near Central, South Carolina, an old church, once flourishing, but well night gone down. I preached twice a day with Bro. Lewis Lyday, the pastor. We had a glorious revival meeting with some bright converts, and some additions to the church. Then I was in a meeting eight days at Union, Transylvania County, where there were some strong men added to the church, who are now working manfully for the cause of Christ. Then I preached eight times in a meeting at East Fork—church considerably revived and some converts.

The second Sunday in this month I preached at Hogback school house, near the great Toxaway Lake. Here was once New Prospect meeting house, with a good membership, but it has well nigh gone down. I have undertaken by the help of God to save and build up the old church. The site where the old church stood is now forty feet under water, covered in the great Toxaway Lake, said to cover two thousand acres of land.

A building committee has been appointed to secure a lot and build a nice comfortable house. They will secure a beautiful site which overlooks the great lake, and in full view of the magnificent hotel. There is no more beautiful place on earth to baptize believers than in this lake, you have any depth of water from two to fifty fee., and thousands. can witness the scene. I have my place picked out now, and can hardly wait for the time to hold a meeting and baptize some believers. I expect to hold a meeting there next spring or summer when there will be hundreds of visitors there from the four quarters of the earth to witness the big baptising. I preached there last Sunday a week ago, and fifteen stood up for prayer—some strong men.

From Hogback School House, I went to Whiteside Cove in Jackson County. In this Cove live about a dozen families of good people. They have a school house and a little Methodist society there, and had been in a large measure destitute of the earnest, faithful preaching of the gospel, had not had a revival there in ten years. I was there nine days and preached 14 sermons. There were nine as bright hopeful conversions as I ever witnessed, five lovely daughters, three young men, and one husband and father. It was one of the old-fashioned meetings. We had the mourner's bench with the deepest and most powerful convictions for sin, and then the brightest evidences of deliverance from the power and dominion of sin. On Sunday I preached on repentance, faith, baptism and the Lord's supper, and showed just how they are linked together in the New Testament. The parents of two of the converts, lovely sisters, are Presbyterians, and the parents of one of the other converts, a very bright, sweet daughter from Massachusetts, are Methodists. But they said I showed the way so plain on Sunday, repentance toward God, and faith in he Lord Jesus Christ, buried with Him in baptism, and then to the Lord's table, that they could not refuse, nor delay to follow their blessed Savior. So they were all received for baptism with four others, four young ladies and three young men.

La Wednesday morning we met on the bank of the head waters of Chattooga River, right under the great Whiteside mountain, a solid granite rock, to administer the beautiful ordinance of baptism, the grandest, and the most romantic scenery I have ever beheld. The water was clear as crystal, just the right depth, and the bottom solid rock. I could not help thinking of what Jesus said to Peter: "Upon this rock will I build my church and the gates of hell shall not prevail against it." And then as I looked upon the majestic towering mountains, I thought of David, where he said: "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." Ps. 125:2. And as the spirit came down at the baptism of the Savior, so the Holy Spirit was present on this occasion. I have never seen a happier number of converts go down into the water, and when those sweet girls were raised from the liquid grave, the spectators said they never saw such beautiful faces and heavenly countenances on earth. And like the Eunuch, they came up out of the water, and went on their way rejoicing. A Baptist church will be organized here soon, and I expect to baptize the whole Cove.

I am now in my 74th year, and old and feeble as I am, I have preached this year 101 sermons, have witnessed quite a number of happy conversions to God, am doing what I can to win souls to Christ, and to save the cause, and the churches from decay and ruin.

Am really doing mission work for a very small compensation as to temporal things.

F. M. JORDAN.
Calvert, Transylvania Co.

Death of Benjamin Sanders.

By the death of "Uncle Ben" Sanders, the Lilesville Baptist church loses her oldest and most influential member, and the community one of the most highly esteemed citizens. The news of his death will carry sorrow to many friends in various parts of the State.

He was born April 18, 1812, and died December 3, 1903, at his home near Lilesville, having attained the ripe old age of ninety-one years. "Uncle Ben" was a preacher of the gospel who labored faithfully in serving his Master's cause in destitute places. Like many of our pioneer preachers, his educational advantages were meagre, and he was in the fullest sense of the term a self-made man, attaining by his intelligence and study such a knowledge of the Scriptures, of men and affairs as made him both efficient and useful. I have known him only a little less than a year as pastor and friend. And yet it is my privilege to see him in the rich maturity of life, retaining his mental powers till the last, in almost unabated vigor. His love for his church was beautiful and touching. He was always present at its services when he was able to go, and never enjoyed anything more than talking about her history; and his personal experience and memory carried him far back into the long reach of more than a hundred years of this church's history. And how he loved the Biblical Recorder! For the last twelve or fifteen years he was blind; but he enjoyed hearing the Recorder read to him, and talking about the Recorder's past, present and future, to his friends. And his were conversational powers of no mean order, carrying us back to the rich history of the Recorder's early days, in racy, charming manner. No one was a warmer friend, nor more loyal supporter of the Recorder than this noble man.

The last conversation we had together was impressive. He was advising his pastor, in wise and tender words, how best to foster harmony of fellowship in the church. He spoke tenderly of the brethren and sisters, showing how deep flowed the current of Christian love in his heart.

Now that he has gone to his reward we can better see the completed life, in its rich, well-rounded fullness. Now, too, the power of that life is seen perpetuating and increasing the good done in past years, seen under almost cloudless skies; and it declares that wisdom is fully justified of (by) her children.

L. N. CHAPPELL.
Lilesville, N. C.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Readings From February 22—28, 1904.

Monday, February 22.—Happenings in the land of Moab. Num., chapters 30, 31.

Tuesday, February 23.—Request of two tribes. Recapitulation. Num., chapters 32, 33.

Wednesday, February 24.—Final instructions. Num., chapters 34, 35, 36.

Thursday, February 25.—The story of the journey rehearsed. Deut., chapters 1, 2.

Friday, February 26.—The story continued. Repetition of laws. Deut., chapters 3, 4, 5.

Saturday, February 27.—The story continued. Deut., chapters 6, 7, 8.

Sunday, February 28.—The story continued. Deut., chapters 9, 10, 11.

Book of Numbers.

LAST SEVEN CHAPTERS.

Chapter 30 shows that vows, except in certain specified cases are binding. Chapter 31 gives an account of the defeat of the Midianites, the slaying of Balaam, the method of purifying officers, soldiers, and spoils, the division of the spoils, and the giving of a valuable, voluntary thank-offering. Chapter 32 tells of the arrangement by which the tribes of Reuben and Gad received their inheritance on the eastern side of the Jordan. Chapter 33 briefly reviews the fifty-two stages of the journey from Egypt to the banks of the Jordan, contains instructions for subduing and dividing the land, and sets forth the penalty of disobedience. Chapter 34 gives the boundaries of the land, and the names of the men appointed to divide it. Chapter 35 tells of forty-eight cities that were to be provided for the Levites, six of which were to be cities of refuge, and also contains laws respecting murder. Chapter 36 contains the law concerning the inheritance of daughters.

Deuteronomy.

THE BOOK.

Deuteronomy is the last book of the Pentateuch. It is composed of three addresses or orations, and the song of Moses, and also an account of the solemn appointment of Joshua as his successor, to which is added, by Joshua or some later writer, an account of the death and burial of Moses. Moses delivered the contents of this book in the land of Moab, just before his death and during the eleventh month of the last year of the wanderings.

The addresses that compose Deuteronomy rehearse the story of the forty years journey, and recapitulate sundry laws and ordinances, adding some new laws, and failing to mention some previously given. As the name indicates it is largely a book of repetition, but it is more than that. We not only have the law repeated, but the principles that underlie it developed and applied.

DIVISIONS.

Deuteronomy may be divided into three parts. The introduction is contained in chapter 1, vs. 1-5. Then follow the addresses. The first is an historical rehearsal, containing also exhortations and warnings. The second address begins with the ten commandments, reviews, developes, and applies the ethical principles of the law. The third address includes the renewal of the covenant, and sets forth blessings and curses. Then comes his last charges, the deliverance of the law, which he had written, to the priests, the song of Moses, and finally his death and burial.

CONTENTS OF CHAPTERS 1—11.

Chapters 1, 2 and 3, contain the history of the journey which could have been made in eleven days, but which, on account of the sins of the people, required forty years. Chapter 4 contains an exhortation, warnings, and promises, and closes with an account of the designation of three cities of refuge on the eastern side of the Jordan, and the beginning of the recapitulation of the law. Chapter 5 repeats the story of the giving of the law. Chapter 6 sets forth the principles involved in the moral law, and exhorts obedience. Chapter 7 enjoins the destruction of the inhabitants of the promised land, and prohibits all communication with them. Chapter 8 earnestly exhorts the people to obey. Chapter 9 rehearses the sad story of Israel's shameful rebellion. Chapter 10 tells of the restoration of the two tables of the law, and gives an account of journeys and mercies. Chapter 11 encourages obedience by recounting the blessings that shall reward it.

Look for Christ in the daily readings, and search for words of wisdom to use in your daily life.

QUESTIONS AND ANSWERS

C. L. G.—The "mete-yard" mentioned in Lev. 19:35, is a yard-stick.

J. A. E.—Lev. 5:1,2,3,4, refers to ceremonial uncleanness or guilt caused first, by refusing to testify in Court when called upon, in the usual way, to do so; second, by coming in contact with an unclean object consciously or unconsciously. "If it be hid from him," means if he were unconscious of the cause of defilement. "When he knoweth it," implies that although ignorant of his defilement and the cause of it, he might afterwards become aware of it, and then must comply with the law provided for ceremonial cleansing, or the removal of guilt.

Blowing Rock.

Please allow space in your paper to say to the Baptists of the State that we are making arangements to begin building a Baptist Church at this place early in the spring, and we want all the Baptists in the State to have an interest in it, as we feel like there is not a place in North Carolina where there is needed a Baptist Church worse than at Blowing Rock. We have a great many Baptists who come to Blowing Rock to rest in the summer, and we hear them ask why there is not a Baptist Church here. I am sure that a church here would be alive to all the departments of our missionary work that we all want to engage in. So brethren please help us and we will have a good house built here this year. We have one of the nicest lots for a church bought and a deed for it.

We are ready for the work to begin. If we had a good house here we are sure there is a bright future for our denomination at this place. Let the Lord work through us that His cause may prosper.

J. D. BROWN,
Church Clerk.
Blowing Rock, N. C.

The Bible is a library and where it enters into the fabric of a man's character it makes him truly cultured.—F. B. Meyer.

News Notes.

....Will you sign the pledge?

...Elder W. B. Rivenbark changes his address from Taylorsville to Magnolia.

....Correspondents should now address Elder R. D. Carroll at Williamston, not Elm City.

....Twenty-two Oxford girls have returned to finish the course offered by Mrs. Lacy and the other teachers.

....Why not make March 13th a temperance Sunday indeed by circulating pledges in every Sunday-school?

....Every Sunday-school worker must follow Brother Moore's department. By means of it he will do much good.

....Freemason Street Church, Norfolk, has called Elder Vines, of Asheville, and it is thought that he will accept.

....Iredell County is preparing to organize thoroughly against liquor. It is the only way to stamp out the evil.

....We read in the daily papers that Elder Kuykendyll, a Baptist minister, fell dead in the pulpit February 7.

....We are glad to see that Bro. Taylor has received two questions. Inquiries indicate interest and thoughtfulness.

....The N. C. and S. C. Interstate Y. M. C. A. will meet in Spartanburg, S. C., February 20-23. The theme will be "Service."

....Elder J. B. Richardson is now pastor at Aberdeen and Star; and the people in these places are enjoying the strong meat of the Gospel.

....Will the Southern Baptist Convention never recognize the fact that Baptists have an educational mission as well as an evangelizing mission?

....Elder Flanders, of Charlotte, will spend March and April in Georgia and Texas witnessing to the Christ. In the summer he will serve the Master in Western North Carolina.

....Elder R. D. Haymore, of Mt. Airy, will aid Pastor Mashburn, of Louisburg in a meeting. He is one of our most effective pastor-evangelists, and our pastors may wisely engage his assistance.

....We congratulate Elder W. G. Hall, pastor in Person County, upon his good fortune in marrying Miss Callie Rae, daughter of Mr. and Mrs. William H. Stubbs, February 16th, at Plymouth, N. C.

....We have pleasure in announcing the marriage, February 16th, of two representative young Baptists, Hon. H. B. Parker, of Goldsboro, and Miss Helen Adair, daughter of Mr. and Mrs. T. E. Vann, of Como. We give them our best wishes.

....Sixth Annual Tabernacle Conference, Atlanta, Ga., February 23-March 6. It will probably be the last opportunity to hear the great expositor, Dr. Campbell Morgan. Mr. Neil Johnson has a prominent place on the program. The Georgians will find him the ablest man in his work in the South.

....Bro. C. C. Wright reports the cause at Straw prospering under the ministry of that devoted little giant, W. R. Bradshaw. The Sunday-school is particularly flourishing. Brother Wright is Superintendent of the Wilkes schools and he says that they are doing better work and are more largely patronized than ever.

....Baylor's Theological Department (Texas) will put Biology in the Theological Course. Good. This is quite a recognition of Mr. Kesler and his teacher, Mr. Poteat, who suggested this in his Gay lectures.

....The debt is paid; and so far as we know for the first time in ten years, or twenty for that matter, we North Carolina Baptists have not a debt of any kind in sight. We may say: "Owe no man anything, but to love one another."

....Seven of North Carolina's Congressmen declare themselves in favor of the Hepburn-Doliver bill (National anti-ju- law), three express themselves favorably; and two have not been heard from. We have reason to hope that these two are also in favor of the bill.

....Next week in Concord Pastor Smith will conduct a series of meetings, having a new speaker each night. Messrs. A. Johnson, J. W. Bailey, Hight C. Moore, C. J. Thompson, R. J. Willingham, J. Q. Adams and L. Johnson will be the speakers.

....The strategic point of Baptist progress in North Carolina, and probably in your church, reader, is the pastor's salary. We are advocating a general increase, not for the pastor's sake, though we might justly do so; but for the sake of the cause.

....Elder A. D. Hunter, of Cary, writes: "To those persons and churches who made pledges for our church house at Fuquay Springs at the Raleigh Association, please send me the amounts real soon. I wish to do what I can to aid this important point, and will turn over same to the church."

....Elder J. N. Boothe, of Hertford, writes: "I am happy in my new field and things move along slowly, but they move. I have been pounded once, and they keep the thing up all the time since. From indication, our Association (Chowan) will come up all right on the Orphanage building."

....We print this week a sketch of Elder Benj. Saunders, one of the saintliest soldiers of the Cross that our denomination has known. He finished his life, and when toward the end, he was urged to live a little longer, he said: "No, I am tired. I want to rest with my Master. It is well with me."

....Mr. and Mrs. R. T. Vann send us the following note: "Under the heavy affliction which has recently befallen us there have come to us letters and telegrams of condolence from all over the State, and from many other States; while Raleigh has poured out its heart in all gentle and tender ministries. All ranks, creeds and conditions, and both races, have spoken. It would be pleasant to send each of these friends a personal acknowledgment. But since this is denied us we beg in this manner to express as fully as we can our grateful sense of this generous kindness. Such a general outburst of sympathy has rendered sympathy sweet, and our common humanity beautiful."

....Elder C. J. Woodson writes that our Shelby Church is in tears because her pastor, Elder W. D. Hubbard, has resigned to accept a call to Troy, Alabama, where he will serve one of the leading churches of that State. Brother Woodson bears witness that the utmost harmony exists between the church and her pastor, and expressions of regret are universal. He has served this church well, and has also done fine work in the Kings Mountain Association, having visited nearly all the Cleveland County churches. Personally, we regret Brother Hubbard's departure from the State. During his pastorate in Raleigh we have found him a good friend; and in Alabama we hope the very highest success will attend his labors.

....Scotland Neck Church has called Elder G. T. Lumpkin, formerly of Weldon and Roanoke Rapids, but more recently of the Seminary. He made his mark while pastor in the Tar River Association as a particularly consecrated, bright and energetic pastor and preacher, and this call is in the nature of a recognition of good work. We print a photograph of Brother Lumpkin in this paper.

....Editor Ivey, of the Raleigh Christian Advocate, has issued a Year Book for the Methodists of great value. He has laboriously made maps of every District in the State. The only thing in the book out of date is an article endeavoring to prove that infant sprinkling is baptism. The intelligent world has long ago abandoned this position, and it is about time North Carolina Methodists were coming around frankly.

....Interesting exercises took place at the Moriah Church on Sunday, the occasion being the retirement of Pastor Adams, who goes now to Eastville, Va. Messrs. Pullen, Simms and the new pastor, S. J. Betts, were present and took part. We regret that we could not be present. Brother Adams' friends—and he has many, having labored in every part of the State—will follow him with every good wish to Virginia. We commend him heartily to the Virginia brotherhood.

....When you were growing up did you not read in every mawkish Sunday-school book—now forever out of date—of the brave, well-dressed, face-washed, high-collared and polite youth that came on the scene just in time to deliver a terrible blow to the bully who had one or more youths under torture and the little girls standing by weeping? We do not know what book it was in, but it seems now that it was in all save "Alice in Wonderland;" wherefore, blessed be "Alice." Well we have at last found out who the original hero of that story was. He is alive today, and edits a Baptist paper. It was Dr. Folk, of the Baptist and Reflector; for in a recent number of his paper he says so himself—or words to that effect.

....We are glad to have this cheering note from Bro. James M. Justice, of Santiago, Cuba: "Dr. H. L. Morehouse, Secretary of the Home Mission Society, arrived here this morning from Porto Rico where he has been for some weeks visiting the mission stations of the island. He purposes visiting those of Eastern Cuba during the coming three weeks. I am rejoiced to read of the revival of religion and growing interest in Bible reading in the States. Cuba is showing signs of hope. At a meeting just closed in Songo, eighty-three presented themselves for baptism, among them the judge, the mayor and his family, and, in fact, the most influential people of the town. At a similar meeting in Bayamo sixty-six came forward to join. While Dr. Morehouse is with us three new chapels will be dedicated."

....We again have the people who go to the daily papers for religious news on the hip. Recently the big head-lines carried the news that President Harper had declared the University of Chicago not a Baptist institution. Then the uninformed and semi-intelligent began to write editorials and make remarks with a vengeance. The truth is it is fixed in the charter of the University of Chicago that the institution shall be forever presided over by a Regular Baptist, and that two-thirds of the trustees shall be Regular Baptists, and further that these provisions shall never be changed by any power or authority whatever. Mr. Rockefeller himself requested that this be fixed in the charter. Now President Harper did say that the University does not exist for the Baptists. Of course not. A Baptist church loses its mission when it begins to exist for the Baptists. So does a Baptist college. So does a Baptist Orphanage. Our denomination exists not to serve itself, but to serve humanity in Christian service. Our colleges exist to make men and women; to be a Baptist should be—and truly is, if one is a true Baptist—to be the noblest type of Christian, man and citizen. Let us not fall into the destructive, partisan and pharisaical delusion that our denomination exists or establishes any institution for its own sake. Nothing could be more foreign to the Christ idea.

..Missionary Ginsburg writes from Pernambuco, Brazil: "I enjoyed the last number of your paper. It arrived yesterday and I just devoured those excellent articles on Bible Study at Home. You are making a fine paper and your aspiration for 10,000 new subscribers ought to be satisfied and doubled. We have just finished a splendid year of work. Brazil will present a glorious report. This Mission alone had two hundred and seventy-five additions. I remember ten years ago in all Brazil there were hardly three hundred Baptists. Now, what a change. Our theological class, too, is doing well. Brother Cannaday is very much encouraged. But we need to develop this work. We urgently need a good evangelical school, and to begin that we need a good teacher. Is there none in North Carolina? Pray for us."

....We regret that Mr. R. B. Glenn, who is now running for the nomination for Governor, was invited to make an address before the B. B. B. of the Raleigh Baptist Tabernacle; and we regret that Mr. Glenn accepted the invitation and made the address. It may be quite harmless in itself and it may seem a very small matter. But the precedent is certainly not to be approved. It is no matter that Mr. Glenn is a Christian, and made a "highly moral" address, and has been in the habit of making such addresses. During one's campaign for office one should not even appear to use churches. We cheerfully acquit Mr. Glenn of any but high and unselfish motives, and we hope that this unintentional breach of propriety will not in the least affect his chances for the nomination. While we are on the subject we will remark that the statement is incorrect that Mr. Glenn was invited to speak at the Baptist Orphanage when he was a candidate for the United States Senate. He spoke at the Orphanage a long time before that contest had started and a year or more before he announced his candidacy. We have no motive in this matter save to preserve the ancient dignity and sanctity of the churches.

....The great fire in Baltimore did not destroy any of the churches; nor did it destroy the Mission Rooms of the Woman's Missionary Union. There will be, however, some interruption, as the business of the great city is for a time unset. Miss Armstrong announces that literature may not be received and distributed promptly, and begs the Societies to go ahead with their great spring's work whether it comes or not. We take the following description of the fire from her letter: "The fire started on Sunday at 10 a. m., in the heart of the wholesale dry goods district, a gasoline tank making destruction swift and sure. Almost from the first, the fury of the flames made resistance seem useless. While we have an efficient fire department, Washington was called on for assistance and, in thirty-five minutes, responded with aid. Philadelphia and other cities followed, but all to no purpose. Dynamite was used ahead of the flames, but great chunks of fire were hurled through the air, carried by the high winds,

which prevailed to a greater or less extent, for thirty hours duration of the fire, making all human effort unavailing. The entire wholesale business, and part of the retail, sections of the city have been eaten out. Nearly all the banks and trust companies have been reduced to ashes. The wharves are blackened ruins. Fortunately the city hall, post-office and court-house have been saved. All estimates of loss are unreliable, varying from $100,000,000 to twice that figure. Then there is the stagnation of business! In the midst of this terrible calamity, which has brought sorrow and suffering to all classes, we who represent the work of Southern Baptist women, have, at times, stood appalled at the thought of what might be the influence upon results of W. M. U. effort this year. So great has been the destruction and so sudden the changes, that the mind suggests and seeks no other explanation than is found in the words of Scripture: 'Be still and know that I am God.'"

Wake Forest Anniversary.

The Wake Forest Anniversary exercises last Friday were as delightful as ever. Indeed, thanks to the Glee Club, led by Professor Eatman who in all ways has proved himself a most happy addition to the College, the occasion was more lively and joyous than any of the other sixty-eight Anniversaries. The question for debate was: "Resolved, That Compulsory Arbitration offers the Best Settlement of Disputes between Capital and Labor;" and the debaters, Messrs. D. H. Bland and A. L. Fletcher for the affirmative, and R. D. Marsh and J. H. Vernon for the negative. The judges, Messrs. Josephus Daniels, F. P. Hobgood, Senior, and R. N. Simms, gave the decision to the Affirmative.

At night Messrs. John William Whisnant and Burrows Allen Critcher, representatives of the Euzelian and Philomathesian Societies delivered creditable orations; and then followed the time-honored reception in the halls of the Societies, notably informal and democratic, and therefore highly typical of Baptist social conceptions.



ELDER G. T. LUMPKIN.

Formerly pastor at Weldon and Roanoke Rapids, called to Scotland Neck.

A Beloved Mother.

Mrs. Roxanna M. Lynn, wife of J. J. Lynn, Sr., died December 18, 1903. She was a faithful member of Midway Baptist church. Her husband preceded her to the grave six months and one day. He was a faithful member of the Christian Church and a prosperous farmer near Raleigh. Four sons and three daughters survive them—Mr. J. J. Lynn, Jr., O. W. Lynn, I. H. Lynn, K. T. H. Lynn, Mrs. S. D. Harp, and Misses Eva and Jenny Lynn.

S. S. Department.

OUR OPPORTUNITY AND OUR OBJECT.

Through the kindness of Mr. Bailey our Sunday-school work is given a special department in the Recorder. We thank him for the courtesy and will seek to use the opportunity in the interest of the 1,200 Baptist Sunday-schools in the State.

Now we want to fill these two columns each week with brief, pertinent, juicy articles, original and copied. They are to deal mainly with matters technical, but also with themes inspirational; in all cases we hope they shall be interesting, instructive, and popular.

The Secretary will give some report of the work he is doing; will note matters of interest in our Sunday-schools over the State; call attention to plans in successful operation elsewhere; answer inquiries as he may be able; make brief mention of the best books on Sunday-school work and Bible study; in short, he will aim to bring into this department as much as possible of everything a Sunday-school worker ought to be and know and do.

Now for a long, strong, steady pull in behalf of the teaching work of our churches!

Wanted: Brevity and Brightness.

Our space is limited, and we believe ten sort articles are preferable to one long one; hence readers of this page shall not be wearied with lengthy disquisitions. Pointed, pertinent, practical inquiries and suggestions always welcome; but correspondents should confine their contributions to a postal or a page of note. Alas, how many articles are born in the ink-pot only to be buried in the waste-basket!

Our Superintendents—Who and Where?

The Secretary wishes the name and postoffice address of every Baptist Sunday-school Superintendent in the State. In search of this information he has recently examined the 1903 minutes of 43 of our 59 Associations. In 32 of these the desired list is given and the searcher was gratified. Five contained some Sunday-school statistics, but gave no list of the Superintendents. Five gave the names of the Superintendents but withheld the postoffice address. One is without any Sunday-school statistics whatever. What the remaining minutes have in store is a matter of forecast. Of course no minutes should fail to give full Sunday-school data; we shall hope and work for improvement.

The May Union.

Some of our Associations have Sunday-school Conventions and some of them have no Unions, but to many it will be convenient to have the next fifth Sunday meeting occupied with a discussion of our Sunday-school work in the State. Some have been favorably heard from already and several others will doubtless co-operate. It is suggested that a uniform program be prepared, containing a kind of syllabus of the topics while at the same time sufficiently flexible for special local discussion. These meetings should quicken our existent Sunday-schools and result in wise plans for larger work.

Some of the Secretary's Bible Themes.

One of our program forms will center about Bible study. The Secretary has gathered some material in this department which he will use among the brethren as there may be occasion. Following are some of the themes:

The Way Our Bible Came.
The Roll Consumed.
Reading the Bible.
Search the Scriptures.
The Bible by Heart.
Teaching the Bible.
The Bible and the Young People.
The Old Testament for Today.

Here are also some half-hour illustrations of various methods of Bible study:

A Paragraph Study.—Matt. 11:20-30.

A Book Study.—Job.

A Doctrinal Study.—A Brief of Baptist Faith.

A History Study.—From Genesis and Matthew.

A Biography Study.—Life of Christ.

Field Notes.

The Secretary greatly enjoyed two days at Wake Forest recently.

We have as yet noted but one Association in the State that has more Sunday-schools than churches.

The first contribution of the year sent in for the Sunday-school work came from Lystra in Chatham County, one of Rev. A. D. Hunter's splendid country churches.

The South River saints are planning for a Sunday-school Convention at Salemburg, March 30-April 3. The Secretary has promised to be with them.

Pastor J. C. Hocutt, faithful shepherd of 600 or more souls, says that for sixteen years the spring Union of the Mt. Zion Association has been devoted to a consideration of the Sunday-school interests of the churches.

The classes in the Chapel Hill Sunday-school bear the names of noted missionaries and prominent mission fields. A good idea.

The Atlantic Messenger (which, by the way, has more brilliancy and business about it than ever before), is going to make its March issue a Bible Study number. We commend Editor Rich and felicitate his readers.

Many others may have done so, but Mr. J. Henry Highsmith, of the Second Baptist church, Durham, is the only Sunday-school Superintendent we have ever seen press upon his school the gospel invitation and give them opportunity to make professions of faith. And there was response, too. Is there not room and demand for more of this kind of thing?

Prof. Neil Johnson is doing a magnificent work for the Raleigh Sunday-school teachers. He meets them each Tuesday evening, takes up first his course in the Life of Christ, and follows with a thorough study of the next Sunday's lesson from the teacher's point of view. He is an expert, and in this work employs and applies the most approved pedagogical principles.

Though most books on Sunday-school science excuse pastors from regular class work, it is likely that many of our North Carolina pastors are active and regular Sunday-school teachers. And it is well. For instance, Pastor Walker, of Morehead City, on taking charge of our church there January 1st, began vigorous work in the Sunday-school. He now has a class of 30 men, heads of families, and the class is growing. Such work reacts marvelously on the church life.

Our Work in Goldsboro.

Since the first of October last, I have been ministering in spiritual things to the good saints of the Goldsboro First church. My relations with the church and the people of the city have been especially pleasant from the very first. On the second Sunday night after I came the other denominations brought their congregations to our church and participated in giving both a formal and a cordial welcome to the city.

The kindness of the members to us has been marked since the first hour that we came. In addition to a most elegant and abundant pounding there has hardly been a day but some of them have remembered us in some substantial way.

As to our congregations they have been large at the preaching and prayer-meeting services all the time. The prayer-meetings have been especially well attended. The Sunday-school is not so well attended as it ought to be. It is growing perceptibly, however, and we hope soon to get more of our members interested in this part of the church's work.

It has been my pleasure to see a number unite with the church since my coming. Quite a number by letter and not a few by baptism. Nine of the number baptized were from the Odd Fellows' Orphanage Home, and sweeter or more intelligent children one would not easily find.

At the Second Church Bro. J. B. Jackson is doing good, solid, lasting work. He has a membership of between sixty and seventy, and it goes without saying that they know what an earnest, faithful undershepherd they have. It will be some time before this church is a real strong church either in numbers or in finances though it comprises some of the best people in Goldsboro in its membership.

In the northeastern part of the city is Edmundson Chapel. This was built largely by Bro. E. L. Edmundson, and busy man that he is, he still gives them much of his time, both in Sunday-school and prayer-meeting.

Goldsboro is steadily growing, and if I have judged matters correctly the Baptist cause is keeping pace with the city's material growth.

Cordially,

W. F. FRY.

Fruitland Institute.

I am on a visit to my church at Fruitland and have had the pleasure of looking in on the school here, our Fruitland Institute. Have been greatly impressed with the present year's work, which excels by far that of any previous session in the history of the school. During the past two weeks fifty-seven new students have been enrolled, and still they come.

I have rejoiced in seeing the recitation rooms completed, and this splendid new building finished and out of debt.

The only debt hanging over the school now is on the girls' dormitory, the success of which building under the present management has made its increased efficiency indispensable to the future growth of the school, especially for girls who board, since it will be filled to its utmost capacity during the present spring term.

Prof. W. F. Powell and his corps of efficient teachers are evidently accomplishing a great work—the uplift of which is being felt throughout Henderson and adjoining counties.

My heart is made glad as I look upon the body of noble young men and young women studying here and see in their attentiveness to their work and their excellent deportment the promise of future service for the State and our dear Master.

The outlook for our church here is exceedingly encouraging. Much interest is manifested at every service on the part of the unsaved.

The church having called a presbytery for the purpose of examining Bro. W. F. Powell, with a view to ordaining him to the full work of the gospel ministry, after a thorough and satisfactory examination last Sunday morning he was duly ordained, the presbytery consisting of Elder A. I. Justice, and the pastor, with the deacons of the church.

E. ALLISON.

VICK'S YELLOW PINE
is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

Home Circle.

The Good Housekeeper.

How can I tell her?
By her cellar.
Cleanly shelves and whitened wall.
I can guess her
By her dresser;
By the back staircase and hall.
And with pleasure
Take her measure
By the way she keeps her brooms;
Or the peeping
At the "keeping"
Of her back and unseen rooms.
By her kitchen's air of neatness.
And its general completeness;
Where in cleanliness and sweetness
The rose of order blooms.
—Lester Leigh, in Good Housekeeper.

Conversational Bores.

Everybody knows people who talk and talk, who might as well be stone deaf for all the attention they pay to any remarks of yours. These persons are usually enormous egotists, and they are never really liked. When you make your modest remark after listening to a quarter of an hour's speech, and find that, without taking the slightest notice of it, your companion begins another oration, your hand does mysteriously move to the poker.—Claudius Clear.

If You are a Wife.

Always remember that you are married to a man and not a god; be prepared for imperfections.

Be a companion to your husband if he is a wise man; and if he is not, try and make him become your companion. Raise his standard; do not let him lower yours.

Once in a while let your husband have the last word; it will gratify him, and be no particular loss to you.

Anticipate the discovery by your husband that you are "only a woman;" if you were not he would not care about you.

Let your husband know more than you do once in a while; it keeps up his self-respect, and you will be none the worse for admitting that you are not actually infallible.

A Hint to Mothers.

On one of the trains entering New York on a recent Saturday a woman afforded her fellow-passengers an unconscious, but powerful, object lesson. With the woman was a little girl about six years old. The day was warm, and through the open windows the dust drifted in a fine gray cloud. Every passenger was exceedingly uncomfortable, but each forgot his discomfort in the spectacle of that suffering child.

The mother began operations by seating her little daughter beside her with a thump that made the infant's teeth rattle. Then, at intervals of one or two minutes during the weary journey, she paid the child these maternal attentions: She took off her hat; she smoothed her hair; she put the hat on again; she removed the child's little jacket, and put it on again; she straightened her collar; she wiped her face with her handkerchief; she removed an imaginary cinder from her eye; she smoothed her hair again; she took off and retied the ribbon on her hair; she stood her up and smoothed her down; she unfastened the bow at her neck and retied it.

Over and over she followed this program, with the awe-struck passengers looked on. The child accepted the situation with grim endurance. Evidently she had been used to it all of her short life. The world to her was a strange place, where mothers exhausted their nervous energy in useless attentions to little girls. Her small face was pathetically sad and tired. When the journey's end was reached she rose wearily, was put through it all once more, and got languidly off the car.

Among those who watched the scene was a prominent New York specialist in nervous diseases. He turned to the writer and summed up the entire situation in one sentence, which has in it a sermon for every American mother.

"Each touch," he said, grimly, "pushes that child a little nearer to the doors of a sanitarium that will some day open for her."

There were others on the train. Perhaps they took the lesson home. —Harper's Bazar.

He Homed to Die.

I once saw a scarlet tanager flash across the very faces of three young gossips in a maple path; they did not see it. I once saw a scholar trample calmly through a heavenly acre of blue-bells. "Look at the posies!" he said; he did not see them. Even with the elect the incidents are frequent. One had a long list of spring arrivals, among which was the Louisiana water-thrush. "Was he singing?" I asked, and he answered with a naive surprise, "Why, yes, he was doing some twittering." It is of course the very whimper of sentiment to object to the collector's gun: I have seen without remorse the ruby-crowned kinglet fall from his fairy madrigal, crimson not only at the brow; but once I was near homicide over a similar incident. The bird was a Wilson's snipe, and we approached incredibly near, where he probed with his long bill in the autumnal marsh-edges, so near that we could see every embroidery of his rich fabrics. "Ah, I understand!" said my comrade, and then he shot him; the bird was blind of one eye. And let me tell another story of a tanager, that upon the full pomp of May-day returned, not in his wonted manner. Fire of the tree-tops, I all but touched him, finding him in the least thicket of the budding copses, a foot from earth, in exile, silent, motionless, hardly avoiding my hand. In the afternoon he was found dead on the slope; there was no mark upon him; a perfect specimen, said the ornithologist who gathered him in. Well, I heightened nature; I committed Ruskin's pathetic fallacy; I made him to myself more beautiful than he appeared to the other man. He has homed here to die, I thought, a broken heart.—J. R. Taylor, in the December Atlantic.

Old Men Who Work.

Chauncey M. Depew says: "When a man from fifty upward retires, as he says, for rest, his intellectual powers become turbid, his circulation sluggish, his stomach a burden. Bismarck, at seventy-five, ruling Germany, Thiers, at eighty, ruling France; Gladstone, at eighty-two, a power in Great Britain; Simon Cameron, at ninety taking his first outing abroad, and enjoying all the fatigues as well as the delights of a London season, illustrated the recuperative powers of hard work. Such men as these never ceased to exercise to the full extent of their abilities their faculties in their chosen lines."

To the above we might add Oliver Wendell Holmes at eighty-four, Neal Dow (as full of fight as ever), at ninety, our ex-Governor Boutwell, at eighty-five, John W. Willard, clerk of our Superior Court, in his eighty-sixth year, John W. McKim, our Judge of Probate, about eighty, Mary A. Livermore in her eighty-second year, Archbishop John J. Williams in his eighty-first year, and Pope Leo XIII., ruling in his ninety-third year.

In addition to the above, we find on our table this morning an interesting article in the Salem Evening Observer of May 3, from the Rev. Samuel C. Beane, in which he describes his call upon three of his former Salem parishioners, Mrs. James Fairfield, in her ninety-first year, Mrs. Daniel C. Merriam, in her ninety-sixth year, and Miss Elizabeth Archer, in her one hundred and first year—all, he says, as animated and optimistic as though only one-half their present ages.

We believe that nothing helps more to prolong life than constant, pleasant occupation of the mind, and a determination that you will live as long as you can.—Ex.

Eight Lessons from the Bee.

1. The bee teaches us to be industrious. No bee ever shirks his work.
2. He teaches us to be loyal and obedient. Bees obey and love the queen who rules them.
3. They teach us to be fond of our homes. No bee leaves his home except for a time, if he can help it.
4. They teach us to be clean. Nothing can be cleaner than the home of the bee.
5. They show much sympathy or kind fellow-feeling for each other in distress, and will never leave a friend in trouble without trying to help him.
6. They are very early risers.
7. They delight in fresh air.
8. They are very peaceful, and seldom quarrel or fight among themselves.—Exchange.

Chocolate Loaf Cake.

Melt two squares of chocolate and add to it half a cupful of warm water and one teaspoonful of vanilla extract. Beat together one egg, one cupful of sugar, one tablespoonful of butter, one and one-half cupfuls of flour with two teaspoonfuls of baking-powder. Add the hot chocolate, beat well and bake twenty minutes in a moderate oven.

Do not try to sweep an invalid's room, but wring a clean cloth out of cold water to which a few drops of ammonia have been added, and carefully wipe the carpet, matting or floor, turning and rinsing the cloth and changing the water as it gets dirty.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

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Model Church Roll and Record.....$1 50
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100 names, $1.50; 200 names, $2.00, and on up.
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CURED BY CUTICURA

Had Given up All Hope of Ever Making Any Cure.

"My little girl has been suffering for two years or more from eczema, and during that time I could not get a night's sleep, as her ailment was very severe.

"I had tried so many remedies and spent much money, deriving no benefit, I had absolutely given up all hope of making any cure. But as a last resort I was persuaded to try a set of the Cuticura remedies, and to my great delight a marked change was manifested from the first application. I gave the child a bath with Cuticura Soap, using a soft piece of muslin cloth. This I did twice a day, each time following with the Cuticura Ointment, and at the same time gave the Resolvent, according to directions. One box of the Ointment and two bottles of the Resolvent, together with the Soap, effected a permanent cure. I submit this for publication if you desire, hoping it will add to your success and assist so many thousands of sufferers in curing themselves." MRS. I. B. JONES, ADDINGTON, IND. T.

The first step in the treatment of the chronic forms is to remove the scales and crusts and soften the skin, by warm baths with Cuticura Soap. The scalp, ears, elbows, hands, ankles and feet will require frequently a thorough soaking in order to penetrate the thickened skin and crusts with which these parts are often covered. Dry carefully, and apply Cuticura Ointment, lightly at first, and where advisable spread it on pieces of soft cloth and bind in place. Take the Resolvent, pills, or liquid, in medium doses. Do not use cold water in bathing, and avoid cold, raw winds.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors. Send for "How to Cure Eczema."

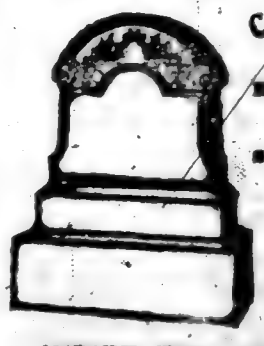
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Young People's Page

Picture Books in Winter.

Summer fading, winter comes,
Frosty mornings, tingling thumbs,
Winter robins, winter rooks,
And the picture story-books.

Water now is turned to stone
Nurse and I can walk upon;
Still we find the flowing brooks
In the picture story-books.

All the pretty things put by,
Wait upon the children's eye,
Sheep and shepherds, trees and crooks,
In the picture story-books.

We may see how all things are,
Seas and cities, near and far,
And the flying fairies' looks
In the picture story-books.

How am I to sing your praise,
Happy chimney corner days,
Sitting safe in nursery nooks,
Reading picture story-books?

—R. L. Stevenson.

Don't Fall Short.

A cable three thousand miles long would not serve the purpose for which it was designed if it fell short only twenty-five feet of reaching the receiving instrument.

It isn't the first end that counts. It's the last end. The starts is nothing. Every contestant starts in a race, but how many finish? Almost any horse can begin in a race. With a few trials, even an old plug may get away from the wire all right, but it's the coming under the wire for the last time that counts, it's being in the race to the finish that is alone valuable.

A great many things in this world are made to begin well enough, but they fall short.

An Amusement for Children.

I fancy that if questioned, most people would say that a sheet of paper would not float for any length of time on water, and certainly would not bear any weight. But experiment proves the contrary. Indeed, the number of things that can be done with floating paper will not only surprise old people, but will furnish amusement for children. A sheet of ordinary writing paper, if properly adjusted, will float for an apparently indefinite period. Four half-sheets which I floated by way of a test were as dry on the upper surface after having been on the water for ten days as when I first placed them on the liquid.

But what surprised me most of all was to learn the weight these floating papers can carry. One day while I was experimenting with them I rather carelessly placed a large wooden spool on one of the half-sheets, expecting, of course, to see the paper go to the bottom immediately. This did not happen, however, and my aroused curiosity prompted me to add greater weight. Recklessly I laid my four-bladed pen-knife on top of the spool; to my astonishment the paper still remained floating; and even when I placed on more freight, in the shape of four one-cent pieces, if obstinately refused to sink.—Meredith Nugent, in the June Woman's Home Companion.

"Old Jim."

Little boys, do you know that you cannot be cross to a horse without his telling on you? But then, he is just as ready to tell when you are gentle and kind. Do you wonder how a dumb animal can "tell?" Well, let me tell you a true story and see if you cannot find out. My brother, who is a doctor, bought "Old Jim" from a gentleman who was slightly disabled in both arms, that is, they were not very strong. He frankly told my brother that he was selling the horse because it was so restless and nervous he was a little afraid to drive him. Indeed, he could only be kept still long enough for any one to get into the buggy by the hostler's standing at his head and keeping tight hold of the bit. After my brother bought him, his whole nature seemed gradually to change. His new master attended to him entirely himself, and as he was the gentlest, most patient of men, Jim never heard a harsh word, nor experienced anything but kindness. The consequence was, he soon became as gentle and patient as his master, would stand for any length of time without being fastened, and scared at nothing. We all wondered greatly at the change, hardly knew how to account for it, until one day the man who had formerly taken care of him was called upon to drive him home for the doctor. When the man came in front of him and attempted to pat him on the head the horse started as if a snake had bitten him, and hardly waiting for him to get hold of the reins, was off with a bound, prancing and dancing and plunging in the same nervous manner as before we got him. Nobody could doubt that this boy had been cross and cruel to the animal in the stable. So you see a horse can tell his story very plainly in his face and by his actions, to those who choose to look for it.—Exchange.

Bumblebees as Topers.

The monotonous drone of the bumblebee as its rapidly moving wings balance it in air before the small round hole giving entrance to its nursery and nest in rail or post or weather-boarding is a lulling sound in spring and summer to all save the small boy. The bumblebee is the boy's natural enemy. It excites him to deeds of daring and slaughter, for the black head's sting is as active as the needle of a sewing machine, while the white-head's zigzag bluster, harmless though he is, is eye-blinking and leg-stimulating.

The first money I ever earned was by killing "black-heads" at a cent a dozen.

The board covering of barns and wooden stock shelters is often badly pierced and damaged by the black-headed female bumblebees. The small hole made by them gives entrance to a circular boring of larger diameter from four to six inches long. It runs lengthwise of the timber, and, being close to the surface, rain finds its way in, and decay of the timber follows. In consequence, the farmer is often put to the expense of renewal or repairs. Hence, value to him of dead bumblebees.

My father believed in making work pleasant and instructive to his boys: pulling weeds was botanizing; picking stones off the mowing fields a lesson in mineralogy; destroying caterpillars and hurtful insects instructive in entomology; but killing bumblebees gave real, financial reward. I have made as much as ten cents a day!

The white-headed bumblebee does not bore or do anything else. He wears a small square spot of white upon his forehead as badge of his sex. He is the gentleman of the family. Last spring I discovered that like many other idlers he got on sprees and died in consequence. On and about my house were numerous wistarias—beautiful, graceful vines first introduced into this country from China by Professor Casper Wistar in 1818. The long purple panicles are familiar to all lovers of spring's choicest fancies.

One morning I heard the familiar hum that once to me meant wealth. It was even now seductive. I seized a bit of board, my youth-time valor returned, and my arm was nerved for slaying. I traced the sound to a stout wistaria twined about a post like a monstrous snake, and spreading its many-branched top as a vast flower-covered umbrella. Above the pendulous racemes hummed several bumblebees. Upon the flowers were many more, probing to the honey-sacs with their long tongues, and gripping with desperate greediness the purple chalices. The sight was strange to me, for the insects were in various stages of intoxication. Upon the ground were dozens (from early habit I reckon bumblebees by dozens) dead, dying, drunk, helpless; some waving their many legs and buzzing as they lay—feet up—their farewell song to life. They were all white-heads (males). There was not a black-head to be seen.

I watched the bacchanalian feast in astonishment. The wistaria was an insect grog-shop; the "white-heads" its chosen patrons. The tiny nectar goblets of the seductive flowers contained their death draughts.

In many places and often I sought and watched the wistaria and its crowd of humming revellers. Everywhere the story was the same—debauch, death. Strange to say, where the wistaria grew I never saw a female bumblebee. Perhaps they left their dissipated lords. Perhaps they shunned the neighborhood of the slums their lords frequented. Be that as it may, the planting of the wistaria will soon relieve the farmer of the pest. But from killing the bumblebees loss may arise—the red clover will not be so well fertilized.—From "Bumblebee Taverns," by Charles McIlvaine, in the July Chautauqua.

The Care of Silver.

In the care of silver the work of polishing becomes easier if the whiting is made into thin paste with water to which a little ammonia has been added. First put the silver into a bath of hot soap-suds, and then use the paste, rubbing it off with a piece of chamois. When the silver is not much discolored, rubbing with a little dry whiting after the soap bath will be sufficient.—Mary Graham, in the December Woman's Home Companion.

Cheese-cloth or silkoline makes good dusters, and windows or box draperies that are no longer fresh and attractive should be cut into squares and neatly hemmed for the purpose. There should be a sufficient number on hand that they may be washed as regularly as the face towels, as they last longer and give more satisfactory service with frequent washings.

"Jesus can make a dying bed
Soft as downy pillows are,
While on His breast I lean my head
And breathe my life out sweetly there."

NATURE'S GREATEST AID.



An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1903.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt I was in Chicago during July, 1903, and went to the Columbus Medical Laboratory, No. 108 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham

Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in The Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Works of love are words of life.—Ram's Horn.



TO THE BAPTISTS OF NORTH CAROLINA: A WORD OF THANKS.

On Wednesday, February 10th, we took out of the bank the last note against the Baptist Female University, and cancelled the mortgage on our property. After four years of struggle God has graciously given us victory. Brethren and sisters, you have borne the burden through these years, and in this day of rejoicing I give you hearty congratulations. I wish I could express to you my appreciation of your whole-hearted co-operation, your self-sacrificing devotion, and your unfailing loyalty. Many have given over and over again, and some to the point of real sacrifice. Nor would I forget the many who, unable to contribute money, have given so richly in sympathy and prayers.

The labors of T. E. Skinner, J. B. Boone, and O. L. Stringfield, in the earlier and harder years of our struggle, still linger in the grateful memory of our people. But in this last effort perhaps more than to any other one man credit should be given to W. N. Jones, who as Chairman of the Central Committee last year, rendered such arduous and valuable service to the cause, and without cost to the denomination. It was not given him to finish the work, but it was given him to make our present success possible.

R. T. VANN.

TO SUNDAY SCHOOL PEOPLE.

That is to everybody; for all our readers are Sunday-school people, to be sure.

This week Mr. Moore begins a Department for Sunday-school workers. It will be rich; for he has no superior in this line.

We desire every Sunday-school worker in our churches to follow Mr. Moore.

Our weekly discussions of the Sunday-school lesson will continue. These, with Mr. Moore's department, go far toward making the Recorder the Sunday-school worker's paper.

SIN NO MORE.

Such was the word of Jesus to a poor man and woman He had helped. It is the word of Jesus to every one that He has helped. It is His word to you: Sin no more. What a word of hope and help it is. It is if He said to you just now, "Here is a fresh start for you; sin no more. I forgive the past: Forget it and begin anew."

Preach not you doctrine of your inherent sinfulness in answer to Him. He understands that. It is no excuse for giving up. Yours it is to sin no more. You are sinful by nature, it is true. You were born in sin. But shall that justify you? If it might, wherefore have we need of an Advocate with the Father, even Jesus Christ the Righteous? Plead not your sinfulness in behalf of your sins. Plead Jesus rather; and pleading Him as your defence, accept His Word: sin no more.

You are not sinless; but there is not a man of us but might sin less. There is not a sin that we have committed but we might have escaped. There is not one of us but should rise up this hour to sin no more. This is the Christ's will for you and me, that we shall sin no more. For His sake let us take a fresh resolution to sin no more. Our sinfulness is bad enough without our sins.

Sin no more. Forget the past. Lay hold on the moment. I am a sinner, I am sinful, but I am not sinning now, you say. Well, carry that "now" onward with you moment by moment. It is ever present; and ever present is He, and ever present is His will toward you that you shall sin no more.

The man that goes forth convinced that he is bound to sin is apt to fulfill his conviction. Christ would have you go onward with His will to sin no more. At the last day there shall be some that say, "It was not our fault; God made us to sin. Our sins be upon Him." There will be others saying, "Lord, we were sinful, but we heard Thy word saying, 'Sin no more. We are sinful, but we have kept Thy will the best we could for Thy sake. Saved by Thee, we have served Thee.'"

Where will you stand, brother? Amongst those that blame the Lord or those that praise Him?

The true follower of Jesus recognizes his sinfulness, but also recognizes his duty so far as in him lies to sin no more.

ON THE EDITOR'S TABLE.

As we read our mail last week, we were impressed with the suggestion that we might wisely share some of our letters with the Recorder's readers. Let us see—

Here is a friend who sent us quite a long communication which, on account of the demands upon our columns, we have had to omit. He inquires:

"The reason or reasons why you treated a communication from one of your subscribers in such a way."

We have given the reason. We wish, however, to point out for the general benefit the fact that we cannot print communications merely because their authors are subscribers. That would ruin any paper. We print communications on their merits. They must be interesting, appropriate and helpful.

Here is a brother writing in appreciation of the good things the Lord has given him:

"It does seem to me that I should be the most grateful man in the world. God has not only given me life, health and friends, but He has also given me work to do and prospered the work in my hands. Thus it shall be with every one whose hope is in Him."

Nothing wonderful about that, you say. Very well. But gratitude is a great and blessed quality. The grateful man is happy within. This man has by no means so much as you might think; but he has more than any ungrateful person in the world—for he has gratitude.

Here is a brother who has done well in his pastorate. But he is heartsick, and with reason:

"The work here is doing well, except my salary. There would be no trouble about that if we had some one to look after it. To me, it is so humiliating. I can't run around and collect. I have done my best for the work."

Think on that will you—a church thoughtlessly subjecting her pastor to this hardship on one hand and humiliation on the other. But the young man should not read in this a call to leave. Let him rather set the matter right. And then, if he must leave, let him leave. No man can do good work in the church until some one gets it in the habit of paying the pastor's salary without ever a word from him.

Here is a saintly woman—a modern Presbyterian saint.

"As you know," she writes, "our dear pastor has been called up higher, and our church is temporarily closed. We went on Sunday to hear Dr. Brown, who is dearer to me than ever, since he paid his exquisite tribute to our pastor and his friend. He preached an ideal sermon, in my estimation, from Rev. 22:4, first clause. Tender, earnest, faithful, carrying us up on a mountain apart where we did indeed seem to behold His face. I saw then why he is so beloved of all inside and outside his own congregation."

Well, what of that? A compliment to Brother Brown of Winston? Not that. Man, here is the great secret of the preacher and the hearer. Read it again.

Another—not a Baptist:

"We are in an appalling condition over here, being simply enveloped by the liquor traffic. It is a very dark cloud now hovering over our town and community. Here we have less than 500 inhabitants with two bar-rooms and two distilleries, and much to our deplorable situation, no police regulation. A few of us are still in the fight."

Here is heroism. Here is patriotism. And here is a picture of the situation in the small towns in North Carolina that will not, or cannot, protect themselves from the saloons and distilleries.

And another of like tenor from a town of less than two hundred and fifty inhabitants:

"We have eight steam distilleries in this village besides rectifiers; and they sell, ship and receive all here at the churches, and one of them incorporated against the sale of liquor within one and a half miles. The whole town is in the hands of liquor."

Think on that, brethren. What a place to live in! What a sore on civilization! If there is remedy against this business, it must be applied.

We come now to a letter the like of which we frequently receive, and we never know what to do with them: It is a poor woman writing, "a poor little suffering girl," she says, "who has suffered almost death." Her father is sick and in poverty. Her mother struggles hard to make a living. "It is so hard to visit them and see how it grieves her mother that she cannot pay the doctors," etc., etc.,

Well, what can we do? Print this letter? If so, we should receive a thousand such appeals in a month. But it is hard to hear the cry of the helpless for help. And hard for a Christian journal to suppress it, is it not? And yet . . . . !

Now comes a preacher who has resigned his pastorate:

"If the Master wants me there or anywhere else in the ministry I hope the door will be opened, but if He cannot use me for His own glory I pray that the door may be kept closed and barred. I do not want the priest's office for the morsel of bread that is connected with it."

Do you reckon he will ever have trouble finding work? Never. We have looked on ten years. There is room for the consecrated man; for the man who would rather not open than that any but the Master should. In a time when so many are pulling at the door is not this a refreshing spectacle?

Our difficulty is to stop. We shall print others now and then. These are not extraordinary letters. Next week there will be others like them. Why, we have not given even a fair representation of the life that passes across our table. It is life. And one's heart softens and his mind broadens as the experiences of his fellows are opened to him.

Finally here is a word from Bro. Josiah Elliott, the man of God:

"God bless the Recorder. I do think more people pray for you than any man in the State."

So may it be. This work here is glorious. The man that complains of it is not fit for it. But it is a work in which the worker, tempted oft and oft perplexed, does need more prayers than any man he knows. And for once he will confess that he is so grateful for nothing as he is for the prayers and the sympathy of a great army of the Lord's people.

I DESIRE MERCY, AND NOT SACRIFICE.

Bible Lesson for February 21. Matt. 12:1-13. (Luke 6:1-11; Mark 2:23 to 3:6; Matt. 9:18-34; John 5.)

What wonder now that Jesus, realizing the incorrigible formalism of the Scribes and Pharisees, perceiving that by no means may He make Himself understood, since they will not and cannot understand, so immersed are they in self-conceit and stupid formalities,—what wonder that He makes the first allusion to His death (Mark 2:19), and recalls the prophet of the broken heart, rejected 700 years before Him, and repeats that word of exquisite beauty and pathos and luminous truth, "I desire mercy and not sacrifice"! Hosea 6:6. Many a day in His youth has He felt strange sympathy with this man of sorrows. Now He understands Him in the fellowship of suffering even as one later came to understand Jesus.

That is the supreme word of every interpreter of the religion of the spirit; the task at which Moses and Hosea and Isaiah and Jeremiah and John and Jesus and Paul broke their hearts; and the difficulty that today breaks the heart of every true preacher of the knowledge of God. That understood, all else is unlocked and revealed. But the people cannot understand because they will not or because they think they understand quite well, or because they do not know what it is to understand. And again now the teachers and prophets of the religion of the spirit will on coming Sabbath raise this high pathetic note of the ages—"I will have mercy, not sacrifice: and the knowledge of God more than burnt offerings."

Let us once again pray and strive that we may catch the meaning so plain to the true child of the spirit— even to the babes and sucklings; so hidden from the wise and the mighty who have

not been wooed of that Spirit of Truth and Comfort, Who alone can instruct the spirit in man, It is one of the highest expressions of God's character and His will for men—"I will have mercy, not sacrifice; and the knowledge of God more than burnt offerings."

But first, to the regular order.

Facts of the Lesson.

Get the facts of the Scripture well in mind. Since our last lesson Jesus has further provoked His self-constituted critics, the "ecclesiastical martinettes" of His day, whose tribe is by no means extinct. Remember they were shocked beyond measure that He assumed to forgive sin. Since then He has called Matthew the tax-collector to be His disciple. That is bad. He has actually eaten at a feast of this Publican. That is worse. But worse yet, He has declared Himself especially sent in behalf of sinners rather than great and righteous religious leaders. Then, too, He does not observe fasts as they do. He is not pious, therefore. And yet He claims to be Messiah. Monstrous, say they. And they begin to plot His death. What is His offense? He has not their sort of religion. What is their motive? Intolerance—the self-same spirit of hell that lingers in dark corners of Twentieth Century civilization. From actual objections they quickly move to mere pretexts. He goes through a field on the Sabbath; and His disciples pluck some heads of wheat and eat them. They are indignant. He heals a man on the Sabbath. And they are outraged. But He answers them. Now these facts and His answers are the body of our lesson. Let us take it up.

The Sabbath.

The Sabbath is more than a day. It is an institution; and it is more than an institution.—it is a state of the inner man. It is not of outward keeping, but of the heart. In nothing was God more strict than in ordaining the Sabbath, both the day and the condition. See Exodus 20:10,11; 35:3; 31:16; Deut. 5:15; and teach your pupils why God set apart a "Sabbath of solemn rest."—and emphasize the word "solemn." It is evidently essential to the upward progress of the race. (Mark 2: 27.) No one can blame the Pharisees for being jealous for the Sabbath; their mistake was in putting their emphasis upon the manner of keeping it rather than upon the spiritual reality without which all the observances are void and with which all the transgressions of the law are covered. But beware that in disapproving their mistake you do not go to the other extreme and destroy its real meaning. One may pharisaically condemn the Pharisees.

Take now the three answers of Jesus. I grant, says He, the facts that you have cited; I have broken the letter of the law. But I deny your cruel and wanton accusation that I am a Sabbath-breaker. He argues first, from their own standpoint, that worthy necessity (David's great need of food) rises above the law; second, and again from their own standpoint, that the law is to be interpreted reasonably and not mechanically. (The priests sacrifice on the Sabbath and thus break the letter of the law, but you understand them and make no complaint. Vs. 5.) Third, and this from His own standpoint, God wants not the Sabbath of law but the Sabbath of the heart, not the observance but the condition, the solemn spirit, the day apart in which the Spirit of God may commune with the spirit in man. Doubt not He would have every day a Sabbath. God looks to the heart, in all things, He says, and not upon the outward things. And herein is why the worship of Abel was more pleasing than that of Cain. This is the central and main position of Jesus on this matter. Fourth, I am lord even of the Sabbath day. Fifth, which is an application of the principle laid down in the third answer, "It is lawful to do good on the Sabbath day," as it is on any day. Goodness in obedience to God is superior to any rule or law. Plain goodness is better than mere legal (letter) piety.

Such is the teaching of Jesus concerning the Sabbath. It is summed up in the word "I desire mercy (heart-response) not sacrifice" (formal obedience or worship).

But here are teachings concerning Himself also.

Concerning Jesus.

1. Jesus and the Old Testament. Observe His respect for it and His acquaintance with it. He had much fellowship with Hosea. Vss. 3-5.

2. I am greater than the temple. So is any man, since Jesus came. But we doubt not He meant this in its full sense with regard to Himself. It is another assertion of His Messiahship. Consider how astounding such a declaration must have been.

3. But He makes it more explicit in v. 8: The Son of Man is lord even of the Sabbath. That is a direct announcement of His divinity, and in the circumstances amounts to a challenge.

4. The method of Jesus. In His answers Jesus makes three separate appeals: (1) To Scripture, Mark 2:25; (2) to the moral sense of His hearers, Mark 3:4; (3) and to their own practices, Luke 13:15. And He maintains a poise and calm that speaks of His strength.

5. His power. Another miracle, notable because He performed it in response to a challenge from His enemies.

We cannot doubt that these Pharisees perceived, prejudiced and blinded as they were, that they were in the hands of a Master. And seeing that they could not entrap Him or refute Him nor win the people from Him, they took counsel how they might kill Him. All in the holy cause of religion and their own supremacy. But force never yet could put out the light of truth nor break the power of error. When will the race learn that?

Mercy, Not Sacrifice.

Now, finally, let us return to the great principle in the mind of Jesus, and see if we may not in some sort apprehend it. "But if ye had known," said He, "what this meaneth,—I desire mercy, and not sacrifice,—ye would not have condemned the guiltless." It was at this point that His critics misunderstood Him and the Sabbath law and God and their mission. It is at this point that we are all likely to misunderstand. To apprehend this verse is to apprehend the great principle of our religion of the spirit, the true religion. This is one of those verses that contain a supreme revelation of God, and one that lifts Bible religion above any other.

"Mercy" means more than pity. It is the word for what we call heart—genuineness, love, trueness, tenderness, responsiveness to God, child-like ingenuousness in our attitude toward and our relations to Him. And "sacrifice" means more than gifts or burnt offerings; it includes prayers or church attendance or regularity or orthodoxy or conformity to standards and authority. It stands for all manifestations of religion. It is, therefore, as if He said, "Put aside the law and the letter and the religious standards and conventionalities, and let thy heart turn to Me in genuineness. I will have nothing artificial or mechanical." It is not the keeping of a day, but the coming into thy life of a "Sabbath of the heart;" not rules, but principles; not letter, but spirit; not doctrines but life; not going to church, but worship in thy heart; not contributions, but love; not alms, but charity; not prayers, but true communion with Me; not the gift in thy hand, but thy soul for My temple and dwelling. Such is the religion of the Spirit. Such is this religion which began to be revealed in Eden; which all through Israel's history God patiently revealed to stupid generations; and which in Jesus found its consummate revelation, He being One at last who succeeded in giving forth a life of mercy and not sacrifice; thus fulfilling the law and the prophets, the yearnings of the spirits of men and the will of the Spirit of God.

Still stands thine ancient sacrifice, and humble and a contrite heart.

Lo, the keynote of the religion of the spirit!

AN ADDRESS TO THE FRIENDS OF TEMPERANCE.

I am authorized by the State Central Committee to make the following address to the men and women in North Carolina that are interested in all reasonable endeavors to save our people from the curse of strong drink.

THE SALOON IS GOING.

We are encouraged by the growing sentiment in opposition to the saloon. The saloon is going, and it must go. We must press on in this field of endeavor. The saloon is one chief aggravating source of the drink evil. Under its fostering care the amount of liquor consumed per capita in the United States has doubled in twenty years. This is sufficient to alarm every citizen. The saloon destroys annually more than one billion dollars of wealth and more than 100,000 men, and with them the peace and happines of hundreds of thousands of innocent parents, wives and children. The saloon now takes for its share one boy in every five. The saloon is now demanding the right to divide our Sabbath day with the churches and it also demands an ever-enlarging influence in our halls of legislation. Intelligent citizens must agree that they cannot afford to acquiesce in the policy of the saloon; but on the other hand that they owe it to themselves, to their own welfare, to our country, to their children and to God Almighty, to take measures to put the administering of the traffic in liquors either beyond the recognition of law or in a system that will tend to restrain rather than to increase that traffic and its inevitable woes.

I am hopeful that the present year will record the passing of the saloon in its last strongholds in North Carolina. From every quarter I receive assurances that the people are rapidly coming to agree that the saloon is the one agent set for the increase of the drink evil, and that, therefore, common sense as well as love for humanity impels them to arise against it.

PLEDGES: PERSONAL WORK.

But our work must not stop with this. No man's full duty is public. Every man has a personal duty. When we shall have closed the saloons and even while we are endeavoring to close them, we must seek to save the drunkard himself and also to save the rising generation from the curse of drink. Advocates of saloons and distilleries have often bidden us to do our duty, attend to our business and preach temperance. We propose to take them at their word. To this end we are now instituting a personal campaign. This will be our most effectual and inspiring service.

In a word, we would revive the old-time good and noble work of pledging ourselves and our friends and our children against the use of intoxicating liquors as a beverage. We expect every genuine friend of humanity to enlist in this cause. We call upon every pastor in North Carolina to preach a temperance sermon and to have pledges circulated amongst his people. We call upon Sunday-school Superintendents and Sunday-school teachers and day-school teachers also, to enlist in this most noble work of bringing up in our Commonwealth a generation safe-guarded against strong drink. We likewise call upon mothers and fathers. Let it be understood that we are not abandoning our work against the saloon. We are reinforcing that work with this personal enlistment of a vast army pledged against it. Nor are we abandoning the drunkard. Save him wherever possible; but let us be wise and save our children from becoming drunkards by pledging them against drink now in the day when they may be saved.

I am having 100,000 pledges printed; and I have an indefinite order with the printers. Call upon me for as many as you can use.

We desire that this work shall begin as early as possible, and by all means that throughout March and April it shall be most energetically carried on.

I suggest that wherever possible the leaders get up a Temperance Rally, and, if it seems wise, organize a permanent local temperance league.

Nothing short of a campaign which will reach every soul in the Commonwealth will suffice to acquit us of our obligation in this most important matter. We have the workers in every community. We have churches and schools and good people everywhere. Let every one do his or her duty. This is a work in which only one can be of service; and it is the very highest possible work. Let us go into it in full view of its high meaning. Let us understand that God calls upon each of us with the highest motives that He has at command, namely His love for us, our duty to Him, His love for others, the Coming of His Kingdom upon earth and the saving unto Him of the creatures of His making. And let us understand that in that day He will not hold us guiltless if we have withheld our own from His cause. And so, seeing that it is no small matter, but exceedingly great and noble, and seeing that it appeals to every Christian with the very power of God, I look for an awakening and an enlistment from one end of our beloved Commonwealth to the other.

Sincerely,

JOSIAH WILLIAM BAILEY,
Chairman.

Raleigh, N. C., February 11, 1904.
Local papers kindly copy.

HOW THE CONFEDERACY WON.

In an address at the decoration of Confederate graves in Murfresboro cemetery, Dr. W. J. McMurray, of Nashville, Tenn., stated that the South furnished 464,000 soldiers for the Federal army and 600,000 for the Confederate army, and his conclusion was, that it was really not a fair sectional fight, as the South furnished nearly as many for one army as for the other, and, in addition, the Federals had 2,250,000 from the North, while the Confederates had scarcely any from that section."

NOT ORGANIZED FOR VICTORY.

Churches that have splendid piety are failing today for lack of a little common sense. They are incapable of taking a new grip on the situation, of facing new facts and changed conditions. They are not organized for victory; they do not deserve it. Think for me, says Christ; study facts for me. Cast your burden upon the Lord. Yes, but take up the burden He casts on you. Think for the kingdom, organize for the kingdom, give for the kingdom.—Rev. C. Silvester Horne.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

New Societies.

Carolina Association—W. M. S., Saluday; President, Mrs. R. T. Jones; Secretary, Mrs. S. E. Robertson, Saluda. Members, 12.

Tryon—President, Mrs. J. B. Hester; Miss May McFee, Tryon.

Mt Zion Association—W., Chapel Hill; Secretary, Mrs. A. J. McLade, Chapel Hill, N. C. Members, 20.

Eastern—Mrs. C. M. Beach, Delway; Secretary, Miss Mary Carlton, Delway.

Pilot Mountain—Deep Springs; President, Mrs. T. B. Lindsey, Stoneville; Secretary, Miss Annie Scott Lindsey, Stoneville, N. C.

Sunbeams, Deep Springs; President, Miss Florence Trogden; Secretary, Miss Annie Scott Lindsey, Stoneville, N. C.

Johnston County—Clayton, Y. L.; President, Miss Letta Cable, Clayton, N. C.

Mitchell County—Cane Creek, W. M. S.; President, Mrs. Manning Buchanan, Clarissa; Secretary, Miss Agnes Greene, Clarissa. Members, 14.

Raleigh—Raleigh Branch Church; Miss Minnie Hodges, Dayton, N. C.

Sandy Run—W. M. S., Bethany; President, Mrs. C. C. Yates, Gulf; Secretary, Mrs. M. J. Jordan, Gulf, N. C.

W. M. S., Bethel; President, Miss Ella Prevett, Ellenboro; Secretary, Mrs. O. R. Coffield, Ellenboro.

South River—Fayetteville Sunbeams; President, Mrs. J. W. Atkinson, Fayetteville, N. C.

South Yadkin—Chestnut Hill, W. M. S., Miss Addie West, Salisbury; Mooresville, Mrs. G. G. O'Neill, Mooresville; Spencer, Mrs. Lee Armstrong, Spencer; Mocksville Sunbeams, Miss Leonora Taylor, Mocksville.

Stanly—Locust Church; President, Mrs. Mary Simpson, Locust; Secretary, Miss Ada Burris, Garmond. Members, 5.

Norwood—President, Mrs. R. J. Turner, Norwood; Secretary, Miss Birdson Harris, Norwood. Members, 13.

Liberty—President, Mrs. G. P. Harrill, Thomasville; Secretary, Miss Cora Morton, Thomasville. Members, 12.

Tuckaseige—Dillsboro; President, Mrs. J. T. Watkins; Secretary, Miss Dovie Parrish, Dillsboro. Members, 25.

Tar River—Stoney Creek Church; President, Mrs. Lilla Melton, Rocky Mount, R. F. D. No. 3; Secretary, Miss Minna Griffin, Rocky Mount, R. F. D. no. 3. Members, 18.

Tarboro, W. M. S.; President, Mrs. M. S. Whitehurst, Tarboro.

Union Association—Waxhaw Sunbeams; President, Miss Ola Brooks; Secretary, Miss Sarah Smith, Waxhaw.

Association Unknown — Morgan Hill; President, Mrs. Sallie Morgan, Morgan Hill.

Bynum—President, Mrs. S. H. Poe; Secretary, Miss Lula Thomas, Bynum.

The Mystery of Grace.

When a weary, selfish heart comes to the Savior the Savior meets his need by saying: "Take my yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him." No, no; he has just been carrying himself, and himself only, and that is the heaviest of all loads, heavier than any one man can bear. But strange it is, that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of a selfish man are lightened by adding more. "Take my yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind and the deaf, and the lame and the lepers—the burdens of other folks' sorrows; put them on to thy shoulders—take my yoke upon thee—increase thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest."—J. H. Jowett, H. A., in "Apostolic Optimism."

Points About Korea.

The number of Korean women who can read is estimated at two in a thousand.

Until recently wheeled vehicles, with the exception of a clumsy sort of sedan chair, were unknown in Korea.

Wild flowers are numerous all over Korea. The yellow clematis and white honeysuckle grow profusely along the hillsides.

Korea now uses kerosene oil, but light was formerly had by means of the fish-oil lamp or the dim rush wick in paper lanterns.

Koreans write in Chinese characters, but speak the Korean language. Korea is the only country in Eastern Asia that possesses an alphabet.

The dead are laid away in the most beautiful places, generally on the hillsides. One who passed his life in a mud hovel will be given a tall, grassy mound on some breezy, tree-covered slope.

Koreans are great eaters. They make much noise while they are eating. In this way they think they show their appreciation of the food. One man often eats as much as three pounds of beef at a meal. A great deal of red pepper is consumed.

On the eve of her marriage a Korean girl has her eyes tightly glued together. She goes through the ceremony in this manner. She is carried to the bridegroom's house with her eyes still sealed. Afterwards she is returned to the home of her parents, where the paste is removed.

Korean homes have little furniture beyond straw mats, screens, and the straw or wooden pillows on which the people sleep. In the men's rooms, in addition to the mats and pillows, are large red-and-green hat cases hanging from the rafters, in which the great straw and crinoline hats are stored away.

Among the curious customs is one, mainly of Chinese origin, of dressing the dying person in his best clothes when death is near. The very poor are buried coffinless in a wrapping of straw, and are carried by two men on a bier, the nature of the burden being concealed by hoops covered with paper.

Meals are served on small circular tables a few inches high, one for each person. Rice is the principal diet, and is served in a great bowl; but besides this, there are seldom fewer than five or six glazed earthenware vessels in which are other eatables. Chopsticks and small flattish spoons of horn are used.

On the morning of his wedding day a Korean bridegroom goes to the home of his bride's parents, mounted on horseback and arrayed in a pink or purple robe. Two men walk before him, one carrying a big white umbrella and the other a goose with a scarlet thread run through her beak. The man carrying her is also dressed in scarlet, which is the color of rejoicing in Korea. The goose is an offering to the bride, and is an emblem of domestic happiness.—Selected.

LAMP-FITS.

How do you know what chimney fits your lamp?
Your grocer tells you.
How does he know?
He don't.
Do you then?
That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

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Now ready for delivery, ten million Cabbage Plants of the following varieties:
Henderson, Succession, Flat Dutch, Selected Extra Early Jersey Wakefield, and Charleston large type Wakefield.
Also Alexander Seed Company's Augusta Early Tucker.

Price—$1.50 Per Thousand.
5,000 to 10,000 at $1.25 per thousand.
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Terms Cash with Order or Sent C. O. D.

These plants are grown in the open air on the Sea Coast of South Carolina. They are stocky and hardy, and when replanted will stand severe cold without injury. I have a special low rate with the Southern Express Company and plants can be delivered at any point on their line at a rate of 20 to 40 cents per thousand; minimum charge on single package, 25 cents.
I am distributing agent for Glenn Springs Mineral Water. Prices and circulars sent on application.

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Young's Island, S. C.
Telegraph and P. O.



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Weak, bloodless, broken down women begin to build up at once when using it. No equal for diseases peculiar to women. Tones up the entire system. Four weeks treatment, only 50cts. If your druggist cannot supply you, write to ACID IRON MINERAL CO., J. H. Garst, Gen. Mgr., Salem, Va. P. H. HALTIWANGER, Pres., Columbia, S. C.

R. E. LUMSDEN, Raleigh, N. C.: My wife used Acid Iron Mineral for indigestion, and it has done her more good than anything else she has ever tried. She has been a chronic sufferer with indigestion for fifteen years.

DR. C. W. BURKETT,

Professor of Agriculture in the A. & M. College, Agriculturist of the North Carolina Experiment Station, author of "Agriculture for Beginners," and one of the foremost agricultural authorities in all the South, is one of the new directors and editors of

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His authoritative and intensely practical articles (his letters on stock-raising alone being worth the subscription of $1), are only one of the many invaluable features of the biggest, brightest and best farm weekly ever printed in North Carolina. Believing that the visits of this paper would brighten the home of every farmer who reads the Recorder, we have arranged a special cut-rate club offer, and if you are not taking THE PROGRESSIVE FARMER, we will send

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THE BIBLICAL RECORDER,
RALEIGH, N. C.



Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

A Letter and Program.

We have this week a letter and program from Miss Moore of Asheville, whose very interesting talk on Sunbeam work was so much enjoyed at the Convention. The Asheville Sunbeams meet every Sunday to study missions and to prepare for their monthly entertainment.

One prayer-meeting night of every month is given to the children for this entertainment and generally essays on the missions for the month are prepared and read by the older members. This not only helps the children to remember but is an effective way of bringing mission news before the church.

We thank Miss Moore for this letter and programme, and shall look forward with pleasure to the promised one on Africa.

E. N. BRIGGS.

45 So. French Broad Ave.,
Asheville, N. C., Feb. 1, 1904.

My Dear Miss Briggs:—You asked me to send you a program of one of our missionary entertainments, and I fully intended sending the first we gave this year. However, we used several selections from the January Foreign Mission Journal, and, therefore it will not be as interesting as the one we hope to have on Africa, next month.

I enclose a copy of an essay on the Sunbeam Society here, as read by one of the older children, that may give you an idea of what we are trying to do. Also, I will give you an idea of the program, but not send a copy of the selections.

Since the Convention several ladies have written me concerning Sunbeam entertainments; so, for their sake, I am anxious for you to have the next program in full.

Yours in the work,

FANNIE E. MOORE.

"A SKETCH OF OUR SUNBEAM WORK."

(Read at the Missionary entertainment given by the Sunbeam Society of the First Baptist church, Asheville, N. C., January 27, 1904.)

Perhaps a few words pertaining to the Sunbeam Society, and its work, will be interesting to those present.

The last Sunday in March, 1903, this Sunbeam Society—or the Childrens' Missionary Society, was organized by Miss Fannie Moore, with eleven children present. Mattie Davis was elected Secretary, and plans were made for the work in the future. Our aim was to raise money and pray for Foreign, Home, and State Missions, at the same time learn all we could about the mission fields and their laborers; and strive to "grow in wisdom and grace and in understanding of God's word." Our leader tried to impress upon us that by doing this we would be more useful church members when we are grown, and be more full of the missionary spirit than the majority of the present church members.

The name of our Society has meant a great deal to us. After studying the word "Sunbeam," we found that it was a ray of light from the centre of the solar system, or a ray from the sun, without which there would be nothing; no light, no heat, no flowers, no fruit, and, in fact, no life at all. Therefore, we want to be "Sunbeams for Jesus," or rays of light from the center of all spiritual life, shining not only in our own town, but in the darkest parts of the earth. Though we are too young to shine as we would like, we have raised $87.95 for the Lord's cause and feel that He has heard our prayers, and has made us stronger than we were.

Has the Society grown? some may ask. Yes, it has. We now have one hundred and twenty-four members, with an average attendance of sixty. At the first "monthly missionary entertainment" only twenty-three took part—tonight there are seventy-five.

During the year two of our members have ceased to respond to roll-call; and their light on earth has gone out. But tonight we know that little Myrdice Stradley and Leon Bostic are representing our little Band in Heaven. Perhaps they have told Jesus what we are trying to do, and if they could speak to us, I am sure they would say: "Work for the night is coming; please hasten the gospel to the dear heathen children so they may learn of our blessed Savior and finally come to rest and live with Him."

PROGRAM

"Stand Up For Jesus."—Audience.
Prayer.
Male Quartette.
Piano Solo, "Nearer My God to Thee" (variations).—A little girl.
Vocal Duet, "Moonlight."
Recitation, "I'm Glad I'm a Little Girl."
"How to Save the World."—Four small Sunbeams.
Recitation, "The Best She Knew."
Motion song, "What Birdie Sings."—Fifteen Sunbeams.
Dialogue, "Little Foxes."—Two brothers.
A Sketch of Our Sunbeam Work.—One of the older Sunbeams.
"The New Arithmetic and Its Application."—A girl and boy.
Vocal solo, "A Foolish Little Maiden."—A very small girl.
Recitation, "When Mother Looks At Me."—A very bright six-year-old boy.
Dialogue, "Collecting for Missions."—The President and seven Sunbeams.
Chorus, "When the Bells, Merry Bells."—Entire Society.

HAPPINESS.

What is your opinion of happiness? What are the essentials upon which you think it depends? Money, love, health—nine out of ten persons would say. Reverse the order of the three and you'll have them as they should be. You cannot be happy if your health is bad. Neither can those around you. Ever notice how grouchy a man or woman is who has dyspepsia or any form of stomach trouble? They cannot help it. It's the result of weakened nerves. Don't judge him too harshly. You cannot expect to find a sunny disposition where pain is gnawing away the body, mind and nerves.

Some of them try to get cured—try hard, but finally give up in despair. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) has restored more of these people to health and happiness than any other remedy on earth.

It is a purely vegetable remedy which roots out the cause of the trouble at the very start. It is a positive and permanent cure for ailments of stomach, liver, bowels, kidneys, heart and blood. It doesn't act like harsh purgatives and cathartics. It does its work gently, thoroughly and with no shock to the nervous system. We want you to try this grand remedy at our expense. Write for a free sample bottle today. Gladly sent postpaid. Learn for yourself what it will do, before you buy. We know what it has done, what it will do. You do not. We take this way of showing our confidence in it. Address, Vernal Remedy Co., 539 Seneca Building, Buffalo, N. Y.

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Salary or Commission. Previous experience not necessary.

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BEGINS WORK with the first dose, cleansing the blood of all the poisonous acids that produce RHEUMATISM, driving out all the dangerous germs that infest the body—that is the way cures are effected by

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Other medicines treat symptoms; *Rheumacide removes the cause*, and, therefore, its

CURES ARE PERMANENT.

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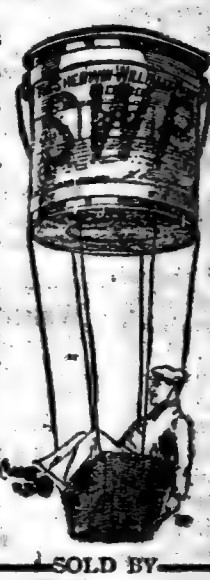
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Notice of Administration.

Having qualified as executor of the estate of George R. Horton, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 12th day of January, 1905, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

ROBERT L. HORTON.

Raleigh, N. C., Jan. 12, 1904.

THE NEWS.

So far 541,146 bales of cotton have been ginned in North Carolina.

Senator Overman will vote against the Panama treaty on moral grounds.

Senator M. A. Hanna, of Ohio, is at the point of death. He is the most notable figure in National politics save the President and Mr. Cleveland.

The maintenance-of-way laborers on the Atlantic Coast Line have gone out on a strike.

The State Normal College reopens the 23rd. The fire cost the institution $60,000 or more.

We observe with pleasure that the moral forces in Durham and Wilmington have succeeded recently in impressing upon the authorities their duty to suppress houses of ill-fame.

Upon finding somewhat of a sensation—and yellow journalism nowadays makes a sensation of everything possible—made of his refusal to approve an invitation of students of the University to Mr. W. J. Bryan to speak there, President Venable sent a polite and elevated note to the press indicating that he felt competent to attend to his own affairs and would do so without their aid, and declaring that on the eve of a campaign he would invite no advocate of special policies to the University, whether Bryan Democracy, plain Democracy, or Republicanism. He sets an illustrious example which we heartily commend. It is also worthy of remark that the press made haste to drop the matter. So much for a man that knows his business and will not brook meddling.

The Recorder rejoices when politicians begin to discuss questions from the moral standpoint, but we deplore the use of the moral appeal for what is called grand-stand play. (We trust the reader understands.) It will bring sincere moral efforts into disrepute. From certain quarters objection is raised to the ratification of the Panama treaty on "moral grounds." Of course there are people who sincerely subscribe to this position. We merely warn them lest they be hoodwinked. There is a school of politicians who make a habit of decrying commercialism; and they are usually the most sordid men in the land. They are in politics for the salary attached to the offices. It is only a new catchword of the demagog. So in this "moral" cry relative to Panama. The President may have gone too far in forbidding Colombia to land forces. If he did, he did so with honest purposes. But the fact remains that Panama is now a universally recognized nation; and the fact remains that she controls the isthmus of Panama; and the fact remains that if we are to build the Panama Canal we must build it by treaty with Panama. Now if one wishes to build the canal through Nicaragua, very well. But do pray, let him argue for the Nicaragua project on its merits and not on morality. One canal is no more moral than another. By the way, public attention has not been called to the fact that the position on this question of the senior Senator from North Carolina is identical with that of the minority leader in the House, Mr. Williams of Mississippi. The Panama treaty will be ratified within a few days.

B. F. U. Collections.

Cash collections on the B. F. U. debt for the week ending January 13, 1904:

General Fund.—Thos H. Briggs, $125; Hector's Creek Church, per D. P. Robbins, $5; J. Schwartz, $16; Mrs. N. J. Absher, $100; J. D. Boushall, $148; S. W. Brewer, $47; Jno. E. Ray, $96.50; J. M. Broughton, $47; W. J. McLendon, $93.75; West End Church, Asheville, pledge in full, $5; A. B. Thomas, $1; W. H. Woodall, $10; Leaksville Church, through Rev. C. A. Jenkens, $25; Kinston Church, through Rev. Geo. N. Cowan, $35; Wilmington Church, $5. Total, $759.25. Previously acknowledged, $3,955.05. Total receipts to the General Fund, $4,714.30.

President Vann's Special Fund.—A. D. Ward, $50; W. J. Slayden, $100; W. R. Crawford, $10; Miss Annie Yates, $10; J. P. Ware, $10; T. L. Chisholm, $50; S. R. Townsend, $25; Dr. H. A. Royster, $50; J. H. Alford, $19.25; John Ellington, $25; R. L. Deaton, $25; J. S. Schenck, $125; R. H. Marsh, $50; Noah Biggs, $200; J. Whitehead, $50; J. H. Tate, $50; D. S. Martin, $25; First Ch., Raleigh, $12.75; Mrs. A. V. Purefoy, $4; Miss Ida Poteat, $1; H. F. Schenck, $125. Total, $1,017. Previously acknowledged, $8,717.32. Total receipts, $9,734.32. Grand total of receipts, including discounted notes, $14,448.62.

Corrections: C. E. Holden should have read C. E. Holton, $25; W. C. Stradley, $25; should have read, First Church, Asheville. The following, under the General Fund, should have been placed under the Special Fund: C. J. Thompson, $25; M. S. & M., $25; W. M. Bostic, $50; First Church, Durham, $100, should have been under General Fund.

L. D. WATSON, JR.,
Treasurer.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

WANTED.—A white girl, about nineteen years old, to nurse in a Christian family—child two years old. A good home. Address W A.,
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Wanted—5000 "Scuppernong Grape" cuttings fourteen inches long of the New Wood; also some two year-old rooted vines. These are for a California nursery, and bids must be very low and no delays. Address, J H HARRELL,
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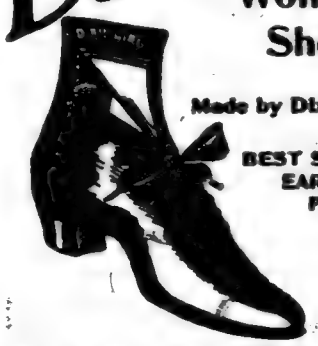
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To every one who will state where this advertisement was seen and who encloses Ten Cents (in stamps), we will mail the catalogue, and also send free of charge, our famous 50-Cent "Henderson" Collection of seeds, containing one packet each of *Sweet Peas, Large Mixed Hybrids; Pansies, Giant Fancy Mixed; Asters, Giant Future Mixed; Big Boston Lettuce; Early Ruby Tomato and Cardinal Radish* in a coupon envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from catalogue to the amount of $1.00 and upward.

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Tobacco Habit Cured or Money Refunded.

Its use is Filthy, Expensive and Hurtful. The Rose Tobacco Cure is Absolute: Your Rose Tobacco Cure gives perfect satisfaction.—J S Beasley, M. D., Rayville, La. I have certificate that one box cured four persons.—Rev J. W. Hatcher, Hatcher, Ala. Price $1 per box. Order of ROSE DRUG CO., Watts Bldg., Birmingham, Ala.

War Between Japan and Russia.

Japan, exasperated by Russia's dallying (it has been going on more than two years, and it has been under a tense strain two months) suddenly recalled her minister to St. Petersburg, and within a few hours made an attack on the strong Russian fleet anchored under the Russian strong-hold—Port Arthur—on the night of February 7th. The attack was made by torpedo boats and was terribly successful. Three of Russia's ablest fighting ships were so greatly damaged by torpedos that it is not likely they will be used again in six months if indeed they shall be used at all, while a number of others were more or less seriously damaged. A few hours later the Japanese fell upon the Russian warships at Chemulpo, an important Korean port, and destroyed them. One of the ships was the Variag, the pride of the Russian Navy. A second attack was then made on Port Arthur, and a number of other Russian ships were injured. On the other hand, Japan's losses have been so slight that a report of them would seem insignificant. The losses in men on either side have not been reported. Battleships are more than men in war. It is thought that several hundred Russians were killed.

For suddenness and success this stroke of Japan's has few parallels in history. It practically assures Japan's success in the war by sea, but important as this is, it only makes possible for her a fair fighting chance by land. With equal rapidity, however, she has landed between 50,000 and 100,000 soldiers in Korea and they are ready for battle. Indeed there are daily rumors of battles.

It may be well to see what Japan is fighting for. First, she is fighting for her "sphere of influence" in Korea; second, she is fighting for the evacuation of Manchuria by the Russians. It must be remembered that during the Boxer outbreak Russia occupied Manchuria, which is a province of China. When the Powers agreed to withdraw and leave China whole, each taking an indemnity, Russia agreed with them. But she has not withdrawn, again and again promising to do so. If Russia should hold Manchuria she would control Korea. Controlling Korea she would dominate Japan. Japan is therefore fighting for her life and her future greatness. It is David vs. Goliath; but David happens to be the heathen and Goliath the Christian.

Japan has been criticised for striking a blow without declaring war. Her defence is that she was dealing with a most treacherous nation. Of course every one will wish she had made a formal declaration, as her course if followed would bring on an absolute disruption of the international code and international law. Suppose, for example, Spain had sneaked a fleet into Hampton Roads and made an attack while negotiations were yet pending with the United States?

But the sympathy of the people of the United States is heartily with Japan. She is fighting a monster, a bully, and a nation notable for its treachery. Japan, on the other hand, has a notably honorable and enlightened record as a nation. There is, moreover, a conviction that Russia's triumph would mean a set-back for all Asia. And it would. But it is by no means assured that victory for Japan will mean anything better. She might take charge of China, call out a vast army and sweep Asia with the cry, "Asia for the Asiatics."

Russia, it must be remembered, moves slowly. She has a record of losing at the start and winning at the end. She will make a great fight by land. She may give trouble by sea; but with the best of her ships out of battle and it being impossible for her to send her Black Sea fleet, she cannot have great hopes of naval success. She will probably await the hour when the Japanese invade Manchuria.

The war assumes a graver aspect in the fact that each of the nations engaged has allies. Great Britain is by treaty pledged to aid Japan if any other Power aids Russia. France is pledged to aid Russia if any other Power aids Japan. The nations are declaring neutrality, but at the same time they are industriously preparing for war. China presents a dangerous element. She is with Japan, of course, since she wishes Russia to be driven out of Manchuria. China will declare neutrality; but the people of her province, Manchuria, will without doubt raise an army for Japan. And it is feared that all China may become involved and so draw out France and England. In this event we shall have one of the greatest wars in history; and it is doubtful if the United States could escape. The consequences would affect her so deeply that she would have to take a hand. She would stand of course with Japan, Great Britain and China. But let us hope that this will not come.

The only action so far taken by our country is an overture to the European Powers to induce Japan and Russia to confine their warfare to a certain area and to guarantee the integrity of China. That is, in event of a Russian victory she might take for good not only Manchuria but other Chinese provinces; since having beaten Japan she would have no far eastern power to stay her greed. On the other hand Japan might not be content with her control of Korea, but might take Manchuria. In either event, the trade and the rights of the other Powers would be endangered. The purpose of the United States, therefore, is to make the results of the war as inconsequential as possible. If Mr. Hay shall succeed in this, he will go down to history as the master diplomat of his day.

We hope each week to lay before our readers a careful and accurate statement of the progress of the war and to indicate with some degree of success the significance of events. To begin with, we repeat, Japan has achieved a stroke of marvellous success which practically assures her control of the sea during this war. She is now landing troops in Korea, and they are marching toward the Yalu River, which separates Russia from Korea: Russia is not likely, however, to meet her in a decisive battle until the weather opens, two months hence, by which time she may pour 1,000,000 or more soldiers into Manchuria and Eastern Russia.

Notes from West Durham

The present pastorate began on the first day of November last—three months ago. Four persons have been received for baptism; several by letter. Congregations have been very good. Our Sunday-school, under Superintendent J. W. Ausley, is doing good work. The school is hampered for want of room—but this was the case when, and before, the present pastorate began.

The night after we moved into the parsonage the brethren and friends came in and left with us a good supply of the necessaries of life—for all of which we are grateful.

On last Sunday, the 7th, we had an interesting mission exercise, and a good collection. Bro. L. J. Andrews gave us a report of the work of the Foreign Mission Board in Africa; G. W. Hart a report of our work in Italy. Our work in Brazil was represented by U. S. Smith. W. E. Dunnagan read a paper on the work in Mexico. S. A. Perry told us about the work in Japan, while J. H. Brown gave us an earnest presentation of the work in China. We used a large map locating each mission station. Later we propose to have a special Home Mission exercises, and some time during the year State Missions.

Our church adheres to their custom of taking collections, "for missions," and then divide according to the pledges made at the Association.

The high prices for provisions, and the mills cutting time to five days in the week, has hindered our work, as many of our members are mill people. The weather has been hard, and right much sickness among our people. We hope for a better day soon.

We are hoping and praying for a revival. Our membership needs it so much.

C. S. CASHWELL.

West Durham, N. C., Feb. 12.

Bible Readers' Circle.

The following names have been added to the Bible Readers' Circle:

Miss Janie Parker, Miss Ella Parker, Miss Jennie Haywood, Mrs. Allen Bailey, Mrs. M. J. Perry, Mrs. E. F. Gryder, Miss C. T. Greene, Miss Myrtle Greene, Miss Bessie Greene, Miss Lora Farthing, Miss Mollie Farthing, Miss Florence Gryder, H. H. Farthing, J. R. Dobson, Mrs. J. R. Dobson, Miss Maggie Dobson, Mrs. W. J. Montfort, Mrs. Zue Starling, Mrs. J. A. Cox, Miss Cora Henderson, Miss Alice Blunt, S. A. Starling, W. H. Willis, J. A. Cox, Burk Rodgers, J. A. Bagett, W. J. Montfort, W. G. Smith, I. N. Henderson, Leroy Henderson, Mrs. Minnie Baette, Mrs. M. A. Wynne, Mrs. M. A. Frazzell, J. R. Bryant, Isaac Marshall, B. F. Kellum, W. H. Eubanks, J. D. Riggs.

Distressing Stomach Diseases

Quickly cured to stay cured by the masterly power of Drake's Palmetto Wine. Invalids no longer suffer from this dreadful malady, because this remarkable remedy cures absolutely every form of stomach trouble. It is a cure for the whole world of stomach weakness and constipation, as well as a regulator of the kidneys and liver.

Only one dose a day, and the cure begins with the first dose. No matter how long or how much you have suffered, you are certain of a cure with one small dose a day of Drake's Palmetto Wine, and to convince you of this fact, the Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to every reader of this paper who desires to make a thorough test of this splendid tonic Palmetto remedy. A postal card or a letter will be your only expense.

THE PASTOR'S NEED

Is often most keenly felt in the vicinity of his pocket. No right-minded person will object to their minister adding to his income in an honorable way. We offer active and retired clergymen a chance to add largely to their income, and also benefit their friends—do it in a quiet way right at home. We will send any reader of this paper our 20-page illus. book,

"A Guide to Full Pockets,"

FREE. This book tells how our manager—a Maine man—earned for a few small shareholders in Belfast, Maine, $30,000 in eighteen months, and paid it in cash to clergymen, clerks, women and farmers, making them wealthy. This reads like a fairy tale, but every bit is true—it's history. Business strictly honest, and beats Standard Oil for profits. $1 to $100 cash or monthly payments, invested with this man as partner will grow fast. Returns are sure. Safe as Government bond. Don't send us a cent. Simply INVESTIGATE. References: Bank, city, fraternal and church officials, business men, etc., sent on request. We give the book, pay the postage. Our money against your time. Offer limited.

The Nutricia Co., C. A. 908 W. Madison St., Chicago, Ill.

..ANGUS CATTLE FOR SALE..

Low!

One registered Bull calf 12 months old, very fine; one registered Bull calf, 7 months old, very fine; one Bull calf out of a Hertford cow by registered Angus bull, 8 months old, a very fine animal; lot of seven-eighth grade bull calves; one 15-16 grade bull calf; several nice ½ and ¾ grade heifers, coming 2 years old. These grades look like thoroughbred Angus, and will please the most fastidious. One 5-year-old Short Horn cow, with bull calf at foot, by our registered Angus bull—a fine family milk cow—qualities perfect. One splendid family milk cow, 4 years old, will drop a calf in April next, by our Angus bull.

A splendid location for a saw mill; timber to last three years or longer, one-half mile from railroad.

W. M. WATKINS & SONS, Sans, Charlotte Co., Va.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Hall's Family Pills for constipation.

FREE

Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a Full Month's Treatment, Free, including Inspirator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 284 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has held hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

NOTICE.

Having qualified as Administrator of the estate of S. C. House, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before January 20, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

S. S. MARCOM, Administrator.

Apex, N. C.

SPECIAL TRAIN TO WAKE FOREST, N. C., FEB. 12, 1904.

Leave Raleigh 6.30 p. m., arrive Wake Forest, 7.00 p. m. Returning, leave Wake Forest 12.00 mid-night, arrive at Raleigh 12.30 a. m.

Fare, 55 cents for the round trip.

Account of celebration of Wake Forest College Literary Societies, February 12th.

For further information apply to C. H. GATTIS, C. P. & T. A., Raleigh, N. C.

(2)

Temperance.

[For these selections we are indebted to Mrs. E. J. Harrell, Woodland, N. C.]

CARDINAL MANNING ON ALCOHOL.

The Most Potent and Universal Agent for the Debasement of Man.

In summing up the argument for total abstinence, says Frances E. Willard, none of our famous orators has made the point more clear or convincing than Cardinal Manning. He said:

In conclusion let me say that we have been created in the image and likeness of God. He has given us an intelligence which reflects the Divine reason, we have a heart given to us that is capable of love to God and man, we have a will given to us whereby to originate our actions. Satan will tempt a man to commit all manner of sins, but so long as the reason is clear and the conscience is tender and the will is firm he will not prevail—the grace of God will prevent him. He will not be tempted at first to any great or gross sin—he is too crafty to frighten the soul—he is often successful because he is stealthy and cunning. But of all the temptations which were ever devised was never any found so potent or universal so irremediable, as that which man has manufactured for him in a poison which will darken the understanding, deaden the conscience, inflame the passions, weaken the will and reduce a man to a state in which he is capable of breaking any law of God and committing an imaginable sin.

Happy, then, are they who, when they come to lay their head upon their dying pillow, are able to look back and remember that their reason was never darkened, their conscience was never deadened and their will was never deadened and their will was never weakened by their voluntary fault. Happy will they be who have trained their little ones—their boys and girls—from childhood to walk in the same footsteps; for when their last hour is come they will be able to commend their offspring to the loving care of our Heavenly Father with the consciousness that they, on their part at least, have done all that in them lay to preserve them from this danger.

A Moderate Drinker.

At a meeting in a large town in Pennsylvania, at the close of the lecture, a gentleman rose, and was announced as Judge So-and-So, Judge of the Quarter Sessions. He said, "Ladies and Gentlemen:—Before the audience is dismissed, I wish to say a few words in defence of myself and the class I represent. Now, it is very hard to have it publicly stated that I have set a bad example." The speaker had not said that the moderate drinker set a bad example, but that he did not set a good one. "Now," said he, "I am a moderate drinker. Everybody knows me. I I take my glass at home, I take it abroad; I am a moderate drinker, a respectable, moderate drinker. Who dare say anything against me? Who ever saw me the worse for drink? Who ever saw me out of the way by drink? If young men followed my example, they would be as I am, respectable and respected. I challenge the county, to say whether my example is a bad one. Let young men follow my example, and they will be as I am." A man in the audience cried out, "Give it to him, old man, give it to him. Put a header on him." Some one said, "Put that man out." Another gentleman said, "No! let that man remain. He is the only son of the Judge." His only son tried to follow his example, and there was the result. He was so drunk that he would disturb a respectable meeting. And I tell you, sir, and I tell you, madam, every one, from the beginning, who has become a drunkard, has become so by trying to be a moderate drinker and failing.

A Quaker to a Saloon-keeper.

Several persons, among them a Quaker, were crossing the Alleheny Mountains in a stage. A lively discussion arose on the subject of temperance and the liquor business, and those engaged in it were handled without gloves. One of the company remained silent. After enduring it as long as he could, he said:

"Gentlemen, I want you to understand that I am a liquor dealer. I keep a public house at ———; but I would have you to know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar. I sell to decent people, and do a respectable business."

He thought he had put a quietus on the subject, and that no answer could be given. Not so. The Quaker said:

"Friend, that is the most damnable part of thy business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent and the unsuspecting, making drunkards and loafers of them. When their character and money are all gone, thee kicks them out, and turns them over to other shops to finish off; and thee ensnares others and sends them on the same road to ruin."
—Exchange.

Take What Father Takes.

Rev. Charles Garratt tells us that a little fellow of thirteen years of age sat at the table with his father. The waiter came round and asked him what he would take. There was wine on the table. "What will you take?" "I'll take what father takes." The father had the decanter in his hand, just about to pour out the wine, and he dropped it as if it were fire. Laying his hand lovingly on the head of the boy, he said, "Waiter, I'll take water." Now, this is what we want, that fathers and mothers, and brothers and sisters, and all who have influence with children, shall help us in inspiring these children with a hatred of that which never benefited a human being, and has brought many to destruction and perdition.

The Table that Liquor Spreads.

The story is told, by the Montreal Witness, of a poor woman who went recently to a saloon in search of her husband:

She found him there, and setting a covered dish, which she had brought with her, upon the table, she said:

"Thinking that you are too busy to come home to dinner, I have brought you yours," and departed.

With a laugh the man invited his friends to dine with him; but on removing the cover from the dish he found only a slip of paper, on which was written:

"I hope you will enjoy your meal. It is the same as your family have at home."

Facts About Alcohol.

Alchol is so deadly in its character that there is no other article or material in nature so well calculated to produce disease and consequent crime and misery.

Alcohol has not yet been found anywhere in all the wide universe of living matter. It is not there and can only be produced when life has been destroyed and the substance rotted.

Pure alcohol is the basis of all intoxicating liquors and is known to the chemist as one of the most deadly of poisons, being third on the list.
—Banner of Gold.

What Are We Sending Up?

A rich lady dreamed that she went to heaven, and there saw a mansion being built. "Whom is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks."

Further on she saw a tiny cottage being built. "And whom is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing His best with the material that is being sent up."

Then she awoke, resolving to lay up treasures in heaven.

What are we sending up? What kind of material are we building into our every-day life? Is it being sent up?

"Every deed forms a part in this building of ours,
That is done in the name of the Lord."
—Union Gospel News.

A THING WORTH KNOWING.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic Oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth and stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of soothing oils. Send for a book mailed free, giving particulars and prices of Oils. Address Dr. W. O. Bye, Kansas City, Mo. (Cut this out and send to some suffering one.)

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2. Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

J. NEWTON HATHAWAY,

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CLOTHING AND * MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

BRACY—PARKER.—At the home of the bride, near Eagletown, N. C., January 28, 1904, Mr. W. P. Bracy and Miss Maggie D. Parker, Elder E. J. Harrell officiating.

Obituaries.

"If we could push ajar the gates of life,
And look within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key:

"But not to-day; then be content, poor heart,
God's plans like lilies pure and white unfold;
We may not tear the close shut leaves apart—
Time will reveal the centre all of gold."

THOMAS.—Little Eva Lizetta, the infant daughter of Bro. and Sister R. W. Thomas, of Winston, N. C., fell asleep in the arms of Christ January 29, 1904.

May the Lord bless and comfort the father and the mother in their loss.

"Grieve not with hopeless sorrow,
Jesus has felt your pain;
He did thy lamb but borrow,
He'll give her back again."

B. K. MASON.

HAMLIN.—Sister Virginia Ann Hamlin, of Winston, N. C., entered into rest January 29, 1904, at the age of thirty-nine years, one month and three days.

She professed faith in Christ and joined Cross Roads Baptist Church at the age of sixteen. She was faithful to the Master to the end, and before her death gave testimony of her readiness to go.

She leaves a husband, ten children and many relatives and friends to mourn her departure.

May the Lord build up their broken hearts, and comfort them in their sad bereavement. "Blessed are the dead who die in the Lord."

B. K. MASON.

VAUGHAN.—At her home near Woodland, N. C., January 29, 1904, Mrs. Christina Vaughn (née Parker) departed this life in her forty-fourth year, leaving a husband, three children, an aged father and mother and several brothers and one sister to mourn their loss.

She was a faithful member of Hebron Baptist Church until affliction laid her on her bed, where she suffered three years, rarely leaving her room during that time. She was ready, and was glad when the Master called for her.

May the blessings of heaven rest upon her family and her many friends.

HER PASTOR.

Mrs. George Hart.

Mrs. Mittie Belle Hart was born in Granville County, N. C., February 14, 1882. She was converted when fourteen years old and united with Mountain Creek Baptist Church, of which she remained a happy, devoted and faithful member until her death, which occurred January 1, 1904.

In January, 1903, she was happily married to Mr. George Hart, of Granville County. She often told her husband how happy she was and how pleasant it was to live. She was devoted to him, and clung to him as long as life lasted.

Sister Hart loved her church devotedly. She was always willing to work for her Lord, whether in the church, Sunday-school or among her friends; always speaking kind words and carrying an expression of peace in her face; that peace which Christ alone can give. Her pastor feels that his loss is great, for she always greeted him with a smile and was willing to help him, both by her presence and prayers. Through all of her pain and suffering, she was so patient and thoughtful. Hers was a nature full of generosity and warmth, and her heart went out to all in loving sympathy. She was kind and thoughtful of her friends. One of her nearest neighbors remarked to the writer that she was loved by all who knew her.

She leaves a grief-stricken husband, a devoted and loving mother, several brothers and sisters, and a host of friends to mourn their loss. May the Lord comfort the dear ones whose hearts are sore at their loss. and may they look upward and not to the silent grave.

Hail, sweetest, dearest tie that binds
Our glowing hearts in one;
Hail, sacred hope that tunes our minds
To joys before unknown.
It is the hope, the blissful hope,
Which Jesus' grace has given;
The hope when days and years are past,
We all shall meet in heaven.

W. F. Pardue.

Whereas, it has pleased almighty God in His wisdom to remove from our Sunday-school and church our worthy brother and co-worker, W. F. Pardue; therefore be it resolved by this Sunday-school:

1. That in his death this Sunday-school and church have sustained a distinct loss.

2. That we will cherish in memory the constant fidelity of our deceased brother to his Sunday-school and commend his Christian example to his surviving comrades and neighbors.

3. That these resolutions be spread upon the records of this school and an engrossed copy be sent to the family of the deceased and published in the Wilkesboro Chronicle, Biblical Recorder and North Carolina Baptist.

J. C. REINS.
Secretary of Wilkesboro Sunday-school.

Miss Annie E. Hall.

On January 14, 1904, the soul of Sister Annie E. Hall passed from her loved ones and friends in this life into that broader and better life with her Saviour in heaven.

Her life, though short, was a great power for good in her own community and in other communities where she taught. To her, teaching was a great calling for the double cause of developing the mind and building up the Christian character of her student.

She gained the utmost confidence of all her acquaintances. Her life was filled with good deeds and noble service. During her last sickness, she showed wonderful patience and resignation, was especially thoughtful of the comfort of her many visitors, and appreciative of every kindness.

Her death-bed was almost a heavenly scene. On two occasions she grew happy and shouted, sang the old hymn, "Jesus can make the dying bed," etc., prayed for the church, the Sunday-school, and especially for the heathen. She asked those of us left to "do more and pray more for the heathen." It was indeed a pleasure to be with her as she talked of heaven and its glories. She has gone to be with "sweet Jesus," as she was often heard to say on her death-bed; but she left an influence among us which cannot die. May God in mercy comfort and bless her bereaved mother, sisters and brother, and grant to her home church at Bethel that awakening which she prayed for just before leaving us.

By order of Bethel Church.

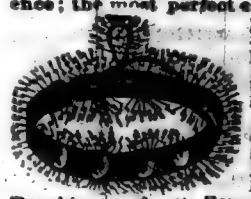
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MRS. W. J. FRYAR,
IRA D. ALDERMAN,
MRS. C. M. BEACH,
C. M. BEACH,
Committee.



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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

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Is the grandest achievement of medical science; the most perfect electrical health appliance in the world. It positively and permanently cures Rheumatism, Lumbago, Sciatica, Backache, Neuralgia and pains of every description, Indigestion, Constipation, Malaria, Catarrh, Kidney and Bladder Troubles, and all Female Complaints. It builds up the nervous system, strengthens every muscle and restores the vim and vigor of youth. You simply put it on when you retire and when you get up you feel like a new person.



It Cures While You Sleep.

Thousands and thousands who thought there was no help for them, have been cured through its use, why should you not be one of them? Write for large Free Illustrated Catalogue which explains all. Beware of imitations. Dr. Owens Electric Belt Co., 615 Olive Street, St. Louis, Mo.

SEABOARD
AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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In effect January 11, 1904.

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TRAINS LEAVE RALEIGH, N. C.

1.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 36, "Atlanta Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations.

2.35 a. m., No. 113 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, S. C., Tarboro, S. C., Norfolk, Va., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

5.30 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyesville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10.20 a. m. No. 105, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3.35 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyesville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 39 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4.30 p. m. No. 136, daily for Goldsboro and local stations.

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Help the Old Preachers and Their Families.

I have written every beneficiary on the Minister's Relief Board relative to their condition with a view to letting the Board know at its next regular meeting, the last Wednesday in this month, as to how they are getting along. It would only make you feel more deeply concerned to read their letters. Most of them have not walked in months. They are so expressive in their appreciation of what they receive from the Board. This is mid-winter apportionment. They need all they can get.

Read some extracts from their letters:

"My health is not good. I am greatly dependent upon what I get from the Board. Please do what you can to help me; for which I will feel very grateful. Don't know what I should have done, if I had not received help from the Board."

"I have not been able to sit up in three months. In the summer I can sit up most of the time. Soon as cold weather comes on I am down all the time. The Board has furnished me enough to keep me in medicine, and I certainly do appreciate it, and feel grateful to each and every member. Would be glad if some of you would come and see me. Will always be glad to get a word of comfort and cheer from you."

"You cannot imagine how much I appreciated the help I received from the Board last year. I cannot see how I would have kept bread for me and my wife. God bless such an organization. I am like the waves of the sea, up and down, though suffering all the time with lumbago. Sometimes I can work a little. I try to work a little farm which helps us to live. I am in need of some clothing now, though I am not able to buy them. I am trusting wholy in God."

"Your letter revives me, to think you have not forgotten me. My health is not good. I suffer pain more or less all the time. I live on an acre lot near ....., with a house on it; but it is not comfortable. This house is encumbered with one hundred dollars. I have laid in two sacks of flour for the future. I have nothing to fall back on for a living but the Minister' Relief Board. I am nearly eighty-one years old. My wife is seventy-four years old. I have been selling books which has helped me some. I will have to abandon that on account of feeble health."

"I have not left the house for two months. I suffer a great deal, but I try to be thankful and not complain. Much gratitude for your kindness to me."

"My son, who was my only support, has been in the hospital since last September. [This is a message from a widowed mother.] I have nothing to lean on but the precious Savior. Pray that I may be resigned to His will."

"My health has failed, and I have been compelled to resign my churches."

"I was truly glad to know I had not been forgotten by one so kind as you have been to me. I am now in my eighty-third year. I do thank God for so many kind friends, and their kind favors to me. For certainly you brethren have been kind to me, and helped me greatly, for which I return my sincerest thanks to you all."

"I have five children to support, and all of them girls except one; and am in debt fifty-seven dollars, and have no income."

I might have written more, but this will give you a view of their condition and situation. This is a hard time on poor old wornout preachers. Help brethren all you can.

Fraternally,
J. F. MacDUFFIE,
Corresponding Secretary.
Rock Spring, N. C., Feb. 11, 1904.

A bride's trousseau includes the wearing apparel (except dresses) and all the household linen necessary for two years. A simple list of the latter includes four tablecloths, with four or five dozen napkins of different sizes; twelve sheets, with a dozen and a half pillow-cases; two dozen towels, with dish and kitchen towels, doilies, centerpieces, bureau and washstand scarfs and other linen pieces about the house.

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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 34.

RALEIGH, N. C., WEDNESDAY, FEBRUARY 24, 1904.

COMMENT ON THE DEATH OF SENATOR HANNA.

The entire reading public has been impressed, if not astonished, by the change of opinion with regard to Senator Hanna, that many many papers underwent in the hour of his death. One might allow for the outworn and unsound maxim, Of the dead say naught save good; one might allow for the soberness that comes over one when Death steps in and calls a truce to strife by laying low his opponent—and yet be puzzled by the absolute change of attitude with regard to Senator Hanna. Papers that gave him living naught but condemnation, now give him naught but praise. Upheld by a large section of the press as a monster when living, in death praised by them as a man of benevolent heart, great mind, and most lovable personality. A satyr to Hyperion—almost!

One wonders that newspaper editors can, unembarrassed, so flatly confess their sinning—especially now that injustice cannot be atoned for, since its victim is beyond the adjustments of life. He cannot forgive; nor may we ask his forgiveness.

One also inquires if these newspapers will not now learn their lesson and spare the next man such injustice. And he also takes hope that the people will decline to permit them to so treat another man. We all know that it would have cost any of us the respect of the people and the confidence of his friends to have spoken twelve months ago as kindly about Senator Hanna as his bitterest enemies have within the last ten days. Shall we not hereafter be more considerate; shall we not be more tolerant; more disposed to think well rather than ill; shall we not at least listen to men when they speak kindly of such men? Shall we not suspect these papers, next time they make an opponent infamous, of practicing in their partisanship precisely the same fraud upon us that they practiced with regard to Senator Hanna, and discount their opinions accordingly?

* * *

But Senator Hanna was not as admirable a man as he is now held up to be. He was a powerful business man. He was a friendly and wholehearted man. He was a great organizer. He was true to his own ideals. As a man let us give him praise. But as political leader, let us beware how we praise him. As a political leader he did one great thing: He substituted for the scheming of the wire-puller the energetic measures and the organization of a man of affairs. This is well. But beyond this we cannot go. Senator Hanna's governing ideals in politics were not elevated. He thought of our Government as an institution to be administered with regard to the welfare of business rather than according to great principles. Not a few of us lean in this direction; and it is well to regard the business interests. But this is a selfish and superficial view. Our government must be conducted on profounder considerations than these. Let us never abandon the great principles which are its foundation. Again, Senator Hanna sought and received large contributions for the Republican campaign fund. It is true the large corporations distrusted Mr. Bryan and gave their money freely to Mr. Hanna because they knew he was one of them. But this does not alter the fact that he put himself and his party thereby under obligations to these interests. Now Mr. Hanna was himself a representative of these interests. He did not sell himself. He was already on that side. So was his party. We may not accuse him of dishonesty. But we cannot commend this policy. On the other hand, it is to be unreservedly condemned. A political leader will yet arise who will scorn an offer of money from special interests even in a good cause.

* * *

Of course the political parties must have money to conduct their campaigns. But they should have less than they have. There is no legitimate excuse for requiring millions. They mean corruption and foretell ruin. We have heard with disgust the base suggestion that since President Roosevelt has offended the trusts, the Democrats should nominate a man who will command their support. This would be surrender. One would rather stand with the now despised Mr. Bryan and go down to defeat again and again than encourage this subserviency. But where shall the parties get the funds? Well, they certainly should not get them from men or corporations that have interests that will be affected by Congress or the President. They should get them from individuals who give their money for the sake of the principles at stake. And they should do without money rather than sell out the people. To be sure the trusts probably gave Mr. Hanna his great campaign fund precisely on the ground that he and his party represented policies and principles that were in their sight good—such as Protection and the Single Standard. But a man of more refined political ideals would have discriminated between motives selfish and particular and motives patriotic and general. This is just the point. He was not corrupt. He was true to his ideals; but his ideals were false.

At no point is our Nation so menaced as at this point of the demands of the political parties for great campaign funds. There is positive danger that both parties will be brought under such obligations to the rich that the great rank and file will be forgotten. And there is as much danger to one as to the other.

* * *

Mr. Homer Davenport did most to make Mr. Hanna infamous. Nearly every citizen has seen a Davenport picture of Mr. Hanna—a monster in dollar marks, the incarnation of sordidness, malevolence, greed and brutality. But Mr. Davenport now says that Mr. Hanna proved that no man need fear cartoons; that no one now thinks ill of him. And it is true that Mr. Hanna's case is one in a long list that shows us that a man's true character, good or bad, will out. None of us need fear what men say of us, or what they think of us. We need to fear very much what we are. It will be all revealed. But the fact that lies will not injure us is no reason why men should lie about us. And Mr. Davenport cannot justify himself. The true policy is to tell the truth about friends and enemies when living and have no atonements to make when they are dead. Any other course is not only unjust, but cowardly. Give your opponent every advantage that he is entitled to. Do not use lies and abuse. They are the weapon of the knave and the coward. They reveal to all that your cause is weak and that you are low down.

In all our contests, let us be men—and manly. To win by other means is defeat. It would have been far better to have given Mr. Hanna when alive credit for having been a good man, kind to his friends, considerate of his employees, benevolent of spirit, honestly convinced that his purposes were right, and masterful in achieving his purposes; and at the same time to have opposed his policies, to have opposed his party, to have opposed his purposes, to have exposed his methods and denounced his ideals. In short, it would have been so much better to have respected the man and opposed his policies. Our position would have been stronger. It would have been better for us; better for him; better for our policies; and better for all the human race, for every member of the race reaps benefit of the respect that men bear to men as men.

"MISSED"

(From Jackson's Teachings of Jesus.)

As the shepherd misses his lost sheep, and the woman her lost coin, and the father his lost son, so, Christ says, we are all missed by God until, with our heart's love we satisfy the hunger of His. We have all read of Lochlan Campbell and country and what brought her home again. "It is country and what brought her home again. It is weary to be in London"—this was Flora's story as she told it to Marget Howe when she was back again in the glen—"it is weary to be in London and no one to speak a kind word to you, and I will be looking at the crowd that is always passing, and I will not see one kent face, and when I looked in at the lighted windows the people were all sitting round the table, but there was no place for me. Millions and millions of people, and not one to say 'Flora,' and not one sore heart if I died that night." Then one night she crept into a church as the people were singing. "The sermon was on the Prodigal Son, but there is only one word I remember. 'You are not forgotten or cast off,' the preacher said; 'you are missed.' Sometimes he will say, 'If you had a plant, and you had taken great care of it, and it was stolen, would you not miss it?' And I will be thinking of my geraniums, and saying, 'Yes' in my heart, And then he will go on, 'If a shepherd was counting his sheep, and there was one short, does he not go out to the hill to seek for it?' And I will see my father coming back with that lamb that lost its mother. My heart was melting within me, but he will still be pleading, 'If a father had a child, and she left her home and lost herself in the wicked city, she will still be remembered in the old house, and her chair will be there,' and I will be seeing my father all alone with the Bible before him, and the dogs will lay their heads on his knee, but there is no Flora. So I slipped out into the darkness and cried, 'Father,' but I could not go back, and I knew not what to do. But this was ever in my ear, 'Missed',"—and this was the word that brought her back to home and God.

THE WAY FOR A YOUNG MAN TO RISE.

BY ABRAHAM LINCOLN.

The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. Allow me to assure you that suspicion and jealousy never did help any man in any situation. There may sometimes be ungenerous attempts to keep a young man down; and they will succeed, too, if he allows his mind to be diverted from its true channel to brood over attempted injury. Cast about, and see if this feeling has not injured every person you have ever known to fall into it.

THY PURPOSE.

O toiler of the lily,
Thy touch is in the man!
No leaf that dawns to petal
But hints the angel-plan.
The flower-horizon opens!
The blossom vaster shows!
We hear Thy wide world's echo,
"See how the lily grows."

Sky yearnings of the savage,
Unfolding thought by thought,
To holy lives are lifted,
To visions fair are wrought.
The races rise and cluster,
Transfigurations fall,
Man's chaos blooms to beauty,
Thy purpose crowning all.

Old truths are always new to us, if they come with the smell of heaven upon them.—John Bunyan.

Railway Service and Sabbath Desecration.

BY L. H. CHAPPELL, PASTOR AT HAMLET.

At our last Convention in Charlotte there arose the question of the running of trains on Sunday, and what our Convention could do to secure its discontinuance.

It is not my purpose to discuss this question, nor whether it is right to use the Sunday train for travel. They are both important, but outside the purpose of this article.

Rather, let us ask, is not this widespread Sabbath desecration of vital importance to railway employees? To these thousands who labor seven days in the week, or seven nights, or seven days and some nights, or seven nights and some days, in the tyrrannous service of soulless corporations, the question of one day or of no day of rest is of vital importance. To say this seven days of steady, resistless, hard labor, is robbing them of real life, and that this taking of Sunday privileges is robbing them of religious opportunities and possibilities, is simply stating a truth, no one can fail to see, and yet no voice of protest is raised, no word of warning sounded. What a wave of agitation has come over the reading world because of the recent post-office scandal. And justly so. But let the light shine farther. Here is a great sin against God, and crime against society, and tyrannous oppression of individuals as must appear to those who are willing to face the facts that lie open to every observer in railway life and service. That the employees feel the hard, jagged edge of this injustice, and writhe under their helpless servitude; that they manfully bear its grind and wear, and do not often raise their voices in public complaint can be easily seen by a watchful eye and how it tells of virile manhood in our American people who nobly bear their burdens in silent patience.

That this evil appeals to every reader of the Recorder is evident for three reasons: First, we are men, and should have the love of men in heart to feel for them in their afflictions; second, we are Christians, or at least Christian citizens and must deplore the denial to so many souls the privileges of religious liberty guaranteed to us by the charter rights of our Nation's constitution; and third, they are our servants, in serving the public as truly as the corporations who employ them, and we share the blessings that are wrung out of their toils in misfortune.

I have not made an estimate of how many thousands are thus afflicted. It is not necessary. The reader can easily imagine. Nor is it necessary to determine how many are actually deprived of a regularly recurring day of rest, or of any Sabbath privileges. That any are so treated is enough to brand this practice as evil and criminal. We may rob ourselves and our fellows of some things more essential than even bread and clothes. One whom we love and obey said: "Man must not live by bread alone, but by every word that proceedeth out of the mouth of God." I have been pastor of a church in Hamlet for less than a year; but in that time I have seen enough to weigh down a pastor's heart with sorrow and anxiety. Hamlet is a railroad town. Many railroad men live in Hamlet, if they can be said to live anywhere. In trying to reach the railroad employees with Gospel privileges, I find the great wall of separation, of Sabbath desecration, which forces these men to work on Sunday or lose their job. To most of them it is of necessity meat and bread; for no other employment is in sight. Some, yes many, would gladly leave the railroad if they knew where a living might be had elsewhere.

Of what does this Sabbath desecration rob them? We mention a few of these entailed losses.

Of a day of rest. Man was made for a day of rest as well as for seven nights of rest. And the day of rest was made for man. No arrangement which deprives man of this, can supply its loss by artificial means.

It means loss of vigor, of efficiency, of happiness, of usefulness. Physical loss, social loss of many kinds, utter loss of home life—where will the list end? No day of religious worship. He is robbed of the privileges guaranteed by our Constitution of worshipping God according to the dictates of one's conscience, especially for those who believe God demands their presence at public worship. And how it destroys all noble, true ideals of holiness of life, of sanctity of service, of devotion to God!

Far better rob a man of part of his earthly goods, of bodily or intellectual freedom (?) than to deprive him of the natural inalienable God-given privileges of Sabbath rest, worship and service. It is worse than robbing sanctuaries. It is more execrable than for Antiochus Epiphanes to sacrifice a pig on the altar of burnt offering of the temple of Jerusalem. There can be no established church life for such individuals, for such homes and communities. Well, who is to be blamed? Where does the responsibility rest? Largely, but not wholly, with the railway directors and managers.

Corporations have souls, have a God, have religious demands made upon them by God, and a tribunal before which they must answer. But more than that. They have an earthly tribunal. It is the conscience of an outraged people. Let public sentiment take evidence, weigh it, and pass sentence. Let public opinion condemn and punish. Let the Christian citizen think, understand, grasp the situation, find the remedy, and apply it. And because we are Christian citizens, and because we condone, become particeps criminis, by patronizing Sunday traffic and travel, and because we fail to take measures to repress and correct the abuses of this public servant, the railroad, we, too, are responsible, deeply responsible. I shall not say anything about the individual employer's responsibility; though something might be well said of this, in its proper place. He cannot correct the abuse. But we can. It is the Christian citizen's problem and duty. It is to come by legislation; and like all law-making and law-enforcing, calls for a cultivated, aroused and active Christian conscience. Now this means you and I and our fellows must make it a subject to think, agitate and act upon. The preacher, the parent, the Sunday-school teacher, the day-school teacher, one and all, must bring Scripture teaching, moral precept, and all principles of Christian living to bear upon the great question of how shall we serve the Lord of the Sabbath, and make the day and its service truly holy and acceptable.

Lilesville, N. C.

He who never connects God with his daily life knows nothing of the spiritual meaning and the uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep, peaceful sense of the infinite One ever near, a refuge and strength.—Canon Farrar.

Each day comes as a fresh gift from the hand of God. In it are just the experiences his loving wisdom has ordained. Meet with a brave heart all that is in the day's portion; but shrink not from phantom lions or from shadows that seem to blot out the sun.—Exchange.

The Religion of a Gentleman.

"At the very least a man's religion ought to make him a gentleman." Mr. Alford spoke with some impatience.

"What personal illustration are you going to follow that remark with?" asked his friend, with a smile.

"I have a personal illustration in mind, but you haven't yet assented to the general proposition."

"I am disposed to be conservative. A man's religion ought to do a great many things that it does not always do. You must allow something for the man."

"But I was giving what I counted the 'irreducible minimum.'"

"And the thing of most importance? Then you are mistaken. Religion may sometimes be very real and not make a man a gentleman; nor is the making of a gentleman the thing of most importance. I suspect that you are referring to our mutual friend, Carson."

"Yes; he is at it again. A more obstreperous, unbalanced, and mischief-making man I never knew."

"I knew one who was more so—Carson himself."

"You think his religion has improved him?"

"I know it. Before his conversion Carson was as you know him, only more so, and in another way. He is a hard man to get on with, because he gets impatient with others when they are less zealous than he is in good works. He was once as reckless and wanton in pursuit of evil as now he is intemperately zealous for good. He was as quarrelsome as he is now—more so, in fact—and a good deal less likely to be on the right side when he quarreled. Moreover, he was not then, as he is now, penitent after his blunders.

"You did not know that he was a man capable of penitence? The intensity of his zeal in error when he is wrong is the measure of his self-condemnation when he is over the heat of his passion. He is quick-tempered, hasty in speech, uncharitable in judgment, narrow in his outlook—what more shall I admit? He was once all this and more. And now he is, first of all, absolutely sincere; there is not a dishonest fiber in his being. He is in dead earnest, and might well put to shame some men of more culture who take things easy. From the soles of his feet to the ends of his red hair he is full of human sympathy that goes out to every living thing that God has made, full of readiness to help, and he never seems to get tired.

"He is a valuable man, and his religion is a grand success, but it will never make him a gentleman; he will always be a blunderer, a man of hasty speech, deficient in the graces of the Christian life. But if you knew him as I do, he would be about the last man you would choose to illustrate the failure of religion to change a life for good."

The other man was silent for a time. "I did not know all this," he said after a little. "I must make more allowance for Carson—and perhaps there are some things that I can learn from him. I am just wondering whether my own religion has done as much for me."

"Nevertheless," said his friend, "your proposition was partly right. A man's religion ought to make him a gentleman. There is no good reason why a man, being already a gentleman, should not also be a Christian; and there certainly is no reason why a Christian should not add this excellent grace and be a gentleman. But religion is not of necessity a failure, even if it does not in every case make a man a gentleman."—Youth's Companion.

I am profitably engaged in reading the Bible. Take all this Book upon reason that you can and the balance on faith and you will live and die a better man.—Abraham Lincoln.

A Hymn Worthy of Study.

BY ELDER J. A. STRADLEY.

Below is a hymn that ought to be studied. It would be well to commit it to memory. Let Christians and Sabbath-school scholars memorize it. Cut it out of this paper and keep it. It teaches truth that needs to be known in these days of easy going, superficial preaching. It teaches foundation truth that must be known, believed, and acted on, if genuine religion is to be kept alive.

This hymn was composed by Miss Annie Steel, of England, in 1760. Miss Steel was a Baptist, and the daughter of a Baptist preacher. She was frail and delicate physically; but she had a strong, vigorous, cultivated intellect. She was devotedly pious, as can be seen from reading her beautiful hymns. As a writer of sacred poetry, not many equalled her, and but few surpassed her. Seventeen of her hymns are found in the Baptist Hymnal. They are worth seventeen hundred of the hymns of many other authors. Turn to them and read them. They will do you good. The Baptist Hymnal gives us the best hymns of the world. It would be a blessing to the cause of pure Christianity if we had no other hymn book. Enough money has been worse than wasted on trashy hymn books, filled mainly with religious jigs, to have sent thousands of missionaries to the heathen; and to have established thousands of Sabbath-schools, and preaching places among the destitute in our home land.

But here is Miss Steele's grand hymn:

1. "How helpless guilty nature lies,
   Unconscious of its load!
   The heart, unchanged, can never rise
   To happiness and God.

2. Can aught beneath a power divine
   The stubborn will subdue?
   'Tis thine, eternal Spirit, thine
   To form the heart anew.

3. 'Tis thine the passions to recall,
   And upward bid them rise,
   And make the scales of error fall
   From reason's darkened eyes;

4. To chase the shades of death away,
   And bid the sinner live;
   A beam of heaven, a vital ray,
   'Tis thine alone to give.

5. O, change these wretched hearts of ours,
   And give them life divine;
   Then shall our passions and our powers,
   Almighty Lord, be thine."

Oxford, N. C.

The Way to Do It.

At our meeting Saturday, I took the liberty to speak of the Recorder and take a few subscriptions for you. And so I will write you a word about our new pastor. We have been without a pastor since last June when Brother Bateman left us. So we have formed a new field in the Beaulah, known as the Milton field, and called Bro. J. J. Adams of Graham, and he has accepted and commenced work the beginning of the new year by preaching for us at Shiloh, the second Sabbath, to the delight of a large crowd.

The Beulah Union will meet with us on the 28th-30th, inclusive. We extend a welcome to all that wish to come and take part in this work, that has been neglected for some time.

Wishing you a happy and prosperous new year, I am

Yours sincerely,

J. A. KERSEY.

Milton, N. C., Jan. 11, 1904.

My heart has deceived me a thousand times, but that Book has never deceived me once.—D. L. Moody.

S. S. Department.

By HIGHT C. MOORE, Secretary.

More Sunday Schools.

It is estimated that 500 of our 1,700 Baptist churches in North Carolina are without Sunday-schools. The Piedmont, embracing 20 churches and reporting 21 Sunday-schools, is the only Association we have noted as having more of the latter than the former. The Atlantic has 22 churches, but reports only 10 Sunday-schools. Seven of the 27 churches in the Neuse are not engaged in the teaching work committed to them. In the 28 churches of the Ashe Association there are but 9 reporting Sunday-schools, while the Alleghany and Grayson, with 11 churches, gives no Sunday-school statistics at all. In the great Tar River, 13 of the 87 churches do not appear in the table of Sunday-school data. These are but random figures, but they show conclusively that Sunday-school missionary work is to be done in nearly every Association in the State. The betterment of what we have, of course, and perhaps first of all; but also the organization of more Sunday-schools is an urgent denominational demand.

The Teacher's Great Work.

The Bible is the divine text-book. The Holy Spirit is the supreme instructor. Jesus Christ, the Son of God and Saviour of men, is the one central and sublime theme. The class of immortal souls committed to your care needs the saving, sovereign Christ more than anything else. Then your duty to them will center about Him; and I think it is fourfold:

First.—Tell them about Christ. Every road of Scripture leads to Calvary. Not a child's heart but thrills when it first hears the earnest, well-told story of Jesus.

Second.—Lead them to Christ. He alone can save, but no one is saved without faith. Our pupils must repent and believe or they will be lost. Oh, lead them, lead them to the saving cross!

Third. Build them up in Christ. First discipling and then baptizing; but this is not all, though multitudes act as if it were. The rest of the commission remains and Sunday-school teachers in particular are set to carry it out: "Teaching them to observe all things whatsoever I have commanded you."

Fourth. Equip them for Christ. These whom you have led to Christ are to be trained for the most efficient service in His Kingdom. They are ready and willing; what they need is direction, stimulus, and encouragement. If only they could be trained, what a power they would be! Do your part by them.

Information, Regeneration, Edification, Qualification: Take these four words, live them out in your class-work, and your labors will be crowned with success here and glory hereafter.

A Good Bible.

Manager Allen, of our Baptist Book Store showed us the other day "The Self-Explanatory Reference Bible" which impresses us as a valuable edition of the Scriptures. Selected references are not only noted but printed in full on each page; marginal readings are also given. The reader can thus get the leading parallel passage without turning a leaf. The volume also contains Bible index, concordance, and maps; it is of convenient size, has the patent thumb index; and costs from $2 to $10. If you want it, order through the Baptist Book store, Raleigh.

Have You Adopted Them?

The following are noted in the Kentucky Sunday-school Union as "Good Rules to Secure Poor Sunday-schools." Wonder if anybody in North Carolina has gotten hold of them and is putting them into practice? How is it in your school? Here are the "rules":

1. Never come unless perfectly convenient.
2. Stay away if it is a little damp, a little too cold, or a trifle too warm.
3. Don't come early if you can help it.
4. Always take a back seat.
5. Don't trouble yourself to render any help. Let others bear all the burdens.
6. Cultivate the critical spirit; never let mistakes go unnoticed.
7. If you see a stranger present, avoid him or her.
8. Always wait for the other members to speak first. Stand on your dignity.
9. If the lesson has been helpful, don't tell anybody.

A Sunday in Godlsboro.

Always a pleasure to visit this thriving city, but never more so than the flying trip which included February 14th. The day was cloudy and chilly; the streets were saturated with melting snow; a cold rain set in during the afternoon. Yet the attendance at all services was remarkably fine. Three o'clock was the Sunday-school hour. It was a delight to attend and participate. The following good points were noted in the school:

1. It began promptly on time, though there were some late-comers.
2. The room was entirely comfortable—a contrast to the weather without.
3. Each of the classes keeps an accurate record of its attendance and contributions.
4. Only two of the sixteen officers and teachers were absent.
5. The fourteen classes seem to be well graded. Several had recently been promoted from the primary department.
6. The pastor has a newly-formed and promising Baraca class of thirty young men.
7. The Superintendent made a concise application of the lesson at the close of the teaching period.
8. The stranger was welcomed, and arrangements made to follow up the 49 absentees, and to extend invitations to non-attendants.
9. The benevolences are brought before the school twice a month for special offering: the first Sunday for Missions, and the third Sunday for the Orphanage.
10. The school is planning to get a full supply of new song books, to organize a Home Department, and to secure an enrollment of three hundred during the spring.

Truly, excellent work is being done by Pastor Fry and Superintendent Hall and other true yoke-fellows in the Master's service.

Still the Largest.

In the spring of 1895 the late Mr. William Reynold's made a tour of several North Carolina towns and cities. Writing of it in the International Evangelical he had this to say of the work of Mr. N. B. Broughton who assisted in the campaign:

He is superintendent of the largest Sunday-school in the State, the Tabernacle Baptist Sunday-school of Raleigh. It has on its roll over one thousand members. Commencing a few years ago with fourteen, it has steadily increased, under the efficient management of its present Superintendent, until it is not only one of the largest, but one of the best schools in the South. Brother Broughton can tell how to reach the masses. He has done it,

First, By systematic visitation, House-to-House;

Second, By sympathizing with and assisting those in distress and needing help.

Third, By making his school attractive, through music and other proper attractions;

Fourth, By looking after them, and not letting one stray away.

There is no secret in reaching the masses. "Go for them." "Reach one man at a time." Our commercial travelers (drummers) know how to do it, from their standpoint (commercially). Let us quit discussing theories and go at it.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Readings from February 29th to March 6, 1904.

Monday, February 29.—Address of Moses continued. Deut., chapters 12, 13, 14.

Tuesday, March 1.—Address continued. Deut., chapters 15, 16, 17, 18.

Wednesday, March 2.—Address continued. Deut., chapters 19, 20, 21, 22.

Thursday, March 3.—Address continued. Dept., chapters 23, 24, 25, 26.

Friday, March 4.—Address continued. Deut., chapters 27, 28.

Saturday, March 5.—Last words of Moses. Deut., chapters 29, 30, 31.

Sunday, March 6.—The song and death of Moses. Deut., chapters 32, 33, 34.

Deuteronomy.

CONTENTS OF CHAPTERS 12—34.

Chapter 12 commands the destruction of idolatry, provides for a special place of worship, gives instruction with reference to eating, prohibits the eating of blood, enjoins faithfulness to the Levites, instructs as to burnt offerings, and warns against idolatry. Chapter 13 warns against enticers to idolatry, commands that all such be stoned to death and not spared even though they are the nearest of kin to those they entice, also that all cities containing idolators shall be utterly destroyed with every thing that is therein. Chapter 14 forbids the children of God to disfigure themselves, indicates the meats that may be eaten and those that are prohibited, and sets forth the law concerning tithes to be eaten in religious service. Chapter 15 treats of the year of release, of the firstling males of the flocks and herds, and enjoins kindness to the poor. Chapter 16 rehearses the laws governing the three annual feasts, the appointment of judges, and prohibits the planting of groves near places of worship. Chapter 17 forbids the sacrifice of animals that have a blemish, prescribes the death penalty for idolatry, prohibits the death penalty unless convicted on the testimony of more than one witness, points out the kind of causes that shall be appealed to the priests and Levites, and sets forth the duty of kings. Chapter 18 provides for the support of priests and Levites, who have no inheritance, prohibits the abominations of the heathen, prophecies the coming of Christ, and tells how to distinguish between a true and a false prophet. Chapter 19 sets forth laws concerning the cities of refuge, landmarks, and witnesses. Chapter 20 treats of going to war. Chapter 21 treats of murder when the murderer is unknown, of a wife captured in war, of the children of two wives, of an incorrible son, and of inflicting the death penalty by hanging. Chapter 22 contains various prohibitory laws, and a catalogue of abominable crimes with the penalty attached to each. Chapters 23, 24, and 25, contain important laws respecting various matters. Chapter 26 prescribes the law for offering the basket of first fruits, the tithes of the third year, and closes with a solemn covenant. Chapter 27 requires that after crossing Jordan memorial stones shall be set up, an altar shall be built, and the tribes on Mounts Gerizim and Ebal shall respond to the blessings and curses pronounced by the Levites. Chapter 28 contains a list of blessings for obedience, and of curses for disobedience. Chapter 29 contains an earnest exhortations to obedience, a picture of the people presented to the Lord to ratify the covenant, and a solemn warning. Chapter 30 abounds in promises and encouragement to the penitent. Chapter 31 contains the close of the address of Moses, his charge to Joshua, and the command of God requiring him to write a song, and also an account of depositing the law in the ark. In Chapter 32 we have the song of Moses. In chapter 33 Moses sets forth the glory of God, and pronounces blessings on the tribes. Chapter 34 contains an account of Moses on Pisgah, viewing the promised land, of his death and burial, of the succession of Joshua to the leadership of Israel, and closes with the estimate placed upon the character of Moses by the writer of this appendix.

THE END OF THE PENTATEUCH

This week we finish Deuteronomy, the last book of the Pentateuch. In Genesis, which is an introduction to the whole Bible, we read about the beginning of things. In Exodus we read the story of the departure of Israel from Egypt, of many gracious deliverances, and of the giving of the Law at Sinai. The purpose of the book of Leviticus was to provide Israel with a code of civil and religious laws for their government in the wilderness and in the promised land, and it was also intended through these laws to bring the people to a sense of sin, and lead them to feel their need of a Saviour. In Numbers we have a continuation of the history of Israel, tracing their life from Sinai, through the wilderness to the borders of the promised land. In Deuteronomy we have the three great addresses of Moses in which he repeats much of the history and legislation contained in the preceding books, and gives much specific instruction with reference to the future.

In the preceding books Moses appears as leader, lawgiver, governor, warrior, and historian. In Deuteronomy he also appears as poet and prophet. No matter from what point we view him there has not arisen in the world a greater than Moses, except that Prophet whom he prophecied that God would raise up, and of whom he was a type, even Jesus Christ who came to bring grace and truth.

New Churches.

We are trying to build a house of worship at Spring Hill, Onslow County. Spring Hill is a mission point. The work was started there about two years ago and the organization of a Baptist Church soon followed, but we are laboring under great disadvantages, not having a suitable place for worship and not being able to complete the house within ourselves. We have decided to appeal for help through the religious press of North Carolina, trusting that our brother pastors and deacons will bring the matter before their churches and take collections for the same. We are very thankful for small contributions and larger in proportion. All contributions may be sent to Alex. Tratt, Deppe, N. C., who will use the money to the best advantage for the church.

The prospects are bright and hopeful, if we can only succeed in getting a house. May the Lord put it into the hearts of His people to lend a helping hand where it is so much needed.

J. B. OLIVE, Pastor.

News Notes.

....Spring will come yet, tired heart!

....Elder R. P. Campbell has been called to Beaufort.

....It is wrong to dance or play cards—since last Wednesday!

....Elder George C. Lorimer, our most popular preacher, is ill in New York with rheumatism.

....Bro. I. L. Sheets writes that the Palmerville field has called Elder W. E. Watkins, of Belmont.

....Pastor Rich, of New Bern, is proving himself a newspaper man also. The Atlantic Messenger is first rate.

....The Woman's Missionary Union proposes to raise a Church Building Fund as a memorial to Dr. J. T. Tichenor.

....Baptist Sunday-school workers will take notice that the Recorder is now devoting several columns to their special interest.

....Elder J. S. Hagwood, of Raleigh, has accepted a call to Ephesus Church. Eight active Baptist ministers live in Raleigh.

....Elder J. S. Bookheart is pastor at Lowell and Newells and is doing good work. He came to North Carolina from Virginia.

....This week the notices will go to our readers whose subscriptions have expired. We hope every one will renew. Do not put it off.

....Elder W. Pope Yeaman, a leader of the Missouri Baptists, died last week. He was Moderator of the General Association twenty years.

....Elder W. H. Davis is now pastor of Green Springs, Robeson County. He did well at North Wilkesboro during Pastor Bradshaw's stay in the Seminary.

....Second Church, Richmond, Va., will erect a new $75,000 building. W. R. L. Smith is pastor. This church led Richmond churches in mission gifts.—Argus.

....In view of the favorable attitude of the North Carolina members of Congress we have not regarded it as worth while to circulate petitions for the National anti-jug law.

....Every single applicant for law license from Prof. Gulley's class at Wake Forest was successful before the Supreme Court.—Charity and Children. The married ones also!

....The First Church, Dallas, Texas, Dr. G. W. Truett, pastor, gave $10,000 to missions, other than local, last year. This was about an average of $10 per member.—Index.

....Do not say "our womanhood," "the womanhood of North Carolina;" say simply, "our women," "the women of North Carolina;" "our Baptist women," not "our Baptist womanhood."

....Florida Baptists, unable to support one paper, are blessed with two—and they are bright papers, too. It will be "mournfully interesting" to watch and see which falls first. For one must die.

....Elder J. J. Payseur has taken charge of Carthage Institute. The Sandy Creek is again fortunate. Brother Payseur is a strong Baptist, a good teacher and preacher, and a man who will get things done.

....Elder G. P. Hamrick is now pastor of the Cherokee Avenue Baptist Church, Gaffney, S. C. The church received 153 members last year; and the Sunday-school is one of the best in the State. Brother Hamrick says that he can never lose interest in North Carolina and her religious life.

....Sanford has called the bright and energetic Roanoke Rapids pastor—Elder Garrett.

....Elder M. S. Proffitt reports a good revival in the oldest church in Western North Carolina—Little Ivy. It is 104 years old.

....Elder M. V. MacDuffie will be pastor in Baltimore of the Immanuel and Seventh Street Churches. They have consolidated. A. C. Dixon was once pastor of Immanuel.

....The Temperance Lesson will come March 13. Why not make that Temperance Sunday throughout North Carolina? Have a sermon by the pastor and earnest talks by the teacher, and circulate the pledge.

....The Second Annual Convention of the Religious Education Association will meet at Washington March 2-4. Its theme will be "The Bible in Practical Life;" and foremost men the country over will make addresses.

...We sympathize with Elder John R. Miller, of Thomasville, in the death of his venerable father, which occured February 14. "He peacefully passed away in the full triumph of faith in Christ Jesus." What more could be desired?

....Elder J. S. Gwaltney, of Cora, says that "one of the best things the Board of Missions ever did was to employ Brother Woodall to conduct Bible Schools in Western North Carolina. His work at Enon, in the Catawba River, was delightful.

....Here's another! Second Church, Durham, has increased Pastor Parker's salary. He writes: "I appreciate it most of all because it bears testimony to their esteem and love." There is no better way to show your esteem and love for your pastor.

....In his tribute to Mrs. Payne, which appeared in the Recorder two weeks ago, Secretary Johnson said that "two of her brothers were useful and honored preachers in the Methodist Church." He informs us that three of the brothers were Methodist preachers.

....The Recorder makes its best bow to Mr. Marshall De Lancy Haywood of Raleigh. His book on Governor Tryon is commanding recognition throughout the realm of English criticism. The New York Sun recognizes in him "a scholar of so much judgment and restraint." So much for having a mission and clinging to it.

....Capt. D. G. Parr, of Louisville, Ky., leaves $400,000 to establish Parr's Rest, a home for old ladies. A majority of the trustees of the Rest are to be members of the Walnut Street Baptist Church, of that city. Other bequests were made to benevolent institutions, notably to the Baptist Orphans' Home.—Christian Index.

....Under leadership of Pastor Reddish on Sunday, the Gastonia church raised $5,000 to pay its debt in thirty days. He had only fifty present, on account of the weather, but he went ahead with faith, and the work was done. So much for a man that is not afraid to trust God. The weather is nothing to him, and he can do more with fifty than others can with fifty thousand.

....The editor of the Recorder will be grateful if our correspondents will write association for asso. and Baptist for Bapt. and church for ch. and Seminary for Sem. and Convention for Con. and Secretary for Sec. If you are too busy to write, do not write, for we are too busy to translate and transcribe. Why this modern craze for abbreviating anyway? Are we all in such a hurry that we cannot take common pains? A man should take time when he writes for 50,000 readers if he never did take time before.

....T. J. Watts succeeds H. E. Tralle at Logan Street, Louisville. He is the twin brother to J. T. Watts, the pastor's assistant at Broadway. We are glad to bind these efficient brothers to our city. It must be pleasant indeed to them. Logan Street is itself a child of Broadway, which yet pays a part of its charges.—Baptist Argus.

....The Recorder prints more acknowledgements than any paper in the world—so far as we know. It is, amongst other things, the denomination's receipt book. Every cent contributed by North Carolina Baptists to the regular objects is specifically receipted for in the Recorder. And the Treasurer's have to account for every acknowledgement.

...Elder John J. Douglass preached quite acceptably for Pastor Tyree Sunday night, February 14, and for Pastor Massee Sunday morning, February 21. Brother Broughton says one hundred have joined the Tabernacle since Pastor Massee came. The church was in never so vital and active condition. It is the most thoroughly organized institution in the State.

....Pastor Arch. C. Cree reported splendid services each night last week at Twenty-second and Walnut, Louisville. Twenty received for baptism and two by letter. The meeting continues. B. Y. P. U. rally next Friday night. Thursday night Dr. J. J. Taylor, president of Georgetown College, will deliver a lecture before the men's organization. Theme: "Making a Life."—Baptist Argus.

....Elder T. J. Hudson who was once a Gospel Missionary and then embraced the Board plan and later became a Methodist, is now again a Baptist, and in the Seminary. He is a consecrated Christian, and his experience has probably taught him what all we young men must learn—that our impulses are treacherous. So far from being the voice of the Spirit they are often the whispers of error.

....Every year Dr. H. K. Carroll publishes in the New York Christian Advocate the religious statistics of the country. In 1903 the net gain of members in all the denominations was 482,459, nearly 100,000 less than the previous year. There was a largely increased gain in the number of ministers and churches, the net gain in preachers being 50 per cent and in churches 100 per cent more than the gain of 1902.—Western Recorder.

....Dr. George E. Horr, editor of the Watchman, leaves the editorial sanctum for the chair of church history in Newton Theological Seminary. It is far from commenting upon the doings of the modern religious world and the editing the opinions of Theodore of Mopsuestia. And we suspect the former editor will wish he had not gotten the printer's ink off his fingers.—Presbyterian Standard. Dr. Horr has the new Chair of Modern History—not church history either, but history.

....We extend sympathy to our venerable beloved brother, Elder John T. Albritton, in the death of his son. We take the liberty to print the following note from him: "I am very grateful to dear Dr. Skinner for his aphorismic epistle to the Lord's chastened ones, which appeared in last week's Recorder. Its worth is beyond computation. More than forty years ago, as army missionary, I distributed among the Confederate soldiers hundreds of Dr. Skinner's tracts, among them one entitled, "The Centurion," prepared especially for the army. And, thank God, the dear brother is still bringing forth fruit, most luscious fruit, in his old age. How kind the heavenly Father is towards us in sparing such old men, so full of grace, and truth, and wisdom!"

....Secretary Johnson says it is worth a trip to Rockingham to see Bro. H. C. Dockery's twin boys take up a collection in the church. They are sixteen years old, dress alike, look exactly alike and are very graceful in handling a collection basket. Perhaps, there is not another church in the State, if in the world, where twin brothers take up the collections at church services.

....We thank a Virginian for the following note: "Rev. Z. J. Edge, a son of whom North Carolina may be justly proud, has accepted a call to West Bristol, Tenn. During his short pastorate of eighteen months at Pearisburg, Va., the membership of his churches increased 75 per cent, and contributions 200 per cent. His devoted people grieve to lose him. A young man of large gifts, sweet spirit, and consecration, he will win hearts wherever he goes. We predict for him a brilliant career. May God richly bless him."

....Editor Arch. Johnson was here last week and we enjoyed talking with him. He is making the best Orphanage paper in the world and the best dollar Baptist paper in the South. He is one man whom we envy. He is making a grown people's paper and losing the sublimest opportunity in North Carolina: the opportunity to make a children's paper. The editor of the Recorder would rather make a paper for children than for the grown-ups. There's hope for the children. But the children of North Carolina are almost wholly ignored by the papers.

....Bro. W. H. Eller, of Greensboro, sets a worthy example in returning his commission to Secretary Johnson. An appropriation had been granted him for a mission field near Greensboro. He went before his churches, told them that there was greater need in other sections than on that field, and asked them to make up the amount appropriated by the Board. He told them, also, that they must increase their contributions to State Missions this year. All our missionaries should have an eye to making their fields self-sustaining and independent. We heartily commend to our missionaries the example of Brother Eller.

....Our friend and brother, Rev. John L. White, D. D., of Macon, Ga., celebrated the ninth anniversary of his pastorate last Sunday. A review of his work afforded many reasons for gratitude. During these years 1,003 members have been added to his church—453 by baptism and 550 by letter. During the year just closed 144 were added, the largest number during any year except the first, when 177 were added. The contributions during the nine years have been $120,000, of which more than $65,000 was given for benevolence. He is in Florida now for a few days' rest. Upon his return he expects to conduct a series of meetings in his church. He says: "I want to close this meeting with a great offering for Foreign Missions."—Religious Herald.

....Mr. Simon Yandes, who recently died in Indianapolis at the age of 85, was a wealthy and liberal man, a Presbyterian lawyer. Three years ago he went to Dr. Villers and offered to give the Baptists $5,000 for their State Mission work if they would raise the same amount. Afterwards he gave to Baptist Foreign Missions till he had given $32,000. On being asked why he gave so much to the Baptists, he made this reply, which is remarkable as coming from a Presbyterian: "After careful thought I have concluded that a dollar given to Baptists would go farther than in any other place I could put it." This was a high compliment to the Baptists of Indiana.—Western Recorder. We like that in a Presbyterian, but how we would denounce it in a Baptist!

....Elder W. R. Bradshaw, of North Wilkesboro, celebrated the eleventh anniversary of his pastorate in Wilkes—for his pastorate is not confined to a church. You have heard of a man like the shadow of a great rock in the weary land. That is Bradshaw. He is one of the best men, best pastors and best preachers in the State. He is not called to other fields because when he is called he never lets it be known, and again, because God directs him and He wants him there. Brother Bradshaw is redeeming a county with the Gospel. To no man does our sympathy and admiration go so heartily as to the man that works at his task in the Gospel with all his strength and mind and soul.

....The Trustees of the Baptist Female University met in Raleigh last week. Nearly all the members were present. They took formal recognition of the payment of the debt on the institution; and began laying plans for enlargement. They agreed to enlarge the chapel and dining-room of the present main building, and also to construct a dormitory to room one hundred girls—the two works to cost not more than $30,000. It was the unanimous opinion that we should not appeal to the churches for any part of this sum, but that it should come, so far as possible, from the Faircloth bequest. The new building will be called Faircloth building. It will contain, in addition to the dormitories, a gymnasium and two society halls. One trustee remarked that Faircloth College would be a handsome name for the institution. We belong to the number who prefer anything to Baptist Female University, and now that we are all safe across the creek, why not swap names?

....The editor of the Lenoir Topic is informed (1) that the editor of the Recorder has not ordered any exchange or subscription discontinued in ten months, and that never in his life has he made such an order on personal grounds; we do not know whether the Topic is on our list or not; (2) That we have not read the Lenoir Topic in several years, not a copy, and, therefore, we do not know what he refers to; (3) that, while we respect all men and value their good will, we are not concerned for anything it or other papers may say; a man's life will tell and the powers that protect his good name are above the press; (4) that newspaper exchanges are matters of courtesy, and when one party to the exchange withdraws, he has a right to do so, and the other party should have more self-respect than to mention it; (5) that men should always address each other respectfully; epithets belong to children; (6) that a newspaper that sets itself up to judge others should know enough about the English language not to use a plural verb with a singular subject—which evidently the Topic does not, seeing that it uses "don't" for "doesn't." But as ever the most ignorant are the most critical and the most unfit to judge are the swiftest to pass judgment.

Home and Foreign Missions.

Nothing has been said in the papers by the Corresponding Secretary in regard to Home and Foreign Missions, because we were straining every nerve to get the University debt off hand. There is great rejoicing all over the State that the debt has been paid. Now we must turn our attention to Home and Foreign Missions.

A little over two months remain before the meeting of the Southern Baptist Convention. It is well for us to look the figures in the face and see how we stand this year as compared with last.

Up to this date last year ge had raised from the first of May, for Foreign Missions, $8,645.05, and for Home Missions, $3,791.77. This year the figures show that we have raised from the first of May up to the present date, for Foreign Missions, $7,863.39, and for Home Missions, $3,941.45. A glance at these figures will show that we are behind on Foreign Missions, in round numbers, eight hundred dollars; while we are ahead on Home Missions, in round numbers, two thousand dollars. It must be borne in mind, however, that at the Convention in Charlotte, we fixed the figures for Home Missions at twelve thousand dollars, instead of ten thousand. It is greatly to be desired that we shall reach the twenty thousand dollar mark for Foreign Missions and the twelve thousand for Home Missions by the meeting of the Convention at Nashville.

We did a great work for State Missions last year in all departments of our denominational work in the State, but we must not pursue the narrow policy in looking after affairs at home and neglecting the broader fields. Let every pastor immediately begin work for Home and Foreign Missions and press these objects until the meeting of the Southern Baptist Convention.

Any assistance that I can render in the way of tracts and literature will be gladly given.

Any of our strongest churches which would like to have Dr. Willingham visit them, will please correspond with me as early as possible that I may arrange some dates. He would be glad to give some time to our State where his services are desired.

There is no time to be lost; let us begin at once to prosecute this work.

LIVINGSTON JOHNSON,
Corresponding Secretary.

At Thomasville.

The Thomasville and the Orphanage churches are not behind other good churches of the State in the kind and generous treatment of their pastor. They paid his way to the Mid-Summer Meeting and to the State Convention, remembered his family generously at Christmas with things both useful and ornamental, overpaid his salary before the year had ended, and voted heartily a raise on salary for 1904.

As many already know, the Orphanage church is unique. The membership of the church is confined to the orphan children, the employes and their families. The Missionary Society of the church includes the entire church and Sunday-school: that is, all the children, teachers, matrons, treasurer, editor and printer of Charity and Children, general manager and pastor are members.

There were added to the Orphanage church last year thirty by baptism and seven by letter, and twenty are now awaiting baptism.

The Rowena Whitty Building, for girls, will soon be completed and ready for occupancy. This will furnish homes for about forty more girls. The contract will soon be let for the common dining hall. When this hall is complete, all the children, except those in the nurseries, will eat together.

The health at the Orphanage is good and everything is moving along smoothly.

Through Charity and Children the people have been informed of the wonderful rabbit-catching record at the Orphanage. The catching ought to be large, for the boxes or traps are scattered through the woods, around the brier patches, in the fence corners, and along the branch banks in such numbers as to astonish the farmer boy, who goes to his one trap every morning before breakfast.

To the Thomasville Church there were added last year three by baptism and twenty by letter. The ladies of the church have recently organized a Woman's Missionary Society, and they expect soon to organize a Sunbeam Society for the children. New shades for the windows and a Mason and Hamlin organ have been bought and paid for.

The next Union Meeting of the Liberty Association meets at Rich Fork, three miles from Thomasville, and in sight of the home where Bro. J. H. Mills died and is buried. Come, and meet with us.

GEO. P. HARRILL.
Thomasville, N. C., Feb. 15, 1904.

What Stringfield Sees in the Mountains.

What am I doing! I've been going to school for over a year, studying "The Poor Mountain Whites" I used to read about in the papers published in Boston and Chicago. To read even recent editions of some of these publications one would think that A. E. Brown had never lived, and that the nine or ten fine high schools that the brethren have established by his consecrated leadership had become extinct before the war.

In my study, I have just finished the primary department. If I'm not ruthlessly "turned back," I'm bound for "horseback" before the close of another year. By that time I hope to receive a pair of pants with "two pockets" in them. A Yankee is a bright fellow, but he has not cheated a "poor mountain white" that I've heard of. Free tuition, books, clothing, room rent and servant hire are catchy commodities, but the kitten has at least one of its eyes open by this time, and the other eye has fine prospects before it. I have been very much disappointed in failing to find anything extraordinary in the general make-up of these mountain people. There are some ordinary folks here very much like those to be found near Raleigh or Wilmington. Some of these would make as fine photos as many in Boston or Chicago. But these do not control any interests that affect the public, except that they provide the fire for many speeches.

The substantial people of this section are fine specimens of noble manhood. I mean much when I say that. They are trying hard to right the wrongs of fifty years, and are making as fine progress as could reasonably be expected. Indeed, their efforts are truly heroic.

In the near future the mountain preachers are to have the "muzzle" (1Cor. 9) taken off by the leadership of such faithful men of God as E. F. Watson, of Burnsville; Tucker, of Asheville; A. I. Ingle, J. J. Greenwood, T. C. Morgan, J. D. Carter, G. D. Carter, and others. When that is done, there will be found many Browns in these parts.

There are many years of hardships before us. Some of us will be in the glory land before the consummation of our hopes are realized, but one of these days the prophecy of Bro. T. E. Skinner will be fulfilled—"West of the Blue Ridge the North Carolina of the future." The Lord takes time to do things. We are waiting for Him to open the doors while we stand with sword and shield ready to enter.

I used to think that to be in the mountains of Western North Carolina in the winter would mean "frozen to death." It is about true that our greatest trials never come. Two winters in the mountains, 2,200 feet above sea level, crossing snow-capped mountains 4,000 feet above sea level, has given me sufficient time and experience to find that my apprehensions were groundless. We are far from needing the sympathy of the "down east man."

Very many of our homes are sheltered from the wintry blasts by high mountains. The atmosphere is quite as invigorating to us in the winter as in the summer. Of course, we are not so sensible of its uplifting effect. To say the least, this atmosphere the year round has a great deal to do with the character of the people. An eastern man said in my presence a few days ago: "Whiskey will make a mountain man fight, and an eastern man steal." I don't know how much truth there is in his statement.

I used to be sorry that I was born in the eastern part of the State (dear old Pender) when I'd hear about the wonderful intellects the mountains were producing, but I don't grieve about that any more. I'm glad I was born somewhere, and allowed to take my chances, east and west. However, I am free to say that this country abounds in fine intellects that may be developed into very great usefulness.

Soon as I can get buildings completed, we'll have great times up on old Big Ivy.

Cordially,
O. L. STRINGFIELD.
February 16, 1904.

Elder C. H. Utley.

Inasmuch as Rev. C. H. Utley has found it necessary to resign his pastorate in this community and accept work in Wilmington, after having served us four and a half years in the face of many discouragements and much opposition, and after shepherding us through our struggles in erecting our new church building which is just now completed, and after leading us up from 100 to 150 in number, and from a $300 to a $4,500 building; and has also advanced us along other lines; therefore be it

Resolved 1. That we have lost a strong Christian character, a strong pulpit speaker, a faithful pastor and a high-toned gentleman.

2. That he has merited our unfeigned love, our highest respect and our implicit confidence.

3. That we do unhesitatingly commend Brother Utley to the Wilmington church, to which he is going, believing that they will be led forward along all lines, that they will be developed into greater strength and courage in the battles against wrong and in bringing about righteousness.

4. That the Elkin Times, Biblical Recorder and North Carolina Baptist, be requested, to publish these resolutions.

Adopted by a unanimous vote of the Elkin Baptist Church.
February 7, 1904.

THE COMBINATION OIL CURE FOR CANCER.

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oils. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

Home Circle.

When I Read the Bible Through.

I supposed I knew my Bible,
  Reading piecmeal, hit or miss,
Now a bit of John or Matthew.
  Now a snatch of Genesis,
Certain chapters of Isaiah,
  Certain Psalms (the twenty-third!)
Twelfth of Romans, First of Proverbs,—
  Yes, I thought I knew the Word!
But I found that thorough reading
  Was a different thing to do,
And the way was unfamiliar
  When I read the Bible through.

Oh the massive, mighty volume!
  Oh the treasures manifold!
Oh the beauty and the wisdom
  And the grace it proved to hold!
As the story of the Hebrews
  Swept in majesty along,
As it leaped in waves prophetic
  As it burst to sacred song,
As it gleamed with Christly omens,
  The Old Testament was new,
Strong with cumulative power,
  When I read the Bible through.

Ah, imperial Jeremiah,
  With his keen coruscant mind!
And the blunt old Nehemiah,
  And Ezekiel refined!
Newly came the Minor Prophets
  Each with his distinctive robe:
Newly came the song idyllic,
  And the tragedy of Job;
Deuteronomy, the regal,
  To a towering mountain grew,
With its comrade peaks around it,—
  When I read the Bible through.

What a radiant procession
  As the pages rise and fall,
James the sturdy, John the tender,—
  Oh the myriad-minded Paul!
Vast apocalytic glories
  Wheel and thunder, flash and flame,
While the Church Triumphant raises
  One incomparable Name.
Ah! the story of the Saviour
  Never glows supremely true
Till you read it whole and swiftly,
  Till you read the Bible through!

You who like to play at Bible,
  Dip and dabble, here and there,
Just before you kneel, aweary,
  And yawn through a hurried prayer,
You who treat the Crown of Writings
  As you treat no other book,—
Just a paragraph disjointed,
Just a crude, impatient look,—
  Try a worthier procedure,
Try a broad and steady view;
  You will kneel in very rapture,
When you read the Bible through!
—Amos Wells, in Sunday-School Times.

"Sorrow."

Carmen Sylva, the Queen of Rumania, in a charming story in the Outlook entitled "The Three Loyal Comrades," tells of a beautiful, homeless child, "Sorrow," who wandered from place to place, entering the cottages of the poor and the mansions of the rich. Wherever she went some form of suffering came upon those who befriended her. She knew she was the cause of this misery and it made her life sad.

By and by in the course of her wanderings she entered a great forest. "Deeper and deeper into the forest went the lonely maid until she reached the shore of a wide, still lake. Here nothing stirred. Only Evening walked upon the water, always in shadow, but trailing rosy streaks of light. Now and then a star fell from above, and rested bright and motionless on the quiet surface.

"Presently Sorrow perceived a light reflected in the water. She raised her eyes and saw that it came from a small house on the shore of the lake. She crept to the window. There sat a beautiful lady with snow-white-hair, in soft white draperies, writing industriously, and with a firm hand, in a big book. Her brow was furrowed, but the sweet mobile mouth showed noble womanliness and wide sympathy with mankind. While Sorrow gazed, lost in contemplation, she saw two wonderful gray eyes fixed upon her, and a rich melodious voice said:

"'Come in, child. I have waited long for thee.'

"Astonished, Sorrow obeyed; such a greeting she had never heard before; and then a pair of motherly arms gathered her up, she felt kisses on her brow and cheek, and the wonderful voice said:

"'Dear little Sorrow, it was decreed that thou shouldst find me; I could not seek thee, for I never come uncalled. I am Mother Patience, and here I must stay and listen and wait. The lake brings me every whisper of those that call on me. Sometimes I have caught thy voice faintly, but always lost thee again.'

"The furrow deepened in her brow. Sorrow buried her head on the motherly breast and whispered:

"'Oh, stay always with me!'

"'My child, when thou callest I will answer; when thou art weary, come to me and rest awhile. My task is to write in the Book of Life; I have much work to do.'

"All night Sorrow nestled in the arms of Mother Patience, and in the morning took up her wanderings again, strengthened and refreshed. The whole earth bloomed rich under the yellow morning sunshine, for it was harvest time. Sorrow looked over the corn-fields dotted with bright blue flowers, and a glorious maiden all alone cutting the grain with a mighty sweep of the scythe as with the strength of three men.

"'Good-morning, my pale little one,' she called roguishly on seeing Sorrow; 'come and help me,' and as she spoke she danced up to Sorrow, her yellow braids flying and her blue eyes laughing in the morning sun. 'Who art thou?' she cried, as she looked into Sorrow's sad, dark eyes.

"'I am Sorrow, and must ever wander. And who art thou, and why art thou so happy?'

"'I am Work, seest thou not? See how well and strong I am!' and lifting Sorrow in her arms as though she were a feather, she ran up and down the field, laughing and singing. A slight rosy flush touched Sorrow's cheek, and she said most gayly:

"'Oh, dear, Work, come thou with me; thou art so strong. I must always wander, and I am often weary.'

"'Nay, dear little Sister, that may not be,' answered Work. 'For I must sleep at night that I may be ready for my task at daybreak. It is my lot to be strong and merry, and were I always to look into thy sad eyes the laughter would die out of my heart. But thou callest me, little Sister, I will come and remain after thee to brighten the hearts that thou strikest.'

"So out into the glowing morning light went Sorrow alone, on and on through the wide, wide world. But Patience and Work kept faith, and were ever her loyal comrades; and often all three would gather at evening in the little house by the lake, to read the tidings in the Book of Life and write a message there."

Train Up a Child in the Way He Should Go, and Go That Way Yourself.

Many elderly men and women cause something akin to torture to their children by their manners or the lack of them. A mother noticed that her five-year-old son was eating with his knife. "You must not do that," said she, horrified; "no one eats with a knife."

"Dranpa does every time he eats," was the triumphant reply.

How to Wash Dishes.

There are very housekeepers who would admit that they did not know how to wash dishes properly, yet there are comparatively few kitchens properly provided with dish towels, dishcloths, a dish mop, a soap shaker and the proper array of dish-pans to wash and wipe dishes, to say nothing of the scrapers, wire dishcloths and other paraphernalia for washing pots and kettles. These articles do not cost much, so that it is carelessness, not economy, which prevents a kitchen being properly provided in this matter. A dish mop costs five cents, a soap-shaker about the same amount. A good scraper for pots and pans and a wire dishcloth each cost ten cents. Excellent dishcloths may be made of heavy linen crash, which soon becomes softened by use, are not expensive, and last longer than any less durable material. Dish towels should be of two qualities—heavy kitchen crash for coarse dishes and fine smooth glass towels for fine china. Plenty of boiling hot soapsuds is necessary to wash dishes properly, and, clear, boiling water is necessary to rinse them.

It saves work and trouble to scrape all greasy dishes and plates with any food clinging to them thoroughly before washing them. Rub very greasy plates or plates on which fish has been served with a little piece of paper, to prevent the dishwater becoming thick and greasy or permeated with the odor of fish. Wash the pots and pans first by themselves. After the teacups, saucers and silver are washed, wash the plates and platters and main dishes of the dinner table. Work rapidly while the water is hot, and this disagreeable work is soon done.—New York Tribune.

White Cake.

Cream two cupfuls of sugar with half a cupful of butter, add one cupful of new milk, three small cupfuls of sifted flour with three small teaspoonfuls of baking-powder, the stiffly beaten whites of four eggs, and one teaspoonful of flavoring. Use either as loaf or layer cake, if the latter use with a soft-boiled iceing.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

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..ANGUS CATTLE FOR SALE..

Low!

One registered Bull calf 12 months old, very fine; one registered Bull calf, 7 months old, very fine; one Bull calf out of a Hertford cow by registered Angus bull, 6 months old, a very fine animal; lot of seven-eighth grade bull calves; one 15-16 grade bull calf; several nice ½ and ½ grade heifers, coming 2 years old. These grades look like thoroughbred Angus, and will please the most fastidious. One 5-year-old Short Horn cow, with bull calf at foot, by our registered Angus bull—a fine family milk cow—qualities perfect. One splendid family milk cow, 4 years old, will drop a calf in April next, by our Angus bull.

A splendid location for a saw mill; timber to last three years or longer, one-half mile from railroad.

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Soak the hands on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great skin cure and purest of emollients. Wear, during the night, old, loose kid gloves, or bandage lightly in old, soft cotton or linen. For red, rough and chapped hands, dry, fissured, itching, feverish palms, with brittle, shapeless nails and painful finger ends, this treatment is simply wonderful; frequently curing in a single application.

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Send for "How to Cure Every Humour."

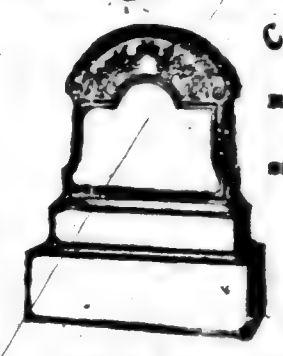
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Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pescud's and other druggists.

Young People's Page

Why She Was Glad.

A clock can run, but can not walk;
My shoe has a tongue, but can not talk;
A comb has teeth, but has no mouth;
A north wind blows the smoke straight south.

Bottles have necks, but have no heads;
And pins have heads, but have no necks;
And needles have to hold their threads
Right in their eyes—how it must vex.

If I were a neddle, comb, or shoe,
I never should know what to do;
My head is really in a whirl,
I'm glad I am a little girl.

Stumpy.

"Stumpy ain't like the rest of the push."

"You're right; he ain't! No use to go to the rest of the fellows to get a favor when Stumpy's about."

"That's just it; old Stump's too soft. He'll never get along; he doesn't think of himself enough."

The two newsboys who had been talking about Stumpy's self-forgetfulness drifted off into the crowd, and the young business man who heard them looked after them curiously, thinking that he would like to see Stumpy. The man was the youngest partner in the great electrical works that lay in the suburbs of the city on the other side of the bridge, and he was waiting for the right car to take him to the office. Suddenly there was clashing of the alarm bell in the toll-keeper's booth.

Ding! Ding! Ding! Ding!

It was a warning from the other end of the long bridge, so far away that it hardly could be seen in the dust and smoke.

The policeman whose duty it was to guard the carriage exit ran swiftly to the strong iron emergency gate thrown back against the toll-house, and unfastened it, ready for closing. Then the word went round from somewhere, "There's a runaway on the bridge, and it's coming this way!"

In another minute the crowd had sprung to the balustrades that separated the footway from the driveway, straining and struggling to catch a glimpse of the horse and wagon just coming into view.

What happened next was told by a newspaper and the young business man pasted the account in his scrapbook afterward:

"The horse was on a dead run, but so far away was he that he seemed to be moving slowly. The incline was steep; the animal evidently had lost his head, and was now dashing to his certain destruction in an excess of mad terror."

Suddenly it flashed into the mind of the young electrical engineer that the horse and driver were familiar. It was one of the delivery wagons of his own company on its way to the express office. The driver and the horse, unless the wagon could be stopped, must certainly be killed. If it should strike the terrible iron bars of the emergency gate, the result must be horrible. If it should pass off the approach of the bridge into the crowd, a score of people might lose their lives.

"The horse had reached the stone balustrade that walled in the driveway about a hundred feet from the gateway. A squatty, barelegged newsboy, whose face showed pale beneath its coating of dust and grime, was seen standing on the edge of the coping. Suddenly the boy sprang into the driveway in front of the plunging horse. He seized the tightened reins close to the horse's head. The horse made several more plunges, then swayed from side to side, and finally stopped stock still, with his nose against the bars of the gate."

In a moment the young business man was fighting his way through the crowd to the assistance of the trembling horse and driver. The freckle-faced boy, still pale, and trembling with excitement, was wiping the bloddy foam which had trickled down from the horse's bit from the back of his hands. Someone in the crowd recognized him.

"Good for you, Stumpy!" he shouted. "You're the stuff!"

The young electrician pressed up and caught him by the hand.

"I don't know how to thank you for this," he managed to say. "I wish you'd come with me. We need a boy like you, who can think quickly, and who doesn't think of himself!"

The St. Bernard Dog.

Rev. Dr. Russell Conwell once visited the Hospice St. Bernard in the Alps, where are kept the wonderful dogs whose work in rescuing perishing travelers overtaken by the Alpine storms is familiar to all, says the Temple Magazine.

"One morning after a storm," says Doctor Conwell, "one of these great, honest creatures came struggling through the snow, hampered greatly in his exhausted condition by the minature barrel of brandy which hung to his collar. I waded deep in the drifts, following the floundering old fellow around the hospice to the kennel, which was a room of considerable size.

"When the door was opened to the wanderer, the other dog within set up a chorus of barks and whines, and fell over one another as they crowded about him, and eagerly followed him around with wags of their tails and inquisitive looks in their eyes, which are just as intelligent questionings as so many interrogation points.

"But the crestfallen beast held his head and tail to the floor, and sneaked about from corner to corner, and—finally lay down panting in a dark niche in the stone basement. He lay there with his eyes glancing out at the corners in a most shame-faced way.

"The young monk called the weary dog by name, and when the beast would not leave his shadowy retreat, the priest tried to induce him to come forth by showing him a dish containing scraps of meats. But, hungry, as he was, he merely opened his eyes a little wider, rapped the floor once or twice lightly as he gave a feeble wag of his tail, and then shrank back, and seemed not to hear or see the invitation.

"The impatient keeper turned away with an angry gesture, and said that the dog would 'get over his sulks very soon,' and that the creature probably felt ashamed that he 'had not found any one.'

"The thoughtless remark shot into my deepest soul with a thrill. That noble old fellow seemed to have felt so bad, so ashamed, or so guilty because he had returned without saving anyone that he could not eat. It was not his fault that no benighted wanderer had been out benumbed and dying on the mountain road that awful night. He had grandly done his duty: but he was just dog enough not to reason so far, and just human enough to feel that it was his imperative duty to save some one.

"Grand old fellow! How he ought to put to shame many a human soul who knows there are travelers going down in the biting cold and the overwhelming storms on life's mountainous highways, and yet who never saved even one such."—Exchange.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp Root, Will Do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Sent Absolutely Free by Mail.

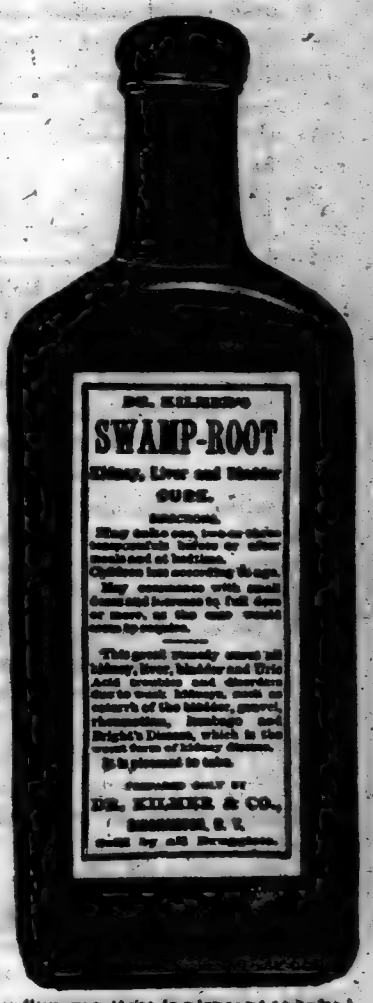
It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly" begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

I cheerfully recommend and endorse the Great Remedy, Dr. Kilmer's Swamp Root, for Kidney trouble and bad Liver. I have used it and derived great benefit from it. I believe it has cured me entirely of Kidney and Liver trouble, from which I suffered terribly. Most gratefully yours,
A. R. REYNOLDS, Chief of Police,
Columbus, Ga.



(Swamp-Root is pleasant to take.)

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr Kilmer's Swamp-Root, the world-famous new kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

How to Find Out.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy if there is a brick-dust setting, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take, and is used in the leading hospitals, recommended by leading physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—So Successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Raleigh Biblical Recorder.



ENVY HIM.

Yonder man standing first for righteousness amid a mass of men and women mainly concerned for bread and meat and advancement, dodging, truckling, running and squabbling, is the loneliest, the most heroic and the most useful man of his time. And he is not without his joy either. Do not pity him. Rather envy him. Well may you pray for the heart to love righteousness more than self and the vision to know it when you see it. Of such is the kingdom.

A TWENTY-PAGE PAPER NEEDED.

As soon as the weather opens we intend to begin the final campaign to reach the 10,000 mark. Meantime we are sending out samples, and our friends are requested to send us names of Baptists who might be induced to subscribe for and read the Recorder.

The demands upon the Recorder were never so great. We find the paper to-day in the hands not of one person, but of a considerable staff, namely, Miss Heck, Miss Briggs, Mr. Taylor and Mr. Moore, who institutes his department this week. Each of these members of the Recorder staff is well-qualified for his or her important post. The Recorder's mission is not only directed toward our Baptist work at large, but these specialists have in hand the work of interesting and leading particular and important branches of the general work. The Recorder is certainly not surpassed in this respect.

We are glad to say that there is much interest in the series of articles to begin in March on the subject—"What Does Jesus Teach?" There will be similar articles in the series, and each from a gifted writer.

Of course the general work of making the Recorder an independent, honest, faithful and alert Baptist paper for the home will be maintained to the best of our ability.

Stand by us, friends, help us get 10,000 subscribers and make a twenty-page paper. Our denomination needs it now.

THE ANCIENT PRIEST AND THE MODERN PREACHER.

The priests of Israel were a tribe set apart. According to the Scripture their work was mainly that of butchers. It does not appear that a singular degree of spirituality was required of them, although their office brought them into a life of constant dealing with men in their religious exercises and into certain supposedly extraordinary privileges of worship—for example, admission to the holy place, etc.

As we have read of these Levites we have thought to find in that priesthood some likeness to the modern Baptist ministry. But not so. Nor do we find in this Baptist ministry any vestige of that priesthood; and we are glad of it.

The old-time Hebrew priest was the go-between of man and God. He thus became above man, regarded as holier since he was vested with higher privileges. But there is no more of that. On the other hand, the Baptist preacher preaches to every man that there is no go-between, that each man is his own priest; that God may be approached by any one of us as well as by any priest that ever was.

In nearly every other ministry may we find some vestige of the Hebrew priesthood. But in the Baptist ministry none whatever. This is a vast and important difference.

We might conclude with a great number and variety of remarks, but for brevity's sake we must restrain our pen.

First, then, remember that you are your own priest; your heart the holy of holies; your communion with God is your worship and sacrifice and service. It is not in what you do, but in what goes on in your heart.

Second, the Baptist preacher does not stand upon his office for authority; or for respect or for reverence. He stands on his life. If he is a consecrated man, the race of men does deeply respect him. But if not, his office gains him nothing. This is well. It is genuine.

Third, the preacher's office is not that of the priest. The sacrifices of Israel have been swallowed up in the great Sacrifice of the Lamb of God; and the functions of the priests have been swallowed up in the eternal Priesthood of Jesus the Christ. The modern preacher is a man who is a witness, whose life is a witness; who by his consecration does not set himself apart from and above us, but illustrates to us how we may also set ourselves apart and be as consecrated as he is; a teacher who teaches not by virtue of his office, but by virtue of his experienced with God—the which if he have not, all the "Revs." and all the D. D.'s and all the Theological degrees in the world will help him not at all.

A GREAT DAY OF DEDICATION.

Our University is now free of debt. It is ours. Let us dedicate it to God. And let us do it worthily. Might not a thousand or more Baptists assemble here one day during coming Commencement, as guests of the Baptists of Raleigh, taking dinner in true Baptist style from stands on the University grounds; hear speeches, sing songs, and pray and rejoice? Should we not signalize the completion of the long first stage of our struggle in some such manner? The Trustees think so; and they have appointed a committee to arrange the Day of Dedication. The first requisite is a great host of the Baptist people. We believe they will come.

MR. BRYAN, POLITICAL PREACHER.

It seems, indeed, almost quixotic to speak or thing of cleansing the filthy pool of party politics: of infusing into the reservoir of low aims and selfish schemes and mean motives the clarifying power of a holy purpose. And, indeed, there are hours when it appears that the whole temper of the time is sordid and superficial and profane.

So wrote Washington Gladden in the "Religion and Politics" chapter of his notable book—Ruling Ideas of the Present Age.

Here is an acknowledgement of gratitude from one who does not approve Mr. Bryan's favorite ideas and who is convinced that his two platforms must be revised, that Mr. Bryan appears now upon the horizon of American life, a lone and conspicuous political leader advocating the moral point of view as the dominant point of view. It is "quixotic"; but the truth of Mr. Gladden's paragraph witnesses that it is sorely needed. Unless some great political leader shall lift public opinion and its directors from the low aims and selfish schemes of latter-day politics and cleanse that filthy pool from which our country must draw her life, we are a lost people and our overwhelming is but a matter of time. We must turn back from this trend, or we shall come at length into a reaction not unlike that of the French Revolution.

Mr. Bryan relinquishes the role of a political candidate and party spokesman and assumes the task of the political preacher—not to say prophet. At Greensboro he spoke on the Value of an Ideal, emphasizing the moral motive as supreme and holding up certain issues in the moral light. He has also an address on Moral Issues. In Raleigh Sunday afternoon he preached in the Presbyterian church a sermon to the A. & M. College students, and the emphatic point of his message was a call to Christians to be true to Christianity; not to count the cost, but to pay the price and be true. Right powerfully did he indict the modern disposition to flinch and dodge and compromise for self-protection. Mr. Bryan was once ambitious to be a Baptist preacher. He would have made a strong one.

Mr. Bryan came to North Carolina at the right moment. The moral forces in this State have lately recognized their responsibility as citizens and have come forth to enact moral laws, to restore the moral motive in politics and to elect moral men to office. We hope that he will continue in this course and that he may encourage the moral forces in other States, until no writer may say that "the whole temper of the time is sordid, superficial and profane." No one knows so well as he that the latter-day politics are selfish and superficial; and no one in America is more qualified to preach to the masses of all parties a crusade of morality. No one knows so well as he that for years now the success of the parties has been placed above all moral considerations whatever, and that the people have fallen into suppressing their consciences and all their ideals in the scramble of the ring-leaders to get into office.

Let us be grateful for one politician who, defeated in his program and his paramount issues, now comes forth to follow and seek for the iridescent and holy dream of purity in politics. We Christians are called not to abandon that dream at the bidding of the agnostic who called it a dream, but to give our lives to make it real. Whether we subscribe to the Kansas City platform or not, we should applaud Mr. Bryan's present stand.

A MAN'S HEART.

Upon hearing that a certain pastor was permitting other people to work him to death, a friend wrote to him, entreating him to so conduct his life that he shall be useful in 1940—when he will be needed as much as he is now. The friend told him Robertson Nicoll's story of the man of fine parts who in his goodness of heart permitted himself to be "melted down for the tallow trade"—i. e. destroyed so far as the larger usefulness is concerned.

We have read the reply, and it is so strong, so manly and so beautiful that we must give it to our readers for a testimony that pastors do work hard and for an encouragement of good workers everywhere.

Here is the letter:

I appreciate the interest you have shown and the letter you wrote me; the more so, when I remember how busy you must be.

I have been on the verge of a nervous break down, not entirely well yet, but much better.

I wish I could be with you so I could open up my heart and tell you all about how it has come on.

With my preparation and limited library, the stones of difficulty in this county do not rise so easily as they would with better equipment.

I have been your tallow man, melted down.

A lot of little things (they are the only kind I can do) I have done, but nothing worth while—nothing. I do not believe there is a harder field in the State, sixteen regular talks every month besides the extras. But do not understand that I am whining or crying or wishing for a different work.

A man should put away childish ways.

I love my people, and would do anything for them I could.

I have sometimes been imposed on I know, but I do not find fault with the people—it was all my fault.

These people love me more than I deserve.

I am not worthy of such love as they give me.

If I only could be to them what I think a preacher should be, I would be so happy all the day long.

How unworthy I am! Who is fit to preach? I know I am not, and the cry of my heart is, to be a better man.

I am only human. I make so many mistakes. When I would do good, evil is present. I do want to live better, be better, and do better than I ever have.

I have found this life to be a battle—not one moment without its dangers, not one but that we might rejoice if we lived right. I am so sorry I have not lived so as to rejoice every hour.

But what I have done I can never undo, yet for my mistakes and sins I can claim pardon, for I hate sin next to satan.

I do not know how long my life will be.

But whether long or short, I want to be found among the toilers of earth, looking for and loving His appearance.

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousand things, if he tolerates one darling sin Satan will find out the flaw and destroy all his hopes.—Spurgeon.

A RELIGION OF LIFE.

Bible Lesson for February 28. Matt. 7:21-29. (Read also Luke 6:12-19; Matt. 5:1; 7:20.)

The subject matter of this lesson is the conclusion of the Sermon on the Mount. Its purpose is to drive home and clinch what has been said. We shall be foolish if we undertake to get our lesson out of the words meant to clinch it. It would be like taking the nail instead of taking the horse-shoe nailed on the hoof of the horse. Read, therefore, "these sayings" (vs. 24) as they are found in the discourse known as the Sermon on the Mount.

LIFE, NOT WORDS.

Jesus is pressing home the genuineness of His kingdom. You cannot enter into it by calling Me Lord. It is a kingdom of Heaven—not in Heaven; but in earth, in men, of Heaven. That is, its ideals are of Heaven, its character is from Heaven; and its work and law and purpose is to do on earth God's will as it is done in Heaven. You may follow me, He says; you may admire me, He says; you may acknowledge me as lord, He says; but to do these things is not to qualify one's self for the kingdom of Heaven. The one qualification is to do the will of God; not to praise Him, not to love Him, not to keep fasts, not to observe customs, not to go to church every time the bell rings; but to obey God. This is, life, reality, genuineness, deeds, are required.

Even if you prophesy and perform wonders, you will not be qualified. The true test is not the great things. The true test is to be faithful in small things. It is easy to talk religion; but hard to live it. These men who devote themselves to preaching, to editing religious papers and being secretaries for denominations and who are so busy in these capacities that they neglect the poor—are they any better off than the scribes of old who neglected everything for the law? Beware that you do not spend your time thinking about religion; rather live it every day.

For Jesus Himself warns us that we shall know the false from the true by their unfaithfulness to the will of God.

JESUS AT THE LAST.

Jesus here announces that He will confront us at the last. This does not sound as strange upon your ears as it did at the time. But it is an impressive assertion of His divinity. And it is more. It is an impressive suggestion to you and me. We shall see Him face to face—and He will tell us the truth about ourselves. If we have professed His name but have not obeyed His father; if we have claimed Him but have devoted ourselves to making money and getting on in the world; He will tell us what hypocrites we are, and all our protests will be vain. How foolish to try to deceive Him.

"THESE SAYINGS."

But what is this will of God? What are we to do? Jesus does not leave us in doubt. Read the Sermon on the Mount. Therein is the will of God; therein are "these sayings of Mine," which if you keep not you are lost despite your high place in the church, your big gifts and your signal performances. We cannot give here an adequate outline of the Sermon on the Mount. But let us get at the heart of it.

First the emphasis is upon goodness—not of intent only, but of heart and deed; purity; mercy; peacefulness; fidelity; righteousness; humility. Matt. 5:1-17. Again, we are to be right within. Outward conformity to the law is nothing. The inner assent of the heart is the heart of religion. It is not so much that we commit overt acts of sin, but the terrible thing is that our hearts conceive so much sin that only God and we know of. Matt. 5:17-48. Again, Live with a view to God. You are in His kingdom. Live not as to men, but as to Him. Keep Heaven before you. Live for Heaven. Use life as the vestibule and place of preparation for the eternal life. Regard all things here that do not make for heavenliness as obstacles. Matt. 5:48-6: 1-25. Therefore, trust God, not money, for it cannot help you; not yourself for you cannot make heaven. Trust God. 6:25-34. Then follow some sayings that cannot be classified save as general principles and characteristics of the kingdom. And then we come to the conclusion or application of the sermon.

THE ONE FOUNDATION.

To keep these sayings, that is, to be good, to be good within; to live unto God, seeking His kingdom above all else; to trust Him;—to do these things is to build a citadel that will abide forever. To name the name of Jesus; to shout and pray; to do good works; to go to church, etc., etc., and not to do these things, is to build a house on the sand which will fall before the first high wave.

Let's make a trial, reader. Jesus is fair. He will not give one man a test that He does not give another. Do you remember the rich young ruler? Jesus told him to give up his wealth and trust Him. Suppose He should today tell you to do so?

And He does. How are you building, on the sands of "I hope," or "Lord, Lord"; or the rock of "I do"?

Note.—We find in the Congregationalist an outline of this lesson from another point of view. We give the outline:

1. The narrow and wide way.
2. The true and false teacher.
3. The good and bad tree.
4. The true and false life.
5. The good and bad foundations.

BOOK NOTES.

Secretary Livingston Johnson gives us the following in regard to a book recently reviewed by us:

One of the most delightful books I have read in a decade is "The Teachings of Jesus," by George Jackson. It is from the presses of Armstrong and Son, is neatly printed, well bound, and sells for $1.25 net.

The book is written in a fresh and fascinating style. If one reads the first chapter, he will find it hard to lay the book aside. It is more than entertaining, however, it is stimulating, uplifting, strengthening. Here are a few of the chapter headings of the book: "The Teachings of Jesus Concerning the Father." "Concerning Himself." "Concerning the Holy Spirit." "Concerning Sin." "Concerning Righteousness." "Concerning His Second Coming." "Concerning Money." "Concerning the Judgment." "The Future Life" etc.

To read the first chapter one might get an erroneous idea as to what the author believes about the "Fatherhood of God." That chapter, taken alone, would seem to point to the latitudinarian view of the Fatherhood of God; but further on the author holds that God is a Father in three senses. He is Father of all in a general sense, because he has created all: he is Father of his redeemed people in a sense that he is not of all men; and he is Father of Christ in a sense that he is not of any other being.

His treatment of Christ's teaching concerning the Holy Spirit is most sensible. Fully recognizing the importance of the Holy Spirit, and of the power which his presence gives, he warns his readers against the fanaticism into which some fall in preaching on the "infilling of the Spirit," etc. The same is true of the chapter on the "Second Coming of Christ." There is a little too much Arminianism in the latter part of the last chapter to suit a strong Calvinist; but it must be remembered that Dr. Jackson is a Methodist, and this gives some coloring to his views. Take it all in all, it has been a long time since I have read a book which helped me so much and to which, as a whole, I can subscribe so heartily.

* * *

President Marsh sends the following and sets his brethren the good example of commending books through the Recorder:

"The Other Side of Evolution" is published by the Winona Publishing Company, Winona Lake, Ind. Price, by mail, 60 cents.

I have read this little book of 153 pages twice with care, and with unqualified terms I commend it to every minister in the land. Send for it today; study it, and send it to your boy at school.

* * *

Twelve years have passed since the death of the great London preacher, Charles H. Spurgeon, and still the weekly publications of his sermons appear as during the preacher's lifetime. The British publishers announce further that they have MSS. of unpublished sermons sufficient to supply the weekly issue for some years to come. Nineteen hundred and four is the jubilee year of the publication. What a record for one man! For fifty years not a week has passed without the appearance of his printed sermon in what is known as "The Tabernacle Pulpit." The American publishers, Fleming H. Revell Company, issue a topical and textual list of all these sermons, which they supply gratis on application, together with a list of all Mr. Spurgeon's works.

ONE HUNDRED BOOKS FREE!

Through the kindness of Dr. O. F. Flippo, of the American Baptist Publication Society of Philadelphia, Pa., I am authorized to say that one hundred copies of the little book "Systematic and Proportionate Giving" will be given free, one to every pastor in North Carolina, who will write and enclose three cents for postage.

So far as I know, this is the best book written on this important subject, and is worth its weight in gold. No pastor should be without it. By writing at once; as many as one hundred may secure it.

C. J. THOMPSON.

Durham, N. C., February 19, 1904.

PROGRESS OF THE WAR.

Last week was uneventful—the most uneventful week in months. There was much activity in Russia and Japan and indeed in other Old World nations; but of events there were none of importance.

Japan was busy landing soldiers in Korea, many of them being assigned to the Russian frontier—the Yalu River. It is supposed that she now has 100,000 soldiers on the mainland and will have 100,000 and perhaps 100,000 more shortly. By paralysing the Russian warships at Port Arthur and Chemulpo, Japan has gained her first essential point, namely, the opportunity to land soldiers on the battle groud. But this is opportunity to fight—not victory.

Russia has lost eleven strong warships. The Vladivostock squadron only is left in the Fart East. She counts little on her sea power in this engagement. But that she is determined to win was plainly indicated last week, and a sober second thought came over the world as they read the Czar's proclamation.

He calls upon his people to be patient, saying that reverses are to be expected at first as Russia was not prepared having entertained strong hopes all the while of peace. He is sending soldiers by the hundred thousand to Manchuria. The great commander Kuropotkin has been put in the field. The Russian standing army is 1,000,000 fighting men and 42,000 officers. She has a reserve of 4,000,000 men. Doubtless she will send a million men to the scene of war, her only problem being to get them there and support them. Let it be remembered that it is from 4,000 to 7,000 miles lie between the Russian army and Manchuria. She has now less than 150,000 men available to resist Japan. Her question is not how many men can she muster, but how can she carry a million men 7,000 miles on one line of railroad across great deserts of ice and snow and, when she shall have carried them, how can she keep them supplied with food and ammunition and guns?

Korea has declared neutrality. Being the battle ground the people are uneasy. But there is more uneasiness in China; and the United States has 1,500 marines in readiness at Manila to come over and protect American interests.

Of more concern are the movements of France, Germany and Great Britain. They are each preparing for war. It may not come, but they are fearful and they are making ready. Doubtless they do not wish for war; but no one knows at what moment some action in China or Korea or Russia or Japan may precipitate a fearful conflict. Rather significant is Germany's intimation that she does not wish either side victory, but that she prefers victory for Russia. Her reason is not bad: In event of Japanese victory Japan would become dominant in China and might organize the Chinese people into a great army of 10,000,000 or more fighting men with which to maintain the old time cry "Asia for the Asiatics."

Finally, the world is settling down to a long war. Japan's onset was sharp and swift; but Russia's answer is slow and powerful. Russia will fight a long time before she yields to Japan.

A SUGGESTION.

Dear Christian Women of North Carolina:

In this time of war in the Far East, our hearts are filled with solicitude for our missionaries. All of us can help them. We can pray. We can unite in prayer.

At the mid-day hour we are usually busy. But all of us who love Christ can pause daily, at noon, and lift up our hearts in earnest prayer:

First, That God will keep unharmed and bless our missionaries.

Second. That good may come out of this war. David said, "Surely the wrath of man shall praise thee."

Third. That the evangelization of the world may come in this generation.

Let us all unite in this noon prayer daily. Our Heavenly Father will bend down His ear and bless when His children pray. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." O that many may accept this suggestion, agree in spirit, and unite daily, at noon, in prayer for missions.

Lovingly,

L. S. L.

Wake Forest, N. C., Feb. 17, 1904.

Why should we burden ourselves with superfluous cares and fatigue, and weary ourselves in the multiplicit yof our ways? Let us rest in peace. God himself invited us to cast our cares, our anxieties, upon Him.—Madame Guyon.

Take thy self-denials gayly and cheerfully; and let the sunshine of the gladness fall on dark things and bright alike, like the sunshine of the Almighty.—James Freeman Clarke.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

SOME CHINESE STATES AND CITIES.

Program No. 2 of Rex Christus Course.

1. Devotional Exercises.
2. Since last we met.
3. Fourteen Hundred Years of History.
4. A comparison.
5. The Homes of our Missionaries.
6. Birdseye View of Four Great Cities.
7. Roll call.
8. Conversazione.
9. Closing exercises.

Notes.—(2) Current Events. (3) Told by four ladies in five minutes each, under heads of T'ang, Mangol, Ming, and Manchu Dynasties. Rex Christus pp. 16-29. (4) P. 9 Chinese Studies. (5) Provinces of Kuangtung, Kiangsu, Shangtung, pp. 31 and 33 R. C. Told by three ladies. (6) Chinese Studies, pp. 4 and 5. (7) Responded to by reading significant sentences. See R. C. (8) Questions, facts, etc., about China.

Other topics suggested. Preparation of a Great Missionary. (Sketch of M. T. Yates to Sailing for China.) See Life. Price 75 cents, Baptist Book Store, Raleigh, N. C. A Sail Up the Grand Canal. Sketch of Robert Morrison.

Leaflets: China's Millions. .02; Missionary Heroes. .02; Address 233 N. Howard Street, Baltimore.

Rex Christus and other material for Course to be ordered of Baptist Book Store, Raleigh, N. C.

Letter from A. Yates Memorial Missionary.

Soochow, China, Jan. 14, 1904.

Miss Heck:—We hope that you and all of our people have had a happy Christmas and are starting out upon the New Year with renewed hopes and joys.

It is with special gratitude that we review the evidences of God's favor upon this part of His field during the past year. A meeting was held with our church here in the summer. It reminded us so much of the good meetings with which you are so often blest at home. The members seemed quickened into new life and attended well, having decided previously to have the meeting. It lasted two weeks, and at the close seven were received by baptism.

At Changzeh, where a church of seven members was organized last March, one of our Shanghai native evangelists preached for us a week in the early autumn and three were baptized. Counting those who were added to the two churches at other times, with the above-mentioned ten, there were eighteen additions during the year. The membership of the Soochow church was just doubled, the number now being twenty-six. By holding a daily Bible class here four weeks in the summer and a month in the fall, and nearly a month at Changzeh, we have tried to teach the disciples the things concerning Jesus Christ.

Mrs. Britton's day school has done well, and is supplying the felt need of a permanent place where the children of church members can have instruction under Christian influences.

In addition to the preaching at our two churches, services were held in the room provided by our brother in Dougli between here and Changzeh, and in the front part of the temple at Eding, as we had opportunity. There are at all four of the places those who have seemed interested in the gospel.

We feel encouraged by these things that seem to indicate that God is moving forward the standard of His kingdom among us, which is not surprising when we think of the glorious promises He has given in the Word concerning its progress and final triumph on earth. What may He not do of His grace and love, by the power of the Holy Spirit and for Jesus' sake during this year, if only in His strength we remove the obstacles in the way of the onward march of this mighty kingdom. Oh that it may come and His will be accomplished on earth as it is in heaven.

The sorrow that hangs over us now is that our beloved colleague, Bro. McDaniel, has been forced to go to the hospital in Shanghai for treatment. He has worked hard and done well on the language, and was beginning work in this great field earnestly and successfully. We are hoping with the blessings of the good Lord he will soon be able to return entirely restored to health.

One of our brethren has been studying the Bible with me for almost a year. We hope that he has been chosen of the Lord to proclaim His truth to his fellow-countrymen, and that he will be blest in doing much good.

With our Christian greetings,
Your brother in Christ,
T. C. BRITTON.

Appeal from Gum Neck.

To the Baptist Brotherhood of the Chowan Association.

Dear Brethren:—We desire by this letter to let you know about our struggle at Gum Neck, Tyrrell County. We are struggling to build a house of worship at this place. Our hindrances and difficulties have been many already. First, we were hindered for a long time in getting a title for church lot; secondly, delayed in getting material for frame work of house; thirdly, had great difficulty in securing a mechanic to superintend the building of church. Indeed, it has been somewhat an uphill business. Surely, these drawbacks shall make us the better appreciate this building when completed. These temptations are only such as are incident to the work. They have not discouraged us at all, but only served to strengthen our determination to push the work to the finish. We have overcome these obstacles. Our faith has been nerved in crossing these mountains. We are now able to cry "Ebenezer! hitherto hath the Lord helped us," and hope to carry the work forward, till we can come forth shouting, "Grace! Grace!" We have secured two mechanics and are now at work on said house. We began the last week in December, 1903. We do not want to cease work until the building is finished, but will necessarily be compelled to, unless greatly and speedily assisted by the brethren and friends of this and other Associations.

We will herewith give a brief statement of our present condition, so that it may be seen how much the help of the brethren is needed. We are a little band, only 45 in membership. All of us are poor, hard-working people. We are willing, however, to do what we can. We shall be able to raise only about $250.00 in our community. The Scuppernong Union has kindly helped us $100, the Camden and Currituck $75. Total amount in sight is only about $450. We shall need between $600 and $800 more. We are building a house 48x32 feet, 14 feet pitch. We estimate the building to cost $1,200 or more, at present prices of labor and material.

All the brethren will take this matter on their hearts and lend us a helping hand immediately. All monies designed for this work will be forwarded to Jno. A. Shaw, Elizabeth City, N. C., or L. B. Combs, Treasurer of Building Committee, Gum Neck, N. C. Acknowledgment will be made in the Recorder.

Brethren, we desire your hearty co-operation in the building of this house of prayer. It is the Lord's work. The Bountiful Giver hath filled our barns with plenty and our presses with new wine. Never were we more prosperous in material things. Let us invest a portion of our Lord's money in this part of His vineyard, and thus lay up our treasures in heaven. "Come over and help us." This burden is weighing heavily upon our hearts. Help us lift it by your prayers, sympathies, and assistance. Brethren, we will sincerely appreciate and thank you for your kindly assistance.

Yours fraternally,
JOHN A. SHAW.

Cotton Root Bark Wanted.

Permit me through your paper to inform the cotton-growers of the State that there is at present an urgent demand for cotton root bark at about eight cents per pound. The bark is prepared for market by simply stripping it from the root with a sharp knife and drying in the shade. The stalks should be pulled from the ground and all sand and earth washed from the roots before peeling. Nothing but root bark is wanted.

The following firms buy root bark in quantities of from 100 lbs. to one ton:

Sharp & Dhome, Baltimore, Md.; Muth Bros. & Co., Baltimore, Md.; Higgins & Waters, Baltimore, Md.; Parke, Davis & Co., Detroit, Mich.; Frederick Stearns & Co., Detroit, Mich.; W. H. Schiffiin & Co., New York, N. Y.

GERALD McCARTHY,
Biologist, N. C. Department of Agriculture.

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We Have a Private Sanitorium for Complicated Cases.

If you are addicted to these habits you think you will quit it, but you won't, you can't decided, but you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business at a moderate cost. The medicine builds up your health, restores your nervous system to its normal condition; you feel like a different person from the beginning of treatment. LEAVING OFF OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of Tequesta, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address Dr. B. M. Woolley, 209 Lowndes Building, Atlanta, Ga.

NOTICE.

Having qualified as Administrator of the estate of S. C. House, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before January 20, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

S. S. MARCOM,
Administrator.

Apex, N. C.

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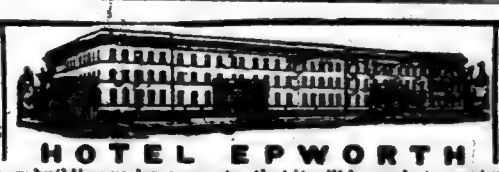


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We advise our friends to apply at once for Certificates. The rate will probably be advanced Feb. 1, 1904.
ADDRESS EPWORTH HOTEL COMPANY, Koken Bldg., St. Louis.

Sunbeams' Corner.

Conducted by Miss ELIZABETH N. HARRIS, Band Superintendent for North Carolina.

Grandmother Africa's Patch Work Quilt.

(PART I.)

BRITISH SOUTH AFRICA.

"Well," said Cousin Alice as Alfred and Susie drew their chairs up to her the next Sunday afternoon, "I have been listening to some of Grandmother Africa's stories about the pieces in her great big quilt."

"Did she tell you many?" asked Susie.

"That was the trouble," answered Cousin Alice. "She is a very talkative old lady and tells volumes of stories about every patch. But she seems to have most to say about this patch from Mrs. England's dress at the foot of the quilt. It is a stormy patch and has worn out more than once and covered again by another country."

"How can land wear out?" asked Susie.

"We speak of land being torn by wars and there has been fierce fighting in what is now British South Africa."

"Susie, if you ask so many questions, Cousin Alice never can tell the stories," said Alfred.

"I won't ask any more then. Cousin Alice please begin."

"This is the first story that Grandmother Africa told me about the patch in her quilt called

BRITISH SOUTH AFRICA.

"Long years ago, before Columbus discovered America," said Grandmother Africa, "all the foot of this quilt was covered by a piece from my own black dress. You know my quilt used to be called the 'Dark Continent' because people knew nothing of me. When they drew maps of my quilt they put in great black spots, saying that these were terrible countries where no one could live because of the wild animals and wild people. All that time I was very content, for I knew less about Mrs. England and Mr. Portugal and all those people than they did of me.

"Upon this piece at the foot of my quilt lived three races of people. The Bushmen, the Hottentots and the Kafirs or Bantu.

"The Bushmen were a small black people wandering from place to place. They ate almost anything they could find and lived under trees and bushes instead of in houses. They fought constantly with each other and other people, using knives, bows and poisoned arrows to great effect.

"The Hottentots, a yellowish brown people, were of a more gentle disposition, brave and intelligent. They were very skilled in horsemanship. They were ruled by chiefs, who were in turn ruled by a council. The Hottentots knew nothing of God, but believed in a great being who was little more than a big chieftain. They feared the spirits of their dead warriors.

"The Kafirs were a tall, fine looking people, very strong and brave. They had a chief over each town or Kraal, who reported to a higher chief. These higher chiefs formed a council and were ruled by the great chief. The Kafir nation was formed of different tribes, thus you see being much like your own North American Indians. They raised cattle and hunted while the women worked the fields. Their huts were built of straw, and they fought with clubs and javelins until the white men taught them to use guns. They believed in witch-craft and spirits, and were in fear of their charm doctors, rain makers and prophets.

"Now while these people were wandering over the beautiful hills, valleys and mountains at the foot of my quilt, a man from the little country of Portugal came sailing down the west coast in his ship. It was Bartholomew Diaz, who first rounded the Cape of Good Hope six years before Columbus discovered America. Vasco da Gama followed him about ten years later. Mr. Portugal was then one of the bravest of the nations, and many of his men were great explorers and navigators. They sailed where others dared not go. A large party of them landed near the Cape of Good Hope, and were murdered by the Hottentots. After that, though the Portugese sailed around the Cape they did not again land where there were such dangerous savages.

"There was no Suez Canal at that time, so traders in going to the East Indies had to go around the Cape of Good Hope. These traders were mostly Dutchmen and they soon found that in their long vogages to the East Indies, the Cape of Good Hope was an excellent place to stop and rest. They planted a colony there, and so my first patch here was from Holland. This colony grew steadily, being joined by people from other countries.

"Now Mrs. England is a wide awake old lady, and always sees where a piece of her dress can be put in a quilt. She saw that a little trimming would look well in South Africa. Mrs. England and Miss France are not always the best of friends, and used to be such enemies that they were often at war with each other.

"When, therefore, Miss France and little Holland became friends, Mrs. England did not like it. She considered that what belonged to Holland also belonged to Miss France. So she sent down to South Africa and took possession of Cape Town and gradually spread her pink skirt over more territory.

"The Dutchmen in South Africa were called Boers—a German word meaning farmers. Very naturally the Boers hated Mrs. England, so rather than have her rule them, many of them left their farms, harnessed up their ox teams and moved over beyond the Orange River. But Mrs. England spread her skirt over this land also, so the Boers again moved, going into the Transvaal, a land beyond the Vaal River.

"In this land lived the Kafirs, the people of whom I told you. They were savages, both fierce and dangerous, and wanted no white men on their land. As I said before, the Kafirs were divided into tribes. The best known of these tribes are the Zulus.

"These Zulus found that they were being crowded by the Boers and often treated unkindly and cruelly by them. Many of the Boers, no doubt, were kind to the savages living near them, but at any rate they were kind and unkind as they chose. The Boer farms were far apart and there were almost no laws to guide the Dutchmen in their treatment of the Zulus.

"This was just after Napoleon had fought his great wars in Europe and had met his final downfall. A young Zulu chief named Chaka, heard of the great doings of Napoleon. He decided to do in South Africa what Napoleon had tried to do in Europe. Chaka gathered around himself a strong army of young men and made himself a sort of emperor over the other tribes. He made of his people an armed nation, forcing every man to spend much of his life as a soldier and training them to fight. Then this Zulu chief began to fight the Boers. Those were terrible times for the Boers. They were killed, their homes destroyed and their wives and children put to death.

"The Boers protected themselves as long as they could, and then appealed to England for help against the Zulus. This and other happenings about this time over some disputed land, brought on a war between the English and the Zulus.

"In the first fight the Zulus were victorious and many English were killed. It was a terrible blow to England, and she hurried out troops to help her people in South Africa. These troops were successful in defeating the Zulus, capturing Cetywayo, the Zulu chief, and thus ending the war. Cetywayo was afterwards sent to visit England where he was treated with great kindness and was received by Queen Victoria.

"Among those who went with the troops from England to South Africa, was Prince Louis Napoleon, the son of Napoleon III. and the Empress Eugenie. He was little more than twenty-one years of age. While being forced to live away from his own country, France, he hoped some day to return to it and become emperor. In the meantime he wished to train himself as a soldier.

"Prince Louis went with some English troops into the land of the Zulus and proved himself of great help in drawing maps of the country. One day he went some distance from the camp with one other officer, a guide and six soldiers. They were working on some maps of the country. Suddenly they were surrounded by a party of Zulus who fired upon them before they could mount their horses. The horse that the Prince rode was always hard to mount, and as the Prince tried to leap into the saddle, a part of the harness broke. The horse dashed away, leaving the poor young Prince to the savage Zulus. He, two soldiers and the guide were killed.

"The soldiers were buried there in Zululand, and the body of Prince Louis carried to England and buried. Afterwards, his beautiful lonely mother, the Empress Eugenie, visited the place where he was killed, and Queen Victoria had a cross raised on the spot. The little graveyard is walled around and a Zulu chieftain keeps it in order. Whenever a Zulu enters the enclosure he makes a military salute.

"So you see," said Grandmother Africa, "there are many sad thoughts about this part of my quilt, and New England, Miss France and I can all weep at the memory of the gentle young Prince."

(To be Continued.)



Five Physicians had done their best to cure James Wilkes, of Dillon, S. C., who had one of the most terrible cases of RHEUMATISM on record. They all failed until one doctor prescribed—

Rheumacide

IT CURED HELPLESS CRIPPLE.

Mr. Wilkes writes in the course of a long letter, dated August 18, 1902:
"My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, said me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 5½ bottles and was completely cured."
Dr. J. P. Ewing confirms Mr. Wilkes' statement in every particular.

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THE NEWS.

The Senate will vote on the Panama treaty, this week.

The loss by the Baltimore fire is now estimated at $100,000,000. Insurance about $33,000,000.

Three men have been indicted in Court at Charlotte for gambling in cotton futures. The Raleigh officers swear every Monday that they know of no gambling at all.

There is revolution in San Domingo. The revolutionists last week fired on an American ship. An American warship took the matter up, opened fire, and the revolutionists took to flight.

Grover Cleveland has issued an article to the "rank and file" calling upon them to return to the old-time spirit of the Democracy, and warning them against "a third defeat in a strange cause."

The demand for the Atlantic and North Carolina Railroad continues. Governor Aycock declares that no bid will be considered unless it begins with three per cent. The road is not valuable to the State.

The Greensboro Female College (Methodist) was destroyed by fire last week. The building was worth $100,000; the insurance $30,000. No one was injured. The Methodists will rebuild. There is suspicion that the building was set on fire.

Congressman Shafroth, of Colorado, resigned his seat in Congress last week upon discovering that he had been elected by fraud. He is a Democrat; and his example is a shining one. The politicians that elected him are angry; but there is peace in his heart.

Woman's Educational Union.

Mrs. D. W. Rapier, $1; Mrs. W. R. Gwaltney, $1; Mrs. A. S. Shannonhouse, $5; Mrs. V. L. Pendleton, $1; Miss Julia Jones, $1; Mrs. Julia W. Bell, $2; Mrs. Cornelia E. Smathers, $2; Mrs. J. S. Wynne, $4; Miss Amanda Cheek, $1; Mrs. E. Lee, $4; Mrs. W. C. Tyree, $2; Miss Lizzie Briggs, $2; Miss Catherine Elmore, $1; Mrs. Dr. Purefoy, $2; Dr. Chas. W. Mosely, $2; Mrs. E. K. Proctor, $2; Mrs. C. M. Camp, $2; Mrs. E. S. Austin, $1; Mrs. W. T. Britt, $1; Mrs. W. L. Poteat, $2; Mrs. W. A. Wyatt, $1; Mrs. J. A. Ellis, $3; Mrs. W. T. Terrell, $1; Mrs. T. W. Morrisette, $2; Mrs. J. B. Hunt, $3; Mrs. A. D. Markham, $1; Mrs. Eliza Gilmore, $1; Mrs. Geo. R. Eure, $3; Mrs. Fred Oliver, $2; Mrs. R. L. Tyson, $3; Mrs. J. H. Weathers, $1; Mrs. I. T. Franklin, $4; Mrs. E. T. Whitehead, $2; Mrs. Hattie Gaylor, $1; Mrs. G. L. Merrell, $1; Mrs. W. L. Ray, $2; Mrs. R. H. Bradley, $1; Mrs. G. N. Walters, $2; Mrs. J. A. Simpson, $3; Miss Evelyn Simpson, $3; Mrs. J. A. Egerton, $1; Mrs. Delia Burke, $1; Miss Susie Heck, $2; Mrs. W. C. Petty, $1; Mrs. T. G. Hamrick, $1; Mrs. Jennie Arrington, $1; Mrs. C. E. Holton, $1; Miss Alma McDonald, $1; Mrs. J. C. Murchison, $1; Mrs. D. F. King, $1; Mrs. N. A. Gilmore, $1; Miss Sallie McCracken, $1; Mrs. J. C. L. Harris, $1; Mrs. H. B. Howard, $1; Mrs. W. J. Hollingsworth, $1; Mrs. Jno. A. Baker, $1; Miss Effie Cain, $3; Mrs. J. M. Currin, $1; Mrs. Harvey Crist, $1; Mrs. J. Q. Adams, $2; Miss Susan Clark, $3; Mrs. J. M. Barber, $2; Miss Annie Baker, $1; Mrs. C. B. Justice, $2; Miss Lilla Justice, $2; Mrs. T. W. Carr, $1; Mrs. E. A. Little, $1; Mrs. B. F. Larkins, .50c.; Mrs. Alice Alderman, .50c.; Mrs. Geo. O. Gaylord, $1; Mrs. A. J. Freeman, $1; Mrs. A. M. Baldwin, $1; Mrs. W. P. Oldham, $1; Mrs. John H. Bryan, $1; Mrs. T. M. Carlton, $1; Mrs. A. R. Foushee, $1; Mrs. D. T. Johnson, $2; Mrs. E. L. Edmondson, $1; Mrs. L. W. Bagley, $2; name of contributor unknown, $1; Mrs. J. A. Dodson, $1; Mrs. Grace B. Holoman, $1; Mrs. J. F. Caudle, $1; Mrs. W. A. Albright, $1. Total, $134.

L. D. WATSON, JR.,
Treasurer.

Note.—Anyone who has sent money for Educational Union up to February 17th, not here or previously acknowledged, will do a favor by writing to that effect.

MISS F. E. S. HECK.

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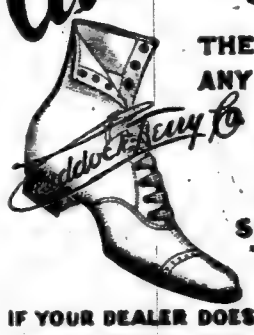
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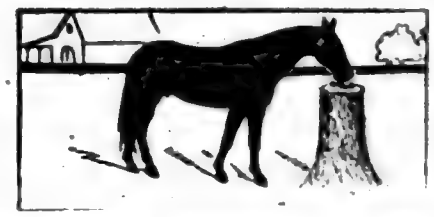
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Ans: By anylitical and synthetical reasoning. If you needed the services of a farmer, you would not send for a bookkeeper; if a lawyer, you would not send for a minister; if a chemist, you would not send for a school teacher because he was reputed to know all things in general, and not chemistry, in special. If you are sick you want a physician. Which one, depends upon the trouble afflicting you. If the eyes, then an eye specialists, etc., if for Dropsy or any of its complications, then, Dr. Whitaker, of Atlanta, Ga.

Dr. Whitaker's skill and reputation as a Dropsy Specialist, stands out clearly and boldly in the forefront of his profession. Acknowledged to be the most expert Dropsy Specialist in the United States, by professional and non-professional men.

Why continue to suffer when relief is guaranteed to you? Let the readers and friends of the Southern Presbyterian who are suffering with this dread disease, write at once giving name and age of patient and history of case and secure a free treatment that is guaranteed to relieve. Address S. T. Whitaker, M. D., 41 E. Irwin St., Atlanta, Ga.

P. S.—Send in care of C. C. Department for a sample of an absolute cure for Catarrh, Cold in Head, etc. Enclose four one cent stamps and request a prescription for a Hair-Tonic. It can be filled at any Drug Store.

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Spring 1904

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The White Vogue will continue and the new numbers in White Wash Goods are irresistibly tempting. Dainty Organdies, Swisses, Dimities and Batistes, Mouselins de Paris, Washable Chiffons, Hand woven Batistes, Fancy Mercerized Jacquards, Voiles, Pique Francais, etc. etc

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Wanted—5000 "Scuppernong Grape" cuttings fourteen inches long of the New Wood; also some two year-old rooted vines. These are for a California nursery, and bids must be very low and no delays. Address, J. M. HARRELL, San Jose, California.

Going Ahead in the South Yadkin.

The report of the Executive Board of the South Yadkin Association was in part incorrect; unavoidable circumstances the cause of course. The Secretary and Treasurer being absent on account of sickness, the brethren only reported what came into their hands at the Association, which made a very nice appearance as all debts were paid and money on hand. Now as all money has been brought together, I find the report reads thus: On hand from last year and the amount collected from the churches the 2nd of September, 1903, was $417.76, disbursements, $283.80; on hand the last day of the Association, $133.96. I have paid our missionaries up to our meeting in November and still have a bank account. The old South Yadkin is a mighty force and her sessions are grand, her influence is great, her spirituality powerful.

At the request Chairman M. E. Parrish, the Board met in Statesville, N. C., November 23, 1903. M. E. Parrish, C. G. Wells, M. J. Hendrix, J. C. Turner, Geo. Woodward, members of the Board present. Brethren who were interested in the ministers and laymen institute that were present: Dr. J. N. Stallings, G. G. O'Neal, J. M. Arnette, J. B. Holman, W. F. Reece, Chas. Clarke, Brothers Eudy, Wilson, Kurfee. Chairman Parrish opened the meeting with prayer, Bro. J. M. Arnette leading.

Dr. Stalling made a motion that we do now organize a Ministers' and Layman's Institute.

Elder C. G. Wells presented articles which will be known as Constitution and Rules.

Themes are to be selected by the Board; also time and place for the first meeting.

We are hopeful of the Ministers' and Layman's Institute. Brethren when you see the announcement in the Recorder come to the nicest little town I know of, with a progressive pastor.

After dismissing the brethren, the Board proceeded to regular business, distributing the funds of the Association, with the amount appropriated by the State Board for the weak points in our Association. The amount appropriated by the two Boards is sixteen hundred dollars, aiding thirteen churches, not quite half of the churches of the Association. These churches that are aided, I will say for the benefit of the brethren of other faith that may read the Recorder, have all the plans of our stronger churches, and contribute to the objects of the Convention. But for the supplementing of the pastors' salaries by these Boards the time for preaching would be cut to one half and in some instances they could not possibly have any.

The present Board has adopted the printed blanks with questions which when properly filled broadens our knowledge of the church and pastor's field. The printed quarterly report sent in by the missionary keeps the Board in touch with the churches throughout the year.

By the way, in looking over the minutes of 1902, the Board instructed the Secretary to say to each missionary that they will not pay salary if quarterly reports are not promptly handed in; in our last meeting a motion carried which read thus: "The Board will not appropriate to any church whose pastor does not reside within the bounds of the Association." Two new points were brought to the attention of the Board at our last meeting, and we are satisfied in the near future churches will spring up to carry the truth as we believe it.

I had hoped to tell some glowing news of the fast developing business center being made of Statesville, but my letter is already too long. The Baptists have pretty fair pasture since Revs. C. G. Wells and J. M. Arnette have been leading them; they are looking better and keep talking of doing something.

Western Avenue is hoping to have a pastor's home in the near future, our services, prayer-meeting, Sunday-school and Woman's Missionary Society are well attended.

GEO. E. WOODWARD.

From J. T. Riddick.

Enclosed you will find money order for my subscription. I feel that every dollar I send you for the Recorder is well spent. I love the Recorder as I love no other paper. You are giving to the reading part of North Carolina Baptists sound doctrine and religious news calculated to inspire and lift up. The spirit of its editorship is bold and fearless, yet tender and conservative. I believe that our denominational papers can be used to a great advantage, if we pastors will only try to use them. My experience has been that the more of my people that I can get to take the denominational paper, the easier it is for me to get them to take personal interest in the denominational work. The representative of the Religious Herald visited my people the first of last year, and at that time there were only two persons in the church taking the Herald. He secured over twenty subscriptions, and last year our church gave five times as much for missions as it had the year before. I believe the religious paper can be used to a great advantage in arousing the indifferent in our churches if rightly managed. I heard a Christian lady say this week that she never kept one of her religious papers. I asked her what she did with them, and her reply was, "I do missionary work with them, and also educational work among the misinformed." I believe she has the right idea. If there be some one unable to take the paper, then if you who are able will either give them yours after you have read it or pay the subscription price for the one unable, you will, in my opinion, do good Christian work. I believe the pastor can do no better service for a Christian family—or unchristian family—than to get them to take a good religious paper (denominational paper).

This is the age of literature, and our people are going to read something. Let us be wise and put in their hands good literature. If you fail to do this, then the many second-class book stores and trashy newspaper editors will fill their hands with poisonous literature, the fruit of which often shows itself in infidelity, immorality, crime, death and hell. Our denominational papers deserve our best support; they stand as our safeguards in the homes of our members, in the communities, against false teachers that creep in and try to steal our sheep when we are away. God bless the religious papers.

Just a word about my work. I have been on my present field about three years, or a little over that time. God has abundantly blessed us. We have raised for all purposes a little over twelve thousand dollars. There have been over three hundred additions to the church. I have married forty couples, preached about the same number of funerals. I have held about twenty protracted meetings outside of my own church. Surely God has been good to us.

May God bless the brethren in old North Carolina. I love my native State, though I am greatly indebted to the Old Dominion. She gave to me my wife, and on her soil God gave to us our first born. The brotherhood has been exceedingly kind to me. No nobler men can be found than in old Virginia.

Soon our work on earth will be done and then we will go home to rest.

J. T. RIDDICK,
Pastor of Spurgeon Memorial Baptist Church, Norfolk, Va.

More Bible Readers.

We are delighted that our Bible Reader's Circle has proved so popular. We are encouraged to hope that the time will come when the Recorder will be the medium for uniting a great Circle of North Carolina Baptist families in Daily Pray, Daily Bible Reading and Daily Work for Jehovah.

The names have continued to come in. We enroll now the following: F. M. Carroll, J. J. Blanton, Mrs. E. J. Clarke, Mrs. E. L. Morgan, Mrs. M. C. Winston, A. Jones, R. A. Richardson, Mrs. H. D. Hood, H. F. Craven, Miss Donia Hood, H. F. Motsinger, Mrs. H. F. Motsinger, G. A. Herring, Mrs. G. A. Herring, Mr. and Mrs. C. C. Wright, G. R. Bell, Rachel Bell, Chester Bell, W. H. Hatcher, Katie Wilkins, L. D. Byrd, J. W. Byrd, J. T. Dollar, Miss Rosa B. Westray, W. J. Norwood, W. H. Gardner, M. J. Bridges, Eliza Blanton, Naomi Crow, N. E. Davis.

WANTED.—Men or women local representatives for a high-class magazine. Large commissions. Cash prizes. Write J. N. Trainer, 80 East Washington Square, New York, N. Y.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Sold by Druggists, 75c.
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$12.85—Raleigh to Atlanta, Ga., and return plus 25 cents account Department of Superintendence National Educational Association. Tickets on sale February 21st and 22d, final limit February 27th. An extension of limit can be obtained on payment of a fee of 50 cents good returning until March 31st.

Stop over privileges will be allowed on either going or return journey.

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Thin fabrics have the call this season—such as Nun's Veilings, Albatross, Crepes, Eoliennes, Voiles, Mistrals, Etamines, etc. Write for sample and prices.

NEW SUITS FOR SPRING—Strictly All Wool.

Venetian Cloth, Eton Jacket $12 50
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This Store is already magnificently prepared to meet the demands of the Spring trade. Great varieties, exclusive articles and extra low prices, go to make this Store more popular than ever.

New Spring DRESS GOODS

Woollens, Suitings, Skirtings, Wash Goods, White Dress Goods, Lawns, Laces and Embroideries. New Ribbons, Veilings and Chiffons, Coat Suits, Tailor-made Skirts and Waists.

Three buyers are now in New York, and goods are being rushed forward by every freight and express. New arrivals every day. If there is anything you want not mentioned, ask for it. We invite correspondence. Our Mail Order Department is at your service. Samples sent on request.

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Now ready for delivery, ten million Cabbage Plants of the following varieties:

Henderson, Succession, Flat Dutch, Selected Extra Early Jersey Wakefield, and Charleston large type Wakefield.

Also Alexander Seed Company's Augusta Early Tucker.

Price—$1.50 Per Thousand.

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Temperance.

Twentieth Century Temperance Pledge.

Object: To bring up a generation pledged against drink.

Whereas, the use of alcoholic liquors as a beverage is productive of pauperism, degradation and crime; of moral, intellectual and spiritual ruin; and,

Whereas, I recognize my bounden obligation to my God to abstain from evil and set my fellowman a clear and helpful example solemnly pledge myself to abstain from the use of alcoholic liquors as a beverage. I make this covenant freely and in full sense of its importance; and I make it a promise not only to men, but a covenant with my God.

Name ..... Age....

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Note.—These pledges may be signed by any one of sufficient sense of responsibility to take a pledge so solemn and important. It is not to be lightly taken, nor is it to be lightly broken when once taken.

The pledges are to be signed twice—one for the keeping of the person who pledges, the other to be forwarded to J. W. Bailey, at Raleigh, N. C., for enrollment.

A Struggle, An Election and a Death.

BY J. W. WEST.

In one of our small cities in Virginia in the early part of 1903; there lived a bright young man with his widowed mother, her only comfort and support. He was looked upon as one of the best business boys in the town, admired by all who knew him. A bright future seemed to be opening before him. However, he had one dangerous foe that he sought to avoid. His appetite for drink was strong. He fought against it and might have won, but each time he came to the place where he was employed, he must pass by barrooms. He could not go to his meals without passing the saloon. Mother might give her parting blessing every morning as he left, but each day the enemy confronted him. The warfare between appetite and better judgment continued from day to day, sometimes the one and sometimes the other being victorious.

While the struggle was going on, a local option election was ordered in the place. The noble young man was encouraged, believing that the followers of our Lord would rally to his assistance and drive the enemy out. At the polls he himself voted a dry ticket. Many church members voted a wet ticket. The wets won. The young man was discouraged, saying, sadly: "It is my greatest curse; but the church members seem bent on keeping it in my way. They have killed my vote. I have done what I could." Yes, he had done what he could to remove the temptation; but church-members would have it otherwise.

A few days later the young man, struggling with appetite, was ensnared and destroyed. While in a state of intoxication he started across a bridge and fell into the river below. The river was dragged for his body; it was found and presented to his widowed mother. She is now dressed in black, lonely and sad. The saloon was the cause of the tragedy, and the votes of the church members are responsible for the saloon.

These church members must meet that young man at the eternal bar. What if he should turn to them and say: "Your votes brought about my death and eternal ruin." What then shall the Lord say?

As a citizen and as a Christian, let my right hand fall to my side paralyzed before I reach it forth to cast a vote for bar-rooms, which stand for drunkenness, vice, crime, disease, death and perdition. The saloon is an institution that must have eight thousand victims to slaughter monthly, an institution declared to be more destructive than war, famine and pestilence combined, an institution that robs women and children of food and raiment, that destroys peace and happiness, that wraps children in rags and makes their condition abject and wretched.

With its dagger crimsoned in blood, it goes forth making sorrow and woe and lamentation throughout the land. It looks with greedy eye upon the small boy clasped to its mother's breast, and laughing in the face of innocence, says: "I must have boys, and of such babes my future patrons come." And as the child grows and walks upon the street in innocent prattle and laughter, the saloon says: "Of such are my future customers." How can a Christian vote for such an institution? If the Christian should not vote as he prays, why not?

That Sobered Me.

A gentleman high in commercial circles in a Western city was relating some of his experiences to a group of friends.

"I think," said he, "the most singular thing that ever happened to me was in Hawaii.

"My father was a missionary in those islands, and I was born there. I came away at an early age, however, and most of my life has been spent in this country; but when I was a young man—and a rather tough young man, too, I may say—I went back there once on a visit.

"The first thing I did was to drink more than I should have done. While I was in this condition an old man, a native, persuaded me to go home with him. He took me into his house, bathed my head, gave me some strong coffee, and talked soothingly and kindly to me.

"'Old man,' I said, 'what are you doing all this to me for?'

"'Well,' he answered me, 'I'll tell you. The best friend I ever had was a white man and an American. I was a poor drunkard. He made a man of me, and, I hope, a Christian. All I am or ever hope to be I owe to him. Whenever I see an American in your condition I feel like doing all I can for him, on account of what that man did for me.'

"This is a little better English than he used, but it is the substance of it.

"'What was the name of the man?' I asked him.

"'Mr. Blank, a missionary.'

"'God of mercy!' I said. 'He was my father!'

"Gentlemen, that sobered me—and, I hope, made a man of me. It is certain that whatever I am today I owe to that poor old Sandwich Islander."—Youth's Companion.

Massachusetts.

In Massachusetts 55 per cent of the population is under "license" and 45 under "no license."

The 55 per cent furnishes 80 per cent of all the crime.

In cities under license the arrests for drunkenness are one in thirty-one, while in no-license cities they are but one in seventy-six.

For other crimes than drunkenness the license cities furnish eighty-five per cent and the no-license fifteen per cent.

God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God's part on Himself, and leave it there; duties are ours, events are the Lord's.—Samuel Rutherford.

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

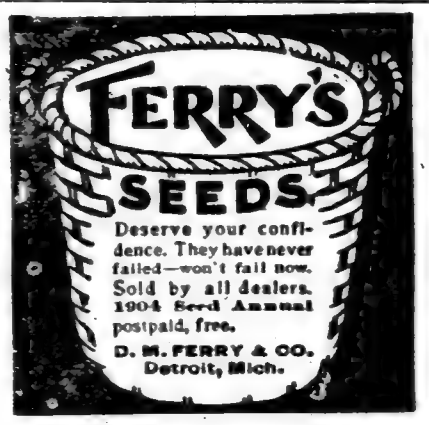
It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

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1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Marriages.

HUNT—WRIGHT.—Mr. W. C. Hunt to Miss Flonie Wright at the home of the bride's father, at Star, N. C., November 26, 1903, Elder K. C. Horner officiating.

SOLOMON — DAWKINS.—Mr. Jonah Solomon and Miss Nellie Dawkins, at Rocky Creek, N. C., December 24, 1903, Elder K. C. Horner officiating.

MORRIS — THOMAS.—January 6, 1904, Mr. G. B. Morris and Miss Nannie Thomas at Mr. L. B. Gibson's, Troy, N. C., Elder K. C. Horner officiating.

HARRIS—CONYERS—Mr. Richard Harris to Miss Bulah Conyers, at the bride's father, near Louisburg, Franklin County, N. C., on the 11th day of February, 1904, A. A. Pippin officiating.

Obituaries.

PEARSON.—God in His infinite wisdom has removed from us our dear sister, Mrs. A. K. Pearson (nee Miss Maggie Elmore), who fell asleep in Jesus, December 17, 1903. She professed faith in Christ when quite young and joined the Mount Olivet Baptist Church. She came to North Wilkesboro as a teacher in Blue Ridge Institute, and removed her membership to this place and lived a devoted member until death.

Several days before her death she called for her friends, giving each a parting message.

She was married to Mr. A. K. Pearson the 9th of October, 1901. This was a happy union and blessed with two children.

She leaves a husband, two children, mother, two sisters and three brothers to mourn her death, besides many relatives and a host of friends.

She was buried in the cemetery at North Wilkesboro to rest until the resurrection morn, when she will awake in the likeness of Him in whom was her trust.

W. R. BRADSHAW.

EVENS.—On the 6th day of February, 1904, death came to the home of Bro. Samuel Evens and took from him his beloved wife. They had been married over fifty years. Her prayers went with him through the great struggle of the war of the sixties. She was a good wife.

Sister Evens has been blind for more than forty years, but she loved to go to church and sing the songs of Zion. She lived religion. In many respects she was a remarkable woman. In her early life she professed faith in Jesus and joined the Baptist Church and was a member of Kelford Baptist Church when she died. She was seventy-one years old last December. She had a stroke of paralysis a few days before she died. She leaves a husband, two sons and three daughters and a host of friends to mourn her departure. But we point them to her Saviour, remembering God does all things well. Surely a good woman is gone.

C. L. L. COBB.

(North Carolina Baptist please copy.)

STEM.—On January 12, 1904, the death angel visited the home of Mrs. Lucinda Stem and her spirit was wafted to its eternal reward. Sister Stem was in her sixty-seventh year, and had been a consistent member of Tally Ho Baptist Church for quite a number of years. Her husband preceded her to the grave about seventeen years, leaving her to care for five children (who survive her), and by her keen insight and persistent effort she provided a competency for her children, yet she did not allow secular affairs to keep her from attending her church services when able to attend them.

Resolved. That in the death of Sister Stem Tally Ho Church losses one of its oldest and most honored members, and that the sympathies of the membership are hereby extended to the heart-stricken children and point them to their mother's God for comfort and consolation.

By order of the church, February 6, 1904.

P. L. THOMASSON,
C. H. PIPER,
J. E. DUNCAN,
Committee.

KELLER.—Mrs. Adeline Keller, born August 27, 1829, and died in Henderson, N. C., on the morning of January 26, 1904, being seventy-four years old.

Mrs. Keller joined the Baptist Church in Stanley County at the age of seventeen and lived a consistent member till her death. At the time of her death, however, she was a member of the church at Walnut Cove.

She was married to Mr. Levi S. Keller in 1848. He died in prison at Point Lookout at the close of the war. Sister Keller, then a widow with four children, had to face the future. She acted well her part, and three of the children still survive her, examples of her faith and devotion.

She came to live with her son in Henderson about eight years ago. Seven of the eight years she was afflicted almost helpless. But beautifully and nicely she was cared for by children and grandchildren. She bore her affliction patiently and well.

A devoted friend, loving mother, faithful relative and earnest Christian has gone from among us.

The funeral services were conducted by the writer and the remains interred in Henderson cemetery. May God bless the bereaved ones.

J. D. LARKINS.

Henderson, N. C., Feb. 13, 1904.

ALLEN.—Mrs. A. M. Allen (nee Lilly) was born September 29, 1839, and died January 24, 1904, age 64 years, three months and twenty-five days. She was married to D. B. Allen in 1858; was the mother of ten children, four of whom preceded her to the spirit land. Her husband died August, 1902. He was a member of the Baptist Church, faithful and true. She was a member of the Baptist Church about forty-eight years. She bore her affliction (cancer) very patiently, and expressed a willingness to die.

Like Job, she said: "Though He slay me, yet will I trust Him." We are made to wonder some times at the afflictions of the Lord's saints; but we know that "all things work together for good to them that love God, and to them who are the called according to His purpose."

That death chooses a shining mark was verified in the death of Sister Allen. She was a model woman; always kind and sympathetic. Her sympathies were broad and her affections deep, pure and lasting. She exercised charity toward all and malice toward none.

She was pre-eminently a good woman, and won the esteem of all who were so fortunate to make her acquaintance. She was modest and chaste; free from the vices of the world, and was recognized as a model of queenly virtue.

She was a faithful and beloved mother, a loving and devoted wife, a courteous and sympathetic friend and neighbor, an exemplary Christian, and devoted to her church.

Verily, she will be missed by many. The writer conducted the burial service at Bethel Church, of which she was a member.

Her mortal remains were laid to rest in the church's cemetery to wait the resurrection.

We commend the bereaved family to Him who does all things well, and who never makes a mistake.

God bless you all!

K. C. H.

Captain Rufus Amis.

Capt. Rufus Amis, of Virgilina, was removed from earth to heaven, October 29, 1903, having almost completed his three-score and ten years. He was a native of North Carolina, and spent the whole of his useful life in his native State, of which he was justly proud.

He made a profession of faith in Christ early in life, and united with Grassy Creek Baptist church. In this church as in the others with which he was identified, Brother Amis used and cultivated his God-given powers, being endowed with a good mind and a large amount of that rare gift—common sense, he used them for the glory of God and the advancement of His kingdom. A large part of his life was spent in the community of Amis Chapel, a church that bears his name, an honor conferred upon him by his brethren because of his faithful labors in erecting it. He did much for the material and spiritual welfare of this community. Late in life Brother Amis moved to Virgilina and became a charter member of Florence Avenue Baptist church and a leading spirit in building that house of worship. Here he did a noble work and by his faithful service and Christ-like bearing left an impression upon the people that will continue to influence for good while time shall last. In all departments of church-work he was active, but Sunday-school teaching was the sphere in which he was pre-eminently successful.

I had the pleasure of being his pastor for two years, and never had pastor truer support. I feel bereaved of an esteemed and valued friend.

His body was laid to rest in the church-yard of Amis Chapel, October 30th, to await the resurrection morn.

Brother Amis was twice married. On the 14th of November, 1855, to Miss E. A. Ragland, who died April 2, 1900. Of this union, one daughter, Mrs. James P. Chandler, and two sons, Messrs. W. D. and R. E. Amis, survive him. December 18, 1900, he was again happily married to Mrs. Carrie Hudgins, who is again bereft of her closest earthly friend. To her and to other members of the family, our hearts go out in tenderest sympathy.

J. M. COLEMAN.

A Great Remedy.

Dr. Blosser's Catarrh Cure Has Cured More Cases of Catarrh Than Any Other Remedy—Samples Mailed Free.

This is the only remedy that goes directly to the diseased parts and is at the same time "constitutional." It reduces the inflammation, heals the ulcerated surfaces, stops the discharge, restores the hearing when impaired by Catarrh, prevents the disease from going to the lungs, or removes it if already there. It gives speedy relief and effects a permanent cure.

Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent, postage paid, for $1.00. If you have not had a sample, we will send one free by mail, postpaid. Address, Dr. Blosser Co., 90 Walton Street, Atlanta, Ga.

Corn
must have a sufficient supply of
Potash
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SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with No. 35 for Washington, Baltimore, Philadelphia, New York and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Asheville, and local stations.

2.35 a. m. No. 112 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Florence, S. C., Jacksonville, Fla., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8.00 a. m. No. 36, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

4:25 p. m. No. 136, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Charlotte, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:30 p. m. No. 106, daily for Goldsboro and local stations.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Acknowledgments.

February 24, 1903.

State Missions.—Sunbeams, Pittsboro, .50; W. M. S., First Church, New Bern, $6.67; Y. L. M. S., Tryon Street, Charlotte, 11.05; Shiloh, Chowan, 10.00; Union, Wilmington, 2.80; First Church, New Bern, 2.00; Mount Carmel, West Chowan, 10.50; Jefferson, Ashe, 3.75; Pleasant Union, 1.50; LaGrange, 3.08; Kelford, 20.00; Moore's Creek, 1.00; Canetuck Chapel, 6.00; Brooklyn, 3.00; Jacksonville, 3.00; Cashie, West Chowan, 2.86; Y. L. M. S., First Church, Greensboro, 7.00; Brantley's Grove, 4.00; W. M. S., Lexington, 2.50; W. M. S., Tryon Street, Charlotte, 8.45. Total this week, $104.66. Previously reported, $955.65. Total this year, $1,060.31.

Foreign Missions.—Sunbeams, 1st Church, New Bern, $5.00; Sunbeams, Pittsboro (Xmas off.), 2.20; W. M. S. New Bern (Xmas off.), 14.15; Y. L. M. S., Tryon Street, Charlotte (Xmas Off.), 40.55; W. M. S., Immanuel, Sandy Run (Xmas Off.), 3.00; W. M. S., Cary, 7.75; Good Hope, Raleigh, 4.68; W. M. S., Washington (Xmas Off.), 7.25; Cameron, 3.00; Sunday-school, Cameron, 1.15; Hillsboro, 6.86; W. M. S., First Church, Fayetteville, South River (Xmas Off.), 15.00; W. M. S., First Church, Fayetteville, South River (Xmas Off.), 17.31; Sunbeams, Fayetteville (Xmas Off.), 1.00; Sunbeams, Fayetteville, South River, 4.88; Mars Hill, Mount Zion, 1.25; W. M. S., Graham (Xmas Off.), 10.00; First Church, New Bern, 2.50; Cool Spring, Chowan, 25.00; Yeopim Union, 23.00; Sylva, 2.06; Mrs. J. F. Fletcher, 1.25; W. M. S., Western Avenue, Statesville (Xmas off.), 2.00; New Bethel, Kings Mt., 31.40; Sunbeams, Cleveland Mills, .52; W. M. S., Cleveland Mills (Xmas off.), .65; W. M. S., Cleveland Mills, .65; River View (So. Side, N. C.), 3.30; Mt. Zion, Flat River, 11.00; Trinity, Beulah, 6.55; Eagles, Tar River, 4.00; M. B. Salem Mission, (Xmas off.), 1.30; Galeed, 15.50; Blackwell's Chapel, .50; Brooklyn, 3.00; California, 2.74; W. M. S., Mars Hill, 15.00; Sunbeams, Mars Hill, 2.40; Y. L. M. S., First Greensboro (Xmas off.), 17.50; Y. L. M. S., First Greensboro, 7.00; W. M. S., Ansonville, Pee Dee (Xmas off.), 3.35; W. M. S., Ansonville, Pee Dee, 2.10; S. S., Chest Hill, 1.21; W. M. S., Antioch, Neuse, 12.52; Forest Home, Ashe, 2.25; W. M. S., Lexington, (Xmas off.), 4.00; W. M. S., Lexington, 2.50; W. M. S., Tryon St., Charlotte (Xmas off.), 42.00; W. M. S., Tryon St., Charlotte, 10.00; Sunbeams, Tryon St., Charlotte (Xmas off.), 11.00; W. M. S., Roberdel, 1.08. Total this week, $416.66. Previously reported, $1,170.08. Total this year, $1,586.74.

Home Missions.—Fuquay, $1.25; Immanuel, Sandy Run, 3.40; Immanuel, Sandy Run, 1.00; Hillsboro, 4.87; Berrys Grove, 2.00; First New Bern, .25; Yeopim Union, 13.00; Mayock, Chowan, 1.80; Livingston's Chapel, 1.56; Galeed, 8.22; Rileys Creek, 1.00; Brooklyn, 3.00; Cashie, W. Chowan, 4.52; W. M. S., Cashie, 2.28; Brantleys Grove, 3.00; Rozier, Cedar Creek, 6.00; W. M. S., Lexington, 2.00; W. M. S., Tryon St., Charlotte, 8.00; Sunbeams, Tryon St., Charlotte, 2.25; W. M. S., Roberdel, 1.65; Catawba, So. Fork, 1.47; Olivet, So. Fork, 2.97; Newton, So. Fork, 4.23; Startown, So. Fork, 1.00; Total this week, $80.72. Previously reported, $352.49. Total this year, $433.21.

Education.—Mars Hill Mt. Zion, $2.50; First New Bern, .50; Smithfield, 4.00; Mt. Moriah, 5.06; Galeed, 7.10; First Gastonia, 20.24. Total this week, $39.40. Previously reported, $164.23. Total this year, $203.63.

Ministerial Relief.—Hope Mills, $.25 Galeed, 3.38. Previously reported $115.49. Total this year, $119.12.

Total reported for all objects this week	$645.07
Previously reported for all objects	2,760.87
Total reported for all objects this year	3,405.94.

WALTERS DURHAM,
Treasurer Baptist State Con.

HOW TO ENJOY BREAKFAST.

"Just a roll and coffee, is all I ever eat for breakfast." How often you hear this statement, especially among women. Some men talk the same way. What's the trouble? Breakfast should be one of the best meals of the day. It is needed to get up steam for the body and nerves for the daily toil. When a person doesn't enjoy breakfast, there's something wrong with the stomach. In the majority of cases it is tired out and weak in the morning from working overtime trying to digest things which should never have been put into it in fighting to get rid of poisonous, catarrhal waste matter. While this rough and tumble goes on in the stomach, the brain is made unnaturally active by weird dreams, some of them frightful in nature. Result—mental and physical exhaustation in the morning.

The stomach of a healthy person rests at night, so does his brain. If your appetite is bad, if you are restless at night, if you have bad dreams, if you are distressed after eating, if your breath is bad in the morning, if you are troubled with catarrh, if you are bilious, if you are constipated, if your kidneys do not act properly and if you are generally run down, you need Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine). Only one dose a day is required. Take it on going to bed. You will have perfect rest at night, a good appetite for breakfast and enjoy all your other meals. You can get it at all drug stores. If you want a free sample bottle to try before you buy, send us your name and address. It will be sent promptly, postpaid. Vernal Remedy Co., 539 Seneca Building, Buffalo, N. Y.

It is impossible to mentally or socially enslave a Bible reading people. The principles of the Bible are the groundwork of human freedom.—Horace Greeley.

After having sought the truth with some diligence for half a century I am, at this day hardly sure of anything but what I learn from the Bible.—John Wesley.

Faithfulness is the plummet with which indulgent heaven sounds the fathoms of our service.

Fifty-fourth Annual Statement
(Condensed)

ÆTNA LIFE INSURANCE COMPANY

HARTFORD, CONN.

J. D. BOUSHALL, Manager, Raleigh, N. C.

January 1, 1904.

Assets, January 1, 1904.....	$93,135,179.01	Guarantee Fund in Excess of Requirements by Company's Standard.....	$6,081,918.91
Premium receipts in 1903..	11,792,258.87	Guarantee Fund in Excess of Legal Requirements	7,857,944.55
Interest receipts in 1903 ...	2,825,630.69	Life Insurance issued and revived in 1903.....	33,057,131.00
Total receipts in 1903.....	14,558,874.56	Life Insurance in force January 1, 1904.....	225,765,943.00
Payments to policyholders in 1903	6,562,188.05	Accident Insurance in force January 1, 1904.....	208,617,226.00
Legal Reserve on Policies and all claims.....	80,297,077.10	Number of Policyholders January 1, 1904.....	218,998
Special Reserve in addition to Reserve above given	2,196,186.00		

Paid Policy Holders Since Organization **$138,946,127.01**

Great Gains in Business During 1903.

Increase in Assets.....	$4,661,625.26	Increase in Life Insurance Issued.....	$2,567,200.00
Increase in Excess Guarantee Fund.....	131,412.86	Increase in Life Insurance in Force.....	12,012,546.00
Increase in Premium Income	1,538,992.94	Increase in Accident Insurance in Force.....	9,067,984.00
Increase in Total Income	1,742,074.47	Increase in Number of Policyholders.....	16,994

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W. O. ALLEN, Manager, for the Committee.

THE TWENTY-NINTH ANNUAL STATEMENT OF THE

PROVIDENT SAVINGS LIFE

Assurance Society of New York,

EDWARD W. SCOTT, President,

SHOWS:

Insurance in force.....	$186,198,076.00
Amount returned to Policies and held for benefit over	50,000,000.00
Insurance written in 1903	42,000,000.00

Increase during year, in Payments to Policy-holders; Income; Assets; Surplus; Insurance Written; Insurance in Force.

1. There was returned to Policy-holders during 1903 an average of $[illegible] for every working hour, of every business day of every week and month during the entire year.

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RALEIGH, N. C., WEDNESDAY, MARCH 2, 1904.

JESUS THE UNIQUE TEACHER.

BY ELDER OSCAR E. SAWE, PASTOR AT HARRISONBURG, VA.

The greatest epoch in human history was the appearance of Jesus Christ. And the uniqueness of His person is a central thought in Christianity. "He is Himself the greatest of His miracles." His originality is manifest as soon as we bring the narratives of the New Testament into contrast with previous history. The one cannot be blended into the other. The evangelists portray a countenance never seen before. It is neither a Jewish nor a Gentile face; it is like itself alone. Though He grew into manhood in a quiet Israelitish village, no man ever thinks of calling Him a child of Abraham. Though never beyond the borders of His native mountains, He lived a life which belongs to the whole world. Had not Paul told us, we might have inferred from peculiarities of his language, and the manner of his appeals, that once he had been a Pharisee. But such marks of inborn nativity, which were unconsciously manifested in Paul, never attract our attention in the Carpenter of Nazareth.

We are equally at a loss if we seek to derive the originality of Jesus from the influence of the Gentiles. The whole outlying world did not contain a philosophy or a religion of which we can say His doctrine was a natural heir.

His uniqueness as a teacher can be best understood by contrasting Jesus with other great teachers, and Christianity with other great religions.

To the man, "dead in trespasses and in sin," the great heathen religions furnish but little promise of salvation, and less means of gaining it. Confucius refused to declare any opinion about the gods, or concerning the future life. The system he propounded was rather ethical and political than religious. Christ came to teach a universal religion, to reveal a personal God, and to lead man back to right relations with that God.

The only hope held out in the Hindu religion is that to the upper caste. The priest can have the supreme satisfaction of being absorbed into Brahma. But for the lower caste there is no hope. Their souls are doomed to an eternal transmigration from one being to another. With Christianity there are no castes. Brahma appeals to the "few;" Christ appeals to "whosoever will."

Buddhism does away with caste and gives everybody a chance to pass into Nirvana. The supreme aim of the Buddhist is to get rid of self-annihilation; the supreme aim of the true Christian is to glorify God in this life. Buddha believed the goal of human blessedness to be the emancipation from desire—desire being the source of temptation, and temptation the source of pain. How different was the Christ-ideal! "Then was Jesus led up by the Spirit to be tempted in the wilderness." That which was the goal to Buddha is to Christ only the beginning. The struggle with worldly influences is the highest manifestation of the Christian life. "Conquer the world, not evade it," is the Christian's motto. "But conquer by a spiritual rather than a Damascus blade!"

Mohammedanism is some improvement on these other systems, in that it recognizes conscience and one God. However, its God is a cold, arbitrary being, having determined that one portion of mankind shall perish, and the other portion be saved. Man comes into the world with his destiny sealed, and no action on his part can change God's plan. Christianity elects those to be saved who "will," and those to perish who "will not"—thus giving man freedom. The Koran fails to recognize the Fatherhood of God or the brotherhood of man; the burden of the Biblical message is the recognition of these facts. To Mohammed God was a being whose habitation was outside the rim of the universe. To Christ God was an indwelling spirit, energizing and lifting up humanity. To Mohammed morality is the vehicle on which men ride to perfection, and evil a commodity belonging to the individual rather than the race. To the Moslem there is no need of redemption, and hence no atonement. Christianity recognizes evil as a racial deformity, and gives redemption through the atoning death of Christ to every one who believes.

Dr. James Dennis gives us these facts in condensed form:

Confucianism means impoverished personality.
Brahminism means degraded personality.
Buddhism means paralyzed personality.
Mohammedanism means enslaved personality.
Christianity means redeemed personality.

The Greek systems of religion differ widely from Christianity. They confound the "good" with the "beautiful," and look upon morality as a mere self-development.

Socrates thought virtue and knowledge, if not identical, at least inseparable. If man understands his inherent morality, he will cultivate it. Every one who is bad is so afflicted because of his ignorance. In other words, "knowledge is virtue." How different was the teaching of the Nazarene. "If any man wills to do his will, he shall know of the teaching." To Socrates perfection is reached by "knowing"; to Christ, it is reached by "willing." Socrates says, "know and do"; Christ says, "will and do." Christ appeals to the whole man and to mankind, for all have "wills;" while the Greek sage speaks only to the free-born citizen, and to him rather as a thinker than as a moral being.

Plato, a follower of Socrates, held a similar view, that "intellect was at once the object of contemplation, and the faculty by which it was contemplated. The duty of man was meditative and the object of meditation was himself."

Plato's love was not the love of virtuous men, but the love of their virtues. Christ's love was for men and it was so great that He gave His life for them, not their virtues. And His motto was not "meditation," but "I work."

Zorroaster, the Persian dualist, recognizes in the Creator of all things two opposing principles—the one good, the other evil. And these principles are continually warring with each other for supremacy. He thus makes God, and not man, the cause of sin. He recognizes no Fatherhood or love in the Deity, and worships other things besides God. Christ shows God to be the Father, and a pure as well as a holy being, with love as a chief attribute, while man is the author of evil by an act of his own free choice.

Philo, the Alexandrian Jew, and great allegorical teacher, plants himself firmly upon the negation of moral evil; the starting point of Jesus is the deep and bitter consciousness of sin. Philo's teachings admit no redemption; the Gospel is nothing without this article. He declares the impossibility of Deity uniting Himself with the human creature, while the incarnation is the grand theme of John. Philo's ultimatum is: "Deity cannot touch that which is material." The kernel of the Fourth Gospel is summed up in this expression of its prologue. "The word became flesh and dwelt among us."

Christ's teachings differed widely from that of the Jew and Roman. They strove after an empire which should be won by physical weapons and maintained by physical power. Christ objected to this imperialism. He felt that a theocratic empire could only be made permanent from within. His ambition was to conquer the heart of the world, and to conquer it by the exhibition of His own heart. The kings of former times had secured power and dominion by shedding the blood of their enemies; the aspirant to this new kingdom determined to secure dominion by shedding His own. To the Jew and Roman salvation was a commodity belonging rather to the race than the individual. Their central thought in religion was, "thou shalt," and "thou shalt not." Christ's life and teachings revealed a principle which should fulfill these laws—the principle of love.

All heathen systems of morality and religion are defective in that they furnish no adequate rule, motive, or end, for man's moral guidance. They are the questionable efforts of men, through ritualism, asceticism, annihilation, intellect and power to lift themselves to God; Christianity is God reaching down His tender, loving arm and lifting man to Himself. These systems are the "Priest" and "Levite" who passed by the man in trouble, on their way to Jericho; Christianity is the "good Samaritan" who cared for him who was in need. The founder of this great system was Himself the embodiment of it.

To make our thought more clear and tangible, let us make a practical illustration.

Out yonder is a man in the "Slough of Despond," "dead in trespasses and in sin," utterly unable to bring himself to the shore. Along the bank we see a long line of worthies—men who have formulated great systems of ethics and religion, benefactors of the human race. Hear what each has to say to the man in danger!

Confucius is the first to propose a plan of escape, and he cries to the perishing man, "You brought this condition upon yourself, every meritorious act and thought will bring you a step nearer the shore."

Brahma, in his long-flowing gown, disdainingly shouts, "You belonged to the wrong caste before getting into this trouble, now you must abide the consequences."

Next is Buddha, the reformer, who sympathetically cried, "Endure this torture which must be, and escape from personal existence as soon as possible."

Mohammed, with sword in hand, shouts in a loud, stern voice, "God decreed it, and perish you must."

Socrates, the intellectual aristocrat, speaks in utter hopelessness, "If you had been educated, to all the by-ways and pit-falls, you would have escaped this."

Plato makes about the same exhortation, "You are responsible for where you are. When you know how, when and where to place your feet at each step, you will get out."

Philo, in a sarcastic tone, shouts, "You are not in so bad a place after all. But if you want help, you need not look to God, for Deity cannot touch that which is material."

The Jew, in his priestly robe, shouts this word of menacing comfort, "You would not have been there, if you had kept the Law."

At the far end of the line we see another a teacher, meek in spirit, humble in appearance but with a hopeful smile. What does he have to say? The man is still in the "Slough of Despond," untouched by any of the other philosophers, and dreamers. Look! the last teacher has already dismantled himself of all former glory and power. He is not willing to formulate theories on how the man may escape. But stepping to the edge of the unsightly cesspool begins wading in. Further and further he goes, until he reaches out and grasps the hand of the perishing man, and with a smile on his serene countenance whispers in the ear of the dying soul, "I am come that you might have life, and that you might have it more abundantly." With a strong arm the sufferer is carried to the shore.

Along the line of the celebrities on the shore, you hear a murmur going, "Who is that rescuer who would place himself in the same environment with the sufferer, simply to save him? Why did he do this? A voice from the clouds brings down the answers, "This is my beloved son," and He did this because He "so loved." The sacred fire which glowed in the breast of the ancient prophets was transformed in Him into a never-failing presence of sympathy and love. So simple are His words a child can understand them, yet so profound the philosopher continues to wrestle with them. Simple because of their mission, profound because of their meaning. At His work and its results the world stands in wonder, praising and magnifying His name. "Never man so spake." None who follow can imitate Him. He stands alone—Jesus the Unique Teacher.

If you wish your neighbors to see what God is like, let them see what he can make you like. Nothing is so infectious as example.—Charles Kingsley.

Opportunities are swarming around us all the time, thicker than gnats at sundown. We walk through a cloud of chances.—Van Dyke.

DOCTRINAL LOOSENESS: THERE IS NO CAUSE FOR FEAR.

BY ELDER RAYLUS CADE.

Recently, a good deal has been said about the general looseness of current theological opionion; and fear has been expressed, that the freedom of theological investigation and opionion, may work great harm to our Baptist churches, as well as to Protestantism in general. We think the fars of our brethren in this regard are groundless. And, in order that the groundlessness of those fears of our brethren may be made to appear, we wish, in this place, to set down what we deem to be some fundamental features of our Baptist contention about theology.

No Christian man dares to reject any orthodox teaching of theology whatsoever. Because, the word orthodox, etymologically, and in the definitions of the dictionaries as well, means right opionion. Mind, it does not necessarily mean the opinions which you hold; which any religious denomination holds; it means right opinion. Orthodox opinion is, therefore, right opionion Orthodox theological opinion is, therefore, right opinion as to the teachings of the Bible. To say that a theological opinion is orthodox, because it is accepted by a given body of Christians, may be, and often is, a lamentable abuse of the word. The opinions of Baptists are orthodox only in so far as they are true and exact interpretations of God's Word.

Now, it is a postulate with Baptists, that each person has the unalienable right to interpret and apply any, and all parts, of the Bible for himself: that is to say, He has the right to determine for himself what the Bible says; he has the right to determine for himself what the Bible means; he has the right to apply its teachings, as may appear to him to be good, to himself, and to himself only. It follows from this, that no person can safely take his theological opinions from the Fathers. It follows from this also, that, with Baptists, there is, and there can be, no authority in matters of theological and religious opinion lower than God himself. In the Bible, God is speaking to the personal soul; and the personal soul must hear, must understand, must apply for himself, and for himself only.

The Bible, in so far as it is a direct revelation from God, is, mainly, a revelation of facts. It is, in no sense a treatise upon any subject whatsoever. The proper investigation of the Bible must concern itself about three things, viz.: (1) The ascertainment of the facts; (2) the interpretation of the facts, and (3) the application of the facts.

The facts themselves are not variable. The interpretation and application of the facts will vary with changing conditions. And just there is where many good men lose their reckoning, and expose themselves to all sorts of harrassing doubts and fears. They think, good souls that they are, that the interpretations and applications of the facts of Scripture, made by the sainted men of past times, being just and sufficient in the times wherein they were made, are, and of right ought to be, final. Those good brethren either forget, or else they never knew, that human life, whose redemption and beatification is the one contemplation of God's purpose in holy Scripture, is an immensely unfolding, enlarging, growing thing. And to say, that human life is an enlarging—a growing—thing, is just the same thing, as saying, that the interpretation and application of the facts of sacred Scripture will have to be modified—made larger—to meet the inexorable requirements of growing human life as the ages go onward. Let no one be alarmed at this. There is no danger whatsoever, that human life will ever outgrow the facts revealed in Scripture. "God was in the Christ, reconciling the world unto himself," will never be outgrown. But your interpretation of that immense fact, my brother, and my interpretation of it too, will be outgrown one day, as they ought to be. Some man will come with a loftier aspiration and a larger vision than you and I at present possess, and he will tell his contemporaries, that you and I did not see that great fact large enough. But what an unutterable joy it ought to be to you and to me, to know that, from our vantage ground on The Other Side we shall then see that stupendous fact larger than he!

It often happens, that men plead in terms for the old orthodoxy, when they really sue for the return of a religious dialectic, whereunto they have become attached. Such persons may be reminded, that no religious dialect whatsoever has been revealed in holy Scripture. The facts of religion are revealed in the sacred writings. And the efforts of men to account for the modes of their emergence and operation have given existence to systems of dialectics, many times more bewildering than any laby rinth ever constructed by jealous despot to guard facile beauty, or golden treasure. In confirmation of this it is only needful to remind the student of church history of the dreary continents of dialectical mud, that came into existence in the fourth century of Christianity, through the controversy over the very lucid (!) distinction involved in the terms, Homoousian and Homoiousian as applied, by the one party or the other, to the substance of our Lord's person. It may be said, that this confirmatory instance is an extreme one. Let it be at once granted. The instance has been given, in order that its extremeness may teach us of the utter follies into which Christian men fall, when they get the dialectical fever in their attempts to state Christianity in the formularies of any system whatsoever. Baptists, without an exception under the sun, it is believed, do accept the essential facts of the Christian religion; and there is no power anywhere, and there ought to be no power anywhere to make them accept anything other, or more than these. One believes the revealed facts about the moral condition of men; about God and his Christ; he rests his manhood for time and for eternity—for this world and for any other world—upon those facts. That is exactly enough. And whoever wants him to swallow this or that explanation of those facts, furnished by human dialects, sins against the man; sins against Christianity. If one thousandth part of the theological hair-splitting, that even Baptists have done, is essential to the Christian religion, then we do certainly know, that the Christian religion was not intended for the common people. For the common people, not only have no power to make those nice distinctions for themselves, but they are unable to understand them, when once they are made for them. The facts of the Bible—the great looming facts of it—are entirely clear to the great common masses of men. And what those great common masses of mankind see in it, these are the essentials of it. Otherwise, the revelation itself would be a most tragical farce, if such language may be used to describe it.

It has often been said, that Baptists have never persecuted any one for opinion's sake. We think this statement must be construed with a qualification. We suppose, that by this statement it is only meant to declare, that Baptists have never burned people—have never used the thumbscrew, or the rack, or other enginry of physical torture—for opinion's sake. And, if this only is meant, then it is literally true. And we are glad that it is true. But there be persecutions, and persecutors, too, that kindle no flesh-consuming fires—that use no implements of physical torture. There be persecutions that blister and sear the human soul—that blight and destroy the peace and poise of the human mind. And we sorrowfully say, we think we could convict Baptists—some Baptists—of persecuting men for opinions's sake in this way. We are very much afraid we have recently read arguments and statements of Baptists, that were intended to blister and burn into the souls of some of our own brethren; arguments and statements, that did actually burn into the souls of some of our own brethren.

However this may be, any Baptist, who wants to enforce upon others the findings of a religious dialectic, by an appeal to any existing, or to be created, human authority whatsoever, wants to do that, the doing whereof in other times and in other communions, did lead logically, necessarily, to the nameless horrors of the rack, the stake and the gibbet.

There is no middle ground. Either every person has the right to understand the Bible in his own way and for himself, or else he has not that right, and ought to take what authority prepares and prescribes for him. Baptists, using that term widely now, are the champions of each man's right to read and interpret and apply the Bible for himself. That championship has been our great strength in the ages past; that championship enfolds us round with limitless power in the present time; that championship, please God, shall be the very heart of our unity and our panoply of power, in the times that are coming on apace. Let no one be afraid.

Sunday Schools.

BY C. B. GARRETT.

It has been said that the church that neglects missions, orphanage work and Sunday-schools, will end in failure. Never was a statement more true. It is proved to us by the parable of the talents. We wish to mention briefly a few things relative to our Sunday-schools.

It is hopeful to notice the increased interest taken in the Sunday-school work. The denomination should be proud in securing the services of Bro. Hight C. Moore to champion the State in behalf of the improvement of our Sunday-schools. Brother Moore is the right man in the right place. While it is true that he can do a vast amount of good in holding institutes, in conducting rallies, and presenting methods of management, yet in addition to his work we suggest that the editor of the Recorder spare a corner in his valuable paper to be known as the Sunday-school Column, in which those Superintendents and teachers, who have been successful in their work, may tell others their methods and management in Sunday-school work. In the same column we would be glad to see the explanation of the Sunday-school lesson continued by the editor as heretofore. What do you think of the Sunday-school Column?

In the Recorder of January 27th, the following appeared, taken from an exchange "If I were asked to be Superintendent of a Sunday-school, I should insist that I should be elected to the position by the church in regular conference and not by the school." We agree with the exchange. However, he might have included teachers with the Superintendent. The teachers should be chosen by the church, and the classes of the school should be arranged by the Superintendent and teachers. It is a custom in some schools for the classes to elect their teachers, and it has occurred that some of the teachers were not members of any church. The work of teaching in a Sunday-school should be done by church members. A Sunday-school has been defined as the church at work studying and teaching the Word of God. That is not always true. While in most cases the leaders of a Sunday-school are members of the church, yet quite a number of the pupils are not. The sad part of it is that it seems almost impossible to get all the church members to attend the Sunday-school. Let us double our efforts in trying to build up and improve the Sunday-schools. Brother Moore asks for our support, let us then be equal to the occasion.

Shiloh, N. C., Feb. 3, 1904.

A pure heart is more precious in the sight of God than aught else on earth. The pure heart is a fair, fitly adorned chamber, the dwelling of the Holy Ghost, the golden temple of the Godhead—a sanctuary of the only begotten Son, in which he worships the Father. That is a heart that finds its whole and only satisfaction in God, which relishes and desires nothing but God, whose thoughts and inclinations are toward God and God alone.—Helpful Thoughts.

When life has become our enemy, death has become our friend. There is even soothing in that once cheerless voice. The way down into the valley may have its thorns for our feet and its pangs for our heart, but it is a welcome path after all. Why should we call death our enemy when he conducts us into the presence of the immortal life and to the kingdom prepared for us from the foundation of the world? The entrance to our better life has been well called "the gate of pearl."

It is impossible for that man to despair who remembers that his Helper is omnipotent.—Jeremy Taylor.

Tokens of Encouragement.

BY S. E. BOMAR.

Every Bible reader is familiar with the story of the experiences of Gideon. His experiences have their parallel to-day in our Foreign Mission work. What was it the Lord did for Gideon? He encouraged him by assuring him of God's unseen presence, of the real weakness of the hosts of the enemy, and the power of even a few of God's chosen ones when they went forward in His might. Referring to the narrative in Judges 6:37-40, the Lord gave Gideon the two signs that he craved; He caused dew to come, in drenching quantity, on the fleece on the rock one night, and the next night caused the dew to fall on the rock but not on the fleece. What a beautiful token of the presence and power of the unseen God!

In our foreign work He has given us similar tokens. We prayed for open doors, and, lo, the world is wide open; we have prayed God to bless our missionaries, and now they are not able to keep up with the work. The mighty hosts of the enemy are before them and us, but God has surely demonstrated that He is with us.

Looking again at the narrative, we find another assurance given by God to His honest-hearted but trembling servant. Judges 7:9-14 shows how the Lord caused Gideon to see the real weakness of the enemy. In the silence of the night, the Lord caused him to see "the Midianites and the Amalikites and all the children of the East in the valley like grasshoppers for a multitude." But Gideon heard a man telling his fellows of a dream he had had, "when a cake of barely bread tumbled into the hosts of Gideon, and came unto a tent and smote it, and it fell and overturned it that the tent lay along. And his fellow servant said, 'This is nothing save the sword of Gideon—for into his hand hath God delivered Midian.'" A host into the hands of Gideon! So it came to pass.

The great hosts of idolators the whole world over are against the Lord; but great as is their number God has shown us their real weakness—weakness that is almost pitiful. Did you know that up to 1842 all nations were afraid of China, that huge aggregation of strange homogeneous and apparently powerful people? But God has shown us their real weakness, and the weakness of all the nations of the world that know not God. As surely as God delivered the Midianites and Amalikities into the hands of Gideon and his fellows, so has the Lord made it plain by the labors of Carey, Marshman, Ward, Day, Paton, Yates and other faithful ones that there is no overcoming power in the false religions of the earth. On the contrary, though countless as the sands of the sea, they are prey if we will but go forward.

Another parallel: Gideon at the Lord's command dismissed the fearful and faint of heart (Judges 7:1-8) and God wrought the victory at the hands of three hundred men who trusted God and were not afraid. When the enemy were turned in flight and men were needed to chase them, He called on all the Ephramites to help perfect the victory which God had wrought.

It is too early yet to say that God has given us the victory in full; but already, by the hands of men brave and true, the Lord is turning to flight the hosts of His enemies. He is calling, in some countries, for chosen ones to go to the front. Many more are required than the three hundred of Gideon, but He is calling on all to perfect the victory already begun.

How the Lord encouraged Southern Baptists in their rapidly growing work for the evangelization of the world! He has encouraged us in the number of missionaries and native workers. Year after year they have increased until now they number more than three hundred and fifty. He has encouraged us in the steady increase in the number of baptisms. Look at the record: One thousand three hundred and forty-one baptisms in 1900; one thousand and nine in 1901; one thousand four hundred and thirty-nine in 1902, and one thousand seven hundred and ninety in 1903. He has encouraged us in the number of churches in foreign fields, from ninety-four in 1900 to one hundred and twenty-seven in 1903. He has encouraged us in the growing receipts from His people for this work, from $140,102.33 in 1900 to $218,512.62 in 1903. Best of all, He has encouraged us by putting into the hearts of our people a spirit for greater things. What wonderful temporal prosperity too, He has given us.

In view of all these tokens of encouragement, we should do as Gideon did; worship God and go right against the hosts of darkness. We can, we must, raise this year $300,000, the amount set for the Convention. Even in this the Lord is encouraging us. We have not yet attained, but our receipts are somewhat ahead of this time last year.

The time of the battle is on us; only a few more weeks and spring will be here, and soon will follow the end of our year, April 30, 1904. Let us go up to Nashville with joy.

Some Sunday School Conventions.

The Johnston County Baptists will probably at the May Union plan to have a regular annual Sunday-school Convention.

The West Chowan Convention will be held July 29-31, at Severn, seven miles from Boykins, Va.

The Stone Mountain Convention will meet August 5, at Mt. Valley church, nine miles west of Wilkesboro.

Both the Buncombe and the Mitchell County Convention meets in August.

Two were noted last week—the Mount Zion and the South River. The Brier Creek and Yancey have regular Conventions, but particulars are not at hand.

The Little River Sunday-school Association which Brother Campbell thinks may be the oldest in the State, meets the fifth Sunday in May, at Hector's Creek church, Chalybeat Springs, on Mills' Road.

A prominent Tar River pastor proposes that the three Unions in that Association arrange at their May meeting to unite in a Sunday-school Convention at a central point the fifth Sunday in July. What say the brethren in that quarter?

Elder Henry Sheets writes that the May Union of the Liberty Association will most probably be made a Sunday-school meeting, and adds: "That was the intention in the Constitution of our Union meeting to have the spring session devoted to Sunday-school work."

Dr. M. M. Landrum writes that the Sunday-school Union of the Sandy Run Association meets the last Saturday and Sunday in May with Mt. Harmony—one of his churches—six miles from Bostic Station.

Bro. D. L. Gore, chairman of the Executive Committee of Wilmington Association, writes that their annual Sunday-school gathering has been planned to occupy two days of the July Union. The place will be selected at the May meeting.

The Union of the old Chowan gives its mid-summer session to Sunday-school work, so Pastor D. P. Harris informs us.

Mr. N. B. Broughton writes: "The Union meeting of the Raleigh Association, will be held, I think, at Green Level church, six miles southwest of Morrisville, and it is our purpose to make it a Sunday-school and Missionary meeting, to begin Friday at 2 p. m."

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Readings from March 7—13, 1904.

Monday, March 7.—Entering the promised land. Josh., chapters 1, 2, 3, 4.

Tuesday, March 8.—The fall of Jericho. Cause of defeat at Ai. Josh., chapters 5, 6, 7.

Wednesday, March 9.—The war of invasion continued. Josh., chapters 8, 9, 10.

Thursday, March 10.—The land subdued. Josh., chapters 11, 12, 13, 14.

Friday, March 11.—The land divided. Josh., chapters 15, 16, 17, 18.

Saturday, March 12.—The land divided. Josh., chapters 19, 20, 21.

Sunday, March 13.—The promise kept, Joshua's death. Josh., chapters 22, 23, 24.

Joshua.

NAME, TIME, AUTHOR.

This book contains the story of Israel under Joshua, the successor of Moses; and is, therefore, very properly called by his name. Moses is the hero of the story of the wilderness journey; and Joshua, the hero of the story of the conquest, is his worthy successor.

There is a variety of opinion as to the length of time covered by the book of Joshua. The time was probably from twenty to twenty-five years, although some think it was much longer.

The greater part of the book was doubtless written by Joshua. He probably wrote an account of the incidents set forth in the book as they occurred or during the years that followed the conquest and division of the land, and some person in a later age edited the materials left by him, made certain necessary additions, and gave us the book in its present shape.

THE PURPOSE OF THE BOOK.

The book is a continuation of the history of God's dealings with the chosen people, and is designed to give us a full account of the war of the conquest, the division of the land, and the last years of the life of Joshua. The name Joshua means "Jehovah is Salvation," and is synonymous with Jesus of whom he was a type.

The subjugation of Canaan by Joshua, therefore, sets forth in a type the conquest of the world by Jesus.

ANALYSIS AND CONTENTS.

The book of Joshua is naturally divided into three parts.

1. The land subdued. Chapters 1-12.

2. The land divided. Chapters 13-22.

3. The story of the last years of Joshua. Chapters 23, 24.

The purpose and scope of the book are best discovered by carefully reading it.

In chapter 1 we have Joshua commissioned, instructed, and encouraged by a promise of help. Also an account of final preparations for the invasion, and the pledge of the two and a half tribes. Chapter 2 tells the story of the two spies and Rahab. Chapters 3 and 4 contain the account of the crossing of the Jordan. Chapter 5 tells of the restoration of the rite of circumcision, the observance of the Passover, the ceasing of the manna, and the coming of the "Captain of the Lord's host." Chapter 6 is the history of the fall of Jericho. In chapter 7 we have the sin of Achan, the defeat at Ai, and the discovery and punishment of Achan. Chapter 8 tells of the second battle of Ai, of Joshua's strategy of the fall of the city, of the building of an altar on Mount Ebal, and of the blessings and cursings. Chapter 9 tells of the combination against Israel, of the craftiness of the Gibeonites, and of their perpetual slavery as the result of it. Chapter 10 is the story of the protection of Gibeon, of the miraculous lengthening of a day in order that the victory might be complete, of the war vigorously prosecuted, and of the decisive victory. Chapter 11 is the history of long years of war crowned with glorious victory. Chapter 12 is a brief recapitulation of the war of conquest under Moses and Joshua. Chapter 13 tells of much land yet to be subdued, and indicates the inheritance of the tribes of Reuben, Gad, and half the tribe of Manasseh on the eastern side of the Jordan, as had been promised them. Chapter 14 relates how Caleb obtained Hebron as his portion. Chapters 15-19 gives an account of the division of the land by lot among the tribes, and gives the boundaries of the land inherited by each tribe. Chapter 18:1 tells of the location of the tabernacle at Shiloh. This place was doubtless selected for the location of the tabernacle because it was central, and for a long time it was to the nation what Jerusalem afterwards became. Chapter 20 indicates the cities of refuge. Chapter 21 names the cities in the territory allotted to the various tribes that were given to the Levites. In chapter 22 we have an account of the tribes of Reuben, Gad, and half the tribe of Manasseh taking possession of their inheritance, and building an altar for a witness. Chapter 23 contains the aged Joshua's last charge and exhortation to assembled Israel. In chapter 24 for the last time Joshua delivers God's message to the people. He leads them to renew the covenant with God. He also "wrote these words in the book of the law." This chapter closes with an account of the death and burial of Joshua, the burial of the bones of Joseph, and the death and burial of Eleazar.

LESSONS.

From the fall of Jericho we learn that our growth in spiritual things, and our success in conquering the world for God do not depend on our wisdom or might, but on all who "come unto God by him."

"The Captain of the Lord's host" leads all the people of God to victory as he did Joshua and Israel. Wrong may triumph for a time, but in the end wrong will be defeated, and right will be victorious.

It was Joshua, not Moses, who led the people into the promised land. "The people could not enter the land until Moses was dead. It is not the law, but Joshua or Jesus, who leads through judgment, as we are linked to the blood-sprinkled mercy-seat." The Spirit of God.

The sin of Achan and the defeat at Ai teach us that iniquity hidden in the heart, and indulgence in secret sins will deprive us of the blessing of God, and humble us with disastrous defeat.

The reward of Caleb indicates that honesty and faithfulness will surely be rewarded.

The scarlet cord that saved Rahab reminds us of the blood on the doorposts that saved the first born, and both point us to "the precious blood of Christ" that saves "unto the uttermost."

A man's country is not a certain area of land,—of mountains, rivers and woods,—but it is principle; and patriotism is loyalty to that principle.—George William Curtis.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest troubles.—Phillips Brooks.

News Notes.

....March.

....Let us get to work.

....A whole year's warfare lies ahead.

....The address of Elder J. J. Adams is Blanche, not Milton.

....Atlantic First Church has raised $60,000 for a new house of worship.

....Pastor Vines of Asheville First church has accepted a call to Freemason Street church, Norfolk, Va.

....Elder J. E. Briggs has resigned at Greensboro, Ga., to work under State Mission Board of that State.

....Elder M. Ashby Jones, of Richmond, has been called to Memorial Church, Philadelphia, succeeding Dr. Poteat.

....The Supreme Court sustains the Anti-jug law. This ends the pestiferous jug business in North Carolina. The General Assembly of 1903 wrought better than it knew.

....Send your requests for copies of Systematic and Proportionate Giving to O. F. Flipps, 1420 Chestnut Street, Philadelphia, Pa.,—not to Pastor Thompson.

....We regret to hear that Elder G. A. Martin has resigned the North Rocky Mount pastorate. Under his ministry the church has flourished, sixty persons having been added to the church.

....His brethren will sympathize with Pastor C. W. Blanchard in the death of his beloved wife. She suffered many years, and the change from earth to heaven must have been a great relief to her.

....The leaflets and envelopes for the Week of Self-Denial, March 20-26, which were delayed by the Baltimore fire, are now in hand and societies are requested to send orders at once to Miss Fannie E. S. Heck.

....Elder M. A. Love reports that he aided Pastor Standridge in a meeting in Clay County. He also believes that war between Japan and Russia was predicted in the Bible and that it is Magog and Gog. We do not.

....The Baraca Class of the Raleigh Baptist Tabernacle recently dedicated their new room. This class is one of the strongest bodies of young men in Raleigh. They are led by Mr. R. N. Simms, an accomplished leader, teacher and attorney.

....Elder A. C. Cree recently conducted a meeting in his Louisville church in which fifty souls were added to the church. Bernard Spilman is now canvassing Louisville in the interest of Sunday-school improvement.

....A friend writes that Orange Grove Academy has had no fire, but is burning with enthusiasm under the administration of Elder A. C. Hamley. She also says that Pastor MacDuffie is leading his people "to the top of the delectable mountains.'

....Baptists represent 30,000,000 of people, says Dr. A. T. Robertson, in an article approving the call of the Baptist Argus for a Pan-Baptist Congress. The Religious Herald first mentioned the idea, but the call of the Argus first compelled attention.

....Elder Stradley approves the idea of circulating the pledge. He informs us also that full stock in the Oxford Seminary has been subscribed and that contracts for building will soon be let. Of course President Hobgood will be the head and the heart of the institution.

....Elder W. S. Splawn, of Bonham, Texas, has declined a call to Sulphur Springs, Texas. He is a fine man, a strong son of North Carolina; and we have often wondered if he would decline a call to North Carolina.

....The Watchman, Boston, prints a photograph of Mrs. Janie P. Douggan, missionary to Porto Rico. Our readers have enjoyed letters from her and many of them have read her books. Her residence at Wake Forest justifies us in especial interest in the Watchman's recognition.

....One object of the editor of the Recorder is to "keep up with" the sons of North Carolina abroad. We like to write items about them. But there must be many whom we do not know. If you see this note and have reason to think that we do not know you, please send us a card. The home people like to read about you.

....We regret to record the death of Mrs. M. D. Freeman, mother of our friend, Dr. H. F. Freeman, and relict of the late Elder M. D. Freeman. She was eighty-five years of age and had been a member of Poplar Springs Church, Franklin County, many years. She was a good woman, faithful to her high calling as a minister's wife and a Christian mother.

....If you have an item of news about your work, please forward it. This paper has no favorites. It prints the news that it gets; it tells the things that it knows; and of course if it gets no news from you and does not know what you are doing, it must be silent. Do not let false modesty cheat your brethren of encouragement.

....The best example that we know of what a trained newspaper man can do with a missionary magazine is to be found in the "Baptist Home Mission Monthly." We read it with as much interest as we would read any magazine. Dr. Howard B. Grose is responsible for this fine example. We hope our Southern Baptist missionary journals will at no distant date undergo a similar transformation.

....Rev. R. T. Bryan, of China, was in a bad wreck on the W. & A. Railroad last week. He said he prayed only one prayer, and that was: "Lord save me," All the Baptists of the South will rejoice that he escaped without injury.—Christian Index. Short prayers mean most. They are prayers. These long dissertations to the people with your eyes shut and your hands folded—do you suppose they get through the roof?

....Immanuel Kant, who died one hundred years ago Friday, February 12, is an inspiration, whether you believe in his philosophy or not. Never going outside his province, seldom outside of Konigsberg, too poor to marry, he started a new era in thought, and influences the lives of people today who never heard his name. He was so regular in his habits that Heine says when he passed on his daily walk for exercise, "the people gave him a friendly greeting—and set their watches."—Watchman.

....We sometimes talk of the laxness of the English Baptists, but the Welsh Baptists are certainly strict enough. They have a college at Cardiff at which some years ago an arrangement was made for the late Joseph Parker to preach the annual sermon. It was cancelled on the ground that he was not a Baptist. "Passive resistance" becomes in Wales almost active revolution. Dr. John Clifford, the great leader of this movement, says: "The cause is triumphant in Wales, and I should not wonder if a Welsh army were some day to march to London, storm the Education Board and in that way get rid of the Acts."—Religious Herald.

....Elder J. G. Pulliam has been called to the Baptist church in Plano, Texas, and will take charge first Sunday in March.

....Elder W. R. Beach, of Granite Falls, has moved to Dobson, Surry County, to take charge of a school and do some pastoral work.

....The Rev. S. G. Mullins, of Corsicana, Texas, father of Dr. E. Y. Mullins, recently sold a bale of cotton of his raising for $100. So he is good at raising other things as well as Seminary Presidents.—Western Recorder.

...The Woman's Central Committee is hoping for a great report of its first quarter's work. Owing to unavoidable delay in getting out the quarterly letter, we are requested to say that Mrs. Jones will hold the report open until the 8th of March. By this date she hopes to have a report from every society and to find that the Christmas Offering has amounted to fifteen hundred dollars.

....Deacon H. H. Hickman, of Augusta, Ga., who was introduced to the Southern Baptist Convention more than once as one of the two or three men who were present in the first meeting of the Convention, died recently. He was a fine type of Christian business man. Some years ago he sent us a bound set of the Baptist Interpreter, edited by Thomas Meredith in 1833, 1834—really the beginning of the Recorder.

....Two enterprising young Baptists of Raleigh have founded a new paper, the North Carolina Baraca. They are Messrs. W. C. Hufham and E. R. Carroll. Mr. Hufham is a graduate of our Thomasville Orphanage and an accomplished printer. Mr. Carroll is also a successful printer and publisher. We wish them all success. Our denomination should be so swift to welcome no class of workers as young men of this type.

....See how the Sunday-school work is growing. Secretary Moore is a success from the very beginning. The Recorder Department will help him. We intend to reach all the Sunday-school workers through it. The wonder is that we have not been doing it all the while. Our largest force is our force of Sunday-school workers, and from now on the Recorder will give them an entire page. Watch it. It will be the best page in the paper.

....We saw a tree in bud last week—a peach near Lumberton. It was the only one we saw between Raleigh and Wilmington. But at Wilmington we saw a Japonica, eight feet high, outdoors and in bloom. Three young men in Raleigh went fishing February 24. They saw one terrapin, who surveyed them calmly and with dignified disgust went back to the mud. Next day the sleet came. But the weather man says that winter's back is broken. And did you not hear it thunder one night last week? That was when it cracked. We are ready for "spring to blow her clarion o'er the dreaming earth" and call forth all the forms of life—even the springs poets.

....We deeply regret the death of Dr. T. H. Pattison, of Rochester Theological Seminary. Born and educated in England, he gave the prime of his life to service in this country. He was a man of signal gifts and graces. He is known to the public by his books, of which the last "The History of Preaching," has very lately been issued by the American Baptist Publication Society. He rendered marked and lasting service to the world, and went home when only sixty-five years of age. Would that he could have lived fifteen years more—but God knows best.—Western Recorder. Dr. Pattison produced some of the best Baptist books of the last decade. His History of Preaching will be invaluable to any preacher.

....The English papers tell that on "last Sunday," Evangelists Torney and Alexander conducted two services in Birmingham, one for men and one for women, which were attended by 20,000 people. "Hundreds gave their names as converted." "The singing was like many waters—pathetic and sublime in effect."

....Pastor Junius W. Millard, of Eutaw Place Baptist church, Baltimore, will sail March 8th, with the party which goes on the Grosser Kurfurst to the Holy Land and Egypt. Mr. Millard felt after the great Baltimore fire that he ought not to follow out his original plan and make this trip, but his noble church took the matter up, and upon recommendation of the deacons, unanimously said for him to go. One interesting feature of Mr. Millard's trip will be a horse-back ride from Damascus to Jerusalem. He will return some time in the early part of June. During his absence the pulpit will be supplied by Mr. Lincoln Hulley, Professor in Bucknell University.

....Secretary Johnson sends the following correction: In last week's Recorder the types made me say that we were two thousand dollars ahead of what we were this time last year on Home Missions. I wish those figures could stand, but they cannot. It should have been two hundred dollars ahead and not two thousand. Remember that we must raise something like five thousand dollars more for Home Missions this year than we did last if we reach the mark set before us. What would twenty thousand for Foreign Missions and twelve thousand for Home be to the mighty Baptist hosts of North Carolina if they could all be aroused and enlisted. Let us all put our shoulders to the wheel and push mightily for the next two months.

....Elder E. M. Lightfoot, formerly of Waynesville, sends the following note from Orangeburg, S. C.: Our work is going along nicely. Recently seven have been baptized. We have others who wish to be. The work is the fruit of personal efforts. Have been here nearly three years, and all branches of church work move slowly on the upward grade. When I came here from North Carolina it was predicted that a year upon this difficult field would be the length of my pastorate, but the brethren are neither disagreeable with each other now with their pastor. Indeed, a most excellent spirit prevails, and they are constantly showing kindness to both pastor and his wife. One of our young ladies is at the Female University and her parents are delighted with the school and progress made.

....We are bound to print the letter in the Baptist Argus from Dr. John Clifford, of London, the foremost Baptist in the world, in approval of the call for a Pan-Baptist Congress. We print the letter not on that account, but because he states in a few words the essential—Dr. McGlothlin will take notice—the essential Baptist foundations: "I agree. Baptists are one in the deepest convictions of their religious life: (1) they hold strenuously and fight persistently for the integrity and independence of the individual disciple of Jesus Christ; and (2) for the exclusive and absolute sovereignty of the Savior over the soul of man; and yet (3) insist on the service of the whole community by each Christian, as part of his obligations to the Son of Man.' It would do good to express that faith. There are now about six millions of us on the planet, and it would refresh and hearten us to meet not to declare our differences, for we have many, but to assert our deepest faith and further our real service to the world. Many thanks for all your sympathy with English Baptists in their great fight for liberty and justice.

....Our beloved Brother Bryan has just passed through North Carolina on his way to Virginia and Maryland. He has visited all the other States of the S. B. Convention in the interest of the "Yates College" in China, and will soon close up his travels for this great cause. North Carolina will ever strive to do honor to this worthy successor of the much honored M. T. Yates and this noble work for the people of China.

...We are personally bereaved by the departure of Dr. A. B. Dunaway from the State. He has been prominently and influentially identified with the denomination in Virginia for many years, and we shall miss his sober counsels and ripened wisdom. Oxford is indeed fortunate in securing him, but we cannot guarantee that Virginia will agree to let him stay in the Old North State for any considerable period.—Religious Herald. We congratulate Oxford, and on behalf of the brotherhood we thank her for adding so strong a man to the North Carolina ranks. We have many lively proofs of the fact that Virginians make fine North Carolinians—Messrs. Taylor, Hardaway, Tyree, Robertson, Mills, etc., etc.

....Elder A. B. Thomas, of Sylva, has been in Hendersonville this week representing the Biblical Recorder. He has been doing some preaching recently, also, having just closed a very successful series of meetings at Mt. Gilead Baptist church in the Mills River section. Speaking to a Hustler reporter Mr. Thomas said: "There were 31 professions, 22 approvals for baptism, 17 back-sliders reclaimed and 7 received into the church by letter and otherwise." The ordinance of baptism will be administered by Rev. J. W. Kesterson, of Sylva, in Johnson's mill pond near the church, on Sunday, February 28, at 10 a. m. All are cordially invited. Mr. Kesterson will preach at 11 a. m. Sunday and Saturday 27, at same hour.—Hendersonville Hustler.

....Concord is one of the busiest towns in North Carolina, and quite promising. There is in the atmosphere the prophetic note that one hears whenever people work industriously. A Raleigh man realizes in Concord that he had never seen a cotton mill before. How tremendous those plants! We have a Baptist pastor there rarely fitted for his task. He has a large congregation and a congregation that is constantly growing stronger every way. The vast outlook would confuse a less devoted soul, but Pastor J. E. Smith is working at it with zeal and power that dispel all confusion. He is strong in the pulpit and strong as a manager and leader and strong as a pastor. We were made very thankful last week as we saw how fit he is for his great task. We were with him one night as were Messrs. A. L. Johnson, Hight Moore, J. Q. Adams, C. J. Thomson and R. J. Willingham, each having a night. We hear that in response to Willingham's appeal a large collection of more than a hundred dollars was taken. Our cause has been weak at Concord; but the foundations are now secure. We have an attractive and commodious house of worship, and they have the enthusiasm of a people who have victory ahead.

....The Baptists of Shelby have decided to tear down their church building, which, though comparatively a new one, has never given entire satisfaction. First the tall spire has to come down, as it threatened to fall; then the east wall began to crack and had to be braced, and last but not least the heating arrangements proved to be a delusion and a snare. The patience of this people must be admired by those who have looked on from the outside, and now that there is a future for them they should have the hearty support that they seem so richly to deserve. The women, who are always foremost in every good work, have started the ball to rolling by going earnestly to work in preparation for a large bazaar to be held in the near future. The city missionary, Miss Slater, is doing much good among the young people of the church. She has organized a B. Y. P. U., and also a band of little helpers, and she delights to tell of the enthusiasm of the little folks in their new work. Rev. W. D. Hubbard and family leave to-night for their new home, and from the way the Baptists have gone to work to get a new pastor, their pulpit will not be long vacant.—Charlotte Observer.

....President Needham, of the Columbian University, is out in a defense of the action by which the institution has been put out of Baptist control into its old position. The secret of it is that the managers have been anxious to do a larger business than the capital at command would allow, and have consequently run the University into debt to the extent of $400,000. Not content with doing college work, they broadened and became a university, undertaking to conduct departments of medicine and law. This required more and larger buildings, so that $160,000 were expended in that way. But all the time expenses increased, until now it requires $17,840 to pay the interest on borrowed money. It is a bad case. Who is to blame for it may not now be told with certainty. It is evident that the Baptist denomination is not committed to the support of the school, and its only hope now is that others than Baptists will lift it out of the pit into which it has fallen. It has valuable property, but that is not available to pay its debts. —Journal and Messenger. Southern Baptists will not be so enthusiastic to take hold of a $400,000 debt. But is not the plant worth much more?

In Canaan.

We are now on our new field of labor and the prospects are so favorable I am constrained to tell the brethren. If you can think of a man trying to climb a very steep precipice without help or encouragement, and then see him turn around to something he can do, and have all the brethren standing by his side so if he falls they can help him; you have my picture.

Only those who have worked on mission fields in Eastern Carolina can sympathize with us. Every missionary down there ought to be paid equally as well as those we send to China or any other place. Brethren, I fear sometimes the great Baptist brotherhood of North Carolina think too little of the missionary and his work. They say Brother Johnson will attend to them. But brethren, this is wrong; they demand your love, sympathy, and prayers, as much so as the missionary we send elsewhere. Besides this is the great starting point in our history. Where would the Baptists of North Carolina be today in numbers, if Meredith, Skinner, Overby and Hufham had never done any mission work? They cut down the forests, hewed out the timbers, built the structure, and now we are enjoying the cakes in an easy place.

There will always be a tender place in my heart for the missionary. Because the men who combat with denominationalism and prejudices of the people to establish the truth of our God as we believe it, need our love and sympathy—and more than that, they need our money.

Brethren it is quite joyous to be among such conservative and well-united people as these. They are the fruits of many long prayers from toil worn heroes that have gone on before. The prayers of such sainted fathers as Brothers Fleetwood and John Hoggard, and others, are being fulfilled.

I find a people that is not content to be church members, but they are seeking after that higher life in consecration to the Master's will. And God hath said: "Against these the gates of hell shall not prevail."

The brethren are pushing every nerve to build the pastor a home. How necessary it is for every field to own a parsonage. It not only shows their love for their shepherd, but how unitedly they work and live.

The general impression of Brother Cross and his work while here is spoken of very highly. The people at Red Springs may expect to find in him a faithful pastor, conservative leader and a close Bible student. I am proud to be his successor, and may God help us to be faithful in the discharge of every Christian duty.

Yours in Christ,
J. R. TAYLOR.

Ordination of W. P. Campbell.

At the call of the Spencer Baptist church, a presbytery assembled in the pastor's study at Spencer on Wednesday, February 24, 1904, to examine Bro. W. P. Campbell with a view to his ordination to the work of the gospel ministry. Those present were Dr. J. N. Stallings, pastor of Chestnut Hill Baptist church and Moderator of the South Yadkin Association; Elder M. E. Parrish, pastor of the First Baptist church of Salisbury and chairman of the Board of Association Missions; Elder C. G. Wells, pastor of the First Baptist church of Statesville, and Pastor J. M. Haymore and Bro. T. H. Kritzer, of Spencer Baptist church. Dr. Stallings was chosen Moderator, and C. G. Wells, clerk. After a highly satisfactory examination along the usual lines, it was unanimously agreed to recommend Brother Campbell to the church for ordination.

At 7.30 p. m. the church assembled and received the report of the presbytery. Dr. Stallings preached the sermon, C. G. Wells delivered the charge, J. M. Haymore, on the part of the church, presented a beautiful Bible. M. E. Parrish led in the prayer, while hands were laid upon the candidate.

From its inception Brother Campbell and his wife have been leaders in the Spencer church. They have served the church well, and are held in high esteem, not only by the church, but also by the outer world. For several years Brother Campbell has exercised his preaching gifts as he had opportunity, and from its organization his wife had led the singing in the church. They are both earnest and aggressive in spirit, and the church sets them apart to this work in full confidence. The first of March Brother Campbell will take pastoral work in Lenoir County with headquarters at Seven Springs. We pray the blessing of God upon these two in all that they shall undertake in His name.

C. G. WELLS.

UNTOUCHED BY BALTIMORE FIRE.

The building of the Bobbitt Chemical Co., No. 316 West Lombard St., Baltimore, the proprietors of "Rheumacide," was saved from the great fire that destroyed most of the business section of Baltimore. Time and again it was threatened with destruction. But "Rheumacide" is still being manufactured and shipped in quantities from the same old stand.

Men and women are truly noble who are influenced by the helpful principles in the large circle of fuller and richer life rather than by the selfish and narrow ideas in the small circle of personal pleasure and gain. —Frank V. Irish.

Polk County.

It may be of some interest to the readers of the Recorder to say a few things concerning Polk County. She has never sent many boys to Wake Forest and no girls to the Baptist Female University to speak a word of praise for her; she has no preachers who have gone out from her borders to other parts of the State to represent her. Therefore, for these and other reasons, not much is known of Polk among the religious people of the State.

Our people here have labored under many very grave disadvantages. The county is small. Spartanburg, S. C., is our nearest market. Our railroad facilities are very poor. There are only seven thousand inhabitants, and a very limited number of these have ever gone to college. The county, up to the present year, has had no central school that she could call her own and learn to love. It is true that our Northern friends of the Presbyterian Church have been running a school at Saluda for several years, but our people are Baptist in principle. It is also true that Mr. F. M. Stearnes, the founder of the Central Industrial Institute, has invested over five thousand dollars at Columbus, the county-seat, in school buildings, but the school has been owned by him and controlled largely by Northern influence. These warm friends of ours have not yet learned how to reach the North Carolina boy or girl. So our people have failed to improve this golden opportunity. Last year some ladies had the school in charge and only enrolled sixty-five.

A better day has dawned upon us. This $5,000 worth of property has been very generously deeded by Mr. Stearns to a Board of Trustees. The people know now that it is their school, and they will soon learn to love the institution. We have enrolled already under the new management one hundred and eleven pupils. This is destined to be one of the first high schools in the State.

Mr. Stearnes is a very wealthy man from Cleveland, Ohio. He has done more for the educational interest of Polk County than any other one man that has ever lived in the county. It is indeed a ray of sunshine to have him with us. More than once, in addition to his already large gifts, he has supplied the needs of several poor students who were unable to equip themselves for a student's life. Oh, that we might have more friends like him.

In addition to the principalship of the Central Industrial Institute, I am pastor of the churches at Columbus and Mills' Springs. This is a part of the former field of our already well-known Bro. T. B. Justice, of Franklinton. At Columbus we have a brick house about 40 x 60, with an old-fashioned roof on it. We now have the lumber all on the ground to put a modern roof on, and money enough already raised to pay the workmen.

In conclusion, I would like to suggest that Polk County is a rich field for Brother Moore in his Sunday-school work. We organized a Polk County Sunday-school Convention the last fifth Sunday. We are going to do our best to increase the average attendance upon our Sunday-schools and to improve the grade of work. We have fifteen Baptist churches in the county with a membership of about one thousand.

Yours truly,
W. M. WHITESIDE.
Columbus, N. C., Feb. 13, 1904.

There has never been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed of God. —Bushnell.

Prayer is a reaching out toward God.—Amos R. Wells.

Home Circle.

The Return of the Robins.

There's a flutter of wings in the sunlight;
There's a vision of red on the lawn;
There's a song of thanksgiving 'mid the branches;
There's a twitter at night 'mid the branches;

O the robins have come back to cheer us!
And we welcome their coming each year.
For we know, when the robins are near us
That the bright days of springtime are here.

There are nests being skilfully fashioned:
There are straws and dry grasses to bring;
There are carolling songs from the tree-tops,
Such as no birds but robins can sing.

'Tis this lesson the Master would teach us,
Let us willingly listen and learn:
When the winter of sorrow is over,
The sweet songbirds of joy will return.

A Experiment in Economy.

The happy-looking young matron was talking to a neighbor suburbanite as they sat together on an outgoing train one afternoon.

"These carnations? Yes, they are pretty. I bought them for only 50 cents from a street florist," she said. "They represent my little extravagance of to-day. I always bring some small surprise home, every time I go in to shop—flowers for the table; a box of candy for the children, a negligee to make me look especially pretty at breakfast the next morning, or something. Yes, I am a firm believer in little extravagances. I have been ever since the time I tried to keep a diary. Did I ever tell you about that? When I think of it, I wonder I am married to-day.

"It was when I was working, you know. I shared a large room with Dolly Woodrow. We had furnished it to entertain in, and called it our studio, and had afternoon teas and all sorts of jolly times. We weren't especially extravagant. We put a dollar or so away each week and spent the rest of our salary, bringing as much fun and brightness as possible into our work-a-day lives.

"Well, one Saturday evening Clara Teller dropped in to see us. We had always rather pitied Clara. She was so quiet, and didn't seem to go out much or have many friends. She drank in the details of our room with longing eyes.

"'It's lovely to be surrounded with pretty things like this,' she said. 'I would love to live like you girls, but I want to do something really worth while with my money. So I economize in every way possible. I have been saving for over three years now, and next summer I'll be able to go abroad. I'll take a whole six weeks' holiday, and I'll visit London and Paris and Italy.'

"Then she waxed enthusiastic over 'wise economy.' She told us how she denied herself every single thing that wasn't absolutely necessary now, in order to gain one large, splendid object in the end. When that girl left we looked upon her as a heroine. And what had we done while Clara was thus nobly working out a purpose in life? We had frittered away our money in foolishness. Only that afternoon we had invested in a box of bonbons and some tea-table dainties, in anticipation of guests the following afternoon; and we had bought a huge bunch of chrysenthemums for the studio.

"We resolved thereafter to keep a strict account of our expenditures; to see each night what that was unnecessary we had bought during the day, and to do without it thereafter. Early Monday morning on our way down town we bought a diary apiece for the purpose.

"We felt rather dismayed that evening to find that the first item to be written in our diaries was 30 cents each for the books themselves. We were guiltily aware that Clara Teller would have constructed a diary out of odd pieces of wrapping paper. However, from that day, economy seized and grew upon us. When we discovered that we were in the habit of spending ten cents for a dessert after lunch every day, we thereafter confined ourselves to the strictly nourishing things. We gave up buying magazines; we could read them in the libraries. The next time we wanted a popular book we thought of a dollar and a half as out of the question. We waited for months to procure it from the library, and sat silent while others talked of it. We abandoned the crackling wood fires that had mode our room so cheerful; they were unnecessary when we had steam heat. We bought ten-cent cups for our tea-table, and even learned to use nicked cups, or to laughingly apologize while we handed a friend a cup with a saucer that didn't match. We had seen other girls do it often. But, then, our studio had always possessed a touch of feminine loveliness other studios lacked.

"Gradually the girls learned that it was useless to ask us to share in the treats and spreads they got up together. We gave up Saturday concerts, and refused to join a fencing class. Every week, however, we had the satisfaction of putting in the savings bank a sum which made us proud; and I don't think we realized how fast we were dropping out of things or how dull our lives had grown.

"Finally, however, came a Saturday when not a soul dropped into the studio—not ever George. There had always been one or two before, and George had never failed. When 10 o'clock arrived and I knew no one would come I sat down and cried.

"For as the hours of that long afternoon and evening had dragged by I had realized many things. I suddenly recognized how much of the sweetness and brightness of life lay in an occasional box of bonbons, or a bunch of flowers. I saw that our studio had lost the dainty freshness which had made it so attractive; and I thought, with a sinking heart, that we had grown dull and old, like the studio.

"Dolly had evidently been doing some thinking along the same lines. 'It's our own fault,' she said. 'We're changing from bachelor girls to cut-and-dried old maids.'

"We talked the matter over until late that night. Before we went to bed we built a fire in the hearth and burned our diaries.

"Well, we started in right on Monday and didn't take a single nourishing thing for lunch; and all week we bought and made pretty things for ourselves and our studio; and on Saturday we got quantities of pussywillows to decorate the room and went to the concert and were happy. On Sunday George dropped in with a friend. I shall never forget his face when he entered the studio.

"'Why, Frances, this looks like old times,' he said.

"Later, when Dolly was entertaining the friend, I told George all about it. He said he was dreadfully relieved to hear it had been only a fit of economy; he had begun to think—though he could hardly bring himself to admit it—that I had grown careless of all those little womanly observances and niceties he had always admired so much in me.

"And now that I am married, I find that 'little extravagances' count as much for sunshine in the home as they do in the working woman's life. George thinks so, too, I know; for once, when the Dexters bought their new house, I grew blue, and complained to him that we were not saving for a home half as quickly as we might if we only would economize in little things more. And George looked grave and replied:

"'That's so, Fanny. If I were you I would begin to keep a diary at once.'

"Then I laughed, and George laughed, too, and kissed me. 'Don't let's save for a house of our own so quickly that we can't keep the one we have everything that it should be, little girl,' he said.

"And we don't."—N. Y. Times.

Ethics of the Duster.

To a man I would say: "If you know a woman who is a conscientious duster, grapple her to your soul with hoops of steel, for she is bound to make a good housekeeper." Dusting is one of the supreme tests of fine housekeeping, as is instanced by this confession of a feminine fighter of dirt.

"I always put away my duster," she declares, "with the sad consciousness that I have dusted those things that ought not to have been dusted and left undusted those that ought to have been dusted—Shelley's plaster curls, for instance, that are so hard to get the dust out of, and Thackeray's wrinkled marble stock. Then there is one around on a certain chair that my duster refuses to approach. It seems to symbolize a moral height which I am incapable of reaching. And just because Mona Lisa hangs low she gets her face wiped every day, while The Man with the Hoe, who is out of reach, receives but weekly attention."

Feather dusters have gone out; they permitted of nothing more than mere flirtations with one's furniture, but there are various kinds of cloth ones in use. . . . . Dusting may seem like a humble occupation, but in reality it is a most serious one. It is more than a mere displacement of atoms or superficial removal of germs. It is an occupation that puts one in close touch with all the great arts and industries and which bring to light the true value of their products.

This vital question a wise housekeeper asks herself when about to purchase some new convenience or comfort for the home: "Is it worth dusting?"—The Club Worker.

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MR. JUSTICE FINNEMORE

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ROBERT ISAAC FINNEMORE,
(Judge of the Natal Supreme Court)
Pietermaritzburg, Natal, Oct. 29, 1901.

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Young People's Page

How the Leaves Came Down.

"I'll tell you how the leaves came down,"
The great tree to his children said:
"You're growing sleepy, Yellow and Brown,
Yes, very sleepy, little Red—
It's quite time you went to bed."

"Ah!" begged each silly, pouting leaf,
"Let us a little longer stay,
Dear Father Tree—behold our grief!
'Tis such a very pleasant day,
We do not want to go away."

So just for one more happy day
To the great tree the leaflets clung,
Frolicked and danced and had their way,
Upon the autumn breezes swung,
Whispering all their sports among.

"Perhaps the great tree will forget
And let us stay until the spring,
If we all beg an coax and fret."
But the great tree did no such thing,
He smiled to hear their whispering.

"Come, children, all to bed," he cried:
And ere the leaves could urge their prayer,
He shook his head, and far and wide,
Fluttering and rustling everywhere,
Down sped the leaflets through the air.

I saw them—on the ground they lay,
Golden and brown, a huddled swarm,
Waiting till one from far away,
White bedclothes heaped upon her arm,
Should come to wrap them safe and warm.

The great tree looked down and smiled—
"Good-night, dear little leaves," he said.
And from below each sleepy child
Replied, "Good-night," and whispered low,
"It is so nice to go to bed."

—Susan Coolidge.

How Girls Can Help Their Mothers.

Every girl, if she be not thoroughly selfish, is anxious to lift some of the burden of household management from her mother's shoulders on to her own; but, unfortunately, many girls wait to be asked to do things instead of being constantly on the lookout for little duties which they are capable of doing.

If you would be of any real use in the home you must be quick to notice what is wanted—the room that needs dusting, the flowers that need rearranging, the curtain which has lost a ring, and is therefore drooping. And then you must not only be willing to do what is needed, but willing to do it pleasantly, without making people feel that you are being martyred.

It is almost useless to take up any household duties unless you do them regularly. If you do a thing one day and not the next, you can never be depended on, and if some one else has to be constantly reminding you of and supervising your work it probably gives that person more trouble than doing it herself would cause.

Have a definite day and a definite time for all you do. The flower vases will need attention every day, the silver must be cleaned once a week, and there should be one day kept for mending and putting away household linen. Begin, too, directly after breakfast and keep on steadily till your work is done.

If you begin by sitting down "just for a minute" with a book, or think you will "just arrange the trimming" on your new hat, the morning will be half gone before you know where you are.

A girl who has brothers may spare her mother all those tiresome little jobs which boys are always requesting to have done for them, if she will only do them kindly. But a boy will not come and ask his sister to repair frayed out buttonholes, and to make him paste for his photograph album, if she snaps and says he is "always bothering." It is not easy work, but it is quite possible for the daughter at home to make sunshine.—Philadelphia Ledger.

The Island of Birds.

In the Hawaiian group of islands is one, Laysan, that is possibly the most wonderful home of birds in the whole world.

Uncle Sam maintains a lighthouse there now, since Hawaii became part of American territory, and the Stars and Stripes that flutter over this lonely little government reservation have the distinction of flying over the strangest population that is under any American flag for the population is composed entirely of albatrosses, booby birds, stormy petrels, puffins, frigate birds, and other strange sea fowl.

They all nest on Laysan Island. So numerous are the birds there that, long before the island itself can be seen above the horizon from an approaching ship, the crew will sight a cloud above it. That cloud is formed by the birds that are forever rising and settling.

Recently Uncle Sam sent an expedition of naturalists to study the island, and Walter K. Fisher, the ornithologist, who was one of the party, says that when they landed they got into the petrel colonies, and that the earth was so completely honeycombed by their burrows that the members of the expedition were continually sinking to their knees.

"From out of the shadow of the tussocks," says he, "young albatrosses, uncouth and awkward, snapped their beaks at us and, occasionally losing their balance from overhaste, fell forward on their chins. This proceeding usually made them actively sick.

"Few of the birds seemed frightened, and with the exercise of a little care we were able to approach most of the species as close as we wished. It was certainly gratifying to be able to walk up to an albatross or a booby and watch it feed its young, and to record this domestic duty with the camera.

"It might, perhaps, be difficult to convey the pleasure I experienced when, standing in a group of albatrosses, one came up and peered into my face, and finding my intentions good, proceeded to examine inquisitively the polished top of my tripod.

"Many of the young albatrosses would allow themselves to be stroked after a ludicrous show of displeasure, that would soon disappear as if they had known us always. The little rails scampered hither and thither like diminutive barnyard fowls, but soon returned, craning their necks to discover why they retreated.

"When we sat working, the little miller-bird came and perched for a moment on our table and chair backs, and the Laysan finch and rail walked about our feet in busy search for flies and bits of meat.

"The beautiful little red honey-eater visited us each day at meal time, and sought for 'millers' in the crannies and seams between the boards.

"Thus, wherever we went we were free to watch and learn and were trusted by the birds. It seems a most touching and unique experience, and one which demonstrates all to forcibly the attitude of wild creatures which have not yet learned that man is usually an enemy."—San Francisco Bulletin.

A Momentous Sneeze.

Perhaps because an elephant sneezes so seldom, or because he sneezes so loud, Oriental folks are very superstitious about the occurrence, and believe that to hear an elephant sneeze brings good luck. The Baltimore Herald gives an account of the effect produced by the sneeze of Jumbo II. at the Maryland Industrial Exposition.

Jumbo's sneeze is like the bursting of a boiler, and it created a fairly good-sized panic. The elephant began to get ready for the sneeze half an hour before it happened; and as the time for the event drew near, he was rolling about in his cage, apparantly in great agony. Suddenly he stopped, gave one bellow, and then sneezed.

The look of perfect contentment on his face after the great event was in statling contrast to the terror on the faces of the fleeing people.

Among the Mohamedans of the Oriental and Singhales villages Jumbo's sneeze caused wild excitement. They rushed to the cage and, bowing low before his elephantine highness, began praying at a rapid rate. When they finished, they explained that an elephant's sneezes are of the rarest occurrence; and the event was one of great significance to them. Elephants are susceptible to cold, and catch cold easily; but it is very, very rarely that they sneeze.

Captain Miller, Jumbo's keeper, says it is a good thing that this is so; for a few more sneezes such as Jumbo gave that day might blow the top of his head off.—Christian Register.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

HEADACHE CAPUDINE COLDS

RICKS' CAPUDINE never fails to cure
HEADACHE AND COLDS
It is the great remedy also for Indigestion and Sour Stomach. Has no effect on the heart. For nervousness and brain fag it is unequalled.
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ACID IRON MINERAL

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Is a great natural remedy of wonderful curative power, mined from a natural deposit. It cures all diseases, involving inflammation, by purifying the blood and directly healing the irritated parts. *Try it on an external sore and watch its magic healing.* It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

No equal for diseases peculiar to women. Tones up the entire system. Four weeks treatment, only 50 cents. If your druggist cannot supply you, write to

"Cured me completely of bladder trouble." Mrs. Nading, Winston, N. C. "For sores A. I. M., is worth its weight in gold." J. H. Davis, Beaufort, S. C. (Blood Poison.) "By use of A. I. M. I was cured in a few weeks." J. P. Wingard, Branchville, S. C.

ACID IRON MINERAL CO., J. H. Garst, Gen. Mgr., Salem, Va.
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NERVOUS, RHEUMATIC, KIDNEY AND LIVER DISEASES
such as Impotency, Varicocele, Spermatorrhea, etc., yield at once to its magic influence. We give it away free to all who can be cured by this our great curative agent. Honorably. After you are cured your friends will each want one and from these and we will make our profit. Be a thing, (Queen) as many such. A generous offer may be withdrawn at any time, so you also write today for the "Free Electric Belt."
IT WILL CURE YOU!
PHYSICIANS' INSTITUTE,
Chicago, Illinois.

THE POLITICAL MISSION OF A RELIGIOUS PAPER.

We are not disturbed by the suggestion that the Recorder is going into politics. We know that we are not, and that is enough, although we are glad that there are thousands of others that also know it, and who will not let the people be deceived. We hope the newspapers that have spread this report are honest; but we fear that some of them dread the Recorder's ministry to the civic life of our Commonwealth and seek to balk and to discredit it by spreading this report. To them we have three remarks to make.

1. There is no reason to dread the Recorder's ministry to the civic life of the State, unless you stand for corruption. The Recorder's mission is wholly moral, and there is no reason for any citizen or party that is moral to fear or oppose it. We expect opposition from the others, but from men who love Right we expect sympathy and support.

2. We shall not be deterred by the impugning of our motives. That is expected from the opposition. A man bad enough to oppose the moral ministry of religion is bad enough, of course, to tell and to believe falsehoods about his fellow-citizen and to impugn the loftiest motives. But a man that sincerely desires to bring in a higher state of public righteousness is too much strengthened by his purpose to be deterred by such opponents. And he soon finds that they amount to nothing. The people know them, and they know themselves.

3. The Recorder knows its limitations, and the Baptist people know the Recorder. The Convention heard the editor speak at Charlotte during the Convention against any movement that might bring the Convention into political action. He defined there the relation of a religious institution to political movements. Our position in that speech applies line upon line to the Recorder. Let us make it clear here.

The Biblical Recorder has a moral mission because it is a Christian institution. (See Israel's story and the Sermon on the Mount; in them the moral mission of religion is powerfully declared.) A church, a Convention, a Christian has a high moral mission. We are to bring forth the fruits of righteousness, peace, etc. But this is not to be done by forming a party or through one party exclusively. Nor is it to be done by abandoning your party. It is to be done by preaching righteousness and grace to all the people and acting righteously under all circumstances. On any question that presents a moral feature, we can take position; we not only can, but must, or prove disloyal to Christ. We must demand that our public servants be moral men, and that they shall pass moral laws. And if they do not, we must rebuke them. And if to do so, injures them or their party, it is their fault, not ours. Mr. Bryan took just this position in his Raleigh speech. He said we should run the bad men out of every party and should stand for good men and good causes in every party. Only so, said he, may we elevate the standard of our civic life.

Often the shortsighted have accused the Recorder of being in one party or another. But after ten years the State can bear witness that we have exposed wrong and resisted it as freely in one party as in another; and this we shall continue to do. A religious paper is a partisan of Right, and not of any party; and as such it ministers to every party.

Let us then put aside the unworthy hints of the men that love darkness and hate light, and recognize the moral mission of the Christian and the moral obligation of a Christian newspaper, man, church or Convention to minister to the moral welfare of the people, whether as individuals, citizens, or business men. If they cry out that we are going into politics, let us answer that we are, tell them why, how far we are going and what we mean.

We will never injure any man or cause or party that is not in the way of moral progress! And the day in which we shall fail to stand in the way of the others and receive their abuse, we shall be guilty of betraying our obligation as a Christian. Stand for the Right wherever you are.

WHAT THEY SAID ABOUT JESUS.

He went about doing good. He did His best—and that was the best best that men have yet known.

But His mother and friends said that He was insane; His enemies said that He was under the power and in the employ of Satan; Herod thought He was in politics and seeking his place; but there were those that perceived that He was God's own servant and Son—the Savior of the world.

If He could not make Himself understood, who can? If He could not avoid opposition and abuse, who can? If He could do His work of love in spite of all, who of His followers should refuse to go the way He went? The Christian that cuts and trims to avoid abuse and opposition is a weakling and a fraud.

NOW FOR THE SPRING SOWING.

There is snow and sleet upon the face of the earth as we write, but we know that spring is coming; and we must make ready for our spring sowing—our campaign for Recorder readers, that is, for regular supporters of all the Baptist work.

We propose that it shall be the most memorable campaign in the history of the Recorder. The new subscribers received last year are standing well. We print now 9,500 papers weekly—this week 10,500 in order to put our new Sunday-school Page before 1,000 Sunday-school workers. Next week we shall print 12,500, and we hope to reach 3,000 possible new subscribers.

As ever we shall depend upon our faithful friends, the pastors.

We offer the Recorder from March 15 until January 1, 1905—the balance of the year for $1.00. We cannot, however, allow agents' commission on this offer. It is already below cost.

We request our readers to make this offer known, and to talk Recorder.

Call attention to our series of articles on "What Did Jesus Teach?"; to our Daily Bible Readings; to our Sunday-school Page, and to any feature that has proved valuable to you.

We expect to have 10,000 subscribers by April 1st, and with your help we shall not be disappointed.

AN ESSENTIAL IN PRAYER.

The essential in prayer is earnestness: One should not pray for anything until he desires it so greatly that he is moved deeply to carry it to God. Just to say prayers, or to keep up a certain bed-time habit of prayer, cannot amount to a great deal. It is better than nothing, of course, provided it is not wholly empty—in which case it is mockery.

There are, to be sure, prayers of worship and prayers of communion. In them one prays for no particular gift, but exercises his longing to speak with God. Such prayers are far from empty. More likely they are the loftiest prayers.

But our first paragraph was written with a view to prayers that are petitions for God's help in some particular matter. For example, our people are this year requested to pray God to send a revival of religion throughout our churches. We may be sure that He will not send it in answer to our prayers unless those who pray for it really long for it.

Recall the experience of Hagar and Ishmael, when Abraham sent them into the desert. Genesis 21. She and her son were perishing. It is written that "God heard the voice of the lad." He did not pray a prayer. Nor did she. But the voice of pitiful and extreme need went up to God and He heard and answered. Again, we are told in Exodus 2, that the children of Israel sighed by reason of the bondage and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning. We grant that they did not pray. For this is just the point: They did need God's help so that their sighs and groans went up to Him.

Now we cannot be in such earnest about ordinary matters. We may nevertheless bring them up to our Father as children should. But this matter of wanting God's help is no ordinary matter. It is a matter to cry out about, a matter to sigh and groan about. And when we come to such a point God will hear us.

Let us, therefore, think on our need of God until it assumes its rightful importance in our hearts, and let us not dismiss this need for a revival by merely praying for it.

The highest human act is to pray. It should in no case be attempted lightly.

WHAT DID JESUS TEACH?

This is the great question for the Christian.

It is more important than the surmise—What would Jesus do?

For the instruction of our people, both old and young, we have engaged a series of articles by our best men on this question of questions. They will clear away many a cloudy place in your thinking. They will fill your mind with light—the light of Him who is Light of the World.

The articles will interest and instruct the young. They are not to be dry theological dissertations; but straightforward and practical Bible Studies.

Observe the list of topics and authors.

WHAT DID JESUS TEACH?

1. Concerning the Kingdom. By W. L. Poteat.
2. Concerning Prayer. By J. W. Lynch.
3. Concerning God. By H. A. Brown.
4. Concerning His Death. By Livingston Johnson.
5. Concerning the Old Testament. By C. L. Greaves.
6. Concerning Our Relation to Civil Law. By N. Y. Gulley.
7. Concerning Forgiveness of Wrongs. By W. F. Fry.
8. Concerning the Future Life. By J. Q. Adams.
9. Concerning the Holy Spirit. By A. C. Barron.
10. Concerning Man. By W. M. Vines.
11. Concerning the Punishment of the Lost. By W. F. Watson.
12. Concerning the Family. By C. D. Graves.
13. Concerning Social Life. By J. C. Massee.
14. Concerning Care. By J. W. Morgan.
15. Concerning Himself. By W. C. Tyree.
16. Concerning Money. By M. L. Kesler.

These articles will begin in Biblical Recorder early this spring. Be sure not to miss a number.

INQUIRIES.

H. M. Flintridge, N. C.—You may obtain the Prohibition Year Book from the United Prohibition Press, 92 La Salle Street, Chicago. Price 15 cents.

W. L. H., Greenville, N. C.—We state that the quantity of intoxicating liquors sold and consumed is growing each year and has increased from ten gallons per capita in 1880 to twenty gallons in 1903 upon authority of the Reports of the United States Government. Our immediate source of information is the Prohibition Year Book, which see.

S. C. P., Dunn, N. C., says he has received a number of letters from various sections from Christian men and women, saying they were requested to write him, each requesting him to write copies of their letters to ten other Christians. But they fail to tell who first made the request and the request is only what it seems every Christian should do daily without any request. * * * For me to fill these requests would put one dollar in the post office, but I fail to see where good would be done. He wishes information.

We do not know where the chain started; but it is an "endless chain" and very likely an imposition. We print the statement from S. C. P. to suggest to our readers that they should not inflict these chain letters upon their friends.

And here are some questions that we submit from the sister who said that Baptisticism was an abomination if not a beast:

I will ask a few questions. Is not that preacher an idolatrous person who permits "mother goose" and "Santa Claus" to be set up in a house built for the worship of Jehovah? Thus the "Prince of this world" (the devil) is permitted to entertain the people. "Is not the Lord, whose name is Jealous, a jealous God"?

"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." 2 Thess. 2:8-11.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

A GOOD MOTTO.

We recently attended a flourishing Sunday-School and saw upon the wall above the platform the following motto which is heartily commended to others:

Every member a Christian,
Every Christian a worker,
Every worker trained.

Know Your Truth.

The teacher most know the truth he is to teach; not all of truth, not his special truth in all its applications, but with the present arrow and its mark he must be acquainted. He is not and can be no teacher who would instruct others when he has no fund of knowledge himself; he degenerates into a mountebank and a laughing stock. Only the word of knowledge is winged with power.

Your Tool and Your Task.

There are vices to be corrected, wrongs to be righted, society to be reformed. How often we go at this monumental task in a wrong way: striking vice even with the ground, but leaving the roots untouched beneath; hitting the man when really it is the sin we are after; condemning and lamenting certain sins while the sinfulness remains in all its malignant fertility. And we depend upon our oratory or logic or united influence or special legislation to do what can be done only by the Sword of the Spirit. It strikes deeper and farther into the life about us than any other weapon in our hands. Other things may ameliorate for a time; here only is the instrument of permanent reform.

Teach a Complete Bible.

"All things whatsoever I have commanded you." What an infinite field opens up before us! And yet if we are staggered, it is because of its very simplicity. What we are to do is not to teach an abstruse philosophical system, but plain truths in reach of the common mind; not an endless series of applications to all life's details, but the great fundamental principles; not even the proclamation of theology as such, but rather the enunciation of simple Bible doctrines.

Of two things we are to make sure in this work: First, that what we teach is the Word of God, and secondly, that we neglect or ignore no part of that Word. It is so easy to teach our own thoughts and those of others; so easy to read into and out of the Bible what we please or what our preconceptions dictate. Let us cling to the Word alone; and then be sure that we teach its "all things." So many are one-sided: it is with them all duty and no doctrine, or all doctrine and no duty. And sometimes one doctrine is tenaciously held while another, perhaps more important, is carelessly ignored; one duty is persistently enjoined while others are thereby obscured.

Oh, let us be transparent so that the whole of truth can shine through us upon the world!

Seven Propositions for Teaching.

1. Never teach what you do not quite understand.
2. Never tell a child what you can make him tell you.
3. Never give a piece of information without asking for it again.
4. Never use a hard word if an easy one will convey your meaning, and never use any word unless you are quite sure of the meaning that it conveys.
5. Never begin a lesson without a clear view of its end.
6. Never give an unnecessary command, nor one which you do not mean to see obeyed.
7. Never permit any child to remain in the class even for a minute without something to do and a motive for doing it.—J. G. Fitch.

Normal Studies—Get Them.

Why should not every Sunday-school superintendent and teacher in our Baptist Churches in North Carolina have a copy (and master it) of Spillman's booklet on "The Sunday-School?" It contains twenty-six lessons, which are arranged in three divisions: (1) Sunday-School History and Methods; (2) Sunday-School Management; (3) Teaching and Teachers. It is Vol. No. 1 of "Normal Studies for Sunday-School Workers," published by our Sunday-School Board at Nashville. (A quarter a copy; a dozen copies for $1.50.)

Every Sunday-school worker ought to have a more or less intimate knowledge of the various messages of the Bible. To meet this need and demand our Sunday-school Board has as the second volume of "Normal Studies," a booklet of 184 pages by Hight C. Moore, bearing the title of "The Books of the Bible." It is a year's course of weekly lessons designed to cover an introductory study of the Bible. The lessons are arranged in four quarters as follows: (1) Old Testament—Law and History (seventeen books); (2) Old Testament—Poetry and Prophecy twenty-two books); (3) New Testament—The Histories and General Epistles (twelve books); (4) New Testament—The Pauline Epistles and the Revelation. The studies cover about two pages each; a study section from the book under consideration is suggested at the beginning, and a few search questions are proposed at the close of each lessons. (Twenty-two cents per copy in dozen lots.)

Let us have a hundred classes and a thousand students following these studies this year in North Carolina.

Topics for Programmes.

The following may be suggested to Program Committee that are asking aid in arranging for Sunday-School Conventions:

1. Sermons: Suggested Themes:
   - The Spirit our Teacher.
   - The Christ we Teach.
   - The Child we Teach.
   - The Book we Teach.
   - The Aim of our Teaching.
   - The Person who Teaches.
2. Sunday-School Reports and Conference:
   - Best Things in our Sunday-school.
   - Difficulties we have Solved.
   - Lions Now in the Way.
   - Our Weakest Points.
   - Good Results from our Work.
3. The Pastor's Duty to the Sunday-school:
   - In His Study.
   - On His Visits.
   - From His Pulpit.
   - At the Sunday-school.
4. Sunday-school Work in Bible Times:
   - Nehemiah's Narrative (8:1-12).
   - Jesus a Teacher.
   - Apostolic Teachers.
   - "Teaching . . . . all Things" To-day.
5. Evangelism in the Sunday-school:
   - Soul-saving Supreme.
   - Christ in Every Lesson.
   - Soul-winning Teachers.
   - Opportunities for Confession.
   - Have We Been Faithful?
6. Sunday-school Organization:
   - Essential in the School.
   - Needed in the Association.
   - Desired in the State.
   - (Discussion of plan proposed).
7. Next Sunday's Lesson:
   - Circumstances.
   - Outline.
   - Explanation.
   - Application.

HE CARES; HE IS ABLE; TRUST HIM.

Bible Lesson for March 6. Mark 4:35-41. (Read Luke 7:1 to 8:3; Matt. 12:22 to 13:53.)

The Facts.

First, get the facts well in mind: Jesus always worked hard. Here He is now at the close of a busy day. On this day His friends and loved ones, thinking that He was out of His mind, had attempted to lay hold upon Him. Then He had healed some distressing cases; and on-lookers had charged Him with being in league with Beelzebub. Then He had made public discourse to the crowd. And no doubt there were hundreds of little incidents that tried His patient, loving soul as well as wearied His strong body.

As the day closes He is preaching by the sea shore. To avoid the crowd, now that He is worn out and must rest, He requests His disciples to carry Him across to the other side. He lies down in the little boat, and as a very tired man would, just as He was; and so He falls asleep. It is dark now. A storm comes. The boat fills. The men work. But He does not awaken, so tired is He. Such is the sleep of weariness and such the repose of one who trusts in God. They call Him at last. He answers by stilling the tempest with a word; and He rebukes them saying: "Why are ye fearful? Have ye not yet faith?" "And they feared exceedingly."

Consider the difference between their fear of the tempest and their fear of Him that ruled it.

Consider the pain of Jesus that after more than a year His best friends were more inclined to fear Him than to trust Him. Note the pathos in His appeal, "have ye not yet faith?" And inquire if after 1900 years you have any more faith than these men had. Are you not often in fear when you should be calm in trust?

Undesired Popularity.

Jesus was more hindered than helped by the crowds. He was popular, but it was not the sort of popularity that He desired. He would have exchanged all the fame of His power for one man who trusted Him. The crowds were in His way. So today the great throngs that follow Jesus harass and hinder Him. He is yet compelled to go across to the other side to avoid the people that name His Name, but who neither understand nor trust Him. He is still looking for men who will trust Him.

The God-Man.

There is no doubt that Jesus was weary. He ached as you have ached. His nerves were racked. He slept the sleep of a tired man, rocked in that little boat on His own beloved sea. He had power to quell the powers of Nature, which no man has ever had; but He would not use that power for His own sake. He chose to come from Heaven; He chose to be born in the flesh of mortal man; He declined once for all in the wilderness to use any of His divine power for His own sake. Here He falls down under the weariness of work. As He spake to that storm and it heard, His supernatural power stood forth in striking relief against the back-ground of His human weariness; and we have one of the most impressive portrayals of Him as man and God—using His divine Power for men but for His own part suffering without help.

The Lesson of the Lesson.

This brings us to the lesson of the lesson. The lesson is that God cares for us and that we ought to trust Him. But it is not meant that we must not suffer and work. God will not keep us from growing weary. He intends that we shall work, and shall look out for ourselves. Take this very example of Jesus. God cared for Him. But that did not prevent Him from working. He trusted God. But that neither induced Him not to work hard nor saved Him from weariness. Moreover, it did not prevent the storm from coming. It saved Him from fearing the storm, and it saved Him from the storm.

Now do not jump to the conclusion that you must trust God only when you can do no better. That is just what this lesson does not teach. Trust God. He cares. Do your work and trust. You may not see His help so long as your work suffices. Your work is help from Him. But when at last your work is not sufficient, He will bring forth a sufficient help for you: If necessary, He will stretch out His own arm. Trust Him while you can work in order that you may trust Him when your resources have been exhausted.

On this occasion it is as if Jesus said, Have I been so loving with you, have you seen me trusting God so long, have I not told you so often that the Father does care and that I care for you,—and yet you cannot trust me. O ye of little faith!

Points for the Student.

Discuss "trusting" with your pupils. And do not let them carry away the impression that they are to trust God only in time of trouble. That is superstition rather than trust.

"The danger is not in the presence of the foe, but in the absence of the Master who can muzzle it." Take Him in the boat with you.

The Master may often seem asleep; but He will awaken to our distress in time if we call Him. Our ship of Zion needs Him in the present storm.

Jesus does not rebuke us first and help us afterward, but rebukes by helping.—McLaren.

The ideal faith is that of the man who reposes calmly in God, whether in slight or terrible storms.

HOW TO OBTAIN A VIVID REALIZATION OF GOD.

Can you tell me how I can obtain a "vivid realization" of God? I want that God in Christ should be gloriously real to me.—R. S. R. (Massachusetts).

If this question is an inquiry as to the means for actual growing acquaintance with God, rather than for simply overwhelming emotional experiences, the conditions are plain. If we are in genuine earnest in our belief that God has made His really supreme manifestation in Jesus Christ, then our knowledge of God is to be deepened by giving that revelation in Christ some true opportunity with us. We are to stay persistently in the presence of the historical life of Christ until Christ's point of view, His thoughts and feelings and purposes become natural to us. We are to get into the atmosphere of His life, and we shall so find God touching our lives and making Himself increasingly real to us as we stay thus in the presence of His greatest manifestation. There may be some such steady growth into the acquaintance with God as we are familiar with in other deepening personal relations. The same means that will deepen any other true personal friendship will deepen our friendship with God. I know that this is, often, not the advice desired; but if we are really to think of Christ as the manifested God, it is true counsel, nevertheless. See Matt. 11: 27.—Answered by President Henry M. King, of Oberlin.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. M. JOHNS, Raleigh, N. C.

February: Missions in the Southern States.

State Missions.—"If any man provides not for his own, he is worse than an infidel." Missionaries, 6,387, working among native population in cities. countries, mountains and frontiers, among colored people, German, French, Mexicans, Swedes.

The Week of Prayer and Self-denial for Home Missions, March 20 to 26.

Last year the North Carolina Missionary Societies gave $750.09 as the result of the Week of Prayer and Self-denial. This year they will aim to make the gift at least a thousand dollars. But this is not all; with this week they will couple A Campaign of Enlistment. March 15-31 has been set apart for a concerted effort to enroll new members in every society in the State. The plan calls for a personal visit to every woman and child not now a member of a W. M. S. or Sunbeam Society, giving each a pressing personal invitation to join, a report of the work attempted and success with and a statement in this column of the number added to each society.

Of these plans more will be told here later. For the Week of Prayer and Self-denial for Missions a liberal variety of program and leaflets and offering envelopes have been prepared. These should be ordered at once and will be supplied free on application to

MISS FANNIE E. S. HECK,
Raleigh, N. C.

An Appeal from the President of the Woman's Missionary Union.

MORE PRAYER—LARGER GIFTS.

The supreme duty of the Christian should be to seek to establish the kingdom of God in the world, and one of the first evidences of conversion is the intense desire to have others participate in the joy which comes with the knowledge that God has forgiven our sins and made us heirs of eternal life. Unless we have this desire, we may reasonably question whether or not we have been "born of God"—certainly we are not showing a spirit of obedience to His command to disciple all nations. Nor are we grateful for His mercy and goodness towards us.

A poor traveler, sick and faint, hungry and in rags, found rest, comfort, food and clothes in the home of a good man. He was tenderly nursed back to health and strength, and no charge was made against him save only that he should direct others in his sad condition to the same home for similar treatment. What a monster of ingratitude would he prove to refuse this request! And so Christ has healed us and fed us and made us joint-heirs with Himself and the only return demanded is that we shall tell others who are sin-sick and dying of this tender, loving Saviour.

By praying and by giving it is possible for us to proclaim the glad tidings to all men. "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it to you." Prayer brings the child of God into the presence of his Father, and it is the invisible chain that links together the hearts of all the Father's children. Prayer may be called the wireless telegraphy of the spirit that flashes from heart to heart, being the message of peace and pardon to all the nations of the earth, uniting in thrilling awe every continent and every isle of the sea. God has told us that He will give us the uttermost parts of the earth and the heathen for an inheritance. Will He not give us America? Surely He will if we ask it. Then let us be definite as we shall come before Him in this season of prayer and special effort for the Home Board, and let us plead with Him to save our Southland.

We are confronted by the degrading influences of many nations so that the problem to be solved is not alone that of winning these people, but of holding our own against them. Already there has come the necessity of protecting our homes and other institutions against the invasion of foreign "isms" and vices and upon the basis of love of native land, of home, of all that is noblest and best, we should work and pray unceasingly for America. But, above all other reasons, loyalty to Christ and obedience to His last command should be the motive power for meeting this issue.

Some one has hinted that m-i-s-s-i-o-n-s spells money. While this is not true, it is true that to send the gospel anywhere—at home or abroad—there must be an expenditure of money. All the money in the universe cannot save a lost soul, but a reasonable proportion of the money in the possession of Christians can be the means of sending men and women to preach and teach. Thus, indirectly, it may bring many to a knowledge of Christ.

Much has been said and written about the proportion that should be returned to God and how much should be retained for one's own use. A recent article along this line suggests a solution of the problem. Starting out upon this basis that the Christian has no money—save what is entrusted to him as a steward—the writer speaks of the carelessness of Christian people in their relation to money and the tendency to minister first to the self-life, then, out of what may be left, give a small part to God. This, of course, is entirely wrong. The Christian should recognize, rather, that he belongs to God—soul, body, mind—and whatever he may possess is God's also, to be used for His glory alone. Of his income, he should honestly seek to find out how much is necessary for food, clothing, shelter, mental culture; recreation, etc., to the glory of God. All that remains should be used for God. Upon this basis the tenth—which I believe is the very lowest financial mark for Christian effort—sinks into insignificance, and our irregular, spasmodic giving seems an insult. What a difference in our manner of living would such a distribution of our means make, and how full would be the treasuries of the Boards of the Convention and of the States!

Sisters of the South, applying this principal to ourselves, how much have we spent of the Lord's money that we had no right to during the past year? If it were possible for us to gather it all together and bring it as an offering to our Home Board during this "Week of Special Effort and Prayer for Home Missions," what an enlargement there would be in its income! Since we cannot do this, with hearts overflowing with gratitude for God's wonderful love and mercy towards us, and to show our intense desire that our own land may know Christ throughout its length and breadth let us make at this time, such an offering to our Home Board as we have never made before! Indeed, if we raise the $40,000 for which we are aiming we must make this effort and make it now. May God help us to see and seize the opportunity He has given us.

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Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



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(PART I.)

BRITISH SOUTH AFRICA.

(Continued.)

"I think it is very sad about the poor young Prince," said Susie.

"Yes, Africa has been bought at a great price of life," said Cousin Alice. "We will talk more about that some other time."

"Father says Africa is called the 'Missionary Graveyard,'" said Alfred, "because so many missionaries have died there."

"Did he not tell you that most of the missionaries went out to Africa knowing that they would probably die there?" asked Cousin Alice.

"Yes, he read me what one young man said," answered Alfred. "When this young man started out he said he was willing to be a foundation stone in God's work in Africa.'

"And another one," said Susie. "told his friend, 'If I die in Africa, you must come and put a stone at my grave,' or something like that. Father said it meant his friend must go and take his place. Sure enough the young man died, and his friend did go to be a missionary in his place."

"We have been talking about the different countries owning points of Africa," said Cousin Alice, "and I want us now to think of the One to whom the whole of this great continent really belongs. While England, Holland, Portugal and the other nations have been sending their people and their armies into Africa, missionaries have been working there, too. Their work is to gain the people of Africa for God. It matters not to the missionaries how ignorant and savage the people are, they know that God loves them and wants them to know about and to love Him. The missionaries know that it is most important for God to own and rule Africa. Have you learned anything about the beginning of this mission work in South Africa?"

"I have," said Alfred. I found something but I don't know whether I can tell it or not."

"O, yes you can," said Cousin Alice encouragingly. "Go ahead and try."

"Well," began Alfred, "the Boers after they began to live in South Africa,—you know you told us about that,—well, they built houses and started farms. Then they began to build churches, too, and went to church regularly on Sundays. They carried their families and slaves too with them. But they did not believe in preaching to the Hottentots and the Zulus because this was before much missionary work was done anywhere. The other countries thought these people ought to be taught about God. So some missionaries went down to teach them. The Boers thought everybody ought to belong to the same church they belonged to. When they found some of the missionaries did not belong to their church, they made them leave the country. Afterwards the Boers learned better and let the missionaries stay.

"Father read me something about one of the missionaries. Do you want me to tell about him?"

"That is just what Susie and I would like to hear," replied Cousin Alice.

"His name was Robert Moffat," said Alfred, "and he was born in Scotland in,—wait a minute and I'll tell you." He put his hands first in one pocket and then another. He had on his best clothes so he did not have a bag of marbles, nor a top in his pockets, but he had nearly everything else. Two handkerchiefs, not very white, some tangled string, a knife, a Sunday-school quarterly, a letter, several short pencils and—well, the things that you boys usually carry in your pockets. At last he found a small rather crumpled piece of paper. "Here it is," he exclaimed: "1795."

"What does that mean?" asked Susie.

"That Robert Moffatt was born in 1795," answered Alfred. "He worked out of doors a great deal when he was a boy and learned to be a gardener. This made him very strong, and he grew to be such a tall man that you would notice him in a crowd. He worked in the day, but whenever he had any time to spare he spent it in study.

"When Moffat was just a young man, he decided that he wanted to be a missionary. He asked the people to send him, and so they did send him, to South Africa. First he went to Cape Town, but he would not stay there for he wanted to preach to the natives. He went to a kraal where there was a chief named Africaner. This chief had been very wild and bad so the people were afraid of him and called him the 'savage savage.' Robert Moffat was not but twenty-two years old, but he wasn't one bit afraid of Africaner. He went right on to the kraal where he lived and began to preach. He stayed there three or four years and the people learned to trust everything he said and to believe in God. Moffat showed them how to build houses, make gardens and do work that would help themselves instead of fighting so much.

He went about through the country preaching and teaching, often going where it was very dangerous for white men to go.

"Robert Moffat's wife was a missionary too, and helped him all she could. She did not have an easy time either. She had to do all of her own work in a little hut with no kitchen. Sometimes there would be fifteen or twenty women in the little room watching her work. They would be all painted up with red and yellow paint so they left daubs of it on everything they touched. When Mrs. Moffat turned her back, these women would grab anything they could and run away with it. If she asked them to bring it back, they would throw a rock or something at her. Whenever the house was left alone, these women would steal all the food and anything else they wanted. Often Mrs. Moffat had to take the kettles and things from the kitchen to church with her to keep from having them stolen. This must have looked funny and been lots of trouble. I'm glad mother doesn't have to walk to church carrying a kettle.

"You know that David Livingstone married Robert Moffat's daughter, Mary. When she was a little baby the women would sometimes go in the hut and hold her. But if they got mad they would throw her down across the room. It is a wonder she ever grew up to marry Livingstone.

"Well, Robert Moffat lived in Africa until he was an old man and he died in England when he was eighty-seven years old. He had translated the Bible for the people of Africa and written a book of hymns for them. All the people in England were proud of him and of the great work he had done."



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Atlantic and North Carolina Receivership.

The people of North Carolina were astonished last week upon hearing that the Atlantic and North Carolina Railroad had been put into the hands of a temporary receiver. This railroad runs from Goldsboro to Morehead. The State owns about two-thirds of the stock. Individuals own the rest. The receivership is temporary; and whether it shall be permanent or not will be determined in a hearing later.

There can be no objection to a receivership as a process. When a minority stock-holder finds that a corporation is not conducted properly and that his rights are not respected, the application for receivership is his strongest resource. Now this receivership was called for on these grounds, namely that the road is in bad condition, that it is not properly conducted, and that the rights of the minority stock-holders are not protected.

Whether these allegations are true or not is to be determined by the Court—not the newspapers. We, therefore, pass by this point.

But this is not the whole story. For the case presents some ugly features. First, the Mr. Finch who applied for the receivership has doubtful standing as a stock-holder. It appears that he is acting for others; and it is a question whether he is a genuine stock-holder. If he is not, the receivership will be dissolved. Second, the receiver, Mr. McBee, was only a few hours before his appointment, a bidder for the road. The public knows that there have been a number of propositions to lease. Mr. McBee was one of the most active promoters of a certain proposition. His appointment, therefore, on its face is unbecoming: for he is an interested party. Judge Purnell certainly exposes himself to criticism at this point. But worse yet, this receivership comes at a time when there were several bids for the road, when the State was about to get a good price for it; and it breaks up the immediate prospect of sale, puts one of the would-be purchasers in charge and cuts the others off. This is high-handed and unjust. Altogether the situation presents most of the features of a conspiracy.

Now we grant that the Atlantic and North Carolina railroad is not in good condition. We believe that it might be conducted with more success by individuals. We favor a lease at the best price—the latest averages five per cent on the stock—which would make the stock, now worth 30 cents on the dollar, worth 100 cents or more on the dollar. We have heard that there are many impositions on the road. Many families ride free. Moreover, to a certain extent, it is the object of political spoils. But these facts do not justify the action of the Federal Court. Granting that there are just grounds for a receivership, this present action is inopportune and all its circumstances are calculated to evoke criticism and to justify opposition. We may say so much without in the least approving the hysterical outcry that has been raised in the usual quarter.

THE NEWS.

The Panama Canal treaty has been ratified, signed and proclaimed. More Democrats voted for it than against it.

Two men were hung in North Carolina last week, one white, the other colored. The punishment of death is coming into vogue again. There is need of it.

The Corporation Commission has ordered the Seaboard Air Line and Southern Railway to build a Union Depot at Charlotte. It will certainly be a great convenience.

Mr. W. R. Hearst is now making his strongest run for the Presidential nomination. He is the only one of the candidates that is making an active field campaign. It is said that Tammany leader, Murphy is for Mr. Cleveland. And it is surmised that New York will present Judge Parker as a compromise between Cleveland on one extreme and Hearst on the other. In this case Mr. Parker would get the nomination.

Three of the United States Postal Fraud cases were tried last week and the defendants were found guilty. One of them was high up in politics; but his influence could not save him. The other two were Groff and Lorenz. They were fined $10,000 each and sentenced to two years in the penitentiary. Justice Pritchard, of North Carolina, tried the cases, and with great firmness, fairness and skill. The punishment of these robbers of the Government will have a wholesome effect throughout the country. The other cases will be tried later.

The President has sent the following letter on the subject to the Postmaster-General:

"My Dear Postmaster-General:

"While all the work of the Postment of Justice in connection with office Department and the Department the postal frauds is not yet over, there is already to the credit of the Departments, and therefore primarily to your credit, such an amount of substantive achievement, that I take this opportunity to congratulate you personally upon it. It is impossible to expect that corruption will not occasionally occur in any government; the vital point is the energy, the fearlessness and the efficiency with which such corruption is cut out and the corruptionists punished. The success of the prosecutions in this case as compared with previous experiences in prosecuting government officials who have been guilty of malfeasance or misfeasance is as noteworthy as it is gratifying and must be a source of encouragement to all men who believe in decency and honesty in public life. What has been accomplished by you, by those who have worked under you in your Department, and by the Department of Justice, rebounds to the credit of our whole people and is a signal triumph for the cause of popular government. If corruption goes unpunished in popular government, then government by the people will ultimately fail; and they are the best friends of the people who make it evident that whoever in public office, or in connection with public office, sins against the fundamental laws of civic and social life, will be punished.

"Sincerely yours,

"THEODORE ROOSEVELT.

"Hon H. C. Payne, Postmaster-General."

Russia and Japan.

There was no important news from the war last week. Russia claimed a great victoory, but the claim was hollow. Japan attempted to sink three steamers in Port Arthur channel and thus "bottle up" the Port Arthur squadron. Russia, however, sunk these steamers before they could reach the channel. She immediately claimed a great victory, just as Spain did when Cervera thought he had sunk the "Merrimac."

The important fact of the war is that Russia and Japan are rushing troops to the frontier—the Yalu River. Korea has signed a treaty highly favorable to Japan. Russia has issued a proclamation terrorizing Manchuria.

It is thought that Secretary Hay's plan to restrict the war to limited territory will succeed.

It is reported that Russian feeling is growing against the United States.

It is well to put the newspaper reader on guard. First, early reports are likely to be inaccurate. Second, reports from St. Petersburg are likely to be partial to Russia. Reports from London are likely to be partial to Japan. Reports from Paris lean toward Russia. Tokio is wisely not sending out reports.

Surry County.

Surry County was formed in 1770 and extended west to the Mississippi River. It was named for Surry County in Southern England, and means Saxon. There was only one place in the county where they met to worship God then, and that was old Mulberry Baptist church, where Wilkesboro now stands.

Old Richmond, near the Forsyth line, was the county seat.

During the last week of November I helped Brother Williams in a meeting at Rocky Ford, which lasted eight days, though the weather was very cold the people came, and much interest was manifested all the time. There were six conversions and six accessions to the church by baptism.

Rocky Ford is on Mitchels River, two miles above Kapps Mills, in one of the most fertile valleys of Surry County, and the people are so hospitable that one wants to stay here all the time.

During the holidays I helped Brother Williams at Cross Roads, in a meeting which lasted eight days. There was a good interest all the time. Eleven professed faith, six united with the church by baptism, and others will follow. They have just completed a good church house here, which is an honor to the church and community.

Cross Roads is on Fish River near the home of old Brother Llewellyn, who had much to do with getting up this church, and preached here a great deal. His last sermon was preached here sitting down. Near here is the home of Meshach Franklin, who did such noble work in the Congressional halls of the United States in his day. There were four Franklin brothers—Jesse, the Governor; Meshach, the Congressman; Shadrach, who left this State and went to Georgia in early life.

I visited the old Franklin home and saw the house built by Gideon Edwards who served in the Senate of North Carolina for thirteen successive terms, and was the father-in-law of Meshach Franklin. The house was built one hundred years ago, and is in good shape yet. I felt like pulling of my hat and bowing as I stood by the graves of such men as Gideon Edwards, Meshach Franklin and Enoch Hunt, who used to live at Jonesville, and did so much for that town, who all sleep on a little plain near Fish River, and not a single slab marks either grave.

The third Sunday in January, I preached to a large attentive audience in the school house at Copeland, a little town six miles from the Northwestern Railroad.

We are building a good church here, and hope to be able to occupy it for worship sometime this coming summer.

The fourth Sunday in January I preached at Salem, two miles southeast of Dobson, for Pastor C. H. Stone, who is attending the pastor's course at Wake Forest. They are building a new church here, and hope to have it ready for services by August.

While here, I visited the Kid old home, and saw the graves of Benjamin Kid and William Goss, two old Revolutionary soldiers and pioneer settlers of this country, and no slab to their graves.

C. F. FIELDS.

Elkin, N. C., Feb. 4, 1904.

There is no mystery whatever about happiness. Put in the right ingredients, and it must come out. "He that abideth in me * * * bringeth forth much fruit;" and bringeth forth much fruit is happiness. The infallible recipe for happiness, then, is to do good; and the infallible recipe for doing good is to abide in Christ.—Drummond.

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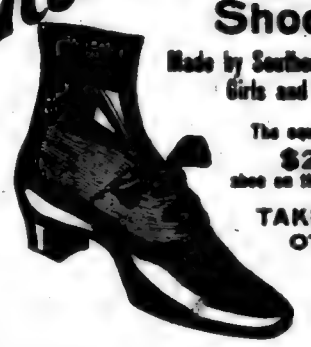
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Even Down to Old Age.

I thought while housed up in this cold, the earth covered in the pure white mantle, so that I cannot get out, and as I hope I have brethren and friends in the State who might like to know of my work, health, etc., after over three years affliction, I would ask a little space in the dear old Recorder to say just a few things.

As to my work, I came here first of October on an indefinite call of two country churches, viz.: Mt. Harmony and Mt. Lebanon; only three miles apart, and I about midway between. I was called for one Sabbath each, but since I came they have arranged for two Sabbaths each, which is my whole time. I consider this a very hopeful sign of progress, and am earnestly praying for and expecting great good to follow.

I hope I may be pardoned for referring to some other matters in connection with these churches, for the reason of their having been unusual in my past life as a pastor, though I hope it has not been so with other pastors. From the first of October to present time, I have not had cause to spend one dollar for plenty of good food for our home, or fire and stove wood, horse hire, etc. I noticed in a recent Recorder an account of a good brother having "such a pounding as he never saw before." Well, we have had two storm poundings since here, but the best part is that one and another keep up the work from day to day. As to wood, they keep an eye on the pastor's supply, and as it gets low an arrangement is made to meet on a certain day with axes, saws and wagons, and in a little while enough for weeks' consumption, all ready for fireplace and stove, with kindling, is laid at the preacher's door, cheerfully. They tell him to burn it, keep warm, plenty more when that is out. This is the way the churches are treating me. I do wonder how many more are thus dealt with.

How good, but humble, one feels, how he desires to be grateful and do his part. What an incentive to make him wish to do them good. I am 70 years old, but this is the first time I have ever been so amply and constantly remembered in this way. The pastor does not need so much money when thus treated. All can help in this way, and all preachers and people feel better by it. My health is improving all the while now. I asked my people to let me stay at home at night. I found change from place to place caused my cough to grow worse, so for the winter, by their consent I have remained at home, and it has been of great good to me. I have not missed but one appointment so far this winter, and I think the outlook bright.

The next meeting of the Sandy Run Union meets the fifth Sabbath in May, with my church at Mt. Harmony. We do so much desire to have our good brother H. C. Moore with us then. Hope he may arrange to do so. The Union last Saturday at High Shoals put Bro. G. R. Pruitt of Ellenboro, as worker for the Sunday-schools in the bounds of this Association. Good!

I do bless and thank God for the putting into the heart of Brother Taylor to open up the Bible reading department. I feel this is what all we Baptists need, Bible knowledge. And next to this is the reading of the Recorder. Information, know who and what Baptists are, and what they contend for and the reason for the contention.

Do excuse me. I've gone beyond my intention. May this be the year for great soul-saving. God bless the Recorder.

M. M. LANDRUM.

Sunshine, N. C., Feb. 1, 1904.

First keep yourself at peace; then you can quiet others.—Thomas à Kempis.

Yanceyville.

It seems to me that I serve as good a people as can be found in the State. On our coming to the field our home was besieged, and a very severe "pounding" was the result, and the same kind of treatment has been kept up at intervals from that day to this. Many nice Christmas gifts have been received, and in the purchase of a horse, and the last, best and most highly appreciated of all, a very nice suit of clothes, which makes me look like a preacher.

I think the work is in good shape. The churches seem to be in good condition spiritually, and everything is moving on nicely.

Twenty-five persons have been baptized by the humble writer since I came to the field. Twenty-four have been received by letter from churches outside of the Association (Beulah), and nine await baptism. This gives me great joy in the work, and nerves my heart to go forward. I have have some faithful workers, who stand by me in all departments of the work. The Lord has called some of our people home to heaven, but He is raising up others to take their places.

ELDER S. B. WILSON.

Yanceyville, N. C.

We cannot all of us make delicious harmonies upon the organ, piano, or violin; but the charm of a sweet and happy voice is within the reach of everyone who possesses the gift of speech.—Forward.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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BALTIMORE PLUCK.

It gives us pleasure to state that, although the Home Fertilizer Chemical Works was burned out in the recent great Baltimore fire, that company is now rehabilitated and intends to continue business. This concern is one of our advertisers, and wishes us to state that they are in position to handle business as promptly as ever. They beg that their friends will not withdraw orders from them on the fear that they will not be able to make prompt shipment. The Home Fertilizer Chemical Works is the manufacturer of the celebrated "Home Fertilizer," "Cerealite Top-Dressing" and "Yancey's Formula for Yellow Leaf Tobacco." They are also large importers and dealers in Agricultural Chemicals.

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One registered bull calf, 5 months old. Seven-eighths grade Angus bull calves—fine animals. Fifteen-sixteenth grade Angus bull calves—fine animals. One good family milk cow, 5 years old, will drop a calf in April, by our Angus herd bull. One 5-year-old Short Horn cow, with bull calf, by our registered Angus herd bull—first-class milk cow.

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Spring 1904

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Wanted—5000 "Scuppernong Grape" cuttings fourteen inches long of the New Wood; also some two-year-old rooted vines. These are for a California nursery, and bids must be very low and no delays. Address, J. H. HARRELL, San Jose, California.



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Sunday School Board

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BAPTIST SUNDAY SCHOOL BOARD,
710 Church Street, Nashville, Tenn.

Temperance.

One Hundred Points Against the Saloon.

BY O. B. MOORE.

I. ECONOMIC.

1. The saloon is a parasite, subsisting upon wealth which it tends to destroy. It renders no just equivalent for what it receives.

2. The saloon survives only through the love of gain. Its sole mission is to promote the financial profit of a few persons.

3. Railroads, manufacturing companies, employers do not want the laborer who patronizes the saloon.

4. The overthrow of the saloon affects the financial prosperity of towns and cities only for the better, as statistics show.

5. The saloon increases the consumption of liquor a thousand fold at least; there is a consequent economic loss.

6. The saloon takes money from the community, and sends it to distant brewers and distillers.

7. It is a well-known fact that the saloon diminishes the value of real estate in its vicinity; often seriously.

8. It is known that the organized saloon expends vast sums of money in defense of "the trade;" the resulting demoralization is evident.

9. It is the foe of efficient labor in many departments of industry; testimony is abundant.

10. The saloon is against the laborer in his struggle for a just share of the product of industry.

11. The saloon is against the poor man, tending both to make and to keep him poor.

12. The saloon is against capital through the degradation of the laborer.

13. The saloon costs society far more than it contributes; it promotes an incalculable waste of time, energy and money, diminishing the working efficiency of all classes who are habituated to strong drink.

II. ETHICAL.

14. The saloon opposes the manifest moral order of the world.

15. The trade in intoxicating liquors succeeds only as it encourages an abnormal, enslaving appetite.

16. It opposes every ideal of individual ethics.

17. It is a propaganda of falsehood and misrepresentation in its publications against temperance workers.

18. It is the inveterate foe of all temperance effort.

19. It organizes expressly to oppose the virtuous and intelligent people of the State.

20. In defending itself, it seeks shelter behind false and specious pleas.

21. It appeals to passion, local and class prejudices, and the love of strong drink.

22. The saloon is not a "necessary evil;" it is tolerated pending moral advance and social reform.

23. The saloon has none of the characteristics of a dispensary of needed medicine.

24. Beside the love of strong drink, it panders to low instincts and appetites.

25. It destroys about one hundred thousand men annually.

26. In numberless cases, it destorys the brightest intellects in society.

27. It promotes and affiliates with prostitution, and cannot be made honorable, nor even clean.

28. Gambling devices are used in the furtherance of the business.

29. In many cases it alienates husband and wife, and leads directly to divorce.

30. The saloon is a tempter to vice.

31. It destroys what cannot be replaced; manhood irretrievably.

32. The saloon naturally tends to deaden the sympathies of the keeper.

33. It is the asylum of the vicious, the refuge of the disorder-loving.

34. It interferes with true "personal liberty," enslaving its victims.

35. It promotes crime.

36. It encourages the violation of law; license laws are never enforced. High license open more dives than it closes.

37. It subsidizes, in some cases, the newspapers, using their columns to promote its ends.

38. Good people are organizing against the saloon, irrespective of their other differences.

39. The saloon blunts the sense of shame and common decency.

40. It is an evil manifold apart from the sale of liquor.

41. It is an educational institution, having crime and vice as its inevitable result.

42. It opposes and destroys self-restraint, wherein is the only true liberty.

43. In the name of liberty, it encourages a vice which tramples upon all human rights, disregarding justice and even the sacredness of human life.

44. It promotes, as is well known, the sin of suicide, leading to innumerable cases of self-destruction.

45. It promotes homicide as well as suicide.

46. The saloon is the natural home of pick-pockets; these are often in partnership with the saloon-keeper.

47. It takes away the heart and courage of many who might otherwise stand up for the right.

48. It cultivates a parent, prolific vice—intemperance.

49. It dethrones reason, and enthrones the brute.

50. It paralyzes conscience and deadens the moral sensibilities.

51. It makes an utter, irrecoverable wreck of thousands of human lives.

52. It is the peril of youth, and the seducer of manhood.

53. It is against the love of truth, justice, and sincerity.

III. SOCIAL.

54. The saloon is conspicuously against the home, the institution which is the basis of our civilization.

55. It is childhood's greatest enemy, meaning deprivation, hardship, ignorance, orphanage.

56. It vitiates the sacred regard for womanhood characteristic of the Anglo-Saxon race; it is the home of filthy jests and lewd songs.

57. It is the source of the mother's woe, and of the wife's bitterness.

58. It destroys health of body, and prepares the way for and produces many diseases.

59. The saloon is against a sound mind, causing in countless instances insanity and idiocy.

60. It builds jails, rears penitentiaries and lunatic asylums, which are a burden upon society.

61. It is against peace and peacemaking.

62. When it lays hold upon the unfortunate mother, her love for her own children is changed into indifference.

63. It opposes the whole trend of the higher civilization of an advancing race, contravening every social ideal.

64. It shortens human life, according to the statistics of insurance actuaries.

65. It opposes culture, refinement, literature and art.

66. It promotes no science, mental, natural, or social, but only the habit of guzzling.

67. It inspires men to seek after none of the higher prizes of life.

68. Even the athlete and prize-fighters are professionally prohibited from entering the saloon.

69. The saloon in promoting intemperance fosters a national weakness, both on sea and land in time of war; drinking soldiers are less efficient and hardy for offensive and defensive war.

70. The saloon is judged in part by its companions, annexes, devices, which are all of a feather.

71. Society is instinctively suspicious of the saloon, ever seeking to lay restrictions upon it.

72. The mob-spirit and mob-violence are fostered by the saloon; when a social situation becomes acute, it is sometimes necessary to order the closing of these generators of disorder and violence.

(To be Continued.)

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2. Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

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No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Marriages.

JONES—WARREN. — Dec. 17, 1904, at the home of Wm. Warren, in Franklin Township, Mr. Alex F. Jones and Miss Lucy J. Warren, daughter of Mr. and Mrs. William Warren, all of Sampson County, Elder N. B. Cobb officiating.

Obituaries.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!
Death seemeth but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.
—Whittier.

HUFFMAN.—Sister Susan Huffman, widow of the late Fred Huffman, entered into rest February 17, 1904, in the 74th year of her age, and was laid away in Pleasant Hill burial ground near Morganton. For thirty-six years she has been a consistent member of the Baptist church. She leaves behind ten children to mourn their loss and enjoy the memory of such a mother.

ANDERSON. — Mary Elizabeth Anderson died at her home in Asheville on January 16, 1904, of pneumonia. She was born January 2, 1849, professed a hope of eternal salvation in Christ on December 2, 1861, and soon thereafter became a member of the Hominy Baptist Church, of which she lived a worthy member till she was married to Elder J. W. Anderson, of Asheville, the 20th of October, 1889, when she moved her membership to Asheville.

The funeral services were conducted by her pastor, W. M. Vines, in her home on the 17th, where many friends attended to take a farewell look. On the 18th she was buried by the side of her mother in the Hominy Church cemetery, where a large crowd of relatives and friends assembled to pay the last tribute of respect to the one they so much loved.

The writer conducted a memorial service on this occasion.

Sister Anderson was a devoted Christian and had a large circle of friends. She leaves a husband, two brothers, Elder P. R. and William Young; Mrs. Whitmire, Mrs. Osborne and Mrs. Ogdon, and many other relatives to mourn their loss, but they sorrow not as those who have no hope.

The battle is fought, the victory won,
And the soldier, discharged, rests in peace at home.
S. C. OWEN.

Candler, N. C.

W. R. Spruill.

Whereas, it has pleased Almighty God, in His infallible wisdom, to take from our circles our highly esteemed brother, W. R. Spruill, Sr. He was born April 26, 1845, was married to Annie Basnight, daughter of Elijah Basnight, January 3, 1867. He united with the Missionary Baptist at Mount Zion church, Tyrrell County, N. C., October 23, 1868. Departed this life on the 10th day of August, 1903, leaving a kind and affectionate wife, four dutiful and obedient children, seven grandchildren, three sisters, one brother in the flesh, and a host of brethren and friends to lament his death. Brother Spruill was a kind husband, a loving father, a good, kind and obliging neighbor. He loved his church, and was for many years a prominent worker in the Sunday-school. Very few sermons were preached by his pastor, that he did not hear, if he was able to fill his seat at his church. While it is our loss in this world, we have reason to believe that it is his eternal gain. Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them, (Rev. 14:13). May God bless the bereaved family and loved ones, are the prayers of the humble writer.

W. R. CARAWAN.

Columbia, N. C., Feb. 18, 1904.

In Memory of W. A. Duncan.

W. A. Duncan was a son of George W. and Margarett J. Duncan, and was born in Granville County, N. C., on the 12th of February, 1857, and died on the 27th of January, 1904, in Person County, N. C. Of the early life of our friend I know very little. He was a member of a very large family. I have known Brother Duncan for the past 20 years, and it is this period of his life that I wish to write of. In 1887 Brother Duncan moved to Person County, N. C. He and his wife who was a Miss Walters, soon joined Ephesus Baptist church by letter from Tally Ho Baptist church, Granville County, N. C., and ever since I have been intimately acquainted with him. I have been with him a great deal attending the meetings of our Association and Union. He was ever ready to serve his Christ as best he could, with his time and means. He was one of our most loyal members, and we will miss him very much in the work of the church. He rarely ever missed any meeting of his church unless sickness kept him away. His father was a strong Baptist, and he inherited some of the qualities of his father. He was a strong Baptist. What he believed he believed with his whole heart. If he was your friend you would soon find it out. He was not perfect—none are. He took a great deal of pride and interest in his church, and all she undertook to do for the advancement of the Lord's cause. As treasurer of our church I had a better chance to know what he did than any one else in the church. I always knew that we could count on Bill (as we all called him) to do his part. I do not know that he missed helping in any of our general collections for the last eight or ten years, and he always gave liberally. He was of a bright and genial temperament, and always seemed to enjoy life. I always enjoyed visiting his home. He always seemed glad to see me, and that made me feel free and easy, for I felt that I was welcome. He was elected and ordained a Deacon of Ephesus church last October. His health began to fail him some two years ago. He was a devoted husband and father. He leaves a widow and four children to mourn their loss, and a large circle of friends and relatives.

He was born during the memorable snow storm of 1857, and always loved snow, and as we laid his body away to await the final call the earth was covered in a snowy white garment. His death has cast a gloom over our community. Farewell, dear friend. we hope to meet you in the brighter and better world above.

J. P. WOODY.

Resolutions of Respect.

Whereas, God in His infinite wisdom has seen fit to take from among us Bro. G. Woodson Duncan, who was one of the most Godly men we have ever known; and,

Whereas, Tally Ho Baptist Church has lost a most faithful attendant and wise counsellor, in that he spoke briefly on all matters of importance in the church, and always prefaced his remarks with, "We read in the Book;" and,

Whereas, we so distinctly feel the great loss of such a Christlike man in the community; therefore be it

Resolved 1. That the Tally Ho Baptist Church offer resolutions of respect to his memory. He lived to be about eighty-two years old. He was licensed to preach, but was never ordained. He gave himself to God when about twenty-five years old, and lived a faithful, consistent Christian life fifty-seven years. He ever encouraged the young and the weak in the church, corrected the wrong, and rebuked the evil-doer. He wore himself out in working for his Master. We shall see his face here no more, but his influence will live on and on. God has called him from a world of sin and sorrow to a home beyond the skies to dwell with Him forever.

2. We extend to the bereaved family our deepest sympathy, and humbly pray that the father's God may be their God.

3. That these resolutions be spread upon the minutes of the church, and that a copy be sent to the Biblical Recorder and the Public Ledger for publication.

Done by order of the church in conference, January 2, 1904.

S. P. WASHINGTON,
W. T. HUNT,
J. C. HOWARD,
Committee.

Whereas in the providence of God, He has seen fit to remove from our midst our sister and co-laborer, Miss Blanche Gilbert, who fell asleep in Jesus, October 6, 1903; therefore,

Resolved 1. That while we bow in humble submission to the divine will of our Heavenly Father who is too wise to err and too good to be unkind, we are deeply sensible of the loss which we have sustained in the removal from our midst of such a character as that of our departed sister who has just entered into a womanhood of much promise.

2. That we extend to the sorrowing parents and family of our deceased sister, our most sincere sympathy, and pray the blessings of God upon them trusting that they may all meet her in the happy home above.

3. That a copy of these resolutions be sent to the family of the deceased, also to the Biblical Recorder for publication and another be recorded in the minutes of our Society.

MRS. DAVID WARD,
MRS. MATTIE SPENCER,
MISS AMELIA SMITH,
Committee.

A Free Sample.

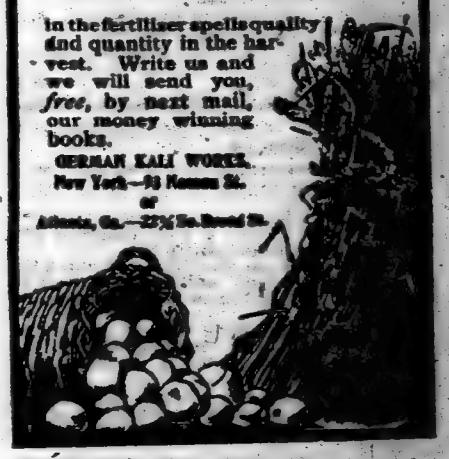
Dr. Blosser's Catarrh Cure Surely Has Merit, or this Liberal Offer Could Not Be Made.

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This remedy is sold upon its merits, and the proprietors will deal honestly and liberally with you. Write to them at once, giving a brief statement of your case, and receive by return mail a free sample and all needed advice. Address, Dr. Blosser Co., 90 Walton St., Atlanta, Ga.

TAPE-WORM Expelled alive in 2 hours with head. Fee $2.00. No fasting required. Send 2c stamp for 48-page Book. Dr. H. MAY GOULD, Specialist, 308 Olive St., St. Louis, Mo.

A Golden Rule of Agriculture:
Be good to your land and your crop will be good. Plenty of
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In the fertiliser spells quality and quantity in the harvest. Write us and we will send you, *free*, by next mail, our money winning books.
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New York—53 Nassau St.
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SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 35, "Florida Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Williamson, Danville, and local stations.

2.35 a. m., No. 113 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyerille and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 105, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

2:25 p. m. No. 106, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyerille, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 38, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:30 p. m. No. 108, daily for Goldsboro and local stations.

S. H. ADAMS, General Manager.
W. A. TURK, Pass. Traf. Manager.
H. H. HARDWICK, G. P. A., Washington, D. C.
H. S. LEARD, G. P. A., Charlotte, N. C.
C. H. GATTIS, City Ticket Agent.
Office in Tucker Building, Raleigh, N. C.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company,

(Organized 1901.)

Subscription one year, in advance..... $1.50
Advertising rates on application.

J. W. BAILEY.....EDITOR.
JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.
REV. A. B. THOMAS,
REPRESENTATIVE IN WESTERN N. C.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the character † on your label. If it is not there, we shall feel at liberty to send the RECORDER indefinitely, expecting you to pay for it.

The Baptist Teacher.

The American Baptist Publication Society certainly deserves great credit for keeping fully abreast with the times in its Sunday-school periodicals. The Teacher, with its system of general lessons, puts itself in the very forefront of the Sunday-school host. There are no better quarterlies issued than the Senior, Advanced, Intermediate, Primary, and Story Quarterlies. Young People, Boys and Girls, and Young Reaper are first-class in every way. Biblical Studies are strictly up to date. Good Work is the brightest and newsiest missionary paper issued anywhere. There is no reason whatever why Baptist Sunday-schools should look elsewhere for the helps and supplies they need. The Publication Society evidently is determined to take no competitors' dust.

Acknowledgments.

State Missions.—Hallsville, $1.39; Sharon, .96; W. D. Spruill, Franklinton, 1.00; W. M. S., Smithfield, 5.00; W. M. S., Yanceyville, .67; W. M. S., First, Greensboro, 6.00; Mooresville, 5.33; Smithfield, 10.00; Liberty, Piedmont, 5.00. Total this week, $35.35. Previously reported, $1,060.31. Total this year, $1,095.66.

Foreign Missions.—Mrs. Thos. J. Latham, Yates Chapel, $5.00; W. M. S., Leaksville, (Xmas off.), 9.56; W. M. S., Leaksville, 3.28; W. M. S., Salem St., High Point (Xmas off.), 1.00; W. M. S., Salem St., High Point, 25.00; Hallsville, 1.25; W. M. S., Poplar Springs, (Xmas off.), 2.19; W. M. S., Poplar Springs, 3.75; W. M. S., Bethany, 3.00; W. M. S., Potecasi, 2.64; Potecasi, 10.60; Sunbeams, Greenville, 1.55; Sunbeams, Swansboro, 1.00; W. D. Spruill (Franklinton, N. C.), 1.00; Sunbeams, Murfreesboro, 4.57; L. H. S. Spring Hill, Pee Dee, 6.75; Sunbeams, Lumberton, 4.00; S. S., Hickory, 1.70; W. M. S., Natl. Ave., New Bern (Xmas off.), 10.80; W. M. S., Natl. Ave., New Bern, 11.84; W. M. S., Mt. Airy, 3.10; W. M. S., Yanceyville, Beulah (Xmas off.), 2.10; W. M. S., Yanceyville, Beulah, .67; W. M. S., First Greensboro (Xmas off.), 26.00; Chapel Hill, Yates, 10.00; Jr. Union, Clayton, 5.50; G. M. B., First Goldsboro, 2.40; Rich Square, (Xmas off.), 2.80; W. M. S., Laurinburg, 5.00; Troy, 4.85; S. S., Troy, 1.46; W. M. S., Greenville, 10.65; W. M. S., Lea Bethel, (Xmas off.), 5.00; W. M. S., Lea Bethel, 2.00. Total this week, $190.01. Previously reported, $1,586.74. Total this year, $1,776.75.

Home Missions.—Eagle's Tar River, $2.00; Edenton, 34.00; W. D. Spruill, Franklinton, N. C., 1.00; Chowan, W. Chowan, 6.00; Pittsboro, 4.27; W. M. S., Hebron, 7.35; W. M. S., Mt. Airy, 3.75; W. M. S., Yanceyville, .67; West Durham, 31.25; G. M. B., First Goldsboro, 10.00; Coleraine, W. Chowan, 5.50; West Raleigh, Central, 10.50. Total this week, $116.29. Previously reported, $433.21. Total this year, $549.50.

S. S. and Colportage.—Y. B. S. S., Yanceyville, Beulah, $1.50; First Raleigh, 25.00; Chapel Hill, 10.00. Total this week, $26.50. Previously reported, $2.93. Total this year, $39.43.

Ministerial Relief.—W. D. Spruill, Franklinton, N. C., $2.00; New Bethel, 6.00; First So. Pines, 2.00. Previously reported, $119.12. Total this year, $129.12.

Total reported for all objects this week	$388.15
Previously reported for all objects	3,405.94
Total reported for all objects this year	3,794.09

WALTERS DURHAM,
Treas. Baptist State Con.

For Jerusalem.

On March eighth, a company of about eight hundred start from New York for the World's Sunday-school Convention in Jerusalem. The train on the Pennsylvania Railroad leaving Broad Street Station, Philadelphia, at 10.21 a. m., on Tuesday, March 8, will connect with trolley at Jersey City direct for the steamer pier in Hoboken, and convey a large party of Sunday-school workers to bid the delegates good-by. Delegates who care to join this train should send postal to that effect to Dr. C. R. Blackall, 1420 Chestnut Street, Philadelphia, so that sufficient transportation can be provided.

A HUMAN LIFE LINE.

If all the people who have been cured by Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) were lined up in single file, two feet apart, the line beginning at Buffalo, would extend for miles and miles, far out toward the west. In this line would be found men, women and children, representing every vocation in life. Most of them were in bad shape physically when they began to take Vernal Palmettona. Some of them owe their very lives to it. If you were to talk to them, they would give full credit to this great tonic laxative remedy. Some of them went way on up into middle life, some of them even to old age, before they began taking our cure.

"If I had only taken Vernal Palmettona sooner," is the regret of many who realize that they might have been saved years of suffering. Do not let this be your experience. Indigestion, constipation, dyspepsia and all other diseases of the stomach, liver, kidneys and bowels are relieved quickly and eventually cured permanently by Vernal Palmettona. Only one dose a day does the work. It is done gently, yet thoroughly. This is in direct contrast to harsh purgatives and cathartics which are positively harmful. Many people are skeptical about a medicine with which they are unfamiliar. Maybe you are one of them. We don't blame you. It is common sense. We plainly print the guaranteed formula on every package of our remedy. Better still, we will send you postpaid a free sample. Try before you buy. Address, Vernal Remedy Co., 539, Seneca Building, Buffalo, N. Y. Sold at all druggists.

A train a quarter of a mile in length, containing $144,000 worth of one brand of tobacco, left Durham last week. There were three pipe's full for every man, woman and child in the United States!

Fifty-fourth Annual Statement
(Condensed)

ÆTNA LIFE INSURANCE COMPANY

HARTFORD, CONN.

J. D. BOUSHALL, Manager, Raleigh, N. C.

January 1, 1904.

Assets, January 1, 1904	$66,155,179.01	Guarantee Fund in Excess of Requirements by Company's Standard	$6,681,913.91
Premium receipts in 1903	11,723,258.87	Guarantee Fund in Excess of Legal Requirements	7,257,944.55
Interest receipts in 1903	2,835,630.69	Life Insurance issued and revived in 1903	23,057,131.00
Total receipts in 1903	14,558,874.56	Life Insurance in force January 1, 1904	225,765,843.00
Payments to policyholders in 1903	6,562,158.05	Accident Insurance in force January 1, 1904	208,617,223.00
Legal Reserve on Policies and all claims	60,287,077.10	Number of Policyholders January 1, 1904	213,806
Special Reserve in addition to Reserve above given	2,186,186.00		

Paid Policy Holders Since Organization **$138,946,127.01**

Great Gains in Business During 1903.

Increase in Assets	$4,061,693.28	Increase in Life Insurance Issued	$2,597,300.00
Increase in Excess Guarantee Fund	281,412.86	Increase in Life Insurance in Force	12,002,266.00
Increase in Premium Income	1,508,992.94	Increase in Accident Insurance in Force	9,067,094.00
Increase in Total Income	1,742,074.47	Increase in Number of Policyholders	16,564

King's Business College (INCORPORATED)

Capital Stock $30,000

Raleigh, N. C., and Charlotte, N. C.

Leads in training Young Men and Women for high positions in Bookkeeping and Shorthand. No school in the South can approach them in thoroughness and inspiring ambition in its students and securing positions for them. These schools are equipped with up-to-date and modern appliances.

Write to-day for the most business-like offers and College Journal ever published.

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A Servant of the Denomination!
An Aid to the Work of the Convention.

Don't forget that all profits of the Store go to Mission Work.

..WRITE FOR...

Sunday-School Literature, Mission Literature, Ministerial Supplies, Song Books, Commentaries, Sunday School Records, Church Records, Bibles and Testaments, Sermons, Essays, School Books, Gift Books, Novels and Periodicals, *at publisher's prices.*

Stationery, Fountain Pens, Typewriter Supplies, Mimeograph Supplies, Charts, Maps and Office Books, *at attractive rates.*

Just issued, Devotional Songs, by Doane, Kirkpatrick & Main. Two hundred and seventy-six hymns, with music, for every Department of Church Work. Thirty cents a copy by mail; $25.00 per hundred. Orders guaranteed immediate attention

W. O. ALLEN, Manager, for the Committee.

THE TWENTY-NINTH ANNUAL STATEMENT OF THE

PROVIDENT SAVINGS LIFE

Assurance Society of New York,

EDWARD W. SCOTT, President,

SHOWS:

Insurance in force	$105,126,088.00
Amount returned to Policies and held for benefit over	30,000,000.00
Insurance written in 1903	42,000,000.00

Increase during year, in Payments to Policy-holders; Income; Assets; Surplus; Insurance Written; Insurance in Force.

There was returned to Policy-holders during 1903 an average of $963.03, for every working hour, of every business day, of every week and month during the entire year.

Best Company for Insured, therefore best for agents.

Active solicitors wanted. Address,

PEACOCK & GOLD COMPANY, General Agents,
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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 36.

RALEIGH, N. C., WEDNESDAY, MARCH 9, 1904.

THE HERO.

"I like the man who faces what he must,
With a step triumphant, and a heart of cheer,
Who fights the daily battle without fear,
Sees his hopes fail, yet keeps the unfaltering trust—
That God is God; that somewhow true, and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not
Nor loses faith in man; but does his best,
Nor ever murmurs at his humble lot,
But with a smile and words of hope, gives zest
To every toiler: he alone is great
Who by a life heroic conquers fate."

A WORD ON SUNDAY SCHOOL MUSIC.

There are many protests against the modern Sunday-school songs. But they avail little or nothing. Every where the song-book sellers are having their way; and the vaudeville and comic opera airs are found in all sorts of Sunday-schools—airs that in the music halls carried sensual sentiments, in Sunday-school being made to carry somewhat religious themes.

A most thoughtful protest against this abuse may be found in the Church Economist. After pointing out that much of the Sunday-school music was first heard in the theatres of the vulgar type and that the appeal of this music is "to a rowdy, carnal paganism," having "the cadence and rhythm of the cake-walk, the circus arena, the ballet, the dancing pavilion and the low and unholy resort," the Economist makes the following point:

Now you say: we must have this type of music to draw people, and especially the young, to church and Sunday-school. That is what they really want to sing. Such music will interest them religiously, hold them in the church, lift them up spiritually!

Did you ever notice the predominance of the minor key in the folk-songs and the classic melodies? Run over a few titles of the really great "popular" songs. Lorelei, Auld Lang Syne, Last Rose of Summer, Tara's Halls, Old Kentucky Home, Kathleen Mavourneen, Annie Laurie, My Bonnie, Robin Adair, Tom Bowling, Rocked in the Cradle of the Deep, Home Sweet Home, The Lost Chord—all "popular" to the last degree, but tender, pathetic, even dripping with tears, and popular because so melancholy. The church today is overlooking a curious wrinkle in human nature. It is philosophically false to claim that Sunday-school music to attract and interest youth must be gay and lively. Youth loves tragedy; it is age that prefers comedy. The theatres know that if the church doesn't.

All the great ballad writers and composers touch the heart, not the funny-bone.

The defenders of the Sunday-school coon-song should go, if in New York, to the People's Singing Classes, of a Sunday afternoon, and see the clerks and shop-girls by the thousand singing Handel and the other classics with delight and paying their fee of a dime, and often car fares, for the privilege. And yet, forsooth, we must push aside the whole repertory of Christian song which has been accumulating since the age of Gregory, and take over from the vaudeville its careless, sneering, senseless "rag-time" catches to train our youth in praise worship!

Let us not be misunderstood. Music is not good because it is hard or bad because it is easy. Beethoven's "Hymn of Joy" in the Ninth Symphony can be sung or whistled by any one who can turn a tune, though it might well tax the angelic hosts to do it justice. The professional musicians have grievously robbed the church of its heritage of sacred song by laying undue stress on the value of harmony as against melody and thereby have often stifled congregational singing by the musically unlearned. The so-called Gospel songs have performed an incalculable service by restoring melody to its rightful place in worship. But it is also true that music is not good because it is easy or bad because it is hard. And, again, and most important of all, it is true that music is not "hard" or "unsingable" because written by competent musicians, in correct musical grammar, and in a sober, honorable strain, with the understanding, on their part, that religion is a serious business and not a society hop or a variety show.

"THE POLICY WHICH COMES WITH THE MORNING STAR."

The British Weekly is the foremost religious paper in the world. It is more than any other paper the voice of the Nonconformist hosts of Great Britain. It has a circulation of 100,000 and is known in every nation. The leading editorial in our latest copy is on "The Political Situation."

So there is at least one other religious paper in the world that speaks on subjects political, that recognizes its obligation to minister to the moral life of the State. And what an editorial it is! It might have been written for North Carolina. The editor says, in reply to his traducers, "But the days are over when a man can be traduced as a common felon because he says that the greatest interest of the British people is peace. * * * That dagger has been considerably blunted by being used on every honest man who threatened to cross the path of Mr. Chamberlin!"

So the day is passing in North Carolina when a man can be traduced as a common felon for standing up for fair play, honesty and righteousness. And the dagger of the men who cannot bear to see this cause prosper has indeed been blunted by its repeated use on honest men.

The British Weekly editorial concludes with the following impressive paragraph:

There are, then, clear moral duties and issues presented to the people, and we do not see how any Christian can hold back from the fray. Let righteousness prevail, but righteousness will not prevail unless those who love it are willing to fight for it. The Free Churches especially are the old guard of domestic liberty and of international morality, and they must speak now, or for ever hold their peace. At last we may hope the saving passion for righteousness, so slow to move, has moved. When it does move the results often better the most sanguine expectations. We shall do no good by sighing for another Gladstone. The business of each man is to work and fight as if everything depended upon himself. It was in this way the Free Church ministers worked in Mid-Herts, and we know the result. A little more suffering, a little more labor, a little more fighting, and the nation will turn from a policy which retires with the train of Night to a policy which comes with the Morning Star.

A cheer here for the policy, whether in Britain or the United States, which comes with the Morning Star!

WORSE THAN A PITY; A SHAME.

There is not a church-going man among the able men and salesmen whom our government has sent to represent and establish American civilization in the Philippines. Governor Taft told me that this was a "coincidence." Does it not seem a pity that, when President McKinley, himself a devout Christian man, and President Roosevelt, a strong and earnest advocate of religion and a church member, were hunting the country over for able men to represent and establish American ideals and civilization in the Philippines, they could not at least find one man who honored the Sabbath day and publicly recognized the claims of religion by being present in some house of God on the Lord's Day! The only church-going member of the Civil Commission (recently appointed) is General Smith, an out-and-out American and a devout Roman Catholic, and who after he was appointed to his present high office promptly accepted the chairmanship of the American Catholic Society.—George F. Pentecost.

A DEAD MAN'S MESSAGE.

He who died at Azan sends this, to comfort faithful friends:

Faithful friends! It lies, I know, pale and cold, and still as snow; and you say, "Abdullah's dead!" weeping at its feet and head. I can see your falling tears, I can hear your sighs and prayers; yet I smile and whisper this, "I am not the thing you kiss; cease your wail and let it lie, it was mine;—it is not I!" Sweet friends! What the women lave for its last bed in the grave was a hut which I am quitting—was a garment, no more fitting—was a cage, wherefrom, at last like a bird, my soul hath past. Love the inmate, not the room, the wearer, not the garb—the plume of the eagle, not the bars which kept him from the splendid stars. Loving friends! be wise and dry straightway every weeping eye! What you lift upon the bier is not worth a single tear; 'tis a simple sea-shell, one out of which the pearl is gone; the shell is nothing—leave it there—the pearl; the soul, the all is here! 'Tis an earthen pot, whose lid Allah sealed, the while it hid that treasure of His treasury—a mind that loved Him; let it be! Let the shard be earth's once more, since the gold goes to His store! Allah glorious, Allah good, now thy world is understood! Now the long, long wonder ends; yet you weep, my foolish friends, while the man you say "is dead" in unspoken bliss instead lives and loves you;—lost, 'tis true, for any light that shines with you; but, in that light you do not see, raised to full felicity, in a perfect Paradise, and a life which never dies. Farewell friends! yet not farewell: where I am you too shall dwell; I am gone beyond your face, a moment's march, a single pace. When you come where I have stepped, you will wonder why you wept; you will see by true life taught, that "here" is all, and "there" is naught. Weep a while, if you are fain, sunshine still must follow rain, only not at death; for death now, I see, is that long breath which our souls draw when they enter life that is of all life centre. Be ye certain—all seems love viewed from Allah's seat above; be yet stout of hope, and come bravely onward to your home. From its happy gate my ken sees you, struggling "souls," not "men," all for nameless joys decreed, which your wills may stay or speed; but not one—at last—to fail, since at last Love must prevail. "La Allah, illa Allah," yea, thou Love divine, thou Lord always! He that died at Azan gave this—to those who made his grave.—Edwin Arnold.

WHAT HAPPENED TO THE CAN.

(From Perfect Health.)

The following story comes from Chicago. In order to ascertain the variety and number of things the average man puts into his stomach daily a certain health "crank," armed himself with a large glass jar, with an air-tight top and proceeded hard by the shadow of an all around Chicago business man. He deposited in the jar a small portion of everything his companion ate, drank, chewed or smoked during the day.

The combination that went into the jar was as follows: Ice-water, apple, grape-fruit, oatmeal, cream, toast, butter, salt, buck-wheat cakes, syrup, tobacco,—whiskey, seltzer, tobacco, sausage, vinegar,—bread, oysters, soup, celery, salt, apple sauce, veal, tobacco, worcestershire, potato, pepper, butter, beans, vinegar, catsup, coffee, sugar, cream, ice cream, cake, cheese, tobacco, a tablet,—beer, sour kraut, pig's knuckles, rye bread, slaw, pickles, onions, ham, mustard, bologna, cheese, beer, water. At 4.15 p. m. the glass jar exploded with an awful report. The business man was knocked through two pairs of swinging doors, while the crank was blown to fragments.

* * *

Pliny, the older, said that the oven and frying pan had done more harm to the human race than war, pestilence and famine.

A POINT!

Prof. W. J. McGlothlin, of Louisville, in speaking of Dr. B. H. Carroll's recent sermon on "Distinctive Baptist Principles," says: "I confess I am not so much interested in Distinctive Baptist Principles as in Essential Principles. What we need to know is, what is essential to our existence, our progress and our usefulness in the kingdom of God."—Exchange.

WHAT DID JESUS TEACH ABOUT GOD?

BY H. A. BROWN, D. D.

It must not be forgotten that when Jesus was here on earth He stood face to face with vast accumulations of knowledge concerning the being, character and works of God. The revelation that was given to Adam, to the patriarchs, to the children of Israel by the giving of the law on Mt. Sinai, to a long line of prophets was not contradicted by the larger revelation given by Christ Himself. God at sundry times and in divers manners spake to the fathers by the prophets. Much was revealed concerning God and man's relation to Him by a system of sacrifices and priestly intercessions kept up through many centuries. This was not disputed or set aside by Christ. It was preparatory and typical. It was the dim twilight—growing brighter through the years—that ushered in, at length, the larger and fuller light of the gospel day. The faith of Abel and Enoch, of Abraham and Moses was as genuine faith in God as the faith of Christians in Paul's day and differed only in this that the faith of the later saints came by a larger hearing made possible by the life and death of Christ.

In the Old Testament we have a revelation of the First Great Cause, the Supreme Being almighty in power, infinite in wisdom, endless in duration, "fearful in praises, doing wonders." Emphasis is laid upon the unity of God as a protest against the prevailing polytheism of the times. Jesus did not deem it necessary to reiterate much that had already been revealed concerning God. He amplified, exemplified and glorified the Old Testament revelation of God.

Jesus taught the universal goodness of God. He said to the young ruler "none is good but one, that one is God." In the last analysis inherent goodness resides in God alone. Our goodness is derived, evanescent and mixed with selfishness. David said: "God is good to all." Christ, in a deeper sense and with a wider sweep of knowledge, emphasized this statement. The sunshine on the wide fields, the rain falling on the evil and the good, the tender care felt for the dropping sparrow, the greater willingness to give good things to them that ask Him than earthly parents have to give to their children, are among the illustrations made use of by Jesus to enforce His teaching concerning the goodness of God. The crown of perfectness for even divine goodness is especially found in kindness to the unworthy. (Mat. 5-48.)

The infinite love of God finds its highest expression in the gift of Christ for the salvation of the lost. (John 3:16.) The love of God commendeth itself toward us in that while we were yet sinners Christ died for us. In the parables of the lost coin, the lost sheep, the wayward wandering son, we have illustrations of the deep yearnings of God's heart for those who are out of the way. The joy felt among the angels at the repentance of one sinner is but a reflection of the outgoing of God's love at the return of the prodigals. He tenderly and lovingly waits through the years, with large forgiveness in His heart, for those who anxiously come back from the wayward life. He is not slack concerning His promise as some men count slackness, but is long suffering not willing that any should perish but that all should come to repentance." Jesus taught that God is a spirit and they who worship Him must worship in spirit and in truth. (John 4:24.)

The woman of Samaria had a very narrow conception of God for she thought that He could not be worshipped anywhere except in Jerusalem or in that mountain that stood hard by Jacob's well. The current philosophical conception was that He was transcendent and dwelling apart from the world and governing it from without. But Jesus teaches that God is everywhere in His loving presence entertaining from eternity thoughts of mercy and saving grace for poor, erring humanity. He is easy of approach in any place on the part of those whose hearts have been made conscious of their need of Him. No great cathedral, or pompous ritual or formal ceremony is indispensable to those "whom the Father seeks to worship Him." True worship is the means by which the empty soul stretches out its hands to God for help and then goes away rejoicing in the consciousness of having received it.

The predominant idea of God in the Old Testament is that of Sovereign, King Ruler, etc. Jesus recognized and applied this teaching as an approach to a larger view. In one of His parables He represents God as a King having a reckoning with His servants. He is spoken of as delivering a wicked servant to the tormentors. In another parable God is represented as a King who made a marriage feast for his son and when the guests were assembled one was found without the wedding garment and he commanded that he should be "cast into outer darkness." In many passages where the Kingdom of God is spoken of the idea of God as King is present. His law is to be recognized, His commands are to be obeyed, His name is to be hallowed, His will is to be sought and carried out. Again and again we are taught in the New Testament that God is our Father. Jesus taught us to pray "Our Father who art in heaven, hallowed by thy name." The doctrine of the Fatherhood of God seems to take precedence in the teaching of Jesus over the doctrine of His sovereignty. Fatherhood is not without authority, a sovereignty, but Jesus emphasized Fatherhood. Jesus speaks of "My Father," "our Father," and "the Father. There was present to him a consciousness of a peculiar personal relationship to God as Father. He asserted that we become the sons of God by faith.

"As many as received Him to them gave He power to become the sons of God even to them that believed on His name." There is also a sense in which he teaches that all men are the sons of God. "This may be due to the fact that he thinks of God as the Creator of all men and of course as deeply interested in their well-being." "We are all His offspring," but unless we make our sonship a blessed reality by a vital union with Christ through faith and a loving and hearty obedience to His will and a daily growing into His perfect image we shall suffer loss at last. Jesus taught the oneness of Himself with the Father. "He that hath seen me hath seen the Father." "My Father and I are one." Christ is God manifest in the flesh. The word was God and the "word was made flesh and dwelt among us." He thought it not robbery to be equal with God. "In Him dwelt all the fullness of the Godhead bodily." We cannot comprehend God except through Christ. In His life and teaching, in His death and resurrection we have the most wonderful display of wisdom, love and power that can be conceived of in all the universe. "To God be glory through Jesus forever." Amen.

The Two Types of Preaching.

BY DR. JOHN WATSON.

John Watson (Ian Maclaren) has recently published an article—in the British Weekly—entitled, "Imperial Preaching." In it he portrays with his usual insight the two types of preaching. We take it that the reader, whether preacher or layman, will find the contrast interesting:

There is the preacher whose mind breathes its native air on that lofty tableland where the saints live with God, and who occupies himself with those eternal verities which affect the human soul in every age. It is his habit to dwell upon the being and character of God, upon the guilt and impurity of sin, upon the stainless righteousness and just severity of spiritual law, upon the everlasting love and unfathomable wisdom of our heavenly Father, upon the coming of Jesus Christ into human life and the epic of salvation from His Incarnation to His Resurrection, upon the indwelling and patient work of the Holy Ghost, upon the unqualified freedom of the Divine mercy and the unsearchable riches of the Divine grace, upon the anxieties of the soul in her fearful quest for God and the sacred experiences of the religious life, upon the awfulness of judgment and the glory of the life everlasting. It is to such high themes this preacher turns in every hour of freedom from the practical duties of life, and amid them he makes his spiritual home, as the eagle builds her nest in the clefts of the high rocks; from such heights he studies the plain of human life, and descends to preach to his fellowmen. His words when he delivers his message may be simple and easily understood by the people, yet under the inspiration of their subject they will catch the grand note. The preacher himself will have in his office the unconscious dignity of one who is keeping high company, and he will speak with the indescribable authority of one to whom God has spoken. His preaching is not confined within any environment or school; it belongs to no period, because it is at home in every period; it is not provincial, but imperial; it is ageless preaching.

The other preacher, though from time to time he climbs the heights and is ever conscious of their wide view, builds his intellectual home amid the circumstances of human life and the interests of his own age. What he studies with sympathetic mind is that life of man which is "such a comedy to those who think, such a tragedy to those who feel." What fills his imagination is not so much the "New Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband;" it is rather his own city made clean and glad. What rouses him to a white heat is not the insolent rebellion of man against God, but some deed of political unrighteousness. The ideal he holds out before men is not so much the vision of God, dear to the heart of the mystic, as a perfect manhood according to the stature of Christ. The method of religion upon which he insists is not—

> "The silent life of prayer,
> Praise, fast and alms,"

but the service of man in philanthropic enterprise or municipal politics. For his inspiration outside of the Bible he would rather turn to the last book on social service than to A'Kempis, whom he considers a type of religious selfishness, or to Pascal, who repels him by his intellectual austerity. His ear is so besieged by the voices of men calling for help that it cannot always catch the voice of God, and he is so immersed in the practice of religion that he has not leisure for its research. When he speaks to his fellows, this prophet does not come from a lonely retreat, but rises in the market-place; his accent is that of to-day, and he speaks of that which has been buzzing up and down the streets. Everyone is glad to hear him, and understands what he intends, for his sermons are a glorified echo of what men are discussing in the clubs and in their homes, what is being written in contemporary books and monthly magazines. His sermons may have quotations from the masters of thought, and may refer at times to the great movements which have made history, but they are certain to be rich in local color and to show the soil through which they have been running. As one turns over the leaves he catches the names of a living politician, of a popular pressman, of an infamous criminal, of a fashionable novelist; he finds allusions to a scandal in high life, to a controversy between two churches, to the last attack on Christianity by some dashing free lance, and to the compensation of publicans. The sermons are charged with the life of to-day, and the hearer is perfectly at home. He understands to the last word what is said to him, and is never taken into the wilderness, where he would be ill at ease; he knows exactly what he ought to do, and it is never any hopeless ideal. This is contemporary rather than eternal preaching, provincial rather than imperial.

Roosevelt's Motto to a Boy.

Some boy recently wrote President Roosevelt to the effect that some of his friends were quoting the President as saying to a person who had got worsted in a struggle and was inclined to complain: "Whatever else you do, don't squeal." The boy wanted to know whether the President really said this. He added that he had submitted the question to his teacher, who had assured him that the quotation could not have been genuine because the President would not have used a word like "squeal."

President Roosevelt could not, of course, contradict the teacher by admitting that he did say "squeal," so he got around it by diverting the boy's attention on another admonition and giving the advice founded on a game of football, saying in his answer: "Do you play football? If so, here is a motto for you: 'Don't foul, don't flinch, strike the line hard.'"—Selected.

Concert of Prayer for Revival.

BY W. G. STRAIN.

I am deeply interested in the concert of prayer for a revival of religion in all our churches and am profoundly concerned about the success of the effort to have all of our people unite in such a movement. As one of the pastors in the State I wish to express my interest in the matter and I trust others will do so too, for I am sure many feel the same concern about it that I do. I believe it was a wise, significant and important step when the last State Convention passed the following resolution:

"Believing as we do that prayer is a mighty instrumentality for the promotion of God's kingdom, and as God has so signally blessed concert of prayer at other times, we recommend that in our Union meetings and in our Associations, one hour be set apart for united prayer for a true revival of religion in all our churches, and other churches, and in our State and throughout our Nation. We also recommend that special prayer for this be offered in all our churches regularly the first Sunday in every month and once every three months in the churches which meet only once a month." Many of God's people are troubled because so few souls are now being saved. Our churches are well organized, our ministry is intelligent and well-equipped and in regard to missions, education and general benevolence there is encouraging activity and progress among our people. But in soul-saving so little is being done and this is the real purpose and end of the church and all of its operations. If men are not being saved churches are not fulfilling their mission whatever else they may be doing. They are like factories from which no product is coming though all parts are complete and running. And not only is this true, but this present generation of souls must very soon be saved or lost forever. Coming generations of Christians will be responsible for coming generations of sinners, but we are responsible for those living now. The ordinary means of grace are not reaching the unsaved and I think it is very evident that there must come some extraordinary manifestation of the Spirit's presence and power to arouse our churches and to convict and convert sinners. There is much in the present situation to trouble us, to humble us, and to drive us to God, but there is no reason for despondency or despair. Conditions preceding other great awakenings have often been far more discouraging and to human view far more hopeless than they are now. Often God's spirit has come and wrought wonders in the world when the prospect was just as unpromising as it is now and when satan had just as much power in the world and just as much influence in the church as he has at this time. But this all-prevailing power of God has thus come when some, at least, of His people mourned over the condition of Zion, longed for the salvation of souls, felt their helplessness and cried mightily and unitedly to God. We have these great lessons from the past and the definite promises of God's Word to encourage us to pray now and pray unitedly for a great outpouring of the Holy Spirit upon our churches. The plan suggested in the resolution is thoroughly practicable. In our Union meetings and Associations one hour can be set apart for this purpose. Some brother, the Moderator or some one appointed to do so, can preside and state the object and call upon one after another to lead in prayer for this blessing. The prayers can be interspersed with suitable hymns and any special requests for prayer. The hour should be devoted to prayer and not to speech-making. In our churches which meet every Sunday it is suggested that prayer for this revival be offered the first Sunday in every month, and in the churches which meet monthly, once in every quarter, say in January, in April, in July and in October. After the sermon, the pastor can explain the matter and then ask his people to unite with him or some other brother he may call upon in a special prayer. I feel that in all these prayers, sincere and humble confession of sin should be prominent, because the sins of the churches have driven the Spirit away and caused the barrenness which we lament, and we need not expect God to bless and revive us until His people feel and confess their sins. I think it would be well to remind the people that many of our brethren and sisters are at the same time praying for the same blessing. I confidently believe that if we thus unite earnestly, reverently, and believingly, in prayer for this general spiritual awakening God will answer us. It will mean so much to have God's people all over the State united in one prayer, and it will turn their faces and thoughts toward God as the source of power and blessing, and this result is surely much needed in this restless, materialistic and rationalistic day.

Two Passages.

BY T. B. SKINNER

(I. Peter 3:18-20, and I. Peter 4:5,6.)

"Because Christ also suffered (died) for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also He went and preached unto the spirits in prison, which afore times were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved (brought safely) through water";

Then I. Peter 4:5,6: "Who shall give account to him that is ready to judge the quick and the dead. For unto this end was the Gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

The fact of Christ's descent into Hades—the intermediate abode of departed spirits—is proved independently of this passage, from Acts 2:27, 31. "Because thou wilt not leave my soul in Hades," (31) "He foreseeing this spake of the resurrection of the Christ, that neither was He left in Hades, nor did his flesh see corruption."

Also this fact is most probably referred to in Rom. 10:7: "Who shall ascend into heaven?" (That is to bring Christ down) or, who shall descend into the abyss? (That is to bring Christ up from the dead.) And most probably referred to again in Ephesians 4:9: "When He ascended on high," etc. "Now this, He ascended, what is it but that he also descended first, into the lower parts of the earth?" i. e. Hades. The ancient Christian scholars believed this view of the matter. Lightfoot's note points that way on Ignatius, vol. 2, p. 131 Apostolic Fathers. Is not I. Peter 3:18-20 then, unmistakably a reference to this fact? The following goes to show that besides being the oldest and most prevalent, it is also the most natural and obvious interpretation:

(a) From the beginning it was the traditional interpretation.

(b) Augustin alone differing in that opinion, as clashing against his theological teaching.

(c) Since his day, and especially since the Reformation, the real objection is the teaching of a purgatory. Still many of the ablest Romish scholars take the Protestant view, and vice versa.

The difficulites of grammar and context are less serious in the Catholic view of the passages noted above, than those which follow the Protestant interpretation. Dorner calls it a result of modern exegetical research. (See his system of Christian Doctrine, vol. 4, p. 128.)

Also see Huther on 1st Peter, etc., in Meyer's commentary on the New Text. He is the leading Protestant Exegete.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Reading from March 14—20, 1904.

Monday, March 14. — Review. Judges raised up. Judges, chapters 1, 2, 3.

Tuesday, March 15.—Oppression and deliverance. Judges, chapters 4, 5, 6.

Wednesday, March 16.—Wars. Judges, chapters 7, 8, 9.

Thursday, March 17.—Stirring times. Judges, chapters 10, 11, 12.

Friday, March 18.—Samson's exploits. Judges, chapters 13, 14, 15.

Saturday, March 19.—The fall of Samson. The story of Micah. Judges, chapters 16, 17, 18.

Sunday, March 20.—War with Benjamin. Judges, chapters 19, 20, 21.

Judges.

ITEMS OF INTEREST.

This book being a record of the acts of the Judges of Israel is very properly named The Book of Judges. The time covered by this history is about three hundred years, counting from the death of Joshua to the time of Eli. The book is not a history of Israel as a nation, but of several different tribes. It is not a chronological history, but the record of independent events that took place at various times and places, and under different leaders.

The author of the book is not known. The story of each event was doubtless written by some one well acquainted with the incident, and these records were collected by a later editor, perhaps Samuel, and compiled in their present shape. Some think that chapters 17-21, which they consider an appendix, were added much later by a compiler using materials that had been prepared in connection with the events recorded. This, however, is not certain, and in no way affects the reliability of the history.

CONTENTS OF CHAPTERS.

Chapter 1: Judah and Simeon conquer the Canaanites, Jerusalem, and many other cities taken. Various conquests. Chapter 2: The people rebuked at Bochim. The new generation did evil in the sight of the Lord. Although angry, God pitied them. Canaanites left to prove Israel. Chapter 3 tells of deliverance from Mesopotamians by Othniel, from the Moabites by Ehud, and the victory of Shamgar over the Philistines. In chapter 4 we have an account of the oppression of Israel by the Canaanites and of their deliverance under the leadership of Deborah and Barak. Chapter 5 contains the song of Deborah and Barak. Chapters 6-8: The history of Gideon. Chapter 9 contains an account of the successful treachery, daring deeds, brilliant career, and final overthrow of Abimelech. Chapter 10 tells the brief stories of Tola and Jair, and of the idolatry of Israel which resulted in their oppression by the Philistines and the children of Ammon. Chapter 11 relates the story of Jephthah's victory over the children of Ammon, and also tells of his rash vow and its sad ending. Chapter 12 contains the story of the defeat of the men of Ephraim by the Gileadites under the leadership of Jephthah, and of the death of Jephthah. It also briefly tells of Ibzan, Elon, and Abdon, Judges of Israel. In chapters 13-16 we have the history of the birth, brilliant career, shamefully folly and downfall of Samson. Chapter 17 contains the history of the idolatry of Micah. Chapter 18 tells how the Danites took Micah's priest and idols, captured Laish, built the city of Dan, and lived in idolatry. Chapter 19 tells of the cause of the war between Israel and Benjamin. Chapter 20 contains a history of the war of Israel and Benjamin and of the overthrow of Benjamin. Chapter 21 records the means devised for saving the tribe of Benjamin from extinction.

LESSONS

God commanded the Israelites to utterly destroy all of the original inhabitants of the land. They did not do this, and their frequent lapses into idolatry resulted from the presence among them of these idolatrous people. Idols in the shape of bad habits, secret sins, and unconquered lusts always lead to backsliding, and evil companions are as dangerous to us as they were to ancient Israel.

The story of Samson teaches that the strongest may fall into temptation, and the greater the man the greater the fall. It also reminds us that much that is lost in the fall can never be regained.

The backslidings of Israel made frequent deliverances necessary. This reminds us of present conditions. Our backslidings make revivals necessary. This is a sign of weakness rather than of strength. If we served God, as we ought, revivals would not be needed.

The book of Judges illustrates and emphasizes this universal law "Whatsoever a man soweth that shall he also reap."

The deliverers that God raised up for His wayward people in their time of need assure us that although we are unworthy He will not forsake us, but will always deliver us. Their deliverers were only men, often weak and wayward, our deliverer is Christ the Lord.

QUESTIONS.

Several questions have been received which will be answered in next week's Recorder.

All which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring worth the ear. How much more we are helped on by hope in the way of eternal life.—Martin Luther.

He who would be a great soul in future, must be a great soul now.—R. W. Emerson.

News Notes.

....Now for that long desired goal —10,000 regulars.

....Elder John J. Douglass is supplying at Dunn.

....Next Sunday Temperance Sunday. Make it tell.

....Send us news about your church for this column.

....Bro. H. M. Ingram, of Pekin, is available for additional work.

....The Recorder to new subscribers balance of the year $1.00.

...Only two months till the Southern Baptist Convention at Nashville.

....Buie's Creek Academy passed high water-mark recently, registering its 430th pupil.

....L. B. Combs, Treasurer, acknowledges $10.00 for Gum Neck Church, from Shiloh Church.

....Brother Cowan is moving his people mightily for missions. He talks and preaches missions continually.

....Elder Duncan McLeod's earnest labors at Belhaven continue to receive the reward of substantial progress.

....Pastor Tyree, of Raleigh First Church, heartily endorsed the Temperance Pledge idea in a prelude last Sunday.

....Elder C. E. Gower, of Auburn, is available to assist pastors in meetings, a work in which his gifts have been proved.

....Mr. Farmer brought in last week 35 new subscribers from one town. The pastor did the work, he explained.

....Our friend, Elder S. H. Thompson, formerly of Farmville, Va., is doing well now as pastor at Bluefield, W. Va.

....Now is the time to get good laws—while the candidates are young and tender! Little may be done with a hardened legislator.

....Always give the other fellow credit for having as much sense, moral and common, as you think you would have under the same conditions.

....The many friends of Dr. and Mrs. H. W. Battle, of Greensboro, will regret to hear that Mrs. Battle has suffered a stroke of paralysis and is very ill.

....Miss Briggs is doing unusually fine work in her department. We hope our readers are not overlooking it. It is good for children and grown-ups.

....There is one Baptist preacher in North Carolina who never heard a sermon save his own. This is the supposition, as he always sleeps while others preach.

....Pastor W. H. Rich preached a very strong sermon lately on the subject: "Thou Fool." He dealt with facts and made no easy place for the man who lives for this world only.

....Elder Livingston Johnson baptized seventeen converts at Thomasville Sunday, sixteen of them being children of our Orphanage. The other was Mrs. Archibald Johnson.

....Put it down that the man that suspects you of mean things under certain circumstances would do them under those circumstances. Judge not that ye be not judged—that your judgments do not reveal you.

....Bro. E. E. Bomar, of the Foreign Mission Board, gave us a gold brick—an article that we thought was exclusive, having been sent all around. Only the most important deliverances are desired in syndicate form.

....W. P. Barker, of Lumberton, is looking for a second-hand church bell for Back Swamp Church, of which Elder McKaughan is pastor.

....Pastor Battle, of Greensboro, writes: "The Lord of the vineyard continues to bless us here. There have been about eighty additions since I came."

....Elder S. F. Bristow, formerly of Aulander, becomes pastor of Shiloh, the oldest Baptist church in North Carolina and one of the oldest in the country. His new post-office is Shiloh.

....Elder J. D. Hufham will supply for three months at his former church, Scotland Neck. Pastor Lumpkin will take charge after he has finished the present term in our Seminary.

....Dr. McGlothlin, of our Louisville Seminary, is the most outspoken of our Seminary men; and of them all he promises most surely to maintain the prestige of Dr. John A. Broadus.

....Superintendent T. S. Franklin, of Tyron Street Sunday-school, Charlotte, hopes to make that school "not the largest, but in efficiency as good as any other, if not the best." He can do it.

....Having returned from New Jersey after more than a decade of earnest service at Bayonne, Elder Sylvester J. Betts is now living at Raleigh, and has accepted a call to Mount Moriah Church.

....Pastor C. E. Beaver, of Eufala, N. C., changes his address from Abernethy. He has not changed but his office has. "I am yet on my old field," he says, "and am well pleased with it. We expect to do greater things this year."

....Bro. N. C. Lassiter, of Aulander, N. C., now a student in Crozer Theological Seminary, was recently ordained. Bro. S. J. Becker writes that Brother Lassiter has accepted a call to "one of the leading churches in Camden, N. J.

....Missionary Bryan expects $4,000 from North Carolina for the Yates College. Many pastors have promised to raise $100.00. If you cannot promise so much, be sure that any amount given in the name of the Lord will be valued.

....There are a few church members yet who refer to the Gospel of Christ, the kingdom of God, and the works of Righteousness as "Those little things." Some men are very small and are wrapped up in self; so cannot see a larger thing than self.

....The most persistent form of selfishness is thoughtless and unself-conscious. It is often revealed in meeting in the house of worship by the brother who gets him a seat on the end of the bench and requires any other occupant, man or woman, to crowd by him. A thoughtfully unselfish Christian would move in.

....The work at Greenville under the leadership of Bro. A. T. King, is moving along nicely. There is no pastor in the State so young, and pastor so short a time, who is so well up with his people and his work. He knows every body in his congregation and tries to help them; and they love him devotedly; and trust him without reserve.

....The Western Recorder suggests that the Columbian University, Washington, be conducted by the Southern Baptist Convention and the American Baptist Home Mission Society jointly. That is an excellent suggestion. It will unite the Baptists of America, give them a great university, and strengthen them within by the noblest of enterprises and without with all the prestige of a great university at the Nation's capital.

....We thank Professor John F. Lanneau for a copy of his paper read in the meeting of the Elisha Mitchell Society on Approaching Sunspot Maximum. We have referred it to Col. Insight, of Longtaw, seeing that he is somewhat of an expert on "spots on the sun."

....The record of the Raleigh Dispensary for February was not equal to the January record. The amount of money taken in was $12,000—profit $4,500 (estimated). Number of arrests for drunkenness 40, for same month last year 66; total arrests 68, last year 98.

....Elder W. F. Powell—one of the brightest young men in the North Carolina ministry—reports 147 enrolled in Fruitland Institute, an advance of thirty over any other session. This is decidedly the best year in the history of the institution.

....A Committee of the Home Board has reported on Cuba. We have nine central points there now and the work is as hopeful as could be expected under the circumstances. "A first-class high school or college is pre-eminently a necessity at Havana," says the Committee.

....Elder J. T. Kirk, who spent one year at Wake Forest, is serving three churches—Richmond Hill, in the Yadkin Association; Mt. View, in the Surry Association, and Macedonia, in the Pilot Mountain Association. I feel, says he, that the Lord is blessing me in this work.

....With the Home Board moving to build a school in Havana and the Foreign Board preparing to build a college in Shanghai, the Southern Baptist Convention must soon wake up to the fact that whether Baptists have anything to do with education or not, education has somewhat to do with them.

....The manual of the Cameron Baptist Church is the neatest and most complete that we have seen. In size, taste, printing and contents, it is a model. We hope other churches will obtain copies of it, of Mr. C. C. Jones, church clerk, before they get out a new manual. We are sure that this excellent piece of work is due to Pastor Dowell and Mr. Jones and the Cole Printing Company, of Sanford.

....Elder John O. Gough, who was educated in Wake Forest, has been pastor at Manning, S. C., ten years; that is, ever since he graduated. He has grown as the church has grown. There are great advantages in staying in one field and Brother Gough has realized many of them. The membership of the church has doubled. Total contributions when he came were $112.80. Last year they were $5,061.73.

....Elder E. D. Cole, of Culberson, says that one of the wisest things the Board ever did was the employing Elder Woodall to conduct Bible Schools in Western North Caroline. He has attended three institutes conducted by him, and in method and capacity he knows of no more fit man for this great work. "He has his congregations to take their Bibles while he, with chalk and black-board, makes it so plain that he that runs may read."

....It is no worse to cheat a religious paper than a secular paper, but somehow it seems more brazen when a Baptist brother conspires to cheat the organ of his denomination. The other day Mr. Pearson called our attention to a scheme a certain brother had used to get advantage of the Recorder-Farmer club by discontinuing his Recorder and having another member of his family become a new subscriber. It was all for only fifty cents and exceedingly small. But in small matters rather than large are mens' souls revealed.

....Elder B. W. N. Simms, of Waynesville, writes: "I've been sick with grippe two weeks. Bro. R. A. Sentelle supplied for me one Sunday, and the people rested on the other. Bro. W. A. Woodall, of Mars Hill, spent a few hours with me Saturday en route to Bata to hold a Bible Institute. He reports interest in them as growing. We are glad. We need much such work in these parts. An attempt is being made to locate him at Clyde when he can be nearer to the Skyland Baptist, of which he is part owner and editor. We should be glad to have him and his good wife so near to us."

The Religious Herald has this interesting item about the family of which Dr. R. J. Willingham, of Richmond, Va., is a distinguished member: "There are nine living brothers, all of whom are members of Baptist churches, five are deacons, and one a preacher. Their father and his five brothers were all Baptist deacons. Two of these still live. The father of these six was a Baptist deacon, and their maternal grandfather was a Baptist deacon, and their maternal great-grandfather was the first deacon of the First Baptist Church of Savannah. One of Dr. Willingham's sons is a missionary and one of his nephews is a Baptist deacon. So that there are six generations of Baptist deacons. They spring from old Huguenot stock.

....Of 675 white boys in Raleigh between the ages of 13 and 20, only 53 are enrolled in the Raleigh Graded Schools. That is, there are only 53 boys more than thirteen years of age in our public schools. We suppose that there are 100 in the Raleigh Male Academy, in the A. & M. College and other colleges. This leaves yet 500 to be accounted for! Where are they? Carrying messages for the telegraph companies, doing errands for men of all sorts, carrying papers, running small presses, working in print-shops, stores, etc., etc. And yet Dr. Newell Dwight Hillis said that young men in the South do not work—are taught "to be above work." Rather since 1865 they have —well, they have not worked too much. It is hard to get into harness at thirteen; we have too many in of that age; but the harness is better than idleness and in many a case better than school. Work is a great teacher and there are many shops that turn out better men than some schools.

....The editor of the Wilkesboro Chronicle is mistaken. We did not know that he had said any thing, not having seen his paper since 1897. We once reproached the Wilkes people for permitting Sam Jones to abuse them, but this surely cannot be regarded as abuse on our part save by people who prefer to be told that they are mean and low-born to being told that they should resent such treatment at any man's hands. We have great respect for the people of Wilkes and we assure the Chronicle that we have naught against it and no desire to treat it without that respect that men owe to men and that courtesy which should always obtain between newspapers. But it is true that the editor of the Recorder does not pretend to read the 360 North Carolina papers, not to mention a large list of religious exchanges, and so it has happened that we have not read so much as one line in his paper since 1897. We wonder if there is another paper in North Carolina that has so far flattered itself as to think that we have cut it off our list for any other reason than that it did not seem worth while to keep it on. We confess that the two we have heard of have surprised us, and we should like to get an opportunity to explain to the others that not having read them we know nothing about them and, whether they have done wrong or not, we have naught against them.

....Elder M. E. Parrish has resigned the Salisbury pastorate to accept a call to Shelby. This is not a loss to our State, but unless Salisbury obtains a powerful man to succeed him it will be. Few pastors have accomplished so much as he. In seven years our Salisbury church has grown from a membership of 65 to 300, more than 700 members having been received. In a few days the new $20,000 house of worship, a cut of which we print this week, will be completed. At Shelby Brother Parrish will find a church already strong and an opportunity for his leadership. We should say that great as his work has been in Salisbury, his work in the South Yadkin Association has been greater. His recommendations had the same weight that Bro. Noah Biggs' carries. That is, when he said a certain place must be helped, helped it was. And when he said $300 was needed, $300 was appropriated. We trust he will see what a strong organizer can do with the grand old Kings Mountain.

$1.00 Balance of 1904—$1.00.

The Recorder is now being distributed on trial to many Baptists who might and should read it regularly.

Their usefulness and their happiness would be greatly increased, and perhaps there would be more light in their homes. Indeed a religious paper might find a George Truett under your roof—as it once did.

The new year has just begun. Ten good months lie ahead of us. We will send to new subscribers the Recorder these ten months for $1.00—one dollar; only ten cents a month; less than 2½ cents a week.

You cannot afford it! Then what can you afford? Rather you cannot afford not to take and read your denominational paper.

N. B.—One thing is certain—if you are a Sunday-school teacher you cannot afford to deny yourself the advantage of our Sunday-school Page.

From Reidsville.

It may be of interest to some of the readers of the Biblical Recorder to hear from Reidsville.

Rev. C. L. Greaves closed the second year of his pastorate here in December. His work has been encouragingly successful in the advancement of the work.

He has conducted two series of revival services, doing the preaching himself. The divine Word, through his efforts, was effective in various respects, two of which I mention.

(1) In the awakening of the people to sense of sin and its terrible consequences. Many were thoughtful and serious, and a large number professed conversion. Some backsliders were reached and renewed their church connection.

(2) The faithful workers were stimulated to more vigorous effort and heartily united their efforts with the pastor in winning the attention of the thoughtless and persuading them to enlist in the service of Christ.

During his pastorate here seventy-one have been received into the fellowship of the church. This church like others similarly situated has a large per cent of inactive members. The retired list has been large. It is the desire of the pastor to have every member interested and active in the work of the church. He has made vigorous efforts in this direction and has met with a good measure of success. He has made vigorous efforts to induce the members of the church to read the Bible daily. In this, too, he has gratifying success.

The church building was in need of repairs when he came, and much of his activity has been devoted to this work. The roof, which was supported by wooden columns, has been made self-supporting. The ceiling, which was flat overhead, has been changed to hexagonal form. The chandeliers, which were lighted with oil, have been superceded by electric lights. Stained glass and memorial windows are to take the place of the present unattractive ones. Other important changes have been made, the details of which would make this item too long.

The cost of the improvements will be about $3,500 when completed. This amount requires a liberal sacrifice on the part of the church in which none have been more liberal than the pastor. While this financial burden has taxed the membership heavily, the contributions to all the objects of the convention have been increased.

When done with a pure motive, burden-bearing and self-sacrifice are great unifying forces in Christian work.

E. P. ELLINGTON.

February 26, 1904.

Wilmington's New Pastor.

It was my good fortune to supply the First Baptist church pulpit last Sunday, and I became interested in the situation. Bro. W. C. Peterson, the live correspondent and director of church interests, and Bro. J. C. Stevenson, a typical host and the head of a delightful home, represent the one the younger, and the other the maturer element of the church, both of them its spirit of progress and of earnest devotion. You will be glad with me to note the unity and enthusiasm with which it is awaiting its new pastor, Rev. F. D. Hale, D .D., who will enter on his work Sunday, March 6th. He is an Alabamian by birth, about forty-eight years old. He was trained at the University of Alabama and the Southern Baptist Seminary. As a young pastor he organized and developed the 22nd and Walnut Street church, Louisville, now one of our best. A remarkable success rewarded his labors in both the First and the Third church, Owensboro, Ky. His experience of nine months in Kansas City, Mo., added one hundred and sixty members to the cause and culminated in an almost fatal illness. His physician recommending the useful but less hampering life of an evangelist for a year he held a score of fruitful revival meetings at points between Baltimore and Texas. He has recovered his health and strength and is ready for a vigorous campaign with the fine church that for nearly a year has been without a pastor, but has well maintained its spirit and its services. The liberal people have enhanced the beauty and the charm of their great building with exquisite stained glass windows and other improvements. They look back to their ante-bellum modest house at the corner of Front and Ann streets. Here the noble John L. Prichard gave up during the war his consecrated life as a martyr to the yellow fever, but not before he had projected the present imposing temple for the people for whom he died. They struggled under the financial burden until under the leadership of the gifted Dr. J. C. Hiden, they completed it in 1870. He was succeeded in 1875 by that "born pastor," Dr. J. B. Taylor, who in 1888 gave up the well-tended flock to the beloved Dr. Thomas H. Pritchard. We know the interesting history of his ten years' service and the faithful work of the fine young pastor, W. B. Oliver, whose fruitful ministry of six years was followed by Dr. C. S. Blackwell. The four and a half years of this brother were filled with constant activity. How earnestly they praise him as preacher and pastor. His pulpit gifts drew large congregations and he was in constant demand as a versatile and eloquent speaker outside his own flock. His genial character has left a pleasant savor throughout the community who were loth to lose him as an efficient man and citizen. The united membership of five hundred will start afresh next Sunday and with hearts aloft. They have the inspiration of a great opportunity and the new pastor's record promises a rich harvest for their Lord and Savior. They have a live Sunday-school, well superintended. In the past twenty years two churches, one on the south-side and the other on the north, have gone out from the First church, and are advancing the standard. My own services prevented me from observing their work. This imperfect sketch will, I trust, help to define the prayerful interest of our people in their Wilmington brethren and sisters.

THOS. HUME.

Chapel Hill, N. C.

The Bible Conference in Atlanta.

For two or three years I have desired to attend the Bible Conferences in the Baptist Tabernacle at Atlanta. Last week through the kindness of two of my members, and the presence of two Baptist preachers in Charlotte, I was able to pay the Conference a visit. Dr. Wm. Coburn, of Boston, who has been holding meetings for a year on the Pacific coast, stopped to spend a few days with me and to preach on Sunday. Rev. Hight C. Moore, our Field Secretary for Sunday-schools, was also here, preached for Brethren Pruett and Adams, and spoke to our Sunday-school. The people tell me, that in spite of rain, Sunday was a great day.

The day they were here I spent in Atlanta, and a day or so besides, looking around and trying to learn all I could about what Dr. L. G. Broughton, an ex-North Carolinian, is doing. One hears many things about "the doings of Broughton," some true and others untrue. But one thing is certain: he brings things to pass, and has the crowd with him. The Tabernacle is a very plain brick structure, in the midst of people who evidently work for their living during the day, and spend their nights and Sundays in hearing Dr. Broughton and his band of preachers. It is a roomy place, seating, I suppose, 2,500 or 3,000. It was packed to its utmost on Sunday. People stood in the aisles and in every available space and still hundreds and hundreds were turned away at every one of the four services. It was Campbell Morgan's last day, and he spoke three times with great power. The morning sermon was on the text: "Ye have dwelt long enough in this mountain," a sermon which I had read with much interest in "Northfield Echoes," but which can neither be printed nor described. Some men are better in print than in the pulpit, Dr. Morgan is one of the few whom one delights both to hear and read. His afternoon discourse was also directed to Christians, but at night he sought to win men to Christ. It was one of the most searching, thrilling appeals I ever heard, and was followed by a pressing invitation to men to accept and confess Christ at once. Forty or fifty persons did so. Then came an after-meeting, for which he dismissed the crowd and asked only the interested to remain. At this after-meeting some 30 or 40 confessions were made. He thinned out his audience and held a second meeting, when the very power of God seemed to rest upon all, and many more surrendered to Christ. I had formed the opinion that Dr. Morgan's preaching was better suited to building up Christians, but this last service in Atlanta showed him to be one of the most successful soul-winners of modern times. The names of all these were secured and they will be looked after.

Dr. Morgan left Monday morning for Seattle to hold a Bible Conference for the Northwest. In the early spring he will likely return to the pastorate in London.

The Atlanta Conference is an extension into the South of the Northfield work. Will R. Moody was there, counseling and speaking. Dr. J. C. Scofield, of Dallas, Texas, formerly pastor at Northfield; Dr. H. W. Pope, of Connecticut, Dr. S. D. Gordon, of Cleveland, and R. V. Miller, of Tocoa, Ga., all Northfield workers, were and are still present in Atlanta, aiding in the meetings and sustaining well the interest of the people. I found in the crowd acquaintances, many of them preachers, from Kentucky, Alabama, Mississippi, North and South Carolina, and of course from Georgia. So great was the interest of those not resident in Atlanta in these Conferences that Hon. S. D. Mallory, of Macon, led in a movement to enlarge the Tabernacle, so as to seat 5,000, and about five thousand dollars were raised, and by next year there will be room for all who wish to attend.

I was pleased to find that "cranks" do not cut much of a figure in the Atlanta Conference, unless you call Dr. Broughton a crank. There are people who use that epithet in connection with his name, but I saw and heard nothing from that platform that is new—only the old and yet ever new gospel.

Our Dr. E. M. Poteat, now of Furman, made an address Monday on the "Consecration of Learning." It lasted only 25 minutes, but had more packed in that space of time than most men can get in in two hours. I wish you could get him to give it to the Recorder. Prof. T. Neil Johnson is speaking this week. From all that I saw and heard, I think the Conference is rightly named—"Bible Conference". It awakens a deeper interest in the Word of God, and I wish such Conferences could be multiplied. We need one in North Carolina, to deepen spiritual life and to increase our interest in the Scriptures.

Besides their mission work, which is extensive, the Tabernacle people are doing much philanthropic work. I was very much interested in a visit I paid to the Tabernacle Dormitory and Tabernacle Infirmary, three buildings which stand side by side, not far from the church. The dormitory shelters 70 girls, who work for their living and who otherwise would be without the comforts of a home. Here they have much that helps to make life attractive. The two other buildings form the Infirmary, and are provided with all the usual conveniences and apparatus of a hospital, where nurses get their training and where the sick and suffering are relieved.

Much has been said for and against Dr. Broughton, and his way of doing things. He certainly makes some mistakes, but who does not? Only dead people, and it is better to be alive and kicking than dead, even if now and then you do kick some things that perhaps you ought not to kick. I am not in the kicking business, but sometimes I feel glad that somebody else is. Evidently people believe in Broughton, for they recently raised seventeen thousand dollars to pay off indebtedness, and in this last collection, which was conducted by a layman I saw women give rings, jewelry, watches, etc. A cause must have a strong hold which leads to such sacrifices.

A. C. BARRON.

Charlotte, N. C.

Home Circle.

She Walks in Beauty.

She walks in beauty, like the night
Of cloudless climes and starry skies,
And all that's best of dark and bright
Meets in her aspect and her eyes,
Thus mellowed to that tender light
Which heaven to gaudy day denies.

One shade the more, one ray the less,
Had half impaired the nameless grace
Which waves in every raven tress
Or softly lightens o'er her face,
Where thoughts serenely sweet express
How pure, how dear their dwelling place.

And on that cheek and o'er that brow
So soft, so calm, yet eloquent,
The smiles that win, the tints that glow,
But tell of days in goodness spent,
A mind at peace with all below,
A heart whose love is innocent.
—Lord Byron.

Don't Overdress Your Child.

You can't begin too early to train girls in taste and sense upon the subject of dress. The woman who dresses her little daughter expensively, who even goes without proper clothing herself to deck her girl in dainty, fresh, fashionable garb, does great wrong to herself and to her child. The fitness of things is reversed when the mother denies herself what is due her to give her child what she does not need. Under such circumstances fine dress is positively harmful to a girl.

If any one in the family is to be dressed in fashion and elegance it should be the mother. Simplicity is absolutely necessary for good taste in all that relates to children. There is room for pretty color effects and for the refinements of suitability, and all that, but departure from plainness of material and style in children's dress is a departure from good form. What shall be said for the woman who has such small sense of the fitness of things as to deny herself the dress suitable for her in order to put upon her child what is unsuitable and out of taste?—March Woman's Home Companion.

Bravery on the Battlefield.

James Creelman, the veteran war correspondent writing of the current idolatry of "The Man in Uniform" in the Pilgrim, says:

Who can explain this unconquerable attraction of the garb of slaughter for the feminine mind and temperament? Is it the suggestion of romantic and chivalrous deeds? Is it pride in the symbolism of sacrifice—the individual standing for society? Is it attraction by replusion—the soft and merciful, drawn toward the hard and pitiless—the positive acting upon the negative? Or is it a blending of all these?

The simple truth is that the military coat no longer stands for what it did in the days of close range and hand-to-hand fighting. The policeman who arrests a burglar in the night, the fireman who serves in a plague district—each is a more heroic figure than the modern soldier or sailor, who fights almost out of sight of the enemy and is seldom called to do battle with an individual foe? Yet the policeman, the fireman, and the physician are held in slight esteem as heroes and the sight of them rarely excites the romantic imagination of women.

I can say truthfully that I have never seen a coward on the battlefield. I have seen men unnerved by the sounding of bursting shells, but that was always a mere physical weakness; I never saw one who showed the slightest disposition to run away. On the contrary, the trouble most commanders in the field have is in keeping their men from exposing themselves unnecessarily. But the bravest man I ever saw was a civilian without a uniform—the barefooted Japanese coolie who attended me during the first part of the battle of Port Arthur. He was without a weapon of any sort, but when the Japanese advanced to storm a Chinese triple fort, the little brown fellow stooped and picked up a stone. When I asked him what he intended to do with it, he said that would kill a Chinaman when we got close enough. There was a hero of the antique mold! That man stood for elements that lent a romantic glory to the warriors of other times,—the strong arm, the steady heart, the clear eye, the pride of individual prowess.

A Deferred Restitution.

A pig belonging to a widow named Murphy mysteriously vanished one night, and Pat Hennessy, a ne'er-do-well, was suspected of having had something to do with its disappearance. He denied all knowledge of the pig, however, and as there was no evidence against him, he was allowed to go free; but at Mrs. Murphy's instigation, the priest went to see him.

"Pat," said the priest, "if you've no fear of the law in this world, at least give a thought to the hereafter. When you're before the Judgment Seat, what are you going to say about that pig?"

"Shure, I'm donno," replied Pat. "Will they be after askin' about th' pig in Purgatory, yer Riverince?"

"They will," said the priest.

"Will Mrs. Murphy be there, yer Riverince?"

"Yes, Pat."

"An' th' pig?"

"Yes, Pat."

"Shure, I'll wait an' give it to her thin, yer Riverince."

Too Easy.

Earth's garden spots—the places where the air is most balmy and the skies most sunny, where the ground brings forth abundantly with but little cultivation, and food can be had for the plucking—would seem at first thought to be the most desirable places in which to live. So much of time, toil and worry might be saved in such a paradise. But ease brings degeneracy, and these places where the soil is richest and the climate kindest do not produce the highest type of manhood. The place where nature simply opens her hand and pours out her bounty with no demand for an equivalent in labor, is not the one where man develops in intellect or enterprise.

Something to battle with, something to conquer—something that opposes his progress and calls out his strength, man must have, or he ceases to grow. As it is in the natural and physical world, so it is in the mental and moral. Ease and what we call prosperity are not the material out of which strong and noble characters are wrought. The treasures dropped at our feet are not the ones which really enrich us, but those for which we must toil and strive bring out all that is best and noblest of our being.

The Other 1094 Meals.

Several hundred years ago Sir Walter Raleigh made the definiion which will always exist. He said: "The difference between a rich man and a poor man in this—the former eats when he pleases and the latter when he can get it." In the natural course of things the poor will be always more or less at the mercy of the rich, and while civilization is doing great things for us, building glorious monuments in art and industry, and increasing almost incredibly the luxuries and conveniences of life, at the same time it is multiplying the poor.

Poverty is always hard, but the most awful type of it is that of which millions are victims—the lot of those who work and get barely enough to keep body and soul together. Most of them get a Christmas dinner, but the other 1,094 meals know neither turkey nor dessert. It is the gradual improvement of these that is the problem in the religion and humanity of the day. The safety and the true progress of any nation are not found in the prosperity of the few, but in the soundness and the happiness of the many, and it is hard to be either sound or happy on one good meal a year.

Jelly Cake.

Six eggs beaten separately very light.

Half pound of butter.

Half pound of sugar.

One pound of flour, with one teaspoon of baking powder, sifted twice.

One cup of milk.

Cream the sugar and butter and yolk of the eggs together, stir in the milk and add alternately the flour and whites of eggs; season with vanilla, bake in thin jelly cake-pans, and while hot spread a thin layer of jelley on each layer and pile at once.

Make an icing of one pound of sugar dissolved in one cup of boiling water and boil until it threads, then pour this over the whites of two eggs not beaten, but simply broken up; beat hard until it begins to thicken, add a pinch of baking powder and spread on the cake.

When the Birds Wake Up.

An enthusiastic onthologist has amused himself by investigating the question at what hour in summer the commonest small birds wake up and sing. He says: "The greenfinch is the earliest riser, as it pipes as early as half-past one in the morning. At about half-past two the blackcap begins, and the quail apparently wake up half an hour later. It is nearly four o'clock and the sun is well above the horizon before the real songster appears in the person of the blackbird. He is heard half an hour before the thrush, and the chirp of the robin begins about the same length of time before that of the wren. Finally the house sparrow and the tomtit occupy the last place on the list. This investigation has altogether ruined the lark's reputation for early rising. The much-celebrated bird is quite a sluggard, as it does not rise till long after chaffinches, linnets and a number of hedgerow birds have been up and about for sometime."

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

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BEAUTY OF SKIN PURITY OF BLOOD

Ancient and Modern Ideas on These Interesting Subjects.

UP-TO-DATE METHODS

For Purifying and Beautifying the Skin, Scalp, Hair and Hands.

Socrates called beauty a short-lived tyranny, Plato a privilege of nature, Theocritus, a delightful prejudice, Theophrastus, a silent cheat, Carneades a solitary kingdom, Homer a glorious gift of nature, Ovid a favor of the gods. Aristotle affirmed that beauty was better than all the letters of recommendation in the world, and yet none of these distinguished authorities has left us even a hint of how beauty is to be perpetuated, or the ravages of age and disease defied. Time soon blends the lily and the rose into the pallor of age, disease dots the fair face with cutaneous disfigurations and crimsons the Roman nose with unsightly flushes, moth, if not rust, corrupts the glory of eyes, teeth, and lips yet beautiful by defacing the complexion, and fills the sensitive soul with agony.

If such be the unhappy condition of one afflicted with slight skin blemishes, what must be the feelings of those in whom torturing humors have for years run riot, covering the skin with scales and sores and charging the blood with poisonous elements to become a part of the system until death?

It is in the treatment of torturing, disfiguring humors and affections of the skin, scalp and blood, with loss of hair, that the Cuticura remedies have achieved their greatest success. Original in composition, scientifically compounded, absolutely pure, unchangeable in any climate, always ready, and agreeable to the most delicate and sensitive, they present to young and old the most successful curatives of modern times.

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Young People's Page

How the Woodpecker Knows.

"How does he know where to dig his hole,
The woodpecker there, on the elm tree bole!
How does he know what kind of a limb
To use for a drum, or to burrow in!
How does he find where the young grubs grow—
I'd like to know!

The woodpecker flew to a maple limb,
And drummed a tattoo that was fun for him,
"No breakfast here! It's too hard for that,"
He said, as down on his tail he sat.
Just listen to this: "rrrr rat-tat-tat."

Away to the pear tree, out of sight,
With a cheery call and a jumping flight!
He hopped around till he found a stub.
Ah, here's the place to look for a grub!
'Tis moist and dead—rrrr rub-dub-dub."

To a branch of the apple tree Downy hied,
And hung by his toes on the under side
"'Twill be sunny here in this hollow trunk;
It's dry and soft, with a heart of punk.
"Just the place for a nest!—rrrr runk-tunk-tunk."
"I see," said the boy, "just a tap or two,
Then listen, as any bright boy might do.
You can tell ripe melons and garden stuff
In the very same way—it's easy enough."

—Youth's Companion.

The Artist and the Monkey.

The friendship between them came about in this way: A book was to be published in which a small gray monkey played a very important part. The publishers wished to illustrate the book with many pictures, and because this artist was known to be so fond of animals that he drew them better than most others, he was asked to make these illustrations. If I were to mention his name, you would know it at once.

He read the manuscript and then set about finding his models. Men, women, and children were at hand to answer his purpose, but where was the monkey to be found!

He went up to Central Park and looked among the swinging, chattering, wrinkled-face creatures. Finally he found one answering to the description in the manuscript. In order to make his drawings before the crowd of visitors flocked to the menageries, he used to get up very early in the bright spring mornings, and go and sit before the great monkey cage and make sketches of the little creature in the various queer positions that it seemed fond of taking.

After a time the monkey noticed him, and came to the very wires of the cage at once upon his arrival every morning.

It reached for a pencil, smelled of it, turned it over many times, bit the lead off at the sharpened end, and gravely gave it back with an air that said: "I am surprised that you do not know how to prepare your pencils."

But all the time it seemed to the artist that the monkey was sad or ill. Now, the artist was a tall man and broad-shouldered. His head reached far higher than the most men we meet. Perhaps that was why every small, weak thing seemed to know and like him, for you know large natures protect the weak.

So he set himself to find out what it was that troubled his little friend. The keeper was called and questioned.

"O, the little gray monk is all right," said the keeper. "Youre payin' him a good deal of attention an' he thinks he's got to make out a case. Monkeys are awful fakirs; an' them little gray ones are sharper'n most."

So the artist went on with his work, and the monkey sat by the wires, chattered his sad little tale, all about the home he had left in a tall cocoanut tree, and the friends that were like himself.

And the artist answered: "Yes, yes, old fellow, it's a big shame!" And his heart was very tender toward his little gray friend.

Then the monkey began to rub its little hand across its stomach, as if it were in pain. The keeper was called again.

"I tell you I'm afraid there's something the matter with the little fellow, after all."

The keeper watched the small creature a minute or two, but it sat perfectly still.

"He's all right," said the keeper again. "He's young, an' he's growin' fast. Growing pains, maybe."

When the keeper had gone, the little monkey came very close to the side of the cage and chatted very softly, and reached out one little gray arm. The artist went up to the cage. The monkey took one of his fingers, and with a great deal of looking over its shoulder and chattering and twisting about, rubbed the finger up and down over the front of his little gray fur waistcoat.

And what do you think!

The artist found a strong string tied tightly about the monkey's stomach. The end had been broken off and the fur had covered it from sight. It had been tied on when the monkey was little, and, while the poor thing had grown larger, the string had remained the same and was cutting into the flesh.

The artist at once took out his knife and opened a shining blade. This frightened the monkey, but after a little faith in his big friend helped him to be brave.

The cord was cut and found to have made a sore all about the waist of the little one. The artist went at once to the attendant, who brought some ointment, and together they took the little sufferer from his cage. But the monkey would let no hand but that of his artist friend touch the wound, so the big man turned surgeon and dressed it carefully.

Afterwards when the pictures for the book had all been made and the sore mark under the little waistcoat had long been healed, whenever the artist chanced to stop before the monkey cage—even if many people were there—he was sure to hear a joyous chattering and see a little figure come flying to the bars and beckon with all its might. Then the small hands were rubbed across the small stomach, while merry thanks were chinnered for the old-time service of gentleness and pity.—New York Herald.

THE OLD MEN AND WOMEN DO BLESS HIM.

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years on account of distance and infirmities of age; they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo. (If not afflicted, cut this out and send to some suffering one.)

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 Cottage St., Melrose, Mass.,
January 11, 1904.

Dear Sirs: "Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours.
I. C. RICHARDSON.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.



If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

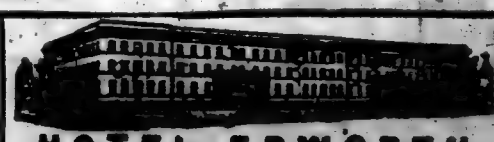
Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Biblical Recorder.

HICKS CAPUDINE

The Best Traveling Companion
is Hicks' Capudine. Prevents and cures headache, sea-sickness, colds, grip, etc. Take a bottle with you when you start.
AT ALL DRUGGISTS, 10c., 25c., 50c.

WORLD'S FAIR ST. LOUIS



HOTEL EPWORTH

LOW RATES EASY PAYMENTS

Hotel Epworth is now building under guarantee that it will be ready to receive guests at opening of World's Fair, St. Louis, April 30, 1904. It is a permanent brick building, beautifully located within 3 blocks of north gate of Exposition. Every person desiring to reserve entertainment at Hotel Epworth may do so by sending $2 for a Certificate of Entertainment which will insure holder a low rate of $1 per day for as many days as desired. One-half of the total cost is required in advance in monthly payments of not less than $1, balance to be paid when holder attends Exposition. The hotel will be conducted on European plan, and above rate does not include meals. All conveniences of a modern hotel provided.
We advise our friends to apply at once for Certificates. The rate will probably be advanced Feb. 1, 1904.
ADDRESS EPWORTH HOTEL COMPANY, Koken Bldg., St. Louis.

AT THE TIME OF PLANTING.

"A sower went forth to sow."

This is the Master's picture of the worker for God—a great typical picture of Himself, the lone sower in the wilderness of a lost world.

Many sowers are now going forth to sow. It is a blessed business. The work is hard, but hard work is blessing. The sower's labor is wholesome. And there is somewhat in it that glorifies it: The sower works with God, directly with God. For God gives him the ground; God orders the seasons; and God is the fountain of life. The farmers of Israel were taught this and through Moses God gave them a prayer and a form of recognizing God's hand in their work. Deut. 26.

There is no reason why every one should not work consciously with God. There is certainly supreme reason why every Christian should work consciously with God. That is a dark-age notion that only the minister is servant of God. At best the minister is only an example of what every man should be—not a preacher, but a man that works with God and for God.

As the sower goes forth to sow let him understand that the Master beholds him as of old; that his business is a holy business; that he is working with God. There is more reason to think upon God than upon the weather; more profit in meditating upon God's hand in your work than in worrying over prospects. We admire the farmer that is concerned for his own interests, who looks for progress, who studies stock, land, fertilizers, crops, markets and political rights; but do let these things separate your thoughts from the Supreme Proprietor, the Lord of your life and of all the life that is. Work as a man that works hand in hand with God.

Farming, in its very nature, should be a consecration. Live as if you had a soul and as if God was the source of life present and life to come.

A JOURNAL FOR CHILDREN.

We assure our good friend, Editor Archibald Johnson, of Charity and Children, that we did not mean in a recent note to pay him a back-handed compliment. His suspicions played him false and robbed him of his deserts. We sincerely admire his paper, and have no reason and no desire to complain of it. He fits his place and is fulfilling his mission most admirably. But we would like to see a paper in North Carolina for young people—a religious paper edited by a Baptist. Brother Johnson may be right in holding that we have no more reason for adapting our literature to children than we have for adapting food. (Truth is, we do adapt food.) But we have more reason to adapt literature and religion. The Bible tells us so. There is the strong meat of doctrine for the advanced Christians, and the sincere milk for the young Christians. Of course, an advanced Christian may be young in years, and a new Christian may be a babe in faith. But as a rule, the advanced Chdistians are mature men and women, and the new Christians are boys and girls whose minds cannot apprehend great doctrines.

Nor is Brother Johnson right in saying that anybody can edit a young people's paper. Anybody and everybody does edit grown people's papers, but it takes great skill and insight to prepare reading for young people. That's why there are so few worth while. Consider, brother, the Youth's Companion or St. Nicholas Magazine for young people. Their success—of long standing—proves that there is a great field for a rightly conceived young people's journal. But we let Brother Johnson go.

One of these days when we shall have gotten the Biblical Recorder where we want it, and we have acquired worthy skill, we shall produce a Junior Recorder that will make him wish he had not taken a pleasant suggestion for a back-handed compliment. We will have Professor Poteat, Col. Fred Olds, Miss Briggs, Mr. Neil Johnson, Mr. Clarence Poe, Mr. Henry A. Page and Mrs. Charles E. Taylor on the staff; and—well, we can hardly refrain from calling them together right away!

Is it not true, parents in North Carolina, that one difficulty of your life is to provide your children with wholesome, interesting reading?

And the loftiest task a man can perform is to minister unto the mind of a child. Remember the Master, how He rebuked them that thought He was above children!

NORTH CAROLINA WILL DO HER PART.

Missionary Bryan told us months ago that he had it on his heart to call for the building of a college in China, to be called Yates College. We promised to help him. But there were so many calls that we could not add another. But now, the way is clear. Read this letter from Brother Bryan:

Chapel Hill, N. C. March 4, 1904.

I returned home a few days ago from a long trip to Florida, Georgia, Alabama, Mississippi, Texas, Louisiana, Arkansas, Tennessee and Kentucky. I spoke more than thirty times on the general work of missions, but my principal object was to bring the matter of Yates College before these States. I wrote about six hundred and fifty letters to pastors in these States asking them to raise certain sums for the building of the college.

I was given a hearty welcome everywhere, and the State Secretaries and pastors whom I met cordially endorsed the plan to build this memorial to Dr. Yates.

YATES COLLEGE WILL BE BUILT.

Already a number have answered, saying that they will gladly help.

North Carolina ought to take the lead, and I believe that she will. Many pastors have promised to try to raise a hundred dollars each, and the ladies are trying to raise five hundred. If these pastors will do what they have promised to do, then North Carolina will do her part.

Brother Bailey, will you not help me to remind the brethren of their promises to try and to stir them up to an earnest effort? I have laid the college matter before all of the Southern States, except Virginia and Maryland, and will do that soon.

Fraternally, R. T. BRYAN.

That we will; and we will do anything else to provoke North Carolina Baptists to support this magnificent enterprise.

We are convinced that education is an essential mission of Christianity. We hold that education is evangelization and that evangelization is education. The time has come to equip our forces in the great Empire with an institution of Christian Education. It will be named for a North Carolinian. It is founded by a North Carolinian. It should receive the enthusiastic support of North Carolinians. These motives are particular. The really great and imperative motive is that this institution will stand for Christ, will be founded by Him and built by Him and led by Him. He needs it.

THE ROMAN CATHOLIC CONCEPTION OF RELIGIOUS LIBERTY.

We call attention to the following question and answer in Truth, the Roman Catholic monthly published at Raleigh:

"Is liberty of conscience due to the Reformer?

"If you mean by liberty of conscience, that absolute liberty to embrace any religion we like, be it true or false; or if you mean the principle of private judgment which is at the basis of absolute liberty of conscience, then we grant that the 'Reformers' have favored us with this liberty of perdition. But if you mean that liberty, according to which man may be left unmolested in the exercise of his religious views as long as they do not transgress the limits of right reason, then we deny."

Note carefully the two conceptions of liberty: one is the principle of private judgment, the absolute liberty to embrace any religion we like, be it true or false.

This is the Baptist conception.

The other is liberty to exercise religious views as long as they do not trangress the limits of right reason.

This is the Roman Catholic conception.

In the name of "right reason" the hierarchy of any church might suppress any man. Or in the name of "right reason," the State might suppress any man's faith.

And yet there are Baptists in this day and time who lean toward and who actually practice this Roman Catholic conception of liberty. In doing so, they forfeit the chief trophy of the sufferings of our fathers, the right of every man to worship God according to the dictates of his own conscience.

THE NEWS!

What's the news? What do you know? Anything going on?

These are the questions that one man puts to another to relieve embarrassment, express a proper interest and make "talk." So have the sons of men been doing these ages and ages. And let only that man who can suggest a better way criticise this true and tried one. We like it well enough.

But the newspaper man has another motive. He is hungry for news. It is money and place and pride to him. There is a man here in Raleigh who begs for news with all the habitual earnestness of a professionally starving beggar. He will call you across the street, "Come here, let me tell you something;" and when you have come he will in a low and confidential tone inquire, "What do you know?" "Anything for me to-day?" "Not a thing!" "Really not a word."

He hungers and thirsts after news, and he gets it.

* * *

Take that eight page paper there. Go through page upon page of dispatches. Now tell me "What's the news?"

You have read that it is understood in Holland that the report on yesterday that an heir to the throne of Russia had been born at last—is untrue! Is that news? If it did come all the way across land and sea by cable and was printed in 10,000 papers!

Or you have read that the Russians have won a great victory at Port Arthur, and, following column upon column to the end you find last of all an official report from the Russian commander that he has won no victory at all, having only sent to the bottom four junk-ships meant by Japan to be sunk. The best the Russians can claim is that they went down at the wrong place. But what of the three columns you read before you reached this brief and true statement that explodes them all? Are they news? And yet you strained your eyesight and took your time for them.

But you did read about Congress. Well, what did you learn? Did Congress do anything? It passes annually not more than seven bills of importance as news.

But at least they hung a man in Georgia, burned one in Arkansas and acquitted one in South Carolina. And a house fell in in New York. And cotton lost forty-seven points and gained seventeen.

Well, and that's your news!

* * *

When a great man utters a great truth or initiates a great policy, that's news; when a scientist discovers an element or a law or something to help the race, that's news. When a benevolent man builds a college, or great religious body enlarges its policy, that's news. But one must read a good deal to learn of some new thing that makes substantially for or against the race. Why read these things that do not count? They must be shortly forgotten.

* * *

Well, you may read them if you wish. I will read the headlines and select what I prefer. And I guess you do too.

Real news is not of a day. The substantial things, the growth of cities, the enlargement of plans, the alteration and growth of policies, the discoveries of science, the making of laws, the building up of civilization—these are the real subjects of news. But they are so vast. They move like glaciers. The daily dispatches are the merest bits of gravel set loose by the greater movement. Anybody can read a paper; but who can catch and measure the glacier by the pebbles it shakes loose?

And yet to him that cannot the reading of endless columns of dispatches from the four corners of the earth, is but a superficial and almost vain business.

Once in forty years some one comes on the scene and tells us the news. The rest of the time we study to know the news of forty years and four thousand years ago and devour with strange appetites the little items that are dished up to us morning and afternoon.

* * *

A world of facts is nothing without the ability

to interpret them. Have you not seen people that knows everything and could do nothing!

* * *

A great principle or a noble sentiment fixed in your mind has more power, means more for you, will last you longer, will give you more than all the facts in the world.

* * *

One line of lofty poetry, fixed in a child's heart, will mean more to the child and the universe than all the papers of 1904!

* * *

We live on truth, not facts; thought, not knowledge; life, not events.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

What is a Sunday School?

Here are three good definitions by experts:

A Sunday-school is a meeting for religious worship in which teaching is the central idea.—B. W. Spilman in "The Sunday School."

I adhere to the definition of the Sunday-school as the church engaged in teaching and studying the Scriptures.—W. E. Hatcher in "The Pastor and the Sunday School."

A Sunday-school is an agency of the church, by which the word of God is taught interlocutorily, or catechetically, to children and other learners clustered in groups or classes under separate teachers; all these groups or classes being associated under a common head.—H. C. Trumbull in "Yale Lectures on the Sunday-school."

Six Traits of the Teacher.

According to Mr. W. J. Semelroth the true and successful Sunday-school teacher will exemplify the following half dozen characteristics. He says the teacher should be

1. A consecrated Christian.
2. A diligent Bible student.
3. A student of methods of teaching.
4. Devoted to teaching the Word.
5. Devoted to the class.
6. A real counsellor with the scholars.

A Stimulating Book for Teachers

"Teacher-Training with the Master Teacher" is a neat little volume of 178 pages, by Dr. C. S. Beardsall, professor in the Hartford Theological Seminary. The sub-title explains more fully the nature of the book: "Studies of Christ in the Act of Teaching as a Means of Learning How to Teach." There are forty of these studies, and they are clear, crisp, concise, suggestive. The student who masters them (and they certainly are worth the study that will be required) will better know the spirit and methods of the Great Teacher, and will receive inspiration and direction in his own work as a teacher of truth. Published 1903, by S. S. Times Pub. Co., Philadelphia.

Teach All Nations.

The Great Commission enjoins the teaching of a complete Bible to the whole of mankind. The circle of learners widens out from the little band around the risen Lord there on the Galilean mountain till every human being is included. It is not for us to choose some to the neglect of others: the civilized rather than the uncivilized, the more intellectual to the exclusion of the unthinking and ignorant. Nay, "all the nations" are to hear from us the words of life. Does this mean that with lifted eyes we are to view only the fields afar? Are we to heed this command with sole reference to our fellowmen outside our Republic or beyond the seas? There can be but one answer. Our view of this duty, while clearly comprehending the need abroad, includes also and especially the demand at home. Not all the heathen are in heathen lands; not all Christians can be missionaries; in each of our spheres this teaching work is to be done. Not that we should use the field-glass less but that we should use the magnifying-glass more. By sending others we stay-at-homes can meet the distant need; only by full obedience to this command can we meet the present need within our individual spheres.

Attack Eye-Gate.

In his lecture on "How to Teach" Dr. Schauffler says "there are five avenues of approach to the human mind, and five only. They pass through Eye-gate, Ear-gate, Nose-gate, Mouth-gate, and Touch-gate. The facts which pass into the mind through Eye-gate are vastly more numerous and pass in vastly more swiftly than those which pass in at other gates. Ear-gate comes next, but Eye-gate is much swifter than Ear-gate, and the soul pays attention to what passes in at Eye-gate often to the exclusion of what passes in at Ear-gate, if the two compete. * * * Eye-gate and Ear-gate furnish the means of ingress for the vast majority of facts which our minds possess. Through Eye-gate there march armies, through Ear-gate regiments, through the other gates, straggling individuals. He, therefore, as a teacher is exceedingly unwise who omits the Eye-gate approach. He must attack the Eye-gate. If he can attack Eye-gate and Ear-gate simultaneously, then he has won the attention of the indweller; for I defy that boy who has come with the seductive pin, ready for trouble, to use it, if I have got his eyes and ears. He will forget his pin. If I have his ears only, he will remember his pin."

How Dr. Mullins Did It.

In his charming introduction to Dr. Hatcher's excellent volume on "The Pastor and the Sunday-school," President Mullins of our Seminary, says that, all things considered, the most fruitful year in fifteen of his pastoral effort was most intimately connected with the Sunday-school. "This came about in a most direct and simple way. Prior to a series of meetings in which the pastor did the preaching, the matter of prayer and effort for the Sunday-school scholars was first laid before the superintendent and teachers. The teachers were requested to furnish complete lists of their classes with brief remarks after each name indicating whether converted or unconverted, and any other points of interest. These were carefully gone over and the facts classified. At the next prayermeeting these were set forth in connection with an earnest appeal to parents on behalf of their children. A holy conspiracy of parents, teachers and pastor, was entered into with a view to seeking, in all wise and practicable ways, the salvation of the young of the church and Sunday-school. During that winter about fifty of them were baptized, and among these were some of the most interesting and striking child conversions I have ever known. In the pastoral training class which was formed, opportunity was afforded for noting not only the religious growth of these young converts, but the various forms of scepticism which had already begun to assail many of them prior to their conversion. This experience and others similar to it impressed most profoundly upon the writer's mind the supreme value of the work our Sunday-schools are doing."

A FOOTNOTE TO HISTORY.

Bible Lesson for March 13. Matt. 14:1-12.

Compare Mark 6:14-29. Read Mark 5:1-6; Matt. 9:35 to 11:1.

Golden text: Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

Suggestions.

Our subject matter is in the form of a footnote to the general narrative. Its object is to explain why Herod suspected that Jesus was John the Baptist risen from the dead. It brings forward (1) the fame of Jesus; (2) the career and character and mission of John the Baptist; (3) the times of Jesus, throwing a light into the very heart of high life in Judea, and portraying with consummate strokes the character of Herod and his wife and court.

The teacher has an opportunity to portray the heroic life of John; and this may be done appropriately for pupils of any grade, and it ought to be done. His is a great figure in our story of salvation.

Evidently the heart of the lesson as given by the Committee is to be found in the revolting example of Herod, and the restiveness of even his hardened conscience. This may be made more effective by contrasting the characters of Herod and John. Nor should the teacher pass lightly by the grewsome and revolting conspiracy of Herod's wife and her daughter.

Jesus.

So the fame of Jesus having gone throughout the common people now moves like a spectre into the royal palace. It was another Herod that heard of Him through the wise men and in fear sought to kill Him when but a babe. This Herod seems not to have feared Jesus as a rival, but to have feared Him as John the Prophet, whom he had slaughtered, come working mighty works. We have here then at least a direct tribute to the fame of Jesus and an indication of the basis of that fame. The Master was known in Herod's Court as a man like John, a man so wonderfully good that it was not difficult to think of him as risen from the dead; a divine man. It is alike a grand tribute to Jesus and to John by their enemy.

Consider how great and goodly must have been the fame of John, that here months after his death Herod sees in Jesus' works and fame such close resemblance to John's that he mistakes Jesus for John. So far as we know it is the only instance in which such a tribute has been paid to a mortal man. It is John's unique distinction.

Herod.

Herod thought Jesus was John risen from the dead, and "therefore mighty works do show forth themselves in him. For Herod" * * * had wantonly killed John. And thus conscience doth make cowards of us all. Shakespeare's creation of Banquo's ghost is familiar to every one. The ghost of a murdered man returns again and again to haunt the murderer. It will not down. So has God constructed the conscience. Let the teacher pursue this theme. In a way our slightest sins return to mock us.

Herod's character and the character of his household and his court stand forth in terrible relief; and the Scripture succeeds in portraying in a few verses a condition of civilization and a standard of morals that great volumes could hardly suffice to more effectually portray. Consider this ruler, his marriage, his feast, his wanton oath and his bloody execution of it in defiance of his own esteem for John, in defiance of his own fears, and in defiance of a great throng that regarded John as the Prophet of God that he was; and you have part of the picture of the times of Jesus. Consider again the fact that although John had a great following they were powerless to avenge this wanton murder and did actually acquiesce in it, and you have another part; consider the character of these two women and the condition of affairs which made the bringing into a feast of a dead man's head a tolerable thing, and you have another part of the picture of the world into which Jesus came. To such a pass had Pharisee and Sadducee brought Israel. Never were such lonely figures upon this earth as the figures of Jesus and John the Baptist.

John.

Let no teacher fail to leave with the pupils an impression of the character of John. Highest he stands in the list of the world's great failures. Here he dies for a vicious woman's revenge and by reason of a sensual man's delight in a girl's grace. The record is itself a mere footnote, but wonderfully packed with tribute to John, as we have shown.

Consider John's fading away before the greater Light that he had pointed out; consider his loss of disciples to Jesus; consider his doubts when Jesus did not come up to his expectations—for John did not understand; consider his method of laying those doubts rather than giving wings to them; consider this rude manner of life and his high capacity for God—the first of all the race to perceive and point out Messiah;—consider his courage as he stood in Herod's palace and declared to him and to his wife their sin; and you can then turn to the words of Jesus (Luke 7) prepared somewhat to receive His tribute to John. Altogether his career presents as lofty a mission, as noble fidelity, as courageous moral heroism and as refined humility as may be found in the annals of man.

Notes.

John the Baptist proclaimed his purpose of laying the axe to the root of the tree, but that did not prevent him from laying it to a rotten limb. He told Herod of his sin. The root process is used exclusively by men that dare not make an enemy. It is well to deal in abstractions, but one must make an application now and then.

Herod had a fine conscience toward his crowd, but none toward God. He slew John to maintain his standing with a woman and a few men as a man of his word. Do you know men who are more intent on keeping up a reputation than upon maintaining a genuine character?

John gives us an impressive example of moral work and moral courage; and it was never more needed than in North Carolina today. Remember, Demos now sits on Herod's seat; and he can punish quite as awfully as Herod. The times demand ministers who will tell the people their sins—not in the abstract but in the concrete; and if newspapers or bosses consign them to punishment, let them take it. Fidelity to God is the great thing.

John was a great failure and Herod a huge success. Which, honestly, would you rather have been? In which place would your boy bring you more pride? The world despises failures, but evidently here was one man who was called to fail for Christ's sake. You may be another. Are you willing? How about facing that deacon in your church and telling him of his meanness, and having it out with him?

It is right to break a sinful promise or oath; but it is better not to make one.

Consider the power of woman to charm, to conspire and to conquer.

Questions.

Who was the mother of John? what about her? What became of his disciples? How did Jesus answer his doubts? What was John's offense against Herod? How did Herod feel about it? How did Herod's wife feel? To whom did John's disciples go and why? What did Herod think of John? What did the people? What did Jesus?

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Prayer Topic, to be Used in Connection With the Rex Christus Study Course.

March: Italy—"Their land also is full of idols; they worship the work of their own hand. Missionaries, 4; native preachers, 22; other helpers, 5; baptisms, 60; churches, 25; members, 661; out-stations, 37; Sunday-schools, 20; scholars, 281. Theological Training School, 1, with six young men students.

Study Topics.—Curse of Romanism as seen in idolatry and illiteracy of the people. Failing power of Rome. Condition of women and children in Italy and need of a pure gospel.

THE ENLISTMENT CAMPAIGN.

March 15th to 31st has been set apart by the Missionary Societies of North Carolina for an Enlistment Campaign.

The question arises: "Is such a campaign needed?" Let us see. There are five hundred Women's and Children's Societies in the seventeen hundred Baptist churches of the State. In many churches, which are truly missionary in purpose as well as in name, the graded system of mission study is used and they have not only a Woman's Missionary Society, but the young ladies and children are studying and being trained in their own organizations.

This reduces the number of churches having such Societies to four hundred. There are therefore thirteen hundred of our churches yet untouched by this movement. If five hundred women's and children's societies in four hundred churches gave last year $11,322 to Home, State and Foreign Missions, what would be given if every church had such organizations? Surely possibilities so great ought to enlist the sympathy of every lover of missions.

There is then need of an Enlistment Campaign for organization.

Progress in the Contest of the World for Christ.

The religion achievements of the century are thus enumerated: One hundred years ago Carey baptized his first convert. In 1825 there were but 60,000 members of Protestant churches on foreign mission fields; today there are 1,317,084. The first foreign missionary society of America was organized less than a century ago; today these organizations are numbered by the score. One hundred years ago there was less than $75,000 contributed annually for foreign missions; today there is given, throughout the world, not less than $19,000,000. One hundred years ago there were not more than one hundred foreign missionaries on the field; today there are 15,400. One hundred years ago the Bible had been translated into sixty-six languages and dialects, spoken by one-fifth of the world's population; today it is translated into 330 languages, spoken by four-fifths of the world's population. One hundred years ago there were six Protestant missionary organizations in the world; today there are 537 missionary societies and auxiliaries.

The Cobbler's Map.

An old story, but a fascinating one, is that of Carey, the Northamptonshire cobbler, and subsequently pioneer of modern missions to the heathen.

Any one who entered his shop in the village of Moulton would have seen against the wall a decoration such as could not be found in any other cobbler's shop in the kingdom. It was a home-made map of the world, consisting of several sheets of paper pasted together by the cobbler himself. On these sheets he had drawn an outline of every known country. His object was not to teach himself geography, or even to enlighten his customers. It was a missionary map. Presently this amateur map-maker wrote a remarkable book with the following title: "An Inquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathen: In which the Religious State of the Different Nations of the World, the Success of Former Undertakings, are Considered." By William Carey."

Wherever he went he tried to arouse every one to zeal in the missionary cause. Soon afterwards he delivered a discourse which, tested by its results, must be regarded as one of the greatest sermons in the history of the Christian Church. It was from the text, "Enlarge the places of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." (Isa. liv. 2, 3.) He laid down two great principles which have never since been forgotten: "Expect great things from God. Attempt great things for God."

It was then decided to form a missionary society. The first meeting was held in Widow Wallis's back parlor at Gettering. It was formed by twelve Baptist ministers, who together subscribed the sum of £13, 2s. 6d. In 1793 Carey himself sailed for India. For a time he and his family were reduced almost to destitution, but he was not easily daunted. It would need more space than we can give to tell even in outline the story of his remarkable career as a missionary. Perhaps his greatest work was the translation of the Scriptures, in whole or in part, into twenty-four Indian languages. Under his direction the Serampore press made the Bible accessible to more than three hundred millions of human beings to whom it was previously a sealed book. As an instance of his self-sacrifice it may be mentioned that when he was appointed by the Governor-General to a Professorship in the Fort William College, he made over the whole of his salary (from £1,000 to £1,500 a year) to the work of the mission.—Herald of Mercy.

Life is God's school, and they that will listen to the Master there will learn at God's speed.—George Macdonald.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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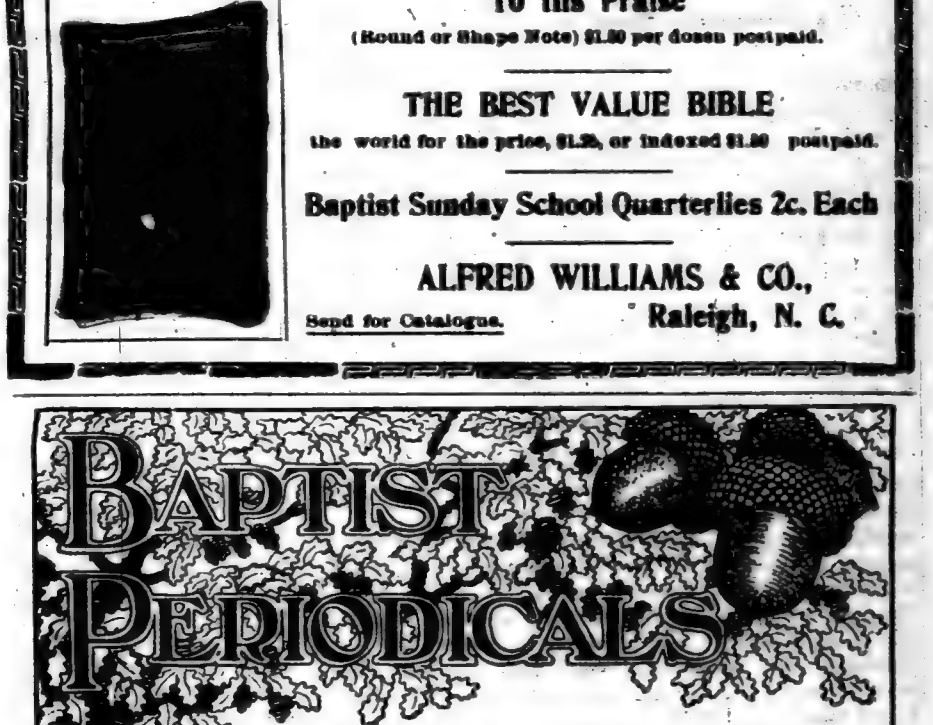
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(PART I.)

BRITISH SOUTH AFRICA.

(Continued.)

"Are we going to tell some more Grandmother Africa stories this afternoon?" asked Susie at the dinner table the next Sunday.

"If you are ready for more," answered Cousin Alice.

"So you three are settling the South African problems are you?" asked Susie's father looking with a smile from her to Cousin Alice and then to Alfred.

"We have hardly such an ambitious scheme as that," laughed Cousin Alice. "We shall probably call on you for help in our difficulties."

"Yes, father, tell us some stories about Africa some time, won't you?" Alfred questioned eagerly.

"You will won't you, father?" chimed in Susie.

"Get your father to tell you some of the interesting things he read to me about Cecil Rhodes," suggested Mrs. Wilson.

"The very thing," said Cousin Alice. "Won't you tell it this afternoon?".

"Not this afternoon," answered Mr. Wilson. "I have three sick people that I must go to see today."

"We will ask for it some other time, then," said Cousin Alice as they left the dining-room.

Later in the afternoon Cousin Alice found the children waiting for her in the sitting-room.

"What are you going to tell us about this time?" asked Alfred. "Some more wars?"

"Yes," said Cousin Alice, "and war is something I don't even like to think about, do you?"

"Yes'm, I like to hear about it," said Alfred, settling himself in a chair with his toes curled around the legs.

"Of course you do, since you are a boy," and Cousin Alice smiled at him as if she liked his being just such a boy.

"What makes people fight wars?" asked Susie.

"Different things," answered Alfred.

"I am going to tell you a little this afternoon about the last war Mrs. England fought in putting this big pink patch in Grandmother Africa's quilt. You remember that I told you about the Boers and how they hated Mrs. England for taking their land down here at Cape Colony. Then I told you that they moved twice to get on land of their own. The second time they crossed the Vaal River."

"And called the land the Transvaal," said Alfred.

"Yes, and here they built homes and settled down to their old life of farming. They lived far apart but had a government of their own. They sometimes had to fight the natives who felt that their land was being taken. Then again the Boers found that their sheep were being killed by lions. A party of them would go out to hunt and kill these lions. But the Boers did not especially like to hunt. They thought it the strangest thing that Englishmen would go to Africa just to shoot lions and other 'big game.' The Boers only did it when they were obliged to; then they went back home glad it was over and done with.

"They lived on this way as farmers until gold was discovered in their country. Then men from all over the world began to go to the Transvaal. Americans, Germans, Frenchmen, and men from almost every country rushed to the gold-fields, thinking to get rich in a short time. The Boers found that all these people must have something to eat, so they made money by selling what they raised on their farms. Then these new people bought land and it was a prosperous time for the Boers.

"Soon, however, these new people said 'we want to vote and to take a part in your government.' The Boers did not like this idea. They knew that there were as many if not more of these new people than there were Boers, so they would not allow them to take a hand in the government. The new settlers began to complain that they were badly governed and had no way to change it.

"This very largely brought about a rising of the settlers in 1895. They were led by a Dr. Jameson, and this was called the 'Jameson Raid.' The settlers did not carry out their plan as they expected, so failed to meet Dr. Jameson and his men. The Boers heard of it in time to get a small army together. Marching against Jameson they forced him and all the settlers to lay down their arms.

"This Jameson Raid naturally made the Boers think that England wanted the Transvaal under English rule. England on the other hand thought that the Boers wanted to join all of South Africa into a Boer government and drive the English out. So matters went on for a while, each government watching the other.

"The new settlers were still allowed no vote and the Boers would not say when they could vote. Mrs. England, who really had no right in the matter, said to the Boers, 'you must decide,' and she said it in such a way that the Boers thought she was going to make them do it. They found that Mrs. England was getting soldiers together to send to South Africa. So the Boers declared war.

"Now I am not going to tell you much of the war for it was a terrible thing for both sides. Both fought well, and it will always be a matter of wonder how the brave Boers who were few in numbers, could hold out so long. They fought until nearly all of their men were either killed or captured. Their homes were burned and many of their women and children had died from hardships. But they would not give up the fight until England promised to do certain things for them.

"The time drew near for King Edward to be crowned, and he wanted to have all the English people at peace on that day. He gave orders to his leaders in South Africa to make peace with the Boers. Lord Kitchener, who was most highly respected by the Boers, arranged for peace and ended the war. All this fighting had cost the English about one billion dollars and the lives of more than twenty-one thousand men, besides the seventy-thousand who were sent back to England because of sickness.

"The Boers gained greatly in the treaty of peace and surprised the world by making Mrs. England give them what they asked for. Among the things they demanded was that the prisoners taken by the English should be brought back to South Africa. England promised and has done this.

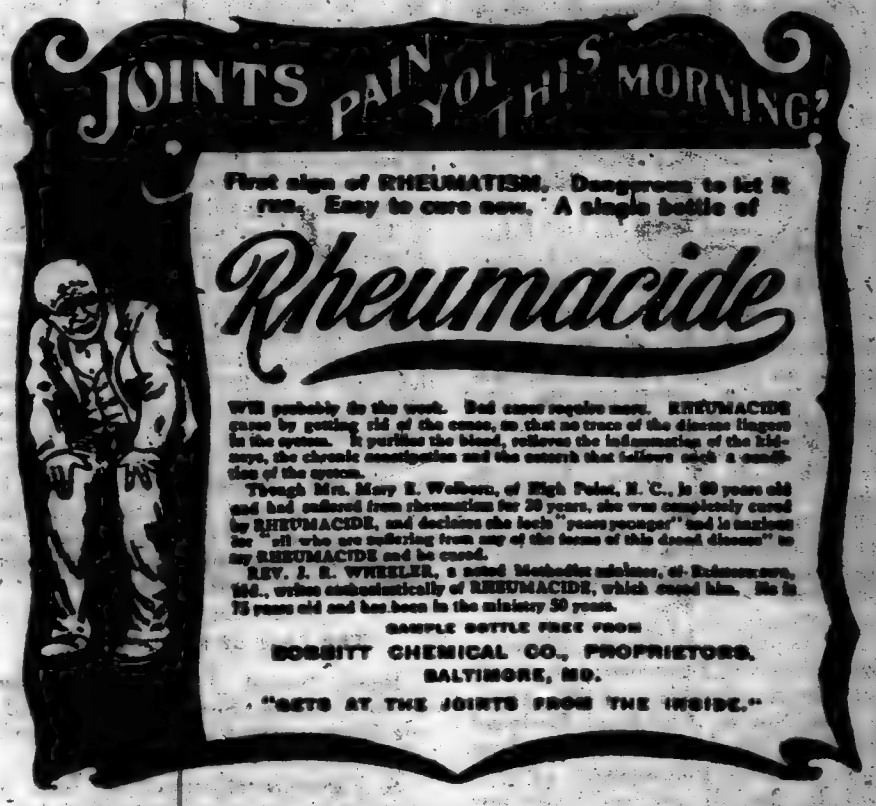
"Many of these Boer prisoners had been sent away from Africa and kept on islands belonging to England. There they were, hundreds of Dutch farmers, who had known little but their quiet home lives with out-of-door work from day to day. As they were crowded in these prison islands they began to see things differently from what they had before. They had always been a Bible-reading, church-going people, and here they missed their old life. Back in South Africa some of the Boer preachers thought of all these prisoners. They said 'we will give up ourselves and be prisoners with them that we may preach to those on the islands.' They did offer themselves and lived the hard lives of prisoners that they might preach to their captive friends.

"All this preaching brought about a wonderful result. Many of the Boer prisoners were converted and churches were organized in the prison camps. Then these Boers who had never believed much in preaching to the Zulus and other tribes in Africa, began to feel differently about it. More than one prisoner said, 'the Zulus killed my grandfather and my father, but, if I am allowed to go back to Africa, I will preach the Gospel to them.' Was not this a noble feeling?

"Now that these Boers are again in their old homes in Africa, they are getting ready to do the things they planned. Training schools have been started for them. In one school those who are going to preach are studying. Another school is for those who want to teach in Zulu schools, and a third is for the training of farmers, iron-workers, carpenters, etc. The men from this last school are not going as preachers but as helpers to the preachers.

"Is it not a glorious thing that these Boer prisoners, instead of forming bad habits while in prison, should have learned the meaning of Christ's command to 'teach all nations.' In these training schools there are two hundred men and fifty women offering themselves for mission work in South Africa. These men and women are especially fitted for teaching the Zulus, as they already know the native language and understand the Zulus. They are also used to the African climate.

"But do you not wonder how these three training schools were built? You remember that the Boers had lost everything during the two and a half years' war. Well, when plans were made to build the schools, rich and poor in South Africa sent help. Some women and children gave up a part of their daily bread that they might give. They sewed, worked and every way they could, earned money to support the schools. You see that this new missionary awakening came not only to the Boer prisoners, but to many others in South Africa. You see they are following our Savior's command to 'love your enemies.'"





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THE NEWS.

An $85,000 fire occurred at Rocky Mount March 2.

The beloved Elder J. S. Hardaway, of Newnan, Ga., is at Wake Forest, by the bedside of his son who is ill with pneumonia.

Harvey Vann, son of Elder R. T. Vann, has improved greatly, and it is now likely that he will entirely recover from his wound.

Mr. Grover Cleveland denies vigorously the statement that he while President entertained a negro at his table.

The Council of State has authorized the Greensboro Normal College to borrow $80,000 to replace their loss by the recent fire.

A thirteen story apartment house in New York fell in last week, killing sixteen people. The builders and owners are held responsible.

The Corporation Commission having ordered the Seaboard and Southern Railways to build a union depot at Charlotte, the Seaboard has declined on constitutional grounds. It is likely that the Southern Railway will do likewise.

The election at Greenville went both ways—that is, a majority of one against saloons and larger majority for distilleries. There will be a contest. Ex-Governor Jarvis and Editor D. J. Whichard, deserve much praise for their earnest work in this campaign.

Reidsville, March 3.—Miss Clara Barnes, an invalid daughter of Mrs. Sallie Parrish, of Reidsville, died last night at Zion City, Ill., where she had been for several months under treatment of John Alexander Dowie. The young lady has been badly afflicted for a long time, and was once treated in a sanitarium at Battle Creek, Mich.—Charlotte Observer.

The people of North Carolina have refused to be lashed into a fury over the Receivership of the Atlantic and North Carolina Railroad. The trick has been tried too often. They received the answer of the State to the bill last week, and now they are awaiting the action of the Court. The first hearing of the matter will take place at Raleigh March 17. President Bryan has admitted that the road is in bad shape, that agents are behind in their payments, that there is hardly enough money on hand to keep the road going, etc. It is generally conceded that whether the receivership holds good or not, the road will be sold, and will bring a good price.

The question is asked why should we pay the Roman Catholic friars $7,000,000 for their lands in the Philippines after paying Spain $20,000,000 for the Islands. The answer is that what we bought of Spain, according to the Commissioners who negotiated the treaty of Paris, was the political sovereignty of the islands. That had nothing to do with the ownership of real estate in the islands. This huge sum that is to be paid for the holdings of the friars affords a magnificent endowment for the propagation of the Roman Catholic faith in the islands. Undoubtedly a very large proportion of the amount will be so employed. The United States has paid Spain $20,000,000 for the Philippines, but it has cost $600,000,000 to hold them four years!

Washington, March 6.—President and Mrs. Roosevelt, Justice Brewer, of the United States Supreme Court; Senator Dolliver, of Iowa; the British Ambassador and Lady Durand, and many other prominent persons, attended the service today in commemoration of the tenth anniversary of the British and Foreign Bible Society, at St. John's Episcopal church. Justice Brewer and Senator Dolliver were the principal speakers. Dr. Daniel C. Gilman, president of the American Bible Society, presided and said that during the lifetime of the British and American Societies they had circulated 270,000,000 copies of the Bible and parts of the Bible to the nations of the world. Justice Brewer declared that the greatest glory of this Nation lies in the fact that ever and always she has striven to translate into the vernacular of international law the parable of the Good Samaritan and the golden rule. Senator Dolliver said that the Bible Society had contributed more than any other influence to unite creeds of Christian domain to the grand whole.

Japan and Russia.

The American Press is bound to confess that it has not been able to report any news of the Japan-Russia war in ten days. We know only what we know by reason, i. e., that Japan having paralyzed Russia's fleet, is landing troops in Korea; and Russia is sending as many soldiers as possible to meet them. Russia seems about to abandon Port Arthur.

It is reported that there is much resentment in Russia of the expression in the United States of sympathy with Japan.

The prospect of international complications and a general war seems to have diminished recently.

Missionary Bryan informed us that in his view this war will have most far-reaching consequences. If, said he, Russia wins, the Chinese Empire will be divided amongst the nations, Japan will become a mere fourth-rate power, and so the fate of the yellow races will be determined. But if Japan wins, she will take general charge of the far-east, arm and train China and maintain the hold of the Yellow races upon Asia.

The Case of Reed Smoot.

Reed Smoot has been chosen United States Senator from Utah, the Mormon State. He is an Apostle of the Mormon Church.

A vigorous effort is on foot to deprive him of his seat. The objections are:

(1) That he was elected by a practical union of Church and State, his election having been dictated by the Mormon Church.

(2) That he owes his church an allegiance higher than that he owes his country.

(3) That his church, contrary to law and to promise, countenances the practice of polygamy.

Last week the hearing before the United States Senate Committee was in progress. President Smith's (head of the Mormon Church) testimony was astonishing. He admitted that he has continued to live with each of his several wives as man and wife, notwithstanding the law, the promise of the hierarchy and the "revelation of God to Woodruff against polygamy." President Smith declares that he teaches against plural marriages, but that he holds it right to maintain relations with the wives one had taken before the law was passed or the revelation took place.

If Reed Smoot should not have his seat on moral grounds, or if he has broken the law, or if the Mormon hierarchy has taken charge of Utah, very well. But let us be sure that the principle of religious liberty is preserved.

A Fine Year's Work.

One year ago I came to Durham as pastor of the East Durham Baptist church. The year has given ground for gratitude and hope.

A kind fraternal feeling through the whole Association and especially in Durham was apparent from the first. Christ lives among and in the people here. Durham is moving right along with its five Baptist churches.

My own church, East Durham, welcomed us with open homes and hearts. Twice within the year the pastor's home has been remembered in a striking way and the pantry filled. And various individual items constantly are dropping in to prove the thoughtful love of these good people.

Last year they undertook to pay the pastor unassisted by the Board. And in addition they increased the salary more than fifty per cent. Some were fearful they would fail under this double endeavor. But they did not fail. When the year had ended they had a new and glad experience. The pastor was paid in full. They owed him nothing. And they say it was done more easily than ever before. In addition to this a new and comfortable pastor's home was finished within the year and occupied for the first time. This is some of the fruits of Brother Fry's endeavors. Nor were these advances at the expense of benevolence, for more was given to missions than the previous year. There were thirty-four additions to the church, though not a net gain of thirty-four, for we had some losses.

Looking backward we are at the top of the hill, but looking forward we have other heights to climb.

J. O. ALDERMAN.

East Durham, N. C., March 4, 1904.

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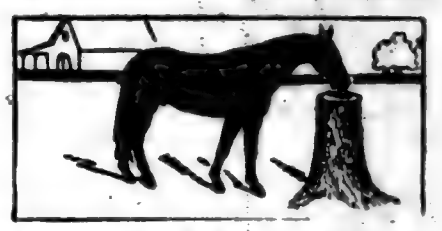
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The new House of Worship, Baptist Church, Salisbury, M. E. Parrish, Pastor. (Pastor-elect at Shelby.

A Great Meeting in Concord, First Church.

The meeting announced several days ago has been in progress since Monday night of the 22nd of February, and it has been a great success in many ways.

Bro. Archibald Johnson was the first speaker, his subject: "The Giving Century." The Concord Times said of the address: "Those who failed to hear Mr. Johnson's address at the Baptist church last night missed an intellectual treat. The new century will give us, he said:

1. Money. Andrew Carnegie said. "He who dies rich does disgraced," and that spirit is reaching out and taking hold of all classes and conditions. No millionaries before this century ever tried to give away his money.

2. Institutions. Institutions of all kinds that will ennoble and elevate the race. This will give great, noble and high-minded men. Giants are bound to be born out of this condition.

3. Glory to God. It will give glory to God more than any which has preceded it. We are having more compassion than ever before and consequently becoming more Christlike.

All great moral issues are gathering their great momentum.

Bro. J. W. Bailey spoke Tuesday night on "The Moral Mission of Christianity." His coming had created very much interest in the city and a large audience was present to hear him. He certainly must have been at his best, for he delivered his address with such ease and earnestness that all who heard him were profoundly impressed. "The individual conscience," said he, "is under orders from its Creator, and it is the highest court for every man. There may be no appeal from that when instructed by divine truth." He declared that a religion that is not moral is a farce.

Christianity is distinctly a moral religion. The Old Testament emphasises righteousness. When Abraham was pleading with God for Sodom, he said, "Shall not the Judge of all the earth do right?" But how was Abraham or any man to do right to triumph over self and sin? "Abraham rejoiced to see my day; he saw it and was glad," said the Savior when He was upon earth. The law was not enough. Law is the reaching of the hands toward heaven for a clearer revelation, a righteous judgment; Christianity is the revelation from above, revealing God to men through Jesus Christ, in whom we find at once the moral ideal and moral motive.

The subject of Bro. Hight C. Moore's address Wednesday night was, "The Child and the Church." He said that it was the duty of the church to, first lead the child to the Bible; second, to lead the child to Christ, and third, to lead the child into service for Jesus. I said when he finished speaking: "I wish that I had every word of that speech printed. He can send out to our Sunday-school no better message."

I had not had the pleasure of being in Brother Moore's company before, and was not particularly drawn to him, but I love him now, and shall follow him with my prayers wherever he goes.

Brother Thompson, pastor of the First church, Durham, came on Thursday, and spoke on "The Relation of Home to Foreign Missions." He used as a text I. Cor. 16:9: "For a great door and effectual is open unto me and there are many adversaries."

He emphasized Home Missions from the following standpoints:

1. The probable influence of our nation on the other nations of the earth.

2. The dangers that seem to threaten us to keep us from being a truly Christian nation. The three greatest dangers are, Romanism, Christian Science, so-called, and Mormonism.

3. What seems to be God's purpose in raising up our country to evangelize the world. Bro. Thompson has just returned from Wake Forest College, where he delivered a course of lecturres; he was full of his subject and he filled us. Many now speak of his addrress as about the best we had. I think of it for missions as I did Bro. Moore's for Sunday-schools.

Dr. Willingham came Friday morning about day and stayed over night. He preached a glorious gospel sermon, just such as he can preach, and every Christian present loved his Saviour more, and resolved to do more for Him ever afterwards. I took the people by surprise, and proposed a collection for foreign missions. I had paper and pencils and the hat passed, and the people gave a hundred dollars in cash and subscriptions—and the subscriptions are good. I am happy and thankful to God for this revival meeting in our midst. What will it mean in a few years if we go on to perfection?

Dr. Adams, of Charlotte, came over Friday night to hear Dr. Willingham, and was with us on Saturday and Saturday night. His subject was "The Christian Man in Business." Dr. Adams is conspicuous not only as a preacher and efficient pastor, but a successful business man. His address was splendid, and I shall never forget his exhortation to keep God ever before you, and never let your business run you—to make it secondary to the business of the great king.

Brother Livingston Johnson came in time for Sunday, and has been with us for nearly a week. I never knew him before as I know him now, and I am grateful to God for this acquaintance and sweet fellowship. Glorious truths have been revealed to us this week through his preaching, and souls have been saved. He leaves to-night for Thomasville to fill other engagements and our meeting closes.

Some of the blessings derived from such a meeting: A blessing to the church and pastor in preparation for the meeting. Little misunderstandings and much indifference is overcome, as all contribute cheerfully to the success of the meeting. The community or city becomes interested in a church which shows itself alive and progressive. The attendance and contributions are increased considerably. Pastor and people are bound to the visiting brethren as never before. Much information is imparted through addresses on different subjects. The speakers are blessed in receiving the kindly attention and hospitality of the brethren and our Lord is glorified.

May I suggest to other churches that they have a similar meeting.

Fraternally,

J. E. SMITH, Pastor.

Ex-Governor Russell is reported to be very ill in the Johns Hopkins Hospital, Baltimore.

Pastor Dunaway, of Oxford, was formally recognized on last Sunday.

Bright's Disease

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the kidneys are involved and ruined.

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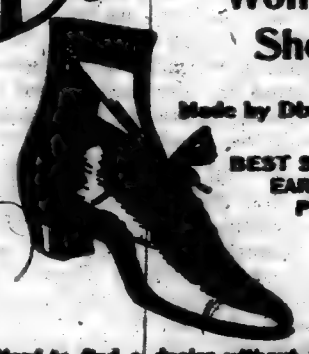
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Spring 1904

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Mr. Miles B. Kepler, of Renova, Pa., says: "I wish to express my gratitude for the great relief which I have received, the careful attention you have given me, and the faithful manner in which you have complied with your obligations.

I was sorely afflicted with Dropsy for about six months; my heart was very weak. The doctors could not do anything for me, so I thought I would surely die, as I was growing worse all the time. I was gaining in weight very fast. A friend of mine told me of you, the great Dropsy specialist. I wrote at once for treatment, and it was promptly received; half of the free treatment gave prompt relief, and in a very short time I was perfectly well. I am well, and now as sound as I ever was.

I feel that I am under great obligations to you, and most freely recommend you and your treatment to any one who may be afflicted with this dreadful disease, Dropsy and its complications."

Let those who are suffering with Dropsy in any of its various forms, write today to this well-known specialist, giving age and name of patient and history of case for a free treatment which he guarantees to give immediate relief. Address S. T. Whitaker, M. D., 41 E. Irwin St., Atlanta, Ga.

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Temperance.

One Hundred Points Against the Saloon.

BY G. B. MOORE.

(Concluded from last week.)

73. It corrupts politics.

74. The social attractions of the saloon make it dangerous.

75. Social uncleanness naturally gravitates toward the saloon.

76. No class as a class in society defends the saloon, except those persons who are financially interested in it, as brewers, stockholders in distilling companies, saloon-keepers, and so on.

77. The saloon is unwilling to be restrained; while other occupations submit to the limitations imposed upon them by the will of society.

78. The saloon makes drunkards under the form of law; it is thus shown that it may be outlawed.

79. It entails physical weakness upon the unborn generation.

80. It breeds the assassin and the anarchist.

81. It promotes distilleries, which, in turn, stimulate its own activity.

82. It promotes trampism, beggary, pauperism, and the consequent alms-giving and charities that might otherwise not exist.

83. It aggregates and educates the vicious elements of society.

84. It weakens those who drink, making them an easier prey to disease. It destroys physical resisting power.

85. It supplies what many eminent medical authorities declare to be no longer necessary as a medicine.

86. It corrupts city governments notoriously.

87. It intimidates elective officers of the law, thus frustrating the execution of the will of the people.

88. It seeks to control legislation; it supports liquor lobbies.

89. It sometimes has kindergartens in back rooms for training the little ones to the love of strong drink.

90. It scruples not to trample upon the expressed will and revered sanctions of society.

IV. RELIGIOUS.

91. It is one of the worst enemies of the foreign missionary, preparing difficulties by the sale of rum.

92. The saloon brands all opposition to it, on the part of religious people, as fanaticism.

93. It hesitates not to desecrate the Sabbath.

94. No man who opens a saloon can pray without hypocrisy, "Thy kingdom come."

95. It tramples upon the divine summary of the moral law: "Thou shalt love thy neighbor as thyself."

96. If the inspired test that a tree is known by its fruit, be applied, the saloon stands fearfully condemned.

97. It casts an impenetrable gloom over the future life; no drunkard can enter the kingdom of heaven.

98. The saloon heeds not the divine pains and penalties, which come through the order of nature and society, as the sanction of divine disapproval.

99. It produces bickering, backbiting, enmity, strife between man and man in the churches.

100. There is nothing so contrary to the development of the spiritual life as the patronage of the saloon.

101. The saloon naturally promotes infidelity as to the great verities of religion.

THEREFORE,

The man who believes intelligently in economic well being, the man who has religious faith and aspirations, will depreciate and oppose and vote against the saloon and the liquor traffic whenever he can do so.

From "The Christian Federation," published by the Anti-Saloon League of Virginia, 1112 E. Main Street, Richmond, Va.

Price 50 cents per 100, $4.00 per 1,000.

In the Interest of Crime.

Mida's Criterion, easily chief of the liquor trade journals, in physical appearance, ability of management, and editorial character, correcting some popular misconceptions as to the effect of a liquor dealer's Federal tax receipt, says:

"It should be impressed upon the public mind that the Federal Government does not issue a license to sell liquors. It merely exacts the payment of a tax and gives a tax receipt, which by no means authorizes the holder to violate any State or local law. The holding of a Federal tax receipt does not exempt one from prosecution if he attempts to sell in any State or district where the trade is prohibited. It merely exempts the holder from prosecution by the Federal authorities, whose sole concern is the collection of tax."

It should also be impressed upon the public mind that the acceptance of money from one who declares his intention to do business as a criminal in the State where he resides, and the issuance to him of a federal "tax receipt," ethically puts the Federal Government into a conspiracy against the State, and make it an accessory before the fact, as to the crime proposed. The Federal Government ought to be above such business.

We are not now writing of the liquor traffic on its merits. So far as this editorial is concerned, let it be granted that the saloon is useful and inevitable, that public sentiment in some places demands it and personal liberty requires it. Yet it remains true that since the regulation or prohibition of it resides within the police power of the States, respectively, the Federal Government ought not to stand in with violators or plotters against State law. If its officers get wind of crime proposed against a State, they ought to be prompt to inform the State officials. The answer to that is that to take the criminal's money, as it must under the internal revenue law, and then inform on him would be dealing double, and so, indeed, it would; and there is such a thing as honor among illicit liquor dealers. But that is precisely the iniquity of the thing. The Federal law puts the government and the criminal liquor dealer in such relation that common honesty requires them to be friends and allies against the State to which the one owes allegiance and obedience to law, and from whose sovereignty, with that of other States, the other has its only reason of existence. The law is wrong. The Hepburn bill ought to have passed in the last Congress.

The tide has turned against the liquor traffic. We have no desire to help it to a single breath of life, but we have no doubt that if its press and its managers would come out for obedience to local law and accept it frankly and clearly, as they have the doctrine of high license, they would in that way hinder the progress of prohibition in territory where license sentiment is strong at present.

The Criterion concludes thus:

"It will be well to be on the alert to defeat their machinations to secure the enactment of a law forbidding the issuance of any federal tax receipt in prohibitionary States or local option districts, as was nearly successful in the last Congress with the Hepburn bill. 'Eternal vigilance is the price of liberty' is especially true of the liquor interest, which has ever-active and vigilant foes to contend with at every turn."

The liquor trade will approve such words, of course, for the present Federal law is in the interest of the criminal liquor dealer, but we are surprised that The Criterion is ready to stand for it.—The Voice.

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

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Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Marriages.

PERRY—MAY.—Married February 24, 1904, at the residence of the bride's parents, Mr. Geo. W. May to Miss Jennie Perry, by Elder T. B. Justice.

SMITH—ROSE—On February 17, 1904, in Plymouth Baptist church, Mr. J. T. Smith and Miss Rella Rose, daughter of Rev. J. W. and Mrs. Rose were united in marriage by Rev. J. E. Hocutt.

BALDWIN— BRASWELL. — At the residence of Mr. E. J. Braswell, in Nash County, on February 24, 1904, Mr. Edward W. Baldwin and Miss Nannie K. Braswell were united in marriage, Elder B. Craig officiating.

CRABTREE — TILLEY. — Near Chapel Hill, N. C., February 24, 1904, at the bride's home, Mr. H. A. Tilley's, in the presence of a number of friends and relatives, Mr. Sidney W. Crabtree and Miss Lorena Tilley were united in marriage by Rev. T. W. Stroud.

Obituaries.

DE VANE.—The sudden death of young Egbert Ernest De Vane at High Point, N. C., after an absence from home for the first time of only two months, was a great shock to his parents, Mr. and Mrs. Robert H. De Vane, and to this entire Black River community, as they knew nothing of his sickness until a delayed telegram was received by mail via Ivanhoe announcing that his remains were on the way home in charge of two of his brothers who had recently located at Thomasville. Egbert was born in Sampson County, January 8, 1881, died January 13, 1901. About four years ago he professed religion and was baptized into the fellowship of Mt. Zion church at Kerra. Trained in a Godly family (his mother being a sister to the missionary C. C. Newton, and other preachers of the same family) he identified himself fully with the cause he espoused and has left the record of a quiet godly life for the consolation of kindred in their great bereavement. May God bless and comfort the stricken ones, with the blessed assurance that he has entered upon a better and brighter life than is attainable this side of the grave. N. B. C.

LAWRENCE.—On January 31, 1904, Mrs. L. N. Lawrence was called from her home near Creedmore to her eternal home.

She was born October 15, 1866, was the daughter of George and Ann Rogers. No woman in her community was more universally beloved than she.

She had a large circle of friends and relatives in whose hearts she still lives though she may never again meet them on earth.

As a young woman her life was a model, almost an ideal; as a mother she filled her sphere only as a true Christian mother can. In example as well as precept, she ever pointed those about her to the "Lamb of God God which taketh away the sins of the world."

She, though comparatively young, leaves behind her a husband and five small children.

She was a consistent member of Pleasant Grove Baptist church, and her place in our ranks cannot be filled, though we trust her prayers may yet be answered and be the means of saving loved ones she has left behind still unsaved.

Her life was indeed beautiful, sincere, consecrated, and may God heal the wounds made in the hearts of loved ones left behind.

M. D. AUSTIN,
Pastor of Pleasant Grove Church.
Wake Forest, N. C., Feb. 15, 1904.

Elder J. H. Llewellyn.

Whereas, it hath pleased Almighty God in His wisdom to take from our midst Rev. J. H. Llewellyn in the 73rd year of his age, after a long and useful life in the service of the Master, one whose chief delight was in the advancement of the cause he so faithfully represented in the building up of God's kingdom on earth, plain, logical, tender and affectionate, his warnings eloquently pealed forth, like the majestic oak he stood the storms and blasts of many winters, until his splendid life had come to a ripe old age, and until the Master said it is enough, and He took him hence. Of him it might well be said, "He fought a good fight, he kept the faith, he has gone to receive his crown of glory." Therefore, be it

Resolved 1. That the community has lost a good citizen and one who never proved unfaithful to the trust reposed in him.

2. That the church at this place, which he organized in the year 1866, and served as pastor for many years, realize that in his death it has lost a faithful servant and a wise counsellor but humbly they submit to the infinite wisdom of the great God who makes no mistakes.

3. That we tender our sympathy to the bereaved family in this, their hour of trouble and affliction.

4. That a copy of these resolutions be sent to the Mt. Airy News, the North Carolina Baptist, and the Biblical Recorder, for publication, and that a copy be spread upon the minutes of the church record.

This February 5, 1904.

J. A. ADAMS,
H. F. COMER,
W. L. REECE,
Committee Dobson Baptist Church.

Mrs. N. S. Gaither.

On Monday, November 2, 1903, the spirit of sister Virginia T. Gaither passed from earth to heaven. For several weeks she lingered under the hand of disease, during which time loved ones and friends rendered all possible skill and comfort, but to no avail.

Sister Gaither was born January 9, 1862, was married to Bro. N. S. Gaither, January 12, 1882. She professed faith in Christ in early life and united with the Methodist church. She remained a member of that church until about six years before her death when she joined the Baptist church, in which she lived and died a consistent member.

Why this estimable Christian woman was called in the very prime of life and in the dawn of her usefulness, we cannot understand. During our pilgrimage here we cannot always understand the matchless purpose of Him who created us in His own image and made us after His own likeness.

But we should never forget that He has a high and noble purpose in all His dealings with us. "And we know that all things work together for good to them that love God."

I would point the bereaved family, relatives and friends of our late deceased sister, to Him who doeth all things for the good of His children and for His glory.

Sister Gaither was a consistent member of the Baptist church at Society. She was devoted to the cause of her Master as she lived and labored here.

She was a devoted companion, a tender and compassionate mother and a congenial friend and neighbor. She leave to mourn her loss a husband and four children, and a great multitude of warm friends; who knew her and loved her. But in this hour of sorrow and bereavement they can look back with pleasure upon her life of usefulness and receive comfort from the thought that she has entered into eternal rest. We shall all miss her so much.

"Soon we'll reach the shining river,
Soon our pilgrimage will cease;
Soon our happy hearts will quiver
With the melody of peace."

V. M. SWAIM.

Resolutions of Respect.

Whereas, God in His infinite love and wisdom, on October 29, 1903, removed from earth to heaven our beloved brother, Capt. Rufus Amis, be it

Resolved 1. That our church loses one of her most zealous workers and faithful, wise, discreet deacons, who was always watchful of the greatest interest of his church and courageously guarded and defended her good name.

2. We believe that this church, this community, and the cause of Christ loses an unselfish, faithful servant, one who had the love and confidence of all who knew him.

3. That we in this sore bereavement humbly submit to our Heavenly Father, who doeth all things wisely and in love, and our prayer is, that his mantle of zeal for Christ's cause may fall on the entire membership of our church.

4. That we most fervently commend sister Amis, his widow, his daughter and sons, to the care of our Heavenly Father, and extend to each of them our heartfelt sympathy.

5. That these resolutions be spread on our minutes; that a copy be sent to the family of our deceased brother; also a copy be furnished the Biblical Recorder for publication.

J. M. COLEMAN, Pastor.
J. S. POOL,
J. S. WINFREE,
Committee.
Virgilina Va., N. C.

A HOMELY ILLUSTRATION.

When you get a sliver in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop.

It's the same way with the whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—send relief." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through the stomach and bowels leaving them irritated and sore. Do you? Still other people take Vernal Palmettena (formerly known as Vernal Saw Palmetto Berry Wine). It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter, by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard, healthy tissues. Only one small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good. Promptly sent postpaid. Formula sent in every package. Address Vernal Remedy Co., 539 Seneca Building, Buffalo, N. Y. Sold by all druggists.

Wanted—5000 "Scuppernong Grape" cuttings fourteen inches long of the New Wood; also some two-year-old rooted vines. These are for a California nursery, and bids must be very low and no delays. Address J. H. HARRELL, San Jose, California.

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SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.40 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 36, "Piedmont Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations.

2.55 a. m. No. 112 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

10.50 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Hayesville and Statesville. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 11, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10.55 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3.35 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Hayesville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 36, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4.30 p. m. No. 136, daily for Goldsboro and local stations.

W. H. ASHBY,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
S. P. A., Charlotte, N. C.
T. B. GREEN,
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Oxford Seminary.

....President Hobgood authorizes us to make the following statement: To execute the enlarged plans of rebuilding Oxford Seminary, plans that are worthy of the reputation of the school, President Hobgood is making a canvass for the purpose of having stock taken outside of Oxford. The citizens of Oxford, of all classes, have responded liberally, and President Hobgood himself is subscribing to a majority of the stock. He has been in Raleigh several days and our citizens have taken a good block of the stock. He feels much encouraged, and expects to visit other places in the interest of the enterprise, which we heartily commend to our brethren. He will be glad to give all needed information to those asking it.

Hebrews will build a handsome Synagogue at Durham.

Acknowledgments.

March 9, 1904.

State Missions.—W. M. S., Mt. Carmel, $2.00; Thomasville, 2.20; W. M. S., Statesville, 2.00; Cedar Creek, Cedar Creek, 2.86; W. M. S., Second Durham, Mt. Zion, 1.00; Sunbeams, Second Durham, Mt. Zion, 1.50; Field of A. A. Pippin, 2.15; W. M. S., Salem, So. River, 1.15; Carthage, 4.00; W. M. S., First Raleigh, 5.56; Friendship, 3.00; W. M. S., Southport, .70; W. M. S., Fort Barnwell, 1.00; W. M. S., Red Mountain, Mt. Zion, 3.15; W. M. S., Locust, Stanley, .50; W. M. S., Wilson, Tar River, 2.50; W. M. S., Clement, Beulah, .47; W. M. S., Mt. Zion, Flat River, 1.00; W. M. S., Southside, 1.90; W. M. S., Thomasville, 1.39; W. M. S., White Oak, 1.00. Total this week, $41.03. Previously reported, $1,095.66. Total this year, $1,136.69.

Foreign Missions.—W. M. S., Mill Creek, $1.00; W. M. S., Buckhorn, (Xmas off.), 16.30; Hamlet, 1.00; W. M. S., Mt. Carmel, (Xmas off.), 6.00; W. M. S., Deep Spring, Pilot Mt., 6.00; W. M. S., Pittsboro, 1.05; W. M. S., Pittsboro (Xmas off.), 11.25; Sunbeams, Cameron, 2.00; W. M. S., Cameron, 5.65; W. M. S., Mooresville, 3.46; W. M. S., Long Branch, 4.00; Sunbeams, Rich Square, .20; M. N. B. Sunbeams, First Greensboro, 2.51; W. M. S., Henrietta, Yates school, 3.00; W. M. S., Henrietta, 2.00; Sunbeams, Henrietta, .35; Davis Grove, Neuse, 2.00; Snow Hill, Neuse, 4.00; Castoria, Neuse, 4.00; La Grange, Neuse, 5.00; Sunbeams, First High Point, (Xmas off.), 1.00; W. M. S., Lumberton, (Xmas off.), 7.45; W. M. S., Lumberton, 20.20; Y. L. M. S., Lumberton, (Xmas off.), 5.40; Y. L. M. S., Lumberton, 6.05; Sunbeams, First Winston (Xmas off.), 1.13; Sunbeams, First Winston, 1.69; W. M. S., Jonesboro, Sandy Creek, 3.75; Cedar Creek, Cedar Creek, 6.02; W. M. S., Kinston, Neuse, 50.80; W. M. S., Kinston, Neuse, (Xmas off.), 30.00; Sunbeams, Tabernacle, Neuse, (Xmas off.), .75; Sunbeams, Tabernacle, 3.72; W. M. S., Warsaw, 4.10; W. M. S., Youngsville, 2.25; E. W., First Durham, (Xmas off.), 11.90; E. W., First Durham, 2.35; Sunbeams, Mt. Airy, Yates school, 2.00; Sunbeams, Mt. Airy, (Xmas off.), 3.00; Sunbeams, Mt. Airy, 5.00; Second W. M. S., Durham, (Xmas off.), 5.25; Second W. M. S., Durham, 2.00; Sunbeams, Second Durham, 1.50; Field of A. A. Pippin, 2.00; Sunbeams, First Statesville, 1.68; Miss Mollie Holloway, (Xmas off.), 1.00; Grassy Creek, Flat River, 11.28; W. M. S., Salem, So. River, (Xmas off.), 7.98; Sunbeams, Salem, (Xmas off.), 1.60; W. M. S., First Gastonia, 6.05; Sunbeams, First Durham, (Xmas off.), 5.00; Sunbeams, First Durham, 5.00; W. M. S., First Raleigh, 11.13; Yates M. B., First Raleigh, (Xmas off.), 4.60; Yates M. B., First Raleigh, 30.00; O. T. Boys, First Raleigh, (Xmas off.), 10.00; W. M. S., P. Mem., Charlotte, (Xmas off.), 9.00; W. M. S., Rich Square, 2.15; W. M. S., Southport, .80; W. M. S., Madison, (Xmas off.), 3.50; Sunbeams, Kinston, 3.44; W. M. S., First Goldsboro, (Xmas off.), 13.50; W. M. S., First Goldsboro, 12.25; W. M. S., Aberdeen, (Xmas off.), 5.00; W. M. S., Aberdeen, 3.00; S. S., First Goldsboro, 6.00; W. M. S., Cary, (Xmas off.), 17.00; W. M. S., Fort Barnwell, 1.00; Sunbeams, Fort Barnwell, .50; Mars Hill College, Miss Price, 14.20; Sunbeams, Mars Hill, 1.00; W. M. S., Polkton, (Xmas off.), 1.95; W. M. S., Polkton, 2.05; W. M. S., Jackson, 6.07; W. M. S., Pee Dee, Pee Dee, 2.00; W. M. S., Hepzibah, Raleigh, (Xmas off.), 2.88; W. M. S., Albemarle, Stanley, (Xmas off.), 3.00; Y. L. S., B. F. U., 7.00; W. M. S., Lilesville, (Xmas off.), 3.73; W. M. S., Lilesville, 5.30; Y. P. S., Lilesville, (Xmas off.), 3.60; Y. P. S., Lilesville, 2.10; Sunbeams, Lilesville, (Xmas off.), .23; Sunbeams, Lilesville, .60; W. M. S., Wilkesboro, 7.64; W. M. S., Clement, Beulah, (Xmas off.), 4.00; W. M. S., Clement, .47; W. M. S., Concord, So. River, 3.50; W. M. S., Mt. Zion, (Xmas off.), 1.73; W. M. S., Mt. Zion, .77; W. M. S., Holly Springs, Raleigh, 1.00; Sunbeams, Immanuel, 3.66; W. M. S., Marion, (Xmas off.), .75; W. M. S., Marion, 4.10; W. M. S., Bear Creek, 4.00; W. M. S., Silvers Chapel, 2.00; W. M. S., First Wilmington, (Xmas off.), 8.78; W. M. S., First Wilmington, 3.80; W. M. S., Parkton, 2.70; W. M. S., Spring Branch, 3.25; W. M. S., Union, 2.82; W. M. S., Immanuel, 2.20; Sunbeams, West Durham, 1.00; W. M. S., West Durham, 2.00; W. M. S., White Oak, (Xmas off.), 5.00; W. M. S., White Oak, .75; W. M. S., Henderson, (Xmas off.), 8.00; W. M. S., Henderson, 16.45. Total this week, $578.62. Previously reported $1,776.75. Total this year, $2,355.37.

Home Missions.—W. M. S., Mill Creek, $1.00; W. M. S., Buckhorn, 3.00; W. M. S., Lemons X Roads, 2.50; Hamlet, 1.00; W. M. S., Mt. Carmel, 2.00; Baptist Grove, .50; W. M. S., Statesville, 2.00; Immanuel, Sandy Run, 3.10; Sunbeams, First Winston, 1.00; Mt. Holly, .65; Magnolia, 1.35; E. W., First Durham, 10.00; W. M. S., Second Durham, 3.00; Sunbeams, Second Durham, 1.50; W. M. S., Graham, 4.27; Miss Mollie Holloway, .50; W. M. S., First Raleigh, 5.58; W. M. S., Southport, .75; W. M. S., Aberdeen, 3.00; W. M. S., Fort Barnwell, 1.00; W. M. S., Polkton, 2.00; W. M. S., Albemarle, 5.00; Y. L. S., B. F. U., 7.00; W. M. S., Wilkesboro, 6.00; W. M. S., Clement, .47; W. M. S., Mt. Zion, 1.00; W. M. S., First Wilmington, 1.90; W. M. S., Spring Branch, 3.00; W. M. S., White Oak, .50. Total this week, $74.57. Previously reported, $549.50. Total this year, $624.07.

Education.—Thomasville, $1.31; Friendship, 1.00. Total this week, $2.31. Previously reported, $203.63. Total this year, $205.94.

S. S. and Colpt.—Poplar Creek, Flat River, $1.50; Field of A. A. Pippin, 5.00. Previously reported, $39.43. Total this year, $45.93.

Ministerial Relief.—Poplar Creek, Flat River, $1.50; Cedar Creek, Cedar Creek, 1.15; Bethany, Sandy Creek, 1.65; Carthage, 4.00; Friendship, 1.00; Mrs. Feilds, 1.00; Mt. Creek, 6.30; Mrs. O. B. Thomas, .50; Z. D. Harrill, 5.00; Mrs. J. A. Fleming, 1.00; J. W. Powell, 5.00; Mrs. J. W. Powell, 5.00. Total this week, $33.10. Previously reported, $129.12. Total this year, $162.22.

Total reported for all objects this week, ...	$736.13
Previously reported for all objects	3,794.09
Total reported for all objects this year	4,531.22

WALTERS DURHAM,
Treas. Baptist State Con.

New Dress Goods for Spring

Thin fabrics have the call this season—such as Nun's Veilings, Albatross, Crepes, Eolianes, Voiles, Mistrals, Etamines, etc. Write for sample and prices.

NEW SUITS FOR SPRING—Strictly All Wool.

Venetian Cloth, Eton Jacket	$12.50	Broadcloths	$15.00
Cheviots, Norfolk Jacket	$15.00	Cheviots, Collarless Jacket	$16.50
Cheviot Dress Suits, Eton Jacket	$25.00	Covert Cloth	$18.50

Write us for further particulars.

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MILLER & RHOADS, RICHMOND, VA.

Fifty-fourth Annual Statement
(Condensed)

ÆTNA LIFE INSURANCE COMPANY

HARTFORD, CONN.

J. D. BOUSHALL, Manager, Raleigh, N. C.

January 1, 1904.

Assets, January 1, 1904	$68,155,179.01	Guarantee Fund in Excess of Requirements by Company's Standard	$5,681,918 91
Premium receipts in 1903	11,788,258 87	Guarantee Fund in Excess of Legal Requirements	7,857,944.55
Interest receipts in 1903	2,825,020 69	Life Insurance issued and revived in 1903	33,687,131.00
Total receipts in 1903	14,538,874.56	Life Insurance in force January 1, 1904	235,705,842.00
Payments to policyholders in 1903	6,562,158.05	Accident Insurance in force January 1, 1904	208,817,298 00
Legal Reserve on Policies and all claims	60,287,077.10	Number of Policyholders January 1, 1904	213,888
Special Reserve in addition to Reserve above given	2 186,186 00		

Paid Policy Holders Since Organization **$138,946,127.01**

Great Gains in Business During 1903.

Increase in Assets	$4,661,035.28	Increase in Life Insurance Issued	$2,507,286.00
Increase in Excess Guarantee Fund	151,412 86	Increase in Life Insurance in Force	12,032,-00.00
Increase in Premium Income	1,808,262.94	Increase in Accident Insurance in Force	3,007,084.00
Increase in Total Income	1,742,074.47	Increase in Number of Policyholders	16,891

The Baptist Book Store.

113 Fayetteville Street, Raleigh, N. C.

A Servant of the Denomination!
An Aid to the Work of the Convention.

Don't forget that all profits of the Store go to Mission Work.

..WRITE FOR...

Sunday-School Literature, Mission Literature, Ministerial Supplies, Song Books Commentaries, Sunday School Records, Church Records, Bibles and Testaments Sermons, Essays, School Books, Gift Books, Novels and Periodicals, *at publisher's prices.*

Stationery, Fountain Pens, Typewriter Supplies, Mimeograph Supplies, Charts, Maps and Office Books, *at attractive rates.*

Just issued, Devotional Songs, by Doane, Kirkpatrick & Main. Two hundred and seventy-six hymns, with music, for every Department of Church Work. Thirty cents a copy by mail; $25.00 per hundred. Orders guaranteed immediate attention.

W. O. ALLEN, Manager, for the Committee.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 37.

RALEIGH, N. C., WEDNESDAY, MARCH 16, 1904.

A VOICE IN TIME.

Shall the people tell the politicians what they want, or shall the politicians tell the people? That is, shall the people rule or be ruled? Is this a democracy or a satrapy? Do you rule, or does the county boss rule you? Answer the question for yourself.

Certainly if you desire anything with regard to the government you must know clearly what you desire and you must speak for it when the candidates are running for the nomination. They are running now. Soon the primaries will be held. Do you know what you want? And are you having anything to say? If not, whom may you blame but yourself if you shall find yourself run over and ruled and bossed or ignored? You may be a sovereign if you will be; but you are not a king that men should consult you whether you require it or not. It requires energy to assert a citizen's sovereignty.

* * *

For one thing this year we want fair play—from the primaries until the last ballot shall have been counted. We want fair primaries. At Raleigh in the last municipal election the principle of majority-rule was trodden underfoot and democracy was held in contempt by a few bosses. The people tolerated it because they are patient. They will not tolerate this sort of treatment long. Let us make a demand that in every instance the majority shall rule; keep as much power as possible in the hands of the people; if in the primary no candidate shall receive a majority (as was the case in Raleigh) let us have a second primary.

The delegation of power to delegates has already been carried too far. Too soon the citizen loses himself in the machine. Instead of voting for Governor he votes for a delegate to a county convention; the county convention in turn elects delegates to a State Convention. The citizen is lost; his voice is quenched. To return the citizen to power is one great task in modern politics. It may be done by the primary, and the initiative and referendum; and it ought to be done. Every sound conception of Democracy demands it. It is the only remedy against boss rule and ring rule. It is the only path of sovereignty for the citizen.

* * *

We want good and intelligent men in office in North Carolina. Too often our General Assemblies have presented the spectacle of a crowd of fairly good but unintelligent men absolutely controlled by a few strong but rather unscrupulous men. An ignorant good man is better than an ignorant bad man; but may we not find in North Carolina this year a body of intelligent and right minded men; men disposed to do right; men that respect the law; that believe in honor and fair play, and that can take an intelligent view of questions?

This is all that could be desired. A citizen needs no pledges from this type of public servant. Common sense and moral character are better than pledges or platforms or parties. You do not want a farmers' Legislature or a lawyers' Legislature or a temperance Legislature; that is, you do not want a one-idea Legislature; but you want a Legislature that will treat questions intelligently and from a sincerely moral standpoint. Such a Legislature would be a greater blessing to any good cause than any one-idea aggregation.

Our word then to the citizen, now in the day of his power, is to insist, first, upon men. Men are more than promises or platforms or parties. You can expect nothing from an ignorant man; less from a weak man; and less from a bad man. Call out good, strong men and they will succor all good causes.

* * *

But there are some practical matters that may be commended to citizens at this time. The great work for the free schools should be maintained. There has been grumbling in that quarter which is naturally aristocratic and therefore opposed to free schools. Let the people beware. We have not done our work for the free schools. We are only in the beginning.

Our divorce law must be repaired. For six years now the special pleadings of attorneys have deferred the elimination of abandonment (separation) as a ground for divorce. And our courts have been crowded with divorce suits. The people have never had their attention properly called to their duty in this matter.

If the General Assembly will maintain the present accidental anti-jug law and enact a measure prohibiting the manufacture of liquor in towns of less than 500 population, this will be all that the temperance people could reasonably ask for. But it is a great deal, if you think of it; and if we shall obtain so much, candidates must be publicly pledged throughout the commonwealth.

We will mention some other desirable measures later. We will bring this editorial to an end with a word by way of remembering the Reformatory for Youthful Criminals. The plea of poverty has prevented our State from building this institution heretofore. We should hear this plea no longer. The legislators usually find plenty of money for other purposes. Let us make it plain that if there must be cutting in the next Assembly, it shall be at the expense of some other institution.

ON GETTING TO HEAVEN.

There is a familiar old hymn in which, as the soprano and alto plaintively ask, "Shall we know—" the tenor calls out, "Shall we know? Shall we know?" the bass, meanwhile murmuring, "Shall we know—" and then, in a burst of harmony, they all melodiously inquire, "Shall we know each other there?" People have been singing that song for a long time, but, so far as I know, the question has never been satisfactorily answered. I don't want to be a critic, for critics are never popular, and never more unpopular than when they question that which long usage has made to seem sacred; but, braving the danger, I must remark that we surely ought to find a way to praise God that would be more reasonable than the mere repetition of a question that can't be answered this side of eternity, even though the question be set to music. Of course, the music is sweet and the sentiment pleasing, but it's all to no purpose, for, even if there was any hope of finding out, it isn't at all necessary for us to know whether we will recognize our friends in heaven. For my part, I prefer to stand before the Judge of all the earth with the consciousness of having known some of his little ones here, to the assurance that I would be able to call the shining ones by name.

There would be more travelers in the narrow way if more time was spent in studying the guidebook and less in guessing what it is like. I once heard an ungodly deacon estimate the size and capacity of the city beautiful, and I couldn't keep out the impious thought that it would have been better had he spent the time stepping off the road leading to the place. It does me good to read that description given in Revelation sometimes when I get tired, but I never let myself worry about whether it's going to be just that way or not. We might not be able to understand it if God gave us an exact description, and so it may be that he only gave us a hint of its glories, using such poor symbols as the gold and precious stones we see here to illustrate his home. But I say it never bothered me any—it's too good for most of us either way. There will be time to discuss the purity of its golden streets and the brightness of its shining walls when we get there—other things demand attention now.—S. S. Lappin, in the Pilgrim for March.

AN ANALYSIS OF LONDON MUD.

John Ruskin was one day walking along the streets of London. The weather had been very wet, and the mud was plentiful and most sticky. The thought occurred to him that he would have the mud analyzed to find out exactly the inorganic elements in it. This was accordingly done, and the London mud was found to consist of sand, clay, soot and water. Musing upon that fact, it struck him that these are the very substances from which our precious jewels and gems are formed. From the sand or silica come the onyx, chrysolite, agate, beryl, cornelian, calcedony, jasper, sardine, amethyst; from the clay come the sapphire, ruby, emerald, topaz; and from the soot is formed the diamond. London mud composed of priceless jewels! Man can not transform the mud into those glittering points of light, but God transforms and recreates the mud of depraved humanity into the glory of redeemed and beautiful souls that sing the new song, saying: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.

HOW TO READ YOUR PAPER.

Now, this was the way in which Epictetus read his daily paper, and talked over that paper to his disciples. "When any alarming news is brought to me, I instantly fall back on this reflection, that the only real suffering that can fall on me can only fall on me from my own evil. Can any worse news come to me than what I already know about myself? Impossible. Or, has anyone dear to me died? Well, then, all their times, and all my times, too, are in the hand of God. Has somebody written ill of me in the papers? If they have done so, that is their matter far more than mine. No man's pen can really injure me but my own. Has my father become my enemy, and am I told that he has made his last will and testament to my disadvantage? My true advantage and my true disadvantage is not even in my father's hand. God is my true Father, and His will is my everlasting enrichment. Have the jury and the judge pronounced against me? So they did in the case of Socrates, a far better, and a far more innocent man than I am. Their verdict and their sentence is their own affair. All that concerns me in the matter is that I make my defence as Socrates made his defence, with the love of truth, with submission to the will of God, with meekness and mildness, and withal with firmness toward my persecutors and my enemies. A bad tempered and an untrue defence is my only danger, while a bad sentence is their condemnation. These are some of my morning meditations over my paper," said Epictetus, "and I advise you all to imitate me in that."

JOSH BILLINGS ESTIMATE OF A MAN.

"A weak man," says Josh Billings, "wants just about as much watching as a bad one, and has dun just about as mutch damage in the world.

"He iz everyboddy's friend, and tharefore he iz no one's; and what he iz agoing tew do next iz as unknown tew him as tew others.

"He hain't got enny more backbone than an angleworm haz, and wiggles in and wiggles out ov everything.

"He will talk today like a wize man, and tomorrow like a phool, on the same subject.

"He alwuss sez 'yes,' when he should say 'no,' and staggers thru life like a drunken man.

"Heaven save us from the weak man, whoze deseptions hav no fraud in them, and whoze friendships are the wust designs he kan hav on us."

The ablest statesman of his time, Prince Bismarck, said: "Reformation of the drinking habits of the people would settle all the other social problems of Germany." It is as true of the United States. And since it is true, will you not lend a hand, brother. It would be a great step toward Millenium to settle all our social problems.

Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.—Adolphe Monod.

"BECAUSE YE ASK NOT."

A Sermon by R. A. Torrey in Explanation of His Marvelous Success as a Soul-Winner.

[Dr. Torrey recently made a tour of the world, during which in meetings conducted by him there were perhaps 30,000 professions of religion. More recently he has been conducting meetings in Edinburgh, Scotland, which have been attended daily by more than ten thousand people, and in which thousands have been converted. In view of these facts, and in view of the comparative barrenness of so many ministries, Dr. Torrey's explanation of his power commands universal attention. —Editor.]

I bring to you a message that transformed my own life and my own ministry. A few years ago I was reading in my Bible—I cannot remember whether it was morning, afternoon or night—and seven words attracted my attention. They rang in my ears day and night. I have never been able to get away from them, and I never want to. I spoke on these seven words some years ago at a Bible conference in New York State, and the leader in that conference wrote to me afterwards: "I have never forgotten those seven words. They have been with me, day and night. They have changed my ministry, my preaching, my character, my life."

I bring to you those seven words—James 4:2: "Ye have not, because ye ask not." Those words contain the secret of the poverty and powerlessness of the average Christian—and the average church. Why is it many a Christian man is asking today, "Why do I make such poor progress in my Christian life?" God answers in the words of the text, neglect of prayer—"Ye have not, because ye ask not." Why is it many a Sunday-school teacher is asking, "Why is it I have so little fruit from all my years of Sunday-school teaching? Why are so few of my scholars converted to Christ?" Again God answers, neglect of prayer—"Ye have not, because ye ask not." Why is it many of us who are in the ministry are asking, "Why do I see so little result from my preaching? Why are so few converted? Why does my church make such poor progress?" And again God answers, neglect of prayer—"Ye have not, because ye ask not." Why is it both evangelists and churches are asking why the church of Jesus Christ is making such poor progress against the world, against sin, against infidelity, against error? And again God answers, neglect of prayer—"Ye have not, because ye ask not."

When we open the only truly inspired church history ever written, recorded in the Acts of the Apostles, we read the story of a constant triumph. In Acts 2:47 we read that the Lord added to the church daily such as were being saved. In Acts 4:4, "Many of them which hear the word believed"; and the number came to be about five thousand. Acts 5:14, "And believers were the more added to the Lord, multitudes both of men and women." Acts 6:7, "And the word of God increased; and the number of the disciples multiplied in Jerusalem" exceedingly; "and a great company of the priests were obedient to the word. In every chapter of the Acts of the Apostles you read the note of victory. Never defeat; always forward. Why was it? Look back to the other chapters. Acts 2:42, these all "continued steadfastly" in prayer. That is the picture of the apostolic church, and then in the last chapter from which I have quoted (6:4): "But we will give ourselves continually to prayer, and to the ministry of the Word." That is the description of the apostolic ministry.

Brethren, I believe that there is no point in which the church of Jesus Christ today has departed so notably and lamentably from apostolic precedent as in this matter of prayer. We talk about departure from Pauline doctrine. Well, there is plenty of that, but there is no more departure from Pauline practice. Friends, prayer has just as much power today as it ever had. Prayer is the key that unlocks the resources of God's omnipotent grace and power. There is not much strength in my finger, but when I put it forth and touch the omnipotent arm that moves the universe there is power. Prayer will do just as much as it ever did.

Do you ask how much prayer can do? I will tell you. Prayer can do anything God can do, and as God can do anything, prayer is omnipotent. But somebody challenges me. He says, How do you know that prayer has that power? I wish I had time to dwell upon the answer, but I will just outline it: By biblical statement; by history outside of the Bible; by personal experience. I know God answers prayer. If you were to ask me the secret of the work in Australia I could put it into one word—prayer. That tells the whole story. As the people were praying, God was listening. The Holy Ghost descended and the earth was shaken.

Now do you ask me another question: What can prayer do? I will tell you briefly. First of all, prayer can promote our spiritual health and growth as almost nothing else—as nothing else, except the study of the Word of God; and true study of the Word of God and true prayer always go hand in hand. There is no true prayer without study of the Word of God, and there is no true study of the Word of God without prayer. Why, friends, it is in answer to prayer that God searches us and shows us all that is wrong in our hearts. It is in answer to prayer that God cleanses us from secret faults and holds us back from presumptuous sins, delivers us from the evil one, gives us the discrimination to know what is displeasing and what pleasing in His sight, and power to do the one and leave the other. It is in answer to prayer that you and I receive the Holy Ghost. "If ye being evil give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him?" II. Corinthians 3:18: "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as the Spirit of the Lord." What does this mean? That you and I, going up frequently into the secret place of prayer, may catch the rays of His glory and reflect them forth upon the world. It is when you and I get alone with God, alone with Jesus Christ, not for ten or fifteen minutes, but until we get through that blessed season of communion, that we behold the glory of Jesus Christ, catch that glory and reflect it through our own character. Let me ask you a question: How much time do you spend alone with God each day? Oh, friends, when we face that question and answer it honestly, the wonder is not that we are so little like Christ; the wonder is that men and women that spend so little time alone with God as we do are so much like Christ.

In the second place, prayer will bring power in our work. Are you a mother? Do you want power to bring your children up in the admonition of the Lord? In my State of Ohio there lived a mother who had a boy the most incorrigible I have ever known, and I have known a great many bad boys. This boy was not over 6 years of age. The mother came to me in despair. I said: "Mrs. R., did you ever pray definitely that God would regenerate your boy, and expect Him to do it?" She said she had never been as definite as that. I said, "You go right home and be just as definite as that." From that very week there was a change in that boy. When I went back to the town a few years ago I learned that he was then an earnest Christian man. Mothers, fathers, I do not believe there is a child upon earth who cannot be won for God by praying fathers and praying mothers that are right with God. Are you a public worker—do you want power in your work? Ask for it. I shall never forget a scene witnessed in the city of Boston at a Christian workers' convention. On Saturday morning at 11 the great Temple was packed with people from the lowest floor to the topmost gallery and thousands were turned away. I presided at that meeting and I arose with a good deal of dismay, for the next number upon the program was the name of a woman, and in those days I had a good deal of prejudice against women speaking in public. This woman was all untrained in public address. Up to a few weeks before she had been a mere society woman—and if there is anything useless on God's earth it is a mere society woman. I don't say "a" society woman; I say "mere" society woman. I thank God I know society women who reach people who are not ordinarily reached and win them to Jesus Christ. This woman was a member of the Presbyterian church, and I suppose that is orthodox—but after all nothing but a society woman.

A little while before this she had gone down to Samuel Hadley's mission. She said to her husband one night, "I think they are doing a good work down in Water street; let us go down and help them." They went down, and as one redeemed drunkard after another got up and told his story she leaned over and said to her husband, "I guess they will have to help us." And when the invitation was given that elegant society woman and her husband marched to the front seat and kneeled down in the row of drunkards of the characteristic sort. I didn't know anything about that; I simply knew that she was unknown. I looked out over that immense audience. It seemed as if every leading minister of the gospel in Boston and all New England was there. I looked at that splendid audience and then looked at the program and was chagrined. With the best grace I could command I said, "Mrs. So-and-So will now speak," and sat down in the presiding officer's chair and began to ask God to save us from disaster. Pretty soon I not only prayed but I watched as well as prayed. I looked up and saw every eye in that vast audience fixed upon this woman as she talked. Soon I saw eyes filled with tears, strong men bowing heads on hands in front of them. Before that woman got through that whole vast audience was swept by the sound of her words. The following Monday morning a leading Episcopal minister said to me, "I couldn't open my mouth to speak in my own church without bursting into tears as I thought of that woman's address." When the meeting was over some of us approached her. She turned to us and said, "Would you like to know the secret of it? Last night, Friday night, as I thought of the great audience that would throng the Tremont Temple, and of my own inexperience, I spent the whole night on my face before God in prayer." Oh, brethren in the ministry, when very many more of us thus spend our Saturday nights on our faces in prayer we will see more of the power of God displayed in the Sabbath audience. There is power for you and me. Once hath God spoken. Twice have I heard this, that power belongeth to God. What belongs to God, you and I can have, and the way to get it is to ask for it.

Prayer avails for the conversion of others. Ah, friends, prayer can reach down deeper than anything else and lift men up higher than anything else. I tell you there is not a man or woman so sunken in sin that the long arm of prayer cannot reach down, down, down, until it takes hold of them and lifts them up until they are fit for a place beside the Master upon the throne. Do you ever think of what the Lord Jesus Christ himself accomplished by prayer that He could not accomplish in any other way? How He tried to save Peter by His teaching, by His warning; how He tried to show him his need of dependence and watchfulness and prayer? But Peter, full of self-confidence, would not listen. At last Jesus said to him, "Simon, Simon, behold; Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." What a battering and bruising Satan gave poor Simon! But while Satan sifted the Son of God prayed, and God heard and Simon came out of Satan's sieve purer wheat than ever before. A mother tried to win her boy for Christ. Farther and farther and farther away the boy went astray into all descriptions of sin. While he thus wandered the poor, bed-ridden mother was praying at home, and as she prayed the Spirit of God fell upon the wayward boy, and the dissolute man became St. Augustine, one of the mightiest in the ministry of Jesus Christ.

No sooner was I converted than God laid upon my heart a man several years older than myself. I began to ask God to convert that man. I kept on praying for two or three years. I then said I would spend a whole night in prayer. I tried to spend the night, but slept through most of it, asking God to save that man. At the dawn I felt I ought to write to him, and I wrote to him, but received an insulting answer. The devil said, "What is the good of your praying? You have been praying for several years; you spent all night in prayer; you wrote to him." Thank God, I knew enough to keep on praying.

I kept on praying for about fifteen years from the time I began. He had moved to Chicago, and so had I. I went to his hotel on one occasion and tried to talk with him, but he was more profane than ever. He fell sick and I went down to call upon him, but there was no opportunity to say a word about Christ. I kept on praying. One morning as I prayed, it was just as if God said to me, "You need not ask that any more; I heard your prayer." I never prayed again for that man. I simply looked up and said, "Heavenly Father, you said you heard my prayer; I am waiting to see it. I thank you that you have heard it. I want to see it."

Not more than two weeks passed, when one day this man came up to my house. In the evening I said, "Don't you think you had better stay all night?" "Well," he said, "it is a little damp; I will stay all night." The next morning he awoke with rheumatism. He couldn't get his shoes on, and I had him. For two weeks he had to stay in my house. For two weeks he had prayers every morning. Everybody talked more about Christ than usual.

When the two weeks were up, and as we were walking down the street, he said to me: "I am thinking of going into temperance work." Well, if ever a man needed to go into temperance work it was he. I said the only way I knew to begin temperance work was by becoming a Christian. He said, "I always thought I was a Christian." I said, "You are the strangest man I ever saw in my life." He said, "How do you become a Christian?" I took him over to the Bible Institute, into Mr. Moody's room, and opened my Bible. I explained to that man the way of life just as I would explain it to a little child, and like a little child he came to the Master. We knelt in prayer,

and he went out of that room a saved man. Inside of a year he was preaching the gospel and has been preaching the gospel for several years.

After a time I had been down east and he was out west. I heard he was sick and I went to see him before going south. When I went to his room I commenced to tell him about the old friends. He said, "Stop, never mind that; let us pray." We knelt and had prayer and I spent the day with him. The next day about 6 o'clock in the morning there was a ring at my door and one of my students handed me a telegram. This is the way it read: "Your brother Albert died this morning at 2 o'clock." I hurried out to the place, forty miles west of Chicago, entered the room, turned back the white sheet that covered the face of my eldest brother, and, looking into that face serene in death, I thanked God that for fifteen long years I believed in a God that answered prayer. Oh, men and women, if you have loved ones out of Christ, there is a way to reach them!

Prayer will bring blessing to the church. Prayer will do more to make the church right than any other one instrumentality. It will do more to rout heresy, eradicate misconception and to bring down the blessing of God in mighty outpourings than anything else. Study the history of the church of Christ; you will find there has been many a revival without much preaching, with no organization, but that there never was a true revival without mighty praying on somebody's part. Oh, brethren in this great work, there is too much machinery; too little prayer. I do not know that I would have less machinery, but I would have more prayer.

Do you know, men and women, what is the message I want to give you above every other message? Do you know there is not a community that cannot have a revival within the next twelve months if only some who really know their God will get together sin of the world? I could stand here by the hour and tell you of instances where the power of God has fallen upon the most desperate and hopeless communities.

Down in New York State, in a town so small that I do not know to this day where the town is, a lady, a member of a Presbyterian church, became deeply concerned about the community in which she lived and commenced to pray to God to pour out His Spirit. After praying for several weeks, and getting very near to God, she went to her pastor and she said, "I wish you would appoint an anxious meeting." "An anxious meeting!" he said. "I didn't know of anybody anxious in this community." She said, "Appoint one, then, for my sake." He said, "No, I cannot." She went away and prayed for about a week. She came back again and said, "I simply can not live unless we have an anxious meeting." Simply to calm the woman, he said to the people, "If any of you want to meet me and talk with me about your souls I will meet you." He went around the next night feeling rather sheepish and feeling that he had made a fool of himself. When he opened the door, to his amazement the room was filled. The Spirit of God was present in that community in mighty power, and the revival spread across the Atlantic ocean.

When Charles G. Finney was going to Rochester, Abel Clay was so interested in his work that he rode to Rochester on the canal boat. After Finney had been a few days in Rochester he was asked if he knew a man named Abel Clay. "I know him very well," he said. "Well," said the man, "he is at my house. I have not seen him at any of the meetings. He is acting in a very strange way. He goes and locks himself in by the hour, and we hear the strangest noises coming out of that room." Mr. Finney said, "You leave him alone; I understand it." And while Charles G. Finney preached Abel Clay prayed. The great crowds saw Charles G. Finney. The listening God heard Abel Clay. It said that a hundred thousand souls were converted in twelve months in the Rochester district.

Are there any Abel Clays here tonight? Are there any women with the Abel Clay spirit? I tell you, friends, if so, to me, to you, a revival is coming. When you get to praying in downright earnestness, in the power of the Holy Ghost, with a heaven-born determination, you will not take no for an answer.

Prayer avails for the preacher. We sometimes say that the minister makes the church, and that is true; but the converse is also true: the church makes the minister. If ever a man was ordained to the ministry who ought not to have been; if ever a man got through council without being refused who ought to have been, it was I. When I was ordained to the ministry I was a higher critic of the higher critics. We were not so rabid then as now; we did believe some things in the Old Testament. I believed that God would somewhere, somehow, bring everybody to repentance and save everybody, the devil included. It was my good fortune to be made the pastor of a praying church. There was an old man in my church—I can see him now—dear old Deacon Waters. He sat and looked up in my face every Sunday, almost crying because he knew his preacher was preaching heresy. But he didn't go around talking about me; he just talked to God. There had not been a revival in the town within the remembrance of the oldest inhabitant. That was the state of the town, and that was the state of the preacher; but there were people in that church who knew how to pray. They had prayed me into some sort of decency before I got through.

You can have a good minister. You say, "We are willing to pay five thousand a year." They come higher than that. Good ministers cannot be bought for any salary. Good ministers can be produced by the right kind of prayer. If any church represented here has not a minister of power it is the church's fault. I am not excusing the ministry altogether for that, but just now I want to lay part of the blame where the blame lies. Any church can have a minister of power if it is willing to pay the price of prolonged, intense, agonizing prayer, and not take no for an answer.

I had gone to Chicago without any intention of being a pastor. When asked to take a pastorate I said, "I have to lecture five times a week; I have a good deal else to do, and I cannot take the pastorate of the church."

Mr. Moody said, "Torrey, you take the pastorate, and I will give you all the help you ask." About the first sermon was on the subject I have taken tonight. As I began that sermon that Sabbath morning I said to my new church, "How glad it would make your pastor if he only knew that some of you sat up late Saturday night and got up early Sunday morning to pray for your minister!" And some of those earnest souls, thank God, took me at my word. They began to sit up Saturday night, they began to get up early Sabbath morning to pray for their pastor. With what result? When I took the church, which held about 2,400, it was just about half filled. The floor seats about 1,200. But as the people began to pray the floor was filled; the gallery was filled, until at last we had neither seating room nor standing room, and the question of how to get room enough for the people has been a puzzle ever since. Conversions came by the dozens and scores and the hundreds. I don't believe that in all the years I have been pastor of that church there has ever been a Sabbath without conversions. Of course the great majority have not united with our church. The lowest number in a single year has been 250. How did it come? Not through my preaching. My church said, "You go away any time you like and stay as long as you like." It is just the same, always conversions every Sabbath. No matter who preaches, always conversions.

Why?

It is not the preaching. It is the praying.

Anybody can preach in Chicago Avenue church. I met Dr. Dixon the other day in Northfield. He said, "Torrey, when I got out and spent a month with your church, and heard your church pray, I knew the secret of your Australian tour." Anybody can preach with a church like that back of him.

I don't know many things, but I know one thing. I know God answers prayer. I know that God can use any man or woman to do great things for Him in their own sphere. It may be personal work. It may be a very quiet sphere, but I know that God can clothe any man or woman with power; and I know that the way of obtaining power is just as simple as anything can be. It is simply, "Ask, and ye shall receive."

I know that God can bless any church. I know that God can make a power out of any minister. I know that God can shake any community. I know that God can shake the world. He is going to. How? By prayer. As I turn a listening ear toward God to catch the sound of His voice, what I hear God saying is "Pray. Pray. Pray. Pray." Will you hear it? Will you do it?

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Daily Bible Readings.

Monday, March 21.—Ruth 1, 2, 3, 4.

Tuesday, March 22.—I. Sam., 1, 2, 3, 4.

Wednesday, March 23.—I. Sam. 5, 6, 7, 8.

Thursday, March 24.—I. Sam. 9, 10, 11.

Friday, March 25.—I. Sam., 12, 13, 14.

Saturday, March 26.—I. Sam., 15, 16, 17.

Sunday, March 27.—I. Sam., 18, 19, 20.

The First Book of Samuel.

FACTS

The books of Samuel which were one book in the Hebrew Scriptures are divided into two books in the Septuagint, and other versions have followed the Septuagint. The name Samuel was given to the book because such a large part of it is devoted to his doings, and because he inaugurated the system of government set forth in the books that bear his name, and in 1 and 2 Kings. The purpose of the book is to give a continuous history of Israel during the evolution period, which includes the last of the Judges, and the establishment of the monarchy. The compiler is unknown, but from 1 Chron. 29:29, it is clear that in the compilation he used material that had been prepared by Samuel, Nathan, and Gad, the seer. The date of the compilation is not known; but there are circumstances that indicate that it was made after the secession of the ten tribes. The period covered by 1 Samuel is variously estimated at from 80 to 115 years. Samuel was a reformer, the last of the Judges, the first in the line of prophets, an educator, and a king maker. Moses constituted the Hebrew nation, Samuel re-organized the nation and established it on a basis which fitted it to fulfill its high destiny, as a political and religious factor in the world. Samuel introduced and emphasized two lines of thought, among the Jews, that meet in Christ—prophet and king.

CONTENTS OF CHAPTERS 1—30.

Chapter 1 tells of the parentage and birth of Samuel. Chapter 2 contains the song of Hannah, the wickedness of Eli's sons, the ministry of Samuel, and the message from God to Eli. In chapter 3 we have an account of the call of Samuel, through whom the Lord foretold the destruction of Eli's house. Chapter 4 is the history of the defeat of Israel, and the death of Eli. Chapter 5 tells of the ark of God among the Philistines. Chapter 6 gives an account of the return of the ark to the Israelites. Chapter 7 is the story of Israel forsaking idolatry, subduing the Philistines, and happy and prosperous under Samuel as Judge. In chapter 8 the people demand a king. In chapter 9 we have the first appearance of Saul, and his meeting with Samuel. In chapter 10 Saul is anointed, prophesies, and is chosen king. Chapter 11 tells how Saul delivered Jabesh and was made king at Gilgal. In chapter 12 Samuel reproves and comforts Israel. Chapter 13 tells of war with the Philistines, of Saul's folly, of Samuel's reproof, and of the invasion of the Philistines. Chapter 14 gives an account of Jonathan's successful strategy, and his deliverance from death. It also tells of wars with neighboring nations. Chapter 15 is the story of Saul's disobedience, and its consequences. In chapter 16 God chooses David to be king instead of Saul, and sends Samuel to anoint him. In chapter 17 we have the story of David and Goliath. Chapter 18 tells of Saul's hatred and Jonathan's love for David. Chapters 19 and 20 continue the history of Saul, Jonathan and David.

QUESTIONS AND ANSWERS

Annie.—"Why could not Isaac bless both his sons?" Gen. 27:18-40.

The blessing bestowed upon Jacob was the blessing of the Abrahamic covenant, and carried with it temporal and spiritual benefits that could only be conferred upon the head of the family in the line of succession from Abraham to Christ. From this blessing Esau was excluded, as had been prophesied at his birth, and later by his own act in selling his birthright to Jacob. Isaac could bestow upon him other blessings, but he could give him no part in this.

Mrs. M. S. Ex. 33:11-23.—"The Lord spake unto Moses face to face." That is as one present, though not necessarily visible. It is clear from verse 20 that Moses did not see the face of God.

J. V. D. Question 1.—The discrepancy is obvious. The numbers indicated in Num. 3:22, 28, and 34, make a total of 22,300 Levites, while in verse 39 the total number of Levites is given as 22,000. Several explanations have been suggested. Some suppose that the 300 were the first born of the Levites, and being already devoted to God could not be counted as substitutes for the other tribes. Others claim that verse 39 aims to give the result of the census in round numbers, hence the omission of the odd hundreds. The most satisfactory explanation is that it is an error of transcription. Hebrew letters are used for numbers and a transcriber might easily have made a mistake.

Question 2.—Read last clause of Deut. 11:21 thus: "As the days of the heavens above the earth," and means that if obedient, Israel should possess the land as long as the heavens continue above the earth.

News Notes.

....We have received and filled orders for thousands of temperance pledges.

....Spencer church has increased pastor's (J. M. Haymore) salary from $720 to $900.

....When you pray do you endeavon to learn and do God's will or to get Him to learn and do yours?

....Let every reader study Dr. Torrey's statement of his experience. It is long, but it is interesting and instructive.

....Elder L. B. Boney, of Wilmington, who has recently returned from the Seminary, is available for pastoral work.

....The Recorder will enter its 70th volume July 1st. We believe it will celebrate that event with ten thousand good subscribers on its list.

....Dr. A. T. Robertson writes: "I am praying for the blessing of God on the Midsummer Meeting. How glad I shall be to see everybody.

....Elder George M. Duke, the beloved, writes: "Myself and many of my people are in the Recorder's Bible Reading Circle. We are enjoying it."

.....Four hundred persons were registered in the second annual meeting of the National Religious Education Association in Philadelphia, March 2-4.

....Dr. Weston R. Bruner, of Calvary Church, Richmond, will aid Pastor Massee, of the Raleigh Baptist Tabernacle, in a meeting beginning April 11th.

....The members of Mt. Vernon Springs Baptist Church are now bringing their new house of worship to completion, and have ordered the seats. Elder O. T. Edwards has been called to the pastorate.

....Our Women's Societies will observe the third week in March as a week of prayer, so Secretary Gray, of the Home Board, writes. And they will also make this week their special offering for Home Missions.

....We thank Mr. and Mrs. John S. Forrester for an invitation to the marriage of their daughter Lillie, to Mr. Edward Robert Elmore, Wednesday evening, March 23, 1904, at 9 o'clock, at their residence, North Wilkesboro, N. C.

....Pastor A. T. Howell writes that Bro. J. W. Boone has been appointed to represent the Recorder in Mt. Tabor church. We are always glad when a church thinks enough of the Recorder to appoint a special representative of it for her membership.

....The Woman's Association for the Improvement of Public Schools will give an Art Exhibit April 6-9 at the Governor's Mansion, Raleigh. Our readers are cordially invited to attend. Pictures are now in reach of all classes and their educational value is immense.

....Elder J. W. Rose is now serving four churches with a total membership of 1,100. This is the first year of his ministry in which he has not been a State Missionary. He served on numerous fields and always with the efficiency of an able and faithful man of God.

....Pastor J. E. Hocutt, of Bethel, writes: "I will say as to my work I am hopeful, and signs of growth are seen on my field. I am expecting Brother Cowan, of Kinston, the first of April to help me in a meeting. We are praying that the light of day may soon break upon us and instead of this being a mission field it may be self-sustaining."

....Mr. W. O. Allen is serving our denomination admirably as manager of the Baptist Book Store. His experience as a business man is enabling him to build the store up. His brethren should stand by him. Give him a chance to fill your orders.

....It is difficult for anything on a big scale to happen without involving in some way a Methodist preacher. In the late Baltimore fire, a preacher of the Baltimore Conference lost a dress suit. Just think of it, ye shades of Asbury!—Raleigh Christian Advocate.

....North Carolina's most distinguished son is Hon. Hannis Taylor, whose fame rests upon his great works, "A History of the English Constitution" and "International Public Law." But he lives in Alabama. North Carolina needs a great man living in North Carolina.

....As announced in last week's Recorder the programs, leaflets and envelopes for the week of Self-Denial should be ordered from Miss Heck at once. The membership cards for the Enlistment Campaign are also in hand and it will be well to order this at the same time.

....Collectors for Woodland church turned in recently the sum of $560 for their house of worship. Elder E. J. Harrell is pastor. Woodland is one of the choicest communities in all North Carolina. We congratulate our people there upon the completion of their house of worship.

....Any church that is building a house of worship and which would like to secure second-hand windows and doors at a bargain might do well to correspond with Secretary Johnson. He can put them in communication with a church which has some excellent second-hand windows and doors for sale.

....Already twenty-six Baptist Sunday-school Conventions in North Carolina have been appointed for this year. Our Sunday-schools throughout the State will be organized; and we expect Baptist Sunday-schools to support Baptist work first; and likewise Baptist Sunday-school workers. Now say Amen!

....The grace of writing carefully, slowly, clearly, in well chosen words, phrases and sentences, is worthy of being cultivated. It may distinguish you in a time when the rest of mankind seem to have a mind to demonstrate how hastily and carelessly they can write. One of these days the worm will turn, and the editor—for he is the worm—will calmly return a manuscript for revision.

....The Midsummer Meeting will take place at Jackson Springs, beginning June 21. It will close June 30. June 29 and 30 the Baptist Young People will meet in State Convention. Friday, June 24, will be Sunday-school Workers' Day. Dr. Robertson will lecture each day at 10.30 on The Words of Jesus. The technical work for Sunday-school officers and teachers will not be on the regular program, but two hours a day will be given to this in a supplementary meeting in the house of worship near by. The program in full will soon be completed and sent out.

....Elder J. N. Stallings writes: "Bro. G. W. Reed has been called to the Second church in Danville, and has accepted. He leaves next week for his new work. As chairman of our Association Executive Committee Brother Parrish bears testimony that Brother Reed has done faithful, efficient work on his field here. It gives me pleasure to join in this statement. It is a serious question who is to take his place at Calvary, Faith, Phaniel, and China Grove, the churches he vacates. The Sunday-school room of our Salisbury church has been completed, and the church worshipped in it the last two Sundays.

....Elder J. D. Bowen has enlisted among the forces that have been called to redeem Johnson County. He writes: "I am pastor of five churches, and have three school houses to preach at each month. Lots to be done. I like to be busy. My work began last Sunday. I moved last week. I met with a hearty reception here."

....Bro. Jos. T. Sexton, of Edgecombe County, who, by the way, is the proud father of nineteen children, writes: "We have a nice new church house organized a few months ago and dedicated and named Ebenezer. Bro. G. L. Merrill is our pastor, and we feel confident of doing a good work in this Primitive stronghold after awhile. We will soon have a Sunday-school, and we have good congregations every meeting."

....Superintendent Thomas H. Briggs found only two teachers in the Raleigh First Baptist Sunday-school that do not take the Recorder. This may not explain the excellence of the school; but we take occasion here to say that it is one of the best Sunday-schools that we know of. The work is substantial. Mr. Briggs, who also serves our denomination ably as Treasurer of Wake Forest College, is unsurpassed as a Superintendent.

....Bro. J. T. Glenn writes from Hemlock, Ashe County, in regard to Big Laurel Baptist church: "Our church is in fine condition. We have our house of worship complete and have a comfortable house. Our pastor is W. H. Michaels. He is a good preacher, and a wonderfully good man. Our church has prospered very much under his preaching. Our pastor, with myself, has baptized fourteen in the last two months, and we look for more soon."

....Elder R. F. Tredway, formerly of Mansfield, this State, has resigned the care of Clayton Street church, Montgomery, Ala., the resignation to take effect March 1st. Brother Tredway is peculiarly fitted for evangelistic work, and he is now in a position to do this sort of work in Louisiana. Why not get him back to Louisiana, anyway? He is an efficient pastor with evangelistic powers. We would greatly rejoice to see Brother Tredway located in our State.—The Baptist Chronicle.

Balance of the Year $1.00.

Already a goodly number of friends have enlisted in the ranks of those who would enable the Recorder to celebrate its Seventieth Birthday with 10,000 subscribers. Our annual pruning has left the list in fine condition. We are in sight of the goal. If our friends will press the Balance of the Year Offer this month and next we shall have 10,000 by May 1st.

We offer most grateful thanks to the following friends for favors recently received:

C. L. L. Cobb, D. A. Prevatt, S. Huffman, Dr. D. I. Watson, Miss C. C. Lilly, Elder C. J. D. Parker, J. H. Olive, Elder A. G. Wilcox, J. M. Thomas, Elder Jas. W. Rose, Elder Jas. H. D. Dobson, Elder R. H. Weaver, E. L. James, H. J. Barker, W. S. Nelson, Dr. A. M. Baldwin, G. C. Picot, Elder G. A. Merrell, Elder J. A. Campbell, T. H. Street, C. E. Jervis, Elder R. G. Kendrick, Jr., J. J. McLendon, Elder J. W. Atkinson.

Home and Foreign Missions.

Since the Convention at Charlotte we have raised more than for the same period last year, for Foreign Missions $76.12 and for Home Missions $108.73. Remember, we must raise $3,000.00 more for Home and $4,000.00 more for Foreign Missions than we did last year, if we reach the mark set before us. We are well on into March and have only six more weeks in which to do our work. The winter has been an unusually severe one. The congregations in our town churches have been small, while several appointments were missed altogether at many of the country churches. This accounts for the small receipts thus far. But the long looked for spring is now at hand. Let us "make hay while the sun shines."

Eight thousand for Foreign Missions and six thousand for Home Missions, is the task we have before us to be accomplished in six weeks. We can, if we will!

LIVINGSTON JOHNSON,
Corresponding Secretary.

Leasville High School to be Closed.

Owing to the unusual amount of sickness in the community, and to the fact that our music teacher is one of the sick, and that she will not be able to resume her work this spring, the directors have decided to close the school with the third quarter which ends March 11. We are placed under obligations to the entire corps of teachers for the special kindness they have shown under the present embarrassing circumstances.

We take this opportunity to thank them for the same and for their untiring efforts for the success of our school.

The work of the school this year has been exceedingly good. We consider ourselves very fortunate in securing the services of such a complete set of teachers as we have had this year. Our school has made progress under the principalship of Prof. A. C. Sherwood, and there are arrangements contemplated by which we hope to secure his services, together with Prof. R. B. Nichols and others, for another year. (Our catalogue with full announcements will be out soon.) We are planning for the enlargement of our buildings, for better equipments, and for increased boarding facilities that we may serve the public even better in the future than we have in the past.

We regret very much that circumstances exist which make it necessary for us to close at this time, nevertheless, it gives us the needed time for making all preparations for what we now think will be the brightest year in the history of the school. The session now closing, opened with the largest number ever enrolled at an opening; and we have every reason to believe that the coming year, with the increased facilities, will bring to us a still larger number. In connection with this, we wish to thank our patrons who have caused this increase from year to year, and we earnestly solicit a continuance of such favors together with a kind word for our school. Still our motto is "Expansion."

By order of the Board of Directors.

J. T. HOLLOWAY.
Flint, N. C., March 9, 1904.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

THE ENLISTMENT CAMPAIGN.

A Statement from Miss Heck.

March 15th to 31st has been set apart by the Missionary Societies of North Carolina for an Enlistment Campaign.

The question arises: "Is such a campaign needed?" Let us see. There are five hundred Women's and Children Societies in the seventeen hundred Baptist churches of the State. In many churches, which are truly missionary in purpose as well as in name, the graded system of mission study is used and they have not only a Woman's Missionary Society, but the young ladies and children are studying and being trained in their own organizations.

This reduces the number of churches having such societies to four hundred. There are, therefore, thirteen hundred of our churches yet untouched by this movement. If five hundred Women's and Children's Societies in four hundred churches gave last year $11,322 to Home, State and Foreign Missions, what would be given if every church had such organizations? Surely possibilities so great ought to enlist the sympathy of every lover of missions.

There is then need of an Enlistment Campaign for organization.

But further. Taking town and country alike—and let it be remembered that the large majority of the societies are in the country—the five hundred societies already organized average about twenty contributing members, and only those who contribute should be counted. Based on this average, which is a very liberal one, the aggregate membership of the societies is only ten thousand. Leaving out of account the members of the Sunbeam Societies who are not church members that we may under-, rather than overstate the facts, and allowing for those women who, though not members of societies, yet contribute to missions, there are fifty thousand women members of North Carolina Baptist churches who are not only not members of the societies, but who give nothing to any branch of missions, through any channel. Thousands of these are in churches which have societies.

Let me repeat the question in another form. If ten thousand women and children gave $11,322 to missions, what would be given if the fifty thousand now giving nothing were enlisted?

There is room for Enlistment to increase the membership of societies already organized as well as to add new societies.

Yet this is not all. Such membership means information; information means prayer; prayer means liberality; liberality growth in grace and finally growth in grace in any part of the church means blessings to the whole church.

And, again. Missions are not primarily for the sake of the heathen. We may rest quietly with a forgotten world but not a forgotten Savior. Missionary Societies are a means of obeying Christ's commands looking to the conversion of the world. If the contribution of $95,000 to missions since the feeble beginnings of woman's organized mission work in North Carolina seventeen years ago is an expression of loyalty to the Master, is it not worth while to labor that the future offerings may be more worthy of him to whom they are brought?

Large increase can only come through large increase in the number of givers.

This is also an opportunity by which those who are poor can make many rich. One who herself has little to give may induce many others to give.

Lastly, all can give. The Woman's Missionary Societies are based on a contribution of 2½ cents a week or ten cents a month. Any woman in town or country who wills it can give this much to convert the world.

The systematic giving of littles is the Societies' lesson to the church.

What then is lacking? If there is room for enlistment through organization, many to be enlisted, and grand results to follow from enlistment, what hinders?

First. The sympathy and help of the pastors of churches which have no Societies. Pastors of churches where there are active organizations testify that they are sources of supply for every good work. The reason why thirteen hundred churches have no Societies lies primarily with their pastors.

With the Societies themselves lies the second cause. As part of the church they have acquiesced in the all too prevalent belief that church too prevalent belief that church work will always be done by the few. Because it has been, they argue it must be.

Do the "faithful few"—God bless them—realize that by harboring this belief they are failing to bring the unfaithful many into their birthright—are silently agreeing to the multiplication of a stunted church membership? Is not our first duty to those of our own household of faith?

The missionary society is only one means of grace, but it is one. Let the faithful few be faithful to those nearest them.

The third lack has been a concert of action. "Doubling the membership of societies has for several years regularly appeared as one of our aims—and, with few exceptions, been as regularly neglected.

To do away with the last lack the enlistment campaign has been planned and coupled with the week of prayer and self-denial for Home Missions.

The plan—if such it may be called—is very simple.

Each pastor is urged to organize a society in his churches if they have none, or where these societies already exist to encourage them in the enlistment of the whole female membership of the church and the children of the Sunday-school.

The societies are asked to divide the women and children of the church and Sunday-school among their number and during the last two weeks in March visit each one in her home giving a loving invitation to join them. For those so enlisted an attractive membership card has been provided and will be sent on application.

At the close of the campaign each society is asked to send a statement of the number added. The summary of these reports will be given in this paper.

This is all—but if carried out by all or even the majority of those to whom this appeal is made it will mark a turning point in the history of Woman's Mission work—indeed in the mission work of the Baptists of North Carolina.

At Mars Hill.

The church at this place has just closed a truly remarkable meeting. A coldness in the church during the autumn had been reflected in the school. In those months one boy was converted, and at his baptism two girls were also baptized. But for two months and more a new spirit has been plainly manifest in the village. The church members have been drawn together and a new interest has manifested itself in the church services. Members have been yearning for an outpouring of the Spirit. Among the students of Mars Hill College a number have been meeting for prayer and have prayed earnestly for a blessing and for an evidence of God's favor.

Two weeks ago personal work was begun by the young men and women who began definitely to urge their associates to seek Christ. One week ago on Sunday night a series of meetings was begun under the leadership of Elder John Amons. At once the evidences of the Spirit's work in the hearts of his people were apparent. From all directions the members came together. The harmony and unity of spirit were beautiful. The services were crowded day and night. Conversions began to take place at once, and in five days and a half there had been almost fifty who either professed faith or were restored. The majority were students of Mars Hill College, but the whole community was revived. Many were baptized at once, others will be soon. Residents who had stood aloof from church work brought their letters and still others have expressed their determination of uniting. And all this work was done without the least attempt at anything sensational. The preaching was deep and searching, and full of meat.

The hymns sung were largely the old church hymns with a few good gospel songs. It was a work of grace and from God.

The church has called Elder Amons to be pastor without dissenting voice. And he begins his work at once under the happiest conditions, giving the hand of fellowship to thirty Sunday night.

FRANK A. CLARKE.

Mars Hill, N. C., March 7.

Missionary Societies: Let the Membership be Increased.

Miss Heck is sending out to the societies a neat Enrollment Card upon which is the picture of Dr. Yates, the beloved missionary to China. The societies are asked to make a campaign in March for an increase of their membership, and this card is sent out to be used by the societies for that purpose. If the few women who are engaged in mission work through the societies are doing so much, what would be done if all our women could be enlisted? It would give a mighty impetus to mission work in all our churches if we could double the number of societies this year and double the membership in the societies which now exist. As Corresponding Secretary, I desire to give my most earnest and cordial support to this effort and trust that it may be eminently successful. Let every member of every society give her influence to this movement.

LIVINGSTON JOHNSON.

LEGAL ARRANGEMENT MADE FOR PERPETUATING THE BINGHAM SCHOOL.

(From the Asheville Daily Citizen of March 5, 1904.)

A legal paper of unusual interest at the office of the Register of Deeds is a deed registered yesterday by Col. Robert Bingham, transferring The Bingham School property to trustees, who, at his decease, will transfer it to a corporation, the stock in which is to be equally divided between his heirs-at-law. By this means the School can go on without legal complications, embarrassments or delays. Col. Bingham retains absolute control while he lives, and is using this method to administer on this very valuable property during his own life-time.

His two sons-in-law, Major R. T. Grinnan and Dr. S. R. McKee, and his legal adviser, Frank Carter, Esq., are the trustees named in the deed.

Major Grinnan has been with the School for more than twenty years, and is vice-president. Dr. McKee was with it for several years both before and after it came to Asheville in 1891. The Wachovia Loan and Trust Company is made executor of the will of even date with this conveyance, and referred to therein.

About half of the present landed property, all that it had at first, was bonded in 1891 for thirty thousand ($30,000) dollars. Eighteen thousand ($18,000) dollars of the bonded debt has been paid, and the conveyance charges the whole property, now consisting of seventy-five (75) acres and the improvements, which cost seventy thousand ($70,000) dollars, with the remaining twelve thousand ($12,000) of the School bonds, thereby greatly enhancing the security.

In connection with these wise provisions for the future of this famous Institution, it is not amiss to say of its present and past that its area of patronage was never so wide, its income never so large, its equipment never so good, its location and climatic attractions never so fine.

Before the Civil War it could not accommodate all who wished to attend; but in order to do fuller justice to its patrons and its pupils, it declined to increase its capacity. After the Civil War it more than doubled its capacity to accommodate its steadily increasing patronage. Of late it again can not accommodate all who wish to attend, but it again declines to increase its capacity, refusing pupils instead.

Colonel Bingham's age sits so lightly upon him that he will not need a successor for many years to come. When the immediate succession must be provided for, it is well provided in Major Grinnan and Dr. McKee, singly, or in conjunction. Col. Bingham's son, Robert W. Bingham, now of Louisville, Ky., was connected with the school for several years; but greatly to the regret of its many friends in Asheville and elsewhere, he is now so wedded to the legal profession that he will probably not be connected with the School again otherwise than as an adviser.

But Col. Bingham is carrying on the work of his grandfather, and there is no reason why his two grandsons and namesakes shall not carry on the work which he has done more than all his predecessors to make worth continuing; and it may be a matter of public interest that his two grandsons are being reared with this end in view.

By the legal arrangements just effected everything which human foresight can do has been done to perpetuate the South's oldest and most successful School for Boys, and to transmit it, under greatly improved conditions, to future generations of Binghams.

CROP INSURANCE.

We will call your attention to the ad. of the Park Region Mutual Hail Insurance Association which will be found in another column of this paper. This is one of the oldest and most reliable Hail Insurance Companies doing business in the United States. It was organized in Minnesota in 1894, but has since extended its business to a number of different States in the Union. They began business in North Carolina in the early spring of 1902, and during that year and 1903, they sustained something like 500 losses in this State, every one of which was satisfactorily adjusted and paid in full by the Company. Many of these losses have been very large ones, and the payment of the same has been a great benefit to the farmers who otherwise would have been at a great loss. Among the larger losses which they have paid, we will mention the one of Col. J. J. Laughinghouse, of Pitt County, who in the year 1902, was paid a loss of $3,500 upon damage sustained to his tobacco crop. They insure growing crops of all kinds against damage by hail storms. The cost of carrying the insurance is reasonable, and every farmer owes it to himself, to his family and to his creditors to protect his growing crops, and there is no better way of protecting them than by taking a policy with The Park Region Mutual Hail Insurance Association whose branch office in this State is located in Raleigh.

Home Circle.

What Christ Said.

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back;
"There is more," He said; "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose to-night
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

—George Macdonald.

Robert Browning, Footman.

It is a noteworthy fact that many artistic and literary geniuses have had a comparatively lowly origin. If America does not produce some day great men of letters and first-rate poets, it will not be because we are descended from the poor relations and younger brothers of the Saxon family. Nor will it be because Americans are, as a New York newspaper is fond of reminding us when we talk about good families, mostly of lowly birth.

In the parish church at Pentridge, in Dorsetshire, England, where the Browning family lived, a tablet was erected not long ago in memory of the poet's ancestor, also called Robert. The memorial is inscribed:

To the memory of
ROBERT BROWNING,
of Woodyates, in this Parish, who died November 25th, 1745,
and is the first known Forefather of
Robert Browning, Poet.
He was formerly Footman and Butler in the Bankes Family.
All service ranks the same with God.—Browning.

This tablet was erected by some of the poet's Friends and Admirers, 1902.

The Gospel of Saving.

Russell Sage presents some of the best advice that has ever been given to young men regarding the handling of their money. In the course of the article, he says.

"No matter how fast a man may make money, he owes it to society as well as to himself to be economical.

"Any young man who will live up to the following set of rules will get more genuine happiness out of life than his neighbor who violates them:

"Out of every dollar earned save twenty-five cents. Save seventy-five cents if you can, but never less than twenty-five.

"Get up at a regular hour every morning, and work until the things that are before you are finished. Don't drop what you have in hand because it is five o'clock.

"Be honest; always have the courage to tell the truth.

"Don't depend on others. Even if you have a rich father, strike out for yourself.

"Cultivate independence at the very outset.

"Learn the value of money. Realize that it stands, when honestly made, as the monument to your value as a citizen.

"Be jealous of your civic rights. Take a wholesome interest in public affairs, but do not let politics, or anything else, interfere with the rigid administration of your private duties. The State is made up of individuals.

"Be clean and decent. Don't do anything that you would be ashamed to discuss with your mother.

"Don't gamble.

"Be circumspect in your amusements.

"In connection with amusements, I have never been able to understand why the young men of to-day deem the theatre an absolute essential in seeking diversion. An evening with a good book is, or ought to be, more satisfying to the young man of brains than an evening in a hall where a lot of make-believe characters are strutting up and down the stage, like children at a masquerade. When the human race reaches its highest mental development there will probably be no theatres."

Culinary Hints.

Too many eggs will make waffles tough instead of tender.

Pies will be soggy if set on top a hot strove after being baked.

To cover the pan in which fish is cooking will make the flesh soft.

Salt in the oven under baking tins will prevent pastry scorching on the bottom.

A delightful new sweetmeat is a chocolate covered fig, that can easily be prepared at home with sweetened chocolate.

If it is desired to keep cakes moist, put them in a stone jar—if crisp cakes are preferred, use tin as a receptacle.

A spoon should not be left in a saucepan if you wish the contents to cool quickly since the spoon carries off heat slowly.

Baked potatoes are much lighter if broken with a fork rather than a knife; and pricked with a fork before baking.

A tiny pinch of salt added to coffee before the boiling water is poured on will accentuate the delicious flavor and aroma.

If the milk used in making baked or boiled custard is first scalded and cooled before using, the custard will be smoother.

Coffee and tea will be found to be greatly improved in flavor if kept in earthenware or china jars instead of tin boxes.

Should your soup be too salty, add a sliced raw potato and cook a few moments longer as the potato will absorb the surplus salt.

When vegetables have been frosted, prepare them for cooking, then cover with cold salted water to stand overnight in a fairly warm room.

A quart of chicken, fish, salad, soup, or ice cream will generally serve eight persons when supplemented by other dishes as at luncheon or supper.

When the cover to a fruit jar sticks, invert the jar for a moment in sufficient hot water to cover the top which will expand and be easily unscrewed.

The flavor of duck is much improved if a tiny onion and a good-sized orange is roasted in the body. Orange marmalade is a favorite accompaniment in the West to roast duck.—Madeline Graham, in The Pilgrim for March.

Letters to Business People and Tradesmen.

Letters to butcher, baker and candlestick-maker, conveying orders or directions, are generally written in the third person—"Will Mr. Jones please," etc., closing with "and oblige" before the signature, or "Colonel Carter wishes Mr. Smith to," etc.

Business letters should have the name and address of the person written to below the writer's signature, to the left of the page, or the name without the address at the beginning, before the "Dear Sir."

Typewritten letters are only admissible for business communications. In such epistles the signature should be written by hand.

A business letter requiring an answer should inclose stamps for reply.

A lady inquiring of another an address, or the character of a servant, need not inclose a stamp unless she ask that the answer might be sent quickly—when she would inclose an envelope, stamped and addressed.

An invitation to Mr. and Mrs. Blank is addressed to the lady only. Answers to invitations are addressed to the lady of the house, even those in which her husband joins. This is according to English precedent.

A dinner invitation should be answered by return mail, if possible, especially when a regret must be sent. A common mistake in writing invitations is to say: "My dear Mrs. Blank: It will give my husband and myself much pleasure if you will dine," etc.

When the Father Makes a Great Mistake.

Sometimes a mother likes to tell a father of some difficulty with the children and of what she did about it. She does not want him to do anything about it. It is all settled, but she wants to talk it over just for comfort. At this juncture a certain kind of father will rise in all the majesty of his mistaken fatherhood and attend to the affair all over again, do all the talking over again, and all the managing, thereby stirring up a second time the troubled waters. This is not only unwise and futile, but it places the mother in an ignominious position.

Even though the father feel quite sure that the mother has not acted wisely, he should wait until he can discuss the matter with her in private, and should not, under any circumstances, discuss her action before his children, his servants or his guests.

If he does the mother will cease confiding in him. Many things will happen in the home which he will never know. He will find himself little by little left out in the family, until he feels that he hardly belongs to the family, and will wonder how it all happened, and become aggrieved. But it is all his own fault. Under such circumstances he should strive to retrieve his error and regain the confidence of the mother, and learn to be a comfortable father.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

MOZLEY'S Lemon Elixir

MADE OF LEMONS.

VICK'S YELLOW PINE is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

HAPPY MOTHER'S TOUCHING STORY

Of Baby's Dreadful Suffering from Eczema.

CURED BY CUTICURA.

Now His Skin is as White as a Snow Flake.

"A terrible rash broke out on Charlie's poor little face and spread to his neck, chest and back. I had never seen anything quite like it before," writes Mrs. Helena Rath of 821 10th Ave., N. Y. City. "The skin rose in little lumps, and matter came out. My baby's skin was hot, and how he did suffer. He wouldn't eat, and night after night I walked the floor with him, weak as I was. Often I had to stop because I felt faint and my back throbbed with pain. But the worst pain of all was to see my poor little boy burning with those nasty sores. At last I was persuaded by a friend across the street to try the Cuticura Remedies. She gave me some Cuticura Ointment—I think the box was about half full—and a piece of Cuticura Soap. I followed the directions, bathing Charlie and putting that nice Ointment on the sores. Little by little, but so surely, Charlie and I both got more peace by day and more sleep by night. The sores sort of dried up and went away, and now Charlie is cured completely."



"Yes, that fat little boy by the window is Charlie, and his skin is as white as a snow flake, thanks to the Cuticura Remedies. I think everybody should know about the Soap and Ointment, and if it is going to help other mothers with sick babies, go ahead and publish what I have told you."

Sold throughout the world. Cuticura Resolvent, $5.0 (in form of Chocolate Coated Pills, 25c. per vial of 60). Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Props.

Send for "All About the Skin, Scalp and Hair."

$3.50 will buy a pair Americus Shoes

In 16 Styles

Men's fine custom-made work.

The Greatest Selling Shoe in America for $3.50



For sale by all up-to-date dealers. Pair "Americus" would be an appropriate present for a friend.

Geo. D. Witt Shoe Co.
Manufacturers
LYNCHBURG, VA.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER CHURCH BELLS

OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. SEND FOR CATALOGUE. BELLS. Address Cincinnati Bell Foundry Co., Cincinnati, O.

Young People's Page

Miss Dorothy's Dolly.

Miss Dorothy's Dolly was awfully sick,
So she sent for the doctor double quick;
The case was grave; it made him scowl—
For the doctor was wise as any owl.
A fine string of pearls, a pink satin gown,
He ordered at once, with a terrible frown;
A quick trip to Europe, a new Paris hat,
A real sealskin coat, and an Angora cat,
She soon got them all, and delightful to tell,
Miss Dorothy's Dolly is now pretty well;
Which certainly proves, in spite of old jokes,
That dollies are really like most other folks.

—Holiday Magazine.

Just a Common Dog.

The first time Evelyn saw him was on the great lake steamer, when she and brother Charlie and mamma and papa were all going to their really pretty summer home on the Michigan bluffs. He sat on a box in a corner of the main deck, a cord tied round his neck, his tail drooping mournfully, and his eyes longingly glancing about for release. Evelyn patted his head, while the purser told her the story of Dandy.

He was just a tramp dog, and stole passage on the boat in the boldest way; but this was his last trip. A despoiled lunch basket, some hidden chicken bones, and Dandy's look of bland, disinterested content had told the whole shameful story.

"He never shall go again," concluded he.

Evelyn looked ruefully at the stubby yellow coat. "If he were a prettier dog I'd like him myself; but he's so awfully homely. His nose is like a pug's, his ears like a water spaniel's, his coat like a collie and terrier's mixed, and his tail like a setter's. He's a terribly mixed up dog, but I like his eyes."

So it was to his big, honest eyes that owed his nice new home; but, once given the chance, he won the love of his little mistress, for the whole "mixed up" dog.

Together they romped the beach at Ocotawa Park, dashing over the bluffs and through the glens on wonderful tramps of adventure; and at night, in the little cottage, a yellow figure lay on guard at the foot of Evelyn's cot.

"You can not take that dog home with you, dear," said mamma's verdict. "I won't have such a looking animal around the house."

Dandy knew all about it, and he licked his faithful little mistress' face lovingly when her tears fell on his ugly head out in the woods. It was their last day together, and Evelyn meant to make the most of it by visiting all the old haunts. Over the hills they ran, until all the cottages were passed. Over the edge of the bluff was a narrow path, and down this Evelyn tripped until she saw the place where she wanted to rest. Then breathlessly she tugged, slipped and floundered through the warm sand until it was reached. It was a fine lookout point—a cave some boys had dug in the hillside, and then deserted.

"I wish you were a girl or I were a dog, Dandy," said Evelyn, wistfully, "so we could be chums. I've seen ever so much uglier dogs than you, dearest; but, mamma"—

There was a queer, sliding, crushing sound, a hail of pebbles and sand, a great heavy thud, and then darkness!

"Dandy!" gasped Evelyn, as she rolled to the far end of the cave, away from the deluge. "We're just corked in. Oh, dear me!"

The tears tumbled in a riotous toboggan slide down the pink cheeks, and the brown curls were bent to the dust, indeed, in sorrow.

Dandy fully appreciated the dangers of the situation, but he did not cry. He licked the bowed head, and he sniffed carefully on all sides, then went straight to business. Pretty soon all the spiders and ants heard was Evelyn's sobs, and a soft quick scratch, scratch, scratch, as Dandy's big paws dug steadily at the sand.

The sun lay like a great ruby on the water when a black nose poked itself out of the mass of sand that had loosened and fallen in an avalanche before the cave, the dirty paws followed, and the owner darted off headlong for Evelyn's cottage.

"Dandy alone!" cried Mr. Chester, when the stanch little dog bounded to the hammock and barked. "Something's wrong I'm afraid, mother."

Dandy tried to tell with his tail how true a guess it was, and before the ruby sun had dipped into the Western waves he was guiding papa and brother Charlie to the cave.

It was tedious work digging with sticks, hands, anything, at the sand; but Dandy pawed and barked cheerfully, and the work went on until finally brother Charlie crawled through and handed out a frightened, dirty, tearful little girl to papa's arm. "Dan—Dandy left me, papa!" she sobbed.

"Well, Dandy never shall leave you again, daughter," said Mr. Chester, patting the dog's rough yellow head. "He is a hero; and even I had to learn the lesson from a dog that a rough coat does not make a cur."

Evelyn's eyes opened wider. "Why, papa! How did you know where I was?"

"Dandy did it all," said papa earnestly; but the hero never blushed, merely wagged his tail. Perhaps it meant just as much.—The Churchman.

Dangerous.

An amusing story is told of Queen Wilhelmina when she was quite a little child.

Her Majesty was not allowed to share dinner with the elder members of the royal household, but was permitted to make her appearance at dessert, and place herself beside some particular favorite.

One day she sat by a courtly old general, and after eating some fruit, the little girl turned and gazed up at him. Presently she exclaimed: "I wonder you're not afraid to sit next to me."

Everybody in the room turned at the sound of her childish treble.

"On the contrary, I am but too pleased and honored to sit next to my future queen," replied the general. "But why should I be afraid?"

Assuming a woe-begone expression, the little girl replied: "Because all my dolls have the measles—they're all of them down with it."—Selected.

Habits.

Ned was watching grandpa put on his shoes. "Why do you turn 'em over to shake 'em before you put 'em on?" he asked.

"Did I?" said grandpa.

"Why, yes, you did; but I didn't see anything come out. I have to shake the sand out of my shoes 'most every morning."

Grandpa laughed. "I didn't notice that I shook my shoes, Ned; but I got in the habit of shaking my shoes every time before putting them on when I was in India."

"Why did you do it there?"

"To shake out scorpions or centipedes or other vermin that might be hidden in them."

"But you don't need to do it, here, for we don't have such things."

"I know; but I formed the habit, and now I do it without thinking."

"Habit is a queer thing, isn't it?" said Ned.

"It's a very strong thing," said grandpa, "remember that, my boy. A habit is a chain that grows stronger every day, and it seems as if a bad habit grows stronger faster than a good one. If you want to have good habits when you are old, form them while you are young, and let them be growing strong all the while you live."—Mayflower.

King Cyrus an Example for Boys.

When visiting his grandfather, Astyages, King of the Medes, this young prince, when but twelve years of age, one day chose to act the part of cupbearer to the king. Astyages praised him for his dexterity and grace, but said, "You have forgotten one essential ceremony, which is that of tasting." For the cupbearer used to pour some of the liquor into his left hand, and taste it before offering it to the king.

"No," replied Cyrus, "it is not through forgetfulness that I omitted that ceremony."

"Why, then," said Astyages, "for what reason did you do it?"

"Because I apprehend there was poison in the liquor.

"Poison, child; how could you think so?"

"Yes, poison, grandfather, for not long ago, at an entertainment you gave to the lords of your court, after the guests had drunk a little of that liquor. I perceived all their heads were turned—they sang, made a noise, and talked they did not know what. You yourself seemed to have forgotten that you were king, and that they were subjects, and when you would have danced you could not stand upon your legs."

"Why," says Astyages, "have you never seen the same thing happen to your father?"

"No, never," said Cyrus.

What a happiness it would be were all the boys of America as carefully trained in habits of self-denial and abstinence as was this wise and gifted prince, who was thought worthy by God to be the deliverer of his people from their captivity in Babylon.—National Advocate.

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ARE YOUR KIDNEYS WEAK?

Thousands of Women Have Kidney Trouble and Never Suspect It.



An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

VINTON, IOWA, July 15, 1903.

In the summer of 1896 I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the country, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store, and I took it. My family could see a change in me for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took a considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 145 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gratefully yours,

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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No equal for diseases peculiar to women. Tones up the entire system. Four weeks treatment, only 50 cents. If your druggist cannot supply you, write to

"Cured me completely of bladder trouble." Mrs. Nading, Winston, N. C. "For sores A. I. M., is worth its weight in gold." J. H. Davis, Beaufort, S. C. (Blood Poison.) "By use of A. I. M. I was cured in a few weeks." J. P. Wingard, Branchville, S. C.

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P. H. HALTIWANGER, Pres., Columbia, S. C.

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A FARMER'S BLESSING.

Blessed of the Lord be his land;
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious things of the fruits of the sun.
And for the precious things of the growth of the moons,
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,
And for the precious things of the earth and the fulness thereof,
And the good-will of him that dwelt in the bush.
—Deuteronomy 33.

GOD'S WILL IN MAN'S REACH.

Always remember this: God's will is in your reach. He may have a higher will for angels, but that is no matter to you. His will for you is not above your power to receive and obey. Its standard is human, and moreover, it is adjusted to you personally.

Sometimes we wish the word "ideal" might be abolished. A man will suggest some noble plan. Another will say, "But that is ideal"—meaning that it is out of the question, impracticable. Granting that this may be true of men's ideals—and we would that there were more earnest striving to live up to even men's ideals—we must take God's word for it that His ideal for us, His will for us, was made in His wisdom for us, and in His knowledge of us, and is therefore in our reach. He could not do a vain or foolish thing. He could not have a will for you, a work for you that you could not do.

Your difficulty is not in being unable to do His will, but in either being unwilling to do it or unwilling to receive it.

To say that you do not know the will of God is to convict yourself of wilful ignorance. By prayer and the reading of His word any man can learn His will.

But we wish to particularly impress this thought, that God's will for you is adapted to you; is in your reach.

He will not suffer you to be tempted beyond your power. A man was at a street-corner the other day. "To go this way," he said, "will be to escape a certain temptation; to go that may bring on a temptation which I have feared." He went the way of the temptation. Being asked why, he said, "I said in my heart I was meant not to dodge temptations; I was meant to overcome them. If I dodge now that will settle nothing. If I triumph now, I shall be stronger. Moreover, God will not suffer me to be tempted beyond my power to resist." He went and was not tempted. We should not rush into temptations and tempt God; but with God on our side we should not run from them. Play the man. Face the issue and triumph. Understand that God is there to shield you from temptation beyond your power and to enable you to overcome temptations within your power.

When God made the golden rule He made it on a human standard—not divine. There may be a higher rule for the angels. Men of course cannot conceive of one. But we know the golden rule is human. God says, "Do unto others as you would have others do unto you"—as you, a man, not as an angel or God, but only as you would have others do unto you. It is a lofty rule, but its standard is human, is in your very heart. You are to treat the other man merely as you think you yourself ought to be treated.

In Deuteronomy 30:11-14, we read—

"For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

"That thou mayest." God knows you are able, brother, and He expects you to do His will. Are you willing? That is, are you a Christian?

A UNIVERSITY AT WASHINGTON.

In times past Baptists have not seemed ready to come grandly into the Christian work of education and assume the great task of maintaining a University. We have been too busy with our local schools and colleges. But the hour is now approaching when larger things appeal to our people. They are ready to unite not only as States, but as one grand body in one great cause, to be advanced in certain great institutions.

We have at this moment the opportunity to save the beginnings of a great University located at our Nation's capitol. The Columbian has been all but lost to us by reason of our indifference. But there are evidences that it is not too late. Let us redeem this great opportunity.

We are of opinion that the Baptists have a great mission in higher education; we regard education as an expression of Christianity and as essential to the progress of Christianity. And we believe that the Southern Baptists shall not begin to realize their higher mission until they shall have entered seriously into the work of building up and maintaining a great institution of learning. As for the present opportunity, we regard the location of the Columbian University as ideal, and its equipment is certainly worth more than its indebtedness. And as for the suggestion that Northern and Southern Baptists unite in making this a great institution, it seems to us altogether timely and desirable.

SOME QUESTIONS.

We submit these questions not for the sake of answering them, but in order to illustrate a point:

1. Did God make the Devil? Give your view.
2. Was any personal salvation promised in circumcision?
3. Did John the Baptist belong to the church?
4. Was Christ ever on earth before He was born?

If you can satisfy my mind, you will do me a great favor.

These questions come from a minister and pastor. What in the name of sense can he be thinking about? Have they any real bearing upon religion? Is there any thing in them even remotely related to genuine religion. Answer them yes or no, and the effect is the same.

Instead of asking did God make the devil, we advise the brother to help unmake him by the power of God. Instead of asking was any personal salvation (as if it were something that could be divided into quarts and pecks) in circumcision, let the brother study that he may help save some people who know neither circumcision nor uncircumcision as far as we know, but what of that? The question John the Baptist was not a church-member, so far as we know, but what of that. The question for our inquirer is "Am I a worthy church member?" and whether Christ was ever in the world before the incarnation or not is a small question beside the question, "Is He now in my heart"? or "Is He now reigning in the heart of my neighbor?"

Our brother is bothering his mind with vain questions. No doubt, should we give our view on the question Did God make the devil? he would challenge us for debate and have the time of his life discussing the subject.

CHANGE THE NAME.

A friend writes:

I am glad that you favor a change of its name to Faircloth College or almost any thing else. (He is referring to the Baptist Female University.) I should have a different feeling for the institution if it had a less "braggy" name and a more appropriate and convenient one; to say nothing of what has been objected to before—the bad grammar with which the present name attributes gender to the institution, etc. The trustees ought to consider this change of name as no small part in the institution's progress. The modesty of "Peace Institute" and "St. Mary's School" is to "The Baptist Female University" as a violet to the tiger lily.

We are not in favor of any name in particular. "Faircloth College" is quite a good name. It "sounds" well; and certainly Judge Faircloth's life as well as his legacy to the institution would make the name altogether appropriate. But we think even more highly of "Eliza Yates College," as the name for the institution. Eliza Yates was a great woman, a worthy ideal for our girls, as woman, wife, missionary and Christian of the loftiest type.

At any rate we are opposed to the pretentious, untasteful and really disadvantageous name of Baptist Female University. It is true that the teachers in the institution hesitate to call the name amongst educators; and should we keep the name, the graduates would come into a similar reluctance to name their Alma Mater.

The institution is all right. It is grandly fulfilling its noble mission. Let us relieve it of the handicap of its name.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Queries Welcome.

We want to deal as nearly as possible with the exact Sunday-school problem among North Carolina Baptists. Inquiries for answer in this department will therefore be welcome.

February A-Field.

Spilman's advice for February was: "Study—Study—Study!" And no better could have been given. Twelve or fourteen hours a day was the schedule mainly. Additional work: removal from Chapel Hill to Raleigh; preparation of list of Baptist Sunday-school Superintendents in the State by consultation of associational minutes and correspondence; proposal to brethren in each Association that the May Union be devoted to a consideration of Sunday-school topics and work in the State; articles for two enterprising associational papers; the opening of this department in the Recorder. Also spoke at fifteen services; twice at Wake Forest; three times each at Goldsboro and Raleigh, four times at Charlotte, once each at Concord, Gastonia, and Monroe. At each place a warm welcome; upon every one, a hearty benediction!

Decision Day.

It has its dangers but it also contains marvelous possibilities. It has been tried successfully in North Carolina, tried by Baptists who believe in regeneration (not mere enrolment of names) and in child-conversion. A safe conservative plan of working it out to good results will be given later in these columns. Meantime, we beg to call for experiences in this line and also to suggest that May 15th might be a suitable time. The lesson that day will be on "The Prodigal Son." By that time all our Sunday-schools will be open and at their fullest attendance. We will also be well along with our study of the life of Christ, and ought to be looking for spiritual results. Let no teacher put off till that day the bringing of every unsaved scholar to Christ. On the other hand, let not one allow that day to pass without a faithful effort to win souls to Christ. This is our idea and aim in Decision Day. Are you ready to take hold of it and use it in the light of Scripture and the fear of God?

More Sunday School Conventions.

Sixteen were noted in the Recorder three weeks ago: some for the last Sunday in July, the majority for the last Sunday in May.

Dr. H. A. Brown writes from the Pilot Mountain: "It is customary in our Association to devote the fifth Sunday meeting in the spring to the consideration of Sunday-school Topics. Our next meeting will be held at Clemmonsville."

Rev. R. A. Sentelle informs us that the Haywood County Association is in the habit of giving the spring fifth to Sunday to Sunday-schools. The brethren are arranging for a meeting the last of May.

The Sunday-school Association of the old Sandy Creek meets May 29-31, with Hickory Mountain Church, six miles from Siler City, so Pastor L. R. Dixon writes.

From Bro. J. W. Bivens, of Wingate, we learn that the brethren in the Union are considering the plan of making the May fifth Sunday a meeting

in the interest of Sunday-schools, and will most likely adopt it.

Pastor C. H. Durham, of Lumberton, says: "It is the desire of a large number of our people to have a Robeson Baptist Sunday-school Convention some time during the year." The matter of time, place, and program is in the hands of the Executive Committee.

"We will try to arrange to have our meeting in May devoted to the consideration of our Sunday-school work in the State." So writes Pastor George N. Cowan, of Kinston, in regard to the Neuse Association.

Elder C. B. Justice, of Rutherfordton, in the Green River Association, writes: "I am discussing a plan to have a Sunday-school mass-meeting in our Association the next fifth Sunday and hope to make it a success."

Pastor R. H. Herring, of Albemarle, will very likely arrange for the Sunday-school work to be considered at the May union of the Stanly Association.

The South River Sunday-school Convention, announced for the last of March, has been postponed till the fifth Sunday in May.

From Dr. W. R. Gwaltney, of Hickory, in the South Fork Association: "Will try to get our schools in full harmony with your work when we get together the fifth Sunday in May." The meeting will be with Olivet Church, near Catawba Station.

Bro. J. P. Woody writes that the next union of the Beulah Association convenes with Lea Bethel Church, twelve or fifteen miles from Roxboro. He adds: "We will be glad to co-operate with you in making our next union a Sunday-school awakener."

Bro. T. L. Caudle, of Wadesboro, speaking for the Pee Dee, says: "It will give us pleasure to co-operate with you in any way in futherance of the Sunday-school work. Will be glad to devote proper time to the subject in our union meetings."

Twenty-six Associations have thus far been heard from favorably. There is every indication of a quickened interest in Sunday-schools among the Baptists throughout the State.

A Message to Our Missionaries.

For eight years the Secretary was pastor in the heart of our Baptist destitution in Eastern North Carolina. With many of our one hundred missionaries he is acquainted and for them has a profound sympathy in their arduous work. One of their greatest problems concerns the Sunday-school, and he might speak for them as well as to them in this department. But he prefers to let them speak for themselves with fresh facts from the front. For this purpose, the following questions are addressed to each of the missionaries of our State Board. The replies will doubtless be a revelation to many of our people. Look for the gist of them in the Recorder's Sunday-school columns.

1. How many Sunday-schools in your field?

2. Have any of your churches grown out of Sunday-schools?

3. About how many of those you baptized last year were Sunday-school scholars?

4. Are most of your members in Sunday-school? If so, how did it come about? If not, why?

5. Do you take active part in the Sunday-schools at your various appointments? If so, to what extent and with what result?

6. What are the encouraging features of your Sunday-school work?

7. Are there any discouragements? Name them briefly and state what effort has been made to counteract them.

8. Are there any points in your territory where you think Sunday-schools could be organized this spring? If so, name them and indicate your plan for organizing them.

9. Maybe there is some qualified brother situated where he could organize and conduct a Sunday-school. If a letter to him from the Secretary would aid you in enlisting him for this work, give his name and address, and also the point where he could be utilized.

10. If to get work started you need Sunday-school literature for any mission point, you can get a three month's supply gratis by stating the grade and amount you think you will need, with the name and address of the person to whom it should be sent.

11. There may be churches in your care that have no Sunday-school. Will you name these points and briefly state the difficulties that have stood in the way?

12. State in less than one hundred words the precise Sunday-school problem you have to face in your field. This may open the eyes of some of the brethren who do not know with what you have to contend.

13. Tell in a few sentences of your most successful Sunday-school work as a missionary and how you attained it. This may inform and inspire others.

14. Do you think you could get a representative gathering of Sunday-school workers for a day or two at some convenient point in your territory? If so, suggest place and date. Perhaps we can arrange for an institute that will quicken the Sunday-school work in your section.

15. You doubtless feel isolated at times and long for the help of your brethren over the State. In what practical way can we be of service to you in your Sunday-school work?

Now, who will be first to respond? Who the fullest in fewest words? Who can present the brightest picture? Who the darkest? Who has most problems? Who the best plans actually tested on hard fields? Whose success in mission Sunday-school work is most inspiring?

Whether in jeremiade or hallelujah, let every man of God on our mission fields respond!

* * *

THE LESSON.

His Compassion.

Bible Lesson for March 20. Matt. 14:13-23. Compare Mark 6:30-56; Luke 9:10-17; John 6.

Golden text: Jesus said unto them, I am the bread of life.

This lesson cannot be successfully taught without familiarity with the records by Mark, Luke and John as well as that of Matthew. The statement by John (6, 26-40) is especially important as showing Christ's application of His own miracle: I am the Bread of Life.

The section brings up (1) the purpose of Jesus to part with the multitude that had gathered about Him; (2) the purpose to concentrate His efforts upon instructing His chosen apostles; (3) the temporary defeat of this purpose by reason of the people's persistence and His compassion; (4) the demonstration of His power likewise by reason of His compassion, and the manifestation of the persistent difficulty He had in building a spiritual instead of temporal foundation for His Kingdom; and, finally, His outright act of separation to the end that He might overcome the temptation and override the obstacles to His proper spiritual work.

The New Policy.

Since the Wilderness Jesus has been fixed in His purpose to found a Kingdom in the Spirit, of the Spirit, and by the Spirit. But He has not succeeded in conveying this purpose to His friends or to the people. They look to Him as a coming king and as one who will supply them with bread and heal their ills. Now, after two years of work throughout which His fame has constantly spread, He reaches the point where He must break with the crowd. He loves them and yearns over them; but He has work to do; and the time is short. The death of His forerunner warns Him of His approaching fate. He is in the shadow of the Cross. He must now concentrate His efforts upon His chosen men in whom the Kingdom must live after His death. To this end, and likely to avoid conflict with Herod—seeing that the people are ripe to have Him lead them in a revolution to avenge the murder of John,—and certainly for rest (Mark 6:31) He leads them away from the people into an uninhabited country. No doubt He was weary; no doubt the first preaching tour of His chosen had made them weary; no doubt His heart was now convinced that they needed and His cause needed nothing so much as a period of quiet instruction directed to them. No doubt He had despaired of making progress by means of ministering to the crowd. He would, therefore, break with the blinded, self-seeking throngs that beset Him.

His Compassion.

But they would not. They follow Him a three-hour journey on foot—tribute at least to His popularity as a helper and a wonderful man. And He—does He turn from them? Important are His plans; weary is His heart; nothing is there in the crowd for Him. But the compassion of His soul—the master quality in His masterful life—overrides His purpose. He does not yearn over their diseases; but over their shepherdlessness. (Mark 6:34.) A multitude in darkness; with many leaders but no leading, many voices but no authority. And He heals them and teaches them. Once again then He uses His divine power to help everybody but Himself. For His own sake He never used it. Indeed it often made against Him.

The Miracle.

No wonder the day slipped by and the glow of the evening sun shot through the waters of the lake before they thought of eating. It was He that thought for them. Here are 5,000 men (and thousands of women and children) without food. The disciples say, send them away. Jesus, once again in His compassion, and seeing, too, an opportunity of opportunities—namely the opportunity to reveal by a parable in real life His true mission, and the true nature of His Kingdom, says, "No, let us do the best we can with what we have." That is, He faces His difficulty and uses it to the highest advantage.

And the fishes and loaves in a small boy's basket become a great feast. See Him standing there in that throng lifting His eyes to Heaven blessing and breaking the loaves, and think on His compassion and His sufficiency for all the world of heart-hungry men and women. Think on that greater daily miracle by which He satisfies the heart-hunger of the millions that follow Him. Think how He would have here reached the hearts rather than the stomachs of this great host—and you may obtain an impression of His own unsatisfied heart-hunger.

Alone.

In vain do the people praise Him. It is not praise that He craves. In vain do they call Him king. It is not a throne that He seeks. They would give Him everything save that which He desires; and this they cannot give because they do not understand. He desires the response of their hearts to His heart; the opening of their spirits to His spirit; the receiving of God as father, the setting up in the soul the standards of faith, humility, love and holiness. But they cannot grant Him this. Rather they cry out that the prophet like unto Moses is at last come and he shall be king.

And so Jesus, having seen His forerunner die misunderstanding Him, now sends His disciples away because they misunderstand Him, and then sends the great crowd away for the same cause and Himself "went up into the mountain apart to pray: and when even was come, He was there alone." Alone. Only God was with Him. At that hour, after two years of earnest effort to reveal Himself, only God understood Him. Prayer meant more to Jesus than it ever has meant to men; but we may here estimate its value to ourselves above everything else in the world. Pause and think what it meant to Him.

Notes.

Jesus still has compassion on them that are as sheep not having a shepherd. Have you a guide?

It appears that the company of disciples could raise about $33.00, and were willing to give the last cent to relieve their Master of embarrassment. Mark 6:37.

A small boy is worth something, after all. The Master can make any small boy's basket feed a multitude. Will you put yours in His hand?

Questions: What was the motive of this miracle? What was the attitude of the disciples to Jesus in it? Why did the multitude follow Him? Why did He wish to leave the multitude? To whom did He go? What is the meaning of the miracle as stated by Jesus?

Jesus as good as said to them, "You have some money, but depend on Me, not on that."

He could make an infinite amount of bread, but He would not waste a bit. God is frugal with His power. It is precious. And yet people think to call it forth for most trivial matters.

Attempt great things. "What are these among so many?" is not a question of faith.

It is probable that Jesus said this blessing: "Blessed art thou, Jehovah our God, King of the world, Who causes to come forth bread from the earth."

He can multiply your power. Give and it shall be given. There is that that scattereth and yet increaseth, etc.

Never send a crowd away from Jesus. Never attempt to solve a problem by dodging it. Never attempt to meet a situation apart from Jesus—no matter how much other help you have.

Daily now doth He perform the miracle of feeding the 5,000 with the Bread of Life. Are you of them that understand Him or misunderstand Him?

Prayer is the last resort of the man of God. It should be also the first.

It is better to teach a few than to amaze or attract a great multitude. Jesus Himself despaired of doing anything with a crowd. And yet you want a big church!

HOW TO MEET TEMPTATIONS.

Sometimes I * * * believe that our greatest temptations lie along the line of our greatest strength, and not along the line of our greatest frailty. It all depends upon our point of view whether we regard temptations as sent by malignant powers to assail us, or ourselves as sent out by a righteous power to meet them. There is a thought of valor included in the last idea, and of hopefulness in the possibility it suggests of our developing in stature and girth, like the soldiers whom we train to meet a danger. But perhaps there is too little of comfort in it for most people. Growing pains are an affliction when they once begin.—Ex.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Report of the Woman's Central Committee of Missions.

(For quarter ending February 29, 1904.)

Atlantic Association—	
Morehead City	$12.50
Swansboro	3.00
Swansboro Sun.	1.00
First Church, New Bern.	20.70
First Church, New Bern Sun	5.00
Tabernacle, New Bern	22.64
Total	64.84
Beulah Association—	
Lea Bethel	$7.00
Clement	5.41
Yanceyville	4.11
Yanceyville, Sun.	1.50
Total	18.02
Brushy Mountain Association—	
Wilkesboro	$13.64
Brunswick Association—	
Mill Creek	$2.00
Southport	2.30
Southport Sun.	1.50
Antioch	2.00
Total	7.80
Buncombe Association—	
First Church, Asheville	$134.05
Beaver Dam	7.65
Morgan Hill	1.18
Cane Creek	5.45
Cane Creek Sun.	.20
Antioch	7.00
Antioch Sun.	1.50
Asheville First Church Sun.	35.95
Total	192.98
Cape Fear and Columbus Association—	
Whiteville	$9.15
Whiteville Sun.	2.00
Chadbourn	2.64
Chadbourn Sun.	2.18
Smyrna Sun.	3.38
Total	19.35
Cedar Creek Association—	
Rockfish	$13.80
Cedar Creek	3.45
Total	17.25
Central Association—	
B. F. University	$14.00
First Church, Raleigh	52.27
First Church, Raleigh, Sun.	4.60
First Church, Raleigh, O. T. Band	10.00
First Church, Raleigh, Y. L. S.	12.35
Youngsville	4.25
Youngsville Sun.	.50
Wake Forest	36.05
Wake Forest Sun.	8.22
Dayton	1.35
Rolesville	2.75
Bethany	3.00
Total	149.34
Chowan Association—	
Edenton	$11.78
Elizabeth City	34.08
Total	45.86
Eastern Association—	
Clinton	$22.00
Clinton Y. L. S.	4.00
Clinton Sun.	1.20
Corinth	2.90
Warsaw	4.20
Total	34.30
Flat River Association—	
Florence Avenue	$20.00
Creedmoor	7.25
Oxford	56.45
Oxford, Girl's Band	11.00
Oxford, Maggie Nutt Soc.	6.70
Mount Zion	4.50
Total	105.90
French Broad Association—	
Mars Hill	$15.30
Marshall	3.14
Marshall Sun.	2.40
Total	20.84
Green River Association—	
Rutherfordton	$9.30
Rutherfordton Sun.	1.05
Marion	4.85
Total	15.20
Haywood Association—	
Waynesville	$30.50
Johnston County Association—	
Clayton	$34.60
Clayton J. U.	5.33
Smithfield	6.00
Total	45.93
Kings Mountain Association—	
New Bethel	$2.60
Cherryville	2.00
Cleveland Mills	1.30
Cleveland Mills Sun.	.46
Total	6.36
Liberty Association—	
Lexington	$11.00
Thomasville	1.39
Total	12.39
Little River Association—	
New Hill	$10.00
Mecklenburg and Cabarrus Association—	
Tryon Street, Charlotte	$68.45
Tryon Street, Charlotte, Y. L. S.	61.60
Tryon St., Charlotte, Sun.	13.25
Total	143.30
Mitchell County Association—	
Bear Creek	$19.46
Silver's Chapel	2.00
Total	21.46
Mount Zion Association—	
Graham	$14.27
Durham, Second Church	11.25
Durham, First Church, Earnest Workers	24.25
Red Mountain	18.58
West Chapel Hill	3.60
Bynum	6.48
Durham, First Church	84.35
Cane Creek	4.00
Lystra	2.15
West Durham	2.00
Chapel Hill	11.05
Cedar Fork	2.65
Burlington	1.93
Olive's Chapel	10.50
Second Church, Durham Sun.	4.50
West Durham Sun.	1.00
East Durham Sun.	4.15
Total	206.71
Neuse Association—	
Pollocksville	$3.50
Goldsboro, First Cchurch	25.75
Kinston	80.80
Antioch	12.55
Fort Barnwell	4.00
Fort Barnwell Sun.	1.00
Goldsboro Sun.	6.75
Kinston Sun.	3.44
Total	137.79
Pee Dee Association—	
Pee Dee	$2.00
Laurinburg	35.25
Springhill	25.25
Roberdel	3.33
Lilesville	9.03
Lilesville, Y. P. S.	5.70
Lilesville Sun.	.83
Polkton	2.20
Rockingham	6.70
Wadesboro	67.65
Ansonville	5.45
Mrs. T. B. Henry	5.00
Wadesboro Sun.	.75
Springhill, Lee Holland Society	6.75
Total	175.89
Piedmont Association—	
Reidsville	$12.25
Greensboro Y. L. S.	31.50
Greensboro	39.00
High Point	26.00
High Point Sun.	1.00
Greensboro Mary Newton Band	2.51
Total	$112.26
Pilot Mountain Association—	
Winston First Church	$56.00
Madison	3.50
Mt. Airy.	6.85
Deep Springs	6.00
Broad St., Winston	2.50
Deep Springs Sun.	3.00
Winston First Church Sun.	3.82
Mt. Airy Y. P. S.	1.00
Mt. Airy Sun.	10.00
Salem Mission Sun.	1.50
Leaksville	10.51
Total	104.68
Raleigh Association—	
Good Hope	9.97
Cary Y. L. S.	36.98
Apex	9.75
Cary	24.75
Holy Springs	3.00
Holly Springs Sun.	1.00
Total	85.45
Robeson Association—	
Parkton	$2.70
Maxton	8.55
Lumber Bridge	3.10
Lumberton Y. L. S.	82.65
Long Branch	4.00
Lumberton	27.65
Saddle Tree	7.00
Ashpole	13.29
Raft Swamp	4.20
Lumber Bridge Y. P. S.	.25
Lumber Bridge Sun.	.22
Ashpole Sun. No. 2	3.05
Ashpole Sun. No. 1	11.20
Lumberton Sun.	5.19
Total	173.05
Sandy Creek Association—	
Jonesboro	$3.75
Pittsboro	12.30
Siler City	11.60
Aberdeen	11.00
Carthage	15.20
Bethany	7.47
Southern Pines	5.25
Carthage Sun.	6.74
Sanford Sun.	8.20
Pittsboro Sun.	2.20
Total	83.71
Sandy Run Association—	
Forest City	$3.30
Bethel	7.23
Immanuel	5.20
Immanuel Sun.	3.66
Henrietta	7.30
Henrietta Sun.	1.27
Total	27.96
South Fork Association—	
Newton	$1.20
Gastonia	13.33
McAdensville	7.25
Hickory Sun.	1.70
Hickory	7.00
Total	30.98
South River Association—	
White Oak	$7.25
Salemburg	9.13
Spring Branch	6.25
Concord	3.50
Fayetteville	32.31
Fayetteville Sun.	5.88
Salemburg Sun.	1.60
Total	65.92
South Yadkin Association—	
Spencer Sun.	$5.00
Statesville Western Ave.	2.00
Salisbury Chestnut Hill	6.61
Mooresville	3.46
Spencer	2.90
Statesville	16.24
Statesville Sun.	2.68
Salisbury	9.20
Total	48.09
Surry Association—	
Elkin	$.90
Stanly Association—	
Locust	$.50
Albemarle	8.00
Total	8.50
Tuckaseigee Association—	
Dillsboro	$.85
Tar River Association—	
Warren Plains	$6.50
Rocky Mount	15.50
Sandy Creek	2.00
Scotland Neck Mission class	5.98
Scotland Neck	22.05
Washington	13.45
Greenville	10.65
Mt. Zion	1.00
Poplar Spring	5.94
Henderson	24.45
Wilson	2.50
Hobgood	4.00
Weldon	8.34
Scotland Neck Sun.	7.33
Greenville Sun.	1.55
Washington Sun.	1.53
Total	132.77
Union Association—	
Marshville	$10.00
Monroe	25.00
Marshville Sun.	1.10
Total	36.10
West Chowan Association—	
Rich Square	$4.95
Mt. Tabor	10.18
Chowan	17.00
Cashie	7.28
Seaboard	12.00
Lawrence X Roads	2.50
Hebron	11.27
Union	2.82
Buckhorn	24.30
Woodland	5.75
Ahoskie	5.00
Potecasi	2.64
Rich Square Sun.	.20
Murfreesboro Sun.	4.57
Total	110.46
Wilmington Association—	
Wilmington	$16.38
No Association given—	
North Fork	$1.75
Bethel	9.60
Total	11.35
Grand total	$2,545.06
Appropriated as follows—	
To Yates College	$50.00
To Foreign Missions	851.73
To Christmas Offering	1,024.88
Total Foreign Missions	1,926.61
To Home Missions	245.73
To Home Mission Boxes	147.01
To State Missions	224.36
To Expense Fund	1.35
Total	2,545.06
Of the above amount the Sunbeams contributed—	
To Foreign Missions	$106.46
To Christmas Offering	97.95
To Yates College	8.75
Total Foreign Missions	213.16
To Home Missions	10.36
To State Missions	8.83
Total	232.35

Respectfully submitted,
MISS F. E. S. HECK,
President W. C. C.
MRS. WESLEY N. JONES,
Secretary and Treasurer.

Sunbeams' Corner.

Conducted by Miss Elisabeth N. Bridges, Band Superintendent for North Carolina.

Grandmother Africa's Patch Work Quilt.

(Part I.)

BRITISH SOUTH AFRICA.

(Continued.)

"Why, it is raining," exclaimed Cousin Alice as she looked up at the window after finishing her story.

"There's father coming in the rain," said Susie, running to open the door.

Mr. Wilson had been in the house only a few minutes before there came a regular downpour which lasted until after time for the church service that night.

"It is out of the question for us to attempt to go to church, isn't it?" asked Mrs. Wilson, as the hands of the clock pointed to the hour.

"Yes," answered Mr. Wilson, who had just been out on the porch to close the blinds. "It is fairly pouring. We will all stay at home tonight."

"And you can tell us a story," cried Susie, who was always ready with suggestions.

"You think I can?" asked Mr. Wilson, as Susie climbed to her usual place, on his knee.

"Yes, father," she answered. "Tell about Joseph."

"Won't you tell us about that man in South Africa first?" asked Alfred.

"You are arranging quite a program for me," Mr. Wilson said, smiling.

"Then tell about when you were a little boy," added Susie.

"My dear," said Mr. Wilson, turning to his wife, "maybe you'd better get a pencil and paper and write down the program. It promises to be a long one, and I might get the numbers mixed or leave out a part unless it was written."

"I think a better plan would be to cut and rearrange the program," suggested Mrs. Wilson. "Tell the story of Joseph for Susie, and then the story of Cecil Rhodes for Alfred. By that time it will be 9 o'clock."

"O, mother," exclaimed both children, glancing from her to their father. But Mr. Wilson knew the rule as well as they and that nine o'clock for them spelled "g-o-o-d n-i-g-h-t." He began then the story of Joseph and told it through with frequent question and addition by the children.

"Now, it is my time, and you are going to tell about the man in South Africa, aren't you?" asked Alfred.

"Joseph lived in North Africa a long time ago," said Mr. Wilson, "and this other man died in South Africa about two years back. So I will tell you about

CECIL JOHN RHODES

"Cecil John Rhodes was the son of an Episcopal rector in England. He was one of a large family, for there were four boys and two girls older than himself. As a boy, Cecil Rhodes was not very strong. Before he finished his college course at Oxford, he took cold from rowing on the river and it settled on his lungs. A doctor in London told him if he wished to live more than three years he must go to South Africa. So he set out to join one of his brothers there.

"Just about this time diamonds were discovered near Kimberley, and Rhodes, with two of his brothers went to the diamond fields to make their fortunes. As the miners did not prosper much at first, Cecil Rhodes soon bought up land from those who were discouraged. He used every honest means for getting money. For a time he pumped water from the mines with an old engine.

"After two or three years Mr. Rhodes' health was so improved that he went back to England to study. Here he saw the doctor who had sent him to Africa. 'You can't be the man I sent to South Africa,' exclaimed the doctor. By my books you ought to have been in the grave by this time.'

"Rhodes was determined to finish his studies at Oxford. Year after year he went back and forth between the two countries, spending his summers studying in England and his winters at work in Africa. He was getting strong and making money.

"He now planned to get all the diamond mines in one big company, but needed more money for it. He went to the Rothschilds with his plan. They said, 'Come back in a day or two and we will tell you what we can do.' Rhodes would not be put off and said he would return in an hour for their answer. They were so impressed with him that in this short time they decided to put the money into his scheme. Out of these mines Mr. Rhodes made an enormous fortune for himself and those connected with him.

"To his plan of getting rich, Mr. Rhodes added another. Putting his hand over a larger part of South Africa he said to a friend, 'All that British. That is my dream.' He did everything in his power to make this dream come true. He made friends with the Dutch and the Boers, the English and the natives. When he wanted to be elected to any position, he could look to all for help. Then he went from one office to another, feeling that the higher the office the more his power; the more power for him, the more for England.

"Rhodes looked at this piece of land once called Bechuanaland and asked England to let him and a number of other men govern and trade in it. They formed a company and sent some men to see the chief who then ruled this country. They made many presents and promises to the old chief, and he said the Englishmen might work the gold mines in his land. In a year or two he found that more men were coming into his country than he liked. Forgetting all his promises, he marched his army against the Englishmen. They drove him from the country in this short war and the land was covered British pink. England was wild with delight and the country has been called Rhodesia for Cecil Rhodes who planned to gain it.

"Mr. Rhodes was not satisfied. He wanted the Transvaal also for England. He planned, or at least is generally believed to have planned, the Janeson Raid, which failed, you remember. In this he lost much of his power in Africa and was tried in the English Parliament.

"Afterwards another war broke out with the natives in Rhodesia. Mr. Rhodes and one of his sisters went alone to see the chief and stopped the war. Mr. Rhodes was now out of office and put all his energies into building railroads and telegraph lines. He was carrying on these plans and going back and forth between Africa and England when the Boer War began. In this war he took little part and he died before it was ended. All the land he had pointed out to his friend as wanting for England now belongs to her and more besides.

"Cecil Rhodes was a man who made many friends and also many enemies. He wanted things to go just the way he planned and as he planned. He could talk people into believing as he did even when they did not want to. Although he worked hard to get rich, he did not spend much money on himself. He had a home almost like a palace near Cape Town, but it was as much for his friends as for himself. In the gardens around this home are all kinds of African plants and trees and also many tamed wild animals. Rhodes let people drive about the grounds and see all the beautiful things he had gathered there. He did not care for big receptions and dinners, and often traveled miles out of his way to keep from having to go to them. He was much happier when going about his mines or plantations without coat or collar.

"The great idea that Mr. Rhodes worked for was to have all English speaking people joined in ruling the world. He wanted to tie England and the United States strongly together. So in his will he left money to educate English speaking boys at Oxford, England. Two boys from every State in our Union can go to Oxford with the money Mr. Rhodes made in his life of planning in South Africa. He believed that in this way boys from all parts of the world would grow to be great friends and when they were men would make their countries friends also."

"I believe," announced Alfred, "that I will go to Oxford as one of Mr. Rhodes' boys."

"Get ready for it by studying hard now so you can pass the examinations," said Mrs. Wilson.

Here the busy clock chimed out nine good-night strokes. After kisses all around, the children started up stairs with their mother, Alfred full of plans for college and Susie very sleepy.



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CURES ARE PERMANENT.

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For 25 cents I will send a recipe cure to cure blind or bleeding piles. MRS. BRETON, Raleigh, N. C.

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Atlantic and North Carolina Railroad

The effort to work up a furor in regard to the Receivership ordered for the Atlantic and North Carolina Railroad, has failed. The case will be tried by judges not officeholding newspapers. Stock in the road sold higher last week than it has at any time in recent years. We hope that whether the receivership shall stand or not, the road will be sold and put out of the hands of the politicians.

Race Riot in Illinois.

Last week the Nation received more convincing evidence that race antipathy between the white man and the black is not sectional. A negro killed a policeman in Springfield, Ill.; and he was promptly lynched by a mob. Immediately rioting began, and thirteen companies of troops were required all the week to maintain order.

Southern people will find no vindication here. Let them preserve order, keep the laws and do justice no matter what happens elsewhere.

Mormon Investigation.

The Reed Smoot case will be memorable for the revelation to the country at large of the corrupt conditions in Mormon Utah. That the polygamy laws have been violated, that the Mormons are living in a grossly sensual corruption of religion, and that this hierarchy of lust—for that is what it is—absolutely controls Utah, a Church dominating a State, has been proved in Congress. Whether Smoot takes his seat in the Senate or not, the true character of Mormonism has been laid bare, and it can never recover.

The War.

No progress has been reported in the war between Japan and Russia since our last edition. Russia is evidently taking her time. She is sending her ablest men to the front, and when she strikes she hopes it will be decisive. A new commander at Port Arthur has succeeded in making the Russian fleet there more aggressive. Last week there was an engagement between torpedo boats off that port, in which each side lost one boat.

The Japanese have bombarded both Vladivostock and Port Arthur, but with slight results.

It is possible that the Russian fleets at Vladivostock and Port Arthur may attempt to unite. In this event, there will be heavy fighting. It is also possible that Japan may make a serious attempt to take Port Arthur.

There is no news whatever from the land forces. We only know that a battle has not been fought.



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WALNUT HAIR DYE

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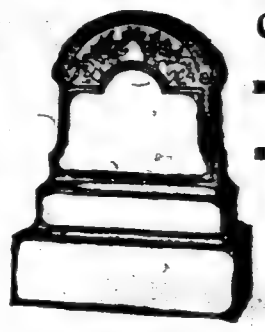


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Thin fabrics have the call this season—such as Nun's Vellings, Albatross, Crepes, Eolinnes, Voiles, Mistrals, Etamines, etc. Write for sample and prices.

NEW SUITS FOR SPRING—Strictly All Wool.

Venetian Cloth, Eton Jacket	$12.00	Broadcloths	$15.00
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Insurance in force	$105,122,666.62
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When writing advertisers please mention this paper.

Sensation in Congress.

Easily the sensation of last week was the report in the House of Representatives from the Post Office Department accusing 100 Congressmen with influencing the Department (working with the corrupt men recently indicted) to pay out more money for salaries, rents, etc., than was allowed by law. The House of Representatives raged like a storm. It seems at this distance that it might have received the report with more of the calm dignity of men who had nothing to fear. In truth the report seems to be unjust. In nearly every instance the Congressman had merely approved an application for increased salary for a postmaster. If the application were granted, it is the Department's fault. The intimation that the Congressmen were in collusion with the corruptionists in the Department cannot stand. The Congressmen have demanded investigation.

Viewed politically, of course the report took on the appearance of Republicans in the mire trying to drag in Democrats. If this is a correct view, it is most base. The Democrats turned the matter decidedly to their advantage. They demanded Congressional investigation not only as to the Congressmen but as to the entire department. It was granted as to the Congressmen but not as to the Department. Th epeople have a right to "look at the books," and if denied that right, they should "know the reason why."

Right to Regulate Saloons.

The decision of the Supreme Court of North Carolina with regard to the restraint and regulation of saloons is most important. The case came up from Washington, and the decision recognizes the right of a city to regulate and restrain the saloons to almost any extent. This amounts to saying that the saloon business does not stand as a business, but as an evil. We submit here a summary of the decision:

The town of Washington being vested with authority in its charter to regulate, control or prohibit the sale of liquors in its limits, passed ordinances prohibiting storm doors, partitions, screens, blinds and stained glass panelled, one glass to the shutter, the bottom panel not more than four feet from the level of the sidewalk, the glass to be kept clean of dirt and specks; that no counter in any saloon shall be more than fifty feet from the front door and that all liquor should be served and drunk at the counter; that there should be no back door, side door, trap door or stairway to or exit from a saloon except for use by the employees thereof, and that every saloon should keep a gas or electric light over its front door each night through the period of darkness, and that no saloon should be entered, opened, kept open or occupied by any person from 8 o'clock Saturday night till 6 o'clock Monday morning; and prohibiting billiard tables, ten pin alleys, gambling tables and all games in any saloon or room connected therewith, also restaurants or eating houses in connection therewith; and prohibiting the giving away or selling of any food in any saloon or room connected therewith; and imposing a fine of fifty dollars for a violation of any of these ordinances, each day the violation was continued to constitute a separate offense and work a forfeiture of the license to sell liquor.

Held not to be oppressive, unreasonable or vexatious.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

How to Cure Catarrh.

A Practical, Common-Sense Treatment that Can be Used by the Patient at Home.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for the permanent cure of catarrh, bronchitis, asthma and catarrhal deafness. It cures 95 out of every 100 cases and can be used by the patient at home. It is so simple and pleasant that even a child can use it.

A box, containing enough of the remedy to last one month, will be mailed, postage paid, to any part of the United States for $1.00.

If you do not care to order a large box of the remedy before testing it, a free sample will be mailed upon request. Address Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

A Propitious Outlook.

The bright opinions of trade activity for this season is more flattering than in previous season for years. No such equipment of right merchandise ever graced ourselves and counters as that which we now invite you to investigate. All that is good, stylish and reasonably priced we have had the opportunity to pick from. We invite your inspection, your judgment, your honest, reasonable verdict upon our efforts to supply you with the wanted things for this season's outfitting.

EVERYTHING

In Dry Goods, Millinery, Coats, Suits and Skirts, Shirt Waists, Muslin Underwear, Dress Goods, Cotton Fabrics, Notions, Gents' Furnishings, Shoes, Hats and Trunks.

Pay us a visit; it will pay you, but if you cannot come, write us for what you want. Our Mail Order Department is at your service.

Sherwood Higgs & Co.

203 and 205 Fayetteville Street, RALEIGH, N. C.

Mention this paper.

Dobbin & Ferrall

123-125 Fayetteville Street, Raleigh, N. C.

Spring 1904

Laces, Embroideries and White Goods.

The White Vogue will continue and the new numbers in White Wash Goods are irresistibly tempting. Dainty Organdies, Swisses, Dimities and Batistes, Mouseline de Paris, Washable Chiffons, Hand-woven Batistes, Fancy Mercerised Jacquards, Voiles, Pique Francois, etc. etc.

Have You Requested Samples?

Dobbin & Ferrall.

CAPUDINE

Time to cure yourself! CAPUDINE is guaranteed to cure ANY SORT OF HEADACHE. 10c. 25c. 50c. A BOTTLE AT DRUGGISTS.

Sunday School Board

SOUTHERN BAPTIST CONVENTION

J. M. FROST, Sec.

Price List Per Quarter.

PERIODICALS.

The Convention Teacher, single copy, 15c.; in orders of 5 or more, each	$0.12
Bible Class Quarterly, single copy, 8c.; 5 or more, each	06
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	12
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	12
Bible Lesson Pictures	75
Picture Lesson Cards	3½
B. Y. P. U. Quarterly (for young people's meetings), in orders of ten each	6

Other Supplies.

Sunday School Record (simple, complete and accurate) each	$1.00
Class Books (for keeping Class Records), per dozen	40
Class Collection Envelopes, per doz.	10
Excellent Maps.	
B. Y. P. U. Supplies.	
Topic Card, Price per dozen, 15c.; 75c. per 100.	
How to Organize—with Constitution and By-Laws. Price, 10c. per dozen; 50c. per 100.	
See B. Y. P. U. Quarterly.	
HOME DEPARTMENT SUPPLIES.	
Its Plan—J. M. Frost. Price, 25c. per 100.	
An Experience—Junius W. Millard. Price per dozen, 5c.; 30c. per 100.	
Class Books, For visitors' use, 2c. each.	
Collection Envelopes. Price 25c. per 100	
Superintendent's Quarterly Report. Price, 1c. each.	

Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets and other supplies.

BAPTIST SUNDAY SCHOOL BOARD,

710 Church Street, Nashville, Tenn.

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IT IS YOURS

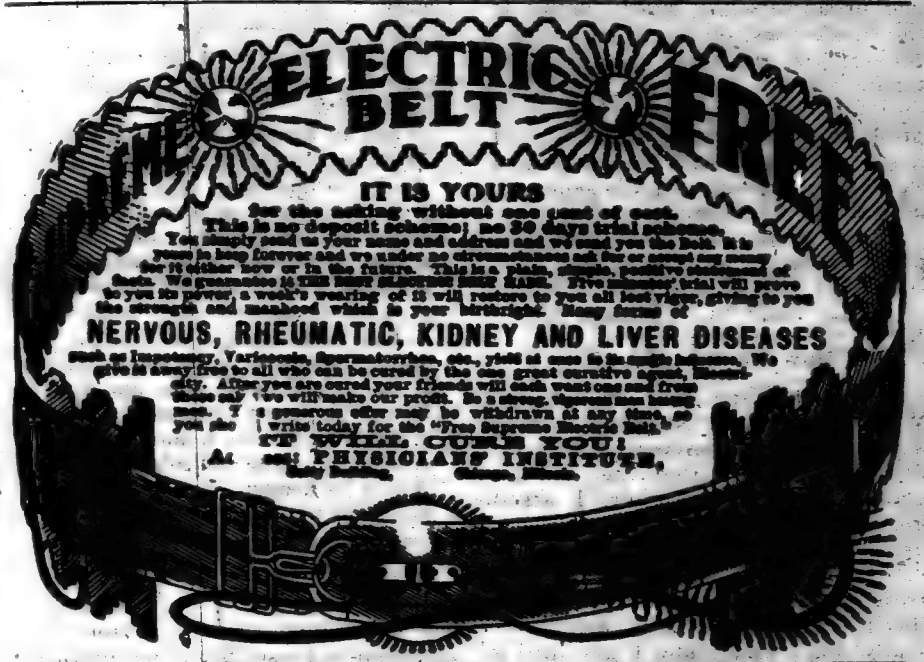
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NERVOUS, RHEUMATIC, KIDNEY AND LIVER DISEASES

such as Impotency, Varicocele, Spermatorrhea, etc., yield at once to its magic influence. We give it away free to all who can be cured by the one great curative agent, Electricity. After you are cured your friends will each want one and from these only we will make our profit. Its a strong, vigorous man saving power. This generous offer may be withdrawn at any time, so you should write today for the "Free Supreme Electric Belt."

IT WILL CURE YOU!

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BAPTIST PERIODICALS

Are the **Best Lesson Helps** published. With the thought of constant growth, they were *greatly enlarged and improved* at the beginning of the year. Prices have also been reduced.

MONTHLIES

Baptist Superintendent	7 cents per copy / per quarter
Baptist Teacher	10 "

QUARTERLIES

Senior	4 cents per copy / per quarter
Advanced	2 "
Intermediate	2 "
Primary	2 "
Our Story Quarterly (new)	1½ "

LESSON LEAFLETS

Bible, Intermediate, Primary	1 cent each per copy / per quarter
Picture Lessons	2½ cents per set / per quarter
Bible Lesson Pictures	75 cents per quarter

HOME DEPARTMENT SUPPLIES OF ALL KINDS

Senior H. D. Quarterly	4 cents per copy / per quarter
Advanced H. D. "	2 "

ILLUSTRATED PAPERS

	per quarter /	per year /
Young People (weekly)	13 cents	50 cents
Boys and Girls (weekly)	5½ "	22 "
Our Little Ones (weekly)	4½ "	18 "
Young Reaper (semi-monthly)	3 "	12 "
Young Reaper (monthly)	2 "	6 "

(The above prices are all for clubs of ten or more.)

Good Work (monthly) . . 15 cents per year / In clubs of ten or more, 10 cents per year

American Baptist Publication Society

1420 Chestnut Street, Philadelphia

Temperance.

Let Everybody Sign.

Dear Bro. Bailey:—I have prayed much for you and your work; but my heart was deeply moved and I prayed with tears as my wife read to me the Pledge you are sending out: Let parents sign with their children—husbands with wives.

For many years I have been getting young and old to sign this: "Hoping to help others, we promise to never use intoxicating drinks." Yours is more comprehensive. We must train the young to total abstinence. God help us.

Yours forever,
A. D. BETTS.

Lillington, N. C.

Year Book.

The American Prohibition Year Book for 1904 is meeting with popular favor. It is having a good sale in all parts of the country and is being sent to foreign lands. This publication is now in its fourth year. It appears annually. It is standard authority on the liquor question. Its one hundred pages are full of the best facts and statistics. Its departments in addition to the almanac, are total abstinence, criminology, cost of the drink traffic, legislation, results of legislation, election figures and organizations. Every phase of the drink question is covered. This book is just the thing for those entering village, no license or county option campaigns. Pastors use it in preparing temperance sermons, and it is also popular with Sunday-school workers and young people's societies, as well as temperance workers.

Price: cloth, 35 cents, postpaid: paper cover, 15 cents postpaid.

UNITED PROHIBITION PRESS,
92 La Salle St., Chicago, Ill.

How He Was Saved.

While traveling over one of our Western roads in company with a man whom in former years I knew to be given to drink, but was now an active temperance worker, I asked him how he was led to give up the drink. In reply, he said:

"Four years ago I got on to a train on this very road, and, to say the least, I was beastly drunk, I really don't know how I got into a seat, but I did. I had been drinking pretty heavily with the boys, and having what we termed a glorious time. At the very next station a young lady came into the car, and for some reason or other selected the seat with me.

"'May I sit here?' she asked.

"'Certainly,' I replied; then turned my face toward the window, hoping by so doing to hide the fact that I had been drinking.

"The train had scarcely got into motion when the young lady fairly took my breath away by asking, 'Do you ever go to church?'

"'Not very often,' I replied.

"'Why don't you?' she said.

"I didn't answer her; I couldn't. And she continued:

"'Are your people living, and have you any sisters?'

"'Yes,' I said.

"'Do they belong to the church?'

"'My mother and sister do,' I replied.

"'And don't they ever ask you to go with them?'

"'Yes, many times.'

"'And why don't you go?' she asked. 'Don't you ever think of the future and and of the home God has for us who are faithful? Do you ever think of the dear ones at home who night after night, loving you as their own, away into the silent hour of midnight, weep with bitter tears as they ask God in prayer to help them save you from the dark pathway down which you are going? Think of the future,' she said. 'Think of the awful meaning of a drunkard's grave, and think of a home eternal with God and His loved ones.'

"She was only a little slip of a girl, but she sat there and pictured my future as it would be if I kept on. And then, in the prettiest words I had ever heard, she told me of the future I could make if I would.

"They say God has sent angels on earth to live. And I believe it and that girl was one.

"As we drew near the station where I was to get off, she took my hand, and said:

"'I want you to promise me that you will quit drinking.

"And drunkard as I was, I gave her that promise. And for a long time after that, whenever I thought of drinking anything, there would come up before me the face of the young lady who had spoken to me so kindly, and I remembered my promise.

"Well," he said, "I have never drunk any liquor since. I have since married, have joined the church, and I am living happily.

"Now," he continued, "the strangest part of this story is the fact that I never knew this young lady. I never saw her before this occurrence, and I have not met her since. I do not even know where she lives. But whoever she is, and wherever she is, may God bless her—the woman that saved me."—National Advocate.

A poet has said of the saloon, or public-house, that it is appropriately called a bar:

A bar to heaven, a door to hell;
Whoever named it named it well;
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and aching hearts.
A bar to heaven, a door to hell,
Whoever named it named it well.

SO EASY TO FORGET.

In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietory medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike.

The proprietors of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember to take it after the last meal or on going to bed. It stands in a class by itself. If you are pestered with indigestion, constipation, liver trouble, bowel trouble or any skin affliction resulting from bad blood, Vernal Palmettona is what you need. Try it at our expense. Write for a free sample bottle. It will do you good. Address, Vernal Remedy Co., 539, Seneca Building, Buffalo, N. Y. Sold at all druggists.

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4 Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application

J NEWTON HATHAWAY,

63 Inman Building, 22½ Broad St. Atlanta Ga.

Read This Notice.

We are securing positions for our graduates without charge. If you are interested in a Business Education and wish to become a Stenographer, Typewriter, Book-keeper or Banker, write to us for our free catalogue.

The Lanier Southern Business College,

Macon, Ga., and 25½ Peachtree Street, Atlanta, Ga.



SEABOARD

Air Line Railway

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with O. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE,
Yarborough House Building.
C. H. GATTIS, C. T. & P. A.,
Raleigh, N. C.
Z. P. SMITH, T. P. A.,
Raleigh, N. C.
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MEN'S FURNISHINGS.

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CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

WHITEMAN— BERRYMAN. — On February 28, 1904, by Rev. Geo. W. White, Mr. W. L. Whiteman and Miss Mary Berryman, both of Chowan County, N. C.

PHILLIPS—BROOKS.—At residence of bride's father, Aaron Brooks, on February 17, 1904, J. W. Phillips and Miss Callie Brooks, all of Chatham County, N. C. W. H. H. Lawhon officiating.

LUMLEY—CATES.—On the 18th of February, 1904, Mr. W. E. Lumley and Miss Cora M. Cates, both of Durham County, N. C., were married at the home of the bride's father, by Rev. J. O. Alderman.

Obituaries.

RICE.—On the 17th day of February, 1904, Bro. B. D. Rice, of New Hope church, Nash County, went out into the better life. He was not far from eighty years of age, and for many years had been a useful member of this little country church. For many years he was a leading citizen in Nash County. No person can estimate the good to this world, of the influence of such a life. He reared a large family, and to the children who remain, the Recorder extends the tenderest sympathy.

I had the honor to be Brother Rice's pastor for a few months, and when I met him he never thought to speak of anything save the Master and His cause.

Three days before his death, he joined in the singing at the funeral of his wife (a consistent Methodist). Bro. B. Craig buried both of these saints in Israel.

May the Master comfort those who mourn and help us to meet them in a better clime.

J. S. FARMER.

David John Middleton.

David John Middleton died at his home near Warsaw, Duplin County, North Carolina, on Sunday, February 21, 1904, aged seventy-seven years, one month, and one day, having been born January 20, 1827. He was the son of David and Dorothy Maxwell Middleton, and he resided throughout his long life within a mile of the place of his birth.

He received a fair English education in the old-field schools and academies of his day. About the year 1845 he professed faith in Christ, and was baptized into the Baptist church by Rev. Jesse Howell. He was a deacon of Johnson and Kenansville churches for over forty years, and was chairman or treasurer of the Executive Committee of the Eastern Association for some twenty-five years, and did not miss any of the sessions till prevented by physical infirmity incident to advanced years. His personal affairs were never so urgent that they might not be laid aside for the work of the church. And as he did this work carefully and thoroughly, so he followed humbly and faithfully the precepts of Him in whose name it was done. He lived the religion which he professed. He was a subscriber to the Biblical Recorder for more than fifty years. In civic life he filled the measure of useful citizenship. For a number of years he was a member of the Board of County Commissioners of Duplin County, and represented that county in the House of Representatives of the General Assembly of 1891. He could have held other public offices, indeed was urged to do so, but he preferred his quiet, happy life at home to the excitement of the political arena. As a member of the Legislature he rendered his constituents a most valuable service in securing the prohibition of the liquor traffic in the town of Warsaw. From this beginning old Duplin went forward till she banished the legalized sale of liquor from her borders, and secured the first anti-jug law enacted in the State. This will make his name immortal on earth, and add a gem to his crown in heaven.

But not only was he an exemplary Christian and patriotic, philanthropic citizen; he was a loving, considerate husband, a fond father, a good neighbor, a faithful friend. In a life of fifty years I can truly say I never saw so well regulated a household, nor a more happy family than Uncle David John's. In temperament he was the personification of equanimity—worry was unknown to him as nearly as falls to the lot of mortals to be free from its baneful influence. In disposition, he was kind to a fault, generous to the limit of his ability, and as amiable as the gentlest woman. Firm in his convictions of right, he decided all questions on that basis and acted accordingly. The element of expediency did not enter into his decision of his own course of conduct on any issue, private or public. Yet he was tolerant of the views of others, and rarely indulged in even the midest censure of anybody.

If I may sum up my estimate of him in one brief sentence, I will say: He was the best man I ever knew. I knew him forty-five years, from my earliest recollection. I loved him much. An orphan boy, I could go to my beloved uncle with my childhood troubles and receive cheer and comfort from his fatherly advice. In my young manhood it was my good fortune to live under his hospitable roof, and to know him as a man can be known only in his home life. There all his virtues shone conspicuously and his character proved itself of the highest type.

He was not, as the world goes, a financier; but was scrupulously careful of his worldly affairs, and left no financial entanglements to worry anybody. He adopted the plan of allotting to each child on arrival at majority his share of his estate, thus becoming his own administrator.

On February 13, 1849, he married Miss Catharine C. Pearsall. She bore him two sons, Oscar P. and David C., and died in early life. On the second day of November, 1853, he married Mrs. Lucy Jane Pearsall Nicholson, a sister of his first wife. Of this union were born six sons, Willie H., Lonnie, Charles M., Edwin Lee, Theordore and Herbert D., and one daughter. The former all survive him, with their half brother by the first marriage. The daughter, Katie, grew into lovely young womanhood, married Mr. F. W. Hargett, lived happily with him a few months and died in the faith of her father and mother. His last wife, one of God's elect women, went to heaven about six years ago. Besides the eight sons, who were all about his bedside when he was called up higher, he leaves a step-son, Dr. Jas. L. Nicholson, whom he reared from infancy with the same tender fatherly care bestowed upon his own children, and who loved and honored him as a father. All these are Christian men. Four of his sons are Baptist deacons, and all, save one, are active church workers in some public capacity; while Dr. Nicholson is a zealous, efficient steward in the Methodist Church.

He leaves forty-two grandchildren and one great grand child. All his grandchildren, above the age of twelve, are professed followers of Christ. Verily the righteousness of the father hath come upon his children and his children's children. And while he has left them not much of this world's goods, he has bequeathed them that which is rather to be chosen than great riches—the heritage of a good name and the example of a life spent in the service of God and his fellow-men.

David John Middleton has lived; the world is better. He is dead; heaven is richer.

And I heard a voice from heaven saying unto me, write, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

NEPHEW.

It takes a good dealer to sell right lamp-chimneys when wrong ones pay so much better.

MACBETH.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH, Pittsburgh.

FREE

Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a Full Month's Treatment, Free, including Inspirator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 254 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the positive merits of the treatment and costs nothing.

TAPE-WORM Expelled alive in 2 hours with head, or no fee. No fasting required. Send 2c stamp for 32-page Book. Dr. M. BEATY & SON, Specialists, 325 Olive St., St. Louis, Mo.

Small Potatoes result from a lack of

Potash

in the soil. Potash produces size and quality.

We have valuable books which explain more fully the fertilizing value of Potash. We will send them free to any farmer who writes for them.



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Positions $5,000 BANK DEPOSIT Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

BIG PAYING BUSINESS For Men, Women and Boys. Write for names of hundreds of delighted customers. Make $30 to $50 weekly. Do business at home or traveling, all or spare time. Selling fancy goods and doing sparkling gold, silver, nickle and metal plating on Watches, Jewelry, Tableware, Bicycles, all metal goods. Factory plate. No experience, capital required. Instruction devices. No toys or peddling. Outfits all given. Everything guaranteed. Big money, rapid sales. Send for terms. Write today. H. GRAY & CO., CINCINNATI, O.

SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 36, "Fast Mail" Express for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations.

2.35 a. m., No. 113 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:00 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyesville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail" for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:20 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Champion Line for Baltimore and all other outgoing steamers.

1:35 p. m. No. 105, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyesville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35 for Columbia, Augusta, Savannah, Charleston, Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail" for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 36 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

1:00 p. m. No. 109, daily for Goldsboro and local stations.

G. H. ACKERT, General Manager.
W. A. TURK, Pass. Traf. Manager.
S. H. HARDWICK, G. P. A., Washington, D. C.
E. P. VENING, D. P. A., Charlotte, N. C.
T. H. BRENT, City Ticket Agent, Office in Yarborough House Building, Raleigh, N. C.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.
ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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ELDER A. B. THOMAS,
REPRESENTATIVE IN WESTERN N. C.

Acknowledgments.

March 16, 1904.

State Missions.—D. L. Gore, $100; W. M. S., Mt. Creek, .66; W. M. S., Rutherfordton, 1.44; Sunbeams, Rutherfordton, .35; W. M. S., Marshall, 1.33; W. M. S., West Chapel Hill, 1.20; Y. L. M. S., Clinton, 2.00; W. M. S., Rocky Mt., Tar River, 7.50; W. M. S., Mt. Tabor, W. Chowan, 7.01; Smithfield, 8.76; Capeharts, 30.00; First New Bern, 2.00; Antioch, Neuse, 9.00; Boiling Springs, Kings Mt., 1.00; Zion, Kings Mt., 3.50; Lawndale, Kings Mt., 7.55; Murfreesboro, 6.55; Warren Plains, 1.17; H. C. Bridges, 80.00; W. M. S., Weldon, 5.40; W. M. S., Weldon (mite boxes), 1.30; Forks of Little River, .31; W. M. S., Pollocksville, 2.00; Sunbeams, Deep Springs, 3.00. Total this week, $283.03. Previously reported, $1,136.69. Total this year, $1,419.72.

Foreign Missions.—Mt. Moriah, $5.64; Y. L. M. S., Cary, 2.75; Y. L. M. S., Cary, (Xmas off.), 6.05; Southport, 5.00; W. M. S., Sawyers Creek (Xmas off.), 5.00; Camp Creek, Green River, 4.00; W. M. S., Mt. Creek, .67; W. M. S., Pleasant Hill, 1.00; W. M. S., Rutherfordton, 1.43; W. M. S., Rutherfordton (Xmas off.), 5.00; S. S., Rutherfordton, 1.00; Sunbeams, Rutherfordton, .35; W. M. S., Bethel, Sandy Run (Xmas off.), 3.16; W. M. S., Edenton, Chowan (Xmas off.), 11.78; W. M. S., Swansboro, Atlantic, 2.00; W. M. S., Marshall (Xmas off.), 1.81; W. M. S., Ashpole, Robeson (Xmas off.), 7.22; W. M. S., Ashpole, 6.07; Sunbeams No. 2, Ashpole, 3.05; Sunbeams, Ashpole, (Xmas off.), 7.20; Sunbeams, Ashpole, 4.00 W. M. S., West Chapel Hill, 1.20; W. M. S., Rockfish, 8.80; W. M. S., Chadbourn, 1.32; Sunbeams, Chadbourn, C. F. and Col., 1.09; W. M. S., Oxford, Flat River, (Xmas off.), 30.00; W. M. S., Oxford, Flat River, 26.45; Girls B., Oxford, Flat River, 3.75; W. M. S., Clinton, Eastern (Xmas off.), 2.50; Y. L. M. S., Clinton, Eastern, 2.00; Sunbeams, Clinton, Eastern, (Xmas off.), .95; Sunbeams, Clinton, Eastern, .25; W. M. S., Elkin, .90; W. M. S., Bynum, Mt. Zion, 4.32; W. M. S., Forest City, 3.35; Sunbeams, Scotland Neck (Xmas off.), 2.89; Sunbeams, Scotland Neck, 4.44; Mission Class, Scotland Neck, (Xmas off.), 4.10; Mission Class, Scotland Neck, 1.88; W. M. S., Mt. Tabor, W. Chowan, (Xmas off.), 3.17; W. M. S., Siler City, 5.00; Ephesus, Beulah, 30.00; Elam, W. Chowan, 5.11; Capeharts, 20.00; Perry's, Central, 9.39; S. S., Scotland Neck, 4.38; Smithfield, 7.49; Boiling Springs, Kings Mt., 10.00; Lawndale, Kings Mt., 10.15; Pleasant Grove, 8.50; Laurinburg, 17.16; W. M. S., Antioch, (Xmas off.), 1.00; W. M. S., Antioch, 1.00; Cameron, 5.72; Piney Grove, Liberty, 18.00; W. M. S., Broad St., Winston, 2.50; Warren Plains, Tar River, 3.32; W. M. S., Warren Plains, 6.50; W. M. S., Oliver's Chapel, 10.50; S. S., Warrenton, 12.00; Mayock, Chowan, 4.20; Gum Springs, Pee Dee, 3.26; W. M. S., Gum Springs, 2.62; Sunbeams, Marshville, 1.10; W. M. S., Weldon, (Xmas off.), 1.64; W. M. S., Mt. Gilead, Montgomery (Xmas off.), 5.55; W. M. S., Mt. Gilead, Montgomery, 1.70; W. M. S., Spencer, 2.90; W. M. S., Lumber Bridge, 3.25; Y. P. Union, Lumber Bridge, .25; Sunbeams, Lumber Bridge, .22; Lumber Bridge, 5.12; W. M. S., Red Springs, 2.30; Sunbeams, Red Springs, .81; Red Springs, 14.82; W. M. S., Spring Hill, 9.25; S. S., Edenton, Chowan, 10.52. Total this week, $444.77. Previously reported, $2,355.37. Total this year, $2,800.14.

Home Missions. — Macedonia, $1.40; Pleasant Plains, 2.30; W. M. S., Sawyers Creek, 5.00; D. L. Gore, 200.00; W. M. S., Mt. Creek, .67; W. M. S., Pleasant Hill, 1.00; W. M. S., Rutherfordton, 1.43; Sunbeams, Rutherfordton, .35; W. M. S., Maxton, 2.90; W. M. S., Bethel, Sandy Run, 3.57; W. M. S., Swansboro, Atlantic, 1.00; W. M. S., Chapel Hill West, Mt. Zion, 1.20; W. M. S., Chadbourn, C. F. and Col., 1.32; Sunbeams, Chadbourn, 1.09; W. M. S., Clinton, Eastern, 2.50; W. M. S., Sandy Creek, Tar River, 2.00; W. M. S., Bynum, Mt. Zion, 2.16; W. M. S., Siler City, Sandy Creek, 5.00; Ephesus, Beulah, 18.00; W. M. S., Ahoskie, 5.00; First New Bern, 1.45; New Hope, Central, .95; Smithfield, 6.85; Lawndale, Kings Mt., 8.15; Mill Creek, Flat River, 25.00; Piney Grove, Liberty, 16.13; Gravel Hill, Liberty, 1.60; Warren Plains, Tar River, .60; Gum Springs, Pee Dee, 3.14; W. M. S., Gum Springs, Pee Dee, 2.63; Forks of Little River, .92; Lumber Bridge, 2.00. Total this week, $327.31. Previously reported, $624.07. Total this year, $951.38.

Education.—Antioch, Neuse, $10; Warren Plains, Tar River, 1.10; New Bethel, 6.00. Total this week, $17.10. Previously reported, $205.94. Total this year, $223.04.

S. S. and Colportage.—A. H. Lennon. $10.00. Previously reported, $45.93. Total this year, $55.93.

Ministerial Relief. — Antioch, Neuse, $6.00; Warren Plains, Tar River, 4.31; Noah Biggs, 12.50; W. M. S., Pollocksville, 5.00. Total this week, $27.81. Previously reported, $162.22. Total this year, $190.03.

Total reported this week for all objects $1,110.02
Previously reported for all objects 4,531.92

Total reported this year for all objects 5,641.94

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Fifty-fourth Annual Statement
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ÆTNA LIFE INSURANCE COMPANY
HARTFORD, CONN.
J. D. BOUSHALL, Manager, Raleigh, N. C.
January 1, 1904.

Assets, January 1, 1904	$68,155,179.01	Guarantee Fund in Excess of Requirements by Company's Standard	$5,681,918.81
Premium receipts in 1903	11,738,258.87	Guarantee Fund in Excess of Legal Requirements	7,857,244.85
Interest receipts in 1903	2,835,930.69	Life Insurance issued and revived in 1903	38,057,181.00
Total receipts in 1903	14,574,874.56	Life Insurance in force January 1, 1904	225,766,848.00
Payments to policyholders in 1903	6,562,158.05	Accident Insurance in force January 1, 1904	208,817,226.00
Legal Reserve on Policies and all claims	60,287,077.10	Number of Policyholders January 1, 1904	213,208
Special Reserve in addition to Reserve above given	2,136,138.00		

Paid Policy Holders Since Organization $138,946,127.01

Great Gains in Business During 1903.

Increase in Assets	$4,661,033.28	Increase in Life Insurance Issued	$2,597,200.00
Increase in Excess Guarantee Fund	181,412.86	Increase in Life Insurance in Force	12,003,468.00
Increase in Premium Income	1,608,992.94	Increase in Accident Insurance in Force	9,067,094.00
Increase in Total Income	1,742,074.47	Increase in Number of Policyholders	16,264

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JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 38.

RALEIGH, N. C., WEDNESDAY, MARCH 23, 1904.

THE ATLANTIC AND NORTH CAROLINA RAILWAY.

The people of North Carolina have been recently treated to a series of dramatic events centering in this institution of North Carolina. Suddenly the road was thrown into the hands of a receiver. Suddenly the receiver and the petitioner for the receivership were thrown into the courts. And suddenly the receivership was dissolved. It is altogether likely that the heart of the matter has passed out of mind in the interest in the dramatic strokes on either side; and it is well to point out now some salient features of the situation.

In the first place, the stroke of the State in securing the indictment for conspiracy of the originators of the receivership prevented the trial of the real issue. That is to say, the originators of the receivership abandoned their case when it was proved on technical grounds that they had no right to petition for the receivership, not being actual stockholders. And, therefore, the main question, Shall the road be placed in the hands of a receiver because of its bad condition? was not tried. Likewise, the question, Shall the road be leased? has become a secondary matter in the general interest in the fact that the originators of the receivership, one of them a prospective purchaser, were unhorsed on the ground of conspiracy.

This paper declared in the beginning that the affair presented "most of the features of a conspiracy." It has, therefore, had no sympathy with the receiver or his petitioner and the unknown parties whom they represented. We expected the case to go against them; and we were interested only in the hope that the case would be tried by the Courts and not by newspapers and that public sentiment should not be wrought up to a point that would make a just conclusion difficult. So it has gone, and no one may except to the action that has been taken. Let us, therefore, dismiss from consideration the fact that the originators of the receivership have been thrown out of court and with them their receivership, and consider the real question, Shall the property be leased by the State?

It will be remembered that President Bryan admitted in his official report and in the press that the road is in bad condition. It will be admitted that the road has paid no dividends in recent years. It will be admitted that its stock and equipment cannot be made adequate by the present income. These things are practically set forth in President Bryan's report.

On the other hand, responsible citizens offer to pay the State and the other stock-holders a graduated, rising rental for fifty years that will average five per cent. That is to say, whereas the State is making nothing out of the property, there are citizens that will give bond to make for the State and the other stockholders the handsome return of five per cent per year. In other words, while the stock under the State's management has been selling at 28, since individuals have offered to lease, it has risen to above 45; and moreover, should five per cent be guaranteed —and it is guaranteed—the stock would rise to the value of 70 or 90 the day the lease became effective and eventually it would rise to 100.

In view of these simple facts, which no one denies, we believe that the people of North Carolina will agree that the road should be leased to the highest responsible and satisfactory bidder. Evidently the State's management—whether under administration of one party or the other—is not successful, has never approached a five per cent dividend basis.

The Governor has appointed a Committee to examine the condition of the road. We hope that committee will bring out the facts—the true condition, the political abuses, the supernumeraries, the free passes and free boarders, that we have all heard rumors of, and that would have been exposed had not the consummate stroke of the State in throwing the originators of the receivership out of court, made a hearing on the real issue out of the question. This paper has confidence in Governor Aycock's integrity and in his devotion to the Commonwealth. If there are abuses, we believe he will expose them. And, moreover, while he rightly rejoices in the discomfiture of the men that—for what purpose we cannot imagine, and no one else has explained—sought to tie his hands and force his will and weaken the prestige of his administration; and while no one may question the justness of the action whereby the designs of these men were brought to an abrupt and humiliating end, we believe that he will confront the truth about the road and that he will perceive the wisdom of obtaining a handsome dividend from it rather than have the State struggle on with it, poorly equipped, much imposed upon, and paying nothing whatever.

THE WAY TO WATCH.

Unless you put out your water jars when it rains you will catch no water; if you do not watch for God coming to help you, God's watching to be gracious will be of no good at all to you. His waiting is not a substitute for our, but because He watches therefore we should watch. We say, expect Him to comfort and help us—well, are we standing, as it were, on tiptoe, with empty hands upraised to bring them a little nearer the gifts we look for? Are our "eyes ever towards the Lord?" Do we pore over His gifts, scrutinizing them as eagerly as a gold-seeker does the quartz in his pan, to detect every shining speck of the precious metal? Do we go to our work and our daily battle with the confident expectation that He will surely come when our need is the sorest and scatter our enemies? Is there any clear outlook kept by us for the help which we know must come, lest it should pass us unobserved, and, like the dove from the ark, finding no footing in our hearts drowned in a flood of troubles, be fain to return to the calm refuge from which it came on its vain errand? Alas! how many gentle messengers of God flutter homeless about our hearts, unrecognized and unwelcomed, because we have not been watching for them!—Alexander Maclaren.

A DISCRIMINATING VIEW OF PRAYER.

(From an Exchange.)

A friend who does not profess to be a Christian asked me, "What is the use of prayer, if God knows beforehand what are our wants and desires, and will grant our petitions or not as He thinks best?" I would like to give him your answer to this question. A. O. C.

Your friend's difficulty is with petitionary prayer. Prayer, as heart-communion with God, includes much beside petitions. Let one who hesitates at petitionary prayer begin with the prayer of thanksgiving and adoration. But it is a wrong notion of petitionary prayer that makes the difficulty—the idea that it aims at getting God to do our will. Its true aim is to get ourselves helped to do God's will. It is the right way of co-operating with God, by linking our desires and endeavors with His. Of course, God's will will be done, somehow. But it never is done, whether in feeding, or instructing, or in governing the world, any further than it is done by men in conscious or unconscious co-operation with God. But conscious co-operation with God is the breath of all right petitionary prayer. "Thy will be done," the central utterance of the Lord's prayer, ought to be our constant utterance, as well as our constant purpose. For it is the daily utterance that is needed to strengthen the daily purpose.

THE FATHER TO HIS CHILD.

Cast thy burden upon the Lord and He shall sustain thee.

Child of My love, Lean Hard.
And let Me feel the pressure of thy care.
I know thy burden, child. I shaped it.
Poised it in Mine own hand; made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said,
"I shall be near, and while she leans on Me,
This burden shall be Mine, not hers:
So shall I keep My child within the circling arms
Of My own love." Here lay it down, nor fear
To impose it on a shoulder which up-holds
The government of worlds. Yet closer come:
Thou art not near enough. I would embrace thy care
So I might feel My child reposing on My breast.
Thou lovest Me? I knew it. Doubt not then;
But, loving Me, Lean Hard.

—Selected.

AMERICAN SCHOOLS IN CUBA.

The public school system was our best gift to Cuba. There is an educational renaissance in the island. It began with the sending of the teachers to Cambridge and is one of the most hopeful features of the new regime. The Spanish school system was anything but educational. A pittance of the millions wrung from the Cubans by taxation was thus spent. There was much catechism, embroidery, and needle work, but little of the three R's. Now school attendance is compulsory and 175,000 pupils are enrolled. Summer schools and increasingly thorough examinations are giving to Cuba a good grade of teachers. The bad Latin custom of studying aloud in school hours is still practiced, and many teachers have not yet mastered the science of pedagogy. The public school is still unpopular because of its democratic features, the parochial and denominational schools continuing to receive the patronage of the best families. Much progress has been made, however, in the four years since the inauguration of the public schools of Cuba. The high schools are doing excellent work in the chief cities; their teachers are men of exceptional ability and broad culture. The desire to learn English is widespread and an increasing number of Cuban youths are pushing their studies in American universities.—From "The Southern Workman."

IN COMMON HONESTY.

In common honesty, the man who does not feel constrained to spread the knowledge of Christ among mankind should surrender Christ wholly. What right has he to Christ? If Christ is not able to save the world He is not able to save a single soul. If He can save a soul it is awful to withhold Him from any, even from the lowest. And no soul can honorably claim His power in his behalf who proposes, when he has secured it, to let the rest of mankind struggle on without the Savior whom he believes to be unique and indispensable, but whom he is content to have obtained for himself alone. * * * We shall come to the enduement of power through Foreign Missions. We shall come to Foreign Missions through common honesty. A revival of simple, square-footed integrity is the real missionary need of our time and of all times. It is the only need. God adds all the rest.—Robert E. Speer.

A THOUGHT FOR THE SPRINGTIME.

Be very vigilant over thy childe in the April of his understanding, lest the frosts of May nippe his blossomes. While he is a tender twig, streighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly thou shalt finde him. Let his first lesson be obedience, and the second shalt be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of his Creatour, and make the feare of his God the beginning of his knowledge: if he have an active spirit, rather rectifie than curbe it; but reckon idleness among his chiefest faults. —Francis Quarles.

Reverence for age is a fair test of the vigor of youth.—Charles Kingsley.

WHAT DID JESUS TEACH CONCERNING MAN?

BY W. M. VINES.

"The proper science and subject for man's contemplation is man himself." Undoubtedly the French philosopher was right when he made this statement, for the most interesting and important study in the whole universe is man. Our attention is arrested at once by what great poets, philosophers and scientists have to say on this most important subject. In the last analysis, however, all that the greatest of the race can say about man is largely speculative, but what Jesus says about man is absolutely authorative, from which there is no appeal." "He knew all men, for he knew what was in man." Let us now examine our Lord's teaching concerning man.

I. THE NATURE OF MAN

Our Lord's conception of man is, that he has a two-fold nature. His analysis was exceedingly simple, man being composed of soul and body. Sometimes the "soul" is called "heart," or "spirit," or "mind." "Fear not them which kill the body, but are not able to kill the soul." "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The entire non-bodily part of man bears one name and is capable of either looking downward toward the earth or looking upward toward God and entering into fellowship with Him. Thus a man may love God with all his heart, soul, mind and strength, or he may place his affections on the things of the world and lose his soul. As it has been beautifully expressed: "Man's nature is not a three-storied house, but a two-storied house, with windows in the upper story looking in two directions, toward earth and toward heaven—an outlook toward things below, and a sky-light through which to see the stars."

II. THE DIGNITY AND INFINITE WORTH OF ALL MEN

The teaching of Jesus on this point is truly revolutionary. Man is of supreme importance in the universe. He is not a mere animal, insignificant, evanescent and irresponsible, but the object of God's special love, care and purpose. This is true of rich and poor, good and bad. The life of every man is of priceless value. Jesus teaches that man is of infinitely more worth than the grass of the fields, the fowls of the air, or the lower animals. The Sabbath was made for man and not man for the Sabbath. His soul is of more value than all the world. Children are objects of special care and celestial interest. He came to call sinners to repentance. An immoral woman, a despised publican, a poor fisherman are special objects of divine compassion and their souls are of infinite value.

There is something good in all men. You must become like a little child in order to be saved. The value of man is proved by the marvelous fact that the Son of God completely identifies himself with human nature and gives "his life a ransom for many."

God is the Father of all men. All men are the sons of God, but some are lost sons and some saved sons of God. Man is a child of immortality and is omnipotent in his power to choose his own eternal destiny. Verily, "in apprehension how like a god! the beauty of the world! the paragon of animals!"

III. THE UNIVERSAL NEED OF ALL MEN OF A SAVIOUR.

Whatever theological terms we may use to express it, our Saviour teaches us the imperfection of human nature and the universal sinfulness of man. "The whole world was lost in the darkness of sin."

Christ came that "the world, through him, might be saved." "I am come a light into the world that whosoever believed on me should not abide in darkness." "Except ye repent ye shall all perish." Whatever we may mean by the words "depravity," "lost," or by any other terms expressing moral degredation or human imperfections, it is clear beyond all question that Jesus teaches that while human nature is not equally bad, nevertheless the best men are imperfect and all men need a Saviour. Even Christians are taught to pray "forgive us our debts," and "lead us not into temptation, but deliver us from evil." The goodness of the best of men is but relative and evil pervades human life as a subtle atmosphere. "Except a man be born again he cannot see the kingdom of God."

IV. THE INCORRIGIBLE WICKEDNESS OF SOME MEN.

While Jesus recognized the dignity and infinite worth of all men and the omnipotent power of men to chose the right and reject the wrong, yet he recognized the solemn and awful fact that some men are hopelessly bad, incorrigibly wicked. Of some he said, "Ye shall die in your sins." "Ye are of your father, the devil." "O generations of vipers, verily I say unto you, that the publicans and harlots go into the kingdom of God before you." In the parable of the vineyard, he undoubtedly teaches that some men deliberately, wilfully and maliciously reject and persecute him and will inevitably perish. His terrific denunciation of the scribes and Pharisees and hypocrites culminates in the awful statement "how can ye escape the damnation of hell?" Our Lord also teaches that there is a sin which shall never be forgiven in this world or in the world to come. Apparently there were some in his day who were "guilty of an eternal sin," or the sin against the Holy Ghost. Some men have passed beyond the hope of redemption and are now beyond the power of the Spirit to reach. No influence, human or divine, can bring conviction to their lost souls.

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair."

V. THE ULTIMATE AND UNALTERABLE DESTINY OF ALL MEN.

Man's attitude toward the principles and teachings of Jesus Christ will determine his condition after death and this state is unchangeable. The tares and the wheat are to be separated. "They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Of the one class he said: "They have received their reward;" that is, in this present world, while the other class have laid up for themselves "treasures in heaven" and will receive their reward in the other world. Of the one he will say: "Depart from Me ye cursed into everlasting fire prepared for the devil and his angels," while to the other class He will say, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." The righteous shall go into life eternal and the others be consigned to eternal punishment.

Thus does the great Teacher reveal to us the ultimate and unalterable destiny of the whole human race.

Every man has his work to do and he should let nothing prevent him from doing it. "Don't get between my guns and the enemy," said Admiral Dewey. "Let nothing come between you and the light," said Thoreau. With an unclouded face we should press toward the mark.

CHRIST AND WE.

BY LIVINGSTON JOHNSON.

There are many things in regard to our union with Christ that we contemplate with great pleasure. We delight to think of him as our companion and our brother; that he sympathizes with us in our temptations and strengthens us in trials; and above all that he is our Saviour, and that union with him here means that we shall live with him forever hereafter. These are gracious, comforting truths; but union with Christ means something else which we too often forget or wilfully ignore.

It means that we are in partnership with Christ in the work of a world's redemption. We are willing to receive from Christ all the blessings that union with Him assures, but alas, how reluctant we often are to make the sacrifices that such union requires. We are co-workers with him in saving a lost world. Our own beloved missionary, Carey Newton, frequently used this sentence so full of meaning: "Christ alone can save the world; but Christ cannot save the world alone." By His death He made a full and complete provision for salvation, but to carry out this provision human agency is to be employed. Christ said to his people, in substance: "I came to earth and on Calvary finished my part of the work. I died that lost men might be saved. You are to tell a lost world of my death, and that through faith in me they may be saved." (Rom. 10:13-15.) "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him on whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Christ said to his disciples: "As my Father hath sent me even so send I you," and again: "Go make disciples of all nations." Here, as plain as language can make it, we have our part of the world assigned us. Christ made a world-wide provision for salvation, we are to tell it to the wide world.

You do not think of Christ as less than a Saviour. You know he is a benefactor, a philanthropist, an altruist, but that is not enough; men have been all these, Christ must be more than all these, he must be a Saviour. Neither will you be satisfied to believe that the provision he made for salvation is limited. The Jews thought that the Messiah was to bring salvation to them alone. You say that is too narrow a conception of Christ; that He is not the Christ of Jew or Gentile alone, but the Christ for a lost world; offering a salvation to all men who will believe on him. Now let us see where this leads us. If that be the Christ with whom you are in partnership, how can you believe in anything less than world-wide missions? And yet professing Christians, who would not believe in a Christ whose heart was not large enough to take in the whole world, coolly say that they do not believe in Foreign Missions. "Except ye have the spirit of Christ, ye are none of his." You claim to be a Christian. On what do you base your hope? "If ye love me, keep my commandements." "Ye are my friends if ye do whatsoever I command you." "Why call ye me Lord, Lord, and do not the things which I say unto you?" Now in the face of this language of our Lord, on what ground do you base your hope if you are not obeying his last great command? J. Ross Stephenson says: "Knowing the need of the world and knowing the remedy, the love of Christ should fill up the breach and bring every Christian into helpful and sympathetic touch with the humanity which awaits redemption."

As with individuals, so it is with churches, for churches are but the aggregation of individual Christians. Whatever was the supreme purpose in the life of Christ, must be paramount with his churches. The chief work of the churches is not the erection of magnificent edifices in which to worship God; it isn't founding and endowing Christian schools and colleges; it isn't establishing and maintaining charitable institutions. All these things are important, but they are only incidental. They must occupy the same relative position in the work of the church that they did in the work of Christ. He fed the hungry, healed the sick and comforted the sorrowing, but he says that the purpose of his coming was "to seek and to save that which is lost." So the great mission of the church is to save the lost. Sometimes I fear we are reversing the order and are expending more time, energy and means upon the incidentals, the outside issues, than upon the great work of trying to lead lost men to Christ. In order to be in a healthful, prosperous spiritual condition, a church must be missionary. Napoleon once said: "It is a maxim in the military art, that the army which remains in its entrenchment is beaten." And so a church of Jesus Christ which lives for itself and takes no interest in the lost world "is dead while it liveth." The "Lo I am with you" is conditional upon "Go ye and disciple all nations." Disobedience to this command means death to a church.

Some one has said that "the churches even of apostolic foundation, which became self-centered and disobedient to the Master's will, decayed and died, and only those have continued which have heeded the command of their risen Lord." No matter what the external conditions may be, no church can be made strong and vigorous when the world's evangelization is neglected or ignored. When a church ceases to be missionary it forfeits its divine right to exist, and it need not expect, for it certainly will not receive the blessings of God. One has but to glance at the financial tables in our associational minutes to tell with almost absolute accuracy the spiritual condition of the churches. Those that are giving liberally to the cause at large, are in a flourishing condition at home, while those which expend all they raise on themselves, are dragging along at a poor dying rate. In many of our churches there are some and in some of our churches there are many, who are ready to criticise the pastor if he emphasizes missions strongly. Woe betide the pastor who listens to the clamor of such members and agrees to retrenchment in mission contributions! He is pursuing a suicidal policy, and is doing a great injustice to his church. The missionary church will grow and develop, and a missionary pastor is always in demand. On the other hand, a church that neglects missions is a poor lifeless thing, while a pastor who hasn't the missionary spirit stands in the way of the progress of Christ's kingdom on earth.

Christ and we are engaged in the mightiest undertaking in the universe. How faithfully Christ has performed his part, how poorly we are doing ours!

Raleigh, N. C.

I am glad to think that I am not bound to make the world go right; I am bound to discover and to do, with cheerful heart, the work that God appoints.—Jean Ingelow.

It is our Maker's care that plants alike thorns and flowers in our path. To reject His flowers would be none the less filial than to repine at His thorns.—Frances Power Cobbe.

How constant is God's friendship. He loves us with an everlasting love and to the end, when other friendships are upon slight grounds easily and often broken off.—John Howe.

A Touch on the Arm.

When the winter winds blow about old Washington and Essex Streets, Boston, and the blasts of the crystal seasons cause thinly clad people to draw their garments closely about them, there comes to my memory a tale of a past generation, that rises in my soul like a star. It is a simple tale, but it interprets a great heart and a lofty genius, and all life as well, for all human thoughts follow suggestion; that word is the history of all that has helped to make a better and a higher world.

Let me tell you the story as it came to me, and you will not wonder that it has haunted me, though the mighty leader that gave rise to it has long slept in a secluded grave among the mosses of Milton Hills.

It happened more than a half century ago—this little incident, this great parable of life. There had been snowy days; frosts had covered the windows of beautiful Harrison Avenue, and glittered from the arms of the great trees there. The place is now Chinatown.

There were toy-shops around Essex Street then; Theodore Parker lived there; he sleeps now in beautiful Florence.

There came out of a square brick house that faced the then prosperous square a tall, lonely man; the world was on his heart, and his heart was full of love and pity. It was early evening and this man went out into the night.

He was looking for something—something to ease his heart. He heard the North Chimes ring out in the clear, crystal air, from the steeple on Copp's Hill. It was New Year's eve; people were hurrying hither and thither, with arms full of light gifts, and minds full of happy anticipations. There were waiting hearts everywhere.

He came to a glittering gift store, and something caused him to pause. A girl, in her mother's Rob Roy shawl, stood there looking into the windows, beside a bundle of savins, which had been offered for sale for Christmas trees.

A clerk came out of the store hastily, and said to the girl:

"You have no right to be standing here; go home."

She turned partly around, reluctantly, and her face wrinkled and her lip trembled.

"No right"—the words were more bitter than the north wind.

The clerk went back to his work, the girl stepped into a dark corner, out of the way of the hurrying procession of buyers, drew her shawl around her, and looked into the gay windows, and wished for the things that others were to share, but which she could not expect to have. But she could dream that she had them; she had the right to dream.

Something made her start. A hand touched her arm. As she turned, a voice said, "Here." It was a voice of silver; it was a bell. She had never heard such a voice before. It repeated, "Here," and added, "You have a right to wish."

A form towered above her, with such a face! It was the face of a Roman, and never walked a nobler soul before, or has walked since, such a kindly, grand Roman, it may be, in Boston streets! I can see it in my mind's eye now—for I have met that man, that god among men.

"Here," the bell voice rang again, and the man put into the wistful child's hand a dollar in silver. "You have a right to wish and to live."

He turned, and, his head above the crowd, vanished into the night.

The girl folded her face in her mother's shawl, and cried with a heaving heart. Could such things be in this selfish world? The man went on, perhaps to find some other child as hopeless and forlorn, wishing that he might touch her on the arm and ring the bell of his divine voice. It was his habit to do such things, to make a wistful child's heart happy in this way, and to disappear in the crowd like a wave in the sea. The child would never know who touched her on the arm, and he could tell his invalid wife the story of his evening's adventures for a winter tale, when he returned to his home, and to his fire among the walls of books.

But the wistful girl in the Rob Roy shawl remembered that glorious face. She still felt that hand on her arm, and could hear in fancy his voice like a bell. She carried home with her that touch on the arm; it was a firm hand that had touched her, a strong hand, a warm hand. Should she ever see that face again?

She dreamed of the man at nights. What a divine light there must have been in his soul; he wanted no return, no money, no honor, no praise, not even love of any recollection.

That child had a happy New Year, and she talked with her mother constantly of the man.

"His head was like a tower," she said, "and when he spoke it was like the ringing of a silver bell. He said, 'You have a right to wish.' I sometimes think that he was Christ."

"He was like him in what he did," said the wondering mother.

One summer evening the little girl wandered away from the treeless alley where she lived toward the Common. A crowd of excited men were hurrying toward Tremont Temple. They were talking wildly, and the girl was drawn after them, and she learned that a great orator was to speak there on some question of reform, and that they were to seize him and drag him into the street and maltreat him.

They rushed into the temple, and the girl followed them with the crowd. The temple filled, the people shouting, and some of them hissing. It was a place of tumult.

A tall man arose and lifted his hand. The sea became calm.

"All men have a right to wish and to live."

Then everything became still.

The child gazed upon that uplifted hand, and exclaimed:

"Oh, that is the man who touched me on the arm on New Year's."

The silver voice rang out. The temple was as silent as a night in the deep forest, or as a place of graves. The crowd passed under the spell of the orator. When he had ended his speech, they passed out into the street.

Nearly all, but a company of young men who had come there pledged to assault the orator. They lingered to fulfil their resolutions. They began to assault the speaker with abusive language.

He stood there. The little girl waited. His features did not change. He came down from the pulpit with a look of beneficence which seemed to the child godlike.

He stretched out his hand—I am describing an actual scene—he said to the young men:

"Back!"

They became silent and moved a little down the aisle towards the door.

"Back!"

They yielded a little more, inch by inch.

"Back!"

It was a trumpet tone. The overawed young men broke before it and went out into the street. Nothing could withstand the moral and soul-force of that arm.

He turned to the little girl with a pleasant face.

She cried out:

"It was you that touched me on the arm."

"When?"

"In the night."

"I remember—we all have a right to live."

The girl went home and told her mother all, and said:

"Mother, I will live."

"Of course you will."

"But I will live. He said I might."

"Who?"

"The angel of that New Year's eve."

"And I will send you to school."

She did, and that girl came to live in thousands of lives.

She returned from the lecture field to Boston on a cheerless day.

One of Boston's orators—her greatest—was to lie in state on that day, under the Shaw guard. It was in that hall that the orator had delivered his first oration. She went there in the pouring rain.

He lay there in white, like a dead prophet, with the most beautiful face that I ever saw in life or in death—that man who went about the streets of Boston on winter eves, touching little wistful children on the arm, and saying, "Here," with silver tongue, leaving a coin and vanishing. She stood before the coffin of the dead prophet, saw the transfigured face, and wept with the rain.

What a crowd was there! Hard-working people, Irishmen who had been immigrants, colored men, the poor and the helpless, street wanderers, wayfarers, people without domesticity. The rain fell as if the heavens came down—was there ever such a rain? Faneuil Hall Square was a pond, and the streets were rivers. And the people's tears fell like rain. They had lost a friend who sought neither riches nor honor, nor any public office, but only their good.

The hand that went about the streets of Boston touching helpless children on the arm on winter eves now lies in a simple grave in the suburbs. His ancestors are buried in the Granary Burying Ground, but he wished to lie in death in some simple place, where the sun fell without obstruction, among the trees, and where the native birds sang. He had given the property left him by a noble family to the people—he entered upon life with a fortune and family honors, and he died without a title, leaving very little money behind him. He was Wendell Phillips.—Hezekiah Butterworth, in the Outlook.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Readings from March 28—April 3, 1904.

Monday, March 28.—David a fugitive. 1 Sam., chapters 21, 22, 23, 24.

Tuesday, March 29.—Death of Samuel. David in exile. 1 Sam., chapters 25, 26, 27.

Wednesday, March 30.—David's success in war. The downfall of Saul. 1 Sam., chapters 28, 29, 30, 31.

Tuesday, March 31.—The beginning of David's reign. 2 Sam., chapters 1, 2, 3.

Friday, April 1.—David's prosperous reign. 2 Sam., chapters 4, 5, 6, 7.

Saturday, April 2.—David's prosperity and sin. 2 Sam., chapters 8, 9, 10, 11.

Sunday, April 3.—David's repentance and troubles. 2 Sam., chapters 12, 13, 14.

First and Second Samuel.

The title, author, and date when written of first and second Samuel are the same.

First Samuel embraces the closing years of the Judges, and the reign of Saul. Second Samuel is the history of the greater part of David's reign, and covers a period of about forty years.

Chapter 21: David in his flight from Saul obtains shewbread, takes the sword of Goliath, and pretends to be insane. Chapter 22: David's band, Priests slain by command of Saul. Abiathar escaped to David. Chapter 23: David delivered Keilah, warned of their treachery, he and his band departed, made covenant with Jonathan. The Ziphites betrayed him to Saul, but a Philistine invasion forced Saul to turn away from David to defend his kingdom. Chapter 24: Saul seeking David's life falls into his power, but David did not hurt him. Saul seemed convinced of David's loyalty, and they make a covenant. Chapter 25: The death of Samuel. The story of Nabal and Abigail. Chapter 26: Saul, again in David's power, finds mercy. Chapter 27: David in exile. Chapter 28: The witch of Endor. Chapter 29: Philistine invasion. David feared and forced to return to Ziklag. Chapter 30: David defeated the Amalakites, and wisely disposed of the spoils. Chapter 31: Saul and his sons slain in battle. Their bodies burned. Sad ending of a once promising life.

Second Samuel.—Chapter 1 contains an account of the slaying of the man who brought the news of Saul's death. It also contains David's lamentation. In chapter 2 we have the story of David's return to Hebron, where he is made king of Judah, his army defeats that of Abner at Gibeon. Chapter 3 tells of David's increasing strength, and of Abner's change and death. Chapter 4 tells how David avenged the murder of Saul's son. In chapter 5 David is made king of Israel, and defeats the Philistines. Chapter 6 tells of taking the ark to Jerusalem, of Uzziah's death, of Michal's sneer, and David's reply. Chapter 7 tells of David's purpose to build a temple. It also tells of God's covenant, and David's thanksgiving. Chapter 8 is an account of wars and conquests. Chapter 9 tells how David kept his covenant with Jonathan and Saul. Chapter 10 is the story of the defeat of the Ammonites and Syrians. Chapter 11 reveals David's double sin.

In chapter 12 we have Nathan's parable, David's repentance, the death of the child, the birth of Solomon, and the defeat of Ammon. Chapter 13 tells of crime, disgrace and great trouble in David's family. Chapter 14 contains the story of Absalom's return.

QUESTIONS AND ANSWERS.

I. P. H. "In Numbers 35 what is symbolized by the cities of refuge, and why did the manslayer become free when the high priest died?"

The primary object of the cities of refuge was to protect the unfortunate manslayer from the Goel, i. e., the nearest of kin, who was the avenger of the death of his kinsman, and give him a legal trial.

That the cities of refuge were regarded as typical of salvation through Christ is obvious from such passages as Isa. 4:6; 25:4, where Messiah is called a "refuge;" Heb. 6:18 where Christ is spoken of as the "refuge" unto which we have fled for safety; and Phil. 3:9 where the believer is said to be "found in him."

Upon the death of the high priest the manslayer might leave his city of refuge with safety; because at that time private troubles were overlooked on account of the great national calamity. The learned Ainsworth thinks that the release of the manslayer by the death of the high priest typifies redemption through Christ by whose death "the believing sinner is freed from the wrath to come, from the curse of the law, from the tyranny of Satan, from the love and practice of sin, from the fear of death, and from the misery of hell."

D. N. Deut. 16:19, forbids Judges to receive gifts lest they thereby be prevented from rendering judgment in accordance with justice. This rule should be observed by Judges in every age.

News Notes.

....Are you going to Nashville—to the Convention?

....La Grange is building a pastor's home for Pastor Oldham.

....Elder John R. Jordan's address is now Star—not Lilesville.

...."And Spring shall blow her clarion o'er the dreaming earth."

....Elder C. A. Jenkins, of Leaksville, has been called to Chapel Hill.

Mr. William H. Sprunt recently gave a Wilmington Hospital $10,000.

....Bro. J. A. Estridge's post office is Archer not Emit as printed in the minutes.

....The brethren at Mars Hill, Orange County are building a new house of worship.

....Elder John J. Douglass is supplying at Dunn. Dr. Harrell writes most appreciatively of him.

....It is thought that ground will be broken for the Alumni building at Wake Forest in a few days.

....Elder G. W. White has given up his Roanoke Island work, and therefore has one or more unengaged Sundays.

....Did you celebrate the Resurrection on Sunday or content yourself with passing judgment on your pastor's sermon?

....Elder O. L. Stringfield is now pastor at Burnsville. His address is Barnardsville. He is building a girl's school in the mountains.

....Elder C. M. Murchison, one of our most excellent men, whether in school-room or pulpit, changes his address from Penelope to Cornelius after seventeen years residence at Penelope.

....Pastor W. A. Smith, of Lexington, writes: "I am looking forward with a great deal of pleasure to the mid-summer meeting. Last year's meeting was a spiritual up-lift and refreshing in every way. Hope we may have another great meeting this summer."

....Bro. J. W. Longdale writes that the church at Lawrence X Roads have rebuilt their house of worship at a cost of $600, and are now putting a fence around it. Our pastor, S. B. Barnes, he adds, and the membership are a united body, and are expecting great things for and from the Lord.

....Interest in the temperance cause continues to grow. The movement is spreading into the rural districts in many counties. It is undoubtedly a permanent movement, and if no mistakes shall be made, will eventually accomplish all its best purposes. We have sent out many thousand pledges, and the calls continue to come.

....Elder R. D. Haymore, of Mt. Airy, one of our best pastors and evangelists, is available to pastors in need of assistance in protracted meetings. There may be others, but we recall only Brethren B. W. N. Simms of Waynesville, and J. T. Edmunson, of Raleigh, as having so announced themselves. If there are others, will they not permit us to announce it?

....The Raleigh First church is waiting on God for a revival; so is the Tabernacle. One is in progress at West Raleigh. If all the churches will read the paragraph in this paper on "Watching" and will so watch the refreshing presence of the Spirit of Life will sweep across our State and call forth all the slumbering powers in our churches. Remember, "Ye have not, because ye ask not."

....We are glad to say that that excellent man, citizen, pastor and preacher—and he is each and all of them—Elder D. C. Britt, has been recalled to Rockingham and Roberdel, after a year in the Louisville Seminary. And we are glad, too, that these churches have fallen in line with the forward-marching churches that have increased the amount they pay to pastor's salary.

....Bro. G. W. Reed writes from Salisbury: "I have accepted a call to the Second Baptist church of Danville, Va., and will leave this week to take up the work in my new field next Sunday. I regret very much to leave my field in the South Yadkin Association, but the Lord seems to call me in to a larger field of usefulness. His blessed will be done. Pray for me, and that the Lord may give me the ability to win many souls to His precious name."

....The baptistery and the dressing rooms are about finished. One of the rooms is about 28 feet by 16 feet, and will be known as "Our Plant Bed." It is one of the best infant class rooms I have seen. The baptistery is conveniently arranged as need be, and is a beautiful addition to the church. It is so located that everybody in the building can see the baptisms. I know no baptistery in any house of worship more conveniently arranged.—Baptist Bits, Edenton.

....Pastor-Evangelist John Bass Shelton has just closed a good meeting with Elder J. W. Powell, of Georgetown, S. C., in which there were between forty and fifty conversions. During the meeting a movement was inaugurated to liquidate the $1,250 debt on the church. Brother Powell is a native North Carolinian, and we are glad to hear of his success. Since going to Georgetown two years ago he has built a new church and enlarged the work of the denomination in general.

....Brother Stradley writes of the new Oxford pastor: "We will never stop loving Brother Hardaway. He is one of the best men this side of heaven. He is a splendid pastor, and a good preacher. But in answer to prayer the Lord has sent us a noble man in his place. Brother Dunaway is a genial man, a good pastor, a fine worker, and an unusually fine preacher. He may have equals in the State as preachers, but I doubt if he has a superior. Our people are delighted with him. With God's help, and the help of the church, he is, I believe, going to make things move in Oxford."

....Pastor J. W. Wildman will enter upon his work at Herndon, Va., April 1st. His work at South Boston will stand for ages. He is more than a preacher, he is a worker and a church builder, as well. The house at South Boston is one of the most wisely arranged and convenient in the State of Virginia. He had an old brick house with no conveniences, and but little room to start with; but all who see the beautiful house that the Baptists of South Boston now worship in, will wonder that such additions have been made. Brother Wildman has served this church for about eleven years. The Herndon church is very fortunate.

....One of the incidents of the terrible Iriquois Theatre fire in Chicago is the discovery that two Methodist preachers were present witnessing the performance of "Mr. Bluebeard, Jr.", and a Methodist layman eminently connected with that denomination lost his life in the fire. These Christians had evidently adopted the principle of discrimination with regard to the theatre. That is, they patronized good ones and disapproved bad ones, just as we all do with regard to books. This principle has been far more widely adopted than many think. The Shakespearean plays, the high class operas, and such dramas of the popular type as "The Old Homestead" are at least recognized as in themselves not evil but good. Of course this practically institutes the principal of discrimination. It is not a very serious matter in the average North Carolina towns. Only bad ones visit them.

....Mr. John R. Slater, who has read the religious papers weekly for years declares that the Congregationalist is the best of the religious papers. He is right. That paper meets with singular skill every week the demands upon a journal of religious life. Mr. Slater mentions The Standard, Chicago, and the Watchman, Boston, among the second five. Not one of the Southern papers is mentioned in the first dozen. Down South we prefer many little papers to one strong one. And they all filll "long felt" wants! And they all cry "live and let live"—as if mere existence amounted to anything. The Baptist Argus, however, will yet stand amongst the first in the land, if it shall maintain its present pace.

....A joint commission of the Methodist Episcopal churches, North and South, have promulgated a new order of worship which takes several steps toward the Episcopalian ritual, e. g., the recital of the Apostle's Creed, the Gloria Patri, etc. Very wisely these innovations are not made compulsory. We feel that our Methodist friends have moved in the wrong direction to enrich their service. There is but one way to do it and that is to start up a revival of religion in the hearts of the people. And we never did hear of any amount of Gloria chants and Creed concerts having any such effect as this. There is in them neither the form nor the power of godliness—only the words. By the way, Mr. Isaac Insight has in preparation some notes on the Baptist ritual, etc., which will astonish those who think that we haven't one.

....Elder A. B. Cabaniss writes from Trenton, Ky.: "I wrote you that our pastor, Rev. J. S. Snyder, had resigned to take charge of a leading Baptist church in East Tennessee, and we thought we had lost him. But there was such a general protest against his leaving us, the Deacon's had a called meeting of the church, when we unanimously made such a vigorous protest, he just had to stay. The Deacons informed the Morristown church they might look out for another pastor, as we could not let them have ours. Now our people are happy and will remain contented, till some other church tries to take him from us. To stop trouble before it begins, we issue, in advance, our protest against all such covetous churches, reminding them that one of God's commands is: 'Thou shalt not covet anything that is thy neighbor's.'"

....We enjoyed very much a visit to Iredell County last week, where a strong county Temperance organization was set up. Mr. J. A. Hartness is a leading spirit in the county and we are sure that he will make a record of progress for temperance in Iredell like that made by E. K. Proctor in Robeson. Ten years of steady work will have a sure effect. While in Statesville we met many of our Baptist friends from the county, among them Bro. E. S. Millsaps, who has stood up for our Baptist work many years, and has rendered many services to the Recorder. We also spent some time with Pastor Wells, and it was a great pleasure to hear his people speak so well of him and to see the evidences of his good work. We have no more modest pastor than he, and for this reason he is not so well known as he should be. But there is a light in modesty that at length penetrates any darkness and puts out all grosser lights. Seldom have we spent a more pleasant day than that we spent in Statesville.

....Pastor B. W. N. Simms, of Waynesville, is sending out a leaflet bearing a cut of the proposed house of worship for our church there. We take the liberty of printing the following from his statement in regard to it: "The cut on the title page represents our proposed new Baptist church, Waynesville, N. C., now in process of erection. The walls will be brick, the roof slate, the windows of stained glass—some of them memorial. Modern in conveniences and in architecture, with bowled floor, the auditorium will be separated from the lecture room by scrool doors, and will be seated with circular pews. The two partments will accommodate 450 to 500 persons. The structure will go up under the supervision of an experienced architect. The site is one of the loveliest in the city. Being located on the corner of Main and Academy streets, in the resident portion of the city, it commands a view of much of it, and a landscape beyond of surpassing beauty. The church and community have subscribed $5,000, of the $8,000 needed. At this juncture we need encouragement and aid from outsiders. Reader, will you not help us?"

....President Meserve of Shaw University, announces: "The commencement exercises of the Professional Schools of Shaw University will take place on the 14th and 15th of April. The North Carolina Medical Association will hold its meetings in connection with our Commencement Exercises. The opening session of the Medical Association will be held Thursday night and the exercises will continue through Friday. Wednesday afternoon or sometime Thursday an Alumni Association will be formed and a dinner will be served to the members of the North Carolina Medical Association and all graduates of the Professional Departments of Shaw University. The exercises of Commencement day will begin at 10 a. m. The address will be delivered by Rev. Cortland Myers, D. D., Pastor of the Temple church, Brooklyn, N. Y. Miss Bessie May Bowman, a talented and celebrated singer of Brooklyn, will render several selections on Commencement day. Further information will be sent to you as soon as all of the details for Commencement are completed. Every Alumnus and former student of the Professional Departments of Shaw University is cordially invited to be present at all of these exercises."

....We thank Pastor Morgan, of Weldon, for the following note: "My brother, S. L. Morgan, of Fairmont, W. Va., recently closed a three weeks' meeting in our church here. I have just returned to find that about 20 persons made a confession of their faith in Christ. Praise God from whom all blessings flow. While my brother was preaching for us I held a similar meeting in his church, in which 8 or 10 souls were brought to the Lord. I shall not soon forget the kindness shown me by the Christian people of Fairmont—that beautiful little city among the hills. One of the pleasant incidents of my trip was a visit to Crozer Seminary, where I was most cordially greeted by five of our North Carolina boys who are studying in this excellent institution. One of these young men, Bro. N. C. Lassiter, graduates in June and takes charge of a church in Camden, N. J. Of the remaining four, Bro. W. O. Rosser is in the middle class, and brethren S. J. Becker, Lester Reddin and S. E. Garner are in the junior class. I was glad to hear good reports of these young men, but we need North Carolinians to work at home as well as to give us a good name abroad. Let us keep an eye on these brethren, and when they have finished their course bring them back to their native State."

....This is rather out-of-date, but the point of it is too good to lose; it is from the Examiner: We have not felt called upon to take part in the controversy just now raging, with more or less virulence, in the columns of some of our esteemed contemporaries over the recent address of Dr. Charles A. Briggs at the New York Church Club, in which he pleaded for the recognition of other "orders" than those of the "Bishops and other Clergy" of the Anglican Church. We may be permitted to remark, however, that the Professor is sure to be an "enfant terrible"—also a "storm-center"—wherever he happens to be, and we are not surprised that he has stirred up wrath in the celestial minds of the "Catholic" branch of the "Protestant" Episcopal Church. But it is a pleasure to observe that two of the leading exponents of Episcopal opinion, The Churchman and The Church Standard, are not disposed to attempt the impossible task of muzzling the irrepressible Doctor. The former, especially, seems anxious to minimize and smooth over the little rumpus, lest more mischief be done than Dr. Brigg's unchurchly notions could possibly accomplish, standing by themselves. Our own conviction as to the question of "orders" is, as has been happily said, that "the best proof of apostolic succession is apostolic success." On that basis, Baptist "orders" will compare favorably with those of any of the so-called "Historic Churches."

The Tide Sets In.

The Recorder will celebrate the 70th anniversary of its origin July 1, 1904. It is our hope that by that date we shall have a substantial list of 10,000 names. If this shall be, most of the work must be done now—when spring is running and our dollar offer is attractive—balance of the year one dollar.

The efficiency of the Recorder demands a larger list. We are getting along; but we should be in position to enlarge and improve as a great and vital body of people enlarge and improve.

The progress of our denomination, the intelligence of our people, the interest essential to active support, demands that we shall this year and every year gather into the circle of intelligent, interested supporters of our Baptist operations in the salvation of the world, as many as possible of the host of men and women who are silent and all but useless because they are uninformed.

But why argue the matter. There are thousands of men and women who will do what they can to obtain subscribers for this paper because they know what it stands for and has stood for these seventy years. Here are some of them who sent in new subscribers last week. We record their names here as friends and helpers, and we heartily thank them:

T. T. Lambeth.
H. B. Hardy.
Miss M. A. Page.
Elder W. H. Weaver.
Elder A. E. C. Pittman.
Elder J. A. Stradley.
Elder R. H. Marsh.
Mrs. Mattie A. Nelson.
E. J. Kennedy.
Elder J. A. Campbell.
J. M. Stoner.
Elder Edwin R. Harris.
Elder W. B. Waff.
Elder W. F. Fry.
Elder W. M. Thompson.

A Word from Morganton.

Rev. M. L. Kesler succeeds Bro. W. H. Reddish, who began his pastorate in January, 1900. This was Brother Reddish's second pastorate, and whether it was due to inherent talent, training or experience, his was a most successful pastorate while in Morganton. The Morganton Baptists had been making great sacrifices, and carrying burdens incurred building the church. Our greatest struggle was not, however, in actually building the house, but it came in calling on the same brethren again, who had already borne a liberal share of the burden of the debt. But with W. H. Reddish as pastor, the debt was raised by free-will offerings, as every cent previously put into the church had been done, without a lawn party, or festival, with a cheerfulness and thanksgiving, that seldom accompanies such a struggle, and when his pastorate closed, the church was absolutely out of debt, a condition never enjoyed before by this church.

But raising church debts was not the extent of his labors and service. Aside from giving pure gospel preaching from Sunday to Sunday, he put others to work. He is a fine organizer—an accomplishment that many do not have. During his pastorate in Morganton, he received forty into the church by baptism and forty-three by letter, and fellowship was withdrawn from some. With faith in the proverb that "God helps them who helps others," the pastor never lost sight of the various objects of the denomination. Beside a church debt of over $2,500, pastor's salary and church expenses, he raised during his pastorate $404 for Foreign Missions, $416 for the Orphanage, over $400 for the Baptist University, $50 for the Theological Seminary, Student Fund to Wake Forest $20, Home Missions $33, and numerous small amounts for worthy causes.

Brother Reddish's pastorate marks an epoch in the Morganton church. With his genial character and cordial disposition, he made many friends in other denominations in the town.

The brethren at Gastonia may congratulate themselves; indeed, he has already shown the brethren, that one of the first things to do, is to get rid of the burden of church debt.

But God leads, if we will follow, and we believe He led in the calling of Brother Kesler to succeed Brother Reddish, for he has already proven himself equal to every phase of the work here, and may the brethren hold up his hands, and expect great things for the Lord's work in Morganton church.

A MEMBER.
Morganton, N. C., March 9, 1904.

Yates College

The Foreign Mission Board has authorized R. T. Bryan to raise fifteen thousand dollars in the South to erect a College Building in Shanghai, China, in memory of Dr. M. T. Yates.

NEEDS FOR THE COLLEGE

1. The greatest need of our mission work in China is trained leaders. The Baptists of both Southern and Northern Boards in all China with a membership of about eight thousand native Christians have no college in which to train leaders for their churches.

The work cannot be made self-supporting without leaders. Those denominations that have colleges have many more intelligent and trustworthy leaders than the Baptists have.

2. The other denominations have many colleges, and are educating our boys. The result of this is that our brightest and best boys have been taken away from us. Some of the sons and grandsons of our old pastors even are now in those churches. The College is needed to hold and to train our boys for leadership in our own churches.

3. The College is also needed to attract to us bright boys from heathen families. It will thus prove a good evangelizing agency, especially among the better class of Chinese.

4. China must be evangelized by the Chinese themselves. The sooner we train them for this great work, the more quickly it will be done.

5. A native worker costs far less than a foreign missionary, and in connection with the foreign missionary, is just as efficient. Therefore the work can be more cheaply and efficiently done by training native workers.

PLAN FOR RAISING THE MONEY

1. We wish to raise the money, as far as possible, in one hundred dollar memorial shares, though smaller gifts will be gladly accepted. All subscriptions are to be paid to the Foreign Mission Board before December 31, 1904.

2. We wish each giver of a memorial share to furnish us with a name to be engraved on a marble tablet in the wall of the main hall of the College. These names will encourage and stimulate the boys to prepare themselves for the great work of evangelizing China.

3. This is a special fund to be raised for a special purpose by the contributions of individuals or groups of individuals, and is not intended to take the place of nor interfere with the regular contributions of the churches to foreign missions.

The Yates College will be an enlargement of the High School which our Mission has conducted for seven years without financial aid from the Foreign Board. It is our purpose to establish the College upon a like self-supporting basis.

Each contributor to the Building Fund will receive an illustrated sketch of the school and College as a souvenir to show how the money has been expended.

The Board owns a vacant lot in Shanghai worth ten thousand dollars and fifteen thousand dollars will build as good a building in Shanghai as twenty-five thousand dollars will build in the United States.

R. T. BRYAN.
Chapel Hill, N. C.

Southern Baptist Convention.

The forty-ninth session, fifty-ninth year, of the Southern Baptist Convention will be held in "The Gospel Tabernacle," Nashville, Tenn., beginning Friday, May 13, 1904, at 10 a. m.

The Annual Sermon will be preached by Rev. W. W. Landrum, D. D., of Georgia, or his alternate, Rev. W. H. Felix, D. D., of Kentucky.

The office of the secretaries will be in Room 5, Parlor Floor, Maxwell House. Delegates and Associational Representatives are earnestly requested to register there as soon as possible after arrival in Nashville. Do not wait for the opening of the Convention; come on Thursday, or between 8.30 and 9.30 a. m., Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.
J. P. EAGLE, President.

Note.—The Baptist Young Peoples Union, and the American Baptist Education Society will meet on Thursday, May 12th, in the First Baptist Church, Broad and Vine streets.

WOMAN'S AUXILIARY UNION—AUXILIARY TO S. B. C.

The annual meeting of this Society will be held in the McKendree M. E. Church, Nashville, Tenn., beginning Thursday, May 12, 1904.

MISS ANNIE W. ARMSTRONG,
Corresponding Secretary.
MRS. J. A. BARKER, President.

RAILROAD RATES.

One first-class fare plus twenty-five (25) cents for the round trip (minimum rate 50 cents), from all points south of the Ohio and Potomac and east of the Mississippi Rivers, to Nashville, Tenn., and return.

This rate, under the following rules and regulations, is respectfully tendered to connecting lines for basing purposes.

Tickets bearing contracts of the standard form C will be sold May 10-12, 1904, inclusive, with final limit ten days from date of sale.

Original purchasers of such tickets may secure, by payment of fee of fifty (50) cents per ticket at the time of deposit, an extension of the final limit by personally depositing their tickets with Joseph Richardson, Special Agent, Nashville, Tenn., between the hours of 8 a. m. and 8 p. m., not later than two days from date of sale.

Special Validating Agencies will be located in the railway sations in Nashville and will be open one hour before the schedule time of departure of each train May 10 to 22, inclusive. On these dates no other agents in Nashville will be authorized to validate return portions of round-trip tickets.

Interline tickets will be on sale only at regular coupon ticket offices.

Other announcements will be published as received.

Any further information regarding railroad matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY,
Sec. in Charge of Transportation.
509 S. Lawrence Street, Montgomery, Ala.

Bible Readers.

The following names have been added to our enrollment of Bible Readers since our latest acknowledgment:

A. L. Grayson, Mrs. A. L. Grayson, Miss Myra Grayson, Miss Alda Grayson, Mrs. F. Armstrong, W. J. Norwood, Mrs. Lou B. Alley, Mrs. D. L. Hewitt and Misses Daisy and Elsie Hewitt, W. B. Case, Tom Redding, Mrs. Tom Redding, W. B. Petit, Mrs. W. B. Petit, W. N. Corn, Mrs. W. N. Corn, W. J. Hollingsworth, Mrs. W. J. Hollingsworth, L. M. Redding, Z. T. Rogers, Miss Missouri Redding, Miss Mary Hollingsworth, W. W. Simpson, Mrs. Sue F. Morris, Mrs. James L. Frye, Mrs. Patty S. Clark, Mrs. W. S. Strickland, David Williford, Miss Lula Raucom, Miss Vara Broadwell, Mrs. G. W. P. Cates, J. T. Kirk and Mrs. J. M. Kirk, Mrs. A. E. Campbell.

It is somewhat to have 2,000 men and women in our churches reading the Bible daily and reading the entire Bible in a year. It is sure token of progress.

W. R. SMITH'S COLLEGE.

Is where hundreds of young men and women have invested from $60 to $90 for an education and are now getting $1,000 and over a year. Read ad. and keep this paper for reference. This is a responsible College. In order that your letters may reach this College, address only Wilbur R. Smith, Lexington, Ky.

DRAKE'S PALMETTO WINE.

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic. Medicinal Wine promotes perfect Digestion, Active Liver, Prompt Bowels, sound Kidneys, Pure, Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drakes Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured. Seventy-five cents at drug stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it.

A letter or postal card addressed to Drake Formula Company, Drake Building, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

Home Circle.

The Birds.

O wise little birds, how do you know
The way to go,
Southward or northward, to and fro?

Far up in ether piped they:
"We but obey
One who calleth us far away.

"He calleth, year by year,
Now there, now here;
Ever he maketh the way appear."

Dear little birds! He calleth me
Who calleth ye;
Would that I might as trusting be!
—Selected.

Battle and the Railroads.

If 7,123 men were killed and 44,620 were wounded in battle, even the most staid newspaper would be pardoned for using sensational headlines. A thrill of horror would vibrate civilized peoples, prayers would be uttered in all churches for the dead, and sympathetic feeling for relatives and wounded would be universal.

Such a calamity, however, happens every year, almost without comment. But for the official report of the Inter-State Commerce Commission, annually rendered to Congress, the world would be but little the wiser for it, and as it is, goes on almost unmoved and unconcerned about it. The figures given above form the brief official announcement of the number killed and injured by railways of the United States for the year ending June 30, 1899. The statistics are officially softened by a ratio statement that only one person was killed or injured for a certain number of million miles accomplished by trains. The public is further reassured to the effect that only 239 passengers were killed and only 3,342 were injured, which gives over sixty million miles travel for one killed and over four and one-half million miles traveled for one injured. We are told that 4,574 persons killed were really trespassers, as were also 6,353 of the injured. They got in front of the trains when they ought to have had business elsewhere. Some of them were only tramps, stealing rides, thus ridding communities of their maintenance and pilferings, and saddling the burial expenses on the railway corporations.

A careful examination of the official report fails to reveal any other philanthropic or reassuring features. On the contrary, a glance at a table in the report shows that during the period from September 30, 1888, to same date, 1899, the awful slaughter of railways amounted to 78,412 killed and 415,707 injured— a population greater than the city of New Orleans. But what is strictly germane to this article is the fact that during those years the number of railway employes killed in the United States was 25,990, and the number injured was 332,146.—Harper's Weekly.

"How to Live Long"

Dr. Roger S. Tracy writing in the Century magazine believes that overeating is one of the principal causes of the untimely approach of old age.

"The solid waste of the body (the gaseous being eliminated chiefly through the lungs) is got rid of mainly through the skin, the intestinal canal, and the kidneys. The amount of waste material that can be disposed of by these organs is limited. They can look out for a certain amount and no more, and they must have their periods of rest or they will break down. Rest is necessary for recuperation. In work, waste exceeds repair, and intervals of quiet are essential in which repair shall exceed waste in order that the balance of nutrition may be preserved and the organs maintained in good working order; even that indefatigable worker, the heart, rests about half the time."

If an over-supply of food is taken into the body, the complex changes involved in assimilation and in throwing off the waste are not always completed. "They require time, and if the various organs, busily engaged with the conversion of one mass of material are crowded by the inrush of a new and unaltered supply, the first lot may be shoved along to undergo the next stage of digestion before it has been sufficiently prepared for the organs that then take it in charge. They may be said to be bewildered at the start by the unusual nature of the duties that are devolved upon them, and those duties being unfamiliar, are imperfectly performed, their own proper duties being postponed, and then hurried, so that the entire organism becomes crowded with matter that has only partly undergone proper physiological preparation for its final disposition."

Even in the normal changes connected with nutrition products are formed which are "not only useless but injurious to the body, and it is the function of the skin, lungs, intestines and kidneys to bring about their expulsion." But when an unnecessary supply of food is taken in, both the normal waste has to be thrown off and also the surplus matter. As this is more than the system can accomplish, it results in the retention not only of these normal waste products, but of other matters not wholly transformed, for the proper disposal of which there has been neither time nor capacity; and these products accumulate in the body, an attempt being made to deposit them out of the way, where they will interfere as little as possible with the performance of the necessary functions of the organs which are trying with might and main to catch up with their work. Such deposits of matter that the over-worked excretory organs have been unable to eliminate occur in some situations where they are comparatively harmless, while in others their presence involves decay, mental and physical. This is especially the case when the deposits occur in the walls of the blood vessels." The clogging of the blood vessels affects the nutrition of the whole body which in turn hastens the approach of disorganization. "We know that many of the disabilities of age can be accounted for in great measure by the accumulation of foreign matter in the tissues, that premature old age is attended by hardening of the arteries, and that a green, vigorous old age is marked by postponement of this process."

"Exactly what may bring about this clogging of the organism is not known, but that it is hastened by an over-supply of food and drink is certain."

In regard to how much we should eat, Dr. Tracey says: "When food is needed there will be hunger, and when hunger is satisfied all excess is not only waste and refuse, but positively injurious. Let your sensations decide. As a rule the meal should cease before the appetite is entirely satisfied. If too little is taken, it is easy enough to make it up at the next meal. No one was ever sorry for having voluntarily eaten too little, while millions every day repent of having eaten too much."

Hints to the Housewife.

A lamp wick will give a brighter, stronger flame if the end in the oil is frayed out for an inch.

One who has tried it says scraped raw potato will relieve car sickness. It is also a satisfactory remedy for burns.

When rugs show a decided tendency to curl at the corners, sew an L shaped piece of buckram to the under side.

Unused table linen should be washed at least once a year, thoroughly dried and refolded to prevent yellowing and rotting where the folds are.

A hand plate of glass rather than brass on doors finished in white enamel will preserve the white effect and protect the finish equally well.

If tincture of iodin is instantly applied where carbolic acid has touched the flesh, no blister will result. The iodin should be applied with a feather.

Plainly colored toilet soaps are apt to be purest, and, like laundry soap, it is advantageous to buy in quantity to make sure it is absolutely cured before using.

The galvanized iron tubs can be cleaned by scrubbing with hot vinegar and soda, allowing the mixture to remain on for a time, then wash in hot strong soapsuds and wipe dry.

Bath sprays can now be bought at housefurnishing stores, consisting of a rubber tube to attach to the faucet, having a nickle spray at the other end. A great convenience for the ordinary bath-room.

If flour is immediately put on oil spilled where not wanted, in a few hours, if sufficient flour has been used, there will be no trace of it save in the oil-soked flour which burns well.

Clean the rollers to the clothes wringer with kerosene and be careful to wipe off all superfluous oil from the cogs and crank that the clothes may not be soiled by oil that has been on the cogs.

Dish cloths should be boiled often with a pinch of soda in the water, but should not be used till simply a mass of lint. Dish towels should be scalded once a day and hung in the sunshine if possible.

If the starch is mixed with soapy water and a tablespoonful of sugar added, the iron will not stick and the goods stay stiff longer since sugar will not absorb moisture so readily as salt which many use.—Katherine Kay, in The Pilgrim for March.

A New Line.

"Why, where did you come from, Uncle Jasper?" I said to the old darkey who had sent the house girl in to tell me that he wanted to see me.

"I come f'um Decatur. I got to Atlanta 'bout two hours ago, but I didn't 'low you was ready to see nobody."

"Did you come on the train?" I asked.

"No, ma'am, dat I didn't; I come in on de rabbit."

"On what?"

"On de rabbit. You sholy done heerd er de new rabbit dey's got."

"Oh," I said, "you mean the rapid transit."

"Yessum, de rabbit transhunt, dat's what I tol' you. She ain't de color er no rabbit (bursting into a laugh), but she sho do git ober de groun' lak one."—Hearth and Home.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

MOZLEY'S Lemon Elixir

MADE OF LEMONS.

FOR WOMEN

Much That Every Woman Desires to Know

About Sanative Antiseptic Cleansing

And about the Care of the Skin, Scalp, Hair and Hands

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment and Resolvent in the antiseptic cleansing of the mucous surfaces, and of the blood and circulating fluids, thus affording pure, sweet and economical local and constitutional treatment for weakening ulcerations, inflammations, itchings, irritations, relaxations, displacements, pains and irregularities peculiar to females. Hence the Cuticura remedies have a wonderful influence in restoring health, strength and beauty to weary women, who have been prematurely aged and invalided by these distressing ailments, as well as such sympathetic afflictions as anæmia, chlorosis, hysteria and nervousness.

Women from the very first have fully appreciated the purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy which have made the Cuticura remedies the standard humour remedies of the civilized world.

Millions of women use Cuticura Soap, assisted by Cuticura Ointment, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for annoying irritations and ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves, as well as for all the purposes of the toilet, bath and nursery.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial, of 60). Ointment, 25c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.

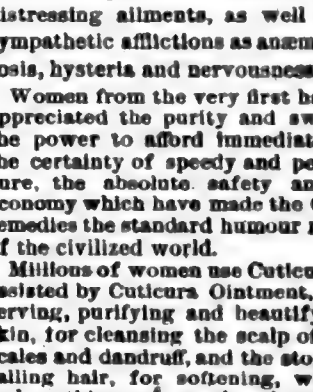
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BELLS

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SOLID STEEL BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

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Young People's Page

Doing the Impossible.

Most of the great things of the world have been done in the face of the cry "impossible." To the minds of his generals Napoleon's plan to cross the Alps was sheer madness. From a conventional standpoint the winning of American freedom was impossible, and so were nearly all the great deeds of history that thrill us most.

We find it impossible to walk around a park on a rainy night without overshoes, yet many an explorer has waded water and lain out-of-doors for weeks without catching cold. If our eating departs a hair's breadth from the routine we see no hope of escape from dyspepsia and other ills. We were, some of us, incredulous when we heard that a college president had proven his ability to live on fifteen cents a day. Yet Thoreau lived for two years at the rate of twenty-seven cents a week. When General Fremont was crossing the plains it is recorded that his bill of fare many days was "roast mule, fried mule, deviled mule and ——mule." Nansen and his lieutenant lived for a whole Artic winter on bear meat, and had one bath each in half a teacupful of water; yet they came out well in the spring.

All these things were impossibilities according to the usually accepted standards. Looking at them we learn that so-called impossibilities are not necessarily real ones.—From The Saturday Evening Post.

The Balloon and the Bird.

"There is a balloon-man going by!"

Sure enough there was. Ted and Tony rushed to the front door to see the balloons.

"Blue ones and red ones!"

"Just like a great bunch of grapes!"

"See 'em bob in the wind!"

"Oh, oh!"

Two pairs of bo- eyes gazed in an agony of longing at the balloons.

Uncle Mark was sitting on the porch. He got up and came toward the boys.

"When I was a small boy I liked toy balloons."

"I guess all boys do," said Ted, modestly.

"Which color do you want?" he asked, taking some change from his pocket.

"Red," said Ted.

"Red," said Tony.

"Two red men," said Uncle Mark to the man.

"Oh, no," said Ted; "we don't want both red. They'll get mixed up."

"But I want red," persisted Tony.

"Well," said Ted, a little unwillingly, "then I'll take blue."

The man loosened from his bunch the strings belonging to a red and a blue balloon.

"Ketch hold keerful, now," he continued, "or they'll get away from ye."

"Let me," said Ted.

"No—let me," said Tony.

Two small hands were stretched out together to take the strings. And whose fault it was—whether of either or both or of the balloon-man—can never be told; the string of the red balloon slipped away.

"Hold on!" said Tony.

But the balloon sailed away until it stopped against the branches of a tall tree, with the string hanging down. Uncle Mark tried to seize it, but it was just beyond his reach.

"I'll go and bring the step-ladder," he said.

On the way back with it he heard loud cries from the boys. He dropped the ladder and ran to them. It was hard to tell whether the cries were of terror or merriment.

What had happened?

A dozen or more sparrows had been hopping and chirping about, all busy building their nests. One pair of the bright little eyes had spied the string hanging from the balloon. A flash of the brown wings—and the balloon was moving away.

"Look! Look!"

"It's going off with it!"

"You bring that back!"

"Whose balloon is it?" asked Uncle Mark.

"Mine," said Tony, half inclined to cry.

But it was so funny to see that sparrow hauling away the balloon that even Tony could not keep sober. They laughed and screamed and clapped their hands until every one about the place came to look.

He meant business, that bird. They followed him as he flew with the string around the side of the house. There, on a ledge just under the eaves of the gable, they could see that he was building a nest. Watching him, they saw him begin to weave in the string.

"He's welcome to the string if only he'd let me have my balloon," whimpered Tony.

"I wouldn't mind a bit if it was mine," said Ted. "It's so comical to see it bobbing in the wind while that little rascal works away!"

"I don't mind," said Tony. "You never had a balloon built into a bird's nest."

An hour later the string was much shorter. Before night the balloon was bound down to within a foot or two of the nest. And there it stayed for weeks, probably to the envy of all other sparrows.

At last, in a wind-storm, it burst; and for the rest of the summer a little dab of red hung down from the nest, which was the last of Tony's balloon.—Vick's Magazine.

A Queer Plant.

Joseph Eastman, writes Clara E. Hamilton, in Presbyterian Banner, went to Los Angeles last fall to spend the winter, but his mother felt so much better there than she did in the East that papa said they would stay a year. Joseph was very well pleased, partly because he was glad to see his mother so well and happy, and partly because there were so many new and queer things in California that he wanted to stay and find out about them. One day he was standing by the gate when a couple of children passed on their way from school. One was the boy who lived next door, and the other was a bigger boy.

"What are those things on your coat?" asked Joseph.

The boy next door looked down at the front of his coat, which had a great many little brown sticks bristling out of it—at least they looked liked sticks.

"That's fillaree," said he.

"What's it there for?" asked Joseph.

"Put there to see it wind up," answered the boy.

Then the bigger boy stopped. "Do you see that weed with the little pink blossoms?" he asked. "Well, those bunches of pods belong to it, and when the pods get dry you just pull them apart, like this, and stick them in your coat, and the end begins to go around and around like a clock hand. Some of the boys call them clocks."

As he spoke he pulled off one of the little brown seeds, and stuck it in his sleeve, and, sure enough, the free end commenced to turn around slowly, until it had wound itself into a cunning little cork-screw. Joseph gazed at it in astonishment.

"What makes it do that?" he asked; but the boy could not tell, so Joseph took a handful in to his Aunt Mary, who had lived several years in California, and who knew a great deal about the strange plants that grow there.

"Aunt Mary, what makes the fillaree twist itself up so?" asked Joseph.

"O," said she, "that is alfilaria, though the children sometimes call it fillaree for short. People who have studied these little seeds think that they twist up so as to help themselves into good place for growing next year."

"I don't see how turning around and around like that would do any good," said Joseph.

"Well, you know, the minute the seeds fall to the ground, one end begins to twist around, and that pushes the other end, the seed end, into the dust. It goes a little farther with every turn. And then, do you see these little hairs, all turned backward? Can you guess what they are for?"

"No, I can't. There aren't enough of them to keep the seed warm."

"No, not enough for that. They just keep it in the place that all the twisting and turning has found for it. They are stiff, and will not let it go backward. You know here in California we do not have grass as you do in the East. This alfilaria is our grass. And these long, slender seeds would get blown away and lost in the dry months if there were not some way of keeping them where they belong. They belong out on the hills and fields just where they fall, so that they can grow there another year, and the cows and sheep can have plenty of alfilaria to eat."

"And do you mean that the seeds twist themselves right into the ground?"

"Yes, they twist themselves into the ground, very much the way a corkscrew twists into cork. And the funny part of it is that they keep at work almost all summer; for, when the wing of the seed is wet, it will straighten out all nice and flat again. Of course, we do not have any rain here in the summer, but there is often enough fog to get the little seeds pretty wet, and then the long wing straightens out nice and smooth; and when the sun begins to shine, and it gets warm and dry, why, it just twists up again and pushes itself farther in every time. And so it keeps on until winter comes and the rains fall. It is ready to grow then, and by that time it has gotten itself as nicely planted as though some farmer had put it carefully under ground with his hands. Is it not wonderful how the heavenly Father has planned for even the smallest things that he has made?"

God is love.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.



Swamp-Root Entirely Cured Me.

Among the many famous investigated cures of Swamp Root, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

GENTLEMEN:—I attribute my present good health to Swamp-Root. I suffered many years with Kidney trouble, and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well

Yours truly,
R. H. CHALKER.
Ex-Chief of Police, Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognise in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Raleigh Biblical Recorder.

WHAT ISRAEL DID TO WAYWARD SONS.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and, though they chasten him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver, and a drunkard. And all the men of his city shall stone him with stones, that he die. So shalt thou put away the evil from the midst of thee; and all Israel shall hear and fear.—Deuteronomy 21:-18-23.

CHANGE THE NAME.

Mr. W. N. Jones' letter will receive the attention of our readers. If devotion to the institution is to be measured by deeds, his devotion is not to be surpassed. But his argument will not carry.

1. The institution is not a University. There are only twenty universities in the United States. It is not likely to be a university. The Baptist girls of North Carolina are not likely soon to need a university. Why then should we name this institution what is not? (2) The institution is for women; a school for females, but not a female school. (3) The teachers are not ashamed of the institution or its work. They and we all are proud of its wonderful rise. But they are ashamed of its name. With culture goes modesty; with an institution should go the atmosphere of modesty. Let President Vann attend an education conference. They enroll members. One says "I am from Smith College," another, "I am from Vassar College," another "I am from Bryn Mawr," another "I am from Hollins Institute," another "I am from Radcliffe College;" but President Vann arises and declares with becoming pride, "I am from the Baptist Female University"—to which, he would suggest, that the presidents of these other institutions should send their graduates for true University training.

THANKS FOR A REBUKE.

Apex, N. C., March 16, 1904.

Dear Brother:—I read to my family tonight the sermon by Dr. Torrey in this week's Recorder. We all enjoyed it so very much and the rebuke to me was so convincing that I write to thank you for its publication. I am studying the Recorder instead of giving at a hurried reading. You are helping us beyond measure in those contributed articles. I need not comment on your editorials, for you know how I value them. We are reading the Bible with Brother Taylor and his class of volunteers.

Very truly,

C. V. BROOKS.

The purposes of this letter will achieve themselves. But we have one in particular to further: that is to the end that the reader shall learn to think on that which he reads. Brother Brooks is studying the Recorder, and is obtaining help from its pages. Many a reader merely runs through the pages and he wonders if it is worth while. Many a reader is content to read only the brief items of news, unaware that there is nothing in them of real value to his soul. But he is unwilling to make the effort to read articles that require thought.

Millions of people do not know how to read, although they can "run through" a paper brilliantly.

One man will read "God is Love"; and go on and read something else.

Another will read "God is Love"; and he will pause; the mind will feed on the words. Directly his heart will swell and the tears will flow.

The first man could not read. The second could. No reading is worth while that is not accompanied with thinking; as no emotion is worth while that is not accompanied with action.

* * *

In this connection we are also reminded to say that we never print an article without purpose. Long ago we abandoned the policy of printing an article to please any one or to avert any one's displeasure. Space and life are too valuable for that, and this paper's calling is too holy. Reprint is sure to have some especial value. Take, for example, the Torrey sermon. That was chosen above all the "copy" in our reach and was kept here six months awaiting the opportunity. Take likewise the story on third page this week. We are by no means out of original articles. But this story is printed because it is the best thing the editor has found recently. As it moved him he hopes it will move every reader; and if so, we shall all be better men and women.

THE HEROISM OF FAILURE.

The front page of the current Scientific American—that great journal of the race's progress—is a photograph of Mr. S. P. Langley, whose failures in making a flying machine have been heralded over the land. It is an evidence of great advance that we can honor the men who fail. Only the low and envious will give them contempt. Mr. Langley may not construct a successful machine, but his failures will guide the finally successful man.

Probably every success is built upon a hundred failures; and a man should be as willing to fail as to succeed if only he make his proper contribution to progress. In a baser day the world has despised the men that failed and given all praise to the men that succeeded. But now we begin to see that the foundation of success is failure and that the man that faithfully tried deserves a share of the praise that is given him who has succeeded.

One pastor goes to a field and makes war upon an evil so vigorously that he must pass out. Another comes, and, thanks to that war, succeeds. Who is the hero there? We know a minister that can tell. And yet his "failure" all but ruined him! Despise only the man that is unwilling to "fail" for the sake of progress.

There is a poem:

Speak, History! Who are life's victors?
The martyrs, or Nero? The Spartans
Who fell at Thermopylae's tryst,
Or the Persians and Xerxes?
His judges, or Socrates? Pilate or Christ?

All the best heroes of history were failures. They did not know that they were heroes.

IN THE INTEREST OF ACCURACY.

Some weeks ago we wrote an editorial on the Remarkable Progress of the University of North Carolina. The reader may not recall that we stated that the income of the University from students on account of fees, tuition, etc., was $36,895.90; and that Wake Forest's income from the same sources was $5,500. The statement as to the University is accurate; and it is very remarkable and compels admiration. The statement as to Wake Forest is inaccurate, through no fault of ours, however, as we followed the Bursar's report as found in the latest Report of the Treasurer. We have been informed that the amount is $6,394—a sum having been collected after the report closed.

"It is true that the University of North Carolina has more students, collects more on account of rents, professional schools, etc. But this cannot account for the wide difference between an average of $60 per student and an average of $25. Wake Forest should collect more, and we are glad to say that she is doing so this year, having set up a more rigid system. With only 250 students Davidson College collects $15,000.

We also stated that the University had abandoned all undergraduate degrees save the standard A. B. This is so stated in President Venable's report. But President Venable has explained, and with perfect consistency, that his statement had no reference to the LL.B.—in the hope of the abandonment of which we found much joy. We call it a "jack-leg" degree; and with all possible respect to those who differ with us, we cannot see that it is worthy of a better description. A jack-leg is a half-efficient worker; a jack-leg degree is a degree that is about as far below the standard A. B. as a jack-leg is below a skilled artisan—and we submit that the LL.B. is such a degree.

A VISIT TO DAVIDSON COLLEGE.

Seldom have we spent a day with more pleasure than that best day of all last week—the very brightest token so far this year of Spring's approach—at Davidson College, on the broad-sweeping lawn under the elms, amid the buildings and within their walls, with the young men and their President Dr. Smith. Our regret is that we have so little space at our disposal; for we could write several columns about Davidson College that would interest and instruct the readers of this paper. We must, however, be content with one paragraph.

Davidson College is an institution with all the traditions of a noble past and all the strength of a great body of sturdy Presbyterians. But, while one is impressed with the atmosphere of the heroic days of all, of soberness, of lofty ideals and firm foundations, there blow all about one—especially if President Smith and his young men be near—the breezes of progress. It is, as every institution should be, rooted in the Past and rooted well, but the flower is in the Present, and there are everywhere the tokens of enlargement and of greater things. New buildings and old buildings, ancient dormitories and modern dormitories, academic groves and athletic grounds, laboratories and biblical hall and medical school well set amongst the buildings in which once Latin and Greek held undisputed sway.

We were impressed—to steal here another paragraph—not only with the forward spirit of the college, but with the strong management, the admirable system of discipline—largely reposed in the student body—and the dignity of the young men. Not a word offensive did we hear during two hours on the athletic ground, not an unseemly act did we see. The young men represent good homes. They are not saints but are merely well-bred; and they respect themselves too much to permit a man of low character to contaminate the student body.

CHANGING THE NAME OF THE BAPTIST FEMALE UNIVERSITY.

I note what you and the correspondent from whom you quote say in last week's Recorder about changing the name of the Baptist Female University. The objections offered seem to be: (1) That the name the University now has is too "braggy" and inappropriate. (2) That it attributes gender to the institution. (3) That the teachers hesitate to call the name amongst educators.

As to the first objection, I would say that there are those who allow themselves to become too modest, and thereby lose much that they are entitled to. In nearly all the States, North and South, a great many schools have been established by State and private enterprise, some more than a century, which have made their way unmolested under the staggering name "University"—in fact their right to do so has never been seriously challenged by any one, and I confess that I have not recognized anything unusually "braggy" about the University's name: It may be that there is as great modesty shown by certain schools mentioned by your correspondent in the names assumed by them and that of the University as is seen between the "violet and the tiger lily," but I do not think the University in its name is altogether immodest. The truth is, when I consider the history of this institution I am not ashamed of the one with the "pretentious, untasteful, disadvantageous and handicapped" name.

As to the second objection, I would not specially insist upon maintaining the word "Female" or the word "Baptist" for that matter, but I cannot see that either is incorrect or bad grammar, neither can I see any objection to the word "female" because it attributes gender to the institution. That is what I suppose it was intended to do. It was established for a Female Institution, and that I hope it will continue to be—that and nothing more.

About the third objection all I have to say is—that if the hesitation of the teachers comes from the word "University" they ought not to feel that way, because in an average educational meeting there will be found so many who will have occasion to feel just as they do, and if it is on account of the word "female" I don't believe they ought to be ashamed of the gender of the school. The gender is all right, and the teachers ought not to hesitate to stand for the gender of the school. They may feel that they are not carrying on a

University or a Baptist University or a Baptist Female University, but to my mind they are carrying on an unusual school nevertheless, and one that they have no right to hesitate about or be ashamed of anywhere—one, too, that is only at the beginning of what it is going to be. I have not thought of looking for a smaller name, but for a larger one. W. N. JONES.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Traits of the True Superintendent.

What are they?

Miss Laura Boner some years ago before our Sunday-school Chautauqua, said: "The Superintendent must possess three essential qualifications—piety, love and sympathy for the young, and tact in management."

Peters names seven admirable characteristics which our Superintendents should have or seek to attain: cheerfulness, teachableness, lovableness, gentleness, firmness, executive ability, and piety.

While granting that all desirable qualities are not possible in any one person, yet Foster mentions five as important if not essential: a consistent life, sincere piety, familiarity with the Bible, administrative ability, and that he must be strong-willed, but not self-willed.

Of the model Superintendent Semelworth says there are four things he should be: spiritually minded, exemplary in character, a Bible student, sociable. And there are two things he should have: devotion to his work and executive ability.

The ideal qualifications according to Spilman are threefold: (1) Social—he must be even-tempered, considerate, firm, fond of children, sympathetic. (2) Mental—he must have common sense, appreciation of work, punctuality, progressive spirit, executive ability, judge of teaching, patience. (3) Religious—he must be a Christian, a Bible student, and must know and believe the teachings of his denomination.

The Man We Do Not Want.

1. We do not want a loiterer, one who is habitually behind time. Tardiness is a crime and the Superintendent must not be a criminal, a time-stealer.

2. We do not want a "lemon squeezer," a sour, sullen disposition, always finding fault with everybody and everything, whose forte is scolding. A Superintendent with too much acid in his nature will sour every one else, keep every one in a pickle, and fail to sweeten any lives of those he comes in contact with.

3. We do not want a Solomon in his own esteem, a self-conceited man who knows more than "seven men who can render a reason." He takes no suggestions from any one, favors nothing that he does not originate, reads nothing on Sunday-schools, makes no improvement.

4. We do not want one of porcupine nature whose forte is criticism. His sharp quills are always out; you are afraid to come near him, for you are sure to be stabbed by some sharp remark that hurts for days afterward.

5. We do not want a talking machine. The talkative Superintendent may be a good-natured man, but he is afflicted with the gift of speech. He opens the school with a lecture, he exhorts between every verse of the hymns, he preaches in the review.

I knew a school that elected a good business man Superintendent, "because he could not make a speech." They succeeded.—Rev. L. E. Peters in "Handbook on Sunday-school Work."

What the Superintendent is to Do.

What are the duties of the Sunday-school Superintendent? This officer himself, the father, the school, the church, the people want to know. Listen again to the voice of experts:

Foster says the Superintendent is to superintend the school, arrange the school in classes, choose teachers, open and close the school, plan details, direct others, have right ideas, determine the religious atmosphere of the school.

Spilman says that during the week he should plan constantly for the school, do some visiting, conduct (or at least attend) the teachers' meeting. During the Sunday-school session he should be on time, call to order promptly, conduct opening exercises, while lesson is being taught supply teachers, welcome new scholars and visitors, sound warning bell five minutes before close of teaching period, and conduct closing exercises.

Semelroth says in general he is to lead the school, interest teachers, study methods, develop workers, visit parents, teachers, scholars. In the school before opening—be on time, have all things in order, greet attendants; during opening—direct the service, place substitute teachers, counsel with teachers; during lesson hour—observe all things, inspection, visit special classes; during closing—direct service, review lesson, present the week's work.

Peters says that in the school he is to begin on time, lead general exercises, have oversight during class work, use blackboard for platform review of lesson, and make closing exercises helpful. Out of the school he is to prepare for work of school by holding cabinet meetings, weekly teachers' meeting, visit pupils as often as possible, read and study along the line of his work, attend Sunday-school institutes and conventions, and prepare all details of work in the school.

"Who is sufficient for these things?" And yet, dear fellow-workers, we can be all we ought to be and do all we ought to do through Christ who helps and strengthens us.

"What Is Your Greatest Problem?"

To this question addressed by a leading newspaper to a number of Sunday-school Superintendents in different parts of the country, were the following among other replies:

1. To secure earnest, spiritual teachers.
2. To get adult church members interested.
3. To secure thorough study of lesson by pupils before coming to class.
4. To secure teachers and hold scholars from fifteen years upward.
5. How to secure more and better study of the lesson.
6. How to get and keep boys between fourteen and twenty-one.
7. How to retain young men and boys in the Sunday-school.
8. To get scholars of all ages to become more interested in Bible study and to make use of best helps.
9. To procure competent teachers for permanent work; also a classification satisfactory to both teachers and pupils.
10. How to secure regular attendance of present members and to get into the school children of non-church-going families.
11. Teachers: how to get them at all; how to get them well qualified; how to have them regular; how to keep them interested.
12. Insufficient class-room accommodations for young people and adults, resulting in losing large numbers of these from our membership.
13. Indifference on the part of young people between sixteen and twenty-one as to the duty and privilege of open confession of Jesus Christ.
14. To secure Christian teachers who will emphasize salvation rather than the educational phase when presenting the weekly lesson.

* * *

THE REVIEW LESSON.

Next Sunday is set apart for the purpose of reviewing the lessons since January. Shall you indifferently take the alternate lesson or give yourself diligently to the best opportunity and the most important lesson in the quarter?

For the review lesson is the most important lesson. It presents the precious opportunity of presenting the Word of God not in bits—as we must from Sunday to Sunday—but assembled as a whole. It is the day when the small pieces should be set in right relation to one another, thus making the finished mosaic.

It is also the one opportunity to fix the larger truths in the minds of your pupils.

It is also the one opportunity to ascertain whether your pupils are making progress or not.

It cannot, therefore, be neglected by the earnest teacher. To be sure it requires labor to meet these opportunities, but you have no right to trifle with the high business of teaching human beings the revelation of God. If you are unwilling to work hard at your task, the sooner you give it up the better. There is nothing that can suffice to justify one in trifling with the Scripture. Indifferent Sunday-school teaching is crime against God and the soul.

The Review.

The writer of this column is constantly beset with the difficulty that some of the teachers that follow it teach children, while others teach youths and others grown people. He cannot make a department for each. In view of that, his purpose is to make suggestions and leave the adaptation of them to the reader. This week, we cannot offer a comment on the entire quarter's lessons. Instead we shall submit some remarks and questions.

* * *

First get an idea of the time that is covered by the review. We have covered two of the three years of the ministry of Jesus, and twenty-nine of the thirty years of His career.

Now get an idea of the limited territory covered by this period. His life has been spent mainly about the shores of Galilee. It will be easy to trace His travels from city to city with the aid of a map.

Now let us take up the progress: From childhood to youth; from youth to manhood; from manhood to messiahship, the wilderness and the ministry; the choice of disciples; the relation to John the Baptist; the breaking with his mother and brethren; the abandoning of the crowd. The teacher may fix these events in mind by running over the lessons—and it is worth while to have an orderly conception of the progress of events in the life of Jesus and their effect upon Him.

We should take up next His experiences; His contact with men; His slowness in getting followers; His relation to His father as indicated by His prayers; His conflict with His times; His rejection; His popularity and its false basis; His change of method, etc.

And we may come now to His work and messages: His patience; His attention to individuals; His compassion; His fearlessness; His defiance of the Pharisees and guardians of the Law; His miracles; His word as to conduct; His word as to God; His conception as to men; His word as to the way to live; His word as to Himself; His authority, etc., etc.

Such questions as these will be pertinent: What was the dominant motive in Jesus? Love or Compassion. But you say, that is a grown man's question. To be sure, but a teacher can easily adapt it thus, "How did Jesus feel toward little children?" Again, What did Jesus teach about God? That He is our Father. How did He treat men? What did He think of them?

Request your pupils to recall instances of His compassion; request them to describe the several miracles that we have studied. Request them to recite the scenes that we have considered. And if they cannot, you have taught them to little purpose.

Finally, make an effort to assemble all the facts and truths you have brought out and set forth the personality of Jesus: His manliness and manlikeness, His simple living, His calm, His power, His patience, His love, His loneliness, His reliance upon God, etc., etc.

* * *

Never ignore the review lesson. It is the lesson of lessons. And never lecture in review, but ply your pupils with questions. If you do not make them learn, they are likely forever to be ignorant.

BOOK NOTES.

Dr. James Denney's new work, "The Atonement and the Modern Mind," which Messrs. A. C. Armstrong & Son announce for early publication, is supplementary to the same author's "The Death of Christ," which met with such immediate success, and has been termed "The most important contribution to the all-important doctrine of the Atonement since the appearance of Dr. Dale's epoch-making book."

Extract from Dr. Denney's preface: "The chapters which follows may be regarded as a supplement to the writer's work on 'The Death of Christ; It's Place and Interpretation in the New Testament.' It was no part of his intention in that study to ask or to answer all the questions raised by the New Testament teaching on the subject, but partly from reviews of "The Death of Christ," and still more from the considerable private correspondence to which the book gave rise he became convinced that something further should be attempted to commend the truth to the mind and conscience of the time. The purpose of the writer is evangelic, whatever may be said of his method; it is to commend the Atonement to the human mind, as that mind has been determined by the influence and experience of modern times, and to win the mind for the truth of the Atonement." One vol., crown 8vo., cloth, net, $1.

THE REAL DISTINCTION.

Two ministers were discussing the characteristics of a third, who was known for his zeal as a controversalist.

"Still, with all his peculiarities," said one of them, "Brother Putnam leads a deeply religious life, does he not?"

"Well," responded the other, "I will hardly go as far as that, but I can say that I think he leads a deeply theological life."

THE NATION MAKERS.

Jefferson was riding with Madison when the latter was President. They passed a house where stood in the yard a woman and several children. Jefferson said: "Madison, that woman has family prayers every morning; she is bringing up her children on the Bible. * * * She is worth more to Virginia and to the country than a political philosopher is. She is of the sort that really make a nation strong and safe."

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

March: Italy.—"Their land also is full of idols; they worship the work of their own hand. Missionaries, 4; native preachers, 22; other helpers, 5; baptisms, 60; churches, 25; members, 661; out-stations, 37; Sunday-schools, 20; scholars, 281. Theological Training School, 1, with six young men students.

Study Topics.—Curse of Romanism as seen in idolatry and illiteracy of the people. Failing power of Rome. Condition of women and children in Italy and need of a pure gospel.

TWO LETTERS FROM DR. GRAY.

The Week of Prayer.

Brother Pastor:—You remember that the Southern Baptist Convention at Savannah last May ordered a great advance in the work of Home Missions. I beg of you the very best efforts in your power for the accomplishment of the great task. Home Missions is basal in its character. It is a fertilizing force in all our Christian work. Foreign Missions is dependent upon Home Missions. Never in the history of our denomination were we confronted with such weighty obligations and such wonderful opportunities for giving Christ to the people of our own land. Millions upon millions of our people are perishing without Christ. We must give them the Gospel.

Our good Baptist women of the South, under the leadership of the Woman's Missionary Union, are to make their Special Effort for Home Missions during their week of prayer, the third week of March, for this work.

Please give to all the women of your field you heartiest help. This special offering is to be additional to your regular Home Mission offering. Can you so take hold of this with our excellent women that it will help to largely increase the regular collection?

May God abundantly bless your labors to this great end.

Yours most cordially,
B. D. GRAY,
Corresponding Secretary of the Home Mission Board.

* * *

Dear Sister:—Very soon you will be engaged with the noble women of our Baptist churches throughout the South in a Week of Prayer and Special Effort for the work of our Home Mission Board. The Lord's favor upon our entire work is being shown in a marked degree. Never were the labors of our missionaries more abundantly blessed. And the demands for enlargement are so imperative and the consequent need for money so great that I beg you to remember us daily in your prayers. If you ever laid a generous gift upon the Lord's altar, please do so for Home Missions, and enlist the help of every good woman you can influence for this great work. I do sincerely hope this special effort of our consecrated women will bring not less than $10,000 into our treasury. How much of that sum will you give? How much will you induce others to give?

May there come to each and every giver the blessing contained in the recovered beattitude, preserved for us by Paul from the lips of our Lord: "It is more blessed to give than to receive."

Yours in Christian bonds,
B. D. GRAY,
Cor. Sec.

How We Have Made a Success of Our Society in Leaksville Baptist Church.

We began our Society work sixteen years ago—organized with about ten members. Only five of the number remain; and that same faithful five, with a few others, now really constitute the Society, though others have their names on the roll.

The Society contributes about double the amount that it did ten years ago, and this increase is largely due to the faithful efforts of the few who distribute tracts, and any other literature bearing upon missions, among those of our members who do not or cannot attend regularly. We try to always visit new members of our church and interest them in Society work. Some we reach, others never seemingly become interested; still we hope to gain them.

We contribute to the four objects as follows: First quarter, to Foreign Missions; second, to Home Missions; third, to State Missions, and fourth, to the Orphanage at Thomasville.

The observance of "The Week of Prayer" and "The Week of Self-Denial" has been of great strength to our Society spiritually, as well as financially.

When the interest begins to wane, as the summer months advance, we have special meetings in our homes, invite all the members and serve some light refreshments after the Society work is over.

Thus by spending a short time socially, we succeed in reaching some few who afterward become more interested in the work generally.

But our success has largely been due to the patient, persevering, self-sacrificing, prayerful few, who have pledged themselves together never to give the work up until they are called higher. Pray that we may be faithful unto death, and that others may be willing "fall in ranks" and carry the good work on to the end.

Yours in Christian love,
MRS. B. W. RAY.

REPORT OF ASSOCIATIONAL VICE-PRESIDENTS, QUARTER ENDING MARCH 1st, 1904.

	Societies in Association.	Letters Written.	Societies Visited.	New Societies.
Beulah—Miss Hattie James	7	18	1	----
Brunswick—Mrs. David Ward, Suburb,	4	8	1	----
Buncombe—Miss E. A. Draughan, Asheville	12	17	----	----
Eastern—Miss Florence Hubbard, Clinton	10	6	----	----
Green River—Mrs J. A. Grayson, Rutherfordton	8		----	1
Johnston County—Mrs Ashley Horne, Clayton			----	1
Liberty—Mrs. G. P. Harrell Thomasville	4	8	----	1
Neuse—Mrs. H. L. Grant, Golds boro		10	----	----
Pilot Mountain—Mrs. A. L. Betts, Mt. Airy	14	19		----
Piedmont—Mrs. J. C Murchison, Greensboro	9	13	1	----
Tar River—Mrs, Josiah Crudup Washington	22	28	----	3
Robeson—Mrs. H. B. Pope, Lumberton	24	22	1	3
Raleigh—Mrs R. L. Middleton, Cary	10	52	4	----
South River—Mrs S. A. Howard, Salemburg	16	20	2	1
South Yadkin—Mrs Delia Burke, Statesville	3	13	----	
West Chowan—Mrs. E J. Harrell Woodland	22	35	3	1
South Fork—Mrs W. R Gwaltney, Hickory	5	5	----	----

From Missionary Britton.

There are those among the Recorder readers who will remember that some of us in Central China some years ago spoke about reducing our salaries. I wish to say that I begin this month asking for the full salary again.

We have had the longest dry spell that I remember ever to have seen. For some time before the 17th of this month, the officials had forbidden the killing of animals and were praying for snow. So it was a happy occasion with the people generally on that Sunday morning to find the earth covered with snow. But the chief joy of our little Baptist band here was that we had the privilege of baptizing an earnest young man in the canal near the city wall, as the snow continued to fall.

Our nightly chapel services are pretty well attended, and at times the congregations really seem concerned, which, we hope, indicates the power of God among us to save men and build up His kingdom.

Our co-worker, Brother McDaniel, who went to Shanghai for an operation some weeks ago, is back, and, with the continued blessings of the Lord, he will likely soon be able to use his arm about as well as ever.

I spent last Sunday at Changzeh. Although only six of the twelve members were present, we had four enjoyable services. Their leader, who resigned some months ago to break off opium smoking, has been restored to the work. His wife also was baptized not long since, and they seem to be deeply in earnest.

There has been a falling off in the number of enquirers. They seem to have come at first with the idea that they could get help in their law suits; but, finding that they cannot, they have become discouraged. However, some are holding on. Faithful pastoral work is sadly needed both by the members and others who seem interested. The Lord help us to be able to supply it to some extent at least.

It is strange how little interest the people in this part of the country take in the prospects of war between Russia and Japan, when we consider how closely it concerns China.

With our Christian greetings, your brother in Christ.

T. C. BRITTON.

Soochow, China, Jan. 28, 1904.

The Concert of Prayer.

Bro. W. C. Tyree's open letter to his brother pastors, urging them to agree to unite in "a special effort to save souls and advance the kingdom through the observance of a special concert of prayer," meets my most hearty approbation. It is but carrying out the recommendation made to our last State Convention by the committee on "The spiritual condition of the churches," of which, I believe, he was chairman. The committee reported: "Believing as we do that prayer is a mighty instrument for the promotion of God's kingdom, and as God has so signally blessed concert of prayer at other times, we recommend that in our union meetings and in our Associations one hour be set apart for united prayer for a true revival in all our churches," etc. The committee further recommended, that "special prayer for this be offered in all our churches regularly the first Sunday in each month, and once every three months in those churches which meet only once a month."

I agree with Dr. Tyree when he says "if this plan is carried out it will produce the richest, most permanent, far reaching results," etc. He further states, "I think the conditions in North Carolina are now peculiarly favorable for this concert of prayer." To all of which I beg to add my most hearty endorsement and concurrence. We need this upheaval. Prayer will bring it about.

I beg to state further: Not only do I believe the time is ripe for such a movement, that results far-reaching and highly beneficial will flow from such concert of prayer, etc.; but I go further and say, if we do not agree to do this, or do really something better (if anything else be better), if we Baptists of North Carolina do not do something toward waking up the spirit of statewide and world-wide evangelism, we shall not only suffer great loss of spiritual power, but we shall fail to keep abreast with the spirit of the times in religion, as well as in everything else; which is forward, and upward, and onward! Besides, we shall lose denominational caste. We shall be side-tracked as "unprogressive and dead."

We write and labor, and speak and pray for better schools, denominationally, which is right and wise and good. We need better schools of the academy type, more of them; and we need to have them better equipped and manned, if possible; though we appreciate what is being done along these lines. But schools, neither public nor private, academies, colleges, nor universities, will ever evangelize a people. Nothing will take the place of the preached word. Sunday-schools, mission rallies, educational conventions, and every other piece of machinery we have or which may ever be invented, can never take the place of "preaching the Word." This alone evangelizes. This will stir all hearts. It will gladden every home and fireside. Let us all pray for a great awakening.

B. W. N. SIMMS.

P. S.—I am now situated so that I can get out for a week or two and hold some meetings. I should be delighted to do so during the spring.

B. W. N. S.

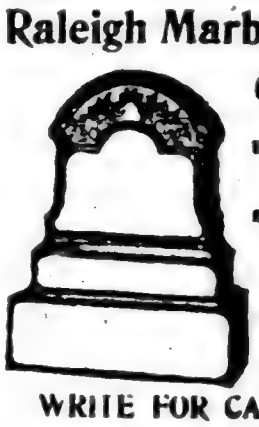
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of any kidney disease, or be distressed by stomach troubles, or tortured and poisoned by constipation. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) will be sent free and prepaid to any reader of the Biblical Recorder who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be freed from catarrh, rheumatism and backache; if you desire full supply of pure rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

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Sunbeams' Corner.

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Grandmother Africa's Patch Work Quilt.

(PART I.)

BRITISH SOUTH AFRICA.

(Continued.)

"There is a secret in the air," said Cousin Alice one Saturday evening at supper. "I feel it."

"I feel it, too," said Mr. Wilson.

Susie gave a funny little giggle, but Alfred frowned and kicked her under the table.

"What is the matter, Susie?" asked Mrs. Wilson, trying to keep from smiling. "Ah, I guesed it! Our ship is coming in and you have had a wireless message saying that it is full of diamonds and brings gold and silver enough to build a house."

"No," laughed Susie. "That is not right. Father and you mustn't guess any more."

"Curiosity must not be encouraged," said Mrs. Wilson.

"Well, Cousin Alice and I will have to wait;" and Mr. Wilson tried to look very patient.

They did not have to wait long, however, for the secret came out at dinner on Sunday.

"I am expecting a visit from two friends this afternoon," Mrs. Wilson announced. "They are missionaries from South Africa."

"O!" exlaimed Mr. Wilson and Cousin Alice at the same time.

"The two are very dear to me," continued Mrs. Wilson, "and I hope you will all be in the sitting room at 4 o'clock to meet them."

"We will," said Mr. Wilson. "I hope you children will be there."

"Yes, sir, we will," announced Alfred in his most dignified manner, but Susie, in spite of all her efforts, broke into another little giggle.

At 4 o'clock Mrs. Wilson had arranged for her visitors; Mr. Wilson had put down his book and Cousin Alice was in her usual place. Three dolls had been added to the family group. The large rag doll sat in a small chair by Mr. Wilson and the pink and blue dolls were in the care of Mrs. Wilson and Cousin Alice.

A ring at the door bell called Mrs. Wilson out to meet her visitors. Soon she came back to the sitting-room followed by two small but dignified personators.

"These are my two friends from South Africa," explained Mrs. Wilson and she introduced them to her husband and Cousin Alice. When they had shaken hands with the visitors, Mrs. Wilson said: "We are to hear some of the things that these returned missionaries have to tell us about the work in Zulu Land."

The audience sat up very straight while Alfred and Susie took their places near a small table. Alfred hung a rough map from the edge of the table and then turned toward his audience.

"I have here a map of South Africa that you may get a clear idea of the country about which we are to tell you this afternoon. Here is Natal, a fine and beautiful country along the Indian Ocean. North of it is Zulu Land, but Natal itself has many more black inhabitants than white. All along here much mission work has been done. But I am afraid, —but for fear we may tell you what you already know and don't want to hear again, I will distribute these questions in the audience and you can ask them if you don't know about them and want to."

Alfred took some slips of paper and handed them to the small but interested audience before him.

"I am sure the pink and blue dolls and the rag baby would like to ask some questions," suggested Mrs. Wilson when she saw that the questions were going around too many times.

Mr. Wilson looked at his questions carefully. He selected one and read:

"Will you describe for us a Zulu Kraal?"

"A Zulu Kraal," said Alfred, "looks like a great big circle with a smaller one inside of it. The circles are very high fences and the outside one is sometimes twice as high as a man. Between the outside and inside fences the huts are built. The cattle are kept inside the second fence. I almost forgot to say that a Kraal is a Zulu town."

Mrs. Wilson asked next: "How are Zulu huts built?"

It was Susie's turn to answer, so she stood up.

"Zulu huts look like big haystacks," she began. "First long poles are struck in the ground in a circle. Then the top ends are all pulled over together and tied with a strong vine called the 'monkey rope.' They put straw all over these poles and fasten it down with long small sticks running round and round the hut. Sometimes they put horns of oxen on top to make the hut look pretty. And then,—oh, yes! They have such a little door that they have to get on their hands and knees to crawl in. There isn't any chimney so the hut gets full of smoke when the cooking is done."

"Will you please tell us something about the Zulus," read Cousin Alice.

"The Zulus are a very interesting people," said Alfred. "They are tall and very strong. It is wonderful what heavy loads they can carry and what a long way they can run without getting tired. They live much out doors, take exercise and eat plain food and this keps them well and strong. They are polite, too. When they meet they say in the Zulu language, 'I see you.' Then they ask, 'Are you well?' When you leave a Zulu hut you must turn your back to the people and crawl out. Once a missionary who did not know this tried to back out. The chief called to him and said, 'If you were not a white man who knows no better manners, I would fire you for this.' The Zulus are full of fun and often play jokes on each other. Once some Zulus were working for a white man and other Zulus went to visit them. The Zulus told their visitors that they must go on their hands and knees to meet the white man. The visitors did this and the other Zulus had a good laugh. Before the white men taught them, the Zulus knew much about making spears and hoes from iron."

(To be continued.)

My Dear Sunbeams:—Are you not very happy over the First Quarter's Report? I have been comparing it with the first report of last year, and it is better in every way. Just look at these figures and see if they do not make you want to clap your hands. We are $27.95 ahead of our aim for the Christmas Offering.

1903.	1904.
Foreign Missions.	
$102.12	$106.46.
Christmas Offering.	
$49.80	$97.95
Yates College.	
.....	$8.75
Home Missions.	
$6.97	$10.86
State Missions.	
$6.11	$8.83
$165.0[illegible] ...Totals...	$232.85

Number Sunbeam Societies reporting in 1903—46; in 1904—56.

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Five Physicians had done their best to cure James Wilcox, of Dillon, S. C., who had one of the most terrible cases of RHEUMATISM on record. They all failed until one doctor prescribed—

Rheumacide

IT CURED HELPLESS CRIPPLE.

Mr. Wilcox writes in the course of a long letter, dated August 15, 1903:

"My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were knotted and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, said me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 5½ bottles and was completely cured."

Dr. J. P. Ewing confirms Mr. Wilcox' statement in every particular.

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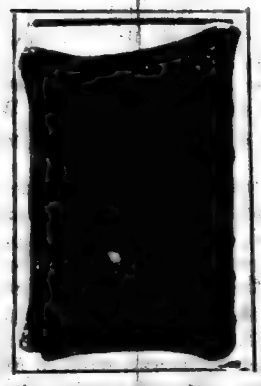
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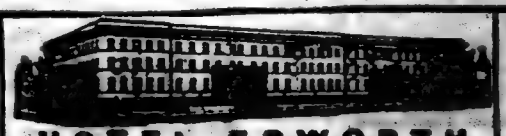
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Hotel Epworth is now building under guarantee that it will be ready to receive guests at opening of World's Fair, St. Louis, April 30, 1904. It is a permanent brick building, beautifully located within 3 blocks of north gate of Exposition. Every person desiring to reserve entertainment at Hotel Epworth may do so by sending $5 for a Certificate of Entertainment which will insure holder a low rate of $1 per day for as many days as desired. One-half of the total cost is required in advance in monthly payments of not less than $1, balance to be paid when holder attends Exposition. The hotel will be conducted on European plan, and above rate does not include meals. All conveniences of a modern hotel provided.

We advise our friends to apply at once for Certificates. The rate will probably be advanced Feb. 1, 1904.

ADDRESS EPWORTH HOTEL COMPANY, Koken Bldg., St. Louis.

When writing advertisers please mention this paper.

NEWS ITEMS.

The Democratic State Committee has called the Convention for June 23 at Greensboro.

Mr. Mark Morgan, of Scotland County, has given $7,000 to the Southern Presbyterian College and Conservatory of Music.

The North Carolina Sunday-school Association is conducting a tour of the State. The party is composed as follows: J. Walter Long, S. M. Smith, Mrs. S. M. Smith, Miss Maud Reid, G. C. Tullar, I. H. Meredith, N. B. Broughton, R. N. Simms, J. M. Broughton.

By fixing the age 62 as the age-limit—the official dead-line—which if a soldier cross he may receive a pension whether injured or not, the President has increased the pension output by $10,000,000. The pension system of the United States is the most collossal system of graft in the world.

Daniel J. Sully who led the speculators' movement carrying cotton to 17 cents has failed for $6,000,000. The papers are saying that he carried the price up. He did nothing of the kind. He merely bet that it would go up, and won $4,000,000 on the bet. Then he bet $10,000,000 it would stay up and lost. Most of it was on paper, neither money nor cotton being actual.

Temperance Movement in Vermont.

After several years of State prohibition Vermont last year voted for license with local option. Recently city after city and town after town have voted against saloons. This is well. Local option is better than statutory prohibition, in that it is democratic and therefore more likely to be effective.

Japan and Russia.

Not one item of important news has come from the scene of war within two weeks. Japan has been unable to reduce Port Arthur and Vladivostock. How many men she has forwarded to the Yalu River and how many Russia has sent to meet them, no one knows.

Rumors of complications are persistent; but there is a very broad hope that these two nations will fight their quarrel out alone.

The Rise of Hearst.

Mr. William R. Hearst is proprietor of eight daily papers, each of them of the New York Journal-American type—sensational to the last degree and utterly unsafe.

Since November these papers have been booming their owner for the Democratic nomination for the presidency. It is ridiculous. But Mr. Hearst has money and he is organizing his forces throughout the Nation, and he has achieved already so much more success than was expected that the country and the party leaders are astonished and alarmed. Mr. Hearst stands nominally against the money power, but his rise is the sheerest monument to the power of money, the most unadulterated instance of commercialism that this country has ever seen. Of course he will not be nominated. But the Democratic party owes it to its self-respect and its time-honored history to put a quietus on this young man who would use his money and his papers to ruin it only to gratify his egotism.

An Historical Decision.

The decision handed down by the Supreme Court of the United States last week is the most notable since the question of the Nation's relation to our island possessions was decided, and in actual effect it ranks with that. It is the firse decision that has indicated that our present civilization is able to cope with the modern combinations of capital in restraint of trade—called trusts. The Court holds that the Sherman act is good, and it actually dissolves a railroad combination.

It is something to know that Congress is able to control the commerce of the country and to cope with the corporations set up to restrain it in their interest. The decision makes the much-needed distinction between organizations set up for the sake of convenience and efficiency—in favor of which we all are, whether they be called trusts or corporations—and organizations set up to restrain trade and to disturb the workings of supply and demand in their own interest, against which we all are.

We take it that this decision will work out a great reform in American business. We shall have combinations, but they will not dare to restrain trade, to fix arbitrary prices, to break up rivals, etc. In fact, if we read this decision aright it extracts the fangs from the great dragon of modern civilization.

In Behalf of Blowing Rock.

Some months ago the undersigned, having made a personal and careful investigation of the whole matter, endeavored to lay before the readers of the Recorder the supreme importance of building a Baptist church house at Blowing Rock.

The little organization in the village, composed of 16 members, have bought and paid for a lot in a lovely location, and are planning to erect a house that shall at least be enclosed by the opening of the summer season. We told the brethren that if they would secure the lot we would do our utmost to interest the brethren throughout the State in the matter, and we did not hesitate to assure them that they might expect a generous response. A recent letter from the pastor, Rev. I. W. Thomas, a wise and honest man, so sensibly expresses the situation we feel constrained to quote from it as follows:

We want to begin building in the spring, if we can. I am writing to the pastors in the Associations adjoining the Caldwell, asking them to take collections for the work and send them to me at Lenoir. I am going to try to raise $50 in the Caldwell Association. I have felt a bit discouraged as to the denomination helping us much, as we have had such a struggle with the debts on the Baptist Female University, and the Southern Baptist Convention coming on so soon with Home and Foreign Missions to be the order of the day, but if you can stir up the Baptist people to help us I shall indeed be glad and grateful. If we had a house enclosed we could use it by mid-summer, and I believe that we can finish it ourselves, with the help of our visitors. It is our purpose to build a house costing about $800, certainly not exceeding $1,000. We have good congregations and things are hopeful.

There you are, brethren. Sixteen men and women struggling heroically to erect a house that will be a credit to our cause and turning their eyes toward the great host of their brethren for the little lift that they will never feel. It is a case that appeals to the last man and woman and child among us. No man can claim that they are extravagant. A thousand dollars is not a large sum to expend in a church building, but put in this one it will bear glorious fruit in the years to come.

A live and vigorous church at Blowing Rock has a far greater mission than furnishing a weekly service for summer visitors; it will be a light and an inspiration to the churches of the Three Forks Association. Wake Forest, the Female University, the Orphanage, and all our mission work will feel its helpful influence, and share the blessings it will bring to our cause.

Once more we earnestly urge our pastors everywhere to lend a hand in erecting this light house on the top of the mountain that it may shine through the ages.

Money may be sent to Rev. I. W. Thomas, Lenoir, N. C., or to Mr. J. D. Brown, Church Clerk, Blowing Rock, N. C.

W. R. GWALTNEY.
ARCHIBALD JOHNSON.

From West Chowan to Concord, Va.

In response to a call from Mount Vernon, Brunswick County, Virginia, last April, we left the West Chowan and took work in the Concord Association.

Bro. M. L. Green, of Ahoskie, N. C., rode on buggy, about one hundred and fifty miles, once a month for ten years, and did some of the best work of his life in the vicinity of Mount Vernon. This splendid house of worship is a result of his labors; he actually laid off his coat and helped to build this house, the only Baptist church within the radius of twenty miles. The members of this church speak of what Brother Green did in glowing terms. And it will suffice us to say, that he fell at the post of duty while pastor here.

While we feel unworthy to follow such a leader, yet it is real joy for us to do work on this field.

Mount Vernon was not satisfied with one Sunday, so now we have preaching the first and third Sunday mornings. She is also assisting us in establishing some stations.

Besides pounding us most bountifully twice, they presented to their pastor a nice suit, including hat and shoes. Baptists here are few and far between, but they are loyal and liberal.

To impress upon the mind of the reader something of the Baptist destitution in this section of the country, let's briefly compare some figures in the minutes of the two Associations. The Concord (Virginia) is made up of seven counties, thirty-nine churches, three thousand three hundred and forty-three members. The West Chowan is composed of three counties, fifty churches and ten thousand members.

There are but two resident Baptist preachers in Brunswick County, Va., and nine in Bertie County, N. C.

There are but six Baptist churches in Brunswick, Va., with a membership of four hundred and eighty-four, while Bertie has eighteen churches with a membership of four thousand five hundred and twenty-two. That gives but one Baptist in Brunswick to every nine and one-third in Bertie. The largest membership in Brunswick is at Mount Vernon (one hundred and thirty), towns not excepted, while the membership at Ross', another country church, is between seven and eight hundred. The contrast in the population of the two counties does not account for this condition of things; the difference being a little over two thousand in favor of Bertie. The date of organizing the first two churches in the two Associations does not answer the question either. Bethel was organized in 1772, and Sandy Run in 1750, making the first church organized in the West Chowan just twenty-two years older than the first organized in the Concord.

P. S.—Please add to the list of the Bible Readers' Circle the following: Mrs. J. C. Mizell and J. C. Mizell. We are keeping up with the work and greatly enjoy it.

J. C. MIZELL.

Ante, Va.



'The Negro is a Man.'

REV. W. S. ARMISTEAD
vs.
PROF. CHARLES CARROLL.

Some three years ago, as the reading public knows, Prof. Carroll published a book. "The Negro is a Beast; or in the Image of God." In the book he goes to work and proves, by perverting the Bible, that the Negro is a beast.

This subject has been outraged, from time to time, by like arguments from different people, generally the ungodly.

Prof. Carroll, by his wholesale onslaught, makes all these attempts insignificant. He says there is no soul where there is any other blood than Caucasian. He perverts the Scripture, arrays himself against churches and sects, and so's at naught the plain teachings of the Book that has been sacred in all ages.

Rev. Armistead feels it his sacred duty to defend the Bible and refute this outrage committed against the Negro. For this purpose he has had under consideration for two years a book with the above mentioned title, "The Negro is a Man." This book proves that the Negro has like relations to God as other races of the human family. It is a complete answer in every way to Prof. Carroll's argument. This book is now ready for the public. It is easy to see it will meet with ready sale. State Agents Wanted.

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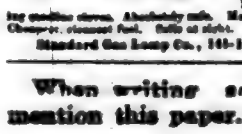
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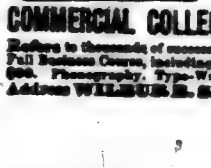


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From Elder M. A. Adams.

As I am now an exile from the Old North State, and find myself very pleasantly located in the Old Dominion, I thought, perhaps, a few lines might find a place in the Recorder. I wish first of all to speak a few words about the work I left.

As you know for the past few years I have been teaching as well as preaching. No years of my life have been more enjoyed or productive of greater results. At Leesville stands a good academy. It was at my suggestion that some thousand or twelve hundred dollars was invested in this plant. No finer location anywhere for a good school. This is its fourth year, and the work increases as the years go by. Its beneficent influence will prove a blessing to generations yet to come, besides being a contribution to our educational work in North Carolina.

I took charge of Mount Moriah Academy three years ago. It was in a depleted condition. The session before I came they closed before time for lack of patronage. Here the academy was improved and enlarged to meet the demand of the increased patronage. It is now well finished, well located and conveniently arranged. With a good boarding-house—the greatest need at present—it is one of the best locations in North Carolina. The local patronage is good, and a good educational spirit prevails. Mr. M. H. John will finish this session's work, and a fine opening awaits some good, live educator for next session.

In connection with my school work I also preached at Selma. The work here grew all the time. They thribled their contributions to missions, paid a $300 debt on the parsonage, went from one to two Sundays preaching, put in a new organ, chandelier and carpet, organized a Baraca Class, and the congregation doubled. Baptisms were frequent, and altogether there was fine progress made. Brother Blanchard will find in them a people ready to serve. A greater future awaits them.

PRINCETON.

A more noble little band I never served. This is a mission point. With a good leader they will do a good work. My congregations here were good, and a more hearty appreciation I have never received anywhere.

MT. MORIAH.

This is one of the best churches to be found anywhere. Deeply spiritual and always ready to respond to any appeal that the pastor makes. No better Sunday-school to be found anywhere. Some of earth's best people live in that community, and a great many of them. I lived among them, taught their children, and preached to them for nearly four years. Hence I have known them from all standpoints, and a truer and better people I have never known. When I left them there were only six who were not church members in our community. Brother Betts is fortunate indeed to be pastor of such a noble people. They ought to have preaching twice a month. They are amply able, but just let their opportunity rest. This promises to be one of the greatest years in their history.

My present field consists of Eastville and Cheriton. I know very little about them yet. Eastville is predominatingly Episcopalian, of the old Colonial type. Baptists scarce, though of a good type. My predecessors here have done good work. I believe everybody asks, "Did you know Mr. Pernell?" and then says: "Daughtry was one of the best we ever had." So you see they remember those who have gone before.

We have a Sunday-school here nearly twice the church membership, congregations are good, and the prospects fairly good. At Cheriton we have a bright prospect indeed. This is a new interest, but a very vigorous one. They have a good membership, and baptisms are frequent. It is rare that we find a prettier house than they have. The house is yet to be dedicated. Taken altogether, I believe a good work lies ahead of us. We have been heartily received. Our larder is well supplied and they have part of the money in hand for a horse and buggy. The people are cultured, kind and thoughtful of their pastor's interest. With God's blessing we hope to be able to accomplish something in the wor. With an abiding interest in the Old North State, and best wishes for the Recorder, I am,

Yours faithfully,
M. A. ADAMS.

Eastville, Va., March 11, 1904.

Rev. A. B. Dunaway, D. D.

It is well known to the Baptist Ministers' Conference of Norfolk and vicinity that Rev. A. B. Dunaway, D. D., has resigned the pastorate of the Port Norfolk Baptist Church, and has accepted the pastorate of the Baptist Church in Oxford, N. C. This change of pastoral work will put him out of the membership of the Conference, and his change of residence will largely separate him from the circle of the preachers of this community. Therefore we make this minute, and pass the following resolutions:

Resolved 1. That we rejoice with Brother Dunaway that his gifts as a preacher, and his deportment as a Christian gentleman have secured him a call to a field congenial to his tastes and his abilities.

2. That we shall greatly miss our brother from our deliberations, as he was a man of clear judgment, strong convictions and wise in counsel. We shall miss him for his dignified bearing, his pleasant manners, and his brotherly affection. We shall miss him because we shall miss his labors, his encouragements and his consecration.

3. That we wish for him and his family happiness, health and success. And we pray that the blessing of God may rest upon him and his ministry, and that the community to which he has gone may be greatly benefited by his life and service.

....The church at Roanoke Rapids will hold a meeting next week, beginning Monday night, to stir up interest in Home and Foreign Missions. Elder T. J. Taylor will be the first speaker. Brother Garrett has recently declined the call of the Sanford Church.

One beauty of the Christian life is that we can begin it anew each day. One day's mistakes need not spoil a whole life. The high caste Brahmin, if he breaks but one foolish law of his order, is an outcast from it forever.

The most dangerous thing about the path of sin is that many believe it a short-cut to happiness. It never has led there, and never will, but its lying fingerpost deceives thousands every year just the same.

A happy nature is sometimes a gift, but it is also a grace, and can therefore be cultivated and acquired; and it should be a definite aim with those who are training a child.—Lucy Soulsby.

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To be able to run demonstrates lung and muscular power. One with all the tissues filled with dropsical effusion, cannot have free play of lung action, therefore there will be a failure to decarbonize, and properly oxygenate the blood, resulting in a weakened condition of lung and muscular action.
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I take pleasure in recommending you to those who are troubled with Dropsy. My husband was in a desperate condition for four months. Relief had been sought in vain, as different physicians had undertaken to treat the case, but with each, failure had been the result. But, after a treatment of yours, in two weeks' time, he could run around the house, and said he he felt as well as he did before having Dropsy.
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Temperance.

What a Small Vice Costs.

"How can you afford these books?" asked a young man, calling upon a friend; "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my 'one cigar a day,'" was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: when you advised me to indulge in an occasional cigar several years ago, I had been reading about a young fellow who bought books with money that others would have burned in cigars, and I thought I would try do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five cent cigar every day, and as the money accumulated I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why, there are dollars' worth of them."

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which at 5 cents a day amounted to $18.25 a year, or $109.50 in six years. I keep those books by themselves as a result of my apprenticeship cigar money; and if you'd done as I did you would by this time have saved many more dollars than I have, and would have been better off in health and self-respect besides."—Success.

An Outrageous Defense.

Again and again it is stated that prohibition does not prohibit, that it is impossible to stop the traffic, that men will have liquor and men will sell it—which is simply another way of stating that the men engaged in the liquor business care nothing for law, defy authority, and propose to set at naught the government which protects them, and to which they, as good citizens, are bound to submit.

No other class of law-breakers, so far as we are aware, take this position. The thief does not publish a paper to show that it is impossible to execute the laws against stealing; he does not insist that he shall be licensed to steal because if he is not licensed he will steal anyway. No editors take it upon them to say that it is impossible to enforce the laws prohibiting murder, and therefore it is better to regulate and control crimes which cannot be suppressed. Nor do we find any newspaper organ advocating licensing of horse thieves on the ground that it is impossible to prevent horse stealing, and therefore it is better to have the money that the licensing will bring, and have the practice regulated, than it is to have horse-stealing go on without any restraint whatever.

These illustrations simply show the absurdity of the rumseller's pleas. The man who stands up and says you cannot execute a constitutional law, thereby proclaims himself a defiant lawbreaker; and the men who urge and echo these pleas show that they themselves are disposed to abet crime and encourage criminals. —The Christian.

Prevention.

A great point to be aimed at in this form is prevention—to build up a barrier between the unpolluted lips of boys and drink. Once the drink appetite formed, it is only by a miracle almost the man is saved.

Mr. Gough once told the writer that while the guest of a gentleman in New Hampshire, and admiring the perfect appointments of the house, his host said: "Mr. Gough, I was one of the most debased and degraded of drunkards. I will tell you how I reformed. Some ladies noticed a little girl passing by their house daily with a tin pan in her hand. One day they accosted her. 'Little girl, what have you got in your pail?' 'Whisky, ma'am.' 'Where do you live.' 'Down in the hollow.' The lady accompanied her home, and said to the mother; 'Is this your child, madam?' 'Yes.' 'Does she go to school?' 'No; we have no clothes for her.' 'Send her to our house, and we will furnish her with clothes.' 'Yes,' responded the poor woman, 'and he will steal them for drink.' 'Does your child go to Sunday-school?' inquired the lady. 'No,' replied the mother. 'I propose a plan,' said the lady; let your little girl come to our house in the morning, and we will give her clothes, so that she can go to Sunday-school, and she can return and put the old ones on before returning home.' That was agreed upon; and the little girl was so teachable, and learned to read so soon, that she was presented with a little Testament, which was the first thing she ever owned. She loved it so much that she took it to bed with her, and held it in her hand till she went to sleep. One day the child was ill, so sick that the doctor said she must die. The father went into her room and sat by her side. He said to me. 'Oh, how I wanted drink; that quiet little child knew the hell that was in me. I must have drink; and felt like stripping the house of everything I could lay my hand upon. I looked at the child; she was dozing; the Testament dropped from her fingers on the coverlid of the bed. I saw it and looked about me, for I felt I was guilty; I stretched out my hand, took the Testament, put it in my pocket, went out, and got for it a pint of gin. I drank it, and it started the stagnant blood in the diseased vessels of my stomach, I felt better, perspiration came, and there was warmth in my system. I came back to the child, and soon she looked at me and said: 'Papa, you know Jesus said, 'Suffer little children to come unto me." I have tried to come, papa, just as well as I know how, and when I die I shall go to Jesus; but oh, papa, suppose Jesus should ask me what you did with my little Testament, what will I tell him?' He said that was like a flash of lightning; but before that child died, she held his two hands in hers, and heard him cry: 'God be merciful to me, a sinner!' From that day to this, said he, I have never touched intoxicating drink.' That is twenty-eight years ago; yet I tell you an absolute fact that I never smell the breath of one of the forty or fifty men in my employment who has been drinking but I want it; and although twenty-eight years have passed since I tasted it, if I smell the breath of one who has been drinking, I have leaped upon my horse, and ridden ten miles on a full gallop to get rid of the desire that would creep over me at such times."

Gentleness and kindness will make our homes a paradise upon earth.—Bartol.

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FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

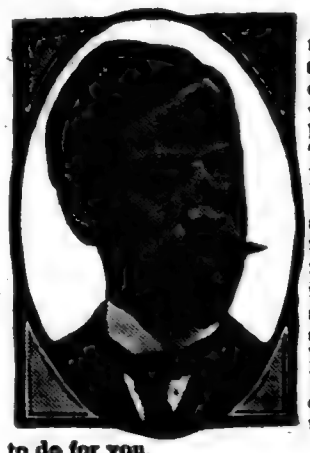
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Self-Explanatory.

It is not often I ask for space for a few words in our noble paper, and when I do they do not appear. but I have no Ill feelings. I love the Recorder, and its editor.

While we disagree, still we are brothers. We do not hesitate to say that the present war in the east is prophetic. It will result in the making the way for the return of the Jewish nation. This is predicted by the Prophet Ezekiel; also Isaiah, 8th chapter; Rev. 11 and 16 chapters.

The drying up of the river Euphrates is typical of the downfall of turkey. These allied powers will come from north and south.

To say that the Jewish nation will not return and rebuild Jeruselem is denying the whole New testament. Please study Eze. 37:8, 9; Rev. 11, 16, 19 chapters.

This is the beginning of the onset which God will use for the returning of His people. Judah will return first, then the whole tribe. To say that this return was from the Babylonian captivity is to dispute the teaching of Christ for the New testament was given a great deal of it after Jeruselem fell, A. D. 70.

Gog, a future autocrat of Russia, will allie with France and all Europe when Isarael has returned, and make war with them as well as all Christians. Just how long this time will be we know not. Read Dan. 9:11.

Why Bible reading Baptist cannot see some things taught, we no not.

That beast in Rev. 12, who received the word and lived, will yet return to power.

Oh that our Baptist people would wake up out of Arminianism. If these things were utered by some one who holds a high position, instead of a poor mountain boy who studies his bible for himself it would be hearld through the country as orthodox.

Has Israel ever possessed the promised land forever and forever? And has Christ been enthroned on David's throne? No, nor never will be untill he comes to reign a 1,000 years on the earth. And mak war with Red-Gog and maygog.

We could give a fuller view of our opinion but we forbear.

We expect to preach for Franklin folks untill we can secure a pastor, the committee is in correspondence with Brother Barlette.

Please answer this quertion where was the city of Adam; Joshua 3:16.

Yours fraternaly,
M. A. LOVE.

March 7, 1904.

[This letter defies comment. It stands alone. The most we can say for the editor is that the rest of it at least explains the first paragraph. —Editor.]

....The Memorial church of this city (Philadelphia) has a fondness for Southern preachers. Their first pastor, Dr. P. S. Henson, was a Virginian; their last one, Dr. Poteat, a North Carolinian. This is even noticeable in their summer pulpit supplies; Drs. Rust, Carter Helm Jones, Lynch, and others of that brilliant type, have discoursed to large congregations, and now the daily papers have it that their new pastor is to be a Carolinian who is temporarily sojourning in Georgia. —The Commonwealth. But Dr. J. E. White has said No to the church. He sees too many great opportunities for great service in Atlanta.—Christian Index.

The world is God's sounding board, by which He informs His secret prophets of the wicked devices of man. We need our eyes opened that we may see the virtues of our neighbors. Suspicion kills. Despair is only unbelief in God and self.—J. R. Crosser.

Obituaries.

GRIFFIN.—On the 6th day of February, the death angel came to the home of Rev. J. W. Griffin, at Stanly Creek, in Gaston County, and took from him his beloved wife, in the fiftieth year of her age. Sister Laura E. Griffin joined the Baptist church at Red Hill, in Anson County, in August, 1878. She was true to her convictions, and lived evet after an earnest, Christian woman. Bearing the burdens of life patiently and encouraging her husband in the Master's work.

She was modest, chaste and good, and loved her children as only mothers do; whilst her faithfulness to her husband was like Sarah's for Abraham. She had a weak, frail body, suffering from nervous prostration. And sometimes spoke of the dread of death, but before the Master called she was perfectly resigned. And when death came she exclaimed: Oh! it is so sweet to die." She leaves three children, a husband, with many relatives and friends to mourn her loss.

"Precious in the sight of the Lord is the death of His saints."

May the Lord be very precious to the bereaved husband and children.

G. O. WILHOIT.

PLEASANT.—Bro. I. B. Pleasant, after an illness of a few days, passed into rest February 19th, 1904. He was in his seventy-seventh year, having been born January 1, 1828. Bro. Pleasant was born in Caswell County, N. C., in which county he lived till 1856. He then moved to Person County and spent the remainder of his life there. When about twenty years old he made a profession of faith in Christ under the preaching and ministry of Rev. Elias Dodson, and was baptized into the fellowship of Beulah church. Brother Pleasant was an honored member of his church, having served as its clerk till he moved to Person. Through letter he then joined Clement church, and for years was clerk of that church. Our brother was held in high esteem by his brethren and friends. He was not assuming in his manners, but ever ready to help in good works. Clement will miss him in her life and work. In 1852 Brother Pleasant was happily married to Miss Margaret Wilkerson, daughter of Deacon Stephen Wilkerson. To this union were born five children, two boys and three girls. The boys died in childhood, but the three daughters, Mrs. W. L. Allen, Mrs. W. L. Wright and Mrs. E. D. Cheek, survive him. The aged wife is left behind for a little while to comfort the sorrowing daughters. Brother Pleasant was seen at his best in his home life. His love for his wife and children was very marked. In the summer of 1902, our brother and sister celebrated their golden wedding. Thus for more than half a century this Christian home gave to the world the beauty of a religious life. The loved ones will greatly miss him, but after awhile the circle will be perfected to part no more. God keep you, my sisters, till that blissful day.

G. T. W.

Mrs. Annie M. Evans.

Again let us bow with humble hearts and submissive spirits to the will of God. Let us weep, but not as those without hope.

Let us mourn the loss of her whom we loved, but let us thank God for the Christian life she lived while here with us. For the message has come and the soul of our beloved sister in Christ, Annie M. Evans, wife of Bro. W. C. Evans, has gone to its reward.

On the 12th day of December, 1903, she bid good by to all that was dear to her on earth leaned her soul on the love of God and passed over the river into eternity. Let us not think of her as being dead, but only as a flower taken from this earth and transplanted into a more genial soil.

Sister Evans was a true and faithful member of Kelford church, a kind neighbor, and loving and faithful wife.

With loving remembrance we adopt the following resolutions:

1. That a page on our church record be dedicated to her memory, and these resolutions be inscribed thereon.

2. That a copy be sent to the bereaved family in token of our sympathy and love.

3. That a copy be sent to the Biblical Recorder for publication, that the world may know our esteem for sister Evans.

W. J. PARKER,
GEO. T. BROWN,
GEO. T. PARKER,
Committee.

Mrs. Mariah Davis.

The subject of this brief sketch was a woman of gentle spirit and beautiful Christian character. She died at the ripe age of seventy years, having been a member of the First Baptist Church, Elizabeth City, since she was a girl of sixteen. Two sisters survive hre, one of them the mother of Rev. P. S. C. Davis, is now more than eighty years of age. The First church has seen, since the beginning of this year, four of its members triumphantly pass into the spirit world, and not one of them was under seventy years of age. Besides sister Davis, sister Mary A. Holmes, sister J. F. Snell, and brother J. C. Ferebee, have been called to their reward. All these were honored and loved by us for their works' sake.

C. W. DUKE.

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SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information, and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 35, "Florida Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Roanoke, and local stations.

2.25 a. m., No. 112 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Hyperville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Also connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 136, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Hyperville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 38, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with North-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:55 p. m. No. 106, daily for Goldsboro and local stations.

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General Manager.
W. A. TURK,
Asst. Gen'l Manager.
S. H. HARDWICK,
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City Ticket Agent,
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The Biblical Recorder.

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Acknowledgments.

March 23, 1904.

State Missions.—Clear Creek, $1.59; W. M. S., Antioch, 7.00; Shady Grove, 1.60; Immanuel, Sandy Run, 3.00; Jackson, W. Chowan, 11.00; Ramesur, 3.14. Total this week, $27.33. Previously reported, $1,419.72. Total this year, $1,447.05.

Foreign Missions. — Sunbeams, Carthage, $1.74; W. M. S., Whiteville, C. F. and Col., (Xmas off.), 3.15; W. M. S., Whiteville, C. F. and Col., 6.00; Sunbeams, Whiteville, 2.00; W. M. S., Creedmore (Xmas off.), 1.55; W. M. S., New Hill, Little River (Xmas off.), 2.00; W. M. S., New Hill, Little River, 3.00; W. M. S., Burlington, Mt. Zion, 1.93; W. M. S., Scotland Neck, (Xmas off.), 13.50; W. M. S., North Rocky Mt., 3.00; W. M. S., Lenoir, 4.95; W. M. S., Galeed, Bladen (Xmas off.), 3.50; W. M. S., Galeed, Bladen, 5.35; Olivet, So. Fork, 1.11; Newton, So. Fork, 2.76; Startown, So. Fork, .86; W. M. S., Round Hill, (Xmas off.). 3.25; Murfreesboro, 6.00; Clear Creek, 2.13; Forestville, 13.15; Hickory, 1.15; W. M. S., Hickory, (Xmas off.), 7.00; W. M. S., Hickory, 5.05; Sunbeams, Hickory, 1.70; Bogue Chapel, C. F. and Col., 1.40; Lebanon, Brunswick, 22.00; Silent Grove, 1.82; Inanda S. S., Miss Price, 13.21; Inanda, 16.50; Sunbeams, Lexington, 2.00; W. M. S., No. 2, Lumberton, 1.60; W. M. S., Washington, 1.80; Apex, 3.90; W. M. S., Apex, 9.75; Cumberland Union, Cedar Creek, 2.25; Bethany, W. Chowan, 6.00; W. M. S., Shelby, 1.00; Margarettsville, W. Chowan, 5.25; Falling Creek, Neuse, 5.50; S. S., Kelford, 2.94; Reeds X Roads, Liberty, 9.00. Total this week, $201.75. Previously reported, $2,890.14. Total this year, $3,001.89.

Home Missions.—W. M. S., Carthage, Sandy Creek, $6.20; W. M. S., Creedmore, 5.70; W. M. S., Good Hope, Raleigh, 4.33; Cypress Creek, 1.88; Livingston's Chapel, 1.30; Poplar Springs, 4.10; Hickory, 31.10; Shiloh, Chowan, 10.00; Lebanon, Brunswick, 5.48; Silent Grove, 1.70; Sunbeams, Antioch, 1.50; First Asheville, 51.60; W. M. S., First Asheville, 32.15; W. M. S., Macedonia, 1.50; Garrisons School House, 1.00; Sunbeams, Lexington, 1.00; W. M. S., Washington, 6.20; Cumberland Union, Cedar Creek, 3.25; Falling Creek, Neuse, 3.35; Mooresville, 3.00; Well's Chapel, 2.05; Ramseur, 2.43. Total this week, $180.82. Previously reported, $951,38. Total this year, $1,132.20.

Education. — Johnson, Eastern, $3.43; Gethsemine, Tar River, 4.00; J. F. Lanneau, 1.00; C. E. Brown, 5.00; R. E. Royall, 10.00; Q. E. Holding, 2.50; J. L. Allen, 1.00; Misses May and Rena Lassiter, 1.50; Hickory, .60. Total this week, $29.08. Previously rported, $223.04. Total this year, $252.12.

Sunday-school and Colportage.—S. S. Weldon, $5.08. Previously reported, $55.93. Total this year, $61.01.

Ministerial Relief—Johnson, Eastern, $6.00; Lystra, Mt. Zion, 1.50; Hickory, .65; Mars Hill, Mt. Zion, 1.78; Wells Chapel, 1.95. Total this week, $11.88. Previously reported, $190.03. Total this year, $201.91.

Total reported for all objects this week	$455.94
Previously reported for all objects	5,641.24
Total reported for all objects this year	6,097.18

WALTERS DURHAM,
Treas. Baptist State Con.

The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities,—it is this that in all things distinguishes the strong soul from the weak.—Carlyle.

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SHOWS:

Insurance in force	$165,138,038.00
Amount returned to Policies and held for benefit over	30,000,000.00
Insurance written in 1903	42,000,000.00

Increase during year, in Payments to Policy-holders; Income; Assets; Surplus; Insurance Written; Insurance in Force.

There was returned to Policy-holders during 1903 an average of $943.86, for every working hour, of every business day of every week and month during the entire year.

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JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 39.

RALEIGH, N. C., WEDNESDAY, MARCH 30, 1904.

OF THEM THAT PRAISE BUT DO NOT.

What preacher has not turned from his pulpit discouraged by the failure of his sermon to produce action?

They will listen; they will approve; they will commend, and they will praise; but they will not do.

A man makes a speech. A hearer comes up and says, "That was a great speech." Well, what if it was? Did the man come there to make a great speech? Was that the end in view? A preacher utters his message. The people flock around him with praises—if he is a little new to them. (Only the saints praise old familiar friends.) The dear people tell him, "It was a great sermon;" "it just suited me;" "them's my sentiments;" "the best I ever heard." Well—but did the speaker for God get up there in the name of God to preach a big sermon, to speak your sentiments, and to surpass all the others that you have heard? Are you God that you should demand that he agree with you and be content with that?

Is it really worth while to agree with you?

So, too, with the newspapers. Excepting, of course, the happy few that save the State every other week; that create the laws, elect the lawmakers; instruct the juries, manage the officers and hand down decisions for the judges; excepting, we say, these great organs which hold the earth together and assume to relieve the Creator Himself of responsibility and authority,—the ordinary newspapers fly from the presses. A great army reads. That is a fine editorial, says one; that is a grand appeal for righteousness, says another; that is a beautiful story, says another; that is right up with my notions, says another; he's got that right, etc., etc.

But really are newspapers meant to receive your approval? Is that why the editor worked, the presses roared and you paid your subscription? Do you really take a paper and waste your eyes reading it only to get your opinions agreed with? And what is it if you and the editor do agree? Is it more or less than when you and the preacher agree? And is it anything at all in either or both events?

Why do men preach and editors write? Is it not to bring somewhat to pass? Probably action; certainly advancement. And it is poor return to praise them. They will let the praise go, if you will but do something. They prefer praise to nothing, of course, being mortals, but your praise mocks them so long as you do not go forward.

Have we not sat in our seats on Sunday and heard the preacher and felt good until it no longer occurs to us that any thing else is expected? Have we not learned not to execute a message in action but to dismiss it, if not with criticism at best with praise? And is not such a conception like rot at the tap-root of religion?

The characteristic mark of modern Christianity is its practical, personal, inactivity. There is Bible study; there is worship; there is education; there is missions; there is giving of money; there are meetings and conventions, and all manner of institutionalism. But of going up and down in the earth and witnessing that Jesus is Christ and pleading with men to open their hearts to Him; and of going up and down in the earth and succoring the poor and comforting the distressed—not one Christian in fifty thinks of such a thing. Yet of such is the Christian life according to the New Testament.

They have heard the preacher without action until it does not occur to them that there is action in view for them. Nine in ten will tell you there is nothing to do.

Of course there is. One man will leave a farm because there is nothing to do. Another man will go there and find stumps to uproot and soil to improve and ditches to run and a fortune to make. There is plenty to do for the man that will do.

It is too much to require the pastors to appoint a task to each man. God has given you eyes and brains and sympathy. If the pastor can help, he should. It is certainly not only his duty to preach but also to show you in what you may apply his preaching. But you have eyes and can see. Look about you. Get out of the deadly habit of dismissing high messages with mere praise. It is nothing to praise them. It is much to fulfill them. The pastor is not preaching to win your praise. He wants your help. To receive a message is great responsibility. Remember Jesus Christ, how sorely He cursed the cities that heard but would not do. Think you He would have thought better of them if they had come up considerately after one of His talks and said, "That was very eloquent indeed, one of the best sermons we have ever heard. You are a very promising young man"?

WHERE THE TROUBLE WAS.

Modern children, whose education is in the hands of "experimentalists," are the victims of every kindergarten fad and new-fangled method that pedagogy can devise. A boy who had been the patient of some school-teacher's nonsense was brought by his mother to consult an oculist. The physician, says a New York paper, went about in the usual way to discover defects of vision.

He placed a chart before the boy. The first word was "hat."

"Now read this word," said the doctor.

"Hhhuh-ah-tuhhh" gurgled the boy.

"Then try this," said the doctor, pointing to "big."

"Buh-ih-guhhh," was the sputtering attempt.

"Madam," said the physician, "there is some trouble here that has nothing to do with the vision. The vocal organs seem to be affected."

"Oh, no," answered the mother, "he pronounced those words correctly."

"Pronounced them correctly!"

"Yes that was all right. That is the phonetic method he is taught in school. He used to speak and see as other people do before he began to learn this method."

"Madam," said the doctor, gravely, "send him to a good school, or take him out of school and put him to reading good books in clear type. Then there'll be nothing the matter with his sight or his education, and he won't talk like a bullfrog."—Exchange.

THE ONE TRUTH.

There are a hundred indications that the one truth for which the spiritually disposed men today all over the world are longing is a larger, worthier conception of Jesus Christ. George W. Knox brings back that message from Japan, and Charles Cuthbert Hall from India. There is no single topic in the whole range of human thought upon which so many books have been written during the last thirty years as upon the life of Jesus, in the attempts to construe His personality. And in our own country the men who are really commanding the public attention are those who have passed beyond words and phrases and formulae of any sort, and are presenting to the moral consciousness of their hearers some sort of representation of the personality of Jesus Christ.

And they are discovering that there is something in the portraiture of Jesus that finds affinity with the deepest and best things in the human soul; that there is an upspringing of the inner life of man toward Jesus, no matter what his theory about the Church or the Scriptures. It is like the experience of love, when two souls, that God intended for each other, change eyes. The human soul was made for Christ, and when it sees Him great nature speaks. And there never was a time in the history of the planet when the hearts of men were so responsive to personality as in this year of grace. It requires no prophet to tell what is the central formative truth of the next great revival. Those who are posing as prophets should lift up their eyes and behold the truth, as clear as though it were written across the sky.—Watchman, Boston.

ANSWERED.

Beat in his ears the wails of earth's woe
And sound through all his inmost being cries
Of agonizing doubt, down-pressed to rise.
In sullen strength while past in sad and slow

Procession, old shapes of misery:
"Lies, all lies, this talk they hold of God,
A prayer-hearing and world-fathering God; the rod
That smites, the curse that causeless comes, the plea

Thrown back on bleeding hearts,—these mark not one
Who rules in tender ruth. This blind unrest
Doth fret the worn and struggling soul; 'twere best
To think we chanced and thus to stand alone

And bear with stoic strength what fate befall."
Then breaks upon his darkened mood the light
Of a child's dear presence, eyes that are wonder-bright,
An eager face, and clamorous tongue that calls

In broken sweetness voicing words that reach
The fountain of the father's heart and lift
A swelling music-tide that drowns with swift
O'erflowing harsher sounds. Strong arms outstretch

And clasp the boy in yearning welcome wide
As the boundless sea while words soft-spoken fall:
"Thank God for Love," and thus are answered all
His doubts as thus all creeds are simplified.

MRS. F. L. TOWNSEND.

Mount Airy, N. C., January 27, 1904.

A BAPTIST AND NOT A CHRISTIAN.

Don't think that to be a Methodist, Presbyterian or Baptist is equal to being a Christian. It may be so. It may not be so. It depends whether your denomination intensifies or materializes Christianity. You may have the form of godliness, but your very devotion to the form is a denial of the power thereof. I have in mind a member of a former church who would sooner give up Christ than his immersion and communion. His unspiritual life shows he has done that very thing. He has permitted those two sacred rites to steal away his Lord, and he knows not where they have laid Him. Scriptural warrant for ecclesiastical forms is good. But no ecclesiastical form should take the place of the pure heart, the Christ spirit. Christianity is a Christ-imparted divine state of life. All within the charmed circle, whether of my church or yours, or of neither mine nor yours, are my brothers because also of Christ. "Other sheep I have not of this fold." Don't forget that. Christ said it. Therefore, it must be true. There shall be one flock and one shepherd. Not one fold, as it is translated. There may be many flocks in one fold. But one flock.

By and by boundary lines will fade away. We think then they will all be Baptists. The Congregationalist expects they will all be Congregationalists. And the Methodist is sure they will all be Methodists. Ah, brother, better still, they will all be Christians. And as some saint in glory ten thousand years asks, Who are these? as they all come trooping home like tired children after the toils of the day are over, so some John will answer: "These are they who believed on the Lamb of God which taketh away the sins of the world." Who knows, Jesus Himself may say: "These are they for whom I died." These? These? These are they who came up through great tribulation and have washed their robes and made them white in the blood of the Lamb!—Baptist Commonwealth.

THE PASTORAL RELATION.*

BY LIVINGSTON JOHNSON.

The Shepherd and His Flock—Lecture I.

It was my privilege for twelve years to be a pastor. I know from a happy experience how strong the tie is between pastor and people, and how rich and full the joys that come to him who has been called of God to be an under-shepherd, and who puts his whole soul into his work. Though taken out of the pastorate for awhile, I still love it as I do no other work, and will hail with joy the day when God leads me back to it.

This much has been said of a personal nature, because some may find themselves asking why one who is not a pastor should be selected to speak on the "Pastoral Relation." Whatever of success your speaker may have had in the ministry, was largely due to pastoral work. I have chosen as the subject of this first lecture, "The Shepherd and His Flock."

I Let us first consider the shepherd or pastor.

1. The true pastor is called of God. Now, mark you, I said pastor, not preacher. In some quarters there are lax views in regard to a call to the ministry, though not many will deny that God calls men to preach the Gospel; but I am saying now that a part and a very important part of a minister's work is that of pastor, and that the divine call is to this work as well as to preach the Gospel. Eph. 4:11: "And he gave some, to be apostles, and some prophets, and some evangelists, and some pastors and some teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." Ellicott says that the word "pastor" or "shepherd" here designates the same office as "bishop" or "elder." Heb. 13:17: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account." The pastor is not only called to preach to them on Sunday, but to "watch for their souls" through the week "as they that must give account."

I have taken this much time in discussing a divine call to the pastorate, because of the tendency to minimize this part of the preacher's work. Many of us regard pastoral work as drudgery for which we have no taste, and only perform it from a sense of duty. As we go from house to house, visiting the flock, we think of the unread book which has recently come into our hands, and we almost wonder sometimes if we are not wasting time and burning daylight at this kind of work. I shall try to show in a future lecture the great value of pastoral visiting, but it is sufficient for the present to say, that if God calls us to it, that takes away its drudgery and makes it worth while.

2. To be a successful pastor one must have the true shepherd heart, that is, he must love the sheep. Read the tenth chapter of John and see how Christ describes himself as "the good shepherd, who gives his life for the sheep." No being who ever walked this earth has had a shepherd heart like that which beat in the breast of Jesus Christ, the great and good shepherd, and, yet, brethren, we can, we must, have a love for the flock somewhat akin to that if we are to become the kind of shepherds Jesus Christ would have us be.

We have had striking examples of the true shepherd's love. Immediately after the war, when J. L. Pritchard was pastor of the First church, Wilmington, a terrible scourge of yellow fever swept the city. Most of those who were able to do so left the city. The friends of Dr. Pritchard urged him to flee for his life; but he said: "No, if my flock ever needed a shepherd's care they need it now." And from house to house he went among the suffering and dying, until the fatal disease fastened itself upon him, and he died a martyr to duty. He had the true shepherd heart, for without it he could not have made the sacrifice.

II. I must devote the remainder of the time to discussing the flock.

1. In the first place the flock should regard the pastor as a shepherd, and not a hireling. Until a preacher can have his people rise above the "hireling" idea, he can never exert the influence over them that he should, and he cannot lead them out into lines of greatest usefulness.

If the pastor is a hireling he is expected to preach a soothing Gospel to them. They are at "ease in Zion," and he must sing a gentle lullaby that there may be no "rude awakening." If he preaches a "free salvation" and a gospel of "do-nothingism" he is in as high favor as it is possible for a hireling to get. If, however, he presses their duty too plainly upon them, at the end of the year they "turn him off and hire another preacher." I am talking to you pastors about this, because I believe the remedy for this evil lies largely with the pastors. There are, in my opinion, two causes which go to produce this state of affairs: (1) The first of these is the annual call system. At the first of the year, the merchant hires his clerks and the farmer his hands. What more natural than the churches which use the annual call system should "hire" their pastor for another year. Among our country churches this system prevails most extensively, and it is among our country churches, with their many virtues, that we find the hireling idea more commonly held.

The pastors should, in a delicate way, lead their churches to see that the annual call is contrary to the very spirit of the Scripture in its teachings concerning the union of a pastor and his people. If you can get them to try the new and better way, they will never go back to the old.

(2) The other cause is the "letting-out-to-the-lowest-bidder" method. This rules the Holy Spirit out altogether. Instead of praying to God to send them a shepherd, they wait "till all the bids are in." This evil among the weaker churches has its parallel among the stronger ones in that modern "abomination of desolation" known as "sampling the candidates" for a vacant pulpit. The preachers clearly have the remedy for this evil in their hands.

2. The flock should respect the shepherd.

(1) For what he is. He should be such a character, so pure, so exalted in his life that he will force the respect of all who come in contact with him. But more of this in the next lecture. (2) They should respect him again because of what he represents. An ambassador to a foreign court is respected because of the country he represents. A judge on the bench is respected because, in a certain sense, he is the embodiment of the law. A pastor should be respected by his people because he is a God-sent messenger to them. Let me enter this word of warning, however: A pastor need not expect to be respected for what he represents, unless as a man he deserves respect. There is nothing more disgusting than to see a man demanding respect "because he wears the cloth" when there is nothing under the "cloth" worthy of respect.

If a pastor has the love and respect of his people they will have confidence in him and will follow him. The Great Shepherd said: "My sheep hear my voice and they follow me. * * * A stranger will they not follow for they know not the voice of strangers."

(*Lectures delivered at the "Pastors' Winter Course" at Wake Forest, and at the request of the class they are given to the Recorder for publication. Much of the matter contained in these lectures is from the speaker's personal experience, which statement the readers will please accept as an apology for so many personal references. Of course the lectures are not given in full, as that would require too much space.)

Interesting Facts as to Foreign Missions.

BY SECRETARY WILLINGHAM.

It is well for all our pastors and churches to remember that in less than six weeks our Foreign Mission books close for this Convention year. All the funds, which are intended to be sent in for this year, must reach Richmond by Saturday night, April 30. Every year somebody sends funds which get here after the 30th of April, and writes saying: "I hope this will be counted on this Convention year." It is counted on the Convention year on which it is received, but that means the year after the writer intended. What reaches Richmond by the 30th is counted on that year. Please let all pastors and churches remember this.

LEADERS—PASTORS AND OTHERS.

In every great collection, as in every great movement, somebody must lead. The pastor is the God-appointed leader, and he should not only teach the people to give, but lead them in giving—not necessarily contributing the largest amount, but surely contributing freely in proportion to what he has. The people know whether he is in earnest or not, and he may preach all the year abounding love to God, and deny all that he has said in the contribution he makes, when the time comes to give. Oftentimes some consecrated man or woman an ispiration throughout the church by a noble, liberal gift. We have seen where a church gave two or three times as much as asked for, by a liberal giver making a noble contribution, which thrilled the hearts of all present. We praise God for those churches which have one or more liberal leaders in them. You can go throughout the bounds of our Convention, and take church after church, which has made a noble advance, and easily find out that there is some earnest, consecrated soul, which has led the people of God to higher, holier things.

RECEIPTS

We give below the amounts, which have been received from the 1st of May, 1903, to the 15th of March, 1904. Notice and see whether your State will come up to the amount which the delegates from your State to the Convention in Savannah last year promised to try to raise this year. The receipts are as follows:

Georgia	$21,368.11
Virginia	17,562.47
Kentucky	12,885.36
South Carolina	12,847.88
Alabama	9,750.32
Missouri	9,407.50
North Carolina	9,375.65
Tennessee	9,105.10
Missouri	6,048.84
Texas	3,961.80
Louisiana	2,283.17
Maryland	2,013.77
Arkansas	1,850.09
Florida	1,313.56
District of Columbia	615.75
Oklahoma	393.08
Indian Territory	957.43
Other sources	2,067.55
Total	123,107.43

REPORTS GLORIOUS.

The reports, which are coming from our Mission fields, are glorious. All of these reports for last year have not been received as yet, but enough have come in for us to say to the brethren, that we will have cause for praise and thanksgiving to God when we meet in Nashville. The Board will have some glorious news to tell to the brotherhood of the advance of the Lord's host on the foreign field. We would be glad to give some of the facts here, but think it best to wait until we make the report at the Convention in Nashville.

TROUBLE IN THE MIDST OF JOY.

One cause of trouble in the midst of all of our joy is that with the glorious advance, and the missionaries pleading for workers to help them press forward, we cannot get enough men and women to send out. We have presented this subject in conventions, through the papers, and in conformity to the instructions of Christ, we have prayed to the Lord to thrust forth laborers into the fields white to the harvest, but somehow it seems that we cannot get enough men and women. Does not the Lord want some of our successful young pastors to give up the work here and go to the foreign fields? We ask that preachers and people pray over the matter. With the open doors, wonderful opportunities, the churches giving the means to send out workers, surely something is wrong if we cannot get the men and women to go. May the spirit of God come upon mothers and fathers, making them not only willing but glad to send their children, and upon the churches, so that if they have strong, consecrated pastors, they will be willing to send them to those who need the Word of Life. May God show us our duty, and give us grace to perform it.

LITERATURE.

The Board has on hand a large supply of literature, which we will gladly send to any pastor, or church, which wants the same. All that is necessary is to drop a postal card to the Corresponding Secretary at Richmond, and the literature will be returned, free, by the next mail.

PRAYER FOR THE CONVENTION.

We expect soon to meet in Nashville to confer together about the Lord's work. It has been a blessed year for Seminary, Sunday-school Board, State, Home and Foreign Missions. There has been healthy development and constant growth, but even with this development and growth, comes the important question of yet greater enlargement, lengthening our cords and strengthening our stakes. For this we need great wisdom and grace. Let us pray beforehand for our Convention in Nashville, and then meet there with thanksgiving, and at the same time, with earnest hearts, looking to God to guide us in strengthening and enlarging the work which He has committed to us. May the coming Convention be pre-eminently one of joyful praise, earnest prayer and wise planning for the advancement of our Redeemer's kingdom, and as we thus praise, pray and plan, surely our heavenly Father will stand in our midst to guide and bless us.

March 15th, 1904.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send His angels to guard thee in it.—Mary Guy Pearse.

Keep the soil of life soft, its sympathy tender, its imagination free, or else you may lose the elementary quality of receptiveness, and all the influences of God may be in vain.—F. G. Peabody.

Cross-Examining a Skeptic.

"I do not believe in a personal God," remarked a skeptic to F. R. Jones, a Welsh Presbyterian minister on a railroad train between Toledo and Cleveland.

"Why not?" asked the minister.

"Because I can't see him. His existence is not demonstrable, capable of proof, like facts of science."

The minister asked, "Don't you believe that you are alive, and that I am alive?"

"Yes," he answered.

"Why do you believe it?"

"Because I can see you move."

"Well," said the minister, "the locomotive that is drawing this also moves—is it alive?"

"No, but the engineer who runs it is alive."

"Please tell me whether the engineer is a part of the machinery or a living person?"

"He is a living person," replied the skeptic.

"Now, sir," retorted the minister; "consistency is a jewel—please tell me why you attribute the movement of the locomotive to a living person, but deny that God, who sets the universe in motion, is a living person?"

He could not answer. Silenced on this argument, he branched off into another objection against Christianity.

"What I hate," said he, "in orthodoxy is this endless talk about creed, creed, creed, thrust upon us everywhere and at all times."

"What do you mean by a man's creed?" asked his opponent.

"I understand by a creed that which a man believes."

"Well, sir," rejoined the minister, "you have just as much creed as I have. I believe there is a personal God; you believe the opposite doctrine. I believe in the incarnation of the Son of God for our redemption; you believe the opposite. I believe in the ruined estate of man; you believe the opposite. What difference is there in the bulk of our creed, only that I believe one side of the question and you believe the other? Now, sir, when we come to that point, you have just as much creed on your side as I have on mine; but you want the right to advocate your sentiments, but wish to deny me the right on my side."

He was silenced again.

"But," said the skeptic, resuming the attack by another argument, "Christianity is not capable of scientific demonstration. When we take the sciences, all truths are capable of demonstration by experiments which prove them. You can put them to the test. I take peculiar pleasure in study of chemistry. Its propositions are plain and capable of proof by facts and experiments which appeal to the senses."

"You have studied chemistry, have you?" inquired the minister.

"Yes, sir," he answered.

"Well," resumed the minister, "if you are a student of chemistry you are acquainted with the fact that charcoal, coal, and diamonds are the same in their molecules—namely, carbon. Now can you take a molecule out of the charcoal and put it into the diamond and get a perfect thing of it?"

He acknowledged he could not.

"Where, then," said the minister, "is your demonstration in chemistry? But so far as Christianity is concerned your objection is not valid, for it is capable of spiritual demonstration. You can try it and find it all that God has represented it to be. God says to all, 'O, taste and see.' Try it, and experience will attest its truth. Millions have put it to the test of their experience, and have found it 'the power of God unto salvation to every one that believeth.'"

The skeptic, then, in a somewhat conciliatory spirit, acknowledged that his father and mother were orthodox Christian people.

The minister inquired, "Were they good people?"

"Yes, excellent; my father was an excellent good man."

"Well," inquired the minister, "what practical benefit do you get by changing the religion of your parents for skepticism? Does it make you a better man? Are you a better husband to your wife, a better father to your children, a better citizen in the community in which you live?"

He frankly acknowledged he was not.

"Have you a watch?" inquired the minister.

"Yes, an excellent time piece," he said, taking it out and displaying a fine gold watch.

"It keeps good time, does it?"

"Yes."

"Well, how would you trade it off? Would it not be for a better time piece, one more valuable, rather than an inferior one?"

"Yes, certainly."

"Here again," retorted the minister, "you are not acting consistently with reason; for you have changed the creed of your parents for one that, by your own confession, does not benefit you at all!

"Now, my brother," concluded the minister, "why do you embrace infidelity in preference to the faith of your parents? Is it not only because you love sin, and the first principle of Christianity is holiness—opposition to sin? Is it not so?"

He was speechless.

The train stopped and they separated. The skeptic, seeming loth to part on unfriendly terms, insisted upon the minister's repairing to a neighboring dining saloon and enjoying a good supper at his expense. —Pontiac Weekly Gazette.

"My Winter Christ."

BY W. F. STALEY.

Not long since I visited one of God's shut-in saints.

An aged Christian woman whose life has been a gracious benediction to this world. Her heart has grown mellow with years of experience and her mind is stored with gems of sacred thought. God has endowed her with a great mind and eloquent tongue. Instead of you trying to comfort her and speak the word of good cheer, she inspires you with the gracious words that fall from her lips. It was one of those cloudy and dark days without. The bleak wind was blowing and the sky was laden with gloom. But, ah! within there was sunshine. In course of the conversation this noble saint remarked: "I am approaching my heavenly home. Jesus, my Pilot, will guide me and bring me to my desired haven of rest. I want that my sun shall set behind the everlasting hills of time and see Him who died for me. My friends are watching my end, and I cannot afford to disappoint them. I want to die triumphant in Him. From the dawn of the morning until the shade of night, I never cease to praise Him for my 'winter Christ' who is ever with me, and will lead me safely home." It semed to me I never heard sweeter words than these. I truly rejoice that Jesus is a friend for all seasons. "He is a friend that sticketh closer than a brother." With us during the winter's blast as well as the awakening spring. Let us hear His last love message: "Lo I am with you alway, even unto the end of the age." So, amid the conflict, whether great or small, do not be discouraged. God is over all. Count your many blessings. Angels will attend, help and comfort give you to your journey's end.

The best education, the most scriptural instructions, and the brightest examples are insufficient of themselves to convert the soul. It is easier to build temples than to be temples of God.—Selected.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Daily Bible Readings.

Monday, April 4th.—II. Sam., 15, 16, 17.

Tuesday, April 5th.—II. Sam., 18, 19, 20.

Wednesday, April 6th.—II. Sam., 21, 22.

Thursday, April 7th.—II. Sam., 23, 24.

Friday, April 8th.—I. Kings, 1, 2.

Saturday, April 9th.—I. Kings, 3, 4, 5.

Sunday, April 10th.—I. Kings, 6,7.

I. and II. Kings.

The I. and II. Books of Kings were originally but one book. It is probable, though not certain, that the prophet Jeremiah was the compiler, using for that purpose the official records of the events narrated. In various places in this history he mentions three books which were doubtless used by him in making the compilation. They are "The Book of the Acts of Solomon," "The Book of the Chronicles of the Kings of Judah," and "The Book of the Chronicles of the Kings of Israel."

The purpose of the writer was to give a correct account of the chosen people under the government of kings from the close of the reign of David to the general captivity; and to indicate the hand of Divine Providence in every occurrence. This history was doubtless written during the captivity and covers a period of about 450 years. The title of the books is derived from the heroes, who were kings.

OUTLINE OF CHAPTERS.

II. Samuel.—In chapter 15 David retreats from Jerusalem on account of the conspiracy of Absalom, but sends Hushai back to the city as a spy. In chapter 16 we have the falsehood of Ziba, the curses of Shimer, the cunning of Hushai, and the advice of Ahithophel. Chapter 17 tells of the faithfulness of Hushai, the suicide of Ahithophel, and the faithfulness of the people. Chapter 18 tells of the defeat and death of Absalom, and the grief of David. Chapter 19 gives an account of David's restoration to the throne. Chapters 20 and 21 tell of rebellion wars, battles, victory, and three years of famine. In chapter 22 we have a song of thanksgiving of David. In chapter 23 are recorded the last words of David, and a list of his mighty men. Chapter 24 tells of David's sin and punishment, and the means he employed to stop the plague.

I. Kings.—In chapter 1 the aged king is troubled by the usurpation of Adonijah, which does not survive the anointing of Solomon. Chapter 2 tells of the death of David, the beginning of the reign of Solomon, and the execution of Adonijah, Joab, and Shimei. In chapter 3 we have an account of Solomon's treaty with Egypt, his wise choice, and remarkable judgment. Chapter 4 gives an account of Solomon's wise, peaceful, prosperous, and popular reign. Chapter 5 tells of Solomon's contract with King Hiram for materials to be used in building the temple. Chapter 6 gives an account of the building of the temple, and a minute description of the edifice. Chapter 7 tells of the building of Solomon's palaces, and also gives an account of the work of Hiram, the widow's son, who was the wise master builder in the temple.

Question 3. Deut. 23:3.—Many able writers think that this law was not intended to apply to females. If it prohibited both males and females, it was set aside with divine sanction in such cases as that of Ruth. This may have been done for the purpose of bringing Gentiles as well as Hebrews into the ancestral line of Jesus.

Thoughts on the Midsummer Meeting.

BY ELDER G. T. WATKINS.

I have just read Dr. Torrey's sermon in this week's issue of the Recorder. That one article is well worth the price of the Recorder. As my mind was dwelling, when I read the article, on our Mid-Summer Meeting, a few thoughts occurred to me which I have a mind to give to the brethren. It impresses me that the first object of the meeting should be spirituality. How delighted I was last summer to see the meetings take this turn so preceptibly. How delightful it would be to see these meetings growing more and more so each year. We need such a gathering in our State. It would give faith to the weak-hearted, and stimulate the most hopeful to greater things. If a few can bring God in power to a meeting, why can't many bring Him in greater power? Of course, we want God with us all of the time, but how delightful it would be to have Him once a year in the greatest power! Then, too, to have the delightful inspiration of the brethren at such a time. Where God is there is spirituality. If the bringing together the redeemed spirits will be one of the joys of heaven, why will not the assembling of the righteous on earth, waiting upon God in great prayer, bring the same joy to the gathering? As I see it, methods should be eliminated as much as possible. I mean methods as to how to do God's work. Let that rest with the Associations and Convention. We want to drink in and receive power for work at the Mid-Summer Meetings. As preachers and workers we need this preparation. Don't bother my mind, if you please, with telling me what to do and how to do at these meetings, but fill me with God. Prepare the instrument there that God will use to work methods later. No condemnation of methods, brethren, for we must absolutely have them, but not at Jackson Springs. Let us learn there better how to receive God and how to use God. Again we should have a great deal of exposition of Scripture. Not, as I see it, a critical or homiletical exposition for teaching men better how to preach, but that exposition that moves men's souls, and makes them yearn to be holier and better. We want big hearts as well as big heads at Jackson Springs. I am delighted to know Dr. Robertson is coming again. Our hearts burned within us as he carried us hurriedly through the study of Christ's life last year. O! for such preachers to be with us as Truett, McConnell, Willingham, Morgan, and others! There should be much preaching as well as exposition of Scripture. Not to learn us methods of preaching, that is excellent, but not at Jackson Springs. We want to be lifted to God on these sermons, and filled with the spirit. Brethren, I trust I am no crank on spirituality, but is it not spirituality we need most now in our churches? I firmly believe that will solve every other problem. God is a spirit, and it is our spirits that must be like Him. Make a man like God, full of the spirit, and you can use him where you will for God. If this is our greatest need, why not have this in mind chiefly at Jackson Springs? Let us go up to the meetings remembering Dr. Torrey's text—"Ye have not, because ye ask not."

G. T. WATKINS.

Roxboro, N. C., March 18, 1904.

Gentleness and kindness will make our homes a paradise upon earth.—Bartol.

News Notes.

....Anti-Saloon Leagues Temperance rallies are in order throughout the State.

....The main building of the Baptist Female University is now equipped with fire escapes.

....Since Pastor Hale came nineteen persons have been added to our Wilmington First church.

...A letter from Missionary Green reports all well, saving that his wife's health is not so good as could be wished.

....Be sure your sin will find you out. There are more people that know of it than you think, and besides, there is God.

....Now Winston-Salem organizes an Anti-Saloon League. Every important town in the State now has such an organization.

....The work at New Bethel and Stateline is progressing, and the new pastor, Bro. J. W. Downey, feels very much encouraged.

....President Pollock, of Mercer University, Ga., is ill in Johns Hopkins Hospital, Baltimore. Latest reports are quite encouraging.

....A meeting of great power is reported from Lenoir, in which Bro. Haymore aided Pastor Church. Bro. Haymore will aid Pastor Gwaltney of Hickory, soon.

....Pastor Mashburn recently had the greatest service in the years of his pastorate at Louisburg. The meeting was noted for spiritual power. The people have been praying.

....Chairman Jones announces: The annual meeting of the Board of Trustees of the Baptist Female University will be held Tuesday night, April 12th, 1904, at 4 o'clock p. m.

....We are somewhat embarrassed with an over-supply of obituaries; but there never was a better time for pastors to send in letters from the churches. They are the life of a paper.

....Pastor J. D. Larkins is holding a series of meetings at Henderson. He preaches every night. The prospect is good for a very helpful meeting. The people at Henderson are finding a man in Larkins.

....Brethren who wish to be appointed delegates to the Southern Baptist Convention which meets in Nashville, Tenn., May 13, will please send their names at once to Secretary Livingston Johnson, Raleigh, N. C.

....We received a letter last week that came from Canton, China. It was not sealed, although it contained a check for five dollars. The world's mail system is a marvel of carefulness. Not one letter in millions is lost.

....Pastor L. N. Loftin is very hopeful about his work at Rock Spring and Island Creek. The brethren in these country churches are uniting their efforts to forward the cause of Him whom we but feebly serve.

....The church at Franklinton has recently expended about four hundred and fifty dollars on repairs and improvement on their house of worship. The new Sunday-school rooms and baptistery add much to the convenience and real service of the house.

....Elder P. T. Hale, brother of the pastor of our Wilmington First Church, has been called to the presidency of the Southwestern Baptist University, Jackson, Tenn. It is a fine institution, but its name will mislead you. It is no more a university than the Baptist Female University is.

....A Roman Catholic priest in Charlotte wound up a truly powerful portrayal of the evil of drink by pleading for high license—as if high license has not fostered the drink evil all these years. He was anxious not to appear, as he said, enthusiastic on the subject. He escaped.

....Pastor J. E. M. Davenport is leading the cause against the anti-prohibition movement at Graham. He has been pastor there only a short time, but his zeal, his fighting qualities and his knowledge of the situation caused the friends of prohibition to put him in the lead.

....The recent revival in Baylor University resulted in the profession of faith of nearly all the students who were not professors of religion. The Christian students co-operated in behalf of their unconverted fellows with glorious results. Bro. G. W. McDaniel did the preaching, and did it most effectively. Happy Baylor. —Western Recorder.

....The Observer says the elders and deacons of the Second Presbyterian Church of Charlotte will give "a banquet" to over 500 people on the night of April 14. Among the distinguished guests expected are ex-Vice-President Stevenson and ex-Governor Hardin, of Kentucky, father-in-law and father, respectively, of Rev. M. D. Hardin, pastor of the church; Governor Aycock and others.

....Editor Prestridge, of the Baptist Argus, writes: "At last Monday's ministers' meeting in Buffalo, Baltimore, St. Louis, St. Paul, Minneapolis, resolutions were adopted calling for the Pan-Baptist Conference, and I believe the same thing will be done next Monday in Philadelphia, New York, Cincinnati, Chicago, Louisville, and other places. We must leave no stone unturned to bring together the Baptists of the world."

....We thank Pastor Rose, of Plymouth, for putting the following paragraph in a recent card of greeting to his church: "May I commend to your support the various agencies of your church and denomination, in their evangelical, educational and beneficent endeavors. Also our church paper, the Biblical Recorder, which will be an anchor to your soul in your struggles for righteousness, and against the strong-holds of sin."

....The Judiciary Committee of the House of Representatives at Washington has agreed to report with unanimous approval the Anti-jug bill. An amendment has been added permitting bona fide shipments for personal use, this being regarded as a right protected by the Constitution. We understand that it will pass the House. But the question is, Will the Senate let it die? We are glad to say that Senators Simmons and Overman have declared in favor of the bill.

...A great meeting has just closed at the Pine Street Church of this city, of which Dr. J. B. Hutson is pastor. Pine Street has the largest membership, the largest Sunday-school, and the oldest pastor in point of service among Baptists in the State of Virginia. In the history of the church there have been many great meetings, but perhaps none of them surpassed the one just closed. Bro. C. W. Duke, pastor of the First Church of Elizabeth City, N. C., assisted the pastor. This is the third time that requisition has been made upon this dear brother by this church for evangelistic services. Last Friday night, as I listened to his burning eloquence, faithful presentation of the truth, and tender appeals, and saw the abounding results, I thought I understood why it was that he had been thus often called back. Up to that time more than one hundred persons had professed faith during this meeting.—Religious Herald.

....At the First Baptist Church Sunday morning the farewell sermon of the pastor, Rev. M. E. Parrish, who goes to Shelby, was the occasion of the congregation pledging $1,700 toward paying off the debt on the handsome new church, now occupied in part and fast being completed. As has been contemplated, a debt of $6,000 will be carried for some time, and it will be the easier to do this because the liberal subscription Sunday will reduce the floating debt to $500.—Charlotte Observer.

Henry McDonald died last week at his home in Atlanta, and there passed with him one of the choicest spirits that we have known. As friend, minister and man he was full-rounded. Born and reared a Roman Catholic, he became a Baptist minister, and throughout a long career served many churches well. He was succeeded in the Second Baptist Church of Atlanta by Dr. John E. White. By reason of his visits to Wake Forest and other points in the State Dr. McDonald had won many friends in North Carolina.

....The First Baptist Church at Morristown, Tenn., on last Sunday extended a call to Rev. J. H. Deere, of Jefferson City, Tenn., and it is expected that he will accept. Brother Deere came to Jefferson City from Indiana about two years ago. He is a fine preacher and an excellent man in every way, and he is held in high esteem in Jefferson City. The people there would give him up with great regret. Later.—We learn that Brother Deere has accepted the call and will begin his work at Morristown the second Sunday in April.—Baptist and Reflector.

....The beloved J. S. Hardaway delighted and edified the congregation at the First Baptist Church on last Sunday morning. His text was, "Abide in me, and I in you." (Jno. 15:4.) If this preacher is right, and he is right if the Bible is true, there is no heaven for the person (be he church member or otherwise), who has not put on Christ, been crucified with Christ, and now lives a life by faith in the Son of God. New resolutions, turning over a new leaf, moral reform and nothing else save being made a new creature by being in Christ, will enable one person to even see the kingdom of God. If we come to God, we must come through Him.

....The "Baptist Reflector" says that "Mrs. S. M. Jureidini, of Beirut, Syria, writes that she and her husband, heralded by the 'American Baptist Flag and Landmark Baptist,' have been 'forsaken entirely by the Baptist brethren and are suffering need, having received only $10.00 in three months.' This is a practical demonstration of the impracticability of the Gospel (?) mission theory." No missionary of our Foreign Board is ever permitted to suffer for want of necessities. They carry letters of credit which enable them to draw their regular salaries. We know what they are to get and they get it promptly. They get all that is promised to them and no less and no more. God is the God of business as well as of sentiments and theories.—Baptist Argus.

....Church Clerk J. G. Goodman, of Beaver Creek, writes: "The Missionary Baptist Church, known as Beaver Creek Chapel, established at the request and by the earnest pleadings of Missionary D. W. Thomlinson and Rev. T. M. Duncan, has made remarkable progress indeed during its early life; house completed, inculding fine bell, and church in flourishing condition. We have lost sight of Missionary D. H. Thomlinson—please point him out to us. We most sincerely request the prayers of our brethren throughout the State for the continued promotion and establishment of the missionary spirit in the mountains of Western North Carolina. We have the Biblical Recorder and are keeping up with the Bible reading. Would that all our people would take it."

....Bro. R. T. Bryan reports good success in his efforts for the "Yates College." He says: "We are like Paul on the ship when he said, 'Be of good cheer; for there shall be no loss of any man's life among you,' and then of the shipmen, 'Except these remain we cannot be saved;' —the "Yates College" will be built, but the "Yates College" would not be built if the faithful men and women of the Southern Baptist Convention should leave us." They will surely hold up the hands of the worthy successors to the great Yates, and the college will be built. There are sixty thousand, and if any persons object to this, I will make it seventy or eighty-five thousand, Baptists in North Carolina whose moral and financial support is not worth one iota to the cause of Christ or the Baptist denomination. Let's every one ask and answer the question before our Master—"Lord, is it I."

....The "Congregationalist" Boston makes the following interesting statements regarding the negro problem: "President Eliot, of Harvard University, in his recent address before friends of Hampton Institute, President Hadley, of Yale University, in his latest book, 'Freedom and Responsibility,' and Rev. Dr. Lyman Abbott, in a speech recently given before the Boston Congregational Club, have explicitly or implicitly justified the defeat by the South of the reconstruction legislation affecting negro suffrage, and have asked the important constituencies which they represent to accept, as they do in broad outlines the present Southern point of view respecting disenfranchisement." We are prepared to admit, broadly speaking, that the negro problem of the country is to be settled ultimately by the best elements of both races in the South—not by the Northern whites.

....It is not precisely in accord with the tone of this column, but it will at least lend a fine sense of change to the reader to wander through this paragraph by Irvin Avery, the Charlotte Observer writer: "The violets again—little wet violets, and there is the clean, sweet breath of spring. One would lift his head and drink deep—taste this newness, this grateful freshness that is about. There is a quicker leap of life, and Nature seems to stir with a kind of tenderness. There is deeper glow on the faces of children—easier happiness on a tiny, nestling face. . . . . Girlhood comes to outward whiteness again—the cool, crisp sign of spring. And in all is the subtle charm of violets—little human, tremulous things, gentle as love's whisper, pure as purity. Restful, quaint little flower, too—simple, appealing. . . . . Flower to lay on a baby that has died—to give as seemly tribute to womanhood—to press against the face as easement for tired heart. . . . . Such a dear, peaceful little flower, all alone in flower land—emblems of the world's simplest and best, and waiting to mock a false face or adorn the beauty that comes from the soul."

....Here is a remarkable item from a complaint in the town of Reidsville against the blowing of whistles—a complaint that might wisely be made in Raleigh against similar performances now and then at the Raleigh and Gaston depot: "Affiant further says that some years ago the Baptist Church, situated on a lot adjoining his residence, was using a very large and loud bell—the largest in the city; that bell was rung very often and long on Sundays; that friends of affiant would call on those days and sit out in the yard conversing; that when this bell would start, all conversation had to cease, for no man could hear another for the din.

That after that the Baptists were remodeling their church and were considering whether they would leave out the tower and the bell. Affiant heard of it; and threw $10 in the scale against the bell, and it was discontinued. Affiant knew several others who complained of the bell. R. T. Williams and J. H. Radd were two of them. He believes the bell would have been abandoned without his $10.00." This reminds us of the memorable case in Southern North Carolina in which a brother of most unearthly voice with which he insisted on "drowning out" all the rest of the choir and upsetting the nerves of the congregation, was finally estopped by an indictment for disturbing religious worship.

Atlantic Letter.

W. H. RICH.

The Lord's work in the Atlantic Association is moving on quietly. Our missionaries already at work are meeting with success. Pastor J. B. Newton is just entering upon his work on the East Carteret field. He is one of the best missionary pastors in this needy section.

The Beaufort church will call Bro. Whitehead, of Wake Forest. Those who know him speak in highest terms of him as preacher and man. It is hoped that Bro. C. B. Paul, who is now in the Seminary, will work during the summer in Pamlico County. Paul is a native of this Association, and knows the people with whom he is a favorite. As chairman of the Executive Committee I am anxious to locate strong men in all the large territory of the Atlantic.

Pastor R. P. Walker is bringing things to pass at Morehead City. The Sunday-school has grown out of the house and a new building is a necessity. How glad I am to see our brethren rising up to the demands of the hour. Many other churches should erect new houses, suited to our growing Sunday-school work.

Goldsboro and New Bern need better Sunday-school houses, and hope is not dead that these churches will rise up and meet the opening opportunities which are bright as the promises of God.

Our Atlantic Institute has secured Prof. W. L. Beach, who graduates in June at Wake Forest, to succeed the indomitable and effective Setzer, whose conviction put him back in the pastorate, but not until he had done a great work as head of the school and pastor of the Morehead City church. We welcome this strong young man into our domain.

The Tabernacle church of New Bern has called Pastor Walter M. Gilmore, of Georgia. It is not yet known whether he will accept the call. He is a good man and a scholar. If he comes, he will find a loyal little flock to whom to minister, who know how to treat and love a pastor.

We are going to move against saloons during April and May. There are many signs of hope that we shall win, and liquor soaked New Bern may be free from an awful curse, and the saloon men given to better business, for there are several among them who can do well in other lines of business.

Dear reader, as you read these lines, pray that the spirit may lead us in our efforts to unite the Lord's people in a great crusade against evil.

A Word from the Eastern Association.

The spirit of hope and progress is getting into the people of the old Eastern as never before. After a long time the Association has begun to support a missionary in our bounds, and already the funds for another man on the field are in sight. The Executive Committee is looking for the Holy Spirit's man for this work now. The field will require patience, energy and tact.

Bro. C. M. Rock is getting well into his work. He takes Dr. Hufham's place at Warsaw. His people say good things about him on every hand.

We need right now three good workers in our territory. Two of the best fields of the Association are practically open and no opportunity is more inviting than that of the second associational missionary.

Dell School has already surpassed the expectations of its friends and founders. Seventy-seven boarders have been enrolled this year, and this is only its second session. There is no telling what Dell is destined to do for this section of North Carolina. The stamp of God's approval is surely upon her.

The annual session closes on April 8th. It closes thus early, because the calendar has to be fixed to fit the strawberry business of the southeastern part of the State. Dr. R. T. Vann will deliver the address on Friday, April 8th, 10.30 o'clock a. m.

Yours truly,

W. N. JOHNSON.

A Letter to the Home Folk.

I am one of those North Carolinians living outside the State to whom you are extending the courtesy of telling his people a little about how the Lord has led and used them while they have been in "exile." I am a native of Bertie County. A burning desire for knowledge carried me away from that county in 1885, not that there was not knowledge to be had in that county, but that I found that teaching a country school for three months in a year and then taking that money and attending some school for the last half of a session, was a very slow way of obtaining an education. While living in Virginia, some people became interested in me and induced me to go to Richmond College. I remained in this excellent school about three sessions. When I left the college I took charge of the work in Phoebus, Va. In just one month after my taking charge of this work a Baptist church was organized with eighteen members. While on this field I married Miss Gertie Burnette, of Richmond, Va. We left Phoebus in July, 1894, and after a few months of inactivity took charge of some churches a few miles from Petersburg, Va. In September, 1896, I resigned this work to attend Crozer Theological Seminary, Chester, Penn. I spent three years here. Years of hard study, sacrifice and joy. In June, 1899, I graduated in the Greek-English course.

On leaving the Seminary, I took charge of the work in West Point, Va. For two years I worked on this field, and the Lord added His blessing to our efforts. The meeting-house and parsonage were painted; contributions increased; congregations were large and souls were saved. While here I helped in organizing the Anti-Saloon League of Virginia. For two years I was a member of the Board of Directors of that organization; then, having gotten so far away from the place of meeting of the Board that it was not convenient for me to attend its meetings, some one else was elected in my place. But I am heart and soul in the work.

Two and a half years ago I took charge of Denbigh Church, in Warwick County, Va.; this church is about nine miles from Newport News, Va. It is the only white Baptist Church in that county, and hence I had a large field. This is one of the few country churches which has preaching every Sunday, and almost the only one which has preaching twice every Sunday. It gives one a foretaste of the joys celestial to hear people here tell of the Lord's work since I have been on this field.

About one year ago I was called to the work at Bethel, York County, Va. I accepted this call without giving up the work on the field at Denbigh. Bethel has preaching every Sunday and Denbigh still has the two services every Sunday. I live near Bethel, and about six miles from Denbigh. You can easily imagine that I am not idle on Sunday.

Bethel is the place of the first battle of the Civil War. I live in sight of the spot where the first Confederate soldier fell. Cannon balls from the opposing ranks shrieked through the air over where the parsonage stands. Negroes own the land made sacred by the blood of that first hero. No stone marks the spot where he gave up his life. Unhallowed feet tread over the dust which drank in his life blood. He was a son of North Carolina: she has seemingly forgotten to honor this, the first martyr to the Lost Cause. But he cannot be forgotten. Magruder's battlements are dismantled; the tracks made by his artillery wagons have long since been wiped out by the wheels of peaceful commerce. The martial bugle has here ceased to call to arms, but in the providence of God the walls of Zion still stand; and another, a son of the same Old North State which sent Wyatt here to show soldiers how to fight and die in the attempt, is standing thereon, and with the trumpet of God's Word is trying to lead the soldiers of the cross in the great conflict between God and evil. Pray for him and his work.

Yours in the Master's service,

WALTER L. BRITT.

Tabb's P. O., Va., March 15, 1904.

The Notes Were Burned.

All the debts of the First Baptist church of Gastonia were paid in full last Saturday. The total amount of the obligations was $5,825.47, which includes the church building debt, a small balance due on the piano, and all other obligations whatsoever.

The first pledges were taken a month ago, as chronicled in these columns, and other pledges continued to come in, until the amount was overpledged. When the payments were footed up and all claims were paid in full, the Treasurer, Mr. H. B. Moore, reported a balance on hand of $378.03.

The exercises Sunday morning were simple. The pastor, Rev. W. H. Reddish, announced that he would not preach, but that the members who felt inclined to do so would have an opportunity to make such remarks as occurred to them to be appropriate to the occasion. Rev. C. H. Durham, former pastor of the church, was presented and congratulated his old congregation upon the work achieved. Brief remarks were made by Prof. J. S. Wray, Mr. T. C. Wilson, Mr. W. F. Marshall, Mr. J. L. Grice, Mr. L. L. Jenkins, and Capt. J. D. Moore. At the conclusion of Mr. Moore's remarks, he touched a lighted match to the notes representing the church's obligations. Mr. Jenkins holding a waiter underneath. While the papers burned, the congregation arose and sang the doxology. When it was concluded the church debt had become smoke and ashes.—Gastonia Gazette.

Here They Come.

A new subscriber to the Recorder is permanent endowment of all our Baptist enterprises, colleges, missions, and all good causes.

Say the man of reading comes to contribute $25.00 a year more than he did. That is equal to $600.00 endowment. Say the man's children grow up liberal givers. That is equal, likely to $10,000 permanent endowment. Say the man and his family become better men and women, more obedient to God, higher in nature—that is endowment that no amount of money can measure.

Say the man or woman becomes a better Sunday-school superintendent or teacher. That is endowment that many children will be benefited by.

Amongst good works, therefore, persuading men to read the Recorder has no mean place. It reinforces the cause at every point.

We are receiving evidence daily now that there are many good friends who are acting in this faith; and we have the pleasure of thanking the following brethren for sending subscriptions:

J. W. Boone, Geo. Woodward, Chas. C. Jones, C. B. Garrett, Elder W. H. Rich, Elder D. Cale, Elder J. L. Stewart, Elder R. P. Walker, Elder R. L. Limerick, J. C. Eason, Elder A. D. Hunter, S. C. Sitton, Elder A. G. Wilcox, Elder J. L. Smith, A. B. Allen, S. E. Edwards, W. M. Stroud, Elder W. H. Woodall.

Come, now, let us have a campaign throughout the borders of Zion. We gave last week an order for the Souvenirs of the Recorder's 70th anniversary. They will be prized by the paper's friends. And we wish to celebrate that anniversary with 10,000 good and true subscribers on our list.

...We congratulate our Orphanage upon striking a great supply of artesian water. In nothing has the present administration shown more foresight than in seeking to provide an abundant supply of the purest water for our children. We understand that the Thomasville well is 800 feet deep and yields 100 gallons of water a minute.

Sunday School Institute.

The Sunday-school Institute held with Meadow Branch church at Wingate, Friday and Saturday, March 18th and 19th, by Bro. H. C. Moore was a decided success in many ways. On the first day nearly all the pastors of the Association were present. The discussions on various phases of Sunday-school work were practical and helpful.

Perhaps the greatest good accomplished by the Institute was the stimulus given to the young men and young women, students of the Wingate School, who will carry with them to their home churches in this and other Associations, the helpful suggestions and the inspiration of Bro. Moore's work.

We feel that our Sunday-school interests are in competent hands, and that no mistake was made in putting Brother Moore in charge of this important department of our work.

Yours in the work,

M. B. DRY.

Wingate, N. C., March 20, 1904.

Constipation: Its Cause and Cure.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder, and the pores of the Skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

You can immediately relieve and permanently cure yourself of stubborn constipation of distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of DRAKE'S PALMETTO WINE. Any reader of this paper can secure absolutely free a bottle by writing to Drake Formula Co., Drake Building, Chicago.

A FREE trial bottle alone has brought health and vigor to many so you owe it to yourself to prove what it will do in your case. Write the company this very day.

EUREKA.

Eureka Springs, Ark., March 15, 1904.

DR. J. T. SHUPTRINE:—

Enclosed find 50 cents in stamps for a box of Tetterine. I sent for a box over a year ago. It took a piece off my face I feared was Cancer. I send for another box. It is the only remedy I ever had that did any good.

Respectfully,

MRS. W. B. PAYE.

Unexcelled for all skin diseases. All druggists, or postpaid, from the manufacturer, at 50 cents per box.

J. T. SHUPTRINE, Savannah, Ga.

Home Circle.

Hawthorne's Recipe.

Would you like a new recipe, simple, delightful,
Breakfast, dinner or supper appropriate for,
Whose components may always be found within you,
Requiring no visits to cellar or store?
Take a gill of forbearance, four ounces of patience,
A pinch of submission, a handful of grace;
Mix well with the milk of the best human kindness,
Serve at once, with a radiant smile on your face.

By Betsey's Fire.

"I have to treat my soul as I do my fire in the stove there," said the aged saint, who had been telling of her struggles and comforts in what she called "the way of heaven."

She was old; she was poor; there was a cruel stoop in her shoulders that bowed her head downward until it cost her an effort to behold the sky.

She held a life interest in the little one-story brown house in which she lived, and she eked out her scanty living by knitting mittens and socks for the busy mothers of the town. It was a good occupation for her, as her eyes were weak and she could knit in the dark, and could knit and talk at the same time, as many a one of her visitors knew.

It was a pleasant thing to drop in and sit an hour with the saintly old creature. The wisest of us was sure to have an increase of wisdom by the words that fell from Betsey's lips, and the weakest and most foolish always heard from her some utterance of courage or of cheer. She drew her supply from Him "who giveth liberally and upbraideth not," and she gave as was given to her, freely, mingling no fault-finding with her gift.

But there came a time when even the beloved knitting failed, for the poor old hands became more and more knotted with rheumatism, until the very touch of the needles produced a thrill of pain. We missed the steady click, click, and the bit of brightness some child's scarlet sock made on the gray of her woolen gown, and her black cat Tabby seemed to miss the ball of yarn that had been her usual plaything, and sat whisking her tail with an air of meekness and melancholy. But Betsey kept for us the same smile, and her voice had the same sweet and cheery ring as before the hands lay idly in her lap.

On this particular day she had been talking of the helps and hindrances in the heavenward journey, and remarked, smilingly: "I find that I have to treat my soul as I treat my old stove there."

I looked at the shaky and rusty old cooking-stove, which was Betsey's only dependence for warmth and food, and wondered, as I saw the economical fire, half-smoldering in the grate, what that could have to do with Betsey's soul.

She smiled at my puzzled expression, and said, cheerily, in answer to my unasked question: "I've no doubt it seems to you as if that wasn't much of a fire, after all, and it's not like your bright, crackling wood fires at home; but there's a likeness to myself and it, for all that. It's the best God has given me, and that's true, too, of my poor old heart. Both are His gifts, and both have had warmth enough, thanks to His mercy, to keep my lips praising Him till now. It was bright and nice enough—my poor old stove—forty years ago, and I was brighter then. It is rusty and cracked now, and so, indeed, I am," and she gave a pleasant glance.

I smiled back to her, but I did not speak. I had learned better than to interrupt Betsey when she began what she called "running on."

"It has to be fed," she added, nodding toward the stove, "and fed in a regular way. It will not answer to throw in a shovel of coal when I happen to remember it, and then leave it until I have nothing else to do, any more than it will do to give my spirit its Bible and its prayers in that way. So somehow, I have fallen into the habit of feeding one regularly as I do the other, and that seems to keep the fires going right along."

"But, Aunt Betsey, the fires will not always burn evenly, no matter what care we take."

"True, my dear child; all days are not alike. There's something in the way of the wind. Sometimes I keep the coal on and even use up my kindlings to make a blaze, and yet the fire won't seem to give out any heat. There's something adverse in the air. And I find sometimes that the people who come in bring a spirit upon my soul like an east wind on my fire. Do what I will, there's no glow. And again, when the outside atmosphere is as bright and clear as can be, I find the fire just seems to deaden down. It lives, but without any real life. It wouldn't warm anything, not even itself."

"And what is the trouble, then, Betsey?"

"Well, sometimes one thing, sometimes another. Now and then I find I stirred it up too continually, and made it burn faster than I ought when I first kindled it, and so it sort of tired itself out. How often have I done just that with my poor soul—worked and worried it into a glow by talking, reading, or praying, when the good Spirit would have warmed it more gradually, and then would not have let it cool so quickly. I have let it cool so quickly. I have found a slow and steady heat is the best, and the frame of mind that holds on is the nearest to that of the blessed Lord."

"But, Betsey, are there never times when, whatever you do, the fire won't burn?"

"Yes;" and then she added, after a pause: "And when it is so, and I have tried everything else, I know that the old stove needs a thorough cleaning out. The ashes of the dead fires seems to settle down and fill and choke up all the space, so that it is impossible to rekindle the old or to make a new flame while they remain. Now, that is like me when I sometimes begin to feel that I have prayed a great deal, and worked and waited a great while, till the dust of my dead prayers and works seems to choke up every new impulse of the spirit."

She paused suddenly, and gave an apologetic look at the white face of her old clock, as if to beg its pardon for having talked so long. I turned away, surprised to see what lessons this poor creature had learned from the little common things in her life. As I lingered, she continued to talk: "But, dear, when I feel this choking up of everything good, I go to work and clear out all my old odds and ends of faith and works, and all my dust and ashes of every kind, and start again all clean and new, with only Christ to begin with. After it comes to this, the Holy Spirit lights the fire and I go on again with a glow that warms and lights me, too."

"And warms and lights every one who comes within its reach, also, Betsey."

"Well, that's the way it should be, only it is all wrong for a soul to become so filled with itself that Christ has no chance to breathe upon it."

"But that does not happen often with you, Betsey?"

"No, thank God, not often; usually it's warm and glowing, and all I have to do to keep it so is to every now and then open the draft and shut the door."

"What do you say, Betsey?"

"To open all the drafts. Then, you see, whatever little life there is can go but one way. It must ascend. The poor, cold thoughts and desires and prayers can find only one outlet. They must go upward—to God. I shut the door. I never open my stove door unless I think the heat should be diffused through the room. It will not do to try that too much with the soul. You don't warm others much by letting your own fire cool down. But shut the door, open the drafts, let it heat up inside; then it will radiate and throw off heat to those who need it. Whoever needs it will draw near, and coming near the living, burning Spirit of Christ within, you will feel the warmth and the life. The door must be often shut, for true religion never warms other souls by cooling off its own; and it is great folly for us to suppose we can let our heat warm 'all outdoors.' It loses itself and cools itself in running around. We had a great deal better stand still and burn." And, suiting the action to the word, Betsey arose, whisked the damper that opened the draft with her crooked finger, and shut the door of her stove. Soon the fire began to crackle and shine through the cracks of the old door.

I went my way marveling at this power to make teachers of such common things. As I went slowly down the lane, a cracked old voice followed me, singing:

"Kindle a flame of sacred love
In these cold hearts of ours."

I was not reared a Methodist, but something within or about me answered, "Amen! Amen!"—Mary L. Dickinson, in The Standard.

Not without design does God write the music of our lives. Be it ours to learn the tune and not to be dismayed at the rest. They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote.—Ruskin.

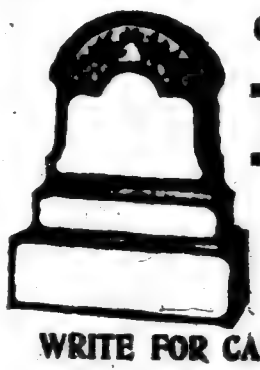
There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

MOZLEY'S Lemon Elixir

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Shipments made to any part of the State at same prices as at shop.

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MASS OF SORES

Awful Suffering of a Boy from an Itching Humour.

CURED BY CUTICURA

Not One Square Inch of Skin on His Whole Body Was Unaffected.

"My little son, a boy of five, broke out with an itching rash. Three doctors prescribed for him, but he kept getting worse until we could not dress him any more. They finally advised me to try a certain medical college, but its treatment did not do any good. At the time I was induced to try Cuticura Remedies he was so bad that I had to cut his hair off and put the Cuticura Ointment on him on bandages, as it was impossible to touch him with the bare hand. There was not one square inch of skin on his whole body that was not affected. He was one mass of sores. The bandages used to stick to his skin and in removing them it used to take the skin off with them, and the screams from the poor child were heart-breaking. I began to think that he would never get well, but after the second application of Cuticura Ointment I began to see signs of improvement, and with the third and fourth applications the sores commenced to dry up. His skin peeled off twenty times, but it finally yielded to the treatment. I used the Cuticura Resolvent for his blood, and now I can say that he is entirely cured, and a stronger and healthier boy you never saw than he is to-day."

ROBERT WATTAM,
4922 Center Ave., Chicago, Ill., Dec. 30, 1897.

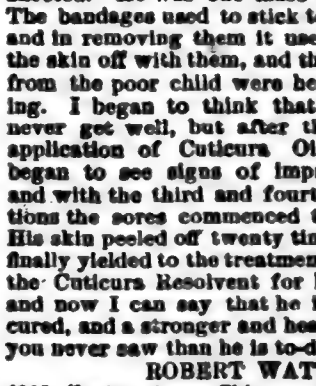
No return in six years, Mr. Wattam writes, Feb. 23, 1903.

"Your letter of the 21st in regard to the case of my little boy at hand. I am truly thankful to say that the cure effected by the Cuticura Remedies has been a most thorough and successful cure to date."

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug and Chem. Corp., Sole Proprietors.

Send for "How to Cure Every Humor."

$1.50 will buy a pair Dixie Girl Women's Shoes



Made by Dixie Girls

BEST SHOE ON EARTH FOR PRICE

Hard to find a dealer without them. If so, write us, and we will tell you where to find them.

Geo. D. Witt Shoe Co.
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BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER CHURCH BELLS

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Young People's Page

Sir Walter Scott's Best Ballad

To the lords of Convention 'twas Claverhouse spoke;
"Ere the king's crown go down there are crowns to be broke.
Then let each cavalier who loves honor and me
Cry 'Up with the bonnets of Bonnie Dundee.'"

Dundee, he is mounted, he rides up the street;
The bells are rung backward, the drums they are beat,
But the provost, douce man, cried, "E'en let them gae free,
For the toun is well rid of that de'il o' Dundee."

There are hills beyond Pentland and lands beyond Forth,
Be there lords in the Lowlands, there are chiefs in the North,
And brave dunnie-wassels, three thousand times three,
Will cry, "Up with the bonnets of Bonnie Dundee."

There's brass on the target of bark and bull hide;
There's steel in the scabbard that dangles beside,
And the brass shall be burnished, the steel shall flash free
At a toss of the bonnet of Bonnie Dundee.

Then ho, for the hills, for the caves and the rocks;
Ere I own an usurper, I'll crouch with the fox.
But tremble, false Whigs in your traitorous glee;
Ye hae nae heard the last of my bonnet and me.

CHORUS.

Come, fill up my cup, come fill up my can;
Come, saddle my horses and call out my men;
Unhook the west port and let me gae free,
For its up with the bonnets of Bonnie Dundee.

A True Story.

"Cheerie! Cheerie! Cheerie! dearie, come live with me, and I'll make up the prettiest nest you ever did see," sang gay Mr. Robin Redbreast from the top of a great pear tree, to his sweetheart, as she flitted and sailed about in the garden below. Finally, after repeating his song many times, he saw her coyly flying nearer, and at last she came and sat on the bough by his side. After a little billing and cooing, he said:

"Now, my dear, where would you like me to build your house? I think this place where these tree branches meet would be a lovely place.'

"So do I," said she; "just lovely."

"Then I will go right to work," said Mr. Robin, "for there is plenty of material of all kinds just below."

"I'll help, too," said Mrs. Robin.

"Oh, no, dear, I don't want you to work; you may just arrange things as I put them in shape."

So they went to work with a will, and in a short time they had an elegant nest built. "And now for the inside trimming. There is some lace on the grass in the yard down there. Please bring it to me, and I'll drape it about the sides, and it will look beautiful."

He brought the lace, and she fixed it all around the sides, and decorated the bottom with some of her own reddest feathers, and he gave her a few of his own, but he did not like very well to spoil his lovely red coat, but was ashamed to refuse after his boastful promise.

Presently from below a voice called:

"Freddie, did you see any lace in your yard? I had some lying on the grass here that I washed. I thought it might have blown over there."

"No," said Freddie, "there is none here."

"I wonder if those robins up in the tree have taken it to line their nest."

"I'll climb up and see," said Freddie; and up he went boy fashion. "Yes, here it is—four pieces—all fastened in pretty tight; but I can't get it out without spoiling the nest very much. I think they are putting on airs decorating their nest with lace."

Down he came with the lace, not quite as white as it went up, for it had been glued in places with mud.

"Oh, I am so sorry," said Mr. Robin, after the boy had gone. "I wanted to give you the nicest nest in town, as I promised. I don't think that little girl with black eyes and long brown curls needed it very badly, and it made our nest look so lovely."

"Never mind, dear; just give me a few more of your pretty feathers, and it will look just as well." And he plucked them with a pang that hurt his pride more than his hide.—Exchange.

Poisonous Plants.

Each recurring spring brings to the North Carolina Department of Agriculture specimens of plants which have poisoned animals or children. The latest case of such poisoning occurred near Warsaw, a child having eaten as "spring greens" the bulbous roots of a plant locally called "stagger grass," and which is botanically known as Zigadenus glabberimus. This plant belongs to the Colchioum tribe of the Lily family and is not a true grass. It bears large, white flowers in June. Stagger grass is a common native plant of wet meadows and savannahs in the eastern part of the State and is probably the cause of much sickness among grazing animals in early spring.

Other common and poisonous plants liable to be eaten by stock are the Calico and Wicky Laurels, Kalmia Latifolia and K. Angustifola. The leaves of the wild black cheery and those of the common buck-eye are very poisonous. The flowers of the yellow jessamine and the larkspur are poisonous. The two sneeze weeds common in this State are injurious to stock. The roots of the Indian poke veratrum viride, the Indian turnip, arisamae triphyllum, and the common poke, phytolacca decandra are all poisonous. The nightshades and sumachs are poisonous. The water hemlock, cicuta maculate, a common weed, has a very poisonous root which is often eaten by children under the impression that it is sarsaparilla.

REMEDIES FOR VEGETABLE POISONS.

For animals not much can be done. A draught of warm melted lard poured down the throat of the animal from a long-necked bottle will generally relieve the pain and in most cases, when used soon after the effect of the poison becomes visible, will save the animal's life. In case of children, a prompt emetic should be the first thing. Sulphate of zinc, from twenty to thirty grains in a cupful of warm water is effective as is a teaspoonful of mustard in a cup of warm water. After the emetic has acted, give some sweet oil, cream or fresh milk. If the pain is severe, from five to ten drops of laudanum may be added to the oil, cream or milk. If the patient becomes drowsy give strong coffee or whiskey in small, repeated doses, and keep patient walking.

Children should be taught to avoid eating strange plants, and stock should not be turned out too early when hunger forces them to eat plants they distinctively avoid at other times.

GERALD McCARTHY,
Biologist North Carolina Department of Agriculture.

The Camel.

(A small boy's composition.)

He is called the ship of the desart because he runs over the sand like a ship and don't sink in. He runs different to the horse because he lifts up two legs on one side of his body and then two on the other. He has about a hundred stumics, and each holds about a quart so when his master kills him he can have a good drink. His hump is made of fat and he eats this when he cant get grass or hay. Some camels are not camels because he has two humps and his hair dont grow all over him and were it dont is called calluses (callosities) because it kneels down and wears away. The Arab loves his steed better than his wife and in our books theres a piece about him called the Arab and his steed. His master was a prisoner and his faithful camel took him around the waist and bore him swiftly to his morning friends.—Spectator.

Boys Who Make Great Men.

A Swedish boy fell out of a window and was badly hurt, but with clenched lips he kept back the cry of pain. The King Gustavus Adolphus, who saw the boy fall, prophesied that the boy would make a man for an emergency. He did, for he became the famous General Bauer.

A boy used to crush the flowers to get their color, and painted the white side of his faither's cottage in the Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." He did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!" And he flung the book into the river. He was Fichte, the great philosopher.—Exchange.

Making a Word.

A new word has been introduced into the Flemish language. It is "snelpaardelooszoondeerspoorwegpetrolirjtuig." The etymology is: "Snel," rapid; "paardeloos," horse-rails; "petrolirijtuig," driven by perails; "petroliritуig," driven by petroleum. The whole word, as can be easily seen, means "automobile."

Catarrh Can Be Cured.

Dr. Blosser's Catarrh Cure Will Cure the Worst Cases of Catarrh, Bronchitis and Asthma

It is the only remedy that goes directly to the diseased parts and cures Catarrh, Bronchitis Asthma and Catarrhal Deafness. The stomach is not burdened with medicine which deranges the digestion and breaks down the general health.

The fact that it can be used in your own home, makes it possible for any one to be cured.

This remedy is put up in tin boxes, containing a month's treatment, which will be sent by mail to any part of the United States for $1.00.

A trial sample will be mailed to any sufferer who has never tried the remedy. Address Dr. Blosser Co., 90 Walton Street, Atlanta, Ga.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. Twenty-five cents at Pescud's and other druggists.

NATURE'S GREATEST AID.



An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

DOVER, N. J., Nov. 12th, 1903.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1903, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham
Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in The Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Dobbin & Ferrall

123-125 Fayetteville Street,
Raleigh, N. C.

Spring 1904

Laces, Embroideries and White Goods.

The White Vogue will continue and the new numbers in White Wash Goods are irresistibly tempting. Dainty Organdies, Swisses, Dimities and Batistes, Mousseline de Paris, Washable Chiffons, Hand-woven Batistes, Fancy Mercerised Jacquards, Voiles, Pique Francois, etc., etc.

Have You Requested Samples?

Dobbin & Ferrall.

THE GOD WITHIN.

No distant Lord have I,
Loving afar to be;
Made flesh for me, he cannot rest
Until he rests in me.

Brother in joy and pain,
Bone of my bone was he,
Now—intimacy closer still,
He dwells himself in me.

I need not journey far
This dearest Friend to see,
Companionship is always mine,
He makes his home with me.

—Maltbie D. Babcock.

HOW?

The Western Recorder last week says: "The Biblical Recorder endorses our suggestion that the trustees of Columbian University be elected partly by the Southern Baptist Convention and partly by the American Baptist Home Mission Society." Will the Recorder tell us how that can be done, since the trustees have already been elected? Will the Southern Baptist Convention and the American Baptist Home Mission Society assume that debt of $400,000? If they assume the debt, will the Recorder tell us how that debt is to be paid? And how will an endowment, such as a "great University" must have, be raised? These are only a few of the questions that might be asked in this connection.—Baptist Courier.

Anybody can stand off and ask, How?

May not a new charter be obtained and new provisions for trustees?

May we not assume a debt of $400,000 on property worth much more?

May we not pay it as we pay all other debts?

May we not obtain endowment as Furman University is obtaining endowment—by gifts of the people?

The Columbian project presents only such difficulties as one will find in any great enterprise.

BE SURE YOUR OWN WILL COME TO YOU.

One of our friends in the Louisville Seminary sends the following note:

"I have heard complaint made in North Carolina, that the men who come to the Seminary do not return to the State. There are several good men here from North Carolina who will not return next year. I think they would fill well some of the vacant pastorates in their native State. Without their consent, I give you their names that the churches may know who they are. Some of them are being invited to go to other States, but I would like to see them located in North Carolina now, therefore, I send you this note."

We print this as a reminder. Frequently brethren complain that our young ministers go to other States after they have been educated. We take it that they do so because they have more reason to do so; and that the motive is by no means mercenary.

North Carolina should support ministers as liberally as any other Southern State; and she should be ashamed to expect them to return at a sacrifice. Let her stand on her merits and not complain.

We will say in this connection, moreover, that in such matters the imaginary line that divides State from State amounts to little. Virginians make fine North Carolinians; and we have never yet heard complaint from Virginia or Kentucky or Tennessee of the North Carolinians who live in those States. And not only Virginians, but men from every section serve efficiently in our State and enter heartily into the general fellowship, just as North Carolinians are doing well and making themselves at home throughout the world. Christianity goes not by States. The world is the field; and a Christian is citizen of the world.

Christianity is the antidote for provincialism and narrowness of every sort.

Furthermore, it improves a North Carolinian to labor abroad. Contact with life in other States and countries gives bigness to his heart and breadth to his mind. We should as gladly see our sons working in one State as another; and when we can bring home again some son who has served in another State we may be sure that he will prove a better North Carolinian, a better man, by reason of it.

Of course we shall welcome the immediate return of our men in the Seminary. But if they shall not come, we shall not blame them.

North Carolina will get her share—our own, our just deserts, always come to us.

A RECENT CONTRAST.

A negro was lynched in Illinois recently. About the same time the Governor of Mississippi, who has achieved some notice by his opposition to educating negroes, succeeded in preventing a mob from lynching a negro. A few weeks before the Governor of Virginia had called out a thousand troops or more and at a cost of thousands of dollars had held a fierce and terribly offended public sentiment at bay while a negro was tried fairly in the court of justice.

We take no pleasure in the failure of justice in Illinois. We would be last to cite that failure as a justification for lawlessness in the South, but we do take pleasure in the contrast between the record of Illinois and the record of two Southern States in this matter.

The people in the North and West have lately perceived that the South is not a lawless country. Terrible crimes excite our people; but even under the greatest excitement, only the baser element exhibits the lawless spirit. They have likewise come to appreciate the difficulty of controlling these mobs. And altogether, we think there is less of criticism and more of sympathy between the sections. It becomes us of the South to meet this spirit half-way. Nothing is so desirable as perfect sympathy between the people, North and South, who are in earnest for the advancement of civilization.

ONE ESSENTIAL FUNCTION OF THE RECORDER.

The Recorder must express Baptist views and opinions; that is, it must print the views and opinions of Baptists, for there is no other way to express Baptist views and opinions and arrive at the Baptist view or opinion. For an editor to assume to interpret the unspoken views of thousands is sheer and violent presumption. He has no right to do so. A Baptist editor's calling is not to suppress, but to call forth and direct opinion. He is not the guardian of his brethren.

Of course there are limitations, of space, of reasonableness, etc. There are immature views, there are clearly foolish views. But this allowed for, the Biblical Recorder desires it to be understood that it exists to express the views of the Baptists of North Carolina and to invite brethren that have aught to say to rise up and say it.

There is much progress to be made; there is much improvement to be achieved; there are errors to be corrected. We should not fear to go up against them. There is a favorite argument against discussion to the effect that to debate or discuss will hurt the work. A true effort to arrive at the truth and the right should never be suppressed in the name of expediency. We have been called to work out the noblest type of religious life and work, and every step toward this achievement, whether it upsets us or not, should be welcomed.

This is not in one sense conversatism; but it is the true conservatism.

This paper exists to express the views of the Baptists of North Carolina—not to repress them.

SO THEY OUGHT.

"The atendance upon this Pastors' Course is double what is was last year, and the course of study of study offered is fuller and more attractive. I expect the number to double again next year, and before many years we shall have a hundred pastors with us for a month every winter. Why not?"—So says Dr. Chas. E. Taylor, President of Wake Forest, N. C., concerning a course of study for pastors, at the college. Every denominational college ought to provide such a helpful course for the pastors of the State.—Christian Index.

BOOK NOTES.

The Church and Young Men. By Frank Graves Cressey, Ph.D. Fleming & Revell Co., New York. $1.25.

This book is offered as a working handbook of practical methods in promoting the spiritual welfare of young men. It is in fact an examination of the several institutions of modern Christianity with regard to their success in interesting and helping young men. He so examines "The Church Proper," "The Sunday School," "The Young peoples' Society," "The Brotherhood," "the Institutional Church," the Y. M. C. A., the Salvation Army and the Roman Catholic Church.

It is a book of valuable and suggestive data and in the hands of one in earnest to enlist young men in the Christian cause is likely to prove helpful.

As a matter of general interest we quote the following bits of information from one of the opening chapters:—There are 14,250,000 young men in the United States. There are 27,710,000 church members in the United States. There are 5,191,000 young men who are church members; and there are 6,000,000 young men in the country that do attend church to some extent. At the age of sixteen years the per centage of church attendance is the highest; at thirty-five it is lowest. The young men constitute 18 per cent of the church membership and make up 20 per cent of Sunday morning congregations and 30 per cent of Sunday evening congregations.

There are 9,059,000 young men in this country that are not church members.

TO THE TEMPERANCE FORCES.

The open weather of March has revealed that our temperance forces are in flourishing condition. There are no signs of reaction, but on the other hand the awakening has become general and our workers are more aggressive and earnest than ever—than even during the struggle in the General Assembly. The movement is permanent. It will continue to go forward.

We not only have campaigns of great importance on foot in some of our leading cities, but there is unusual activity in the counties. We have good organizations at work in many of them, and more recently active steps have been taken or planned for in Iredell, Buncombe, Yadkin, Lenoir, Pitt, Rowan, Durham, Cleveland, Chowan and other counties.

I hope the friends of the cause will bear in mind that elections will be unlawful within ninety days of the general election in November. And I would warn them to consider carefully the wisdom of calling an election outside of the ninety-day limit in places where our cause may become involved in the party issues and antipathies incident to campaign year. I should say that in elections later than June our cause is likely to suffer.

On the other hand, I make bold at this stage of the year's progress to warn our friends in every party and in every county that it is their duty to labor for the nomination of men who will uphold the Watts Act and the anti-jug law and take the advanced step of protecting our smaller towns. A word now is worth twenty petitions next February. We do not want, however, any Anti-Saloon League tickets. Remember this is not a political party and must never be.

I find a great demand for the pledges and much good personal work is going on. Our great opportunity is to save the rising generation. We shall not only fail in our aims but we shall convict ourselves of weakness of judgment and zeal if we content ourselves merely with demanding appropriate laws. Each of us has a personal duty, and now is a good time to go about it.

Let us have rallies of the Leagues throughout the State.

And let the forces everywhere press the cause of personal temperance.

Sincerely,

J. W. BAILEY, Chairman.

March 25, 1904.

THE PREACHER'S ANSWER.

It has long been told with much relish that when Leighton was minister at Newbattle he was questioned at the Presbytery of Dalkeith "whether he preached to the times," and that in reply he asked whether his brethren all gave themselves with diligence to this kind of preaching. They declared that they did, and no doubt, from what we know of Scots affairs in the middle of the seventeenth century, they were not making an empty boast. Whereupon Leighton, to conclude the story, pleaded with the Presbytery "to permit a poor brother to preach Jesus Christ and eternity."

Truth is the apostle before whom every cowardly Felix trembles.—Wendell Phillips.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Our Sunday Schools and Our Pastors.

Our pastors—men of God, expounders of truth, fishers of men, shepherds of the flock, helpers in every good work—God bless them every one! Without them our Sunday-schools languish; with their aid this teaching work may reach an ever-increasing efficiency. A few may be holding aloof from this work out of indifference and ignorance; some give their Sunday-schools only occasional and desultory attention; many are doing good work in spite of numerous problems and abounding difficulties; we doubt not that every man of God in our pulpits is willing to do what he ought to do in this regard. It is therefore with special reference to them and their relation to the Sunday-school that our notes this week are prepared. At least some of them, we hope, will prove stimulating, suggestive and practical.

An Acrostic of Duty.

How can the pastor help the Sunday-school? Six services seen from the Superintendent's standpoint are suggested by Mr. J. Albert Haddock in an interesting blackboard outline acrostically arranged. The pastor, he says, can

Persuade parents,
Advise adults,
Satisfy scholars,
Train teachers,
Oversee officers,
Reveal religion.

What a Group of Pastors Suggested.

At a recent Sunday-school Institute at Wingate, attended by nearly all the pastors in the Union Association, the duty of the pastor to the Sunday-school was taken for twenty-minutes consideration. The leader noted on the blackboard the following points suggested by the pastors:

1. Attendance. The pastor should be present. One pastor (Rev. J. L. Bennett) has his name enrolled on the Sunday-school register of each of his four country churches.

2. Co-operation. The pastor should aid the officers and teachers in his Sunday-schools in every possible way.

3. Teaching. The pastor need not take a class but should be ready and willing to teach occasionally.

4. Teacher-training. The pastor should do all in his power to promote a greater efficiency in his teaching forces.

5. Visiting. The pastor should, in his pastoral work (especially among the poor) arouse interest in and inspire attendance upon the Sunday-school.

Mark you, these points are given by experienced pastors of country churches, and given in the order named. Do they not pretty well cover the ground, and are they not practical?

The Position of the Pastor.

The pastor of the church is of course pastor of the Sunday-school. As to his official relation to the school Foster says: "The pastor is the chief officer of the Sunday-school in the same way that the President of the United States is the commander-in-chief of the army. The President never takes command himself, but the commanding general, while paramount in the army, is nevertheless recognized as under the direction of the President." And as to the relation of these two officers we quote from Hamill:

"Though above the Superintendent in authority as the general officer of the church, the pastor is rightly placed second in the executive management of the school. . . . . He (the pastor) should not meddle with the Superintendent's duties. His relation is official, not officious. The Superintendent who does not honor his pastor as his superior officer or the pastor who lords it over his Superintendent, is unworthy the place he holds."

What Some Experts Say.

Pastoral sympathy, pastoral knowledge, and pastoral oversight are mentioned by Dr. Pattison as essentials to the success of the pastor in Sunday-school work.

Schauffler says: "The pastor must be a thorough believer in Sunday-school work, and must of necessity love children and young people. He should realize that the Sunday-school of today is the church of tomorrow, and should also realize his personal responsibility for the welfare of the school. In order to do this he must be clear in his aims, enlightened as to his methods, helpful to his officers and teachers, a frequent visitor in his school. He should see that the ranks of the teachers should be well filled, that the music is helpful, and the library useful. If the school is not too large he will know the scholars in their homes. He will co-operate with the teachers in securing the conversion and spiritual culture of the members of the school."

Foster says: "There are some things the pastor can do for the school outside the school—interest the church in the school, consult with the Superintendent, be the friend and adviser of every teacher. He may supplement the Superintendent's work whenever needed, as in teachers' meetings, reviews, supplemental lessons, and Sunday-school prayermeetings. He can render help in the school as follows: take a class temporarily; act as substitute teacher; move quietly about the school; religious conversation in the classes; making the school feel his sympathy; bring work of school to a focus (often in five-minute talks); meet the teachers for conference; hold inquiry meetings; have conversational meetings, in which teachers and other workers join.

Master Your Sunday School Problems.

"The Pastor's Sunday School Problem and Its Mastery," is the title of an interesting address by President Mullins, of our Seminary. A few of the problems are: the teacher's meeting; securing competent teachers; normal training for the teacher; the library; the removal of various obstacles to Sunday-school success. Some questions of a different character are: How to lead the scholars to a decision for Christ; the training of new converts; how far to project himself in the Sunday-school. The following are named as requisites to understand and utilize the opportunity in the Sunday-school: Believe thoroughly in the Sunday-school; an intimate acquaintance with the personel of the teaching force; knowledge of the kind of work done in the school; must understand how to combine the ideal with the practical. Dr. Mullins advises that every pastor get and master a few good books on the Sunday-school; the reading of at least one a year would be profitable. The closing words of the address are: "Nothing is of greater practical importance to the pastor than a mastery of the problem of the Sunday-school."

* * *

Jesus Changes His Policy.

Bible Lesson for April 3. Mark 7:24-37. Read the chapter.

Golden text: Without faith it is impossible to please Him. Heb. 11:6.

Evidently this lesson was assigned us to bring forward faith as the secret of approach to Jesus. Let us keep our minds on this. But we must also observe the historical progress. This lesson opens a new epoch in the career of Jesus. It introduces the final year of His career in the flesh, called "The Year of Conflict"—of unpopularity, of opposition and apparent failure. Mark how great a change has taken place since He fed the five thousand:

1. He abandons the crowd to teach His chosen disciples.

2. He leaves off preaching to the mass and deals in this lesson with individuals.

3. He leaves His own country and ministers to an heathen woman in a foreign land.

Jesus and the Individual.

Jesus demonstrated to His own satisfaction that there was nothing in talking at large and ministering miscellaneously. After feeding the five thousand He found Himself required to feed four thousand, largely the same people; and perceiving that they and others were inclined to quit work and follow Him for the loaves and fishes He frankly told them that He understood them. He desired no selfish following and He broke with them.

A demagog would have made himself governor. Jesus made Himself an outcast and a fugitive.

Misunderstood by the mob and misunderstood and opposed by the leading Pharisees, thus having upper and lower classes of His race against Him, He went beyond the bounds of Israel—seeking isolation. He wished to teach the chosen twelve and lay enduring foundations in them. Moreover, He desired to be rid for a time of the opposition of the pestiferous Pharisees. But He could not be hid.

Now it is not said He could not have hid Himself. That were easy. But He could not suppress His nature. It were as if there should be sun and no light. Where Jesus was His love shone. His identity revealed Him. It was no matter that people had not heard of Him. His Personality spoke. None other has so spoken as did His. And so this woman lays hold upon Him for help.

If in respect to His chosen twelve His sense of the importance of personal, individual work stands forth, how much more in this instance of the heathen woman who had no claim whatever, in whom He had no reason to repose hopes of great things! It is the parable of the lost sheep over again. With Him it is not "are you important?" or "Have you claims?" but "Are you lost?" and "Would you be saved?" Jesus seeks the man, the individual—not the race or tribe, not great or small. And faith in Him—responsiveness to Him—is the one compelling claim upon Him, the one claim that He cannot resist. Here He clearly says, "I respond not to the appeal of blood kinship but of spiritual kinship. "My country is the realm of faith."

Many of His followers will not speak unless there is a crowd; but He avoided the crowd and gave Himself to the one lone soul. Since then He has been redeeming the world one by one: It is the only way.

An Application.

There is more of harshness in the Scripture language than Jesus meant. There are newspapers that, should Jesus utter this remark in the present time, would convict Him of rudeness and cruelty by giving it a construction that He never meant. The woman understood the proverb, and was not offended. He spoke gently. His manner interpreted the word. He did not call her a dog. He spoke in the language of parable trying her faith. A foreigner's faith—it must not be in Him as a Messiah of the Hebrews only. He would see how firm her faith was that He was helper of the race as well as of the Hebrews. She spoke well her answer. In all record there is no instance in which a challenge of Jesus is so well turned. He appreciated the gracefulness of her response as well as the faith in His wider mission that it betokened. And He rewarded her roundly. To see that beyond the borders of His own there was one who believed in Him as Helper of the whole world—to be somewhat understood at last gave His heart much joy.

You and I are aliens just as wholly as this woman was, for we are no more Jews than she was. Had you and I been in her place, we should have had just the trial that she had. Could we have proved sufficient? It is somewhat humiliating to be told that you are second. It requires great humility to recognize and acknowledge the fact. You wish the aid of Jesus. He would not humiliate you, but be mindful that you trip not on some test of your faith at the point of humility. So many men are too proud to "surrender" to Jesus—to confess that there is no way but by Him. Do they not trip on this very point? Genuine faith carries with it profound humility.

Moreover, Jesus presented this woman with an obstacle. She could not heal her daughter, but He would give her to do all that she could do. And so He put the trying remark. She overcame. It is as if He said: If you bring any thing to Me, you must be in earnest about it; you must come with the desperate will of one who believes that I am the way and the only way.

And is not that a suggestion to us about our praying? Do we indifferently carry to Him trivial matters, or do we go to Him with burdened hearts that are too desperate to take "no"?

His Compassion.

And there is the other miracle—rather act of helpfulness. Poor fellow, he could not plead for himself, so others pleaded for him. And Jesus took him aside—from the others—and healed him. What motive? Certainly not to attract attention or prove His power. He healed him because He was sorry for him. The compassion of Jesus was the ruling motive of His life. "For God so loved the world."

And the people . . . they praised Him and wondered at Him; but what of that? He came neither to be praised nor be wondered at. He sought for lost sheep that would be saved; and yet He seeks.

Truths for Teachers.

Let all your truths have an edge. Be pithy pointed, and definite. Avoid blunt tools and speech; for they bruise and injure.

You sometimes have to drill an entrance for the truth. Steady, faithful drilling, with an occasional drop of the oil of kindness and love, will surely succeed.

Adapt your truth and words. Gimlet statements for the primary class, and augur principles for the older scholars.

Don't bore so big a hole as to fall in and forget your class. Bore but do not be a bore.

You can't give eleven inches for a foot on Saturday, and have it measured for a foot on Sunday.

Don't pound unless you are hitting something, and don't take a sledge hammer to drive a shingle-nail.

Do not plane against the grain. Character is not smoothed by rough reproof.

Do not attempt too much at a time. Thin shaving make the smoothest finish.

The above excerpts give emphasis and illustration to the injunction: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."—Religious Telescope.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

The Frontier Church.

BY ALICE BARBER.

I wish I could make you see and feel the faith and works, the prayers and tears, of the two or three really working Christians in a frontier church. It is with a heartache that I look back upon my own work in such a church. From a child I had known that there existed a class of men called Home Missionaries. I supposed that they had wives and children. I sometimes thought of them vaguely, as one thinks of the man in the moon; but I had no idea that they or their work had any claims upon me until one winter spent with my brother, settled in the West, made the Home Missionary, his wife and all their children very real people to me.

I wish I could tell you of the brave cheerfulness and pinching poverty that I saw in that Home Missionary pastor's home. That pastor could do honor to your church pulpit; his wife was the ideal pastor's wife; yet they lived more cheaply, they practiced more self-denial than a railroad track hand's family must in the East. In the West the man who sells lumber, the man who speculates in town lots, the men who buy corn and sell agricultural implements, look down on the minister as though he lacked sense, and say, when scarcely out of his hearing, that if they had his book learning they would get into some business that would support their families decently. That particular missionary used to do odd jobs of carpenter's work so as to be able, as he said, to "placate his grocer," for the Board was in debt and the town was passing through a financial crisis. All honor to such a devoted worker. The disgrace fell on the whole great wealthy church that allowed such things to be. Shall we find that her "gold and silver is cankered and the rust of them shall be used as a witness against us?" We must not do less for our foreign fields of mission effort, but it is at fearful risks that we do not do more for Our Sort of Folks.

The little church of which I write had three elders—we had no material for deacons. One elder traveled for his health; one had the greatest talent for failures that I ever knew; the remaining elder did the work. He was my brother. He was church elder and choirister; sometimes he played the little organ, which he furnished, and did the singing. He was Sabbath-school Superintendent and usually taught a class. He took turns with the minister in doing the sexton's work.

I listened to the story of his trials. About that time we had to lose our minister, for the Board could not help us pay him. The church was very poor.

One day my brother had an offer of a business partnership in another town if he would but take charge of the business. "It is a good offer," he said, "but you see I cannot accept it. If I do I shall know in my heart that I do it to get away from this church. My business is all right here, and I dare not run away from the Lord's work, though I think sometimes that church will break my heart."

Two weeks later my brother had another invitation to leave that town. This time the messenger was a swift and deadly disease, and he changed a burdened life for heaven. His house was half-finished, and she who was to make it his home was beside him, yet I think my brother was glad to die. He thought he was in the front ranks of Christian work, fighting alone, and the folks at home did not care.

I would ask your sympathy, your prayers and your money for those weak and struggling churches who strive to keep our pure faith before a rushing, skeptical, half-desperate population in their rush after every "ism" under the sun. I would plead for Christians who are banded together; but it is for those who are alone that I would beg most earnestly. I would beg for the young man and the young woman who go West alone. They do not know that they can fail. Your boy and your girl may be among the number.

Surely, some one of our sort of folks whom you love is living the life I paint you. Will you try to fancy that your son, your brother or your lover is enduring these trials, facing these temptations, struggling with these sins?

Once in the West a stranger came to me, and, standing before me, bronzed, bearded and bashful, said: "I have been herding cattle some twenty miles from here for a year or more; now I am going away. I would like to shake hands with some good woman and tell her good-by before I go. It would sort of help a fellow to remember it."

Would you like to trust your boy to the kind of a life that so isolates him from the society of good women? A Colorado cowboy writes that in one year that he herded in Colorado he only saw one person who was working at religion, and that was a Catholic priest.

As for the mining camps—there temptations meet a man on every side of his character—profanity, drinking, gambling, immorality. Do you know that in many a mining town the man who lives a decently pure life is ridiculed?

Fancy your boy living in such a community, facing such temptations.

Perhaps death comes to your boy. There may be no minister, no Christian near him, no prayer beside his grave!

You want some charm to say over your dear ones to keep them safe from harm. The best charm is prayer, the shield, a rousing interest in Christian work. The young are loyal and generous. Teach them that the Home Mission work is a life saving, better than that, a soul saving service. All you to for and all you give to that work goes to save somebody's dear ones.

Send your children West as strong Christian workers, and then stand by them as you stood by the soldier you sent out thirty years ago.

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(PART I.)

BRITISH SOUTH AFRICA.

(Continued.)

"That is very interesting," said Mrs. Wilson, "but the doll in the pretty pink dress wants me to ask a question for her. She would like to know about the kind of clothes the Zulus wear."

"I will answer that," said Susie. "The only kind of cloth the Zulus use is leather. They can fix it so it is nice and soft and the men are the dressmakers. They make what they wear and what the women wear too. I should not think this would be much trouble because they wear very little. When washing day comes they they take the clothes to the river and rub a kind of root on them for soap. The Zulus spend lots of time over their head dress. When a man is married all his hair is cut away except a round spot in the middle. A ring is fastened to the hair and as the hair grows the ring stands up higher and higher. They stick long snuff spoons, porcupine quills, feathers and all sorts of things in the ring. A Zulu gets very mad and will fight if anything is done to the ring on his head. Married women shave their heads all but a patch of hair in the middle and they rub grease and red paint in it. They think it looks beautiful. All of the Zulus love perfumes. They use cocoanut oil and now buy strong cologne from the English. They also love beads, brass rings and feathers. They wear leopards' teeth on chains around their necks. When the Zulus become Christians they wear clothes like the missionaries."

Susie sat down quite flushed over her long speech, and Mr. Wilson was about to applaud her when his wife reminded him that this was a missionary meeting. Instead he made the rag baby stand up while he asked for her.

"Will you please tell me about Zulu funerals."

"There is not much to tell about Zulu funerals," said Alfred. "If an old person dies the people do not seem sorry much. They just say he has 'gone home.' But if a young man dies the people go to his house and cry and mourn for days and days. Those who die are buried sitting up and mats, blankets, spoons and all sorts of things are put in the grave with them. Before the English went to Zululand slaves were buried with their kings. Sometimes they were even buried alive. Once a missionary went to a young chief whose father had just died. The missionary said, 'Will you kill slaves to go in his grave or will you let the Christian people know that you have heard the Gospel and are a man of mercy?' The young chief said: 'Missionary, not a man shall die.' So when the ten men who were to be killed were brought to him he said: 'Go and live on that hill yonder and nobody shall hurt you.' The Gospel teaches men to be kind to each other and to their wives and children."

"Will you tell us about Zulu weddings?" asked Mrs. Wilson.

"The Zulus are always very glad when there is to be a marriage," said Susie. "They know there will be a great deal of singing and dancing and eating. A Zulu man sells his daughter for a number of cows. A girl saves up mats and spoons and dishes to begin housekeeping when she is married. Her father always gives her a blanket for a wedding present, some cows sometimes, but always an ox. The ox they think has the spirits of her family, and they take good care of it. On the day of the marriage, the bride and her friends start to the kraal of the groom and sing all day. Then the bridegroom kills a cow and gives it to the bride's friends. The next day the bridegroom and his brothers and sisters and friends sit in the inside ring of the kraal. The bride comes in and washes her hands and throws the water over her husband and the people with him. Then she pretends that she is trying to run away, and the bridegroom has his friend to catch her. And then the marriage is over; that is all they do."

"It seems quite enough," said Mr. Wilson.

"What kind of religion do the Zulus have?" asked Cousin Alice.

"They believe in spirits," answered Susie. "They think people's spirits go into snakes. They pray to the spirits and ask them to make them well or rich. Then there are 'spirit doctors,' who tell the people what they ought to do, and many times tell them wrong things. But the people believe them and pay them to talk to the spirits."

"Is anything being done to teach them differently?" Mr. Wilson questioned.

"Yes, a good deal is being done," said Alfred. "In travelling in Zuzuland you will see many places where there are nice looking farm houses, and inside these are chairs and tables and beds. These are where the Christian Zulus live. They have been to one of the mission schools and learned to build houses, cook, and sew as well as to read the Bible. You can tell a long way off a Christian Zulu home from the heathen. One of these mission schools has been built by a native Zulu, and he is the principal. He belongs to the royal line and is a cousin of a powerful Zulu chief. His name is John L. Dube, and he finished his education in America. He believes in a school by the Zulus for the Zulus, and he cannot build large enough houses for all who want to learn in his school. Some sleep on the floors just so they can stay. They learn to make tables, beds and other kinds of furniture, they work in stone, make brick, build houses, make good roads besides learning to farm and raise chickens. They study books too, and more than half of them are already Christians. This is only a little of what is being done to help the Zulus to know about God and to be better men and women."

"Does this close the meeting?" asked Mr. Wilson as he saw the question slips were all read. He rose and shaking hands again with Susie and Alfred, thanked them for their talks on the Zulus. Mrs. Wilson brought in some apples and cakes and for the rest of the afternoon the learned missionaries turned again into two children to be petted and teased.

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NEWS ITEMS.

A great river flood is reported from Grand Rapids, Mich. Damage estimated at $2,000,000.

The House of Representatives has declined to investigate the Post Office Department. And the people know the reason why.

The English are importing Chinese labor—Chinese slavery, practically—into the Transvaal; and so far all protests have failed. It grows more and more probable, however, that the present regime will be defeated soon and the Liberals will return to power.

The State has recently loaned $80,000 for building rural school houses. It is true, for all that no longer is so much said of it, that the progress of the cause of the free schools in North Carolina continues to be the most striking progress and the best progress in all the Commonwealth. Moreover, it is going now of its own momentum. Superintendent Joyner and Governor Aycock have wrought well and it will always be said of them that they have done the State some service.

News from the Russia-Japan war is meagre indeed. The Japanese continue to attack Port Arthur in vain. The land forces have by no means reached the point of decisive engagement. Russia is evidently succeeding in her policy of waiting—waiting until she shall be prepared to strike a powerful blow before striking at all. The rumors of complications continue; but so far China has kept reasonably clear of the conflict while the European Powers have settled down again with the impression general that they shall all keep out of it.

The Whiteville News calls in a strong editorial for the nomination of Senator J. A. Brown as Lieutenant Governor. Mr. Brown made a record in the last General Assembly that will commend him to the people of North Carolina—a record not only of supporting all good causes but of working for them day in and day out. We need for Lieutenant Goveror a man who can be trusted not only to preside over the Senate, a most important task; but also one we could feel honored in having as Governor of the State, for no one knows when a Lieutenant Governor may be called to the Executive chair. Such a man is Mr. Brown—pre-eminently. This paper has no candidates, but it welcomes into the arena men of Mr. Brown's type. Let the position of Lieutenant Governor be kept upon the highest plane.

Here is evidence of the need of a Reformatory in North Carolina: It is a paragraph by Col. Olds: Yesterday afternoon the police, aided by the janitor of the Washington public school, colored, caught a negro boy and two white boys in the act of stealing articles in that school. It was found that they had entered the residence of Bishop Cheshire and stolen a number of valuable books, a cane, and other property; that they had entered the Wiley public school last Sunday and stolen the teachers' clocks, Bibles, etc., and had placed these things in the hands of a negro saloon-keeper, who is also a licensed preacher and whose name is Mitchell. The white boys are very young, one only 10 years of age, but both are hardened criminals. The older boy was sent from here to the reformatory at Richmond, stayed there six months, and then ran away. His father was a gallant Confederate soldier who died. The smaller boy says the larger one induced him to join in these thefts, and said that they found the door of Bishop Cheshire's house open and slipped in and got the goods. They seem to have stolen articles from places all over town and to have taken them to the negro Mitchell, who was arrested last night. Many articles have been recovered.

Service Pensions.

An order, not retroactive in effect, issued by Pension Commissioner Ware and approved by Secretary of the Interior Hitchcock, establishes what is virtually a pension of a minimum of six dollars a month for all who served in the Northern Army, provided they desire it and are sixty-two years old or over, old age being considered as an infirmity. Similar action was taken thirty-nine years after the Mexican War by Congress. But that was formal legislation. This is an executive order based on interpretation of the law of June 27, 1890, which interpretation the courts might sustain if it were taken to them, and again they might not. Because this is an executive order and not a square facing by Congress of the issue of a service pension, it is vehemently denounced by some as a reprehensible sign of the times, showing disregard both of law and the law-making body by the Executive, and pointing clearly toward dangerous centralization of power in the Executive. This action strikes us as worthy of strong condemnation. We could wish that Congress might rise up and soundly rebuke the President. Senator Overman has introduced a resolution of inquiry into this matter.

Prophet Dowie.

No man in Australia has excited so much hostility in so short a time as Rev. John Alexander Dowie. He began his mission in Sydney, Sunday, February 14. He left Sydney for Melbourne on Thursday, after having achieved the most remarkable failure as a speaker that any public man of pretensions has ever accomplished in New South Wales. From Monday to Wednesday he did not finish any of his addresses, because he could not. Not even the prayers and the Doxology were allowed to go uninterrupted. When he wept his hearers tittered, when he spoke of his "self-sacrifice" he was loudly jeered at. The general feeling of those without any personal bias was one of amazement that a man with no great powers of speech and of personal appearance more comical than imposing should have made such claims; and of still greater amazement that so many people in America should have accepted them. His prophetic pretensions, his robes, his carriage, his valet, his putting up at the most expensive hotel in the city excited reprobation. From a financial point of view, too, the Sydney visit has been a great disaster to him.—Congregationalist.

A Modern Comedy of Errors.

The Atlantic and North Carolina Railroad Receivership case took a remarkable turn last week—when most of us thought it was over with. The snake struck after his neck was broken. That is, Mr. Finch who did not answer the original summons to appear before Justice Clark, sent word that he was ready to appear, and his trial was made the occasion for bringing out some testimony with fangs in it.

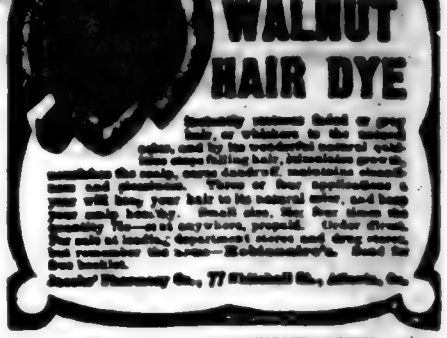
He came and was bound over to court. In his endeavor to prove that there was no probable cause to indict him for conspiracy, evidence was offered that the Governor and the Attorney-General had agreed not to encourage but rather to discourage the criminal proceedings against him and Mr. McBee, but to let the matter drop with the frustration of the receivership. This evidence was in the form of statements by Attorneys Robinson and Day for Messrs. McBee and Finch. The Governor was put on the stand and denied that he had made a promise to discourage any criminal proceedings.

The truth seems to be that Governor Aycock did not promise to discourage any criminal proceedings, but that he so expressed himself to Attorney Robinson that Robinson received this impression and conveyed it to Attorney Day, Solicitor Jones, and McBee and Finch. This the Governor could do without compromising himself. He is not a man to pursue his enemies or to seek vengeance. Having defeated the attempt to take the Atlantic and North Carolina from his control and discredit his administration, the magnanimous spirit that animates him moved him to willingness to have an end of the matter. And most unfortunately the manifestation of this spirit was construed as compromise and agreement—neither of which the Governor had right or intention to formally make. And there was certainly no necessity. The other side was at his mercy.

It has been from the beginning a comedy of errors, and lawyers have played the part of clowns and clients have as ever paid the price—not only in money but as victims. The serio-comic, melodramatic, blood and thunder element has been liberally supplied by that paper which so often saves the State and sets the grandstand ringing with applause.

Let us ring down the curtain now and move on a scene more worthy of grown people.

On Sunday our Salisbury Baptists raised $1,700 to cancel the floating debt on their new house of worship. Pastor Parrish was thus enabled to close his pastorate with a satisfying testimony to his leadership.





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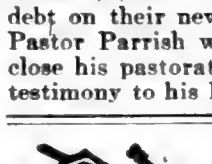
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Mention this paper.

FROM THE CONVENTION TO THE FAIR.

For those who wish it, I will be pleased to arrange transportation from Nashville and entertainment in St. Louis. All arrangements must be completed by May 1st. Manly J. Breaker, 402 Board of Education Building, St. Louis.

Acknowledgments.

March 30, 1904.

State Missions.—New Hope, Central, $1.77; Greensboro, 59.82; Cashie 5.00; M. S., Cashie, 5.67; Onslow County Union, 1.90; Beaver Dam, Ashe County, 6.59; Cooleemee, Asso. Missions, 10.00; Cooleemee, 7.00; X Roads, C. F. & Col., 4.35; Reynoldson, Chowan, 4.75; Holloways, 1.00; Bethel, Sandy Run, 5.00; Lea Bethel, 3.50; Antioch, Flat River, 4.85; Midway, 1.01; Holly Grove, 12.00; Roquest, 5.00. Total this week, $139.21. Previously reported, $1,447.05. Total this year, $1,586.26.

Foreign Missions.—Flat Rock, $2.52; Greensboro, 73.15; Lebanon, Cedar Creek, 1.46; Mrs. A. L. Bumgardener, Cedar Grove, 1.00; Cooleemee, 10.00; Rennert, 2.50; Western Prong, 3.17; South Side, 10.00; Reynoldson, 9.00; Ballards Bridge, 76.87; Coleraine, W. Chowan, 10.50; Graham, Mt. Zion, 8.62; Haw River, 5.15; Jersey, 11.68; Holloways, 16.25; Island Creek, 8.73; Ijame's X Roads, So. Yadkin, 1.50; W. M. S., Potecasi, (Xmas off.), 4.41; Dunn, 7.04; Antioch, 1.08; Sunbeams, Smyrna, (Xmas off.), 4.00; W. M. S., Spring Garden, Atlantic, 1.20; W. M. S., Shelby, (Xmas off.), 8.00; Edenton, 18.00; Cape Fear, 3.60; Concord, Flat River, 5.75; Chadbourn, 1.50; Brassfield, Central, 11.00; Bethany, Sandy Creek, 3.00; Emman's, Sandy Creek, 4.15; Spring Hill, Pee Dee, 37.00. Total this week, $356.83. Previously reported, $3,001.89. Total this year, $3,358.72.

Home Missions.—New Hope, Central, $.95; Olive Branch, Mt. Zion, 6.00; Greensboro, 45.73; W. W. Johnson's, 1.67; Rev. K. Thompson (Kapp's Mill), 1.00; Cooleemee, 5.00; Mt. Gilead, 3.91; State Line, Flat River, 5.00; Jersey, 1.20; Hector's Creek, 2.30; Ijame's X Roads, 1.50; Bethel, Sandy Run, 4.00; Joyner's Chapel, Tar River, 2.16; W. M. S., Hickory, 1.10; Lea Bethel, 3.00; Cape Fear, .85; Antioch, Flat River, 1.00; Chadbourn, 2.55; East Durham, 1.78; Aberdeen, 4.33; Roquest, 5.00. Total this week, $100.03. Previously reported, $1,132.20. Total this year, $1,232.23.

Education.— Greensboro, $22.00; Cooleemee, 3.00; C. E. Taylor, 5.00; East Durham, 2.26; Holly Grove, 6.50. Total this week, $38.76. Previously reported, $252.12. Total this year, $290.88.

S. S. and Colpt.—Y. B. S. S., Yanceyville, $1.50. Previously reported, $61.01. Total this year, $62.51.

Ministerial Relief. — Greensboro, $15.40; Cooleemee, 2.00; Reynoldson, 3.00; Great Marsh, 2.88; East Durham, 4.48. Total this week, $27.76. Previously reported, $201.91. Total this year, $229.67.

Total reported for all objects this week	$664.09
Previously reported for all objects	6,097.18
Total reported for all objects this year	6,761.27

WALTERS DURHAM,
Treas. Baptist State Con.

Cash collection on Educational Fund for March, 1904.

Miss Bettie Graham, $3; John M. Memory, $5; Harvey Vann, $1; Mrs. Rebecca Hobgood, $1; Miss Annie B. Hobgood, $1; W. F. Dowd, $10.29; Twelfth Street church, Charlotte, $10; F. M. Hinson, $5; A. S. Frazier, $5. Total, $41.29. Grand total of cash collection, $14,508.72. Less notes and drafts not honored, $105. Net cash collection, $14,403.72.

L. D. WATSON, JR.,
Treasurer.

Cash collection on Educational Union:

Mrs. J. D. Boushall, $2.00; Mrs. Wallace Riddick, $2; Mrs. E. J. Lynch, $1; Mrs. W. H. Heck, $2; Mrs. Dr. Tull, $2; Mrs. Chas. Brewer, $2; Mrs. John Miller, $2; Mrs. A. A. Johnson, $1; Mrs. C. B. Williams, $1; Mrs. W. H. Dodd, $1; Mrs. C. C. Nowell, $2; Mrs. W. H. Elliott, $2; Miss Jennie Elliott, $2; Mrs. Mary Banner, $1; Mrs. W. C. Moore, $1; Mrs. Josiah Crudup, $1; Mrs. A. R. D. Johnson, $4. Total, $29.00.

L. D. WATSON, JR.,
Treasurer.

Let the Name Be Changed.

The Baptist Female University. Every word objectionable save the meaningless little article the. On behalf of the great host of Baptist people in North Carolina and elsewhere who are heartily ashamed of the present name, let there be no peace until a change is wrought.

A. F. SAMS.

Thirteen negroes have been killed recently in a "race-war" in Arkansas.

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WITH SOOTHING, BALMY OILS.
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$25.50—Plus 25 cents, from Raleigh to New Orleans, La., and return account of Southern Good Roads Meeting, New Orleans, La. Tickets on sale April 4th and 5th, with final limit April 9th.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
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Raleigh, N. C.

A REMEDY FOR EPILEPSY.

Out of deep sympathy for our readers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to any one who may inquire.

REV. E. R. IRMSCHER,
City Missionary and Editor of "Our Visitor." 648 Olive Street, St. Paul, Minn.

King's Business College (INCORPORATED) Capital Stock $30,000
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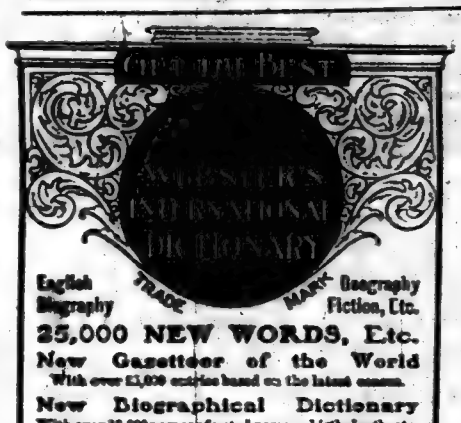
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Pure Sweet Gum.
To all who send this advertisement and 60 cents we will send a regular $1.00 box of Valentine's Old Fashioned Sweet Gum containing twenty 5-cent packages. This sweet gum is unlike any other chewing gum. It is pure, it aids digestion and promotes good health.
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Appendix
Several Programs of Special Services in the Sunday School of Calvary Church
A full verbatim report of a Teachers' Meeting as conducted every week by its Officers and Teachers

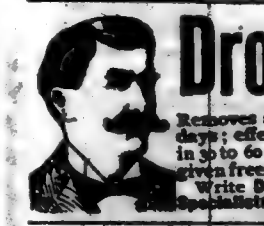
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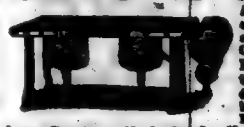
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Do You Want a Teacher?
The Educational Bureau at Raleigh gives confidential information about teachers for any department of school or college. Hundreds of names on roll. No charge. (Established 1894.)

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A Strike Universal
Against strong drink and the drug habit. Drunkenness is a disease.
.. ANTIMETHYSON ..
will positively cure it. TASTELESS, ODORLESS and COLORLESS. Can be placed in Tea, Coffee, or better still, in the liquor itself, so that the patient has no knowledge of its administration. Full direction with medicine, securely sealed, postpaid, $2.00 per box.
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The Proof of the Pudding.)
(Abstract of one of hundreds of letters not one of which were solicited.)
"I was despised and rejected of men," an outcast, homeless, penniless and a vagabond. A friendly hand raised me from the gutter, administered to me your ANTIMETHYSON. In less than a week I was another man. Thanks to Almighty God, for I believe He sent this man with your remedy to save me. I am well, and have had no desire for liquor for four years. H. F. H.
BALTIMORE, MD., Oct. 17, 1903.

Temperance.

Things Usually Forgotten.

That man was once a boy.
That others have any feelings.
That woman was once a maiden.
That a skilled workman was once an apprentice.
That capital cannot be accumulated without labor.
That the road to economy is paved with gold quartz.
That one kind word will produce more joy than two kicks.
That the devil is at work while the Christian army is sleeping.
That the bee would never have honey if it sat down and said the world owed it a living.
That more money can be made in one day's strict attention to one's own business than a week minding the affairs of a neighbor.

Not Ready for That.

Once upon a time there was a spendthrift of the name of Jones, who soliloquized in this wise:

"What a fool I have been! If I had all the money, for instance, that I have spent for beer and cigars I could have a good bank account instead of being on my uppers and trying to borrow money from my friends. I wish I had it!"

Some one touched his arm.

He turned, and there stood his fairy godmother.

"You shall have your wish, my son," she said, "on one condition—that you never touch beer or tobacco again, in any form, so long as you live."

Jones hesitated—and was lost.

"I don't want it bad enough for that," he said.—Chicago Tribune.

Drink, Crime and Pauperism.

The statistics obtained from the replies of over 1,000 prison governors in the United States to a circular letter addressed to them, and a summary shows that the general average of 909 replies received from the license States gives the proportion of crime due to drink at no less than 72 per cent; the average from 108 officials in prohibition States giving the percentage at 37. A considerable number of the latter were "boot-leggers," in jail for selling whiskey. Out of the 1,017 jailers, only 181 placed their estimate below 25 per cent, and 55 per cent of these were empty jails in prohibition territory. The relation of drink to pauperism is much the same as that of drink to crime. Of 73,045 paupers in all alms-houses of the country, 37,254 are there through drink.

Is Moderation in Drink a Virtue?

"Good afternoon, Mrs. Blair; how much better you look since I last saw you," was Mrs. Dunlap's remark as she met Mrs. Blair.

"Yes," was the reply. "Since our little Willie, who belongs to the Band of Hope, persuaded his father and mother to sign the pledge, we have all been very well; never enjoyed better health."

"Do you really approve of total abstinence, Mrs. Blair? I don't. I think it quite necessary to take a glass of the good creature our Heavenly Father has provided for us—every night, at least. I couldn't sleep without it, I'm sure."

"Do you mean cold water, Mrs. Dunlap? because I do not know of any other good creature in the way of drink provided by Him."

"Oh, no! I don't mean cold water. I've never taken more than a few drops at a time in my life, unmixed with wine or spirit, and they gave spasms and a choking sensation in my throat."

"That's strange! I've never heard of drops of cold water giving people such complaints. They must be made of different stuff to our Father Adam, who hadn't anything else to drink."

"Well, I have no sympathy for those who drink to excess. Moderation in stronk drink I believe to be a virtue."

Mrs. B.—"Moderation in the use of poison a virtue? Let me tell you a story from my own experience, then you will see whether moderation is a virtue. My mother and father were moderate. I never saw them the worse for liquor. There were four of us; we were allowed a small portion of beer at dinner, no more. David, my eldest brother, went to sea, a midshipman. After two years he came home a drunkard, robbed my father's desk and rifled my mother's pockets for money to supply his immoderate desire for strong drink."

"Shocking! but of course he hadn't proper control of himself."

"No, while he touched the liquor it controlled him. William, the second son, went to Australia, and after a few years of immoderate drinking, died suddenly one Christmas morning on the floor of the bedroom he occupied. My sister was wooed and won by a moderate Christian. One Sunday night after singing at church, as he always did—he had a lovely voice—he went to supper with a moderate member of the church. He went home late at night, for the first time frenzied with drink—and gave my sister her death blow——"

"Then he must have been a great brute!"

"A great brute! no, brutes never get drunk, they satisfy their thirst with cold water, and there's an end of it. A tiger will not turn his wife and cubs out of house and home because the cold water has got into his head. No, all the brute creation are water drinkers. When thirst is appeased they will not be tempted to take more."

"Well! I certainly never heard of that before, and I am afraid that I have been advocating the drink I very much like, and—and—well I remember that my bill last year doubled the one of the year before,—but what became of your sister's husband—was he hung?"

"No, my sister died by slow degrees of a broken heart, and he a maniac in an asylum."

"All this is very perplexing; it really frightens me. Do you think that I am in danger? I wonder what my next bill will be?"

"The probability is, that if it was doubled last year, it may be quadrupled this, as there is no standing still in the moderate ranks. One hundred thousand drunkards die every year, and they were all moderate once. It is very sad, but quite true. I should say, flee for your life."

"By signing the pledge you mean. Well, there is no time like the present, I suppose, so let me have the pledge; and now will you go with me and see that the brandy and whisky are destroyed."

Will They Respond?

When the town of Butler first called for help in its epidemic of typhoid, the Philadelphia Press said: "An entire town is smitten with 10 per cent of its population prostrate with typhoid fever. Such a calamity is paralyzing to a town. It is more than it can grapple with singlehanded, and Butler asks for aid. Philadelphia will respond as it always does to the cry of distress." Very true and very Christian like, but many entire towns in Pennsylvania are smitten with the scourge of the liquor traffic, which Gladstone declared to be worse than plague, war and famine combined. "Such a calamity is paralyzing to a town." A community stricken with this calamity is not only unfitted to grapple with it singlehanded, but is inclined to sink into hopeless acquiescence; then what does the Christianity of our State do? "Respond to the cry of distress?" and "rescue the perishing?" oh no. "Public sentiment must be educated;" and then, "you can't don't you know"—oh dear! somebody pray, please, that's easier than doing anything.—The Index.

Half Sober and Half Drunken.

There is scarcely a crime known to the human race that is not fostered and executed under the influence of drink. The crimes thus committed become a part of our civilization; enacted in our midst, their baleful influences pass from father to son, from generation to generation. A body cannot hope to long survive half diseased and half well. The poison must be extracted from the system, or it will contaminate the entire body.

Intemperance is blood poison taking hold upon our national body. The saloons are open sores where this body has broken out upon the surface. Amputation may be necessary in order to save the body, but better enter into life maimed rather than being whole to be destroyed. We must cease to treat with this hell of iniquity as though it were worth a place in the business world. Let it be relegated to a place beside theft and murder, where it belongs. That this may be possible, we must educate the people and fight this evil by the words of our mouth. This monster has closed the mouth of the politician. He reads the proof sheets of nearly all the great papers of this country; and editors, even though Christian, dare not speak within their columns their sentiments upon the temperance question.

To save our nation we must cleanse it of this poison, or some day, like many of the old nations, we will be past cleansing. Our hope of the future lies in the youth of our land. To save drunkards we must save our boys. We need to organize the temperance people and stimulate them with temperance sentiment. We need to present to the saloon power a solid front, and meet them with a steel that shall be equal to their brazen iniquity. A union among the temperance forces, a consolidation in movement, a unity in action, is the thing now most needed among temperance people. Our nation must be redeemed of her drunkenness, or her days of prosperity are numbered. She cannot live half sober and half drunken.—Christian Work.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. Twenty-five cents at Pescud's and other druggists.

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No. 50. NORTHBOUND.
1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.
No. 38.
11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.
No. 66.
11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 57. SOUTHBOUND.
4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
No. 37
7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.
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Marriages.

BUCHNER—STROWD.—In Alamance County, near Oakdale, N. C., March 9, 1904, Mr. Samuel J. Buchner, of Chatham, to Miss Annie L. Strowd, of Alamance; Rev. O. T. Edwards officiating.

Obituaries.

FREEMAN.—Some time ago the angel of death spread his dread wings about the home of Bro. Tom Freeman, taking from the family circle his son Wade, who was in the bloom of young manhood. His ready sympathy and unfailing kindness and courtesy endeared him to all. We all knew him only to respect and honor him: he was so young and bright and sunny-tempered. His life spoke for him, and though we do not understand the sudden ending of a life so full of promise, we can but feel—

This our hope for all that's mortal.
And we too shall burst the bond;
Death keeps watch beside the portal,
But 'tis life that dwells beyond.

A FRIEND.

SPARKS.—Sister Cora Sparks, daughter of Jesse C. and Fannie J. Idol, died at her home near Wing, N. C., November 11, 1903.

She was born in Ashe County, November 17, 1880. She professed faith in Christ when quite young, and united with Mission Home Baptist church. She came here to live with her sister, Mrs. Lucretia Young, after the death of her parents. The writer has known her ever since, and to know her was to love her. Her friends were numbered by her acquaintances.

She was a pure, noble, Christian woman.

She was happily married to Mr. S. M. Sparks, of Yancey County, April 30, 1902. She lived a true, faithful, Christian life, and was ready when the death angel called her. It sems hard to give up one so young, but we know that Cora has gone to the land of eternal rest.

She told her husband that she was sorry to leave him and her little daughter, but that she was ready to go.

Just before she died she called her friends and exhorted them to meet her in heaven. I can only say to the bereaved husband and her dear sister Lucretia, be faithful and you will meet Cora again. The church has sustained a heavy loss in her death, also the community.

She was buried at Lilly Branch cemtery, in the presence of a large concourse of people. The funeral was conducted by the writer.

J. C. BLALOCK.

A Mother in Israel.

Sister Rebecca Jane Freeman, nee Cooley, relict of Elder M. D. Freeman, deceased, was born in Franklin County, N. C., in the year 1818. She attended school in Louisburg, N. C., under a Mr. Bobbitt. She professed faith in Christ and joined the church in 1836, being baptized by Elder Josiah Crudup. In the year 1838, she was married to Elder M. D. Freeman, with whom she lived a happy and useful life about 46 years. A few years of her married life were spent at Wake Forest College, but by far the greater part near Poplar Spring church, in Franklin County, N. C., where they had a beautiful home, known as "Cherry Hill." After the death of her husband, she spent several years at the old home, but finally went to live with her son, H. F. Freeman, in Wilson County, N. C., where, after a lingering illness, she died a peaceful death on the 9th of February, 1904, aged 86 years.

The highest encomium ever conferred on a woman is that which the Savior bestowed on Mary of Bethany, when He said: "She hath done what she could."

No Christian woman has ever lived in our State, who more richly deserves the same high eulogy than the subject of this sketch. We can know but little, at this distance of time, of her girlhood and early womanhood; but if they were the bud out of which her after life developed, they must have been preeminently beautiful.

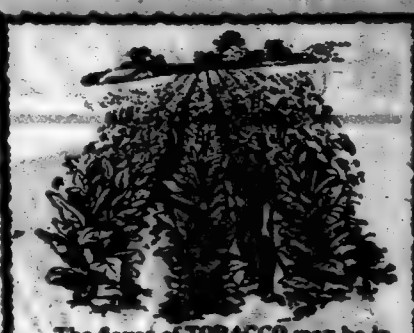
As a country preacher's wife and helpmeet, surely none ever excelled her. God seems to have richly endowed her with all the virtues and qualities suitable to that high and responsible position. And doubtless her husband's successful ministry was largely due to this one fact. On account of her cheerful and happy disposition, she was his constant and unfailing solace and comfort at home. He could never feel discouraged long in her presence, which was a beaming and exhilarating light. Even the country preacher's blue Monday was banished from her home. And no matter how many gloomy feelings and thoughts crowd about his mind and heart, as he plodded his weary way home from his appointments, all these were soon dispelled by the light of her countenance, the joyous liveliness of her manner, and the cheerfulness of her uplifting conversation. And when he had to be away, as he frequently did, for many days at a time, in meetings, she was a woman of so many and so varied qualities of mind that she ran the business of the home and of the large farm just as well as if he were there himself. This was one of the richest blessings to him in his work, as he was not compelled to be annoyed with troublesome cares on that account. When she could be with him in his meetings, which was the chief joy of her life, her very presence was a help, not only to the preacher, but to the whole church and congregation. For her religion, her piety, and her whole Christian life, were of the joyous, happy, and uplifting kind, which is so helpful to all, especially to the despondent and those in distress. And then her manner to the poor and timid ones of the church, was so lovely and helpful that herein were displayed her richest qualities of head and heart. And this made her so beloved by all classes of the people in those communities where she was known, that her name and memory will long be held in the hearts of the people as a sacred and cherished treasure.

As a mother, her life work is best measured by its results. Her oldest son wrote only a few days since: "A true sketch of ma's life would be good reading." She was such a devoted wife, and mother, and Christian. She never changed—was always the same in those relations. For nearly sixty-five years that heart was always overflowing with the deepest love for me. A life like hers is only seen once in a hundred years." Yes, she was not only devoted to them as a mother, but they were devoted to her as the beloved queen of the home. And the blessed homage, so long felt and acknowledged, under the old oaks at Cherry Hill, is still cherished in the hearts of her four sons and one daughter, and the only son of her other daughter, who died many years since. Those sons are R. C. Freeman, of Goldsboro, N. C.; Dr. G. M. Freeman, of San Francisco, Cal.; Dr. H. F. Freeman, of Wilson County, N. C., and R. M. Freeman, of Atlanta, Ga. Her living daughter is Mrs. John Griffin, of Spring Hope, N. C., now in deep mourning not only for her sainted mother, but also for her husband, who died a few weeks before her mother. Her other daughter died not long after her marriage to Mr. Bryant Richardson, and left one son, Charles F. Richardson, who took his mother's place in the old home, and in the affections of his grandmother, and is now the incumbent of the old homestead—"Cherry Hill."

She was a beautiful type of our noblest Southern womanhood during the existence of the Old South. Her hospitality was bounded only by her ability and opportunity. The rich and the poor, the learned and the ignorant, neighbors and strangers all found the same kind of treatment at her hands, and in her home. A sincere, a glad, a happy welcome awaited all, but specially the ministers of the Word. Her entertaining qualities and conversational powers were seldom, if ever, excelled. There was a brilliancy, a fascination, a charm, a vivacity in her conversation which none, who ever came under its power, could ever wish to forget.

Her kindness to the slaves in the old days, and to the poor negroes in the new, was simply Christlike and beautiful. Her charity was of that rare kind which always makes the poor and needy feel that they are in the presence of a friend and sister, and not in that of a superior. And so much pure, simple love followed every act and every word, that her help was twofold, both of the body and the spirit. And now, though her beautiful life is over, its benign influence is still felt, and will be forever. The great day only can reveal the abundant fruits of her life and her work. She rests from her labors, and her works do follow her. She was called to pass through many dark periods of suffering and sorrow, but she ever manifested a gracious spirit of fortitude and resignation. And her wonted cheerfulness never failed till the last. And now we may truly say: A good woman is gone. Her work is done—well done. Her memory is fragrant with the sweetness of love, kindness and charity. Her name carries with it a melody born of loving kindness. Her children and children's children will rise up to call her blessed. And may her many and heartfelt prayers, which have gone up in their behalf, be a rich inheritance to them in this life and the life to come. And when her precious dust, with that of her honored husband, is called back into the glorious resurrection body, like unto that of the Redeemer, may her beloved sons and daughters stand by her side in the same happy state, and take their places with her in the beautiful Zion above, of which it is said, And there shall be no more death. Amen.

W. C. NOWELL.



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SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 36, "Florida Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleeping car, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilmington, Danville, and local stations.

2.35 a. m. No. 112 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

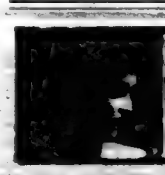
3.05 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Hyattsville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10.20 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Weldon, New York, R. C. and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3.25 p. m. No. 108, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Charlottville, Hyattsville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 38 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and dining-car service Washington to Jacksonville, Fla. No. 36, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Montgomery and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 35 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

6.40 p. m. No. 102, daily for Goldsboro and local stations.

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H. A. ROYE, Asst. Gen. Manager.
S. H. HARDWICK, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
J. H. GREEN, City Ticket Agent.
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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 40.

RALEIGH, N. C., WEDNESDAY, APRIL 6, 1904.

HIGH FENCES MAKE GOOD NEIGHBORS.

The art of getting on with one's neighbors is one of the high arts of Christianity. Religion does her best work here.

To be sure it is no great matter to get on fairly with one's friends for a time. Love covers a multitude of shortcomings. But many a friendship goes to wreck for want of a high fence. Love itself will expire under certain conditions.

To get on with one's friends, however, is not the whole necessity of a man. There are also his neighbors—using the word in its meaning in the parable of the good Samaritan as referring to the people with whom one comes in contact in the ordinary course of his life.

To a man going up and down amongst men Jesus says, Do unto them as you would have them do unto you; see their side, consider their circumstances, put yourself in their place. It is the most broadening exercise that we know of. To a man seeking to know the secret of life, Jesus says, Love your fellow man as you love yourself. That is the fundamental adjustment—the solvent of all difficulties on earth.

If the Master attached so great importance to one's relations to his fellow man, we his followers shall do well to take heed unto ourselves in this particular matter.

High Fences Make Good Neighbors. Half the family feuds have arisen for want of a high fence. Frequently in court we find neighbor against neighbor, brother bitterly against brother and Christian hating Christian, all because the line between their estates has not been properly maintained. A high fence would have saved many a family from division, many a church from disgrace, and indeed many a life.

But I have not now in view these difficulties. I have in mind the friend who says of another friend, "Oh, John, why John is my friend, I need not explain to him, he will understand me." You may be ever so good friends, but that policy will wreck your friendship. So far from being less considerate of a freind, the fact that he is your friend should move you to be the more watchful. One cannot in the nature of things have many friends. I have never yet known a man that had as many as seven at once and was true to them; and who has had life-long friends! When your heart finds one, let no foolish presumption upon the sin-covering love of friendship lure you to take things for granted. Keep up the fence. Understand that your friend is but human. And treat him with the courtesy and the care that you would use toward a stranger.

Moreover, keep up the fence about your innermost self. Never yet did a man unbosom himself utterly to another with satisfaction. You may be intimate without turning your heart inside out. You need not even undertake to explain and speak forth all your love. No man has yet attempted so much without making a fool of himself. I do doubt if even sweethearts think more of one another—or husbands and wives—for finding that they have at last brought up the bottom of their hearts.

Between the people who are as cold as ice-bergs and the people who are as warm as mush, there is a mean—somewhere near the high fence that I am talking about. But if one must be ice or mush, I advise ice. It is sightly.

And there is your neighbor. She is so good-natured. You do not at all mind forgetting to order your groceries; she is such an easy lender. And you send the cook over and borrow every day or two. "Why," you say, "we are such good neighbors!" And so you are. But if you could see how you interrupt her and how inopportunely your request comes, you would perceive that you are killing the very spirit of neighborliness. And the children, why let them run over your neighbor's yard and garden. Take all manner of liberties at the expense of neighborliness. She is so good-natured. But one of these days you will wish that there had been a high fence between you. Many a time has good-fellowship gone to wreck over a wheel-barrow or a lawn-mower or a curtain-stretcher.

And there are brethren who like to tell their religious experiences; and you must tell them yours or you are not spiritually-minded. We have all heard of the man who in one of Bill Fife's seances told such a harrowing tale of his conduct that his wife was hopelessly humiliated. This sort of stuff is not spirituality—or spiritual-mindedness. It is morbid and mawkish. There are experiences to tell; but one can tell them and yet keep the fences up.

We may apply the aphorism to all the varieties of neighborliness—all the relations of man to man. Are you on a committee? Do not presume. Keep the fences up. Give every member consideration. Are you leader of a cause or enterprise? Do not presume that all will trust you. Consult the rest of them. Do you employ men? Respect them. Do not be too familiar, and be sure you treat them as you would men whom you do not employ.

In a word, keep up your fences.

REGENERATION AND CONVERSION.

Regeneration is a spiritual change:
Conversion is a spiritual motion.
Regeneration is a power conferred:
Conversion is the exertion of that power.
Regeneration is a principal given to turn:
Conversion is our actual turning.
The one is the ability to act—
The other is the act performed by that ability.
Regeneration is the cause of spiritual life:
Conversion is the effect of that life.
In generation, a man is passive:
In conversion, he is mightily active.
The first revival is wholly the act of God.
The second revival is the act of the creature.
Regeneration is the motion of God in the creature:
Conversion is the motion of the creature in God.
In regeneration, the Lord gives himself to us:
In conversion, we give ourselves to the Lord.
In renewing us, God gives us a power:
In converting us, He excites that power.
Conversion is as natural to a regenerate man as motion is to a living body.
A principal of active existence will produce action toward God in Christ.
In conversion, the sinner is active, but it is not from the power of man, although it is from a power in man, not growing up from the feeble root of nature, but settled there by the almighty spirit of God.—Charnock.

TAKING OUR OBSERVATIONS.

Good timepieces are excellent things, but they are not infallible. The sun is the world's time-keeper. In countries where the sun's movements are not accurately observed, the best clocks and watches are apt to go wrong. Human consciences are like clocks and watches. Some of them work better than others, but the best of them may fail. They must all look to the great Source and Center of truth if they are to be relied upon. Once in every twenty-four hours, in busy offices all over our land there is a pause. Important telegraph lines are kept for a moment idle, waiting—then the same message flashes over them all to every part of the country. The sun at Washington says "Noon." How often do we ask God whether our consciences are telling us the truth! —Sunday School Times.

MRS. EDDY'S BIBLE QUACKERY.

Again, Mrs. Eddy is unscientific in her attitude toward the Bible. This, she noisily claims, over and again, as her sole guide; but when we press the matter home we find that the Bible means an allegory based on the Hebrew Scriptures, interpreted so as to accord with a special pleader's views, and mutilated till it supports them. It is a canon of scientific criticism that the right meaning of a passage is the meaning it would naturally have conveyed to those for whom it was written. In this light read Mrs. Eddy's "Spiritual interpretation" of the Lord's Prayer, which (though I say nothing of the actual mutilation where, by altering the hortatory of the original Greek, the petition "Thy Kingdom come" is made to read "Thy kingdom is come," and is interpreted as a statement of a proposition of Christian Science) which, I say, were it not so blasphemous, would be as ridiculous as it is unscientific; and then place with it her interpretation of Simon's impetuous reply,—"Thou art the Christ, the son of the living God,"—(by which he meant, she says, "The Messiah is what Thou hast declared—Christ, the divine idea of Truth and Life which heals mentally"); and, though you are ignorant of her ridiculous, fragmentary view of Genesis and of numerous other absurd interpretations which defy every principle of criticism, you have in these two quotations alone sufficient patents of quackery.—John W. Churchman, in the April Atlantic.

THE WAR—AND AFTER.

Henry Norman the distinguished Russian traveler and member of the English Parliament contributes a notable article to the April World's Work on "The War and After."

Mr. Norman contends that peace could have been preserved if England and the United States had stood together and insisted upon peace. He says: When Great Britain and the United States say the same thing, and are ready to follow it with deeds—and that thing can be be decided upon the sea—it is going to happen. I believe firmly that such an understanding could have been reached by the two nations, if England had had a Foreign Minister as farsighted, as ingenious, as tenacious as Mr. Hay.

On the result Mr. Norman says: The triumph of Japan over Russia would mark the beginning of a new era in world-affairs. For the first time in modern history an Asiatic race would have conquered a western Christian race—and the victory would be all the more remarkable in that it had chiefly occurred on the sea, the great field of western power. The prestige of the West as against the East would be broken. It is most important that one fact in connection with this war should be clearly realized. It is a fight for the control of China. Korea and Manchuria are subordinate or indirect issues. The real object is predominant influence in Peking, bringing with it the ultimate domination of the Far East and in the future the headship of all the Asiatic races. All that can be said, therefore, with any reasonable chance of proving true, is that if the course of the war during the next month or so shows that Russia can hold her own upon land for the immediate future, the prospects for Japan will not be as her brilliant start presents them today. For once, sea-power would not have decided the issue. In conclusion, I will venture upon one prophecy; namely, that the result of this war will be for Russia a blessing in disguise. The policy of expansion everywhere, at any cost and by any method, whether of arms or of diplomacy, together with its authors and upholders, will be discredited.

A dive-keeper in a "tough" street was visited by some white-ribbon crusaders. He said to them: "What are you doing here? Don't you know that this is the place where we punch tickets for hell the last time? Why don't you stop them up-town before they get on the train?"

The "respectable saloon, the dining-room where wine is fashionably used, the elite grocery store where bottled liquors are sold, are among the stations up the line. Though a young man may board the train at one of these points at the beginning of the road, if he continues his journey he is pretty sure to reach the state where the tickets for hell are punched for the last time.—Epworth Herald.

THE FEDERATION OF BAPTIST SCHOOLS.

BY W. J. McGLOTHLIN.

To my mind this is the most important question of policy now before the Baptist Denomination, and I therefore, accept your invitation to discuss the subject in your columns.

I. What is Federation? We need a definition of terms. In ordinary usage the term denotes an organization composed of other organizations, loosely bound together in a voluntary covenant or contract. The component parts constitute the federation and each helps to control the whole. The federation of Baptist schools so far as it has been worked out in Texas and Virginia, is something very different from this. These schools give up their independence and autonomy to another organization which was constituted for another purpose and which has hitherto done little or no school work; in return they receive the financial aid of this alien body. Three questions are involved, viz., denominational control, the correlation of studies, and financial support. They are really three separate proposals. Any one of them could be tried without the other two, but as a matter of fact, they are discussed and tried together.

The essential features of the scheme in the two States named are as follows: (1) The trustees of the federated schools are to be nominated or appointed by the State Convention or Association. Charters must be amended so as to meet this requirement. This relation is to be permanent.

(2) The courses of instruction offered at the various federated schools are to be brought into a harmonious system leading up to the college of the State. In Texas this regulation is absolute, statutory, so to speak. "Each of the affiliating schools shall maintain in all of its courses of study a standard of scholarship equivalent to that maintained by the University, for the same course." The other schools, except Baylor College, must maintain courses of study up to and including the sophomore year at Baylor University but no higher studies. This relation is to be permanent. In Virginia this part of the scheme is not so rigid, but the commission exercises the moral compulsion of an advisory board on the courses of study in the various schools.

(3) A commission is created whose duty it shall be to raise funds for the extinction of debts and the better equipment and endowment of the federated schools. In Texas six of the thirteen commissioners are appointed, one each by the six affiliated schools, the others by the General Convention. In Virginia all are nominated by the General Association. In Texas the affiliated schools must put no agents into the field while the commission is at work. Such, in brief, is the federation scheme as it has been actually worked out.

II. What are the motives to federation? As stated by the friends of federation, the most important motives can be grouped under the heads of safety and efficiency. (1) We want safety in teaching and in property. The teaching must be sound and safe. The property must not be voluntarily alienated by a recreant board of trustees nor lost by incurring debt; and safety in these respects, it is argued, can best be secured by denominational control through the central body of the State. This is the popular argument at present. It has the great advantage of simplicity and directness and of powerful appeal to those brethren who are zealous to control even where they do not support. (2) Our schools must be efficient in order to maintain themselves and to prepare our children for life. They must receive adequate financial support and must furnish satisfactory instruction, and it is argued that this can be best secured through federation. Other reasons are urged, but these seem to be the most important considerations.

III. Objections to federation. It must be borne in mind in considering the following objections that they are directed against the scheme as it has been worked out, not against federation as such.

(1) The whole argument for control by a central body for the sake of safety rests upon the implication that local Baptist brethren are no longer to be trusted either for wisdom or faithfulness. It is easy enough to anchor any school to the denomination by a charter requirement that the trustees shall be Baptists. But, forsooth, we can't trust the local Baptists anymore! We must tie a leading string on them to make sure of them! Is there ground either in our history or our character for such an implication? If so, woe be unto us. If local Baptists are no longer to be trusted, what of the denomination as a whole, in its representative bodies? Those brethren who are so industriously sowing the seeds of distrust in local Baptists and extoling the wisdom of the denomination are talking folly and perpetrating a crime against the denomination. I favor Baptist control as opposed to denominational control, local democratic control as opposed to distant centralized control.

(2) The nomination of trustees by a central body inevitably draws that schools into the swirl of denominational politics. If the Baptists were always united we should not have to consider this point. But we are not always united and there are denominational politics, the more's the pity. Now the schools are a tremendous power and each party, where there are parties, will seek to control them. I do not care so much for the increased power which this method of nominating would put into the hands of some dominating spirit or faction though that is worth considering, as for the effect it would have upon the schools themselves. They will inevitably be drawn into the larger movements of the denomination. How often we sigh for some method by which our State schools, charitable institutions, etc., could be removed from the baneful influence of party politics! Shall we deliberately take up our schools, which are now free from such influences, and thrust them into a position where such disturbance is well nigh inevitable? This danger is not imaginary. I have seen such a struggle for the control of a school in the twentieth century in the heart of enlightened America. The compensation for such danger ought to be great.

On the other hand the management of the schools could easily become a cause of strife in the State Convention. Local difficulties could easily transfer themselves to the floor of the Convention. Instead of localizing our troubles, we are creating machinery for their dissemination.

(3) The proposed scheme removes responsibility too largely from the shoulders of the local Baptists. Control and responsibility are inseparable. The Baptists of the State become responsible for the trustees of each institution, for its financial support, its equipment, its endowment and its curriculum. Ought not responsibility for all these things to rest primarily and principally upon the immediate constituents of the schools? Will not such a removal of responsibility hurtfully affect the independence, efficiency and self-reliance of the local Baptists? Will they not lose interest in the financial support not only of their own school, but also of all others? Will not the denomination eventually find itself swamped by the dead weight of schools without local financial support? Too much State-help is the deadly foe of self-help. The success of the Baptists depends upon the vigor of their local organizations. We must devise some method of stimulating and helping our schools without assuming responsibilities which rightly belong to them. The proposed scheme does not do that.

(4) I regard the correlation of studies in the scheme in Texas as too rigid. The general organization of our schools into a system is desirable, of course, but it should allow a good deal of freedom. It is the first duty of a school to serve its constituency, not to fit into a system. Every one of our schools should be willing to adapt itself to a general scheme of education, stimulating its students towards something higher and preparing them for it, but it must first serve its local constituency. The correlation ought to be adjustable so as to meet the changing conditions, and ought to be regulated by a free conference of the schools themselves rather than by a State Convention, a commission or the leading college of the system.

(5) The scheme is not broad enough to include all the schools as they are now constituted. Many of them have endowment funds donated under such conditions or charter provisions such as to preclude the possibility of entering the scheme as hitherto worked out. Often those schools which would be highly valuable to the educational interests of the system are for these reasons excluded. For example, if I am rightly informed, Richmond College cannot enter the scheme of federation which the Virginia brethren have just adopted. What a loss to the educational interests of the system! Can any system be satisfactory which excludes so important a factor in our denominational forces!

(6) The entire system is unjust to those schools which cannot or will not enter the federation. They may be as good and loyal as any in the State, and the federation brethren may intend to do them no harm, but what chance have they when the State paper, the State Convention, able agents and other forces are pushing the interests of the federated schools? The independent school will inevitably be injured. No amount of care on the part of the commission can avoid injury to the unfederated school. The wrong lies in the system which puts them at a disadvantage. There are other objections, but these I conceive to be the most important and weighty.

IV. A suggested scheme. In conclusion, I venture to suggest a scheme of federation which would, I think, largely avoid the danger and objections which I have tried to point out, and at the same time secure most of the advantage aimed at. The problem is to devise a system by which the State at large can stimulate and help the schools, while local autonomy and responsibility are preserved inviolate.

(1) We want safety of teaching and property. This can be secured by local Baptists, as opposed to centralized denominational control. Let the charters of all our Baptist schools provide that at least two-thirds of the trustees must be Baptist. It is a fact worth noting that the men who have given the money to our institutions in the past have not demanded centralized denominational control. Nor do I know of any large givers who are at present clamoring for such control. The clamor comes from other sources. I want Baptist as opposed to denominational control. This has proven to be both safe and effective in the past. Why should we change it now?

(2) We want co-operation and mutual helpfulness among our schools. We want a general scheme of education which meets the local needs, but at the same time forms a graded system. The schools themselves can best devise and regulate such a system. Let them form such a federation among themselves for the control of the curriculum. It can be done by the faculties without any alterations in charter and every school in the State can enter the system. The faculties are better qualified to do this work than any missionary body can be.

(3) Our schools need the stimulus and financial help of the denomination at large. How can they get it? I should favor the raising of a large trust fund to be administered by a board of trustees elected partly by the State Convention and partly by the federated schools. This fund should be kept inviolate and the income be used annually in support of those schools which entered such a federation as is suggested above and whose condition and work were otherwise satisfactory to the commission. The schools should be left free and encouraged to increase their endowment and equipment at will, and on rare occasions the commission might engage in such work; but its special function should be the raising, increase and administration of this fund in the interest of the schools.

By this system the schools would maintain their freedom, their local autonomy and responsibility; no charter provisions could prevent them from entering the system to reap its benefits and contribute to its success, the teaching would be controlled by the schools themselves and could be readjusted from time to time, while constant and very considerable pressure would be brought to bear on all the schools to stay in the system and do good work. The motive for individual local effort for increased endowment and equipment would remain and could be stimulated.

Spiritual Conditions.

BY T. B. JUSTICE,
Chairman of Convention's Committee on Spiritual Conditions.

At the last session of our State Convention, I was appointed Chairman of a committee "whose duty it shall be to acquaint themselves with the spiritual condition of the churches and report to the next session of that body."

It ought to be done, but I wish Brother Tyree had been appointed to do it.

I scarcely know how to conclude as to the four churches I am trying to be pastor of. What is "spiritual condition" any way? If it is smooth going, I ought to be satisfied; for, while I have ten regular appointments to preach, every month, I am never disturbed with divisions and bickerings among the flocks. If it is interest in improving and beautifying church buildings, I cannot complain, for I have only to suggest, and the brethren and sisters go to work with a will. If it is contributions to work of the denomination, they are growing hopefully. If it is sympathy with the pastor, I could hardly ask for more. If it is growth in membership, I find this has been greater during my one year's stay on my present field than in several years previous.

These are signs of thrift, interest and church pride, but somehow I feel that there is something lacking. At least I want more of something for myself and my people. There are careless church members, and indifferent people unregenerated. I want to preach sermons that do not sound for me, but that burn for Christ. I am afraid the demand for intellectual preaching has led many of our pastors to make that part of it uppermost. I am afraid that many think more about "what people will think of our preacher," than they do of how God will use him.

It seems to me that I can remember when I was a young church member that if my heart's desire had been put into a prayer on Sunday morning it would have been something like this: "O Lord, grant that the congregation may be large and made up of the most respectable classes. Forbid that the sermon should be long enough to make fidgety people tired. Grant that the pastor, 'our preacher,' may make no grammatical errors, or awkward gestures, nor indulge in any of the played-out methods. And I pray that the choir may make no break in time or pitch, and may beat all the other choirs in town."

Of course I would not pray that way, but I think I was more solicitous about this than about the awakening and convicting power of the discourse. I wonder if anybody feels that sort of mistaken pride in church and service, in this advanced day and time. I rejoice in good singing; I like good grammar and well rounded diction, and I try to avoid awkwardness, for my congregation's sake, so far as a man of my physical make-up may be able. But Oh, the sinners go away unmoved, and church members lack consecration.

Something is the matter, and I believe it is a lack of spirituality. I am not criticising anybody or making any suggestions to preachers. I am just groping helplessly around.

The old-time preachers, as they say, used to preach the love of Christ in tears, and hell fire in a storm, but I don't know whether that would do any good now. It is not dignified to cry in the pulpit, and too much enthusiasm grates on sensitive people. I wish things were different, I wish there wasn't a professor of religion, and especially a Baptist, who would talk lightly about sacred things or who would play cards, or be found in a ball room, or get off at night to go to a theatre or a circus when they can never get to prayer meeting, or who are too tired to get up for Sunday-school, but can get up at 5 o'clock to go on an excursion.

There is a remedy. The spiritual life doesn't drift into these things. The spiritual life is one in which the Holy Spirit dwells and rules. Can we have it? "If ye shall ask anything in my name I will do it."

Brother Tyree has earnestly suggested that we do some special praying for a revival of religion this year. For conviction and conversion. Not for an increase in numbers, especially.

I think a good many churches need grace enough to reduce their numbers. Let us pray.

Franklinton, N. C., March 17.

The Quality of Mercy.

BY PERCEVAL GIBBON.

The best he could hope for was dismissal. To be allowed to go out of the office alone, disgraced, branded—this would be mercy and forbearance. What limited another's fears was his hope; but then he had the dock in prospect, the curt and irritable magistrate, the penalty of embezzlement, the unending shame of the gaol. Or perhaps the First Offenders' Act would return him to the hardened faces and condemning eyes of his world, a marked man, an offence against his class, a traitor to his family and friends.

Waiting in the ante-room till the senior partner should be ready for him, George Hanbury clenched his fists till the palms bled under his nails. He was ready to face his doom and to take what he had earned, if he could but have taken it alone. Since the discovery of his defalcations had become inevitable, and during the awful two days that had elapsed since the discovery itself had taken place, he had realised, blindingly, vividly, the responsibility for the happiness of others which depends upon every man. His father his mother, his brothers and sisters! This struck at them all; this was aimed at their home, at the completeness of their lives and the root of their self-respect and happiness. His head swam as the picture of their misery, when the news should reach them, took shape in his mind.

Alone he could have borne it. He had himself in a tight hold. Two days before, the manager had sent for him, and he found him with certain books open on his desk.

"Can you explain this?" the manager had asked, pointing to a page.

Hanbury looked, and knew at once that the blow had fallen.

"No, sir," he answered quietly.

"Nothing to say?" queried the manager, closing the volume.

"Nothing at all," was the quiet answer.

"Very well," said the other. "Mr. Burns will have to hear of this. Go back to your work."

Then elapsed two days of terrible punishment. His fellows among the clerks knew nothing, and it cost a strong effort to keep a calm face in their midst and so escape remark. He was awaiting sentence from Mr. Burns, who came down to the office only occasionally, and whose very remoteness from the daily life of the business seemed to Hanbury to add another terror to his position.

The door of the inner office clicked, and the manager came out. Hanbury rose to his feet, biting his lip. The manager looked at him gravely.

"Go in," he said.

Hanbury entered. Old William Burns was sitting at a table. He was an old man, white haired, with a chin and cheeks hidden in a fluff of white beard. Keen grey eyes looked out from under heavy brows; his face bespoke strength and resolution, but there was nothing of harshness in it. It was very grave, now, and perhaps sad; but not hard nor vindictive.

They looked at one another in silence for a moment, the strong old man who had succeeded, and the young man who had failed.

"I have been hearing details of an embezzlement which you have committed," said the old man, slowly. There was a country burr in his voice: Hanbury noted it with an odd sense of having expected it. "I understand you make no defence?"

Hanbury found his voice with an effort. "None, sir," he answered.

"And you know what you have incurred by this crime?"

Hanbury nodded, gulping.

"Very well," said the senior partner, "if you know that, we need not say any more about it. I shall not send you to prison."

He waited for Hanbury to speak, but the young man could say nothing.

"If I permit you to return to your work, and to gradually refund the money you have misappropriated shall I be safe? Can I so trust you?"

The clerk started and looked up. Old William Burns was watching him wistfully. "Sir," stammered the young man, "I promise—I swear—" His voice failed him, and he struggled with rising hysteria.

"Very well," said the senior partner, rising and speaking very gently. "we will consider that arranged. No word of it will be said again by any one."

He held out his hand, and Hanbury grasped it feverishly.

"You are the second man who fell and was pardoned in this business, Mr. Hanbury," said the old man, in a low tone. "I was the first. What you have done, I did. The mercy you have received, I received. God help us all."

They shook hands upon it, the two men who had been spared.

John R. Dunn, Died Oct. 24, 1903.

Whereas, the Great Head of the church has seen fit to remove from among us, as a church at Forestville, one of our charter members, and one who has always been loyal to all the interests of our church, and we desire, under a keen sense of great loss to us as a church, to bow with loving submission to the death of Bro. John R. Dunn.

Brother Dunn was born October 11, 1816. Married Miss Mary A. Mooring, September 27, 1838. These two lives were happily blended together for the glory of their Master. To them were born eight children, four of whom survive the father.

Brother Dunn was a warm supporter of Matthew T. Yates in the beginning of his great Foreign Mission tour.

Brother Dunn, with no desire to be conspicuous, was yet one of the most conspicuous figures of our church, because of his wise counselings and great force in the interests for which the church was established, and we feel in truth, concerning Brother Dunn, that "though he be dead, he yet speaks" to us. And out of appreciation of his life with us and his influence which we yet feel among us, we, as a church, out of the depths of our hearts of sympathy and love, offer the following resolutions:

Resolved 1. That our church and community have lost a member who never proved unfaithful to duties assigned him.

2. That the church and community submit humbly to the infinitely wise doings of God.

3. That we, as a church, tender our sympathy to the great circle of relatives in this their deep sorrow.

4. That a copy of these resolutions be sent to the Biblical Recorder for publication and a copy spread upon the minutes of our church at Forestville.

DR. L. CHAPPELL,
G. E. GILL,
H. A. CHAPPELL,
J. L. PHILLIPS,
Committee.

March 12, 1904.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, April 11.—I. Kings, 8, 9.
Tuesday, April 12.—I. Kings, 10, 11, 12.
Wednesday, April 13.—I. Kings, 13, 14, 15.
Thursday, April 14.—I. Kings, 16, 17, 18.
Friday, April 15.—I. Kings, 19, 20.
Saturday, April 16.—I. Kings 21, 22.
Sunday, April 17.—II. Kings, 1, 2, 3.

Contents of Chapters I. Kings 8—II. Kings 3.

I. Kings.—In chapter 8 we have an account of the dedication of the temple, the feast at the dedication, Solomon's dedicatory prayer, and the sacrifices and offerings. Chapter 9 tells of God's covenant with Solomon, and of Solomon's increasing glory and riches. Chapter 10 gives an account of the visit of the Queen of Sheba, and further describes Solomon's glory and power. In chapter 11 we have an account of Solomon's sad fall, the troubles that gathered about him during the last years of his reign, and a brief statement of his death. Chapter 12 tells of the succession and folly of Rehoboam, the secession of the ten tribes under Jeroboam as king, who is distinguished in the Bible as the man who "made Israel to sin." Chapter 13 gives an account of the prophecy, disobedience, and sad death of the nameless prophet. Chapter 14 tells of the death of Abijah, the death of Jeroboam, and the succession of his son, Nadab. It also gives an account of the troublesome reign of Rehoboam, king of Judah, his death, and the succession of his son, Abijam. In chapter 15 we have an account of the short reign of Abijam, and of the long and righteous reign of Asa, kings of Judah. Also of the wicked reigns of Nadab and Baasha, kings of Israel. Chapter 16 tells of John's prophecy against Baasha, the reign and death of Elah, king of Israel, and the succession of Zimri his murderer, who was killed at the end of seven days, and the kingdom was divided between Zibni and Omri; but Zibni was defeated, and Omri reigned over the ten tribes. It was during this reign that the capital was moved to Samaria. Omri reigned twelve years and was succeeded by his son Ahab, who reigned twenty-two years, and was more wicked than any of his predecessors. Chapters 17, 18, 19, 20, 21 and 22, contain the history of Israel during the time of Elijah, the wickedness and death of Ahab, the succession of his son, Ahaziah, and of the contemporaneous reigns over Judah of Jehoshaphat and Jehoram.

II. Kings.—Chapter 1 tells of war between Moab and Israel, the prophecy of Elijah against Ahaziah, terrible proof of Elijah's divine mission, the death of Ahaziah, and the succession of his son, Jehoram, as king of Israel. Chapter 2 tells of the translation of Elijah, and the selection of Elisha as his successor, and of some of the wonderful works of Elisha. Chapter 3 tells of the wicked reign of Jehoram, the league of Israel, Judah, and Edom against Moab, the miraculous supply of water, and of the defeat of Moab.

Questions and Answers.

J. V. D.—Deut. 23:3. Many able writers think that this law was not intended to apply to females. If it prohibited both males and females it was set aside with divine sanction in such cases as that of Ruth. This may have been done for the purpose of bringing Gentiles, as well as Hebrews, into the ancestral line of Jesus.

News Notes.

....New Bern expects to be in her fight against saloons next month.

....Trustees of Baptist Female University will meet April 12, 4 p. m.

....Secretary Johnson aided Pastor Crudup, of Washington, in a revival last week.

....Wake Forest contested with Furman at Charlotte in Debate and base-ball on Monday.

....April is the great month for preaching Home and Foreign Missions and taking collections.

....A brief postscript in a letter from Pastor Larkins, of Henderson, runs: "My work is moving along nicely."

....Elder N. S. Jones has returned from a trip to Florida. He will write for us some notes on the wonderful Manatee country.

....Pastor C. D. Graves will assist Pastor C. L. Greaves in a protracted meeting at Reidsville, beginning on the third Sunday in April.

....Read that story of a country boy and a country Sunday-school on ninth page. It is one of the best sketches that we have published.

....One pastor, Elder H. D. Harrill, has sent us a good list of new subscribers, and promises to undertake to send ten more this year.

....Dilworth church, Charlotte, so engaged in building a beautiful house of worship; raised nevertheless $125 for Foreign Missions recently.

....Mr. Farmer remarked last week that he believed—from what he hears on the field—that 10,000 people are following the Recorder's Bible readings.

....The Richmond Times-Dispatch remarks that "female university" should have gone to limbo in company with "insane asylum." They do belong together.

....Pastor Setzer writes: "I am well pleased with Burlington. I have never seen a finer onportunity for work. Everything pertaining to our work has started off splendidly."

....Pastor Tyree will soon aid Pastor Fry in a meeting at Goldsboro; and Pastor Parker, of Durham Second Church, will aid Pastor Jackson, of Goldsboro Second Church.

....Pastor Gwaltney writes: "Our church here in Hickory has been increasing in number all winter. We have now about 260 members. We have some very faithful members."

....The Raleigh Tabernacle succeeded on Sunday in paying the debts on recent improvements. The Tabernacle is continually lengthening its chords and strengthening its stakes.

....The New York City Baptist Ministers' Conference has voted approval of the call for the Pan-Baptist Council (we should say Convention every time) in London the summer of 1905.

....Pastor Booth, of Hertford, writes: "I am happy in my new field and things move along slowly, but they move. I have been pounded once, but they keep the thing up all the time since."

....The Commencement of the Female University, the Southern Baptist Convention and the Chowan Association all come within the period May 13-19. Six days cannot well contain so much.

....Pastor Dunaway writes from Oxford: My work here opens very hopefully indeed. The good people have given us a very hearty reception and large congregations are present at all services.

....Pastor Barron, of Charlotte, preached on the Risen Life Sunday; and who is so fit as he—living as he does daily in the presence of His Risen Lord—to preach on that theme? It was a privilege to hear him.

....Pastor W. T. Hundley, of High Point, is arranging a week's campaign for missions to begin next Sunday. He is carrying forward the work at High Point with a strong hand, and he is delighted with his church.

....Pastor Walker reports the Morehead City work moving nicely. Large congregations and frequent additions to the church. Our Sunday-school continues to grow. Elder Rich, of New Bern, is now aiding him in a meeting.

....Principal Beam, of Bethel Hill, announces: "At our commencement in May we will have a reunion of former students, and each one is requested to send in a vote for preacher and speaker to be selected from their number."

....We saw the Salisbury church last week. It is a model of convenience and beauty and in all its points combines the modern ideals with the old-time traditions. It is a place both of study and worship, and the architecture suggests as much.

....The Twelfth Street Church, Charlotte, has sold the present house of worship and will rebuild in a more convenient location. No man in all the State is doing better work than Pastor Pruett; and on Sunday Pastor Barron paid quite a tribute to him.

....Elder J. F. Love, Secretary of the Arkansas Convention, recently declined a call to one of the leading churches of that State—the Second Baptist Church of Little Rock. He is engaged in the great work of maintaining the organized work in Arkansas.

....The Burlington Baptist Record is a new monthly, devoted to the interests of the Baptist Denomination in Burlington and Alamance County. Edited by A. W. Setzer. The first number is first rate. May it fulfill all the high aims that have called it forth.

....In sending out a copy of a letter to chairmen of County Executive Committees for information we failed to insert an explanation that the letter was for information. Not a few brethren have very reasonably inferred that we regarded them as county chairmen.

....Elder T. J. Taylor writes: "Quite a number have assured me that they greatly enjoy the daily readings, and that they are understanding the Bible better than they ever did before. A good sister attributes this to the fact that many are reading the same portion of Scripture at the same time and praying God to enable them to understand His word."

....We are much grieved to make the following announcement from Pastor Hale: His coming to North Carolina was most auspicious. We sympathize with him in the breakdown of his health and with his church in their disappointment: "After one month's pastorate at the Wilmington First Church, my doctors have peremptorily ordered me from the field. I became quite ill at the close of my first week's work, but thought I would soon be over the effects of the attack, but, not so. I have not been entirely well since. Last night the blow came, in which the advice was given that it will be better for me to give up this field of labor. I have notified the brethren, and will soon return to my old recuperating ground, near Hot Springs, Ark. The opening here was very promising indeed. This is a field of the greatest responsibilities, and the widest opportunities."

....We are glad to print this notice: To delegates to Chowan Association: I desire the name of every delegate who expects to attend the Chowan Association as soon as appointed. Let every clerk, pastor or delegate send the names and church you represent at once to me. By doing this you will save both delegates and committee trouble. Do this and we will let you know who will be your host before you leave home.—Chas. A. G. Thomas, Edenton, N. C.

....The Recorder—since the editor was away making a speech—learned from Charity and Children of the legacy of $600 to our Orphanage, from the late Miss Cornelia Saunders, the sum being her entire estate. She was a faithful member of our Raleigh First Church and one of the most familiar sights of the writer's boyhood was Miss Samantha and Miss Cornelia going up the church-steps together on Sunday morning. They were living epistles on the subject of grace.

....Elder J. A. Smith writes from Wilmington: "Dr. Fred Hale is the right man in the right place. He preaches the gospel in its purity and power. He preaches not to please but to convert and heal. About nineteen have been added to the church. They join every service. Bro. J. L. Vipperman is one of the strongest young men in the State, and Brooklyn would not exchange him for the next man. We hear good tidings from Southside, and they say the young pastor is a power for good."

....Pastor Rich, of New Bern Middle Street church, writes: "I am happy to tell you that W. H. Whithead who graduates in June at Wake Forest, has accepted the Beaufort church, and L. M. Holloway has accepted Pamlico County field, and J. W. Smith comes to labor wherever we may put him, and C. B. Paul will be a general evangelist in the Atlantic. We are coming out you see. I have organized a B. Y. P. U., with J. Paul Spence at its head. The first meeting was largely attended and much interest shown. Five have united with my church recently, and some others will come soon. M. A. Jenkins will aid me in a meeting during the third week in April."

....Elder W. M. Vines has been pastor of the First Baptist Church of Asheville, N. C., for five years and five months. During this period the church has paid a debt of $25,000 and installed and paid for a pipe organ costing over $4,000. The amount contributed to all purposes during his pastorate has been over $65,000. About six hundred members have been received; the membership of the church has increased from 550 to 882. The contributions to missions have increased from $165 to nearly $2,000. Mr. Vines will begin his work as pastor of Freemason Street Church, Norfolk, Va., the second Sunday in April. His friends in North Caroline will not feel that he is far away. With the Herald's permission we regard Norfolk as a part of North Carolina and we hope Brother Vines will.

....Pastor Greaves, of Reidsville, desires us to state that the newspaper report to the effect that the Baptist church at that place agreed not to ring its bell in consideration of ten dollars, is not true. An eccentric gentleman, living near the church, claims to have made such a bargain, and probably did give ten dollars to some importunate solicitor of funds, years ago when the church was being remodelled, on some such condition. But the church was not a party to any such transaction, never agreed to it, and is not to the least degree bound by it. Many of its members now hearing of it for the first time. The reason it has not been using its bell is because it has had no tower in which to hang it. It now has a splendid tower, and may decide to use a bell. Of course the eccentric neighbor's ten dollars will be refunded if he can prove any such transaction with some indiscreet member of the church, and if he is willing to make affirmation that he has not secured the worth of his money in the score of years that the bell has failed to disturb his Sabbath slumbers. It is distinctly stated in the complaint—and was so published in the Recorder—that the church did not agree to cease ringing its bell in consideration of ten dollars. See last Recorder.

....Editor Marshall's personal note to the editor explains the recent achievement at Gastonia so well that we must add it to the several references to that event: "In 1900 we set out to build a church—we needed room. When the church was built, furnished, and insured, we found that we had spent but little less than $10,000. In two years we paid half, in the next two we were unstrung and neglectful and did not keep the interest paid. Pastor Reddish came to us last December. About 30 days ago he decided to take up the matter of ridding the church of this burden. He declared that the only way to pay the debt was to go down into our pockets and pay it, while his constant refrain was: "Sacrifice, sacrifice, give till you feel it." It was done and the debt was paid. Our opportunities here are great."

Here They Come.

Monday we found volunteer, i. e., unsolicited new subscriptions in our mail. That is like discovering that bass are biting worms. Live bait will catch them by the score. And, to be sure, we have evidence. The test below is quite representative. A campaign in every field will lift us over the 10,000 goal. Is it not worth while? Just a word or two—the Recorder till January 1, 1905, for one dollar—and we shall be thankful.

The following brethren added names to our list last week:

Elder A. D. Hunter, Elder C. L. Greaves, Elder Jon. C. Hocutt, Elder J. M. Page, C. H. Griffin, Elder T. G. Wood, Elder T. J. Taylor, W. E. Miller, Elder J. B. Richardson, J. T. Kirk, D. J. Keith, Elder J. W. Atkinson.

Wake Forest Alumni Building.

The committee appointed at the last meeting of the Alumni Association to conduct a canvass for funds for an Alumni Building, desire through the columns of the Recorder to inform the friends and Alumni of Wake Forest that the work of collecting money for this purpose has begun with satisfactory results. It is earnestly hoped that friends who made subscriptions at last commencement, and others who are willing to contribute, will forward at once to the committee a third part at least of what they propose to give.

If the funds in hand will justify, which now seems likely, work on what will be, when completed, the handsomest structure in the campus, will be begun before the close of the present session and the corner-stone will be laid with appropriate exercises during the commencement week.

The cordial responses to our letters show that the many friends of Wake Forest, as well as the hundreds of her sons scattered in every county of our Commonwealth and in all parts of our country, are ready to join in this effort to add to the equipment and efficiency of the college.

J. B. CARLYLE,
For Committee.

Baptist Review and Expositor.

This new Quarterly magazine of Religious Life, Work and Theology, is edited by the faculty of the Southern Baptist Theological Seminary. Subscription $2.00 per year. Single copy 60 cents.

The appearance of the Quarterly is in every respect commanding. The cover is dignified and the table of contents timely and important. We owe it to the Quarterly to submit here that table:

Introductory; The Purpose and Meaning of an Educated Ministry, Prof. Milton G. Evans, D. D.; Symbolism in the New Testament, Rev. W. T. Whitley, M. A., LL.D.; The Virgin Birth, Prof. Frederick L. Anderson; "Is God's Moral Government Out of Order?" The Burden of Habakkuk, Rev. E. B. Pollard, Ph.D.; Is Jesus Christ the Author of Religious Experience, President E. Y. Mullins, D. D., LL.D.; An Analysis of the Sermon on the Mount, Professor J. H. Farmer, B. A., LL.D.; The Twentieth-Century Sunday School—Its Organization, Rev. S. H. Greene, D. D., LL.D.; The Code of Hammurabi and the Laws of Moses, Prof. John R. Sampey, D. D., LL.D.; Book Reviews.

We have not read any of these articles, but the title of each commands attention. Very probably this magazine will greatly broaden the intellectual horizon of Southern Baptist editors and ministers and obtain for our Seminary a nobler standing on the face of the earth.

Close In!

About one month remains before the Southern Baptist Convention meets. Many of our churches make their annual contributions to Foreign Missions in the month of April. I am always exceedingly anxious for our people to give liberally to this great cause for several reasons. The Foreign Mission work itself is so important and signifies so much. The hope of many immortal souls depends upon it. God clearly approves of this effort to evangelize the world, and is so plainly promoting it by His providences and by His Spirit. I feel, too, that as Christians become more interested in Foreign Missions they develop in every phase of Christian life, for this is the most unselfish and Christ-like work that we are ever called on to do, and as we learn to give for this we will give the more cheerfully and liberally to every other good cause. And I am sure there is no better or surer way to promote the spiritual welfare and fruitfulness of our home churches than by cultivating and fostering the foreign mission spirit among us. God has always blessed the individual Christian, the churches and the denominations with growth and power when they have obeyed this great commission of Christ. Such blessing, I believe, is not only a reward for obedience, but the out-working of a fundamental spiritual law. Christians are converted, churches are established and denominations exist for the purpose of convicting the world, so they are doing what they are intended to do when they engage in Foreign Missions.

Many of our pastors and churches are uniting in the concert of prayer for a great revival of religion. I believe if North Carolina Baptists will rise up and give liberally for Foreign Missions this year, it will have much to do with the coming of such a revival. It will be the bringing in the tithes to the storehouse. The history of Christianity shows that there has been a remarkable connection between revivals and foreign mission work. This is not strange, for God can afford to bless and prosper the churches that are giving and praying for the world's conversion.

Fraternally,

W. C. TYREE.

Raleigh, N. C., April 1, 1904.

In Behalf of the Present Name.

I regret to notice, in reading your excellent paper, that in the minds of some the question of changing the name of the Baptist Female University is still unsettled.

The matter has been discussed at several meetings of the Board of Trustees and, I thought, had been finally closed and that it was still to be called a University.

I am not an "educator," and it may not be contended that I am over highly educated, though I hold, and prize, an A. B. degree from Wake Forest College, as some of the other brethren do also. Nor am I contending for the word "female" in the name, although I am opposed to co-education. Still, the time-honored Chowan Baptist Female Institute has never been berated because of the female part of its name. I am not, however, able to understand why Dr. Vann should be ashamed, in the presence even of the most highly educated to rise and say, "I am here representing the Baptist University," or "the Meredith University," or "the Eliza Yates University," or whatever university you please. The educators of the land may here perceive how ignorant we are and laugh. And, as Henry Blount says: "This reminds me of"—the difference between an agriculturist and a farmer.

Again, will these brethren who wish to change the name of the university go around and decapitate every university whose curriculum is no higher than that of the Baptist University or which is not organized upon the German plan? President Venable might object, as would Dr. Poat of South Carolina.

The educators, I do not mean any of our own brethren, are not one whit more interested in our university than the agriculturist is in farming. Yet it is to satisfy these that we should change the name.

Now, in all seriousness, the Baptist Female University is a marvel to all its friends as well as to others. Nothing has been seen in this section of the country like it. No school, college or university ever had more or more faithful friends. Begun without a cent of money, contracted for a $38,000 building with about $3000 in its treasury. Opened its doors with more pupils than two female colleges quite fifty years old. It has not completed its fourth session, and yet has a property worth $175,000, and something of an endowment, without one dollar of debt. Forced to add fifty more rooms to accommodate its pupils for the fifth session—and has the money to do it with. With a corps of twenty-one teachers and with nearly three hundred pupils, it challenges the admiration of its friends and others as well. Its name may be a little large for some people, but an institution with such a marvellous history must have a name to accommodate its future that is in no sense small.

J. D. BOUSHALL.

The Yates College.

Dr. R. T. Bryan is now in North Carolina canvassing in the interest of the Yates College, to be built in Shang Hai, China. All who know anything about our mission work in China, understand the importance of this movement. Trained workers, is one of the crying needs in our mission work, especially in China. This college is intended to equip native workers who are to assist our missionaries in the evangelization of the Celestial Kingdom. Other denominations have their training schools, and this gives them a distinct advantage. It is to be hoped that Brother Bryan will be able to raise a sufficient amount to establish this college, and that in a short time, it will begin its important work. Surely this is an enterprise, which should appeal strongly to the Baptists of North Carolina. The College is to be named for our own great and beloved missionary, Matthew T. Yates. The mantle of Dr. Yates has fallen on the shoulders of R. T. Bryan, another beloved son of North Carolina. The other States, in which Brother Bryan has presented the claims of Yates College, have responded liberally. We are sure that the Old North State will do her part. We can give $3,000 or $4,000 to this school, over and above our regular contributions to foreign missions. Of course it will be impossible for Brother Bryan to reach all the churches, or even all the Associations, but it is to be hoped that all our pastors will take an interest in this work, and that every church will invest something in Yates College.

LIVINGSTON JOHNSON.

Foreign Missions.

Every pastor in North Carolina should at some time during the year preach as strong a sermon as he can on Foreign Missions. He owes this to his people whom he is trying to lead to implicit obedience to the commands of Christ. Many pastors do not preach at all on this subject, and only occasionally hint in reference to a collection for the spread of the gospel in the world. It is useless to expect anything like a general movement all along the line unless the pastors who are the leaders are filled with the mission spirit, and do all they can to infuse it in the minds of their people. I do not see how we can preach a well-rounded gospel unless we insist on every effort being put forth to deepen interest in the salvation of lost men everywhere. Christ will never be satisfied until He shall see His ransomed ones coming as the travail of His soul from every nation and kindred and tribe and people. He said, "the field is the world." Nothing short of world-wide missions will fill the measure of His desire. He saw the world as a great harvest field with grain ripening for the sickle and ready to fall for lack of laborers. The only time He ever gave positive and definite direction as to any one thing for which we should pray was when He said: "Pray ye therefore the Lord of the harvest that He may send forth more laborers into His harvest." Our ability to offer this prayer and the extent to which it will be answered depend upon the self-sacrifice and self-denial we are willing to put into the Lord's work.

The building of great cities, the formation of centers for factory populations, the multiplication of agencies for giving employment to the people are doors of opportunity calling us to enter for a wider spread of the gospel among men. The sailing of ships, the laying of cables, the opening of schools, the translation of languages, the movements of armies, the conquest of nations are to be viewed as parts of God's great plan for reaching the ends of the earth with the glad tidings of salvation. And who knows whether we have come to the kingdom for such a time as this? With a growing consciousness that the one great thing which our Savior wants us to do while we are here is to spread His gospel, with a realization of the fact that He has no other agency to accomplish it except through the instrumentality of His people, and with abundant knowledge of the crying need of those who have not the gospel how can we withhold our best endeavors? In all our churches the pressing need of the hour is an aroused conscience on the subject of Foreign Missions. It would "solve all difficulties, pay all debts, provide adequate missionary income, supply the brightest type of workers and provoke an activity at home and abroad which would speedily bring to an end the reign of darkness." It is a fact which none of us need try to deny that the amounts devoted to purposes of evangelization are poor and meager compared with those given for personal gratification. Our love for Him as our precious Savior, our loyalty to Him as our living Lord, and our desire for the greatest good to our fellow mortals should inspire us to "expect great things from Him and undertake great things for Him." Not to feel deeply, pray earnestly, and give generously for this cause is to be found wanting in a position of grave responsibility.

H. A. BROWN.

Recent Sermons

By Pastor W. T. Hundley, of High Point:

Preached from 1st Cor. 16:2. Theme: "The measure and methods of giving."

1. Periodic.
2. Personal.
3. Proportionate.

By Pastor C. D. Graves, Wadesboro:

Subject for last Sunday's sermon, "Home Missions." Theme: How long will God use our Southland as a basis of operations for world-wide evangelization?

Text: Acts 1:8.

Treatment: 1. The Southland is chosen to-day as a basis of missionary operations because it is the most fit.

2. Its fitness is threatened externally and internally.

3. Home Missions offers a means of maintaining this fitness. Let us then support Home Missions.

By. A. B. Dunaway, D. D., of Oxford:

The text, Luke 5 and latter part of 5th verse.

Theme: "The Obedience of Simon Peter."

Points:

I. The difficulties of his obedience.

1. Discouragement. Toiled all night and nothing.

2. Physical discomfort. (a) Weary; (b) sleepy; (c) hungry; (d) wet and cold.

3. Command was contrary to his experience.

4. Command was contrary to his plans.

II. The rewards of his obedience. (1) success; (2) a revelation, (3) promotion.

III. The result of his obedience and consecration.

B. Y. P. U. Announcement.

The Annual Convention of the Baptist Young People's Union Auxiliary to the Southern Baptist Convention will be held on Thursday, May 12th (day before S. B. C.) in the meeting house of the First Baptist church, Nashville, Tenn.

While all friends and visitors will be invited to participate in the meetings only those who have been appointed by church or society can be enrolled as delegates.

The simple statement of the delegate that he has been so authorized will be the only credential required for enrollment. The action of the past Convention makes it necessary to call attention to this change.

L. O. DAWSON,
President.

....Ye have not because ye ask not. Ye ask not because ye have not.

Home Circle.

It is I; Be Not Afraid.

Be not afraid, My child, when storms about thee gather,
When tempests rage, and all around is dark
Trust in My love, for 'tis thy Heavenly Father
Who sent this storm to thee.
Be not afraid.

Be not afraid, I knew this storm was needed,
I sent the sunshine which thou found'st so bright,
So bright that thou thought night would never come, nor heeded
The small cloud in the West.
Be not afraid.

Be not afraid, though now that cloud is o'er thee
And the bright days seem far away and lost,
I'm near thee now in gloom as thou would'st never had Me
Had thy life ne'er been tempest-tossed.
Be not afraid.

Be not afraid. Look up and see belated,
Feeble and weary travellers toiling through the storm.
Is there no soul to cheer? No grief to thine related,
Which knowing, thou can'st help?
Be not afraid.

Be not afraid. I send both cloud and sunshine,
Accept each one as sent in Heavenly love.
I know thy every need, thy pain and grief are Mine;
I send them for thy good.
Be not afraid.

Be not afraid when burdens are so trying
That feet grow weary on the road of life;
Who trust Me, know that to them in dying,
Comes rest from toil, from sorrow's strife.
Be not afraid.

—Anon.

The Cure for Depression.

Depression is a very common feature of the lives of many good people. Listen to the conversation of people in their families, in the railway train; reflect upon your own conversation. How very large a part of it is made up of complaint, regret, deploring this and that; how very little of it is inspired with thankfulness, joy, triumph. For this there are, I suppose, three reasons. First, that there are people who dare not think of bringing their lives as they are living them into the presence of God, for then they must be necessarily condemned. Those of us who are not really trying to live according to the will of God or in His light cannot—nay, ought not to be able to—rejoice; they may rejoice in natural high spirits, but when those spirits wear out, truly, they have no grounds for joy. "There is no peace to the wicked, saith my God."

A more creditable ground for depression is when a man says, "If I did, in simplicity of faith, believe these things, which I know are the rudiments of the Christian faith, I can conceive that I could rejoice, but, as a matter of act, I do not know what I believe and what I do not. I have no steady convictions, no clear faith." May I say a word or two to you? First, get clear the ground of your unbelief or uncertainty. There is a great deal of scepticism which is not worthy, which has its root in worldliness. It is not uncharitable to say that, it is a fact which no one can contemplate the average of scepticism in the world and deny. A great deal of scepticism is due to lack of adequate moral seriousness and effort, or to the mere following of a prevailing fashion; it is a pretext; it is not really a fundamental difficulty of the intellect. But there are those who are simply driven by doubt; they would like to know the truth, they would fain follow the light. Where can they find it? Doubters who are truly perplexed in mind must perhaps lose for a time the joy and the capacity for joy which Christian faith gives, but they ought not to lose heart. We who have the faith ought never to suffer them to lose heart. Say always, defiantly, certainly boldly: If anyone desires to know the truth, if anyone seeks the light and would have more light, then the God in whom Christians believe can have nothing to complain of that man; for, depend upon it, there is not anyone who desires to know the light who shall not in the light of God at last see light.

But there are those who are in some measure trying to live according to the mind of God. They want to live good lives, they are not greatly or specially troubled with intellectual difficulties, they believe; and yet they do not rejoice with the joy that Christians ought to have. The reason—the third reason—for this lack of joy is, I believe, in such cases simply that we do not take time to think. We live a hurried life; we are with our business or our amusements; we do not get that time for reflection which enables the great and fundamental truths of life to have their real power in our hearts and make their real impression on our consciences. You do not know, brethren, how you starve your life by suffering yourselves to lose the power of quiet reflection. I do not know that there is any greater danger to which this age is liable than that of losing in the mere hurry of life the power of meditation, of quietly reflecting upon elementary truths, of realizing what it means that we believe and do. There is a quiet and silence of the soul in which the great and fundamental thoughts and principles become real and living to us, when we realize in quietness and tranquillity of spirit what it is to believe that God is our Father, that the human character of Jesus reflects to us the mind and being of God to be partaker of the Divine nature. There are moments when we realize in silence the solemnity and responsibility of life, and in the central chamber of our being swear those great oaths which mould and fashion the life and transform it from vulgarity and worldliness into the essential and eternal worth of a free human spirit. Brethren, get time to think. Many of you are getting your holidays now. You get your Saturday afternoons and Sundays; use them for recreation—ah! but of all kinds of recreation there is none so centrally necessary for mind and body as to get quiet to think. Solitude, silence, reflection—that is necessary for every man who would rise in any measure to the dignity which belongs to a free, intelligent spirit. If you take time to bathe yourselves in the great fundamental thoughts which lie at the bottom of Christian thinking and Christian living, then the deep and fundamental Christian joy will begin to rise in your spirit, above all anxieties, depression, care, and will transform it, with its own great and eternal quietude. Then all the natural sources of consolation and happiness, the great blessings of a happy home, good friends, beautiful scenes, lovely prospects, will gain for you a new, intenser power, because the capacity for thankfulness will be rekindled in your heart, and gratitude will become more natural to you than complaining.—Selected.

The Czar and the People.

The story of the war's rebound on the social and political organization of the forty different nations and religions composing Russia begins with the Czar, the man whose dominant characteristic is horror of war, writes Gilson Willets in the April World's Work. The tale of the Romanoff family shows why the Czar has this aversion. His father went to his tomb overwhelmed by religious supersition; his grand father was killed by an assassin's bomb; his great-grandfather, crushed by catastrophes in the Crimea, committed suicide; his great-great-grandfather died a mysterious death; his great-great-great-grandfather, 1801, was murdered. The effect of the war upon this autocrat has been to make the most melancholy of the world's monarchs the saddest man in Europe.

To General Bobrikoff, the Governor of Fineland, I once said: "Is the Czar a good shot?"

"My master," replied the Governor, "shoots like a book-worm. And he wears a uniform as an educated man would wear livery—self-consciously and with destation."

One day in St. Petersburg I said to my guide "Billy" (I couldn't pronounce his real name), "Billy, the streets are a-glitter with uniforms. What do you suppose all these soldiers think they are soldiering for?"

"For God and the Czar, sir."

That morning Billy took me to the railroad station to see the prisoners take the train for Siberia. Any stranger may witness that spectacle any Wednesday morning at eleven o'clock. Billy talked to one of the soldiers who guarded the five hundred prisoners. "Ask that man, Billy," I said, "what he thinks he is soldiering for."

"He says," replied Billy, "for God and the Czar, sir."

"But ask him, Billy, what else."

After a talk with the soldier, lasting fully ten minutes, Billy turned to me: "He says he doesn't know, sir."

Two hours later, in the Palace Square facing the Winter Palace, a vast crowd had gathered. The Czar had been thrown from his trokia, sustaining slight bruises.

"Doesn't this crowd suggest personal attachment?" I asked the Count, as we drove into the square.

"It is no more a testimonial of personal attachment," he said, "than the crowds one sees at a Lord Mayor's parade in London. A crowd like this is not permitted here. Watch!" Hoofs were heard, and a company of Cossacks charged into the square—with whips. The crowd dispersed. It had seen those whips before. All my ideas of personal attachment melted at the sight of those whips—knowing that in the hands of Cossacks the whips were not merely for horses.

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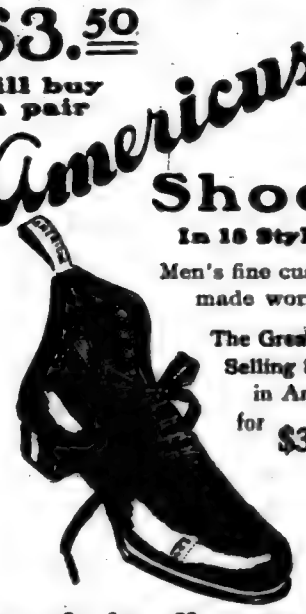
If there were not another external skin disease known, eczema would be a sufficient infliction on mankind. It pervades all classes, and descends impartially through generations. While some are constantly enveloped in it, others have it confined to small patches in the ears, on the scalp, on the breast, on the palms of the hands, on the limbs, etc., but everywhere its distinctive feature is a small watery blister, which discharges an acrid fluid, causing heat, inflammation, and intense itching, scaling and crusting.

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Young People's Page

Where is God?

"God is a Spirit"—John 4:24.

Where is God!
In the hush of evening's gloaming,
In the roar of breakers, foaming,
In the mountain summits, looming,
God is there!

Where is God!
In the glow of day returning,
In the sunset fires burning,
In the silence, and the yearning,
God is there!

Where is God!
In the winds the forests rending,
In the skies above us bending,
In all paths toward heaven ascending,
God is there!

Where is God!
In His temple, sweet and holy,
Where His saints are bending lowly,
In all hearts that trust Him solely,
God is there!

—J. W. Weddell, D. D., in the Standard

Din't Do It "Just for Now."

Many young people form habits which cripple and handicap them for life by doing things "just for now." They let things drop wherever they happen to be, "just for now," thinking that they will put the book, the tool, the letter, or the article of clothing, later, where it belongs.

When these young people grow up to manhood and womanhood, they find that the habit of putting things down anywhere, "just for now," has become a tyrant that fills their lives with confusion and disorder.

It takes no more time or effort to put a thing where it belongs, in the first place, than it does later,—perhaps less; and the chances are that, if you do not do so at the proper time, you never will.

Even if it costs you a little inconvenience, at the moment, to put everything in its proper place, to do everything at the proper time, the orderly and methodical habits which you cultivate in this way will increase your power and usefulness a hundredfold and may save you much trouble and mortification in the future.—Success.

"A Come-to-Pass" Dream.

Saturday night late, when mamma put up her work, every bone in her body ached. Her head ached and her eyes ached. All over and through her she ached—except her heart and her conscience.

"The children have not a thought of care," she mused, as her weary head touched the pillow. "Their rooms and beds are comfortable, and their little stockings, dresses and trousers are all in shape for Sunday. I know they do not realize how much it costs me to do for them, but they are such good children. There never was a better little brood than mine, and I love to work for them!" Then mother fell asleep, and just before morning she dreamed—dreamed that little Clara got up, tiptoed to brother's room and whispered:

"O, Clarence, wake up and let's dress and go down and get the breakfast for mother. You know she worked just awful hard for us yesterday!"

"What—what you say, sister?" asked the sleepy little boy, rubbing his eyes.

"Hurry and dress, and let's go down and get the breakfast," answered Clara.

"And surprise mamma? O, that will be jolly. Let's see who gets dressed first."

Ten minutes later mamma dreamed that she heard the stairs make telltale creaks, and that some one whispered, "S-h-h, or we'll wake up mamma!" Then, later still, with her eyes wide opened, she got up, dressed, and in a great hurry went down and into the dining-room, for it was getting late, and she must needs hasten, or they would not be ready in time for church. And lo! the breakfast was already partly on the table!

Then she heard some one out in the kitchen giggling. Then the half-suppressed giggles turned into merry appeals of laughter. Then two voices in unison shouted: "O, mamma, we've got the breakfast ourselves, all alone, and it's almost all on the table."

And what a beautiful breakfast it was, too! "The best tasting meal I ever ate!" said mamma.

That Sunday morning they all got to church in time to catch the very first note of the opening voluntary. And at night mamma overheard her little brood twittering: "What a lovely Sunday this has been!"—Evangelist.

Why the Birds Migrate.

Speaking of birds coming back from the South, let me explain, so far as I can, where they have been, why they went, and why they take the trouble to come all the way back again. Many thousands of years ago birds didn't migrate at all. There was no occasion for them to do so. All the northern countries, even Greenland, and the most northern parts of Europe, were warm the year round, and the birds and other animals which lived there found everything they needed close at hand. But by and by there came great changes in the conditions of the climate, and gradually there began a period known as the "Ice Period," when a large part of the northern countries became exteremely cold, and were buried under the ice. Of course, the birds which lived in these countries could not stand the severe change, so they had to either go to a warmer climate or die. The sensible ones all went south, and made the best of it. But they never quite forgot their northern home, and long after, when the great ice-cap melted away, and when the northern countries became warm again, the descendants of the birds, which were driven out by the cold, went back to their own country. There they found plenty of food, so they stayed and made their nests and laid their eggs. But alas! the climate was no longer as it used to be—mild and warm the whole year round. It was divided into seasons, and the warm summer was followed by a cold winter. They had scarcely reared their young before they found that the air was beginning to get cold again, so as soon as the little ones were strong enough to stand the long journey they all flew away to the south. But they never forget where their real homes are. Every spring there comes over them a great longing to go back and make their nests where they themselves were born. They cannot resist that longing. No matter where they may be—down in the Gulf states, in the West Indian islands, or perhaps thousands of miles away in the southern part of South America—back they come by tens of thousands, and by millions, to their old homes in the north.—Ernest Harold Baynes.

FROM THE CONVENTION TO THE FAIR.

For those who wish it, I will be pleased to arrange transportation from Nashville and entertainment in St. Louis. All arrangements must be completed by May 1st. Manly J. Breaker, 402 Board of Education Building, St. Louis.

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I cheerfully recommend and endorse the Great Remedy, Dr. Kilmer's Swamp-Root, for Kidney trouble and bad Liver. I have used it and derived great benefit from it. I believe it has cured me entirely of Kidney and Liver trouble, from which I suffered terribly. Most gratefully yours,
A. R. REYNOLDS, Chief of Police,
Columbus, Ga.

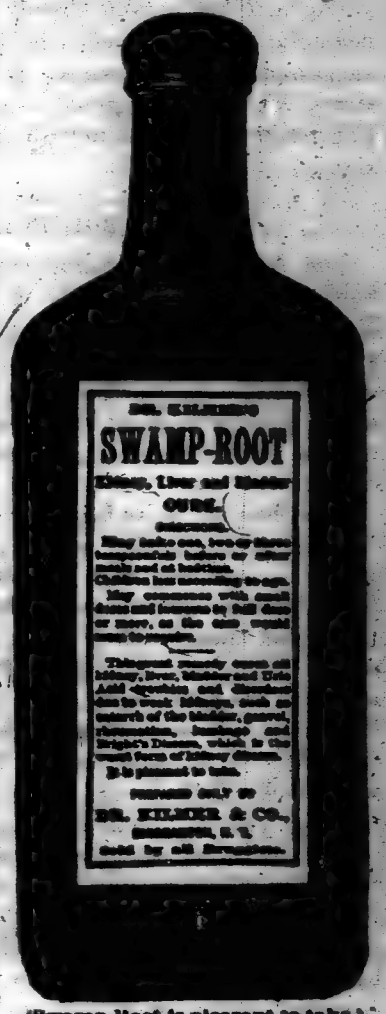
Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

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BALTIMORE, MD., Oct. 17, 1903.

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A POWERFUL ARTICLE.

The paper on Federation of Schools by Dr. McGlothlin in this number is nothing less than a great service to our denomination. Rarely have we read an article so thoughtful, so convincing and so timely. There are points raised by Dr. McGlothlin that are not to be accepted without debate, but on the whole, he leaves little to be said.

Dr. McGlothlin is not so well known to our readers as other members of the S. B. T. Seminary faculty. He is the successor of Dr. Whitsitt in the Chair of Church History, and although a young man has proven already a grasp upon our denominational life and a boldness of spirit not surpassed in all our ranks. If his paper did not speak for him, we should say more. Southern Baptists may look to him with the highest expectations.

NO BOLTING.

The Anti-Saloon League must not encourage bolting. If anybody bolts in the name of the League, it should repudiate them. The League strictly pledges not to interfere with the fealty of citizens to their parties. It will find itself upon the rocks and all its fair prospects blighted, if any local organization proceeds to bolt or encourage bolting.

How then are we to bring our purposes to pass? By patient and steady work. Abide in the ship; and one day you will find the helm in good hands. There are horses and horses. One horse will break away with a snort and make half a mile in good time. Another will move off steadily and pull his load thirty miles without faltering. This work of establishing a great moral reform will never be accomplished by the bolters. They set it back. In ten years, if we make no mistakes, we shall redeem North Carolina.

If a political machine cheats or suppresses the voice of the people, it should be overthrown. Under such circumstances revolutionary measures are justifiable. But do not bolt in the name of temperance. If you are a party man, go into your party primaries, work hard for your candidates; and if you are honorably defeated, stand your ground, keep your faith and go on with the work of education.

To bolt will only paralyze your influence and your cause.

STRENGTH.

There was David that had none; and yet he was the strongest man of his time.

There was Samson that had much; and yet he was the weakest man of his time.

Samson had more opportunities than David had. From birth he was especially set apart; and he was blessed not only physically, but every way. He was meant for a king and a prophet. But he depended upon that. David depended upon God.

Samson presents the most signal example of the waste of God's power that the race has known.

He threw away not only his own strength, but God's; for God gave him much. Judges 13, 5 and 25; 14, 6.

There are those who think it sufficient to get their strength from God. This is a capital mistake. Samuel did that. His fatal blunder was in depending upon that strength. He should have continued to depend upon God.

This David did in the days of his triumph; but in the days of his humiliation he did not.

The lesson is to depend not upon your strength, not even when it comes from God; but always to depend upon God. Even when you feel, as some say, that you are "endued with power," continue not to depend upon that but to depend upon God; and use it for God only. He is our strength, our fortress and our hope; and His will alone is the worthy object of His Power.

Courtesy is one of the cheapest exercises of virtue: it costs even less than rudeness.—J. A. James.

MAKING FRIENDS OF THE MAMMON OF UNRIGHTEOUSNESS.

We have received the following inquiry:

Candler, N. C., R. F. D. No. 2.

Please explain the first twelve verses of the 16th chapter of Luke in your valuable paper.

THOMAS STRADLEY.

P. S.—I am near seventy-eight years old. I cannot remember the day I did not see the Recorder in the house.

Luke xvi, 1-12, contains the Parable of the Unjust Steward (1-8) and the advice of Jesus to recently converted publicans and sinners to "make to yourself friends of the mammon of unrighteousness."

We know of no more satisfying interpretation of these verses than Edersheim's, in The Life and Times of Jesus, vol 2, pages 266 et seq. From these we quote briefly:

The illustrative Parable, vss. 1-8. This may be said to converge to the point brought out in verse 8: the prudence which characterizes the dealings of the children of this world in regard to their own generation—or, to translate the Jewish forms of expression into our own phraseology, the wisdom with which those who are not for the world to come choose the means most effectual for attaining their worldly objects. It is this prudence by which their aims are so effectually secured, and it alone, which is set before 'the children of light,' as that by which to learn. * * * Let them learn from the children of this world, their prudence as regarded their generation, while, as children of the new light, they must remember the higher aim for which that prudence was to be employed. Thus would that Mammon which is 'of unrighteousness,' and which certainly 'faileth,' become to us treasure in the world to come—welcome us there, and, so far from 'failing,' prove permanent—welcome us in everlasting tabernacles. Thus, also, shall we have made friends of the 'Mammon of unrighteousness,' and that, which from its nature must fail, become eternal gain. * * *

The "object is to simply show in the most striking manner, the prudence of the worldly man, who is unrestrained by any other consideration than that of attaining his end." * * **

"Make to yourselves friends of (by means of) the Mammon of unrighteousness, that, when it shall fail, they may receive you into everlasting tabernacles." * * * And if a more liberal interpretation were demanded, we cannot but feel the duty incumbent on those converted publicans, nay, in a sense, on us all, to seek to make for ourselves of the Mammon—be it of money, of knowledge, of strength, or opportunities, which to many has, and to all may so easily, become that 'of unrighteousness'—such lasting and spiritual application: gain such friends by means of it, that, 'when it fails,' as fail it must when we die, all may not be lost, but rather meet us in heaven. Thus would each deed done for God with this Mammon become a friend to greet us as we enter the eternal world."

In a word, in seeking the kingdom of heaven, he as one-purposed and as prudent as the worldly-minded seek their ambitions; and in serving God so use your worldly goods and gifts that they will make for your spiritual good.

THE BAPTIST ORDER OF SERVICE.

I see, Mr. Editor, that the Methodist bishops have handed down to the Methodists a new and improved order of service, patent applied for. Which will not be granted, seeing that it is too much like the Episcopal program to pass for original. Next thing you know they will hand down the Ten Commandments, revised and corrected to date.

The only thing that saves the Methodist cause at Long Taw—or anywhere in the region of my telescope—is the fact that the most of the program was not made compulsory. I don't expect to see it adopted of free will out here. But I doubt not my boy will live to see the entire program made compulsory. And I covet the joy he will have when the obedient preacher proceeds with it at Long Taw. The war in heaven will not be a circumstance.

It's funny this high and mighty way the dear brethren get up a program to worship God by and hand it out to you, saying kindly, "This is not compulsory. You can get to heaven or stay in the fold and get your character passed without saying this prayer every time you assemble." You really can! That is generous.

In behalf of the Long Taw Methodists I return most tremendous thanks; but to tell the truth, there is far more reason why the bishops should be thankful that they did not make it compulsory. Had they, we might have read in the papers a dispatch like we see now and then from Port Arthur: "Bishop S— exploded in the harbor last night. It is thought that he hit a floating mine."

And I observe that about the same time a Baptist preacher of sound mind, and South Carolina send out an inquiry looking to the "enrichment of the Baptist worship," and received an unanimous reply from all over the South to the effect that whether we needed enrichment or not, it was certainly not to be obtained by getting up a ritual or infringing on the Episcopal copyright.

Now I am willing to enrich our service. That it is impoverished, I will not deny. But when we set out to enrich it, let us take for our model some church that has succeeded. I have nothing against the Episcopal flock. But I have no evidences that their "enriched" order of service has produced a higher state of spirituality or worshipfulness than the impoverished Baptist "order" or disorder.

We Baptists stand for order, not disorder. But we are like Kipling's heathen who—

"Never takes no orders except they is his own."
(Orders, not drinks.)

Our theory is that worship is of the heart and in the heart. But I sometimes think that we have gone the way of all the earth and made a form and a ritual of mere custom. Remember Tennyson's lines—

And God reveals Himself in many ways,
Lest one good custom should corrupt the world.

To be sure we Baptists are a fine commentary on that. We have followed the same old good custom until it has—well, if I say corrupted us, you will understand that I am taking poetic license. If I were speaking without Mr. Tennyson's aid, I should say; until we have fallen into a rut.

Suppose I were bishop and all the Baptists were Methodists or were crazy? And suppose I should issue to them an "order of service to enrich our worship?"

Well, and suppose I should begin?—

Let the preacher walk into the pulpit at eleven o'clock with his Bible under his arm and frock coat on his back. Let the choir smooth out its spring clothes and investigate each other's back-hair. Let Deacon Old-time saunter to his seat, carefully depositing his cane in the corner. Let Col. Up-to-date get his silk hat safely under the seat. Mr. Tobe Bacco will get close to the sand-box. Let the young ladies in the rear of the house smile and whisper. Let Mrs. Early Come take note of each member. Now let the choir do its best, the men trying first, the women second, then altogether. A brief prayer, all standing (not compulsory out of town). Now let Mrs. Always Late be ushered down the main aisle to the front. Another hymn, omitting the third verse, the preaching reading the first. (This compulsory as to the third verse, but the bishop advises the reading). (Now, if the day is fair, begin by thanking the Lord "for this beautiful Sabbath morning," etc. If not, omit.) Let Deacons Dead and Gone alone take to their knees. (If there is another minister in the pulpit, let him keep his seat and bend over as if he had a pain). Let the audience likewise bend. (Compulsory.) Now let Miss Tailor Made be ushered to the front with rustle and bustle. (This is compulsory). A short passage of Scripture. Now a solo or worse from the choir. The deacons will take collection, while the organist plays the latest waltz. The audience rises while the preacher prays over the collection. (This is not compulsory, but the bishop thinks it helps the collection). Bring forward the human bulletin board and let him shine. An anthem from the choir. Quiet being restored, let the preacher come forward, take out his watch, turn twenty or more leaves of the Bible (compulsory), get his notes in the right spot, and say, "You will find my text," etc., repeating it. Let him now clear his throat and preach if he can. (If he cannot preach let him give the best counterfeit possible). The sermon over, if it has been long, you may dispense with prayer, and announce a hymn omitting second, third and fifth verses, reading the first verse. Then the benediction in great haste. (If the sermon was not long, fill up with prayer)."

If I should issue an order to this effect, Mr. Editor, what do you reckon they would do?

Yours truly, ISAAC INSIGHT.

No one can tell the unending power for good which each of us may have in our homes, among our fellow-men, by faith in them—how far we can strengthen their feeble desire for God and all good. Care, then, for the soul of people, and for the soul of what they do, as well as of what they are.—Henry Wilder Foote.

God does not give excellence to men but as the reward of labor.—Sir Joshua Reynolds.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

A Country Boy in Sunday School.

He was only an ordinary boy; there were and are plenty of others far brighter and better than he. But he was a real boy, not an imaginary one. That he was a country boy, there could be no doubt; he was born in a lovely but remote valley among the mountains and the nearest railway station was twenty-six miles away. The community life centered in the little church of sixty odd members tended monthly by the faithful pastor from the other side of the Blue Ridge. The Sunday-school had an attendance of perhaps half a hundred, but it wilted under the hottest summer day and became entirely dormant as winter drew on. A genuine country boy in a genuine country Sunday-school; and what that Sunday-school did for that boy other Sunday-schools with no better equipment can do for other boys and girls.

The Home Before the School.

Yes, the home before and beneath and about the Sunday-school to make it of most effect. This boy's father dragged his crippled body over every foot of that valley farm and made it blossom as the rose, yet never in his life did he make a public speech or lead in prayer. His mother, master of many homely arts from the cook-stove and wash-tub to nursing the sick and training the children, never read a society essay or figured in a concert. But their lives were more eloquent than speech, more musical than song, and no one could live in their home, guest or child, without feeling the glow of their practical piety. Their Bible bore on its title page the familiar verse: "Remember now thy Creator in the days of thy youth." It was the first verse their first-born ever learned and the first of many lessons they taught him out of the Word of God. Long the Sunday-school was presided over by his grandfather who, starting the school one summer had said: "If only one person comes to Sunday-school, and he is a negro, I will teach him the Word of the Lord." His grandmother had loaned him Pilgrim's Progress which he read with eager interest, the first book he ever read entire. She also gave him a dime to read the Bible from the first to where the children of Israel were settled in Canaan. How big that dime! It made him feel richer than Vanderbilt; but the real prize he had won was a taste for the Bible which led him on through those peerless pages. With such parents and grand-parents, where else could that barefoot mountain lad think of going, or feel like going, on the day of the Lord!

A Summer of Scriptural Memorizing.

Meager was the mechanical and literary equipment of that little country Sunday-school: only one room, high and uncomfortable benches, a few Bibles and hymn-books. The exercises consisted mainly of singing and reading the Bible with a teacher who commented upon it. One summer it was decided to offer the children prizes for memorizing Scripture: a Bible for the one who could recite to his teacher the most verses during the summer; a New Testament for the one who should come next. This boy was one of the contestants. Rest hours from farm work, rainy days and Sundays were spent committing Scripture to memory. But when the last Sunday of the season came he found that he had missed that attractive Bible, and the beautiful red-leather Testament had gone to another; all he got was a paper sack of candy and peanuts! Yet, was that all? Ah, much of the Scripture he carried into manhood, food for his own soul and through him for others, was learned during that summer in that ill-equipped Sunday-school. Hardly more than fifteen Sundays, but for him surely they were not in vain.

Joining the Church.

And do you wonder that this lad went from the Sunday-school into the church? Spiritual parents, pious neighbors, the most careful religious instruction in day-school, the most earnest preaching every month—all these could not be without effect. A meeting was held one March and this twelve-year-old boy was one of several who stood up confessing Christ. On the way home that day, his father asked him about his decision and the next day his mother, as she cut his hair, further questioned him; both were satisfied, and so he was one of fourteen who were immersed in the crystal stream that swept through the valley. To that profession and hope he clung with increasing joy through the years.

Church Work a Boy Could Do.

Not much to be sure; and no great field for it. But the field was large for the boy and there were kind voices to indicate what he could do and encourage him in it. First, to read a passage of Scripture or selection from a good book in the prayer-meeting following the school; later, to conduct the prayer-meeting, though he could do little more than announce hymns, read Scripture, call on some one else to lead in prayer, and declare the meeting open; then to have an occasional prayer service with a handful of fellow-students among the laurels by the riverside; then to take an immediate class in the Sunday-school and teach the best he could; sometimes to conduct morning prayers in the day school when the teacher was sick or away; once or twice to be the junior delegate to the annual meeting of the Association. These and such things he was called upon to do; little things perhaps in the eyes of others, and unimportant in themselves most certainly, but to him they were neither little nor unimportant. Poorly he did them with many a blush and stammer, but they prepared him for somewhat better in later years.

Holding a Sunday School Himself.

One Saturday his mother sent him across the mountain eastward to a neighboring valley in search of some cows that had strayed away. As he started she asked him to see if he could not arrange for a Sunday-school at a school-house in that vicinity. Inquiring here and there about the missing cows and the proposed Sunday-school, he returned home in the afternoon without the cows, but with an appointment for Sunday-school the next day. On the back of faithful "Duck," one of the farm mules, over the mountain he went next day and at the school-house in the shady hollow a little Sunday-school was organized. Simple was the service, not conducted in the best style perhaps, but it was a beginning for him and for the thirty or more people that assembled, the beginning of two seasons of very happy and restful work. And when "Duck" carried the lad-superintendent back over the mountain homeward that afternoon—what do your think?—there were the cows, returned of their own accord and standing in the barn-yard!

The First Sermon.

Yes, somehow or other your country lad from his godly home and out of a backwoods Sunday-school, often wriggles upward into the pulpit. He may reach there too soon or, maybe, though young, he enters it in the fulness of time. At any rate, this lad in the very month he was seventeen was granted license to preach. And the following summer, home on his first vacation from college, he was given opportunity to make proof of his ministry. The people of the valley gathered that Sabbath to hear him. He would not ascend the high-built pulpit, but stood by the table in front of it. His voice was not steady when he announced his text: "They took knowledge of them that they had been with Jesus." Not quite twenty minutes he spoke. Sympathetically his kinsmen and neighbors listened, and at the close of the service came to him with words of encouragement. And as he extended to each the hand of appreciation, his aged grandsire back in the "amen corner," with full heart said in firm tone: "Don't puff him!" The son of such parents was not likely to be an egotist, but these three words of that deeply interested father in Israel came back a thousand times over to that boy when elsewhere and before larger audiences it was his good fortune to receive words of praise.

What Our Lesson Is.

And now let that country lad step back nameless out of sight. But let the country Sunday-school and church come afresh to the front. If the actual experience just related teaches anything, it ought to impress upon us these things regarding the country Sunday-school:

With all its difficulties and imperfections it is certainly worth something to a community, a church, and the cause of Christ.

It is situated so as to be of particular service in filling with Scripture material the receptive minds of the young.

It can so instruct and inspire the children especially that they may be early converted and enlisted in the service of Christ.

It may often send out some of its forces to organize and conduct Sunday-schools and prayer services in less favored neighborhoods.

It should so train its members that some of them may become ministers, some of them Sunday-school workers, all of them efficient, active, faithful Christians.

And so may God bless the country Sunday-school!

The First Lesson of the Christ.

Bible Lesson April 10; Mark 8: 27-38. Compare Matt. 16: 13-28; Luke 9: 18-27.

This lesson is adapted for bringing pupils to a decision; for putting the direct question, "Who is Jesus to you?"

The Man and the Office.

Jesus is the name of a man. It also indicates His mission—He was called Jesus because He should have His people from their sins. Christ is the name of an office—the office of Messiah, the office of world-redeemer. Many people believe in Jesus that do not believe in Jesus Christ.

We have here a revelation of the method of Jesus. Long months He dwelt with His chosen as a man. They knew Him as a man. At length now He reaches the point of presenting Himself as Christ. Too often we present Christ first and Jesus second. The true process is Jesus first and acquaintance with Jesus as itself slowly revealing the office that He filled.

Too many people confess Christ without knowing Jesus. This is a danger of decision day. The confession of Christ should grow out of a knowledge of Jesus. To know Him well is to know Him as Christ. He cannot be hid. His office stands out in His character.

The Popular Estimate.

For just what purpose Jesus put His question, "Who do men say that I am?" one may not safely say. Likely He meant to do what He did do—to lead up to the direct question to Peter. After the long months of praying and teaching, He was ready to test His work.

As for the people, there was no satisfaction. The popular estimate was tribute to His fame. That the people regarded Him as John Baptist or Elias or a prophet indicates the high and singular character of His work. Of only few men could they have suspected so much. It also indicates the goodness of His work. It was no reproach to be called John Baptist or Elias; but here the honor was John and Elias'.

The answer of Peter, speaking manifestly for them all—for the question was put to all—is somewhat, however. The people have said, He is great, He is good, He is wonderful, it is a great mystery; but He has not fulfilled their conception of Messiah. Peter, on the other hand, answers straight and with never a doubt, Thou art the Christ.

How much he understood we may not say. He understood enough. He had laid hold at least upon the garment's hem of the true concetpion. It is not required to know all, thank God. Once within the region of belief, He can lead us on. With what inward joy Jesus received this reward of His work; with what relief He perceived that He had at last gotten His foundation laid, we may only guess. He must have been happier than He had ever been.

The Opportunity.

For He has longed to reach this stage. He has taught them of Himself. But there have been some greatly important things that He could not teach even them. Now, however, the foundation laid, He may thell them what His Christhood calls for on His part and on their part.

Their ignorance is great encouragement to the rest of us. They confessed Him as Christ—and He accepted their confession—even though they could not receive without protest His statement that His Christhood called for ("must," verse 31) suffering and death. Evidently to the very last they hoped for an earthly kingdom (see Acts 1). He must yet teach them the real meaning of His mission. They know Jesus but they know only the a b c's of Christ.

The First Lesson.

And now He gives them straightway the first lesson. What is it?

(1) That He must suffer. Verse 31.

(2) That He must be killed. Verse 31.

(3) That He will rise again. Verse 31.

(4) That this is the mind of God and the opposite idea is of Satan. Verses 32, 33.

(5) That His true followers must also have their cross.

(6) That this is life, is far more than mere temporal living. Verses 35-37.

(7) He makes the final division. Verse 38.

Let the teacher and pupil ponder well this first lesson in the Messiahship of Jesus, in the meaning of His Christhood. It is one thing to follow Him as the multitude did, as a Great Prophet; it is another to believe Him to be Christ and to misapprehend what it should be to be Christ, as did Peter; it is another and sublime to know Him as Jesus the Christ, the Son of the living God; to know Him by the meaning of the office; to know Him in the fellowship of His sufferings, as did Paul at length; and it is best of all to know Him at last in the glory of His joy.

This is the orderly scheme of the Christian life.

Letter from Missionary Owen.

The mission voted to transfer us to this station last November. But I was not able to leave Teng Chow till within the last two weeks. My last work there was to hold a two weeks' class for inquirers. Sixteen were baptized as a partial result of the class. The work there is in a hopeful condition, but, like all our other stations, in great need of more workers.

I have been here about a week. We are to begin an inquirer's class tomorrow. We hope that for the next two weeks we shall be enabled by Divine grace to bring many souls to a saving knowledge of the truth as it is in Jesus. May plan is to take the class through the Gospel of John. My object is to get them to believe that Jesus is the Christ, the Son of God, and believing, that they may have life in Him."

A few days ago, I visited the "city temple" here. It is the finest temple I have seen in China. The roof of the main building is supported by colonades of solid stone about three feet thick and twenty high. The natives (Ephesian like) declare that these stones "dropped down from heaven." But when I asked the old priest for the truth as to how they were gotten in place, he said, "O, in the usual way—by the strength of men and donkeys." Freshly and neatly painted, the idols all whole and clean, this temple contrasts sharply with the dilapidated, filthy condition of those usually seen in China. From the condition of this temple you would feel that idolatry has an unusually strong hold on the people. This idea, if applied to the people as a whole, is very far from the truth. In no other part of our North China mission is idolatry being so rapidly abandoned. On our return we found awaiting us a committee from a village which has sold its temple lands and is preparing to open a school in the temple. The whole village went heartily into the change till it came to the removing of the idols. Then their superstition got the better of them, and they could not be persuaded to proceed. But after some Christians had knocked a few of the idols (made of earth) to pieces, the heathen were willing to help remove the rubbish. For a heart some of these idols had a small mirror of polished steel.

The committee into whose hands is entrusted the management of this school is composed of one heathen and one Christian, and they have persuaded Brother Sears to be the third member. He is to have the selection of the teacher. So from this time forward a Christian man will be gathering the boys of this village into the old temple; but instead of prostrating themselves, as of yore, to an earth image, they will raise songs of praise to the living God.

Several other villages have disposed of their temples in this way, and we might furnish teachers for several of them if we only had the men. But few, comparatively, of those who join our churches are educated, even after a Chinese fashion, and this means only the memorising a lot of useless trash. If we had a dozen well trained young men to become teachers in these schools they would wield an influence for Christ which would be simply incalculable. But we must train them ourselves if we ever have them. Our work is now suffering for lack of trained natives preachers and teachers, much as our work suffered in the South in years gone by and is still suffering more or less in some parts of our State. We are opening a theological training school this year. But it is some what like our seminary would be if our universities, colleges and academies had not been opened.

We hear each day some rumor of the beginning of war between Russia and Japan. It may be far advanced and we may all have had to flee for safety before this reaches you. But we apprehend no danger to ourselves. We feel sure that China has not forgot her recent lesson yet. But what we fear most is that Japan may be worsted, and that complications may arise which will result in the partition of China. But we feel sure that our Father will so rule in it all as that His name will be glorified and His kingdom advanced.

With much love, I am
Yours fraternally,
J. C. OWEN.

Pingtu, China, Feb. 16, 1903.

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Sunbeam Song.

Sunbeams shining down,
Flood the earth with light,
Chase away the darkness
Of the solemn night.

Chorus:
So should we be Sunbeams,
Precious Sunbeams be;
To our homes bring sunlight,
All pure and bright.

Sunbeams bringing joy
Fill the world with cheer;
Storm clouds vanish quickly
When a Sunbeam's near.

Chorus:

Sunbeams pure and clear,
Shining all the day;
Never asking favors,
Always blithe and gay.

Chorus:

(This may be sung to the tune of "Jesus Bids Us Shine.")
Adapted.

Grandmother Africa's Patch Work Quilt.

(PART I.)

BRITISH SOUTH AFRICA.

(Continued.)

"I told you," said Cousin Alice the next Sunday afternoon, "that Grandmother Africa was a very talkative old lady. She has kept us Sunday after Sunday listening to her stories of British South Africa. I am afraid we will get quite tired of looking at the same patch on her quilt, will we not, Susie?"

Susie laughed and said: "Yes 'um," because she thought that was what Cousin Alice wanted her to say.

"Why, Susie," exclaimed Alfred, "that's just the same as telling Cousin Alice you are tired of hearing the stories she tells us, ain't it Cousin Alice?"

"No it ain't," replied Susie. "It is the same as telling her I want to hear some more about another place, ain't it Cousin Alice?"

"How am I to settle a question with so many 'aints' in it?" asked Cousin Alice. "I will say this, that I am glad Alfred is not tired of the stories for there are many more. And I am glad Susie is ready to begin soon on another patch because I will tell you today my last story about Mrs. England's pink patch in South Africa. It will be a short story and it is about a spot on this patch called

KHAMA'S KINGDOM.

1,000 miles north of Cape town, in the territory included in British Bechuanaland, there lives a tribe of 15,000 negroes.

I want to tell you about King Khama, the chief of this tribe. King Khama is a very tall man, six feet tall, and he is strong, too, although he is over eighty years old. He is the most intelligent negro in Africa now. But a good many years ago he was wild and cruel, and his tribe was one of the wildest, most cruel and most ignorant in all Africa.

Then King Khama heard about Jesus from a good missionary, and he decided to give his life to the One who had died for him. As soon as he was converted, he began to tell his people all about Jesus, and soon the whole tribe believed on Him. King Khama made them stop their wild wicked ways. He would not let them fight with other tribes all the time, and kill and steal as they had been doing. Instead he built churches and schools and tried in every way to make his little kingdom and his people just what God would like them to be. All his men, women and children loved Khama so much that they tried very hard to do what he wanted. Khama and his people have been very good friends to England, helping England in many ways. To old King Khama belongs the honor of civilizing an entire heathen tribe."

Sunbeam Band.

Exercise to be followed by "Sunbeam Song." (Banner inscribed "Sunbeams in the Home," carried by child No. 3. Seven boys or girls.)

All.—
We are the Sunbeam band,
And we want all the children to come;
We can bless the world and honor our Lord,
If we're sunbeams in the home.

No. 1. (Very small child.)—
I belong to the Sunbeam band,
Because I want to do right.

No. 2. (Also very small child.)—
I belong to the Sunbeam band,
'Cause it helps me make home bright.

No. 3.—
I carry the banner of love;
If all little children could know
The power of the words it bears,
How happy the world would grow!

No. 4.—
We all have a mission to fill,
Like the sunbeam that rests on the floor:
It never is sulky or cross,
But smiles in each open door.
So, we should be loving and sweet,
Whatever may go or may come;
A radiant face will brighten each nook
Of the poorest or richest home.

No. 5.—
If all the children in every home
Belonged to the sunbeam band,
Many clouds of sorrow would melt away,
And fairer would be our land.

No. 6.—
For homes make up this nation so great,
And children may bless the home—
By loving the truth; by kindly deeds;
By bidding the sunbeams come.

No. 7.—
Come, little ones all, and join our band,
Sunbeams of love to bring
Into every home and every heart;
And Jesus shall be our King.

All.—
Yes, we are the Sunbeam Band;
We want all the children to come;
We can bless the world and honor our Lord,
If we're sunbeams in the home.

THERE IS A CURE

for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

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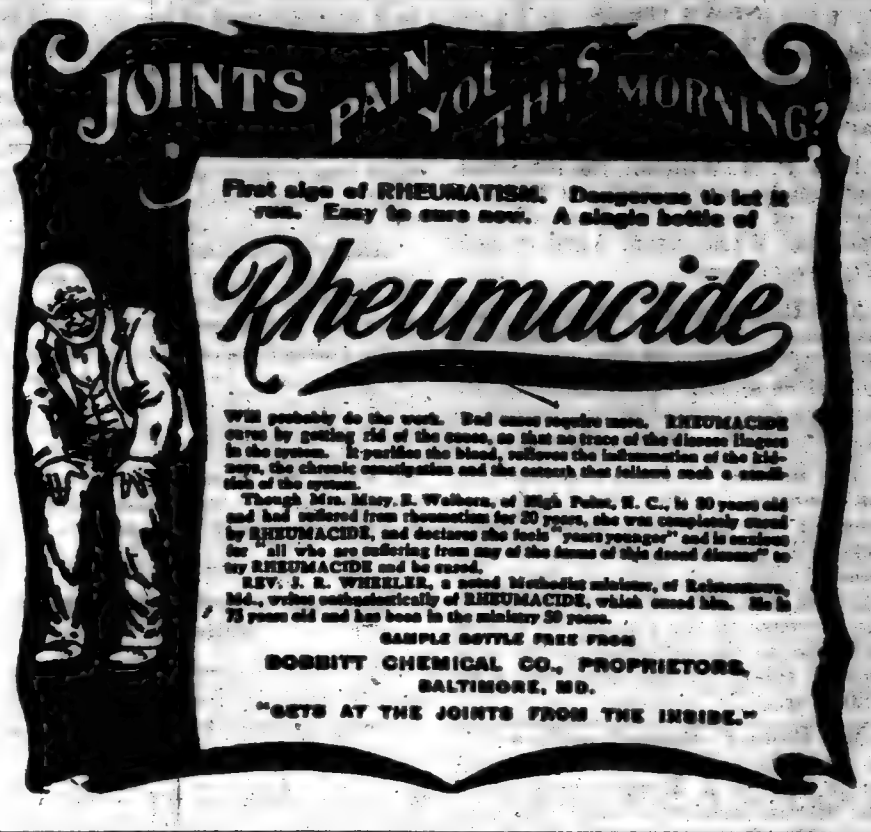
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Any reader of the Biblical Recorder may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, 539 Seneca Building, Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels, congestion of the kidneys, and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

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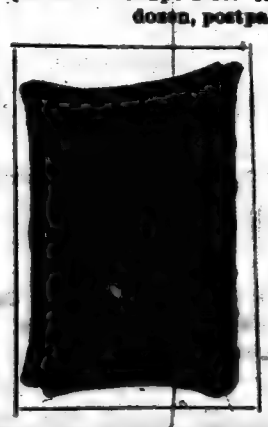
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NEWS ITEMS.

After a stormy convention at Wilkesboro, the Republicans of the Eighth Congressional District nominated Hon. E. Spencer Blackburn.

Hon. P. H. Winston, the most brilliant member of the brilliant Winston family of North Carolina, died in Spokane, Washington, April 3, aged fifty-seven years.

The Hearst boom lost much wind last week and sober men began to laugh at it again. Hearst as a Presidential candidate is a ridiculous absurdity—the rankest piece of egotism this side of Zion City, Chicago.

The number of rural free delivery mail routes in the State has now reached 487 and Postmaster Bailey says will pass the 500 mark this month. The pay-roll will this year go over $350,000, this being due to the increase in the number of routes and also to the increase in the $120 annual salary of the carriers.—Col. Olds Cor.

Mr. Philo S. Bennett made a will in which he referred to a sealed letter in Mr. W. J. Bryan's possession. Mr. Bryan wrote the will for him. Upon Mr. Bennett's death the letter was found to contain an expression of Mr. Bennett's desire that Mr. Bryan should receive $50,000 of Mr. Bennett's estate. The widow contested and won. A letter is no part of a will.

The Raleigh dispensary received $38,000 in January, February and march; and the profits were $14,000. The books of the chief-of-police shows that in January out of a total of thirty-four arrests, sixteen were for drunkenness; that in February out of a total of sixty-eight arrests forty were for drunkenness, and that in March out of a total of seventy-six arrests thirty-nine were for drunkenness. The mayor was called upon by the board of managers of the dispensary to furnish a list of the persons convicted in his court of drunkenness, in order that these persons should be barred as purchasers of liquor. It was learned that the mayor gave only one name, that of a habitual drunkard, who has been before him several times, but did give the names of the one-time offenders, nor did he go back to the men convicted before the request was made.

Irvin Avery.

Irvin Avery, city editor of the Charlotte Observer, died suddenly in Charlotte April 2, of heart-failure brought on by over-work.

Avery's death is a calamity every way, and the pity of it is beyond all words. He was the bright particular star of North Carolina journalism, and I know of no writer for the press anywhere who portrays life so sympathetically and with so much of optimism. No one of his generation in the South has so touched the hearts of his readers. He did not write news. He drew life. I looked for a great literary work from him, rich in human nature, revealed in full pathos and humor and in language vital with its mission.

He loved all things genuine; his sympathy was as spontaneous and fresh and free as a brook; and his good fellowship was unfailing. I have not known another so human as he and so keyed to catch the true human note in everything. 'Twas so he made commonplaces rich.

Last Monday he gave the little blue violets a welcome. To-day he sleeps beneath them. A friend of all the world is dead.

It is pitiful, pitiful.

He loved all genuine things, most of all little children, little fellows fighting life's battle in knee pants; his life was so wholesome, he understood human nature so well, seeing bad and good, and deploring the bad without malice and loving the good without affectation; he carried himself so nobly and so gently; his heart was so big and warm, and he had such a way with his tongue and pen, such a big warm way,—that one cannot understand why he should have left us; and the places and people that knew him seem unlike themselves. The best song in all the symphony is missing this morning.

And yet of him, dying at thirty-three in the bloom of life, we can say that he lived his life, living more than most do for whom the almond tree doth blossom; that he did his work, beautiful and gracious and intense with his heart's devotion; and that he did not fear to die—being in his own simple way a follower of Him by whom we know that there is life fulfilled in all its noblest qualities beyond the valley of death.

The Atlantic and North Carolina. Railroad.

The Governor—or the State Board of Internal Improvements—has appointed Messrs. R. T. Gray, Henry A. Page and W. T. Lea, to investigate the affairs of the Atlantic and North Carolina Railroad.

Mr. Page is a railroad man of experience and integrity. The public may abide by the statements in any report signed by him. Mr. Gray is an attorney of standing at Raleigh and in the State, and Mr. Lea is well-spoken of. The Governor has done well.

The case against McBee and Finch for conspiracy is now in the Superior Court, and the case has been continued.

Remarkable Protest.

The Lumberton bar refused to prepare the docket for the court soon to be held by Judge Peebles. The reason assigned is the Judge's treatment of certain members of the bar and his reputation for partiality. This, of course, ruins Judge Peebles.

Catalogue of the A. & M. College.

The catalogue of the A. & M. College, just issued, shows 521 students, as follows: Agriculture 140, Civil Engineering 74, Mechanical Engineering 75, Electrical Engineering 77, Chemistry and Mining 22, Textile Industry 42, Mechanic Arts 73, Shop, drawing, etc., 18. States represented 7, foreign countries represented 2, counties in North Carolina represented 85. Tuition, $20 a year. Board $8 a month. One hundred and twenty scholarships. Summer School for Teachers, July 4 to August 4. Address President Winston, West Raleigh, N. C.

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Richmond College Lectures.

Professor John B. Clark, of Columbia University, lectured at Richmond College, on the following subjects:

1. Monday, April 4.—"The Growth of Corporations."
2. Tuesday, April 5.—"Organized Labor and Monopolies."
3. Thursday, April 7.—"Agriculture and Monopolies."
4. Friday, April 8.—"Anti-Trust Laws."

'Tis vain to quarrel with our destiny.—Middleton.

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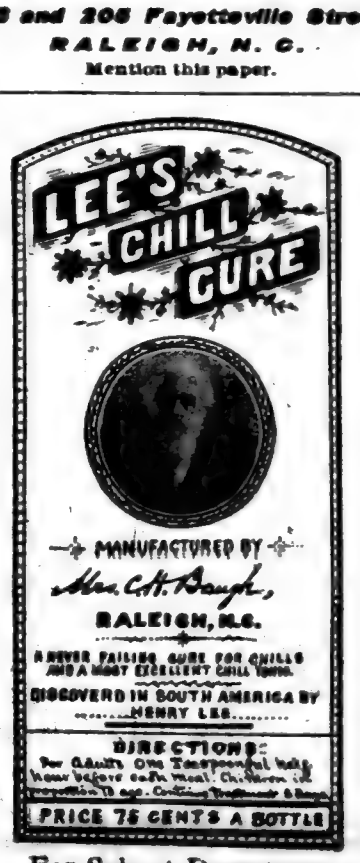
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SEABOARD AIR LINE RAILWAY

$65.25—Raleigh to San Francisco and Los Angeles, Cal., and return account of General Conference Methodist Episcopal church, and National Association of Retail Grocers of United States, San Francisco and Los Angeles, Cal. Tickets on sale April 22nd to 30th, inclusive, also on May 1st for such trains as will deliver passengers at New Orleans, etc., on same day. Stop-overs can be arranged on these tickets. Final limit June 30th.

$25.50—Plus 25 cents, from Raleigh to New Orleans, La., and return account of Southern Good Roads Meeting, New Orleans, La. Tickets on sale April 4th and 5th, with final limit April 9th.

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7. The Grip of Worship.
8. A Dozen Sayings of the Sage.
9. Christianity versus Confucianism.
10. Chinese Gossip.
11. Business. Dismission.

Notes.—(1) Dozen Missionary Commands. (2) Pp. 7 and 8 Baptist Studies. (3) Current missionary events in Foreign, Home and State Missions. (4) By two ladies. Rex. Christus, pp. 44-48. (5) Two ladies, R. C., pp. 48-53. See also any encyclopedia. (6) R. C., p. 53. (7) Baptist Studies, p. 11. R. C., p. 80. (8) R. C., p. 81. (9) Rex Christus, pp. 54-59. (10) Questions and answers about China.

Other Subjects for Talks or Papers.—A Stranger in a Strange Land. (Life of Dr. Yates from 1840-1870.) The Making of an Idolator. Pekin the Forbidden City.

Leaflets.—How Chinese Children Learn to Worship Idols, .01. Child Life in China, .02. Address, 233 N. Howard St., Baltimore, Md.

Enlistment Cards.

The April meetings of the Missionary Societies will be the time for summing up the results of the Enlistment Campaign.

May we hope that fifteen hundred new members will be enrolled in that month?

A second edition of the Enlistment Cards, one of which we wish each new member to have, has been printed and will be sent, free, on request. The new edition bears the picture of R. T. Bryan, of Shanghai.

Oklahoma.

The Oklahoma country, as all know, is a great section lately opened to the possession and occupancy of the white people. Therefore, everything in it is comparatively new. New railroads, new depots, new hotels, new firms, new citizens, indeed everything you see has the appearance of newness. To have been a citizen of the Territory 12 years, is to feel ancient in comparison with the hundreds of people who have been there, most of them only a few months and many of them only a few days. The strides of our denomination in that new Territory are phenomenal. There are already two hundred and fifty Baptist churches in the Territory and new ones building almost every week. It will be remembered that the slip of country known as Oklahoma if thrown into a square, would be about two hundred miles every way, and this makes an immense country, large, almost, as any one of the States; and when it is remembered that almost every foot of this land is tillable, and the larger part of it already occupied, it will not be difficult to see how rapidly things must go forward. Of the two hundred and fifty churches in the Territory one hundred and thirty-three of them are now receiving aid from Mission Boards. Lately there has been formed a co-operation of the forces in the Territory, including the Home Mission Society of New York, the Home Mission Board of Atlanta and the Territorial Convention. The Home Mission Society and the Home Mission Board are appropriating $0 for every dollar raised in the Territory for mission purposes. This gives them a maximum working capital of about $10,000 a year, and possibly no like extent of territory anywhere has shown such a splendid result from the amount expended. There are a number of wide-awake, well-educated young men enlisted in the work in the Territory, who seize the strategic points in advance, or at least commensurate with the progress of material interests, and plant the Lord's cause, if not before, certainly at the time other things are getting a hold. It will be a source of gratification to Baptists to know that their brethren are in the lead in this Territory, and are keeping pace with all its magiclike development. The cities of Oklahoma, Shawnee, Tecumseh, El Reno, Enid, Blackwell, Lexington, Norman and many others that could be mentioned, are rapidly becoming strongholds of Baptist influence and power. The country far and wide is dotted with Baptist churches and prospective Baptist sites that shall soon become self-supporting, and ere long liberal contributors to the cause of Christ in all the world.

The new Territory opened this fall, known as the Kiowa and Comanche country, lays open to Baptist workers a new, large, fertile section, in which it is our purpose to go with the floodtide of population, as our worthy Secretary of Missions in Oklahoma has already done, and stake off church lots and plant Baptist interests just as rapidly as they shall be needed in the filling up of that great territory. It might seem strange to an outsider that so many of these churches are receiving aid from our Boards, but this would not be strange if it could be known how rapidly things must be done in that new country, and another strange thing will appear ere long when it is shown how soon these churches will become self-sustaining, and not only self-sustaining, but promoters of missions themselves. The church in Oklahoma City, itself very young, has already established the second church in that city, and begun the work that many of them are destined soon to do in gaining strength from the labors they do outside of themselves.

Splendid are the possibilities of this Territory, comparatively unknown to all our eastern brotherhood. Heaven bless the Oklahoma brethren, devoted and earnest, and make them wise to win for Christ the souls of their fellows who have abandoned their homes in the East and gone out on those fertile plains to find room for themselves and their children.

F. C. McCONNELL.

"Incurable" Stomach Trouble

Cured With Five Bottles of Drake's Palmetto Wine, Costing $3.75.

Messrs. B. W. Smith, Maloy, Iowa, says: "Three doses of Palmetto Wine gave me the first relief from two years of constant stomach distress. Five 75 cent bottles have cured me. The best doctors and largely advertised medicines utterly failed to give me any relief. I can now eat any wholesome food, and have gained twenty pounds weight in three months. Our druggist sold nine bottles of Drake's Palmetto Wine one day to my friends who know what it has done for me. I am recommending it to all who suffer. The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any one who suffers with stomach trouble or constipation. One small dose a day gives prompt relief and cures to stay cured."

WANTED: A man or woman in every town and county throughout the South to represent us and help us introduce our goods in every Southern home. This is an opportunity for persons of energy and ambition to earn big salaries; others are doing it, why not you? Ours is an old, established, and reputable firm, and the work we offer is pleasant and in which any Christian man or woman can consistently engage. Write to-day for full particulars to L. W. Estes, Gen'l M'g'r, opposite U. S. Treasury, Washington, D. C.

New Dress Goods for Spring

Thin fabrics have the call this season—such as Nun's Veilings, Albatross, Crepes, Eolinnes, Voiles, Mistrals, Etamines, etc. Write for samples and prices.

NEW SUITS FOR SPRING—Strictly All Wool.

Venetian Cloth, Eton Jacket	$12.50	Broadcloths	$15.00
Cheviots, Norfolk Jacket	$15.00	Cheviots, Collarless Jacket	$16.50
Cheviot Dress Suits, Eton Jacket	$25.00	Covert Cloth	$18.50

Write us for further particulars.

Freight and express charges prepaid in Virginia, West Virginia and North Carolina on orders over $5.00 mailed to the house.

MILLER & RHOADS, RICHMOND, VA.

World's FAIR St. Louis 1904.



LOW RATES Easy PAYMENTS

EPWORTH HOTEL.

The only permanent brick hotel within walking distance of the World's Fair grounds. Beautifully located on the highest point of land adjacent to the grounds. Five minutes walk from the north entrance. Magnificent view. Transportation facilities convenient to all points of interest in St. Louis. All modern conveniences. Rooms light, airy, clean and comfiable. Pure filtered water. Baths. Resident physicians. Drug Store, etc., etc. Large dining-room, where meals and lunches may be obtained at lowest possible cost. Service the best.

All those desiring to reserve entertainment at Hotel Epworth may do so by sending $2 for a Certificate of Entertainment, which will insure the holder the low rate of $1 per day for as many days as desired. We advise our friends to apply at once, as the number of certificates so issued will necessarily be limited, and will be advanced after April 30th.

Address EPWORTH HOTEL CO., St. Louis, Mo.

STATEMENT

Equitable Fire Insurance Company,

OF CHARLESTON, SOUTH CAROLINA.

CONDITION DECEMBER 31ST, 1903, AS SHOWN BY STATEMENT FILED.

Capital paid up in cash	$117,800.00
Amount Ledger assets December 31st previous year	184,666.13
Income—From policyholders, $116,982 82; miscellaneous, $13,013 46; total	131,956 28
Disbursements—To policyholders, $46,913.75; miscellaneous, $56,686.37; total	103,600.12
Fire Risks—Written or renewed during year, $12,040,079 76; in force,	7,677,056.01

ASSETS.

Value of real estate (less amount of encumbrances)	$23,900 00
Mortgage loans on real estate	36 071 03
Loans on stocks, bonds and other collaterals	17 122 10
Value of bonds and stocks	108 975 50
Cash in Home Office and deposited in banks	8,392 85
Agents' balances, representing business written subsequent to October 1, 1903	18 660.89
Agents' balances, representing business written prior to Oct. 1, 1903	2 612 64
Interest and rents due and accrued	3,612 46
All other assets, detailed in statement	1,410.00
Total	220,357.57
Less assets, not admitted	3,612.64
Total admitted assets	216,744.93

LIABILITIES.

Losses and claims unpaid	$11,292.31
Unearned premiums	71,804 91
All other liabilities as detailed in statement	6,348 77
Total liabilities as to policyholders	89,445 99
Capital paid up in cash	117,800.00
Surplus	9 498 94
Total liabilities	216,744.93

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $191,024.25; premiums received, $11,629 65.
Losses incurred—Fire, $2 667.87; paid, $2,477.12.
Losses now unpaid, $190.75.

President, James F. Redding; Secretary, W. G. Mazyck. Home Office, Equitable Building, S. W. corner Broad and Church Street, Charleston, S. C.
General Agent for service, JAMES SOUTHGATE, Durham, N. C.
Business Manager for North Carolina—Managed from Home Office.

STATE OF NORTH CAROLINA—INSURANCE DEPARTMENT,
Raleigh, February 27, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Equitable Fire Insurance Company, of Charleston, S. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG, Insurance Commissioner.

A Happy Druggist.

Mr. W. R. Fountain, of North Carolina, says: "I have been selling Tetterine for years, and it comes nearer giving satisfaction than any remedy I have ever sold." Cure all forms of skin diseases.

If your druggist hasn't it, send 50 centsf or one box to J. T. Shuptrine, Savannah, Ga.

Young Ladies Wanted,

to introduce our high art decorations for homes, schools and passepartouting. Clean, profitable and light, pleasant work. Good salary to the right party. For full particulars and samples, address,

IANDER & TAYLOR,
10 N. 9th Street, Philadelphia, Pa.

HAVE YOU LOST Your Relish for Life?

Electric Nervitone Tablets commence at the fountain head, Invigorate the nerves which operate, nourish and control the vital organs, imparting to them new life and force; they permanently cure nervous prostration, neuralgia, all nervous trouble and most of the ills the flesh is heir to gradually disappear. For sale by your druggist or Electric Medicine Co., 1,798 Clinton Avenue, N. Y.

The Recorder, to new subscribers, from now until January 1, 1905, for $1.00.

Temperance.

From a Valiant Veteran.

You wanted to know if I would pray for the work of removing the great evil of liquor out of North Carolina. I have been praying for sixty years to see the evil put out of North Carolina and have been using my influence in that direction, and would be glad to see the day come when North Carolina would be a prohibition State. I believe it will come some day, and I would like to live to see it.

Yours truly,

T. DIXON.

Beams Mills, March 28, 1904.

How to Organize Local and County Leagues.

BY J. W. WEST,
Field Secretary Anti-Saloon League, Virginia.

In order to meet a growing demand this statement has been prepared, giving in condensed form helpful information concerning the organization of local and county leagues and their work.

When the organization of a local league is contemplated, those interested in the matter would do well to write to the State Superintendent for membership enrollment cards, copies of "Model Constitution and By-Laws," and such other helps as the State League may be able to furnish. After receiving such helps, a mass-meeting which has previously been well advertised, should be called. Request pastors not only to announce the meeting, but to urge their people to be present.

It is well to have several popular addresses explaining the nature and the work of the Anti-Saloon League. The following points concerning the League should be emphasized, viz.: Its conservatism, its breadth and flexibility, its sanity and moral methods, features which secure its endorsement by all religious bodies, by the secular and religious press, and by temperance workers of every kind. Also a brief account of its achievements would be stimulating.

After the work of the League has thus been presented, appoint a committee to distribute enrollment cards, taking the names of men and women, and children as well over twelve years of age, who may be induced to become members.

A Committee on Nomination should be appointed, consisting of three persons, who will carefully consider suitable persons for the various offices. In fact, it is best generally to get a judicious committee prior to the mass-meeting to select good men as officers, and to gain their consent to serve. It is a mistake to elect persons who may refuse to serve. If they cannot be selected before the mass-meeting is held, let a committee be appointed while the mass-meeting is in session and retire for consultation before making a report. It may sometimes be even better to report at a subsequent meeting to be announced, with time and place specified, before adjournment. The importance of securing suitable persons on the Executive Committee cannot be over estimated. A League is largely what its officers and members make it.

THE OFFICERS OF A LEAGUE.

The officers of a League are as follows: President, three vice-presidents, a secretary, and a treasurer.

COMMITTEES

The following committees should be appointed: (1) A committee on membership, (2) a committtee on program, (3) a committee on temperance literature, (4) a committee on time and place of meetings. Other committees, if desired, may be appointed, such as a committee on law enforcement, legislation, and so on.

DUTY OF COMMITTEES

The committee on membership being supplied with enrollment cards, should endeavor to increase the membership of the local League, making reports either at regular meetings or to the secretary.

The committee on program should prepare programs two weeks or more in advance of meetings in order that all may be prepared for their duties. This committee should secure the aid of preachers and other public speakers in discussing phases of the temperance question. The committee will also arrange for temperance readings, declamations, recitations and music. The program should be so full of interest that the people will gladly come again.

The committee on time and place should be ready to report at each meeting.

It should be borne in mind that while the State League furnishes a "Model Constitution and By-Laws," it is merely suggestive. This outline may be modified to any extent, provided it is in harmony with the general policy of the State organization.

THE WORK OF A LOCAL LEAGUE.

The work of the League is primarily educational, an effort to create public sentiment against intemperance and the liquor traffic. Such education will result in law enforcement, legislation and the realization of our motto, "The Saloon Must Go." In order thus to succeed the League must do solid, constant, consistent and earnest work. As a natural result of this work, citizens will cease to tolerate the saloon and gross violation of temperance laws; public officials will be sustained in their efforts to enforce good order.

MEETINGS OF THE LEAGUE.

A local League may hold monthly or quarterly meetings, and as many call meetings as may be desirable. It is better to hold four good quarterly meetings than to have indifferent and uninteresting monthly meetings. The people should not become weary and cease to attend. Local conditions, interest and talent must be duly considered in deciding the number of regular public meetings to be held.

TRANSACTION OF BUSINESS.

Avoid the transaction of business at a regular public meeting. The people are not expected to be interested in the business routine of the League. It is better for the Executive Committee to attend to business matters except in meeting where members only are present. This is merely suggestive, and does not apply to mass-meetings at a crisis in legislation, or to the ordering of a local option election, or under other extraordinary circumstances.

CONDITIONS OF MEMBERSHIP.

There are but two conditions of membership of the Anti-Saloon League, viz., opposition to intemperance and the liquor traffic. There are no initiation fees, nor compulsory dues. Members are received who desire to join the League and take part in temperance work, whether they feel able to contribute or not. It is desirable, however, that every member endeavor to contribute something each month. The State League is dependent upon the voluntary contributions of the people. It is apparent, therefore, that each local League should, aside from raising money for its own needs, contribute as liberally as possible to the State organization, inasmuch as our means have hitherto been inadequate to meet the demands for service and literature.

When questions arise and the Executive Committee is doubtful as to what course to pursue, the secretary should be instructed to write to the State Superintendent for advice. The officers elected compose the Executive Committee, three of them constituting a quorum.

ORGANIZATION OF COUNTY LEAGUES.

When the organization of a county League is deemed expedient and desirable, any friend of the cause may call a mass-meeting or convention of the temperance workers of the county. Addresses may be delivered on the work of the Anti-Saloon League, dwelling on the points suggested under the heading, "The Organization of Local Leagues." It is then in order to elect a county president, secretary and treasurer, and one vice-president for each magisterial district in the county. The committee appointed on program should arrange to hold a magisterial district rally and picnic annually in each district in the county, with the understanding that the last such meeting shall be the county convention.*

The value of these annual meetings can scarcely be estimated. An attractive program should be made out and well circulated in the county, copies being sent to the post-offices with request to put up in a conspicuous place, to preachers and pastors, temperance workers, and people selected to co-operate in exciting an interest in district rallies and county conventions. If possible secure one speaker at least whom the public would be especially pleased to hear. The State League may be able to assist somewhat in this matter, if the County Executive Committee will furnish the superintendent information as to dates and places of meeting. It would be advisable to select the month of rallies and picnics at least ninety days or more in advance, and to write the State Superintendent for information as to the most convenient time to furnish speaker. The State Superintendent or Field Secretary can usually be present at these meetings if notified in time.

DUTY OF COUNTY OFFICERS

The County President should call upon the committee of the several districts to select the place for the rally and picnic in his district. The vice-presidents should use all the means at their command to make the rallies successful. These rallies may be held daily, Sunday excepted, until all the districts in the county have had meetings, the last one being the county convention.

The Executive Committee should make out the program a month in advance and publish it as widely as possible.

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*It may be of interest to add that at first we hoped to reach the people by county conventions, but by this method we succeeded only partially. The new plan is to have district rallies and picnics, the last one being a county convention.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886

SEAL

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by all Druggists, 75c.

Take Hall's Family Pills for constipation.

SEABOARD
AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York. Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE,
Yarborough House Building.
C. H. GATTIS, C. T. & P. A.,
Raleigh, N. C.
Z. P. SMITH, T. P. A.,
Raleigh, N. C.
'Phones 117.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND * MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

HENDRIX — MYERS.—At the home of the bride's father, Mr. A. T. Myers, of Reeds, N. C., on March 6, 1904, Mr. D. T. Hendrix, of Davie County, to Miss Fannie Myers, John R. Miller officiating.

JENKINS—DOWELL. — In the home of Rev. Geo. J. Dowell, December 24, 1903, by her father as officiating minister, Mr. Claude M. Jenkins, of Florida, and Miss Elizabeth Dowell, of Carthage, N. C.

HUDSON—SMITH.—Near Silk Hope, Chatham County, N. C., March 24, 1904, Mr. Cad. N. Hudson, of Durham, N. C., and Miss Flora B. Smith, of Chatham County, N. C., Rev. O. T. Edwards officiating.

POWELL— DOWELL. — In the Baptist church at Carthage, N. C., February 24, 1904, by her father, Elder Geo. J. Dowell, Miss Clyde Dowell, of Carthage, N. C., and Mr. Henry H. Powell, of Welch, West Virginia.

Obituaries.

SHELL.—Died, by the fall of a tree, November 18, 1903, our dear Bro. Aldine H. Shell, son of Rev. P. J. Shell.

Brother Shell had been a consistent member of the Baptist Church about twelve years and up to the day of his death, at the age of twenty-five years, he was never known to swear an oath nor taste intoxicating liquors.

He joined the church at Big Meadows; afterward moved to Linville Church, where he remained until his death. He was married to Miss Josester Forbes November 5, 1898. Their union was blessed with three lovely children—Dorothy, aged four years; Gracie, aged two years, and Frank, aged three weeks. These with father and mother, brother and sisters and a host of friends, are left to mourn their loss, which can only be restored when they, too, are called to come up higher.

FOWLER.—Margie Lee, daughter of Henry and Grace Fowler, of Hattiesburg, Miss., was nearly five years old when her spirit winged its flight heavenward. Methinks there must have been a grand chorus of hallelujahs around the celestial throne as our darling was ushered by a convoy of angels in the presence of the great Maker.

Smallpox—that dread disease—claimed our baby for its victim. Away from her native State in her far-off Southland home her little body was laid to rest.

Our Father in heaven comfort the grief-stricken parents, teach them that thy will must be done on earth as it is in heaven; grant oh, God, to roll the dark clouds away and show the silver lining. God only plucked the beautiful flower from His earthly garden to transplant in the royal garden above where the flowers never fade and die, but bloom perpetually. Sweetly sleep, my baby till we meet you in the sweet bye and bye.

GRANDMAMMA.

Rolesville, N. C.

LAMBETH. — Near Lockville, Chatham County, N. C., June 25, 1903, Deacon A. T. Lambeth, of Gum Springs Baptist Church. He was born March 2, 1834.

He professed religion quite young and joined the Bells Church in 1873, and afterwards moved his membership to Gum Springs. Married D. C. Bello, January 21, 1864. He volunteered at the beginning of the war, and served through it. He was county commissioner for eight years. He believed in his church and was devoted to it. He was a quiet and unassuming Christian, yet he did more for the Christian cause than he appeared to be doing. He was always ready to speak a word for Christ, especially in private. He was very kind and hospitable in his home. His family, visitors, tenants and neighbors all feel that they have lost a fast and Christian friend.

He was one of the best men I ever knew. It was a pleasure to me to be with him and to be his pastor. His dear wife has lost a faithful and affectionate husband, and his three sons a loving father, and the church a vigilant and faithful deacon.

We all feel the loss of his empty seat at Gum Springs. But we deduce from his Christian life that he is seated around Christ's throne in the happy beyond.

O. T. EDWARDS, Pastor.

JENKS.—Sister W. S. Jenks died in Raleigh, at the residence of her husband, Thursday morning, March 10, 1904. Her maiden name was Ianna Retta Baucom. She was born in Wake County, March 4, 1844, and married February 10, 1867. Her husband and six children survive her—three sons and three daughters, as follows: W. J. Jenks, of Jacksonville, Fla.; Mrs. Geo. A. Oldham, of Raleigh; D. H. Jenks, of Cincinnati, Ohio; Miss Eva, Miss Ruth and Ruic. I knew sister Jenks well, having been her pastor in Durham and in Raleigh. Not often has it been my privilege to meet one who equaled her in genuine piety. She was modest and unassuming, but all who came in contact with her were impressed with her kind, gentle, hopeful and beautiful spirit. To her, religion was a constant and intense reality and she had the keenest relish for spiritual things. Bible reading and prayer were to her a sweet privilege every day, and public worship, she so much enjoyed, that it was a great privation when she could not attend the services of her church. Although she had been a member of the First church in Raleigh less than one year she had won the highest esteem of the members by her regular attendance at Sunday-school, prayer meeting, and church services, and by the deep interest she manifested in everything relating to the cause of Christ. Both pastor and church feel sadly bereaved by the departure of one so devoted and faithful. Her example and influence in her home have been remarkable. God spared her until the children were old enough to receive from her impressions which can never be effaced, but will prove a precious blessing through subsequent life, for the memory of such a mother will perpetuate the good influence she exerted on them while she lived. The summons came to our sister suddenly after a short illness and in the midst of her usefulness, but as God saw it, she had finished her course and was ripe for heaven.

W. C. TYREE.

WESTER.—Sister Sarah Jane Wester was born in Franklin County, January 9, 1826; married William H. Wester, November 3, 1845. Unto them were born seven children, five girls and two boys. One girl and both boys are dead. She professed religion in early life and joined Maple Springs Baptist church, afterwards removing to Cedar Rock. She died September 23, 1903.

Her husband died in April, 1858, leaving her to rear and train her children, in the discharge of which duty she developed those rare traits of character that gave her the love and obedience of her children, and the respect and confidence of all who knew her. She was untiring in her industry, sleepless in her vigilance and watch care over those so dear to her. She was patient under all her trials, hopeful in the darkest times, cheerful amid the greatest trials, persevering in her endeavors to care for and provide for those dependent upon her.

And she succeeded in her life work for her children rise up and call her blessed; and they reflect credit upon her training and Christian example.

Her works praise her in the gates and her neighbors love her memory.

Sister Wester was a sincere and true Christian loving her Savior and church with all her soul, frequently shouting in the excess of her joy.

She was her pastor's faithful friend, devoted to the Sunday-school and prayer meeting and interested in everything that was for the glory of God and the salvation of souls.

Her last days were her best, the night of her death going from church shouting in her joy, she reached Bro. Bob Gilliams door-stoop and went immediately to glory without pain. She was not, for God had taken her.

Her funeral was preached by the writer at Bro. John Sledge's, our beloved brother who had married her daughter, to a large audience; and she was buried near by.

May God bless the bereaved ones.

G. M. DUKE.

Holy souls love retirement; it will do us good to be often alone; and if we have the art of improving solitude, we shall find that we are never less alone than when alone.—Matthew Henry.

MORPHINE

OPIUM, WHISKEY AND ALL DRUG HABITS

CURED WITHOUT PAIN AT YOUR HOME.

We Have a Private Sanatorium for Complicated Cases.

If you are addicted to these habits you think you will quit it, but you won't, you can't unaided, but you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business at a moderate cost. The medicine builds up your health, restores your nervous system to its normal condition; you feel like a different person from the beginning of treatment, LEAVING OFF OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address Dr. B. M. Woolley, 269 Lowndes Building, Atlanta, Ga.

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Proprietors,
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in order to develop into a crop.

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Positions

$5,000 BANK DEPOSIT
Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick.
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

BIG PAYING BUSINESS For MEN, WOMEN.
Write for names of hundreds of delighted customers. Make $30 to $50 weekly. Do business at home or traveling, all or spare time. Selling Gray's patent and daisy genuine gold, silver, nickle and metal plating on Watches, Jewelry, Tableware, Bicycles, all metal goods. Every plater. No experience, quickly learned. Everything furnished. No toys or humbug. Outfit all free. Everything guaranteed. Let us start you. We teach you how. Write today. H. GRAY & CO., CINCINNATI, O.

SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information, and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.40 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 35, "Florida Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilmington, Danville, and local stations.

2.35 a. m. No. 113 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 35, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Kittrells and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:00 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

2:25 p. m. No. 109, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Kittrells, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 38 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 36, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with south-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:30 p. m. No. 104, daily for Goldsboro and local stations.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Acknowledgments.

April 6, 1904.

State Missions—Waughtown, $25.-61; Hillsboro (Associational), 4.36; Sunday-school, Immanuel, Sandy Run, 2.50; Immanuel, Sandy Run, 2.00. Total this week, $34.47. Previously reported, $1,586.26. Total this year, $1,620.73.

Foreign Missions.—W. M. S., Elam, West Chowan, $3.25; Sunbeams, Windsor, West Chowan, 2.40; W. M. S., Louisburg (teacher), 2.00; W. M. S., Louisburg (Xmas Off.), 2.25; W. M. S., Louisburg (Xmas Off.), 8.25; Sunbeams, Louisburg, 4.00; W. M. S., Virgilina, Flat River, 1.20; Hickory, 3.00; Madison, 9.50; New Prospect, Kings Mountain, 8.00; Worthville, 4.65; Marble, W. N. C., 3.15; Hanging Dog, W. N. C., 1.21; W. M. S., Kinston, 19.20; Kinston, 119.83; Three Forks Association, 12.24; Liberty Hill, Montgomery, 1.00; Henderson (Hayes), 5.00; Hobgood, Tar River, 7.50; W. M. S., Hobgood (Xmas Off.), 5.00; W. M. S., Cherryville, 1.00; Hickory Mountain, Sandy Creek, 2.25; Forestville, 4.25. Total this week, $230.13. Previously reported, $3,358.72. Total this year, $3,588.85.

Home Missions.—W. M. S., Galeed, Bladen (self-denial), $3.15; W. M. S., Lystra, Mount Zion, 2.60; W. M. S., Virgilina, 1.20 W. M. S., Clayton, 5.67; W. M. S., Clayton (self-denial), 21.00; S. S., Smithfield, 2.68; New Prospect, Kings Mountain, 6.00; Patterson's Grove, 1.79; Scotland Neck, 25.00; Star, Montgomery, 4.00; Liberty Hill, Montgomery, 2.50; Garner, 1.51; Hobgood, Tar River, 4.15; Ebenezer, 1.55; W. M. S., First Church, New Bern, 17.02. Total, $99.82. Previously reported, $1,-232.23. Total this year, $1,332.05.

Education.—J. W. Lynch, $5.00; Patterson's Grove, $1.10; Berry's Grove, 3.50. Total this week, $9.60. Previously reported, $290.88. Total this year, $300.48.

Total reported for all objects this week.....	$374.02
Previously reported for all objects	6,761.27
Total reported for all objects this year.....	7,135.29

WALTERS DURHAM,
Treasury Baptist State Con.

Correction: In Recorder of March 16th, "Noah Biggs, Ministerial Relief, $12.50," should have been from "Scotland Neck Church."

In Recorder of March 30, Cross Roads Church, C. F. and Col. Association, $4.35, for State Missions, should have been Home Missions.

There were two definite reports from the Japan-Russia War last week, the first that in an unimportant engagement the Japanese had been repulsed; the second that the Japanese are advancing rapidly in Korea, and Russians are retiring before them. Admiral Togo has repeatedly failed to bottle-up the Russian Port Arthur fleet.

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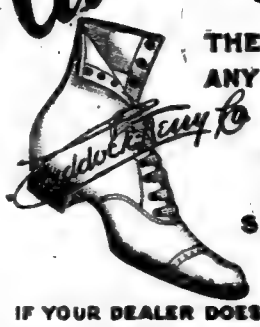
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Dr. S. T. Whitaker, Atlanta, Ga.

Dear Sir:—I would like to testify, for the benefit of any one who may be suffering from Dropsy that my wife was very low with it, being enormously swollen. I don't think any one was ever in such a precarious condition as she, that ever recovered. Every one that knew her believed she would die. Her measure at time you began treatment was five feet and three inches. Your treatment gave instant relief and effected a positive cure. This was in 1889, there has been no sign of it since.

I hope these few lines from us will cause some sufferer with Dropsy to call on you, as I think it wise in anyone who may be suffering with this trouble to place themselves in your hands for treatment.

Yours truly,
(Signed) C. G. BRITT.
Forsyth, Ga.

Give history of case, name and age of patient to Dr. S. T. Whitaker, Dropsy Specialist, 41 E. Irwin St., Atlanta, Ga., and he will send a free treatment with directions for taking. This treatment is guaranteed to give immediate relief.

Send in care of C. C. Dept. for sample of Catarrh Cream, an absolute cure for Catarrh. Enclose four one cent stamps and request a prescription for Hair Tonic.

FREE

Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."

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The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 254 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 41.

RALEIGH, N. C., WEDNESDAY, APRIL 13, 1904.

OPPOSITION TO THE WATTS ACT.

The Morning Post, of Raleigh, takes up our editorial against Bolting in the name of temperance, and makes the following comment:

"This is strictly what it purports to be—advice which has real temperance and not partisan tomfoolery in view. The real friends of temperance are largely in the majority in this State. 'This work of establishing a great moral reform will never be accomplished by bolters,' says Brother Bailey, and it is the truth. Nor will it become permanently established through drastic legislation or riding rough-shod over the people or discriminating against the people by denying to one class privileges accorded to another and smaller class.

"The Watts law has some merits, but it is not per se a temperance law, but rather regulative of the traffic, and is seriously and unpopularly defective, in that it disfranchises all country people while allowing residents of the towns and cities to vote upon and determine these regulative matters, not only for themselves, but for the people of the county. To popularize these regulative features and thus promote temperance, so far as such regulation can do, the Post suggests that the Watts law be so amended that the country people may have the same privilege of voting upon propositions relating to the traffic in whiskey that the town people have. This is Democratic certainly, and whatever the people themselves do will be more readily respected than measures to which they are opposed are forced upon them by other people."

The Watts law is a temperance law—not a prohibition law. It is temperate and it makes for temperance. But we will not dispute about words in this day of dictionaries, grammarians, lawyers and hair-splitters. Our purpose is to discuss briefly the Post's criticisms of the Watts act.

The Post's language is not temperate. The Watts act does not disfranchise the country people, and an advocate of fair-play should not use a word so plainly calculated to appeal to prejudice. The Watts Act protects the rural districts by ridding them of saloons and distilleries.

Such discrimination as there is is in favor of the country.

That the country people do not object to this we have this testimony: The editor of the Recorder has been defending the Watts Act twelve months, on the platform and in his paper. He has never yet heard an objection to it save from a distiller, a bar-keeper or a Republican politician. The distiller has opposed it because it made him bring his business into the light; the bar-keeper objected because it put his business at the mercy of public sentiment; and the Republican politician objected because he was in sore need of something to object to.

On the other hand, the Watts Act has been received with remarkable enthusiasm throughout the State. Never was an Act more perfectly adapted to conditions. It was not radical; but it followed the positive pointing of 5,000 churches and school-houses. For since 1880 the saloons and distilleries have been on the retreat before the churches and schools, which year by year in ever-gaining number have been incorporated for the one particular purpose of driving the saloons and distilleries out of the rural districts.

The Watts Act has therefore received the enthusiastic approval of the churches and school-houses, and so it can bear with grace the odium of opposition from bars and distilleries.

There is absolutely no demand for the submission of this Act to a vote; and the movement in that direction took its origin in a recent political circular denouncing "class legislation"—without naming the Act itself for the reason that at this period no party leader dares do so. It remained for the Post to open the way.

We welcome the issue. We hope the temperance sentiment in North Carolina will be thoroughly tried this year. A moral issue in State politics will tend to purify the fountain of our civic life. Let the people be on their guard. UNLESS THEY ELECT MEN SURE TO DEFEND THE WATTS ACT SOME MOVEMENT LIKE THAT SUGGESTED BY THE POST WILL BE QUIETLY SET ON FOOT TO UNDO IT.

The Post's editorial is the timeliest of calls to the temperance people of North Carolina to be on the alert.

STAYING GRACE.

We sing unto the Lord, "I'll go where you want me to go," and really meaning it, we seem to think that the climax of consecration has been reached. But I am persuaded that it often requires a deeper degree of consecration, a broader reach of faith, and a greater supply of grace to stay where God wants us to stay, than to go where He wants us to go! There is a charm about the harvest field, an inspiration in the roar and rattle of the battlefield that is lacking when the order reads, "Go not forth to the harvest! Take no share in the fight!" Then, to lay by the sickle, to sheath the sword, and quietly, and sweetly, but triumphantly withal, accept God's will and really delight in it, staying at His command, when every fibre of one's being pants to go,—this is surely a triumph of grace, which, by the way, is rarely seen.—Christian Standard.

JAPAN'S CASE.

The Japanese Minister to the United States, Mr. K. Takahira, contributes to the April World's Work the authoritative statement of Japan's case under the title of "What Japan Is Fighting For." Among other things Mr. Takahira says: "One fact should be strongly emphasized. The Government of Japan has disavowed in the most formal and solemn manner, in the reply to China's declaration of neutrality, the purpose of acquiring any part of China's territory or of occupying it to the detriment of Chinese sovereignty. In an equally binding manner it has declare its willingness to respect the lawful exercise of the rights which Russia had acquired in Manchura. But it could not close its eyes to the fact plainly demonstrated by events in the immediate past that Russia seemed to have another object in view than the legitimate development of the interests acquired under those rights. The course of those events plainly pointed to designs on Russia's part threatening the principle of equal opportunity for the development of the interests of all the Powers in Manchuria, and tending even to endanger the territorial integrity of China." Mr. Takahira contends that Russia was not willing to bind herself in any manner regarding the independence and territorial integrity of China. He also declares that Japan's desire has been to protect her important treaty rights and commercial interests in the provinces affected by the war.

Concerning Korea the minister writes: "The independence of Korea, not alone from a commercial and industrial standpoint, but also for strategical reasons, is of the gravest importance to the well-being of our people and the safety of our country. The power that controls Korea can not only restrict our progress along the lines of peaceful enterprise upon which much of the future prosperity of the nation depends, but can also keep us upon the defensive and thereby impose the heavy burden of incessant watchfulness and constant preparation. We have no desire to interfere with the independence or the territorial integrity of our neighbors, and no purpose, as we have shown conclusively to obstruct the development of the commercial and industrial interests of other nations within their territories. But the preservation of their political existence) especially the maintenance of the independence of Korea, is another matter, and when that is threatened motives of an imperative nature demand that our nation shall intervene or else run the certain risk of jeopardizing its most vital interests."

HERBERT SPENCER IN CONVERSATION.

BY GRANT ALLEN, IN THE APRIL-JUNE FORUM.

If you wish for a rough gauge of a man's intelligence, Spencer used often to say, you cannot find a better one than to observe the proportion which personalities bear to generalities in his conversation. Judged by this test Spencer would have come out easily first of all the men I have ever talked with. During twenty years of intercourse I can hardly remember hearing him speak of an individual except for some practical purpose, or else to illustrate some general principle. His talk was of generalities. He generalized incessantly; almost everything he said was a generalization. If you remarked it was a fine day, Spencer would answer: "Yes; anticyclonic conditions like those of yesterday seldom break up without warning of the advent of a depression from westward." If you observed that Mrs. Jones was a pretty woman, Spencer would reply: "Her father was a West Highlander, and her mother an Irishwoman; and intermarriage between Highlanders and Irish almost always produces physically handsome but intellectually inferior children." I often used to wonder, when I uttered some most commonplace statement, what universal principle or philosophic remark it would draw forth from Spencer, and I was seldom disappointed. George Eliot once made a good repartee to him on one such occasion. The talk had turned on fly-fishing; and she asked Spencer, who was a devoted, though not, I believe, a very successful, fly-fisher, what sort of fly he preferred to fish with. "Oh," said the philosopher, "I lay little stress on the particular kind of fly; I make my own; and all I aim at is to give what the fish expects—the vague representation of an insect fluttering about over the surface of the water." "I see," said George Eliot; "you're so fond of generalizing that you fish with a generalization." Which in point of fact was exactly what he did do.

This ingrained habit of ignoring trifles and mere personal gossip, while attaching himself to what was most central and important in the topic under discussion, made Spencer's conversation the most instructive, and in a deep sense the most interesting, that I have ever listened to. Fools found it dull, no doubt. It was certainly not brilliant, as "Society" understands brilliancy. But it was full of meat—weighty, pregnant, suggestive. His opinion on all subjects was always worth hearing; you might agree with it or you might combat it, but you could not afford to ignore it. We differed on many things, and we talked our differences out, sometimes with considerable warmth; but I never remember discussing any point on which we varied without retiring from the discussion a little less certain of my own opinion that when I started, and a little more inclined to admit there was something to be said for Spencer's side of the question. He did one always the profound benefit of compelling one to reopen questions which one thought closed for one's own mind forever.

AFTER WALT WHITMAN.

I have longed in my particular soul for the coming of spring.
Wept for it, prayed for it!
But last night as I lay upon my pillow, silent, contemplative of unutterable essences,
I heard the first mosquito of the season,
Humming his fierce war-song, poison to strike.
And into my soul, at the sound, there rushed the idea:
How excellent is winter!—New Orleans Times-Democrat.

CONQUERING TEMPTATION.

There is the smoke of battle and the atmosphere of victory in these great lines of Browning, which tell of man's power through God's grace to overcome the temptations that beset him:

Was the trial sore?
Temptation sharp? Thank God a second time.
Why comes temptation but for man to meet
And master, and make crouch beneath his foot,
And so be pedestaled in triumph? Pray,
"Lead us into no such temptations, Lord!"
Yea, but, O Thou whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons, up to who dares fight,
That so he may do battle and have praise.

THE IMPERATIVE CALL TO SOUTHERN BAPTISTS.

BY J. EMERSON NICKS, PASTOR FIRST BAPTIST CHURCH, DANVILLE, VA.

As the meeting of the Southern Baptist Convention draws near, my interest is becoming more and more intensified in the proposed appointment of a committee by the Convention to investigate the negro situation in the South, with a special view to defining more accurately and clearly the "negro problem" as it relates itself to the Home Mission Board. It seems clear that we should have such a committee. It must be evident to all thinking and conservative people that the negro problem has assumed a new form. Time and experience have stated it for us in different terms. It is no longer expressed in terms of politics, but in terms of education, and a particular type of education at that. The education that shall fit the negro for his place and function in the Southland, or anywhere else, must be industrial and moral, with accentuated emphasis on the moral. He needs an education of the heart and conscience rather than that of the head. His fundamental need is that of moral insight. In his case education must be moralization. If then the problem of the negro is stated primarily in moral terms, the church must be the chief factor in its solution. The State's function is largely a political one, it cannot assume the responsibility of training the negro in morals and higher religion. The church then holds the key to the solution of the problem, and becomes the guardian of the eight million negroes in the South.

Now through what agency is the church to meet this responsibility? Obviously through the Home Mission Board. But how is the Board to do this work in the most thorough and efficient way? Of course, it must have the co-operation, sympathy and support of the churches. But there is a need that is even more fundamental yet. It is this: the Board must have in its possession and at its command such facts and information as will guide it in an intelligent approach to the problem. In the education of the negro these two things must be kept constantly in mind—first, the needs; second, the method. Here, as in all educational work, the needs determine the method. Our method of dealing with the negro then must not be of our making, but of his making. His peculiar needs must decide our method of approach to him. The gospel is the transforming and educative force we are to bring to bear upon the negro. But for the gospel to be the power of God unto the salvation and development of this race, it must be preached from the negro's point of view. We must approach the salvation of this race through the race itself. For the gospel to be effective it must be expressed in terms of the needs to which it is addressed. Hence, the supreme importance of knowing just what the needs peculiar to the negro are. Time, money and energy are thrown away in going at this problem in the dark. It should be approached in the clearest light that the best investigation can throw upon it. A vast deal of our missionary effort is wasted because it is expended without the proper knowledge of how it should be directed. We don't need a committee to tell us that the gospel should be preached to the negro, but how it should be preached.

In dealing with the negro we have to do with a race in the very kindergarden stage of intellectual, moral and spiritual development; and just as the child-nature must be made a subject of special psychological study in order to discover the proper and effective educational method to be applied in its development, so this race, now in elementary stage of its growth, must be made a subject of special investigation, with a view to adapting moral and religious training to its needs. In this way we shall put our missionary work among the negroes on a scientific and intelligent basis. And let it be said that missionary work is none the worse, but much the better by being scientific. No missionary effort that does not proceed upon such a principle can be successful. I firmly believe that a more thorough going adoption of the scientific method in all of our missionary work would yield most gratifying results.

Now what does it mean to put our missionary work among the negroes in the South upon this broader and more definitely organized basis? It means the largest and most important mission that has ever confronted the Home Board. It means not so much a broader vision as a deeper and more thoroughly scientific insight into the character and condition of the people with whom we have to deal. How can we better get this insight than to put into the field a committee of wise, judicious and sympathetic specialists and whose work it shall be to gather such data pertaining to the conditions and needs of the negro as shall furnish the best working hypothesis for his moral and industrial education in his present state of development? This committee should number among its members, specialists in psychology and in religious and industrial education; also practical men noted for their clear-headedness and constructive ability. Let this committee put the results of their work into the hands of the Home Board, and act with the Board in formulating, upon the basis of their investigation, the best method and means of evangelizing and educating the negro. Would it not be well to have on this committee, if possible, at least two of our Northern brethren? It would help the North to a better understanding and appreciation of the real situation, and bring about a spirit of harmony between the North and South in dealing with a problem that is not sectional, but national. To the Northern mind, the negro has a totally different mission from what he has in the opinion of the South. It is only when the North and South agree upon what is the real mission of the negro that the negro himself will be content with the mission assigned him. At present he is unsettled as to what his mission is because national sentiment is unsettled.

To be sure, we can't settle now what the status of the negro is to be for all time. We can't say what he is to be in the more remote future. We are facing present conditions, and we must try to determine upon the mission of the negro as he now is. We are not so much interested in what he is going to be a hundred years from now as we are in seeing to it that we begin now to make him what he ought to be one hundred years hence.

At the present stage of race-development the negro cannot expect to figure in politics, except as a private citizen, and he can do so there only as he shows himself morally, intellectually, and industrially capable. But if in the future evolution of the race he shows himself worthy and capable of anything better and higher, it will be accorded him. He will not be deprived of a single privilege he ought to have. After all, he himself will determine the role assigned him by both North and South. At present and for some time to come, the mission of the negro seems to be simply and solely an industrial one. Should the committee referred to above be appointed, their investigation will, beyond doubt, confirm this conclusion. Such a confirmation will go far towards solving the negro problem for the present, and a present solution is all we want.

If we are to have this committee, it goes without saying, that we must vastly increase our gifts to Home Missions. We must lay out the work upon a bigger scale. Simply from the commercial and economic standpoint the South can make no better investment. So far as we can see now the negro is to remain in the South. His future and destiny are inseparably blended with ours. He is a factor in Southern civilization that has to be reckoned with. We must see to it that we make him a worthy and indispensable factor in the sphere which he is fitted to fill. The money we expend on the negro will be returned to us increased a hundred-fold in the form of moral, industrial and economic forces that will make for the commercial supremacy of the South. In saving the negro we save ourselves and our highest interests. By developing what is best in him we conserve what is best among us, strengthen our civilization, and, at the same time, serve his best interest.

The hour has struck for Southern Baptists to lay hold of the God-given opportunity to renew their obligation, and to fulfil in a larger way, their mission to the eight million negroes in our fair and promising Southland, and thus to make this race a potential factor in the industrial development which the future holds in store for the South. If we moralize and industrialize the negro, we shall find that he is indispensable to us, and we will see that we are indispensable to him. To this great end let us make possible the appointment of the committee suggested who shall tell us how to do what God wants us to do for the negro and for ourselves.

Danville, Va., March 24, 1904.

Appreciation.

"Mrs. P—— certainly has the gift of appreciation," said one woman to another who had repeated to her some kind remarks which Mrs. P—— had made about a paper she had read at a woman's meeting.

"Yes," said the other, "and the grace of expression."

As I listened I fell to musing on how much pleasanter life would be if we all possessed this gift and grace.

A member of our Bible class once repeated the legend of the saint whose life was so holy that the angels were allowed to offer him any gift he might choose. His answer was, "That I may be always doing good and never know it," and ever after where his shadow fell it brought a blessing.

"I am not like that man," spoke up one lady quickly. "I should like to be always doing good but I should want to know it."

"So should I," said a third; "it certainly is one of the greatest pleasures of life to know that we have helped or cheered some one, and I think the knowledge does us good."

"Isn't it strange," said another, "that we do not speak words of kindly appreciation oftener since we enjoy them ourselves so much?"

Thoughtfulness, pre-occupation in one's own affairs, or the fear of being considered flatterers were suggested as reasons for this neglect. Thus the talk went on until one lady gave a practical illustration. "I work hard every day," she said, "to get good meals for my family, and my husband and sons come home from their work and eat heartily. I know they enjoy their food, but they never say so; I wish they would." "They never say so, I wish they would," how many housekeepers would echo that wish! A few days after I read Egbert Ryding's account of a visit with Ruskin. He dined at Brantwood and wrote: "During the meal, as we were enjoying a rhubarb tart, I happened to say that it was the first I had tasted this season and how delicious it was. The professor was delighted at my appreciation of his rhubarb, and ringing for one of his servants, said, 'Please tell Jackson that I want him.' (This was the gardener.)

"When he came into the room his master said, 'Jackson, I am very pleased to tell you that your first pulling of rhubarb is quite a success, and my friend here, who has had some pie made of it, says it is delicious.' Jackson, with a true gardener's pride, thanked us both and left the room.

"Soon after a servant came into the room with lighted candles and after putting them in place, she said, 'Please, sir, there is a beautiful sunset sky just now over the "Old Man."' 'Thank you, Kate, for telling us,' the professor said heartily."

The two men sat in an upper window and watched in silence till the sun sank behind the mountain, but the younger man owns that beautiful as was the sunset he "was thinking more of the charming relationship and sympathy manifested between master and servant, and how strange it would seem to most of us that even such a trifling matter as a gardener's first rhubarb should not be left as a common occurrence."

Does not this little glimpse of Ruskin's daily life explain this sentence from "Fors Clavigera:" I have got two Davids and a Kate that I wouldn't exchange for anybody's else's servants in the world; and I believe the only quarrel they have with me is that I don't give them enough to do for me!"

A college student in explaining why a visiting team had lost a game of foot-ball, said: "There were three carloads of people that came down with them, but they didn't yell worth a 'cent. Why, they ought to have yelled every good move their team made. We had out everything in town that could make a noise, tin horns, and bells, and horse fiddles, and a great circular saw that they pounded on. And we had companies organized to yell. I tell you it helps lots."

We are all familiar with the story of the brave fireman, who, as he emerged from the highest window of a burning building with an unconscious child in his arms, was seen to stagger, and the crowd below held their breath fearing to see him fall with his precious burden, until one quick-witted man cried, "Cheer him!" Then they sent up a mighty shout. It steadied his nerves and gave him new courage, and the perilous descent was made in safety.

Perhaps few of us fail to express our appreciation of heroic deeds, but it is in the common, every-day life that the words of appreciation are most sorely needed and are too seldom spoken. Let us form the habit of speaking them. Sunday will be a good day to begin. I am sure your pastor's heart will be cheered if you say, "I thank you for that sermon, it has helped me.' And don't always forget the organist and members of the choir. After attending service in a strange church a gentleman stopped and spoke to the organist, telling him how much he had enjoyed the music. The organist thanked him for his kind words and said, "I have given my services as organist in this church for many years, and you are the first person that has ever spoken an appreciative word about the music." Don't let your organist have a chance to say that. Then there is the Sunday-school superintendent and teacher. You know they are doing a good work. Tell them so. They will be happier and work better. Then go home and through the week to husband or wife, to children, servants, neighbors and strangers, speak at every opportunity the appreciative word until it becomes second nature, and you will be loved because you have the gift of appreciation and the grace of expression.—Helen A. Main, in the Interior.

Contentment is happiness. A quiet mind makes one richer than a crown.—Thomas Nelson Page.

Disciple, Immerse, Teach.

BY J. A. STRADLEY.

The above words tell plainly what Jesus Christ commands His people to do. They tell also the exact order in which this great work is to be done. No workmen ever had their work more plainly marked out for them. No workman willing to go into the vineyard to work, need make any mistake as to the work to be done, or the order in which it is to be done.

In Mat. 28:19, Christ gives this positive command: "Go ye therefore, and teach all nations," etc.

All Bible scholars agree that the word "teach" means to disciple, to make disciples of. The word disciple means a learner, a follower. The greatest work Christ ever gave His people to do, is to tell all who do not know Him, how they can learn of Him, and know Him as their Savior. Of the 1,500,000,000 people of the world, 750,000,000 have never even heard of Christ. They know nothing of Jesus the only Savior of sinners. Christ commands His people to go and make disciples of these—bring them into the school of Christ, and enable them to learn that they are lost, ruined sinners, and that He is "mighty to save to the uttermost all that come unto God by Him." The heathen abroad do not know these great facts; they have to learn them. The unsaved at home do not know them experimentally; they have to learn them. Christians know them, and Christ makes it their duty to enable all others to learn them. We must carry them the Bible, and explain it to them, so they may learn the way of salvation through Jesus Christ. We must enable them to learn that the worship of idols is vain and wicked; and that man's highest duty is to follow Christ. This is the greatest work ever committed to mortal man. In doing this we are "workers together with God."

But to whom did Christ give the command to "disciple all nations"?

Some contend that the command was given alone to the eleven disciples; and that Christians in general, are under no obligations to send the gospel to the heathen. We admit, that Christ gave the command at first to the eleven disciples, as leaders in the great work of evangelizing the world; but He did not restrict it to them alone. He intended them to be leaders in the work, but He also intended all Christians to be workers together with them. When Christ was laying the foundations for Christianity, and was training His disciples to carry it on, He received help from His followers and friends. Jesus and His disciples had a purse or bag to carry what was given them for their support. Judas got the office of bag-bearer. Thus the friends of Christianity helped Christ and His disciples in beginning Gospel work. Every cent of money given to build church houses, to pay preachers, to run Sabbath-schools, to print Bibles, or religious literature, is helping to spread the Gospel at home and abroad. And where is the Christian who does not give at least to some of these objects? Cultivating the home fields, help to support foreign fields. Paul, himself a missionary, or "sent one," speaking of sending the Gospel to the heathen, asks in Rom. 10:14,15, two pertinent questions: "How shall they hear without a preacher? And how shall they preach except they be sent?" The heathen will never hear without teachers. Teachers must be sent, first by God, and then by Christian people at home. In Acts 13th chapter we read that the church at Antioch sent out Paul and Barnabas as missionaries to the heathen.

All who help to support mission work are helping to "disciple" all nations, as Christ commanded. Not to support mission work is to disobey Christ, and leave millions to perish in sin.

How long will the Christian's work of "discipling" continue? Until the last heathen nation has been discipled, and until the last sinner has had the Gospel presented to him, and urged upon his consideration.

In Mat. 28:19 Christ further commands that those who have been discipled—have learned of Him, and are willing to follow Him, shall be "baptised in the name of the Father, and of the Son, and of the Holy Ghost."

As all Bible scholars agree that the word "teach" in this verse means to disciple, so all Greek scholars agree that the word Baptize means to immerse. If the Bible teaches any one thing plainly, it teaches the fact that Christ was immersed in the river of Jordan by John the Baptist.—Mat. 3:13-17.

Recently we had a Sabbath-school lesson on the Baptism of Christ. A writer on that lesson was troubled by the question: Why was Christ baptized? He said, "Christ had no sin to confess. His baptism did not represent a death to sin; He had not died to sin. He had no sin. It did not represent a resurrection to a new life. He had no old life to throw off, and no new life to assume."

To my mind the question was easy to answer. I believe Christ was baptized as an example to His people. In Mat. 3:15. When Christ was immersed He said: "Thus it becometh US;"—all my people with me—"to fulfill all righteousness." I cannot see how any one can claim to have obeyed Christ, who has not been immersed on a personal profession of faith in Christ.

Christ commands all who are old enough, intelligent enough, and are willing to be discipled, to be immersed. The conditions of this command excludes infants and unbelievers from baptism.

In Mat. 28:20 Christ's command goes on to say: "Teaching them to observe all things whatsoever I have commanded you."

The word "teach" here differs from the word "teach" in verse 19. There it means to disciple, here it means to instruct those who have been discipled, and immersed.

It is not to be expected that new converts to Christianity will know their whole duty. They are to be taught what they are required to do, and believe. They are to be shown from the Bible the duties they are to perform, and the kind of life they are to live.

In Acts 2:41,42, we are told what the Pentecostal converts were taught to do. God says to every Christian: "Son, go work today in my vineyards." They are to be taught what Christ's commands are, and then to perfectly obey them.

Christ's command is to disciple, immerse, teach.

Our Pedobaptist friends reverse this order. They sprinkle babies before they are old enough to be discipled, and then undertake to disciple them. If such baptism were valid, no such infant has believer's baptism, the only kind taught in the Scriptures.

Our Hardshell brethren leave off one part of Christ's commands. They do not undertake to disciple all nations. They say they have nothing to do in teaching sinners to become followers of Christ, the very thing Christ sent His disciples to do. They entirely neglect the first part of Christ's command to teach sinners. They obey the second part of the command, they immerse believers. They obey part of the third part of the command; they teach Christians many things, but not all things Christ commanded. They do not teach Christians to send the Gospel to all nations, neither do they teach sinners to repent, and seek salvation.

Missionary Baptists undertake to carry out in full Christ's command. We are trying to disciple all nations; we immerse believers, and believers only; we teach Christians to obey all Christ's commands.

Oxford, N. C.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, April 18.—II. Kings, 4, 5, 6.

Tuesday, April 19.—II. Kings, 7, 8, 9.

Wednesday, April 20.—II. Kings, 10, 11, 12, 13.

Thursday, April 21.—II. Kings 14, 15, 16.

Friday, April 22.—II. Kings 17, 18, 19.

Saturday, April 23.—II. Kings 20, 21, 22.

Sunday, April 24.—II. Kings 23, 24, 25.

The Second Book of Kings.

The second book of Kings begins with the rebellion of Moab, during the reign of Ahaziah, and toward the close of the ministry of Elijah. It was a dark period in the history of Israel; but, as bad as things were at the opening of the book, they rapidly grew worse; and unbelief, the worst forms of idolatry, and the most shameful crimes abounded in the land. Prophets were sent to warn the people, and they were exhorted to repent; but the kings of Israel, without an exception, followed in the foot-steps "of Jeroboam, the son of Nebat, who made Israel to sin"; and the people followed the kings.

The history of Israel and Judah from the rebellion of the ten tribes to the removal of Israel by the Assyrians, covers a period of about two hundred and fifty-three years. During this period Israel was governed by nineteen wicked kings, who led the people to do evil in the sight of the Lord. Their history terminated during the reign of Hoshea, when the king and the people were carried into captivity by the Assyrians; and their land was given to foreigners, and only Judah remained in the land of promise. For a hundred and thirty-five years after Israel was carried into captivity by the Assyrians the tribe of Judah continued to occupy their inheritance in the promised land, and descendants of David reigned in Jerusalem. During this one hundred and thirty-five years, seven kings reigned in Jerusalem; and, with the exception of Josiah, every one of them did evil in the sight of the Lord. During the reign of Zedekiah Judah was conquered by Nebuchadnezzar, and both king and people were carried into captivity, five hundred and eighty-seven years before Christ. The covenant-keeping God kept His word, and punished them for their sins.

The history of Israel, under the kings, may be divided into three periods covering five hundred and eight years. The first period covers one hundred and twenty years and embraces the reigns of Saul, David, and Solomon over the twelve tribes. The second period covers two hundred and fifty-three years, and embraces the history of the kingdoms of Israel and Judah from the rebellion of the ten tribes, under the leadership of Jeroboam, and during the reign of Rehoboam king of Judah, to the captivity of the ten tribes by the Asayrians, during the reign of Hoshea, king of Israel, and of Hezekiah, king of Judah. During this period nineteen wicked kings reigned over Israel, and twelve kings and one queen reigned over Judah. Of these thirteen sovereigns only four, namely: Asa, Jehoshaphat, Amaziah, and Hezekiah did right in the sight of the Lord. All the others did wholly evil, save Joash, Azariah, and Jotham; and these, while in the main good, were not wholly so, and thus clouded their reigns. The third period covers a hundred and thirty-five years and embraces the history of Judah from the captivity of Israel in the time of Hezekiah, to the captivity of Judah by Nebuchadnezzar, in the time of Zedekiah. During this period seven kings reigned in Jerusalem, all of them did evil, except Josiah, who did that which was right in the sight of the Lord. This reign of thirty-one years is the only bright spot in the third period of the history of the kings.

The great religious teachers during these periods were Elijah, the Tishbite, Elisha, his successor, and Isaiah, the son of Amos. There were other teachers raised up to meet special emergencies, whose prophecies ought to be read in connection with the periods in which they lived.

Contents of Chapters.

Chapter 4 contains miracles of Elisha wrought in favor of a widow, of the Shunamite, of the sons of the prophets at Gilgal, and in feeding a hundred men.

Chapter 5 contains the story of Naaman and incidents connected with the miracle by which Elisha healed him of leprosy. Chapters 6 and 7 tell of Elisha making iron to swim, and working wonderful miracles in connection with the siege of Samaria by the Syrians. Chapter 8 contains a further account of the Shunamite, the prophecy of Elisha concerning Benhadad and Hazael, the rebellion of Edom against Judah, and the reigns of Jehoram and Ahaziah kings of Judah. Chapter 9 contains the story of Jehu, his victory, and the beginning of his reign, the death of Jezebel and the end of the house of Ahab. Chapter 10 is the history of Jehu's reign. Chapter 11 is the story of a wicked queen of Judah. Chapter 12 is the story of Jehoash over Judah. Chapter 13 tells of stirring times in Judah and Israel during the last days of Elisha. Chapters 14, 15 and 16, continue the contemporaneous history of Judah and Israel, which is black with unbelief, idolatry, bloodshed, and crime; and only brightened by the reigns of Amaziah and Azariah of Judah. Chapter 17 contains the history of the final overthrow and captivity of the ten tribes. The captivity of Israel occurred during the good reign of Hezekiah king of Judah. In chapters 18, 19, and 20, we have the interesting history of the reign of the good king Hezekiah of Judah. Chapter 21 tells of the wicked reigns of Manasseh and Amon, kings of Judah. Chapters 22 and 23 contain the only bright spot in the last period of Judah's history. The reign of the good king Josiah is a sun in the midst of surrounding darkness. Chapter 23 closes with the wicked reigns of Jehoahas and Jehoiakim. Chapter 24 continues the history of Judah under Jehoiakim, Jehoiachin, and Zedekiah; and also an account of the beginning of the captivity of Judah in Babylon. Chapter 25 tells of the downfall of Judah under Zedekiah, and the beginning of the seventy years captivity, during which Judah was severely punished, and cured of idolatry and prepared for better things after the restoration.

Do You Suppose?

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much."

Winnie shook her head and pointed to mamma, who had just lifted the baby from the crib. "Do you think," said Winnie, that mamma is so busy with the big folks that she forgets the little ones? She thinks of the baby first because he's the littlest. Surely God knows how to love as well as mother."—Selected.

The longest sorrow finds at last relief.—W. Rowley.

News Notes.

....Now for the Home and Foreign Mission collections!

....Elder L. B. Boney is supplying for the New Bern Tabernacle.

....Spring came first in the town, then in the country, and last in the city.

....Pastor Hundly will write us of the series of meetings in his High Point church.

....The Anti-Saloon League needs a State Superintendent who will give all his time to the work.

....If the people do not send temperance men to the next General Assembly it will be their fault.

....We have a note from Bro. Junius W. Milland from Mars Hill. Athens. He is well and is enjoying his tour.

....Goldsboro First church recently raised $105 for Foreign Missions. Once Elder Gold was pastor there; but Elder Fry is now the pastor.

....Professors Sledd, Carlyle and Eatman, of Wake Forest College, appear on the program of the coming A. and M. College Summer School at Raleigh.

....Elder Ayers writes from Elizabeth City: "Baptist affairs are moving finely in our city and the work on our new house is progressing rapidly."

....The Raleigh Baptist Tabernacle raised $4,700, not $1,700, and wiped out its old debt that had been standing many years. This is quite a tribute to Pastor Massee.

....Pastor White, of Second church, Atlanta, reports a glorious meeting in his church. Dr. Carter Helm Jones is preaching. More than sixty have been added to the church.

....Pastor W. G. Hall, of Ephesus and Clement in Person, writes: "My work is moving on nicely. I am very much encouraged about the work on my field. Much interest is shown at every service."

....Dr. Thomas Hume writes: "Rev. C. A. Jenkens has entered on his work with a united church and most hopeful prospects. His congregations are large and deeply interested in his excellent sermons."

....The death of Mr. I. E. Avery called forth more beautiful tributes, more expressions of personal grief, more words of genuine praise than that of any other man who has died since Vance. What a man he was!

....There will be a meeting of stockholders in the San Jacinto Oil Co., at Nashville, Tenn., on Friday, May 13. We understand that Brother Cranfill who failed to attend the annual meeting in Savannah will be present.

....Bro. J. E. Hocutt, one of the missionaries of the Board, is doing good work at Bethel. He rarely holds a service there without receiving members. Brother Cowan, of Kinston, is now aiding him in a meeting at Bethel.

....Wake Forest defeated Furman University at Charlotte in base ball and debate. That is quite satisfying. We understand that the team is well-behaved and promises to do much to dispel the prejudice against inter-college athletics.

....Elder J. J. Beech is doing a great work in Yadkin County. He is pastor of five churches and every one of them is going forward. He promises to be to Yadkin what W. R. Bradshaw is to Wilkes. One man like him is worth ten thousand ordinary men.

....It is rather reasonable that the State Agricultural Department should find that the Biggs corn is best, giving the biggest (no pun) grain. Noah Biggs—well did he ever turn out anything that fell short!

....To be sure everybody is coming to the dedication of the Baptist Female University May 17. Dr. P. S. Henson, of Boston,—the foremost Baptist orator and preacher—will make the address. Dinner on the grounds!

....Last week we presented a powerful discussion of the biggest of Baptist questions—The Federation of Schools. This week we present a clear and impressive discussion of a question not less important—The Duty of Southern White Baptists to the Colored People."

....Rev. J. B. Harrell preached an able sermon Sunday afternoon at Brownsville church, on the subject of foreign missions. The congregation was large and paid marked attention to his address. We regret very much to hear that Mr. Harrell is going to leave us.—Brownsville Cor. Pee Dee (S. C.) Advocate Brother Harrell expects to attend the Midsummer meeting.

....Dr. Walters, of Warrenton, kindly sends the following note: Dr. E. W. Sikes, of Wake Forest College, delivered a lecture here last night to a large and highly entertained audience. Subject: "The American Presidency." He is a gifted orator, and handles his subject like one who knows whereof he speaks. The people here were thoroughly pleased with him.

....Pastor Herring, of Albemarle, writes: "Our people last Monday night again gave us a most substantial reminder of their esteem in the form of a very generous pounding; one that will be felt, for weeks to come. Twenty or more came forward for prayer on a recent Sunday night. The work here is hopeful and encouraging. I go Monday to Statesville to assist Pastor Arnette for a week."

....We thank our friend Mr. C. J. Woodson, of Shelby, for the following note: Elder M. E. Parrish entered upon the work of the pastorate here yesterday, preaching excellent sermons morning and evening to immense congregations, impressing and capturing every heart. He is rather frail in body, but vigorous in mind, and devout in spirit. We feel that we are truly fortunate in securing him, and that Salisbury's loss is Shelby's infinite gain. The outlook is bright and hopeful.

....Elder I. W. Thomas writes: As the result of the meeting conducted by Elder R. D. Haymore in the Lenoir church, Pastor Church has baptized four and received one by letter. We all enjoyed Brother Haymore's preaching greatly. He is a good gospel preacher, eloquent, tender, earnest and affectionate. He is a safe evangelist, using no doubtful methods, relying on the word of God and the Holy Spirit. The congregations were large, respectful and attentive. The church was helped greatly, and seed sown that, we hope, will bring much fruit in the future.

....We regret that a report has gone throughout the civilized world that the Tabernacle church at Raleigh is running a Christian Dispensary in competition with saloons. It seems to us that sensible papers like the Watchman and the Literary Digest would not have accepted this report. The truth is, there is a dispensary at Raleigh, which by vote of the people has taken the place of twenty-six bars. The dispensary is controlled by Christian men, but the Tabernacle membership is not represented on the Board of Commissioners. Probably most of the employees are Christians and church members.

....Elder J. S. Gwaltney writes from Cora, Burke County: "I desire to say a few things about Mt. Olivet church, which has been in a very inactive state for years. Last fall I accepted a call there, and after proper discipline, I had fifteen members left. These, with other friends, gave me a nice pounding on Saturday night before the third Sunday in March, for which they have our profound thanks."

....Concord has increased Pastor Smith's salary 25 per cent. The good work has become contagious. One of the Concord papers says: "The membership of the First Baptist church honored themselves as well as their pastor last week in raising his salary from $750 to $900 a year. Mr. Smith is a good preacher and a fine pastor, and this token of the love and loyalty of his people is a compliment to a worthy man which the general public will appreciate and commend."

....The criminal docket of Randolph Superior Court was disposed of in about three hours last week. Quite a large crowd was here, but never in the history of the county was there as large a crowd at court with so little disturbance. The "bone yard" was not much in evidence. The absence of OLD JOHN BARLEY CORN at this term and also at the last two terms of court was noticable. A quiet crowd, composed of people who had business to attend to were in attendance.—Ashboro Courier.

....No man in the State, perhaps, is doing a better work than Bro. Josiah Crudup. Secretary Johnson, who spent a few days with him, says that he has the hearts of the people and is held in high esteem by the whole town of Washington. The church showed its appreciation of its pastor in a very substantial way. They raised his salary within the last few months. While Washington has been considered a hard field for the Baptists and the cause of course moves slowly, there are gratifying indications of progress.

....We are glad to have the following note from Pastor Hale, of Wilmington: "It may be, after all, that I shall not have to give up my work here. I am still in the hospital, with no sign of improvement, but the church thought it not best to call another pastor, but take its chances on my final recovery; and so have requested me to take a vacation for such time as may be necessary for rest and recuperation. I hope to be able to start on my trip west in a couple of weeks. The pulpit will have a regular supply during my absence."

....Bro. W. P. Terrell writes from Old Fort: "We have a good Sunday-school, average fifty. Bro. W. F. Powell, of Henderson County, is our pastor. He has preached for us twice. He is a fine preacher, and our entire people are pleased with him. We hope soon that he can give us two Sundays per month. We hope our people will soon build a parsonage. The money is ready to build a $1,000 school-house as soon as location is decided upon. Our town is building up rapidly since the United States Leather Company has built a plant here to cost one and a half million."

....The following statement from Edwin C. Dinwiddie, Legislature Superintendent for the National Anti-Saloon League, explains the amendment to the proposed National Anti-jug law, and we think the amendment practically nullifies the law. Mr. Dinwiddie to the contrary notwithstanding: "The House Judiciary Committee on last Friday by unanimous vote agreed to report the Hepburn-Dolliver bill with an amendment. We enclose you another copy of the bill, to section 2 of which the following amendment has been added by the Committee: 'Amend by adding to section 2 as follows: or to control or in any wise interfere with the delivery in any State or Territory of any bona fide inter-State commerce shipment of liquors or liquids, intended solely for the personal use of the original consignee, and not intended for sale in any said State or Territory in violation of the laws thereof.' Practically none of the States are attempting to interfere with bona fide shipments for personal use, and that right seems to be granted by the Constitution of the United States in the case of Vance vs. Vandercook (170 U. S. Report), and, therefore, it looks as if we concede nothing essential, but, by premitting that amendment to go in, we get a unanimous report from the Committee.

....Bro. R. Q. A. Teague, of Farmington, writes: "Change the name!' To what! Webster says: University is a place. A college where sciences and arts are studied.' I confess my ignorance right here. I thought these studies were the object of our Female School at Raleigh. Brother, please tell me where we are getting to. Our smart ones seem to have left Webster and gone on to, can you tell me where! O, are we not a wise people, and still going on getting wiser and wiser! It looks to me that the present dictionaries may soon be laid aside, for something higher."

....Of a week's visit to Buie's Creek Secretary Moore says: "It recently afforded me very great pleasure to spend a week in a meeting at Buie's Creek. The services were held in the auditorium of the elegant new Academy Building which has risen Phoenix-like out of the ashes of the old, a marvel of enterprise and faith. Professor Campbell had everything in readiness for a genuine revival; I never saw a teacher more interested in the spiritual well-being of his pupils. The student body (and 463 names are now on the register) was most sympathetic, attentive and responsive; the moral tone of the institution is evidently very high. The people of the community showed remarkable concern for the conversion of the students. The weather was favorable, the attendance large, and the interest good from the very beginning. I judge there were more than 30 professions of faith, a number of re-consecrations, and at the first call there were 16 applications for church membership. Fortunately located, guided by a master hand, proven indestructible by fire, blessed with a noble history and commanding an ever-widening patronage, Buie's Creek Academy is, I verily believe, yet more remarkable for the sweet spiritual atmosphere pervading it and the righteous influences emanating from it."

The Latest Figures.

FOREIGN MISSIONS.

Brother Tyree, vice-president of the Foreign Mission Board, and Bro. H. A. Brown, of Winston, both had excellent articles on Foreign Missions in last week's Recorder. I trust these articles had a wide reading and that the brethren in the State will give earnest heed to the matter contained in them. It is my purpose to give you the figures that you may see what must be done in the next few weeks.

From this time until the Convention last year we raised for Foreign Missions, $4,898.10. If we reach the twenty thousand dollars which we have as the mark before us, we must raise this year $2,970.00 more than last, or $7,168.10 between now and the meeting of the Convention.

HOME MISSIONS.

Between this time and the Convention last year we raised $2,504.81 for Home Missions. If we raise ten thousand for Home Missions this year, the treasurer must receive within the next two weeks $1,953.84 more than for the corresponding time last year, or a total of $4,458.65. It will be remembered that at our last Convention we set the figures for Home Missions at twelve thousand dollars, but that amount was for our Conventional year. We hope to report that amount when we meet at Elizabeth City next December. If we can come up to the ten thousand dollars for Home Missions by the meeting of the Southern Baptist Convention, it will be a long step toward reaching the twelve thousand by the meeting of our Convention.

When this paper shall have reached you only two more Sundays will remain before the close of the treasurer's books. Of course the acknowledgements to Home and Foreign Missions in this week's paper should be deducted from the above figures. Let all church treasurers having money on hand for Home and Foreigns Missions forward the same without delay to Walters Durham, Treasurer.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Many Thanks.

It gives us pleasure to thank the friends named below for sending in subscriptions recently. We have many evidences that our friends are at work, and daily the prospect of bringing our list up to a good ten thousand grows more bright:

C. E. Payseur.
Jesse S. Barrett.
J. A. McKaughan.
J. A. Campbell.
J. M. Beaty.
Josiah Elliott.
J. H. Harper.
J. W. Downey.
A. H. Porter.

Wake Forest Letter.

The most important special appeal to the Baptists of North Carolina at the present time is for the erection of the new building at Wake Forest College. I say special, for nothing can be more important than the regular and unceasing claims of our missionary operations, domestic and foreign. But it has often been proved that all the constant, regular work of the Convention, so far from being hurt, is helped by special undertakings.

There are many reasons why the new building is a necessity, not only for the growth, but for the present work of the institution. The increase in the number of students since the Lea Laboratory was erected has overcrowded that building. It will be sufficient, doubtless, for many years to come, to furnish all the room that may be needed for the School of Chemistry and for cognate branches in the School of Medicine. But it is no longer equal to the demands of both Biology and Chemistry. Either both of these important departments must suffer, sooner or later, or we must have the new building.

In addition to ample lecture rooms, laboratory facilities, offices, etc., in the new building it is proposed to set apart a large room as a College Museum. We have never had a Museum here worthy of the College. This is due mainly to the fact that suitable space in our buildings has been lacking hitherto.

The movement for the new building was launched at our last Commencement, after cordial and formal approval by the Board of Trustees. Those who were present on that occasion will recall the enthusiastic response to Professor Carlyle's ringing words. But in view of the strenuous effort (in the success of which we all so greatly rejoice) to relieve our Woman's College from its debt, it was not deemed right to press the matter. Now, however, the way is open. Professor Carlyle has undertaken to raise the money. All the friends of the College are going to help him do it. It is hoped that the corner-stone can be laid during Commencement Week, and that the building will be ready for occupancy and use before the end of next session.

Six weeks from the date of this paper, and then cometh Commencement. It will be the close of a good and successful session. Three hundred and twenty-seven students have matriculated—fourteen more than were here a year ago. With rare exceptions, the students have worked faithfully and behaved well. The catalogue is in the hands of the printer. Within a few days we shall be ready to mail copies to all applicants.

Just a few words in regard to "Federation." I have read Dr. McGlothlin's article with attention and interest, as, indeed, I have read many articles on this subject which have appeared in this and other States. After studying and reflecting upon the matter for a long time, I became convinced several years ago that we do not need in North Carolina formal federation of our Baptist educational institutions. So far as we have Baptists schools, they are already correlated. As some of the brethren know, I have sought for years to encourage the organization and support of associational academies. To a considerable extent this has been done. More will be done in the future. Now, mark, if our Baptist academies report to and are controlled by the associations, and if our several colleges report to and are controlled by the Convention, then the relations between the academies and colleges will be exactly the relations between the associations and the Convention. This sort of correlation is, so far as it goes, natural and vital, and is void of the mechanical elements discernible in other systems, suggested or practiced in other States. And it is in beautiful harmony with fundamental principles of Baptist polity. What we need is that more of our strong associations and groups of weaker ones shall organize first rate academies within their own borders. As soon as such schools are born they will be already members of a sisterhood (for are not all schools "female?), and will not need to be adopted into a family.

CHAS. E. TAYLOR.
Wake Forest College, April 9.

Durham Letter.

The past year has been rather eventful in some respects—three new Baptist pastors and a dry town are among the changes.

All five of our churches seem to be in fine spirits and hopeful condition.

The First Church had an excellent year—eighty-five additions and $1,600 raised for missions, and we trust, some spiritual development. These people are growing in noble deeds and kindness of heart. Our women—they are among the best of the earth. They raised last year, women and children, more than $500 for missions besides what they gave directly through the church. Their consecration and zeal for the Master's cause in an inspiration to the pastor. Their thoughtfulness of the pastor's home and family has been evidenced in substantial ways repeatedly.

Our Sunday-school, under the leadership of Prof. W. J. Brogdon, promises to be one of the very best.

The Second Baptist is being led more successfully each year by Pastor Parker. Frequent additions, constantly enlarged mission contributions, and a Sunday-school growing in numbers and efficiency, are evidences of his fine gifts as a leader and of his good people who are willing to be led.

The East Durham Baptist Church, of which the pastor said something recently through the Reporder, has surpassed itself in these later days. Becoming self-supportin, doubling pastor's salary, finishing a handsome parsonage, giving more to missions—these are some of the things which Rev. J. O. Alderman and his noble people have been doing.

Our West Durham Church has had the most recent change in pastors. Rev. W. C. Barrett, who had done a most excellent work here, went to the S. B. Theological Seminary last fall. Rev. C. S. Cashwell succeeded him as pastor. Brother Cashwell has not been here very long, but long enough for everybody to know that he is going to bring things to pass. Nothing but good things are said of him, and his people are much encouraged.

Edgemont Baptist Church, our youngest, was organized some two years ago. The erection of this church-house was one among the last of the noble deeds of Dr. Tyree's pastorate in Durham—the improvement and beautifying the building of the First Church being the last.

Under the pastoral care of Rev. E. R. Harris, this church has had a fine beginning. Although it has been so recent since the house of worship was erected, it is not sufficiently large for present purposes, and they are now arranging to enlarge it, put in a pool, etc. Their membership, and work in every particular, is being rapidly enlarged, and both pastor and people are very hopeful.

DURHAM AND PROHIBITION.

Just about one year ago Durham became quite warm by the agitation of the liquor question. An Anti-Saloon League was organized, and prohibition for Durham was soon determined upon. The fight began, and was waged with some little heat, but when the test came, the town went dry with about a two-third's majority.

During the campaign the friends of the saloon predicted all sorts of dire misfortunes for the business interests of Durham if the saloons were closed. Now that they have been removed, and we have had a three months' test, a reckoning was taken of the business of Durham and compared with the first three months of last year when the town had saloons. The comparisons show that business, examined in twenty-three establishments, embracing almost every variety of interests in our town, has increased from 1 to 64 per cent under prohibition as we now have it.

A comparison of the court records during the two corresponding periods shows that during the first three months of 1903, when we had open saloons, there were 147 arrests for drunkenness, while for the first three months of 1904 with prohibition, there were only 34 arrests—less than one-fourth the number when we had saloons.

Instead of the usual long list of cases in the mayor's court every Monday, recorded in our daily paper, we now have statements like this: "The mayor had no court on Monday, there being no case to try. The bad people of Durham have all quit their meanness and put on their good behaviour."

What might have Durham been today in morals and business prosperity if it had had prohibition always!

Our Anti-Saloon League had a fine rally meeting on last Sunday, at which time Mr. J. W. Bailey, of Raleigh, made a very inspiring address on the work of temperance in our State.

Rev. Mr. Beaman of our town also spoke, giving the comparisons mentioned above.

Mr. Bailey spoke during the day at the First and Second Churches with much edification to our people.

We feel that Durham is among the towns whose future history will be on a higher plane than its past.

C. J. THOMPSON.
Durham, N. C., April 1, 1904.

What Does It Mean?

Some time ago I heard a minister say at the beginning of a protracted meeting that "if he was depending on the preaching for success that he would close the meeting then."

Dr. Torrey said in his article in the Recorder last week that it was not preaching but praying that made a meeting a success. If these brethren are right, we ought to revise the Lord's commission so it would read: "Go ye into all the world and pray for every creature; he that is prayed for shall be saved, but he that is not prayed for shall be lost." Had the Apostle Paul held such views he doubtless would have said: "That it pleased God by the foolishness of praying to save them that were prayed for," instead of what he did say: "That it pleased God by the foolishness of preaching to save them that believed."

SUBSCRIBER.

[We totally disagree with this brother. One can believe in preaching and in working as great instrumentalities in salvation; but there is a greater, even God, the Holy Spirit. And we should pray Him to make the preaching and the working effectual. If we do not, or if He does not—and He will not if we ask not—all the preaching and working is vain.—Editor.]

Salisbury.

Yesterday was a good day in the history of our work in Salisbury. A large congregation greeted me for my farewell services. At the close of the morning sermon, I made an appeal for our building fund, and these generous people, not rich in this world's goods and already exhausted with their building obligations, gave $1,700 to eliminate the floating debt on the new church. This was a noble sacrifice in these faithful and loyal people. Many have wrought valiantly in this work, but more credit, for the success of our work in Salisbury, is due to the untiring zeal and generosity of Dr. John Whitehead, than to any one member of the church. This sweet-spirited man, full of grace and humility, has made this great work in Salisbury possible. He is the most genial co-laborer I have ever been associated with in the Master's work. The Baptists of the State owe him a lasting debt of gratitude for his service to our cause in Salisbury.

The church has the most beautiful and commodious house of worship in this part of the State. The property has the most desirable location in the city. The people are united, aggressive and hopeful. This work is in fine condition, and the church has a great opportunity before it.

Many names have been suggested to the committee as suitable men for this field, but as yet, the committee has settled on no one.

I begin my work in Shelby the first Sunday in April. I am trusting the Lord for wisdom and strength to do a good work in this important field.

M. E. PARRISH.
Salisbury, N. C., March 28, 1904.

Home Circle.

At Prayer Meeting.

There were only two or three of us
Who came to the place of prayer,—
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there
And gave the living bread.

We knew his look in our leader's face,
So rapt, and glad, and free,
We felt his touch when our heads were bowed,
We heard his "Come to me."
Nobody saw him lift the latch,
And none unbarred the door;
But "peace" was his token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea;
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in,
To the little place of prayer;
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm
It seemed like the pelting of summer flowers;
And not the crash of a storm;
"'Twas a time of the dearest privilege,
Of the Lord's right hand," we said.
As we thought how Jesus himself had come
To feed us with living bread.

—Selected.

I'm Glad I Did My Work Well.

A poor Irishman left his own country to come to America to better his fortunes. He landed in New York and started out on his search for work. There was but one thing that he could do well, but one thing he had ever learned as a trade. That was stone-cutting. He went from one stone yard to another in New York City seeking for employment, only when night came to be disappointed. Day after day, he searched until all the stone yards he could hear about had been visited, but all in vain, no one seemed to want him. Only a few coins were left to jingle in a lonely sort of fashion in his pocket. He feared starvation unless he could find work. So one day he crossed the great Brooklyn bridge to begin his search for work among the stone yards in Brooklyn. After trying several, his search was at length rewarded. The superintendent of this one told him if he would do his work exactly as he was told and be true to the pattern marked on the stone he might begin, and if he did the first work satisfactorily he might have more work. So with great care he began his task of cutting out the stone according to the lines marked out. There was no beauty in the design, indeed it scarce seemed like a design, it was neither scroll nor leaf, only a few meaningless lines to the Irishman. Finally the first block was finished. The "boss," as he was called, inspected it, and gave him another block, with the remark "to do that as well." The second offered no more inspiration than the first, but the man kept pegging away at the stone, keeping in mind that he must be true to the pattern if he were to continue to have work.

After weeks of monotonous cutting, one block after another, on Saturady at noon the "boss" told him he might have a half holiday and not lose his pay. So he put on his best clothes and fixed himself up as respectable and presentable as he could and recrossed the Brooklyn bridge to see New York as a tourist instead of a hungry, discouraged man seeking work. How beautiful the city seemed to him now, how stately and grand the great buildings, how wonderful the store windows!

As he was walking along the beautiful avenue, looking across on the other side, his attenfion was attracted to a large, beautiful stone arch over an arcade. Here was something interesting along his own line. How he admired the carved scrolls and graceful foilage that twined among them! How symmetrically and wonderfully the work was done! And as a craftsman, he looked carefully to see how each scroll was wrought. He recognized a block which his own hand had cut, as part of the beautiful arch. His eyes lighted with joy and he searched for more of his work, and yonder he saw another block and still another and another. Oh! the joy and gladness that surged through him as he thought, "Why, I helped make this grand arch and it's the finest I've seen." As he stood looking at it, his eyes filled with tears; he said, "How thankful I am I did my work well and worked according to the pattern." A passer-by saw this Irishman standing gazing, the tears coursing down his cheeks, utterly oblivious to all about him. He spoke to him. "Why are you crying?" In an excited way, the Irishman said, "Do you see that grand stone arch over there?" "Yes," was the reply, "but I don't see anything to cry about in it." "Well, man," said the Irishman, "I cut that block and that one and that one and this one over yonder, and I'm so thankful I did my work right and was faithful, for I didn't know when I cut it that it was to be an arch or anything half so beautiful."

So may we be faithful to our task. Our Master makes the plan, the pattern is His. He permits us to do the work if we will, and some day over yonder we may see how beautiful the design, and know God's plan.

When we see the saved, and humanity made perfect, we, like that Irishman, will rejoice if we have been faithful to the pattern and have done our work well.

A Kitchen Convenience.

"It's just fun to do your own work without the bother of 'help,' if you have the right sort of husband to plan little helpful contrivances," said a bright, enthusiastic little housewife recently, in recounting some of her kitchen experiences in her cosy new home.

"I was surprised and dismayed at first," she continued, "to discover how many steps I had to take from kitchen to dining-room, from dining-room to pantry, and from pantry to range and dresser, simply for the table-setting, cooking and dish-washing for a single meal; but at the first word of complaint and weariness, that thoughtful husband of mine immediately planned and prepared a little labor-saving contrivance that has proved invaluable. A light stand was made on strong legs with large castors, so that it may be easily wheeled from place to place. It is three feet long by two wide, and has two shelves below the top. With this I need to go to the dining-room but once or twice in getting a meal for a large company. When the table is cleared the stand is wheeled from the dining-room, carrying all the food and dirty dishes at once. It is wheeled first to the pantry, and the food is removed, and from the pantry to the kitchen sink. As the dishes are washed and dried they are again placed on the stand and wheeled to the dresser. It may seem like a little thing, but it is surprising how many steps may be saved in a single day by its use."—Home Queen.

A Word to Cooks.

A careful cook seldom buys lard; she saves the trimmings from all meats, and the drippings from all roasts except lamb or mutton, of which the fat is too strong. A great many soups in France are made with those savings.

Three stone jars should be kept—one for soup, one for frying potatoes and all sorts of fritters, and one for frying fish. In the two frying-jars pork fat can be mixed with the fat of other meats, but in the jar for soups it must be omitted. Indeed, it would be better to keep in it only the fat of poultry, or poultry and veal if you have enough of these two meats to keep a jar holding a pint about filled. The trimmings from the meat are cut dice-shape, put in a saucepan over a rather slow fire, and cooked until melted; then the fat is strained through a fine sieve into the jars.

The dripping from roasts must be recooked. It is put in a saucepan over a moderate fire until it has stopped sizzling. The sizzling is produced by the liquid juice of the meat that may be left in it, and if this is not evaporated, the fat will not keep, and will not fry things crisp. Fat properly taken care of will keep indefinitely in a cool place. The jars should be emptied about once a month, well scoured and dried, and the fat melted and strained before returning to the jars.—Mrs. Will H. Low, in the February Woman's Home Companion.

The Family Medicine Cabinet.

Medicine for family use should be kept in a locked cabinet hanging out of reach of children. Such a cabinet should be supplied with spirits of camphor, spirits of turpentine and linseed oil in pint bottles; sassafras oil and sweet oil in bottles holding at least four ounces; quinine in a tin box with a screw top (the safest form in which to buy and keep quinine); five or ten cents' worth of Epsom salts in a low glass or china jar with wide mouth (pint fruit cans do well for the purpose); a few sticks of lunar caustic, wrapped in paper and kept from the light, also in glass; and a small, wide-mouthed bottle of menthol crystals.

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Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

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MRS. A. G. SMITH,
2400 Catharine St.,
Feb. 9, 1903. Philadelphia.

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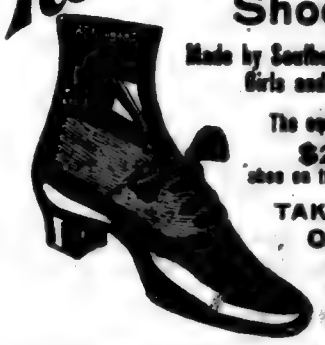
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Young People's Page

Man and His Shoes.

"How much a man is like his shoes!
For instance, both a sole may lose,
Both have been tanned; both are made tight
By cobblers. Both get left and right,
Both in need of a mate to be complete,
And both are made to go on feet.
They both need healing; oft are sold,
And both in time will turn to mould.
With shoes the last is first, with men
The first shall be the last and when
The shoes wear out they're mended new;
When men wear out they are men dead, too.
They both are trod upon, and both
Will tread on others, nothing loth.
Both have their ties, and both incline,
When polished, in the world to shine,
And both peg out—now would you chose
To be a man or be his shoes?"

—Anon.

The Loced Horse.

Bert stood with a cigarette in his hand, looking at the "hired man" who was sitting on a box in the barn door.

"Chetty," he said, "I want the same horse I had last year—Babe, wasn't it?"

"Yes," said Chetty, "I should think you would; she admires you."

Now Chetty, whose size and disposition inclined him to be moderate in his motions, was gifted with eyes which saw everything, large and small, within the range of his vision. He had been the chief manager of the stock on the Colorado ranch belonging to Bert's father ever since Bert could remember; and Bert had learned that Chetty's odd remarks had hidden meanings, which it was well for him to find out cautiously if he did not wish to be caught in some practical joke.

Chetty watched Bert with an inscrutable smile.

"I believe," he said, "that she's about even with you—maybe a little ahead."

Chetty arose slowly and called one of the cattle boys who was riding by.

"Dick," he said, "bring up Babe—will you?"

Dick stopped short.

"Babe?" he asked.

"Yes," said Chetty, shortly, deliberately seating himself with his back to the boy.

It was not long before a handsome bay mare stood in the door. Bert had gone in to put on his riding-boots. He came out quicker than was his habit, for he thought he heard a wild clatter of hoofs. Chetty was sitting on the box, however, and Babe was standing, saddled, with her head down. Now Bert had lived on a ranch every summer of his life, and could ride a bucking horse, though he did not know much about the care of the stock.

"Will she buck?" he asked, as he perpared to mount.

"She won't mean to, young man; but her nerves are not so steady as they were last year. Be careful!"

Bert sprang into the saddle. With a nervous quiver Babe rose on her hind feet straight into the air, and fell over backwards. Bert sprang off as she rose and stood looking at the horse in astonishment.

"What's the matter?" he asked, as the shaking horse scrambled to her feet.

Chetty did not answer, and Bert mounted again. This time he was able to get the horse into the road. Babe went but a little distance, however, before Bert turned and rode back to the barn, the horse staggering from side to side.

"Chetty," he said, "she's crazy. What's got into her?"

Chetty, who had risen while Bert was mounting, now sat down and spoke slowly, with his eyes on the horse:

"It's just as I said, young man. You see, a horse hasn't as long to live as a man, so she's hurried her education a little. She seemed to know it when you had to begin to smoke last fall to keep away from your studying, you remember. Feed got low in the pasture, and she took to gnawing a weed—seeing she couldn't smoke it. She got into the loco-weed, and got down to the roots. It made her feel rather good, and she hunted for some more. It works on her nerves, like that stuff on yours," pointing to the cigarette. "When we took her in the fall, I saw she was some locoed, and I reasoned with her. She said I needn't worry—fact was, she could stop any time, and just did for a little fun. But the amount of it was, her nerves were about gone then, and when we put her out in the spring, she got some more, and now she can't get along without it."

Chetty had been removing the bridle and saddle as he spoke, and now he led her to the pasture back of the ranch house. Then he let go of her head.

"Go up to her," he said to the boy.

Bert slowly walked toward the poor animal. She seemed to listen as he came up to her. Her ears were pointed toward him, but when he stood before her, and, looking into her glassy eyes, said, "Poor Babe!" she gave one wild snort and ran away from him like a wild horse.

"She can't see much," explained Chetty. "It's affected the nerves of her eyes."

Bert sat on the box by Chetty.

"So that's a 'locoed horse,'" he said slowly. "Poor Babe! Is she good for anything?"

"Not one thing," said Chetty.

As Bert got up and walked into the house, he threw away his cigarette.—Fannie Hyde Merrill.

A Wise Girl's Method.

The old saying that "a stitch in time saves nine," is one that the girl with a love of pretty clothes and a slim purse lays to heart. She knows that on an observance of it depends the vital question, whether she looks well-dressed or shabby.

Dress skirts are kept neatly bound—what detracts from the appearance of a person more than a frayed skirt—gloves are pulled smoothly into shape and have a receptacle of their own instead of being tossed hastily into a bureau drawer with odds and ends of rubbish. Any little ripped places are mended at once and missing buttons replaced.

A wet umbrella is set point upwards to dry, and shoes are frequently rubbed with vaseline to prevent cracking. The wise girl never uses shoe polish. And, by the way, the wise girl also knows that shoes and gloves are most important points in her outfit. She selects them with care as to fit and style and practices economy on some other portion of her costume. The finest Paris gown would be marred by shabby foot-gear and cheap gloves several sizes too small.

Velvet, when crushed, can be made to look as good as new by holding the wrong side over a pan of boiling water, stretching it taut and having some one brush against the grain on the right side with a stiff whisk-broom. Good rubber shields will wash, and whale-bones from an old waist are soaked in warm water for half an hour, ironed out, and used again. All trimmings are removed from old hats, ribbons pressed between papers with a hot iron and put away from the dust and light.

Above all this, the wise girl knows that daintiness counts for more than expensive clothes, and she values her small belongings accordingly.—Exchange.

Music at the Zoo.

In "Wild Animals in Captivity," the author, Mr. Cornish, tells of some of his experiences in the London "Zoo." He took with him a musical friend, who played on the violin to insects, reptiles, birds and beasts.

The trantulas listened, unmoved and sulky. Not so the scorpions. After a few notes had been played, they became agitated, and writhed and danced tumultuously.

A large lizard listened and swayed its head in time with the music. The black snakes started up and hissed at every sudden discord. A boa crept close to the side of his cage and seemed enraptured. A cobra, on hearing the tones of the violin, raised itself on its tail and gently swayed to and fro.

Among the quadrupeds, the polar and grizzly bears manifested much pleasure. Two stood up at the front of the cage to listen, and flinched at discords. The wolves snarled and cowered in abject fear at sound of the violin, with tails between their legs and hair bristling. The elephants snorted and whistled with rage; while the sheep, hogs and zebras seemed to find pleasure in the sounds.

In the monkey-house, some listened eagerly, with nods and gestures of appreciation; a few tried to imitate the movements of the violinst, while others scrowled and turned away.

The only animals that were entirely indifferent were the seals. They did not even pause for a moment to listen, but continued making the circle of the pool, evidently oblivious to the melody.

"Do You Suppose?"

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much."

Winnie shook her head and pointed to mamma, who had just lifted the baby from the crib. "Do you think," said Winnie, "that mamma is so busy with the big folks that she forgets the baby? She thinks of the baby first, 'cause he's the littlest. Surely God knows how to love as well as mother."—Selected.

Uriu at Annapolis.

In the April World's Work Charles W. Stewart, a classmate of Uriu at Annapolis tells some interesting stories of the daring Japanese Admiral who sank the Varag and the Rorietz at Chemulpo. Among other things Mr. Stewart says: "Uriu and Serata (who also became a Rear Admiral in the Japanese navy) were room-mates and chums before and during their cadetship. They were communicants in the Presbyterian Church at Annapolis. They occupied room No. 8, and our class pun was "Why are the Japs like cows?" and the answer was, "Because they ruminate." This did not visibly please Uri, but Serata was immensely delighted.

Uriu was quiet, cool, reserved, deep, studious. When he spoke it was evident that he had been thinking hard. In the first three years Serata stood higher in studies, graduating fourteenth in the class. Uriu developed steadily, and in the last year led Serata in marine engineering, shipbuilding, public law, French, and Spanish. Serata excelled in electricity, ordinance, and navigation. Uriu has advanced step by step, proving his ability in diplomacy and the construction, development and equipment of Japan's effective navy.

At graduation Uriu was twenty-sixth in his class. His best work was in English history and law, seamanship, language and tactics. His knowledge of literature was exceptional. He was fond of reading the Bible, Shakespeare, Aesop, Bacon, Poe, and Franklin.

Uriu married a Japanese woman, a graduate of Vassar College whose sister married Kuriui, the Japanese Minister of Foreign Affairs. He is the father of three sons and three daughters. At the age of forty-four he is a rear-admiral. His classmates at Annapolis will not be rear-admirals, in the ordinary course of naval promotion, until 1916.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 9th, 1903.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

Mrs. E. Austin.

19 Nassau Street.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

HAVE YOU LOST Your Relish for Life?

Electric Nervitone Tablets commence at the fountain head, Invigorate the nerves which operate, nourish and control the vital organs, imparting to them new life and force; they permanently cure nervous prostration, neuralgia, all nervous trouble and most of the ills the flesh is heir to gradually disappear. For sale by your druggist or Electric Medicine Co., 1,798 Clinton Avenue, N. Y.

PRAYING FOR THE BAPTISM OF THE HOLY SPIRIT.

Bro. C. W. Cheek asks, among other questions that we have referred to a friend for answer, "Is it right to pray for the baptism of the Holy Spirit"?

We should say yes. The baptism of the Holy Spirit must be the coming into the life of the Spirit of God to take charge in all fulness. This is a consummation devoutly to be prayed for.

THE PENDULUM SWINGS BACK.

First the sentence to prison of the politicians who used their offices of trust to loot the National Post Office Department; and now the sentence of United States Senator Burton, of Kansas, to prison for using his influence as Senator to obtain privileges of the mail for a speculating company; these two events mark the swinging back of the pendulum in America in the direction of official honesty and equal and exact justice.

When Whitaker Wright recently committed suicide having a few moments before been sentenced to prison for fraud in promoting certain companies, it was said far and wide that no such justice was meted out in the United States; that money and influence hedged about our greater rogues and only the poor fellows were punished. But the sentences of the post office officials and of a United States Senator—one of the highest offices in reach of men—contradicts this pessimism. Let the good work go on.

Too long has public office been abused. And all too used have the American people become to "graft"—a word that itself emphasizes the American disposition to gloze over the blacker truth "Graft"—what is it but sneaking thievery of the worst type, the betrayal of trust, the breaking of oath and robbery besides!

We could wish that some such events as we have referred to might put an end to graft in Philadelphia, New York, Chicago, St. Louis, and, coming nearer home, to the abuses—if such shall be discovered—now under investigation in connection with the Atlantic and North Carolina Railroad.

And, since we think of it, what of Mr. Dewey, of New Bern, and the directors who under public threat from him—recall his letter saying that if he came back he would drag others into prison with him—withdrew their reward and have kept quiet ever since?

QUESTIONS FOR THE SOUTHERN BAPTIST CONVENTION.

We may be thankful that questions arise every year to save the Southern Baptist Convention from becoming a mere mass meeting.

Before the Convention at Nashville will come Judge Hillyer's expansion resolution—a resolution to change the name of the Convention and broaden its domain. We do not object to any change that may be effected in perfect courtesy to the Northern Baptists, and our only fear of this resolution is that it might be construed as ignoring a great body of our brethren.

Professor Pollard, of Kentucky, will offer a resolution with a view to taking charge of the Columbian University at Washington and making it a great Baptist University. So far this project has not met with great enthusiasm. But it is one of great importance. The Southern Baptists have a mission in education, which we hope shall soon be undertaken, whether we accept or reject the Columbian opportunity.

Perhaps some question may yet arise that will bring forward the divisions in the Southwest. But the opposition factions in that region have about concluded to oppose the Convention along with the rest of the universe.

Most important of all will be Professor Mitchell's resolution to appoint a commission to report on our mission to the negroes. It is certainly high time we had a definite policy in this matter.

And, maybe, the Home Board will make an outright attempt to answer the arguments of D. W. Key and others which have done more than many think to convince the brotherhood that the Home Board either has no field or is sowing its seed so broadcast that it cannot prove that it has one.

The Convention at Nashville should be worth while. There is no reason why it should wholly consist of rejoicing in increased gifts for missions and earnest appeals for more.

OUR PRESENT CONDITION.

The Baptist denomination in North Carolina is united and at work. Secretary Johnson is pressing the important work of missions.

The missionary societies and the missionary cause in every aspect are flourishing.

Our educational equipment was never so complete, our institutions never so largely attended, enthusiasm for education, Christian Education, never so high.

Our ministry is able and contented—rightly contented. We have a great number of fine young men and strong older men in the pastorates. Our force of missionaries is intelligent, zealous and consecrated.

Our rank and file are more prosperous and more liberal than ever before.

The technical work of managing Sunday-schools and teaching the Bible is receiving more attention than ever before.

Our Associations are more wisely managed than ever before.

The churches are praying for revivals and their hearts are set on spiritual rise.

Thousands of our people are reading the Bible day by day.

Our Baptist papers have a combined circulation of 24,000 weekly, the Recorder having 9,500.

Our Orphanage has grown faster and is yet growing at a rate that compels enthusiastic support.

There are more intelligent and interested and working Baptists in North Carolina than there have been in all the State's history.

And there is no debt.

It is a good time to thank God and take courage.

At the Dedication of the Baptist Female University May 17—let it be a memorable day—these facts should be dwelt upon, and everybody should sing, Here I raise my Ebenezer.

THE NUMBERING OF THE TRIBES.

The American Baptist Publication Society has sent out the Year Book for 1904—a useful publication. It is a complete encyclopedia of information relative to Baptist organizations and statistics.

We submit here a summary of the statistics: In the United States, Associations 1743 against 1708 in 1902, church 45,727 against 44,829 in 1902, ministers 31,895 against 30,809 in 1902, baptisms 234,321 against 233,098 in 1902, loss by death 46,266 against 43,910 in 1902; total membership 4,406,747, against 4,330,462 in 1902; Sunday-schools, number 28,408, against 27,143 in 1902; officers and teachers, 204,498, against 202,106 in 1902, pupils 1,934,661 against 1,908,374 in 1902; houses of worship, 29,239, against 27,658 in 1902; seating capacity, 2,205,207; parsonages, 1955, against 1747 in 1902; value of church property, $95,100,026, church expenses, $12,367,319.09, against $11,846,389.25 in 1902; Sunday-school expenses, $599,298, against $601,863 in 1902; State Missions, $516,761, against $372,538 in 1902; Home Missions, $423,718, against $392,162; Foreign Missions, $550,202, against $492,632; education, $220,277, against $200,647 in 1902; miscellaneous, $1,174,498, against $1,017,453; total $15,994,341, against $15,065,267 in 1902.

Educational Institutions: Seminaries, 9; students, 1,095; value of property, $1,150,625.

Universities and Colleges, 97; students, 31,934; value of property, $20,409,926.

Academies, etc., 106.

There are 2,000 students for the ministry in academies and colleges.

Charitible Institutions, 43. Our Thomasville Orphanage owns more property than any other Baptist Orphanage in America.

Baptists in the world, North America, 4,858,262; South America, 2,803; Europe, 518,429; Asia, 132,388; Africa, 10,717; Australia, 22,394; total 5,339,996, against 5,140,494.

OLD FRIENDS, RISE UP!

The Biblical Recorder will celebrate its Seventieth Anniversary July 1st. Pending that event we wish to make the following enrollments:

1. Of all who have read the Recorder since 1835.
2. Of all families that have received the Recorder since 1835.
3. Of all who have read the Recorder from their earliest recollection.
4. Of all that learned their letters by means of the Biblical Recorder.
5. And of all others to whom or whose families the Biblical Recorder has been particularly related.

Address letters to the Editor.

SUPPORTING THE SUNDAY-SCHOOL WORK.

Baptists have no objection to the International work. But they have a work of their own. And they will support that first, if they are wise. Mr. Moore is putting the Baptist work on a practical basis, and the enthusiasm is spreading every day. Let every church and Sunday-school support our own work first.

BOOKS RECEIVED.

The Great Awakening of 1740. By Elder F. L. Chapell. American Baptist Publication Society.

This awakening, says the author, is the chief religious fact of the 18th century. It was the renascence of spiritual religion. "It is continuing yet, for the revivals with which we are repeatedly visited are but the echoes and reverberations of that mighty blast of the gospel trumpet which then awoke a slumbering church and a slumbering world." The subject is treated intelligently, and a reading of the book is worth any one's time.

The Christian Conversationalist. By R. W. Weaver, Th.D. American Baptist Publication Society. The alternate title of this work is "The Spiritual Apostolate."

The work is based on the thesis that the gospel got its start and has spread upon conversation, not sermons. The object of the work is, therefore, to train Christian in conversation, all the while impressing them with the importance of personal work. We hope to give the book a searching examination and write more knowingly. Our present purpose is to call attention to the unique purpose of this book by this scholarly son of North Carolina, and to say that in it he has at any rate pointed to an ideal much to be striven for—a society in which men and women may converse freely on the Christ and personal experience and may speak by the way with the unsaved without apology or embarrassment.

To be sure one would not appear mawkish, nor would one speak too freely; and one should not take the witnessing of the tongue for the only witnessing. But for the present reticence of Christians who does not crave a condition of society in which the good news of Christ shall float on the wings of conversation as it did in that early day when He was the topic of topics everywhere.

Ecclesiastes. By Principal J. T. Marshall, D. D. A volume in the American Commentary on the Old Testament. American Baptist Publication Society.

The Young Missionary. By Annie K. Downie. The Life Story of the author, edited by her mother. American Baptist Publication Society. Likely to increase sympathy with missions and missionaries.

Carlyle's Essay on Burns. Edited by Edwin Mims, Ph.D. American Book Co. Review later.

The Brook in the Pasture. Inner Circle Series. By John H. Elliott, D. D. The Winona Publishing Co. A sermon-idyl based on 23rd Psalm. 25 cents.

Christ's Boys and Girls. By H. D. Jenkins, D. D. The Winona Publishing Co. 25 cents.

Old Wine in New Bottles. Sermons by Len. G. Broughton. F. M. Barton, Publisher, Cleveland, Ohio.

Sunday School Department.

NOTES AND SUGGESTIONS BY R. C. MOORE. LESSON BY THE EDITOR.

Here and There in March.

During February the Secretary participated in fifteen services at the churches in six Associations. The field record for March was thirty-five services at ten points in five Associations, one of these Associations having been visited once in February. The first Sunday at Smithfield and Pisgah, in the Johnston; the second Sunday (with Friday and Saturday before) at Salisbury, Chestnut Hill and Spencer, in the South Yadkin; the following Friday and Saturday at Wingate and Marshville, in the Union; the third Sunday at Rockingham and Roberdel, in the Pee Dee; the fourth Sunday and week following at Buie's Creek, in the Little River. The office work has included in addition to regular correspondence and the rather careful study of a half dozen volumes on Sunday-school work, the sending out of a letter to each of our State missionaries calling for facts, problems, achievements, and outlook in their various fields; the sending through our Baptist Book Store of free supplies of literature to three needy mission schools; communication with sixteen brethren (suggested by pastors) regarding the organization of Sunday-schools in near-by neighborhoods; the writing of five newspaper articles on Sunday-school topics. For words of encouragement, written, spoken, and printed, the Secretary is grateful; and grateful, not because he merits them in the least, but because of the quickened interest they show in the great work to which we Baptists have set our hands anew.

Looking a Little Ahead.

At the rate of five Associations per month it would take just a year to visit one or two points in each of our Associations in the State. It is desirable that every Association shall be visited by the Secretary as soon and as thoroughly as possible, but he can hardly hope to cover our entire territory with anything like satisfactory work during the first twelve months. Time will be required, and of course the brethren will understand. Several invitations have had to be declined right recently because the Secretary has every Sunday, save one, arranged for till the first of July. The last of May he expects to attend the Robeson and Pee Dee Unions. Ten days in June he is to attend the meeting at Jackson Springs. No definite engagements yet for July. During August he is planning to attend several associational meetings in the mountains, and also to hold rallies and institutes as there may be opportunity. Then the fall campaign among the Associations will be on, followed by the Convention at Elizabeth City in December. Such is the Secretary's program in the rough for the balance of the year; numerous appointments with churches and groups of churches can be sandwiched in here and there. And so it is hoped that quite every section of the State, if not every Association, may be reached this year in the interest of our Baptist Sunday-school work.

Get Ready for Jackson Springs.

The great Midsummer Meeting of North Carolina Baptists at Jackson Springs, June 21-30, will be of particular value to Sunday-school workers. In addition to the general spiritual and inspirational features of the meeting as a whole there will be two things of help to the teaching work of our churches. First, there will be technical work for about an hour and a half each afternoon dealing with lesson study, Sunday-school management and methods; in this the Secretary will be aided by efficient helpers, and program will be given later. And then June 24 has been set apart as Sunday-school Workers' Day, when we hope to have a representative gathering from all parts of the State and to effect a wise organization of our forces. Let Unions in May, church and Sunday-schools, see to it that this meeting is largely attended. The following is the program prepared, the dominant idea being "Organization for Efficiency."

Morning: The Need.

9.30.—Opening exercises by the Secretary.
10.00.—Lecture by Dr. A. T. Robertson.
11.00.—Address by J. W. Bailey: "Our Immediate Task in Sunday-school Work."
11.45.—Address by J. H. Tucker: "The Value of Organization."

Afternoon: The Plan.

3.00.—Address by B. W. Spilman: "The General Organization We Should Effect in North Carolina."
4.00.—Formal organization, election of officers, etc.

Evening: The Motive.

8.00.—Address by C. W. Mitchell: "The Religious Education of the Child."
9.00.—Address by J. B. Carlyle: "The Sunday-school Teacher Needed Today."

Suggestive Union Meeting Program.

In response to numerous inquiries regarding suitable topics for the Sunday-school Conventions to be held the last of May the following is submitted for use in part or entire by any who wish. Local committees will of course arrange hours, speakers, and business features of each Union, as may be convenient. Special needs or conditions will in some cases very likely require the substitution of other topics. This is merely suggestive, as the title of the paragraph indicates.

Friday moring: Sermon on some phase of studying and teaching the Bible or the religious education of the young.

Friday afternoon: Organization, enrolment of messengers, reports from each Sunday-school represented and conference on their condition, including such as "Best Things in Our School," "Difficulties We Have Solved," "Lions Now in the Way," "Good Results from Our Work."

Friday night (where practicable to have service): Two or three addresses on "Evangelism in the Sunday-School," dwelling upon the fact that soul-saving is supreme, that Christ is in every lesson, that teachers should be soul-winners, and that opportunities for confession could and should be given in the school.

Saturday morning: Opening exercises dealing with "Sunday-School Work in Bible Times," as the work of the reformers in Judah (2 Chron. 17), that of Ezra and his associates (Neh. 8), or that contemplated in the Great Commission (Matt. 28). First topic: "Christ the Great Teacher"—His characteristics as a teacher, His methods of work, some results of His teaching. Second topic: "The Sunday-School Teachers we Want"—the need and demand, the kind wanted, the equipment they should have, where they are to come from.

Saturday afternoon: General Topic—"The Officers of the Sunday-School." First, the pastor—what his relation is to the school and how he can promote its efficiency. Second, the superintendent—the kind of man he ought to be and what his duties are. Third, the other officers—who they are and what may be expected of them.

Saturday night (if convenient to have service): Two or three addresses on "The Sunday-School as an Agency for Training Young Christians for Active Service," dealing with where to work, what and how to do, the encouragement and co-operation of teachers and other mature Christians.

Sunday morning: A mass-meeting of Sunday-school scholars and workers, including parents, old persons, all church members and friends. Let there be spirited and spiritual singing, earnest and specific prayers, two or three brief pointed and practical talks, a study (or at least an application) of the lesson for the day. The sermon following may be appropriately addressed to children or in behalf of work among them.

If this program is likely to be of any service to you, clip it out and preserve it, as the Secretary will probably not have it in any other form for distribution.

* * *

WITNESSES FROM HEAVEN.

Bible Lesson for April 17. Mark 9:2-13.

Compare Matt. 17:1-13; Luke 9:28-36; 2 Peter 1:16-21.

This section of Scripture immediately follows the section of the last lesson. It is directly related to it. We must, therefore, recall it. Jesus had evoked from His chosen followers their acknowledgment of Him as Christ. But they did not know what was involved in that office. They knew He was the Christ; that was fixed in their hearts. But they did not know what it was to be Christ. For example, they thought He should rule in power instead of suffer and die the death of a malefactor. He straightway began to teach them the first lesson in His Christly character. Recall that lesson: (1) That He must suffer and die; (2) that His disciples (8:34,35,36) must likewise suffer and die—either at the hands of others, or voluntarily,—that is by putting aside all worldly and selfish aims and living wholly unto God.

"Hear Him."

Far be it from us to explain the acts of God. Just what His whole purpose was we venture not to say. But it is reasonable to say that one purpose here was to bear witness to Peter, James and John of the fact that Jesus is Christ, to confirm them so signally in their belief that they would be prepared for His death and for anything He might say or do. This is strongly indicated by verse 9. Their experience here on this mountain was to prepare them to accept the Resurrection and to witness to it.

Let us not forget what a trial awaited these humble men. All their splendid hopes were to be blighted. All their notions were to be exploded. They were to be called upon to accept that wonder of wonders, the Resurrection; and not only to accept it but to bear witness of it to a doubting and a violent generation. No wonder that it was necessary that God should send Moses, the founder of their religion, Moses whom they could not doubt, and Elias, the prophet, the exponent of righteousness and spiritual religion, Elias whose name was second only to Moses in their minds, to witness to Jesus now that the crucial hour draws nigh. And more, for there was not only the witness of these, but the very voice of God Himself.

It is as if to say that God would make sure that doubt should not creep in; that these men who were to carry on His work after the return of His Son, should be made sure beyond all peradventure. "Hear Him": Rebuke Him not. Accept what He says. It is all true. He is Christ; and He, not you, knows what it is to be Christ.

We find again then, God considering the weakness of His children and doing all necessary to make sure the message of His salvation through them.

Moses and Elias.

The mind may soar to any height in contemplation of the scene. Only one who understands how large a figure Moses was in the Hebrew mind can appreciate the meaning of his appearing here. Before Jesus his name was the supreme name, as his work was the supreme work. All Israel had looked for thousands of years to the coming of the promised prophet "like unto Moses." To call him in as witness was a supremely satisfying act.

And so of Elias. Of all the prophets God had wrought the greatest wonders through him. Others spoke in loftier language, but none have surpassed him in direct intercourse with God, in marvellous works or in the spirituality of his mission.

And these two were seen talking with Him; and God was heard!

In this scene all the best in the minds of the disciples was appealed to. No room whatever was left for doubt. They must henceforth "Hear Him" with never a doubt.

His Message.

Coming down from the mountain Jesus explains again that He must die and promises them that He shall rise again. Peter does not rebuke Him now. They may not understand. Doubtless they do not. But they accept Him and what He says. The light of the Resurrection shines beyond the cross.

God's Love for His Son.

Luke records (9:29) that He was transfigured —changed in form—"as He was praying"; and Professor Riddle infers from this that the entire event was for the consolation of Jesus rather than for the confirmation of His three followers.

Let us not forget that Jesus did need such consolation. Once before had God borne Him this witness. He was in the form of a servant; He was in the weakness of man. The cup was bitter to Him. The way was dark. The humiliation was sore. And the agony—remember Gethsemane! And Paul himself has said that for the joy that was set before Him He endured the cross and the shame—as if the joy of His return to glory was the consolation that He saw beyond the cross and was the compensating motive that made it possible for Him to endure it all. Very truly He loved us so and He was so bent to the will of His father that one must believe that His joy was in these things rather than in any anticipations. But to interpret the transfiguration as a foretaste for Him of the joy to be and a special preparation for the dark valley that He must now soon enter, does no violence to this thought. God loved His Son. And seeing Him now so sorely in need, so sorely to be tried, in the beautiful love and pity of His Father-heart He makes Him a special visitation.

We are accustomed to take for granted God's love for His Son. But here is direct evidence. He suffered Him to die, loving Him as He did, because He loves us so; but God would set before Him in the darkest hour this light; this change from body to spirit; this foretaste of the glory that awaited Him; this token of His triumph. May we not say here that Jesus stretched His "hand through time to snatch the far-off interest of tears"! And may we not guess that Moses and Elias refreshed His weary heart with messages of the joy that awaited Him!

A man often gets what he wants, but he seldom finds that it is still what he wants, after it has obtained. We should be thankful always that God's choices for us are so much better than our choices for ourselves could possibly be.

Patience is the handmaid of faith.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JOYNER, Raleigh, N. C.

A RECOMMENDATION AND HOW IT IS BEING FULFILLED.

Recommendation Passed by the Annual Meeting, Dec. 11, 1903.

"Increase of Membership and of Societies.—In view of the fact that at present but a small part of the women and children of the churches and Sunday-schools with which the Societies are connected are members of them or are taking other active part in Mission work, that one of the chief aims of this year's work be to double the membership of all existing Societies, success or failure in this to be reported at our next annual meeting. To reach those who cannot attend, the Home Department is specially commended. That in view of the fact that more than two-thirds of the churches are still without Societies, each of those now organized endeavor to plant one in a neighboring church."

New Societies organized in the first quarter of 1904, 26.

The work of the Central Committee:

Number of letters, 315.
Number of leaflets, 12,050.
Postals, 75.
Quarterly letters, 1,100.
Christmas Offering Envelopes, 5,000.
Christmas Offering Programs, 1,550.
Constitution, 225.
Minutes, 600.
Home Department:
Envelopes, 500.
Booklets, 98.
Visitor's books, 30.
Self-denial Envelopes, 6,000.
Self-denial Programs, 1,500.
Enlistment Cards, 500.

AN INTERESTING CONTRAST.

1903: $2,111.63. Foreign Missions, $602.76; Christmas Offering, $977.38; Yates Memorial College, ...; total, $1,580.14.

1904: $2,545.06—increase, $433.43. Foreign Missions, $851.73; Christmas Offering, $1,024.88; Yates Memorial College, $50.00; total, $1,926.61—increase; $346.47.

1903: Home Missions, $216.33; boxes, $129.03; total, $345.36.

1904: Home Missions, $245.73; boxes, $147.01; total, $392.36—increase, $47.38.

1903: State Missions, $185.58; expense, 55 cents.

1904: State Missions, $224.36—increase, $38.78; expense, $1.35—increase, 80 cents.

SUNBEAMS

1903: $165.00.

1904: $232.85—increase, $57.85.

1903: Foreign Missions, $102.12; Christmas Offering, $49.80; Yates Memorial College, ...; total, $151.92.

1904: Foreign Missions, $106.46; Christmas Offering, $97.95; Yates Memorial College, $8.75; total, $213.16.

1903: Home Missions, $6.97; State Missions, $611.

1904: Home Missions, $10.86; State Missions, $8.83.

Home Missions for Thirty Days

If every Baptist in the South would give a part of each day for thirty days to the study of Home Missions the information thus gained would startle our people with an overwhelming sense of the importance of Home Missions. Such a study would open up the needs of the vast frontier country west of the Mississippi, it would lay bare the crying need of 9,000,000 of negroes in our midst, it would give some conception of the frightful destitution in our Southern cities that are growing with such rapidity, it would reveal a direful lack of cohesiveness among our people and stress the demand for a common bond of union as represented by the Home Mission Board work, it would burden our hearts with the spiritual redemption of beautiful Cuba.

ANOTHER VIEW.

This study of Home Missions would reveal the gracious dealings of God with the work and workers. In the Western Territories it would find the Baptist increase about fifty per cent a year, their benevolent contributions over one hundred per cent! The sight of mission stations grown in a few years to vigorous, self-supporting churches would greet the enquirer. Everywhere along the vast field from Maryland to Mexico the tokens of God's favor upon the workers would be manifest and in the midst of it all the self-denying patient laborious toilers would be heard sending up daily prayers for more laborers to gather the whitening harvest.

A NEW IMPULSE TO LARGE GIVING.

Large giving would surely follow such study of our Home Mission work. The blessings of God upon the faithful workers, the far-reaching consequences of their present labors upon future generations, the absolute necessity for immediately seizing the glorious opportunities would call forth the largest gifts ever made to Home Missions.

THE TIME IS SHORT

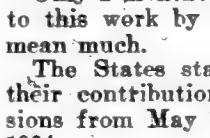
Only a month! But a month given to this work by all our people will mean much.

The States stand as follows in their contributions to Home Missions from May 1, 1903, to April 1, 1904:

Alabama	$3,743.40
Arkansas	454.50
District of Columbia	279.75
Florida	1,257.43
Georgia	7,919.88
Indian Territory	156.60
Kentucky	6,347.79
Louisiana	1,401.40
Maryland	2,622.05
Mississippi	3,121.89
Missouri	5,546.97
North Carolina	3,195.96
Oklahoma	162.74
South Carolina	4,187.87
Tennessee	3,530.22
Texas	1,443.58
Virginia	7,047.91
Miscellaneous	20.50

Brethren, beloved, pastors and laymen and good sisters, will you not see to it that your part of the giving is done? May God help us all to do our duty.

Most cordially and fraternally,
B. D. GRAY,
Corresponding Secretary.
Atlanta, Ga., March 31, 1904.


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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Scatter in the Springtime.

"Scatter in springtime a handful of seeds,
And gather in summer a lapful of flowers;"
This is the song of the birds in the bowers,
This is the song of the wind in the reeds!
"Scatter in springtime a handful of seeds,
And gather in summer a lapful of flowers."

Down by the roadside and over the meads,
Under the sunshine and under the flowers,
This is the song of the birds in the bowers,
This is the song of the wind in the reeds:
"Scatter in springtime a handful of seeds,
And gather in summer a lapful of flowers."

A Vacation Story With a Moral.

"How many will try to make something to sell, or try to save some money this vacation to help support our little girl, Grace Emily Martin in Bijnour?" asked Mrs. Holland, the superintendent of Fairview Band.

There were twenty boys and girls before her. Some were quiet and attentive, but several were whispering and wiggling about, and you know how that always disturb a meeting. Mrs. Holland rapped on the table and repeated what she had said before.

Then she added: "Now children, if you are willing to help, raise your hands." Every hand was lifted. "Thank you," said the superintendent, "It may mean hard work and sacrifice, but I am sure you wish to keep Grace Emily in school."

The children had a little consultation after they left the church. Madge Rollins said: "I shall save my money in my mite box. I never take out a penny when it's once in, do you?"

Ada Evans answered, "Anybody that wants a penny at our house punches open my mite box and helps himself. I don't see how I can keep any money if I get it."

"O-o-oh! it's wicked to take money out of a mite box," said little Annie Brown. "You know you give it to the Lord, and it isn't yours any more."

"When shall you begin to save?" asked Benjie Blake. "Not yet," answered his cousin Robert. "Any time before September will be all right," and Roy Allen said, "Papa'll give me what I want when the time comes."

So they talked on the way home, but some of the children did not say a word, for, while they had raised their hands, they could not yet see how they were to earn or save any money for Grace Emily.

Vacation days passed very quickly and with September came the first missionary meeting. Mrs. Holland invited the children to her home to give their reports. "How many have brought a gift for our little girl in India?" she asked.

About half the hands were promptly lifted, while several children said in a loud whisper, "I forgot all about it." "I haven't thought of Grace Emily all summer." "I couldn't, so there!"

Ada Evans said: "Mamma thought it wasn't much use for me to try. She thought I was too young to earn anything."

Another girl near her complained that she had "lost ten cents so she hadn't anything to give," and her face looked so doleful that you would think she must have lost a dollar at least.

"Are you sure it was a missionary dime you lost, Dillie?" asked Mrs. Holland. Dillie's face grew very red, for she knew she had been on her way to a candy store when she dropped it over the bridge.

But Madge Rollins had her mite box full of pennies and nickels, earned by running errands. Little Annie Brown had picked berries in the hot sunshine and earned a bright silver dollar.

Benjie Blake and his cousin had "remembered" on their way home from the seashore, and in a spasm of repentance had given a "picnic and a show" and brought seventy-five cents apiece.

Roy Allen had begged a dollar from his father and brought it in carelessly as if it meant nothing to him. It was just a piece of paper, because he did not give any part of himself with it.

But the two Nelson girls had not forgotten Grace Emily for a single day. They had raised sweet peas and sold them. They had picked strawberries for one cent a box. They had taken care of a fat baby who cried a great deal. But their faces were proud and glad as they laid a five dollar gold piece on the table!

Ada, Dillie and several other "cheerful workers" looked very sober while those who had remembered and worked were giving their reports. They said, "We don't see how you did it." Do you?—Selected.

Judy's Light.

Judy had been to school that day for the first time. And now she was reading her A's and B's, while big Brother Ned sat near, studying his Greek and Latin. Judy was having a beautiful time; she "felt," as she told Ned, "such a lovely, grown up feeling."

Presently her mother's voice called to her: "Judy, come take care of the baby for me for a while, won't you? That's a nice little lady."

Judy's face, which had been so smiling a minute before, was now black with frowns. "O dear!" she grumbled, "don't want to. I'm always having to be a nice lady. I'm too busy this afternoon."

Then suddenly she changed her mind. "O no, I'm not! I forgot. I suppose I can do my letters when the baby's asleep." And she jumped down from the table and bustled off upstairs in a hurry.

Ned looked after her with surprise.

"Why, it didn't take her long to think twice. I wonder what the second thought was?"

Everything was quiet for a while; but pretty soon another voice called down the stairs: "Ned, couldn't you take this letter to the post office? None of the rest of us can go very well."

Ned looked up from his books with a frown almost as dark as Judy's, and answered: "Neither can I go very well. Why can't they leave a fellow in peace? This Greek is as hard as rocks."

His eye fell on Judy's slate, and his brow cleared as if by magic.

"O, well, all right! It won't take but ten minutes; I'll go."

After supper Ned said to Judy: "Tell me a secret, will you?"

"What?" asked Judy, always interested in a secret.

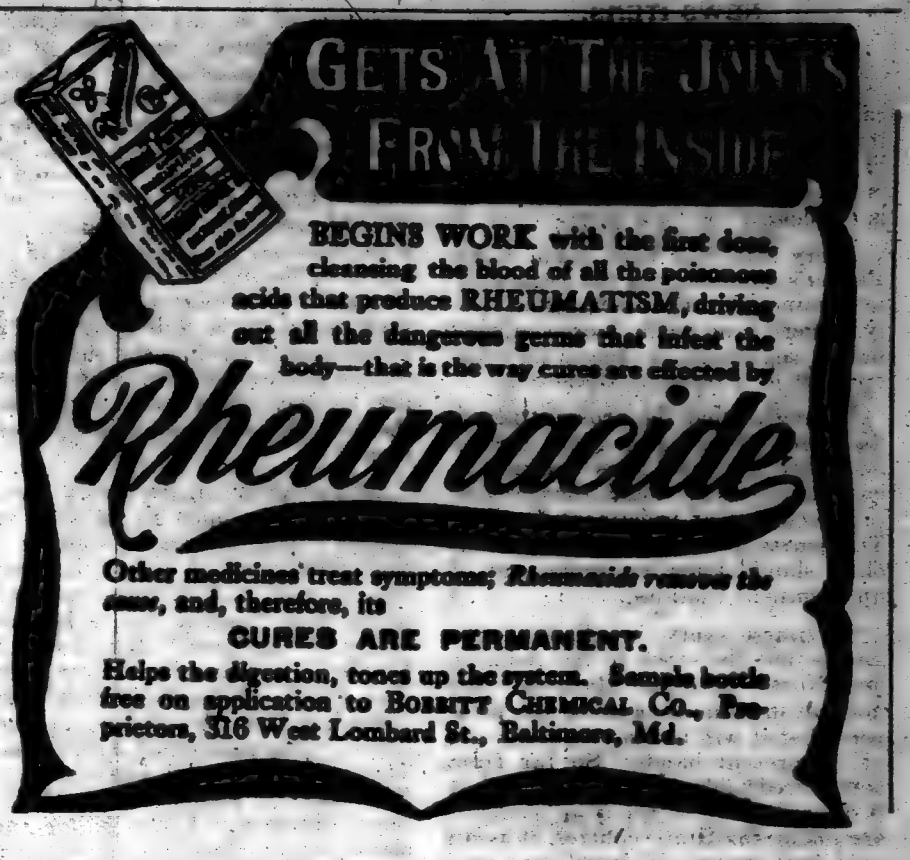
"This afternoon, when mother asked you to take care of the baby, why wern't you cross about it?"

"I was, at first, because I forgot."

"What did you forget?"

"Why, about being a good girl, and doing unto others by the golden rule, don't you know?"

"I see. And let me tell you something, my small sister. It was a fine thing that you let your light shine; for if you had forgotten to be a good girl this afternoon, I'm afraid that I should not have remembered to be a good boy."—The Mayflower.





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NEWS ITEMS.

No news of the Japan-Russia war.

Judge Peebles has said that he will call the Lumberton bar to answer for its "boycott" of him under charge of contempt of court. The opinion is general, however, that the judge is helpless.

Every hour last week made Judge Parker's candidacy as the Democratic nominee for President more likely. There is no doubt, moreover, that public sentiment is becoming distrustful of President Roosevelt.

We regret that the prosecuting officers in Wilmington let certain gamblers off with fines because to have tried them would involve certain members of prominent families. The courts in democratic North Carolina should know no prominent or unprominent families.

Of course every intelligent man knows that the stock in the Atlantic and North Carolina Railroad has doubled in value because of the prospect that it will be leased—taken out of its present hands. So far from being creditable to State control it is discreditable; so far from being an argument for State control, it is an argument against it. Intelligent people understand; and who cares if the unintelligent persist in permitting themselves to be fooled?

Rev. W. D. Bostic and wife, residents of this place for two years, who taught school at Mount Paren, S. C., during the winter, were in Henrietta yesterday calling on friends. Rev. Mr. Bostic and wife are preparing to go to China as missionaries. Mr. Bostic resigned as pastor last Sunday at Concord church, near Bostic, and will resign at Mount Pleasant tomorrow. He will resign at Mountain Creek and Mount Paron at his next regular appointments.—Henrietta Cor. Charlotte Observer.

Mr. Elwood Cox, of High Point, was here today. He is deeply interested in Guilford College, which he is the trustee of and says its debt of $27,000 has been cleared off. Of this sum $9,000 was raised in this State and the remainder by Quakers or Friends in Philadelphia and Baltimore. He says a new dormitory for boys and another for girls are to be built. He expects greater things than ever to be done for the college. It now has $60,000 endowment and $25,000 more is subscribed to be given when the endowment reaches $100,000. He says it will reach the latter figure next year.—Raleigh Cor. Charlotte Observer.

New York, April 8.—Dr. Charles Baskerville, professor of chemistry and director of the laboratory in the University of North Carolina, announced tonight before the Chemists' Club in this city, his discovery that thorium hitherto known as one of the seventy primary elements, is complex in its nature. Dr. Baskerville has resolved thorium into two elements. He has named one of these Carolinium, after the State, the other Berhlium, in honor of the great Swedish chemist who nearly a hundred years ago discovered thorium. It has never before been the good fortune of an American chemist to discover a chemical element. Dr. Baskerville's discovery of two elements is the result of ten year's of persistent labor.

In the 74th annual conference of the Mormons last week President Smith made the following declaration, which was unanimously approved: "Inasmuch as there are numerous reports in circulation that plural marriages have been entered into, contrary to official declaration of President Woodruff, of Sept. 26, 1890, commonally called the manifesto, which was issued by President Woodruff and adopted by the Church at its general conference, October 6, 1890, which forbids any marriage in violation of the law of the land, I, Joseph F. Smith, president of the Church of Jesus Christ of the Latter Day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter Day Saints; and, I hereby announce that all such marriages are prohibited, and if any officer or member of the church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the church and will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom."

Berea College in the mountains of Kentucky was open to whites and blacks. The General Assembly of that State made it unlawful to have schools open to both races—and who would have thought such a law necessary in the South? But it was. So far from closing the College, however, this law will make it rich, as the following from the Watchman indicates: "The persecuted gain friends. The attempt of the Legislature of Kentucky to make Berea College cease educating both whites and blacks or to place the departments twenty-five miles apart, will benefit the school in the end. It has gained a large number of new friends. Andrew Carnegie has given $30,000 and other contributions are coming in. The law forbidding education of whites and blacks in the same school is to be tested in the highest courts and this will enable the school to continue as it is for at least two years more." There is no doubt that if any Southern State withdraws funds from the negro free schools, larger sums from the North will replace them. The question is, Would you prefer the schools should be supported and controlled by Southern people or Northern people.

$24,000 Damages.

A verdict of $24,000 was given by a jury in Boston last week in a libel case against Zion's Herald. Rev. Dr. Schell, some years ago, made a private contract to aid in selling a song-book prepared for it by E. O. Excell. Dr. Schell was to receive one cent for each copy sold. When the contract was discovered, great indignation was aroused among Methodists against Dr. Schell, who was charged with using his official position for improper purposes. Zion's Herald took the lead in the accusations, though many other papers regarded Dr. Schell's course as reprehensible. Dr. Schell found it necessary to resign his position, and brought suit for damages with the result above given.

Impeachment.

The Judiciary Committee of Congress has approved a resolution to impeach Judge Swayne of the Federal Bench in Florida. The following paragraph indicates the character of the charges against him:

Upon the whole case it is plain that Judge Swayne has forfeited the respect and confidence of the bar of his court, and of the people of his district who do business here. He has so conducted himself as to earn the reputation of being susceptible to the malign influence of a man of notoriously bad character. He has shown himself to be harsh, tyrannical and oppressive, unmindful of the common rule of a just and upright judge. He has continuously and persistently violated the plain words of a statute of the United States, and subjected himself to punishment for the commission of a high misdemeanor. He has fined and imprisoned members of his bar for a constructive contempt, without the authority of law and without a decent show of reason, either through inexcusable ignorance, a malicious intent to injure, or a wanton disposition to exercise arbitrary power. He has condemned to a term of imprisonment in the county jail a reputable citizen of the State of Florida over whom he had no jurisdiction, who was guilty of no thought of a contempt of his court, for no offense against him or in the presence of the court, or in obstruction of any order, rule, command or decree. And after the accused had purged himself on oath.

EXCURSIONS IN CONNECTION WITH SOUTHERN BAPTIST CONVENTION.

St. Louis.—$12 round trip. Special rates in good hotel. Write at once to address below if you desire to go so that arrangements may be made for special trains.

Mammoth Cave.—Special train morning of May 17th returning in time for night trains south. $6.50 covers all expenses. Write at once if you desire to go.

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Ex'a Fine Lisle Gloves, two clasp, Black or white ..... 25c.

Finest Milanese Lisle Gloves, with pearl clasps, also two button Silk Gloves, made up in Kid Glove styles, with stitched back—newest glove for spring. ..... 50c.

"Lucille" Silk Gloves, with double tip and patent thumb-back, and white only ..... 75c.

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Will Surely Interest Many Readers of This Paper.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri Swamps in Dunklin County and have been sick with Malarial Fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malaria, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Fieldings, Knoxville, Tenn., writes: I had a bad case of Sour Stomach and Indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Minn., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of Catarrh of Bladder and Kidney Trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctor said they could not do more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper. A letter or postal card is your only expense to get this free bottle.

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TIME TABLE.

Effect 12:01 A. M., Sunday, April 3, 1904.

Daily, ex. S.				Daily, ex. S.	
Second Class	First Class	STATIONS.		First Class	Second Class
101	105			104	102
A. M.	P. M.	Lv.	Ar.	A. M.	P. M.
7 30	4 15	Raleigh		9 45	6 25
7 35	4 25	S. †Carolaigh Mills		9 35	6 20
7 45	4 30	F. *Sylvania		9 20	6 15
7 54	4 39	F. † Barnes		9 20	6 06
8 00	4 45	F. Hobby		9 14	6 00
8 15	4 52	M. †McCULLERS		9 00	5 55
8 25	4 56	F. Banks		8 55	5 40
8 30	4 59	F. Austins		8 55	5 36
8 30	5 07	S. †Willow Springs		8 50	5 30
9 05	5 15	M. † JOHNSON MILL		8 40	5 15
9 15	5 17	P. † Cardenas		8 35	5 05
9 20	5 22	S. C. F. & N. Junction		8 30	5 01
9 25	5 30	S. † Fuquay Springs		8 20	4 50
9 40	5 51	F. Buckhorn		8 20	4 35
9 45	5 56	F. Kavis		8 17	4 30
10 00	6 15	S. † Chalybeate		8 10	4 20
10 05	6 20	S. Bradley		8 00	4 05
10 15	6 30	F. * Smith Mill		7 55	4 00
10 55	6 15	Lillington	Ar.	7 45	3 30

JOHN A. MILLS, President and Gen. Manager.

Pastor Sheet's Field.

Dear Recorder:—As pastors have been asked to send a word from their fields, I will send a few lines. I have no revivals to report this spring, but moving on smoothly in my regular work. I have four churches: Piney Grove (Wallburg), Southside, Clemmonsville and Gravel Hill. This is my eleventh year with Piney Grove. This church is liberal in its contributions to all the objects of the Convention. In good weather, three-fourths of the membership attend our Sunday meetings.

The Liberty Association High School is located here. Prof. E. L. Green, Wake Forest College, is the efficient principal. It is the only high school that I know that has not run in connection with the free schools, and yet it has an enrollment of seventy-three.

At Southside, we have a membership of nearly one hundred. This church is in Pilot Mountain Association. We are expecting to hold a meeting there the first of May. Pastor W. A. Smith, of Lexington, will aid. The writer preached there five years as missionary, and this is the seventh as pastor. We have a good house, well located with a membership inclined to work. We are praying for a revival of grace.

At Clemmonsville the church has been much weakened by removals to Winston-Salem and elsewhere. They are moving to build a new brick meeting-house, which is much needed. We trust the Lord will be with them and help them to build, as some of them are willing to make sacrifice to do so.

Gravel Hill has been constituted a little more than two years.

The State Board is aiding this point. This is in that vast mission field in Randolph County, a goodly section of the county, and there is much to encourage in this field. This destitution is some twenty to thirty miles wide and perhaps forty miles long, and many who know little about the Baptists hear the Word gladly.

The Liberty Association ought to double the amount pledged for State Missions and help to bring this territory under Baptist influence.

HENRY SHEETS.

Southern Baptist Convention Announcement.

Maxwell House (headquarters), Cherry and Church Streets. European plan only, but with restaurant and cafe. Rooms $1 per day and upward for each person. Special accommodations—bath, etc., for $2 to $3 per person according to number occupying rooms.

The Maxwell House, to assure that guests can take possession of their rooms on the morning of the 12th, will require that the rooms be engaged from the night of the 11th. If this is not done reservations will be made permitting possession of rooms by six o'clock of the night of the 12th with the understanding that possesion of such rooms will be given earlier in the day if possible.

Tulane Hotel, Church and Spruce Streets. American plan; $2 and $2.50 per day, with bath, $3.00. Rooms engaged in advance will he held, but charged for from agreed specified date.

Duncan Hotel, Cherry and Cedar Streets. American plan $2.50 and upward per day.

Commercial Hotel, Cedar and Cherry Streets. American plan; $1.25 per day for single person, $1.00 per day with more than one occupying a room.

It is recommended that hotel engagements when desired be made as early as possible in order to avoid confusion and secure satisfactorily results.

Address all communications to Lansing Burrows, Chairman, 118 North Spruce Street, Nashville, Tenn.

T. B. RAY, Secretary.

From Waynesville.

I baptized half dozen persons two weeks ago. We have received a few others—some others will soon be of us. Yesterday was an unusual day with us, one of excellence, and quite memorable. It was our Annual Roll Call and Church Rally—omitted for several years. We had three services, and many speeches. Post Master Jno. E. Crymes was to have addressed his Sunday-school on "Enlargement and Better Equipment;" but was ill with grippe. His place on program was well filled, however, by several volunteers.

During the three services following, at 11 o'clock, 3.30, and 8 o'clock, the following topics were well and enthusiastically discussed:

"Helping Hands! or How to Encourage Those Who Help," by Hon. W. T. Crawford, ex-Congressman of this district; "Our Church; What It Has Been; What It should Be," by S. M. Welch; "Our Young People: How Shall We Develop and Encourage Them?" by J. D. Boone; "The Deacon and His Duties," by G. C. Briggga, editor Waynesville Courier (which I herewith beg to submit to the Recorder for publication); "The Duty of a Pastor to His People," by Col. W. J. Hannah; "The Duty of the People to the Pastor," by Deacon Pink Herren; "Our Building Enterprise: Its Need and Necessities," by Prof. W. C. Allen, Principal of Waynesville Public School; "How To Hinder It, and How To Help It," by Capt. Aldin Howell, President Bank of Waynesville. We had Rowland Osborn, Chairman Building Committee, on program for a speech at the close on "What We Have Done, and What We Intend to Do;" but dropped out at dark after attending two services, telling his pastor this morning, "I am no talker. I have to do my talking in looking after the building of the church," etc.

We had a great meeting for our church.

B. W. N. SIMMS.

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SPECIAL RATES VIA SOUTHERN RAILWAY.

$38.60—Raleigh to Dallas, Tex., and return on account of General Assembly Cumberland Presbyterian Church. Tickets on sale May 15 to 18, inclusive, final return limit May 31.

$25.75—Raleigh to New Orleans, La., and return on account Southern Good Road Meeting. Tickets on sale April 4 and 5, final limit April 9, 1904.

$19.05—Raleigh to Jacksonville, Fla., and return on account of Interstate Sugar Cane Growers' Association. Tickets on sale May 2 and 3, final limit May 8, 1904.

$65.25—Raleigh to San Francisco, Cal., and return on account of General Conference Methodist Episcopal Church, Los Angeles, Cal., May 3 to 31, 1904; also Meeting National Association of Retail Grocers of U. S., San Francisco, Cal., May 3 to 8, 1904.

Tickets will be sold on account of the above occasions April 29 to April 30, final limit June 30, 1904.

Liberal stop-over privileges and diverse routes will be allowed west of the Mississippi River.

For tickets, sleeping car reservations and full particulars, call on or address

T. E. GREEN, C. T. A., Raleigh, N. C.

100,000 Free Trial Packages

of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine), will be given away this month, and if you ever suffer from constipation, indigestion, stomach trouble, kidney difficulties, catarrh of the bladder, painful urination or enlargement of the prostrate gland, you should see that you are included in this grand free distribution. It will not cost you a cent. Simply send your name and address to the Vernal Remedy Co., 539 Seneca Building, Buffalo, N. Y., and they will mail you at once a free trial bottle which will demonstrate that a sure and perfect cure has been found for these distressing chronic troubles. One dose a day does the work and the action of the medicine is gentle, soothing and healing. Nearly all druggists keep it for sale, but if you want to try it free, just sit down now and write to this company for a sample.

In pioneer days people often followed paths blazed through the woods. Follow the path marked by the footsteps of the godly in all ages. It will lead you home.

LIBERTY MILLS



PRODUCES DAILY 4,000 BARRELS OF

Pure Soft Wheat Flour

AND THERE IS HEALTH AND STRENGTH IN EVERY POUND. ASK YOUR GROCER.

LIBERTY MILLS, Nashville, Tenn.

New Dress Goods for Spring

Thin fabrics have the call this season—such as Nun's Veilings, Albatross, Crepes, Eolinnes, Voiles, Mistrals, Etamines, etc. Write for sample and prices.

NEW SUITS FOR SPRING—Strictly All Wool.

Venetian Cloth, Eton Jacket	$12.50	Broadcloths	$15.00
Cheviots, Norfolk Jacket	$15.00	Cheviots, Collarless Jacket	$16.50
Cheviot Dress Suits, Eton Jacket	$25.00	Covert Cloth	$18.50

Write us for further particulars.

Freight and express charges prepaid in Virginia, West Virginia and North Carolina on orders over $5.00 mailed to the house.

MILLER & RHOADS, Richmond, Va.

STATEMENT

Equitable Fire Insurance Company,

OF CHARLESTON, SOUTH CAROLINA.

CONDITION DECEMBER 31ST, 1903, AS SHOWN BY STATEMENT FILED.

Capital paid up in cash	$117,800.00
Amount Ledger assets December 31st previous year	184,666.13
Income—From policyholders, $116,962.82; miscellaneous, $15,013.46; total	131,996.28
Disbursements—To policyholders, $46,913.75; miscellaneous, $56,686.37; total	103,600.12
Fire Risks—Written or renewed during year, $12,049,079.76; in force,	7,677,056.01

ASSETS.

Value of real estate (less amount of encumbrances)	$23,500.00
Mortgage loans on real estate	36,071.03
Loans on stocks, bonds and other collaterals	17,122.20
Value of bonds and stocks	108,975.50
Cash in Home Office and deposited in banks	8,392.85
Agents' balances, representing business written subsequent to October 1, 1903	28,660.89
Agents' balances, representing business written prior to Oct. 1, 1903	2,612.64
Interest and rents due and accrued	3,622.46
All other assets, detailed in statement	1,000.00
Total	230,357.57
Less assets, not admitted	13,612.64
Total admitted assets	216,744.93

LIABILITIES.

Losses and claims unpaid	$11,292.31
Unearned premiums	71,804.91
All other liabilities as detailed in statement	6,348.77
Total liabilities as to policyholders	89,445.99
Capital paid up in cash	117,800.00
Surplus	9,498.94
Total liabilities	216,744.93

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $191,024.25; premiums received, $11,609.65.
Losses incurred—Fire, $2 667.87; paid, $2,477.12.
Losses now unpaid, $190.75.

President, James F. Redding; Secretary, W. G. Mazyck. Home Office, Equitable Building, S. W. corner Broad and Church Street, Charleston, S. C.
General Agent for service, JAMES SOUTHGATE, Durham, N. C.
Business Manager for North Carolina—Managed from Home Office.

STATE OF NORTH CAROLINA—Insurance Department, Raleigh, February 27, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Equitable Fire Insurance Company, of Charleston, S. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG, Insurance Commissioner.

Temperance.

The Nation's Drink Bill.

The American Grocer's annual estimate of the nation's drink bill shows the formidable total retail cost of alcholic and other stimulating beverages, for the year ending June 30, 1903, to have been $1,451,633,379; the annual average for the past five years, $1,293,903,358.

The record shows an expenditure for stimulants of $18.15 for each of the 80,372,000 inhabitants, or $90.75 per family of five. The average annual cost for five years was $16.17, or $80.85 for each family.

There has been a steady increase in the quantity of stimulating beverages used, notably of alcoholic liquors, which has risen in twenty-three years from 10.50 gallons to 19.98 gallons per capita. The per capita use of tea for six years past is much below the annual average for the same period, while the consumption of the more active stimulant, coffee, has increased from 8.25 pounds in 1881 to 10.79 pounds in 1903 and is over 50 per cent greater than the per capita used from 1866 to 1880.

It is estimated that one-fourth of all the people use alcoholic beverages, on which basis each consumer of strong drink expends $62.16 every year to gratify appetite.

The per capita cost of coffee, tea and cocoa is $2.61 every year, against $15.54 for alcoholic drinks.

Prosperity seems to lead to an increased use of stimulants, notably, however, of the milder sorts, such as coffee and beer, with coffee in the lead, beer second, tea third, and fiery liquids or spirits last, the latter more potent for evil than all the rest combined, the parent of every species of crime and the promoter of degradation.

The use of spirits has steadily increased since 1896, and last year was above the high average of the period, 1881 to 1893, when it averaged 1.37 gallons yearly, against 1.12 gallons from 1894 to 1900 inclusive; 1.38 gallons 1901 to 1903, and 1.46 gallons in 1903. Nothing but a tax of $1.10 per gallon and the efforts of the advocates of temperance prevents the debauchery of the nation by cheap whiskey.

Bringing together into one group the cost at retail of all beverages, we find that the United States consumed in 1903 alcoholic and non-alcoholic stimulants to the value of $1,451,633,379, as follows:

Alcoholic drinks	$1,242,943,118
Non-alcoholic stimulants—	
Coffee	156,690,261
Tea	45,000,000
Cococa	7,000,000
Total, 1903	$1,451,633,379
Total, 1902	1,369,098,276
Total, 1901	1,273,212,386
Total, 1900	1,228,674,925
Total, 1899	1,146,897,822
Total drink bill five years, 1899-1903	6,469,516,783
Average annual drink bill, 1899-1903	1,293,903,358

The above represents a yearly per capita expenditure for beverages for five years of $16.17 for the 80,372,000 inhabitants of the United States, or $80.85 for each family of five. The per capita cost of beverages in 1903 was $18.15, or $90.75 for each family.

The quantities of the four leading beverages consumed for the year ending June 30, 1903, were as follows:

	Gallons.
Coffee	1,566,902,614
Beer	1,449,879,952
Tea	450,000,000
Spirits and wines	157,130,628

TOTAL ALCOHOLIC DRINK BILL.

Bringing together the items of the estimated cost of all alcholic beverages, we have as the retail cost to the American people of alcholic stimulants for the year ending June 30, 1903, the following:

Beer	$727,042,245
Whiskey (exclusive of quantity used in arts.	417,915,513
Wines	97,985,360
Grand total 1903 estimated cost	1,242,943,118
Grand total 1902 estimated cost	$1,172,565,235
Grand total 1901 estimated cost	1,094,644,155
Grand total 1900 estimated cost	1,059,563,787
Grand total 1899 estimated cost	973,589,080

The total revenue of the United States Government in 1903 from spirituous and malt liquors, licenses, etc., was $179,501,328—a per capita tax of $2.24, or $11.20 for every family.

Vast, indeed, are the interests which are involved in the manufacture, distribution and consumption of beverages, ramifying into every household, contributing a large share to the revenue of the nation, State and local governments. It is gratifying to note that the milder stimulants are most in favor, but unfortunately represent a total business and exert an influence incomparably less than that involved in the manufacture and sale of alcoholic beverages.

Elder S. W. Bennett.

Whereas, our beloved pastor, Bro. S. W. Bennett, has seen it necessary to tender his resignation, and

Whereas, we appreciate his faithful work in our midst; therefore, be it

Resolved by the Baptist Church of Mt. Hermon, in Conference Assembled, That we most heartily commend Brother Bennett as a faithful shepherd, a good counsellor, an earnest and energetic worker, and an exemplary Christian gentleman.

We were always delighted to have him in our homes, and his kindly visits left us cheered, comforted, and made stronger.

We shall miss him in our church and in our homes, and we pray that the Lord may bless him and his work wherever he may go. We feel sure that the Lord has laid out for him a large field of usefulness, and he is doing all he can to improve himself in his Master's work.

During the two years he has served us the church has prospered, and he has done all he could to advance the Master's cause, not only in this community, but also in foreign lands; for under his charge this church has begun to support a native foreign missionary.

His memory will always be pleasant to this church.

Resolved, That these resolutions be spread on our minutes, a copy be sent to Brother Bennett, and also to the Biblical Recorder for publication.

Done by order of the church in Conference assembled, on Saturday before the third Sunday in March, 1904. A. C. SHERWOOD, Moderator.

D. Vaughan, C. C.

Fruitland.

We have just closed a most gracious revival at Fruitland. The meeting continued for twelve days and resulted in about twenty-five professions and as many reconsecrations. It was a meeting of rare spiritual power, and its effect will be far-felt. I have never seen greater unity of spirit than was manifest throughout the meetings by the Christian people, and the solicitude for the salvation of lost souls was as great.

Especially impressive was the deep interest of the students of Fruitland Institute in behalf of their fellow-students. Of the twenty-one converts baptized at the close of the meeting, the majority were students, and there are several who remain to be baptized now. How abundantly the Lord has blessed the school

Pastor E. Allison did most of the preaching. His sermons were unusually strong and they went to the heart of his hearers. The church is greatly revived. During the revival its membership has been increased by about thirty additions.

The commencement exercises of Fruitland Institute will be April 25-27. Elder J. M. Egerton, of Knoxville, preaches the annual sermon April 26, and Dr. E. M. Poteat delivers the address on April 27.

Sincerely,

W. F. POWELL.

Fruitland, N. C., March 30, 1904.

Hopeful Every Way.

The Sunday-school department alone is worth many times the cost of the paper, to any teacher especially.

It is a great pity that every voter in the State will not read "A Voice in Time." Nothing could be more timely.

The sentiment against drink is making splendid progress in these parts. God speed the day when every saloon and distillery shall be driven from the State. The pledge plan is most effectual. So many leading and influential men are dram drinkers and will not try to strike the traffic a death blow!

The Sabbath-school interest in this section seems to be taking new life.

Much success to you.

Sincerely,

JAS. A. PARHAM.

Long, N. C., March 21, 1904.

In every parting there is an image of death.—George Eliot.

No good grocer sells a lamp-chimney without MACBETH on it

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886

SEAL

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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Sold by all Druggists, 75c.

Take Hall's Family Pills for constipation.

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AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE, Yarborough House Building.

C. H. GATTIS, C. T. & P. A., Raleigh, N. C.

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Marriages.

POTEET—McCALL.—At the residence of the bride's father, on the 30th day of March, Mr. J. E. Poteet to Miss Rhoda McCall, J. S. Gwaltney officiating.

Obituaries.

The Undiscovered Country.

Could we but know
The land that ends our dark, uncertain travel,
Where lie those happier hills and meadows low—
Ah, if beyond the spirit's inmost cavil
Aught of that country could we surely know,
Who would not go!

Might we but hear
The hovering angels' high-imagined chorus,
Or catch, betimes, with wakeful eyes, and clear,
One radiant vista of the real before us—
With one rapt moment given to see and hear,
Ah, who would fear!

Were we quite sure
To find the peerless friend who left us lonely,
Or there, by some celestial stream, as pure,
To gaze in eyes that here were lovelit only—
This weary mortal coil, were we quite sure,
Who could endure!

—Edmund Clarence Stedman.

SHIRLEY—Deacon Robt. Shirley of Castoria Baptist church, quietly passed away March 15, 1904. He loved his church. He was a good neighbor. He had taken into his home and cared for eight orphan children. Eternity alone can reveal the worth of such a Christian life. He will be missed. A humble servant has gone to his reward.

S. W. OLDHAM.

BROOKS.—Ethel, daughter of Mr. and Mrs. Geo. W. Brooks, of Lacy, Miss., was born October 6, 1901, and died February 25, 1904. She was sick of membranous croup, and death came speedily. Ethel was an affectionate child, the only child of her parents whose hearts are bleeding and whose home is lonely. They are Christians, and will find sympathy and peace in the Lord Jesus Christ.

C. V. BROOKS.

DICKENS.—Lizzie Mayo Dickens, wife of Mr. Seth M. Dickens, died at her home in Weldon, on March 15, 1904, after an illness of nine months. She was born in Mildred, Edgecombe County, 21 years ago, gave her heart to Christ when she was 14, and was baptized by Rev. Braxton Craig, into the fellowship of the Mildred Baptist church. After her marriage, at 18 years, to Mr. Dickens, she made her home in Weldon, where she endeared herself to all who knew her by her many lovable traits of character.

The funeral services, which were largely attended, were conducted at her home by her pastor, J. W. Morgan, assisted by W. W. Rose, of the M. E. Church. Several favorite hymns of the deceased were effectively sung. People of all denominations followed the remains to the cemetery, thus attesting the esteem in which the deceased was held.

Sister Dickens was a devoted Christian, even forgetful of self, ever thoughtful of others. Naturally quiet and retiring in manner, it was not given to many to know her, but upon those whose privilege it was, her gentleness, sincerity, and consecration, made an impression that will never be effaced. Through her long and tedious illness no word of complaint escaped her, none but words of love and cheer for those about her, and when the end came it found her waiting quietly and ready to meet her Lord.

TATUM.—Mrs. Emily Tatum was born June 12, 1822, and died December 18, 1903, in the 81st year of her age.

When 16 years old sister Tatum professed faith in Christ; but did not become a church member until later in life. Moving to the neighborhood of Bethany Baptist church, Person County, N. C., she united with that church, and was baptized by pastor C. A. Jenkens.

She loved her church, and was a regular attendant, when health and other conditions permitted. She had a bright Christian experience, and loved to talk about it.

She died at the home of her son-in-law, R. J. Day. Just before she died she called her daughter to her bed, and said: "Hallelujah, I'm ready to go."

She was buried at Bethany, where she always held her membership. After 81 years of earthy pilgrimage, she has gone to the home and rest of heaven.

J. A. S.

STONER.—On Thursday evening, March 24th, at the home of his sister, Mrs. Geo. Feeser, Mocksville, N. C., Charles V. Stoner, after a lingering illness of several months, which he bore patiently, until death relieved him and he entered peacefully into rest with his Master. Brother Stoner came to Asheville in 1984 and joined the First Baptist church by letter, and was a faithful member, always present at all services of the church unless prevented by sickness. He cast his lot with his brothers in business, and under great physical weakness (rheumatism, which finally went to his heart) did what he thought was his whole duty to his fellowman, his church and his Lord. Very unassuming and modest, he sought a quiet life, spending much time in meditation alone. He leaves behind five brothers, three sisters and a dear mother. We all loved him, and shall miss him so much. Just in the prime of his young manhood, thirty-five years old, we cannot understand now, but we will understand when we meet father and brother where there will be no more partings. About his last words, while brothers, sisters, and friends waited to bid him good-bye, was "Wonderful—wonderful; blessed be the name of the Lord." We ask the prayers of our friends.

JOHN M. STONER.

WILSON.—Brother John Wilson, the subject of this sketch, was born June 19, 1822. Being of good parentage, he grew up to be strictly temperate, neither used tobacco nor whiskey in any way.

He had a fair start in life, and with a moderate education he succeeded in acquiring a good competency of this world's goods. Early in life he made a profession of religion, and connected himself with the Baptist Church. He so deported himself as to win the confidence and respect of his brethren. He seemed to have the good of his church at heart, and worked for the advancement of his Master's kingdom. His brethren thought him worthy of the deaconship and had him ordained, which honor he bore well for several years. He loved his church and contributed very liberally to its support.

When the time came to lay aside the old church building and build anew in the town of Colerain, he withstood much opposition and contributed so cheerfully and liberally, that he gained the reputation of being the most liberal contributor of the whole church. He was not only a good giver, but a good worker also.

He had quite a large influence among his brethren. Whatever he wished to be done for the church in a business way, a majority of his brethren would invariably be with him.

He was not only a good church worker, but was a prominent and influential citizen of his county; prior to the Civil War he represented his county in the legislative halls of North Carolina.

He loved his fellow man, none ever went to his door in need or distress who was turned away empty. When one had gained his confidence, he was not the man to be constantly watching him. He was indeed a good neighbor; he did not frown upon the poor, but would always attend the burial of his poor neighbors as readily as the rich.

In his successful days he accumulated much property and built him up a nice home. He thought much of fine stock, and helped his community by the introduction of good stock in its midst.

He engaged right extensively in the fishing industry and also in the mercantile business with Mr. Josiah Mizelle as partner.

The firm's name of Wilson & Mizelle, for quite a while was the most extensive business enterprise in Colerain.

Brother Wilson married quite early, at the age of eighteen he led Miss Elizabeth Watford to the hymeneal altar. She blessed his home for fifteen years, then the good Lord took her. He afterwards married Miss Bettie F. White, with whom he lived forty-five years. He had no children by either to bless his home. He made a kind, loving and indulgent husband.

A few years ago Brother Wilson received a blow from a negro, armed with a club, upon his head that came very near killing him. He was so shocked that he never finally recovered his vision and sense of hearing were both very much impaired.

He was incapacitated for duty by misfortune and affliction so that he began to neglect his church services to some extent, and to lose the ardent interest which he used to have in his church work.

During his latter days misfortunes befell him, his property was gone, houses and lands were swept away, friends were not so numerous as in his palmier days, all these things were calculated to dampen his ardor and cast a gloom over his life. Being enfeebled in body, disease preyed upon him, he grew weaker and weaker until the 4th day of December, 1903, the Lord called him to his reward just one year after his brother Etherton crossed over the river. Therefore

Resolved 1. That in the death of Bro. John Wilson we bow submissively to this dispensation of God's providence, thanking Him for the life of such a man.

2. That in the death of Brother Wilson our church loses a staunch friend, and the community a good neighbor.

3. That a copy be spread upon our church records, and also one sent to the Biblical Recorder, with request for publication.

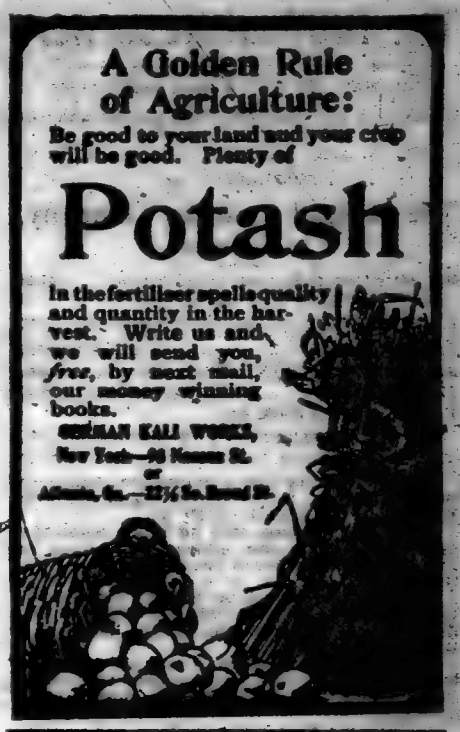
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SEABOARD AIR LINE RAILWAY

$65.25—Raleigh to San Francisco and Los Angeles, Cal., and return account of General Conference Methodist Episcopal church, and National Association of Retail Grocers of United States, San Francisco and Los Angeles, Cal. Tickets on sale April 22nd to 30th, inclusive, also on May 1st for such trains as will deliver passengers at New Orleans, etc., on same day. Stop-overs can be arranged on these tickets. Final limit June 30th.

$25.50—Plus 25 cents, from Raleigh to New Orleans, La., and return account of Southern Good Roads Meeting, New Orleans, La. Tickets on sale April 4th and 5th, with final limit April 9th.

For further information apply to
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Z. P. SMITH, T. P. A.,
Raleigh, N. C.

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The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Acknowledgments.

April 13, 1904.

State Missions.—Enon, Flat River, $11.40; W. M. S., First, Greensboro, 10.00; Staley, Sandy Creek, .48; St. Johns, 5.00; Bethany, W. Chowan, 6.68; Bay Leaf, Central, 5.75; Bethlehem, 1.74; W. M. S., Pritchard Memorial, Charlotte, 5.00; Sawyers Creek, 5.00. Total this week, $51.41. Previously reported, $1,620.73. Total this year, $1,672.14.

Foreign Missions. — Macedonia, Tar River, $.75; Ebenezer, Carolina, 1.25; Big Level, 2.12; W. M. S., Montfords Cove, (Xmas off.), 3.42; Rutherfordton, 15.00; Smyrna, 1.75; Antioch, Tar River, 1.00; Fishing Creek, 1.50; Mt. Hebron, .50; Union, Neuse, 2.50; Sandy Run Asso., 2.08; Jefferson, Ashe, 1.00; Mt. Pleasant, Sandy Creek, .87; Staley, Sandy Creek, 1.00; Mt. Lebanon, 2.00; S. S., Rocky Spring, 1.74; W. M. S., Antioch, Neuse, 3.95; Salem, 2.00; Rocky Union, Pee Dee, 5.95; Mt. Gilead, Cedar Creek, 1.51; Hamlet, $1.00; Samaria, 4.00; Stanhope, 1.00; Christian Harbor, W. Chowan, 8.00; Ephesus, 25.00; Rives Chapel, Sandy Creek, 4.15; Shady Grove, 3.00; W. M. S., W. Avenue, Statesville, 3.25; St. Johns, 11.27; W. M. S., St. Johns, 3.78; Bethany, W. Chowan, 5.00; Rocky Mount, Pee Dee, 3.00; Bay Leaf, Central, 3.00; Bethlehem, 2.27; Franklinton, 10.00; Pleasant Grove, 1.76; Sawyers Creek, 19.50; Bakersville, 2.65; Little Rock Creek, 1.30; Pleasant Grove, 1.27; Double Island, 3.38. Total this week, $169.42. Previously reported, $3,588.85. Total this year, $3,758.27.

Home Missions.—Monroe, $20.00; W. M. S., Monroe, 25.00; King St., Waxhaw, 1.61; Olive Branch, 1.10; Meadow Branch, 13.31; Mt. Harmony, 4.00; Ebenezer, 2.00; Hopewell, 2.00; Peach Tree, 2.11; S. S., Chapel Hill, 1.05; Camp Creek, 3.00; W. M. S., Fort Barnwell, self-denial, 8.00; Smyrna, 1.50; Union, Neuse, 2.00; Sandy Run Asso., 2.43; Mt. Zion, 14.15; Jefferson, Ashe, 1.00; New Bethel, 5.00; Staley, 1.00; Cameron, 5.00; W. M. S., Antioch, Neuse, (self-denial, 2.40; W. M. S., Antioch, Neuse, 4.20; W. M. S., Cashie, W. Chowan, 12.00; Sunbeams, Washington, 2.85; W. M. S., Salem, So. River, (self-denial), 7.10; Sunbeams, Salem, .59; Hamlet, 1.00; Samaria, 2.00; Stanhope, .75; Ephesus, 15.00; W. M. S., W. Avenue, Statesville, (self-denial), 1.75; Bethany, W. Chowan, 6.00; Lumber Bridge, 7.71; W. M. S., Carthage, (self-denial), 7.75; Bethlehem, 2.00; Franklinton, 5.00; Pleasant Grove, 1.81; Sunbeams, Murfreesboro, (self-denial), 6.10; Sawyers Creek, 13.90. Total this week, 215.17. Previously reported, $1,332.05. Total this year, $1,547.22.

Education.—J. B. Carlyle, $5.00; Neuse Asso., 8.70; Chowan, W. Chowan, 8.00; First, Henderson, 6.10; Poplar Creek, Flat River, 5.42; Rock Spring, Flat River, 4.74; Bethany, W. Chowan, 2.50; Bethlehem, 2.08. Total this week, $42.54. Previously reported, $300.48. Total this year, $343.02.

S. S. and Colportage.—Roberdell, $1.75; Rockingham, 3.00; Buie's Creek, 20.00; Smithfield, 6.26. Total this week, $31.01. Previously reported, $62.51. Total this year, $93.52.

Ministerial Relief.—Edenton, $14; Robt. S. Davis, 5.00; Mrs. Robt. S. Davis, 5.00; Sawyers Creek, 5.00. Total this week, $29.00. Previously reported, $229.67. Total this year, $258.67.

Total reported this week for all objects	$538.55
Previously reported for all objects	7,135.29
Total reported this year for all objects	7,673.84

WALTERS DURHAM,
Treas. Baptist State Con.

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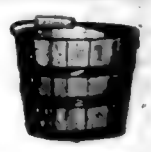
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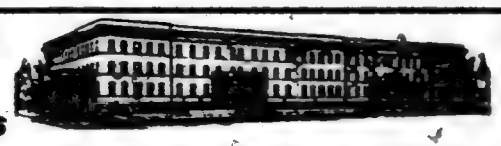
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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 42.

RALEIGH, N. C., WEDNESDAY, APRIL 20, 1904.

AN OLD MAN'S OUTLOOK.

I stand upon the summit of my years.
Behind, the toil, the camp, the march, the strife,
The wandering and the desert; vast, afar,
Beyond this weary way, behold! the sea!
The sea o'er-swept by clouds and winds and wings,
By thoughts and wishes manifold, whose breath
Is freshness and whose mighty pulse is peace.
Palter no question of the dim beyond;
Cut loose the bark; such voyage itself is rest;
Majestic motion, unimpeded scope,
A widening heaven, a current without care.
Eternity! deliverance, promise, course!
Time-tired souls salute thee from the shore.

THE CHURCH BOSS.

There are churches that need guardians—some strong man to direct them. There are pastors that cannot manage. There are good men who rise up and relieve these deficiencies; and blessings on them—and all the more if they lead with consideration and humility and retire whenever conditions make it possible.

There are church bosses. We can name several instances. We shall here describe one and there are at least three pastors who will think that we are writing about their churches. There is a church in North Carolina whose pastors have been repeatedly "run out" by a certain man. His methods are familiar. He goes up and down the town talking against the pastor. He runs with the malcontents, the born kickers. There is a crowd in nearly every church that grow tired of the pastor after four months. He cultivates these. If he is a deacon he makes a motion; if he is not a deacon he gives out hints. Finally he picks a row. He quits paying, if he ever did pay. He objects to everything. Very soon the for-the-sake-of-peace party in the church, and it is a large party, say, "Well I love my pastor, but for the sake of peace I think he should go. To be sure he might have done better. At any rate it is easier for him to go than for us to have a row. And, by the way, if we should have a row I might make an enemy of dear Brother Rule or Ruin, and he would not trade with me."

Of course the pastor leaves—if he is no fighter.

Then another comes. Capt. Rule or Ruin has a big hand in the call, having given the Lord only as much opportunity as Captain Rule or Ruin's egotism would allow. Very soon the captain noises it abroad that he runs the church; that no pastor can stay against his will. And to prove it, after due season he begins to work out the new pastor. He is not "attractive." He preaches "money." He preaches too long. He is "no Solomon"—and so it goes.

We all know him. He is the pastor's curse and the church's mill-stone. He is a politician at the expense of God. His record is itself not always the best. No one ever called him a devout man. In truth there be those that question the genuineness of his profession of conversion. He is certainly useful—to the devil. If converted, it is clear that he is one of those born autocrats, one of your self-made proud-of-the-job brethren bound to have his way; a grown up baby, a spoiled child.

What shall we do with him? Shall we pray for him? Yes, and—well, shall we talk to him? Yes, and—who shall dare? Shall we reckon with him? Ah, that's the word. Call him to account.

These pastors that run before such a man—do they not desert the flock to the wolf? Do they not go back on God and seek an easier place? And do they not learn that once they have run, they must run ever more? That Capt. Rule or Ruin, and, dear brother For the Sake of Peace and Harmony pursue them evermore? And do they not make it harder for the pastor that comes after them?

There is a way to deal with these cases. It is no weakling's way. Taken in time, a lasting cure may be effected. This thing of running about like a coyote and carrying mean talk from Christian to Christian, what is it but sin, but treason against the church? If the pastor is not satisfactory, there is a way to reach him. You may tell him; or you may tell the deacons in meeting; or you may tell the pastor's friend. You have no right to go around "working him out." Who put you in charge? Of whom did you receive authority to lord it over God's heritage? To call or to dismiss pastors?

The church should deal with such a man. He violates the very spirit of democracy and he tramples underfoot the common decencies of religion. Let the pastor call such men to account. Report them to the deacons and have them presented to the church. It is not better for the pastor to leave. It is worse for him to leave. It is never better but always worse to permit injustice or wrong of any sort to be done. It requires courage. But should any one lack so elementary an essential of manhood? Fight it out and get all the enjoyment possible in making a good fight.

A little of his own medicine will cure Capt. Rule or Ruin. Tell him to get out if he cannot behave as a Christian should. Never was in this world a church that could not dispense with such a member. Give him all the fighting that he bids for, and he will get out or stay in and love you for it.

HOW TO READ YOUR PAPER.

BY DR. ALEXANDER WHYTE.

Now, to what part of the paper do you turn first when you lift it up and open it? It is perhaps because I am no longer young; but, for my part, I always turn first to the deaths in the paper. And I will confide to you what I do, I think, never omitting nowadays a single morning. I read to myself silently what is not yet to be read in printer's ink in any paper on earth; I read this—"At 7, Charlottesquare, on such and such a day, and of such and such an age," and so on. Now, what is your square or street? What is your name, and what is your age? Forefancy your deathbed, said Samuel Rutherford to an old correspondent of his. And then "the arrow seen beforehand slacks its flight," said Seneca to his young correspondent Lucilius; and Dante, as you see, has put it in an immortal line for all Christendom. Now, my imaginative insertion of my own name among the dead men of every morning, that sends me to the rest of the paper a man of an altogether other mind than I used to be before I began to number my days, and to read in that way my own removal from among men. I wonder how many of you already accompany me in that, or how many will henceforth imitate me in that. For in that too much overlooked corner of your paper also, a door is opened into eternity every morning, and yet, I dare say, you never once lay your ear to that door so as to hear, now some sigh from hell, and now some songs from heaven. And yet both of these things are to be heard resounding through that door for those who have ears to hear them. If you but listened aright you would sometimes hear things sighed and sometimes sung, that would make you lay down your paper and read no more that day. Or else you would continue to read with fear and trembling, both for yourself and for all those about whom you go on to read. There are all kinds of ways in which men read the deaths in their papers. One reads as I have told you. Another reads, and before he has had patience to finish the paper, he feels compelled to take pen and ink and to write to that new-made widow to tell her to have the undertaker's bill sent to him, and to assure her orphan son that he will be seen through college till he takes his degree. Another, or rather the same reader, explains these glorious words to his children at family worship, the paper lying open beside the Bible—"The souls of believers are at their death made perfect in holiness, and do immediately pass into glory." Another, when he glances at the births, repeats this: "Suffer the little children to come unto Me; for of such is the kingdom of heaven.' And then—May they all be born again; for, if not, it were better for all concerned that they had never been born at all. And as he thinks of this and that mother so full of joy that a man is born into the world, he repeats Proverbs xxxi. 28: Her children arise up and call her blessed. And yet another reader, when he comes to the marriages, sees and hears in that happy list so many ships launched with huzzas and with clapping of hands; some to go to the bottom before they are well out to sea, and some to come to harbour through the stormiest of oceans, with their marriage banners still flying, and with the weighty spoils of a long and a godly life. Take one moment over every marriage announcement, and say concerning the newly-married pair—may they be married in the Lord! May they both be married in their immortal souls to the Heavenly Bridegroom!

MODEL (?) SERMONS.

The longest sermon on record was by Isaac Barrow, a Puritan preacher of the seventeenth century, who once delivered a sermon in Westminster Abbey lasting three hours and a half, and the shortest sermon ever preached was, perhaps, the sermon which Dr. Whewell was fond of repeating, from the text: "Man is born unto trouble as the sparks fly upwards." The sermon occupied barely a minute in delivery. The following is a verbatim report:

"Shall divide the discourse into three heads: 1. Man's ingress into the world. 2. His progress through the world. 3. His egress out of the world.

"Firstly, his ingress into this world is naked and bare; secondly, his progress through the world is trouble and care; thirdly, his egress out of the world is nobody knows where.

"To conclude: If we live well here, we shall live well there; and I can tell you no more if I preach for a year."

Then he gave the benediction.

This sermon, however, is not as short as the famous charity sermon of Dean Swift. His text was: "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given he will pay him again."

His sermon was: "If you are satisfied with the security, down with the dust."

MRS. EDDY VERSUS DEATH.

Mrs. Eddy's treatment of Evil—manifesting itself in the favorite trio: sin, sickness, death—is equally unsatisfactory from the philosopher's point of view. The explanation of each is its non-existence; the origin of the illusion is simply neglected. Here, for example, is a man from whom you have removed the heart. He is dead, according to our ignorant and loose use of the word. "No," says Mrs. Eddy, "that statement shows a subjective illusion." "Whence did this illusion arise?" I ask. "From custom," is the reply; "men have learned to associate the supposed absence of a non-existent heart with the illusion death." "But," I say, "back in primitive times, before there were customs or majority opinions, before men had learned to connect the heart with life at all, what started the illusion death?" And there is absolute and ridiculous silence. She has done nothing more, you see, than define death—and the same holds true of sickness—in an unusual way; but incapable of a large vision, and ignorant of the distinction between proximate and ultimate causes, she persuades herself that she has really explained the mystery.—John W. Churchman, in the April Atlantic.

It is at once our privilege and our duty to try and win souls for Christ. We are expected to do it; we ought to do it; we must do it. It's the only way in which we can keep our hearts warm and loving; it's the only way in which Christ can be pleased and His Father glorified; it's the only way in which the world can be won for Christ.—Parish and Home.

WHAT DID JESUS TEACH CONCERNING THE FUTURE LIFE?

BY J. Q. ADAMS.

The future life is a theme of absorbing interest. Men in all ages have believed in a future life, and all the great teachers of the world have speculated and theorized on the subject. Men hoped; men believed; but men did not know that there was a future life till Jesus Christ arose from the dead and "brought life and immortality to light through the gospel."

Jesus differed from all other teachers in that He never theorized upon the subject. He assumed the truth of the doctrine of a future life and proceeded to establish it. That he taught it is clearly set forth in such passages as: "These shall go away into everlasting punishment, but the righteous into life eternal." "In my Father's house are many mansions. . . . . I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also." "Father I will that those whom thou hast given me be with me where I am that they may behold my glory."

Other passages might be quoted, but these will suffice to show that Jesus taught that there was a life beyond the grave. He taught as one who knew—as one having authority and not as the Scribes.

And He based all His teachings upon His integrity. "If it were not so," said He, "I would have told you. I go to prepare a place for you." He taught and then threw Himself back upon the disciples' conviction that He was honest—that He was truthful and sincere—that He was the Son of God and knew the truth of what He taught.

And after all, is not this the strongest proof that we have of a future life? Not that heathen philosophers believed in it, or that the it, but rather that Jesus taught it, or even that our own hearts hope for it, but rather than Jesus taught it, and Jesus knew—and we know that Jesus was absolutely trustworthy. Knowing the character of Jesus, and knowing the teachings of Jesus, we know that there is a future life, for Jesus taught it, and Jesus could not have taught an untruth.

But Jesus gave further proof of a future life in His resurrection. This proved that the spirit lives after separation from the body; that death is not extinction of being. When He came back alive from the tomb it was clearly shown that death is not annihilation. Men had hoped that death did not end all, but men knew that it did not when Jesus came back from the dead.

There is also proof of a future life in the love of Jesus. "He loved us and gave Himself for us." "Having loved His own which were in the world He loved them unto the end." There is this principle in love, viz.: That it will not allow the object of its affections to die. You have a rare and beautiful flower. You love flowers, and if it is possible you will not allow this flower to perish. What mother would allow the child that she loves better than life itself to die if she could prevent it.

And it is just as true that Jesus, because of His great love for us, will not allow us to die. He stood in the presence of His dead friend by the side of the sorrowing sisters and said: "I am the resurrection and the life; whosoever believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die."

"Life is ever Lord of death
And love can never lose its own."

But what is this future life? What does it embrace? In what does it consist? What relation does it sustain to the present life?

Jesus taught that it began immediately after death. He said to the thief on the cross: "This day shalt thou be with me in Paradise." In the parable of Dives and Lazarus we are told that the beggar died and was carried by the angels into Abraham's bosom, and that the rich man died also and was buried, and in hell he lifted up his eyes. The inference is that these events occurred in rapid succession. When Jesus Himself expired upon the cross He cried: "Father, into thy hands I commit my spirit," and on the third day He was seen alive by the disciples. In fact, there is no death. The future life is the present life projected—continued on through the death of the body into eternity.

We may learn also from the teachings of Jesus that the life which we are to live hereafter is a life of intense activity. In the parable of the Pounds the faithful were made rulers over five and over ten cities. Likewise in the parable of the Talents the Lord is represented as saying: "Well done good and faithful servant: thou hast been faithful over a few things I will set the over many things." The Lord Jesus came to serve. He taught that true greatness was found in service. He left the disciples in the world with a commission of service to all men. We acquire capacity here for service. It is not likely that these lessons are learned here to be forgotten in eternity.

It has been suggested that we have here the solution of the problem of unfinished lives. That children who die in infancy, and young Christians who are cut down in the midst of life's tasks, will have opportunity for growth and service in the life beyond.

Further, it is implied in Christ's teachings that the heavenly life is social in its nature. It is described as a feast where they shall come from the East and from the West, from the North and from the South, and shall sit down with Abraham and Isaac and Jacob in the kingdom of God." In the parable of the Great Supper the same idea is carried out, where the disciples are sent out to say, "Come for all things are now ready." And in Luke 22:29-30, Jesus says: "I appoint you a kingdom as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Again He said: "I drink no more of the fruit of the vine till that day when I drink it with you new in my Father's kingdom." There is much that is figurative in this language, but the idea of social intercourse and enjoyment is sustained throughout. And if the future life is one of social intercourse then it follows that we shall know each other in heaven and

"Friend shall hold fellowship with friend,
And those long parted shall meet again."

Moses and Elijah knew each other in the Transfiguration and they were known to the disciples. Jesus represents the rich man in the parable as knowing Lazarus and Abraham. Yes, heavenly recognition is implied in the teachings of Jesus if it is not taught directly. He will not disappoint us in the hope which His own teachings have encouraged in us.

Briefly this life is one of joy. There is joy among the angels, and the redeemed are said to enter into the joy of their Lord.

It is a life of safety and security: Neither moth nor rust corrupt nor do thieves break through and steal.

It is a glorious, restful, satisfying life, spent in the presence of Jesus. "That where I am there ye may be also." "Father I will that those whom thou hast given me be with me where I am that they may behold my glory. And the glory which thou hast given me I have given them." A life endless in duration, where, "The wicked cease from troubling and the weary are at rest."

But there is another and a darker side to the teachings of Jesus on the future life. It is in regard to the life of the wicked. They, too, are to live forever, but lives of remorse and of suffering, "where their worm dieth not and their fire is not quenched." Jesus spoke of the shut door and of the outer darkness, of the weeping and wailing and gnashing of teeth. These are awful words and they are all the more severe because they were spoken by the meek and lowly Jesus.

Mean Prayers.

The sermon of Dr. Parker on a recent Sunday had for its subject, "Mean Prayers," from Psalm 35:25, one of the fiercest imprecatory psalms.

"David is here in one of his lowest moods," said the preacher. "He becomes at this point a poor creature like the rest of us. This psalm is the meanest thing in Christian records. It is the cheapest, meanest talk ever breathed in the face of heaven. The roots of the Cross have been in the earth for two thousand years, and yet there are men who can still pray like this. I have read the psalm over and over, to see if I could find a jewel in it. It is full of conceit and boasting; the man does not see the heaven he is talking to. He calls his enemies around him and by the mere act of naming them gives them an advantage over him. * * * Oh, the bitterness and carelessness, the godlessness of some prayers! 'Bless, we beseech thee, O Lord, our little garden. Never mind the garden over the wall. The owner of that garden has given me good ground for offense. I want the rain to come straight and steadily into my plot, and let him learn by his want of rain not to insult me any longer.' It is so easy to be praying and sinning at the same time. The heaven takes up its blue skirt and shakes the prayer of these blasphemers back in their faces.

"We call the Great Physician from the far corners of His universe to heal a wound inflicted on our hand. We love to make God a convenience, a superior upper servant; hence the church is a broken-backed cripple, anonymous, despicable. * * * There are people who pray earnestly for fine weather for their own Sunday-school excursion, and yet are rather glad than otherwise if the people of the next Sunday-school have a bad day for their outing. We must learn to be broader and more generous in our prayers. Send a plenteous rain on thine inheritance, our Lord of the waters."

In a beautiful passage Dr. Parker dwelt on our Lord's attitude to enemies: "But I say unto you, Love your enemies." "What new planet is this which has rolled into the ken of the telescope which searches the upper skies?" He also pointed out how little true Christians have to fear from enemies. "The worst enemy I ever had has come to me coatless, shoeless, breadless, and implored me to give him another chance. While I offered him a loaf he was feeding me with festival." The sermon closed with the solemn words, spoken of the man who truly loves God and desires to serve him, "No weapon that is formed against thee shall prosper."—British Weekly.

The missionaries have been the world's greatest benefactors.

Where really saving faith exists, there cannot be wilful sinning.

THE COUNTRY PASTOR.

Lecture II in Wake Forest Pastor's Course.

BY LIVINGSTON JOHNSON.

Time was when our strongest fields were in the country. This gave our denomination its great strength in the rural districts and, indeed it has given us strength in the State, for the towns are made up of people from the country. As important as is this work, it is a lamentable fact that of late years the country has been neglected. Most of our young pastors want town pulpits, and it is very hard to get them to consider country fields. This, I think, is because the towns have drawn so heavily on the country in every respect. Communities have thus been changed, and country churches weakened. But reaction is setting in. During the next few years there will be a return to the country. Farming lands are higher than they have ever been, and farm produces are commanding good prices. The educational awakening, the consolidation of school districts, and the lengthening of terms, will make the country schools more efficient in the future than they have been in the past. The "good roads" movement is rapidly gaining ground. Rural mail deliveries and telephone systems are finding their way into many parts of the State, bringing the country districts into touch with the living world, and making them suburbs of our towns and cities. The young man who settles on a country field, need not think that he is burying his talent. Dr. Brondus was accustomed to quote with approbation the advice of an old preacher to some young ministers. He said: "If you are going to a town church to preach wear your best coat, but if you are going to a country church take your best sermon." But I must stick to my text. I am not to talk about the country preacher, but the country pastor. I expect to speak of the Man, his Field, and his Opportunities.

I. The man. In giving you my idea of the man, I have before my mind's eye a model. In many important respects he was my ideal of what a country pastor should be. His name was John Monroe; he spent his life in Richmond County (now Scotland), and was pastor of one church for more than sixty years. He was a man of commanding appearance, and would attract attention among a thousand men. Though eighty-five years of age at the time of his death, he was as straight as an arrow. Many who knew him remarked that he bore a striking resemblance to George Washington. He was scrupulously neat; his linen was always immaculate, and no speck of dust was allowed to find lodgment on his clothing.

But it is of his character that I wish to speak.

1. He was modest and unassuming in manner. He had none of the self-adulation which seems so contrary to the teachings of Christ. He impressed you with his earnest desire to exalt his Master, and in doing it it made but little difference to him if he was sunk out of sight.

It is a very bad thing for any preacher to lack humility, but especially a country preacher. Country people have a simple faith and take literally the teachings of God's Word. They read in the Book such passages as these: "In honor preferring one another." "He that would be chief among you shall be servant of all." "The Son of Man is come not to be ministered unto, but to minister." Taking these passages literally (and in this they are right), they can't see how a vain, self-conceited man can reconcile his spirit with these teachings. I do not believe the pastorate is the place for a man with a peacock air and turkey-gobbler strut, and I am sure such a

man would make a mistake to enter a country pastorate. Now a pastor must, of course, have self-respect. A fawning sycophant of the Uriah Heep type, is an abomination to God and men, but there is a very wide difference between humility and sycophancy.

2. The old country pastor of whom I am speaking was honest in all his dealings. His word was as good as gold in any store or bank where he was known.

Let me emphasize with all earnestness of my soul, the importance of maintaining a spotless reputation, so far as your financial dealings are concerned. This is a rock on which alas! too many preachers have made shipwreck.

3. He was clean and pure in life. His exalted character, his noble example created among the people to whom he preached, high and holy ideals of the Christian life. The church of which he was pastor for sixty years didn't find it necessary to administer discipline in, perhaps not more than a half dozen cases during that long pastorate, and yet few churches could boast of such a pure membership. Their conceptions of what a Christian ought to be were so high, and to them Christianity was a thing so real, that none were disposed to take upon themselves lightly the solemn obligations of church membership.

II. Let us notice, next, the country pastor's field.

1. It should be compact. The best preacher on earth couldn't develop a field which is very widely scattered. Many of our country fields are most awkwardly arranged. Frequently a pastor will go clear across the field of another pastor to reach one of his churches which is twenty-five or fifty, or sometimes a hundred miles away. He goes once a month, spends two days with his people and goes back to his home, not to see them again until another monthly appointment comes round. In the meantime if there should be sickness or death among his congregation, some other pastor, or perhaps a preacher of another denomination is called in, and ministers to his people in that hour of all hours, when they most need the sympathy and comfort which their own shepherd should give.

Now I know it is hard, sometimes, to get independent local churches to co-operate in the formation of fields. The pastors can do more in this direction than the laymen. If they would discuss this matter in the Associations and union meetings, and would show the great advantage it would be to both pastor and people; and if the pastors would express a willingness to give up any church or churches they are serving in order to facilitate the formation of compact fields, they, in some places, could bring the people to try the experiment, and once tried they would not give it up. The success of the old country pastor about whom I have been talking, was attributable largely to the fact that he lived among his people.

2. Encourage the building of pastor's homes. There are several advantages in having a home for the pastor at some convenient point on the field.

(1) It makes the field more permanent. The churches forming the field will not be so apt to fly off and break the field, if each church has invested a snug sum in the preacher's home.

(2) It makes it easier to secure and support a pastor. If the field owns a home, what the pastor pays for house rent will be that much practically added to his salary.

(3) The pastor feels more at home if the house in which he lives belongs to the people whom he serves.

III. I shall take the rest of my time in speaking of the country pastor's opportunities.

1. If he is the kind of man that has been described, he will be the central figure in the community. He should rejoice in this not because of any prominence it brings to him, but because of the wider influence it gives for doing good. The country church is the social and religious centre of the community. In our towns and cities there are clubs, fraternal societies and various places of amusement and entertainment, so that the church cannot hold the place in the community that it does in the country. On preaching day at the country church the neighbors come from far and wide. It is the only meeting place with many of them, the only time they have of seeing each other. Now the pastor is the central figure in this centre of influence. There were two denominations about equally divided in the community where our old pastor lived. On preaching days people of both denominations came. As they stood in groups in the old country church-yard, talking about the events of the week, some one would say, "There comes the preacher." All eyes were immediately turned in that direction, and as he went from group to group, shaking hands cordially with each one, there was shown him the profoundest respect, because there was no man in the community so universally beloved as he.

2. Again, the old pastor whom I have been using as a model, was the general peace-maker, the settler of disputes in the community. Many a law-suit was averted, much bitterness of feeling was prevented by the affectionate counsel of the good old man. He was surveyor, lawyer, judge and jury in settling land disputes; and by pleading the Golden Rule and the law of love, he was very successful in adjusting personal difficulties that arose between members of his flock. They were willing to accept his counsel because of their unbounded confidence in him. "Blessed are the peace-makers for they shall be called the children of God."

The country pastor who enjoys the implicit confidence of his people, wields over them a sceptre of love, and exercises an authority well nigh absolute.

Such was the life and influence of a country preacher. O that this generation might produce hundreds like him in the State! You who are country pastors and you who expect to be, think of the men that come under your influence. What material you have to work on! A large majority of those who constitute the North Carolina Baptist ministry came from the country churches. Take the towns in North Carolina, large and small, and you will find that a vast number of the successful business men came from the country. Deacons, Sunday-school superintendents and teachers and noble women not a few, who are found in our town and city churches, came from country churches.

So you see, brethren, you who are pastors of country churches are, under God, hewing out and shaping much of the material of which our town churches are to be built.

What a blessing it proved to the lame beggar and to many others, that his friends carried him to the temple. Had they not done so, he would have missed the healing both of body and soul. You know not what blessed results may follow from your persuading friends to go to the house of God. Where would the most of us be today if our godly parents had not required us to form the habit of regular church attendance?

This is a healthy, a practical, a working faith. First, that a man's business is to do the will of God. Second, that God takes upon Himself the care of that man. Third, and therefore, that a man ought never to be afraid of anything.—George MacDonald.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, April 25.—I. Chron., 1, 2, 3.

Tuesday, April 26.—I. Chron., 4, 5, 6.

Wednesday, April 27.—I. Chron., 7, 8, 9.

Tuesday, April 28.—I. Chron., 10, 11, 12.

Friday, April 29.—I. Chron., 13, 14, 15, 16.

Saturday, April 30.—I. Chron., 17, 18, 19, 20.

Sunday, May 1.—I. Chron., 21, 22, 23.

First Book of Chronicles.

The books of Chronicles were originally but one book. The ancient Hebrews called it by a name that has been translated "Words" or "Acts of Days." The present name was given to it by Jerome. The compilation was made from authentic records, probably by Ezra, after the return from the Babylonian captivity. To this certain necessary additions were made by a later writer. These books give an outline of history from Adam to the proclamation of Cyrus authorizing the return to Judea, and the rebuilding of the house of the Lord, covering a period of over 3,400 years. The books do not state the purpose for which they were written, but the contents indicate it. The genealogies were necessary for fixing the boundaries of the tribes, and for re-establishing religious worship. They also were meant to give the line from which the Messiah was to come. First Chronicles is largely a rehearsal of the books of Samuel; but it contains much not found in Samuel or Kings. Second Chronicles continues the history of the house of David, and carries the line to within 536 years of Christ. The history, the genealogies, and the line ever running on to Christ make these books invaluable. There are brief biographical gems that amply repay investigation.

Contents of Chapters 1-23.

Chapter 1 is a genealogical table, giving the line from Adam to Abraham, in which is set forth the descendants of Noah through Japheth, Ham, and Shem; and the descendants of Abraham through Ishmael, Isaac, and the sons of Keturah. Chapter 2 brings the line down to the family of David, and gives other families. Chapter 3 gives the posterity of David to Zedekiah, and the descendants of Jeconiah. In chapters 4-9 we have the genealogies of various tribes and families. Chapter 10 repeats the story of the death of Saul. Chapter 11 tells of crowning David king of Israel, and gives a list of his mighty men. Chapter 12 gives a list of the mighty men who joined David while he was in exile, and tells of the army that gathered around him at Hebron. Chapter 13 gives an account of bringing the ark from Kirjath-Jearim to the house of Obed-edom. Chapter 14 tells of David's increasing family, of the aid of Hiram to build a house, and of two victories over the Philistines. Chapter 15 is the story of how David finally brought the ark to Jerusalem. Chapter 16 tells of setting the ark in the tent in Jerusalem with appropriate religious services. Chapter 17 tells of David's purpose to build God a house, but God forbade him; but promised that his son should build it. The chapter closes with a prayer of David. Chapter 18 tells of battles and victories, and of the strengthening of David's kingdom. Chapter 19 gives an account of David's victories over the Ammonites and Syrians. Chapter 20 tells of wars in which David was victorious. Chapter 21 is the story of David's sin, punishment, repentance, and God's gracious forgiveness. Chapter 22 gives an account of the preparation that David made for building the temple, and contains his charge to Solomon. In chapter 23 David named Solomon king, divided the Levites into courses, and assigned to each course its work.

Questions and Answers.

J. R. R.—1. The Abrahamic covenant was the basis of all that God promised to Israel, or that Israel could claim, and it contained the promise of temporal, spiritual, and eternal blessings. Doubtless many Israelites only saw worldly prosperity in the promises, and sought nothing more; but those who were heirs by faith of faithful Abraham looked for "a city that hath foundations," an inheritance in heaven.

2. I. Sam., 19:9, means that Saul having broken faith with God was smitten with insanity, and given up to work out his own destruction. God was in no sense the author of Saul's wickedness.

Temperance in Speech.

We talk much of freedom of speech. As in the matter of action, so in the matter of speech, too many have mistaken liberty for license, and go with tongue whetted or pen sharpened ready to thrust mercilessly everything in sight. When will men learn that there is the assault of speech and that speech is a deadly weapon! That mental anguish is not a creature of the imagination—a something to be laughed at, but a reality, the tragedy of which can only be known by one who suffers, often in silence, the awful invective of a merciless persecutor!

St. James gives a very accurate description of the tongue turned loose in its riot of ruin: "The tongue is a fire, a world of iniquity. . . . It is set on fire of hell. . . . It is an unruly evil, full of deadly poison." Knowing the power of the tongue as an instrument of death, and having seen the awful results of the unbridled riot of speech, one can well appreciate the Apostle's conclusion: "If any man offend not in word, the same is a perfect man and able also to bridle the whole body."

Let him who aspires to any place of permanent usefulness or leadership, look well to the regulation of this member, whether it be in the matter of verbal or written utterance. Moreover, let no one delude himself by clamoring for freedom of speech who is known to riot in the license of hasty and inflammatory utterance.—Exchange.

Alone With God.

No great purpose has ever been achieved by any individual until his spirit has first gone out into some wilderness solitude, and there discovered its native strength, its absolute invincibility, when it relies upon no help but that of God. This is the experience of all the greatest among men. They go apart from their fellows for awhile, like Moses into the land of Midian, or like the Lord himself into the wilderness, or like St. Paul, into the Arabian desert, and there in solitary communion with God they come to themselves. From that communion with God, from that highest of all companionships, they drink in strength to fit them for the work of their lives. Alone with God they see visions which fill their souls; visions which never fade afterward, even in the light of common day, but which serve as beacon lights to guide them, through storm, and darkness, till the purpose of their lives is fulfilled.—Edwin H. Eland.

Helpfulness is the measure of greatness.

News Notes.

....The Southern Student Conference will meet at Waynesville, June 10-19, this year.

....Mr. John A. Wray, formerly of Milledgeville, Ga., has become pastor at Alexandria, Va.

....Everybody is coming to the Midsummer Meeting—of course. Plenty of room for you.

....Pastor Tyree, of Raleigh First church, is aiding Pastor Fry, of Goldsboro, in a meeting.

....Pastor Britt will take up his work at Rockingham as soon as the present Seminary term shall close.

....Rev. M. Ashby Jones goes from Leigh St. Church, Richmond, Va., at Memorial Church, Philadelphia.

....Mars Hill College Commencement May 1-4; forty-seventh annual session. Sermon by W. E. Wilkins; Address by Henry W. Battle.

....Marshville Academy Commencement, April 24, 27, 28 and 29. J. E. Dowd, Principal. Sermon by J. A. Dorritee; Address by Dr. B. F. Dixon.

....Singer H. A. Wolfsohn will not travel hereafter as a singer, having engaged in business at Denton, Tex., the home of Mrs. Wolfsohn.—Exchange.

....Dr. P. T. Hale, brother of our Wilmington pastor, becomes president of the Southwestern University, at Jackson, Tenn. He might change its name, too.

....Pastor Thomas, of Edenton, has enlarged Baptist Bits and will make it representative of the Yeopim Union of the Old Chowan. We wish him success.

....We are delighted to know that Mrs. Henry W. Battle is rapidly recovering from her recent illness and gives every promise of entirely regaining her health.

....Pastor Watson issues the Baptist Messenger at Monroe, in the interest of the Union Association. The paper shows that he has no small measure of the newspaper faculty.

....Piedmont High School Commencement April 24, 25, 26. W. D. Burns, Principal, Lawndale, N. C. Literary Address by Hon. Archibald Johnson—on North Carolina Poetry.

....We were glad to see Bro. B. Lacy Hoge, of Jackson, Ga., in Raleigh last week. He had been in a meeting at Fayetteville. His Jackson church, said he, is one of the best in the world.

....President Cranfill, of the San Jacinto Oil Co., will be glad to meet stockholders in that concern at Nashville, Tenn., May 13. A special script (subscriptions to his paper) dividend may be declared.

....Bro. J. W. Rose writes: "The new house of worship at Rockyhock will be dedicated on the first Sunday in May. Bro. Livingston Johnson will preach the dedicatory sermon." This house was built at a cost of $2,200.

....The Religious Herald says: "The Watchman proposes as a watchword for Baptists all over the land 'A general Convention of All the Baptists in the Country in 1905 and Every Three Years Thereafter.' Amen. Let us get together."

....We regret very much to hear of the serious illness of Dr. John Mitchell—now the aged as well as the beloved disciple. These lines will stir the hearts of thousands with fond thoughts of this dear brother whose life has so peculiarly adorned the Baptist cause in North Carolina.

....The work at the First church, Elizabeth City, is moving along finely. Pastor Duke is loved more and more.

....Elder N. S. Jones returned from Wilmington Monday, having supplied for Pastor Hall on Sunday. He reports Brother Hale improving.

....A pastor's worth and usefulness may usually be measured by the attitude of his wife toward his work. The hopes and prayers of a godly woman make sure a pastor's success.

....We congratulate ourselves that the time is passing when a great hue and cry must be raised to get our mission collections up to a decent point. How much better it is for gifts to come forth like fruit in its season!

....We were glad to see Bro. R. T. Bryan Saturday. He is enjoying his canvass for the Yates College of Shanghai. It is time our pastors were making plans to raise North Carolina's share of the funds for this institution.

....The Baptists of Jackson and a neighbor country church are erecting a nice home for their pastor. Brother Taylor believes his field will soon enlarge from four to two churches. This pastor's home adds substantially to the Jackson field.

....Dr. D. W. Key will dedicate the new house of worship of the Second Baptist church, Greenville, S. C., the first Sunday in May. He is one of South Carolina's best pastors, and our readers will bear witness that he is a bold and thoughtful writer.

....Asheville First church has called Elder William Lunsford of Waco, Texas, and he has accepted. We do not know the brother, but we may congratulate him upon coming into a pastorate so rich with opportunities as that at Asheville. It was like that church to find her pastor quickly.

....The Western Recorder says the Southern Baptist Convention ought to send missionaries at once to Panama—a man and his wife in the city of Panama, and another couple in Colon. The editor of the Recorder recently visited Panama and was greatly impressed with the opportunities there.

....The graduating exercises of the professional schools—Law, Medicine and Pharmacy—of Shaw University, took place last week. There were twenty-one graduates in Medicine, and seven in Pharmacy. The address was delivered by Dr. Cortlandt Myers, of Brooklyn, N. Y. His message was inspiring and thoroughly appropriate.

....Sunday afternoon the Edenton Street Methodist church of Raleigh went through the new order of service. It is almost identical with the Episcopal service. We predict that very soon there will be suggestions that these flocks unite in one fold. Already every one is saying that John Wesley never meant that there should be division.

....The Wake Forest College Glee Club scored a hit—if the Recorder when speaking of Romans may speak their language—in the Raleigh engagement, as they did at the other towns and cities. The young men reflected credit upon themselves, their college and their director, Mr. Darius Eatman, whose first year in the faculty has proved him an ideal acquisition to the College.

....Attention is directed to Secretary Cullom's call. We bare witness that he contributes much to these columns and to our denomination's welfare, and, on the other hand, asks little. His appeals are rare. We are the more disposed therefore to see to it that they shall be heard. It is only right to raise the funds and bring the Board of Education to the year's end out of debt.

....President P. D. Pollock, of Mercer University, Macon, Ga., who has been seriously ill at John Hopkins Hospital, Baltimore, is reported as greatly improved in health. Hopes are now entertained for his complete recovery.

....Bro. J. S. Hagwood, the pastor, announces that revival services will begin at Pilot the fourth Sunday night in April. Elder Braxton Craig of Rocky Mount, will do the preaching. Everybody invited to come and enjoy this meeting.

....Rev. R. E. Peele resigned the care of the church at Mullins, S. C., on March 22nd, and in the letter of resignation stated: "The trouble is not with the church, I never served a better, but with myself." Unusually refreshing frankness!—Exchange.

....The Journal and Messenger rightly holds that so long as Southern Baptists make such a point of electing politicians to preside over their conventions they cannot object to Diaz on the ground that he is running for the Cuba Assembly or in politics. It is only a little greater crime to run for Congress than to run for Governor.

....The call to the pastorate of the Lowell Baptist church recently extended to Rev. J. A. Hoyle has been accepted. He will preach his first sermon as pastor Sunday morning at 11 o'clock. Mr. Hoyle will serve the Lowell church in connection with the Second Baptist church here, preaching at Lowell on the third Sunday of each month.—Gastonia Gazette.

....We congratulate the town of Graham. The saloon advocates undertook to overthrow prohibition there and they have been handsomely repulsed. The prohibition forces were led by Pastor Davenport, who carried the battle on with zeal, skill and force. We congratulate him. In repulsing this first effort of the saloon men to take from us a prohibition town, Graham has rendered the entire State a service.

....The Woodland church and Pastor Harrell are to be congratulated on their success in building a house for the Lord. The house is now complete, and is one of the neatest, well arranged, and modern, with Sunday-school rooms and other necessary equipments. Better still, there is no debt. Pastor Harrell has built himself a nice home hard by the church and proposes to stay so long as the Lord and the brethren are content.

....We have not the space to comment at length on the suddenly announced decision of the Home Board to co-operate with the National Negro Baptists to the extent of $25,000 or $30,000 in missionary work. Moreover, we are inclined to first ascertain the nature of the work contemplated. This action of the Board is by way of anticipating the proposed Commission to study the question of the duty of Southern Baptists to the negroes. We fear the Board has plunged into the matter almost heedlessly. It strikes us that there are a number of questions involved that demand careful investigation and study. Later we will name some of them.

....Mr. W. H. Dodd died early Sunday morning, aged 68 years. For many years he with Mrs. Dodd—and more recently with the assistance of Miss Briggs—has conducted the primary department of the Sunday-school in the First Baptist church of Raleigh. Three generations in more than one family have received instruction in religion from him. Of all the men in our State, no one's life will at length so widen its circle as will his. He lived to reap only the smallest portion of his sowing. Only eternity is sufficient to unfold the value of his life. A gentle man, a true man, a devout man, a humble man, and a man of undying influence, has been gathered to his fathers. He will rest well.

....The revival at the Tabernacle church has increased in interest from night to night. Dr. Weston Bruner, of Richmond, Va., who is aiding the pastor, J. C. Massee, has been giving very plain and pointed sermons. The music is in charge of Messrs. G. C. Tullar and I. H. Meredith of New York, and is very effective and helpful. A number of persons have made professions. On Sunday afternoon Mr. Meredith conducted a meeting for men in Metropolitan Hall that was largely attended, and at its conclusion 25 or more made public profession of faith. In connection with the meeting at the Tabernacle services have been held every morning in the chapel of the Baptist University, and many of the young ladies have renewed their covenant to God, and quite a large number have made profession of faith. The meetings will continue through this week.

....Friends of missions will be delighted to learn of the reassuring way the financial year of the missionary societies has closed. Dr. H. L. Morehouse writes that all the obligations of the Home Mission Society for the current year have been met, and that $6,000 of the debt of last year has been paid, reducing the debt of the society to $22,000. Last week we announced the fact that the Woman's Foreign Missionary Society of the West had closed its year without a deficit. The Women's Home Mission Society has closed its year also with a small balance in its treasury. The following telegram has been received from the Missionary Union: "Although appropriations increased $50,000, bills all paid. Debt reduced to $8,500." The work of the missionary societies was never so great as at present, the needs are being met as never before, and yet as new doors are opened and new fields are seen, there is need for even more generous giving the coming year than ever before.—The Standard, Chicago.

....We reprint the following note from the pen of Henry Brown, the beloved, in the Christian Index: Near Salisbury is Spencer, where the "machine shops" of the Southern Railway are located. This bids fair to be a large business center. The payroll now amounts to more than seventy-five thousand dollars per month. The company is already taking steps to double the capacity of the shops. One of their great "stock yards," operated by the government, is located here. Many of the men who work in the shops and "run on the trains" are Baptists who live in Spencer. They are generous, "whole-souled fellows," ready to help in every good work. The charter of the town forbids the sale of intoxicating drinks for all time. Rev. J. M. Haymore is the pastor at this point. He is a young man of decided promise, and his people hold him in high esteem. They have a good house of worship, well located and well furnished. If the town continues to grow, however, the church building will not be adequate to the demands. The church has lately increased the pastor's salary to nine hundred dollars per annum.

....The Trustees of the Baptist Female University held their regular annual meeting Tuesday, the 12th inst. The reports of President Vann and the Bursar, Professor Watson, showed that the Institution is in a prosperous condition. The enrollment for the session has been two hundred and eighty. The financial condition of the school is especially good. There is no debt, and the endowment amounts to about $35,000, independent of the Faircloth property at Goldsboro, worth $20,000. It is the intention of the Trustees to use the Faircloth property in the erection of the new dormitory building to be known as Faircloth Hall. This they have a right to do under the terms of Judge Faircloth's will.

One of the most interesting matters before the Trustees was the question of changing the name of the University. A resolution to do this was introduced, and after an earnest discussion, was tabled by a vote of 8 to 7. Afterwards, however, it was agreed to ask for a full vote of the Trustees on the question at the meeting of the Trustees during Commencement week. So the matter will be finally determined at that time.

Home Missions to the Negroes.

For several months the Home Mission Board has been investigating carefully the situation among the negroes of the South. A large and judicious committee was appointed of brethren who have had practical experience in the work with negro Baptists in the South, and who are to be trusted to avoid the easy dangers involved in such an undertaking as was proposed.

We are happy to inform you in order that through your paper you may inform the brotherhood that two committees meeting in a joint Commission of the Home Mission Board and the Board of the Negro National Convention held a meeting in Atlanta last week, and after full and extended discussion the proposals of the Home Mission Board in principle, plan, purpose and detail were agreed to and reported back to the two Boards represented for approval and further elaboration of the minor details. The movement and the plan is comprehensive and far-reaching. In it we profit by the mistakes of the past. It means that the Southern Baptist Convention will at last lend itself to its nearest, neediest and ripest field of missions. The Home Mission Board will conclude the details of its proposition at its next meeting and will be enabled to present to the Convention at Nashville a great undertaking, carefully planned and adapted wisely to practical conditions. We have been encouraged by recent discussions in your paper and others to believe that the time is now ripe for such a movement and we rely upon you to lend enthusiasm and support to the Board and to the work itself.

We send this letter of information to you that your people may be informed of the great conference which has resulted so auspiciously and which will, we believe, mark the beginning of a noble movement among Southern Baptists in this great and difficult field. The Board for its present and its future needs trusts to the generous and intelligent liberality of the Southern Baptist people.

Fraternally,

JOHN E. WHITE,
Chairman of Committee.

Atlanta, Ga., April 12, 1904.

Let the Board of Education Close the Work of This Session Without Debt!

For the past two years the Board of Education has been compelled to borrow money toward the close of the session with which to meet its accounts. Quite a number of pastors, Woman's Missionary Societies, and individuals have promised to make offerings to this Board in time to help in the present emergency. For these we are profoundly grateful, and hope that as many as possible will make contributions to this Board before the last of May and have them sent in to Treasurer Durham at once, and so help us to avoid the extra expense of borrowing money.

There is good hope of coming out all right if all who can will help in the matter.

W. R. CULLOM,
Corresponding Secretary of the Board of Education.

Professor Royall in Athens.

Dear Recorder:—We are spending some weeks in Greece, the land of which I had dreamed, but had ceased to hope that I should ever visit. From Corfu, where we first greeted Hellas, to Patras, and from Patras by rail along the Gulf of Corinth, the Saronic Gulf, and the Bay of Salamis, through Corinth, Megara, and Eleusis, to Athens, the views of mountain, sea, and sky were a perpetual feast to the eye.

I am getting somewhat into the modern Greek and we are making our way without difficulty. We have been to Marathon and are expecting to visit Mycenae, Toyns, Delphi, Olympia, and other interesting places. The more I see of the Acropolis of Athens the more marvellous appear the beauty and grandeur still resident in its ruins, though no monument of Ancient Greece has interested me more than the Theatre of Dionysus.

Two most pleasing experiences will always be associated with our visit to Athens. The one is that of having been permitted to worship on the Arepagus (Mars Hill) last Sunday with a company of eight hundred people on their way to the International Sunday-school Convention to be held in Jerusalem in April. The services were most impressive. Old hymns were sung, such as "Come Thou Almighty King," "My Faith Looks Up To Thee," "All Hail the Power of Jesus' Name," and "My Country 'Tis of Thee." The reading in concert of the 17th chapter of the Acts, the prayer, and the sermon, from Acts 17:18: "He preached unto them Jesus and the resurrection," were all in harmony with the place and the occasion. Our joy on unexpectedly meeting in this large throng Bro. Junius W. Millard, of Baltimore, may be imagined when I state that his was the first familiar face we had seen in nearly seven months.

The other gratifying experience is that of an informal interview on yesterday afternoon with the King and Queen of Greece. By special permission, as it was not one of the days on which it is open to the public, we were walking in the Palace Garden and chanced to pass near where King George and Queen Olga were standing. In passing I lifted my hat and was accosted by the King, who, when told by our attendant that we were Americans, came forward and shook hands with us, as did also the Queen. When I told him that I was a teacher of Ancient Greek, the King manifested genuine interest, asking several questions, one being in regard to our method of pronunciation. The Queen wished to know if my knowledge of classic Greek was helping me with the modern tongue, whereupon I ventured to speak a few words in modern Greek. They both speak English with apparent ease. When on parting they again gave us their hands I tried to express my gratification at having thus met of all personages the King and Queen of Greece.

My travelling companion is as completely fascinated as I am with these old seats and haunts of the Muses.

I am gratified to report steady improvement in my health.

God bless all the dear people and interests of the home land.

Fraternally,

W. B. ROYALL.

Athens, March 30, 1904.

A Recorder Family.

I see you will celebrate the 70th anniversary of the Recorder July 1st. My father, Council Wooten, was one of the earliest subscribers of the Recorder. I was born in November, 1840, and it is among the first papers of which I have any recollection. He died in 1872, and took it as long as he lived. I don't know when he first commenced taking the paper. I know as a small boy it was a weekly visitor at his house. I have so long been accustomed to reading the paper I would be at a loss if I did not take it. May God prosper the paper, as it is doing a great and good work.

Let the University's name remain. I agree with W. N. Jones and J. D. Boushal about the name. Work the school up to it. You are off the track.

Yours truly,

C. S. WOOTEN.

LaGrange, N. C., April 14, 1904.

Oxford Seminary Rebuilding.

It affords me profound gratification to make the following announcement. Four buildings are now going up in place of the one destroyed by fire on January 18. These buildings, standing about 35 feet apart, with their fronts surrounded by covered verandas, are 39 x 85, and are just two stories high. The upper floor of each building is to be used exclusively for dormitories. These dormitories are built for two occupants, and are sufficient in number to accommodate in the four buildings 106 boarding students, or about 26 in each building. There will be provided a front and a back exit. Thus, with all these dormitories on the second floor and with these means of exit, absolute safety is secured. In addition to this, this further advantage of the two-story building is gained, that our pupils will find it necessary to ascend only one flight of stairs in order to reach their sleeping rooms.

The first floor of each building is to be devoted to special purposes. The first floor of the Music Building contains two large literary halls and fourteen music rooms.

The Chapel Building contains, in addition to a beautiful chapel, a large reading room, a girls' parlor and a teachers' assembly room.

The Recitation Building contains a laboratory fitted up with gas and water, a studio constructed after the most approved plans, and seven large class rooms.

The Administration Building is to contain the President's office, private parlors, and apartments for his family and a large dining room.

All of these buildings are to be lighted with gas, furnished with hot and cold water, with bathrooms as stated above, and to be heated with best modern appliances.

The plans for these buildings have grown out of our experience of thirty years in the management of schools for girls, and are ideal and unique. It is exhilerating to me to know that I shall conduct a school in buildings that I myself have planned. They are much larger and in every respect better than the buildings that were destroyed. On the day of the fire the old buildings did not contain room for another girl. The school, though handicapped all these years by inferior buildings, steadily grew, and we think with our new plant we can hope for much greater results.

Of course private enterprise could not meet the expenses of this large plant, and so a corporation has been formed for the erection of these buildings, the President himself subscribing for a majority of the stock. A very decided advantage is thus secured. It was feared by friends of the school that if its President should pass away or should be incapacitated for work from any cause, the school would go out of existence. But this fear, with the present plan, is entirely removed, and it is a source of the greatest pleasure to me to feel that the Seminary to which I have given so many years of my life, will now be put upon a permanent basis and will not be dependent upon my life. This must be a source of pleasure to the friends of the school as well as to me. It has existed for fifty-four years, through war, through adversity, through poverty of our people. It surely is not unreasonable to hope that it will continue to grow as the centuries pass.

The entire Faculty of last year, and for that matter of several years, has been re-engaged.

F. P. HOBGOOD,
President.

From a Veteran of the Mountains.

I hope you will pardon me for being so careless about renewing my subscription. I could and should have done it without giving you the trouble and expense of writing me. Inclosed find $1.00, which amount will pay me up to January 1, 1904. I love the Recorder very much, and feel that I can't do without it. I expect to be a life-time subscriber to the paper. I have been taking it during my stay in the west, because I felt like I could not do without it. Why any Baptist in North Carolina can be content not to take and read their State organ, is something I am not able to see, and especially a minister of the Gospel. I am sorry to know that quite a number of preachers, Baptists, in this part do not read the dear old paper that has so long been battling for the truth which we all profess to love. So it follows that we are doing so little for missions, both Home and Foreign. Many of our people do not realize the pressing demand of our mission work, because they do not read and keep themselves posted in regard to what the great Baptist family are doing for the salvation of this world. May the good Lord speed the day that every Baptist in our dear old North State may be a reader at least of the Bible and our own State organ.

This is a hard field for a minister to work in because they are poorly paid, and are required to do a large amount of labor. I am pastor of three churches at present, one of which I have served for more than twenty years. I have been preaching for more than forty years. Reared in this mountain country, deprived of the advantage of a good education, I have done the best I could under the circumstances. I have travelled many thousand miles, and preached many thousands of sermons and doubtless have baptized as many people as any living man in Western North Carolina. My work on earth will soon be done, and I trust and pray there will be a brighter day for those who shall follow me, and other faithful workers in this mountain country.

Yours, J. F. McGEE.

Culberson, N. C., March 14, 1904.

Acknowledgements.

April 11, 1904.

Acknowledgments of Spring Hill church:

Miss H. Jarman, $1.00; E. J. Conaway, 50c.; J. A. Bagett, 50c.; J. R. Riggs, $3.00; G. P. Rogers, 50c.; J. M. Foscue & Bro., 50c.; N. G. Shaw, 75c.; E. S. Mattocks, 50c.; R. S. Weeks, $1.00; D. J. Watson, 25c.; C. C. Dudley, 50c.; D. F. Foy, $1.00; John Watson, 50c.; W. E. Morton, 25c.; N. Morris and wife, 35c.; W. B. Meadows, 25c.; John Eubanks, 50c.; D. J. Morton, $5.00; S. S. Seary, $1; John T. Wallace, 50c.; A. T. Moore, 50c.; D. E. Wood, 50c.; J. T. Bell, $1.00; J. E. Watson, 50c.; J. C. Whittie, $1.00; cash, 10c.; cash, 50c.; cash, 50c.; Bob Canady, 50c.; Rango Canady, 50c.; Alex Trott, $1.50; Robert S. Davis, $2.00; Mrs. Robert Davis, $1.00. Total, $28.85.

ALEX TROTT,
Treasurer.

All contributions are gladly received.

Home Circle.

The Pulpit Committee.

It was a large committee and also representative, as it contained all the conflicting elements of the little church at Glenwood. To this august body had been assigned the task of recommending a pastor; and as the church reserved the right to veto, there was serenity outside of this inner circle. Five Sabbaths in succession the sacred platform had served as scales, but the occupants had all failed to register the exact weight required.

This July evening the committee had met in the little room still called the pastor's study, and adjourned with the usual record. No choice. The chairman, old Deacon Harvey, who was also trustee, sexton and general pack-mule of the church, was now almost discouraged. For forty years he had borne this church on his heart and pocket; and now it seemed likely to be wrecked on sheer contrariness. He knew that by a little financial threatening, he could have his choice of pastor; but he was too good a Baptist to try such a scheme.

So, having turned out all the lights, but one faint glimmer, he sat down on the ample sofa to think.

The drone of an insect aroused him and, rubbing his eyes, he could see in the office chair at the desk, the dim outline of a man. Then, the moonlight, bursting through a cloud, fell full on the figure, and the Deacon exclaimed, "Why, Brother Goldburg! How natural you look, sitting there! But I thought you passed over the river, soon after you resigned."

"So I did," the visitor replied, in a calm, mellow voice. "But the river is not very wide; and remembering how loyally you stood by me, I stepped back to give you a lift with your burden."

"Oh, could you find a pastor for us—the right man, you know, who would suit the whole church?" the Deacon asked eagerly.

"The right man you could find yourself," said the voice at the desk. "But the man that could suit all more than six months is not to be found on earth, nor in heaven, but perhaps I can help you to convince the committee of their waywardness, and they may become more reasonable. You see this little machine that I have brought. Turn the crank, and it will unroll the portraits of the great men of the Bible. If the pulpit committee can agree on any one of these, without asking him to candidate, I will use my influence to induce him to accept a call. This said, the office chair became vacant.

The deacon relighted the lamps and pulled the bell-rope, startling the sleepers for half a mile around, then sat down behind the wonderful machine. With no appearance of surprise, the committee filed in and took their accustomed seats. The chairman explained and the grinding began.

"I move we recommend Noah," said the Junior Deacon, as the form of the patriarch trailing the fading light of Eden appeared on the canvas.

"There is one objection," interposed Brother Brown. "We need a man of revival turn. Noah preached one hundred and twenty years and gained only seven converts."

"But he did win his own family," retorted Mrs. Snap significantly; and the mounting color in the brother's face showed that the arrow had pierced the sorest spot in his heart.

"Noah was one of the three most beloved of the Lord," ventured the chairman.

"But he backslid, and even became intoxicated," argued Mrs. Jones. "Noah won't do. Grind on, chairman."

Another patriarch stood before the committee in majestic simplicity, and the chairman announced, "Abraham, the friend of God, and father of the faithful."

"He looks every inch a pastor, and his retinue would fill the empty pews," remarked Dr. Wood, who was the head usher. "I move we recommend Abraham."

"I understand," said Miss Pincher slowly, her keen eyes piercing the canvas, "that his domestic relations have not always been felicitous."

"Enough! Grind on," chorused the committee.

With lines of suffering on his noble brow, and the soul of poetry shining from his eyes, Job now stood before them. "A professor of sanctification! It will never do," protested the junior deacon."

"But he took all that back when he stood face to face with the Lord," pleaded the chairman. But no one else moved, so Job moved on.

"What a splendid figure that would make in our pulpit!" exclaimed Mrs. Snap, as the matchless form of Moses paused before their eyes. "And they say he has enjoyed rare advantages abroad."

"He might be a good hand to straighten out our business tangles," observed Brother Brown, who was a trustee.

"But he is slow of speech," objected Mrs. Jones. "We must have a more vivacious man to please the young misses."

Prophets, poets and kings rolled past, till at length Elijah stood before them rugged and grand. "The sinners would not love him," said Brother Brown sadly.

"And fancy that old mantle at one of our receptions," simpered Mrs. Posy. "But there comes Elisha, who looks more refined."

"It's no use," said Dr. Wood, who was also the Sunday-school superintendent. "The children have all heard about those she-bears, and would hate him from the start."

Robed in oriental richness, and carrying his massive head loftily, a very prince of men, Daniel now held the committee spellbound.

"Now there is a man that could get a good grip on our young men," remarked the chairman.

"And he might be nominated for President by the Prohibition party, which would reflect honor upon our church," suggested Mrs. Snap.

"Now look here," spoke up Lawyer Dick, frowning ominously. "I am not going to be contrary, seeing I seldom come to church except on such occasions as this, when I am needed. But I cannot conscientiously recommend a man that dabbles in politics. And, besides, you know as well as I, that Daniel's radical ideas on temperance would drive away half of the men in our congregation."

"Elijah, again!" choruses the committee. "No, it is John the Baptist." Several thought he was the very man for Glenwood, as he could draw the crowd, which was the thing needed most. But here, the lawyer entered another protest. "John is certainly a strong preacher, but so lacking in tact. Perhaps he learned the value of policy by losing his head; but I am afraid he would go right on talking on marriage and divorce; and, being a lawyer, I object to any disturbance in the existing state of society."

Following this noble harbinger of the gospel, the twelve apostles were hurried past with double quick step, for not one of them could show a college parchment, or even a purchased D. D.

"There is only one more," said Deacon Harvey solemnly. "He at least is educated, and we had better think well before rejecting him." He turned the crank and watched the effect on eight faces.

"Saul of Tarsus!" burst from the lips of all. "Why, he is half head," said one. "And the other half heart," continued another. Other comments followed. "He does not look very strong. I wish he would show us his thorn in the flesh." "It would be fine for Glenwood to have the brainest man in the State Convention; and we could pay him, for he would support himself by tent-making." "I move we recommend Saul of Tarsus." "I seconded the motion."

"Are you ready for the question?" asked the chairman, trembling with hope.

"No," said the Sunday-school superintendent. "Paul's sermons are deep and strong; but our young people, when they do go to church, expect to be entertained."

Then another: "Paul is an indefatigable worker, but he never staid more than three years in a place, and several times was obliged to resign on account of unpopularity in the city."

Miss Pincher clinched the opposition thus: "If report is true, this gentleman is an old bachelor. If we call a married man, we shall get two workers for one salary."

So the noble apostle was again beheaded.

As the machine ran down, a voice from within was heard saying: "It is a very small thing that I should be judged of you."

Deacon Harvey called his colleague to the chair and withdrew. Groping through the dark auditorium, he found his own pew, and like Moses, fell on his face before the Lord. But he still heard the murmur from the committee room.

Unabashed, they proceeded thus: "Let us draw up an outline of what we want and advertise.' So the clerk wrote as the others dictated: "Wanted, by the First Baptist Church of Glenwood, State of ....., a pastor answering the following description in all particulars. A graduate from some leading college and theological seminary; eloquent, experienced and skilled in the art of pleasing. Six feet tall, thirty years of age, and commanding in appearance. Unincumbered with small children, but having a wife who is a model housekeeper, social leader, musician and nurse. For salary, the church agrees to pay $500.00, if it can be raised."

"What! Not yet ashamed? Do you know that a faithful pastor is the Lord's best gift to his church?" The voice came from the shadowy outline of a man, emerging from the drapery. It was stern and thrilling.

"Have you come as a candidate?" asked the most audacious.

"God forbid!" was the reply. "I served this church in its infancy, giving my heart's richest blood that it might live; but now, there is not enough wealth or influence in this State to tempt me to return. Hearken! You have one member, and only one, who has ears to hear the voice of the Spirit. He is even now pleading for this stiff-necked people. Accept the man that is revealed to him, and your candle-stick will not be removed. Farewell."

Softly and lovingly the first beams of the rising sun stole through the stained glass, and touched with fire the painted stars over the study sofa. A dove from the belfry alighted in the open window and filled the quiet room with her notes of peace. And Deacon Harvey awoke from his strange dream, to take up with a lighter heart his burden for the Lord.—Clara B. Aldrich, in The Christian Herald.

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Young People's Page

Warning.

My papa tells me if I pout
And keep my lips "all sticking out,"
They'll freeze that way some day, and then
They never will unfreeze again.

So, boys and girls, you'd better try
To be as full of fun as I;
Then, if your face should freeze and stay,
Your folks would love you anyway.
—St. Nicholas.

Catching an Eagle.

(Founded on Fact.)

"Hi! hi! help! murder! Come up here, he is killing me! help!"

Such were the agonized shrieks which came from the roof of a house not far from London Bridge, where a workman was repairing the slates.

His mate in the yard below looked up at the unusual sounds, which, however, were but imperfectly heard at that distance. "What is the matter with old Randall?" said his particular chum, Boyce, as he rushed up the ladder to his assistance. "He would not call out like that for nothing; come on mates!"

Just as the men reached the landing from which another ladder led to the highest part of the roof, they were startled and all but knocked over by a strange mass—half man, half bird—which came rushing down on the top of them. The next minute the mass seemed to divide, and there was Randall, hat off, blood streaming from his face and hands, and above him, held tightly by his hand, struggled the form of a large eagle!

"Catch it! I cannot hold on much longer!" gasped the man; "my hand is bitten through, and my face is all scratched."

"All right, old chap, we have him," said Boyce, as he cleverly threw his apron over the bird's eyes; once blinded, it was a comparatively easy matter to secure it and to carry it down.

They were but just in time, for Randall, who had held pluckily on to his prey till help came, was terribly exhausted. And indeed it was no wonder, for an eagle is a fierce foe, and that the battle had been severe was amply proved, not only by the great gash on the man's hand, but also by the mass of feathers which he had dragged out of the eagle in his struggles, and which were floating about the air in thick tufts.

Randall's wounds were bound up by a neighboring chemist, and very soon he was able to give an account of his strange adventure.

"I had finished my job," said the man, "and was amusing myself for a minute or so with throwing a bit of bread I had in my pocket, to some pigeons—there are a lot of pigeons up there, and rare plump ones, too. All of a sudden a great bird dashed in my face. I was quite blinded, but I somehow managed to catch hold of its claw, and I held on for all I was worth; but I was just letting go when I heard you coming up; the bird struggled so fiercely, and bit worse than any dog."

"It took you for a pigeon," laughed Cashman. "Come and look at it now; we have made it a sort of cage out of the big packing-case, and we sent the lad for some raw meat. It was desperately hungry, and ate as much as we would give it."

"Have you measured it?" asked Randall, as he stood in front of his old enemy, now quiet enough in the big packing-case. "I should like to know what the wings measure across."

"I will see if I can manage it," said Boyce, producing his foot-rule.

"Six feet from the tip of one outspread wing to the other," was the announcement he made, as, after a little difficulty, the measurement was at last effected, "and it cannot weigh an ounce less than eighteen pounds, that I am sure. It is not every one who has had six feet of eagle on the top of them, so be proud, old boy," he added, giving Randall a clap on the back.

"All very well once in a way," declared Randall, "but I do not want that experience over again."

The news of the capture of a golden eagle in London soon got into the papers. The bird was proved to have escaped from the private collection of a gentleman, who so handsomely rewarded Randall for the capture that he was actually heard to say that "after all he had a good mind to catch another eagle before next Bank Holiday!—Chatterbox for 1903.

A Hospital Story.

Outside it was raining heavily. Inside—well, inside the weather was threatening, to say the least. One of the nurses going to the linen-room with an armful of fresh towels shook her head sympathetically at another, who was just going into the ward.

"I pity ourselves today," she said.

"I know—it will be so hard to keep the children bright," the other answered.

A nurse was taking temperatures and marking the charts that hung at the head of each white bed. She stopped a moment and looked down at one especially listless face pressed soberly against the pillow.

"Don't you want some of the scrap-books to look over, Jennie?" she asked.

Jennie's weak voice was utterly disinterested. "No," she answered.

The nurse's voice kept its brightness in spite of her discouragement. "Then, don't you want me to bring you one of the puzzles? You could play with it nicely there."

"No, I don't want any," Jennie answered, wearily.

A hand pulled at the nurse's skirt, and she turned quickly. The thin, pain-sharpened face of the girl in the next bed smiled up at her cheerfully.

"Don't bother about Jennie; I guess I can make her do something," she said in a low voice.

The nurse bent over her with a swift, caressing touch. "Thank you, little assistant," she said, tenderly.

She went on about her work, but it did not seem so hard or so hopeless any more.

Maggie lay thinking for a few minutes. In the room outside, where the patients' clothes were kept in a case full of big pigeon-holes, was one bundle shabbier than the others; that was Maggie's. In one of the beds were some queer, cruel-looking weights that meant suffering far greater than most of the little invalids there could imagine, and they were Maggie's, too. Perhaps, in all the long room full, she had the fewest things to make her glad; but what of that? God teaches us how to make our happiness if we will; God and Maggie together made hers.

She opened her eyes when the sharpest pain had passed, and called across to the next bed, "Jennie."

"What is it?" Jennie asked listlessly.

"Jennie, let's 'see things;' we haven't for ever so long. You wanted to the other day, you know."

"Well," Jennie answered, doubtfully, "you'll have to being though."

"Oh, yes, I'll begin. Well, then, I see some great red roses jest as soft and dark as velvet; and they feel all cool when you touch them, and they smell—my, don't they smell sweet!"

"I know somethin' prettier than that," Jennie answered. "It's vi'lets—a lady gave me some once. They ain't anything like 'em, velvet nor nuthin' else. I 'most cried when they withered. That's prettier than yours, Maggie Dulin!"

"But I see somethin' else," Maggie went on. "It's a great green place, and the grass is all nice and thick under your feet, and it's full of the beautifulest flowers—yellow and white, and all colors, and there's no sign up to keep off the grass—you kin jest lay and roll in it all day long. And there's birds in the trees, and you never heard nothin' sing like them; and you kin see the sky, jest miles of it, and you kin 'most taste the air, it's so sweet."

Round the ward word sped quickly. "Maggie's seein' things!" Children who could walk went over to her corner; wheel-chairs rolled there; from some of the cots eager patients sent messages to her, and waited for hers back again. The dull day was forgotten, and the long room was crowded with visions. Flowers bloomed there and birds sang, and happy girls went to parties or cherished wonderful dolls. The gladness of the world was theirs as God meant it to be, and all because one girl knew how to keep fresh in her life every bit of beauty she had seen.

The doctor smiled as he went his rounds. "She's as good medicine as the sunshine," he said.

"Poor little thing," the nurse answered, with a loving glance toward the corner.

The doctor corrected her. "It's the heart that makes one rich or poor—rich little thing," he said.—Exchange.

Cooking-Classes for Girls.

There is nothing more fascinating to a girl than a cooking-class. Do not have your class too large. Six is about the right number. Get some good woman who is famous as a cook for the instructor, and have one lesson a week. You will find among your friends women who will gladly give this help to a class of intelligent girls. A good way to begin is by a course in bread-making. Quite as valuable are lessons in roasting and boiling meats, and preparing and cooking vegetables. It is said that not one cook in twenty knows how to properly boil a potato.—April Woman's Home Companion.

A Queer Japanese Marriage Custom.

Wild geese are considered the best examples of conjugal felicity in the animal world; thus the groom sends the bride a pair of these birds, and she in turn presents them to her parents. To further emphasize the matter the groom brings another pair to the wedding, and they roost in the room during the ceremony. Their conduct is watched with care, for they must not struggle to escape during the proceedings. Fortunate the bridegroom who cannot secure the geese alive and must be content to substitute toy imitations of the birds, for then he has no anxiety lest the wild propensity assert itself during the marriage rites, and thus prove an ill omen to the household. —April Woman's Home Companion.

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The deaf are immediately able to hear ordinary conversation by the *Magnetic Otophone Sound Waves* which penetrate the *deafest ear*. A wonderful scientific invention which *restores hearing* and *banishes head noises*. *Guaranteed Invisible, Effective, Comfortable*, and *Harmless*. Not an ear-drum or trumpet. Compare it with other devices, and be guided by your intelligence. By its use deafness is no longer a hopeless affliction. Book *FREE*.

OTOPHONE CO.
1602 Arch Street, [illegible] Philadelphia, Pa.

FREE

Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a Full Month's Treatment, Free, including Inspirator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 254 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

AN ORDER OF SERVICE.

Will not some one of our pastors suggest orders of service appropriate to worship in Baptist churches? The fact that we will have no fixed order is no reason why we should not seek for appropriate order; and the fact that we will have no one fix orders for us is no reason why we should not suggest and receive suggestions touching this matter. God forbid that we shall make a ritual of disorder.

Such questions as the place of music in the program, shall the people rise when they sing, shall they repeat the Lord's prayer, shall they kneel during prayer, shall they rise and ask God's blessing upon the collection, etc., etc., are worthy of discussion.

Let some pastor give us the ordinary orders of service in the churches.

IF ——?

The most impressive fact in the Old Testament is that the Lord God in His direct dealings with men repeatedly began His covenant with the word "If."

To Abraham "if"; to Jacob "if"; to Moses "if"; to David "if".

If what?

"If ye shall turn away from following Me."

Obedience to God, following God, fealty to God —righteousness before His face, direct relation of child to father,—these are God's requirements of men. Without them there shall be no peace, no prosperity, no blessedness.

We cannot put too great importance upon right-living as the basis of religion. The man that sins, for all that God is merciful and doth forgive—the man that sins breaks the covenant; and while God's promise of salvation holds for him so long as the spark of Christian grace survives, God's promise of peace and power and spiritual progress cannot hold. Sin is the barrier between God and man; sin is the handicap upon man in his spiritual race.

If you will keep the covenant. If you will follow God; be honest; be merciful; be pure; God will bless you. Your life will be satisfactory, your home will be happy, your business prosperous.

God's if is to you even as it was to Moses. All day long He repeats to you that if. To follow Him is blessing; to turn away from following Him is curse.

THE NEWS.

Mocking birds were heard singing near Raleigh the last week in February. We said once before a terrapin was seen to rise and look around February 24th. There was a snake on a log with three terrapins the second week in April. Early in March the red bird, the gross beak, not the tanager (for there are two), was heard striking his high resonant note as he sat alone in the topmost branches of a hickory tree. He had been here all winter, but little had he to say. There were blue-birds in February, and last week we saw them making a home; and three weeks ago we saw tom-tits working industriously on a hollow that they finally abandoned because, as we guess, the gardener burned a heap of brush near by. It was a pity to exile such fine company in so rude a manner and with so little reason. There was the tit-mouse, the wrenn, the chipping sparrow, the vireo and the robin, too. Young squirrels were in the nest the first of March. There were three whose mother was caught off her guard by a dog while she sought food for them. She escaped miraculously from his teeth only to be found dead two days later beneath the home which in her last agony she had made a desperate effort to reach. The owner of the dog now plays mother in man's lame way for them; and they quarrel and play and are happy. Long ago the jasmine appeared, and now the peach and plum blossoms have gone and the apple and pear blossoms are fast following. In Dr. Skinner's yard the old crab-apple once more renders us all in debt by her wealth of beauty and fragrance. As one walks along Blount Street he feels the shade of the maples. Yonder are crocuses, tulips, hyacinths, violets; amongst the maple buds there is the busy talk of the little members of the linnet tribe who linger here only a few days. Beneath one's feet the dandelions. The aspen tree has cast her tassels. Standing on a hill without the city the rolling landscape presents all the shades from grave to gay, the red land and the green grass and the flowery trees, the locust, the dog-wood and the bearers of fruit. The frogs have been singing two months today, and no poor music is theirs. April 12th a large butter-fly rose and fell in the breeze.

I wonder if it is not time to go "bare-footed" ag[illegible]

And truly I believe the fish would bite.

And why—for what worthy reason—should a fellow creature with them all ever get too old for such things?

TEN YEARS SPEAK EFFECTUALLY.

An esteemed brother writes: "Come out a little plainer and announce in your editorial columns that the Recorder is not going into politics and convince the public that while the Recorder is not going into politics, it will speak out on public matters, applauding the right and condemning the wrong."

Very well. Here it is. These ten years we have defended the right and condemned the wrong and have never gone into politics; and never shall we. And if these ten years cannot convince the public, nothing that we may say can. Candidly, we think the public understands pretty well. When the Recorder condemns a wrong the men that it hurts know that their best policy is to cry out, "You are going into politics." They know the Baptist people have a horror of union of church and State. They cannot defend their misdoings, so they set up this cry to confuse the people and cripple the Recorder.

But they have failed. The Recorder has grown every year. It has more subscribers than any paper in North Carolina. Its list has increased about 70 per cent in four years. Here and there the little politicians keep up their talk, and they deceive some people. But the Recorder has no reason to complain. It can well afford to ignore them. For our friend's sake, however, we have here given the assurance that he desires. For the Biblical Recorder to go further into politics than to condemn the wrong and approve the right without regard to politics or politicians would be absurd and ridiculous; and no one knows so well as this writer that it would ruin the paper and destroy all his purposes.

The policy of this paper is to do right and not to assume that it has a monopoly of doing right. We are willing to hear the other side; and we endeavor to treat every man as himself desiring to do right as earnestly as we.

FEDERATION OF BAPTIST SCHOOLS.

Dr. McGlothlin's article in the Biblical Recorder evoked nearly two columns of comment in the Western Recorder, three columns in the Religious Herald, and was printed in full in the Baptist Argus. There could be no better evidence that the subject of Federation is a live subject and that the Seminary professor said something.

We are not set for the defense of Dr. McGlothlin's positions. Our purpose here is rather to take only such notice of the comment of the Western Recorder and the Religious Herald as is necessary to maintain our readers' grasp upon the discussion.

In the beginning the Western Recorder runs the risk of being charged with resorting to the reductio ad absurdum. So serious a question cannot be settled by such methods. To argue that Dr. McGlothlin's position in favor of local Baptist control demands that the Seminary trustees shall live at Louisville or the Wake Forest trustees shall live in Wake County is not to do Dr. McGlothlin injustice. His argument may be so construed. But to do so is rather to do one's self injustice. It is evidence of obtuseness—which the Western Recorder is incapable of—or of indisposition to face an argument and fight it squarely.

Likewise our contemporary discusses denominational control as opposed to Baptist control. The Western Recorder is "not sure" that it understands. Well—it is sure by now. A moment's reflection will bring one to see the difference between control by Baptists and control by the denomination.

The other points are more worthy of the discussion. They are (1) That the distinction between "local democratic control" and "distant centralized control" is not clear. The distinction is evident; but the points of contrast might well be elaborated. (2) That nominating Boards of Trustees by a central body draws the institutions they serve into the swirl of denominational politics. The Western Recorder cites per contra the fact that the election of our mission boards by the Convention has brought on nothing of the kind. But our Mission Boards are local. (3) The Western Recorder argues that local Baptist control is less likely to insure "safety of teaching and property" than Convention control.

The Religious Herald offers certain important corrections in matters of fact: (1) "In Virginia the recently adopted plan does not contemplate any interference with the autonomy of the separate schools further than is involved in these three conditions: Their trustees must be nominated or elected, directly or indirectly, by the General Association, their property must be legally secured to the denomination, and they must agree not to incumber their property with debt without the consent of the Commission. * * * The Virginia Commission is absolutely without authority over the schools that join the system." (2) Richmond College can and will enter the system.

In the argument the Herald also stumbles over the distinction between control by Baptists and denominational control. Dr. McGlothlin holds that control by Baptists, no matter how elected, is all that is to be desired. The Religious Herald holds that the Baptists in control must be controlled by the denomination—say by means of Convention's nomination.

The Herald also fears that this doctrine of Dr. McGlothlin will afford aid and comfort to the brethren who object to boards and co-operative agencies in general. We doubt it.

We are all again revolving around the eternal question of the relations and respective limitations of the sovereign, independent and sufficient local churches and their creatures—if they be—the associations and conventions. A full discussion and great care in reaching conclusions is demanded.

ANDREW CARNEGIE, THE PRINCELY GIVER.

Mr. Carnegie's gifts have ceased to create sensations. Five millions from him last week was received as a piece of secondary news. It happens, however, that this $5,000,000 rounded out $100,000,000 that he has given away since he declared a few years ago that "he who dies rich dies disgraced," and gave up all his business in order to master the business of giving his money wisely. He is succeeding admirably. He has made no foolish gifts and has threatened to make only one. Let the following list speak for him:

Gifts to libraries in United States, $27,765,100; gifts to libraries in foreign countries, $4,651,750; Allied Engineers' Societies, $1,500,000; Carnegie Institute, Pittsburg, $7,852,000; Polytechnic School, Pittsburg, $2,000,000; Employes' Pension Fund, Pittsburg, $4,000,000; Carnegie National University, $10,000,000 Heroes' Families' Relief Fund, $5,000,000; lesser benefactions in the United States, $16,982,373; Peace Temple at The Hague, $1,500,000; Dunfermline Endowment, $2,500,000; Scotch Universities' Endowment, $15,000,000, lesser foreign benefactions, $1,250,000—total gifts to date, $100,001,223.

And yet he is in danger of "dying disgraced"!

This also may be said of Mr. Carnegie: No such objection to his method of acquiring wealth as is offered against Mr. John Rockefeller may be offered against him. He made his money in the manufacture of steel. To be sure the industry was protected by the tariff and he had rich contracts with the government. Very truly, too, he might have paid his men more and have made nothing. But his men were comparatively well paid.

Mr. Carnegie's latest gift is the Hero Fund—to support people dependent on heroes who lose their lives saving others—a most beautiful conception.

It is interesting and pathetic to note that Mr. Carnegie is not a Christian.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Why They Came to Sunday School.

A speaker at the Denver International Convention gave the secret of one teacher's success in reaching and teaching a class of over thirty young men! One Sunday each member of the class was asked to write on a slip of paper one reason why he came to Sunday-school; and these are some of the answers:

"You have faith in young men."
"You are interested in us and what we do."
"We know you will be at Sunday-school."
"We believe in your prayers."
"You welcome us to your home."
"You understand young men."
"We know you are a Christian."
"You always come prepared."
"You don't think we are all bad."
"You live as you teach."

Graded Sunday Schools.

A few months ago a group of ministers, some of whom were engaged in the problem of grading their own schools, met in Boston and informally discussed the problem of the graded Sunday-school. On its theoretical side the discussion yielded the conclusion that the application of three principles makes a graded school:

1. A grouping of pupils into departments and classes according to age, sex and capacity, the teacher remaining fixed in his grade while the pupil moves on.

2. The choice of lesson subject and lesson material to be determined by the dominant instinct and characteristic life of the pupils at different ages.

3. The method of teaching to be determined by the age of the pupil and the subject taught.—Rev. John L. Keedy, in Congregationalist and Christian World.

The Outlook for the Sunday School.

A recent number of the Congregationalist and Christian World contains an interesting symposium on the outlook for the Sunday-school. One of the best of the responses was from Secretary E. A. Fox, of Louisville, who said:

"I believe that the bright day in the history of Sunday-schools is now dawning. My reasons are as follows:

"1. We have passed through the period of craze for devices, are well through with the craze for methods, and are seeking now for bed-rock principles.

"2. The widespread interest in teacher-training.

"4. The movement for pastoral leadership in the Sunday-school.

"5. The awakening of the theological seminaries to a sense of their duty in preparing their students for leadership in the Sunday-school.

"6. The recent interest being shown in the curriculum and other problems of the Sunday-school by the great educational thinkers."

Increasing Interest and Widening Work.

During the past few years there has been wonderful development in Sabbath-school methods, and wonderful improvement in management and teaching. This progressive spirit is not confined to the cities and larger towns, but is permeating the rural sections. The laity—men and women of God—are stirred as never before with the vital importance of the work. Never was childhood—its nature and needs—more closely and intelligently studied. There seems to be a new interpretation of the command of our Lord, "Feed my lambs," and these men and women are conscious of a divine call to minister to the spiritual needs of the children. The words of the great apostle, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," are ringing through the souls of thousands of consecrated Christians, creating in their hearts a burning ambition to promote the study of God's Word, and to enhance the efficiency and dignity of their calling as Sabbath-school workers.—G. S. Griffith in the Field Record.

Best Things in Some Virginia Schools.

In a Sunday-school Institute held in the Freemason St., Baptist church, Norfolk, some days ago one of the features of the work was an open conference on the topic, "The Best Thing in My Sunday School." All of the superintendents were asked to pick out the thing which was the best in the school and give it in a word or sentence at the meeting in which this was to be the theme of the open conference.

Thirteen schools responded through their superintendents or pastors, two of them naming No. 1 and two naming No. 7. Here are their "best things:"

1. Loyalty to the school.
2. The social feature.
3. Our superintendent (this was given by the pastor).
4. Giving.
5. Crowds.
6. Honest work from a sense of duty.
7. Harmony.
8. Workers who do their best and stick to it.
9. Music.
10. Class organization.
11. Soul-saving—the evangelistic spirit.

I preached Sunday night in the church whose superintendent gave No. 11 as the distinguishing feature of his school, and the pastor baptized five persons, and the house could not hold the crowds, though it has an unusually large audience room. And they told me that it was the regular congregation.

All of the eleven things things above are worth thinking about and should be cultivated.—B. W. Spilman.

Time to Organize Them.

The following letter has been sent by the Secretary to several brethren named by pastors as being situated to open Sunday-schools in particular localties; let it here apply to every reader who can in any way serve the Lord in this glorious work:

Raleigh, N. C., April 1, 1904.

My Dear Brother:—There are doubtless many points in the State at present unoccupied where we Baptists could, and should, have thriving Sunday-schools. And now is a good season to look up these points and occupy them.

I write to ask that you will aid in this good work. Can you not arrange right away to open a Sunday-school at .....? Will you not seek to make it evergreen? And will you not with all energy and faithfulness endeavor to make it the best Sunday-school ever conducted at that point?

I am sure I need not urge upon you the importance of this work or its great opportunities for usefulness or the rich reward of fidelity to it. It is enough that the Master has need of your service and that here He seems to point out a field for your labors. Enter it at once. Do your best. And may God bless you!

Write me, if you will, as to how the work progresses in your hands.

Cordially, HIGHT C. MOORE.

* * *

JESUS' WORK IN THE SHADOW OF NIGHT.

Bible Lesson for April 24. Luke 10: 1-16. The Mission of the Seventy.

The days were now "well-nigh come that Jesus should be received up," and, it is written, "He stedfastly set his face to go to Jerusalem." From the Transfiguration He proceeds downward to the Cross. Let us not forget that He is aware of His fate and is preparing for it.

The Harvest.

With this in His mind He looked about Him and His heart yearned for laborers to reap with Him in the harvest. That is to say, He perceived the vastness of the work to be done, the shepherdlessness of the people, and their preparedness for His gospel; and realizing how short the time was, He urged His followers to pray God to send forth more laborers to assist Him.

He, as ever doing the most that could be done under the circumstances, organizes His friends to do all the work possible and in the best way possible. Note well His methodicalness. One is likely to take the impression that Jesus depended upon the sheer force of His personality. Here He organizes a propaganda upon a plan that has never been improved upon.

Details of the Organization.

Here are seventy men sent two by two; instructed to depend upon themselves for their personal welfare. No doubt He told them which cities to enter, for He was coming after them. They were to go in purposeful haste not losing their time in the long oriental salutation. And they were to gain reception in a home and remain there. This is the most interesting point: They were to remain. Hospitality was easy in that country, and there was no imposition in this. Besides, Jesus assured them, your work is worthy of such as you shall receive. They were to remain with a view to making way in the hearts of that home for Jesus. It is as if He said, "It is not enough to proclaim Me from the synagogues or the house-tops or the streets; not enough to speak to a man about Me. Live with him; let him learn of Me by means of your life."

Could there be more noble testimony to personal work? And could there be a better definition of personal work—not the ephemeral word, but the life shining close to man's life and lighting it up with the Light of the World.

Jesus' plan was to follow up this work with His personal presence. His plan saved Him time; gave His work a wider range; schooled His disciples in self-reliance. Altogether, it indicates how He hastened to work while it was yet day, how He yearned to save all that He could. And it is an example to all His followers, an example of earnestness, of orderly planning, of economy of time, and of purpose to save all possible—to do the most that may be done.

The Other Side.

It is easy to accept the evidences of the anxiety of Jesus to save. But the other side of the picture—is it like Him? Do we not say that He has been knocking at the door of Laodicea these twenty centuries? And is it not our habit of mind to think of Him as waiting for entrance to our hearts with infinite patience? Now behold Him here!

If they receive you not in a certain city—curses upon it! Read the verses 12-16. Not patience, but curses.

It is surely true that Jesus does not wait forever. Too long have we misapprehended Him on this point. Once Himself fairly presented, if there be objection, curses! So it was in Charazin, so in Bethsaida. These old-age preparations for the mystery of death, these opportunist confessions late in life, these takers of chances when nothing is to be lost and all to be gained, what have they to say to this? We would not carry the doctrine too far; but we would carry it far enough to teach every reader what it is to reject Jesus. One can obtain justly but one conclusion from this passage, and that is that to fairly and squarely reject Jesus is to invite His curses. And it is woe unto thee, O man! This accords with reason and with experience. Too long have we been unmindful. Too long have men said indifferently, "Not to-day."

Jesus One with His Messenger.

This is one of the constant and peculiar notes of Jesus—He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me." To reject Jesus is reject God; to reject the messenger of Jesus is to reject Jesus. That is, Jesus identifies Himself with His servant. It is wonderful how He makes Himself one with His children. He that giveth a cup of cold water in His name quenches His thirst. He that aids a poor man in His name relieves Him. He that offends one of the least of His little ones offends Him. When Paul was persecuting His little ones a few years later He overtook him on the Damascus road and cried out, "Why persecutest thou Me"—once again making Himself one with His children. Great authority gave He these men; but the best of all was that He loved them so, He felt for them so, His heart was so close to them that not to hear them was not to hear Him. Yet does He make common cause with His children. Even to-day the one sure way to keep close to Him, to keep Him at one with you is to go forth doing His will. To do His will is to become one with Him, even as so He became one with the father.

The lesson points are:

(1) Jesus' haste and anxiety to save the people.

(2) Jesus' orderly plan to save time and do effective work.

(3) Jesus' emphasis upon sustained personal work.

(4) Jesus' conception of the dignity of the work of His messengers. Vss. 3-8.

(5) Jesus' curse upon those that refused once to receive His messengers or their messages.

(6) Jesus' identity with His messengers.

QUESTION.

If a person wishes to make a profession of faith and to join the church when a protracted meeting is not in progress, what is he to do?

R. N.

Go to see the pastor and tell him of your purpose. If not the pastor, some member of the church, a deacon if convenient.

Pastors in towns usually give an opportunity to confess Christ at least once on Sunday. We are sure every pastor takes it for granted that such a confession is acceptable at any service.

So far from waiting for a protracted meeting, we look for a time when there will be no more protracted meetings; when the churches will be all the time alive and at work, and in Sunday-school and church no one will be surprised to see conversions at any time.

Keep a good conscience, let it cost you what it may.

W. M. S. Department.

Edited by Miss FANNIE E. S. HICKS, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Duties of Officers and Members of the Woman's Missionary Societies.

[Note.—The following summary of the duties of the officers of a Missionary Society was written by a leader in another denomination. With the change of a word here and there they so exactly fulfill our ideals of what a Society should be that we venture to borrow them. As the enlarged Societies—for we trust all have been, or are being, enlarged through the Enlistment Campaign—gird themselves for new and better work let them think on these things.]

Work for God, and with God in Christ, involves peculiar responsibility and accountability. As unto the Lord must be the seal on every acceptable service. To missionary workers in the home and foreign fields there is imperative need for sanctified wisdom and intelligent service, and a review of the duties involved in membership in the Woman's Foreign Missionary Society may help to a better understanding of its requirements and a higher appreciation of the duties we are pledged to perform.

Said a lady in ———, at the close of a profitable and delightful missionary meeting: "I have been a member of this auxiliary nearly a year, and have attended the meetings regularly, and this is the first time that anything has been done besides calling the roll and collecting the dues after devotional exercises." Surprise and regret were awakened by the statement, and those feelings were deepened when, on inquiry, it was ascertained that the speaker, until that evening, had not been aware of the existence of the Journal which was the organ of the Foreign Missionary Board. Further investigation made apparent that the presiding officer was an earnest Christian; but the cares of daily life pressed her sorely, crowding out opportunity for preparation; and the burden of the meeting was left on her, who, already overtaxed, was yet the only one in the society willing to do this service for the King. She had done what she could, even though it involved added labor in the hours which should have been spent in sleep, rather than see the auxiliary disband for lack of leadership. But was not somebody to blame?

Is this an isolated case? Let us hope that it is, and yet, recalling the remark of a Vice-President of another auxiliary who said, "I have never read the Constitution for Auxiliaries of the Woman's Missionary Society," it may be profitable to "arrest the thought" and emphasize the duties of officers and members. Let us for a moment note these in their order, and consider the duties of each:

PRESIDENT.

Doubtless every conscientious member of an auxiliary shrinks from assuming the responsibility of leadership, for much depends on the presiding officer; and yet the most timid worker in the service of God need not fear to undertake the duties, if humbly reliant on His promise: "Fear not; I am with thee." In such reliance the President of an auxiliary cannot fail to interpret aright the meaning of the clause: "It is the duty of the President to advance the general interests of the Society." On accepting the office she should gain, without delay, an intelligent understanding of the condition of the auxiliary; should use her best judgment to plan for its growth, acquaint herself with the talents (hidden or revealed) of the various members, and induce them to use such talents to make the monthly meetings interesting. It is also within her province to keep the auxiliary in active sympathy with the missionaries and the claims of the foreign fields, thus restraining it from becoming absorbed in its own local work.

The conduct of monthly meetings has been made easy by the program furnished for the use of auxiliaries. These can be obtained from the Central Committee. The "Order of Business" for monthly meetings can be found printed in Constitution for Societies.

The devotional exercises should be the keynote of the meeting. If the leader's own soul is on fire with love to Christ and for the souls he died to win, the prayer service will not be a mere form of lifeless words, but will warm the most indifferent and world-crusted heart with a sense of the felt presence of the King. Let the prayers be brief; let not more than two or three stanzas of each hymn be sung; let the program be carried out with promptness; avoid dragging and long pauses, and each meeting will be a help in the journey heavenward.

System in the conduct of business is essential. A President does not need brilliant talents so much as a loving spirit, good sense, and tact in inducing each member to use the gifts within herself for the good of the Society and the glory of God.

VICE-PRESIDENT.

The Vice-President should esteem herself, as she really is, another President, and should at all times be prepared to take the place of the presiding officer, or assist her when requested. To this end she should aid the President in her efforts to quicken the missionary spirit in the hearts of the members. Let no one say, "O, mine is merely a nominal position; I do not expect to do any work;" but, in the fear of God, let each Vice-President do all she can to serve the interests of the Society.

CORRESPONDING SECRETARY.

This officer is the connecting link between the Society and the Central Committee. She should exercise great care in the discharge of her important duties, which are:

1. To conduct the correspondence of the society.

2. To send quarterly reports (not later than the 1st of June, September, December, and March) to the Central Committee, giving the status of the society, and always furnish the President with the literature for the monthly meetings.

3. To make a report, oral or written, of her correspondence to the monthly meetings of her auxiliary. Being in communication with the President of the Central Committee, and receiving printed matter from that officer, she has information to which other members have no access save through her, and may make use of such items to render her reports interesting and profitable.

The Woman's Foreign Missionary Society is so organized that if the Corresponding Secretary of the feeblest auxiliary fails to send her report at the appointed time her failure renders imperfect the reports of the Central Committee, which in turn mar the quarterly and annual reports of the Corresponding Secretary of the Missionary Union of Foreign Missions; therefore let each Corresponding Secretary realize the importance of her office and her individual accountability to keep the charge committed to her "in all good fidelity," ever remembering that she serves the Lord Christ.

RECORDING SECRETARY.

The duties of this officer read: "To keep a record of the proceedings of each meeting, and to provide the pastor with written notice of meetings." This seems a plain definition of duties, and yet in their performance there may be as wide a difference as between a framework of bone and a body instinct with life. Have we not all heard "dry-as-dust" minutes read in a monotone, making business seem sapless and tedious? One Recording Secretary in the Woman's Foreign Missionary Society made her minutes such a pleasing feature of the monthly meetings that members coming too late to hear them read felt that they had lost the best part of the meeting. Minutes should be written clearly, so that a correct account of each meeting, the number of members present, amount of money reported by the Treasurer, incidents, and all business presented may be on record. If the Recording Secretary wields a facile pen, she may write her minutes in a pleasing graceful style; if not, let the facts be clearly stated, and read distinctly.

When a notice of the meetings is given the pastor to be read from the pulpit, it should be so attractive that it will excite interest and be remembered. It should be brief, pointed, and accompanied by a personal request to the pastor to give it emphasis. We have known Recording Secretaries who sent postals on the day of the monthly meetings to members afflicted with treacherous memories—a good plan, which might be adopted by other officers and members.

TREASURER.

The duties of this officer are practical, and second to none in importance. They are:

1. To collect the dues of members.
2. To hold in trust the funds of the Society.
3. To keep a book account of the same.
4. To report quarterly all funds to the Central Committee Treasurer, not later than the 1st of June, September, December and March, stating clearly the source whence each amount was derived—whether membership fees, scholarship, etc.
5. The books of the Treasurer should be kept with clearness and accuracy, that her accounts may be readily settled, and that her successor in office may understand without difficulty the financial condition of the society, and the books presented at the district meetings for inspection.
6. It is her duty to visit delinquent members in person to collect their dues; or, if prevented from doing so, to see that collectors are appointed in her stead for that purpose. The financial interests of the society are her especial care. To the Lord of the treasury she must give an account of her stewardship.

DUTIES OF MEMBERS.

Faithful officers may guard the interests of an auxiliary, and may do their part conscientiously; but, as the general of an army is dependent on the rank and file of the soldiers to carry his plans to a successful issue, so success depends on the faithful performance of duty by every member of every auxiliary.

These are some of the duties of members:

1. Join the Woman's Foreign Missionary Society not for one year, nor from year to year, but for life!

2. Consider it a sacred obligation to attend the monthly meetings of the auxiliary. An officer in an auxiliary writes: "I went to our monthly meeting today with eager expectation, feeling well prepared to have a profitable meeting; but out of fifty members, there were just two persons present besides myself. I am discouraged. What shall I do?" Let not the members thus pain the hearts and fetter the hands of the faithful officers.

3. Let membership fees be paid promptly and regularly. The annual aim of the Central Committees are taken on the basis of ten cents a month for each member of the Woman's Missionary Society. Hence the failure of one member to pay her dues affects the finances of the Society at large.

4. Let each member cherish the thought that in paying her money monthly into the treasury she is giving a portion of her time, her thought, her prayers, and herself as an offering to Him who gave himself for her, and that from him she will receive the reward, "Well done!"

5. Each member of the Society shall try to induce others to become members, and do what she can to add to the interest, remembering in prayer her Society, its workers, the missionaries, schools, etc., connected with the general work.

When the glad time comes in which each member shall render willing obedience to the requirements, no one will say: "I pray thee have me excused." May God help each member to see her duty, and, seeing it, "to do it heartily as unto the Lord!"

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Sunbeams' Corner.

Conducted by MISS ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Program Sunbeam Entertainment First Baptist Church, Asheville, N. C., April 8, 1904.

1. Song—Missionary Bells, Sunbeams.
2. Recitation—Two Offerings.
3. Duet—Only a Baby Girl.
4. Dialogue—What Does Easter Mean?

Recitation—The Last Hymn.

Mother Goose and Her Family as Mission Workers. Twenty-five Sunbeams in costumes.

Whisper Song.—Two little girls.

Recitation—An African Poem, "So Much to Do At Home."

A collection plea.

(Collection taken, amounting to $12.25.)

Song—The Little Harvesters. Sunbeams.

(Before singing of the last verse, "Facts in Questions and Answers" on Africa were recited.)

Essay on Africa with farewell remarks to our beloved pastor, Rev. W. M. Vines.

Accrostic—"Good Bye." Eight Sunbeams.

Pantomime—"My Faith Looks Up to Thee." Ten of the largest girls, in costume.

Note.—Miss Moore kindly sends the program as promised, and I am sure it will be of help to other Bands. It is only to be regretted that the music of the songs cannot be given. They are taken from many sources and some may be had from the addresses quoted.

Missionary Bells.

Keep them ringing, keep them ringing, missionary bells,
Pealing out the news of Jesus' love;
While our gifts we bring to Jesus, happy music swells,
Telling of our blessed Friend above.

Chorus.

Bells! bells! missionary bells,
Keep them ringing, keep them ringing, each a story tells;
Sounding loud and free over land and sea,
Keep them ringing, keep them ringing, missionary bells.

Keep them ringing, keep them ringing, let the children's hands
Pull the cords of love and faith and praise,
Till the children now in darkness, hear of God's commands,
Learn to follow in the Saviour's ways.

Keep them ringing, keep them ringing, ev'ry one may share
In the loving service of our King;
Bring an off'ring, willing off'ring, wrap it up in pray'er;
Help the missionary bells to ring.

Two Offerings.

I didn't think I could do it
When first he told me to,
For I love my precious dolly,
And she is almost new;

But dear me! Uncle Joe knows how
To talk until you feel
As if you'd give your money and
A part of every meal.

He knows about the Jews, you see,
And how they brought the Lord
The first and best of all their fruits
According to His word.

They must have been so beautiful—
Those harvest offerings!
Well, Uncle Joe, he talked until
I brought him all my things,
To see which I should send away
To China in the box.
And he said my best doll;—blue-eyed,
Red cheeked, with curling locks.

I said: "Do you give what you like,
The very bestest best?
And do you 'make a sacrifice,'
As you tell all the rest?"
And he said "Yes," he always gave
To help along the cause,
But as he had no fields or fruits
He couldn't keep Jewish laws.

Now Uncle Joe is very good,
But he does love cigars!
He smokes on the piaza till
He almost hides the stars.
So then, I said: "If you'll give up
Cigars and pipes and all.
And give the money to the Lord,
Why, then, I'll send my doll!"

Then Uncle Joe looked sober, for
You see he loved them so.
I said: "Oh! now you see what 'tis
To let my dolly go!"
I thought he would not do it,
But by and by he said:
"I think you're right. I'll drop cigars
And give their cost instead!"

So now my dolly's going,
And Uncle Joe—just hear!
Will give most seventy dollars
To missions every year!
And mamma says she's very glad
About the way I spoke,
Since Uncle Joe has offered up
His sacrifice of smoke!

Only a Little Baby Girl.

(DUET.)

Only a little baby girl,
Dead by the river-side;
Only a little African child,
Drown'd in the floating tide!
Over the boat too far she lean'd,
Watching the dancing waves;
Over the brink she fell and sank—
But there was none to save.

Chorus.

Oh, the little lambs that pine and perish,
Out upon the mountains, wild and cold;
Let us go and seek them; let us go and save them;
Let us go and bring them to the fold.

If she had only been a boy,
They would have heard her cry;
But she was just a baby girl,
And she was left to die.
It was her fate, perhaps, they said,
Why should they interfere?
Had she not always been a curse,
Why should they keep her here?

So they have left her little form,
Floating upon the wave;
She was too young to have a soul,
Why should she have a grave?
Yes, and there's many another lamb,
Perishing ev'ry day,
Thrown by the road and river sick,
Flung to the beasts of prey.

Is there a mother's heart to-night,
Clasping her darling child,
Willing to leave these helpless lambs
Out in the desert wild?
Is there a little Christian girl,
Happy in love and home,
Living in selfish ease, while they
Out on the mountains roam?

Only a little baby girl,
Dead by the river side;
Only a little African child,
Drowned in the floating tide;
But it has brought a vision vast,
Dark as the nation's woe;
Oh, has it left one willing heart,
Answering, "I will go?"

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Five Physicians had done their best to cure James Wilkes, of Dillon, S. C., who had one of the most terrible cases of RHEUMATISM on record. They all failed until one doctor prescribed—

Rheumacide

IT CURED HELPLESS CRIPPLE.

Mr. Wilkes writes in the course of a long letter, dated August 18, 1902:

"My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, told me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 5½ bottles and was completely cured."

Dr. J. P. Ewing confirms Mr. Wilkes' statement in every particular.

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NEWS ITEMS.

It is feared that frost has seriously injured fruit and truck in North Carolina.

It is charged that one liquor dealer (wholesale) has recently defrauded the Revenue office at Raleigh to the extent of $30,000. An investigation is in progress.

The Committee to investigate the Atlantic and N. C. R. R. has decided to conduct its investigations behind closed doors. This is just as well. There is every reason for confidence in the committee.

Dr. Charles Baskerville of the University of North Carolina has won immortal fame—nothing else—by the dicovery of an element—Carolinium; and we infer he has also to his credit much of the honor of discovering another. He is the first American to discover an element.

The Passive Resistance movement—resistance to taxation for the support of Episcopalian schools—has commanded the respect of Great Britain. One week recently two thousand people suffered "distraint of goods"—and their property was sold at auction to pay the rate. Many have been imprisoned. They will win.

The Navy of the United States suffered a terrible loss off the coast of Florida last week. The new battleship Missouri was at target practice with the big guns. An explosion occurred in the turret, killing every man in it to the number of thirty-three. As no one survived, no explanation of the disaster may be had. Whether the explosion was induced by carelessness or not cannot be said. The entire ship was in great danger and only the utmost bravery saved the fire from reaching the powder magazine.

Russia suffered last week the severest blow of the war. Only one batleship was lost and one torpedo-boat destroyed; but she lost a man who had come to be the centre of her hopes by sea, Admiral Makaroff. It appears that the battleship, the Petropavlosk, struck a mine cunningly placed off Port Arthur, and was sent to the bottom in two minutes, carrying with her to doom seven hundred men, nearly forty being officers. Only fifty escaped. The torpedo-boat destroyer was surrounded by Japanese boats and sunk. Russia will endeavor to recover by land. She has 250,000 soldiers now in position and heavy fighting is close at hand.

Fraud in Food, Drugs, Patent Medicines, Etc.

Washington, April 6.—After waiting with much patience for many days Mr. Heyburn today found opportunity to speak to the United States Stnate on the subject of pure food. Technically, the speech was in support of a resolution calling upon the Secretary of Agriculture to send to the Senate the results of the investigations made by his department into adulterated foods, but in reality it was in support of the pure food bill. Mr. Heyburn contended that a very large proportion of foods, drugs and liquors are adulterated. The physicians of the country want the legislation, he said, because under existing conditions they cannot have their prescriptions filled as they wish. They often secure effects exactly the opposite of that intended. Out of 14 samples of drugs advertised, 13 were found to be rank frauds. More than 50 per cent of the patent medicines were, Mr. Heyburn said, deleterious to health, while a large per cent was absolutely poisonous.

Mr. Heyburn also referred to the practice of keeping meats in cold storage, saying that they are often held for years, while after three months they are absolutely deleterious.

Swift Creek Union Tar River Association.

Meets with the Stoney Creek Baptist church, Friday, May 27, 1904, at 7.30 p. m.

Introductory Sermon by George W. May.

Saturday, 10 a. m.—Prayer service, conducted by W. S. Dosier.

10.30 a. m.—Church Discipline. How? When? and to what extent? Robt. Bone, C. J. Williford, G. M. Duke, B. Craig.

11 a. m. (1)—A Pastor's Duty to His Church. W. B. Harper, L. M. Conyers, Z. T. Broughton, G. W. Coppedge.

(2) A Church Member's Duty: To Church, Pastor, Sunday-school and Community. T. A. Bone, T. H. Sledge, C. C. Williams, W. C. Nowell.

12 m.—What should be a church member's attitude toward the prohibition movement? T. D. Wright, George Hedgepeth, R. H. Burns, G. W. May.

1.30 p. m.—Bible Plan of Giving. Geo. Baines, W. W. Rosser, C. A. Upchurch.

2 p. m.—Revivals. What they are and how to conduct them. G. A. Martin, W. C. Nowell, A. G. Wilcox.

2.30 p. m.—Union Missions. Report by G. W. Coppedge. Speeches by several pastors.

3 p. m.—Miscellaneous business. Adjournment.

Sunday, 9.30 a. m.—Prayer service. by W. H. Stephenson.

10 a. m.—Sunday-school mass-meeting. Speeches by Z. T. Broughton and others upon Sunday-school organization and work.

11.30 a. m.—Missions.

12.30 p. m.—Our Orphanage. Its work, its needs, its future. Several speeches, led by Geo. M. Duke.

2 p. m.—Adjournment.

C. A. UPCHURCH,
For Committee.

Central Union, Bladen.

The next session of the Central Union will meet with Shady Grove church, May 29th and 30th, 1904. The program is as follows:

Saturday, 11 a. m.—Introductory sermon, by Rev. R. M. Hilburn.

1 p. m.—Calling for and reading letters, enrolling messengers, and other miscellaneous business.

2 p. m.—Electing officers for the ensuing year.

Queries: Would it be wise for the Bladen County Association to disband? First speaker, Rev. D. J. Clark, followed by a full and free discussion.

2. Is it any more binding on deacons to hold family prayer than other members of the church? Speakers, Rev. R. M. Hilburn, Wm. Brisson.

Let the churches take notice and send delegates, instructed in regard to the Association, as it is a matter of great concern, and the churches are to decide.

On Friday before the Union, at 11 a. m., the preachers and deacons of the Central Union will meet at the same place, Shady Grove church, and organize a minister's and deacon's meeting. Everybody is to come Friday, if they can.

Brethren, please all come, as a full delegation is needed. Send your best brethren as delegates, as this will be a very important Union. Brethren come praying that the Lord will be with us and direct what we may do and that we may have a revival as well as a Union.

REV. Wm. BRISSEN,
O. M. JONES,
F. WILLIS,
Committee.

Yeopim.

The Yeopim Union will meet with Reynoldson Baptist church, on Friday, before the fifth Sunday in May, 1904.

The following program has been arranged:

1. The advantages and disadvantages of the annual call system in our churches. J. N. Booth, Eli Elliott, T. R. Ward.

2. The effect of festivals and church fairs on spontaneous benevolence in our churches. W. D. Welch, N. P. Stallings, Josiah Elliott.

3. The personal duty and responsibility of the church members. W. B. Waff, W. P. Jordan.

LYCURGUS HOFLER,
Moderator.

W. D. Welch, Clerk.

Yes, it costs something to be a Christian. But it costs more not to be.

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If you, or any of your immediate family do not need treatment along this line, perhaps you have a friend or an acquaintance that does. This question may arise, are we our brother's keeper? If we knew of his home being on fire and he did not know of any means to extinguish the flames, but we did, our duty would be plain; tell him and aid him in securing the means.

Do you know of any case of Dropsy? If you do and do not wish to do more, send Dr. Whitaker the name or names and address that he may send to such an one a pamphlet of testimonials and a question blank.

Give history of case, name and age of patient and forward to Dr. S. T. Whitaker, Dropsy Specialist, 41 E. Irwin Street, Atlanta, Ga.

He will send a free treatment that is guaranteed to give immediate relief.

P. S.—Send in care of C. C. Dept. for sample of an absolute cure for Catarrh, Cold in head and Hay Fever. Enclose four one cent stamps and request a prescription for an excellent Hair Tonic.

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Mammoth Cave.—Special train morning of May 17th returning in time for night trains south. $6.50 covers all expenses. Write at once if you desire to go.

Special rates to Louisville, the Hermitage, and a combination rate Mammoth Cave and St. Louis. Particulars on application.

Address I. J. Van Ness, Chairman Committee on Excursions, 710 Church Street, Nashville, Tenn.

Acknowledgments.

April 20, 1904.

State Missions.—W. M. S., Mt. Pisgah, Mt. Zion, $2.48; Oakdale, 1.00; Oak Grove, 1.10; Duke, Little River, 1.50; Averysboro, Little River, .80; Davis Grove, Neuse, 1.50; Snow Hill, Neuse, 10.00; Forestville, 4.21; Oak Grove, 2.34; Mt. View, 2.00. Total this week, $26.93. Previously reported, $1,672.14. Total this year, $1,699.07.

Foreign Missions.—Bogue Chapel, C. F. and Col., $1.70; Shiloh, 10.00; W. M. S., Mt. Pisgah, Mt. Zion, 2.47; W. M. S., Abbottsburg, Bladen, 1.70; Robinson Grove, 1.84; Galeed, 20.75; Y. L. M. S., Kinston, 8.60; Antioch, Catawba River, 7.00; Oakdale, 1.00; Cary Chapel, Tar River, 6.58; Bethany, Flat River, 5.00; Taylorsville, Alexander, 5.00; Red Bud, Tar River, 3.00; W. M. S., Southern Pines, 1.50; Oxford, 46.75; Mt. Hermon, 1.16; Fayetteville St. Church, Raleigh, 15.00; North Catawba, Catawba River, 50.00; Sharon, Pilot Mountain, 12.00; Fairview Mission, Pilot Mountain, 5.00; Sandy Grove, Bladen Co., 5.00; Elah, Brunswick, 1.00; South Shiloh, 5.00; Franklinton, 5.00; Pittsboro, 6.31; Oak Grove, 2.08; Sandy Bottom, 1.00; Mt. Holly, 1.50; Magnolia, 1.75; Green's Cross Roads, 19.00; E. W. Society, First Church, Durham, 8.56; Cypress Creek, Bladen, 1.26; Germanton, 6.00; Bethany, Sandy Creek, 5.00; Brush Creek, Sandy Creek, 6.50; W. M. S., New Bethel, 5.00; Cleveland Mills, 1.25; Newton, South Fork, 2.01; Startown, 1.31; Blantley's Grove, 17.00; Great Hope, 5.49. Total this week, $313.07. Previously reported, [illegible],758.27. Total this year, $4,071.34.

Home Missions.—Shiloh, $3.50; W. M. S., Shiloh, 2.50; W. M. S., Rockfish, Cedar Creek (self-denial), 11.65; W. M. S., Thomasville, Liberty (self-denial, 15.41; W. M. S., Mt. Pisgah, 2.47; W. M. S., Olive Branch, Clinton, 1.45; W. M. S., Burlington, Mt. Zion (self-denial), 5.00; W. M. S., West Chapel Hill (self-denial), 3.50; Galeed, 26.00; Troy, 3.90; W. M. S., Fayetteville (self-denial), 9.51; W. M. S., Fayeteeville, 5.00; Sunbeams, Fayetteville (self-denial), 2.00; Sunbeams, Fayetteville, 4.08; Bethany, Flat River, 3.75; Red Bud, Tar River, 2.00; Averysboro, Little River, .50; Pine Forest, Little River, .50; Baptist Grove, Little River, .41; Reed's Cross Roads, 5.10; Holloways, 5.00; Sharon, Pilot Mountain, 3.00; Fairview Mission, Pilot Mountain, 1.00; Margarettsville, 3.00; Sandy Grove, Bladen County, 5.00; Elah, Brunswick, 1.00; S. S., Murfreesboro, 5.00; Davis Grove, Neuse, 2.25; Snow Hill, Neuse, 2.55; Castoria, Neuse, 1.25; La Grange, 7.00; Ballard's Bridge, 33.70; Sunbeams, Murfreesboro, 5.00; Pittsboro, .25; W. M. S., Laurinburg, 10.15; W. M. S., Tabernacle, New Bern (self-denial), 10.50; Sandy Bath, 3.00; W. M. S., Warsaw, 3.00; E. W. Society, First Church, Durham (self-denial), 10.07; W. M. S., Greenville, 23.15; W. M. S., Core Creek, 4.98; Emmans, Sandy Creek, 2.75; Brush Creek, Sandy Creek, 3.50; W. M. S., New Bethel (self-denial), 3.10; W. M. S., 1.00; Cleveland Mills, 25.15; Sunbeams, Cleveland Mills, .46. Total this week, $293.04. Previously reported, $1,547.22. Total this year, $1,840.26.

Education.—Shiloh, $5.00; Franklinton, 5.00; Ballard's Bridge, 9.00; W. M. S., Laurinburg, 3.00; Hector's Creek, 1.70; Baptist Grove, .80. Total this week, $24.50. Previously reported, $343.02. Total this year, $367.52.

S. S. and Colpt.—Duke, Little River, $1.70; Averysboro, Little River, 1.67; Pine Forest, Little River, .42. Total this week, $3.79. Previously reported, $93.52. Total this year, $97.31.

Ministerial Relief.—Shiloh, $4.00; Thomasville, 2.17; Porter Swamp, 1.06; Brush Creek, 1.57. Total this week, $8.80. Previously reported, $258.67. Total this year, $267.47.

Total reported for all objects this week	$670.13
Previously reported for all objects	7,673.84
Total reported for all objects this year	8,343.97

WALTERS DURHAM,
Treasuer Baptist State Con.

Except the Blind Tiger.

We had a glorious temperance rally here last night. Eighty-three signed the temperance pledge and forty-eight gave their names as members of the Anti-Saloon League to be organized Thursday night.

We sympathize with all manner of blind animals except the blind tiger. We have no sympathy for him. The law has put out his eyes, and we are determined to stop his ears, seal his mouth and saw of his nose so that he can have no communication with Hope Mills. I forward pledges for registration.

Your brother,
J. M. PAGE.
Hope Mills, N. C., April 4, 1904.

..LADIES' KID GLOVES..
Lisle and Silk
IN ALL THE
NEW STYLES.

Our Import Order in fine qualities of genuine kid gloves, now ready. Qualities right, colors right, size range complete.

These are "Warranted Gloves."

New Line of Lisle and Silk Gloves, with patent thuse and finger tips. Antonio Crispi "Clementina" Kid Gloves for fine retail trade. In fashionable Spring Colors, white and black $1

"Systeme Jaye" Kid Gloves, "Success" and "Renown," in black, white and the leading shades..... $1.50

Extra Fine Lisle Gloves, two clasp, Black or White..... 25c.

Finest Milanese Lisle Gloves, with pearl clasps, also two button Silk Gloves, made up in Kid Glove styles, with stitched back—newest glove for spring, ... 50c.

"Lucille" Silk Gloves, with double tip and patent thumb-back, and white only..... 75c.

All Mail Orders Will Receive Prompt Attention.

Sherwood Higgs & Co.
203 and 205 Fayetteville Street,
RALEIGH, N. C.
Mention this paper.



BLACKMAN'S
MEDICATED
SALT BRICK.

The only GUARANTEED Tonic, Blood Purifier, Kidney and Liver Regulator and Aider of Digestion for all stock. A SURE HIT ON WORMS AND SURE DEATH TO TICKS. No dosing, no drenching and no waste of feed. Your horse his own doctor. Endorsed by thousands. Free descriptive circulars, testimonials, etc., on application. Sold by all dealers at 25c each, or will send direct, one case, two dozen, all charges paid for $5.00. Money refunded if not satisfied.
Address,
BLACKMAN STOCK REMEDY CO.,
CHATTANOOGA, TENN.
Mention this Paper. Special price to dealers.

WASH GOODS IN WHITE AND COLORS.

It is hard to decide which are the prettiest, the pure white or those in colors, as all of our patterns in both kinds are entrancingly beautiful.

Sans Souci Swiss, solid colors and fancy mixtures with embroidered dots 12½c. yard.	Fine White India Lawns, 40 inches wide..12½c.
	White Persian Lawns, 42 inche wide..... 25c.
	White Organdies, 40 inches wide ..... 40c.
Imported Tissues, in stripes, dots and figures..... 19c.	French Batiste, 40 inches wide..... 17c.
	India Linens, 32 inches wide..... 6¼c.
Pois De Linde—French mercerised goods in fancy colorings..... 25c.	Damask Wasting in figures and dots..... 25c.
	Long Cloth, 12 yards to a piece, $1.19 per piece.

Write us for further particulars and samples.
Freight and express charges prepaid in the Virginias and Carolinas on all orders of $5.00 and over mailed to the house.

MILLER & RHOADS, RICHMOND, VA.

WORLD'S FAIR St. Louis

EXTRAORDINARILY LOW RATES.

MAY 9 AND 23, 1904.

On above-mentioned dates the Southern Railway announces very low round trip rates to St. Louis. These tickets will be good in regular and Special Through Coaches. Tickets good 10 days.

Rates From

Goldsboro	$20.00	Greensboro	$17.00
Selma	20.00	Sanford	20.40
Raleigh	18.50	Salisbury	17.00
Durham	17.00	Charlotte	18.30

Tickets sold at the above rates not good in Sleeping Cars; for other rates see notices elsewhere.

For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.

T. E. Green, City Ticket Agent, Raleigh, N. C.
R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.
J. H. Wood, Dist. Pass. Agt. Asheville, N. C.
W. A. Turk, Pas. Traffic Manager, Washington, D. C.
S. H. Hardwick, Gen'l Pass. Agt., Washington, D. C.



School Medals and Class Pins.

Our facilities for producing first-class Medals and Pins at reasonable prices are unsurpassed.
We will mail special catalogue showing more than a hundred different styles. FREE. WRITE TO-DAY.
Special Order work of all kinds promptly executed.
EXPERT REPAIRING.

THE B. H. STIEF JEWELRY CO.,
NASHVILLE, TENN.
Please mention this advertisement.

SPECIAL RATES VIA SOUTHERN RAILWAY.

$38.60—Raleigh to Dallas, Tex., and return on account of General Assembly Cumberland Presbyterian Church. Tickets on sale May 15 to 18, inclusive, final return limit May 31.

$25.75—Raleigh to New Orleans, La., and return on account Southern Good Road Meeting. Tickets on sale April 4 and 5, final limit April 9, 1904.

$19.05—Raleigh to Jacksonville, Fla., and return on account of Interstate Sugar Cane Growers' Association. Tickets on sale May 2 and 3, final limit May 8, 1904.

$65.25—Raleigh to San Francisco, Cal., and return on account of General Conference Methodist Episcopal Church, Los Angeles, Cal., May 3 to 31, 1904; also Meeting National Association of Retail Grocers of U. S., San Francisco, Cal., May 3 to 8, 1904.

Tickets will be sold on account of the above occasions April 22 to April 30, final limit June 30, 1904.

Liberal stop-over privileges and diverse routes will be allowed west of the Mississippi River.

For tickets, sleeping car reservations and full particulars, call on or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

The Model
CHURCH ROLL AND RECORD

It is convenient in arrangement. Size 8½x11½ inches, and contains Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for Names and Addresses with 160 pages for Minutes.

Only $1.50

This includes 12 blank Church Letters.

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(Incorporated)
Headquarters for Sunday-School and Church Supplies.
642 Fourth Avenue, Louisville, Ky.

WANTED: A man or woman in every town and county throughout the South to represent us and help us introduce our goods in every Southern home. This is an opportunity for persons of energy and ambition to earn big salaries; others are doing it, why not you? Ours is an old, established, and reputable firm, and the work we offer is pleasant and in which any Christian man or woman can consistently engage. Write to-day for full particulars to L. W. Estes, Gen'l M'g'r, opposite U. S. Treasury, Washington, D. C.



FOR SALE AT DRUGSTORES.

Temperance.

Prohibition, Saloon and Dispensary Data in North Carolina.

Chairman William J. Bailey of the North Carolina Anti-Saloon League, speaking of the number of counties having saloons, having no saloons, etc., says that he had secured information which is perhaps closely accurate, though this was difficult to do, and he will be glad to have any mistake corrected. He sent an inquiry to each sheriff in the State asking them to let the information be as accurate as possible as he desired to advise the railway and express companies in regard to their duties concerning the shipment and delivery of liquors, they having applied to Chairman Bailey for this information in order that they may comply with the law. The replies to the inquiries show the following:

Counties having no saloons or dispensaries: Davidson, Dare, Clay, Surry, Watauga, Graham, Ashe, Currituck, Harnett, Tyrell, Yancey, Wilkes, Polk, Union, Transylvania, Swain, Stokes, Stanley, Scotland, Sampson, Rutherford, Robeson, Randolph, Perquimans, Pender, Pasquotank, Pamlico, Orange, Moore, Montgomery, Macon, Lincoln, Jackson, Iredell, Henderson, Gates, Gaston, Durham, Duplin, Alleghany, Cumberland, Columbus, Cleveland, Cherokee, Chatham, Catawba, Caldwell, Cabarrus, Anson, Alexander, Alamance, Bladen, Mitchell, Hyde —54.

Counties having dispensaries: Franklin, at Louisburg; Haywood, at Waynesville; Wake, at Raleigh; Vance at Henderson; Johnston, at Smithfield, Clayton, Selma, Kenly, Pinelevel, Jerome; Madison, at Marshall; Northampton, at Jackson and Seaboard; Pitt, at Greenville and Fountain; Warren, at Warrenton and Littleton; Wilson, at Wilson, Elm City and Lucama; Lenoir, at Kinston; Granville, at Oxford; Jones, at Trenton, there being prohibition in all other parts of the above-named counties. Total dispensaries, 23.

Counties having saloons: Bertie, at Windsor, Lewiston, Kelford and Coleraine; Buncombe, at Asheville only; Wayne, at Pikeville, Fremont and Eureka; Burke, at Morganton only; Craven, at New Bern and Vanceboro; Carteret, at Newport and the Atlantic Hotel; Caswell, at Milton only; Chowan, at Edenton only; Edgecombe, at Tarboro, Conetoe, Coakley, Lawrence, Leggett, Whitakers, Ald Sparta, Macclesfied, Pinetop, St. Lewis, Rocky Mount and Sharpsburg; Forsyth, at Winston; Greene, at Hokerton, Scuffleton, Contentnea; Guilford, at Greensboro only; Mecklenburg, at Charlotte only; New Hanover, at Wilmington, Wrightsville Beach and Wrightsville; Onslow, at Jacksonville; Person, at Roxboro; Richmond at Rockingham, Hamlet and Hoffman; Rowan, at Salisbury only; McDowell, at Marion only; Nash, at Rocky Mount and Spring Hope; Rockingham, at Reidsville, Stoneville and Madison; Martin, at Jamesville, Williamston, Robersonville, Parmele, Everette, Cold Point, Hassell and Hamilton; Brunswick, at Myrtle; Halifax, at Weldon. Halifax, Enfield, Scotland Neck; Camden, at South Mills (excepted that license will not be renewed after June 30th, this year). Total counties, 25; total towns, 62.

Counties having dispensaries and saloons: Hertford, saloons at Union and Harrellsville, dispensary at Winton; Washington, saloons at Plymouth, dispensary at Creswell; Beaufort, saloons at Washington, dispensary at Edwards Mill. Counties 3, towns 11.

Counties having distilleries and no retailing of liquors allowed: Yadkin, at Shore and Williams; Davie, at Advance.

Counties.

No. having prohibition	54
No. having saloons	25
No. having dispensaries	13
No. having saloons and dispensaries	3
No. with distilleries but no retail	2
	97

Towns and Cities.

No. having saloons	66
No. having dispensaries	23

From Pastor Blanchard.

I have thought for several weeks I would write a short letter to the Recorder. I am now living at Clayton—one of the most progressive towns in the State of North Carolina. It is alive with business interests and manufacture. Its population is destined to increase rapidly. Here, the Baptist have a strong hold upon the people, and we have a large enrollment. Last year we added two good class rooms for the enlarged demands from the growing Sunday-school, and we need to do as much more for its accommodation this year. Bro. R. H. Gower is a wide-awake, ideal Superintendent. The church will begin at once the erection of a handsome and commodious home for their pastor. It would be a real credit to the effort of any city church.

Too much could not be said to the praise of our noble band of sisters, whose consecrated efforts make these progressive steps possible. There could not be found anywhere in all the State a more capable and consecrated set of women. Our young ladies society, under the leadership of Mrs. D. J. Thurston, deserves special consideration. It is so rare to find in young girls such tact and consecration. The Junior Union, boys and girls, under the training of Mrs. C. W. Carter, are full of work for the Master. It is the best educated mission class I know of in the State. Every appointment of the church here is in good hands, and great progress will be made in all lines of work.

Selma, is a live business town, in the heart of a good farming section. A large cotton mill will be built there at once, which will add much to the population and business interest of the place.

The Baptists are not so strong and numerous at Selma as at Clayton, but they are courageous and consecrated. There has hardly been an appointment there this year when the weather was not bad, so that it has been hard to get the church in its best running order. We have a live and full Sunday-school under the leadership of Professor Craven, principal of the graded schools.

Every appointment of the church will take on new life now that good weather has come. We hope to be able to report great progress at Selma at the close of the first year.

I preach on Wednesday evening after third Sunday in each month (in a private residence) at McCuller's Station, on Raleigh and Cape Fear Railroad. The grounds have been secured and much of the material, and work will begin on the new house of worship within a few weeks. It will be one of the prettiest churches in the county outside the city of Raleigh.

There is much work before me during the year, and I am happy in the prospect.

C. W. BLANCHARD.
Clayton, N. C., April 8, 1904.

Farmers Organizing.

In an address to the farmers of the State, some time since, I said:

"It is gratifying to those who stood by the Alliance in its adversity as well as in its prosperity, ever faithful and true to its Declaration of Purposes, to feel that the fruition of their hopes is so near at hand—that the farmers of the State are again to be knit together by fraternal obligations. The fires have been kept burning on the altar, and a light in the window awaiting their return. When the farmers have again assembled in the Alliance halls, and rededicated themselves to its work, may there be no looking backward, but only a determination to push forward and upward until they shall stand in the front ranks of American citizenship.

"If the order has made mistakes heretofore it has profited by them, and their injurious effects have put it on its guard against repeating them."

Since those words were first written, last fall, hundreds of North Carolina's best and most progressive farmers have been added to the list of active members of the Alliance, and to-day hundreds now are asking: "When can you send Lecturer Cates to our county? Our people feel the necessity of organization, and want the Alliance reorganized."

I have had reports of many sub Alliances being organized, all of them with a strong, active membership, and, without waiting for the State Organizer. I commend the example of these good people to the farmers of the State.

T. B. PARKER,
Secretary State Farmers' Alliance.
Raleigh, N. C.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

MOZLEY'S Lemon Elixir

MADE OF LEMONS.

Young Ladies Wanted,

to introduce our high art decorations for homes, schools and passe-partouting. Clean, profitable and light, pleasant work. Good salary to the right party. For full particulars and samples, address,

IANDER & TAYLOR,
19 N. 9th Street, Philadelphia, Pa.

TAPE-WORM Expelled alive in 2 hours with head, or no fee. No fasting required. Send 2c stamp for 64-page Book. DR. M. HAY SMITH, Specialist, 600 Olive St., St. Louis, Mo.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL}

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Take Hall's Family Pills for constipation.

SEABOARD

Air Line Railway

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 37

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE,
Yarborough House Building.
C. H. GATTIS, C. T. & P. A.,
Raleigh, N. C.
Z. P. SMITH, T. P. A.,
Raleigh, N. C.
'Phones 117.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

My First Sunday School Sixty Years Ago.

BY ARACHEL.

When my mother became a member of the little brick Baptist church, in 1844, she at once sent all her children, who were old enough, to the Sunday-school.

If I remember aright, it was a clear, cold day in October. As I entered the building, a little girl about my age went in with me. I noticed that she had in her hand a yellow flower unlike any that I had ever seen. Its odor was aggressive, and spread itself all around the little girl. It smelled like camphor. (This last sentence is bad grammar, but it savors so strongly of the language that I used in those days, that I will let it stand.)

Now, I detested the camphoric odor; and I let the girl go in ahead of me with her chrysanthemum.

Mr. J. J. Biggs was the superintendent, who was then a merchant tailor and had his store just two doors south of the corner drug-store of Williams & Haywood, which was the intersection of Fayetteville and Hargett Streets. He was specially qualified for his office. I loved him on sight. In 1848, I went off to college, and did not see Mr. Biggs again till precisely fifty years afterwards, when he was then travelling for a Baltimore firm. He lived a pure, Christian, blameless life, and the world was better for his having lived in it. I heard from him repeatedly during the half century which had passed between the two meetings.

I was put into a class immediately, but have forgotten the name of my teacher. But one of my nieces, at Wake Forest, has the elegant Bible that was presented me for having committed to memory the greatest number of verses in the Gospel of Matthew.

The spelling book, the famous old "Blue Back," was the book which was used by a majority of the pupils—(they were called "scholars" in those days). The logic of the situation seemed to demand this, as most of the children could not read—and the Webster's spelling book lay directly across the "royal road to learning."

Everybody studied out aloud—so that the classes in the catechism could with great difficulty hear the questions as read by their teachers.

One good hour and a half was devoted to study and recitation—not nearly all the time taken up in preliminary and closing exercises, "as the manner of some is," at the present day. We had singing, but no musical instrument, and we all joined in (or "disjoined" would be the better word), each with his own time and pitch. But the teachers praised us for what we did—which had the effect, of course, of producing more disjunctions.

I was very shy and timid, and therefore made but few acquaintances and no friends among the "scholars." But my chrysanthemum girl tried hard to become acquainted; but I refused to receive her blandishments, and always connected her with camphor, in my remembrance of her. But I came very near making a friend of a very bright little fellow that some one of the teachers had persuaded to leave the street long enough to attend Sunday-

He had an eye like an eagle ... ushed it around the church, the first day of his appearance, and took in the whole situation at once. He was very slightly clad, and it was very evident that not a rich man's son. He mastered the alphabet and went through Webster, almost as far as "lamp-black" and "horse-back" in a very short time. He fairly swallowed the catechism. He was the wonder of the school. He died a few years ago, a very wealthy banker, in one of the prominent cities of our State.

The library wa... ...nxture, I read through nearly all the books in a year. The books which I did not attempt were Pilgrim's Progress, Baxter's Saints' Rest, and the like. But the last book that I read destroyed my faith in Sunday-school books, and for years afterwards I had a strong prejudice against such books. This book was called, I think, "The Sabbath Breaker." In it were several stories of boys who always came to grief every time they "broke the Sabbath." But the story that made me believe that all these stories were false, was one about a boy who, against his mother's command, left home one Sunday, and went out to hunt up and break up bird's nests. He crawled out upon a limb to get to a nest; but the limb broke, he fell to the ground, his leg was broken. The "moral" was not only clearly inferred from the style of the telling but mentioned in almost the very words: "Every boy who goes off on Sunday to break up birds' nests will certainly have his leg broken." Now, I knew of several boys who had done this very thing, time and again, and who had never received the slightest injury on account of it.

Picnics, one every May, were given the pupils. And, I say it soberly, I have never enjoyed any outing of any kind in my life since, that was half so enjoyable as they were.

Many of the older church members attended the Sunday-school, and it grew rapidly in numbers from year to year. Nearly all, if not every one but me, of those members, both teachers and boys and girls, have passed to their rewards above. Those whom I remember most were William Womble, Jordan Womble, the Upchurches, the Roysters and John G. Williams.

Summer School at Raleigh, N. C.

The prospectus of the Summer School shows a faculty of forty-four members, including officers and an additional lecture list of forty speakers. The lecturers include the leading educators of the State, the Governor, State Superintendent, Chief Justice Clark and other prominent professional men. The teachers will also have an opportunity to hear Hon. John Temple Graves, of Atlanta, on the "Twentieth Century Woman." Mr. Graves is recognized as the South's most eloquent platform speaker; Polk Miller, of Richmond, with his banjo on "Old Times Down South," and Dr. Currell, of Washington and Lee, on "Dante's Divine Comedy."

The faculty is composed of specialists educated at the leading universities of this country and abroad.

The course of study is practical and comprehensive. The Raleigh school offers opportunities to teachers never equalled in the State and at such low rates that all can afford to attend.

A copy of the prospectus will be sent to any one upon request. It is handsomely illustrated and is well worth reading.

Contributions to Blowing Rock Church.

Sent to J. B. Clarke:

D. L. Gore, $25.00; H. C. Moore, $1.00.

Sent to me:

Mrs. Rebecca Coffey, 50 cents; Antioch church, $2.17; Yadkin, $1.04; Kings Creek, $2.77; W. R. Cullom, $1.00; a friend, $1.00; Jas. Sparkes, 50 cents; Mrs. Jas. Sparkes, 50 cents; T. W. Ebeltoft, $2.50. Total, $37.98.

Many thanks.

I. W. THOMAS.

Lenoir, N. C., April 7, 1904.

How much easier it is to see what others ought to do, than to recognize and perform our own duty.

Marriages.

ELLIS—EDWARDS.—Near Bear Creek Station, Chatham County, N. C., at Mr. J. M. Edwards, April 7, 1904, Mr. Charlie S. Ellis and Miss Dora Kate Edwards, all of Chatham, Rev. O. T. Edwards performing the ceremony.

Obituaries.

In Memoriam.

Rev. T. M. Baldwin died at his home at Elder, Moore County, on March 26, 1904, of pneumonia, after an illness of nine days. The funeral services were conducted by Rev. J. M. Richardson, and by the Masonic Order, of which he was a faithful member. He was born in Randolph County in the year 1837, and educated in the public schools of his county, and at the age of 21 years his education was very limited, but by dint of his own efforts he obtained a practical education by the fireside by the torch light. He lived with his mother until the age of 21. He was married to Miss Molcey S. Craven at the age of 20 years. To this union were born four children, three boys and one girl, all of whom are still living. He settled in Randolph County near Franklinsville, and remained in the county about 30 or 35 years, after which he moved to Moore County, where he lived until the time of his death.

Brother Baldwin made a profession of religion when a boy and joined the Cedar Falls Baptist church. When he moved to Moore County he joined the Dover Baptist church, and later, moved his membership to Pine Grove Baptist church, of which church he was a member at the time of his death. He was ordained to the gospel ministry at Mechanics Hill Baptist church in the year 1867; from which time to the time of his death he was actively engaged in the preaching of the Words of Eternal Truth. He was an active temperance and Sunday-school worker, always attended the sessions of the Association of which he was a member and took an active part in its deliberations. At the time of his death he was pastor of two churches. He was a kind husband, a loving father, a trusted neighbor, a strong Baptist, and an exemplary Christian. He leaves behind a wife, four children, thirty-two grand children, and seven great grand children, and a host of friends to mourn his departure. But they do not mourn as those who have no hope.

Verily, a good man has gone from labor to reward. We commend the bereaved ones to Him who doeth all things well, and trust that all will meet him in that bright clime where congregations ne'er break up and Sabbath has no end. Brother Baldwin will be missed in the church and community, and in the Association; but we humbly bow in submission to a kind Heavenly Father, and say, "Thy will be done."

W. L. STUTTS.

Seagrove, N. C., April 5, 1904.

Do You Want a Teacher?

The Educational Bureau of Raleigh gives confidential information about teachers for any department of school or college. Hundreds of names on roll. *No charge.* (Established 1891.)

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. Twenty-five cents at Pescud's and other druggists.



Our money winning books, written by men who know, tell you all about

Potash

They are needed by every man who owns a field and a plow, and who desires to get the most out of them.

They are *free*. Send postal card.

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Positions

$5,000 BANK DEPOSIT

Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick

GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

SOMETHING ENTIRELY NEW

Our Latest Invention. Nothing Else Like It.

$40.00 WEEKLY AND EXPENSES.

An active man or woman in each county to act as manager, exhibit, take orders and appoint agents for HARRISON VALVELESS Automatic Wickless Blue Flame Oil-Gas Stoves. Just out—Overcomes objections of other stoves—Customers delighted. 25,000 Consumers already sold—Perfectly operated and controlled—No valves to leak, clog or cause trouble—Burns here-



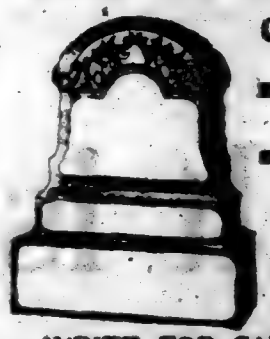
now gas—A substitute for wood—Delightful for summer cooking, laundry work, etc. Does finest baking—No more hot, dirty kitchens! carrying coal, ashes or wood—Quick meals—Cheap, clean, safe fuel. 15c to 20c a week should furnish fuel gas for cooking for small family—A gallon of kerosene oil will furnish a hot blue flame gas fire in the burner for about 3 hours.

SOLVES THE SERVANT GIRL PROBLEM.

Big seller—Every woman wants it—Absolutely safe—will not explode. Gasoline is dangerous. PRICES, $8.00 UP. Catalogue Free. Write today for special prices this month, also proposition, new plans, etc.

World Mfg. Co., 5650 World Bld'g, Cincinnati, O.

Raleigh Marble Works



Cooper Bros.
Proprietors,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE.

SEABOARD AIR LINE RAILWAY

$65.25—Raleigh to San Francisco and Los Angeles, Cal., and return account of General Conference Methodist Episcopal church, and National Association of Retail Grocers of United States, San Francisco and Los Angeles, Cal. Tickets on sale April 22nd to 30th, inclusive, also on May 1st for such trains as will deliver passengers at New Orleans, etc., on same day. Stop-overs can be arranged on these tickets. Final limit June 30th.

$25.50—Plus 25 cents, from Raleigh to New Orleans, La., and return account of Southern Good Roads Meeting, New Orleans, La. Tickets on sale April 4th and 5th, with final limit April 9th.

For further information apply to

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From Elder Jordan.

I have just returned from Whiteside Cove, Jackson County, where we had the glorious meeting last November. I preached six days this time, and last Sunday we organized a Baptist church of ten members, and of good material. Others will come in so soon as they get their letters, and ere long others by baptism. We organized a Baptist Sunday-school square out.

I preached a doctrinal sermon there Sunday that fired the woods, and what the result is to be, the Lord only knows. A Methodist brother got up and said that if my Bible taught what I preached, I had better throw it away and take his, for it did not teach that way. Said he would give one dollar and a half for my book ("Life and Labors") just to burn it. He had plenty of rope, broke his neck and died easy, and Methodism went with him in that cove. The Baptists will put up a good house for God, and will take that country for Jesus and the truth. That romantic country, with its majestic mountains, and clear, sparkling waters, surpasses anything I have ever seen.

I am now preaching monthly at the great Toxaway and Sapphire lakes, where the site of the old Baptist church is forty feet under water, and the prospects for saving the old church and the cause of truth and righteousness, are as bright as the promises of God.

At my last appointment on Sunday 15th, I asked for the prayers of the people of God for their salvation. The great revival is coming, and you good people down about Raleigh will have to charter a car to come to the big baptizing in the great Toxaway lake this summer.

We have a beautiful lot, on a high eminence, which overlooks the great lake, and the magnificent hotel, upon which to erect a neat and comfortable house for the worship of God. This will doubtless be one of the grandest resorts in all this Southern country.

Since the last meeting of our Association, I have preached 62 sermons and have the sweet assurance of having won at least 16 souls to Christ, and do not know what will be the result of the seed sown.

During the month of March I preached an average of once a day for 22 days, and shall be 74 years old the 4th of June. Am doing all I can to save the churches and the cause from decay and ruin in this beautiful mountain country. The churches in this county have in a large measure been paralyzed by the disorganizers and it will take a long time to regain what has been lost. I am greatly troubled with rheumatism—sometimes can hardly go, but don't know how to stop.

The weekly visits of the dear old Recorder afford me untold pleasure.

F. M. JORDAN.
Calvert, Transylvania Co., N. C.

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STATEMENT
North Carolina Home Insurance Company,
OF
RALEIGH, NORTH CAROLINA.

Condition December 31st, 1903, as Shown by Statement Filed.

Capital paid up in cash	$81,436.00
Amount Ledger Assets Dec. 31st previous year, $91,528.64; increase of capital paid in, $8,091.00; total	99,619.64
Income—From policy-holders, $60,946.74; miscellaneous, $4,783.46; total	65,730.20
Disbursements—To policy-holders, $25,910.77; miscellaneous, $20,192.78; total	46,103.55
Fire risks—written or renewed during year, $5,345,052.18; in force	5,418,298.15

ASSETS.

Mortgage loans on real estate	$870.00
Loans on stocks, bonds and other collaterals	225.00
Value of bonds and stocks	124,906.52
Cash deposited in bank	16,242.24
Agents' balances, representing business written subsequent to October 1, 1903	19,888.84
Agents' balances, representing business written prior to October 1, 1903	970.24
Interest and rents due and accrued	1,617.35
Amount due under re-insurance contract	2,470.65
All other assets, detailed in statement, furniture $900, stockholders notes $44,964.00	45,864.00
Total	213,054.84
Less assets, not admitted	46,834.24
Total admitted assets	166,220.60

LIABILITIES.

Losses and claims unpaid	$2,774.41
Unearned premiums	52,021.31
Amount due under re-insurance contract	6,926.38
All other liabilities as detailed in statement	1,701.41
Total liabilities as to policy-holders	64,023.51
Capital paid up in cash	81,436.00
Surplus	20,761.09
Total liabilities	166,220.60

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $5,345,052.18; premiums received, $103,808.54.
Losses incurred—Fire, $41,566.00; paid $42,886.52.
Losses now unpaid, $4,178.69.
President, Richard H. Battle; Secretary, Charles Root.
Home office, Fayetteville Street, Raleigh, N. C.
General agent for service, Alex Webb, Raleigh, N. C.
Business Manager for North Carolina,—Managed from home office.

State of North Carolina,
Insurance Department,
Raleigh, March 23, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the state of the North Carolina Home Insurance Company, of Raleigh, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 43.

RALEIGH, N. C., WEDNESDAY, APRIL 27, 1904.

MAY TO APRIL.

Without your showers,
I breed no flowers.
Each field a barren waste appears;
If you don't weep,
My blossoms sleep,
They take such pleasure in your tears.

As your decay
Made room for May,
So I must part with all that's mine:
My balmy breeze,
My blooming trees,
To torrid zones their secrets resign.

(Fremau 1752-1832.)

J. H. C.

IN BEHALF OF PLAY.

I speak of play, not idleness. Idleness, I grant is sin; and for all I know it is as Carlyle said the greatest sin. The distinction must be made because there are so many who divide existence into two elements, one work, the other idleness. There is a third, play. An idler may play, and a player may idle; but an idler would rather loaf. A worker, too, may play, and he may not; and if so, it will be proved of him, the saying all work and no play makes Jack a dull—worm on the face of the earth and in the midst of men.

I know a man who has played not at all these forty years. He scorns play. He has laid hold on $325,000 in this time and he has kept hold on $300,000 of it; and he is unhappy, of course. He cannot fellowship a fellow man. He is in the church, but the "right-hand of fellowship," what does it mean to him? His first thought is $....; his second is work; and he is worse off than the man with the hoe—which is not saying much if you picture in your mind the man you saw in North Carolina instead of the man Millais painted and Markham raved over—and to some purpose truly!

Little fellowship is there in the business of meat and bread. The workers are too busy with their own concerns. But let them play a moment; let them laugh together; and their hearts rise and kiss! To be sure men that have suffered together, that have labored together have found their work a common bond—a common bond indeed, the like of which slaves and prisoners have borne witness of,—only theirs was nobler. But the true fellowship—it comes when men put aside self-interest, put aside task, put aside bonds, and play!

Now it is not necessary that a man shall play the fool. Nor that he play the play of children. One may put aside childish things without putting aside play. One may play as a man; may play a manly game; may play no game at all—may play—hunt, fish, fare afield, ride, sail or do any other of a score of playful things; play with orchids as does Jos. Chamberlain or with chemistry as did Lord Salisbury.

And I make a parenthesis here to say that he should not try them all. Let him find the one that his heart and soul love and follow that. And it will keep him young, give him fellowship, correct his warped view of life and other men and himself, balance him and make him worth while not for what he achieves but for the excellence of his spirit.

The true rest is not in idleness. A man cannot idle. It would drive him mad or kill him. Play is his recourse.

* * *

You have observed the inclination of children to play. As soon as an infant gets charge of himself he goes to playing, and he plays straight on for fifteen years, stopping only for sleep and school. Do you suppose for a moment the Wise Father has no purpose here? Play is the child's field of development. Here he makes his progress. He makes his progress in body—no mean consideration the Twentieth Century begins to perceive—his progress in mind and his progress in soul—at play. You may drum some things into his head as he goes along, but, think you what if he had to depend upon these things? There goes on within him a deeper process as he plays than ever teacher sounded or father mastered. It is the very breath of his being—play. It is in that music that his soul is led on, not in your admonitions.

And when he goes to school, it is well to give him books; well to provide him teachers; well to restrain and discipline; and well, too, to let him play. It is his divine right. He will get more out of his playing than out of his books. He will tell you ten years hence that he attributes more of his development to his contact with fellow students, to the playing that he did, than to the sums that he solved or the Greek roots that he uprooted. Is it not true of all the generations of men? Whence have they learned? Not of books, for most of the time they have had none. What is the great civilizer, the great cause of progress? Contact of man with man. And in play the school-boy finds contact. The books open his mind; the tasks discipline his spirit; but the contests with his fellows teach him life, common sense, human nature.

There is, therefore, a college in North Carolina which enlarges its play-ground quite as often as it adds to its curriculum. Its president does not argue that it saves physician's bills and makes stronger bodies. That goes without saying. He argues that it makes better students; that they learn more; that they study better; that at length they step out into the world sounder men. Play is indeed no insignificant part of a college's curriculum; and so far from protesting against it, it is time we were encouraging it.

And then the boy "gets grown." The struggle becomes hard. He grows serious. He forgets to play. It is well. Work-time has come; and he works all the better for the playing that he has done. By and by he loses interest; becomes a worker merely. There is a lost note in his life. He has forgotten how to play—unless there be children to teach him. Wherefore blessed be children. They save millions from becoming madmen or worms.

Let him play again. Business will not depart. Certain citizens may grunt. Let them. His life will become saner, his body stronger, his spirit truer to itself. Let him play a little all the way along.

ANSWERS TO PRAYER.

The following is by William H. Hanby, in the Sunday-School Times:

"There is one thing that I can't understand," said my friend with a questioning mind.

"What is that, Hanson?" I asked.

"About old man Jones, down there at the foot of the hill. If there are any Christians in this country, he is one. He has prayed twice a day for forty years, and proved his faith by his works. He has worked hard, and has been ambitious to lay up something for his family, yet he is exceedingly poor, has always been poor—often his family lack the bare necessities of life. That little cabin with the rocky patch of ground around it is all that he has to show for a life of drudgery. Yet the Bible says that 'all things work together for the good of those who love God,' and 'to him that asketh it shall be given.' How do you explain it?"

"Let us go down and talk with him about it," I replied.

The old man warmly welcomed us into his simple cabin, and set chairs for us by the open fireplace, for it was a frosty November day.

"I'm glad to see you, Will." He always called me Will. "I have been wanting to tell you about a letter I got two weeks ago from Dave. Dave has professed religion, and joined the church."

The old man's eyes grew bright, but his voice shook a little.

"I've been praying for that boy for many years, and I knew the Lord would save him."

The light on the face furrowed by care and toil and age was good to see.

"I'm perfectly happy now," he continued. "Mary married a good man, and they have a good home. Sam is preaching the Gospel, and now Dave has chosen that better part. The Lord is wondrous good to his servants, and I can say with David, 'The Lord is my Shepherd, I shall not want,'" and he repeated the whole Psalm.

"But haven't you often needed things that you did not get?" inquired my friend.

"Oh, yes, certainly, there have been many times in our lives when we wanted, but some way we pulled through," replied the old man, cheerfully. "Perhaps it was the result of bad management; perhaps it was best so, but that matters little. The Lord has made us so rich in everything else we do not mind a little poverty."

As we climbed the hill my friend was silent. When we reached the summit we looked back at the little cabin at the foot.

"I understand now," said my friend.

BY THE FIRE ON THE BEACH.

BY ROBERTSON NICHOL.

We turn to the story of the disciples on the beach with Christ. He spoke to them from the shore, and out of the great deep they brought the net full of fishes. Before they had landed their fish, as soon as they had disembarked on land, they see a fire of coals laid there and fish laid thereon, and they see bread also. By the fire was the Master. They were by the fire on the beach with Christ. That made all the difference. That is the parable of the spiritual life.

We need not dwell on the inexplicable wonder of the story. Who made the fire upon the shore? Who prepared the meal, and how did He prepare it? Was He already in the new kingdom which He has made for those who love Him from before the foundation of the world? It does not matter whether we can give answer, whether we can fully comprehend the miracle upon miracle, and the mystery upon mystery. What concerns us is that Christ was there, and His presence changed everything. The Prince of Life was slain, but He had risen again from the dead. They were safe on the beach, for behind the beach was the great Christ, the Lord of all the land, the Saviour whom they trusted, the Saviour who was able to the uttermost to fulfil that trust. Herein is the secret of peace and strength and happiness. It was gladness beyond all gladness to see the Lord near them, though they knew not how He came or how He stayed.

Faith does not bring to us more than unfaith so far as things visible and tangible are put into reckoning. But it gives us peace, the peace that comes when the whole nature rests on Christ, the peace which in very truth passes all understanding, and which is not an affair of reasoning, and computation, and survey, and measure, but a simple trusting in the name of the Lord, a simple resting upon God. "I am with you always," He said, and He keeps His word whoever may come or go. We know that the Son of God is come and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life. When the time comes when we must put out to sea again He will go with us. This is our comfort as we sit with awful expectation on the shore. We know what earthly companionship, frail but indomitable, can do for us, what thought and resolution and purpose it may inspire. But the dear ones go before or come after in that voyage. No matter if He is there to care and to cherish and to guide through the rough passage to the final rest.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

WHAT JESUS TAUGHT CONCERNING PRAYER.—Luke 11:1.

By J. W. LYNCH.

It will be universally conceded that Jesus taught both by precept and example.

What He said, what He did, what He was—these make up our curriculum. He is Teacher and Example; He is the Truth and the Way. Accordingly, the subject is best studied in two parts: First, the prayer-life of our Lord; and, secondly, His words concerning prayer.

THE PRAYER-LIFE OF JESUS.

In the gospels there are fifteen mentions of Jesus praying. Matthew gives three, Mark and John four each, while Luke gives eleven. Let us bring these fifteen different allusions together as nearly as we can in chronological order.

Of course in the limited space allotted me I can give little more than a syllabus of text, theme and outline. I send it forth in this form in the hope that suggestive material may be furnished for many a sermon.

1. Baptismal Prayer. (Lu. 3:21.)—Jesus is standing in the river Jordan. "And praying" the heavens opened, the Holy Spirit descended upon Him, and out of the silence a voice spoke. It is a beautiful and impressive scene. Our Lord began His public ministry with a prayer.

2. Blue Monday Prayer. (Mk. 1:35.)—After a busy Sabbath, full of the ministry of thought, teaching, sympathy and healing, Jesus probably spent the night in the home of Simon Peter. Next morning He was no where to be found in or about the house. "A great while before day" He went out into a solitary place. They found Him there, talking with the Father.

3. Habitual Closet Prayer. (Lu. 5:16.)—In the very hey-day of success Jesus withdrew into the wilderness and prayed. The tense of the Greek is the imperfect, suggesting that it was our Lord's habit thus to do from time to time.

4. All Night Prayer. (Lu. 6:12.)—It was the night before choosing the twelve and preaching the great mountain sermon!

5. A Second Night of Prayer. (Mk. 6:4.)—Two things pressed heavily upon the heart of our Lord at this time, a great sorrow and a great temptation. He had just heard of the Baptist's death and the multitude wanted to make Him king. These two things doubtless explain the all-night vigil and the storm on the lake. Jesus killed His temptation on the mountain and His disciples were made to forget theirs in the storm.

6. Family Prayer. (Lu. 9:18.)—"Praying alone with His disciples." The Shepherd and His flock, the Master and His pupils, the Parent and His children. Here is the divine example for every Christian household.

7. Transfiguring Prayer. (Lu. 9:28,29.)—To pray is to shine. The man who prays gets something into his face, eye, brow and voice that other men do not have. It is in accordance with the laws of environment and assimilation. Just as the birds of Paradise get their brilliant plumage from the luxuriant vegetation of their tropical home, or the rainbow trout their speckled beauty from the color of rock in lake and stream, or flowers dye their garments in the heart-hues of the one white light, so "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

8. Thanksgiving Prayer. (Lu. 10:21.)—The seventy had returned. They were recounting their successes with the gladness of children reciting to mother the pleasures of a holiday. Jesus entering into their feelings rejoiced in spirit and thanked God.

9. Contagious Prayer. (Lu. 11:1.)—This is one of the most beautifully suggestive scenes in the life of our Savior. As He prayed there was something so compelling in the example that His disciples were moved to ask Him to teach them to pray. His answer to their request was the beautiful model prayer which is one of the wonders of literature.

10. Prayer At the Grave. (Jno. 11:41,42.)—Another impressive scene and one of the four instances of ejaculatory prayers.

11. A Missionary Prayer. (Jno. 12:28.)—Some Greeks who had come to Jerusalem desired to see Jesus. Andrew and Philip, the two disciples having Greek names and most likely Greek blood in their veins and the language on their tongues, present them to Jesus. In that hour our Lord had a vision of the far-away mission fields. He saw a stalk of wheat cut down, threshed and planted in death. Then out of the grave of the buried wheat came whitening fields. He would not ask the Father to spare the stalk of wheat, but said: "Glorify Thy Name."

12. Intercessory Prayer for Simon. (Lu. 22:32.)

13. The Great Prayer. (Jno. 17.)

14. Agonizing Prayer. (Matt. 26; Mk. 14; Lu. 22.)

15. Dying Prayer.—Of the seven sayings from the cross three are prayers. (a) For His enemies, "Father, forgive them." (b) A mysterious cry, "My God, my God, why hast thou forsaken me?" (c) Triumphant resignation, "Into Thy Hands." The last two are quotations from the Psalms.

These fifteen allusions give us some idea of the prayer life of our Lord. What an array of testimony; what an argument for this form of devotion; what a splendid mosaic for the Temple of Prayer!

WHAT HE SAID.

Jesus not only prayed often but He had much to say concerning prayer.

1. He taught that God hears and answers the prayers of His children. (Matt. 7:7-11.) The argument is one of analogy. It may be paraphrased thus: Take the best home in the world, subtract all imperfection, multiply by infinity and the answer gives something like heaven; take the best heart in the world, expel all sin, multiply by infinity and the answer gives something like God; take the best love in the world, eliminate all selfishness, multiply by infinity, and the answer gives something like the love of God. "How much more shall your heavenly Father!"

2. While God hears and answers the prayers of His children, there are certain conditions of acceptable and prevailing prayer. (a) Perseverance. (Lu. 11:1-13; 18:1-5.) To persevere in prayer is to form the habit, to form the habit is to get the spirit and to get the spirit of prayer is to live, as did Jesus, in the conscious presence of God. (b) Concord. (Matt. 18:19.) The principle in this text is, that it is impossible in the very nature of things for God to answer the prayer of a divided nation or church or life. (c) Faith. (Matt. 21:22.) Jesus could not do many mighty works in Nazareth because of their unbelief. If He could not in Nazareth, He cannot now in heaven. It is possible for us to help or hinder God, accordingly as we trust or do not trust Him, just as we may help or hinder the physician, teacher, preacher, in the same manner. Faith is everywhere a condition of success.

3. Jesus taught that our prayers should be simple, honest and brief. (Matt. 6:5-11.) He cautioned His disciples against pharisaic ostentation and heathenish repetition. Not one of His prayers is long. The model prayer contains only about fifty-seven words in the English, fifty-five in Greek, while in the Hebrew or Aramaic it would be shorter still. We are not heard for our much speaking.

4. Our Lord emphasized the importance and value of secret prayer. (Matt. 6:6.) The closet shuts out the world and shuts us in with God and our sins. In public we pray more or less to conventionalities, time, place, audience. Not so in the closet. We are honest there. It is hard, not to say impossible, for a man to pray long in the presence of his skeleton. One of two things will ultimately go out of the closet, his sin or his prayers.

5. The element of praise and thanksgiving is conspicuous in the prayers of Jesus. This is not strange since real prayer expresses the fulness of life even more than its emptiness. The Christian's cup oftener overflows than runs empty. And yet there are ten who cry, "God be merciful," for one who sings, "God be praised." Jesus gave thanks and sang a hymn on the darkest night of His life. (Matt. 26:26-30.) We sometimes thank God for our roses: Jesus and Paul thanked Him for the thorns. "In everything by prayer and supplication with thanksgiving." is the Apostolic formula for a prayerful life.

6. Jesus taught that prayer is a means of advancing the kingdom of heaven. (Matt. 6:10; 9:38.) Prayer is force. Instead of nullifying law prayer itself is law. What wing is to bird, or wind to sail, or steam to engine and wheel, prayer is to the soul.

7. Finally, Jesus taught that all prayers are reducible to one and that one to four words, "Thy will be done." Under the compress of a mighty agony Jesus reduced His thrice-repeated petition in Gethsemane to three words, "As Thou wilt." Not the least of the values of suffering is this; it shortens our prayers; it strips off the rhetoric; it destroys all superfluous verbiage; it burns up the chaff, leaving the wheat, and the chastened heart, from sick room or dying bed or open grave, telegraphs the Father, "As Thou wilt." All prayers must come to this, as all streams run into the sea.

North Carolina Ahead of Carey.

REV. W. A. POOL, IN THE BAPTIST ARGUS.

I see an article in your issue of March 31st by Rev. E. B. Pollard, Ph.D., concerning the minutes of the Elkhorn Baptist Association, Kentucky, for the year 1801.

May I tell your readers of a copy of the Yadkin Baptist Association in North Carolina for the year 1790?

While I was missionary pastor at Lenoir in Caldwell County, North Carolina, from 1884 to 1889 I found the original copy of this old minute in possession of the clerk of the Yadkin Baptist church in Caldwell County, North Carolina, and made a copy of it, which copy is now before me. The tradition of the old minute is this, "At that time (1790) there were no printing presses in the country, so the Clerk of the Association was instructed to write a copy of the minutes for each church and send it to the clerk and this one I copied had been preserved."

These Baptists were missionary as witness the following quotation from the old minute. They met and organized on Saturday, August 28, 1790, and adjourned until Monday when the following proceedings were had: "Met according to appointment and after divine service proceeded to business, first application that the clerk furnish Br. Cook, Br. Whitehead and Br. McNeil with Letter of Recommendation to Travel on in the Name of the association and preach (2) Motion ordered that there be an association fund Prepared for this purpose and have appointed Br. Barlow, Br. Eton and Br. Martin as Collectors of the same and that Br. Wood be Trustee for that purpose." (The original was without punctuation and rules for capitals as will be seen from above.)

Now we would say Brother Cook and others were appointed missionaries; that Brother Barlow and others, an executive committee, and that Brother Wood be elected treasurer, or something like that. But these brethren had the missionary spirit. And that was twenty-four years before the formation of the Triennial Convention. It was before Wm. Carey preached his famous sermon which stirred English Baptists on the subject of Foreign Missions.

I want to say in closing this article if some man who has the ability and time and money for expenses could travel over North Carolina and examine the old associational and church records, gathering material, he might write one of the richest church histories that has been written in modern times. And I suppose there are other States equally rich in historic material.

Mansfield, Texas.

As to Baptism Again.

The editor of the Sunday School Times, who is a Presbyterian, says that not only he, but a great host of other Presbyterians, believe unquestioningly, that Jesus was immersed. Calvin did not hesitate to say that the word for baptism in the New Testament means dip, plunge, immerse, and also that immersion was the form of baptism of the early church. This seems to be pretty high authority for Presbyterians.—Baptist Advance.

So it is. But the Methodists are just as well off when it comes to authority for immersion. John Wesley says, in his notes upon the New Testament, that "buried with him through baptism" (Rom. 6:4) refers to the ancient manner of baptizing by immersion. Also in his journal we find this entry: "Mary Welch, aged eleven years, was baptized according to the custom of the first church, and the rule of the church of England, by immersion. The child was ill then, but recovered from that very hour." On another page in his journal he tells of refusing to baptize the child of Mrs. Parker, of Savannah, Ga., because she and her husband would not consent to its being immersed. Thisg ot Mr. Wesley in trouble, and on the first day of September, 1737, he was tried by a grand jury of forty-four men, found guilty and ordered to leave the country, and why? Because he refused to sprinkle a baby! So that it seems that Mr. Wesley, the father of Methodism, believed in immersion, and suffered persecution rather than practice anything else. This seems to be pretty high authority for Methodists.—Baptist Banner.

This hour is mine, with its present duty; the next is God's, and when it comes, his presence will come with it.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbors' virtue.—Channing.

Easter means faith in the fact that light is stronger than darkness, that joy is stronger than death, that good is mightier than all that we call evil and that it will triumph at the last.—M. J. Savage.

Life without industry is guilt, and industry without intellect is brutality. All the busy world of flying looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet.—Ruskin.

Christian Stewardship.

BY J. A. COPPEDGE.

Who controls in the affairs of the Christian? is a great problem that ought to be settled for Baptists by the Scriptures. This would settle many other problems that disturb us. Christian living and duty would be greatly changed, since the Christian's time is spent in the management of the affairs of this world. This at once raises the question of stewardship.

The stewardship of Christians is clearly taught by the New Testament. The Lord said, "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household? For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods, as good stewards of the manifold grace of God." Then the claim of Christ, by virtue of redemption by His blood, is over all the Christian has. "for ye are bought with a price." "The church of God which He hath purchased with His own blood." And the directions by the Lord as to how we are to use our possessions teaches our stewardship, and that present ownership is from God.

1. The duty of stewards is to rightly administer and use that which the Lord has committed unto them. They are guardians of the Master's interest in the administration of the money committed to them, Faithfulness to the Lord is required. Prudence is encouraged. Slothfulness is condemned. Positive misuse, and also the careless and thoughtless use, of this world's goods is severely condemned by Christ. And He also holds Christians responsible for what they do not do with their money. It is clearly the duty of every Christian to develop and increase what he has. The five-talent and the two-talent stewards went and traded with their talents, and received the full approbation of the Lord in the application of the parable. The one-talent man was unsparingly rebuked and punished for hiding his talent. His excuse was his condemnation. This teaches that the Christian should make all he can legitimately. The capacity to make money is the only developed capacity many men have. Their energy develops the world, and their money is a means of spreading the gospel. The desire for legitimate increase encourages economy. Extravagance is condemned by the Lord.

A Christian steward is required to use what he has for God's glory. It is the only possible way to be faithful. And right here is where so many Christians fail. Money becomes like the man that owns it. "They that be rich fall into temptation and a snare, and into many foolish and hurtful lusts." "Your riches are corrupted and your garments are moth-eaten." So money may become a curse, if not held and used for God's glory. The foolish rich man selfishly used his increased possessions, and was called at once to dreadful accountability.

The Christian steward should give all he can. The wise steward may not give all, but is a large giver. It is not a question of how little, but how much can be given. Here his prosperity and the Lord's demands for his kingdom largely determine the gifts. He is the Lord's trustee and distributor, therefore, he must be careful of his investments for the Lord. He must decide the direction of his gifts. "Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." The ability and the opportunity meet in every man's life. The one-talent man may be disloyal to God in thinking one talent is not worth using well for God. So many Christians who are poor think they have no part in the Master's kingdom coming in the world. Now hear the Word: "To every man according to his several ability." A poor man may be as miserly and covetous as many that have riches. The same duty is laid down in God's Word for all. The poor and rich can glorify God with their money. All should strive to be faithful stewards of the Lord.

2. There are many hindrances to faithful stewardship. There is no place where Satan has a stronger marshalling of his forces than here. And there is so much to appeal to in man. See Miss. Review, Jan., 1904.

Here is the secular spirit—the tendency to magnify the temporal and visible over the spiritual and invisible. Men are blinded by the desire to be rich. Our spiritual sensibilities are blunted. The Christian ought to be saved from this through Christ's redemption, but we find many with the world on this issue. It leads to the use of all men have for selfish ends. "Ye have robbed me." "Wherefore come out from among them, and be ye separate." Linked with the secular spirit is the carnal spirit. It is the spirit of self-indulgence in all its phases. The Lord's people have much money for indulgence, but so little for the Lord's work. Extravagance in trying to keep step with the ungodly is an absolute betrayal of the trust the Lord has committed to us. Then, here is the calculating spirit. Often this grows out of ignorance and narrowness. Do missions pay financially? This question can be answered either way by another one: What is pay in the Lord's work? Here is the value of a soul that cannot be estimated by man. The sacrifice of Christ is God's estimate of the soul's value. If giving is turning money into that which abides, then it pays to be princely givers. The progress of our mission work is a complete answer to all the questions of the calculating Christian steward. God has put the seal of approval on our mission work. The kingdom is coming.

On the triple doorways of Milan's Cathedral are three inscriptions. On one side: "All that pleases is but for a moment." Opposite: "All that afflicts is but for a moment." In the middle, over the fadeless crown: "That only is important which is eternal." And this is so true in the use of what we have. "He that doeth the will of God abideth forever."

3. There are some incentives to faithful stewardship. We must be saved from the worldly tendencies in our lives. The Cross stands first in saving us from worldliness. "Through which the world has been crucified unto me, and I unto the world." The love of Christ leads men to faithfulness. He died for us that we might live unto Him. Then the Christian's love for Christ and the souls of men is a powerful incentive to duty. But by love only will the principle of self-sacrifice become the law of our lives.

Then wise stewardship links our lives to that which abides. It lifts the Christian's business out of sinful selfishness. The Lord is a silent partner and the influence of our efforts are eternal. Prayer for His help is encouraged. His promise of temporal blessing may be claimed. The spiritual blessing upon such a life will bring a satisfactory experience of religion. Peace will be in your heart. What can be a stronger motive for the Christian than the Master's requirement. He says: "Go ye therefore and make disciples of all the nations." Then again: "As thou didst send me into the world, even so send I them into the world." The Master has committed unto Christians the task of advancing His kingdom in the world. But few can possibly go personally. All can obey by furnishing the means to advance the Lord's kingdom. You can as directly obey the command of the Lord by the use of your money as the missionary that preaches the gospel. The workers are ready to go, the field is white unto harvest, yet the Master still calls for money to send these workers. What steward of the Lord has misused the money the Lord committed to him? Surely many have failed to pay their rent. "Bring ye all the tithes into the storehouse."

4. The final call to personal accountability is coming to all. The Master will return. He will gather all before Him. The use and abuse of what you have will be made a test of Character. It will be a revelation of your life here in this world. Faithful stewardship will be abundantly rewarded. Selfish living will receive its reward in the "outer darkness."

"Grant us, Savior, while we live
Wholly, only, Thine to be."

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, May 2.—I. Chron., 24, 25, 26.

Tuesday, May 3.—I. Chron., 27, 28, 29.

Wednesday, May 4.—II. Chron., 1, 2, 3.

Thursday, May 5.—II. Chron., 4, 5, 6.

Friday, May 6.—II. Chron., 7, 8, 9.

Saturday, May 7.—II. Chron., 10, 11, 12.

Sunday, May 8.—II. Chron., 13, 14, 15, 16.

First and Second Chronicles.

A careful study of these books in connection with the books of Samuel and Kings gives us a good view of the history of the chosen people; and, what is far more important, enables us to trace the lineage of Christ from Adam to the Babylonian captivity.

Contents of Chapters From 1 Chronicles 24 to 2 Chronicles 16.

Chapter 24 tells of the division by lot of the sons of Aaron into twenty-four classes of priests who were to serve at the altar, in regular rotation. The descendants of Levi who were not of the house of Aaron, although not priests, were divided by lot into classes, and appointed to assist the priests in religious service. Chapter 25 divides by lot the singers into twenty-four classes. Chapter 26 gives the list of gate-keepers and their gates, and also names the treasurers of sacred things. Chapter 27 gives the twelve military divisions into which David divided his people with their captains. Each division contained twenty-four thousand men who served one month in the year. The governors of tribes and other officers are also given. In chapter 28 we have David's charge to the people and Solomon, and instructions respecting the building of the temple. In chapter 29 we have David's call, the people's response, David's prayer of thanksgiving, the people's hearty service, and David's reign and death.

II. Chronicles, chapter 1, contains the glorious beginning of Solomon's reign. Chapter 2 tells of Solomon's extensive preparation for building the temple. Chapters 3 and 4 give an account of Solomon building and furnishing the temple. Chapter 5 tells of the first service in the temple, which God accepts with manifest favor. In chapter 6 we have Solomon's prayer of thanksgiving and supplication at the dedication of the temple. Chapter 7 tells how God answered Solomon's prayer with fire, and manifested his glory. It also tells of God's appearing to Solomon and renewing his covenant with him. Chapter 8 tells of Solomon's increasing power and glory. Chapter 9 gives an account of the visit of the Queen of Sheba, of the glory of Solomon's reign, and of his death.

The history of Solomon as given in the previous nine chapters would doubtless be better understood by a careful examination of the parallel passages arranged by Keil in the following table.

II. Chron. i. 2-13. . . .	I. Kings iii. 4-15
II. Chron., i. 14-17. .	I. Kings, x. 26-29
II. Chron. ii.	I. Kings, v. 13-32
II. Chron., iii. 1—v. 1.	I. Kings vi.vii. 13-51
II. Chron., v. 2—vii. 10. .	I. Kings,viii
II. Chron. vii. 11-22. .	I. Kings ix. 1-9
II. Chron., viii. . . .	I. Kings, ix., 10-28
II. Chron. ix. 1-12, 13-28. .	I. Kings, x. 1-13, 14-29
II. Chron. ix., 29-31.	I. Kings xi. 41-43

Chapter 10 tells of the succession of Rehoboam, his folly, and the secession of the ten tribes, afterwards known as the kingdom of Israel. Chapter 11 shows that Rehoboam having learned by sad experience the folly of his course governed more wisely and enjoyed great prosperity. In chapter 12 the history of the reign of Rehoboam is continued. He did evil in the sight of the Lord and was humbled by Egypt. The chapter closes with the death of Rehoboam and the succession of Abijah. Chapter 13 tells of the three years reign of wicked Abijah, his defeat of Israel, his vigorous and prosperous government, and his death. Compare I. Kings xiv. 31—xv. 8. In chapters 14, 15 and 16, we have the history of the good reign of Asa. He re-established the worship of God, destroyed the idols, prohibted idol worship, was successful in war, strengthened his kingdom, and led the people to enter into a covenant to seek the Lord God of their fathers with all their heart and with all their soul. Compare I. Kings xv. 8-24.

The Treatment of Servants.

As the servant's home is in the house where she works the relation between her and the mistress is more close than that between clerks and their employers or workers of any other sort. For this reason there must be more consideration than when the situation can be called a purely business arrangement. Household service is a business arrangement, and again it is not, and those housekeepers who recognize the two-fold character of the situation are the best calculated to succeed in solving the domestic problem. In the business character of the situation, you must demand prompt, efficient labor, honesty and cleanliness; but, on the other hand, your laborer is a member of your family, and you will not secure good results if you forget her womanhood. There is a great difference in people's idea of being kind. But a kindly manner, orders given as requests, a little attention to the bodily condition of the worker, a little friendly advice on matters of dress or similar things that concern her as a woman, supplementing a clean and comfortable room, is certainly a good type of kindness. —April Woman's Home Companion.

The State Sunday School Convention.

The State Sunday School Convention which meets in Greensboro April 26-29, will be a large gathering of Sunday-school workers. Sunday-school workers who wish to attend this convention should send their names at once to Mr. Lee H. Battle, Greensboro, N. C., in order that homes may be provided. Those living in organized counties should send their names first to the President or Secretary of the County Association, who will issue the proper credentials. No credentials will be necessary from unorganised counties. Reduced rates have been granted on all the railroads of the State; information may be secured from any local ticket agent. The convention is interdenominational, and all Sunday-school workers will be welcome.

News Notes.

....Wilson church has called John T. Jenkins of Missouri.

....Sanford church has called Elder E. Y. Pool of Ray, Va.

....Morganton church recently sent up $175 for Foreign Missions.

....We hope North Carolina will send a large delegation to Nashville.

....Mr. D. J. Eaton changes his address from Grouse, Ore., to Asotin, Wash.

....Brother Biggs writes that the Scotland Neck people are enjoying the ministry of Dr. Hufham.

....Hamlet is suffering for want of a house in which to worship. Let's all hands bid Pastor Chappell to build.

....Elder C. F. Fields, of Copeland, has recently organized three Sunday-schools. He is one of our best workers.

....Pastor Graves is just recovering from a severe attack of grippe. He was kept from service for more than two weeks.

....Pastor Craige, of Rocky Mount, is this week aiding Pastor Hagwood in a meeting in Pilot church, near Raleigh.

....Pastor Moore preached for the Raleigh First church Sunday. Pastor Tyree being in Goldsboro assisting Bro. Fry in a revival.

....Carey church recently subscribed $100 for Yates College. Bro. Bryan expects to meet with many such responses to his call.

....We regret to hear that Mr. J. Alfred Garrett has resigned the Roanoke Rapids pastorate on account of illness of his wife.

....Mrs. M. C. Nichols writes that aid in building the house of worship at Fuquay Springs will be greatly valued. They also want an organ.

....Bro. G. W. P. Cates reports a meeting at Cane Creek, Elder McDuffie being the preacher. The church, he says, seemed to take on new life.

....Mill Creek church, Flat River Association, recently appropriated $100 for Foreign Missions. The Woman's Society is supporting a native missionary.

....There are no official routes to the Southern Baptist Convention. This phrase is wholly of the railroad agents' making, and Secretary Johnson—who is so far as he from declaring any route official?

....If you are interested in church or Sunday-school Libraries, we advise you to request the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, for a copy of their leaflet on the subject.

....Pastor Lynch, of Wake Forest, is taking a vacation, having been advised by physicians to take a complete rest. "Of course," writes Professor Poteat, "we regretted to see him go, but cheerfully allowed the vacation in hope that he would be the more permanently and fully ours."

....Pastor Vines, of Freemason Street church, Norfolk, writes: "My work has opened splendidly; large congregations, great enthusiasm and co-operation. There is not a doubt in my mind but that the Lord sent me here. I find a large number of Tar Heels in the church, and so feel very much at home.

....The church at Marshallville has called Rev. Walter M. Gilmore, of Brunswick. It is not known as yet whether Brother Gilmore will accept the call. He has been in Brunswick for a number of years, and has done a most magnificent work there, and if the church of Marshallville secures his services, they will receive hearty congratulations from the brotherhood throughout the State.—Christian Index.

....Elder E. Y. Pool, who has a field of four churches in Pittaylvania County, Va., reports that between $200 and $300 for missions in the last two months have been raised. We hope he will come to Sanford. He is a son of North Carolina and of Wake Forest College; and one of Bro. "Beam's Men."

....Dr. C. S. Blackwell writes: "Will the readers of the Biblical Recorder to go to Nashville and help fix the place of meeting of the S. B. C. for the next few years, keep in mind the fact that the "Jamestown Marine and Industrial Exposition' will be held in Norfolk in 1907, and that the Convention will have to meet in Norfolk that year."

....The Spring Hill church, under the leadership of Pastor Kendrick, is just completing a splendid house of worship. The house has the modern conveniences and is a model country church. Pastor Kendrick is pleased with his work, and is hopeful for the future. We have no more manly pastor than the pastor at Laurinburg and Spring Hill.

....The special revival services in the Raleigh Baptist Tabernacle closed on Sunday. Mr. Bruner, of Richmond, and Messrs. Tullar and Meredith, of New York, aided Pastor Massee and his forces. There were services not only in the Tabernacle, but in Metropolitan Hall, at the Seaboard Shops, and in the Female University. The meeting was vigorously conducted, and it has brought forth much fruit.

....Bro. W. S. Nelson, Superintendent of the Murfreesboro Sunday-school, has sent in a better list of new subscribers than we have received from any other Superintendent. This appreciation of our Sunday-school page is sincerely valued. We hope every Baptist Sunday-school worker in the State will soon be a reader of it. Will not other Superintendents follow the admirable example of Brother Nelson?

....The work at Lumberton is making rapid strides. There is seldom a week in which there is not one or more additions. Pastor Durham is much encouraged and looks to the future with much hope for greater things. Brother P. S. Vann, one of Pastor Durham's right-hand men, is doing quite a fine work in the Baptist High School at this point. The trustees have recently completed a large dormitory and furnished it handsomely, and there are great possibilities before this school.

....In a private letter from Canton, China, Missionary Greene writes: "Our work is hopeful, but the need of more workers grows more urgent each year. The work grows wider and wider, and we have been doing all our strength will bear, and so much must be left undone! Bro. Sallee, lately sent out by the Board to open a new station in some interior Province, is just now on a visit to us. We are hoping that he will see in this work, which is opening faster than we can occupy it, the leadings of the Lord to take hold of some of it, instead of hunting for a new place. Mrs. Greene has been very feeble for a year, but seems a little better at times. She keeps at work most of the time, but is rarely well enough to work."

....There will be a meeting of stockholders in the San Jacinto Oil Co., at Nashville, Tenn., on Friday, May 13. We understand that Brother Cranfill, who failed to attend the annual meeting in Savannah, will be present.—Biblical Recorder. We are sorry that the occasion of the meeting of the Convention is to be used for an airing of this matter, which has been a stench in the nostrils of many people all over the country. But if any light can be thrown on it that will clear up the darkness that has gathered about it, it may be worth the while of those concerned to hear about it, even at the Convention.—Christian Index. The opening address will be made by the Reverend A. P. Graves, and the Reverend John N. Hall will preach the funeral. A few Monday Morning Thoughts will be offered by "Brother" Cranfill.

....Secretary Johnson has handed us the following figures about Bro. G. L. Merrell's work: Brother Merrell is a missionary of the Board in the Tar River Association. He went to his present field six years and a half ago. He has built on that field two churches, one at Conoho and one at Pittman's School-house, These churches cost $650.00 each, and every cent has been paid. The church at Hobgood has been much improved, $200.00 having been expended on improvements. Brother Merrell is now building a church at Speed to cost as much as the other two. Three hundred and fifty dollars is in hand and the whole will be paid for when the church is finished. Churches have been organized at Conoho and Ebenezer and one will be organized at Speed. In addition to this, the churches have contributed regularly to the objects of the Convention and have paid more this year so far on pastor's salary than any previous year. Brother Merrell is gaining a reputation second only to Brother Gwaltney as a church builder. Almost every year since he went to the Tar River Association he has resigned some church to take a mission point where a church building was needed.

Here They Come.

We must have 10,000 subscribers on the day the Recorder turns its seventieth mile-stone.

We have now about 9,500.

Two or three from—well, from you—will do the work. Do not count on the other man; count on your reliable self!

We have the pleasure of thanking the following brethren for clubs—old and new sent in recently:

Chas. A. Sigmon, A. W. Early, R. G. Kendrick, Jr., J. O. Alderman, Jno. R. Miller, D. F. Putnam, J. W. Downey, C. W. Scarborough, W. A. Ayers, Miss H. D. Belk, J. P. Bowers, L. D. McNabb, N. W. Britton, G. M. Duke, W. H. Weaver, S. V. T. Chamblee, J. A. Stradley, C. V. Brooks, W. F. Fry.

The Last Word.

This is three o'clock Friday afternoon. The Treasurer's account will go to the printers tomorrow morning, and not much more can be expected for Home and Foreign Missions this week. For the past two weeks the receipts have been very disappointing. Two weeks ago we were $1,500 ahead on Foreign Missions of what we were at this time, and $1,000 ahead on Home Missions. Last week the receipts were very much smaller than for the corresponding week last year, and this week, the treasurer has informed me, that up to this hour he has received for Foreign Missions $734 as against $1,860 for the corresponding week last year, and for Home Missions $410 as against $786.06 last year. Instead of being very much ahead as two weeks ago we had hoped, the total receipts for Foreign Missions in this week's Recorder will be $14,117.67, while last year for the same week the receipts were $14,068.50; for Home Missions this week we will show $6,461.66, as against $5,929.00 last year. Why we have lost ground so rapidly within the last two weeks is beyond my comprehension. I indulge the hope that very much money is in the hands of church treasurers which has not yet been forwarded, but which will be sent in before the books close.

Remember, brethren, that if you do not get your funds to Bro. Walters Durham by Friday night, April 29th, it will be too late to count on this year's work. As soon as you see this notice if you have funds in hand for Home or Foreign Missions, please forward them without delay.

LIVINGSTON JOHNSON.

Morehead City.

It may be of interest to some of the readers of the Recorder to hear a few words from Morehead City.

We began our revival services on the first Sunday in April and continued fifteen days.

It was a gracious meeting in many respects. The Holy Spirit's presence was felt from the beginning until the close of the meeting. No one knows, except the recording angel, just how many souls were born into the kingdom of God.

The church was greatly revived, and many backsliders were reclaimed. Every member was aroused to a sense of duty toward God and man.

The places of business closed at 7 o'clock each night in order that all might come out to hear the Word of God. Indeed the whole town has been touched and aroused in a special manner. Many of them declare that it was the best meeting held here in many years. Everyone tried to work for Christ, and many went from house to house, urging sinners to seek salvation.

As a result of the meeting, ten have united with our church, and others will join soon. Others will join other churches in town.

Rev. W. H. Rich, pastor of the First Baptist church, New Bern, did most of the preaching for us. To say that means that it was done well. It has never been my pleasure to hear a stronger gospel preacher than Bro. Rich. The Divine Word, through his efforts, was effective in two respects.

1. In the awakening of sinners to a sense of sin and its awful consequences.

2. The faithful workers were greatly stimulated to more vigorous effort and they heartily united to bring lost souls to enlist in the service of Christ.

To any pastor wishing to get some one to aid him in a meeting, I will say, You can't get a better man and a stronger preacher than Rich.

There is a bright future for the Baptist cause in Morehead, and may God continue to lead us into greater fields of usefulness.

Yours in Christ,

R. P. WALKER.

From Earliest Recollection.

I feel to respond to your "old friends rise up." I have read the Recorder from my earliest recollection. My father, the now sainted B. F. Eaton, was one of its earliest and truest friends. Now each one of his surviving children love it.

I married one who loved it. We expect it to be in our home as long as we have one. I give heartfelt thanks to the Giver of All Good for its strength and ability, for its boldness in denouncing error and upholding truth, and, too, for its uplifting, sweet and hallowing influence.

Truly yours,

E. E. TRAGUE.

Farmington, N. C., April 20, 1904.

In Vance.

Just one year has gone by since we began work at New Sandy Creek as pastor and people. During this time the Lord has greatly blessed our efforts. Our number has increased about one hundred per cent. We have plastered the walls of our house of worship and the seats are now being made. The little band of God's people here have had quite a struggle, but we can now begin to see the day dawn upon us.

Our Sunday-school is moving on nicely with a medium membership, I believe, of about sixty-five.

We are hoping to have Bro. H. C. Moore with us the second Sunday in June to address us on Sunday-school work.

We want to thank Durham First Church, East Durham Baptist and Yates Baptist church for their liberal contributions given us last spring to aid us in the completion of our house.

We are looking and praying for a great revival in our church this year. May the Lord bless our work and cause us to grow in grace and in number.

EDGAR C. ANDREWS.
Henderson, N. C., April 18, 1904.

Mission Week at High Point.

They have come and gone: Bryan, Johnson, Moore, Battle, Thompson and Bomar. What an array of talent and spiritual power! What an outpouring of information and enthusiasm! Blessings be upon them for blessings bestowed through them! The church and the community are better for their coming. A new hope for enlargement has been inspired. A new era has dawned for our church. Our horizon has widened, disclosing inviting possibilities and awakening a sense of increased responsibilities. May God give us grace to measure up to them.

Our mission week began on Sunday, April 10th, and closed on Sunday, April 17th. In the addresses delivered from night to night every phase of mission work was discussed. The subjects were varied, so that no two were alike, and yet in the rounding up there was complete unity. On Sunday, the 10th, came Bryan, the beloved, who by his pathos and personality, found ready access into the hearts of all who heard him. He delivered four addresses during the day—two at the First Baptist in the morning, one at the school auditorium in the afternoon, and one at the Green Street Baptist church at night. They were all four characteristic of the man who delivered them and that is saying enough. The mantle of Yates has fallen on his successor and as worthily does he wear it as Elisha wore that of Elijah.

On Monday night, the 11th, Archibald Johnson, whose name is a household word among North Carolinians, because of his philanthropic work for the fatherless and motherless children, stirred the hearts of his hearers with a fresh and up-to-date address on "The Giving Century."

On Tuesday night, the 12th, came Hight C. Moore with his talk on "The Child and the Bible." It was an inspiration to Bible school teachers, delivered with much clearness and force.

Dr. Battle, of Greensboro, was with us on Wednesday night, the 13th. The subject of his address was "The Missionary." It is needless to say that he handled it well. Dr. Battle is not a stranger to High Point. The people know him and love him. He is as fluent as a gliding stream and as forceful as a mountain torrent, combining the grace of diction and action with the power of thought and reason.

Thursday night, the 14th, brought us C. J. Thompson, of Durham, who told us of "The Mission of Our Country to the Rest of the World." His address was a strong plea for the evangelization of our own people, and of the foreigners coming to our land by the thousands every year. Thompson drives in the facts as with a sledge hammer, and sends the people away with much to think about and pray over.

The crowning day of the week was on Sunday, the 17th. On that day Dr. Bomar, of Richmond, stormed the fort and captured our people and their dollars. The High Point First Baptist made a record for herself with a bona fide contribution of $357.64 to Foreign Missions.

Our people were surprised at themselves. It is but the earnest we hope, of the larger gifts of themselves and their substance. There is an outlook for this field—a glorious outlook. We are going to move soon for our new building, and when that comes we shall take our place in the front among the leading churches of the Old North State. May God bless North Carolina and help us to win her as a trophy for our great Captain.

W. T. HUNDLEY.

From Johnston County Association.

Beloved:—I, with my family, moved here March 3, 1904, to begin missionary work in this new Association. I have been here a month and have preached twenty-three sermons, besides conducting prayer-meetings and services with the sick. I love to be busy.

I am serving the following churches, viz.: Four Oaks, Trinity, Oliver's Grove, Sardis and Pine Level. There are some new points to be arranged yet.

Aided by Elder J. W. Suttle and the Holy Spirit, I held a series of meetings at Pine Level week before last. Attendance good, not withstanding bad weather. Much interest was manifested. About twenty came up at nearly every service for prayers. But just as an interest was kindling sure enough, we had to close and go to other parts. What is done must be done quickly, it seems.

We held a meeting here—Four Oaks—last week. Brother Suttle could not be with us but three services. He did fine work during these though. He left the work in the hands of the pastor and the Holy Spirit. About six made professions of faith one night, but they did not present themselves for baptism, so we are not ready to count them yet. But two of our townsmen, Brethren J. W. Langdon and J. W. Sanders, merchants, both of the Christian denomination, came into our membership; also the pastor and his wife joined by letter. Two others have written for letters. So you may count at least six new members here.

We feel that these meetings will yet be productive of much good and perhaps of the salvation of souls.

Whiskey went out of this town January 1, 1904. A preacher came in March 3, 1904. The people are rejoicing over the changed condition and circumstances. I am the first preacher to live here.

The night our meeting closed (Friday night) the good people of the town and community pounded us. It was very unexpected. They rushed in with hams, chickens, cakes, jelly, soap, gold dust, sugar, cheese, potatoes, soda, baking powders, flavorings, starch, dried fruits, eggs, coffee, rice, grits, beans, butter, canned fruits, syrup, lard, preserves, collar, flour, matches and a little cash. These dear people know just how to appreciate their pastor-missionary. They are straining every nerve to help him in his God-given work along both temporal and spiritual lines.

We are happy here. Pray for us. We are hoping and trusting that God may use us here in the redemption of the people.

I am yours in the bonds of sincere Christian esteem.

J. D. BOWEN.
Four Oaks, N. C., April 6, 1904.

Japan and Russia.

With the loss of the Petropavlosk and Admiral Makaroff went down the last hope of Russia in the present war so far as sea-power is concerned. On the other hand Japan's power on the sea is complete and her situation on land is, under the circumstances, all that could be desired.

Some have wondered why Japan has not followed up her success on the sea with aggressive measures by land. The Japanese are wise. They have gained almost as much as they have need of; and they—as was announced last week—are not inclined to undertake a hopeless invasion of Russia. Port Arthur and Vladivostock are at their mercy, since the Russian sea-power has been broken. Korea is in her hands. Between one hundred and two hundred thousand of her soldiers have landed in Korea and have fortified the frontier. That is, she has practically gained her point. She has Korea in her hands; and with Port Arthur and Vladivostock at her mercy, it is only a matter of time that Russia shall come to terms. She need not fight at all by land save on the defensive. If her soldiers stay in their fortifications, Russia will have difficulty enough maintaining her army of 200,000 men 5,000 miles from base; and in all probability would be forced to abandon her undertaking. This explains why Japan is not fighting. She has gotten her fortifications by land without a battle; and she now awaits attack from Russia.

That Russia will undertake to cross the Yalu and invade Korea is likely. She must do something. But if she shall, all the odds will be against her.

A long war is predicted. But from this point of view it appears that Japan in two months—by operations that for celerity, effectuality, bravery and wisdom have never been surpassed—has practically finished her part of it.

Judge Parker.

The chief event of last week was the action of the New York State Democratic Convention instructing its delegates to vote for the nomination of Judge Parker, of New York. It is generally conceded that Judge Parker will be nominated.

Judge Parker's name has been on the lips of the public several months. More recently he has stood in the full glare of American scrutiny. He stands unscathed. It is really remarkable that in this period of wanton criticism a man has been found of whom all men speak handsomely. The fact that in his blameless and noble life a great political party sees the opportunity to unite itself and recover its squandered fortunes, is a lasting rebuke to them that say, "Purity in politics is an iridescent dream." So far from it, the purity of Judge Parker's politics accounts largely for the fact that millions of people are now expecting to vote for him for President.

If the young men of this generation miss this lesson it will be because they cannot learn.

This paper cannot have candidates, but it can rejoice in the nomination of men of high character. After so many weeks of critical investigation the public without regard to party will be glad to admit that in Judge Parker his party will have a candidate who in personal character, public record, private life and genuine ability, is altogether fit to be named for President of the United States.

Dedication to the B. F. University.

Messrs. J. W. Bailey, J. Y. Joyner, and C. B. Justice have arranged the following program for the dedication of the Baptist Female University, May 17, 1904:

Master of Ceremonies, J. Y. Joyner, Superintendent of Public Instruction.

Music in charge of Mr. Brown, Director of University Conservatory.

Scripture Reading, J. B. Boone.

Dedicatory Prayer, Charles E. Taylor.

Presentation, W. N. Jones.

Response for the Convention, R. H. Marsh.

Expression of Gratitude, O. L. Stringfield.

Dedicatory Address, P. S. Henson.

Dinner.

AFTERNOON

Recognition—

On the part of the Commonwealth, C. B. Aycock.

On the part of other Baptist Institutions, C. W. Mitchell.

On the part of all other educational institutions, C. D. McIver.

The University: Mission and Ideals, R. T. Vann.

Prayer by T. E. Skinner.

Committee on Entertainment:

John E. Ray, Chief Marshal; Miss Rosa Broughton, John T. Pullen, Mrs. J. A. Briggs, Sr., Mrs. T. B. Moseley.

Visitors will be entertained free if they will send their names to Mr. John E. Ray, Raleigh, N. C., before May 10. It is hoped that this occasion will bring together the most notable assembly of North Carolina Baptists in all their history.

Man's best powers point him Godward.—C. H. Spurgeon.

IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.25 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.30 p. m., leave 7.35 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 27 to No. 43.

SOUTHERN BAPTIST CONVENTION, NASHVILLE, TENN., MAY 12-18, 1904.

The Southern Railway takes pleasure in announcing account of the above occasion rate of one fare plus 25 cents, for the round-trip, from all points South of the Ohio and Potomac and east of the Mississippi Rivers.

Tickets will be sold May 10, 11 and 12, with final limit ten days from date of sale, except an extension of return final limit can be obtained until June 6, 1904, by depositing ticket with Joint Agent Nashville, Tenn., and on payment of a fee of 50 cents.

Tickets will be sold through Asheville and the beautiful "Land of the Sky," through which the Southern Railway operates through Pullman drawing room sleeping cars to Nashville.

Rate from Raleigh, $17.75.

For further information, tickets, Pullman reservations, etc., call on or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Home Circle.

The Better Way.

Who drives the horses of the sun
  Shall lord it but a day;
Better the lowly deed were done,
  And kept the humble way.

The rust will find the sword of fame;
  The dust will hide the crown;
Ay, none shall nail so high his name
  Time will not tear it down.

The happiest heart that ever beat
  Was in some quiet breast
That found the common daylight sweet,
  And left to heaven the rest.
—Selected.

Dangerous Symptoms.

The story is told of a Scotch preacher who gave his people long, strong sermons, and delivered them in a remarkabably deliberate manner. One Sunday he asked a friend who was visiting him to occupy his pulpit in the morning.

"An' were you satisfied wi' my preaching?" asked his friend, as they walked home from the kirk.

"Weel," said his host, slowly, "it was a fair discoorse, Will'm, a fair discoorse; but it pained me at the last to see the folk looking so fresh and wide awake. I mistrust 'twasna sae long not sae sound as it should hae been."—Youth's Companion.

The Origin of Names.

The names of fabrics are in many cases derived from the place where they were first manufactured; in others, the name is bestowed in honor of the place where it first became known to commerce or from the materials composing its texture. Thus, the name of muslin is derived from Mosul, in Asia.

Cambric comes from Cambrai; gauze from Gaza; baize from Bajac; dimity from Damietta and Jeans from Jean.

The name damask is an abbreviation of Damascus; satin is a corruption of Zaytown, in China.

Velvet is the Italian "vellute," woolly, and is traceable farther back to the Latin vellus, a hide or pelt.

Serge comes from Xerga, the Spanish for a certain sort of blanket.

Bandana is derived from an Indian word signifying to bind or tie.

Alpaca is the name of a species of llama from whose wool the genuine fabric is woven.

Calico is named for Calicut, a town in India, where it was first printed.

Blanket bears the name of Thomas Blanket, a famous English clothier, who aided the introduction of woolens into England in the fourteenth century.

Shawl is from the Sanscrit, sala, which means floor, shawls having been first used as carpet tapestry.—Chicago News.

"Is My Heart Stopped?"

Spurgeon started up once at night in great fright. He had just dreamed that his heart had stopped beating. His watch was within reach, and, on looking at it, he dicovered that it had stopped running, apparently at the very moment when he had had the ugly dream. His own explanation, which was probably the correct one, was that the moment the watch stopped his ear had noted the change, and brought on the dream. And the great preacher, with that readiness which always characterized him for using common things as illustrations of great truths, seized upon this incident, and said: "How I wish every Christian, whenever he feels the works of piety are not carried on by him, would start up in fright and say: 'Is my heart stopped?' There is another truth which the story illustrates and that has to do with the sensitiveness of the soul to duty. What a blessed thing it would be if every Christian were so accustomed to work that whenever he ceased from any duty he would suddenly awake as from a bad dream! It is possible for every one to be thus sensitive to every call of duty. And if any one is not so warned it is probable that he has become so accustomed to the warning and has so many times neglected it that he hears it no more. Even a good alarm-clock put beside the bed fails to awaken some people, simply because they have neglected to heed it.—Northwestern.

A Well-Bred Person.

Orison Sweet Harslen in Success, gives his idea of a well-bred person:

He will be kind.

He will try to make others happy.

He will not be shy or self-conscious.

He will never indulge in ill-natured gossip.

He will never forget the respect due to age.

He will not swagger or boast of his achievements.

He will think of others before he thinks of himself.

He will be scrupulous in his regard for the rights of others.

He will not measure his civility by people's bank accounts.

He will not forget engagements, promises, or obligations of any kind.

In conversation he will not be argumentative or contradictory.

He will never make fun of the peculiarities or idiosyncracies of others.

He will not bore people by constantly talking of himself and his affairs.

He will never under and circumstances cause another pain, if he can help it.

He will not think that "good intentions" compensate for rude or gruff manners.

He will be as agreeable to his social inferiors as to his equals and superiors.

He will not sulk or feel neglected if others receive more attention than he does.

He will not have two sets of manners; one for "company" and one for home use.

He will let a refined manner and superior intelligence show that he has traveled, instead of constantly talking of the different countries he has visited.

He will not remark, while a guest, that he does not like the food which has been served to him.

He will not attract attention by either his loud talk or laughter, or show his egotism by trying to absorb conversation.

A Dollar Bill.

Consider the history of a dollar bill fresh from the bank which Croesus pays for a superfine cigar. The seller rejoices and the bill begins to circulate. Will it do good? That depends entirely upon whether each one who in turn pays it out employs some one to do something that is worth while for him. He may spend it on whiskey or on a hat, on bad theatres or good ones, on betting, on tobacco, on rent, or a thousand other things, good, bad or indifferent. If he spends it badly by buying whiskey, the saloon-keeper on the contrary may spend that bill wisely in buying bread, if the cigar seller spends it wisely on a hat, his hatter may waste it on cannon crackers for his children's Fourth of July, and so on, until the dollar is in rags. Whether the circulation of the bill does good or ill depends not upon whether Croesus put it circulating by adding it to an investment or whether he put it into circulating through the cigar-seller's pocket. The questions are: Is it worth while to encourage the labor necessary to produce cigars at a dollar apiece? Is a dollar's worth of whiskey worth while for the cigar sellar, and a dollar's worth of bread worth while for a saloon-keeper, etc? It is a series of questions as long as the list of persons who have handled the bill. The rich man may spend his money wisely, the poor man may spend foolishly; the question is not whether rich or poor have it, but only and always, does the spender get an adequate return? Where there is no adequate return for the labor and money spent, though the nation be reckoned the richest in the world judged by its book-keeping its book-keeper is an embezzler and has falsified the records.—The Pilgrim for February.

The Spring Fashion.

In the spring fashions it is interesting to see the two varying types of skirts which will be worn. There is the trotteur skirt, one inch from the ground and shorter, which is the acknowledged fashionable skirt for general every-day knock-about wear. And then there is the soft, full, trailing skirt for dress occasions, with its introduction of plaits and shirrs and gathers. With the short skirt it is imperative that the foot has an up-to-date appearance, and every girl who wears the walking-skirt knows this and is acting accordingly. That's why shoes are interesting her more than ever before. The new Oxford tie is made without tongue this spring. It is of kid or patent-leather, with a sensible, prettily shaped Cuban heel, and ribbons are used instead of shoe-lacings. Some of these ties have but four big eyelets—two on either side of the shoe—and the ribbon used is wide and ties in a big bow.—April Woman's Home Companion.

Rothschild's Maxims.

The elder Baron Rothschild had the walls of his bank placarded with the following maxims:

Shun liquors.
Dare to go forward.
Never tell business lies.
Be polite to everybody.
Employ your time well.
Be prompt in everything.
Pay your debts promptly.
Bear all troubles patiently.
Do not reckon upon chance.
Make no useless acquaintances.
Be brave in the struggle of life.
Maintain your integrity as a sacred thing.
Never appear something more than your are.
Take time to consider, and then decide positively.
Carefully examine every detail of your business.
Then work hard and you will be certain to succeed in life.

Nut Fruit Cake.

One cupful of butter is creamed with two of sugar, and four eggs added, yolks and whites beaten separately. One grated nutmeg and one pound of flour stirred in gradually, keeping out about two ounces of flour to dredge the nuts and raisins. A large coffee-cupful of raisins, stoned and split, and the same amount of hickory-nuts, chopped as fine as possible, are stirred in last. A cool bread-oven is the best for this cake, and when finished add a thick, pink icing, flavored with rose-water, and decorated with an edging of home-made burnt almonds.—Harper's Cook Book Encyclopedia.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

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CAME NEAR DYING

From an Awful Skin Humour.
Scratched Till Blood Ran.
Wasted to Skeleton.

CURED BY CUTICURA

One Application Soothed Him to Sleep. Cure Speedy and Permanent.

"When my little boy was about three months old his head broke out with a rash, which was very itchy and ran considerable watery fluid. We tried everything we could, but he got worse all the time till it spread to his arms, legs, and then to his entire body, and he got so bad that he came near dying. The rash would itch so that he would scratch till the blood ran, and a thin yellowish stuff would be all over his pillow in the morning. I had to put mittens on his hands to keep him from tearing his skin around his wrists. He got so weak and run down that he took fainting spells like we would think him dying. He was almost a skeleton and his little hands were thin like claws.

"He was bad about eight months when we tried Cuticura Remedies. I had not laid him down in his cradle in the daytime for a long time. He had got so that he just slept in our arms all the time. I washed him with Cuticura Soap and put on one application of Cuticura Ointment and he was so soothed that I put him in the cradle. You don't know how glad I felt when he felt better. It took one box of Cuticura Ointment, pretty near one cake of Cuticura Soap, and about half a bottle of Cuticura Resolvent, to cure. I think our little boy would have died only for the Cuticura Remedies, and I shall always remain a firm friend of them."

MRS. M. C. MAITLAND, JASPER, ONTARIO.

No return in 14 years. Mrs. Maitland writes, under date of Feb. 24, 1903, that the cure is permanent.

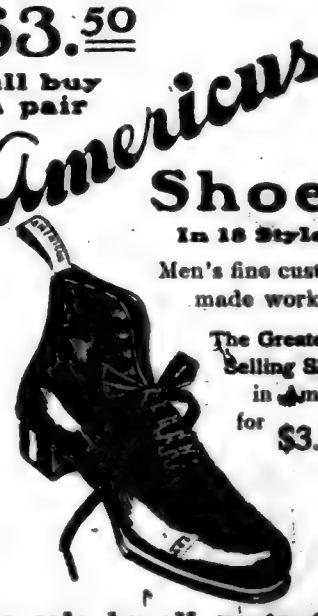
"It affords me much pleasure to inform you that it is fourteen years since my boy was cured of the terrible skin disease from which he suffered.

"He has been permanently cured and is hearty and strong."

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.

Send for "How to Cure Every Humour."

$3.50 will buy a pair Americus Shoes



In 18 Styles

Men's fine custom-made work.

The Greatest Selling Shoe in America for $3.50

For sale by all up-to-date dealers. Pair "Americus" would be an appropriate present for a friend.

Geo. D. Witt Shoe Co.
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BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER CHURCH BELLS. SELLS OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Young People's Page

Howdy, Mister Hop-Toad,
Glad to see you out;
Been a month of Sunday
Since I seen you hereabout.
Kind o' bin a-layin' in
From the frost and snow!
Good to see you out ag'in,
It's been so long ago.
—James Whitcomb Riley.

Things Children Should Know.

That it is not good form to appear absent-minded in company.

That it is necessary to observe the rules of table etiquette strictly at every meal.

Younger children should be taught that it is not polite to take seats at the table before older members of the family have done so, but to remain standing beside the chair until all have assembled.

Do not forget to teach the children to say "good-night" to each other, as well as to older members of the family, when they go to bed. It is seldom they will do it of their own accord, because comradeship and equality render them thoughtless of little courtesies. Familiar use has robbed the phrase of its significance, but every child should know that "God" and "good" spring from the same root, with the same meaning. "Good-bye," is "God be with you," and the old-fashioned phrase, "Good night to you," is "God guard the night to you." It may, perhaps, have a different meaning for the children if they know this, and perhaps the homely phrase will come more readily for each other.

A Mystified Crow.

During a piazza game of ping pong, one of the balls was sent quite a distance out over the lawn, where a crow seized it and bore it off in triumph, evidently thinking it was an egg. After much pecking, from all of which frolicsome little ball bounced away unbroken, the crow had an excited consultation with several of his fellows, and then deliberately carried the ball to the top of a high tree and let it drop. Again the assembly of black feathered tribe experimenters gathered around in amazement. Was there ever such a remarkable egg? It had fallen from a height that played havoc with their eggs and their little ones as well and yet survived intact! Then one after another tramped on it, cawing loudly all the while.

At last, in sheer exhaustion and disgust, they all gave it up, flew to the top of their favorite tree, and, still cawed loudly, watched one of the ping pong players come out from the house and carry off this invincible egg that had baffled their boldest attacks.

Day by Day.

"I don't believe I can ever be much of a Christian," said a little girl to her mother.

"Why?" her mother asked.

"Because there's so much to be done, if one wants to be good," was the reply. "One has got to overcome so much and bear so many burdens, and all that. You know how the minister told all about it last Sunday."

"How did your brother get all that great pile of wood into the shed last spring? Did he do it all at once, or little by little?"

"Little by little, of course," answered the girl.

"Well, that's just the way we live a Christian life. All the trials and burdens come one at a time. We must overcome those of to-day, and let those of to-morrow alone until we come to them. Of course, there's a great deal of work to be done in a Christian's lifetime, in the performance of our obligations to God, and the discharge of the duties that devolve upon us; that work is done just as Dick moved the wood—little by little. Every day we should ask God for strength to take us through that day. When to-morrow comes, ask again. He will give all we ask for, and as we need it. By doing a little to-day, a little to-morrow, and keeping on in that way, we accomplish great things.

"Look at life in its little-by-little aspect, rather than as one great task to be done all at once, and it will be easy to face it."

A little gain in patience to-day, a little more trust to-morrow—that's the way a Christian life grows.

Facts About Russia.

Two and one-half times as large as the United States and Alaska.

Thirty thousand miles of coast line, half of it ice-bound.

Thirty-six thousand miles of railroad, two-thirds of it owned by the Government.

The United States has fifty-three times as many miles of telegraph and sends fifteen times as much mail.

The United States has twenty-three times as many factories.

One-twentieth as much coal produced and one-sixth as much iron as in the United States.

Total exports, $350,000,000.

Next to the United States as a grain-producing country.

Population in 1903, 141,000,000.

Russian 66 per cent, Poles 7 per cent, Finns 5 per cent, Turco Tartars 9 per cent, and Jews 3 per cent.

Average laborer gets one-fourth as much wages as in the United States.

Facts About Japan.

The empire includes 3,000 islands, stretching nearly 2,900 miles.

Area, 161,153 square miles—as large as the North Atlantic States.

Coal the chief wealth—9,000,000 tons mined in 1901.

Textile production increased from $9,000,000 worth in 1886 to $86,000,000 worth in 1901.

The population is 1900, 44,805,937.

Day laborers receive 20 cents a day, women servants 84 cents a month, men servants $1.36 a month; women farm laborers $8.50, men farm laborers $15.96.

Four hundred and eighty daily papers.—The World's Work.

Facts About Korea.

The area is 82,000 square miles.

There are nine treaty ports.

Gold the great mineral wealth—nearly $3,000,000 worth exported annually.

The population is 17,000,000—including 25,000 Japanese who control the country's activities.

Education costs $165,000 and religious sacrifices $186,000.

The navy consists of twenty-five admirals and one iron-built coal-barge.—The World's Work.

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.—Thomas Arnold.

It Costs You Nothing.

to make a trial of the most marvelous remedy ever prepared for the cure of indigestion, constipation, dyspepsia and all forms of kidney and liver trouble. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine), is the name of this ideal remedy, and any reader of the Biblical Recorder is entitled to a trial bottle absolutely free of all cost. If you are ever sick with any of these troubles you should not delay but write at once to The Vernal Remedy Company, 539 Seneca Building, Buffalo, N. Y., and the remedy will be sent you by return mail.

Nature's Greatest Cure For Men and Women

Swamp-Root is the Most Perfect Healer and Natural Aid to the Kidneys, Liver and Bladder Ever Discovered.

Swamp-Root Saved My Life.

A Farmer's Strong Testimonial.

I received promptly the sample bottle of your great kidney remedy, Swamp-Root. I had an awful pain in my back, over the kidneys, and had to urinate from four to seven times a night, often with smarting and burning. Brick dust would settle in the urine. I lost twenty pounds in two weeks, and thought I would soon die. I took the first dose of your Swamp-Root in the evening, at bed time, and was very much surprised; I had to urinate but once that night, and the second night I did not get up until morning. I have used three bottles of Swamp-Root, and to-day am as well as ever.

I am a farmer, and am working every day, and weigh 190 pounds, the same that I weighed before I was taken sick.

Gratefully yours,
Sec. F. A. & I. U. 504. Y. S. APKER,
April 9, 1903. Marsh Hill, Pa.


MR. T. S. APKER.

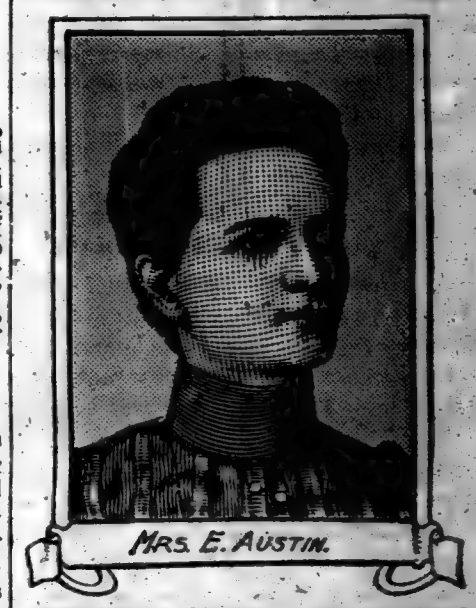
There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort of physicians in our behalf, and remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring, and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidence of danger, such as too frequent desire to urinate, scanty supply, scalding irritation, pain or dull ache in the back—they tell us in silence that our kidneys need doctoring. If neglected now, the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, feet swell, and sometimes the heart acts badly.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. In taking this wonderful new discovery, Swamp-Root, you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

Swamp-Root a Blessing to Women.

My kidneys and bladder gave me great trouble for over two months, and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often, night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, sent me on my request, I experienced relief, and I immediately bought of my druggist two large bottles, and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without any bad symptoms whatever. Swamp-Root has proved a blessing to me.

Gratefully yours,
MRS. E. AUSTIN,
19 Nassau St., Brooklyn, N. Y.


MRS. E. AUSTIN.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will Do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle FREE by Mail.

SPECIAL NOTICE.—If you are sick or "feel badly" write at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book telling all about it, and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Biblical Recorder.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

LOOK! $1.00 FOR 60 CENTS.

PURE SWEET GUM. To all who send this advertisement and 60 cents we will send a regular $1.00 box of Valentines Old-Fashioned Sweet Gum containing 20 5c. packages. This sweet gum is unlike any other chewing gum. It is pure, aids digestion and promotes good health. For sale by all dealers. The Kind Mother Used to Chew.

For sale by all dealers.

Valentine Manufacturing Company, - - - NASHVILLE, TENN.

CAPUDINE

Time to cure yourself! CAPUDINE is guaranteed to cure ANY SORT OF HEADACHE. 10c. 25c. 50c. A BOTTLE AT DRUGGISTS.

When writing advertisers please mention this paper.

DEDICATION OF THE BAPTIST FEMALE UNIVERSITY.

We print in this paper the program for this occasion; and the reader will observe that the list of speakers is quite worthy of an occasion that in many respects should be the most memorable in the history of the North Carolina Baptists.

It required a mighty struggle to build the University. But it is worth all that it has cost. It proved itself in a day. And in time to come it will be the one great monument to the zeal and wisdom of the North Carolina Baptists of this generation. They have chosen well. Their childrens' children shall not desire a nobler testimony to their fathers.

Best of all, the work was done in God's name. In those critical hours which we all remember men and women fell upon their knees and sought the counsel of God; and men and women arose to give in His name. It was not denominational pride; it was not regard for education; it was not in esteem for womankind;—it was in love to God, in obedience to His will that the institution was built.

And it was built by ten thousands of gifts. It is no one man's work. No man has given more than $2,000.

Now that we come to dedicate it to Him from whom it came, it is but right that from all the borders of Zion the tribes should come together in a great day of dedication; and that on the Sunday before in all our churches mention be made of God's goodness in this matter and praiseful hearts be lifted to Him.

The entire denomination and all its friends are invited to come.

NEWSPAPER COLOR.

A member of the Committee to investigate the Atlantic and North Carolina Railroad has said that one reason why the Committee decided to take testimony privately was that the newspapers would color the testimony from day to day.

This is the first official protest against the gross wrong, carried to such an extreme in North Carolina, of newspapers trying cases before juries or judges can get at them. That the point is well taken no reader of North Carolina papers can deny. They have so often and so persistently carried their points of view into mere matters of fact, have so wantonly confused the editorial with the news columns, so zealously waged propagandas of prejudice, that the public will welcome this rebuke.

There can be no objection whatever to honest editorial opinion, however one-sided. If an editor is one-sided, it is likely that he cannot help it. The average man is incapable of a judicial opinion, and editors are like other men. But newspapers should not let the editor's view or policy affect the news service; and a self-respecting public will not permit it. News is news. In headline and in reading any other than an accurate statement of fact is bad newspaper work and unfair.

There is one important daily paper in the State that is a model in this respect. It has strong editorial opinions; but its news is not affected by them. For this reason many people who do approve that paper's policies, prefer to read it. The editorials may or may not please them; but the news is accurately and justly reported. The reader may make up his own mind, and he looks to the editorials not so much for approval of his conclusions as for aid—the over-welcome aid of a fair spirit—in making up his mind. We refer to the Charlotte Observer.

Intelligent men like to be respected. They demand to be trusted. They have quite the same capacity and freedom to think that editors have. And they will in ever-increasing numbers cast aside the papers that will not give them the credit for being able to think for themselves, and trust them with the honest facts.

It is a most serious matter when a newspaper attempts to prejudice a case in Court. To do that is to invade with foul hands the temple of Justice. We are told that Tillman got himself acquitted by having a canvas secretly made of his county by which the jury was "fixed." This is a perfect example of newspaper justice. There have been not a few attempts in North Carolina to create a state of opinion that would bring forth a certain verdict. And if they continue, contempt of court should be charged against them.

This protest is timely. Let the people follow it up in the name of justice. Editors and reporters can serve their people well enough without undertaking to do the people's thinking for them and to perform also the work of judges and juries.

A HAPPY AUGURY.

The trend of the United States has ever been toward a centralized government; and since the conclusion of the Civil War it has been unimpeded. States' Rights and State Sovereignty have disappeared from the face of the earth. Only one who perceives that the office of Governor is a mere sinecure—having only such duties as the appointment of minor boards and hearing petitions for the pardon of criminals—realizes to what a degree this has become one Nation. Our States are mere geographical voting divisions with peculiar histories.

One may not object to this. Interstate Commerce, foreign relations, the larger destiny have demanded that the Union become nationalized. It was the order of the Ninteenth Century in Europe and America. But there is a point of danger; and we have reached that point. No one doubts that the Presidential office has acquired more than its share of power. No one doubts that the Senate and its members have gotten themselves into larger power than the Constitution intended. In fact, we all know that for years now there has been a struggle of Senate with President for the power of this Government. And the rest of us have stood off—mere onlookers.

Recently the House of Representatives—"the People's Branch"—which had fallen into contempt, having ceased to be a deliberative body and become a mere machine controlled by the Speaker and his steering committee—has entered upon a struggle to restore itself to its former position. In this both parties in the House are agreed. Speaker Cannon leads the Republicans and the strong Mr. Williams leads the Democrats. It promises well. But the House must first reform itself. Too much power is lodged in the Speaker's hands. Too many little politicians are in the seats. A great man is a natural centralizer. The sattellites must revolve around him—must by the higher law of gravity. We need to send stronger men to Congress. Twenty men of the first order in the House will move more power into that Branch than a dozen Constitutional Amendments.

MISSIONS TO THE NEGROES IN THE SOUTH.

The official communication in this paper tells its own story. The Home Board has anticipated the action of the Southern Baptist Convention and plunged heavily into missions to the negroes. We understand that the work contemplated will amount to $30,000 per year.

Since a commission to study the question had been seriously proposed by the Virginia and the North Carolina Conventions and since the question is worthy of study, we think the Home Board might well have waited.

There are some questions that have not been closed. We will mention such as occur to us:

1. Is the negro race evangelized? Of course it is not cultivated. But has it not received a sufficient deposit of faith to justify the white race in turning its missions in the direction of more heathen races or more destitute sections?

2. In other words, has the negro reached the point in his religious development where we may leave him alone? Another phase of the same question is this, Has not the negro reached a point of development where he will receive money from the whites but will not receive personal ministry from them? Again, is it not best to teach him now to depend upon himself?

3. In its compact with the National Negro Baptist Convention, has the Home Board decided to conduct schools for the negroes or not to conduct schools for the negroes; to co-operate with the Northern Baptists or to vie with them; to employ negro missionaries or white missionaries; to conduct institutes in co-operation with the American Baptist Home Mission Society—as is the present plan—or not?

4. In making a compact with the National Negro Baptists has the Home Board recognized the war-cry and animating motive of that organization, "The Negro Race for the Negro"; "Negro Literature for the Negro"; etc., etc.? We all know that that organization was founded and has swept the South on this principle.

5. Is it not demanded that we shall spend our energies in the great cities rather than amongst the negroes?

6. Or should we turn Cuba over to the Foreign Board, instruct that Board to establish a department of Foreign Population in America, and abandon the Home Board? We might well erect in its stead a Board of Education.

Now these questions may be closed in some minds. They are not closed in this paper's. We have inclined of late to the opinion that the hour to sound the note of self-development and self-reliance for the negro race has come. But we are willing to be convinced either way. We take it that this is the state of mind of the great mass of the people: They are willing to do their duty by the negro race; they desire first to know what their duty is. They will revolt against any policy that bears the marks of immaturity; but they will accept a plan wrought out patiently and presented to them properly. This might well be done by a Commission; and we are certain that perfect respect would be shown the Home Board in the selection of such a Commission.

We do object to the precipitate decision to enter upon a costly experiment.

It is well to let the Convention have a say. It is. The Boards have all to lose by undertaking to relieve the Convention of the opportunity to think a little. These ten years it has had nothing to do but sit still and be told to raise money. And now as a movement sets out to give the Convention a little initiative, here comes the Home Board and anticipates the whole matter. Please, brethren, leave a little room for the Convention. It will die if you do not, and then what will you do?

CHRISTIANS THAT COUNT.

No one has such opportunity to apprehend conditions amongst our churches as the general representative of the Recorder; and Mr. Farmer has proved himself a close and careful observer. The following note sent in by him for our news-notes we print as editorial on account of its significance:

"There are seventy-five thousand white Baptists in North Carolina who cannot be used of the Lord in the forwarding of His kingdom in the world. There are some essentials to soul-winning. (1) a person must have Christ enthroned in his own heart, must be regenerated; (2) he must have joy in his religion, no unsaved person wants a religion which robs its possessor of joy and sunshine of heart and life; (3) he must believe Jesus Christ means what He says when He said: "He that believeth not is condemned already," must realize that the world is lost without salvation which comes through faith in Christ alone; (4) he must realize the awfulness of the responsibility that rests upon the shoulders of the man who professes faith in Christ, he is pledged to use his every power to honor Christ and spread His gospel to the ends of the earth. He who fails in these things cannot have power with God or influence for good with men. The Lord can take any two of such men as Purvis Tilley, G. L. Parker, E. L. Dawson, T. J. Mitchell, C. C. Jones, J. H. Highsmith, R. T. Allen, P. L. Salsbury, E. Ludford, L. W. Norman, J. V. Riggsbee, C. E. Timmons, Q. L. Pittman, and many more such, and do more than with the seventy-five thousand above. Is this right?"

Sunday School Department,

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Facts and Figures.

Of general application is the statement of Rev. E. Morris Fergusson regarding the statistical report of the International Sunday School Convention: "It reveals the condition of the field, the progress already made, and the work waiting to be done."

As to the value of Sunday-school statistics, he continues: "These statistics are also of use to speakers, writers, and workers all over the world. They are reprinted in year-books and works of reference, quoted in government reports on education, religion and sociology, and discussed in book and magazine articles. They cheer the friends of the cause and confound its enemies. We could not do without them."

And what the same writer says of State statistical reports will apply to the local and denominational as well as to general figures: "Properly prepared and published, the statistical report clears the air, furnishes a text for hundreds of helpful sermons and appeals, stirs the hearts of the workers, calls forth prayers and renewed efforts for the unreached, and frequently arouses large committees to concerted work in house visitation and soul-saving."

With these ends in view and in response to several inquiries, the following facts and figures, gleaned from reliable sources, are presented. If any reader is likely to need these facts, let him preserve this paper as the Secretary will not be able to furnish this matter in any other form.

The Baptist Book of Numbers.

Before passing to the department of Sunday-school statistics, let us remind ourselves of the numerical strength of our Baptist forces. We may thus ascertain whether we are doing our duty in our teaching work.

The white Baptists of North Carolina, according to Dr. Lansing Burrows, are distributed over 60 associations, grouped in 1,763 churches, and contain a membership of 177,835.

The same authority informs us that the Southern Baptist Convention is composed of 770 associations, 19,911 churches, and a total membership of 3,664,715.

From the American Baptist Year Book we learn that we have in the United States 1,743 associations, 45,727 churches, 31,895 ministers, and a total membership of 4,506,747.

The Year Book also informs us that there are fewer than a million Baptists outside of the United States. The figures for the world are: 53,041 churches, 36,554 ordained ministers, and 5,339,996 members.

Our Baptist Sunday Schools.

The Year Book, just out, credits the Baptists of North Carolina with 1,356 Sunday-schools, 8,744 officers and teachers, and 96,764 scholars.

In the 1903 minutes we find that there are in the Southern Baptist Convention, 11,071 Sunday-schools, with an enrollment of 745,474.

In the United States (according to the Year Book) the Baptists have 28,408 Sunday-schools, 204,498 officers and teachers, and 1,934,661 scholars.

The figures are not at hand regarding the Baptists of the world.

The Entire Sunday School Army.

The following are the 1903 statistics for all denominations, and they are taken mainly from the report made by Mr. Marion Lawrance:

In North Carolina there are 5,817 Sunday-schools, 37,378 officers and teachers, 342,734 scholars, making a total enrollment of 380,112.

In the United States there are 139,817 Sunday-schools, 1,419,807 officers and teachers, 11,493,591 scholars, the total being 13,092,703.

In North America there are 153,246 Sunday-schools, 1,516,406 teachers and officers 12,328,562 scholars, and a total enrollment of 14,042,901.

In the world (according to the figures given in B. W. Spilman's booklet on "The Sunday School") there are 254,382 Sunday-schools, 2,408,591 officers and teachers, 23,208,180 scholars, making a total membership of 25,869,249.

How the Tribes are Increasing.

In 1875 all denominations in the United States reported 64,871 Sunday-schools and 6,543,743 persons enrolled. The figures given above show that in 1902 (twenty-seven years later) there was an increase of 75,630 in the number of Sunday-schools, and 6,608,348 in enrollment.

The Year Book for 1904 reports for the Baptists of the United States 1,265 more Sunday-schools, 2,392 more officers and teachers, and 26,287 more scholars than in 1903.

The 1902 minutes of the Southern Baptist Convention credits that body with having 10,404 Sunday-schools with an enrollment of 712,012. The Annual for 1903 shows an increase of 667 Sunday-schools and 33,462 scholars.

From the same authority we learn that the North Carolina Baptists had in 1902 1,355 Sunday-schools, with an enrollment of 92,764; while in 1903 they had 1,397 Sunday-schools with an enrollment of 95,860. It will be seen that there were 48 fewer Sunday-schools reporting in 1903 than in 1902, but that there was an increase in enrollment by 3,096.

Miscellaneous Estimates.

The more than one hundred and fifty thousand Sunday-schools in the United States and Canada have an average attendance of eighty-five to the school.

Twenty-five millions and more of people in the Sunday-schools of the world—a magnificent showing, you say! Yet it is only a sixtieth of the world's population.

Seventy-three in each school was the average enrollment of the Baptist Sunday-schools of North Carolina as reported last year.

Mr. F. F. Belsey, of London, reporting at Denver in 1902 the work on the Continent, said: "We have now in the various European schools a record attendance of something like two hundred thousand teachers and two million scholars."

The Sunday-school army in India in 1891 numbered 100,000, according to Dr. Phillips, who collected the statistics there for the first time. Secretary Richard Burges says that in 1900 there were 8,000 Sunday-schools with a total membership of nearly 333,000.

As an indication of the activity of the International organization in America, General Secretary Marion Lawrence gives the number of paid workers in the various States and provinces: "Eighty-five people are now in the employ of these associations. Sixty-four of them give full time, and twenty-one of them part time, to forty-one different States and provinces."

In 1902 there were in America 8,208 Sunday-school Home Departments under the care of about 85,000 visitors, and with an enrollment of 294,406 members.

Mr. Marion Lawrance at Denver, named as probably the most encouraging feature of his statistical report the number of conversions and addition to the churches. "One hundred and twenty-four thousand nine hundred and one are the figures sent in from twenty-eight States and provinces. Had all our States and provinces reported upon this item, we have no doubt the figures would have shown 200,000 conversions during the past year."

* * *

JESUS HIMSELF TEACHING A LESSON.

Bible Lesson for May 1. Luke 11:1-13.

In connection with this lesson read the article in this paper by Dr. J. W. Lynch. It is not only a thorough commentary on this lesson, but is one of the most comprehensive treatments of the subject that we have read.

Teach Us to Pray.

The lesson consists of the answer of Jesus to this request—Teach Us to Pray. We have then an example of Jesus teaching. Fancy your pupils requesting you to teach them to pray, and proceed to teach them. Will you let Jesus teach or will you undertake to teach His teaching? We advise that you, having here for once the Great Teacher in the act of teaching, having the lesson that He gave, make way for Him. Do not seek to simplify. Let the Master's lesson stand forth in His own method. You may only venture to point out points of emphasis.

It is interesting to know that the disciples were led by seeing Jesus to desire to be taught to pray. And it is likewise interesting to know that John had taught his disciples to pray.

Jesus responds by example, first, and precept second.

What to Pray For.

(1) Reverence. Hallowed be thy name. (2) Thy Kingdom come. (3) Thy will be done, etc. (4) Our daily bread. (5) Forgiveness of sins—conditioned on the forgiving spirit. (6) To be delivered from temptation and evil, etc., etc. But this is not all. The disciples have requested to be taught to pray. It is not only necessary to tell them how to approach God and what to pray for. But one thing is yet lacking. See verse 13. "How much more will your Father give" what you pray for? No. The kingdom? No. What? The Holy Spirit! The Spirit of Prayer. The Spirit in Prayer. The Spirit that makes prayer possible. The Spirit that is the gift of gifts. We doubt not that in this point is the climax of the lesson in prayer. This is the commentary explaining verses 10, 11, 12. Frequently people ask and do not receive what they ask for. But they never ask for the Holy Spirit without receiving Him. And Jesus promised no more.

God's Attitude.

Jesus is not a revelation of Himself. He did not come to reveal Himself. We study Him not to know Him, but God. He taught about God. And this is one of His great lessons on God. Who is God? : Our Father, He answers. What manner of Being? One like a father only more fatherly. One desirous of giving good gifts to His children. One desirous of giving the best gifts. A personal God. A loving God. A friendly God.

* * *

The contrasts between loaf and stone, between fish and serpent indicate that God is one who would give good, not evil.

* * *

But be content to let Jesus teach His own lesson in prayer.

A Lesson in Teaching.

There is here a lesson in teaching, and the teachers in our Sunday-schools will do well to study it. How did Jesus teach?

1. His life so taught His pupils that they desired Him to teach them to pray. So should a teacher's. Your pupils should come to you saying, Teacher, you are so good, teach us how to be good; your religion is so strong, teach us so to make ours; you find so much in prayer, teach us to pray; you get so much by study, teach us to study; you obey so beautifully, teach us to obey Him.

2. He taught by example. He did not give them the philosophy of prayer or the psychology of prayer or the history of prayer; he did not talk about prayer: He Prayed.

3. Notice His illustrations; how simple, how close to His hearers; how direct; how strong. God is better than a friend and more than a father, He said; and He said it so plainly that they could not mistake.

BOOK NOTES.

James Sprunt's Historical Monograph No. 4: Letters and Documents Relating to the Early History of the Lower Cape Fear, with introduction and notes by Kemp P. Battle, LLD.

This publication of the University of North Carolina, made by the generosity of Mr. James Sprunt, of Wilmington, contains much material of value to historical readers. It consists of extracts from the papers of the De Rosset family, members of which have been prominent residents of that city since 1735; extracts from the Journal of the Board of Commissioners of the city prior to the Revolution, with notes by Captain Samuel A. Ashe, of Raleigh, of distinguished Cape Fear stock; letters of a loyalist, Mr. James Murray, 1735-1756; journal of Joshua Pottes, in regard to the location of Smithfield, now Southport; letters of Captain Samuel Ashe, son of Governor Samuel Ashe, to Jo Seawell Jones, in regard to men and events of the Revolution; journal of General Joseph G. Swift, a United States officer, stationed on our coast in 1807, and later, who married Miss Walker, a North Carolina lady, printed for private distribution, but very scarce; and lastly, extracts from an oration by Colonel James G. Burr, who was an ardent antiquarian.

We hope that the old families of other sections of the State will enable the University to illuminate the past, growing more dim every day, as brightly as has been done by this publication in regard to the Lower Cape Fear.

TO THE SELF-RIGHTEOUS.

Allen Jay is a minister of the Friends—that sect so notable for the Christian graces. Having for some time been visiting in North Carolina, upon his departure he wrote a general letter to the Friends, which we have read with profit. One paragraph we print here:

Always remember that God has not given you a monopoly of the Spirit, and be careful that you do not indulge in that spiritual pride which will lead you to think that every one must have the same religious experience that you have had or they are not saved. And above all be careful about excommunicating those who do not see everything just as you do; leave that business to the Pope of Rome, for your fanatical bulls will not hurt the church, neither God's children, but must sooner or later result in making you self-righteous Pharisees. It is mournful to see persons who have lately had a religious experience of some particular phase of the truth take their Bible and start out feeling they know it all, setting up a standard for God's children to walk by, condemning the church and proclaiming destruction to those who were in the kingdom of God when they were born and whose religious life is so deep and full that it has reached a point beyond noise and confusion. Their life is hid with Christ in God.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

Topic for Prayer and Study.

May: Africa-Japan.—"Behold God is mighty and despiseth not any."

Africa.—Missionaries, 10; native ordained preachers, 2; other helpers, 19; churches, 7; membership, 544; out-stations, 5; baptisms, 106; scholars, 250; day schools, 5; scholars, 139.

Japan.—Missionaries, 12; ordained native preacher, 1; other native helpers, 11; baptisms, 30; churches, 5; members, 120; out-stations, 8; Sunday-schools, 11; scholars, 420.

Study Topic.—Tremendous Contrast between Japan and Africa, but the urgent need of the gospel for both. Sin and Civilization, (1) in Japan, (2) in Africa. Encouraging signs in both countries. Study of the splendid personel of our missionaries for Africa, as well as Japan.

Programme for Rex Christus Course—Taoism, Buddhism and Lesser Sects—No 4.

1. Devotional.
2. Monthly Bulletin.
3. By Way of Review.
4. Laotze and His Teachings.
5. The Boxer Madness.
6. A Foreign Religion.
7. Three Religions in One.
8. Mahommedanism.
9. Secret Sects.
10. Knotty Questions.
11. Business. Dimission.

Notes.—(2) Current Events. (3) Baptist Studies, p. 8. Mosaic I. (4) Rex Christus, 59-64. (5) R. C., 64-66. (6) R. C., 67-72. (7) R. C., 72-75. (8) R. C., 76. (9) R. C., 77-79. (10) Each member having been previously notified states what seems to her the most difficult problem in the conversion of China.

Topics for Other Talks.—A Life Sketch of Buddha. A Record of Great Deeds. (Life of Dr. M. T. Yates from 1870 to his death.) Visit to a Chinese Temple.

Leaflets.—Religions and Temples in Our Junior in China, .01. 233 N. Howard Street.

(Rex Christus Text-Book from Baptist Book, Raleigh. Price, 35 cents. Rex Christus Study at 70 cents, postpaid.)

Important.

The Enlistment Campaign has been extended until May 31st. Let those enlisting members keep an accurate account of the same, for all will be asked to report at the close of May.

New Enlistment Cards, with a fine picture of Dr. R. T. Bryan, are now ready to be sent on request—one for each new member enlisted. The cards are not for general distribution as some suppose, but are a certificate of membership to be given at the time of union with the Society.

Self Denial.

We thought some of our Woman's Missionary Societies had done well in the week of Self-denial. Can any equal these Societies in other States?

Miss Armstrong writes:

"Our Week of Prayer last week was a season of great joy. They grow better and better each year and seem now a necessity to our spiritual health and growth. Our offering was $235.00, and we felt so grateful because it represented no gift over $25.00, proving that many had given.

"I know that the week was a great blessing to the Parkview Society. They had always thought they could not have these meetings, but resolved to try, and the result was amazing to them. I knew it would be so.

"I was in Atlanta several days during the Week of Prayer and the offering to the Society at West End Church—not a large church—was $103.00."

The Contrast.

Of course every one understood that the contrast given in the Recorder of week before last was of the first quarter of 1903 with the first quarter of 1904. The words first quarter were omitted, but the missionary workers keep too well posted to make the omission a very grave one. All have doubtless rejoiced that the first quarter's report for 1904 was $433.43 better than for the first quarter of 1903.

Who Is Going to Nashville?

Officers of the Woman's Missionary Societies who are expecting to attend the S. B. C. at Nashville May 12th, are asked to communicate at once with Miss Heck.

Cheap chimney, dear lamp.

MACBETH.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money,

It tells, besides, how to care for lamps; even that is imperfectly known.

I send it free; am glad to.

MACBETH, Pittsburgh.

SPECIAL RATES VIA SOUTHERN RAILWAY.

$38.60—Raleigh to Dallas, Tex., and return on account of General Assembly Cumberland Presbyterian Church. Tickets on sale May 15 to 18, inclusive, final return limit May 31.

$25.75—Raleigh to New Orleans, La., and return on account Southern Good Road Meeting. Tickets on sale April 4 and 5, final limit April 9, 1904.

$19.05—Raleigh to Jacksonville, Fla., and return on account of Interstate Sugar Cane Growers' Association. Tickets on sale May 2 and 3, final limit May 8, 1904.

$65.25—Raleigh to San Francisco, Cal., and return on account of General Conference Methodist Episcopal Church, Los Angeles, Cal., May 3 to 31, 1904; also Meeting National Association of Retail Grocers of U. S., San Francisco, Cal., May 3 to 8, 1904.

Tickets will be sold on account of the above occasions April 22 to April 30, final limit June 30, 1904.

Liberal stop-over privileges and diverse routes will be allowed west of the Mississippi River.

$17.75, Raleigh to Nashville, Tenn., and return, account annual meeting Southern Baptist Convention and Auxiliary Societies. Tickets on sale May 10, 11, 12, 1904. Final return limit 10 days from date of sale. By depositing ticket with Mr. Jos. Richardson, Special Agent, and paying fee of fifty cents, final limit may be extended, but in no case to reach original starting point later than June 6, 1904.

For tickets, sleeping car reservations and full particulars, call on or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

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Orders guaranteed immediate attention.
W. O. ALLEN, Manager, for the Committee.

A New Book
Published and for sale by the Sunday-School Board of the Southern Baptist Convention.
12mo., Cloth, Price 50 Cents, Postpaid
Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by Rev. S. H. Greene, D. D., LL.D., Pastor Calvary Baptist Church, Washington, D. C.
The Twentieth Century Sunday School
Portrait of Author
Preface
Introductory Word
Lectures
1. Its Text Book.
2. Its Leaders
3. Its Organization
4. Its Methods
5. Its Inspiration
Appendix
Several Programs of Special Services in the Sunday School of Calvary Church
A full verbatim report of a Teachers' Meeting as conducted every week by its Officers and Teachers

Children's Bible Day
For Sunday Schools and Churches in the Southern Baptist Convention.
Second or Last Sunday in June
Programs, Supplements and Mite Boxes now ready and will be furnished without cost in any quantities wanted.
Send in Your Orders
The Collection is for the Bible Fund, which stands for the Bible work of the Baptists in the Southern States.
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Raleigh	18.50	Salisbury	17.00
Durham	17.00	Charlotte	18.30

Tickets sold at the above rates not good in Sleeping Cars; for other rates see notices elsewhere.
For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.
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S. H. Hardwick, Gen'l Pass. Agt., Washington, D. C.

Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

So Much to Do at Home.

[The following came some time since to the N. Y. Observer from a lone missionary in Africa, who left a home of luxury and a circle of refinement to engage in self-denying labors for the salvation of the lost in that dark land. The indirect appeal which it contains derives greatly increased force from the sacrifices which have thus been made for the sake of Christ and the perishing heathen.]

In the burning heat of an African sun,
One sultry summer day,
I wearily walked at the hour of noon,
Almost wishing my work on earth were done,
Till I thought of the love of God's own Son
When He left His heavenly home.

The sun was hot—but what mattered that?
There was work which must be done.
There were dying men to be visited,
And those who were mourning their buried dead;
Others whose hearts I could make glad
If I told of the heavenly home.

The sun was hot—but what mattered that?
Souls were waiting for words of life—
Those who were longing to learn of heaven,
Those for whom Jesus His life had given;
I forgot all else. I had not even
The time to think of home.

That day passed by like every day,
With its heat and weariness.
O, we know how to ask for strength by the way!
Strength from the Lord but for one day—
"Give us the strength, O Lord, we pray,
Until thou shalt take us home."

On that day, from a region wild and lone,
An African chief had come;
There the words of life had never gone,
And he prayed that he would send him one
To tell them of Christ—but there was none
To go to that heathen home.

I dreamed that I stood on a distant hill,
And hundreds were thronging round,
Calling for teachers, calling until
They besought with tears, and urging still
Both chiefs and people. They said, "You will
Go for us to your distant home.

"In your happy home both joy and light
To all the people come;
They know no darkness of heathen night;
Many might come to bring us light,
Many to teach us good and right;"
And, dreaming, I hastened home.

I stood in a temple large and wide,
Filled with the wise and good;
I told of our country beyond the tide,
I told of the heathen on every side.
How they gathered to us from far and wide—
I told them of this at home.

In that Christian land, and to Christian men,
Who professed to love the Lord
Who died for them—even God's dearest Son,
Their answer was, "It is true, but then—
There's enough to do at home!"

Next I stood where assembled only were
God's minister's great and wise;
I told of these voices that called from afar,
Of our strength worn out in our daily care,
And entreated, "O come to our help, come there!"
But they answered calmly, without a tear,
"There's enough to do at home!"

Deep agony then convulsed my frame
As I thought of going alone
To tell the heathen, for whom I came,
They must die, not knowing of Jesus' name,
For Christians could not see their claim,
With "so much to do at home!"

Then I passed through that country near and far,
Through cities and villages green;
I appealed to strong men, to maidens fair,
To the young, to the old with whitened hair—
"O send! O come!" But all said, "Not there—
There's enough to do at home;

"We give our money, and some there are
Who perchance might go away;
But what are you doing, how came you here?
There is work in our land, both far and near;
'Tis not that we care not, not that we fear,
But—there's so much to do at home!"

Deep agony then my soul o'erthrew
As I waked from that awful dream—
Waked, O so sadly—for well I knew
That, though but a dream, alas! 'tis true,
None will come; all say, not the few,
"There's enough to do at home."

Thus they long for truth and beg for light,
In that heathen land who roam;
They have heard, mayhap, of a heaven bright,
But they say you have closed the door so tight,
You've doomed them to darkness and endless night,
Because of the work at home.

And O, when they in God's presence stand
With you at that great day,
When every nation of every land
To judgment is called away,
Say, say, can you stand in God's presence then,
And remember that cry, "O come,
We are dying, we know not the Saviour's name!"
Can you plead that excuse—will it not be vain?
Will it weigh with God, though it did with men—
"There's enough to do at home!"

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ACID IRON MINERAL CO., J. E. Garst, Gen. Mgr., Salem, Va.
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NEWS ITEMS.

Crops are late in North Carolina.

A $90,000 fire occurred in Lexington, N. C., Sunday night.

The United States now has the deed to the Panama Canal land.

Mr. B. B. Bouldin charges publicly that one or two distillers in North Carolina have recently defrauded the United States Government to the amount of $100,000 revenue.

The State Liquor Dealers have decided to make a hard fight against the Watts Act and the temperance cause in general. Their managers met recently and prepared for a meeting of the liquor dealers of the State at Greensboro. They will have plenty of money.

Leader Williams, of the Democrats, got control of the Judciary Committee of the House of Representatives last week, and had two anti-trust bills sent up. This will require a vote in the House, and the members will have to go on record. This is quite a stroke for Mr. Williams, who, by the way, is proving himself a master leader.

Mr. John D. Rockefeller has given $500,000 to the Johns Hopkins Hospital in Baltimore. The recent fire in that city destroyed rented property owned by the institution, and seriously affected the income. It is understood that Mr. Rockefeller's timely gift is prompted by the desire to be of help in this emergency. It is also in line with other munificent gifts lately made by Mr. Rockefeller for medical research.

Prof. W. F. Massey informs your correspondent that he today made a very careful examination of the fruit trees at the Experiment Station farm here, and that he is glad to say his first impression of the damage done by the cold weather was wrong. He says: "The peaches have all the fruit they should carry; in fact many trees have some to spare for the May crop. Plums have a full crop, cherries a scattering crop. There are only a few pears."—Raleigh Cor. Charlotte Observer.

The United States Supreme Court decided recently that the Philadelphia and Reading Railroad must produce its books and contracts with the coal companies. The Court holds that the roads are engaged in inter-State commerce business, and that the Inter-State Commerce Commission has the right to know the relations between the carrier and the shipper. The relations of the anthracite coal roads to the coal companies is just now a most important question. Thus one more blow has landed against the trusts.

The Supreme Court of Kansas has just rendered an opinion with regard to the reading of the Bible in the public schools of the State, in which the ground is taken that "a public school teacher who, for the purpose of quieting the pupils and preparing them for their regular studies, repeats the Lord's Prayer and the Twenty-third Psalm as a morning exercise, without comment or remark, in which none of the pupils are required to participate, is not conducting a form of religious worship or teaching sectarian or religious doctrine." There appears to be nothing especially perilous to freedom of conscience in that decision; but doubtless our Roman Catholic fellow-citizens—at least the priestly part of them—will discover in it a terrible menace to their rights and liberties. —Examiner, New York.

That was a significant gathering of representatives of twelve Protestant denominations held recently in New York to confer with reference to a possible joint action in the matter of marriage and divorce by the ministers of the denominations represented. The conference passed a resolution, almost unanimously, advising that "ministers refuse to unite in marriage any persons whose marriage such ministers have good reason to believe is forbidden by the laws of the church in which either party seeking to be married holds membership." It is high time that the ministers of this country should take higher ground in the matter of remarriage of divorced persons. A decided reform is needed in the matter of the laws upon divorce in almost all if not all States. We should be glad to see a further agitation of the necessity for federal legislation in this respect.—Standard, Chicago.

"A Pleasure."

Editor Biblical Recorder, Raleigh, N. C.

Dear Sir:—It gives me pleasure to say I have been a "life-long reader of the Recorder." My father, I suppose, was one of the first subscribers, and I have taken it and read it all my life. It is a better paper now than it ever has been.

Respectfully,
MRS. T. M. ARRINGTON.

Rocky Mount, N. C., April 20, 1904.

Consecrate the morning's strength and God will be with you in the evening's weariness.



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The CONFEDERATE VETERAN has purchased the entire edition of Mr. Davis' "Rise and Fall of the Confederate Government." It is of the half morocco binding, marble edges, $14.00 set, two vols.

The VETERAN will supply at half price, plus cost of mailing, $7.65. It is offered for fifteen new subscriptions to the VETERAN. Camps and Chapters can easily secure copies.

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when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH, 3021 Gloria Building, Milwaukee, Wis.

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Acknowledgments.

April 27, 1904.

State Missions.—Mt. Gilead, $1.00; Garland, .78; Warsaw, 5.00; Olive Chapel, 6.00; Laurinburg, 8.50; W. M. S., Blanch, 3.28; Southport, 3.00; S. S., Southport, 1.00; Whiteville, 10.00; Trenton, 4.21; State Line, 2.20; Cornatzer, 3.00; W. M. S., Dunn, 5.00; Mission Field of So. River Association, 1.61; Coleraine, W. Chowan, 5.00; Sunbeams, Salem Mission, 1.00; Castoria, Neuse, 2.00; Mt. Zion, C. F. and Col., 2.11. Total this week, $59.60. Previously reported, $1,699.07. Total this year, $1,758.76.

Foreign Missions.—Mt. Gilead, $1.00; W. M. S., Beaver Dam, (Xmas off.), 3.75; W. M. S., Beaver Dam, 2.00; W. M. S., Beaver Dam, 1.90; Macedonia, 5.00; W. M. S., Cane Creek, (Xmas off.), 2.00; W. M. S., Cane Creek, .70; Sunbeams, Cane Creek, .20; W. M. S., First, Asheville, 34.96; First, Asheville, 40.92; Beaver Dam, 5.70; Sunbeams, First, Asheville, Yates school, 5.00; Sunbeams, First, Asheville, 7.25; Trinity, Beulah, 3.45; Kerrs Chapel, Beulah, 5.00; Gethsemane, 2.75; Jerusalem, So. Yadkin, 20.00; Hope Mills No. 2, 8.50; Elam, W. Chowan, 3.40; Forks of Little River, 1.58; Wadeville, 1.66; Garland, 1.20; Mt. Adar, Mt. Zion, 2.00; Patterson's Grove, Kings Mt., 2.69; Mt. Tabor, 5.00; Antioch, Mt. Zion, 3.00; Olive Chapel, Mt. Zion, 49.50; S. S. Olive Chapel, Mt. Zion, 5.48; Lexington, 50.00; Anderson Grove, Stanley, 3.00; Mt. Olivet, 2.00; Silver Creek Mission, 1.00; New Hope, So. Yadkin, 7.15; Roberts Chapel, 100.00; Lilesville, 2.84; Gum Springs, Sandy Creek, 6.00; Laurinburg, 4.16; Matthews, 5.00; W. M. S., Polkton, 1.25; Kings Mt. Asso., (Grover), 13.00; Fellowship, 4.50; S. S., Smithfield, 3.40; Creekville, 15.00; Blanch, 3.54; Lawrence X Roads, 5.00; W. M. S., Lawrence X Roads, 2.00; Big Lick, 4.05; Lebanon, 1.77; New Hope, Neuse, 3.00; Sandy Spring, 6.37; Cottonville, 5.00; Whiteville, 10.00; First, Gastonia, 45.79; Carthage, 4.00; Thomasville, 3.41; Pine Forest, 6.00; W. M. S., Pine Forest, 1.00; Sandy Creek, 3.00; Trenton, 2.27; Carnatzer, 2.00; Mooresville, 4.50; Mission Field of So. River Asso., 5.94; W. M. S., Henderson, Yates College, 10.00; W. M. S., Roberdel, 2.00; Immanuel (Sandy Run Asso.,), 8.70; Z. D. Harrill, 5.00; Ahoskie, W. Chowan, 11.75; Coleraine, W. Chowan, 6.00; Sunbeams, Salem Mission, 4.00; Clement, Beulah, 10.00; Mill Creek, Flat River, 80.00; Sunbeams, Mill Creek, Flat River, 5.00; W. M. S., Clayton, 10.47; S. S., Edenton, Chowan, 5.28; Lewisville, 1.76; Murfreesboro, 11.00; Kelford, 13.30; Rocky River, 1.55; Mt. Zion, C. F. and Col., 1.45; Conoconary, Tar River, 2.00; Green Level, Raleigh 30.00. Total this week, $781.79. Previously reported, $4,071.34. Total this year, $4,853.13.

Home Missions.—Mt. Gilead, $1; W. M. S., Beaver Dam, 2.00; W. M. S., Beaver Dam, (self-denial), 4.00; W. M. S., First, Asheville, (self-denial), 15.00; Beaver Dam, 9.00; Trinity, Beulah, 6.00; Kerrs Chapel, Beulah, 3.25; Jerusalem, So. Yadkin, 10.00; Cedar Creek, Cedar Creek, 7.21; Hope Mills No. 2, 6.50; Warsaw, 2.50; Pleasant Grove, 2.20; Pleasant Grove, Kings Mt., 6.50; Pattersons Grove, Kings Mt., 1.32; Antioch, Mt. Zion, 2.20; Olive Chapel, Mt. Zion, 17.29; W. M. S., Olive Chapel, 12.71; S. S., Olive Chapel, (self-denial), 5.19; Flat Rock, 1.68; Lexington, 20.00; Anderson's Grove, 2.00; Roberts Chapel, 80.00; Lilesville, 7.51; Gum Springs, Sandy Creek, 5.00; Hickory Mt., Sandy Creek, 3.10; Laurinburg, 10.20; W. M. S., Polkton, (self-denial), 1.25; W. M. S., Polkton, .90; Cary Chapel, Tar River, 3.50; Kings Mt. Asso., (Grover), 13.00; Island Creek, 4.91; Brassfield, Central, 6.00; Perry's Chapel, Central, 3.25; Mt. Hermon, Raleigh, 7.00; Creeksville, 2.00; Blanch, 2.00; Lawrence X Roads, .05; Middle Swamp, Chowan, 10.00; Big Lick, 3.00; New Hope, Neuse, 4.00; Southport, 2.00; Sunbeams, Southport, 1.00; Whiteville, 10.00; First, Gastonia, 17.50; Carthage, 4.50; W. M. S., Lilesville, (self-denial), 4.75; Y. P., Lilesville, 3.31; Sunbeams, Lilesville, .21; W. M. S., First, Greensboro, (self-denial), 20.00; Pine Forest, 1.22; W. M. S., Pine Forest, 1.00; Cornatzer, 1.00; Y. L. M. S., Cary, 4.00; Mission Field of So. River Asso., 1.98; Teachey's, 2.00; W. M. S., Henderson, (self-denial), 9.00; W. M. S., Henderson, 11.80; W. M. S., Roberdel, 5.60; W. M. S., Henrietta, (self-denial), 7.55; Sunbeams, Henrietta, .21; W. M. S., Potecasi (self-denial), 3.50; Sunbeams, Salem Mission, 1.75; Clement, Beulah, 12.00; Western Prong, 1.00; Kelford, 16.50; Siler City, 3.20; Hickory, 2.00; Conoconary, Tar River, 1.10; Green Level, Raleigh, 20.00; Henderson, 5.11. Total this week $436.91. Previously reported, $1,840.26. Total this year, $2,277.17.

Education.—Warsaw, $2.50; Laurinburg, 2.00; Dr. J. H. Gorrell, 3.00; Dr. G. W. Paschall, 2.50; Mt. Olive, 7.14; Mission Field of So. River Association, .62; X Roads, C. F. and Col., 3.22; Mt. Zion, C. F. and Col., 2.50. Total this week, $23.48. Previously reported, $367.52. Total this year, $391.00.

Ministerial Relief.—Warsaw, $3; Laurinburg, 3.00; Second, Durham, 30.00. Total this week, $36.00. Previously reported, $267.47. Total this year, $303.47.

Total reported this week for all objects $1,337.87
Previously reported for all objects 8,343.97

Total reported this year for all objects 9,681.84

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M. J. Knight, 79 years of age, 94 Pierce St., New Bedford, Mass., writes: I had La Grippe, which left me with severe Catarrh of Mucous Membrane all through my body, a very hard cough mornings, enlargements and inflammation of Prostrate Gland, bloody urine, and my sufferings were intense. I am taking Drake's Palmetto Wine; have used less than two bottles so far and am gaining in every way. I did not hope to ever feel so well as I do now, and have great cause to rejoice that I found such a wonderful Medicine as Drake's Palmetto Wine.

A test bottle will be sent prepaid free of charge to any reader of this paper who writes for it to Drake Formula Company, Drake Building, Chicago, Ill. A test bottle often cures.

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STATEMENT
North Carolina Home Insurance Company,
OF
RALEIGH, NORTH CAROLINA.

Condition December 31st, 1903, as Shown by Statement Filed.

Capital paid up in cash	$81,436.00
Amount Ledger Assets Dec. 31st previous year, $91,528.64; increase of capital paid in, $8,091.00; total	99,619.64
Income—From policy-holders, $60,946.74; miscellaneous, $4,783.46; total	65,730.20
Disbursements—To policy-holders, $25,910.77; miscellaneous, $20,192.78; total	46,103.55
Fire risks—written or renewed during year, $5,345,052.18; in force	5,418,298.16

ASSETS.

Mortgage loans on real estate	$870.00
Loans on stocks, bonds and other collaterals	225.00
Value of bonds and stocks	124,906.52
Cash deposited in bank	16,242.24
Agents' balances, representing business written subsequent to October 1, 1903	19,888.84
Agents' balances, representing business written prior to October 1, 1903	970.24
Interest and rents due and accrued	1,617.35
Amount due under re-insurance contract	2,470.65
All other assets, detailed in statement, furniture $900, stockholders notes $44,064.00	45,864.00
Total	213,054.84
Less assets, not admitted	46,834.24
Total admitted assets	166,220.60

LIABILITIES.

Losses and claims unpaid	$2,774.41
Unearned premiums	52,621.31
Amount due under re-insurance contract	6,926.38
All other liabilities as detailed in statement	1,701.41
Total liabilities as to policy-holders	64,023.51
Capital paid up in cash	81,436.00
Surplus	20,761.09
Total liabilities	166,220.60

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $5,345,052.18; premiums received, $103,808.54.
Losses incurred—Fire, $41,566.00; paid $42,886.52.
Losses now unpaid, $4,178.69.
President, Richard H. Battle; Secretary, Charles Root.
Home office, Fayetteville Street, Raleigh, N. C.
General agent for service, Alex Webb, Raleigh, N. C.
Business Manager for North Carolina,—Managed from home office.

State of North Carolina,
Insurance Department,
Raleigh, March 28, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the state of the North Carolina Home Insurance Company, of Raleigh, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Temperance.

Dispensary Option.

South Carolina provided that towns might vote in dispensaries but made no provision for voting them out.

To meet this state of affairs Senator Brice, said to be a former advocate of the dispensary system, introduced at the recent session of the General Assembly a bill allowing municipalities to vote for its removal. Seeing that the measure was popular and would likely become a law, the friends of the dispensary succeeded during the process of running the gantlet of legislation in tacking two significant amendments to the original bill. One providing that any place voting the dispensary out should have none of the profits accruing from the traffic; the other that any place voting the dispensary out should vote an extra one-half mill tax levy to enforce the law.

Thirteen Reasons for Total Abstinence.

1. Intoxicating beverages are unnecessary. Many persons live in health and labor in the hardest occupations without them.

2. These liquors are dear. They are so in themselves, and in comparison with other articles of diet. Ardent spirits are destitute of nutritive qualities; while wine, beer, and cider contain an exceedingly small portion of nourishment. In a gallon of ale there is about as much as in a pennyworth of bread.

3. Intoxicating liquors weaken the mind. They are enemies put into the mouth that steal away the brains.

4. They always endanger the character and often ruin it. They inflame the imagination, appetities and passions. Through their influence multitudes have been plunged into guilt and eternal destruction; and even some wise and good men have, for a season, been covered with shame and defilement. Witness Noah and Lot.

5. It enlarges and multiplies our jails, poor-houses, hospitals, and lunatic asylums. This is certified by our judges, magistrates, physicians, chaplains of prisons, and other competent and reliable authorities. It means a great extension of crime and misery, as well as a large augmentation of taxes.

6. The general practice of temperance would help to fill our schools and places of worship. Sobriety is likely to lead to thoughtfulness; and in that, in connection with better clothing and more comfortable homes, will result, by the Divine blessing, in the attendance at the house of God of many who were formerly absentees.

7. Personal abstinence gives us much more influence over drunkards. They are far more likely to sign the pledge and keep it when advised by those who, distinguished by sobriety and religion, have also set the example of nephalism, or avoidance of strong drink.

8. It tends to fill the treasury of the Christian Church and to raise its spiritual character. In nearly all sections of it, funds are constantly wanted to carry on the moral machinery. Blackslidings and explusions, too, are continually occurring throughout Christendom, owing to strong drink.

9. As a pioneer, temperance hastens the conversion of the world. Means sufficient for universal evangelization would be provided, the minds and hearts of Christians improved, the number of earnest workers multiplied, and in other ways the grand consummation would be accelerated.

10. It will vastly aid in multiplying the inhabitants of heaven. In the case of many, it has been and will be a stepping-stone to Christ and eternal life.

11. It increases the joy of angels. The repentance of a sinner always swells their gladness, and the abandonment of strong drink is often the first stage of a prodiguous reformation.

12. It undermines the throne of Satan. When delivered from the demon of intemperance, many escape altogether from the thraldom of the great slave-master of the universe.

13. It glorifies God. His honor is necessarily promoted by the diffusion of purity and happiness.

Sign the Pledge and
VOTE NO LICENSE.

Ohio has passed a limited local option act. People may vote the saloons out of residence portions of their cities and towns. This indicates what a hold the saloons has upon Ohio.

The Hook Worms and "Tallow Faces."

The Biological Laboratory of the North Carolina Board of Health has recently received from various counties in the State numerous samples showing infection by the hook-worm parasite—Uncinaria Aneriena. Some of these samples came from Orphanages. It is considered likely that all such institutions as well as other charitable institutions in which children are cared for will show the presence of this destructive parasite when special search is made.

Any child or youth who without any specific disease shows great emaciation and intense anaemia with a bloodless condition of lips and eyelids may be suspected of harboring the hook-worm. The parasite is readily conveyed from person to person, more especially in institutions without sewerage facilities or where the common type of privy is used, and where flies abound. The house fly is probably the most important agency in transmitting this disease.

When the hook-worm has become established in the human intestine it soon reduces the red blood corpuscles to less than one-fifth the normal number and impoverishes body and mind to the same extent.

We suggest that the superintendents of all charitable institutions where children are cared for shall require the physician of every such institution to make a particular examination of all children showing any of the above described indications of uncinariasis. Application should then be made to the Secretary of the Board of Health for sampling outfits in order that the presence of the parasite may be determined by miscroscopic examination by the biologist of the Board. No charge is made for this service. But the physician or institution applying for sampling outfits is required to pay all transportation charges which are in this case very small. Samples for examination must in every case be taken by a physician, and be properly described upon blank forms supplied by the Board. Institutions desiring much of this class of work should make prompt application as when the weather gets warmer the demand for water analysis requires our chief attention.

GERALD McCARTHY,
Biologist.
RICHARD H. LEWIS.
Secretary.

Wanted: Relief from the Chain Letter.

In your issue of February 24, I have read with much pleasure "A Suggestion," a call to the Christian women of North Carolina to unite at noon in prayer for our missionaries.

I wish this "Suggestion" could be printed in every issue of the Recorder and Advocate till it becomes well circulated.

I have been led to this wish by recent experience. In the past few weeks I have received two chain letters, with request that I make ten copies of each and send to twenty friends.

My daughter has received four of the same letters, with similar request. Besides these letters we have received three or four postals with request to write three postals to friends, and to return the postal received, with our addresses to the National Moral Society, Philadelphia, Pa. To do this writing would take days, besides the expense of stationary and postage.

Why could not the same end be reached by "A Suggestion"?

If so, much time would be saved, and the amount now expended in stamps and stationery could be given to missions.

The Recorder grows better and better. God bless you in your fight for temperance.

Yours sincerely,
MRS. ELLA G. THOMPSON.
Leasburg, N. C., March 3, 1904.

He lives not who lives not in earnest.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

MOZLEY'S Lemon Elixir

MADE OF LEMONS.

EST'D 1836

SOLID GOLD, $2

School Medals and Class Pins.

Our facilities for producing first-class Medals and Pins at reasonable prices are unsurpassed.
We will mail special catalogue showing more than a hundred different styles. FREE. WRITE TO-DAY.
Special Order work of all kinds promptly executed.
EXPERT REPAIRING.

THE R. H. STIEF JEWELRY CO.,
NASHVILLE, TENN.
Please mention this advertisement.

Beware of Ointments for Catarrh that Contains Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucuous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucuous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.
Sold by Druggists. Price 75c per bottle.
Hall's family Pills are the best.

TAPE-WORM Expelled alive in 2 hours with head, no fee. No fasting required. Send 2c stamp for 44-page Book. DR. M. HAY SMITH, Specialist, 400 Olive St., St. Louis, Mo.

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Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:
No. 50. NORTHBOUND.
1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.
No. 38.
11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.
No. 66.
11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 57. SOUTHBOUND.
4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
No. 27
7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.
UP-TOWN TICKET OFFICE,
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Obituaries.

GRIFFIN.—On Saturday, February 6, 1904, the spirit of sister Griffin, the beloved wife of Elder J. W. Griffin, of Stanley Creek, departed this life. She was a devoted member of Bruington Baptist church, and was highly esteemed for her worth by those who knew her.

She was buried at Mt. Zion on Sunday morning, the 7th, by Elders W. B. McLum and P. H. Pernell, in the presence of a large congregation of friends and sympathizers, to await the resurrection morn.

P. H. P.

AVERETT.—On April 4, 1904, sister Ann E. Averett departed this life at Wakefield in the home of her grand-daughter, Mrs. Harris. She was the widow of Stephen H. Averett, whom she survived by many years, and the mother of Stephen H. Averett, treasurer of our Orhpanage. She was the sister of Bro. O. L. Stringfield.

Sister Averett was a member of our church at Wakefield. She was a good woman. She loved her Lord and Master, her church and its work. We buried her at Inwood church, near Raleigh, where her son last lived before going to the Orphanage.

The influence of this good woman will live on.

It seemed to me appropriate to use as a text, "Blessed are the dead that die in the Lord," etc. Rev. 14:13.

A. D. HUNTER, Pastor.

WESTER. — Saturday morning, March 12, 1904, at fifteen minutes to ten o'clock, the summons came to sister Rebecca A. Wester to lay aside the mortal coil and enter upon rest eternal. Sister Wester was born May 5, 1827, and had she lived till next birthday she would have been 77 years old. The promise of a long life is to those who honor father and mother. At the time of her death she was living with her daughter, Mrs. W. E. Moss, in Henderson, N. C. The devotion of both mother and children made it sweet for her to live among them.

She joined the Baptist church at Sandy Creek at the age of fifteen, and from that time till her death, she never once regretted laying on Jesus the burden of her sins, neither did she complain of the cross-bearing for her Master. She verified in her life the Bible quotation she made to the young, "Seek first the kingdom." She was a member of the First Baptist church of Henderson at the time of her death. She was always present at every service, both evening and morning. Faithful till the last. Her presence was a benediction everywhere and especially to the pastor, for he knew that she was asking God for him. A strong Baptist, yet all denominations loved her. To know her was to love her any way.

She was married to Mr. A. D. Wester,—who was a devout Christian, and a most faithful, earnest follower and lover of the Lord, preceding his wife to the glory land by a few years—June 26, 1851. This union was blessed with eight children, five boys and three girls. Six living and two gone before awaiting her coming. A more beautiful devotion of children to a mother was never seen.

The news of her death brought sadness to every heart in the town, young and old, rich and poor, Christian and non-Christian. Because a more beautiful character has never lived in Henderson. And her popularity was not won by partaking of the world. Her bright face, sympathetic heart, happy, cheerful words, Christian living, devotion to Bible and God made her popular. Her life was a benediction to all. Like Enoch of old, she walked with God and is not because God has taken her. She died suddenly. She prayed to die that way, and God granted her request. She always talked beautifully about death. She said often that she was perfectly resigned to God's will. Ready to go any time. She would often tell her pastor and friends that at night she would tell the Lord that if it were His will she would be glad to open her eyes next morning in Heaven.

God's chariot did not come for her in the night, but one bright, happy morning as emblem of her beautiful character on earth. Her happy disposition was a standing rebuke to the idea that to be a Christian was to wear a long face. She was truly an ideal Christian. She never doubted God. She knew in whom she had believed. Her Bible was her daily companion. The passages she marked showed her idea of God and her relation to her fellowman and of a Christian life. She selected the text for her funeral: I. Cor. 2:9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Her life was one of service to her Master. Her visits to the sick were always great blessings. For she would speak with them about Heaven, telling them how happy she was in the thought of going up to Heaven soon.

An ideal Christian, faithful friend, indulgent neighbor, devoted church member, loving mother and grandmother has gone from among us. Her sweet Christian influence remains and will yet bring forth fruit to honor and glory of God.

Her remains were entered in the Henderson Cemetery, Sunday afternoon. One of the largest attended funerals ever held in Henderson. Every one was anxious to add something to the last tribute of this noble Christian woman.

May God's blessings ever rest upon her memory, and may God in His infinite mercy bless the bereaved ones, and help them to meet their mother, grandmother and relative in Heaven.

J. D. LARKINS.

Henderson, N. C.

Deacon Needham B. Jones Dead.

This aged and beloved brother and deacon of Neil's Creek Baptist Church was born September the 11, 1830, and died February 21, 1904, being at the time of his death seventy-three years, five months and ten days old. In early life he became a Christian and united with the Baptist Church at Neil's Creek; afterwards he moved to Wake County, married an elegant Christian lady, Mrs. Matilda Edwards, who was a widow with one child, a little boy, now J. J. Edwards, a deacon of New Hill Baptist Church. They had born unto them several other children, two of which are living, Captain David B. Jones, of Apex, and Mrs. Mattie Hunnicutt, wife of Engineer C. B. Hunnicutt, of the S. A. L. R. R. He was a good husband, kind father and step-father. He spent most of his life about Cary and Apex, and did a good work for the Master, laboring in Sabbath schools and prayer-meetings in destitute neighborhoods as well as in his own church. While living at Apex his wife died, and she was buried there. Afterwards he married Mrs. Siddie Holland, of Harnett County, and moved back to his old neighborhood from whence he came. He always carried his church membership with him, and has served as deacon in five churches, viz.: Ephesus, Apex, Salem, Kinnies Creek, and Neils Creek, making a term of more than forty years; hence he was called Deacon Jones, and well deserved the name. I was his pastor at Apex for two years, and always found him ready and willing to do his whole duty for the cause of Christ and his church. When he moved back to his old neighborhood and joined the church at Neil's Creek, where he was baptized about fifty years before, his heart was thrilled with joy as he said: "I have come back home to spend the remainder of life." He had been away about forty years, but God spared him to give his mother church several years of good and useful service in prayer-meetings and Sunday-schools and much good counsel from his long experience. As a deacon and member of the Baptist Church, he has left a noble example of punctuality and devotedness to his church and the cause of Christ. He was always present at every meeting of his church as long as he was able to go. Some years ago he joined the Masonic Lodge at Hector's Creek and was a faithful member to the end. His body was carried to Apex and buried in the family plot, where his first wife and son are buried. His funeral will be preached at Apex on the first Sunday in June, 1904, by his pastor, Elder J. M. Holleman, attended with Masonic honors. His last wife, a good Christian woman, a member of Neil's Creek Church, survives him. One brother and one sister, with two children and a step-son, are also left to mourn their loss, with a number of others who feel bereaved. May God bless us all, and let us meet him in heaven.

J. M. HOLLEMAN,
Pastor.

Nathaniel Macon Norwood.

This venerable gentleman died, after a brief illness at his home in Henderson, on the night of the first of March, and was buried in Elmwood Cemetery on the third of March.

A large number of admiring friends followed him to his last resting place. He is survived by his wife, Mrs. R. H. Norwood, and his son, Mr. W. J. Norwood, and several grandchildren and great-grandchildren.

He was born in Granville County on the 12th day of August, 1812, and spent a great part of his life in the county of his birth, where he possessed a good estate, which he considerably increased by the cultivation and manufacture of tobacco.

Many years ago Mr. Norwood became a Christian, and united with a Baptist Church in his neighborhood. Upon his removal to Warrenton, some thirty years ago, he became a member of the Warrenton Baptist Church, of which he continued a consistent and valued member. He was punctual in his attendance on the services of the church, was devoted to his pastor and fellow members, and was always ready to help in every good work. He was a man of untiring energy and industry, and although he was in his ninety-second year at the time of his death, he was as anxious to cultivate the soil as he had ever been.

Mr. Norwood was a good citizen, a faithful friend, an honest man, a devoted husband and parent, a sincere, broad-minded Christian, and a loyal Baptist.

He faithfully served God and the generation in which he lived, and now that he rests from his labors, his works, no doubt, do follow him.

T. J. TAYLOR.

Train the understanding. Take care that the mind has a stout and straight stem. Leave the flowers of wit and fancy to come of themselves. —Augustus Hare.


PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists.

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in the soil. Potash produces size and quality.


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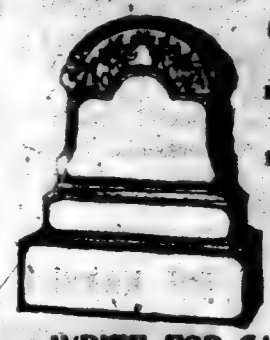
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$65.25—Raleigh to San Francisco and Los Angeles, Cal., and return account of General Conference Methodist Episcopal church, and National Association of Retail Grocers of United States, San Francisco and Los Angeles, Cal. Tickets on sale April 22nd to 30th, inclusive, also on May 1st for such trains as will deliver passengers at New Orleans, etc., on same day. Stop-overs can be arranged on these tickets. Final limit June 30th.

$25.50—Plus 25 cents, from Raleigh to New Orleans, La., and return account of Southern Good Roads Meeting, New Orleans, La. Tickets on sale April 4th and 5th, with final limit April 9th.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
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NOW OF GREENSBORO, N. C.

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There will be no cut on these other than the prices I propose to sell them at—regularly—which is less than they are established at in the State.

Organs.

MY LINE IN ORGANS CONSISTS OF THE BEST.

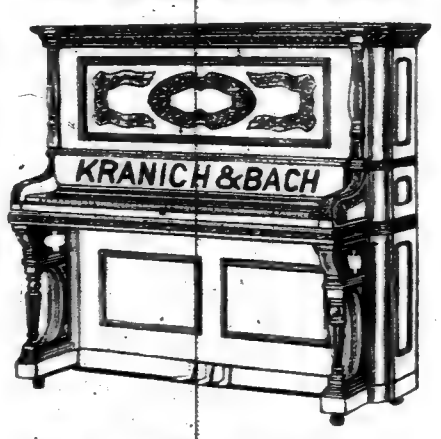
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Special prices to Churches, Sunday-schools, Lodge Rooms, Schools, Colleges and Ministers.

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Special prices and terms to music teachers, Churches, Colleges, Lodge Rooms and Public Institutions.

Catalogue FREE.

Do You Know

That a Special Sale of Pianos and Organs is now going on, and the prices offered by

Mo

Mean that you cannot afford to buy elsewhere when you can get a first-class Piano or Organ at a price so low as I offer this magnificent collection of samples at—with MY GUARANTEE as a protection to you on any one you select.

Then

If you do not know me it would pay you to investigate me through the press, public and ask the Recorder who I am.

Ask Any One

Who ever bought an article of me if they received full value.

Each and All

Will answer yes—and honorable dealings too, upon which I base my success, as having built up and held the largest and most satisfactory trade in Pianos, Organs and Furniture, of any dealer or concern in North Carolina.

Are Alike

There are many makes of Pianos and Organs on the market, all claimed to be the best. I have samples of many, yes, dozens of makes. They are to be sold as advertised. Nothing more, nothing less.

In Saying

That I will save you money if you buy now means that the instrument you select in this sale is reliable. He that buys now will have gotten the very instrument that he wanted at less than he would have had to pay for it elsewhere.

You Are Safe

Upon that score, for my word is behind it, and my guarantee is worthy.

When You Deal

For an instrument with me, your lasting friendship is mine.

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Easy Payment Plan, any one can afford to take advantage of this opportunity to buy a Piano or Organ.



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Delivered upon five years' guarantee, FREIGHT PAID.

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Mahogany Cases, Ivory Keys, 7 1-3 Octaves, Stool and Scarf.

WORTH $325 NOW ONLY $200.

One $400 Standard, mahogany case, richly carved, $275.

One $450 Standard, mahogany case, only $300.

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3 Oak Organs, the $75 kind, for $37 each.

2 Walnut Organs, the $80 kind for $40.00.

One $70 Oak Sample, only $30.00.

15 Oak Organs, the $100 kind, for $50 each.

Solid carload Pianos—oak, walnut and mahogany cases; ivory keys; veneered cases.

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State Controller for the Angelus Piano Player.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 44.

RALEIGH, N. C., WEDNESDAY, MAY 4, 1904.

LABOR CONDITIONS IN NORTH CAROLINA.

For the purposes of this article we may divide Labor in North Carolina into three classes, namely farm labor, cotton factory labor, and city labor. The first two classes are described in the classifying terms; by city labor we mean, mechanics, carpenters, painters, clerks, printers, etc.

Only one of these classes is organized, that is city labor. During recent years the mechanics, carpenters, painters, and printers in our larger towns have succeeded in organizing themselves quite thoroughly, while in more than one city strong clerk's unions have been established. Nearly all labor organizations work together in a federation; and we have such a federation in North Carolina.

The industrial activity throughout the United States has created a great demand for labor; and this has contributed much to the achievement of the purposes of organization. Prices have been increased and hours reduced. This is not by any means the whole purpose of organization, although it is so important and so practical and so desirable from the wage-earner's point of view that one cannot wonder if at times this purpose is permitted to over-shadow the moral and sentimental—and by no means unimportant—purposes of social intercourse and advancement, the improvement of the craft by proper system of apprenticeship, the dignifying of the laborer's relation to his employer, etc., all of which are worthy objects of labor organization.

Organized labor is a force that must be reckoned with in North Carolina. It has all the aggressiveness of men lately come into knowledge of their power. This is not to be regretted. It is, on the other hand, desirable. The laboring-man has right to require that he be reckoned with; and he is wise to make his demand not as an individual but as a class. It is no unusual, and certainly no unwarranted reflection on the human race, to say that so long as the laboring man made his overtures as an individual the chances were that they would amount to little.

But even the laboring men must perceive that the power that organization has placed in their hands carries with it the usual proportion of responsibility. Unwise leaders may lead them into unreasonable demands. Politicians will certainly court them. It is possible that New England history may be repeated in North Carolina and the agitators may use their power to exact "graft"—by threatening to bring on a strike unless hush-money shall be placed in their hands.

The wise laboring man desires to receive the value of his labor—his share of the sum that the product commands—and to work a proper length of time and to do his work well. He understands that he cannot get along without the capitalist. He may as well be sure that he would not fare so well, would not have the freedom to command fair treatment in a socialist or communist system as in the present system. He will not listen, therefore, to the rabid fellows who pursue a destructive policy, decrying the capitalists and employers. He will guard well the interests of the goose that lays his golden egg, and while recognizing the goose's right to a fair return will see that he himself receives his share.

The laborer, having gotten his wage fixed at a good living rate and his hours limited properly, will do his best—will work hard and steadily in those hours, will waste no time and will do the best work that he is capable of.

Under such conditions organized labor will flourish. Under any other it will suffer.

The factory labor in this State is unorganized. A few years ago an effort was made to organize it, but it failed. The labor was too fresh from the country, the supply was too abundant, and, if we have been properly informed, the organizers were not the type of men to command a following.

There is at present a depression in factory circles, corresponding to the elevation—to fulfill the contrast—in agricultural circles. Barring this the factory labor is in good condition, all things considered. In most cases the present state of the workers in factories is an improvement upon their condition in the country. There is more work, work all the year round; and work is the best of blessings. There is less room, but more contact. And there is more money. They are closer to the civilizing forces of every variety. We shall see the conditions of factory labor in this State gradually improve. The communities will become more substantial; wandering from mill to mill will cease. Men and women will learn to be thrifty; to own homes and to beautify them. So much cannot be expected so soon; but these ideals are in the minds of thousands of wage-earners in factories.

And organization will come. It may not be appropriate now. But it will be.

* * *

Farm labor is scarce. That is the cry from one end of North Carolina to the other. And not only scarce, but inferior. The factories have absorbed between 50,000 and 80,000 white laborers. The cities and towns have made as large if not larger inroads upon negro labor. The life of the city appeals to them; the cash per diem appeals to them; the social opportunity of church and lodge appeals to them. And doubtless the operations of certain political organizations frightened many of them from the lonely rural districts.

As a consequence the farmers of North Carolina are handicapped. Their labor is reduced by one-third, and the third taken was the best third. They find themselves in competition with the cities. They find also a certain indifference in the negro—he being "able to live any how," work being offered from so many sources.

It may be well. Farmers will intensify their operations; and they will obtain more for their crops. But they will do well to observe conditions. Time may come when they can dispense with negro labor, but that time is not by any means at hand. Were we farming we should emulate certain factory owners and set about to make the conditions of our workers as attractive as possible. The negro will compare conditions and he will seek the better just as any other man. To be sure, thousands will do no more than get along, living from hand to mouth; but there are other thousands who are ambitious, who will cling to kind masters, who will value favorable conditions and who will appreciate proper consideration. The farmer that treats his workers best will have the best workers.

* * *

The reader will observe that all the conditions we have mentioned point to industrial activity and advancement. There can be no more wholesome condition than a demand for labor that is never quite supplied. This is the condition in North Carolina. It indicates prosperity for employer and employed, and it puts the employed in position to command reasonable hours and pay and personal treatment.

If we were asked for the best evidence that North Carolina is advancing rapidly, we should point to the condition of labor in North Carolina.

As worlds are made of atoms so great experiences are made up of little incidents.

FELLOWSHIP.

"When a man ain't got a cent an' he's feelin' kind of blue,
An' the clouds hang dark an' heavy, an' won't let the sunshine through,
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort o' way!

It makes a man feel curious; it makes the tear drops start,
An' you sort o' feel a flutter in the region of the heart.
You can't look up and meet his eyes; you don't know what to say,
When his hand is on your shoulder in a friendly sort o' way.

Oh! the world's a curious compound, with its honey and its gall,
With its cares and bitter crosses; but a good world after all,
An' a good God must have made it—least ways, that's what I say
When a hand rests on your shoulder in a friendly sort o' way."

PREACH! PREACH!

A minister lay on a sick bed. His work was done. To a brother in the ministry, by his side, he said, with an earnestness which long impressed his mind: "Preach! Preach! You will be shut up soon enough."

He had learned, as he was hastening to the close of his life, what an unspeakable privilege it was to preach the Gospel of God. Some have not yet learned it, but when the opportunity is past, the voice is hushed, and the privilege of preaching is gone, perhaps some one will more clearly understand the value of the precious privilege of proclaiming among the Gentiles the unsearchable riches of Christ.

The man who would not rather be God's ambassador than a crowned king, may have good reason to doubt whether he is called to this work of the ministry. The man who knows that he is appointed and annointed "to preach good tidings unto the meek," to "proclaim the acceptable year of the Lord," need not envy monarchs or princes or potentates their honors, wealth or fame. He may rejoice with joy unspeakable in the privilege that has been granted to him, knowing that though he now may sow in tears, ere long he shall reap in joy; and that the highest of earth's honors and the purest of earth's joys, will be poor and mean compared with the joy unspeakable and full of glory, which shall crown the labors of the minister of the Lord, when the righteous Judge shall come to reward his people. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine."—H. L. H., in Common People.

CHRISTIAN SCIENCE CLAIMS.

More unhistorical still, however, is the claim of Christian Science to be, not a development, but a flash of light from heaven. Truth hates haste, and history knows no short cuts. Most iconoclastic institutions have made their entrance into the world gradually, in the face of recognized difficulty; and, if analogies from nature be valid, it would seem that it is always thus with progressive processes. Indeed, so thoroughly have men come to realize this fact that "evolution" is a byword with the essayists; and whether the subject be "The Digestive Apparatus of the Oyster," or "The Origin of Religion," they are never tired of telling us that slow growth is the universal habit of the truth. Only in rare instances has any new truth been brought to light by a flash; the rule that history teaches is, a slow stumbling in the dark until the light is reached. The presumptive evidence, as the great laws of life working themselves out in history have made it of value to us, is against Christian Science. The system fails to align itself with the past. It fails emphatically to exhibit the premonitory symptoms of truth. And, apart from all other considerations, these are strong counts against it. —John W. Churchman, in the April Atlantic.

PASTORAL VISITS.

LECTURE NO. III, IN WAKE FOREST'S PASTORS' COURSE.

BY LIVINGSTON JOHNSON.

Many pastors who appreciate the importance of visiting, have never learned how to do it to advantage. Some pastors are really fond of this part of their work. They are naturally of a social disposition; it is a pleasure to go from house to house, mingling with the people. To such as these pastoral work is no irksome task, no mere drudgery. Without any special effort on their part they can turn a pastoral visit to good account. But I am persuaded that by far the smaller number of our pastors belong to the class just mentioned. Most pastors, at first, at any rate, do not find real pleasure in pastoral work. Their chief joy is found in the study. They go about their pastoral visiting in an awkward way. They are ill at ease and make others feel uncomfortable in their presence. After the first few visits they will be very much discouraged and feel inclined to give it up; but that will never do. By sticking to it conscientiously, even a timid man will learn how to do to advantage this important part of his work, and he will discover, after awhile, to his surprise, that he is beginning to find real pleasure in it. I speak from experience here. I belonged to the class of timid brethren, and did pastoral work at first from a stern sense of duty, but it became a pleasure, and when I was called out of the pastorate, one of the greatest sacrifices was giving up pastoral visiting. In offering a few suggestions on this subject, I call your attention—

1. To the kind of visits the pastor should make. We may, for convenience, divide the visits of the pastor into three classes, viz.: Social, Ecclesiastical and Religious. Under certain conditions it is well for the pastor to make his visits exclusively social, ecclesiastical or religious. I shall endeavor to give you a few of these conditions which will serve as illustrations.

I. Social Visits.

(a) Families that do not belong to your denomination. A family comes into the community, the members of which belong to another church of another denomination. Wishing to show yourself friendly to all new comers, you call. You have but a few minutes to stay. Of course it would be out of taste for you to begin at once talking about your church; that would savor of proselyting, though you intend no such thing. If you spend the time in religious conversation, that might be taken as "professional." Under these circumstances I think it would be best to make the first visit a purely social one. Of course on taking your leave you should invite them to your church.

In visiting a family, none of whom are Christians, it is frequently best to make the first visit, or perhaps the first two or three, exclusively social. To spend the time of the first visit talking to them about religion, would likely cause them to feel uncomfortable and restrained in your presence, and might prevent you in the future from getting a hold on them that you otherwise would. During these first social visits, however, you must be very careful not to assume an attitude, which will make the introduction of religious conversation in the future, awkward and unnatural.

(b) I submit further, that there are times when you should make strictly social visits to the homes of your own people.

A family belonging to your church have friends visiting them who belong to some other denomination. They invite you round to meet these friends. You should not spend the time talking about the affairs of your church, for that would be discourteous to the visitors. It would be unnatural and forced to introduce the subject of religion. Under these circumstances the hour might be more profitably spent in a social visit than in any other way. The conditions I have just mentioned are extraordinary, and are the exception rather than the rule, but I think under these circumstances, exclusively social visits are best.

2. Ecclesiastical Visits. I use the word "ecclesiastical" for lack of a better one. I mean by it, visits that relate entirely to the church of which you are pastor. Every successful pastor must carry his church, or where he has more than one, his churches, on his heart all the time. Simply to preach on Sunday and talk about the affairs of the church then, and dismiss it from your mind until the next Sunday, will not do. The care of the church is enough to fill the pastor's heart and mind from week's end to week's end. Much of the work of the church must be attended to during the week. Committees appointed to look after certain departments of work, must be seen, consulted with and advised. Members must be persuaded that it is their duty to do some special work, such as leading the prayer-meeting, teaching a Sunday-school class, etc. By stating at once the object of his visit, and giving his whole time to it, the pastor will impress with the importance of the work those whose services he wishes to secure.

3. Religious visits; visits when you do not talk about church matters, but matters that are purely religious; not religion in the abstract, but in the concrete. There are conditions that require just such visits as these. If you are sent for to see a person who is seriously ill, and who wants to talk to you about his soul, you should make the visit strictly religious. If there is a deep spiritual awakening in a church or community, as is frequently the case during a protracted meeting, the pastor should not apologize for making his visits purely religious. He should let his people know that at a time like that everything else must be forgotten in a supreme effort to lead souls to Christ.

II. I wish now to point out some dangers to be avoided in the kind of visiting we have been considering.

1. There are dangers in making our visits altogether social. Here, I may say, lie our greatest dangers.

(a) The first of these which I shall notice is, that a pastor may become too fond of hearing neighborhood gossip. Aside from being wrong in itself, that kind of pastoral (?) work often leads to serious trouble. If a pastor hears all the idle gossip, the petty misunderstandings between neighbors, he will almost surely be led into expressing an opinion, which, when handed out to the neighborhood, will cause him to be regarded as partisan and factional in his feelings and may be the thin end of the wedge which will after awhile cause a cleavage between him and his church. "Behold how great a matter a little fire kindleth."

(b) Again, if a pastor makes social visits pure and simple, and makes many of them, he will come to be regarded as a mere entertainer. If he gains that reputation, he will feel duty bound to keep it up. Most people like to laugh; they enjoy things that are amusing. In his desire to entertain there is danger that a pastor will become a mere jester or joke-teller. You have frequently heard the expression: "I like that preacher, he tells so many jokes." Now do not misunderstand me; a preacher should not be puritanical. He should enjoy hearing a good clean joke as well as any man, and it is all right for him to season his conversation in this way, but if he is altogether levitous in his conversation he will not be able to get his people down to deep seriousness in anything, and he will find that often "he will court a grin when he should woo a soul." And then, more serious still, there is danger that a pastor will not always be careful as to the kind of jokes he tells. I was in a town in this State some time ago and a good lady in that town in speaking of the pastor of a certain church, said: "Nobody has any respect for him, the boys in town say he can beat any of them telling rough jokes." Brethren, you should daily offer the prayer of the psalmist: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my rock and my redeemer."

2. There is danger in making your visits altogether ecclesiastical. A preacher should desire to be regarded more as a Christian than a churchman. It is all right and proper for a pastor to be deeply interested in his church, but he should not let the world know that he is interested in it because he believes that through the channel of his church he can build up the kingdom of Christ more rapidly than in any other way. Now mark you, I am not talking about your denomination, but of the local church of which you are pastor, as distinguished from all other local churches in the world. If a pastor talks all the time about his church and the importance of its special work, he is in danger of making people believe that it is more important to belong to a church, especially his church, than to the kingdom of Christ, and a more solemn duty to work for the advancement of the church than of the kingdom.

3. There are dangers, even, in exclusively religious visits. To talk all the time on the subject of religion will create around you a sort of unnatural atmosphere, in which ordinary mortals do not feel comfortable, and they will breathe easier when you are gone. It will cause them to stand somewhat in awe of you, because religion is a theme upon which they do not dwell all the time. I do not feel, however, that it is necessary to emphasize this point. There is precious little danger that any of us will fall into this error. Most of us put the emphasis on the social and ecclesiastical in our pastoral visiting, and excuse ourselves from religious visits on the ground that people do not enjoy it. Whatever else you neglect, do not neglect the religious feature of your pastoral work.

III. Let me give you, in conclusion, my idea of what a pastoral visit should be. Make your visits social, ecclesiastical and religious. Take Christ as your example and see how he came in touch with every phase of human life, and entered into sympathy with men in every condition. He went from the fast in the wilderness to the feast at Cana. He discusses social and political problems as well as the importance of being born again. He comforts the sisters of Lazarus by raising their brother from the dead, and then pours oil on the troubled domestic waters in the home at Bethany. O the many-sided man Christ Jesus, our divine Master! What an example for us to follow. As pastors we should try to touch the lives of our people at every possible point and lift them Godward.

When you go into the home, spend a little while talking about social affairs. Give them any item of news that you think would be of interest to them, and hear, appreciatively, any news they may give you. Put some spice into this part of your conversation in the way of a good anecdote, or any little pleasantry that may come in naturally.

A little while can be profitably spent in talking about the church and its work. Those who are interested will enjoy it, and those who are not may be brought in this way to take an interest in church work. And then, brethren, unless there is some absolutely good reason for not doing so (and the times are very few when there will be such a reason) take the little copy of the Testament and Psalms which you should always carry with you, read some appropriate passage and kneel, with the family, before a Throne of Grace and talk to your heavenly Father. This is the mountain top of the pastoral visit, and all that has gone before should lead up to this. As I look back over my pastoral work it is not the social conversation, as pleasant as that was, but these seasons of prayer that are the bright spots. As I have heard from one family about a visit to another, nine times out of ten they expressed more pleasure at the religious feature, the reading and prayer, than at any other part of the visit. This method of visiting has several advantages.

1. It helps you to avoid the dangers referred to.

2. You show your interest in different phases of life.

3. It gives you an opportunity to present to your people higher ideals along all lines.

When you go into the home to visit, pray that God may help you to use the time for His glory.

Conscience.

What would be thought of the mariner who, upon an unknown and dangerous sea, should deliberately set himself to impairing the delicacy of his compass and blurring his chart till its lines became more and more indistinct? "It requires too much trouble," he says, "to take note of all these little indications, and they only serve to disquiet me and divert my attention. This chart will do very well for those who have plenty of leisure to study it, and I am a practical man, and only want the general features of the lands and seas. I will rub out this line signifying a sand bar and this dot signifying a hidden rock." In a manner infinitely more foolish does he act who attempts to stifle the whisperings of his conscience. We are on a voyage in which dangers lie about us on every side, and storms encompass us by night and day. One guide have we which alone can bring us safely through to the eternal haven, and that guide is the still, small voice within. Shall we undertake to slight its warnings or to blunt its sensitiveness, because, perchance, it disquiets us and awakens uncomfortable apprehensions? If we do, the shipwreck of our eternal interests is the inevitable result.—The Moravian.

Worshiping the Minister.

A country congregation lately assembled to hear the Gospel. The preacher not appearing, one, and another, and a third, left their pews and stealthily withdrew. The hope of the arrival of the preacher becoming very faint, a plain, blunt, aged elder arose and said, "Brethren, if we came here to worship our minister, we had better all go home, for he is doubtless prevented; but if we have assembled to worship God, we need not fail of our object, for He is waiting to have mercy. Shall we unite in prayer?" It is unnecessary to add, that there were no more dissenters, and the incident conveys a deserved rebuke to the many who feel no interest in a service but in connection with the "persons of men," and turn away with the flaunt,—"'tis nothing but a prayer meeting."

Settle it in your heart that it is the sum of all your business and blessedness to live to God.—John Wesley.

THE DEACON AND HIS DUTIES.*

BY G. C. BRIGGS.

I. The Deacon. He is a servant, messenger, minister. Sometimes called a Bishop (inspector) one who watches over, an overseer, guardian.

All this suggests his qualifications and his duties.

Some servants have not special qualification; they do not need them. But here the servant must be of honest report, full of the Holy Ghost and wisdom; blameless, the husband of one wife (a sledge-hammer blow at polygamy) the husband of one wife; not that he must be necessarily married, but that if he be married he must be husband of one wife only and not many; vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no shirker; but patient, not a brawler, not covetous; one that ruleth well his own house; having his children in subjection, in all gravity; not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience.

These are the qualifications. But deacons must first be proved; and if found blameless, according to this standard, then they are permitted to use the office of a deacon.

II. Now as to their duties.

Deacons are servants, messengers, ministers, inspectors, overseers, guardians.

Servants—rendering special and willing service in the modus operandi of the church in making all her work effective. This I believe involves the house of worship, keeping it in good condition; the nomination, employment, and maintenance of pastor; the membership of the church, both the temporal and spiritual condition of members; also the monthly, weekly, or even daily occasions of worship.

Messengers—to do the bidding of the church which is the bride of Christ.

Ministers—to minister to the sick, afflicted, those in distress; and, sometimes preach, if needs be, as did Stephen, one of the first deacons.

Inspectors—looking into the work narrowly, with discrimination; scrutenizing closely constantly, with a jealous eye the condition of the church and the details of the work, including the conduct and discipline of its members. All this, of course, lovingly, righteously, for the good of the church.

Overseers—overlooking and supervising the interests of the church, planning and executing its work, for the development and growth of the cause of Christ and the glory of God.

Guardians—Protecting from danger; defending against attack; keeping secure. Referring to the honor of the church, its doctrines, its purposes, and its great mission of saving souls and spreading the gospel.

These, it appears, are some of the duties of deacons. But all these with the advice of the pastor, who has a general supervision of the church, including the Sunday-school and all departments of the work of the church. (See Acts 6th chapter.)

But, it seems to me, with all the above which are somewhat exacting one of the highest and most important duties of the deacons is to hold up the hands of the pastor; to hedge him about with their sympathy; to be a wall of defense and encouragement to him; a bodyguard to protect him and cabinet officers to advise him. He sometimes has dark hours, as the Savior, in the garden of Gethsemane, when His heart ached and His soul yearned for the sympathy of His disciples. The pastor needs and should have the sympathy of every member of the church, and especially that of his deacons. To them he naturally looks for sympathy and co-operation—the logical source to which to look. It is their duty to respond. And when they do, there is no telling how much good the pastor can do. His power is increased ten fold. God above him and within him, his deacons around him, and his congregation before him, the church will flourish like a green bay tree.

*Read in the church at Waynesville.

Making and Preserving Baptist History.

BY HENRY STEARNS.

I have it on my heart to say some things indicated by the above heading. Our people have made a great deal of history, but unfortunately much of it has been lost to the denomination because it was not written. Things that seem commonplace now, might if preserved, throw a flood of light on events fifty or one hundred years hence.

Every pastor who does not do so, ought to keep a well-bound record book in which he notes every item of history connected with our denominational work, and also clippings possessing historic value. It would at the end of his life, prove of great value to the cause.

Had Shubael Stearns, Benjamin Miller, John Gano, Daniel Marshall and many others done so, who could estimate their value today?

Then in order to preserve all such records, we ought to have a fire-proof building where all records pertaining to our denomination, could be placed with perfect safety. So far as I know, there is no such place where records and books and other things possessing documentary value to our people could be preserved against the ravages of time or fire.

I am glad that the Colgate Baptist Historical Society at Colgate University, Hamilton, N. Y., and the American Baptist Historical Society at Philadelphia, have such buildings and are gathering a wealth of such literature, and I have gladly done what I could to assist them, but here in North Carolina, there is not, so far as I am informed, any organized effort to do such work. We ought, it seems, to try to get hold of every document relating to Baptists and their work.

There ought to be a complete file of minutes of every Association in the State, so far as they may be obtained; a complete file of North Carolina Convention minutes and of the Southern Baptist Convention.

Each year that passes, makes it more difficult to find these precious documents, as they are being lost or destroyed by those who know nothing of their value.

It is wonderful how these slip from us. Few families keep a file of their Associational minutes. Books that were printed fifty to one hundred years ago, are now scarce and some of them cannot be had for love or money.

John Asplund's Register, printed in 1790, can scarcely be had at all. The Memoir of John Gano, printed in 1806, is so scarce, that I know of only two copies in North Carolina. There is not a copy of it in the Seminary library at Louisville. In twenty-five years, I have known of only one copy of Read and Burkitt's History (1803 edition) of the Kehukee Association on sale, and I got it.

A friend in New York city years ago helped me to many rare and valuable books. He sent me a small Baptist History printed in 1836, that is in neither of the great collections named above, so rare is the work.

The same man wrote me that a set of Backus' History, three volumes, published about 1780-'88, would be cheap at fifty dollars, and he had known them sold for seventy-five. In answer to a question as to getting Morgan Edwards' History, one copy of New Jersey, the other of Pensylvania, he replied, "They are very scarce, and I have known them to be sold several times for seventy-five dollars."

An aged minister in Missouri who had collected nearly all these rare books, wrote me a few years ago, saying: "As much as twenty-five dollars was offered for a copy of minute of Southern Baptist Convention." If such things are so scarce and bring such prices now, what will they bring one hundred or two hundred years hence?

Lovers of old books, having plenty of money, are buying up everything on which they can lay their hands and placing them in school libraries, where they probably will never again go on the market: and they are wise.

I was offered eight dollars for my 1803 edition of Kehukee Association, and could have sold every associational history I have, had I chose to have done so. With people who want these old books it is not a question of money, but, will you sell.

Will North Carolina Baptists sit still and see all these things slip from them, or will they put forth united effort to secure and save them in the State? What ought to be done? Why, it seems, that those who have the means could not do a wiser thing than to arrange at an early day to build a fire-proof building and then let our people from the mountains to the sea, rally to get a copy of everything in the State possessing historic value to the denomination, and then just as many elsewhere as can be had, and put them in such fire-proof buildings where they will be at the disposal of the historian for all future time. Is it worth our consideration? Would the Lord be pleased?

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, May 9.—II. Chron., 17, 18.

Tuesday, May 10.—II. Chron., 19, 20, 21.

Wednesday, May 11.—II. Chron., 22, 23, 24.

Thursday, May 12.—II. Chron., 25, 26, 27.

Friday, May 13.—II. Chron., 28, 29, 30.

Saturday, May 14.—II. Chron., 31, 32, 33.

Sunday, May 15.—II. Chron., 34, 35, 36.

II Chronicles.—Contents of Chapters 17—36.

Chapters 17-20 (cf. I. Kings xxii. 1-50) contain the history of the good and prosperous reign of Jehoshaphat. Chapter 17 tells of Jehoshaphat succeeding his father as king of Judah, providing teachers for the people, and of his greatness as a man of business, as a ruler, and as a soldier. Chapter 18 tells of Jehoshaphat's fatal alliance with wicked Ahab, which afterwards bore its fruit in the marriage of his son Jehoram to the daughter of Ahab, and the consequent wickedness of Jehoram. Jehoshaphat sowed the seed in forming an alliance with Ahab, and the harvest was reaped in the wicked life and reign of his son. We have an account in this chapter of the manner in which Ahab received his death wound. We are indebted to the compiler of Chronicles for the contents of chapter 19. In this chapter we have Jehoshaphat's return to Jerusalem in peace, his fearful and just arraignment by Jehu, his wise and faithful efforts to lead the people back to God, and the re-arrangement of officers to manage civil and religious matters. Chapter 20 tells of the invasion of Judah by the Moabite, Ammonites, and others, the preparation made for the emergency by the king and people, the prophecy of Jahaziel, the wonderful victory, another alliance, and a summary of the life, reign, and character of Jehoshaphat. Chapter 21 (cf. II. Kings, viii. 18-24) gives an account of the wicked reign and miserable death of Jehoram, king of Judah. Chapter 22 (cf. II. Kings, viii. 25-29; ix. 27-29), gives an account of the wicked reign of Ahaziah over Judah, of his death at the hands of Jehu, of the usurpation of the throne by his mother, queen Athaliah, and of the slaughter of all the heirs to the throne except Joash. Chapter 23 (cf. II. Kings xi.), is the history of the regency of Jehoiada, the priest; and of the crowning of Joash king of Judah. Chapter 24 (cf. II. Kings xii.), is the story of the reign of Joash. The reign of Joash, although in the main good, is marred by idolatry and cruel ingratitude. Chapter 25 (cf. II. Kings, xiv. 1-20) is the history of the good, but not perfect reign of Amaziah, king of Judah. Chapter 26 (cf. II. Kings, xiv. 21,22; xv. 1-7), contains the history of Uzziah (Azariah). His reign was in the beginning full of promise, but because of his wrong doing it closed under a cloud. Chapter 27 (cf. II. Kings, xv. 32-38), briefly narrates the good, vigorous, and prosperous reign of Jotham. Chapter 28 (cf. II. Kings, xv.), contains the history of the reign of Ahaz, king of Judah. He did evil, led the people to worship idols, spoiled the temple, engaged in various wars, entered into an alliance with Assyria, and was denied burial with the royal family. Chapters 29-32 (cf. II. Kings, xviii. 1—xx. 21), is the history of the good reign of Hezekiah, king of Judah. Chapter 29 describes the character of his reign, and tells of the restoration of the worship of the Lord. In chapter 30, he proclaims a passover, destroys the altars of the idols, and celebrates the passover with great rejoicing. Chapter 31 tells of the distruction of idols throughout the kingdom, of the free offering, of the arranging of the priests and Levites in courses, and of the honesty and whole-heartedness of Hezekiah. Chapter 32 tells of the invasion of Judah by the Assyrians under Sennacherib, the overthrow of the Assyrians, and of the sickness and death of Hezekiah. Chapter 33 (cf. II. Kings, xxi. 1-18), is the history of the reign of Manasseh, king of Judah. It sets forth how the wicked son of a pious father strove to overthrow all the good his father had done; but at last he humbled himself, and walked in the way of his father. Verses 21-25 (cf. II. Kings xxi. 19-26), is the history of the short and wicked reign of Amon, king of Judah. Chapters 34 and 35 (cf. II. Kings, xxii. 1—xxiii. 30), contain the history of Josiah, king of Judah, who reigned thirty-one years and was killed in battle. He was a good man, and did right in the sight of the Lord. He repaired the Temple, had the Book of the Law read, destroyed idolatry, and re-established the passover. Chapter 36 is the history of the reigns of the following kings of Judah: Jehoahaz (cf. II. Kings, xxiii. 31-34), Jehoiakim (cf. II. Kings, xxiii. 34—xxiv. 7) Jehoichim (cf. II. Kings xxiv. 8-16) Zedekiah, the last of the kings of Judah before the Babylonian captivity (cf. II. Kings xxiv. 17—xxv. 30). The chapter tells of the captivity, of the proclamation of Cyrus for rebuilding the temple, and his kindness to the captive Jews.

God's providence is often dark and mysterious—a puzzle to the finite mind, but ever clear to His infinite vision. If, for a season, He seems to hide His face, soon the intervening cloud vanishes and His smile appears. Some of His enigmas He may reserve for solution to a future state, but over His throne He ever casts His rainbow of hope.—Selected.

News Notes.

....Secretary Willingham telegraphs—"all debts paid."

....Next Sunday is Temperance Sunday in the Sunday-school.

....We hope North Carolina will be largely represented at Nashville.

....Greensboro has made great preparations for the Sam Jones-George Stuart meetings.

....Pastor Massee of the Raleigh Tabernacle is aiding Pastor Cross of Red Springs in a meeting.

....Elder J. F. Love has issued a book entitled "Spiritual Farming." We shall review it later.

....Pastor J. M. Haymore, of Spencer, is aiding Pastor Ayers, of Elizabeth City, in a meeting.

....The Rocky Hock Baptist Church was dedicated Sunday. Bro. Livingston Johnson preached the sermon.

....Pastor Craige of Rocky Mount spent five days in Raleigh last week aiding Pastor Hagwood of Pilot Church in a revival.

....Secretary Gray of the Home Board telegraphs: "Out of debt. North Carolina seven hundred in cash ahead of last year."

....Mr. W. E. Goode has become business manger of the Kings Mountain Baptist, Bro. D. F. Putman's excellent little paper.

....We regret that Tryon Street B. Y. P. U., Charlotte, had a public address from a woman—a good woman, to be sure—Monday, May 2.

....Louisville Seminary men will have a dinner at Nashville, 6.30 p. m., May 12. Plate, $1.00. W. W. Hamilton, Louisville, is in charge.

....Methodist preachers have sent the Raleigh Chritsian Advocate more than 1,000 new subscribers since December. Dr. Ivey deserves them. Congratulations.

....Bro. S. M. Greene, of Clarissa, writes a letter exposing as an imposter "one J. B. Nawgle" or Naugle. He preaches and teaches, but his record is abonimable. Beware of him.

....B. H. Carroll, Junior, son of B. H. Carroll, the Texas preacher, having finished his studies in Germany, has accepted a chair in Baylor University, Texas. He is a minister.

....On Sunday, May 29, the meeting-house of the Mooresville Baptist Church will be dedicated. The program for that service will be arranged by Pastor G. G. O'Neill and the church.

....Dr. Thomas E. Skinner finished in good health his 79th year, April 29th. He changes his address from Arden to Fletcher. The love of all the brethren to him, and may he live and enjoy life many years.

....Elder C. J. Thompson, pastor of the First Baptist church, Durham, will preach the sermon at the annual meeting of our Orphanage, and Mr. E. F. Aydlett, of Elizabeth City, will deliver the address.

....It is estimated that 25,000 white men have disfranchised themselves by refusing to pay poll-tax. So much the better for the Commonwealth. A man who would rather lose his vote than pay his poll is not fit to vote.

....Is there any means of persuading our Southern people to cease calling their institutions "female?" A "female" college or a "female" seminary is an unthinkable concept. This use of the English language is, so far as we can ascertain, peculiar to the South, a distinction of which we are not disposed to be proud.—Christian Advocate, Nashville.

....Bro. J. W. Cobb made nearly one thousand dollars on his cantaloupes last year, and has planted fifty acres again this year. He has three country churches and is doing well. He sends love to the brethren over the State.

....The American Tract Society will soon bring out Prof. A. T. Robertson's new book, "The Teaching of Jesus Concerning the Fatherhood of God."—Dr. Robertson will lecture daily on the Words of Jesus at the Midsummer Meeting.

....It is now certain that Mr. Joseph Folk will receive the nomination for Governor of Missouri. His vigorous prosecution of the corruptionists has made him a national figure. And yet they say that a man cannot be pure in politics.

....Bro. J. J. Douglass is happy in his new field and the people of Dunn are much in love with him. They have raised the pastor's salary, paying nine hundred and sixty dollars for all his time. They are planning to build a pastor's home at an early date.

....Pastor John Bass Shelton has been aiding Pastor Wells, of Statesville, in a meeting. Pastor Wells reports: "The First Church is in the midst of an interesting and helpful meeting. Pastor John Bass Shelton, of Chester, S. C., is with us. The attendance is good and increasing. The interest is deep."

....Dr. D. I. Watson writes from Southport: "Bro. Weston is doing a great work here. Has the largest congregations that we have ever had and has added many to our church. Men go to hear him that have not been to church in years. We are praying for great things."

....Elder W. L. Bilbro writes: "Please change my paper from Ayden to Dover, N. C. We are building a new Baptist church at this place and hope to finish it soon. Our work on this field is looking up at each point. Our congregations are large at every service."

....A good Methodist pastor in eastern North Carolina has made himself ridiculous by assuming to prove that New Testament baptism is not immersion. All the scholarship of the world is against the brother, and so is John Wesley. But what does this weigh against his opinion?

....Diaz was defeated for the Cuban provincial assembly. While the sweet-spirited reformers of Arkansas were collecting funds and shedding tears over the work of Diaz as their oppressed missionary, the dear martyred brother was making the fight of his life for a political office. Our sympathy to Brother Clark, the pious.

....Pastor Bateman has good reason to be gratified with the condition of Fayetteville Street Church, Raleigh. The membership now numbers 216. There were 171 in Sunday-school Sunday. Professor Middleton made an interesting and helpful address to parents. The church is devoted to her pastor, and he is rapidly winning a large place for himself in our city.

....These brief notes from Bro. J. A. Campbell are welcome: "The first paper I ever saw, so far as I recall, was the Biblical Recorder. Our post-office was Raleigh, although we lived twenty miles away, getting the wagoners, who made three trips to Raleigh a week, to bring the paper to us. The only thing I read at that time was the short stories, but learned to love the paper for their sake. —Baptized nine last Sunday at Buie's Creek, as a result of Bro. H. C. Moore's excellent meeting. There will be others to follow.—Our commencement is May 15-20. Enrolment 469."

....Bro. J. A. McKaughan and the brethren at Ashpole are very much pleased with their new pastor's home. They have a good seven-room house, well arranged and well located. This church has recently put in a baptistery and added Sunday-school rooms. Brother McKaughan has a nice field and the people are very much pleased with their pastor.

....J. S. Dill, of Bowling Green, recently announced as subject of a morning's sermon: "Stirring Up the Home Nest," from the text, "As the eagle stirreth up her nest," etc. The imp of the type, made him announce, "Stirring Up a Hornet's Nest." Some who had not been out for several weeks came to see what was the matter.—Baptist Argus.

....Our eloquent president of Furman, Dr. Edwin M. Poteat, seems to be in great demand. He has a schedule of engagements which will take him from Greenville every Sunday until the first of July, with the exception of the second Sunday in June. Where will you find another college president in South Carolina who can beat that?—S. C. Baptist.

....The original warrant for the imprisonment of John Bunyan was recently sold at auction in London, and brought $1,525. The great value of that warrant is that it gave occasion for Bunyan's writing his immortal allegory, Pilgrim's Progress. Had Bunyan been left free, that book would never have been written. Satan overreached himself in sending John Bunyan to prison.—Western Recorder.

....Miss Emma J. Dowell will begin work May 1st as a missionary of the State Board in the cotton mill villages at Rock Hill. She is a sister of Rev. C. L. Dowell, formerly pastor at Society Hill, and is well equipped for the work to which she has been appointed. This makes six lady missionaries employed by the State Mission Board in the cotton mill towns of the State.—Baptist Courier (S. C).

....Brother Hall, in the Flag, is urging the abolition of the money basis of representation in the Southern Baptist Convention. Well, the Arkansas State Convention had no money basis and it is as corrupt as is the Southern Baptist Convention. The whole Convention idea is un-Baptistic.—Landmark Baptist. Hear the word "corrupt." The man that wrote it does not know the meaning of his work or is himself a knave.

....We have to chronicle the departure from earth of one of our consecrated workers. On Sunday, April 3, 1904, came a cable message from North China giving the sad news of the death of our sister, Mrs. W. H. Sears. Mrs. Sears was a native of Thomas Hill, Mo., her maiden name being Effie Johnson. She was married June 17, 1891, and sailed in October of the same year for her work in China. She left two children, a boy and a girl. Her widowed mother, two brothers and two sisters survive her.—Foreign Mission Journal.

....We extend sympathy to Editor Folk, of the Baptist and Reflector. The following apology in his paper explains why: In our "Among the Brethren" notes last week we said: "In preparing a sermon on Cure for Sorrow, Dr. T. T. Eaton turned to his Greek Lexicon to find the words penthos. 'sorrow,' and pentheo, 'to grieve,' and he found that the word penthera means 'mother-in-law.' This is an interesting discovery and many a son-in-law will say, 'I told you so.'" In order to prevent any misunderstanding, let us say that this paragraph was written by Bro. Fleetwood Ball, who never had a mother-in-law. We hope, however, that he will not allow this discovery of Dr. Eaton to scare him off from trying to get one.

....Rev. William Lunsford, of the First church, Waco, Texas, has been called to the First church, Asheville, N. C., and has accepted. Mr. Lunsford was pastor for several years at Bowling Green, Ky., where he did a great work. He comes to a noble church, and he no doubt will do a fine work in Asheville.—Baptist Courier, S. C.

....The Religious Herald says: "Dr. Edward B. Pollard, of Georgetown, Ky., has been teaching in Georgetown College in the department left vacant by Professor Ayres. The College authorities now ask him to become a member of the faculty—teaching Biblical Literature. He remains, of course, pastor of the church."

....The Wake Forest correspondent of the Charlotte Observer says: "Professor Lanneau is surveying today for the new alumni building, and the architect is on the grounds. The cornerstone of the building will be laid some time during commencement week by the senior class, with appropriate exercises. Spring-term final examinations will begin May 13 and continue up to commencement."

....Len G. Broughton, of Atlanta, gives notice that he will move in the Convention at Nashville for a general evangelist, as the beginning of a general movement for evangelization in the territory of the Southern Baptist Convention. This is a good suggestion and Dr. Broughton will have an attentive hearing. Dr. Broughton would make a good man for that work, but he says he could not be induced to take it.—Baptist Argus. The Convention does not need a general evangelist. The churches can manage this matter.

....If either of the Raleigh morning papers is as bad as the other paints it, they are sadly in their own light to give attention to one another. In fact, the worst that can be said of them is that, regarding one another as beneath contempt, they both persist in going down beneath contempt and taking each other up. If they have no respect for one another, their self-respect, not to mention their respect for the public, should impel them to refuse henceforth to mention one another.

....Our friend, Dr. Ivey, the editor of the Raleigh Christian Advocate has warned us that we were mistaken in saying that the recent service in the Edenton Street church here was the new order of service prepared for the Methodists. Very well. It was a pretty good imitation of the Episcopal service, and we submit it required an expert to see the difference. The editor also says that everybody is not saying that John Wesley did not desire to establish a new church. Very well. We grant it is not quite unanimous.

....Pastor C. S. Cashwell, of West Durham, writes: "For the most part, our congregations are very good indeed. We are praying and looking for a gracious refreshing from the Lord. A few additions. On Sunday, the 17th, we had a special Home Mission exercise. Reports covering each department of the work were read by members of our church and a great speech by Pastor C. J. Thompson of the First Church. Our pledges to Home and Foreign Missions, 35 per cent increase over last year, will be more than met. Two weeks ago we appointed a committee, with power to act, on electric lights for our meeting-house. Last night the large congregation which filled the house, was delighted at results of the prompt and faithful efforts of that committee. Indeed, we are coming out of darkness into light. Two young brethren from Wake Forest, Mangum and Thorne, preached acceptably for us yesterday and last night. Some time soon we want Brother Johnson with us in a special State Mission exercise. Pray for us."

....The work at Red Springs and Lumber Bridge is moving along beautifully with Pastor Cross to lead. Brother Cross is holding a meeting at Red Springs with Pastor Massee of the Raleigh Tabernacle doing the preaching. The outlook is good for a successful meeting. At Lumber Bridge recently the pastor mentioned to the church that they ought to undertake to support a native preacher on the foreign field, and the collection will foot up one hundred and twenty-five dollars. That is good work for Lumber Bridge.

....Pastor Love, of Hendersonville, writes: "I have just entered upon my fourth year with the Hendersonville Baptist Church. The work is in a very hopeful and prosperous condition. The Lord has abundantly blessed us in the past and we are working and praying for even greater things in the future. Prof. W. F. Powell, of Fruitland, preached a sermon to the Odd Fellows in our church yesterday. Bro. A. E. Brown was also present. It was my pleasure to supply for the First Baptist Church of Asheville at both hours April 24."

....In twentieth century evangelistic work, personal work for individuals is coming to the front as perhaps the most important element. Instead of leaving the work largely to the pastor or the evangelist, the members of the church are enlisted as far as possible. "All at it and always at it" is to be the watch cry of the aggressive church of the future.—Watchman. High pressure preaching is rapidly giving way to earnest personal work. Many "revival" efforts are failing because there is so great dependence upon the preaching.

....Pastor Parker, of Second Church, Durham, writes: "I appreciate very much that of the thirteen named "Christians that count." Two of them, J. V. Rigsbee and J. H. Highsmith, are of my fold, and I declare unto you that men like these do count in executing the pastor's plans. I am raising some more just like these. We are working temperance with a vim, a party of us going out every Sunday and organizing Anti-Saloon Leagues. And its the easiest kind of thing to do. The whole country is getting ripe on the temperance question."

....Pastor Jackson, of Second Church, Goldsboro, writes: "We have just closed a meeting at the Second Church here in which there were ten additions to the church. Bro. C. J. D. Parker, of Durham, did most of the preaching, and he did it well. Brother Parker preaches the gospel simple and plain. He lays special emphasis on the fact that while he would be so glad to see people turn from sin to God, yet they don't have to do it. It is left with them to make the choice. If they choose heaven it is all well and good. If they choose hell and are lost, it is their own fault."

....Elder W. P. Campbell, who recently gave up a paying position in the shops of the Southern Railway at Spencer to enter the ministry, is now at work on a mission field in the Neuse Association. From a private letter we learn that he is taking hold upon the work with a very vigorous hand and going about it in the right way. Although he has been on his field only since the first of March, he has visited every family in the entire field, which is composed of four churches, has read and prayed with them and has given them to understand that he is there to represent Christ in that section. We believe that such work as this will bear rich fruit. It is not enough to preach to a mission point on Sunday, but it is necessary to do much personal work through the week. Brother Campbell has the right conception of what true mission work is.

....Principal Beam, of Bethel Hill, announces: "There will be a reunion of all former students at Bethel Hill Institute commencement, May 15-17. Each one is urged to attend. Any one desiring a home will please notify Mr. W. J. Jones, Bethel Hill, N. C. On Sunday there will be preaching at 11 a. m. by Rev. J. C. Holland, Danville, Va., and at 3 p. m. by Rev. J. T. Riddick, Norfolk, Va. On Tuesday, at 11 a. m., Rev. R. J. Bateman, Raleigh, N. C., will deliver the address. The reunion will be at 3 p. m., May 17, Rev. T. B. Hill, Norfolk, Va., master of ceremonies."

....Pastor Gwaltney writes: "Our meeting in Hickory began on the fourth Sunday in March; services every night, conducted by the pastor. On the following Sunday, the first Sunday in April, Bro. R. D. Haymore, of Mount Airy, came and preached twice every day for ten days. Ten have been received for baptism and several by letter, and many Christians have been strengthened. Brother Haymore preaches the old gospel with great tenderness, clearness and power. A stronger gospel preacher one will rarely ever find. He is giving himself to this work. God is greatly blessing his labors. One church here has been having a steady growth for quite awhile. We are hoping to strengthen our stakes and lengthen our cords."

....The following note from Clyde is interesting: "For years the public school and the high school of Clyde have been held together. The high school, being under the supervision of the Baptist denomination, has withdrawn from co-operation with the public free school, and will hereafter be run as the Haywood Institute. Prof. L. B. White, of South Carolina, has been elected by the trustees as principal for a term of three years, with privilege of five, and the school will be chartered. A boarding department under the supervision of Rev. W. H. Woodall and wife, now of Mars Hill, will be ready to receive boys and girls by September 1st. Other improvements, such as elocution and business departments, will be added before the fall term opens."

....Elder J. R. Moore changes his address from Seneca to Westminster, S. C. He writes: "My pastorate here closed with last Sunday's service. I have been here two years and three months. Have enjoyed the work here in some respects, but it has been the hardest point I have served since I came to South Carolina. This is a good business town of a little over 1,000 people. Westminster is about the same. Began the work at Westminster one year after I came to South Carolina. Succeeded J. E. McManaway there. The church had been split in factions for several years, but they tell me now this is no longer so. I have been highly gratified with my work there. Baptized about twenty-eight and added about forty all together. Present number about 160. I shall keep half my time free from pastoral care till fall."

....Dr. Marshall W. McDuffie, son of Rev. M. V. McDuffie, has just been appointed one of the regular staff of physicians in Flower Hospital in New York city as a result of a successful competitive examination. This is one of the best hospital appointments in the city of New York. The young man has just finished a four-years' course of medical study in the New York Homeopathic College, and is the President of this year's Graduating Class. He sent the good news of his hospital appointment to his father on his birthday, April 29th, for a birthday present, and of course made him happy. Phillips C. McDuffie, brother of the physician, is now a student in the law department at Wake Forest College, and was one of the successful debaters representing Wake Forest in the recent inter-collegiate debate at Charlotte between Wake Forest and Furman University. Brother McDuffie says: "It is worth while for ministers and other parents to work hard and make sacrifices and practical self-denials to give their children the advantages of education and fit them for position and usefulness in life. I am fully realizing this fact. I have had an expensive family, and it has sometimes been quite inconvenient to furnish the money required to keep the boys in school. But my wife and myself and their grandfather, who has assisted in their education, have felt that duty demanded that the boys be given a fair chance to make men of themselves, and we do not regret the sacrifices thus far made in their behalf."

Chowan Association.

The ninety-ninth annual session of the Chowan Baptist Association will be held with the church at Edenton, N. C., May 17, 18 and 19, 1904.

Rev. D. P. Harris was appointed to preach the introductory sermon; Dr. R. R. Overby, alternate.

Refer to minutes of 1903, page 11, for standing committees that are to report at the next session, May 17th.

The N. and S. Railroad, the S. and C. Railroad and the Albemarle Steam Navigation Company have been asked to give us reduced rates. The S. and C. Railroad has been requested to run a morning train to Edenton during the Association.

LYCURGUS HOFLER,
Clerk Chowan Association.
Gatesville, N. C., April 27, 1904.

From the Edenton Pastor.

As a Baptist I want to say amen and amen to your closing paragraph on Missions to the Negroes in the South. The Boards need to "leave a little room for the Convention" and the churches. Let the churches instruct and the Boards obey. I have always entered heartily into the work of the Boards, but in some instances it has been against my judgment, and I am sure that any increased appropriations by the Home Board for mission work among the negroes will meet with opposition in North Carolina. The time has arrived to throw the negro on his own responsibility. We have made them dependent by carrying them too long already. The negroes get more from Southern people in tips, gifts, etc., than through our organizations, and the taxes given in education do not equal what they take in time and food when in service. They are getting all they deserve now, and a larger expenditure will not accomplish the desired ends. If the North wants to increase appropriations, let their rich men do as they desire, but let us who know the negro, waste no more money on him. Don't understand me to mean we shall not help the negro. I believe in this, but the help which develops self-help is what the negro needs, more than the help which will hinder self-help. It looks really as if our Home Board was trying to imitate some of our Northern enthusiasts in their foolishness concerning the negro. The best thing to do for the negro is to let him learn more in the school of experience.

Our work in Edenton is moving along finely. The Sunday-school is growing nicely under the superintendency of Senator C. S. Vann, who is also one of our deacons. The congregations are large, at night they frequently overflow into the annex. Two years ago we gave $45 to Foreign Missions, this year we will send up $155, and that without any high-pressure appeals to our people. The people have been exceedingly kind to the pastor, there has been perfect harmony in the work, and in loyalty to their services I have never seen them surpassed. Recently Bishop Wilson, of the M. E. Church, preached, but it decreased our congregation very little in the morning and at night the Baptist Bishop had the larger congregation, and that day our Sunday-school was the largest in the history of the school. Where will you find more loyalty? We are ready for the Chowan Association, and hope to see the editor of the Recorder present.

Yours sincerely,
CHAS. A. G. THOMAS.

Dedication of Baptist Female University.

Date, May 17, in the midst of the commencement exercises.

Everybody invited. But no entertainment whatever provided save to those who send their names to John E. Ray, Raleigh, before May 10, 1904.

Reduced rates on railroads. Rate one and one-third ordinary price, plus 25 cents. Apply for rate when you purchase ticket.

Trains arrive in Raleigh, from East 8.40 a. m., from West 10.30 a. m., from Lillington 9.30 a. m., from South 11 a. m. Trains return, East, West, South and North late same day. Thus many can make one day of it, coming in the morning and returning in the afternoon.

JOHN E. RAY,
Chief Marshal.

A Georgian Come to Carolina.

I left Georgia, my native State, the first day of last February, having been elected to the pastoral care of four churches here, viz.: Palmerville, Ebenezer, Prospect and Norwood. I came here a stranger to everybody in the State except one man; notwithstanding, I am more than pleased with my work. The people are kind, clever, liberal and hospitable. They have not hesitated to come up with their contributions to the various objects of the Association so far, and at the same time, have not forgotten that their unworthy pastor has to have something to eat and wear.

I have been to each of my churches as many as three times and preached, and the Lord has been with me in my feeble efforts to expound His blessed truth.

Will the pastors and all Christians pray for their weak brother of the Palmerville-Norwood field? Do.

W. E. WATKINS.
Palmerville, N. C., April 19, 1904.

Elder Bilbro.

Rev. W. L. Bilbro having been pastor at Ayden for the past five years, has taken charge of the Fort Barnwell field. During his ministry here the permanent organization of the church was effected and the Baptist cause has gained permanent and honorable standing in the community. He was active and helpful not only in his own church, but also in the suppression of all forms of evil in the community. To him more than to any other person is due the honor of driving the saloons out of our town. His personal influence in our community was powerful for good.

At a regular conference meeting of the Ayden Baptist church the following resolutions were unanimously adopted:

Resolved, That in the resignation of Rev. W. L. Bilbro our church loses a faithful and efficient pastor; that our community loses an honorable, upright citizen, who was ever vigilant for the highest interest of our people; that we commend him to the brethren of his new field as an excellent pastor and a useful citizen, worthy of any measure of confidence that may be reposed in him.

T. H. KING, Moderator.
C. L. TYSON, Clerk.

Time is money to the busy well man—but if he has headache or neuralgia, time is misery unless he knows of Kadok, the prompt, pleasant cure in 15 minutes. Pink envelopes, 8 doses. 10 cents.

Home Circle.

Columbus.

Behind him lay the gray Azores,
Behind the gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone.
Brave admir'l, speak, what shall I say?"
"Why say, 'Sail on, sail on, and on.'"

The men grew mutinous by day,
The men grew ghastly pale and weak,
The stout mate thought of home. A spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave admr'l, say,
If we sight naught but seas at dawn?
"Why you shall say at break of day,
"Sail on, sail on, sail on, and on."

They sailed, they sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now, not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas has gone.
Now, speak, brave admir'l, speak and say."
He said: "Sail on, sail on, and on."

They sailed, they sailed. Then spoke the mate:
"This mad sea shows its teeth to-night,
He curls his lip, he lies in wait
With lifted teeth as if to bite.
Brave admir'l, say but one good word,
What shall we do when hope is gone?"
The words leaped as a flaming sword:
"Sail on, sail on, sail on, and on."

A Great Kansas Farm.

The agriculturist who carefully cultivates forty or sixty or eighty acres and calls it a farm is likely to look upon a "quarter section"—the regulation homestead of one hundred and sixty acres—as a large estate; an entire section (a mile square) he would doubtless regard as a tremendous area, and a half-dozen sections would seem like a whole province. What would such a man think of a farm on which from one hundred to one hundred and fifty men are employed; a farm whose furthest corner is seventeen miles from the farmhouse; a farm that requires three bookkeepers and stenographers to make a record of its activity.

That is the scale on which M. M. Sherman conducts his farm in Central Kansas. He has more than forty thousand acres. Every year he sells more than twenty-five hundred fat beeves. If a man were to start to ride around his farm on horseback, following the fence line and riding fifty miles a day, he could not make its circuit in two days.

Mr. Sherman is now trying to devise a method of ploughing by power by the use of two engines, one at either end of the field, propelling a cable between them, to which the ploughs may be attached. He believes this to be the best solution of the ploughing by power problem, provided a gasoline engine can be made with sufficient weight to propel the ploughs and still not be too heavy for practical utility. In fact, every experiment which is made in the work of the farm is commensurate with the size of the farm and its crop. But nothing is unwieldy, and the entire little State which the Sherman farm makes swings along with better system and with greater profit than commonwealths a century old.—World's Work.

"All Light There."

There is a family in this city which is dependent upon a little child for its present sunshine. A few weeks ago the young wife and mother was stricken down to die. It was so sudden, so dreadful, when the grave family physician called them together in the parlor, and in his solemn, professional way, intimated to them the truth—there was no help.

Then came the question among them, who would tell her. Not the doctor! It would be cruel to let the man of science go to their dear one on such an errand. Not the aged mother, who was to be left childless and alone. Not the young husband, who was walking the floor with clenched hands and rebellious heart. Not—there was only one other, and at this moment he looked up from the book he had been playing with, unnoticed by them all, and asked gravely:

"Is mamma doin' to die?"

Then, without waiting for an answer, he sped from the room and upstairs as fast as his little feet would carry him. Friends and neighbors were watching by the sick woman. They wonderingly noticed the pale face of the child as he climbed on the bed, and laid his small hand on his mother's pillow.

"Mamma," he asked, in sweet, caressing tones, "is you 'fraid to die?"

The mother looked at him with swift intelligence. Perhaps she had been thinking of this.

"Who—told—you—Charlie?" she asked, faintly.

"Doctor, an' papa, an' gramma—everybody," he whispered. "Mamma, dear, little mamma, doan' be 'fraid to die, 'll you?"

"No, Charlie," said the young mother, after one supreme pang of grief; "no, mamma won't be afraid!"

"Jus' shut your eyes in 'e dark, mamma, hold my hand—an' when you open 'em, mamma, it'll be all light there."

When the family gathered awe-stricken at the bedside, Charlie held up his little hand.

"H-u-s-h! My mamma's doin' to sleep. Her won't wake up here any more!"

And so it proved. There was no heartrending farewell, no agony of parting, for when the young mother awoke, she had passed beyond, and, as baby Charlie said: "It was light there."—Detroit Paper.

Wrinkles.

A French cure for wrinkles consists of a compress of linen soaked in equal quantities of alcohol and white of egg bound tightly over the forehead and allowed to remain overnight until the wrinkles have disappeared. A Berlin remedy begins with the nightly face steaming or hot bath, a very slight massaging with cold cream which must be thoroughly absorbed by the skin, then lastly, after the skin has been stretched perfectly smooth, tiny strips of court plaster are fastened over the wrinkle. Apply the plaster, which should be rather stiff and of sufficient body to hold the skin in place; on the forehead first using two strips lengthwise and holding them in place for a few seconds to insure perfect smoothness. Two pieces a quarter of an inch wide and half an inch long will fasten the wrinkles between the eye down firmly while the furrows at each side of the mouth are decorated with a dainty lattice in plaster strips. One can only tell by experimenting as to the length of time the plaster treatment should continue, some skins being so easily irritated an hour twice a day will be all that is advisable, while others have worn the plasters overnight with no ill effects. The treatment after the plasters are removed should be faithfully attended to or the skin will be rough and red. Softly dabble over the entire surface with hot water, then lightly massage in the smallest amount possible of cold cream or skin food and when no trace of cream remains dust over all a smooth powder, being sure every furrow is well covered so no dust from house or street can work evil in the tender skin.

When wrinkles first make their appearance, diluted lemon juice will retard their growth by hardening the skin, as will also an astringent pomade made as follows: 100 grams oil of sweet almonds, 50 grams white wax, 25 grains each of tincture of benzoin and rose water with 12 grams of pulverized tannin. This pomade should not be rubbed in as a massage cream, but gently applied after massage to restore flabby skin. Learn to talk without wrinkling the forehead even if you have to apply a wet compress to the forehead and talk to yourself before the mirror for half an hour at a time. While ill health is a forgiveable cause of wrinkles sunniness of heart and good digestion will keep the tell-tale lines away as well as keep friends near, so join the Don't Worry Club and show a smooth, serene countenance to the world.—Isobel Delarey in The Pilgrim.

Make the Child's Punishment Fit His Offense.

The punishment should be proportioned to the offense and grow out of it as a natural consequence. A child who is lazy in the morning and persistently late for breakfast should be deprived, not of a proper amount of food, but of something he particularly likes and might have had if he had been in time, as sugar on the oatmeal, or syrup on the griddle cakes. If he has been promised that he should go for a drive, or a walk, or some expedition, and is not ready at the time for starting he should be left behind. The bitter disappointment will teach him, as nothing else can do as effectually, the value of punctuality. If he is sent on an errand and does not return promptly he should not be allowed to taste the nice things made with the sugar or eggs he was so long in bringing. If his errand were of some other nature he should be made to stay alone in his own room for as long a time as he has kept his mother, or any one else, waiting.—November Ladies' Home Journal.

A Little Comfort.

The little knitted—or more properly speaking—woven wool jackets that are now to be found in some of the shops, to wear under an Eton or other wrap in the street, are very convenient for adding a modicum of warmth on the cold days to whatever is usually worn. They come in white, black and gray, and have sleeves. As the stitch is very loosely woven, they are pliable, and quite easily put on and off. Though thin they really give a good deal of warmth, especially where it is needed, over the sensitive part of the back, just below the shoulders.

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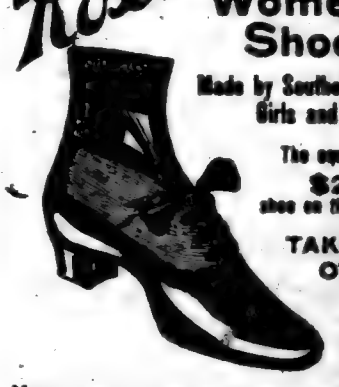
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Young People's Page

The Lighthouse.

Seaward I look, and in my hand
I hold a light uplifted high,
A beacon for the white ships and
A sure star for the sailor's eye.

Mine the last face to smile farewell
To the far-faring fisher fleet,
And mine the first glad smile to tell
How God is good and home is sweet.

—Youth's Companion.

Bear Nature.

A little Tam O'Shanter cap afforded the text for a discourse which interested a number of visitors to Forest Park the other afternoon. It belonged to a golden-haired little girl. With the buoyancy of childhood she twirled the cap about her fingers, and laughed gleefully at the antics of the bears until, in her excitement, the Tam O'Shanter escaped her and went flying into the cage. A black paw was upon it the instant it struck the stone floor of the pit. Two black eyes surveyed it critically, and then the owner of the paws and eyes rolled it over like a foot-ball player scoring a touchdown. Miss Columbia lay in a corner of the pit and let Uncle Sam have all the fun. Suddenly the little black ball of fur unfolded. One black paw grasped the cap and Bruin advanced to the iron bars, outside of which many grown persons and children, one of them a crying little girl, stood watching him. His next move was surprising. He threw the cap through the bars at the very feet of its golden-haired owner.

"Well, that beats anything I ever saw!" exclaimed a young man who had witnessed the whole performance.

"That observation, my boy, shows how little you know about bear nature," It was a gray-bearded man, bent with age and leaning on a cane, who spoke.

"If you knew bears as I do," he continued, "you would not marvel. The black bear is the best-natured fellow on earth. He is mean only when self-preservation demands it. Now, if that little girl's cap had fallen in the cage of that old grizzly over there, there would not be enough of it left to cover a safe-cracker's conscience. The grizzly is a confirmed pessimist. He would have taken that cap as a personal insult. He would have jumped to the conclusion that that little girl there was trying to worry him, and he'd have got even good and strong. The black bear, on the other hand, is a sunny-natured optimist. He was sorry for the little girl, and when he saw her crying he just couldn't help handing back the cap. Now watch this."

The old man picked up a piece of paper, rolled it into a wad and threw it into the cage containing the black bears. It was Miss Columbia who came to the front this time. She seemed delighted beyond expression, and played with the piece of paper, knocking it about from one end of the cage to the other. The gray-whiskered man had meantime prepared another paper-ball. This he tossed into the grizzly's pit. The big fellow hit at it viciously as it flew past him. With grunts of rage he pursued it and tore it into a thousand fragments. Then he leaped toward the bars, saying plainly in bear language that he could eat the fellow who had insulted him.—Exchange.

The Most Expert Divers in the World.

Away out in the South Pacific Ocean, where white men rarely are seen, there lies a little coral atoll known as Hkueru atoll. It is different from most coral stolls of which you read in geography, for it is a solid ring of coral, and the lagoon inside of it can be entered only by dragging boats over the beach.

This lagoon is one of the most valuable pearl shell lagoons, and is sought every year by the dwellers on Tahiti and other islands of the South Seas to fish for pearls.

The French Government, which owns the atoll, has forbidden the use of diving suits, because it is feared that this method would prove too destructive to the pearl shells, and the diving is done in the ancient South Sea way by men and boys and women, who go down with no artificial help.

When the time comes for the pearl fishing they set out from their islands, some of them four hundred miles away from the atoll. Most of the natives bring their families and household effects with them. Many bring even their houses. This is not so difficult an undertaking as it may appear at first sight, for the houses are made from light cocoanut palms and pandanus leaves. They are built up in setcions, so they are easy to take apart and transport.

Most of the diving is done in water from sixty to seventy feet deep. The sea is so clear in the atoll that the diver can study the bottom perfectly with a water glass and locate the best clumps of shell before he dives.

When he is ready to go down he slips into the water over the side of the boat, and holding to the gunwhale with one hand, he looks downward through the water glass. The moment he sights a good lot of shells he begins to breathe deeply, sucking in the air till his chest is inflated as far as it can be, and then exhaling it slowly through the mouth, so that it makes a whistling sound. Having thus cleaned out his lungs he takes a long breath, filling his chest with perfectly pure air, and then he lets go of the gunwhale instantly and sinks below the surface feet foremost.

After he has thus sunk about ten feet he turns quickly and swims towards the bottom, head first, cleaving the water as gracefully and swiftly as a fish would. On touching bottom he hauls himself along by seizing clumps of coral until he reaches the shells. Then he breaks them off the reef with his right hand, which is protected with white cotton cloth.

Quickly he puts the shells into a little net of cocoanut fiber which he carries over his shoulder. Then he stands erect and immediately he shoots toward the surface as if he were pulled up by a rope. So swiftly does he ascend that he frequently seems to leap out of the water when he reaches the surface.

Of course boys and girls of these South Sea islands can swim and dive almost as well as if they were water dwellers. One of them made an exhibition dive for the officers of the United States Fish Commission steamship Albatross last year. He remained under the water two minutes and forty seconds, and reached bottom at a depth of one hundred and two feet under the boat's keel. The water was so transparent that the beholders could see him clearly.

Be Tidy.

Robert J. Burdette wrote the following characteristic introduction to the chapter on neatness in William P. Pearce's "Stepping-Stones to Manhood:"

You can make yourself look an inch taller by a neat, well-fitting dress. You can actually make yourself taller by an erect, manly carriage. Slovenliness is contagious. It communicates itself from the dress to the character. The boy who slouches and slumps in figure and gait is dangerously apt to slump morally. The dust and grime on your clothes are liable to get into your brain. The dirt under your finger-nails is likely to work into your thoughts. Grease spots down the front of your coat will destroy self-respect almost as quickly as a habit of lying. Tidiness is one of the cheapest luxuries in the world. It is also one of the most comfortable. When you know, when you are "dead sure" that you are just right—"perfectly correct"—from hat to shoe-tie, the king of England couldn't stare you out of countenance; he couldn't embarrass you and he wouldn't if he could.

A True Cat Story.

As Wakefield family who reside in Magnolia during the summer, when they removed to Magnolia last June took with them their pet cat, but pussy did not like the roar and dash of old ocean, but sighed for her home by the placid waters of "Lake Quannapowitt." She disappeared, and was not seen again all summer. The family returned to their Wakefield home about the middle of September. They had been at home about two weeks, when one morning the daughter of the house was in the basement and heard a cat mew, and lo! at the window was her darling pet! It could not be; where did she come from? It must be a strange cat closely resembling "Peanuts" (so called because of her fondness for the article)..

"Well," said the mother, "there is one sure test. 'Don,' the house dog, will know his old playmate." Don was called, and the recognition was mutual; they both seemed delighted to meet again. It was evident the cat had traveled all the way from Magnolia to Wakefield, through the woods of Magnolia, Manchester, Beverly, over Beverly Bridge, Salem Streets, Peabody, Lynnfield, found Wakefield—how did she know it to be Wakefield?—and hid up at her old home near the lake. I never saw a creature so delighted to find her young mistress and the other members of the family. What guided her over so many miles? Was it animal instinct?—Our Dumb Animals.

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WAITING.

I'm waiting for Thee, Lord,
Thy beauty to see, Lord,
I'm waiting for Thee
For Thy coming again.

Whilst Thou art away, Lord,
I stumble and stray, Lord.
Oh, hasten the day
Of Thy coming again.

E'en now let my ways, Lord,
Be bright with Thy praise, Lord,
For brief are the days
Ere Thy coming again.

I'm waiting for Thee, Lord,
Thy beauty to see, Lord,
No triumph for me
Like Thy coming again.

THE BEST YET.

The total amount raised by the North Carolina Baptists from May 1, 1903, to May 1, 1904 is $17,217.50. For Home Missions same period, $8,130.58.

During the same period a year ago the amounts were $15,541.20 for Foreign Missions and $7,096.14 for Home Missions.

The 1904 record is easily the best in our history, as it ought to be.

REMEMBER: 1835-1904.

The Biblical Recorder is approaching its seventieth anniversary, which we propose to celebrate in a modest way.

We have prepared a souvenir in the form of a photograph group of the Recorder's editors, which, we take it, will be prized by many readers. We are sending this group to every one whose subscription is advanced as far as January, 1905.

Again, we hope that on this Seventieth Anniversary the Recorder will have a substantial list of 10,000 subscribers. We will send the souvenir to every one that helps to this end; and also to the new subscribers.

And finally we are enrolling old friends—men and women who have read the Recorder all their lives, or into whose families the Recorder has always come, or who have peculiar reasons to be attached to the Recorder. These, too, will receive the souvenir upon forwarding their names.

EDUCATION AND THE BIRTH-RATE.

A few years ago there was more or less fear that the population of the earth would become so dense that the people could not be fed. Recently, so far from such a fear, there is somewhat of a hue and cry on the subject of "race-suicide," and Malthus is forgotten.

President Eliot—the foremost of educators—has declared that the college graduate's families are less numerous than the families of any other class. In the Popular Science Monthly for May there is an article on Alumna's children, in which it is stated that the woman graduates have fewer children than any other class. They average 1.8 children—if we may use the plural where the number is less than two.

The author is herself a woman graduate. She attempts to explain the regrettable fact. Recalling her own class she points out that every one is broken down in health and that they are to be pitied not blamed; that they regard themselves, with true womanliness, as blighted not blessed. She also points out that the health of these school-mates improved while they were in college; and her opinion is that their constitutions were undermined—rather that their development was arrested at an earlier perior—indeed in the high school.

We submit these suggestions for what they may be worth. There can be no more important subject than the health of the mothers of men. It is nothing to educate them at the price of their health. There is now running in this State a tremendous tide of education. We suggest that parents look well to it that their daughters be not forced in the high schools. Look well to their health. It is better than books; of far more worth to the world than much learning. Better enter college late or not at all than be cast up soon thereafter a pitiful wreck on the shores of life.

TO WORSHIP.

A Christian goes to church to worship—not to hear singing and preaching. He has a bigger part than the preacher, more to do than the choir. If he worship not, the preaching and singing are so far as he is concerned sounding brass. We would have our readers carry this conception with them: They have a part in the church service; they have an object in view.

Is it not true that many of us have yet to learn the a b c of worship? We have learned to listen and to pass upon the sermon; but have we learned to worship? Does not the effort weary us? Do we not shrink from it? And do we not find the mind wandering?

These are things to strive against.

A Christian's ideal is to live in constant consciousness of the presence in him of God. To be sure, it is a slight thing to ask that he shall at least maintain this consciousness while in the house of worship.

There is no other religious life but the life of the Presence; no religion save in worship; no approach to God, no receiving from God, no giving to God, save in worship. It is the central function of religion.

And yet how we do neglect it! And how we permit mere deeds to overshadow it!

THE RIGHT ATTITUDE OF PARTISANS.

At a rural railroad station a gentleman of another denomination inquired if we had ever taken a reckoning of the effect of the turbulent politics in North Carolina upon our Baptist churches. He named a number whose peace had been destroyed, and whose usefulness was yet impaired, although the critical period is well in the past.

While we have never taken a thorough reckoning, we have been in touch with conditions in our churches and associations these ten years, and we not only remember how distressed Dr. Durham was in '93 and '94, but we have also pointed out in a dozen different directions the baleful effect of partisan bitterness upon our churches and associations.

It matters not which party was right and which wrong, they were all wrong who permitted their feelings to carry them so far as to hate their brethren, hamper pastors and disrupt churches. They were wrong, too, who permitted their political affiliations to make them cold to their churches and associations.

We admire a good partisan—a man that believes in civic co-operation, who ties to a party and works for it. That is nothing more than good citizenship. But let him stop right there. There is little sense and less religion in hating any body or speaking ill of any body or losing the brotherly feeling for any body on account of political opinions. No political party expects so much of its members. The political leaders, to be sure, debate and denounce, but they find it convenient to keep on pretty good terms personally. Their followers seeing only the public manifestation emulate that and unfortunately make a personal matter of it. We cannot believe, however, that the leaders desire that their followers shall become bitter.

As we read of the last hours of Congress last week we were moved to these remarks. The Congressional Record for weeks has been filled with earnest and passionate speeches made wholly with a view to the coming campaign. The politicians have done their best and worst. But here as they separate for their homes, behold how beautifully they overlook their differences in mutual respect! After Mr. Williams, the Democratic leader, had paid a feeling tribute to Speaker Cannon, Mr. Cannon replied:

"In the nature of things, the contests on the hustings and in the hall of the House are spirited and earnest. I would be less than human did I not say that while, for the time being, I co-operate with the majority, after all, the minority has a function to perform almost equal in importance to the function of the majority, and it is a matter of gratification not only to me now, but as I recollect it at the close of the various Congresses of which I have been a member, that when the heat of contest has died away there ever remains respect upon each side for the other, for the efforts of intelligent, patriotic, brave men who represent their constituents according to their respective judgments."

This is all that could be desired. Recognition of the importance of the minority; and minorities are great soberers. Respect for men, giving each credit for impulses as noble as your own; and good feeling in the midst of differences.

In the coming campaign in North Carolina there is abundant room for intelligent discussion and heated debate; but none for bitterness and hate. We hope our Christian readers will preserve all the Christian graces and under no circumstances permit partisanship to affect the life of our churches. It is time to forget grudges, heal wounds and study the things that make for peace.

As motives, hatred and prejudice and contempt have had their day. Let love of country, regard for fellowman, and intelligent desire for improvement, take their places.

AN INTRODUCTION TO CARLYLE.

Carlyle has long been the brightest star in the heavens to this writer. His writings have more power to open the mind, exalt the imagination, purify the motive and evoke the courage of a man, than any writings that we know of—always excepting Holy Writ. We would have every young man read Carlyle.

We were delighted, therefore, the other day to receive a handy little book containing Carlyle's essay on Burns, edited by Professor Edwin Mims, of Trinity College. It is a worthy introduction to Carlyle. Of the essay itself we dare not speak more. Of Professor Mims' work we may venture the opinion that his introductory sketches of Carlyle's life, character and influence, are unusually fine pieces of work, perfectly simple and unpretentious, and carrying the reader into quite a sympathy with the great, dark, pitiful, honest, man. The treatment of the Essay is also of a high order.

The Essay on Burns occupies eighty pages. The notes and other work by Dr. Mims occupy the rest of the 160 that make the book. This is well, since the book is meant to be an introduction to Carlyle.

The book appears in the Gateway Series of English texts. General Editor Henry Van Dyke. American Book Co.

Professor Smith of the University of North Carolina has issued a Grammar. Somewhere down South an ardent provincial got hold of it and promptly wrote the author a letter enthusiastically rejoicing that "we at last have a grammar from the Southern point of view"! We may not go so far, but we find genuine joy in the recognition of Dr. Mims by Dr. Van Dyke, and more in the fact that the recognition is fully vindicated.

NEED OF MODERN PASTORS.

We have been favored with the reading of an exceedingly interesting manuscript by Rev. Joel B. Slocum, recently of Concord, N. H., and now pastor of the First Church, Columbus, O. To twenty-five ministers he addressed this question, "After ten years out of the seminary, what is your greatest need?" The whole paper is too purely technical to be suitable to the columns of the Watchman, but some of the replies are exceedingly significant. One minister gave as his greatest need, better cooperation of the church members; eight, a better knowledge of the English Bible; eleven, deeper personal experience of God; thirteen, more practical ability in preaching and pastoral work. The most noteworthy feature of all the replies is that only two of these ministers, after ten years in the active ministry, express a desire for greater attainments in purely scholastic lines. Of these two one desires more knowledge lest he may teach error, and the other that he may present the truth more powerfully. All agree in desiring more spiritual gifts and more practical ability, and it is easily to be inferred that the more the theological seminaries do to equip their students in these two lines the better will they fit them for the work demanded of a minister of the gospel.

Sunday School Department.

NOTES AND SUGGESTIONS BY R. C. MOORE. LESSON BY THE EDITOR.

Three Sunday-School Books for Pastors.

Our Baptist Sunday-school Board of Nashville, Tenn., publishes three books on the Sunday-school which are of special value to pastors. They embody lectures delivered, through the generosity of the Board, before the students of our Seminary at Louisville. These neat volumes may be had through our Baptist Book Store (Raleigh) at fifty cents each per copy.

"The Pastor and the Sunday-school," by Dr. William E. Hatcher, was the first of the series. During their delivery in February, 1902, these lectures attracted wide attention and the volume containing them is having a large circulation. Dr. Hatcher is a preacher and write of power and his book is perhaps the best single contribution to this department of Sunday-school literature.

The second series was by Dr. A. F. Schauffler, of New York, and is entitled, "Pastoral Leadership of Sunday-school Forces." The five lectures were on the following themes: What We Teach; How We Teach; Whom We Teach; Why We Teach; Adjuncts in Teaching. Two supplementary lectures were included on "A Bird's Eye View of the Book of Acts," and "Management of a Teacher's Meeting." The introduction to the book is by Prof. Sampey and the closing lecture of the volume is by Dr. Mullins in "The Pastor's Sunday-school Problem and Its Mastery." A very suggestive volume, and worthy a place on every pastor's shelves.

The third course of these lectures was delivered last December by Dr. Samuel H. Greene, of Washington City. Dr. Greene's Sunday-school (Calvary Baptist) has an enrollment of more than 2,300, raises and expends within itself about $2,500 annually, and has a Sunday-school building costing $100,000 and pronounced the finest in the world. His lectures therefore were the product of first-hand experience and fittingly they are entitled, "The Twentieth Century Sunday School." Its Text-book, its Leader, its Organization, its Method, and its Inspiration, were the themes of the various lectures. Of the five appendixes the one of perhaps most interest to Sunday-school workers is the stenographic report of a meeting of the Teachers' Bible Club of Calvary church. The entire volume is suggestive, reverent, purposeful and practical.

We can hardly do better this week than make a brief selection from each of these volumes.

To the Country Pastor.

"Let me say a special word to the country pastor. For him I cherish a reverential affection. He stands at the fountain whence flows the purest material that goes to make up our Christian civilization, and which is largely the conservative force in our city churches. It is too easy for the country pastor to persuade himself that he being present but seldom, and then under disadvantages, ought to be relieved from duty in the Sunday-school. Above all others he ought to be a living and animating force in his little school. As a rule he deals with a school which is maintained under difficulties, and which has little either in resources or generous competition to keep it afloat. Ah, the coming of the pastor ought to be the sunlight of heaven to that school. The smile on his face, the cordial handshake, his buoyant words, his whole personality, next to the unction of the Holy Spirit ought to constitute the crowning glory of the school."—Dr. William E. Hatcher in "The Pastor and the Sunday School."

The Sunday-School Teacher.

"The Sunday-school teacher is one of the most significant and attractive products of the Christianity of our times. The fact that men and women for a lifetime will give themselves to the teaching of the Scriptures, without compensation, greatly to their inconvenience, often in connection with refractory, unappreciative children, and often without the sight of helpful results to keep them up, is a sublime and fascinating fact. It kindles the soul with new enthusiasm for the human race and tells me of the ultimate victory of the truth.

Of course there are teachers and teachers—none perfect, many greivously feeble and failing in many things, but after all I rise up, full of admiration, to praise and honor the Sunday-school teacher. He is a student of the word of life; he has a call to teach and he knows it; he feels that he is identified with the destiny of those whom he teaches and has the care of his little flock heavy on his heart. They that be wise, that is, they that be teachers, shall win souls, shall turn many to righteousness and shine as stars in the firmament forever and ever."—Dr. Wm. E. Hatcher, in "The Pastor and the Sunday School."

The Art of Questioning.

"One method of teaching, which never will be surpassed, is the Socratic, the method of question and answer. There never was a better and there never will be. We want to study this art of questioning in order that we may wisely adapt our questions to the minds of our scholars. Questions must be short—they must be clear—they must call for certain, specific, comprehensible replies. A question like this will elicit no reply: 'Considering now the fact of the omniscience of Almighty God and the fallibility of the human reason, how do you easily explain the question of feoreordination and free will?' The result will be no response, but only great astonishment and disgust. I have heard preposterous questions asked of scholars, and then the scholars scolded because they would not reply. Oh, for skill in questioning, that by questioning we may discover ignorance; that by questioning we may stimulate thought; that by questioning we may induce action. He who is a skillful questioner is a skillful teacher."—Dr. A. F. Schauffler, in "Pastoral Leadership of Sunday-school Forces."

Individual Evangelism.

"I believe that individual evangelism ought to be the watch word of the new century. I am not disposed to discount the professional evangelist; he has his God-given place; but I am profoundly convinced that as a rule, the pastor and his people ought to do the work. The very endeavor prepares the church to be such a spiritual mother as she cannot otherwise be. It is our prime business to be continually searching for souls. We need not revival spasms, but the kind of spiritual vigor that continues through all the year. I have been requested here to speak of personal experience in my present pastorate as illustrating somewhat the possibilities in this direction. I do so with diffidence and the consciousness that we have fallen far below the ideal. In a pastorate covering twenty-four years we have received into church membership nearly three thousand members. About twelve hundred of these were by baptism. During that time there has been no evangelist or helper and no extra meetings. Each Sunday-school service has been followed by an after meeting. The choir sings as the people who desire come from the auditorium of the church to the lecture room below. Then a brief, tender word is spoken and an opportunity is given for any desiring to seek Christ to manifest it. If responses follow, then comes an inquiry meeting afterwards. Our mid-week prayer service generally closes with an invitation to the unconverted. Once a year we observe Decision Day in the older departments of the Sunday-school. We owe much to the faithful individual work of our teachers and officers. It is a frequent occurrence for them to come to me with a scholar already won to Christ. If we could bring all our teachers and members to the high degree of efficiency attained by some, the results would be greatly increased. We have never resorted to high-pressure methods. Earnestly, quietly, prayerfully we have sought to win week by week. God has blessed the endeavor, and very few months have passed without conversions."—Dr. Samuel H. Greene in "The Twentieth Century Sundayschool."

* * *

WHAT SHOULD A CHRISTIAN DO?

Sunday-school lesson for May 8. Luke 12:35-48.

Jesus is now preparing His friends for His coming departure. What He says to them He says to us. Let us see.

1. He says that He is coming again.
2. That He cometh suddenly.
3. That He expects us to wo[illegible] for Him in His absence; to do the work that He left unfinished.
4. That He expects us to be constantly prepared for His coming, constantly looking for His coming.
5. That He will reward them that watch and work and are thus ready for Him.
6. That He will punish them that will not watch and work.
7. That punishment and reward will be in proportion to our opportunity to serve.

The Parables.

He sends these truths home in three parables, one of the bridegroom, one of the thief, one of the steward. Himself is the bridegroom gone away to His wedding, and we are the servants remaining behind to welcome Him. When He shall return He will expect to find us His servants ready, having our lamps burning and all things in order, ourselves girded for service. Again, Himself is the thief who shall come when we think not. He will expect us to be as prepared for Him as the wise man is prepared against the thief, that is constantly prepared. Again, we are stewards. The Master having gone away has entrusted His vineyard and His talents to us. He expects us to work constantly and to take care of His trusts and use them as He meant we should them—for the winning of all me nto Him.

Reward and Punishment.

the winning of all men to Him.

—watching. It is enough, the Lord's Blessed is enough. But as if it were not enough He explains, for I shall become their servant, shall gird myself and feed them and serve them.

Is this for us only? Peter inquires. Jesus answers him; but perceiving that Peter's eyes are wholly on the reward, makes sure to enlighten him as to the other side of the matter. "Of a truth." He says, my promise is good; but if on your part you fail, then there shall be punishment. To whom much is given much is required. Pope Leo was burdened as he drew near the final hour by the thought that to him had been committed the keys of heaven. It was a delusion. But let us not lose the lesson. To everyone of us is committed much, the Word of God having come to us. We know His will. This very lesson will rise up to condemn us at the Judgment. We know now as well as Peter that Jesus expects us to be ready for Him by watching and working; and if we fail, we shall receive the many stripes—our just deserts.

On the one hand we are promised blessing, His service, His food, joy, and promotion to rulership over His affairs. On the other we are promised woe, a portion with the unbelievers, and stripes. It is not enough then to say "I believe." One must work and watch, and be ever working and watching.

Religion the Main Business.

This is just what Jesus meant: Religion, obedience to Me, administration of My will is the first duty, the paramount duty, the main business of every Christian. Not farming, not preaching; but working and watching for Him makes the Christian life, fulfills the Christian ideal and makes complete the Christian life. He would have us go forth from this hour looking momentarily for His coming, prepared within by watching, prepared without by working in His name, for His return. The true life, the real Christianity is to so live that we shall be ready to receive Him in any moment.

Jesus is Coming.

This is plainly taught in this passage of Scripture. Whether it refers to the hour of death or to a coming in power to judge the world in righteousness, He is coming, and that quickly as the lightning and suddenly as the thief in the night. This is the supreme fact in life; and we are not in the right state of mind unless we bear it constantly in mind. A poet has beautifully portrayed the attitude:

So I am watching quietly
Every day.
Whenever the sun shines brightly
I rise and say,—
"Surely it is the shining of His face."
And look unto the gates of His high place
Beyond the sea,
For I know He is coming shortly
To summon me.
And when a shadow falls across the window
of my room,
Where I am working my appointed task,
I lift my head to watch the door, and ask
If He is come;
And the angel answers sweetly
In my home,—
"Only a few more shadows,
And He will come."

We are to keep the expectation of His coming constantly in our hearts. It matters not that it has been long delayed. That is all the more reason to look for Him. And we are not only to watch; but we are stewards. He has left His unfinished work to us; He has left His message to us; we are to prepare for His coming by preparing the world for Him.

"The frankest and most loyal man has the right to hide from others the greater part of what he thinks or feels. If it be uncertain whether the truth which you propose to speak be understood, do not say it. It would appear in others quite different from what it is in you; and taking in them the appearance of a lie, it would do the same harm as a real lie."—Maurice Maeterlinck, in "The Century Magazine."

Speaking of the importance of the spiritual as compared with the material, of the difference in vital interest between the Chamberlain plan of taxation and Balfour Education Act, Sylvester Horne put the matter in a nut-shell when he said: "It is a great thing that bread should be free. It is a greater thing that conscience should be free."—Presbyterian Standard.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

A Country Trip.

BY MRS. GEORGE GREEN.

Canton, China, March 20, 1904.

Some weeks ago Mr. Greene, Willie, and I, made a trip to some of the country stations to hold meetings with the brethren and sisters. We hired a small house boat upon which we lived for twenty-two days.

We went first to Ku-tsing—"Ancient Well"—where there is a chapel and resident preacher who has his family living with him.

Four days meetings were held there, four meetings each day. Sunday was market day, and the crowds were so great it was thought best to give up the morning to preaching to the heathen, and have service for the Christians with the celebration of the Lord's supper in the afternoon.

While the brethren were preaching to the crowds in the chapel, I held a meeting for the Christian sisters, in an upstairs room. There were twenty-two Christian women and eighteen children present. We had such a good time. Several of the women joined in a sentence prayer, and more than half talked sam-sy, or "heart-talk," as they call it. It was heart talk too, and enough to melt the hearts of those who heard as well as her who talked. At one time there were few dry eyes in the room.

They told of their heart longings for their loved ones; their trials, sometimes as the only believer in a large family; the work they were trying to do to lead others to the Savior; the joy they felt in looking forward to a rest in Heaven; and every one had some one of their near and dear ones whom they asked us all to pray for.

It was a joy to me to be able to gather together so many Christian women in one place. We could not do it in any other out station of our churches. But in this section much work has been done for women; the missionary ladies have been able to spend some time there at different times, and women have come from there to the school in Canton for some instruction. And the preacher at the church has a Christian wife who helps to make it pleasant and helpful to women who attend the Sunday services.

I have opened two girls day schools within five miles of our church, and two women who are able to do some Bible woman's work have gone to live in that neighborhood this year. So I am hoping and praying that the work may receive new impetus, and many more learn the way of salvation from these new workers.

A striking contrast to this was the most remote station, Kwontong. Some forty odd men have believed and joined the Baptist church in that section. But only two women have become Christians. One of these came to Canton and joined the church, and afterwards studied in the woman's school.

The other died before she had an opportunity to be baptized. We have never had a Bible woman to send there, and no missionary lady visited them. Consequently the women had had no means of hearing the gospel. We found large crowds of women coming and going by our chapel door, often stopping at the outside, to hear a little, but fearing to venture in because there was no woman's room. They seemed most anxious to hear, and some were very glad when I told them we hoped soon to have a room where women could hear the gospel.

The sister from that place who became a Christian some years ago, and has studied two years in the school, is now employed to do Bible woman's work. We have also rented an adjoining shop, which is now being changed into a suitable room for women to hear preaching at the same time as the men, and as soon as it is ready, I hope to send the Bible women together with another Christian sister, to live at the chapel, and work among the women there.

The preacher stationed there has a Presbyterian wife who has not been able to leave their old home and live at the chapel, so heretofore there has been no encouragement given to women to come to church and hear the gospel.

In a village near by the Presbyterians have a strong church, more than half of the members being women, so they told me.

We greatly need workers in all departments of our work, but efficient Bible women are most needed.

The greatest need of our mission now is a well equipped woman's department for women in the girls' boarding school, but there is room for a limited number, and the work is greatly hampered in other respects. Women who wish to study are turned away every year, and many who might become workers among their own people, are too ignorant to do anything, and there is no place where we can encourage them go to study. One thousand dollars in gold would give us a building for the women's school, and thus enable many women to prepare themselves for the work which the Lord has for them to do.

Dear readers, hasn't some one of you a thousand of the Lord's money which you would like to see used in the erection of a school building for the ignorant, down-trodden women of South China, who have heard the gospel perhaps for the first time in middle life, believed on the Savior, but who are still unable to read His word for themselves.

This work has been on my heart for many years, but I have never been in a position to take hold of it and push it until now. But nothing can be done until we have a building in which we can open a school for women only.

At Pah-Hop several days meetings were held. Woman's work there is in a little better condition, because there is a sister-in-law of the preacher who goes to church, although there is no woman's room in the chapel. This sister is quite feeble, but she has gone regularly to the chapel on market days and Sundays, and has done efficient work. This year she will be employed as a Bible woman. One bright, intelligent woman was baptized. I am hoping the Lord may make it possible for this sister to get away from her heathen mother-in-law, come to school and prepare herself for future work.

SOUTHERN BAPTIST CONVENTION, NASHVILLE, TENN., MAY 12-18, 1904.

The Southern Railway takes pleasure in announcing account of the above occasion rate of one fare plus 25 cents, for the round-trip, from all points South of the Ohio and Potomac and east of the Mississippi Rivers.

Tickets will be sold May 10, 11 and 12, with final limit ten days from date of sale, except an extension of return final limit can be obtained until June 6, 1904, by depositing ticket with Joint Agent Nashville, Tenn., and on payment of a fee of 50 cents.

Tickets will be sold through Asheville and the beautiful "Land of the Sky," through which the Southern Railway operates through Pullman drawing room sleeping cars to Nashville.

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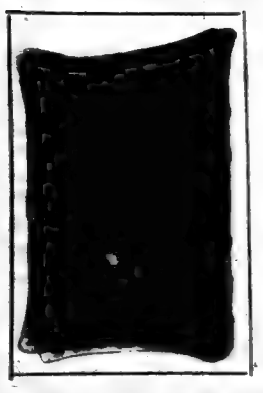
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Sunbeams' Corner.

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Collection Plea.

Dear friends, have you had a good time tonight?
Don't all speak at once. But answer quite.
If you love the cause now let us know it,
And I'll tell you here one way to show it;
Just hand a little money out,
And that will settle every doubt.

Are you glad you have come here tonight?
Are you pleased with what has met your sight?
Now don't you think you ought to pay
Right well before you go away?
Then hand a little money out,
And that will settle every doubt.

Little Harvesters.

(From Missionary Songs and Hymns for Children.)

Ripened grain, ripened grain,
Home we bring from vale and plain,
Ripened grain, ripened grain,
Home from vale and plain.
He who made the grain to grow,
Guards our little lives we know,
Thus we sing, thus we sing,
As our gifts we bring.

Chorus:
Harvest home! harvest home!
At thy tender call we come;
Harvest home! harvest home!
At thy call we come.

Africa.

Facts in Questions and Answers. (Baptist Mission Rooms, 304 N. Howard Street, Baltimore Md. Price 1 cent.)

Last stanza of "Little Harvester."

Now good-night! now goodnight!
As we pass beyond your sight;
Now good-night! now good-night!
As we pass from sight.
He who made the harvest grow,
Guards our little lives we know,—
Thus we sing, thus we sing,
As our gifts we bring.

Now good-night, etc.

Acrostic Good-Bye.

First child.—Gaily have we passed the time
Second child.—On our little stage this eve,
Third child.—Only hoping we have pleased,
Fourth child.—Do we take our leave.
Fifth child.—By your presence here tonight,
Sixth child.—You have kept our courage bright;
Seventh child.—Each one thanks you with delight.
Eighth child.—
We have but one more word to say,
Ere you go home to rest,
We hope you're pleased with what you've heard;
We've tried to do our best.

We're glad to see you often here,
And when you come we'll try
To entertain you with our words;
But now we'll say (all together)
"Good-bye."

What They Said.

Yes, indeed, I must eat a good big dinner. If that lion is to have me for his supper, I must be good and fat."

The speaker was Mr. Balmer, the man who gets those little children out here in heathendom, and trains them so that they can sing like angels and then takes them back with him to the United States for our own children to hear. And between you and me and the gate post, the older people go too and listen until they hardly know whether they are in the body or not. And we who are in Africa and know how little music there is in these children originally, stand aside in silent wonder and admiration. Why, you should hear our boys sing! They sing by main strength, each to his own tune and each in his own key. It is enough to make the very bats who hang on the rafters by their toe-nails, head down, shudder. Perhaps that is why the bats don't hang onto the school-room rafters: perhaps it isn't; I didn't say it was. But even if these little chaps just out of the kraals do make awful discord with their mouths, I think many of them make melody in their hearts. And that is the best after all, isn't it?

But this Mr. Balmer knows how to cultivate both the melody in the heart and that in the throat. But that isn't what I want to tell you about. You see this gentleman and the lady who helps train these children, Miss Clark, were making a flying trip to our mission at Old Umtali and the night before two lions had been over to New Umtali and eaten up two donkeys which had been put in the pound. These two lions had walked along the Old Umtali road, had scared two native boys nearly out of their five senses and had left their big tracks to scare every one else that passed by.

"That's right," said another at the table, "eat lots and then maybe the lion won't eat the whole of you and the rest can go on to England."

"Do you have many lions here?" asked Mr. Balmer.

"O no! only now and then. It seems as if every year the lions come to Christmas Pass (half way to Umtali) and are seen for awhile. They don't often tackle a man but I have heard of their doing so. But they make an attack on the cattle and donkeys they can find out grazing."

"Any leopards?" he asked.

"Just a few, and they won't hurt a person," said one of the men with that manner which shows that there has been some previous argument on that point.

"Maybe they won't," piped up one of the ladies, "but I don't want to be scared to death by meeting one as I came so near doing one day."

"If you are on a donkey, you are all right," was the assuring answer.

"I don't know about that," said another, "they say leopards are very fond of donkey meat."

"There may be no danger," she went on to say with an air of conviction, "but I don't want to run any chances. Supposing my donkey should bolt!"

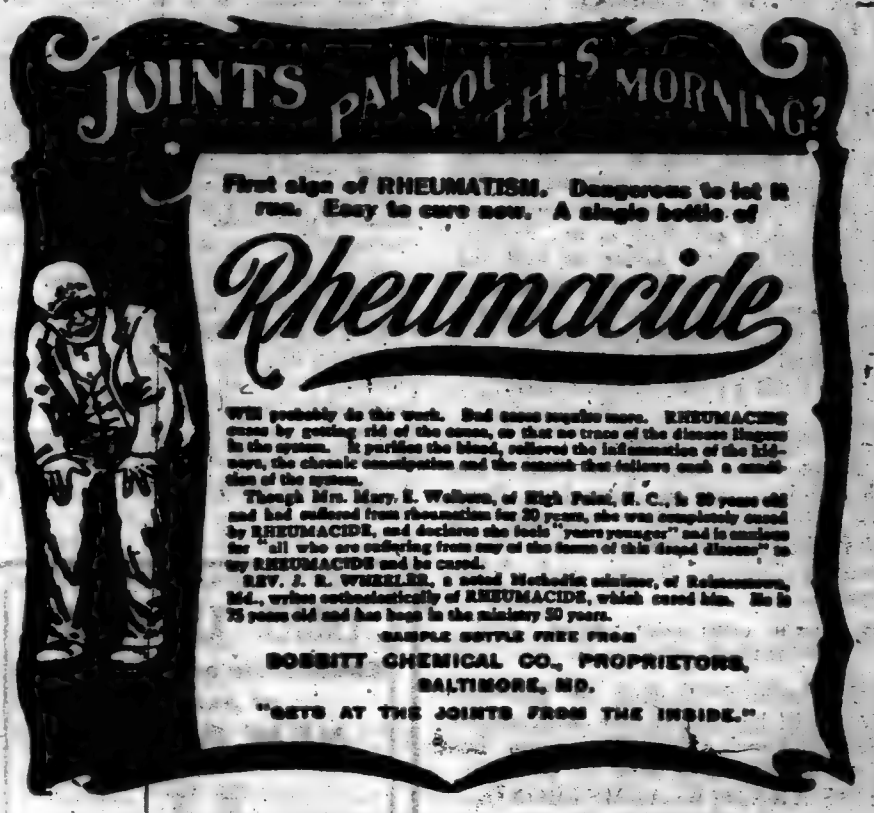
"It would be rather awkward if he should go bolting across the veld (field) where the grass is four and five feet high," said another.

"Well, now see here," said he who hadn't forgotten how he used to tease his little sisters before ever he came to Africa, "there was a leopard on the road just ahead of us the other day and he paid no attention to us and the donkey never noticed him. The leopard went off into the tall grass and the donkey passed by without a prick of the ears."

The debate was here dropped but the lions and leopards still walk up and down the Umtali road and whoso wishes may meet them, if it so happens. The fact is that it is usually whoso does not want to meet them, who does so. There are wild cats, jackals, hyenas with their uncanny "Who-u?" and many other kinds of wild animals.

Now these may and they may not be dangerous in broad daylight, but as a rule, only the lion is brave enough to deliberately attack a human being in the daytime. But there are also many dangers in the homeland and I think that the only safe way is to go about your duty and trust God to keep you from all harm, or at least all evil.

All harm isn't evil. Once God let David Livingstone get bitten badly on the arm by a lion and the bones were broken. But years after when his brave servants took his body home to England and the people refused to believe that it was truly the body of the great Livingstone, his physician showed them the scar on the arm from the lion and that alone proved the body beyond a doubt. So they put the body in Westminster Abbey where Livingstone still preaches to the thousands of visitors to take up the work of the lonely man who died in the heart of Africa on his knees, "to heal the open sore of the world."—Selected.





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Southern Baptist Convention.

The forty-ninth session, fifty-ninth year, of the Southern Baptist Convention will be held in "The Gospel Tabernacle," Nashville, Tenn., beginning Friday, May 13, 1904, at 10 a. m.

The Annual Sermon will be preached by Rev. W. W. Landrum, D. D., of Georgia, or his alternate, Rev. W. H. Felix, D. D., of Kentucky.

The office of the secretaries will be in Room 5, Parlor Floor, Maxwell House. Delegates and Associational Representatives are earnestly requested to register there as soon as possible after arrival in Nashville Do not wait for the opening of the Convention; come on Thursday, or between 8.30 and 9.30 a. m., Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.

J. P. EAGLE, President.

Note.—The Baptist Young Peoples Union, and the American Baptist Education Society will meet on Thursday, May 12th, in the First Baptist Church, Broad and Vine streets.

WOMAN'S AUXILIARY UNION—AUXILIARY TO S. B. C.

The annual meeting of this Society will be held in the McKendree M. E. Church, Nashville, Tenn., beginning Thursday, May 12, 1904.

MISS ANNIE W. ARMSTRONG,
Corresponding Secretary.
MRS. J. A. BARKER, President.

Installation of Dr. Moment.

Because the First Presbyterian church of Raleigh has had in the past able ministers, and, in consequence, comparatively long pastorates, the service of installation, which is to take place next Sabbath morning will be rather an unusual occurrence in this community. In Scotland it is called "induction," and in other parts it is known as "placing the minister." According to Presbyterian law and order, a clergyman called to minister to a church is in no sense the official pastor of that church until the act of installation has been regularly performed by the Presbytery, to which both the church and the clergyman belong. Once the ceremony has taken place the relationship is binding for life, or during such a term of years as the contracting parties deem it wise and expedient to dwell together in unity. When the time comes for the pastoral relationship to be dissolved, the Presbytery must be petitioned by the church and the minister to accomplish that end. Should the Presbytery decline to grant such a request, both parties must submit to the will of the governing power. It is because of the great sacredness of the pastoral relationship that a Presbyterian church acts with great caution in extending a call to a minister and in requesting the Presbytery to induct him into his pastoral office. The clergyman is supposed to act with like wisdom; should never make himself a seeker for a church, and should, to no one, give any intimation of his intentions until a unanimous call from the congregation has been placed in his hand. Such are the precautions taken by the ministers and the people in order to preserve the peace and the usefulness of Presbyterian churches.

The installation of Dr. Moment as the pastor of the First Presbyterian church on Sabbath morning will be by the Presbytery of Albemarle. The Rev. F. W. Farris, D. D., of Goldsboro, will be the moderator; will preach the sermon and will propound the constitutional question; the Rev. J. E. Wool, of Oxford, win deliver the charge to the congregation, and the Rev. J. H. Henderlite, of Henderson, has been appointed to give the charge to the pastor.—Raleigh Times.

For Children, Too.

Mr. Wiley Hunt, Ennis, Texas, writes: We gave Drake's Palmetto Wine to two children who were afflicted with bed wetting. Two bottles of Drake's Palmetto Wine cured both It is now a month since they took the last of the wine and no return of their trouble. I told a neighbor who had a child troubled same way what the wine did for our children. They got a bottle of Drake's Palmetto Wine and in one week their child had no more trouble with bed wetting. The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper who wishes to test Drake's Palmetto Wine without expense. A trial bottle often cures. One dose a day will cure any bladder or prostate trouble to stay cured.

The way to a man's heart is through his dinner plate, the wise woman knows. But if his liver is out of order, the dinner plate does not attract, until he uses Vick's Little Liver Pills, small, tasteless and does the work perfectly without nausea or pain. They cure dyspepsia and indigestion, permanently, in child or adult. 25 cents.

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"Systeme Jaye" Kid Gloves, "Success" and "Renown," in black, white and the leading shades..... $1.50

Extra Fine Lisle Gloves, two clasp, Black or white..... 25c.

Finest Milanese Lisle Gloves, with pearl clasps, also two button Silk Gloves, made up in Kid Glove styles, with stitched back—newest glove for spring..... 50c.

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IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.25 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.30 p. m., leave 7.35 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 27 to No. 43.

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White Organdies, 40 inches wide... 40, 50, 65c.
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To Young Men.

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NOTICE.

Having qualified as Administrator of the estate of A. T. Byrum, late of Wake County, this is to notify all persons having claims against his estate to present them to me on or before May 1, 1905, or this notice will be plead in bar of their recovery.

T. M. BYRUM,
Administrator.

Do You Want a Teacher?

The Educational Bureau at Raleigh gives confidential information about teachers for any department of school or college. Hundreds of names on roll. No charge. (Established 1891.)

For the next 90 days we will be giving special attention to the Printing of School Catalogues. Send us your order if you want first-class work. . . . .

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SPECIAL RATES VIA SOUTHERN RAILWAY.

$38.60—Raleigh to Dallas, Tex., and return on account of General Assembly Cumberland Presbyterian Church. Tickets on sale May 15 to 18, inclusive, final return limit May 31.

$19.05—Raleigh to Jacksonville, Fla., and return on account of Interstate Sugar Cane Growers' Association. Tickets on sale May 2 and 3, final limit May 8, 1904.

$65.25—Raleigh to San Francisco, Cal., and return on account of General Conference Methodist Episcopal Church, Los Angeles, Cal., May 3 to 31, 1904; also Meeting National Association of Retail Grocers of U. S., San Francisco, Cal., May 3 to 8, 1904.

Tickets will be sold on account of the above occasions April 22 to April 30, final limit June 30, 1904.

Liberal stop-over privileges and diverse routes will be allowed west of the Mississippi River.

For tickets, sleeping car reservations and full particulars, call on or address

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Raleigh, N. C.

NEWS ITEMS.

The St. Louis (Louisiana Purchase) Exposition was formally opened May 1.

The Wake Superior Court returned a verdict against the Atlantic Coast Line in the matter of connecting from the north with the Southern's afternoon train in Selma. The case will be appealed to the Supreme Court.

Last week the Russians overtook a Japanese transport laden with supplies and sent her to the bottom. There are two versions of the event, one that the Japanese refused to surrender; another that the Russians wantonly sank the ship. Beyond this the only other event of interest was the crossing of the Yalu by a body of Japanese. But whether this indicates an aggressive movement or not is a matter of speculation.

Mr. B. N. Duke has just made a proposition to donate $10,000 to Greensboro Female College provided that the college is rebuilt and $90,000 more raised on an endowment fund. It does seem that the Methodist Church could not fail to accept this proposition of Mr. Duke's. The Church now owns this beautiful, historical site, valued at $50,000, with walls standing worth $12,000, in the midst of one of the most progressive cities in the State. The friends of the institution have already subscribed over $16,000, including the sum secured last November and December.—Charlotte Observer.

The Supreme Court of the United States has dismissed the effort to destroy the new suffrage provision of the Virginia Constitution intended to reduce the negro vote to a tolerable point. But the Court did not take up the main question, deciding the matter on the technical ground that the acts from which relief was sought had already been committed and were past remedy. In view of the Court's evasion of the Louisiana, Mississippi and Virginia cases involving the disfranchisement of the negroes, may we not infer that the Supreme Court desires to let the Southern States manage this matter for themselves?

Representatives Small, Kluttz and Thomas won a notable victory in securing the passage of the former's lighthouse bill in the House Tuesday. While it provides for the expenditure of half a million dollars for a lighthouse off the North Carolina coast, it is a measure in which the whole country should be interested, for it is intended to mark the most dangerous point in the line of commerce—Hatteras Shoals. A contractor has agreed to build the lighthouse at his own risk, and after it has been in successful operation for five years the sum of $595,000 is to be paid. The argument by Mr. Kluttz in favor of the measure was an exceedingly strong one.—Charlotte Observer.

The following dispatch in Monday's papers indicates that the Japanese have met with a considerable victory by land: Tokio, May 1.—7 p. m.—After five days of fighting, largely with artillery, the first Japanese army under General Kuroki, has forced a crossing of the Yalu River and today with a gallant infantry charge covering a frontage of four miles, it drove the Russians from Chiu Tien Cheng and the heights on the right bank of the Iho or Aido River, which enters the Yalu from the north almost opposite Wiju. The Japanese turned the left flank of the Russian position, and in the battle of today they swept the new front interposed by the Russians to check their onward movement. The present position of the Japanese is a dominating one and they may force the abandonment of the defenses erected by the Russians at Antung and other points lower down the river. It is stated that the Japanese lost 700 men, the Russians 800.

Ex-Senator Jeter C. Pritchard, of North Carolina, more recently Justice of the Supreme Court of the District of Columbia, was last week appointed Judge of the United States Circuit Court, succeeding the late Judge Simonton. This position is second only to the Supreme Bench of the United States. North Carolinians will take pleasure in the fact that a son of this State has been found worthy of such high honor. Mr. Pritchard led the Republican party in North Carolina during the years of greatest partisan bitterness. But it may be said of him that he managed to so conduct himself as to command the respect and personal good will of his fellow citizens, and none of them are now disposed to grudge him the honors and emoluments of one of the highest offices in the United States.

Charges of gross immorality on the part of consular officials located in Liberia were made by Miss A. A. Klein, one of the speakers at to-day's session of the Florence Crittenton Mission, in a talk on "Preventive and Rescue Work for Girls in Africa," at Washington, May 28. Miss Klein has been in Liberia as a missionary of the Lutheran Church, stationed at Muhlenberg, but almost infinitely removed, she explained, from the civilization of that city. She said foreign consuls, when on their way to the interior on business, frequently stopped at her mission station where, she said, they would speak lightly of their licentious excesses. Native women, she said, were regarded by these consuls as legitimate prey, criminal assault was common, and in many instances unconcealed. Miss Klein declared the natives, at least in the vicinity where she was stationed, uphold a high standard of morals. Adultery is punished by stoning to death, and the natives live closely according to the Mosaic laws. The conditions she described, she said, had greatly impeded the work of the missionaries.

Following the Petropavlovsk disaster the king of Denmark suggested to Russia that further bloodshed might be avoided by an overture for peace. Russia's reply is characteristic. She will fight to the bitter end. The following dispatch indicates that the war will be a long and terrible one: "The Emperor, with the full concurrence of the imperial family, and his advisers, has firmly decided not only to reject all proposals looking to intervention, but to prosecute the war with all the resources of the empire until victory crowns the Russian arms, and then when the time comes for peace to make terms directly with the enemy. The interference of outside powers will not be tolerated. There is to be no repetition of the Berlin Congress. Furthermore, the Associated Press is authorized to state that Russia will in no wise consider herself bound by the propositions made to Japan prior to the war. The hostilities have wiped out the engagements Russia offered to make with Japan regarding Korea and Manchuria. Russia will consider herself free to impose such terms as she desires."

Judge Simonton, of the Circuit Court of the United States, died last week. Years ago certain partisans of the smaller calibre were disposed to insinuate that he was the hireling of special interests, especially when his decisions did not accord with the wishes of these partisans. But now that he is dead and his career may be reviewed the verdict is general that he was a just and able judge. His decisions have been confirmed by the Supreme Court almost invariably. The following brief sketch is interesting: There are few better known men in Southern judicial and literary circles than Judge Simonton. At the time of his death he was judge of the Fourth Circuit, United States Court, and noted as an author of many standard legal works. Judge Simonton was a native of Charleston, and was born July 11, 1829. He received his education in the South Carolina College and graduated at the head of his class. After graduation young Simonton taught school one year, then studied law. He practiced at Charleston from which city he was sent, in 1858, to the State Legislature, where he served until 1886, excepting only during the civil war and reconstruction periods. During his legislative service Judge Simonton was speaker, and later chairman of the Judiciary Committee. He served the Confederate Army as a captain of Washington Light Artillery and later a colonel of the Twenty-fifth South Carolina Volunteers. He was a prisoner at Fort Delaware during the last six months of the Civil War. In 1886, he was appointed District Judge for South Carolina district, occupying that position until 1893, when he was named to the bench on the Fourth Circuit.

Bad skin, pimples and boils show bad blood and destroys beauty. Try Vick's Tar Heel Sarsaparilla Compound. $1.00 size and strength for 50c., and you clear up and get relief quickly and feel like new again.

Commencements.

University College of Medicine, Richmond, Va., May 12. Orator, Dr. Henry Louis Smith, N. C.

Whitsett Institute, Whitsett, N. C., May 14-17. Address by Governor Aycock, May 17.

Daw's Creek Academy, May 11. Address by Judson L. Vipperman.

Bethel Hill Institute, May 15-17.

Educational Fund.

Cash collection on Education Fund for April:

Allison Alderman, $7.50; S. F. Conrad, $25.00. Total $32.50. Total amount previously acknowledged, $14,403.72. Total receipts, $14,436.22.

Cash collections on Woman's Educational Fund for month of April, 1904:

Mrs. M. A. Hardin, $2.00; Mrs. Maggie Hardin, $2.00; Mrs. J. M. Gudger, $2; Mrs. Agnes Yates, $1.00; Mrs. C. M. Cooke, $2.00; Mrs. Margaret Howell, $5.00; Mrs. J. N. Holding, 75 cents; Mrs. Mary E. Brinson, $2.00; Mrs. J. M. Coleman, $1.00; Mrs. J. A. Alford, $2. Total, $19.75.

L. D. WATSON, JR.,
Treasurer.

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Rates of one first-class fare, plus 25 cents, will apply from all stations.

Leave Raleigh	4.00 a. m.	4.00 p. m. or 7.30 p. m.
Arrive Atlanta	3.50 p. m.	7.30 a. m.
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Arrive Nashville	6.35 a. m.	6.55 p. m.

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Selma	17.70	Sanford	17.75
Raleigh	17.75	Salisbury	16.20
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The trip can be made from any of the above points with only one change of cars. For detailed information, Pullman reservations, etc., call on or address
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T. E. GREEN, C. T. A., Raleigh, N. C.

Temperance.

What the Liquor Men are Doing.

The proportions of the war against the Drink Evil are indicated not only by the size of "The Nation's Drink Bill," recently printed in these columns, but also by the array of the Liquor forces. They are not inactive. How far from inactivity they are is indicated by the following statement of what they are doing, issued in an appeal for $100,000 by the National Temperance Society:

The undersigned beg leave to call your attention to the following significant facts:

1. At the Eleventh Annual Meeting of the National Retail Liquor Dealers' Association, held in the city of Pittsburg, Pa., October 13-16, it was voted unanimously to raise the sum of $5,000,000 for "defensive purposes."

It was also voted to send ten picked men as lobbyists to Washington, to prevent the passage of any restrictive measures, and to secure, if possible, the repeal of all laws that are obnoxious to the liquor traffic.

It was also decided to send a similar committee to every State Capital for the same purpose.

Legal council is to assist the lobbyists.

2. Two bills have already been introduced in Congress to restore the sale of intoxicating beverages in the Post Exchanges. Ever since the passage of the "Anti-Canteen" bill in February, 1901, a beer-subsidized press-bureau has been sending out from Washington false reports of pretended increase of drunkenness in the army since liquor was banished from the Post Exchanges.

3. Vast amounts of literature are being circulated by the National Liquor Dealers' Association to show the failure of prohibition to prohibit and that the passage of the "Anti-Canteen" bill was a blunder, and urging its repeal.

4. Two bills have been introduced in Albany to legalize Sunday opening of saloons in New York City, between the hours of 1 and 11 p. m.

5. Another measure known as the "Vale bill" is to be pushed. This bill seeks to nullify the local option feature of the Raines law by granting license to hotels in no-license towns. Money is to be freely used to secure the passage of this and the Sunday opening bills. It is understood that if these bills succeed in Albany, similar bills are to be introduced in every State Capital in the Union. In New York State, Rochester, Buffalo and other large cities have signified their intention to secure similar laws, in respect to Sunday saloon opening.

6. A deliberate attempt is now being made to break down all prohibitory laws in Maine, Kansas and North Dakota, and injure those States, as has been done in Vermont and New Hampshire.

7. In addition to the 250,000 saloons and hotels in the Union, grocers, druggists, restaurant keepers, everywhere, and now many department stores, have gone into the liquor business, and are sending it into the homes of our land, thus fastening the drink habit upon our women and children.

8. That every one of the 250,000 liquor saloons in our country is a menace to our free institutions, each one being a center of political influence, and that the liquor men seek to control the politics of our country and are undermining the very Government under which we live, so that it is fast becoming a government of the saloon, by the saloon, and for the saloon.

9. That an attempt is now being made all over our land to prevent in our public schools the teaching of the principles of temperance and sobriety, known as "Scientific Temperance Instruction," in which our children are taught the nature and effects of alcohol on the body and on the mind.

In view of the above serious facts, facts that menace our existence as a Nation, facts that imperil our American Christian Sabbath, our homes, the Church of Christ, and the souls of our people, the undersigned, officers of the National Temperance Society, appeal to the people of our beloved country for $100,000 for their work during the year 1904.

With this sum they can, in a measure, help to defeat the foe in Washington and in the State capitals:

1. By safe-guarding all restrictive and prohibitory laws passed by Federal and State Legislatures.

2. By placing preachers and lecturers in the field to agitate, educate and organize the American people for this great effort.

3. By sending broadcast all over our country Temperance Literature to enlighten all classes as to the danger from alcoholic liquors.

Using the Press.

How the liquor men use the press in advancing their interests may be seen from a circular sent out to many editors by the superintendent of correspondence of the Brewers and Distillers' Association.

After speaking of the dangers menacing the "trade" by the activity of its foes, the temperance people, the circular proceeds:

In order, therefore, to protect ourselves and our business it is imperative that every means possible for self-protection be used.

Our best friend is the newspaper. This being the case, we are going to make it worth something to them to stand by us in this thing. I have recently been put in charge of this department of work, with instructions to spare neither pains nor money in this, one of the hardest fights we have yet had to put up.

What will you charge us for the use of say one of your editorial columns per week, we to furnish material, you to publish it as editorial matter?

Of course we will have to be conservative in handling this organization, except where we are sure of our grounds; then we will make every edge cut to serve our purpose. And this matter will have to be kept sub rosa. This is my instruction, and I have to make a confidant of you, and I can make it pay you.

Please let me have your terms as soon as possible, money to accompany each article. Yours truly.

That many newspapers have yielded to the temptation and editors have got their price is evident from the editorial articles that from time to time have appeared in some of the daily papers of the great cities setting forth direful results of prohibition; the injustice of dispensing with the army canteen; garbled statistics to show the utter failure of prohibition everywhere. The articles were not rabid. On the contrary, they seemed the product of an anxious, conscientious patriot, seeking to do service to his country.—National Advocate.

EATEN BY MICROBES.

This expression exactly describes the condition of the skin when attacked by many forms of skin diseases. It is a horrid idea but perfectly true. To eradicate these disease germs and restore a healthy skin, use Tetterine, an infallible cure for tetter, ring worm, itch and all forms of skin diseases. Fifty cents per box at all druggists or by mail from

J. T. SHUPTRINE, Mfr.,
Savannah, Ga.

Sandy Creek S. S. Association.

The Sandy Creek Baptist Sunday-school Association convenes with Hickory Mt. church, on Friday before the fifth Sunday in May, 1904.

Friday, 11 a. m.—Introductory Sermon, by Rev. G. J. Dowell.

1.30 p. m.—Organization and report from each school represented on their condition.

1. Difficulties we have solved. R. B. Lineberry, R. F. Andrews and D. L. Webster.

2. Difficulties now in the way. Prof. R. P. Johnson, J. T. Paschal and T. L. Chisholm.

3. Good results from our work. Revs. R. R. Moore, W. H. H. Lawhon and G. W. Harmon.

Saturday, 9.30 a. m.—Miscellaneous business.

10 a. m.—1. Christ the Great Teacher. His Characteristics As a Teacher. His Methods of Work. Some Results of His Teaching. Revs. O. T. Edwards, J. L. Smith and Laban Moon.

2. The Sunday-school Teachers we want, the need and demand, the kind wanted, the equipment they should have, where they are to come from. R. W. Fulford, G. J. Dowell and J. F. King.

1.30 p. m.—What is the pastor's relation to the Sunday-school, and how can he promote its efficiency? R. B. Lineberry, J. T. Paschal and T. L. Chisholm.

2. The Superintendent—the kind of man he ought to be and what his duties are. Revs. W. H. H. Lawhon, W. J. Fulford, and O. T. Edwards.

The other officers—who they are, and what may be expected of them. Revs. G. J. Dowell, G. W. Harmon and R. F. Andrews.

L. R. DIXON.

Raleigh and Cape Fear Railroad

TIME TABLE.

Effect 12:01 A. M., Sunday, April 5, 1903.

South Bound Trains. Daily, ex. S.			STATIONS.		North Bound Trains. Daily, ex. S.	
Second-Class	First-Class				First-Class	Second-Class
101	105				104	102
A. M.	P. M.		Lv.	Ar.	A. M.	P. M.
7 20	4 15		Raleigh		9 45	6 35
7 33	4 28	S.	†Cargleigh Mills		9 25	6 20
7 45	4 36	F.	*Sylvania		9 20	6 15
7 54	4 39	F.	†Harnes		9 20	6 06
8 00	4 45	F.	Hobby		9 14	6 00
8 15	4 52	M.	†McCULLERS		9 10	5 55
8 25	4 56	F.	Banks		8 55	5 40
8 30	4 59	F.	Austins		8 55	5 36
8 50	5 07	S.	†Willow Springs		8 40	5 20
9 05	5 15	M.	† JOHNSON MILL		8 40	5 15
9 15	5 17	F.	† Cardenas		8 35	5 05
9 20	5 23	S.	C. F. & N. Junction		8 25	5 01
9 25	5 26	S.	†Fuquay Springs		8 20	4 50
9 40	5 31	F.	Kuckers		8 20	4 35
9 45	5 36	F.	Ravis		8 17	4 30
10 00	5 45	S.	† Chalybeate		8 10	4 20
10 05	5 50	S.	Bradley		8 00	4 05
10 15	6 00	F.	*Smith Mill		7 55	4 00
10 35	6 10		Lillington		7 45	3 50
A. M.	P. M.		Ar.	Lv.	A. M.	P. M.

JOHN A. MILLS,
President and Gen. Manager.

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No. 38.

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No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 47

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Obituaries.

ALLEN.—Infant daughter of Bro. Thos. M. Allen and wife, of Semora, Emmaline Rany, aged 13 months and 5 days, died March 29, 1904. All through the winter she had suffered, but eternal spring has dawned for her, and Jesus has said: Child it is enough, come up higher. Much suffering has come to this home. But fear not in a world like this, and thou shalt know ere long, know how sublime a thing it is to suffer and be strong.

J. J. ADAMS.

STANCILL.—Little Lena Mary Stancill, the baby of Mr. and Mrs. A. C. Stancill, of near Selma, died Tuesday, March 15th, 6.30 o'clock p. m. Her funeral having been preached on the following afternoon by Rev. Mr. Worley, of Pine Level, the remains were carried to the family graveyard, and laid to rest.

She is dead, but her sweet little life, short as it was, shed an influence over all who knew her that will live through eternity. Today she is a beautiful angel in heaven, and by the thought of resurrection we hope beyond the grave; and we are glad that her dear parents have been comforted by this blessed hope, and have not looked upon the Lord as being cruel for taking their precious one to a better home. May God bless and comfort the bereaved parents in all their trials and temptations through life, for as we know He moves in mysterious ways.

AN AUNT.

DEAL.—On February 19, 1904, the death angel came to the home of Marion Deal and peacefully carried the soul of our beloved brother, Henry Deal, from this suffering world.

Brother Deal was a young man, 21 years, 3 months and 29 days old, at his death. He professed faith in Christ, August, 1899, and joined the Franklin Baptist church. His life to the hour of death was that of a model Christian. He bore his sickness for more than a year with patience, expressing at different times a desire to go. He leaves a father, sister and four brothers, with a host of friends and relatives to mourn his departure. The church loses a faithful member, the home a dutiful son. But mother, who went to heaven some years ago, receives her child for a companion.

The funeral was conducted by the writer, February 12th, at the Jennings Cemetery, where his remains were committed to their resting place, to await the resurrection of the just.

We commend the bereaved family to Him who doeth all things well.

M. A. LOVE.

WALKER.—Mrs. Sarah E. Walker (nee Cobb), was born January 16, 1839, and died January 26, 1904, aged 65 years and 10 days. On July 15, 1858, she was married to John Walker, which union was blessed with five sons and one daughter, one of whom (her daughter) preceded her to the spirit land. Her husband died February 28, 1872, and left her to care and provide for her brood of small children, which duty she faithfully performed, as only a Christian mother could.

Early in life she became an earnest, consecrated Christian, and connected herself first with "Watering Hole," now Mt. Moriah, Baptist church, and was baptized by the Rev. John Monroe. Later she removed her membership to Alma, N. C., afterwards the church as a body was removed to Maxton, N. C., where her membership was continued until her translation to the church of the first-born in heaven. She was a model woman; always kind and sympathetic. Her sympathies were broad, and her affections deep, pure, and lasting. She exercised charity toward all and malice toward none. She was modest and chaste; free from the vices of the world, and was recognized as a model of queenly virtue. She was a faithful, loving, and beloved mother, a courteous and sympathetic friend and neighbor, an exemplary Christian, and devoted to her church. Verily, she is sorely and sadly missed by her family and all who were so fortunate as to make her acquaintance. But the Lord doeth all things well, and we should bow submissively to His will, and say: "Thy will be done in earth as it is in heaven."

WARD.—Bro. Baker Ward was born February 25, 1827, died July 9, 1903. He was married to Miss Mary A. Perry, December 6, 1854. Nine children were born unto them. Seven of these now live. Brother Ward was devoted to his family, and life was only happyp to him. He became a member of Ballards Bridge church in early life, and moved his membership from there to Chapel Hill church, and was a faithful member of this church until death.

His last trip was to his church to attend Sunday-school. As was his custom each Sabbath afternoon. He seemed to enjoy being associated with the children, making much of them, being happy in the Lord's work.

On leaving the church, he took a small child in the cart with him and carried him home, he was so devoted to the little ones. Around the fireside that night he was bright and happy. His wife was aroused about 12 o'clock, and awoke to find him rapidly failing with brain trouble, from which he never recovered, only growing worse until Thursday, when he quietly passed away. A good man has fallen. One loved by everyone. A good husband and father.

He was sound in the doctrines of the Bible. The Biblical Recorder and Charity and Children had a place in his love. He remarked to his pastor: "Bible first, then my papers." To see his children studying the Bible was a great joy to him. The writer has been his pastor for twenty years, and has never seen the slightest indifference to church or pastor. He always had words of encouragement for all. The church will miss him in many ways. Orphans will miss his fatherly care. His gates were wide open on preaching days, welcoming all who would enter. On the day of his burial people came a long distance to be present on this occasion, showing their love and respect for him. After the service at the house his body was taken to the old family burying ground and laid to rest. He leaves an aged wife, one sister, seven children, and many friends, to mourn their loss.

"He is not dead but sleepeth."
"Sweet be thy rest."

JOSIAH ELLIOTT.

In Memoriam.

Departed this life, at the home of their son, J. Q. Foreman, in the city of Salisbury, on March 14, 1904, sister Anice Foreman, in her 78th year, and, the third day thereafter, Bro. S. D. Foreman, her husband, in his 80th year.

These pious and devoted servants of the Lord, having had a long and lovely pilgrimage together in life and in the church, were separated only a brief period, their souls, soon after their departure from earth, meeting in the presence of the Lord and of the redeemed in heaven, while their bodies rest side by side in the cemetery.

They were natives of Stanley County; were converted about forty years ago, becoming members of the Baptist church at Kindall's, afterwards moving their membership to Silver Springs, in whose fellowship they spent useful and faithful lives, residing in the neighborhood until a few months ago, when the infirmities of age became such, that their affectionate and dutiful son brought them to his home, where they received tenderest care and attention, till the Lord took them to the mansion He had prepared for them.

Brother Foreman was a gallant Confederate soldier. His pall-bearers were Confederate veterans.

Three sons survive the parents.

May their exemplary Christian lives and triumphant deaths be blessed to the good of their dear ones left behind!

Resolutions of Respect.

Our kind and Heavenly Father, in His infinite mercy and love, called from earth to heaven, on the first day of March, 1904, our beloved sister and friend, Mrs. N. R. Windsor, who far 53 years had been so faithful in her Master's cause.

She leaves one daughter, Mrs. James S. Eagle, of Spencer, and son, W. C. W. Windsor, of Salisbury.

Resolved, That we bow in humble submission to God who has the right to work His own will.

2. That we extend to the bereaved son and daughter and other relatives our sincere sympathy, and we commend them to God, who knows how to sympathize with, help and comfort in time of trouble.

3. That these resolutions be spread upon minutes of our church, and a copy be sent to the sorrowing son and daughter; also one to be sent to the North Carolina Baptist and Biblical Recorder.

The passing spirit gently fled,
Sustained by grace divine;
Oh, may such grace on us be shed,
And make our bed like thine.

MRS. B. F. VUNCANON,
MRS. T. H. KRITZER,
MRS. W. DORSETTE,
Committee.

Spencer, N. C.

Whereas, it has pleased our Heavenly Father to remove from his home and friends on earth to his home above our dearly beloved brother, J. A. Byrum, who died in Rock Hock on the 13th of December, 1903, of consumption, in the forty-fifth year of his age. We believe we are writing of a true and faithful Christian. One who had given his life to the service of his Master. In early life he made a profession of religion, and united with the Rocky Hock Baptist church. He was ever ready to extend a helping hand to the needy. There was scarcely any work too pressing to prevent him from attending his church service. He was ever faithful to the Sabbath-school, first as a scholar then as teacher. As he grew in years he seemed to grow in the grace and knowledge of his Savior. He possessed the confidence of his brethren and was ordained deacon, which office he filled well until the close of his mortal life. Now, therefore,

Resolved 1. That in his death we acquiesce in this dispensation of God's providence knowing that He is too wise to err and too good to be unkind.

2. That in his death the church loses one of its most faithful and worthy members. The community a useful citizen, his family a devoted husband and loving father.

3. That these resolutions be spread on our minutes, a copy be sent the Recorder for publication; also a copy to be tendered the bereaved family.

Done by order of Conference, January 3, 1904.

J. B. SATTERFIELD,
W. F. BOYCE,
G. V. ASHLEY,
Committee.

There is nothing in life which has not its lesson for us, or its gift.—Ruskin.

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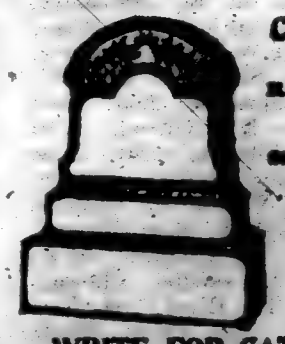
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Acknowledgments.

May 4, 1904.

State Missions.—New Hope, Central, $1.70; Iola, 1.00; Clinton, 1.10; Hamlet, .72; Gatesville, Chowan, 4.00; Forest City, 5.44; Apex, 1.70; Yanceyville, Beulah, 6.95; Bethel, 17.85; Reynoldson, Chowan, 5.00; Yeopim, 15.00; Martin A. Wood, 2.50; Oldfields, Ashe, 1.00; W. M. S., Southport, 2.00; Antioch, Neuse, 17.72; First, New Bern, 2.85; Brunswick, .60; Antioch, 1.38; W. M. S., Antioch, .50; Bethel, 1.25; Woodville, 1.40; Warwick, 2.87; W. M. S., Swansboro, 6.00; W. M. S. Clement, .29; W. M. S., Maxton, .60; First, Durham, 82.74; Cary, 1.20; Ashpole, 1.21; Y. L. M. S., First, Greensboro, 4.25; Sylva, 4.00; Ahoskie, 6.00; Mountain Creek, 3.00; W. M. S., Rutherfordton, 1.36; Sunbeams, Rutherfordton, .65; Jones Co. Mission field, 10.82; Henrietta, 3.58; New Prospect, 5.00; Double Shoals, 3.00; Pleasant Union, 1.45; Cane Creek, Mt. Zion, 3.25; Y. L. M. S., Wake Forest, 3.75; Good Hope, 2.31; W. M. S., Lea Bethel, Beulah, 1.41; Y. L. M. S., Tryon St., Charlotte, 8.85. Total this week, $249.25. Previously reported, $1,758.76. Total this year, $2,008.01.

Foreign Missions.—W. M. S. Cary, $5.00; Mt. Zion, 5.65; Ayden, 5.00; Cool Springs, 1.13; Beulah, 2.50; Sharon, 5.00; W. M. S., Buckhorn, 3.00; Ramseur, 3.36; Green Street, Piedmont, 20.00; Abbotts Creek, Liberty, 10.50; Clinton, 13.27; Sandy Run Asso., 1.38; Hamlet, 5.00; Mt. Gilead, 7.40; W. M. S., Mt. Gilead, (Xmas off.), 2.60; White Marsh, C. F. and Col., 1.25; W. M. S., Ahoskie, 5.00; W. M. S., Ephesus, Beulah, (Xmas off.), 1.50; W. M. S., Ephesus, Beulah, 2.72; W. M. S., Bear Creek, 3.00; W. M. S., Salisbury, So. Yadkin, 5.30; Y. L. M. S., Salisbury, 1.00; W. M. S., Antioch, So. River, 5.00; W. M. S., Wilson, Tar River, 3.00; W. M. S., Southside, 5.00; W. M. S., Red Springs, 2.65; Red Springs, 16.00; Mt. Gilead, 7.50; Gravel Hill, Liberty, 5.30; New Friendship, Liberty, 10.00; M. S. Johnson, 2.82; W. M. S., Clinton, 2.45; Rowland, 6.19; Bear Swamp, .50; Buckhorn, W. Chowan, 80.00; Milton, 4.75; Gatesville, Chowan, 9.58; Ebenezer, Tar River, 1.84; Forest City, 12.43; Long Creek, Meck. and Cab., 5.00; Chadwick, Meck. and Cab., 2.60; Mt. Olive, Sandy Creek, 3.60; Piney Forest, Robeson, 2.29; Blowing Rock, Three Forks, 1.67; Hertford, 15.00; Deep Creek, 5.00; Cranbury, 1.00; Bethlehem, Kings Mt., 22.76; Kings Mt., Kings Mt., 46.41; Rocky Mount, Tar River, 77.75; Sunbeams, Rocky Mount, Tar River, 10.00; Bear Swamp, Robeson, 2.25; Broad St., Winston, 26.78; W. M. S., Broad St., Winston, 7.75; Bethlehem, Sandy Creek, 2.75; Mocksville, 15.00; Apex, 3.40; Aberdeen, 3.35; Hayesville, W. N. C., 2.00; Yanceyville, Beulah, 7.00; Holly Springs, Little River, 5.00; Reynoldson, W. M. S., Chowan, 3.00; Ballards Bridge, Chowan, 3.50; H. I. E., 2.00; East Bend, Yadkin, 7.24; Fur Bush, Yadkin, 5.77 Huntsville, Yadkin, 2.17; X Roads, Yadkin, 8.00; Yadkinville, Yadkin, 2.25; Hickory, So. Fork, 28.50; W. M. S., Hickory, So. Fork, 2.90; Bethel, So. Yadkin, 11.00; First, Concord, 75.00; Cold Water, Meck and Cab., 5.00; Henderson, 25.00; Loves Creek, 10.00; Mineral Spring, 3.08; Warrenton, Tar River, 40.45; Second, Durham, 119.00; Eatons, So. Yadkin, 15.00; Fellowship, Flat River, 1.00; Knap of Reeds, Flat River, 11.34; Enon, Flat River, 22.00; West Durham, 60.00; Dan Valley, 6.30; Cool Spring, Mt. Zion, 3.00; Clemmonsville, Pilot Mt., 10.75; Chapel Hill, 50.00; Mt. Airy, 10.07; Burlington, 17.30; Yeopim, 10.00; Battleboro, 1.71; Lumber Bridge, 69.95; Haw Bluff, 2.00; Fremont, 1.00; Mt. Nelson, 1.50; First, High Point, 160.14; W. M. S., High Point, 12.50; Sunbeams, High Point, 2.80; Berea, 4.00; W. M. S., Berea, 3.50; Flat Creek, 5.00; Liberty, 1.15; W. M. S., Cane Creek, 6.50; Cane Creek, 2.74; Bethel, 5.00; W. M. S., First, Asheville, 34.05; First, Asheville, 37.28; Big Branch, 12.17; Red Oak, Tar River, 2.50; Sandy Bottom, Neuse, 2.00; Barbers Grove, Stanly, 2.50; Carver, 5.00; Oldfields, Ashe, 1.00; So. Side, 6.76; Eagle Springs, 1.00; Edenton, 91.00; Chapell's Hill, 5.00; Morganton, 127.00; W. M. S., Southport, 2.00; Rehoboth, 6.08; Powells Point, 5.00; Poplar Branch, 5.00; Kinston, 17.00; Sunbeams, Kinston, 6.00; Scotland Neck, 25.00; Antioch, 1.00; Reynoldson, Chowan, 2.05; First, New Bern, 2.10; Wadesboro, 125.00; Bethel, 1.67; Friendship, Pilot Mt., 7.40; Cedar Rock, Tar River, 2.15; W. M. S., Warwick, 10.00; Marshbury, 1.25; Antioch, 15.00; Maple Springs, 3.49; Macon, 2.00; Galatia, 3.95; W. M. S., Galatia, 11.05; W. M. S., Kings Mt., 4.00; W. M. S., Swansboro, 1.23; W. M. S., Clement, .29; W. M. S., Albemarle, 3.00; W. M. S., Statesville, So. Yadkin, 9.79; Sunbeams, Maxton, Robeson, 2.15; Sunbeams, Burlington, Robeson, 1.00; Y. L. B. F. U., 10.00; Tarboro, 10.00; Sunbeams, Tarboro, 1.00; Bethel, 9.00; W. M. S., Bethel, 1.80; First, Durham, 139.73; W. M. S., First, Durham, (Xmas off.), 44.15; Cary, 11.15; Ashepole, 32.50; West End, Asheville, 35.00; W. M. S., Thomasville, 8.10; Hickory, 20.50; Y. L. M. S., Greensboro, First, 4.25; First, Albemarle, 40.00; Providence, Beulah, 5.00; Bilby's Creek S. S., .30; Pleasant Hill, 5.00; Bear Creek, 9.00; Zion Hill, 1.50; W. M. S., Mt. Vernon, 3.00; Sunbeams, Mt. Vernon, 1.00; Mt. Creek, 3.50; W. M. S., Rutherfordton, (self-denial), 1.36; W. M. S., Rutherfordton, 10.00; Sunbeams, Rutherfordton, .65; Washington, 20.00; Orphanage Church and S. S., 29.85; Ruffin, 6.70; Jones Co. Mission field, 8.65; Republican, 7.30; Cypress Chapel, 1.00; Marion, 14.40; Worthville, 3.00; N. Henderson, 2.00; Middleburg, 8.10; Rocky Hock, 34.58; Griffins X Roads, 3.55; Spring Hope, 4.52; Mossy Hill, Cedar Creek, 3.10; Antioch, 3.19; Stony Ford, 1.00; Mt. Pisgah, 23.25; Cherryville, 17.00; Double Shoals, 2.00; Caesar, 2.50; Fallston, 10.04; Poplar Springs, 1.42; Waco, 1.00; Polkton, 5.00; Locust, 1.52; First, Goldsboro, 115.65; Roanoke Rapids, 7.00; W. M. S., Edenton, 17.10; Edgemont, Mt. Zion, 3.85; Cane Creek, Mt. Zion, 8.65; Louisburg, 130.00; Y. L. M. S., Wake Forest, 12.00; Sunbeams, Wake Forest, 7.08; W. F. M. S., Wake Forest, 6.00; W. M. S., Wake Forest, 20.20; Tillery, 2.00; Mt. Vernon, Central, 20.00; Seven Springs, Neuse, 2.50; N. Rocky Mt., 50.00; Silent Grove, C. F. and Col., 3.00; Rocky Ford, 1.00; Liberty, 10.00; Lea Bethel, 5.00; W. M. S., Lea Bethel, 1.40. Total this week, $3,052.04. Previously reported, $4,853.13. Total this year, $7,905.17.

Home Missions.—New Hope, $4.34; W. M. S., Cary, (self-denial), 7.25; W. M. S., Cary, 6.50; Ayden, 4.00; Cool Springs, 1.13; Beulah, 2.50; Sharon, 4.00; W. M. S., Buckhorn (self-denial), 11.50; Ramseur, 2.57; Green Street, Piedmont, 5.00; Abbott's Creek, Liberty, 5.00; Clinton, 10.50; W. M. S., Clinton, (self-denial), 8.00; Mt. Gilead, 2.60; W. M. S., Mt. Gilead, 2.60; W. M. S., Ahoskie, 5.00; Miss L. D. Pierce, Meck. and Cab., (self-denial), 1.00; W. M. S., Bear Creek, (self-denial), 9.00; Columbia, 5.50; L. M. Class, Scotland Neck (self-denial), 10.45; W. M. S., Salisbury, So. Yadkin, 5.20; W. M. S., Antioch, So. River, 3.00; W. M. S., Maiden, So. Fork (self-denial), 3.10; W. M. S., Wilson, (self-denial), 5.00; W. M. S., Marshall, 2.30; W. M. S., Mt. Zion, 1.40; W. M. S, Bynum, (self-denial), 5.30; W. M. S., Scotland Neck, 15.88; W. M. S., Statesville, (self-denial), 9.95; W. M. South Side, 5.00; Mt. Gilead, 8.75; New Friendship, 6.00; Rowland, 1.60; Bear Swamp, 1.75; Melton, 4.21; W. M. S., Polloksville, 2.00; W. M. S., Polloksville, (self-denial), 2.10; Gatesville, 12.00; W. M. S., Hobgoods (self-denial), 5.50; Forest City, 3.37; Long Creek, Meck and Cab., 2.00; Chadwick, Meck. and Cab., 1.00; Yadkin, Caldwell, 1.47; Kings Creek, Caldwell, 3.00; W. M. S., Lumberton (self-denial), 11.06; Deep Creek, 2.00; Bear Swamp, Robeson, 2.85; Mars Hill, 4.58; W. M. S., Mars Hill, 1.15; Sunbeams, Mars Hill, 1.25; W. M. S., Sawyers Creek, Chowan, (self-denial), 5.75; Bethlehem, Sandy Creek, .97; W. M. S., Bethany, 4.00; Mocksville, 5.00; Apex, 7.00; W. M. S., Apex, (self-denial), 11.00; Yanceyville, Beulah, 2.24; Holly Springs, 5.00; Reynoldson, Chowan, 13.42; W. M. S., Reynoldson, 2.92; South Side, 10.00; Y. L. M. S., Lumberton, (self-denial), 3.70; W. M. S., Ansonville, Pee Dee, 2.50; Spring Hill, Pee Dee, 26.13; East Bend, Yadkin, 3.85; Fur Bush, Yadkin, 2.46; Huntsville, Yadkin, 2.60; X Roads, Yadkin, 4.14; Hickory, So. Fork, 8.55; W. M. S., Hickory (self-denial), 8.35; Bethel, So. Yadkin, 8.25; W. M. S., Leaksville, Pilot Mt., (self-denial), 5.41; Loves Creek, 6.00; Mineral Springs, 1.54; Warrenton, Tar River, 20.45; Second, Durham, 31.20; Eatons, So. Yadkin, 3.00; Fellowship, Flat River, 5.00; Tally Ho, Flat River, 1.00; Enon, Flat River, 10.43; Ephesus, Beulah, 2.00; W. M. S., Washington, (self-denial), 6.00; Dallas, 4.31; Clemonsville, Pilot Mt., 6.25; Chapel Hill, 50.00; Burlington, 20.00; Yeopim, 12.00; Lumber Bridge, 9.44; Fremont, 2.00; Mt. Nelson, 1.00; W. M. S., First, High Point, (self-denial), 15.10; Cane Creek, 2.74; Marshall, 3.15; Madison Sem., 1.25; W. M. S., Smithfield, 12.12; Big Branch, 28.44; Red Oak, Tar River, 2.50; Antioch, Tar River, 1.10; W. M. S., Round Hill, 6.30; Barbers Grove, Stanly, 2.00; W. M. S., Yanceyville, (self-denial), 4.55; Oldfields, Ashe, 1.00; So. Side, 7.78; Centre Hill, 5.00; Chappel's Hill, 5.00; W. M. S., Southport(self-denial), 5.00; Rehoboth, 7.00; Coinjock, 2.50; Powells Point, 3.00; Poplar Branch, 5.00; Kinston, 45.05; W. M. S., Kinston, 42.90; Y. L. M. S., Kinston, 6.05; Sunbeams, Kinston, 6.00; Antioch, Neuse, 2.75; First, New Bern, 37.62; W. M. S., Antoich, (self-denial), 1.30; Wadesboro, 71.00; Bethel, 1.10; Mt. Lebanon, 1.75; Friendship, Pilot Mt., 8.92; Cedar Rock, Tar River, 2.87; W. M. S., Warwick, 8.12; Warwick, 11.88; Marshalburg, 1.25; Macon, 2.00; Galatia, 5.00; W. M. S., Kings Mt., 3.50; W. M. S., Swansboro, 4.00; W. M. S., Clement, (self-denial), 3.50; W. M. S., Clement, .29; W. M. S., Immanuel, (self-denial), 2.60; W. M. S. Immanuel, 1.90; W. M. S., Albemarle, Stanly, (self-denial), 5.00; W. M. S., Statesville, So. Yadkin, 6.04; W. M. S., Maxton, Robeson, (self-denial), 6.30; Y. L. B. F. U., 10.00; Rolesville, Central, 50.00; W. M. S., Tarboro, 4.15; First, Durham, 22.15; W. M. S., First Durham, (self-denial), 21.50; W. M. S., First, Durham, 10.00; Cary, 11.50; Ashpole, 5.31; W. M. S., Mt. Airy, (self-denial), 4.00; Y. L. M. S., First, Greensboro, 17.50; Providence, Beulah, 2.06; Bilby's Creek S. S., .50; Sylva, 3.25; Bear Creek, 5.00; W. M. S., Mt. Vernon, 3.00; Sunbeams, Mt. Vernon, .50; Mt. Creek, 3.00; W. M. S., Rutherfordton, 1.36; Sunbeams, Rutherfordton, .65; Washington, 20.00; Orphanage Ch. and S. S., 10.32; Grand Hill, 1.30; Ruffin, 5.00; Mars Hill, 30.00; Marion, 11.50; Elizabeth L. Betts, 5.00; N. Henderson, 1.00; Middleburg, 4.75; Rocky Hock, 34.58; Griffins X Roads, 1.00; Spring Hope, 10.00; Mossy Hill, Cedar Creek, 5.05; Central, So. River, 1.00; Stony Fork, .85; Cherryville, 1.00; Double Shoals, 3.00; Waco, 1.00; W. M. S., Second, Goldsboro (self-denial), 4.00; Roanoke Rapids, 10.00; Edgemont, Mt. Zion, 3.00; Cane Creek, Mt. Zion, 3.00; Y. L. M. S., Wake Forest, (self-denial), 10.00; Sunbeams, Wake Forest, 1.15; W. F. M. S., Wake Forest, 5.40; W. M. S., Wake Forest, 36.99; Mt. Vernon, Central, 14.50; Seven Springs, Neuse, 3.00; First, Raleigh, 169.80; N. Rocky Mt., 25.00; Silent Grove, C. F. and Col., 1.00; W. M. S., Lea Bethel, Beulah, (self-denial), 5.00; Y. L. M. S., Tryon St., Charlotte (self-denial), 42.70. Total this week, $1,642.01. Previously reported, $2,277.17. Total this year, $3,919.18.

Education.—Hobgood, Tar River, $2.50; Eagles, 1.00; Piney Forest, Robeson, .66; Hertford, 10.00; Reynoldson, Chowan, 3.38; Peace's Chapel, Flat River, 4.57; Mt. Airy, 13.98; Yeopim, 5.00; So. Side, 2.75; W. M. S., Swansboro, 2.00; First, Durham, 12.26; Ashepole, 1.65; Yanceyville, 5.00; W. M. S., Flat Rock, 2.30; Dawsons, 3.15; Bethel, So. Yadkin, 4.50; North Henderson, 1.00; New Prospect, 1.50. Total this week, $77.20. Previously reported, $391.00. Total this year, $468.20.

S. S. and Colportage.—Ruffin, $1.36; Y. B. S. S., Yanceyville, 1.00; S. S., Wake Forest, 10.00. Total this week, $12.36. Previously reported, $97.31. Total this year, $109.67.

Ministerial Relief.—Garner, $1.43; Clinton, .70; Rowland, 1.40; Fair Bluff, Robeson, 3.19; Piney Forest, 1.09; Hartford, 10.00; Bear Swamp, Robeson, 2.00; Mt. Airy, 9.91; Centre Hill, 3.00; Chapell's Hill, 3.00; Eureka, 4.00; Bethel, .40; First, Durham, 15.33; Cary, .75; Ashpole, 2.50; Orphanage, 6.24; Pine Meeting House, 3.00; New Prospect, 1.00; Silent Grove, C. F. and Col., 1.00. Total this week, 69.94. Previously reported, $303.47. Total this year, $373.41.

Student's Aid Fund.—Ashepole, $3.90; Orphanage, 10.00. Total this year, $13.90.

Yates Memorial.—Chapel Hill, $5; Miss L. D. Price, 1.00; W. M. S., Wake Forest, 3.00; W. M. S., Youngsville, 1.00; W. M. S., Flat Rock, 2.00; W. M. S., Salisbury, So. Yadkin, 3.00; First, High Point, 25.00; W. M. S., First, High Point, 5.00; W. M. S., Yanceyville, 1.00; Wadesboro, 75.25; W. M. S., Immanuel, 2.50; W. M. S., So. Yadkin Association, 20.00; W. M. S., Scotland Neck, 18.00; W. M. S., Washington, 2.00; W. M. S., Hobgood, 1.00; W. M. S., Rocky Mt., 2.00; W. M. S., Beulah Asso., 4.00; W. M. S., Mt. Airy, 3.00; W. F. M. S., Wake Forest, 4.35. Total this year, $178.10.

Total reported for all objects this week	$5,294.80
Previously reported for all objects	9,681.84
Total reported for all objects this year	14,976.64

WALTERS DURHAM,
Treas. Baptist State Con.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 45.

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THE HOME BOARD'S NEW PLANS FOR MISSIONS TO THE NEGROES.

Questions are always in order and the questions asked by the Recorder concerning the Home Mission Board and work among the negroes are all right, except that the Recorder has a mistaken impression to start with.

Because I know the Recorder believes in a great Perpendicular by which truth is protected and by which all words and deeds as well as thoughts must square I desire the privilege to correct the Recorder impression and statement of what the Home Mission Board has done with regard to work among the negroes. I will also answer some of the questions submitted in the Recorder editorial. I venture to do this only because it happens that I am chairman of the Committee which has conducted the matter and a member of the Home Mission Board and feel that North Carolina Baptists who so lately showed their devotion to Home Missions by enlarged contributions should be assured that the Home Mission Board has not treated with disrespect the resolution adopted at Charlotte suggesting a commission to study the negro question. I wish to say—

1. That the Home Mission Board has acted under the direction of the Southern Baptist Convention in undertaking a larger and better systemitised work with the negro Baptists. The instructions are to be found in every minute of the Convention since 1845. The Board could not regard its duty to help in missionary work among the negroes as a doubtful or debatable field of its obligation. The North Carolina Convention when Dr. Durham was Secretary reckoned that this work was a part of the Home Board's responsibility—by engaging in that work with it at the instance of the Home Mission Board and that work has continued until recently in North Carolina.

2. The Home Mission Board has not "plunged heavily" into the work as the Recorder says. It has on the contrary only elaborated and enlarged the scheme of co-operation which was authorized by the Convention at Hot Springs, Ark., in 1900.

There has been no haste, no precipitate purpose, no quick born enterprise.

Many of us, including the Recorder, have thought that the Board ought to go faster than it has in the direction of such specific and definite work as this. But as a matter of fact the present plan of work which will be submitted to the Convention at Nashville provides for the expenditure of only $30,000 in ten States next year, one-half of which is to be raised by the negroes themselves, as compared with more than $20,000 expended in the Fortress Monroe plan adopted and approved by the North Carolina Convention for eight years consecutively, only one-fourth of which at the outset was to be raised by the negroes, and was confined to six States. Under the Fortress Monroe plan $15,000 came from white Baptists(North and South) and $5,000 from the negroes. Now $15,000 will come from the white Baptists and $15,000 from the negroes.

Is this a proposition suggestive of plunging?

3. The Home Mission Board has worked at this matter diligently through a committee of experienced men for a whole year. The Recorder of August 8, 1903, was the first paper to voice the expectation that the Home Board would undertake a greater work this year. The committee, of which I am now chairman, has been working at this matter for a solid twelvemonths to carry out the instruction of the Savannah Convention which commended the great opportunity for a greator work among the negroes to the Home Mission Board in specific words, see page 33 of Minutes.

The suggestion of an outside commission came from the Virginia General Association first. At that Association at Staunton the representive of the Board before any resolution was passed stated to the General Association what the Home Board purposed and was doing. Here are the exact words used, then in manuscript and afterwards published. "The Home Mission Board and the present Secretary of that Board considers none of its obligations as superior to this (i. e., the enlarged work among the negroes) and is already addressing itself carefully and hopefully to plans and negotiations for which the Southern Baptist Convention is not only ready but waiting." The recent agreement with the Negro National Convention is the result of the plans and negotiations announced publicly a year ago nearly, and which were really begun more than a year ago. All this was in advance of any resolution by the General Association of Virginia or the North Carolina Convention.

Now, as seems to me, the question is not whether we should have a larger work among the negroes since both the Virginia and North Carolina resolutions are premised on the need and duty of a larger undertaking, but the question is whether the Home Mission Board should have abandoned its instructions as a Board, its admitted responsibility as the Board charged with negro work as one of its definite fields, and its already well advanced investigation into the matter of larger plans, in order to see if the Southern Baptist Convention would appoint a commission gathered from the four quarters to enter into a study of the Negro Problem. That is the question now up.

The action of the Board in formulating a plan of work to be submitted to the Convention does not interfere with a full discussion of the Virginia and North Carolina suggestion of a commission. If such a commission is appointed it will not report in a year. Meanwhile the Board plan would be in operation and at the end of the year could be revised if by any chance the Commission solves the difficulties of negro work and can suggest a better way. If the Recorder is opposed to a large work among the negroes as its questions indicate then what can it want with a commission? Is the proposition of a commission predicated on the purpose to do less work among the negroes? I confess the Recorder editorial confused me on this point. It is a very important point.

"Are the negroes evangelized?" "Has the negro reached the point in his religious development when we may leave him alone?" These are the Recorder's questions. Are those questions up in North Carolina? Are they up in the Southern Baptist Convention? It was the understanding in Virginia that the call for a commission was based upon a great need and a great opportunity existing in the moral and missionary undevelopment of the negroes.

Now on the question of a commission of the Southern Baptist Convention to spend a year in studying the negro problem and its relation to the Convention I am frank in the opinion that a discussion of that proposition on the floor of the Convention will reveal that the Convention is indisposed to launch upon the sea of commissions. It is not a body to go very far in the solving of the negro problem as a national problem. It is not an Ogden movement in purpose or scope. Commissions and junketing parties to pursue academic researches in sociology are not exactly in its line however valuable and necessary to other organisations.

The Southern Baptist Convention is concerned with the negroes who are within the reach of Baptist shaping. Our field is defined largely enough when we do what we can to help negro Baptists. If information on the negro problem in its social, industrial, educational and political phases is desired we can get it without the expense of a commission from the four-quarters, by sending a two cent stamp to Dr. C. D. McIver at Greensboro.

The Home Mission Board has investigated the conditions among negro Baptists from the standpoint of the duty of Southern white Baptists. All the books, pamphlets and data of the Odgen Commission are in the hands of our committee. But we have planned to help the negro religiously, morally and with respect to his conscience and his Christian development.

A fair presentation of the plan, agreed to by the negroes and the Home Mission Board which will be presented to the Convention, will make its appeal to sober, common sense, practical judgment and experience, and it will work.

There is no field in the world that offers a greater opportunity for wasted money and wasted time than the work among the negroes. There is no line of missionary endeavor in which experience and practical dealing count so much, and in which professional and academic enthusiasm count so badly.

As ever, JOHN E. WHITE.

SPRING.

See where the surly winter passes off,
Far to the north, and calls his ruffian blasts;
His blasts obey, and quit the howling hill,
The shatter'd forest, and the ravag'd vale;
While sober gales succeed, at whose kind touch,
Dissolving snows in livid torrents lost,
The mountains lift their green heads to the sky.

For only through the lenient air this change,
Delicious breathes; the penetrative sun
His force deep-darting to the dark retreat
Of vegetation, sets the steaming power
At large, to wander o'er the verdant earth,
In various hues; but chiefly thee, gay green!
Thou smiling nature's universal robe!
United light and shade! Where the sight dwells
With glowing strength, and ever new delight.

* * *

Along these blushing borders, bright with dew,
And in yon mingled wilderness of flow'rs
Fair-handed spring unbosoms, ev'ry grace,
With hues on hues expression cannot paint,
The breath of nature, and her endless bloom.

—Thomson.

MORAL DEAFNESS.

There is a form of deafness known to the physician in which the person affected is able to hear everything except words. In such a case the ear, as an apparatus for mere hearing, may be so perfect that the tick of a watch or the song of a bird is readily appreciated, but owing to a local injury deeper than the ear, for it is in the brain itself, all spoken words of his mother tongue are as unintelligible to the sufferer as those of a foreign language. Give him a book and he may read as understandingly as ever,but every word addressed to him through his ear reaches his consciousness only as a sound, not as a word. There is a moral deafness which corresponds to this physical infirmity, but which, instead of being rare, is as common as it is harmful and disabling. To all men there is given an inner ear, which has been fashioned to hear Wisdom's word, but that ear often seems so dull of hearing that there appears no sign of response to her utterances.—Prof. W. H. Thompson, M. D.

"I like a man who ain't a grain afeard," wrote Hosea Biglow, and the saying expresses a common sentiment. The fearless preacher—fearless in proclaiming, not political or sociological or evolutionary opinions, but the searching truths of the gospel—always has been, and always will be, liked, and his preaching will be with power.—Examiner.

Temptations are crises which test the strength of one's character. Whether we stand or fall at these crises depends largely on what we are before the testing comes.

WHAT DID JESUS TEACH ABOUT THE SOCIAL LIFE.

BY J. C. MASSEE, PASTOR RALEIGH BAPTIST TABERNACLE.

Did Jesus teach anything about the social life of men? Two answers are at once ready upon the lips of doctrinal partisans: That he did not teach of the social life at all; that he taught only of the social life. In this the exaggeration of the individualist will but balance the exaggeration of the socialist. The truth lies between these extremes. The primary significance of the gospel of Jesus to the unregenerate is individualistic. Yet even this is not unexcepted truth. And the secondary and fundamental emphasis (secondary in place, rather than in importance) is laid upon the social issue of the individual faith—the projection of the personal righteousness into the social body. Let it be understood that the writer does not deny, but affirms the personal character of the faith. Only this article is concerned with the other (social) phase of the one gospel.

THE LORDSHIP OF CHRIST.

The social teachings of Jesus are inseparately bound up in his teachings concerning the kingdom of God and the Lordship of the Son of Man. Jesus' teachings of the kingdom was of the reign of God over men who are bound to Him and to each other by a common tie of love. And the social life as considered in this connection is the life of contact between members of the kingdom. Incidentally also between members of the kingdom on the one hand and the world on the other. Wherever, therefore, men come together upon the plane of business, pleasure, politics or religion, there will be the social life. The most striking parable in many respects that fell from His life has a strong humanitarian coloring. While the most beautiful incident in His earthly life is recorded of His social life with His friends (Luke 10:25f). And these are given in illustration of His answer to an inquiry as to the supreme law of His kingdom. He declared that law to be two-fold: a supreme love to God, and an unselfish love to men. "Upon these two hang all the law and prophets." Here is an epitome of the whole gospel motive, and of the whole gospel intent.

THE CHRISTIAN BROTHERHOOD.

The subjects of His kingdom from the Christian brotherhood whose interest, aims, dangers, difficulties and needs are identical. By His departing prayer (John 17th chapter), He has made of the Christian brotherhood a unit—one even as He and the Father are one. Already (John 13:13) He had declared: "By this shall all men know that ye are my disciples, that ye love one another." And one of the fatal defects of much of the religious teachings of the day is that men are taught "to trust Him to save their souls from a hell He did not often mention, and are left to believe Him incompetent to establish the reign of love which was the central purpose of His coming to the earth at all."

A MISCONCEPTION OF THE KINGDOM.

This is of course in perfect harmony with that conception of the saving work of Christ, that makes the present life but an incident in the Christian experience: And that, that makes the gospel purpose to be some sort of an indefinable "spiritual" preparation for a future home in heaven. Whereas, Jesus taught us to pray and to labor that the kingdom of God might come and His will be done on earth. Jesus' conception of life was far removed from an ascetic or monastic type, or from the "spiritual" idea so frequently exploited. He touched the life of His people at every point of social contact. He was fiercely opposed for this attitude of His by the religious teachers of His own times. He made enemies of them by becoming the friend of publicans and sinners. And so wholesomely convivial was His life that He found it necessary to defend Himself against the taunt of His contemporaries that He was a wine-bibler.

SOME INCIDENTS IN HIS TEACHING.

It may be of special interest to notice that He began the signs of His authority and power at a marriage feast. It was not in the Holy Temple, nor in some secret place of prayer, but in a festive social gathering where He was but one of the guests, that He first manifested forth His glory. He would not separate religion from life. But destined Christianity to call forth in righteousness the best possible expression of the natural impulses, aspirations and desires of the human life in every part of its experience.

Now, much of the social teachings of Jesus must be found in His enunciation of the vital principles of His kingdom. Yet upon some features of the social life He has given explicit utterance. One could hardly be found to deny, for instance, that the integrity and purity of the family life in the Christian world is due to the teachings of Jesus against divorce, and His recognition of the essential equality of woman with man. He teaches the stewardship of money in the parables of the good samaritan, and of the talents and pounds; as also in the incident of the rich young man, who came to Him to find eternal life, but went away with a downcast countenance because commanded to use His wealth in supplying the needs of others. On another occasion he declared that the program of eternal blessedness or of eternal punishment depends entirely upon the social life here: "In as much as ye did it unto one of the least of these," etc.

Both by His precept and His example He taught a loyal subjection to the constituted authorities as representatives of the State. With Jesus: the powers that be are ordained of God; and those citizens who hold themselves to a strict integrity in other things, but who easily pervert the truth in the evasion or non-payment of imposed taxes, find scant comfort from the life of Him who taught: "Render unto Caesar the things that are Caesars," and Himself performed a miracle to enable Peter to pay His and his own Temple tax upon an official demand for it.

Finally: In a broad and general sense it may be said properly, that the Epistles are the detail interpretation and application of the fundamental principles of the kingdom of God as laid down by Jesus, its founder and Lord. Even a slight examination of these will reveal how large a portion of their contents have to do with the social life. They work out the relations between the husband and wife, parent and child, master and servant; citizens to the government. They discuss such problems as social purity, honesty, diligence, the settlement of litigation out of the courts, charity to the poor, hospitality, truthfulness, kindness, etc.

To the Christian every detail of His daily life is the expression of His soul. "The Christian creed cannot stop short of a social realization. Opinions may differ as to the form in which the society will be revealed, but the fact that Christianity must issue in the perfection of social life, and must manifest its power in dealing with social relations cannot be lost sight of without peril to the dignity and essence of the faith."

What Christian Science Stands For.

BY ELIZABETH EARL JONES.

Christian Science Publication Committee for North Carolina.

In your interesting issue of April 20th appeared an item from the April Atlantic entitled, "Mrs. Eddy Versus Death."

I will be greatly obliged to you if you will give me sufficient space in your good paper to correct this misapprehension of a widely acknowledged science and faith that numbers its adherents among the hundreds of thousands. The writer of the article in question thinks Mrs. Eddy's explanations of death, sin and diseases are unsatisfactory to the philosopher because Mrs. Eddy teaches of a higher life than that which is dependent upon the heart, lungs, brain, etc. Christian Science is the science of the spiritual man in the image and likeness of God. Christian Scientists do not go about from house to house seeking converts, or declaring to the suffering "nothing ails you," or to the sinful, "You are not sinning," but they are conscientiously at work with themselves and for those who desire and need their help to "overcome evil with good," and to so possess the "same mind which was also in Christ Jesus"—which thinks nothing unlike God. When every Christian has reformed himself, and helped his fellows to do likewise, the reformation of the world will have been accomplished. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (page 450): "The Christian Scientist has enlisted to lessen evil, disease, and death." Therefore they are patiently and faithfully endeavoring to hate no more; to worry and fear no more; to think and talk no more about sickness, misery, or death; to find no more pleasure in wrong-doing, but to rejoice in doing right, in loving their neighbors (all mankind) as themselves; in thinking cheerful, wholesome, hopeful, trusting, God-like thoughts; in looking up always, and never down, and in seeking and pointing the way of life, the way heavenward, Godward. Mrs. Eddy's teachings are proving themselves capable of practical, scientific, satisfactory proof, healing all manner of diseases and making philosophers of moral and mental babes.

Do you not think such a movement as this is a blessing to any community, and a prophetic "sign of the times,"—inasmuch as the world is looking for a millenial season, a reign of love, when the order of heaven will come down to earth?

As Mrs. Eddy's teachings are founded solely upon the Bible, and but reiterate the doctrines of the one and only Christ, let us see what Christ Jesus taught upon the subject, Death. He said substantially: "If a man keep my sayings he shall never see death." He did not say "if a man's heart beats regularly," because he reckoned man according to a higher law and nature, and his only "if" was, "if he keeps my sayings." Jesus kept these sayings as no other has ever done, and He demonstrated to us the truth of this remarkable statement. When called to the bed of death, because He refused to see it as real, and looked steadfastly into the eternal law of Life—God's law—He raised the dead. He said to the mourners and scoffers alike, "The maid is not dead," and He proved it. He commanded His followers to "preach the gospel, heal the sick, cleanse the lepers, cast out devils, raise the dead." Who is so wise as to be able to place conditions upon what Jesus said, and to teach that His first command to "preach the gospel" was intended for all time, but that the others, "to heal the sick," etc., were only for a limited time and a few following?

If God sends sickness, sin, and death, why did He, who came to do the will of God, always destroy these ills, heal sickness and raise the dead whenever called upon for aid? If God intends that material remedies should be employed in this healing work, either for the sake of strengthening faith, or because of the potency drugs may contain, why did not Jesus recommend them and use them? Because He said: "Ye cannot serve two masters." When His disciples failed to heal a certain case, Jesus did not tell them that only medicine and energy could reach the disease, and that prayer alone was criminal or useless in such a case. No, He told them their failure was due to a lack of faith, and He added: "This kind cometh not forth but by prayer and fastings." Because Jesus kept His own sayings and trusted entirely to God in every hour of need, and cried, upon the cross, "Father into Thy hands I commit my spirit"—God raised Him from the dead, and suffered not this faithful Son to see corruption.

Paul, that grand exponent of Christianity, said: "Death is the wages of sin," is the "last enemy to be destroyed." Sin brings the same wages today that it did in the days of Paul, and likewise righteousness claims the same exemption.

"In the way of righteousness is life, and in the pathway thereof there is no death.' Therefore, the way to overcome death is to overcome its cause and producer—sin. In Hebrews we are told that he that "hath the power of death," is "the devil."

Is anything real that is not eternal? Who that hopes in heaven will say that sin and death and disease are eternal? Then if not eternal, why call them real?

Jesus, defining sin, said: "It is a lie and the father of it;" in other words, "God is not its Father." Is a lie real, or true, or God-created? Then we see what the origin of death is. What is the origin of sin and disease? The Bible says that eating or partaking of the "knowledge of good and evil" caused the first sin, and until then sin was unknown. He that believes in the power of both good and evil dwells in a house divided against itself which cannot stand. God said: "Ye shall not eat of it lest you die."

Christian Science, like the blessed teachings of Christ Jesus, declares the allness of God, good, and the consequent unreality of all evil. Christian Science is overcoming evil in the most effectual way—by showing the power and beauty of goodness and the hideous claims of evil which sooner or later must end in suffering and death if not overcome. A reality is something which can never be destroyed, therefore we believe that sin, sickness and death are not reali-

ties, and that God and His creation only are real. There is Scriptual authority for all that is taught in the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker Eddy. The fact that these Christian commands are being established by demonstration to-day, when skepticism confronts us upon every side, should be a source of rejoicing to all those who truly love God and seek the universal establishment of Christ's kingdom.

Christian Science is not a new sect or creed, but simply the revival of primitive, practical Christianity for all the churches. Its followers most sincerely desire to work with, not against, all that tends to the betterment of mankind. We do not know, and dare not say, when death will be shorn of its power and cease to reign, but this we do know—the sooner Christ's demands are understood and obeyed in each individual consciousness, the sooner will the "last trump" sound, the last sin vanish, and man will be seen in God's own image, and the prophecy in Revelations 21:4, be realized: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Briefly, this is the mission of Christian Science and the inspiration of its noble founder.

ELIZABETH EARL JONES,
C. S. Publication Committee for North Carolina.
Asheville, N. C., April 24, 1904.

In Behalf of a Decided Forward Movement in Foreign Missions.

Chinkiang, China, Jan. 1, 1904.

The Central China Mission, to Our Fellow Missionaries of the Southern Baptist Convention.

Dear Brethren and Sisters:—We are persuaded that the time has fully come for the Baptists of the South to make a decided advance in their mission work. While we have at present only about a hundred and forty-five male and female missionaries, and this after nearly sixty years have passed since the Southern Baptist Convention began its direct missionary operations in foreign fields, we believe firmly that if during the Convention year, May, 1904, to May, 1905, one hundred well-equipped men and women should offer themselves to our Board, our churches could, and would, gladly undertake to send them out, and to support them. And we believe further, that the call for such an advance would not only not appear unreasonable and visionary, but on the contrary would meet with such spiritual enthusiasm as to insure its accomplishment.

Let us give you, in brief, some of the reasons upon which this conviction is based:

1. The rapid increase of wealth in the South during the past few years is a fact commonly known. It is also true that the growth of our mission work during the same period has been unprecedented, more than doubling in the last four years, and, if we reach the $300,000 mark in May, 1904, it will have almost doubled in two years. Yet, it is an often remarked fact that the growth of our mission work has not been commensurate with the growth of our Southern Baptists in wealth.

2. The widespread growth in the spirit of missions and the present enthusiasm for missions among Southern Baptists is very evident. Note for example a few instances which came under our notice during the past summer. As many as eight churches asked to be permitted to provide the salary of a single newly-appointed missionary. The requests came wholly unsought, and further it would have meant the doubling or tripling of mission gifts of almost all of those churches. A little Association in Southern Texas, composed of churches which have preaching only once or twice a month, and which in 1899 gave about fifty dollars to Foreign Missions, pledged itself this fall, through the delegates of the several churches, to give $500.00 during the ensuing year. The pastor and delegates from one church pledged $250.00 of this amount, and when the pastor put it before his church, instead of giving $250.00, as asked, the members present at the meeting promised $360.00, and the pastor said he believed it would easily go to $400.00. And this church has preaching only twice a month. That you may see that this is not an abnormal or isolated case, the adjoining Association the following week reported for the past year $130.00, and simply through the inspiration of the example of the sister Association, pledged $600.00 for the coming year. Two small churches in Kentucky, having preaching only twice a month, have promised the support of two missionaries. These are only a very few out of an almost indefinite number of instances which might be cited, which are indications of the marvelous spirit of growth and of the almost infinite possibilities of development among our Southern Baptists.

3. At Savannah last May, when the Board reported no debt, and a total of $218,512.62 contributed during the year, the enthusiasm was intense. There was much indecision as to the mark at which they should aim for the coming year. If at Nashville in May, 1904, the Board reports $300,000.00, the largest advance in the history of our mission work, and also can report a definite call from every missionary of the Convention for not less than one hundred new workers, to be sent out during the next Conventional year, we believe the Convention would plan for such an advance.

4. The example of the Moravian Brethren, the Church Missionary Society and the China Inland Mission, who, with far less hope of success, from a human point of view, because of the much smaller resources upon which they could draw, have undertaken and accomplished even greater advances.

5. This conviction is based finally and pre-eminently on the belief that our God and His Son desire supremely that the gospel be preached to the whole world, and that we, as Southern Baptists, have a part to perform in the accomplishment of this purpose, in the carrying out of which we have been sinfully slow. And that there is in Jesus Christ not alone equipment enough for this work, but there is in Him also power to arouse us to accept this equipment for ourselves. The one thing needed for such and advance is the one hundred men and women well equipped and separated by the Holy Spirit, for such a work. In Luke 10:2 and Mark 11:24, we have these commanded and promised upon the one condition of prayer and faith. This from the divine side. From the human side, there are among our young pastors, seminary, medical and college students, young lady teachers, and training school students, and other consecrated workers in the South, enough easily to make this number and more. Many of these young people are thoroughly equipped for the work and many of them have very decided missionary inclinations, but the work is so far away and so indefinite in their minds that, as Adoniram Judson says, they miss the plan of God for their lives. None of us will say that if God wants them on the foreign field He will send them without any of our interference, for we know too well the missionary call.

As to the need for such an advance to you, our brethren and sisters, who see it through the eyes and feel it in the heart of our Lord Jesus, we need not say one word.

As to how we are to secure this advance, just one word in conclusion. We believe it to be eminently fitting that the call for such an advance should come from the missionaries.

1. Confession. Sincere and penitent confession must be made that we, as Southern Baptists, have done so little toward the giving of the gospel to lost men.

2. Prayer. Unceasing prayer will have to be made by all of us both in secret and in our joint meetings that the Holy Spirit may seek out and thrust forth those fitted for such work.

If such an increase be the desire and will of our Lord Jesus Christ, then "this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us: and if we know that He heareth us, whatsoever we ask, we know that we have the petition which we have asked of Him."

(Signed) EUGENE SALLEE,
W. W. LAWTON,
ALICE PARKER,
Committee.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, May 16.—Ezra 1, 2, 3.
Tuesday, May 17.—Ezra, 4, 5, 6, 7.
Wednesday, May 18.—Ezra 8, 9, 10.
Thursday, May 19.—Nehemiah 1, 2, 3, 4.
Friday, May 20.—Nehemiah 5, 6, 7.
Saturday, May 21.—Nehemiah 8, 9, 10.
Sunday, May 22.—Nehemiah 11, 12, 13.

Ezra.

The book of Ezra derives its name from its author, Ezra, the Scribe. It covers a period of about eighty years, from 537 to 457 B. C. The book is divided into two parts. The first part treats of the return of the Jews from captivity under Prince Zerubbabal and the hight priest Joshua, and covers a period of about twenty years; or from the proclamation of Cyrus to the dedication of the second temple, Ezra 1-6. The prophets Zechariah and Haggai belonged to this period, and the books bearing their names should be read in connection with these chapters.

Following this period there is a period of about fifty years of silence. The books of Esther belongs to this time, and should be read between chapters 6-8. This period is followed by the second return from captivity under Nehemiah, as governor, and Ezra, as priest. They were aided by the prophet Malachi, whose book should be read in connection with chapters 7-10.

This record reveals God keeping His promises to His people, and fulfilling prophecy.

Nehemiah.

Nehemiah is not an appendix to Ezra, but is a dependent record of the return of the Jews to Jerusalem, of the rebuilding of the wall; and of the re-establishment of the government and of the worship of God. The book was written by Nehemiah about 430 years B. C. It covers a period of two years, 445-444 B. C. Some ten or twelve years later he returned to Jerusalem and with Ezra instituted important reforms.

Contents of Chapters From Ezra I.—Nehemiah XIII.

Ezra: Chapter 1 contains the proclamation of Cyrus authorizing the building of the temple at Jerusalem, the response of the people, and the restoration of the sacred vessels. Chapter 2 is a list of those who returned from captivity in Babylon to Jerusalem. Chapter 3 tells of the setting up of the altar, the renewing of offerings and feasts, and of the laying of the foundation of the the temple amid great rejoicing. Chapter 4 tells how the building of the temple and wall of the city was hindered and finally stopped, until the second year of Darius, king of Persia. Chapter 5 is the story of the building resumed, and another effort to prevent it. Chapter 6 contains the decree of Darius, the completion and dedication of the temple, the temple service restored, and the passover kept. Chapter 7 is the story of Ezra who, acting under a commission from King Artaxerxes, returned with a company to Jerusalem, and praised God for being restored to the promised land. Chapter 8 is an account of Ezra's return. Chapter 9 tells of unlawful marriages, and of Ezra's sorrow and prayer. Chapter 10 closes the book with an account of the rigid reforms carried out under the administration of Ezra.

Nehemiah: Chapter 1 tells of Nehemiah who, upon hearing of the sad state of Jerusalem, mourned, fasted, and prayed. Chapter 2 gives an account of Nehemiah, who, acting under authority from King Artaxerxes, returned to Jerusalem to rebuild the walls thereof. Chapter 3 is an account of the building of the wall, with a list of the builders. In chapter 4 we have enemies scoffing, Nehemiah praying, the people working, watching, and defending the city. In chapter 5 we have the people's just complaint, the indignation of Nehemiah against the nobles, relief provided, and usury abolished. Chapter 6 tells how Nehemiah escaped from the treachery of Sanballat and others, and finished the wall; but was annoyed by traitors in Jerusalem. Chapter 7 is a statement of Nehemiah's plans for the defense of the city, and also gives a geneological table of those who first returned from Babylon. Chapter 8 tells of the law read by Ezra, the people comforted, and the feast of tabernacles restored. Chapter 9 gives an account of the people fasting and repenting, of the Levites confessing God's goodness and their sins, and of all making a solemn covenant. In chapter 10 we have the outline of the covenant which the people promised to keep, and the names of those who sealed it. Chapter 11 is a table of the inhabitants of Jerusalem and Judah. Chapter 12 contains a list of priests and Levites who returned to Jerusalem with Zerubbabel, an account of the dedication, of the finished wall, and closes with an account of the appointment of certain officers. Chapter 13 gives an account of the great reformation under the leadership of Nehemiah.

God knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own vessel and will see to it that all are duly fulfilled. He knows your need—your bodily and your social need, your intellectual need, your spiritual need—your need today, your need yesterday and your need tomorrow. And he knows is that he may supply it.—George Bowen.

As bread is used by us with all our other food during our whole life, so ought the study of the Word of God to accompany all our other studies. That Word should be our aliment and guide to the end of our pilgrimage.—Jean Frederic Oberlin.

Go where thou wilt, seek whatever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.—Thomas a Kempis.

News Notes.

....Raleigh Union at Green Level church, May 27, 28 and 29.

....Georgia Baptists raised $40,044.44 for Foreign Missions.

....Pastor J. H. Rich has resigned his work at Proximity, near Greensboro.

....The Trustees of the Baptist Female University will meet May 16 at 4 p. m.

....Pastor Smith, of Lexington, is aiding Pastor Sheets at Southside in a meeting.

....The Pilot Mountain Union meets with Clemonsville church, May 27, 28 and 29.

....We should rejoice in Bro. F. H. Martin's acceptance of the call of our Salisbury church.

....Dr. T. W. O'Kelley has entered upon the pastorate of the First church, St. Joseph, Mo.

....President Pollock of Mercer University, has recovered from his recent extreme illness.

....The South River Sunday-school Convention will meet at Piney Grove church, May 26-29.

....The song of the sweet girl graduate, the redolent essay and the reeking oration, are heard in the land.

....Ten were added to our Second church, Goldsboro, in the meeting in which Pastor Parker aided Pastor Jackson.

....It has been decided not to serve dinner on the grounds of the Baptist Female University at the Dedication.

....We have only a month and a half in which to get the 600 subscribers necessary to make our list 10,000. Will you not get one?

....Elder George W. Coppedge has accepted the care of Pleasant Grove church, Wake County. The work is growing. He is a most faithful man and minister.

....Eastern Union will meet at Johnson's church instead of Maple Hill. Let all the churches be represented. It will perhaps go to Maple Hill in July.

....Rev. C. T. Willingham, son of Dr. R. J. Willingham, has been called to the pastorate of the church at Fukuoker, Japan. He recently baptized his first convert.—Ex.

....The Faison Baptists will dedicate their house of worship first Sunday in June, so Bro. L. R. Caroll writes. Bro. J. D. Larkins will preach the sermon.

....We hope to announce next week rates to the Midsummer Meeting. Our application has been in two months. The program is nearly ready. We expect a large attendance.

....Contributions to Home Missions advanced 23 per cent throughout the Southern Baptist Convention in the year just closed. North Carolina sent in $7,718.44—an advanced of $622.30.

....Dr. J. T. Christian, the only man that has mastered Baptist history by a visit to the British Museum, has been called from Chicago to the pastorate of the Second church at Little Rock, Ark.

....If the noisy brethren in the Southwest who insist on the abandonment of the financial basis of representation by the Southern Baptist Convention, could get that body to take this action and meet in their section, they would rush in, get themselves elected and swamp the whole business. The financial basis serves a great purpose in keeping Hall, Clark, Bogard & Co., out.

....The Virginia Educational Commission has set out to raise $100,000 to pay various school debts. Elder B. C. Herring has been made field secretary. Editor Pitt is chairman.

....Rev. W. N. Flanders left Charlotte on Monday for the mountains with his new gospel wagon, to be gone four months in mission work, giving out tracts and preaching on the way.

....A quiet but systematic and well-directed effort is on foot to secure the nomination of a majority in the General Assembly opposed to the Watts Act. Let the people be on their guard.

....New Bern will vote on Saloons or Prohibition July 6. Wilmington expects to vote on Saloons or Dispensary about the same time. Charlotte will vote on Saloons or Prohibition some time in the summer. These are most important campaigns.

....We heard Sam Jones preach a plain and solemn sermon to 4,000 people in Greensboro last week. There were 100 requests for prayer. He preached like any other Methodist preacher that night, having gotten off his by-play the night before.

....Mr. B. R. Lacy, of Raleigh, our popular and efficient State Treasurer, was recently elected President of the State Sunday-school Convention. He is fit for the work and worthy of the honor, being one of the State's best citizens from any point of view.

....We thank Dr. Battle for the following note: "Yesterday (May 1) was a notable day in Greensboro. At First Baptist church I preached a special sermon to young people at 11 o'clock. Many requests for prayer and more than 20 gave their hearts to Jesus. Among the number was my own little daughter. The large congregation was melted to grateful tears."

....Pastor J. W. Downey writes: "Please announce through your columns: On April 7th, the good people of Henderson and "New Bethel" gave us an unexpected, yet very greatfully received, pounding, for which Mrs. Downey and myself wish to extend our heartfelt thanks to each one of the donors. May heaven's blessings rest on them all."

....Bro. B. R. Martin, of Mayodan writes: "Bro. Fred N. Day, of Winston-Salem, has been with us for the past two weeks. As a result of his labors among us Pastor Stanford baptized nineteen yesterday afternoon. Seven others joined for baptism at the night service, three by letter and two by restoration. The Lord has graciously blessed us."

....We hope the rag-time music brother will spare the Convention this week. And we can do without the tragic soprano. In fact we might hold a Convention without a pipe organ or an address of welcome. But we must have Dr. Eaton's motion to lay on the table, Dr. Hatcher's hymn, Dr. Carroll's sermon, Dr. Fruett's exhortation and Dr. Gambrell's stump-speech.

....Bro. L. R. Carroll, who is a missionary of the Board at Faison, says that they have finished their house of worship and hope to dedicate it the first Sunday in June. Bro. J. D. Larkins will preach the dedicatory sermon. They have a small debt of $150 on the house which will be paid before it is dedicated. Brother Carroll is very anxious to get this debt paid in order that the church may go to work in raising money for the objects of the Convention. Brother Carroll is one of our quiet workers, who preaches every day in the week as well as on Sunday. As effective as he is in the pulpit, perhaps he accomplishes more good in his talks and prayers around the fireside.

....Prof. E. Lee Fox, of Bakersville, writes: "The closing exercises of Bowman High School will take place May 19th and 20th. The annual sermon will be preached by Elder W. H. Woodall, and the address by E. F. Watson, Esq. Though there was no free school connected with our school this term we have enrolled 150 pupils. It is my intention to put more time to the ministry than ever. After May 20th my address will be Siler City, N. C."

....Dr. Gordon B. Moore has given up the superintendency of the Anti-Saloon League. There has been no friction or misunderstanding. He simply felt that he could not do the campaign work which the position seemed to demand. The value of his work in the anti-saloon movement is fully and gratefully recognized by his co-laborers and by the public. Some one of our higher institutions ought to lay hands on him and set him to teaching Philosophy and Economics.—Religious Herald.

....The past year has been in many respects one of the best the American Baptist Publication Society has ever known. The entire receipts for the year in all departments is about $934,000, an increase of $25,000 over the pervious year. The receipts in the Missionary Department increased sufficiently to enable us to meet largely increased expenses, and reduce the deficit of last year about $8,000, leaving a present deficit of $14,000. The year has been one of advanced work in all departments.—Exchange.

....Rev. Baylus Cade is doing a fine work at Murphy. He has thrown his whole soul into it and is bringing things to pass. The church is moving up in its contributions, and they have spent a considerable sum in improving the house since his pastorate began there a little over a year ago. Now they have undertaken to build a school adjoining the church property. The town of Murphy will give $1,500 to secure the school. They expect to support the school themselves and do not ask the Home Board for an appropriation. It is hard to estimate the value of such a man as Brother Cade on a mission field.

....The Baptists at Greensboro are in need of another minister. Brother Rich having resigned the church at Proximity, the members are as "sheep having no shepherd," and are in great need of a strong worker and organizer. South Greensboro, where they have Brother Carrick one Sunday in the month, needs to have him at least one-half of his time. There is no town in North Carolina making more rapid progress than Greensboro, and day after day there are Baptists moving in, and it is impossible for Dr. Battle to meet them all. Many people coming into a strange city are lost to our work for want of the touch of the Shepherd's heart. May Greensboro Baptists early find another man to help Dr. Battle cultivate this great field.

....The Religious Education Association has just issued another official bulletin containing 48 pages. This publication contains, besides much other valuable information, the addresses of Dean Frank K. Sanders and President Charles Cuthbert Hall, first and second presidents respectively of the Association. These semi-official addresses were among the more notable utterances of the recent very successful international convention in Philadelphia. Persons who would know how wide is the vision and safe the plans of the Religious Education Association and who would be glad to see what the religious newspapers of the country are saying in commendation of the movement, can have copies of this bulletin by addressing the General Secretary, Dr. Ira Landrith, 153 La Salle St., Chicago, Ill.

....We regret that we did not make note last week of the approach of Chowan Institute Commencement, which takes place this week (May 8-12). We hope President Scarborough will send us a full report of the occasion. Pastor Graves, of Wadesboro, preached the sermon May 8. Professor Carlyle delivered the address May 11th. The following is the list of graduates: Annie Clara Baugham, Mary Gertrude Brett, Euzelia Harrell Lassiter, Carrie Vivian Mitchell, Bettie Williams Mitchell, Mary Eloise Pritchard, Julia Catre Scarborough, Kizzie Annie White.

....Secretary Johnson announces the following delegates to Southern Baptist Convention "appointed by the State Board": W. P. Ayres, Elizabeth City; Geo. W. Brothers, Elizabeth City; N. B. Broughton, Raleigh; L. T. Weldon, Brevard; J. S. Farmer, Raleigh; J. E. M. Davenport, Graham; W. C. Peterson, Goldsboro; C. J. D. Parker, Durham; W. B. Rutledge, Asheville; J. W. Bailey, Raleigh. Brother Johnson wishes it understood that he did not call the Board together because there were more places than applicants, and he has therefore taken the liberty of appointing for the Board all that have applied.

....At the annual meeting on April 27th, the Board of Trustees of the Newton Theological Institution voted that the age of seventy-two years should be the limit of active service in the faculty. This is, we believe, the first action of the kind in any independent theological seminary. In the University of Chicago, and perhaps other universities, a similar rule exists and applies to the professors in the Divinity Schools as in other departments. This action of the Newton trustees goes into effect at the beginning of the school year in September, 1905, and indicates the purpose to have a live corps of instructors and an energetic school.—Watchman.

....We congratulate the city of Richmond. In a municipal contest there the other day the Liquor Dealers forced an issue by endorsing one of the candidates for the mayoralty, Taylor, and putting out a bar-room ticket for the other officials, to control the government of the city in the interest of the saloons. And the good citizens of Richmond suddenly woke up and left Mr. Taylor at home and put Mr. McCarthy, who has a good Scotch name and we hope a Calvinistic back-bone, in his place. That is the issue everywhere that the fight is joined with the saloons. Shall the people control the saloons or the saloons the people, and the issue will not be finally settled until there are no saloons left in the land.—Baptist and Reflector.

....Secretary Johnson says that the house at Rocky Hock, which was dedicated the first Sunday in May, is a thing of beauty. It cost $2,300, and every cent has been paid. The day the church was dedicated they owed a small balance of $245, which was raised before the dedication sermon was preached. Bro. T. T. Speight was pastor of this church last year, and it was largely under his leadership that the house was built. They began work without a dollar less than a year ago, and the house has been finished, paid for and dedicated in less than a year, and this without reducing their contributions to the objects of the Convention. There were 1,500 or 2,000 people present at the dedication. It looked like a session of the Chowan Association. Bro. J. W. Rose is now the efficient pastor, and has found his way into the hearts of his people. Rock Hock is one of the best country churches in all the Chowan country, and that is saying much, as all those who have ever attended either of the Chowan Associations know.

....Pastor Massee makes this request: Please say to the brethren that I am requested to furnish information to headquarters as to the number of people who expect to attend the B. Y. P. U. A. Convention at Detroit July 7-10, from North Carolina. I will therefore consider it a kindness if all who are arranging to go will drop me a card at once. The return trip ticket from Raleigh to Detroit will be $21.10, a remarkably low rate, and the trip promises to be one of unusual interest. The key word of this convention will be "Enlargement," and a program of great power has been arranged. I shall be glad to furnish further details to any who desire information. If you think of going please write me at once.

....Pastor Davenport is moving on finely at Graham, Haw River, and Swepsonville. The church at Graham has recently made a worthy start, which one thousand others in North Carolina should follow. They turned out one of their paying members into the world where he really belonged. He worked and voted for the bar rooms to return. The town voted him down and the church put him where he can live the life he loves so much. No church should try to retain this world, those who attempt it defy the God of all the earth, and will be called into account in the day of judgment. Brother Davenport is holding a meeting at Swepsonville with Brother Jno. A. Sammey doing the preaching. They are having a good meeting. Swepsonville is making good progress.

....A man is known at home. Because the late Judge Simonton's decisions did not accord with the will of a certain paper he was held up before a large section of the people of North Carolina as an hireling judge. We knew little about him, but the following statement in the South Carolina Baptist Courier—a most reliable paper— convinces us that Judge Simonton was basely treated in North Carolina. "He was the typical South Carolina gentleman of the old school. He was a high minded lawyer, an intelligent, far-sighted legislator, an impartial, incorruptible judge. He was a public spirited citizen thoroughly committed to the education and elevation of all classes —a life-time friend of the schools. He was the pride of his city, loved and honored by all. He could have graced and filled with ability any position in the gift of his people. There was nothing of the demagogue in him. It is a magnificent thing to be trusted and honored by one's own people, and to die universally lamented. He stood among our highest and best men." And to think that he could not come into North Carolina to hold court without being called an hireling! One of these days the people will learn better.

....The large amount of gifts to educational, religious and philanthropic activities in this country during the last decade or so has been something impressive. Perhaps the best summary of them is given by Mr. George J. Hagar in the Review of Reviews. Omitting all gifts of a value less than $5,000, he finds that the total gifts for the last eleven years amounts to $610,410,000, the largest being in 1901 when the enormous sum of $107, 300,000 was reached, of which Mr. Andrew Carnegie gave $31,000,000. The largest givers have been Mr. Carnegie to public libraries, Mr. John D. Rockefeller to the University of Chicago and other educational institutions, Dr. Daniel K. Pearsons to small colleges in the West, the Vandtrbilts chiefly for new buildings at Yale University, Mrs. Jane Stanford to Leland Stanford, Jr., University, Mrs. Phebe A. Hearst to the University of California, and Miss Helen M. Gould to Young Men's Christian Institutions and other religious objects. We do not know what the future has in store, but it is safe to say that no age of the world has seen such enormous streams of money poured into useful channels as the last dozen years. For which we may thank God and take courage.—Watchman.

Wake Forest Letter.

The piles of brick and the surveyor's stakes in the campus begin to "look like business." The committee, after much preliminary inspection as to "how the land lies" for ample consideration of the claims of the various localities suggested, have finally decided to build on the south side of the campus, opposite to the old "Purefoy Hotel." The site seems in all respects a most desirable one. The corner-stone, a gift, by the way, of the present Senior Class, will be laid, with appropriate ceremonies, during commencement week.

Two weeks more, and this will have begun. We are hoping for a full attendance of the Board of Trustees and a large gathering of old students and other friends of the College. The programme will be as follows:

Sunday, 8 p. m.—Baccalaureate Sermon, by Charles E. Taylor.

Monday, 3 p. m.—Trustees meet.

8.15 p. m.—Address before the School of Medicine, by Dr. Allison Hodges, of Richmond, Va.

Tuesday, 11 a. m.—Address to the Literary Societies, by Dr. C. S. Gardner, of Richmond, Va.

8.15 p. m.—Alumni Address by Col. F. P. Hobgood, Jr., of Greensboro.

Wednesday, 11 a. m.—Addresses by representatives of the class of 1904 and delivery of diplomas.

8-12 p. m.—Social gathering in Wingate Memorial and Society Halls.

I applied two weeks ago for the usual reduced rates for excursion tickets, and suppose that they will be advertised in due time.

We are glad to have encouraging reports as to Dr. Lynch's recuperation since he reached Kentucky. Last Sunday we had an inspiring sermon-address from Dr. Sikes, and this morning a tender, old-fashioned discourse on Christian Consecration by Dr. Livy Johnson.

A delightful entertainment here last night by the Glee Club. I knew that we had a fine orchestra last session, but I did not know that there was so much vocal talent in College until Prof. Eatman discovered it. We do not wonder at the enthusiastic encomiums showered in other towns upon our musical representatives.

CHAS. E. TAYLOR.

Wake Forest, May 8, 1904.

Note to the Stay-at-Homes.

Our great Convention meets in a few days (May 13th). While several thousands will go to the Convention, hundreds of thousands will stay at home. To these we give a few words.

Our people have sent increased contributions for Foreign Missions, and we will report the largest receipts in our history. All indebtedness has been paid.

We have never had so many baptisms on the foreign fields in one year.

A new work has been begun in Argentina, South America, and the Board has decided to open a mission in Persia also. We must go forward. God said, "Go ye into all the world."

Let those who stay at home, with those who meet in Nashville, all join in praising God for His blessings, and earnestly pray to Him that this may be a great Missionary Convention indeed, and that He shall guide His people into greater undertakings for His glory.

Yours fraternally,

R. J. WILLINGHAM,

Corresponding Secretary.

Richmond, Va., May 6, 1904.

Commencements.

Winterville High School. May 8, 12-13.

Baptist Female University. Baccalaureate Sermon May 15 by Calvin S. Blackwell; Missionary Sermon, by Henry W. Battle. Annual Address, May 17, by Dr. P. S. Henson.

Buie's Creek Academy, May 15, 19-20.

Shaw University, May 8-13, Raleigh.

Cary High School, May 17, 18, 19.

Salem High School, May 20.

Yadkin Valley Institute. May 19-20.

Stinceon Institute, Robeson County, May 19 and 20.

Peace Institute, May 22-25. Raleigh.

Mount Vernon Springs Academy, May 19.

A Four Hours Reading.

You have requested the long readers of the Recorder to write how long they have read and been subscribers to the paper. I am sixty-three years of age, and have been a subscriber about forty years, but read the paper in my father's family from my earliest recollection. I remember reading it with special interest while Elder J. J. James was editor. My home has never been without it. I received it this evening at 5 o'clock. It is now 9 o'clock, and I have read nearly all there is in it. I do not see how I could do without it. May it live until its work will be needed no more.

Yours in Christ,

J. M. HOLLEMAN.

Apex, N. C., May 4, 1904.

Directory of Important Occasions.

Southern Baptist Convention, Nashville, Tenn., May 13. Introductory Sermon by W. W. Landrum.

Y. P. Auxiliary, S. B. C., Nashville, Tenn., May 12.

Woman's Missionary Union, S. B. C., Nashville, Tenn., May 12.

Commencement Baptist Female University, May 15-17.

Dedication Baptist Female University, May 17.

Chowan Association, Edenton, May 17-19.

Commencement Wake Forest College, May 22-25.

Midsummer Meeting, Jackson Springs, June 25-July 1. This meeting includes a Sunday-school meeting (June 24), and a Young People's Meeting, June 29-30.

Baptist Aniversaries, Cleveland, Ohio, May 16-24.

International B. Y. P. U., Detroit, Mich., July 7-10.

The Recorder Old and New.

I see that quite a number of your oldest readers are giving expressions as to the delight the Recorder visits gave them all along the way. Among the first remembrances of my early boyhood was riding the "gray filly" seven miles every week to the post-office for father's mail—most of it being the Biblical Recorder and Fayetteville Observer. Through all the years since then, the Recorder has been a joy and delight to me. All along it was a power for good—but I do think now it is better than ever, and should be in every home. Like Tennyson's Brook, it should

"Flow on forever—ever."

Making glad and glorious the highways of our Lord.

DUNCAN McNEILL.

THOUSANDS OF CHILDREN

Suffer untold agonies from ringworm, ground itch, eczema, scalp eruption and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine. Fifty cents per box, all druggists, or by mail from the manufacturer.

J. T. SHUPTRINE.

Savannah, Ga.

A Great Meeting at Lexington.

Bro. J. B. Smith, of Oxford, was with us for twelve days and preached the gospel with power. The church was greatly strengthened and revived. There were about fifty who made profession. I baptised seventeen last Monday night, the 3rd inst., and there are others awaiting baptism. I think we will probably receive some twenty-five or thirty as a result of the meeting. Brother Smith greatly endeared himself to our people. They will be glad to see him come again.

It was said by some that the town had not been so stirred in twenty years. The house was often packed, and at some of the services there was not standing room, and many were turned away. We thank God for this great meeting and take courage to go forward.

I supplied for Brother Smith, at Concord, while he was with us, and found his church moving along all lines. He is doing a great work in Concord and the Baptists are evidently coming to the front in that town. His people impressed me as being enthusiastic in the work and most heartily devoted to their worthy pastor. May God bless him and his is our prayer.

I believe this is going to be a notable year for the ingathering of precious souls. Why not? We have been praying for it. Stress has been put upon it in Conventions and Associations, our papers have made the matter prominent in their columns. O! may it be a glorious year in Zion.

Sincerely,

W. A. SMITH.

Lexington, N. C., May 5, 1904.

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "The old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—William Ewart Gladstone.

NO PERSON SHOULD DIE

of any kidney disease, or be distressed by stomach troubles, or tortured and poisoned by consumption. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) will be sent free and prepaid to any reader of the Biblical Recorder who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be freed from catarrh, rheumatism and backache; if you desire full supply of pure rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

The original and genuine Palmettona is made only by the Vernal Remedy Co., 530 Seneca Building, Buffalo, N. Y.

For sale by all leading druggists.

Poor Richard says: "It is hard for an empty sack to stand upright." But Vick's Aromatic Wine of Cod Liver Oil with malt and hypophosphites is the great, pleasant restorative tonic which will make feeble, pale people stand up and feel up. $1.00 bottle. At all druggists.

Home Circle.

Plant a Tree.

He who plants a tree
Plants hope.
Rootlets up through fibers blindly grope,
Leaves unfold into horisons free.
So man's life must climb
From the clods of time
Unto heaven's sublime.
Canst thou prophesy, thou little tree,
What the glory of thy boughs shall be!

He who plants a tree
Plants joy.
Plants a comfort that will never cloy,
Every day a fresh reality,
Beautiful and strong,
To whose shelter throng
Creatures blythe with song.
If thou couldst but know, thou happy tree
Of the bliss that shall inhabit thee.

He who plants a tree
He plants peace.
Under its green curtains jargons cease.
Leaf and zephyr murmur soothingly,
Shadows soft must sleep;
Down the tired eyelids creep
Balm of slumber deep.
Never hast thou dreamed, thou blessed tree,
Of the benediction thou shall be.

He who plants a tree
He plants youth.
Vigor won for centuries, in sooth,
Life of time, that hints eternity!
Boughs their strength uprear,
New shoots every year
On old growths appear.
Thou shalt teach the ages, sturdy tree,
Youth of soul is immortality.

He who plants a tree
He plants love.
Tents of coolness spreading out above.
Wayfarers he may not live to see,
Gifts that grow are best,
Hands that bless are blest;
Plants, life does the rest!
Heaven and earth help him who plants a tree,
And his work its own reward shall be.

Jefferson Davis.

No proper estimate of the life and character of Jefferson Davis is possible in the restricted scope of a magazine article, but lest I should be accused of partiality I shall here append the conclusion of Ridpath, the historian, written after a residence of almost a year under the same roof with Mr. Davis, which I heartily endorse as a correct estimate.

"Before I had been with Mr. Davis three days every preconceived idea utterly and forever disappeared. Nobody doubted Mr. Davis's intellectual capacity, but it was not his mental power that most impressed me. It was his goodness, first of all, and then his intellectual integrity. I never saw an old man whose face bore more emphatic evidences of a gentle, refined and benignant character. He seemed to me the ideal embodiment of 'sweetness and light.' His conversation showed that he had 'charity for all and malice toward none.' I never heard him utter an unkind word of any man and he spoke of nearly all of his famous opponents. His manner may be best described as gracious, so exquisitely refined, so courtly, yet heart warm. Mr. Davis' dignity was as natural and charming as the perfume of the rose—the fitting expression of a serene, benign and comely moral nature. However handsome he may have been when excited in battle or debate, it surely was in his own home, with his family and friends around him, that he was seen at his best; and that best was the highest point of grace and refinement that the Southern character has reached."

Lest any foreigner should read this statement, let me say for his benefit that there are two Jefferson Davises in American history—one is a conspirator, a rebel, a traitor and "the Fiend of Andersonville"—he is a myth evolved from the hell-smoke of cruel war—as purely as imaginary a personage as Mephistopheles or the Hebrew Devil; the other was a statesman with clean hands and pure heart, who served his people faithfully from budding manhood to hoary age, without thought of self, with unbending integrity, and to the best of his great ability—he was a man of whom all his countrymen who knew him personally, without distinction of creed political, are proud, and proud that he was their countryman.

This is a conclusion by no means extravagant, a conclusion which, despite the fact of some mental faults that prevented him from quite attaining to the first rank of the greatest statesman, nevertheless leaves him pre-eminent as one of the purest and best of the men who has played a conspicuous part in the world's history.—Landon Knight, in The Pilgrim for March.

The Story of a Hymn.

It was told of the music of "Ninety and Nine" before the Ministers' Conference the other Monday and by Mr. Sankey, its author. It ran in this wise: About twenty-five years ago Mr. Moody and Mr. Sankey were riding from Glasgow to fill an appointment in England. They had about three hours on the road, and they rode "first-class" that they might be alone and find rest, for they were very busy those days, and the multitudes thronged them. Mr. Sankey had an old newspaper from home, and it seemed to the tired man better than sermons, for it had the breath of the home land about it, and he read it, even to its advertisements. And then his eye caught the words from an unknown writer,

"There were ninety and nine that safely lay
In the shelter of the fold."

"It will make a good hymn," he said, "for it opens well." He sought to interest Mr. Moody in it, but the great evangelist was busied in his own way, and he heard not a word of the touching poem. "Never mind," the singer said, "you will hear from it some day," and he put it away in a scrap-book he kept until the strains of melody should come upon which to send it forth.

The time came soon after. They were in Edinburgh or Glasgow again—I do not remember which—these fellow-workers who have been so much like brothers throughout the years. Before them was a great audience of two thousand or more of Scotland's choicest men and women. The theme of the meeting had been the "Good Shepherd," and words tender and strong were spoken. "Sing something, Sankey," Mr. Moody had said, as there came a pause in the flow of speech. But what should he sing, his thought made answer. He had no hymn book then as now, and the twenty-third Psalm had been sung already—Scotch fashion—three times during the service. "Sing the 'Ninety and Nine,'" an inner voice said. "But I cannot. I have no tune," the singer could only faintly answer back. "Never mind, sing the 'Ninety and Nine,'" came the silent command once more. It would not be shaken off. The divine inspiration was at work and would not be denied. And then the singer prayed, prayed as even he was not wont to pray, that he who had issued the behest would give the music upon which the words might be borne to the audience and the world.

The assurance of the answer came, and Mr. Sankey began to sing. He scarce knew how he might end, nor whether or not he might not have two or three tunes before he was done. But he did not, and kept on through the first verse, and the pathway was made for the second, and so to the close. As it ended, and the singer, sure of his ground now, sang out with all the exultation of triumph,

"And the angels echoed around the throne
Rejoice, for the Lord brings back his own."

a great hush settled down upon the tearful throng, and the "Ninety and Nine" was born for the world.

The story may have been told before, but it will not harm to tell it again. It shows that there may be more to touch the heart in a song than a sermon, and that the simplest strains, like the simplest words, are those that most profoundly stir up the human soul.—Phillip L. Jones.

Wedding Customs.

We may be sure that none of the orthodox wedding customs and ceremonies were omitted by Mary Washington at her daughter's marriage. There were certainly bride's favors, wedding-cake, ring and thimble, and, alas, the slipper and rice. The bride was duly provided for her bridal costume with

"Something old, something new,
Something borrowed and something blue."

The "old" was oftenest an heirloom of lace; the "borrowed" an orange blossom or two which had been worn by other brides; the "blue" a tiny knot of ribbon on the garter.

These ceremonies were full of significance and in observing them the bride linked herself in the long chain which stretches back to the early stages of the world. The wedding-ring and the choice of the third finger as being connected with the heart are mentioned in old Egyptian literature. The blue ribbon, whether worn as a badge, or order, or at bridals, comes down from the ancient Israelites, who were bidden to put upon the borders of their fringed garments a "ribband of blue"—blue, the color of purity, loyalty and fidelity. Bridesmaids were a relic of the ten witnesses of old Roman weddings. Bride's cake and rice, of the aristocratic Roman confarreatio. The "old" and "new" symbolize her past and future—not divided but united. The something borrowed signifies a pledge to be redeemed. Nothing is without significance, which accounts for the fact that all these old-time customs continue from century to century and are so zealously observed even today.

Do What You Can.

A woman in Galesburg is bedridden. Her husband keeps a garden of flowers. She sends her bouquets out in every direction. Few sick rooms have not seen them. The homes of sorrow have breathed their fragrance. The church services have been enriched by their smiles. Those in health have been cheered by them. Few persons in the city have done as much as this bed-ridden woman. The love in her heart impels her to do what she can.—Exchange.

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KICK AND SCREAM

Baby's Awful Suffering from Eczema.

Could Not Hold Her. She Tore Her Face and Arms.

Cuticura Saved Her Life, So Mother Says.

"When my little girl was six months old, she had eczema. We had used cold creams and all kinds of remedies, but nothing did her any good, in fact, she kept getting worse. I used to wrap her hands up, and when I would dress her, I had to put her on the table for I could not hold her. She would kick and scream, and when she could, she would tear her face and arms almost to pieces. I used four boxes of Cuticura Ointment, two cakes of Cuticura Soap, and gave her the Cuticura Resolvent, and she was cured, and I see no traces of the humour left. I can truthfully say that they have saved her life, and any one suffering as she did, I should advise them to give Cuticura a fair trial." MRS. G. A. CONRAD, Lisbon, N. H., Feb. 7, 1898.

Five years later, viz., Feb. 23, 1903, Mrs. Conrad writes:

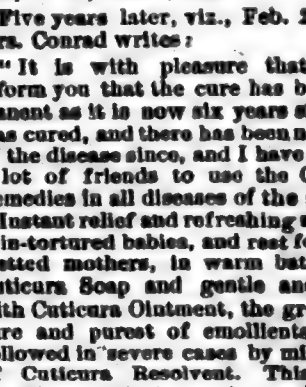
"It is with pleasure that I can inform you that the cure has been permanent as it is now six years since she was cured, and there has been no return of the disease since, and I have advised a lot of friends to use the Cuticura Remedies in all diseases of the skin."

Instant relief and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great skin cure and purest of emollients, to be followed in severe cases by mild doses of Cuticura Resolvent. This is the purest, sweetest, most speedy, permanent and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted and pimply skin and scalp humours, eczemas, rashes and irritations.

Sold throughout the world. Cuticura Resolvent, Pills (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.

Send for "Cuticura Skin Book."

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Young People's Page

If I Was President.

"If I wus only President,"
Said little Billie Searles,
"I wouldn't 'low no schools to start,
Exceptin' for the girls.
They ain't no use to edercate
A kid with any sense,
He'll learn hisself; they's somethin' wrong
With all our Presidents.

"Now, what's the use o' breakin' in
On all a feller's fun,
An' pen 'im up in school jes' when
The nuttin' time's begun!
An' what's the use to load 'm down
With things like 'rithmetics!
He'd great deal ruther be outdoors,
A-fishin' in the cricks.

"Now, what's the use of grammar? Pshaw!
They ain't none, I kin see,
An' as fer spellin'—why, it comes
Jes' natural fer me.
I wisht thet I was runnin' things,
You bet yer bottom cent
They wouldn't be no schools fer boys
If I wus President."

—Kansas City Star.

The Honesty of Elinor.

(By Elisabeth Crane Porter.)

Elinor was carefully and patiently adding the last long column of figures for her morning lesson.

"Two an' tree an' nine an' five makes nine an' one to carry," she whispered to herself. Just as she put down the last figure, Miss Brown's brisk voice announced the end of the hour, and all the grimy and much erased "number papers" were made into a neat pile and put on the teacher's desk. As Elinor sat with hands folded in front of her, she was busy with very pleasant thoughts.

"I worked very carefully," said she to herself, "and probably I'll get a hundred per cent, and then I can go to the city with father." For at dinner yesterday father had said, "If any child gets a hundred in arithmetic tomorrow, I'll take him to town when I go Saturday."

A trip to town with father was the greatest treat a little girl of six could possibly have, and Elinor thought, quite worth a good number paper. She ran all the way to school next morning to get her standing, and, oh, joy! Miss Brown smilingly gave back a paper with a big blue-penciled 100 at the top. A radiant little girl answered questions and did hard tasks cheerfully that morning, for was not the treasure hers! Near the end of school, however, something happened to disturb her joyful anticipations. When they were overlooking yesterday's papers in class, Johnny gave 54 for the answer of a certain example. Elinor looked at her paper for comparison, and found to her horror that hers was 53. Johnny was right, for teacher said so, and if Elinor were wrong, what should she do about her hundred per cent and the treat! "Ought I to tell!" she thought, anxiously.

Her decision was quickly made, and at the close of school a forlorn little body waited in her seat, while all the long files passed slowly by, all gazing in wonder at poor Elinor. When the last footstep had gone downstairs, and out of doors, she went to Miss Brown and explained.

"Why, yes, Elinor!" said the teacher, "to be sure! How careless I was to mark that right when it was really wrong! That makes your mark 90, doesn't it!" and she took out her big blue pencil and with it made the change that so disappointed Elinor's hopes.

Elinor did not run home with a happy face that day; in fact she couldn't help crying just a little. It was very hard when she had worked so, and thought she had won her prize! They were half through dinner when she got home, and as she stepped into the dining-room father sang out, without noticing her tears:

"Well, did you get a hundred, Elinor?"

That brought the tears afresh, and she sobbed out the whole story in mother's arms. When her father knew, he said:

"Why, come here, childie! Father's prouder of an honest little girl than of any number of hundreds. You were a good child to tell Miss Brown," and he kissed her tenderly.

"I'm sure she understands," said father to mother that evening, "and I'm going to take her any way. It was a fine thing for the little thing to do. I hardly thought it was in her."

On the next Saturday morning, in a train bound for Boston, sat a happy little girl, who kept a close grasp of father's first finger, and smiled brightly at all the other passengers.

"Just think," she said to herself, "if I hadn't told, I'd have come just the same, but I'd have felt so mean! And now I'm going and was honest, too, and father is pleased. After now," said the wise little lady. "I'll always be honest and truthful, for it's the very best thing to be."—Christian Intelligencer.

Pigeons and Their Ways.

Did you ever watch a pigeon! All other birds put their bill in the water and lift up the head before they swallow, but pigeons put their beak in water and take long, deep draughts until satisfied.

The tumbler pigeon takes his name from a queer habit he has of falling or tumbling backward.

The Pouter seems to be very vain. He stands erect, and has a crop in front which he can fill with air until his head is almost hidden behind it. Sometimes the crop is puffed out so far that Mr. Pouter loses his balance and falls down the chimney or off the roof. So he shows the truth of the old saying: "Pride goeth before a fall!"

Years ago, before the electric telegraph was invented, carrier pigeons were used to send messages, and letters. The message was written on a small piece of paper and fastened under the wing; then the pigeon's feet were bathed in vinegar to keep them cool, for fear the bird might stop on the way to bathe, and thus destroy the paper. When the bird was set free he would rise in the air, fly around in a circle two or three times, and then start off in the right direction.—Child's Hour.

His First Business Venture.

An American capitalist who has made a fortune running far in the millions, likes to tell a story of his first business venture and how he saddened the local grocer. At this time he was fond of frequenting a public salesroom near his home, where all sorts of bargains were offered.

"One day I noticed several boxes of soap of a certain brand which I had often been sent to buy at the corner grocery. I thought to myself, 'That will go cheap,' so I ran to the grocery and received a promise from the man in charge to buy as much of the soap at a certain figure as I could furnish. Of course he never suspected that I could furnish any of it.

"I returned to the salesroom and when the soap was put up I bid it in, and it was knocked down to me. My name was demanded and when I gave it, in a shrill voice, everybody laughed, for I was then only eleven years of age.

"Amused as they were at the sale, the bystanders were amazed when I bid in the whole lot of twenty-two boxes. I had them carried over to the grocery and received the price agreed upon. The grocer wore a weary look when he heard how I had obtained the soap. He said:

"'Well, I guess I could have done that myself,' I replied that I guessed he could, too, but he hadn't.—Selected.

A Poor Diagnosis.

When the tired man entered the office, says the Philadelphia Ledger, he told the doctor he did not know what ailed him, but he needed treatment; he was pretty well worn out.

The physician put on his eye-glasses, looked at the man's tongue, felt his pulse, sounded his chest, and listened to the beating of his heart.

"Same old story," exclaimed the doctor, who was of the new school of fresh air. "Man can't live hived up in an office or house. No use trying. Now, I could make myself a corpse, as you are doing by degrees, if I sat down here and did not stir."

"I—," began the patient.

"You must have fresh air," broke in the doctor. "You must take long walks, and brace up by staying out-of-doors. Now, I could make a drug store out of you and you would think I was a smart man, but my advice to you is to walk, walk, walk."

"But, doctor—," interrupted the man.

"Now, my dear man, don't argue the question. Just take my advice. Take long walks every day—several times a day—and get your blood into circulation."

"But my business—," said the patient.

"Of course, your business prevents it; everybody says that. Just change your business so you will have to walk more. By the way, what is your business?"

"I'm a letter-carrier," meekly replied the patient.

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Methodist Church in Georgia, used 32 gallons L. & M. mixed with 24 gallons of oil. From use of other paints, they calculated to use 100 gallons. The L. & M. saved them over eighty dollars.

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Rheumatism
when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 20 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH, 3621 Gloria Building, Milwaukee, Wis.

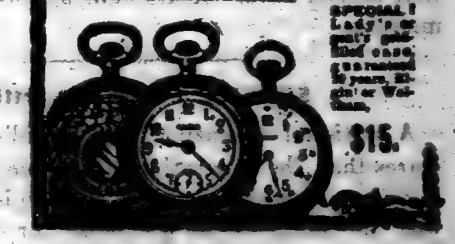
How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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We sell watches that make us friends. We are familiar with the best makes, and select only such movements, and cases as we can recommend. It doesn't matter whether you want to spend much or little, we guarantee quality and price. Our complete catalogue will interest you. FREE. WRITE TO-DAY.
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WRITE FOR CATALOGUE.

NOTICE.
Having qualified as Administrator of the estate of A. T. Byrum, late of Wake County, this is to notify all persons having claims against his estate to present them to me on or before May 1, 1905, or this notice will be plead in bar of their recovery.
T. M. BYRUM,
Administrator.

Do You Want a Teacher?
The Educational Bureau at Raleigh gives confidential information about teachers for any department of school or college. Hundreds of names on roll. No charge. (Established 1894.)

A FALSE NOTE.

One of the North Carolina papers referred to the subject of a recent painful controversy as "only the son of a contractor," saying that, therefore, his utterances were of no account.

One of the foremost men of the State called our attention to this and said that he would enter a protest against such an unworthy utterance but for the peculiar inhibitions of his official position. "I am," said he, "not so much as the son of a contractor. My father was a carpenter." We never heard what work the father of the editor referred to engaged in; but he evidently left a son in the world unfit to represent a true father; for a true father in the United States could not be worthily represented by a son that would classify men by the occupations of themselves or their fathers. In North Carolina there is no aristocracy—of birth, or money, or religion, or employment. There is one, however, of character, and must needs be. And there is one of race.

PUBLIC NOTICE OF CONSUMPTION.

In taking public notice of consumption the Raleigh Board of Aldermen are only falling in line with enlightened action throughout this country.

The policy of concealing the fact that one has the disease is to be abandoned. Physicians must report cases. This is well. The pitiful hoping against hope—to which consumptives are so liable—is not to be abandoned; but the consumptive is to know that he has the disease and with his hoping he and his relatives and friends are to adopt a policy of fighting the disease and of safeguarding every one against the disease—which, by the way, the whole world should know by now, is a contagious disease.

In the report of the committee to the Board of Aldermen it was declared that there are no known cures for consumption. A patent medicine man that offers a cure is, therefore, a wolf. He is feeding on the desperation of a stricken man. There are, however, methods of assisting nature, and every year these methods bring about many complete cures. The Northern consumptive comes South, to Southern Pines. The Southern consumptive goes North, to Saranac Lake. Each class goes to Asheville or to Colorado or New Mexico. Perhaps it is not the climate, so much as change, of scene, of food, and general environment, fresh air, recreation and relief from work, that assists nature in its fight against the deadly microbe.

SERVILE PARTISANSHIP.

A national magazine, the World's Work, declares that, the generation born since the war having come upon the scene, there is no longer reason why the South should apologize for offering candidates for the presidency of the United States. Speaking from its broad outlook it declares that the only hindrance to the South in national politics is the servile partisanship of the Southern people. That is, they are so attached to their parties that no matter who is nominated or what the platform or how rudely the South is ignored, they servilely vote the ticket on election day.

The point is well taken.

This paper's opposition to servile partisanship has often been misrepresented by the beneficiaries of that policy as opposition to one party or another. Over and over again we have declared that no sane objection can be offered to a worthy partisanship; but there is much to be said against servile partisanship—as much as there is to be said against bitter partisanship.

The true and honorable thing for a man to do when a party treats him wrong or adopts a policy that he cannot approve, is to abandon that party. Of course if the other party is worse, he will have the sense to take the less of two evils. As citizens we are to support principles and policies before parties. To do less is to be untrue to one's self and one's country.

So long as Democrats and Republicans in the South consent to the present policy of having the candidates and the platforms come from the North, the South will be ignored in our National affairs. This is not unreasonable. Men do not reckon with men unless they demand it. They assume that if you offer no candidate you have none, and if you make no demands you have no mind, and if you propose no principles and policies you will accomodate yourself to any that are offered you.

THE HOME BOARD'S NEW PLANS FOR MISSIONS TO THE NEGROES.

Dr. White's statement on this subject in answer to our inquiries is somewhat satisfying. The first part of his argument is meant to show that the new plan of the Home Board is not radical, but that it is well within the expressed policy of the Southern Baptist Convention. In this he succeeds. The new plan—as now explained—appears to be a mere enlargement of the plan now in operation. And it is not a very great enlargement. If we apprehend, whereas under the Fortress Monroe agreement (under which we now labor) Northern white Baptists contributed annually $7,500 and Southern white Baptists $7,500 and colored Baptists $5,000; under the new plan Southern white Baptists will contribute $15,000 and colored Baptists $15,000. This abandons co-operation with the Northern Baptists, although we understand that some sort of co-operation with the American Baptist Home Mission Society is desired and expected.

In any scheme of missions to the negroes, the Recorder will insist to a certain point upon co-operation with the American Baptist Home Mission Society, though at this time we are not disposed to commit the Recorder to any scheme whatever of missions to the negroes.

Brother White speaks of the compact with the National Baptist Convention. This is one of the negro conventions. There are two. The other is the Lott Carey. The National stands on the principle of self-help and independence, repudiating aid from the white people. On this principle it has swept the South, excepting South Carolina, North Carolina, Virginia and Maryland, and it has taken hold in these States.

We cannot understand the abandonment of the principle of negro self-help and independence by the National Convention. And we are not inclined to approve any scheme of co-operation with it except there be the very clearest understanding of the principles of the National Convention and the policies of its leaders. Moreover, we would not put one dollar in the hands of that Convention's officers without a clear understanding that absolutely satisfactory account is to be made of the fiscal management of the entire institution. We have the minutes of that Convention before us, and we are prepared to say that at the present time it does not make satisfactory reports; and in the very organ of the Convention, The National Baptist Union, are grave suggestions of mismanagement.

Moreover, that organ has played the part of a fire-brand on more than one occasion, publishing articles, editorial and contributed, severely denouncing the white people on account of the recent Suffrage Amendments.

The Lott Carey Convention stands on the principle of co-operation with the white people. It is strongest in North Carolina, Virginia, South Carolina and Maryland. In his article Brother White does not say so, but we understand that the new plan looks to a proper recognition of this Convention. We should certainly oppose any plan that did not.

* * *

So much for the plan as it relates to other bodies.

Brother White argues that the proposed scheme does not preclude the appointment of a Commission. Very well; let us have the Commission. And let us take up the whole question.

The Biblical Recorder confesses that it has moved slowly for six months in the direction of the conclusion that the negroes are not a proper subject of missionary operations. We desire the appointment of a commission not to devise plans for missions to the negroes, but to study the question of our duty as a denomination to that race. Brother White refers to an editorial of last August. We might have written that editorial at that time, but it happens that we were taking vacation and it was written by another brother.

On this whole subject we have much more to say.

WHAT CHRISTIAN SCIENCE STANDS FOR.

Attention will be given to an article with this title on page 2. Having printed a number of paragraphs exposing the fallacies of Christian Science it is no more than right that we print a reply. We are glad that the reply is official. And we are reminded to say here that if Baptists were as quick to defend their faith as the Christian Scientists, even if they could make no better case than the Christian Scientists make, they would impress the world, as the Christian Scientists do, with their love for and fidelity to their faith.

The first point to be made against our correspondent is her misapplication of Paul's text, "Let this mind be in you, which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men." Philippians 2:5,6, etc. How far this is from a mere man considering "nothing unlike God," we let the reader judge.

It is a plain case of making the Scripture mean what you want it to mean; and the Christian Scientists will pardon us for saying that from Mrs. Eddy down they have carried this pernicious business so far that one believes that they have put the Bible in second place and Mrs. Eddy and "personal inspiration" in first place.

Of course any movement designed to lessen evil must receive credit for being well-intentioned. We do not deny this of the Christian Scientists. But we do deny the efficacy of their methods, the soundness of their reasoning, and the practical proof of their theories. From one end of our land to the other there have been plain cases of people dying who depended for cure upon Christian Science. We can name three cases in Raleigh.

The interpretation of Christ's word "If a man keep my sayings, he shall never see death," is another plain case of making the Scripture mean what you want it to mean. Jesus himself saw death. Paul saw death. All the Christians have seen death, including the Christian Scientists. Mrs. Eddy may "prove" things metaphysical, but she cannot persuade anyone that people do not die. To see the victory of the resurrection from the dead—does not require Christian Science but simple Christian faith. If this is all that Christian Science stands for, it is nothing new. There is not a Christian body in the earth that does not stand for as much.

We freely grant that Jesus healed by miraculous power. We admit that there may arise prophets who shall do as did the prophets of old, if it shall seem wise to God; but we deny the reasonableness of the proposition that God does not intend that we shall use the gifts of nature—food, air, water, minerals, herbs, medicine—to heal our bodies. The argument against medicine applies with equal force against food; but the Christian Scientists never dare to declare that a weak man must pray for strength rather than eat for strength or that a hungry man must assuage his hunger by faith rather than food or a thirsty man relieve his thirst by faith rather than water. Why not come out against these "material things" also?

The way to overcome death is the pathway of righteousness, to be sure; but righteousness is not the means of overcoming. Faith in Jesus Christ is the means of righteousness and therefore of overcoming.

We cannot discuss here reality and unreality. They are the merest words, and there is no hope in debating them. We say this paper is real; our correspondent would deny it. And all the philos-

ophy of the ages cannot settle the dispute. Death is real, in one sense; in another it is not. Sin is real in one sense; we all are witnesses to the fact of sin. Our correspondent has had an experience of sin. But we freely grant that from one point of view in metaphysics nothing is real. Even existence is a question. But that sin is; that we all are sinners; that death is, that by sin came death, that evil is, every reader of this paper is a witness.

Finally, we believe in the professed mission of Christian Science, namely the coming of the Kingdom and the King. But we repudiate its method; its method of wresting the Scriptures; its method of bandying words; its method of blinding itself—ostrich-like—to plain facts; of saying that evil is not real even while it says it is set to destroy evil; of saying that death is not real, even while it claims to overcome death; etc., etc.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Field Work in April.

The Secretary has felt the desirability of "bunching" his field work so as to cover pretty thoroughly the territory he goes over. Yet at this stage of his work when it seems important that the Sunday-school cause shall be brought before our people in every part of the State, he has thought it best to accept invitations as they came when the date called for was open. During April he has participated in twenty-four services at thirteen churches in eight Associations. The first day of the month was the last of a series of meetings at Buie's Creek in the Little River Association. The first Sunday was spent in Durham with the Second and Edgemont Churches, and the second Sunday at Burlington, making three points in the Mount Zion Association. The Secretary spoke one night (Tuesday, the 12th) during mission week at High Point in the Piedmont Association. Four days including the third Sunday were spent in the West Chowan; four services at Robert's Chapel and one each at Murfreesboro, Woodland and Rich Square. At Cary, in the Raleigh, a talk was made on Saturday of Reunion Week. On the fourth Sunday the pulpit of the Raleigh First Church, in the Central, was supplied. A week-night service was held at Selma in the Johnston, the special occasion being the close of the red and blue contest. The last two days of the month were spent with Secretary B. W. Spilman in an institute at Gastonia in the South Fork.

Some Examination Questions.

Early in March Field Secretary B. W. Spilman conducted, at the Southern Baptist Theological Seminary, a most successful training class in Sunday-school methods. The course occupied about two weeks, and was taken by one hundred and seventeen Seminary students. The following questions were given by Brother Spilman for examination at the conclusion of the course:

1. What is the relation of the Sunday-school to the church?
2. Name the officers of a Sunday-school.
3. Name some of the general duties of a superintendent. Write an order of opening and closing exercises for a Sunday-school.
4. What six methods were suggested for securing attendance?
5. What are the departments into which a Sunday-school should be graded?
6. What tests are to be applied in classification?
7. The Teachers' Meeting: Tell of its purposes, place of meeting, time, leader and general method of conducting the session.
8. What is the work of the Sunday-school Scotchers? Of Messenger Boys?
9. The Cradle Roll: What is it?
10. Tell how a Home Department may be organized. State conditions of membership.

Gleanings Here and There.

Bro. G. B. Pruett, of Ellenboro, was appointed to visit the churches in the Sandy Run Association during this year in the interest of the Sunday-school work.

Five things to bring to a Sunday-school rally, institute, or Convention: a prayerful heart, a teachable spirit, a good Bible, a capacious blank-book, and a friend.

Elder S. W. Hall, of Brevard, writes: "We have planned for a Sunday-school meeting at our next fifth Sunday Union at Mount Moriah. We want to make it as interesting and helpful as possible. I will co-operate with you in anything to stimulate the Sunday-school work."

From Bro. C. B. Garrett, President Camden and Currituck Sunday-School Convention: "Eastern North Carolina, especially in the country districts, needs a revival. Her many sons are scattered far and wide, and for that reason the mother feels her weakness. We feel proud of our past, but our greatest hope is in the future. Our Sunday-schools need organization, systematic work, and trained teachers."

We are hoping to have Secretary Spilman with us in several Associations this autumn. He thinks it probable that he will attend the New Found, Buncombe, Haywood, Eastern, Atlantic, Neuse and West Chowan; possibly also the Johnston and the French Broad. He will be most heartily welcomed to these and any other of our annual meetings he may be able to visit.

Prof. W. J. Ferrell sends program for Pee Dee Union the last of this month, and it makes special provision for the consideration of the Sunday-school work. "You get off the train at Rockingham and go fifteen miles north in the country where the fields are more than white unto the harvest, but the laborers are few. Come by all means."

Brethren B. H. Mathews, J. B. Olive and C. E. Edwards are arranging to have a Sunday-school Union at Swansboro the last of May.

In his work as colporter in Jackson County, Bro. G. D. Sitton is devoting attention to the Sunday-schools in that section. He says: "We want to get our country schools, as soon as possible, to run all the year."

Pastor R. P. Walker writes of the Sunday-School Convention which is to meet with his church at Morehead City the fifth Saturday and Sunday in May. The aim will be to make it a Convention of all the Sunday-schools in the Atlantic Association.

Great is the West Chowan, covering three counties (Hertford, Northampton, Bertie), embracing forty-nine churches, reporting 666 accessions last year, and having an aggregate membership of 10,096. One church (Ross's) has 706 members, while twenty other churches go above 200 members each. While one or two churches report no teaching work, there are nine more Sunday-schools than churches in the Association. Two churches have three Sunday-schools each and seven churches have two each. The Sunday-school work is in fine shape in the West Chowan, though the brethren of course are pressing on to larger things. The Secretary spent four days delightfully in that section last month as the guest and helper of Pastors Scarborough, Howell and Harrell with their people.

Pastor T. J. Taylor, of Warrenton writes: "The Warren Union will meet at Brown's Church on Friday night before the fifth Sunday in May, and will continue through the Sabbath. The meeting will be held in the interest of Sunday-schools."

The regular Union of the Robeson will be held the last of this month, Rowland being the place of meeting. Pastor Durham says that sometime will be devoted to the discussion of the Sunday-school work. The brethren are hoping to arrange for two institutes, one in the northern and one in the southern part of the county.

The Caldwell County Sunday-School Convention meet at King's Creek the last of this month. The program is being arranged by Bro. James V. McCall, of Lenoir.

Remember the meeting at Jackson Springs, June 21-30. And remember that June 24 has been set apart as Sunday-school Workers' Day. An attractive program has been prepared and the practical aim of the Conference will be to solidify and invigorate our Baptist Sunday-school forces. Application has been made for reduced railroad rates for those who can only be present this one day. Let every Association be represented and let us have a great gathering of workers who are set for the teaching of the gospel in our churches.

* * *

GOD'S LOVE FOR THE SINNER.

Sunday-school lesson for May 15. Luke 15:-11-25.

The parable of the Prodigal Son is the subject matter of our lesson. It is a perfect thing—from every standpoint. In using it for instruction beware lest you mar it. It requires no analysis. Indeed analysis would destroy it. If you succeed in making your pupils learn the parable itself, that will be better than any amount of hair-splitting on the question whether it teaches the universal or restricted Fatherhood of God.

The Object of the Parable.

Why did Jesus tell this parable?

He had been criticised (Luke xv. 1 and 2), for eating with publicans and sinners. So far from apologising, Jesus asserted that this was in accord with God's will; that God called the sinners and rejoiced over their return. To illustrate His meaning He told three parable, the parable of the lost sheep, the parable of the lost coin, and the parable of the lost son. In each of them one theme is uppermost, and all the rest is incidental only. That theme is the owner's desire to find his lost sheep, her lost coin and the father's desire to receive again to his hearthstone his lost son.

So Jesus taught that God seeks for His lost children. So far from being angry, so far from hating them, so far from willingly punishing them, He longs for their return. God is a loving God, and He grieves over the condition of sinners and longs for them to return to Him. To this end He gave His only begotten Son.

Fatherhood.

Beware how you carry the analogy of a parable. If you succeed in getting the real purpose of it, it is best to let the rest go. This parable does not by any means teach that God is father of all men save in the limited sense that He is Creator of all men. It teaches this and this only, that as a loving father yearns for the return of a wayward son, so God rejoices in the return of wayward men. He rejoices in the repentance of sinners more than in the righteousness of the righteous. That is to say, the return of a harlot or a drunkard or a liar to Him gives Him more joy than the cantful praises of the sanctified.

One Condition: Repentance.

But mark the Condition. God sent Jesus to tell men how He stands toward them. He could not do more. He would not compel. Compulsory religion—there is nothing in it: It is a contradiction in terms. The father received the son when he repented and confessed.

The second theme of this lesson is, therefore, Repentance. Love on God's side; Repentance on man's. These are the beginning of religion. If a man is truly repentant, nothing can keep God from him. God will give faith. As the father in this parable made haste—ran to meet him halfway—when once the boy had repented, so God will hasten to come with compassion into the hearts of sinners that repent.

So many men stumble here. They do not know whether they are saved or not. They know their end of the matter, but they do not know God's. They have repented and are now repentent. But they have experienced no miracle. Their very repentance is a sign of their salvation. This lesson teaches, as surely as it teaches anything, that God is quick to do His part by a repentant soul—quicker than an earthly father is to welcome the return of a wayward son.

We submit the Scripture here in hope that some reader will find in it the one truth about God that he most needs to know—namely that God loves him and would rejoice in his return to Him:

11 And he said, A certain man had two sons:
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.
19 And am no more worthy to be called thy son: make me as one of thy hired servants.
20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:
24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The further down you can drive the saloon, the further away you remove temptation from those who work in high places.

Bertie Union.

The next session of the Bertie Union will be held with the Meherrin Church, 27, 28, 29 of May. To preach introductory sermon, J. P. Bowers; to preach missionary sermon, T. T. Speight.

PRACTICAL SUBJECTS.

1. Is spirituality declining in our churches? If so, what is the cause? To open discussion, A. W. Early, W. P. Taylor.

2. The need of consolidating our churches into pastorates, and of more frequent preaching; how best effected? J. T. Williams, Noah Britton.

3. How may Romans 11. 1 be applied to our civic life? Or what is civic righteousness? J. C. Scarborough, W. P. Shaw.

T. G. WOOD,
C. W. MITCHELL,
Committee.

Surry Union.

This union will met with Union Cross on Friday before the fifth Lord's day in May, 1904.

Introductory sermon, Friday 11 a. m., by W. R. Beach.

1.00 p. m.—Organization.

1.30 p. m.—What have State Missions done? C. F. Fields and J. W. Bowles.

2.30 p. m.—Present need in Sury. C. H. Stone and A. J. Williams.

SATURDAY.

9.30 a. m.—Devotional services.

10.00 a. m.—Periodicals. J. E. Johnson and J. R. Lewellyn.

11.30 a. m.—Sermon.

1.30 p. m.—Our doctrines. W. R. Beach and F. F. Lewellyn.

SUNDAY.

9.30 a. m.—Devotional services.

10.00 a. m.—Sunday-school mass-meeting.

11.00 a. m.—Sermon.

J. C. BASS,
For Committee.

Ministers' and Laymen's Institute.

First session of the Ministers' and Laymens' Institute of the South Yadkin Baptist Association of North Carolina to be held with the Mooresville Baptist Church, beginning Friday, May 27, 1904, at 8.00 p. m., and closing Sunday night, May 29, or at pleasure.

1. Introductory Sermon—Elder J. N. Stallings, D. D.
Alternate, Elder V. M. Swaim.

2. The relation of doctrinal preaching to evangelism and Christian living—J. M. Haymore and J. M. Arnette.

3. The Bible doctrine of giving—S. D. Swaim and J. N. Stallings.

4. A plea for the Bible in the Sunday-school, and that the Sunday-school be made an agency for winning souls—P. S. Carlton and V. M. Swaim.

5. Possibilities of the Baptists in the South Yadkin Association—
Davie County, S. D. Swaim.
Iredell County (North), V. M. Swaim.
Iredell County (West and South), J. M. Arnette.
Rowan County, J. N. Stallings.

6. The co-operation of our churches with each other and with the Executive Board in forming fields and locating pastors in the South Yadkin Association.

7. The churches as forces, not fields.

Fuquay Springs.

The church at Fuquay Springs feel that they can and do congratulate themselves upon their wise and good selection (through earnest prayers to our Heavenly Father for guidance) of a worthy and good pastor, Rev. D. P. Robbins, of Duke, N. C., to take up the work here which our much-beloved and good pastor, Rev. A. D. Hunter, so nobly carried on for us last year. Brother Robbins came in on last Wednesday morning, and has been busy ever since making pastoral visits among his flock. On Saturday, at 11 a. m., he preached from Luke 21:36, to a very attentive and appreciative audience, and at night to a larger crowd from Prov. 18:24. On Sunday morning from Cor. 2:9, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." After which, a collection for Foreign Missions was taken up, which amounted to $6. On Sunday night he preached to the largest congregation that we have ever had at our church, from Psa. 142:4, "No man cared for my soul." After which the doors of the church were opened, two young men came forward. When invitation was extended for those who desired the prayers of Christian people to raise their hands about forty hands went up. Both the Free Will Baptist and Methodist brethren came to our Sunday night service. We were glad to have their pastors worship with us, and to see the interest they took in our service. We ask them to do so again.

We feel thankful to the Lord that He is blessing us so abundantly, and feel encouraged to continue to press forward and help to hold up the hands of our much-beloved and faithful Pastor Robbins. Our membership is steadily increasing, and much interest is being manifested by sinners. Pastor Robbins's earnest and logical sermons seem to cause them to realize their condition and bring them to a right consideration. We ask our brethren to pray for us. This is an important field, and is considered a hard one.

I will say to Brother Blanchard in regard to his proposed church at McCuller's, that we claim to have the prettiest church house in Wake County outside of Raleigh.

A MEMBER.

A North Carolinian in West Virginia.

Bluefield, West Virginia, is a growing town of about twelve thousand inhabitants. It is not a mining town, though all the coal from this section is weighed here and shipped from this point. The coal fields are fifteen or twenty miles away.

Bluefield has many business enterprises, and young men pour into the town from all sections seeking work. The Railroad Y. M. C. A. does a good work among them.

The Baptists have two churches in the town. Rev. S. H. Thompson is pastor of the First Church and Rev. N. J. Allen of Calvary. Fourteen years ago the First Church was organized with just a handful of members. It now has a large membership and out of it has grown Calvary Church, which also has a large membership. Both churches are doing a good work, and, without any protracted meetings, are being added to every Sunday.

FLORA.

You want to know how to get my lamp-chimneys.

(1) Your grocer sells them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells everything.

MACBETH, Pittsburgh.

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Sunbeams' Corner.

Conducted by Miss Elizabeth M. Briggs, Band Superintendent for North Carolina.

If I Knew.

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street.
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—American Jewess.

Our Lesson.—An Enemy of Missions.

Opening Exercises.—Reports and new business. (The lesson can be used like others or as a dialogue.)

Leader.—I wonder how many have remembered the peculiar subject we have this month, and if any one knows what this "enemy of missions" is?

Ans. No. 1.—Father says it must be the people who won't give. He says selfishness is the enemy of missions every time.

No. 2.—I read in a missionary magazine that ignorance is an enemy too. The people who do not know about our mission fields or about idolatry won't give their money to help.

No. 3.—And when they do know, but say that the heathen are well enough off as they are,—aren't such people enemies in a way?

L.—Surely these are all foes in a way, but there is another enemy—well, what is your answer?

No. 4.—I heard some one say that rum was doing more harm in Africa than missionaries could do good. Is that the enemy?

L.—Yes, ——— has the idea. The society that your mothers and older sisters belong to is talking this month about the evils that have gone to mission countries from Christian countries. Not that they go because missionaries go, but wicked men are always watching for new ways to make money, and when a country is opened they are ready to send intoxicating liquors wherever there are men to be ruined by them. Now, I will ask you to read some facts which will show how true this is. (Pass papers.)

1.

Sir Richard Burton, the great African traveler, says that gunpowder and rum are worse for Africa than the slave trade. Stanley and Holub tell us that whole tribes are being annihilated by the drink traffic.

2.

The United States sends to Africa every day 2,000 barrels of vile liquors. The chiefs do not want the white man's drink, for they see how it destroys their people.

3.

Good Chief Khama said, "I fear the white man's drink more than all the poisoned arrows of my bitter enemy, for they kill the body, and it is quickly over; but the drink puts demons in men, and destroys body and soul forever."

4.

These chiefs have sent messages to our government and to England, begging them to stop this dreadful traffic, which they could do, to a large extent, if they would.

5.

One of the saddest and most common sights in Africa is a grave covered with gin bottles. The natives think that after a man dies he still wants the things he had on earth, so they pile these bottles on his grave.

L.—Who has an item about the South Sea Islands?

I have. John G. Paton, who for many years has been a missionary in the South Sea Islands, says, "The sale of intoxicants, firearms, and ammunition has become a terrible and intolerable evil."

7.

This aged missionary made a tour of the world a few years ago, trying to unite the nations in a compact to protect the islands where he had toiled so many years. He was not wholly successful, but last year the United States agreed to stop sending those things which he names as so harmful.

L.—I think some one has an item about India.

8.

Yes, I have one which says that in Bengal the use of intoxicating drinks and drugs is increasing enormously. It says that if something is not done there will be terrible results. That is England's fault, isn't it?

L.—Yes, and England could prevent these sales and protect India. Can you tell me what other evil England is responsible for?

Ans.—The sale of opium in China, I think. It is prepared in India and sold to the Chinese.

L.—It brings millions of dollars to England's treasury but it is the price of human beings almost without number. These items give us an idea of what are called the vices of civilization. Because they exist, we ought to work more earnestly to send the gospel. But we ought to be more earnest temperance workers, too. Those who are boys and girls now will have these great questions to settle by and by, and I feel sure that no missionary worker will ever drink or do anything to tempt others.

Temperance address or paper on subject.—Selected.

In The Neuse.

I accepted the pastoral care of the following churches, March 1: Seven Springs, Union, Sandy Bottom and New Hope in the Neuse Association. The field had been for sometime without a pastor. The people received me very kindly and some of the churches have very thoughtfully remembered us with a bountiful supply of good things for the inner-man, for which we were very thankful. I find there is need for a prayerful patient season of seed-sowing in this country. I have just closed an eight days' meeting with the church at Seven Springs, the results of which are very gratifying. The church, I believe, is greatly revived, and we will trouble the waters of the Neuse next Sunday afternoon. Miss Nettie Spence and Miss Emma Tally are doing some fine work securing subscribers, respectively, for the Foreign Mission Journal, and the home field. Mrs. Quinn is looking after the interest of the Recorder, and the pastor is helping all three of them. All my churches have paid their pledges to Home and Foreign Missions.

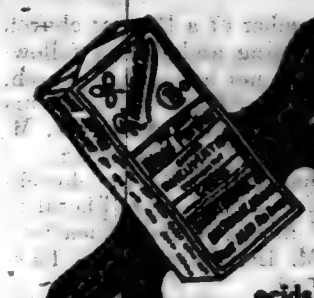
I don't approve of the action of the Home Board in regard to the colored work.

I have two mid-week prayer-meetings on the field, and will organize Missionary Societies soon. I have asked for great things, and am expecting great things of the Lord this year.

I am looking for the great revival of religion that so many of God's people are praying for. God bless the Recorder.

W. P. CAMPBELL.

God's seed will come to God's harvest.



GETS AT THE JOINTS FROM THE INSIDE

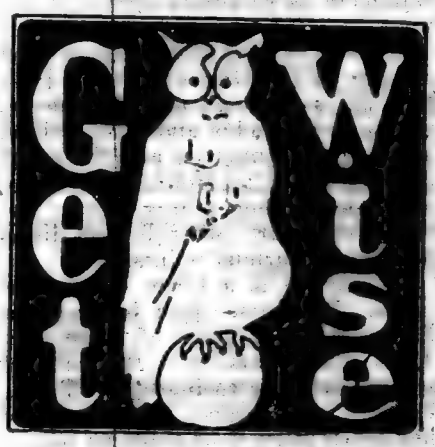
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NEWS ITEMS.

Judge Peebles is quoted as saying that he will be satisfied with nothing less than a written apology from the Lumberton Bar. This that Bar will never give him. The case will reach a point this week.

Several men were found guilty in the Caswell County liquor fraud cases tried last week at Greensboro. It is evident that they have been defrauding the United States wholesale, and there is reason to think that the worst is yet to come out. A thorough investigation of all concerned is in order.

The prosperity of our farmers is indicated by the fact that the State's convict farms have this year cleared so much money that the Board has taken up the $60,000 in bonds issued a few years ago—when no one thought the Prison would ever be self-supporting. We give the management full credit for its excellent work.

Japan has had a brilliant week in her war with Russia. With a total loss of about 3,000 men, she has bottled the Port Arthur harbor, driven the Russians from their position beyond the Yalu, caused them to evacuate New Chang, cut off Port Arthur and landed a large number of soldiers with a view to attacking that stronghold by land. Russia has lost not less than 4,000 men in the five or six days' fighting. The depression and gloom at St. Petersburg is most palpable; but Russia is planning for a long war.

A second application has been made for a receiver for the Atlantic and North Carolina Railroad. This application is in the name of a Mr. Cuyler, of New Jersey, who is a bona fide owner of a certain number of shares. So far no one has been able to discover who is behind these movements. Evidently it is not an individual matter. Judge Purnell's order in this case is a commentary on his other order. Instead of jumping at conclusions and appointing a temporary receiver, he profits by his experience and issues an order calling upon the authorities of the Board to appear May 21 and show cause why a receiver should not be appointed. No exception can be taken to this mode of proceedure. Meantime it is hoped the State's Investigating Committee will make its report. A Philadelphia syndicate has proposed to lease the road.

Chowan Association.

The ninety-ninth annual session of the Chowan Baptist Association will be held with the church at Edenton, N. C., May 17, 18 and 19, 1904.

Rev. D. P. Harris was appointed to preach the introductory sermon; Dr. R. R. Overby, alternate.

Refer to minutes of 1903, page 11, for standing committees that are to report at the next session, May 17th.

The N. and S. Railroad, the S. and C. Railroad and the Albemarle Steam Navigation Company have been asked to give us reduced rates. The S. and C. Railroad has been requested to run a morning train to Edenton during the Association.

LYCURGUS HOFLER,
Clerk Chowan Association.
Gatesville, N. C., April 27, 1904.

Montgomery Union.

The Montgomery Union will convene with Wadeville Baptist Church on Friday, before the fifth Sunday in May, 1904.

Introductory sermon by Rev. H. M. Ingram on Friday at 11.30 a. m.

Organization—2.00 p. m.

1. The Holy Spirit. His mission. Our duty toward it. Elder W. A. Barrett and Bro. Barna Allen.

2. The Anti-Saloon League. Are we going to assist? Elder G. W. Henderson and Bro. W. B. Owen.

3. Is a member of a Baptist church in good standing and in full fellowship who does not attend his church, or contribute to the support of his church, missions, etc? Elder W. M. Bostic and Bro. T. F. Haywood.

4. How shall we develop the churches in this Union to be more liberal to the call of missions and education? Elder H. M. Ingram and Bro. Lawrence Ballard.

5. An ideal Sunday-school. Elder John Jordan and Bro. D. P. Morris.

Sunday services will be arranged at the Union. We request every church to send delegates to this Union.

K. C. HORNER,
For Committee.

A House of Worship Needed at Hamlet.

Your call to the Baptists of the State to bid me build the much needed new meeting house of the Hamlet church, made me happy. It comes as part answer to our prayer that God would raise up friends who would aid us in doing this work. And it comes in the time of special need. May I add to what you have said a statement and an appeal? And first a statement as to our opportunity and need.

Hamlet is a railroad centre, and a point of importance. Trunk lines lead out to Raleigh and Petersburg, north; to Columbia and other points, south; to Wilmington and the great country, east; to Monroe, Charlotte and many other points west. Besides, there are other branch lines, leading to various points.

Locally, it is a town of importance. Within the past few years it has grown to a town of more than 1,500 inhabitants, and the rate of growth is likely to increase. To the cause of temperance, Hamlet and her redemption is of supreme importance. This is the stronghold of the whisky traffic in the State. Hamlet needs a strong church as a saving factor in the great struggle for temperance. A good meeting house is necessary to make our Baptist church the efficient power she must become in Hamlet. And what do we need? A neat and attractive house of worship. We have a lot worth $500, and a miserable house, disreputable looking, and actually growing unsafe. Our cause is in its infancy, but fast growing into conscious power and intensity of purpose. I found them last year a little band of 15 or 20 members, poor, but brave and aggressive. They undertook to pay $200 of my support, and succeeded admirably. They have about doubled their membership, and are now fully set in their purpose to build their meeting house this year, if possible. They have by toil and self-denial, raised a few hundred dollars. They purpose doing even more. But they need help. We must have a building to cost at least twelve or fifteen hundred dollars. We are anxious to put the contract soon. Help given now will be twice valuable. "Bis dat, cito dat." "He gives twice who gives quickly," is here fully true.

It is an opportunity which no church nor church member should lose. It is a privilege of rare value to invest in a rich field of the Lord's cause.

I extend to all hearty welcome to a part in this enterprise, to individuals and to churches. Where churches can afford to do so it might be well to take a collection and forward it to the treasurer of our building committee, Mr. W. H. H. Bagwell, Hamlet, N. C. Individual contributions should be also sent to him. Let every brother and sister who reads this receive a personal appeal from us to aid in establishing a church which will ere long be a mighty spiritual worker in our State for the Kingdom of Christ.

Yours for the work,
L. N. CHAPPELL.
Hamlet, N. C., April 30.

Oak Leaves.

The Senior Class of our Baptist Female University have issued a handsome Annual, creditable alike to them and to the institution. The title is Oak Leaves. There are a great many pretty faces and not a few fine hits. And altogether it is the most likable book that has come from the press this year. We do not know the price, but there are some photographs in the book that many a fellow would be ashamed to appraise at less than $5.00.

The best thing in the book is the song by President Vann, which we will print next week.

Cured to Stay Cured.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs Roberts writes that the trial bottle of this wonderful medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of Bladder and serious condition of Uriary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true, unfailing specific for Liver, Kidney, Bladder and Prostate Troubles caused by Inflammation, Congestion or Catarrh. When there is Constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures Constipation immediately, to stay cured. One small dose a day does all this splendid work and any reader of this paper may prove it by writing to Drake Formula Company, Drake Building, Chicago, Ill., for a trial bottle of Drake's Palmetto Wine. It is free, and cures. A letter or postal card is your only expense.

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Neuse Union.

The Neuse Union convenes with the Fremont Church May 27-29, 1904.

PROGRAM.

Friday, 3.30 p. m.—Organization and reports from the churches by the pastors present.

8.00 p. m.—Introductory sermon by S. W. Oldham.

Saturday, 9.30 a. m.—Home Missions.

1. What is meant by Home Missions? J. W. Nobles and J. D. Cox.

2. What Home Missions has done. G. E. Lineberry and T. J. Hood.

3. What the Home Mission Board is doing and should do. W. L. Bilbro and L. B. Boney.

3.00 p. m.—Foreign Missions.

1. Why Foreign Missions? T. H. King and W. F. Fry.

2. What are the encouraging features of the Foreign Mission work? G. N. Cowan and L. R. Vasser.

3. General discussion of Foreign Missions. W. P. Campbell and A. G. Cox.

8.00 p. m.—State Missions.

1. What State Missions has done. W. F. Fry and J. J. Rogers.

2. What State Missions is now doing. B. W. Spilman and J. W. Nobles.

3. What we hope State Missions may do. J. B. Jackson and S. W. Oldham.

Sunday, 10.00 a. m.—Sunday-school address. B. W. Spilman.

10.00 a. m.—Sermon. G. N. Cowan.

1.30 p. m.—Neediest mission points in our Association. General discussion.

8.00 p. m.—Temperance. W. L. Bilbro and G. E. Lineberry.

J. B. JACKSON,
For Committee.

Sandy Run S. S. Convention.

The next session of the Sunday-school Convention of the Sandy Run Association will meet with the Mt. Harmony Church on Saturday before the fifth Sunday in May.

Introductory sermon by Rev. J. M. Goode.

Missionary sermon on Sunday by Rev. C. L. Dowell.

First query: Do the Scriptures sustain the attitude of our churches on Sunday-school work?

Speakers: Revs. J. M. Goode and Z. D. Harrill.

Second query: How shall we train our church members, and especially the young, to meet the increasing demands and enlargements of our work in our State and nation and to the uttermost parts of the earth?

Speakers: G. B. Pruett and Rev. T. C. Harris.

Third query: How should a Sunday-school be conducted, and who should elect the superintendent?

Speakers: John Calton and Rev. J. B. Thorn.

First Scripture: Exegesis and discussion of John 15:7.

Speakers: Revs. T. J. Moss and J. B. Thorn.

Second Scripture: Exegesis and discussion of James 2:9-10.

Speakers: G. B. Pruett and Rev. H. D. Harrill.

REV. J. M. GOODE,
Moderator.
E. C. GREENE, Secretary.

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Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

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Sunday School Convention.

The Sunday School Convention of Transylvania Baptist Association, will be held with Mount Moriah Baptist church, Calvert, N. C., May 27, 28 and 29, 1904.

Program:

Friday, 11.00 a. m.—Sermon. Rev. L. D. Weldon.

1.30 p. m.—Enrollment of delegates and organization.

2.00 p. m.—The Sunday-school as an evangelizing force. Rev. T. Newton.

3.00 p. m.—The Evergreen Country Sunday-school. Is it practical? Rev. J. R. Owen.

Saturday, 9.30 a. m.—Devotional exercises. Rev. W. L. Kuykendall.

10.00 a. m.—The Superintendent's Work. (a) During the Week. Rev. A. W. Beck. (b) In the School. Rev. F. M. Jordan.

11.00 a. m.—The Sunday-school Teacher. S. W. Hall.

11.30 a. m.—Sermon.

2.00 p. m.—The Teacher's Meeting; It's Importance; How to Conduct It. Calhoun Henderson.

2.45 p. m.—How Our Sunday-school is Conducted. Five minutes talks.

3.15 p. m.—Open Conference. Difficulties and How to Overcome Them: conducted by the Moderator.

3.45 p. m.—Question Box.

Sunday, 9.30 a. m.—Devotional Exercises. A. O. Allison.

10.00 a. m.—Sunday-school mass-meeting to be arranged.

11.30 a. m.—Sermon.

Preaching on Saturday and Sunday to be arranged by deacons and pastor of Mount Moriah church. Let each church and Sunday-school send at least two delegates.

S. W. HALL,
For Committee.

Beulah Union.

To meet with Lea Bethel church on Friday, the 27th of May.

Sermon by Bro. S. B. Wilson at 11 a. m.

2 p. m.—Organization.

First Query: How can a church obtain the spirit of devotion and reverent worship. Brethren J. J. Adams and W. G. Hall.

Saturday morning at 10 o'clock devotional services, by Bro. W. C. Pulliam.

10.30 a. m.—Reports of the mission work done by the pastors of the Association.

2 p. m., Second Query: How can we best advance the cause of temperance in our Association? Led by Bro. J. J. Adams.

Second Query: What are the difficulties in my Sunday-school. Led by Bro. S. B. Wilson, and followed by the pastors and deacons of each church.

Sunday morning, at 10 o'clock Sunday-school mass-meeting. At 11 o'clock sermon, by Bro. J. J. Adams.

J. P. WOODY,
For Committee.

South Yadkin.

The first session of the Minister's and Laymen's Institute of the South Yadkin Association will be held with the Mooresville Baptist church, beginning Friday, May 27, 1904, at 8 p. m., and closing Sunday night, May 29.

On Sunday, May 29th, the meeting house of the Mooresville Baptist church will be dedicated. The dedicatory sermon will be preached by Bro. Livingston Johnson.

All brethren who expect to attend are requested to send their names to Pastor T. T. O'Neill, Mooresville, N. C.

In the Spring a young man's fancy lightly turns to thoughts of love, but if a corn is on his foot, the fancy should turn to Vick's Electric Corn Salve, which will remove it at once. 10 cents.

Oxford Seminary; An Appeal.

After the burning of the Oxford Seminary last January numerous messages of sympathy from every section of this State and from other States were received from recent and former students of the school. These messages voiced not only sorrow for the loss of "the dear old Seminary," but the desire to be of assistance in its restoration. That time of doubt and apprehension is past. The President of the Seminary is busy and happy in superintending the work of rebuilding, and in perfecting plans for realizing his ideal of a girls' school. Now then, let the former students consider what they may do to help this realization.

The two handsome new Society Halls are situated opposite each other at the front of the Music Building, and are large and commodious. The Library, another large, beautiful room, is at the front of the Chapel Building. It would be a graceful act for the former students to raise a fund for the appropriate furnishing of the Society Halls. A modest contribution from each student would do this very handsomely; and if kind hearts prompt the giving of more liberal sums, the surplus would greatly benefit the Library.

If other than former students wish to help in this undertaking, we earnestly ask them to do so.

All contributions should be forwarded to Miss Jessie Hobgood, Secretary of Alumnae Association, Oxford, N. C.

This appeal is issued by the local Alumnae Association.

MRS. DR. S. H. CANNADY,
President.
MISS JESSIE HOBGOOD,
Secretary.

WHITE GOODS FOR SUMMER WEAR

For warm weather dresses, nothing looks cooler and daintier than white and our patterns this year are entrancingly beautiful.

DIRIGO NOVELTIES
28 inches wide, with a lace stripe, 12½c yard
FIGURED PIQUE
27 inches wide, 25c and 35c yard
STRIPED MADRAS
32 inches wide, 25c yard

Fine White India Lawns, 40 inches wide, 12½c.
White Persian Lawns, 42 inches wide, 25c.
White Organdies, 40 inches wide, 25, 30, 40c.
French Batiste, 40 inches wide, 25, 30, 50c.
India Linons, 32 inches wide, 12½, 17, 20c.
Damask Wasting, 25c.
Long Cloth, 12 yards to a piece, $1.19 per piece.

Write us for samples.
Freight and express charges prepaid in the Virginias and Carolinas on all orders of $5.00 and over mailed to the house.

MILLER & RHOADS, RICHMOND, VA.

The Tobacco Planters
Mutual Hail and Fire Insurance Company.
HOME OFFICE, RALEIGH, N. C.

This is the only Home Company in our State issuing policies to its members insuring their crops from the destructive hail storms

WE INSURE CORN, COTTON, TOBACCO, WHEAT and OATS
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Reliable Agents wanted.

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Send 25 cents and this ad and get a copy of "GLORIOUS PRAISE" The Greatest Song Book for the money ever published.

Compiled by W. H. Doane, Mus. Doc.
More than 300 Songs, 115 Composers and 125 Writers.

Dr. W. H. Doane says of "Glorious Praise."
"I believe it will be the best all round book ever put upon the market, and more popular music and hymns than ever before compiled in one book."

Best silk cloth binding, Good Paper, Stays open easily.
Prices: 25c single copy, $2.00 doz., $15.00 hundred.

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GOOD AGENTS WANTED EVERYWHERE. LIBERAL TERMS. WRITE TO-DAY.

Fast Selling Book. Tells how many church members travel with the world, and vividly sets forth the final compromise with sin. It is a keen rebuke to the spirit of worldliness in the church, and should inspire the reader to a life full of consecration to Christ. New and fascinating. SELLS EASILY. Get a copy for yourself. After reading it, show it to your friends and neighbors, and quickly sell half a dozen, or several dozen; or, make a regular canvass for two months and earn from $5 to $10 per day. No experience required. 350 pages, 18 illustrations. Cloth, $1; half morocco, $1.50. Send $1 for complete book, postpaid, and ask for our special terms to good agents.

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BILL ARP'S GREAT BOOK,
"From the Uncivil War to Date."

The best of his Famous Writings, selected by himself shortly before his Death.

Memorial Edition, printed from large type, with wide margins, Biography and Illustrations. $2.

Golden Opportunity for Canvassers. Greatest seller issued in many years. Agents reporting as high as twelve orders per day. Exclusive territory. Liberal terms. Send 20 cents in stamps for outfit.

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LOOK! $1.00 FOR 60 CENTS.

PURE SWEET GUM.

To all who send this advertisement and 60 cents we will send a regular $1.00 box of Valentines Old-Fashioned Sweet Gum containing 20 5c. packages. This sweet gum is unlike any other chewing gum. It is pure, aids digestion and promotes good health. For sale by all dealers.

The Kind Mother Used to Chew.

For sale by all dealers.

Valentine Manufacturing Company, NASHVILLE, TENN.

Temperance.

The Man Behind the Bar.

They talk of the man behind the gun,
And the deadly work that he has done;
But much more deadly work, by far,
Is done by the fellow behind the bar.

They talk of the man behind the gun,
Yet only in battle his work is done;
But never ceases, in peace or war,
The work of the man behind the bar.
—Selected.

The Devil's Advertisement.

Johnson, the drunkard, is dying today,
With traces of sin on his face;
He'll be missed at the club, at the bar, at the play;
Wanted—a boy for the place.

Simons, the gambler, was killed in a fight;
He died without pardon or grace.
Some one must train for his burden and blight;
Wanted—a boy for his place.
—Unknown.

Sorong Language.

A Boston paper refers to Carrie Nation as a "humbug." There never was a greater mistake in newspaperdom; whatever Mrs. Nation is or is not, she is no humbug. She says what she means and means what she says; and those are not the distinguishing marks of a humbug.

She may be "a terror," but it is to evil doers. She may have been "a destroyer," but only of property that was being used to destroy the human race, and used in spite of the law. She may be "mad," but not in the insane sense of the term.

Thousands of the most respectable and enlightened women of this country would, if they dared, do the very same things that she has done. Many of them said so, and still say so.

What is the use of sensible people making even an open secret of the fact that liquor is dragging our race down to ultimate failure, destruction, and everlasting perdition? Why, not admit it, provide against it, and turn the procession another way?

No; the real humbugs are: officers of the law, sworn to enforce it, and failing to do so for lack of nerve or fear of failing in the next election;

People who admit that intemperance is a great "evil" and then go on drinking and assisting or permitting others to drink;

Hypocritical old church members who draw incomes from the rent of buildings that they know are used for the sale of liquor;

People who are willing to let a man sow hell-seeds in a community, if he will only pay a high license to the town;

People who mourn because their children are going wrong, and then vote for those who lead them astray;

Newspapers that are willing to aid and abet the worst traffic in existence, for the sake of a politician who owns some of the stock in their company, or a few whisky advertisements.—Will Carleton, in Everywhere.

Marrying a Drinking Man.

One of the Cincinnati papers lately opened its columns to a symposium in answer to the question: "What should a girl do upon the discovery that the man to whom she is engaged is addicted to drink? Ought she to break the engagement or to try to reform him?"

Various answers were given. In general they warned against the marriage. We found the appended letter one of great pathos and suggestiveness, and think it eminently worth while to give to our readers as it is full of good sense and deals with a vital subject:

"I would like to appeal to the girl who wants to marry the man who drinks (perhaps just a little at first). Being the wife of a drunkard, also the mother of two, I could reveal heartaches and misery that are beyond belief by telling my own life history for twenty-five years past. If I could save one soul from being a drunkard's companion, I would do it.

"I believe any girl who deliberately stands before a minister of God, taking the man's hand, saying, 'For better or worse, until death,' knowing he drinks, that girl commits murder, for she cannot reform him by her good example. If he won't quit before marriage, he won't after. Then, if she is willing to risk her own soul, she has no right to risk the souls of her children, for they are to be expected, and it is only one case in thousands that the children do not follow the father. I did not marry a man to reform him, as I scarcely knew what drink was, but I have tried, O so hard, by kindness and loving affection, to get him to stop his drinking. When he is sober, which is very seldom now, he will tell you he has the purest, sweetest, and best wife in the world, and when he is drunk he will come in before his children and curse us all until I almost doubt there is a God to judge. This man has fine talents, is well educated, and was once a prosperous business man. I say to any girl willing to marry a drinking man, let her go into the police court, and there look at the broken-down drunkards.

"Some say, 'O, I would get a divorce; I wouldn't live with him!' I think that is easier said than done, for the vows read, 'For better or worse, till death,' and if you know of the drink you will be pretty sure to get it worse, and the minister says, 'What God has joined together, let no man put asunder.'"—A Drunkard's Wife.

A Thrilling Temperance Lecture.

It is only in the report of Dr. Sceleth, the Bridewell house physician, but it is so tremendous on this subject that I quote it nearly in full:

"During my three years' experience here, there have been only eight men returned with delirium tremens who had been previously treated in our hospital for the same complaint. The number of people that die of alcoholism outside our institution is greater than the public suppose.

"Alcohol is not a food, or beverage, but a medical remedy and should be used as such under a physician's direction.

"Sixty per cent of drinkers are 'social drinkers' who have no particular craving for alcohol, and who will not take a drink, when alone, once in a month, but on account of their surroundings and friends have developed a habit of taking two or more drinks a day; the other forty per cent drink because they like it and try to make it replace water and food, and they are on a straight downhill road for delirium tremens with all its fatal complications.

"If the 'social drinkers' could see one of the hundreds of autopsies held on persons who have died of alcholism—see the congested brain, the inflamed and bleeding stomach of gastric catarrh, the heart, liver and kidneys undergoing fatty degeneration, where the once firm tissues are now soft and flabby, and the secondary changes of cirrhosis (an increase of the connective tissue of an organ) which replaces the vital cells necessary for their proper functions, the changes in the walls of the arteries, and of the nerves and spinal cord, they would be satisfied with pure water for the rest of their lives.

"Alcohol, direct and indirect, is responsible for the commitment of 75 per cent of the prisoners we receive at the House of Correction. By temperance, I believe that the average life of our race would be increased fifteen to twenty years.

"If the advice of one who has seen these unfortunates die raving maniacs, with their horrible delusions, who have followed them to the morgue and performed 'posts' on them, and seen the degenerated changes in their vital organs, is worth taking, my advice, summed up in three words, would be: 'Leave alcohol alone.'"
—E. T. M., in The Advance.

Wilmington.

Meets at Jacksonville, Friday, before the fifth Sunday in May.

Introductor Sermon, Rev. C. H. Utley; alternate, Rev. J. L. Vipperman.

First Query.—The causes, hindrances and effects of the Reformation of the Sixteenth Century.

Speakers.—Elders J. A. Smith, C. H. Utley, J. H. Marshbourn and J. L. Vipperman.

Second Query.—What are the real evidences of prosperity in a church?

Speakers.—Rev. W. H. Wheeler, D. L. Gore, Rev. F. H. Brinson, M. M. Capps.

Third Query.—Should any active means be resorted to for raising money for church purposes, except by voluntary contributions?

Speakers.—J. S. Canady, Rev. J. R. Marshall, D. N. Page J. D. Hocutt.

Fourth Query.—Conditions of prevailing prayer.

Speakers.—R. H. Hewlett, J. S. Canady, J. L. Vipperman.

Delegates going by railroad should leave here Thursday on passenger train at 2.25 p. m., or early Friday morning's freight train.

Respectfully yours,
D. L. GORE,
Chairman Executive Committee.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

MOZLEY'S Lemon Elixir

MADE OF LEMONS.

Beware of Ointments for Catarrh that Contains Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists. Price 75c per bottle.
Hall's family Pills are the best.

TAPE-WORM Expelled alive in 2 hours with head, guaranteed. No fasting required. Send 2c stamp for 32-page Book. Dr. M. HAY SMITH, Specialist, 260 Olive St., St. Louis, Mo.

SEABOARD
AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:
No. 50. NORTHBOUND.
1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.
No. 38.
11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.
No. 66.
11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 57. SOUTHBOUND.
4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
No. 27
7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

MURCHISON—MOORE.—At the Bride's home, Gulf, Chatham County, N. C., April 27, 1904, Mr. J. R. Moore to Miss Lily E. Murchison, Rev. O. T. Edwards performing the ceremony.

BRADSHAW — PRESSNELL.—In Goldsboro, on April 20th, at the residence of the bride, Mr. A. T. Bradshaw was united in marriage to Mrs. Annie Pressnell, both being residents of Goldsboro, W. F. Fry, officiating.

HARDY—ROUSE.—April 20th, 1904, at 5.30 p. m., at the home of the bride's mother, in Lenoir County, Mr. Oscar Hardy and Miss Lola Rouse were united in matrimony, W. P. Campbell officiating.

CURRIN—POWELL.—Miss Nelle, daughter of Mr. and Mrs. James Madison Currin, to Mr. Alexander Hamilton Powell, on the morning of Wednesday, the fourth of May, at 10 o'clock, High Street, Oxford, N. C. At home after October 1st, New Orleans, La.

Heisey — Dockery.—Miss Emma Jenkins, daughter of Mr. and Mrs. Augustus L. Heisey, to Mr. Oliver Hart Dockery, Jr., Lieutenant, Third Infantry, United States Army, on Wednesday evening, May 11th, 1904, at 8 o'clock, Trinity Church, Newark, Ohio.

STROUD—POOL.—At high noon on April 12th, in the First Baptist Church in Goldsboro, Mr. W. E. Stroud was married to Miss Ida May Pool, both of Goldsboro. W. F. Fry was the officiating minister, assisted by W. B. Oliver, of Florence, S. C.

Obituaries.

IDDINGS.—Martha Ann Iddings, February 28, 1904, born October 9, 1816, aged 88 years, 4 months, 19 days. She joined the Baptists when about 12 years old, and was baptized by Elder Enoch Crutchfield in a pool just below the mineral springs at Mt. Vernon, Chatham County, N. C.

She was an uncompromising Baptist, and very devoted to her church, and always attended the services when she could, and never failed to help its finances as long as she was able. She thought a great deal of the Recorder, and was a faithful reader, and took it as long as she was able to do so.

She was a member for the very remarkable time of seventy-five years, and is the last one of the Charter members of the Mineral Springs church. PASTOR.

STANLY.—Bro. Nathan Stanly died February 2, 1904, in the 76th year of his age. He had been a consistent member of the Baptist Church for a number of years. He joined the church at Mt. Hermon and remained a member of that church until the church went down in the days of J. K. Rose's fall as a preacher. He left then and went into the organization of Mt. Pleasant Church, where he served as deacon until his health failed. He was blind nine years and paralyzed five years, but he bore his afflictions patiently, often praying God in his affliction, and manifesting a strong hope in God. He was faithful to the Lord's work, doing all he could for his church. He raised ten children, five boys and five girls, seven of whom are still living; three grandchildren and four great-grandchildren. The church loses a good member, the community a good citizen and the home a good husband and father.

God bless the bereaved widow, who is in her 73rd year, and children and friends.

C. F. FIELDS.

ALLEN.—Thursday, March 31, the angel of death visited the home of Mr. and Mrs. T. M. Allen, Semora, N. C., and bore from their loving embrace their infant daughter, Emeline Rainey, age thirteen months and five days. Emeline had been a sufferer all her brief life, and all that loving hands could do was done to alleviate her sufferings, but with no avail. The funeral services were conducted by our pastor, Rev. J. J. Adams, from Mark 5:39, after which she was tenderly laid to rest in the family burying ground. She is not dead, but sleepeth. AUNT BETTIE.

OLIVE.—Kader Olive died at his home, near Apex, Wednesday, February 10, 1904, in his ninety-first year. He was one of the best citizens of this county—active in everything that tended toward the uplifting of his community and honoring God; a leader in building and keeping up the school at Olive Chapel; a useful and devoted member of his church where he belonged for nearly sixty years, and always enjoyed talking about religion which was his comfort in life and hope in eternity.

For several years he has expressed himself as being ready and only waiting for the death angel to come and take him home to his wife and loved ones who have gone before, and especially to his Saviour who had died for him. So death came not unexpectedly to him. He has left behind him two sons—A. T. Olive, who resides at the old home, and J. C. Olive, of Greensboro, N. C.; three daughters, Mrs. S. G. Wilson, of Ascend, N. C.; Mrs. D. W. Weathers, of Raleigh, N. C., and Mrs. W. J. Johnson, of Durham, N. C., who, with several grandchildren and a host of friends, rejoice in the hope that our loss is his gain.

W. S. OLIVE.

In Memoriam.

In August, 1850, Mattie J. Holton left her home in Claremont, N. H., and came with her mother's friends, Mr. and Mrs. Nelson Graves, to finish her education at the Warrenton Female Collegiate Institute. Well I remember the fair young girl of seventeen years, already a girl of great dignity of character. We soon learned to love her for her gentle disposition, and to respect her for her intellectual endowments.

She taught the primary class, and studied the higher branches, paying particular attention to music. She was a great favorite with teachers and pupils. We were all proud of her for she was a good essayist and a fine musician.

She graduted in June, 1852, and in the fall accepted a position offered to her at Milton, N. C.

When Mr. Luke Graves became principal of a female college at Clinton, Sampson County, she went there as music teacher. In 1856, Mrs. Sarah Wilcox died and Mr. Wilcox secured her services as music teacher at the Warrenton Female Collegiate Institute.

In 1858, she and Mr. Wilcox were married. She was admirably adapted by her ability and beautiful character to be at the head of a female college. She was a model step-mother, and years afterwards, when her stepdaughter knew that she would die, she expressed a wish that "mamma" would take her children; and she did so, taking them to her home and heart.

That noble man, Mr. Julius Wilcox, died not long after the close of the war, leaving her with four children. The fifth, little Mattie, born after her father's death, after comforting her mother's heart for a few months, passed too "over the river." She bore all her many sorrows with Christian resignation, knowing "in whom she had trusted." Her promising young son, Maurice Holton, was at Chapel Hill in the spring of 1879; he was taken sick, and she just reached his beside in time to see him die. Later, her lovely young married daughter, Kate, died, leaving three children in her care, so there were many to rise up and call her blessed—children, grandchildren, pupils and friends. Surrounded by loved ones, she went peacefully to rest April 15, 1904.

Her two brothers of Massachusetts and friends from a distance reached here in time for the funeral ceremonies held in Emmanual Church, of which she was a devoted member. Dr. Marshall, of Raleigh, her former rector and dear friend, came to assist in the last sad rites, and to speak a word of comfort to her loved ones.

She sleeps beneath a mound of lovely flowers, some sent from afar by loving friends, but she shall arise again, for we believe in the resurrection of the dead, and the life everlasting.

"Here clasped hands loosened, here the strong ties broken,
Yet ever God knows best.
Here farewells blending oft with greetings spoken,
But God hath promised rest.
There meetings glad beside the crystal river,
There changeless, endless peace,
No more the several heart-strings sudden shiver,
For there the discords cease."

P.

Resolutions of Respect.

The great and ever merciful Father has seen fit in His infinite wisdom to remove from our church and community our beloved brother, Thomas Thompson, who departed this life January 30, 1904.

In the death of Brother Thompson Chadbourn Baptist Church loses an excellent deacon and a member who was loyal to all the interests of the church. Brother Thompson was born August 28, 1818, and was, therefore, in the eighty-sixth year of his age. He joined the Pleasant Plains Church, Cape Fear Association, and was baptized by Elder Joel Bennett August, 1843. He was ordained deacon in 1853, in which capacity he served his brethren to the day of his death. He was a great lover of the Biblical Recorder, for which he was a regular subscriber for more than forty years. To show our appreciation of the life and labors of Brother Thompson, we, the members of Chadbourn Baptist Church, from the depths of our hearts of sympathy, affection and love, offer the following resolutions:

Resolved 1. That in the death of our highly esteemed brother, the Chadbourn Church loses a worthy deacon and a devout consecrated Christian worker.

2. That we bow in humble submission to the heavenly Father's will who doeth all things well.

3. That we as a church tender our heartfelt sympathy to the bereaved widow and children in their great sorrow.

4. That a copy of these resolutions be sent to the Biblical Recorder for publication and a copy spread upon the minutes of our church.

F. T. WOOTEN,
CHAS. A. USHER,
B. H. HARNLY,
Committee.



The flavor of TOBACCO may be injured by the use of stable and rank organic manures.

Potash

in the form of sulphate produces an improved flavor and a good yield.

Tobacco must have *Potash*.

Our little book, "Tobacco Culture," contains much valuable information, and every tobacco grower can obtain a copy free of charge by writing for it.

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BIG PAYING BUSINESS For MEN, WOMEN, Write for names of hundreds of delighted customers. Make $30 to $50 weekly. No canvassing at home or traveling, all or spare time. Selling dress goods and dainty specialties, gold, silver, nickel and metal plating on Watches, Jewelry, Tableware, Bicycles, all metal goods. Every plater. No experience, quickly learned. Harmless chemicals. No toys or peddling. Outfits all free. Everything guaranteed. Send stamp for particulars. We teach you FREE. Write today. H. GRAY & CO., CINCINNATI, O.

LIBERTY MILLS



PRODUCES DAILY 4,000 BARRELS OF
Pure Soft Wheat Flour
AND THERE IS HEALTH AND STRENGTH IN EVERY POUND. ASK YOUR GROCER.

LIBERTY MILLS, Nashville, Tenn.



Dropsy CURED Gives Quick Relief.
Removes all swelling in 5 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Green's Sons, Specialists, Box G, Atlanta, Ga.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists.

IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.25 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.20 p. m., leave 7.25 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 27 to No. 43.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.
ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY
The Biblical Recorder Company,
(Organized 1901.)

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Advertising rates on application.

J. W. BAILEY .....EDITOR.
JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.
ELDER A. B. THOMAS,
REPRESENTATIVE IN WESTERN N. C.

Receipts will be given in change of date on label of paper. If date is not changed in two weeks you will please notify us.
Change of address will be made when the old and also the new address are given in full. If not changed in two weeks please notify us.

Acknowledgments.

May 11, 1904.

State Missions.—Mt. Tabor, $21.00; Home Board (schools), 1,850; Home Board, 375.00; New Bethel, 10.25; Cumberland Union, 5.71; H. I. Bridges, 80.00; Smithfield, 8.74; Bethlehem, 2.27; Woodville, 1.75; Corinth, .75; W. M. S., Tryon Street, Charlotte, 10.00; Summerfield, 3.45. Total this week, $2,368.92. Previously reported, 2,008.01. Total this year, $4,376.93.

Foreign Missions. — Mountain Creek, Flat River, $20.10; W. M. S., Hamilton, 2.68; Wake Forest, 18.72; Girls M. S., Oxford, 3.75; East Durham, 3.12; W. M. S., Oxford, 6.15; W. M. S., View Hill, 2.00; W. M. S., Scotland Neck, 6.10; Sunbeams, Clinton, 2.32; W. M. S., Flat Rock, 2.80; Centre Grove, 20.00; Tally Ho, 10.73; Lenoir, 19.40; Union Association, 304.44; Pleasant Union, C. F. and Col., 9.85; P. Mem., Charlotte, 100.60; King, Pilot Mountain, 6.00; Mt. Carmel, 6.70; Bethlehem, 1.67; White Lake, Bladen, 1.00; Lenoir, 6.00; Seaboard, 5.63; Saddle Tree, 10.50; Pleasant Grove, 7.00; Raft Swamp, 9.31; Back Swamp, 5.54; Ten Mile, 9.71; Antioch, 5.44; Antioch, 2.74; Bethany, 1.17; Cedar Grove, 1.08; Jackson, 2.00; White Oak, Bladen, 12.33; Aulander, 30.00; W. M. S., Tryon Street, Charlotte, 4.35; S. S., Caroleen, 9.50; J. R. Jones, .50; Waughtown, 47.00; Summerfield, 10.00. Total this week, $727.93. Previously reported, $7,905.17. Total this year, $8,633.10.

Home Missions.—W. M. S., Hamilton, 2.68; Wake Forest, 12.48; Oxford 17.72; Girls' M. S., Oxford, 3.70; East Durham, 1.89; W. M. S., Oxford (self-denial), 25.00; W. M. S., Oxford, 9.10; W. M. S., Clinton (self-denial), .50; W. M. S., Clinton (self-denial), 4.15; Sunbeams, Clinton (self-denial), 1.15; Centre Grove, 10.00; Tally Ho, 8.45; Lenoir, 10.85; Cumberland Union, 1.15; Cool Spring, 15.00; P. Mem., Charlotte, 29.75; Bethlehem, 4.17; Sunbeams, Tryon Street, Charlotte (self-denial), 11.00; Sunbeams, Tryon Street, Charlotte, 4.00; Lenoir, 4.50; Jefferson, 3.00; Saddle Tree, 6.08; Oak Grove, 1.25; Singleterry's Cross Roads, 1.68; Long Branch, 7.98; Sunbeams, Back Swamp, 1.10; Oakton, 3.00; Pleasant Grove, 3.69; Mount Elim, 4.20; Bloomingdale, 5.00; Pleasant Hill, 2.05; W. M. S., Raft Swamp, 4.20; Saddle Tree, 7.71; W. M. S., Saddle Tree, 7.00; Raft Swamp, 6.56; Back Swamp, 4.40; Ten Mile, 1.24; Corinth, .80; Rocky River, 5.00; W. M. S., Jackson, 5.00; Society, 10.00; White Oak, Bladen, 5.00; Aulander, 20.00; W. M. S., Tryon Street, Charlotte (self-denial), 45.00; J. R. Jones, .50; Waughtown, 7.74. Total this week, $346.51. Previously reported, $3,919.18. Total this year, $4,265.69.

Education.—W. M. S., Scotland Neck, $4.00; Woodland, W. Chowan, 5.00; Ephesus, Beulah, 20.00; Mount Carmel, 5.00; Seaboard, 2.00; Shiloh, Chowan, 5.00; Jackson, 5.00; J. R. Moore, 5.00; Bay Leaf, 5.00; Reeds Cross Roads, 3.00; D. M. Stephenson, 2.68. Total this week, $61.68. Previously reported, $468.20. Total this year, $529.88.

S. S. and Colpt.—S. S., Selma, $1.10. Previously reported, $109.67. Total this year, $110.77.

Ministerial Relief.—Mt. Creek, Flat River, $1.00; East Durham, 3.75; Cumberland Union, 1.15; Whiteville Grove, 4.00; Jackson, 2.00. Total this week, $11.90. Previously reported, $373.41. Total this year, $385.31.

Students' Aid Fund.—Wake Forest, $15.00. Previously reported, $13.90. Total this year, $28.90.

Yates College.—R. L. Patton, $25; Celia Ballew, 1.00; J. J. McCall, .75. Total this week, $26.75. Previously reported, $178.10. Total this year, $204.85.

Total reported for all objects this week	$3,559.79
Previously reported for all objects	14,976.64
Total reported for all objects this year	18,536.43

Correction.—All amounts acknowledged in last week's paper under head of "Yates Memorial," should have been "Yates Memorial College."

WALTERS DURHAM,
Treas. Baptist State Con.

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STATEMENT

The American Fire Insurance Company

OF

PENNSYLVANIA.

Condition December 31st, 1903, as Shown by Statement Filed.

Capital paid up in cash	$500,000.00
Amounts Ledger Assets December 31st previous year	2,475,020.22
Income—From Policy-holders, $1,677,298.91; miscellaneous, $114, 661.16; total	1,791,960.07
Disbursements—To Policy-holders, $779,112.27; miscellaneous, $663,480.84; total	1,442,593.11
Fire Risks—Written or renewed during year, $150,803,985; in force	187,556,259.00
Perpetual Risks—Written or renewed during year, $634,990; in force	22,411,377.00

ASSETS.

Book Value of Real Estate (less amount of encumbrances)	$398,080.21
Mortgage Loans on Real Estate	761,212.40
Loans on Stocks, Bonds and other Collaterals	150,210.00
Value of Bonds and Stocks	1,187,674.96
Cash in Home Office and deposited in Banks	105,440.21
Agents' balances, representing business written subsequent to October 1, 1903	228,839.56
Interest and Rents due and accrued	34,047.07
Total admitted assets	2,865,504.41

LIABILITIES.

Losses and claims unpaid	$166,685.53
Unearned Premiums	1,241,074.03
All other liabilities as detailed in statement	603,719.08
Total liabilities as to policy-holders	2,011,478.63
Capital paid in cash	500,000.00
Surplus	354,025.78
Total liabilities	2,865,504.41

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $944,020.00; premiums received, $19,951.04.
Losses incured—Fire, $11,105.47; paid, $7,371.81.
Losses now unpaid, $6,649.20.
President Thomas H. Montgomery; Secretary, John H. Packard, Jr.
Home Office, 308 and 310 Walnut Street, Philadelphia, Pa.
General Agent for Service, W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina, Wm. Douglas, Charleston, S. C.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, February 15, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Fire Insurance Company, of Philadelphia, Penn., filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, Editor. VOLUME 69, NUMBER 46.

RALEIGH, N. C., WEDNESDAY, MAY 18, 1904.

THE UNITED STATES SENATE.

(By Wm E. Dodd, Author of the Life of Nathaniel Macon.)

A great deal has been said of late about the usurpation of power and authority by the United States Senate and by the Executive Department of the Government. It is the purpose of this short paper to call attention to what seems to the author the most serious of all these veiled violations of the provisions of the National Constitution and most serious because the proper remedy is most difficult to apply.

From the beginning the Senate has assumed a very decided superiority over the other branch of the National Legislature. During the administrations of Washington and Adams it was quite openly declared that the Senators were and should be superior to the Representatives. However, this superiority was manifest rather in social life than in actual law-making. A casual reading of Griswold's "Republican Court" will show how much was claimed by our early members of the Senate. There were several reasons for this: First, the supposed similarity between the Senate and the English House of Lords; second, the fact that the members of the Senate were representatives of the States—infinitely more important then than since 1865,—and finally, the independence of popular feeling secured by the longer terms of Senators.

The advent of Jefferson to power practically overthrew all these assumptions notwithstanding Jefferson's love of State supremacy. From 1801 to 1811 the two Houses were practically what the founders of the Constitution intended they should be. But with the election of Henry Clay to the Speakership the House began to dictate to the President and the Senate. The war of 1812 was a result in great measure of this dictation. In 1817 when Monroe appointed John Quincy Adams Secretary of State instead of Clay, who thought himself better qualified for the place, a struggle between the House and the new Executive began. Clay controlled the members of the House; the President had of course the united support of the cabinet. The Senate would then be arbiter between the two and the so-called upper House begins to come again into a commanding position. This rivalry and the jealousies of the leading statesmen of the day so embittered the "Era of Good Feeling" that one wonders how Monroe's administrations ever acquired the good name they bear.

The outcome of the strife brought Adams to the Presidency in 1825 and Clay to the head of the Department of State. The blustering Kentuckian joined his fortunes to those of the persistent New Englander. The combination was as displeasing to the majority of the Senate as it was to John Randolph whose remark about the "Puritan and the blackleg" led to a duel. Under these circumstances the Senate becomes the chief counter-weight to the administration and gradually the House loses its importance. Scarce a single line of policy of John Quincy Adams's administration was permitted to be carried out: the Senate thus put itself in the way of every move. The members of this body had come again to a position of superiority. When at the end of a four years' armistice Jackson was elevated to the Presidency the Senate majority felt that their point had been gained; but in a short while Jackson showed a disposition to rule both House and Senate with a heavy hand, and Clay, Calhoun, Adams and Webster, all disappointed and almost "disgruntled" politicians, took up the role of opposition and obstruction. Clay, Calhoun and Webster were members of the Senate. Jealous as they were of each other they formed a coalition against Jackson and from 1832 to 1836 a fierce war waged in Washington. Van Buren quieted the storm for a short period; but it was renewed when Tyler refused to be dictated to by Clay and his friends, and it was kept up all through the war with Mexico. Then came the last stage of the slavery quarrel, and from 1848 to 1860 the two Houses overshadowed the Presidency. The outbreak of the Civil War opened a new era and since the close of that struggle a new element has gradually grown powerful in the Senate—the capitalist. It is hardly necessary to show how the possession of wealth has placed otherwise insignificant men in the Senate.

Contemporary with the rise of the capitalist came the rise of the "boss," the leaders of compact and all pervading party organizations in the States. The boss is the resourceful, the unscrupulous manipulator of men and money. Sometimes he is himself a man of great wealth; at all times he controls wealth. The boss could not be expected to hand over United States' Senatorships to the unselfish and able statesmen of his party. He appropriated the place to himself and from his seat in the Senate he dictates the platforms of his party and distributes among his followers the patronage of the national government.

Here we come upon a new point: How did the boss get control of the patronage of the government? Great men have seldom been able to get nominations for the Presidency. Small men were the next resort; they were put forward by the bosses and these men of mediocre talent turned over the patronage of their office to those who made them possible as candidates. Such a man once in office has no other alternative than to give the various appointments to the boss Senators. Let this be done a few times and the Senate has a sort of hereditary claim to governmental patronage. Just this has happened several times since the war, and the Senators now feel themselves aggrieved if they are not consulted about the appointment of every officer in their respective States.

If we now unite the capitalist who contributes vast sums to the party chest and thereby gets into the Senate, the boss who spends these sums and elects the Presidents, and the boss who in his other capacity as United States Senator and distributor of offices, we have a power well-nigh invincible. This union has taken place. The parties to it control the majority of seats in the Senate; they think they ought to control the Executive. Naturally a controversy arises when a President refuses to be dictated to. This process of evolution has taken place quietly, as all lasting revolutions do. What it means for our form of government may be guessed; though of course it would be too much to say that successful resistance is impossible, and hence the future can only be guessed. The interesting and important question for every voter to decide is how to strike at the root of the usurpation and, the decision once made, he must deal the blow in good earnest even if it bring the overthrow of his own party. While no one would at this late day maintain that we should so much as attempt to be obedient to the express stipulation of the National Constitution, it does behoove every citizen to see to it that no one department of the government become too powerful for the others, lest it also become too powerful for popular resistance.

Randolph-Macon College, Va.

The N. Y. Christian Advocate tells of the recent death of a well-known German usurer. He disappeared mysteriously, and search found no trace of him. After waiting till it was thought he was dead a large safe in his bed-room was broken open with much difficulty, and his body was discovered sitting in a corner with a bag of money clutched tightly in his hand.

DARK PICTURE OF THE NEGRO.

The present condition and aspect of the negro problem, as shown by statistics, is presented by Thomas Nelson Page, in McClure's for May, in his third and concluding paper on "The Negro: The Southerner's Problem." In his previous papers Mr. Page has considered the old relations between the white and black races, the mistakes following the war which, in his opinion, are mainly responsible for whatever trouble has arisen between them, the present effects from these causes, and now what promise the future holds of amendment.

Mr. Page argues that instead of progressing the negro has, on the whole, retrogressed since the war, and supports his argument with an imposing array of facts and figures. He estimates that the South has spent over $100,000,000 on the negroes' education, besides $30,000,000 contributed by private charity. Yet the effect of all this on the negroes in the South as a whole has been scarcely perceptible. On the other hand the negro has lost much ground industrially since the war. In slavery all the trades and mechanic arts in the South were filled with negroes. Now all this is changed, and there are few mechanics to be found among them. Neither does Mr. Page believe that the negro has advanced economically or politically any more than educationally or industrially, and offers convincing statistics to sustain his case.

But underneath all this question of material advancement, Mr. Page points out, there lies the deeper question of moral advancement, of growth in character and ideals of life. This, he contends, is the true test of progress, and here he considers the negro most backward. Alarming percentages of crime among the negroes are given and while admitting that a certain portion of the race has risen notably since emancipation, yet Mr. Page believes that the race generally has degenerated morally and mentally. The depravity of the negroes in their social life is particularly dwelt upon, and it is maintained that the course of this frightful immorality is over the church and the school and gives no sign of abatement.

Some startling facts are cited to support this contention. For instance, it is said that the crime of rape was unknown during slavery, and hardly known during the first years of freedom. Within the past twenty-five years over 500 white women and children have been assaulted in the South by negroes. Twenty-five years ago women in the South went unattended, with no more fear of attack than in New England. Today no woman in the South goes alone upon the highway out of sight of white men, except on necessity, and no man leaves his women alone in his house if he can help it.

"This is a terrible showing," says Mr. Page, "and the most depressing part of it is the failure of the negroes to address themselves to the moral improvement of their race." In concluding, he then adds, "None of this will affect the views of the politicians or the doctrinaire; but it should, at least, give food for thought among the rest of our people."

It is a dark picture Mr. Page draws.

MRS. EDDY'S LOGIC.

Here is Mrs. Eddy's logic: Instances of the deceitful testimony of the sense-organs are common; therefore we can never trust what they tell us of the world without. But their testimony of that world being, that it is existent, and that testimony being always false, the external world does not exist. Therefore, matter in general does not exist, and the conditions of matter must be illusions. Disease is a condition of matter, and is, therefore, an illusion; and the cure for it is the removal of the illusion. Therapeutics, evidently, is only secondary; and an attack in that direction to be effective must be aimed back at the philosophy. For Christian Science therapeutics is the truth if Christian Science philosophy is the truth; indeed, if Mrs. Eddy's premises be correct, her conclusion is the only consistent one. Fundamentally, Christian Science is a philosophy of Evil based on a philosophy of Knowledge, and its cure of disease is only incidental, even though identified in the popular mind with the system itself.—John W. Churchman, in the April Atlantic.

"What Jesus Taught Concerning the Lost."

BY PASTOR W. P. WATSON, MONROE.

The teaching of Jesus always carries with it the power of absolute authority, and when ascertained on any particular subject, be that subject of major or minor importance in the opinion of those discussing it, must be an end to all controversy to believers in His supreme headship and perfect and infallible knowledge, for, to the humble believer, Jesus must always teach as one having authority and not as the scribes.

A friend of the writer's, of another denomination, some time ago remarked that in his opinion the words of Jesus alone would form an all sufficient creed and an infallible rule to the faith and practice of believers. I heartily concurred in his expressed opinion, for I believe the position of Christ, on every question, to be absolutely correct and that He said enough on every great doctrine relating to the salvation or damnation of man to elucidate that doctrine and bring it down, in all of its important bearings, to the comprehension of the simple child-like believer.

Jesus taught that the state of the lost was one of retribution. In the superb and incomparable description of the last judgment given by our Lord in Mat. xxv., He makes the judge say to the lost company, "depart from me ye cursed into everlasting fire prepared for the devil and his angels: for I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not."

While the above quotation might be reinforced by many other utterances of Jesus, bearing upon and establishing the same truth, this single reference makes our Lord teach that, while suffering in the present life is sometimes corrective, sometimes edicative in its final analysis here, that hereafter, it is always punitive or retributive.

In the second place Jesus taught that the punishment of the lost was everlasting. The theory of annihilation, or of hell as a reformatory, as held by some communions, furnishes comfort and consolation for a time, with reference to the lost, to those who are credulous enough to imbibe such ideas, but there is no warrant in anything that Jesus said or did upon which to base such an assumption, for it must be regarded as a mere assumption born in the hearts of those who would follow their wicked dead to the land of despair and rescue them from the awful state of just retribution.

Jesus in the concluding words of the description of the final judgment given in Matthew, teaches the everlastingness of the punishment of the wicked when He makes the judge say with reference to the lost, "these shall go away into everlasting punishment, but the righteous into life eternal."

The limits of this article will not admit of an elaborate discussion as to the uses of the word employed to denote the duration of the punishment of the lost, in classical literature; suffice it to say that the same word used to denote the duration of the existence of God, also the joy of the redeemed in heaven, is here employed to tell the sad story of a lost and ruined state from which there is no escape forever and forever.

In the third place, Jesus taught the doctrine of comparative guilt and, therefore, gradation, or degrees in the matter of punishment. While sin is sin and, if unarranged, must forever separate the sinner from a sin-hating God, it is important to note that all sinners are not equally culpable, but that environment, light, opportunity, constitute the difference and that every man will be punished according to his just deserts: this truth is reflected in the words of Jesus in His pronounciation of woe upon Chorazin and Bethsaida, to-wit, "woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes, but I say unto you it shall be more tolerable for Tyre and Sidon at the day of judgment than for you."

The same truth is deducible again in these words of Jesus: "And that servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. for unto whomsoever much is given, of him shall be much required: and to whom men have committed much of him they will ask the more."

The clear and direct teaching of our Lord deduced from these passages seems to be, that there will be no useless or arbitrary suffering in the world of the lost, but that the great law governing conduct will be fully operative and each act of life receive a just recompense of reward.

In considering the Biblical figures, some of them used by Jesus, descriptive of the state of the lost, we must bear in mind that the decisive and controlling element is not from without, but within, and if hell be a place and the references to punishment find a literal interpretation, it is that the outward may correspond with the inward state of the lost, or as Dr. Strong would say, "If there be outward punishment or torments it is because they will be fit, though subordinate accompaniments to the inward state of the soul."

Finally, Jesus taught that the loss of the soul involved the loss of all good, whether physical or spiritual, the one talent and what came of it seems to teach this, man stripped of all he possessed that made life tolerable and yet allowed to exist, and the misery of an evil conscience banished from God and the society of the holy and yet dwelling under God's positive curse.

What Was Wanted.

"Do you believe in the inspiration of the Scriptures?"

The chairman of the committee appointed by the church to interrogate the clergyman to whom a call might be extended looked at that gentleman critically as he asked his first question.

"I do," was the firm reply.

There was a slight movement among the members of the committee. "Do you," asked the chairman, "believe in preaching the Gospel with frills, or would you inject a little spice into your sermon—say, enough to get yourself into the papers?"

The clergyman did not falter.

"I believe," he replied, "in the simple Gospel—without sensationalism."

"Then, as I understand it," said the chairman, "you believe in the old-fashioned theology and all its dogmas. Every Sunday you would preach a couple of sermons on the Bible, without trying to attract attention, and on week days, instead of getting yourself interviewed by the reporters, you would doubtless spend your time visiting the sick."

"That's my whole idea," was the answer.

The chairman turned to his committee and held a brief consultation. Then once more facing the candidate he said:

"I'm sorry to say, sir, that you won't do. We want a man who is right up-to-date."—Life.

What little faith you have, only live it for one day, and it will be stronger tomorrow. Live with your fellow creatures as their brother today, and tomorrow God will be felt by you as your Father in heaven the more tenderly.—William Mountford.

COMMON PLACE THINGS AND HOW TO USE THEM IN PASTORAL VISITING.

Lecture No. IV. In the Wake Forest Pastor's Course on the Pastoral Relation.

BY LIVINGSTON JOHNSON.

Will it pay? is the first question that rises to the lips of a man of the world, when he is asked to give his time or money to any business enterprise. If sordid selfishness prompts him to ask that question it is contemptible; but if he desires to succeed in order to do good with what he accumulates, his question is a legitimate one. It is more reprehensible to ask the question, "does it pay?" in regard to the Lord's work, if we are prompted by selfish motives. But it is entirely proper for a minister to try to turn to the very best account any work that he may do, if he does it for the glory of God. I hope in this lecture to be able to offer some suggestions as to how we can make pastoral visiting profitable.

I. Then, let us see how it can be made profitable to the people.

1. We should suit our visiting when we can do so, to the convenience of the people. Now I know that every pastor ought to have, so far as possible, a definite system by which to work. It is hard for the town and country pastor to have the same system. The town pastor's field is compact while that of the country pastor is scattered. The town pastor will find it usually best to arrange his work so as to give his mornings to study and his afternoons to visiting. With a country pastor, a more convenient arrangement will be to divide up the weeks instead of the days. It will suit him best to take from the first to the middle of the week for study and to take a day or two preceeding his appointment for pastoral work. I take it that those who have been in the pastorate for any length of time will concede that these are the best general rules; but due allowance must be made for exceptions. For instance, sick persons frequently feel more like receiving company in the morning than in the afternoon. In that case, as precious as is the morning hour, when the preacher feels at his best, and is eager to be at work on a sermon, he should give up the hour in his study for the sake of the sick one who will be most benefited by a visit at that time. Some of his people may work in the day and his only opportunity to see them is at night. He should take an hour from his family in order to make such a visit. If you go to the home of one of your members, and see a carriage at the door ready to take the family out for a drive, cut your visit very short and bow yourself out in about three minutes. That turnout may be costing a dollar an hour, or, if it belongs to the family, they likely have an engagement at that very minute. You can call again, and there are plenty of others to visit, for the average town pastor is always from a week to three months behind with his pastoral work. Now as to the country pastor: Every man who has ever lived in the country knows that there are times when it is exceedingly inconvenient to receive and entertain company. A wet spell comes in the middle of June, crops are in the grass. At last the sun comes out, the ground dries off, and the farmer marshals all his hosts and with plows and hoes goes forth to battle. The preacher who deliberately hitches up his horse and starts out to visit his people at such a time as that, hasn't sense enough to make a successful country pastor. The pastor displays no better judgment who stops to talk to a farmer who has a number of loads of fodder out when a cloud is coming up, or a hundred bushels of potatoes dug and out in the patch when the sun is only an hour high on a crisp November afternoon.

2. The pastor should study the different members of the family, and so far as he is able, adapt himself to each. This is what Paul meant when he says, "I am made all things to all men that by all means I might save some." I saw an active young Christian some time ago who told me his pastor got a grip on him by hunting with him. The boy had a gun and dog and was fond of hunting. The pastor proposed to go with him, and when he felt that he could do so without embarrassing the young man, he talked to him about the importance of being a Christian and won him to Christ.

3. The pastor should not take too many liberties. A generation ago there was between the preacher and the people an almost impassable gulf. There was about the preacher a "thus far and no further"—especially a "no-further"-air. There is danger that, in swinging away from that we will go to the other extreme. Sometimes you hear a preacher say that when he goes to a home, if he doesn't find any one in the front part of the house he goes right back to the kitchen. He thinks that he is making himself at home in a way that will be much appreciated, if he makes a bee line for the safe and helps himself to whatever he can lay his hands on. Now if there is any thing the average woman doesn't like, it is to have a man, especially her pastor, fooling around in the kitchen. O, I know there are exceptions, there are a few women who "gush" over this sort of thing, and think that their pastor is especially honoring them by his wonderful familiarity; but, brethren, when you find one of that sort you will find ten who will be displeased by it. You will not forfeit the good will of the one by not taking these liberties, while you may offend the ten by doing so. Now there is a golden mean between these two extremes. It will pay you to give close study to it. Avoid the formality which repels and the familiarity which breeds contempt.

II. How pastoral visiting can be made profitable to the preacher in his work.

1. Conscientious, faithful pastoral visiting will increase his congregations.

The old adage, "A house going preacher makes a church going people" still holds good and always will be true. You may call to mind the pastors of your acquaintance, and with very rare exceptions the men who have large congregations and hold them, are those who do faithful, conscientious, judicious pastoral work. A man may not be an extraordinary preacher, but if he does faithful pastoral work and makes the best preparation he can for his pulpit, he will hold his grip on the people. But the converse of that is not true. A preacher may be a bright man and a hard student. He may preach great sermons, but unless he mingles with his people, he cannot get a hold upon them, and he will preach to many empty pews. A little observation will lead you to see that this is true. You've heard people say, "our pastor may not be as great preacher as some, but he is one of the very best men in the world. He is so kind and sympathetic everybody loves him, and we all enjoy his preaching because we have so much confidence in the man." When you hear such expressions as that about a pastor, you may be sure he has a full house when he preaches. On the other hand, you go to a church whose pastor is a pulpit orator and nothing else, and you will be surprised at the small congregation. You inquire into the matter and get this reply, "Our pastor is a fine preacher, but he is no sort of a pastor; he doesn't visit, he doesn't know half his people and they don't care about hearing him

preach." And soon the pulpit orator will be listening out for a call to another part of the moral vineyard, while the pastor, goes on loved and honored by his people. Now there is the best of reasons for this. People associate the man and his message. They take them together, but do not consider them apart from each other.

2. In visiting among his people a pastor will get practical and important themes for sermons. Some one asked Joseph Parker why he always preached such practical sermons. He said it was because he had such a library from which to get material. Questioned further about it, he said, "My books are the people among whom I visit."

Brethren, let me admonish you to have two libraries, the books in the study and the books in the hearts of your people. You cannot afford to neglect either, you must not neglect the latter if you would make your preaching helpful and practical.

When visiting, always carry a little note book. As you talk to your people they will often tell you of the peculiar troubles they have, of the temptations that come to them, or of some passage of Scripture that they do not understand. This will suggest a line of thought for a sermon or at least for a point in a sermon. When you leave the house, jot it down in your note book as material for future use. Let me give you an illustration: There are many more but this one must suffice. One afternoon I dropped into the home of a young couple whom I had married and who had just moved into their own new home. The young wife said: "There is a matter about which I have been thinking a good deal, and I want your opinion. What relation will husband and wife sustain to each other in heaven?" I told her I would preach on that subject the next Sunday morning. I prepared a sermon from the text, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." I think I have never preached a sermon which seemed to touch a responsive chord in so many hearts. Brethren, the richest veins, those leading to the mines of greatest sermonic wealth, are not to be found in the books on the shelves of your study, but they are found in the hearts and lives of your people. How wise the preacher who looks into human hearts for sermons.

3. This leads to the last thought, viz.: it will help you to preach. Very few preachers can do themselves justice when preaching to new and strange congregations. Another argument by the way, against the sampling business. There are some in every congregation on whom the preacher learns to depend for inspiration. The larger that circle can be made, the more inspiration he will get from his audience. The more intimately his people know him, the more love they will have for him, the more interest they will feel in him and the more inspiration they will be to him. O, that subtle, indefinable, indescribable thing we call personal magnetism; that invisible stream of sympathy that flows from eye to eye and from heart to heart! How much it means to the preacher as he stands to deliver his message only those who have experienced it can know.

To come out from his study where he has just been in communion with God, to face a people with whom, in the home, he has held communion during the week; to be inspired by God's Holy Spirit from above, and by the people in the pews below, it is this that gives a preacher heart power, power with God and power with men. And it is this that makes his message take hold on the hearts of men as the message of an angel could not.

Manners are the shadows of virtue. —Sydney Smith.

How the Governor Signed the Pardon.

Everybody was afraid of the old governor, because he was so cross and surly. And one morning he was crosser and surlier than ever, because he had been troubled for several days with a matter which he had already decided, but which many people wished to have reversed. A man, found guilty of a crime, had been imprisoned, and there were those who, convinced of his penitence, and knowing that his family needed his support, earnestly sought his pardon. To all these solicitations the old governor replied, "No," and, having made up his mind, the old governor had no patience with those who persisted. So the old governor was in high dudgeon one morning and when he came to his office he said to his secretary: "Admit no one. I am weary of these senseless importunities."

Now, the secretary had a discreet regard for the old governor's feelings, and it was seldom that his presence of mind so far deserted him as to admit of his suffering the old governor's wishes to be disregarded. He bolted the door and sat himself down at his modest desk, and simulated intense enthusiasm in his work. His simulation was more intense than usual, for never before had the secretary seen the old governor in such harsh mood.

"Has the mail come? Where are the papers and the letters?" demanded the old governor, in a gruff voice.

"Here they are, sir," said the secretary, as he put the bundle on the old governor's table. "These are addressed to you privately; the business letters are on my desk. Would you like to see them now?"

"No, not now," growled the old governor; "I will read the papers and my private correspondence first."

But the old governor found cause for uneasiness. The papers discussed the imprisoned man, and these private letters came from certain of the old governor's friends, who, strangely enough, exhibited an interest in the self-same prisoner. The old governor was digusted.

"They should mind their own business," muttered the old governor. "The papers are officious, and these other people are impertinent. My mind is made up—nothing shall change it."

Then the old governor turned to his private secretary, and bade him bring the business letters, and presently the private secretary could hear the old governor growling and fumbling over the pile of correspondence. He knew why the old governor was excited; many of these letters were petitions touching the imprisoned man.

"Humph!" said the governor at last. "I'm glad I'm done with them. There are no more, I suppose."

When the secretary made no reply, the old governor was surprised. He wheeled in his chair and searchingly regarded the secretary over his spectacles. He saw that the secretary was strangely embarrassed.

"You have not shown all," said the governor, sternly. "What is it you have kept back?"

Then the secretary said: "It is nothing but a little child's letter—I thought I would not bother you with it."

The governor was interested. A child's letter—what could it be about? Such a thing had never happened before.

"A child's letter! Let me see it," said the governor, and, although his voice was harsh, somewhat of a tender light came into his eyes.

"'Tis nothing but a scrawl," explained the secretary, "and it comes from the prisoner's child—Monckton's little girl—Monckton, the forger, you know. Of course there's nothing in it—a mere scrawl; for the child is only five years old. But the gentleman who sends it says the child brought it to him and asked him to send it to the governor."

The governor took the letter, and he scanned it curiously. What a wonderful letter it was, and who but a little child could have written it! Such strange hieroglyphics and crooked lines—it was a wonderful letter, as you can imagine.

But the old governor saw something more than the hieroglyphics and crooked lines and rude pencilings. He could see in and between the lines of the little child's letter a sweetness and a pathos he had never seen before, and on the crumpled sheet he found a love like the love his bereaved heart has vainly yearned for, oh! so many years.

As the old governor looked upon the crumpled page, and saw and heard the pleadings of the child's letter, he thought of his own little one—God rest her innocent soul! And it seemed to him as if he could hear her dear baby voice joining with this other's in truthful pleading.

The secretary was amazed when the old governor said: "Give me a pardon blank." But what most amazed him was the tremulous tenderness of the old governor's voice and the mistiness behind the old governor's spectacles, as he folded the crumpled page and put it carefully in the breast-pocket of his great-coat.

"Humph!" thought the secretary, "the old governor has a kinder heart than any of us suspected."

When the prisoner was pardoned and came from his cell, people grasped him by the hand, and said: "We saved you."

But the secretary knew, and the old governor, too—God bless him for his human heart!—they knew that a dimpled baby hand opened those prison doors.—Eugene Field, in Chicago News.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, May 23.—Ether 1, 2, 3, 4, 5.

Tuesday, May 24.—Esther 6. 7. 8, 9, 10.

Wednesday, May 25.—Job 1, 2, 3, 4.

Thursday, May 26.—Job 5, 6, 7, 8.

Friday, May 27.—Job 9, 10, 11, 12.

Saturday, May 28.—Job 13, 14, 15, 16.

Sunday, May 29.—Job 17, 18, 19, 20, 21.

Esther.

The Book of Esther derives its name from the heroine of the story. It was doubtless written not long after the occurrence of the incidents recorded. There have been many guesses as to the probable author, but he has not been identified. The time covered by the book is about twenty-six years, or from 521-495 B. C. Its chronological place in the Bible is between the sixth and seventh chapters of Ezra. Historically its place is between the first and second return of the Jews to Jerusalem. There is some difficulty in deciding which of the Persian kings is meant by Ahasuerus. Artaxerxes, because his name is given in the Septuagint and Josephus, is regarded by many as the king meant, but there are strong reasons for regarding Xerxes as the king who raised Esther to the throne.

Esther is the only book in the Bible in which the name of God does not occur; but the devout reader does not need the name of God to enable him to discern the presence of the wonder-working God in the story.

Job.

The principal character in the Book of Job gives it its name. The author is unknown, but it was ascribed by the Jews to Moses, and those who hold this opinion, and it seems the best founded conjecture, suppose that he wrote it during his forty years exile among the Midianites.

Job is supposed to have lived at some period between the time of Eber and Jacob. The length of Job's life, which was from two hundred to two hundred and fifty years, places him before Jacob.

The book is divided into three parts.

1. The historical introduction. Chapters i, ii.

2. Discourses of a religious and moral nature by various persons. Chapters iii.-xlii. 1-6.

3. Historical conclusion. Chapter xlii., 7-16.

The following is the teaching of the book as given by the authors named:

Dr. Jas. H. Brookes: "1. The personality and malice of Satan. 2. The world by wisdom knows not God, not knowing grace. 3. The folly of self-righteousness. 4. The need of a daysman between God and sinners. 5. The unsearchable perfections of Jehovah. 6. The vileness of the most perfect man in His sight. 7. The end of the Lord, that the Lord is very pitiful, and of tender mercy."

Dr. E. C. Gordon: "The true scope of the Book of Job is: (1) To show that God's true people serve Him for love, for His own sake, and not for hire, as Satan alleged. And (2) To show that God tries His people to make them bigger, as well as better, to develop them until they become like His Son, 'perfect through suffering.'"

Of the Book of Job Dr. Richard G. Moulton says: "It deals with the most universal of all topics, the mystery of suffering."

Contents of Chapters

Esther.—Chapters 1, 2, tell of the feast in Shushan, the refusal of modest Queen Vashti to appear unveiled before the guests, her divorce, the selection of Esther to be queen in her place, the plot of two chamberlains to murder the king, discovered by Mordecai, and revealed to the king by Esther; and the execution of the conspirators. Chapter 3 contains an account of the promotion of Haman above all the princes, the refusal of Mordecai to do him reverence, and of the decree secured by Haman from the king for the destruction of the Jews. Chapters 4-7 show how through the wisdom of Mordecai, and the faithfulness and courage of the queen the cruel purpose of Haman was turned to his own undoing, in all of which is plainly seen the hand of God. Chapters 8 and 9 give an account of the promotion of Mordecai to the place made vacant by the fall of Haman, of the deliverance of the Jews through the intercession of Esther, and of the destruction of many thousands of their enemies. Chapter 10 is the historical conclusion of the book, in which is set forth the growing power of the king, the greatness of Mordecai, and the prosperity of the Jews.

Job.—In chapters 1 and 2 we have an account of Job; his perfection, prosperity, temptations, losses, bereavements, bodily afflictions, integrity, resignation; and patience, and of the arrival of the three friends. In chapter 3 Job laments his sad condition, and curses the day of his birth. Chapters 4 and 5 contain the first speech of Eliphaz in which he charges Job with wickedness. In chapters 6, 7, we have Job's protest against the accusation of his friends. In chapter 8 Bildad accuses Job of hypocracy. In chapters 9, 10 Job successfully defends himself against the charge of Bildad. In chapter 11 we have the speech of Zophar, accusing Job of falsehood, and self-righteousness. In chapters 12-14 Job replies defending himself against

(Continued on Page 14.)

News Notes.

....Wake Forest Commencement May 22-25.

....Henderson church sent Pastor Larkins to the Convention.

....Durham First Church sent Pastor C. J. Thompson to the Convention.

....Pastor Brown reports a good meeting at Winston-Salem, Evangelist Hutson, of Richmond, aiding him.

....On account of report of Southern Baptist Convention we must omit a number of interesting letters. We shall endeavor to have them appear next week.

....Bro. Livingston Johnson will preach the sermon and Bro. W. M. Vines will deliver the address at the Tenth Annual Commencement of the Franklin Female Seminary, May 22-25.

....Elder J. N. Tolar, having finished special studies in the Southern Baptist Theological Seminary, is preparing to return to North Carolina. He is one of our best young ministers.

....Dr. J. A. Speight having been unanimously invited by the Confederate Veterans and their friends of Berkely, Va., to deliver the Memorial Day address there, has accepted. The date is May 19.

....Now, then, let a hundred churches in this State send their pastors and their wives to the Midsummer Meeting at Jackson Springs, June 21-30. It will cost only between $25 and $50. Start about it now and you will never regret it.

....Only six weeks in which to raise our list to the 10,000 mark. We have been in striking distance of this goal long enough. Will not every friend endeavor to make the Recorder's Seventieth Anniversary notable by sending in one new subscriber?

....Bro. Edw. Pearce writes: "I want the Recorder as long as I live on earth. It has been coming to our home for over sixty years. I of late settled at our old Chowan Association. The Rockyhock saints had Bro. Livingston Johnson to dedicate their new house on last Sunday. He completely captured us all with his sermon in the morning and in the evening with his address."

....Bro. A. J. Cobb, of Windsor, writes: "A. J. Cobb and wife Nannie (nee Mitchell) have read the Recorder from earliest recollections to the present time. We are each in our seventy-first year; been married upward of thirty-one years. By the blessings of God we will continue to read the Recorder till called to join our sainted fathers on the other side."

....Pastor Watson, of Monroe, writes: "Prof. N. Y. Gulley, of the law department, Wake Forest College, made a profound impression on the large audience at the closing exercises of Wingate School, May 6th, by his very timely address on 'The problems of to-morrow; the man to solve the problems of to-morrow; the school in which the man to solve the problems of to-morrow must be trained.'"

....We take pleasure in reporting good work and good deeds. Here is a church that loved her pastor so that since he left it has sent him money three times. What a contrast with some churches, which consider the pastor's departure as a cancellation of its indebtedness to him. We refer to our Holly Springs Church and her former pastor, S. W. Oldham. He writes: "Those brethren know how to love a pastor both while he serves them and after he leaves."

....The trustees of the Baptist Female University voted Monday to drop the word Female. The vote on the word "University" was 13 to 12.

....Few men are doing better work than B. B. Dougherty, of Watauga. He is County Superintendent of Public Instruction, and is raising $2,500 to complete the fine school at Boone. He graduated from Wake Forest some years ago, having entered college from his father's newspaper office, and ever since he has devoted himself to the welfare of his people. He is deservedly popular. Such men make a State.

....We print on eighth page a photograph of Elder J. M. White and his sons, John and Bruce. Bro. J. M. White has for years commanded the esteem of the brotherhood in North Carolina, not only by reason of his faithfulness as a minister, but also by reason of many sterling traits of character. He is the more fortunate in that while he is yet in his strength his sons have achieved so much. In their vocations their names stand high and of each of them there are many who entertain the highest hopes.

....Our church at Hickory will be dedicated the first Sunday in June, and in some respects that will be the crowning day in the life of one of the best, most useful and most beloved ministers in North Carolina—Dr. W. R. Gwaltney. He has been abundant in labors throughout a long career, and his labors have always been successful. In all his pastorates he has won many life-long friends. Brother Gwaltney is yet a strong man. He himself attributes his strength to the blessing of God. He has ever put his trust in Him.

SOUTHERN BAPTIST CONVENTION.

Fifty-ninth Session at Nashville Tennessee.

Organization.

The Convention was called to order, President Eagle calling upon ex-President Northen to lead the large assembly in prayer. The venerable S. H. Ford, of St. Louis, so long editor of the Christian Repository, a unique Baptist monthly magazine, read the 17th chapter of John, commenting freely.

The Gospel Tabernacle (built for Sam. Jones as a result of a singularly powerful meeting conducted here by him twenty years or more ago) in which the Convention meets, is of the circular type. It will seat comfortably 4,000. There were about 2,000 people in the house at the opening hour; on the main floor delegates only—a masculine audience of 1,000; in the gallery a great number of women. There is no doubt that it is an excellent meeting place for the Convention.

The audience, following the feeling prayer by the aged Dr. Ford, finds itself—gets together—in the song Happy Day; filling the house with the reaching sentiment and fine melody of that familiar song.

It is a great body. The worst critic, looking upon this array of serious faces and stalwart forms, must concede that here is a great body of men. In unity of purpose and faith, in enthusiasm for their cause, in fellowship, and in good, honest work in their respective fields—whether of the ministry or not—it is to be doubted if any other body of men surpasses this. They are here from every State in the South. Under the financial basis there may be 1,507 delegates. There are 775 Baptist Associations in the South. Only 483 elected delegates to this Convention. Probably the others are not opposed to the work, but most of them must be somewhat indifferent. There are present 1,042 delegates; financial basis, 865; associational, 177.

North Carolina is entitled to 100 delegates. She has 30 present, only seven being associational messengers. The distance, the railroad fare, the preference for one of three other trips, caused this reduction. Virginia and South Carolina had larger delegations.

Dr. Eaton utilized a little gap in the proceedings to introduce Hon. John Ferguson, of the island of Ceylon, who, he said, is one of the foremost men in that island. He is by vocation journalist and book-maker. Ceylon, he said, is on the highway of many missionaries to the Orient. The island itself is one of the most beautiful in the world; and it is the classical home of Buddhism. This messenger from 10,000 miles and his message made quite a pleasant impression. Mr. Ferguson is a Baptist, and was born in Scotland. He has lived in Ceylon more than 40 years. He was on his way to the St. Louis World's Fair.

A. T. Robertson nominated Bro. Eagle for the presidency. Vice-President W. E. Stevens, of Missouri, took the chair. There was no other nomination, and the Secretary cast the vote of the Convention for Bro. Eagle. Mr. Stevens made a handsome speech in tendering the office to the president-elect. There was frequent applause, and it was so hearty that one received the impression that the brethren are unanimously in favor of public applause.

We regret that it was said and repeated that "this is the greatest religious body ever assembled upon earth." It is not true; and if it were, it were not becoming to say so. We protest nothing for piety, but there is much to be said in behalf of plain modesty.

President Eagle declared that he would not stand for election another time, holding that the honor should "pass around," and that there are several hundred here equal to him in this business and not a few who would like to try their hands. He did not declare that he would rather have this office than the Presidency of the United States, but was content to say that it was a very great honor.

There were a number of nominations for the four vice-presidencies, as follows: E. W. Stevens, Missouri; John W. Thomas, Tennessee; William Ellyson, Virginia; C. B. Willingham, Georgia; T. T. Eaton, Kentucky; R. C. Buckner, Texas. The following brethren were elected: C. B. Willingham, E. W. Stevens, J. W. Thomas, R. C. Buckner, the first three being laymen. Messrs. Lansing Burrows and O. F. Gregory were re-elected Secretaries; Mr. George W. Norton, Treasurer, and Mr. W. P. Harvey Auditor.

Pending the canvas of the ballots Bro. Lansing Burrows, pastor of the First Baptist church, made the address of welcome—not a formal and boring effort to spell-bind, but a straight-forward announcement relative to comforts, conveniences and pleasures. The Governor's, the Mayor's, and the leading layman's "efforts" were happily omitted.

Bro. R. T. Bryan, of China, responded in behalf of the Convention. Brother Bryan claimed the world as his home, saying that he had "worn the tar off his heel." We all understood that this was mere oratorical license. He made an appropriate address, looking in every sentence to foreign missions.

The first business was the presentation of the Virginia resolution petitioning the Convention to appoint a Commission to devise plans for prosecuting mission work amongst the negroes. Livingston Johnson, of North Carolina, reported the action of the North Carolina Baptist State Convention, explaining that the North Carolina people desire that this Commission take up the whole matter of our duty to the negroes. They question the wisdom of present and the proposed methods of discharging our obligation.

The petitions were referred to a committee of one from each State, upon motion of Dr. J. William Jones.

Adjourned.

Reports of the Fifty-ninth Convention.

The work of the Convention is administered by three boards, the work of Home Missions by the Home Mission Board of Atlanta, B. D. Gray, Secretary; the work of Foreign Missions by the Foreign Mission Board, of Richmond, R. J. Willingham, Secretary; the work of publishing Sunday-school literature, etc., Bibles and books, by the Sunday School Board, J. M. Frost, Secretary, Nashville, Tenn.

Sunday School Board.

The 13th annual report of the Sunday School Board was submitted Friday afternoon, Editorial Secretary, I. J. Van Ness, reading it for Secretary Frost. We present here an epitome of that report:

Receipts exceeded receipts of last year by $12,000—having passed the $100,000 mark, being $109,787.76. The Reserve Fund has been increased by $10,000, while $5,000 has been expended for building and equipment. Twenty-one thousand dollars has been appropriated for denominational work. The assets of the Board amount to $118,435.04.

The Board has a "Hymn and Praise Book" ready for the printers.

The Bible and Colportage Fund now amounts to $6,000 per year in contributions.

The Board has four men in the Sunday-school field, led by Field Secretary B. W. Spilman, located at Kinston, N. C. The others are R. M. Inlow, Nevada, Mo.; L. P. Leavell, Jackson, Miss., and Dock Pegues, of Texas. Bro. M. P. Hunt also represents the Board in the work west of the Mississippi, being representative of each of the Boards.

Home Missions.

Dr. Gray presented the 59th report of the Home Board. Under the summary of work we find 616 missionaries enrolled. Nearly 600 of these are State missionaries, employed by State Boards. On its own account the Board appropriates the following sums: In Alabama $999.96, in Arkansas $5,000, in Cuba $18,856, in Florida $5,313, in Georgia $800, in Indian Territory $5,696, in Kentucky $2,799, in Louisiana $8,062, in Maryland $1,663, in Mississippi $2,709, in Missouri $2,899, in North Carolina (for Mountain Schools) $4,450, in Oklahoma $4,974, in Tennessee $3,875, in Texas $5,846, in Virginia $1,100. The total baptisms on mission fields, Home and State, during the year, 7,526.

The Board announces that it needs a Church Building and Loan Fund. The Tichenor Memorial Fund is proposed on this account. It now amounts to $3,765.26.

Total received during the year $127,850.56 from the churches; received from other sources, $5,707; a gain of $23,881.51. Every State but two registered an increase.

The Board is helping to maintain thirteen mountain schools, seven of them in North Carolina.

The Board's work among the negroes has been very limited. Since 1897 the Board has contributed its share to the support of the New Era co-operation work in North Carolina, Virginia, Tennessee, Missouri, Georgia and Kentucky. The work, the report says, "has been in the main satisfactory and in some instances eminently successful."

Since 1901 the Board has also co-operated with the National Baptist Convention (colored), aiding in the support of four general missionaries

and two female missionaries, involving an expenditure of $2,037.50. "The female missionaries have devoted themselves to work among the women."

It is now proposed that the Southern Convention appropriate $15,000 to the work of co-operation with the Negro National Convention.

It is reported that the Board's Committee to investigate the Cuban affair (Diaz) declined to do so; and the Board made a statement on its own account, rather than appoint a Committee.

Of course the work in Cuba, having lost its inflation, is beginning all over again.

Foreign Missions.

Secretary Willingham presented the report.

The Board has opened new fields in Argentine, South America, having five missionaries there; also in Persia, with one missionary.

Sixteen new missionaries have been sent out. Twelve others have been appointed. During the year six missionaries have retired from the field, and two have died.

The Warren memorial hospital has been completed at Hwanghien, China, and the John Stout Memorial Hospital at Wuchow, China.

The work in the several fields, Mexico, Italy, Brazil, Africa, Japan and China, is reported hopeful.

The total contributions from the churches is $247,629.69. Of funds sent to the Board direct only six per cent is consumed by expenses. For all purposes (including State expenses) less than ten per cent was consumed by expenses.

The Foreign Mission Journal has a monthly circulation of 28,650.

Baptisms for the year on foreign fields 2,076.

J. L. White offered a resolution expressing gratitude to God for the year's work and calling upon the Foreign and Home Boards to increase their work by 25 per cent. An hour was appointed for praise and thanksgiving.

The final report was the Statistical Report by Secretary Lansing Burrows. There are in the bounds of the Convention 779 associations, 20,431 churches; last year 103,241 baptisms. Total membership 1,805,889. Enrolled in 11,409 Sunday-schools 761,059. Value of church property $22,828,672. Colored Baptists in Southern States 1,909,139. Baptists North 1,051,206. Baptists in the world 5,600,851.

Brother Northen offered a resolution approving the Southern Baptist Theological Seminary's Missionary Training School for Young Women, which was passed.

Bro. J. M. Frost offered a resolution recommending the enlargement and improvement of this training school for women missionaries. It was passed heartily.

We shall soon have women preachers throughout Zion; and then we shall all pass some more resolutions.

Convention adjourned.

Friday Night.

The auditorium was filled with as inspiring a congregation as one may expect to see on this side the River. In fact as their voices united in praiseful songs one was tempted to think of the hour when he shall behold the throng about the throne and hear the songs of Zion in their own City.

The occasion was the Annual Sermon by Elder W. W. Landrum, D. D., of the First Baptist church, Atlanta, Ga. Dr. Landrum mentioned the fact that this was the 30th anniversary of his ordination to the ministry, which occurred during a session of the Convention, Dr. John A. Broadus preaching the sermon. He took his text from John 1:9: That was the true light that lighteth every man that cometh into the world. The words, Light, Life, Love are the keys that unlock the treasures of John's Gospel. He announced as his subject Christ as the Cosmical Light Antedating the Light of the Sun—light moral, intellectual, and spiritual, from the beginning of time. Christ is the supreme Person, whether in the natural or spiritual world. The Holy Spirit in the world is Christ in the world. It is Christ who convicts the world of its sophistries and leads it to truth. He is the original fountain; other lights, whether Epictetus, Marcus Aurelius or Marconi, are borrowed. All the light that was in ancient philosophy or religions came from Christ. If there be good in Buddhism or Confuscianis or Mormonism, Christ bestowed it. All that comes not from Christ is darkness and damnation.

Christ has been in all the worthy works of men, the inspiration of the chivalry of soldiers and the song of poets. All art is the forthputting of His constructive genius. All music draws its charm from that love which is of Christ only.

With such thoughts, in such a strain of metaphysical generalities, the strain that one of Kipling's characters was fond of describing is "decidedly Herbert Spencerian," the preacher introduced his sermon. The sermon itself was an application of this philosophy of Christ and Creation.

Upon the conclusion of the sermon a young lady—deaf and dumb—who has been appointed missionary to the deaf and dumb in Cuba, was presented. She sang in the sign language "Nearer My God To Thee," a hoarse brother sounding the words.

The Hillyer resolution to change the name of the Convention to Baptist Convention of the United States, brought up last year, was presented. Judge Hillyer declared that he did not expect the resolution to pass. His object is to call attention, on one hand, to certain encroachments of the Northern Baptists upon Southern territory (west of the Mississippi) and to certain opportunities of Southern Baptists to expand. Judge Hillyer substituted a resolution to this effect, that a Committee be raised to take up the whole matter and report next year. A lot of brethren got the notion that to vote for the substitute was the only way to defeat the original resolution, and it passed. It will do no harm.

Dr. Prestridge introduced a resolution calling for a Pan-Baptist Convention. It was passed unanimously.

Elder L. G. Broughton moved to appoint a Committee of Twelve Pastors as a "Committee on Evangelism in Destitute Sections." The motion was referred to a committee, which will report next year.

Convention adjourned 10.30 p. m.

Saturday.

Convention met at 8.30 for prayer; and not many present.

Proposition to reconsider Diaz matter was rejected heartily. There was a resolution to make Cuba foreign field under Foreign Board. Of course it will die.

The morning had been set apart for the Southern Baptist Theological Seminary. The report, read by A. J. S. Thomas, showed 273 students, of whom 236 are college-bred. He declared that the institution needs $1,000,000 endowment. Dr. Sampey and President Mullins spoke. The collection came on. Dr. Hatcher helped out. There were two individual gifts of $5,000; the Seminary students (now in the institution) promised $6,000; the faculty promised $2,100. The total pledged was $52,991. It was a great hour.

In the afternoon greetings were received from the Freewill Baptists, and Messrs. Livingston Johnson and R. H. Marsh were appointed fraternal messengers to bear our greetings to the Triennial Convention of that body at Dunn, N. C.

The main feature of the afternoon was the reading of reports on the several fields of the Home Board, namely, Factory, Church building (Tichenor Memorial) Mountain Schools and Missions, Cuba, Frontier States, Negroes, Roman Catholic regions, cities, etc. We expect to review these reports later as they assume to set forth the variegated field of our Home Board.

The important report was the report of the special Committee on work amongst the negroes, to which had been referred the Virginia and North Carolina calls for a Commission and the Home Board's proposed policy. The Home Board's proposed policy—of which John E. White, of North Carolina, is author—is to appropriate $15,000 for work amongst the negroes, jointly with the National Convention which also contributes $15,000; to appoint four or five negro district missionaries in each State, these to be supervised by a white Superintendent for the South.

The Committee approved this plan with the understanding that in Virginia, Maryland and North Carolina the State Boards shall select the negro organization to work through.

The Committee also recommended the appointment of a Commission to consider with the Home Board the whole matter of our obligations to the negroes.

During the reception of these reports, Secretary Gray, by clever wit and rare good humor, made his way to the hearts of the brethren. The applause amounted to an ovation. He is undoubtedly the man for his place.

R. H. Boyd, leader of the National Convention, colored, was introduced and made a good impression.

At night there was a mass-meeting for Home Missions.

At this session it was voted to meet next year at Kansas City, Mo.

Sunday.

Sunday was notable for the consecration meeting in the morning; the Sunday-school and evangelism meetings in the afternoon; and the sermons preached throughout the city by 200 and more Baptist preachers. Sunday is always the heart of the Convention, and this year by reason of Dr. Willingham's forethought the first thing in the morning there was an impressive hour of consecration.

Monday.

The business of the Convention was completed on Saturday. Sunday and Monday were practically set apart, therefore, for spiritual infilling, with evangelism—by which is meant desire for revival throughout Zion—and Foreign Missions—by which is meant the visitation of the Spirit of God unto the uttermost parts of the earth—for themes.

In such a strain of devotion and consecration the Convention moved all day Sunday and Monday. Thus the meeting became a great spiritual feast long to be remembered.

Notes.

Several meetings of interest are grouped about the Convention proper. There is the Young People's Auxiliary, which does not propose to do more than furnish a platform for a variety of remarks. It is called the Defunct Adjunct. It is dead, but its friends have not the decency to inter it.

This year the meeting consisted of speeches by the following brethren: L. G. Broughton, on The Young People and the Great Cities of the South; A. T. Robertson on Conscience and the Word; E. B. Pollard, How We May Help and Be Helped by Attending the International Convention; M. L. Brittain, on Problems of the Local Union; W. M. Harris, on A Revival of Doctrinal Preaching and Teaching; and Dr. W. H. Geistweit, on the Inner Life. There was some miscellaneous discussion.

Brother Dawson was elected president the ninth time; and Mr. T. Neil Johnson was chosen manager for North Carolina.

It was announced that the Board of Managers had made arrangements to have strong representatives at the State Y. P. meetings.

We took the names of the following brethren who have lived in North Carolina: John E. White, Jacob L. White, R. W. Weaver, W. S. Splawn, L. G. Broughton, Forrest Smith, A. M. Simms, J. W. Sledge, Rufus Ford, J. B. Brewer, C. M. Billings, W. M. Jones, J. S. Snyder, A. T. Robertson, T. J. Watts, R. T. Bryan, M. D. Jeffries, A. Cree, J. T. Betts, J. S. Corpening, J. B. Taylor, S. H. Thompson, A. M. Ross, Geo. W. Griffin, F. H. Martin.

There were present thirty brethren from North Carolina.

For once in its history the Convention was handily entertained. Nashville is a great and beautiful city. Her auditorium is a model; and her hotels are first-class. Secretary Johnson and ex-Secretary White are proposing to make a permanent home of one of them. Bro. Lansing Burrows was host in particular. He gave us a capital welcome, in its largeness and freedom from formality beyond all criticism.

The most beautiful railway journey in the South is that from Salisbury to Nashville, via Asheville. The rolling Piedmont, the grand scenery this side the Blue Ridge, the most beautiful French Broad—a veritable white ribbon wound about the mountains—the green and rich and graceful East Tennessee and Cumberland country—circling by one leave nothing in point of beauty to be desired.

E. M. Poteat, of South Carolina, and S. Y. Jamieson, of Georgia, were elected trustees of the Seminary.

On the way to the Convention Messrs. Hayden and Cranfill, the Texas editors who have kept up a feud ten years and more, got into a desperate fight, in which a pistol was discharged twice. There are two versions and no one knows whom to believe. Hayden says the first he knew Cranfill was cursing him in the lavatory of a railroad car and had a pistol drawn upon him. Cranfill says Hayden was advancing upon him and he drew the pistol in self-defence, and in the struggle it was discharged. It was Cranfill's pistol. He was arrested, and waiving examination, was put under $1,000 bond. They came on to the Convention, but little was seen of them. Neither was enrolled as a delegate.

The unanimous voice of the brethren at Nashville was this, that this affair would prove a blessing if it should serve to eliminate both Hayden and Cranfill from Baptist affairs.

A bequest of 200 acres of land to the Convention from a brother in Perry County, Ala., was reported. A committee was appointed to dispose of it.

There was in the Convention quite a trend toward closer relations and a closer understanding with our Northern brethren. On the other hand certain ecclesiastical politicians of the peanut size were disposed to make the chasm as wide as possible. This paper would like to see the Baptists of the United States working together.

More than 300 were present in the Seminary Dinner; and one of the speakers, Geo. W. Truett, read the riot act to a certain brother.

If it had not been for Bro. John D. Jordan, we do not know what President Eagle and the Convention would have done. He explained every thing until we got started and then modestly retired. He is the only man that gave public recognition of the fact that President Eagle needed help; and he deserves credit for his courage.

Home Circle.

Truth and Honor With Children.

A STORY FOR FATHERS AND MOTHERS.

"I hate lies!" said my sister one day.

"Perfectly proper, Nell," said I "'Lying lips are an abomination to the Lord,' too, and I really can see no excuse for a lie."

"Can't you? I can. Unwarranted curiosity about one's private affairs. For instance, you must surely recall the time that prying Miss Staples asked you if you were engaged, before a soul knew of your engagement outside of our family. Do you remember what you said?"

My sister blushed. "Yes,—I—lied."

"You did, Nell; and it was a justifiable act, too!"

"I'm not sure of that. I think, if such an instance should occur now. I could escape with neither confession nor lies."

"Possibly"—

"I always did try to speak the truth," continued Nell. "But I believe I dislike lies much more since I have children. I do so hate to have them untruthful."

I laughed, recalling some of little Frank's latest prevarications. "Did you have such a siege of it with Doris?" I asked.

"Doris had her time, but the motive in her case was a different one. Frank is ingenious, and originates a lie to gain some end, principally for the pleasure of his stomach. Doris is tempted by fear, or rather shame, because of some naughty thing she wishes to hide."

"Do you mean that she still does it?" I asked in surprise, not having noticed anything of the kind in the five-year-old.

"Yes, occasionally; but I can generally get her to be perfectly truthful by not making too much of the offense she is trying to conceal. She understands now that I can endure the knowledge of any sin, if she is straightforward in confessing it. It surprises me, however, that it should take so long to teach my children to be truthful."

"Perhaps you are reaping the harvest of your lie to Miss Staples."

"Don't!" said Nell, shivering. "But, really, I have tried so constantly never to be severe with Doris when she tells me of wrong doing that I cannot understand why I must still handle her so carefully. Often I must coax the truth from her, but I never consciously let her go without getting her to tell me it all."

"Both the children have good imaginations," I said.

"Yes; but they rarely are untruthful from the impulse of that alone. A few times they have told me of events that I knew had not occurred; and I have said at the end, 'That's a make-believe story, isn't it?' And they admitted it frankly enough."

"Then, too, don't you think children sometimes dream things that seem to them true?"

"Undoubtedly, we must make allowance for that."

"Well," I said, "Doris and Frank trust you implicitly, Nell; and that will certainly make your task easier."

"Yes," said my sister, looking pleased; "I think they do trust me, and they ought to. I have never consciously told either child the whitest kind of a lie. How could I expect them to be truthful if they ever heard me say what was not true? As it is, I believe when they are older, they will grow to love truth as much as I do. We often talk about fairies and brownies, and they understand these are creatures of fancy. And, perhaps, as something more of a reality, we have looked upon Santa Claus. For I want my children to have all the fun that others do, and I half believe in the jolly old man myself. But last Christmas Eve Doris said, as I undressed her, 'Is Santa Claus really or believing, mamma?' And what could I do? Was I to tell my child a first lie merely to give her a little more fun?"

"I know well enough what you did," I replied.

"'Of course,' I said, 'it's only believing, Doris, like the brownies.' 'Who gives us the presents, mamma?' Doris asked. 'Oh, papa and mamma and friends,' I answered. 'But I want you to get just as much fun out of it as if it were true. So, when you wake up to-morrow and find your stockings full, I hope you'll say, just as if it were true, "Goody, goody! Santa Claus has been here and filled our stockings!"' 'I will. I will,' said Doris, laughing gleefully. And so she did."

That night, as the children were eating their supper in the nursery, their mother and I sitting in an adjoining room, Frank called out:

"Mamma, Doris just took anuvver spoonful of jam."

"I didn't," said Doris.

"There it is!" said Nell, getting up. Presently I heard her in the nursery, asking cheerfully:

"Most through supper, children?"

Then the voices rippled on, evidently discussing indifferent subjects. With some curiosity, I arose and looked through the door. Nell stood beside the little table, one hand gently stroking Doris' head.

"Would you like some more jam, Doris?"

"No, mamma."

"She took—," began Frank.

"You needn't tell me," said his mother. "Doris will, I'm sure. Don't say anything that isn't true, darling; it would make me feel so badly. Did you take some jam?"

"Yes, a little."

"Did you have all you wanted? Wouldn't you like some more?"

Then Nell kissed her, saying, "I'm so glad you told me the truth," and immediately began talking of other things.

My sister's comment on the matter later was this:

"Of course, the principal thing is to get them to be truthful. Jam is entirely unimportant, compared with truth."

When, later, we went down to tea, we saw Doris' doll on a chair in the dining-room. "Don't let me forget," said Nell. "I promised to put Roise in the play-house before I go to bed." Neither of us thought of the doll again during the evening.

That night I awoke from my first sleep at the sound of careful footsteps in the hall. I feared one of the children might be ill, and looked out. At that moment my sister was about to enter the nursery.

"Any one sick?" I asked.

"No," said Nell, in a whisper. "I forgot this, holding up the doll.

"What time is it?"

"About half-past two."

At breakfast Nell told me how she had waked suddenly in the night with the thought of the doll. "I wouldn't lightly break my word to the children. Where an older person might understand an omission for good reasons, a child would lose confidence."—Selected.

Bows the Fashion.

Bows are among the smart new frills seen in the spring fashions. It is astonishing what the clever girl with her deft, intuitive fingers can do with a few yards of ribbon. She makes sets of pert little bows for fastening the front of her blouse. At the back of each bow she catches a small safety-pin, and in this way pins them on. She not only uses any of the new soft ribbons for these bows, but ribbon velvet and also lace.

For her hats she makes all sorts of bows. Her very newest adaptation of the bow to the hat is something so original that I am sure many other girls will be glad to go and do likewise. She doesn't use one bow, but many. She makes six or seven little bows, and arranges them so that they surround the crown at short intervals apart. Each bow is made with one upstanding loop high enough to reach above the crown. This loop is carefully stiffened with feather-bone. At the base of the loop is a knot, and from the knot are two ends, which lie flat on the brim. These bows make a smart-looking trimming for a shirt-waist or sailor-hat. Through the loops some pretty soft ribbon is drawn, which is tied in the direct front either in a bow or made in a full rosette. Take a hat of rough burnt-orange straw, and use dark brown ribbon velvet for the bows and creamy-white or almond-green satin messaline ribbon for threading through the loops, making the bow in front. Try this, and you will have just the smartest every-day hat imaginable.—Woman's Home Companion.

A Handsome Soul.

One day a boy who was taking his first lesson in the art of sliding down hill found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry."

"Never mind that," exclaimed the lady, "there's no harm done and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no," she replied, "better to have a soiled dress than a ruffled temper."

"Oh, what a beauty!" exclaimed the lad as the lady passed on.

"Who, that lady?" returned his comrade. "If you call her a beauty you shan't choose for me. Why, she is old and her face is wrinkled."

"I don't care if her face is wrinkled," replied the other, "her soul is handsome, anyhow."—Selected.

Soft Corns.

Soft corns are frequently caused by carelessness in drying between the toes. A good system of treatment is this: Wash the feet every night in warm water and a little toilet disinfectant. Dry between the toes thoroughly, rubbing the corn for a few minutes with the towel. This will probably be rather painful, but rubbing the corn after it has been softened in the water has a tendency to reduce it. Then dust it thickly with a good boracic acid powder and place between the corn and the toe next it a piece of absorbent cotton, thickly covered with the powder.—N. Y. Tribune.

Tobacco is the Best Insecticide.

Most of the insects common to house plants dislike tobacco as much as does the cleanly house-wife. The best way to use it as an insecticide upon window plants is to secure a good handful of tobacco stems, place them in an old basin, pour boiling water upon them, and let them stand for several hours. Then drain off the liquid into a basin or tub deep enough for immersing the tops of your plants in, and dilute it with warm water until it shows only a faint tint of brown. Then take up the plants one at a time, and hold them, tops down, in the water, washing them clean.

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Young People's Page

The Toys Talk of the World.

"I should like," said the vase from the china-store,
"To have seen the world a little more.

"When they carried me here I was wrapped up tight,
But they say it is really a lovely sight."

"Yes," said a little plaster bird,
"That is exactly what I have heard;

"There are thousands of trees, and oh, what a sight
It must be when the candles are all alight."

The fat top rolled on his other side:

"It is not in the least like that," he cried.
"Except myself and the kite and ball,
None of you know of the world at all.

"There are houses, and pavements hard and red,
And everything spins around," he said;

"Sometimes it goes slowly, and sometimes fast,
And often it stops with a bump at last."

The wooden donkey nodded his head:
"I had heard the world was like that," he said.

The kite and the ball exchanged a smile,
But they did not speak; it was not worth while.

A Small Hero.

He did not know he was a hero, but I think he was, and perhaps after you have read this little story you will agree with me.

He was a square-shouldered little boy who lived on our street. His mother was quite troubled because he had such manish ways before he was fairly out of his babyhood. But he was "nobody's baby." He had a pair of blue overalls, such as nice boys on our street wore when they played in the dirt, and when those were on he had a funny way of taking long steps and standing with his feet far apart, as if he were about as tall as his father.

Half a dozen other Tom Thumbs, who also wore overalls and took long steps, chose Charlie for their leader. Instead of calling them Kenneth and Willie and Joe, our Charlie used their last names—Knox, Robinson, Clarke, and so on, while they called him MacArthur, or, still better, "Mac." He was happy when he could be "Mac" all day.

These dear little pigmies had a big foot-ball which some older brother had worn out, and they "blew it up," and patiently mended it day after day, and kicked it so vigorously that usually the kicker fell backwards into the dust, but that was taken as part of the game.

Charlie's mother used to say: "Charlie is a born leader. Oh, if I could only know he would be a good one!" I can tell you, boys, between ourselves, that ever so many mothers are thinking of that very thing.

Well, one day a little chap wandered into our street and began to play with Charlie and his "regiment"—for that is what he called the boys who followed his lead. I do not know what sort of parents or home this bad boy had, but somewhere he had taken lessons in evil, and before he had been with them a half hour, he began to swear, taking the name of the great God in vain. Charlie stopped playing and drew a long breath.

"Did you do that a-purpose?" he asked.

"Yes, and I'll do it again," replied the boy from outside, as he did.

"Robinson!" cried Charlie, to his oldest follower.

"Here!" answered Willie, running to Charlie's side, while the rest of the boys followed.

"He sweared," said the little Captain, standing very straight and pointing to the culprit, "and we don't play with boys that swear, on this street."

"No, we don't; no, no!" they responded.

"What'll we do with Sullivan?"

"You can't do anything. I'll stay here if I'm a mind to," said the boy, kicking dust toward them.

"Not if you swear when the Commandments say not to," answered Charlie.

"No, sir; not if you swear," echoed the others.

"And we don't want you if you've got bad words inside," added the leader.

"I don't care; men say 'em on the street," said the defiant Sullivan.

"But this regiment don't, and you can't play with us 'less you promise never to again."

The boy took up a stone to throw, but as he looked at the six determined little figures he dropped it and turned sulkily away.

"Tell your mother to wash out your mouth with soap-suds," said Willie Robinson.

"And don't you come again till—you's over it," added the Captain, as if the dreadful habit were a disease.

They waited until "Sullivan" turned a corner, and then they went on with their play.

But Charlie's mother, who sat beside an open window, could not see to set another stitch until she had wiped the tears from her eyes. But they were not "sorry" tears.—Sunday School Advocate.

Illustrate Your Books.

You are all aware that there are coming from the presses all the time excellent pictures relating to everything under the sun, and especially to the scenes and characters of well-known books. The suggestion we would make is that you preserve such of these as may come in your way, and then use them to illustrate your own books. It will be easy, for instance, to secure portraits of the authors in whom you delight, and it often is not at all hard to find pictures of noted places referred to in the text of the book. Do not be in too great a hurry about pasting in what you find. It is wiser to keep an envelope—large enough to hold the pictures without bending them—and collect whatever comes rightfully to hand and is thought fit for the purpose. After you have a fair amount of material, you can sort out the best and prepare it for the book. Some grown-up people who give a great deal of time, thought, and money to this "extra-illustrating" as it is called, are very finical about the work, and have the pictures so prepared as to seem made for the volume; but this would not be worth your trouble. It is to be hoped that you all have something better worth your time and effort. It will be best for you to mount your pictures on thin paper cut to the size of the book, and then fix these in their places with just a touch of paste.—From "Books and Reading," in April St. Nicholas.

Admiral Dewey's Dog "Bob."

If there is one thing in this world that Admiral Dewey is proud of, it is his dog "Bob." This is not the chow dog "Bob" who came into fame with his master on the Olympia, and had the bad grace to die just after they reached the United States. The present "Bob" once belonged to Mr. Secretary Moody, and the Admiral made his acquaintance on his Caribbean cruise a year ago last winter. The sailors called him "Bill McKinley," but that name was too venerated in the Admiral's mind for such an association, and he promptly named him "Bob," in memory of his lost pet.

"'Bob' didn't like the sea. He was a miserable sailor and a sad little doggie when I first met him on the Dolphin," said Admiral Dewey in giving "Bob's" history. "In some way he soon detected the bond of sympathy that existed between us. He would come and put his head against my leg and look up into my face with the full realization of how sorry I was for him that he was so miserable. Secretary Moody noticed it, and one day he said, 'I declare, Admiral, that ungrateful pup is more fond of you now than he is of me. I'll just have to give him to you.' So I brought him home with me, and he has been absolutely happy ever since his feet struck dry ground. Aren't you, 'Bob?' 'Bob,' I say, aren't you happy?"

"Bob" pricked up his ears, and wagged his stump of a tail in a vigorous affirmative. Then he ran to his master's side, and planted his feet on his lap, wagging his short tail rapturously.—May Woman's Home Companion.

Conundrums.

What time is it when the clock strikes thirteen? Time the clock was fixed.

On what did Noah live when he was in the ark? On water.

What key is the hardest to turn? Donkey.

If a pig wanted to build himself a house, how would be set about it? Tie a knot in his tail and call it a pig's tie (pig sty).

What ship has two mates and no captain? Courtship.

Why are tears like potatoes? Because they spring from the eyes.

What is the keynote of good manners? B natural.

What is the difference between a child and an envelope? One you lick with a stick, and the other you stick with a lick.

Why is the letter O the most charitable letter in the alphabet? Because it is found oftener than any other in doing good.

In what month do men talk the least? In February, because it is the shortest month.

What was the longest day of Adam's life? When there was no Eve.

Why are fowls the most economical creatures that a farmer keeps? Because for every grain they eat they give a peck.

Why is an avaricious man like one with a short memory. Because he is always forgetting.

What will turn without moving? Milk.

An old woman in a red cloak was crossing a field in which a goat was feeding; what strange transformation suddenly took place? The goat turned to butter, and the old woman became a scarlet runner.—Christian Endeavor World.

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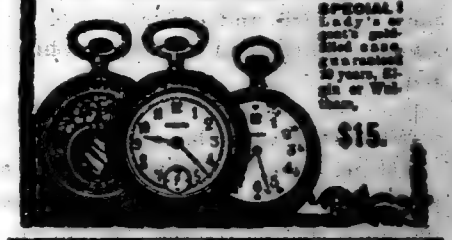
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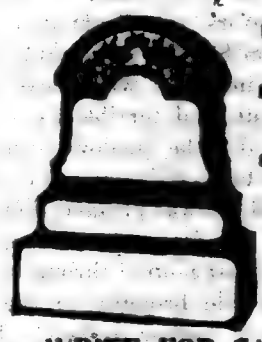
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NOTICE.

Having qualified as Administrator of the estate of A. T. Byrum, late of Wake County, this is to notify all persons having claims against his estate to present them to me on or before May 1, 1905, or this notice will be plead in bar of their recovery.
T. M. BYRUM,
Administrator.

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AN INTERPRETATION OF THE NASHVILLE CONVENTION.

A mere record of the proceedings of the Convention at Nashville will be found on other pages. If read with "the spirit and the understanding," it will be interesting enough. But if not, it is as sounding brass. It is one thing to read the facts, and another to read their meaning. Our purpose here is to point toward that meaning.

* * *

There are people whom every Convention impresses as great. The Southern Baptist Convention is always great in size. But a big crowd may be exceedingly small. And there are always more or less notable speeches and hours. But great speeches do not make a Convention great; neither do fine occasions. The greatness of such a meeting lies in its marching. If forward, well; if forward grandly and surely, great; if not forward, it might well not have met.

In just this point the Convention at Nashville was a great meeting. It registered the fact that the Southern Baptists have put behind them the night and the wilderness, the bats and owls and jackals—they know who's who!—and set forth in the plain marching on to the land of promise, of things to be done, of light and of nobleness.

But you will not find it in the minutes. There must be spirit and understanding, without which simplest words and sentences cannot be interpreted.

* * *

What then were the signs?

Let us pass by the fine reports of the year's work. They encouraged; but they did not create the spirit that moved the Convention. Let us likewise pass by the great throng and its joy and fellowship.

There was first the Triumph of the Seminary, second the Triumph of Foreign Missions, third the grappling in final struggle, under leadership of the Home Board, with our Christian obligation to the Negroes of the South, and fourth, there were several slight incidents, several slight treatments of small matters that a few years ago were made great;—these slight treatments telling of the new and nobler perspective of the Convention, as a man's putting away ball and bat indicates that the hour has arrived in which he has been caught up in the vision of life's purpose.

* * *

And that triumph of the Seminary was somewhat tremendous. Not in years has it had a decent hearing; has been used, to be sure, by demagogs and agitators, talked about, criticised and scorned. But on Saturday morning, May 14, the woman driven into the wilderness came forth, bright as the sun and terrible as an army with banners. How did the shadows slink away, and with them the bats and owls and jackals—they understand! $53,000 was pledged there for the institution. But this is only the foam on the surface of the tide that poured throughout that Convention. That tide brought in the Seminary's ship—one ship to harbor at last! Brought her sons into power—more than half the delegates are her sons. Brought into port her friends who stand for freedom and for progress. And, as I said speaking of the bats, etc., that same tide carried out to sea the crowd who have been standing off and scoffing and fuming and bullying, etc., etc.

It was an hour in Zion in which the angels took a hand. Bad hours will come. The demon will wander in dry places and return yet again with seven others. We shall fall back for a moment; but the remembrance of this hour will redeem us.

* * *

Secretary Willingham requested men and women who felt called to go to the foreign field, to meet him Saturday morning in a house near by. It happened that we looked in. There were a dozen missionaries on furlough—headed by the venerable Dr. Graves; there were a dozen more under appointment, and there were thirty saying "Here am I, send me." It was an inspiring group of men and women, a scene not to be forgotten.

Somehow the spirit of Foreign Missions keeps a Convention sweet—saves it from the dust and grime of ecclesiastical politics and "the Lord's business," as they say. We laugh and joke about Home Missions. But the Foreign Mission hour is a consecration hour. Such was this hour. Nothing preaches like example. Religion never prospers as she does when allowed to grow upon or by means of religion. And so this hour foretold that Monday would be a great day in Zion. Men saw on the walls a larger writing of the Commission than they had ever seen before, and as they contemplated this group and their leader, they read again with the spirit and the understanding the old Commission of the church militant; and there was marching in their souls.

In this forward-marching in the mightiest of conquests, the Convention moved likewise into the land of day-light; and the bats and owls and jackals once more were put to confusion.

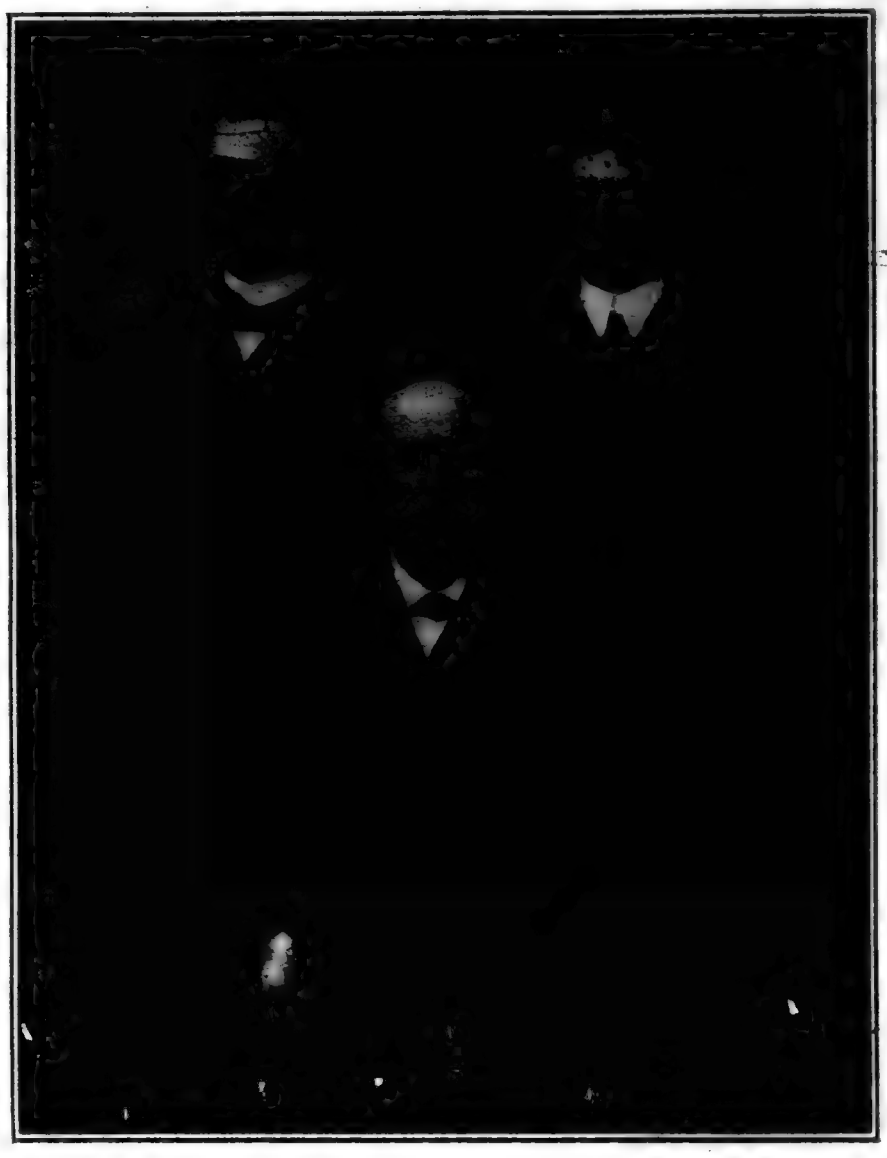
* * *

The Home Board, having heard of the going in the tops of the mulberry trees, arose to go with it: It came to the Convention with all the work of the proposed Commission done. The Convention approved its plan, leaving, however, the matter in North Carolina, Virginia and Maryland, to the State Boards in those States; and also appointed a Commission.

We gather just one thing, the negro is on the heart of the Southern Baptist Convention. That Convention proposes at last to take hold. Its churches, its people, are closer to the negro than any people on the earth. We propose to offer the civilized world a policy, and to take an attitude that will command the regard of all the earth. At last we come to grapple with our gravest task. We would restore good relations; we would unify purposes; we would bring about peace; we would enlarge all hearts in true brotherhood; and at length we would find God's way in this dark matter.

We cannot now say how. That is a matter for prayer and study. But that we have bent our backs to the burden, seriously and in full knowledge of its proportions, this is sufficient to have made the Convention great.

People from without the region of the negroes' residence have done many foolish and sentimental things in the negroes' name. For God's sake let us not imitate them. He meant us to act with common sense in this matter. He has not only given us the spirit, but also the understanding. Let us not cast aside two centuries of experience to imitate or rival thirty years of sentimental theorizing.



ELDER J. M. WHITE AND HIS SONS, JOHN E. WHITE, D. D., AND R. B. WHITE, A. M., SENATOR FROM SEVENTH N. C. DISTRICT.

The negro is much on the mind of the Convention, but that mind is not one. The ladies of the Missionary Union introducing to their meeting "Mrs. ....., colored, president of the Negro Union;" the Home Board appointing two negro women missionaries, etc., etc.,—these things are neither wise nor necessary.

But let us bide the time. In this year the Southern Baptists propose to take the whole matter up, and next year we hope there will be proposed a policy that will accord with the experience and the spirit of the South, uniting with our Christian impulses the spirit of the past and the present Southern white man.

A proposition from the wilderness to change the basis of representation was overwhelmed. A proposition from the same quarter of bats and owls and jackals was incontinently hurled out of meeting. A proposition to elect one of the dear brethren vice-president, one that needed a vindication since his course has been tainted with double-purpose, was swallowed up in a tide of votes for other men. And there were other indications that, having caught the vision of its larger destiny the Convention is no longer disposed to trifle with the triflers or to reckon with the bullies and bats and owls and jackals.

It was a great meeting; for it registered great progress.

Take thy self-denials gayly and cheerfully, and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty. —J. F. Clarke.

No man ever sank under the burden of today. It is when tomorrow's burden is added to the burden of today that the weight is more than man can bear.—Selected.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

A GLEAM AT THE GREAT COMMISSION.

Read again those imperial words of the risen Lord (Matt. 28:18-20) and mark well the central task assigned His followers. It is a work which many consider beyond their capacity and their sphere. A moral life, a Bible chapter each morning, a prayer each night, church attendance once or twice a week, the giving of the dime that would never be missed:—such as these have been esteemed the chief duties of the ordinary Christian. Nay, there is a great work for even the least to do and all these other things are only preparatory to it: it is teaching the Bible. Concerning this imperative duty five hints are given us in the Great Commission:

Teaching First of All.

First, it is "teaching," that is, the conveying of knowledge from one mind to another. The person taught comes into possession of the knowledge of the teacher. The point has been made that teaching is more than telling; for one could read the English Gospel of John to an audience of Chinamen and not one of them know even the title of the book. It is more than leaving the truth where another mind can get it at leisure; if this were all, we could have Bibles printed in each of the tongues and distributed and there would be no need of missionaries. There is really no "short-cut" in this teaching process; the Word of God cannot be taught effectively by proxy or by mail. How long it takes the pious mother to instruct her child in the ways of righteousness; how long for the faithful pastor to lead his flock up the hills of truth; how long for even the Spirit of truth to lead us into all truth! So the work of teaching is work—personal, persevering, patient work.

Teaching the Bible.

Again, it is teaching the Bible. "Whatsoever I have commanded you," is the material for instruction. The proclamation of the gospel is, therefore, the primary and fundamental duty of the herald of Christ. The establishment of secular schools, the founding of medical dispensaries, the publication of good books, the inauguration of social and municipal reforms: these and similar things are all very well, they are tasks to be done in Christendom and in due time in saving truths of the Bible to the hearts of men. This alone can be the means of their regeneration; hence its immediate and supreme importance.

Teaching a Complete Bible.

Moreover, it is teaching a complete Bible: "All things whatsoever I have commanded you." What an infinite field opens up before us! And yet if we are staggered, it is because of its very simplicity. What we are to do is not to teach an abstruse philosophical system, but plain truths in reach of the common mind; not an endless series of applications to all life's details, but the great fundamental principles; not even the proclamation of theology as such, but rather the enunciation of sinful Bible doctrines. Of two things we are to make sure in this work: First, that what we teach is the Word of God, and secondly, that we neglect or ignore no part of that Word. It is so easy to teach our own thoughts and those of others; so easy to read into and out of the Bible what we please or what our preconceptions dictate. Let us cling to the Word alone; and then be sure that we teach its "all things." So many are one-sided: it is with them all doctrine and no duty, or all duty and no doctrine. And if it be that some partake of both, it is too often out of proportion within each or between the two. One doctrine is tenaciously held while another, perhaps more important, is carelessly ignored; one duty is persistently enjoyed while others are thereby obscured. Oh, let us be transparent so that the whole of truth can shine through us upon the world!

Teaching All the Nations.

Further, it is the teaching of a complete Bible to the whole of mankind. The little band around the risen Lord there on the Galilean mountain were bidden to disciple all nations. To do this they must of course use the Word of God. But after the discipling came the teaching process here emphasized. So the circle of learners widens out till every human being is included. It is not for us to choose some to the neglect of others: the civilized rather than the uncivilized, the more intellectual to the exclusion of the unthinking and ignorant, the more promising while the masses are ignored as human cattle. Nay, "all the nation" are to hear from us the words of life. Does this mean that with lifted eyes we are to view only the fields afar? Are we to heed this command with sole reference to our fellowman outside our republic or beyond the seas? There can be but one answer. Our view of this duty, while clearly comprehending the need abroad, includes also and especially the demand at home. Not all Christians can be missionaries; in each of our spheres this teaching work is to be done. Not that we should use the field-glass less, but that we should use the magnifying-glass more. By sending others who are called we can meet the distant need; only by full obedience to this command can we meet the present demand within our individual spheres.

Teaching with a View to Obedience.

Finally, in the purpose of this teaching of the Bible to all the nations we have the crucial text of its effectiveness. It amounts to little if our teaching merely entertains; in fact, how utterly silly it is to appeal merely to the mind with pleasantries or philosophies where spirituality is of infinite importance? Though we might win admiration for the Bible as a book of grand literature and sublime ethics, of what practical value would it be? He who teaches aright will not be satisfied even when his knowledge is within the intellectual grasp of his pupil. There is something yet lacking: it is the practice of the taught principles of truth. "Teaching them to observe;" then only does the truth have a real and permanent home in the learner's heart. And until this is accomplished, the teacher has really labored in vain.

* * *

JESUS TEACHES HUMILITY.

Lesson for May 22—Mark 10: 35-45.

Golden Text: For even the Son of Man came not to be ministered unto, but to minister. (Mark 10: 45.)

To Bethany and Back.

In Perea, the table land east of the Jordan, Jesus spent part of the winter preceding the crucifixion. Soon after going there the parables noted a week ago, and probably in January or February of the year 30, He was summoned to Bethany where He raised Lazarus from the dead. This great miracle instead of winning general faith aroused particular opposition, and before the waves of intensifying hostility Jesus retired northward to the city of Ephriam among the mountains where He seems to have spent several weeks. As the time of the Passover drew near, He proceeded eastward along the borders of Galilee and Samaria where the lepers were healed, recrossed the Jordan, and began His last journey through Perea toward Jerusalem. Here, with other teaching and work, He foretold the fate awaiting Him, His conquest of death, and His future glory. Failing to comprehend His prediction, the disciples fell into a snare; the ambition of the two and the anger of the ten necessitated for all the lesson of humility.

The Ambitious Two.

Everybody felt that a crisis was at hand. The face of Jesus was set toward Jerusalem. No one like Him had ever appeared, and many accepted Him as the long-promised Messiah. And now, thought they, might He not be on the way to the capital there to assert His sovereignty, throw off the Roman yoke, and ascend the throne of universal empire? And if so, then honors and emoluments would be at His disposal. And upon whom should these be bestowed?

James and John were not willing to leave the matter to the wisdom of Jesus or depend upon their close association with Him in the past or of human relationship (being probably His first cousins), but must make it a matter also of first application for primacy. Their mother, an aunt of Jesus, was enlisted. Approaching Him closely, they craved the assurance of a favorable answer before their request was made known. Ambition loves to work behind the scenes. But Jesus demanded their petition. Hear their reply: "Grant unto us that we may sit, one on thy right hand, and one on thy left hand in thy glory." Themselves rather than others; sitting rather than serving; worldly position rather than spiritual power; the glory of the mountain top without the sweat and toil of the valley: their request perfectly natural, but how ignoble and unworthy.

Mark how Jesus probes to the centre of their ambition. "Ye know not what ye ask." They are overlooking the cup of sorrow, the baptism of suffering; are they able and willing to endure these afflicting experiences? They think so, and so reply. And then Jesus widened the horizon to a point whence these two, with His example before them and their own ambition burnt out, should indeed meet a fate like their Master; He foresaw that James would be martyred, first of the Twelve, and that John would be the last survivor in spite of banishment and manifold persecutions. The baptism of suffering comes before the crown of honors. Let them know further that Christ at this time could not distribute honors and never would He do so as mere arbitrary favor. It is sufficient for them to do well their duty here and to know that duly the part of honor "shall be given to them for whom it is prepared."

The Indignant Ten.

Not only did the ambition of James and John win for them effective reproof and dolorous prophecy from the Master; it also evoked the instant interest and swelling indignation of their fellow-apostles. No sooner had the ten heard it than they began murmurs of intense displeasure with the ambitious two. But as He had quieted the ambition of the two, so now He calms the anger of the ten. All alike labored under misconception and at heart the ten were as hungry for honor as the two; more light must be shed upon the Messiah's kingdom. Calling to Him the angry group, Jesus contrasted worldly and spiritual greatness. Really all the apostles are basing their hopes upon a Gentile model—a government wherein the ruler possesses an arbitrary lordship and delegated authority is handed down to subordinates. "But it is not so among you." In this new and higher and perfect kingdom he who would reach the height of true greatness must follow the path of humble service and only the foremost in service can be first in honor. Who then is their model? The very Master Himself, master because servant, highest because humblest, most honored because most helpful: "For even the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." In the presence of such a Being where is room for base ambition, and who can harbor fraternal wrath?

Our Lesson Today.

It is the lesson of humility; sweet, fragrant, beautiful, a very queen among the graces. No shade of egotism and boasting; no room for self-seeking ambition and hypocrisy; no place for strife and severity; but meekness of heart, unselfishness of conduct, sweetness and purity of life. And here is our model: the master Teacher who Himself wins honor through and after humility, who though Son of God became Son of Man, a king worthy of all service; but Himself the servant of all, the embodiment of all life, and yet the giver of His life "a ransom for many." A perfect grace perfectly exemplified. And surely the disciples need it, one and all; ambition expressed by the two but felt likewise by the ten. Not one was free from self-seeking, not one was adorned with an unmixed humility. And who today has come to full stature in this lovely grace? Who does not need this lesson? Yet who in the presence of this truth and this ideal will not seek henceforth to make the grace of humility the fragrance of his heart and the aroma of his life?

ODE TO ALMA MATER.

(To the Baptist Female University by R. T. Vann.)

We salute thee, Alma Mater, we salute thee with a song.
At thy feet our loyal hearts their tribute lay;
We had waited for thy coming, in the darkness waited long,
Ere the morning star proclaimed thy natal day.

Thou hast come through tribulation and thy robe is clean and white;
Thou art fairer than the summer in its bloom;
Thou art born unto a kingdom and thy crown is all of light;
Thou shalt smile away the shadow and the gloom.

In thy path the fields shall blossom and the desert shall rejoice;
In the wilderness a living fountain spring.
For the blind shall see thy beauty and the deaf shall hear thy voice,
And the silent tongues their high hosannas sing.

Where the rhododendron blushes on the burly mountain's breast—
In the midland where the honeysuckles bloom;
Where the water-lily slumbers, while the cypress guards its rest—
Lo, thy sunny land of promise and thy home.

Where the sons of Carolina taught a nation to be free,
And her daughters taught their brothers to be brave;
O'er a land of peaceful plenty from the highlands to the sea,
May thy banner, Alma Mater, ever wave.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

The Womans Missionary Union.

The Woman's Missionary Union Auxiliary to the Southern Baptist Convention met in the McKendree Methodist Church, Nashville, Tenn., May 11-15. In this meeting North Carolina was entitled to eight delegates, but owing to the difficulty in finding members of the Woman's Missionary Socities who expected to attend, although all officers of Societies who were going were asked to send their names to the Central Committee, only two were appointed—Mrs. Cowan, of Kinston, and Mrs. A. L. Betts, of Mount Airy.

Around the report of the Corresponding Secretary of the Union, Miss A. W. Armstrong, of Baltimore, much interest centres, and all will read the following synopsis of her report with much interest.

ANNUAL REPORT OF CORRESPONDING SECRETARY.

"Progress is uplifting and inspiring. It cheers the tired worker to renewed endeavor and stirs the laggard into action. We want this sixteenth annual report to Woman's Missionary Union to be a refreshing breeze from the tops of the mountains, making us look up to the Source of our help, to the One who has crowned the year's labors with success.

* * *

"Our own organized endeavor to help carry out Christ's last commission—what of that in sixteen years? Have we helped or hindered the cause we love? In contributions, as the easiest form of computation, we have advanced from reported gifts of $17,000 before the organization, to $112,042, for this year; or a total in the sixteen years of $995,198. Has this been taken from the gifts of the churches, as such? If so, it were only a transfer and not a gain. The statistics of the Boards do not so indicate. From 1888, the date of W. M. U. organization, there has been a steady advance in general receipts, apart from the gifts of W. M. U. 'Those women who labored in the gospel' have helped."

* * *

Briefly reviewing the various lines of work, Miss Armstrong speaks of them, in part, as follows:

FRONTIER BOXES.

This year 470 boxes have been sent to Home Board missionaries, valued at $38,362.04, while only 10 boxes have been sent to Sunday-school missionaries, value at $589.98. Because names of Sunday-school missionaries have not been sent to W. M. U. is the reason for the smallness of the latter figures. There is a total gain over last year of $4,831.22. This is gratifying and generous. Let us not do less in the future; but let us strive earnestly to give more money for the salaries of the missionaries. The bookkeeping and correspondence for this department, which is very extensive, covers the entire year.

* * *

CHRISTMAS OFFERING

From various quarters have come the reports of gracious times from the Lord, as the societies waited upon Him. The grace of giving has been bestowed in return, and we have the rare pleasure of announcing an offering that has more than reached the $10,000 mark, which has long been an ambition for this beautiful gift. The reports of the Societies and the Foreign Board give a total of $10,950.32, which is $2,423.05 beyond last year. This is a note of joy that rings high and clear. That these contributions are made not only by Societies, but by the young people, and even the little ones, is an added cause of rejoicing.

* * *

WEEK OF PRAYER AND SPECIAL OFFERINGS FOR HOME MISSIONS.

In the midst of the preparation of literature for the week in March—the counterpart of the week in January for Foreign Missions—occurred the tragedy of the Baltimore fire, consuming the business heart of the city, as it raged unchecked for thirty hours, it was not known certainly that the Mission Rooms had escaped, till a visit was paid them on Monday morning, while the fire was still in progress.

While sending a statement at once to all the State papers announcing the destruction of the literature, and calling on the Societies to do their best without it, promise was made to do our best to reproduce it. Mountains of difficulty were leveled to the plain as we approached them and the literature was printed—just how, or just where, we don't know—and was shipped in time, as though no fire had occurred. The results of the week are not yet fully in hand.

* * *

YOUNG PEOPLE AND CHILDREN'S WORK.

It is a growing consciousness with W. M. U. workers that their best and strongest efforts, with the hope of largest results, must be directed toward interesting and enlisting the young people. "Now or never" is the time for some of us and some of them. We need them with all their youth and brightness and energy; they need us with our experience to help give purpose and point to their lives.

What are the present results? Following the example of the girls of Virginia in paying the salary of Miss Hansen in Indian Territory, the girls of Missouri are aiming to pay the salary of Miss Ferber, an assistant for Miss Buhlmaier in Baltimore. We hope these two fine examples will be followed by the girls of other States in supporting other missionaries.

School work is also proving a favorite object of interest. A day of larger giving is perceptibly dawning all along the line. A band at Freemason Street Church, Norfolk, Va., has pledged $350 to buy land and build a school for Miss Moon in North China. Mrs. L. D. Eakin, through the "Young South," supports Mrs. Maynard in Japan and secured 373 dolls for Mrs. Graves to take back to China. South Carolina children collected a very large number of picture cards to be used in the School Work in China. Many new members to the Sunbeam Bands have been secured through the "Fish" plan. We have merely touched the outer rim of this vast sphere of influence. May our experienced workers be wisely guided to enter in and possess it fully. What hopes for the future this effort enfolds.

* * *

FOREIGN, MINING AND MILL POPULATION—COLORED PEOPLE.

Miss Buhlmaier has been uninterruptedly pursuing her work at the pier, where 64,000 souls have passed in review. But what was she among so many? She has distributed among the immigrants 9,178 gospels and Testaments furnished by the Sunday School Board. Miss Ferber has come to join her in this too heavy work. Mrs. Dorce Teaklell has entered a similar work in Galveston. A lady in Louisiana pays her salary. Miss Hanson and Miss Perry, in Indian Territory, have been largely used of God among the mining people. Virginia girls and Georgia women can thank God for their two successful representatives in Indian Territory.

"PIONEER MEMORIAL."

To no work during the year has more earnest efforts been directed than the preparation of literature and pushing the effort to secure $20,000 for the Church Building Loan Fund. Repeated personal experiences in traveling through the Territories have pressed deeply on mind and heart the crying need for this fund, to aid feeble interest in establishing themselves, with the alternative of permanent loss if we fail. As a memorial to one of our greatest and best men, our sage and prophet, we were earnestly desirous promptly to honor his memory. Societies, as such were not asked to contribute, but over a thousand letters were written to individuals seeking from them large gifts. Through Dr. J. S. Dill, $1,000 was given and other gifts have followed. We cannot, at this time, make report of what has been accomplished, but we must not stop short of our aim, $20,000. Let us press this good work to a finish.

* * *

CONTRIBUTIONS.

Cash contributions to Foreign Board	$47,777.82
Cash contributions to Home Board	24,869.70
Cash contributions to Sunday School Board	443.24
Boxes to Home Missionaries, valued at	38,362.04
Boxes to Sunday-school Missionaries, valued at	589.98

Note.—The number of boxes to Sunday-school missionaries is much smaller this year than last, because fewer names of missionaries were sent in by the Sunday School Board.

Christmas Offering to China	$10,957.32
Week of Self-Denial for Home Missions. Results not tabulated.	

Note.—Definite results of this work are never known, but the largely increased receipts of the Home Board at the time, indicates in some measure its value.

Cash total	$73,090.79
Box total	38,952.02
Grand total	112,042.78

This is an increase of more than twenty-one thousand dollars, the total for 1903 summing up $90,524.69, divided as follows:

Increase over last year: Foreign Missions, $10,925; Home Missions, $5,574; Increase in boxes to Home Missionaries, $6,445.

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Sunbeams' Corner.

Conducted by Miss Elizabeth N. Bateman, Band Superintendent for North Carolina.

Africa, Its Country and People.

Rev. G. E. Smith.

Our African work is in Guinea, in West Africa, between six and eight degrees north latitude. We call the whole country Yoruba, though of the several tribes speaking the same language only one is properly Yoruba, and this is the largest and principal one. Being in the tropics it is always warm, but it is not so hot as people at home suppose. The shade temperature is between seventy and ninety-five degrees, and, there nearly always being a cooling breeze, it is seldom ever so oppressively hot in the shade as it is in the summer months in America. But the sun is unbearably hot, and it is exceedingly dangerous for the white man to expose himself to it very long. The seasons are the rainy and the dry, the dry season corresponding to our winter months at home. A great deal of rain falls, but mostly in torrents, often accompanied with high wind. It does not often rain all day, except on the coast.

You might get the impression that this is a swampy, low country, but it is the reverse. We must be near 2,000 feet above the sea here at Ogbomoshaw. It is a rolling, prarie country interspersed with high hills. Our mission house is on a hill in the edge of the town, and we have a magnificent view of the country for miles around. I suppose we can see from our house twenty miles away. Toward the coast the country is flatter, is heavily timbered, and in places a good deal swampy, but not so bad as the southern border of our Southern States. Then why should it be so unhealthy? I don't know. It would seem that it ought to be as healthy as any tropical country. The fact is, I believe, that white men will make homes here in time; it may be, as it has been in other tropical countries, that an acclimated race of white people will in time grow up here.

THE PEOPLE.

The people are negroes, and they live altogether in villages, towns and cities; some of their towns have from twenty thousand to more than a hundred thousand people in them. These large towns are not business centres, but only living places for the people, though a great deal of trade in all sorts of things is carried on. Their principal occupation is farming, all being done by hand-tools, but all the more common trades are represented, all in a crude way, and a great many are engaged in merchandising in a small way. No stores except at Lagos, but the trader goes to Lagos with what he has to sell on heads of carriers, and returns with other wares, which he sells in the open markets.

THE NEGRO IN HIS NATIVE LAND.

I think there is an opinion, quite widely spread in America, that the pure negro is a very inferior being compared with his brother in America. That the blackest and worst looking type found in America is the typical negro, and that most of them in Africa are of this type. Taking the people of the Yoruba country as examples, the reverse is true. There are all shades of black, even running into brown and red. On the whole, they are a fine race of people, though barbarous, and they have a good deal of bravery and sense, and are, on the whole, an easy people to get on with. They are much more civilized and docile than are, or were, the American Indians. There are those among them who have made fine scholars and business men. There are business men controlling large fortunes. There are physicians and lawyers, educated in England, who are doing well. I believe the race is capable of great progress and achievements, though it must be largely in their own way. They have characteristics which must be recognized in their development.

The government would be called patriarchal, the rulers being fathers to the people, all the way from the head of a household to the head of a city or tribune. There is an unwritten code of laws which must be followed, but chiefs can make new laws. Crime is punished mostly by fines, except in case of murder, and some cases of adultery, but there is a great deal of iniustice, and not seldom the innocent have to suffer for the guilty. Bribery is much practiced.

There is family life, but no privacy as with us. The marriage relation is recognized as sacred, but separations are very frequent. Wedding processions, singing wedding songs as they go, are common. Polygamy is common. Relatives never marry.

Funerals are so much like weddings as to make it difficult at times to know which it is. The deceased is buried almost immediately in a grave dug in the piazza, the body being wrapped in cloths and mats. The rest consists in crowds of peoples going through the streets beating drums, singing the praises of the deceased, firing guns, swinging black horse tails, dancing, and in the house feasting night and day for several days, in connection with which there is a constant beating of drums. All this is supposed to be done to honor the dead, but I fear it is their own stomachs they are honoring.

LIQUOR TRAFFIC IN WEST AFRICA.

The liquor traffic is a curse, if not the curse of West Africa. Lagos is the chief port on the west coast, but only one of many, and every ship comes laden more or less with strong drink. The profits are large, and money is made quickly and easily, and most of the business houses deal in it. There are ships that bring little else than strong drink. It is one of the principal articles; yes, I think it is the principal article of revenue to the Lagos government. I have not one of their monthly bulletins at hand, but it would startle you to see the amount that passes through the Lagos custom house. It is not possible to get the government to do anything to stop it because of this fact. I have been told that the governor of Lagos said he could not run the government without this income, and I have heard a government officer say in substance that it would be bad for them if the traffic were stopped.

Many people in this country are much stirred up about it, and would like to have the traffic stopped. Those who make money out of it, or are in any way dependent on it, do not want it stopped. What we missionaries may say to the heathen has little effect, for they say that the white man brings it here. As to the evils, they are the same here as elsewhere, to the extent that the natives can get it. True, there is not much open drunkenness, as the native takes his drink in his house, but those who will can see the evils.

OUR WORK.

We have at present in all our stations seven native preachers and teachers, but hope soon to have others at work. The work must be done largely by natives, but a few missionaries will be needed for many years.

I think from the point of the number of converts, our work in this field will compare favorably with most other fields, in proportion to the number of workers actually on the field. Why is it that people expect so much greater results in a heathen field than they actually have at home, when the difficulties in the heathen country are very much greater?

I think that the native preacher can preach to the heathen much better than can the missionary, because he knows better their way of thinking and speaking, not to speak of his better knowledge of the language. I believe in using natives to preach to the heathen, under missionary superintendency but as soon as a church is gathered, let them mostly support their own pastor. I think the missionary can better train and instruct the natives after conversion, than can the native preacher. Both are needed, and both must be used. Hence we need training schools to train workers in.

When we make such allowances as we must make for a heathen and conservative people, it will be found that the natives make very good Christians. We make a mistake if we suppose that the white man's civilization is Christianity. A fine suit of clothes, a dress, or a hat with a feather, is not Christianity. Because they do not change many of their customs at once, even customs that are disgusting to us, but not to them, is nothing against their Christianity. I, of course, would rather see them well clothed, but I consider this no part of Christianity. Two or three things may be said. First, on account of secret persecution it means a great deal to become a Christian, so there are not likely to be many deceivers. Second, they are a conservative people. They seldom change their custom, and to change what their fathers did is considered very bad indeed, so that when they do change, it is likely to be genuine. So it is seldom that one having become a Christian goes back to heathenism.

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Woman's Missionary Union.

Over a thousand women were assembled in McKendree church Wednesday morning when Mrs. John A. Barker, the President of the Woman's Missionary Union, auxiliary to the Baptist Convention, called the sixteenth convention to order. It was one of the largest conventions in the history of the organization. Delegates were present from fifteen States and two Territories. The States represented were Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Missouri, Mississippi, North Carolina, South Carolina, Virginia and Tennessee, and Indian and Oklahoma Territories. They were seated in sections of the church placarded with the names of the State. The chancel was occupied by the presiding officer, Mrs. Barker; Mrs. Wm. Lowndes, Treasurer, and Miss Annie W. Armstrong, Corresponding Secretary. Beautiful decorations of wild honeysuckle, mountain azalias and palms placed by the Chairman of Decoration, Mrs. John W. Thomas, surrounded the pulpit and the choir loft.

A brief devotional service was led by Mrs. J. E. De Vaughan, of Georgia. After a reading from the Bible, Miss Jennie Wheeler led in the song, "Stand Up for Jesus." A period of silent prayer was followed by sentence prayers from women in the assemblage. Mrs. J. H. Yarborough, President of the Woman's Home Mission Society of the Methodist Church, South, in Tennessee, gave a graceful greeting and God speed to the Convention in behalf of her society of the Tennessee Conference.

Mrs. S. C. Trueheart, President of the Woman's Foreign Mission Board of the Methodist church, also welcomed the Convention in the name of her society.

The address of welcome was delivered by Miss Gertrude Hill, State Recording Secretary and representative of the Edgefield Baptist church.

Mrs. J. B. Gambrell, of Texas, made the response. She expressed gracefully the pleasure of the delegates at gathering in a city famed for its hospitality and its intellectual and moral culture, and in which the growth of the Baptist faith was so strong and progressive.

PRESIDENT'S ADDRESS.

The President's address, which was one of the features of the morning session, was delivered by Mrs. John A. Barker, of Richmond.

Directing the minds of the workers for inspiration to the earthly life of the Savior, she emphasized the value of attention to minutiae in missionary work, on the ground that the smallest outlay sometimes produced the greatest results, and said that when done in the cause of God no service could be counted trivial. She used the figure of the grain of mustard seed to illustrate her remarks.

Referring in detail to the work accomplished in foreign fields she commended the years of patient toil and the faith sustained on the parts of the pioneer missionaries, Carey and Judson, who toiled for many years without seeing any fruits, but sixty years after Judson's advent into Burmah more than 100,000 converts could be counted. The story of almost any mission work is one of waiting. Now in the twentieth century every door is open and every nation calls for help. Obstacles have been surmounted. Hundreds of thousands have been converted in Asia and Africa, and a number from other lands.

More than 15,000 missionaries are in the field. The Baptist Women's Missionary Union is fully organized, and in sixteen years has multiplied financially nearly fourfold. The President urged larger and more systematic giving, and the necessity of interesting youthful workers in mission work.

MISSIONARY GREETINGS.

Brief addresses of greeting were made by the following missionaries: Miss Hansen, of the Indian Territory, Home Board; Mrs. R. H. Graves and Miss Julia May Keezer, of the Foreign Board in China; Miss Lois Baker, State Missionary in South Carolina; Miss Julia Meadors, under appointment for China from the Central Baptist church in Nashville. A greeting was read from Mrs. Branham, of Florida, who is ill, and a prayer for her recovery was offered by Mrs. J. L. Burnham, of Missouri.

Mrs. E. C. Wallis, of Georgia, was appointed time-keeper.

The Corresponding Secretary, Miss Annie W. Armstrong, made extracts from her annual report, which is reviewed fully in our Woman's Missionary Department.

SECOND DAY.

Several hundred delegates and visitors attended the opening session of the second day of the Baptist Woman's Missionary Union Friday morning at 9.30 o'clock in McKendree church. Committee meetings had been in progress in the basement of the church for more than an hour, formulating reports and deciding questions which were reported at the later sessions of the day.

Miss Elizabeth Garrott introduced a discussion of problems and methods in mission work, by speaking to the question, "How to Keep Alive Mission Societies in Country Churches." She advocated constant organization, carefully planned programmes, and meetings in the homes of the members.

Mrs. H. L. Mellen, Alabama, Chairman, read report of Committee on Apportionment, suggesting the following assessments: Alabama—Foreign Missions, $5,000; Home Missions, $3,000; Arkansas, Foreign, $550; Home, $2,000. District of Columbia—Foreign, $450; Home, $250. Florida—Foreign, $800; Home, $2,500. Georgia—Foreign, $8,000; Home, $6,000. Indian Territory—Foreign, $200; Home, $250. Kentucky—Foreign, $5,500; Home, $3,500. Louisiana—Foreign, $1,700; Home, $2,500. Maryland—Foreign, $1,800; Home, $2,600. Mississippi—Foreign and Home, each $2,500. Missouri—Foreign, $2,600; Home, $2,100. North Carolina—Foreign, $6,000; Home, $4,100. Oklahoma—Foreign, $200; Home, $100. South Carolina—Foreign, $7,500; Home, $5,000. Tennessee—Foreign, $3,500; Home, $2,600. Texas—Foreign, $2,000; Home, $2,500. Virginia—Foreign $11,700; Home, $8,500. These were adopted.

Miss Annie W. Armstrong reported a very large gift to the Union made by an unknown donor, who desired to be known only as a "Christian worker." She gives the sum of $10,000 for a home for the children of returned missionaries, asking that $6,700 of the money be used to purchase the property, $1,000 to $1,500 to put it in thorough repair and in sanitary condition and the remainder for furnishings, and that the Baptist women of the South take charge of it. As a model for the home the donor suggested that one at Newton, Mass., be considered.

Election of Officers: President, Mrs. Jno. A. Barker, Clifton Forge, Va.; Corresponding Secretary, Miss Annie W. Armstrong, Baltimore, Md.; Recording Secretaries, Miss Nellie Martin, Baltimore, Md.; Miss M. E. Wright, Augusta, Ga.; Treasurer, Miss E. Ricks, Baltimore, Md. All these officers were elected by acclamation and Mrs. Barker made a brief address. Miss Armstrong made her acceptance of the office of Corresponding Secretary conditional upon her receiving no salary. Personal reasons which she declined to divulge led her to make the request. Mrs. W. H. Wiggs, of Georgia, spoke in favor of a salary being attached to the office, but the Convention yielded to Miss Armstrong's request. Appreciating her position it gratefully accepted her services for the coming year without salary, on a motion made by Mrs. Gambrell, of Texas.

The Vice Presidents were elected by acclamation as follows:

Mrs. D. M. Malone, East Lake, Ala.; Mrs. E. Langley, Little Rock, Ark.; Mrs. C. F. Winbigler, Washington, D. C.; Mrs. W. D. Chipley, Pensacola, Fla.; Mrs. J. D. Easterlin, Marietta, Ga.; Mrs. T. C. Carlton, Bacone, I. T.; Miss M. E. Broadus, Louisville, Ky.; Mrs. C. Ammen, New Orleans, La.; Mrs. J. H. Eager, Baltimore, Md.; Mrs. J. C. Hackett, Meridian, Miss.; Mrs. J. L. Burnham, Kansas City, Mo.; Miss F. E. S. Heck, Raleigh, N. C.; Mrs. W. M. Anderson, Hobart, Okla.; Miss M. L. Coker, Society Hill, S. C.; Mrs. A. J. Wheeler, Nashville, Tenn.; Mrs. G. W. Truett, Dallas, Tex.; Mrs. W. S. Leake, Richmond, Va.

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Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

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NEWS ITEMS.

Judge Peebles granted the request of the Lumberton bar to try the contempt proceedings in Robeson, but he declined to submit the case to another judge.

It is reported that certain laborers (white) in Durham made an attempt last week upon the lives of three negroes, who had accepted work against the wishes of these white men. This is deplorable; and the worst is it is a manifestation of a quite widespread state of mind.

It is said that Senator Fairbanks will be named for the Vice-Presidency on the Republican ticket. Judge Parker continues to be the favorite for the Democratic Presidential nomination; but the Bryan-Hearst combination is fighting him bitterly; and there is talk of compromising on Olney or Jos. Folk.

Judge Brown in the Wake Superior Court decided that the Corporation Commission could not compel the Atlantic Coast Line to make the Selma connection with the Southern Railway; that is, he held that the Commission has not the power to compel a road to operate a special train for the sole purpose of connecting with the train of another line.

Hon. Robert M. Furman, Editor of the Morning Post, Raleigh, N. C., died suddenly last week while at Beaufort, seeking rest. He had worn himself out. He had been prominent as a Democrat for many years, having been Auditor of the State. He has been editor of the Morning Post since the foundation of that paper. He was personally popular and his death is a loss to many friends.

An unexpected result of the war in the East is the great increase in immigrants from Russia to the United States. Fear of enforced army service and other hardships cause them to leave their homes. The great majority of the immigrants from Russia are Jews, and the number has so increased recently that if the arrivals continue at the same rate the number of immigrants this year will reach two million. In order to provide for assimilation of this vast number, plans are being made to induce many to go to the South, where labor in cotton raising is needed and hard to obtain.—Watchman, Boston.

Japan continued to make progress against Russia last week. Russia abandoned Port Dalny, destroying her costly docks. There have been rumors of the fall of Port Arthur, but they have not been confirmed. Japan lost two of her fighting craft last week, a torpedo boat and a cruiser. The torpedo boat was destroyed by a mine which the crew were trying to destroy. The cruiser was torpedoed by a daring Russian launch. The land forces reported little. There is a strong opinion that Russia will not seek battle until July when she expects to have 400,000 men at command. The Chinese are restless and there is general fear of an uprising.

The Bunyan Writ.

The sufferings of Baptists and other Dissenters in Great Britain at the present time are in line with those of their predecessors in faith, as appears in the announcement of the sale in London of the original warrant for the arrest of John Bunyan, an ancient Baptist Resister. It is signed by thirteen Justices of the Peace, of whom six were baronets and seven esquires. The warrant was issued "To the Constables of Bedford and to every of them," sets out that "one John Bunnyon of yor said Towne Tynker hath divers times within one Month last past in contempt of this Majties good Lawes preached or teached at a Conventicle Meeteing or assembly under color or p'tence of exercise of Religion in other manner than according to the Liturgie or practise of the Church of England. These are therefore in his Majties name to command you forthwith to apprehend and bring the Body of the said John Bunnion bee fore us or any of us or other his Majties Justice of peace within the said County to answer the premisses and further to doe and receave as to Lawe and Justice shall appertaine an hereof you are not to faile."—Exchange.

HAIL INSURANCE.

In another column of this week's Recorder will be found the advertisement of the Tobacco Planters' Mutual Hail Insurance Association. This company is a North Carolina enterprise, home office Raleigh, and is conducting a very successful business. They have issued a booklet bearing the strong endorsement of a number of prominent farmers which they invite you to read before taking other insurance. Address E. A. Taylor, Secretary, Raleigh, N. C.

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NOTICE.

Having qualified as the Administratrix of the estate of Penny Smith, late of Wake County, this is to notify all persons having claims against said estate to present them to me on or before May 11, 1905, or this notice will be plead in bar of their recovery.
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Temperance.

"The Liquor Power is In."

As a commentary on the public economy of the license system during the six months, it is already observed that Vergennes, immediately upon the opening of her public bars, put on special police force costing $876 per year. Her liquor revenue is $710. It is reliably reported that the saloon necessitates police protection in Ludlow costing her tax-payers $728 per year, while her half of license revenue renders her $250 per year. In one month Burlington extended the hospitality of her jail for ten days each to forty-four drunks. St. Albans the same in three months to seventy-seven drunks and Montpelier the same in three months to eighty-six drunks. The total board bill paid therefore by the tax-payers of these cities foots $5,872, while the arrest and trial in said cases adds $1,656, total, $7,528. The Montpelier Journal quotes an expert estimate of $700 each week-day spent in the Capital City for liquor—$218,402 per year.

The liquor power is in. The merchant, savin bank, wife and children are out.—Rev. Henry Kilbourn, in The Advance.

What a Little Girl Did.

The city was putting water pipes through the street in front of a modern suburban home, and the little daughter of the house became very much interested in the process. The ground was torn up, and muddy coats and grimy shirts disfigured the trim fence. The gang on duty were a hard-working, harder talking and exceedingly thirsty lot of men. A little girl, Hetty by name, watched them from the house with absorbing attention. It was cold autumn weather, and their voices were sharp upon the still air. One noon the child came to her mother in great distress.

"They are passing a black bottle around, and one man is talking very loud and saying wicked things."

"Perhaps they are drinking; you had better keep away," replied the cautious mother.

Hetty's face grew quite sad, and that night she prayed for the "poor man who drank while laying the water-pipe." A little before noon the next day she approached her mother timidly.

"What do you wish, my dear?"

"Please, do you think I may make some coffee for the men, mother? I think they would like it."

Then the thought flashed through the lady's mind: "There are many to sell them beer and none to sell them coffee."

"Why, there are nearly thirty of them," she said aloud. "I don't think I can afford to give all of them coffee."

"Oh, mother!" exclaimed the disappointed girl.

"Well, if you are disappointed, you have enough money in your bank," said the mother. "You can go to the grocery store and buy coffee and sell it to the men at two cents a cup. If they want coffee at all they would rather pay for it."

To the grocer's then the child flew. "It ain't any use," said the grocery man, promptly. "The men will have their beer. They wouldn't take coffee if you gave it to them."

"I shan't give it," said Hetty. "I'm going to sell it."

And sell it she did.

At first the rough men were greatly surprised at the girl's steaming pail and her pretty, business-like manner; but soon they bought and drank, and smacked their lips. Some of them declared that hot coffee like this was "better than beer."

The girl-peddler soon had all she could do. She took another girl as partner the next day, and was successful beyond her sanguine hopes. The neighborhood was all alive with interest in the new venture; but the most surprising thing of all was that the oaths and rude language were now seldom heard upon that street. A new gentleman seemed to have been born in the spirit of these rough men. Their foreman declared that for the time the little miss came he never had a better gang of laborers under him. He, too, had found it possible not to swear at his men.

But, too soon, the men passed on up the street, and Hetty could no longer serve them; but the incident which took place in an Eastern town recalls the fact that we, by thoughtfulness and attention, can find little ways of serving and benefiting others that will make both them and us happier and better. It is because of our indifference that it is not done. —Youth's Companion.

Texas.

One sometimes hears it said that to have license means a lower tax rate. This is due to the same principle by which a penny in front of the eye hides the sun. The license fees are a direct income and right before the eye—the resultant costs are more distant, and hence often obscured. Let us take a concrete illustration.

In 1881, the last year of license, Quincy, Mass., with a population of 10,885, paid for the support of her poor, $15,415.07.

In 1902, under no-license, with a population of 27,307, Quincy paid for the support of her poor, $13,986.32.

While the population increased 13.3 per cent, the poor tax decreased 9 per cent.

In 1881, under license poor tax per capita, $1.42.

In 1902, under no-license poor tax per capita, 55 cents.

The support of Quincy's poor, based on the cost in 1881, the last year of license, would be in 1902, if still under license, $35,938.47; whereas, the support of Quincy's poor was in 1902 only $13,986.32.

No license thus saved Quincy's tax-payers in 1902, $21,952.15.

A word to the wise is sufficient.—The National Advocate.

A Graduation of Penalties.

The following graduation of penalties for "plain drunk" seems to indicate that higher civilization is more tolerant of intoxication than benighted communities or communities so considered:

In this country, $2 and costs.

In Persia, 80 lashes on the soles of the feet.

In Turkey, the bastadino to a more severe extent.

In Albania, death.

In the three latter instances the extreme penalty is given above. Before the officials give a man up as confirmed in his cups they lecture him. In Persia they put him on the black list first and forbid him the bazaars except in certain hours, and then under police supervision, and also places of amusement and worship.

In Turkey the offender receives an admonition and is fined for the first offence, and the bastinado is applied afterward if the crime be repeated.

Among the mountaineers of Albania and Montenegro drunkenness is regarded as a political offence and for that reason is considered more serious than if it were a moral one.

Among the mountaineers fighting and drinking are not considered to go together, and to be able to fight is the first duty of a citizen. Therefore the drunkard is harshly dealt with. At first they try moral suasion with the festive tippler, but when that fails and he persists in making the mountain peaks ring to his Montenegrin substitute for "We don't go home till morning!" he is declared to be a danger and a disgrace to his tribe and his country and is quietly assassinated by order of the local chief.

Daily Bible Readings.

(Continued from Page 3.)

the charges of his friends. In chapter 15 we have the second speech of Eliphaz, in which he insists on the folly and guilt of Job. Chapters 16. 17 contain Job's defense against the second speech of Eliphaz. In chapter 18 Bildad condemns Job for the sins of presumption and impatience. Against this charge Job defends himself in the 19th chapter by declaring his belief in the resurrection of the dead. Chapter 20 contains Zophar's second speech setting forth the condition of the wicked, and charging Job with wickedness. In chapter 21 Job replies by pointing to the prosperity of the wicked in this world, and affirming his belief that the final and complete punishment of the wicked is reserved for another world.

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No. 50. NORTHBOUND.

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No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Marriages.

BARRON—PEGRAM.—Winifred Evans, daughter of Dr. and Mrs. A. C. Barron, to Earle Stowe Pegram on Tuesday, May 17th, 1904, at 8 o'clock, Tryon Street Baptist Church, Charlotte, N. C.

HOYLE—DUKE.—At New Bethel Baptist Church, near Epsom, N. C., in Franklin County, N. C., May 4, 1904, Mr. Charlie E. Hoyle and Miss Nora B. Duke, Rev. J. W. Downey performing the ceremony.

STEWART — ELLIS.—Nora B. daughter of Mr. and Mrs. W. W. Ellis, to Mr. Thomas P. Stewart, Thursday evening, May 19, 1904, at 7 o'clock, Union Chapel M. E. Church, Vance County, N. C.

JONES—CLINGMAN—At Huntsville, N. C., on the 27th of April, 1904, by Elder M. Baldwin, Mr. J. Walter Jones, of North Wilkesboro, and Miss Mary P. Clingman, daughter of Dr. and Mrs. J. J. Clingman, of Huntsville.

Obituaries.

GRUBB.—Sister Mary J. Grubb, daughter of J. G. Clifford, was born in Davie County, N. C., August 25, 1849, and died March 26, 1904.

January 22, 1882, she was married to William A. Grubb, and to this union were born three children—two sons and one daughter, all of whom survive to mourn their loss. At an early age she professed religion and united with Eaton's Baptist Church, to which she was faithful and devoted for about forty years.

Sister Grubb was very frail during the last several years of her life—in fact, the most of her life, but she was patient and cheerful amid the darkest trials. She was a devoted wife and a kind and faithful mother. But above all, she was a meek, sincere Christian. She was her pastor's friend in word and in deed.

After about ten days' confinement, she fell asleep in Jesus. The funeral services were conducted at Eaton's Church by her pastor.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

May God bless and comfort the bereaved husband and children.

PASTOR.

Thomas T. J. Reed.

At the regular communication of Biltmore Lodge, No. 446, A. F. & A. M., held September 1, 1903, the following obituary, relating to the death of Master Thomas T. J. Reed, Esq., was presented, and on a motion was ordered to be inscribed upon the records of the Lodge and a copy of the same sent to the family of our late friend and bother.

It is with more than ordinary feeling that we realize that our beloved friend and brother, Thomas J. Reed, will meet with us no more on earth. He seemed so strong, so full of vigor, so actively engaged in the many enterprises which he carried on with the ease and the efficiency of one in robust health, that had we cast our eyes around upon our number and speculated as to whom the dread summons to pass from the earthly temple to the one not made with hand, eternal in the heavens, might shortly be addressed, we, with our slight foresight as to the ways of God would have passed him by and thought how many years that strong personality would have to enjoy life. But we learn again the lesson that is so constantly taught us, that Gods' ways are not our ways; that in the midst of life we are in death, and that in a moment when we least expect it we may be summoned to His presence of the all-wise and all-holy God, in whose hands are all our ways.

Our brother was prepared for this change far better than most of us. His life was singularly free from the vices and weaknesses that disfigure the lives of most men. It was an exemplary life that was conformed to the highest moral and spiritual standards. It was a life that was ruled by the love of God and which was full of charity and affection for his fellow man.

He entered into both the letter and the spirit of our beloved order. Its tenets he understood and practiced in his daily walk and conversation. He was full of zeal for the interest of the order, and particularly for those of the lodge with which he was affiliated. As the brethren well know, there have been times when it seemed as though the little band meeting at Biltmore could hardly maintain its corporate existence. Few in number, we seemed to have "a name to live, but were dead." It was the earnestness, the regularity, and the cheerful, hopeful spirit of our dear friend, and then master, that kept the lodge together, and we rejoice that he lived to see it enter upon better times.

And the same marked characteristics appeared in all the relations of his life, holy in his family, in his church, in business, in the community, he was beloved and respected and his influence was a benediction.

It is a great thing to have such a true man among us, and now that he has passed to what our faith teaches us, in a condition of blessedness and happiness, such as eye hath not seen, nor ear heard, neither hath entered into the mind of man to understand, we may well revere his memory and try to imitate his many virtues.

Esteeming him thus highly, we realize how great is the sorrow of those who would join to him by the ties of relationship, and to his bereaved widow and children we extend our sincere sympathy and pray that the God of all powers and might by His grace to bear with meekness and resignation, the severance of earthly ties, and to commit their loved ones to His hands, as to a loving Father, who can do more for him than either they can ask or think.

RODNEY R. SWOPE,
J. M. HAMILTON,
G. S. ARTHUR.

Resolutions of Respect.

Whereas, it has pleased God in His infinite wisdom to remove our beloved sister, Mrs. Lena Brinkley, of Edenton Baptist Church, to the church triumphant; we, the members of the Woman's Missionary Society, and of the Dime Society, desiring to give expression to our appreciation of her worth, therefore be it

Resolved 1. That while we bow in humble submission to the divine will, and while we mourn her absence from our midst, we do declare our faith in God and our love for Him who hath said: "I am the resurrection and the life."

2. That while we realize that our loss is indeed great, particularly in our Missionary Society, which she served faithfully as treasurer, and in our choir, where her sweet gospel singing is so sadly missed, we do give thanks to our Father for her example of faithfulness in her Master's service.

3. That we extend our heartfelt sympathy to the bereaved family and commend them to the tender love of Him who alone can bind up the broken hearts in whom was all her trust.

4. That these resolutions be spread upon our records, a copy forwarded to the family, and be published in the Biblical Recorder.

MRS. C. A. G. THOMAS,
MRS. T. E. GARDNER,
MISS CLAUDE WOODARD,
Committee.

Edenton, N. C., April 1, 1904.

On the third day of November, 1902, Brother C. R. Goodwin passed from earth to heaven. Brother Goodwin was born September 1, 1851. At the age of 17 he professed faith in Christ, and united with the church at Ballards Bridge. His Christian life was such that he was ordained deacon, which office he filled well. In March, 1895, he took a letter to Rocky Hock church, and was continued deacon. September 3, 1901, he was stricken with paralysis, but bore his afflictions with Christian fortitude for 18 months, during which time loved ones and friends rendered all possible skill and comfort, but to no avail. Brother Goodwin was a true Christian, a kind husband and loving father. Therefore it is

Resolved 1. That while we bow in humble submission to our kind Heavenly Father, we realize that in his death our church has lost a faithful member and one of its most efficient workers.

2. That although his place here is vacant he is reaping the reward for his years of faithful service.

3. That a copy of these resolutions be spread on our record, a copy to be sent the Recorder for publication, also a copy tendered the bereaved family.

Done by order of Conference, January 3, 1904.

J. B. SATTERFIELD,
W. F. BOYCE,
G. V. ASHLEY,
Committee.

It is with sadness we chronicle the death of our esteemed brother, Oran Lennon, who died February 22, 1904, at his home near Clarkton. He had lived to the ripe old age of seventy-nine years, and those who knew him only knew to respect and reverence him, as he was ever ready to speak a word for, and in behalf of his God and his Saviour in whom he solely trusted.

Brother Lennon had been a consistent member and deacon of Mount Zion Baptist Church for a number of years, and had been a faithful conscientious member and deacon of Western Prong Church from March 27th, 1892, living as near as it was possible to in the flesh an illustrated Christian life, bearing his sickness and affliction patiently until death, proving to the world that there is a God in whom he trusted. Besides his own family, there are many friends who feel his loss deeply. Therefore be it

Resolved 1. That while we bow in humble submission to our kind heavenly Father, we realize that in his death our church has lost a faithful and efficient member, the community in which he lived a good neighbor, his children a faithful father.

2. That although his place here is vacant, he is reaping the rewards for his years of faithful service on earth.

3. That we extend to the sorrowing family our deepest sympathy and commend them to Him who doeth all things well.

4. That a copy of these resolutions be spread upon our minutes, a copy be sent to the Biblical Recorder for publication and a copy be sent to the bereaved family.

D. H. COOK,
P. D. COLLIER,
A. THOMPSON,
Committee.

Approved by the Western Prong Church, April 16, 1904.

The bread of life is love; the salt of life is work; the sweetness of joy, poesy; the water of life, faith.—Mrs. Jameson.

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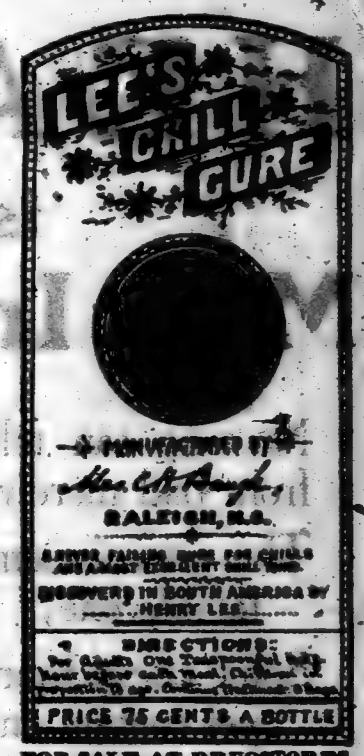
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IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.25 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.30 p. m., leave 7.35 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 27 to No. 43.

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Acknowledgments.

May 18, 1904.

State Missions.—Mt. Tabor, W. Chowan, $11.72; Cypress Creek, Bladen, 1.00; Concord, Flat River, 5.10; Ebenezer, .71; Salem, So. River, 3.72; W. M. S., Salem, So. River, 3.02; Sunbeams, Salem, So. River, .88; Baptist Chapel, So. River, 3.29; Union Grove, So. River, 1.00; W. M. S., Bear Swamp, Robeson, 4.10. Total this week, $34.54. Previously reported, $4,376.93. Total this year, $4,411.47.

Foreign Missions.—Moore's Chapel, Sandy Creek, $1.43; Mt. Zion, Tar River, 1.11; Eldorado, Montgomery, .71; Palmerville, 10.00; Midway, 1.10; W. M. S., Cameron, 5.85; Fuquay, Raleigh, 6.34; Ruffin, 1.25; Jersey, 1.00; Stoner's Grove, 3.50; Whiteville, 21.22; New Hope, 1.58; Livingston's Chapel, 1.85; Olive Branch, 3.90; Poplar Spring, Tar River, 4.00; W. M. S., Poplar Spring, Tar River, 5.00; Ebenezer, .74; Salem, So. River, 5.00; W. M. S., Salem, So. River, 3.03; Sunbeams, Salem, So. River, .88; Baptist Chapel, 3.29; Union Grove, 1.30; Sharon, 1.30; W. M. S., Rich Square, 4.30; Murfreesboro, 11.41; So. River, 3.00; Severn, 10.72; W. M. S., Rowland, Robeson, .55; W. M. S., Norwood, Stanly, 2.35; W. M. S., Fair Bluff, Robeson, 4.43; Cashie, 4.02; W. M. S., Cashie, 4.84. Total this week, $131.00. Previously reported, $8,633.10. Total this year, $8,764.10.

Home Missions.—Mt. Tabor, W. Chowan, $6.47; Macedonia, 6.00; Moore's Chapel, Sandy Creek, 1.44; Eldorado, Montgomery, .95; Sunbeams, Swansboro, 1.00; Palmersville, 1.90; W. M. S., Graham, (self-denial) 3.85. Total this week, $21.61.

Education. — Forestville, $3.72; Glen Royall, 1.85; Masonboro, 4.15; W. M. S., First, New Bern, 5.20; Concord, Flat River, 2.30; Stoner's Grove, 1.50; Roanoke, 1.50; Margarettsville, W. Chowan, 3.50; Sharon, 5.55; Severn, 6.00; Oak Ridge, 1.00; Mt. Olivet, .73; Social Plains, .51; Cashie, 5.47. Total this week, $42.98. Previously reported, $529.88. Total this year, $572.86.

S. S. and Colportage. — Olive Branch, $1.00; Knotts' Grove, $1.60; Previously reported, $110.77. Total this year, $113.37.

Yates Memorial College.—W. M. S., Sandy Creek, Tar River, $1.00; W. M. S., Louisburg, 1.00. Previously reported, $204.85. Total this year, $206.85.

Total reported for all objects this week.....	$305.83
Previously reported for all objects	18,536.43
Total reported for all objects this year	18,842.26

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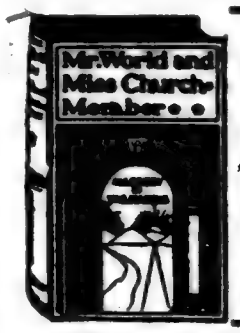
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REX MANUFACTURING CO., Dept. B, P. O. Box 383, Nashville, Tenn.

STATEMENT

The American Fire Insurance Company

OF

PENNSYLVANIA.

Condition December 31st, 1903, as Shown by Statement Filed.

Capital paid up in cash	$500,000.00
Amounts Ledger Assets December 31st previous year	2,475,020.22
Income—From Policy-holders, $1,677,298.91; miscellaneous, $114, 661.16; total	1,791,960.07
Disbursements—To Policy-holders, $779,112.27; miscellaneous, $663,480.84; total	1,442,593.11
Fire Risks—Written or renewed during year, $150,803,985; in force	187,556,259.00
Perpetual Risks—Written or renewed during year, $634,990; in force	22,411,377.00

ASSETS.

Book Value of Real Estate (less amount of encumbrances)	$398,080.21
Mortgage Loans on Real Estate	761,212.40
Loans on Stocks, Bonds and other Collaterals	150,210.00
Value of Bonds and Stocks	1,187,674.96
Cash in Home Office and deposited in Banks	105,440.21
Agents' balances, representing business written subsequent to October 1, 1903	228,839.56
Interest and Rents due and accrued	34,047.07
Total admitted assets	2,865,504.41

LIABILITIES.

Losses and claims unpaid	$166,685.52
Unearned Premiums	1,241,074.03
All other liabilities as detailed in statement	603,719.08
Total liabilities as to policy-holders	2,011,478.63
Capital paid in cash	500,000.00
Surplus	354,025.78
Total liabilities	2,865,504.41

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $944,020.00; premiums received, $19,951.04.
Losses incured—Fire, $11,105.47; paid, $7,371.81.
Losses now unpaid, $6,649.20.
President Thomas H. Montgomery; Secretary, John H. Packard, Jr.
Home Office, 308 and 310 Walnut Street, Philadelphia, Pa.
General Agent for Service, W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina, Wm. Douglas, Charleston, S. C.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, February 15, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Fire Insurance Company, of Philadelphia, Penn., filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 47.

RALEIGH, N. C., WEDNESDAY, MAY 25, 1904.

HOW TO HOLD DECISION DAY EXERCISES.

BY W. EDGAR WOODRUFF.

Sometime ago the editor of the Recorder invited a discussion of the above topic. I cannot plead any special fitness for such a task save the fact that I have a slight knowledge of the religion of childhood and, while a member of the Evangelistic Band of the University of Chicago, have recently held a dozen or more Decision Day exercises.

THE END OF THE SUNDAY SCHOOL.

The supreme comprehensive end of the Sunday-school is to bring the child to a decision for Christ. The school that falls short of this may do valuable historical work, but it fails of its greatest opportunity and of its highest mission. My observation is that the church to-day is not losing the young men as men, but it is losing them while they are yet boys. Modern psychology is putting its finger on one or two strategic points in the child's adolescent period and saying to the church, "Take this point and this point, or else raise the siege." As the child travels down by the side of the stream of life there are a few—only a few—bridges which will afford him opportunity to cross over into the kingdom of God. There is one such convenient crossing at about the twelfth mile-post and another at about the seventeenth. It is putting it rather arbitrarily and strongly, but it does seem that the Sunday-school must force these children into the kingdom of God whenever they reach these points or else forever lose them. Of course only a few laws of the soul are fixed and arbitrary, but anyone who is willing to inquire into the matter will be surprised to find how few people are ever won for Christ apart from youth and the Sunday-school. I am told by those who work in missions amongst the most depraved people in Chicago, that those who are reclaimed invariably testify that in childhood they had either taken a stand for Christ, or else had some sort of wholesome influence such as the Sunday-school affords. How important, then, that the Sunday-school should never stop short until it has at least introduced the child to Christ. How is this to be done? I answer, by means of the Decision Day—one or more a year.

PREPARATION FOR THE DECISION DAY.

The preparation for a Decision Day is the most important feature of its success. You may say, "Go on now and let us have a Decision Day next Sunday," but the day is all you will have; you will have no results. Begin at least a month beforehand, by setting a day and announcing it. The superintendent or pastor should hold weekly conferences with the teachers for the purpose of making plans, talking over individual cases, and praying for guidance, tact and power. They should pray for individual classes and for individual pupils. Without this mutual co-operation and prayer, a Decision Day is a failure and were better left alone. I recently had an invitation to hold a Decision Day exercise in what, from the point of view of machinery, is the finest Sunday-school in Chicago. I declined simply on the ground that, apart from the pastors, nobody in the school seemed to care anything about it. If the teachers are not interested it will be a flat failure, for children know instinctively whether their teachers desire them to become Christians or not.

THE DAY ITSELF.

I have found the following suggestions very valuable and helpful in my work:

1. All officers and teachers, after having made an effort to secure a large attendance, should be present themselves.

2. Open the school with the usual order of service.

3. Before the classes take their places the primary pupils should be sent to another room to remain throughout the services, as their presence in the same room has a distracting effect on the larger ones. If there is not a separate room for the little fellows, arrangements should be made for them to meet at some home near the church, or else give them a pic-nic for that day.

4. Let the teachers be instructed to give the regular lesson a very practical and evangelistic turn; to talk heart to heart with the pupils about accepting the Lord Jesus Christ. If the lesson happens to be about Moses and can not be accommodated to the work in hand, let Moses rest for the time being and talk about the pupil's personal relation to his Master. The lesson should be short—never to exceed twenty minutes.

5. On being restored to order the classes should remain in their accustomed places while some one gives a personal appeal for about twelve minutes. The one best fitted for this is that one—man or woman—who has the confidence of the children, and who has an aggressive love for the Master. The exhortation should be a manly, joyous message of Christ's love and Christ's demands on the young life. Children dislike frothy, emotional appeals. Come to them and talk up, not down. Speak of life, not death. Tell them that they owe it to their fellows to live the highest life possible, and that in Jesus only is this life found. They will be glad to stand up in response to such an appeal, for they know as well as you do that in the period of childhood they need the Christ as an unifying principle—something that adds meaning and inspiration to life.

6. The teachers should add to the force of the public appeal by speaking personally to those in the class, urging them, by name, to take the stand. The teacher should get the name of each pupil as he decides so the pastor can follow them up and lead them into the church. The modern way of having them sign pledge cards is good, but only after you have obtained the decision. Mere paper and ink Christians are worthless. Only the gospel, applied by the personal touch, will avail anything in the way of saving souls.

7. Close the exercise with a prayer that God will take these young lives and consecrate them to Himself.

University of Chicago, April 4, 1904.

HAWTHORNE'S CHIEF THEME.

Hawthorne's chief theme was the play of conscience under a sense of sin and guilt. Now, nothing is truer than that this theme had wide illustration in New England, and especially in its theology, where it was an organic factor. The reality of sin; its destructive effect on character; its doomlike aspect; the horrible certainty of its result; the impossibility of escape from it except by a special and personal decree of God; the haunting misery of it—fed by uncertainty as to escape; the tragedy that not seldom sprang out of it in every community,—all this was familiar to Hawthorne, but it is a singular fact that, while treating the generic truth, he never seriously touches the prevalent theological aspects of it. It is not the sin, nor the guilt, nor the reprobation of the New England theology exclusively that yields him his themes. Had he established a closer relation to it in his plots, he might almost have been claimed as an adherent or a critic of it. But he cannot be located in that region of thought. Neither sin, nor guilt, nor remorse, belongs exclusively to the Puritan, nor to any theology though wrought into all. They belong to humanity as parts of its universal problem, and it is as such that Hawthorne treated them. Thus he escaped the charge of provincialism. It is no derogation to admit that he was, in one sense, provincial,—like Burns and Scott,—but his genius was adequate to his standing in the broad field of universal humanity in company with the great masters of it. He is almost the only American for whom this claim can be made, Emerson alone excepted. —Rev. T. Theodore Munger, in the April Atlantic.

THE WAR IN THE EAST.

BY CLINTON SCOLLARD.

The sable again for thine altars,
O Goddess of Peace!
Once more the red demon is loosened;
Death's hounds have release.
Ah! the sorrow untold, ah! the anguish,
Ere conflict shall cease.

Will the dove and the bough of the olive
Ne'er, ne'er be supreme;
Is good will but a pitiful by-word;
A diplomat's theme?
And the time of the Nazarene's vision
Is that but a dream?

—Harper's.

THE DEATH OF PRINCESS ALICE.

Mr. Gladstone when announcing to Parliament the death of Princess Alice, told the following story: "Her little boy was ill with diphtheria and the mother had been cautioned not to inhale the poisoned breath. The child was tossing in the delirium of fever. The princess stood beside him and laid her hand on his brow to caress him. The touch cooled the fevered brain and brought back the wandering soul from its wild delirium. He nestled a moment in his mother's lap; then, throwing his arms around her neck he whispered, 'Mamma kiss me.' The instinct of mother-love was stronger than all the injunctions of physicians and she pressed her lips to the child's. The result was death."

Was she foolish? Where is the mother who would not have done the same?

A WORD TO PIOUS SPECULATORS.

Some time last year a minister took charge of a church in Worcester, Mass., and announced a novel plan for paying its expenses, which was somewhat widely advertised in the newspapers. He was not to take any salary, but would receive the funds of his flock and multiply them by speculating in oil stock. The natural conclusion of the scheme came last week in the Central District Court where members of the congregation were suing the pastor for commission money, alleged to have been withheld by him. The judge denounced the minister in strongest terms, saying he could scarcely find words to express his disgust at the whole transaction and that the oil stock deal was one of the worst schemes of deliberate theft he had ever known. The court concluded by quoting the words of Christ, "My house shall be called a house of prayer: but ye make it a den of thieves." We should like to add to the judge's remarks a short address to the duped congregation. Those who trust their money in speculative ventures to men because they are ministers, deserve to be fleeced as they almost invariably are. And those churches that employ evangelists and pastors who advertise their skill as soul-savers and speculators in oil, gold, rubber, land and lumber and what not, deserve to be disfellowshipped by respectable churches associated with them. Plenty of these schemes and schemers are floating and moving about. No honest person would deal with these unctuous promoters. Those who do so are hardly less vicious than the other with whom they go into partnership, but are considerably less intelligent.—The Congregationalist.

What had the life of Jesus been to us if we had only the records of His sermons without the record of His going about doing good? I think the everyday life of Jesus touches the human heart more than the great truths which He uttered.—Bishop Simpson.

SOME OBSERVATIONS.

Practical Remarks by a Layman—Why Baptists Fall Behind.

The writer has often seen a statement something like the following a good many times in our Baptist papers: "The Baptists are weak here, being outnumbered by other denominations," this remark referring to some point visited by the correspondent, pastor or editor, the question naturally arising, why is this the case? and for one I have often wondered why it was we were so far behind in many towns and cities, say in our own State.

I know that this may not be the case now so much as it has been in times past, but it is in a great many cases now, even where a more united movement is being taken. I suppose, though I am not posted on Baptist history in the State, that we have been here as long as most and some localities longer, and may there not be some reasons aside from our poverty and weakness for this, for we are not poor any more as a denomination, and in some sections the conditions still exist?

I shall not try to consider this from all standpoints, for there may be and doubtless are, different reasons in different sections, but as a rule I think the reasons I name will be applicable to most places. I believe that these reasons or rather troubles, can be overcome, and know that in places they are being corrected; still there is great room for more improvement as will be agreed by those observant with conditions as they travel here and there in the State.

We are often told by those holding opposing views to ours that our form of church government will not do; that it is not practicable, that there is too much liberty, too much right to kick by the disgruntled member who so often brings confusion and division into the church; it has been said that the democratic form of government will do for a converted church membership, but goes all wrong for those with a mixture of the world, for we know that the world does slip in even in Baptist churches. We cannot claim a monopoly of converted church members, even though they are expected to make a public confession of religion before joining the church. We know that great liberty is often times exercised by members very much to the detriment of the churches, but can we blame the form of government for this any more than we can blame prohibition for not prohibiting when those in authority will not enforce the law?

Take for instance a certain town in North Carolina. The writer is familiar with its history, religiously and industrially. Some thirty years ago, more or less, both the Methodists and Baptists start in a town where there is not much difference as to numbers in each church, and about the same as to finances, etc. They struggled to maintain an existence, for years having monthly services or pretending to. The years come and go; the M. E. Church have a resident pastor as soon as it will justify. For a good deal of the time the Baptists have no pastor, and a resident pastor for, say, one-third of the time. They are clearly working at a disadvantage. The pastor when he does come runs in on Saturdays, and is out again soon Monday, as a rule seeing little of his people, losing all that goes to make his ministry most helpful. The time comes when better still can be done. The Methodist folks, by their system and sticktoitiveness, go to two Sundays, have a parsonage, build a new church, a man always on the field of action ready to receive new comers, whether Methodists or not, and a great many times they are secured.

You know there are two kinds of Baptists. The fellow who will be a Baptist all the time whatever comes and goes, and the other who you cannot say is not a Christian, but who does not esteem so highly his denominational tenets and who is every now and then dropping into a pedo church. We have lost many of this class because we were not there to hold them. To illustrate more clearly, only recently I heard a leading pastor say in a neighboring town of his, where there is no Baptist pastor resident or otherwise, that a big meeting was held, quite a number professing religion, a number wished to join a pedo church, but were Baptists enough to want to go under the water, and you know there is nearly always a man at hand willing to do business of this kind, to save members to his church. Would it be saying too much to say that, had there been a resident Baptist preacher, some at least of these members would have been saved to us? It appears to me as not unreasonable to think so. But to proceed with the above case, what is the result today, say after thirty years? The Baptists have at last secured again a resident pastor, and a good one, too, who is doing all he can to straighten out matters, but finds he is working to great disadvantage on account of what has not been done. They have once a month preaching still, having progressed none in this respect, while the Methodist folks have at least three Sundays service, worshipping in a $10,000 church, with three or four hundred members,—not doing possibly what they could, but in so much better shape to do than ours, who number less than 100. Now I for one must think that if the conditions had been changed, had we a resident pastor all the time who would have wisely looked after the work, the chances are we would have had more members and having more services as a natural result. I know that many members now of this Methodist church were formerly Baptists, and have as I said drifted into other folds. Doubtless conditions of this kind could be duplicated in many places, and I mention this as one among the many reasons why we are weak at points now of importance instead of leading or equal as to numbers and influence.

I know also of an Association in North Carolina noted more for its age than its progressiveness, that has in its bounds seven good towns, numbering in population from 500 to 2,000, which have only two resident Baptist pastors. Are not the chances good for a repetition of conditions just described above? Not one of these towns but could have a good man each working in connection with country churches and other towns of less importance. Most of them could easily have a man for not less than a fourth to all his time, if it were really and earnestly wanted. These towns all of them have resident pedo pastors who are constantly on the lookout for new comers, be they whatever as to belief; and they are taking the field. I for one am not complaining at it either, for I am not sorry that they are there if we will not look after the people. I am glad they will, although they may not give the Gospel in its fulness as we do. We cannot deny that they do preach the new birth, if they do not do other things that should be done.

Well what are we going to do? What is the remedy? One of the causes I believe is largely indifference; but is that a characteristic of Baptists? I think not; for the others have a Bishop with his influence and power behind him assessing and pulling, while the Baptists have the voluntary system, and unless he has a good case of religion he is not going to strain himself pulling or pushing either. What we need then really is more religion, more of the working kind—the kind that makes people put religion before business and before pleasure; more system of the same kind that makes our business enterprises successful, for who will deny that a certain amount of business sagacity is not essential to the success of our work? Another great trouble that is often mentioned but will bear repeating by one who is not a preacher, is we do not allow our pastors enough support. It has been reliably stated that the average salary paid the preachers is less than that paid colored firemen, not that the latter get too much, but the former get too little. We make unreasonable demands, too, of our preachers. I heard of an intelligent man saying that objection was offered to a certain preacher on account of his size, another may object to something of still less importance. I read a short incident like the following: A charge was about to be preferred against a pastor for nonpayment of debts, when it was investigated and found that the church owed the man more than enough to pay all his debts. We are willing to pay a doctor almost any unreasonable price to attend to the physical man, a lawyer, and very often a second rate one, a high price to attend to our business, while we want the preacher, the one who should receive the most consideration, to live on just enough to barely live, and sometimes not this much; and then we are too prone to judge from outward appearances, forgetting that God looketh on the heart. If the truth were known, we suspect many would offer the objections to many preachers for the same reasons given in the old Deacon's dream recently narrated in the Recorder. It is too true that if we put the same kind of business methods in use in many of our churches in our business we would very soon be ready for a receiver. There is no doubt that many are now in such a plight, and were it not for the faithful few in whose hearts the Spirit is still at work the light of many a church would go entirely out.

We honestly believe that a great many of our churches do not know their real power and what they could do by a united, systematic effort, all taking an active part in every department. There has not been given a more timely article according to my way of thinking than that of Secretary Johnson's in the address reproduced in the Recorder on the importance of building pastors' homes, co-operating in locating pastors centrally, the making of compact fields, etc. Add to this plan the plan of giving as outlined by the Weldon pastor some time ago, and wonders would be worked that had not been dreamed of by the great hosts of unused power in our churches—the great number of inactive members. The great trouble is in most of churches the doing and giving is left to only a few, while no effort is even made to reach the masses. A prominent Baptist, a deacon, recently took from his pocket a little book containing less than a third of the names of the members of his church who did the giving for the whole church, and said no effort was made to get contributions from the many. If a church that has never been noted for its wealth, and we presume is not rich, now numbering less than 100 members, can raise by system $2,000 a year for the missions, why is it that many other churches just as well off financially give less than half of this? The answer is plain: they do not try. If a church with a small childrens' band, all poor, can give and does give $12.00 a year for missions; why is it that a church with over twice the membership gives less than $3. The answer is the same, they are not working at the business of training the young to give, and it is natural to conclude that these same children will grow up to be non-giving men and women. When will the churches arise to their duty and privileges, is a question that greatly concerns us, and we should all lend our energies to this end.

OBSERVER.

Mars Hill College.

The year's work at Mars Hill has just closed most happily, and with every bright promise for the future. The year's enrollment numbered three hundred and twenty-seven as against one hundred and eighty-nine students five years ago. Of those in attendance quite a goodly number had given clear indications of a change in life since the beginning of the year. In the Spilman Home every one of the girls was an avowed Christian ere the close of the session.

The commencement exercises were very delightful. Thirteen certificates were given in various departments. The annual sermon was delivered by Rev. W. E. Wilkins, now of Columbia, S. C., an old friends of Mars Hill. Dr. H. W. Battle, of Greensboro, delivered the annual address. Brother Wilkins was at his best, warm and tender. Every visit strengthens the ties which bind him to us.

Dr. Battle brought to us just such a message as we needed, full of inspiration. His visit was his first; it must not be his last. Many friends were here whom we know well, and whom we love to welcome. Among them was our own O. L. Stringfield, full of enthusiasm and of plans for the kingdom. Rev. R. H. Hipps, Moderator of the Newfound Association, was present, and had the pleasure of seeing both his boys take honors.

But above all else our hearts were filled with joy by the enthusiasm and earnestness with which subscriptions were made to carry out a plan presented by the trustees for a new building. Three thousand dollars will be required for the new building and an additional thousand for furnishing. The plan is to place this in blocks of $100, to be paid in three annual installments, and the building to be a memorial to the givers.

After a most earnest plea by Rev. A. E. Brown the first twenty-one blocks were taken in a few minutes. This gives us assurance that with perseverance the whole amount is going to be raised and the building erected. If the needs of the college were fully known; if our brethren were aware of the important and leading part which it has taken in the work of education in these mountains; if we could make our brethren see the scores of boys and girls, ambitious and struggling, for whom Mars Hill affords almost the only hope of reaching forward to a higher education; then we know the money would be quickly forthcoming. And it is going to come. We believe it; we feel it; we already rejoice in it.

FRANK A. CLARKE.

Mars Hill, N. C., May 5, 1904.

Elder Porter in Missouri.

It gives us pleasure to print the following note from a Jefferson City, Mo., paper:

The meetings at the First Baptist Church have steadily increased in interest and attendance during the past week. The sermons of Rev. S. J. Porter are proving a great benefit to the congregation and the many visitors who are coming to hear him nightly. It is safe to say that no more able and effective minister has ever preached in this city. Each of his sermons are clear-cut and full of power. On Friday evening his discourse was so remarkably good that it was the occasion for many voluntary expressions of approval.

Rev. Porter is a remarkable man. For some years he was a missionary to Brazil, and he is at home in several foreign languages. He possesses a wide range of general information, and has the happy faculty of holding the attention of his audience by the clear presentation of every subject that he undertakes to preach upon.

We are near at home; may we be homelike.—James Hinton.

A Bright and Balmy Letter from Puerto Rico.

You partake of the nature of a "Round Robbin letter," and come to me each week bringing much interesting news from many parts. Last week I read with deepest interest the letter of Dr. Royall written from Athens. A few weeks before, I enjoyed the extracts from Dr. Torrey's sermon on Prayer. Another time, among other pleasant reading, I found the line beginning: Child of My love, lean hard.

I wonder if the origin of that first line is well known. It came to my knowledge, one morning, eleven years ago, when I was suffering terrible pain in a hospital. A lady from the next room came to my bedside bringing a leaflet which she read quietly, bending over my pillow, and without any comment of her own. The little paper told of a hot Sunday morning in India, when a tired missionary entered the mission shed, exhausted from going to house to house in the hot sun, inviting the women to service. She sat down on a mat on the ground, having no support for her aching back. Presently, she heard a whisper from over her shoulder and felt the pressure of a strong body against her tired spine. "If you love me, lean hard!" the voice said, and all through the long mission service, the poor Indian woman supported the tired missionary with her own strength. The poem followed this explanation of its origin.

Looking higher, even, than human friends, we have the Burden Bearer of the world to sustain us.

It has been a long time since I wrote, through you, to my friends in North Carolina. This has not been because there has been nothing to write of interest about the Lord's work in Southern Puerto Rico. It has been because of the too much to write, with too little time.

While nations abroad have been preparing to war one against another, and Christian people at home have been wondering and praying over the strange providences of God, we, too, have wondered and prayed, and are hoping for the final triumph of peace.

May it come in His own way! Mission work goes steadily on. Little groupes of baptized believers are being formed, here and there, each year, increasing the number of our Baptist churches, and encouraging our hearts.

Mr. A. B. Rudd, general missionary for the southern half of the island, is indefatigable, and God abundantly blesses his superintendence of the work and his personal labors among the people. As I write, he is in an interior mountain town, where he hoped to baptize fifteen person yesterday, and of these to form a new church.

We are much encouraged by having two new chapels ready for use in place of the very inadequate meeting places of the past. The new country chapel of Corral Viejo is, alas! already incapable of accommodating the Sunday-schools on Sunday mornings. This little church of Corral Viejo is a daughter of our Ponce church and counts sturdy mountain people among its members. The oldest daughter of the Ponce church is the church at La Playa, the port of Ponce and two miles away on the coast. La Playa is a considerable town, and the pretty and commodious chapel just being completed for dedication next week is built on the main street. Its red roof and tower lift themselves above the low buildings in the neighborhood, and we hope the house will prove a sanctuary for many a troubled soul.

Other houses of worship are to be built this year and the next, and this means much for the work, as it gives to it, with even the incredulous and and critical, a character of permanency. I think native Baptists in Puerto Rico number not much less than one thousand now. These, north and south, are divided among a score of churches, forming ardent little centres of influence and light in their communities.

We are expecting two new men for the Island in September. Miss Hattie Greenlow, of Massachusetts, is assisting in the woman's work in Ponce, having come with me last fall on my return to the Island.

Many of the native workers are doing good service as under-pastors and Sunday-school teachers, and independent house-to-house missionaries.

Mr. H. P. McComick is editor-in-charge of our monthly paper, "El Vangelista," and the third number, just out, is already giving proof of what some of the brethren can do in the way of the pen and brain. This paper will be one of the most important features of Baptist mission work in the Island.

Is summer, at last, with you? Your long, cold winter has seemed almost incredible to me. The windows and doors of our mission cottage have been opened wide all the year to the sweet breezes and the ardent sunlight. This has been the most delightful winter, for weather, of the five I have spent in Ponce, with cool nights and October-like days. Even yet, we can hardly call the days "hot." Fruit has been most abundant, all winter, and while sweet oranges are high now, at a cent apiece, mangoes are coming in, rosy red and orange yellow, and juicy as peaches. They have the rich coloring of brightest autumn foliage, and the tree that bears them is the finest shade tree in the Island.

A year ago, the public school children began casting votes for the National Tree, and while the royal palm finally gained the day, the mango came next in popularity. The royal palm will make a handsomer showing on seals and letter-head paper, and can be poetized and sung about, but, after all, the fruit it gives is only a small berry fed to the hogs!

Not to be unfair, however, I want say that the leaf and leaf-stem of the royal palm are of untold value to the poor inhabitants, serving to roof their houses and even to close in the sides, to make tubs for washing clothes, cradles for carrying sick babies up and down the trails, and even coffins for many a small wasted form.

It is wonderful to me, always, to see how those who live "near to nature's heart" learn to know her on her utility side. For them, as for primeval man, all is "very good" as it comes to them from the Maker's hand. The beautiful phase of our Mother is usually lost upon them, I dare to say. A woman once said to a missionary sojourning in one of the most picturesque parts of this Island: "All my life I have looked up at that mountain line, but never till you showed it to me, had I seen that perfect outline of the Sleeping Giant stretched out against the sky. You, a stranger, have come to show it to us." But she had cooked her food for years with wood and charcoal gathered from the head and shoulders, perhaps, of that very Giant!

I should like to spend the month of May in my native State, and be with old friends at the commencement exercises of Wake Forest College, and the ..... University of Raleigh. I shall rejoice when that dignified matron, alma mater of so many fair daughters, is invested with a more dignified name!

As I cannot be with your readers, I send them loving greetings through you.

JANIE PRITCHARD DUGGAN.

Ponce, Puerto Rico, May 5, 1904.

It is not success, but obedience, that is the measure and conditions of a Christian's joy.—Rev. James Millar.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, May 30.—Job 22, 23, 24.
Tuesday, May 31.—Job 25, 26, 27.
Wednesday, June 1.—Job 28, 29, 30.
Thursday, June 2.—Job 31, 32, 33.
Friday, June 3.—Job 34, 35, 36.
Saturday, June 4.—Job 37, 38, 39.
Sunday, June 5.—Job 40, 41, 42.

Job.—Contents of Chapters XXII—XLII.

Chapter 22 contains the third address of Eliphaz in which he shows that human righteousness does not commend a man to God, charges Job with various kinds of wickedness, exhorts him to repent, and promises him mercy on condition of repentance. Chapters 23 and 24 set forth Job's reply to Eliphaz in which he appeals from the judgment of man to the mercy and justice of God. He also confesses his ignorance and helplessness in trying to find God, and avows his unfaltering trust in him. In chapter 25 Bildad shows that personal righteousness cannot justify a man with God. Chapters 26-31 contain Job's reply. In chapter 26 Job criticises the speech of Bildad for its want of sympathy, and acknowledges the unlimited power of God. In chapter 27 Job maintains his sincerity, declares that the hypocrite is without hope, and shows that the prosperity of the wicked shall end in a curse. In chapter 28 Job shows the vanity of human knowledge, and the excellency of the wisdom that comes from God. In chapter 29 Job portrays the prosperity, dignity, and honor of his former condition, and longs for the restoration of departed greatness. In chapter 30 Job tells of his downfall, of how those who used to honor him now despise him, and how a blight has fallen upon his once prosperous life. In chapter 31 Job solemnly reasserts his uprightness and faithfulness to duty, mentions special acts of faithfulness and challenges contradiction. Chapters 32-37 contain Elihu's speech. In chapter 32 Elihu condemns Job for maintaining his own integrity, he also condemns his three friends for not being able to successfully overcome the defence of Job, and justifies himself for undertaking to do what they had failed to accomplish. In chapter 33 Elihu challenges Job to hear him, shows that God's greatness justifies him for refusing to give man an account of his ways, and indicates several agencies employed by God for calling men to repentance. In chapter 34 Elihu charges Job with accusing God of injustice, shows that this is impossible, and that before the just God even the most righteous must humble themselves. In chapter 35 Elihu declares that it is folly to compare man with God, and shows that for lack of faith many who cry unto God in affliction are not heard. In chapter 36 Elihu defends God against the charge of injustice, shows that God designed to bless Job, but was prevented by his sins; and calls upon Job to magnify the works of God. In chapter 37 Elihu shows that the works of God reveal his greatness and wisdom; therefore, men should fear Him; for His greatness and wisdom are past finding out. In chapters 38-42 we have God speaking to Job, Job's response, and the blessings that crowned his old age. In chapter 38 his friends having failed, God called on Job to answer Him, and convinces him of ignorance and the weakness of his plea. In chapter 39 God proves the ignorance and weakness of Job by referring to several classes of wild creatures that he neither knew nor could control. In chapter 40 God again calls upon Job to answer Him, whereupon he humbles himself before God and confesses his vileness. Again, God challenges him to show his wisdom and greatness. In chapter 41 God uses the leviathan to set forth his power. Chapter 42 gives an account of Job's humility and repentance, and of God's forgiveness. It also tells of his intercession in behalf of his three friends to whom God extended His mercy. The chapter closes with an account of the blessings with which God enriched Job, and of the one hundred and forty prosperous, honorable, and happy years that God added to his life.

These Seven Words.

How sweet that sermon of Dr. Torrey's in the Recorder, and how soul-uplifting, from those seven words (of Jas. 4:2) as handled, by the preacher, viz.: "Ye have not, because ye ask not."

In reading the sermon one wants to pray, and pray; because; in praying, we are asking; and we desire to have what we ask for in prayer.

Oh, how shall we ask, in faith, not doubting, so that we may realize God's presence, and power, and promise?

Surely, we do desire that our prayers be answered. What man of faith does not? And while those words, as used by Dr. Torrey, rin in our ears, and we read, "Prayer can do anything that God can do; and, as God can do anything, prayer is omnipotent," we lift up our heart to God and say, O that we might have granted unto us one petition that has been upon our heart for many years, for the salvation of a certain poor soul, lost and ruined by the awful drink habit, through years of indulgence!

But, alas! our faith, so far, fails to bring the answer because (we fear) we do not ask aright. But how to ask aright? Well, there stand those seven words of the apostle, "Ye have not, because ye ask not." Oh! what a world of meaning, the preacher, in his sermon, in the Recorder, finds in them! What a stimulus they convey to our weak and imperfect faith!

Dr. Torrey is able to touch our inmost soul by his glowing language on these words of the apostle, and we read and read, again and again, as the tears flow from and blind our eyes while reading, and praying, and asking, "Lord help our unbelief." Lord "increase our faith," even now, "that we may have what we ask for." Just here, we recall our own experience, years ago, while reaching out for the forgiveness of our sins, trying to lay hold of the precious Son of God, by faith in His blood; a poor blind sinner and could not, no, no, no, could not see Him, could not, though "feeling after Him," and He so near, yet we could not touch Him, and at that hour, one, who sat close by (my brother, now in heaven) spoke to me, as I prayed for light, saying, gently and softly to me, "Jesus says, 'He that believeth in me, hath eternal life.'"

Oh, my soul! At that moment I saw it, and, like a light (apparently), there beamed into my soul a joy and peace, that never, never have become dimmed to this hour; though fifty-five years have passed away, since that day. "Kept by the power of God, through faith unto salvation, ready to be revealed," (to all the universe, in the last great Day). See Peter 1:5. And I close by quoting Paul, in Rom. 5:1: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." and this peace is forever.

W. B. HARRELL.

Dunn, N. C.

God would show himself to us more often and more wonderfully if we would get eyes that see.—Christian Endeavor World.

News Notes.

....Now for the Midsummer Meeting.

....Will you not contribute your part to running our list up to 10,000 by July 1st?

....Scotland Neck church will welcome Pastor Lumpkin with appropriate exercises June 12.

....Mr. Moore's work at Jackson Springs will be of great value to earnest Sunday-school workers.

....Mr. Page informs us that they have this season at Jackson Springs accommodations for 400 people.

....Dr. Hufham preached an appropriate and admirable sermon to the graduating class of the A. & M. College, at Raleigh, Sunday.

....Wake Forest College registered 328 students in the year now closing and received in tuition and fees about $11,000. This is quite an advance.

....Mr. Howard Lee Jones will accept the Chattanooga call and Mr. William Lunsford comes to Asheville, while Dr. B. H. Dement succeeds Mr. Lunsford at Waco.

....The North Carolinians that met the Asheville First church pastor at Nashville were delighted with him. The Asheville delegation was in the full flush of pride and joy.

....We beg pardon for not saying last week that the Durham Second church sent Pastor Parker to the Convention as one of many tokens of her love for this excellent brother.

....Bro. Thos. S. Crutchfield has accepted a call to the Roanoke Rapids churches. We are glad to have this excellent man return to North Carolina after a year in the Seminary.

....The Trustees of the Baptist Female University changed the name to Baptist University for Women. They propose to make it a university. It will require five or ten million dollars.

....J. L. White, Len. G. Broughton, John E. White, B. W. Spilman, A. T. Robertson, and E. M. Poteat, are six notable North Carolinians who will be with us at Jackson Springs.

....As a result of a meeting in which Brethren Craige and Edmundson aided Pastor Hagwood, fifteen persons were baptized into the fellowship of Pilot church, Raleigh, Sunday. The church was thoroughly revived.

....Next week the Recorder will take proper notice of the action of the Republican party in regard to the Watts Act. It suffices now to say that by that action the Watts Act will gain and the Republican party will lose.

....Elder John A. Summey, one of our most useful missionaries, has been called to Calvary church, Rowan County. China Grove has called Elder W. R. Davis. Brother Reed, of Danville, was pastor of these churches.

....Buie's Creek Academy will have a summer school, opening June 6. The courses will be for teachers, for college preparation, for business. Board from $5.50 to $8.50 per month. In the session just closed 469 students were registered.

....Dr. C. A. Rominger, of Reidsville, has leased his dental office and will remove to Zion City in September. He will become one of Dowie's salaried officials. Dr. Rowe, of Greensboro, will succeed him at Reidsville.—N. C. Baptist. Brother Rominger will return a poorer and sadder but wiser man.

....Brd. Edwin R. Harris is now printing at Durham "The Mount Zion Field" in the interest of the Mt. Zion Association. If his success as an editor may be measured by his success in obtaining subscribers for the Recorder, he has nothing more to desire. And so may it be.

....Brother T. J. Crisp, who is serving two churches in the Tar Association, has been called to White Oak Church in Nash County. Bro. Crisp is young in the ministry, but much loved by those who know him, and promises to be a useful pastor in the Lord's great field of labor.

....Our report of the Chowan B. F. Institute Commencement is copied from the Murfreesboro Index. Bro. Scarborough reports the best year in his remarkably fine administration. "We expect to make large improvements for the next session begining September 7th."

....Aaron's Creek, Va., near Buffalo Springs, has recalled Pastor John Lewis for half his time. This church has been making rapid advances and now pays for pastor's salary $400. There are 350 members. The decision to advance was unanimous and hearty.

....Pastor Weston of Southport, is making rapid progress at that church. There are large congregations at prayer meeting and the house is crowded on Sunday. His people are very fond of him. The young people have a live young people's meeting, which is young in age, but vigorous in action.

....It is significant that two of our most important Ministers' Conferences in the State, in endorsing and commending Dr. Hening and the work of the Education Commission, have, of their own motion, put themselves on record as favoring the establishment at the earliest practicable date of a central college for women. That idea is firmly fixed in the minds and hearts of Virginia Baptists.—Religious Herald.

....We have decided to make a rule hereafter of printing less extended reports of Commencement exercises. To read one, as a rule, is to read all. The names of the speakers and a list of the graduates is as much as any paper can afford to print. On this account we do not regret that we failed to obtain a report of the exercises of our Baptist University for Women, although we did plan for a full report.

....Pastor Greaves of Reidsville reports a splendid metting at that place, in which he was assisted by Pastor Graves, of Wadesboro. He found Brother Graves a most congenial fellow-worker, an earnest and effective preacher, a man of prayer and power. Twenty-four candidates for baptism have been received by the church, a few of whom were received just before the meeting began. Reidsville church is in excellent shape, is united and prosperous. The house of worship is practically new, so extensive have been the repairs and additions.

....Bro. W. H. Reddish, of Gastonia, was in Raleigh Monday, and gave us the following notes: Brethren Moore and Spilman conducted a most helpful Sunday-school Workers' meeting with the First church, April 29-May 1st. Our Sunday-school has taken on new life since this delightful meeting. These brethren know how to make the teacher and pupil feel the great importance of studying the Word of God. On May 3rd we began a series of meetings with Bro. R. D. Haymore, of Mt. Airy, doing the preaching. We heard this man of God preach the Word twice a day with simplicity, tenderness and power. I have baptized eleven, and the entire membership has received a spiritual uplift as a result of the meeting.

....When Dr. Hobson, in his automobile, entered the grounds surrounding the church at Thomas Creek where the Sunday-school Convention was in session one bay mule, who had fallen into the arms of Morpheus, suddenly awoke from his dreams and by one frantic spring, disengaged himself from a buggy and sent the harness to a higher altitude than it ever reached under the McKinley tariff law.—Southern Baptist. Who would blame the mule?

....Pastor Walker writes from Morehead: "Dr. E. W. Sikes delivered the address here before Atlantic Institute on May 4th before a large audience. His subject was "The Presidency," and he handled the subject in a masterful way. He held the audience almost breathless for one hour and fifteen minutes, and then every one was sorry that he closed. If any one wishes to hear an excellent lecture, interspersed with humor and wit, I would suggest that they secure Dr. Sikes."

....Brother Broughton sends the following notice to churches of Raleigh Association: "On account of commencements of various schools and colleges this week in our territory, it has been deemed best to have our Union meeting commence at Green Level Saturday morning and not on Friday, as heretofore published. Delegates and visitors please take notice. We hope to see a large attendance Saturday. The meeting will begin at 10.30 and continue through Saturday and Sunday."

....Pastor Brown, of Winston-Salem First Church, writes: "Our meeting closed on Thursday last, having continued twelve days. Brother Hutson preached the gospel in great simplicity and strength. The people heard the word and with gladness. Many Christians were revived and some backsliders were reclaimed. The meeting proved a blessing to our people. Twenty-one have been baptized and seven or eight others now stand approved for baptism. There will be others still who will come in later. Brother Hutson carried with him the love and prayers of our entire community."

....The Columbian University, as we have announced, soon to be George Washington University, is to receive $500,000 for its Administration Building from the George Washington Memorial Association, which has adopted Columbian. This Association is a widespread woman's organization, which has many women of large means. Already the subscription has gone to $50,000 and $16,000 in cash has been paid in. The University has a new lot near the Washington Monument and the Corcoran Art Gallery. There is to be a "Columbian College" and six of its nine trustees are always to be Baptists.—Baptist Argus.

Revival at Red Springs.

The pastor began a series of meetings in Red Springs Baptist church April 24th, and preached once each day up to Thursday, 28th, when he was joined by Rev. Jasper C. Massee, of Tabernacle church, Raleigh, N. C., who preached twice each day, save one, to May 5th. This was a week of glorious services. Brother Massee came tired in body, and not well; but he came with a clear, vigorous mind, and in companionship with the Lord, and the Lord used him mightily in heartsearching of both the saved and unsaved.

He brought us two great themes—the sin question and soul question—and stressed them as I never before heard them, and left the town with such a sense of the heinousness of sin, and the power of Christ to save from sin, and control the whole life of the redeemed, as it never before had. His several sermons on sin I never have heard equaled; and then he did not only preach Christ as a mighty Savior, but also as Lord and Master; one who has the right to control and does control the lives of the redeemed.

He said little about getting ready to die, and heaven, but much about getting ready to live, walking in obedience and conscious communion with Christ. He believes mightily in the Lordship of Christ, and makes you believe it.

I do not know his superior as a preacher, and soulwinner in personal contact. He is not only a fisher of men, but helps to string them.

There were fifteen professions, and thirteen were received for baptism, and two promised to make a faithful study of the New Testament, and go where that leads them. That is in a strongly pedo-Baptist town, where ours is not the popular church. But when regenerated people realize the Lordship of Christ, they want to please Him and not self.

The Christians of all denominations were mightily quickened; and many were the requests for prayer by those who did not accept the Lord. We will soon run our number of addition by letter up to that by baptism. But we have just made a beginning of what remains to be done.

R. D. CROSS.

The Work at Thomasville.

According to request of Brother Johnson, a statement of what has been done on the Thomasville State Mission field is herewith furnished to the Recorder.

In the Thomasville church, Sunday School enrolment has increased from 12 to 54; church members from 15 to 39, 3 of these by baptism and 24 by letter. A mid-week prayer-meeting, Sunbeam Society, and Woman's Missionary Society have been organized. The Woman's Missionary Society was organized in January of this year with 12 members, and now has 30. With their help the Thomasville church will stand about third in contributions in the Liberty Association this year. The pledges of this church to all the objects of the Convention amounted to only $8.50 in 1903. Fifty-four dollars has already been paid this year. The woman's Missionary Society paid over $15.00 to Home Missions, $8.00 to Foreign Missions, and intends to pay at least $20.00 to State Missions. We are some better equipped for service in the church than we were, having new shades for the windows, a new organ, and sixty copies of the Baptist Hymnal.

At the Orphange church the increase in Sunday-school depends largely on the increase in children admitted at the Orphanage. There have been received into the church 51 by baptism and 7 by letter. The contributions of the Orphanage church have been so high for several years that it is not to be expected that they will make any great proportionate increase. The few church members there contributed to the Orphanage this year $126.85.

GEO. P. HARRILL.

Thomasville, N. C., May 13, 1904.

Wanted.

A position of assistant, by a young woman having completed full course (two years) in book-keeping, typewriting and shorthand in the Baptist Female University. Address Miss B., Apex, N. C.

Commencements.

Cherryville Graded School, June 1 and 2.

Warrenton High School, May 26 and 27.

Trinity College, June 5-8.

Robeson Institute, May 22-24.

Round Hill Academy, May 25-26.

Liberty Association School, June 2nd.

Commencement and Dedication of Baptist University for Women.

The Commencement began Suday with two sermons, and reached a climax Tuesday in the dedication. Notwithstanding the depressing rain, the exercises of Tuesday were worthy of so "august an occasion"—to use a phrase of Dr. Henson, the orator of the day.

The commencement sermons were preached by Dr. Henry W. Battle, of Greensboro, and Dr. Calvin S. Blackwell, of Norfolk. The following is the list of the graduates:

Bashelor of Arts.—Carrie Lee Booker, Laura Virginia Cox, Lizzie E. Dixon, Virginia Adelaide Egerton, L. Margaret Ferguson, Isabella Gulley, Martha Haynes, Maggie May Lewis.

Certificate in Business Course—Margaret D. Allen, Daisy Brooks, Mamie E. Gardner, Sue Hortense Watkins.

China Painting—Hester Allen, Sarah Elizabeth Highsmith.

The Dedicatory Exercises began early Tuesday morning and continued all day, the day closing with an enjoyable supper to the young ladies, the trustees and other guests. Mr. J. Y. Joyner was master of ceremonies for the occasion. He introduced Mr. W. N. Jones, Chairman of the Board, who presented the institution to the Convention, Mr. C. A. Jenkins accepting it for that body. Messrs. O. L. Stringfield, P. S. Henson, J. B. Boone, Charles E. Taylor, C. W. Mitchell, C. D. McIver, R. T. Vann, John E. Ray performed worthily the parts assigned them on the program.

In the afternoon the new Faircloth building was dedicated.

Altogether, it was a remarkable day in our Baptist history; and we regret that we have not the space to write more of it.

Commencement at Chowan B. F. Institute.

The fifty-sixth annual commencement of the C. B. F. Institute began Sunday morning with the sermon before the graduating class by Rev. C. D. Graves, pastor of the Baptist church at Wadesboro, N. C. Mr. Graves was formeriy a member of the Institute faculty and his return here was warmly welcomed by a host of friends. A large congregation heard him gladly Sunday morning, and were delighted with his sermon. He preached from the text, "For to me to live is Christ, and to die is gain." Phil. 1:21. His sermon was pure, simple, uplifting and ennobling and his delivery graceful and pleasing. He bids fair to rise to great eminence and usefulness in the Baptist church.

Monday afternoon Miss Hobbs and her art class held a reception. Many responded to the invitation to be present, and thronged the chapel, parlors and halls of the Institute for several hours. The exhibit of pictures, the work of the art department during the past session, was declared the best seen at the Institute in years. Miss Hobbs has been granted a leave of absence and expects to spend next year studying her profession at the Cooper Institute in New York City.

The annual concert took place Tuesday evening, and was attended by the largest crowd in years. The capacity of the chapel proved wholly inadequate and the overflow filled halls and verandas. The following program was rendered in a most creditable way:

Ballet Music (Rienzi-Wagner)—Misses Tyler, Baugham, Harrell, Stephenson.

In May (Stern)—Miss Lizzie Hoggard.

The Mountain Stream (Smith)—Miss Carrie Mitchell.

The Widow Johnsing (Stuart)—Miss Lois Vann.

Spanish Dances, one and two (Moszkowski)—Misses Morris, L. Hoggard.

The Soul of the Violin (Merrill)—Miss Julia Scarborough.

Introduction et Gayotte (Wilm)—Misses Hoggard, Morris.

Scene—Summer Girls, Arranged—Misses Lassiter, Mitchell. Stephenson.

Coronation March, from le Prophet (Meyerbus)—Misses Mitchell, Scarborough, Lassiter, Baugham.

Sleigh-bell Mazurka (Asher)—Misses Litchfield, Vann, Brett.

Annie Laurie (Phelps-Ward)—Miss Bessie Hoggard.

Dance Macbre (Saint Saens)—Misses Lassiter, Mitchell.

The Wedding Day (Anon)—Miss Kizzie White.

(a) Le Soir; (b) Le Matin (Chaminade)—Misses Hoggard, Morris.

Pantomime—The Lotus Eaters.

"And round about the keel with faces pale
The mild-eyed melancholy lotus eaters came."

—Tennyson.

Misses Boone, B. Hoggard, Lassiter, Lawson, Martin, Mitchell, Scarborough, Simpson, Stephenson, Vann, White.

Accompanist, Miss Emma Morris.

Wednesday dawned bright and clear and balmy—a most auspicious commencement day. As early as 8 o'clock people began to turn their steps towards the Institute and by 10.30 o'clock a large crowd had gathered to witness the graduating exercises. The program was as follows:

Waltz and chorus from Faust (Gounod)—Misses Scarborough, Lassiter, C. Mitchell, C. Baugham.

Salutatory—Miss Julia C. Scarborough.

Class Prophecy—Miss Bettie Mitchell, Murfreesboro, N. C.

Rondo Brilliant (Mohe)—Misses C. Mitchell and Lassiter.

Class History—Miss Carrie Vivian Mitchell.

Valedictory—Miss Mary Gertrude Brett.

ESSAYS

The Evolution of College Ideals—Gertrude Brett.

Cartoons and Cartoonists—Bettie Mitchell.

Common Superstitions, and How they Originated—Julia Scarborough.

The Shadows we Cast—Carrie Mitchell.

North Carolina Legends—Mary Pritchard.

The South of Yesterday and To-Day—Clara Baugham.

Artists' Conceptions of the Madonna—Euzelia Lassiter.

North Carolina in '65 and in 1900—Kizzie White.

Diplomas were awarded to Misses Gertrude Brett, Bettie Mitchell, Julia Scarborough, Carrie Mitchell, Mary Pritchard, Clara Baugham, Euzelia Lassiter and Kizzie White.

Following the graduating exercises was the address by Prof. J. B. Carlyle, of the chair of Latin at Wake Forest College. His theme was, "The Mission and Life of Woman in the Twentieth Century," and he treated it in a most forcible and charming manner. He had the closest attention of the large audience throughout his address, at the close of which Rev. W. V. Savage, of Churchland, Va., presented to the Institute, in the name of his mother, a crayon of his father, the late Rev. R. R. Savage, which was accepted by Mr. C. W. Mitchell, of the Board of Trustees.

We learn that the trustees of the Institute held a most enthusiastic meeting Wednesday morning, in which a great stride forward was discussed. Following is an outline of thei mprovements they hope to make during the next year: convert the present primary department building, known as the old steward's house, into well-equipped chemical and physical laboratories, either using the cottage, Hope, or, if necessary, erecting a new building for the primary department; convert the present chapel into dormitories, the dining-room and pantries into recitation rooms and build an annex to the west end of the main building, the first floor to be used for a dining-room and the second for a chapel.

The past year has been such a successful one as to warrant this bright outlook on the part of the trustees, and they and the patrons and friends of this time-honored institution are full of hope for its greater future success and prosperity.

From Dr. Battle.

I am writing these lines from River Side Park, Asheville. The beautiful French Broad River is flowing at my feet; crowning the hill on my left is the famous Bingham School and the notes of the bugle are heard from the distance, while all about me the mountains lift their tranquil brows to the sky. At this season of the year, seated here, it is easy to fancy that some mighty enchanter once wrought a spell of perennial beauty which the obtruding hand of man has not been able to obliterate. An invitation to speak at the commencement of Mars Hill College was directly responsible for this my first visit to beautiful Asheville. My dear friends, brother and sister J. H. Tucker, have generously constrained me to abide a few days in their charming home and I am reveling in social delights and mountain ozone. Asheville Baptists made immense forward strides under the wise and aggressive leadership of the gifted Vines and they now stand on tiptoe to greet his successor, Rev. William Lunsford, late of Waco, Texas. They will not be disappointed either in Lunsford or his consecrated and charming wife. Since he left the bar at Roanoke for the ministry I have known him intimately and loved him fondly. Nature did much for him and Grace has done more. He has a princely form and address, a strong and well trained intellect, and as noble a heart as ever throbbed. Religion is his predominant trait and he is intensely earnest, but his earnestness is so tempered by personal modesty and mental sanity that of him it may be truly said: "He is simply and beautifully pious." High Point and Oxford have not been less fortunate than our Mountain Queen. Hundley and Dunaway fit their great and important fields and their churches are happy and prospering in the work of the Lord—well they may be for Hundley is a gem of purest ray,—cultured, refined, loving and earnest,—blessed is that church which has his devoted ministry! Dr. A. B. Dunaway was easily among the strongest preachers of the Old Dominion. For a series of years we were members of the historic Portsmouth Association, and it was both a joy and inspiration to join shields and draw swords with him in the Master's cause. I beg to thus present these, my personal friends, to the North Carolina brotherhood, and I am sure they will receive their whole-souled welcome and fellowship in all good words and works to which their high abilities, personal piety and ardent zeal so richly entitle them.

Sam Jones and George Stuart have begun a series of revival services in our city which promise much. A great warehouse, seating 5,000 is crowded at each meeting, and something is going to happen—just what it will be I must tell you later. The notorious Sam is "shelling the woods," but those who have heard this famous evangelist in other days declare that he has undergone a great change, and that his language is not nearly so offensive to ears polite as it once was—certainly it has not lost, but rather gained, I suspect, in power. I had not heard Mr. Jones until this meeting, but the counterfeit presentment of him reflected from the printed page was very far from pleasing to me. Of this I am convinced: some moral ills need unconventional treatment—often the kid-gloved practitioner cannot reach the sick to minister to the disease—and if Mr. Sam Jones with his crude, and to some of us often even violent repulsive sentences, can succeed in tearing away the silver tissue with which Society (!) seeks to conceal sin, and in the presence of revealed rotteness constrain the churches to recognize and do the duty at hand, I shall be prepared to excuse much pertaining to form while rejoicing in the achievement. This is my hope. Now mark my prophesy: the day of deliverance from the bar room curse, for Greensboro, is about to rise out of the night. I have persistently insisted, before the Ministerial Association and elsewhere, that the fight in this city must me for straightout prohibition—and, mark me, it is coming, and we shall win!

In my next I shall write of Mars Hill College (that Educational Marvel) and of the great things the Baptists of Western North Carolina are undertaking for God and humanity. Oh for more money!—the prospect, all over the State, is most alluring, and the cry of need goes up to heaven.

HENRY W. BATTLE.

Greensboro.

From Bro. Arnette.

I wish to tell you how handsomely a certain brother treated his pastor recently. He is a member of a country church, which I serve in connection with my work here. He is merchant and lives in a village near here. Mrs. Arnette and I were spending a few days in his home, when, suddenly and without warning, this good brother "pounded" his pastor over the back with a new suit of clothes and sent him limping off with a splendid pair of shoes. This good brother knows how to act just as handsomely in his church relations. I will write you something about his church soon.

The work here at Western Avenue Church is moving on slowly, but surely, and hopefully. Bro. R. H. Herring, of Albemarle, assisted me in a meeting of several days recently. He did excellent preaching with splendid effect, but was compelled to leave us just as signs of deep interest were becoming manifest. Feeling that the meeting ought not to stop at that point of interest, I continued the night services for a week longer with increased intrest at every service. Two professed faith and will, I think, unite with us. Two joined by letter. I followed in the wake of the meeting, "button-holing" individuals in the interest of larger contributions. One-tenth of the members agreed to give one-tenth of their income. Others pledged a liberal increase. This will very considerably increase the contributions of our little church.

J. M. ARNETTE.

Statesville, N. C.

A Wonderful Medicine.

If you read this paper you know about Drake's Palmetto Wine for the Stomach, Flatulency and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this can have a trial bottle of Drake's Palmetto Wine free, by sending a letter or postal card to Drake Formula Company, Drake Building, Chicago, Ill.

One dose a day of this tonic laxative Palmetto medicine gives immediate relief and often cures in a few days. Drake's Palmetto Wine is a wonderyworker for Blood, Liver and Kidneys.

Seventy-five cents at drug stores for a large bott'e, usual dollar size, but a trial bottle will be sent and prepaid to every reader of this paper who writes for it.

In the Spring a young man's fancy lightly turns to thoughts of love, but if a corn is on his foot, the fancy should turn to Vick's Electric Corn Salve, which will remove it at once. 10 cents.

Home Circle.

Weariness.

O little feet! that such long years
Must wander on through hopes and fears,
Must ache and bleed beneath your load;
I, nearer to the wayside inn,
Where toil shall cease and rest begin,
Am weary thinking of your road!

O little hands! that, weak or strong,
Have still to serve or rule so long,
Have still so long to give or ask;
I, who so much with book and pen
Have toiled among my fellow-men,
Am weary, thinking of your task.

O little hearts! that throb and beat
With such impatient, feverish heat,
Such limitless and strong desires;
Mine, that so long has glowed and burned,
With passion into ashes turned,
Now covers and conceals its fires.

O little souls! as pure and white
And crystalline as rays of light
Direct from heaven, their source divine;
Refracted through the mist of years,
How red my setting sun appears,
How lurid looks this soul of mine!
—Henry W. Longfellow.

Do You Know That

Omelets are more tender if the eggs are thinned with hot water instead of milk?

Cottage pudding in muffin pans is a tempting way to serve this desirable and quick dessert?

For making sandwiches, bread baked in large size baking-powder cans will be just the right size and free from crusts?

When the fat for deep frying looks muddy while very hot, a handful of crushed egg shells would clarify it?

Cranberries are more tempting if strained before sweetened, made into a jelly and cut into cubes when cold, than in the ordinarily used form of sauce?

To have celery very crisp but not soggy, wash it thoroughly eight or ten hours before using, do not dry but roll in a towel and put on ice till time to serve?

Fried potatoes will be tough if washed after being cut, and potatoes will be dark if fried in boiling fat, but light golden brown if cooked for five minutes in hot fat?

A pleasant novelty in jelly is obtained by using sweet cider in place of water with gelatin? If English walnuts are used to garnish the jelly a delightful combination of flavoring will result.

A delicious breakfast dish is made from sweet apples from which the cores have been removed and the space filled with chopped nut meats sprinkled with sugar and cinnamon baked until the apples are tender?

Bread crumbs when used as dressing for a fowl or roast of meat should never be wet, but chopped fine, seasoned and allowed to absorb the juices? In this way dressing will never be soggy. If a rich dressing is desired, melted butter with beaten egg can be poured over the chopped bread.

Twenty minutes to the pound should be allowed for roasting meats containing dressing—especially fowls which, like lamb and mutton, should be well done, as few persons care for those meats rare?

The best fat for any kind of frying is made with three parts of beef suet to one part of raw leaf lard cooked slowly for twenty minutes then strained and kept in an earthen jar.

To cut hot bread you should have the knife very hot (plunged in hot water and dried quickly), hold the loaf lightly and cut with a sawing motion trying not to crush the bread?

A delicious entree for dinner is made from skinned and boiled chestnuts, served hot with butter? The large Italian nuts are preferable, but our American nuts have an equally delicious flavor. Blanch the nuts in boiling water to remove the brown skin.

The Slave to Fashion.

Women find fashion a hard task master and the demand upon them from early morn until late at night is such a strain that one isn't surprised at the number of chronic invalids who haunt our sanitariums. Just think of one typical day: Cards in morning from 10 to 12; a lunch at one, eating hurriedly and talking busily; an afternoon reception from three to five; dinner party at seven, then the theatre or opera, and a supper to wind up the day, is a routine not uncommon during the season. The very children in school early learn to know what overwork and worry is. They begin at an early age in the cramming process, which is rigidly enforced so that the child may begin to earn his living when he leaves the grammar school at fourteen, and as a boy told me the other day, "I'd be better if I wasn't in such a hurry and worry all the time."

These people, men, women, and children, who overtax themselves in the pursuit of riches, pleasure, or knowledge, are many of them very light eaters. Dr. Frothergill says, "They are quick as lightning, acute, sensitive, highly strung, high-minded, and quick tempered. They are energetic and industrious; they are neat in their attire and intolerant of dirt. The sight of a cobweb is agony. Their sense is highly strung and when suffering with neuralgia, as such people often do for hours at a time, it is no exaggeration to say that when lying in their bedrooms they can hear the cat walking across the kitchen floor. They complain of palpitation and also of an opposite condition of heart failure, which differs from syncope in that there is no loss of consciousness."

Such people are fond of taking drugs. All the preparations of cocoa, morphia, malprenarations, are eagerly seized upon, and these are the type of people who buy patent headache powders. They will be the soul of a party one day and spend the next in a dark room; and their activities show that they forget the assertion of Romberg that "Pain is the prayer of a nerve for healthy blood."

Dainty and Durable Rugs.

There is no part of the furnishing of a room which adds more to its attractiveness than pretty rugs, and it is not by any means necessary that these be expensive. Many pretty and serviceable rugs are home-made, and without a great expenditure of time or money, and many women find the work more fascinating than much of the prescribed fancy work of the day.

Lovely rugs are made from ravelings of Brussels or ingrain carpet, and a quantity of small pieces can be bought from large carpet firms for a small sum, and many housekeepers have small bits of carpet that can not be used in any other way. Cut the ravelings and strips four or five inches long, doubling them into small bunches and knitting or crocheting them into squares with carpet chain, then these squares are joined together to make rugs of any desired size.

Another way to use the pieces of carpet is to cut them into bias strips, a little more than an inch in width and ravel out onehalf width; then sew these strips to a string foundation, overlapping them so that only the fringe is visible. The cast-off garments, that always so accumulate in every household, may be used to good advantage in making serviceable rugs, and the easiest way to make a rug is to cut the cloth in strips about three inches wide; then lay two or three of the strips together, place them on a foundation, and stitch through the center as close together as possible; then cut the strips into fine fringe. In making these rugs it is best to have one kind of material; either cotton, silk or woolen goods and old, white muslin or faded calicoes can be colored any of the bright shades with the diamond dyes for cotton, and woolen pieces with the dyes for wool; and the pieces may be cut into fine, even strips, as for carpet rags, and crocheted into rugs of any shape or size. You will be surprised how quickly such a rug can be made, and I am sure you will be pleased with the result of your labor, especially if the colors in the rug have been carefully selected and arranged.—M. A. H.

The Value of Affliction.

When the Psalmist said, "It is good for me that I have been afflicted," he was not talking cant. He had reached the point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point and of actual scourings of the soul at that point, in order to prevent his straying, or to rescue him already strayed from the way of safety.

Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness.

Chastening widens experience, deepens sympathy, enlarges the range of friendship, invigorate character, throws the soul back upon God in firmer trust and does a work for the soul so noble that, if its own character alone be regarded, the divine love behind it and pervading it becomes evident. Blessed are they who no longer need to be thus assured, because their own hearts have learned the truth and rest upon it.—Congregationalist.

Wherein We are Polite.

A bon mot credited to James Rudolph Garfield, the newly appointed commissioner of corporations, has of late been going the rounds at Washington. Mr. Garfield, at a dinner party, sat next to a Frenchwoman. This lady praised her own country very highly. Particularly she praised French politeness.

"The French," she said, "are the politest people in the world."

Mr. Garfield smiled. The other, a little piqued at his smile, said:

"You Americans all admit, don't you, the superiority of French politeness?"

Mr. Garfield answered: "We do, madam. That is our politeness."

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Methodist Church in Georgia, used 32 gallons L. & M. mixed with 24 gallons of oil. From use of other paints, they calculated to use 100 gallons. The L. & M. saved them over eighty dollars.

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"About five years ago I was troubled with sore hands, so sore that when I would put them in water the pain would very nearly set me crazy, the skin would peel off and the flesh would get hard and break. There would be blood flowing from at least fifty places on each hand. Words could never tell the suffering I endured for three years. I tried everything that I was told to use for fully three years, but could get no relief. I tried at least eight different doctors, but none of them seemed to do me any good, as my hands were as bad when I got through doctoring as when I first began. I also tried many remedies, but none of them ever did me one cent's worth of good. I was discouraged and heart-sore. I would feel so bad mornings when I got up, to think I had to go to work and stand the pain for ten hours, and I often felt like giving up my position. Before I started to work mornings I would have to wrap every finger up separately, so as to try and keep them soft and then wear gloves over the rags to keep the grease from getting on my work. At night I would have to wear gloves in bed. In fact, I had to wear gloves all the time. But thanks to Cuticura, the greatest of all great skin cures. After doctoring for three years, and spending much money, a 50c. box of Cuticura Ointment ended all my sufferings. It's been two years since I used any and I don't know what sore hands are now, and never lost a day's work while using Cuticura Ointment."

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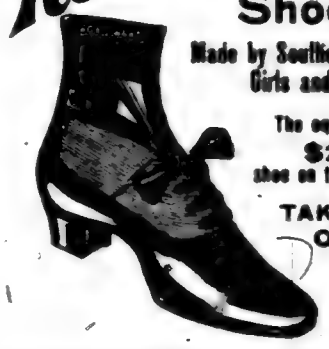
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Young People's Page

The Squirrel's Arithmetic.

High on the branch of a walnut tree
A bright-eyed squirrel sat.
What was he thinking so earnestly?
And what was he looking at?
The forest was green around him,
The sky all over his head;
His nest was in a hollow limb,
And his children snug in bed.

He was doing a problem o'er and o'er,
Busily thinking was he;
How many nuts for his winter's store
Could he hide in the hollow tree?
He sat so still on the swaying bough
You might have thought him asleep,
Oh no; he was trying to reckon now
The nuts the babies could eat.

Then suddenly he frisked about,
And down the tree he ran.
"The best way to do without a doubt
Is to gather all I can."

—Annie Douglas Bell.

A Famous Story Retold.

A young man whose name was Pythias had done something which the tyrant Dionysius did not like. For this offense he was dragged to prison, and a day was set when he should be put to death. His home was far away, and he wanted very much to see his father and mother and friends before he died.

"Only give me leave to go home and say good-bye to those whom I love," he said, "and then I will come back and give up my life."

The tyrant laughed at him.

"How can I know that you will keep your promise?" he said. "You only want to cheat me, and save yourself."

Then a young man whose name was Damon spoke and said:

"O king! put me in prison in place of my friend Pythias, and let him go to his own country to put his affairs in order, and to bid his friends farewell. I know that he will come back as he promised, for he is a man who has never broken his word. But if he is not here on the day which you have set, then I will die in his stead."

The tyrant was surprised that anybody should make such an offer. He at last agreed to let Pythias go, and gave orders that the young man Damon should be shut up in prison.

Time passed, and by and by the day drew near which had been set for Pythias to die; and he had not come back. The tyrant ordered the jailor to keep close watch upon Damon, and not let him escape. But Damon did not try to escape. He still had faith in the truth and honor of his friend. He said: "If Pythias does not come back in time, it will not be his fault. It will be because he is hindered against his will."

At last the day came, and then the very hour. Damon was ready to die. His trust in his friend was as firm as ever; and he said that he did not grieve at having to suffer for one whom he loved so much.

Then the jailer came to lead him to his death, but at the same moment Pythias stood in the doorway. He had been delayed by storms and shipwreck, and he had feared that he was too late. He greeted Damon kindly, and then gave himself into the hands of the jailer. He was happy because he thought that he had come in time, even though it was at the last moment.

The tyrant was not so bad but that he could see good in others. He felt that men who loved and trusted each other as did Damon and Pythias, ought not to suffer unjustly. And so he set them both free.

"I would give all my wealth to have one such friend," he said.—Young People's Paper.

The Louisiana Purchase—1803.

A young woman, ten years removed from school histories, was asked on an important examination, to explain the reasons that led to the Louisiana purchase. At a venture she replied: The United States needed the land and Napoleon needed the money. That was the situation in a nutshell, and 101 years later the magnificent St. Louis Fair will celebrate the consequent bartering.

Early in the Nineteenth Century the United States was surrounded by an alien territory. Canada was as now, in possession of the English. Florida was in the hands of Spain, together with the country "lying west of the Mississippi." On October 1, 1800, this western country, called Louisiana, was ceded by Spain to France, and President Jefferson saw his opportunity. Protected by the right of deposit, the citizens of Ohio and Kentucky had for seven years floated their produce down the Mississippi to New Orleans for shipment to foreign ports. When this privilege was withdrawn, Congress declared that the rights of navigation, as well as of deposit, must be maintained. James Monroe was appointed minister extraordinary to France and Spain, with full power with the existing ministers "to frame any treaty that extended and secured the rights of the United States on the Mississippi." Two million dollars was set apart for the purchase of New Orleans. England was threatening to attack Louisiana and "Napoleon needed money." On April 30, 1803, the purchase was effected at a cost of $5,000,000—a fraction of a cent per acre, which included full control of the Mississippi. This payment being arranged by our treasury without any additional tax.

The treaty was ratified by the Senate on October 19th, and on December 20, 1803, the vast erritory passed peaceably into the hands of our government. It seemed to stretch away from the great river into the illimitable. There were no boundaries. Traditions of the great plains were embodied into a most remarkable document which was transmitted to Congress, but the almost measureless tract of agricultural and mining land, rich as any under the blue sky, was ours to have and to hold and to celebrate.

To Be Welcome.

In a sick room open the door promptly without rattling the handle.

Walk in quietly, but do not take ostentatious care to glide in with absolute silence. Don't pause and murmur inquiries to the nurse, but go straight to the bed and speak in a clearly audible, everyday tone to the patient.

Choose topics of interest that will entertain without being exciting, leaving a few new ideas with your invalid as food for pleasant reflection after your leave taking, and making only a passing reference to the present malady.

Look as fresh and pretty as the power in you lies, and thereby act as an unconscious tonic to your friend. Avoid any article of dress that jingles or rustles.

Having risen to say good-bye, go instantly without lingering over last words or pouring forth exaggerated condolences and hopes.

A growing plant with scentless blossoms is a pretty gift for an invalid. It is entertaining, and lasting and which does not work the nurses with its wants so much as do cut flowers.



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THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 Cottage St., Melrose, Mass.,
January 11, 1904.

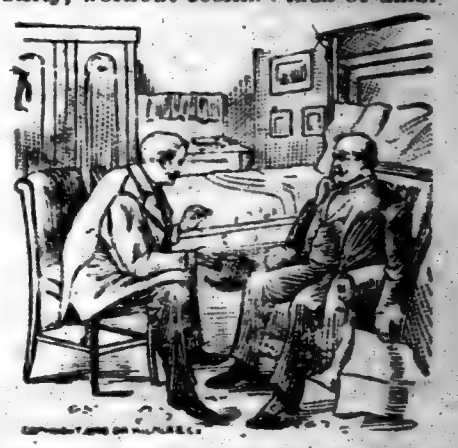
Dear Sirs: "Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours,
I. C. RICHARDSON.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.



If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Raleigh Biblical Recorder.



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RALEIGH, N. C.
...BUCK'S STOVES AND RANGES...

AN OLD MAN.

He was an old man. There was the third leg, the tottering progress, the dim eyes fixed upon the ground and the quavering voice.

Every man that met him spoke—shall I say?—deceitfully to him. "You are looking better to-day;" "this spring weather will bring you out;" "Oh, you are good for many years yet," etc., etc.

This is quite beautiful, this sympathetic effort to comfort. But is it not too patent? Does not the old man know? Your very voice tells on you.

The old man is a Christian. So are you. You shall stand where he now stands—right beside your own grave. Can you not stand there now in your mind's eye? And so standing, are you appreciative of remarks about the spring weather and your prospect of keeping your other foot out of the grave ten years or more?

Why are we Christians so wary of death? We dare not recognize a fellow mortal's approach to the grave and we would deceive him. Is that the Christian attitude?

Would it not be better to speak of the heavenly country? "You shall soon see Him," would be more comforting, one thinks, than "I hope you can drag along many years." You will soon breathe the air of eternal spring. The body of death shall be put away. All the glory of the life eternal and ever more abundant is close at hand. In such thoughts as these the Christian triumphs. The deceptive evasion of the inevitable approach of death—it is childish and it is cowardly.

THE S. B. CONVENTION AND THE NATIONAL ANTI-SALOON LEAGUE.

We regret that the Convention at Nashville appointed ten messengers to the National Anti-Saloon League. We have two reasons for regarding this as a mistake:

First, the Convention has thus broken over its time-honored policy of avoiding outside alliances. There are a great many institutions of social reform that the Convention might send messengers to, but it makes a habit of not doing so; and for good and obvious reasons.

Second, the policy of the National Anti-Saloon League cannot be commended in the South; cannot be commended anywhere by an organization that does not desire to go into politics. We are aware that this "sounds strange" coming from the chairman of the North Carolina Anti-Saloon League. But let it be remembered that we have declined to ally our State League with the National League, and for the single reason just indicated, namely, that to do so would bind us to go into politics—which we are determined shall not be done.

Our ground for this position is the following question and answer, found on page 23 of the catechism of the Anti-Saloon League:

"Is it proper for the League to solicit voters to cast their ballots against candidates nominated by their own political party and for those placed in nomination by other parties?

"It certainly is. The League seeks first to secure in the several parties the nomination of acceptable candidates for office, and then to select from the party tickets the most acceptable, available candidates and to unite for their election the friends of temperance reform in all political parties."

In North Carolina it is regarded as dishonorable to take part in a primary and then undertake to defeat its candidates. We could wish that standing in the primaries were based upon past fidelity rather than upon a pledge of future fealty. This would be just and would make for more rapid expression of public opinion. It is the custom in many States. But at present in North Carolina it is not the custom.

Moreover, an organization that assumes to pick candidates in every party and make a patch-work ticket of its own, may call itself omnipartisan, but it is not omni-potent, and nothing less than omnipotence would be required to carry such a crazy-quilt ticket to success. Besides to put forth a ticket, even such a ticket, is certainly to take the field as a party.

To be sure we Baptists do not wish to be involved in this business.

The policy of the Anti-Saloon League in North Carolina is to encourage citizens to work in their parties for the nomination of men that can be trusted to take progressive steps in temperance reform; and not to work to-day and bolt to-morrow, but to work a life-time or so long as your conscience will permit you to remain in your party. Bolters are seldom successful reformers.

THE CHOWAN ACTION.

In regard to the action of the Chowan Association in view of the Home Board's new and enlarged plans for work amongst the negroes, the Recorder has at least the melancholy and insignificant consolation of being able to say, "We told you so"; for at Nashville before the Committee we predicted that this would happen.

The Chowan brethren are highly esteemed in North Carolina and they deserve to be. Action by them compels attention.

This paper does not advise them to repudiate their action at Edenton. But we entreat them to "suspend judgment" until the Convention's Commission on the work amongst the negroes shall have reported. Before that Commission their views will be heard, and it may be that the Convention's policy will yet be adjusted so as to command that hearty co-operation which the Chowan brethren have ever exercised in the Convention's plans.

We regret to say that we do not find in the minutes any record that President Eagle appointed this Commission. We suppose that he overlooked it; and if so, we take it there will be no objection to having him announce the Committee between Conventions.

SEND YOUR PASTOR AND HIS WIFE.

To the Midsummer Meeting. Twenty-five or fifty dollars is all that it requires, and what is such a sum to a congregation?

Every pastor should have a rest in the summer. The benefit to him and his people is incalculable. Relaxation, recreation, contact, study; these will make a new man of him. No man was meant to pull straight on day after day and year after year. Monotony will wear out the stoutest heart.

Now there is but one thing wanting. And that is some man or woman to quietly take the matter up in your church. Will you not be that man or woman? Blessed be the thoughtful, for they make sweet the paths of the worker.

Jackson Springs is a beautiful spot; the water, the ten-pin alley, the hotel, the woods, the tabernacle, the brethren, the good women, the fine program, the songs,—what a wealth of peace and rest invites you to join in with the pilgrims that will reach there June 21st?

Come, everybody.

Full program will appear next week.

THE BAPTIST POSITION ON DIVORCE.

The Southern Baptist Convention took a step in advance at Nashville when it stated the Baptist position on divorce. We understand that years ago, in session at Athens, the Convention tabled a similar resolution in fear that to pass it would smack of ecclesiastical legislation. But Baptists are not to-day so afraid of shadows. As we said before, we are out of the wilderness.

The following is the resolution passed at Nashville:

Whereas, the facility with which divorces are at present obtained in our courts is an incentive to exaggerate the minor difficulties of married life, and an encouragement to dissolve the union that otherwise would continue with difficulties removed; and,

Whereas, the laws of our States, with a few exceptions, permit divorces for many and often trivial cases; therefore

Resolved, that it is the sense of this body that the Legislatures of the States represented in this Convention be requested to discourage this great and growing evil by more stringent laws regulating the same.

CHOWAN ASSOCIATION.

The ninety-ninth session of the Chowan Association convened with the church at Edenton. The meeting was well attended. The congregation on the first day was much larger than usual on that day.

There were several members present who were here forty-four years ago when the Association met at Edenton.

The home of the Recorder man was within twenty steps of the office where Thomas Meredith, seventy years ago, founded the Biblical Recorder. Mr. C. S. Vann has his law office on the same spot, and sits day by day in the seat of the Thomas who never doubted; but with the soul of a hero, wrought out victory over the flesh and triumphed in faith toward our God. Bro. Hight C. Moore preached the introductory sermon—subject: "The man with the one talent." This sermon and his speech on the Sunday-school work were both very helpful, and inspired hope in many, that we have in Brother Moore the right man for this important department of our work.

The report on Chowan Baptist Female Institute showed the greatest year's work in twelve years. The institute is now fifty-six years of age. The plant for the Chowan Baptist Female Institute cost, at the beginning, thirty-five thousand dollars. The women who have gone out into almost every State in the Union and all parts of the world have demonstrated to the world the wisdom of our fathers in making a real sacrifice to found this institution. God's blessings have been over this work as a "pillow of cloud by day and a pillow of fire by night." Seven years ago when Bro. Jno. C. Scarborough was called to the presidency of the Institute the work had been less prosperous than formerly, and he had only twenty-seven students the first year. At the close of that year every teacher went home with her pay, but the president and his wife had not money enough left, from their year of toil, with which to purchase a postage stamp. This is the place where tears and prayers, and sacrifices and suffering, for the sake of the young women of this generation, were called for, and rendered in faith which will ever triumph. This year there were more than than one hundred students enrolled at the institute. The eyes of the people are now opened and the most faint hearted friend of the Institute can see that "those who are with us are more than those against us." The Chowan Association joins hands with the West Chowan to raise at once one thousand dollars for equipment in the scientific department, and later four-thousand dollars for improvement of the plant.

The spirit of missions was manifest in the Association and every one seemed in earnest for a forward movement. Brother Booth's speech for Foreign Missions was unique, looking to the pruning of the churches and an enlistment of all who remain in the great work of missions.

W. A. Ayers presented the report on State Missions, and two recommendations to the Association are notable. First, he recommended the creation of a building and loan association for the erection of meeting-houses. This would cause weak churches who have no home to borrow and not beg money, with which to build. No community is worthy of a meeting-house if they are never to be able and willing to build their own house. It is unwise for any church to help a community to build who will never be able to pay back; better help a more promising field.

The second recommendation was to build an associational school of high grade in which the boys and girls may be prepared for college. This was left in the hands of a committee, to be reported on next year.

The report on Orphanage brought forth a rally for the "Chowan Building," and the Association will finish up this work and build the house to correspond with the one Bro. E. F. Aydlett is to build.

The claims of the "Yates Memorial College" were presented by Pastor Duke, of Elizabeth City, and the Association was asked to raise three hundred dollars for this work, and she will do it.

On Wednesday night, D. P. Harris preached a strong sermon from the words, "Will ye all so go away? Lord, to whom shall we go?" One was made to feel sorry for those who turned from following the Saviour, and those who ask us to leave Him to-day; but tell us not where to go or where to follow.

The temperance discussion was strong, and men were put on guard to vote only for men who will support temperance and prohibition laws. Some of the strongest speeches were made against the demon of drink. Pastor Thomas, of Edenton, made the boldest and most terrific speech against whiskey's work in Edenton and other places. Let the other meetings keep up the fire.

The report on Home Missions caused some dis-

cussion, and the following resolution was passed:

"Resolved, that it is the sense of the Chowan Baptist Association, comprising 8,500 members, that it is an unwise expenditure of money for the Home Board to any further increase the appropriation for the evangelization of the negro at the present time, and notice is hereby given to said Board that we do not feel called upon to increase our contributions for said purpose."

Dr. Hufham was present, and raised $50.00 in cash for the painting of a portrait of Martin Ross. He asked for sixty dollars.

The next session of the Association will meet with Ebenezer church, twelve miles below Elizabeth City, N. C.

The total contributions turned in at this Association amounted to $1,794.41.

J. W. Rose is to preach the next introductory sermon.

J. S. FARMER.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

The Passover.

Lesson for May 29—Matt. 26: 17-30.

Golden Text: For even Christ our passover is sacrificed for us. (1 Cor. 5: 7.)

In the Upper Room.

The ministry in Perea is over, the final journey to Jerusalem has been made, and the fifth day of crucifixion week has arrived. The sun was low when Jesus left Bethany for the last time and the lamps were perhaps lighted in that unknown upper room when He reached it with the disciples to observe His final Passover. The strife among the disciples arose perhaps as they were seating themselves at the table. Instantly Jesus rebuked it by washing their feet. Then as the feast was going on He predicted betrayal and privately designated the traitor. This was followed by the withdrawal of Judas from the company. At this point the warning to Peter was probably given. When the Passover feast had been concluded, the Lord's Supper was instituted. The farewell discourses and the intercessory prayer (recorded by John) were delivered perhaps after they had risen from the table. It was about midnight when the closing hymn was sung and the little band went out of the festal upper room to gloomy Gethsemane where the storm of hate broke forth again in its final fury.

Of the stirring events of that night, two are presented for our study: The Lord's final observance of the Jewish feast and His institution of the Christian ordinance.

The Final Passover.

On Thursday morning in their retirement at Bethany the disciples asked Jesus, "Where wilt thou that we make ready for thee to eat the to Peloubet) include the providing of a suitable to Reloubet) include the providing of a suitable room, unleavened bread, bitter herbs, wine and a paschal lamb which must be slain in the temple between three and five o'clock and cooked in a private house. The name of the host was withheld either to prevent Judas from knowing the place in time to betray our Lord at the Passover meal or to shield from danger the entertainer who may have been living when the Gospels were written. At any rate, Peter and John (as we learn from Luke) went to the city, found the master of the house as Jesus had directed, and asked for a guest chamber; whereupon the large upper room already furnished, was tendered them. Then "they made ready the Passover," which must have occupied the remainder of a busy afternoon.

"When evening was come," with its protecting shadows, Jesus and the ten came over from Bethany and quietly proceeded to the furnished apartment selected for them. The feast being ready, He "sat down with the twelve." Of their positions at the table, we only know that John was near Jesus while Judas was at some distance.

During the meal Jesus, agitated by the falsity of a follower, said to the little band with thrilling solemnity: "One of you shall betray me." The infamous bargain between Judas and the priests had been already made. But the charge of betrayal is purposely indefinite, for thus would be aroused in each of the Twelve a spirit of wholesome self-examination. The fact that their Master should be betrayed was grief-inspiring; that it should be perpetrated by apostolic treachery was stunning. Profound was their sorrow and fervent the query of each: "Lord, is it I?" In response, Jesus discloses the utter baseness of the treachery, declares Himself moving on to His fore-known pre-determined agony, and announces the melancholy fate of the traitor. Just at this moment Judas, in a suspiciously belated inquiry, addressed Jesus not with the other disciples fervently as Lord, but coldly as Rabbi: "Is it I?" In a low tone, unheard by the company, but with an intensity which shot through the traitor's soul, Jesus replied: "Thou hast said." Immediately Judas left the table and went forth into the night not, as the disciples thought, to procure supplies, but, as Jesus knew, to execute his dark designs. Never again could he retrace those fatal steps and be renumbered with the followers of Jesus.

The First Communion.

And now in the presence of the eleven, Jesus instituted the Lord's Supper, using elements available to poor as well as rich in all times and countries, setting forth graphically and for frequent remembrance, the central truths of the gospel.

First they partook of the symbolic loaf. No comment can be more simple, significant or impressive than the language describing this solemn event. "As they were eating, Jesus took bread and blessed, and brake it, and He gave to the disciples, and said, 'Take, eat; this is my body.'"

Then taking the symbolic cup, He "gave thanks, and gave to them saying, 'Drink ye all of it.'" Remarkable was it that He could give thanks over the emblem of the blood wrung out of His heart on the torturing cross; still He could do it only in view of the fact that it would cleanse man from sin. Moreover, there was a glance onward to a feast which would be undisturbed by the presence of a traitor or the prospect of a cross. Thus it was that Jesus declared He would not again feast with the disciples until they should partake of a new kind of wine in the Father's kingdom.

After the Supper and the subsequent discourses the little company, led by Jesus, sang a hymn which usually closed the Passover service. Then "they went out into the mount of Olives"—out to the well-known retreat of Gethsemane where, after midnight, "the next scene in the mighty tragedy was enacted."

THE TASK BEFORE US.

We Baptists of North Carolina have a great task set before us in the line of Sunday-school endeavor, one that is worthy of our effort, one that will probably reward us beyond anything else to which we as a denomination can set our hands.

It relates to the teaching work of the churches, the work that makes the congregation a school and the Bible a text-book.

It strives to have more Sunday-schools than we now have. Fully five hundred of our churches are, we judge, without Sunday-schools.

It aims for a live Baptist Sunday-school in reach of every person in the State.

It provides for co-operation with the various Associations in securing discussion of the work, and in gathering Sunday-school statistics.

It calls for the holding of Sunday-school rallies for the purpose of arousing interest and stimulating to activity in this work.

It contemplates by a system of Associational institutes the reaching of every Baptist Sunday-school worker in the State every year.

It encourages the establishment of Normal Classes for the study of the Bible and Sunday-school methods.

It hopes to render some service to the schools well organized that they may rise to yet higher efficiency and wider influence, but also and especially is there work to be done among the schools half organized, disorganized and unorganized.

Here, then, are some features of the task before us: our task, our responsibility, our duty. It is worth the best we can put in it of energy and money, of mind and heart. From it let no one shrink; there is room and work and need for us, one and all.

What the Chowan Has Done.

The session last week in the beautiful city of Edenton completed ninety-nine years of honorable history. A visitor could but be impressed with the fact that here the wisdom of ages is happily blended with the enthusiasm of youth. A glorious past anticipates a yet more glorious future. Of the many good things occurring at the recent session and which will doubtless be reported in other columns, we are happy to record in this department what the Chowan has done, and is going to do, for our Baptist Sunday-school work.

1. A good report on Sunday-schools was presented by Rev. D. P. Harris emphasizing the importance of the work, its opportunities, influence and possibilities.

2. An excellent hour was set apart for the consideration of our Sunday-school work, the Secretary was given an attentive hearing, and the subject was further emphasized in telling speeches by Brethren Harris and John C. Scarborough.

3. The Association will give the mid-summer sessions of its three Unions to a discussion of Sunday-school topics.

4. A committee on Sunday-school statistics was as usual appointed to tabulate the reports enclosed in the church letters.

5. The Association approved and resolved to stand by the organized work of the Baptists of the State.

6. A committee of six was appointed to co-operate with the Secretary in his work—two from each Union as follows: Yeopim—J. W. Rose and Lycurgus Hofler; Scuppernong—H. A. Litchfield and Charles Bateman; Camden and Currituck—D. P. Harris and E. F. Aydlett.

7. The Association adopted the suggestion to make June Sunday-school month, on some Sunday of which each school is to make an offering for our Baptist Sunday-school work in North Carolina.

First in the year to meet, it is well that the old Chowan has set the pace for the North Carolina brotherhood in our Sunday-school aim and endeavor. Will not every one of our sixty Associations fall into line!

June is Sunday-School Month.

During the month of June all our Sunday-schools will be at the flood tide of interest and attendance. The work they are doing and the cause for which they stand can then be seen at the best. The press of collections for Home and Foreign Missions is over, now that the Nashville Convention has been held, and the rush of collections for State Missions is not yet on. It is desirable that we raise not less than fifteen hundred dollars to be devoted specifically to our Sunday-school work. And it is believed that our Sunday-schools can easily raise the amount, if it is brought properly to their attention. Our honored and efficient Corresponding Secretary, Rev. Livingston Johnson, has just sent out a letter on this subject to every Baptist Sunday-school superintendent whose name and address is at hand. A part of his letter is herewith given; let every Sunday-school worker in our bounds read it and heed it:

"We want to make June Sunday-school month, during which time we hope to secure contributions enough from the Sunday-schools and churches to support the Sunday-school work for this year. Hitherto this department has been supported out of funds contributed to State Missions, but we are making a very earnest effort to make it self-supporting. Please see to it that your school takes a collection for the Sunday-school work some Sunday in June and forward same to Bro. Walters Durham, Treasurer, Raleigh, N. C. Our Sunday-schools schould be especially interested in this, as Brother Moore is giving his time to building up and strengthening Baptist Sunday-schools in the State. The Convention has thoroughly committed itself to this work, and I know that the Baptists are too loyal not to support heartily anything that the Convention undertakes."

Stand by Your Own Work.

It is neither wise nor necessary to do so in the spirit of bigotry or bickering, but it is important that you should do so with firmness, loyalty and liberality.

First of all, it is your own work; not work in another State, but in yours; not primarily for another denomination, but for yours; not through another Sunday-school, but through yours; not by another person, but by you.

And then you are committed to it. Your Convention has given it fresh emphasis. Your Board of Missions and Sunday-schools has adopted a wise policy of conducting it. Your brethren over the State are putting their hands to it with new energy and enthusiasm.

Of course you cannot be unaware that it is worth your while. The investment in it of your time, your energy, your influence and your means is, you must feel, a wise investment for your church and people, for God and humanity.

Remember, too, that you are needed, and that without your sympathy and co-operation this work, yours and ours, ours because yours, will to that extent fail. There is a place, a demand and a need within our own lines for every one of our pastors, superintendents, and other Sunday-school workers. No one need look elsewhere for a larger sphere of usefulness.

Stand by your own work: stand by it every day in the year; stand by it with every strand of your strength; stand by it in the light of truth and of duty; stand by it as God directs you, and all will be well!

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that our body becomes erect. It is only when our thoughts go up that our life becomes erect.—A. McKennie.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee. MRS. W. N. JOYNER, Raleigh, N. C.

An Interesting Record of 1886.

In view of the $11,322.95 reported by our Woman's Missionary Societies in 1903, and the $13,500.00 which is the aim for their contribution to Home, State and Foreign Missions for 1904, the following report of the first year's work of the Central Committee will be of interest. Yet it had been a great year's work. At its beginning only fourteen Societies contributing to missions could be found. As the year went on, diligent investigation discovered nineteen others. To these, fifty-five new Societies had been added, the only year, we believe, when the new Societies out-numbered the old.

And this little sheet was all. There were no minutes, for there was no annual meeting. It was four years yet before we ventured, and you have not forgotten how timidly we ventured. You recognize the present Corresponding Secretary under her maiden name and you look to see if your Society belongs to the "old guard." You think of the doubters and head shakers. Well, the "venture" has justified itself. The day of small beginnings has passed into the large. The eighty Societies have become five hundred. The gifts of this year and those since this first report was written in 1886, sum up $95,246.14. And yet—and yet we are just beginning to do what we may, and what we will do. Can we doubt it in face of facts like these?

Report of the Central Committee of the W. M. S. to State Board of Missions, November 13, 1886:

The Central Committee was appointed by the State Board of Missions the first of January, 1886, and held their first meeting January 20. There were at that time forty-one Woman's Mission Societies in the State, sixty-nine others have been organized since, making a total of one hundred and fourteen.

During the year the Central Committee has written 754 letters, eighteen postal cards, and published and distributed 3,780 leaflets; also sending out 150 copies of the Foreign Mission Journal, fifty of the Mission Worker, and thirty of the Heathen Helper.

Our expenses have been $75.95. The Societies have contributed since the first of January, $1,010.95. As directed by them, $654.17 was appropriated to the Foreign Mission work, $115.33 to the Home Mission work, $172.20 to State Missions, $55.00 to Education, and $14.25 to Church Extension.

Anson Association, Wadesboro, $11.00; Atlantic Association, New Bern, $11.50; Goldsboro, $21.90; Beulah Association, Yanceyville, $76.00; Greensboro, $29.35; Leaksville (organized first quarter), $3.00; Beulah (organized first quarter), $2.60; Buncombe County Association, Pleasant Hill (organized second quarter), $3.25; Berea (organized second quarter), $5.00; Beaver Dam (organized second quarter), $12.01; Caldwell Association, Union (organized second quarter), $3.78; Lower Creek (organized second quarter), $5.00; Cape Fear Association, Mt. Zion (organized third quarter), $8.00; Piny Forest (organized first quarter), $5.00; Central Association, New Hope (organized second quarter), $3.01; Youngsville (organized second quarter), $5.00; Bay Leaf (organized second quarter), 2.58; Flat Rock (organized second quarter), $13.88; First Church, Raleigh, $58.85; Franklinton (organized second quarter), $14.00; Wake Cross Roads (organized first quarter), $10.00; Rolesville (organized second quarter), $6.75; Chowan Association, Shiloh (organized second quarter), $14.38; Middle Swamp (organized second quarter), $4.75; Ariel (organized second quarter), $1.00; Reynoldson (organized second quarter), $6.00; Eastern Association, Wilmington, $22.56; Warsaw, $25.61; Kenansville, $5.79; Johnson's, $7.40; Flat River Association, Henderson, $18.30; Green River Association, Mountain Creek, $17.97; Kings Mountain Association, Shelby, $28.40; Liberty Association, Lexington $1.35; Muddy Creek (organized second quarter), $7.00; Thomasville Female College, $15.00; Little River Association, New Hope, $7.00; Juniper Springs (organized third quarter), $5.80; Mt. Zion Association, Chapel Hill, $32.72; Mt. Pisgah (organized second quarter), $17.25; Olive's Chapel (organized second quarter), $5.00; Pee Dee Association, Spring Hill, $13.20; Rockingham (organized second quarter), $7.00; Raleigh Association, Second Church, Raleigh, $61.42; Inwood, $17.25; Hepzibah, (organized first quarter), $2.00; Shady Grove, $12.16; Cary, $30.00; Holly Springs (organized second quarter), $9.43; Third Church, Raleigh (organized first quarter), $13.08; Smithfield, $4.00; Robeson Association, Fayetteville (organized second quarter), $60.00; Ashpole, Fayetteville (organized second quarter), $19.70; Piny Grove, Fayetteville (organized second quarter), $2.00; Bear Swamp, Fayetteville (organized second quarter), $13.05; Pleasant Grove, Fayetteville (organized second quarter), $4.60; Providence, Fayetteville (organized second quarter), $4.00, Sandy Creek Association, Gum Springs (organized first quarter), $8.35; Rive's Chapel (organized first quarter), $7.67; Manly, $6.11; Love's Creek (organized first quarter), $8; South Fork Association, Lincolnton, $1.75; Hickory, $13.39; South Yadkin Association, Charlotte, $30.60; Statesville, $7.20; Eaton's (organized second quarter), $10.00; Farmington, $10.00; Bethel, $12.95; New Hope, $2.17; Tar River Association, Louisburg, $2.00; Fishing Creek (organized second quarter), $2.00; Quankie (organized second quarter), $2.40; Turkey Branch (organized second quarter), $3.51; Poplar Springs (organized second quarter), $4.74; Bear Swamp (organized second quarter), $2.25; Littleton (organized second quarter), $2.95; Sharon (organized second quarter), $8.00; Nashville (organized second quarter), $1.35; Transylvania Association, Brevard (organized second quarter), $5.00; West Chowan Association, Spring Hill (organized first quarter), $1.50; Chowan Baptist Female Institute, $5.30; ..... Association, New Hope, $10.50—total, $1,010.95.

Of the eighty Societies reporting, thirty-three were old Societies and forty-seven new; eight of the others have been organized so recently that no report could be expected from them.

From the experience of the past year, and looking forward to the next, we think that the usefulness of the committee would be greatly increased by the appointment of Associational Vice-Presidents, whose duty it shall be to forward the work in their respective Associations.

Praying that God's blessings may continue on this department of His work, this report is

Respectfully submitted,
MISS FANNIE E. HECK,
P. C. C.
MISS SALLIE BAILEY,
Cor. Sec. C. C.

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STATEMENT
Stuyvesant Insurance Company of New York.

Condition December 31st, 1903, as Shown by Statement Filed.

Capital paid up in cash	$200,000.00
Amount Ledger Assets December 31st previous year	332,528.92
Income—From Policy-holders, $315,742.79; miscellaneous, $11,005.21; total	326,748.00
Disbursement—To Policy-holders, $148,330.76; miscellaneous, $69,237.55; total	217,568.31
Fire Risks—Written or renewed during year, $26,079,196.00; in force	19,644,261.00

ASSETS.

Book value of real estate (less amount of encumbrances)	15,000.00
Mortgage loans on real estate	14,000.00
Value of bonds and stocks	292,796.25
Cash in Home Office and deposited in banks	26,142.65
Agents' balances, representing business written subsequent to October 1, 1903	93,908.85
Interest and rents due and accrued	2,776.25
All other assets detailed in statement	720.71
Total	445,344.71
Less assets, not admitted	6,997.83
Total admitted assets	438,346.88

LIABILITIES.

Losses and claims unpaid	$18,053.37
Unearned premiums	151,150.65
All other liabilities as detailed in statement	35,560.80
Total liabilities as to policy-holders	204,764.82
Capital paid up in cash	200,000.00
Surplus	33,582.06
Total liabilities	438,346.88

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $114,666.00; premiums received, $1,680.06.
Losses incurred—fire; none. Paid none.
President, A. K. Pierson; Secretary, C. A. Garthwaite.
Home Office, 76 and 78 William Street, New York, N. Y.
General Agent for Service, Insurance Companies, Raleigh, N. C.
Business Manager for North Carolina, managed from Home Office.

STATE OF NORTH CAROLINA
Insurance Department,
Raleigh, February 12, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Stuyvesant Insurance Company, of New York City, filed with this Department, showing the condition of said company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

When writing advertisers please mention this paper.

Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

My Dear Sunbeams:—The time has come for our Second Quarter's reports to be sent in and we want to see the name of every Band in the list when it is printed.

Do you Sunbeams ever read continued stories in papers or magazines? You know that when the paper comes you are in a great hurry to get it and read "what happens next" in the story. Then you begin to count how long you will have to wait before another paper comes.

Do you know that our Quarterly Reports are just like continued stories? We have to wait a long three months between the parts, and this makes us all the more eager to know "what comes next." There is another thing about this "continued story report"—each Band is helping to write it. Sometimes two, three, or more people join in writing a book. One writes one part, another another part, and so on until each person has filled his part in the book.

Now we Sunbeams are doing this same thing. Each Band has its own place to fill in each report. If we want to make the book complete, we must see to it that every part is written as it should. And the only way for the Sunbeam Book of 1904 to be complete is for each Band to appear in its own place each quarter of the year.

Is your Band going to write its part of the story this quarter? Will you not see that it does?

ELIZABETH N. BRIGGS.

Marguerite's Way to Help.

It was just the hour for a cosy little chat by the big low window that faced the west. In fact, it was what Longfellow calls "The Children's Hour," when flowers and birds and drowsy babies wait for lullaby songs.

At the supper table Marguerite Burton, who had come that day from the city with her mother for a flying visit before school opened, had telegraphed to Bess that she had something very important to tell her. As soon as the little cousins were excused, they skipped away, and before you could say "Around the rugged rock the ragged rascals ran," they were settled in the favorite window. Bess sat on a hassock holding her sleepy doll, while Rita curled down on the old red cushion that she always hunted up every summer, whether it had strayed into the attic or been buried under a pile of precious things in the play-room.

"Now," said Rita, the dimples showing in her pretty pink cheeks, "I'll tell you all about it. You know our Mission Band in the city has an ent'tainment every year as soon as we get back from vacation.

"We have it at Mrs. Day's—she's president—on the lawn and the big piazza, and we speak pieces and sing and sell things. O, it's lovely! The tables for candy and ice cream and things we've made, like pin-cushions and han'kerchief cases and dolls, are set 'round under the trees and on the piazza. The people come any time after school, then as soon as it's dark the lanterns are lighted, 'bout a hundred of 'em, all 'round the house and 'mongst the trees. When we're ready for the ent'tainment we march 'round the lawn singing. That's to let the folks know it's time to come up to the piazza and listen. Then we go up on the steps and have our program while the people sit 'round in chairs or on the grass."

"Oh!" whispered Bess softly, her eyes fixed on Rita's bright face.

"Well, just before school was out this summer, Mrs. Day asked us girls to her house—just the bigger girls like me, not the babies,—and told us the saddest things I ever heard. First she asked what we were going to do in vacation. I said I was going out in the country—May was going to the seashore, Em'ly was going to her gran'pa's somewhere up in the mountains,—every girl was going somewhere. Mrs. Day was glad we could, and we were all talking and laughing when all at once she grew sober and opened a big envelope she had and handed each of us a picture without saying a word."

"What were they?" asked Bess as Rita paused a moment.

"Well, mine was the picture of a little black baby lying on the floor with such thin bare arms stretched out, and such a hungry look on her face. It made me feel dreadful to look at it, and I wondered why Mrs. Day gave it to me. Then I looked at the other girls' pictures. May's was a little Chinese girl with her two feet out straight before her; and Bess, they were all tied up tight, awfully tight, wound right up in long pieces of cloth so she couldn't walk! That's the way they bind their feet to make 'em small you know. Em'ly's picture was the only pretty one. It was two little girls, one American, one a Japanese girl in a funny flowered dress with big wide sleeves. The other girls had pictures too, but I tell you about May's and Em'ly's because they're my best friends and you saw them at my house."

"Yes, I remember," said Bess.

"We looked at Mrs. Day and she explained. She said I was going where I could have bread and milk all I wanted, so she gave me the little girl who lived in India where it was very hot and who never had enough to eat. She said she wanted me to think of some way to help her. Then she told May that when she was down running on the beach and wading in the water she wanted her to think of the Chinese girl whose feet hurt her so that she couldn't run at all,—only hobble round, and all because her mother didn't know any better. Em'ly's American girl was a missionary's daughter way over in Japan, who can't see her grandpa and grandma for a long, long time, and p'rhaps never. They have to be willing to leave their folks that way—missionaries do,—and be home-sick and lonely, to tell the people in Japan and all those countries what is right and who it is that loves them.

"So, because Em'ly could go to her gran'pas, Mrs. Day wanted her to remember the little girl that couldn't. Then she said, 'Girls, I don't give you these pictures to make you sad, but to help you to be unselfish this summer. Because you have happy times you ought to do something to help the poor little people who haven't, so try to think of some way and tell us about it when we meet again.' Then we all kissed her good bye and went home with our pictures."

"And did you bring yours up here?"

"Yes, but I didn't want to show it till I'd thought of a way to help, and now I have."

Rita's eyes twinkled as she continued. "You know the apple tree that your papa has called 'Rita's tree' ever since the first summer I came here? Well, I asked him if it was truly mine, and he said, 'Yes.' So now the apples are growing ripe and I am going to ask him to sell all but one barrel for me. Then you and I will take the nicest ones and rub 'em up till their red cheeks shine, and wrap 'em in white tissue paper and when I go home I'll take 'em with me. Then, when we have our ent'tainment we'll have those very big red apples on a table under a tree and sell 'em to those city folks for five cents apiece! What do you think of that, Bess Martin? And where do you s'pose all that apple money will go?" Rita leaned forward with one small finger extended impressively. "It's going to help my little, thin, hungry, hot India girl!" and as a climax to her joy she jumped up and threw her arms around her cousin, dolly and all.

Bess, the quieter little maiden, kissed Rita as she exclaimed: "Won't that be lovely? I'll help, and I know papa and mamma will. Let's go and ask them."—Florence E. Scott, in Children's Missionary Friend.



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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp disease & hair falling. 50c. and $1.00 at Druggists

IF YOU HAVE
Rheumatism
when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 20 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH, 3621 Gloria Building, Milwaukee, Wis.

A Fine Kidney Remedy.
Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

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New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail. Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

Baptist Quarterlies 2 cts. each.

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Is a great natural remedy of wonderful curative power mined from a natural deposit. It cures all diseases, involving inflammation, by purifying the blood and directly healing the irritated parts *Try it on an external sore and watch its magic healing.* It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

No equal for diseases peculiar to women. Tones up the entire system Four weeks treatment, only 50 cents If your druggist cannot supply you, write to

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WORLD'S FAIR St. Louis

EXTRAORDINARILY LOW RATES.

MAY 9 AND 23, 1904.

On above-mentioned dates the Southern Railway announces very low round trip rates to St. Louis. These tickets will be good in regular and Special Through Coaches. Tickets good 10 days.

Rates From

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Raleigh	18.50	Salisbury	17.00
Durham	17.00	Charlotte	18.30

Tickets sold at the above rates not good in Sleeping Cars; for other rates see notices elsewhere.

For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.

T. E. Green, City Ticket Agent, Raleigh, N. C.
R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C. J. H. Wood, Dist. Pass. Agt. Asheville, N. C.
S. H. Hardwick, Pas. Traffic Manager, W. H. Tayloe, Gen. Pass. Agt., Washington, D. C.

Great Meeting in Elizabeth City.

I do not believe in taking up your valuable space unless I have something to say that is worth while. It seems to me that it is always worth while to tell of the great blessings of God. Never have I been so impressed with my indebtedness to Him. His blessings have come not in showers but in great waves of spiritual uplifting. On April 21st we began a meeting in our church. We held it alone up to April 26th, when Bro. J. M. Haymore, of Spencer, N. C., came to help us. Up to the time of his coming we had received eleven into the church, and after his coming, what was it that we did not see and feel and hear? There is not a young man of greater power in North Carolina. His sermons blessed and strengthen the Christian, they stirred and moved the hearts of sinners and brought them to Christ, not by graveyard stories and death-bed scenes, but by preaching the old and yet ever new gospel of Christ crucified, the sinner's only hope. Not by trying to be profound and learned, but by preaching the gospel in a simple, effective, "common sense" way. Not by the mouldy scent of the library, but by the sweet fragrance of a soul in touch with God. O, brethren! there are thousands of souls going down to hell because the pulpit is striving to be intellectual instead of spiritual. Knowledge is power in the pulpit only when it is set on fire by the spirit of God. Another source of power was the complete consecration of every member of the church. We would meet in cottage prayer meetings just before the service. We went from our knees into God's house. The church was working, praying and longing for the salvation of souls, no sacrifice was too great for them to make. I have heard some of the merchants say that they neglected their books and their collections to the amount of hundreds of dollars. God just opened the windows and poured out the blessing as He always will when a people act thus. As a result of the meeting there were fully 100 professions and up to date I have received 91 into the church. On last Monday I baptized 62, and there are others waiting to be baptized. Let me state that Bro. J. B. Ferebee, the former pastor, assisted me in the baptism.

O, how can we praise the Lord enough. Just think of it brethren, the membership of this church has increased from 59 to 270 in sixteen months. This is the church that we are asking the brethren to help build a house for. Our Sunday-school now numbers 180 and we have not room for them. During our great meeting we had to turn away two or three hundred people at a time. The walls of our new building are about completed. We want to be in it by the time the convention comes in December. Dear brother, will you not have your church take a hand in helping us to do this? May God bless all who have or shall help us to do this work, and especially do we pray God's richest blessings to rest upon our dear Brother Haymore and sustain him to do the great work which he is so well fitted to do.

Yours in His service,
W. A. AYERS.
Elizabeth City, May 12, 1904.

Poor Richard says: "It is hard for an empty sack to stand upright." But Vick's Aromatic Wine of Cod Liver Oil with malt and hypophosphites is the great, pleasant restorative tonic which will make feeble, pale people stand up and feel up. $1.00 bottle. At all druggists.

It is not success, but obedience, that is the measure and conditions of a Christian's joy.—Rev. James Millar.

THE BIGGS TREATMENT.

It Stands for Health and Strength.

The Biggs method of curing disease which has attracted so much attention because of its success in the cure of chronic cases that were generally considered to be incurable is a system in which Swedish Movement, Physical Culture, Scientific Massage and the best features of Osteopathy are ingeniously combined. In addition to this special treatment, Dr. Biggs employs as auxiliaries every other natural agency that will assist in the cure of his patients. He has made a thorough study of the various German nature cures and applies them in modified form in the treatment of certain diseases. Thermotherapy, or the Dry Hot Air Bath, is employed in connection with other treatment in the cure of obesity, rheumatism, sciatica and affections of the joints. Vibrational treatments are administered by mechanical appliances which produce from 5,000 to 7,000 vibrations per minute. This form of treatment is especially beneficial in diseases of the nervous system (such as nervous exhaustion, paralysis, neuralgia, etc.) muscular atrophy, goiter and obstinate constipation. The individual needs of each patient are carefully considered and every effort is made to effect a complete cure in the shortest possible time.

Patients come to Greensboro from all parts of North Carolina and from other States to get the benefit of the Biggs Treatment. Of the hundreds of people afflicted with chronic ailments who have been restored to health by this method, nearly all had been given up by other doctors before they came here for treatment. Women, after being assured that nothing but an operation would cure them, have been successfully treated without resorting to the knife.

The following statements made by well-known people furnish convincing evidence of the wonderful success of the Biggs Treatment:

LUMBAGO.

Greensboro, N. C., Jan. 4, 1904.

I have been troubled for several years with Lumbago, and medicine did me very little good, but last fall I took Dr. Biggs' drugless treatment and found that from the first day I could notice a decided improvement, and after twelve treatments I was better than I had been in several years, and although it has now been several months since, I am still in good condition. For any form of Rheumatism I would strongly advise any one to give it a trial.

Very truly,
HENRY W. WHARTON,
Wharton Bros. Bookstore.

CATARRH OF STOMACH.

For several years I was afflicted with a severe form of stomach trouble, suffering excruciating pain. The attacks finally became so frequent and violent that life seemed worth nothing to me. Finding no relief from medicine, I decided to try Dr. Biggs, the non-medical physician. He pronounced my malady catarrh of the stomach. I began taking treatment from him about the last of May and continued till about the second week in August, and during that time and up to the present, I have not taken a particle of medicine, nor have I had any of those terrible attacks. I feel constrained, in behalf of others who may be similarly afflicted, to state these facts.

MRS. E. J. LYNCH.
E. Washington St., Greensboro.
January 2, 1904.

CONSUMPTION.

My lungs have caused me a great deal of trouble. I would cough with nearly every breath and spit a great deal of blood. The best doctors in Greensboro treated me, but were not able to do me any good. They all said that I had consumption and frankly told my relatives that they could not cure me. I had lost all hope of ever being cured, and when I heard of Dr. Biggs I had not the least faith in his treatment, but I decided to try it as I had tried others. I commenced to improve immediately. My appetite returned and I regained my strength. My cough grew less and finally ceased. I am now able to do my own work and have better health than I have had for years. I advise every one who has lung trouble to take this treatment.

MRS. WM. JENNINGS.
720 W. Lee St., Greensboro, N. C.
August 18, 1903.

Dr. Biggs has written a book in which he explains the philosophy of his method of treatment. He will send a copy of this valuable little treatise free of charge to every reader of the Recorder who will write for it.

Address all letters to

DR. ANDREW C. BIGGS,

218 E. Washington St., Greensboro, N. C.

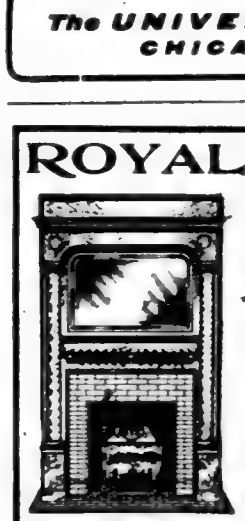
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Did you ever stop to consider how many buckets you buy during ten year's time?

A Genuine RED CEDAR Pail

Last not only ten years, but 7 times 10 years. Over 100,000 sold during 1903.

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THERE ARE DIFFERENT KINDS of cedar pails; insist on the RED CEDAR, it is the right kind.

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NEWS ITEMS.

So far as the primaries show, Messrs. Stedman and Glenn are the only men in the race for the Democratic nomination for Governor. But their friends expect Messrs. Turner and Davidson to make quite a run a little later.

The State has filed its answer to the petition for a receiver for the Atlantic and North Carolina Railroad. This week the Investigation Committee will report. Let us hope that we are approaching an end of this matter.

Another bid has been received for the Atlantic and North Carolina Railroad. This offers 3½ per cent for ten years; 5 for ten years and 7 for thirty years. It is a price beyond any hope that was entertained a few years ago, and it will be a mistake not to accept it.

The Pope and France are at odds. France has for years made a policy of disestablishing Roman influence in her politics and her schools and her work has been of late particularly direct. Added to this while recently in Italy President Loubet failed to visit the Pope. This offended the latter's Secretary of State and relations have been broken off. France may well afford to let them so remain.

By far the most significant item of American news last week was the overture from the Northern Presbyterians to their Southern brethren looking to closer—if not absolute—union. The Northern Assembly expunged from its records without reservation every unpleasant reference to the Southern Presbyterians on account of the Civil War or its causes. This action brought forth a cordial message from the Southern Assembly. There is a proposition also for the union of the Northern Presbyterians and the Cumberland Presbyterians. This is opposed, so the papers state, on account of doctrinal differences and the color line. On the other hand it has many warm supporters. A conclusion will likely be reached this week.

Last week was the first really bad week that Japan has had since the war with Russia began. She suffered important losses by land and sea. One of her cruisers was rammed by a sister ship and lost; one of her ablest battleships, the Hatuse, struck a Russian mine and went to the bottom. It is said that Russia in desperation has sown the coast off Port Arthur with floating mines. The reports as to land operations are more indefinite. There is one report that the Japanese lost 10,000 men in battle near Feng Wang Cheng; but this is discounted. It is only known that a detachment of the Japanese forces under Kuroki was overwhelmed and compelled to retreat twelve miles to a point where they were reinforced. Japan continues to land troops, and evidently she expects to make a tremendous effort by land and sea simultaneously to take Port Arthur. Russia lost the Bogalyr, one of the cruisers of the Vladivostock squadron; the cruiser having run aground the Russians blew it up to prevent the Japanese from taking it.

The Republican State Convention met at Greensboro last week. The following ticket was nominated: Governor, Chas. J. Harris, of Jackson County; Lieutenant-Governor, I. M. Meekins of Pasquotank; Secretary of State, J. J. Jenkins, of Chatham; Treasurer, C. G. Bailey, of Davie; Attorney-General, W. H. Yarborough, Jr., of Franklin; Auditor, Frank Linney, of Wautauga; Superintendent of Public Instruction, C. P. Frazier, of Guilford; Corporation Commissioner, D. H. Abbott, of Pamlico; Labor Commissioner, J. Y. Hamrick, of Cleveland; Commissioner of Agriculture, W. R. Dixon, of Craven; Supreme Court Judges, W. A. Montgomery, of Wake, and R. M. Douglas, of Guilford. Quite an effort was introduced to reform the party. Judge Bynum made a formal protest against the present management by the Federal office-holders, which he followed up by a visit to Washington. Two daily papers have approved this protest. If a political party wishes to go to the bad, it is no concern of this paper; but on general principles we should like to see both the parties managed with a view—not to offices—but to voicing public opinion.

A STRONG ENDORSEMENT.

Dr. C. I. S. Cawthon, Andalusia, Ala., declares "Tetterine is superior to any remedy known to me for eczema and stubborn skin diseases." Many other physicians unite in this testimony. It has accomplished wonders in their practice. It is amazing that anyone would suffer with itching, burning skin diseases when relief might be had infallibly from the use of a 50 cent box of Tetterine.

Your druggist or by mail from the manufacturer.

J. T. Shuptrine, Savannah, Ga.

THE UNIVERSITY SUMMER SCHOOL.

We take pleasure in calling to the attention of teachers, superintendents, and other school officers, the University Summer School. The cost of board and lodging for the term of four weeks is only ten dollars, and the only other cost is an incidental fee of five dollars. The railroads give low rates. Fully 4,000 teachers have attended this school in the past, and this year, still greater advantages are offered for learning the best methods of teaching, for broadening one's scholarship and for special work in all branches from the kindergarten to the high school.

There are sixteen instructors who represent the best educational thought, method and practice of prominent county and city superintendents, and college and university professors, in fact, each member of the faculty is an acknowledged expert in his department. The advantages offered are equal to those to be had in the leading Summer Schools of the North.

SOUTHERN RAILWAY SPECIAL RATES.

$11.05 Raleigh to Athens, Ga., and return account Summer School. Tickets on sale July 2, 11, 18, limited returning fifteen days in addition to date of sale. An extension can be obtained until September 30th, on payment of a fee of 50 cents.

$21.10 Raleigh to Detroit, Mich., and return account Baptist Young Peoples Union of America International Convention. Tickets on sale July 5, 6, 7, and 8, final limit July 12. An extension until August 15th, can be obtained on payment of a fee of 50 cents.

$18.20 Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 5, 6, 7, and 8; final limit August 31, 1904. An extension until October 31, 1904, can be obtained by paying difference between rate which ticket was sold and summer tourist rate.

$17.75 Raleigh to Nashville, Tenn., and return, account Peabody Normal Summer School. Tickets on sale June 5, 6, 7, 18, 19, 20, July 3, 4, and 5; with final limit fifteen days from date of sale. An extension can be obtained until September 30th, on payment of a fee of 50 cents.

$6.40 Raleigh to Roanoke, Va., and return account Grand Council Order of United Commercial Travelers. Tickets on sale May 24, 25, 26, with final limit May 30, 1904.

WHITE GOODS FOR SUMMER WEAR

For warm weather dresses, nothing looks cooler and daintier than white and our patterns this year are entrancingly beautiful.

DIRIGO NOVELTIES
28 inches wide, with a lace stripe, 12½c yard
FIGURED PIQUE
27 inches wide, 25c and 39c yard
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32 inches wide, 25c yard

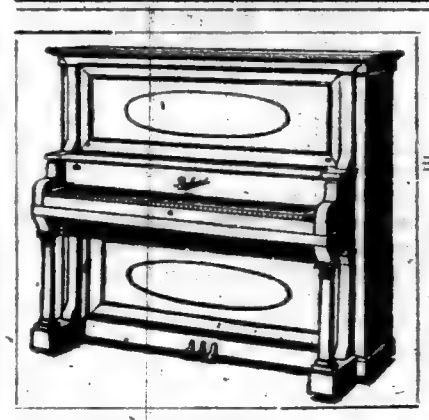
Fine White India Lawns, 40 inches wide, 12½c.
White Persian Lawns, 42 inches wide....25c.
White Organdies, 40 inches wide...40, 50, 60c.
French Batiste, 40 inches wide.....25, 39, 50c.
India Linons, 32 inches wide.....12½, 17, 20c.
Damask Wasting .....20c.
Long Cloth, 12 yards to a piece, $1.19 per piece.

Write us for samples.

Freight and express charges prepaid in the Virginias and Carolinas on all orders of $5.00 and over mailed to the house.

MILLER & RHOADS, RICHMOND, VA.

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UNIVERSITY

Law School.

The Summer Term begins June 8, to continue three months. Thorough instruction in courses admitting to the bar. Special lectures by eminent lawyers. For Catalogue, address

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NOTICE.

Having qualified as the Administratrix of the estate of Penny Smith, late of Wake County, this is to notify all persons having claims against said estate to present them to me on or before May 11, 1905, or this notice will be plead in bar of their recovery.

HULDA LANE, Admx.

Raleigh, R. F. D. No 2



BLACKMAN'S MEDICATED SALT BRICK,

The Greatest Stock Remedy Known.

As a tonic, blood purifier, liver and kidney regulator and aider of digestion, it has no equal.

No dosing, drenching or mixing with feed. Every animal his own doctor. Always in place and ready for use. Thousands endorse its wonderful merits. If your dealer does not handle it, enclose us $1 for trial sample of four bricks sent by express prepaid. Fully guaranteed to give satisfaction or money refunded. For further particulars write for full descriptive circulars, testimonials, etc. Special prices to dealers.

Blackman Stock Remedy Co.

Sole Mfrs., Chattanooga, Tenn.

..LADIES' KID GLOVES..

Lisle and Silk

IN ALL THE

NEW STYLES.

Our Import Order in fine qualities of genuine kid gloves, now ready. Qualities right, colors right, size range complete. . . . . .

These are "Warranted Gloves."

New Line of Lisle and Silk Gloves, with patent thuse and finger tips. Antonio Crispi "Clementina" Kid Gloves for fine retail trade. In fashionable Spring Colors, white and black $1

"Systeme Jaye" Kid Gloves, "Success" and "Renown," in black, white and the leading shades.....$1.50

Extra Fine Lisle Gloves, two clasp, Black or White.....25c.

Finest Milanese Lisle Gloves, with pearl clasps, also two button Silk Gloves, made up in Kid Glove styles, with stitched back—newest glove for spring, ...50c.

"Lucille" Silk Gloves, with double tip and patent thumb-back, and white only.....75c!

All Mail Orders Will Receive Prompt Attention.

Sherwood Higgs & Co.

203 and 205 Fayetteville Street,

RALEIGH, N. C.

Mention this paper.

The Princess Anne Hotel,

Virginia Beach, is the most delightful place to spend the summer, or vacation. One hundred feet from the ocean waves. Cheap railroad tickets from all points. Write for booklet to

Jas. B. Groves,
President and Manager,
Virginia Beach, Va.

Temperance.

Sketches.

BY THE EDITOR OF THE NATIONAL ADVOCATE.

I sketch two houses in this street. The first is bright as home can be. The father comes at nightfall, and the children run out to meet him. Luxuriant evening meal, gratulation and sympathy, and laughter. Music in the parlor. Fine pictures on the wall. Costly books on the stand. Well-clad household. Plenty of everything to make home happy.

House the second. Piano sold yesterday by the sheriff. Wife's furs at pawnbroker's shop. Clock gone. Daughter's jewelry sold to get flour. Carpets gone off the floor. Daughters in faded and patched dresses. Wife sewing for the stores. Little child with an ugly wound on her face, struck in an angry blow. Deep shadow of wretchedness falling in every room. Door-bell rings. Little children hide. Daughters turn pale. Wife holds her breath. Blundering steps in the hall. Door opens. Fiend, brandishing his fist, cries—"Out! Out! What are you doing here!"

Did I call this house the second? No; it is the same house. Rum transformed it. Rum imbruted the man. Rum sold the shawl. Rum tore up the carpets. Rum shook its fist. Rum desolated the hearth. Rum changed that paradise into a hell!

I sketch two men that you know very well. The first graduated from one of our leading colleges. His father, mother, brothers and sisters were present to see him graduate. They heard the applauding thunders that greeted his speech. They saw the degree conferred and the diploma given. He never looked so well. Everybody said: "What a noble brow! What a fine eye! What graceful manners! What brilliant prospects!" All the world opens before him and cries, "Hurrah! Hurrah!"

Man the second. Lies in the station house to-night. The doctor has just been sent for to bind up the gashes received in a fight. His hair is matted, and makes him look like a wild beast. His lip is bloody and cut.

Who is the battered and bruised wretch that was picked up by the police and carried in drunk, and foul, and bleeding? Did I call him man the second? He is man the first! Rum transformed him. Rum destroyed his prospects. Rum disappointed parental expectation. Rum withered those garlands of commencement day. Rum cut his lip. Rum dashed out his manhood. RUM, accursed RUM!

This foul thing gives one swing to its scythe, and our best merchants fall; their stores are sold, and they slink into dishonored graves.

Again it swings its scythe, and some of our best physicians fall into sufferings that their wisest prescriptions cannot cure.

Again it swings its scythe, and ministers of the gospel fall from the heights of Zion with long-resounding crash of ruin and shame.

Some of your own household have already been shaken. Perhaps you can hardly admit it; but where was your son last night? Where was he Friday night? Where was he Thursday night? Wednesday night? Tuesday night? Monday night?

Nay, have not some one of you, in your own bodies, felt the power of this habit? You think that you could stop? Are you sure you could? Go on a little further, and I am sure you cannot. I think, if some of you should try to break away, you would find a chain on the right wrist, and on the left; one on the right foot, and another on the left. This serpent does not begin to hurt until it has wound around and around. Then it begins to tighten, and strangle, and crush until the bones crack, and the blood trickles, and the eyes start from their sockets, and the mangled wretch cries: "O God! O God! Help! Help!" But it is too late; and nothing but the fires of woe can melt the chain when once it is fully fastened.

The writer was once called to officiate at the funeral of a drunkard's child. He sat in the carriage with the father and the coffin of the little child. On the way to the grave the drunkard put his hand on the lid of his child's coffin and swore that he would never drink again. Before the next morning he was dead drunk!

A Prohibitory Mandate.

The Grand Master of the Order of Odd Fellows of Ohio has just issued a mandate which declares that every saloon-keeper, bar-tender and gambler in the State must either honestly and legitimately renounce their business before January 10, 1905, or be expelled from the Order. The mandate further states that "any noble grand who shirks or refuses to do his duty will be suspended; they must convict and expel from the Order all such members." And "any lodge that puts on trial and convicts such a member and fails to suspend him shall have its charter arrested at once."

When one considers how strong a body the Odd Fellows' Association is, the importance of this mandate in the interest of temperance will be seen.

The War Against Mosquitoes.

The science or art of war, according to the great General Forrest, is to "Get there first with the most men." That is just what we want to do in this campaign against those enemies which shoot us not with bullets but with plasmodia malariae. The number of mosquitoes which succeed in coming through the winter alive is always small, and after such a severe winter as we have just had it is reasonable to hope that the number this year will be smaller than for many years past. The outlook, therefore, is the more encouraging.

Owing to the short time required for the complete development of the mosquito from the eggs to maturity, there is time in our long summer for the production of several generations. As each female lays a great many eggs, it is easy to understand how millions could come in August and September from hundreds at the beginning of the season. So the proper thing to do is to force the fighting "from the jump" and practically exterminate them before myriads of reinforcements come in.

As is already well known, mosquitoes breed only in still waters—preferably small stagnant pools protected by grass and undergrowth from the wind, and free from fish, which prey upon the larvae. It is now also pretty generally known that a thin film of oil upon the surface of such waters will prevent the laying of the eggs there, and effectually destroy any larvae that may have hatched therein. The problem, therefore, is a very simple one theoretically, and in most instances practically also. It is summed up in this one sentence: Drain, fill up or oil (every ten days or two weeks) every body of stagnant water, no matter how small. Empty all old, discarded fruit cans, buckets and barrels about the premises, and put them under shelter or turn them upside down; drain, if possible (if not, fill up or oil), all natural pools; open the ditches and small wet-weather streams, to permit the running off and prevent the re-formation of the pools so often found along their courses. Larger ponds stocked with fish are not so favorable as breeding places, for reasons given above, provided no shallows protected by grass, bullrushes, cat-tails, etc., are permitted on their borders. The banks of such ponds should be made as clean and abrupt as possible, so as to expose the entire pond to the wind and fish. But some man will say: Why take this trouble, when there is a swamp within a mile or half a mile of my house? For the reason that fortunately mosquitoes rarely ever fly a mile or even half a mile. If instead of laying the mosquitoes on the distant swamp the householder would make a careful inspection of his immediate environment, he would nearly always find the source of supply to be within a radius of two or three hundred yards of his house—as is pointed out in Dr. Howard's book on mosquitoes.

While the transmission of malarial fevers by mosquitoes is thoroughly established, and the destruction of the mosquitoes is therefore the self-evident method of prevention of this class of disease, a large number of our people are ignorant of these facts, and a still larger number, probably, are indifferent to their practical application. And right here the doctor comes in. Naturally and properly no one has such influence with people on all questions relating to disease as the trusted and beloved family physician. On these questions his word is generally law. It is not only because it is only through them that all the people can be reached, but because a word from them to their own clientele would have so much more weight than ours, or that of anybody else, that we make this earnest appeal to them. With their active co-operation we could accomplish great things—without it very little. So we hope that every medical man who reads this article residing in malarious localities will explain to those with whom he comes in contact how it is that mosquitoes spread malaria, and urge upon them the necessity for immediate and persistent efforts to destroy them or better prevent their development. Impress upon everybody the fact that every pool of stagnant water in summer is a pest-hole which must be abated.

R. H. LEWIS.

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Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Obituaries.

PARKER.—Died at his home in Hertford County, March 25, 1904, Deacon W. S. Parker, in the fifty-first year of his age. Brother Parker was received in full fellowship with this Meherrin Church on the faith of a letter deposited by him from Hebron Baptist Church on the 6th day of May, 1882, and ordained as deacon on the 3rd day of April, 1898: Presbytery elders, J. N. Hoggard and C. W. Scarboro. During his connection with the church he led an active, honest and upright life. For the past two or three years Brother Parker was quite an invalid. He was confined to his bed two years and six months, and in the long illness he suffered intensely without a murmur.

Just before his death he was heard to exclaim, "Oh, what a beautiful light; the streets are all paved with gold; weep not for me;" and thus passed away.

Blessed are the dead who die in the Lord. To his wife and children we extend Christian sympathy, and pray that the Holy Spirit may guide them in the way of all truth in their bereavement.

O. PARKER,
W. S. NELSON,
L. T. GARRISS,
Committee.

Meherrin Baptist Church, Murfreesboro, N. C., May 6, 1904.

Death of Sister Ann E. Averitt.

Our Woman's Missionary Society of Wakefield Baptist Church lost one of her most faithful workers when God called Sister Averitt home on the morning of April 3. She had suffered greatly for the past two years, but bodily affliction gave time for communion with her Saviour and closer study of God's Word, she would say: "It's all sweet, so sweet to me." Thus our sister rapidly ripened for the Reaper.

Sister Averitt was sixty-nine years of age; her husband was a Confederate soldier and had preceded her to the grave many years ago.

Our sister was born and reared in Pender County. She came to Wakefield in 1882 at the call of her brother, O. L. Stringfield, who, at the time, was associated with Prof. W. J. Ferrell as principal of our school. Sister Averitt was made general manager of the boarding-house; and bringing her church letter with her, she immediately became one of our number, and until death worked and prayed for our success. It was a source of much grief to her that Wakefield has no church.

Even after disease had wasted her body, and her mind wandered through pain and weakness, she called her son to the bedside, saying: "Get my purse, I want to give one more dollar to the Missionary Society and one to pastor's salary before I go." That son is treasurer of our Thomasville Orphanage, where "Grandma Averrit" spent many happy, useful days and was greatly loved.

Sister Averitt was a source of strength to Wakefield school and to the community. She helped with her prayers, her wise counsel and with her money when necessary. Many young men enjoyed the advantages of school, who, but for the aid of this good woman, could not have come.

One excellent young man, who has since graduated from Wake Forest College and is now principal of Monroe public schools, writes:

"Well do I remember how gentle and kind she was to every one, I feel sure that the two years spent under her influence at Wakefield made me a better boy and turned my hopes and aims more firmly towards the higher life of Christian service. She was so cheerful even in the midst of the severest trials, and her faith never wavered. We boys knew she watched over us, even as a mother; she counseled and sympathized with us. In her we had a friend who would laugh with us or weep with us. She is gone from earth, but she still lives in the characters of many who have gone from under her care."

Sister Averitt was truly unselfish, and was so full of love for God and for all His creatures that her life was one of continued sacrifice; yet she knew not that it was sacrifice, for only in helping others did she find rest and happiness. Often some friend would remind her that she was seriously taxing her strength and ability. Her quiet reply would be: "I may not pass this way again." We feel sure that she has heard the welcome, 'Well done," and that she has entered into "that rest that remaineth for the people of God."

MISS LUELLA HOLLOWAY,
MRS. J. A. KEMP,
MRS. C. D. WHITLEY,
Committee.

Resolutions of Respect.

Resolutions prepared by the B. Y. P. U. of Asheville, N. C., on death of Mr. Gordon Durham.

Life is not only stranger than fiction, but frequently also more tragical than any tragedy ever conceived by the most fervid imagination. Such was the story of the life of Mr. Gordon Durham.

A young man, endowed with an intellect far above the average, impelled by an ambition which was high soaring, guided by a character of sterling firmness and more than common purity, was directing all his moral courage and the whole force of his will to a cause for the relief of his fellow-men; at last sinking under the hand of affliction at the very moment when his interpretation of the great conception of life had been most inspiring.

Viewed as the workmanship of God, this world no doubt presented many attractions to Mr. Durham. With his cultivated taste and his clear vision, he would regard creation as a sublime poem. Only in the morning of life, yet his life is finished, his work on earth is done.

On Thursday morning, March 10, 1904, just as the God of light was ushering in a new day, Mr. Gordon Durham breathed away his splendid young life to God who gave it.

Whereas, God in His infinite wisdom has taken from among us, by the hand of death, Mr. Gordon Durham, one of our most faithful members, and our hearts have been deeply moved. Therefore be it

Resolved 1. That in his death the world has lost one of nature's noblemen, his friends a generous friend and genial companion and our Union one of its most consecrated members; a modest, unassuming young man of true and honest purpose, of pure mind, of sound judgment, prompt in action, faithful in matters of trust, an earnest Christian worker and an ardent lover of our Union.

2. That we treasure the memory of his beautiful Christian life, his wise counsels, his faithful and earnest zeal for the cause of Christ. That from the manner of his life among us and from the positive character of his Christian experience and testimony during his illness, we are fully persuaded that our loss is his eternal gain. That while we miss him from our work here, he is only waiting at the portals of Glory to let us in.

3. That we deeply sympathize with his family in the great loss they have sustained. "Sympathy is but the touch of God in human hearts." Fond father with thy silent grief—dear mother with thy tears and sobs and cries, loving sisters and brothers bowed in grief—kindred and friends weeping—all say in a language not to be mistaken, "he is dead"—not dead, but alive again forevermore. It is useless for us to point them to Him who alone can grant them consolation.

"With silence only as their benediction,
God's angels come,
While within the shadow of a great affliction,
The soul sits dumb."

4. That a copy of these resolutions be tendered to the family of Mr. Durham, and recorded on the minutes of the Union, and a copy be sent to the Biblical Recorder for publication.

W. C. McCONNELL,
G. F. STRADLEY,
J. B. SUTTLE,
MISS VALERIA SHOPSHIRE,
Committee.

Whereas, the Great Power has seen fit to remove from among us at Red Bank Church, one and the last of its charter members, and one who has always been loyal to all the interests of our church, and we desire, under a keen sense of great loss to us as a church, to bow with loving submission to the death of Bro. Jackson Guthrie.

Brother Guthrie was born June 27, 1818, and was married to Miss Mary A. Shelton, January, 1843. To them were born five children, of whom one survives the father. Brother Guthrie professed religion about fifty-six years ago, and was baptized into the membership of Arbor Baptist Church, Halifax County, Va., by John G. Mills.

Brother Guthrie removed to Forsyth County in the year of 1856, and organized Red Bank Sunday-school the same year, from which Red Bank Baptist Church originated, said church being organized in the year 1857. Brother Guthrie was one of the charter members, and has been a consistent member and a faithful worker in Red Bank Church for about twenty-eight years. He has fought the good fight, and is wearing the victor's crown. When the summons came it found him ready.

Brother Guthrie, with no desire to be conspicuous, was yet one of the most conspicuous figures of our church, because of his wise counseling and great force in the interests for which the church was established; and we feel in truth concerning Bro. Guthrie that, though lost to sight, the memory of the good he has done as a Christian, citizen and friend will long survive him; and out of appreciation of his life with us, and his influence which we yet feel among us, "we, as a church," offer the following resolutions:

Resolved 1. That our church and community have lost a member who never proved unfaithful to any duty assigned him.

2. That the church and community submit humbly to the infinitely wise doings of God.

3. That we, as a church, tender our sympathy to the great circle of relatives in their deep sorrow.

4. That a copy of thtse resolutions be sent to the Biblical Recorder for publication and a copy spread upon the minutes of Red Bank Church; also a copy be sent to Mrs. I. T. Crumpler, the surviving daughter.

I. C. MERRITT,
T. J. CUNBIE,
J. H. WHITE,
Committee.

April 30th, 1904.

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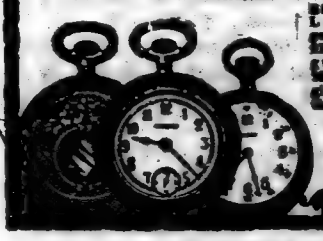


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IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.25 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.30 p. m., leave 7.35 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 27 to No. 43.

When writing advertisers please mention this paper.

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Acknowledgments.

May 25, 1904.

State Missions.—W. M. S., Fort Barnwell, Neuse, $1.00; Lebanon, 1.27; Coleraine, 7.50; W. W. Johnsons, 1.33; Mt. Gilead, 3.35; Winton, 7.44; Tabernacle, New Bern, 50.00; W. M. S., Greenville, 13.05; S. S., Biltmore, 6.50; W. M. S., Washington, 5.95; Sunbeams, Murfreesboro, 4.40. Total this week, $101.79. Previously reported, $4,411.47. Total this year, $4,513.26.

Foreign Missions.—W. M. S., Fort Barnwell, Neuse, $1.00; W. M. S., Hillsboro, 3.60; Antioch, 1.00; Sunbeams, First Church, New Bern, 5.00; W. M. S., Hebron, 6.00; Lennons Cross Roads, 77.50; Pleasant Grove, Stanley, 2.00; Junior B. Y. P. U., Clayton, 7.00; Flat Rock, 1.94; Browns, Tar River, 10.50; S. S., Bilby's Creek, .30; Biltmore, 9.00; Macedonia, 1.10; Sprink Creek, New Found, 2.31; Sunbeams, Lumberton, 2.88; Holloways .15. Total this week, $131.28. Previously reported, $8,764.10. Total this year, $8,895.38.

Home Missions.—W. M. S., Fort Barnwell, Neuse, $1.00; W. M. S., Hebron (self-denial), 5.00; Pleasant Grove, Stanley, 2.00; Beaver Creek, Ashe, 2.00; W. M. S., Long Branch, Robeson (self-denial), 1.00; W. M. S., Long Branch, Robeson (self-denial), 4.00; Gethsemane, Tar River, 2.57; Biltmore, 8.00; W. M. S., Washington, .95; Potecasi, 14.93; W. M. S., Potecasi, 7.57. Total this week, $49.02. Previously reported, $4,358.40. Total this year, $4,407.42.

Education.—W. M. S., Fort Barnwell, $1.00; Smyrna, Atlantic, 2.00; Marshallburg, Atlantic, 1.00; R. T. Vann, 5.00; Sunbeams, Rolesville, 2.85; Falls, 2.30; W. M. S., Weldon, 1.50; Trinity, Beulah, 1.35; Kerr's Chapel, Beulah, 2.50; Rolesville, Central, 10.000; Conoconary, Tar River, 1.64; Lennon's Cross Roads, .50; Burlington, 10.00; Mt. Hermon, Raleigh, 3.45; Mayodan, 7.14; Morrisville, 1.00; Bethlehem, West Chowan, 3.06; Browns, Tar River, 5.97; Jersey, 3.59; Holloways, 3.83. Total this week, $69.66. Previously reported, $572.86. Total this year, $642.52.

S. S. and Colpt.—C. M. Wall, $5.00; Sunday-school, Rocky Mount, $22.30. Previously reported, $113.37. Total this year, $140.67.

Ministerial Relief.—State Line, Flat River, $2.00. Winton, 5.00; Lumberton, $15.20. Total this week, $22.20. Previously reported, $385.31. Total this year, $407.51.

Students' Aid Fund.—Lawrence Cross Roads, West Chowan, $1.00; Rolesville, Central, 5.00. Previously reported, $28.90. Total this year, $34.90.

Yates' College.—W. M. S., Mount Hermon, Raleigh, $5.50. Previously reported, $206.85. Total this year, $212.35.

Total reported for all objects this week..... $412.75
Previously reported for all objects 18,842.26

Total reported for all objects this year 19,255.01

WALTERS DURHAM,
Treas. Bap. State Con.

Correction: By an oversight, the following page of acknowledgements was not handed to the printer last week. This makes Home Missions of last week complete:

Home Missions.—Cameron, $5.00; W. M. S., Cameron (self-denial), 10.00; Ruffin, 1.25; Jersey, 4.03; Stoner's Grove, 2.50; W. M. S., Poplar Springs, Tar River (self-denial), 2.00; Salem, South River, 5.00; W. M. S., .35; Baptist Chapel, 3.29; Union Grove, .25; W. M. S., Rich Square (self-denial), 1.65; South River, 3.00; Severn, 6.04; Mars Hill, Mt. Zion, 3.15; Mission Class, Scotland Neck, 5.05; W. M. S., Whiteville, C. F. and Col. (self-denial), 6.68; W. M. S., Whiteville, C. F. and Col., 1.90; Sunbeams, Whiteville, C. F. and Col. (self-denial), 3.77; Sunbeams, Whiteville, C. F. and Col., 1.35; W. M. S., Cashie, 4.84. Total this week, $72.71. Previously reported, $4,265.69. Total this year, $4,358.40.

Correction: In Recorder of March 30, 1904, Beaver Dam, Ashe County, State Missions, $6.59, should be Beaver Creek.

WALTERS DURHAM,
Treas. Bap. State Con.

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NOTICE.

Having qualified as Administrator of the estate of A. T. Byrum, late of Wake County, this is to notify all persons having claims against his estate to present them to me on or before May 1, 1905, or this notice will be plead in bar of their recovery.

T. M. BYRUM,
Administrator.

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RALEIGH, N. C., WEDNESDAY, JUNE 1, 1904.

THE OPPOSITION TO THE WATTS ACT.

Once more we have an example of the folly of extreme partisanship: for we must believe that the Republican Convention at Greensboro pronounced against the Watts Act mainly because that act was passed by Democrats. It is true that the declaration is preceded by the usual protestation in behalf of temperance, reminding one of the frequent assertion by that most consistent of liquor advocates in the last Assembly—the gentleman from Wilkes—"I am a prohibitionist myself." Such protestations serve no purpose. The proof of opinion is action. And the people of North Carolina are all too familiar with the policy of crying "Temperance, Temperance," the while one strikes that cause the deadliest blows. And it is a form of hypocrisy that excites contempt. We all do know, for example, that in the late campaign in Raleigh, the saloon-keepers, the men whose hands were reddest with the traffic, were foremost advocates of temperance and prohibition. They were desperately concerned to save our city from the corruption of a business whose power to taint and blight was best attested by their own devotion to it. And the people laughed at their foolish protestations.

And we must take note of the fact that the action of the Convention was set forth in the name of the country people. We are opposed to discrimination, said the Convention; the cities and towns have been permitted to vote on this question but the State has disposed of the matter for the country. This is plausible; but it will not deceive any save those whose desires with regard to the traffic are unto themselves a snare and a delusion.

In the first place, the discrimination may reasonably be regarded as a discrimination in behalf of the country. And we look to the Christian people of North Carolina to take this view of the matter and confirm enthusiastically the act which has delivered them and their children from the curse of distilleries and saloons.

But waiving this substantial position, there are other considerations that will appeal to all reasonably disposed citizens.

We have had to make a choice in North Carolina. It is true that, despite the handicap, churches and schools have flourished in cities and towns where there were distilleries and saloons; but there is no case on record where churches and schools have had peace and prosperity in rural neighborhoods that supported saloons and distilleries. We have, therefore, had to choose between churches and schools and saloons and distilleries in our unpoliced districts; and we have set up our banners on the ramparts of churches and schools.

And the churches and schools will defend these banners.

What could have possessed the minds of the Republican platform-makers that they should have chosen the other side, we cannot imagine. At the foot of the hill, defeated and discredited, but determined to restore their party's broken fortunes and in that determination commanding the sympathy of many citizens honestly opposed to them, these leaders undertake to make a beginning by catering to the disgruntled distillers who have been run out of their hiding places and the defeated bar-keepers who have been deprived of their cherished privilege of destroying the peace of our homes and poisoning the fountain of our State's life.

On such foundations adventurers have won temporary applause, but the time is forever past when they are sufficient to uphold an enduring structure of political success. On such foundations Tammany Hall plys its vampire trade in New York with varying success; but North Carolina is not New York.

For twenty years the churches and schools in rural North Carolina have in unmistakable numbers recorded their opposition to the saloons and distilleries. We have not a fear that at this late day they will permit themselves to be so blinded by partisanship or confused by false pleas as to turn against this policy, conceived as it was in no whim or academic theory, but called forth by the law of self-preservation itself, and approved forthwith by every instinct of Christianity.

The Watts Act has served the Commonwealth admirably. It has replenished the moral current of the State; it has renewed the moral hope of the State; it has rallied the moral forces. Under it 400 distilleries have disappeared from our country places and in their stead only a comparatively small number have been set up in the towns; while in the towns themselves the people have with renewed courage addressed themselves to the cure of the curse of drink and driven its red-handed ministers from twenty-five towns and cities; and still grandly goes the battle.

This paper finds no pleasure in a matter of this sort. We could wish that every political party would move out from the fatally foolish policy of opposing good measures simply because they were enacted by an opponent and of catering to oppositions without regard to the welfare of the Commonwealth. We could wish that every political leader would rally to the cause of moral progress wherever the standards of that cause may be lifted up, as did Ex-Judge Robinson at Greensboro. But we make no apology for opposing the action of the Republican Convention. It was free. It has chosen. It has appealed to the distillers and the bar-keepers. It has avowed its opposition to the work—the heart-wrought work— of the moral forces of North Carolina; and it should abide the consequences without complaint.

It remains for us to rejoice that the issue has been drawn in open arena; and to appeal to the moral forces of North Carolina to be vigilant and diligent that no man shall be elected to office in this State who will not readily pledge himself to support and defend existing temperance laws and encourage the enactment of all reasonable measures for the cure of the drink evil.

THE ANTIDOTE TO THE GREED FOR WEALTH.

President Patton, of Princetown, declared before his recent resignation that our national conscience is in imminent danger on account of the great desire for luxury and wealth which is pervading this country to the detriment of all other ambitions. It cannot be denied that prosperity has its perils and that a dulling of the conscience as to the means and methods of gaining wealth is not the least among them. It is doubtless true that the mere published statements of the vast sums of money accumulated by certain individuals in these days and the still vaster amounts represented in the capitalization of certain trusts and "combines," have the effect upon some minds of arousing discontent, inordinate desire, and reckless ambition. The corollary of all this would seem to be not to make an end of prosperity, of even of large accumulations of wealth, since these things, on the whole, work for good rather than evil; but to press forward more strenuously than ever in the development of higher ideals among men, in the enforcement of sound morals and pure religion, by which men are taught that the highest and most enduring happiness comes not through riches, but through right living. If we are to fortify ourselves as a nation and a people against the insidious workings of that spirit of greed, selfishness and sordid commercialism, springing out of the possession of wealth and its luxuries, it can only be by a still greater insistence upon those forms of education making for the development of the spiritual nature.—Leslie's Weekly.

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(Address of J. B. Richardson, D. D., to Graduating Class of High Point Graded Schools.)

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You should never forget that so true as God Himself is, that as unchangeable as His nature is, so true is this His Word, so unchanging are all its teachings.

You may find in this the Book of all Books God's counsel to you in any and every kind of situation or vocation that may be yours. Herein He gives you the true solution of every problem that can engage the individual in all the private, domestic, social and civic walks of life.

Herein He presents you the only true ideals of all living, the only aspirations that can occupy a noble soul, the one refinement and civilization that work the true betterment of man and the world, the food that supports both body and soul, the only pleasures that are "inexpressible and full of glory," the mind that holds the self calm and serene be there sunshine or storm.

Yes, herein, one though vile and sinful may know how to acquire God-likeness so full and so complete that God Himself shall own him His heir, and joint-heir with His Son!

In behalf of the guardians of this schools, as expressive of their wishes and prayers, I present you, each, a copy of this Sacred Book.

Receive it, and follow its instructions, then you can heed your country's call, then you can serve best yourself, your fellow creature, your Creator, and win life's greatest victory!

FOR THE STILL HOUR.

"Lo, I come to do thy will, O my God," is an utterance of the soul that gives life at once highest unity and consistency, power and joy, peace and fruitfulness. The smallest task feels its dignity, the noblest calling becomes the more ennobled. The trying and disagreeable and wearisome things are seen in a new light and borne with a high hope. It is like work on a splendid building. Digging and carting, cutting and trimming, stone and mortar and scaffolding, all belong to a great purpose and push its fulfilment.

The will of God! To do my share of it—where I live, with my tools, with my opportunities, with my enlargement of limitations—that is what I am for. It is a life of self-surrender, as I look up, of constant trust in my Father's love, of the growing intimacy of a devoted child, of the longing to know him better and please him more perfectly. It is a life of Self-mastery, as I look in—of steady determination to keep my sense under the rule of my spirit, to bring every thought even into captivity to the obedience of Jesus Christ; and a life of self-development in the training of every power. It is the enlarging and enriching of every faculty; the enlightening and ennobling of tastes and sympathies. It is a life of self-devotion, of putting my best self at the point of need, striving in all sacred and sacrificial uses of life to bless the world, to uplift and redeem, and fill up in my body that which is lacking of the afflictions of Christ.

To do the will of God—that is the chief end and glory of man. No other aim can stand in the test of time, to say nothing of eternity. No other aim can bring every note in the gamut of our being into play and make a genuine psalm of life. No other can take every fragment of our being, every word and deed, every thought and longing, every task and trial, every test and sorrow, and fit into a mosaic whose pattern is the one shown on the mount, whose ideal is the predestined likeness of Jesus Christ.—From "Thoughts on Every Day Living," by Rev. Malthie D. Babcock.

SICKNESS AND BEREAVEMENT.

Lecture No. 5, on the Pastoral Relation; Delivered in the Wake Forest Pastors' Course by Livingston Johnson.

We have come now to consider the "holy of holies," so to speak, of the pastor's work. Perhaps no mortal man has such a draft on his sympathies as does the faithful pastor. He comes in touch with suffering and sorrow as no other human being does. He is familiar with all kinds of suffering among all classes of people. Never will he need more wisdom than when dealing with those who suffer and are in sorrow. In many cases he is the last whose ministry is invoked. The physician is sent for when disease first fastens itself upon the frame; the preacher often not until it has well nigh run its course. The ministry of the physician is material, he deals with the body; that of the preacher is spiritual, his care is for the soul. Let us enter reverently the chamber of sickness and bereavement.

I. Let us consider first the sick room.

1. The opportunities it affords. There are opportunities here that the pastor does not find anywhere else.

(a) It frequently enables him to get a hold upon the family. This is on the principle that "a friend in need is a friend indeed." When the home is overshadowed by trouble and sorrow a visit from the pastor means more than at any other time. A visit in a time like that will "hide a multitude of sins," in the form of past neglect.

(b) It is a great opportunity to influence the sick man. If he is a Christian he will be grateful to the pastor for his attention, and will be more ready to respond to any request the pastor may make of him for doing church work. If he is not a Christian it will give you access to his heart in a way that you can have at no other time. If you call, uninvited, to see a man who is not a Christian when he is sick, he will thoroughly appreciate it—at least with very rare exceptions that is true—and ever afterward you will hold a warm place in his heart. Sometimes men who shun you when in health, will, when sick, send for you, which is an invitation to come and talk to them about their spiritual conditions. If you go and act prudently, such a man as that will be grateful to you as long as he lives. Let me offer a word of warning here. Sometimes a man who is not a Christian to whom you have been attentive when sick, when he recovers, will offer to pay you for your services just as he does the physician. Under no circumstances accept a cent, if he tells you that he does it because of your attention. Tell him the pleasure was yours and you wouldn't think of receiving any compensation for what you did as a labor of love. It may be that because of his warm feeling for you he will want to contribute something to your support as pastor; in that case it is all right for him to hand his contribution to some member of the church. If, some time after his sickness he may make you a present of something, some article of clothing, for instance, without any reference to his sickness or your kindness to him, why of course accept it with heartfelt thanks. But you must be careful not to do anything which will lead him to believe that you were prompted by any selfish motive whatever in doing what you did, or that you expect any reward save that which comes from the pleasure of discharging your duty.

II. What to do in the sick room.

(a) You should consult with the attending physician.

Sometimes a physician doesn't want a preacher to go into the sick room at all. In some cases this is wise, but frequently the attitude of a physician toward the preacher depends on the amount of religion the physician has. A physician who is in the habit of praying for his patients, and sometimes with them, will rarely object to admitting a pastor into the sick room. Now of course much depends on how a preacher deports himself in the presence of the patient.

(b) This leads me to say that there is great need for the exercise of common sense. I have no doubt in the world that some patients have been greatly injured, some perhaps scared to death, by the visit of a well-meaning but indiscreet preacher. Let us suppose a case: Here is a man seriously sick, he is alarmed about his condition and very much excited. At this juncture a scanctimonious preacher comes in with a doleful expression, and in sepulchral tones he begins to descant on the shortness of life, the certainty of death and the awfulness of going into eternity unprepared. He tells the patient that he had but recently visited several persons who were afflicted just as he is, and all of whom died, and he had better prepare, and that speedily, for the end that is so near. No man with common sense would be surprised that every patient who was critically ill, after a visit, did die, and that there is no reason to expect any other result in the present case. Of course any doctor should object to the visits of a preacher who had no more common sense than to act in that way. Let me give you my idea of what a visit to the sick room should be. The preacher should enter the room in a cheerful manner, not boisterous or blustering, but with a quiet cheerfulness. He should not have a Bible under his arm, but should carry a little Testament in his pocket. He should talk for a little while about matters of common interest, to the sick man and the family. If the patient is not dangerously sick or not in immediate danger, the preacher should say in a cheerful voice:, "Before I go suppose you let me read a passage and pray with you." The patient will only be too glad. The pastor can read an appropriate chapter, offer a prayer, tell the patient he'll come again soon, and go on his way. Such a visit as that hurt any one? Why the very thought of such a thing is absurd! Day after day as you visit the patient you can make your conversations a little more pointed and personal until at last you can talk freely and without restraint. The end draws near, and you want the patient to know his true condition; how are you to go about it? I think you should say something like this: "The doctor is doing all that he can to restore you to health, and we are all going to do everything in our power, but you are very seriously sick. Suppose the Lord would see that it was best that you should not get well, how do you feel about it? Are you willing that His will should be done?" In some such way as that you can break to him gently his true condition, and then the way will be open for more serious conversation.

(c) In case of the recovery of a patient, the pastor should discreetly follow up any impressions that may have been made upon him while sick. If the pastor fails to do this, he may make the impression that he believes, as too many of the unsaved believe, that religion is a good thing in sickness, but you needn't trouble about it in health; that it is a good thing when you come to die but not specially needed till then. If, however, the preacher follows up these impressions he will be able, in many instances, to lead a soul to Christ.

III. We now come to that most solemn, sombre place, the chamber of death.

1. How is the preacher to offer comfort? When the pastor first enters the chamber of death, exclamations of grief will greet his ears. With a flood of tears they will tell him how hard it is to bear. At first a silent sympathy will be most effectual. When the first wild burst of grief is over, and the bereaved ones are somewhat composed, the pastor can offer the consolations of the gospel. If the deceased was a Christian, this is comparatively easy, but if he was not, ah! me, God and the pastor only know how hard it is! The only thing you can do is to speak of the good traits of the deceased, of the loving and tireless attention they bestowed upon him, etc., and then remind them of the goodness and mercy of God who makes no mistakes in dealing with His children.

2. What shall be said at the funeral? Here again it depends upon the life of the one whose funeral is being conducted. In some sections a simple burial service is held in which nothing is said about the dead. This often saves a preacher from an embarrassing situation. In other communities it is expected that formal sermons will be preached. If the deceased was a consistent Christian, this is an easy thing to do, but if he was not a Christian, it is often a most delicate and difficult task. But, brethren, in this as in everything else, you must be faithful to God and His Word. As your sympathy goes out to the sorrowing heart-broken family, you could wish that you might give them some ray of hope, some crumb of comfort as to the future of their loved one; but do not be tempted in an hour like that, to contradict all your former preaching. What you say, or fail to say, cannot effect the dead, but an imprudent utterance may prove the ruin of some living one who hears you. Let me say, however, that if you do not cherish any hope for the future of the departed, do not be so heartless and cruel as to intimate such a thing. Exercise the charity of silence, and do not wound more deeply, those whose hearts are already broken and bleeding.

3. The day after the funeral. This will be the most trying time for the family. The nervous strain, the terrible suspense, the weary watching, and the presence of kind friends and neighbors sustained them through the severe ordeal which precedes the end. But after a night of troubled sleep they awake with the terrible reality pressing hard upon their hearts. None of the neighbors are present and the house seems so strangely quiet. How they long for a visit from their pastor! See to it, that they are not disappointed. Go with a message of love and comfort, and help them bridge over that dark hour.

In this lecture we have gone "through the valley of the shadow of death," and yet in this way we can enjoy a blessed "fellowship of suffering." By using the opportunities which these sad occasions bring, we may be the instruments in God's hands of leading immortal souls to that "graveless land of cloudless skies."

On Music.

I have been hoping and praying for some one to say something on our church music. I found a piece in the Recorder of March 9th. I am unable to comment on the subject, but want to say, keep saying something on the same subject until we get back to the good old songs.

We don't hear congregational singing any more—songs such as: "Jesus Lover of My Soul;" "Amazing Grace;" "How Firm a Foundation," and others. Why? I will leave the answer for some one else. The singing of to-day reminds me of the peanut crop. The old gospel songs are the solid pea, while the present songs are the pops. With malice to nobody, I love good singing. But give me the old songs, and I believe I voice the wish of thousands in saying so.

We have rebuilt and enlarged our house at Lawrence's Cross Roads at a cost of $600, and are now putting a fence around it. We now have a nice house nicely painted.

Our pastor, S. B. Barnes, and the membership are a united body; and are expecting great things for and from the Lord.

J. W. LONGDALE.

San Souci, N. C.

Conscientious Purpose in Journalism.

BY PASTOR L. H. CHAPPELL.

Has the journalism of to-day a conscientious motive? Has the press found its mission to the people, and conceived its purpose as a public servant? I refer not only to the religious, but the secular press as well, for they both, and jointly, are servants of a great clientele, the great reading public, the world of thinkers; for they do the thinking, present the ideals, train the thought-habits, form the imaginations, mould the public sentiment of our people. They are educators. As such they have great influence and power, and consequently sustain a weighty obligation, whose responsibility should rest on a true and trained conscience.

The position of the press is one of the highest, of prestige, power and opportunity. It is one of growing importance and increasing duty. Conscientiousness should be the first qualification of service; for the press finds in the judgment of her readers, her bar of condemnation and approval. I speak not now of her higher relation to the God of intellect and thought.

As rapidly as our journals increase in number and variety, in sphere of thought and purpose, they by no means meet the growing demand of an increasing number of readers, with omnivorous, insatiable appetite. The press speaks daily to a great world, growing rapidly larger and more attentive and appreciative.

And I am glad to believe the reading world is coming to regard the true motive of the press to be primarily and essentially educational. As such, she is a servant whom we must ever hold in highest esteem, and provide for her the widest possible hearing. And she, in turn, must magnify her office, and rise to the dignity of her profession, and accept the lordly vocation of service.

She is torch-bearer to a world whose quickened mind and conscience are passing, by mighty bounds, into realms far beyond the limits, but recently marked unknown and unknowable. She is the sister of liberty enlightening the world. She stands for the vanguard of intellectual and moral development and culture. She is to be the aegis of our liberties and morals. She is to stand for purity of thought and truth. She is to be an advocate to plead for conscience as well as reason. How important that she form her conception of duty at once loyal and conscientious.

The question arises: Are our journals faithful to the call of duty? A recent article of Edward Bok's, in the March number of the World's Work, entitled, "Why people disbelieve the newspapers," is worthy of reading and consideration because it arraigns the veracity of the press. He begins by saying: "Time was, and it is not long ago, when folks believed what they read in the newspapers." "But now, if people do not absolutely disbelieve all that is published in all the papers, surely much of the newspaper writing is regarded with incredulity." * * * Is it true? Do our newspapers brand themselves as liars and sensation and scandal mongers? Not so bad as this, perhaps; and yet the conscience of our press needs to be arraigned, convicted and reformed.

The improper motive of selfish ambition for wide circulation and large profits is debauching the public mind and conscience. The ideal of the average newspaper is low and little,

too often partisan, almost always utilitarian rather than altruistic, aiming to serve a caucus rather than its age and country. Some consequently show a woeful lack of moral courage, are devoid of honest convictions, fail to advocate principles of truth; but the rather manifest the desire for popular applause and place, and, alas! sometimes for boodle.

We need a public conscience which carries a whip, with a thing in the lash for the backs of those demagogues who use the press to decoy and betray the public thought of the day. And when it comes to reside in the hearts of our true and loyal journals, and moves them to protect the name and fame of the fraternity, they will expose and condemn and punish the traitors of truth and morals. Let the religious press be true here. We thank you, brother editor, for your latest utterance of your position on public questions. Nail your standard to the masthead. Stand for truth and God. Truth is all one and blood kin, and pulsates in prayer and statesmanship alike. Why cannot our people see how truly we are to call our journals to the defense of all truth in true living!

Now to apply this to a real need of the times. There is the Sabbath desecration in railway service of which I wrote a few weeks since, when I attempted to show the loss to employes of any day of rest, by the practice of running trains on Sunday—a loss injurious to health and morals; a robbery of private rights and constitutional protection of religious liberty. Now why do not our journals come to the rescue! Why do they not expose the evils of this immoral and nefarious business! Are they not set for the defense of our people's liberties and morals! Are they loyal to our Christian civilization! Are they truly American in spirit, and yet stand by and see the very spirit of government and life throttled by these greedy, tyrannical and conscienceless railway corporations! Why are these evils not exposed by our papers! Is it because they do not know of them! Are they unacquainted with the evasions of our State laws limiting the running of trains on Sunday! Or is it because they are not responsible to the people for this matter! Let us see. We maintain there are special obligations of the press to expose these public evils because of the allied work of these two, the press and the railway, as carriers of communication. They bind together the ends of the world and keep the world informed of what is going on everywhere. And in this work they go hand in hand, and are as closely united as possible through the mail service. Hence, in a large measure, to allow this Sabbath desecration to continue, uncondemned and not decried, is to be particeps criminis.

And more than this, she is party to the crime of Sabbath desecration in the publishing and distribution of the Sunday newspaper. I say nothing of the desecrating and unholy character of the Sunday newspaper. That in itself is a charge of the gravest significance. It is the complicity of Sabbath desecration in publishing and distributing this needless sheet all over the country which I now condemn. Perhaps we cannot expect much from the secular press, towards revealing this crime against society, until she is herself reformed and innocent of the same crime.

Another reason why the press should speak out is because she speaks at once to the hearts of the people. She does not need the support of trusts or corporations, but draws her life blood direct from the heart of the people's patronage. No need of any paper's being bought up and controlled by any trust; her conscience and will are her own, and she should have a heart that beats as one with that of the people whom alone she serves. She speaks to all classes, for humanity, truth and love. The organ that does not, let her cease to speak and die; for she may prove a traitor and betray us into the hands of our enemies. But for the truth's sake, for the people's sake, for the sake of morals and freedom, for humanity and God, let the press cry out and spare not, until the evil has become as black and monstrous in its appearance before the public as it is in the hurt done our people and our country. Let the press not wait for external pressure, but yield to the appeal of conscience and duty.

Lilesville, April 20, 1904.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, June 6.—Psalms 1-9.
Tuesday, June 7.—Psalms 10-18.
Wednesday, June 8.—Psalms 19-27.
Thursday, June 9.—Psalms 28-35.
Friday, June 10.—Psalms 36-42.
Saturday, June 11.—Psalms 43-50.
Sunday, June 12.—Psalms 51-59.

The Book of Psalms.

"The Book of Praises," which is the Hebrew title of this collection, while it cannot be applied to some of the Psalms, sets forth in a general way the character of the book.

The Psalms were composed by various authors at different times. One of them was composed about 1500 years before Christ, and some were composed after the return from Babylon, perhaps from 400 to 450 years before Christ. Among the authors whose names are given in the headings are David, Asaph, Solomon, Moses, Sons of Korah, Heman, and Ethan. Fifty of the Psalms are anonymous, at least no author is indicated.

In studying the Psalms we must not lose sight of the fact that they are largely devoted to a prophetic description of the inner life of our blessed Savior. This perhaps accounts for their adaptation to the various experiences of the children of God. The universal heart of the redeemed seems to express itself through these wonderful songs.

The Book of Psalms may be divided into five parts.

I. Psalm 1-41, closes with a doxology and double amen.

II. Psalm 42-72, concludes with a doxology and double amen, and with the phrase "The prayers of David, the son of Jesse are ended."

III. Psalm 73-89, ends with a doxology and double amen.

IV. Psalm 90-106, ends with a doxology, amen, and hallelujah.

V. Psalm 107-150, concludes with a series of hallelujahs.

Terms in Captions.

Psa. 3, v. 2. Selah. A musical pause, meaning unknown.

Psa. 4. "Neginoth," stringed instruments.

Psa. 5. "Nehiloth," wind instruments, such as flute and cornet.

Psa. 6. "Upon Sheminith," means an octave.

Psa. 7. "Shaggion," variable songs.

Psa. 8. "Gitteth." Meaning unknown.

Psa. 16. "The Michtam of David," means the Golden Psalm of David.

Psa. 22. "Aijeleth Shahar." "The hind of the morning." Application unknown.

Psa. 32. "Maschil" indicates that it is an instructive Psalm.

Psa. 45. "Shoshannim," is a poetic title, and means upon lilies.

Psa. 46. "Alamoth" may indicate that the music was to be pitched high.

Psa. 53. "Mahalath" signifies disease.

Psa. 56. "Jonath-elem-rechokim." The title of a tune.

Psa. 57. "Al-taschith" means do not destroy this.

Contents of Psalms I—LIX.

Psalm 1 sets forth the difference between the righteous and the wicked in regard to their character, their experience, and their destiny. Psalm 2 sets forth in prophecy the trials, the sufferings, the humuliation, the struggles, the victory, the exaltation and the final universal reign of Christ. In Psalm 3 David, during the rebellion of Absalom, complains of the increase of enemies, declares his faith in God, and prays for deliverance. Psalm 4 is a song of remonstrance with his wicked foes, and restful trust in God. Psalm 5 is importunate prayer. Psalm 6 is the first of the Penetential Psalms. The other Pentential Psalms are 32, 38, 51, 102, 130, and 143. In this Psalm David agonizes in prayer with God. Psalm 7 is David praying for help in time of trouble, and his consciousness of God's favorable answer. Psalm 8 is a song of holy wonder, and exalted praise. Psalm 9 is a song of triumphant thanksgiving for defeat of the enemies of God. Psalm 10 is a prayer in behalf of the poor and persecuted people of God. Psalm 11 sets forth David's varied experiences while a fugitive from Saul. In Psalm 12 David deplores the increase of wickedness and the exaltation of the wicked, and rejoices in the safety of the righteous. Psalm 13 contains an anxious question, and earnest prayer, and a confession of faith. Psalm 14 sets forth the character of the atheist, the corrupting and persecuting tendencies of practical atheism, and closes with a prayer to the Lord to manifest Himself to His people. Psalm 15 asks and answers a question describing the character of a citizen of the kingdom of God. Psalm 16 sets forth David's unfaltering trust in God. Psalm 17 contains a prayer of David for deliverance from his enemies. Psalm 18 is David's thanksgiving for many great deliverances. Psalm 19 sets forth the glory of God in nature, and the superiority of the written word over the revelations of nature. Psalm 20 is a prayer of faith for the king's success. Psalm 21 thanks God and looks for greater success. Psalm 22 "Is the Psalm of the Cross," containing a cry for help and a foretaste of deliverance. Psalm 23 sets forth the happy condition of the believer under the control of the Good Shepherd. Psalm 24 sets forth the dominion of God, and the character and blessedness of the righteous. Psalm 25 is a prayer of faith for forgiveness and help. In Psa. 26 David, with a good conscience, appeals his cause to God. In Psalm 27 David sings of his faith in God, of his fellowship with God, and ends with prayer and a confession of his faith. Psalm 28 is a prayer for deliverance, a prayer of praise, and a prayer for saints. Psalm 29 contains a call to praise God on account of his greatness. Psalm 30, David exhorts others to join him in praising God. In Psalm 31 David in trouble seeks God's help in prayer and praise. Psalm 32 describes the blessedness of the forgiveness of sins, and the comfort of honest confession. Psalm 33 calls on the people to praise God for His goodness, His power, and care; and closes with an earnest prayer. Psalm 34, David calls on the people to join him in praising God for gracious experiences. Psalm 35 is a prayer to God containing a complaint against foes. Psalm 36—a contrast between the righteous and the wicked. Psalm 37 solves the problem of the prosperity of the wicked, and the afflictions of the righteous. In Psalm 38 David prays, in great distress, for the pity and help of the Lord. Psalm 39 is a wail from a heart burdened with sorrows, and crushed by a consciousness of the brevity and frailty of human life. Psalm 40 is a blessed experience. Psalm 41—the compassion of God contrasted with the treachery of foes. Psalm 42 portrays a soul longing for God. Psalm 43 is a song of trust and hope. Psalm 44 contrasts the blessings of the past with the evils of the present. Psalm 45 is a prophecy of the grace and glory of the kingdom of Christ. Psalm 46 sets forth the safety of the church, and of the believer in the hearts of God. Psalm 47 is a song of praise for safety and a glorious inheritance. Psalm 48 sets forth the safety, glory, and joy of the church. Psalm 49 deplores the frailty of human life, but points with joy to the certainty of the resurrection and immortality. Psalm 50 exalts God as king in Zion, and promises obedience. In Psalm 51 David, a convicted sinner, prays for forgiveness, cleansing, restoration of joy, and to be upheld. Psalm 52 prophecies the destruction of Doeg, and perhaps of Saul. Psalm 53 sets forth the folly and destruction of the sceptic. Psalm 54 is the cry of the longing soul for salvation. In Psalm 55 David, in great trouble, flies to the Lord for help. Psalm 56 reveals David, in the midst of enemies, trusting in God. In Psalm 57 David in danger seeks safety in God. In Psalm 58 David portrays the character of the wicked. Psalm 59 is a prayer of David for deliverance from his enemies who seek his destruction.

"Walking with God."

The difficulty which most people have in religion is to bring the thought of God into their daily lives. His very greatness makes it hard to connect him with homely every-day matters. We get some sense of him in church, or in the prayer-meeting, or in rare hours of exalted feeling. But when we go into the busy world, where most of our life is spent, God fades away into a heaven that is farther off than the blue sky above our heads. This is a great loss to us. It is neglect on our part of our highest opportunity. God walks with us in closest nearness, at every moment. There is in him, if we could learn to take it, a provision of helpfulness, of sympathy, of sufficiency, for every step in the whole round of our daily life. The very things that seem insignificant and without spiritual meaning are set around us by God as a part of our education. And, if we habitually recognize his presence in them, all the incidents of business and our household care and daily walk would become threads of gold, holding us in the sweetest and noblest friendship with our heavenly Father.

To-day Sermons.

By Elder J. A. Speight, D. D., of Winton:

Text: Psalms 37:23.

"Steps of a good man are ordered by the Lord."

All that a good man does is not always ordered of the Lord. As we view it the Lord did not order Moses to smite the rock the second time. The Lord did not order David to ruin Uriah's home. When can it be properly said that a "good man's steps are ordered of the Lord"!

1. When a good man puts himself into the hands of the Holy Spirit for divine service, then his "steps are ordered of the Lord."

2. When the good man goes to his work from his closet of prayer asking God's will concerning his life, then "the Lord will order his steps."

3. When the good man's attitude is such that like Samuel his life says speak Lord, thy servant heareth, then his steps will be "ordered of the Lord."

I oppose, as I would every useless fear in men, the lamentation that thef celings grow old with lapse of years. It is the narrow heart alone which does not grow, thew ide one becomes larger.—Jean Jaul Richter.

News Notes.

....Now for the Midsummer Meeting.

....Well, did we not say "they know who's who?"

....The Prohibition State Convention meets in Greensboro, May 31.

....Elder R. J. Bateman, of Raleigh, is conducting a meeting at Stoneville.

....Many friends are working to bring us to the 10,000 mark by July 1. It is only thirty days!

....Bro. D. C. Britt is aiding Pastor J. F. Davis in a meeting at Belmont church, Charlotte. They are having a good meeting.

....It is announced that Dr. John T. Christian of La Salle Avenue church, Chicago, has accepted the call to the care of the Second church, Little Rock, Ark.

....The Baptists at Huntersville and Chadwick have secured lots and will begin to build at some early date—certainly by fall. C. M. Murchison is pastor at both places.

....Geo. D. Carroll, half owner of the Baptist Standard, has bought out Dr. J. B. Cranfill's interest and J. H. Gambrell becomes Managing Editor. So passes Brother Cranfill.

....The Baptists of North Carolina should always be building. Their present object is the Biology building at Wake Forest, dedicated by the way appropriately to the Truth.

....Elder E. Y. Pool has accepted Sanford and Pittsboro's call. He regrets to leave Virginia, but he belongs of right in North Carolina. We predict for him a long and successful pastorate in the good old Sandy Creek.

....Bro. Wm. B. Renfrow was ordained to the full work of the Gospel ministry on Saturday, May 28, at Matthews church. Brethren J. Q. Adams, L. R. Pruitt, S. F. Conrad, C. M. Murchison, J. S. Bookhart, J. J. McLendon and A. C. Barron constituted the presbytery.

....President Poteat, of Furman, is calling upon 100 Baptist churches in South Carolina to guarantee the maintenance of Furman for four years, when the new endowment will become available. This looks, a little at any rate, in the direction of regular collections for support of colleges.

....The net Baptist gain by baptism in the United States last year was only 1,232! Thus said Dr. L. G. Broughton in his Sunday afternoon address at the Convention hall. Moreover, Dr. Burrows verifies these figures. This statement was an eye-opener to the Convention. There is an actual decrease at the North.—V. I. Masters in Baptist Courier.

....Brother Pruitt and his Twelfth Street church have completed the brick work of their new house. They will have a house equal to any in the city of Charlotte, and one of the best arranged and modern churches. Brother Pruitt says: "I have never seen people give with such real sacrifice as the church at Twelfth Street (to be known as Ninth Avenue henceforth) Charlotte."

....We are grateful for a copy of the 1904 Howler, the interesting and valuable Wake Forest annual. We suppose this periodical will do more to recall the flavor of one's college days than any other thing whatsoever, save it be to run along side of a rising senior for an hour or two. For alumni who are growing serious with their little affairs or crabbed on general principles we recommend repeated doses of The Howler.

....It is announced that Rev. A. J. Barton, D. D., will succeed Rev. M. P. Hunt in the pastorate of Patee Park, St. Joseph, Mo. Dr. Barton has for three years edited the Baptist Advance, bringing that paper to the front ranks of religious journalism. He is a strong man, a consecrated worker in the Master's cause.—Ex.

....The church at Cornelius, under Pastor C. M. Murchison, has about completed their new house of worship. The house has baptistry, Sunday-school rooms, etc. The house was commenced about the first of February. The Sunday-school is three weeks old, and numbers more than one hundred. This church is a successor to Hopewell, and will be reorganized the first Sunday in June. They hope to begin with 65 members.

....The Mecklenburg and Cabarrus Union which met at Matthews recently, was quite a success. They are soon to have a tour for missionary endeavor. Secretary Johnson will go with the pastors, and they will spend a week going from church to church speaking on missions. This Association is taking on new life, and they are determined to succeed in raising the seven hundred dollars which will secure three hundred more from the State Mission Board for State Missions.

....Elder W. T. Talbirt writes from Concord: "The work of the Second church is progressing very rapidly. I started a meeting there the 18th of May. There have been already twenty-seven conversions. Ten have joined and are awaiting baptism. The meeting is still in progress. I have had no one to assist me in this meeting. I baptized five the 15th of May. The house is filled each service. The Lord has been continually blessing us. The Holy Spirit is with us each service. All praise to God."

....Just before closing our forms the sad intelligence comes to us that Dr. John O. Rust died at his home in Seattle, Washington, at 9 o'clock, May 24th. The news was a great shock to this community in which he labored so long and where he was so greatly beloved. It brought the deepest grief to all hearts, not only among Baptists, but to those of other denominations. There has never been a pastor in Nashville who was more highly esteemed and generally loved than was Dr. Rust. He had done a noble work here.—Baptist and Reflector.

....This paragraph from a recent Presbyterian discussion will console those Baptists who think that our denomination has a monopoly of coarse phrases: Second, let us suppose a union with the Cumberland Presbyterians takes place. What would be the probable result? It is safe to say that three-fourths of the Cumberland Presbyterians "are fairly stinking of Arminianism." A great many, I know not how many, would go to the Methodist, where they belong. Many of the sound Calvanists would come to the Southern Presbyterian church, etc.

....Zion's Advocate, of Maine, and the Christian Herald, of Michigan, are both very positive in their advocacy of a union between the regular and the Freewill Baptists. The idea seems to be an increase in the Baptist numbers. It is said that there is also a disposition among the Freewill people to bring about a union, if possible. We certainly have no objection to a union, provided it calls for no sacrifice of principle on either side, and it is possible that, as Baptist churches are organized, Freewill churches might fall in line and become part and parcel of the greater body.—Journal and Messenger. This is the first heard on this subject in North Carolina. Is there real desire for union in Eastern North Carolina?

....Our University for Women is to be congratulated upon the addition to her trustees of that strong Baptist and able business man, Mr. C. E. Holton, of Greensboro.

....Elder C. V. Brooks sends the following: "The Raleigh Union meeting at Green Level last Saturday and Sunday was the best we have had in some time. There was a number of suggestive expressions from the brethren generally and three most excellent addresses by R. J. Bateman, E. L. Middleton and J. M. Broughton. The division of the Association may have had something to do with this revival of the Union. The Green Level people do not do things by halves. They made the meeting a success. They have talent. They furnished good music. The next meeting will be at Swift Creek in July."

....The following is the commission to study our religious duty to the negroes and to report at the next session of the Convention: L. O. Dawson, Alabama; J. F. Love, Arkansas; L. B. Warren, Florida; J. K. Pace, Georgia; J. C. Stalcup, Indian Territory; J. S. Dill, Kentucky; E. O. Ware, Louisiana; C. L. Laws, Maryland; W. F. Yarborough, Mississippi; C. J. Thompson, North Carolina; C. W. Brewer, Oklahoma; Z. T. Cody, South Carolina; G. W. Truett, Texas; R. B. Garrett, Virginia; C. C. Coleman, District of Columbia; G. W. Hyde, Missouri. We were correct in the statement that the list did not appear in our copy of the minutes; but it appeared in all but the first 400 copies.

....It is with great pleasure that we notice that the proposition of the Watchman for the renewal of the Triennial Convention of Baptists was taken up at the General Denominational meeting at Cleveland during the Anniversaries, and at the request of Dr. J. N. Prestridge of the Baptist Argus of Louisville, it was voted to appoint a committee of twelve to arrange for a such a Convention. This General meeting itself was a strong argument for such a Convention. It was the salient feature of the Anniversaries. If such a general meeting is good for the Baptists of the North, a general Convention of the Baptists of the whole country may be expected to have a much more important influence. In connection with the Pan-Baptist Conference proposed for 1905 in London, it is evident that the movement toward Baptist unity and solidarity is gaining great momentum.—Watchman, Boston.

....A sufficient sum has already been raised to justify the erection of the Chowan building which will stand through the ages as the permanent contribution to the Orphanage by one of the greatest associations in the wide world. This will make the ninth distinct family in the Orphanage group and will increase the number of children under the care of the institution to at least 340. Already we have about reached the 300 mark which puts us far and away in advance of any other orphanage in North Carolina in the number of children provided for. But this is not all. Still another house, of which we shall tell a little later on, will be erected, which will augment our number to not less than 375, and add the tenth family to our household. Thus our expenses, probably by the first of the coming year, will reach the enormous figure of $1,775 a month, or $21,000 a year; and still the per capita rate remain, as now, at $5.00 a month.—Charity and Children.

....Something like a revolution has occurred in the Methodist church. Twelve new bishops have been chosen. The General Conference meets once in four years. Since the last conference, Bishops John F. Hurst and F. X. Ninde have died. At the conference which closes its sessions at Los Angeles, May 27, Bishop Stephen M. Merrill of Chicago, was retired at his own request and Bishops Edward G. Andrews of New York, Cyrus D. Foss of Philadelphia, John M. Walden of Cincinnati, John H. Vincent of Zurich, Switzerland, and William F. Mallalieu of Boston, were retired as "ineffective." The eight vacancies were filled by the election of Rev. Joseph F. Berry, D. D., editor of the Epworth League, Chicago; Dr. W. F. McDowell of New York, Dr. Henry F. Spellmeyer of Newark, N. J.; Dr. James W. Bashford of Delaware, O.; Dr. William Burt of Rome, Italy; Dr. Luther B. Wilson of Baltimore; Dr. Thomas B. Neely of Philadelphia, and Dr. J. R. Day of Syracuse, N. Y. It is expected that four new missionary bishops will be chosen. Dr. Day declined.—Watchman. Provision was made also for the election of one or more colored bishops.

....Col. James A. Hoyt, editor and proprietor of the Greenville Mountaineer, died May 27, at his home in Greenville, S. C., after a brief illness. Colonel Hoyt has been prominent in South Carolina for many years. He served gallantly throughout the Civil War, rising from private to colonel of his regiment. He was once wounded badly, but refused to leave the field, and remained in command of his detachment to the end. In 1885 Colonel Hoyt was elected president of the State Baptist Convention, and was re-elected nine successive times. For twenty years he was a trustee of Furman University, and was once president of the Southern Baptist Convention. In 1900 he was a candidate for Governor on the Prohibition ticket, and was defeated by a small vote. At the recent Democratic State Convention he was elected a district delegate to the St. Louis Convention. He leaves a widow, three daughters, and one son, James A. Hoyt, Jr., city editor of the Columbia State.

Our Sunday-School Work.

According to the recommendation of the Sunday-school Committee and the endorsement of the Baptist Mission Board of the State, June will be observed by many of our churches and Associations as Sunday-school month. Programmes were sent to Executive Committees of our several Associations requesting that if it met their approbation the fifth Sunday in May should be set apart for the discussion of subjects relating to our Sunday-school work. The farther request was made that this be followed by collections from the Sunday-schools during the month of June. In response to this request sent out by the Sunday-school Committee many of the Associations agreed to hold Sunday-school meetings the fifth Sunday and to press the collections for Sunday-school work during June. A word just here may not come in amiss.

The outlook for the Sunday-school work in our denomination is brighter perhaps than ever before. We are the only denomination in the State doing general Sunday-school work. We have a Sunday-school missionary who gives his whole time to this important department. Bro. Hight C. Moore, our Sunday-school Secretary, is eminently qualified for the position he fills, and his selection, so far as I have been able to hear, gave universal satisfaction. The seeds sown by brethren M. L. Kesler, B. W. Spilman and T. Neil Johnson, are now beginning to bear fruit and

Brother Moore has a fine opportunity for reaping a rich harvest.

It is a fact, however, that our denomination has not given to this work in the past the support which its importance demands. Last year only $79.46 was contributed to the Sunday-school department, and so far this year we have received only $110.77. The Baptist churches and Sunday-schools of the State contributed very much more to the international work last year than they did to the support of our own Sunday-school work. While every Baptist church has a perfect right to contribute as it pleases, I am sure that when the attention of the denomination is called to this fact, loyalty will lead our churched to support our own rather than an undenominational enterprise.

If every Sunday-school in the State will take a collection during the month of June for our own work I verily believe that this year it can be made self-sustaining.

Those who attended the Convention in Charlotte remember with what enthusiasm the brethren endorsed the report of the Sunday-schools and with what unanimity they agreed that we should press our own Sunday-school work under the direction of the State Mission Board.

Now brethren, let us show our faith by our works. Will not every Superintendent in the State bring this matter to the attention of his school, and at some convenient time in June take an offering and send it to Bro. Walters Durham, Treasurer?

LIVINGSTON JOHNSON,
Corresponding Secretary Baptist State Convention.

Commencement Exercises Carson and Newman College, May 25-27.

Your correspondent has just read your announcement that hereafter the Recorder would not publish extended notices of college commencements. Thanks. It will save many of us much time and anxiety. The annual reunion of the four literary societies was largely attended and much enjoyed. The alumnal address this year was delivered by Dr. D. W. Key, of Greenville, S. C., a very thoughtful one on "The Making of the Man." Dr. Geo. B. Eager, of the Southern Baptist Theological Seminary, delighted us with a most drastic, charming and helpful discourse on "Present Day Culture." Dr. Cody, of Greenville, S. C., gave us a soul-stirring sermon on the text: "Now abideth faith, hope, charity, these three, but the greatest of these is charity." A synopsis of this sermon would do good, but I am limited. The following are names of the graduates, and their subjects: "The Preservation of Democracy," Mr. H. Garfield Cusick; "Faces to the Sunrise," Miss Roberta Rogers; "The Fate of Despotism," Thomas H. Francisco; Valedictory, Joseph B. Sanders; George W. Anderson, Class History; Class Oration, Benjamin C. Ogle; Class Will, Miss Effie Chute; Sibylline Leaves, James L. Jeffries.

There were about 325 matriculates this year. The president, Dr. W. D. Jeffries, made a most thrilling and inspiring announcement at the close of one of the exercises. Mr. A. E. Swan proposes to build a $15,000 Industrial Home for Young Ladies, provided the trustees will raise $10,000 with which to erect a home for young men. There seems to be no doubt that the $10,000 will be raised and more too. The year has been prosperous indeed.

S. E. JONES.
Carson and Newman College, Jefferson City, Tenn., May 27, 1904.

Wake Forest Commencement.

We regret that we have failed to receive the report of the Commencement which one of the members of the Senior Class was commissioned to write. By reason of his relation as trustee, the editor of the Recorder can no longer find time to report these occasions.

The exercises last week were of that high order that has made the annual return of this occasion an event in our denominational life and a social feature of far-reaching influence.

The Baccalaureate Sermon by Dr. Taylor was in his best vein, lofty and strong and rich with truth. The address by Dr. Hodge, of Richmond, to the Medical School, the Alumni Address by Col. Hobgood, and the orations of the graduates were worthy of the occasion, while the Literary Address by Dr. Gardner, of Richmond, was generally pronounced the most delightful treat of the week. A new feature of the week was the concert by the Glee Club; and we run no risk in saying that it won for the College fresh laurels.

The following is a list of the graduates: Thomas Allen, B. A.; Thomas Addision Allen, B. L.; W. W. Barnes, B. A. and M. A.; W. L. Beach, B. A.; W. C. Bivens, B. A; D. H. Bland, B. A. and M. A.; J. H. Booth, B. A.; R. G. Camp, B. A.; J. H. Campen, B. A.; G. W. Coggin, B. A.; D. A. Covington, M. A.; B. A. Critcher, B. A.; J. R. Cullom, B. A.; E. L. Davis, B. L.; R. R. Fleming, Jr., B. A.; G. S. Foote, B. A.; J. S. Hardaway; M. L. Harris, B. A; J. M. Henley, B. A.; S. C. Howard, B. A.; C. H. Jenkins, B. A.; Hugh Johnson, B. L.; R. D. Marsh, B. A.; P. L. Newton, B. A.; B. W. Parham, B. A.; E. D. Pearce, B. A. and M. A.; L. J. Powell, B. A.; Burton Justice Ray, B. A.; James Royall, M. A. and B. L.; C. A. Sigmon, B. A.; G. T. Stephenson, M. A.; H. L. Story, B. A.; H. W. Vernon, B. S.; W. M. Wagoner, B. L.; E. F. Ward, B. A.; C. P. Weaver, B. A.; John William Whisnant, B. A.; W. H. Whitehead, B. A.; Judson Willis, B. A.; S. H. Yokeley, B. A.

For detailed information with regard to these young men we refer the interested reader to the Howler, in which their weight and other titles to consideration are carefully set forth.

The trustees elected four new members: Messrs. A. D. Ward, Stephen McIntyre, J. W. Lynch and J. T. J. Battle.

Among other matters of importance they increased the salary of Professor W. L. Poteat to $1,800. This is not only a recognition of the professor's value in the life of the college, but a token that the trustees are of a mind to make it worth while to be a member of the Wake Forest faculty.

The most serious matter that confronted the trustees was the movement to establish Greek Letter Fraternities in the college. The movement did not succeed, but the trustees authorized the faculty to recognize strictly local social organizations. This meets the social demands of the student body and eliminates the undesirable features of fraternities.

It was also ordered that the college base-ball team be permitted to play only in North Carolina; this upon request of the faculty.

The invested funds of the college amount to about $300,000. The income from students last year was $14,000, a fine increase over last year's income.

The hospitality of the Wake Forest people was, as ever, cordial, beautiful and every way worthy of admiration.

Commencement Exercises of Oxford Seminary.

Lovely May, fairest month, with your verdant trees and lawns, your buds and opening flowers; can any earthly thing increase your beauty or enhance your charms? Thus we soliloquized yesterday, as we looked upon our town decked in its ever recurring but never oldfashioned robe—the beautiful handiwork of that inimitable artist, Nature. Thus we thought yesterday, but today, as we sat in the grounds of the Oxford Seminary, and saw the young ladies of its fifty-fourth class receive their diplomas beneath the shade of its beautiful trees, we confessed that another charm had been added to this lovely month. The scene was indeed beautiful and inspiring. The sweet girls in their gala dress, the green sward, the spreading trees, the glorious canopy above, pleased the eye, while deeper emotions were awakened by the scene in front. Just before us on the very spot where the old Seminary with all its tender associations had stood, there had sprung up, as if by magic, four commodious buildings. These buildings before the summer is over will be completed, furnished, and fully equipped with all modern appliances, and will favorably compare with those of any other institution in the State. We could but admire the brave spirit and indomitable energy displayed by its President, and congratulate him upon the loyalty of friends and devotion of his faculty, who notwithstanding great depression and much difficulty had persevered in their work and brought the session to a successful close. We prophesy for this institution a bright future. It will reopen on September 7, 1904, with new buildings, new furniture, all things new except the tried President and faithful faculty, who have shown by unmistakable proofs that they possess those acquirements that insure success.

The young ladies composing the class of 1904, are Misses Huldah Latta, B. A., of Granville County; Blanche Royall, B. L., of Yadkin County; May Peele, B. L., of South Carolina; and Mabel Goode, B. L., of Rutherford County. Miss Goode had finished the work for the B. L. degree before the burning of the Seminary, and would have received the B. A. degree, if it had been practicable for her to return for the spring term. The other members of the class completed their work under several members of the faculty.

Miss Latta read as her essay a paper on the Ethical Teaching of Romola, in which she ably traced the slow but sure moral deterioration of Tito, contrasting this with Romola's growth in heroic courage and moral purpose. Miss Royall read a very graceful and appreciative presentation of Tennyson's Interpretation of Childhood, in which she illustrated her different points with apt quotations. Miss Peele discussed Man and Nature, showing the successive developments of man's relation to the physical forces of Nature; through the hostility of the savage, the growing familiarity and reverence of the earlier civilization; the idealization of nature's forces as in the heathen mythologies, the mastery of them in the material civilization, and in the new era on which we are entering the reverence for them.

Misses Maude Buchanan and Iola Olive received distinctions in the Prang Course in Drawing for Graded Schools.

Misses Peele and Royall have already accepted positions as teachers for the coming year, and Miss Goode is now teaching.

VISITOR.

The Southern Presbyterian Assembly voted to raise $15,000 for evangelization of the negroes.

N. C. Men at Crozer.

Crozer Theological Seminary,
Chester, Pa.

In reply to your request I will say that the North Carolina men in Crozer are holding their own. Doing good, honest work and making reasonable progress. While so many have broken down under the stress of work and have had to go away to rest, the North Carolina men meet their classes regularly. As to the summer, Bro. N. C. Lassiter graduates in a few days, but is already settled as pastor of one of the leading churches of Camden, N. J. A fine man; I should have been so glad to have seen some North Carolina church capture him.

Bro. S. E. Garner, who did such fine work at Pollocksville, N. C., though he came late in the session, has done well in his classes. Has been in frequent demand as supply for some of the best pulpits. I do not think that he has accepted work for the summer, though he has had some good offers.

Bro. W. O. Rosser, of next year's class, stands well in his classes, and holds a fiduciary position in the student body. He is in constant demand as supply, and has several offers for the summer; but wishes to spend the summer in the home State. I trust that some good church will seize upon this fine opportunity of having the services of one of her best young men.

Bro. Lester Reddins is doing fine work in the class room and has a fine position as Sunday-school pastor in the Upland Baptist church. This is Uncle Sam Crozer's church, and he will take care of Reddin.

The writer has enjoyed the year North very much. He thinks that you would have to go along way before you could find a more orthodox school or a faculty of stronger and more spiritually minded men. He is pastor of the Garrettford church. This work is still under the fostering care of the New Tabernacle church, Philadelphia. It is a great privilege to be associated with such a great man as Dr. Reece, the pastor of this church. He will spend the most of the vacation with his work, but hopes to make a flying visit to North Carolina during the summer.

I want to say to every young preacher in North Carolina, you have no right to go struggling through life half educated. Crozer offers you a helping hand. Will you take it? If so write me a note.

Your friend and brother.
SQUIRE J. BEEKER,
Chester, Pa., May 20, 1904.

STRONGLY ENDORSED BY BUSINESS MEN.

The most practical, thorough, reliable and up-to-date institutions of the kind, and those endorsed by business men from Maine to California, are Draughon's Practical Business Colleges, Columbia, S. C., Nashville, Tenn., after July 4, 1904, Ft. Worth, Tex., St. Louis, Mo., Atlanta, Ga., Shreveport, La., Little Rock, Ark., Galveston, Tex., Oklahoma City, O. T., Montgomery, Ala., Kansas City, Mo., and Ft. Scott, Kans.

These schools are incorporated. Capital stock $300,000. Fourteen bankers on its board of directors. J. F. Draughon, Pres., is author of four text-books on book-keeping. It is generally conceded by practical book-keepers and business men that three months' course given under Prof. Draughon's copyrighted methods is equal to six months elsewhere. Students may, if prefer, pay ten dollars on entering and balance out of salary after course is completed and position is secured. No vacation. Enter any time. Book-keeping, shorthand, etc., taught by mail. If interested in home study send for 100-page catalogue on Home Study. If wish to attend college send for 160-page catalogue. Address Draughon's College, either place as above.

Home Circle.

Reconciliation.

Only a word and the sun is dimmed;
Only a look and the day is drear;
Only a kiss that we wanly miss—
So little will bring a tear!

Only a glance and the day is glad;
Only a word brings heaven near;
And our brimming eyes see Paradise,
So little will bring—a tear!

—Maurice Smiley.

Dangers to Growing Girls.

By Mary Wood-Allen, M. D.

By the "growing girl" I mean the one who is in the period of transition from childhood to womanhood, who is in a crisis of life and therefore needs especial care. To a certain extent the dangers of this period are recognized by mothers, and much anxiety is often felt lest the girl fail to develop into the perfect, healthy woman. But a lack of thorough understanding of the conditions and the processes of evolution often renders the mother incompetent to be a judicious guardian of her growing daughter.

The period of adolescence for the girl is said to cover the years between twelve and twenty, but the average age of the awakening of the special physical functions of woman—known as puberty—is fourteen. These functions may be delayed even in the healthy girl for two or three years, or they may appear as early as eleven years of age.

The physical changes which occur are full of import. The body takes on a sudden growth, the figure is fuller and more rounded. Accompanying these changes may be headaches, backaches, languor, showing that the vital energies are finding themselves taxed to bring about the required development. "Growing pains" may be present, indicating that the muscles are being stretched to meet the rapid growth of bones. The previously active girl has become so indolent that she is, perhaps, scolded for being lazy. All these signs indicate that the girl needs consideration on the part of her friends, and while she should not in any sense be considered an invalid, she should be encouraged to be judicious in her expenditure of physical strength.

Long walks or long bicycle rides, or games of lawn tennis, which heretofore have been a delight and benefit, just now may make an injurious demand upon the vital force, taxed as it is in the effort to establish a new order in her physical domain. She needs exercise and plenty of out-doors, but the exertion should have due reference to the extra expenditure of energy, involved in the transition from child to woman. It is simply a matter of economics. If much is expended in one direction, there will be less to spend in other ways. The girl should not be coddled or frightened, neither should she be laughed at because she is less inclined to great bodily activity.

A serious menace to the growing girl is an effort to compress her figure by her dress. The displacements of viscera that result undermine not only her own individual health, but threaten the physical integrity of her posterity. A thorough scientific understanding of the special physiology of woman would certainly prevent the mother from making this serious mistake.

Abnormal appetites, such as a desire to eat chalk, lead pencils, plaster and the like, are indication of a disturbance of the nervous system or of some morbid condition best discovered by an examination into the general health by a competent physician.

It may be that the girl who previously has had no difficulty in her school-life now discovers that she "can't remember," that she has headaches and is easily made to weep. Her friends notice that she has become irritable in temper and hard to please. These symptoms indicate that brain rest is needed. A year of freedom from the demands of school would allow nerve force to accumulate until—the new physical regime being established—brain work may again be resumed. Simple household duties, light gardening, studies of a scientific nature, such as botany or geology, would give employment for both body and mind. Long hours of practice of music should be avoided, for even if this does not tax her emotionally, it makes severe demands upon a nervous system which is already taxed to its limit.

To dwell with nature would be far more healthful than to pore over works of fiction or of poetry. The newly acquired sensibilities respond quickly to the stimulus of romances either in poetry or prose, and an undesirable precocity of physical womanhood may result. Theater-going is even more detrimental, as it makes a stronger impress upon the emotions. To dancing there are many objections. The insufficient dress, the exposure to cold when heated, the improper eating, all tend to produce local congestions aggravated by the long-continued exercise. There is also a danger to the emotional nature in the excitement, the undue familiarity of the round dance, and the sensuous influence of the dance music.

Social excitement of all kinds is undesirable. The social pleasures of the growing girl should be of the simplest, and should not interfere with her hours of sleep. If her companions are girls and boys of her own age, with whom she is on terms of comradeship without sentimentality, and their pleasures are those of older children—not of miniature men and women—they will conduce to her health because they add to her happiness; but no growing girl should ever be allowed to consider herself a young lady in society "receiving attentions" from men. While her nature is so rapidly developing it is exceedingly susceptible, and she cannot be expected to act with the prudence and good judgment that she herself will wish in later years. For her own safety she should be kept from the allurements and excitement of adult social life.

One danger to growing girls may be found in violent friendships with other girls. These are morbid, a sort of perversion of nature, the danger of which is not understood by the girl herself. Girls should be taught reserve in their association with other girls as well as with persons of the opposite sex. It were well for all humanity were we early instructed in the truth that true love needs no excess of demonstration, but best expresses itself in service.

The development of the child into the woman is a beautiful process when it takes place in an orderly, natural manner. Under the abnormal conditions of civilized life the bud is too often hastened in its unfolding, and the result is precocious beauty and consequently premature decay. The girl who at sixteen has tasted of all life's pleasures, at twenty is blase in mind and perhaps invalided in body; but one who unfolds in the sweet atmosphere of home sympathy, whose pleasures are simple and wholesome, whose hours of sleep are ample, whose food and dress are in accordance with nature's laws, remains longer a young girl, unfolds into more transcendent beauty and retains through life a continued interest in a world that was not "squeezed dry" before she had reached the age to taste its sweetness. The dangers to growing girls are more matters of environment and education than inherent in the girl's nature.

Flappers and Love.

This bit of advice is given by a mother to her son in Miss Glasgow's new novel, "The Deliverance:"

"'I have had a fortunate life, my child,' resumed the old lady, waving him to silence with a gesture in which there was still a feeble sprightliness, 'and when one has lived happily far into the seventies one learns a great deal of wisdom, and there is much good advice that one ought to leave behind. You have been an affectionate son to me, Christopher, and I have not yet given up the hope that you may live to be a worthy husband to another woman.' . . .

"'It is not likely I shall marry, mother. I was cut out for different ends.'

"'One never knows, my son, and at least I am only doing my duty in speaking to you thus. I am a very old woman, and I am not afraid to die for I have never to my knowledge done anything that was unbecoming in a lady. Remember to be a gentleman, and you will find that that embraces all morality and a good deal of religion.'

"He kissed her hand, watching anxiously the mounting excitement in her face.

"'And if you do marry, Christopher,' she went on, harping fitfully on her favorite string, 'remember that keeping in love is as much the profession for a man as it is the art for a woman, and that love feeds on little delicacies rather than on meat and drink. Don't forget the little things, dear, and the big ones will take care of themselves. I have seen much of men and manners in my life, and they have taught me that it is the small failings, not the big faults, which are deadliest to love. Why, I've seen a romantic passion survive shame, treachery, and even blows, and another wither out of existence before the first touch of bad breeding. "A man's table manners are a part of his morality," your great-grandfather Bolivar used to say.'"

Use of Odd Moments.

As goldsmiths sweep up the very dust of their shops, that no filings of the precious metal may be lost, so does the Christian man, when filled with the Spirit, use his brief intervals. It is wonderful what may be done in odd minutes. Little spaces of time may be made to yield a great harvest of usefulness, and a rich revenue of glory to God! May we be filled with the Spirit in that respect!

—Charles H. Spurgeon.



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The Greatest Stock Remedy Known.

As a tonic, blood purifier, liver and kidney regulator and aider of digestion, it has no equal.

No dosing, drenching or mixing with feed. Every animal his own doctor. Always in place and ready for use. Thousands endorse its wonderful merits. If your dealer does not handle it, enclose us $1 for trial sample of four bricks sent by express prepaid. Fully guaranteed to give satisfaction or money refunded. For further particulars write for full descriptive circulars, testimonials, etc. Special prices to dealers.

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BABIES ON FIRE

With Itching, Burning, Scaly Humors of the Skin

Instantly Relieved by Baths with Cuticura Soap

And Gentle Applications of Cuticura Ointment.

Instant relief and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great skin cure, and purest of emollients, to be followed in severe cases by mild doses of Cuticura Resolvent.

"My niece's little baby boy, two years old, was so badly afflicted with eczema that he needed constant watching. It was all over his face and he scratched the sores constantly. Mornings his clothes would be stained with blood, and his face and hands would be covered. His family never could take him out, as his face was always full of large sores. They had medical treatment, and tried everything they heard of. She commenced using the Cuticura Remedies last spring and found that at last she had a wonderful healer. The sores left his face and he was entirely cured, and now his face is as smooth and rosy as though no sore had ever been there to mar it."

Mrs. L. J. ROOT,
Jerusalem, N. Y.

Feb. 12, 1906.

On March 7, 1903, five years later, Mrs. Root writes:

"I received your note of kind inquiry and am pleased to inform you of the permanent cure of my little boy. He is now a healthy child with pink and white skin free from all blemish. It has been a marvellous cure and brought about in a short time after all other medical aid failed."

Sold throughout the world. Cuticura Resolvent, Pills (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chemical Corp., Sole Proprietors.

Mailed free, "The Cuticura Skin Book."

$1.50 will buy a pair of Dixie Girl Women's Shoes



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Young People's Page

Johnny's Poem on the Lightning.

one time A Lightning came down
from
the sky, ten Miles or More
and Said 'i Think I'll make a strike
where I ain't Striked before."

arn' Then the Lightnin' hit a track—
a Streetcar Track, it wuz—
and went a hummin' up the rail,
which soon begun to buz!

But When that Lightnin' reached the
place
Wher all the Cars Turnt round,
It tried to step off of the rail,
and git into the Ground,

but, no sir! that Trick wouldn't
work—
The Track it Helt him Down,
and so he started Back again—
'bout 'leven miles to Town.

he Found it was the Same thing
there,
and then he Spit and Cried,
But Motormens they made him work,
though he tried Hard to hide;

they've named him E-lec-trix-i-ty,
they've got him by the Tail,
and I'll bet you he's Sorry that
he Ever Struck that Rail!
—Cincinnati Commercial Tribune.

How to be Popular.

Some good hints for being popular are given in the current issue of "Success," which are worth remembering.

Show a helpful spirit toward everybody, and a willingness always to lend a hand. Every one despises a man or woman who is always thinking of self.

Be generous. The world loves a magnanimous soul. Large-heartedness is always popular.

Do not remember injuries. Always manifest a forbearing, forgiving spirit.

Be cheerful. The sunny man is wanted everywhere. All doors fly open to him; he needs no introduction.

Be considerate of the rights of others. Never monopolize conversation. To listen well is as great an art as to talk well.

What Will You Make of It?

"What are you making?" asked a lounger in a blacksmith's shop, of the new apprentice, who was hammering away vigorously upon a piece of iron.

"I don't know," replied the embryo Vulcan, "but I reckon if I keep working on it, it will make something."

So he put the bit of iron again into the fire, and blew the bellows until the ruddy glowing light reached every corner of the little dingy shop and a bright shower of sparks fell around. Then when it was red-hot he put it again upon the anvil, and hammered it this way and that, expending a great deal of time and muscular energy. At length, he threw it aside, exclaiming: "There! I don't make anything, after all."

I have often thought that many people are living like the young blacksmith. They have materials, time, health, and talents, of which something noble and useful should be made, but they just live along without any aim at anything in particular, and with no idea of what they will be or do. And so, before they are aware, the close of life comes upon them, and they find they have "not made anything, after all." There are some who have an object in view, but it is a low one, unworthy the toil of immortal beings. It may be the heaping together of riches, sensuous pleasure, or the gratification of some laudable ambition. But if it is pursued without taking our duty to God and our fellow-creatures into account, and gained, it will prove so poor, so unsatisfying in the end, that the same regret will be felt that "nothing has been made, after all."

But with those who have a high, pure aim in life, some noble end to be accomplished for the benefit of our fellow-creatures and the advancement of the Redeemer's kingdom, if such an object is labored and striven for, in the strength of the Lord, something precious and beautiful in the sight of God and the angels will be formed, a full and completely rounded life answering the end for which it was created.—Church Messenger.

Flossie's Umbrella.

The other day a big stray dog followed Flossie home from Sunday-school. He was a handsome dog, with a nice collar on—somebody's pet. But he had lost his way, for he was young and did not know how to get back home.

Flossie asked her mother if she might give him something to eat. How the dog did eat up the scraps of meat she gave him. Then he licked Flossie's hand, as much as to say: "Thank you, little girl!"

Flossie's father looked at the dog's collar and read the name of his master, and sent him safely home.

Flossie did not see him again for a long while.

One day Flossie was going to Aunt Margaret's to spend the day. It looked a little cloudy, and mother gave her an umbrella. Flossie had gone more than halfway when suddenly the rain came and Flossie opened the umbrella. But, s-w-o-p! the wind caught it out of her hand and carried it far away down the street.

Flossie started to run after it, but it kept on tumbling and tossing ahead of her. It began to rain harder, and Flossie began to cry.

Then all at once something big and black dashed by her, and ran after the umbrella faster than the wind could go. What do you think it was? It was Flossie's friend, the stray dog. Before she could cry any more he had caught the runaway umbrella and was holding it by the handle. How he did wag his tail, as if to say: "Here it is, little girl. One good turn deserves another. You brought me back to my master, and now I have caught your umbrella for you."

Jefferson Davis' Poverty.

The people of Texas, learning of Mr. Davis' losses, offered to give him an extensive stock farm in that State, but this he also refused. Upon the Gulf of Mexico, at the little station of Beauvoir, Mr. Davis owned a tract of land which he conceived would support his family, and there, far from the strife of the busy world, he resolved to spend the declining years of his life. However, retirement at best could only be partial, for a man loved and venerated as Mr. Davis was throughout the South, and Beauvoir accordingly became the shrine of the public men who sought the counsel of its sage. But with the modesty characteristic of the man he refused to advise any one upon measures of national import, since by the action of Congress he was forever disfranchised. He would not ask pardon, sincerely believing that he had done no wrong, and when the people of Mississippi would have elected him to the United States Senate he declined the honor in words which should be perused by all who know the man as he was, during this period of his life: "The franchise is yours here, and Congress can but refuse you admission and your exclusion will be a test question," ran the invitation to which Mr. Davis replied: "I remained in prison two years and hoped in vain for a trial, and now scenes of insult and violence, producing alienation between the sections, would be the only result of another test. I am too old to serve you as I once did and too enfeebled by suffering to maintain your cause." Any word that might serve to still further increase that alienation never passed the lips of the gentle, kindly old man, who still the idol of his people, preferred to all honors the quiet life there among the pines, where amidst his flowers he played with his children and their little friends, and far into the night, surrounded by his books, he worked assiduously upon his only defense, "The Rise and Fall of the Confederate States of America." The concluding paragraph of that book, written in the gray dawn of a summer morning after a night of continuous labor, should be read by every one who would understand the motives that actuated Jefferson Davis in the great part that he played in the world's history.

"In asserting the right of secession it has not been my wish to incite to its exercise. I recognize the fact that the war showed it to be impracticable, but this did not prove it to be wrong; and now that it may not be again attempted, and the Union may promote the general welfare, it is needful that the truth, the whole truth, should be known so that crimination and recrimination may forever cease, and then on the basis of fraternity and faithful regard for the rights of the States there may be written on the arch of the Union 'Esto perpetua.'"

It is the voice of the soul in defeat, yet strong and conscious of its own integrity, recognizing the inevitable and praying for peace and the perpetuation of that Union which Jefferson Davis still loved.—The Pilgrim for March.

THE BIGGS TREATMENT.

It Stands for Health and Strength.

The Biggs method of curing disease which has attracted so much attention because of its success in the cure of chronic cases that were generally considered to be incurable is a system in which Swedish Movement, Physical Culture, Scientific Massage and the best features of Osteopathy are ingeniously combined. In addition to this special treatment, Dr. Biggs employs as auxiliaries every other natural agency that will assist in the cure of his patients. He has made a thorough study of the various German nature cures and applies them in modified form in the treatment of certain diseases. Thermotherapy, or the Dry Hot Air Bath, is employed in connection with other treatment in the cure of obesity, rheumatism, sciatica and affections of the joints. Vibrational treatments are administered by mechanical appliances which produce from 5,000 to 7,000 vibrations per minute. This form of treatment is especially beneficial in diseases of the nervous system (such as nervous exhaustion, paralysis, neuralgia, etc.') muscular atrophy, goiter and obstinate constipation. The individual needs of each patient are carefully considered and every effort is made to effect a complete cure in the shortest possible time.

Patients come to Greensboro from all parts of North Carolina and from other States to get the benefit of the Biggs Treatment. Of the hundreds of people afflicted with chronic ailments who have been restored to health by this method, nearly all had been given up by other doctors before they came here for treatment. Women, after being assured that nothing but an operation would cure them, have been successfully treated without resorting to the knife.

The following statements made by well-known people furnish convincing evidence of the wonderful success of the Biggs Treatment:

LUMBAGO.

Greensboro, N. C., Jan. 4, 1904.

I have been troubled for several years with Lumbago, and medicine did me very little good, but last fall I took Dr. Biggs' drugless treatment and found that from the first day I could notice a decided improvement, and after twelve treatments I was better than I had been in several years, and although it has now been several months since, I am still in good condition. For any form of Rheumatism I would strongly advise any one to give it a trial.

Very truly,
HENRY W. WHARTON,
Wharton Bros. Bookstore.

CATARRH OF STOMACH.

For several years I was afflicted with a severe form of stomach trouble, suffering excruciating pain. The attacks finally became so frequent and violent that life seemed worth nothing to me. Finding no relief from medicine, I decided to try Dr. Biggs, the non-medical physician. He pronounced my malady catarrh of the stomach. I began taking treatment from him about the last of May and continued till about the second week in August, and during that time and up to the present, I have not taken a particle of medicine, nor have I had any of those terrible attacks. I feel constrained, in behalf of others who may be similarly afflicted, to state these facts.

MRS. E. J. LYNCH,
E. Washington St., Greensboro.
January 2, 1904.

CONSUMPTION.

My lungs have caused me a great deal of trouble. I would cough with nearly every breath and spit a great deal of blood. The best doctors in Greensboro treated me, but were not able to do me any good. They all said that I had consumption and frankly told my relatives that they could not cure me. I had lost all hope of ever being cured, and when I heard of Dr. Biggs I had not the least faith in his treatment, but I decided to try it as I had tried others. I commenced to improve immediately. My appetite returned and I regained my strength. My cough grew less and finally ceased. I am now able to do my own work and have better health than I have had for years. I advise every one who has lung trouble to take this treatment.

MRS. WM. JENNINGS,
720 W. Lee St., Greensboro, N. C.
August 18, 1903.

Dr. Biggs has written a book in which he explains the philosophy of his method of treatment. He will send a copy of this valuable little treatise free of charge to every reader of the Recorder who will write for it.

Address all letters to

DR. ANDREW C. BIGGS,
218 E. Washington St., Greensboro,
N. C.

The way to a man's heart is through his dinner plate, the wise woman knows. But if his liver is out of order, the dinner plate does not attract, until he uses Vick's Little Liver Pills, small, tasteless and does the work perfectly without nausea or pain. They cure dyspepsia and indigestion, permanently, in child or adult. 25 cents.

SCHOOL AND CHURCH BELLS
AT $5.35 for 20-inch, 150-pound, $19.15 for 30-inch, 600-pound, we sell all sizes of bells at one-half the prices usually asked. $1.21 buys best 50-pound farm bell. Send crystalline metal, quality and weight of your inquiries. Guaranteed against breakage for 5 years. For most reliable bells, clear, liberal terms, complete catalogue, write for FREE CATALOGUE OF BELLS. Address SEARS, ROEBUCK & CO., Chicago.

HER REAL WORK.

Nothing could be more significant than the response of the Southern Baptist Convention to the call to make conquest of the world for Jesus of Nazareth. Whether given the "best day" at Savannah or the worst at Nashville, this cause proves with ease its power to stir the hearts and inflame the zeal of Southern Baptists.

It is well. This is the true work of the church. Never is she so much herself as when exercising that faith and love and unfaltering obedience required in Foreign Missions. Never does she assume such grandeur, never does she present to the world so inspiring a spectacle, never does she proclaim her faith in her Lord so high and clear, as when joining with the sacramental hosts enlisted in the commission to evangelize the world and make disciples for Jesus of all nations.

There is no possibility of interesting the church too much in Foreign Missions. Let the present tide sweep all Zion until the present companies that are proclaiming Him who alone is the way and the truth and the life for all the mortal race shall be reinforced by a mighty army; until indeed the church can say to her Captain, "Thy triumph is complete; Thy name is the Name everywhere above every name."

OUR LOCAL SENSATIONS.

For several weeks Judge Peebles and the Atlantic and North Carolina Railroad have been the separate sources of much news and more talk. At this writing no conclusion has been reached, but each case has reached a stage that justifies a remark or two.

Judge Peebles has finally succeeded in assigning his case to another judge, although he yet he seems to doubt the validity of this procedure. Whether valid or not, he must have perceived, as any child might, that to try his own case could have but one effect, namely, to confirm him in his present disgrace.

In using this strong language we do not mean more than we shall here indicate: We would not touch the merits of the question. Judge Peebles may yet be vindicated, although the charges of the Lumberton bar, of drunkenness, of discourtesy, of partiality, and of threatening them, substantiated as they are by considerable affidavits; the very opposition of that bar; and his dallying between trying his own case and assigning it to another judge, have involved him in a "present disgrace," out of which we all do know neither he, nor his party, nor the Bench itself shall easily come. Let us hope that there will be no compromising. This is a matter of honor; and patched honor is no better than broken honor. We hope that the case will be tried without reservation by Judge Brown.

Our purpose, pending this trial, is to say nothing calculated to prejudice either side; but we are bound to deplore and protest against the action of Judge Peebles in sentencing to jail and fining three witnesses against him. He may have technicalities on his side, but the American public believes in no divinity that hedges king or judge when it comes to a matter of justice.

* * *

The State's Committee to investigate the condition of the Atlantic and North Carolina Railroad has reported. The most significant fact is the frank acknowledgement that the State cannot run this property by any means so well as a corporation or an individual might, and therefore it is recommended that the property be leased. If to put the State in the mind to lease was the object of the application for receiver, which ensued in this investigation, the applicants may at least be content—they have accomplished their purpose.

It is no longer doubted that the State will lease. In view of this we should think the present application for a receiver would be abandoned. For a receivership now would delay the consummation of a lease. Notwithstanding, the application has been pressed, and Judge Purnell on Saturday appointed a receiver. We take it that there will be few to doubt that the condition of the property justified this action; but since it will delay the lease and complicate the situation, we must regret that the action has been taken. The State blundered in not leasing before the receivership was called for. And now the applicants for a receiver blunder by putting themselves in the way.

The committee found no actual corruption, although there was much loose management and the general conduct of the road was not that of enlightened and experienced business men. To be sure, President Bryan is charged with using his position to dispose of his wood to advantage—and he who was only a few weeks ago received as a popular hero and greeted at New Bern as "the champion of Craven," will not recover from this bad business;—but beyond this there stands out only the conclusion that political parties, ordained as they are to run States and nations, are not able to run a small railroad. It is an interesting commentary on the party system.

THE RELIGIOUS PHASE OF THE RACE PROBLEM.

It has come to this, and we may as well recognize it: The Southern white people must restate (and perhaps revise) their conception of the proper attitude of the Southern Christian to his brother in black. We do not deplore this. We have this matter to confront; and the present generation has no right to evade it. To do so, even in the name of peace, is a craven policy. Let each genertion do its duty.

Moreover, Southern Baptists are closer to the colored man than any other white people. The negroes are Baptists; and the South has long been largely a Baptist country. We have, therefore, a particularly impressive relation to the colored people.

Our Home Board has announced a policy of missionary operations. The Convention modified this policy and appointed a Commission to take up the whole matter. This is a practical invitation to Southern Baptists to express themselves freely on this subject this year or hold their peace for years to come.

What should be the policy of Southern white Baptists toward the negroes?

(1) Shall we give them large sums of money for missionary purposes? Shall we appoint a white man to superintend the work of colored missionaries? This is the Home Board's proposition.

(2) Shall we send the negroes white missionaries? This is nobody's proposition—as unwelcome to blacks as to whites.

(3) Shall we educate them? That is, Shall we join with Northern white Baptists in supporting schools for negroes? Not a man in the South but recognizes that the churches of the South do not regard this as their duty. They have more than they can do educating the white children.

(4) Shall we regard the matter as a matter between man and man and be content to encourage the white race to set before the negro race the shining example of Christian living?

Along one of these lines we must go. The Recorder inclines to go along the last named. We see no opportunity for the expenditure of missionary money. Take, say, $15,000, the amount the Home Board purposes to expend in co-operation with the National Convention. This amount will not send any white missionaries to the negroes; for the negroes do not want them; and there are few suitable white missionaries available for this work. This amount will not increase the number of negro preachers; nor will it improve the quality of their preaching. Nor will it discover any destitute field, that is, destitute in the true sense; for the negroes have preaching every where and more universally believe in Christ than any other race.

What will it do? It will tend to organize the negroes. It will be used to encourage them to give more freely. It will tend to bring forth more money for the support of negro religious work. But we doubt if these objects should be included in our interpretation of the great Commission so long as vast reaches of population know not the name of Jesus. If we will sow the seeds, we need not force the fruit: It will come in its season; the while we are sowing in unsown fields.

On the other hand, we owe the negro a personal duty. We cannot discharge it by sending him a missionary. He is our neighbor, and the Lord does not expect us to send missionaries to our neighbors. We have a personal duty. The duty of being brotherly to the negro, considerate of his condition, patient with him, helpful to him, kind to him, leading him onward into his sphere; always exhibiting to him the Christian spirit. Nothing in the world can take the place of this duty. It is better than $10,000,000 expended in missions.

PROGRAM MIDSUMMER MEETINGS OF NORTH CAROLINA BAPTISTS.

Jackson Springs Moore County, N. C., June 21, July 1, 1904.

Tuesday, 21.—In charge of Livingston Johnson.

Words of Jesus—Lecture I.—A. T. Robertson.

Noon Address—How May I Have a Definite Experience With God?—G. N. Cowan.

Noon prayer.

Dinner.

Tuesday Afternoon—Bible study: Collosians, by W. H. Woodall.

Tuesday Night.—Sermon by J. L. White, of Macon, Ga.

Wednesday, 22.—In charge of C. L. Greaves.

Words of Jesus—Lecture II.—A. T. Robertson.

Noon Address.—How May I Know the Will of God? by A. C. Barron.

Prayer, etc.

Wednesday Afternoon.—Religious Liberty and Doctrinal Looseness—C. B. Justice.

Wednesday Night.—Sermon—L. G. Broughton.

Thursday, 23.—In charge of C. W. Scarboro.

Words of Jesus—Lecture III.—By A. T. Robertson.

Noon Address.—The Preacher that the World Needs, by E. M. Poteat.

Noon Prayer.

Afternoon.—Thirty Silent Years of Jesus—W. L. Poteat.

Night Sermon.—A. B. Dunaway.

Sunday School Day.

Friday, 24.—Sunday School Day; in charge of Hight C. Moore.

See Sunday School Section.

Saturday, 25.—In charge of G. T. Watkins.

Words of Jesus—Lecture IV.—By A. T. Robertson.

Noon Address.—The Preacher's Proper Attitude to Moral Issues, by Fred. D. Hale.

Afternoon.—Bible study: Ephesians.—L. M. Curtis.

Night.—Sermon—J. E. White.

Sunday, 26.—Sunday School.

Sermon.—R. T. Vann.

Afternoon.—Sermon by William Lunsford.

Night.—Mass meeting of prayer for revival of religion, presided over by W. C. Tyree.

Monday, 27.—In charge of C. J. D. Parker.

Words of Jesus.—Lecture V.—By A. T. Robertson.

Noon.—Conference: The Proper Attitude of the Church to Amusements.

Address by Rufus Ford.

Prayer, etc.

Afternoon.—Bible study: Hebrews—By A. T. Robertson.

Night.—Sermon, by W. F. Watson.

Tuesday, June 28.—In charge of W. A. Smith.

Words of Jesus—Lecture VI.—By A. T. Robertson.

Noon.—Address: Fasting: Is it a Duty and an Important Means of Grace?—W. F. Fry.

Afternoon.—Bible reading: 1 Timothy—C. W. Duke.

Address by Dr. Charles E. Taylor.

Night.—Testimony meeting.

Young People's Meeting.

Wednesday, 29.—Day in charge of J. C. Massee.

Essentials to Success in Dealing with Young Men.

Address.—The Young Christian as a Soul-Winner, by F. D. Hale.

Training for service—C. J. Thompson.

Open Parliament.—T. S. Franklin.

Afternoon.—Training Our Forces, by H. C. Moore.

Convention.—Value of Organisation, Election of officers, etc.

Night.—Sermon—W. H. Rich.

Thursday, 30.—Day in charge of J. E. Smith.

10 a. m.—Open Parliament, conducted by J. E. Smith.

The Motive in Service.—William Lunsford, Asheville.

The B. Y. P. U. Literature—W. T. Hundley, High Point.

Inspiration for Baptist Young People in Baptist History—D. C. Britt.

Practical Side of Young People's Work—C. W. Blanchard.

Finding Work for Young People to Do—C. H. Durham.

Consecration Meeting.

Sunday School Section

AFTERNOONS OF THEORY AND PRACTICE.

For discussion of lesson study and various Sunday-school topics we have set apart five afternoons: namely, June 22, 23, 25, 27, and 28. The meetings will open at 4.30 p. m., and close by or before six.

The first feature each afternoon will be "Studies in the Life of Elijah," being a thirty-minute treatment of the lessons from the first of August to the middle of September. The aim: information, first; also preparation for teaching these lessons; then, illustration of teaching principles and methods.

The next feature will be a series of twenty-minute talks by Secretary Hight C. Moore, on "Sunday School Fundamentals," as follows: I. The Model: What Saith the Scripture? II. The Meaning: What are Its Features? III. The Make-up: What is its Constituency? IV. The Material: What is its Instruction? V. The Method: What is its Pedagogy? VI. The Management: What is its Organization? VII. The Motive: What is the End in View?

It is proposed to have special discussion of "The Institute," "The Normal Class," and "The Home Department," with a view to utilizing them more largely and to the best advantage in North Carolina.

We hope to have at least two open conferences of a half hour each for one minute discussion of any question that may be submitted regarding Sunday-school work.

Dr. E. W. Sikes, of Wake Forest, is to deliver an address one afternoon on "Education Among the Hebrews." Secretary Spilman expects to attend and his service will be available for special addresses. Other prominent workers will no doubt be present and lend a helping hand.

SUNDAY SCHOOL WORKERS' DAY.

The whole of June 24 will be devoted to Sunday-school workers. The practical object of this special conference will be the solidifying of our Sunday-school forces. We need to get closer together, to unite more thoroughly on a definite line of action, and to arouse a widespread Sunday-schol enthusiasm which will be felt in every association, church and community in the State. The following is the program prepared, the dominant idea being "organization for efficiency:"

MORNING: THE NEED.

9.30.—Opening exercises by the Secretary.
10.00.—Lecture by Dr. A. T. Robertson.
11.00.—"Our Immediate Task in S. S. Work," by J. W. Bailey.
11.45.—"The Value of Organization," by J. H. Tucker.

AFTERNOON: THE PLAN.

4.00.—"The General Organization We Should Have in North Carolina," by B. W. Spilman.

EVENING: THE MOTIVE.

8.00.—"The Religious Education of the Child," by C. W. Mitchell.
9.00.—"The Sunday-school Teacher Needed Today," by J. B. Carlyle.

A SPECIMEN SUNDAY SCHOOL.

Sunday morning, June 26, at 9.30 o'clock. The lesson will be reviewed, usually regarded the hardest of lessons to teach. The treatment of it here may be suggestive and stimulating.

Notes.

Jackson Springs is a delightful place for rest and health. It is accessible to East and West, being in Moore County on the Aberdeen and Asheboro Railroad. One from the West takes the cars at High Point on Southern Railway; from East at Aberdeen. Reduced rates have been applied for.

The hotel and cottages will take care of 400 people. If more come, they will be cared for by special arrangements, Mr. Page having promised to run trains to Biscoe, Pinehurst and Aberdeen if necessary.

Send your name to J. W. Bailey, Secretary, if you wish especially to be provided for.

Apply to your railroad agent for reduced rates.

Hotel rates, one dollar per day.

Come prepared to make a contribution to the meeting.

The singing will be largely congregational. It will be led by the notable "Wake Forest Quartette"—Messrs. Eatman, Poteat, Lake and Brewer. Gospel Hymns 1 to 6, will be used.

W. C. TYREE,
L. JOHNSON,
J. C. MASSEE,
J. W. BAILEY,
A. JOHNSON,
J. D. HUFHAM,
Committee in Charge.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

JESUS BEFORE PILATE.

Sunday-school Lesson for June 5. Mark 15:1-15.

Golden text: Then said Pilate to the chief priests, I find no fault in this man.

In order to maintain the continuity of events recall that between the institution of the Lord's Supper, and the trial before Pilate there are "the scene in Gethsemane, the betrayal and arrest, the examination before Annas, the trial and condemnation before Caiaphas and the denial by Peter." This lesson brings us to the culmination of this series of events, in the court of the Roman Governor. The careful student will undertake to form a true impression at this hour of the state of Jesus' mind, the feeling of the chief priests, the agitation of the people and the attitude of the Roman authorities.

The Silence of Jesus.

Condemned by His own people and brought as a criminal worthy of death before the secular court, having been accused of many things and having suffered much, Jesus is content to plead guilty of being king of the Jews explaining simply that His kingdom was of a character not to rival the Roman throne or power. He thus technically pleads guilty, although Pilate understands too well to take advantage of the technicality.

Might not Jesus have done more? Might He not have replied to the other charges? Might He not have explained His mission so perfectly that none could misunderstand?

He could not. He made it clear that He was innocent. Pilate said so. The chief priests knew it as well as Pilate. Jesus understood. He knew that the matter had its origin in other motive than regard for God; and He knew that nothing that He might say would avail. Innocent, pronounced innocent by Pilate even, He prefers to carry Himself in that agitated and perverse presence with utter silence. It is mastery of Himself and of the situation.

It is not despair. It is not submission to the mob. It is the natural sequence of His nature. He fulfills His character. It would not have been like Him to have done otherwise. He reposes in His innocence and in the will of His Father.

Pilate.

Pilate's indifferent attitude amazes one. But remember He did not see as we see. To him Jesus was only a Jew—a peasant member of a captive race. To him this occasion was but another foolish gathering of the mob and the religious politicians about his doors. To him this was only another opportunity to find such a way out of a difficulty as would make for peace and maintain his standing at Rome as a tactful governor. His indifference to Jesus lies in the fact that he did not know Him. His indifference to an individual's life lies in the low esteem in which personal rights were held in those days—especially if the person were not a Roman citizen. His indifference to Justice lies in his conception of life: His it was not to do Justice but merely to keep the people in good humor.

The Mob.

This term covers the chief priests as well as the crowd; for they made the mob. They begat the mob-spirit. The crowd had been for Jesus. It is plainly stated that these leaders were animated by envy. They envied Him His popularity and His power. No doubt His holiness was also an offense to them. For more than a year have they sought to entrap Him. At last in desperation they make many charges. They know better. They know that He is no blasphemer. If they did not they would let Him stand as He is—self-accused. But their very anxiety in piling accusation upon accusation tells on them. He must be put out of the way—or their religion will be reformed and they will lose their places.

So they get Him before Pilate. Pilate pronounces Him innocent. But the chief priests, knowing Pilate's policy, stir up the people. Pilate yields a point. I will pronounce Him guilty, he says; but in keeping with your custom of letting go one man at this feast, let's let Him go. Imagine with what anxiety the conspirators heard this! It is the last chance that He will escape. One can see them hurrying throughout the mob and raising the cry—Not Jesus but Barabbas.

Such is the socalled trial of Jesus.

* * *

The teacher will be wise to keep the minds of the pupils centred on Jesus in this lesson. There are, however, some incidental lessons worth noting:—

1. The selfishness of Pilate. He was playing the politician and looking out for himself. Had he loved Justice, what a record there would have been. But he sought peace rather than justice. Jesus was murdered by a demogog to keep his constituency in a good humor. The modern politician freely advises policies that should be called Pilate policies.

2. It was the plea of expediency, of wisdom; the policy of opportunism. And these have not yet lost their popularity. Jesus stood here for principle. He told the truth and faced the situation. It might have been expedient or wise for Him to evade the issue! What then? Next time any one advises you to go back on Jesus for expediency's sake, for business or anything, think how He would not.

3. Remember that envy was the motive that inspired all this horrible sinning, and beware. It is yet the source of great sinning and sorrow.

It was perpetrated in the name of religion. Maybe they thought they were serving God. Since then men have deluded themselves in the conviction that they only had the right notion of God's will.

They feared to face the truth. Suppose they had called for a fair trial? Suppose they had sought the truth and freely faced the consequences? This is the only course for men. But they made themselves partisans and their partisanship blinded them and ruined them. Nor was this the last time that partisanship did such work.

THE MINISTRY OF EDUCATION TO RELIGION.

In the advance of religious thought it is becoming more evident that education must play an important part in the working out of religious problems toward a satisfactory ethical conclusion. While scholastic criticism may be held responsible for certain features of doubt about many things held to have been authoritative, yet it has not destroyed that for which creeds stand, nor has it taken away faith in the essential facts of a divine revelation. The task now before the Christian world is a scholastic preparation which shall be able to reset and restate to the thought and inquiry of the age the great truths which Jesus announced and to reaffirm the infallibility of the truth given in the word of God. It is well suggested in a recent editorial of The Outlook, that the solution of the religious problem will be an educational solution. The religious world has not lost its emotions, but it is more sensitively alive to religious problems on the intellectual side. It will not endure a cold scholasticism which suppresses the emotions, nor will it long be satisfied with mystical and vague theorizing, however fervent may be its devotion. A right education will enable men to give a satisfactory reason for the faith they possess. It will take religion out of the realm of dogma. The religious problem when settled rightly will show how a man may become, not a great theologian, but the best type of an ideal Christian. Not a formal faith or emotion, but life should result from the best religious training. That educatin which is to produce the most complete Christian life, as has been well said, "is not merely a deepening of religious experience, or instruction in dogma," but is a full, rounded, Christ-like character. This educational task is before the church of to-day and is her greatest call to her religious teachers.—Standard, Chicago.

Our Sunday School Committee.

By authority of our Baptist State Convention to seven members of the State Mission Board have been committed the Sunday-school interests of the denomination in North Carolina this year. The following brethren constitute this committee: N. B. Broughton, W. C. Tyree, W. N. Jones, J. W. Bailey, R. N. Simms, W. R. Cullom, R. T. Vann. A group of the best men in the State, to be sure; and they are not only profoundly interested in the Sunday-school work, but actively engaged in it as well. The first Wednesday in every month they met in the Secretary's office to consider the work entrusted to them. Prayerfully they undertook their task, and are seeking to perform it; let the brotherhood remember them in fervent effectual prayer.

W. M. S. Department.

Edited by Miss FANNIE B. S. HICKS, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Topics for Prayer.

June: Cuba—"Fear not, for I have redeemed thee, thou art mine." Missionaries, 33; churches and stations, 22; baptisms, 217; churches constituted, 7.

Study Topics—Difficulties as impulses to duty. Providential leadings past and present. Our American Missionary, C. D. Daniel. Cuban Missionaries. Stations.

The second Quarterly Report of the Missionary Societies closes may 31st.

Missionary Alphabet.

Always attend the meetings.
Be prompt.
Collect money and pledges often.
Do all things heartily as unto the Lord.
Every one can do something.
For Jesus' sake.
Give systematically.
How much owest thou my Lord?
Invite your neighbors.
Join faith and works.
Knowledge insures interest.
Learn about the work and you will love the work.
Make preparations for the meetings.
Never be discouraged.
Omission, not mission, is written against too many of our names.
Pray, pay, and persevere.
Quiet, persistent, prayerful work needed.
Read the Missionary Magazines.
Study the needs and the fields.
Talk about the work.
Use influence, time, means, whatever God has given you.
Vow and pay unto the Lord your vows.
Whatsoever he saith unto you, do it.
X-pect great things from God.
You have each an individual responsibility.
Zeal, enthusiasm, love, will ensure success.

The Year's Report.

Every missionary worker should supply herself with a copy of the minutes of the Southern Baptist Convention which can be had for the asking and five cents for postage. "Minutes," you say—"who reads minutes?" Well, you may skip that if you choose, and yet have the yearly reports of the Foreign, Home and Sunday-school Boards and Baptist Statistics from Maryland to Texas, all in a volume of about two hundred and fifty pages. The Foreign Mission report, in particular, is an in exhaustable mine of interesting facts, each missionary in detail, reviewing his work for the past year. Lest any should fail to get the minutes—although they are almost given away—copious extracts will be made from them in this column, beginning this week with some account of some of our North Carolina missionaries.

Our Two Yates Memorial Missionaries.

Report by T. C. Britton, Soochow.

Surely the grandest thing on earth is God advancing His kingdom. We remember with deep gratitude the evidences of its onward march among us during this year. Our church here is still the main centre of work. Brother McDaniel has been superintendent of the Sunday-school, and has preached three times at the Sunday morning church services, and administered the Lord's Supper once. Mrs. Britton's day school has averaged about ten pupils, and is serving the purpose of a place where the children of the church members can study under Christian influences. In the summer a meeting of two weeks was held. The members attended well, and seven were added by baptism at the close. At other times there were six additions, one of whom was Brother McDaniel, who joined by letter. The membership is now twenty-six. Following the meeting was a four weeks' daily Bible class, at which we finished the Life of Christ, which our church has been studying some years. Our mission having asked me to do some general Bible class work for the benefit of our churches, I began with a month's study of Genesis in October, having an average attendance of five from four churches.

CHANGZEH.

We have tried to make about semi-monthly visits to this town, the leader of the little band there having been discontinued on account of opium smoking. However, he is now reinstated. A church of seven members was organized there in March. A Bible class of three days has been held with them about once in two months. One of the native evangelists of Shanghai preached for us there a week in the early autumn, and three were added by baptism. Two others were added later, making twelve members at present. Preaching in the room provided by our brother at Dongli, and in the front room of the temple at Eding, has been kept up as we have had opportunity. One has joined from Eding. We do praise the Lord for what He has seen fit to do in this part of His vineyard. Praise ye the Lord.

Report of Miss Lottie Price, Shanghai

I arrived in China on the 20th of May, 1903, after a vacation of fourteen months. I found that Mrs. Tatum had been very ill, and Miss Kelly trying to take care of the school and do her own work. About a week after my arrival she had typhoid fever. How glad I was that the Lord sent me back just when He did. I found the Eliza Yates School for Girls in a very prosperous condition, and so it continues. We moved into our new home and school-house on the first of December. We are glad to be back at the Old North Gate, and we will certainly have a much better opportunity for spreading the Gospel through the school than ever before. Heathen mothers are bringing their little daughters to us, and those who are able are willing to pay for them. We have never had so many before. We need more room and more workers. Who will come?

THE OLD NORTH GATE—MISS PRICE'S NEW HOME.

A dwelling, "Yates' Home," erected by Dr. Yates' daughter for maiden lady members of the station, "Smith Bible School," contributed through Miss Kelly by her friend, Mr. Smith, of Alabama, and the "Eliza Yates Memorial Girls' School," built by a member of the Mission, have been finished. These houses are along side the Old North Gate Chapel, and furnish little short of an ideal plant and work for five ladies. Only two are there. Putting up these building has taken time and patience (and the account is not quite closed), but with an architect and a better builder than the average, the way has been made comparatively plain. The manager of a bank, who sympathizes with our work, remarked: "You missionaries are great builders in a double sense." I told him that it was our hope that the double sense would be emphasized.

The Bible is the sheet anchor of our liberties.—General Grant.

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STATEMENT

Stuyvesant Insurance Company of New York.

Condition December 31st, 1903, as Shown by Statement Filed.

Capital paid up in cash	$200,000.00
Amount Ledger Assets December 31st previous year	332,528.92
Income—From Policy-holders, $315,742.79; miscellaneous, $11,005.21; total	326,748.00
Disbursement—To Policy-holders, $148,330.76; miscellaneous, $69,237.55; total	217,568.31
Fire Risks—Written or renewed during year, $26,079,196.00; in force	19,644,261.00

ASSETS.

Book value of real estate (less amount of encumbrances)	15,000.00
Mortgage loans on real estate	14,000.00
Value of bonds and stocks	292,796.25
Cash in Home Office and deposited in banks	26,142.65
Agents' balances, representing business written subsequent to October 1, 1903	93,908.85
Interest and rents due and accrued	2,776.25
All other assets detailed in statement	720.71
Total	445,344.71
Less assets, not admitted	6,997.83
Total admitted assets	438,346.88

LIABILITIES.

Losses and claims unpaid	$18,053.37
Unearned premiums	151,150.65
All other liabilities as detailed in statement	35,560.80
Total liabilities as to policy-holders	204,764.82
Capital paid up in cash	200,000.00
Surplus	33,582.06
Total liabilities	438,346.88

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $114,666.00; premiums received, $1,680.06.
Losses incurred—fire; none. Paid none.
President, A. K. Pierson; Secretary, C. A. Garthwaite.
Home Office, 76 and 78 William Street, New York, N. Y.
General Agent for Service, Insurance Companies, Raleigh, N. C.
Business Manager for North Carolina, managed from Home Office.

STATE OF NORTH CAROLINA.
Insurance Department,
Raleigh, February 12, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Stuyvesant Insurance Company, of New York City, filed with this Department, showing the condition of said company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

When writing advertisers please mention this paper.

In Western North Carolina.

It is not with the spirit of egotism that I refer to the past or present, for if there is anything that I detest it is the spirit which I have spoken of.

I do not think it wrong to speak of our work in the the Master's cause, for if we ever do anything worthy of consideration it will certainly be due to the helping hand of God.

After returning to the mountains of Western Carolina it was my pleasure to labor among the good people of my own native county (Macon) and spend a year with them.

It was not hard to see that our people had made great progress in church work during the six years while we were absent from them. The Lord be praised for the good people who stood by us in the Master's cause and the great educational movement in Macon County. No better people can be found than some of the brothers and sisters in the town of Franklin, and surrounding country.

The Lord greatly blessed our efforts while among those people, for which we ever give Him thanks.

A little more than a month ago we came to Democrat, N. C., and entered upon the Big Ivey field, where Rev. O. L. Strinfield has been for some time. Brother Stringfield has done a great work here. No one will ever be able to tell what God has done in this section through this beloved brother. All who know Brother Stringfield are acquainted with the fact that he is one of our strongest gospel preachers in the State.

Brother Strinfield is now giving the principle part of his time to Burnsville. We feel sure he will do a good work there.

We believe the Lord led us to this place. Shortly after our arrival the good people came from all directions and entered our new home and gave us a pounding, that we shall never forget. We were unable to express our gratitude to them and to God for the great spirit which caused them to remember us.

This is not the greatest proof of the guidance of the Holy Spirit.

The large congregation, their eagerness to hear the gospel and the presence and power of the Holy Spirit. The oneness of purpose, the unity and aim of the people and the progress which we have already made under God are proofs to us that God is in the blessed work. Fifteen have been added to the church by baptism and letter since we came here and others will follow soon.

The Lord be praised for His goodness and tender mercy and long for bearance toward sinful creatures of earth.

We earnestly beg for the prayers of all the readers of the Recorder, and all Christians everywhere who may chance to see these lines, that the Lord may still continue to bless us in the great work of soul saving.

Yours in His service,

J. A. BRENDELL.

In Macon.

I am just home from Franklin, our county seat in Macon. The people have had a feast of good things down there. The Baptists of the county had been energetic enough to establish a school of high grade in the town. We do not wish to be boastful, but it will violate the rights of none to state a fact. It may be said, too, that there are those about the town who are not Baptists, and yet they are kindly disposed towards the school. The first session of this school closed may 6, with most delightful exercises. It is not our intention to trespass upon the reporter's grounds, but there is still room to say that the address before the school by Prof. Britt, of Asheville, did honor to the occasion and the speaker. It was a common remark among intelligent visitors and others that the address was exceedingly able. It was extemporaneous, but seemed to lack none of the elements of an elaborate speech. Not only was it grand for its literary worth, but the advice it contained to young men and women was of a substantial kind. We trust Professor Britt will accept this compliment from one who has learned to love him, but who abhors mere flattery. In this connection, it is appropriate to add that commendable merit characterized the execution of the entire program. Professor Bradley and his able assistants have a warm place in the hearts of the people. The large enrollment in the school, as well as the thorough work of the teachers, came in for favorable mention by the public. The enthusiastic support given this school by a generous people, is evidence that it is in the midst of its friends. Sanballats and Tobiahs to take "great indignation," none. Of this school it may be truly said that it is a Christian school for boys and girls, and those of riper years. May God inspire the hearts of the noble people to continue to foster this institution, and may its results add to the intrinsic worth of the country!

On Friday night valuable medals were awarded to successful pupils. Hon. K. Elias, Hon. J. F. Ray, Prof. Britt, Superintendent T. J. Johnston and Hon. H. H. Jarrett were called, and each performed his task admirably. The crowded audience then began to make slowly from the court-room.

J. K. BRYSON.

Cullasaja, N. C.

Swepsonville Meeting.

On Monday the second night of May the pastor and writer commenced a meeting which continued for twelve days, in which many souls were saved. The Christian people of the town were ready for the meeting. Great crowds came packing the house even before sunset; and when they came they came with a mind to work. The singers from each church Methodist and Baptist, came together with others—and did render most acceptible music—never tiring. Some leading prayers and many going out in the congregation, speaking to their friends and leading them to Jesus Christ. The Methodist pastor was present for a part of the time rendering very acceptable service. The Christians were greatly revived, for which they showed their appreciation by raising $60.00 for a building to be erected or repaired at Thomasville Orphanage; $14.00 on pastor's salary and $43.80 for the poor services rendered by the writer during the twelve days, making $117.80 collected during the meeting. The pastor being indisposed, it was my happy privilege to bury fourteen happy souls with Christ in baptism. Others stand approved, and still others will join and there will be some who will join other churches. It was an exalted privilege to work with such a man as Rev. J. E. M. Davenport, and his Swepsonville church. This is the best town in many respects I ever spent twelve days in. Not satisfied when I started for home, one good brother presented my wife with a nice dress. To God be all the glory.

JOHN A. SUMMEY.

Hannersville, N. C., May 18, 1904.

SKIN PARASITES

Live and multiply in the skin of the sufferer from Tetter, Itch, Ring Worm and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. If you have a friend suffering from such troubles, tell him of Tetterine. Fifty cents at druggists or by mail from

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Savannah, Ga.

Program.

Time, fifth Sunday in May. Place, Caney Fork, Friday, 11 a. m. Introductory sermon, A. H. Queen, 1.30 p. m. pastorial support, J. D. Sitton, R. L. Cook and others. 2.10 p. m., Are pastors doing their whole duty towards our Union meetings? T. F. Deitz. 3 p. m., What is the most practical way to enforce the present prohibition law against intoxicants? J. L. Owen, W. L. Hooper.

Saturday, 10 a. m., Devotional exercises, J. W. Kesterson. 10.30 a. m., The value of good literature in the homes, W. W. Mann, A. C. Queen. 11.20 a. m., What can we do to aid our school at Sylva? Chas. E. Filkins. 1.30 p. m., Would it be advisable to take every other fifth Sunday for a Sunday-school and singing convention? R. F. Jarrett. 2.30 p. m., Are the people of the Jackson County Union doing all they can for Foreign Missions? A. B. Thomas.

Sunday, 10 a. m., Sunday-school mass-meeting, and the study of the Sunday-school lesson for the day, T. C. Bryson. 11 a. m., Sermon.

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NEWS ITEMS.

The Cumberland Presbyterian Synod has voted for union with the other Presbyterian bodies.

Judge George H. Brown has declined to try the Peebles contempt case, he being related to one of the defendants.

Dr. Egbert Smith, of Greensboro, N. C., has been made Secretary in Chief for Foreign Missions of the Southern Presbyterian General Assembly.

The East Carolina Diocese in session at Wilmington last week elected Robert Strange, D. D., Bishop Coadjutor to Bishop Watson, who is old and in ill health.

Greensboro will vote on prohibition or saloons July 19. Charlotte will vote on the same question (practically) July 5. Wilmington and Newbern have campaigns in progress. May the saloon be voted out all around.

Dr. Charles Baskerville, of the University of North Carolina, accepts a call to the headship of the Department of Chemistry in the University of New York. At a bound he has become one of the foremost men in the ranks of the world's scholars.

Messrs. Glenn and Stedman have each between 150 and 200 votes instructed in the State Convention. Of the other two candidates for Governor, Messrs. Turner and Davidson, it must be said that they appear at present to be running as "dark horses."

We warrant that papal infallibility has struck a snag that will send it to the bottom in the Pope's opposition to women in Roman Catholic choirs. He proposes that women shall be excluded and moreover that the singing shall be very much restricted.

The New York Herald estimates that the annual income in this country averages for, doctors, $1,500; preachers, $1,200; lawyers, $1,500; teachers, $700; college professors, $1,200; newspaper men, $1,200; musicians, $1,000; architects, $1,200; actors, $1,800; bricklayers, $2,000 a year when they work steadily. Notice that the bricklayers head the list.

The physicians of North Carolina met in annual convention at Raleigh last week, four hundred strong. They make an impressive body of men. One of the features of the meeting was that part of the president's address in which he charged the Supreme Court with judicial legislation in the decision permitting others than physicians to practice the healing art on condition that they used no medicine, etc. Seventy-two young men were admitted by the Society to the practice of medicine.

The Japanese made a decided advance, after several days fighting, toward Port Arthur last week. With a loss of 3,000 men, they drove the Russians from their entrenchments and took Nanshan hill. It is described as one of the bloodiest of modern battles. In the earlier rushes of the engagement, every man in the line was shot down before he reached the Russian trenches. At length, however, a Japanese detachment broke through. The Japanese expect to take Port Arthur within two weeks. The world is prepared for a fearful conflict.

The following from the Lenoir Topic deserves general circulation in North Carolina: "Another thing about judges we wish to call attention to, viz: the exchange of courts by judges who are candidates so as to meet more people and thus be in position to do more log-rolling. Such a case lately was noticed in some of the papers and escaped comment. We believe in judges who are not always into some log-rolling scheme for themselves and the particular one who is now the subject of comment on our part can secure the benefit of further comment if he should so elect."

A late decision of the United States Supreme Court confirms to the government the constitutional right to exclude from this country any foreigner whose life and teachings would tend to overthrow it. The case was scarcely that of a rabid immigrant, bomb in hand, but of the English anarchist Turner, who, by this decision, unless he voluntary quits these shores, must be formally deported. The decision upholds the law for the exclusion of anarchists, and affirms the decision of the circuit court for the Southern District of New York, which refused to Turner a writ of habeas corpus. This case involves neither catastrophe nor popular feeling, but is none the less of service in that in the peaceful days of our social history we have made sure to ourselves that to perpetuate a government and our form of government we may exercise sovereignty along the lines of this exclusion law.—Standard, Chicago.

On Monday Judge Purnell of the United States Court in session at Raleigh and hearing the Atlantic and North Carolina Receivership case, took notice of certain editorials in the News and Observer and cited the editor of that paper to appear before him Tuesday morning, May 31, and show cause why he should not be adjudged in contempt of court. Judge Purnell also appointed Mr. V. E. McBee Co-Receiver of the Atlantic and North Carolina Railroad, with Col. Meares, of Wilmington. As for the action relative to the News and Observer we prefer to await the hearing of the matter before making comment. Newspapers have rights; but Courts must be treated by them respectfully, and if they do not, contempt proceedings are necessary. Respect for the courts is fundamental to the maintenance of order in a free country. Let us take up this matter in full appreciation of these considerations. As for the second appointment of Mr. McBee, we cannot but regret it. He is distasteful to the State; he is not in good standing in this matter; and altogether the appointment involves Judge Purnell in that general mystery regarding this matter which is the root of the widespread suspicions that have been aroused.

Cardinal Merry De Val, Papal Secretary of State, seems to have handled the matter of the papacy's protest against President Loubet's recent visit to the King of Italy in such a way as to have played into the hands of his personal enemies and the French ministry. His note to the Powers explanatory of the papacy's attitude contained statements and explanations not included in the note of protest to France. The refusal of the pope to see the head of the French republic in itself was a tactical error, even in the opinion of many Catholics who consider it folly for the papacy to continue a losing fight on the issue of temporal power and who have hoped that under Pius X. a saner policy was to obtain. But to correspond with France in a far from candid way, while doing an irritating and derogatory thing, has aroused the republic, and has put at the ministry's back elements of the electorate which otherwise might not have been willing to support M. Combes, the premier. The result has been that the French ambassador at the Vatican, M. Nissard, has been recalled to Paris. The matter has gone farther and the entire separation of Church and State in France is proposed. At present France pays Rome $10,000,000 a year, receiving therefor the privilege of appointing the Roman Catholic bishops in France, by which she to a degree controls that church.

Since He Was a Small Boy.

It gives me much pleasure to say that I have been a reader of the Recorder ever since I was a small boy. As far back as I can remember my father was a subscriber to the Recorder and the Christian Herald. Many changes have come in the years since I can remember, and father has gone to his eternal reward, but I think often of the prayer he used to pray so much: "Lord send forth laborers into the harvest." The same sentiment is voiced by your valuable paper, for, as well as I can recollect, it has always stood for the inculcation of noble principles, and the propagation of righteousness. To me it seems like a personal friend, and it becomes dearer as the years pass on. It seems to me to get better every year, and although I may get many miles away from my native State, as long as I live I expect to subscribe for the Recorder.

Yours fraternally,
G. C. DUNCAN.
Chalk Level, Va., May 25, 1904.

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SOUTHERN RAILWAY SPECIAL RATES.

$11.05 Raleigh to Athens, Ga., and return account Summer School. Tickets on sale July 2, 11, 18, limited returning fifteen days in addition to date of sale. An extension can be obtained until September 30th, on payment of a fee of 50 cents.

$21.10 Raleigh to Detroit, Mich., and return account Baptist Young Peoples Union of America International Convention. Tickets on sale July 5, 6, 7, and 8, final limit July 12. An extension until August 15th, can be obtained on payment of a fee of 50 cents.

$18.20 Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 5, 6, 7, and 8; final limit August 31, 1904. An extension until October 31, 1904, can be obtained by paying difference between rate which ticket was sold and summer tourist rate.

$17.75 Raleigh to Nashville, Tenn., and return, account Peabody Normal Summer School. Tickets on sale June 5, 6, 7, 18, 19, 20, July 3, 4, and 5; with final limit fifteen days from date of sale. An extension can be obtained until September 30th, on payment of a fee of 50 cents.

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Baptist Anniversaries.

The Northern Baptists had a fine meeting at Cleveland, Ohio. The attendance was about 2,000. We have space for the financial summaries only. The Home Mission Society reported: the total receipts for all purposes during the past year $635,395.77. The gains were: for general purposes from contributions, $13,318.55; legacies, $45,005.72; permanent trust fund, $16,828.20, making a total increase of $75,152.47. The total amount now in the Permanent Funds is $1,393,152.93, and the Society has in addition to this interest in school properties amounting to about $1,000,000. The receipts from churches were $114,829.23, from Sunday-schools, $4,829.47, Young People's Societies, $2,260.62, individuals, $87,566.69, co-operating conventions, $66,125.45, and from Women's Societies, $24,787.28. There was an increase of $63,644.50 in the expenditures for the year. Of this amount $16,238.94 was in the Missionary Department. The year closed with all current obligations met and the deficit of former years was reduced to $21,772.24.

The Missionary Union reported in the year just closed we have had a total income of $779,594.15. This includes $408,061.44 from donations; $113,018.32 from legacies; $32,103.06 from annuity funds; $46,225.96 from invested funds and bonds. There have been added to permanent funds and bonds $41,009.13; $133,881.23 have been received from the woman's societies auxiliary to the Union, and $5,385.01 from miscellaneous sources. The aggregate receipts have been $56,826.48 more than last year. In analyzing the figures referring to the treasury of the Union proper, it will appear that the principal increase was from legacies and matured annuity funds, both of these being exceptionally large. These were in excess of those in 1902-03 by $65,161.26. There was an increase in donations of $11,217.88. Our books closed April 1, showing a deficit of $7,945.86, a result not serious in itself, and for which in the providence of God we are more indebted to the gifts of the deceased than to those of the living. We can only wisely infer that, if we are to maintain in the year to come an increase in expenditures proportionate to that of recent years, the offerings from the living will need to be largely increased.

The American Baptist Publication Society reported: In the report for last year it was said that as a result of contemplated changes in the branches it was probable that the gross amount of business for the present year might be somewhat diminished. The expectation thus announced has been fulfilled, though the decrease in sales has been much less than was feared, and occurs only in the Book or Merchandise Department. The sale of periodicals, notwithstanding the decrease in the prices of several of these, shows a gratifying increase. The aggregate sales for the year are $700,782.28; merchandise, $396,660.23; periodicals, $304,122.05. Last year the aggregate sales of merchandise were $413,280.32, and of periodicals, $297,314.26. The sales of this year show a decrease in the Book or Merchandise Department of $16,620.09, and a decrease of the total sales of $9,813.30.

In the Missionary Department the receipts for missionary work from churches, individuals, income from invested funds, bequests, and so forth were $134,181.27, showing an increase over last year of $12,469.37.

The deficit in this department at the beginning of the year was $22,386.47. Notwithstanding a very considerable increase in the expenses of the department, owing to the addition of twenty-nine missionaries to our missionary force, and the building of several colportage wagons, we have been able to decrease to deficit $8,363.94, leaving it at the present time $14,023.53.

For Bible work we have received from all sources $11,855.20. The entire amount coming into our missionary treasury, not counting the expenses of that department paid by the Publishing Department, therefore, is $146,036.47. In addition to this amount we have received in annuity funds during the year, $16,150. The total amount received from all sources, exclusive of temporary loans, is $934,923.13—an increase over last year of $25,941.40.

Wilmington, First Church.

It was my pleasure to visit the First church of Wilmington, a few weeks ago. I wish to tell of some things there that impressed me.

1. The people have a mind to work. I was told by one of the brethren that their pledge to Foreign Missions was six times as large as the one a year before. Their other undertakings were in keeping. I enjoyed trying to preach to such a giant, which I believe is now awaking to the full appreciation of its possibilities. They have boundless power there, and I believe if their pastor is able to return to them that we will yet hear great things from that church.

Another evidence of their life was their live Sunday-school.

A few months ago they had from one hundred and fifty to seventy-five. They now have from two hundred and seventy-five to three hundred. In this time their contributions have more than doubled. It was indeed inspiring to see how interested every man, woman and child seems to be in this part of the work.

I could see a good spiritual life in each service. These noticeable things I wanted to mention, for I rejoice with them in their growth and new life. Let us look for greater things from that section than we have ever seen—for that church is going to lead that section to greater activity than they have ever known. Let us pray for their pastor's restoration, for surely God is using him there.

Sincerely,
R. J. BATEMAN.

Recent Sermons.

By Pastor Duke, Elizabeth City:

11 a. m.—"Consecration." Ro. 12:1. Introduction: Outline of Rom., showing significance of "therefore" in text—marking transition from argument to exhortation.

1. Significance of consecration as expressed in the word "sacrifice."

2. Incentive to consecration—"by the mercies of God."

7.30 p. m.—"The Penitent's Prayer." Ps. 51:1,2. Subject: David's penitence more important than his sin.

1. We find here a threefold characterization of sin: Transgression, rebellion, iniquity—wrong and sin—missing the mark.

2. We find also the penitent's honest acknowledgment of guilt—"My transgression," etc.

3. We find too, a threefold expression for forgiveness—"Blot out," "wash," "cleanse."

4. We find last the ground of the penitent's hope—"According to the multitude of the tender mercies."

Pastor Massee completed his first year with the Raleigh Tabernacle on Sunday. One hundred and sixty new members have been received and the old debt of $4,200 paid. The church is united and, as ever, pressing onward.

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White Lawn Cap, 19cts. Worth 25cts. Two styles, one corded with dainty embroidery around the face, the other with hemstitched tucks. 19cts.

White Lawn Dresses, $1.00 Worth $1.25. Russian styles, long waist, with hemstitch tucks, ruffles over shoulders, front trimmed with small pearl buttons. Full skirt with hemstitched tucks and hem. $1.00.

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Temperance.

The Reign of the Rum Power.

The liquor dealer is the highwayman of modern civilization.

His accomplices are everywhere. On the decent public he levies blackmail, and robs and brutalizes any who venture to cross his threshold. He parades in broadcloth, while his victims are reduced to rags. Desperate in deviltry, he bullies the patient and timid public by his bravado and swagger. He is worse than the Barbary pirates, who levied tribute on the commerce of Europe; he not only robs, he brutalizes, his victims. The thugs of India kill their victims outright, while the thugs of Boston and New York torture.

This ruler has the excessive cheek to ask the American people for a license to carry on his business of deceit, violence, and robbery. He asks the public for authority to become a prisoner-general in the streets of our cities.

The ground on which the license is granted is the most curious of all. Good people propose to muzzle the intolerable cur with a license. The license-fee, however, muzzles the law. When you have taken his money, you cannot well deter him from committing the crime for which it was paid.

The timidity of the better public is the resource of the rum traffic. Crime is always cowardly when society takes it by the throat. The rum traffic knows its master when the people mean business and lift the sword of judgment. The man in the saloon is not deceived by words. Brave talk for temperance when voting is at stake, ringing resolutions, even the enactment of an ineffective law, are accepted by the dram-seller without protest. A thousand such missiles would not upset a saloon.

But put forward a prohibitory constitutional amendment, and the dramshops "from Berkshire to the sea" will bestir themselves, and pour out their money like water. And they will have the help of all the lukewarm temperance people in the land. They are temperance people, but they do not mean to be fanatical. They will let you muzzle the saloonkeeper; they will not let you wring his neck. But the neck is the place for the effectual grip.

All our talk is in vain except as it leads up to action. The agitation, indeed, must go before to arouse and unite the public; but the time ought not to be far distant when the better people shall move in solid phalanx against the huge iniquity, and eliminate from our civilization the saloon, which has proved such a source of corruption.

We believe the enemies of the saloon are vastly in the majority; and, when that majority is able to unite on measures, the liquor-shop will be a mere eggshell in the presence of the advancing landslide.

Let the sober and serious public realize its power and responsibility in this matter, and rally as one man to destroy the saloon power, a menace to our civilization and the greatest source of temptation, corruption, and crime to our people.—Boston Standard.

Robs His Family.

If you are indulging in the use of liquors out of good-fellowship, just stop and think what a good fellow you are. By the sweat of your brow six days in the week you accumulate a certain sum of money. A half dozen of your co-laborers each indulge in a like number of days of brow-moisture for the same purpose, and with the same result—a given amount of the coin of the realm in each pocket.

Together you visit the gilded rum-palace of the fellow who doesn't earn any bread in the way you have done. He hasn't a commodity to sell that can possiblye do one of you a particle of good. You rob yourselves, each other, and your families by your interchange of treating favors, under the plea of good-fellowship. That is the worst good-fellowship known, but you have shown your good-fellowship for the saloon-keeper; you have helped him to pay his mulct and corporation tax; you have helped to build his elegant home and to clothe his dependent ones in silks and satins. Your good-fellowship has put him and his family beyond the line of worry. What about your own "Betsy and the baby"? What has been taken from them in the deal and given to the others?

Make Sure Work.

"O Lord, do not let the birds get into Robbie's trap—Oh! I know they can't—Amen!"

"Dolly," said her mother, "what makes you so certain?"

"'Cause I smashed the trap."

This pleasing little paragraph, which we copy from an exchange, is full of significance. It teaches us a most important lesson respecting the cause of temperance. Many readers of the Searchlight pray earnestly that their loved ones may be kept from the traps that are set in every grog shop and drinking resort. Their prayers are sincere and earnest, but to make them effective they should learn the wisdom possessed by this little girl. It is in the power of those who offer these prayers to thus make themselves effective. The man-traps and the boy-traps are thickly set all about us, but only by the consent of the people, and it avails but little to pray against them unless in the exercise of the powers we possess we smash the traps.

There is something electrifying in the confidence of this little girl. "Oh! I know they can't," she says with gleeful heart. Such assurance may be ours only by the full performance of our own part in accomplishing the results desired. Smash the traps! Smash them thoroughly, smash them all. Do your whole part in the matter. Let nothing be left for chance or good fortune. Trust not to others to overcome for good your own negligence. Seize the weapon God has given you and smite. Smite until further smiting will not be needed. "O God, save the little birds," says this tender-hearted lassie. And then her uplifted foot is brought down with vigor upon the endangering trap. Oh! God, save the boyhood of Los Angeles from the numberless traps set for their unwary feet.

Many offer this prayer who do not expect it to be fulfilled. But when, in obedience to God's commands, we banish the rum traps and "pulverize the rum power," we shall pray with an assurance and exuberance of joy to which many are now utter strangers.

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News from Belhaven.

After a residence of more than two years here I have concluded that I have a little news for your readers.

Last year I wrote to no less than eight different preachers in an effort to get some one to assist me in a series of meetings, but each of the eight had good and sufficient reasons to decline; consequently I failed to receive assistance.

This year I began the meeting early and started with a "triplicate" application to Bro. L. Johnson, and received the services of Rev. R. S. Stephenson, of your city. He reached here the night of April 17th, but too late to preach that night. He took charge of the meeting the next night and closed on the night of the 20th.

The meetings resulted in about twelve professions of faith, and was the best short meeting that I have ever been engaged in.

Since Brother Stephson left I have baptized seven and received one by letter.

Brother Stephenson's coming was a great blessing to our church and community, and we were very loth for him to leave so soon, but the fact that he was not at all well and home duties compelled him to return home.

We contemplate having him to visit us again next fall, when he can remain longer. I have never known a preacher to take better with a people than he; the congregations increased from night to night until we had about all we could accommodate.

We are now on the "home stretch" in completing our building and are bending every muscle to accomplish it. We have addopted the plan of monthly contributions to the building fund and have a list which amounts to $36 per month, which is headed by a friend with $5, who is not a member of any church.

Our purpose is to complete the house and have it dedicated on the fourth Sunday of October next, and have Brother Stephenson with us, and continue for at least two weeks in evangelistic services.

We now extend to you an invitation this far in advance to be with us on that occasion, so you may make a note of it, and allow nothing to intervene. We are going to have a beautiful house of worship, and believe it will mean a great deal for the Lord's cause in this section. Some other time, perhaps, I will tell you of the heroic struggle of this faithful little band to accomplish this herculean task. Oh, how much we need the prayers and sympathy of our brethren in the strong Baptist centers!

Ask Brother Stephenson to give you his impressions of Belhaven and Baptist interests.

May the Lord bless you and the Recorder.

Fraternally,
DUNCAN McLEOD.
Belhaven, N. C., May 10, 1904.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 37

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Marriages.

TOWNSEND — THOMAS.—Rev. B. Townsend and Miss Lenora Thomas, of Broadway, N. C., May 25, 1904, in Juniper Springs church, by Rev. J. A. Campbell, at 7.30 p. m.

FAROBOW—POOL.—Near Virgilina, Va., May 15, 1904, at Mr. Jas. Pool's, the home of the bride, by Rev. Thos. W. Strowd, Mr. Wm. R. Farobow and Miss Bettie Haselteen Pool.

CARROLL — HOLLAND. — At Apex, N. C., on the 19th of May, 1904, Mr. M. P. Carroll, of Raleigh, N. C., and Miss Clyde Holland, of Apex, N. C., were united in marriage, Elder J. D. Bowen officiating.

Obituaries.

SESSOMS.—Mrs. Eliza Sessoms was born January 7, 1819, and entered into rest on February 7, 1904.

Sister Sessoms joined the church in 1845, and was baptized by Elder Delk. Sister Sessoms was married twice—first to Mr. Josiah Freeman, and of this union one son, who survives, was born. She married the second time, Mr. Daniel Sessoms—of this union eight children were born, four of which survive.

Sister Sessoms died in the fellowship of Bethlehem Baptist Church, Hertford County, N. C., in a ripe old age. Sister Sessoms was true in every relation of life. She reached her highest excellence in the home, as mother and trainer of children, though she was faithful in her church relations as well. Sister Sessoms was one of the most modest, quiet Christian ladies that it was ever the writer's privilege to know. She was ready when the Master called. Her funeral was conducted by her pastor.

L. M. CURTIS.

WYNNS.—Mr. John Wynns died of pneumonia at his home in Bertie County N. C., in the 58th year of his age.

Brother Wynns had from early life been a member of a Baptist church, having first united with the Ahoskie church, but a few years ago transferred his membership to Centre Grove Church on its organization. In the fellowship of this church he lived and worked for the Master till his death on the 26th of March, 1904. For faithfulness, abundance in Christian work and cheerful liberality, Brother Wynns had but few equals and no superior in my knowledge. He was a model Christian in the home, in the community and in the church. In all these spheres he is sadly missed. He leaves a wife, son and daughter, son-in-law and grand child to mourn their loss.

Brother Wynns had for several years been the efficient missionary treasurer of Centre Grove Church.

His funeral was conducted by his pastor, to whom he was always and everywhere faithful and helpful.

L. M. CURTIS.

In Memoriam.

One by one God's servants are being called from this world to the brighter and better land. In the death of Brother Ward our county feels a great loss. He died at the age of fifty-six years. He was married twice—his first wife was Miss Kittie Pearson, his second was her sister, Miss Marcie. He was a devoted husband and father. It will be hard to part with a loving father, but God will be a Father to the fatherless. The church of which he was a member feels the great loss. Brother Ward made a profession of faith and joined Enon church, Onslow County, in 1876. He was baptized by Dr. W. B. Knight. Four years later—1880—he was impressed to preach the gospel. He entered the ministry, and for twenty-four years he ceased not to declare the whole counsel of God. He was a strong believer in Baptist faith.

He can be put down in history as one of Eastern North Carolina pioneer workers. He has served as missionary under the Board of the Baptist State Convention in the Atlantic and Eastern Associations for several years. As missionary, he did good and faithful work. He has preached hundreds of sermons and traveled thousands of miles. Through storm and sunshine he has gone to fill his appointments. He has served as pastor Enon, Piney Grove, Capernaum, Christian Hope, Cool Springs, Maple Hill, Salem and Swansboro. Brother Ward was a strong supporter for the cause of temperance. He did not fail to attack the devil's stronghold when he found it. His style of preaching was extemporaneous. Doubtless many a poor soul will meet him in the "sinless summer land." Because of having heard him tell the sweet old story of the cross.

For twenty-four years Brother Ward has preached and labored in Onslow and Pender Counties. He has preached in the highways and hedges and upheld the truth. Our cause will sustain a loss by his death. His voice will be heard no more in our homes, churches and Associations. But his influence still lives. He was a good citizen, and ready for every good word and work for the county and State. We tender our heartfelt sympathy to the bereaved widow and children in their great sorrow. He was buried in the family graveyard near the old home on New River, Onslow County.

Life on earth He gives and lends till
He calls us higher,
Then He sends others to take our
turn.
But He warns not when—that we better attend to the present;
There to learn later, the great answer to—
What is life?

B. H. MATHEWS.

Resolutions of Respect.

The great and ever merciful Father has seen fit in His infinite wisdom to remove from our church and community our beloved brother, H. H. Knight, who departed this life May 7, 1904.

In the death of Brother Knight, Knight's Chappell Baptist Church loses an excellent deacon and a member, who was loyal to all the interests of the church.

Brother Knight was born November 5, 1842, and died May 7, 1904—sixty-two years, six months and two days old. Brother Knight joined the Baptist church early in life and was always a faithful member until death. He was a great lover of the Sunday-school, and seldom missed being present. To show our appreciation of the life and labors of Brother Knight, we, the members of Knight's Chappell, from the depths of our hearts of sympathy, affection and love, offer the following resolutions:

Resolved 1. That in the death of our highly esteemed brother, the Knight's Chapell Baptist Church looses a worthy deacon and a devout and consecrated Christian worker.

2. That we bow in humble submission to the heavenly Father's will who doeth all things well.

3. That we, as a church, tender our heartfelt sympathy to the bereaved widow and children in their great sorrow.

4. That a copy of these resolutions be sent to the Biblical Recorder for publication and one to the bereaved family, and also a copy spread upon the minutes of our church record.

J. W. PAIR,
T. E. DANIEL,
A. M. SMITH,
Committee.

Whereas, it has pleased our heavenly Father in His infinite wisdom to take from our midst, on the 4th day of April, A. D. 1904, our zealous and beloved brother, James Henry Brickhouse, at the untimely age of forty-four years; thus leaving an aged mother, wife and five children, beside a host of relatives and friends, to mourn their loss. Therefore be it

Resolved 1. That in the death of Brother Brickhouse, Sound Side Church has lost one of its most energetic and faithful workers.

2. That we bow in humble submission to the will of our Creator.

3. That a copy of these resolutions be spread on our church record; that we send a copy to the Biblical Recorder and one to the Tar Heel for publication; also a copy be sent to the grief-stricken mother, wife and children, as a token of our love for our deceased brother, and sympathy for them in their sorrow.

Done by order of the church in conference Saturday before the second Sunday in April, A. D. 1904.

W. M. BRICKHOUSE,
S. J. HOLLOWAY,
J. E. SWAIM,
Committee.

Whereas, God in His infinite wisdom and mercy has seen fit to take from our midst to dwell in heaven above our beloved friend and brother, J. William Boyette, who departed this life April 23, 1904; and,

Whereas, we knew him to be a cheerful, gentlemanly Christian of much promise for a bright and successful future, and an obedient son and affectionate brother; therefore be it

Resolved 1. That while we bow in submission to the will of Him who knoweth best, we, as a Sunday-school, feel keenly the loss of this promising young man.

2. That we extend to the bereaved family our deepest sympathy in their sorrow and commend them to Him in whom he trusted.

3. That a copy of these resolutions be spread upon the records of the Sunday-school, and that a copy be sent to the sorrowing mother and sisters of the deceased; also one to the Recorder, the North Carolina Baptist and Charity and Children.

"We'll know why clouds instead of
sun
Were over many a cherished plan;
Why song has ceased when scarce
begun;
'Tis there, sometime, we'll understand."

EARLE GORE,
MATTIE HINES,
FANNIE WILSON,
CHARLIE BASS,
JIM BARDEN,
Committee.

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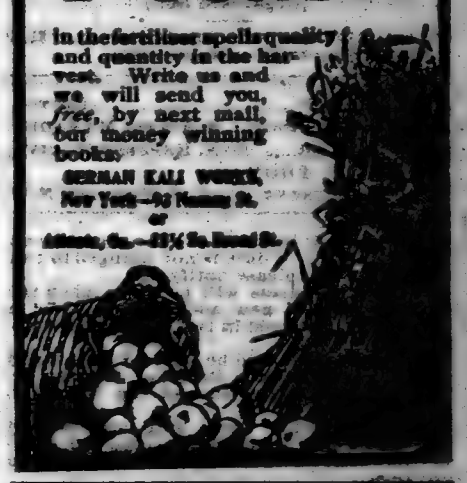
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NOTICE.

Having qualified as Administrator of the estate of A. T. Byrum, late of Wake County, this is to notify all persons having claims against his estate to present them to me on or before May 1, 1905, or this notice will be plead in bar of their recovery.

T. M. BYRUM,
Administrator.

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Be good to your land and your crop will be good. Plenty of
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in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, *free*, by next mail, our money winning books.
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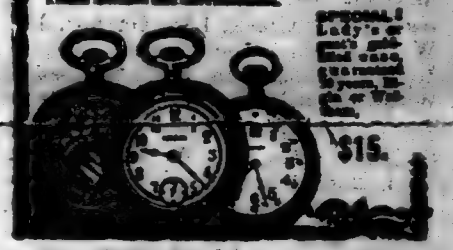


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IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.25 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.30 p. m., leave 7.35 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 27 to No. 43.

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Acknowledgments.

June 1, 1904.

State Missions.—W. M. S., Yanceyville, Beulah, $2.00; Chowan, 66.80; Scotland Neck, 15.00; Mt. Calvary, Piedmont, 11.00; Woodville, 10.00; W. M. S., Thomasville, Liberty, 3.60; W. M. S., Mt. Carmel, 1.00; Magnolia, So. River, .90; Long Branch, So. River, 1.71; Clement, So. River, 1.80; Salem, So. River, .42; Sunbeams, Salem, So. River, .26; Clydes Chapel, 1.33; Star, Montgomery, 5.40; W. M. S., Lexington, 2.50; Mission field So. River, .10; Mt. Gilead, Cedar Creek, 4.28; Garner, 3.67; W. Raleigh, associational, 3.80; W. M. S., Wilmington, 3.21; Sunbeams, Wilmington, 2.75; W. M. S., Green Springs, Cedar Creek, 2.35; W. M. S., White Oak, .45; W. M. S., Fruitland, 2.50; Sunbeams, Forestville, 1.50; Dawson, 1.37; W. M. S., Selma, 1.25. Total this week, $150.95. Previously reported, $4,513.26. Total this year, $4,664.21.

Foreign Missions.—W. M. S., Long Branch, $2.00; Sunbeams, Lumberton, 1.42; W. M. S., Spencer, 3.85; Chowan Asso., 93.34; Bethel, Eastern, 3.40; W. M. S., Mt. Carmel, 1.00; Magnolia, So. River, .90; Clement, So. River, 1.80; W. M. S., Salem, So. River, 1.80; Y. L. S., Salem, So. River, .57; Rich Fork, 8.00; W. M. S., Lexington, 2.50; W. M. S., Antioch, Neuse, 4.10; Mission field of So. River Asso., .45; W. M. S., Tabernacle, New Bern, 9.05; W. M. S., Carthage, 16.04; New Hope, Central, 4.57; W. M. S., Wilmington, 6.43; Sunbeams, Wilmington, 5.50; W. M. S., Green Springs, Cedar Creek, 2.35; W. M. S., Parkton, Robeson, 3.95; W. M. S., Meadow Branch, 2.75; W. M. S., White Oak, 1.30; Sunbeams, Holly Springs, 1.20; W. M. S., Seaboard, W. Chowan, (Xmas off.), .53; W. M. S., Seaboard, W. Chowan, 1.00; W. M. S., Roan Mt., 2.00; W. M. S., Fruitland, 2.50; Creedmore, 3.35; Sandy Branch, 2.00; W. M. S., Selma, .50; W. M. S., Lumberton, No. 2, 2.95; Sunbeams, Lexington, (Hayes), 2.00; Sunbeams, Lexington, 1.00; W. M. S., Mill Creek, 1.00. Total this week, $197.10. Previously reported, $8,895.38. Total this year, $9,092.48.

Home Missions.—Chowan Asso., $98.37; Bethel, Eastern, 5.00; Woodville, 2.16; Jonesboro, Sandy Creek, $7.24; W. M. S., Mt. Carmel, 1.00; Magnolia, So. River, .40; Long Branch, So. River, 1.00; Clement, So. River, 1.34; W. M. S., Lexington, 2.00; Mission field So. River, .25; M. S., Johnson's, Eastern, 2.03; Sunbeams, Cameron, 2.78; W. M. S., Oak Grove, 4.54; W. M. S., Mt. Gilead, 2.45; W. M. S., Rocky Mt., (self-denial), 3.70; W. M. S., Wilmington, (self-denial), 12.25; W. M. S., Wilmington, 3.21; Sunbeams, Wilmington, 2.75; W. M. S., Robeson Grove, Mt. Zion, 1.50; W. M. S., White Oak, (self-denial), 3.25; W. M. S., White Oak, 1.00; W. M. S., Rocky Mt., 8.56; W. M. S., Belts, Mt. Zion, 1.45; W. M. S., Holly Springs, (self-denial), 1.30; W. M. S., Holly Springs, 4.50; W. M. S., Concord, 3.50; W. M. S., Seaboard, W. Chowan, 3.55; Sunbeams, Forestville, 1.50; Sandy Branch, .74; W. M. S., Selma, .75; W. M. S., Lumberton No. 2 (self-denial), 1.00. Total this week, $184.07. Previously reported, $4,407.42. Total this year, $4,591.49.

Education.—First, New Bern, $17.10; Corinth, Tar River, 2.21; Flat Rock, Central, .94; W. M. S., Kinston, 2.00; Mt. Vernon, Central, 3.64; W. M. S., Lumberton, 10.00; Sol Allen, 2.00; W. M. Dickson, 1.25; Fred Dickson, 1.25; Island Creek, $3.51; Pearce Chapel, Flat River, .15; Good Hope, 1.41; Olive Branch, 1.67; Robeson Grove, 3.00; A. M. Burleson, 1.00; Knap of Reeds, 4.41; Edgemont, 2.55; Chowan Asso., 61.66; B. F. Sledd, 5.00; Middleburg, 4.00; Mt. Vernon, 1.00; Mission field of So. River Asso., .05; Pittsboro, $4.25; Mt. Gilead, Mt. Zion, 1.24; W. M. S., First, Goldsboro, 8.00; W. W. Holding, 2.50. Total this week, $145.79. Previously reported, $642.52. Total this year, $788.31.

S. S. and Colportage.—S. S., Meadow Branch, $10.00; Stony Creek, 2.00. Total this week, $12.00. Previously reported, $140.67. Total this year, $152.67.

Ministerial Relief.—Chowan Association, $44.44; S. S., Piney Grove, Little River, 1.10; Brasfield, Central, 4.70; Hobgood, 2.31; Ebenezer, 2.50; Pittsboro, 4.00; Magnolia, 2.00. Total this week, $61.05. Previously reported, $407.51. Total this year, $468.56.

Yates Memorial College.—W. M. S., Thomasville, Liberty, $6.05; R. H. Hubbard and wife, 10.00. Total this week, $16.05. Previously reported, $212.35. Total this year, $228.40.

Total reported for all objects this week	$767.01
Previously reported for all objects	19,255.01
Total reported for all objects this year	20,022.02

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NOTICE.

Having qualified as the Administratrix of the estate of Penny Smith, late of Wake County, this is to notify all persons having claims against said estate to present them to me on or before May 11, 1905, or this notice will be plead in bar of their recovery.

HULDA LANE, Admx.
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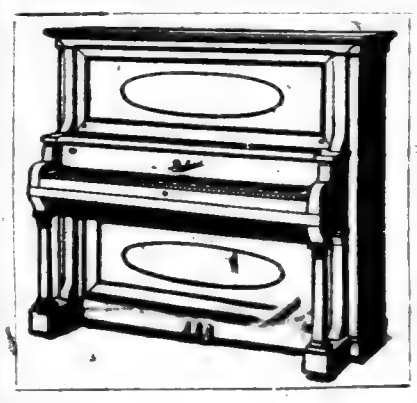
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RALEIGH, N. C., WEDNESDAY, JUNE 8, 1904.

THE ATTITUDE OF THE PUBLIC TO THE COURTS IN NORTH CAROLINA.

If our readers will trouble themselves to scrutinize their memories, they will bear witness that this paper has maintained a policy of treating the courts of justice with uniform respect. We have not discussed cases under trial; but have protested against such discussions as calculated to bias the minds of jurors and the decisions of judges. We have accepted verdicts and decisions without reproach, on the ground that the popular confidence in the justice of our courts is essential to the success of free government. While claiming the largest freedom of thought and speech, we have held that patriotism—love for our country, desire for the success of this splendid democracy of ours—demands that, howsoever free one may be in his opinions, he must not, save in the most extraordinary circumstances, so utter himself as to create the impression that our system of justice is not wholly to be relied upon.

But we have not been unmindful of that series of events which have recently reached a climax in the indictment of the bar of Lumberton and the detention of an editor at Raleigh upon the grave charge, in each instance, of contempt of court. Let us take a review.

Less than two years ago two of the justices of our Supreme Court were presented for impeachment, by a strict party vote and upon charges of partisanship. A few years before that a campaign was made in this State on a platform, one plank of which called for a "non-partisan judiciary"—a plank that was at least a suggestion that the judiciary had not been non-partisan. More recently a justice of the Supreme Court, upon being presented as candidate for the nomination to the chief-justiceship, was most bitterly assailed and the whole State was sown down with criticism of him. Nevertheless he was elected.

During these years the newspapers of the State have more or less directly criticised the judges of the Superior Court. Only last week one of them was accused of effecting an exchange of courts in order to promote his candidacy for office. Time and again it has been declared that a railroad could not get justice in the courts; that a rich man was never justly punished; and lynching has been freely justified on the ground that the courts are not sufficient.

More recently the State press has taken up the Haywood case, and nine-tenths of the papers, amongst them this one, have stated that Judge Peebles did not conduct himself impartially in that case. At length the matter went so far that the bar of Lumberton declined to arrange a docket for a court to be held by this judge; and that bar, upon being presented for contempt, has produced a series of affidavits calculated to convince the most ardent friend of that judge that their action was not without grounds.

Moreover, a few years ago a judge was compelled to retire from the bench under threat of impeachment, because of his persistent drunkenness. Another judge was held up to the general scorn for his undignified manners. Within recent months the rumor has gone the rounds that another is frequently found asleep on his bench. Nor do we forget that when a judge of the Superior Court offered himself as candidate for a seat on the Supreme bench, he was opposed on the ground of drunkenness.

And as for the Federal Court, one of the judges has found it difficult to sleep in a certain town in his district; and it has been whispered about that his conduct is unbecoming. Indeed, the papers had it that he was to be removed. As to the other, there have been no specific charges. But we run no risk whatever in saying that the impression has been for years assiduously and with great success cultivated that the Federal Court is the saving agent of the railroads and other interstate corporations, and that the judges owe their appointments to these corporations. The cultivation of this impression has been aided by the frequent appeal by interstate corporations to that court and the application by that court of interstate laws whereby State laws and decisions were superseded. Our opinion is that this impression is now general in North Carolina.

Now this is the merest recital of facts with which the entire population is familiar.

In view of it can any one wonder that we have fallen upon evil days? Could the public be expected to maintain in view of these facts, maintain against this persistent attack upon their confidence in all our courts of justice, that abiding repose in the due processes of law, for which government was instituted and which is absolutely essential to the maintenance of order in a free country? The wonder is, rather, that we have come so far without great distress. Were our people not peace-loving by nature, and were they not so busy with the business of making a living, they would have had a reckoning long ago. One wonders that we are not all unanimously in contempt of court, and of a truth we fear that all the temple of justice is in more contempt than any one thinks.

In all seriousness, we have reached a critical point. Our courts of justice must be reformed or the press must be reformed. We must go backward or forward. We must decide to submit cases to the ordained courts or to the newspapers. We cannot reach a half-way ground. If the newspapers are to try cases, instruct juries, and review and score judges, we might as well dispense with the present machinery and refer the cases in every instance to the press. If not, we must sustain our courts. If we are to have courts we must respect them. We must accept their decisions. We must not interfere with their juries or judges. A court that is not respected is worse than no court at all; for such a court will rot the Republic at its heart.

We freely grant that our judiciary has not been perfect, and in the Daniels case has been clearly wrong. Indeed, in our judgment not a few of the criticisms that we have cited have had a basis in actual fact. This is greatly to be deplored. But is it not true that a general impression has been created by the unguarded treatment of these particular cases, of which the judiciary as a whole is not deserving? And is it not true that we might have so treated these individual cases as to save our people from this undeserved general conclusion? May we not speak respectfully of a court and circumspectly of the judge even when the judge is not so noble as our ideals demand? Should we not do so for the State's sake, for Democracy's sake, for Justice's sake? And might we not have corrected the evils that we have cited without crying the matter from the house-tops?

Our general conclusion is that the hour is propitious for the press and publicists generally to revise their attitude to our courts. It is not likely that the system shall be changed. We have no change to suggest. By a proper vigilance we can gradually improve the personnel of the courts, and we should do so. It is now, however, by no means of a low order. One is pretty sure to get justice in any court in North Carolina. Let us see to it in all our treatment of such matters, related as they are so vitally to the welfare of all our hopes as a government, that we cultivate a profound confidence in these courts, which are of a truth as they are often declared to be, the sacred fountains of justice and the bulwarks of personal and public welfare.

It is not likely that judges will again undertake to indict editors for contempt. This should not, however, have the effect of making the papers bolder in their criticism but more restrained. A proper appreciation of liberty breeds a deep responsibility. And, if the papers will not be more careful, the people must protect the courts, seeing that the courts are no longer able to act in such a matter. This accords beautifully with the ideal of democracy: No law, no restraint, save that which, an enlightened, a sober and circumspect public demands. If the decision of Judge Pritchard means anything, it means that the people must see to it that the press conducts itself properly. The responsibility is upon them. For we may be certain that bad men and weak men and foolish men are as often found in newspaper offices as in any other.

WORM OR FLY?

Indeed, half the zest of brook fishing is in your campaign for "individuals,"—as the Salvation Army workers say,—not merely for a basketful of fish qua fish, but for a series of individual trout which your instinct tells you ought to lurk under that log or be hovering in that ripple. How to get him, by some sportsmanlike process, is the question. If he will rise to some fly in your book, few fishermen will deny that the fly is the more pleasurable weapon. Dainty, luring, beautiful toy, light as a thistle-down, falling where you will it to fall, holding when the leader tightens and sings like the string of a violin, the artificial fly represents the poetry of angling.

But angling's honest prose, as represented by the lowly worm, has also its exalted moments. "The last fish I caught was with a worm," says the honest Walton, and so say I. It was the last evening of last August. The dusk was settling deep upon a tiny meadow, scarcely ten rods from end to end. The rank bog grass, already drenched with dew, bent over the narrow, deep little brook so closely that it could not be fished except with a double-hotted, baited hook, dropped delicately between the heads of the long grasses. Underneath this canopy the trout were feeding, taking the hook with a straight downward tug, as they made for the hidden bank. It was already twilight when I began, and before I reached the black belt of woods that separated the meadow from the lake the swift darkness of the North Country made it impossible to see the hook. A short half hour's fishing only, and behold nearly twenty good trout derricked into a basket until then sadly empty. Your rigorous fly-fisherman would have passed that grass-hidden brook in disdain, but it proved a treasure for the humble.—Bliss Perry, in the May Atlantic.

NO VACANCY.

The German idea that the place for women is in the house and not in the church, led recently to a curious complication, which the Philadelphia Evening Telegraph reports. In a small town in Pennsylvania there is a female preacher. One afternoon she was preparing her sermon for the following Sunday when she heard a timid knock at the parsonage door. She answered it herself, and found a bashful young German standing on the step. He was a stranger, but the minister greeted him pleasantly, and asked him what he wished.

"Dey say der minister lifed in dis house, hey?"

"Yes, sir."

"Yes? Vell, I vant to kit marriet."

"All right; I can marry you."

The German jammed his hat on his head, turned and hurried down the walk.

"What is the matter?" called the parsoness after him.

"You kits no chance mit me!" he called back. "I don't vant you; I haf got me a girl alreaty!"

THE PASTORAL RELATION—THE TRUE REWARD OF THE FAITHFUL PASTOR.

LECTURE NO. 6, IN WAKE FOREST PASTOR'S COURSE.

BY LIVINGSTON JOHNSON.

When we talk about rewards some one may be ready to say, "You don't mean that a preacher should care for a reward?" Yes, that is just what I mean. There is no little said about rewards in the Bible. There are rewards both for those who are the children of God and those who are not. Of the hypocrites Christ says, "they have their reward" and of those who are God's children "whosoever shall give to one of these little ones a cup of cold water in my name, shall in no wise lose his reward." "Rejoice and be exceeding glad for great is your reward in heaven," etc.

I. Let us notice first some things which are not the rewards of the faithful pastor. Indeed he does not expect them, and does not care especially for them. I am talking about the faithful pastor now, mind you.

He does not expect a financial reward. A living is all that the average preacher looks for and, indeed, I believe it is all that it is best for him to have. When a preacher comes into possession of considerable earthly stores, and becomes too well fixed in life, it usually means a diminution of his usefulness. There was an old Methodist preacher, so the story goes, who had never owned a home. He was growing old, and some admiring friend gave him a deed to a house and lot. He was very grateful to his friend and, at first, was quite proud of his possessions. But in a few days he came to the donor and asked him if he would please take back the deed. When asked why he desired to give up the house, he said: "There is an old hymn which I used to find great joy in singing, but I can't sing it now; it is this:

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man!"

I think the old brother was extreme and carried his ascetic notions entirely too far; but he was much nearer right than the preacher who wants to get all the earth he possibly can.

2. Again, he need not expect to be rewarded by the approval of the world. From the day the stern old Tishbite stood before Ahab and pointed out his sins so plainly, until this present day, the faithful minister has had to carry messages to the world that the world did not want to hear. Christ, in His valedictory address to His disciples said: "If the world hate you ye know that it hated me before it hated you." While the hostility is not so great now as it once was, the world is not yet friendly to Christianity and never will be except as poor, sinful, human hearts are touched by the power of grace divine, and brought into harmony with the Divine Mind. "The carnal mind is enmity against God, and is not subject to the laws of God, neither indeed can be." This being true how futile and foolish it is for the preacher to seek his reward by trying to secure the favor of the world. The faithful pastor, by his very faithfulness to God and men, will often incur the displeasure of a world to whom he preaches and for whom he weeps and prays.

3. Stranger still, his service is often forgotten by many of his own people. Especially is this true of the seed sower. "One soweth and another reapeth." A preacher goes to a hard field. Difficulties many and great confront him. His support is meagre, but seeing the possibilities of the field, he makes a great sacrifice and works on. He lays the foundation, he sows the seed, and when that is done, he feels it his duty to go to some other field, perhaps to one as hard as that which he is leaving. Another comes and builds on the foundation laid in sacrifice and tears. He reaps the harvest of the earnest, faithful, seed-sower. As the new pastor and his people rejoice together over the visible results of the work, sometimes his work is spoken of disparagingly. Now the world looks to these things of which I have just spoken, for its reward, and if it fails in these, there is no reward for it. Not so with the Christian, however, and especially the faithful Christian minister. He may live a life of sacrifice, and die in an almshouse; he may be shunned and despised by the world; his work may even be forgotten by those in whose behalf it was performed, but "he shall in no wise lose his reward."

II. This brings me to consider some of the things which go to make up the true rewards of the faithful pastor.

1. There is the joy that comes from sacrifice. The devout Catholic subjects himself to all sorts of hardships and inconvenience to do penance for sin; but the sacrifice of which I am speaking is altogether a different matter. It is an expression of gratitude to Christ, who willingly became the propitiation for our sins. It is prompted by an earnest desire to do something for him who has made such an unspeakable sacrifice for us. This was what Paul meant when he said: "But what things were gain to me those I counted loss for Christ. Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and do count them but refuse that I may win Christ."

2. The wealth of affection showered on him by his people, is a rich reward for the faithful pastor. I said awhile ago that frequently many of his people failed to appreciate his work; but while that is true in some instances, there are not many who do not love a faithful pastor. Their affection, their sympathy, their prayers will be to him a rich reward through all the years to come. Incidents which he has forgotten will be recalled in after life, as he meets those whom he has helped by a word of sympathy, and they will be to him a rich reward, oases in life's desert.

3. The pastor finds a glorious reward in the souls whom he wins to Christ. Paul addresses Timothy affectionately as his "son in the Gospel." To the church at Phillipi, the apostle's favorite church, he writes: "Therefore my dearly beloved and longed for, my joy and crown." And to the Thessalonians, "For what is our hope or joy or crown of rejoicing? are not even ye at the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." You have often heard this prayer offered for a minister: "Give him many souls for his hire." Surely that is an important and timely prayer. What a rich reward is this! It is infinitely sweeter and more precious than any the world can give.

4. But the greatest reward will be bestowed when the faithful pastor's work on earth is done. Here he has foretastes of it in the approval of the Master as witnessed by the Spirit; but he will enjoy his reward in its consummate fullness in the world to come. As Paul looked forward to the "crowning day" now so near at hand, he broke forth in these words of triumph: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God, the righteous judge will give me at that day."

The faithful pastor has his trials, his sorrows, his seasons of despondency and discouragement, but these are so overwhelmingly outweighed by his blessings and rewards that, when he begins to count his blessings, he can exclaim with the Psalmist: "What shall I render unto the Lord for all his benefits toward me?" Brethren, notwithstanding the difficulties with which we all may expect to meet, our joys are the purest and our rewards the greatest that can be found on earth.

"They that sow in tears shall reap in joy. He that goeth forth with weeping, bearing precious sheaves, shall doubtless come again with rejoicing, bringing his sheaves with him."

In closing these lectures let me say that I do not put a low estimate upon the work that a preacher must do in his study. "Study to show thyself approved of God, a workman that needeth not to be ashamed." Study as you never studied in school or college. Keep fresh. Bring out of the treasure house things new and old. No amount of pastoral work can take the place of careful, painstaking preparation for the pulpit. On the other hand a mere "pulpiteer" cannot hold his grip on the situation. Pastoral work and work in the study are both exceedingly important, and the pastor who neglects either does so at his peril.

I was asked to discuss the "Pastoral Relation." I have not placed undue emphasis upon this part of the pastor's work, but have given you my honest, deliberate estimate of its importance.

What Did Jesus Teach Concerning the Forgiveness of Wrongs?

BY W. F. FRY.

1. First of all, I would say that Jesus taught that granting forgiveness is a necessary prerequisite to receiving forgiveness. "For if ye forgive men their trespasses your Heavenly Father will also forgive you; but if ye forgive not men their trespasses neither will your Father forgive your trespasses." Matthew 6: 14f. Jesus does not mean, of course, to teach that our forgiving others is the procuring cause of our own forgiveness, but what he does mean to teach is that the man who is not in a condition to forgive his fellow man is not in a condition to receive forgiveness from God. It is a restatement on the part of Jesus of that law of God that withholds the blessing until the receiver will be blessed in the receiving. The fact is that we have understood this principle far better than we have heeded. Perhaps its familiarity has dulled our senses as to its vital importance.

2. In the second place, Jesus taught that a sense of our forgiveness with God ought to be a powerful incentive for us to forgive others and that when it is not done that we bring upon us the wrath and displeasure of God.

This teaching of Jesus is brought out in a little parable that Matthew records in the eighteenth chapter, verses 23-35. The King had forgiven his servant a debt of immense magnitude. This was done generously and because the servant had nothing with which to pay. What else could the King expect than that the servant whom he had forgiven much should in like manner generously forgive his fellow servant? When this is not done it incurs the displeasure of the King and he has the ungrateful and unforgiving servant delivered to the tormentors until he paid all that he owed. And what more can God expect than that forgiveness of wrongs against us shall follow naturally our forgiveness from Him? It is the natural thing for Him to expect it, and when we fail we bring upon us His displeasure. An Elijah, to whom the sense of forgiveness had not been made so plain, could call fire down from Heaven for the purpose of revenge, but a Stephen with a strong sense of forgiveness through Christ could only say: "Lord lay not this sin to their charge." Freely we have been forgiven, we ought therefore freely to forgive.

3. It is the teaching of Jesus also that the person wronged must take the initiative in forgiveness. This is the teaching in Matthew 18:15: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (For fuller meaning see Rev. Ver.) It is the disposition of the majority of people to reverse this scripture and make it the duty of the injurer to take the first step. This suits our natures better. But Jesus said for the injured to make the first effort at reconciliation. And how wise is the teaching of the Master here. There is seldom a failure to get matters widely adjusted when the party that has been trespassed against goes in the spirit that Jesus means here and seeks an opporunity to forgive his injurer. There is scarcely a more important teaching of Jesus on the subject. Let His followers beware that they are doers of the Word and not hearers only.

4. Again Jesus teaches that we are to forgive without reserve.

First, as to the number of times. It seems that Peter anticipated a point of difficulty that many modern Christians have found, that of being injured by the same party more than once. He asked for a "thus saith the Lord" on the subject, and got it. "I say not unto thee, until seven times; but until seventy times seven." In other words, Jesus means to say to Peter, just as often as a man sins against you and repents of his sin, just that often you are to forgive him. Here again the tendency is to weary in well doing, but let us remember the words of our Master.

Second, He taught that there was to be no reserve in the nature of the forgiveness. In other words, that it is to be free, full and complete. We are constantly in danger of a hedgehog forgiveness. It is known by the expression: "I can forgive, but I can't forget." This is often another way of saying that "I will not fully forgive" or that "I will not forgive at all." A string is often tied to our forgiveness so that we can recall it when we wish. One is reminded often of the man who was very sick and fearing lest he might die sent for his neighbor, who had done him a personal wrong. "I am a very sick man," said he. "You have done me a very great wrong; however I don't feel satisfied to die without some sort of reconciliation, so here is my forgiveness but understand that if I get well that the whole thing is called off." He was careful to tie his string to his generous act. The forgiveness that Jesus teaches is a whole-hearted forgiveness. Nothing else would become Him. From our hearts He said we were to forgive every one ou. brother his trespasses. He taught the disciples to pray for the same kind of forgiveness from God that they had rendered to those that had trespassed against them. To all this Paul adds his instruction in Ephesians 4:32: "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

5. It remains last for us to endeavor to determine what Jesus taught concerning forgiveness before repentance and forgiveness is asked. To determine this we must know what forgiveness means in its broadest and fullest sense. The forgiveness that Jesus taught was not only that of remitting any debt or punishment due, but it was also a forgetting of the past and the taking of the offending

party back into perfect confidence. In the light of this then evidently Jesus did not intend for us to forgive, that is to restore to our confidence, until the trespasser repents. But we must not press this too far. "Love your enemies," said Jesus. "Bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you." Evidently this means that we are to cherish no malice in our hearts against those that have done us personal wrongs. At least the spirit of forgiveness must be in the heart and pains must be taken to manifest this spirit to our enemies. We know that there is forgiveness with God. It encourages us to repent: Those who have wronged us must know that already in our hearts we have forgiven them.

Letter from Missionary Greene, of China.

Mr. Robert Fleming, Jr., Wake Forest, N. C.

My Dear Brother:—It has been some time since I received your letter asking me to write for the Wake Forest Missionary Society. But work is pressing; so much to do, and so few to do it! I used to think I was busy when I taught school all the week and preached to country churches Saturday and Sunday. But now there is before me enough for four men, and what I can not do goes undone, for all the rest have their hands full.

Things are changing in China, and our work changes also. In general, our work may be said to be of three kinds; first, evangelizing the heathen; secondly, training the Christians and trying to develop self-sustaining churches; thirdly, training workers.

The work of evangelizing calls for various kinds of work, first of all the oral proclamation of the word. For many years much seed has been sown by what we call "street preaching," that is gathering a crowd wherever we can and preaching to them the plainest principles of the gospel. This is commonly done in the chapels, opening on public streets. Passers-by come in and sit a few minutes, or half an hour, hear something of the truth, then go away and perhaps hear no more for months or not at all. But for some time there has been a growing conviction that other kinds of work should be added to this. Always the preachers and other Christians have been ready to converse with people about the way of salvation, and thereby many have come to a knowledge of the truth. The Christians who live near the chapels usually meet at night for worship, and any inquirers whom they may know are usually brought to these meetings. But for some years we have been trying to inaugurate night services at the chapels and invite the business men of the nearest streets to come and hear. These have little opportunity to hear during the day, as the preaching occurs in the busiest time of the day. Last fall union meetings were held in Canton every day for three weeks, and these meetings were attended by hundreds of Christians, one or two days the attendance reaching nearly a thousand. Among these were some who were interested but had not yet fully made up their minds to be Christians. During the meetings three or four hundred were brought to a decision, and the spiritual effect on the Christians in the city was very fine. As a result of these meetings, there have been many meetings at the different churches, some in the day, some at night. In the "street preaching" mentioned above, there is little but preaching, few of the brethren besides the preacher being present, just a crowd of heathen listening, some indifferent, some hating the truth, few having any interest in it. In these meetings more recently held, the brethren are present, there is singing and prayer, while one preaches all listen and help by their interest and prayers. Soon the heathen learn what is proper and sit quietly through the whole service. Evidently deeper impressions are made in such meetings, than when the crowds are coming and going all the while. Moreover, in these meetings the same people are often brought under the influence of the gospel day after day, or night after night. At one of our chapels in the city meetings are held every night, and more than a hundred gather to hear the word, many coming every night. On a recent trip to the country, at three different places we held meetings four times a day and at many of the meetings we had crowds of interested hearers, some of them standing through the whole service.

Another defect about the "street preaching" has been that it failed to reach the women of China. It was not proper for women to be in the crowds of men who gathered in the chapels to hear. But now the sentiment of the Chinese is changing somewhat, the meetings are growing more orderly, and if Christian men and women are present, heathen women also can come. We are arranging our chapels also to provide a space where women may sit unmolested and listen to the preaching whenever they will.

The development of the churches in the direction of self-support is especially difficult in our South China Mission, because our people are so scattered. Many of our churches are remote from the centers where the missionaries live. If we move nearer to one station, we go away from another. This has not been of our seeking. Most of our stations have been opened because there were a few brethren who had believed and sought for baptism, then asked for a preacher to instruct them and their neighbors. A year or two ago, a few people thirty miles from Canton, came to the knowledge of the truth and came to Canton for baptism. Then they invited a bright young Christian of their acquaintance to settle among them, carry on some kind of business and teach them the truth. Every few weeks he comes up to Canton with several candidates for baptism. Only last Sunday five were baptized. There are now something like twenty Christians in that section, and we hope to have there a self-supporting church; but where is the man to be pastor of the church.

Moreover, the brethren connected with any station often live far apart, sometimes so far as to make it difficult for them to assemble for worship every Sunday. Think of one man, who cannot read the Bible, knowing only the first principles of Christianity, living in the midst of thousands of heathen, and meeting a brother Christian scarcely once a week!

The field is so wide, the stations are so many and so widely scattered, and the missionaries are so few, that the work of evangelizing the heathen and developing the churches must be done largely by native workers. But for many years they must have the advice and guidance of missionaries. The work of training native workers thus becomes most important. This we are working at to the best of our ability. I sent you some time ago a picture of our Theological School, teachers and students. We have some very promising men, some young, some in middle age. One who is about fifty years old we agreed to send out this year on a small salary, but he replied that he had studied only two years and the course was three, so he proposed to give another year to study before going to work.

For this theological work there is a great scarcity of text-books. In some departments there are none, in some there are only translations of books long out of date in America, in some there are only Pedo-Baptist books, full of Pedo-Baptist errors. We are seeking to supply some of these deficiencies.

In all these departments of work, our Publication Society is giving us much help. It has had a phenomenal growth and will certainly be a mighty helper in the advancement of our work.

These facts will show what kind of men we need as missionaries. We need men of thorough training, who will be able to learn Chinese easily and thoroughly, who will be able to influence and direct preachers and churches, and who can do much in teaching and training workers and preparing text-books and other literature, such as is needed by our work.

I am glad to know that now, as always, there are members of your society who are looking to China as a field of labor. We hope they will come to us in due time. But let them not stop short of a diploma at Wake Forest and then three years at the Seminary. I know whereof I speak, when I give this advice.

Praying that the Wake Forest Missionary Society may always be influential in spreading the gospel everywhere, I am

Yours fraternally,
G. W. GREEN.

Canton, China, Feb. 12, 1904.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, June 13.—Psalms 60-68.
Tuesday, June 14.—Psalms 69-73.
Wednesday, June 15.—Psalms 74-78.
Thursday, June 16.—Psalms 79-86.
Friday, June 17.—Psalms 87-91.
Saturday, June 18.—Psalms 92-100.
Sunday, June 19.—Psalms 101-105.

Terms in Captions

Psa. 60.—Shushan-eduth, Lilly of the testimony.
Psa. 61.—Neginah, A stringed instrument.
Psa. 62.—Jeduthun, Friendship!
Psa. 80.—Shoshannim-eduth, Lillies or testimony.
Psh. 88.—Mahalath Leannoth, Afflictive sickness.

Contents of Psalms LX—CV.

Psalm 60 contains a complaint, thanksgiving for favors, and a prayer. In Psalm 61 David, deprived of sanctuary privileges, cries unto the Lord for help, and renews his vows. In Psalm 62 David avows his faith in God, rebukes his foes, and exhorts the righteous to faithfulness. In Psalm 63 David longs for God, and by faith rejoices in the complete overthrow of his enemies. In Psalm 64 David commits himself to the protection of God against his enemies, and predicts their overthrow. In Psalm 65 David reveals God as answering prayer, and working wonders for the good of the creatures he has made. In Psalm 66 David exhorts to prayer and praise, and to a contemplation of God's wonderful dealings with the children of men, and closes with a bit of personal experience. Psalm 67 is a shout of praise, and a prayer that all the world may know and praise God. In Psalm 68 David prays for the defeat of God's enemies, celebrates victory over the enemies of the Lord, anticipates universal conquest, and closes with a shout of praise. Psalm 69 contains a wail of distress and a plea for help. Psalm 70 is a prayer for the overthrow of the wicked, and the exaltation of the righteous. Psalm 71 is a prayer of David who in his old age is encouraged by the experiences of the past to commit himself wholly to God. Psalm 72 is David's prayer for Solomon, in which he sets forth the glory of the kingdom of God. In Psalm 73 the problem of the prosperity of the wicked is considered, the temptations and dangers of worldly prosperity are set forth, the end of the wicked is described, and the psalmist proclaims his trust in God. Psalm 74 is a bitter complaint, and a cry for help in time of great trouble. Psalm 75 is a song of praise, and an exhortation to the people. In Psalm 76 Asaph sets forth the glory of Christ in the church by singing of God in Judah. In Psalm 77 Asaph, remembering past deliverances, cries unto the Lord for help in time of trouble. In Psalm 78 Asaph reviews the history of Israel, and calls on the people to tell the story to others. In Psalm 79 Asaph bewails the desolate condition of Jerusalem. Psalm 80 is a mournful song, complaining of national calamity, and pleading for help. It contains an allegory of a vine, which sets forth the former and present condition of Israel, and may be a prophecy of the church. Psalm 81 celebrates deliverance from Egypt, and reveals the Lord chiding his people, and drawing a picture of the happiness that would have been theirs had they been obedient. In Psalm 82 Asaph rebukes the unjust judges, and calls upon them to deal justly with the people. Psalm 83 is a prayer to God to deliver his people from their enemies. Psalm 84 is a pious soul longing for the privileges of the sanctuary, and setting forth the grounds of the blessedness of the worship of God. Psalm 85 calls to remembrance past mercies, and prays that they may be repeated. In Psalm 86 David pleads with God for mercy. Psalm 87 employs Jerusalem as a type to set forth the character and glory of the kingdom of Christ. Psalm 88 is the complaint of a saint, under great calamities, crying unto the Lord for help. In Psalm 89 Ethan praises God for the sure mercies of David. In Psalm 90 Moses sets forth the frailty and brevity of human life, reveals God as the eternal abiding place of his people, and prays for daily guidance. Psalm 91 shows the safe and happy condition of those who daily trust in God. Psalm 92 shows the blessedness of praising God. Psalm 93 reveals Christ as King, and sets forth the power and holiness of His reign. In Psalm 94 the psalmist calls upon God to vindicate His people. Psalm 95 is a call to worship God in His sanctuary, and to avoid those evils by which His ancient people provoked Him. Psalm 96 is a song of praise to God, in which all are called upon to praise Him. Psalm 97 sets forth the glory of God as king of Zion, and may be a prophecy of Christ as the head of the church. In Psalm 98 all creatures are called upon to praise the Lord in every possible way. Psalm 99 sets forth the glory of God in Zion, and exhorts the people to worship him in his sanctuary. Psalm 100 is an exhortation to render unto God joyful praise for His goodness. In Psalm 101 David declares his purpose to praise God, live a godly life, and oppose the wicked. In Psalm 102 an afflicted soul pours out his complaint to God, and recounts the dealings of God with his soul. In Psalm 103 David, whose heart was attuned to the worship of God, praised the Lord for His manifold mercies. Psalm 104 is a delightful meditation on the dealings of God with His people, and a song of praise for His gracious providence. In Psalm 105 the people are exhorted to praise God for the providence that had watched over, guided, and delivered them from the call of Abraham until they entered upon the possession of the land of promise.

What is life but what a man is thinking of all day?—Emerson.

News Notes.

....The Masons recently presented the State Normal College with an oil portrait of J. H. Mills.

....Bro. C. C. Haymore, we are glad to say, is in good health again, and writes hopefully of his work.

....To the graduate: Go to work and let the diploma go. It has as many eggs in it as a last year's nest.

....Bro J. Alfred Garrett's address is Leesburg, Va. He is available now for work as supply or as pastor.

....Mr. J. H. Gambrell becomes editor in chief of the Texas Baptist Standard. Peace be with him and all the Texans.

....Elder C. E. Gower says that he was aided by the Recorder in learning to read and that he has been helped by it ever since.

....Our beautiful new house of worship at Hickory was dedicated Sunday. That will be a good place for the Convention in 1905.

....We regret to hear that Elder A. T. Hord, a most faithful Baptist minister, of Cleveland, N. C., recently lost his house and outbuildings by fire.

....If anything happened at the Union Meeting let us know. But if the brethren merely "went through" the program, keep it a profound secret.

....His many friends will join us in sympathy to Dr. R. D. Haymore in the seemingly untimely death of his son, after a long and trying illness.

....Dr. G. B. Moore is spending some time at his summer home in Western North Carolina. His postoffice is Roosevelt, N. C.—Baptist Courier.

....We note with pleasure that Pastor J. E. Smith preached the annual sermon upon the occasion of the closing exercises of the Concord Graded Schools.

....Professor J. A. Campbell is the new president of the Wake Forest Alumni Association; and Hon. I. M. Meekins is the orator for next year. B. W. Spilman is alternate.

....The Winston-Salem aldermen have ordered that saloons be closed at 8 o'clock p. m., and that screens etc., be removed. This is the first good effect of the organization of a league there.

....Elder Judson L. Vipperman has resigned his Wilmington (Brooklyn) pastorate, and will return to his former pastorate, at Dallas, Gaston County. His people are building a parsonage for him.

....R. T. Bryan, missionary, will be with Pastor Hunter at Lystra church second Saturday and Sunday before in June. He was once pastor of Lystra and the people will be happy to see him again.

....Dr. E. W. Sikes, the able Wake Forest professor, has issued an essay on "The Confederate States Congress." We thank him for a copy, and as a mark of appreciation forbear to express an opinion on it before reading it.

....Pastor Parrish and his church at Shelby have secured a nice lot by their house of worship and have given the contract for a nine-room pastor's home. The work will be pushed, and in a short time this church will add three thousand dollars to their property. They are also thinking of a new house of worship, worthy of such a church, to be built in some near future year.

....Dr. A. J. Barton will be superintendent of the Home Board's work among the negroes.

....The minutes of the Southern Baptist Convention are now in the office of Secretary Johnson. Any brother who desires a copy can secure one by sending five cents to pay postage.

....All the leading schools in North Carolina advertise in the Biblical Recorder. We are ready to make attractive rates. Space limited. We do not want at any time more than twenty columns of advertising.

....Emotional people enjoyed life in North Carolina last week. But they must find things stale, flat and unprofitable this week. There is no one to name their colts after; and no one to rescue; not even poor old North Carolina to be saved.

....The Christian Index and the Religious Herald agree that it was a mistake to buy the theatre in Havana, and that it is wise now to sell it as early as practicable, and to use the money in building chapels in Havana and elsewhere in Cuba.—Ex.

....We infer from certain comments upon our interpretation of the Nashville Convention that a paper offered to Southern Baptist editors should always have with it a commentary explaining that figures of speech are not to be taken literally.

....We observe with pleasure that our friend, Elder B. L. Hoke, who began his ministry so auspiciously in the Kings Mountain and South Fork Association, is succeeding admirably in Texas, his post-office being Orange, a little city of about 8,000 souls.

....We have a very much better program for the Midsummer meeting this year; and in respect to the music some especially good arrangements have been made. The Wake Forest Quartette—four members of the faculty—will have general charge of the music.

....Pastor Putman is to soon move into the new pastor's home at Cherryville. The house is on the same lot with the church, and is a very comfortable house. Brother Putman is one of our strongest young men, and his field is moving forward all the time.

....Pastor Kesler reports a good meeting at Morganton. There were thirteen additions. "While," says he, "Brother Hutson is not one of the boisterously high-pressure brethren, startling you with the number of professions, yet what is better is true of his meetings—nearly all who make professions join the church."

....The Baptist cause is moving along nicely at Lincolnton, N. C. When Bro. D. P. Bridges became pastor five years ago they had only about thirty members and preaching once per month. Now they have preaching every Sunday and one hundred members. Brother Bridges is a quiet man, but he is always doing something.

....Bro. Ernest M. Harris writes: "Please change my address from Newton Centre, Mass., to Waterbury, Conn. I am going to work with Brother Haywood, pastor of the First Baptist church at Waterbury, during my vacation. Brother Haywood will take his vacation while I am there. He is a North Carolina man, has a church of about 800 members."

....Dr. N. B. Cobb passed through Raleigh on his return from the Commencement Exercises of the University of North Carolina. He is as young and as happy-hearted as ever. We wish the denomination which he has served so long and well might see more of him and hear from him more often. Take up your pen, Doctor, and send the Recorder a letter.

....We thought that we would be the first to nominate Col. Stephens for President of the Southern Baptist Convention next year. We find, however, that several others of our exchanges did the same thing when we did. The fact is, so far, his name has been the only name suggested.—Baptist and Reflector. We are all for him. He will be a president indeed.

....Brother Gambrell, of the Texas Standard, will please be assured that we did not mean to say that we do not enjoy Carroll's sermon, Gambrell's stump-speech, Truett's exhortation, Hatcher's hymn, etc. We do, emphatically. What would the Convention be without them? Our brother really misunderstood. We meant neither to criticise nor to sneer. Far be it from us to reflect upon that array of noble men.

....If we read aright—and we can hardly believe our eyes—North Carolina had no graduates at the Southern Baptist Theological Seminary last week. Professor W. R. Cullom took the degree of Doctor of Theology, and of course this should be included notwithstanding that he was not a member of the student body. Doctor Cullom's thesis was on "The Final Fate of the Impenitent." We should like to print it.

....After two prolonged trials, in which Rev. S. A. Hayden, D. D., was plaintiff and Rev. J. B. Cranfill, D. D., and others were defendants, in each case the verdict being for the plaintiff on a charge of criminal defamation of character and conspiracy to injure the plaintiff in his financial affairs, the District Court of Dallas, Tex., has declared the verdict void, because of irregularity in the proceedings, and remanded the case for a new trial.—Ex.

....Professor Gaines, the distinguished professor of Mathematics in Richmond College, says: "If one wishes to do the greatest possible harm to the Baptist cause, let him go into the country and by one means and another let him dislodge a good Baptist paper and put a little cheap one in its place. You can get the old paper out, but it will take ten years or more to get it back again when once it is thus removed."—Religious Herald.

....Bro. R. P. Walker, of Morehead, writes: "Rev. C. B. Paul began his work as general missionary in the Atlantic Association this week. All the people down here are glad to see him. Rev. M. L. Harris, one of the graduating class at Wake Forest, 1904, began his work as city missionary and as assistant pastor to Bro. Rich, of New Bern, this week. He is a consecrated Christian worker. We had a good Sunday-school Convention here last Friday, Saturday and Sunday."

....Bro. B. W. Spilman writes: "I notice that it has been published several times that I am to be in the meeting at Jackson Springs this summer. I had so intended. At least I had planned to be there on the 24th of June, this date being Sunday-school Day. I was on the program for a speech of a few minutes on that day. I have written the speech and sent it to Brother Moore. The Sunday-school and B. Y. P. U. Encampment of the Texas General Convention comes on at Laporte, Texas, at the same time as the Mid-Summer Meeting for North Carolina. The Convention normal work is to be made a feature of this meeting each year beginning at the Encampment this month, and it is important that I be there. During the ten days encampment R. M. Inlow, our Field Secretary west of the Mississippi, and I expect to take a class through half of the first course. I think that I can be of more service in Texas than in North Carolina just at that time."

....We received Monday a telegram from the authorities in regard to special rate to Jackson Springs, as follows: "Lines in this Association in North Carolina will adopt open rate of one and one-third first-class fares, plus twenty-five cents, in the sale of round-trip tickets to Jackson Springs, N. C., on account of Baptist Midsummer Meeting. Will advise you later as to dates of sale and limit."

....A resolution has been introduced into the board of aldermen of New York City which makes it a misdemeanor to hold the end seat on an open car and refuse to move when another person is getting on, punishable by a fine of $100 or imprisonment for six months, or both. Now if some one will propose an amendment to the Constitution of the United States making it a crime to hold two seats in a railway car on one ticket, the travelling public will be profoundly grateful.—Watchman.

....That was a remarkable statement made by Secretary J. M. Frost of the Sunday-school Board, that of the 11,000 Sunday-schools in the white Baptist churches in the South the Sunday-school Board furnishes 90 per cent of them with literature. That is certainly a wonderful showing for a Board which is only twelve years old. A few years ago Dr. Frost used to say that the Board furnished 80 per cent of the Baptist Sunday-schools with literature. This was regarded as remarkable. Now it is 90 per cent. How long before it will be 100 per cent!—Baptist and Reflector.

....The first Sunday in May was Dr. T. T. Eaton's 23rd anniversary as pastor of Walnut Street, Louisville. The past year there were 133 additions to the church. Thepresent number on the roll is 1,779. The contributions for the year amounted to $11 888.29. The number of additions to the church during the twenty-three years was 4,902, and the contributions for that period were $660,504.27. When the pastor took charge there were 573 members. The number has grown (including the colonies the church has within that time sent out) to a present membership of 5,080.—Ex.

....The Board of Trustees of Wake Forest was particularly fortunate in the election of new members. Four more suitable men than A. D. Ward, of New Bern, S. McIntyre, of Lumberton, Dr. Lynch, of Wake Forest, and Dr. J. T. J. Battle, of Greensboro, could not have been found. Mr. Ward is a graduate of the University of North Carolina, a powerful lawyer and a true Baptist. The denomination always gains when it gets such a man into its harness. The other three are sons of Wake Forest who in the Law, the Ministry and Medicine have achieved leadership. They are likewise men of the type that greatly enriches the denomination.

....We find the following announcement in the Watchman of the death of a prominent Baptist: "The papers this morning announce the death of Dr. Malcolm MacVicar. It came as a great surprise, for he has just been rendering service at MacMaster University, Toronto, and had received the honors of the institution. Dr. MacVicar had not, for a few years, resided in this city. He was for some time here as the educational secretary of the Home Mission Society, and then went to Richmond, Virginia, to take oversight of the Society's educational work as president of the Virginia Union University. Dr. MacVicar had large experience as a teacher."

....Rev. Walter M. Gilmore preached his final sermon as pastor of the First Baptist Church at Brunswick last Sunday. He goes at once to Marshallville to begin his work as pastor there. In a private

note he says: "I leave Brunswick with a great deal of reluctance. The people there have been exceedingly kind to me. Nine and one half years of loving fellowship with them makes it very hard to sever the pastoral relations, which have been very pleasant. However, I am told that Marshallville is an ideal community, and that the saints there are of the finest type, and I am sure that we shall not be long in forming very close and warm attachments with them. My successor here, who has not been chosen, will find a loyal people. Brunswick is a field of great possibilities. It is a most delightful place in which to live. The church is free of debt, and the work was never more hopeful. Have had baptisms every Sunday evening for the past six weeks. Thirty-three in all, and several have joined by letter. Truly the Lord has been gracious to me, whereof I am glad. We are praying that the great Head of the Church may soon direct this noble band to His own appointed under-shepherd."—Christian Index.

....Dr. Charles F. Meserve, president of Shaw University, has completed ten years of valuable service in that institution and at the recent commencement exercises received valuable gifts from the faculty and students as expressions of the high esteem in which he is held. —Standard, Chicago. Dr. Meserve has not only carried Shaw steadily forward, but he has so conducted himself as to command the confidence and esteem of both races. This has been no easy task, although he has seemed to accomplish it without difficulty. Our Northern brethren will be glad to know that Dr. Meserve has also identified himself with the Baptist State Convention in which year after year he has found larger room for himself.

....The Examiner reports the resignation of Rev. Howard Lee Jones, of the Epiphany church, New York. The church took the matter under consideration, but as Dr. Jones has already accepted the call of the Chattanooga First church the resignation will, of course, be accepted. The Examiner says of him: "During his pastorate he has done excellent work on this very difficult field and has made many warm friends both in and around New York. If he returns to his native South his going will occasion regret, not only to his own church, but to the Baptists of the city generally." Brother Jones is a son of Dr. J. William Jones, and like the others, a worthy son. He is also a son of Wake Forest, having spent one winter there—a period which he happily refers to as the winter of Wake Forest's discontent.

....Dr. Robert S. MacArthur has just completed thirty-four years in the pastorate of the Calvary Church, New York. This is his only pastorate. He came to it from Rochester Seminary in 1870, and was ordained here in June of that year. It has been a very happy and fruitful service, laborious in the true sense of the word, but not irksome. First in Twenty-third Street, and then in Fifty-seventh Street, there has been constant growth and enlargement. More than five thousand persons have been received by Dr. MacArthur into the membership of the church, and above two millions of money raised for expenses and benevolences. The present membership is more than two thousand. The church property is valued at a million dollars, and is free from debt. The annual expenditure is about twenty thousand dollars. The pastor is seeking to secure a partial endowment for the church, to provide against future contingencies, and expects to raise two hundred and fifty thousand dollars for this purpose.—Watchman.

....Bro. W. H. Davis writes of a church near Fayetteville: "We dedicated our church here (Massey Hill) on Sunday, May 8. The dedication sermon was preached by the pastor from Ps. 84:4, after which two deacons were ordained. Sunday night we had a great service. A large number came forward for prayer. The interest was such that at the solicitation of the church we continued the meeting through the week. We had a great day yesterday. The people praised God for His goodness. Sinners were moved to penitence and tears. Last night we had a regular overflow meeting. The house was crowded and many were turned away for lack of room. A large number came forward for prayer and two of them professed conversion. There have been six conversions and five additions to the church up to date and the meeting still continues with increased interest. We are having a hard fight here with the evils of intemperance, but under God we shall gain a great victory. We have a prohibition town and county in name, but not in fact."

....We print with pleasure the following description of the preaching of Elder John T. Jenkins. We did not hear him before he went to Missouri, but we are prepared to believe that that State has had a wonderful effect upon his throat. And this reminds us that Bro. Sam. J. Porter who was reckoned a good, true preacher while in North Carolina, was recently described in a Missouri paper as a master of eloquence in six tongues. Truly there are others who might profit by a stay in Missouri! But to the note in the Morning Post from Henry Blount: "Wilson, N. C., June 3.—Special.—Rev. J. T. Jenkins, formerly of this State but now living in Kansas City, Missouri, is now conducting a meeting in the Baptist church in this place, and is preaching some strong and forceful and eloquent sermons, adding to the reputation that preceded him here as a preacher of great power and ability. He has made a profound impression upon all who have heard the streams of eloquence that have rippled from his impassioned lips, and crowds flock to the church to hear this wonderfully gifted preacher. He is full of vim and fire and force and enthusiasm, and every utterance is winged with that dramatic fervor and impressiveness which soars into the highest realm of eloquence and of oratory, and nestles amid the tallest cliffs upon the highest Andes of human effort. He is indeed a thrilling and electrifying speaker, and spell bound are those who sit under the intoxicating witchery of his enslaving powers."

Progressive Spencer.

Please allow me space enough in your paper to say a few words about our work at Spencer.

First of all, let me say that the new shops are going up very rapidly. They have about completed the foundation work, and judging from the foundation, it will be one of the most valuable buildings on the entire system. They work eleven hundred hands in the old shops and when the new one is completed, they will employ a thousand more. Now, this means that the population of our town will more than double in the next two years. Already the people are coming, and new houses are going up thick and fast all over the town.

I know of no place in the State that does more business according to the population. The pay-roll they tell me is between sixty-five and a hundred thousand dollars a month.

My church is going forward, and the membership is constantly increasing. Since Christmas, I have preached a series of sermons on the life of Christ, and they have helped my people more than anything that I've done since I came here. Oh brethren, if you want to move the people, preach Christ and Him crucified.

Our collections have been better this year than ever before, and my people are getting their eyes open on the great subject of missions, and we are praying that the missionary spirit may blaze in our church.

We are praying for a great revival, and I believe that we are on the borders of it now.

Brethren, I know of no field that has a more hopeful future. Strong men are coming into the church, and the Lord is using them for His glory. There are some of the most faithful workers in this church that I ever saw. God has some salt in Spencer, and you may expect to hear from us in the future.

J. M. HAYMORE.

Spencer, N. C., June 3, 1904.

The Field Secretary of the Home Mission Board.

It gives me great pleasure to announce that Rev. A. J. Barton, D. D., has been elected Field Secretary of the Home Mission Board. He enters upon his work June 1, 1904. He will have special charge of our work for the negroes, and will also render assistance to the Corresponding Secretary in the general work of the Board. Dr. Barton is so well and favorably known to Southern Baptists he needs no commendation as to his fitness for the great work to which he is called. His experience in work for the negroes has been extensive, his influence among them is very potent, his appreciation of the great opportunity sane and sanguine. Secretarial work is not a new thing with him. His superb record as Assistant Secretary of the Foreign Mission Board and State Secretary in Arkansas are known to the brotherhood. He comes to his present work with a deep conviction of its importance and a high resolve, by God's help to achieve the best results possible. Our Board proceed with due caution and humble reliance upon God for guidance and at the same time with real vigor and sincere devotion to the work of enlargement so significantly endorsed and ordered by the Convention at Nashville. Let the brethren everywhere give us their sympathy, their prayers, and their contributions, and may the Lord of hosts lead our advancing columns.

B. D. GRAY,
Corresponding Secretary.

From Warren.

Perhaps some of the readers of the Recorder would be glad to learn about the work at Sulphur Springs.

January of this year the church called me as their pastor. On my first visit we found the church badly in need of some song books. Our first move was to secure a goodly number of Gospel Hymns. The second step then taken was to paint our house of worship. God seemed to bless us and one month from the time the money was put into the hands of the treasurer our walls were made white. God be praised for it. At our next meeting we want to lay plans to complete the inside part, that it may correspond with the outer.

God only knows the work to be done in this part of the moral vineyard. A better people never lived, and I am hoping and praying for a gracious out-pouring of the Spirit of God upon them.

Our Sunday-school is making great progress, and we long and hope to increase our number to eighty or more.

Please allow me to ask a question, and I hope some one will answer it through the columns of this paper. "Should unconverted people be allowed to sit at the front and take part in the singing in our churches?"

EDGAR C. ANDREWS.

Henderson, N. C., June 1, 1904.

Chestnut Hill, Rowan.

We closed a series of meetings at Chestnut Hill on the 8th instant, which resulted in the reception of twenty-nine members—twenty-one by baptism. The church has been greatly revived and the community moved. Rev. H. J. Aycock, of Concord, did the preaching. He is a young brother of a high order of talent, and preaches with much acceptability. If his gifts shall be properly cultivated and developed he will become a minister of great power.

Our church in the last two months has paid on the debt for her house of worship, $189, leaving only about $150 still due. This with a gracious revival and the addition to our number of about 50 per cent of our membership, causes us greatly to rejoice, and to take courage and go forward.

Fraternally

J. N. STALLINGS.

Salisbury, N. C., May 30, 1904.

West End, Asheville.

On May 10th we closed a most delightful and profitable meeting at West End Church.

There were many professions of faith and some twenty additions to the church. Bro. E. Allison, of Brevard, did the preaching in a soul-stirring way, depending entirely upon the Holy Spirit to apply the truth.

I have seldom seen such demonstration of spiritual power as was manifested the night before the meeting closed.

Brother Allison is splendid help. Any young pastor will be greatly strengthened by being associated with him in a series of meetings.

Our Sunday-school is in a flourishing condition. The young men's Baraca Bible class have had to enlarge their quarters, while the young ladies' Baraca Bible class occupy a large part of the auditorium.

We are making some much needed changes in our house.

W. B. RUTHLEDGE.

Recent Sermons.

By Pastor Chappell:

Sermon preached at Hamlet, Sunday morning, April 17, 1904:

Text: Esther 4:14. "And who knoweth whether thou art come to the kingdom for such a time as this."

Theme: Called to the Kingdom to Save.

1. God's purpose that each Christian shall be a king in spiritual leadership.

2. Spiritual kingship is excellence in personal sacrifice and service.

3. The call of present opportunity and need is the voice of God and the finger of God.

4. Hearing God's call brings light—reveals the weakness of our enemies, our developing God-given power, and God's path of salvation and deliverance.

By J. D. Larkins, Henderson.

Text: Psalm 103:1.

Subject: An Exultant Praise.

1. Source of this praise—from soul and all within.

2. Object of this praise—Jehovah.

CHESTERFIELDIAN MANNERS.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cent box of Tetterine. It has cured me of a skin disease, which doctors in seven States failed to cure." If you have any skin diseases try a box of Tetterine, and you will be as appreciative as Mr. Cantrell. It is infallible in its effects, fragrant and effective.

Fifty cents a box at druggists or by mail from the manufacturer,

J. T. SHUPTRINE,
Savannah, Ga.

Two million acres more than last year have been planted in cotton.

Home Circle.

Kindness.

The kindly word, how far it goes
along life's way!
The kindly smile, how it lights up a
sad, gray day!
The kindly deed, how it repays the
doer, and how
It sweeps the lines of care from off
the troubled brow!

To our own hearts again return, with
joys anew,
Those rays of sunshine which we give
in kindness true.
For Christ's own smile shall set our
hearts aglow, and we
Shall thrill beneath his Praise, "Ye
did it unto me."

—Christsian Endeavor World.

Great in Little Things.

A poet once wrote of his gentle wife:

"She doeth little kindnesses
Which most leave undone or despise."

The same is illustrated in this story. A gentleman was once walking behind a well-dressed girl, and thought to himself: "I wonder if she takes half as much pains with her heart as she does with her dress?" A poor old man was coming up the road with a loaded barrow, and just before he reached the girl he made two attempts to go into the yard of a small house; but the gate was heavy and would swing back before he could get through. "Wait," said the girl, springing lightly forward, "I will hold the gate open." She did so, and received his thanks with a pleasant smile. "She deserves to have beautiful clothes," thought the gentleman, "for she has a beautiful spirit."

Elizabeth Stuart Phelps.

There are very few readers who are not familiar with the books of Elizabeth Stuart Phelps, and there are few writers in America who have had better opportunities for literary training. She comes of Puritan stock. Both of her grandfathers were Congregational ministers, and her mother's father, Rev. Moses Stuart, was a widely known scholar and theologian. Miss Phelps' father, Austin Phelps, was also clergyman, and in her early childhood he removed from Boston, where she was born, to Andover, Mass., where he was professor of rhetoric in the Theological Seminary. Both Professor and Mrs. Phelps were authors of much reputation.

Mrs. Phelps died when her daughter was only eight years old. Miss Phelps was educated at an excellent school in Andover kept by the widow of one of the professors of the Seminary, and while there she developed her talent as a story-teller, and her little circle of playmates was constantly entertained by her tales and fancies, which later she was to give to a much larger audience. Her first literary venture was a story which was printed in the Youth's Companion, written when she was thirteen years old. After leaving school, she interested herself for a time in work among the poor of the town, and soon after she began to write short stories, which, although she had written somewhat before, were the first to attract marked attention. In 1864, she began "The Gates Ajar," a book which embodied her personal ideas of the future life. This was published four years later, and called forth at once a storm of criticism, favorable and unfavorable. This book has been followed by a large number of books—novels, short stories, and poems—while her most popular book at the present time is "A Singular Life," published in 1896, and the book which she regards as her most important work is "The Story of Jesus Christ," published in the fall of 1897.

This author has never been in strong health, but she has accomplished a great deal, in spite of that fact. Her interest has been enlisted in various reforms, and several of her books have been written to promote them. Her latest volume, "Loveliness," is written as a pungent appeal against vivisection. In 1888, she was married to Mr. Herbert D. Ward, of New York. Since their marriage, they have collaborated several books. Their home is at present in Newton, Mass., but they spend their summers at a seaside cottage at East Gloucester.

Held by an Echo.

No orator has ever less needed the aids of art than the great London preacher, Charles H. Spurgeon, and none ever used them less; but when nature helped him, not only in himself, but outside of himself, he welcomed the effect, as he had a right to do. One striking instance of a sermon reinforced in this way is related by a clergyman of the Church of England, the Rev. D. A. Doudney:

Mr. Spurgeon was holding outdoor meetings in the county of Hants (opposite the Isle of Wight), and one afternoon he preached to a great throng of people in a beautiful valley near the town of Havant.

His text was from the fifty-first Psalm: "Then will I teach transgressors thy ways," and the sermon was a gospel invitation. The air was still, and a cloudless sun was sinking as he approached the end of his discourse, while the attentive hearers caught every word.

Apparently they had not noticed, carried along as they were by the sweep of his powerful voice, that the valley was the home of echoes. Mr. Spurgeon had discovered the fact. At the close of his last appeal, raising his voice, he called to the congregation: "All things are ready! Come! 'The Spirit and the bride say come!' and nature accents the heavenly invitation again and again. Come! Come Come!"

The echoes took up the word, and from side to side the breathless assembly heard the repeated call, "Come! Come! Come!" till it sank to a whisper in the distance.

The narrator describes the effect as "like an electric shock." It was as if the preacher's eloquent peroration had awakened supernatural voices.

We have no written record of the fruits of the meeting, but there was a solemnity in the aptness of its close that lifted it above mere dramatic artifice or any of the devices employed to trick.

The Salt Rub.

Various sanitariums and private hospitals are using "the salt rub," and it is becoming so popular that some Turkish bath establishments are advertising it as a special attraction. It is just as good for well people as sick ones, is the most freshing of all the baths and rubs ever invented, only excepting a dip in the sea, and is matchless in its effect upon the skin and complexion. With all these virtues it is the simplest, and most easily managed of all similar measures, and can be taken at home easily. Put a few pounds of coarse salt, the coarest you can get, sea salt by preference, in an earthen jar and pour enough water on it to produce a sort of slush, but not enough to dissolve the salt. This should then be taken up in handfuls and rubbed briskly over the entire person. Of course, it is better to have it rubbed on by another person, but any one in ordinary health can do it for herself or himself very satisfactorily. This being done, the next thing is a thorough douching of clear water, preferably cold, and a brisk rubbing with a dry towel. The effect of elation, freshness and renewed life is felt immediately, and the satiny texture of the skin and increased clearness and brightness of the complexion swell the testimony in favor of the salt rub.

A Practical Hint.

A Western photographer has been giving out some don'ts of photography for the benefit of sitters. The fact is emphasized that the kind of clothes worn has a great influence on the photograph. A glittering surface, such as silk, especially near the face, is to be avoided. Of course, if the silk is of dull finish that alters the case. Gowns or wraps that show pronounced patterns, such as plaids or stripes, are undesirable. So, also, are sharp color contrasts, such as very light or white bodices and black or dark skirts. And even in the trimming it is not advisable to have a decided contrast between ground material and ornament. Jet and glittering jewelry are also tabooed, as are stiff dress fabrics. Soft goods that fall into graceful lines are in every way better. Sharp or hard lines at the neck and wrists are also among the touches that should not appear in a photograph. They impart some of their stiffness to the subject of the picture. Stiff stocks and collars thus come under the ban. The curious statement is made that, although skilled photographers try to persuade their women patrons to eschew glitter and stiffness, they very frequently fail to convince the prospective subjects that clothes can possibly have any uncomplimentary effect in a photograph.—Vogue.

Love of Family.

In a book by President Charles W. Eliot, of Harvard, appears the following paragraph:

"From the love of nature we turn to family love. The domestic affections are the principal source of human happiness and well being. The mutual loves of husband and wife, of parents and children, of brothers and sisters, are not only the chief sources of happiness, but the chief springs of action, and the chief safeguards from evil. The young man and the young woman work and save in order that they may be married and have a home of their own; once married, they work and save that they may bring up well a family. The supreme object of the struggling and striving of most men is the family. One might almost say that the security and elevation of the family and of family life are the prime objects of civilization and the ultimate ends of all industry and trade."

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whiskey habits to have one of my books on these diseases. Address Dr. B. M. WOOLLEY, Atlanta, Ga., Box 389, and one will be sent you free.

Positions. High-grade commercial, professional and positions of all kinds procured everywhere; office connections in all principal cities, and our facilities for thorough service are unsurpassed; we guarantee the position in every case.
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Jas. C MacRae, Dean.
CHAPEL HILL, N. C.

HEAD SOLID SORE

Awful Suffering of Baby and Sleepless Nights of Mother.

CURED BY CUTICURA

Skin Fair as a Lily with no Scar to Recall Awful Sore Writes Mother.

"I herewith write out in full the beginning and end of that terrible disease, eczema, which caused my babe untold suffering and myself many sleepless nights.

"My babe was born seemingly a fair, healthy child, but when she was three weeks old a swelling appeared on the back of her head, and in course of time broke. It did not heal but grew worse, and the sore spread from the size of a dime to that of a dollar. I used all kinds of remedies that I could think of, but nothing seemed to help; in fact, it grew worse. Her hair fell out where the sore was, and I feared it would never grow again. It continued until my aged father came on a visit, and when he saw the baby he told me to get Cuticura Soap and Ointment right away.

"To please him I did so, and to my surprise by their use the sore began to heal over, the hair grew over it, and to-day she has a nice head of hair, her skin is as fair as a lily, and she has no scar left to recall that awful sore, and it is over eight months and no sign of its returning."

Mrs. WM. RYAN, Elk River, Minn.

"Cure permanent." So writes Mrs. Ryer, Feb. 26, 1903, six years later:

"Your letter of the 19th inst. received, asking in regard to the cure of my baby some six years ago. Well, the disease has never returned to her head which at that time was a solid sore on top and down the back. Once or twice since then a patch has come on her hand near the wrist, but it finally disappeared after proper treatment with Cuticura."

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 50c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.
Send for "How to Cure Eczema."

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AT TUCKER'S STORE,
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We are now beginning our
SUMMER
CLEAN-UP SALES

1-3 off the regular prices on special lot of Dress Goods, Voiles, Batistes, Canvas, etc. Special reductions in fancy silks, 39c., 49c., 89c. and 69c. per yard. Splendid for shirt waist suits and short dressy dresses.

1-2 off the regular prices on a special lot of white goods and wash stuffs suitable for shirt waist dresses.

We Will Mail Samples.

Dobbin & Ferrall,
123-125 Fayetteville Street.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C.S. BELL CO., Hillsboro, O.

BLYMYER CHURCH

Young People's Page

God in Nature.

So soberly and softly
The seasons tread their round,
So surely seeds of autumn
In springtime clothe the ground,
Amid their measured music
What watchful ear can hear
God's voice amidst the garden?
Yet, hush! for he is here!

No mere machine is nature,
Wound up and and left to play,
No wind-harp swept at random
By airs that idly stray;
A spirit sways the music,
A hand is on the chords,
Oh, bow thy head and listen,—
That hand, it is the Lord's
—Elizabeth (Rundle) Charles.

A BIRD TALK.

The Common Birds of the Country Not Decreasing in Number.

One of the good signs of the times is the interest our young people are taking in the birds, and the numerous clubs and societies that are being formed throughout the country for bird protection and cultivation. In my youth but little was heard about the birds. They were looked upon as of little account. Many of them were treated as the farmer's natural enemies. Crows and all kinds of hawks and owls were destroyed whenever chance offered. I knew a farmer who every summer caught and killed all the red-tailed hawks he could. He stood up poles in his meadows, upon the tops of which he would set steel traps. The hawks, looking for meadow-mice, would alight upon them and be caught. The farmer was thus slaying his best friends, as these large hawks live almost entirely upon mice and vermin. The red-tail, or hen-hawk, is very wary of a man with a gun, but he has not yet learned of the danger that lurks in a steel trap on the top of a pole.

If a strict account could be kept with our crows and hawks for a year it would be found at the end of that time that most of them had a balance to their credit. That is, they do us more good than injury. A few of them, like the fish-crow and the sharp-shinned hawk, Cooper's hawk and the duck-hawk, are destructive to the birds and wild fowls; but the others live mainly upon insects and vermin.

I do not share the alarm expressed in some quarters over the seeming decrease in the number of our birds. People are always more or less gloomy in regard to the present time and present things. As we grow older the number of beautiful things in the world seems to be fewer. "The Indian summer is not what it used to be; the winters are not so bracing; the spring is more uncertain; and honest men are fewer." But there is not much change, after all. The change is mainly of us. I see no decrease in the great body of our common field, orchard, and wood birds. I do not see the cliff-swallows I used to see in my youth: they go farther north, to northern New England and Canada. At Rangeley Lake, in Maine, I saw the eaves of barns as crowded with their mud nests as I used to see the eaves of my father's barns amid the Catskills. In the cliffs along the Yukon in Alaska they are said to swarm in great numbers. Nearly all our game-birds are decreasing in umbers, because sportsmen are more and more numerous and skilful, and their guns more and more and more in the marshes and er than they were a decade or two ago, because they are slaughtered more and more in them arshes and rice-fields of the South. The blue-birds and hermit-thrushes were threatened with extinction by a cold wave and a severe storm in the Southern States, a few years ago. These birds appear to have been slain by the hundred thousand. But they are slowly recovering lost ground, and in ten or more years will no doubt be as numerous as ever. I see along the Hudson River fewer eagles than I used to see fifteen years ago. The collectors and the riflemen are no doubt responsible for this decrease. But the robins, thrushes, finches, warblers, black-birds, orioles, fly-catchers, vireos, and wood-peckers are quite as abundant as they were a quarter of a century ago, if not more so.

The English sparrows, no doubt, tend to run out our native birds in towns and smaller cities, but in the country their effect is not noticeable. They are town birds anyway, and naturally take their place with a thousand other town abominations.

Facts Worth Knowing About the Panama Canal.

Estimated cost of the Panama Canal, $200,000,000.

Amount paid French Company for the title, $40,000,000.

Amount paid Panama Government for perpetual lease of canal lands, $10,000,000.

Length of canal, 46 miles.

Canal width varies from 250 to 500 feet at the top, the bottom width being 150 feet.

There will be five twin locks of concrete masonry, each lock 738 feet long and 82 feet wide, with a lifting capacity of 30 to 32 feet.

Lake Bohio (artificial) covers 31 square miles.

Alhajuela Lake (artificial) covers 5,900 acres, and will furnish motive power for operating the locks and lighting the canal from ocean to ocean.

Distance from New York to San Francisco by old route, 13,714 miles; by the route through the canal, 5,299 miles.

Distance from New York to Manila by present route via San Francisco and Yokohama, 19,530 miles.

Distance from New York to Manila by Panama Canal via San Francisco and Yokohama, 11,585 miles.

Distance saved in a sailing trip around the world by the new route through the Panama Canal, 2,786 miles.

The Panama Canal was practically begun in 1883 by the French Company. They had completed about two-fifths of the length, when because of fraudulent management the company failed, and the work ceased in 1889. —June Woman's Home Companion.

Before Postage Stamps.

"The people of to-day can have very little idea of the inconveniences in delivering letters of the past, before the days of postage stamps," says "Everywhere," "when various sums were paid for the delivery of letters. The amounts were regulated by the distance, and were collected on the delivery of the letter.

"In the early part of this century, the postage on a single sheet of paper was 8 cents, and over 40 miles the rate was increased so that over 500 miles a single sheet was 25 cents. But after a time these rates were gradually reduced, until in 1845, a letter weighing not over half an ounce was 5 cents, under 30 miles; and over that distance, 10 cents.

"In 1847, the United States adopted the use of postage stamps, the lowest-priced one being 5 cents. But railways and steamboats had not taken the place of the old-fashioned mail-coaches and post-boys; and with the more rapid sending of the mails, the cheaper rates of postage, and the growing population of the country, gradual changes and improvements took place in the post-office system. And here we are, in 1899, receiving our letters from the Pacific coast in six days—also from England in the same time; and a few days or hours will place us in direct communications with our friends and correspondents in almost every part of the country. The surprising speed with which cable messages are delivered, probably seems no more wonderful to us than would these facts concerning mail delivery to the people of less than a century ago."—Presbyterian.

The Cracked Bell.

The great bell of Moscow has been silent these two hundred years simply because it has one flaw in it—a big flaw, for it is cracked. It is said that when the hot metal was flowing into the great mould, there was a big fire in the city. Streams of water were thrown upon the burning buildings, some of which flowed into the foundry, and a small quantity touched the moulten metal. That was enough. The largest bell in the world has never rung because of a little water coming in contact at the wrong time. The great cracked bell has a sermon for a multitude who are ever saying, "Oh, it is such a little thing, —what harm can there be?" There is nothing small that effects character, for good or ill.

Queer Customs.

In Denmark, a girl never knows the unadulterated joy of receiving a diamond ring, says a traveler. She gets a plain gold band, known as a wedding ring in that country, and it is worn on the left third finger. On the day of her marriage, the bridegroom changes it to her right third finger, which is the marriage finger in that country of queer customs. When the husband dies, the widow changes her ring again to the left third finger, and everybody knows that she is a widow. Being engaged, a girl is never, under any circumstances, permitted to see her betrothed one minute alone.

We have it—can't doubt constant proofs—Vick's Yellow Pine Syrup is the true germicide for consumption, and will cure any case where the lungs are not too riddled with the disease. It is worth your trying, 25 cents.

NOTICE.

Having qualified as the Administratrix of the estate of Penny Smith, late of Wake County, this is to notify all persons having claims against said estate to present them to me on or before May 11, 1905, or this notice will be plead in bar of their recovery.

HULDA LANE, Admx.
Raleigh, R. F. D. No 2.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

The Princess Anne Hotel,

Virginia Beach, is the most delightful place to spend the summer, or vacation. One hundred feet from the ocean waves. Cheap railroad tickets from all points. Write for booklet to

Jas. B. Groves,
President and Manager.
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SCHOOL AND CHURCH BELLS



AT $5.35 for 50-lb., 165-pound, $19.15 for 200-lb. 670-pound, we sell all sizes of bells at one-half the prices usually asked. $1.21 buys best 50-pound farm bell. Finest crystalline metal, quality and volume of tone unequaled. Guaranteed against breakage for 5 years. For most interesting bell offer, liberal terms, complete catalogue, write for FREE CATALOGUE of BELLS. Address SEARS, ROEBUCK & CO., Chicago.

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That has seen twenty-two years of Hard Service and having been thoroughly repaired is now ready for 22 more.



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If your supply house does not carry them in stock, write us giving name of your Supply House.

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Is a great natural remedy of wonderful curative power mined from a natural deposit. It cures all diseases involving inflammation, by purifying the blood and directly healing the irritated parts *Try it on an external sore and watch its magic healing.* It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

No equal for diseases peculiar to women. Tones up the entire system Four weeks treatment, only 50 cents If your druggist cannot supply you, write to

"Cured me completely of bladder trouble." Mrs. Nading, Winston, N. C. "For sores A. I. M., is worth its weight in gold." J. H. Davis, Beaufort, S. C. (Blood Poison.) "By use of A. I. M. I was cured in a few weeks." J. P. Wingard, Branchville, S. C.

ACID IRON MINERAL CO., J. H. Garst, Gen. Mgr., Salem, Va.
P. H. HALSTWANGER, Prop., Columbia, S. C.

TELL THE TRUTH.

There is some discussion in the North Carolina papers of the ancient maxim—"Of the dead say naught but good." It is better to speak nothing but good of the dead than to speak nothing but ill of the living. But it is best to tell the truth. The minister who exalted the late Senator Quay to the heavens sent himself an equal distance downward. The Old Testament painted men, living and dead, as they were; and that is a good model for editors, obituary writers and ministers.

OFFER EXTENDED.

We offered the Souvenir of the Recorder's seventieth anniversary to all subscribers whose subscriptions had been or should be by June 1, advanced to January 1, 1905. Since June 1st many requests have come in for extension of this offer. We are agreeable, as we want all the friends of the Recorder to have this Souvenir.

Therefore, we hereby extend the offer until July 1, 1904. That is, we will send the Souvenir to all subscribers whose subscriptions shall be advanced to January 1, 1905, before July 1, 1904.

Let us hear from you promptly.

SUNDAY-SCHOOL MONTH.

June is Sunday-school month.

That is, it is the month set apart for special effort in behalf of our Convention's Sunday-school work.

Of the success of Secretary Moore's administration every one is assured. He has put his hand to his work with the skill and the vim of a true leader.

There were pledges made at Charlotte for the support of this work. About $600 was pledged. Shall not this amount be sent in this month?

And there were churches that did not pledge. We need at least $1,500 for this work, a small sum considering its great value, its central importance in modern religious progress. Shall we not have collections throughout our Sunday-schools right away for the purpose of raising this sum?

UP THE JUNE HILL.

It must be hard pulling up the June Hill; but with the coveted goal of a 10,000 name list and a firmly established paper, there is some inspiration to the struggle.

July 1 will be here in twenty-two days. We yet hope that when the old paper rounds out its seventieth volume, it will have a list of 10,000 subscribers. We lack only 500 at this writing.

Our friends are working, and many of them are proving that there is good reaping yet. We print here the names of those who have recently reported subscriptions (new and old) by way of encouragement and of acknowledgement:

W. H. Weaver, Geo. J. Dowell, Miss H. D. Belk, J. H. Scott, A. J. Floyd, Miss M. Lockett, Miss Lovie Jones, C. B. Brooks, W. T. Talbirt, W. P. Edwards, R. O. Eubanks, C. L. L. Cobb, Jas W. Rose, A. D. Hunter, W. H. H. Hartley, B. S. Peterson, Geo. N. Cowan, A. E. C. Pittman, D. O. Bryan.

THE MIDSUMMER MEETING.

The object of this meeting is two-fold: namely, (1) to afford rest for our people; (2) to direct that rest toward spiritual recreation.

America needs nothing today so much as a spiritual church, a spiritual people, a spiritual citizenship, a spiritual ministry. This meeting proposes to make in this direction.

It is well to combine such a purpose with physical rest. The two go well together.

Our ministers need periods of rest, periods of separation. The Master yet speaks, "Come ye yourselves apart and rest awhile."

On Monday we received the following letter: "I am anxious to attend the Summer Meeting at Jackson Springs. * * * I need the rest, for I am on the verge of collapse, and must stop a while and rest. Do you know that in my ministry of nearly twenty-seven years I have had only one vacation? * * * No time, beloved, and funds scant rather. I confess my pocket-book is rather slim."

Our desire is that our churches shall fall into the habit of sending the pastors and their wives to this meeting. The rates are low. The hotel rate is one dollar a day. The railroad rate will be one fare and a third. Altogether, twenty dollars should easily cover the average person's expenses for the ten days. That is, hotel $10; railroad $10. Of course the railroad fare will be less than $10 to most of our people.

Now, reader, move about among your brethren, and raise a fund to send your pastor and his wife to this meeting.

THE CHOWAN ACTION.

The action of the Chowan Association with regard to the Home Board's new policy relative to the negro race has commanded general attention. We quote the following from the Christian Index, Georgia:

"But this action emphasizes the fact that the sentiment among Southern Baptists is not all one way on this subject. And it behooves the Home Board, and the Commission that is to meet with it, to consider the whole matter very carefully and make haste slowly. That the report of the committee at Nashville was, as stated by its chairman, a compromise one, indicates that opinion is much divided on the subject. The people, and not the leaders only, are doing no little thinking on it."

And the following from the Religious Herald:

"We regret the passage of such a resolution, but the incident shows the reasonableness of the plea of the Virginia and North Carolina brethren for more time and more light on this matter in order that we might stand together in support of any plan adopted. Our Atlanta brethren evidently do not understand the difficulties in the way of this work."

Such paragraphs as these should carry home to the Board and the Commission that they have a most delicate task in hand. The people will not blindly fall in with just any policy. Indeed, in our judgment the Home Board can wreck itself by going inconsiderately into this matter.

THE RIGHT ATTITUDE TO THE BIBLE.

There has always been danger that men would worship the Bible—not formally, to be sure, but unconsciously. There is not a little danger, too, that they will expend their reverence for the Bible in mere reverent talk or routine reading.

The Bible is not a book to be worshipped. To read it aright is more than likely to be an act of worship. It is a book to be read with one particular purpose, and that is to learn of God. The Bible is the book of God's revelation of Himself. There are large sections that seem to carry little about God. They will be found by the earnest student to have some important bearing upon the whole revelation.

To say that the Bible contains all knowledge is foolish. The Bible does not claim so much. It does not, for example, contain the knowledge of astronomy or mathematics or physics or geography or botany. Its subject is God, and its special subject is God in His dealings with men. And it should be read with a view to this subject.

Moreover, it cannot be received in spots. It is a whole. One cannot take one text and say that this is all. It may be all in a particular sense. The Commandments of Jesus are all in a particular sense. But if one would really obtain the Bible's message, he must read it all and consider each part in the light of the rest.

Take, for example, the story of Samson. God enabled him to pull down the great palace upon his enemies. That was revenge. Over against this place the story of Stephen. God permitted him—a far better man—to be stoned to death and to die praying for his enemies. That was Christian grace.

You cannot get your idea of God from the story of Samson. You can get it if you will read the story of Samson in the light of the story of Stephen and much other Scripture.

RELIGION AND BUSINESS.

A Letter from our General Representative.

Men are ambitious to accumulate wealth and make a place for themselves in this world; but the building of character and the forwarding of the kingdom of God among men is lightly esteemed. Why should not a church member be as anxious to succeed as a Christian as he is as a business man? Can a man be a Christian who fails to strive to be like the Master in helpful service?

The truth is, men, as a rule, use less good sense in their work for God than anything else. Dr. Witherspoon, once president of Princeton College, had a way of saying to the new students: "Gentlemen, if you have not learning this university is the fountain; if you have not piety the grace of God will give you that; but if you are wanting in common sense, may heaven have mercy on you." When we embark for heaven our best sense should be engaged to help us on our way.

As we think of the Christian's destination, we say: "In His presence there is fulness of joy." (Psalm 16:11.) And yet we see church members making this life and the things of this world the chief concern and expecting to gain heaven and the presence of God. Friends, if we miss the desired haven, we are to take our places in outer darkness. How many Pliables enter this pilgrimage with no light on their path and no scroll in their hand! The path of the Christian lies amid the vallies of darkness and the pitfalls of the enemy of men's souls; and can we, stranger and pilgrims upon the earth, hope to gain heaven by mere happen-so? The path by the meadow leads not to our Father's house, but to doubting castle; and one step from the path of duty finds us on forbidden ground. How miserably we fail when we neglect the duty to our church vows and our God. No man can afford to throw himself into the drift of the times, which is often unchristian and of the devil. God says to the church member: "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2.)

The Christian cannot obey the call of fashion or the dictates of any party; but must seek to know and do the will of God. There is only one supreme, infallible rule of right—the perfect will of God, based on His divine justice,—and he who seeks to shape his life according to His will need not trouble about making a living. Nothing is more pitiable than to see a young man, who has leaned on another for support, awake to a realization of the fact that he must enter the struggle for an existence for himself; and to see him looking for some easy way.

Every man for himself seems to be the rule in the business world, and so many church members have adopted this rule. Unless one's faith is rooted in the skies, and the moral principles set forth in the Word of God deep-rooted in his heart, he will fail miserably as a follower of Jesus Christ. So many church members say they cannot do business on the principles laid down in the Word of God. They are beautiful and good, they say, but not practical in business. They will do for women and children, but not for business men, who must meet competition in the cold market place and halls of commerce. For one, I have no faith in the false teaching that Christ died more for a weak, frail woman than for a business man: The death of Jesus Christ is as much for the business man as for the weakest child, and the business man is just as responsible to God for his life and work as the poorest orphan girl. One must give his conscience some leeway in the markets, they say.

Now, conscience belongs to the judiciary department of man, and passes judgment on an act after it is performed, and some times anticipates an act and puts in its protest. Man, if your conscience condemns you, God is greater than your conscience, and will also condemn you. The Bible was not designed for the first century alone, but for all time; and the man in the twentieth century, who tries honestly to conform his life to its teachings in his business, will find God true and "Whatsoever he doeth shall prosper." The scoundrel may seem to prosper for a while, and a liar may deceive his fellow man once; but they will ultimately fail as sure as God is true. The God of the Bible has given to each man his opportunities in business, and has also called him to a life of righteousness. Every business man is expected to be "Not slothful in business, fervent in spirit, serving the Lord." Woe unto the man who executes this first clause, but neglects the other two.

Among the leading business men of all ages have been found those whose Bibles were daily used as reference books in business. There is an unfailing promise to the man who takes God into his business life: "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Godliness and real success go hand in

hand. He is of the tribe of the foolish who cuts cross lots to success, and so makes haste to get rich. Suppose there were no financial success for the man who takes God and character into his business, and that poverty would be his sure reward; it would still be the wise thing for every one to suffer this that he might obtain a crown that fadeth not away and life everlasting in the world that is yet to come. There are many things better and of far more value than money. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared to her." The church member is not in this world to use the muck-rake in gathering to himself the frail perishable things of this life; but to build a character, to develop manhood that makes man God-like. What is to be compared to the "well done" of the Judge of all the earth! How fitting that the redeemed of the earth shall sing: "Blessed are the undefiled in the way, who walk in the law of the Lord." Even in the business relations of the twentieth century the "love of the Lord" is "a lamp to our feet and a light to our path."

This is an age of investigation, and we are standing on tiptoe peering into the great beyond. How shall it be with this generation when we shall be known as we know? Will the short cuts in business and tricks of trade stand the judgment of an omniscient God? These are hard questions for the self-centered, self-seeking business men of this age. If we would learn the true standard by which our lives are to be measured in the beyond, and should be measured here, we should hear the voice of Jesus—"Seach the Scripture." There are many servants of Belial and Mammon who call to the church member, saying, "Lo here, and lo there," but "There is no light in them."

Christ is the way, the truth and the life, and he who would win in the race of life must come to God through Him. J. S. FARMER.

Sunday School Department.

NOTES AND SUGGESTIONS BY R. C. BOOKER. LESSON BY THE EDITOR.

Who Shall be Teachers?

The Great Commission was given originally to the eleven Apostles. But it was given to them as representatives of the whole body of disciples; hence the duty is binding upon all Christian of every age. The preacher by no means has a monopoly of Bible knowledge and so he is not the only one who can impart religious instruction; the pulpit, powerful as it is in shaping men's lives, cannot stand alone. Nor must we think that our worker is to be a graduate of the Bible; no diplomas are granted here, and he who waits for complete knowledge before teaching anything will teach nothing. There are some also who conceive that a teacher of truth must approximate perfection of character and hence they have not performed this great duty. Yet others, unhindered by either of these things, consider that one must be an expert teacher before undertaking to speak to others of the eternal verities. Thus and in many other ways are Christians led out of and away from this central path of duty.

It may help us to consider the essentials of character in the worker who would be a teacher of truth. He must be qualified for his work in three directions.

First of All, Truthward.

It is the truth he is to cause others to know and heed. Of course he must be in right relation to it himself. We have time only to summarize what might be dwelt upon more largely.

He must know the truth he is to teach; not all of truth, not his special truth in all its applications, but with the arrow and its mark he must be acquainted. He can be no teacher at all who would instruct others when he has no fund of knowledge himself; he degenerates into a mountebank and a laughing stock. Only the word of knowledge is winged with power.

Again, he must love the truth with an ardent, all-consuming love, and so it merits the sincerest and most unwavering devotion. Only thus are its treasures opened to us and only on this ground would we proclaim them effectively.

Further, he must receive the Word into his own heart and life. It must become the most valued furniture of his mind and the most highly prized possession of his soul. The reservoir of his own being must be filled with the pure waters before the life-giving streams can emanate therefrom to others who famish.

And, lastly, he must himself heed the truth which he would commend to others. Not, as already said, that he should be absolutely perfect; but that his life must be such that those who hear his truth will see no glaring inconsistency between it and his life.

Also a Manward Relation.

The teacher must come in contact with men; they are to be the beneficiaries of his labor. What, then, is his relation to them?

In the first place, he must have a clear conception of their need; how low they have sunken in vice, how far they have strayed from the paths of right, how they grope in darkness, how swiftly they are moving on to the bar of vengeance.

Moreover, they are his fellow-men, and this is their plight, and yonder over the eternal abyss is their end! So he not only sees the need, but he ardently desires to meet it. He calls upon all that is within him and around him and above him to check them in the course of ruin.

And, again, he has confidence in the Bible as the only effectual instrument for the accomplishment of this end. Here is the antidote to every evil, the answer to all sin, the incentive to all good. It meets man on the remotest borders of his consciousness, sounds his lowest depths, leads him up to the sunniest heights.

Thirdly, the Relation Selfward.

He who serves his fellowmen from the fountain of truth must of course examine himself with care, for evident unconfessed deficiency in him would result in failure to recommend the truth he holds. In mind and heart he must strive to attain the largest possible efficiency. The spirit of intense earnestness will fire his soul to the exercise of its highest powers. It will not admit upon the truth the shadow of a doubt, but accept all with unwavering and unquestioning faith. The worker will also seek an absolute transparency of nature so the rays of truth can pass without obscuration or distorting through him to others. And, again, he will covet and seek increasingly to attain "aptness to teach." This does not mean that he will become proficient in methods before launching out for practice, but that in practice he will constantly improve in methods. So in every possible way, the true, live, duty-doing Christian will seek to be a revealer, an interpreter, a preacher of truth to others. And so doing, he will find his true and largest sphere of usefulness.

* * *

THE CRUCIFIXION OF JESUS.

Sunday-school Lesson for June 12. Mark 15: 22-39.

Golden Text: Christ died for our sins according to the Scriptures. I. Cor. 15, 3.

Every teacher will be overwhelmed with the impression that he cannot worthily teach this lesson. The crucifixion is so supreme in religion, such a mystery withal, and so central in the history of civilization, that this impression is inevitable. More closely viewed, the horrible heartlessness of it and the transcendant love of its victim form a contrast that none may properly describe.

If we thus properly interpret the reader's state of mind, he is in a mood to accept two suggestions, whether he be teacher or pupil. These suggestions are: (1) Approach this lesson as you should approach every inquiry into the will and the doings of God, in earnest prayer. (2) Be content to get the historical facts fixed in orderly array in your mind. Familiar as the story of the cross is, how few are they that can give Mark's version and Matthew's and Luke's and John's, each separately; and how few they that can form a complete harmony of the four! But, to be sure, with all our conviction that this is the supreme event in history, this is not much to require.

The Unresisting Victim.

In this treatment, however, our purpose is to restrict our consideration for the most part to Mark's simple narrative. Dr. Alexander McLaren points out that in Mark's view of the event the passivity of Jesus is the feature. He tells of what the others did, and is almost silent about what Jesus did. His purpose is to emphasize the submission of Jesus, recalling the prophecy of Isaiah. "They bring Him"; "They offered Him"; "They crucify Him"; "They railed"; "They mocked". As a sheep before her shearers, He is dumb.

Why He did not resist; why He did not accept the challenge and come down from the cross; why He did not save Himself; these are not mysteries to those who understand Him, mysterious as they are to those who do not know Him. As He refused to make bread of stones and to descend from the pinnacle of the temple, when tempted of Satan; so now He refuses to invoke His supernatural power for His own sake. He did it for others; for Himself, it became Him to suffer as a man in order to make complete His incarnation. To have done otherwise would have been to repudiate His mission.

Now why He had to be incarnated or why He had to suffer, is a mystery that none can explain. All we know is that it was necessary to the salvation of men; and that He came and suffered because He loved men and desired to save them; and that God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life.

Let the mind dwell long on the passive attitude of Jesus.

One may go so far as to say that He died voluntarily, as Dr. McLaren shows in this paragraph:

The draught of "vinegar" refreshed Jesus, as the last "loud cry" indicates. That cry showed that the usual process of exhaustion which set in before death by crucifixion had not begun. The physical strength was unimpaired, and, since it was, the language in which all the evangelists describe the actual death becomes very full of meaning. For they all use expressions parallel with Mark's "gave up the ghost," which are not mere euphemisms for death, but are to be understood as asserting that Jesus' death was voluntary. He did not die because he was crucified, but because He would. His spirit was not "required of" Him by the physical consequences of His being nailed to a cross, but was "given up" by Him because He loved us. Even in submitting to death He showed Himself the Lord of death. He said to that servant of His "Come," and he came. He died because He would die, and He would die because He would save. He saved others, therefore Himself He could, but would not, save.

The Suffering of Jesus.

The cry of Jesus from the cross is heartrending. Let us not misunderstand it, however. It is a terrible witness to the completeness with which the Son of God took upon Himself both the sins and the weakness of men. His humanness here reaches its climax, and no wonder He seems to Himself so far from God. With our stripes upon Him, with our sins upon Him, and He self-limited to mere human capacities, it is not strange that the physical agony is drowned in the overwhelming agony within. By the same mark His sympathy is complete with every one who feels abandoned by God.

To have crucified God or the Son of God would have been nothing; for humanity has no power to torture, no power whatever over God. But for God to become man, and thus to be crucified—that is the highest expression of love and the completest and noblest suffering that the world has ever conceived of. This cry, therefore, carrying the terrible note of despair, marks the completion of Christ's revelation of love toward us. It is also the revelation of the noblest idea and ideal ever given to human minds.

His Demeanor.

In fixing your narrative of the crucifixion keep the mind on the conduct of Jesus: His passivity with regard to Himself; His activity for others. The seven sayings should always be familiar to every one:

(1) "Father, forgive them," when the cross was elevated. (2) To the robber. (3) To his mother and John. These three before the darkness. (4) "My God, my God, why," etc. (5) "I thirst." (6) "It is finished." (7) "Father, into thy hands," etc.

And, complete as these testimonies are to Him, there is greater yet in the fact that His conduct on the cross was such as to win the dying thief and convince the centurion. In all the centuries there has been no greater testimony to Him than this testimony.

The King.

They wrote the inscription over His head; they taunted Him; they killed Him—so they said—for claiming to be King of the Jews. And all the while He was coming into His Kingdom. The world is His footstool, and the cross is His sceptre, and His throne is forever and forever.

Renan, the agnostic, closes his chapter on the Death of Jesus with these words:

"Repose now in thy glory, noble founder. Thy work is finished; thy divinity is established. Fear no more to see the edifice of thy labors fall by any fault. Henceforth, beyond the reach of human frailty, thou shalt witness from the heights of divine peace, the infinite results of thy acts. * * * For thousands of years the world will depend on thee. Banner of our contests, thou shalt be the standard about which the hottest battles will be given. A thousand times more alive, a thousand times more beloved, since thy death than during thy passage here below, thou shalt become the corner-stone of humanity so entirely, that to tear thy name from this world would be to rend it to its foundations. Between thee and God, there will no longer be any distinction. Complete conqueror of death, take possession of thy kingdom, whither shall follow thee, by the royal road which thou hast traced, ages of worshippers."

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JOYNER, Raleigh, N. C.

The Latest News from Our Miss Price.

The following letter most appropriately follows Miss Price's Annual Report as given in the last Recorder. It was written to the W. M. S. of the First Church, Asheville, but is also to all of us.

The Foreign Mission Board made the following recommendations among others to the Woman's Missionary Union at its last meeting in Nashville. Evidently our leaders recognize that the great educational movement, of which Miss Price speaks, must be reckoned with.

The Woman's Missionary Union is trying to secure enough funds to pay for the expenses of our school (not including the Theological Schools) in our various missions. To this end, they are making appeals to Bands, Societies and individuals for amounts sufficient to pay the salary of a teacher in a school, or for gifts sufficient to pay the expense of one or more scholars. This is a good work, which we commend to the sisters.

We ask that you raise enough to pay the expenses of the women of our Board, who are working in foreign lands, and to this end we request that you try to raise during the year $60,000. We recommend that the W. M. U. divide this amount among the various States and Associations, as is thought best. The salary of missionaries is $500 or $600, according to the countries in which they work; where feasible, we think it would be well to get different Associations to give enough to pay the salary of a missionary.

Miss Prices writes:—We feel quite at home in our new house and school at the Old North Gate, and feel sure that the move was of the Lord. When the present term opened, after the China New Year holidays, I had more applications for the school than I could fill. I had to refuse several for lack of room, and these paying pupils. I have forty now, and that is all the building will accommodate. There is a great movement in Shanghai even among the Chinese, toward the education of women and girls. Not far from us is a day school of sixty or seventy pupils, ranging in age from three to thirty-five years. They are all paying pupils. Mothers come with their little children and go into classes with them just because they want to learn. In our school there are girls from five to twenty years old. A lady came this week, the wife of a Mandarin. I don't take married women to live in the school, so she is boarding in Miss Kelley's home for Bible study and comes over for her lessons. She is about thirty years old, a very sweet woman, and though she had never studied before is taking hold of everything with interest. The best part of it is that she likes to hear the gospel and says she wants to believe and receive Jesus. I have a young woman about nineteen in whom you would be much interested, I know. She is the small wife of a man between fifty and sixty years old. You know a small wife is one brought in to live with the first wife. This girl was forced into this thing and the man says he was deceived by the middleman, which is quite probable; that he thought she was an older woman. Anyhow, the result was an awful state of affairs in the home, and this girl was wanting to kill herself, when she heard of the school and determined to come here if it was possible. It did not seem as though I could take her, but I could hardly resist her pleading face when she came to see me. After prayer and a great deal of consideration and consultation, the man was persuaded to write an agreement giving her over to me for five years. She is not to return to his house, and I am to have full control of all her affairs. Poor girl! it makes me sad to see her, but I hope she will find the Saviour soon and be comforted. Some women don't seem to mind being in her position, but she acts more as a foreigner would under the circumstances if foreigners had any such dreadful custom.

Miss Kelly has a young woman in her class now who is the first wife of a man of means in Shanghai and she left her home in anger and bitterness of spirit because he brought home a small wife.

Dear, dear sister, how you and all who are working for these people need to pray for them now. There is such a feeling of unrest and dissatisfaction; all unconscious to themselves they are trying to cast off the shackles that have bound them so long. The desire for education, and the trying to get away from the old impure habits of life is a proof of it, and we see other signs that I have not time now to tell. We are so glad that this time has come, and yet we feel the danger that threatens this dear people. We are afraid that they may choose only western civilization and education and not get the very best. This is the reason I would ask the women at home to pray and work more earnestly than ever before for the women and girls of China. Pray that they may obtain nothing short of salvation and eternal life through Jesus Christ our Lord.

I wish when you have read this letter to the ladies you would send it to Miss Heck, for she is always so interested in anything about the women. I promised to write to her, but since last autumn there has been so many things to do, and my heart and head and hands have been so full, that it seemed as if there was no time for letters. I know you will all understand and forgive me.

With love for each one, I am,
Yours affectionately,
LOTTIE W. PRICE.

New Socities Organized in Second Quarter.

Bladen.—W. M. S., Abbottsburg. President, Mrs. M. P. Powell, Abbottsburg; Secretary, Miss Pearl Buie, Abbottsburg. Mememberes 11.

Green River.—Clear Creek. President, Mrs. S. J. Long; Secretary, Miss Lizzie Long, Garden City. Members 13.

Mount Zion.—Roberson's Grove. President, Miss Irene Holloway, Gorman; Secretary, Miss Bessie Husketh, Gorman. Members 10.

Johnston County.—Selma W. M. S. President, Mrs. M. C. Winston; Secretary, Mrs. Mattie St. C. Robertson, Selma. Members 6.

Benson.—Mrs. J. H. Boone; Miss Net Penny, Benson.

Neuse.—LaGrange. President, Mrs. S. W. Oldham; Secretary, Miss Clara Burke, LaGrange. Members 12.

Raleigh.—Green Level. President, Mrs. G. M. Beavers, Apex; Miss Bettie Council, Apex. Members 16.

Fayetteville St.—President, Miss Ella A. Ford; Secretary, Miss Grace Ball, Raleigh. Members 12.

Robeson.—Lumber Bridge Y. L. President, Miss Lethia Lancaster; Secretary, Miss Elma Johnson, Lumber Bridge. Members 6.

Red Springs.—President, Mrs. Cohen Edens; Secretary, Miss Fannie Debane, Red Springs. Members 12.

Lumber Bridge Sunbeams.—President, Miss Bertha Johnson; Secretary, Miss Maggie Sikes, Lumber Bridge. Members 15.

Pee Dee.—Piedmont Institute Y. L. President, Miss Bessie Ashcraft; Secretary, Miss Annie Price, Wadesboro.

South Fork.—Olivet. President, Mrs. Osborne Brown, Long Island; Secretary, Miss Edna Erwin, Shawnee. Members 2.

Western North Carolina—Pelleview W. M. S. President, Mrs. M. J. Brown, Cobbs; Secretary, Miss Mattie Price, Cobbs. Members 11.

Robeson Association.—Pleasant Grove W. M. S. President, Mrs. Hattie Philips, McArthur; Secretary, Miss Lonnie Miller, Rowland. Members 12.

Kings Mountain Association.—Shelby Sunbeams. President, Miss Elizabeth Ebeltoft, Shelby; Secretary, W. Speight Beam, Shelby. Members 50.

South River.—Salem Young Ladies' Christian Union. President, Miss Mary Kate Thavard, Salemburg; Secretary, Miss Katie Henry, Salemburg. Members 6.

Raleigh Association.—Clyde's Chapel W. M. S. President, Mrs. M. H. Bunch, Raleigh, R. F. D. No. 2.

Flat River.—Stovall W. M. S. President, Mrs. Lucy Carrington Stovall; Secretary, Miss Lena Moseley, Oxford. Members 27.

Mount Zion.—Red Mountain Sunbeams. President, Miss P. Bleen, Rougemont. Members 34.

Mount Zion—Edgemont Sunbeams. President, E. R. Harris; Secretary, Miss Flora O'Neill, Durham. Members 39.

Beulah.—Blanche W. M. S. President, Miss Mattie Jennings; Secretary, Miss Kate Mebane, Blanche.

Neuse.—New Hope W. M. S. Secretary, Miss Katie Johnson, Kinston, R. F. D. No. 4.

Pee Dee.—Gum Springs. Miss Iphamie Harris, Lilesville.

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1420 Chestnut Street, Philadelphia, Pa.

Sunbeams' Corner.

Conducted by MISS ELIZABETH M. HARRIS, Band Superintendent for North Carolina.

The Story of Swema.

REV. HARRY JOHNSON, OF CENTRAL AFRICA.

I. HIS BIRTH.

Far away in the interior of dark Africa, near one of the great lakes, and not very distant from the place where the famous missionary, David Livingstone, died, is a country of which white men, until recently, knew but little. This country was divided into districts, and each district had a separate chief, who ruled the people, led them in battle, heard their disputes, and was considered by all in his district a person of great importance.

One day, about twelve years ago, near one of the largest huts in one of the villages of a chief named Mpombo, most of the women of the village were gathered together. They were talking and shouting and making a great noise. What was it all about? In the home of Mpombo, their chief, a little son had just been born. The parents of the tiny, black-skinned baby, whose birth had caused such joy, knew nothing of a "God of love." They had never heard of Jesus, so they could not commit their babe to his care. They therefore carried out various superstitious practices, thinking to protect him from evil, and then believed they had done all that could be done.

II. HIS EARLY DAYS.

The little babe, who was named by his parents "Swema," used to be carried about sitting astride his mother's back, and kept there by a wide strip of the skin of an animal, wrapped over him as far up as his neck, and then tied in front of his mother. As she walked along or did any kind of work, his little head used to be jogging backwards and forwards in a very uncomfortable manner, and he was carried about most of the day with the hot sun pouring down on his little uncovered head.

When the babe Swema was a day old, he had tied to his wrist and upon his ankle a piece of snake skin and a piece of bone, believed by the poor Africans to be "fetiches" or charms. As he grew to be a little todling child, he was taught by his mother that these charms, made by the witch doctor, were necessary to guard him from evil spirits. When he began to take notice of the things around him, he saw that his mother hung charms in every conceivable place in her hut. He noticed that when his father went forth to hunt he always wore a number of charms; when Swema asked what was the use of them, he was told that charms were very powerful to protect the wearer from harm and to give him success. No wonder that this little black boy, who had never seen or heard of a missionary, day by day clung more tightly to his charms, and grew to believe there was virtue and power in them.

III. SURROUNDED BY DANGERS.

Swema was living in a part of Africa where there were great perils for little boys; if he wandered into the bush country alone, he was in danger of being seized by a wild beast, for leopards, lions, and hyenas crouched in the bush, while elephants and rhinoceroses roamed in the forests. Knowing their danger and desiring to protect themselves against the inroads of such enemies, Swema's people built a high stockade of poles and young trees all around their village, and outside the stockade a deep ditch was dug. The only entrances to the village were through small openings, like doorways, in the stockade; these were carefully closed and barred just after sunset every evening.

Wild animals were not, however, the only danger, for in that distant part of Africa wicked slave traders, generally Arabs, were to be found. These men were so bold in their wickedness that any woman or child who wandered alone a short distance from their own village had no certainty of ever returning to it. So true is it that "the dark places of the earth are full of the habitations of cruelty."

IV. HE IS MADE A SLAVE.

When Swema was about five years old, an event took place, the consequences of which were destined to change the whole course of his life. Some Arabs, who proved to be slave traders, came into the district of a neighboring chief. These men, when they had stayed a few weeks, learned that between this chief and Swema's father an enmity existed, owing to an old, long-standing dispute. They persuaded the chief to attack his unsuspecting enemy and promised to help, both of men and guns. Thus it came about, that, although one night Swema retired to rest without thought of danger, before the light of the next day he was weeping with terror. In the early hours of the morning, shortly before dawn, an attack was made upon his father's village. Owing to the strong palisade around the village, for some time the enemy were kept outside, but the Arab's men and guns proved in the end too much for the brave villagers. The defenders were shot down, the ditch was crossed, the stockade was destroyed, and after a brief but fierce struggle the villagers were overcome, and their village set on fire in several places. Swema's father and most of his warriors were killed; his ivory, cattle, sheep, goats, and all other valuables were carried off by the victorious natives; while all the women, children, and the few men who surrendered were doomed to slavery, for they were seized by the Arab as his share of the plunder. These poor people, who had been born in spiritual darkness and in the shadow of death, were now literally as well as spiritually, "bound in affliction and iron." Amongst these prisoners of war, now made slaves, was Swema, born the son of a chief, but now an orphan and the slave of an Arab.

V. SET FREE.

The Arab, having obtained enough ivory, and having seized as many slaves as would make up a caravan, started for the coast. It did not matter to him that he heard the cry of the poor mother whose little infant was torn from her arms, that she might carry merchandise instead. It did not trouble him that the poor victims cried with terror when they were marched off from their homes. The men were fettered with heavy slave sticks; the women had iron rings put around their necks and were chained together; and the children, amongst whom was Swema, had a rope tied round their necks and were attached to one of the women. In this way they were marched for many days. Some of the weaker ones fell by the way through fatigue; others died of privation and disease.

Many more hardships and much more suffering would have been endured by these poor, miserable slaves, but that one day, when they had reached the district of Lake Tanganyika, near one of our mission stations, the caravan was met by a white man, a German eplorer, who had authority to release any slaves he found on the march; he forced the Arab to set his captives free. As some of the little slave boys were now orphans and homeless, he brought them along to one of the mission stations and left them under the care of one of the missionaries, who received them in the spirit of Jesus, who said, "Suffer little children to come unto me, and forbid them not." One of these little boys who thus found a home at the mission station was Swema, now once again free, and under the care of one who would teach him of the "friend for little children."

VI. A MISSION NURSE BOY.

Swema now had a new home, and by God's providence he was brought into Christian surroundings. He listened to the preaching of the Gospel, and he learned many hymns. He attended regularly at the mission school, and made rapid progress. As time passed, and he showed in many ways that he was a sharp, clear-headed, willing boy, he had employment given him in the missionary's house and at the dispensary.

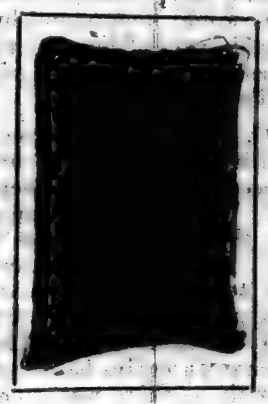
His work during the past three years has been that of a nurse to two little English children born out in Central Africa. As he was very faithful to the little ones, and they were very fond of him, he was asked to accompany them to England.

He is now a real student of the portions of the New Testament that have been translated into his language; he is very earnest in prayer, and he desires to walk in the footsteps of Jesus. Will you all pray that God will make him a real Christian lad? Then he may become a teacher and evangelist to his own people, who are still in heathen darkness, many of them never having yet seen or heard a missionary. If so, this boy, whose life we have followed as a chief's son, a slave, and a nurse boy, we shall again hear of as a successful worker and soul winner in the far interior of poor Dark Africa.—From Publication of the London Missionary Society.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

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WORLD'S FAIR St. Louis

EXTRAORDINARILY LOW RATES.

MAY 9 AND 23, 1904.

On above-mentioned dates the Southern Railway announces very low round trip rates to St. Louis. These tickets will be good in regular and Special Through Coaches. Tickets good 10 days.

Rates From

Goldsboro	$20.00	Greensboro	$17.00
Selma	20.00	Sanford	20.40
Raleigh	18.50	Salisbury	17.00
Durham	17.00	Charlotte	18.20

Tickets sold at the above rates not good in Sleeping Cars; for other rates see notices elsewhere.

For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.

T. E. Green, City Ticket Agent, Raleigh, N. C.
R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.
J. H. Wood, Dist. Pass. Agt. Asheville, N. C.
S. H. Hardwick, Pas. Traffic Manager,
W. H. Taylor, Gen. Pass. Agt., Washington, D. C.

Judge Peebles Runs Ashore.

Judge Peebles ran his case into the ground when he peremtorily sentenced three of the witnesses against him to jail. The Supreme Court put an end to that matter. Whereupon Judge Peebles threw up his case, the Lumberton bar agreeing to insert in their answer that by their refusal to set a docket for his court they did not mean to reflect upon his personal integrity. This ends the entire case, and the Scotchmen have had their way. Judge Peebles comes out of it a sadder and a wiser man.

Melodrama and Hysteria.

In a little while the good people of North Carolina will realize that they were made the unconscious victims of melodrama and hysteria last week.

Not that there was not an element of seriousness in the Daniels contempt case; but that it was all overworked to a ludicrous degree; and the hysterical state of a large section of the public mind spoke woefully of their capacity for poise.

Judge Purnell was plainly wrong in his indictment of Editor Daniels. The law and the facts were against him. He had evidently wrought himself into a state of mind with regard to that editor, and he made the mistake of his life.

We heartily agree that the Judge was wrong in reappointing Mr. McBee Receiver. The Judge has seemed all through this case to be under the spell of some ill-advised influence. He deserved criticism; and it must be confessed that the News and Observer's criticism that provoked the contempt proceedings was rather mild for that paper.

But as for saving the State or the United States or the freedom of the press, that is nothing short of melodrama, on the one hand, and hysteria on the other. The freedom of the press has never been in danger since the Constitution of the United States was ratified.

One longed for the pen of Mr. Dooley last week.

* * *

As for the main matter, the Atlantic and North Carolina Receivership, that was carried by a splendid stroke to the United States Supreme Court, and Judge Purnell's order throwing the road into the hands of receivers was overruled. The road is, therefore, again in the hands of the State; and the case will be tried—if ever—next fall in the United States Circuit Court.

Meantime, we hope the Governor will lease the property. He has had several good opportunities and he should not lose the present one.

* * *

And now, as Josiah Allen would say to his wife, "Be calm, Samantha!"

NEWS ITEMS.

We see that Mr. Walter Murphy, one of the leaders for the Saloon cause in the last General Assembly, has been renominated by his party in Rowan. There is more danger than some people appear to think that our temperance cause will be seriously attacked in the next Assembly. Pledge your candidates.

The week has recorded no definite progress in the Japan-Russia war; but as the seven days have passed the impression of Japan's progress has gained in strength. The full meaning of the victory of Kinchow and Nanshan Hill has gradually swept over the minds of American and English students, and the verdict is general that it was as noble a piece of fighting as men ever did, and that its immediate result is to put Port Arthur all but at the mercy of Japan. We may look for another outset in a few days, and it will probably be exceedingly bloody and the most decisive engagement yet.

Greenville, Miss., June 3.—As the result of a fight which occurred on the Sims & Williams plantation at Trail Lake Miss., thirty miles east of here, last night, John Sims and his manager, named Cato, were killed by negroes, and three of the negroes have been killed also. The country is in a state of intense excitement, and it is feared further trouble may ensue between the whites and blacks.

Mr. Robert M. Phillips succeeds the late Mr. R. M. Furman as editor of the Raleigh Morning Post, and Mr. W. G. Briggs succeeds Mr. Phillips as city editor of that paper. These are young men who by their work as newspaper men have deserved the promotion which they now receive. We record their promotion with much pleasure and we wish for them both the highest success.

The contest for Governor reached a degree of warmth last week that is dangerous. A letter from Mr. Glenn was printed in which he requested Governor Russell to appoint himself (Russell) Chief Justice. We should think that North Carolina politicians would understand by now that Russell letters "cut no ice" in North Carolina politics—to use Judge Russell's elegant phrase.

Columbus, O., June 1.—Four companies of militia were to-day ordered to proceed to Hanging Rock, near Ironton. With Col. Thompson in command, the troops left on a special train. The sheriff of Lawrence County to-day wired the Attorney-General making a request for military aid at Hanging Rock. The sheriff asked that an entire battalion be sent forthwith, as there was every indication that there might be a bloody outbreak at any moment. The trouble grows out of the importation of negroes from Virginia to take the places of striking furnace men. One man was killed last night. Within five hours after the order for troops to proceed to Hanging Rock was issued, four companies of militia were on the scene and the strikers had been dispersed.

The most significant action perhaps of the recent General Assembly of the Presbyterian Church was the step taken toward formal union of the Presbyterian Church with the Cumberland Presbyterian Church, the chief strength of which is found in the South. The proposed plan of union between the two denominations was adopted by an overwhleming majority of the members of the assembly at Buffalo, although the opposition to it was pronounced and expressed by some of the most active and prominent Presbyterians. The union, doubtless, will be profitable alike to both denominations. It is a hopeful sign of the times. It means that so far as these two denominations are concerned the North and South may come together. It means the saving of missionary money and the lessening of the friction of denominational machinery.—Standard, Chicago.

It is now twenty years since the Revised Version of the English Bible was completed and published. The New Testament was dated in 1881, and the Old Testament in 1884. The committees of revision, English and American, had been engaged upon the work for ten years or more. The American Bible Society was soon urged to print and circulate the new version, giving to purchasers their choice between the two forms. But this the Society steadfastly refused to do, and insisted on publishing exclusively the old Authorized Version of 1611. But at last the Society has wisely, though tardily, yielded; and at a meeting of the Board of Managers on Thursday, May 12, after long arguments, it was voted to amend the constitution so as to permit the printing of the Revised Version. The action should have been taken twenty years ago. The Bible Society does not own the Bible. It assumes to stand as guardian for the English reader, that it may preserve him from that which is faulty.—Examiner.

CURE CATARRH NOW.

Summer is the Best Time of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma than any other medicine, says that this is the best season of the year to treat these diseases, because the membranes are not aggravated by cold and changeable weather.

A trial sample of Dr. Blosser's Catarrh Cure will be mailed free to any sufferer who has never tried the remedy and who will write to the Dr. Blosser Company, 90 Walton Street, Atlanta, Ga.

The price of the remedy is one dollar for a box containing one month's treatment, which is sent by mail.

MacKay's Eye Water Cures Sore Eyes, Ganulated Eye-Lids, etc. 25 cents at druggists, or of MacKay's Pharmacy, Goldsboro, N. C.

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Any life insurance solicitor who is successful and reliable, or any capable reliable man who is willing to work up to it, can secure from the Southern Loan and Trust Company, of Greensboro, N. C., a working contract possessing all the advantages of a general agent's contract. With this contract can be secured small or large territory as desired, and such facilities as may be necessary for financing the general agency. No man need apply who is not a worker and who cannot give satisfactory references.

The Southern Loan and Trust Company has spared no pains or expense to give its patrons the best that there is in life insurance. It is a legal reserve company with a cash capital and surplus of over $225,000. The company has operated in only a few counties in North Carolina, but in the territory in which it has operated, has written more business than any other company. For further information address A. W. McAlister, Manager, Greensboro, N. C.

SOUTHERN RAILWAY SPECIAL RATES.

$11.05 Raleigh to Athens, Ga., and return account Summer School. Tickets on sale July 2, 11, 18, limited returning fifteen days in addition to date of sale. An extension can be obtained until September 30th, on payment of a fee of 50 cents.

$21.10 Raleigh to Detroit, Mich., and return account Baptist Young Peoples Union of America International Convention. Tickets on sale July 5, 6, 7, and 8, final limit July 12. An extension until August 15th, can be obtained on payment of a fee of 50 cents.

$18.20 Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 5, 6, 7, and 8; final limit August 31, 1904. An extension until October 31, 1904, can be obtained by paying difference between rate which ticket was sold and summer tourist rate.

$17.75 Raleigh to Nashville, Tenn., and return, account Peabody Normal Summer School. Tickets on sale June 5, 6, 7, 18, 19, 20, July 3, 4, and 5; with final limit fifteen days from date of sale. An extension can be obtained until September 30th, on payment of a fee of 50 cents.

This Ad is Worth 40c.

Cut it out and send 40 cents and you will receive a $1.60 box containing 20 five cent packages of

Valentine's Old Fashioned Sweet Gum, "the kind mother used to chew." It sweetens the breath, aids digestion, is recommended for Asthma, and promotes good health.

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Raleigh and Cape Fear Railroad

TIME TABLE.

Effect 12:01 A. M., Sunday, April 5, 1903.

South Bound Train.			STATIONS.	North Bound Train.	
Daily, ex. S.				Daily, ex. S.	
Second Class	First Class			First Class	Second Class
101	105			104	102
A. M.	P. M.	Lv.	Ar.	A. M.	P. M.
7 20	4 15		Raleigh	9 45	6 35
7 25	4 25	S	†Caraleigh Mills	9 25	6 20
7 45	4 39	F	*Sylvania	9 20	6 15
7 51	4 39	F	† Barnes	9 09	6 05
8 03	4 45	F	Hobby	9 14	6 00
8 18	4 52	M	†McCULLERS	9 10	5 55
8 25	4 58	F	Banks	8 58	5 43
8 30	4 59	F	Austins	8 55	5 38
8 40	5 07	S	†Willow Springs	8 50	5 30
8 55	5 15	M	† JOHNSON MILL	8 40	5 15
9 15	5 17	F	† Cardenas	8 38	5 05
9 22	5 22	S	C. F. & Y. Junction	8 33	5 01
9 25	5 25	S	†Pegasy Springs	8 30	4 59
9 40	5 31	F	Southern	8 20	4 45
9 45	5 36	F	Rawls	8 17	4 39
10 00	5 46	S	† Chalybeate	8 10	4 30
10 05	5 50	S	Bradley	8 00	4 25
10 15	6 00	F	*Smith Mill	7 55	4 00
10 25	6 10		Lillington	7 45	3 50
		Ar.	Lv.		

JOHN A. MILLS.
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APPRECIATION OF PASTOR MASSEE.

Resolutions Adopted by the Tabernacle Baptist Church.

Inasmuch as we will have no regular service celebrating the first anniversary of the coming of our pastor, Rev. Jasper C. Massee, we are requested by the church in conference to draft resolutions to be read this morning in respect to the work that has been done this year.

So gracious has been the dealings of our Lord that we desire to place upon record and publicly acknowledge our gratitude for His abundant mercies during the past year. In all the past thirty years a kind Providence has blessed this church, and in no instance has our heavenly Father shown His goodness to us more than in sending to us our present beloved pastor who assumed pastoral charge one year ago to-day. In all the past thirty years of our church life we recall no such progress as our church has made during this first year of his ministry to us. The church has been drawn closely together; the work has been harmonious. He has taken a great hold upon our people from the beginning. His sermons are strong, forceful and full of the Gospel; his leadership is wise and begets confidence; he is discreet and conservative, yet progressive. We find in him a wise and safe counsellor, an ardent soul-winner, and a loving and true pastor.

During the past twelve months more than one hundred and sixty have been added to our membership; our church debt of more than $4,000 has been paid through his constant, untiring and tactful efforts; a splendid addition has been made to our Sunday-school rooms costing nearly $1,500; a valuable lot adjoining our church has been secured and paid for; our congregations have continually increased; the average attendance in the Sunday-school is larger than heretofore, and the Young People's Union has grown to be the best in the South.

Therefore we desire to express publicly our great appreciation of his labors among us and of our confidence in him and to pledge him our continued love and support, and pray that the next year's work of this church may have a greater part in the work of evangelizing our own city, helping the poor, visiting the sick, feeding the orphan and sending the Gospel to the destitute portions of our own State and territory and to the uttermost parts of the earth.

W. A. COOPER,
A. B. FORREST,
J. H. SMITH,
Committee.

Raleigh, N. C., June 5, 1904.

The Same!

Dr. C. A. Rominger, of Reidsville, has leased his dental office and will remove to Zion City in September. He will become one of Dowie's salaried officials. Dr. Rowe, of Greensboro, will succeed him at Reidsville.—North Carolina Baptist. Brother Rominger will return a poorer and sadder, but wiser, man.—Biblical Recorder. Is not this the brother who, some years ago, led the "Gospel Mission" movement in the Reidsville church, which led to the support of a young man who, with his wife, has also gone to the Dowieites?—Christian Index.

Poor Richard says: "It is hard for an empty sack to stand upright." But Vick's Aromatic Wine of Cod Liver Oil with malt and hypophosphites is the great, pleasant restorative tonic which will make feeble, pale people stand up and feel up. $1.00 bottle. At all druggists.

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These are "Warranted Gloves."

New Line of Lisle and Silk Gloves, with patent thumb and finger tips. Antonio Crispi "Clementina" Kid Gloves for fine retail trade. In fashionable Spring Colors, white and black $1

"Ryetone Jaye" Kid Gloves, "Success" and "Renown," in black, white and the leading shades $1.50

Extra Fine Lisle Gloves, two clasp, black or white ..... 25c.

Finest Milanese Lisle Gloves, with pearl clasps, also two button Silk Gloves, made up in Kid Glove styles, with stitched back—newest gloves for spring ..... 50c.

"Lucille" Silk Gloves, with double tip and patent thumb-hook, and white only ..... 75c.

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Season tickets with limits December 15th, sixty days, fifteen days and ten days.

Low rate coach excursions in June.

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The N. C. Teachers' Assembly meets at Morehead City this week.

Crops are reported favorable throughout the State.

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The Educational Bureau at Raleigh gives confidential information about teachers for any department of school or college. Hundreds of names on roll. No charge. (Established 1894.)

Infants and Children's Wear Special Prices.

White Lawn Cap, 19cts., Worth 25cts.
Two styles, one corded with dainty embroidery around the face, the other with hemstitched tucks. 19cts.

White Lawn Dresses, $1.00 Worth $1.25.
Russian styles, long waist, with hemstitch tucks, ruffles over shoulders, front trimmed with small pearl buttons. Full skirt with hemstitched tucks and hem. $1.00.

Gingham and Chambray Dresses 89c.
A washing Gingham and Chambray for children between five and twelve years. Russian style, long waist, trimmed in fancy braid and White Piqua. Ruffles over shoulders. 89cts.

Freight and express charges prepaid in the Virginias and Carolinas on all orders of $5.00 and over mailed to the house.

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4. An admirable Musical Department has been provided under trained and experienced teachers.
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6. Terms for Board and Tuition in any of the Departments, $20 per term, or $60 per year.
For Catalogue, address REV. THOMAS LAWRENCE, D. D., ASHEVILLE, N. C.

STATEMENT
COLONIAL FIRE INSURANCE CO. OF THE DISTRICT OF COLUMBIA.

Condition December 31st, 1903, as Shown by Statement Filed.

Capital paid up cash	$200,000.00
Amount Ledger Assets December 31st previous year, $273,642.21; deductions as stated, $2,296.60; total	270,345.61
Income—Policy-holders, $115,239.49; miscellaneous, $11,365.40; total	126,604.59
Disbursements—To policy-holders, $46,576.18; miscellaneous, $54,180.08; total	100,756.26
Fire Risks—Written or renewed during year, $13,487,808.00; in force	11,748,115.00

ASSETS.

Book value of Real Estate (less amount of encumbrances)	$8,161.09
Mortgage Loans on Real Estate	169,536.15
Loans on Stocks, Bonds and other collaterals	12,975.00
Book Value of Bonds and Stocks	84,884.93
Cash in Home Office and deposited in Banks	16,675.71
Agents' balances, representing business written subsequent to October 1, 1903	9,488.55
Home Office premiums written subsequent to October 1, 1903	480.85
Deposits Board of Underwriters	512.00
Interests and Rents due and accrued	2,843.42
Real Estate Mortgage Loans made and notes in hand not yet disbursed	14,133.35
All other Assets, detailed in statement	77.16
Total admitted assets	$313,718.21

LIABILITIES.

Losses and claims unpaid	$9,000.84
Unearned Premiums	68,311.43
Due to complete Real Estate Loans	14,133.35
All other Liabilities as detailed in statement	293.27
Total Liabilities as to Policy-holders	91,738.89
Capital paid up in cash	200,000.00
Surplus	21,979.32
Total Liabilities	$313,718.21

BUSINESS IN NORTH CAROLINA IN 1903.

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Home Office, 1410 New York Avenue, Washington, D. C.
General Agent for Service, Insurance Commissioner, Raleigh, N. C.
Business Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, March 22, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Colonial Fire Insurance Company, of Washington, D. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Temperance.

Total Abstinence Among the Dutch Soldiers.

The following is an extract from a paper read at Aix-la-Chapelle by Major Fibrig:

Up to 1898, it appears, every Dutch soldier serving in the tropics received a daily ration of one hundred cubic centimeters of wine. In that year the ration was cut in half, and the soldier was allowed to draw its money value instead of the liquor. The officers were given a similar option, and under their lead large numbers of the soldiers became before long total abstainers. Then Major Fibrig began to make systematic comparisons between drinkers and non-drinkers.

Even within the first three months, he says, there was a remarkable diminution in the amount of sickness. Discipline improved, and the soldiers showed an ability to endure fatigue and privation to a degree he had never before observed. Drinkers would appear in as good condition as abstainers so long as peace lasted, but as soon as there was a call to active service and they were put to the test of hard work the drinkers began to succumb. Suicides were invariably consumers of liquor. The proportion of deaths from palustral fevers, haematuria, cholera, dysentery, cirrhosis of the liver, neurasthenia, cephalagia and surgical injuries was far higher among the drinkers. Many of the drinkers who resisted disease became "moral wrecks, losing all energy and initiative" and were unfit for the service.

Major Figrig himself has been a total abstainer for ten years. He has ceased to require a mid-day siesta. Hard work in the heat has no bad effect on him, and though he is forty-six, he recently took part in an arduous campaign, requiring long and toilsome marches, with little discomfort.

A Whiskey-Seller's Confession.

A Philadelphia liquor firm sends out a circular. The firm wants to sell one particular kind of whiskey. To persuade customers to buy, it tells the truth about other kinds of whiskey. We quote what the whiskey firm says:

"Possibly 92 or 93 per cent of the whiskey sold in Philadelphia is what is technically termed by the trade, 'blended whiskey.' The manner of its preparation is about as follows: For a barrel of forty-eight gallons possibly thirty-eight to forty gallons of cologne spirits are put into a tank—cologne spirits being the ether of the whiskey, which passes from the still in the process of distilling, as benzine precedes illuminating oil in the distilling of petroleum. It is a neutral spirit having no taste, but its effect upon the human system is very pernicious, and, when taken to excess, it flies to the brain and produces very unpleasant results. To this thirty-eight or forty gallons of cologne spirits possibly four gallons of straight whiskey are added, together with two gallons of prune juice, two gallons of peach juice, and a little vanilla, pineapple, or some other flavor to give it a distinctive and pronounced character. This compound, or blend, is allowed to stand for some months, until the component parts are all blended. The compound is then bottled or barrelled, widely advertised and sold under fancy and alluring names, at prices ranging from 75 cents to $2 a bottle."

This is not whiskey from the temperance man's standpoint, but whiskey from whiskey seller's standpoint.

Did somebody say that a little whiskey is a good thing?

Is poison flavored with vanilla a good thing?

Think of it, young man! The whiskey that ninety-two out of a hundred get—in Philadelphia and elsewhere—is rank, poisonous alcohol, "cologne spirits." No wonder the delirium brought on by whiskey is full of snakes and wild things! No wonder the brain saturated with such stuff is driven to murder most foul.—Epworth Herald.

The Lawyer's Story.

The young men had made great preparations for their fishing trip into the Indian territory, and their disappointment was deep when, on the very morning they were to start, the lawyer, whom they all liked, told them he could not go. To make the matter worse, his explanations were very lame and unsatisfactory; it was evident that he had given up the trip for some reason which he hesitated to name.

As a last resort the others went in a body—six of them—to his office, and demanded that he tell them exactly why he had deserted, when he had been most enthusiastic in planning the outing.

"If you're really to understand it," he said, "I shall have to begin with my own boyhood. My father, the best father, I think, that a boy ever had, always showed me a tenderness which even as a child I knew was somewhow different from the love which my playmates had from their parents. It was not until I was perhaps fourteen years old that he told me why this was so.

"Although he himself lived a most exemplary life, his father, his father's father and two of his uncles had been drunkards. The taste for liquor he believed to be hereditary in our family, and in me he had recognized many of the traits he himself possessed, and which had made his own life a long fight against the habit of drink. He pointed out the danger that lay before me, and begged me to give him my promise never, under any circumstances, to touch liquor. 'It is your safety,' he said. 'Unless you make this resolution, and have the strength to keep it, the odds will be fatally against you, for, like yourself, you are easily influenced by others. If I thought that to-morrow you were to take your first drink, I should pray to God that you might die to-day.'

"Of course, I promised. He had never talked to me in that way before, and, of course, it made an impression on me. I was frightened, and for several years I kept my promise. Then I went with some other young fellows on an all-day fishing trip. While we were eating our luncheon one of our number, a boy whom we all admired, took a bottle of whiskey from his pocket, drank from it, passed it to his next neighbor. The bottle went round the circle, for no one dared refuse to follow George Reitz's lead. When it came to me, I tried to pass it on without drinking, but the others began to tease and ridicule me, until from sheer cowardice I took the drink. A second and a third followed, and I began to realize that I liked the stuff, and wanted more of it. My father's warning flashed across my mind:

"'If you take one drink, you may be forever lost!'

"The rest of the day passed wretchedly enough, and I was glad when it was time to start for home. When I reached the house I found that my father, whom I had left in good health in the morning, was lying at the point of death. He had had a sudden attack of heart disease. They told me he was very anxious to see me alone, and with a breaking heart I entered his room.

"He could not move and could hardly speak, but as I took his hand and bowed my head upon it, crying, he smiled tenderly and lovingly on me. When I grew calmer he spoke, although the effort was pitiful to witness:

"'Be strong—mother's sake—my sake—kiss me.'

"As I bent down to kiss him he noticed the odor of liquor in my breath. I shall never forget the look of agony of despair in his eyes.

"'My poor—lost—boy!' he groaned; and these were his last words.

"Since that day, God helping me, I have never touched a drop of liquor. But I know my weakness. I don't dare to expose myself to temptation, and I never knowingly go where liquor is to be used. This morning, while the provision wagon was being loaded, I saw that some one had sent along a case of whiskey. Forgive me, boys; I'm not preaching nor finding fault with you, but you see now why I can't go."

"You can go, and you shall go," spoke up the judge, who had provided the case of liquor, "for the whiskey is going to stay here.' So the lawyer went, and a jollier, healthier, happier outing none of the men ever had.—Youth's Companion.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

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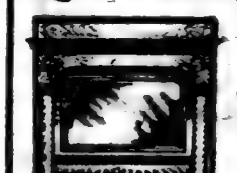
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Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 37

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Obituaries.

BURNS.—Sister Levina Burns was born in Chatham County, N. C., August 2, 1819, and died at her home near Swift Creek May 6, 1904.

She was buried in Apex by the side of her husband who died three years ago. The services were conducted by C. V. Brooks, using as a text Hebrews 10: 23. She leaves seven children, twenty-three grand-children and twelve great-grand-children to make the world brighter.

Surely a mother in Israel has departed from us. Few people live to such an age. She counted Him faithful that had promised and was true to her confession. She was a member of Swift Creek Baptist Church. It is well that she was called to enter into his glory. C. V. BROOKS.

OAKLY.—Bro. Addison Oakly was born in Person County and died March, 1904. He was seventy-five years old, and had been a consistent member of Tally Ho Baptist Church for thirty years. During the last five years of his life he was most helpless, but was well cared for by his single daughter, Ella, who nursed him to the end, and still cares for her helpless mother.

Brother Oakly was an upright and honest man in all his relations to his fellowmen. He leaves one daughter, eight sons and wife, one daughter having died a few years ago. May God bless them all, and may they live such lives that they may see their father again.

N. B. CASH,
J. E. DUNCAN,
MRS. N. S. GOOCH,
Committee.

DEATON.—Little Arthur Deaton, the nine months old son of Mr. and Mrs. I. M. Deaton, of Raleigh, died Sunday, May 15, and its remains were brought to Troy Monday for interment. The grief-stricken father and mother bowed humbly to the will of God, believing that He doeth all things well, and remembering, too, that Jesus said: "Suffer the little children, and forbid them not, to come unto me for of such is the kingdom of heaven."

The burial services were conducted by the writer, assisted by Elder W. M. Bostic and Elder H. G. Stamey, in the presence of many sympathizing friends. The body was then laid to rest in the cemetery of the Troy Baptist Church. Loving friends covered the mound with floral tributes, and there the body of little Arthur awaits the trumpet of God and the splendor of the crowning day.

We commend the bereaved family to God, for He can comfort them.

K. C. H.

WILLIAMS.—It is with sadness we chronicle the death of Mrs. Mary Bray Williams who departed this life November 10, 1903, after an illness of several weeks with some throat affection, aged about fifty-five years.

Sister Williams was a staunch Baptist and a consistent member of Oak Ridge Baptist Church. She has been an invalid for some time and was unable to attend her church regularly. She loved her pastor and her heart was open for every good work. She was a model woman, and to know her was to love her. She leaves a husband, two brothers and five children—three sons and two daughters as follows: Elder C. B. Williams, of Texas; N. B. Williams, Simeon B. Williams, of Shiloh, N. C.; Mrs. C. N. Pugh and Miss Mollie Williams.

Both pastor and church feel sadly bereaved by the departure of one so faithful. Her body was laid to rest in the old family burying ground to await the beautiful resurrection morn when mother and children shall meet again in happy union around the throne of God.

Blessed are the dead that die in the Lord.

BOWDEN.—Sister Rebecca E. Bowden, the beloved wife of Bro. J. J. Bowden, was born March 21, 1844, and departed this life April 19, 1904. At the age of twenty she gave her heart and life to Jesus Christ, and was baptized into the fellowship of the church at Maple Spring. Later in life she moved her membership to Peach Tree, where she remained until the end came. Eight children blessed the union of this happy couple. Two preceded her to the spirit land.

Sister Bowden possessed in an eminent degree those Christian graces which made her "a living epistle" known and read by all who knew her on all the relations of life, and as wife, mother, sister, neighbor, or friend, it could be truthfully said of her as of one of old, "She hath done what she could." Possessed of a meek and quiet spirit, her life was hid with Christ in God. In her loyalty to her Lord, to her church and to her pastor, we have a shining example worthy of the imitation of all.

"She is not dead, but sleepeth." By and by we shall meet her in the land where no tears are shed. Till then, farewell. God comfort those who survive her. A. G. W.

Resolutions of Respect.

Miss Bena Bowen, daughter of J. D. and P. S. Bowen, died at the home of her sister, Mrs. J. H. Mizell, in Williamston, N. C., April 2, 1904, age twenty-two years, nine months and fifteen days. She was a consistent member of the Williamston Baptist Church for about six years.

Whereas, it has pleased our Almighty Father in His infinite wisdom to take from us and remove from earth to heaven our beloved sister, Bena Bowen; therefore be it

Resolved 1. That our community has lost a good citizen, almost in the dawn of her youth, and our church a devoted member who was faithful to the trust reposed in her.

2. That we, in this sore bereavement, humbly submit to the will of our Father, who doeth all things well, and our prayer is that her zeal for Christ's cause may fall upon our entire membership.

3. That we tender our sympathy to the bereaved family in this their hour of trouble and affliction.

4. That these resolutions be spread upon our minutes, a copy be sent to her sister, Mrs. J. H. Mizell, a copy to her parents, a copy be furnished to the Biblical Recorder and a copy to the Enterprise for publication.

S. A. NEWELL,
B. F. GODWIN,
R. S. CRITCHER,
Committee.

Be it remembered that on the 29th day of April, last, through the providence of God, the death angel visited the home of Sister S. N. McIntyre, of this city, and rendered it sad and lonely by summoning her little daughter Lucy to quit this transitory scene and go up higher to her final reward. Therefore be it

Resolved 1. That the First Baptist Sunday-school of this city has lost one of its brightest and most useful members.

2. That the church has lost an exemplary Christian worker.

3. That the community has lost a social, kind and loving example.

4. That the school put forth every effort to emulate the worthy example left us by our departed sister.

5. That the First Baptist Sunday-school tender to the mother and relatives of our young sister our deep and lasting sympathy in their hour of bereavement and commend them to God, from whom alone they can obtain comfort and consolation.

6. That a copy of these resolutions be sent to the family of the deceased, a copy be spread upon the records of the school and sent to the North Carolina Baptist, Charity and Children and the Biblical Recorder for publication.

E. E. GARDNER,
W. C. PETERSON,
R. M. WESCOTT,
Committee First Baptist Church of Wilmington.

Wilmington, N. C., May 8, 1904.

On ——— ——, 1904, the spirit of Brother John Newton passed to its eternal reward. For seven or eight years Brother Newton had been a consistent and devoted member of Tally Ho Baptist Church. He was not only faithful in attendance upon church services, but he also took a deep interest in all the work of the church. He was a kind husband and father, a good neighbor, and was held in high esteem by all who knew him. Therfore be it

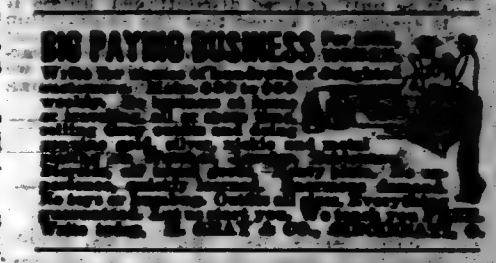
Resolved 1. That while we feel conscious that our loss is great, yet we say in the words of a dying president, "It is God's way; it is best. His will be done."

2. That we extend our sympathy to the bereaved family, and commend them to the care of a gracious heavenly Father.

3. That a copy of these resolutions be placed upon the church record and a copy be sent to the Biblical Recorder for publication.

J. E. DUNCAN,
W. C. CASH,
MRS. W. S. GOOCH,
Committee.

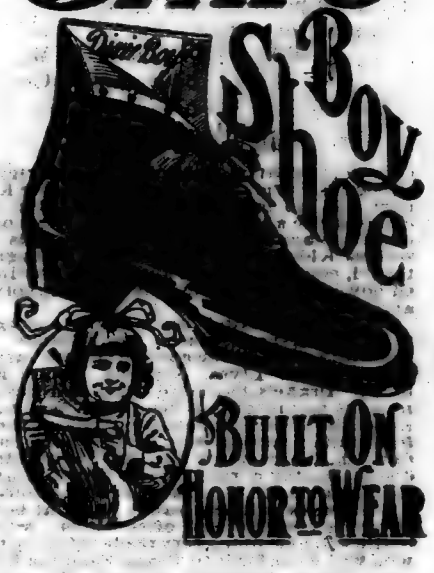




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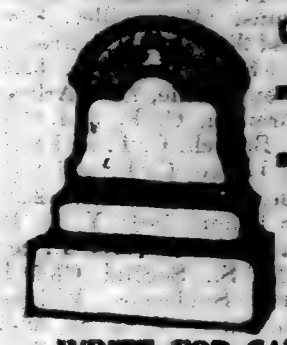
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NOTICE.

Having qualified as Administrator of the estate of A. T. Byrum, late of Wake County, this is to notify all persons having claims against his estate to present them to me on or before May 1, 1905, or this notice will be plead in bar of their recovery.

T. M. BYRUM,
Administrator.

IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.25 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.30 p. m., leave 7.35 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 27 to No. 43.

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Acknowledgments.

June 8, 1904.

State Missions.—McCullers, $0.65; Hebzibah, 2.30; Y. L. M. S., Tryon Street, Charlotte, 5.65; Robbinsville, 2.00; W. M. S., First Church, Goldsboro, 5.30; Bertie Union, 4.88; W. M. S., First Church, Winston, 5.50; Sunbeams and W. M. S., Henrietta, 1.67; Arlington, 5.00; Friendship, 7.00; South River, Union, 1.96; W. M. S., Second Church, Durham, 1.55; W. M. S., Bethlehem, 7.00; W. M. S., Woodland, West Chowan, 2.12; W. M. S., Bethel, 3.05; W. M. S., First Church, Raleigh, 17.79. Total this week, $73.32. Previously reported, $4,664.21. Total this year, $4,737.53.

Foreign Missions.—Sunbeams, Mt. Airy (Dr. Hayes), $5.00; McCullers, .30; W. M. S., First Church, North Wilkesboro, $10.00; Hebzibah, 2.08; Bertie Union, 4.88; Union Grove, Yadkin, 6.00; Lee Holand, South Spring Hill, 1.00; E. W., First Church, Durham, 5.00; First Church, Winston, 34.00; W. M. S., Winston, 6.00; Sunbeams, Marshville, 3.00; Sunbeams and W. M. S., Henrietta, 1.68; W. M. S., Youngsville, 3.25; Sunbeams, Youngsville, 1.00; Arlington, 3.30; Bretton, C. F. and Col., 4.63; Spring Branch, C. F. and Col., 2.28; Cherry Grove, C. F. and Col., 6.00; Oakdale, C. F. and Col., 2.20; South River Union, 7.04; Y. G. B., First Church, Goldsboro (Miss Price), 15.00; W. M. S., Second Church, Durham, 2.00; Sunbeams, Weldon, 4.50; Chowan, 5.00; W. M. S., Weldon, 3.60; W. M. S., Woodland, West Chowan, 2.11; Sunbeams, Woodland, .00; W. M. S., Holly Grove School House, 11.50; Sunbeams, Twelfth St., Charlotte, 6.00; Y. L. M. S., Lumberton, 3.30; Sunbeams, Deep Springs, 2.00; Chadbourn, C. F. and Col., 15.43; W. M. S., First Church, Raleigh, 35.64. Total this week, $219.69. Previously reported, 9,092.48. Total this year, 9,312.17.

Home Missions.—McCullers, $1.00; W. M. S., First Church, N. Wilkesboro, 8.00; Hebzibah, 1.64; Reedy Creek, 2.35; W. M. S., Deep Springs, 1.90; Y. L. S., Tryon Street, Charlotte (self-denial), 4.00; W. M. S., First Church, Goldsboro (self-denial), 12.00; Sunbeams, First Church, Greensboro, 1.00; Sunbeams, First Church, Greensboro, 1.05; E. W., First Church, Durham, 8.86; W. M. S., First Church, Winston (self-denial), 12.50; Sunbeams, First Church, Durham, 8.00; S. S., First Church, Goldsboro, 6.00; W. M. S., Leaksville, Pilot Mountain, 4.10; Sunbeams and W. M. S., Henrietta, 1.67; Spring Branch, C. F. and Col., 2.43; South River Union, 4.35; W. M. S., Second Church, Durham (self-denial), 2.50; W. M. S., Second Church, Durham (self-denial), 1.50; W. M. S., Bethlehem, 3.00; W. M. S., Weldon (self-denial), 1.65; W. M. S., Woodland, West Chowan (self-denial), 4.02; W. M. S., Bethel, 1.00; Chadbourne, C. F. and Col., 2.85; Ahoskie, West Chowan, 4.00; Yates Mission Band, First Church, Raleigh (self-denial), 10.00; W. M. S., First Church, Raleigh (self-denial), 59.35; W. M. S., First Church, Raleigh, 17.78. Total this week, $188.50. Previously reported, $4,591.49. Total this year, $4,779.99.

Education.—Milton, $2.25; Bertie Union, 4.88; Spring Branch, C. F. and Col., 1.00; Lumberton, 22.00; W. M. S., Tarboro, 2.20; W. M. S., Bethel, 1.10; Ahoskie, West Chowan, 12.00. Total this year, $45.43. Previously reported, $788.31. Total this year, $833.74.

S. S. and Colpt.—Mooresville, $4.78; S. S. Con., Wilkes County, $2.25; S. S., Franklinton, T. B. Justicefield, 10.00; Clemensville, Pilot Mountain, 3.20; Pleasant Grove, 3.00; S. S. Association, Caldwell County, 4.03; South River Union, 1.58; Sandy Run S. S. Convention, 5.00; First Church, Statesville, 15.00; S. S. Convention, Little River Association, 4.15. Total this week, $51.99. Previously reported, $152.67. Total this year, $204.66.

Ministerial Relief.—Milton, $2.00; Grassy Creek, Flat River, 2.20; Hillsboro, 6.09; Spring Branch, C. F. and Col., 1.31. Total this week, $11.60. Previously reported, $468.56. Total this year, $480.16.

Yates Memorial College.—W. M. S., First Church, Winston, $6.80; Sunbeams, First Church, High Point, 1.00; W. M. S., First Church, Greensboro, 2.25; Y. L. S., Greensboro, 5.00; Miss Mary Neal, 1.00; Mrs. A. C. Lloyd, 1.00; Mrs. O. T. Leonard, 1.00; Y. L. M. S., Lumberton, 2.00. Total this week, $20.05. Previously reported, $228.40. Total this year, $248.45.

Total reported this week for all objects.....	610.58
Previously reported this week for all objects.....	20,022.02
Total reported this year for all objects.....	20,632.60

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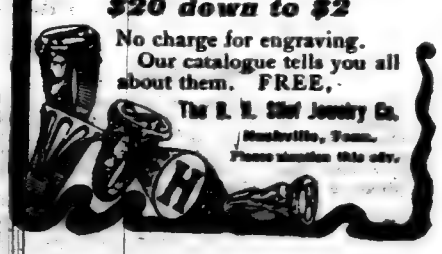
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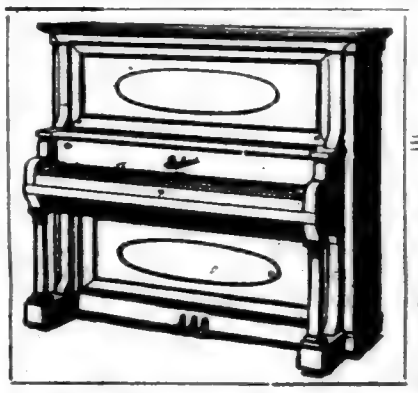
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JOSIAH WILLIAM BAILEY, Editor. VOLUME 69, NUMBER 50.

RALEIGH, N. C., WEDNESDAY, JUNE 15, 1904.

A REVIEW OF RECENT EVENTS IN NORTH CAROLINA.

We have in mind events relating to the Atlantic and North Carolina Railroad, with which we may assume that our readers are familiar.

* * *

In the first place recall the freedom of discussion. There has been fear that there would be only one political party in North Carolina, and, therefore, that public opinion should stagnate. It must be plain to any one that so far from being permitted to stagnate, discussion has stirred North Carolina public opinion more freely than at any time since the war. It is plain that the press is enjoying to the full a new liberty. One section of the press defended the management of the Atlantic and North Carolina Railroad and up held the cause of the State administration with all the zeal of partisan organs. Another section stood forth boldly in independence, called for the facts, criticised freely and pleaded for justice. And there was a small section in partisan opposition. This freedom of discussion is well; and the best of it is that much of it was projected from a sense of right and justice rather than of party advantage or disadvantage.

* * *

No conclusion has been reached, but the people have been informed. It is altogether likely now that the question of leasing the property will be left to the General Assembly. This being true, it is entirely fortunate that the people have had the facts submitted to them. There is no doubt that they will exercise the same degree of liberty in discussing these facts and acting upon them that the press has. And nothing more could be desired.

* * *

One curious phenomenon in North Carolina is the persistent suggestion by certain papers that great wrongs would be perpetrated but for them. How they do beat the air, slay straw-giants and save the people! Let it be granted that there was a conspiracy to take this road from the State. Have we come upon a time when we are not sure that our courts will destroy such a conspiracy, agitation or no agitation? Granted that Judge Purnell would have given his hand to such a scheme—and we do not think he would have done so; granted that Judge Pritchard would have conspired with him. Do you think that the Supreme Court of the United States would have also fallen in with the looters! And granted that they would have done so, do you really think that the hue and cry that has been raised would have deterred that Court?

Is it not apparent that the recent hysterical agitation has been based upon an utterly ridiculous misconception? Justice—is that the way to obtain justice? It is the baby's way. But men do not get it by bellowing or scratching.

Would it not have been better to confront the facts and to argue the case and to abide with some repose in the century-old system of Justice in the United States?

One suspects that certain newspapers have lost their way. They conceive of their function as one of pleading causes, appealing to popular support and applause, agitating and beating the air, rather than of telling the news and reasoning. They go even farther and seriously endeavor to throw their weight upon one side or the other of the scales in the hands of Justice. How far this is from the true function of the press will be perceived by those who clamly take a reckoning of the terrible condition we should all be in if instead of carrying a case to court one should have to submit it to the press and trust his cause to the success with which an agitation in his behalf should be set up.

Evidently these papers have unwittingly made themselves ridiculous. They have been caught in their posing as saviours of the people.

* * *

We observed frequently an effort to dismiss the case on the ground that the suit was brought by a small stockholder. It was brought at first by a spurious stockholder. It was brought the second time by a small but genuine stockholder. The doctrine seriously set forth in North Carolina that minorities have no rights astonished us. He is a small stockholder, they said. He has only $3,700 in the property. What right has he to request that a $3,000,000 corporation be put into the hands of a receiver?

Well, minority stockholders do have rights. Your one dollar interest should be as justly dealt with as Rockefeller's $100,000,000 interest; and we are astonished that any other proposition should have been entertained in North Carolina. If minority stockholders could not appeal to courts and have receivers appointed for cause, who would purchase stock, and what would less than half the stock in a corporation be worth?

This question should not have been raised. It was no matter how much stock was owned. The question was, Was there cause in the condition of the road or the action of the directors to put the property in the hands of a receiver? We do not propose to answer this question. The people have the facts. And the Court will answer it in due season.

* * *

It should be said that there was a factor in the discussion that had much to do with the popular attitude—and justly. That factor was mystery. And mystery excited suspicion. The people will not plunge into the dark. And the petitioners for the receivership would not come out with their cause. To this day, the public does not know who was behind the petition or what its object was. There have been hints and theories. And there are people that know more than they will tell. And because they would not tell, could not tell, the people grew suspicious, they came to the conclusion that there was a conspiracy. And recognizing as they did that the property was in bad condition, they refused to exchange the present ills for ill they knew not of. And no body can blame them. They did right. In a democracy—whether in judicial or political or religious affairs—no one deserves to be trusted who will not trust the public. The applicants for the receivership forfeited their claim to public sympathy when they made a dark matter of their cause.

WHO MAY GO WITH HIM?

The Son of God goes forth to war
A kingly crown to gain
His blood-red banner streams afar—
Who follows in His train?

Who best can drink his cup of woe
Triumphant over pain,
Who patient bears his cross below
He follows in His train.

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.

They climbed the steep ascent of heaven
Through peril, toil and pain,
O God, to us may grace be given
To follow in their train.

Send your pastor to the Midsummer Meeting next week.

THE RIGHT INTERPRETATION.

A Christian mother for more than two years an invalid lay upon her bed weary and weak. One day her son who had been long absent came to her and sat by her side and once again enjoyed the sweet companionship of her love. As they talked together of many things of interest to each and spoke of that comfort which comes from the promises of God, the mother said, "Read again that psalm, those beautiful words. O, you know—I cannot recall them now." "Do you mean," said he, "these words, 'The Lord is my Shepherd'?" "O yes," she interrupted, "The Lord is my Shepherd—and that—is—all—I want, that is all—I want." She had given a new meaning and a new beauty to the psalm. She knew what the promise meant, and had learned the secret by which she could say 'And that is—all—I—want."—Exchange.

A PRICELESS TREASURE.

BY W. ROBERTSON NICOLL, LL.D.

The spirit of Christian liberty is eternal. Jerusalem or Rome may strive to imprison it. They might as well seek to bind the winds of heaven. Its home is with God, its city is the throne of Christ, it lives by the breath of his Spirit. The earthly powers mock at it and drive it into the wilderness. They do but assure their own ruin. It leaves the house of the oppressor desolate. Whosoever he be—Judaist, or Papist, priest, or king, or demagogue—that makes himself lord of God's heritage, and would despoil His children of the liberties of faith, let him beware lest of him also it be spoken, "cast out the bondwoman and her son." Christianity brought in the principle that there are sacred and inviolable rights not to be invaded without guilt. Christianity recognizes the transcendent dignity and destiny of the soul. It teaches that the state must not presume to interfere with certain elementary rights.

There are questions that can never be settled by the vote of a majority, however great. It is the maintenance of this principle and by carrying it out, even when the penalty involved was exile, or imprsonment, or death, that religious liberty has been secured in the world so far as it has been secured. It is only as this principle is maintained and put into exercise as the need arises, that what has been gained may be kept, and what is not yet gained may be secured. What has been won by resistance unto blood must, if needs be, be maintained in the same manner. Neither Judaism nor paganism can be allowed to dominate the conscience.—British Weekly.

MRS. EDDY'S EVASION.

The uncompromising idealism which Mrs. Eddy offers us . . . poses as an explanation, and is in reality a total evasion. To deny that matter exists and assert that it is an illusion is only another way of asserting its existence; you are freed by your suggestion from explaining the fact, but forced by it to explain the illusion. It is the old mistake of imagining that an escape from a problem is a solution. You are out of the frying-pan, it is true, but you are in the fire instead. Christian Science philosophy makes sensations and dreams analogous; but it is a fallacy to attempt to analogize two activities which not only are felt to be different in kind, but which bear a suggestive time relation to each other, and without the previous occurrence of one of which the other can never be shown to function. And this is the fact about sensations and dreams. I smell a rose, and that night I dream of what I have done. Both acts, says Mrs. Eddy, are dreams. Then, I answer, how do you account for my recognition of the two activities as different in kind? If all psychic phenomena are dreams, why do I recognize only certain psychic phenomena as dreams? To equate illusion and sensation is to balance inches with pounds; and it explains neither.—John W. Churchman, in the April Atlantic.

The illimitable freedom of the human mind has received a number of converts from unexpected quarters recently; and they are revelling in it with all the zeal of new converts. May they all stick!

PREACHERS AND PREACHING.

Lecture Delivered by Henry W. Battle in "The Pastors Course" at Wake Forest College, February 1904, and Reported for The Biblical Recorder.

NUMBER I.

The preacher must first of all believe in preaching. He must be convinced, with all his soul, that his is the highest, most important and responsible vocation on earth. He must also be profoundly impressed with its difficulties—"no man is fit to enter the pulpit," says Robert Hall, "who does not feel that to arrest the attention of the careless, to so subdue the pride and obduracy of the human heart that it shall submit to the authority of an unseen Savior, is a task which surpasses the utmost efforts of human ability, unaided by a superior power."

As a man, the minister of the gospel should cultivate the grace of genuine humility; as a preacher he should esteem himself the peer of kings—so that no human presence, however powerful and distinguished, shall be able to embarrass him in the execution of his mission, nor to impair that modest, persuasive, yet majestic dignity which attained its supremest loveliness in the character of Jesus Christ. Without this heaven-born dignity the preacher is but one among the millions; but with it, he stands apart, joined to the race by a thousand strong and sympathetic ties as man-among-men, and yet lifted above its highest ambitions by the incomparable office: Ambassador of the Great King. To so discharge the duties and amenities of the normal, personal, and social relations of life, on the one hand, and the obligations of official dignity, on the other, that there shall be neither loss to essential manhood nor ministerial character, is a consummation, though difficult, yet clearly demanded of a good minister of the Lord Jesus Christ.

I beg you carry the consciousness of your calling with you at all times—one sent, to execute a commission of unspeakable glory and importance! This consciousness need not make your manner artificial nor your person inapproachable,—and this it will not, if only it be incorporated into the very blood and fiber of your life. Not to be repeated over and over to yourself, not to be advertised by any trick of tongue, attitude of body or cut of coat,—surely the preacher who can say with Paul, "I magnify mine office," will be found superior to such professional clap-trap. He will remember that the Son of God condescended to take upon Himself, with simple dignity, as the chief function of His social life, the work of a publisher, or preacher of His own religion—"for the word which we preach first began to be spoken by the Lord" He will catch glimpses at times of that Divine form, on the hill-side, at the banqueting-table, in the synagogue and in the fisherman's boat, preaching—oh such preaching!—he will sometimes fancy that he can hear the tones of His voice, like far-away heavenly music causing every chord of his being to vibrate in unison, and he will strive to be like him. No wonder that the world should sometimes say of him, as it did of his Master: He is mad! "The true preacher," says Ian Maclaren, "is distinguished by a certain demoniac influence—a divine passion—which breathes through the thought, the words, the very manner, which cannot be described, which is felt in the very marrow of the bones." Without this Divine intoxication, this anointing of the spirit, no mortal man is capable of great preaching. Therefore in this opening lecture I express my conviction that the chief requisite of gospel preaching is spiritual fellowship with Jesus Christ—

"Speak to Him then, for He hears, and
Spirit with Spirit can meet—
Closer is He than breathing, and nearer
Than hands and feet."

I dare not say, "let us preach as Jesus Christ preached, for we cannot; but I say let us commune with Him in spirit until we have caught, as nearly as men may, His viewpoint of life, time and eternity—until we have seen the multitude as He saw them, scattered as sheep without a shepherd, bearing their burdens of sin while wearing their crowns of immortality; until we have heard, with the spirit's acuter sense, the songs of the redeemed borne from beyond the stars and the wailings of the lost out of the regions of eternal despair. We cannot get this from books; it is an attainment of the closet rather than of the study. To this end, I beg you cultivate habits of prayer and meditation. Of prayer I trust I have no need to speak, surely you know that you must be men of prayer, but I desire to speak some words on the need of meditation. One reason many masterly sermons fail, may be found in the fact that the preacher has never learned the value of meditation—softening, deepening and broadening the life and its products. The sermon is learned, informing, brilliant and eloquent, but it does not take hold on the congregation. It wins encomiums, but it does not win hearts. By meditation, I mean more than thinking, or reading, or even praying—I mean brooding: "A spiritual exercise, where the subject is hidden in the soul as leaven in three measures of meal till all be leavened." I beg to commend to you these wise words of Dean Church:

"You have to be busy men, with many distractions, with time not your own: and yet if you are to be anything, there is one thing you must secure. You must have time to enter into your own heart and be quiet, you must learn to collect yourselves, to be alone with yourselves, alone with your own thoughts, alone with eternal realities which are behind the rush and confusion of moral things, alone with God. You must learn to shut your door on all your energy, on all your interests, on all your hopes and fears and cares, and in the silence of your chamber to 'possess your soul.' You must learn to look below the surface; to sow the seed which you will not reap; to hear loud voices against you or seductive ones, and to find in your own heart the assurance and the spell which makes them vain. Whatever you do, part not with the inner sacred life of the soul whereby we live within to 'things not seen,' to Christ, and to truth and to immortality. Your work, your activity belong to earth; no real human interest, nothing that stirs, or attracts or that troubles men in this scene of life, ought to be too great or too small for you. But your thoughts belong to heaven; and it is to that height that they must rise, it is there that in solitude and silence they must be rekindled, and enlarged, and calmed, if even activity and public spirit are not to degenerate into fatal forgetfulness of the true purpose of your calling—a forgetfulness of the infinite tenderness and delicacy, of the unspeakable sacredness, of the mysterious issues, which belong to the ministry of souls."

Long ago the Psalmist exclaimed: "Commune with your own heart . . . and be still." Never was the admonition more sorely needed than at the present time: Commune with your own heart, and be still! If ministers would devote more time to such meditation I am persuaded that many present-day sermons would add to their brightness and popular attractiveness the greater quality of profound and placid depth. A preacher's life, in this strenuous and garrish time, is in danger of becoming all outside. A fierce light may beat upon a throne, but a fiercer beats upon a pulpit—and of all men, it seems to me, it is most difficult for the preacher of today to be simply natural, and absolutely honest in intellectual matters—processes of thought and forms of utterance. Perhaps I may best explain my meaning by adverting to the charge that there is a sophistical element in Christian preaching. This charge has sufficient "color of truth" to demand serious reflection. And even though it be found that the obnoxious quality does not belong to Christian preaching, yet the case with which it may find hospitable reception in the popular sermon of the day should serve to warn us of danger. You will remember the name "Sophist" was first used in a good sense and applied to the seven sages. "It was especially given to the educated men of ready speech who from about the year 450 B. C., used to travel through Greece from place to place and imparted what they knew for money." They were sincere, highly educated, masters of letters and oratory. In this character I think one may easily discover two points, even at that early day, where serious dangers lurked. Those danger-points are indicated by the expressions, "educated men of ready speech," and "for money." Ready speech has spoiled many a man and slain many a just cause; the love of money has unconsciously biased the utterances of even the bravest. The ancient sophist, from this beginning, easily came to believe that the chief end of life was to be able to construct elegant and beautifully balanced sentences; the highest achievement of mind, to so clothe error that its inherent deformity should be hidden beneath a graceful drapery of elegant rhetoric or a diverting play of skilful and glittering dialectics. It was when they had reached this point, in their evolution downward, that Plato and Socrates denounced them as enemies to all that was high and noble in the intellectual and moral tendencies of their times. Mark you, they were not thus at the beginning,—the possession of these peculiar powers, cultivated to the last degree, fed their vanity and enriched their coffers—the Greek temperament enjoyed it, it charmed the esthetic sense while it luxuriously tickled the ear,—but it enervated the mind and finally stupified the conscience. I ask, has the Christian preacher of today no lesson to learn from the ancient sophist? Have we no reason to fear that gifted men, of literary tastes and oratorical temperament, have been lured in the past, and may be lured in the future, to the pulpit as affording the most favorable field in reach for the gratification of their tastes and the exploitation of their gifts? And must not this inevitably follow whenever and wherever the preacher's vocation is counted a profession? Once reduce preaching to the plane of the professions, and it will become only a question of time till the blighting evils which overtook the ancient sophist will have swept the last vestiges of a Divine authority and power from a dishonored pulpit!

Even with every safe-guard, a Divine call, a Word of God, a lost world, a sensitive conscience, and a coming judgment, the preacher may well study the history of the Greek sophist and take warning.

The principal charges against those professional talkers were:

Of the first, suffice it to say, the restless and grasping genius of commercialism is ever at war with the calm and self-forgetful temper of a true teacher of men—whether that teacher be a Tyndall or a Spurgeon; of the second, it might be well for us to first define the term. Unreality, as applied to moral discussion, has been defined; "A want of correspondence between a representation and the thing represented." Our author elaborates his definition thus: "That expression only is real which reports correctly the hidden substance. The gravity of the matter is found in the realm of voluntary, responsible beings. Here unreality is more than deficiency. To fail to present the truth is to present error. Nor is the trouble that erroneous utterance does rhetorical injustice to truth and reality. To reduce the pursuit and employment of truth to a literary level at all is to descend into the unreal. Truth is for the uses of life. It must be kept in vital relations active in living souls." Another form of unreality is shown where there is a lack of correspondence between the representation and the speaker, the message and the messenger. The sermon has been delivered, the congregation of men and women has earnestly, even yearningly, listened to that which has been advertised as God's Message, for the good news of salvation, but the truth was soiled and distorted in passing through the human medium and failed of its blessed intent. Pathetic!—more than pathetic!—it may be the saddest sort of tragedy! George Adam Smith tells us of Drummond, in his recent charming biography, that his power lay in the fact that he never preached beyond his experience. My brother, your preaching will be most effective when it comes straight out of your own honest heart and ministers to your own soul's deepest needs. Sermons that stir and help and save must hold thoughts which have been penetrated by the flames of the furnace, and be rought out on an anvil smitten by heart beats!

Oh preacher, dost thou cry, "Who is sufficient for these things?" Be not discouraged, for "The Spirit helpeth our infirmities." "Who hath also made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death written and graven in stones was glorious, how shall not the ministration of the Spirit be more glorious."

That delightful dreamer, Amiel, who in his sweet pensiveness strikes some of the truest, as well as most mellodious notes, from the harp of life, thus testifies: "I feel most strongly that man in all that he does or can do which is beautiful, great or good, is but the organ and the vehicle of something or someone higher than himself. * * * The religious man takes part with a tremor of sacred joy in those phenomena of which he is the intermediary but not the source, of which he is the scene but not the author, or rather the poet. He lends them voice, hand, will and help, but he is respectfully careful to efface himself, that he may alter as little as possible the work of the genius that is making a momentary use of him. Self must perforce disappear when it is the Holy Spirit who speaks, when it is God who acts. This is the mood in which the prophet hears the call, the young mother feels the movement of the child within, the preacher watches the tears of his audience. So long as we are conscious of self, we are limited, selfish, held in bondage."

I solemnly charge you, draw on the Spirit's help; and do not dare to enter the pulpit until your whole being, coming out from the secret of His presence, is vibrant with power from on high.

How good is it that, though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. —Maltbie D. Babcock.

WHAT CHRISTIAN SCIENCE STANDS FOR.

A Rejoinder by Miss Elizabeth Earl Jones, Christian Science Publication Committee for North Carolina.

In an editorial in your paper of May 11th, written in criticism of an article entitled, "What Christian Science Stands For," several peculiar ideas were imputed to Christian Science and its founder which are wholly at variance with what Mrs. Eddy really teaches, and which, I believe, will be apparent upon a more careful perusal of the article in question.

1. The first objection raised by the editor is to the sense in which a quotation from Phil. 2:5,6 vs., was used. The editorial quotes these verses in full, and adds: "How far this is from a mere man considering nothing unlike God' we let the reader judge."

And why, may I ask, should not a "mere man" strive to be Christlike, Godlike, and to consider nothing that is unlike God?

It seems strange indeed that a Christian church organ should condemn so high a standard. Christian Science, like the gospel of Christ, requires man to be Godlike since in "His image" was man created. Christian Science also points out the inconsistency of praying for one thing and expecting its opposite. We should not pray to be Christlike if we expect or intend to remain like Adam.

2. You will, I hope, pardon the Christian Scientists for feeling somewhat amused when they are here charged with "making the Scriptures mean what they wish them to mean." Have not each and all an equal right to seek a reasonable and practical interpretation to the Bible which more than any other book on earth teaches how to live and worship God aright? Is not this what our good editor is himself doing when he combats the opinions of others because they conflict somewhat with his own, or rather with those he has accepted from his fathers?

In the Christian Science ranks you will find a people who are ready to say with James: "Shew me your faith without your works, and I will shew you my faith by my works." I do not know what our good friend takes this to mean, but we take it to mean exactly what it says—namely, if we have the faith of Christ Jesus, we will do the works of Christ Jesus, for "faith without works is dead." As for "personal inspiration," we believe this much concerning it, that every good and true thought and deed is God-inspired, and that all who live near to God will perceive in some measure the voice of God, of spiritual understanding. One woman in our age, has lived so near to God that the light of Truth has shone through her as clear as light through a pure window glass, and this revelation is fast making an era,—a spiritual or mental era. When seeking to understand a problem one does not place the solution above the principle thereof, therefore we feel that the charge is unjust that our beloved leader, Mrs. Eddy, and her works are placed by her friends above the Bible—which charge is untrue.

3. The healing ministry of Christian Science is too well established to admit of contradiction, or to need any defence from me. The thousands of cases healed speak louder than words.

The editor declares there have been plain cases where people have died under Christian Science treatment. I wonder if he has heard of any dying under medical treatment? And if so, how many? As a matter of fact proportionately more cases are healed under Christian Science than under materia medica, and most Christian Scientists have been healed in this way after medicine had failed to help them. We have experienced the effects of both, and we have chosen to rely upon Christian Science.

4. When Jesus said: "If a man keep my sayings he shall never see death," he surely must have meant every word of it.

It is true, Jesus Himself saw death, but He declared that He could have called twelve legions of angels to prevent it—as much as to say that He could have escaped this experience, but for the necessity of His passing through it to save mankind. And He straightway overcame it, and rose triumphant over the tomb. Paul was not an example of perfect manhood; neither are Christian Scientists at this period. Nor do we pretend to say at what time perfection will be fully realized;—but this is the goal and we should keep our gaze fixed upon it.

5. So far as concerns the reasonableness of the proposition that God does not intend that we shall use the gifts of nature, food, air, water, etc., as medicines, God's example to men was Jesus the Christ; He is the only example, and He never resorted to material remedies, and is acknowledged by all as the greatest physician the world has ever known. Jesus did eat even after His resurrection, but He said: "Take no thought for the body what ye shall eat, or what ye shall drink." Christian Scientists have proved that they are better off without medicines, while they have not yet proved they can live without eating. All will admit that in the heavenly state man will live because God is his life, and not because of matter. Even now we are told by Jesus, "It is the Spirit that quickeneth, the flesh profiteth nothing."

6. The editor complains that Christian Science denies the reality of sin, disease, and death, even while claiming to destroy these ills.

Believing, as we do, that "all things were made by God," and pronounced by Him to be "very good," we cannot believe in the reality of anything that is not "very good" or like its Creator, therefore we heartily denounce these fearful impositions of the evil one, and deny their reality, and expose and destroy both the hideous claims of evil and their effects upon mortals. If we believed in the least degree that sin and sickness were real, we should have to acknowledge God as their author, and therefore would consider it presumptious and impossible to destroy them, the works of His hands. The marvelous works of healing and reformation which attends the ministry of Christian Science everywhere, proves to us the truth of this argument.

We, like the editor, also believe "this paper is real," but we do not believe it is really what it seems.

7. "Finally," concludes the editorial, "we believe in the professed mission of Christian Science, namely the coming of the kingdom and the King. But we repudiate its method."

As a matter of fact, Christian Science, in its 37 years of practice, has done more towards destroying the common enemy of humanity that would keep back the realization of the kingdom and the King, than has any movement or ministry since the early Christian era,—it is, in short, the gospel of assurance that Christ is ever present, and that we can do all things 'through Christ that strengtheneth us." It is a broader and brighter glimpse of the "Light which has been shining in darkness, and the darkness has never overpowered it." (John 1:5.) (Twentieth Century V.)

Train the mind to dwell on great themes and it will soon make its home among them.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, June 20.—Psalms 106-108.

Tuesday, June 21.—Psalms 109-118.

Wednesday, June 22.—Psalm 119.

Thursday, June 23.—Psalms 120-130.

Friday, June 24.—Psalms 131-137.

Saturday, June 25.—Psalms 138-144.

Sunday, June 26.—Psalms 145-150.

Songs of Degrees, Psalms 120—134.

It is difficult to find a reason for placing this little psalter of fifteen songs in the midst of the Book of Psalms. It is equally difficult to ascertain the meaning of the title "Song of Degrees." Some suppose that they were called Songs of Degrees because they set forth the progressive experiences of the children of God; others think the title refers to the character of the composition, which moves forward in an ascending scale to a grand climax; others suppose that the title is derived from the fact that they were sung, or chanted, in connection with the removal of the ark from Kirjath-jearim to the house of Obed-edom, and afterwards to Jerusalem. It is also probable that in after ages they became pilgrim psalms, "and were chanted by the Lord's people as they went up to the temple." Instead of Songs of Degrees some render it "Songs of the Goings Up."

Contents of Psalms CVI—CL.

Psalm 106 tells the story of God's mercy to His wayward people in the wilderness. Psalm 107 is an exhortation to praise the Lord for past and present blessings. Psalm 108 exhibits a spirit of prayer, a spirit of praise, and a fixed and resolute purpose. In Psalm 109 David pleads with God for deliverance from his enemies; and, as a prophet, pronounces the curse of God upon them. He then resumes his song of prayer and praise. Verses 6-20 not only denounce his own enemies, but refer to Judas, as Peter indicated by quoting it. In Psalm 110 David sings of the universal conquest of Christ, and the endless duration of His kingdom. In Psalm 111 the psalmist leads the people to praise God for His wonderful works as seen in nature, providence, and grace. Psalm 112 sets forth the prosperity, stability, and blessedness of the righteous in contrast with the doom of the wicked. Psalm 113 is a song of praise to God. Psalm 114 is the psalm of the exodus, and sets forth in the most sublime manner God leading forth His people. Psalm 115 contrasts the glory, mercy, and truth of God with the vanity of idols, and calls upon the people to trust in the Lord. In Psalm 116 we have a good confession, and a wise resolution. Psalm 117 gives the best of reasons for gratitude, and calls upon all to praise God. In Psalm 118 the psalmist calls upon all to praise God, gives a bit of his personal experience, prophecies of Christ, and leads the people in a song of praise. Psalm 119 sets forth in a variety of ways the excellency of the word of the Lord, and the blessedness of conforming to it. In Psalm 120 David declares that God heard his prayer for deliverance from his enemies. The reference seems to be to Doeg. Psalm 121 sets forth the safety and blessedness of those who trust in the Lord. In Psalm 122 David sings of his joy when permitted to worship God in his sanctuary. Psalm 123 is a song of trust, and a prayer for mercy. In Psalm 124 David praises God for a gracious deliverance. Psalm 125 sets forth the safety of the individual believer. Psalm 126 is a song of rejoicing on account of deliverance from captivity. Psalm 127 tells of human helplessness independently of God, and sets forth the blessedness of having many children. Psalm 128 enumerates various blessings enjoyed by them that fear God. Psalm 129 exhorts Israel to praise God for deliverance from various grievous afflictions. In Psalm 130 the psalmist sings of his comfort in prayer, and of the blessed hope that encourages him to wait patiently on the Lord. In Psalm 131 David humbles himself before God, and exhorts Israel to continue steadfast in hope. In Psalm 132 David pleads with God to remember him in his afflictions, to remember his care for the ark, and his faithfulness to the true worship. In Psalm 133 David sings of the blessedness of brotherly love, and soul communion. In Psalm 134 the people are called upon to praise the Lord in the house of the Lord. Psalm 135 gives various reasons for praising God, shows the worthlessness of idols and idol worship, and calls upon the people to bless the Lord. Psalm 136 specifies various blessings as fruits of the mercy of the Lord, and calls upon the people to praise him. Psalm 137 was wrung from the heart of the poet by the cruelty of captivity, and the remembrance of indignities heaped upon the people in connection with the overthrowing of Jerusalem. Psalm 138 is David's song of praise to God for His faithfulness to him. In Psalm 139 David sings of Divine providence, of the omnipresence of God, praises God for His word and works, and enlists as a soldier against the enemies of God. In Psalm 140 David prays for deliverance from Saul and Doeg, and avows his faith in God. In Psalm 141 David pleads with God to accept his prayer, to deliver his heart and mouth from iniquity, and to keep him from the snares of the wicked. Psalm 142 shows David's unfailing trust in God, although in great trouble, as an exile and a fugitive, hiding in a cave from his enemies. In Psalm 143 David prays for the favor of God, and encourages himself by meditating on past mercies, and praying for present and future help. Psalm 144 sets forth David's reliance on God for strength, goodness, and protection; confesses the vanity of man, reveals God as the author of all good, and the only source of real happiness. In Psalm 145 David sings of the multitude of blessings that the Lord bestows upon His people. In Psalm 146 the psalmist declares his purpose to praise God while he has being, and sets forth the blessedness of trusting in the Lord. Psalm 147 reveals God as the only object of worship, the source of every blessing, and calls upon all to praise him. Psalm 148 calls upon all creatures in heaven and earth to praise the Lord. In Psalm 149 the psalmist exhorts all the people of God to praise Him. Psalm 150 closes this glorious book of praise. It is the great doxology in which everything that hath breath is called upon to praise God in every possible way. "Praise ye the Lord."

Questions and Answers.

J. A. E.—"He caused his children to pass through the fire."—II. Chron. 33.6. This evidently refers to the practice of sacrificing their children to the idol Molech, either by forcing them into a fire built on the ground or by placing them in the red hot hands of the metal idol. In either case they were burned to death. This cruel custom the degenerate Jews borrowed from the children of Ammon.

You cannot retrace the path of life, but you can start anew from the place where you stand.

News Notes.

....Pastor Walker is enjoying his work at Morehead City.

....Are you helping us up the June Hill to the 10,000 goal?

....We expect Pastor Britt to redeem Richmond County from the liquor business.

They are coming to the Midsummer Meeting from far and wide. It will be good to be there.

....Brief news letters from the pastors are in order, the commencements having had their day.

....Elder N. S. Jones, now in Raleigh, is available to pastors who need assistance in protracted meetings.

....The Youngs People's Missionary movement will hold a conference at Lookout Mountain, Tenn., July 1-10.

....On Anniversary day in the Sunday-school of the First Baptist Church of Durham there were present 650.

....Elder J. M. Holleman is building a house of worship at Angier. We were glad to see him in Raleigh Monday.

....Apply to your railroad ticket agent for reduced rates to Midsummer meeting. The rates have been conceded.

....A Young People's Missionary Society has been organized at Mt. Olive Baptist Church. C. H. Horton is president.

....Professor J. B. Carlyle presided over the Teachers' Assembly at Morehead last week. His address was roundly praised.

....The commencement of Richmond College occurred June 12-15. The chief speakers were Dr. W. O. Carver and Dr. Charles W. Needham.

....This is the season of martyrs and tomatoes in North Carolina, and the crop of the latter is large if we may judge by the letters they are writing.

....Rev. L. B. Warren, of Ocala, Fla., will supply the First Church, Richmond, Va., during July and Dr. Lansing Burrows, of Nashville, during August.—Exchange.

....The Western Recorder issues a bull (in a Pecksniffian sense) that decision days are not orthodox. We suppose that settles. Let all who believe in the infallibility of the pope tremble and obey.

....Since Bro. F. N. Day aided him in a meeting, Pastor O'Neill, of Mooresville, has baptized three converts and received fifteen members into the church by letter. The house of worship was recently dedicated.

....The Florida Baptist papers have consolidated. Our congratulations to Editors Holley and Hobson. The consolidated name is Southern Baptist Witness—a very good name, too. It is better to get together than to fight.

....We regret to hear that Editor Sheets has suspended The Church Worker. He printed a great deal of Baptist history and doctrine, and his news from the man in the moon was always worth while. We hope he will give us the advantage of that peculiar connection. Try it, Brother Sheets.

....New subscribers are coming in daily now. We have the pleasure this week of making acknowledgements to the following friends: J. M. Holleman, G. W. Coppedge, J. S. Bradley, W. B. Waff, T. T. Hall, C. W. Scarborough, E. J. Edwards, E. D. Teeter, J. E. Smith, J. J. Marshall, H. M. Ingram, H. O. Brown, W. N. Johnson.

....Dr. John E. White, of the Second Church, Atlanta, Ga., preached the commencement sermon of Mercer University last Sunday, and it is said to have been a great sermon.—Baptist and Reflector.

....Bro. Spencer Chaplin, Jr., of Columbia, authorizes us to announce that he will offer his services for evangelistic work during July and August in Eastern North Carolina; and would like to arrange his calendar of work as soon as possible.

....Pastor Hagwood, of Caraleigh, writes: "Last Sunday evening thirty-one were baptized and received into the fellowship of the new Baptist church at Caraleigh. When the pastor shall have secured letters for all that have requested him to apply for them, there will be a membership of seventy-six in the new church."

....We regret to hear that Brother Holman, of Iredell County, one of the citizens of the Commonwealth and an honor to the Baptist name, is ill. He did much to save the cause of the free schols at a critical moment a few years ago, and all his life he has served well his people and his God. In this hour of sickness we send him the greetings of the brotherhood.

....Brother Samuel J. Porter delivered the annual missionary address at the commencement of the Theological Seminary, Kansas City, Kan. Subject: "Christ the Center of Missions." Following is the outline: 1. Christ's Character Furnishes the Missionary Motive. 2. Christ's Command Furnishes the Missionary Meaning. 3. Christ's Career Furnishes the Missionary Method.

....Evidently we are all more in favor of freedom of the press than we were last December. We have made rapid progress. The very editors who would have no liberty for the editor of the Atlantic Quarterly last December are preaching sermons on the freedom of the press this June. Is it possible that it all depends upon mine and thine—upon whose ox is gored. Or are we all for liberty. This paper is for liberty all the time.

....Dr. R. A. Torrey, of Chicago, is repeating in England the successes of his evangelistic services in Australia last year. In Bristol a monster tabernacle holding 7,000 has been constantly full, and a similar building is to be erected in Cardiff for his meetings there. This duplication of the great evangelistic services held by Messrs. Moody and Sankey in England nearly thirty years ago shows that the opportunity for great revivals has not passed in Great Britain.—Watchman.

....The joint committee of the Baptists and Free Baptists of the Maritime Provinces has unanimously agreed on a plan of union which will be submitted to the Baptists at the Convention in August and the Free Baptists at their meeting in October. From the unanimity and cordiality of the committee in its action it is expected that the plan will receive the approval of both bodies and that the union will be consummated. Such an event will have great influence in effecting the union of the same bodies in this country.—Watchman.

....We left Bro. N. B. Broughton's name out of the list of the committee on Midsummer Meeting by mistake. He is, as every one knows, a valuable member of any committee, being one of the most resourceful men in the world. He knows the way out of any difficulty, and he always has some one in mind for any vacancy. We also omitted the name of Mr. R. N. Simms from the Young People's program. He will speak on Means to Success with Young Men. And he was chosen to do so because he has succeeded with young men as few men in North Carolina have.

....President Hobgood writes that the new buildings are expected to be completed by July 15th. The plasterers, the heating men, the lighting men are all at work. The painters will take the buildings in hand next week. The plans, as they are developed, become more and more satisfactory. The arrangement is an ideal one.

....Prof. I. Thinkabit, of Somewhere, Ky., proposes in the Baptist Argus a federation of the Southern Baptist papers. The sapient professor surely had an off day when he launched this suggestion. Imagine Editors W. A. Clark of the Landmark Baptist and J. W. Bailey of the Biblical Recorder federating. "Thinkabit" more, professor.—Baptist and Reflector. We are willing for Elder Clark's sake. He evidently needs federation with somebody besides himself and Bogard, d. d.

....The trustees of Mercer University have conferred the degree of Doctor of Laws upon President Charles E. Taylor, of Wake Forest College. Seldom do we have so much pleasure in recording an honor of this kind. It is so well deserved and comes so gracefully from Wake Forest's noble sister in Georgia. Whether for his general scholarship, his mastery upon philosophy or his record of achievement in behalf of mankind, Dr. Taylor richly deserves the recognition of this high honor. Here's a cheer from North Carolina for Mercer.

....The Anti-Saloon League map, which we print on the fifth page, is the worst thing that has ever been published about the Baptists. We boast of our strength in the East. That is the glorious land of the Chowan Associations and the Tar River. Lo and behold, it is also the land of saloons. There are more saloon towns in these three Associations than in all the rest of the State. Of course it is due to the black vote, which compelled the white people to bow their necks to the saloons rather than raise a moral issue. But the negroes are now disfranchised, and we expect the good people of this section to wipe out this blot upon their otherwise fine record.

....We are delighted to have this good news from Pastor Hale of Wilmington First Church: "Returning from my two months' vacation for rest and recuperation, I occupied my pulpit for the first time last Sunday. We had a most encouraging start. Large and enthusiastic congregations and six additions to our member ship. The Sunday-school numbered 308. Dr. Willingham's visit accomplished the result prayed for, and the church will support a missionary on the foreign field during this Conventional year. In addition to this, the ladies of the church will support a native worker at a cost of $100. Last night the petition for an election on the dispensary question was granted by the City Council, and the election will be held on Wednesday, July 27th."

....Bro. W. P. Terrell writes from Old Fort: "I wish to tell you of a two weeks' meeting which our pastor, W. F. Powell, and Bro. E. Allison have just held here. Brother Allison, that faithful servant of God, had not been here for twenty-three years; at that time he held a meeting here and won the love of our people. In our meeting which has just closed Brother Allison did the preaching. There was a very good crowd every night and a good deal of feeling manifested. Twelve will be added to the church by letter and three by baptism. We have now arranged for Rev. Powell to preach for us the second and fourth Sabbaths in every month. All of our people are well pleased with him. We feel there are bright prospects in the future for our church."

....Pastor C. L. Dowell, of Henrietta, N. C., had seventeen additions to his church by baptism as a result of a recent meeting. D. F. Putman, of Cherryville, aided in the meeting. Brother Dowell is doing a fine work at Caroleen and Henrietta. He is doing the work of two men. There is a noticeable thing in the life of the Dowell brothers. They are quiet, retiring men, and yet they are always on good fields and doing good work. No one ever heard that they desired a change, or that they had hard fields. They take it that God has called them to work in their place, and so work on, bringing things to pass. We have no more loyal men to our denominational work or the call of the Master. They always succeed, and you never hear about it.

....Pastor Loftin, of Vance Co., sends the following cheerful note: "My people at Rock Springs church have caught the idea of progress and adopted "the expansion policy," their platform being a 13 x 30 foot addition to our buildings, which is to be completed by July 24th, when we are to protract our meeting. The work at the good old churches, Island Creek and Sharon, is going on steadily and is very encouraging. In regard to our South Henderson church, I find it a problem how to get the people that are members of Baptist churches elsewhere to take their membership with them. I wish to beg all pastors of cotton-mill churches to urge their members to carry letters with them whenever changing homes."

....The China Baptist Publication Society's report for 1903 has come, and it is full of encouragement. They have published during the year 5,000 New Testaments, 5,000 each of the Gospels and Acts, 10,000 pocket size New Testaments, 1,000 each of Stalker's Life of Christ, Meyer's Present Tenses, Paraphrase of First Corinthians; 1,000 of each of the five columns of Dr. Graves' Paraphrase of Paul's Epistles; 3,000 each of Matthew, Mark and Luke in the Hakka Coloquial—a total of 84,171 volumes. Besides these, there were many tracts, and other books and tracts on orders from the outside. The Society has "two cylinder presses and two foot presses, four fonts of Chinese type and a good assortment of English type." The Society sadly needs a foreman printer. It needs also $15,000 to pay the balance on its building and much more for its direct mission work and a new building.—Exchange.

....Elder A. E. Brown has accepted the position of Superintendent of Mountain School work for the Home Mission Board. He will continue to have headquarters in Western North Carolina, but his work will be wider. This is not a loss to Western North Carolina, but a gain, as Brother Brown can do more for his people in his present position than as Assistant Secretary to the State Board. We like to see a man rise, and so do the Western North Carolina people. Our State Board loses a wise and devoted leader; but we have no doubt that although no longer officially connected with the Board, he will be as valuable to it as ever. We rejoice in his promotion and we congratulate the Home Board upon obtaining the services of a man so fitted for this work by experience, by inclination, by knowledge of the people and power to bring things to pass. The office of Assistant Secretary is filled by the State Board. We suppose a meeting will be called in a short time. Meantime we would place on record here the fact that Brother Brown has filled this position with great devotion and signal ability. He has set a standard that few can equal and none surpass.

The friendship of pleasant thoughts makes good company.



From Waynesville.

On the 29th day of this month the Recorder reaches its seventieth milestone. With our best wishes, accept the congratulations of the Waynesville pastor and his wife who, upon the same, D. V., will reach their 24th as "one in the flesh." Our grateful thanks for the souvenir photographs. When the present editor shall have laid down his pen and takes his exodus from the paper, may he leave in the hearts of thousands, memories as unceasingly fragrant as have done his worthy predecessors.

The Southern Colleges of the Y. M. C. A. are meeting with us this week and next, three hundred strong. Mission Conferences, Bible Reading and addresses, and other exercises, will characterize each forenoon session, while the afternoons are to be given to outdoor recreation. We learn there are to be "a number of noted speakers present," (Dr. R. J. Willingham among them) "next week."

We learn from the Christian Index "Rev. A. E. Brown has been appointed by the Home Board of Atlanta superintendent of Mountain School work on a salary of $1,200." Some of us wonder "what does this mean?" Does it mean superintendent of mountain schools of the Southern Baptist Convention all over the South, or for North Carolina only?

Then, if the latter only, that will take all of his time (judging from the salary). But what about the Western North Carolina State Mission work which sadly needs a man "for all of his time," on a like salary? One man cannot do both, unless he greatly neglects both. Western North Carolina is feeling the sting of isolation and of separation, already. Take care, brethren, take care!

The Haywood County Baptist Sunday-schools had a good convention two weeks since at Clyde. That school also is now on a better footing than hitherto. The outlook there is more hopeful.

The Bible Institutes by Bro. W. H. Woodall, in Western North Carolina, are doing good. We are glad he has moved so near us, at Clyde. Professor White, principal of our school there, is also a promising young man, but unmarried.

We are depressed in Waynesville about our new church edifice, owing to the need of finances. The church cannot build what is needed here, without aid from outsiders. The Home Board really should be appealed to to aid us. All this western North Carolina territory has got behind all of the rest of the State in Baptist progress. Brethren help us to put up a nice, decent, comfortable, respectable church house in this growing center and summer resort. If we do not now rise up and build, we shall lose 25 years of growth and influence.

B. W. N. SIMMS.

June, Sunday-School Month.

June is the time when the Baptist Sunday-schools are requested to take collections for our Sunday-school work. Only two more Sundays remain.

The Sunday-schools in our State have an opportunity of aiding in a movement which has for its end the establishment of new Sunday-schools and the improvement of those that already exist. This is a crisis with our Sunday-school Department. If the Sunday-schools support it this year, it will become a permanent part of our work; but if they fail to support it, the next Convention may decide not to keep it up longer. Those who have had an opportunity to see the character of the work being done by Brother Moore, can understand how unfortunate it would be if the Convention should be forced to give up for lack of support. The Sunday-schools can and will support this work if they are only given a chance. A collection from every Baptist school in the State will put a sufficient amount in the treasury to meet the needs of this department.

Reader, if your school has not taken a collection for this object, will you not call attention to it next Sunday? Do not leave it to the superintendent, he may forget it. Let our Baptist Sunday-schools stand by our Baptist Sunday-school work. With the extra burden placed on State Missions, there will be nothing from that fund to give to Sunday-schools. If some brother in every Sunday-school will press this matter next Sunday, the work will be done.

LIVINGSTON JOHNSON.

Answer to Edgar C. Andrews.

"Should unconverted people be allowed to sit at the front and take part in the singing in our churches?" (See Recorder of June the 8th.)

Answer: The leaders in every part of worship should be converted people. No person should be permitted to take part in leading the singing in our churches whose moral character is bad, or who is guilty of conduct that would unfit him to associate with ladies and gentlemen. An unconverted person of good moral character might sit on the front seat and sing.

J. W. ALLEN.

State Mission Day.

Miss Heck has asked the Societies to observe the 23rd of June as State Mission day. She has prepared an excellent program which, with envelopes for taking collections, will be sent on application, free of cost. Drop a card to Miss Heck, stating the number needed and she will be glad to furnish them. Self-Denial Week for Home Missions and the Christmas Offering for Foreign Missions have become potent factors in the work of the Societies. The women of the State have made a very gratifying advance in their contributions to Home and Foreign Missions. While they have advanced some in their offerings to State Missions, it has not been in proportion to what they have done for Home and Foreign Missions. I believe that if State Mission Day is observed by the Societies, and the program, prepared with such care and so full of valuable information, is carried out, it will greatly increase the interest of the Societies in State Missions. Believing this, I wish to give my most hearty endorsement to this movement. I shall watch it with interest and pray for its success.

We shall need the help of our good women in State Missions this year as never before, and the churches will need the stimulus that an increase of interest in the Societies will surely give. Not only will the contributions made on State Mission Day be a great help, but our sisters have an opportunity of pitching State Missions on a high key, which will be a great help in the fall campaign. Let us make the 23rd of June a memorable day.

LIVINGSTON JOHNSON.

Dedication and Anniversary Services.

The Baptists of Hickory dedicated their house of worship the first Sunday in June. An appropriate, helpful sermon was preached by Bro. Livingston Johnson. Bro. C. S. Cashwell, who had served the church about four years before the present pastorate began, offered the dedication prayer and made some appropriate remarks touching the need of such a building as he saw and felt it before leaving the field. At 8 p. m. Mr. Archie Johnson, editor of Charity and Children, made a strong speech on the claims of orphans on the Baptists of North Carolina. At 8.30 Livingston Johnson preached a good sermon on "Peace and Prosperity in Zion." The first Sunday in June being the sixth anniversary of the present pastorate, interesting services were held at 3.30 p. m. The history of the church from its organization up to the present was read by Mr. J. F. Click, who had with great care written it up. After a brief review of the past by the pastor, he set before the church a very hopeful view of the future. Now that we have seen the building and ground paid for, we must begin in dead earnest to give the gospel to the world—that we now have indeed a very big job before us—that we must take firm hold on it and "keep pegging away." Interesting talks were made by Hon. T. M. Hufham, Bro. C. A. Carver, Rev. J. L. Murphy, pastor of the German Reformed church, and Rev. Mr. Traywick, pastor of the Presbyterian church, also by Livingston and Archie Johnson. Bro. W. F. Jones, clerk and treasurer, read statistics showing the number of additions during the six years of the present pastorate and the amount of money contributed during that time, which aggregated more than $20,000. Livingston Johnson stated that this church last year gave more per capita than any other church in the State. Well, we didn't feel stuck up, for we see so much before us to do, we don't feel like we have done much yet.

If we sit down and look with full satisfaction upon what we have done it will have to be later on, and so far in the future that we shall never live to see a good place for it. But we have men and women in this church who are doing very well, they are good workers. I would mention names, but I fear if I begin I might forget some whose nmes should not be left out of the list.

Our building is a gem of beauty, and just before dedication it was painted outside, which added greatly to its beauty. We owe this painting to Bro. J. D. Elliott, who enjoys spending his money liberally on every good cause.

W. R. G.

From a Young Friend.

Before I was four years old, I learned my letters from the Biblical Recorder. I began by asking my mother the names of the large letters found at the top of the first page. I learned these by saying them over and over again, and later learned the other letters of the alphabet from the body of the paper. By the time I was four, I knew all the letters, and could read simple sentences.

During most of my life, my father, Rev. S. H. Thompson, has been a subscriber to the Recorder. I have always enjoyed the paper, and should miss its weekly visits, were they to cease. I wish it success always.

Very sincerely,

FLORA C. THOMPSON.

Blue Field, W. Va.

Home Circle.

Signs of Summer.

When the lark is singing carols from
its viewless place on high,
As the sunshine hangs its banners
crimson tinted o'er the sky;
When the hum of busy insects an-
swers back the linnet's song,
When the mists have veiled the morn-
ings and the lovely days grow
long;
When the leaves are all a-tremble
'neath the passion of the breeze,
And the grain fields change their
shadows like the billows of the
seas;
While each cricket chirps its chal-
lenge from its refuge in the
grass,
And the blossomed boughs are nod-
ding to the pilgrims as they
pass;
Summer's come!

When the dragon flies are darting
like winged jewels through the
air,
When the birds are singing sweetly
to companions everywhere;
When the mountains blend their
grandeur into softly moulded
lines,
And the rocks peep out in gladness
from their drapery of vines;
When the streams laugh very softly
to the willows as they pass,
Where the flowers cluster gayly in
their many-tinted mass,
While the velvet moss is spreading
there its carpeting of green,
And a fringe of bushes furnish per-
fect framing of the scene,
Summer's come!

When the forest's cooling shadows
tempt to rest at sultry noon,
While the murmurs of the leaflets
tempt to slumber with their
tune;
When the clouds are fleecy whiteness,
when the atmosphere is bland,
And the season spreads its gladness
and its plenty o'er the land;
When the lakelet drinks the sunshine
—while its mirrowed gold is
still—
And it waits to clasp the streamlets
dancing gayly down the hill,
While God's beauties, like soft bless-
ings, penetrate the earth and
air,
And unspoken benedictions meet our
vision everywhere,
Summer's come!

When the air is perfume-laden
through the watches of the
night;
As it gilds the lake and river, as it
softens rugged scenes
When the moonlight on the meadows
is a glorified delight,
With its lights and shadows shifting
through a million leafy screens;
Every pool a shining wonder, every
tree unstudied art,
Every hill and valley making of its
marvel-work a part;
Every day a dream of beauty, every
night a new surprise,
Every hour a tempting picture for
our wonder-haunted eyes;
When all these are spread before us
—each a gem without alloy—
When the soul responds in gladness
and the earth is drunk with joy,
While the heart intones its anthems,
joining nature in her praise,
And perfection meets perfection in
a thousand wondrous ways,
Summer's come.

—Chicago Inter-Ocean.

A Scot Indeed.

BY IAN MACLAREN.

He had demanded that afternoon to be told the truth, and the doctor, himself a young Scot, had told him plainly that he could not recover, and then he had asked, as one man speaking to another, both being brave and honest men, when he would die, and the doctor thought early next morning.

"About daybreak," said the Scot, with much satisfaction, as if, on the whole, he were content to die, and much pleased it would be at the rising of the sun. He was a characteristic type of his nation, rugged in face and dry of manner, an old man, who had drifted somehow to the English city and was living there alone, and now he was about to die alone, without friends, in a strange land. The nurse was very kind to him, and her heart went out to the quiet, self-contained man. She asked him whether he would like to see a clergyman, and said that the chaplain of the Infirmary was a good man.

"A've nae doubt he is," said the Scot, "and that his meenistrations wud be verra acceptable to English fouk, but a've never hed only dealin's wi' Episcopalians. He micht want to read a prayer, and I cudna abide that, and mebbe I cudna follow the texts in his English tongue."

The nurse still lingered by his bed. He looked up to her and assured her he was in no need of consolation. "Saxty years ago ma mither gared me learn the wale (choice portion) of the Bible, and they're comin' up ane by ane to ma memory, but I thank ye kindly."

As the nurse went back and forward on her duties she heard her patient saying at intervals to himself, "I know whom I have believed." "I am persuaded that neither life nor deaf." Once again she heard him, "Altho' the mountains depart and the hills be removed," but the rest she did not catch.

During the afternoon a lady came into the ward whose service to the Lord was the visitation of the sick, a woman after the type of Barnabas and Mary of Bethany. When she heard of the old man's illness and loneliness, whom no friend came to see or comfort, she went to his bedside. "You are very ill," she said, "my friend."

"A'm deein'," he replied, with the exactness of his nation, which somewhat fails to understand the use of graceful circumlocation and gentle phrases.

"Is there anything I can do for you? Would you wish me to sing a few verses of a hymn? Some sick people feel much comforted and soothed by singing; you would like, I think, to hear 'Rock of Ages,'" and she sat down by his bedside and opened her book, while a patient beyond, who had caught what she said, raised his head to enjoy the singing.

"Ye're verra kind, mem, and a'm muckle obleeged to ye, but a'm a Scot and ye're English, and ye dinna understand. A' ma days hev I been protestin' against the use o' human hymns in the praise o' God; a've left a three kirks on that account, and raised ma testimony in public places, and noo wud ye send me into eternity wi' the sough of a hymn in ma ears?"

For a moment the visitor had no reply, for in the course of all her experiences, during which she had come across many kinds of men and women, she had never yet chanced upon this kind of Scot. The patients in the Infirmary were not distinguished by their religious scruples, and if they had some prejudices they turned on large and full-blooded distinctions between Protestant and Catholic, but never entered into subjects of doctrine.

"Ye'll excuse me, mem, for I'm no ungratefu'," he continued, "and I wud like to meet yir wishes when ye've been so kind to me. The doctor says I canna live long, and it's possible that ma strength ma' sune give way, but a'll tell ye what a'm willin' to do."

The visitor waited anxiously to know what service he was going to render her, and what comfort she might offer to him, but both were beyond her guessing.

"Sae lang as a've got strength and ma reason continues clear, a'm prepared to argue with you concerning the lawfulness of using onything except the Psalms of David in the praise of God either in public or in private."

Dear old Scot, the heir of many a covenanting tradition and the worthy son of covenanting martyrs, it was a strange subject of discussion for a man's last hour, but the man who could be true to the jots and titles of his faith in pain of body and in face of death, was the stuff out of which heroes and saints are made. He belonged to a nation who might sometimes be narrow and over-concerned with scruples, but which knew that a stand must be taken somewhere, and where it took a stand was prepared to die.

The visitor was a wise as well as a gracious woman, and grasped the heart of the situation. "No, no," she said, "we will not speak about the things wherein we differ, and I did not know the feelings of the Scots about the singing of hymns. But I can understand how you love the Psalms, and how dear to you is your metrical version. Do you know I have been in the Highlands of Scotland, and have heard the Psalms sung, and the tears came into my eyes at the sound of the grave, sweet melody, for it was the music of a strong and pious people."

As she spoke the hard old Scot's face began to soften, and one hand which was lying outside the bedclothes repeated the time of a Scot's Psalm tune. He was again in the country church of his boyhood, and saw his father and mother going into the table seats, and heard them singing:

"O, thou my soul, bless God the
Lord,
And all that in me is
Be stirred up his holy name
To magnify and bless."

"More than that I know some of your Psalm tunes, and I have the words in my hymn-book; perhaps I have one of the Psalms which you would like to hear."

"Div ye think that ye cud sing the twenty-third Psalm,

"'The Lord's my Shepherd, I" not
want?"

for I wud count it verra comfortin'"

"Yes," she said; "I can, and it will please me very much to sing it, for I think I love that Psalmn more than any hymn."

"It never runs dry," murmured the Scot.

So she sang it from beginning to end in a low, sweet voice, slowly and reverently, as she had heard it sung in Scotland. He joined in no word, but ever he kept time with his hand and with his heart, while his eyes looked into the things which were far away.

After she ceased he repeated to himself the last two lines:

"And in God's house for evermore
My dwelling place shall be."

"Thank ye, thank ye," he said, after a little pause, and then both were silent for a few minutes, because she saw that he was in his own country, and did not wish to bring him back by her foreign accent.

"Mem, ye've dun me the greatest kindness ony Christian cud do for anither as he stands on the banks of the Jordan."

For a minute he was silent again, and then he said:

"Am gaein' to tell ye somethin', and a' think ye'll understand. Ma wife and me wes married thirty-five years, and ilka nicht of oor married life we sang a Psalm afore we gaed to rest. She took the air and a' took the bass, and we sang the Psalms through frae beginning to end twal times. She was taken frae me ten years ago, and the nicht before she dee'd, we sang the twenty-third Psalm. A've never sang the Psalm since, and a' didna join wi' ye when ye sang it, for a'm waitin' to sing it wi' her new in oor Father's hoose the mornin's mornin', whar there'll be nae nich nor partin' evermore."

And this is how one Englishwoman found out that the Scot is at once the dourest and the tenderest of men. —Ian Maclaren, in The British Weekly.

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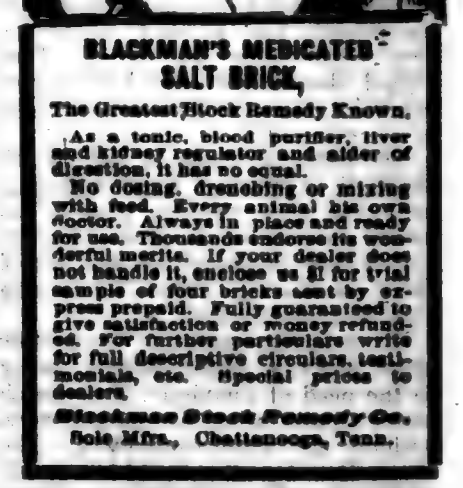
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Young People's Page

A Misunderstanding.

The little doll from China and the
little China doll
Sat looking at each other in surprise;
"That you were made in China," said
the first, " I can't believe.
For, you see, you have such funny
round blue eyes."

"But I am made of china," said the
haughty little blonde;
"I don't know why my word you
choose to doubt;
And as for eyes, if mine were slanted watermelon seeds,
I really think I'd rather do without."

The little doll from China and the
little China doll
Sat looking at each other in despair.
"Why, all the dolls in China are brunettes like me," said one,
"Oh, no; a China doll is always
fair!"

"But all the dolls in China have black
hair that's smooth and
straight!"
"You're wrong—a China dolly's
hair is curled."
And both were right, yet both were wrong; because, you see, there
are
So many kinds of china in the
world!

—St. Nicholas.

Try Both Ways.

Try this exercise in punctuation. It can be read in two ways, describing a very bad man or a very good man, the result depending upon the manner in which it is punctuated:

He is an old and experienced man in vice and wickedness he is never found in opposing the works of iniquity he takes delight in the downfall of his neighbors he never rejoices in the prosperity of his fellow creatures he is always ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing discord among his friends and acquaintances he takes no pride in laboring to promote the cause of Christianity he has not been negligent in endeavoring to stigmatize all public teachers he makes no effort to subdue his evil passions he strives hard to build up Satan's kingdom he lends no aid to the support of the gospel among the heathen he contributes largely to the evil adversary he pays great heed to the devil he will never go to heaven he must go where he will receive the just recompense of reward.—Selected.

The Elopement.

BY PERCEVAL GIBBON.

The big clock on the staircase had the night to itself, and ticked with a vehement emphasis not noticeable in the daytime. A shaft of wan moonlight slid through the stained glass window and settled on the floor of the hall like a pool of milk. The curtains, the chairs, and a big carved cabinet of black wood wore their secret personalities, and, safe from the needs of mankind till the morning, looked like severe and disapproving living things.

Adela tip-toed down the stairs with shivering caution, her little brown boots in one hand, her wraps gathered closely about her. Bar the boots she was fully rigged for going out—at half-past two of a bitter morning; and despite her trembling and the pallor of her face below her brown curls, there was that in her expression which showed that there was to be no hesitation about it either. She came past the door of her father's room without breathing, and paused to listen. The floors creaked under her as floors never creak when the sun is high, and she passed on as silently as a barefoot ghost. She had lit the match that was to burn her boats, and in a few minutes all opportunity for withdrawing would be gone, and she would be pledged to go forward. It was all her father's fault, she told herself again and again. He was so silent, so unsympathetic, so grim and stern: they could never have asked him. When she had mentioned Tom a week before, shyly and hopefully, he had closed her mouth with a sharp "Don't be silly, Adela—that boy!"

So there was nothing more for it. Adela, aged nineteen, and Thomas Furnival, three years her senior, were about to elope. They knew very little of life, but Tom had been at some pains to gather information concerning registry offices and neither of them looked much beyond that. They were very fond of one another, and both were extremely fond of love making, and that contented them. Adela's father had not invited confidence, they agreed, and therefore he should learn of their love only when it was too late for him to cast obstacles in the way of it. This sort of logic salts young love.

In the hall, Adela sat down to put the little brown boots on. One was on, and the other was being laced, when a sudden sound froze her motionless. At the end of the wide passage a door opened—the door of her father's business room. She watched the light from within shoot out across the floor as the door swung back, and her father came out.

"Better wait in here, Adela," he said. "There's a fire."

Adela shrank back, lacking a voice.

The tall, dark man came towards her and took her hand.

"I thought," he said, in his quiet, assured voice—"I thought you would prefer to have none of the servants about. So I have made you some hot tea. I often make tea for myself at night. It's a bad habit, but since you are going out into the cold, you had better have some."

He led her into the bright room, and placed her in an arm chair facing the cheerful fire. She could not speak, but she was grateful that in that position she need not look at him or catch his eye.

"Here is the tea," he said, from behind her. She took the cup mechanically from his hand. "You have plenty of time, Adela; it is barely half-past yet."

"Thank you," she murmured.

The tall man stood at the table, and looked sadly, but with a half smile, at the brown curls. He had a strong, dark face, deeply marked, and clean-shaven. There was a wide sympathy in it, and humor, too; the sternness attributed to him lay in the accident of heavy brows and deep set eyes.

"Shall I see you again soon?" he asked gently.

"I—I don't know," stammered Adela, not daring to look round.

"I hope you will come and see me, though," he said. "I should be sorry to think you were leaving me for good, Adela."

She put down the cup and turned in her chair to face him.

"How—how did you know?" she demanded.

He smiled. "Oh, that doesn't matter, does it?" he replied. "I knew, of course. You don't mind my knowing, do you? I should have to know sooner or later."

"Are you—going to—"

He shook his head. "I'm going to do nothing," he answered. "If you must leave me, Adela, it is not in me to stop you. I want to help, that's all. That's why I'm here. Have you any money?"

She nooded. She had twenty dollars.

"You had better have this, though." It was an envelope. "And, Adela! You have a ring there, I wish you would leave me that."

She fumbled at the ring to draw it off.

"You see," he explained, "it was your mother's ring." He spoke very gently. "You don't remember her, Adela. But she left me that ring and you, and I should be sorry to lose both. Thank you, Adela."

He took the ring from her and held it in his hand.

"Father," cried Adela, but at the same moment there came from without a low whistle. Her father nodded to her with a little smile.

"Shall I let you out?" he asked.

"No, no," fluttered Adela, coming to him. She took his hand. "Oh, father, do go and speak to him. Tell him I can't. Say—say—oh, father, say anything!"

He lifted her face and kissed her tenderly. "I'll tell him to come to dinner to-morrow," he answered.—The British Weekly.

Curious Insect Mimics.

Many beautiful examples of mimicry are to be seen among the moths. The underwing moth, for instance, so closely resembles the lichen-covered bark of the tree on which it is in the habit of resting that it is often difficult for one to see it even when it is known to be there, and the dagger moth is also difficult to find at times. A question-mark butterfly with wings folded looks almost exactly like a part of the torn or partly eaten dead leaf on which it may be resting, and there are other butterflies in which the deception is carried even further. Some of the most extreme cases are to be seen among the tropical butter-flies, a number of which are best known as 'leaf-insects," from the fact that they look almost exactly like leaves growing from the branch on which they have alighted. The closed wings are to all appearances a leaf, the same in shape and color as any of the leaves about it. A prolongation of the hind wings touches the branch and forms the stem, which adds so much to the deception. A large midrib or vein runs down the middle, and from it radiates a system of smaller veins, very much as they do in a real leaf. Even the imperfections of the leaf are mimicked in some cases, and we find on the wings little spots which correspond to insect bites, mold and blights of various kinds, such as are frequently seen upon leaves. Our own common katydid looks so much like the bright green leaves among which it is feeding that we often pass it by unnoticed.

The "walking-sticks" are a group of insects which live chiefly on the trees and bushes, and take their name from their remarkable protective resemblance to the twigs among which they are found. They are most numerous in the tropics, but we have one species, the common walking-stick, in the United States. This is a slender, long-bodied insect which sometimes occurs in very great numbers in certain forests of the Northern States. The young, most of which are hatched in the spring, are green, corresponding in color to the leaves at that season; but when they are adult, in the fall, their color has changed to gray or brown, to correspond more or less with the foliage. When the leaves have fallen, they closely resemble the twigs on which they rest, stretching out their fore-legs straight in front of them to give the finishing-touches to the twig-like effect.—June Woman's Home Companion.

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AWAKENING TO THE EVIL OF DIVORCE.

Bishop Cheshire has succeeded in impressing upon the State the importance of revising our legislation on the subject of divorce. For some years there has been more or less agitation of this matter in many States; there has, for example, been quite a demand for uniform divorce laws for all the States. But public sentiment has been rather passive in North Carolina.

The truth is we have fairly good laws on the subject of divorce. Divorces may be obtained for the four causes mentioned in the Code; and we are all willing that they should be. But they are also granted for abandonment; and this is the point of offense. This cause has for six years been limited to cases taking their origin before January 1st of the year of the latest General Assembly. This is a clear statement; but we must make it plainer. Take, for example, the last General Assembly. When it met the law read that divorce should be allowed in cases of abandonment taking their origin prior to January 1, 1901. But the General Assembly changed that date to 1903. This has been the practice of the Assembly for several terms. The law would be tolerable but for this custom of moving up the date of limitation. But the date is always moved up—and by attorneys who have on their hands recent cases of abandonment.

Let the people throw themselves heartily against this pernicious trifling with a most serious matter.

OF PASSING INTEREST: MISSIONS TO THE NEGROES.

In his address to the Episcopal Convention at Raleigh last week, Bishop Cheshire declared that the time was approaching when that body must consider the question of separating the white and colored Episcopal churches in North Carolina. At present they have but one Convention and one diocese between the races.

Referring to this matter, one of the negro delegates present declared that he would rather withdraw from the Episcopal denomination altogether and join some other denomination than have such a division. His speech, the papers say, was warmly applauded; but whether the applause was for this statement or not, we cannot say.

* * *

The General Assembly of the Presbyterian church, South, appropriated $15,000 for work amongst the negroes. We read in the Congregationalist, Boston, that "the negro delegates were courteously and kindly treated by their white colleagues while in Mobile, President Roosevelt's hospitality to Booker T. Washington being imitated." Boston is a far way to go for news; and we risk our judgment that our accurate contemporary has been miseld.

* * *

For nine years the North Carolina Baptists have been co-operating with the American Baptist Home Mission Society, the Home Mission Board, and the Negro State Convention in work amongst the negroes. The plan was to employ four colored missionaries to conduct institutes and to have the local white pastors to assist in this institute work. The white people were to give less and less money each year, thus teaching the negroes to depend upon themselves. This work has been quite satisfactory. The negroes are more compactly organized; they are contributing much more for missions and education and, we guess, for support of pastors. The one point of failure has been in respect to the part to be taken by the white pastors. So far as we can recall, each year has witnessed a reduction in the number of white men on the institute programs; and of late we have heard of none. Whether this is the fault of the colored people or the white people, we cannot say.

This year this plan expires by limitation. It has expired twice before and has been renewed. At the next Convention the denomination should determine whether it will renew this plan, whether it will drop this plan and fall in with the Home Board's plan, or drop the work altogether until the Southern Baptist Convention's Commission shall report. We are in favor of submitting the matter to our Baptist State Convention; and if it will provoke warm debate, all the better. We are not in favor of any policy that cannot withstand the test of a thorough airing in the Associations and the Convention; and we are ashamed of the policy of evading questions that may make trouble.

THE MIDSUMMER MEETING: FINAL ANNOUNCEMENT.

The meeting will begin Tuesday evening, June 21. It will close July 1.

It is in three sections, namely, General Meeting; Sunday School Section; Young People's Section. The General Meeting will cover all. The first eight days, saving one, will be devoted to Bible Study, devotion and popular addresses. The Sunday-school Section will run daily, with lectures each afternoon, and on Friday, June 24th, will have right of way throughout the day. The Young People's Section will have two entire days, June 29 and 30.

The meeting is designed with a view to religious recreation. We shall have Bible Study, lectures, addresses, devotional hours, singing, and rest. We will use Gospel Hymns, 1 to 6.

The people everywhere are invited to be present. The people of all faiths round about Jackson Springs are especially invited.

We are receiving letters daily asking for rooms. Mr. Page assures us of accomodations for four hundred. We intend to be present the day before the meeting shall open and to assist in assigning rooms. You may send your name to J. W. Bailey, Raleigh, or to the Manager the Hotel, Jackson Springs. Or you may come without sending your name.

Jackson Springs, let us say, is no out-of-the-way place. It is accessible to all parts of the State. It is on the Aberdeen and Asheboro Railroad, which connects with the Southern at High Point and the Seaboard at Aberdeen. It is in a few miles of Pinehurst and Southern Pines. Its central attraction is a double spring of notable health-giving, appetite-creating water; there is a nice hotel; the best bowling alley in the State; the best out-of-doors tabernacle—built especially for us—in the State; there is also the branch and the woods and the quiet and peace of the fields for the asking; and the fellowship of the saints.

The hotel rate is one dollar per day. The railroad rate is one fare and one-third; that is the ordinary fare one way and only one-third of the ordinary fare for the balance.

We shall have inspiring music. Dr. Robertson's studies in the Words of Jesus will be worth the entire trip. And besides we have engaged some of our ablest speakers and preachers.

We are assured of a large attendance, but not too large. Come, bring your best humor with you; and we shall have a good time.

CHRISTIAN SCIENCE AGAIN.

Since we took up the subject, fairness demands that we shall suffer the Christian Scientists to defend their religion. We have nothing to fear in this policy. But of course we cannot make a Christian Science organ of the Recorder.

We began by pointing out that the official correspondent of the Christian Scientists had attached a meaning to a text which by no reasoning whatever could be found in that text. That correspondent now abandons this point and with an indifference to reality worthy of a Christian Scientist, raises a new one, to-wit—"Why should not men consider nothing unlike God?" Well, they may if they choose. But we choose not to do so. It seems almost blasphemous. We are not debating that question, however. Our point is that such a meaning is not in Philippians 2:5,6, and that our correspondent read such a meaning into that text, and persists in doing so.

It is singular that the Christian Scientists insist upon such a method. But it is so characteristic that one is almost ready to say that there is not a Christian Scientist in the world who can reason candidly. Of course they are sincere, but their immortal minds are of a nature to ignore mortal facts and to evade earthly realities and to make for themselves whatever they wish to make of a given text. It is the chief peculiarity of the Christian Scientists. If anything gets in their way, they go around by the other side, saying, "Oh, there is nothing there!"

This attitude is so important that we must repeat to make it clear.

Our correspondent quoted a fragment from Paul in Philippians as follows: "The same mind which was also in Christ Jesus," "which thinks nothing unlike God," said she, interpreting.

We quoted the same text in full to show that Paul did not say that the mind of Jesus thinks nothing unlike God, as follows: "Let this mind be in you, which was also in Christ Jesus; who existing in the form of God counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men." That is, Jesus chose the form of a servant rather than equality with God. There is absolutely no reference, no hint that he thought "nothing unlike God." It is plainly stated that He thought equality with God not a thing beyond Himself. There is a vast difference between Jesus and just anything.

And now our correspondent, failing utterly to face the point, raises the question, "Well, why should we not think nothing unlike God?"

Suppose we do, does that change the meaning of Paul's text? One's thinking so cannot make it so. But it is sadly true of Christian Scientists that they hold precisely the contrary; and if the Scripture will not mean what they wish it to mean, they make it do so.

Our point is not of whys and wherefores, but this: That Christian Scientists read their own meaning into the Scriptures and that with singular persistence, as is shown in this instance.

In another paper we shall print an extensive exposition of this point by A. C. Dixon. As for the other points in our correspondent's article, we trust the intelligent reader to perceive that in the matter of healing, of reality and of food, water, etc., she utterly begs the question.

A TROUBLED CONSCIENCE.

The Western Recorder, that model of good temper, orthodoxy and fairness, has the following to say:

The Biblical Recorder denounces those whom it regards as out of line with the Nashville meeting of the Southern Baptist Convention, calling them "bats," "owls," "jackals" and "bullies." Now that the Chowan Association (representing 8,500 North Carolina Baptists) have expressed their disapproval of certain action of the Nashville Convention, we wait with interest to see what epithets the B. R. will apply to them. Are they "bats," "owls," "jackals" and "bullies," too? Then the Biblical Recorder itself objected to something done by vote of the Nashville Convention. Does not this line up the editor of that paper with the "bats," "owls," "jackals" and "bullies"? It was Dr. T. H. Pritchard, of North Carolina, who said, "The world is round and funny."

Nothing could be more characteristic of our contemporary than the foregoing squib.

For example, consider its pettish temper; its spitefulness.

Again, observe its fairness of statement: The Biblical Recorder denounced all whom it regards as out of line with the Nashville Convention—which our readers are witnesses that we did not. It must, therefore, denounce the Chowan Association. Very logical, isn't it? And so funny! And round!!

Worst of all, the Western Recorder takes our strictures wholly to itself. We characterized the men who have stood for disorder and in particular those who have harassed and fettered the Seminary. And, knowing this, the Western Recorder takes it all to itself. It is welcome. But we did not suspect it had the candor to confess—even spitefully.

It may put itself on the side of the kickers, dis-

turbers and disorganizers. It may announce, and this it almost does, that it was not in sympathy with that glorious rally to the Seminary. For to that rally our editorial interpretation had reference. But it cannot charge us with having made the accusation.

Something is evidently troubling the Western Recorder's conscience. Is it bewitched?

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

FIELD WORK IN MAY.

The field record of the Secretary for the month of May was twenty-five services at eight churches in seven Associations. The first day of the month found him at Gastonia in an institute with Secretary Spilman and Pastor Reddish. Two prayer services were conducted in the First Church, Raleigh. An institute lasting three days and including the second Sunday was held with Pastor Craig at Rocky Mount. The third Sunday was spent at Greensboro with the First Baptist Sunday-school and as supply for Dr. Battle morning and evening. The week following he attended the annual meeting of the old Chowan at Edenton. A flying trip was made to Rock Spring in Orange County where Revs. J. F. McDuffie and A. C. Hamby are doing good work in church and school; the commencement sermon was delivered at the close of the school. The fourth Sunday was spent at Franklinton with Superintendent Bruce White and Pastor T. B. Justice in services morning and evening. One night was spent at Oxford with Superintendent Frank W. Hancock, the occasion being the close of a successful Red and Blue contest. Very much to the regret of the Secretary he was, owing to sickness in his family, unable to visit any of the fifth Sunday meetings the last of the month as he had hoped, planned, and expected. The Sunday at home was, however, utilized in part by attending the Sunday-school in the State Penitentiary and teaching a class of convicts. A pretty busy month; may it be that at least some good was done!

Order of Exercises at Franklinton.

Our Franklinton Sunday-school has its Order of Exercises printed on a neat card and distributted throughout the building. This order no doubt has contributed toward making this one of the best-ordered Sunday-schools I have visited. Promptly at 9.45 a. m., Superintendent R. Bruce White opened the school. The following order was observed:

1. Song. (The numbers of the five songs were put upon the blackboard as well as announced by the superintendent. The school stood during each song. The organist is a young man.)
2. Responsive Recitation. (The twenty-third Psalm is printed on the order of exercises, but the school led by the superintendent gave it from memory; and the great majority joined in, too.)
3. Prayer. (The superintendent leading.)
4. Song.
5. Reading the Lesson, Responsive. (All the school united in giving the Golden Text.)
6. Song. (While this was being sung the secretary placed the various records in the hands of the teachers. When the song had concluded, the superintendent, in a few words, announced the main theme of the lesson.)
7. Lesson Study in Classes. (Very through preparation seemed to have been made by the teachers for their work; certainly Mr. White had given the lesson fine exegetical and homiletical study. Five minutes before the close of the teaching period, the first bell indicates that teachers will make out reports and the second that the school will come together.)
8. Song.
9. Review of Day's Lesson. (This was done by the superintendent; it occupied not more than five minutes; it opened with a few clear pointed questions to the little folks arousing their attentions and testing their knowledge, and then gave for all the heart of the lesson.)
10. Secretary's Report and Other Business. (There were six classes, three of them reporting an attendance of one hundred per cent. and the school numbered one hundred and sixty-three.)
11. Song.
12. Dismission with the Lord's Prayer in concert.

Red and Blue Contest at Oxford.

Of our Sunday-school at Oxford, Mr. Frank W. Hancock has been the successful superintendent for eight or ten years. Recently (and, I believe, at the suggestion of their aggressive pastor, Dr. A. B. Dunaway) they decided to try the "Red-and-Blue-Contest" plan for increasing the attendance. Accordingly a start was made the first Sunday in April. One hundred and forty-eight scholars were present on that day. These were divided into equal groups, seventy-four each, each side selected a captain and each captain was given three lieutenants. The Advisory Board was made to consist of the pastor, superintendent, and secretary who were to be neutral. Each captain gave to each of the seventy-four in his charge a button and soliciting cards, red or blue. Each company then made a canvass of the town and community, getting all non-attendants they could to sign these pledge cards to come to Sunday-school. After being present two Sundays, each of these new scholars was entitled to a button.

Such was the plan adopted and tried for a period of eight Sundays. During that time the enrolment went up from one hundred and forty-eight to three hundred and seventeen, the net increase being one hundred and sixty-nine. There was rivalry, of course, between the companies, but it was friendly and salutary; no feeling or friction marred the contest. It was found that the blues had won, their average attendance (fractions omitted) being one hundred and thirty-nine as against that of ninety-four for the reds. At the exercises concluding the contest there was special music, it was a pleasure for the Secretary to make a brief talk, a gold medal was awarded the captain of the successful company, and afterward refreshments were served in the parlors of the church.

Two other features in this school were noted—one was the names of the various classes: four of them are for distinguished missionaries, five for pastors of the church (Devin, Stradley, Marsh, Hardaway, Dunaway), and there is the Seminary class of girls. The other is the banner feature: two are used—one goes to the class making the largest contribution per capita during the month, and the other to the class having the largest per cent of attendance for the month.

* * *

CHRIST'S RESURRECTION AND RISEN LIFE ON EARTH.

Sunday-school Lesson for June 19th. Matt. 28:1-15.

(The editor being unprepared to treat this supreme subject takes the liberty to reprint Dr. A. E. Dunning's treatment of the lesson in the Congregationalist.)

The Sunday morning after the burial of Jesus two women came very early to the tomb to embalm his body (Matt. 28:1). Both were named Mary. Neither of them was his mother, though one was old enough to be his mother (Mark 16:1). They had examined the tomb and the position of the body at the time of the burial, and before the Sabbath had prepared spices and ointments for embalming (Luke 23: 55,56). As they came near they expressed anxiety as to how they should get into the tomb (Mark 16:3), whose door had been closed and barred by a stone officially sealed according to the governor's order (Matt. 27:65,66). Their surprise was great when they found the stone rolled away from the door by an earthquake, and an angel sitting on it (Matt. 28:2-4). Still more were they surprised on entering the tomb to find that the body of Jesus, which they had seen placed there, was gone.

The women's remembrance of the scene varied, at any rate as it was reported in after years. Some thought they had seen the angel on the outside of the tomb sitting on the stone (Matthew); others that he was within the tomb, sitting on the right side of he place where the body had lain (Mark), and that he appeared as a young man; and still others thought that two young men were standing there in dazzling garments (Luke). All three evangelists, however, agree as to the message given to the women. It was that Jesus, who had been crucified, had risen from the place where he had been laid, which was empty. In Galilee He had told His disciples that he was going up to Jerusalem to be crucified (Luke 24:6,7; 9:22), and that he would rise the third day. The women were told that they would see him in Galilee, and that they must take a message to his disciples, including Peter, to meet him somewhere there (Matt. 28:7,8). It was said that the women ran joyfully to the disciples with their news (Matt. 28:8), and reported it to all the friends of Jesus (Luke 24:9,10), but according to the recollection of others the women fled frightened from the tomb, and did not mention to any one what they had seen and heard (Mark 16:8).

One of the women, Mary Magdalene, seeing the stone taken away, ran back to the city and told Peter and John that the body had been removed. The two disciples hastened to the tomb and found it empty. After examining it, and finding the garments lying there which had been wrapped round the body, they went home again (John 20:2-10), but Mary returned to find the tomb deserted, and wept inconsolably. She seems not to have caught, or at any rate to have comprehended at all, the message that Jesus had risen. She only saw that the body had disappeared. But standing there alone, she stooped down and looked into the tomb and saw the two angels still there. They asked her compassionately why she was weeping. She answered that it was because her Lord's body had been removed, she knew not where. Then she turned and saw another person standing behind her, whom she supposed was the keeper of the garden, and heard him asking the same question. It occurred to her that he might have taken away the body, and she asked him if he would show her where it was. The answer was only the mention of her name. In her bewilderment she recognized the voice and in a sudden abandon of joy she cried, "My Teacher, my Teacher" (John 20:11-16)! She seems to have thrown herself at his feet and clasped his knees, as the other women did when they met him (Matt. 28:9). But he told her not to touch him, because his former life of companionship with his friends had ended and his new life at the right hand of the Father Almighty had not yet begun. He commissioned her to go and tell the disciples that he was soon to enter on that life, and that they all would have some share in it (John 20:17-18).

The incident is briefly mentioned that while the women were going to tell their news to the disciples, some of the guard that the chief priests had placed at the tomb came and reported to them how the seal had been broken by an earthquake and the grave had been emptied. The priests bribed the soldiers to circulate the story that the body had been stolen by the disciples; and promised to use their influence with Pilate, who was indifferent to the whole matter (Matt. 27:62-66), not to punish them (Matt. 28:11-15).

As yet Jesus had been seen since His resurrection only by the women who had gone to the tomb to embalm His body. But on that same Sunday afternoon as two of His disciples, not of the twelve, were returning from Jerusalem on foot to their village home among the hills, they were joined by a stranger whom they made their guest when they had arrived. In the act of breaking bread with them he suddenly disappeared, and then they recognised that their guest was their Lord (Luke 24:13-35). Hurrying back to Jerusalem they found the eleven in a room at table (Mark 16:14). As they told their story and were declaring that Jesus had risen, He suddenly appeared with a word of benediction. In their amazement they were frightened at what they thought must be a ghost, but He chided them, as He had the two other disciples, for their dullness, and to convince them that He was actually risen, He showed them His wounds, and then ate with them at the table (Luke 24:36-43). The next Sunday evening He joined them again, and convinced Thomas that He had risen (John 20:26-29). Later still He met them according to appointment on a mountain in Galilee (Matt. 28:16), and also on the lake shore, where again He ate with them (John 21:1-23). There was a tradition that on one occasion He appeared to more than five hundred disciples at once (1 Cor. 15:6), a far larger number than were gathered in Jerusalem at Pentecost.

The thing which was most vividly remembered of what He had said to them after His resurrection was His solemn charge, which He appears to have repeated on different occasions (Mark 16:14,15); Matt. 28:16-20; Acts 1:6-8). That remains with His church as an abiding impulse to spread His gospel through all the world; and the faith of His church is unshaken that when His gospel shall be everywhere known, the risen Lord who disappeared amid clouds, will appear again (Acts 1:9-11) and the prophecy will be fulfilled that "the kingdom of the world is become the kingdom of our Lord and of his Christ; and He shall reign forever and ever."

NOT THE LORD'S DOING.

"The days of our years are three score years and ten." Well, Peter Donamo died at thirty. He ate fried ham and chicken pie and other things until his stomach declared it would not undertake the job of trying to digest them; so the whole machinery stopped. Doctors and other people pronounced it a plain case of heart-failure. The obituary writer is called on and he begins—"God in His all-wise providence has called Bro. Donamo from time to eternity," etc.

David Rusty-coat died in his forty-ninth year. He had been in the habit of taking his apple jack freely three or four times a day, until his system completely gave out, though a church member perhaps. In this case also the obituary writer comes, and says, "God, who makes no mistakes, has, in His infinite wisdom, removed from us our dear Brother Rusty-coat to higher realms above," etc.

R. Q. A. TEAGUE.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Report of the Womans Central Committee of Missions for the Quarter Ending May 31st, 1904.

Ashe Association.—Beaver Creek, $1.50.

Atlantic Association.—Morehead City, $8.00; New Bern, First Church, $24.61; New Bern, First Church Sun., $5.00; Swansboro, $11.23; Swansboro Sun., $1.00—total, $49.84.

Beulah Association. — Trinity, $3.05; Clement, $4.37; Lea Bethel, $7.81; Beulah Association, $4.00; Shiloh, $3.35; Ephesus, $4.22; Yanceyville, $6.55—total, $33.35.

Brunswick Association. — Southport, $10.35; Bethel, $5.00; Antioch, $2.80; Mill Creek, $1.00—total, $19.15.

Brushy Mountain Association.—Wilkesboro, $18.00.

Buncombe Association. — Cane Creek, $2.82; Cane Creek Sun., .23; Beaver Dam, $6.00; Antioch, $1.52; Morgan Hill, $1.60; Asheville First Church, $126.24; Antioch Sun., $5.40; Macedonia, $1.50; Berea, $3.50—total, $148.81.

Bladen Association.—Abbottsburg, $1.70; Galeed, $12.00—total, $13.70.

Cape Fear and Columbus Association.—Smyrna Sun. $4.00; Whiteville $8.58; Whiteville Sun., $5.12; Chadbourne, $6.80—total, $24.50.

Carolina Association.—Fruitland, $5.00.

Caldwell, Association. — Lenoir, $8.85.

Cedar Creek Association.—Rockfish, $19.45; Green Springs, $4.70; Cedar Creek, $5.05—total, $29.20.

Chowan Association. — Edenton, $17.10; Sawyer's Creek, $15.75; Reynoldson, $5.92; Warwick, $18.19—total, $56.89.

Central Association—Raleigh First church, $130.56; Raleigh First church Sun., $10.00; Forestville Sun., $3.00; Wake Forest Sun., $2.35; Bethlehem, $10.00; Wake Forest Y. L. S., $29.80; Olive Branch, $1.45; B. F. University, $25.50; Youngsville, $4.25; Youngsville Sun., $1.00; Oak Grove, $4.54; Wake Forest, $36.99; Flat Rock, $2.00—total, $261.44.

Eastern Association. — Johnston Sun., $3.73; Clinton, $13.50; Clinton Sun., $3.47; Clinton Y. L. S., $4.15; Warsaw, $3.00; Johnstons, $4.85—total, $32.70.

Flat River Association.—Roxboro, $19.00; Florence Avenue, $27.80; Mt. Zion, $3.95; Mt. Zion Sun., $1.05; Oxford, $40.25; Oxford, Girls' Society, $7.45; Mill Creek, $15.00—total, $114.50.

French Broad Association.—Marshall, $3.32; Mars Hill, $2.15; Mars Hill Sun., $1.25—total, $6.72.

Green River Association.—Pleasant Hill, $4.66; Mt. Vernon, $7.50; Rutherfordton Sun., $4.40; Rutherfordton, $14.08; Mountain Creek, $2.00; Round Hill, $9.55; Montford's Cove, $3.42; Mt. Vernon Sun., $1.50—total, $47.11.

Haywood Association.—Waynesville, $13.33.

Johnston County Association.—Selma, $7.15; Clayton, $43.20; Clayton Junior Union, $7.00; Smithfield, $12.12—total, $69.47.

Kings Mountain Association.—Shelby, $12.88; Kings Mountain, $7.50; Cherryville, $1.00; New Bethel, $9.90; New Bethel Sun., .84—total, $32.12.

Little River Association.—New Hill, $2.00; Dunn, $5.00—total, $7.00.

Liberty Association.—Thomasville, $33.16; Lexington, $7.00; Lexington Sun., $6.00—total, $46.16.

Mecklenburg and Cabarrus Association.—Pritchard Memorial, Charlotte, $14.00; Tryon Street, Charlotte, Y. L. S., $61.20; Tryon Street, Charlotte, $59.35; Twelfth Street, Charlotte, Sun., $6.00; Tryon Street, Charlotte, Sun., $15.00; Miss L. D. Price, $2.00—total, $157.55.

Mitchell County Association.—Roan Mountain, $3.00; Bear Creek, $18.25; Silver's Chapel, $1.00—total, $21.25.

Montgomery Association.—Mount Gilead, $7.25.

Mt. Zion Association.—Hillsboro, $3.60; Graham, $3.85; Durham Second Church, $7.55; Durham First Church, $96.89; Robeson's Grove, $1.50; Bells, $1.45; Chapel Hill, $2.50; West Chapel Hill, $3.50; Burlington, $2.60; Mt. Pisgah, $14.34; Lystra, $2.60; Durham First Church Sun., $18.00; Mt. Gilead, 7.05; Burlington Sun., $1.00; Red Mountain, $4.70; West Durham Sun., $2.00; Chapel Hill Sun., $10.00; West Durham, $10.85; Bynum, $10.70; Bethel, $3.05; Olive's Chapel, $12.71—total, $222.84.

Neuse Association.—Fort Barnwell, $11.00; Tabernacle, New Bern Sun., $4.47; Tabernacle, New Bern, $103.55; LaGrange, $2.00; Pollocksville, $6.20; Goldsboro Second Church, $4.00; Spring Garden, $1.20; Kinston, $42.90; Goldsboro First Church Sun., $15.00; Goldsboro First Church, $17.30; Goldsboro S. S., $12; Antioch, $14.65; Kinston Y. L. S., $14.65; Kinston Sun., $12.00—total, $260.92.

Pee Dee Association.—Polkton, $5.35; Ansonville, $2.90; Rockingham, $5.85; Rockingham Sun., $2.72; Roberdel, $7.60; Lilesville Sun., $1.27; Lilesville Y. P. S., $5.76; Spring Hill, $5.70; Lilesville, $10.15; Wadesboro Sun., $1.00; Wadesboro, $32.60; Gum Springs, $5.25; Laurinburg, $10.15—total, $96.30.

Piedmont Association—Greensboro First Church Sun., $2.05; Greensboro First Church, $30.00; Greensboro First Church Y. L. S., $26.00; High Point, $27.60; High Point Sup., $3.80; Reidsville, $8.45—total, $97.90.

Pilot Mountain Association.—Salem Mission Line, $6.75; Winston First Church, $30.80; Leaksville, $9.51; Waughtown, $7.00; Lewisville, $4.40; Winston, Broad Street, $7.00; Mount Airy, $4.00; Mount Airy Sun., $5.00—total, $74.46.

Raleigh Association.—Apex, $15.50; Holly Springs, $5.80; Holly Springs Sun., $1.20; Cary, $18.75; Hepzibah, $4.31; Cary Y. L. S., $4.00; Mt. Hermon, $5.50—total, $55.06.

Robeson Association.—Fair Bluff, $4.43; Rowland, .55; Bear Swamp, $4.10; Lumberton Sun., $2.88; Parkton, $3.95; Lumberton, $14.16; Red Springs Sun., $3.18; Lumberton, No. 2, $5.55; Maxton Sun., $2.15; Lumber Bridge, .45; Lumber Bridge Sun., .76; Raft Swamp, $7.40; Maxton, $6.90; Bethany, .75; Big Branch, $8.65; Ashpole Sun., No. 1, $4.73; Ashpole Sun., No. 2, $2.41; Pleasant Hill, $1.10; Saddle Tree, $13.50; Ashpole, $15.00; Long Branch, $7.00; Lumberton, $9.00; Red Springs, $2.30; Back Swamp Sun., $1.19—total, $122.09.

Sandy Creek Association.—Cameron, $21.50; Siler City, $8.51; Bethany, $3.00; Cameron Sun., $4.78; Pine Bluff, $5.75; Carthage, $14.20; Carthage Sun., $1.84—total, $59.58.

Sandy Run Association.—Immanuel, $7.00; Bethel, $2.20; Henrietta, $16.55; Henrietta Sun., .56—total, $26.31.

South Fork Association.—Hickory, $16.30; Newton Sun., .75; Maiden, $3.10—total, $20.15.

South River Association.—White Oak, $7.00; Concord, $3.50; Fayetteville, $15.51; Clement, $1.29; Salemburg, $29.68; Salemburg Sun., $3.62; Salemburg Y. L. S., .57; Fayetteville Sun., $6.08; Antioch, $8.00; Spring Branch, $5.44; Mill Creek, $1.00; total, $81.69.

South Yadkin Association.—Statesville, Western Avenue, $6.25; Statesville First Church, $25.78; Statesville First Church Sun., $5.01; Mocksville Sun., $1.78; Mocksville, $1.78; Mocksville, $5.21; Salisbury First Church, $23.50; Salisbury Y. L. S., $1.00; South Yadkin Association, $20.25; Mooresville, $1.55; Salisbury, Chestnut Hill, $3.00; Spencer, $3.85—total, $97.18.

Surry Association.—Elkin, $7.26.

Stanley Association.—Albemarle, $8.00; Norwood, $2.35—total, $10.35.

Tuckaseigee Association.—Dillsboro, .85.

Tar River Association.—Weldon Sun., $4.50; Louisburg, $13.50; Sandy Creek, $1.00; Scott and Nick Mission Class, $15.50; Washington, $13.50; Weldon, $9.62; Hobgood, $11.50; Rocky Mount, $14.26; Poplar Spring, $11.00; Louisburg Sun., $4; Stony Creek, $2.97; Hickory, $3.40; North Rocky Mount, $3.00; Scott and Nick, $53.48; Wilson, $8.00; Mt. Zion, $1.40; Henderson, $30.80; Columbia, $2.50; Columbia Sun., $3.00; Tarboro, $4.15; Warren Plains, $3.13; Greenville, $36.20; Washington Sun., $2.85; Rocky Mount Sun., $10; Tarboro Sun., $1.00—total, $264.26.

Union Association. — Marshville, $4.15; Meadow Branch, $2.75; Monroe, $25.00—total, $31.90.

West Chowan Association.—Hebron, $11.00; Lawrence Cross Roads, $2.00; Seaboard, $4.08; Cashie, $12; Mt. Tabor, $18.19; Potecasi, $15.34; Windsor, $2.40; Elam, $3.25; Windsor Sun., $8.70; Buckhorn, $14.50; Rich Square, $5.95; Galatia, $11.05; Ahoskie, $15.00; Roanoke, $6.70; Mt. Carmel, $13.00; Chowan, $3.40; Holly Grove School-House, $11.50; Murfreesboro Sun., $15.50; Jackson, $11.07; Pine Forest, $2.00—total, $186.63.

Wilmington Association. — Wilmington Sun., $11.00; Wilmington, $25.10; Southside, Wilmington, $10—total, $46.12.

No Association Given.—Lennon's Cross Roads, $2.50; St. John's, $3.73; Core Creek, $4.98; Blanche, $3.28; Hamilton, $5.36—total, $19.85; grand total, $3,007.09.

Appropriated as follows:

To Yates College, $146.80; to Foreign Missions, $850.18; to Christmas Offering, $96.20; total Foreign Missions, $1,093.18; to Home Missions, $543.28; to Self-Denial Offering, $973.02; to Home Mission Boxes, $108.00; total Home Missions, $1,624.30; to State Missions, $288.61; to Expense Fund, $1.00—grand total, $3,007.09.

Of the above amount, the Sunbeams contributed:

To Foreign Missions, $139.13; to Yates College, $12.75; to Christmas Offering, $10.28; total Foreign Missions, $162.16; to Home Missions, $62.57; to Self-Denial Offering, $44.59; total Home Missions, $107.16; to State Missions, $10.25—total, $279.57.

Respectfully submitted,
MISS F. E. S. HECK,
Pres. W. C. C.
MRS. WESLEY N. JONES,
Secretary and Treasurer.

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The Wake Forest Commencement.

BY A. T. PERCELL.

Commencement week was all that could be desired as a commencement week. The weather was almost perfect. The nights were simply glorious. Everything was conducive to gaiety and mirth and high spirits. The beautiful old campus was covered with flowers. The campus walls green with sweet-scented honeysuckle. The roses were all abloom around the buildings and along the well-trimmed walks.

Commencement opened with the baccalaureate sermon by Dr. C. E. Taylor. It was a sermon of depth and power. Dr. Taylor was at his best and the impression made was deep and lasting. Few have Dr. Taylor's simplicity and directness of style, or his power to reach the hearts of his hearers. None know him but to love and admire him.

The class day exercises, which began at 3.45 p. m. Monday, were in every way pleasing. For many years this feature of commencement week has been omitted. Its success insures it for the future a permanent place in the exercises of commencement week.

Mr. E. F. Ward, president of the class, opened the exercises with a few pleasing and impressive remarks. He was followed by Mr. Hugh L. Story, who read the class history. It was full of humorous hits and happy allusions. The crowd enjoyed every word of it from first to last. It was a well written and well conceived production.

The "Class Poem," by Mr. Charles Preston Weaver, was exceptionally well done. Rarely does verse of this variety contain so much of merit.

The Class Prophecy, by Mr. B. A. Critcher, was very amusing and very much enjoyed.

The Class Oration was delivered by Mr. W. H. Whitehead. His subject was "The College Graduate and His Duty to the State." He handled his subject in a masterly style.

The exercises were much enjoyed by every one present. Each participant in the exercises acquitted himself with honor, both to himself and to his class.

The address before the School of Medicine by Dr. J. Allison Hodges, of Richmond, Va., was a powerful one in every respect. His theme was the "Relation of Scientific Education to the Affairs of Life." It was an address full of hope for the future and of faith in the "fairy tales of science." Dr. Hodges impresses one as a man of wonderful strength and ability. He is a man of magnificent physique and, in every way, a son of whom North Carolina may justly be proud.

At 11.00 a. m. Tuesday came the address before the Literary Societies by Dr. C. S. Gardner, of Richmond, Va. He was introduced by the popular editor of the "Charlotte News," Mr. W. C. Dowd, in a few well-chosen remarks. Dr. Gardner's subject was "Education, a Civic Duty." It is an old subject—one that has been threshed over and over by educators and politicians. Dr. Gardner did not follow the beaten paths of these—his predecessors. From start to finish he held the attention of the large audience. In the course of his address he referred to that much discussed question—Negro Education. In part, he said:

"We are to-day confronted by the question as to the propriety of educating the negro. The negro is perfectly willing, in his uneducated state, to bow his head to the yoke of the white man. The negro is not able to receive much of our education, owing to the narrowness of his powers and possibilities; but the gospel of our modern civilization is to give light wherever needed, no matter where that be. It is God's great will that wherever there be a spark of intelligence that it should be furnished light."

He bitterly condemned the spirit of "sentimentalism" that has crept into our life. Sentimentalism he defined as the spirit abroad in the land which enables men to see a George Washington in Aguinaldo, and the sublime and loftly character of a Robert E. Lee, a Zebulon B. Vance, or a Henry W. Grady in Booker T. Washington.

It was a wonderful speech.

After Dr. Gardner had concluded, the medals for oratory, essays and stories were awarded. Rev. J. O. Gough, of South Carolina, awarded the following medals to members of the Phi. Society: To D. H. Bland, of Pender County, the senior orator's medal; to E. A. Turner, of Wake County, the junior orator's medal; to Elijah Cox, of Onslow County, the medal for improvement in oratory, Sophomore class; to W. R. Edmonds, of Surry County, the medal for improvement in oratory and debate, Freshman class.

The medals of Eu. Society were delivered by Mr. Chas. A. Smith, of South Carolina: To J. W. Whisnant, of Caldwell County, was awarded the Dixon oratory medal; to A. L. Fletcher, of Ashe County, the junior orator's medal; to R. H. Ferrall, of Raleigh, the medal for improvement in oratory and debate, Freshman class.

The medals, open to both societies, were awarded by Rev. Baylus Cade. Mr. James Royall, of Wake Forest, won the "Dixon Essay Medal;" Mr. Walter L. Beach, of Caldwell, the "Student Essay Medal," and Mr. C. T. Goode, of Cleveland, the "Student Fiction Medal."

Tuesday evening was taken up by interesting mass-meetings in each of the society halls.

The alumni address was delivered Tuesday night by Col. F. P. Hobgood, of Greensboro. His subject was "Success." Col. Hobgood has a pleasing style, and his address was much enjoyed.

Wednesday, commencement day proper, was the most enjoyable day of the week. The orations by members of the class were much enjoyed. While all were good, the speech of Mr. T. Allen, of South Carolina, subject, "The Type of Southern Leadership Needed," and that of Mr. J. W. Whisnant, of Caldwell County, subject, "The Public Highway," were of exceptionally high order, and deserve especial mention.

After the orations were over, Dr. Taylor awarded the diplomas. The class of this year is an unusually large one, there being eight applicants for the degree of Master of Arts, twenty-seven for the degree of Bachelor of Arts, six for Bachelor of Laws, and one for Bachelor of Science. The degree of Bachelor of Science was established only last year, and Mr. H. W. Vernon claims the honor of being the first to receive this degree.

Of the applicants for the degree of Master of Arts, Messrs. D. A. Covington and G. T. Stephenson were graduated with the destinction summa cum laude, having made an average of over ninety-eight during their past year's work. Of the applicants for the degree of Bachelor of Arts, Mr. J. W. Whisnant led, having made an average during his whole course of 98 3-5 per cent.

Immediately after the presentation of diplomas, the corner-stone of the new Alumni Hall was laid with impressive ceremonies by the senior class. Dr. Taylor acted as master of ceremonies. The corner-stone, which is the gift of the senior class, was presented by Mr. E. F. Ward, president of the class. Hon. I. M. Meekins, of Elizabeth City, responded on behalf of the Alumni Association, in an eloquent speech of acceptance. The corner-stone, bearing the beautiful motto, "For the Truth," was then formally laid by Mr. Ward. After prayer by Rev. C. J. Thompson, of Durham, and the singing of "Here's to Wake Forest" by the class, the exercises closed.

On Wednesday afternoon, the Wake Forest Glee Club and Orchestra gave a most enjoyable concert.

The annual band concert and social gathering, beginning at 8.30 p. m. Wednesday closed the exercises of the commencement. The evening was made especially enjoyable by the excellent music rendered by the First Regiment Band of Virginia.

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NEWS & NOTES.

The Confederate Veterans are meeting in Nashville, Tenn., this week.

A severe hail, destroying $20,000 of crops, is reported from Scotland County.

Attorney-General Knox will succeed the late Mr. Quay as Senator from Pennsylvania.

The champion (wood-seller) of Craven is taking things easy since Mr. Page went home.

Hon. Henry G. Turner, of the Supreme Bench of Georgia, a public man of loftiest character, died in Raleigh last week. He was a son of North Carolina whose memory she may well cherish.

Organized labor has appealed to the President to protect their brothers from the deportation instituted by the State of Colorado. They took the sword, and the sword proved too much for them. Now they appeal to the order that they endeavored to destroy.

Nothwithstanding that the South is largely for Judge Parker—and he is a most admirable man—there is a growing impression that the Hearst element, completely whipped out, will be able to prevent him from obtaining the nomination. Judge Parker is in the lead and he will probably be the Democratic leader. But the conditions are favorable for a dark horse.

We may report no progress in the Japan-Russia war. There have been two weeks of preparation for the final assault on Port Arthur. It is understood that the Japanese have been receiving reinforcements; and there is an impression that Kuropatkin is hastening a large army to the relief of Russia's prized Gibraltar. There is also an impression that if the Japanese shall take Port Arthur, the Russians will lose heart and get in a mind to receive suggestions of peace. News may be expected at any time.

In North Carolina the race for the Democratic nomination for Governor has taken intelligible form. Mr. Glenn leads with about 400 votes, but it is not likely that he will ever get more than he begins with; and he will not have enough to win on the first ballot. Mr. Stedman disputes Mr. Glenn's lead with nearly 400 votes. The remaining four hundred votes are divided between Davidson and Turner or withheld for a stroke. Conditions are, therefore, favorable for a dark horse. There is a quite general trend toward Mr. Turner as second choice, and wise judges are predicting his nomination. Others speak of Mr. Daughton of Alleghany—a very strong man. Judge Brown's nomination to the Supreme Bench is conceded; and Judge Hoke has the lead of Judge Justice. The State officers are being generally endorsed, although there are candidates in the field for Corporation Commissioner to succeed Mr. Rogers—a most excellent man and officer—and Patterson, the Commissioner of Agriculture. Mr. Patterson is a good man and public servant, but he has held office a long time and this raises quite a question as to him.

The first complete and correct census of the Philippine Islands, just published, gives the total population at 7,635,426, which is somewhat less than the usual estimate. It will be a surprise to most people to learn that only 647,740 are classed as wild and uncivilized, leaving almost 7,000,000 of the Filipinos who are civilized. The wild tribes form so inconsiderable a portion of the people as to be hardly worthy of consideration in thinking of the people as a whole. Like the American Indians, however, they make an amount of trouble altogether disproportionate to their numbers. There are 343 islands with names and many others not given by name. The island having the most people is Luzon with 3,798,507, of whom 223,506 are uncivilized. Panay has 743,646, Cebu 592,247, all civilized, Mindanao, 499,634, of which 252,940, ore more than one-half, are wild tribes. Manila, the largest city, has 210,028 inhabitants. Only 23,000 of the aboriginal Negritos remain. Nearly all the civilized Filipinos are nominally Roman Catholics.

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$18.20 Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 5, 6, 7, and 8; final limit August 31, 1904. An extension until October 31, 1904, can be obtained by paying difference between rate which ticket was sold and summer tourist rate.

$17.75 Raleigh to Nashville, Tenn., and return, account Peabody Normal Summer School. Tickets on sale June 5, 6, 7, 18, 19, 20, July 3, 4, and 5; with final limit fifteen days from date of sale. An extension can be obtained until September 30th, on payment of a fee of 50 cents.

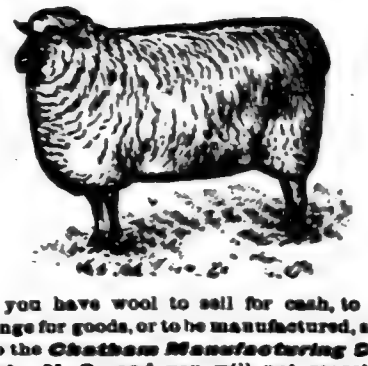
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Dog Tray.

One of the candidates for Governor is likely to have more time than he desires to ruminate on the fate of good dog Tray, thanks to the overzeal in his behalf of certain questionable gentlemen. Dog Tray, you recall, was a mighty good dog; but he got in with the wrong crowd and was whipped. To be sure, he did not have the benefit of clergy; but we are not sure that it would have been any the better for him, if he had. It is too late when a candidate for high office begins to prove character and profess repentance. A preacher's eulogy more befits a funeral than a political meeting.

A Lesson to Labor Unions.

Nothing could be more distressing than the news from Colorado, but we assume that it will not be without a most wholesome effect.

Without going into the details we may say that there was a strike of certain union miners. Their places were taken by non-union miners. Whereupon the union miners killed twelve of the new workers by means of a dynamite explosion. This so incensed the public that the union miners have been actually exiled from the State, and the Sunday papers reported a crowd of them stranded and in great distress in Kansas. Troops were called out, and there is more than one report of blood-shed.

A man has right to join a union. He has right not to join a union. A man has a right to work whether a union gives him permission or not. This paper advocates the organization of laborers and tradesmen; but the moment these organizations become intolerant, high-handed, oppressive or over-bearing our hand turns as readily against them as against any other outcropping of oppression. The Colorado Union men ruined their cause and injured their fellow union men everywhere. But their fate—visited so harshly and so straightly upon them—will be a warning throughout the Nation against persecution and the abuse of power. The Labor Unions have much to learn.

The time will never come in this land when any body or any organization can interfere with personal rights. Neither Pope, boss, capitalist, labor union nor any other will be suffered long to lord it over his fellowmen. The right to work—without asking any one's permission—is as nearly divine as any right of man.

More Trouble for Trinity College.

Trinity College has a lot of trouble, but she enjoys prosperity amazingly. Certain people enjoy attacking her president, faculty and benefactors. One might have written President Kilgo down as a failure years ago were he not such a tremendous success. And there have been dozens of times when certain wise ones thought they had the institution ruined. But she wound up the school year last week with more students than any Christian college in the State; with more strictly academic students than any of the colleges; and it has for years been conceded that her faculty is unsurpassed.

We have a moral here, and it is this: Trouble is not trouble if you bring it on in a good cause. It is blessing. We could wish that other colleges might dodge and cringe less and have more students, more prosperity, more endowment, and more trouble with the demagogs and their dupes.

Trinity received $100,000 last week from two of the Messrs. Duke, and $6,000 from another source. These sums were given to build and equip a woman's college in connection with the institution; and the condition attached is that the Methodist people shall give $50,000. They will do it, of course. It should be said here that Mr. Benj. Duke, one of the givers of this gift, gave to our Baptist Woman's University $2,000, a sum not equalled by any other living benefactor so far as we know.

Trinity College is a monument to the weakness of the men that have tried to overthrow it, and to the strength of will, the courage and devotion of its President, its faculty, its trustees, the Conferences, and its benefactors and friends. Their high purpose has carried them onward over all manner of opposition.

From Across the Continent.

I am anxious to see the Recorder's subscription list reach the ten, yes, the twenty thousand mark if possible; for there is not a family, no difference where they are, who are not made better Christians and more loyal citizens for having read its pages.

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ACADEMIC DEPARTMENT,
LAW, MEDICINE, PHARMACY.
Free tuition to indigent and to ministers' sons. Scholarships and loans for the needy.
620 Students. 67 Instructors.
New Dormitories, Gymnasium, Water-Works, Central Heating System.
The Fall Term Begins Sept. 6th, 1904. Address
Francis P. Venerable, President
CHAPEL HILL, N. C.

RANDOLPH-MACON ACADEMY For Boys and Young Men. Best equipped in the South. Endorsed by leading institutions of the United States. Lovely scenery. Healthful climate. Modern conveniences and appliances. Gymnasium, baths. Terms $60. No extras.
R. SUMTER SMITH, Bedford City, Va.

MUSLIN UNDERWEAR AT SPECIAL PRICES

Gowns
Nainsook Gown, Chemise style, low neck, short sleeves trimmed with Val. lace insertion and Val. lace ruffle neck and sleeves, wash ribbon, worth $1.25, for ..... 98cts.

Skirts
Skirt—Skirt, umbrella flounce of fine lawn, fifteen tucks, embroidered insertion and ruffle of embroidery, with dust ruffle, worth $1.48, for $1.00

Corset Covers
Nainsook, low neck, seamless back and front, two rows Val. lace insertion, wash ribbon drawn through beading ..... 45cts.

Freight and express charges prepaid in Virginia, West Virginia and North Carolina on all orders over $5.00 mailed to the house.

MILLER & RHOADS, RICHMOND, VA.

STATEMENT

COLONIAL FIRE INSURANCE CO. OF THE DISTRICT OF COLUMBIA.

Condition December 31st, 1903, as Shown by Statement Filed.

Capital paid up cash	$200,000.00
Amount Ledger Assets December 31st previous year, $273,642.21; deductions as stated, $2,296.60; total	270,345.61
Income—Policy-holders, $115,239.49; miscellaneous, $11,365.40; total	126,604.89
Disbursements—To policy-holders, $46,576.18; miscellaneous, $54,180.08; total	100,756.26
Fire Risks—Written or renewed during year, $13,487,903.00; in force	11,748,115.00

ASSETS.

Book value of Real Estate (less amount of encumbrances)	$2,161.00
Mortgage Loans on Real Estate	169,536.15
Loans on Stocks, Bonds and other collaterals	12,975.00
Book Value of Bonds and Stocks	84,334.93
Cash in Home Office and deposited in Banks	16,675.71
Agents' balances, representing business written subsequent to October 1, 1903	9,488.55
Home Office premiums written subsequent to October 1, 1903	480.85
Deposits Board of Underwriters	512.00
Interests and Rents due and accrued	2,843.42
Real Estate Mortgage Loans made and notes in hand not yet disbursed	14,133.35
All other Assets, detailed in statement	77.16
Total admitted assets	313,718.21

LIABILITIES.

Losses and claims unpaid	$9,000.84
Unearned Premiums	68,211.43
Due to complete Real Estate Loans	14,133.35
All other Liabilities as detailed in statement	393.27
Total Liabilities as to Policy-holders	91,738.89
Capital paid up in cash	200,000.00
Surplus	21,979.32
Total Liabilities	313,718.21

BUSINESS IN NORTH CAROLINA IN 1903.

Reinsurance only.
President, S. W. Woodward; Secretary, E. Quincy Smith.
Home Office, 1410 New York Avenue, Washington, D. C.
General Agent for Service, Insurance Commissioner, Raleigh, N. C.
Business Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, March 28, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Colonial Fire Insurance Company, of Washington, D. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.
JAMES R. YOUNG,
Insurance Commissioner.

Temperance.

THE LATEST STATEMENT ABOUT ALCOHOL.

By the Leading Medical Men of the World.

In December, 1901, Professor Baer, a prominent teacher in the University of Berlin, Germany, drew up a statement of facts concerning the present knowledge of alcohol and sent copies to all the leading authorities of the world for change and correction. The purpose was to formulate the conclusions of scientific men concerning the action of alcohol, which could be stated as correct up to the present time and could be defended in all scientific circles of the world. Several German societies passed judgment on these statements, endorsing them. Both the Swiss and Belgian, and French societies agreed on the correctness of the statements. The English and American societies passed in review the same, and unanimously concluded that the facts stated were sustained by the best evidence up to the present time. Committees of the English and American medical temperance associations, also of the German and French societies have published and circulated these statements asking for the signatures of medical men who believe that they were correct. The hearty approval has aroused intense interest, and renewed efforts are being made to spread this statement of facts and show the public that the medical profession are intensely interested in the great effort to prevent the evils from the delusive notions concerning alcohol. In this country over 600 physicians have endorsed these statements and probably before the year is over several thousand physicians in Europe will add their signatures to it.

The purpose in signing it is to educate public sentiment to the realization that there are certain general facts relating to alcohol, which the leading men of the medical profession agree upon, and which may be stated as the latest conclusions of scientific study. The following is the exact language of these statements and latest conclusions of medical men:

1. Experiments have demonstrated that even a small quantity of alcoholic liquor, either immediately or after a short time, prevents perfect mental action and interferes with the functions of the cells and tissues of the body, impairing paralysis of the judgment and of the will; and having other markedly injurious effects. Hence alcohol must be regarded as a poison, and ought not to be classed among foods.

2. Observation establishes the fact that a moderate use of alcoholic liquors, continued over a number of years, produces a gradual deterioration of the tissues of the body, and hastens the changes which old age brings, thus increasing the average liability to disease (especially to infectious disease), and shortening the duration of life.

3. Total abstainers, other conditions being similar, can perform more work, possess greater powers of endurance, have on the average less sickness, and recover more quickly than non-abstainers, especially from infectious diseases, while they altogether escape diseases specially caused by alcohol.

4. All the bodily functions of a man, as of every other animal, are best performed in the absence of alcohol, and any supposed experience to the contrary is founded on delusion, a result of the action of alcohol on the nerve centers.

5. Further, alcohol tends to produce in the offspring of drinkers an unstable nervous system, lowering them mentally, morally and physically. Thus deterioration of the race threatens us, and this is likely to be greatly accelerated by the alarming increase of drinking among women, who have hitherto been little addicted to this vice. Since the mothers of the coming generation are thus involved the importance and anger of this increase cannot be exaggerated.

Seeing, then, that the common use of alcoholic beverages is always and everywhere followed, sooner or later, by moral, physical, and social results of a most serious and threatening character, and that it is the cause, direct or indirect, of a very large proportion of the poverty, suffering, vice, crime, lunacy, disease, and death, not only in the case of those who take such beverages, but in the case of others who are unavoidably associated with them, we feel warranted, nay, compelled, to urge the general adoption of total abstinence from all intoxicating liquors as beverages as the surest, simplest and quickest method of removing the evils which necessarily result from their use. Such a course is not only universally safe, but is also natural. —T. D. Crothers, Hartford, Conn.

"It Was the Drink."

Mrs. Michael Kornet, dying in a Cleveland hospital, as the result of her husband's drunken fury, said, in broken English:

"I hold nothing against Michael. It was the drink. He used to be a good husband. Liquor made him a demon. I forgive him."

The same old story.

It has been told again and again in every language. It is the heart-rending tale of many a death-bed scene the world over, and, alas, it is the tale told in the tear-dulled eyes and the care-worn face of many a wife not lucky enough to be murdered at one blow, but who must die the slow death of fear and despair.

"If it were not for my children," this dying woman said, "I would be glad to go."

Aye, no doubt.

To her, tied to a man whom liquor made a brute, death must have been sweet release. Drink, not Michael, was the devil who ever walked at her side, revolver in hand. Hers was a life of constant fear and hopelessness. It was a hell on earth. At last it ended in the natural way—in the way she had long expected it to end. Is it any wonder that, but for the children, she would have been glad to go?

O, a mother's love!

She would stay in hell for that.

For her children she would gladly have gone on living in terror of that murderous demon which Michael again and again unloosed.

This poor woman's last words were to her son—to one of the children for whom she would have gone on in martyrdom if she could:

"Good-bye," she said to him. "And, William, don't drink! Promise me!"

The boy William ought to have been impressed. Perhaps he will keep the promise that he made. Certainly the dreadful object lesson came close home to him, with his mother dead and his father in jail for her murder, and all of it due to drink.

What a fool William would be to go off and get drunk!

But, really, it isn't any more of a lesson to William than it is to every other man who hears this story and daily hears others like it.

William has learned no more than any sane man may learn who keeps his eyes open to the effects of drink.

The fate of this woman is the fate of thousands. The liquor that made her husband a brute has made brutes of millions. It is not a lesson for William alone.

"Dead!" exlaimed the husband when he heard. "I did not mean to kill her."

Of course not. Nothing was further from his sober intentions. But what could his intentions amount to after he had permitted his spirit to be bound in slavery to a demon?—Cleveland Press.

Civic Purity.

As set forth in an address by Judge Brewer:

"Waste no time or strength over trivial differences concerning modes and methods. Enlist under the single banner of civic purity, righteousness and obedience to law. Enlist not for one campaign only, but for the war. Just so soon as that fact is known and all come to understand that your single and resolute purpose is the maintenance of peace, obedience to law; that that purpose is something not taken up to-day to be laid down to-morrow, but the fixed, abiding purpose of your lives, you may be sure that disorderly elements will yield to that purpose, and you will not merely lift your chosen city to a higher position in business and wealth, in education, art and religion, but will also make it one where peace and order prevail, where vice hides its head, where justice rules and the universal voice of the law hears no resisting reply."

Dr. Boswell, of Colfax, who once stood at the head of his profession, had the delirium tremens, and on March 5, 1904, jumped from a three-story window at the hotel. His fall was broken by some heavy bushes below the window and he was taken to the hospital. O curse of drink!!

AN OPPORTUNITY FOR SUCCESSFUL LIFE INSURANCE MEN IN NORTH AND SOUTH CAROLINA.

Any life insurance solicitor who is successful and reliable, or any capable reliable man who is willing to work up to it, can secure from the Southern Loan and Trust Company, of Greensboro, N. C., a working contract possessing all the advantages of a general agent's contract. With this contract can be secured small or large territory as desired, and such facilities as may be necessary for financing the general agency. No man need apply who is not a worker and who cannot give satisfactory references.

The Southern Loan and Trust Company has spared no pains or expense to give its patrons the best that there is in life insurance. It is a legal reserve company with a cash capital and surplus of over $225,000. The company has operated in only a few counties in North Carolina, but in the territory in which it has operated, has written more business than any other company. For further information address A. W. McAlister, Manager, Greensboro, N. C.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Hall's Family Pills for constipation.

TAPE-WORM Expelled alive in 2 to 4 hours with head, or no fee. No fasting required. Send 2c stamp for circulars. Dr. E. BYE SMITH, Specialist, 100 Olive St., St. Louis, Mo.

SEABOARD

AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 37

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE,
Yarborough House Building.
C. H. GATTIS, C. T. & P. A.,
Raleigh, N. C.
Z. P. SMITH, T. P. A.,
Raleigh, N. C.
'Phones 117.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Obituaries.

TEW.—In loving memory of Mrs. Lucindia Tew who died May 25, 1904. She had been a consistent member of Spring Branch Baptist Church in Sampson County for a great number of years; but God, who doeth all things well, claimed her and took her from me.

A precious one from me is gone;
A voice I loved is still;
A place is vacant in my home
That never can be filled.

Her husband, A. L. TEW.
Fayetteville, N. C.

WOMBLE.—Sister Jane Womble was born November 27, 1833, and died February 12, 1904. The funeral was preached at Shady Grove Church by the pastor. She leaves one child. He is a member of the same church and is loyal to the cause as was his mother. His father was taken from him several years ago, and he had the care of his mother, who was faithful to her church, as long as she lived. When on her dying bed she sent in her last church dues on earth, setting an example for many to profit thereby. May the Lord raise up more silent workers whose wisdom and influence are safe-guards in our homes and churches.

C. V. BROOKS.

FORT.—May 28, 1904, Franklinton, N. C., Sister M. R. Fort exchanged the cross for the crown.

Sister Fort's stay on earth was about seventy-six years. She gave herself to Jesus at the age of fourteen, and has found her greatest joys in childhood obedience to Him ever since. The spirit of Martha and Mary seemed to blend happily together in her life. She delighted to sit at His feet and learn, and then go forth ministering to Him.

She was one of our charter members of Forestville Baptist Church, and while she has not been able in the last few years to worship with us, she remained, until the end, loyal in the support of the interests of her church.

She survived her husband, Mr. J. F. Fort, about twenty years. She leaves two brothers, W. B. Dunn and P. A. Dunn, also three daughters and one son, with a numberless host of friends, to sorrow their loss; but we cannot sorrow as those who have no hope. Now her pastor and her church desire to bow with her relatives to the infinite wisdom and doings of Him to whom she always so submissively bowed, remembering that while sorrow reigns among us joy is in heaven. "Precious in the sight of the Lord is the death of His saints."

She rests from her labors, but her works shall follow her; and though she be dead, we feel that she shall continue to speak to us.

S. W. BENNETT.

CURRIE.—Mrs. Rebecca Currie, wife of Edward Currie of Lumber Bridge, N. C., died of paralysis May 28, 1904.

Sister Currie, who was a McGougan, accepted the Lord in early life and united with Lumber Bridge Baptist Church, where she served her Lord faithfully to the end.

She was noted for her kindness, tender love and unselfish service to all in her reach, regardless of station or color. Her meat and drink was to spend herself in ministering to the wants of all in need. Her sympathies were as her knowledge of human need. She was faithful and untiring as teacher of nearly every class in Sunday-school, first and last, and was the life and power of the Missionary Society of her church. She was a real Dorcas "who was full of good works and alms-deeds which she did." So it was but fitting that her pastor should preach her funeral from Rev. 14: 13: "Blessed are the dead who die in the Lord, from henceforth, for they shall rest from their toils and their works follow with them." A large concourse of people attended her funeral and sorrowed with loved ones, but the most touching scene was that of all the children coming forth with flowers till they literally covered her grave. This was fitting, for one who loved them was gone, and it was their tribute of love in response.

May the God of all grace comfort the husband, daughter, two sons and all other loved ones.

R. D. CROSS.

June 6th, 1904.

PERRY.—Mrs. Arnna Perry was born January 13, 1846, and entered into rest May 31, 1904. She was the daughter of Richard Webster, and was converted under the preaching of Rev. J. C. Wilson at the early age of thirteen and joined the Baptist church at Emmaus.

She married Rev. A. H. Perry nearly thirty-nine years ago, and of this union thirteen children were born, the youngest entering into manhood. Brother Perry says that this is the first coffin that has ever entered his home.

Sister Perry was a true woman in every relation in life. But she reached her highest excellence in the home, as to devotion to her husband, as a mother and trainer of children; she was faith to and loved her church, and her body was laid to rest near where her soul was converted.

She was modest, quiet, friendly and lively, and these traits of character won to her a large circle of friends, and to her death-bed were made frequent visits. She was ready when the Master called, and testified to husband and children and to all around the preciousness of her Saviour. Many told me that her talk just before her departure was grander and more impressive than any sermon that they ever heard. The writer conducted the funeral services, and a large and tearful congregation bespoke the great esteem in which she was held. May we all meet her one day in that sinless land.

O. T. EDWARDS.

June 6th, 1904.

Resolutions of Respect.

God works in a mysterious way—surely we thought so, when on January 27, 1904, our community was shocked to hear of the death of Bro. W. A. Duncan.

He had been a member of Ephesus Baptist Church, of Person County, for a number of years, and in his death we feel that we have lost a faithful member. His life and loyalty to his church and Sunday-school had so won the love and confidence of his brethren that only a few months before his death he was ordained deacon of the church.

Brother Duncan was born during the deep snow of 1851, and it seemed beautifully fitting that the earth was again mantled in whiteness as his body was laid to rest on January 29. He left a wife, one son and three daughters, to mourn the loss a faithful and devoted husband and father; and may the God whom he loved and served be near to comfort and sustain them in their sorrows. Therefore be it

Resolved 1. That we bow in humble submission to the divine will.

2. That we hope to meet our brother in "that home above," of which he loved so much to sing.

3. That a copy of these resolutions be sent to the Recorder and that the Person County Courier be requested to copy same.

MISS PATTIE BASS,
DR. J. F. MANN,
J. P. WOODY,
W. C. PULLIAM,
Committee.

Resolutions of the Sanford Baptist Church.

Whereas, the wise and loving Father has taken to Himself our brother, James R. Weatherspoon, who was one of our best workers, ever discharging well his duties as a deacon and church clerk; with an eye single to God's glory and the uplifting of His kingdom on earth. Therefore be it

Resolved 1. That we humbly acquiesce in the will of our Father and give unto Him the gratitude of our hearts for the Christian life of our deceased brother, the influence he has left to richly bless us and his glorious departure to dwell with God.

2. That we extend to the bereaved family our deepest sympathy and commend them in our prayers to the tender compassion of the great Comforter.

3. That a copy of these resolutions be spread upon the minutes of Sanford Baptist Church, and that a copy be sent to the Sanford Express and the Biblical Recorder for publication.

C. H. SMITH,
E. D. NALL,
JOSEPH ROGERS,
Committee.

Sanford, N. C., May 20, 1904.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumors, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Gen. 9th & Broadway, Kansas City, Mo.

$40.00 A WEEK.

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OTOPHONE CO.
1602 Arch Street, Philadelphia, Pa.

Raleigh and Cape Fear Railroad

TIME TABLE.

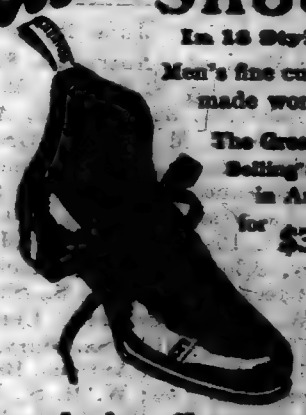
Effect 12:01 A. M., Sunday, April 4, 1904.

South Bound Train. Daily, ex. S. Second Class	South Bound Train. Daily, ex. S. First Class	STATIONS.	North Bound Train. Daily, ex. S. First Class	North Bound Train. Daily, ex. S. Second Class
101	105		104	102
A. M.	P. M.	Lv. Ar.	A. M.	P. M.
7 20	4 15	..... Raleigh	9 45	6 35
7 35	4 25	S.....†Caraleigh Mills.....	9 35	6 20
7 45	4 30	F.....*Sylvesta.....	9 30	6 15
7 54	4 39	F.....† Harvey	9 23	6 06
8 03	4 45	F.....Hobby	9 14	6 00
8 15	4 52	M.....†McCULLERS.....	9 10	5 52
8 25	4 58	F.....Banks	8 55	5 40
8 30	4 59	F.....Austins	8 55	5 36
8 39	5 07	S...†Willow Springs	8 46	5 29
8 45	5 13	M...† JOHNSON MILL	8 40	5 15
9 15	5 17	F.....† Cardenas	8 35	5 05
9 20	5 22	S...C. F. & Y. Junction	8 32	5 01
9 25	5 26	S...† Fuquay Springs	8 20	4 50
9 40	5 31	F.....Buckhorn	8 20	4 35
9 45	5 33	F.....Bawls	8 17	4 30
10 03	5 45	S.....† Cinclybeate	8 10	4 20
10 08	5 50	S.....Bradley	8 00	4 05
10 15	6 00	F.....* Smith Mill	7 55	4 00
10 25	6 10	..... Lillington	7 45	3 50
		Ar. Lv.		

JOHN A. MILLS.
President and Gen. Manager.

Small Potatoes
result from a lack of
Potash
in the soil. Potash produces size and quality.
We have valuable books which explain more fully the fertilizing value of Potash. We will send them free to any farmer who writes for them.

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$3.50 will buy a pair **Americus Shoes**
In 18 Styles
Men's fine custom-made work.
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RALEIGH, N. C.
Shipments made to any part of the State at same prices as at shop.
WRITE FOR CATALOGUE.

IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.35 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.45 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.20 p. m., leave 7.25 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 27 to No. 43.

When writing advertisers, please mention this paper.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MERRITT.
ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY
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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the character † on your label. If it is not there, we shall feel at liberty to send the RECORDER indefinitely, expecting you to pay for it.

Acknowledgments.

June 15, 1904.

State Missions.—Autryville, $1.60; Locust, Stanley, $1.00; W. M. S., First, Asheville, 32.40; First, Asheville, $49.49; W. M. S., First, Greensboro, 5.00; Roanoke, W. Chowan, 7.30; Sunbeams, Roanoke, 2.70; W. M. S., La Grange, Neuse, 2.00; W. M. S., Mt. Pisgah, 2.30; W. M. S., Hickory, 2.30; Sunbeams, Rockfish, Cedar Creek, 7.80; W. M. S., Shelby, 3.88; W. M. S., Bethany, Central, 1.11; Chestnut Hill, Salisbury, W. M. S., 1.50; W. M. S. Antioch, Brunswick (expense) 1.00; W. M. S., West Chapel Hill, 1.20; W. M. S., Lilesville, Pee Dee, 5.25; W. M. S., Mt. Zion, 1.00; Boiling Springs, .70; Ramseur, 2.98; W. M. S., W. Ave., Statesville, 2.00; Mars Hill, Mt. Zion, 2.10. Total this week, $136.61. Previously reported, $4,737.53. Total this year, $4,874.14.

Foreign Missions. — Sunbeams, Roanoke, W. Chowan, $2.00; W. M. S., Locust, 1.84; W. M. S., Bear Creek, Mitchell Co., 6.25; W. M. S., Silvers Chapel, Mitchell Co., 1.00; W. M. S., Pinebluff, 5.75; W. M. S., Mt. Pisgah, Mt. Zion, 2.31; W. M. S., Virgilina, 1.20; W. M. S., Bethel, Sandy Run, 2.20; W. M. S., Clinton, 2.55; W. M. S., Shiloh, Beulah, 1.85; W. M. S., Elkin, Surry, 3.63; W. M. S., Beaver Creek, 1.50; W. M. S., Mooresville, .55; W. M. S., Siler City, 5.00; Sunbeams, Windsor, W. Chowan, 3.70; W. M. S., Mt. Gilead, 5.40; W. M. S., Statesville, 3.26; W. M. S., Bethany, Central, .76; W. M. S., Chestnut Hill, Salisbury, 1.50; W. M. S., Bethel, Brunswick, 2.00; W. M. S., Bethel, Brunswick, (Xmas off.), .75; Sunbeams, West Durham, 1.50; W. M. S., West Chapel Hill, 1.20; W. M. S., Waughtown, 7.00; W. M. S., Chadbourn, 3.40; W. M. S., Lewisville, 4.40; W. M. S., Big Branch, 8.65; Sunbeams, Ashepole No. 1, 2.00; Sunbeams, Ashpole No. 2, 1.20; W. M. S., Mt. Zion, 1.20; Sunbeams, Mt. Zion, 1.05; C. A. Sherrill, New Sterling, 5.00; Society, So. Yadkin, 11.00; W. M. S., So. Pines, 6.30; Mill Creek, 10.00; Mars Hill, Mt. Zion, 6.0; Lumber Bridge, Hill, Mt. Zion, 6.20; Lumber Bridge, .76. Total this week, $146.86. Previously reported, $9,312.17. Total this year, $9,459.03.

Home Missions.—Macedonia, $5; Harmony, .75; Sunbeams, Antioch, 5.40; W. M. S., Antioch, 1.52; Sunbeams, Roanoke, 2.00; W. M. S., Hepzibah, Raleigh, 4.31; W. M. S., Mt. Pisgah, Mt. Zion, 2.31; W. M. S., Virgilina, 1.20; W. M. S., Marshall, 1.02; W. M. S., Lenoir, 3.90; W. M. S., Shiloh, Beulah (self-denial), .50; W. M. S., Elkin, Surry, 3.63; W. M. S., Siler City, 3.51; W. M. S., Bethany, Central, 1.85; W. M. S., Bethel, Brunswick, 2.25; W. M. S., Red Mt., (self-denial), 1.70; W. M. S., Red Mt., 3.00; W. M. S., Bethany, Robeson, .75; Sunbeams, West Durham, (self-denial), .50; W. M. S., Chapel Hill, 1.20; W. M. S., Lilesville, Pee Dee, (self-denial), .30; Y. P. S., Lilesville, 2.45; Sunbeams, Lilesville, .91; W. M. S., Chadbourn, 3.40; W. M. S., West Durham (self-denial), 5.50; W. M. S., West Durham, 5.35; W. M. S., Ashpole, 15.00; Sunbeams, Ashepole No. 1, 2.73; Sunbeams, Ashepole No. 2, 1.21; W. M. S., Mt. Zion, 1.95; C. A. Sherrill, New Sterling, N. C., 5.00; W. M. S., So. Pines, 6.30; Boiling Springs, 3.00; Lumber Bridge, 10.37; W. M. S., Lumber Bridge, (self-denial), 4.05; W. M. S., Lumber Bridge, 2.30; Y. P., Lumber Bridge, .45; W. M. S., Morehead City, 8.00. Total this week, $124.57. Previously reported, $4,779.99. Total this year, $4,904.56.

Education.—Cameron, $4.00; Tally Ho, 4.30; Lawndale, 2.00; Mill Creek, 25.00; W. M. S., Morehead City, 1.75. Total this week, $37.05. Previously reported, $833.74. Total this year, $870.79.

S. S. and Colportage.—Spring Hill $1.60; Spring Branch, So. River, 10.00; S. S., Berea, 5.30; S. S. Union, Elizabeth, 11.38; S. S., Yanceyville, 5.00; S. S., Weldon, 5.55. Total this week, $38.83. Previously reported, $204.66. Total this year, $243.49.

Ministerial Relief.—King's Creek, Caldwell, $2.45; Bethany, W. Chowan, 3.00; Lawndale, 3.05; Rock Springs, 2.95; Mt. Zion, 8.00. Total this week, $19.45. Previously reported, $480.16. Total this year, $499.61.

Yates College.—W. W., Chapel Hill, $10.00; W. M. S., Fayetteville, 1.00; W. M. S., White Oak, 1.00; Mrs. S. A. Howard, 1.00; Y. W. C. A., B. F. U., 5.50; W. M. S., Mooresville, 1.00. Total this week, $19.50. Previously reported, $248.45. Total this year, $267.95.

Total reported for all objects this week $522.87
Total previously reported for all objects 20,632.60

Total reported for all objects this year 21,155.47

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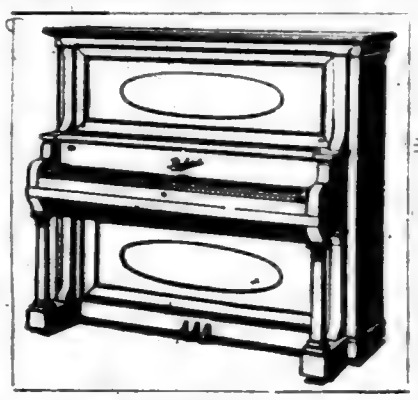
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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 51.

RALEIGH, N. C., WEDNESDAY, JUNE 22, 1904.

THE APPEAL FROM CAESAR.

The offense of many much-resented utterances by Southern men on the negro question and its attendant conditions in the South has been augmented by the fact that they printed critical opinions in Northern publications. When a man antagonizes the prejudices of his friends a great deal depends upon how he goes about it. When Dr. Chas. E. Taylor wrote his famous pamphlet on "How far should a State undertake to educate"? he appealed in his opening sentence to the "dry light" of cool, fair and reasonable discussion.

I believe it is possible for me in the Biblical Recorder to say something that ought to be said to Baptists about the negro and to say it in "the dry light," in such a way as not to stir up a "white heat."

The incident of the Chowan resolution, in which the oldest and almost the largest Association of Baptists in North Carolina was led to go on record as opposed to any effort of Southern Baptists to evangelize the nine million negroes of the South, involves far more than appears on the surface; and I think it involves more than the brethren who brought it about meant that it should.

I judge that it was in their minds to make an utterance on the agitation which preceded it as to whether a commission to study the negro question should be appointed or whether the plans of the Home Mission Board should be approved by the Southern Baptist Convention.

But coming as it did after the Convention had met and had approved the plans of the Board and thus instructed the Board as to its course, the resolution has to be considered on its own merits without relation to any particular policy suspended in discussion.

It is impossible for me not to respect anything done by the Chowan Association. I know what it is and the people it represents.

It is in a peculiar sense "my Association," as no other Association ever was or will be. I have preached to its churches in meetings, lived and labored in it at a time when life was young, and there is a halo, the aureole of an experience which commands my heart. Perhaps it is for this very reason that the action of the Association is the more regretted.

Having said this let me speak of the matter to which the Recorder invited discussion.

The seriousness of the resolution of the Chowan Association against evangelization and religious aid to the negroes is not that such is the sentiment of many individuals, but that a religious Body of acknowledged influence and power and something of a missionary record to be proud of should have recorded in its history a vote against evangelizing anybody or a vote discouraging the work of evangelizing in any direction on earth; and particularly in a direction which Southern Baptists in all their Conventions have always pointed out as a part of the duty enjoined by the Great Commission. It was not so intended, but the effect is distinctly unmissionary in influence all along the line. The Gospel, bound any where, is injured everywhere. The integrity of missions requires that the command shall be absolute, unqualified, unmodified, inviolable, unamendable and beyond all human legislation.

Missions and evangelization are interchangeable terms. "Go ye into all the world and preach the Gospel to every creature"; "Go teach all nations, teaching them to observe all things whatsoever I have commanded."

A chain is no stronger than its links. If we must not evangelize among the negroes we need not evangelize anywhere.

"Every creature" denies a Christian the right to except any creature. "Teach them to observe all things," denies a Christian the right to halt anywhere short of a rounded, developed Christian morality and faith.

This is the simple logic which Missionary Baptists in the Chowan country made use of so effectively in 1835 to win the freedom of the Gospel. It is a logic Baptists have acknowledged supreme and invincible. Not all have believed it, not all have obeyed its imperative, but it certainly has been our creed and faith, unchallenged all the years.

I do not believe there is any disposition to dispute it now in the sense of bold denial; but I do fear that some may be led to allow conditions and circumstances to modify their full acceptance of it. If it is ever once allowed that a Christian or a church can vote down the rigid commandment of the great commission or vote limitations to the great commission on any account whatsoever, the way is open at once to missionary anarchy.

The words of Christ are at this point illustrious, they stand like banners in the sky. "Ye shall be witnesses unto me, both in Jerusalem, in all Judea, in Samaria and unto the uttermost parts of the earth."

It was Mr. Moody, I think, who said that the Apostle Peter voicing the mind of the others probably demurred from the commandment to evangelize in Jerusalem. "Lord they have heard the Gospel, they have known you and your wonderful words and have denied the Gospel." Peter's resentment was not unnatural. There were local conditions that made the conduct of Jerusalem offensive to the disciples. But the Lord repudiated their right to avoid Jerusalem and insisted on "both at Jerusalem." If this means anything, it means that we have no right under Christ to say, "We will not evangelize here or there, this people or that people," no matter what the irritations and natural disposition may be toward that course.

In other words the Gospel of Jesus Christ and its relation to the nine million negroes has absolutely nothing to do with the political, social or industrial status of the negro. The message of Christianity is the Gospel for enemies as well as friends, it is for men, white and black, for one as much as for the other. "I am debtor both to the Greeks and the Barbarians, the bond and the free." A denial of it to one is violation of that immemorial message to Christians which was first told by Christ, then by the Apostles, and then by our fathers.

If the question is asked whether the negroes in the South are already evangelized, I meet it with another: "Are the white people in the South already evangelized?"

And if it is asked whether the negroes have been taught to observe "all things whatsoever I have commanded you"?—the answer is a "No," so loud, so absolute that to deny it would be stultification. The only question then is the question of means and ability.

The way to get the means and the ability is not discussion of the fundamental question of obligation. There can be some reasonable question and doubt on the subject of negro education as to the form it should take; but there is no room within the imperious limits of the Great Commission for doubt and question as to whether we ought to seek the negro's heart and home for Christ and for the best Christian service he is capable of being trained to render.

To say that it is an individual matter—that we owe the negro sympathy and let it end at that is a dangerous position. It is saying that the New Testament church as a church need have no missionary obligation as a church to do what is confessed to be the individual duty of its members. Quite as well might we resolve that missions at home and abroad is an individual matter only. Besides more than sympathy is needed by the negroes. Service is required, such service as only can be rendered by us as a denomination when we consider that there are nine millions of them located in States like Louisiana and Mississippi.

A great mistake is made in judging that the condition of the negroes in the Chowan country is representative of the conditions in the black belt of the South. There is a great variation. I have not space to point out how very much more backward the negroes in Louisiana are than in the Chowan region, how much less evangelized and dependent, as the census reports indicate; but all that aside, moving away from the standpoint of the Southern Baptist Convention entirely, I submit that the work which North Carolina Baptists have done during the last eight years in helping the negro Baptists of that State is a witness to its wisdom and a proof of its need. The negro Baptists under that co-operation and assistance developed in four years from contributions to conventional objects amounting in 1897 to a bit over $500, to more than $5,000 in 1900.

And during the trying period of the constitutional enactment regarding the negroes' suffrage I testify that our touch with the negroes through their leaders was a plain benefit to law and order among the negroes and gave to the North Carolina State Board an influence with them to be greatly valued in times of peace and more in times of unrest and agitation.

I confess I know little about solutions of the Negro Problem. I think I ought to know something about the solvent in all problems. It is the Gospel of Christ. I know that it ameliorates all bad conditions. As a Christian and a Baptist I am not a solutionist, but a salvationist. We are often perplexed about what the duty of the South to the negro is; may it not be that we must first consider what our duty to God is before we get lost in a whirlwind of perplexities, many of which are the perplexities of human prejudices unsquared by the spirit of Christ?

Writing to a religious paper and for a religious people, may it not be said fairly and without exciting question or contention, that the spirit of Christ toward the negro question is one thing and the spirit of the political press is another very different thing. Which spirit shall we serve?

The fruits of Christ's spirit are meekness, patience and sympathy, and these make the only atmosphere in which Christian duty can be absolute and in which a country so bound about as ours can find a safe course for itself and all its citizens.

There falls under my eye at this moment a letter written on board ship by Prof. James Stalker of Scotland, to the British Weekly. He fell in love with the South when he was here. He writes in full knowledge and sympathy with conditions here. This one extract sums up a truth and a sentiment worth pondering:

"The situation is one which makes appeals of the most seductive kind to human nature; and we need not wonder that the members of a high spirited race should feel the temptation keenly. But temptations come that they may be resisted, and what the world is waiting with profound anxiety to see is whether on this great issue the Christian men and women in the South, whose loyalty to the Bible and to Christian principle is in many directions so conspicuous and touching, have anything different to propose from the frank paganism of the secular press and of the man in the street."

I should like to end this article as I began it, "in the white light." Christianity is on trial in many ways and in many places, but nowhere more tried and tested than this hour in the South. At least let us hold to this: The Gospel is for every man and to evangelize the negro, help him in self evangelization and Christian growth is a Christian duty in all events and under all conditions.

It is to me not an insignificant thing, but a worthy and a noble Christian, patriotic thing that now at a time when fierce winds are swelling their cheeks to blow hot fires throughout a political campaign in the South, the solid, the unbreakable South, that Southern Baptists in the greatest Convention of their history have said to the world: "We are debtors—we are not our own, we are going with the Gospel and with love toward the path of duty, for whoever is President, Christ is King."

JOHN E. WHITE.

The Denominational Outlook.

By A. H. Strong, President Rochester Theological Seminary.

What has our Baptist host done thus far? Where do we now stand? What is our prospect for the future? These questions bring out my subject, "Our Denominational Outlook." But what is a Baptist? What is the essential principle for which we contend? We stand above all things for a spiritual church. This implies a regenerate church membership and the New Testament ordinances and polity. Dependence on the Scriptures and independence of the State in matters of doctrine are logical corollaries of the Baptist faith. Baptist history began 250 years ago in England. Here the Puritan fathers identified Christ's authority with that of the state, and it needed a Roger Williams to teach them there could be a church without a bishop and state without a king. The progress of Baptist principles shows their adaptation to human nature. It is doubtful whether any religious denomination has grown more rapidly—only the Methodists can claim as great a numerical increase. Where we have kept most closely to the New Testament model we have prospered most. Our early rate of increase was astonishing. From 1800 to 1880 our numbers doubled in every twenty years; the later growth has not been proportionately great. Great additions have been to our educational equipment, which has grown from $16,661,079 of property and endowments in 1880 to $51,158,368 in 1904. The world may be challenged to show a like rapidity of increase.

Another reason for encouragement lies in the growing interest in the foreign field and in the great success of our home mission work. In 1840 the Missionary Union receipts were $65,761, the members of mission churches 2,50(; in 1904 receipts $779,594, members 222,031. Home Missions have equally prospered. In 1850 total receipts were only $26,443; in 1904, $635,396. Publication Society receipts in 1850 were $24,539; in 1904, $934,923. This is surprising progress,a growth in home and foreign missions hardly paralleled. In the West and South and Pacific States the increase in numbers has been greatest proportionately. We have not grown so rapidly in the cities as in the country. The influence of foreign immigration explains in part why our victories are found particularly where pioneer and missionary work is done. As to wealth, the once poor denomination has grown rich, having probably a hundred times the financial means possessed fifty years ago. But our giving has not increased in any such proportion, hardly by ten instead of a hundred per cent. At the present rate of comparative decrease it will be but a question of time when the sources of supply will be dried up. The old zeal for conversions is dying out. Our churches are less careful in their examination of applicants for membership. We do not realize as we should that men are lost and only Christ can save them.

Review leads to questions of the present. Do we Baptists still hold to the belief and practice of the fathers, or have we departed from the faith? The great Baptist body still holds to Jesus Christ as its head, stands for His deity and atonement, insists upon regenerate membership; but at the same time there is progress in Baptist apprehension of truth; it is duty to accept the new light that true science gives; the formulas of the past need some revision to satisfy present demands. A Baptist theology must continually seek the truth, keep abreast of public intelligence, and be progressive. The idea of Christ in the universe and in humanity is gradually transforming our theology.

I perceive some change in our ideas of Christian fellowship. Our fathers lived in a day when simple faith was subject to serious disabilities. Now our doctrine has leavened all Christendom. The churches that once opposed us now compliment us on our steadfastness in the faith and our missionary zeal. In these churches there is growing spirituality which prompts them to extend the hand of fellowship. And there is a growing sense among us that the kingdom of Christ is wider than our own membership, and that loyalty to our Lord requires us to recognize His presence and blessing even bodies we do not regard as organized in complete accordance with the New Testament model. If I am asked whether Baptists still hold to restricted communion, I answer that our principle has not changed, but that many of us apply it in a manner different from that of our fathers. We do not turn the Lord's Table into a judgment seat or the church officers into detectives. We teach the truth and expect the truth will win its way. We are courteous to all who come among us, and expect they in turn will respect our convictions and act accordingly. There is but one army of the living God, though there are many divisions. We can emphasize our unity with other Christian bodies rather than the differences between us. We can regard them as churches of the Lord Jesus, even though irregularly constituted. Our faith in the larger Christ is bringing us out from our denominational isolation into an inspiring recognition of our oneness with the universal church of God throughout the world.

With this past and present, what is our outlook? Will Baptist principles stand the test of advancing intelligence, and of the tremendous march of culture and civilization? Ther are the only principles that can stand the test, for they build or Christ, the solid rock, and on that conception of a spiritual church against which He said the gates of hades shall not prevail. If we hold to this spiritual conception we cannot fail to grow and triumph. The Baptist principle of a spiritual church contains all the substance of Christianity and has power to regenerate the world. Our people have believed in the converting power of the gospel, and just in proportion as they have given and prayed and labored the Spirit has been poured out upon them and their witness to the truth has been followed by great ingatherings.

My greatest concern is lest we cease to be a witnessing church. Not sermons but individual voices of private members of the church are to evangelize the world. When the Romans shortened their swords they lenghtened their territories. Wherever we have done this hand to hand work our increase has been great. When we cease to believe that men are lost, cease in private to urge them to come to Christ, the glory will depart from us. The church that ceases to be evangelistic will soon cease to be evangelical, and the church that ceases to be evangelical will soon cease to exist.

We have been a democratic people and the masses have flocked to us. Now that we are gaining wealth and social position there is danger we shall forget the poor and oppressed. We need to recognize more fully not only our unity with all Christians, but with all men. We are our brothers' keepers and nothing human should be foreign to us. We are bound to moralize competition. Churches should not take sides in labor agitations or political campaigns; but church members should listen to the exceeding bitter cry of the submerged classes, and demand protection for those to whom heartless capitalists will not grant a living wage. A true Baptist should be a man of public spirit.

It is not a question whether our principles are correct so much as whether we are true to our principles. What an opportunity stretches before us! Here in this land is the greatest field and most widely opened door the Baptist principle has ever known. Never before in human history was so vast an area devoted to free trade; never so vast a population possessed of means of education; never was there so complete and successful a system of self-government. Our Baptist faith and polity inculcate the right and duty of private judgment, and so commend themselves to intelligent freemen. We believe in democracy, and so are fitted to succeed in a democratic country. We ought to take possession of America in the name of Christ. But more—we are citizens of the world with access to other nations as never before. The industrial and educational and democratic leadership of America gives us advantage over every other people in the conduct of religious work. American Baptists ought to girdle the whole earth with their missions. Let past success embolden us to world-wide effort.

A Presbyterian Editor Catches a Tartar.

(Editoral in Western Recorder.)

Pastor W. H. Reddish, in Gastonia, N. C., recently preached a sermon on baptism in which he referred to the offer, made in our columns several years ago, to give a reward of $1,000 to the one who would produce a single passage in the Greek of either the classic or the New Testament period where baptizo means either sprinkle or pour. The Presbyterian pastor in Gastonia thereupon came out in his little church paper, a copy of which lies before us, in which, referring to the offer, he says: "The challenge, however, was immediately accepted by a number of persons. But the money was never paid and no satisfactory reason was ever given why it was not paid." He continues: "The Recorder, in order to hide from its own discomfiture, put up a bluff, which was immediately called and it simply backed down, that's all."

Evidently the Presbyterian pastor has read what our neighbor, the Christian Observer, said on this subject. The Observer claimed that several passages which met the conditions had been sent to the Western Recorder. We denied ever receiving any such passages, and begged the Observer to tell us at least one of those passages. Again and again, week after week, we begged and implored the Observer to give us just one of those passages, just one; but in vain. Our neighbor was as dumb as an oyster, in spite of our most earnest entreaties.

But our Presbyterian pastor continues: "Lest some one may imagine the passages cannot be cited, we will mention a few. Hippocrates, speaking of a coloring fluid, says: 'When it drops upon the garments they are baptized.' Homer, in the battle of the frogs and mice, says that one of the frogs 'fell and breathed his last and the lake was baptized with blood."

Now here is richness in the highest degree. This preacher, let it be noted, cites these two passages as instances where baptizo means sprinkle or pour; and yet in making his own translation he does not dare to use either sprinkle or pour. If in these passages he believes baptizo means sprinkle or pour, why in the world did he not so translate it? Here, then, is a confession, on the part of this preacher that he can find no passage in which he is himself willing to translate baptizo either sprinkle or pour. This is a complete surrender of his whole case.

But this is not all, nor the worst. The word baptizo is not used in either of those passages. We acquit the preacher of intentional misrepresentation by supposing he did not know any better. He owes it to himself, as well as to his readers, however, to make the correction in his paper. Instead of baptizo in those passages, another Greek word is used that means to dye, along with other meanings; and a Greek word that is never used in the New Testament in connection with baptism. The correct translation of Hippocrates is—"When it (the coloring fluid) drops upon the garments they are dyed."

In Homer's battle of the frogs and mice, which is an exaggerated burlesque, it is represented that "the lake was dyed with blood." This translation makes plain sense, and all is clear. The word baptizo is not used in either passage.

The offer is to give a reward of $1,000 to any one who will produce a single passage from the Greek of either the classic or the New Testament period, where baptizo means either sprinkle or pour. That offer still stands untouched; and no reader will live long enough to see that offer met.

After citing these alleged examples from classic Greek, this preacher says: 'Turn to Acts 1:5 and read, 'For John truly baptized with water; but ye shall be baptized with the Holy Ghost.' When was this done? At Pentecost. How? Peter was there, let him answer. 'This is that which was spoken by the prophet Joel . . . . 'I will pour out of my spirit upon all flesh.' 'He hath shed forth this which ye now see and hear.' Jesus said he was going to baptize the disciples with the Holy Ghost, and he poured it on them."

There now! Note that the Greek rendered "poured out" and "shed forth" is not baptizo. The preacher's argument is that since the gift of the Spirit at Pentecost is called both a baptism and a pouring, therefore pouring is baptism. Put in a syllogism it stands—

The gift of the Spirit is a baptism.
The gift of the Spirit is a pouring.
Therefore pouring is baptism.

This is not valid reasoning. Making it general we have—

M is P.
M is S.
Therefore S. is P.

Now changing the values of M. S. and P. in no way affects the reasoning, and we have—

Christ is a rock.
Christ is a vine.
Therefore a vine is a rock.

Or—

Christians are sheep.
Christians are vine-branches.
Therefore vine-branches are sheep.

In one respect Christ is a rock, and in another respect He is a vine, but that does not make a vine a rock. So in one respect the gift of the Spirit at Pentecost was a baptism, since it filled the house and completely enveloped the disciples. In another respect this gift of the Spirit was a pouring, because it came down upon the disciples from above.

But in citing Acts 1:5, this Presbyterian preacher does not dare to translate baptizo by sprinkle or pour.

Closing his article, this preacher says: "We would like to have that thousand dollars. If any of our friends have any influence with the Western Recorder, and will induce it to make good its offer, we will divide with them." Ahem and ahem!!

The best of Christians are those that begin young, and never lose the child-like heart or the joy of youth, no matter how old they grow.

Let us beware of losing our enthusiasm. Let us ever glory in something; and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.—Phillips Brooks.

Country Churches.

BY J. A. STRADLEY.

Under the Old Testament dispensation religious worship was private and national in its character. Jerusalem was the centre of public worship.

Under the New Testament dispensation the first churches were organized. It seems that all the churches mentioned in the New Testament were organized in towns and cities. But soon Christianity spread to the country. In rural districts religion has gained some of her greatest conquests. The quietude of country life is more favorable to the growth of Christianity. At first, the gospel was sent by the town churches to the country. But now, for a long time, the country churches have mainly kept up the town churches. Go to almost any town church and you will find that a majority of the best members were converted and trained in country churches, and have moved to town to engage in business. The forms, and fashions, and follies of many town churches indicate that pure Christianity will have to find its home mainly in plain country churches.

In some localities there are not enough country churches; in others, there are too many. There ought to be a church—a Baptist church—in every community, near enough for all the people to attend church services. Our Home Mission and State Mission Boards are trying to bring about the much needed result. But in many places we already have too many churches. In some communities the Baptist strength is divided into several little weak churches that are struggling for a bare existence. They are not able to support a pastor, or to keep up any church work in a way to make it successful and encouraging. As a rule country churches ought not to be nearer than six or eight miles of each other. When a family really wants to go to church, and when they are dressed, and teams hitched, it is no difficult matter to go four or five miles to church or Sabbath School, except when the weather is very bad. But in some localities little Baptist churches may be found only three or four miles apart. Of course every family cannot have a church in sight of their home. One strong church in a community will do more good than several weak ones struggling for a bare existence.

But let us look for a moment at some of the hindrances confronting country churches. One of the first is bad roads. In the summer time many of the roads are full of gullies, roots and rocks. In the winter, there is added to these a vast amount of mud. On this account it is often difficult for families to go to church on vehicles. But we rejoice at the prospect of improved roads.

Another great hindrance is the constant and rapid flow of country people to the towns. Many country churches have lost nearly half their members in this way. I have in mind a church, which in seven years, has given letters to more than half of her members, and has not gained as many as she has lost, because nearly all the unsaved people in the community are under Hard-shell influence, and on that account it is almost impossible to reach them with the gospel. But the loss of the country churches has been the gain of the town churches.

Another hindrance to country churches has been the low price of farm products. The price of corn, cotton and tobacco, until recently, has been below the cost of production. This, with the worrying and almost worthless kind of labor, discouraged farmers and made them feel that almost any other kind of work would pay them better.

The low prices of farm products and the loss of so many members have caused country churches to cut down pastors' salaries so low that pastors cannot live on them. For the last eight or ten years country churches have been lowering salaries and town churches have been raising them. For this reason, rising men in the ministry, who feel it their duty to give themselves wholly to the work of the ministry, and who perhaps are in debt for their education, or have families to support, deem it right to go to town churches, where they will be supported. On this account many country churches have to depend largely for pastors on preachers who are in the school room all the week, or on ministerial students who are taking a literary course in academies or colleges. When these young men get through college they go to a Theological Seminary, and by the time they get through there some town or city church is ready for them, or they feel called to Foreign Mission work, and so they do not return to country churches. This makes pastoral changes in many churches hurtfully frequent. But the prospect for country churches is growing brighter. The public roads are being made better, educational advantages are becoming much better, by larger and better terms of public schools. Mail facilities are so improved as to add much to the advantage and happiness of country life. Then, too, all farm products are in demand at remunerative prices. As soon as farmers can learn to adjust themselves to their new conditions, farming will be more pleasant and profitable than ever before. I mean by new conditions, when they learn to do with less hired labor and less foreign fertilizers, and do their own work, and make their own fertilizers at home; when they learn to cultivate less land and make it rich—then farming will become pleasant and profitable. Then farmers will gladly stay on their farms, and many will leave the towns and go back to the pleasures and benefits of farm life. All this will help to build up country churches.

The Place and Meaning of Baptism and Communion.

In the "Christian Index" Dr. E. J. Forrester has an article on "Ideas Underlying the Supper," in which he says: "Baptism, as a confession of faith, has its central truth around which others are grouped. The death to sin—the new birth—the beginning of the new life—that is the central fact. That gathers about it the rest—sin, atonement by the death of Christ, the resurrection, the final glory of the saints. In the confession by the Supper, the central truth is sanctification—the nourishment and growth of the new life. That gathers about it the great facts of the life, the death, and the glory and future coming of the Lord, together with the correlated facts of human sin, the atonement, and the resurrection and final glory of the saints. See how all these things group themselves around the central truth of the ordinance. Here are the bread and wine, representing the body and blood of Christ, and so setting forth the truth that he is the food upon which our souls are to grow. But, at the same time, the bread and wine, by representing the body and blood of Christ set forth the great fact of his incarnation—'the word became flesh, and dwelt among us.' The bread is now broken, and the wine is poured out; and that sets forth the death of Christ, and the great doctrine that without the shedding of blood there was to be no remission of sins. The glory that is to follow the remedial efficacy of his death is set forth in his assurance that there is coming a time when he will drink the cup new with his people in the heavenly kingdom. They are to observe the ordinance 'till he come,' and so, in their observance of it, 'they declare their unwavering conviction that he will come—that his kingdom will not be overturned by the malice of foes or the treachery of friends—that there never shall be wanting those who will celebrate his death in this simple and touching rite, until he come again.'"

In these words, Dr. Forrester has given a strong, tender, clean-cut statement of the place and meaning of baptism and communion, and their place and meaning are of stupendous import. In this brief paragraph, is the heart of revelation, the center of hope, the inspiration for endeavor. In baptism and communion, we see the elected means of God for illustrating and propagating the Gospel. Any other words or pictures that can be chosen by men are, beside these, as trash and rags. To seek to preach the truth portrayed in the baptism and communion without holding these symbols forth in loving entreaty and uncompromising earnestness, is to exchange Damascus blades for straws and dynamite for summer zephyrs, to set aside the wisdom of God for the folly of men.—Baptist Argus.

He Will Keep Thee.

He will keep thee as the apple of His eye. (Deut. 32:10.)

He will keep thy foot from being taken. (Prov. 3:26.)

Lest any hurt thee, He will keep thee day and night. (Psa. 121:3.)

He will keep thee as a shepherd doth his flock. (Jer. 31:10.)

He will keep thee from the evil that is in the world. (John 17:15.)

He will keep thee from falling. (Jude 24.)

He will keep thee from the hour of temptation. (Rev. 3:10.)

He will keep thee in all places whither thou goest. (Gen. 28:15.)

He will keep the feet of the saints. (1 Sam. 2:9.)

He will keep thee in all thy ways, lest thou dash thy foot against a stone. (Luke 4:11.)

He will keep thee in the way, and bring thee into the place which he has prepared. (Ex. 23:20.)

He will keep that which thou hast committed to Him. (2 Tim. 1:12.)—Watchword and Truth.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, June 27.—Prov. 1-4.
Tuesday, June 28.—Prov. 5-8.
Wednesday, June 29.—Prov. 9-13.
Thursday, June 30.—Prov. 14-17.
Friday, July 1.—Prov. 18-21.
Saturday, July 2.—Prov. 22-26.
Sunday, July 3.—Prov. 27-31.

The Proverbs.

The Hebrew title of this book is "The Proverbs of Solomon." It is not necessary to suppose that Solomon originated all of the proverbs that are attributed to him. Many of them were the product of his own personal experience, others he probably found floating around in the world, tested them; and, finding them true, placed them in his collection of proverbs. (1 Kings 4:32.) His name is placed at the head of the book as author; because the larger portion of it is the result of his experience, wisdom, and industry. The errors that disfigure the life and character of Solomon should not lessen, in our estimation, the value of his proverbs as precepts of morality, warnings against temptations to evil, and exhortations to uprightness of life, but rather enhance it; for he who has been tempted and has fallen and has suffered the penalty of wrong-doing is prepared by a bitter experience to give valuable advice to others.

We may divide the Book of Proverbs into four parts. First, chapters 1-24 contains the proverbs of Solomon. Second, chapters 25-29 contain the proverbs collected by the men of Hezekiah. Third, the 30th chapter contains the words of Agur. Fourth, the thirty-first chapter contains the words of King Lemnel which were taught him by his mother.

The time when these proverbs were composed, or collected, cannot be definitely fixed. The period probably covered about three hundred years, beginning with the time of Solomon, and ending about seven hundred years before Christ.

The Book of Proverbs is composed of a large number of pithy sayings, each of which concisely expresses a well-established truth. The object of which is to convey in the most impressive manner lessons of wisdom. The book is not simply a collection of wise sayings, but its teachings come to us commended by the seal of God's approval. It is not a book of theology, but in it God speaks to us on the practical affairs of life, and teaches us how to act in the various relations of life.

It would perhaps be impossible to make a close analysis of the book, or to give in a brief sentence the teachings of each of its chapters. It is possible, however, to give a definite outline of the contents and purposes of the book.

1. The first nine chapters discuss wisdom, and set forth the advantages of it by various admonitions, encouragements, principles, and illustrations. The pernicious effect of sinful practices is also strikingly emphasized.

2. Chapters 10-24 contain a large number of unconverted sentences, each of which makes complete sense within itself, and emphasizes a practical truth of importance in the daily life of all. A large number of the proverbs in this section strikingly contrast virtue with vice.

3. Chapters 25-29 contain maxims and observations with reference to fools, sluggards, busybodies, integrity, religious conduct, government, and other matters of vital importance to man in his relation to other men and to God.

4. Chapter 30 contains the confession and prayer of Agur, and teaches seven important lessons, each of which is emphasized by four apt and striking illustrations.

5. Chapter 31 contains the teachings of a wise mother to her youthful son, King Lemnel. Two things she urges him to avoid because of their disastrous effect upon the lives of their victims. She also describes the kind of a wife he should chose, assuring him that the price of such a woman is above rubies.

The wise precepts of this book of divine wisdom should often be read, and carefully studied; for they furnish the best of advice for every person in all the conditions and relations of life. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding."

If?

I have received the Recorder souvenir and appreciate it very much. I have had it framed, and to show my appreciation, enclose you $3 for one new subscriber and one renewal for the Recorder. If all to whom you present this souvenir will send you just one new subscriber you will run up to near 20,000. Thanking you for this splendid group of faces of those who helped make the Recorder what it is, I am,

Yours very truly,

JOHN M. STONER.

A man who would have God's guidance must be willing to make spiritual things his main business.—H. C. Mabie.

News Notes.

....Brother Gwaltpey is aiding this week in a meeting at Elkin.

....Pastor Hundley is conducting a meeting in his church at High Point.

....Bro. R. D. Haymore is aiding Pastor Craige in a meeting at Rocky Mount.

....Maybe we will receive 500 new subscribers this week, and begin the new volume with 10,000.

....And now they make it an impeachment of one's orthodoxy to favor the Pan-Baptist Conference!

....C. J. F. Anderson will supply for Patsor M. A. Jenkins, Dublin, Ga., during August and September.

....Midsummer meeting this week and next. Reduced rates on sale June 21st, 22d, 23d, 24th, 28th and 29th.

....The brethren at Liyingston's Chapel have recently painted their meeting house, and their work is prosperous.

....Elder R. F. Tredway, now sojourning at Chatham, Va., is available to pastors desiring assistance in revival meetings.

....We understand that Bro. A. E. Brown will continue to represent the work in general in Western North Carolina for the balance of the year at least.

....Wayne County has now been made entirely prohibition, the County Commissioners closing the saloons at Pikeville, Fremont and Eureka. They deserve praise.

....A. C. Cree, of Louisville, has been invited to supply at Baptist Tabernacle, Atlanta, for the summer. This is the third summer he has supplied for this church.

....Pledge your candidates. This is no time to be modest on the subject of temperance. There is a careful effort on foot to elect an anti-temperance legislature.

....Pastor Watson, of Monroe, has been on his field one year, and as is the rule with him he has established himself in the esteem and affections of his people.

....The Baptist Union last week was a "Young Woman's Number." In his leader, the editor, Dr. Geisweit, says God created woman to be not a helpmeet, but a help meet.

....Pastor C. J. D. Parker writes that the Mt. Zion Association will raise $2,000 for a building at our Thomasville Orphanage. His church recently contributed to this fund $160.

....It is said the Chinese divide Christians into "Big Wash, Little Wash, and No-Wash Chritsians," referring to Baptists, Pedobaptists and Quakers respectively.—Western Recorder.

....C. C. Meador has resigned Fifth Church, Washington, D. C., but has been elected pastor emeritus on the same salary. Forty-seven years ago he organized this church and has been pastor ever since.—Argus.

....We are glad to learn from Pastor L. T. Weldon that our church at Brevard has completed a baptistery and two Sunday-school rooms. The congregations have doubled since January, and so has the Sunday-school.

....Pastor W. F. Fry is very much encouraged at the Goldsboro First Church. The work is moving steadily forward all the time. Almost every member of this church is in favor of, erecting a new house of worship, and the time is not far in the future when this people will erect a house worthy of themselves.

....Elder Alvin Betts, of Raleigh, was 76 years of age last Saturday, June 18th. His brother, Elder A. D. Betts, of Lillington, ran in from the Nashville Reunion just in time to spend that day with him.

....Pastor Brooks, of Apex, says his congregation very much enjoyed two addresses last Sunday night by Brethren Livy and Archibald Johnson, the former in the interest of State Missions, and the latter on the Orphanage.

....The Cape Fear and Columbus Association is coming to the front. Many churches will give one hundred per cent more for missions this year than last. In this trucking section the outlook is hopeful and the prospect bright.

....Elder J. M. Fleming has tendered his resignation as missionary of the South River Association, to take effect in October. He is a busy man, having eight regular appointments. It is his purpose to move to Robeson County this fall.

....In a meeting in which Bro. W. M. Vines aided Pastor Duke of Elizabeth City, there were 103 professions of religion and 79 have been added to the church. Fully 150 converts have been recently received by our Elizabeth City churches.

....Bro. Ben. Bogard, the only true defender of the faith, who achieved fame by organizing a campaign for the D. D. degree, thanks God that he has neither part not lot in the Southern Baptist Convention. The Convention is likewise thankful.

....Bro. J. G. Blalock has a very interesting mission at Boardman. Recently he baptized fifteen men at one time. They now have about forty members ready to go into an organization. They pay their pastor, and have not called on the Board for help.

....Bro. J. A. Stradley sends this note: "The next session of the Flat River Association will meet with Providence church, Person County, N. C., July 12, 1904. Persons wishing to go by railroad can get off at Roxboro, within two miles of Providence church."

....We failed to mention the fact that the trustees of the Southwestern Baptist University conferred the degree of D. D. upon Rev. Oscar Haywood, formerly pastor of the First Baptist Church, Jackson, now pastor at Waterbury, Conn.—Baptist and Reflector.

....Bro. Jno. E. Ray will personally conduct a party of his friends to the Exposition at St. Louis, leaving Raleigh on July 18th. Any persons wishing to join the party may get information by writing to Mr. Ray, at Raleigh. The trip will be made on a Pullman without change.

....Bro. Noah Biggs writes from Scotland Neck: "We had the largest Sunday-school last Sunday (June 12) in the history of our church, and our prayer-meeting Wednesday night following was the largest I have seen. Brother Hufham did some fine preaching like he did twenty years ago."

...."When I see a rough, bad man, one whose character is all bent in the wrong direction, I know that some one has stepped on a boy and has trampled that which is noble in him," said Rev. J. A. Bivens, a verteran Baptist preacher and one of the best of men, in a sermon at Rock Rest last Sunday afternoon.—Messenger.

....Bro. R. T. Bryan and family expect to sail for China from San Francisco on the Siberia, August 30. His trip to America will be memorable by reason of the projection of the Yates College at Shanghai. We understand that so far from being reluctant to return to Shanghai, Bro. Bryan's children are anxious to go back.

....The work at Whiteville is making good progress. The pastor's home is about complete, and is a model of convenience. A house built by a preacher, for a preacher. They are now planning to spend about six hundred dollars on their house of worship in remodeling and beautifying.

....Elder W. A. Clark has retired from the Arkansas Baptist and will probably leave that State. Farewell, beloved. We should be inconsolable but that Bro. Ben. Bogard, d. d., will remain in the harness. A Brother Matthews will be associated with this choice defender of the only true and orthodox faith.

....Recently Pastor Wooten asked one of his country churches for eighty-five dollars for Foreign Missions, and they raised $60 that day, and will raise the remainder. That church is Spring Branch. They desire to give one dollar each for male and fifty cents each for female members to Foreign Missions.

....Hon. Elisha S. Converse, of Malden, Mass., who died on June 5, stood in the very forefront among philanthropic Baptist laymen. Since 1885 his known gifts, in amounts ranging from $5,000 to $125,000, reached a total of $641,000. Nearly all of this munificence went to Malden institutions, the First church receiving $80,000.—Examiner.

....The Word and Way (Missouri) announces that, beginning with November 1, the subscription price of that paper will be advanced from $1 to $1.50. And thus experience becomes the teacher to another $1 paper. The Word and Way has unusual advantages for publishing a paper at the least possible expense, since both of its editors are pastors, drawing regular salaries for their ministerial services.

....Pastor Setzer of Burlington, writes: "We are getting along nicely here. Began a meeting the first Sunday in June which is still in progress. Have been doing the preaching myself. Brother Seymour, a student in Buies' Creek Academy, is here under appointment of the Board of Missions as colporter and missionary. He is finding plenty work to do and is doing a character of work that will bear fruit."

....Pastor Blalock's church at Lennon's X Roads recently gave seventy-seven dollars and fifty cents in a cash collection for Foreign Missions. This is an increase of more than three hundred per cent over last year. They have recently painted their meeting house at a cost of ninety dollars. The one hundredth session of the old Cape Fear and Columbus Association is to convene with this church in October.

....Dr. C. A. Rominger, who recently left Reidsville for Zion City and the Dowieites, has not been a member of the Baptist church for several years. Pastor Greaves writes that there have been no doctrinal troubles in the church since he has been in charge, and that he considers its membership as free from heresy as any that he knows anywhere. Reidsville church has passed through its evil days, and is united and prosperous.

....Premier Combes, France, has made public the statement that he was offered through the Minister of the Interior, who is his son, 2,000,000 francs, about $400,000, if he would pass a bill authorizing the Carthusian monks to remain in France with permission to continue the manufacture of their brands of whiskey. The announcement has created considerable excitement and the Chamber of Deputies almost unanimously appointed a commission of thirty-three of their number to thoroughly investigate the subject. Premier Combes is a Daniel come to judgment.—Baptist Argus.

....Bro. L. R. Carroll is in good health and better spirits. He sees this world as growing more and more beautiful, and as he looks toward the sunset of life, he has great hope for a world yet more beautiful. He has a kind word for every one, and first of all, for the Master. He is the same height (six feet and seven inches), but is nearer heaven and happy in the work.

....Elder B. W. N. Simms, of Waynesville, writes: "I have just been invited by a church in Texas to 'come out and hold them a meeting in July—all expenses paid,' etc. If we can get some visitor-preacher who may wish to spend a week or two here 'for his health,' to preach for me 'just for his board and his health,' I think I can arrange the one, and that the Lord will look after the other."

....The chairman of the deacons of the Baptist Tabernacle, Atlanta, Len. G. Bronghton pastor, goes as a missionary to North Carolina. Bro. Harry Ethridge is a brilliant lawyer of less than forty years of age. His family consists of a wife and two children. We rejoice to hear this good news. It sounds like an omen to see the legal fraternity giving of its best to the mission field.—Baptist Argus.

....The Baptists at Clinton and Warsaw are very fond of Pastor C. M. Rock, and he is doing a fine work. Both churches want more preaching and there are many signs of progress. The Virginia brethren may send just as many such preachers and pastors as Brother Rock to our State as they can spare. Clinton is talking about a new house of worship. They have additions almost every preaching Sunday.

....The friends of Prof. Gordon B. Moore will be happy to learn that he has been elected to a professorship in the South Carolina College. He has been called to the chair of Political Science and History, made vacant by the death of the lamented Professor R. M. Davis. He retired from Furman only a few months ago, because some of his brethren could not reconcile themselves to the terms of his faith.

....The Trustees of Furman University, S. C., have decided to call upon the churches for $5,000 a year for several years, and have chosen Mr. Joel I. Allen to conduct the canvass. On the recommendation of Dr. Poteat, the Trustees of Furman University have elected two new professors—Sidney Ernest Bradshaw, A. M., Ph. D., to the chair of Modern Languages, and Warren M. Steele to the chair of Philosophy, Political Economy and Civics.

....The Baptists at Chadbourn, under the leadership of pastor F. T. Wooten, are erecting the best meeting house in all that section. The house will cost about two thousand dollars. They will have Sunday-school rooms and the folding doors, so the house can be turned into one room. The church will increase her contributions to missions more than one hundred per cent over last year. They have resolved that the heathen shall not be called on to build their house.

....President E. A. Alderman of Tulane University has been chosen first president of the historic University of Virginia. He is a great man, and under the touch of his hand the Virginia institution's modern career will measure up to its ancient and glorious traditions. We North Carolinians have right to be proud of the fact that our Commonwealth can contribute to the world such a man as President Alderman. In this connection we may say that another eminent North Carolinian, Dr. W. W. Moore, was chosen president of the Presbyterian Union Theological Seminary at Richmond, Virginia.

....We regret to announce that that worthy soldier of the Cross, Elder W. P. Jordan, of Coleraine, was seriously injured in a runaway last week. He was found, so Brother Barnes writes, near Coleraine by the road-side unconscious. His wife, too, is ill. Brother Jordan is one of the pillars in the Chowan country. The brotherhood will pray earnestly that he and his wife may be restored to their loved ones and their work.

....Special attention is called to the notice of the Raleigh Summer School for teachers in this issue. The management urges those expecting to attend to be present at the opening. The attendance promises to be twice or three times that of last year, and it would be well for all who anticipate coming to apply in advance. The buildings of the Baptist Woman's University will be headquarters for the Music Department and will accommodate a few other boarders for the other departments.

....Brethren Barron, Pruett and Adams, in company with Secretary Johnson, have made a tour of the Mecklenburg and Cabarrus Association in the interest of State Missions. All the churches they visited increased their pledges to State Missions a hundred per cent. and some more than a hundred per cent. If the pastors in every Association would institute a campaign in behalf of our denominational work we believe that it would create a deeper interest than we have ever before seen.

....Mr. Allison W. Honeycutt has been selected to succeed Mr. C. B. Martin as Headmaster of the Furman Fitting School. Mr. Honeycutt has been a teacher in the Fitting School two years and is popular and well qualified for the position of Headmaster. Mr. S. A. Moore and Mr. J. L. Vass, Jr., will be assistant teachers. Mr. Moore was a teacher in the Fitting School last year, and Mr. Vass is a member of Furman's graduating class of the past session, receiving the degree of Master of Arts.—Baptist Courier, S. C.

....Secretary Johnson says that the young men who have been sent out to do colportage work are sending in gratifying reports. Brother Pruett, of Charlotte, is delighted with the work being done by Bro. Whitty, the young man who was sent to that point, and Mr. Mangum, who is at work in Raleigh, is meeting with gratifying success. Reports from the others would indicate that they are being well received in the communities to which they have been sent and it is believed that good results will come from this new movement.

....Elder C. M. Murchison, who conducted a successful academy so long at Penelope, while preaching to churches around his school, is now located at Cornelius, in the Mecklenburg and Cabarrus Association. He began work on his field in February. They have just completed a beautiful church building in Cornelius, worth $1,500 or $2,000. They have not yet placed seats in the building, but have temporary seats and are using it for worship. He is also preaching at Chadwick, a growing mill town three miles from Charlotte, where in the near future he expects to build a house of worship. He says he feels like a bird out of a cage since leaving the school-room, and is greatly enjoying the work. Brother Murchison is one of the missionaries of the Board.

....We thought that we would be the first to nominate Col. Stephens for president of the Southern Baptist Convention next year. We find, however, that several others of our exchanges did the same thing when we did. The fact is, so far, his name has been the only name suggested.—Baptist and Reflector. We are all for him. He will be a president indeed.—Biblical Recorder. So the editors have decided to elect the next president of the Convention, without giving that body a chance to vote on the matter. Is this seemly?—Christian Index. Why so captious, Brother Bell? May not an humble editor endeavor to interpret opinion without being charged with treason? Brother Stevens is such a man, he did things so handsomely in Nashville, that it seemed the likeliest thing that upon going to his State he should be elected president. But we take it all back and beg our serious Brother Bell's pardon. It is certainly not seemly if it does not seem so to the Index, our paragon of propriety and saintliness.

....Last week a great Sunday-school excursion was moving in the boat Slocum out of New York when the ship took fire, and in an incredibly brief time more than 700 people lost their lives by fire or water. There were a thousand people on the ship; and it was only half-a-mile from land. Many of the victims were women and children. Men cannot interpret such events. Those who pronounced the Iroquois theatre disaster as a judgment against theatres and the burning of Jacksonville as a judgment against wicked cities, must pause here. The best we know is that man is frail and once in the hands of the powers of nature he has no recourse. We pay the penalty of carelessness in suffering; and we learn to be more careful by the loss that we suffer.

....The Executive Committee of Wake Forest College elected Mr. Burton Ray, of Raleigh, son of Mr. John E. Ray, and a member of the latest graduating class of the College, assistant in chemistry. Mr. Ray has made a fine record as man and student and he promises to make a career worthy of his distinguished parentage. His grand-father, Joseph J. Carter, was for years one of our best beloved ministers; his father is one of our most useful laymen, having achieved early in his life a monumental work for the North Carolina Baptists. And in his veins flows also the blood of that best of North Carolina heroes of the Revolution. Hardee Murfree, whose figure, says Chief Justice Clark, "stands like a silhouette against the sky-line of history." May the young man prove worthy of his fathers.

....Bro. B. F. Knott, of Soudan, Va., writes: "I will say for Rock Spring church, that we are highly pleased with our young pastor, Bro. I. N. Loftin. He began preaching for us the 1st of January, and has not missed an appointment. He seems to have taken right hold upon the people from the first. He goes to see and shakes hands with all, and is unusually popular with the young men and boys. Five or six additions recently, and the church has taken on new life. We have a good Sunday-school, and a monthly prayer-meeting largely attended. We are all too glad for the first Sunday to come. We enjoy his preaching so much. In one of his sermons he beautifully pictured Christ as a social factor. Brother Loftin is evidently a student, as his sermons show much thought, and preparation. He is often eloquent and sometimes his sentences flash. We predict for this young pastor a brilliant future."

....We do not understand just what object our friend, the editor of Charity and Children, has in reflecting upon the Messrs. Duke every time they make a large gift. The Dukes are not entitled to more consideration than other men who give in similar proportion to their ability: but they are entitled to as much. It does not become a Baptist to express thanks that Mr. Blank and Sister Hanks are not Baptists. A man is a person even after he makes a million dollars, and such personalities are unbecoming. We Baptists have never yet refused to receive men of wealth or their wealth. The Chairman of the Board of Trustees of the Baptist Woman's University said to us to-day that he did not know what would have become of our University for Women had it not been for a $1,000 gift from Mr. Ben. Duke. We had spent all we had raised and we had raised all that we could, and had gone in debt as deep as we dared, and the great building stood there unfurnished. Mr. Duke was informed and from a bed of sickness—and he had been desperately ill—he wrote a check for $1,000. The institution was opened. Mr. Duke asked that the gift be kept in confidence. The Baptists of North Carolina cannot be ungrateful for a friend like this one, and we assure Mr. Duke that they are not, that the editor of Charity and Children is not.

....The following from the Baptist and Reflector shows how strong the temperance tide is in Tennessee: "The Nashville American says very pointedly: 'The Republican platform declares for it in unmistakable terms. The Adams law is a mixture. There will be no backward step. Whether there is to be an advance will probably depend upon the conduct of the liquor men themselves. If they are looking for another fight they can doubtless find it.' The Nashville News says: 'It is useless to try to make a political issue of temperance in Tennessee. The Adams law is supported by the best sentiment of this State irrespective of party, and it is indorsed by the Democratic and Republican platforms. Public opinion in Tennessee will have to undergo a radical change before the repeal of the Adams law will be possible.'"

....In discussing the divorce evil, we have been in the habit of keeping our eyes on the New England States, South Dakota and other Western States. But we can now look upon North Carolina as the very hot-bed of this great evil. During last year there were 1,400 divorces granted in North Carolina, 1,333 more than have been granted in the Dominion of Canada during the last 35 years. In North Carolina there is one divorce to about every seven marriages. There is only one State in the Union which has a higher divorce percentage. This is a terrible name old North Carolina is making for herself. She is certainly rushing on to an awful harvest time. No political prestige, no scientific triumphs, no financial exploits, no material Golden Age, can prevent the ruin of a people whose home altars have been destroyed. "One man for one woman, and that for life," is the motto, which contains the principle of safety for any civilized people.—Raleigh Christian Advocate.

....Bro. J. A. Campbell writes: "Our summer school is the best of all of them—about 50 from 17 counties. Regular session opens August 16. Rev. W. C. Barrett will aid me in all my meetings this year, beginning the third Sunday in July at Spring Branch and continuing up to second Sunday in August. At our reunion services at Spring Branch on Saturday there were present 190 members out of 260. We had an all-day meeting with addresses and essays from the members. The church has already paid more than $100 for missions, orphanage, etc., and gave subscriptions for more than another $100, increasing subscription for pastor about fifty per cent. This is my fifteenth year with them and has been in all respects the best. We are considering the matter of building a larger and better house of worship. Bro. O.D. Strickland has been superintendent of the Sunday-school for about 17 years. These are a noble people, and will try to do anything for the Lord their pastor asks them to do. This spring the sisters have carpeted the aisles, the brethren have put in a nice pulpit, they have furnished the church with 80 copies of song books, gave $50 to Home and Foreign Missions. On Sunday of our last meeting, Bro. H. C. Moore gave us a magnificent address on Sunday-school work. Our people were delighted with him and his message. At the close I asked them for $10 for the Sunday-school work and they gladly gave it. I have been going there for fifteen years, and although they are a plain country people, I have never been there without their paying me something on my support. It is a noble band, and brighter days are ahead."

Beautiful Wake Forest.

It has been sixteen years since I saw Wake Forest in its summer glory. Only once in that time have I seen it at all, and that was in the winter. I was enabled then to see somewhat of the growth of the noble old college in the world of scholarship and in teaching force. But even in the last two years progress has been made.

There is life at Wake Forest. The new biological building, the corner stone of which has been laid, is fitly dedicated to the truth. That should be the atmosphere of every school. The truth is more beautiful than our theories about the truth. To find the truth is the joy of the real scholar. Wake Forest has her face to the light and is going onward.

I have rarely enjoyed two days more thoroughly than the two that I had at Wake Forest. I have always cherished a genuine affection for the College, the people, the hill itself. But affection is now reinforced by new pride that rests on joy in the culture that is here maintained. It is a modest culture as is fit and all the more genuine. I doubt if any Baptist college in the country is better equipped than Wake Forest for meeting the demands of modern education. It is no wonder that the college is the pride of North Carolina Baptists, and of others, too.

Many of the professors were away, but I found hearty hospitality in the delightful home of Professor Poteat, a man whose scholarship would grace any institution. Professors Sledd, Brewer, Carlyle, and Sikes, it was a pleasure to see again, and for the first time I met Professor Lake and Professor Eatman. Time has dealt roughly with some families during these years, but the Purefoys, the Powells, the Riddicks, the Holdings, the Allens, the Dunns, the Dicksons, the Powers, the Royalls, the Taylors, still make Wake Forest an ideal town. The little girls of other days are beautiful maidens and the young ladies of that time are now stately matrons.

Every one was eagerly expecting the return of Professor Royall. President Taylor was in New York. Professor Cullom and Pastor Lynch I also missed. The summer law school was in full blast and a few of the young ministers were still at the college. Wake Forest has annually a large number of fine men at the Seminary. She should not be satisfied till all of her very best men come to Louisville, the best place in the world for North Carolina Baptist preachers to go to after Wake Forest. I am jealous for the very best men from Wake Forest and for all of them and that as many as possible shall take the full Seminary course.

May God bless beautiful Wake Forest in all the coming years, and keep worthy of the new time. Her culture is as beautiful as her campus, and no other campus surpasses that at Wake Forest.

A. T. ROBERTSON.

In the Spring a young man's fancy lightly turns to thoughts of love, but if a corn is on his foot, the fancy should turn to Vick's Electric Corn Salve, which will remove it at once. 10 cents.

Home Circle.

The Grey Day.

By Evelyn Orchard, in British Weekly.

The little tin chapel had never looked more uninviting. Carton approached it with loathing in his soul. As he crossed the New Road, the cheerful crowd was drifting towards church and chapel, his own among others.

What evangel did they seek? None knew better than Carton how much their sordid lives needed some uplifting. For seven weary years he had waged fierce warfare against the world, the flesh, and the devil in these dreary wastes, and to-day he told himself the net result was nil. Across the vista of interminable years he beheld a vision of his own soul as it had been, young, ardent, fired with unquenchable enthusiasm for the holy war. Now it was dead within him.

He travelled a dreary road, a pilgrim who had no belief in an ultimate goal.

His youth had been spent in a far country. From a wholesome north country village he had come, eager and determined to leave his mark upon London life. For the sake of his ideal, he had kept himself apart, had denied himself the joys of home, was wifeless and childless, had given his all. For that tremendous sacrifice what had he now? Ashes in the mouth, a dim conquering sense of defeat.

In this mood he came to the pulpit, and began the service.

His listless manner and tone commanded their fitting response.

The impassive faces, the uninterested mien, drove home the conviction that here his work was done.

What he preached he knew not, no, nor cared. Closing the Book with some abruptness, and folding his hands above it, he leaned over the narrow pulpit ledge. Then, in few words, chosen he knew not how, he quietly told them that in the course of the ensuing week his resignation would be in the hands of the office-bearers. The glances of astonishment, the thrill of awakened interest, grimly pleased him. Perhaps in his going he might leave some faint ripple on the surface of these impassive lives. He hastened from the pulpit, and left the vestry by the side door, almost before the congregation had recovered from its surprise.

He lodged in a small open square of the type that abounds in North London, a square of unpretentious houses in which all the tragedy and comedy of life is enacted, men paying no heed. To one of these modest houses Carton came, and let himself in quietly. The smell of the midday meal greeted his nostrils, the penetrating odour of boiled greens dominated the air. He entered his study hastily, shut and locked the door, and when the little maid came to call him for dinner, he spoke to her from within, only telling her he wished no dinner, but would drink a cup of tea when she could get it ready.

He was enjoying this modest luxury about an hour later, when the bell rang. Almost immediately Jinny once more demanded admittance, and when the door was unwillingly opened, she, without ceremony, ushered in two men, who carried their hats in their hands, and looked a trifle shamefaced, as those who had come upon an unaccustomed errand.

"It's only me an' Bill, sir," said the elder. "We've come to see whether you really meant wot you said this mornin'. Wot fur do you want fur to leave hus?"

"I have thought it over carefully, Hales, and I think it will be better for Grove Chapel, as well as for me, to have a change," said Carton, but he spoke with difficulty, finding his position hard to explain.

For these men of toil, face to face daily with the problem of mere existence, would find it hard to understand the cry of a soul touched to fine issues, writhing under a dull sense of defeat.

"Don't go fur to leave hus, sir. Me an' Bill an' a lot more feels that if ye do hits hall hup. Don't we, Bill?"

"Yes, mate. As Sal says, parson keeps us strite. Sal says this very day, parson ain't well. Tike a 'oliday, sir, an' gie's anuvver chanst."

Carton felt a lump in his throat.

"I thought a change might be good for all concerned," he said lamely: and at that moment the bell rang again. It was a woman this time, a weary-faced creature, with a pale, heavy baby at her breast.

She looked disconcerted at seeing the two men with the parson, but his smile reassured her. And she had no hesitation in stating her errand.

"Don't leave us, sir," she said, and her tone was more refined, her accent purer than the plea to which he had just listened. "We don't get on very well, but it'll be terrible if you do go. You always understand. Tom has such a cold today he couldn't come out. But when I told him, he cried like a child. Don't go."

And so on through the long afternoon.

When night came Grove Chapel was packed to overflowing with a sympathetic, apprehensive crowd. When Carton looked upon that sea of upturned, anxious faces, each one earnest with the fear of personal loss, his heart swelled within him. Reversing the order of service, he fell upon his knees and prayed.

The grey day closed in the radiance streaming from the open door.

Corns and Bunions.

Corns and bunions are among the penalties of wearing unnatural footgear. Soft corns, principally making their presence known between the toes, first require reasonably loose shoes. Each morning place between the toes a piece of absorbent cotton. If they are very troublesome, scrape on the cotton some common chalk. For hard corns, the application of a simple ointment, in which has been incorporated one-fourth its measure of salicylic acid, will usually render the corn harmless, or will remove it. This recipe for removing corns is recommended by a celebrated chiropodist: To one-half ounce of alcohol add one drachm each of nitric acid, muriatic acid, oil of rosemary, and choloform. Trim down the corn, rub on the solution with a cork, and in five minutes scrape off the corn. Sometimes the application of creosote is sufficient. Bunions may be relieved, seldom are they cured. A piece of cotton worn between the large toe and the one next to it will serve to throw the joint in toward the foot. Where it is greatly enlarged, a shoe must be made having a piece of leather the shape of the bunion fastened on the last.—Good Housekeeping.

Deep Breathing.

At a lecture recently given in the New Century Building, Boston, by Professor Clease, before the Woman's Health Club, he declared that consumption may be cured simply by deep breathing, with plenty of fresh air and sunshine.

He said he knew of a woman who had been given up as incurable by the doctors, one of her lungs being almost gone, who by taking deep breaths every morning, under the required conditions, was absolutely a well woman at the end of three months, and could walk seven miles easily.

Breathing is the first element of life, and the more oxygen you can store up in your system the better for your health, he said. Use your brain power; use your muscular power, and assist nature to fill the cells with oxygen. We use only about one-quarter of the cells in our lungs, or at the most one-third; the rest become clogged, dyspepsia and indigestion set in, and disaster follows. Man in his primitive state was the healthiest of animals, but with civilization he lost the incentive to inhale the fresh, pure air, and with his desire for rest came inaction, the muscles became stiff and clogged with fatty accumulations, for the want of exercise.

Radium is the storage of oxygen in metals; it is nothing else but concentrated sunshine. Deep breathing will stimulate the brain, fill the cells of the lungs with oxygen, and the exercise will create heat, which in turn will burn the rubbish, the accumulated fatty tissues that hamper the body in its movements.

Professor Clease then illustrated the manner in which to take deep breaths, at least twelve every morning on getting out of bed, with the window thrown wide open, and only loose garments worn.

"After taking these whiffs of nature," he continued, "you will have a store of strength on which you can draw during the day, and I assure you these deep breathing exercises will bring you happiness as well as health."

TO START CONVERSATION.

With a Good Fresh Story the Ice May be Successfully Broken.

"The preliminary stages of conversation offer the principal difficulty—'the dread of silence makes us mute,'" writes Mrs. Burton Kingsland, in the Ladies' Home Journal. "The weather seems to have perennial interest. Why may not one treasure a few bits of stories apropos of that much-worn topic, to be brought out upon occasion? For instance, some one speaks of the variability of the weather, whereupon one might tell of the lady, whose physician advised for her change of climate: 'Why, doctor, you forget that I am a New York woman. I never have anything else!' was her rejoinder. At least, it is better than mere acquiescence, and when people have laughed together the ice is broken. It is possible to have at one's tongue's end some trifling things of interest on various subjects—but the supply needs frequent renewal. There are moments when the embarrassment of silence is relieved by the knowledge that nothing but the veriest commonplaces are expected. When a hostess has paired her quests before a dinner and each man seeks the lady assigned to him, he usually says, 'I believe that I am to have the pleasure of taking you in to dinner,' and she has but to bow and smile while accepting his arm, and may say in a voice of perfunctory politeness, 'I am very glad.' It is usually the man who takes the initiative and the woman who bears the burden of the conversation."

The Midsummer Styles.

The decided change in dress, due to the "1830" revival, is gradually moving onward through the picturesque and semi-severe Directorie phase, marked by broad collars, bretelles, waistcoats and gauntlets, into the coquettish feminity of the Second Empire. The preference for gowns of net, silk, chiffon and silky voile is becoming more evident. Quantities of lace and frillings are used in trimming them. Very pretty summer gowns show a round or V necked waist over a lace tucker, with under-sleeves to match.

In some of the newest sleeves, the droop at the elbow is gone, and the greatest fulness appears just below the shoulder; thence it tapers downward into the frills that fall from the elbow, or into a mousquetaire, wrinkled and closely fitted. Many of the sleeves are elbow length and call for long gloves.

The newest shoulder wrap is shaped like a bertha or a low-necked mantilla in the back, and has long stole ends that fall gracefully over the arm almost to the floor.

Petticoats of silk and of lingerie are flounced and frilled to an enormous degree in order to support the fulness of the modish skirt. A clever idea is the use of adjustable flounces which button into place upon a washable petticoat that fits the hips like a sheath.—From The Delineator for July.

DISFIGURED WITH ECZEMA

Under Physicians Five Months. Went from Bad to Worse.

CURED BY CUTICURA

Wonderful Change in One Night. In a Month Face Was Clean as Ever.

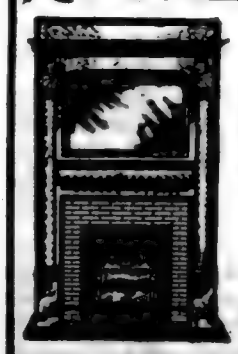
"I was troubled with eczema on the face for five months during which time I was in the care of physicians. My face was in such a condition that I could not go out. It was going from bad to worse and I gave up all hope, when a friend of mine highly recommended Cuticura Remedies. The first night after I washed my face with Cuticura Soap and used Cuticura Ointment and Cuticura Resolvent it changed wonderfully, and continuing the treatment it removed all scales and scabs. From that day I was able to go out, and in a month my face was as clean as ever."
THOMAS J. SOTH, 317 Stagg St., Brooklyn, N. Y.

The above letter was received in 1898 and he again writes us Feb. 19, 1903, "I have not been troubled with eczema since."

The agonizing itching and burning of the skin as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scalled head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in milk crust, tetter and salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment and Resolvent are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures of the civilized world.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.

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Young People's Page

Alia: a Little Eskimo.

How would you like to live in a house made of snow, and sleep on a bed of snow? Doesn't the very thought make you shiver? That is just what Alia does, though, and she likes both her house and her snow bed.

Up in Greenland, where she lives, it is so very cold that no trees will grow; so there is no wood with which to build houses, you see; and the ground is so frozen and so deeply covered with snow and ice that the Eskimos cannot dig for stones, either, with which to make their homes. The only thing, in fact, which they have at hand is snow; or, rather, snow so hardened that it is like ice. The Eskimos take this ice and cut it into blocks, just as we would cut stone. Alia could tell you all about the building of a house in Greenland, for she really helped in the building of her own home. Her father and brother cut the ice, and then Alia picked up the blocks and carried them over to the place where the house was to stand. So she did help.

The house is only one-story high, but Alia thinks that it is very fine, for it is much larger than some of the houses in the Eskimo village; and there are many skins of wild animals hung up inside, for both her father and her brother are expert hunters, and have taken many seals and bears.

Alia's home is shaped like an arch. It is tall enough at the center to allow a grown person to stand erect, but the sides slope down to the ground, so that only the children can stand upright there. The outside of the house was covered with snow after all the building had been done, and this snow froze and hardened until it glistened like diamonds.

There is one little window in the house, for of course there must be some light; but when the long, long night comes, which lasts for months, a thick skin is hung across this window, to keep out the cold and snow.

Almost the queerest part of Alia's home is the door to this house. The window is so very small that it cannot let in much cold; but if there was a larger door it would be impossible to keep out the terrible cold of a Greenland winter, even if skins were hung very thickly over it. So the door is a long, long way from the house. That sounds rather queer, doesn't it? But it is a fact. Little tunnels are made through the ice, and the opening to the first tunnel is so small that even Alia must creep into it. This tunnel leads into a larger one; across the opening of which heavy skins are hung. Alia goes on from one tunnel into another, until she comes to the very last one, in which she can walk upright. From this tunnel she walks right into her home, but there are heavy bearskins hung across the doorway, and she must lift these before she can get in. So you see the outside air has not much chance to get into Alia's home by the door, at least, though we would think the place too cold to stay in for five minutes.

The lazy ones among the Eskimos do not have more than two tunnels before their doors, but Alia's home is better protected than that, for there are five different tunnels, becoming larger and higher as you approach the house itself.

The beds are made of blocks of snow, and look like little bunks, close up against the side of the house. Alia's bed is covered with several bearskins, and there are more bearskins for her to draw over herself, too, when she goes to bed. Really this house is considered very fine, and it is pointed out with pride to all the strangers who come to the village—but, to tell the truth, very few strangers get to Greenland.

Alia's people are considered quite wealthy, because they have so many skins. The inside walls of the house are hung with skins, and Alia's father, mother, brother and she herself wear sealskin garments. Alia's entire outfit, even her leggings and shoes, are made of this, and she has a dress—made almost like bloomers—of sealskin, too. Her hood, cloak and mittens are of this same fur, and even her best doll has sealskin frocks. But when it comes to hair ribbons, and things like that, Alia must use strips of bearskin, for she never saw a piece of ribbon in her life until about two years ago.

There are some other things which you know all about, which she never saw until lately—grass, flowers, cows, horses, glass, trees, steamboats, cars and lots of other things which we see daily. Her dishes are made of sealskin, and the knives are made of bone.

There is not very much cooking done in Greenland, because the stoves are so poor. What they call stoves we would call only lamps. In winter these lamp-stoves are kept burning all the time, for warmth; but as the ice which forms the house never melts a bit from the heat I am afraid we should freeze, if we went to visit Alia. The oil for the stoves comes from a whale which Alia's father helps to kill.

One of Alia's regular duties is to hunt for moss down under the snow and ice. When she finds it it is brown and dry, not soft and green like the moss out in our woods. But this dry, hard moss will do very well as a wick for the oil stove; and their reindeers like to eat it, too.

Alia has some playthings which would interest our boys and girls. In the first place, she has a sled on which to take you riding. Her brother made it for her out of skin and bones. Then her father gave her two little Eskimo dogs. These dogs are as strong as any dogs in the world, and they like to draw over the ice and snow the sled with Alia on it. She can guide them and drive them very well, and she often goes out in this way to see her little friends who live near by.

Sometimes there comes up a storm during the Greenland winter, and it may last for two or three weeks. During all that time not even Alia's father can venture forth; they must all stay in this little house, and be glad that they have so safe a place, too.

The house is so small for so many people that it would be very unpleasant if they should begin to quarrel with one another.

Alia's father works hard, and is very prudent, so he always has a good supply of food on hand in case of a storm; it is generally piled along the sides of the tunnels leading into the house. He has whale meat, and bear meat. Alia's mother cooks these over the flame of the oil stove. Some of the people are foolish enough not to keep on hand a good supply of food, and when a fearful storm comes sometimes they starve to death before help can reach them.

This last year Alia had a new sled given her, a sled made of ice. That is really true, though it sounds like a joke. It is the best possible kind of a sled for tobogganing, though Alia would not understand what that word means. She can guide her sled very well, and she goes like a little streak of lightning on it, down the long hills of ice near her home. There is not so much danger coasting in Greenland as there is here, for there are no trolley cars or horses there to make it dangerous.—Christian Advocate.

Some men's hearts are as great as the world, and still have no room in them to hold the memory of a wrong.—Ralph Waldo Emerson.

Clock Talks.

THE FIGURE ONE.*

One sun to shine, one home to shelter, one flag to shield and one Bible for home and country and flag. Sir Walter Scott when dying told Lockhart, his son-in-law, to "bring the book." "What book?" said Lockhart. "There is but one Book," said the Wizard of the North. This one Book tells of the one God and the one Mediator, the man Christ Jesus—the one Savior. This one Savior gives us the one thing needful. We have but one life to live, and the most important thing in life is to have the presence of Christ in the heart. Christ within the heart means protection from invasion of foes without. A soldier once saw a crack in a wall. It was the wall of a besieged town. He went to that crack and opened it, removed enough earth to let himself in, and after taking notes of the enemy's positions and plans, returned to his camp and reported what he had seen. The next morning the town was assaulted and taken.

Only one crack, but it opened the way to victory. How many of satan's soldiers are looking out for the little "cracks" in our lives! Sins are cracks in our moral natures, and if we do not close up the crack, but allow temptation to come in, a whole regiment of soldiers from the camp of the enemy of souls will wedge their way in and the city of the soul will be taken.

But the whole of life is not merely a preventing of cracks.

Lives are for service, and serving Jesus is the one way to safety and success. One little life now surrendered to the Savior may mean many such lives in future years. A man in Tolland County, Conn., came into the house from the field and found in his coat pocket a small potato. "Take that," he said laughingly to a small boy, "and you may have all you raise from it till you are twenty-one." The boy took the potato, cut it into as many pieces as it had eyes, and in four years had a crop of four hundred bushels. The man then wanted to get clear of his bargain, for he saw that the increase from one potato would soon cover all his land.

The one Book, the Bible, like the potato, has many "eyes." Each truth is an "eye," and if these eyes are sown early enough in the soil of the heart the law of increase will be repeated in our lives, as great in extent as the result from the planting of the one little potato.

The story of the crack in the wall is to show why we should keep evil things out of our lives, and the story of the potato why we should admit good things. The one crack means a life of subtraction, if not remedied, and the one potato a life of multiplication. So the figure "one" on the dial of the clock serves to point out the one sun that shines, the one home that shelters, the one flag that shields and the one Book that shows us the one Savior, to whom I surrender my one life for His keeping and service.

*The first of a series of five-minute talks to children, given by Rev. H. E. Wise, of the First Church, Norwich, Conn.

Don't Act a Lie.

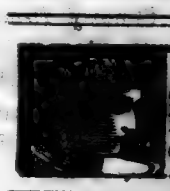
"When I was quite young I once acted a lie, and my heart is sad whenever I think of it.

"One day, when my mother had company, she took the china sugar-bowl to the kitchen to fill it. I stood beside her while she was cutting up the large pieces. For a moment she left her work. I knew I ought not to do it, but I thought I would try to cut a little; but as I brought down the knife I hit the handle of the sugar-bowl and down it fell; and in a moment I put the handle in its place and shoved it against the wall, so that it need not fall off. I had hardly done so when my mother came back and went on with her work; but soon a heavy blow jarred the bowl, and down fell the handle. If mother had looked into my face she would not have said: 'Why! Can it be that such a jar should break the handle? but I was careless in setting it against the wall.'

"I was on the point of saying, 'No, mother, it was I that was careless; I did it,' but something said, 'Don't tell it all now; it can't be helped,' so I kept still, and acted a lie. I did not say I did not do it; but I meant a lie, and it is the thought we have in the heart that God looks at.

"Not many months after that my mother was taken sick. I was sent away from home to stay most of the time, and she died before I could tell her. Oh, what bitter tears I shed as I looked upon that sweet face and remembered how I had deceived her.

"Many years have passed since then; but my sin still comes up before me. I never think of it but my heart is heavy. I hope God has forgiven me, though I can never forgive myself."—Selected.


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NOTICE.

Having qualified as the Administratrix of the estate of Penny Smith, late of Wake County, this is to notify all persons having claims against said estate to present them to me on or before May 11, 1905, or this notice will be plead in bar of their recovery.
HULDA LANE, Admx.
Raleigh, R. F. D. No 2.

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CLOSING THE VOLUME.

This edition of the Biblical Recorder closes its Seventieth Volume. Next week we intend to print a limited amount of matter relative to the old paper, and then we shall go on to make and publish our share of the infinite number of Recorders that shall issue forth as one editor after another arises to serve one generation after another in this work. After seventy years of steadily increasing usefulness the friends of the paper may well be assured of its mission. It was called forth by a desire to serve God in the Baptist way, and so long as He shall be pleased with that way and the paper shall be faithful to that way, it will have a mission worthy of the noblest ambition and the most exalted endeavors.

TWO VIEWS.

North Carolina people have been convinced by certain papers that Philander Knox, Attorney General of the United States, is a conspirator against the people and an agent, appointee and slave of the trusts and money kings. Mr. Knox was recently appointed Senator from Pennsylvania. Commenting upon the fact the Journal and Messenger, a faithful paper and edited by wise men—as honest and intelligent as any editors in North Carolina—deplores the fact that the President of the United States is about to lose a so able and faithful public servant and is consoled only in the thought that Mr. Knox will make an ideal Senator.

Now there!

What are the facts? Mr. Knox made himself famous as an attorney for the Steel Trust. Then he was appointed Attorney General of the United States. In this office he attacked the great railroad trust, The Northern Securities Company, and broke it up. In the midst of this triumph he announced that he did not intend to "run amuck"—that is, make a mess of his triumph by rushing heedlessly into other suits.

One section of the press upholds him as the only man yet found able to defeat the trusts; the other caricatures him as the hireling of these very institutions. This is a typical case of American politics. Partisanship makes heroes and monsters of the same men.

We are disposed to hope that Mr. Knox as Senator will apply his great knowledge of trusts in an effort to pass a satisfactory law.

LEGALIZED PRIMARIES.

From a source close to the leaders of the present regime in North Carolina it has been proposed that a law be enacted by the General Assembly legalizing the primaries of all political parties in North Carolina; and also that participation in primaries—or at least, in voting—be made "mildly compulsory."

This proposal will be submitted to the Democratic Convention this week.

We cannot believe that the compulsory feature of the proposal will be seriously considered. That is not the way to make party men or citizens. But we are convinced that a fair proposition to legalize all political primaries will be received favorably in North Carolina.

Under almost any party system the primary is quite as important as the ballot box. Under the present conditions in North Carolina the primary is incomparably more important than the ballot-box. The vote in the primary counts. The vote in the ballot-box is counted; but it is a mere formality.

This being true it is as important as can be that we hedge the primaries about with safeguards; that we see to it that every vote is counted; and that each voter is properly respected.

We all do know how it is now in North Carolina. The primaries are in the hands of the local rings; and they do with them as they choose. From three quarters of the State within two weeks we have heard complaints that the primaries were improperly conducted.

We are, therefore, ready to welcome a measure to put the primaries in the hands of the ordained officers of the law.

We wish to make another suggestion, and this with respect to one's right to take part in a primary. We hold—and its reasonableness will be apparent upon reflection—that one's standing in a primary should be based upon his past record. If he voted with a party in the previous election, he can enter the primary. And if the primary's action does not please him he can withdraw his support from it with honor. Under the present understanding that, once having entered a primary, a citizen must abide by its action, political progress is impossible.

This suggestion comports with a letter recently issued by Mr. Bryan. It also accords with political traditions and conserves the spirit of democracy. Its immediate effect would be to weaken the power of the boss, to limit the power of rings and to strengthen the hands of the people.

THE HOME MISSION SOCIETY'S ATTITUDE.

After nine years of co-operation in mission work amongst the negroes of the South, the Home Mission Board has decided to launch a mission plan of its own, and this has been approved by the Convention with the understanding that the Convention's Commission may revise the entire plan this year.

In view of this action the attitude of the American Baptist Home Mission Society, one of the three other parties to this co-operation, is interesting. We quote from the recent annual report of that Society:

The Society is still in co-operation with the Home Mission Board of the Southern Baptist Convention and with the white and Negro Baptist Conventions of Virginia, North Carolina, Kentucky and Missouri, as for several years past; and co-operates also with the colored Baptist Conventions of West Virginia, Georgia and Texas. The appointees, 18 in number, are all colored men. Their work for the most part consists in holding "Ministers' Institutes" and developing the beneficence of the churches for missionary objects. North Carolina is a conspicuous illustration of the benefits of this kind of work, having come out of the almost chaotic condition in which it was a few years ago, into one of the most orderly, compact and benevolent bodies of colored Baptists in the South.

As intimated in the last annual report, the tendency of the Home Mission Board of the Southern Baptist Convention is toward the termination of these co-operative relations and the assumption of independent work of some sort for the colored people. This has become more pronounced during the year. Last November the Corresponding Secretary and Field Secretary of this Society had a conference in Atlanta, Ga., with leading members of the Home Mission Board, to ascertain whether a continuance of co-operative relations, with possibly some modifications in methods, was not desirable and practicable. Their attention was called to the fact of the Society's large educational interests which are closely interwoven with the religious life of the colored Baptists of the South, as a factor that should be taken into account in the formulation of plans for missionary work, and, after presenting other aspects of the matter, the hope was expressed that before decisive action should be taken by their Board a good understanding might be had between us as to our future relations in work for the colored people. In March the Corresponding Secretary, when attending Trustee meetings of the schools in Atlanta, upon his return from Cuba, reiterated to representatives of that Board our hopes for a fraternal arrangement that would be most advantageous to all concerned. To these advances of the Society no response has been made, and it now appears from published announcements that the Home Mission Board has decided to act, as it of course has the unquestioned right to do, entirely independently in these matters. We rejoice indeed in the apparent revival of concern on the part of our Southern white brethren for the religious welfare of the colored people and await with interest the unfolding of their plans to this end. To what extent the Society will continue its co-operative missionary work with colored Baptists State Conventions, remains to be seen; at all events it is now honorably free to adopt such plans of its own as may be deemed best.

Don't wait for great things; for while you wait the door to the little ones may close.—Galax Leaf.

HAS THE WEST BEEN NEGLECTED?

In an article by Bro. B. W. N. Simms in last week's Recorder occur these words: "We learn from the Christian Index, Rev. A. E. Brown has been appointed by the Home Board of Atlanta Superintendent of mountain school work on a salary of $1,200.' Some of us wonder, what does this mean? Does it mean Superintendent of Mountain Schools of the Southern Baptist Convention all over the South or for North Carolina only? Then if the latter only, that will take all his time (judging from the salary). But what about the Western North Carolina State Mission work which sadly needs a man 'for all his time' on a like salary? One man cannot do both unless he greatly neglects both. Western North Carolina is feeling the sting of isolation and of separation already. Take care brethren, take care!"

As this is the second or third time that Brother Simms intimates that the West has been neglected, I think it worth while to present some facts which may serve to answer the question which heads this article.

Brother Simms, who has been in the State two years, is the only man, so far as I know, who raises this question.

In 1898, at the meeting at Greenville, the North Carolina Baptist State Convention and the Western Convention united. Since that time there has been but one Convention, and, so far as the Corresponding Secretary or his assistant have been able to do so, they have given attention to every section of the State. Brother White, who was Corresponding Secretary for two years after the union was effected, gave to Western North Carolina its full proportion of his time. Brother Spilman went all through our mountain country in the interest of our Sunday-school work. Bro. T. Neil Johnson gave quite as much time to the West as to the East, and Bro. Hight C. Moore at this very moment is making a tour of one of our Western Associations and has planned for work during a good part of the summer in other sections of the West. There are, in what we designate as Western North Carolina, twenty-four Associations. I have visited, at the annual meetings or during the year, all save six or seven. I have been in every county in Western North Carolina except Clay and Graham, while I have not yet visited Camden, Currituck, Tyrrell, Dare, Hyde and Pamlico. There is not a tithe as much destitution to be found in the whole West, as in these six Eastern counties. It should not be forgotten either that it costs a great deal more in time and money to travel in the West, because there are so few railroads.

In addition to the work done by the general representatives Bro. A. E. Brown has given his time ever since the union of the two Conventions, to Western North Carolina. Brother Brown was employed especially to look after the educational interest in the West and at the same time present the claims of missions, as will be seen from the report of the Board in the Minutes of 1899. At first his salary was paid by the Treasurer of the State Convention out of State Mission funds. Last year, and thus for this year, the Home Mission Board has paid two-thirds of his salary. Under the new arrangement the Home Board pays all his salary, and enlarges his territory. Heretofore Brother Brown's whole time has been required to do the work in Western North Carolina. In building and establishing schools in Western North Carolina he has reared a monument which will abide through all time. According to Brother Brown's statement in the Home Field, there is a school everywhere one is needed in the West. This being the case, he can give to the schools in our State the attention they require, and at the same time enlarge his sphere of usefulness. Under the new arrangement we get the services of Brother Brown without paying a cent of his salary or expenses, and the schools get the benefit of federation with all the schools in the mountains of the South.

The claim that Brother Simms makes for a special representative for the mission work in the West, can be urged more strongly by our Eastern brethren. Indeed many of them had already said that they need a special representative far more than the West. I doubt not that Rich of New Bern, Cowan of Kinston, and Mashburn of Louisburg, will all testify that there is far more crying destitution in the East than in the West. These are all Western men who are doing excellent work in the East, and who, because of their opportunity to observe conditions in the various sections of the State are better prepared than most pastors to speak on this subject.

I think, perhaps, Brother Simms has a wrong apprehension of the duties of the Corresponding Secretary. Section 10 of the Constitution reads thus: "The Corresponding Secretary shall solicit contributions to the objects of the Convention; assist the Board of Missions and Sunday-schools in the employment and payment of missionaries,

and labor to promote the cultivation and development of Christian benevolence." It will be seen by the above that it is not the duty of the Secretary to supply destitution personally; but his great work is the raising of funds for the employment of missionaries who shall supply this destitution. He is to spend his time and strength where, in his judgment, he can best do the work assigned him in the article quoted above.

I am sorry that it was necessary to write at such length, or, indeed, to write at all on this subject. In my opinion it is unfortunate to compare the different sections of our State, or do anything that would tend to keep up sectional lines; but in order to answer the question with which this article was headed, it was needful to go somewhat into details in discussing conditions.

I belong to the whole State and rejoice in the progress of our cause everywhere. Nowhere have I been more warmly received than in the West, and am now planning for a trip through that beautiful country. This article has been written to show that in our work the people of the West have not been neglected. I do not believe the people of that section think they have been. I know that work presses heavy upon the heart of Brother Simms, and he sees the need there as he cannot elsewhere. Any earnest pastor in the Piedmont section, or down east, would tell you that the needs of his locality are greatest. Dr. Pritchard once said that when he was a boy he used to think when it rained on his father's place it was raining all over the world. Every part of the State has its peculiar conditions and out of these have grown peculiar needs; but after all we are one people, engaged in one common glorious cause. Let us wipe out the sectional lines and standing shoulder to shoulder and heart to heart let us sing:

"Blest be the tie that binds
Our hearts in Christian love."

And then from one united, mighty host from mountain top and ocean wave should be heard the battle song, "Onward Christian Soldiers."

LIVINGSTON JOHNSON.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Class Rooms at Roberts' Chapel.

One of the very best pastors in the State is Rev. C. W. Scarborough, and surely he has one of the best fields—two magnificent country churches—each about six miles distant from his home in Murfreesboro. The institute at Roberts' Chapel in Northampton County developed the fact that the West Chowan Association is right at the front in the line of Sunday-school work. Eight or ten churches were represented and the congregations were large and attentive.

Of the many good things noted one was the arrangement for the classes at Roberts' Chapel. Formerly the work of the school was done in one room—the church auditorium. More recently two rooms were added to the rear of the pulpit for the accommodation of the children's classes of the school. Then each corner of the main auditorium was provided with a temporary curtain, thus accommodating in their own quarters four more classes. The three or four remaining classes were distributed over the church building. The curtains were of course drawn aside at the close of the teaching period and all the classes summoned into one congregation for the closing exercises.

Class-rooms are very important, and here is a suggestion which can be readily adapted to many of our Sunday-schools in the country, making the good still better.

A Few Lions in the Way.

At a recent Institute the delegates present were asked to name some of the difficulties confronting them—some of the lions that might be in their way.

One responded that the musical feature of their school was one of its weak points. Another school had named singing as one of its best things, so the Superintendent was asked to tell how it became so. He replied that the school was supplied liberally with good song books, that several of the songs were gone over beforehand in practices, and that the music was made a prominent feature of each service.

The lion in another community was Sunday visiting: the people, busy on their farms during the week and regarding Sunday as the day of rest, frequently spent the Sabbath visiting each other, going with the entire family early in the morning and staying until the afternoon. Thus the Sunday-school is passed by, overlooked, or ignored. To meet this difficulty it was suggested that an effort be made first to get these Sunday visitors to come to church for Sunday-school before making their proposed visit. And there they could be more successfully taught the principles of Sabbath observance so that the objectionable Sunday visit might be a thing of the past.

The failure of parents to attend the Sunday-school was another difficulty; and what school has yet solved it satisfactorily! Here it will be necessary to give line upon line and precept upon precept, here a little and there a little; the nature and claims and privileges of the Sunday-school need to be unfolded and enforced; by invitation and every other possible inducement they are to be brought to and enlisted in the Sunday-school. And for those who don't or can't or won't come the Home Department feature was recommended. In spite of all things some may not be reached; so we must not be too sanguine.

* * *

SECOND QUARTERLY REVIEW.

(From Christian Advocate, New York.)

Golden Text: Wherefore God also hath highly exalted Him, and given Him a name which is above every name.—Phil. 2, 9.

Outline of Events.

This lesson concludes the six month's series which has been devoted to a rapid but comprehensive view of the life of our Savior. Its view of the flashing Sun of righteousness furnishes a startling contrast to the studies in the history of the kingdoms of Judah and Israel which occupy us after next Sunday. The first quarter carried us forward by swift stages from the happy growing boyhood of the Nazareth carpenter's son to the very height of His popularity as a minister of healing and a teacher of the fascinating doctrines which were to leaven the world and which promised to level mankind by raising the grade to a new standard. The twelve lessons just finished give us the darker side of the picture. They present incidents from the last year of Christ's active ministry—the so-called "year of opposition," when the radical reforms indicated by His teaching had put the rich and powerful and priestly class on their guard against Him. As the Messiah's sojourn among men grows briefer His teaching dwells more upon the divine side of His mission and character, and we have evidence of the truth declared in the text of the quarter, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

From the closing period of His Galilean ministry we had three incidents. The visit to Tyre and Sidon (Lesson I), where the miracle was so impressively granted to the prayer of the foreign woman, suggested not only the power of faith, but forecasted the vanishing of the strict old Jewish notion that the Messiah was for Jewry alone. Taking His disciples apart from the city throngs for a season of close personal instruction, He drew from Peter (Lesson II.) the confession that He was the Christ, and in that crowded hour of glory on the Mount of Transfiguration (Lesson III.) His Father placed the seal of divinity upon the carpenter's son. Leaving Galilee, He sent the seventy (Lesson IV.) yokefellows ahead of Him to announce His coming in the villages. The next four lessons indicate the character of His teachings in these last weeks of His ministry. Less is said now of duty between man and man, more of the supreme relation between man and God. The prayer He taught His followers (Lesson V.) has ever since been on their lips. His exhortation to watchfulness (Lesson VI.) turned their thoughts to the day when man must meet his God. The Prodigal Son (Lesson VII.) and the other parables of Luke 15 are rich in intimations of the yearning of his heart toward lost mankind. And finally, when much talk about the coming kingdom had tempted the sons of Zebedee to put in their un-Christlike bid for its chief offices (Lesson VIII.), the Master taught them the doctrine which the Church still finds it hard to practice, "Whosoever of you will be the chiefest, shall be servant of all."

Four epochal events from the closing scenes of Christ's life conclude the quarter's work: The Passover (Lesson IX.), which we studied so close to our own national Decoration Day as to give its memorial feature a fresh significance; the Trial (Lesson X.), which proved the weakness of the judge and the manliness of the accused; the Crucifixion (Lesson XI.), wherein "He bare the sin of many;" and the Resurrection (Lesson XII.), without which our faith and all our teaching would indeed be vanity of vanities.

The Teaching of the Quarter.

First, through all these lessons—as indeed through all Scripture as we read it—runs the assertion of the divinity of the Man of Nazareth. What less than the power of God would avail to cast "the devil" out of the Syrophenician girl and unlock the lips and ears of the deaf and dumb (Lesson I.)! What person less than divine would have foretold His "coming in the glory of His Father with the holy angels" (Lesson II.)! What mortal ever had such heavenly witness as that voice out of the cloud which said to the fear-shaken disciples, "This is My beloved Son, hear Him" (Lesson III.)! The same implication is in the prayer which He taught (Lesson V.), and in the words at the Last Supper, "When I drink it new with you in My Father's kingdom" (Lesson IX.). The crucifixion scenes compelled even the heathen guardsman to confess that He was no ordinary man (Lesson XI.), and His resurrection from the dead is set as a seal upon His divinity. The student who has earnestly followed these lessons, weighing Christ's words, observing His deeds, and examining the impression He made upon those about Him, is drawn to the conclusion of the Roman soldier who stood over against Golgotha as He hung on the cross, "Truly this man was the Son of God!"

Second, these are largely lessons from the training of the Twelve. Jesus walked no more in the centers of population, but took the disciples aside where He might have more private converse with them and prepare them for the work that was preparing for them. So the Lord at times, by sickness or other stress of circumstances, calls men aside from the busier walks of life and prepares them for special activities. Let us review some of the teachings of this peripatetic divinity school, bearing in mind that the faculty was Jesus of Nazareth, and that the twelve young traveling preachers were soon to graduate with the commission to go disciple all nations:

1. From the healing of the Syrophenician woman's daughter these young Jews learned that God was no respecter of races. Their Gospel of salvation through Christ was to be "to all people," as the angels hymned it on the first Christmas night, not to Jews alone. And shall not we take heed by the same token and beware of "eating our morsel alone" when men of "inferior" race and alien blood are hungry and unfed?

2. The necessity of a suffering Savior was taught and reviewed repeatedly. It was too strange a conception of the Messiah for the twelve to comprehend it at all at first. Perhaps not until the resurrection did they fully take it in.

3. That the way to chief places in the heavenly kingdom lay through humble service was a lesson that had to be taken again and again, and that few of us personally apprehend even now. "Whosoever will come after Me, let him deny himself, and take up his own cross, and follow Me," and "Whosoever will be great among you, shall be your minister," are two of the forms in which He cast this vital truth. If we can carry this away with us from the quarter's study and hammer its golden substance into beautiful and gracious forms of conduct, we shall have done much to fulfill the prayer, "Thy will be done on earth as it is in heaven."

4. "Lord, teach us to pray," they said, and the little lecture on prayer and the model Prayer of all the ages were forthwith spoken, a prayer that suits our lips as well as it did theirs, and which now ascends daily from every corner of the globe and in more than three hundred languages.

5. The course on homiletics and pastoral charge in that select theological school was very practical. The juniors, seventy in all, were sent out where the fields were white for the harvest, and were told (1) to care nothing for salaries and worldly honor; (2) to let their presence be a blessing to every hospitable home; (3) to do what they could to relieve the sufferings of those about them, and to preach everlastingly one hopeful thing, "The kingdom of God is come nigh unto you." Some things have changed since the seventy went out two and two, but the obligation has never been lifted from every one of us to point our neighbors to Him who is the way, the truth, the life.

The curriculum of the Twelve included such subjects as humility and watchfulness. By precept and example their Rabbi held up to them the life they must lead and the doctrines they must proclaim. He warned them fairly of the obloquy and shame that their loyalty to Him would bring upon them, and His own passion and death prepared them for the worst that man could do against them, while it showed how perfect innocence should bear itself in the presence of ignominy and injustice. Finally the rock-hewn tomb in the garden was shattered, and its fragments became the firm foundation for their faith when their Leader had passed from earth and left them gazing up into heaven from a Judean hilltop.

"The kingdom of God comes nigh" unto many thousands of Sunday-school pupils as these wonderful lessons pass in review. Shall not this review Sunday see many souls born into the kingdom!

Blessed are the workers, for theirs is training, service, and brotherhood.—Christian Endeavor World.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOYNER, Raleigh, N. C.

An Interesting Contrast.

First Quarter, 1904.—Societies reporting, 231. Total, $2,545.06.

Second Quarter, 1904.—Societies reporting, 298; gain, 67. Total, $3,007.09; gain, $462.03.

First Quarter, 1904.—Foreign Missions, $1,926.61.

Second Quarter, 1904.—Foreign Missions, $1,093.18; loss, $833.43.

First Quarter, 1904.—Home Missions, $216.33; boxes, $129.03—total, $392.74.

Second Quarter, 1904.—Home Missions, $543.28; Self-Denial, $973.02; boxes, $108.02—total, $1,624.00; gain, $1,231.

First Quarter, 1904.—State Missions, $224.36.

Second Quarter, 1904.—State Missions, $288.61; gain, $44.35.

Totals for First and Second Quarters, 1904: Foreigns Missions, $3,019.79; Home Missions, $2,016.74; State Missions, $512.97. Grand total for First and Second Quarters, $5,647.50.

Reports of Vice Presidents for 2nd Qurter 1904.

Central, Mrs. R. J. Conyers, Youngsville.—Societies visited, 2; new societies, 1.

Buncombe, Miss E. A. Draughan, Asheville.—New societies, 2; letters written, 19.

Eastern, Miss Florence Hubbard, Clinton.—Societies visited, 1; letters written, 6.

Beulah, Miss Hattie James, Edgewood.—New societies, 1; letters written, 10.

Neuse, Mrs. H. L. Grant, Goldsboro.—Societies visited, 2; new societies, 2; letters written, 10.

Pilot Mountain, Mrs. A. L. Betts, Mount Airy.—Societies visited, 1; letters written, 18.

Liberty, Mrs. G. H. Harrell, Thomasville.—Societies, 2; new societies, 1; letters written, 7.

Piedmont, Mrs. J. C. Murchison, Greensboro.—Letters written, 6.

Green River, Mrs. G. L. Grayson, Rutherfordton.—Letters, 4.

Sandy Creek, Mrs. O. J. Dowell, Carthage.—Societies visited, 3; new societies, 1.

South River, Mrs. S. A. Howard, Salemburg.—Societies visited, 3; new societies, 1; letters written, 12.

South Yadkin, Mrs. Delia Burke, Statesville.—Societies visited, 1; new societies, 2; letters written, 11.

Tar River, Mrs. Josiah Crudup, Washington.—Letters written, 23.

Roberson, Mrs. H. T. Pope, Lumberton.—Letters written, 6.

Brunswick, Mrs. David Ward, Luburt.—Societies visited, 1; new societies, 1; letters written, 4.

West Chowan, Mrs. E. J. Harrell, Woodland.—Societies visited, 3; new societies, 2; letters written, 2.

For The Yates Memorial College for Boys.

It will be remembered that at the Annual Meeting in Charlotte the Societies determined to give $500 for the Yates Memorial College. Fifty dollars was reported for this object in the First Quarter. The amounts for this purpose reported in the Second Quarter's report are given below:

Beulah Association, $4.00; Shiloh church, $1.00; B. F. University, $5.50; Flat Rock, $2.00; Youngsville, $1.00; Shelby, $1.00; New Bethel, $5.00; Thomasville, $6.05; Miss L. D. Price, $1.00; Bear Creek, $3.00; Durham First Church, $18.25; Chapel Hill Sun., $10.00; High Point Sun., $1.00; Winston First Church, $6.80; Mount Hermon, $5.50; Lumberton Young Ladies' Society, $2.00; Carthage, $4.10; Immanuel, $2.00; Henrietta, $3.00; White Oak, $1.00; Fayetteville, $1.00; Mrs. S. A. Howard, $1.00; Statesville Sun., $1.75; Salisbury First Church, $3.00; South Yadkin Association (Mrs. Burke), $20.25; Mooresville, $1.00; Louisburg, $1.00; Sandy Creek, $1.00; Washington, $2.00; Hobgood, $1.00; Rocky Mount, $2.00; Scotland Neck, $18.00; Henderson, $10.00—total, $146.80.

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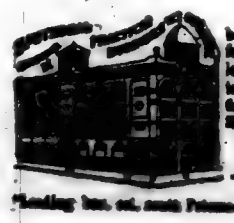
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A RECITATION.

"If I could find a dollar,"
Said little Tommy Gill,
"A-layin' in a pig's track,
Or rollin' up a hill,

I'd send it to the heathen,
As fast as it could go;
For they are needing money—
My teacher told me so."

"I can give a penny now,"
Said little Willie Pool,
"And that will buy a paper
To start a Sunday-school.

I'd better give a penny,
And give it right away,
Than wait to find a dollar
To give another day."

So Willie gave his penny,
A wish gave Tommy Gill;
Now which first saw his dollar
Go rolling up the hill?

—May Olmstead, in Missionary Friend.

A Kindergarten in Africa.

"Some of the little ones come to kindergarten dressed in cast-off clothing—a ragged shirt, a man's hat, a pair of old shoes—while others have nice little calico dresses.

"They sing 'Good morning, merry sunshine,' as you do only in their own language. Some days they string beans. The beans are soaked in water until the needles can pass through them. How the little ones work to make long strings of these beans! Can you guess why? After school is over they carry home all they have strung and their mothers cook them for supper!"—Selected.

Bum.

HELEN E. BARNUM.

Thump-thump-thump-thump!

"What is that noise? Did some one rap?" asked the lady of the house.

"No, it's Bum," was the reply.

Thump thump-thump thump! thump thump!

"O, he just thinks there's a rat around those boxes."

"Jonas," said the lady to a tall, awkward, overgrown native boy, "move out those boxes and see if there is a rat there. Bum says so."

Jonas did so and came back with the information that there was no rat.

"Just listen to him thumping his tail!" she exclaimed. "He is convinced in his own mind."

"Don't you mind him; I've pulled out boxes and trunks time and again when Bum said there was a rat there and found out he was fibbing."

"And I've pulled them out when there was a rat there and Bum knew what he was saying," she replied.

"Bum," called his master imperatively.

A brown nose and two laughing brown eyes peeped around the doorway into the dining-room but only for an instant. Then the sniffing and wagging began afresh.

Dinner finished, the men went off trying in vain to call the doggie from the cozy corner where he stood all quivering with excitement. At last his mute pleading won the lady's heart and she said, "Bum, if there is a rat to be found, we'll have it," and began to pull things into the middle of the floor.

"There," she said as everything had been moved, "can't you see you were quite mistaken!" But for answer, Bum ran around to the back and cried right out like a child.

"I tell you, Bum, there is nothing there; see!" and she gave the trunk a hard pull and that instant Bum jumped on a big rat which had been underneath.

Bum is only a little tan colored dog in Rhodesia, Africa, but he did what is well for all to imitate. He knew he was right and he stuck to it.

If you know you are right, stick to it no matter how much folks may laugh at and tease you. Keep good natured just as Bum did, but stick to it. The only way any one ever succeeded in a good cause, is to keep at it and, as Pansy says, "keep everlastingly at it."—Selected.

Some Little Folks of Africa.

He came for the first time to Sabbath School, a boy of about six years of age. He clung to his older sister for he was afraid of the white missionaries. But how his eyes did sparkle, trying to understand the things around him, all were so strange to him.

I taught the infant class and tried to have him come, but in vain, he would not let go his hold upon his sister. Some one suggested sugar. I went to the kitchen and getting a number of lumps gave one to him. By offering him more he was reluctantly led into my class. I had no sooner seated myself before the little ones, when he jumped up and coming to me put his hands to my head and began feeling my hair. Then he laughed and laughed and wondered. Then down he got upon his knees and began feelin gmy boots. Then a hat near by attracted his attention. He put it on his head and laughed. Each new discovery made him laugh until I wondered what it was possible for me to do, to get this child interested in the things of God. Some corn was near by. So, getting a few kernels, I asked him: "Who made the corn?" He seemed puzzled and of course could not answer. He was told that God made it. In a short time the corn and other objects about him grew in interest and he left us understanding something of the words: "God made all things."—Selected.

Poor Richard says: "It is hard for an empty sack to stand upright." But Vick's Aromatic Wine of Cod Liver Oil with malt and hypophosphites is the great, pleasant restorative tonic which will make feeble, pale people stand up and feel up. $1.00 bottle. At all druggists.

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For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.

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NEWS ITEMS.

There were 5,300 cases of small-pox in North Carolina last year; but the cases were of a mild type.

The Democratic State Convention meets this week at Greensboro. The eyes of the State are upon it.

Lawrence Pulliam who wrecked one of the Asheville banks, has at last entered upon his term of punishment.

Thirty thousand people attended the Confederate Reunion in Nashville. Gen. Stephen D. Lee was chosen commander.

The National Republican Convention meets this week in Chicago. Its actions are all planned and its ticket is practically named.

The colossal steel trust has purchased 3,000 acres of iron and tin ore lands between Bessemer City, N. C., and Gaffney, S. C. This means more development.

Thirty thousand people gathered last week to see a horse-race in New York and 40,000 to see one in Chicago. The stakes amounted to more than $30,000 in each instance.

There has been a cut in steerage rates by the rival steamship companies, and passengers are being brought over for $10, and even $8 a head. The government officials are working over time at Ellis Island, and yet the swarms of immigrants are so great that it is difficult to make the proper inspection. America will yet wish that she had closed her doors to the outcasts of Europe 40 years ago. The power of any Nation to assimilate is not infinite.

Absolutely no progress was reported from the Japan-Russia war last week. It is true that the Japanese repulsed a detachment of the Czar's forces, with heavy loss; but no progress was made toward Port Arthur. The latest reports are that the Russian garrison feels confident that Japan cannot take the fortress. We may expect, however, a terrible effort very shortly. Russia succeeded in destroying three or four Japanese transports last week at sea, causing a loss of probably 2,000 men and a great quantity of supplies. This indicates that her ships are able to get out of Port Arthur and there are frequent evidences that her Vladivostock squadron is active. Japan has moved rapidly, and it is thoughtless to expect her to override the Russian opposition every day. Her success so far is tremendously significant.

Dun's Index Number probably affords as good a method of comparison of prices as we have at present. On June 1 it was $100.95 against $102 a month ago and and $98.93 a year ago. This is in one sense the average cost of living in the United States at wholesale prices. The wholesale prices of some hundreds of articles are taken in the proportion of the annual consumption in the entire United States in the year 1880. If any person had in that year purchased a supply of the necessities of life in the proportion used by all the people, it would have cost him $122.67. Following the panic of 1893, and its slow recovery, the same quantity of the same goods could have been bought at one time for $72.45, the lowest prices ever reached. For the last four years the prices of the same quantities, of these same commodities, have been in the neighborhood of $100, which may be regarded as a standard, and the most desirable range of prices. When prices rise too much, people of fixed incomes suffer. When prices fall, the producer suffers, and wages are either lowered or men are unable to find employment. Roughly speaking, therefore, the conditions of the country are best when prices in Dun's tables are closest to $100. They were about $101 at the beginning of this month.—Journal and Messenger.

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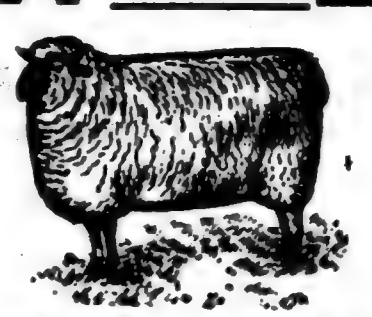
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Sec. and Bus. Mgr.

PERSONALLY CONDUCTED TOUR TO THE WORLD'S FAIR, ST. LOUIS, MO., JULY 18th, VIA SEABOARD AIR LINE RAILWAY.

Prof. John E. Ray, principal of the D. D. and B. Institute, Raleigh, N. C., together with Mrs. Ray, will personally conduct a party to the World's Fair, St. Louis, Mo., July 18th. Arrangement has been made for a special Pullman sleeping car for this occasion which will be handled through from Raleigh to St. Louis. All hotel accommodations, etc., will be looked after by Prof. Ray, and parties desiring to take advantage of this opportunity to see the World's Fair can get further information by applying to Prof. Ray, or C. H. Gattis, C. P. & T. A., and Z. P. Smith, T. P. A., Raleigh, N. C.

SPECIAL RATES ON ACCOUNT BAPTIST MIDSUMMER MEETING, JACKSON SPRINGS, N. C., JUNE 20th TO JULY 1st, 1904.

The Southern Railway announces on account of the above occasion a rate of one and one-third first-class limited fare plus 25 cents for the round trip, from all points within the State of North Carolina, including Norfolk, Suffolk and Danville, Va.

Tickets on sale June 18, 19, 20, 23, 24, 28 and 29, final limit July 2.

For further particulars, call on any agent of the Southern Railway, or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

CHESAPEAKE AND OHIO RAILROAD—WORLD'S FAIR SECNIC ROUTE TO ST. LOUIS, MO.

Shortest, quickest and best route. Vestibuled, electric-lighted trains with Pullman sleepers and dining cars.

Through tickets from North Carolina with direct connections. Special rates for season, sixty or fifteen day tickets.

Fifteen day tickets from Raleigh, N. C., $26.25.

Sleeping car accommodations engaged upon application.

Special coach excursions on authorized dates, tickets good for ten days at rate of $20.40.

Correspondingly low rates from other stations.

Special accommodations arranged for parties.

Stop overs permitted at C. & O. celebrated mountain resorts within limit of tickets.

Use the C. & O. Route and purchase your tickets accordingly.

For coach excursion dates, reservations and other information, address W. O. Warthen, D. P. A., C. & O. R'y, Richmond, Va.

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RALEIGH, N. C.



A **Red Cedar** PAIL LASTS A LIFETIME.

Did you ever stop to consider how many buckets you buy during ten year's time?

A Genuine RED CEDAR Pail

Last not only ten years, but 7 times 10 years. Over 100,000 sold during 1903.

Red Cedar purifies water and keeps it fresh longer than anything else.

THERE ARE DIFFERENT KINDS of cedar pails; insist on the RED CEDAR, it is the right kind.

Prewitt - Spurr Manufacturing Co.,
Sole Manufacturers,
Nashville, Tennessee.

..LADIES' KID GLOVES..

Lisle and Silk

IN ALL THE **NEW STYLES.**

Our Import Order in fine qualities of genuine Kid gloves, now ready. Qualities right, colors right, size range complete.

These are "Warranted Gloves."

New Line of Lisle and Silk Gloves, with patent thumb and finger tips. Antonio Crispi "Clementina" Kid Gloves for fine retail trade. In fashionable Spring Colors, white and black.....$1

"Systeme Jaye" Kid Gloves, "Success" and "Renown," in black, white and the leading shades.....$1.50

Extra Fine Lisle Gloves, two clasp, Black or white.....25c.

Finest Milanese Lisle Gloves, with pearl clasps, also two button Silk Gloves, made up in Kid Glove styles, with stitched back—newest glove for spring.....50c.

"Lasilla" Silk Gloves, with double tip and patent thumb-hook, and white only.....75c.

All Mail Orders Will Receive Prompt Attention.

Sherwood Higgs & Co.
208 and 210 Fayetteville Street,
RALEIGH, N. C.
Mention this paper.

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Gowns

Nainsook Gown, Chemise style, low neck, short sleeves trimmed with Val. lace insertion and Val. lace ruffle neck and sleeves, wash ribbon, worth $1.25, for.....98cts.

Skirts

Skirt—Skirt, umbrella flounce of fine lawn, fifteen tucks, embroidered insertion and ruffle of embroidery, with dust ruffle, worth $1.75, for.....$1.00

Corset Covers

Nainsook, low neck, sleeveless back and front, two rows Val. lace insertion, wash ribbon, drawn through beading.....50cts

Freight and express charges prepaid in Virginia, West Virginia and North Carolina on all orders over $5.00 mailed to the house.

MILLER & RHOADS, RICHMOND, VA.

OXFORD SEMINARY

Oxford, N. C.

Next Session Opens September 7, 1904.

...New Buildings...

Four buildings 40 x 85, two stories high, standing 25 feet apart, connected on their fronts with covered verandas, lighted by gas or electricity, heated by best hot air furnaces, and furnished with complete system of water-works take the place of the one building destroyed by fire on January 12.

The second floors are appropriated to dormitories constructed for two occupants only and sufficient in number to accommodate one hundred and six boarding students. There is a bath-room in each building.

The first floors are used for school work exclusively; the first floor of Music Building contains two Society Halls and fourteen Music Rooms; that of Chapel Building contains a Library, two School Parlors and a Chapel; that of Recitation Building contains seven Class Rooms, a Laboratory, a Studio; that of Administration Building contains apartments for President's family, his Office, a Private Parlor, a Dining Room with pantries, etc.

The plan of these buildings is unique and ideal.

...New Equipment...

The equipment will be largely new. Orders to be shipped August 1 have been placed for bed-room suits, desks, scientific apparatus, pianos, etc.

THE OLD AND TRIED FACULTY WITHOUT EXCEPTION RETURN.

Charges virtually the same as heretofore. Catalogues sent on application.

F. P. HOBGOOD, President.

STATEMENT

Milwaukee Mechanics Insurance Company of Milwaukee Wisconsin.

Condition December 31st, 1903, as Shown by Statement Filed.

Capital paid up in cash	$200,000.00
Amount Ledger Assets December 31st previous year	2,687,080.86
Income—From Policy-holders, $1,333,936.53; miscellaneous, $111,883.45—total	1,445,819.98
Disbursements—To Policy-holders, 589,397.97; miscellaneous, $648,468.92—total	1,237,866.89
Fire Risks—Written or renewed during year, $136,687,964—in force	186,282,342.00

ASSETS.

Book value of Real Estate (less amount of encumbrances)	$48,000.00
Mortgage Loans on Real Estate	1,266,008.39
Book Value of Bonds and Stocks	1,297,438.75
Cash in Home Office and deposited in Banks	107,234.54
Agents' balances, representing business written subsequent to October 1, 1903	186,302.27
Interest and Rents due and accrued	31,297.47
Total admitted assets	2,926,281.42

LIABILITIES.

Losses and claims unpaid	$87,002.80
Unearned Premiums	1,185,702.76
All other Liabilities Reserve retained from Insurance Companies	66,366.74
Total Liabilities as to Policy-holders	1,339,072.30
Capital paid up in cash	200,000.00
Surplus	1,387,209.12
Total Liabilities	2,926,281.42

BUSINESS IN NORTH CAROLINA IN 1903.

Fire Risks written, $210,345; premiums received, $3,685.27; losses incurred—Fire, $1,500.00; paid, $1,500; losses now unpaid, none.

President, William L. Jones; Secretary, Oscar Griebling; Home Office, 442 and 444 City Hall Square, Milwaukee, Wis.; General Agent for Service, Insurance Commissioner, Raleigh, N. C.; Business Manager for North Carolina, Robert Licky, Jr., Richmond, Va.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, Feb. 25, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Milwaukee Mechanics Insurance Company, of Wisconsin, filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Temperance.

A Graduation of Penalties.

The following graduation of penalties for a "plain drunk" seems to indicate that higher civilization is more tolerant of intoxication than benighted communities or communities so considered:

In this country, $2 and costs.

In Persia, 80 lashes on the soles of the feet.

In Turkey, the bastadino to a more severe extent.

In Albania, death.

In the three latter instances the extreme penalty is given above. Before the officials give a man up as confirmed in his cups they lecture him. In Persia they put him on the blacklist first and forbid him the bazaars except in certain hours, and then under police supervision, and also places of amusement and worship.

In Turkey the offender receives an admonition and is fined for the first offence, and the bastinado is applied afterward if the crime be repeated.

Among the mountaineers of Albania and Montenegro drunkenness is regarded as a political offence and for that reason is considered more serious than if it were a moral one.

Among the mountaineers fighting and drinking are not considered to go together, and to be able to fight is the first duty of a citizen. Therefore the drunkard is harshly dealt with. At first they try moral suasion with the festive tippler, but when that fails and he persists in making the mountain peaks ring to his Montenegrin substitute for "We don't go home till morning!" he is declared to be a danger and a disgrace to his tribe and his country and is quietly assassinated by order of the local chief.

What Rum Did.

Once a loving husband and father, but transformed by drink into a veritable brute, Michael McDonald was arraigned in the Myrtle Avenue police court, Brooklyn, charged with a murderous assault on his twelve-year-old crippled daughter, who had tried to shield her mother from his crushing blows.

His pretty young wife was also in court, with ugly scars and bruises on her face which told more forcibly and pathetically than her lips the story of her husband's cruelties. Her testimony went to the hearts of the listeners, and even the court officers wiped tears from their eyes, while a lump came into the throat of grave-faced Magistrate Naumer as he comforted her.

McDonald hung his head in shame as the pitiful recital went on, and when he saw the accusing finger of his little daughter pointed at him he almost broke down.

The charge was that he had seized the child by the throat and tried to throw her down a flight of stairs in the dingy tenement of No. 575 Baltic Street, to which liquor had brought the McDonald family, and the horror of the thing was emphasized when the frail little girl told the Magistrate that she had lost both of her legs in a trolley accident several years ago. In those days the father had not become a victim of drink, and his sorrow was great. He spent hours daily teaching her how she might least feel her affliction.

Those days had passed, however. One Sunday night, his wife says, in a rage over some trivial thing, he knocked her down and rained blows and kicks upon her.

As the woman went on to tell the court of past virtues of her husband, a thought stole into the child's mind that was like a passage from the Bible. With tears streaming down her wan face, she pulled her mother's sleeve until Magistrate Naumer asked her in a kindly voice what she wished.

"I don't want papa to go to jail," the child said chokingly.

Mrs. McDonald said that when they were first married her husband was steady and sober; and only occasionally took a glass of beer.

But there came a time after little Grace had recovered $10,000 from the Brooklyn Rapid Transit Company for her injuries that the full strength of alcohol seized him. He needed more and more of his money for rum, so that the allowance for his wife and three children constantly grew smaller.

Mrs. McDonald nearly broke down as she left the court. When seen last night by a reporter in her home she held her arms around Grace's neck and sobbed. The little cripple talked pitiably of her father.

Mrs. McDonald yesterday went to all the liquor stores where her husband is known and begged the proprietors not to furnish the $300 bail fixed by Magistrate Naumer. Mr. McDonald will be tried before the Court of Special Sessions.

McDonald has not been able to spend any of the $10,000 belonging to his daughter, as it is held in trust for her.—New York American.

Lunacy Statistics and Drink.

Dr. Forbes Winslow, D. C. L., LL. D., writing in the London Daily News last week, says:

The issue of the 57th report of the Lunacy Commissioners contains appalling and sad news. From it we gather that 32 per cent of lunacy at the present day is caused by drink.

During the last five years the average admitted each year, the assignable cause being drink, is 3,143, by far the highest of all the physical causes.

Of the total number of registered lunatics, i. e., 113,964, about 36,465 are at the present moment detained as certified lunatics, whose condition has been so brought on by drink.

These facts, says Dr. Winslow, are so alarming that public attention ought to be drawn to it forthwith, with a view of seeing whether something cannot be done to check its sure and steady progress.

"I have," he adds, "this morning received a very interesting letter from a member of the police force who, during the tenure of his office, had the charge of the van conveying prisoners, and upwards of 47,000 came under his observation. Out of this number he informs me he can only recollect three who were teetotalers. He says he found most of the female prisoners young mothers, frequently with a baby in their arms, which accompanied its mother to prison to be initiated at that early age into prison life. That nine-tenths of these women had lost all self-respect, thus educating and breeding drunkards. No honest man with a drunken wife can bring up his children properly. It is the mother's influence which exerts the greatest power over the child, and is responsible for its good or evil training."

Eternal Warfare.

As an instance of the eternal warfare between the church and the saloon some one has discovered in the town of Paddington, England, which is blessed with fifty-nine churches and cursed with 249 public houses, that out of the population of 142,690, 31,231 attended church on a recent Sunday and 122,175 went to the saloons. We wonder sometimes, if our preachers are quite sensible of that first law of nature, self-preservation, and are not a little too much afraid of preaching politics, in preaching against the saloon.

Duty is a power which rises with us in the morning, and goes to rest with us at night.—Gladstone.

AN OPPORTUNITY FOR SUCCESSFUL LIFE INSURANCE MEN IN NORTH AND SOUTH CAROLINA.

Any life insurance solicitor who is successful and reliable; or any capable reliable man who is willing to work up to it, can secure from the Southern Loan and Trust Company, of Greensboro, N. C., a working contract possessing all the advantages of a general agent's contract. With this contract can be secured small or large territory as desired, and such facilities as may be necessary for financing the general agency. No man need apply who is not a worker and who cannot give satisfactory references.

The Southern Loan and Trust Company has spared no pains or expense to give its patrons the best that there is in life insurance. It is a legal reserve company with a cash capital and surplus of over $225,000. The company has operated in only a few counties in North Carolina, but in the territory in which it has operated, has written more business than any other company. For further information address A. W. McAlister, Manager, Greensboro, N. C.

MacKay's Eye Water Cures Sore Eyes, Ganulated Eye-Lids, etc. 25 cents at druggists, or of MacKay's Pharmacy, Goldsboro, N. C.

SPECIAL TEN-DAY COACH EXCURSION TO THE WORLD'S FAIR VIA SEABOARD AIR LINE RAILWAY.

Every Tuesday and Thursday in June.

On account of the World's Fair at St. Louis, Mo., the Seaboard, in connection with the C. & O. via Richmond, and N. & W. via Petersburg, also via Atlanta and N. C. & St. L., will sell roundtrip tickets to St. Louis. Limit, 10 days from date of sale.

Fare from Raleigh via Richmond or Petersburg, $18.50. Via Atlanta, $20.90. Leave Raleigh 1.25 a. m., arrive Richmond 6.35 a. m. Leave Richmond 2.00 p. m., arrive St. Louis next evening 6.45.

Leave Raleigh 11.50, arrive Richmond 4.55 p. m. Leave Richmond 10.30 p. m., arrive St. Louis second morning 7.30.

Leave Raleigh 4.00 a. m., arrive Atlanta 3.55 p. m. Leave Atlanta 4.30 p. m., arrive St. Louis next afternoon 1.35. Leave Raleigh 7.35 p. m., arrive Atlanta 7.50 a. m. Leave Atlanta 8.25 a. m., arrive St. Louis next morning 7.08.

For further information apply to C. H. GATTIS, C. P. & T. A., Raleigh, N. C.

Z. P. SMITH, T. P. A., Raleigh, N. C.

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AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 60. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE, Yarborough House Building.

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Newfound Union Meeting.

The Newfound Baptist Union meeting met May 27, 1904, with the church at Turkey Creek.

After singing, Rev. J. D. Colley read a Scripture lesson and led in prayer. The Union was then permanently organized by electing M. I. Ratcliff chairman, and T. Lester Johnson secretary. The chairman then appointed a committee to prepare a program, consisting of Rev. Chas. E. Jervis, I. M. Martin and T. L. Johnson. After hearing the report of this committee, it was decided to suspend the afternoon session to meet on Saturday morning at 9.30.

On Saturday we met pursuant to adjournment. Opened by prayer led by Rev. L. P. Hall. The singing class, led by Prof. J. E. Martin. The people not being sufficiently gathered for the decoration, it was decided to have some talks suited to the decorative service.

Bro. J. E. Jones and Revs. J. D. Colley and Chas. E. Jervis then made some interesting and touching talks.

Among other things Brother Jervis said "we might make the memories of the past more pleasant and sweet if we would only scatter more flowers along the pathway of our friends while they were living."

The Union meeting was then adjourned one hour for the decoration. We met at 12 o'clock and sang "Come thou fount of every blessing." Rev. Chas. E. Jervis then read the first chapter of Ephesians, and led in prayer. He then read for his text: Eph. 1:20: "He raised him from the dead and set him at his own right hand in heavenly places," from which he preached a very able and interesting sermon. Adjournment of one hour.

We met at 1.30 and opened services by singing "Am I a soldier of the Cross," and prayer, led by Rev. L. P. Hall. The secretary then read the question: What should be our attitude toward missions? The question was ably discussed by Revs. J. D. Colley, Chas. E. Jervis and L. P. Hall and Bro. D. H. Snelson. On motion, the question was passed.

The question: What is the best method of enlisting our young people in church? was read by the secretary, and opened by Rev. L. P. Hall. He urged more careful parental training. He was followed by Rev. J. D. Colley and Bro. J. E. James and M. I. Ratcliff. On motion, the question was passed. Adjourned to meet on Sunday morning at 9.30.

Sunday, pursuant to adjournment, and after singing and prayer, the hour having arrived for the Sunday-school mass meeting, Rev. L. P. Hall, the leader, took charge and made an interesting talk. He was followed by Rev. Chas. E. Jervis, who made a strong and earnest appeal to the parents to attend Sunday-school. He was followed by Revs. J. D. Colley, W. S. Meadows and J. E. James.

The question was passed, and the chairman announced an intermission of ten minutes, after which the people re-assembled and Rev. J. D. Colley preached from John 16:33.

This ended another interesting and very successful fifth Sunday meeting.

M. I. RATCLIFF, Chairman.

T. LESTER JOHNSON, Sec.

Turkey Creek, May 27, 1904.

Wise High School.

The Wise High School closed last week with a beautiful program that was enjoyed by a large crowd. Wise is indeed a progressive little village and Bro. W. O. Dunn is doing a great work there in the school, our church, Sharon, next door to the school building, has a bright future before it if the brethren will only keep it apace with the progress of the community.

I. N. LOFTIN, Pastor.

Obituaries.

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there,
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death we know;
Bestow again to life," I said,
"This one who died an hour ago,"
He smiled, "she is not dead!"

"Asleep then, as Thyself didst say:
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep!"

"Nay, then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our girl to touch,
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me!"

CRUTHCFIELD.—On May 30, 1904, at the age of about twenty-two years, Ava L. Crutchfield, wife of Prof. J. E. Crutchfield, died at their home in Mt. Airy, N. C. The deceased was the daughters of the late C. C. Cheak of Oak Hill, N. C. Very early in life, she made a profession of faith in Christ and united with Mineral Springs Baptist church, and her life has been in beautiful accord with that profession. She leaves husband, infant son, mother, one brother, several sisters, and many friends to mourn her loss; but we mourn not as for those who have no hope; for we believe that, if we live as she did, we shall meet her in heaven.

T. S. CRUTCHFIELD.

MORGAN.—The subject of this brief sketch, sister Emma Morgan, after suffering intensely for more than a week with pneumonia, quietly passed away May 17, 1904. Being about 50 years old at the time of her death.

Sister Emma Morgan was an uncompromising Baptist, and very devoted to her church, and always attended the services when she could, and never failed to help its finances as long as she was able. She loved the Sunday-school, and one among the last things she did was to study the lesson.

Her two brothers and friends from a distance reached her home in time for the last sad funeral rites, which were conducted by the writer, reading and using as a text Scripture she selected before her death.

She sleeps on the hillside in the old family burying ground beneath a mound of beautiful flowers, being brought from afar by loving hands. But she shall rise again, for we believe in the resurrection of the dead, and the life that has no end. God blets the bereaved husband, children and friends.

GEO W. WHITE.

DAVIS.—Artie Lou Davis was born at Mt. Nebo, N. C., August 26, 1880, and died at New Providence, Iowa, March 26, 1904, aged 13 years and 7 months.

Artie had not been well for some weeks, having suffered with rheumatism. She was obliged to be out of school a part of the time. An attack of pneumonia was serious from the first and she was only able to battle with it a few hours.

She would have graduated from the public school this year. She anticipated this with pleasure, as her school was a delight to her.

Her's was a life full of sunshine of good cheer and kindness for all. A feeling of responsibility was marked in all her undertakings. One of the first things she learned at her mother's knee was prayer. When only seven, one day, after being in a secluded spot in prayer, she came and told her mother she had "found Jesus." In her developing Christian life she always dated the beginning of it at that time. She was a member of the Intermediate Christian Endeavor of the Friends church at New Providence. The part she took in it was always decidedly Christian. Her thought of death was "going to be with Jesus," and she is blessedly realizing her thought. Tokens of love were expressed by the floral tributes from the teachers and pupils of the public schools, the Senior and Intermediate Christian Endeavor.

Resolutions of Respect.

Whereas, it has pleased God in his infinite wisdom to remove our beloved brother, Rev. T. M. Baldwin, of Pinegrove Baptist church, from our midst to his reward. Now we the members of Pinegrove Baptist church, deplore the loss of our dear brother and pastor. The organizer of Pinegrove church and its pastor for 15 years previous to January 1, 1904.

Resolved 1. That while we bow in humble submission to the divine will, and while we mourn his absence from our midst. We do declare our faith in God and our love for him who hath said I am the resurrection and the life.

2. That while we realize that our loss is his gain. We bow with humble submission to the will of Him that doeth all things well.

3. That we extend our heartfelt sympathy to the bereaved wife, children, and grand children, of the deceased, and commend them to the tender love of Him who alone can bind up the broken hearted.

4. That these resolutions be spread upon our records, and a copy sent to the family of the deceased, and that these resolutions be published in the Biblical Recorder and North Carolina Baptist.

Blest be the tie that binds
Our hearts in Christian love
The fellowship of kindred minds
Is like to that above.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

J. M. DEATON,
M. E. MYRICK,
REV. S. W. FUQUAY,
Committee.

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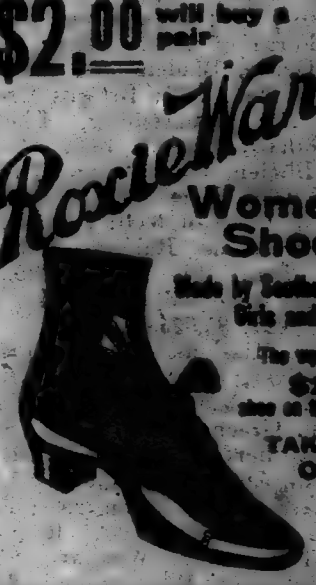
CURE CATARRH NOW.
Summer is the Best Time of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma than any other medicine, says that this is the best season of the year to treat these diseases, because the membranes are not aggravated by cold and changeable weather.

A trial sample of Dr. Blosser's Catarrh Cure will be mailed free to any sufferer who has never tried the remedy and who will write to the Dr. Blosser Company, 90 Walton Street, Atlanta, Ga.

The price of the remedy is one dollar for a box containing one month's treatment, which is sent by mail.

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ACADEMIC DAPARTMENT,
LAW, MEDICINE, PHARMACY.
Free tuition to teachers and to ministers' sons. Scholarships and loans for the needy.
630 Students. 67 Instructors.
New Dormitories, Gymnasium, Water-Works, Central Heating System.
THE FALL TERM BEGINS SEPT. 5TH, 1904. ADDRESS
Francis P. Venable, President
CHAPEL HILL, N. C.

$2.00 will buy a pair
Roxie Ward
Women's Shoes
Made by Southern Girls and Boys
The equal of any $2.50 shoe on the market
TAKE NO OTHER

Your dealer should keep the best, and the best is "ROXIE WARD."

GEO. D. WITT SHOE CO.
Manufacturers
LYNCHBURG, VA.

IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.25 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

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Train No. 50 has been changed to No. 34, train No. 37 to No. 31 and train No. 37 to No. 43.

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Acknowledgments.

June 22, 1904.

State Missions.—Elam, W. Chowan, $3.41; W. M. S., Elam, W. Chowan, 5.38; W. M. S., Pleasant Hill, Green River, .66; White Oak, 1.50; Trinity, 2.00; Wilson's Mills, 1.20; Johnson Co. Union, 2.11; Siler City, 4.00; Liberty, 7.50; Summerfield, 5.05; Roquest, 1.00; Smithfield, 7.00; Cypress Creek, .70; Worthville, 2.00; Troy, 4.70; Cedar Creek Union, 12.97; Forks of Little River, .75; Shady Grove, Bladen, .50; Hickory Grove, Bladen, 1.73; Browns Creek, Bladen, .75; Abbottsburg, Bladen, 2.08; Galeed, Bladen, 16.62; Loves Grove, Bladen, 1.00; Central Union, Bladen, 2.66; New Bethel, 24.70; Union, W. Chowan, 5.00; Friendship, 4.50; Tabernacle, Raleigh, Raleigh, 100.00. Total this week, $221.48. Previously reported, $4,874.14. Total this year, $5,095.62.

Foreign Missions.—Cherry Spring, Green River, $2.00; Clear Creek, Green River, 3.50; W. M. S., Pleasant Hill, Green River, 1.00; Sunbeams, Rutherfordton, .45; W. M. S., Wakefield, 5.00; West Raleigh, 1.20; Olives Grove, 1.00; Enon, 2.48; East Durham Sunbeams, 5.00; Roquest, 6.00; Clyde, 18.84; Waxhaw, 8.25; Mill Creek, 2.11; Mt. Harmony, 6.60; Mt. Springs, .25; Murfreesboro, 1.59; W. M. S., Smithfield, 3.00; B. Y. P. U., Smithfield, 1.00; Fair Bluff, 7.83; Sunbeams, Washington, 1.85; Sunbeams, Smyrna, 3.00; Rockfish, Cedar Creek, 6.00; Cedar Creek Union, 13.29; Matthews, 5.09; Shady Grove, Bladen, 1.00; Hickory Grove, Bladen, 5.76; Browns Creek, Bladen, .50; Abbottsburg, Bladen, 3.24; Loves Grove, Bladen, 1.00; Central Union, Bladen, 3.00; F. S. Averett, Bladen, 1.00; Bethel, Bladen, 1.50; Zion Hill, Bladen, 1.50; River View, 3.50; West Raleigh, 7.65; Pleasant Hill, 11.30; S. S., Pleasant Hill, 1.70. Total this week, $148.89. Previously reported, $9,459.03. Total this year, $9,607.92.

Home Missions.—Cherry Springs, Green River, $1.50; Clear Creek, Green River, .65; W. M. S., Pleasant Hill, Green River, 1.00; Sunbeams, Rutherfordton, (self-denial), 2.00; Olives Grove, 1.00; Clyde, 16.41; Waxhaw, 1.66; Mill Creek, 4.00; Marshville, 11.20; Bethel, 3.00; Murfreesboro, 8.81; Fair Bluff, 7.83; Hope Mills, No. 2, 3.00; Cedar Creek Union, 9.18; Shady Grove, Bladen, 1.00; Hickory Grove, Bladen, 5.81; Browns Creek, Bladen, .75; Abbottsburg, Bladen, 1.18; Loves Grove, Bladen, 1.00; Zion Hill, Bladen, 1.00; Robinsons Grove, Mt. Zion, 3.84; New Bethel, .10; Union, W. Chowan, 5.00; Capeharts, 10.00. Total this week, $100.92. Previously reported, $4,904.56. Total this year, $5,005.48.

Education.—Siler City, $3.34; Edenton, 10.00; Clayton, 7.12; Olives Chapel, 10.00; Galeed, Bladen, 19.00; Loves Grove, Bladen, 1.00; Zion Hill, Bladen, .40; Capeharts, 5.00. Total this week, $55.86. Previously reported $870.79. Total this year, $926.65.

S. S. and Corportage.—New Sandy Creek, Tar River, $6.85; S. S., Ephesus, Beulah, 4.50; S. S. Asso., Polk Co., 1.61; S. S. Greens X Roads, 4.80; S. S. Con., Browns, Tar River, 10.00; S. S., Brantleys Grove, 2.22; S. S., Woodland, 1.50; Stovall and S. S., 1.85; S. S., McAdensville, 2.00. Total this week, $35.33. Previously reported, $243.49. Total this year, $278.82.

Ministerial Relief—Hectors Creek $2.00; Baptist Grove, 1.30; Smithfield, 5.69; Reeds X Roads, Liberty, 3.00; Joyners Chapel, 1.43; Worthville, 1.38; Rockfish, 3.00; Hope Mills No. 2, 3.00; Cedar Creek Union, 3.05; Caroleen, 2.50; Galeed, Bladen, 6.55; Loves Grove, Bladen, .56; Zion Hill, Bladen, 1.00; Sandy Grove, Bladen, 2.91. Total this week, $37.37. Previously reported, $499.61. Total this year, $536.98.

Yates College.—Mrs. H. E. Moore, $2.00. Previously reported, $267.95. Total this year, $269.95.

Total reported for all objects this week	$601.85
Previously reported for all objects	21,115.47
Total reported for all objects this year	21,717.32

Correction.—There being a typographical error in Recorder acknowledgements of last week which should read:

Foreign Missions, Lumber Bridge, $16.00.

Home Missions, Lumber Bridge, $10.37.

Foreign Missions, Sunbeams, Lumber Bridge, 76c.

Home Missions, W. M. S., Lumber Bridge, $2.30.

Home Missions, W. M. S., Lumber Bridge (self-denial), $4.05.

Home Missions, Y. P., Lumber Bridge, 45c.

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$18.20 Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 5, 6, 7, and 8; final limit August 31, 1904. An extension until October 31, 1904, can be obtained by paying difference between rate which ticket was sold and summer tourist rate.

$17.75 Raleigh to Nashville, Tenn., and return, account Peabody Normal Summer School. Tickets on sale June 5, 6, 7, 18, 19, 20, July 3, 4, and 5; with final limit fifteen days from date of sale. An extension can be obtained until September 30th, on payment of a fee of 50 cents.

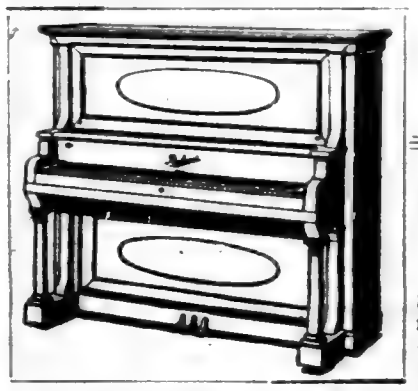
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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 1.

RALEIGH, N. C., WEDNESDAY, JUNE 29, 1904.

THE APPEAL TO THE PEOPLE.

In the Recorder of June 22, Bro. John E. White, of Atlanta, Ga., devotes a whole page to a discussion of the "Chowan Action." He discusses the question in "the dry light" and not to stir up "White heat." There was no need to say it was was written in the "dry light;" and it was certainly written at "White heat." Brother White could not have forged a better article at less than "White heat." But the "heat" was so intensely White that it passed into slag under the "dry light" of "cool, fair and reasonable discussion." In this delightful atmosphere, Brother White coolly writes these words:

"The incident of the Chowan resolution, in which the oldest and almost the largest Association of Baptists in North Carolina was led to go on record as opposed to any effort of Southern Baptists to evangelize the nine million negroes of the South, involves far more than appears on the surface; and I think it involves more than the brethren who brought it about meant that it should."

After reading these words, I seriously doubt if he ever saw the "resolution" passed by the Chowan Association. He must have written it while in the agonies of a terrible night-mare. There is not the shadow of such a thought in the resolution. The resolution was read privately to pastors and laymen. Then read four times to the Association, and was passed unanimously. There was nothing done in the spirit of antagonism to the Home Board or its work; and it was offered, as we thought, in the interest of the work of the Board; yet Brother White, from his home in Atlanta, undertakes to read us a lecture on the "Great Commission," and to intimate that these liberty-loving Baptists were "led" like lambs into this action. Then Brother White reads into our resolution these words: (The Association) "was led to go on record as opposed to any effort of Southern Baptists to evangelize the nine millions negroes of the South." Now, did the Association do this? Nay, Brother White has sadly and unintentionally misrepresented the Association. The Association has not, and does not, "oppose any effort to evangelize" the negroes, or any one else. We believe heartily in this work, but there are some features connected with it which we do not believe in, and we have said so. And what right has anybody to read in our resolution opposition to evangelistic work among the negroes, and to accuse us of sending an "unmissionary" influence along "all line?" We have done nothing of the kind. The Chowan Association is as much interested in this work as Brother White. In fact, his interest was developed while pastor in Edenton. This is the place to get interested in it. But the wisdom which he taught our people and which he seems to have forgotten, abides with us still. We are not departing from some things we have learned. We are sure of one thing, and, that is, there is too much meddling with negroes by white folks. We have intended to say only what was said, and it does not involve more than we intended. We are not responsible for what people read into it. Brother White did not intend to misrepresent us, but as he wrote in the "dry light" of "cool, fair and reasonable discussion," and at "White heat," he is "very excusable."

But another paragraph needs noticing. Brother White says, in this delightful atmosphere into which he invites us:

"If it is ever once allowed that a Christian or a church can vote down the rigid commandment of the great commission or vote limitations to the great commission on any account whatsoever, the way is open at once to missionary anarchy."

The people of the Chowan Association think as reverently and loyally of the "great command" as Brother White or the Home Board. We have magnified it and emphasized it in our preaching and worship; and not one of us would dare to put any "limitations" upon its commands, yet the humblest member of our "body" has the same right to say what he believes is wise or unwise as to the expenditure of money in carrying out the great commission. Baptists have ever believed in the doctrine of liberty, and whether Brother White or the Home Board allows it or not, Baptists will say what they believe is wise, and vote according to their judgment as to the "limitations" in the expenditures for missionary work. The Association never dreamt of putting any "limitations" on the great commission, and this is a trick of Brother White's logic (!) to turn the people from the main issue. Who appointed the Home Board to dictate to the Baptist people the boundaries of the great commission? We know what it means and have been carrying it out before Brother White ever saw "the dry light," or ever basked in "cool" air. But the whole matter is expressed in Brother White's heading—"The Appeal from Caesar." At last the Home Board shows its head. It seems to have played "Caesar" in this matter.

The Chowan Association has done what it thought best for the Board and best for the negroes. They have not said one word about curtailing funds for negro evangelization. They have never thought of withdrawing a penny from this work; but they do believe that "it is an unwise expenditure of money for the Home Board to any further increase the appropriation for the evangelization of the negro at the present time." This is what they said about negro evangelization. Now look above and see what Brother White says we did. The Home Board has shown what it is going to do for the negro. The first step has been taken, viz.: A secretary for work among the negroes has been appointed. He is a strong man, and a good secretary. The salary, according to the Christian Index, is $2,500. When Brother Barton was Assistant Secretary of the Foreign Board, to look after the poor heathen, he got $1,800. Strange the Home Board pays more for looking after the poor negro than the Foreign Board does for looking after the poor heathen! The Home Board believes in big salaries. Its Secretary gets $500 more than the Foreign Mission Secretary.* It seems to be interested in what the politicians call "pie" as well as the poor negroes and the great commission. Some of us believe that we have been solving the negro problem to his hurt. The negro is the only man who can solve it; and solve it better without us than with us. We have been furnishing him crutches too long already. We believe it best to teach him to use his crutches before we furnish an extra pair. We believe in treating the negro kindly and justly, and helping him wisely in his religious life at home and abroad.

The last clause in our resolution was simply a notice to the Home Board that we could not increase our contributions for this work. Justice to the Board demanded that we should notify them of our inability to raise more money for this object. We had a right to say this, and no one has a right to read us a lecture on the great commission because we did. If Brother White was a Methodist Bishop, and we were Methodists, we might take his lecture without a word. But as liberty-loving Baptists, we propose to do what we believe is wise, and in doing so we will not have any "missionary anarchy" in our midst. The resolution was offered to counteract this. In closing, let me say that we do not object to criticism, but we are not anxious for lectures as to our duty with reference to missions. Nor misrepresentation of our motives and expressions. I have written under a "white light" and at "white heat;" for my heart glows with love for the Board and its work. We have only love for Brother White and the Board. We served as missionary under him and mean no unkindness in this letter. We want justice, and the brethren who criticise our action should confine themselves to what the resolution says, and not to what they think ought to, or might have said. We have said nothing against the negro, nothing against the work as has been carried on, nothing against missions, nothing against the Home Board. We have said certain appropriations were unwise. After reading Bro. White's article, we still believe it. We have said we could not contribute to that special work, and for this we are lectured by our servant, the Home Board. Impudent servants win no masters. Proud Caesars alienate their subjects.

CHAS. A. G. THOMAS.

Edenton, N. C., June 23, 1904.

*The figures for salary of Foreign Mission Secretaries were taken from 1903 report. The 1904 report states that the Foreign Mission Secretary's salary has been raised to $3,000 and the assistant's to $2,300. Even this increase does not bring the Foreign Board's expense up to the Home Board's.—C. A. G. T.

ARGUMENT FOR RELIGION IN PUBLIC SCHOOLS.

BY GEORGE ALBERT COE.

The public school system, in spite of its defects, is one of the chief moral and spiritual strongholds of the nation. With few exceptions, the preparation of the pupil to discharge his obligations as a member of society seems to be the purpose in view in the public schools.

Psychology and history are making it certain that man is essentially a religious being, and the American people are developing a sense of spiritual unity, which softens their religious differences.

It is agreed generally that the separation of church and state is to be complete and inviolate. The conflict and confusion comes in the application of this principle. The Supreme Court of Wisconsin has made the most celebrated legal decision on this matter. The Court held that reading the Bible in schools constitutes sectarian instruction, but it also held that there is much in the Bible that is not sectarian and has great historical, literary, and moral value, and that such parts may be used in the schools. Further, the Court held that the schools may give instruction in religious beliefs that are held in common by all religious sects, e. g., the existence of a Supreme Being.

It is an unwarranted assumption that training in religion is the same as giving formal instruction in religious beliefs. Upon this assumption rests chiefly the opposition to religion in State schools. But religious training can be given without formal instruction in religion, and when such training expresses the general religious consciousness of the people, it does not violate the principle of non-sectarianism.

The school not only can, but does and must, exert some kind of religious influence; so that the really fundamental question is not, shall we exclude religion from the schools? but, what kind of religious influence should be exerted by schools that belong to the people?

Two eminent Catholic prelates disagree on this question of religious training and formal religious instruction. Archbishop Ireland thinks that the State schools must refrain from inculcating morals altogether, or else teach sectarian religion! Bishop Spalding opposes this position. "Not for a moment," he says, "should we permit ourselves to be deluded by the thought that because the teaching of religious creeds is excluded, therefore we may make no appeal to the fountain-heads which sleep within every breast, the welling of whose waters alone has power to make us human. If we are forbidden to turn the current into this or that channel, we are not forbidden to recognize the universal truth that man lives by faith, hope, and love, by imagination and desire, and that it is precisely for this reason that he is educable."

This view of Bishop Spalding rests upon sound observation. Morality can be inculcated, as is done in the family, without setting forth its philosophical basis. There is, too, in every breast a fountain of religious impulses, the welling of whose waters makes us human. No sect can monopolize the waters of this fountain. They flow through all the churches, but also round about the churches.

Non-sectarianism is not merely a negative principle; it does not merely forbid one-sidedness—it also commands all-sidedness. For a school that ignores any side of the essential human personality is already onesided, it is already sectarian. In a word, the entire exclusion of religion from our public schools would make them ipso facto sectarian in the fundamental meaning of that term.

Religious culture through the atmosphere of the school, through assumption and incidental allusion, rather than through formal instruction, requires that a religious tone should pervade the whole school. Every department and every teacher should sound the same note. Therefore, only persons who reverence God and show that reverence in their lives should be appointed to any teaching position. Let there be no discrimination against Catholic, Protestant, or Jew, but rigid discrimination against all candidates who are not likely to be a positive spiritual influence.

Gratitude is life's sweetest pleasure.—Martin Luther.

How Christian Science Wrests the Scriptures.

BY A. C. DIXON, BOSTON.

"Which they that are unlearned and unstable wrest, as they do the other Scriptures, unto their own destruction."—II. Peter iii: 16.

In Christian Science wresting the Scriptures has been reduced to a fine art. On page 19 of "Science and Health" are the words: "Jesus urged the commandment, 'Thou shalt have no other gods before Me,' which may be rendered, 'Thou shalt have no belief of life in matter.'" This command against idolatry is thus wrested into a meaning which it cannot possibly bear, and it looks like an attempt to get rid of the sin of idolatry.

The beautiful text, "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us," is wrested into "Put aside material self and sense, and seek the divine Principle and Science of all healing" (p. 20).

The words of Felix to Paul, which are a warning to those who would defer their personal salvation, are wrested into applying to Christian Science as follows: "The advanced thinker and devout Christian, perceiving its scope and tendency, will support Christian healing and its Science. Another will say, 'Go thy way for this time; when I have a convenient season I will call for thee'" (p. 40).

The precious words, "Jesus bore our sins in His own body," are wrested into meaning, "He knew the mortal errors which constitute the material body, and could destroy those errors; but at the time when Jesus felt our infirmities he had not conquered all the beliefs of the flesh or his sense of material life" (p. 53). In other words, Jesus had not reached the height to which Mrs. Eddy has attained.

One page 216 we read: "When you say, 'Man's body is material,' I say with Paul, 'Be willing rather to be absent from the body, and to be present with the Lord.' Give up your material belief of mind in matter, and have but one mind, even God." Now it is perfectly plain that Paul in these words is referring to death, and yet the Scripture is wrested from the true meaning into a recognition of an absurdity of which Paul never dreamed.

The tender words which have brought comfort to many a Christian in affliction, "Whom the Lord loveth He chasteneth," are wrested into a recognition of Christian Science heresy: "He who knows God's will, or the demands of divine science, and obeys them, incurs the hostility of error; and one who refuses obedience thereto, Truth chasteneth" (p. 241). A loving personal Father dealing with His children is thus eliminated, and a thing put in His place.

The miraculous conversion of Saul of Tarsus, on his way to Damascus, vanishes into thin air through the application of Christian Science: "When the truth first appeared to him in science he was blind, and his blindness was felt; but spiritual light soon enabled him to follow the example and teachings of Jesus" (p. 324).

But worse than this, the resurrection of our Lord is flatly denied in the following words: "Paul writes, 'If Christ be not risen, then is my preaching vain'; that is: If the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say'" (p. 324).

On page 338 is the following: "The word Adam is from the Hebrew 'adamah,' signifying the red color of the ground, dust, nothingness. Divide the name Adam into two syllables and it reads, a dam, or obstruction. This suggests the thought of something fluid, of mortal mind in solution. Here 'a dam' is not a mere play upon words, for it means much. It illustrates the separation of man from God, and the obstacle the serpent, sin, would impose between man and his Creator." Mark Twain at his best never excelled this as a specimen of horse-play joking, while here it is seriously given as a part of a religious system.

Much of the "Glossary" in "Science and Health" would be suitable for the pages of a comic paper; and yet Christian Scientists commit it to memory, as if it were valuable knowledge—another confirmation of Dr. Hudson's saying that they "lack a healthy, protective sense of humor." In this glossary, Benjamin (Jacob's son) is a "physical belief as to life, substance and mind." Dan (Jacob's son) is "animal magnetism." Ears are "not organs of the so-called corporeal senses, but spiritual understanding." Euphrates (a river) is "divine science, encompassing the universe and man." Gad (Jacob's son) is "science, spiritual being understood." Firmament is "spiritual understanding." Gihon (river) is "the rights of woman acknowledged morally, civilly and socially." Ham (Noah's son) is "corporeal belief; sensuality." Hiddekel (river) is "divine science, understood and acknowledged." Holy Ghost (which is the next word after Hiddekel) is also "divine science; the developments of eternal Life"—so that, according to the geometrical axiom, "things which are equal to the same thing are equal to each other," the river Hiddekel is the Holy Ghost! Issachar (Jacob's son) is "a corporeal belief; the offspring of error." Japhet (Noah's son) is "a type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence." Jerusalem is "mortal belief and knowledge, obtained from the five corporeal senses." "Joseph is a corporeal mortal." Judah is "a corporeal, material belief, progressing and disappearing." Levi (Jacob's son) is "a corporeal and sensual belief." Mother is "God"—and this is very significant, in view of the fact that Mrs. Eddy has demanded of her followers that she, and she alone, shall be called "Mother." New Jerusalem is "divine science." The river Pison is "the love of the good and beautiful." Purse is "laying up treasures in matter; error"—and according to this definition Mrs. Eddy has quite a large amount of "error" in the shape of treasures laid up in matter. Her weekly bank deposits, I hear, are enormous.

A volume as large as "Science and Health" might be written, giving the instances in which Christian Science has wrested the Scriptures from the meaning which sound learning and fair interpretation would place upon them.

The recent pilgrimage of the faithful to Concord confirms three things:

(1) That Mrs. Eddy is a very feeble and palsied old woman. A reporter representing a Boston daily, who was present and saw for himself, says of her as she appeared on the balcony that her form was "shaking like a leaf in a gale." "She looked her eighty years, appeared feeble, though the hidden fire was burning within her." "Her head and hands could be seen trembling noticeably." "Slowly and almost painfully she walked across the veranda and was assisted into the closed carriage."

It is evident that this reporter was not a Christian Scientist, for he reported things as they were. A Christian Scientist does not believe in the reality of palsy or febleness and therefore denies their existence when he sees them.

(2) That Mrs. Eddy is still skilful in wresting the Scriptures. She quotes as her motto, "Trust in the Lord and do good," "Delight thyself also in the Lord," and this sounds to orthodox ears like honoring the Bible and the God of the Bible. But to the initiated she makes it perfectly plain what she means in the words: "In parting I repeat to these dear members of my church, 'Trust in truth and have no other trusts.'" which meant to them, as expounded in "Science and Health," that the god whom they are to trust is not a personality but a thing.

And her use of Isaiah xxxv: 10 in making it refer to this pilgrimage of a little band of seven thousand people to her home in Concord is ludicrous enough to make the angels laugh if they are ever amused by the silliness of mortals. "To-day," she says with a sober face, "is fulfilled the prophecy of Isaiah, 'The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.'" Think of this great prophecy, which refers to the millions of the redeemed, being wrested from its sublime purport and given its fulfillment in this little side-show of a hurried and flurried pilgrimage from Boston to Concord!

(3) That many Christian Scientists who have had true Biblical training still honor God as a personal Father in spite of the teachings of Mrs. Eddy. They are forbidden to make audible prayer, though permitted to repeat together the Lord's Prayer; and we are not surprised that the heart which feels the need of love and sympathy from a personal God should use this prayer as often as possible when it can do so without the incrustations and misinterpretations which Mrs. Eddy's book has placed upon it.

In the letter addressed to their "Mother" by the enthusiastic pilgrims there is a clear, though I presume unconscious, acknowledgment of the reality of sin, sickness and death. They confess that they were once in "bondage to nearly every sin and every disease." Sin and disease are acknowledged as their past masters. It speaks of "the cold hand of death." The name of God is so used as to give the impression to outsiders that a personality who destroys sin and sickness is meant, but all the initiated who have studied "Science and Health" know better, for the only God recognized in that book is the thing known as "Principle," "Love," "Light," "Life," etc. Jesus Christ receives scant recognition. He simply began a healing work. "We believe," they say, "that Jesus' entire mission was in demonstration of this promise (to heal the sick). And we believe that for these sufficient reasons it (note not He) is entitled to the gratitude and respectful applause of all mankind." The mission of Jesus deserves "respectful applause," while Mrs. Eddy is thanked in person. All this harmonizes with the message which Mrs. Eddy sent to her convention of devotees in Mechanics Hall. There is no mention of God, but they are exhorted to be grateful. They know, of course, that she means grateful to her and Christian Science.

The record of this movement during the past year is worthy of note. It has been decided by a high legal tribunal that Christian Scientists have no right to claim a charter as a church, because of the fact that it is pre-eminently a business organization for the sale of books and the healing of disease under the guise of religion. Judge Arnold, of Philadelphia, refused a charter on these grounds. The case went to the Supreme Court of Pennsylvania, which confirmed the decision of Judge Arnold. After quoting Mrs. Eddy's order for the sale of her books, Judge Arnold says in his decision: "This shows that the so-called church is an association for profit, organized to enforce the sale of Mrs. Eddy's books by its members, which is a matter of business and not of religion. As the courts have no power to charter such an association, the application for a charter is refused." And, again, he says: "Even if the court had power to charter this association, it should refuse to give its sanction to a body organized for the purpose for which this association has been established." The decision quotes from the report of the master who heard the evidence in the case as follows: "The doctrine is taught that man is never sick, that the belief that he is diseased and the cause of it, and that the universal and perfect remedy is to understand that his sickness is not real"—and after further referring to the statement in the master's report that it is set forth in "Science and Health" that "Truth makes no laws to regulate sickness, sin and death, for these are unknown to truth and should not be recognized by man as reality," the judgment continues: "These statements are palpable fallacies, and as long as they are merely inactive beliefs they may do no harm, but when they are put into practice they are pernicious and injurious to the community. When this practice is confined to the healers no harm results to others, but when they apply it to children, or persons so racked with pain that in their desperation they resort to any theory or practice which promises relief, such practice results in neglect of proper treatment and often in death."

The past year confirms the statement of Judge Arnold by the long list of those who have died who might be alive today if they had acknowledged the reality of the diseases which afflicted them and taken the remedies which true science has discovered for their cure. Among them are many helpless children, who, since they cannot protect themselves, should be protected by law. During the small-pox epidemic in Boston Christian Scientists were easy victims of the disease, and the small-pox hospital nurses can bear witness to the reality of their sufferings and the difficulty of treating them on account of their unreasonable vagaries. Mrs. Eddy has, during the past year, commanded her followers not to treat contagious diseases. In this she acknowledges, first, the existence of contagious diseases, which Christian Science denies, and, second, the inability of her cult to deal with them. She also permits them, by her example, to have their aching teeth treated without interfering with the "demonstration of the dentist," and they need not try to do the work of surgery. Broken bones, limbs out of joint and ailments which require the surgeon's knife are still "illusions of mortal mind" which they dare not tamper with.

During the past few weeks Mrs. Eddy has come before the public with a "demonstration" of her own greatness. She says: "In 1893 Judge S. J. Hanna became editor of the Christian Science Journal, and for ten subsequent years he knew my ability as an editor. In his recent lecture at Chicago, he said: 'Mrs. Eddy is, from every point of view, a woman of sound education and liberal culture.' . . . . I am the author of the Christian Science text-book, 'Science and Health, with Key to the Scriptures,' and the demand for this book increases. . . . I am rated in the National Magazine (1903) as 'standing the eighth in a list of twenty-two of the foremost living authors.'" And yet, with this statement fresh in his mind, the Boston press agent asserts that Mrs. Eddy will not attend the Annual Convention, because she is so averse to the applause which she knows her presence would provoke; and he asserts that she is "modesty personified." And this, too, after he has seen in one of her earlier books the picture of Mrs. Eddy and of Jesus Christ, with a halo around the head of each! As if in confirmation of this claim to wonderful greatness, Mrs. Eddy penned the following words, recently published: "My church will not receive a mes-

sage from me this summer, for my annual message is swallowed up in the sundries already given out. These crumbs and morsels will feed the hungry, and the fragments gathered therefrom should waken the sleepers 'dead in trespasses and sins'—set the captive sense free from self's sordid sequels, and one more round of Old Sol gives birth to the sowing of Solomon." Her greatness appears in two aspects: first, as one able to feed the multitude with the crumbs that fall from her intellectual table, she does not need to give them the loaf: and second, as one who can say things so deep, or high, or vast that no one on earth can understand them. If anyone can detect a grain of sense in the last sentence, I would be obliged to have it pointed out.

The comment of the Providence Journal upon this effusion is worth remembering: "No one will doubt the genuineness of this outgiving. It has all the earmarks of the style which has made the celebrated 'Key' one of the classics of the world. There is material enough in it for the devout contemplation of the Eddyites in saecula saeculorum. 'Crumbs' well describes the intellectual food they are expected to assimilate."

There are other facts in the biography of this woman of remarkable claims which ought not to be mentioned if she were a private person fulfilling her mission in life; but when a woman poses as superior in wisdom and discovery to Jesus Christ, and would displace the Bible with her book, the record of her past should be investigated, and the whole truth told without exaggeration or malice. The future demands this of the present.

A lady now living in Tilton, N. H., attended the public school with Miss Mary Baker, now Mrs. Mary Baker Eddy. She writes me of Miss Mary Baker the following: "In the early summer, before she was 15, she began to attend the public school. She studied Smith's grammar and Adam's arithmetic, and I, who was 9 years old, was in the same class. When she left school, in three or four weeks, she had reached long division. She left school on account of illness, which I heard her doctor say repeatedly was a mixture of hysterics and temper. Her family would think that she was dying when in these tantrums, and some one would rush for Dr. Ladd, who would assure them that there was not the least danger. Her father was accustomed to say that she had as many devils as Mary Magdalene had. Mary had few friends among the young people. Her affected and silly manners disgusted everybody, and she always spoke in the same bombastic manner that characterizes her writings."

Another lady, who spent some time in the home where Mrs. Eddy was an occupant after her first marriage, writes: "If her surroundings were not quite to her mind, hysterics were expected, and it made slaves of all about her." This brings to light the important fact that the woman who claims to have been healed by the remedy which she offers to others was afflicted with hysteria, and it goes, too, to confirm the suspicion that many of the people who have been cured by Christian Science treatment were afflicted with nervous, if not hysterical, ailments.

The book "Science and Health" and all the vagaries of Christian Science are the natural results of such an hysterical, mental and moral makeup. As you read its pages it is easy to believe that the book itself has hysteria, for it does talk in such a silly, disappointed, nonsensical, even though at times brilliant, style. It makes assertions about matter, sin, sickness, health, bathing, old age, man, woman, and God himself, that only intellectual hysteria can account for. Sometimes it almost amounts to delirium tremens, but we must remember that hysteria and delirium tremens are not unlike in their symptoms. In both things are not as they appear. The world is full of hallucinations. Such a temperament is very unfortunate, and it is a pity that one so afflicted should attempt to establish a religion. It accounts for the fact that in speaking to a friend of a woman she disliked, Mrs. Eddy said, "I would like to tear her heart out and trample it under my feet." It also makes possible what Frederick W. Peabody charges her with while at Stoughton: "Being denied hospitality, which she had abused, she mutilated the furniture of the room she had occupied, cut each breadth of matting its entire length, slashed the mattress into shreds, and, with obvious intent, left coals from her stove on a heap of newspapers in her closet." ("A Complete Expose of Eddyism," pp. 22, 23.) It is painful to mention these things, but historic accuracy, as well as faithfulness to the truth, demands it.

I have recently visited Concord, N. H., the home of Mrs. Eddy, and learned other facts of interest. It is well known that she has gained control of the newspapers of Concord, so that they publish only what they know will please her. And yet, with all her money and cunning diplomacy, she has not gained more than two hundred adherents in a town of twenty thousand inhabitants. The man who serves her there as reader was thrown from his bicycle some time ago and rendered unconscious. He was taken into a neighboring drug store, with face so bruised and smeared with blood that he was not at first recognized. The doctor washed his face and treated his wounds. The next week he testified that he was healed in a marvelous manner through Christian Science treatment, and the newspapers of Concord printed only what they were ordered to publish. To mention this man's name is to make the sensible people smile, and he is the lecturer whose special duty it is to whitewash the past record of his benefactress.

A Christian Scientist of Concord, whose daughter was sick with consumption, tried to cure her by insisting that there was no reality in tuberculosis. But noting that she grew worse day by day the mother sent for a physician and put her under his charge. By his wise treatment during several months the daughter steadily improved in health. The doctor, however, receives no credit. All the praise is given to Christian Science and he is ignored, as if he and all his remedies were illusions of mortal mind.

A poor young woman who is a help in a family went to a practitioner in Concord for treatment, and was charged five dollars a visit. The practitioner informed her one day that she had given her two absent treatments, and charged her five dollars apiece for them. This is an index to the money-getting spirit which now furnishes argument in making converts. A friend of mine was urged to become a Christian Scientist because one can make money so easily.

Another Christian Scientist in Concord came to a dentist in company with a practitioner who was to treat her, so as to prevent pain while the dentist worked. The dentist asked, "Will you take gas?" "Oh, no," she replied, "I am a Christian Scientist"; but the pain was so great that she said in haste, "Give me the gas." When the dentist and his patient came into the ante-room, they found the practitioner, who said to the patient, "You got along all right. I knew that you would have a good time." It was difficult for the dentist to suppress an expression of his disgust at the humbuggery of the whole proceeding.

It is well known over the Christian Science world that Mrs. Eddy takes a ride in her carriage every afternoon, regardless of weather. Two young ladies of Concord, out on their wheels, noted her fine equipage passing by, and they decided to follow it that they might note the places the woman who does not believe in material places might visit, and they had a rather long ride of two hours. The driver seemed careful to go to the most beautiful spots. When the carriage, on its return, drove up in front of Pleasant View, the young ladies dismounted and took a position favorable for seeing Mrs. Eddy as she passed from the carriage into the house. The driver dismounted, opened the door, and stood a moment in respectful silence. Then he closed the door and drove off to the stable. Mrs. Eddy was not in the carriage. She was evidently not well enough to ride that day, but the appearance of the thing must be kept up. A Christian Scientist would doubtless explain that she took a mental ride, and they can, therefore, continue to assert that she rides out every day, regardless of weather. If her body cannot go, that does not make any difference, for you know the body is an "illusion of mortal mind," and has no real existence. As to the carriage, horses and driver, they, too, have no material existence, and if it is not convenient for them to go out, they need not do so. If the equipage should cease going out, there is no necessity for correcting the report that Mrs. Eddy rides out every day, regardless of weather. She and the driver and the carriage and the horses can take a spiritual drive without exposing their materiality to the weather.

Constant and persistent efforts are made to induce members of our churches to become Christian Scientists. I have been informed that Mrs. Eddy, when she was young and well enough to be an active worker, sent her emmissaries, two by two, into the churches of Boston, commissioned to win proselytes to her "sanitary system," and its claim of spiritual superiority deluded some good people. It is one of Satan's garments of light by which he would deceive the very elect. Those who really know Jesus Christ as their Savior and Lord, and the Holy Spirit as their guide, while they take the Bible as their rule of faith and practice, are safe, but the unknowing and the unstable are led away.

The remedy for all this is to "preach the Word," exalt Jesus Christ as Lord, and the Holy Spirit as the ever-present God of power.

Near the Georgia Line.

Our High School at this place closed on the 22nd of May; one of her very interesting and prosperous school years.

The Hayesville church is undertaking to build them a new church house. All of our churches have very good Sunday-schools in the eastern part of Clay County. The W. M. U. is organizing very well, in the Western North Carolina Association.

The temperance cause is gaining ground in all of our section of country. Shilo, has a very good house of worship, all finished except seating. Tusquitte has just purchased enough wire to fence in her cemetery.

The cause of education is looking up some. The churches are waking up more and more on ministerial support and missions. We are beginning to get us a Sunday-school library at Mt. Pleasant church. This is the first move of this kind in all our mountain section.

H. C. STANDRIDGE.

Hiwawassee, Ga.

Preach the truth. Don't waste your time combating sophistries of heretics, dead or living.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, July 4.—Eccl. 1-3.
Tuesday, July 5.—Eccl. 4-6.
Wednesday, July 6.—Eccl. 7-9.
Thursday, July 7.—Eccl. 10-12.
Friday, July 8.—Song of Solomon 1, 2.
Saturday, July 9.—Song of Solomon 3-5.
Sunday, July 10.—Song of Solomon 6-8.

Ecclesiastes

Ecclesiastes derives its name from the opening word of the book, which is translated into the Greek by the word Ecclesiastes, and into the English by "the Preacher." Solomon was the author of Ecclesiastes, which was probably written in his old age as the result of many painful experiences. The time covered by the writing of the book was doubtless very brief, but the period covered by the experience set forth in the book includes the whole life of Solomon. The object of the book is set forth in the opening verses of the first chapter. The preacher aims to show that all earthly things are vanity. To this a large part of the book is devoted; but he reminds us of the judgment, where all must appear, and where every act will be brought into judgment. While he continually affirms that all things are vanity, he is careful to add all things under the sun, and does not take from us the hope that there is a world that abideth forever, where vanity is unknown, and all who enter into that life shall never die nor suffer loss.

Solomon was the wisest man who ever lived. God not only gave him wisdom, for which he asked, but also bestowed upon him riches and power and honor. The world seemed to lie at his feet ready to contribute to his pleasure, and he was not slow to avail himself of the various cups of pleasure which were offered him. He drank deeply at every fountain of pleasure, he lived according to the desire of his heart, and walked in the ways of his heart, and according to the desires of his sensual appetite, and if ever a man had his fill of all this world can give that man was Solomon; and at the end of it all the best that he could say of the best that this world can give was, "vanity of vanities; all is vanity." The world means more than that to a man of God, who receives it as a gift from God, and uses it for God. To such a man this world is only the begining of that world which abideth forever; but to the worldling, like Solomon, it is vanity of vanities.

It is probable that Ecclesiastes, which was written in his old age, is the confession of the aged penitent as he turned from the follies and sins which disgraced a large portion of his life to the God of his youth. Let us hope that repentance did not come too late, and surely it did not; for our God will not "break the bruised reed, nor quench the smoking flax."

Song of Solomon.

The Hebrew title is "The Song of Songs, which is Solomon's," or Canticles, which means song of songs. This title was doubtless given because of the rare beauty of the composition. This song was doubtless written by Solomon about 1014 B. C., as indicated in the margin of our Bibles.

The Song of Solomon is a group of poems. It is generally understood to be an allegory, setting forth the precious relations that exist between Christ and the church. The lover in the poem is supposed to represent Christ, and the woman beloved is supposed to represent the church, and

(Continued on Page 10.)

News Notes.

....Baptist Young People's Union of America, at Detroit, July 6-10.

....Elder William H. Rich, of New Bern, has been called to Salisbury, and we hear he will accept.

....They do say that the Kentucky General Association, June 13-17, also came out of the wilderness.

....Brother Bogard seems to be in doubt whether Dr. Eaton or Dr. Prestridge is the best heretic to burn.

....The Second Baptist church, Durham, sends her pastor, Bro. C. J. D. Parker, to the Midsummer Meeting.

....The Recorder extends sympathy to Bro. E. J. Harrell in the loss of his wife. She was a noble Christian woman, and the Association and the cause at large sustains a great loss.

....Pastor J. C. Massee, of the Raleigh Tabernacle, has a series of articles in the Southern Baptist Witness on Personal Evangelism, which are calculated to be of great help to soul winners.

....The prayers and sympathies of the North Carolina Baptists will follow Bro. R. T. Bryan and wife as they return to China to the work they love so much. We expect great good from the Yates College.

....There are several of our young ministers who will enter the Seminary this fall. Dr. Robertson's lectures at the Midsummer Meeting are excellent, and some of the young men are becoming much interested.

....The Baptist cause is very weak at Ashboro, N. C., but there are some of the faithful ones there; and they need so much a house in which to worship. We would be glad to see a good strong man take up the work here and have help from the Mission Board.

....Captain and Mrs. Wyatt Lemuel McGhee announce the marriage of their daughter, Annie Moore, to Mr. Algernon Sidney Joyner, on Tuesday evening, July 5th, at the Baptist church of Franklinton, N. C. We extend best wishes for a happy and useful life.

....The lectures in the "Wake Forest Pastor's Course" have been a feast of good things. They are timely and suggestive. Just the thing a busy pastor needs to aid him in his work. I think they will prove to be a gracious blessing.—W. F. Staley, Biltmore, N. C.

....Bro. N. B. Cobb changes his postoffice address to Kerr, R. F. D., which is nearer his home than Garland, and requests that his correspondents note the change. He says: "Our school at Delway has succeeded far beyond our most sanguine expectations, and is doing much good in the Bethel community."

....Howard L. Jones, D. D., preached his first sermon in the First church of Chattanooga, last Sunday. All of the five Jones boys are now in the borders of the Southern Baptist Convention. This is one of our foremost pulpits, and we feel confident that Brother Jones will be able to accomplish a great work at Chattanooga.

....The following note from Bro. S. B. Barnes, dated June 24, will be read with much sympathy for Brother and Sister Jordan, as the hand of affliction bears so heavily upon them: "Elder W. P. Jordan's condition remains unchanged. He will be carried to the hospital at Norfolk tomorrow (Saturday). He has not regained consciousness yet, only for a minute or two. His wife is growing weaker all the time."

....Bro. W. C. Barrett is attending the meeting at Jackson Springs, and expects to return to the Seminary in the fall. We shall be glad to see him return to North Carolina as soon as he finishes his Seminary work.

....The daily papers announce that Rev. Decatur Edwards, of Virginia, a Baptist preacher, "while shooting cats in his back yard" last Saturday, accidentally shot and mortally wounded a lady "who was standing on her back porch in an adjoining premises."

....We remind Editor Johnson, of Charity and Children, that the $100,000 gift of Dennis Simmons to the Thomasville Orphanage did not injure that institution. We agree that it is better to have one dollar each from 50,000 people than $100,000 from one man. But that is no reason why we should not encourage each.

....The Mississippi Baptist has an editorial on Mississippi College which shows that Christian education is making good progress in that State. Men must look up, the day is already breaking and there is to be no rest until the masses of the people have an opportunity to prepare for the duties of life. Are better fitted to see the finger of God pointing to the ends of the earth.

....Bro. O. P. Meeks is painting his house of worship at Rowland, and making some other improvements. He has been and is a great factor in our work in this section of North Carolina, and we should tender a hearty vote of thanks to such men, who labor on hard fields for such small salaries. The missionary on the foreign field often has an easier field than the men who attempt to bring things to pass in the home land amid thousands of isms and jealous ignorance. Bro. J. T. Edmundson is aiding Pastor Meeks in a meeting at Rowland.

....Elder I. W. Thomas writes: "Elder S. D. Heffner, a Baptist minister of the Caldwell Association, died at his home at Hudson, N. C., June 8th, aged about 45 years. He had been blind all his life. He spent 14 years in school at Raleigh, and professed faith in Christ while in school, but came home and united with Lower Creek church, and was baptized by Elder J. B. Powell. He was ordained as a preacher in 1892. Brother Heffner was an excellent scholar, and at times a most pathetic and edifying preacher. He was assistant pastor at Hudson, N. C., and was taken sick in the pulpit first Sunday in January of this year. Brother Heffner spent much of his time teaching, and was assistant professor in Mt. View Academy at the time of his death. He was a very fine instructor in mathematics. He was a good and pious man."

....Rev. J. D. Hufham, D. D., of Henderson, N. C., is spending a few days in Richmond. This eminent servant of God has been a leader among the North Carolina Baptists for more than sixty years. For fifty-one years he has taken and read the Religious Herald. Notwithstanding the long years of service, his eye is not dim, neither is his natural strength much abated. He is still interested in every good word and work. He says the temperance cause in North Carolina was never before so flourishing, and that the members of the Legislature are given to understand that they cannot promise one thing and then vote for another, if they expect to be elected again. In conclusion he exclaimed: "I wish to say to the readers of the Religious Herald, who represent the liquor men in the Legislature, that they made a great mistake in ever being born into the world, for they are representing a cause which has been the greatest curse to the world that I have seen during the years of my long life."—Religious Herald.

....Of the recent Swain Union, Bro. J. S. Smiley writes: "Our last Union exceeded anything of the kind before it. A strong representation from twelve churches and a working spirit shown. The discussions were full of life, and the large and attentive audiences gave encouragement to all. Our hard worker, Elder A. E. Brown, added greatly to the interest of the meeting. Over $7 were raised to aid in building a Girl's Dormitory at Sylva, N. C."

....Bro. R. B. Lineberry, of Pittsboro, writes: "Rev. E. Y. Pool began his labors as pastor here third Sunday in June. The membership of the church and visitors expressed themselves freely as being highly pleased with his efforts. He preaches a gospel sermon, strong, logical, full of earnestness and deep-toned spirituality. Pittsboro church last year, with 49 members, paid their pastor $150. With four of these, who paid $28 of this, dismissed by letter, the remaining 45 will this year pay $200, and meet all their other pledges—each of which was increased at last Association.

....We have just noted that G. Campbell Morgan, D. D., who has for some years been closely connected with our religious life in America and especially the Northfield School, as speaker and leader, has accepted a call to the pastorate of Westminster Chapel, London, England. Dr. Morgan is widely known in America as a preacher and scholar. He has written several helpful books. His work in England will begin in the fall. It is understood that he will still be connected with midsummer evangelical work at Northfield. He will ever have a large place and cordial welcome in America.

....We are grieved to hear of the sad affliction of Dr. and Mrs. W. A. Hobson, of Jacksonville, in the tragic death of their little daughter, who was thrown from an automobile in front of a passing street car and crushed to death. It seems that the automobile, which was being driven by Brother Hobson himself, was forced to turn suddenly to avoid collision with the car, and the child sitting on the rear seat, was thrown to the ground by the sudden jerk, and it was impossible for the car to stop before passing over the child's body. Brother and Mrs. Hobson will have the tender sympathy of many hearts in this distressing bereavement. May they be sustained by the Great Comforter in this hour of grief and darkness. Dr. Hobson is pastor of the First Baptist church of Jacksonville and editor of the Southern Baptist Witness.—Baptist Courier.

....A friend writes: "Rev. J. Whitcomb Brougher, D. D., has met with great success in his work as pastor of the White Temple of Portland, Oregon. The great auditorium has been crowded every Sunday night to hear his stirring appeals. Whether he has spoken along evangelical lines or on municipal righteousness, the people have listened with great earnestness and enthusiasm. Many have been converted and the baptismal waters have been stirred nearly every Lord's day. According to a previous engagement, Dr. Brougher has gone to England to be gone until July 15th. While in England, he will preach every Sunday at Dr. Barnardo's Peoples Mission church, Edinburgh. During Dr. Brougher's absence, Dr. Ray Palmer is the acting pastor at the White Temple. Dr. Palmer is preaching with great acceptance to the people of the First church. He has continued Dr. Brougher's policy of preaching on municipal reform in the evenings, taking up the questions which are so greatly agitating the city at present, handling them with great power, preaching to large congregations."

....Protests against the work of Dr. R. A. Torrey have come to us from Australia and England, yet it has seemed ungracious to give publicity to them when such ministers as Mr. Jowett of Birmingham have given the mission their hearty commendation. The opposition to him in Bradford and elsewhere, however, has grown more emphatic of late, and now finds expression in a volume bearing the names of Rev. Rhondda Williams of Bedford, Dr. K. C. Anderson and others, entitled The True Revival versus Torreyism. They complain that the main points of Dr. Torrey's teaching are the verbal infallibility of the Bible and the eternal torment for all those who do not accept Christ in this life or who die without knowing Him, and that his preaching is characterized by an uncharitable spirit toward all who do not hold his views. The London Christian World says: "With much of what is apparently the staple of his teaching we are entirely out of sympathy. We are at one with Mr. Rhondda Williams and his fellow protesters in their contention that ministers and other representatives of churches ought not to lend their support to missions where such teaching is propagated and such a spirit is manifested." The Examiner, the English Congregational organ, says of Dr. Torrey: "He is a firm believer in the literal and verbal inspiration of the Scriptures, and he has a perfect right to his opinions. But when it comes to implying that agreement with him on this point is necessary to salvation, and to suggesting the splitting up of churches, we think it is time that some protest should be made. In this kind of intolerance we see more danger to the faith of young people than in all the findings of the Higher Criticism."—From the Congregationalist.

West Chowan Sunday-School Convention.

The next session of the West Chowan Sunday-school Convention will meet with Severn Baptist church, Friday and Saturday before and the fifth Sunday in July.

Introductory Sermon, by J. A. Speight; alternate, D. Cale.

Missionary Sermon, by C. M. McIntosh; alternate, C. W. Scarboro.

Topics for discussion:

1. Is the doctrine and necessity of Regeneration sufficiently emphasized in our teaching? by T. D. Boone, C. M. McIntosh.

2. The propriety of this Convention raising a fund to employ a preacher for Roanoke Island and vicinity? T. T. Speight and W. L. Davis.

3. How may a teacher become better qualified for the work? R. P. Thomas, N. W. Britton.

4. Some of the difficulties peculiar to country Sunday-schools? D. W. Britton, Henry Miller.

5. The Best thing in our school? One minute talks from each delegate.

6. Question Box. C. W. Scarboro.

W. L. DAVIS, Secretary.

The Man in the Moon Saw.

BY HENRY SHARPS.

Church members voting for whiskey.

Baptist churches doing nothing for missions.

Those who were Baptists only in name.

Professed Chritsians defraduing their creditors.

Baptist families without a Baptist paper.

Deacons without a single Scriptural qualification.

Preachers who were supposed to have answered somebody else's call.

Members of the church more interested in politics than in the success of their churches.

Reply to J. W. Allen.

I contend that my question has not as yet been answered. "Should unconverted people be allowed to sit at the front and take part in the singing in our churches?"

I want my Brother to understand that my question was not, "Should an unconverted person lead the choir?"

The person over whom this discussion arose is a converted man. But has not been deemed as thus by some certain people who profess to be the children of the Most High King. "What God has cleansed let no man call unclean." "Judge not."

Perhaps if the readers of this paper understood the foundation of this discussion, they would be stirred to depths unknown. Should the foundation be asked to be made plain I think it shall be done.

What is the mission of the church? Is it not to save the lost, to lift up the fallen, and for the betterment of humanity? Christ Himself said that He came not to call the righteous but sinners to repentance, and again He said: "They that are whole need no physician."

Taking my brother's statement in the Recorder of June 15th, "No person should be permitted." I would guess from this if any unconverted person should take a front seat in my church, then I must ask him to vacate at once. I would refer this brother to the addresses made at a certain union meeting some time past, on "How to bring people to the Sunday-school."

We all remember reading the account of Christ riding triumphantly into Jerusalem. As He rode the people cried, shouted, and sang His praises. What was said? Why, some good old moral brother or sister, who thought those people were too morally bad to sing, goes to the Master, and said, cause them to hold their tongues, and take a back seat! But the Master's reply was, if they hold their tongues these rocks will cry out. Say my brother, is your church and mine better than Jesus'? If not let them sing. Let me call your attention to the woman that was brought to Christ that He might condemn her for a gross sin. (John 8.) Now if we are without sin let us cast the first stone. If we will not allow an unconverted man to sit on our front seats, or anywhere he may choose; how can we hope to win them to God?

I truly believe in morality as much as my brother or any other man; but I believe God would have you and me to stoop down and place our hand under our fallen brother or sister and raise them up again; then say to them go and sin no more.

"Sin no more, thy soul is free,
Christ has died to ransom thee;
Now the power of sin is o'er,
Jesus bids the sin no more.

"Sin no more, but closely keep
Near the hand that guards the sheep;
Shun the snares that lured before,
Trembling go, and sin no more.

"Sin no more, His blood hath bought,
Think on what His love hath wrought;
Think of what for thee He bore,
Weeping go and sin no more.

"Sin no more. I sin no more,
Jesus lives to keep thee pure;
If o'ertaken He'll restore,
Saying, Go and sin no more."

Let us pray that this may be the attitude of every Christian's heart. Hear the Master's voice as He bids you and me go and disciple the world.

"As we have therefore opportunity, let us do good unto all men."—Gal. 6:10.

"Let every man be swift to hear, slow to speak."—Jas. 1:15.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—James 1:26.

"Wherefore laying aside all malice, and all guile, and hypocricies, and envies, and all evil speakings.—I. Pet. 2:1.

"If a man be overtaken in a fault, yet which are spiritual, restore such a one in the spirit of meekness."—Gal. 6:1.

"For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."—Gal. 6:3,4.

I would to God that we might catch a glimpse of our dear Savior as He walked, talked, sat on the well, and received sinful men and women.

"Sing it o'er and o'er again,
Christ receiveth sinful men;
Make the message clear and plain,
Christ receiveth sinful men."

Before closing I would drop a hint: Let us not think too much of self. There has never been a man so good, but that there was some one else just as good.

It is not what you possess in this life that makes the man; but what you are yourself. A man's reputation is what you and I think of him, his character is what he is down in his heart. Man looketh at the body while God looks at the heart.

Yours in Christ,
EDGAR C. ANDERSON.
Henderson, N. C., June 17, 1904.

From One of North Carolina's Absent Sons.

I have just read your squib in Recorder saying that you wished to keep up with North Carolina's sons and to treat all alike. Taking you at your word, I send to you and all the saints in the dear old State my hearty Christian greeting.

I suppose I am about as much exiled from home and former friends as any son of the old State just now.

I have seen the faces of only three English speaking persons since the 10th of last January. One of those was a Chinaman, to whom it was difficult to speak English, another a British army lieutenant, stopping here for only a day, and the other Bro. Thos. L. Blalock, who was with me all-told five or six days. I am 200 miles—a week's journey—from my sister Attie and the children, whom I have not seen since January 7th.

I am just now completing a house here into which I hope to move the family about September or October. Brother and Sister Blalock expect also to move here then. And I am looking forward with fond hope also to meeting my brother Wade and his wife here this autumn. I am in the midst of a region of country with a population probably double that of North Carolina, including about a dozen walled cities and thousands of towns nad villages; and if we are permitted to settle here this year we will be the first heralds of the Cross, except Catholics, ever to live in this vast destitute region. Behold! I say unto you, lift up your eyes and look on the fields, for they are white unto the harvest." Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." How vast the destitution, and how vile and deep their state of sin, is impossible to imagine. It must be seen and felt.

During the past two years I have baptized seven persons in this city, and expect now (D. V.) to baptize six or seven more next Sunday morning. All of these are men. No woman has been here, except a C. I. M. lady once for a few days, to tell of Jesus to the women, and they do not come to hear me, because of their customs. Brother Blalock has in the past two years baptised more than a dozen in three neighboring cities. There are now little bands of baptized believers in four different cities in this region, and some others in each place seeking baptism, but we try to exercise the utmost care in seeking out the evidence of their regeneration. Our nearest Protestant neighbors are 60 miles—two days' travel—from us. Our nearest Baptist neighbors of the Board friends are about 400 miles or fifteen days' travel from us.

I trust that God's spirit is constantly lifting His children in North Carolina more out of self and the world and up into Himself.

Will my friends pray as oft as they can for God's rich mercies and blessings upon this vast destitute region?

Yours in the Lord,
G. P. BOSTICK.

Greetings from Old Friends.

"The Oldest Friends are the dearest friends, and the new are just on trial."

Sister E. R. Lane, of Fort Barnwell church, has been a reader of the Recorder for a half century—having first subscribed in 1853. I find that those who have read the Recorder most are more stable, have more individuality, and are more willing to make sacrifice for the cause. Sister Lane is among the Bible readers, and takes great interest in the study of the Lord's word.

Fraternally,
W. L. BILBRO.
Dover, N. C., June 25, 1904.

* * *

I have been reading the Recorder as long as I can remember reading any paper. Am thirty-three years old. My father, Elder James H. Lewellin, was a subscriber as long ago as I can remember, and continued till his death, November 18, 1903. Other members of my family can say the same in regard to the Recorder. I expect to take it so long as I can. I regard it as being a help to the Baptists of North Carolina that no other paper is or can be.

Respectfully yours,
F. T. LEWELLIN.
Dobson, N. C., June 6, 1904.

* * *

The first copy is associated with my grandfather, who carried it in a large pair of saddle bags. My next remembrance of it is having Elder Aaron Jones with us several days. My mother subscribed for it, and bought me a small book. At that visit he gave me a small Testament also. I had to learn my alphabet before I could read it, not having an alphabet, mother taught me from the Recorder. How I was overjoyed when I could read my book, and the paper. When I was in school I learned to trace a line with a fine brush in painting at Mother Wait's direction on the letters Biblical Recorder. How proud I was for the kind encouragement of Dr. Wait, when I succeeded with my lesson. There have been two love stories printed in it, of which I have no recollection. I hope to read it as long as I live. Could read it last as I did first, lovingly.

There has never been a paper I loved so well. Many thanks for sending it to me. Wishing you greater success,
E. C. POE.
West Durham, N. C.

* * *

My grandfather, Alexander N. Nicholson, was of Richmond County, reared a Presbyterian, but became a Baptist at a time and in a community, when to be a Baptist meant both social and financial loss. He was one of the earliest supporters of the Baptist Interpreter, afterwards the Biblical Recorder, first published in Edenton by Dr. Thomas Meredith. He died in 1850. His children, three of whom are living, have been noted for their devotion to the Recorder, and it is read in the homes of a number of his grandchildren. In my childhood I spent hours beside an old box of papers that had been my grandfather's. It contained copies of the Baptist Interpreter, early minutes of the Baptist State Convention, and other denominational literature. There I found a letter from Dr. Meredith dated March 17, 1838. He thanked grandfather for his aid and encouragement in connection with the establishment of the paper. I kept the letter as one of my treasures until I sent it to the Recorder in 1901.

MAGGIE NICHOLSON STEELE.
Fonteol, N. C., June 14, 1904.

P. S.—John Nicholson Steele learned the letters in the heading of the Biblical Recorder at two years of age.
M. N. STEELE.

* * *

I have not been reading the Recorder since 1835 (as I am not quite that old); but I can say that the Recorder is the first paper I have any recollection of. It came to my home when a mere boy, even before I could read; but it was read to me when I was almost an infant, by my mother and father. When I grew up, I began taking it, and expect to be on the list as long as I am permitted to remain here. Though my name is Mrs. on your list at the present, I take it in my mother's name. Please enroll me as one who learned his letters from the Biblical Recorder.

I always look forward to its weekly visit.

May God prosper you in your good work.

Your brother,
J. C. WALKER.
Cary, N. C., May 20, 1904.

* * *

As to how long the Recorder has been coming to the family, can't say. I am 70 years old, and it came to my father as far back as I can remember; and it came in his name until about 1860, and I do not remember when I began taking it.

S. P. MOORE.
Gulf, N. C.

* * *

I have read the Recorder all my life, and if any one has read longer than I, I can't help it.

J. M. WHITE.

For Blowing Rock Church.

Receipts for Blowing Rock church: Orphanage church, $8.55; Union (Caldwell Asso.), $4.17; J. V. McCall, $1.00; J. W. White, $1.00; Dr. W. P. Horton, $5.00; J. C. Horton, $2.00; merchants of Lenoir, $7.75. Total, $29.47. Previously acknowledged, $38.48. Grand total, $67.95.

Many thanks.

I. W. THOMAS.

P. S.—For three reasons I wish our Baptist people would help us as much as $200 more. First, for the glory of our Savior. Second, it would make the struggling little church of only 18 members feel that they have sympathizers, and it would make the church more benevolent toward all our work. "A friend in need is a friend indeed." At our last meeting the members and some friends agreed to raise about $125 toward building the house, and this, after it looked like they had done about all they could in purchasing the lot. The frame is going up. My third reason is, that three of the leading denominations of the State, Presbyterians, Episcopalians and Methodists, have put good houses at Blowing Rock for their people, and the Baptist, the largest denomination in the State, ought to help do as much for their people, and it will hurt our good name, if we fail.

I. W. T.
Lenoir, N. C., June 24, 1904.

Home Circle.

The Cry of the Old House

Come back!
My little lads, come back!
My little maids, with starched frocks;
My lads, my maids, come back!
The poplar trees are black
Against the keen, lone, throbbing sky;
The tang of the old box
Fills the clear dusk from wall to wall,
And the dews fall.
Come back!
I watch, I cry:
Leave the rude wharf, the mart;
Come back!
Else I shall break my heart.

Am I forgot;
My days as they were not?—
The warm, sweet, crooning tunes;
The Sunday afternoons,
Wrought but for you;
The larkspurs growing tall,
You wreathed in pink and blue,
Within your prayer-books small;
The cupboards carved both in and out,
With curious, prickly vine,
And smelling far and fine;
The pictures in a row,
Of folk you did not know;
The toys, the games, the shrill, gay rout;
The lanterns, that at hour for bed,
A charmed, but homely red,
Went flickering from shed to shed;
The fagots crumbling, spicy, good,
Brought in from the great wood;
The Dark that held you all about;
The Wind that would not go?—
Come back, my women and my men,
And take them all again!

* * * * *

Come back!
Come up the still, accustomed, wistful lands,
The poplar-haunted lands.
You need not call,
For I shall know,
And light the candles tall,
Set wine and loaf a-row.
Come back!
Unlatch the door,
And fall upon my heart once more,
For I shall comfort you, oh lad;
Oh, daughter, I shall make you wholly glad!
The wreck, the wrong,
The unavailing throng,
The sting, the smart,
Shall be as they were not,
Forgot, forgot!
Come back,
And fall upon my heart!
—Lizette Woodworth Reese, in the June Atlantic.

Advice to a Woman Alone at the World's Fair.

All railroads all over the country will be making rates to St. Louis, and the best route from any city will best be ascertained in that city. All lines run into the Union Square at St. Louis, and from there cars run to every part of the city. For the World's Fair grounds take any northbound Eighteenth Street car, and transfer either to the west-bound Oliver Street line, which carries the World's Fair sign, landing you at the main entrance, or the west-bound Delmar car on Washington Avenue, running to the Administration Buildings.

The Inside Inn is a splendid idea for women. It is a large hotel situated inside the grounds. This hostelry is conducted on the American and European plans. Rates are very reasonable, and being within the inclosure there is no daily admission to be met when once you are a guest there, unless you leave the grounds for some city trip. Even then, if it is an evening stroll to some theatre, insuring your absence until after admission hours for the general public, you are allowed free return.

A letter addressed to the Free Information Service of the Louisiana Purchase Exposition, requesting the hotel and baording-house list, map and description of grounds and buildings, will bring you much valuable information. A study of the map will enable you to locate all the different buildings and the position of the entrances—most essential information, for it prevents loss of time and strength wandering to and fro. Near one of the entrances is a large university building, substantially built of brick and stone. This will be used as a hotel during the World's Fair, rooms being quoted at one dollar a day. Also there is an official list published of hundreds of private houses near the grounds, where the rooms are announced at fifty cents a day. At most of the restaurants meals will average fifty cents. A la carte service at the hotels is also reasonable. Expenses should average three dollars a day; fifty cents of this might perhaps be economized, especially if two women joined forces. If a cup of tea and a roll are sufficient for breakfast, an alcohol-stove, small outfit and tea-ball could be carried with you. A quart of alcohol from a paint-store, to be purchased after arrival, would last a week and cost about twenty-five cents. As the weather will be hot, a can of condensed cream will be better than fresh milk.—June Woman's Home Companion.

The Poet and the Reporter.

A friend of James Whitcomb Riley tells a story of an encounter the bachelor poet once had with a woman reporter. The energetic young woman, after strenuous effort, had finally caught Mr. Riley at the telephone. This is the conversation that followed:

"Is that Mr. Riley?"

"Yes. That is Miss ——?"

"Miss Jones, of the Courier-Journal. I've been trying all day to get an interview with you, Mr. Riley."

"Ah! would it were now a view instead of an interview," said the poet, gallantly.

"O, thanks! How long will you remain in Louisville, Mr. Riley?"

"Only a short time."

"Is your wife with you?"

"No, ma'am, she is not."

"Where is she, may I ask?"

"You may ask, my dear Miss Jones, but I find it very difficult to answer. I am in absolute ignorance as to her whereabouts. For aught I know to the contrary, she may right now be at the other end of this telephone."—The Pilgrim.

Besetting Sins.

Our besetting sins are peculiarly humiliating. They cling to us so firmly after we have determined to be rid of them, they reveal their power so often after we have supposed them conquered and abandoned, they assail us so unexpectedly and often beguile up so easily that we sometimes doubt whether we really have any power of self-control remaining or any trustworthy loyalty to God and duty. It is no excuse for us, but it is comforting to remember that everybody else is tempted similarly and that our heavenly Father understands the situation even better than we do. It is a strong temptation to make special excuses for such sins. Sometimes and to some extent this is proper. For example, he who, like so many, has inherited the desire for strong drink, certainly has in that fact a special excuse for committing that sin. He is not to blame for the hereditary taste which he cannot help having. It is his misfortune and not his fault. But this excuse is not a justification. He is actually and seriously to blame for yielding. The knowledge of his inherited tendency should serve as a special and solemn warning and restraint, fortifying him against tampering with the temptation which he knows is graver for him than for others. Besetting sins are to be conquered like any other, by prayer and faith and courage and sturdy resistance, by cherishing holy thoughts and cultivating holy aims, by avoiding circumstances involving temptation, by choosing ennobling companions, by studying how to live in constant communion with the Holy Spirit. When the heart in consciously and gladly surrendered to Him so that His presence and power rule in it, even our severest besetting temptations can find little or no opportunity of access.—Helpful Thoughts.

Spanish Pickles.

At the request of a friend I am repeating this recipe, feeling sure that there are many who will like to see it again, and many new subscribers to whom it is new and who will find it the best pickle they ever made:

Two dozen large cucumbers.
Two dozen green peppers.
Six dozen onions.
Eight large heads of cabbage.

Chop all these in rather large pieces and sprinkle salt all through it, mixing well; put it into a bag and hang up all night. In the morning squeeze well and put into the kettles in layers with the following spices between:

Four ounces of white mustard seed.
Four ounces of black mustard seed.
Four ounces of celery seed.
Six ounces of turmeric.
Three-quarters of a pound of ground mustard.

Dissolve eight pounds of sugar in two gallons of vinegar and pour over it and boil until the vinegar begins to thicken. This makes more than four gallons of pickle, and can be used at once, but it better if kept.

PICKLED ONIONS.

Select onions rather small and of uniform size; the silver skins are the best. Peel them and put them in brine that will bear an egg for four days. With a small stick push the cores out of the larger ones, but it is not necessary if the onions are small. Put them into cold water for a day and then take them out, weigh and to each pound allow one quarter of a pound of white sugar and one cup of vinegar, one dozen cloves, a teaspoon of white mustard seed, a pinch of celery seed, and to every four pounds add a pod of red pepper. Heat the vinegar, sugar and spices and put the onions in and let them scald, not boil, for an hour. For three mornings heat the vinegar and pour over the onions, and then tie it up and let it wait for six weeks before using.

CORN OMLET.

Split and score the corn from six ears; beat three eggs separately very light; stir in the corn and season with salt and pepper and a little parsely; pour on a hot pan and cook slowly. When done fold and serve very hot. The whites of the eggs should not be added till the very last.—Virginia.

EUREKA.

Eureka Springs, Ark., March 15,'04
Dr. J. T. Shuptrine:

Enclosed find 50 cents in stamps for a box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was Cancer. I send for another box. It is the only remedy I ever had that did any good. Respectfully,

MRS. W. E. PENN.

Unexcelled for all skin diseases. All druggists, or post paid from the manufacturer at 50 cents per box.

J. T. Shuptrine, Savannah, Ga.

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Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation and inflammation, and soothe and heal, and, lastly, take Cuticura Resolvent, to cool and cleanse the blood. This complete local and constitutional treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning and scaly humours of the skin, scalp and blood, and points to a speedy, permanent and economical cure when all else fails.

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Young People's Page

In the Country.

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs sound,
And I'd have stillness all around.

Not real stillness, but just the trees'
Low whisperings, or the bum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'tweren't for sight and sound and smell,
I'd like a city pretty well;
But when it comes to getting rest,
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue;
And say, now, how does it seem to you?

—Eugene Field.

His Little Sister.

CATHERINE T. BUNNELL.

There is a rich man in one of our large cities who is doing a wonderful work among the little waifs in tenements and alleys. He belongs to no charitable society, holds himself responsible to none but God; yet hundreds of little ones call him their brother, and have learned through him something of Jesus Christ's love for them.

Until this man was thirty years old, he had never sacrificed himself to serve a single human being, except one, his step-sister, Elsie, fifteen years his junior. His father and her mother were married when Elsie was seven years old, and from the time when the first night when, watching her quiet sleep, he exclaimed, "Thank God for my little sister," he had loved her with a devotion which the child returned. His father totally engrossed in the cares of wealth, Elsie's mother dying two years after her second marriage, the young man and the child became all in all to each other for six years. He taught her, played with her, devoted nearly all his time to her. He had no business; always well supplied with money, there seemed no need for him to work. But when at length, she went to school, he fell in with fast companions, and wasted time and money in riotous living. Elsie knew nothing of this for some time; he was still to her the same kind, elder brother. When Mr. Strickland, justly enraged on account of his son's rash expenditures, revealed to her something of the young man's life, she refused to believe it and resolved to ask Frank to assure her that these reports were not true. They could not be; never in the eight years that she had loved him had she ever seen a fault in her hero.

When she learned the truth, she pleaded with him to change his life, he promising, to please her, that he would, but constantly deferring it.

Elsie, left more to herself than formerly, had made friends among the poor children and visited them to help them and tell them of Jesus.

But one sad day found Frank's promise of reform unfulfilled and carried his little sister home to God. It happened in this way: A pontoon bridge across the river had been condemned, causing chance foot passengers a walk of some distance around to the carriage bridge. The day after the weak place had been discovered, before the frail structure was removed, Elsie came that way, and, seeing the sign that warned all comers of the danger, was turning back when she saw one of her proteges come hurrying down the street. The lass had but short time to return some work to her employers, and fearing loss of work if she were late, crept under the rope that barred the bridge's entrance and sped on to death, for of a sudden the fastenings gave way and she was struggling in the water. Then Elsie, herself a swimmer, seeing no one else at hand to attempt a rescue, called for help and plunged into the river. It was the old story of a strong swimmer held down by a drowning person, of a life of wonderful promise given for one seemingly of little use in the world.

Frank Strickland's spirit was entirely broken. He went one afternoon to pay a visit to Elsie's grave. Crouched close against the marble head-stone was a little heap, covered with an old plaid shawl, which started at his touch and was transformed into pale, shivering young girl.

Oh, sir; dinna be angry; if I had thought ye wad be comin' I'd ne'er 'a' been here. ken sair weel that ye culdna bide the sicht o' me noo, after Miss Elsie lost her life for mine."

Strickland turned away heartlessly; he did, indeed, loathe the sight of poor Scotch Mary. She drew near to him timidly.

"Oh, sir, ye dinna ken hoo I hae greeted o'er it. Ye think yersel' miserable, an' I mak' nae doot that ye are to be pitied; but times are nae sae easy wi' me, either. Night and day I think o' Miss Elsie, for I'll ne'er forgie mysel', an' granny lies and' frets because she canna work, an' likely we'll baith starve lang before the cauld winter's o'er. Ye're greetin' for Miss Elsie's death, but what if she were the only one ye'd ever had to luve, and ye culd remember mony a time when she went fastin'! That's hoo it'll be wi' me when granny's dead."

She turned away, but the old question had come back to Frank afresh; again the pleading voice was begging him to care for his other little sisters. An instant he paused irresolute, the next he was striding after Scotch Mary.

"I am going home with you, child, but, remember, if you have lied to me, I will not help you."

It was a dark, grimy old house to which she led him, with ragged children swarming in the alley and on the narrow stairway, fretful infant wailings issuing from the closed doors, while women's harsh tones called the tiny youngsters outside to mind baby or get the pitiable supper for the drunken father. Frank hurried on, but they blocked his way, asking, "Who's that?"

"Miss Elsie's brither," answered Mary, "come to see granny. Dinna stay him."

The children fell back, keeping their wondering eyes fixed on the young man until he entered a tiny attic room, whose neatness set forth more clearly its poverty. An old woman was lying on a heap of straw.

"Eh, my bairn, hae ye come back! Wha's that wi ye?"

Frank came forward with Mary's introduction on his lips.

"Miss Elsie's brother," he said.

"An' why are ye here? Hae ye come to chide us for the bairnie's deith! We culdna help it. I saw her pass the door one day; eh, but she lookit amaist like one of God's angels she was sae bonnie!" The old woman burst into tears. Oh, spare us, God knows it's hard enuch noo!"

"I did not come for that," Frank said quietly, "only to carry on a little of my sister's work."

Calling Mary to him he put something in her hand, whispered a few words to her, and sent her away. Twenty minutes later she found him sitting on the floor, holding the old woman's hand, as she told him what she knew of Elsie's visits to the tenement.

"It wasna sae much the little she culd do to feed and clothe them that took hold on the bairn's heart. It was whats he tellit them an' her way o' sayin' it. Maun ye gang?" she asked, wistfully, as he rose.

"Indeed, I must, but Mary has some little comforts for you in that bundle, and I shall see that the foreman of my father's factory finds work for her there."

When Frank reappeared upon the stairs, a sudden hush fell upon the children. He stooped to pick up a little tot too small to stand alone.

"T'ank you, Lord Jesus," the baby stammered.

"What do you mean?" he asked quickly.

"Be'n't you Jesus Christ?" queried a tiny boy, adding in a disappointed tone, as Frank silently shook his head, "Miss Elsie said as how he wor her brother, an' so we thought you was him."

"No, I'm not," he answered, simply feeling that he could not talk to them then.

In after days they listened spellbound to his fascinating words. But even on that afternoon he could render them a little happier.

"All who are hungry show me the nearest bakery," he called, and every one of them started. When each had been provided with a fresh, crisp loaf of bread, he called again, "How many of you want to do something for our brother, Jesus Christ?"

The children eyed him wonderingly.

"Who will carry another loaf to some one in the alley, in Jesus's name?"

They did not fully understand him then, but each stretched out his hands for the bread.

"When yer comin' again?" they asked, as they turned back toward the alley.

"To-morrow," he answered, and returned home to tell old Mr. Strickland of his decision to remain in the city.

In Elsie's chamber that night, on his knees, he uttered that prayer of ten years past, "Thank God for my little sister, and, O, Father, I thank thee that through her thou hast introduced to me all my other little sisters and brothers in the tenement."
—New York Observer.

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IN GOD'S HANDS.

When the sailing is smooth one may fancy that he controls himself. "I am the master of my fate," he says; "I am willing to accept the consequences of my acts." But that man has lived little who has not come upon a time when his soul bore bitter witness that he cannot make his own destiny. Events move on; we do things little knowing their meaning; at length the event comes that we never dreamed of. I did it, one says, and yet not I. I should suffer, and yet should I? I thought I was doing right, but lo this tangled mass of trouble!

Let us rejoice in our freedom; but let us also beware. We are not mighty, but little. The vast universe is too great for the greatest of us. Life is yet a mystery to the wisest; and in the presence of the events of a day who can claim that he is wise?

In these hours when we realize that there is a greater Force than ours; a greater Worker than man; a larger Purpose than ours, and a more powerful Destiny than that of our planning, it is well to say "The Lord is my shepherd," well to rest in the bosom of God, well to say abide with me, well to seek the shadow of the Rock.

THE MIDSUMMER MEETING OF THE NORTH CAROLINA BAPTISTS.

This note is written at Jackson Springs in the midst of the Midsummer Meeting. There will be no attempt this year to report the meeting. We must be content to say that never has a finer body of Baptist men and women assembled than that which is here now. The attendance was 200 the first day, and on Sunday it reached 1,200. On an average the attendance was 500 or 600. Between 300 and 400 Baptists have been registered at the hotel. There were counted on one day eighty-seven Baptist ministers. We have guests from Murphy in the West to Elizabeth City in the East.

The meeting has been on a high plane every way. The addresses have far surpassed those of last year which were the features of a great meeting. The singing likewise has been of a superior order. The social fellowship is free and full. And there is on every hand a wholesome spiritual tone.

The meeting vindicates its right to a place in Baptist life. Its purposes work out without effort.

Next week we may have more to say, but such a meeting as this defies reporting.

THE COMMONWEALTH AND THE NEGRO.

Governor Aycock's address before the Convention at Greensboro will be remembered as the noblest of his life. It was not the most eloquent by any means; but no speech has been delivered in this State that has had so great effect as that speech.

We do not refer to his able and conclusive defence of his administration. That was worth while. We refer to his defence of his educational and temperance policy. It was in these two points that criticism has been offered him. Men who knew that the Constitution of the United States made it impossible have gone up and down deceiving the people with talk of industrial education of the negroes, as if the free schools could give such education. But Governor Aycock did not defend his policy on this ground. "We have taken charge of the negro," he said. "We are strong. He is weak. We will do justly by him. We will make the most of him. We need him and he needs us. God will wipe from the face of the earth a people who having power over a weaker race will not protect that race." These are not the Governor's words, but these express his meaning.

He carried the Convention with him. There is no danger that the negroes in North Carolina will receive too much education from the free schools. We should not grudge them the little that they receive. As the Governor says, they are in our power. We have taken charge of them. Let us deal with them justly and with patience.

THE WATTS ACT.

The following is the plank relative to the Watts Act adopted by the Democratic State Convention:

"We approve the general principles of the Watts law regulating the manufacture and sale of liquors, and limiting the same to localities in which there may be adequate police protection. The principle that no saloon or still shall operate except under police protection is as sound as that whiskey shall not be sold to minors, to drunkards, or on Sundays, or near the schools and churches. The General Assembly has the power, and when controlled by the Democratic party can be trusted to make all amendments that experience and conditions may demonstrate to be wise and proper."

Close scrutiny of this paragraph will be repaid.

It puts the dominant party in North Carolina on record for temperance, confirming the action of the last General Assembly.

It approves in the strongest terms the heart of the Watts Act, namely, the exclusion of saloons and distilleries from unpoliced districts.

This is all that could be desired, since local option with regard to policed districts is an accepted policy throughout the State.

Finally it squints slightly at possible amendments to the Watts Act. It may be amended for better or for worse. But this clause in the plank cannot be interpreted as looking toward interfering with the exclusion of saloons and distilleries in rural districts. That principle is specifically approved and declared to be as sound as the principle of refusing to permit liquor to be sold to minors.

Nevertheless, let us be on our guard. The Democratic Convention was in large majority in favor of approving the Watts Act. But there was manifested there also a relentless hatred of it and men appeared there who will never cease fighting for the cause of bar-rooms and saloons until the people of this State rise up and put a quietus on them and their cause forever.

They failed at the Convention. They will now go into the County Conventions. They organized slyly at Greensboro and by their subtle methods they came nearer to success than could have been expected in view of the temperance views of the large majority of the Convention. By like methods will they make their local fights.

This conspiracy against temperance progress should put the people on guard. Let them pledge every candidate. The Chairman of the Anti-Saloon League has set the example in his questions put to the candidates for Governor. We are a free people. We have right to know whom and what our representatives mean to represent.

Candidly, we realize that the bar-keepers, distillers and whiskey rings of North Carolina will make their most determined attack upon temperance progress in the next General Assembly. That means that they are on the war-path now in every county. That means that if you are worth anything to the Commonwealth, you must make it tell now.

To your tents, O Israel!

The Recorder is open to discussions. They are interesting and helpful. But we are embarrassed just now by a piece of personal bickering which we mean to make an example of once and for all. A brother writing a news letter to us injected a personal question in general terms. He knew it was personal. We did not. That was an imposition. We acquit the brother of evil intentions. He knew no better. He thinks the organ of a great people; he thinks a denomination engaged in the salvation of all the mortal race, should stop for such a matter. In fact, he demands to be heard. If he must be, the other side must be. We respect the right of self-defence. We shoot the third gun in this great war-fare this week, it having been demanded of us. We shall permit a reply. And then there shall be no more of it. We trust our readers will watch this contest closely, as it will be their last chance to be edified in this manner.

WHAT IS PROVINCIALISM?

The editor of Charity and Children says that he is provincial and is proud of it if to love North Carolina ardently is provincial—or words to this effect.

Now no one but a deliberate provincial would assume anything of the kind. Every man loves his State. Tolstoi has tried with all his great powers to love the race rather than Russia, but he candidly confessed the other day that he could not get the innate love of native land out of him. North Carolina is more than native land. She has personality. Her history and her traditions set her apart; and her sons love her. This is human and beautiful; there is nothing provincial in it.

It is provincial, to despise or be suspicious of other States or countries; to look down upon them; to roundly claim superiority; to unreasonably exclude citizens from beyond your State's borders.

There are North Carolinians who hold that this State was first on every possible occasion, ignoring equally plausible claims of other States; who hold that North Carolina is superior to all others, no matter in what respect; who suspect or reject outright any movement arising without the State, especially if it come from the North. There are others who are against the Government. They were against it under Cleveland quite as ardently as under Roosevelt. They are forever jealous of, if not opposed to the Federal authority. These are provincials.

There is in North Carolina a large and growing element of men whose outlook is world-wide; who love the State but frankly recognize its faults; who praise her but give room also for the praise of other States; who have fellowship with North Carolinians but welcome with warm and open hearts men from everywhere, if only they be men. The editor of Charity and Children is one of these—at heart. He is only a provincial for the fun of it and—to tell the truth—because he thinks a good Scotchman must be.

NORTH CAROLINA AS A NEWS FIELD.

A gentleman left North Carolina five days ago. He went to Birmingham, Ala. Upon his return he looked over his papers, and at length looked up inquiring, "But what's happened in North Carolina?"

Not a telegram from the old State had appeared in the Birmingham papers. And upon his return there was news in the North Carolina papers from everywhere save North Carolina.

We rummaged around and told him that the North Carolina events during his absence consisted of a great deal of work by the people, the exchange of unnamable epithets by two of our dailies, the trial of a railroad connection case and quite a little talk of freight rate discrimination. That was all, and he took up the thread of events and went on as well informed as if he had not gone away.

We are glad that there is no news of the bad sort going out from North Carolina. It is no great calamity to be found unworthy of the depraved taste of the Associated Press, which recently gave a column and more to a Chicago murderer's hanging. But we would like it better if North Carolina had more to say to the world.

We are sure that Bro. C. A. Thomas will agree with us that one or two expressions in his article are not to be received literally. The question under discussion is not one in which we can afford to speak passionately. To be sure, Brother Thomas will withdraw his charge that the Home Board is actuated in this matter by motives of pie; and he will also regret that he misunderstood Brother White's title, "The Appeal from Caesar." It was quite clear that by that title Brother White meant to express his respect for the Chowan action. The word "Caesar" referred not to the Home Board—as Brother Thomas would have it; —but to popular opinion. There was no contempt in it, but, on the other hand, deep respect.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. BROOKS. LESSON BY THE EDITOR.

The Kingdom Divided. 1 Kings 12: 12-20.

Lesson for July 3.

Golden Text: Pride goeth before destruction, and an haughty spirit before a fall. Prov. 16:18.

(In the absence of the editor reprinted from the Examiner.)

Outwardly, no young man ever had a more complex prospect before him than Rehoboam, the son and successor of the great, worldly-wise, morally foolish King Solomon. A splendid kingdom, honeycombed with disloyalty; foolish friends and sagacious enemies; a character unformed and weak; a stubborn will, and a spirit ruled by pride—these were the fatal equipment of the wise king's successor. The path to heavy failure and loss was smoothly paved for him, and he hastened to walk in it.

From Egypt Jeroboam, Solomon's enemy, and a shrewd, resourceful politician, had been watching the course of affairs, and now, at the psychological moment, he returned to test the value of the prophecy that he should rend the kingdom asunder, and become the leader of the greater part of the nation. With other representatives of the people, he sought the presence of the new king and urged upon him a reform of the harsh government of his father. The result of the interview is given in the lesson.

EXPLANATORY NOTES.

1. Rehoboam's Folly.

Vers. 12-15. Jeroboam—for a sketch of his origin and early career see I. Kings 11. Rehoboam—apparently Solomon's only son, but inheriting none of his father's great qualities. Son of Naamah, an Ammonite princess, and brought up, doubtless, to regard himself as made of quite superior clay, he was ill-fitted to cope with a situation full of peril, and especially with so sagacious an opponent as Jeroboam. The picture here drawn with a few masterly strokes is that of an arrogant oriental despot, bent on having his own way, and utterly contemptuous of the rights and feelings of his subjects. In adopting the counsel of his young companions, he was only carrying out the predilections of his own proud heart. His grandfather David had "bowed the hearts of all the people" by his conciliatory ways; Rehoboam alienated and incensed them by his insolent and despotic spirit and conduct. A thing brought about by Jehovah—as "the steps of a good man are ordered by Jehovah," so God suffers the wicked to dig a pit for their own feet. Jehovah did not make Rehoboam wicked, but when he sinned, he suffered him to undergo the consequences of his own folly. That he might establish his word—see I. Kings 11:31. God foreknew what Rehoboam's course would be, and so prepared the mind of Jeroboam through Ahijah's prophecy for the part he was to play in the providential drama.

2. The Kingdom Divided.

Vers. 16, 17. All Israel—the representatives of the ten northern tribes that constituted the new kingdom of Israel. The term "Israel" had long been used to designate these tribes in distinction from Judah (2 Sam. 5:5). These representatives were men of resolute will. They had endured much from Solomon, but their discontent under the heavy burdens he had laid upon them had been providentially kept from open revolt while he lived. But the brutal frankness of Rehoboam showed them that they had nothing to hope, but much to fear, from him, and they were determined, like our Revolutionary fathers, to strike at once for liberty. If Rehoboam was frank in his despotic avowal, they were equally so in renouncing allegiance to him. There was, in fact, no reason why they should continue subject to his sway. They had always regarded the house of David as belonging to Judah, and David himself had been obliged to make a special league with them when they became subject to his sovereignty. Now, practically, Rehoboam was breaking the covenant made with his grandfather, and the people of Israel, in revolting from his sway, were simply resuming their original independence. To your tents, O Israel—"a proverbial call," says Bahr, which originated in the time of the march through the wilderness, when the camp was arranged according to the tribes. Its meaning now was, "Let every one return to his tribe and his home without acknowledging Rehoboam." So Israel departed—that is, the representatives of the ten tribes returned home, thus giving the presumptuous young despot to understand that his rule over them was terminated. To this general rejection there were, however, exceptions, as verse 17 informs us. Others came from the northern kingdom to live or to worship in Judah, in order to enjoy the kind of religious privileges to which they were accustomed (2 Chron. 11:13-17).

3. The New Kingdom.

Vers. 18-20. Then king Rehoboam sent Adoram—realizing his folly at last, the king despatched one of his most trusted officials to try to secure a reversal of the seceders' decision. But again his folly revealed itself in his choice of a messenger. The man whom, probably, the northern tribes regarded with deepest animosity was sent to induce them to return to their allegiance. Adoram—a contraction of Adoniram—was the fiscal officer, the Secretary of the Treasury of Solomon, and as such had to do with the levying of tribute and the oversight of the enforced labor. Such an official would naturally awaken the special enmity of the people, and it was highly indiscreet to send him to act as a conciliator of the estranged tribes. The result was disastrous to Adoram and Rehoboam alike—the one was stoned to death, the other fled precipitately to Jerusalem. So began Israel's rebellion, to the great loss of both divisions of the nation, materially considered, but, so far as we can judge, to the unmeasurable spiritual gain of the world at large. When all Israel heard—news traveled slowly, as compared with our telegraphic times, and it was probably some weeks or months before Jeroboam's return from Egypt became generally known. When it was, there was a spontaneous movement to make him king. Called him unto the congregation—to the popular assembly of the chief men of the people, by which he was elected king over all Israel. The tribe of Judah only—Judah was the predominating element, but in the term were included Simeon and most of Benjamin, and soon afterward the majority of the priestly tribe of Levi.

Practical Comments.

1. The young often think themselves wiser than their elders, and reject counsel that would save them many mistakes and heavy regrets. Doubtless many a time Rehoboam wished he had followed the advice of the prosy "old men" which he had so contemptuously rejected; but regret, if he felt it, came too late.

2. A wise ruler will regard himself as the servant, not the master, of his people. The motto of the Prince of Wales is "Ich dien" (I serve); and our divine King was, among his followers, as one who served. So every Christian, like Paul, is the servant of his brethren for Jesus' sake.

3. It is no reproach to one in high authority to hearken to the voice of the people. Especially in a popular government like ours is it the part of wisdom for presidents and governors and legislators to keep in touch with the ultimate source of power. There are times, it is true, when public officers must resist popular clamor; but as a rule the whole people are less likely to be wrong than any one man.

4. Above all, those in authority should seek to know the will of God. That was the strength of David and, in his earlier years, of Solomon. No ruler can be too great or wise to need the wisdom that comes from above.

5. God rules in the affairs of nations, and turns and overturns in the execution of his great designs. Happy the nation, happy the man, that acknowledges his sway, and willingly submits to his authority!

* * *

Sunday-School in the Penitentiary.

Possibly you hadn't thought there was such a thing, if you have given the matter even as much as a thought. Yet here it is in our State Prison at Raleigh. It meets every Sunday afternoon at two o'clock, is officered and taught by Christians of various denominations in the city, and is attended by the body of convicts who are not on the farms or roads.

It was perhaps twenty-five or more years ago that Rev. J. K. Howell (now of Rocky Mount) applied for permission to start a Sunday-school among the convicts. The matter was brought before the directors and they gave permission on two conditions: first, that reliable and competent teachers be appointed to do the work; and, second, that it be done in connection with, or under the auspices of the Y. M. C. A. then thriving in Raleigh. The matter was discussed and a force of teachers (two from each of the five churches in the city) accompanied Mr. Howell to the penitentiary one Sunday. He preached to the convicts, there were fifty or more of them who requested prayer, and afterward a Sunday-school was organized. That was how the work started.

The last Sunday in May it was my privilege, through the kind permission of Major J. M. Fleming, the warden, to attend the penitentiary Sunday-school. While Mr. Seymour Whiting is now superintendent, I found the services to-day in charge of Mr. John T. Pullen, the assistant. Most of the convicts were away and several were sick; hence fewer than a hundred were present that afternoon. There were three classes: one of women, one of white men, one of colored men. Singing, reading of the lesson, prayer—all of this, much as you have them in your Sunday-school. Of course the teaching is mainly in the form of lecture. I was given charge of the class of thirty white men. Absolutely respectful and attentive they were; whatever their past, they, with the light of that holy day upon their faces, seemed glad to hear the Word of the Lord and really as worthy of it as any other sinners; and four of them, with uplifted hands, declared their trust in Christ. It was a new experience to me, a new thing to teach a class of men condemned as criminals and here under rifle guard by day and under lock and key by night.

But certainly these convicts need the gospel; apparently they are readier to receive it than ever before; here is an agency obeying the command to carry the gospel to every creature; let us hope it will lead to the spiritual deliverance of these captives from the shackles of sin and throughout the eternal hereafter.

A blessing, then, on the Sunday-school in the penitentiary!



W. H. RICH,
Pastor Middle Street Baptist Church New Bern.

BOOKS RECEIVED.

Christianized Rationalism and the Higher Criticism, by Sir Robert Anderson, K. C. B., LL. D. The Winona Publishing Company. Chicago, Ill. This brief work (89 pages) is a reply to Harnack's "What Is Christianity?" It has been widely accepted as one of the ablest replies to the extreme propositions of the school of Higher Criticism of the Bible.

A Hill Prayer. A book of verse. By Marion Warner Wildman. Richard G. Badger. The Gorham Press. Boston.

The Rose of Old Seville. A play and poems; by Elizabeth Minot. Richard G. Badger. The Gorham Press. Boston.

Introduction to Dante's Inferno; by Adolphus T. Ennis. Richard G. Badger. The Gorham Press.

The Radiant Road. Verse. Ethelwyn Wetherald. Richard G. Badger. The Gorham Press. Boston.

IT WILL.

Will the Southern Baptist Convention never recognize the fact that Baptists have an educational mission as well as an evangelizing mission?—Biblical Recorder. Yes, it will, whenever its members come to realize that education under Christian influences is a great evangelizing power. We are very slow to learn this, despite the fact that scores and hundreds of young people are converted and started on high lives at our denominational schools. And that in these our leaders are being trained all the while.—Christian Index.

Your life is the only one; if misdirected and lost, you have no other in which to remedy the error.—Henry Drummond.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it.—Phillips Brooks.

God is over all, and heaven above thee.—Gerald Massey.

Daily Bible Readings.

(Continued from Page 3.)

the words of love spoken by the bridegroom to his bride set forth the love of Christ for his church. The expressions are strong, but not stronger than the love of Christ for his people. When reading this book it must not be forgotten that it is an allegory, and as far as possible we must understand it in the light of its oriental setting.

Contents of Chapters. Eccl. 1—Song VIII.

Ecclesiastes, chapter 1 sets forth the vanity of all earthly things. Chapter 2 shows the vanity of carnal pleasures and encourages the right use of that which a man hath. Chapter 3 sets forth time as God's gift to man, and which each may use as he will, but for the use each makes of time he shall be brought into judgment. Chapter 4 shows that oppression, envy, idleness, covetousness, selfishness, and wilfulness, increase vanity. Chapter 5 condemns vanity in religious worship, in riches and power, and commends contentment. Chapter 6 sets forth riches and a long life, if not wisely used, as vanity. Chapter 7 commends a good name, humility, forbearance, and wisdom, as preventives of vanity. Chapter 8 commends to our consideration the works and ways of God, and exhorts obedience to the laws of the land. Chapter 9 shows that the good and bad are subject to the same natural laws, indicates the way to life's best pleasure, and commends wisdom as better than strength. Chapter 10 is a contrast between wisdom and folly, and sets forth things that are to be avoided. Chapter 11 sets forth the duty of sowing and the certainty of reaping, urges all to live with reference to the future, and assures us that we shall all be brought into judgment. Chapter 12 is a picture of old age and death in the light of which "the young are exhorted to remember their Creator. This chapter closes the book by emphasizing the judgment, and reminding us of the whole duty of man.

Song of Solomon. In Chapter 1, the church confesses her unworthiness and avows her love, and Christ responds with avowal of love and precious promises in many endearing phrases. Chapter 2 sets forth the fruits of mutual love. Chapter 3 reveals the church ardently seeking Christ, and delighting in him. Chapter 4 portrays in striking figures the beauty and excellency of the church, and crowns her with his love, to which the church responds in an earnest prayer to be fitted for his coming. In Chapter 5 Christ is revealed as calling the church out of sleep, and the awakened church responds with words of endearment and devotion. Chapter 6 sets forth the vital and tender relation that exists between Christ and the church. Chapter 7 is a picture of the church adorned with grace, beauty, and perfection, implicitly trusting Christ, and happy in his love. Chapter 8 shows the ardent love of the church for Christ, and contains a prayer for his coming. The bride's solicitude for her little sister is thought by some to refer to the burning zeal of the early church for the salvation of the Gentiles.

International B. Y. P. U. A. at Detroit July 7—10.

The following is a partial list of speakers and topics for the Convention:

A. C. Dixon, D. D., Massachusetts—Introductory Sermon.

Rev. Herbert J. White, Massachusetts—Representing the Board of Managers.

Charles R. Henderson, D. D., University of Chicago, Illinois—"The Enlarging Life."

Thomas Trotter, D. D., President of Acadia University, Nova Scotia—"A More Comprehensive View of Christian Education."

H. F. Stilwell, D. D., Ohio—"Enlargement of the Scope of Our Study Courses."

Rev. Chester F. Ralston, New York—"What New Elements are Needed in Our Baptist Young People's Union to Enable it to Render Better Service."

William C. Bitting, D. D., New York—"The Widening Spiritual Vision."

Mr. Josiah William Bailey, North Carolina—"Enlarging Conceptions of Christian Duty."

Rev. W. Quay Roselle, Ph. D., Pennsylvania—"The Study of Missions and the Enlarging Christian Life."

Lathan A. Crandall, D. D., Minnesota—"A More Comprehensive View of Our Great Missionary Enterprise."

John E. White, D. D., Georgia—"A More Comprehensive View of Evangelism."

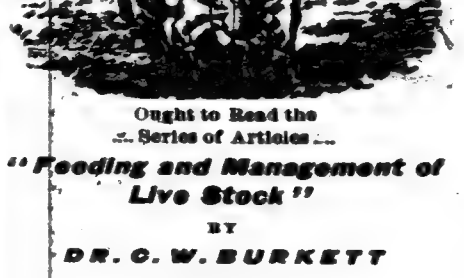
Rev. John McNeill, Manitoba—Convention Sermon.

SOUTHERN RAILWAY SPECIAL RATES.

$21.10 Raleigh to Detroit, Mich., and return account Baptist Young Peoples Union of America International Convention. Tickets on sale July 5, 6, 7, and 8, final limit July 12. An extension until August 15th, can be obtained on payment of a fee of 50 cents.

$18.20 Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 5, 6, 7, and 8; final limit August 31, 1904. An extension until October 31, 1904, can be obtained by paying difference between rate which ticket was sold and summer tourist rate.

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STATEMENT

Milwaukee Mechanics Insurance Company of Milwaukee Wisconsin.

Condition December 31st, 1903, as Shown by Statement Filed.

Capital paid up in cash	$200,000.00
Amount Ledger Assets December 31st previous year	2,687,030.86
Income—From Policy-holders, $1,333,936.53; miscellaneous, $111,883.45—total	1,445,819.98
Disbursements—To Policy-holders, 589,397.97; miscellaneous, $648,468.92—total	1,237,866.89
Fire Risks—Written or renewed during year, $136,687,264—in force	136,382,342.00

ASSETS.

Book value of Real Estate (less amount of encumbrances)	$48,000.00
Mortgage Loans on Real Estate	1,256,008.39
Book Value of Bonds and Stocks	1,297,438.75
Cash in Home Office and deposited in Banks	107,234.54
Agents' balances, representing business written subsequent to October 1, 1903	186,302.27
Interest and Rents due and accrued	31,297.47
Total admitted assets	2,926,281.42

LIABILITIES.

Losses and claims unpaid	$87,002.80
Unearned Premiums	1,185,702.76
All other Liabilities Reserve retained from Insurance Companies	66,366.74
Total Liabilities as to Policy-holders	1,339,072.30
Capital paid up in cash	200,000.00
Surplus	1,387,209.12
Total Liabilities	2,926,281.42

BUSINESS IN NORTH CAROLINA IN 1903.

Fire Risks written, $210,345; premiums received, $3,685.27; losses incurred—Fire, $1,500.00; paid, $1,500; losses now unpaid, none.

President, William L. Jones; Secretary, Oscar Griebling; Home Office, 442 and 444 City Hall Square, Milwaukee, Wis.; General Agent for Service, Insurance Commissioner, Raleigh, N. C.; Business Manager for North Carolina, Robert Licky, Jr., Richmond, Va.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, Feb. 25, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Milwaukee Mechanics Insurance Company, of Wisconsin, filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

When writing advertisers please mention this paper.

Sunbeams' Corner.

Conducted by MISS ELIZABETH M. BARROW, Band Superintendent for North Carolina.

Hal's Investment.

Hal's pocket was a very queer place,
A little of everything in it;
A ball, a knife, some hooks and tacks,
That he might need any minute.

But one day it held a brand new cent,
Yellow and shining as gold,
Not to be spent for candy or toys,
But to be "'vested," he told.

So he 'vested first in shingle nails
And straight off to his mother ran,
"I'll fix the closet for you now,
As well as the carpenter man."

Ten cents he earned with his penny,
Then bought two balls of stout twine,
And each fruit bush in the garden
He tied up straight and fine.

So the penny grew all summer
Turned over again and again,
Until at "Treasury meeting"
It counted up twenty times ten.

The queer little jacket pockets
Could scarce all the money hold,
And a prayer went up with each penny
As it into the mite box rolled.

—Over Land and Sea.

Genie's Decision.

BY FLORENCE E. SCOTT.

"Genie! Genie! Where are you, dear?"

It was her mother's voice that awoke Genie from her dreaming by the open window in her "white room," and with a half-bewildered, "Yes, mother, I'm coming," she sprang up and hurried into the hall where Mrs. MacDonald stood waiting at the foot of the stairs.

"Here is a note, Genie, that was left for you just now. The little Smith girls brought it; but they would not wait for an answer. Have you been asleep, dear?" she added.

"No, only speeding away on the Train of Thought,—though I went so far that perhaps it almost reached Dreamland. I was just taking my diploma at Felix, so you needn't wonder, mamma, that I didn't hear you at first." With a light laugh Genie ran back to her blossom-filled window and low rocker, and there she read the note.

"Dear Genie (it ran): To-day, you know, we held our first Junior missionary meeting for the new year. Twenty-five children came and five new members joined the band. Wasn't that a good beginning? You don't know how we missed Bess Goodwin. She has gone to Wellesley, and her place is just waiting for—you!"

"Oh!" exclaimed Genie, aloud.

"Why am I so sure? Because I left it to the children. I felt that they would choose better than I. I wish that you could have heard them reason it all out. At first they could talk of no one but our dear Bess and her college. And then Sue Smith said wistfully, 'Genie MacDonald is going to college some day, too. Don't I wish I could!'

"Her sister Elsie added, 'Genie told us some fine stories down in the apple orchard the other day. I like Genie 'most as much as Miss Bess!'

"'I do too,' joined in May and Flora Thomas.

"'She took our class in Sunday-school last week,' added May, 'and we all wished she would every Sunday.' And so the talk ran on, and then Sue said, suddenly, 'Oh, Miss Eldridge, let's ask Genie to come to help us as Miss Bess did! Genie plays beautifully on an organ—' but all the other little girls by that time were saying, 'Let's, let's, Miss Eldridge. Ask Genie, do!'

"And so very gladly, for I am as eager as the children, I pass on their invitation. Think about it, Genie, and give me your decision next Saturday.

"Very cordially,
"Alma D. Eldridge."

Genie's face was a study as she finished reading the note. She was touched by the love of the children as shown in their chatter and choice, but, oh! to think of taking Miss Bess's place. She, just ready for Felix Academy, and Miss Bess!—why Miss Bess was everything in Genie's eyes that she herself hoped to be four years later. Oh, no! she couldn't and she wouldn't!

To steady her whirling thoughts once more came the sound of her mother's voice,—"Genie! A letter for you! Tod will bring it up!"

Little Tod brought it to Genie,—a letter with a foreign postmark.

"Tell mamma that it is from Cousin Anne, Toddie. I'll bring it down in a few minutes."

Genie opened the thin envelope that bore the foreign stamp, feeling as she always did that it was somehow a sacred thing to get a letter from her missionary cousin.

She glanced swiftly down the pages thinking to read them carefully later to her mother, when a sentence caught her eye and she read on rapidly:

"Little cousin, when I was about your age—fifteen, aren't you?—and lived in dear America, I never thought of much besides my own happiness. But now, while I am trying to think every hour of other people's happiness, I wonder if I ever was really awake in those days. For I know now what I did not realize then, that people in America need sympathy and help just as much as those here. Not in just the same way, perhaps, and yet when I go into homes where the mothers and children crowd around me, so eager to hear the sweet stories of happy home life, which I tell often as well as those that we call 'Bible stories,' or when I am trying to talk to the children in the Sunday-school or the Junior League and there are so many, then I remember the crowds of story-loving children at home and the few who are willing to give up even a little personal comfort to make them happier and better, and I wonder why I did not give some of my spare minutes when I had them. Cousin, won't you look around and see if your bright eyes can't find opportunities that my blind ones overlooked?"

Genie read no further. She took the note and the letter and ran down to her mother.

"Mamma, read this and then read that. I'll be back in a few minutes."

She hurried away as quickly as she had come, and her mother, hastily adjusting her glasses, read the two letters as indicated.

She was still siting idle, lost in thought, when Genie's voice aroused her. "Who is dreaming now?" she asked.

Mrs. MacDonald looked up into the face above her, now so clear and bright. "Well?" she asked, simply.

"Yes, mamma. One letter answers the other, doesn't it?"

"But, Genie, have you thought—"

"Yes, mamma," interrupted the girl. "I have thought. I've thought of all the things I can't do if I promise to help Miss Eldridge, and I'm willing—I want to do it—for I believe Cousin Anne is right."

That declaration left no room for another "but."

The year proved the wisdom of Genie's decision, and the strange thing about it was that though she put time and strength and love into the children's work, she was a better student and a stronger, happier girl at the same time.—Selected.



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Asheville	$15.40	Hendersonville	$15.85

Tickets sold at the above rates not good in Sleeping Cars; for other rates see notices elsewhere.

For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.

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The Democratic State Convention.

The Democratic State Convention met at Greensboro June 23. There were 1,250 delegates and 3,000 visitors. Seldom has their been an assembly more representative of North Carolina. The present State officers were renominated, excepting Governor Aycock and Lieutenant Governor Turner. The Governor being constitutionally debarred from a second term, Hon. R. B. Glenn was chosen to succeed him. Hon. F. D. Winston was nominated for Lieutenant Governor. Hon. Geo. H. Brown and Hon. W. A. Hoke were nominated to the Supreme Bench. Messrs. F. S. Spruill and W. A. Self were named as electors at large.

Governor Aycock's address, and the platform that represented its spirit so well, were the features of the Convention. There have been rumors of Governor Aycock's unpopularity. The Convention ran them into their holes. No other man received such attention. Moreover, he spoke frankly of the very measures that have provoked men to oppose him and he received the highest evidences of general approval. The things that his opponents have alleged against him as wrongs he pleaded guilty of and proved them virtues. There was no apology; no defence. There was Virtue making her own compelling appeal. It was a noble sight. The State lives on a higher plane, men are better, and conditions more promising, because this man has lived and wrought here.

It is a calamity that he is about to retire to private life.

The platform declared the race-problem politically settled. It approved the present educational policy, for whites and blacks. The Convention went heartily on record against dividing the school fund by race taxes—which, by the way, could not be done without a change in the National Constitution; and such a change as this in that document is no more likely than a change in the laws that hold the universe together.

Mr. Glenn, the nominee for Governor, will stand on and abide by this platform. He has made speeches looking to industrial education for the negro. This position was frankly stated in the speech of nomination. But a moment's reflection will convince any one that this cannot relate to the rural schools. He is a temperance man; has never been supported by the whiskey rings; received his best support in the recent Convention from the temperance forces; and is a man of the people. There is no doubt that he was the popular choice for Governor.

The Strong man of the Convention was Senator Simmons. He is in control; and, to tell the plain truth, it is well for the Convention and well for the State that he is in control. In the hands of a weaker man so great a body would make early shipwreck. He guides it wisely and well.

The authorities in Washington, D. C., are investigating the possibilities of silk worm culture in the United States.

NEWS ITEMS.

Report says that crops have been injured by hail and wind.

The annual meeting of the Thomasville Baptist Orphanage will be held July 5-6.

The North Carolina Bar Association met in Charlotte last week. Large numbers were present.

At the Confederate Reunion in Nashville a resolution favoring the erection at Richmond, Va., of a home for needy Confederate women was adopted. This action is to be commended.

On account of the various strikes in Colorado the Western Miners Confederation has determined to appeal to President Roosevelt for investigation. The cost of the strikes for the last sixteen months is $83,036,000.

The waters of Tobermory Bay, England, have at last given up relics of the Spanish Armada. This bringing to light the once "Invincible Armada" will be of great value to historians. The relics have been placed on exhibtion at the Glasgow East End Industrial Exhibition.

The people of the State are looking forward to a great celebration of Independence Day on the 4th of July, in this city. Preparations are being made for a good time. The speakers of the day will be Gov. C. B. Aycock, Chief Justice Walter Clark and Hon. Geo. T. Winston. An original poem will be read by Prof. Henry Jerome Stockard.

Several reports of engagements between Japanese and Russian forces have been heard, but no statement of any decisive turn has been confirmed during the week. The losses in the fight at Vafangow which occurred over ten days ago are still reckoned as very heavy for both sides. In that attack the Japanese suffered less, the Russian casualties being rated as high as 7,000.

President Roosevelt has made the following announcement of cabinet changes: William H. Moody, of Massachusetts, to be attorney-general; Paul Morton, of Illinois, to succeed Moody as secretary of the navy; Victor H. Metcalf, of California, to be secretary of department of commerce and labor. The resignation of Secretary Cortelyou and Attorney-General Knox have been announced and accepted, effective July 1st.

The nomination of Mr. Theodore Roosevelt for President at the Chicago Republican Convention last week was unopposed and expected. The platform and business of the Convention were put through in regular order as planned. The Vice-Presidential nomination was the only one in doubt, but very early it was ascertained that United States Senator Fairbanks would be named for the second place. The speech of Mr. Elihu Root as temporary chairman was enthusiastically received. Secretary Cortelyou, the President's choice, is to be the National Chairman to succeed Marcus A. Hanna.

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The Southern Woman's Conference.

Editor Biblical Recorder:—The Young Women's Christian Association of the Baptist University for Women sent nine delegates to the Southern Woman's Conference at Asheville, June 10 to 21. We who were the fortunate representatives of our college received not only training in methods of work, but a marvelous deepening of our spiritual life.

Ten days apart from the ordinary occupations and frivolities of life, spent in quiet thought and meditation, alone with God on the mountain tops, of itself gives abiding inspiration. But through the earnest messages of such men and women as Dr. A. L. Phillips, of Richmond; Miss Mary Blodgett, Detroit; Miss Ruth Paxon of the American Committee, Chicago; Mr. F. S. Brockman, National Secretary of China; Mr. John R. Mott, Chairman Executive Committee of the Student Volunteer Movement, and Mr. Robt. E. Speer, Secretary of the Presbyterian Foreign Mission Board, many a girl realized in her life the theme of the Conference—"That I may know Him and the power of His resurrection." Consecration, in many instances, resulted in signing the Volunteer Declaration, i. e., in the statement of a purpose, God permitting, to become a foreign missionary.

As young women of all denominations, from all over the Southland, sat together, knowing no differences, remembering "Jesus only," having in their hearts the one desire—the evangelization of the world—and listened while they were told not only of work among the college students, but of the work being done by the young women's Christian Associations in cotton mills, in the isolated mountain districts, in the cities, in the way of providing homes, and reaching out after the homeless, friendless, tempted working girls—of the work just opening among the music and art students of Paris, and heard from Miss Bulmere of her work in Baltimore and the vast importance of rapidly Christianizing the thousands of emigrants who come every year from the so-called Christian countries principally Germany, Austria, and Russia, yet never having heard the word Bible or its equivalent; I say as we listened to all this and recalled that Young Women's Christian Associations are organized and are doing faithful work in heathen as well as Christian countries we felt that the home churches which are fighting each other on doctrinal points while a battle effecting all men, all time and all eternity is being waged need an enlargement of heart and outlook. We nine go back to our Association this fall praising God that He has let us see what sweetness, fullness and power He can put into a life of which He has complete possession, bearing as a key to this life of power the habit of natural, spontaneous, constant, unselfish, persevering and painfully earnest prayer, longing to attempt great things for God and expecting great things from Him.

Yours in love for the advancement of the Master's kingdom whatever be the agency,

CORA E. ERVIN,
Pres. Y. W. C. A.
Baptist University, Raleigh, N. C.

One Who Deserves to be Remembered.

The many friends of Mrs. Lucinda Haymore, wife of Major Wm. Haymore, Laurel Bluff, near Mount Airy, N. C., will be sorry to learn of her great suffering and feeble condition. She has been suffering intensely for nearly two years, but her faith is in God and she is ready and anxious to go home whenever He sees fit to call her.

She is seventy-seven and her husband ninety-five years old. They have long been lovers of the Recorder and Charity and Children, and the orphans will lose true friends when they are called away.

Mr. Wm. Johnson, Mrs. Haymore's father, was one of the first subscribers to the Recorder, and she learned to love it in early childhood. She has never been without the paper in her home and she has ever tried to influence others to take it and to be guided by its teachings. She joined the Recorder Bible readers, and until within the last few weeks has been able to keep up the study. She did this because she loved to read the Bible and that she might lead others to join the Bible readers.

Mr. and Mrs. Haymore were personally acquainted with most of the Recorder editors, and would be delighted to receive one of their pictures.

Brother William and I desire to be numbered with the Bible readers.

NINA L. YORK.

Mt. Airy, N. C., June 10, 1904.

Victory over trial, that is man's only glory. Christ had to suffer before it was possible for Him to reign. The law of life is this: no man can be good, or great, or happy, except through inward efforts of his own, sustained by faith and strengthened by the grace of God.

The Summer School for Teachers, Raleigh, N. C., opens July 4th. This will be one of the great educational events in the State for a decade.

The County Superintendent's Convention July 12-13.

Hon. John Temple Graves, Atlanta, the South's most eloquent orator, July 12.

Woman's Association for the Betterment of Public School Houses, July 16 and 20.

Polk Miller, Richmond, the South's leading humorist, July 19.

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Farmer's Convention, August 1-3.

Round-trip tickets one fare, on sale July 4, 5, 11, 12, 18, 19, 25, August 1, good until August 6. Notify your railroad agent a few days before ready to start that he may have your special ticket ready, and bring your friends to the Summer School.

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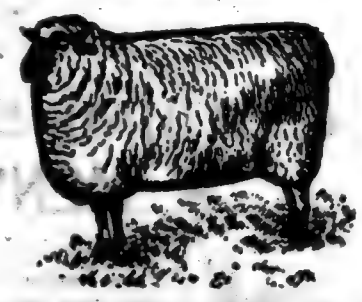
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Temperance.

PROSPEROUS EMPORIA KANSAS.

The Churches and Schools Rule, and Not the Saloons.

Emporia, Kansas, is a town where prohibition prohibits. The prohibition program is eminently successful. The attention of Ohio legislators is hereby called to recent testimony on this point from a strong Republican journal, the Emporia Gazette, of January 21, 1904. The Gazette is edited by a man who has no connection with any church, but who writes from the standpoint of a politician. His editorial is a ringing tribute to the splendid progress of a town that unshackles itself from saloonism and saloon-bossed politicians. He says:

"A new school house is one of the next things to come, though the town has built a big school building nearly every year for a decade. The town is more thoroughly equipped with good schools than any other town of its size in the country. Emporia is essentially a school town; it is a church town. Two big stone churches were completed in Emporia last year, and two other churches are trying to find a contractor to build for them this year.

"And above all, Emporia is a clean town. No dirty money goes into the taxes of this town or county. You hear it said that to have good schools and clean streets you have to get dirty money—that as a town or county you have to license saloons and hire scarlet women to ply their trade and get gamblers to swindle the sons and husbands and fathers. There is not a joint of any kind in Emporia. The licensed woman of Babylon is unknown in this community. No revenue comes from broken hearts and ruined homes in this town or county. The poor-house has few inmates and is practically no expense, and the jail is deserted nearly all the time. There has not been a big, expensive criminal suit on the docket of the Lyon County courts for many years. Murders are almost unknown, and desertion and wife-beating and robbery are not found among the people. The tax to support the city free library is greater than the tax to support the police court in this town. The vagrant has to go to the rock pile, and the influence that 'swings things' in local politics is the churches and the schools. No politician is afraid to put his thumb to his nose and wiggle his fingers at the 'whisky' vote in Lyon County. There is no whisky vote. The politicians truckle to the church people."

Liquor Literary Bureau

Perhaps the most effective agencies employed by liquor men in advancing the interests of their trade and fighting the temperance movement, are the literary bureaus established by different liquor organizations, and for such purposes it is the easiest thing in the world to raise large sums of money among the liquor men.

After the Raines' law was passed by the New York Legislature, the brewers' association, fearing the law would injure the liquor trade, took steps to contest its constitutionality, and to do this they laid an assessment of one per cent per barrel upon the members, which we are told was promptly paid, and in this way they raised nearly $100,000; the exact figures are $90,621.13, and of this they spent in counsel fees, etc., $85,883. In the readiness with which the liquor men thus contribute money, "the children of the world are wiser than the children of light."

Consider the work of one such bureau during the last year, that of the National Wholesale Liquor Dealers' Association. The bureau is styled "The Liquor Dealers' Protective Association."

From the report of the bureau as made to the convention of National Wholesale Liquor Dealers, held at Baltimore, June 3, we learn that it received from 173 houses engaged in the wholesale liquor trade, $19,345.61. Of that amount there was expended for pro-liquor literature $14,846.04, leaving a surplus of $4,490.57 still to be expended in spreading literature inimical to prohibition and in booming the trade. The Distilling Company of America, in addtion to this, paid every item of administrative expense; how much this was we are not told, but the attorney of the association is paid a salary of $15,000.

The subscriptions of the firms to this bureau are made for three years; thus well night $20,000 are annually expended in counteracting temperance by the spread of anti-prohibition leaflets, tracts, pamphlets and through the columns of the press.

Last year there had been printed for distribution over the country 2,515,000 pieces of literature. Of these, 1,355,500 had been mailed directly to voters in separately addressed envelopes, and 826,000 had been shipped by express to local managers at 159 different points where elections were pending or anticipated, leaving on hand for future use 322,600 pieces.

The report shows that the activities of the association extended over 22 States, and it claims that over 70 per cent of the contests in which the association had participated had been brought to a successful issue.

In addition to the literature thus published, the bureau prepared and sent out for use in special cases 1,808 typewritten pages of arguments entirely different and distinct from the subject-matter used in its published literature. The bureau also prepared 92 columns of newspaper matter and the same had been printed. The bureau confined its efforts almost entirely to educational work, in the firm conviction that that is its best field. "It is without question," says the report, "the most important work which can possibly be done, because the final decision of all questions at issue depend on public sentiment, which hears the other side all the time, and which must be brought to a knowledge of our side if we hope to win. It is, moreover, a work which can only be done by a central organization. The localities cannot do it for themselves. The collection of the data is slow and tedious work, for which they have not the time if they have the men and appliances to do it, and the cost to publish in the small quantities required in each locality is practically prohibitive."

The friends of the church, the home and the nation from this may see what a mighty foe they have to encounter, and the vast money resources at its command.

Will Christian men and women accept the challenge and prepare for the conflict? Erroneous opinions, dangerous social customs, unrighteous laws and a demoralizing literature cannot be thoroughly revolutionized and this monstrous evil removed without men and means.

A union of the enemies of the saloon and liberal contributions by them of money are among the needs of the hour.

Among the hosts of those who sincerely deplore the prevalence of intemperance, there are thousands of wealthy Christian men and women who could easily contribute—and that, too, without feeling it—money enough to flood the country with literature on this subject, and do more than any other thing to hasten that glad moment when the Christian people, thoroughly enlightened as to the perils of the drink evil, would arise and consign to eternal oblivion the trade in alcoholic beverages.—National Temperance Advocate.

MacKay's Eye Water Cures Sore Eyes, Ganulated Eye-Lids, etc. 25 cents at druggists, or of MacKay's Pharmacy, Goldsboro, N. C.

SPECIAL TEN-DAY COACH EXCURSION TO THE WORLD'S FAIR VIA SEABOARD AIR LINE RAILWAY.

Every Tuesday and Thursday in June.

On account of the World's Fair at St. Louis, Mo., the Seaboard, in connection with the C. & O. via Richmond, and N. & W. via Petersburg, also via Atlanta and N. C. & St. L., will sell roundtrip tickets to St. Louis. Limit, 10 days from date of sale.

Fare from Raleigh via Richmond or Petersburg, $18.50. Via Atlanta, $20.80. Leave Raleigh 1.25 a. m., arrive Richmond 6.35 a. m. Leave Richmond 2.00 p. m., arrive St. Louis next evening 6.45.

Leave Raleigh 11.50, arrive Richmond 4.55 p. m. Leave Richmond 10.30 p. m., arrive St. Louis second morning 7.30.

Leave Raleigh 4.00 a. m., arrive Atlanta 3.55 p. m. Leave Atlanta 4.30 p. m., arrive St. Louis next afternoon 1.35. Leave Raleigh 7.35 p. m., arrive Atlanta 7.50 a. m. Leave Atlanta 8.25 a. m., arrive St. Louis next morning 7.08.

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Raleigh and Cape Fear Railroad

TIME TABLE.

Effect 12:01 A. M., Sunday, April 5, 1903.

2nd'n Passg. Trains.			STATIONS.		2nd. Passg. Trains.	
Daily, ex. S.					Daily, ex. S.	
Second-Class	First-Class				First-Class	Second-Class
101	105				104	102
A. M.	P. M.		Lv.	Ar.	A. M.	P. M.
7 20	4 15		Raleigh		9 45	6 25
7 25	4 25	S	†Caraleigh Mills		9 35	6 20
7 45	4 30	F	*Sylvania		9 30	6 15
7 54	4 39	F	† Barnes		9 20	6 05
00	4 45	F	Hobby		9 14	6 00
8 15	4 55	M	†McCULLERS		9 10	5 55
8 25	4 55	F	Banks		8 55	5 40 2
8 30	4 59	F	Austins		8 55	5 36
8 50	5 07	S	†Willow Springs		8 40	5 20
9 05	5 18	M	† JOHNSON MILL		8 30	5 15
9 15	5 17	F	† Cardenas		8 25	5 05
9 20	5 23	S	C. F. & Y. Junction		8 20	5 01
9 35	5 28	S	†Fuquay Springs		8 00	4 50
9 40	5 31	F	Buckhorn		8 00	4 35
9 45	5 36	F	Rawls		8 17	4 30
10 00	5 45	S	† Chalybeate		8 10	4 20 1
10 05	5 50	S	Bradley		8 00	4 05
10 15	6 00	F	* Smith Mill		7 50	4 00
10 25	6 10		Lillington		7 40	3 50
			Ar.	Lv.		

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Trains leave Raleigh as follows:
No. 50. NORTHBOUND.
1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.
No. 38.
11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.
No. 66.
11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 57. SOUTHBOUND.
4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
No. 27
7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.
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Items From New Friendship.

I have just closed a meeting of great interest at New Friendship, Forayth County. The meeting continued sixteen days. Twenty-two professed faith in Christ, eleven were baptized, two others were received for baptism, others will join in the near future and ten more asked to be remembered in prayer the day the meeting closed. Evangelist Fred N. Day, of Winston, N. C., did most of the preaching, and did it well. The people at New Friendship will be glad when Brother Day can come again.

Rev. W. N. Flanders rendered efficient service in conducting the singing and in prayer and exhortation. He also opened the meeting with an appropriate and practical sermon on prayer. This church has given off many members to help from Pleasant Fork, Southside, Waughtown and Wallburg churches. The loss of these members greatly weakened the old mother church, numerically and financially, but notwithstanding this depletion, the old church has given as much (and in some instances more) to the several Boards of the Convention than she did when her strength was double what it is now. The pastor, however, has been troubled because conversions have not been more frequent of late years. He has been laboring, praying and preaching with a view to soul-saving in the community of the church for the last six months. And now he and "the faithful few" rejoice that God has heard prayer and honored His word in saving souls. May this good work continue until all our members are revived and made active in the work of the Lord.

F. H. JONES.

Bad skin, pimples and boils show bad blood and destroys beauty. Try Vick's Tar Heel Sarsaparilla Compound. $1.00 size and strength for 50c., and you clear up and get relief quickly and feel like new again.

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The du Pont Company, of Wilmington, Del., employs 93 graduates of Goldey College as book-keepers and stenographers; the H. K. Mulford Company, of Philadelphia, have 24.

You can get full information by writing to R. J. Maclean, Goldey College, Wilmington, Del., and asking him to send you the catalogue. The College will be in regular session throughout the entire summer.

PERSONALLY CONDUCTED TOUR TO THE WORLD'S FAIR. ST. LOUIS, MO., JULY 18th, VIA SEABOARD AIR LINE RAILWAY.

Prof. John E. Ray, principal of the D. D. and B. Institute, Raleigh, N. C., together with Mrs. Ray, will personally conduct a party to the World's Fair, St. Louis, Mo., July 18th. Arrangement has been made for a special Pullman sleeping car for this occasion which will be handled through from Raleigh to St. Louis. All hotel accommodations, etc., will be looked after by Prof. Ray, and parties desiring to take advantage of this opportunity to see the World's Fair can get further information by applying to Prof. Ray, or C. H. Gattis, C. P. & T. A., and Z. P. Smith, T. P. A., Raleigh, N. C.

Marriages.

ALLISON—DUNCAN.—On June 7, 1904, at the residence of Mr. S. P. Duncan, in Person County, N. C., Miss Ella Walters to Mr. Chas. S. Allison, of Sylva, N. C. The marriage service was conducted by W. G. Hall and W. C. Barrett.

Obituaries.

When we have closed the sad, world-tired eyes
And clasped the hands above the pulseless breast,
And stand in stricken silence crossed with sighs
In the dim chamber of untroubled rest—
This is not Death, whose mystic lines invest
The white-robed form with strange and stately grace,
But the glad passing of our sometime guest
To higher planes and realms of wider space.
It is not Death's chill fingers that endow
With unaccustomed beauty the still face,
And crown with starry majesty the brow
Late seamed with sorrows of our mortal race,
Not Death, but Life, that parting leaves the trace
Of newfound glory on its prison place.

—Chamber's Journal.

JORDAN.—The subject of this brief sketch (Bro. Hance Jordan) after suffering intensely for about five months with a complication of diseases, quietly passed away Sunday, March 27, 1904, at his home in Gates County, near Cool Spring church. Brother Jordan had lived to reach a ripe old age, being about three score and ten at the time of his death.

He was born and raised in Chowan County, where most of his early life was spent. When the war of cecession broke out he volunteered as a Confederate soldier and did his duty well until the close of that long and arduous struggle.

He was three times married, his first wife was Miss Bettie Mitchell, his second wife was Miss Mary Jordan, his third wife was Mrs. Frances Oliver, who survives him. He was a good husband, an obliging neighbor and loyal citizen.

G. W. WHITE.

GILMORE.—Sister James Corinna Gilmore, beloved wife of W. B. Gilmore, Esq., was born near Gulf, Chatham County, N. C., March 1, 1849, and died May 9, 1904, at her home in Siler City. She gave her young heart to Christ when just budding into womanhood, and united with the church at Cool Springs, Moore County, N. C., remaining a faithful member for some twenty-five years. At the time of her death, she was a devoted and loyal member at Siler City. She was a true, consecrated Christian, ever filling her seat when able to attend the house of God. As wife, she was careful to study the interest of her husband, and being denied children, she yet during the fourteen years of her married life, so assisted in the management of her step children that their home life was one grand, sweet song, and they rise up today and call her blessed.

Of her it might be truthfully said, "None knew her but to love her. None named her but to praise." For some time before the end came she had been in feeble health, but trusting in Jehovah, she died in the full assurance of a blissful immortality. In the cemetery at Cool Springs near the ones she loved so tenderly in earlier days, near the house of God where the gospel message she loved so well is tenderly preached, she sleeps the sleep of the just. An affectionate husband, two brothers, two sisters, and many relatives and friends mourn their untimely loss. The funeral services were conducted by her pastor, Elder Geo. J. Dowell, who spoke such words as to console the sorrowing friends and relatives. May "He who tempers the winds to the shorn lamb, give them the comfort of His sustaining grace until we shall all meet beyond the river.

COPELAND.—On the morning of June 2, 1904, Mrs. Mina Copeland, the beloved wife of Lucian Copeland, was called home on high, being only nineteen years of age. Sister Copeland was a tender and affectionate wife. She was converted at the age of ten, and since that time has been a member of Trade's Hill Baptist church. She leaves the bereaved husband, her darling babe and a host of relatives and friends. It was an unusual experience at a funeral. The husband not being a Christian had been under conviction some time. While we stood about the grave taking the last look, the sorrow stricken husband gave his heart to God. Oh the mingling of sorrow and joy!

Heaven and earth seemed to join—angels greeting the liberated soul of mother and rejoicing over the redeemed father, and we of this side shed tears half in sorrow for departed mother, and half in joy for the saved. Experience inexpressible! Glorious thought—some day we'll understand, sorrows will be vanished, and the righteous shall be ever with the Lord.

E. D. POE.

Durham, N. C., June 16, 1904.

CHESAPEAKE AND OHIO RAILROAD—WORLD'S FAIR SCENIC ROUTE TO ST. LOUIS, MO.

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Francis P. Venable, President
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IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.25 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.20 p. m., leave 7.35 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 27 to No. 43.

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Acknowledgments.

June 29, 1904.

State Missions.—Fuquay Springs, $1.25; Horn's Chapel, 1.05; Sunbeams, Apex, 1.33; M. S. C., Scotland Neck, 3.06; W. M. S., Chowan, W. Chowan, 5.00. Total this week, $11.69. Previously reported, $5,095.62. Total this year, $5,107.31.

Foreign Missions.—Berry's Grove, Mt. Zion, $5.00; S. S., Plank Road, 1.00; West Raleigh, 4.00; Jersey, 2.38; Beaver Creek, 2.00; Margarettsville, W. Chowan, 3.45; Sunbeams, Scotland Neck, 3.25; W. M. S., Aberdeen, 3.90; W. M. S., Lystra, Mt. Zion, 4.00. Total this week, $28.88. Previously reported, $9,607.92. Total this year, $9,636.80.

Home Missions.—Horn's Chapel, $1.28; W. M. S., Bethel, Eastern, 2.00; Sunbeams, Scotland Neck, 3.42; W. M. S., Aberdeen, 3.90; W. M. S., Chowan, W. Chowan (self-denial), 3.40; W. M. S., Wilson, Tar River, 3.60. Total this week, $17.60. Previously reported, $5,005.48. Total this year, $5,023.08.

Education.—Christian Harbor, $2.00; Piney Forest, C. F. and Col., 1.11. Previously reported, $926.65. Total this year, $929.76.

S. S. and Colportage.—Fuquay Springs, $1.25; Mt. Zion, C. F. and Col., 2.72; S. S., Kelford, 1.34; S. S., Bethel No. 2, 1.15; S. S. Mars Hill, 5.00; W. R. Bradshaw, North Wilkesboro, 9.00; S. S., Concord, .76. Total this week, $21.22. Previously reported, $278.82. Total this year, $300.04.

Ministerial Relief.—Horn's Chapel, $1.68; Roberdel, Pee Dee, 2.65; Chadbourn, C. F. and Col., 4.87; Fellowship, Flat River, 2.85; Tally Ho, Flat River, 1.50; Cary Chapel, Tar River, 2.11. Total this week, $15.10. Previously reported, $536.98. Total this year, $552.08.

Yates Memorial College.—W. M. S., Tabernacle, Raleigh, $6.00; W. M. S., Weldon, Tar River, 2.00. Previously reported, $269.95. Total this year, $277.95.

Total reported for all objects this week	$105.60
Previously reported for all objects	21,717.32
Total reported for all objects this year	21,822.92

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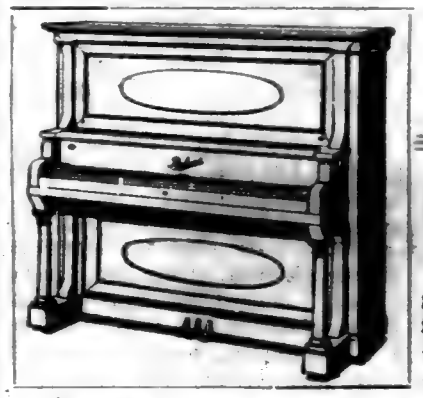
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STATEMENT

Rossia Insurance Company of St. Petersburg, Russia.

Condition December 31st, 1903, as Shown by Statement Filed.

United States Deposit	$564,000.00
ASSETS.	
Book Value of Bonds and Stocks	564,000.00
Total admitted assets	564,000.00
LIABILITIES.	
Capital Deposits	564,000.00

BUSINESS IN NORTH CAROLINA IN 1903.

Entered the State March, 1904.
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Head Office, 92 William Street, New York City.
General Agent for Service, Insurance Companies, Raleigh, N. C.
Business Manager for North Carolina, New York Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, March 23, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Rossia Insurance Company, of St. Petersburg, Russia, filed with this Department, showing the condition of said Company on the 31st day of December, 1903. Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

1 - ½ Bil paper Vol

BIBLICAL RECORDER

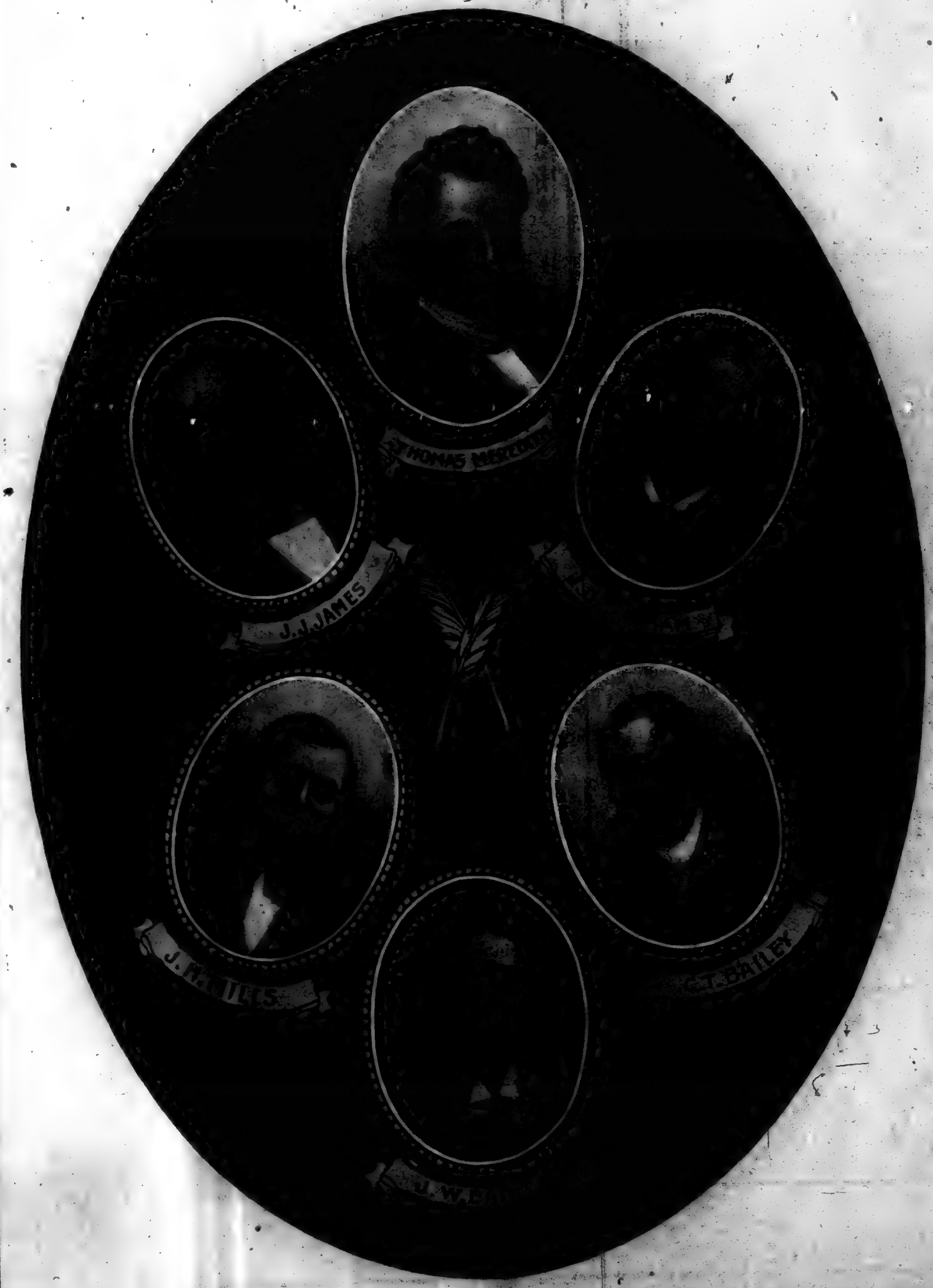
JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 1.

RALEIGH, N. C., WEDNESDAY, JULY 6, 1904.

SOUVENIR BIBLICAL RECORDER

1835-1904

SEVENTY YEARS OF FAITHFUL SERVICE
AS ORGAN OF BAPTIST WORK
LIFE AND THOUGHT IN NORTH CAROLINA.



THE BIBLICAL RECORDER enters upon its Seventieth volume July 6th, 1904.

From the beginning it has been the child of the Baptists of North Carolina, not the creation of the few who have edited and managed it. It is only right, therefore, that at this time, while giving thanks to God for his blessings upon the paper, the present management should make acknowledgment to the Baptist people, should give honor to them—who called it forth, who gave it life, who determined its character, who made it what it is, and who today love it as did the fathers before them.

Although far older than the average religious newspaper, the Biblical Recorder is yet in its youth, even as the Baptist cause and the Baptist mission to the race are yet only in the beginning of their glorious running. Editors have passed and editors will pass, one generation after another shall be gathered to the fathers; but this paper shall catch new strength from each generation, and so maintain its life in ever renewing power. It is ours to carry on as nobly as we may in our day and to hand it down at length as an heritage to the oncoming generation freighted with all the best qualities of the religious life and thought and work of our time. To this end, now greeting the Baptist people of North Carolina, we entreat their best endeavors.

It is the desire of the present management to maintain all the best ideals of the Biblical Recorder of the past; to make it a constant source of religious refreshment to the Baptists of North Carolina; to make it the bond of unity binding an ever-larger number of informed Baptists in faith and in interest in missions, education, the orphanage and the other recognized objects; to make it a light in the homes of the people, leading the children into robust Christianity and encouraging the parents with the truths of the gospel and the examples of Christians in all ages; a paper devoted to the inner and higher life—at the same time standing for personal and civil righteousness; treating all men justly and making record of events without prejudice and without fear and without favor; a paper to rely upon; a paper to trust; a paper to take to one's home, to one's heart; a paper to love and to cherish.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 1.

RALEIGH, N. C., WEDNESDAY, JULY 6, 1904.

THE BIBLICAL RECORDER; ITS ORIGIN AND WORK.

BY THE LATE CHRISTOPHER THOMAS BAILEY, D. D., Editor of the Recorder from 1878 to 1898.

Naturally, one wishes to think and speak favorably of the dead. It would be pleasant, therefore, to say that the founders of our Convention saw from the beginning that a weekly newspaper would be a necessary part of the machinery by which their enterprises were to be pushed forward, and because of this provision, established it at the earliest moment possible. But a tender regard for the truth compels me to state that they did not see the necessity in advance.

For a year or two after the Convention was organized they had no thought nor intention of establishing a newspaper. The enemies of truth and righteousness were ahead of them in using the printing press to disseminate their own views, and oppose the progress of the new movement. The agents who first went out to organize the Baptist forces of the State for aggressive work in missions and benevolence, found their enemies ahead of them with books and pamphlets which misrepresented their purposes and their plans, and sought, with every weapon which fanatical ingenuity could devise, to hinder them in their work. They were at a disadvantage. The spoken word was soon forgotten; the printed page remained; the speech could travel but a little way; the printed matter went everywhere. At last the brethren found that they must have an organ of some sort, and at their request, November, 1832, Thomas Meredith, in the spring of 1833, sent out the "Baptist Interpreter" from Edenton. It was a monthly journal, and while it was edited with singular ability, the brethren soon found that it did not meet their wants or answer their purposes. After a year's trial, the Convention, November, 1833, requested Mr. Meredith to establish a weekly paper at some point more accessible than Edenton. In answer to this request, he removed to New Bern, and started the Biblical Recorder, at the close of 1834. In January, 1838, he transferred the Recorder to Raleigh, where it has since been published. At once it infused a new spirit into every department of our denominational work. At the session for 1835, John Armstrong, Chairman of the Committee on Periodicals, stated that during the year the Biblical Recorder had been "a powerful auxiliary to the benevolent efforts of the age," and added: "It admits of a doubt with your committee whether, as a convention, we could get along without the aid of a newspaper. We have no hesitation in saying that our success will be proportionate to the extent of its circulation. Your committee cannot say too much praise of the able and successful manner in which the editor has conducted the paper."

At every session since, by reports of committees and public addresses, the body has borne similar testimony to the great value of the paper in promoting denominational unity, harmony and efficiency.

The Recorder has had five editors. Others have occupied the editorial chair for brief seasons, but it is needless to consider them separately. Of the five whose successive administrations cover as many successive periods of denominational development, I shall now speak.

It was a stormy sea on which Meredith launched the Recorder. The old faith which the Baptists had held through the ages was assailed at every point. The doctrines of grace which made Paul feel himself a debtor to all men and bore him on his missionary journeys through the eastern limits of the Roman empire; which carried Carey to British India and Judson to Burmah; which had bourne such gracious fruits in all parts of the South during the great revival of 1801-1802—these doctrines were denounced as Arminianism, and it was sought to substitute for them a system of anti-nominaism, which should be a cover for covetousness and spiritual idleness. From this point, as a base of operations, the whole policy of the Baptists, evangelistic, educational and benevolent was assailed. Ministerial education was ridiculed and denounced. The application for the charter of Wake Forest College created such an outcry that it was secured only by casting the vote of the Speaker of the Senate. A member of the Legislature from one of the eastern counties was beaten in the next election, distinctly on the ground that he voted for the charter, which, it was charged, was to vote for the union of the church and State.

Later, when Alexander Campbell was organizing his followers in Virginia, he made a tour through some of the eastern counties, seeking to draw the churches away from the old faith of our fathers, and created no little stir among them.

In these contests, and others of which there is not time now to speak, Meredith bore himself grandly, and amply justified the wisdom of the brethren in choosing him to the leadership of the denomination. When, in 1850, the pen dropped from his fingers forever, and his spirit entered into the rest that remaineth for the people of God, the battle had been won. The golden glory of complete triumph rested on the denominational lines throughout the State. The old faith had conquered. The Convention was no longer an experiment. The college was out of debt and was growing in popular favor. There was a female school of high grade and splendid equipment at Murfreesboro. There were also female schools of high character at Raleigh, Oxford, Rockford and other places. Yates was preaching the Gospel in China, and the Raleigh Association was pledged to support him. All the town and village churches, and many of those in the country, had Sunday-schools. The spirit of the churches was such as compelled the younger ministers to seek the best educational training which they could obtain before giving themselves to the active duties of their high calling. The policy enunciated by our fathers in 1830 had triumphed at every point. There had been failure nowhere. To this grand victory, Meredith contributed no small portion. Meredith was mighty, mainly because of the newspaper which he controlled, and through whose columns he spoke.

After a brief interval from his death in 1850, Rev. J. J. James, of Caswell County, became editor, and a little later sole proprietor of the Recorder. He had studied at Wake Forest College, and taken his degree from Columbian University, bringing to the duties of his office good business habits, a sound judgment, a cultivated taste, a large acquaintance among the Baptists of the State, and a considerable reputation as a writer, teacher and preacher. The period of his administration may be called the "golden age" of the paper. It was successful as a financial venture, the Baptists of the State were, for the most part, pleased with its management, and the editor gained both reputation and influence from his labors.

During the whole of his administration the strength of the denomination, while not overlooking other departments of Christian endeavor, was directed mainly to the endowment of Wake Forest College, and the establishment of academies which should be feeders to the College. In 1857, after several years of trial, the endowment fund of $100,000 was completed, and the College was put beyond the risk of failure or embarrassment from ordinary causes. High schools were in successful operation at Reynoldson, in Gates County; Madison, in Rockingham County; Holly Springs, in Wake County; Warsaw, in Duplin, and at other points, when the Civil War broke out.

Early in the spring of 1861, Mr. James sold the Recorder to Rev. J. D. Hufham, of Duplin County, who became sole editor and proprietor, and retired to his plantation.

The new administration witnessed the beginning and the dreadful closing of the most gigantic struggle of modern times. It is doubtful if the Baptists of the State have ever been more thoroughly alive and active than during those four years of anxious, sorrowful expectation and immeasurable suffering.

The churches sent their pastors to visit and preach to the boys in camp. Missionaries and colporters ministered regularly to the spiritual needs of the soldiers in camp, on the march and in the hospital. Great revivals followed these labors and thousands were converted to the faith of the Gospel. These things stirred the hearts of the people at home and multitudes of the saved were brought into the fellowship of the churches. Shut out from the literature of the world, the Baptists, with the other Christian people of the South, were active in their efforts to provide religious reading for the soldiers and books for the Sunday-schools at home. In all this blessed work the Recorder had a large share. It was the only religious newspaper in the South which did not suspend at all during the struggle. It went regularly as a messenger of comfort and hope to the home, and the fireside, and thousands of copies were sent to the soldiers on the field.

For a few months after the close of war, the publication was necessarily interrupted, but promptly resumed on the opening of the mails. It gave no uncertain sound. It called on the Baptists of the State, stunned and dazed by the wreck of their estates, their homes and their hopes, to rally and reorganize their denominational work at every point. It was a dreadful time. Wake Forest College had lost its endowment, and the buildings and ground were in a woful state of dilapidation. The Institute at Murfreesboro was loaded down with debt. Efforts in behalf of missions, except the work among the soldiers, had been suspended for four years. But with a faith and courage that were truly heroic, the Baptists of the State entered upon the task of reorganizing and resuming their work all along the line. We look back to this stormy period in our history and thank God for the man He had given us with the sublime faith and heroic spirit, who, standing amid our ruined fortunes and desolated homes, could sound the bugle notes of hope for his people and his State. We are more and more convinced as we read the history of God's people that He calls and endows men for the times and the seasons through which they are to pass. At this time when all seemed lost, the man of boundless hope, undaunted courage and loving heart, in warmest sympathy for his brethren and his State, stood at the helm, and pointing to better days and better things for God and humanity, cheered the scattered churches onward in the work of reorganization. By nature and grace he was the man for the hour, and to him as their leader, the Baptist hosts of North Carolina owe a debt of gratitude that is lovingly recognized by every worthy member of our churches. To write his life would be to write twenty-five years of Baptist history in North Carolina.

Considerable progress had been made when, in 1867, the Recorder passed into the hands of Mr. J. H. Mills, who, for more than ten years, had been successfully conducting a female college at Oxford.

Under his management the paper gained rapidly in popular favor. When, in 1873, he retired from the editorship to establish the Orphan Asylum at Oxford, a new and greatly needed enterprise in the State, most gratifying progress had been made in the work of rehabilitation.

Many improvements at Wake Forest had been made, and the effort to raise a new endowment had been so far successful as to show what could be done. In missions, in Sunday-schools and in ministerial education the blessing of the Lord had rested on the labors and sacrifices of His people.

The present administration began July, 1875. It has been the longest, but one, in the history of the paper.* It has had to discuss a great many critical and exciting questions, but in every instance it has spoken the sentiments of the people, and the people have nobly stood by it. In no other period has the denomination of North Carolina grown so rapidly in numbers and efficiency. At least 150,000 of the white people of the State are members of our churches, while the colored churches have a membership of more than 100,000. No other Southern State has so large a number of laborers among the heathen. The Baptists of North Carolina have in China, Africa and Mexico thirty-two missionaries. The unification of the work of State Missions is now complete and the District Associations are working together through the Convention. The number of gifted, consecrated young men entering the ministry is steadily increasing. The Orphanage, the youngest of our enterprises, has been successful from the start, and its capacity is enlarging year by year. Murfreesboro, the oldest and best equipped of our female seminaries, is free from debt,

(Continued on Page 9.)

*This article was written in 1890. The late editor controlled the Recorder twenty years, which is the longest term any editor has served the Convention.

THE TEACHING OF JESUS CONCERNING HIS DEATH.

BY LIVINGSTON JOHNSON.

Jesus had but little to say about his own death, surprisingly little unless we consider carefully how hard it was for those whom he taught, to understand his teachings on this all-important but mysterious subject.

During all their history, Messianic expectations had been fondly cherished by the Jews. For centuries they had been looking, longing, praying for the coming of their King. According to their preconceived notions he was to come with great power and set up a kingdom whose glory should eclipse even the dazzling splendor of Rome. When a Jewish peasant came from the despised city of Nazareth, claiming to be their King, it is not so very surprising that they rejected him. His very disciples shared the common Jewish opinion, and not until after his death did they come to have correct conceptions of his mission and his kingdom. Just before he was to leave them, he said: "I have many things yet to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all truth: for he shall not speak from himself: but what things he shall hear these shall he speak; and he shall declare unto you the things that are to come." As much as Jesus had taught them, there was much that he had forborne to teach because of their prejudice and lack of spiritual discernment.

In regard to the great purpose of his death, he carried them just as far as their ignorance and prejudice would permit them to go, and left the rest until thye would be "able to bear it." With the foregoing in mind let us study the teachings of Jesus on this important subject.

At first there are vague, indefinite allusions to his death. "Destroy this temple and in three days I will raise it up," was his answer to those who questioned his authority. Not until months, perhaps years, after this did they understand that by the temple he meant his body.

When the disciples of John wanted to know why his disciples did not fast, he said: "The days will come, when the bridgegroom shall be taken away from them and then shall they fast."

In one of his earlier discourses, he said: "But I have a baptism to be baptized with; and how am I straightened till it be accomplished."

These hints, these vague allusions he gives at first, to prepare them for more explicit teachings. Just before the transfiguration he begins to teach clearly that he would be put to death. Meyer says this constituted a new epoch in our Lord's ministry. "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day." Peter rebuked him saying, "Be it far from the Lord, this shall not be unto thee." Peter simply expressed what all the disciples felt, viz.; that their King would not be put to death. From this time on until the very last prophesy concerning his death, Jesus couples with his crucifixion the glorious doctrine of his resurrection.

Just after the Transfiguration he again foretells his crucifixion and resurrection. This time he says, "The Son of Man shall be delivered into the hands of men." He is to give up his liberty and be rudely handled by other men. This is always painfully humiliating.

Six months after this, as they were going up to Jerusalem, he told his disciples that he would be betrayed unto the chief priests and scribes, and they would condemn him, and deliver him to the Gentiles to be crucified. Mark and Luke add that he would be "spit upon," and Luke in general terms that he would be "shamefully treated."

How little the disciples understood about the awful death that awaited him, for just after this praghic description, we see the mother of James and John coming to him, at their request, no doubt, and asking that her two sons may have the best places in the kingdom. Is it any wonder that Jesus didn't teach them more than he did about his death? He takes this opportunity to tell them the purpose of his coming to earth. Here they are disputing as to which shall be greatest. Jesus says: "And whosoever will be chief among you let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life as ransom for many." Here we have Christ teaching the doctrine of the atonement. Dr. Broadus says the preposition rendered "for" in the passage "necessarily means instead of, involving substitution, a vicarious death."

In his instruction to Nicodemus (John 3: 14-18), as in many other places, Christ taught the doctrine of atonement.

We are now reaching the end. It is after sunset Tuesday of passover week, that he says to his disciples, "Ye know that after two days is the feast of the passover, and and the Son of Man is betrayed to be crucified." The present tense is used because the time is just at hand. He does not speak of the resurrection now, because, perhaps, the shadow of the cross has fallen so full upon him that he does not, for the moment, think of anything beyond that.

At the last supper he teaches that the bread and wine are symbols of his broken body and shed blood. He said that this ordinance was instituted that, through all time to come, it might be a reminder to his people of his sufferings and death.

After his crucifixion he joined two of his disciples on their lonely walk to Emmaus. They told him of their disappointment, of how they "hoped that it was he that should redeem Israel." And Jesus said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things and to enter into glory? And beginning from Moses and from all the prophets he interpreted to them in all the Scriptures the things concerning himself." He showed them that the animals offered as sacrifices in the Mosaic dispensation, were types of Christ the "Lamb that was slain from the foundation of the world." He no doubt told them that such passages as the fifty-third chapter of Isaiah described his substitutionary death, his vicarious sufferings. And thus they were led to see that which, because of their ignorance and prejudice, they could not see before the death of Christ. We learn from their subsquent writings that the Holy Spirit led them into fuller knowledge and clearer apprehensions of the truths which had been taught them by Jesus concerning his death. Read Peter's great sermon on the day of Pentecost and contrast it with the rebuke he offered to the Lord when he spoke of his death. Or turn to 1 Peter 1: 18, 19, and read that "Ye are not redeemed with corruptable things, ... but with the precious blood of Christ." John in one of his epistles says: "The blood of Jesus Christ His Son cleanseth us from all sin."

I haven't space to cite other passages which would show that the teachings of Christ concerning his death, were progressive; that as rapidly as his disciples could bear it he unfolded the truth to them; and that, in the light of his resurrection and by the guidance of the Holy Spirit it was revealed to them more clearly still, after the death of Christ.

To sum up:

1. Christ taught that his death was the supreme event in his earthly career. It was "his hour" to which he constantly looked and in which he was to accomplish that for which he came.

2. He taught that through his death men are to be saved. "I lay down my life for the sheep." "Father if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt." The Son of Man is come to seek and to "save that which is lost," "and (to) give his life a ransom for many."

3. This was a voluntary sacrifice. "I lay down my life for the sheep. No man taketh it from me. I lay it down of myself." Blessed words of Jesus. "Never man spake like this man!"

Raleigh, N. C.

That $1,000 Offer Again.

(Reply to Western Recorder by Our Church Record.)

The editor of the Western Recorder gives us about two columns in his issue for June 9th. We haven't enjoyed anything so much in a long time. We wish we had space to reproduce the entire article—it is rich. He tells us what the offer was: "To give $1,000 to the one who would produce a single passage in the Greek of either the classic or New Testament period where baptizo means either sprinkle or pour." Very well, who made the offer, and who is to decide the question? In a private letter we asked these questions. In reply, the name of the party making the offer was not given. He is doubtless wise to conceal himself. As to the other question, the editor himself is to pass upon the passages, and in case of disagreement, they are to be submitted to some Greek professors "to be agreed upon." How safe! Would he agree upon a Pedobaptist professor? Hardly. Would the man producing the passages agree upon a Baptist professor? Not much. There you are, you can wrangle over the passages until you get tired and quit, but the offer has long been regarded as a stale joke by the rest of the religious press.

He complains that we did not translate the word in our quotations from Hippocrates and Homer. We used the word "baptize" to indicate the original, it was so plain that we knew our readers could see exactly what was meant, but as the Recorder seems not to understand, we translate as follows: "He (the frog) fell and breathed his last and the lake was sprinkled with blood." Is that clear? But he declares, in small capitals, that the word "baptizo" is not used in these passages. Now that is something new under the sun.

Alexander Campbell and Dr. Gale, of England, both immersionists of the strongest type, felt keenly the force of this passage and tried to avoid it by saying "the lake was dipped by hyperbole." This position was so ludicrous that Dr. Carson, another high immersionist authority, could not swallow it, but said the word in this place did not express mode at all. (How convenient! Baptizo is a model word, never expresses anything but mode, until it evidently means pouring or sprinkling, and then it doesn't express mode at all!) Isn't it a pity that these wise and learned men did not think just to deny the whole thing? Just make the bold, broad assertion that the word in question was not used in those passages at all. It would have saved them lots of trouble. They did not do it—why? Because they knew that the word was there and if the editor of the Recorder doesn't know it, he has different books from those used by his brethren; they must be expurgated copies for the use of latter-day immersionists only.

Then he tries his hand at logic, and is just as amusing here as elsewhere. Reducing our argument on Acts 1, 5 to a syllogism, he gives the following: The gift of the Spirit is a baptism, the gift of the Spirit is a pouring, therefore pouring is baptism. The only trouble with this is he draws a universal conclusion from particular premises. Here is the proper form of this syllogism: The gift of the Spirit, in this instance, is a baptism, the gift of the Spirit, in this instance, is a pouring: therefore, baptism in this instance is a pouring, which is perfectly valid and sufficient. Then he illustrates as follows: "Christ is a rock. Christ is a vine, therefore a vine is a rock." This is by no means parallel. Even a novice can detect the fallacy here. He uses the words rock and vine in two senses, thus: Christ is a rock (figurative), Christ is a vine (figurative), therefore a literal vine is a literal rock, which is nonsense, of course. We wonder if he didn't know any better.

Now let us reduce his argument to the same form and see how it looks. He believes that baptism is immersion always, and, of course, in this instance, and here is the argument at this point: the gift of the Spirit is a baptism, the gift of the Spirit is a pouring, therefore baptism is immersion. Doesn't that jar you? Or in general terms, M is P, M is S, therefore P is Q. Evidently logic is not his fort. He is better on assertions, denials and imaginations.

Our argument is this: Jesus promised to baptize his disciples with the Holy Spirit, he baptised them by pouring the Spirit on them; therefore baptize, in this instance, at least, means to pour. We insist that the argument is both legitimate and

conclusive. We have found one passage where the word baptizo means to pour, according to the opinion of Jesus Christ as indicated by his actions, whether the editor of the Recorder thinks so or not. This is better authority than that of any Greek professors that might "be agreed upon." If the Master himself is accepted as authority in the Recorder office, let the money come forward, we refuse to appeal the case any further.

We have used too much space already, but the following is so good we cannot leave it out. Listen: "So in one respect the gift of the Spirit at Pentecost was a baptism since it filled the house and completely enveloped the disciples." Where did he get that? What an imagination he must have! To what lengths will one go in the frantic effort to see immersion wherever the word baptism is used! Where is the record that the Spirit filled the house? Here is the passage: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it (the sound, of course), filled all the house where they were sitting." The pronoun "it" cannot refer to the Spirit, because the Spirit is a person and is never called "it" in the Word of God. Besides, up to this point, the Spirit has not been mentioned at all, and the pronoun must stand for some noun already mentioned. His grammar is in as bad fix as his logic. Clearly it was the sound which filled the house, but the disciples were baptized, not with sound, but with the Spirit. But suppose that the Spirit did fill the house, and the envelopment constituted a baptism, will the Recorder answer this question: If enough water were poured on a person in the name of the Trinity to envelop him, would he be baptized? If the envelopment is all he wants, we could easily accommodate him. We insist on the action, the amount of water used is immaterial.

We are still waiting for the thousand dollars. We suspect that it is a job that will last a long time. The editor of the Recorder may clear his throat a few more times, it may tend to clarify his utterance.

The Sin of Fretting.

There is one sin which it seem to me is everywhere and by everybody underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statement of something or other, which, most probably, every one in the room, or in the car, or on the street corner, it may be, know before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. It is simply astonishing how much annoyance may be found in the course of every day's living, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as the sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—Helen Hunt.

Yes, I feel willing to be placed in that situation in which I can do the most good, though it were to carry the gospel to the distant, benighted heathen.—Mrs. Ann H. Judson, the first American woman foreign missionary.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, July 11.—Isa., 1-4.
Tuesday, July 12.—Isa., 5-8.
Wednesday, July 13.—Isa., 9-13.
Thursday, July 14.—Isa., 14-18.
Friday, July 15.—Isa., 19-23.
Saturday, July 16.—Isa., 24-28.
Sunday, July 17.—Isa., 29-33.

The Book of the Prophet Isaiah.

We come now to the study of the Books of the Prophets. It is hardly necessary to say that in our Bible they are not arranged in chronological order. The following is the generally accepted order in which the Prophetical Books should be arranged: Joel, Obadiah, Jonah, Amos, Hosea, Micah, Isaiah, Nahum, Habakkuk, Zephaniah, Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, and Malachi. In the study of the Prophets I will endeavor, as far as possible, to indicate the historical setting in which each book should be placed, and it will greatly aid in the understanding of the prophets if the historical setting is read in connection with the book under consideration.

The Prophet Isaiah was, as he himself informs us, the son of Amos. His career as prophet commenced in the latter part of the reign of King Uzziah (Azariah) and extended through the reigns of Jotham, Ahaz, and Hezekiah; and probably into the early part of the reign of Manasseh, under whom he is supposed to have died the death of a martyr. The period covered, therefore, is about sixty-two years, or from 760—698 B. C.

Isaiah is the author of the book that bears his name. He wrote not for the purpose of setting forth a prophetic history of the Christian Church; but for the purpose of relating what he had seen in a vision concerning Judah and Jerusalem.

In the introduction to the Pulpit Commentary on Isaiah, the book is divided into three parts. Part one includes the first thirty-five chapters. It is wholly prophetic, and relates to Assyria, the great enemy of Judah, and to Judah and Jerusalem during the reigns of Uzziah, Ahaz, and Hezekiah. Part two contains chapters 36-39; and is a simple narrative of events that occurred during the reign of Hezekiah. Part three includes chapters 40-66, and is prophetical. It relates to the time of the Babylonian captivity, and consoles the Jews with the assurance of restoration. The book also contains various prophecies concerning Christ.

The name Isaiah signifies "The Salvation of Jehovah." This name was singularly appropriate, as salvation through Jehovah was the great theme of Isaiah. His writings are so full of Christ that he has been aptly called the Evangelist, or Gospel Prophet.

The following historical settings will be of service in the study of the Book of Isaiah.

Chapter 1—6 should be read in connection with 2 Kings xiv: 21, 22; xv: 1—7, 32—38. 2 Chronicles xxvi and xxvii.

Chapters 7—10 should be read in connection with 2 Kings xvii—xx; 2 Chronicles xxix and xxxiii. The various burdens from chapters xiii—xxiii are included in the last references. God's judgments on Judah, the desolation, captivity, and restoration of Judah chapters xxiv—xxxix have their historical setting in the latter part of 2 Kings and 2 Chronicles, and prophesied restoration in the books of Ezra, Nehemiah, and Esther.

Prophecies concerning Christ, the Messianic kingdom, and the final restoration of the Jews to their ancient inheritance. Chapters xl—lxvi have a partial historic fulfillment in the New Testament. The remainder will be fulfilled in God's appointed time.

CONTENTS OF CHAPTERS I—XXXIII.

Chapter 1. God through Isaiah condems Judah's wickedness and rebellion, threatens punishment, exhorts to repentance, and promises pardon. Chapter 2 predicts the glory of Judah and Jerusalem, and the Messianic kingdom. Chapter 3 tells of judgments and calamities that should come upon Judah and Jerusalem for their wickedness, oppression, covetousness, and pride. Chapter 4 sets forth a series of calamities and blessings. In chapter 5 God justifies His judgments by referring to the conduct of the people. In chapter 6, Isaiah gives an account of his call to the work of a prophet and his prompt response. Chapter 7 contains encouragement for Ahaz, a prophecy concerning the mother and birth of Christ, and the defeat of Judah by the Assyrians. Chapter 8 contains prophecies against Assyria, Israel, and Judah; and promises blessings to those who serve God and afflictions to idolaters. Chapter 9 contains a prophecy of Christ, and pronounces judgments upon Israel for their sins and impenitence. Chapter 10 pronounces woes on various classes, and declares that a remnant of Israel shall be saved. Chap. 11 is a prophecy of Christ, the conversion of the Jews, and the call of the Gentiles. Chapter 12 is a thanksgiving psalm. Chapter 13 prophesies the destruction of Babylon by the Medes. Chapter 14 is a prophecy of the return of Israel from captivity, and joy on account of the desruction of Babylon. In chapter 15 we have Isaiah's lamentations over the desolate condition of Moab. In chapter 16 Moab is exhorted to submit to Judah, and threatened with judgments in case of disobedience. Chapter 17 threatens dire calamities upon Israel and Syria for forgetting God and serving idols. Chapter 18 prounces woe upon Ethiopia. Chapter 19 tells of great confusion in Egypt, and partial submission to the Lord. In chapter 20 Isaiah by wearing sack-cloth and walking barefoot three years set forth the shameful fall of Ethiopia and Egypt. Chapter 21 predicts the overthrow of Babylon by the Medes and Persians, warns Edom, and pronounces a woe upon Arabia. Chapter 22 tells of the invasion of Judah by a mighty army, which shall desolate the country. Chapter 23 tells of the destruction and rebuilding of Tyre. Chapter 24 predicts fearful judgments upon the land of Judah, but tells of a remnant that shall joyfully serve the Lord. In chapter 25 Isaiah surveys the past and future, and praises God for saving his people, and giving them victory over their enemies. Chapter 26 contains a song of trust and an exhortation to faithfulness. Chapter 27 prophesies of the care of God for his people in their dispersion, and encourages them with the assurance of restoration. Chapter 28 pronounces a woe upon Ephraim, promises Christ, and shows the vanity of the hope of the hypocrite. Chapter 29 pronounces judgments upon Jerusalem, but tells of better times that shall succeed the days of calamity. Chapter 30 condemns the league with Egypt, reproves Judah for unfaithfulness, and threatens Assyria with destruction. Chapter 31 pronounces woe on Judah for trusting in Egypt for defence in time of danger. Chapter 32 reveals in prophecy the glories of the kingdom of Christ, and tells of the desolation that shall fall on Judah until the final restoration. Chapters 33 pronounces terrible woes upon the enemies of the people of God, and promises blessings to the righteous.

Too Good to Keep.

Some things are too good to keep, and for this reason I wish to say a few things about our Union meeting in the Central Association.

In the first place, the name of the church with which we met is a reminder—"Bethlehem."

Bethlehem of old was the birthplace of Christianity, and the Bethlehem with which we met is a strong advocate in the same cause.

One difference was very noticeable. In Bethlehem of old it was hard to get a home; but in our Bethlehem there were more homes than visitors. It seemed to me that we never did need all of our delegates so badly before to supply the demands of homes. Those people certainly must have been expecting the Association.

Rev. J. W. Sledge preached the introductory sermon. His text, "They all had a mind to work." Bro. Sledge was at his best.

Saturday afternoon Bro. T. B. Justice discussed the question: "Helps and Hindrances to Pastoral Work." He testified to things which he had both seen and heard; and to hear his discussion I am sure would have been one great help to our pastors.

Dr. Brewer also gave the pastors some helpful suggestions.

The Moderator, Bro. S. F. Allen, who watches pastors very closely, gave them some helpful hints.

Sunday morning the first charm of the day was the music. I have forgotten the leaders, but will never forget the music.

Then there was a call for Prof. Brewer to lead the Sunday-school exercises. We all know he is a specialist in this department. He spoke from experience. He is pastor of one of the most interesting Sunday-schools in the country.

At 11 o'clock Bro. T. B. Justice preached. His theme was the "Prodigal Son." The old story seemed new, and we all had a feeling akin to the old father, as he embraced the returning boy, while Brother Justice seemed to be just telling us what the prodigal had made known to him.

In the afternoon Bro. J. R. Cullom and J. H. Spalding discussed the "Sabbath, Its Uses and Abuses." So some of the new wine was kept for the last.

The last thing on the program was the imitation of the wise men of old at their Bethlehem, a gift.

Those who missed this meeting will never know how much they missed.

Let everybody prepare to attend our next meeting at Flatrock, the fifth Sunday in July.

S. W. BENNETT, Sec.

Recent Sermons.

By Pastor C. L. Dowell, Henrietta:
The Rebel's Ruin. II. Sam. 18:33.
1. David's relation to Absalom.
2. Absalom's attempt to over throw his father's government. By his flattery, insinuation, seduction, in battle. (Ch. 15.)
3. David's love for his son even though a rebel. Shown in: "His soul longed for him." His plea: "Deal gently with the lad, for my sake."
4. His inability to save Absalom in rebellion. Ch. 18:14,15.
5. David's grief over his son's death.

Application: God's love for and grief over lost men.

By W. H. Reddish, Gastonia:
Text: Heb. 2:1.
Theme: Drifting.
1. The present tendencies to drift.
2. The peril that awaits those who drift.

Whoever goes to preach the unsearchable riches of Christ among the heathen, goes on a warfare which requires all prayer and supplication to keep his armor bright.—Dr. Moffat.

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News Notes.

....The first Katydid was heard July 3rd.

....Annual meeting at Thomasville, July 5 and 6. The 6th is public day.

....Let every reader read the call to the temperance forces, and watch the movements in your county.

.....Pastor Thompson, of Durham, was prevented from attending the Midsummer Meeting by illness. We hope he will be blessed with an early recovery.

....Pastor W. H. Davis, of churches in Cumberland County, writes: "I am delighted with my work and my churches are doing nicely."

....Sheriff Page of Wake, says that the number of crimes in this county has greatly decreased since the Watts Act and the Raleigh Dispensary were set up.

....Dr. Cullom, of Wake Forest, is enjoying a season at Chicago University. Of course this will bring him into the suspicion of Drs. Eaton, Oil Cranfill, Doctor Bogard (bogus) and the valiant Hall.

....President Osborne, of the Keely Institute, Greensboro, says that the patrons of that institution are one-third less numerous than last year—due, he adds, to the spread of temperance in North Carolina.

Elder Arch C. Cree, of Louisville, will supply the Baptist Tabernacle, Atlanta, a part of the time during the absence of Dr. Broughton on his vacation. This is the third summer he has rendered this service.—Ex.

....We thank Pastor Dobbs for an invitation to the Jubilee Celebration of the Coliseum Place Baptist church, New Orleans. We have had this church there since 1854, and the city is a more destitute field than ever.

....The following characteristic note was received at Jackson Springs from Brother Gwaltney: "Wish I could be with you, for I am sure that the Lord is with you all there. He is with us here in a meeting in Elkin. Pray for us."

....Superintendent Franklin of the Tryon Street church Sunday-school, Charlotte, brings to his task rare energy and resourcefulness. In view of the approaching election he made July 3rd Temperance Sunday and provided an attractive program.

....We suspect that the Charlotte people will find that that $250,000 concern which will not locate there if the city votes prohibition, is "a decoy duck." It may be in earnest, but a manufacturing concern that is looking for a bar-room centre is an anomoly in this day when all strong businesses are doing all possible to save their workers from drink.

....The pupils of the infant class in the Sunday-school of the Raleigh First Baptist church during his life are raising a fund to build a monument to their teacher, W. H. Dodd. This notice will fall under the eye of many a former pupil who will desire a share in this worthy work. You may send contributions to A. R. D. Johnson, Raleigh, N. C.

....Rev. William Lunsford will supply for the First church of Lynchburg the third and fourth Sundays in August, and Dr. B. H. Carroll the first and second. Dr. Pickard covets the best gifts. During Mr. Lunsford's first month at Asheville there were twenty-three additions to the church, fourteen of whom were by baptism. This is indeed an auspicious opening, and we are more confident than ever that this union is of the Lord.—Religious Herald.

....Raleigh Union will meet with Swift Creek church, Saturday morning, July 30, 1904. Every church is urged to send delegates. Programs will be mailed later.

....We are glad to say that the beloved veterans of the West Chowan, Elders Mitchell and Jordan, are better. Brother Jordan is in the hospital at Norfolk. We regret to say that his wife is yet ill.

....Pastor J. W. Downey writes: We have just closed a two weeks' meeting at North Henderson Baptist church, in which there were sixteen additions. Nine by baptism. Praise the good Lord for it all. We intend to paint and dedicate this church just as soon as possible. The Lord has been very good to us in putting it into the heart of the good people to help us build our new house thus far."

....Rev. J. F. Fletcher, of Jefferson, has sent Secretary Johnson a small map of Ashe County with the twenty-seven churches in the county. He gives the streams and mountain ranges and the location of these several churches. He shows that one-fourth of Ashe County is yet unoccupied. That looks something like destitution, but if some brother in Hyde would prepare a map with the two little churches it contains, that would give some idea of the real destitution in the East.

....We hear good reports from other (than Furman) Baptist colleges in the South. Things are going splendidly with Wake Forest, Mercer, John B. Stetson, and brighter days seem to have dawned upon the colleges in Alabama, Kentucky, Tennessee and the other States. We wish for them all the largest degree of prosperity and usefulness.—Baptist Courier. President Taylor says his correspondence is larger than ever. Wake Forest has reached the point where her patronage demands a larger endowment.

....We quoted, a little while ago, a statement which we found in the Word and Way, we think, to the effect that the Home Board had a representative present with the Convention Committee on "Work Among Negroes" until the report was completed. We do not know to whom our contemporary referred, but as our friend, Dr. John E. White, of Atlanta, was before the committee by their request, it seems proper to say that he left the committee-room shortly after the Virginia brethren withdrew, and the report as agreed to was written without his presence or knowledge.—Religious Herald.

....Pastor Baylus Cade, of Murphy, is engaged in raising $750 east of the Blue Ridge for a Baptist school at Murphy—the one place in Western North Carolina where a school will make complete the Baptist chain of academies in that section. He asks for only $750 because he has $1,500 raised in Murphy. It is a small sum, considering that the Western Baptists have raised $30,000 or more without asking their brethren this side the Ridge for a dollar. We hope Brother Cade will be cheerfully received everywhere and that the brethren will contribute gladly to this good work.

....On Sunday, May 26th, Pastor Chas. E. Maddry resigned as pastor of the church in Hillsboro to take effect September 1st. He will resign his country churches and enter the Southern Baptist Seminary at Louisville October 1st. He has been pastor of the church in Hillsboro for nearly three years, and the church is now in a very flourishing condition. Brother Maddry has done great work in Orange, earning by his campaign the title of "the Aycock of Orange." We never sent a more promising son to Louisville, and if it were possible we should bind him in a great bond to return. He must come back.

....Richmond College defied public sentiment and conferred the much desired and more ridiculed D. D. upon M. L. Wood, Pendleton Jones, J. B. Lemon and W. J. Shipman. Referring to his son Pendleton Dr. J. William Jones says: "I do not know that the D. D. recently conferred upon him by Richmond College will either help or injure his usefulness. I am sure that I can say, with the old woman that my friend J. C. Hiden tells about, who congratulated his mother upon his father's "being 'lected to the legislatur'" by saying, "Wall, all I have got to say about it is he is fittener'n some as has been."

....We regret to record the seemingly untimely death of Elder R. H. Gilbert, of Abbeville, Ala. The sad even took place at McCall, S. C. For some time Bro. Gilbert had been affected by malaria, but no one suspected that the valley of the shadow was so close at hand. He rendered excellent and faithful service in Sampson, Cumberland and Iredell counties, and his work at Abbeville gave evidence that he was rapidly growing. His death is, from the human standpoint, a great loss; but no doubt he understands and can use Paul's word Better. We extend the sympathy of the brotherhood to his widow and loved ones.

....Bro. I. N. Loftin writes: "Just closed two weeks' meeting at the South Henderson Baptist church, with a result of twenty-eight additions. The first week Bro. S. W. Bennett did the preaching and helped the cause in our part of the town a great deal. Brother Bennett is indeed one of the most sympathetic and spirit-filled preachers that I know. I am glad that I am to have him with me in another meeting this summer. Bro. A. T. Barnes, our Sunday-school Superintendent, is rejoicing in the harvest, for much of it is from seed that he sowed. A man of business like Brother Barnes who gives his energy to the Lord in a field like South Henderson is indeed a power there for good."

....Editor Johnson, of Charity and Children, has a fine editorial on the Midsummer Meeting. We wished to print every paragraph. But we must be content with one: "We had the pleasure of spending two delightful days at this midsummer meeting which closes its work today. It was the best meeting, take it all in all, that we have ever attended. The company that thronged the hotel was composed of the very cream of the State. They are well-bred ladies and gentlemen of gentle manners and soft voices. The rudeness and boisterous behavior so common in a summer crowd was notably and refreshingly absent; there was not a card table to be seen, and although the music was beyond all description there was not the suggestion of a dance."

....The editor of the Western Recorder charges us with intimating that that paper is somewhat out of sympathy with the Seminary. We have made no such intimation. We said that the demonstration at Nashville in the Seminary's behalf was a great triumph for that institution and a great blow to its enemies. Our contemporary immediately took offense, and we gave it welcome. The intimation was its own. To be sure we do not know why the Western Recorder took so little pleasure in that great hour. We regret that our contemporary continues to boast of its editor's contributions to the Seminary. We will not make a personal matter of this business, nor will we prate of our contributions. We hardly suspected the Western Recorder of setting up the financial standard in Zion, and surely our contemporary will regret that it has actually boasted of the gifts of its editor. It is not like the Western Recorder of old, and the question recurs, Is it bewitched?

....Pastor D. P. Bridges, of Lincolnton, writes: "A good meeting at Lincolnton. On the second Sunday in June I began a meeting with our church, and continued a week. On Monday of the second week Bro. J. B. Shelton, of Chester, S. C., came and spent the week with us, preaching three sermons every day. The congregations were good, and the interest fine. There were ten professions during the meeting. Five have joined the church and others are expected. Brother Shelton knows how to preach the old gospel, and does it. Our work is in good condition. Our Sunday-school numbers 135, and is full of interest."

....Bro. Duncan McLeod has been on his Belhaven field two years. When he took charge the church numbered only twenty-six and were worshipping in a public school house. The foundation for the building had been laid and the frame raised. They are now occupying the new building, but it will take about five hundred dollars to complete it, including pews and other furniture. This heroic little band has raised $583.10 for their church house within their own membership, and they have received from outside $180.00. They have contributed during these two years over sixty dollars to benevolent objects; and they now have a membership of 41. Only those who know how hard it is to gain a foothold in that section can appreciate the noble struggle of this little church. Brother McLeod has proved himself here, as on former mission fields, a wise and energetic leader.

....The chief of police of Albany, Ga., recently attacked Dr. L. G. Broughton while the latter was reclining in a barber's chair. This is sufficient to mark that officer as a bully and a coward. Dr. Broughton had denounced him as a drunkard and a officer who was not doing his duty. A long list of the leading citizens of Albany have volunteered to stand for Dr. Broughton's charges. Evidently he attacked the right man. Dr. Broughton knows as well as the best of our readers that exposing inefficient and corrupt officials is not his main work, but we are very thankful that he has the courage, the self-abandonment to come out now and then into the arena and fight the fight that wiser and better and less sensational (save the mark) and less vigorous men dare not. He is preaching, we understand, to more people than any two preachers in the South; and there are more converts under his preaching than under any man in the South. A record like this will cover a multitude of criticisms.

....One of the greatest meetings in the history of the Hendersonville Baptist church closed last Sunday night. The meeting began on the 12th of June, and continued for two weeks. Mr. Fred N. Day, of Winston-Salem, did the preaching, and Rev. W. N. Flanders, of Charlotte, directed and helped in the song service and also preached twice during the series. There were between seventy-five and a hundred professions. Pastor Love baptized nine candidates last Sunday night and several others have been received for baptism. The whole town and community has been greatly helped. Mr. Day is a business man and refuses to receive pay for his evangelistic work, but no preacher puts more stress upon the duty of giving to support of the ministry and to the cause of missions and the Orphanage. A collection was taken Sunday morning for State Missions and the Orphanage, which amounted to about fifty dollars. Mr. Day declared in his last service that the success of the meeting was due to the faithful and thorough preparatory work of the pastor.—French Broad Hustler. We understand that Hendersonville will invite the Convention to meet there. It will be hard to resist.

....For the presbytery Bro. C. A. Upchurch sends the following: In answer to a call issued by the Cary Baptist church, a Presbytery consisting of Elders L. Johnson, A. D. Hunter, W. S. Olive and C. A. Upchurch, met on Tuesday, June 28th, to examine Bro. J. H. Boothe as to his conversion, call to the ministry, and his doctrinal belief. Secretary L. Johnson was elected chairman, C. A. Upchurch, Secretary. After a close examination, it was found that Brother Boothe, who last May graduated at Wake Forest College, and who has been preparing himself for several years for the Gospel ministry, was eligible to ordination. Thereupon, the committee met at Cary Baptist church and set him apart for the full work of the Baptist ministry. L. Johnson preached the sermon; A. D. Hunter delivered the charge, and C. A. Upchurch offered the ordination prayer. Brother Boothe pronounced the benediction at the close of the services. He goes to accept a field in eastern Duplin County. We bespeak for him the most abundant success in his undertaking.

....The Recorder has the honor to record this week the smallest piece of business in all the history of men, namely the fight between Editors Holley and Hobson (beg pardon for mentioning either first or last) over the question whether their names should be printed in their paper, The Southern Baptist Witness, Florida, Hobson and Holley or Holley and Hobson. They actually got into a fist-fight over this little thing, which could not have been of concern to any grown man or any mature Christian. It seems that Hobson did not strike back; and his church, the First Baptist of Jacksonville, has turned Holley out. We think it will occur to the Florida Baptists that men so small as to fuss over such a thing are too little to edit a paper, and their names will likely come neither first nor last. While we are on this subject we will bring it down to date. There was but one Baptist paper in Florida, the Witness. Charges of immoral conduct were preferred against President Forbes of Stetson University, the Baptist College of that State, by Mr. Stetson, its benefactor. The trustees took Forbes' side; and Forbes sued Stetson for $1,000,000. About this time The Southern Baptist was started, with Holley in the editorial chair. It was openly said that Stetson was backing this paper. This winter J. C. Porter, the owner of the Witness, died. The paper fell into Hobson's hands. Hobson and Holley (no offense) got together; and in two weeks got into a fight over the order in which their names should be published. They deserve the contempt of Christendom as well as the world.

In the Neuse Association.

Several items occur to me that might interest some of your readers.

Since writing you last our church here has completed their handsome new pastor's home. It is a good, six-room building adjoining the church lot, almost a model of comfort and convenience. It is also in a very desirable part of the town.

Soon after moving into our new home the brethren and sisters came around and showed their appreciation of the pastor and his wife in a way not easy to forget.

Hardly a day has passed since our arrival in LaGrange in which some one has not in some substantial way made life easier for us.

We have just closed a nine days' meeting with our church here. Only three or four professed a hope in Christ, yet there are evidences of lasting good. There were some unavoidable hindrances. I trust that the whole church is revived. Bro. R. P. Walker did most of the preaching. Seeds were sown which, I trust, may be continually springing up unto an abundant harvest.

The work in Greene is prospective of good. The multiplicity of church isms in all this eastern country has had a tendency to retard all right teaching. The work will necessarily move slowly for several years. So far as I know there are not a hundred Baptists in Greene County, notwithstanding its fertility and dense population.

I consider myself fortunate to be located so near to Fry and Jackson of Goldsboro, and Cowan of Kinston. They are all good yoke-fellows.

Bro. W. P. Campbell, of Seven Springs, is doing a telling work.

We welcome Bro. J. W. Smith, of Clayton, as missionary and colporter in the Neuse Association.

Bro. J. E. Debnam, of Snow Hill, is doing splendid work as Superintendent of County Schools. He is also principal of Snow Hill Academy, and has recently completed an elegant new school building.

Dr. W. W. Whittington, of Bullhead, Greene County, has succeeded in building up a good practice. He is an excellent helper in our church work. We rejoice with him in the winning of Miss Eula McDaniel, of Trenton, to share in his success and in his usefulness.

I hear, with much regret, that Brother Rich will leave New Bern to accept the Salisbury church.

I do not say that it is true in Brother Rich's case, but I fear that the desire to see immediate results has much to do with this westward movement among our preachers. People here move slowly in religious matters, and we may not have the necessary amount of patience. If once this section can be thoroughly aroused and won for Christ we shall never get through praising God for eastern North Carolina.

We need more strong men, who are willing to work and wait.

Very truly,

S. W. OLDHAM.

LaGrange, N. C., July 1, 1904.

In Person County.

You asked some time ago to let you hear from the Person County field. I came on this field January 1st, and have never had work to open up more encouragingly. At Ephesus we have large congregations and much interest at every service. I feel that in our meeting here which will begin fifth Sunday in July that many souls will be saved.

At Clement the work is moving on nicely. Last third Sunday I had the pleasure of baptizing two candidates, and others will follow.

We have not held our meeting here yet, but I hope to do so soon.

Lea Bethel is a weak church in numbers, but strong in spirit. God has His faithful few here, but a better working little band you will not find anywhere.

We organized at Lambreth Memorial the fourth Sunday in April with thirteen members. We now have 18, with a Sunday-school of 40 members. This is the most important point on my field. On last Sunday there were 21 who earnestly asked for prayer. I believe if we could only pay the debt on the church house, and dedicate it to the Lord, this would soon be one of the strongest churches in the Beulah Association. We are due something over $200 now, which we hope to pay off soon. If the brethren would send us a small sum each I would be glad to acknowledge the receipt of any sum in the Recorder. Can you help? This church has been built in memory of Bro. J. H. Lambreth, who for about 13 years was the beloved pastor of this field. I am encouraged each day as I work among these good people, for we shall not soon find any better.

As ever,

W. G. HALL.

Roxboro, N. C., June 27, 1904.

Trent Bro. Cade Kindly.

The citizens of Murphy seeing the need of a Christian school and having confidence in the Baptists to build and run such an institution have offered us $1,500 to establish one in their town. This is a liberal contribution for a town the size of Murphy, and therefore emphasizes their desire for the school. They have also pledged their moral support of the school. A school located in Murphy will command a patronage that cannot be secured at any other point west of the Nantahala Mountains. The town has unsurpassed natural advantages, and is the only town in the mountains having competing railway service.

An option has been taken on a property which is well worth $1,000 more than we get it for. The contribution of the town pays one-half the purchase price, and Brother Cade is now appealing to the people beyond the Ridge for the other $1,500. The people of Cherokee and Clay will furnish the means to put up additional buildings.

This is the first appeal which has been made to our friends in other parts of the State for aid since I began this educational movement, but during all the time we have been struggling to provide ourselves with schools, we have contributed more to the University for Women than we now ask for this enterprise. We have not been sectional in our gifts to the educational enterprises in the State even where recognizing that our greatest need was schools. So, brethren, receive Brother Cade kindly, give him a liberal contribution, and send him back quickly, for we cannot spare him long.

A. E. BROWN.

Has "The West Been Neglected?"

BY R. W. N. SIMMS.

The writer is not a pugilist nor a polemic. If he were, he would not attack the State Secretary. He has no better friend in Western North Carolina, even if the writer has been "in the State but two years." If Brother Simms has "raised the question" of the "neglect of the West," it has been done in no spirit of censure nor of criticism; but of good will, good words, and good works. The question of "The West versus the East" has been raised by the Secretary. The fact that "many of them (the East) had already said they need a special representative far more than the West," in no way relieves the needs of the West. We draw no comparisons; we make no claim that the East is treated better than the West. Such things were not in the writer's mind. The question is one of necessity and of expediency. As to whether one man can be supported wholly by the Home Board to have supervision of "Mountain School work," and yet be able to do the enormous work needed to be done by some general State appointee—either as evangelist or as assistant secretary of State Missions—the position vacated supposedly by Brother Brown. The statement was made, "one man can not do both unless he greatly neglects both." This statement must stand as made, until proven to be untrue by actual verification. We no more question the need of a man to look after "mountain school work" for all his time, than we believe Western North Carolina needs some one to look after the churches, State and Foreign Mission work for all of his time. We repeat "Western North Carolina feels the sting of isolation and separation"—and we add, the "sting of desolation." But the "isolation and separation" are more physical than spiritual. Organically we are one and indissoluble, I hope. But the "sting of desolation," of spiritual death, the sting of feeling that because of this physical "isolation and separation" this "desolation" is growing and gaining—that is the rub!

As to "Brother Simms having a wrong idea of the duties of the Corresponding Secretary" we reply, neither the Corresponding Secretary's name nor office, was in the writer's mind. He was not aiming darts at the Corresponding Secretary. The writer has himself been in "general work." "A fellow feeling makes us wondrous kind"! No, no!! We simply aim to call attention to the needs of the West for some general supervisor of the State Mission interests in the light of the fact that Brother Brown had been called into a higher work, full of potentialities for good. As to "sectional lines" the writer had no such an idea. A Missionary Baptist knows no "sectional lines." His "field is the World," which also embraces Western North Carolina. We have no sort of an idea that any sectional jealousies are going to arise along any former lines. This is not the force of the "take care, brethren, take care" from my former article. But this is it:

The West has great possibilities. They should be developed. We believe Brother Brown's appointment as "Superintendent of Mountain Schools" is a forward step along this line. But, to put no one in his former position, or to suppose that he or any other one man can attend to them both as well as he did the one, would leave us to infer things neither salutary, reasonable or wholesome. If one half of the work to which he has given say one-half of his time, has so grown and developed under his skilful management as to now demand all of his time (since the Home Board pays all of his salary) how about the needs of the other half of his former work, the Western North Carolina mission work? Has it not grown also? If so, then has it not grown in its superior demands upon him, like the "mountain school work"? If it has not so grown, then our claim "the State Mission work in Western North Carolina needs a man for all of his time" stands an undisputed fact.

If Brother Brown can be the servant of the Home Board as "Superintendent of Mountain School work" and "yet look after the State Mission work in Western North Carolina," (and do it just as well as he did it before his promotion and just as effectively) this scribe will rejoice, and so will all of Western North Carolina. But we must be excused from saying, we do not believe he or any other one man can do both and yet make both six. If any one can, I believe he can. Go at it Brown. We are glad "the State Secretary is now planning a trip through Western North Carolina. That beautiful country." O that many of our churches might see by his smiling face! Exit Simms.

Bro. Thomas Withdraws Two Statements.

I want to thank you for calling my attention to two expressions in my article. In the first I did not mean to make the charge of unworthy motives in giving large salaries, but I simply meant to call attention to the fact that this matter has much attention from the Home Board. And as to the "Appeal from Caesar," I am, indeed, sorry I misconstrued Brother White's meaning, and, hence, gladly withdraw the statements.

Yours sincerely,

CHAS. A. G. THOMAS.

Edenton, June 29, 1904.

We have it—can't doubt constant proofs—Vick's Yellow Pine Syrup is the true germicide for consumption, and will cure any case where the lungs are not too riddled with the disease. It is worth your trying. 25 cents.

Home Circle.

Wild Roses.

Wandering one long summer day,
Where freshening all an endless way,
The faint shell's color sunlit through,
Wild roses in the wild hedge grew,
Thought I, "There is no long or far,
Where in the hedge wild roses are."

Through stony cities oft I pass
Tombed over the forgotten grass;
No roses in their lanes to climb.
No flowering as in flowering time;
Yet seems not any pathway drear
That children, like wild roses, cheer.
—Walter Headlam, in Saturday Review.

Period of Intellectual Strength.

In his recent eloquent and suggestive speech at the Montauk Club dinner given in celebration of his seventieth birthday, Senator Depew was able to offer a strong array of facts in refutation of the oft-repeated statement that all the best work of the world is being carried on by young men. "A coterie of elderly Senators," said Mr. Depew, "in conjunction with the Speaker of the House of Representatives, who is of their period, are the real rulers of our republic. Roberts, in his seventieth year, conducted the South African campaign and retrieved, as far as possible, the blunders of the juniors, while in another sphere Commodore Vanderbilt, who up to the age of seventy-one had accumulated $17,000,000, added to it $90,000,000 more from seventy-one to eighty-three." No better evidence, it could be added, could have been afforded in support of this same contention than the presence of Senator Depew himself, and whom the years seem to bring no change nor any diminution of activity in many fields of thought and effort. Those people who have undertaken to establish a "dead-line" at seventy in a man's capacity of usefulness must surely leave the junior Senator from New York out of their reckoning.—Leslie's Weekly.

Sermons in Flowers.

"Is it business to wear a flower?" This was the question asked me as I entered the office of a friend who looked at me through moneyed spectacles. I replied, "It is my business to appreciate God's beauty. I buy a flower and wear it. You buy a weed and smoke it."

I left him, and went to call on a sick man. The shade was drawn; a little pet dog lay on a chair near the bedside. The only sound was the ticking of the clock and the heavy breathing of the sufferer. He had acted his part on life's stage; the curtain was almost rung down, and, tired, he was going home.

I said a few kind words, but he seemed to be unheeding, and far away. At last, I took the flower from my coat, and placed it in his folded hands. He detected the odor, and said, "Oh, a flower!"

"Yes," I said, "God made it; he loves it and he loves you, too."

He opened his eyes, looked at it, and then at me and said: "My father was a minister. He used to talk like that. Won't you pray for me?"

I took the weak hands in mine and tried to strengthen them in the hands of the eternal Father. He rested like a child, then whispered, "Thank you."

I talked to him, repeated some comforting promises from the old book, and arose to leave.

He opened his eyes and said, "Water."

I reached for the teaspoon, for he could only take a few drops. He shook his head and said, "Water—in a glass—for the flower—so it won't die."

I did as requested, put the little flower in water, and placed it where he could see it; then I said, "I must go now, but I will send you a big bouquet of flowers. Look at them, and remember God loves you and will never leave you." And he said, "Thank you," and I left him.

The flower my friend criticised was the silent sermon the poor sick man understood. When everything else I said failed, he smelled the flower, saw it, and spoke of the long ago. That flower with softest links bound him to the home of his childhood, and to the eternal garden where loved ones blossom and bloom without decay. Rossetti was right: "Flowers preach to us if we will hear." He who was compared to the Rose of Sharon has said: "Consider the lilies of the field, how they grow; they toil not neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith."—G. L. Morrill.

Still More Serious.

Every one who has tried to hire an apartment in the city has encountered the stern question, "Have you any children?" If one is forced to own to that blessing he is too often coldly informed that the house is not for him.

One prospective tenant, when the question was put to him, looked at his wife, and his wife looked at him. They seemed to scent a joke in the situation.

"Yes," said the man, "we have three children."

"Then I can't let you have the flat," announced the agent.

"But there are extenuating circumstances."

"In the real estate and renting business," said the agent, "there are no extenuating circumstances in regard to children. We simply cannot admit them."

"But our children don't live with us."

"Don't live with you?"

"No."

"But they come to see you?"

"Oh, yes; frequently."

"Worse and worse!" asserted the agent. "When children merely come to visit they are permitted to tear things loose. We have discovered by experience that when parents see their children only occasionally they are ten times as indulgent. The romping they'd do in a three days' visit would ruin the reputation of the building."

Again the prospective tenants looked at each other and laughed.

"Our children won't romp," said the man.

"Children are all alike," returned the agent.

"But our children are married!"

"Oho, married! That alters it." And the agent prepared to go to work on the lease.

"Yes, married," repeated the man, "and have children of their own."

The agent dropped his pen.

"Grandparents!" he cried. "The most indulgent creatures on earth! Your children bring their children with them and you have family gatherings and all that. What an escape! In another minute you'd have had the flat!"—Youth's Companion.

A Delightful Japanese Art.

Among the many delightful arts and studies of the Japanese none is more strange, unique and ancient than that of their training, cultivating and dwarfing of certain varieties of their flower-bearing trees. They seize upon certain peculiarities of the tree, and emphasize or exaggerate this trait even to the point of caricature. They aim to express delicate meanings which a Western imagination could scarcely grasp; as, for instance, laboriously training certain types of trees to convey the ideas of peace, chastity, quiet old age, connubial happiness and the sweetness of solitude.

While essentially artistic, Japanese gardeners do not seek for rare flowers or trees, however beautiful they may be, but rather cultivate the cherry, the plum, azela, japonica and other common flowering trees, and train these into the rarest of shapes, making festivals of their blossoming-time, and placing fairy plum and cherry trees in pots in the guest-chamber as a token of hospitality. The cultivated flowers of Japan are the wild flowers, and the cultivated trees are those most commonly known and understood.

It would seem that the same perverse order of things obtains in their culture of dwarf trees as in everything else Japanese. Where Westerners would train their trees to grow tall and straight and symmetrical, the Japanese fix upon a motif, and laboriously, patiently and systematically adapt Nature to their own design, until the tree is twisted and distorted from its original plan, and slowly follows their conception to perfection. The process sometimes covers hundreds of years, being handed down from generation to generation for this precious labor cannot be accomplished by one man or one generation. When the design is developed by the exposure of the root it can only be done at the rate of a quarter of an inch a year. Many of the designs are developed by grafting various kinds of trees upon one root, or planting more than one tree in a garden and training the roots and branches together.

The Japanese exhibit the same exquisite veneration for age in trees as in people, and a favorite conceit is the training of the plum-tree, so rugged and gnarled and knotted with its slender shoots and sparse studded arrangement of flowers, that it typifies admirably the contrast of bent or crabbed age with fresh and vigorous youth, best displayed when the tree is in bud.—Onoto Watanna in the June Woman's Home Companion.

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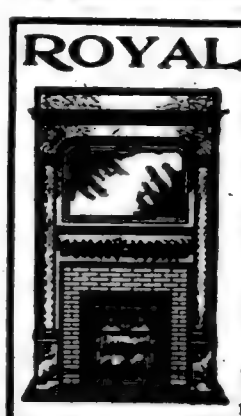
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Young People's Page

A Bible Alphabet.

Here is an interesting alphabet of Bible people and Bible places. See if you can find out all of the names from A to Z, and where they occur in the Bible. It will be a delightful way to spend a Sabbath afternoon:

A was a monarch who reigned in the East.
B was a Chaldee who made a great feast.
C spoke the truth when others told lies.
D was a woman, heroic and wise.
E was a refuge when David spared Saul.
F was a Roman accuser of Paul.
G was a garden, a frequent resort.
H was a city where David held court.
I was a mocker, a very bad boy.
J was a city, preferred as a joy.
K was a father whose son was quite tall.
L was a proud one who had a great fall.
M was a nephew whose uncle was good.
N was a city long hid where it stood.
O was a servant, acknowledged as a brother.
P was a Christian greeting another.
R was a damsel, who knew a man's voice.
S was a king who made wisdom his choice.
T was a seaport where preaching was long.
U was a teamster, struck dead for his wrong.
V was a cast-off, and never restored.
Z was a ruin, with sorrow deplored.

War Reports.

Tokyo—

This afternoon Count Oklahoma,
While taking notes from Fujiyama,
Saw something through the water slip
That seemed a Russian battle ship.
He's trying to report the same,
But no one can pronounce the name.

Port Arthur—

Admiral Bangoff's battleshipski,
The splendid Alexanderipski,
This morning met an accident—
That much expensive damage meant.
Her first three syllables exploded—
Bang didn't know the name was loaded.

Mukden—

This morn's canard at rise of sun
Reported naval war begun,
Far off the coast some heard the rattle
Of what they thought were guns in battle.
But soon investigation proved
That our alarms were falsely moved;
'Twas simply Admiral Nagasaki
Swearing Jap-fashion at a Jacky.

Vladivostok—

A Russian proper name, they say,
Broke from the arsenal to-day,
And now is bounding through the snows,
Adding syllables as it goes.
If not soon checked, it will define
The whole Korean boundary line,
Till of explosive vowels is made
An unassailable barricade.
—New York Commercial Advertiser.

A Spider's Home.

"What ails our new clock?" said papa, one day, as he came home from his work and found mamma just putting on the potato kettle in order to get dinner. It is twelve o'clock now, and our clock lacks a whole half-hour of the right time."

"I don't know," said mamma; "it has always kept very good time until now."

Just then Elsa came running in from school, saying, "O mamma! I was late at school this morning, and Miss Prentiss was so sorry, because she had been teaching the children a new song that I missed!"

Papa moved both hands of the clock around until both pointed straight up. Now, Elsa knew what time it was, and guessed why she had been late in the morning. "Now, Elsa," said papa, "run over to Aunt Jennie's to see if we can borrow her watch for a day. If our clock keeps on telling the wrong time, we might be late again tomorrow without the watch."

Elsa skipped away, pleased to help papa, and pleased to think that Aunt Jennie might slip the watch-chain around her neck and the pretty watch into her apron pocket, so that she could wear it all the way home. When she came home the watch was hung up on a nail beside the clock. The next morning, when papa looked, he found that the clock was slower than ever; but he again set it right with the watch. It could not keep up, but grew slower and slower, until finally it stopped altogether.

"Now," said papa, "I will open the door that has always been tightly closed, to see if I can find out the trouble with our new clock." Elsa and mamma peeped over his shoulder, and what do you suppose they saw? Why somebody's little home, all fixed up there among the pretty wheels, with curtains, draperies, and other silken things. The one who made all this was scampering away as fast as his six little legs would carry him.

"That's right," said papa; "hurry away, for you have just tied our clock up with so much spinning that it cannot go at all. You and the clock are both such busy workers that you cannot work together, so you had better fix up a home somewhere else."

Papa brushed the spider's work all away, when the wheels commenced turning and the pendulum said its soft "tick-tock" again. Baby waved his tiny hand to show how the clock goes, for he had been watching, too. Papa set the hands again with Aunt Jennie's watch, and the next morning both were together, telling the right time. The watch was now carried home to Aunt Jennie, and after this the clock told papa just when to get up, mamma just when to get breakfast, Elsa just when to get ready for school, and nobody need be late any more on account of not knowing the right time.—The Child's Garden.

A Rich Boy.

"Oh, my," said Ben, "I wish I was rich and could have things like some of the boys that go to our school."

"I say, Ben," said his father, turning round quickly, "how much will you take for your legs"

"For my legs!" said Ben in surprise.

"Yes! What do you use them for?"

"Why, I run and jump and play ball, and, oh, everything."

"That's so," said the father. "You wouldn't take ten thousand dollars for them, would you?"

"No, indeed," answered Ben, smiling.

"And your arms, I guess you would not take ten thousand dollars for them, would you?"

"No, sir."

"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for ten thousand dollars, would you?"

"No, sir."

"Your hearing and your sense of taste are better than five thousand dollars a piece at the very least; don't you think so?"

"Yes, sir."

"Your eyes, now. How would you like to have fifty thousand dollars and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; fifty thousand dollars is a lot of money. Are you very sure you wouldn't sell them for so much?"

"Yes, sir."

"Then you are worth that amount at least. Let's see, now," his father went on, figuring on a sheet of paper; "legs ten thousand, arms, ten, voice ten, hearing five, taste five, good health ten, and eyes fifty; that makes a hundred thousand dollars at the very lowest figure, my boy. Now run and play, jump, throw your ball, laugh and hear your schoolmates laugh, too; look with those fifty thousand dollars eyes of yours at the beautiful things about you, and come home with your usual appetite for dinner, and think how rich you really are."—Churchman.

The Evolution of Dolls.

After more than twenty centuries, the ruins of Babylon and Nineveh have been unearthed, and most frequent among the treasures brought to light have been small terra cotta figures and many beautiful carvings in ivory, which were most likely the fascinating dollies of little Assyrian ladies.

All the puppets with which Greek and Roman children amused themselves in ordinary had their being in clay. Their arms and legs were jointed and attached by threads, and were dangled about on the doll, being shaken up and down or on a thong or string being pulled from below.

Dolls of ivory and wax were not unknown, but these, no doubt, were the playthings of the richer classes. Before marrying, these maidens of classic times would make a sacrifice of their dolls to Venus or Diana; but if they died as children, the dolls were buried with them, and most of those that we now possess have been discovered in ancient tombs.

The origin of the name "doll" has baffled some of the wisest and most learned, the majority of whom have at last come to the conclusion that it comes from "Dolly," the diminutive of "Dorothy," a favorite name for girls in England two hundred years ago.

The word "doll" is not found in common use in our language until the middle of the eighteenth century, and, as far as one can discover, first appears in the Gentleman's Magazine for September, 1751, in the following quotation: "Several dolls, with different dresses, made in St. James Street, have been sent to the Czarina to show the manner of dressing at present in fashion among the English ladies."

Prior to this, the word used to describe the favorite plaything of all girls in all countries and in all ages, was "baby," which is to be found, together with "poppet" or "puppet" in this sense, in the works of most of the great earlier writers.

The earliest English "babies" were of rags or wood. The latter were stiff, unjointed things, in which the arms were only roughly indicated, and the legs in most cases not at all.

The way we arrived at the wax, china, and more expensive sort generally, is curious.—Chicago News.

Poor Richard says: "It is hard for an empty sack to stand upright." But Vick's Aromatic Wine of Cod Liver Oil with malt and hypophosphites is the great, pleasant restorative tonic which will make feeble, pale people stand up and feel up. $1.00 bottle. At all druggists.

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The Biblical Recorder,
RALEIGH, N. C.

LET THE CHOWAN BRETHREN SPEAK.

The Chowan Association cannot afford to take a merely negative position with regard to our Christian relations to the negroes. It will not do to simply object to plans offered by others; it must offer a policy and a plan of its own, and this policy and plan should square with the Chowan's sense of duty.

Here is an admirable opportunity for leadership. The Chowan people are as good Baptists, as good Missionary Baptists as the race affords. They know the colored people as well as anybody else. And they will do their duty. They should be able, therefore, to set forth a policy and plan not merely for themselves but for all the Southern Baptists. We hope that the Chowan brethren will bear this in mind, and when they think on this subject think with a view to working out a policy that will accord with the wisdom and the conscience of Baptists throughout the South.

PAST AND FUTURE.

The sketch of the Recorder's history, printed on first page, was written fifteen years ago. Perhaps a sufficient period has elapsed to permit of a sketch of the work of the late editor, but ours is not the hand to attempt it. We have called upon Dr. Hufham to do this work, and we understand that he is engaged upon it.

* * *

We must be content to point out here the progress of our denomination in North Carolina these fourteen years. At a glance it is apparent that the work of our Convention has gained more rapidly in this period than in any former period of twice its duration. It is not safe, however, to measure by the financial standard. For if the wealth of a people doubles and they only double their gifts, we are not sure that this is evidence more of gain or loss in spiritual life. A better evidence of Baptist progress is the reasonableness, the brotherly love, the peace, the confidence of the churches in the Convention, and the unity and vigor of our work. In these respects we have of late wanted little.

* * *

We Baptists must keep before as our mission —to lead the race in spiritual life; that is, to live on earth as if we were in heaven, and to so live that the human race will perceive that this is the way of life indeed. We must carry with us in all relations the consciousness of God, must be so conscious of Him in us that others will feel it even before we speak. This personal mission is above all instituntional or doctrinal functions that we may be called upon to perform.

With this mission in view our life becomes in the highest degree worth living. To be a Baptist is to be one who has a mission to his fellow men of supreme importance. To take a lower view of our calling is to rob our cause of its true glory.

A SCOTCHMAN'S COMMENT ON THE SOUTH.

Dr. James Stalker recently visited the South, lecturing at Louisville and Richmond. He is one of the most eminent living scholars. Writing in the British Weekly of his visit he says much that our readers would enjoy. He praises heartily our Seminary at Louisville. He speaks of the Baptist denomination as practically the "national church" in the South. We prefer the antique joke about "geological conformation." But the best word from him, the word that convinces us that the flavor of the old South lingers in the new South, is this:

The people of the South complain that so few of those who visit the North as lecturers come their way. To any who may receive the opportunity, I would venture to give the advice to go. They will meet with large and eager audiences; they will experience unbounded kindness and hospitality; they will be refreshed with scenery of extraordinary variety and loveliness; they will see a life in some respects peculiar, but full of courtesy, generosity and sincerity; and if I am not mistaken, they will be allowed to frame and express their own opinions on whatever comes under their observation, provided they act on the Shakespearian maxim:

"Say what you think, and speak it from your soul."

THE MIDSUMMER MEETING.

It was the most delightful meeting that ever took place in North Carolina. And no wonder; there were all the elements of a delightful meeting—a genial company of men and women, good speaking, good singing, helpful preaching, spiritual uplift, abundant social opportunity, and recreation. The general verdict was that the social feature of the meeting was the feature. This does not mean that there was not spiritual uplift; for the very heart of spiritual progress is in the meeting of men with men, the comparing experience with experience. We Baptists had almost lost the art of sitting together in companies of two or three and talking in a way that no man on the platform or pulpit ever did talk. But we are learning again.

The attendance was ideal—just enough and just the very people. There were 347 registered in the hotel, fully half of them women. Daily excursions brought from 100 to 300 more; and on Sunday there were 2,500 people present—the largest crowd ever seen at Jackson Springs, so we heard. There was Brother Cade from Murphy and Brother Watson from Southport; Brother Brown of Asheville, and Bro. Josiah Elliott of Hertford. There were 100 ministers and nearly that many laymen—if indeed there were not more. There were six Wake Forest professors, and four of them wonderful singers. The Wake Forest Quartette—was it not after all the most memorable feature of the meeting: Four men who can sing with the spirit and the understanding—of music as well as of the songs' themes! There were young women and young men, old women and old men; and most neither young nor old. And all of us carried ourselves in a free and easy, friendly and informal way.

There were hours of spiritual feasting. Dr. Robertson's lectures on "The Words of Jesus"—great lessons in the truth, theology made simple and set forth in a way to compel attention; Dr. Hale's sermon and address, each marking him for a great place in North Carolina Baptist life; President Poteat's sermon and addresses, more talked about than any others, rich in truth and spoken with rare power; Dr. Barron's uplifting discourses, better than he has ever done, many said to us; Dr. Taylor's helpfully practical address, Dr. Sikes' original, striking and eloquent lecture, Bro. Cowan's tender discourse—and yet the half is not told.

Certainly in the quality of the speaking the meeting would be hard to surpass.

Besides we rested; put aside the home-cares, let go the fretting round, and with glad hearts thought on the loftier things. And some of us played ten-pins!

We will meet again next year, and at Jackson Springs. There are 400 of us who have learned the way.

NORTH CAROLINA'S FERTILITY.

A State that can give her sister States four presidents of great institutions in two months may have faults; but one must confess that failure to produce men is not one of them. The latest illustration of North Carolina's vitality is Dr. C. Alphonso Smith, who has been called from the chair of English Language of the University of North Carolina to the presidency of the University of Tennessee—a very strong institution. Dr. Smith is excellently qualified for the position, and there is no occasion for any regret whatever save that North Carolina will lose his genial presence and valuable services. There are three of us who will remember to our dying day a fishing-trip with him, the climax of which was a glorious fight with a cero by the illustrious doctor, more charming even than his finest stories. But this is by the way. The other North Carolinians who have been called to high presidencies of late are President Hodges of the Medical School at Richmond, President Alderman, who is about to be divided between Tulane and the University of Virginia, President Moore of the Presbyterian Seminary, Richmond.

And there was besides Presiding Officer Cannon of the National Republican Convention.

May we not indulge the hope that from many homes in North Carolina young men and women will enter college this fall who will in a few years greatly lengthen the list of North Carolina's illustrious sons and daughters!

EVIDENTLY A MISUNDERSTANDING.

The National Baptist Union, organ of the Boards of the National Baptist Convention, colored, declares that Dr. A. J. Barton has been appointed by the Home Mission Board, Southern Baptist Convention, white, to "labor exclusively among the white people, raising money from them with which to prosecute this work among the colored people." Is that so? We understand that Dr. Barton is to superintend the negro missions and missionaries. The Union also declares that the Home Board's co-operation extends to every Southern State. That is not so. North Carolina, Virginia, Maryland and the District of Columbia are expressly excepted. The Baptist State Convention of North Carolina will control the matter so far as North Carolina is concerned.

A CALL TO THE TEMPERANCE FORCES OF NORTH CAROLINA.

Let no one fall into the notion that the battle against the saloons and distilleries in North Carolina is over. We are only in the beginning of the final struggle, and the fighting just at hand is hotter than any that we have encountered hitherto. I doubt if many of our people know just what has recently been going on in this matter.

I have sufficient reason to warn the people of North Carolina that a careful and powerful effort is now on foot to turn back the tide of temperance, overthrow the success so far achieved and utterly discourage our forces. And I have the gravest reasons for saying that this effort is not to be laughed at, but on the other hand calls for every ounce of earnestness in the souls of those who have declared that the saloon must go.

The liquor makers and dealers have a large campaign fund. They have skilled political workers in their employ. And they are at this moment hopeful that the next General Assembly will arrest for twenty years or more the progress of temperance in North Carolina. And if they should succeed in this endeavor, I doubt if we could regain our present advantageous position in two generations. The situation is, to say the least, grave.

The liquor dealers are not leading a forlorn hope. They know as well as I that nothing short of a thorough, a determined, an indomitable uprising of the people of North Carolina will be sufficient to overwhelm them. They reckon upon the indifference on our part that so often follows an early triumph. And I regret to say, that there are evidences that some of our people have fallen into this fatal state of mind.

Let us review the present situation.

Our present advantage rests upon the Watts Act, especially upon that part of the Watts Act which prohibits the sale and manufacture of liquors outside of incorporated towns and cities.

The Republican State Convention has pronounced against this very act. We have nothing, therefore, to hope for from this quarter. Wherever possible, the friends of temperance who are in the habit of voting with that party, must demand that Republican candidates for office, more particularly candidates for the General Assembly, shall openly repudiate this plank in that platform. Promises of "something just as good," or general declarations in favor of temperance, are more than apt to prove a snare and a delusion. This is no time for parleying. We cannot afford to give up all that we have gained, we cannot afford to surrender our present magnificent advantage, we cannot afford to abandon to the saloon and distillery our country districts, our country schools, our country homes, our country boys and girls, at the behest of any partisan or for

the sake of any candidate or in the name of any party.

Let us here and now nail our colors to the mast; and if there must be surrender, let the enemy surrender.

We must meet the issue some time. There never will be a time when we can meet it so successfully as now. To falter or postpone or evade in such a time as this is practical desertion of the cause.

The Democratic State Convention endorsed the "general principles" of the Watts Act. More particularly, it affirmed that the principle of prohibiting the manufacture and sale of liquors in unpoliced districts is as sound as the principle of prohibiting the sale of liquor to minors or the sale of liquor on Sundays.

This is good. But there was a determined demand upon the Democratic Convention's Committee that it either refuse to endorse the Watts Act or leave the act open to amendment by the next General Assembly. While the declaration that I have quoted is absolute, I know too well the mind of the opposition—as manifested in the Committee on Platform—to suffer our people to fall asleep in the assurance that an effort is not on foot to amend and destroy this Act. I do not think that that clause of the Platform which says that "the General Assembly mays be trusted to make all amendments that experience and the conditions may demonstrated to be wise and proper" refers to or should weaken the absolute declaration that "the principle that no saloon or still shall operate except under police protection is as sound as that whiskey shall not be sold to minors," etc. But I know too well that unless the people make them declare themselves beforehand there will be many members of the next General Assembly that will plead this clause in their defence while they destroy the Watts Act and strike deadly blows against the cause of temperance.

In fact the hope of the liquor makers and dealers is to elect enough Republican legislators to join with a certain set of Democratic legislators who will wink at the platform of their party and by amendments and other measures render that act null and void. They have warned us!

For one thing they will demand that each county be permitted to vote on the question. That is, they will use the principle of popular vote for a pretext to throw our cause into confusion. The liquor advocate always seeks to plead his cause in some decent name.

For another thing they will seek, more or less clandestinely, to incorporate many areas throughout the State for the special benefit of liquor dealers, after the manner in which Williams, Shore and about ten places in Eastern North Carolina were incorporated by the last General Assembly. If you want such places in your county, vote for a liquor candidate.

With these ends in view they are at work at this moment.

For my part, I am glad that the issue is drawn. For once they are fighting in the arena in which the people have a free hand. If the people permit the enemies of temperance to come to the Legislature and overthrow the cause of temperance, no individual can object. If any county sends an enemy of temperance to our General Assembly, now that the issue is drawn in the open, there will be but one conclusion—namely, that the people of that county prefer the saloon and the distillery to righteousness and temperance. If they overthrow the Watts Act, it will be said for twenty years to come that the people in North Carolina are opposed to temperance legislation, and we could not expect any legislation in that period.

I call, therefore, to the friends of temperance everywhere, in every station, under all political circumstances, in every party, to be on your guard and to exert yourself to the utmost if you are in earnest. Do not elect a candidate in favor of liquor in hope that some other county will do better. Liquor men have been nominated in not a few counties already, and liquor candidates are coming out in numbers sufficient to arouse the gravest concern. Do not let the plea of party integrity deceive you. We are a free people, and we have at last earned the right to be heard in this cause. Do not let the pretexts of "Leave it to the People" or "Take it out of Politics" deter you. It is now in your hands, and it is by both Democratic and Republican platforms a political issue here and now.

Pledge every candidate. Require of him a positive, public, definite position. He that is not for us is against us.

Remembering that we are called upon this year to meet a final, desperate and well-organized effort to rob us of our progress and to so overwhelm us in the very moment of victory as to demoralize our cause for years to come, I appeal to every man, woman and child in North Carolina to rise up to the help of this noblest of causes and give themselves to the battle with willing hearts and dauntless wills.

J. W. BAILEY,
Chairman State Committee North Carolina Anti-Saloon League.

THE WISDOM OF THIS WORLD.

Sunday-school Lesson for July 10: I. Kings 12: 25-33. (Read I. Kings, chaps. 13, 14.)

Golden Text: Keep yourselves from idols. (1 John 5:21.)

The facts of this lesson are that Jeroboam, King of Northern Israel, having grown jealous of Rehoboam, King of Judah (or Southern Israel) on account of the fact that Jerusalem, which was in Rehoboam's domain, continued to be the centre of religion for both sections of the divided nation, decided to found a religious centre in his own domain. To do this he had to disobey God and break his covenant with God. (Deut. 12:1-14; 1 Kings 11:37, 38.) Having taken this step, he had also to create a new priesthood and, having gone so far it seemed wise to create a new object of worship. He had also to lead his people into these innovations. To do this lying and hypocrisy seemed necessary. Such is the course of a ruler who forgot God and relied upon politics.

The point of the lesson is not that Jeroboam was mistaken in his opinion that his people would go over to Rehoboam if they continued to worship in Jerusalem—Rehoboam's capital. In this he is sustained by a reasonable estimate of human nature. Nor is the point in the fact that it was wrong or unwise for him to found a religious centre of his own. That was worldly-wise politics, if not good statesmanship. Nor may we say that the point lies in the fact that he set up idols; for it is agreed that these grotesque images stood in Jeroboam's mind for God. The point is that Jeroboam disobeyed God and relied upon himself.

Our first lesson then is that it is not wise to do the wise thing, or the sensible thing, or the smart thing; but that it is wise and sensible and truly smart to obey God, no matter whether it seems so or not. God against man's wisdom. Man blindly following God; man putting aside his will and his senses for God's will and God's wisdom; man walking in the dark with God; man choosing God against all the world;—it is this fine and glorious theme that our lesson brings us.

With this for the theme that shall run throughout our lesson, let us take up some minor points.

"Jeroboam said in his heart." He was chosen of the Lord, you remember, and he was building a great kingdom. Becoming ambitious and wise, he became fearful. He said in his heart—"I fear the house of David; I fear for my throne; I fear for my life." See how ambition has made him selfish and fearful. From serving God he stoops to serve himself; from trusting God he stoops to fearing men. And from talking with God, he stoops to plot in his own heart things he dared not mention to God or men. Wickedness begins at home also.

And he plots a wise plot. He throws God overboard, and depends upon his own wise schemes. Then he lies to his people, playing the demagog. "It is too much for you to go up to Jerusalem," is a pretext, not a reason. It is deceit. Beware the man that leans all upon himself. He will be tempted even as Jeroboam was. Pretending to be thoughtful for the people, he was concerned wholly for himself;—a typical demagog.

"Behold thy gods, O Israel, which brought thee up out of the land of Egypt"—and they beheld two graven calves! What is that like? It reminds one of "the full dinner pail!" It reminds one of a political party crying to the people, "Behold the party that brought prosperity!" There is no principle in it. For "behold the principles of right," we have "behold our power to fill your stomachs." A college president said the other day that the corporations would gladly choose a king to rule America if they thought dividends would be increased thereby. Would you? Do you vote for self-interest or right principles?

"And this thing became a sin." It was not a sin to begin with; it became a sin. This refers to the people, not to Jeroboam. He was sinning from beginning to end. He began by taking counsel for himself of himself, he disobeyed God, he lied to the people, and he finished by playing the hypocrite—worshipping not sincerely but to lead the people into his plans. But "this thing became a sin; for the people went to worship," etc. That is, these images were set up merely as images. No harm in an image if you remember that it is an image. They help the imagination, you know! (There is almost a pun.) But instead of helping, they became a sin. Exactly. It was ever so. The image becomes the idol. The medium of worship becomes the thing worshipped. The seeming help is a real obstacle. Wherefore we are warned to maintain a great simplicity in our worship, keeping our eyes upon the unseen things which are eternal. Many a Christian to-day worships a doctrine or a book or a church or a "baptismal font!"

Jeroboam could not take the leap in the dark with God; he took it in the light with himself; and great was his fall. Jeroboam was too wise, too smart. Many a time since has wisdom crowded out faith. Many a time since has ambition begotten fears that one dared not rely on God to lay. Therein, after all, was his trouble. He choose to serve self instead of God; and, therefore, depending upon self rather than God he became a hypocrite and a liar.

THE BIBLICAL RECORDER: ITS ORIGIN AND WORK.

(Continued from Page 1.)

and is enjoying a liberal patronage, as are other female schools.

Wake Forest, with an endowment fund of $175,000, a complete equipment in the way of buildings, apparatus, etc., and an annual enrolment of more than two hundred students, is the leading college in the State. All this after sixty years of toil and sacrifice. Truly, "the Lord hath done great things for us whereof we are glad." "And now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus throughout all ages, world without end. Amen."

As to the place which the Recorder has had in all this glorious work, I do not wish to be misunderstood. It has simply been a helper; a very efficient helper; but only a helper. I repeat the words of John Armstrong, written and adopted by the Convention fifty-five years ago: "The Biblical Recorder has been a powerful auxiliary to the benevolent efforts of the age. It admits of a doubt with your committee whether, as a Convention, we could now get along without a weekly newspaper. We have no hesitation in saying that our success will be proportionate to the extent of its circulation."

HOW MY FATHER LEARNED TO READ.

His environments in early life were such that he had almost no school advantages. He could not read when he was married. Soon after that he found a copy of the Biblical Recorder in the road. His desire to know its contents was so strong that his spare moments were spent in spelling each word and trying as best he might to get the meaning. By the time the paper was worn out from constant use he could read a little. This led him to become a subscriber, which connection he held as long as he lived. He got to be a tolerably good reader. That lost copy of the Recorder gave him the start.

HENRY SHEETS.

THE WAY TO HIS HEART.

There is a story told of a Scottish soldier who lay dying in one of our hospitals during the Civil War. A minister came to him to tell him of Jesus and his love. But the man turned aside his face and would not listen. He said, "Don't talk to me about religion!" The minister was silent a moment, then he began to sing a familiar hymn of Scotland. As he sang the man turned over on his pillow and said to the minister, "Where did you learn that?" "Why," replied the minister, "my mother taught me that." "So did mine," said the dying soldier, and as the tears streamed from his eyes, he yielded himself then and there to Christ, won by the power of a long forgotten hymn.

Stand up bravely to afflictions, and quit thyself like a man.—T. a Kempis.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. B. JOYNER, Raleigh, N. C.

The Central Committee's Work for the Second Quarter.

Societies organized, 25.
Letters written, 850.
Quarterly letters, 1,100.
Postals written, 60.
Leaflets sent out, 7,580.
Enlistment cards, 600.

Two Delayed Reports.

Raleigh Association.—Vice-President, Mrs. E. L. Middleton, Cary. Letters written, 34; Societies visited, 3; Societies organized, 2.

Mount Zion Association.—Vice-President, Mrs. C. M. V. Follett, Durham. Letters and postals written, 50; Societies visited, 2; Societies organized, 2.

Japan for Christ.

BY REV. GEO. F. HAMBLETON.

Visitors at the exposition at Osaka, Japan, last year saw the finest creation of clay which Japanese skill could fashion. At an American exposition the powerful products of iron and steel would interest and instruct. The contrast applies to material Japan in many respects. In art and in architecture the Japanese show beauty rather than strength; taste rather than durability; finish rather than invention.

A semblance of such a distinction will apply to the character of the race. Politeness and propriety, as they count them, have fixed their stamp upon the acts of official and laborer, and upon the every-day language, and permeate their lives with a great system of rules backed by tradition. It is more correct to assign many of the faults of Japanese life to their training rather than to their character. They bear the consequences of errors committed by seventy-five generations of ancestors.

SPIRITUAL VIEW.

It is not easy to awaken sympathy for a fortunate people. Christians in the States cannot so readily conceive of the needs of Japan as they can of famine-stricken India, or of helpless China. Yet spiritual needs make the loudest call to us. Japan is in the deep darkness of a people without God; for the eight million so-called gods have not lit up the path for one struggling soul. The Buddhists teach that there is no Creator, no real personality of man, no immortality of the soul. The most powerful work for obtaining salvation among them is the repetition of the Buddha's name. This religion has had all the leisure of a long history in the great East to work out its system and show its works. It dominates millions in Japan, sways men from under the influence of the missionary and back into the current, and appeals to the masses as a religion of long standing. Yet it is allied with corruption and falsehood, it feeds its flock with the husks of spiritual things, and has even blasted the lands where it flourishes as by the east wind.

POINTS OF CHARACTER.

Fickleness among the people militates against attempts to build up local churches. The Japanese move so often that their church life is often broken up. But some Christians carry Christ with them, though they journey far, and give loyal support to the work in their new found homes.

The Japanese do not lack knowledge, but thoroughness. They know a great deal about some things, but are unwilling to go to the bottom of difficult subjects. This no doubt accounts for the shallow ethics which is held by some even of education among them, and for their tendency to embrace any theory that comes their way. Young men are registered as English interpreters who cannot conduct a conversation about the weather in our tongue. Time and again inquirers tell us the Bible is hard when they have read only a few chapters, and so have not found out what it teaches.

So many of them are insincere that one learns to wait for the observations of a long experience before he trusts some of them as genuine. But some Japanese are as true as the Pole Star in friendship and in response to duty, and the Christians are generally so. The climate and out-door life make these people cheerful, and they do not get nervous over ordinary affairs like Westerners. Young and old have a sprightliness about them that makes them seem well contented. So a converted man in Japan is often attractive to others in his goodness and the glow of his faith.

Many have high ideals before them. Learning has many devotees; trade is growing in volume and in efficiency; whatever is good for Japan is being sought after; and the country is on the way to great things. A progressive faith and a growing Christian experience are not so manifest. The missionary must give years of patient training to his people, and not be disappointed if they build railroads faster than they build their faith. What is regarded by some as self-consciousness and self-assertion among the Japanese is really self-reliance. Success in war over the territorial giant of Asia has shown the political power of the people, which is based on their self-reliance and on a patriotism which is unknown elsewhere in the East.

RECENT MOVEMENTS.

Two special features of the general work last year were of great importance. A new hymnal was published by the combined efforts of nearly all Protestant bodies, including the Baptists. And again, the combined preaching force of some of the best missionaries and native preachers was centered in the efforts to reach the hosts who attended the Osaka Exposition. Southern Baptists were represented by Brother McCollum, one of the best masters of Japanese in the land.

BAPTIST WORK.

Baptist church government appeals to the Japanese, and Baptists are fairly successful, but not to the extent of the denominations which have better equipment. Our Christians are of various degrees of faith, but some of them are true gold. They nearly all contribute of their means, and some pray in public.

We must have a well equipped and devoted native ministry to meet the needs of the work as it grows, and to carry the Gospel into all quarters, as the missionary cannot hope to do. The confidence which the people impose in their native pastors is beautiful to see, and gives the latter a lever of great power for the preaching of the Gospel.

Our work is hampered more than we can tell by the lack of chapels. Our people are inquiring continually when we will have a church house, and the tendency of many is to go where the better churches are found, and so we lose our hold on them. Our brethren at home cannot give too liberally of prayers and money and men for the spread of truth in Japan. We are in sharp conflict with the powers of heathenism, but we shall conquer yet, for "there is no other god that is able to deliver this sort."

If I am to go on the shelf, let that shelf be Africa.—Livingstone.

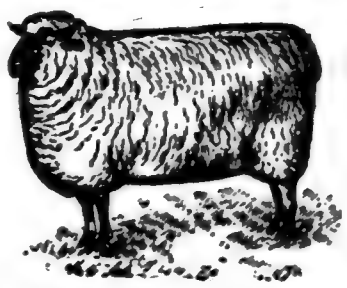
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If you have wool to sell for cash, in exchange for goods, or to be manufactured, ship it to the *Chatham Manufacturing Co., Elkin, N. C.*, and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded *gold medals* as the finest made in America.
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When writing advertisers please mention this paper.

Sunbeams' Corner.

Conducted by Miss ELIZABETH H. ESTES, Band Superintendent for North Carolina.

My heart is God's little garden,
And the fruits that grow each day
Are the things he sees me doing
And the words he hears me say.

The flowers in God's little garden
Are "joy" and "truth" and "love;"
And the seed by the Master planted
Are raised in his garden above.

There's a spring in God's little garden,
Whose waters, so sweet and clear,
Flow out into other gardens,
Which God plants very near.

I must tend God's little garden,
Lest the weeds and sharp thorns grow;
If the flowers should droop and wither,
His heart would be sad, I know.
—The Presbyterian Journal.

Who is the Queerest?

Little Wing Hung Lee Foo Li
Says, "Good-by, my dears, good-by,"
In his funny, little, choppy, Chinese way;
And he hopes that you will come
When his mother is at home,
Some other bright and sunny day.

His gown seems queer to you,
His umbrella and his queue
(The plait of hair that's hanging down his back):
But he would not wish to change,
For he thinks you're just as strange
With your hat of straw and shoes that you must black.

And the words he hears you say
Seem to him a funny way
To tell the things you wish your friends to hear.
So you see that while you're right
In this country, still you might
In China find they thought you somewhat queer.
—Selected.

My Dear Sunbeams:—Do you remember what I wrote you of our continued story in the Quarterly Report? Another part of the story was printed in the Biblical Recorder for June 15th. I am glad to tell you that fifty-nine Bands helped to write it, and I am sure that is why it is so good. It is the very best report the Sunbeams have ever made for any quarter. Aren't we Sunbeams happy over it?

Everybody seemed to feel that this year was going to be our best, and we are not going to disappoint them, I know. We are not going to disappoint our loving heavenly Father by doing other than our very best.

Among the fifty-nine Bands reporting this quarter, the Sunbeams of the First Church, Durham, lead with $18.00. Isn't that a fine report for one quarter? There are other Bands that come near this mark, and maybe will reach it this summer.

When we look at the Associations, we find that the Robeson sends in reports from seven Sunbeam Bands. Tar River is almost as good with six, and others come in with four, three, two and one. But,—let's whisper it softly so everybody need not hear,—some of the Associations don't have any Sunbeam reports at all? We hope very, very much that this cannot be said about any Association next year at this time.

Below are some figures that I want the Sunbeams, and especially the teachers, to look at carefully to see just what is needed to make our year's report all that we desire it to be:

First two quarters, 1903...	$348.10
First two quarters, 1904...	530.42
Advance over 1903.....	182.32

AIM FOR 1904.

Foreign Missions, $600; reported, $246.39; Christmas Offering, $70.00; reported, $108.23; Yates College, reported, $21.50; Home Missions, $230.00; reported, $118.02; State Missions, $200.00; reported, $19.08—total aim for 1904, $1,100.00; reported, $530.42. Amount to be raised, $569.58.

How the Pennies Came?

BY ALICE M. GUERNSEY.

(A company of children with their mite boxes tell the story they contain.)

1. Is your mite box heavy? Mine is 'most like lead.
   Hear the pennies jingle? Some are dimes instead.
2. O, I got some pennies for being nice to cook,
   And finding grandma's glasses, shut up in a book.
3. Ho, I earned my pennies shoveling off the snow!
   Girls could never do it, it would freeze them so.
4. But I earned my pennies just as much as you—
   Earned them washing dishes; that was hard to do.
5. Here's a nice potato, a missionary one
   (Shaking the mite box),
   That I planted early, and watched, and O, such fun
   When I dug the new ones—all missionary, too.
   When you have a mite box that's the way to do.
6. There's a bright new penny that I can almost see
   (Holding up the box and looking into it);
   It's a lovely penny my papa gave to me.
7. Did he give it to you the way my papa did,
   Cause I found old Towzer, who ran away and hid?
8. "A penny for your thinking," my mamma said to me.
9. My mamma gave me medicine, as bad as bad could be;
   Then she gave me ten new pennies, "to take the taste away,"
   And papa put a nickle in here this very day.
10. I did a lot of errands.
11. I brought up coal and wood.
12. I let the doctor pull my tooth—I didn't think I could.
13. I rocked my baby sister.
14. I sewed a great long seam.
15. And some of my bright pennies mean soda and ice cream.

Together (shaking the boxes).
Jingle, jingle, jingle,
Hear the song they sing.
Don't you think that pennies
Are glad to serve the King?
They are all for Jesus.
When we older grow,
Pennies will be dollars—
That's the way, you know.

In the Spring a young man's fancy lightly turns to thoughts of love, but if a corn is on his foot, the fancy should turn to Vick's Electric Corn Salve, which will remove it at once. 10 cents.

SOUTHERN RAILWAY SPECIAL RATES.

$21.10 Raleigh to Detroit, Mich., and return account Baptist Young Peoples Union of America International Convention. Tickets on sale July 5, 6, 7, and 8, final limit July 12. An extension until August 15th, can be obtained on payment of a fee of 50 cents.

$18.20 Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 5, 6, 7, and 8; final limit August 31, 1904. An extension until October 31, 1904, can be obtained by paying difference between rate which ticket was sold and summer tourist rate.

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Goldsboro	$20.00	Greensboro	$17.00
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Raleigh	18.50	Salisbury	17.90
Durham	17.00	Charlotte	18.30
Stat'esville	$17.00	Marion	$1.90
Asheville	$15.40	Hendersonville	$15.85

Tickets sold at the above rates not good in Sleeping Cars; for other rates see notices elsewhere.

For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.

T. E. Green, City Ticket Agent, Raleigh, N. C.
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W. H. Taylor, Gen. Pass. Agt., Washington, D. C.

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NEWS ITEMS.

Fifteen hundred people took part in an educational jubilee at Gastonia last week. The Governor was the central figure. And yet we hear that there is reaction against the Governor's policy.

The Prohibition party has nominated Messrs. Swallow and Carroll for the Presidency and Vice-Presidency. Mr. Carroll is one of the leading Baptists of Texas, he having made a fortune by the discovery of oil on his lands.

The Republican National Convention unanimously nominated Mr. Roosevelt for President and Senator Fairbanks for Vice-President. The feature of the platform is a plank that looks to the reduction of representation from the South in Congress and the electoral college on account of the disfranchisement of the negroes.

The National Democratic Convention will meet this week at St. Louis. Judge Parker has the largest following for the presidential nomination. Wonderful to say Ex-President Cleveland is the dark-horse of the contest. There seems to be quite a conviction that he alone can win, and that he can because he is universally regarded as "safe."

The news from the Japan-Russia war has come in fragments for three weeks, and to those who looked for the fall of Port Arthur, disappointing. The Japanese have gained rather than lost ground, and the general impression is that Kuropatkin will not undertake to relieve Port Arthur. It seems to be conceded that in equipment and fighting power Kuroki surpasses him, and he is, therefore, waiting for reinforcements. The rainy season has set in, and it is the general opinion that this will interfere with the operations. Marching will be more difficult and sickness will increase. The Japanese are at points within ten miles of Port Arthur, and there is every reason to believe that they will lose as little time as possible making a decisive assault upon the great fortress. The operations by sea have not been important. The Russian ships have demonstrated that they can get out of Port Arthur, and having done so the Japanese caught them, sinking one and injuring another. The Vladivostock squadron has been quite active, but its activity has of late been limited to efforts to avoid the Japanese fleet. Beyond sinking several transports and one or two steamers it has little to its credit. In the European capitals there are fresh rumors of negotiations for peace.

Normal and Collegiate Institute, Asheville, N. C.

Commencement week began with the baccalaureate sermon by the President, Dr. Lawrence, preached before a large audience in the beautiful new chapel, from the text: "This is the will of God, even your sanctification."—I Thess. 4:3. On Monday evening the annual concert took place before a large and appreciative audience, which overflowed into the spacious school annex. The exercises were exceedingly creditable to both pupils and teachers. The graduating exercises on Tuesday evening were fully up to the highest standard of previous years, and were heartily enjoyed by friends and patrons. There were graduated from the several departments forty-nine young women, every one of them professing Christians, and it is a matter of profound thankfulness that there never has been graduated from the teachers' department a single pupil who was not a professing Christian, and the work which they are doing as teachers in this vast mountain region is one of the most interesting chapters in the story of Home Mission work.

THOMAS LAWRENCE.

SUMMER SCHOOL.

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STATEMENT

Rossia Insurance Company of St. Petersburg, Russia.

Condition December 31st, 1903, as Shown by Statement Filed.

United States Deposit	$561,000.00
ASSETS.	
Book Value of Bonds and Stocks	564,000.00
Total admitted assets	564,000.00
LIABILITIES.	
Capital Deposits	564,000.00

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STATE OF NORTH CAROLINA,

Insurance Department,
Raleigh, March 23, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Rossia Insurance Company, of St. Petersburg, Russia, filed with this Department, showing the condition of said Company on the 31st day of December, 1903. Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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The Recorder in the Graham Family.

Accept thanks for the picture of the editors of the Biblical Recorder. I have personally known them all. As a scholar in Mrs. French's school for girls, I made Mr. Meredith's acquaintance. I think he lectured to the highest classes, but may be mistaken. He visited the school occasionally. I had not then reached "baker," and did not come under his instruction. I have known all the agents from Elias Dodson to Brother Farmer. Heard many of the jokes "first hand" concerning his zeal in advocating its claims. Mr. Meredith was my mother's pastor in New Bern at the time of her marriage, and performed the ceremony. The Recorder, or its predecessor, the Interpreter, came into the family before I did, and continued to come as long as mother maintained a home. She sent it to her five boys in the army. When I took the picture of a young lady from my pocket as I lay wounded under a tree, July 3, 1863, at Gettysburg, I got the picture from beside the Recorder.

W. A. GRAHAM.

Machpelah, N. C., June 28, 1904.

Neuse Union.

The next Union in the Neuse Association convenes with the Trenton church, July 29-31, 1904.

PROGRAM

Friday, 8.15 p. m.—Introductory sermon. W. P. Campbell.

9.00 p. m.—Organization.

Saturday, 9.30 a. m.—Devotional exercises.

10.00 a. m—Reports from churches.

10.30 a. m.—What is Regeneration and its effect upon, or in, the human mind? T. H. King, J. B. Jackson, G. N. Cowan.

11.30 a. m.—A human life surrendered to God, and the use He makes of it in the accomplishment of His purpose in the world. W. P. Campbell, G. E. Lineberry, W. F. Fry.

2.30 p. m.—Devotional exercises.

3.00 p. m.—Does honesty in belief and practice satisfy God's requirements? S. W. Oldham, W. L. Bilbro, J. W. Nobles.

8.00 p. m.—Devotional exercises.

8.30 p. m.—The Bible way of celebrating the Lord's supper. W. F. Fry, W. L. Bilbro, G. N. Cowan.

Sunday, 9.30 a. m.—Devotional exercises.

10.00 a. m.—Sunday-school address.

11.00 a. m.—Sermon. G. N. Cowan.

3.00 p. m.—Soul winning the Christians business. A short talk by each pastor and delegate present.

Delegates coming by rail will be met at Cove, provided they notify Bro. C. C. Perry when to meet them.

COMMITTEE.

Another Name for Secretary.

We hope Dr. W. A. Clark can be induced to enter the work as a general missionary of the General Association. We so much need him in that work. Who could do a better work?—Landmark Baptist. It has been suspected all the while that the Convention busters of Arkansas merely wanted the positions. Here is the first dash.

A. L. Cox, son of Gen. W. R. Cox, was the only member of the graduating class at the University this year who took both the A. B. and the A. M. degree. His thorough preparation at the Horner Military School, Oxford, N. C., enabled him to do this.

Monday's paper report the wreck of the vessel Norge—from Norway—carrying down 709 souls 290 miles off the coast of Scotland. There were only 27 survivors.

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OLD TESTAMENT.—Ira M. Price, R. F. Harper, H. L. Willett, C. R. Jewett, J. H. Breasted.

NEW TESTAMENT.—E. D. Burton, Shailer Mathews, C. W. Votaw, E. J. Goodspeed.

THEOLOGY.—Geo. V. Stevens, (Yale) G. V. Smith.

HOMILETICS.—Franklin Johnson, H. L. Stetson (Kalamazoo).

ECCLESIASTICAL SCIOLOGY.—Charles R. Henderson.

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Yours truly, D. L. ALEXANDER, Mt. Pleasant, N. C.

$50. Reward will be paid for any skin disease ECZEMA, PILES, BLOOD POISON, PIMPLES, RING WORM, etc., which the new Radium remedy—EC-ZINE, will not cure promptly. Send today for a FREE treatment, sufficient to cure any ordinary case.

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CHARLES D. McIVER, President, GREENSBORO, N. C.

STATEMENT

Western Assurance Company,

OF TORONTO, CANADA.

Condition December 31, 1903, as Shown by Statement Filed.

Amount Ledger assets Dec. 31st, previous year, $2,323,174.74.

Income—From policy-holders, $2,601,651.88; miscellaneous, $74,942.63; Total, $2,676,594.51.

Disbursements—To policy-holders, $1,522,875.88; miscellaneous, $1,032,527.30; total, $2,555,403.18.

Fire Risks—Written or renewed during year, $260,047,277.00. In force, $229,977,717.00.

Marine and Inland Risks—Written or renewed during year, $75,824,082. In force, $6,840,379.00.

ASSETS.

Mortgage Loans on Real Estate	$20,000.00
Book Value of Bonds and Stocks	1,805,488.86
Cash in Home Office and deposited in Banks	143,912.88
Agent's balances, representing business written subsequent to October 1, 1903	431,171.98
Agents' balances, representing business written prior to October 1, 1903	11,965.34
Bills receivable, not matured taken for marine and inland risks	21,621.85
Bills receivable, taken for fire risks	10,205.16
Total	2,444,366.07
Less Assets, not admitted	51,552.97
Total admitted Assets	2,392,813.10

LIABILITIES.

Losses and claims unpaid	$131,997.53
Unearned Premiums	1,476,007.77
Total Liabilities as to Policy-holders	1,608,005.30
Capital Deposits	201,000.00
Surplus	583,807.80
Total liabilities	2,392,813.10

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $1,999,588.00; premiums received, $25,905.18.
Losses incurred—Fire, $21,784.00; paid, $18,093.39.
Losses now unpaid, $2,969.32.
President, Hon. Geo. A. Cox; Secretary, C. C. Foster.
Home Office, No. 22 Wellington St. East, Toronto, Canada.
General Agent for service, W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina, W. W. Smith, Raleigh, N. C.

State of North Carolina,
Insurance Department,
Raleigh, February 15, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Western Assurance Company, of Toronto, Canada, filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

When writing advertisers please mention this paper.

From One Old Friend to Another.

Dear Recorder:—You ask me to take up my pen and send you a letter. Well, what about?

Yes, I passed by not "through" Raleigh on my return from the commencement exercises of the University of North Carolina. I wanted to pass through and see my old friends there, but my ticket would not allow any stop over, and so I had to content myself by standing on the platform and looking around at those getting on and off the trains. I did not know that you kept a reporter there. I went to Chapel Hill to attend the reunion of the class of 1854, which my oldest son had invited to be his guests on the 50th anniversary of their graduation. We were just 60 in number then. There are only 13 of the 60 living on earth now. How many are living in heaven I know not. Every member of the class but one was in the Confederate Army, and many of them fell on the battle field or died of wounds received in battle.

The oldest member of the class, Capt. Wm. H. Thompson, is now living in Decatur, Ga., at the advanced age of 75; the youngest, Capt. James A. Wright, of Wilmington, was killed in a charge upon the Federal breastworks in battle around Richmond. The next to the youngest is the writer of this letter. The class gave the Confederacy 59 soldiers who were among the first to offer their services to their country, and who filled every position from private to Brigadier General. Two of them (Major Englehard and Col. W. L. Saunders) afterwards became Secretaries of State, and both died in office. Four after leaving college became ministers of the Gospel, viz., Rev. Dr. Theophilus Moore, of Florida (Methodist Presiding Elder); Rev. Dr. Wm. R. Wetmore, of Lincolnton (Episcopalian); Rev. Dr. Theodore Whitfield (Baptist), and the writer, the first and the last both living and still in the harness.

Of the thirteen who are left only three were present at the re-union. The others wrote loving letters to the old boys, telling why they could not come. It was very gratifying to all of us to hear from these letters that nearly all of them expressed a lively hope of a reunion in "a better country."

And you, dear Recorder, are soon to enter upon your 70th year of existence. This reminds me that our birth days are not so very far apart. You were born in 1835, and I in 1836. We both began our existence in the latter part of Andrew Jackson's administrations and we have lived under Presidents Martin Van Buren, Wm. Henry Harrison, John Tyler, James K. Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln, Jefferson Davis, Andrew Johnson, Ulysses S. Grant, Rutherford B. Hayes, James A. Garfield, Chester A. Arthur, Grover Cleveland, Benjamin Harrison, William McKinley and Theodore Roosevelt. The boys of to-day think we have been here a long time. Only five of the twenty-five Presidents of this great country had passed out of office before we were born, yet you look younger to-day than you did when I first knew you, and you say yourself that I am "as young and happy-hearted as ever." Perhaps you were joking. You know you do joke sometimes, and the brethren take you to be in earnest.

Though we were born so near together, Recorder, there was a vast difference in our manner of coming into the world. You sprang into being a full grown man able to take care of yourself under all circumstances, while I was a puny, helpless infant, and while you were traveling all over the country exhorting and instructing the brethren and bringing them good news from every quarter of the globe where white men could go, I was squalling in a cradle, taking catnip tea and other nostrums to ease the pains of infancy and give my father and mother a little chance to rest.

Although we both lived in the same State, I knew nothing about you till I was fifteen or more years old. My first recollection of meeting you and hearing of your constituency was during a vacation when I visited the family of Col. S. S. Biddle at their summer home in Wake County. He told me this had been the home of Rev. Thos. Meredith, and that here was published the Biblical Recorder. The family had a great deal to say in your praise and in praise of Wake Forest College and other institutions that you advocated. It was here, I believe, that Deacon Alford lived with the Meredithes, and learned to set Greek type, the editor's daughters helping him in the type setting. Get him to write out the difficulties encountered in getting you transportation to your readers in those days. I think it would be an inspiration to your young editor to visit the home in the country where Meredith lived and take Deacon Alford along with him. I met you occasionally in other homes after this, but I had very little interest in you as a friend till about the year 1858 or '59, when I discovered that you and the Foreign Mission Journal were both very dear friends of a certain young lady in Pitt County, whom I greatly admired, and for her sake I began to cultivate a more intimate acquaintance with you both. On October 30, 1859, I became a Baptist and have been regularly reading you ever since; but you didn't teach me my letters nor start me to reading as some of your subscribers say you did for them.

You and I were the best and most intimate of friends during all my early ministry which began December 18, 1859. We worked together as brothers in perfect accord during the war, and had the same business office in Raleigh when Sherman's men pied your type and destroyed the contents of my desk containing letters and reports from chaplains, colporteurs and missionaries.

We have been strong friends and co-laborers in pastoral, Sunday-school and mission work.

Sometimes of late years we have not agreed on some points as thoroughly as of yore and you have said some things about my alma mater and other State institutions which I thought ugly and uncalled for, but now I believe we are in full accord along these lines, in practice, if not in theory, and I bid you God speed in all your noble defence of the right and true.

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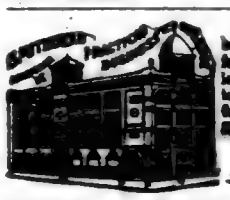
If you are addicted to these habits you think you will quit it. You won't; you can't unaided, but you can be cured and restored to your former health and vigor without pain or the loss of an hour from business at a moderate cost. The medicine builds up your health, restores the nervous system to its normal condition; you feel like a different person from the beginning of treatment, LEAVING OFF THE OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovington, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

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SPECIAL TEN-DAY COACH EXCURSION TO THE WORLD'S FAIR VIA SEABOARD AIR LINE RAILWAY.

Every Tuesday and Thursday in June.

On account of the World's Fair at St. Louis, Mo., the Seaboard, in connection with the C. & O. via Richmond, and N. & W. via Petersburg, also via Atlanta and N. C. & St. L., will sell roundtrip tickets to St. Louis. Limit, 10 days from date of sale.

Fare from Raleigh via Richmond or Petersburg, $18.50. Via Atlanta, $20.80. Leave Raleigh 1.25 a. m., arrive Richmond 6.35 a. m. Leave Richmond 2.00 p. m., arrive St. Louis next evening 6.45.

Leave Raleigh 11.50, arrive Richmond 4.55 p. m. Leave Richmond 10.30 p. m., arrive St. Louis second morning 7.30.

Leave Raleigh 4.00 a. m., arrive Atlanta 3.55 p. m. Leave Atlanta 4.30 p. m., arrive St. Louis next afternoon 1.35. Leave Raleigh 7.35 p. m., arrive Atlanta 7.50 a. m. Leave Atlanta 8.25 a. m., arrive St. Louis next morning 7.08.

For further information apply to C. H. GATTIS, C. P. & T. A., Raleigh, N. C.

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Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 37

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Obituaries.

From the Other Side of the Gates of Pearl.

(Written by an English girl eighteen years old.)

"Oh what do you think the angels say?"
Said the children up in heaven;
"There's a dear little girl coming home to-day,
She's almost ready to fly away
From the earth we used to live in;
Let's go and open the Gates of Pearl,
Open them wide, for the new little girl,"
Said the children up in heaven.

"God wanted her here, where His little ones meet,"
Said the children up in heaven;
"She shall play with us in the Golden Street,
She had grown too fair, she had grown too sweet
For the earth we used to live in;
She needed the sunshine, this dear little girl
That gilds this side of the Gates of Pearl,"
Said the children up in heaven.

"So the King called down from the angel's dome,"
Said the children up in heaven,
"'My little darling, arise and come
To the place prepared in thy Father's home,
The home my children live in.'
"Let's go and watch at the Gates of Pearl
Ready to welcome the new little girl,"
Said the children up in heaven.

"Far down on the earth, do you hear them weep?"
Said the children up in heaven,
"For the dear little girl has gone to sleep,
The shadows fall, and the night clouds weep
O'er the earth we used to live in;
But we'll go and open the Gates of Pearl!
Oh! why do they weep for their dear little girl?"
Said the children up in heaven.

"Fly with her quickly, oh angels dear,"
Said the children up in heaven.
"See—she is coming! Look there! Look there!
At the jasper light on her sunny hair
Where the veiling clouds are riven!
Ah! hush, hush, hush, all the swift wings furl
For the King Himself, at the Gates of Pearl,
Is taking her hand, dear, tired little girl,
And leading her into heaven!"

BOONE.—Mrs. Sarah Catharine Boone, wife of Stephen Boone, of Concord Baptist Church, departed this life December 8, 1903, aged 68 years, one month and six days.

Sister Boone (nee Herring) professed religion in early life and was baptized by Elder George Pennell, of New Hanover (now Sampson County), when she was yet a girl. For many years she has been a member of Concord church and a faithful attendant at all its services except when prevented by sickness. She leaves an aged husband, one son and several grand-children. She was the aunt of David W. Herring, missionary to China, and mother of Deacon James C. Boone, of Concord church.

Quiet, industrious and unobtrusive in her ways, she took delight in the services of her church and loved to entertain God's ministers in her home. She will be sadly missed by all who knew her. N. B. C.

UNDERWOOD.—On the 14th of May little Rosa Underwood fell asleep in Jesus and left many relatives and sympathetic friends to mourn her departure.

Her parents had both preceded her to the glory land. She and her two sisters, Misses Lillie and Katie, lived with their aunt, Miss C. C. Lilly, at Mount Gilead. Her sister Kate attended the University for Women last year until called home on account of Rosa's illness. The end came peacefully and quietly. She had been a long sufferer, but she bore her sufferings so patiently—so much like one whose faith is unshaken in a God of love.

She professed faith in God about three years ago, but had not joined any church. Her mother was a member of the M. E. Church.

She was an unusually bright child of fourteen summers. Prof. Skein, her teacher, says she was one of the brightest girls he ever saw in mathematics.

The funeral services were conducted by the writer in the presence of a large congregation at Bethel Baptist Church on Sunday evening, the 15th of May. Her remains were laid to rest in Bethel Church cemetery to await the trumpet of God and the splendor of the crowning day. We commend the bereaved to God. K. C. E.

BROWN.—On June 5, 1904, Bro. William Thomas Brown, in his 70th year, after an illness of a few days of pneumonia, passed away from the membership of Mt. Tabor Baptist Church to the fellowship of the saints above. For several years he was a faithful and consistent member of this church. His funeral was conducted by his pastor at his home in the presence of a large audience of relatives and friends who had assembled to pay a loving tribute to his memory. The body was laid to rest in the family burying ground at his home.

Brother Brown was twice married—first to Miss Dunning, by whom he leaves two children, Mrs. J. P. Holloman and Mr. W. D. Brow, of Rich Square. His second wife, who was Miss Ida Magget, survives him with three children—Thomas, Bessie and Archie.

Brother Brown was a kind and devoted husband, a loving and indulgent father, a true and loyal friend, a kind and obliging neighbor, and honored and beloved citizen. Our loss is his gain. His death is a sad affliction to his family and community, but he has left us the precious legacy of his memory.

"Though cast down we are not forsaken,
Though afflicted not alone,
Thou didst give and thou hast taken,
Blessed Lord, thy will be done."

The deceased left many relatives and friends who will fondly cherish his memory until we meet again some sweet day.

"Yet must we part, and parting weep;
What else hath earth for us in store?
These farewell pangs, how sharp and deep;
These farewell words, how said and sore;

"Yet we shall meet again in peace
To sing the songs of festal joy,
Where none shall bid our gladness cease,
And none our fellowship destroy.

"There hand to hand firm linked at last,
And heart to heart enfolded all;
We'll smile upon the troubled past
And wonder why we wept at all.

A. T. HOWELL.

Resolutions of Respect.

It is with sadness we chronicle the death of Bro. Jacob Dixon, who departed this life April 18, 1904. He was born in Virginia and spent the early part of his life in his native State. He became a Christian and a Baptist before he left Virginia. Several years before his death he moved to North Carolina and transferred his membership to Mount Herman Baptist Church and was a consistent member of the same until a few months before he died, when he transferred his name to Mount Calvary, having moved near the church.

He was a kind husband, an affectionate father, a good neighbor, a faithful church member, and was held in high esteem by all who knew him. Therefore be it

Resolved 1. That we in this sore bereavement humbly submit to the will of our Father, who doeth all things well, and our prayer is, that all the members of our church may be as faithful as was he.

2. That we tender our sympathy to the bereaved family in this their State. He became a Christian and commend them to the care of a gracious heavenly Father.

3. That these resolutions be placed on the church record and that a copy be sent to Webster's Weekly, Piedmont Messenger, North Carolina Baptist and Biblical Recorder for publication.

T. S. DALLAS,
THOMAS MITCHELL,
WILLIAM SETTLE, JR.,
F. H. JONES,
Committe.

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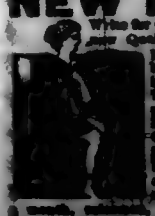
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IMPORTANT CHANGE IN SEABOARD AIR LINE SCHEDULE.

Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.35 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.30 p. m., leave 7.35 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 27 to No. 43.

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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the character ✝ on your label. If it is not there, we shall feel at liberty to send the RECORDER indefinitely, expecting you to pay for it.

Acknowledgments.

July 6, 1904.

State Missions.—Lisbon, $1.64; New Hope, Central, 3.50; W. M. S., Graham, 5.10; So. River Mission field, .23; W. M. S., Pittsboro, 1.60; Liberty Hill, Montgomery, 1.76; Magnolia, 2.40; Olive Branch, Mt. Zion (Asso.), 4.00; Dan Valley, 5.00; Shooting Creek, 2.00; W. M. S., Cashie, 5.00; Tyson's Creek, Sandy Creek, 2.00; Mt. Carmel, W. Chowan, 1.70; Chas. E. Hair, .50; Corinth, .82; Cool Springs, 1.21; Beulah, .60; Dillsboro, 5.00. Total this week, $44.06. Previously reported, $5,107.31. Total this year, $5,151.37.

Foreign Missions.—Libson, 3.47; So. River Mission field, .25; W. M. S., First, High Point, 12.50; W. M. S., Bethany, 1.50; Canton, Stanley, 2.00; W. M. S., Cashie, 10.00; Mt. Carmel, W. Chowan, 9.30; Beulah, .60; Dillsboro, 5.00. Total this week, $44.62. Previously reported, $9,636.80. Total this year, $9,681.42.

Home Missions.—So. River Mission field, $.25; Grassy Creek, Flat River, 5.00; Garner, 2.47; W. M. S., Pittsboro, (self-denial), 11.00; Canton, 2.00; Beulah, .60. Total this week, $21.32. Previously reported, $5,023.08. Total this year, $5,044.40.

Education.—So. River Mission field, $.25; Hillsboro, 6.31; Scotland Neck, 25.00; Clement, Beulah, 8.00; Dillsboro, 1.00. Total this week, $40.56. Previously reported, $929.76. Total this year, $970.32.

Sunday-school and Colportage.—S. S. Elizabeth, .881; Sloam, 1.25; S. S., Elon, 2.70; S. S., Chestnut Hill, Salisbury, 1.35; S. S., Whiteville, 2.50; S. S., Chowan, 3.00; Sharon, Cedar Creek, 2.00; Green Springs, Cedar Creek, 1.45; Mossy Hill, So. River, 1.25; Antioch, So. River, 2.00; S. S., Gardners, 2.00; S. S., Warrenton, 5.25; Sandy Plains, 1.59; Sale of books by Colporteurs, 12.33; S. S., Smyrna, .35; S. S., Edenton, 2.39; S. S., Hickory, 1.30; Mt. Lebanon, .75; Sale of books by Colporteurs, 18.50; S. S., Dawson's, .80; S. S., Bethel, 1.00; S. S., Pinev Grove, .35; S. S., Sandy Grove, 1.03. Total this week, $65.95. Previously reported, $300.04. Total this year, $365.99.

Ministerial Relief.—Cedar Rock, Tar River, $.53; Olive Branch, Mt. Zion, 3.00; Poplar Surings, 3.16; Holly Springs, Little River, 2.08; Clement, Beulah, 2.50; W. M. S., Clayton, 3.30; Old Fields, Ashe, 2.10. Total this week, $16.67. Previously reported, $552.08. Total this year, $568.75.

Yates College.—Lystra, Mt. Zion, $15.00. Previously reported, $277.95. Total this year, $292.95.

Total reported for all objects this week $248.18

Previously reported for all objects 21,822.92

Total reported for all objects this year 22,071.10

WALTERS DURHAM,
Treas. Baptist State Con.

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Prof. John E. Ray, principal of the D. D. and B. Institute, Raleigh, N. C., together with Mrs. Ray, will personally conduct a party to the World's Fair, St. Louis, Mo., July 18th. Arrangement has been made for a special Pullman sleeping car for this occasion which will be handled through from Raleigh to St. Louis. All hotel accommodations, etc., will be looked after by Prof. Ray, and parties desiring to take advantage of this opportunity to see the World's Fair can get further information by applying to Prof. Ray, or C. H. Gattis, C. P. & T. A., and Z. P. Smith, T. P. A., Raleigh, N. C.

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STATEMENT
Commercial Union Assurance Co., LDT.,
OF GREAT BRITAIN.

Condition December 31, 1903, as Shown by Statement Filed.

Amount Ledger Assets Dec. 31st previous year, $3,780,713.39.

Income—From Policy-holders, $3,023,983.69; miscellaneous, $133,132.20; Total, $3,157,115.89.

Disbursements—To Policy-holders, $1,647,608.61; Miscellaneous, $1,205,466.29; total, $2,853,074.90.

Fire Risks—Written or renewed during year, $336,037,564.00; in force, $397,124,665.00.

Marine and Inland Risks—Written or renewed during year, $98,454,640.00; In force, $4,594,321.00.

Perpetual Risks—Written or renewed during year, $255,600.00; In force, $5,545,545.95.

ASSETS.

Value of Real Estate (less amount of encumberances)	$888,148.69
Mortgage loans on Real Estate	112,000.00
Value of Bonds and Stocks	2,218,693.75
Cash in Home Office and deposited in Banks	452,524.46
Agent's balances, representing business written subsequent to October 1, 1903	598,502.88
Agents' balances, representing business written prior to October 1, 1903	12,194.31
Bills receivable not matured, taken from for marine and inland risks	3,242.58
Interest and Rents due and accrued	12,235.89
Bills receivable taken for fire risks	3,049.87
All other Assets, detailed in statement	6,353.79
Total	4,306,946.22
Less Assets, not admitted	12,194.31
Total admitted Assets	4,294,751.91

LIABILITIES.

Losses and claims unpaid	$352,865.82
Unearned Premiums	2,333,856.09
All other Liabilities as detailed in statement	215,181.13
Total Liabilities as to Policy holders	2,901,903.04
Capital Deposits	200,000.00
Surplus	1,192,848.87
Total Liabilities	4,294,751.91

BUSINESS IN NORTH CAROLINA IN 1903.

Fire Risks written, $3,714,366.00; premiums received, $20,980.84.
Losses incurred—Fire, $8,164.61; paid, $10,625.18.
Losses now unpaid, $1,570.00.
A. H. Wray, Manager, U. S. Branch.
U. S. Office, Corner Pine and William Streets, New York, N. Y.
General Agent for Service, W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina, managed from New York Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, Feb. 15, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Commercial Union Assurance Company, of England, filed with this Department, showing the condition of said company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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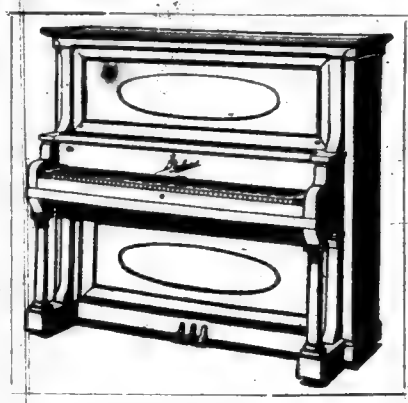
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It discusses the vital relationship of baptism to the Christian profession It does not assume that one cannot be a Christian without baptism, but it asks if he can be the best Christian.

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JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 2.

RALEIGH, N. C., WEDNESDAY, JULY 13, 1904.

IN BEHALF OF SWEET REASONABLENESS.

Dogmaticalness of any variety is to be abhorred. It is well to have verities, standards, unshakable convictions of your own; but one of these convictions should be that the other man has equal right with you to hold verities, standards and unshakable convictions precisely contrary to yours. This is only another way of saying that a man should be modest, should not assume that he has a monoply of rightness or of wisdom, should not suspect himself of infallibility.

This is involved in the Baptist doctrine of liberty—even religious liberty. We deny the right of Church or State to bind opinion because we hold that each man must be free to have his own opinions.

We believe in dogmas. We all do. We all have creeds. One's faith must be precious to him. But it is no more necessary to be dogmatic than it is to be bigoted. One can suffer his brother to have dogmas of his own and one can suspect the creed of another without in the least compromising himself. Reasonableness is the word for the man that would be a man.

Our doctrine is that no one is infallible, including the Pope and not excepting the latest dictator to rise up in the Baptist ranks and declare that you are a heretic and he and his are the true and beautiful.

* * *

We have lately come into possession of a memorable illustration, having seen it coming months ago and waited for it until now. We refer to the action of a political party at St. Louis. It once declared that 16 to 1 was right and patriotic, and nothing else was. You remember! If you did not believe in 16 to 1, you were not a friend of the people. It did actually happen that a certain citizen expressed a desire to be elected delegate to a convention. "Do you believe in 16 to 1?" inquired one of the leaders. "Yes," said the candidate, "but I am not a fool about it." "Very well," said the leader, "you cannot be a delegate; we do not want you unless you are a fool about 16 to 1." Now no one is a fool about 16 to 1.

That has passed. Yes, and this is the point.

We all confess that we were wrong; 16 to 1 would have done much harm. The gold standard has proved itself. And in doing so it has proved that political platforms are not infallible, and that partisans should not be dogmatic.

We have rejected the infallibility of the Pope. Let us now reject the infallibility of the Party.

It will not hurt the Party. It will help it. Parties represent people; and when people find themselves bound to represent parties, the cart is before the horse; and there will be no progress for the cart. Dogmaticalness splits parties, makes factions, breeds defeat, hastens the progress up salt river, and makes for no other progress whatever.

One can be loyal to his party without denying himself the divine right of opinion. One can be a good partisan without embracing the dogma of the infallibility of the party. One can serve his party better and his country better by thinking for himself and speaking for himself than he can by letting the party think for him and speak for him. That is, unless he needs a guardian. A Party can hold together without expelling every man that questions its infallibility and reserves to himself the right to do what seems to him right.

* * *

There is no room for bitterness amongst men. Whatever makes for bitterness, that is opposed to the peace on earth which the angels proclaimed in the hour of the Savior's birth. Strength is not bitter. The strong man does not hate. Bitterness is the manifestation of weakness. No one that has a good argument ever uses abuse to win his point. The strong man is calm; the strong cause rides the opposition as a strong ship rides the storm—smoothly. The other man is wrong. His party is wrong. You are right. Very well. Is that reason why you should hate him and denounce him? Is that the way to make a nation? Is that the way to serve a cause? Remember he does not think he is wrong. To be sure, there is another side. Very probably his motives are as good as yours. At any rate you will do well to do unto him as you would have him do unto you—being a Christian.

* * *

We hope that the spirit of freedom will have free course in North Carolina this year; that men will oppose one another strongly and with all their might; but that they will be respectful, considerate, bearing toward one another that respect which every man deserves and which every man desires. There is no hope for democracy save in the free expression of opinion. If courts have no right to suppress newspaper opinions, certainly newspapers have no right to quench personal opinions. If courts have no right to punish for the expression of opinion by depriving men of property, newspaprs have no right to punish for same offense by depriving them of that which is more than property—their peace of mind and their standings in the community.

THE MISSION OF THE CHURCH.

BISHOP SIMPSON.

The Church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer! She must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally on all surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and, like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned and equipped for the moral renovation of the world.

THE MAN IN THE MOON SAW—

Members of Baptist churches apologizing for Bible doctrine.

Christian homes where dancing is encouraged.

Stingy members hindering the work of their churches.

Brethren whose morals were so loose, that they were heard to rattle.

Able-bodied church members who rarely ever attend religious service.

Good material for deacons spoiled by ordaining to the Gospel ministry.

Sunday-schools languishing because church members did not attend.

Members of the choir who thought that the pastor knew little about the music to be used.

The Chicago News is responsible for the following:

"Captain," said the cabin boy, "is a thing lost when you know where it is?"

"No, you fool," answered the captain, who, being a wise man, abhorred frivolous questions.

"Well, sir, your silver tea pot is at the bottom of the sea."

Exit cabin boy.

Willing hands will not remain long idle, if wedded to thoughtful hearts and observant eyes.—H. W. Little.

THE VIOLETS.

In a shady spot, by a running brook,
All the glad summer, sweet violets grew;
Fragrant the odor they shed through the nook,
Matchless their beauty though modest their hue.

But winter came and the brook was hushed;
By feet of Frost the flowers were crushed,
And the Snow-sprites sifted their burden down
On the beautiful violet's purple crown.

Bound in the grasp of the Frost,
Buried and yet not lost,
Waited the sleeping flowers.
At last through thicket and shade,
The quick'ning sunlight strayed,
Bringing the radiant hours.

Then out of the pregnant earth
Rare beauty was born again.
The Violet's second birth
Evoked a gladder refrain.
The carol of birds and the buzzing of bees,
The musical murmur of forest trees,
The ceaseless humming of insect life—
All songs with which the summer is rife—
Blended to swell this glad refrain,
Sung when the flowers were born again.

And so for the friends who sicken and die,
For the precious germs of love that lie
Under the heavy sod;
Sunshine and summer and love await,
A happier life, and a grander fate,
In the radiant realms with God.

—W. S. Apsey.

JAPAN, THE HIGH PRIESTESS OF PATRIOTISM (JOHN FOX, JUNIOR.)

And then the stories I heard of the devotion and sacrifice of the people who are left at home! The women let their hair go undressed once a month that they may contribute per month the price of the dressing—five sen. A gentleman discovered that every servant in his household, from butler down, was contributing a certain amount of his wages each month, and in consequence offered to raise wages just the amount each servant was giving away. The answer was:

"Sir, we cannot allow that; it is an honor for us to give, and it would be you who would be doing our duty for us to Japan."

A Japanese lady apologized profusely for being late at dinner. She had been to the station to see her son off for the front, where already were three of her sons.

Said another straightway:

"How fortunate to be able to give four sons to Japan."

In a tea-house I saw an old woman with blackened teeth, a servant, who bore herself proudly, and who, too, was honored because she had sent four sons to the Yalu. Hundreds and thousands of families are denying themselves one meal a day that they may give more to their country. And one rich merchant, who has already given 100,000 yen, has himself cut off one meal, and declares that he will live on one the rest of his life for the sake of Japan.

There is a war play on the boards of one theatre. The heroine, a wife, says that her unborn child in a crisis like this must be a man-child, and that he shall be reared a soldier. To provide means, she will herself, if necessary, go to the yoshiwara.

On every gateway is posted a red slab where a man has gone to the war, marked "Gone to the front"—to the supplanted with a black one—"Bravery forever"—should he be brought home dead. And when he is brought home dead his body is received at the station by his kin with proud faces and no tears. The Roman mother has come back to earth again, and it is the Japanese mother who makes Japan the high priestess of patriotism among the nations of the world.—From "The Trail of the Saxons," by John Fox, Jr., in the June Scribner's.

The two main pillars of Christ's religion are the depth of sin and the height of righteousness.—Thomas Adams.

Co-operation in North Carolina for Nine Years.

BY J. A. WHITTED,
General Secretary of the Colored Baptists.

The Conventional year which closes with the month of October brings to an end the nine years of co-operation as carried on with the American Baptist Home Mission Society, the Southern Baptist Convention, the Baptist State Convention of North Carolina, and the Educational and Missionary Convention of North Carolina.

We give below a slight review of the work for the nine years.

FINANCIAL.

It is evident to every one who knew anything of the previous condition of the colored Baptists of North Carolina, and of their present condition, financially, that almost a revolution has taken place. Instead of the pitiful sum of two and three hundred dollars annually, there is not a single year, as the reports will show, that there have not been upwards of twenty-five hundred dollars realized since the co-operation began. Including State and Foreign Missions, and Ministerial Education, there have been raised in the nine years, twenty-seven thousand dollars, as compared with twenty-five hundred in the same length of time, this shows quite a contrast. Similar results are not only seen in the amounts coming up to the Convention, but in all the churches, associations, and similar organizations. Two of the associations have so improved that they raise upward of two thousand dollars annually. We do not give full credit to the work of co-operation, but this has had much to do with these results. Not only in the amounts, but the manner of giving has largely improved. Systematic giving is one of the things our missionaries have tried to impress upon our people. We are quite far from perfection, but we can report progress.

EDUCATIONAL.

The primary object, as every one knows, who has studied the plan, was to lift up the ministry, and the church leaders through the Institute work. In no other way has the plan been more successful. In the nine years there have been held in the different sections of the State four hundred and fifty New Era Institutes. The aggregate attendance of ministers was five thousand four hundred. The subjects discussed in themselves have greatly enlightened the brethren, but it has likewise led them on in many instances in search of more knowledge. Last year there were men over fifty years of age in the Theological Department of Shaw University, who were moved as they admit, to improve themselves from the information they received in these meetings.

Better libraries have also been one of the results, and in fact, almost on every hand a better qualified pulpit.

The people who have attended these meetings demand a more intelligent pastor, where vacancies occur, and in some instances make vacancies that a better man may take place.

It is just to say, as much, if not more, good, has come to these meetings through the presence and instruction of our white brethren as their contributions in money. We do not mean by this that our colored lecturers have not contributed their share to the helpfulness of the meetings. What they could contribute, is what we had reason to expect; but many sacrifices have been made by the white pastors to come to us and help us. We cannot say why, but there is not a single instance in which their lectures have not shown that they have laid stress on the importance of doing their best.

We mean by that to emphasize, as we saw it, the peculiar pride with which they went about the work. The contributions some of our white pastors in North Carolina have made to the Institutes as they have been carried on for the past nine years will always be held in lasting remembrance, and we earnestly believe if some of them would say they would admit that they have been wonderfully benefited and encouraged by the way they were received by their colored brethren. It has certainly brought our white brethren closer to us, and we have reason to hope, that it has brought some of us at least closer to them. If nothing more had been accomplished than to bring each closer to the other, it would be worth the money expended. We still stand greatly in need of their assistance and instruction.

MORAL AND RELIGIOUS.

What we have already said gives evidence that there must necessarily follow moral and spiritual improvement, as well. So much is said these days about our moral and religious status, and we are so often painted in dark colors, it might seem that we had made no improvement; but we have. We admit we have a long ways to go, but we have come a long ways. Sentimentality in many places has given way to the practical. Many of the old class of preachers can find nothing to do for their style of presenting the word is a thing of the past. We have wondered, however, if in some respects, we were not changing too fast, and if much of the real is not passing from us, the spiritual giving way to the intellectual. We must be allowed room for some mistakes looking forward to the time when we will be what we should be.

WHAT OF OUR FUTURE.

After nine years of assistance, with the growth and development we have made, what of our future? Our friends would most naturally wish to know if we are able to stand alone. Considering the plan of work as it has been carried on considerable expenses are attached to it. With the assistance given us from our white friends, we have been able to come out, and do a little extra work. We have not been able to find out, and cannot speak for the brethren, but for ourselves we are willing to try. We have been assured that we may expect the encouragement and moral support of our white brethren, which means more to us by far, than their money. We speak of this, as we speak of the race in general, their greatest need is the opportunity.

There is one thing we wish to emphasize. Whether we ever receive a cent in money from our white brethren we wish them to come to our meetings and our pulpits. Our people need them and will give them the same welcome they have always given them. It must be admitted that we seem to be going from each other, and it cannot but be harmful to both. If in no other way our white brother must admit he gets the benefit which comes to one by helping his fellow, and that benefit is the greatest benefit this life can bestow. To understand the best people of our race will be to bring about sympathy and encouragement the colored people so much need at this time. All our white brethren who look at it rightly feel that they owe us a debt, and in no better way can it be paid than by bringing themselves closer to us, and helping us to get closer to them, especially in Christian work.

Whatever the future may bring, it is just and right to say that the sacrifices which have been made for us, in the past nine years will be held in lasting remembrance, and gratitude, by the colored Baptists of North Carolina.

That $1,000 Offer; Reply by Western Recorder.

Our North Carolina preacher who claimed to have found passages in Greek where baptizo means sprinkle or pour, and cited a passage each from Hippocrates and from Homer, makes an elaborate reply, in his church paper, to our editorial on the subject. This reply is funnier than his first article. He objects to our calling the Holy Spirit "it," a thing we do not do. We called "gift" "it." This preacher would do well to study English grammar as well as Greek.

Our suggestion was, in case of disagreement as to the meaning of baptizo in any given passage, that the passage be referred, without note or comment, to professors of Greek, to be agreed upon, with a request that they translate it: their translation to be final. On this our preacher says: "How safe! Would he agree upon a Pedobaptist professor? Hardly. Would the man producing the passage agree upon a Baptist professor? Not much?" And so he thinks no agreement could be reached.

Now this preacher can speak for himself, but he cannot speak for us. He avows that he would insist on packing the jury so as to get a verdict, but he has no right to charge such a purpose upon us. All we want is that the passages be passed upon by competent scholars, and we are perfectly willing for all of them to be Pedobaptists.

Our preacher assays to criticise and correct (?) our logic. We put his argument on the baptism of the Holy Spirit into a syllogism as follows:

The gift of the Spirit is a baptism.

The gift of the Spirit is a pouring.

Therefore pouring is baptism.

He says: "Here is the proper form of this syllogism: The gift of the Spirit, in this instance, is a baptism; the gift of the Spirit, in this instance, is a pouring; therefore baptism, in this instance, is a pouring: which is perfectly valid and sufficient."

Our preacher needs to study logic as well as Greek and English grammar. Inserting "in this instance," does not help his case at all. As well say: Christ, in this instance, is a rock; Christ, in this instance, is a vine; therefore a rock, in this instance, is a vine. He claims that calling Christ a rock and a vine is figurative, while the gift of the Spirit at Pentecost was a literal baptism and a literal pouring, and so the two must be the same. But making it literal does not help the case any, even were it admitted. For instance: A boy runs; a boy sleeps; therefore sleeping is running. Here it is all literal—a literal boy literally runs and a literal boy literally sleeps, and yet sleeping is not running. We put the preacher's syllogism in general terms: M is P. M. is S. Therefore S is P. That syllogism is not valid, no matter what values be given to M, P and S. The syllogism is in the third figure and the only valid words in that figure are: Darapti, Disamis, Datisi, Felapton, Bokardo and Ferison; and such a syllogism is in neither of these.

But of course it is figurative to speak of pouring the Holy Spirit. He is neither a liquid nor a powder to be literally poured; and the idea is grotesque. Besides, it should be noted that it was the people who were "baptized," while it was the Spirit that was "poured." If in this passage baptizo means pour, then it was the Spirit who was baptized; and that is absurd. But our preacher insists that in the passages cited from Hippocrates and Homer, respectively, the word baptizo does occur. Here, then, is a square issue. We deny that the word baptizo is in those passages. So the Western Recorder itself hereby offers this preacher a reward of $100 if he will prove that baptizo is in those passages. We furthermore agree, in case, on producing the Greek texts, he and the editor differ as to whether baptizo be in those passages, that we will select a Presbyterian scholar of recognized attainment, to decide the question, and his decision shall be final. Now let our preacher produce the texts of those passages from Hippocrates and Homer. We offer him $100 reward to find baptizo there. If baptizo be there, then he will get this $100, which is entirely separate from the $1,000 offer. After getting this $100 from the Western Recorder, we can proceed to lay the passages before the Pedobaptist scholars to be agreed upon, and if they translate baptizo in either of these passages by sprinkle or pour, then he will get the $1,000 reward also. So now is his opportunity.

The Rowan Mission Field.

Dear Bro. Johnson:—Complying with your recent request, I give a brief account of mission work on what has been known as "The Rowan Mission Field."

This work was inaugurated by the Executive Committee of the South Yadkin Association in the fall of the year, 1897, when the writer of this sketch was appointed missionary with carte blanche to select preaching points and to organize churches where and when he deemed advisable, etc.

In December of that year, the missionary took a survey of the field, and selected Spencer, Faith, China Grove and Hall's X Roads as suitable preaching places at which churches might be established.

A church was at once organized at Spencer—Bro. W. P. Campbell, now the beloved pastor of Seven Springs and other churches in Lenoir County, his wife and sister Barnes—charter members. Several services were held in sister Barnes's house in which the church had been constituted. Afterwards, Smith's Hall was the place of meeting. The missionary gave a monthly morning service (all he could spare), and a weekly night service during the year 1898, by the close of which the membership had increased to about thirty-five. The rapid growth of the town and the necessity of a resident pastor being apparent, the missionary resigned there. In April following, Elder C. G. Wells was secured as pastor. The church has gone steadily forward until she is now one of the most efficient in the Association, having a house of worship and equipment worth about five thousand dollars, paying her pastor a liberal salary, and loyally sustaining all the objects of the Baptist State Convention.

In lieu of Spencer, the missionary added Chestnut Hill to his list of appointments. When he began work on the field, there were no houses of worship, and regular services were held in rooms unsuitable for protracted and revival meetings, hence the missionary prepared a tent in which to conduct such meetings, using it first at Spencer, then at Faith and other places, until houses of worship were erected, which have been built at all the places named, except Hall's X Roads, now known as Enon Baptist church.

The first sermon ever preached by a Baptist at Faith, was preached in January, 1898, by the missionary. In the summer of that year, Elder A. D. Hunter and the writer held a meeting there under the tent, when seven professed faith, were baptized, and a church organized. There are over thirty members now, having a fairly good house of worship. The writer resigned this church about two years ago, when Elder G. W. Reed became pastor.

At China Grove eight or ten members were found. No services had been held there for years, and the

church was considered dead. Some of the scattered members were gathered together and work was begun. By the faithfulness and self-sacrifice of Bro. M. M. Kirk, a good house has been built, and the cause maintained, and now there are about forty members. Three young men of this church, called of God to preach the gospel, have spent two years at Mars Hill, and will enter Wake Forest next September. The writer resigned this church last September.

The missionary began work at Chestnut Hill, January, 1899, holding services in the Academy at first. In the fall of that year, Rev. S. J. Porter and the writer, after a week's meeting under the tent, constituted the church with about thirty members. A lot had been secured and paid for, and the year after a neat house was erected and has been suitably furnished, the whole being worth twelve to fifteen hundred dollars. There has been constant growth, until there are now about one hundred members. One of these, called to the work of the ministry, exercises his gifts occasionally, and will as soon as he can, begin to make suitable preparation for his life work. The members of this church, until recently, numbering only sixty to seventy, few of whom own their homes, have themselves paid for their church property, owing now only about $150, which they hope to liquidate by September 1. They, at the same time, stand loyally by all the objects of the Convention, contributing liberally to every cause.

In August, 1901, Rev. M. E. Parrish and the writer, after a week's meeting under the tent, at Hall's X Roads, constituted six brethren and sisters into a church, under the name of Enon Baptist church. The membership now numbers eighteen. Worship is held in an academy now. In the near future a church building will be erected.

Six and a half years of missionary work on this field has added to our list five churches, whose joint membership is now over 300, and which own church property worth, at lowest estimate, $7,000, and which have furnished one minister of the gospel now ordained and in the pastorate, and four pious, talented young men called of God to preach who are preparing for their life work. One of these churches is now self-sustaining and a valuable helper for our work, while the other four are firmly established in good communities and will soon be self-supporting.

Let the good work of State Missions go forward!

J. N. STALLINGS.

Any Wife and Any Husband.

Men are pretty pliable creatures. A good many of them owe their downfall to ill-considered marriages; but as many more owe their success in a large part to their wives. When a woman marries, she has just one duty before her—to be a helpmate to her husband. She may neither be satisfied to sit at home and be taken care of, nor to go her own way and be interested in her societies, her clubs or her own exclusive matters. She and her husband are one. His interests are hers. If they expect to get anything out of life, they must get it together. Work, pleasure, pain, must be met with a common front; then there will be common progress. It is right and proper that a woman should be ambitious for her husband. Something is wrong if she is not. So when we find one who is, she presents an example worth pointing to.

It is a wise man who chooses a wife meet for him; it is a wise woman who sets out to help her husband, and a very foolish one who allows herself to be a drawback, or merely a piece of luggage to be carried along.—April Woman's Home Companion.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Watteston, N. C.

SEARCH THE SCRIPTURES.

Monday, July 18.—Isa., 34-37.
Tuesday, July 19.—Isa., 38-42.
Wednesday, July 20.—Isa., 43-46.
Thursday, July 21.—Isa., 47-51.
Friday, July 22.—Isa., 52-57.
Saturday, July 23.—Isa., 58-62.
Sunday, July 24.—Isa., 63-66.

Isaiah.

CONTENTS OF CHAPTERS XXXIV TO LXVI.

Chapter 34 foretells the avenging judgments of God upon the enemies of His people, and makes sure the fulfillment of the prophecy. Chapter 35 sets forth the joy, prosperity, holiness, peace, and safety of the kingdom of Christ. Chapters 36 and 37 (cf. 2 Kings xviii: 13—xix: 37; 2 Chron. xxxii: 1-23) give an account of the invasion of Judah by Sennacherith. Chapters 38 and 39 (cf. 2 Kings xx; 2 Chron. xxii: 24-33) treat of Hezekiah's sickness and other matters that occurred in the last fifteen years of his reign, including Isaiah's prophecy of the Babylonian captivity. In chapter 40 we have Isaiah's words of comfort spoken by prophecy to a future generation in captivity, and also prophecies concerning John the Baptist, and the beginning of the Gospel dispensation. Chapter 41 prophecies of a deliverer, who shall deliver Judah from Babylonian captivity, and of the great deliverer who shall save his people from their sins. Chapter 42 prophecies of the life, character, and work of Christ. Chapter 43 contains words of comfort to the exiled Jews in Babylon, and to the afflicted people of God in all generations. Chapters 44 is a continuation of prophetic words of comfort. We must not forget that these prophecies were spoken to generations that were to live long after Isaiah's death. Chapter 45 contains a prophecy to deliver Israel. It also calls all men to salvation. Chapter 46 prophecies the destruction of the idols of Babylon, and proclaims salvation to all his people. Chapter 47 is a prophecy of the judgment of God upon Babylon and Chaldea for their cruel treatment of his people. In chapter 48 God, through Isaiah, rebukes Israel for their obstinacy, and exhorts them to obedience. Chapter 49 sets forth the mission of Christ, which was first to the Jews, and being rejected by them, he turned to the Gentiles. Chapter 50 contains brief utterances on various subjects. Verses 1—3 rebuke the captive Jews for losing faith in God's promise of deliverance. Verses 4—9 are a continuation of the description of the humiliation and steadfastness of "the Servant of the Lord" found in chapter 49:12. The remaining verses are an exhortation to believers when weak and discouraged. Chapter 51 is an exhortation of comfort and encouragement to faithful Israel, and to all God's faithful people. In chap. 52 Zion is called upon to awake, and Christ is revealed to the people. In chapter 53 we have a graphic picture of the character, works, sufferings, humiliation, and exaltation of Christ. Chapter 54 is in part an expansion of chapter 49: 19-21. It promises great enlargement to the kingdom of Christ. Chapter 55 sets forth the abundance and freeness of the provision of the Gospel, and exhorts to faith and repentance. It also sets forth the greatness and faithfulness of God. Chapter 56 shows that God's promises are without partiality, and warns against unfaithful watchmen—or ministers. Chapter 57 treats of the death of the righteous, rebukes the Jews for idolatry, and promises forgiveness to the penitent. Chapter 58 rebukes hypocracy, approves godliness, and encourages the faithful observance of the Sabbath. Chapter 59 points out the numerous and enormous sins of the Jews as the cause of the calamities with which they are overwhelmed, shows that salvation is from God only, and reveals the covenant of redemption. Chapter 60 sets forth the glory of the kingdom of Christ. Chapter 61 is a prophecy concerning Christ, the final restoration of the Jews, and the blessedness of the kingdom of Christ. Chapter 62 sets forth the prophet's zeal for the kingdom of God, and shows that all ministers should be equally zealous. Chapter 63 reveals the suffering and victorious Christ together with his power to save and sets forth the loving kindness of God to all His people Chapter 64 is the prophet's prayer for the manifestation of the power of God and his complaint against the people of God for unrighteousness and unfaithfulness. Chapter 65 is a prophecy concerning the rejection of the Jews for rejecting Christ, the call of the Gentiles, the final restoration of the Jews, and the blessedness and prosperity of the kingdom of Christ. Chapter 66 reveals God as king requiring humble and faithful service of His people, comforts the faithful, and pronounces severe judgments against the wicked.

The Great Evangelist.

One of the most remarkable lives of the century came to an end with the recent death of Dwight L. Moody.

During the last forty years no other man has influenced the English-speaking world on its moral and religious side more profoundly than he. No other man has brought so many people to a personal sense of their responsibility to God.

Mr. Moody was a salesman in a Chicago shoe store when he began the work to which his whole subsequent life was dedicated. Many salesmen in receipt of his small salary would have felt that they could not afford to hire a whole pew. Mr. Moody began by hiring four pews, and filled them with men and boys gathered from the streets. When he offered his services as teacher in the Sunday-school he was told that there was no vacancy, but he could have a class if he would provide the pupils himself. The next Sunday he marched in at the head of eighteen ragged and homeless boys.

He next hired an old tavern in a slum quarter of the city and paid the rent out of his own pocket. Here he founded his first mission, and here his peculiar power as a preacher began to attract attention—a power which soon made a larger auditorium necessary. The great Chicago Tabernacle was built, and this, too, was soon crowded with the eager thousands who flocked to hear him.

In 1873, and again in 1883, Mr. Moody, in company with Ira D. Sankey, made a tour of Great Britain, during which audiences of fifteen and seventeen thousand people were addressed. These, and successive evangelistic tours through the United States, created a spiritual awakening unparalleled in the religious history of the century, and made Mr. Moody's name known all over the world.

The secret of his power he himself explained to a friend in these words: "I have got only one talent. I have no education, but I love the Lord Jesus Christ, and I want to do something for Him."

Take the world, but give me Jesus.
All its joys are but a name;

For his love abideth ever
Through eternal years the same.

From the Old Veteran of the West.

Dear Bro. Bailey:—This is my seventy-fourth birthday; I want to thank you for the photographs of all the editors of the dear old Biblical Recorder. I have read after them all from Meredith down to the present day. My father took the paper when it was first started by Meredith, and I have been a regular reader of it all my life. And now it is next to my Bible, and grows better as it grows older. What an honor God has conferred upon you to stand with your sainted father and that group of noble editors—great men.

Four of the six are in heaven, but their lives and influence are still moving the present generation, and eternity alone will disclose the good accomplished by their representatives in you and Dr. J. D. Hufham. May your lives be spared yet many years to see the glorious results of your ardent labors.

To-day I start to Sapphire and Whiteside Cove, and hope to get you some subscribers on this trip to help you up to the ten thousand mark by the first of July.

Thanking you for all your great kindness to me, I am,

Your devoted brother,
F. M. JORDAN.

Calvert, N. C., June 4, 1904.

Summer Songsters.

When the feverish excitement of the migrations has passed, and when we have counted up our gains and losses, we turn with a feeling of "plenty of time" to the summer residents. By July they are pretty busy filling yawning mouths, and have little time for anything else, so that such birdsongs as meet our ears are more easily recognized and learned.

We have a small but charming group of birds that perform their calling of minstrels even through the heat of mid-summer, and their brisk, liveliness may cheer the wanderer by the roadside, or him who rambles through the wood, or even him who yet must remain within the city limits.

To my mind the sweetest and best of all these singers are the most familiar members of the vireo family. The red-eyed, white-eyed, warbling, and yellow-throated are found in more or less profusion from the Atlantic to the Rocky mountains, and as far north as the British possessions. They are peculiarly an American family, and are quite strictly up to date, being little known before the last century. The very name vireo (I am green, I flourish), is as appropriate as it is terse. These birds are not as well known as they should be, for they are among the first comers, the sweetest singers, and the latest stayers.—From "The Songs of Mid-Summer," by N. Hudson Moore, in the July Chautauquan.

Happiness and contentment have their interludes of disquiet and unrest. Every school day has its interval and every dream its awakening. Is it because the strain is too great ause the bceoisi octn oriotndna or because the condition is not spiritually healthful that God sends the cloud across the blue of our summer day or turns our aspiring hope backward like a burned-out rocket, to the earth? May be our nature needs the tonic that comes through the disruption of our peace.

Oh to get away from the thought of man's judgment and to stand free and rejoicing and strong in the confidence of one's heritage, as a child of God—to be glad of life because it is God's gift and work because it is God's revelation of Himself to us—surely this must make every man and woman who realizes it, "think better of himself."—J. R. Miller.

News Notes.

....Roanoke Union will meet at Elm City.

....It is not every boy that ought to go to college.

....And here is the first of the Associations—the grand old Flat River!

....The General Conference of Christian workers will take place at Northfield, July 29-August 14.

....Pastor Tyree of Raleigh First church, has devoted several Sunday nights to sermons for young men.

...Beulah Union will meet Friday before the fifth Sunday in October, having no session the fifth Sunday in July.

....The International B. Y. P. U. A. at Detroit last week raised $12,000 to relieve the organization of debt.

....Dr. Weston Bruner, of Richmond, accepts the call to Fifth Street Baptist church, Washington, D. C.

....The prospects for the Baptist University for Women are brighter than ever. The new building bids fair to be ready on time.

....The Democratic candidates for President and Vice-President never went to college. One went to school as plow boy, the other as brakeman. There are greater teachers than college professors.

....We fear that the Western Recorder will sneeze herself to death. Every time she gets into a close place, she cries "ahem, ahem!" No other paper that we know of can sneeze.

....We regret to hear of the death of Bro. Archie Hunter, of Mt. Hermon church, Mt. Zion Association. He was 88 years of age, and Elder MacDuffie says that he was a remarkably faithful Christian.

....It appears that the Home Board will not call together the Commission on Missions to the Negroes for some months. Of course if the Board took the matter seriously it would have at least four sessions of the Commission. Very well.

....Dr. John E. White will supply for Dr. Vines at Freemason Street during August, and he and his family will spend that month at Buckroe Beach. We hope to get a glimpse of his handsome face in Richmond during his sojourn in the Old Dominion. —Religious Herald.

....The Summer School of the A. & M. College (and incidentally of the Baptist Female University) is an astonishing success. With less aid than most such enterprises receive it has enrolled 700 teachers already. A feature of last week was a series of brilliant lectures by Professor Sledd of Wake Forest College.

....Rev. A. C. Dixon, D. D., pastor of the Ruggles Street church, Boston, Mass., has been invited to succeed Rev. G. Campbell Morgan, D. D., in charge of the work at Northfield, Mass. His decision has not yet been announced.—Examiner. Another president and eminent leader supplied by North Carolina.

....Editor Hobson of the Southern Baptist Witness, writes that we did him an injustice in our note relative to the Hobson-Holley affair. The worst we have said is that the editors got into a row over whose name should be printed first. This is the only explanation of it that we have heard, and it has not been denied. When it shall be denied we shall be glad to give the gentlemen the benefit of it. In fact we have a desire to print a true statement of the entire affair.

....One of our leading pastors is about to resign in order to attend the Seminary. He has gone far enough to realize that extraordinary demands will be made upon the modern preacher. As the general level of men rises the ministry must rise. A minister who is not stronger than his people is seriously handicapped.

....Mr. A. F. Sams, with a reputation as teacher well established has decided to go into the practice of law, received his license and opening an office at Marion. He is a strong man and will be useful in every way to the community in which he lives. He is of the type that succeeds in any work, and we congratulate Marion upon his decision to live there.

....Elder G. W. Coppedge reports the organization of Midway church, Tar River Association, at Babcock School House. Brethren Duke, Wilcox and Williams aided in the organization. There were eighteen members and twelve others have been received. He expects to conduct a meeting at Mt. Hermon, a new church, and solicits the prayers of Christians.

....Bro. J. W. Nobles of Pollocksville writes: "The next Union of the Neuse Association meets with our Trenton Church, Jones Co. All the brethren coming by rail will please write C. C. Perry, at Trenton, N. C., by the fourth Sunday, or Monday after the fourth. All who write will be met at Core Creek Station. Will send you notes of my work here in a few days."

....We have received the 1904-1905 announcement of the Wake Forest Schools of Medicine and Law. The latter, we all understand, has made a most gratifying record. The former has improved its position rapidly, and having recently been recognized as a member of the American Association of Medical Colleges, is prepared to offer medical students first class advantages. Messrs. Cooke and Rankin are doing admirable work.

....Bro. W. T. Talbirt writes: "From the meeting held in the Second Baptist Church a few weeks ago, there have been forty-eight conversions; twenty-five added to the church by baptism; six by letter. The church has been greatly revived, and the Lord is continually blessing us in the work. There has been much good done to the advancement of His kingdom. We hope and pray to do greater things for His glory in the future, and we know that He will be with us and bless all we do for His glory. All praise to God."

....Bro. Almon Upchurch announces: The Raleigh Union Meeting will be held at Swift Creek church, nine miles southwest of Raleigh, beginning Saturday morning, July 30, at 10 o'clock. An interesting program on the subjects of education, missions, Sunday-schools, and home life will be carried out. A Sunday-school mass meeting Sunday morning; preaching at 11 o'clock by Rev. Jasper C. Massey, of the Baptist Tabernacle, Raleigh; and in the afternoon at 2.30 an address on missions by Secretary L. Johnson. A full delegation from all the churches is earnestly expected."

....Pastor John S. Hardaway, of Newnan, sends the following interesting item: "The Central Baptist church has just closed a series of meetings, in which Rev. C. A. Jenkens, of Chapel Hill, N. C., did the preaching. About fifteen made profession of faith. Twelve have been baptized and three have been received by letter. Everybody was delighted with Bro. Jenkens' preaching, and the meetings were very helpful."—Christian Index. We hear that the Newnan church has purchased a handsome home for Brother Hardaway; and we begin to fear that he will become a Georgian forever.

....Having accepted the care of Mt. Carmel and Macedonia churches, Elder A. B. Thomas tenders his resignation as representative of the Recorder in Western North Carolina. Brother Thomas has applied himself to this work with great fidelity and devotion, and he has served the cause well. Our Western list is in good condition, thanks to his earnestness. Moreover he has laid large foundations for future builders. We follow him in his return to the pastorate with entire sympathy.

....The editor of the Recorder visited last week for the first time the University of North Carolina. All that he had heard, from sons of that institution, of the beauty and loveliness of the spot, and all that he had been told of the life of the University, was fully borne out. We cannot wonder that the institution is loved with singular enthusiasm, seeing that its professors are such strong, good men, and the place itself one of those memorable places that have an atmosphere of their own, rich and lofty. We were delighted to find about 200 teachers in the Summer School, earnestly applying themselves to their books.

....We hear nothing from Holley and Hobson this week, save that a new Baptist paper has been started in Florida, the Baptist Messenger, by Messrs. Mapoles and Senterfit—peace to them. Holley was fined $250 for his pugilistic capers. Bro. Bernard Spilman knows Hobson and thinks we have done him an injustice. On the other hand, an esteemed minister knows Holley and sent us word to be careful lest we be led to do him wrong. Our paragraph last week was written after reading a statement of the affair. We base our inferences on the fact that these illustrious gentlemen got into a quarrel over whose name should be printed first. That is enough.

....New Bern and Charlotte voted by astonishingly large majorities for prohibition last week, and if Greensboro and Wilmington will follow, the opposition throughout the State will be inclined to give way. The Charlotte Observer pays the highest compliment to the prohibition forces in that city, saying that they set up one of the finest organizations ever seen there. This is complimentary to a number of men, but all of them will agree that most of the praise is due to Mr. Heriot Clarkson—one of the finest spirits in all the Commonwealth. Mr. J. C. Whitty managed the campaign in New Bern, and it suffices to say that he achieved the most signal victory that has yet been won in North Carolina. The vote was expected to be close, but in the count prohibition had it 3 to 1. We congratulate him and his helpers. And may we not add that all will be lost unless they now require that prohibition shall succeed?

....President Hobgood, of Oxford Seminary, writes: "It is our purpose at the opening of the session on September 7, 1904, to hold some public exercises in celebration of the completion of the new buildings. Governor Aycock, President Taylor of Wake Forest, President Dinwiddie of Peace Institute, President McIver of the Normal and Industrial College, have promised to be present and to make addresses. We cordially invite the former students to return at that time to see their alma mater under the new conditions. The buildings which we regard as the safest and most healthful because just two stories high, that have yet been constructed in North Carolina, will be completed by July 20. The new equipment of bedroom furniture, pianos, apparatus has been ordered to be shipped on August 1. All of this is of the best quality—enameled iron bedsteads, felt mattresses, Ivers & Pond pianos, biological, chemical and physical apparatus."

....The Annual Meeting at Thomasville—our Orphanage Commencement—took place last week. The Board of Trustees found the institution in flourishing condition. There are 300 children on the roll; and Manager Boone's plans to utilize the Simmons fund to care for 100 children were approved. The annual sermon was preached by Elder W. R. Bradshaw, and the address was delivered by Mr. Thomas M. Hufham. Charity and Children contributed in cash last year to the institution $1,500. If it had contributed nothing, its ministry would have been invaluable. General Manager Boone has every reason to be gratified with the brilliant progress of the institution during his administration. He is not ready to stop building, however, but rather expects to maintain the present rate of progress.

The Negro Problem.

Dear Old Recorder:—I believe too much has already been said on the above subject for the good of the negro race; especially by those who know not the difference between the white and black race only by the color of their skin.

In my opinion the solution of the problem is easily solved by those who know from experience, and not theory, what a negro is.

I am egotistic enough to believe I know as much about a negro as any man in the State, not over sixty years old, and I think he is the very best laborer and servant that this country has ever known, and is kind towards his honest employer, so long as he is not tampered with, or beguiled by mean designing whites.

So long as we hear white ministers proclaim in Baptist churches that the white race does not deal honestly with the negroes, and do not pay them enough for their labor, and that the torch and blood in our streets will pay the penalty; and professors in Methodist Colleges teaching that negroes are the equal if not the superior, to the white race; and Northern women employed in Southern Colleges for lady principals who "roll as sweet morsels under their tongues;" Mr. to the buck servants, and Mrs. to the maid servants, and chastise and lecture the girls for not doing likewise; the negro race will never be trained, by any means, to occupy that position they should and would occupy in this Southland. Such characters as the above should be required, with one voice, from every honest white person to step down and out, and to seek a more congenial clime.

Yes, I am thoroughly acquainted with the negro race, and am pleased to say, those of them who know me best respect me most, and now for the solution of the problem: Be kind to them, give them employment, when they will work for remunerative wages, settle with them honestly, and often, advise them to stay from the ballot box, and to stay out of the jury box so long as the law will allow; then leave them alone, and the knotty problem will settle itself.

As I am no preacher or theologian, I have not a word to say concerning Christianizing or evangelizing the negro race, but am a member of the great Chowan Association, hence I heartily acquiesce in all that was done and said on the line of evangelizing the negro race, in the last session of that body, and am sure, said body has not a word to retract on that line regardless of the criticism it has received.

JOE A. SPRUILL.
Columbia, N. C., June 29, 1904.

We apologize to a number of brethren for omitting their communications this week. The Union meeting programs—which really have no place in a paper, but which we have to print—take up the space. Next week we hope to print these excellent letters.

Wake Forest Letter.

Within the last few weeks a large number of catalogues of Wake Forest College have been sent to brethren, ministers and others, all over the State. Let me urge that these shall not be thrown aside without, at least, a cursory examination. Those who can find time to compare them with catalogues for former years will discover enlargement and improvement in several of the schools of the college.

The college is an integral part of the work of the Baptist State Convention—as much so as our State Mission or Sunday-school work. This being the case, all those who are interested in the usefulness and prosperity of the Convention ought to avail themselves of the opportunity to inform themselves about this special work. Otherwise, they will hardly be able intelligently and efficiently to co-operate in promoting its interests.

The catalogue is, in part, a record of the past session. It is even more an announcement for the coming session. This will open on August 31st. The indications are, so far as present auguries can be interpreted, that many new students will be knocking at our doors at that time. As to whether our hopes are to be realized is going to depend largely upon the assistance we receive from our brethren throughout the State. North Carolina is large and Baptists are numerous. And it is simply impossible for the faculty to reach all sections every summer. But with the active co-operation of our pastors and all the other friends of Wake Forest, every young man of Baptist family who is getting ready to go to college, or who ought to be getting ready, can have the claims of our college for his patronage put before him.

The faculty are widely scattered. Dr. Royall is on the Atlantic, returning homeward; Profs. Paschal and Cullom are at the University of Chicago; Prof. Mills is in Scotland Neck; Prof. Lanneau is in the North Carolina mountains; Dr. Sikes is in Monroe; Dr. Lake is in Virginia; Dr. Rankin is in Baltimore and Dr. Cooke in Louisburg. Profs. Poteat, Carlyle and Sledd are booked for lectures at the Raleigh Summer School. Drs. Gorrell and Brewer are at home and Prof. Gulley is working assiduously with his young lawyers.

The committee in charge of the erection of the new Alumni Science Building has had a meeting this week and has discussed details as to securing brick, stone, lumber, etc., for continuing the work. This will be pressed as rapidly as the funds in hand will allow, it being the determination of the committee not to make a debt. It is earnestly to be hoped that the roof will cover the building before cold weather begins. It will not be Prof. Carlyle's fault if this is not done, for he is thoroughly in earnest about the angency which he has undertaken.

CHAS. E. TAYLOR.

Wake Forest, July 4, 1904.

Associational Meetings, 1904.

Chowan.—Edenton, May 17.
Flat River.—Macedonia, July 12.
Pilot Mountain. — Friendship (Stokes County), August 4.
Beulah.—Shiloh (Semora, R. R. Station), August 9.
New Found.—Meadow Fork (Madison County), August 11.
Yadkin.—Flat Rock (10 miles from Elkin), August 11.
Buncombe.—Macedonia, August 16.
Stony Fork.—Mt. Ephriam (Watauga County), August 16.
Surry.—Siloam, August 18.
Tuckaseigee.—Webster (Jackson County), August 18.
Liberty.—Pine Meeting House (7 miles from Linwood), August 23.
Brushy Mountain.—Stony Hills (15 miles from Wilkesboro), August 25.
Haywood.—Rock Springs, August 25.
French Broad.—Foster's Creek (14 miles from Marshall), August 25.
Tennessee River.—Forney's Creek (Swain County), August 25.
Ashe.—Baptist Home (Parker P. O.), August 30.
Three Forks.—Elk Valley (5 miles east of Elk Park), August 30.
Macon County.—Franklin, September 1.
South Yadkin.—Fork Church (Davie County), September 1.
Alleghany and Grayson.—Brush Creek (Grayson County, Va.), September 3.
Mecklenburg and Cabarrus.—Pritchard Memorial, September 8.
Yancey.—Brown's Creek, September 8th.
Mitchell.—Roan Mountain, September 13.
Piedmont.—Mt. Calvary (5 miles from Reidsville), September 16.
King's Mountain.—Zoar (3 miles from Shelby), September 22.
Western North Carolina.—Pine Log (Swain County), September 22.
Stone Mountain.—Traphill, September 23.
Green River.—Clear Creek (4½ miles from Marion), September 26.
Alexander.—Macedonia, September 29.
Caldwell.—Dudley Shoals (7 miles from Granite), September 29.
Liberty and Ducktown.—Liberty (22 miles from Murphy), September 29.
Sandy Creek.—Sanford, September 29.
Eastern.—New Hope (Sampson County), October 4.
Mount Zion.—Cedar Fork, October 4th.
Tar River—Maple Springs (Franklin County), October 4.
Catawba River.—Antioch, October 6th.
Sandy Run.—Shiloh (8 miles from Rutherfordton), October 6.
Union.—Mount Harmony (near Matthews), October 6.
Carolina.—Fruitland, October 11.
Central.— Wake Cross Roads (Wake County), October 11.
Wilmington. — Wells Chapel (Sampson County), October 11.
Atlantic.—Morehead City, October 12.
Cedar Creek.—Judson, October 12.
Brunswick.—Long Branch, October 13.
Montgomery.—Liberty Hill, October 13.
Transylvania. — Cathey's Creek, October 13.
Neuse.—Mt. Nelson (Eureka P. O.), October 18.
Cape Fear and Columbus.—Cross Roads (Columbus County), October 20.
Pee Dee.—Spring Hill, October 20.
South River.—Baptist Chapel (Sampson County), October 20.
West Chowan.—Ross's (Bertie County), October 25.
Raleigh.—Shady Grove (Wake County), October 27.
South Fork.—Hickory, October 27.
Robeson.—Parkton, November 1.
Little River.—Holly Springs (Harnett County), November 3.
Bladen.—Shady Grove, November 9th.
Johnston.—Clayton, November 10.
Stanly.—Kendall's, November 17.

Wilmington Union.

The Union of the Wilmington Association convenes with the church at Burgaw, Friday before the fifth Sunday in July, with Sunday-school Institute Saturday and Sunday.

The introductory sermon will be preached on Friday at 11 o'clock by Dr. Fred D. Hale, of Wilmington; Rev. R. H. Hewlett, of Masonboro, alternate.

First order of business on the first day will be the report of the colporter and report of missionary on the Onslow field.

SECOND DAY.

Influence of Teachers Over Their Classes. Speakers: J. T. Bland and G. E. Leftwitch.

Second. The Relation of the Sunday-school to the Church. Speakers: Dr. Fred D. Hale and D. J. Corbett.

Third. How to Enlist the Parents in the Sunday-school Work. Speakers: J. S. Canady and Rev. J. D. Hocutt.

Fourth. General Sunday Work on Sunday at 11 o'clock by N. B. Broughton, of Raleigh, and Rev. C. H. Utley.

We hope and expect that this meeting will be uplifting to our Sunday-school work throughout the entire Association, and to this end it is desirable that all the Sunday-schools within our bounds be represented by their most earnest and consecrated workers.

D. L. GORE,
Chairman Executive Com.

Yeopim Union.

The next session of the Yeopim union meeting will meet with the Baptist church at Centre Hill Friday before the fifth Sunday in July, 1904.

The introductory sermon will be preached by C. A. G. Thomas; alternate, W. B. Waff.

Sunday-school sermon by J. W. Rose; alternate, J. N. Booth.

The following program has been arranged:

FRIDAY.

Resolved 1. That our churches and pastors should use all reasonable means to induce our people in moving from our section to another to unite with the nearest Baptist church to their homes. Assigned to W. D. Welch and Benjamin Wood.

2. The Bible idea of giving. T. R. Ward, W. P. Jordan.

Saturday:

1. The Sunday-school as an evangelizing agency. C. A. G. Thomas, J. W. Rose.

2. The Sunday-school as developing agency for the membership of our churches. Josiah Elliott, N. P. Stallings.

Sunday morning:

1. Superintendent during the week. E. S. Norman.

2. Teacher during the week. Lycurgus Hofler.

3. Scholar during the week. John W. Byrum.

4. Opening exercises. T. C. Keaton.

5. Recitations. L. W. Norman.

6. Closing exercises. John E. Copeland.

LYCURGUS HOFLER,
Moderator.
W. D. WELCH,
Clerk.

Liberty Union.

The next session of Liberty Union will be held at Jersey church, July 29-31, 1904.

Introductory sermon, J. A. Summey; alternate, G. P. Harrill.

Program:

1. What can be done to bring about a true spirit of revival in our churches? Joe Beck and J. A. Summey.

2. What should be the chief aims of the Sunday-school work? S. H. Averitt and H. Morton.

3. What is the moral basis of missions? W. A. Smith and J. D. Newton.

J. R. MILLER,
J. D. NEWTON,
A. J. OLIVE,
Committee.

Bad skin, pimples and boils show bad blood and destroys beauty. Try Vick's Tar Heel Sarsaparilla Compound. $1.00 size and strength for 50c., and you clear up and get relief quickly and feel like new again.

The Democratic National Convention.

In the early hours of Sunday morning this body closed at St. Louis one of the most remarkable sessions in its history. The Southern men had larger play than at any time since the war. Williams (temporary chairman) Clark (chairman), Bailey of Texas, Carmack of Tennessee, and Tillman of South Carolina, were recognized as leaders with Hill, Bryan, Sheehan and others. The fighting was more open than in years, and there was more of it. The Bryan wing, the Cleveland wing and the Conservative or Parker body were the three contending elements. Bryan sided with the Hearst crowd, fought for a radical free silver platform and opposed Parker. The net results of his work are slight, but this stands out: He demonstrated that he has a strong following and that he has good fighting qualities. He kept the gold plank out of the platform; but bitter attacks upon him as a disturber of the harmony of the Convention constrained him at last to yield to the nomination of Parker notwithstanding that Parker had sent a message after receiving the nomination that he would support the single gold standard.

There was a prolonged and striking demonstration in behalf of Grover Cleveland. More remarkable is the fact that it was touched off by the statement of Temporary Chairman Williams that Cleveland is responsible for the gold standard and that the Democrats deserve credit for it therefore. There never was a more striking example of revolution in public opinion. The Convention cheered Cleveland's name ten minutes or more and he stands forth today a splendidly vindicated man.

The Convention nominated for the Presidency, Alton B. Parker—an ideal candidate; able, honest, a Jeffersonian Democrat of the true type, and a man of the loftiest character. For Vice-President Henry G. Davis, of West Virginia, was nominated. He is 81 years of age, and retired from politics ten years ago. He was nominated because of his great popularity in West Virginia.

The platform says nothing about the money question. But as candidate Parker informed the convention that if elected he would support the gold standard, and the convention replied that that was all right, the Democratic Party stands today upon the gold standard.

There is a strong anti-trust plank, unusually definite. The tariff question is not made so prominent, but the party stands in its traditional position on this subject—tariff for revenue and as little protection as possible for trust articles. There is an out and out declaration against Mormonism. A more than sympathetic position toward the South is taken with regard to the race question.

In a circular letter President Winston of the Raleigh A. & M. College, says: "The mission of this College is industrial education. As a freight train does not compete with a passenger train, so this College does not compete with colleges for general education. Being the only college in the State that exists solely for industrial education, it should be adequately equipped. The equipment at present is very inadequate." He is right. There is a great place for an institution that will train our young men, and so long as the A. & M. sticks to this mission we will all do well to rejoice in its growth.

Home Circle.

Mother.

I wish I had said more. So long, so long
About your simple tasks I watched you, dear.
I knew you craved the words you did not hear:
I knew your spirit brave and chaste and strong,
Was wistful that it might not do the wrong;
And all its wistfulness and all its fear
Were in your eyes whenever I was near,
And yet you always went your way with song.
Oh, prodigal of smiles for other eyes,
I led my life. At last there came a day
When with some careless praise I turned away
From what you fashioned for a sweet surprise.
And now it is too late for me to pour
My vase of myrrh. Would God I had said more!

In the Harrow Train.

BY DAVID LYALL.

She journey out from Baker Street in the Aylesbury train arriving at Harrow at three o'clock on a Saturday afternoon. It was a fine spring day at the beginning of the cricket season, and the youth pacing the platform awaiting the incoming train wore a disconsolate look.

But when he saw her alight, looking younger and more beautiful than ever, his smile of welcome was not lacking.

"Why did you come, mother? A Saturday afternoon too! I could have run up. They're all at the Oval."

"And you are disappointed, poor Harold! But there is something important to discuss. Where can we go?"

"Is it rot of some kind?" he asked irrelevantly.

"Yes, of the worst kind," she said, and her sweet mouth ominously hardened.

"Father all right, I hope," he said, and his look was eager.

She looked straight before her, and her face seemed to whiten. It was a great trust she had come to destroy, and words semed inadequate.

"He's quite well," she answered vaguely. "Couldn't we go for a walk somewhere?"

"If you like, and it won't tire you, we might go to Pinner, and have tea at the "George."

"Very well."

She took her silken skirt in her gloved hand and they turned away; but somehow conversation did not flourish.

"Dumps all right?" asked the boy as he swung his cane, wondering miserably what was up.

"Dumps is superlatively naughty. She will go to school next week."

"Poor little beggar! Has father consented?"

"I haven't asked him," she answered, and set her lips. The boy stood still and looked at her straightly.

"Oh, I say, mother, it isn't rot of that kind?"

"I don't know what you mean, Harold," she said coldly, though her face reddened.

"I beg your pardon, mother; but what has happened really?"

"Your father is going abroad again, he says."

"Abroad again! Oh, I say, that's bad enough—couldn't be worse. I'll chuck everything if he does."

"Why! You see little of him. What can it matter?"

"He keeps a chap straight. He's the only one that matters really."

The words were out before he could keep them back, and her laugh rang out clear and sweet, if a little mocking, on the pleasant air.

"Keeps you straight! The only one that matters! Well!"

"Look here, mother, if it's something about father, it's a lie, and I don't believe it."

"Very well, we needn't talk about it. On second thoughts, I won't go to Pinner. This is the road where Lady Tresham is living. There is her house. I will pay a call instead."

"You won't ask me to go in, mother. I'll wait for you here."

She left him, and he paced slowly to and fro with his eyes bent on the ground. Presently someone spoke his name, and to his unspeakable surprise, he beheld before him the father of whom his tender thoughts were full. They clasped hands, a long clasp in silence.

"Mother is here, Dad," he said, a trifle shamefacedly. "She is in Lady Tresham's."

"So she's been before me! Well, what's the verdict?"

"Verdict!" he repeated vaguely. "It's a lie, whatever it is. I told my mother so."

A slight smile crossed the handsome care-worn face.

"What did she say?"

"Nothing."

"Odd that she and I should meet here. Perhaps I'd better make haste to the station."

"Good-bye, Dad. Come down tomorrow, won't you?" said the lad, and his face was wistful, affectionate. The elder man gulped something in his throat.

"I'll see. Don't say you saw me; it will be better not. Good-bye, boy. Trust the old men yet. It may keep him from despair."

Another handclasp, a look into the eyes, and the tall figure disappeared. Almost immediately his mother, disappointed by her visit, came out.

"Take me back to the station, Harold—the quickest way. Violet Tresham is not the woman she was. She used to be sympathetic."

Another riddle to read. The boy's face saddened perceptibly.

"Won't you wait till the next train, mother, and have some tea?"

"No, I'll go back now."

He had no choice. They walked together to the platform, where his father was pacing to and fro. The lad hung back as they met. He was perfectly conscious of the tragedy in the air, and hated it honestly.

"Harold looks well," the father said as he waved his hand through the window of the moving train.

"His manners want seeing to. I shall write about it," she answered coldly.

"You won't Blanche. He's a lad to be proud of."

"I don't count," she said enigmatically.

"I am sincerely obliged to you for not telling, him though I came for that purpose myself," he said as he took his seat.

"So did I; he shut my mouth. Oh, you men! You stand by one another while we go to the wall."

She leaned back and shut her eyes. For twenty minutes they journeyed in complete silence, until the gloom of the Underground swallowed them. Then he leaned forward suddenly, and touched the folds of her soft, grey gown.

"For Harold's sake and Dumps' shall we try again, Blanche? It's rough on the kids when the double harness gets out of repair. Didn't you see it in the lad's eyes?"

She shut her sweet mouth rebelliously.

"After all, it was not too much I asked," he said, "and I won't promise not to ask again. You are too dear to let me stand by and see you make shipwreck of your life."

"I—I thought you didn't care," she said.

"The trouble is I care too much, but I'm going to keep you, Blanche," he said. She laid her cheek a moment against his, and as they glided into the sunlight smiled tremulously, though her eyes were wet.

A Discontented Man.

[Translated from the Japanese by Mrs. K. P. Bickel.]

Once there was a man who quarried stones out of the mountain. His work was hard, he labored long, his wages were small, and contented he was not. He sighed over his hard lot, and cried out:

"O that I were rich, and could rest upon a couch with curtains of red silk!"

An angel came from heaven and said:

"As thou hast wished so it shall be."

And he was rich and rested upon a couch with curtains of red silk.

The king of the country traveled and passed by where the man lay, and he saw that the king had an escort of soldiers, some riding before his chariot and others following, and servants held a golden parasol over the king's head.

Then the man was not contented, and sighed and cried out: "O that I were a king!"

And an angel came from heaven and said: "As you have wished, so shall it be."

And he was a king. And before his chariot rode horsemen in gay apparel and others followed after him and servants held a parasol over his head to shield him from the sun.

But the sun sent forth its fierce rays so that the earth was parched, the grass withered, and the king was faint from the heat, and contented he was not, but sighed and cried out: "Would that I were the sun!"

And an angel came from heaven and said: "As thou hast wished, so shall it be."

And he was the sun. And he sent forth his rays to the right and to the left—the flowers withered, the grass dried, the earth mourned, and princes were prostrated by the great heat.

But a fleecy cloud swept between the sun and the earth and lent its shower to revive the earth and everything upon it. And the sun had no power to overcome the cloud.

And the sun was angry and said: "This cloud is more powerful than I." And he was not contented, but cried, "O that I were the cloud!"

And an angel came from heaven and said: "As thou hast wished, so shall it be."

And he was the cloud and swept between the sun and the earth and caught up the sun's rays, so that the earth was refreshed. The grass became green and the flowers bright.

But the cloud continued to pour down its rain until the rivers were swollen and overflowed their banks, carrying away flocks and herds and the habitations of men; and the torrents rushed against a mountain, but it remained firm and the water could not move it; then the cloud was angry and cried: "This mountain is stronger than I, would what I were the mountain!"

And an angel came from heaven and said: "As thou hast desired, so shall it be."

And he was the mountain, and he moved not when the sun shone, and stood firm when the floods beat.

And a man came with a pick and a sharp chisel and a heavy hammar and quarried stones out of the mountain. And the mountain cried out: "What is this? This man is stronger than I. Would that I were this man who is so strong."

And an angel came from heaven and said: "As thou hast wished, so shall it be."

And he was a man and quarried stones out of the mountain. His work was hard and he labored long, and his wages were very small.

And he was contented.—Watchman.

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And Mother's Comfort



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Young People's Page

A Visit to a Sea-Orchard.

Young Jerry Bent was getting into his diver's clothes made of rubber

"It's a curious place you will be going to this morning," called out Pat O'Brien, the Irishman without a job, who was smoking his pipe on the wharf. "They do tell me, the sea is the land of queer creatures!"

He was mildly surprised at the shout of laughter from the men in the boat with Jerry.

"It's the place for you, Pat," answered one of the men. "They act there just as you talk—upside dow The flowers walk without feet, and catch things without hands, and eat without mouths; and the animals bud and blossom like the flowers on land."

"Well, it's sensible for the same to be resting themselves by doing the other thing. It's a sort of holiday country, I'm thinking." And he puffed again at his pipe which was almost out.

The boat pulled away, well away from the wharf, and Jerry went down.

He was to bring up some specimens for a museum, and he thought himself quite as queer as anything he could meet. The snout of his helmet had a big eye at its end; and he had one tail—his life-line—from the front, and another—his air-line—from the top of his head.

He imagined that some of the polyps might even ask why his tail grew from the top of his head, or perhaps why he breathed through a long tail at all instead of the usual way.

Then he remembered that he could ask them why they walked on their stomachs, or even sometimes had been known to wear their stomachs on the outside.

However, no remarks were made to him. Some fish went by with eyes on the top of their heads or just above a hump on their shoulders. They certainly would not mind a few irregularities!

Just then he heard an odd grunting noise, and saw a remarkable pair approaching him—the sea-robin, a hippity-hop sort of a creature, and the puffer or grunt. The last has a big puff full of air at his throat, that becomes flat as the air is let out with a loud grunt, which rather astonishes any one who does not know his ways.

The sea-robin seemed to find it very uncomfortable, and proposed to join the diver.

"I can show you the road," he said.

On land he doesn't stir a step, but lets others folks do the wandering. But the sea—"a vast and wandering road"—is continually on the move; and it is equally true that it goes nowhere in particular or everywhere in general.

"Where?" asked Jerry, surprised.

"Where you want to go. Isn't that the right place?" answered the sea-robin brightly. "The king is having a reception at the sea-orchard," he added.

"Why, that is where I want to go," thought Jerry. But before he could speak his companion said reassuringly, "He's a neutral, you know."

"I am not," said Jerry, laughing. For the country was at war with Spain just then.

"No," said the sea-robin; "but he is—oh, you'll see! He is for the United States and Spain both."

"That's a jolly way of being neutral," remarked Jerry.

"It's better than being against both, any way."

"I wonder if he would let me take some specimens back?" Jerry began with an eye to business. "Or perhaps there's some elderly steward I could ask."

"Elderly?" The sea-robin shook his head. "We don't ask questions about ages here. We can't answer. Sometimes the youngest baby is a bit of his oldest grandfather, and then—which age is he?"

"It's plainer on land," said Jerry. "I was a baby, and I shall grow up to be elderly—some time."

"Oh!" exclaimed his new friend. "That's not the way we do it. We begin as one, and split in two, or we grow up to be a baby—no, I mean, we break up into a lot of babies,—then who are you?"

"I'm Jerry Bent, of New York City," answered the diver promptly.

"And you know it all at once without mathematics?" cried the sea-robin in admiration and wonder. "How quickly you do it in your head! But it's a bit different here. Now I know one large family, and they have a common stomach"—

"On my word!" exclaimed Jerry. "I should call that a most uncommon stomach!"

Luckily the sea-robin did not hear this flippant remark.

"There's the palace," he cried. "Isn't it brilliant? Now that's our pet economy; the guests always light up the party."

It was a glittering scene; in every quarter there were moving lights, creatures that sparkled, or pulsated, radiance as they glided here and there, or shone with a fine golden green light as through crystal globes.

Even the flowers, vivid in crimson, blue, and green, glowed with light; anemones, bell-flowers, buds and star-like blossoms, long, feathery sprays, made the rocks glorious with beauty.

They noticed one bed of anemones, of which some of the blossoms were unfolding, some closing into buds again.

"They're feeding," explained the sea-robin. "But refreshments are served at all hours. We're not late."

They looked so like real flowers that the diver had forgotten at first they were animals. He looked around also at the fruits with new interest: for they too were animals, though the sea-peaches were so perfect in color and texture he could hardly refrain from tasting one. Sea-lemons were there in plenty, and sea-oranges of rich hue, with red tentacles spread out to catch their supper. The sea-grapes were clustered eggs and did not stir.

There was a small kitchen garden also. At least he saw sea-cucumbers, leathery, knobby, and covered with spines, and sea-onions, living in whitish, bulb-shaped shells, with a fringe of tentacles about one end, for all the world like onion roots.

"It's a fancy ball," suddenly exclaimed Jerry. For he was now near enough to hear the chamberlain announce the characters of the guests. They were very familiar to him: among these seals there were sea-bears, sea-elephants, sea-leopards, sea-lions and sea-dogs, the walrus guests were the sea-cow and the sea-horse, the other came as the sea-ape. There was a shark announced as a sea-fox and another fierce fish as a sea-wolf. The sea-hedgehog had a shell full of spines, and the sea-mouse was an odd little creature with gills all along its back. The sea-robin went off with it into a corner as soon as Jerry had been introduced to the "king of the herrings," and they whispered and twittered about the fabulous cat.

Jerry saw at once why the king was called neutral. He wore the American colors, red, white and blue, boldly in front, and the Spanish colors, red and yellow, in the rear.

"He'll always have to turn his back on a Spaniard," thought Jerry in high glee.

"Quite so, quite so," murmured the king to Jerry's surprise, and introduced him to his own royal reporter—queer fish with a big mimic eye in the middle of his back, just like the beetle of which his sister's kitten was so afraid.

"I'm sorry I can't present you to the sea-serpent. With the museums and lectures on land, he is the only unseen creature left, I fear."

"Where is he, your majesty?" inquired Jerry. It might turn him a pretty penny if he could find out.

"Why, it's a sad case. His nerves were so shocked by torpedoes and submarines that his physician ordered him to the coast of Iceland for soothing treatment."

"Are any of the myths here, your majesty?" asked Jerry eagerly.

"No," replied the king regretfully. "Father Neptune is a jolly soul and the tritons, mermaids and sirens are very gay,—very good company; but we couldn't find their address."

"It's a humorous family," said the reporter.

"Their tales are long, but never dry," said the king in his ear. Then he turned to his other guests.

"I hope you like the court dresses!" and he took out his note-book.

"Gorgeous! I never saw such gay colors or so many gold and silver bars and marks."

It was indeed a fine sight. The parrot-fish, with their hooked, bear-like mouths and brilliant colors, wandered by. Then a lovely creature in pure sky-blue glided past; and here and there darted fish in crimson and purple and blue, sprinkled and barred and dotted with gold or silver.

"It's a directory, you see. The dresses show the kinds of places they live in." Jerry looked astonished.

"Yes; the gay ones live among the red and white coral and the brilliant sea-weeds, where the sunshine sifts through in spots and bars of golden light. That's shallow water and the dark fishes hide in the shadows of rocks to escape being by enemies." He eyed Jerry's dress with a puzzled look.

"Oh, my dress isn't my address!" said Jerry laughing. "Besides this is only my visiting dress."

The reporter wrote this down.

"Do you like adventures?"

"No," replied Jerry promptly. "Not at this time."

The reporter winked. "There's a shark minuet by the east gate," he observed. "I like this west gate better."

So did Jerry, and in a short time, thanks to the reporter's friendly hint, he was drawn up safely with all the specimens he desired.

The sunshine was still warm on the old wharf, and Pat still basked in it with his short pipe in his mouth.

"And whoiver did ye go down into the deep sea for me boy?"

"For diver's reasons," answered Jerry with a laugh.—Christian Register.



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A SIDE LIGHT.

Brother Spruill believes that too much has been said on the subject of the Negro; but he must add his opinion. Likely all the rest of us share his opinion and follow his example. It is a suggestive commentary on the race problem: We do not like to hear it discussed; we feel that little is to be gained by discussion; we rather fear that the other man's opinion will do harm and should never have been uttered. But we—well, we must speak! Our opinion is worth while; is sound and helpful! So long as Southern men deplore expression of opinions on this subject by others and insist upon giving great freedom to their own, we shall advertise to the world that we have not reached the point of reasonably considering the subject.

In the recent Democratic Convention most of the noise was made by the delegates crying "Silence, Silence"!

"WE ARE WILLING TO TRY."

We call attention especially to the article on co-operation in North Carolina for nine years, by Secretary J. A. Whitted. It is an excellent record of remarkable progress, and gives rise to the impression that since Co-operation of American Baptists has worked so well, why should we abandon it unless the time has come to suspend missionary subsidies and concentrate our energies in personal example and ministry? More particularly we call attention to Secretary Whitted's conclusion—"What of the Future?" He is willing to try to stand alone. That is courageous. It breathes the right spirit. It vindicates and makes worth while all the help that has been given. It marks a new era in the religious life of the negroes. "We are willing to try." And, hear him further, "the moral support of the white brethren means more to us by far than their money. * * * We welcome them to our pulpits and meetings." We are not sure the colored Baptists can stand alone. But we are sure that this frank and courageous statement from their leader will win sympathy for them and renew interest in them throughout the circle of our readers.

THE CURE OF DOUBT AND DEPRESSION.

At Jackson Springs President Taylor, of Wake Forest, offered his hearers an antidote for religious doubt and depression. We propose to pass it on.

You find scant joy in your religion. Perhaps introspection has made you morbid. Perhaps modern speculative theories of religion have upset you. You do not know what you believe. Your life is unsatisfactory. Your religion is unsatisfying. You cannot pray as you once could. You find it easy to weary of the preacher. You actually avoid your Bible. And you do not know what to do. You would like to feel differently, but you cannot get up.

Says Doctor Taylor, "Get to work; go to see some sick person; extend your sympathy personally to some poor person; help somebody; be good and helpful to those about you."

This is the secret. It is simple, but none too simple to try.

It is as if you came to a physician and said, "Doctor, I am depressed; I have no appeitte, I am blue and stupid." He would tell you to get to work, to take exercise, to stir up your blood.

Religion will perish without activity. There may be some difficulty in fixing other spiritual laws, but this one is fixed in the Book. Faith without works is dead. Religion without work is fatal. No matter what you think about God, unless you do something for men you are lost. The glory of Christ's religion is that centering in God as it does, it flourishes only in serving man. The man that tries to get to heaven free dooms himself. No amount of preaching or praying or professing or prating can take the place of going about and doing good. This is not religion, to be sure, but that which does not embrace this, is not religion either.

FOOLING WITH FIRE.

If the new field Secretary of the Home Board seriously means to divide the denomination into thoughtful and unthoughtful people, with himself and his opinions approved unanimously by the thoughtful, we must insist that he shall be more thoughtful in his use of our mother tongue. A thoughtful man would not write in his salutatory such expressions as "the saved must be cultured," (nor would a "cultured" man), "evangelization—in distinction to education," (nor would an educated man), "a point of vantage ground," etc. Of these three the most thoughtful is "evangelization in distinction to education." We offer a year's subscription to the Home Field for a correct solution.

But of more serious concern is the new Field Secretary's statement of his program. We observe that he conceives it to be his duty to supplement the efforts of Secretary Gray in general; and, to use his own phrase, that his work "is to have special reference to the larger efforts for the evangelization of the negroes." Just what he means by this does not yet appear, but this stands out: He dares not declare that he will supervise or superintend the work of "the pious negro preachers," but, on the other hand, ventures to announce that he intends to "represent the Home Mission Board's interest in the work"—as called for in the Nashville Convention's action—only to the extent of "incidently"-"giving intelligent advice about the selection of missionaries."

Before another step is taken in this matter the Home Board should require its new Secretary, employed to "represent the Board's interest in the work" amongst the negroes to declare that he will superintend the missionaries supported by the Home Board's appropriations, and to audit and account for every dollar appropriated. And it should not be incidental, either. It should be direct, thorough and without apology. If nothing but good were known of the Boards of the National (negro) Convention, this would be well; but enough of bad is known to make this precaution imperative.

Is Field Secretary Barton afraid to declare that he will superintend the negro missionaries? Is the Home Board afraid to declare that it will audit every account? The question is pertinent, for the National (negro) Convention's organ has declared that the negroes know how to spend money and will "accept no appropriation with a string tied to it"; and only last week it took the liberty to say that the Home Board's new Field Secretary would address himself exclusively to the white people, intimating that the negroes do not care to have aught from him other than the money he may raise.

The Home Board is "fooling with fire." Let it beware. It must deal candidly with the white people and the colored people. And, in passing, we may remark that it must deal strongly with the negroes. If it shall not, it will be the first time that decent Southern white men have dealt weakly. We are fearful for Secretary Barton's failure to declare that he will superintend the negro missions, and we are ashamed of the semi-apologetic language in which he ventures to hint that he will expect to be permitted incidentally to give advice now and then.

EXEMPLARY INNOVATIONS IN PUBLIC EDUCATION.

The School Committee of Raleigh Township is making a special effort to enroll in the schools 400 white boys and girls and 250 colored boys and girls under fourteen years of age. It must be admitted that 400 white children between six and fourteen years of age are entirely too many to be out of school.

Some of these children are out of school because their parents are unable to purchase books or clothing for them. It is proposed that charitably disposed people supply these necessities, and it goes without saying that patriotic citizens will heartily approve the proposal and that all Christians will take interest in it.

Many others are not in school because their parents are indifferent. It is proposed to reach these through the ministers, missionaries and others. If these fail, the argument for compulsory measures will be complete.

It is the duty of school committees throughout the State to see that every child has a fair opportunity to enter the free schools. And it is the duty of patriotic and Christian men and women to co-operate with them to this end. It is a matter of elementary charity and patriotism. At a low estimate there are 80,000 children under fifteen years of age and over six in North Carolina not enrolled in any school; and more than half of them are white. Our campaign of education cannot be abandoned until this number shall have reached the vanishing point. It is not so great a thing to build school-houses and increase school funds as it is to actually teach all the children. If in any community there are children who are kept away from the schools for want of books or clothing, it is the simple duty of the people—either in the motive of State love or love for the children—to supply them.

* * *

The Committee has taken another step that will be approved by well-informed and thoughtful men and women: They propose to establish departments in which the more mature girls may be instructed in sewing and cooking, and later on the boys will be instructed in some forms of manual labor, some handicraft or other. In the first place these subjects have excellent educational value; in the second, they have great practical value; and in the third, such instruction is needed. It may be plausible to say that the home is the place to learn such things. This is true if the home can give instruction in them. But there are many homes in North Carolina in which no one has ever known how to make a biscuit, broil a chicken or bake a cake. Of course they can do it in some way, but there is a better way that they know nothing of. Sewing, and clothes-making in general, is an art in which from one end of the State to the other there is room for vast improvement. Anybody can sew, one says. Very well; but who can sew beautifully and who can cut and fit to perfection?

Of course our country schools cannot now establish these departments.

"CONCERNING THE NEGRO WORK."

Plans of the Home Board's Secretary for the Negro Race.

A few words to the brethren concerning the work now entrusted to me. As announced by Dr. Gray, I have become Field Secretary of the Home Mission Board. While it is contemplated that the Field Secretary shall supplement the efforts of Dr. Gray and advance the general interests of Home Missions in every way possible, his work is to have special reference to the larger efforts for the evangelization of the negroes. He comes to this work with confidence as to its fruitfulness and as to the support that he is to receive from his brethren, who have always been unfailing in their kindness to him personally and in their loyalty to every interest committed to him.

There are some things on which all of us are well agreed. One is, that our negro brethren have made very gratifying progress in their religious and church life. In the language of Dr. Broadus, at Nashville in 1893, "The negro has done a great deal better than we might have expected under all of the circumstances." So true is this that a good brother recently cited the character of the negro ministry, the quality of the negro meeting houses, and the State of the negro churches of his town as in his mind good and sufficient reasons why we ought not to undertake further help to the negro. There are many conspicuous examples of the negro's decided advancement in every phase of life, industrial, intellectual, and religious. But over against this is the second fact on which all thoughtful men must agree. Our "brother in black" is yet in great need of the most intelligent and sympathetic help from us who in many ways have been more favored than he. No thoughtful person will allow the conspicuous examples of the negro's progress to obscure the fact that, in the great mass of negroes, hundreds of thousands are yet unchristianized, and that of the

the negro Christians hundreds of thousands are yet far below the plane of intelligent, well rounded Christian character. The lost among them must be saved, and the saved must be cultured and developed in Christian character. A third thing that is manifest is, that owing to civic and industrial conditions past and present, this work is attended by some difficulty, such difficulty, perhaps, as does not attend any other phase of Christian missions as conducted by Southern Baptists. But loyal Christians, particularly loyal Baptists, do not allow difficulties to deter them from doing their Master's expressed will. And in this work, whatever the difficulty our orders are imperative; our duty is plain.

It is the purpose of the Board to move as discreetly and wisely as the Lord shall enable us to do. The plan of work will in a general way embody the following points: (1) The effort will be limited to evangelization in distinction to education, leaving education to the Home Mission Society of New York, which has done and is doing so important and fruitful work in that field. (2) The work will be done through well equipped, pious negro preachers, in whose support our white brethren will share with the negro brethren. (3) Bible conferences will be held in which the best available talent both white and black will be brought under tribute for the benefit both of negro preachers and laymen. (4) It is hoped that the work may ultimately result in a closer and more sympathetic relation between the white and negro pastors, and the white and negro churches in each community.

While the work may be broadly outlined as above, plans for so important a work cannot be wrought out in detail in a day. We are thinking and praying and counselling with our brethren. We shall move forward as the Lord may be pleased to give light and leading. The Board and the Secretary will welcome any suggestion that any brother has to make. Such communications may be addressed to me at Little Rock, Ark., and shall receive careful and respectful consideration. The Secretary will visit, not only the meetings of the white brethren, both local and general, that he may put the work on their hearts, but also the negro meetings so that he may do directly a work among them, and also incidently that he may be able to give intelligent advice about the selection of missionaries.

Personally I may say that my acquaintance and relation with the leading negro Baptists, both in my own State and in the National Baptist Convention are close and intimate, such I feel sure, as to guarantee to me the fullest co-operation and support from the negroes. This, I take it, will be a point of vantage ground. From my white brethren I am sure I may expect unfailing sympathy and support as we move forward planning and prosecuting in this delicate work as the Lord shall lead us. From time to time both through the Baptist press and by personal visits and word of mouth I shall hope to communicate with the brethren concerning the work and to lay the burden of it upon their hearts as the Lord shall lay it upon my own and shall give me grace and power to do.

A. J. BARTON,
Field Secretary.

Little Rock, Ark.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

HERE AND THERE IN JUNE.

The record of the Field Secretary for the month of June was twenty services at nine points in five Associations. The first Sunday morning with Rev. J. A. Campbell at his Spring Branch Church in Sampson County; and at night with Pastor John J. Douglass at Dunn. The second Sunday morning with Rev. E. C. Andrews at New Sandy Creek in Vance County (thirty-five Sunday-schools represented—fourteen of them Baptist); and at night with Pastor Larkins at Henderson. Five days, including the third Sunday, were spent with Rev. W. R. Bradshaw in rally and institute work with his four churches in the Brushy Mountain Association—North Wilkesboro, Wilkesboro, Moravian Falls and Edgewood. A week, embracing the fourth Sunday, was spent at Jackson Springs in attendance upon the Midsummer Meeting. The collections for our Sunday-school work during the month have been unprecedented; several mission points have been supplied with literature for the coming quarter; one Sunday-school Convention was organized; our plan of work received special discussion, emphasis and impetus on Sunday-school Day at Jackson Springs; the large representative attendance at the Secretary's various appointments shows a quickened interest in the teaching work of the churches. There is every reason for encouragement in the work and for gratitude to God.

A Rally in Vance.

Probably we have had no more representative local gathering than that at New Sandy Creek Church in Vance County on the third Sunday in last month. Pastor Andrews and his people had invited friends from near and far. A temporary arbor with spacious platform for speakers and singers and large seating room had been provided in the grove near the church building. The weather was clear, and, for the season, cool. Everybody brought dinner, and there were two services, the Secretary speaking both morning and afternoon. It was found at the beginning of the second service that in the crowd of perhaps eight hundred present there were representatives from thirty-five churches in five different religious denominations from two States and two races (there being three of four colored people present, members of a near-by Baptist church). Attentively the people heard; many they with fidelity heed the call to larger Sunday-school endeavor and usefulness.

Organizing in Wilkes.

The picturesque valley of the Yadkin from the car window, a circuit of four delightful country churches among the hills, the prospect of the billowy mountains to the west from a peak of the Brushies, and five days in the home of Rufus Bradshaw (like a mountain torrent in enthusiasm, hospitable as Abraham, clear in life as the water from his eighty-foot well, so modest as to decline the proferred doctorate of a reputable Western college)—who could forget such a visit? Ten services at four churches: at North Wilkesboro six Baptist churches were represented; at Moravian Falls there were five additional; perhaps there were as many at the other two points—Wilkesboro and Edgewood—though no note was made. The Brushy Mountain Sunday-school Convention was organized with Prof. C. C. Wright (County Superintendent of Instruction), as president; Bro. —— Steelman, vice-president, and Bro. H. W. Church, as secretary and treasurer. These are capital men and they will no doubt greatly promote the Sunday-school work in Wilkes. And certainly a great work is to be done! Wilkes has a population of 25,000, and of this number 11,000 are children of school age. Yet it was estimated by those in position to know that not more than 3,000 Wilkes County people are enrolled in Sunday-school. Think of it! And we Baptists have in that one county eighty-five churches belonging to five Associations! Yes, work abundant for brethren Wright, Bradshaw, and their co-workers; but for the rest of us, and in some cases for even more reason, work in every county in the State. Up, then, and on!

June Rally at Tryon Street.

One of the livest Sunday-school superintendents in the State is Capt. T. S. Franklin, of the Tryon Street Baptist Church of Charlotte. He is a man of ideas, original and acquired, adapting as well as adopting; gives time and thought to his school, puts energy and enthusiasm into it, and of course brings things to pass. Witness the June rally of his school, held Sunday morning, June 12, 1904, 9:45 o'clock. The first page of the announcement contains a unique answer to the query, "Who are Invited?"

Every scholar, young and old,
Every teacher, great and bold
Every officer, hot or cold
Every parent with their fold,
Every friend whether or not
You want your name enrolled.

The order of exercises contained seventeen items: Music by orchestra, singing by school, Scripture selection (printed in program), solo by Cornelia Dowd, prayer, singing by school, cornet solo by Mr. L. N. Baker, reading of lesson, solo by Mr. Harvey Overcash, lesson study, singing by school, violin solo by Miss Klueppelburg, reports and announcements, solo by Mr. R. M. Usher, closing hymn, benediction (superintendent and school, a verse each of last two lessons in June), a Tryon Street Baptist Greeting.

The following pertinent suggestions are added to the program:

"Be sure to bring the program with you and take part in the exercises.

"Remember the time is Sunday morning at 9.45, not 10 o'clock.

"Bring someone with you.

"If you are not a member of the school come next Sunday morning at 9.45 and join.

"If you do not wish to become a member, come anyway. We want you."

The "Special Notice," aiming directly at an increase in the membership of the school, will be given separately in a subsequent issue.

THE HELP OF JEHOVAH.

Sunday-school Lesson for July 17. 2 Chron. 14:1-12. Study vs. 1-15. Read 2 Chron. 15,16.

Golden Text: Help us, O Jehovah our God; for we rely on thee.

In any serious undertaking or in any earnest career one comes to a time when he needs great help, when he craves that addition to his efforts which will bring success. At such a time to whom may one go? This lesson answers the question.

Our last lesson portrayed the career of a king of Israel who depended upon his knowledge of human nature, his far-seeing diplomacy. This lesson portrays the career of a king of Judah who depended upon God and who expressed his dependence in faithfully doing His will. The opportunity to draw a telling contrast should not be lost.

The teacher will find an analysis of the character of Asa helpful in the class. Asa was courageous. He opposed the established order of his time; he broke with the traditions of his fathers; he upset the people.

He was independent of men. He overthrew the queen-mother of his kingdom. He counselled not with flesh and blood, but went into doing the right as God gave him to see the right.

He was righteous. It would have availed him little to be brave and independent, had he not done that which was good and right "in the eyes of the Lord." This expression is remarkable. It is so definite, so expressive. The highest living is living right in the eyes of the Lord.

He was constructive. He not only overthrew idols. But he rebuilt the places of true worship, and used the peace that God gave him not for his own ease, but to rebuild the cities, fortify the land and prepare an army to defend it. He was not a reformer of the tear-down type. He had a constructive program.

He was humble. No doubt he was tempted to be proud. He was making a fine record as king. He had succeeded admirably. But he lived too close to God to depend upon himself or ascribe glory to himself. He prayed, Help us, Jehovah; we rely on Thee. He never got too strong to depend on God. There was in Asa none of Napoleon's philosophy of God being on the side of the heavy battalions.

He was faithful. Mark the point in his prayer where his faith in God is so complete that he no longer thinks of himself and his army as fighting but of God. That is the point of victory in any undertaking. Not I live; not I fight; but God.

So much for the character of Asa. There are other sources of instruction.

There is, for example, a fine working definition of what it is to do "good and right in the eyes of the Lord his God." Note first, by the way, the possessive, "his God." Not an impersonal God, not the far-away Almighty: An essential to true religion is to feel that God is yours. "My father," says Jesus. What is it to do right and good? It is to destroy false worship, emphasis upon other things to the exclusion of God; it is to lead the people to God; it is to lead them into God's will.

There is also a great lesson in achievement. Asa obeyed God; and God gave him peace. Obedience is the way to peace. But this is only the first step. Asa used this period of peace to strengthen his country. When war was forced upon him he was prepared. But this is not all. He did not rely upon his preparations, but upon God. Here is a perfect illustration of the Christian's duty. His faith may bring him peace. But he must not fritter it away in foolish indifference to the powers of this world. His faith must bring forth work; and the two together will bring forth victory in the day of battle.

That is a wonderful prayer. It is the heart of the lesson. Draw the scene of battle, the armies and the fear that is upon them; and behold this man repudiating their power in such a moment and crying out, O God, I rely on thee. It is thy battle.

The Baptist Argus criticizes Dr. Broughton severely for attacking from the pulpit the Albany, Ga., police chief. The Religious Herald condemns Dr. Broughton. We hold no brief for that gentleman. But we are inclined to maintain our position that there are times when a minister must take a hand in reforms, and that Dr. Broughton usually comes into the kingdom at such a time. He certainly did Atlanta a service in exposing her mayor, and no one doubts the guilt and general unworthiness of the Albany policemen. If it is said that other men should have made the exposure, we have only to remark that other men had not; and the presumption is that they never would have.

Some of the papers seem entirely too ready to preach the political funeral of the Confederate soldier. We venture the prediction that there will yet be a Governor of North Carolina who fought in the Civil War; and there may be a Senator.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Annual Church Statistics.

The Literary Digest finds one novel feature in Dr. H. K. Carroll's annual budget of church statistics as published in The Chritsian Advocate. While the net gains of communicants for 1903 are considerably less than in 1902, those of ministers and churches are much greater. Dr. Carroll is at a loss to explain this "strange fact." The increase of ministers in 1902, as he points out, was 1,339; last year it was 2,340—over fifty per cent advance. The increase of churches in 1902 was 1,217; last year it was 2,647—more than a 100 per cent gain. In a table showing figures for all denominations it is demonstrated that the Roman Catholic Church is more than holding its own, and the Roman Catholic gain in communicants (166,010) is considerably the largest on the list. Roman Catholics themselves claim a much larger membership and net gain than those with which Dr. Carroll credits them, and the latest official Catholic directory states the number of persons in the United States in communion with the Roman Catholic Church as 11,887,317. The next largest gain in communicants during 1903 is reported, curiously enough, by the African Methodist Episcopal Church, and the Southern Baptists stand third with 10,000. In regard to the growth of Mr. Dowie's following and of the Christian Scientists, Dr. Carroll has this to say:

"For several years General Overseer Dowie has refused information as to the statistics of the Christian Catholic Church. The figures given for ministers and churches this year were obtained from Leaves of Healing for March 7, 1903. They show an increase in these two items over the figures previously given. There is published in every issue of the above-named organ of the movement a list of those who have been baptized by triune immersion from the beginning, December 14, 1897. The issue for December 19, 1903, gives the total as 17,466. This includes those baptized at 'headquarters' and those baptized elsewhere as well. As triune immersion is one of the conditions of reception to membership, it would appear that the estimate of 40,000 communicants must be a maximum figure.

"Christian Science statistics given this year are believed to be fairly accurate, especially those for ministers and churches. Those for members are subject to correction. The mother church in Boston reported November 3, 1903, 28,374 members, a gain of over 3,154 the past year. Of the 559 other churches, 527 reported last June 31,909 members. But many members of the mother church are also members of other churches, so that it is hardly possible, I am informed, to ascertain the exact number of members in the United States."

The table showing the order of denominational families is as follows:

Denomination Families.	Rank in 1903.	Communicants.
Catholic	1	9,891,869
Methodist	2	6,192,494
Baptist	3	4,725,775
Lutheran	4	1,715,910
Presbyterian	5	1,661,522
Episcopal	6	782,543
Reformed	7	390,578
Latter-Day Saints	8	342,072
United Brethren	9	280,114
Evangelical bodies	10	162,993
Jewish	11	143,000
Friends	12	116,555
Dunkards	13	115,194
Adventists	14	89,476
Mennonites	15	59,892

The summary for 1903 shows that the Unitarians had 540 ministers, 452 churches and 71,000 communicants; the Universalists 734 ministers, 786 churches and 53,538 communicants, showing a decrease of 16 in the number of ministers, 14 in churches and 594 in communicants. The Christian Scientists of 51 churches and 8,675 communicants, the totals being 559 and 60,000 respectively.

A Great Loss.

It is with profound grief that we record the passing away of Mrs. C. J. Harrell, of Woodland, the beloved Vice-President of the West Chowan Association. For the first time death has invaded the ranks of the officers of the Central Committee.

Mrs. Harrell's wise, untiring work has been a source of strength and joy to all who held dear the advancement of this branch of Mission endeavor. Our loss in friend and fellow-worker is very great.

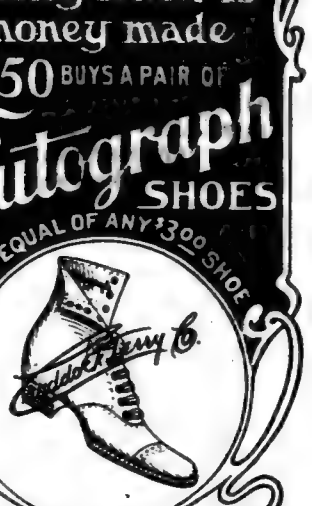
The peace of trust comes to our hearts at evening time. The sense of restful security is never so great as when our own activity comes to an end and we throw ourselves entirely upon God and take His promises in place of self-reliance.

Time is money to the busy well man—but if he has headache or neuralgia, time is misery unless he knows of Kadok, the prompt, pleasant cure in 15 minutes. Pink envelopes, 3 doses. 10 cents.

PERSONALLY CONDUCTED TOUR TO THE WORLD'S FAIR, ST. LOUIS, MO., JULY 18th, VIA SEABOARD AIR LINE RAILWAY.

Prof. John E. Ray, principal of the D. D. and B. Institute, Raleigh, N. C., together with Mrs. Ray, will personally conduct a party to the World's Fair, St. Louis, Mo., July 18th. Arrangement has been made for a special Pullman sleeping car for this occasion which will be handled through from Raleigh to St. Louis. All hotel accommodations, etc., will be looked after by Prof. Ray, and parties desiring to take advantage of this opportunity to see the World's Fair can get further information by applying to Prof. Ray, or C. H. Gattis, C. P. & T. A., and Z. P. Smith, T. P. A., Raleigh, N. C.

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STATEMENT
Commercial Union Assurance Co., LDT.
OF GREAT BRITAIN.

Condition December 31, 1903, as Shown by Statement Filed.

Amount Ledger Assets Dec. 31st previous year, $3,780,713.39.
Income—From Policy-holders, $3,023,983.69; miscellaneous, $133,132.20; Total, $3,157,116.89.
Disbursements—To Policy-holders, $1,647,608.61; Miscellaneous, $1,205,466.29; total, $2,853,074.90.
Fire Risks—Written or renewed during year, $336,037,564.00; in force, $397,124,665.00.
Marine and Inland Risks—Written or renewed during year, $98,454,640.00; In force, $4,594,321.00.
Perpetual Risks—Written or renewed during year, $255,600.00; In force, $5,545,545.95.

ASSETS.

Value of Real Eestate (less amount of encumberances)	$888,148.69
Mortgage loans on Real Estate	112,000.00
Value of Bonds and Stocks	2,218,693.75
Cash in Home Office and deposited in Banks	452,524.46
Agent's balances, representing business written subsequent to October 1, 1903	598,502.88
Agents' balances, representing business written prior to October 1, 1903	12,194.31
Bills receivable not matured, taken from for marine and inland risks	3,242.58
Interest and Rents due and accrued	12,235.89
Bills receivable taken for fire risks	3,049.87
All other Assets, detailed in statement	6,353.79
Total	4,306,946.22
Less Assets, not admitted	12,194.31
Total admitted Assets	4,294,751.91

LIABILITIES.

Losses and claims unpaid	$352,865.82
Unearned Premiums	2,333,856.09
All other Liabilities as detailed in statement	215,181.13
Total Liabilities as to Policy-holders	2,901,903.04
Capital Deposits	200,000.00
Surplus	1,192,848.87
Total Liabilities	4,294,751.91

BUSINESS IN NORTH CAROLINA IN 1903.

Fire Risks written, $3,714,866.00; premiums received, $20,980.84.
Losses incurred—Fire, $8,164.61; paid, $10,625.18.
Losses now unpaid, $1,570.00.
A. H. Wray, Manager, U. S. Branch.
U. S. Office, Corner Pine and William Streets, New York, N. Y.
General Agent for Service, W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina, managed from New York Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, Feb. 15, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Commercial Union Assurance Company, of England, filed with this Department, showing the condition of said company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.
JAMES R. YOUNG,
Insurance Commissioner.

Sunbeams' Corner.

Conducted by Miss Elizabeth H. Bagley, Band Superintendent for North Carolina.

Some Ways to Raise Money for Missions.

A very popular way to raise money is by making and selling candies. Some of our little people may be glad to have some recipes:

To Candy Fruit.—Boil one pound of white sugar in a little water, and skim until perfectly clear and thick Then dip each piece of the fruit you wish to candy in the hot sirup. Spread them on a dish, and they will soon become hard. Nut meats may be candied in the same way.

Candied Orange Peel.—Preserve the peel from half a dozen oranges, letting it soak in water for two or three days. Then cut the pieces in small strips, and boil in water until they can be easily pierced by a straw. Make a thick sirup of granulated sugar as described above, put in the orange peel, draining it first, and stir until cool. It will make a delightful confection.

Investment Plan.—Give each member of the band a penny or five cents to be invested in whatever way each one thinks will bring in the most money. Have a special meeting, when all will be brought in, and a little program given. An interesting part of this programme is to have the members tell, as they bring up the money, how they invested and earned their money.

Sunday Eggs.—If you live in the country, get your mother to let you have all the eggs laid on Sunday to sell for missions. Or, ask for one hen to be your missionary hen. Sell the eggs, and in the spring raise a brood of nice young broilers.

Giving the Tithe.—Best of all, because we have Bible authority for it, is giving regularly one-tenth of what we have. The Mission Band whose members will pledge a definite amount each week, and then put it aside either in a mite box or tithing envelope, has found "the better way." Of course the money can be earned, or it may be saved from an allowance; but in whatever way it may come, be sure to remember that "the tithe is the Lord's," and then as you are prospered do not forget "the thank offering" now and then.—Children's Home Missions.

Willie's and Eddie's Fourth of July.

Two brown-headed little lads came flying across the lawn one bright July morning, and burst unceremoniously into the cool morning room where their Uncle Tom sat writing.

"Hurrah! Uncle Tom, hurrah! Don't you know that this is the Fourth of July?" they both cried, mounting the arms of his chair.

"Bless me!" said Uncle Tom, goodnaturedly, "what has brought this whirlwind down on me?"

"You know well enough what the whirlwind is, for it's Fourth of July; and you promised us a sail in the 'Zephyr this morning, so you'll have to bid your writing good-by and come along."

"Yes, indeed," said Willie; "and O, Uncle Tom, you ought to see the firecrackers we're going to take along! We've got about a bushel of 'em, and when we get to the island we're going to build a fort and have a regular seige, and bombard it."

"Yes," put in Eddie, "we've got giant crackers and torpedoes, and lots of things; and we're going to try and make so much noise that they'll hear us clear across the bay."

"My! what a happy prospect for me!" said Uncle Tom, rising. "I think I'll put some cotton in my ears to save my ear-drums."

They were soon in the beautiful "Zephyr," making their way over the water to the island, where the boys' jolly plans were put into execution. Uncle Tom helped them build the forts and constituted himself the enemy, and the exploding torpedoes, crackers, and air-guns made the rocks re-echo. The fun reached its heights when the boys found an old tin boiler and piled a lot of giant crackers under it, producing such a terrific explosion that Uncle Tom tied his handkerchief on the end of a stick and ran it up as a flag of truce, and an amnesty was declared for lunch. A hamper was produced from the boat, which a thoughtful mother had filled with just such dainties as always appeal to boys' stomachs, and which rapidly disappeared before the three weary but ravenous soldiers. When the lunch was finished and the boys were stretched out on the grass in happy abandon, their Uncle Tom said: "Boys, what is the Fourth of July?"

"The jubilee over whipping the British," responded Willie, quickly.

His uncle smiled rather quizzically, and Eddie said: "I reckon it's more the celebration of our country's liberty, isn't it?"

"Yes, that is so; but why did people first come to this country?"

"Our history says that it was because they were oppressed, and could not have liberty of conscience."

"That means that they could not worship God in the manner they believed to be right. When this country began to be peopled, all the countries of Europe were under the control of the Church of Rome, and those who did not want to be Catholics were persecuted; some of them were even burned to death at the stake. So great were the persecutions that many of them left their native land and braved the awful dangers of the unknown seas and the fearful hardships of a new country peopled only with savages, in order to make a place where they could worship God unmolested. And today we are enjoying the fruits of their self-sacrifice, for there is no place in all the world where the people are as free as in our own beautiful America. Now, boys, you want to love your country and help to keep it the best in the world, don't you?"

"Yes, of course," answered the boys; and Eddie added: "But what can a boy do for his country now? If there were war, I'd go out as a drummer boy, or—"

"Ah! but, Eddie, you can do more for your country now than that. This country is peopled by those who come from other lands. Thousands and thousands of them come every year—the Chinese and Japanese bring their idols and evil habits; the Irish and Italians bring Catholicism: the French and Germans bring utter disregard of the Sabbath; and besides many others who come, there are the Indians and the negroes who are already here, and who need the gospel as much as any of these."

"Now, Uncle Tom, you are giving us your favorite hobby of Missions," said Willie, laughing.

"Indeed, I am, for if it had not been for Home Missions this past hundred years you boys would have had much less reason for celebrating this Fourth of July. Our Home Mission Board has earnest men and women who are giving their entire lives to teaching these people to love the Lord Jesus so that they will become good citizens—honoring America's God, and obeying His laws. And that is the only hope we have, boys, of keeping our country the best one in the world; and you know you can help in that, by giving your pennies and dimes to support the work of the Home Mission Board."—Selected.

"With Ten Thousand Ears."

In the prayer meeting one Sunday at Khek Khoi, the preacher called for requests for prayer, and after a number had responded, telling their hearts' desires, he called on a brother to pray in behalf of these interests. How beautiful the spiritual significance of this prayer made by a former worshiper of dead ancestors and wooden images! "Heavenly Father," he said, "these requests have just been made, and though I have heard with but half an ear, thou dost hear with ten thousand ears."—Selected.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—F. W. Faber.

The way to a man's heart is through his dinner plate, the wise woman knows. But if his liver is out of order, the dinner plate does not attract, until he uses Vick's Little Liver Pills, small, tasteless and does the work perfectly without nausea or pain. They cure dyspepsia and indigestion, permanently, in child or adult. 25 cents.

A man who does not know how to learn from his mistakes, turns the best schoolmaster out of his life.—Beecher.

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NEWS ITEMS.

The officers of the company owning the "Slocum," recently burned in New York harbor with a loss of 700 lives, have been indicted for criminal negligence.

No news whatever from the Japanese-Russia war; and that means, of course, that the Russians are holding their own. No army ever had a greater task than the taking of Port Arthur, and if the Japanese take it within a month they may congratulate themselves.

Among the many calls which Rev. Dr. G. Campbell Morgan has had under consideration he has not unnaturally chosen to accept that of Westminster Chapel, London. His choice, apparently, lay between that and Northfield, Mass., where he has been residing the last three years. An Englishman by birth and training, a great field is before him in the world's metropolitan city, with congenial surroundings and a permanent residence with his growing family.—Congregationalist.

By some means the fact leaked out that the Western Union Telegraph Company was lending itself to gamblers and gambling, in that it was furnishing special news from race track to pool rooms. The pressure of public opinion, together with the sympathy and influence of Chauncey M. Depew, Miss Helen Gould and other members of the governing body, brought the iniquity to a speedy and full stop. This result is most gratifying. All good and right-thinking people can but be pleased with anything that even looks toward the smothering of the gambling spirit. Gambling is on a rampage.—Word and Way. The action was, however, in the interest of the race-track betting rings as against the pool-rooms.

Ten or twelve years ago Henry Preserve Smith, a Professor in Lane Theological Seminary, a Presbyterial Institution near Cincinnati, was tried for heresy. He had adopted and was teaching the newest theology. Dr. William McKibbin was the man who prosecuted him. The Seminary notwithstanding the condemnation of Dr. Smith continued its alliance with modern theories, evidently intending to defy Presbyterian authority and to stand on its own merits. Since that day its classes have grown smaller, its friends fewer and its influence had gone almost to the zero point. A few days ago against the protest of a minority the trustees elected Dr. McKibbin president, and there is every reason to believe that with the reversal of its course it will again attain success. The incident is worth studying.—Central Baptist.

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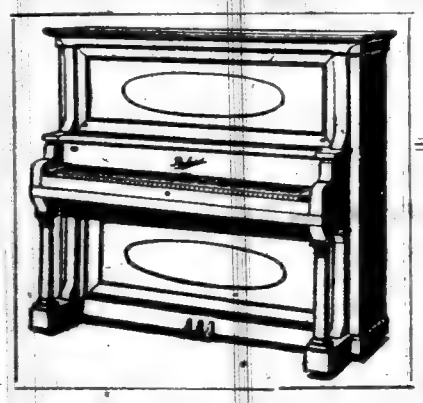
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This situation accounts for the attitude of the Powers toward the Japanese-Russian war. The Powers that desire to partition China desire Japan, her final hope of protection, defeated; the other Powers desire victory for Japan. The peace of the world, therefore, as well as the integrity of China and the future of Japan, are at stake in the present war. Moreover it is plain that Russia will continue in her outworn and tyrranical corruptions if she wins; but defeat would cause her to renovate and reform herself. It is, therefore, on every large account desirable that Japan shall signally defeat Russia.

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Temperance.

Temperance Alphabet.

A is for Ale, that strong, bitter stuff;
B is for Beer, that makes good men rough.
C is the Companions who urge him to drink;
D is the Drunkard, who stops not to think.
E is the Evil that lurks in the cup;
F is the Friends whom he will give up.
G is the Goal he will reach some day;
H is the Horrors he sees on the way.
I is the Inebriate upon the streets;
J is the Justice with which he meets.
K is his Kindred, troubled and grave;
L is the Lager for which he will rave.
M is the Misery which falls to his lot;
N the word "No," which he sadly forgot.
O is the Old Wine, which makes him feel gay;
P is the Pride which he throws away.
Q is the Quarrels he has every week;
R is the Ruin to his soul and physique.
S is the Sot, with eyes bleared and wild;
T is the Toddy he took when a child.
U is the Urchin—a minor, you think;
V is the Vender who tempts him to drink.
W is the Whisky, which makes man a beast;
X is the 'Xample he sets for the least.
Y is the Youth, with his cup full of woes;
Z is his Zigzag gait as he goes.

—Selected.

The Case of the "Moderate Drinker."

In a recent inquest in New York, according to press reports, a man has been declared as having died of "refined alcoholism." He was suddenly stricken after a surgical operation and died from what was alleged to be delirium tremens. He had been supposed to be of temperate habits, taking only moderate drinks at morning and night, but it would appear that his system had become disorganized, if not saturated, by the agent, and the effects on the nervous system were such as to bring about these results. The verdict may have been a correct one, and based on facts presented.

It has long been recognized that alcohol in any dose is not a safe prescription for certain constitutions, but its possibilities of danger have seldom been fully realized. The fact that a large number of persons can apparently thrive for a while more or less under its influence is no proof that this is the case with all, and it is probable that if we had all the facts in every case we would find that those who appear to do well under its habitual use are really none the better for it. Like other poisons, it produces in some constitutions a sort of habituation. In still other cases the resistance is so strong that its effects are not manifest, but may appear later in transmission to offspring.

That alcohol is an influence for good in certain cases is undoubtedly true, but the assertion that it adds to the sum of human happiness can be reasonably criticised. It would indeed seem absurd in view of the immense amount of evil that it creates, but with the almost universal use of alcohol throughout the world, in some form or other, its advocates have certain specious grounds for their position. Nevertheless it may be, like certain diseases which are accompanied with a special euphoria, as damaging in one case as in another. If all men could get the exalted delusions of paresis, the sum of human happiness would certainly be greatly increased for a time, but it would only mean irreparable damage to the nerve centers. We may say the same of the pleasures of alcohol, and if it is dangerous to the system, is followed by reaction and tends to racial and individual degeneration, all these things ought to be considered before we speak of its advantages.—Journal of American Medical Association.

A Fighting Attitude.

What Canon Barker said in the Manchester Cathedral is equally true as to conditions in America: "You may perceive that I speak with considerable warmth; God forbid that I should speak any way else. The subject is not a subject to treat with white kid gloves. It is a subject that needs every man to be in a fighting attitude. It is necessary for him to take off his coat, or, to use the apostolic words, 'to brace up his loins,' to take 'the whole armor of God,' to fight against this Titanic evil. I say with great emphasis that we are trifling with one of the deepest problems of the century, if we permit it to go unsolved, and allow the drink trade to tyrannize over us, and to corrupt at its fountain head all political and municipal life. God give to us hearts of grace, the hearts of the prophets, the hearts of the apostles, in this great crusade! It is not in the power, as I have said, of men or devils to resist the onward march of a movement like this. Be true soldiers of the cross, be men, be true citizens! Take from the people the burden which is crushing them down from day to day. Take from our homes the shadow which is making the word 'home' but a mere empty sound. Take from our children the curse of drunken parents which ruins their prospects, blights their young lives, and casts them into the vortex of evil without guardianship, or care, or love. Think of poor women, whose eyes often shed bitter tears for some drunken husband who makes their life a burden and a curse. If you have hearts, let those hearts speak and brush on one side all these fatal sophistries which would beguile us. We may arouse great enmities, but we must make no compromise. We must go on with our battle until we have broken the tyranny of the greatest slavery that has ever oppressed mankind."

Awful Effects of Intemperance

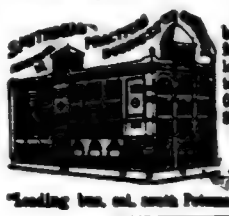
Common observation confirms the statement that a very large proportion of the crime, pauperism, and misery, the ignorance, squalor, and wretchedness, the juvenile vagrancy, homelessness, and depravity, exhibited in our streets and revealed in our police reports and daily journals, is the necessary and inevitable result of the liquor traffic, which is supported and protected by the drinking usages of the day.

The mind can hardly grasp the full significance of these enormous figures, and this is but the samllest item in the total aggregate. These figures represent the direct and indirect cost of the liquor traffic in the United States in the fiscal year 1901: Amount paid for liquors by consumers, $1,000,000,000; value of grain, etc., destroyed, $33,497,644; cost of crime, insanity, pauperism, etc., chargeable to liquor traffic, $137,762,220; loss of productive labor, $1,106,250,000; misdirected work, $354,000,000; total, $2,678,504,864. Revenue from the liquor traffic (1890): Internal revenue, $107,695,910; customs, $8,518,081; State and local revenues, $24,786,496, a total of $141,000,487. Net loss, $2,537,504,377.

In these figures the items charged to the liquor traffic, with the exception of the official figures, are very moderate, and many things which might very properly be included are entirely omitted, because of the difficulty of putting them into dollars and cents. But as they stand, who can help being appalled at the awful significance of these figures?—Central Presbyterian.

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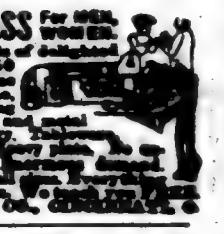
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Yours truly, D. L. ALEXANDER,
Mt. Pleasant, N. C.

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Marriages.

OLIVE — PAUL.—On Tuesday, June 21, 1904, at Aurora, N. C., Mr. E. B. Olive, of Washington, N. C., to Miss Effie Paul, of Aurora, N. C.

STALEY—WATSON.—On Wednesday, June 22, 1904, at Latta, S. C., Mr. Chas. M. Staley, of Staley, N. C., to Miss Eva Watson, of Latta, S. C.

HOWARD—DUNCAN.—On June 22, 1904, at the residence of Mrs. Bettie Stem, in Durham, N. C., Miss Mary Duncan to Mr. Edward A. Howard, of Willow Springs, N. C. The ceremony was performed by G. C. Duncan, of Bramwell, W. Va.

Obituaries.

PARKER.—Mrs. Clarinda, wife of D. H. Parker, Esq., died near Wakefield on the 24th instant. She had been a member of a Baptist church from early youth. Since its organization in 1872, her membership was with Kid's Chapel. She was a faithful member, and when able, was always found at her post. G.

YOUNG.—God works in a mysterious way. Surely we thought so, when, on Thursday, June 16, 1904, our community was shocked to hear of the unexpected death of Bro. Green Berry Young. He had been a member of the Baptist church for more than a year, and in his death we feel that we have lost a faithful member.

He was born March 18, 1888; his life and loyalty to his church and Sunday-school had won much love and confidence of his friends. Parents, brother and sisters, are left to mourn the loss of a son and brother, and may the God whom he served be near to comfort and sustain them in their sorrows. Therefore be it

Resolved 1. That we bow in humble submission to the heavenly Father's divine will.

2. That we extend our heartfelt sympathy to the bereaved family of the deceased.

3. That a copy of these resolutions be sent to the Biblical Recorder for publication and a copy spread upon the minutes of our church.

D. O. BOWMAN,
Chairman.
D. A. GREENE,
F. B. POTEET,
Committee.

HUNTER.—Bro. Archie C. Hunter quietly passed away to the saint's rest June 25. He was in some respects a great man. Mount Hermon Church, of the Mount Zion Association, of which he was the oldest member and senior deacon, was no doubt born in his heart and mind. He was formerly a member of the Methodist denomination, but having become dissatisfied with his church relation, he, with old Bro. Jesse Howell and others, organized Mount Hermon Church, of which he remained a consistent member until his death. There was no place on earth he loved better than his church. He was always loyal to her interests so far as he was able. He has been in very feeble health for some years past, but never failed to attend services when he was able. He was a great admirer of the Recorder, and always kept it in his house when able. He was always interested in, and always tried to help support all the causes of our Convention. He has been missed in Mount Hermon since his health declined, but will be missed more so now, as he has gone to his reward.

He leaves to lament most of all his dear family, consisting of five daughters and one son, and a large crowd of grand-children. He was very much devoted to his family. His dear wife passed to her reward several years ago.

He was about eighty-eight years of age. One very peculiar incident in his life was, he was born, lived all his days, and died in the same house. He was a splendid school-teacher in his younger days. Always a zealous worker in prayer-meetings and Sunday-school. He has been the means in God's hands of leading many souls to Christ. As an evidence of this fact, a large concourse of friends stood around his grave last Monday evening to take the last look, and but few dry eyes were there. To know him was to love him.

Our sympathy went out to the bereaved family; but God took him, and we can only pray His grace to meet the demands. Peace and love be to his memory.

"We shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave.
In the bright, eternal city,
Death can never, never come!
In His own good time He'll call us
From our rest, to home, sweet home."

J. F. MacDUFFIE.

Mrs. E. J. Harrell.

Whereas, the all-powerful God has deemed it best to call to her heavenly home our friend, co-worker and beloved sister, Mrs. E. J. Harrell, wife of our faithful pastor. Therefore be it

Resolved 1. That we see in this sudden, sad and unexpected death the working of God whose ways are not to be understood by mortal minds; and that we bow in humility and resignation to the hand above which giveth and likewise taketh away.

2. That the community at large, as well as her town and our church, has lost one of its most earnest workers, influential leaders and faithful Christians, and no stranger has ever come into our midst who has more completely won the hearts of all than has our beloved Mrs. Harrell. We mourn her loss, feel her absence, and thank God that her Christian influence still lives on.

3. That we extend to her parents, and especially to our grief-stricken pastor, our most profound sympathy. We pray that God may comfort them and bestow upon them His richest blessings and benediction.

4. That a copy of these resolutions be sent to her parents, and her husband, and that copies be sent to the Biblical Recorder and Chowan Times for publication; also a copy be placed upon the minutes of our church record.

Done by the request of Conference at Pleasant Grove Baptist Church.

IDA JOYNER,
A. T. JOYNER,
BETTIE TAYLOR,
Committee.

June 25, 1904.

Resolutions of Respect.

Whereas, God in His wisdom, has taken from us our beloved sister, Mrs. Mary Payne; therefore be it

Resolved 1. That while we bow in submission to His will, her loss is keenly felt. The principal organizer of this (the Missionary) Society for years and ever a faithful, loyal worker. Her life, her example, her presence, has been a blessing, and sadly indeed we miss her. Her memory will be to us a sacred possession. For her, the crown; for us, the loss. "Well done thou good and faithful servant, enter now into the joy of thy Lord."

2. That a copy of these resolutions be spread upon our minutes, and sent to the Daily Record, Telegram, Biblical Recorder for publication; and a copy be sent to the bereaved family.

MRS. C. E. HOLTON,
MRS. A. LYNCH,
MRS. H. W. BATTLE,
Committee.

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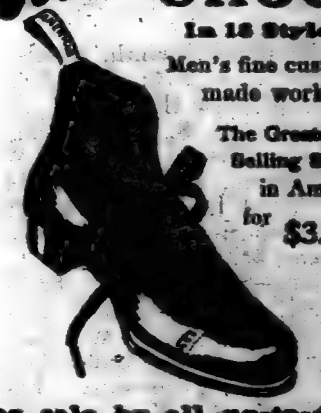
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Effective April 17, the following changes will be made in the Seaboard Air Line Railway schedule:

Trains arrive and depart from Union Depot, Raleigh, as follows:

Northbound.

Train No. 34—Arrive 1.20, leave 1.25 a. m.

Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.40 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.30 p. m., leave 7.35 p. m.

Train No. 50 has been changed to No. 34, train No. 37 to No. 31 and train No. 27 to No. 43.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.
ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY
The Biblical Recorder Company,
(Organized 1901.)

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Acknowledgments.

July 13, 1904.

State Missions.—Corinth, Stanley, $6.00; Sandy Run, 2.30; W. M. S., Cumberland Union, Cedar Creek, 1.29; Jas. W. Pickett, Durham, N. C., 4.00; Reeds, Liberty, 5.00; Clinton, 6.37; Mars Hill, Mt. Zion, (Associational), 2.50; Peachtree, 5.00. Total this week, $32.46. Previously reported, $5,151.37. Total this year, $5,183.83.

Foreign Missions.—Sandy Run, $2.65; Knotts Grove, 2.65; Sharon, .95; New Bethel, Tar River, 9.00; Chadbourn, C. F. and Col., 5.03; Smyrna, C. F. and Col., 8.00; W. M. S., Cumberland Union, Cedar Creek, 2.75; Jas. W. Pickett, Durham, N. C., 4.15; Jackson, W. Chowan, 10.00; Red Mt., Mt. Zion, 5.00; S. S., Rock Springs, 3.13; Clinton, .35. Total this week, $53.66. Previously reported, $9,681.42. Total this year, $9,735.08.

Home Mission.—Corinth, Stanley, $2.50; Sandy Run, 2.75; Mt. Zion, Tar River, .76; New Hope, C. F. and Col., 1.28; W. M. S., Cumberland Union, Cedar Creek, .60; Jno. W. Pickett, Durham, N. C., 4.20; Clinton, .20. Total this week, $12.29. Previously reported, $5,044.40. Total this year, $5,056.69.

Education.—Sandy Run, $2.19; Sharon, .64; Olive Branch, 2.80; Ephesus, Beulah, 2.00; Mt. Zion, Flat River, 8.80; Peace Chapel, 1.28; Cameron, 3.00; Fellowship, Flat River, 1.75; W. A. Rosser, 45.00; Bear Swamp, 2.00; Antioch, 2.00; Turkey Branch, 1.00. Total this week, $72.46. Previously reported, $970.32. Total this year, $1,042.78.

S. S. and Colportage.—Sale of books, $20.00; S. S., Primary Department, Tabernacle, Raleigh, 5.00; S. S., Mt. Pleasant, Sandy Run, 3.60; S. S., Holly Grove, 1.50; Four Oaks, 1.00; Grassy Creek, Flat River, 1.55; Cooleemee, 5.00; S. S., Lumberton, 10.00; S. S., Ruffin, 2.00; Jno. W. Pickett, Durham, N. C., 1.75; sale of books, 3.75; S. S., Round Hill, 5.30; Fuquay, .17; S. S., Boonville, 2.00; S. S., Clinton, 1.50; Salem, 1.15; S. S., Warsaw, 5.00. Total this week, $70.27. Previously reported, $365.99. Total this year, $436.26.

Ministerial Relief.—Ephesus, Beulah, $8.00; Smyrna, C. F. and Col., 2.00; W. M. S., Cumberland Union, Cedar Creek, 1.85; Fuquay, 1.58; Clinton, $8.24; Moravian Falls, 3.10. Total this week, $24.77. Previously reported, $568.75. Total this year, $593.52.

Yates Memorial College.—Chapel Hill, $20.00; Mrs. J. W. Gore, in memory of her father, Dr. J. W. M. Williams, $100.00. Previously reported, $292.95. Total this week, $412.95.

Total reported for all objects this week $385.91
Previously reported for all objects 22,071.10

Total reported for all objects this year 22,457.01

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STATEMENT
Western Assurance Company,
OF TORONTO, CANADA.

Condition December 31, 1903, as Shown by Statement Filed.

Amount Ledger assets Dec. 31st, previous year, $2,328,174.74.

Income—From policy-holders, $2,601,651.88; miscellaneous, $74,942.63; Total, $2,676,594.51.

Disbursements—To policy-holders, $1,522,875.88; miscellaneous, $1,032,527.30; total, $2,555,403.18.

Fire Risks—Written or renewed during year, $260,047,277.00. In force, $229,977,717.00.

Marine and Inland Risks—Written or renewed during year, $73,824,082. In force, $6,840,379.00.

ASSETS.

Mortgage Loans on Real Estate	$20,000.00
Book Value of Bonds and Stocks	1,805,488.80
Cash in Home Office and deposited in Banks	148,912.88
Agent's balances, representing business written subsequent to October 1, 1903	431,171.98
Agents' balances, representing business written prior to October 1, 1903	11,965.34
Bills receivable, not matured taken for marine and inland risks	21,621.85
Bills receivable, taken for fire risks	10,205.16
Total	2,444,366.07
Less Assets, not admitted	51,552.97
Total admitted Assets	2,392,813.10

LIABILITIES.

Losses and claims unpaid	$131,997.53
Unearned Premiums	1,476,007.77
Total Liabilities as to Policy-holders	1,608,005.30
Capital Deposits	201,000.00
Surplus	583,807.80
Total liabilities	2,392,813.10

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $1,999,588.00; premiums received, $25,905.18.
Losses incurred—Fire, $21,784.00; paid, $18,093.39.
Losses now unpaid, $2,969.32.
President, Hon. Geo. A. Cox; Secretary, C. C. Foster.
Home Office, No. 22 Wellington St. East, Toronto, Canada.
General Agent for service, W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina, W. W. Smith, Raleigh, N. C.

State of North Carolina,
Insurance Department,
Raleigh, February 15, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Western Assurance Company, of Toronto, Canada, filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 3.

RALEIGH, N. C., WEDNESDAY, JULY 20, 1904.

THE TRAGEDY IN EDUCATION.

BY EDWARD D. IDOLE, OF THE MANUFACTURER'S RECORD.

Once upon a time a lot of young folks were on a Great Journey. For short, they may be called Americans. They had a common goal, equipment for self-betterment. That had almost as many meanings as there were wayfarers. The roads to it were likewise various, as were also the means of travel. A few individuals, of reasonably assured future and fortune, lolled sumptuously in high-wheeled, velvet-cushioned carriages or pressed their mettlesome steeds, as thoroughbred as they, toward statesmanship, the professions or elegant leisure. Some jogged along behind or upon the old family horse, which could hardly be well spared from the work at home, or, unwilling that such sacrifice should be made in their behalf, built or borrowed their own vehicles, not disdaining the ox-cart, or moved upon shank's mare. Others were given the benefit of community effort, and others had a lift now and then from well-to-do fellows. Most of them were willing, if not witting travelers, though not entirely free from that depravity natural to all young animals requiring the discipline of the birch-rod, the rawhide, or the pliant slipper. For most of them, too, the equipment they could gain before they were obliged to rely upon their own unaided exertions was comparatively simple. It was essentially primary. It looked to such instruction of the mass of citizens in rights, interests and duties, that they should be able to transact their own business, to improve their morals and faculties by reading, to understand their obligations to their neighbors and their country, "and," in the language of a bold dreamer and wise counsellor of a century ago, "in general to observe with intelligence and faithfulness all the social relations under which" they should be placed. That sage hoped for such instruction in the primary schools, whether private or public, and urged that to that end in them "should be taught reading, writing and numerical arithmetic, the elements of mensuration (useful in so many callings) and outlines of geography and history." And that was about the highest limit of the equipment gained by the great mass of American citizens in those early days. Indeed, the majority of them, probably, were steeped in affairs, were doing things of importance, even before they had such special, though restricted aids, at their disposal. They had been compelled to leave the beaten tracks, to cut across lots or to make their own paths through untried fields and forests. Not a few had outdistanced others who had followed convention. They had arrived, unkempt, uncouth, perhaps, with hard muscles, sound lungs, clear vision and well poised minds, successful themselves and adding to the welfare of mankind. These were the men who during the first seventy-five years of this country's history carried the boundaries of the United States across the continent to the Pacific and built up from thirteen colonies with a population of 3,000,000 fringing the Atlantic a community of thirty-one states and four territories, with 23,000,000 inhabitants full of vigor and pulsing with highest ambitions.

For this vigor, for these ambitions, the education of the American people was responsible. Much of it had been gained in the hard school of experience and adversity where no printed textbooks could be used and sending forth graduates unable to write their own names. Moreover, the established schools, in the uncontaminated American air, could not impair initiative or sap self-reliance. Largely the outcome and expression of local environments, varying according to conditions in different parts of the country, they tended rather to strengthen individuality than to nourish a mediocre uniformity. Held to be means rather than ends, they did not undertake to give society a finished product, so finished often as to be merely an ornament or a care, but they sought within their respective spheres to fit men and women to make the most of themselves in the best interest of society.

Presently there was a radical change. Ideas foreign to America took root and flourished like very weeds. With a vast increase in population, with the entrance of the country into the era of wholesaleism superinduced by the supplanting of the hand-made by the machine-made in manufacturing, and with the growth in a social upheaval of the theory that equality before the law implied equality in every other respect, equality became confused with sameness in the public consciousness. This confusion begat and cherished a novel and pernicious doctrine of education. It would transform the whole character of the Great Journey.

For it all, old-fashioned vehicles are to be replaced by the up-to-date electric train running upon a straight and level track and with the seats of its car arranged without distinction of race, creed or sex. The road-bed has been constructed in strict harmony with absolute engineering theory. Landmarks of the fathers have been almost wantonly removed. No regard has been had for the landscape. Suggestions that the passengers might be wearied by the monotony of the trip have been answered by lengthening the road. Free tickets and free food have been supplied to all the travelers, and many thousands of them are on board willy-nilly, the highways and the byways, having been beaten and they compelled to take passage. Complaints of indigestion arising from too rich or too abundant food have led, not to reduced rations or a wise adaptation of the diet to the needs of individual stomachs, but to an increase of the provisions. Meanwhile the cradle is robbed to pack the kindergarten coaches and the grave is despoiled to keep the baggage cars well stocked or to maintain a constant supply of engineers, firemen, brakesmen and conductors, the last-named being the orators of the outfit and euphoniously named "educational statesmen." From a preliminary episode in the careers of men grounding them for active and useful lives, the Great Journey is rapidly becoming the end of existence for far too many thousands of persons. They are growing accustomed to depend upon others, to lose themselves, and, confined to the train during fifteen, twenty or twenty-five of their best years, to know no other means of livelihood. They are indisputably machine-made, they are stamped by wholesaleism with products as cheap as its processes and they illustrate the evils of considering quantity rather than quality and of losing sight of men in the mass.

It is not surprising that disinterested friends of public education are alive to the evils which have been infused into the system of public schools, and are calling for reforms that will cut out the evils and not add to them.

Here is the Economic Club of Boston listening at this late day to the truth: "We must educate for faculty instead of for examinations."

Here is the statement of an expert to the comptroller of New York City: "By the time the class teacher does all that is required by the music supervisor, the drawing supervisor, the physical training supervisor, the supervisor of sewing, the teacher of cooking, and the shop teacher, there is little time left for reading, spelling and arithmetic," to which the Brooklyn Daily Eagle adds: "There is your policy of exalting the fads and frills and crowding out the essentials from the schools in a nutshell."

Here is a physician of Philadelphia speaking to an association of parents at the Normal School and saying: "There is no class in the community that is subject to such daily slavery or has such impossible tasks imposed as have many of our children in the schools. The educational spirit of out times stands in loco with other popular frenzies that have caught humanity in different points in history and carried it clear off its feet. Excess is an infallible mark of crudity and this excess in education is seen in the almost exclusive monopoly that teaches books and schooling claim, and are giving over the daily life from tenderest age until every vestige of youth has passed."

Here is the Biblical Recorder uttering truths of wide application when it says: "In some of our towns we notice they are maintaining departments of Latin and French in the free schools. This is an imposition. We should be content to confine instruction in our free schools to reading, writing, arithmetic, geography and history. The pretentious efforts of superintendents to make frying-size colleges of the graded schools should be suppressed by the school boards."

Here is a member of the Mosely commission that studied education in this country writing on his return to England: "The entire system of education both here and in America seems to require reconstruction from the bottom to the top: it would be well, if I may say so, if we could scrap the whole wretched academic show and start afresh in order that it may be greatly improved in quality and shortened in duration."

The new York Independent said that this opinion would startle teachers on both sides of the Atlantic. But it and the other opinions quoted the opinions of sincere friends of the common school system as a means for the proper training of the rising generation, are but a few of the many clear, distinct and true notes sounding above the clitter-clatter of the Babel and Bedlam of modern educational propaganda. They go to the root of the evil which has become a flourishing menace in the almost insane cultivation of fads and fancies by professional missionaries of education. They call us back to the fundamental truths that the common schools are for the children and not the children for the common schools. Of course this truth must startle some who, drawing pay for hearing lessons, are called teachers. But it will be recognized and endorsed by the real teachers of the country. They will rejoice to sustain honest critics of the perversion of the common school idea against the effort to suppress them by mob law however "educated" the mob may be.

The real teachers know of the tragedy in modern education and fain would have it ended.

Baltimore, Md.

HARDLY ACCURATE.

She had returned with an M. D. from a university after her name, and had been elected to the chair of English Literature in a small local college. On the day before the session opened, the president was explaining to her the duties of her place. "In addition to your work in English literature," he said, with apologetic hesitation, "I should like you to take the Junior and Senior classes in elocution, and also assume charge of the physical culture."

"Is there no teacher of elocution?" asked Miss Jones.

"Well, no; not at present."

"And who has charge of the physical training?"

"To tell the truth we have no teacher as yet. You perhaps noticed in the catalogue that those two departments were 'to be supplied.'"

"And I was elected to the chair of English Literature—"

"Yes," the president answered, gloomily.

But he was reassured by her winning smile. "I will take the work and do what I can with it, Dr. Smith," she said brightly; "but why didn't you write me at first that the 'chair' was a settee?"

—M. A. B., in The Drawer, Harper's Magazine for August.

ESSENTIALS TO SUCCESS IN DEALING WITH YOUNG MEN.

An Address Delivered by Mr. R. N. Simms, of Raleigh, N. C. at the North Carolina Midsummer Meeting of Baptists, Jackson Springs, N. C., June 29, 1904.

My Fellow-workers:

I approach the discussion of this theme with much hesitation—"Essentials to Success in Dealing with Young Men." I feel that I need to learn so much along that line myself that I hardly have the temerity to make suggestions to others. But experts never see a novice work without having their own keener minds quickened by his very mistakes, and so I am encouraged to hope that even if I cannot bring to you any ideas of my own that are better than you have hitherto had I may at least stir up your minds to the evolution of ideas that shall help us all forward in our work with young men.

The first suggestion I shall make is one that is very simple, and yet for that very reason is the more likely to be overlooked. Doctors of philosophy make poor primary teachers, because it is tedious for them to lower their minds to the simple ideas of children. And you older men are apt to overlook what I regard as a prime essential to success in dealing with young men, viz: a realization and recognition of the fact that they are young men.

REALIZE THEY ARE MEN.

Their years are so brief to you men who are forty and fifty and sixty. They were boys yesterday. They must be boys today.

I have read the story of the return of a father who was ninety-five and a mother who was ninety-three from the funeral of their son who was seventy-five years old when he died, and the mother said to the father: "John, you know I always told you we would never be able to raise that boy—I always knew that he would never grow up but would be cut off this way in his youth."

Poor old mother, he was still her boy.

And so you men of maturer years have a hard time to realize that the fellow was a boy last year but is a man today. I have the advantage of you there, as one boy did of the other in the Sunday-school class. The teacher asked a large boy who made him. He said he didn't know. "What," said the teacher, "you don't know who made you? A great big boy fourteen years old and don't know that! Why little Sammy Green knows as much as that and he isn't but two years old. Don't you, Sammy? Come here Sammy. Now Sammy, what is your name?" "Thammy Dween." "Right! Now who made you, Sammy?" "Dod." "Ah! I told you he would know," exclaimed the teacher. "Well, I should think he ought to know," said the big boy, "because it ain't been long since he was made."

Now it hasn't been long since I became a young man, and I remember the feeling. Can't you recall it by a great effort! Yesterday you were a boy. Today you are a man! You may not yet be a voter, but you are a man! And you have put away childish things forever. And the teacher who fails to realize your new estate does not command your affections and cannot hold you to his class. Why, he is still talking to children, to boys, while your heart beats hard and your mind thinks large over the problems of men. You are a young man and you know it, and the prime requisite to a man's success with you is that he shall recognize that fact.

I said "the prime requisite to a man's success with you." I believe that a man should teach young men. I have seen some women who were among the finest teachers of young men in the world. But after all, what does a woman know—unless she is the one among ten thousand that is inspired with the knowledge—what does a woman know of the struggles, the trials, the conflicts, the passions, the temptations of young men? Infinite wisdom realized that man needed a high priest tempted in all points like himself to be touched with a feeling of his infirmities. And surely the relation of high priest and worshiper was never closer than that of teacher and taught. After all, the strongest lessons given by any teacher are gathered from his daily life. And how it helps a fellow to feel, "Yes, there's my teacher, a man like me—not a cloistered clergyman, but a man mixed up in the business affairs of the world. Maybe he has even a harder place in which to live right than mine. I know it's a hard thing for him. The devil tackels him like he does me. But he wrestles hard all the time for the victory. If he can do it so can I." And there's your lesson taught!

And this brings me to suggest that we are not only to realize that these young men are not boys, but also that they are not women. A fellow just at that age despises more than at any other time in his life anything that is in any degree effeminate. Be it said to his credit that a "sissy man" is his pet aversion. I solemnly believe that many a young man rejects Christianity because he has been led or at any rate has come to believe that it makes men effeminate, and that to his whole nature is repulsive. The claims of God upon his life appeal to him. But he is strong and rejoices in his strength. Virility is his possession and his treasure. Courage is his crowning virtue as he studies himself in introspection's mirror. And this religion is effeminate! He will have none of it! It's well enough for women and children, but it won't do for a man!

But after awhile there comes a teacher in pulpit or in layman's garb that brings him the vision splendid of the manliness of the Christ, and he loves him and follows him for he sees him as he is. The manliest among mortal men! The manliest among immortals! One who, should he walk these streets, would command the admiration of men. A man of sorrows and acquainted with grief? Yes, what man is not? A man of gentleness and humility? Yes, what man is not? A man of tender dealing with womankind? Yes, what man is not? A man of reverence for sacred things? Yes, what man is not? A man given to helping the helpless? Yes, what true man is not? A man of kindly ministrations wherever he might be? Yes, what worthy man is not? A man of pleasing physical appearance? Yes, we have every reason to believe that he was. A man obedient to rightful authority? Yes, an exemplar in this respect. A man of fine physical courage? Yes, we know that he was. A man of indomitable moral courage? Yes, we know that he was. A man of mixed moral and physical courage? Yes, the bravest the world has ever seen. A man of unalterable fidelity to his principles and those he loved? Yes, even to the test of death.

A man for his gentleness, his reverence, his benefactions, his indomitable courage, his unswerving fidelity, his divine perfection in all that constitutes manliness, surpassing the children of men! Oh, how we need to realize and teach that this Christ of ours is the manliest of all mankind, gifted with every grace and charm that appeals to the young man who is manly and worthy; an adorable character who calls forth from every careful student of his qualities, "Thou art as well the perfect Son of Man as God's own anointed!"

But we are not only to realize that these persons with whom we work are young MEN, but we must also realize that they are YOUNG men.

REALIZE THEIR YOUTH.

They are not old men. They are not even middle-aged men. They are young men. They have all of the vivacity of youth. They have all of that abundance of good spirits which worry has not yet pressed out of the life. They cannot always be serious. They are bored by constant sermonizing. They are not bad. They simply have a surplus of vivacity—good spirits was the old name for it. I like that name. It exactly describes the condition and at the same time by its very name commend it,—good spirits. And did I say they have "a surplus" of it? Surely I am wrong. We all go wrong on that point too often, and that is one of the reasons of our failure with young men. There is no surplus of good spirits. It is the harmless—nay, the helpful—wine which God poured into the human life to bless it, and man with his foolish notions has thought that it were better left out. And so he has taken the full-rounded fruit of young manhood and has put it into the mill of conventionality and pressed out of it the nectar which God put there and has branded the lifeless, tasteless pulp remaining "the proper, religious man."

And the same men have branded "good humor" as "frivolity" and "good spirits" as "levity," and have banished even the semblance of either from the churches. Puritanism has ever ben confused by some with piety. Religion, they think, must be sepulchral to be sincere. How foolish! And how far from admirable is the life resulting from such doctrine. Macaulay tells us that the Puritans hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the people. And an old Scotchman visited Edinburg and went back home and reported to his people that it was an awfully godless and wicked city "because the people seemed to be so happy on the Lord's Day."

Men who think this way would banish the semblance of a smile from the Synagogue and have all as solemn as the tomb—and they never seem to recall that the tomb gets empty after it has been solemn a good while, and that it is solemn at first because it's a place of the dead.

Religion is serious, but it also sunshiny. Religion is solemn, but is also glad. Religion does weep, but it also sings. Religion does mourn, but it also laughs.

One of the beatitudes pronounced by the Saviour gave promise of laughter in heaven itself, for Luke 6:21 records it: "Blessed are ye that weep now for ye shall laugh."

And surely heaven's melodies would be incomplete without the blended strains of silvery laughter, rippling, pealing, throbbing, re-echoing,—the gladdest music in heaven's spaces as it is in the confines of a sad old earth. Floods and trees shall clap their hands, mountains shall break forth into singing, but man, too long given to earth's bitter tears, shall laugh in the ecstasy of his joy.

Not six months ago I saw the dogmatic statement in a religious periodical that laughter was out of place in a church or Sunday-school. It occurred to me that may be it is because that doctrine is generally accepted that the young men are also out of place when you look for them in so many of the churches and Sunday-schools.

Good humor never hurt anybody. It is a blessing ever. I lived next door to a family one time that couldn't laugh. They didn't know how. It's an actual fact; they said they didn't. And every single member of the family suffered with dyspepsia and nervousness. I have seen some church members who were religious dyspeptics from a similar cause. Man is not only the only animal to which God gave a soul; he is also the only one to which God gave a laugh. Surely its melodies do not displease Him. I don't believe in levity nor in frivolity in religious affairs, but I do believe in the saving salt of good humor and the saving ripple of smiles and the saving breeze of an occasional laugh. And that, too, in a religious gathering. I am just that young as yet. And so are those young men about whom we are talking.

One may use some pathos, too, in his work with them, to keep their hearts tender; but not a great deal, because young men are ashamed of frequent tears. And they are not to be blamed for that.

MEET THEIR SOCIAL DESIRES.

I want to suggest further that we must realize that these young men are social animals. That is no new idea. I believe it was advanced in the recorded teachings of Aristotle or Socrates. And no doubt it had been observed a thousand years before that time. And still we haven't learned it fully. Our churches have studiously avoided it in their work, and even now oppose the introduction of such ideas. But I am fully satisfied that any organization which is to appeal to young men permanently must reckon with the social longings of their life. Why should not a church furnish the opportunity for social enjoyment for its young people, and its older ones too, for that matter? They are going to have such enjoyments somewhere. Why shouldn't they find them under the direction and inspiration of their church? Why should the minister berate his young people for participating in the social life of the community which tends toward demoralization and not busy himself to supply a counter-attraction?

One who studies the conditions which surround young men must be impressed with their homelessness and loneliness. Somewhere they are going to find relief from their loneliness. If the church is wise it will recognize this claim of their natures for social life. Nay, more, if it is worthy it will. For I do not believe that any organization is worthy of success in its dealings with young men that overlooks or neglects this essential.

RECOGNIZE THEIR ENERGY.

We must recognize the energy of the young men also. We must give them something to do. Now, that may sound like a strange proposition and you may say, "The very trouble is that they won't do anything." Well, you may believe that. I don't. Some young fellows are lazy, I know. But most of them are not. Most of them have a plenty of energy and a plenty of willingness to work if only you will give them some specific work to do.

Did you ever look at this matter from the young man's side, from the side of the fellow who isn't hurt with goodness, but would really like to do some sort of good work. Here is a young man who becomes a Christian and joins the church and then you say to him, "Now, young man, grow in grace," and you turn him loose. What is he to do? He can't lead in public prayer. He hardly knows how to pray in private. He can't make a public talk. He can't lead a cottage prayer-meeting. He has nothing to do with managing the business of the church. The older members and the deacons and the pastor attend to that. He can't teach a Sunday-school class. He don't know enough. He can't become an officer in the Sunday-school or church because those places are already filled and are too seldom changed, and besides, he hasn't had experience enough. What is he to do? Why go to church and listen to a sermon and go to Sunday-school and may-be be asked one or two questions by a teacher who is the "it" of the class, the whole thing, who supplies in his own name the name of the class, himself calls the roll,

himself takes the collection, goes through the lesson, and then himself leads in a suspension of the activities of the class until the next Sunday. And then the fellow is to go home. And what is he to do? Why be good, of course. And you will remember that as wise a man as Josh Billings has said, "Be good and be lonesome." There's quite a deal of truth in it. And if the good man is only lonesome long enough he will become a bad one. And yet he must be good and grow in grace and be rebuked for not joining heartily in the activities of the church.

Here, then, is the need for those organizations in connection with our church life which furnish specific occupation for many young people. Here they find many committees and officers to do many different things, all of which need to be done, but which a fellow either doesn't know about or else is too timid to undertake unless he has some one to direct him. If you were to command a young fellow who had had no experience at that kind of work to build a great house you would expect him to hesitate long and probably be discouraged and quit. You don't make a carpenter by saying, "Young man, build a house, build a house," but you say, "Young man, saw these timbers in two here where I have made these marks. And then let me know and I will show you how I want them put together." And it's a very simple task and a very specific one, and he does it and then does another that is prescribed, and then another and another, and thus he grows in carpentry. Shall the builders of lives be less skilfully taught?

An essential to success in dealing with young men, then, is that we recognize their energy by giving them something to do. You will observe that that proposition involves the idea that there must be something doing in the church. See?

No young man wants to be at a place where there is "nothing doing" anyhow. If there is nothing doing in a church, it is dead, and no young man is fond enough of death to want to belong to anything that is dead. Even Paul was young enough to want to get loose from a body of death! We recognize this in other matters of life, but continue to express surprise that the young men do not manifest a yearning fondness for churches that are dead.

Let it be understood that the church is no longer to be a stationary sleeping car but a real humming work-shop, and the young men will be there. My promise for it.

PRACTICAL TEACHING.

And we must not only let the young men understand that we expect them to work in the religious services, but we must let them understand that we know that they work six days in the week in the workshops of daily life, and we must bring them messages by our teaching and preaching that shall be of practical utility to them in their daily life. Let us get things out of the Scriptures for them that are not only teachable but also liveable. Young men need help in their everyday lives, and they will go to the places where they find it.

ENTHUSIASM.

I believe an absolute essential to success in dealing with young men is enthusiasm on the part of the leader.

What is enthusiasm? I heard an old brother talk about it one time who called it all the time "enthusiasm," and that conveyed to my mind somehow the idea that it was the power to enthuse another. And I find that that is not far wrong, for the dictionary defines enthusiasm as "enkindled and kindling fervor of soul." A man is enthusiastic only when his own soul has been not only kindled but heated to such a hotness that it can kindle the chilly souls of others. Surely the successful leader needs this characteristic. Emerson has said indeed that "Nothing great was ever achieved without enthusiasm." And I have come to believe that a man is worth just so much as his enthusiasm measures, not only as a leader, but in his own personal work.

I believe here is where we fail so often. Men in the positions of leadership are not enthusiastic about the work; and nothing is sooner perceived. It is an indescribable quality that is hypnotic in its power. Men are drawn by it and impelled by it. It consumes and yet enlarges the life. It is defined as a species of inspiration; and such, in truth, it is. Certainly to successful leadership it is a sine qua non.

PATIENCE.

Let it be remembered, however, that there are two species of enthusiasm—the one impulsive, spasmodic, transitory; the other patient, persistent, unquenchable. There is always a danger that our enthusiasm shall assume the former type. Men who are zealous are apt to have the "blues." We labor with these young men with souls that are consumed with their earnestness, and they do not respond to our efforts. Again, we succeed in our endeavors, but after a little while the enthusiasm of our followers dies down and threatens to smother even our own flame with the abundance of ashes. At another time discord comes into the ranks and seeks to engender bitterness and scatter the young men. Almost infinite patience is needed as an essential to success in our work with young men. Without it there was never in any department of life a great leader of men.

NEED OF A LEADER.

I have not inadvertently used the words "leader" and "leadership." But we use them so often that we lose their significance. You know every word in the language used to call up a picture to the minds of men. Further back in time every letter was also a picture more or less crude. But now we use letters and rarely think of that, and words and rarely even think of their original significance. So many figurative expressions have become so common that they have lost their force.

An essential to success in dealing with young men is a leader,—one who goes before. And I am willing to vouch for the proposition that such a man will have no trouble in getting work out of the young men. So many men given the position for leadership fail because they turn it into a position of drivership. Young men are rebels against drivers, but willing subjects to leaders. It's not hard to get a young fellow to help you do a thing, but it's mighty hard to make him do it. It may be stubbornness. It may be blameworthy. It may be a remnant of the rebel spirit of Satan against the touch of authority. But it is human, at any rate, and we had just as well take it into account.

It is so easy to let precept surpass example. In a measure it ought to do so. The teacher's model must be higher than his life and he must teach nothing lower than his model. But the man who in his work with young men never asks them to do a thing he is not himself ready and willing to do will seldom or never have his requests unfulfilled.

Do you know, I am coming more and more strongly to believe that what we need in our work with young men, above all else, is leaders; men who will set the pace and give them an example of life to follow. Men are followers by nature, the great mass of them. Democracy never meant to teach that men should be deprived of their leaders. It simply meant that they should have and exercise the right to choose them. Have them they will. Emerson, the sage, has said: "Every true man is a cause, a country and an age, ... and posterity seems to follow in his steps as in a procession." An exaggerated statement probably, but it declares the eternal truth of human nature's unvarying recognition of leadership. The mass of men ever are in a procession that is being led.

SINCERITY AND FRANKNESS.

May I suggest that it is necessary that we be absolutely sincere and frank with the young men with whom we work? Habitual sincerity and frankness are prerequisites to confidence, and confidence, in turn, is a prerequisite to leadership. Let us be frank and sincere with them about matters religious as well as all others. Let us not dodge their hard questions, nor censure them when they honestly ask them. If we don't know a thing, let us say so. And if we have doubts about matters it is sometimes helpful to the fellows to admit it. I know I have been helped a good many times by frank statements of this nature made to me by preachers. It lets me feel that they are not so entirely different after all. And their faith notwithstanding their doubt encourages mine.

CORDIALTY AND INFORMALITY.

I should like to suggest also that cordiality and informality are essentials to success in dealing with young men. Formality is a stone wall impenetrable by sympathy and immures him who is afflicted with it from association with young men. When friendship comes into the chamber of life it expells formality and lets into possession cordiality in its stead. Cordiality is the vital principle of good-fellowship, and that, in turn, is a lode-stone for young men. How a young fellow is drawn to the man who is enthusiastic about his work and is cordial and informal in the performance of it!

BELIEVE IN THEM.

It may be almost unnecessary for me to suggest that the successful worker with young men must believe in them.

A man said one time that if he was given the job of raising a boy he would put him into barrel and fasten it all up but the bung-hole, and that he would keep him in there until he was sixteen years old, and then—he would stop up the bung-hole! Needless to say, he wouldn't be a very attractive character to boys and wouldn't succeed very well in working with them. The man who is to succeed in working with boys must believe in them. And so with the worker with young men. He must believe in them. He must believe they are worth while. He must believe that they are at heart good and admirable. He must believe in their potentialities. He must believe in their future so enthusiastically as to quicken their own ambitions for their lives. He must believe in them so strongly as to increase their own belief in themselves.

LOVE FOR THEM.

To sum it all up, the one great requisite for success in dealing with young men is love for them. This will quicken every sensibility to a realization of all the essentials to winning and holding and helping them. It will bring a realization of their youth, and of their age, of their social desires, and of their energy. It will inspire with enduring enthusiasm one who shall patiently lead by example, and inspire confidence by sincerity, and entice by his cordiality, and win his way into their innermost lives by those subtle arts that love itself alone can suggest. So, then, the greatest essential, nay, the great composite of all the essentials to success in dealing with young men is—love. Love that shall brighten the eye and gladden the smile and warm the hand and encheer the word until it shall win with its wooings the hardest heart and shall lead to its service every rebel life. Love, indefinable; love, indescribable; but love, irresistable! The master-cord in heaven's music, the master-key to human hearts.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, July 25.—Jer., 1-3.
Tuesday, July 26.—Jer., 4-5.
Wednesday, July 27.—Jer., 6-8.
Thursday, July 28.—Jer., 9-11.
Friday, July 29.—Jer., 12-14.
Saturday, July 30.—Jer., 15-17.
Sunday, July 31.—Jer., 18-20.

Jeremiah.

Jeremiah was the author of the book that bears his name. The name Jeremiah signifies appointed, or exalted of Jehovah. He was a son of Hilkiah, who was of the family of the priests, and was a native of Anathoth, a city of Benjamin, only a few miles from Jerusalem.

Jeremiah was called in his youth to be a prophet of the Lord. At first he apparently prophecied in Anathoth; afterwards the enmity of his townspeople forced him to reside in Jerusalem.

He began to fill the office of a prophet about 629 years B. C. in the thirteenth year of the reign of Josiah, and continued to prophecy during the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and to the end of the reign of Zedekiah. When Jerusalem was destroyed Zedekiah was carried into captivity 587 B. C. Jeremiah's faithfulness made him unpopular among his own people, but when Jerusalem was taken he was kindly treated by the Chaldeans, and was permitted to remain in Judeah. Afterwards, owing to an uprising among the Jews, he was forced to fly into Egypt. The manner and time of his death are unknown; but his faithfulness makes him a worthy example to the ministers of Christ in every age. He prophecied much evil, but he was also the prophet of hope. He painted the desolation of Judah in dismal colors, but he also preached deliverance through Christ.

It would be difficult to place the chapters of Jeremiah in chronological order, but by acquainting ourselves with the times of Jeremiah and the circumstances under which he prophecied we can study his writings with profit. The prophecy and lamentations of Jeremiah should be read in connection with II. Kings xxii.-xxv., and II. Chronicles xxxiv.-xxxvi.

To love God; to rejoice in his world; to see and feel its beauty; to let the heart open in gratitude as naturally as the flowers blossom; to stand ready to serve in even the humblest way, seeking no reward except such as flows out of serving our fellows in the spirit of Christ; to rise above petty annoyances and be calm; to trust God amid the hardest trials and to find life sweet amid the deepest sorrows; to have faith in the power of love ot conquer even enmity, sin and death, is to have the spirit of Easter, is to be "risen with Christ."—Rodney F. Johonnot, D. D.

How difficult it is to live with people—even the best people. Small idiosyncrasies come painfully to the surface, differing opinions jar, slight elements of personality involve constant strain. It is well not to come too close to one's friends—for the sake of friendship. Moreover it is always a mistake to plan a single detail of another's life; the more entirely one avoids this the safer is the relationship. — Edward Howard Griggs.

News Notes.

....Your sorrow is your own.

....Elder J. W. Smith changes his address from Clayton to La Grange.

....We hope our readers will pray for victory at Wilmington next week.

....July 17 was baby-day in the Sunday-school of the Tryon Street church, Charlotte.

Central Union, Bladen Association, will meet July 30 and 31, at Sandy Grove church.

....Rev. N. R. Pittman becomes associate editor of the Word and Way of Kansas City, Mo.

....Dr. Hatcher's advice to the editors to beware of the dog-days came too late—or the dog-days came too soon.

....Camden and Currituck S. S. Convention, 29th, 30th and 31st July at Shady Grove. Excellent program and every one invited.

....Mr. Ingle's article will be seconded by many a school-boy and not a few of the observant "grown-ups." The dogma of education has gone to seed.

....Sandy Creek Union with Rocky River church, July 29, 30 and 31. Those who expect to come by rail may notify W. C. Teague, Simmon Grove.

....Dr. Geo. Cooper, who for many years was pastor of the First church, Richmond, Va., will supply the First Baptist Peddie Memorial church, of Newark, N. J.

....Elder G. W. Reed writes that he took charge of Faith church December 9, 1900, and served until March 6, 1904; and not two years as inaccurately stated in a recent Recorder.

....Maine is a prohibition State, and has 257 convicts per 1,000,000 population. California, the great wine State, has 1,698 convicts per 1,000,000 population. Comment is unnecessary.—Ex.

....The first annual session of the Sunday-school Convention of the Johnston County Baptist Association will be held with Benson church Friday, Saturday and Sunday, July 29, 30, 31.

....Bro. W. S. Ballard, of Clarkton, requests that we announce the death of Sisters Collins, of Amans, Columbus County. "She was a good woman, about 80 years of age, and long time a member of our Natmore church."

....Bro. T. R. Windsor sends a special invitation through the Recorder to Elder C. M. Rock, of Sampson, to attend the Alleghany and Grayson Association, which meets in the neighborhood of Brother Rock's old home.

....Rev. Dr. R. P. Kerr, of Baltimore, reports that he and a neighboring Baptist pastor of that city are arranging for a joint communion of their two congregations.—Presbyterian Standard. This is referred to the Maryland Baptist. We believe our Presbyterian contemproray has made a mistake.

....Bro. J. A. Heilig, formerly of North Carolina, but who went to Louisville last October to attend the Southern Baptist Theological Seminary, has been extended a call to Thirty-sixth and Grand Avenue Baptist church that city. Since his arrival in the city of Louisville he has devoted all his time available to the work of city missions. Brother Heilig will continue his work in the Seminary and at the same time shepherd the flock at Thirty-sixth and Grand Avenue.

....Dr. A. E. Owen, of Portsmouth, Va., is rejoicing in the recent graduation of his son, Rev. Russell Owen, in Crozer Theological Seminary. The latter has accepted the pastorate of the Waverly church, Baltimore.—Christian Index.

....Our house of worship at Carolcen will be dedicated fourth Sunday in July. Elder George J. Dowell, former pastor, will preach the sermon. Bro. C. B. Justice will also be present to assist Pastor C. J. Dowell, whom we congratulate upon having brought this noble work to this point.

....Great sorrow has come to Dr. P. T. Hale, of Jackson, Tenn., on account of the serious illness of his mother. She has been stricken with paralysis, the entire right side being involved.—Christian Index. His North Carolina brethren will sympathize with Brother Fred. D. Hale, the other son.

....Bro. C. M. Beach, of Delway, sends the following notice: "The Union meeting of the Eastern Association will meet with Mount Gilead church instead of Ivanhoe as announced at the last Union. The reasons for this change will be explained at the meeting. Let all the churches send delegates to Mount Gilead."

....Mr. J. C. Whitty was chosen a member of the Board of Trustees of our Orphanage succeeding Brother Frost (deceased). Brother Whitty is a citizen of New Bern, a man who has great interest in our denomination and who is devoted to Christian service. Every time such a man is brought forward our denomination gains strength.

....The Capitol Avenue church, Atlanta, has finally, but reluctantly, accepted the resignation of Rev. N. B. O'Kelly, who has accepted a call to Beech Street church, Texarkana, Ark. This action will not only be regretted by the church which he has served for seven years, but by his hosts of friends throughout the State.—Christian Index.

....Bro. J. S. Corpening, the deservedly acceptable pastor of the progressive Timmonsville church, goes to the mountain section of the Old North State for several weeks of rest and recreation. His family will accompany him. We wish them pleasure and prosperity. Give us some North Carolina news, Brother Corpening.—S. C. Baptist.

....We regret to record the death of Mrs. W. P. Jordan, beloved wife of Elder Jordan, so well-known and esteemed throughout the Chowan country. She was one of the excellent women of Zion, and filled after the noblest fashion the calling of mother, wife and handmaiden of the Lord. We offer the sympathy of the brotherhood to Brother Jordan and all that share his great loss.

....Bro. J. W. Downey, of Henderson, writes: "Last Sunday (July 3) was a great day for New Bethel, one of my nice country churches. We will have the Warren Union with us July 29-31. We decided to give our church another coat of paint. We had a collection for Foreign Missions and raised in cash $54. This is fine for a country church just at one effort. We expect to have our protracted meeting in the fall."

....We extend sympathy to Rev. Furman H. Martin of Salem, Va., in the death of his mother. The Religious Herald last week said: "Pastor Martin, of Salem, has just returned from Conway, S. C., where he was called to the bedside of his mother, who died on the 24th of June, after a brief illness of five days. She was in her eighty-third and ripe for the kingdom. He preached at his old home church while away. The work at Salem is in good condition."

....The Board of Trustees of Stetson University in session last Saturday unanimously elected Dr. Lincoln Hulley, of Bucknell University, as the president of the University. Dr. Hulley is a young man of considerable experience and fine qualifications and has made a marked success in educational work. We congratulate the University and the Baptists of the State on securing his services.—Southern Baptist Witness, Florida.

....Bro. J. A. Brendell writes: "Rev. B. W. Spilman and Hight C. Moore will be at Barnardsville July 26, to spend a few days in a meeting. We are also expecting other leading brethren of the State to be with us. All are cordially invited to attend the meeting. Conveyance will be furnished all speakers and those who are interested in the work. Those who aim to come will please notify me at once, so that we can meet you at Asheville."

....Pastor J. J. Adams, of Blanch, announces: "To all who expect to attend the Beaulah Association, as pastor of the church where we meet. I wish now to bid you welcome. Shiloh has undertaken the task of carrying her meeting of days on from the Association, and I wish every one to come praying for a revival spirit among us from the first. All brethren who expect to get off at Semora will please writ to Bro. Tom Allen or Bro. John B. Yarborough of that place."

....The best report that was read before the Board was the report of the farm for the year ending June 15th. The net profit was shown to be a little over $2,000, but that is not all nor the half. The value of the farm has been enhanced by fifty per cent. The washed lands have been redeemed by the terraces and the general condition of the plantation has been improved more than any other farm within our knowledge. Mr. Averitt has saved his salary many times over.—Charity and Children.

....Pastor C. L. Greaves has resigned the care of our Reidsville church, his purpose being to enter the Southern Baptist Theological Seminary. He has made his mark, but if we read him aright he is impressed with the fact that a year or more of thorough study and contact with young ministers from all over our country will greatly enrich his life and widen and lengthen his usefulness. There is no more capable minister of his years in the State, and he has done magnificent work at Reidsville. He, too, must come back to North Carolina.

....While in the city a few days ago Hon. B. H. Bunn remarked that in all his experience he had never seen a town that had been so greatly benefitted by prohibition as Nashville. The improvement is great and it is indeed a pleasure to visit the town since the closing of the bars. Every right-thinking citizen appreciates the change, and it is with pride our people can speak of the conditions. Business continues on an even tenor of progress and the moral influence is unsurpassed. Because of these and other inducements is the reason why several families from other places desire to locate in our midst.—Nashville Graphic.

....The American Baptist Home Mission Society takes an advance step in the evangelization of the Spanish-speaking population of New Mexico and Arizona, numbering nearly 200,000, by the appointment of Rev. Arthur St. Clair Sloan as a special missionary to them. He expects to begin work in September. It is an interesting fact that Rev. Mr. Gorman, when a missionary of the Society to New Mexico, about fifty years ago, was instrumental in the conversion of a boy in whom he took much interest, who became Rev. W. H. Sloan, now of the City of Mexico, the father of the present appointee; so that the seed corn cast upon the waters fifty years ago brings back this bread now to New Mexico."

....That venerable Christian, Dr. John Mitchell, has recently given to Wake Forest College the sum of $1,200 to be used in building an infirmary. This sum and the Purefoy bequest for the same purpose will make it practicable to proceed at once with the construction of this valuable addition to our College equipment, although we understand there is room and need of other contributions. We congratulate Brother Mitchell upon the wisdom of his benevolence and not less upon the grace with which he crowns a long and beautiful pilgrimage. Who amongst his brethren so worthily wears the title of child of God!

....We are glad to have the following from Bro. Walter M. Gilmore, of Marshallville, Ga.: "We are well pleased with our new field. Marshallville is in the center of the famous peach belt of Georgia, near Macon. The peach season is now on in full blast. A train load of nothing but peaches, the finest grown, leaves here every day. I know your mouth waters for some, but we ship them exclusively to the 'Yankees.' North Carolina Baptists owe Marshallville a debt of gratitude for giving to them Jasper C. Massee, pastor of the Raleigh Tabernacle. He comes of noble blood. His brothers are among the best members of our church here."

....Pastor J. R. Taylor, of Jackson writes: "We are now enjoying our new home just completed. The people here believe in having the best for their pastor. They come every way of the road with armfull, buggy and surry to adorn our table and replenish our pantry supply. We told them we were not objects of charity, but they kept on coming and still the good work goes on. There is not a pastor in all this State who is better cared for, and who serves a better people than these. God bless every one of them to the heaping up and running over of every empty measure. We are trying to give thanks to whom thanks are due by precept and example for all His goodness."

Formerly a Member of the Staff.

Our warm congratulations and kind greetings to the Recorder on its seventieth anniversary—and as one of "her children rise up and call her blessed." The Recorder is the first newspaper I ever saw, my mother and grandmother were subscribers to it in my early childhood. I remember well they did not allow any of the children to tear or mar one, but they were carefully read, well kept and then handed over to some friend who did not take the paper. The Recorder is the first newspaper I remember reading; when edited by Rev. J. J. James, who was at times a visitor at my father's house in Goldsboro, N. C., and well known as a most noble, Christian gentleman of the "old school," and a strong advocate for the higher education of women.

I became a subscriber while edited by the scholarly J. H. Mills. I assisted him on the Recorder three months, and know something of the work and care required to get up a good, pure paper. Then next comes the venerable and beloved Rev. J. D. Hufham, whom everybody knows and loves. Last, but not least comes the two Baileys—the talented father has been called up to his reward, and we cherish his memory, while his mantle rests on the son.

Truly,

MRS. W. P. EXUM.

At this season the payment of subscriptions is particularly appreciated.

The Flat River Association.

The one hundred and eleventh session of this grand old Association convened with the church at Providence.

G. T. Watkins preached the introductory sermon. Text: Isaiah 54:-1-5. The sermon was a plea for "Enlargement." (1) Attempt great things for God," and (2) "Expect great things from God." The sermon was worthy of the man and occasion, an inspiration to those who heard; and as the preacher pleaded for the "Enlargement" the Spirit of God came into the hearts of preacher and people, and men renewed their vows to God.

The following officers were elected: J. A. Strudley, Moderator; Jno. A. Nowell, Clerk, and T. S. Waller, Treasurer.

A motion was carried to have the number of Recorders taken in each church reported in the church letters in the years to come.

A. C. Parham was asked to conduct devotional exercises Wednesday morning, which he did.

F. P. Hobgood read the report on Foreign Missions, and the report was discussed by F. P. Hobgood and A. B. Dunaway. This report recommended that the Association raise for Foreign Missions this year not less than twelve hundred dollars. The report was adopted. This means an increase of about one hundred per cent to this object over last year.

G. T. Watkins read and spoke briefly on the report on Woman's Work. Brother Watkins has solved the problem of W. M. Societies in country churches. He has a chapel built for this work on the church lot, and on preaching Saturdays, after the sermon, there is given a recess of ten minutes, after which the women have their missionary society while the men hold church conference. Three of the missionary societies in his country churches support (each) a native preacher on the Foreign Field.

The report on State Missions was read by P. H. Fontaine, and spoken to by P. H. Fontaine and L. Johnson. Brother Fontaine, speaking of the feeble efforts of our people to evangelize our State for our Master, said: "We are like the tad-pole in the mud hole by the roadside. He begins to grow, his hind feet come out, then his front ones, then he sheds his tail and becomes a toad. The toad then climbs up on a clod of dirt and exclaims, 'What a great work I have accomplished.' Most of us are about as far developed as the toad, and according to Darwin we lack many evolutions before we are to be what Christ has called us to be." Brother Johnson said: "When we lost Hardaway I feared, but since I have heard Dunaway I feel all right, and say: Don't let him get away."

The temperance sentiment ran high. There were many speeches on the subject and the Association pledged herself to keep up the fight until a complete victory is won.

Three deacons, B. L. Granett, Davis Carver and E. H. Gentry, were ordained for Providence church at the devotional meeting Thursday.

A motion was carried to report to their churches such delegates as refused to remain until the close of the Association.

T. H. Street read the report on Sunday-schools, and made a strong plea for that department of our work. Others also spoke on this subject and much interest was manifested.

The Home Mission report was read, and not one word said for or against this work. The report, written by E. R. Harris, recommended an increase in contributions to this object, but the brethren answered "to never a word."

A resolution requesting the churches to prepare and forward their church letters to the clerk of the Association not less than one week before the assembling of the next Association was carried. The clerk will prepare a digest which will be read in the Association as soon as called to order. This saves two hours of precious time and the reading of the letters.

A resolution recommending the uniformity of effort in raising contributions for the objects of our Convention was carried. The envelope system will be used.

This Association passed a resolution putting itself on record in favor of more stringent divorce laws. Our homes must be protected or our people must lose all that they hold most dear.

A resolution providing for missionary tours on every fifth Sunday, was passed. The pastors are to go (two by two) throughout the borders of the Association holding mission rallies on the days appointed. The letters show a decrease of three thousand dollars in contributions to all objects from last year. Four hundred and seventy-one dollars of this decrease is a loss to the benevolence of the churches; the remainder in church building and repairing.

The next session is to be held with the church at Knap of Reeds, two miles from Wilkins, N. C.

We predict a forward movement in the Flat River Association this coming year.

There were four drunken men on the yard at the Association this year, made so by whiskey sold near the church. Next year there will be none: and in a few years human beings will prefer to be men to beast, civil to barbarian.

J. S. FARMER.

Virginia Notes.

BY W. E. L. SMITH.

Dr. Gordon B. Moore tarried with us one year, signalizing his versatile powers in repairing the fortunes of the Anti-Saloon movement in Virginia. Every friend of temperance among us, recognizes the value of his service and thinks of his retirement with regret. And yet, at the same time, every one is glad to see him restored to that higher and more congenial college work for which he is so eminently qualified. There is a university scope in Dr. Moore's learning which fills the ordinary pastor with admiration and despair. He begins work this fall in the South Carolina College at Columbia.

The Educational Commission still waits for Dr. Henning's acceptance of its financial agency. The Bristol pastor has fine capacities for the position, and not a little experience in the relief of educational institutions. The best judgment of Virginia Baptists is, that we have no man comparable to him in general fitness for this work. His note of acceptance is eagerly expected.

Our College Finals in Richmond were attended with more than ordinary interest. Dr. W. O. Carver's sermon in Richmond College was the subject of much commendation. An alumnus of fourteen years, his career of honor and usefulness is a matter of undisguised pride to alma mater. We have taken Professor Metcalf, the brilliant teacher of English in Georgetown College, Ky., and put him in the place made vacant by the resignation of our own able teacher in the same department, Prof. J. H. C. Chandler. The Kentuckian will take a year in Harvard before coming to us. Meanwhile, the chair will be filled by Professor Woodward, a highly reputable gentleman, who has done effective work in one of the Methodist Colleges in South Carolina.

Our Woman's College, under the leadership of Dr. James Nelson, celebrated its semi-centennial in a really delightful commencement. A graduating class of thirty-one received the honors of the institution, four of them taking the degree of A. M. Twenty-six teachers do the work of this noble school, representing a high order of learning and teaching skill. Its popularity has far outgrown its capacity of accomodation of those who knock at its doors at the fall opening. To turn girls away by the score is a positive grief. Enlargement of facilities is the imperative necessity now confronting the Board of Trustees.

The next session bids fair to be one of great prosperity, and already many names have been enrolled. Some of our finest girls have come from North Carolina.

The corner stone of the new building of the Second Baptist church will be laid Saturday evening, July 16. We hope to dedicate in October, 1905.

The summer is on in fiery earnest, and soon our pastors will be away on vacation. They scatter in all directions. Some will hold meetings in the country churches, some will rest in the mountains, and a few may go to the St. Louis Exposition.

Your correspondent is fortunate to be among the latter.

Brother Warren, of Ocala, Fla., is now supplying the old First church of Richmond, which, as yet, has no pastor in view.

Dr. Lansing Burrows will supply them in August.

Dr. Landrum will be supply for the Second in August.

Richmond, Va.

From Big Ivy.

Last Sunday (July 3), we had our fourth and last children's day at Morgan Hill.

Our first children's day was at Antioch, which was certainly a success. There were a great many people present, and everybody seemed to enjoy the exercises very much. Our collection amounted to $10.00. We have a good Sunday-school, which is ever green. Bro. G. D. Carter is Superintendent, and makes it a point to be present every Sunday.

Our second children's day was at Barnardsville. The exercises were real good, and impressions were made on our hearts that shall last as long as life shall last. Our collection amounted to $7. The Sunday-school is perennial. Bro. A. I. Ingle is Superintendent, and it will be hard to find a man who is more deeply interested in the Sunday-school and church work than he. His presence is an inspiration to his Sunday-school. Two years ago Brother Ingle began work on the new church building at Barnardsville without a dollar. He put into that house over eleven hundred dollars, and to-day we have as the results of his struggles and prayers, a magnificent church house. It is the best wooden church building in western North Carolina, in fact, it is the best wooden church building I ever saw. It has cost about $3,000. The windows are memorial. When the house is completed it will be worth four thousand dollars.

Why not any Sunday-school, church or people be proud of such a man?

Our next children's day was at Black Mountain. Many of the old brethren said that this was the best children's day that they ever had at Black Mountain. Our collection, and good subscriptions, together, amounted to $28.25.

We have a fine Sunday-school here.

The good brethren and sisters brought out dinner, and we had an afternoon service. It is hard to find any where a more hospitable people than those of Black Mountain.

Our children's day at Morgan Hill was quite a success.

I do not think I ever saw more people at a children's day than we had at Morgan Hill. People came from all directions for miles around.

I consider the exercises of Morgan Hill to be not a whit behind any of the others.

Our collection amounted to $10.51. We have a fine Sunday-school here.

May the Lord be praised for the Sunday-school and children's day.

J. A. BRENDELL.

Democrat, N. C.

P. S.—Will some one be so kind as to give me the address of Bro. A. N. Jackson, who formerly lived near Raleigh, and taught vocal music?

A Word from the East.

Let me tell you of a "Red Letter Day" in the experience of our little Chowan church at Winton. You know we have a beautiful new building there. Including the furnishings, it has cost us about $2,000.00. When completed a little over a year ago, we owed a balance of $500.00. Last fall we made a payment, reducing the debt to about $300.00. This we thought to provide for this fall, but the church grew restless under the burden and determined to throw it off. Printed envelopes were sent to all the members asking their presence with a contribution to this end on the first Sunday in July, and last Sunday we met.

Did you ever know of a simple hat collection, at a regular service in a Baptist church, in a country town, that without appeal or pressure brought in nearly $400.00? Well, that is what occurred on that occasion. A visiting lawyer present was amazed, and said: "How did you do it? Everything went so smoothly and nicely you must have oiled the machinery weeks in advance." But no, there was no "oiling" done other than announcing the meeting at the previous appointment, and distributing the envelopes. We just felt it should be done, and did it. No one else was asked or expected to contribute, and when the envelopes were opened they were found to contain $373.65!

And such cheerful giving you never saw. There was a radiant look on every face as though it were a delightful privilege to make an offering to the Lord; and your soul would have been stirred could you have heard them sing, "Praise God from whom all blessings flow."

Now the debt is paid, the house is ours, and we are planning to give it to God in a dedicatory service, possibly this fall.

This is a delightful church to serve, and claims one-half of my time. It has brought its pastor under renewed obligation by making him recently a present of a nice suit of clothes, and adding $50.00 to his salary.

To the women of this church is due more than half the credit for its efficiency. They are a godly, consecrated band, tireless in their zeal and quenchless in their devotion to the Master's cause; but the brethren are their worthy associates in the work.

Later, I will tell you of the work in the other half of my field.

T. G. WOOD.

For Hamlet.

Please publish in the Recorder my acknowledgement of these amounts received for Hamlet church:

J. A. Beam, $1.00; W. P. Sikes, $1.00; J. W. Fleetwood, $1.00; H. C. Bridges, $5.00; M. T. Hinson, $5.00; M. L. Hinson, $25.00; R. A. Johnson, $25.00; J. T. Martin, $5.00; W. W. Hendly, $1.00; Alex. Liles, $2.50; Chas. C. Jones, $1.00.

Yours truly,

L. N. CHAPPELL.

We have it—can't doubt constant proofs—Vick's Yellow Pine Syrup is the true germicide for consumption, and will cure any case where the lungs are not too riddled with the disease. It is worth your trying. 25 cents.

King Edward of Great Britain paid the Salvation Army the compliment of his recognition last week.

Home Circle.

Bob White.

At morn, when first the rosy gleam
Of rising sun proclaimed the day,
There reached me, through my last sweet dream,
This oft-repeated lay
(Too sweet for cry,
Too brief for song,
'Twas borne along
The reddening sky):
"Bob White!
Daylight, Bob White!
Daylight!"

At eve, when first the fading glow
Of setting sun foretold the night,
The same sweet call came, soft and low,
Across the dying light
(Too sweet for cry,
Too brief for song,
'Twas but a long
Contented sigh):
"Bob White!
Good night, Bob White!
Good night!"
—Francis Charles McDonald.

The Pathway to Beauty.

If she does not possess it, every woman would like to have a good complexion, and quarts of ink are used daily in publishing formulas with various "do and don'ts" for the instruction of the ambitious one. A French expert says:

"Few women realize that the secret of face care is to treat each feature separately. American women in particular do not seem to understand that there are as many complexions as there are figures, and that no one cosmetic can be good for all faces, nor for all parts of the face. Rarely is the skin of nose and cheek of the same quality, and what is healing for one may injure the other. For example, the skin may be of good quality all over the face except on the nose, where too much oil is secreted. Bathing the skin with a soft sponge dipped in borax water will be of value, while such treatment would be too drying for the rest of the face. Or, the wrinkles around the eyes may be treated with cocoa butter, which may be harmful for the nose and cheek."

While cocoa butter and vaseline agree with some skins, their effect like that of glycerine can only be determined by experiment. The danger from all such emollients is the tendency to promote a growth of fuzz and cocoa butter causes some skins to become yellow. For simple roughness of the skin a cosmetic jelly having none of these objections is made from thirty grains of whole gum tragacanth soaked for two days in seven ounces of rose water. Strain through muslin and add half an ounce of alcohol with a few drops of perfume.

Many skins will not stand constant washing and soap has a coarsening effect upon some skins so that many women cannot use it oftener than once a week. The daily accumulation of dust is removed by rubbing a good cold cream into the skin, gently wiping with a soft cloth and then rinsing the face with tepid water in which are a few drops of lemon juice. A few drops of lemon juice squeezed into the water with which the face is washed will remove the greasiness and leave the skin fresh and velvety. A little of the clear juice rubbed on the cheeks before going to bed and allowed to dry will remove light freckles and sunburn but should not be used oftener than three times a week.

Indigestion is one of the greatest enemies of the skin and the woman anxious to preserve a delicate complexion will not only adhere to a simple diet, but will abstain from food she knows will disagree with her. Regular exercise is another indispensable aid to the beauty seeker—not a walk or drive when one feels inclined; but a brisk walk out of doors, if possible at a certain hour each day, if only of five minutes' duration will bring good results. A red nose while nearly always indicating indigestion is occasionally the result of some nervous trouble and suggests the need of a physician.—Isobel Delarey in The Pilgrim for April.

Apple Jelly.

Nothing can take the place in housekeeping of fruit jelly, and there is no jelly so easy to make or so good as that made from sour apples. The light-colored pippins are best, but any apple will do. Wash the apples well and take out the bloom, but do not peel. Chop them up, core and all, put into a porcelaine or granite kettle and cover with water. Let them boil to rags, then pour them into a bag and hang up to drip. [I usually boil mine in the evening and let them drip all night.] Measure the juice and weigh a pound of sugar for each pint of juice; put the sugar into a bisquit pan and set it into the stove, leaving the door of the stove open to prevent its burning. Put the jelly on the stove and let it boil and skim well. Add the hot sugar and let it boil for ten or fifteen minutes longer. Pour this into the glasses, and when cool tie it up. I have found that the jelly which has a simple paper covering tied on never moulds, while that with the tin tops almost always does.

PEACH CUSTARD PIES.

Pound of chopped soft, ripe peaches; peaches too ripe for any other use will do for this. To two cups of peaches add two large tablespoons of butter, two cups of sugar, four eggs and two-thirds of a cup of milks and a few drops of vanilla. Beat it well together and bake in pastry, either with a top crust or with a meringue made of the whites of the eggs.

Two Singers.

Jenny Lind and Grisi, rivals for popular favor in London, were invited to sing the same night at a court concert before the queen. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisi that she was at the point of failure, when, suddenly, an inspiration came to her. The accompanist was striking his final chords. She asked him to rise and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She hadn't sung it for years. As she sang she was no longer in the presence of royalty, but singing to loving friends in her fatherland.

Softly at first the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into the weird, thrilling, plaintive "prayer." Gradually the song died away and ended in a sob. There was silence—the silence of admiring wonder. The audience sat spellbound. Jenny Lind lifted her sweet eyes to look into the scornful face that had so disconcerted her. There was no fierce expression now; instead a tear drop glistened on the long, black lashes, and after a moment, with the impulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed her arm about her, and kissed her, utterly regardless of the audience.—Exchange.

Harry to the Rescue.

Harry, our eleven-year-old cat, is locally famous as a "life-preserver."

A few years ago we had a large St. Bernard dog, called Ponto. One day we hired a man to shear his hair on account of the heat. Ponto did not like the idea, and growled so that the man would not continue.

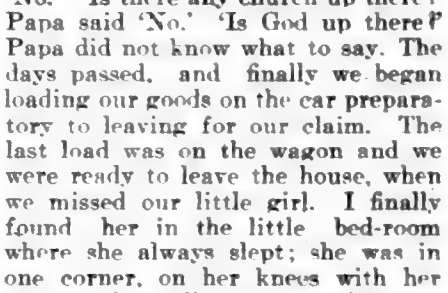
"Let me try; Ponto likes me," said my mother. "Better not," answered the man. But mother took the shears and commenced to clip. Harry sat close by, looking on.

Ponto didn't want to be sheared, and continued his growling. Still mother worked on, talking coaxingly to him while she worked. Finally Ponto could stand it no longer. With a quick turn and an angry growl, he seized mother's wrist between his teeth.

In an instant Harry sprang at Ponto's face, scratching his nose until the blood came. Ponto, in his surprise, let go mother's hand; and Harry, not yet satisfied, chased him out of the yard. On Harry's return he jumped into mother's lap and began to purr, as much as to say, "I wouldn't let him hurt you."—Lucy M. Hutchins, in Christian Endeavor World.

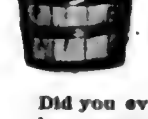
"Good-Bye, God."

A family was found by a North Dakota missionary living about 35 miles from any place where religious services were held. The mother told him this story: "When my husband returned to our Iowa home after he had filed on his claim, our little daughter asked him, 'Is there any Sabbath-school up in North Dakota where our claim is?' Papa said 'No.' 'Is there any church up there?' Papa said 'No.' 'Is God up there?' Papa did not know what to say. The days passed, and finally we began loading our goods on the car preparatory to leaving for our claim. The last load was on the wagon and we were ready to leave the house, when we missed our little girl. I finally found her in the little bed-room where she always slept; she was in one corner, on her knees with her face to the wall, praying. She was saying, 'O God, we are going to North Dakota. There is no Sabbath-school there, there is no church there, and there is no God there. Good-bye, God, good-bye.' This so touched my heart that I knelt by her side and poured out my heart to God, asking Him in some way to bring the Sabbath-school to us in our new home. Inside of a couple of months the Sabbath-school missionary found that home, and in answer to that little child's prayers a Sabbath-school was organized. In about five months more a Presbyterian church was organized there.—Exchange.

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Young People's Page

A Quarrel on Paper.

They were sitting at the tea-table, and were on the very verge of that dreadful first quarrel, which the young wife had prayed might never come. The husband had uttered a criticism which she thought unkind and undeserved.

"I can find fault with many things, too," she flashed out.

"Oh, indeed," he said, coolly; "and what are they, pray?"

She paused a moment. If she gave utterance to the sharp words trembling on her lips, she knew that the opening wedge of discord would have entered. On the other hand, it was a severe trial to curb her impetuous spirit and receive the husband's rebuke meekly. But her good angel triumphed. After a short silence, she said frankly:

"I'm not so sure that I ought to say what I thought. I believe I'll keep it till tomorrow and see how it looks by the light of day. Then, if I think it worth while, I'll write it and leave the note on your plate."

He smiled at her whimsical answer, and the cloud disappeared. After tea, she said: "I have a proposition to make."

"What is it?" he asked, gaily.

"We nearly had a quarrel, and, of course, it must not happen again. Hereafter, if either has a criticism to make on the other, let us wait a day, and then, if we still wish to make it, write it out instead of saying it. I believe petty anger would evaporate in the mere act of reducing it to writing, and then some heartaches would be spared."

He laughed, but in his heart he acknowledged the wisdom of her plan, and so agreed to it. They have been married three years now, and both are still waiting for the first letter of criticism. The quarrel on paper has never begun.—Ex.

Old Dapple.

Old Dapple was so tired when haying-time was over that grandpa said he should rest for a whole week, with oats for dinner every day.

"You're the faithfulest old fellow!" grandpa said, warmly stroking Dapple's old nose back and forth, lovingly. "Now you shall have a holiday and munch hay instead of rake it. Wait; I'll trundle the big rake under the mow, out of your sight, so you'll forget there was ever any such thing in the world as work."

Then grandpa went in to dinner with grandma and The Twins. Everybody called them The Twins, with capital T's in their voices when they said it.

It was quite late in the afternoon when grandpa asked The Twins to lead out old Dapple to water.

"Let him stay and drink as long as he wants to," he called after them. "You needn't wait. He knows the way back alone."

So old Dapple stood and drank his fill of the clear, sweet water, and The Twins ran back to their play. But it wasn't long before grandpa saw them coming toward him at a scamper. Both their faces were excited; and they shouted in a little breathless chorus: "O grandpa, grandpa, quick! Look up in the mowing-field! Old Dapple's up there rakin' hay all alone, 'thout any rake or any hay! He's goin' back and forth and back and forth like everything!"

And, when grandpa got on his "fur-offs" and looked, sure enough, there was faithful old Dapple up in the mowing-field, patiently trudging up and down, making neat turns at the end of every "bout."

His tired old legs wavered unsteadily, but he kept on. The afternoon sunshine lay on his rough back and dazzled his old eyes on the return trips, but he never thought of stopping.

Something suddenly dimmed grandpa's "fur-offs," and he took them off.

"Faithful old fellow!" he muttered. "Go lead him back, children, and give him oats for his supper."

And how The Twins hugged him while they were doing it!

Advice to Young Authors.

The first rule is to put your name and address on the first page of your manuscript. It is a rule which not even the greatest writer should overlook, and the smallest will do so to his sorrow. It is more important even than writing on one side of the paper, for if the name is on a manuscript in the latter case, an editor can at least reject it as it deserves.

You must, however, write on but one side of the paper if you want your work considered: Always have your manuscript type-written. Human handwriting is a variable quantity. Much of it is difficult, all of it bothersome, to read. Type-writing costs but little. Put stamps or a stamped and addressed envelope with your manuscript, for its possible return. Publishers are not philanthropists, and they cannot afford to pay for the amusement of amateurs in literature.

If you write to the editor, do not be facetious. Do not try to be smart. Don't begin your letter, "Of course, I expect you will throw this in the scrap-basket," or "It is, of course, presumptuous on my part to suppose that I can write for your magazine, but I am given to thrusting myself in where 'angels fear to tread," etc.

But why send any letter at all? The editor is neither a seer nor the son of a seer, but you can count on his having sense enough to understand when he receives a manuscript that it is offered for publication in his magazine. Do not introduce extraneous matter into your envelope: by such I allude to hairs and threads placed between the leaves to catch the editor off his guard, or photographs or curls to prejudice him in your favor. I consider it a breach of manners, if not worse, to doubt the sincerity of the man whom you ask to read your story.

As for trying to prejudice him. I doubt if it is good policy to try to influence editors whom you do not know by inclosing a photograph or a curl at the same time that you submit a poem.

When you inclose these persuaders it looks a little as if you felt that your story was not good enough in itself. If such is the case, do not send it. Every story ought to stand on its own bottom, if you will permit the slightly twisted metaphor.—Frederick Smith in the July Woman's Home Companion.

What Alma Learned.

Alma was helping mamma set the table.

"What shall I do next, mamma?" she asked.

"Fill the salt-cellar, please," answered mamma.

Alma hastened into the kitchen, and soon returned with the salt-cellar all filled. "Thank you, dear," said mamma. "Now, that you have done this for me, I will tell you something about salt."

"That will be ever so nice," said Alma, curling herself up in a chair near her.

"We all need salt so much that God put it for us in every part of the world; and it is believed that the quantity of salt in the ocean is three million cubic miles. The Greeks, who very, very many years ago were the wisest people that there were, gave salt its name. Their name for the sea and salt was the same. There was a little change in the spelling of the second, which was the same as saying that sea was Mr. Sea and salt was Mrs. Salt. We speak of everything not alive as it, but other people, like the Greeks, speak of everything, whether alive or not, as 'he' or 'she.'"

"Well, she was some good, fresh salt that I just brought in," laughed Alma.

"How can you speak of salt as being fresh?" asked mamma.

"I mean that it is not old; but please go on with this nice story."

"But all salt is so old that we know nothing of the people who used to mine it—the rock salt, I mean—although their tools have been found just as they left them. Spain has one of the most wonderful salt mines in the world. It is a great hill, which is nearly all salt. The men mine it from the outside, cutting steps into it to reach to the top. The salt is ground and washed, and is then ready to sell. In Peru there are such large blocks of salt that the people build their houses on them. Some of this is red."

"Does all the salt come from mines?" asked Alma.

"Oh, no; much comes from salt-springs, and can you guess where the rest comes from?"

"From the dear old ocean," said Alma, with eyes sparkling as she remembered that many times she had passed near its shores.

"Yes," said mamma, "people take the ocean water and place it in the sun, which draws up all the water, leaving the salt."—Exchange.

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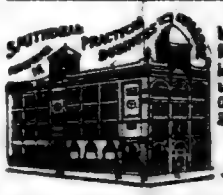
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CALL FOR THE HELPER.

Many Christians are beset with some particular sin that they wrestle with in vain. Many of them feel that they would give anything for triumph over that sin.

Do not despair. The fact that you struggle; the fact that you desire triumph is evidence that the grace of God is in your heart. The day in which you cease to fight, having surrendered, that day will be your darkest. You may know then that your case is bad indeed. Keep up the struggle; it will keep alive some hope of salvation for you.

But we have no reason to stop here. There are ways to cure sin. At least there is a way. No man can sin in the presence of God. Fancy yourself before the Throne. But it is no fancy. God is present. God is in you. God is there to help. Just as Jesus helped His followers when on earth, so, said He, "I will send another Helper." Call on the Helper in time of need. Remember He is already present. He knows you; He knows when you do not know. Now let the Tempter come! Why he cannot stand that light! He sees What you do not see. He sees the Helper. He hears what you cannot hear. He hears that Helper answer your call.

Use your will; surround yourself with helpful conditions; resist to the extent of your power; but do not depend upon these. Call for the Helper; call for Him the very first thing.

THE HOLLEY-HOBSON AFFAIR.

Having read the statements of each side of the deplorable Florida affair, we are prepared to reach a more just conclusion than we reached upon reading the first report. We owe Brother Hobson an apology, and it is hereby cheerfully tendered.

It is true that the attack was made by Holley while they were discussing which of their names should go first in an official statement; but it is also true that Brother Hobson had practically conceded this point and had made all other concessions that could be expected of a Christian. Moreover, he made no resistance; and, therefore the affair was not properly described as a fight.

It appears that Mr. John B. Stetson, the millionaire hat manufacturer, was giving the paper a subsidy of $3,000.00 a year. We grant that his motives were pure and that the promoters of the paper meant well in accepting this sum; but we must condemn the precedent—more especially since Mr. Stetson was party to an important suit involving the denomination. Baptist papers ought to be supported by the Baptist people.

Mr. Holley, having been turned out of the Jacksonville church, applied for membership in the Gainesville church. The Gainesville church has taken the matter up in good spirit, having called the Jacksonville church's attention to the fact that it should give Mr. Holley a hearing, and referred the whole matter to that church. This is wise and right. Mr. Holley is in the worst light possible; but he must have a hearing in the church. A hearing before deacons is not sufficient.

A NATIONAL BAPTIST COMMISSION.

Would it not be well for the Baptists of America to agree upon the nature of their obligation to the negroes and the methods of discharging that obligation?

We are sure it would.

The hour has struck for such a movement! Southern Baptists are more concerned about their duty in this matter than they ever have been. There is an impression abroad in our churches that it is not a question to be settled by a plan formed over night, but rather that it calls for the earnest consideration of our ablest men.

The Home Board (Southern Baptist) and the Home Mission Society (Northern Baptist) are about to abandon co-operation after nine years, although the Home Board's chief argument for its new plan is that it is not unlike the plan of Co-operation.

The question is a question for the Baptists of America. Our Northern brethren are involved in it. We must reckon with them, and they with us.

The negroes are divided. Such a Commission might bring them together.

Above all the South has a word to say. Under no conditions could she speak that word so authentically as in a meeting representative of all concerned in this live problem. The South's position has not been taken. She would have to take it in such a meeting. And she would be heard.

There is no room for rivalry in this work. North and South should get together. We may not get together at once, but the sooner we take a step in that direction the better.

Eventually a program will be devised that will command the support of all Baptists.

The Southern Baptist Convention already has a Commission on this subject. Would it be difficult for that Commission to invite conferences with representatives of the American Baptist Home Mission Society and representatives of the Negro organizations.

And let us not forget that that Commission of the Home Board will be expected to formulate a plan and make an utterance on the subject of our obligation to the negroes that will represent the Southern mind and command the attention of the civilized world. It has a great task, and the sooner it sets about it, the better.

SUGGESTIONS ABOUT ASSOCIATIONAL MEETINGS.

In a few days the associational campaign will begin. In view of this it is our purpose to submit some suggestions of a practical nature looking to the improvement of these meetings.

First, let us have active moderators. Upon the moderator depends whether the meeting shall drag its weary length over three days or be an interesting, meaningful meeting. First get a moderator who knows how to keep things going at a lively rate

Second, beware of the visiting brother—"the foreigner." We have had too much of him, and too many, of late. We need him; he is valuable; he is a great bond of unity. But he can be a means of destruction. We would paste certain rules of propriety in every visiting brother's hat, after this manner: Do not speak except when the Association calls upon you—you are a guest, and must not be forward. Do not speak more than once in a meeting any way. You are not under any circumstances the only speaker—and likely not the ablest and most eloquent. And when you speak that once, have a speech.

Our Associations do not need guardians. They do not assemble to hear instructions from outsiders. Rather they give instructions. There should be perfect freedom of expression, and the visiting brother should hear it. It may not be as charming as his own eloquence, but it is doubtless of more value.

Our Associations have been blown from their moorings by the visiting brother. They have become miniature Southern Baptist Conventions. They undertake to run through precisely the same routine that that body runs through. This is senseless and ruinous. Every Association must have local interests or die; a peculiar reason of its own for existence. It is very well to hear discussions of missions and education; but there should be more tangible matters, matters more directly related to the interests of the messengers.

And this brings us to the main matter. The State of the Churches. The visiting brethren have actually succeeded in having the reading of letters from the churches suspended. This is the most important matter in the meeting. It is the exchange of news, the comparison of records. Suppress the reading of these letters and the church practically passes out of the minds of the delegates.

At some appropriate hour in the meeting there should be opportunity to consider and discuss the State of the Churches. This, too, has passed out before the brother with a speech to make and a collection to take. This subject is one that appeals directly to the messengers and to the churches, and properly treated will prove not only a bond of unity but a means of spiritual progress.

And we make bold to say that that associational meeting which does not directly promote spiritual aspiration is a failure. We Baptists are always in danger of neglecting the devotional—always neglecting worship. The associational meetings should be marked with singing and praying and some preaching. We have never shared the antipathy to having preaching at the associations. We have seen many a crowd that needed the Gospel and was thirsty for it. Let not the spirit of business "drown out" the spirit of worship.

* * *

There are certain important topics of a more or less unusual nature now confronting our Associations. One is Temperance. For one thing we must not let this subject occupy too much of the time. For another we must not permit it to be used as a means to introduce politics into our meetings. The moderator should promptly rule any brother out of order if he uses expressions likely to involve the Association in politics. The Temperance Report should be couched in carefully considered language. We are in more danger here than may at first appear.

Of not less importance is the divorce question. Our State is making a disgraceful record in this respect, and ordinary measures having failed, the religious bodies must protest in the name of the moral welfare of the people. We desire particularly to have repealed once and for all the law permitting divorce for abandonment.

In conclusion, let us confess that we are aware that we have been severe on the visiting brother. The writer has not excepted himself. Nor has he been unmindful of his excellent "brethren of the road." They are fine men. They have great work to do. They are the life of many a meeting; and are welcomed everywhere. They represent not themselves, but causes important to the kingdom, of great worth in our Baptist Republic, and dear to the people. These things we all know. But they do not justify swamping our Associations with oratory and collections, nor may it be said that they furnish reasons for putting aside matters of local interest. And we are bound to say that there is not one of us who is so wise and eloquent that he can afford to speak more than once unless there is actual demand for him.

At the session of the Flat River Association, which was held last week, the brethren by a hearty and unanimous vote decided to double their contributions to State Missions next year. All the other objects of the Convention received due consideration and there will be a general forward movement. Two years ago the Flat River Association took a good part of one day discussing the state of the churches. They looked the conditions squarely in the face and lamented the fact that there had been retrogression in the Association, confessed to each other and to the Lord that they had not done their duty and determined by God's help to improve. As a result, we verily believe of that day of self-examination, they have been moving forward at a very gratifying pace. May not many of our Associations profit by the example of the Flat River? Pastor G. T. Watkins has solved the problem of a Woman's Missionary Society in country churches. He has proved beyond question that they can be successfully conducted in the country. We hope Brother Watkins will tell the Recorder readers how it can be done.

News has just reached this office of the death of Rev. N. A. Shelley, for many years a missionary of the Board in the Eastern Association. There is something pathetic about the death of this soldier of the Cross. For two or three years he had been earnestly pleading for another man to help supply the destitution in the Eastern Association. Bro. J. H. Booth, who graduated at Wake Forest last June and who was recently ordained to the Gospel ministry, was secured as a missionary to aid Brother Shelley, but arrived on the field just in time to preach the funeral of the man whom he had gone to assist. Few men have done a more self-sacrificing work than N. A. Shelley. He was not permitted to reap much of the fruit of his labor, but the harvest will surely come. "One soweth and another reapeth."

THE WORLD'S FAIR.

The Louisiana Purchase Exposition at St. Louis is now in full blast, and a more interesting or profitable place to spend one's vacation would be hard to find. Those going from North Carolina would do well to choose the "Scenic Route" of the Chesapeake and Ohio Road from Richmond. The scenery on this route is well worth you railroad fare. The mountains of Virginia and West Virginia, the Kentucky grass farms, the beautiful wheat fields along the Ohio River, the great corn fields of Indiana and Illinois and the rich farms along the Mississippi, form a panorama of grandeur and excellence. Indeed "Heaven and earth have covenanted together to make this a dwelling place for man." The Fair ground is about six miles west from the Union depot, and the street cars leave every minute for the different gates.

A more beautiful natural site for this, the greatest of the World's expositions, could not have been found. From Festival Hall (and that is the place every person should go to first) one is profoundly moved, as he looks out on the grounds from this eminence.

Eight of the great exhibit buildings may be seen from this point. Educational and Social Economy, Manufactures, Liberal Arts, and Mines and Metallurgy to the right; and Electricity, Varied Industries, Transportation and Machinery to the left.

Looking east you can find the United States Government building, and near that the United States exhibit of Fish and Fisheries; also United States Bird exhibit. Farther over in the great forest, among the hills, are several of the State buildings and the Inside Inn. Just back of Festival Hall and the Colonnade of States is the Fine Arts building, in three sections.

Looking west you see many of the Foreign Buildings, each exhibiting its national characteristics; the Walled City of Jerusalem, the United States Life Saving exhibit, the Philippine Reservation, the Indian village and school, the buildings of Agriculture, Horticulture and Forestry, Fish and Game.

The exhibits in the thirteen main buildings are excellent, and worthy of the highest praise. None surpass the Agricultural Building, where perhaps the greatest ingenuity of arrangement is shown. The variety and abundance of the products prove that "Uncle Sam" is a farmer.

North Carolina has four exhibits—one in each of Mines and Metallurgy, Horticulture, Agriculture and Forestry, Fish and Game buildings. The last is especially good. All exhibits in the thirteen main buildings are free to behold—not to handle.

The great organ is placed in Festival Hall, and recitals are frequent. Bands from many States and countries make sweet music. As to expense, a person can make it cost any amount, from forty dollars per week up.

We stopped at the Christian Endeavor Hotel, which is ten minutes walk from Festival Hall. Rooms may be had here for one dollar and fifty cents per day up, meals optional. There is also cafe and lunch counter in the house. They can accommodate three thousand people.

There is every convenience of transportation on the grounds. The tired pedestrian can take rolling chair, automobile, gondola or Intra-Mural railroad.

There are daily programs, guide-books and guides for all who wish them.

Those who attend this exposition will be well paid for their time and expense.

J. S. FARMER.

We have received from Bro. Lycurgus Hofler, the clerk, the minutes of the Chowan Association. If we could we would send a copy to every Association as a model of neatness and order.

Since the Reverend Doctor Cranfill shot at the illustrious reformer Hayden, and Elder Dacatur Edwards (of Virginia) shot at a cat and killed a good woman, the dear editorial brethren are exhorting the ministers not to tote pistols! It strikes us that a more positive exportation is in order.

To our fellow-editors who have expressed themselves so kindly respecting the Recorder's Anniversary, we return most grateful acknowledgements. No slight compensation of the editor's career is "the fellowship of the press." We began this paragraph just after completing the weekly round of our religious exchanges. It is an experience, a privilege, worth any man's labor.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

RELIGIOUS POLITICS.

Sunday-school Lesson for July 24. 2 Chron. 19:1-11.

Golden Text: Deal courageously, and Jehovah be (not shal be) with the good.

Jehoshaphat, son of Asa, was worthy of the name of his father. He followed in his footsteps and improved upon his works. He was faithful to seek the counsel of God; and of him not many mistakes were recorded. This lesson, however, deals with one mistake that he made.

The first verse says that Jehoshaphat, king of Judah, returned to his house in peace. He returned from the field of battle in which he had joined himself to the cause of the wayward king of the Northern kingdom (Israel), and by that king had been signally exposed to danger. He was returning a wiser man, wiser not only because of the defeat, but because of the trick that had been played upon him and had all but cost him his life. Doubtless he was reflecting upon the unwisdom of his expedition (which probably found its motive in his desire to increase the importance of his kingdom). At such a moment Jehu, a prophet went out to meet him with a message—a severe message and a hopeful message. Whether in response to this message or to his sad experience in setting up "a strong foreign policy," "becoming a world-power," so to speak, Jehoshaphat reforms his policy and addresses himself strictly to his own affairs, namely, the internal, spiritual, moral and civil improvement of his people.

Jehoshaphat's Lessons.

Let us make our first lesson the lesson that was evidently first with Jehoshaphat, namely that a spiritual conquest is better than to win a battle. Jehoshaphat came back to God.

Another lesson: Moral advancement of a nation is better than to enlarge its borders.

Another: To improve affairs at home is better than to make conquest abroad.

Another: To attend well to one's own work is wiser than to make a great combination in another's business.

These are good political and personal lessons in a time when the average citizen is more concerned about Parker and Roosevelt and Japan and Russia than about his duty to vote in the fear of God; and when our Nation seems more bent upon winning a conspicuous place as a world-power than in bringing forth a great moral commonwealth which by the light of its character shall prove powerful to move and lead all the nations as she never shall be able to do with ships and soldiers and coaling stations.

Back to God.

Jehoshaphat brought his people back to the God of their fathers. What does that mean? A king going forth as preacher and prophet! Back to God? How is that? How does one go back to God? It is not of place. It is of sense. He put God first in their minds. That is to come back to God, and nothing less is. God first; God in one's thoughts; God in one's heart; God in one's eye; God in one's will; God in one's deeds; God present, God all the time. How far from that are we all—as citizens and as a mighty nation. Let us, too, go back to God.

Constructive Measures.

Jehoshaphat not only turned the minds of his people back to God, but he renovated the judicial system of his kingdom; and, mark, in the new system he made God the supreme judge!

The judges were to "judge for God, who is with you in judgment." They were, therefore, to fear God and to do justice lest they bring Him into contempt and bring His wrath upon them and the nation. And here is a fine expression of Jehoshaphat's conception of God: (1) The author of justice (vs. 6); holy (vs. 7); no respecter of persons; nor taking of gifts. It seems that from the very beginning the Hebrews conceived of God as invariably just, and so early began the working out of the modern doctrine of equality.

It is worthy of note that the judicial system was divided. One court was for matters of the king; the other for matters Jehovah. Thus early came a political recognition of sacred and secular, although in Jehoshaphat's mind doubtless he made no such distinction. Conceiving as he did of his nation as a theocracy, all its affairs were in his conception sacred.

In evidence of this we have the fact that each court was expected to find its guidance in God. This, by the way, is the only hope yet. Do you want to know what is right? Go to God. Does the State want to know what is right? Go to God. Does the court want to know what is right? Go to God. No man ever went wrong who went to God for guidance in a matter of conscience.

And so the lesson of this lesson is that a nation, an individual, a judge, a king, whether in personal or political affairs, will find foundation only in the consciousness of God. Deal courageously in His name and you may be sure that He is with you.

Notes.

The man of religion has a message to the modern sovereign citizen. Let him be as bold as Jehu to speak it.

Experience is the best teacher, but a prophet may assist experience.

It is a great man that though a king can learn from a preacher.

If Judges were more reverent toward God, the people would be more reverent toward them.

The conviction that God is Judge of the world is the root of all justice.

WHAT THE GREAT LEXICOGRAPHER SAID.

For the benefit of that North Carolina preacher who claims to have found passages in Greek where baptizo means sprinkle or pour, I send the following correspondence between the late Dr. Parmly and Dr. Charles Anthon, Professor of Languages in Columbia College, New York, author of Greek and Latin text-books, and one of the best Greek scholars in this country. I think that preacher who is working for Dr. Eaton's $1,000 reward will find these letters interesting reading. I quote from Dr. Fuller's book on baptism. Dr. Anthon was an Episcopalian.

Yours truly, T. J. TAYLOR.

Warrenton, N. C., July 14, 1904.

DR. PARMLY'S INQUIRY.

No. 1 Bond Street,
New York, March 23, 1843.

Professor Charles Anthon:—In conversation with Dr. Springs, last evening, he stated that in the original, the word baptism, which we find in the New Testament, has no definite or distinct meaning—that it means to immerse, sprinkle, pour, and has a variety of other meanings—as much the one as the other; and that every scholar knows it; that it was the only word that could have been selected by our Saviour, having such a variety, as to suit every one's views and purposes. May I ask you if your knowledge of the language from which the word was taken has led you to the same conclusion? And may I beg of you to let the deep interest I take in the subject plead my apology. I have the honor to be, with great respect,

Most respectfully yours, E. PARMLY.

DR. ANTHON'S REPLY.

Columbia College, March 27, 1843.

Dr. Pramly—

My Dear Sir:—There is no authority whatever for the singular remark made by the Rev. Dr. Spring, relative to the force of baptizo. The primary meaning of the word is to dip or immerse; and its secondary meanings, if it ever had any, all refer, in some way or other, to the same leading idea. Sprinkling, etc., are entirely out of the question. I have delayed answering your letter in the hope that you would call and favor me with a visit, when we might talk the matter over at our leisure. I presume, however, that what I have written will answer your purpose.

Yours truly CHARLES ANTHON.

THE NEW BERN WATERLOO.

Your letter of congratulation and asking how we managed to achieve such a victory is to hand, and in reply would say that I attribute our great success to the following reasons:

1. Our local paper being out of sympathy, we started the publication of the "Watchword" the first of January, and published it weekly, sending it out gratuitously 1,000 to 2,000 copies. We made a clean paper, dealing in temperance facts and appealing to the manhood of our people—without any abuse.

2. The character of the speeches made during the campaign.

3. The hearty co-operation of our women.

4. Our parade the afternoon before the election—seven wagons filled to overflowing with beautiful girls in white, and perhaps 200 boys in line on foot. All with 300 flags and twenty-four beautiful banners, with appropriate mottoes, appealing to the voters. This, in my opinion, was one of the mightiest features. And last of all, God worked with us, and it did seem that every effort or device gotten up by the enemy proved a boomerang against them. Persons actually went to the polls to vote against us and then changed about and voted for us.

J. C. WHITTY.

New Bern, N. C., July 15, 1904.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. B. JOYNER, Raleigh, N. C.

Years Work of Two North Carolina Missionaries.

MASTERING THE LANGUAGE.

The Chinese language has been called the devil's chief device for keeping the Gospel out of China, and W. Carey Newton writes that "the past ten months have been devoted almost entirely to the study of the language, and I have little more to report. I have not been hindered through sickness or any other cause, and have had a very capable teacher, who is also a pleasant companion. I suppose I have made the usual progress and will stand an examination at the end of my first year to have my mistakes corrected. I ought to have another year of uninterrupted study, but will hardly be able to get it, as Brother Owen's work has already been turned over to me and will be wholly under my care after a month.

"I have met twice each week a class of young men who wish to learn English, and the time has been devoted almost wholly to a study of the life of Christ. Among them is the teacher of English in the city school, who has forty-three of the choicest young men of the city under him, the teacher of English in the country school, who has forty-five boys, and the teacher of English in the Presbyterian boys' school. There is also a tutor in the family of highest rank and wealth in the city who has opened that family to me. I believe that each of these young men will open the way for Christ's coming into many hearts. I am now seeking to open doors which I will enter as soon as I get the language more perfectly."

Mr. J. C. Owen's year has been one of sunshine and shadow, having been forced early in March, 1903, on account of ill health, to give up work for nearly two months. The year, however, was crowded with work and crowned with many successes. One of most signal of the successes were

TWO INQUIRERS' CLASSES.

He says: "Two inquirers' classes were held in my Chinese guest room during the year—one during February and the other in December. The first had an enrolment of a hundred, with an average attendance of about eighty. Forty made public profession of faith in Christ. About half this number have united with the church. Of the others, some are hesitating still; some are kept back by heathen relatives and some have gone back into sin. In the latter class the enrolment reached sixty. Thirteen have already been baptized, about the same number will follow before long, but some were false."

HOW A CHAPEL WAS BUILT.

The Liu Kai Kou is a region about twelve miles east of the city and consists of a group of eight villages in which we have one or more native Christians. With the exception of one, have one or more native Christians. With the exception of one visit to Dr. Hartwell's field, some thirty miles from the city, my work in the East country for this year has been confined to this group of villages. We have, during this year, secured a chapel in this region with no expense to the mission. The land was given by a heathen, the house was built by a native Christian and the benches were furnished by the missionaries of this station. The deed is made to the Teng Chow Church. It will seat about eighty people, and there are now services every Sunday conducted by our young brother, Li Tswen Kwan. It was my privilege to lead this young man to Christ and baptize him less than two years ago. He was the first of our Christians in this region. Now we have sixteen others, who were brought in largely through his work. We hope in the near future to have a church organized in this chapel with "Little Li" as pastor. There are now more than twenty very hopeful inquirers in these villages. This is the most hopeful work we have.

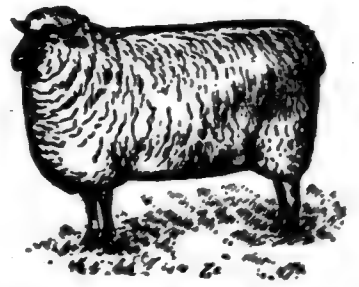
AN OVERFLOWING BOYS SCHOOL.

In the Pe Ko region we have a school at Meng Kin for boys, with twenty-six pupils and some fifteen others anxious to enter. The teacher, in addition to daily prayers with the pupils, preaches in the school room on Sunday to all who attend. The whole village, with very few exceptions, are favorable to Christianity, and ten have asked for baptism. We have a chapel at Pe Wang Shu and another at Liu Kai Kou. The latter will be given up at the end of this Chinese year, for lack of a suitable native worker. Our little church meets in the chapel at Pe Wang Shu. During the year seven men have been baptized. Ten others have applied for baptism, the majority of whom will soon be received. I began an inquirers' class here a week ago. In the morning and afternoon I had an attendance of thirty; in the evening about seventy remained seated for three hours to hear the Gospel. In this region we have Christians in nine villages and inquirers in several others.

In addition, I have made a few trips into the South country. I have also had the oversight of the six little boys and one little girl who are supported by some friends in Georgia. I sincerely hope this is the beginning of a large and successful orphanage work. Without the assistance thus extended, some of these would have been dead perhaps before this. The little girl would have been sold as a concubine As it is, they all have done well in school. Two of them have been baptized, and two others have applied for baptism. I was forced, on account of sickness, to close my class at Pe Wang Shu after four days. Ten had already declared their intention to serve the Lord, however.

To thee O Lord, God, I offer myself, my children and all I possess. May it please thee, who did so humble thyself to the death of the cross, to condescend to accept all that I give thee that I and my wife and my children may be thy lowly servants.—Raymond Lull, first missionary to Mohammedans.

WOOL.

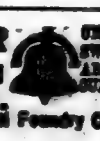


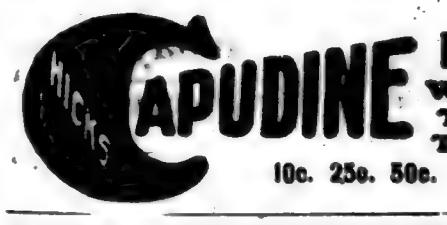
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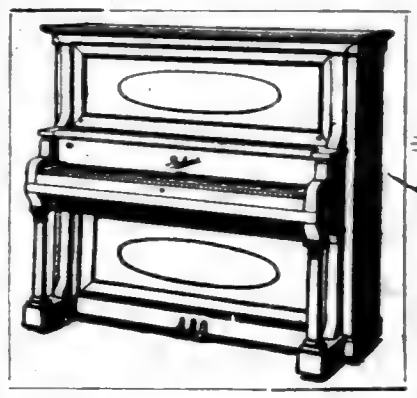
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From New Sandy Creek.

Sunday, June 12, was a feast day for us at New Sandy Creek. Bro. H. C. Moore was present to address us on the work of the Sunday-school. At 11 a. m. our brother addressed us from the subject, "Bible Authority for the Sunday-school." Not flattering Brother Moore at all, but I think it was one of the most noble addresses that I have ever heard on the subject. Our hearts did burn.

In the afternoon, the brother spoke from the subject, "The Object of the Sunday-school." This, too, was a noble effort.

I believe that untold good will result from the visit given us by our brother. There were there that day thirty-one churches represented, and a congregation of about nine hundred persons. It was a good day for Sunday-school workers.

We ought to be glad to see our people as a Baptist denomination becoming more enthused in the Sunday-school work.

There are many reasons why we should become live workers in the Sunday-school:

1. Because we claim to be Missionary Baptist; and the Sunday-school is a mission work.
2. Because the Sunday-school is a feeder to the church.
3. Because it is a Biblical school, in which God's word is taught to those who are neglected at home.
4. Because God bids us to instruct the people.

Are these the only reasons? No, verily! But time and space will not admit more.

Then the Sunday-school to some extent should be a social factor. Religion is not a long face, and a bowed down head; but a joy, "of children then heirs." Let us pray, and work that we may have more, and better Sunday-schools.

The question has been asked many times: "How to get the children and grown up people as well, to the Sunday-school?" I believe this to be the solution to the problem. When we can have a church Sunday-school. Then there will be but little trouble to get the outsiders to come. I mean by a church Sunday-school, whenever the church gets interested enough to attend to her own Sunday-school. If you will get the old sheep the lambs will follow. If your neighbor should have a working, and send for you to come and help him, your desire would be for him to remain at home and help you do his work. So in the Sunday-school, if you would interest people in our work, we must first be interested ourselves.

We are very deficient in Sunday-school workers and teachers. We need better qualified men and women to instruct our boys and girls after we have gotten them to attend. It seems to me that one of the reasons why our people do not attend the Sunday-school more than they do, is because we fail to feed them when they come. If you salt your sheep at a certain place, they will continue to come from time to time. Now this is just as true in the Sunday-school. Our teachers depend too much on the helps given us. We have been to Sunday-school in time past and have heard the teacher tell his class that he did not know the lesson. A very poor excuse for a teacher he was. God pity such a man, who is trying to teach that which he is ignorant of himself.

May I ask a question just here?

What should be the qualification of a Superintendent, and his teachers? To make myself more clearly understood: Ought not a Superintendent and his teachers be trained on the order of a preacher?

That is my way of thinking; and I hope at our next Unions we may discuss something on that order.

Yours in the work,

EDGAR C. ANDREWS.

Henderson, N. C., July 9, 1904.

Sunbeams' Corner.

Conducted by Miss ELIZABETH H. BRIGGS, Band Superintendent for North Carolina.

Little Jake's Missionary Zeal.

He was the very roundest of round little boys, this dear little five-year-old Jake, and he was the most earnest of little boys, working with might and main at whatever he undertook.

This was little Jake's first missionary meeting, so he sat up up very straight in his high chair and with wide open eyes took in all that was said and done. His blue eyes grew bigger and brighter as he listened to the older members of the band read about the sad lot of little children in China. How the babies were brought by their mothers to bow before the ugly old idols and made to believe that the candy which the mother drops on the floor from her wide sleeves is given by the idol. Bigger still grew his eyes as he heard of the poor little girl babies killed by the hundred, because in China they think girls have no souls and the parents are too poor to care for them. Then, when he heard of the little boy whose father and grandmother were going to drown him because he was a bad boy, who was rescued by the good missionary, then little Jack felt, oh, so very sorry for the children in China and so glad that he was not a little Chinese boy!

When time for the collection came and the members of Company B marched by to drop their money in the box, little Jake looked rather shame-faced and sorry that he had nothing to put in. You see this was the first time he had attended a band meeting, and he did not know about the collection.

"Never mind, Jake," said Miss Louise, "you can bring your nickle next time. You must not ask papa for it either, but must work and make it yourself."

So, when he got home little Jake rushed in quite out of breath, crying: "Mamma, mamma, Miss Louise says I must bring a nickle to the next missionary meeting, and I must make it myself! Mamma, how can I make it?"

"Never mind, we'll think of some way," said mamma, "but we won't go to work to-day."

Little Jake must have dreamed that night about working for missionary money, for, bright and early the next morning, mamma was awakened by him.

"Mamma, please mamma, may I have all the bottles I can find?"

Mamma gave a very sleepy "Yes, Jake," then turned over to finish her morning nap. When she came downstairs, after a while, there at the pump stood Jake by a tub of water, sleeves up to the elbows, and surrounded by bottles. There were big bottles and little bottles, fat bottles and slim bottles, colored bottles and white bottles.

"Why, Jake," cried mamma, "what can you mean to do with all those

"I don't believe Miss Louise will bottles?"

"I'm going to take them to the bar-room and sell them for missionary money, mamma," said Jake. "I want you to get your money from there," laughed mamma; "you'd better take them to the drug store, Jake."

At the next monthly meeting of the Little Helpers, no one marched more proudly to the collection box than little Jake. His round little face shone with delight and his blue eyes sparkled as he dropped in, one by one, ten bright, new pennies.—Children's Missionary.

In the Spring a young man's fancy lightly turns to thoughts of love; but if a corn is on his foot, the fancy should turn to Vick's Electric Corn Salve, which will remove it at once. 10 cents.

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This little girl learned to use our language as her parents never can use it, and prattled and sang as other children. At twelve years of age she went to Seaboard and entered the academy taught by Mr. Carey Parker, where, in three years she was prepared for college. At fifteen she entered Chowan Baptist Female Institute, where she made a noble record, deeply impressing teachers and pupils, from which she graduated at eighteen. After these six years away at school, she returned home, where she enriched her own life and exalted her character by reading good books; by studying God's Word that she might apply it to her life and feed her soul; by communion with God, and by services rendered to him through needy humanity. Here the beauty and power of a guileless. Godly life and loving heart were exerted in the home over parents. brother and sister, and the entire community, especially the little Baptist church, in all its departments.

When just a girl, while on her knees at prayer, the Lord spoke peace to her soul, and took her to live for Him, which she did, till He called her up higher, June 18, 1904.

It was my good fortune to be her pastor nearly four years. I knew her intimately, and can honestly say that no one else ever so completely responded to every Gospel message as did she. She was the finest listener I ever saw. She accepted unquestioned every message, and yielded her life to the Author of it, and held herself in readiness to do all in her power.

Anna generally taught school in the winter, but every church service always found her in her place. She taught in the Sunday-school and worked in the Missionary Society; and no pastor ever had a finer personal worker for the salvation of souls. Her life was so pure and guileless, the hardest sinner might easily be approached by her, and few could resist. She was perfectly conscientious, having inherited much from her noble parents, to which was added their careful training and that of her most excellent teachers; developing at once a nature kind, affectionate, modest and deeply spiritual.

She was the originator and long the supporter of a Young People's Prayer-meeting, which revolutionized the work, transforming a comparatively dead church into an active working force.

In October, 1902, she was elected vice-President of the Ladies' Missionary Societies of West Chowan Association. Her time and best self were put into this work, and success came. So, these sisters lose one of their truest helpers.

She married last October Rev. E. J. Harrell, and spent eight happy months as his devoted wife; but now she has gone up to render service of a higher order to her Lord, that for which her service here fitted her.

Look up, loved ones; your loss is her gain. R. D. CROSS.

Praying for Missionaries.

Dr. Willingham tells us that the one thing needed most now for the prosecution of the Foreign Mission work is men and women for the foreign field. We all remember how he pleaded for these at our last State Convention, and we remember the tender prayer meeting which he led when the one object prayed for was that God would call and send forth laborers from North Carolina to the foreign fields which are now so ripe for the harvest. At the first there was no need to pray for missionaries because this great work began by the calling of men and women who pleaded with their brethren to send them. The opening of the fields was the first thing needed and prayed for, and then when God had called men and women and opened the fields for them to labor in there was need for money and this for many years was the burden of the prayers of the churches. But now God is answering this prayer. God has now opened the whole world for missionary work and is moving His people to give liberally for its support. For the first time it has now come to pass that there is a lack of men and women to go. So this is the one thing to be prayed for now. It is certainly proper to pray for this, for God must select and call men and women for the foreign field, and Jesus says: "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." At the begining of the Associational season I would suggest that in every Association special prayer be offered for this. I hope an hour will be set apart in all our Associations as recommended by the Convention, to pray for a revival of religion in our churches, and I think it would be well to have this prayer for missionaries offered during this hour. History shows that revivals and foreign mission work have always been vitally connected, and it also shows that prayer has been the greatest factor in both—especially concert of prayer. W. C. TYREE.

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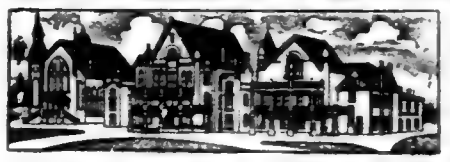
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JAMES NELSON, President.

Review of the Week

Over and above the great raft of ephemeral items that come forth every day, there were last week several topics of large interest; namely, the political situation in America, the Packing House strike, the Securities decision; the Japan-Russia war, including important military movements and fresh incidents likely to arouse latent international complications.

* * *

The Democratic hopes brightened widely throughout the week. But one cannot overlook the attitude of Messrs. Bryan and Hearst. These citizens proffer support, but their proffers are so modified that one could rather wish that they had kept silent. Mr. Bryan declares that Mr. Parker obtained his nomination by crooked methods. If so, Mr. Bryan knows that he cannot afford to vote for him. He also says that the party is in the control of the money-power. He will support the ticket, however, because on the whole it is the best he can do. He announces that he will undertake to reform the party's policy and reorganize the party after the election. As he could do nothing with a successful party it appears that Mr. Bryan at heart is at least not averse to a defeat for his party. His severe criticisms will have bad effect in the West.

Mr. Hearst has uttered an editorial of the most insinuating type, calculated to destroy all confidence in Mr. Parker. It is clear that he proposes to estrange the New York rabble from the candidate that so badly beat him.

Barring these two factors, the enthusiasm of the Democrats throughout the country was heartily encouraging. How far they will affect the electoral vote remains to be seen. It must appear at a glance that Judge Parker has no support to spare either in the West or New York.

* * *

The Republican Party celebrated the 50th anniversary of its origin last week at Jackson, Mich.; Secretary Hay, its most eminent man (for he is more eminent by odds than the President) delivering the address. In the fifty years of its existence this Party has been in power thirty-six. It is therefore, largely responsible for the political record of this period—for Reconstruction, for Protection, for the Gold Standard, these three being its issues in chief. Northern people do not know to what a degree the Republican party is hated in the South—mainly on account of Reconstruction. On the other hand Southern people are just beginning to understand with what devotion the North supports this party. We take it that Southern people are ready to recognize that the Republican Party has made a remarkable record and is today one of the best organized and most compact political bodies in the world. It has practically acknowledged that its method of Reconstruction was wrong; it remains to be revealed whether its policy of Protection has not corrupted the nation; but its financial policy has quite recently been recognized as sound.

* * *

Japan is knocking at the gates of Port Arthur, but that great fortress so far has resisted. Just what the situation is even the war-offices cannot say, but the impression is world-wide that a great and terrible battle is impending. Last week it was reported that the Japanese had lost 28,000 men in an attack upon Port Arthur, but the number seems nearer 2,000. Doubtless the Russians have laid mines all along the way, and this compels the Japanese to go slowly.

A message of "God-speed" from the German Emperor to a Russian regiment has been widely commented upon. Likewise the arresting of English ships by Russians has threatened to complicate matters: and finally Russia's disposition to send her fighting ships through the Dardanelles has called for the concern of the Powers.

In the midst of all the titanic figure of Tolstoi stands alone crying in the name of Jesus, whom he follows but will not worship, for Peace.

* * *

We have at hand in America one of the most serious strikes in recent years—the strike of the employees in the great slaughter and packing-houses of the West; the sources of meat supply throughout the North and in all the great cities. Unfortunately it is a question whether the strike is for higher wages or against a cut—this being disputed. And, more unfortunate, a promising prospect of arbitration has been cut off, by the owners refusing to promise to take back all the strikers. It appears that the strike will go on for some weeks, and that it will be more or less violent. Already there have been one or two small riots in Chicago.

I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us.—Livingstone.

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Temperance.

Effect of Facts.

J. C. Whitty, of New Bern, whom you mentioned last week as the general who led the prohibition hosts to splendid victory is worthy of all praise. All things considered it was the greatest victory yet won. I was there in the hotest of it, and spoke to a court house full of enthusiastic people. I noted something of the methods of Mr. Whitty—printers ink. He simply sowed the city down with temperance facts and information. Whenever the liquor crowd put out a lie he would nail it with the published truth. The only newspaper was dead against the prohibition folks, and its columns shut to them. Mr. Whitty had to resort to a little monthly, and almost daily "hand-bill extras." But each one was a solid shot. It was a delight to speak to a people, near the close of such a campaign of education.

CALVIN S. BLACKWELL.
Norfolk, Va.

Vermont.

Sometimes a backward step means a real advance. Vermont illustrates that paradox. Two years ago that State deserted prohibition for high license. The new law went into force a year ago. After twelve months Vermont is tired of her "freedom," and has gone back, as far as the present law permits, to the prohibition idea.

Vermont testifies that high license is harder to enforce than prohibition, and that it is every way more costly. Town after town which had given high license a year's fair trial went back with a rush to prohibition at the first opportunity. Rutland, the home of the chief high-license apostle, turned a majority of 1,195 for license into a majority of 102 for prohibition. When a vote was taken upon the system that was to prevail in the various localities, with the result that out of 246 towns, 92 voted for license. In the second election just held, 54 of the 92 have gone back to prohibition, so that of the 246 towns of the States, only 37 are now wet. In two of these the vote was a tie.

The jail at Guildhall is now well filled, when under prohibition it stood empty for months at a time.

In Bethel, under prohibition, it was a rare thing to hear of a person being drunk. Under the present law the town voted to license two saloons. In the month of May there were eighteen convictions for drunkenness.

In Rutland during the first month's operation of the liquor license system the arrests for drunkenness were sixty-four, as against four in the same month last year.

The people of Vermont find license a conspicuous failure as a temperance measure.

Kansas.

Of 754 papers published in Kansas, only twenty publish liquor advertisements.

With money Mrs. Nation has herself earned on her lecture tours from Boston to San Francisco during the past year she has purchased two fine properties, one at Kansas City, Kan., the other in Topeka, which she proposes to transform into real homes for friendless drunkards' wives and children.

Latest returns show that in 75 per cent of the cities and towns of Kansas prohibition does prohibit.

As to the advantages of prohibitory law in Kansas forty counties in the State do not have a single pauper and in thirty-seven counties there is not a single occupant in the jails.

"It is Not My Business."

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. Being pressed, he said:

"Gentlemen, it is not my business."

A few days later, his wife and two daughters were coming home on the lightning express. In his grand carriage with liveried attendants he rode to the depot, thinking of his splendid business and planning for the morrow. Hark! Did some one say "Accident?" There are 25 railroads centering in St. Louis. If there has been an accident, it is not likely to have occurred on the ——— ——— and Mississippi Railroad. Yet it troubles him. It is his business now. The horses are stopped on the instant, and on inquiry he finds that the accident has occurred 25 miles distant on the ——— ——— and Mississippi. He telegraphs to the superintendent:

"I will give you $500 for an engine."

The answer flashes back "No."

"I will give you $1,000 for an engine!"

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man paced the station to and fro. In a half hour, perhaps, which seemed to him a half century, the train arrived. He hurried toward it, and in the tender found the mangled bodies and lifeless forms of his wife and one of his daughters. In the car following lay the other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whiskey, which was drunk 50 miles away by a railroad employee, was the cause of the catastrophe.

Who dare say of this tremendous question, "It is not my business?"

O, Lamb of God, I Come."

John B. Gough, the late great temperance orator, during a service of song in a Christian church, was asked by a man in the pew with him what was to be sung, as the announcement had not been heard. The questioner was most repulsive in appearance because of a nervous disease that disfigured his face and form. When the singing began, Gough was driven almost to a frenzy by the harsh and discordant tones of the singer by his side. But when the wretched creature sang:

Just as I am, poor, wretched, blind,
O, Lamb of God, I come, I come,

he lifted his sightless eyes to heaven and sang with his soul. The great orator in his impassioned and inimitable way said: "I have heard the finest strains of orchestra, choir, and soloist this world can produce, but I never heard music until I heard that blind man sing:

O, Lamb of God, I come, I come.

Costs More Than Money.

The cost of a dram is greater than the price. It costs many a man jewels of infinite value. Manhood is laid on the counter, integrity, happiness, home, honor, and the peace of all those dependent upon him. It costs position and prosperity, character and contentment, respectability and revenue, the wreck of hope, the collapse of ambition, and the dethronement of love. The blighted years of the drunkard are the fruits that hang on the boughs of the first dram.—United Presbyterian.

Education is the knowledge of how to use the whole of oneself. Men are often like knives with many blades; they know how to open one and only one; all the rest are buried in the handle, and they are no better than they would have been if they had been made with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.—Beecher.

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A trial sample of Dr. Blosser's Catarrh Cure will be mailed free to any sufferer who has never tried the remedy and who will write to the Dr. Blosser Company, 90 Walton Street, Atlanta, Ga.

The price of the remedy is one dollar for a box containing one month's treatment, which is sent by mail.

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The Seal Ring is no longer regarded as a "fad," but has come to stay. It possesses style and elegance, and that touch of individuality that makes it purely one's own.

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GENTLEMEN—Enclosed find one dollar to pay for another bottle of EC-ZINE and 25 cents for Ec-zine Soap. I have used nearly all the bottle you sent and it has done more for me than all other treatments combined that I have employed for four years. I have Eczema on both legs from ankle to knee and I have been so bad at times I had to go on stilts. Since I commenced the use of EC-ZINE my trouble has nearly disappeared, in fact it feels like it was well, but there are a few rough spots yet I don't want to stop treatment with one bottle. Send me another bottle as soon as possible and a cake of soap, after I use it I expect to be perfectly cured and then I will tell you all about it. I have been under treatment for four years and I can't begin to tell you what I have suffered and the great trouble and expense I have endured in that time, but I have great hopes that I will soon be cured. I certainly believe I have struck the right remedy at last. With best wishes I am

Yours truly, D. L. ALEXANDER,
Mt. Pleasant, N. C.

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No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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LATTA—PATTERSON—On July 5th, 1904, at the residence of the bride's father, by C. A. Jenkens, Professor James Edward Latta and Miss Jennie Patterson, all of Chapel Hill, N. C.

Obituaries.

"In the Christian's home in glory
There remains a land of rest,
There my Saviour's gone before me
To fulfill my soul's request.
There is rest for the weary,
There is rest for the weary,
There is rest for the weary.
There is rest for you.
On the other side of Jordan,
In the sweet fields of Eden,
When the tree of life is blooming
There is rest for you."

Mrs. J. A. Rector.

Wednesday evening, July 6, 1904, at the hospital in Asheville, Mrs. J. A. Rector, wife of Rev. J. A. Rector, of Morganton, N. C., passed away. A few days before she had gone to Asheville for a surgical operation. It was entirely successful, and she was planning to come home in a short while, when suddenly, and without a moment's warning, she sank into that sleep which we call death. The suddenness of it made the blow to fall with more crushing weight upon her loved ones.

She was in the fifty-ninth year of her age, and from her early years she had been a devoted member of the Baptist church. She was better known as Miss Emma Whitener, having been married to Brother Rector for only about three years. These were useful years, and happy ones, but for great bodily suffering at times. This she endured with a patience and spirit of resignation that mark the choicest Christian character. She filled the place of stepmother with rare tact and fidelity, and to her husband, in his ministry, she was such a helper, that she will be missed not only by him, but by those also to whom he ministered. She had that spirit of generous hospitality and kindly feeling for others that made for her a host of friends. Being dead, her life speaks on, and her works do follow her—living on among men and the life of good deeds following on up yonder.

May great comfort come to the wide circle of friends and loved ones, especially to him upon whom this blow falls most heavily. May he himself find the help he has offered to many who were passing through the same deep waters. K.

Rev. R. H. Gilbert.

BY EDWIN A. REEVES.

The subject of this sketch was the writer's personal friend. He craves the privilege of paying a tribute to the memory of him who has gone from among us to join "the choir invisible."

Robert Henry Gilbert was born September 13, 1868, near McCall, S. C., and died June 22, 1904, at his father's home, where he had gone on a visit during a brief vacation from pastoral duties at Abbeville, Ala. The circumstances of his death were most sad, being unexpected, falling in the prime of life and leaving two children of tender age to the care of an invalid wife.

Concerning his early years, the writer knows but little. Our acquaintance began September, 1896, when he came to Louisville to enter the Southern Baptist Theological Seminary. Though our acquaintance began as above stated, it was not until 1901, when Brother Gilbert came to Statesville, N. C., to become neighboring pastor with me that our acquaintance ripened into a warm and unbroken friendship and we came to know each other in the bosom intimacy of brothers.

Brother Gilbert received his education from local schools, Furman University, Newton Center Theological Seminary and Southern Baptist Theological Seminary. His first pastorate, after leaving the seminary, was in Sampson County, N. C. It was here that he married Miss Laura Boykin Fennell, December 15, 1897. He afterwards held pastorates in Bertie, Cumberland and Iredell Counties, N. C., going from Western Avenue Church, Statesville, to Abbeville, Ala., in the spring of 1903. This was his last and most successful pastorate. He found at Abbeville a church in course of construction, for which he raised, during the first year of his pastorate, $3,000. Under his leadership the building, a handsome brick structure, was finished and furnished and in addition he saw the church's missionary collections quadruple anything in the history of the church.

He was a man of marked piety and consecration. In writing and in talking to me concerning troubles and disappointments which come in the course of his work, he was never despondent but was always cheerful and gave expressions to the most beautiful resignation. In writing of a very trying experience through which he had passed, he said: "Don't get blue at this letter. I never felt more cheerful in my life. It is the Lord's will for me to have this trouble, I shall bear it without a murmur, and He shall be glorified in it all." This is but one of many similar expressions which might be quoted to show his resignation and piety.

He was a man of strong convictions, a hater of evil and of undaunted courage. In his last pastorate he made an uncompromising fight against the sale of whiskey, crime and evil which were around him. Because of this, he made enemies among the evil-doers who threatened him with personal violence, but despite threats and opposition on the one hand, and slim support in his warfare on evil from those from whom he had a right to expect it, he continued the fight undaunted until he laid down his armor in death. His wife, fearing for him, suggested that perhaps it was best for him not to take such strong ground against evil, to which he tenderly, but firmly, replied: "I cannot be true to God and see the giant sins of this town go on and utter no protest. I prefer man's criticism to God's displeasure." And then like the true follower of the Christ that he was, he would pray, "Father forgive them, they know not what they do," for it was not the men that he hated, but their evil. In his make-up, he possessed the elements of the Christian martyr and would have laid down his life rather than surrender a principle or prove untrue to the Christ whom he served.

As a pastor, he was tireless in responding to the calls of his people when they needed him. In turn, they loved and confided in him.

As a preacher, he was fearless in declaring the truth as it was given to him to see it, tender in telling of a Saviour's love, faithful in teaching and warning his people, logical and clear in his style.

Into the privacy of his home-life perhaps we ought not to go, and yet if possible his character was more beautiful here than in any other sphere in which he moved. As a husband and father, none was more kind, gentle and affectionate than he. His wife was not strong physically; indeed, an invalid for the most of the time as I knew them. Hence, the cares of the home fell in large measure upon him. These he bore without a murmur, with gentle solicitude and great tenderness, trying to shield his afflicted companion from every burden and relieve her of all care.

But it was as a friend that I knew him best. He was my friend. I prized his friendship. As such, I loved him, honoring him for his manly virtues and confiding to him only as one bosom friend can confide in another. To his friends, he was loyal and true.

In the prime of his manhood, and in the midst of his labors, he fell, thus fulfilling a prediction he had often made. Only a few months ago he wrote: "I am now in my thirty-sixth year—turning to the evening side of life. In fact, I don't hope to live near so long as I have lived—a short life is what I have always anticipated." Not hoping to live long, he was anxious, and prayed that he might be spared, to make comfortable provision for his loved ones. How many ministers there are who with scant salary and this but poorly paid carry this anxiety and vainly cherish this coveted aim. Knowing that the end was near, he went down into the valley saying, "God's will be done; I am willing." Thus ends the earthly life of a devoted and faithful servant of God. His ministry was short but faithful and successful. In the environments in which he labored he did his best. No one can do more. Now he rests. May his repose be sweet.

Murfreesboro, Tenn., July 8, 1904.

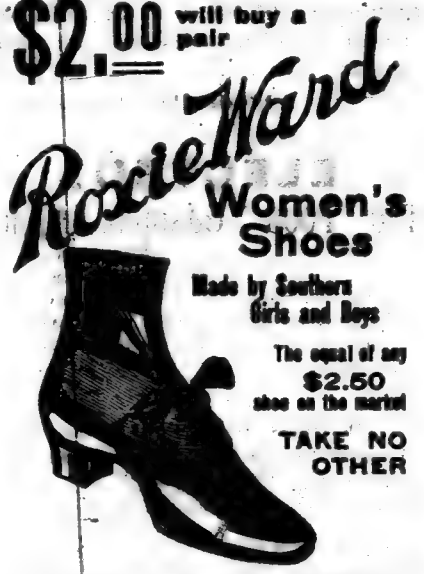
Men who live near to God and are willing to suffer anything for Christ's sake without being proud of it—these are the men we want.—Judson.

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Train No. 38—Arrive 10.55 a. m., leave 11.00 a. m.

Train No. 66—Arrive 11.46 a. m., leave 11.50 a. m.

Southbound.

Train No. 31—Arrive 3.55 a. m., leave 4.00 a. m.

Train No. 41—Arrive 3.50 p. m., leave 4.00 p. m.

Train No. 43—Arrive 7.30 p. m., leave 7.35 p. m.

Train No. 50 has been changed to No. 34, train No. 57 to No. 31 and train No. 37 to No. 43.

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Acknowledgments.

July 20, 1904.

State Missions.—Lawndale, $4.95; Margarettsville, 3.53; Mt. Holly, 1.25; Green Level, Raleigh, 7.50; Cypress Creek, Bladen, 1.01; W. M. S., Wake Forest, 2.35; Central Falls, Piedmont, 4.00; Norwood, 8.00; S. S., Smithfield, 2.35; a friend, 7.00; Flat River Asso., (associational), 10.00; Flat River Asso., 43.66. Total this week, $102.50. Previously reported, $5,183.83. Total this year, $5,286.33.

Foreign Missions.—W. M. S., Pleasant Grove, Tar River, $2.03; Johnson, Eastern, 11.93; New Bethel, Tar River, 45.00; Mooresville, 1.45; W. M. S., Green Level, Raleigh, 6.24; Siler City, 3.40; Cedar Creek, 3.00; Norwood, 1.70; Roxboro, Flat River, 25.00; Flat River Asso., 48.35. Total this week, $148.10. Previously reported, $9,735.08. Total this year, $9,883.18.

Home Missions.—W. M. S., Louisburg, Tar River, $3.50; W. M. S., Louisburg, Tar River, 8.25; Sunbeams, Louisburg, Tar River, 1.76; Y. L. M. S., Cary, Raleigh, 3.00; W. M. S., Cherryville, Kings Mt., 5.00; W. M. S., Olive Branch, Mt. Zion, 1.65; Mt. Gilead, 2.72; W. M. S., Deep Spring, Pilot Mt., 1.10; Mooresville, 3.00; Oak, 1.00; Bethany, Sandy Creek, 5.00; Norwood, 6.00; Smithfield, 5.85; a friend, 8.00; Pleasant Hill, 5.27; Bethlehem, 3.74; Roxboro, Flat River, 15.00; Flat River Asso., 51.32; Fallston, 5.00. Total this week, $136.16. Previously reported, $5,056.69. Total this year, $5,192.85.

Education.—Hickory, $1.07; Flat River Asso., $14,83; Pleasant Grove, 3.00. Total this week, $18.90. Previously reported, $1,042.78. Total this year, $1,061.68.

S. S. and Colportage.—First, Henderson, $5.00; S. S., New Bethel No. 1, 2.79; S. S., New Bethel No. 2, 1.04; S. S., Caesar, .82; S. S., Double Shoals, .60; S. S., Roberts Chapel, W. Chowan, 2.45; So. River Miss. field, .63; S. S., Meherrin, W. Chowan, 1.00; S. S., Green Level, 5.00; books, 3.20; Spring Hill, 2.14; Raeford, 2.25; S. S., Rutherfordton, 2.00; Flat River Asso., 1.00; Flat River Asso., 6.00; Pleasant Grove, 2.70. Total this week, $38.62. Previously reported, $436.26. Total this year, $474.88.

Ministerial Relief.—Middleburg, $3.75; Mt. Holly, 1.45; Blowing Rock, Three Forks, 1.50; Roxboro, Flat River, 11.00; Flat River Asso., 49.32; Pattersons Grove, 1.64; Pleasant Grove, 2.00. Total this week, $69.66. Previously reported, $593.52. Total this year, $663.18.

Yates Memorial College.—Mrs. Mary E. Middleton, V. Pres. W. M. S., Raleigh Asso., $10.00. Previously reported, $412.95. Total this year, $422.95.

Total reported for all objects this week $523.94
Previously reported for all objects 22,457.01

Total reported for all objects this year 22,980.95

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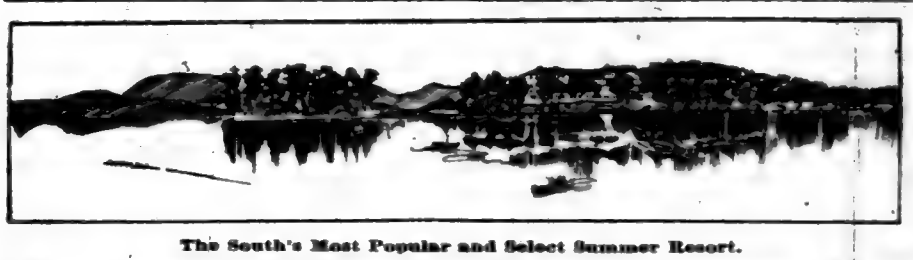
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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 4.

RALEIGH, N. C., WEDNESDAY, JULY 27, 1904.

THE APPEAL TO CONFIDENCE AND MORE.

As a rule the Christian brotherhood does not enjoy discussions of denominational questions when carried on in a love for discussion merely or when on the other hand the personal interest is so great as to obscure issues of principle and fact. I have purposely refrained from continuing the discussion of the negro work and from replying to Bro. C. A. G. Thomas because the discussion as a sword play was unprofitable and hopeless of reaching any conclusion of value, and because I believed the time would come and very quickly when the conduct, spirit and purpose of our Home Mission Board in the matters for which it was criticized would have a hearing from the readers of the Recorder on the merits of fact and good reason, and the work not be allowed to suffer any permanent alienation of sympathy. The Editor of the Recorder has suggested to me that the real question is not whether we owe a debt of duty to help the negroes religiously but how can we most wisely discharge that debt. If the matter can be put on that plane and kept there, the gain from discussion is sure. Led to that plane the feeling wherever it is in North Carolina that the Home Mission Board has committed an offense against North Carolina Baptists in any single particular or that as "Charity and Children" insists on saying "the Home Board's policy is alien to Southern thought and feeling" I believe will give way to the juster feeling that if the Home Mission Board has made any mistake in its plans of work for Southern negroes it should be trusted to find it out in a fair trial and correct the mistake, since as the servant of the Convention it is acting now by the direction of the Southern Baptist Convention and especially since North Carolina was absolutely exempted from the operation of these plans if the North Carolina State Board so advised.

If all who read the Recorder will read the minutes of the Convention on pages 165 and 24 it will be clear in the first place that the principles and ends sought are sound and true, and in the next place that the situation in North Carolina was recognized as different from most of the other States, and the matter in North Carolina was entirely referred to the North Carolina State Board. Now will it not occur to all who read this—that if the North Carolina Board did not for reasons, believe the plans of the Home Mission Board the best for the North Carolina negroes and therefore it was to be exempted from them—then those State Boards which did want the plans of the Home Mission Board should be respected also?

Imagine the situation to be reversed and North Carolina where Texas is in the present case, how unfair it would seem to North Carolina Baptists for Texas to insist against the Home Mission Board doing a work that she wanted done by a plan suitable to her conditions because it was not deemed suitable to Texas conditions. Here is the situation exactly:

There are seven States which approve the Home Board's plans and want them worked among the negroes in them, and there are two States that do not approve the Home Board's plans and do not want them worked among the negroes in them. In other words, in seven States of the South the National Negro Convention has the negro Baptists and in two States the Lott Carey Convention has the negro Baptists. In the seven States the negro population is about six million and in the two States about one million. Now from the standpoint of the Home Mission Board and the Southern Baptist Convention, was it not true to the fact to say that the National Negro Convention was the representative negro Baptist organization in the South, and was it not the only plan, if we were as Southern Baptists to undertake to reach religiously the negroes of the South, for the Home Mission Board to enter into co-operation with that organization?

And if the reader will add to this that the North Carolina and Virginia Boards were recognized as authority for what the course of the Home Mission Board should be in those States, I am sure the verdict will not be an impatient one against the Home Mission Board.

Now leaving the question of the two antagonistic negro organizations just as it was and is, I invite attention to the plan of co-operation itself. Is it a proper and practical scheme of work for the seven aforementioned States? Here are the principles as they were stated to and approved by the Southern Baptist Convention:

1. To bring about peace and unity among the negro Baptists of the South, it was hoped at the outset that the two antagonistic Conventions could be reconciled by bringing all into harmony with a common plan of co-operation between Southern white and Southern negro Baptists. And also that State and local factions could be harmonized in the same way, as they were in North Carolina in 1897 by the Fortress Monroe plan. There is no more reason why negro Baptists should have a state of faction and division than that white Baptists should. "Blessed are the peacemakers for they shall be called the children of God."

2. To provide a plan by which Southern Baptists might discharge their missionary duty to the negroes and at the same time secure for the educational work of the American Baptist Home Mission Society the closer touch and sympathy of Southern white Baptists and the support of the National Negro Convention between whom had grown up some antagonism.

3. To encourage the negroes to self reliance and self support by assisting them in their State Conventions and Associations to better religious organization and by laying one-half the burden of expense for the plan of co-operation on their shoulders.

Here I beg the attention of the brethren of the Chowan Association. The resolution of the Association declared against any increase of evangelistic effort by the Home Mission Board. This meant as Brother Thomas has explained not opposition to the plan and work already undertaken, i. e.: The Fortress Monroe Plan—but opposition to a plan which the Chowan Association thought increased the amount of appropriation to negro work from our white missionary treasuries. The fact was and is that the Fortress Monroe plan applied in each Southern State would be more expensive to white Baptists by nearly double than the present plan of the Home Mission Board for the current year. To be exact, under the plan to which the Chowan Association had no objection, the work in the ten Southern States would cost the white people viz., the Home Mission Board, the State Mission Boards and the American Baptist Home Mission Society, taking the record of expense as it was made in North Carolina in 1897 under the Fortress Monroe plan for the example, exactly $30,000 this year.

The Home Board's plan now proposes an expense to white Baptists of only $15,000 in the ten States.

The difference is this: Under the old plan in North Carolina the white Baptist bodies co-operating furnished three dollars and the negro Baptists one dollar. Now the white Baptists furnish one dollar and the negroes one dollar. Does it appear that the Home Mission Board was going recklessly into an increase of appropriations to negro work?

By the principle of the resolution the Home Mission Board should rather have been commended for decreasing the amount of white expense and for increasing the negro expenses.

It is true that the Fortress Monroe plan provided for an annual decrease of expense on our part and looked toward the negroes supporting the work alone finally. So do we now look to that.

4. To bring about a better Christian sympathy between the races and the restoration as far as possible of the influence of the white preachers over the negro's church and religious life. I shall not argue that this a good principle, and that the method by which it is proposed to secure this end is a wise and practical method. Its wisdom lies in the fact that it is the only method and its practicability awaits the test of an honest trial.

Possibly there are people in the South who do not want a better state of sympathy between the Christians of both races. But these people I trust are few and they are not representatives of the Christianity of Christ.

There are others who are indifferent whether we have a better state of sympathy between white Christians and negro Christians. They are people who are indifferent to the coming of the Kingdom of God on earth even as it is in Heaven.

There are still others who are hopeless of a better state of feeling between the races. They are pessimists, preachers of despair first, and then of disaster and terrors.

None of us see the path clear to the shining. But the Baptist, the man in the South who reckons his course by the life and words of Jesus Christ, who is the child of a personal faith and who therefore

"Marches breast forward,
Never doubting clouds will break;"

there can be no doubt of where his ideal and his duty lie in the present hour.

I do not write for the Home Mission Board. I write for myself alone and to my own brethren. There is not one of them who cannot write to me, and his words not be honored in my head and and heart.

Finally, let me say this: There is no conflict between North Carolina Baptists, the Chowan Association, the Biblical Recorder and the Home Mission Board. There is none because there ought to be none and because it takes two to make a quarrel. The Board has without so much as a single exception taken every step relating to North Carolina at the instance and with the approval of the North Carolina State Board of Missions. It is proceeding now to take the burden of the mountain Mission and school work in North Carolina, and has appropriated nearly $5,000 to carry forward this work on the recommendation of the State Board. It is proceeding to appropriate $200 to continue the negro work this year on the old basis in North Carolina. There is a certain record of which Dr. Durham, who brought facts from memory, made much in his day to the effect that the Home Mission Board was the true and tried servant of North Carolina Baptists and in the hour of devastation and extreme need maintained the struggling cause of North Carolina Baptists at Edenton, Elizabeth City, Raleigh, Durham, Greensboro, Goldsboro and other places. Their roll is called in his reports to the North Carolina Convention. It is written by his instance in the minutes of every North Carolina Association.

When upon my young shoulders his labors and his aspirations for the Baptists of North Carolina fell in 1896, his attitude towards and his gratitude to the Home Mission Board were a part of the passionate inheritance he bequeathed.

JOHN E. WHITE.

Atlanta, July 19th.

Memories of North Carolina Baptist Editors.

BY REV. A. B. CARAWAN.

The article on the origin and work of the Biblical Recorder, of July 6th, awakened memories of its noble editors, all the way back to half a century ago. Meredith made a bold and successful fight for God and truth against foes without and foes within the Baptist ranks. In those bygone days I made the acquaintance of many preachers of sterling worth, in the Old North State and noble laymen not a few who are earnestly contending for the faith that produces love for God and love for the whole family of man.

I remember well old Dr. Wait, one of the noble pioneers for education and missions. Later on I was intimately acquainted with Editors J. J. James and J. H. Mills, who did each a grand work in their day. They have all gone to their long homes, and you fortunate Baptists of the present day are having a good time, building on the solid foundation they laid with much toil in troublous times.

When I remember the difficulties with which the North Carolina Baptists had to contend half a century ago, and then learn how they have grown and expanded along all lines of Christian activity to the present day, I am constrained to exclaim: What hath God wrought!

Then, too, like Old Virginia, what a fruitful plant-bed she has been and continues to be drawn upon, by all the other States when in need of pastors, college presidents, governors of States, Senators or Congressmen of the United States.

Then, as her crowning glory, she has more Baptist missionaries in foreign lands than any other Southern State. When I first knew North Carolina it was called "the Rip Van Winkle State." Now, Old Rip has waked up, and is marching at the head of the column. Say not thou, What is the cause that our men of former days were greater than these? for thou dost not inquire wisely concerning this.

In conclusion, my cordial congratulation to every member of Old Rip's family. I beg pardon for the force of early habit—I should have said to every member of the family at the head of the column.

Trenton, Ky.

Decision Day

BY J. A. STRADLEY.

A good deal is being said of late about Decision Day, which means, as I understand it, a special day set apart for sinners to accept Christ as their personal Savior. This is something new in Christian work. It may be well to discontinue some old things; but it is wise to be very careful in adopting new things, especially things pertaining to religious faith and practice.

I will never oppose, but will always help forward what I feel sure is right and good. But I am in some doubt as to the right of having a special "Decision Day." I believe that sinners ought to be taught that it is their duty and privilege each day and hour of their lives to seek Christ earnestly in the pardon of their sins, and to trust Him for salvation. Jesus is just as willing and ready to save each day and hour of life, as He is on any special day. It is just as much the duty of a sinner to accept Christ any day or hour, as on any special occasion.

If God commands me to do a certain thing, it is my duty to do it at once, and not wait for a special time.

There is two-fold danger in waiting for a special time to accept Christ. One is, the sinner may die and be lost before the special time comes. The other is, that both Christians and sinners relax their efforts until the special time comes. This is one obligation that lies against set times for revival meetings; Christians do but little to win souls to Christ until the special meeting comes. They hardly expect souls to be saved at any other time. If sinners have a desire to be saved, they generally wait until a special meeting to manifest it. It is a rare thing now, to have professions of faith, or additions to our churches by the relation of Christian experience and baptism, except at special meetings. This is all wrong. It is well to have special revival meetings, but it is wrong to depend entirely on these to lead souls to Christ, and into church fellowship. When I was a boy, it was a common thing for people to be coming into the churches by Christian experience and baptism, at nearly every meeting. It ought to be so now. There is danger in letting special, occasional work keep us from the performance of daily, hourly Christian duties.

God says: "Behold, now is the accepted time, behold, now is the day of salvation." Now, not a fixed special time, but each present, passing moment, God waits to save, and sinners ought to trust and be saved.

For persons who have already accepted Christ, but have not made a public profession of faith, a "Decision Day" might be helpful; but I would hesitate to urge unsaved people to decide so momentous a matter on a fixed day or hour. Under the pressure of Christian friends they might decide for Christ without proper evidence of being saved. If they failed to decide, they might say, "I tried and failed, and am discouraged." The saving Christ, and the seeking sinner must fix the time of acceptance. Christians should keep constantly before the minds of sinners, that Jesus is at all times ready to save.

I verily believe that Christian people today (thank God there are some exceptions) are drifting away from the old Bible teachings in regard to regeneration. Heartfelt sorrow for sin, and trusting Christ alone for salvation, are not emphasized in religious teaching now, as they once were. People now are called upon to decide to reform their lives, and to profess themselves Christians. The line of distinction today, between the church and the world has almost faded out. Wordliness, false theories of evolution, High Criticism, skepticism and infidelity have cast a dark and blighting shadow over true Christianity. I believe that all these fatal errors that are sapping the life of pure Christianity have their root in false professions of faith. People who have never experienced heartfelt sorrow for sin; who have never realized themselves to be sin-ruined, hell-deserving sinners; who know nothing of being saved from sin by the blood of Christ; these, having no foundation on which to stand, readily drift away into all kinds of error. The man who knows Jesus Christ, not only with the mind, but with the heart, as his own personal, loving Savior, can never be shaken from this rock foundation of hope. There is one sovereign remedy for all the worldliness, skepticism, and infidelity of the world; it is to know Jesus Christ savingly in the pardon of sin; and in His sweet, intimate, elevating fellowship with His people. Thus to know Christ would be to love, adore, and ever abide in Him.

So then, the supreme need of our time is, to secure professions of faith in Christ, by preaching the old Gospel of salvation. I can trust the old Gospel, but I am distrustful of new methods.

Oxford, N. C.

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.—Henry Drummond.

A Prayer.

BY JOSEPH PARKER.

There was always a great interest in the prayers of Dr. Joseph Parker of the City Temple, London. The following is one of the last and is an excellent example of the adaptation of scriptual ideas to the conditions of modern life.

Be pleased to take us away from the body for a moment, that we may be lost in the vision of God, and return to the earth to do all its work with a single heart and a faithful hand. Release us from time and space; call us into the sanctuary of life, the temple of eternity. Thou hast set us in a wondrous place; we are mysterious unto ourselves; we have never seen our own soul, we have never seen our life; it is a secret within, behind, above, here and there at once, the very presence and seal of God. Thou hast made all things in love, and they are all lovely; if we have distaste for any of them it is because we are out of harmony with Thyself: God is love; the cockatrice shall have no terror for the little one, and the smallest hand shall lead the lion by the mane. Give us such sense of Thy presence and lovingness that we shall see hope in all its light and hear mercy in all its music all round the heaven and the earth. Save us from little notions and mean plans and earthly schemes; save us from being judges and dividers and critics, and lead us into sonship and citizenship and saintship and service of another kind, addressing itself with holy energy to the hunger of the soul and the agony of the life around us. Keep us from building barns, and keeping complicated accounts, and talking folly to the souls we have robbed, and give us to believe that in Thy house we shall find all good things, all morning light, all summer fruit, all autumnal largess, bread enough and to spare, mutiplying its very magnitude by the benevolence which gives it all away. We are little and mean, and all our nations are small, and we chatter where we should sing, and we discuss where we should pray, and we wonder if we may have it when we might seize it all and keep it in Thy love. We are fools as well as criminals before God. Let Thy mercy magnify itself against our littleness and sinfulness, and treat us better than we have treated ourselves. The Lord help us to see things in the right light, at the right distance, in the right proportions, lest we be mistaking sizes, and distances, and calculations, and give Thee a slateful of ciphering all wrong from the first line. May we look at the things that are not seen, and thus triumph over our present earthly affliction, which is but for a moment; may we have such a hold of eternity that time cannot sting us or trouble us; may we be so much in the other world that we shall find it easy to leave the present. We pray for all who are lingering on the grave-edge, and cannot drop in, yet desiring to be where the wicked cease from troubling and the weary, weary, are at rest. We pray for souls that are keeping blessings away from themselves by unforgiveness, for want of love are excluding God. We pray for the thief who is keeping in his purse what belongs to God. Canst thou pity meanness so despicable; is there any mercy, a last, hottest tear for such wickedness as this? We pray for the young soul that is making good vows, and breaking them. It is a hard life for the young Samson; the new life is stirring in him, manhood and devilhood are struggling in deadly tussle: now he is down, now he arises; he will pray, and he punctuates his prayer with blasphemy. Oh, Lord, Thou knowest how hard it is to grow up into settled, matured manhood; Thou knowest the mystery and the agony of the teens; they are steps that lead to high excellence if men do not fall off them into deepest disgrace. We pray for all kinds of men, especially for the little and the meanhearted, and the bigoted, who live to exclude other men from orthodoxy and the altar of God and the cross of Christ. And we pray for the foolish omniscient ones who think they know God and carry eternity within the grasp of their hands. Pity the poor fools who are hindering Thy kingdom and shutting out the light; give us charity, love akin to the love of the cross—that great cross—love that takes in the whole world, and washes it with redeeming blood. Lord, help us to live the few days that remain beautifully, kindly, helpfully, never having one dark thought, one mean suspicion, one unholy jealousy, but the whole soul going out in entranced, contemplative, energetic love and quest after power to do good. Make us impatient with the earth; may we stamp upon it with irate feet, may we hate it for its littleness and meanness, and yet accept it as an infants' school, a little cage in which we learn to do certain things. The Lord hear us for those who are in secret trouble, whose homes are places of grief, whose very innermost homes are Aceldemas, and whose innermost life is not nourished and nurtured by those who undertook long ago to protect it, and bring it to blossom and fruitfulness. If any men are beyond our praying, they are not beyond Thy cross, Thou loving atoning Son of God. Let the King hear us when we call. Amen.

The Missing Note.

Men will go where their deepest wants are satisfied. They cannot be kept from going. But it is always a hard task to persuade men to go where they would not go and will not stay without continued persuasion. Man's deepest want is satisfied by the gospel of Christ. That is the testimony from experience of millions of men. Why, then, is it so hard today to persuade men to attend church, so easy for them to drift away from it? Dr. John Watson (Ian Maclaren), in a recent address at Aberdeen University, Scotland, gives an answer to this question in these words:

"One misses certain notes of the former preaching, which were very impressive, and whose echoes still fall upon our ears with grave, sweet melody, such as the profound sense of spiritual reality and affectionate urgency in exhorting men to flee from hell and to lay hold on heaven, an unaffected interest in human souls and an intense devotion to Jesus Christ. . . . Today preaching is more intellectual and practical. In the former time it was more spiritual and evangelical. What we miss with unexpressed regret is the ancient and winsome sound of the everlasting gospel."—The Treasury.

God is Almighty.

No one thing in all nature has had its full meaning disclosed. God burns in every bush; His house is by the seashore; His tabernacle is in the stars; His temple is in the tiniest flower that blooms. The day is coming when the whole earth shall be the mountain of God. 'No lion shall be there, nor any ravenous beast shall go up there, it shall not be found there; but the redeemed shall walk there, and sorrow and sighing shall flee away." To bring about that day we are not called upon to be ideal, to dream away our time, to slumber in selfish contemplation; we are rather summoned to activity, to discipline, to suffering. Every man should feel as if the dawning of that day depended upon his individual exertions.—Dr. Joseph Parker.

True religion is a close personal friendship with the Lord Jesus.—A. Murray.

What Baptists Stand For.

By E. Y. Mullins, D. D., President Southern Baptist Theological Seminary.

The question is equivocal. Does it mean what Baptists actually stand for? If so, the reply is that some so-called Baptists stand for virtually nothing, others stand for one or two doctrines, and some stand for many doctrines, but in such a spirit that they neutralize the good effects of their position. I take it, however, that the question means: What have Baptists as a historic denomination stood for? In reply I will say in general the Baptists stand for this: a whole gospel for the whole world. Most of the errors of the ages have begun as half truths. A fragment of the truth out of place may virtually be a falsehood. Coming to the main points that are embraced in this statement, I will say they stand:

1. For a whole Bible. We do not stand for a mutilated Bible. The first article of the Seminary statement of doctrine is as follows: "The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience." This brief summary is a good statement of what we believe to be the relation of the Scriptures to our faith. Our Scriptures are our authority in the sense that they are the literary expression of the revealed will of God through Christ. The teachings of Scripture, of course, must be interpreted by the mind and heart enlightened by the Spirit of God, and when the mind of the Spirit is discovered there is no appeal from it for Baptists.

2. A whole doctrine of God. This includes a real doctrine of the Trinity. We believe that God is revealed to us as one in nature and three in personal attributes. The word personal is, of course, employed in this connection in a somewhat figurative way. We do not mean three separate and distinct individuals as when we speak of three human persons; for this would be tritheism. But we believe that no adequate statement of the Scripture teaching can be made which does not express a real distinction in the Godhead, which is best expressed by the word person. Among others the word hypostasis has been suggested as a substitute. But it has not won a place in general theological language which has enabled it to displace the word person.

3. We hold to a whole Doctrine of Man. Nothing is more far reaching in theology than defective doctrines as to sin. We believe that the human race was involved in the sin of Adam. Some explain this connection by a federal headship, others by a natural heredity. The chief point is that the race is involved in such a way that it is helpless save as enabled by the Spirit of God. All men are not equally bad, nor are all men as bad as they can be; but according to the teaching of the Scripture all men need the regenerating power of the Holy Spirit. All have sinned and come short of the glory of God. Human depravity means that all the powers and faculties of every man have been affected by sin.

4. A whole Doctrine of Salvation. We believe in a finished work of Christ whereby the sinner is justified upon the exercise of faith and accepted in Christ. And in this sense we can speak of the finished salvation which Christ brought, and the finished salvation which has become ours when we believe. This starting point of salvation, however, is to be progressively realized in this life and is to be completed in the world to come in the "salvation that is to be revealed at the last time;" that is to say, a perfected character conformed to the image of Jesus Christ.

Election grows out of the doctrine of God as sovereign. The first verse and first chapter of the first book of the Bible sets forth the doctrine of the sovereignty of God—"In the beginning God." That statement properly understood involves all that is meant by predestination and election. If God is first, then everything else must in some way be dependent upon Him.

Vicarious or substitutionary sacrifice grows out of the doctrine of God as holy love, and out of human guilt. Christ's atonement was not only manward, but also Godward.

Regeneration grows out of the doctrine of sin and depravity, and is a cardinal doctrine of Baptists, involving far reaching consequences as to their general position.

The doctrine of sanctification grows out of the doctrine of regeneration. Sanctification is the unfolding of the germ implanted in the regenerating act of God.

Repentance and faith result from the doctrine of human freedom. Divine sonship is not imposed upon man, but is received by man by the exercise of human choice and the gift of God. Electing grace operates by awakening human faculties. Repentance and faith are the exercise of human faculties in response to the grace of God.

Out of the doctrine of freedom and human responsibility arise a group of doctrines which are of great importance. One of these relates to the baptism of believers only. The doctrine of human freedom and personal responsibility cuts up by the roots the doctrine of infant baptism.

Another outgrowth of the doctrine of freedom is the doctrine of religious and civil liberty, which I cannot enlarge upon, but which is familiar to Baptists.

Still another is the right of private interpretation of the Scripture, including the freedom to investigate truth in all realms. This has been a great safeguard of Baptist doctrine from the beginning. Leave a man who is in earnest for the truth under the influence of the Spirit of God in the study of the Scripture, and the probability is he will become a Baptist.

The doctrine of future endless punishment is also a corollary from the doctrine of human freedom. Hell is the result of a human choice of evil. The Bible did not make hell. Hell came as the fruit of disobedience. Hell will be endless because disobedience will be endless. This is one of the most solemn and moving facts of man's spiritual nature. Let us not fail to recognize and proclaim it in the Spirit of the Master Himself. Of course the doctrine of the resurrection of the body and the future judgment are included in the doctrine of last things as held by Baptists, and along with these the glorious doctrine of endless joy in a state of activity in heaven.

5. Baptists believe in a whole Doctrine of the Church. Here also the fragmentary method of dealing with the truth has led to serious consequences. They have as a historic body held to a whole doctrine of the church, both as to its organization and constitution, and as to its mission. There are two senses in which the word church is used in the New Testament. Baptists of all ages have admitted the two senses. One is the universal sense and the other the local. The New Testament in certain passages clearly uses the word in the universal sense. Recently among Southern Baptists a discussion has arisen as to whether the universal sense applies in time or eternity. All parties, however, hold to the two senses. The Seminary article on the subject of the church is as follows: "The Lord Jesus is the head of the church, which is composed of all his true disciples, and in Him is invested supremely all power for its government. According to His commandment Christians are to associate themselves into particular societies or churches, and to each of these churches He hath given needful authority for administering that order, discipline and worship which He hath appointed. The regular officers of a church are bishops or elders, and deacons." Baptists stand for the local church, for its independence and self government; they stand for the integrity of the ordinances for the immersion of believers only as Christian baptism; they believe that nothing else is baptism; and they believe in the admission to the Lord's Supper of the immersed only and of those who have an orderly Christian walk.

Baptists have stood for a whole doctrine of the church as to its mission. The mission of the church is to evangelize the world. It is, of course, to maintain the doctrines and the ordinances in the community, evangelize the neighborhood, build up Christian character. But looking at its mission in the largest and most comprehensive sense, it is appointed to carry the gospel to the ends of the earth.

I have, of course, not been able to touch upon every detail of doctrinal view as held by Baptists. The above is the briefest kind of a sketch only, the nature of the subject preventing my going into detail to any greater extent here.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, August 1.—Jer., 21-23.
Tuesday, August 2.—Jer., 24-26.
Wednesday, August 3.—Jer., 27-29.
Thursday, August 4.—Jer., 30,31.
Friday, August 5.—Jer., 32,33.
Saturday, August 6.—Jer., 34-36.
Sunday, August 7.—Jer., 37-39.

Contents of Chapters XXI—XXXIX.

Jeremiah. Chapter 21 contains Zedekiah's inquiry with reference to the result of Nebuchadnezzar's war, and Jeremiah's answer, in which he predicted that the city would suffer a seige which would result in defeat. In the last four verses he exhorts the house of David to fulfill their high mission, and threatens punishment, if they fail. Chapter 22 exhorts the king and people to repentance, and prophecies the destruction of Shallum, Jehoiakim, and Coniah. In chapter 23 Jeremiah prophecies the restoration of the scattered nation, and that Judah and Israel re-united shall serve one king, even Christ. The fulfillment of this prophecy is yet in the future. Verses 9-40 contain Jeremiah's denunciation of false prophets. Chapter 24. Under a symbol of a basket of good figs God taught Jeremiah that the captive Jews in Babylon should be restored to their native land; and by the basket of bad figs he revealed to him that Zedekiah and the wicked remnant that remained in Judah should be carried into captivity, dispersed, and destroyed. Chapter 25 is the prophecy of Jeremiah with reference to the seventy years captivity of the Jews, and of the destruction of Babylon which should follow. Chapter 26 contains Jeremiah's exhortation of the people to repentance, gives an account of his arrest, trial, and vindication. It also tells of the martyrdom of the faithful prophet, Urijah, by King Jehoiakim. Chapter 27: By the use of bonds and yokes God leads Jeremiah to prophecy to the kings of adjoining countries that they should be subject to the king of Babylon. Chapter 28 contains the false prophecy of Hananiah who broke the wooden yoke of Jeremiah, and Jeremiah's prediction of a yoke of iron that the king of Babylon would place upon the neck of the nations, and prophecy of the death of Hananiah within the year. Chapter 29 gives a letter of Jeremiah written to captive Jews in Babylon. It also tells of the fearful death of Ahab and Zedekiah, and closes with an account of the doom of Shemaiah. In chapter 30 Jeremiah comforts the Jews by prophesying their deliverance and their restoration to their native land and ancient privileges. Chapter 31 is a prophecy of the restoration of the ten tribes. It also contains a prophecy applied in the New Testament to the slaughter of the children, promises Christ, shows his care over his people, foretells the new covenant, and indicates the stability and enlargement of his kingdom. Chapter 32 tells of Jeremiah's imprisonment, and the cause of it, contains his prayer to God, re-affirms the prophecy of the captivity, and finally prophecies the deliverance of the people from captivity and their restoration to their own country. Chapter 33 promises that the people shall be restored to their country, and prophecies of Christ as King and priest under the name of the Branch of righteousness to grow up unto David. In chapter 34 Jeremiah foretells the destruction of Jerusalem and the humiliating and cruel captivity of Zedekiah. Chapter 35 shows that the Rechabites were rewarded for obedience to their father, and that the Jews were condemned for disobedience. Chapter 36 gives an account of the writing of the prophecy of Jeremiah by Baruch at Jeremiah's dictation, tells of the burning of the roll by Jehoiakim, and of the re-writing of the book by Baruch. Chapter 37 tells of the raising of the Chaldeans seige by the Egyptians, gives Jeremiah's arrest and imprisonment, gives another prophecy to the king, and closes with his petition which was granted. Chapter 39 contains the history of the capture and destruction of Jerusalem, of the captivity of Zedekiah, and the cruel treatment he received, and the carrying of the people away captive into Babylon.

Frozen to a Carcass.

A gentleman standing by Niagara saw an eagle light upon a frozen lamb encased in a floating piece of ice. The eagle stood upon that dead carcass and feasted upon it as it was "drifting" on towards the rapids. Every now and again the eagle would proudly lift his head into the air to look around him, as much as to say I am "drifting" on towards danger, but I know what I am doing; I will fly away and make good my escape before it is too late.

When he neared the falls he stood and spread his powerful wings and leaped for his flight; but alas! alas! while he was feasting on that dead carcass his feet had frozen to its fleece. He leaped and shrieked and beat upon the ice with his wings until the ice-frozen lamb and eagle went over the falls and down into the foam and darkness below.

This is the picture of every soul that is playing with and feasting upon sin. Many a young man intends after a little more indulgence in, to turn from his sins and be saved; but alas! when he would turn he finds himself fettered by sinful habits, his affections have been poisoned by sin, his will paralyzed, his soul has frozen to the decaying mass of rottenness upon which he has been feasting. Turn, my young friend, ere it is too late.—Selected.

Jesus Christ never lets any man really go after Him and be disappointed with the result. He keeps his grace for daily revelation according to the daily need. He giveth more grace—he giveth grace upon grace. He will not tempt you with a bribe, but he will feed you with an eternal satisfaction.—Joseph Parker.

News Notes.

....Your pastor needs a vacation. Give him the month of August.

....Joseph W. Folk has been nominated for Governor of Missouri.

....Mr. John E. Ray, of Raleigh, recently conducted a large company to the World's Fair at St. Louis.

....C. T. Ball, a student at the Seminary last session, has accepted a professorship in Simmons College, Texas.—Baptist Argus.

....We regret to say that the venerable J. B. Holman, of Iredell, is very ill. Few men have served his State and denomination better than he.

....We were glad to see Elder J. B. Olive, of Swansboro, recently. He is one of the faithful men who are carrying forward the Kingdom in the east.

....We regret to hear that Elder C. B. Paul is ill with malarial fever. Bro. J. B. Newton requests the prayers of the brotherhood for his recovery.

....The Asheville District Sunday-school Institute will take place at Asheville (First Church), August 1, 2, 3. Messrs. Spilman and Moore will conduct it.

....Elder W. L. Brisson, of Dublin, reports a meeting at Zion's Tabernacle in which there were nine additions to the church. Bro. I. P. Hedgepeth aided him.

....Elder W. P. Jordan is much better. We expect the West Chowan will have somewhat of a thanksgiving in October because he and Brother Mitchell have been spared to us.

....Superintendent Franklin, of Tryon Street Sunday-school, Charlotte, writes: "Yesterday (July 27) we had our Baby Day, and it was very successful. About thirty babies were present."

....We have received the excellent program of the Big Ivy Sunday-school Convention at Barnardsville July 28, 29, 30, 31. We are sure that it will pay every one that can to attend this meeting.

....Elder and Mrs. P. H. Pernell announce the marriage of their daughter Annie to Dr. Louis MacWill Coffey, on Wednesday morning, July 27th, 1904, at 11 o'clock. At home, Lincolnton, N. C.

....If we had one hundred pastors like G. P. Harrell, and several others in our State, the Recorder would have thirteen—and thirteen has become a lucky number—thousand subscribers in thirteen months.

....W. H. Rich has accepted the call to Salisbury and Dr. J. W. Whitehead says: "Brother Rich will find a united people, ready to follow a faithful leader. They do not wish to lead their shepherd, but follow him."

....Elder L. N. Chappell visited Raleigh last week in the interest of our church at Hamlet. We must build a house of worship there right away. We hope the brethren everywhere will respond to Pastor Chappell's efforts.

....W. R. Davis recently baptized seven candidates into the fellowship of Faith church. They took off a day, came to Salisbury and were baptized in Chestnut Hill baptistery. The work at Faith moves steadily forward.

....Our Wake Forest church has recently enjoyed the good fortune of having President Poteat of Furman to supply her pulpit. Pastor Lynch is enjoying his vacation in Kentucky, and expects to enter upon his work with the college year.

....Mount Airy church will celebrate her twenty-fifth anniversary August 9. Pastor Betts' pastorate has been remarkably successful. There have been fifty-six added to the church.

....The school enterprise at Murphy has the unqualified support of the denomination. The West has done wonderfully for itself, and it becomes us now to help it finish the great work of foundation-building. Brother Cade will call on the brotherhood, and he must have $750.

....Rev. J. J. Hall, of Norfolk, Va., was on last Sunday unanimously called to the pastorate of the First Baptist Church, Fayetteville. Dr. Hall has been in Norfolk ten years, since leaving the Tabernacle church, Raleigh.—N. C. Baptist.

....Our new Charlotte church (Ninth Avenue), formerly known as Twelfth Street, was opened Sunday with an interesting program. We congratulate Pastor Pruett and his noble people. There is no record that we know of to surpass theirs.

....After an intense campaign, in which an Episcopal clergyman vigorously opposed prohibition, Greensboro voted a majority of 423 against saloons. The vote for saloons was 315. We congratulate Mr. Ireland, who managed the campaign, and his large corps of assistants.

....Pastor Hilliard has been preaching at Abbotts Creek, the third oldest church in the State, for eleven years. The work is flourishing and everybody seems in good spirits. Since the split here in 1833, them issionar yband has made great progress, and is more hopeful than ever.

....Bro. Henry Sheets has a progressive little band at Wallburg. They are building up their church membership. The Liberty Associational School is here. The work is prosperous under Brother Greene. They have just erected a dormitory with sixteen rooms, and the outlook is good.

....Pastor Tyree says: "If you wish to see a New Testament church, go to Olive's Chapel." He has held several meetings there and is much in love with all the people. One could almost suspect him of envying Pastor Olive. The meeting last week was quite fruitful, more than thirty being added to the saved.

....Elder W. H. Rich, of New Bern, accepts the call to Salisbury. He will supply for the Leigh Street Church, Richmond. Brother Rich's pastorate at New Bern has been brief but highly successful. Thirty-six have joined in the fourteen months, congregations have enlarged and the financial showing is excellent.

....Dr. and Mrs. Royall have returned from their European travels. We are very glad to hear that their health was greatly improved. Prof. Poteat remarked last week that the beloved teacher appeared to be an entirely well man. The college has done no wiser thing than to grant Dr. Royall this vacation. It has added years to great usefulness.

....His friends throughout the State will be glad to read the following from Arch. C. Cree: "My work (22nd and Walnut Street, Louisville) is moving forward grandly. We have recently bought a fine lot (60 x 250) for a new mission in a section of our city a mile square in which there is no evangelical preaching. Opened tent meeting there Sunday night. Few pastors are blessed with as fine a body of lay helpers as this pastor. The work at the home church and our other mission is full of interest—frequent accessions, consecrated zeal. August is given me for vacation. Will visit my father's."

....There is an old negro woman, said to be a hundred years old, who is a member of Olive's Chapel Church, in Wake County. The church built her a comfortable house, supports her and employs someone to look after her. This is a beautiful example of the feeling between the white and colored Baptists of North Carolina.

....The work at Green Street Church, High Point, is prospering. The old house is moved to one side and the men are digging out the foundation for the new brick house which is to be built this summer. Pastor Hilliard is a mason, carpenter, business man, contractor, builder, preacher, one of the very best pastors, and anything else you need that is good and practical.

....Bro. Martin A. Wood sends this correction: "Please note date of our French Broad Association and publish it August 31 instead of August 24. We changed one week later in order to avoid conflict of dates and to get our State men to come. New house of worship entirely ready for roof, and more than one-half the cash raised to buy roof. Need $100 cash yet."

....Secretary Johnson is attending the meeting of Southern Baptist Secretaries in Louisville. He will go on to the World's Fair. This is his first trip since he became Secretary. His thousands of friends will be glad that he will have a brief period of rest. There never was his superior as a Secretary. His common sense, his tact, his consecration, his firmness in the right fit him admirably for his difficult positon.

....The Piedmont Union will be held at Sandy Creek Church. It will be remembered by some that under the leadership of Elder W. H. Eller a church was organized at Sany Creek and a neat house of worship built hard by the grave of Shubal Stearns. In reply to an invitation given Dr. Whitsett to attend this union meeting he says: "I am sorry for the disappointment for I was solicitous to visit the spot and speak a good word for Stearns and Marshall, who were two of the most important figures in United States history. The Baptists of America have never yet rated them at their real worth."

....T. M. Baker, Germanton (R. F. D. No. 1), announces: "For the benefit of those coming by rail to the Pilot Mountain Association, I give this notice: Those coming south from Mount Airy will be met with conveyances at King at 9 a. m. Thursday; those coming from the south on the Wilkesboro road will be met at Rural Hall at 9.30 a. m. Thursday; those coming from east by Walnut Cove will be met Wednesday at 6 p. m. and early Thursday morning at Germanton. The brethren, if present Thursday, will have to come up Wednesday p. m. Delegates and visitors will be met only at Germanton on Friday at 10 a. m."

....Elder O. P. Meeks, of Rowland, writes: "The recent meetings at Rowland and Rennert have been of unusual interest. Before Rev. J. T. Edmundson began at Rowland we had one of the best sessions of the Robeson Union which gave us a spiritual uplift. Brother Edmundson preached a fortnight to very large audiences, and much interest was awakened. There were a number of confessions and we expect to baptise several. Brother Edmundson was greatly blessed at Rennert. We had one of the best revivals in the history of that church. The whole community was deeply moved; there were many confessions, a number of back-sliders reclaimed and eleven baptized. We shall ever appreciate the earnest and fruitful efforts of Brother Edmundson and his clear presentation of the Gospel."

....Thomasville, July 23.—Last Thursday night a missionary rally was held in the Baptist church under the auspices of the Woman's Missionary Society. A very excellent program was rendered by the choir and the children of the church. Mr. and Mrs. Archibald Johnson and their very bright children added greatly to the exercises of the evening. Little Miss Kate, who sang a solo, "I'll be a Sunbeam for Jesus," was the star of the evening. Addresses on the subject of missions were given by Mr. W. A. Lambeth, Mr. Archibald Johnson and Rev. G. P. Harris. The opening exercises were conducted by Prof. W. H. Reinhart. The whole service was a fine success and served to stir the community on the great subject in hand. —Charlotte Observer.

....Pastor Simms of Waynesville, makes the following request: "I beg the privilege to inquire of anyone of your readers concerning the correct date of organization of the Waynesville Baptist Church? We are now about ready to lay our corner-stone, the basement walls being up, etc. It seems the supposed date (of about 1817) is not correct. The old records of the church cannot be discovered, if they exist. We will thank anyone of your readers who may be able to give us the correct date of the organization, or will inform us where or how we may do so. We expect Rev. S. M. Brown, editor of Word and Way, Kansas City, Mo., to be with us about the first Sunday in August and assist us in a meeting of two weeks. Pray for us."

....It has been decided that the Northern Baptist anniversaries will be held in St. Louis in May, 1905. The Southern Baptist Convention will meet in Kansas City the week previous. While not in the same city, the places of meeting are so near that it would be perfectly easy to hold a general meeting of all the Baptists of the country either in Kansas City or St. Louis during the time intervening between the two meetings. If the committee of twelve appointed at Cleveland is not authorized to arrange for such a gathering, some other way ought to be found to provide for it. Possibly here is a chance for the Baptist Congress to distinguish itself and take a strong leading position in denominational affairs.—Watchman, Boston.

....We thank Mr. P. S. Carlton for this cheering message from Salisbury: "Salisbury Baptists are proud to-day (July 18). In the first place, Bro. J. Clyde Turner, now a student of the Southern Baptist Theological Seminary, preached for us yesterday—morning and evening. Both sermons were good and the whole congregation went home feeling happier and better for having heard them. Brother Turner has come to supply our pulpit for six weeks. Having been without a pastor for four months, our church has become somewhat disorganized, but yesterday we reorganized, and with Brother Turner's help we expect to do better work now than ever before. In the next place our Sunday-school took on new life yesterday, when the young men of the school organized a Baraca Bible Class. All present were very enthusiastic over the new idea. After the adoption of a constitution, nineteen signed the membership blanks. We then elected the following class officers: President, E. W. Tatum; Vice-President, N. A. Bost; Secretary, W. D. Harris; Assistant Secretary and Librarian, E. M. Daniel; Treasurer, Tom West; Press Reporter, S. L. Swicegood; Teacher, P. S. Carlton; Assistant Teacher, J. C. Smith. The three usual committees—Hustlers, Social and Membership—were then appointed. I write this to let the brethren of the State know that Salisbury Baptists are not asleep but wide-awake."

....We are rejoiced to know that the case against the Wm. F. Norton estate, of which our Kentucky Baptist Orphans' Home is the main beneficiary, has been compromised with the payment of a few thousand dollars. And so it is settled that the Home will get several hundred thousand dollars. Because of the contest the administrators have given out no estimate of the worth of the estate. Guess estimates run from two and three to six and eight hundred thousand. Perhaps about half between the amounts will come nearer the fact. Let it be not forgotten, however, that the will orders that five years must be taken in which to close up the estate, and not until then is any part of it to go to the Home. Orphans cannot live five years without food and clothing, etc. It is good news also that the threats to contest the D. G. Parr will, which leaves over $400,000 to the Parr Rest for old women, have not yet been filed in court.—Baptist Argus.

....Mr. J. H. Tucker writes from Asheville: "Our pastor is doing a fine work. He has been with us ten Sundays and received thirty-eight persons into the church, and no special revival has been held, but rather a continuous revival. He baptizes every Sunday night. The lecture room is full at the prayer-meetings and the Sunday-school is overflowing. Last Sunday he received five and baptized four. The Spirit was with us all day. We had Mission Day in Sunday-school. We gave $147.85 to missions. The overflowing Sunday-schools and prayer-meetings force us to enlarge our lecture room, which we expect to do soon, giving us room for eight or nine hundred. We have purchased a house for our North Asheville Mission School and we are building a chapel for our Chunn Cove Mission. These are good schools. Our church pledged $2,000 for missions at the last Association This will all be paid when we meet at the Association at Macedonia, August 16th."

Two Important Announcements.

1. By agreement with the other two Boards and the Woman's Missionary Union, we will not provide this year any Missionary Day programs for September. It is understood that the Home Mission Board will make special appeal in that month, just as the Foreign Board did in the early spring, and just as the Sunday-school Board is doing for its Bible work on Children's Day, and from which we hope for large returns.

2. We are having frequent inquiries, and even orders, for the Baptist Hymn and Praise Book which is to be published by the Sunday-school Board. The plates are now being made, and the book will be ready in the early fall. We will publish later a full description of the book, and will then be able to name the price. There is every promise that it will be a great book, and will meet the needs and demands of our people.

J. M. FROST.

Nashville, Tenn., June 30, 1904.

In Loving Remembrance of Mrs. M. L. James.

Mrs. Mary Lucy James died at her home near Yanceyville, Caswell County, N. C., on July 8, 1904, in the seventy-second year of her age. She was the wife of Rev. Joshua John James, who was called by the Baptist State Convention, in 1853, to the editorial chair of the Biblical Recorder, which paper he edited until 1861. Her husband was a teacher and preacher of the highest type and is numbered among the sainted fathers of the Baptists of North Carolina. He preceded his wife in death, having been called to rest April 6, 1892.

Mrs. James was born in Hillsboro, N. C., February 17, 1833, at which place she lived until her marriage to Rev. J. J. James on April 9, 1865.

God blessed this happy marriage with seven children, of whom five survive. Three sons and two daughters live as a gift to the world from the Christian parents.

For several months previous to the death of Mrs. James she suffered very much, but talked freely about dying. She often referred to dying as the time when she would go home, and made full preparation for death. She seemed to look on death as a victory, as a time when she would be free from "this body of death." A short while before she died, while in her greatest pain, she said: "O my Father, if it be possible let this cup pass from me! Nevertheless, not as I will, but as thou wilt."

The writer conducted her funeral in the Yanceyville Baptist church, of which she was a consistent member for many years. A large number of the members of the church and her friends and neighbors were present at the service. We laid her remains to rest in the Baptist cemetery by her husband, there to await the resurrection morning. May God's grace sustain the children and loved ones in their loss.

ELDER S. B. WILSON.

From Pastor Bennett.

As I am sure that many of our brethren are interested in our work at the Falls church, and have a right to a report, I take great pleasure in speaking for the church there.

We have the outside work of our building about completed; the floor is laid, the rostrum for the pulpit is finished and a temporary pulpit. We had some old seats which we are using for the present.

We have a very enthusiastic band of sisters there, who, by their faithful efforts, have bought a splendid organ and beautifully lighted the church.

But the best part of my report I now make.

On the third Sunday in July we began our protracted meeting. Bro. A. V. Joyner, of Wake Forest, came to us on Monday and did the preaching of the week. His sermons were brief, simple and graceful. Interest increased even until the end. As a result, I will baptize, at my next appointment, twenty-three, and probably others. A few were received also by letter.

The Falls feels like singing—"Praise God from whom all blessing flow."

S. W. BENNETT.

In Mecklenburg.

I have been expecting to see an account of the dedication of our church, and as no one has written about it, I will try to do so. You know we have been trying to build here for the last nine years, and decided to paint after we had finished the house.

Our cause here is very weak, and we have had to beg so much. Tryon Street Church has been especially nice to us. But at last, we decided to finish our painting ourselves; and we have more confidence in ourselves now than we have ever had.

Mr. L. Johnson, Mr. Pruitt, Drs. Adams and Barron were with us the second Sunday afternoon in June: also our pastor and former pastor. Mr. Austin and Mr. Gwin of the Presbyterian church. Mr. Johnson preached the sermon from the text—"Holiness to the Lord." It was fine. The house would not hold the people, and they were all charmed with the sermon. One lady of another church told me she would never forget that sermon. We were so glad to have the brethren with us. The weak churches need to come in touch with our strong men, to gain confidence in ourselves.

We have a plain, large building, well painted on the outside; have about thirty-five members, and have a faithful pastor, Mr. Thomasson, preaching twice a month with an ever green Sunday-school. We hope to do more for our heavenly Father now than we have ever done. We feel that He has done so much for us.

We had Bible Day the last Sunday in June. We had a very interesting program, and our collection was five dollars.

I want to say also that I have been a life-time subscriber to your paper. My father took it ever since I can remember, and now that I have married into another denomination, I still feel that I must have the Recorder. I enjoy it more and more. Think it gets better with every copy.

Yours truly,

L. D. PRICE.

Charlotte, N. C., R. F. D. No. 4.

The Pilot Mountain Association.

The Pilot Mountain Association will meet with Friendship church, in Stokes County, on Thursday before the first Sunday in August.

Friendship is five miles north of Germanton. Delegates and visitors wishing to attend will be met at Germanton and conveyed to the church; provided they will notify G. M. Baker, Germanton, N. C., R. F. D., before hand.

All persons from Winston and vicinity can take the Wilkesboro train about 9 o'clock on Thursday and go to Rural Hall, change off there and go down to Germanton with the Mount Airy delegates, reaching Germanton 10.20 a. m. Those from Greensboro and Madison will have to go to Germanton Wednesday afternoon if they want to be there the first day.

I have asked the railroad authorities to grant reduced rates, but if I fail to get them, you can get summer tickets to Rural Hall and Walnut Cove, so there would be but a short distance you would have to pay full fair. They don't sell summer tickets to Germanton.

The ladies will please not bring any more trunks than is positively necessary.

Come one, come all.

Fraternally,

W. H. WILSON.

Madison, N. C., July 14, 1904.

The Board of Education.

There are two or three things I should like to say about the work of the Board of Education. In the first place, I desire to thank the brethren and sisters for their very kind response to my appeal in the spring. This should have been done sooner, but I have been from home all the summer, and have just returned to my desk for what I hope will be one of the best year's work in the history of the Board. We are able to close the last session with every dollar due by the Board paid. This puts us in fine shape for beginning the next session. Already there are between forty and fifty applications for aid next session, and we usually receive a good many others during the month of August. What shall we say to these men? That depends entirely on what the churches tell us to say.

MINISTERIAL EDUCATION IN THE ASSOCIATIONS.

It is known to all our people that this Board does not employ a representative for all his time by any means. The Secretary has classes in the college, and is pastor of several churches besides. He would like to visit all the Associations on behalf of this work, and let the people know as much as possible of what is being done for the glory of God through this agency. It would be impossible, however, to visit anything like all the Associations if all the time could be given to this one thing. As it is only a few of the Associations can be reached by a special representative of the Board. What then, is to be done? I quote most gratefully from a recent letter from one of our wisest and best young pastors, inclosing a contribution to this work. He writes:

"I have been thinking to write you ever since our Association met, but have neglected it. I am sure, however, that you have observed that our Association increased its pledges to this object nearly 75 per cent. I enjoyed a privilege that I had been longing for—an opportunity to make a plea for ministerial education. It was my duty and privilege to make the report on Education. I spoke as best I could on the ministerial phase of the subject, and Brother Blank followed me with a ringing second. Pledges were taken with a gratifying increase. I find that this subject seldom receives the attention it should in our Associations unless there is a special representative."

If brethren will consult the minutes of the last Baptist State Convention, pages 66-67, they will get an idea of what the Board did during the last conventional year. If any one would like to have a little leaflet by the Secretary setting forth what seems to him the foundation principles of this work as it relates itself to the work of God's kingdom, it will be very cheerfully sent on application. Will not one or two brethren in every Association follow the example of those referred to above, and see to it that this work is laid before our people in all the Associations this summer and fall in a way worthy of its dignity and importance?

TO YOUNG MEN CONSIDERING THE MINISTRY.

In a praymeeting in Detroit a few days ago the question was raised about the number of vacant pulpits in Indiana and in the central western States. An earnest talk and several earnest prayers were made. Just as the benediction was about to be pronounced a fine young business man sprang to his feet and declared that those talks and prayers had stirred his conscience on the subject of the Christian ministry, and begged to be prayed for further. How many men in North Carolina, the choice and flower of our Christian homes and Christian churches, are weighing this question before God? Let any such read Matthew 9:35-38, and remember that the fields are whiter today than they were when Jesus uttered those words. Observe, too, that just as soon as Jesus got His disciples to praying over the matter, the very next sentence reads. "And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease, and all manner of sickness." Let us think and pray over the wrongs that need to be righted, over the problems that need to be solved, over the opportunities that need to be seized and improved for God and for a needy generation about us. If, in answer to such meditations and such prayers, a voice is heard saying "Whom shall I send, and who will go for us?" do not shrink from the call, but answer as did the young prophet: "Here am I; send me."

W. R. CULLOM.

Cor. Sec. of the Board of Education.

Wake Forest, N. C., July 20, 1904.

Friendship With Christ.

Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father and ye in me, and I in you.

God's goodness and mercy are inseparable from his sovereignty and justice.

Home Circle.

The Heart's Story.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails
From seeing evil, worketh good for me;
And though I weep because those sails are tattered,
Still will I cry, while my best hopes are shattered,
"I trust in thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I can not keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about to hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain,
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored in this faith,
Like some stanch ship, my soul braves every gale;
So strong its courage will not quail
To breast the mighty unknown sea of death.
Oh! may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Exchange.

Silas Osgood's Investment.

In the dusty office of his large flour-mill sat Silas Osgood one afternoon, conning the market columns of his daily paper, when Sam Watson, his book-keeper and right-hand man in general came bustling in. The old man merely glanced up over his paper as Sam slapped a bundle of letters on his desk, and seated himself to the task of reading the same to his chief, and taking down the dictated replies. Both sat engrossed in this for some time, when Sam gave a low whistle, and sat staring hard at a letter he held in his hand.

"What have you struck?" asked Silas, with his quizzical smile.

"Letter from Perkins. Says Goode, of Pitkin, is about to go under, and we'd better look out," said Sam.

"About how much is he into us?" inquired the old man.

Couple of hundred, or so, on the books, and the car-load of XX we shipped him last week," replied the book-keeper.

Silas looked relieved. "Is that all?" he said. "Well, tell Perkins to file the claim, and take what he can get. Guess we can stand it." Then after a pause: "What's the matter with Goode, do you guess?"

"I have an idea," said Sam, "that he's been investing in bad stock."

"How's that? I didn't think he was a speculator."

"No, I don't suppose he is, in the sense you mean. But he's got a son. You know John Goode?"

"Heard him spoken of," said Silas showing some interest.

"Well," resumed Sam, "I learned a good deal about him last summer when I was down at Pitkin about that deal with Wilson. Jordan, Wilson's manager, you know, was at school with him—knows him like a book—and he told me. It seems the old man had great ambitions for John, his only son—he's got five daughters—wanted to make a preacher or professor out of him; gave him a first-class education, or tried to; sent him to Yale, and spent no end of money on him. Then when he tried to realize on his investment he found the stock away below par, and no takers at that. In short, instead of becoming the bright and shining light the old man had fondly hoped, the boy failed to uphold the family name. He turned out bad—learned to drink and gamble, played the races and the dickens generally, got in debt and made heavy demands on the governor's last cash account. It's supposed that the old man willed nearly everything to John, expecting the girls to marry well; but if John gets it all, it seems as if he's only got a heritage of outstanding bills in the other fellow's favor."

Silas looked thoughtful. "Um, I believe the old man is quite a church man, isn't he?"

"Yes," agreed Sam, "but when Bishop Boyce boned him to put up handsomely to endow that parish school, or some such thing he had under his wing, he wouldn't cough up a red. Said he believed in works of benevolence, but he meant to leave a representative in the world, and endow him with all he could accumulate. Good enough thing if it worked, but it seems it hasn't worked in this case."

Silas Osgood seemed pre-occupied that evening as he and his good wife sat at tea in their comfortable home, but he was not thinking of the few hundreds he stood to lose by Goode's failure, but of another business matter which had occupied him much of late. So when the worthy old couple returned from the mid-week prayer-meeting service, which they always attended when possible, Silas proceeded to unburden his mind to her who had been the sharer of his joys and sorrows for forty years. "Mother," he began, "if you were left alone in the world, how much do you think you would need to give you all the comfort you would want?"

The sweet-faced old lady looked startled. "Why, father, I don't know. I never thought about it," she said.

They always used these dear names—father, mother—in addressing each other, though their only child, a daughter, had been dead twenty years. She still lived in their hearts.

"Well," said he, "I've been thinking about it a good deal."

"But, father, I never thought I should be left alone. I always thought—"

"Yes, I know what you thought," Silas interrupted, "but you don't know, mother. Now we've got some property and some money, and I never did a better business than I'm doing now, and it seems to me the Lord has a purpose in putting money into my hands. Certain it is we could never use half of what we've got if we lived fifty years longer. Now a man can't spend his money after he's dead, but he can stipulate before he dies how it shall be spent. And that's just what I've made up my mind to do."

The wife looked long into her husband's eyes till tears started in her own. "Do you mean you are going to make your will, father?"

"Well, something like that, and something more than that."

A pause ensued, during which their clasped hands rested on the arm of the old lady's chair, and the light in their eyes showed that their hearts were still young—he still the fond lover, she the sweetheart.

At length Silas spoke up on an apparently new line. "That was a good talk Tom Mason made to-night, mother, on the value of little things. Tom's above the average for a man of his attainments. And, do you know, I believe if ever a man had a call to preach, he had."

"Why didn't he preach then?"

"Well, he intended to, but he got side-tracked. You didn't know the Masons then, but when Tom was about twenty his father died. They were poor. Tom took care of the family the best he could till the younger ones could look out for themselves. That took ten years. Then when he was thirty he had little education and no money, and the church didn't put up to help him out, and there was no well-endowed school where he could go to equip himself for the work. So while he's been a fairly successful man of business, and a good man, he's not a preacher. If John Goode had been the kind of boy Tom Mason was, his father might have banked on him and not gone broke. Mother, if you had this house and $2,500 a year, could you make out if anything happened to me first, you know?"

The wife looked amazed and troubled. "Why, father, I couldn't spend that much if I tried. I wouldn't know what to do with a thousand, unless"—she hesitated—"it would help the church and the poor."

"Exactly," said Silas. "I think you could manage that." He knew his wife's charitable propensities. "Now," he continued, "the secretary of our Board of Ministerial Education says he knows a score of worthy young men who want to enter the ministry but have not the means to properly educate themselves. Besides we haven't a college or seminary under the control of our church with any considerable endowment. I propose to do three things before I die—invest some money in the education of young men for the ministry, letting the Board choose the men; put fifty thousand dollars in a fund to endow a seminary, and keep right on making and using money for the Lord's work till He calls me home. I believe when He wants me to retire from work He will serve me notice by the angel Azrael. Then these are the things I am going to have done when I am gone: I shall make provision for you that you may live in the home where we've been so happy all these years; I shall give the mill to Sam Watson and his heirs; provided 10 per cent of the yearly income shall go to the church, and with what is left, the bulk of my fortune, I will have that seminary for young men enlarged and endowed till it comes near meeting the needs of the church."

Thus Silas outlined his plan. The wife concurred, brushing tears from her wrinkled cheeks, which were tears of mingled joy and sadness. Then he took the well-worn Bible, read their evening lesson, and together they knelt and asked their Father's blessing upon the work of their lives.

Silas Osgood still lives, still works, still gives away money, and his income still increases.—Methodist Protestant.

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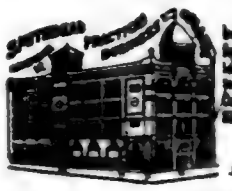
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Young People's Page

Grandma's Silver Hair.

She wears no royal robes of silken splendor,
No coronet above her brow so fair,
But, fitting crown for face so sweet and tender,
The shining radiance of her silver hair.

She wields no scepter, save of love and duty—
Our household saint before whose shrine we kneel—
But at her touch earth's common things gain beauty,
And on her head God sets His shining seal.

Around each silver thread is twined a blessing;
Each tiny wrinkle cradles love's embrace;
Time's restless hand has traced, with soft caressing,
Life's holy record on the well-loved face.

O diadem of priceless worth and splendor,
Pure emblem of a noble life well spent,
With thoughts of thee, in retrospection tender,
Our dearest hopes and memories are bent.

—Ida Goldsmith Morris.

Uncle Phil.

"Uncle Phil, when you were a boy and went to school did they use moral suasion?"

"Yes, lots of it, and they rubbed it into the skin."

"Did it hurt?"

"You better believe it did, but I think I'm better now."

"Why, Uncle Phil, you were not a bad boy, were you?"

"No, not at all, but I couldn't make the schoolmaster believe it."

"Why wouldn't he believe it?"

"Oh, he was a mathematical sort of a fellow and would not believe anything of which he had no proof."

"Did you have to work hard problems in arithmetic, Uncle Phil?"

"Not half as hard as I do now to make both ends meet."

"But, Uncle Phil, did they teach you to read by the inductive method?"

"The what?"

"The inductive method."

"Well, I don't quite understand, but I suppose it is one of these modern methods of trying to stick knowledge on the outside. But I tell you, boy, when we went to school we had to use our brains to learn."

"Don't you wish you were in school now, Uncle Phil?"

"In school now! Why, child nobody ever gets out of school until he gets out of the world. The law is a schoolmaster, and it never lets up. When a man stops learning he is stone dead and ought to be buried right away."—The Advance.

The Way to Spell Contest.

The second President of the United States—John Adams—used to relate the following incident, showing how a wise father conquered a boy's disinclination to study: When I was a boy I used to study Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could stand it no longer; and, going to my father, I told him that I did not like to study, and asked for some other employment.

My father said, "Well, John, if Latin grammar does not suit you, try ditching—perhaps that will. My meadow yonder needs a ditch, and you may put by Latin and try that."

This seemed a delightful change, and to the meadow I went. But soon I found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it.

I dug next forenoon, and wanted to return at dinner, but it was humiliating, and I could not do it. At night toil conquered pride; and, though it was one of the severest trials I ever had in my life, I told father that if he chose I would go back to Latin grammar.

He was glad of it, and if I have since gained any distinction, it has been owing to the two days' labor in that ditch.—Selected.

Nordica's Early Struggles.

"A Brunnhilde or an Isolde hardly is associated with a little village in Maine. Yet Maine is the native State of Madame Nordica, as it is of two other great American prima donnas—Madame Eames and Annie Louise Cary. Madame Nordica was born in Farmington, in the interior of the State, in 1859. Her parents were musical. Her father as a boy played surreptitiously on the violin. He had been forbidden to bring the instrument into the house because his father 'thought it was the devil.' But his mother, more lenient, allowed him to hide it in one of the lower bureau drawers, and when the sterner parent was out the boy exhumed his beloved fiddle from the depths of the bureau and reveled in its sound. He grew up to have a fine bass voice, and he married a girl who had a fine soprano. They sang in church—the only place where it was not considered sinful to sing. Thus, within limitations, it is true, Lillian Norton (Madame Nordica's real name) grew up in a musical atmosphere.

"She had an elder sister, a beautiful girl with a lovely voice. In order to give her the advantages of a good musical education the parents moved to Boston with their six daughters (there were no sons), and the gifted sister was placed under the instruction of John O'Neill. Lillian was the youngest of the girls and a 'perfect torment,' because everything the sister learned she, too, sang. The untimely death of the elder girl caused Lillian to be placed with Mr. O'Neill. This teacher was an Irish gentleman—a scholarly man who had made a profound study of the physiology of the voice. On her first trial with him Lillian sang right up to high C. 'I took it then just as well as now,' she says. 'It was not a Do of the same quality as now, but it was just as sure.'

"'For three years Mr. O'Neill instructed her in voice emission. She went at her work with an enthusiasm which has never left her. Her parents had no idea of her ever going on the operatic stage. They considered the life baneful. But Lillian had a premonition of the career ahead of her; and so, although people kept asking her 'Why don't you learn to sing "pieces?"' she kept right on with the study of voice emission. She realized that a solid foundation was necessary to her life-work."—Woman's Home Companion.

Whittier Telling at School.

Here is a little anecdote of the poet Whittier's success in aiding a little girl at a school examination. We all know about his love for children. The aged poet, one winter not long before he passed away, had renewed his youth, like the eagle's, in a handsome overcoat of the purest ulster pattern, clad in which he attended a school examination up among the Berkshire hills, so dear to him. He was standing beside the teacher, who was catechising a dimpled little dot in geography.

"What are the provinces of Ireland?" asked the teacher.

"Potatoes, whiskey, aldermen, patriotism, and"—began the child.

"No, no," interrupted the teacher. "I didn't mean the products. I said provinces."

"O," said the girl, "Connaught, Leinster, Munstef, and—and"—Here she stuck, put her chubby finger in her rosebud mouth, and sought inspiration successively in her toes, the corner of her apron, the ceiling and the smiling Quaker poet. All children loved the dear old bachelor's kindly face. He beamed upon her, and her countenance brightened sympathetically. The entente cardiale had been established between them. He patted his coat significantly (a pure ulster, as before stated); she looked at him inquiringly; he nodded, and she burst out: "O, Miss Simmons, I know now. They are Connaught, Leinster, Munster, and Overcoat!"—Children's Visitor.

How to Form the Reading Habit.

In order to organize odd minutes into fruitful hours one must have a consistent scheme and keep the means of carrying it out within reach. Too many people read the books which come in their way instead of putting themselves in the way of getting the right books. They buy and borrow without thought or plan because they do not understand that reading ought to be a resource as well as a recreation. Decide in advance what books you will read, and do not take up with those which drift in your direction. Do not burden yourself with a scheme so extensive that it discourages you; do not, at the start, plan courses of reading so vast that you are weighed down with their magnitude. Begin in a quiet and easy way by planning to read consecutively a few books in some field which interests you.—Hamilton W. Mabie.

Clean.

One night during the Civil War an officer came into the Union camp in high spirits, and fairly running over with a bit of "news" he had heard.

"I've the richest story to tell you," he began. "No ladies present, are there?"

General Grant was reading a paper near by. Looking up from his paper, and looking the officer square in the eyes, he said, slowly and deliberately: "No, but there are gentlemen present."

The Great Value of Saving Time

Thrift of time is as necessary as thrift of money, and he who knows how to save time has learned the secret of accumulating educational opportunity. Men who regard it as sinful to waste money, waste time with a prodigal's lavishness because they do not understand the value of short periods of time; society is full of people who might enrich themselves an hundredfold and make their lives immensely more interesting if they learned this commonplace truth.

Good habits are not made on birthdays, nor Christian character at the New Year.—Maltbie D. Babcock.

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The Biblical Recorder,
RALEIGH, N. C.

The Western Recorder claims to have unearthed a conspiracy under cover of the Pan-Baptist Conference to change the Baptist polity. We congratulate it that it has found ground for opposing the proposal of the Baptist Argus.

We hear that the Richmond College faculty has divided the Old Dominion into districts, each professor having a province, with a view to a thorough canvass. Will the Herald tell us if this is true, and what does it say—to putting professors "to such * * * uses?"

The second number of The Baptist Review and Expositor confirms the fine impression made by the first number. Our Seminary thus bids fair to bring forth somewhat of an institution in journalism; a magazine of thought that will give prestige not only to the Seminary but to the Baptist world.

We cheerfully surrender most of our editorial space this week to presentations of "the other side." It is not only a pleasure to print such informing discussions, but a positive relief these July days. Moreover, there is in this office a deep conviction that Baptists at any rate cannot flourish without freedom of opinion.

We must credit Editor Folk, of the Baptist Reflector, with having achieved the ablest political straddle on record. Having been accused of being too political, on account of his work in the cause of temperance, he replies:

"If Democrats or Republicans object to our attitude we can only say that we adopt the principles which have been enunciated by such men as Theodore Roosevelt and William J. Bryan." The colossus of Rhodes will pass immediately into oblivion.

There could be no more convincing evidence of the popularity of our Baptist University for Women than that 125 young ladies have already engaged rooms for the next session. The new dormitory is being built with great haste, and we hope that there will be room for all that shall come. But it will be safe, at any rate, to engage a room at the earliest opportunity. Messrs. Bateman and Watson are now in the field canvassing for students, Brother Vann having gone to the scenes of his boyhood for a much needed rest. Let us have 300 young ladies present the opening day.

The Baptist Union (B. Y. P. U. paper), having repeatedly run into debt notwithstanding that its circulation exceeded the circulation of any other Baptist paper in America, will now become a monthly, with the title of "Service." Dr. Geistweit will edit the magazine. He is an excellent editor, peculiarly qualified for this work, and we are hopeful that "Service" will find a large and permanent place in our churches. A wholesome, aggressive, illustrated monthly magazine ought to prove a beautiful and most acceptable addition to current Baptist mediums of literature. We shall observe its course with much interest.

Evidently some of the papers are unaware that Dr. L. G. Broughton was invited to Albany, Ga., for the express purpose of exposing the public corruption there and bringing public spirit to the point of engaging it in determined conflict. Not every preacher should accept engagements of this type; but that Dr. Broughton should is quite clear to those who know him. It takes all sorts of men to make a world and all sorts of ministers to minister to it. Dr. Broughton is doing his appointed work, moving in an orbit all his own; and we may be thankful for the service that he is rendering.

We have read with interest the 27th Anniversary Report (special) of R. C. Buckner, founder and manager of the Buckner Orphans' Home, the institution of the Texas Baptists. It has cared for 4,000 dependent. The present family numbers 440. The property is worth $279,000. All this the work of one man, who has received nothing for his services, but who has given not only his time but thousands of dollars. He turns it all over to the Trustees with these words: "I shall not see another occasion like this; but I am still yours to serve as long as I can give satisfaction; or to give place at any time on a day's notice, should age and infirmity come, or inefficiency from any cause whatever, or should others rise who can give as good or better satisfaction; you will never hear a murmur from my lips or pen if you should displace me; if you should do so even at this hour." That is truly noteworthy! Which of us would be willing to surrender such a work, wrought out by our own labors and money, without a murmur?

ON SENDING A BOY TO COLLEGE.

We long ago surrendered that notion that all boys and girls should be sent to one college. We have seen not a few that should not have been sent to any college. There is a large class of boys who will learn, will develop more rapidly at work than at school. Send them to school and they will become loafers. There are others (and they are many) who cannot take classical or literary education and who have no use whatever for it, but who may profit mightily by agricultural or mechanical training. We are glad that farming is becoming popular again, and that young men are finding out that agriculture is at once one of the greatest, most fascinating and profitable studies. Likewise there is great practical and educational value in the mechanic trades, and many young men will find preparation in them more likely to make men of them than the mere study of books. We do not hesitate, therefore, to advise some parents to put their boys to work, and others to give them a strictly practical education in the A. and M. College.

This does not affect adversely our desire to find an ever-increasing enrolment at Wake Forest, our Baptist College. It is a literary, not a practical, institution; and it prepares for life rather than for a trade. A man that can take culture never regrets it. A blacksmith, a farmer or a carpenter who has made a realm for himself in which classic figures minister to him, or who has acquired the ability to appreciate the nobler things in life never regrets the pains that it cost. He has a joy and a glory, an efficiency, too, in living that the merely craftsman cannot have. He lives in a larger and loftier world. Moreover, that college at Wake Forest is a Baptist College—a sort of home for us all. A boy sent there is likely to be at home in denominational and church work, is likely to be of value in these relations, and, better yet, is likely to find at the end that his life was rather wonderfully guarded without and within. It is a great place to send your boy to if he is worthy of it.

SOMEWHAT OF A COMMENTARY.

We confess to no little perplexity with regard to the use of our dear Mother Tongue. One must use it, but if one does in this poor troubled world, he is sure to get into trouble. Every word, every expression has so many meanings; and the dear brethren are so prone to pick out the wrong one.

You see we wrote "Beware of the Visiting Brethren." Evidently Brother Johnson and Brother Farmer thought we warned the guileless sheep of many hills to beware of the Visiting Brethren as one should beware of a plague or a wolf. Not at all, sweet friends! Read it again. Beware lest they consume too much of the Association's time. They have their place, but they are not the whole thing—and we make no apology for using slang, for no one ever misunderstands that pointed language.

Only a few weeks ago we wrote of the coming of the Southern Baptist Convention out of the wilderness, and venturing to carry the figure a little farther, we said that the bats and owls and jackals—the notable inhabitants of the wilderness—were left behind. Lo and behold some dear brethren set up a howl that yet continues to make the caves resound! To be sure the figure was permissible; and we called no one an owl—not even our friend Hall, the only genuine defender of the faith; nor Bogard, the organizer of victory in the famous campaign for the degree of D. D.; nor Hayden, the martyr of many money-raising persecutions.

Has it come to this, that a man cannot use the English vocabulary as it is used in every-day books, cannot indulge in a figure of speech now and then, without adding a commentary in token that he has no hard feelings and is "a-wishing no one harm?"

And there is Brother Johnson. There is not a hair's difference between his opinion and ours; and yet he is alarmed for our welfare. The visiting brother has his place. He is a vital bond of unity. He is a servant of his cause and its supporters. But a long string of visiting brethren should not monopolize our Associations. Likewise our great denominational objects deserve a great place in the consideration of the Associations; but this is no reason why they should crowd out the relatively less important but really essential local interests. We say that these local interests and local speeches attach many brethren to the meetings that may not be reached by other means.

MAKE HASTE SLOWLY.

State prohibition is an ideal state; but the question is, Is it now practicable? It has been abandoned in twenty-four States of the United States. The best opinion is that the Drink Evil may best be treated by local action. Certainly for the present we fear that a movement for State prohibtion would tend to embarrass the efforts that are proving so successful in North Carolina. We are by no means where we have everything our own way, and it will not be difficult to create a reaction by over-zeal. Let us make haste slowly. When Greensboro, Durham and Charlotte have demonstrated that prohibition can stand, it will be time to propose a sweeping measure. This year we shall have quite a task in holding what we have gained. The Watts Law—which amounts to prohibtion throughout the rural districts—is under attack all along the line.

On church succession, Brother Hall traced the chain from Dyersburg, Tenn., to Claudia and Pudeus whom Paul baptized in Rome, thus binding without one link being left out, Missionary Baptist churches of to-day with the same churches in Paul's day.—A correspondent of the American Baptist Flag. So one can shake the end at Dyersburg and hear her rattle all the way to Rome, and thence (by short circuit) to Antioch and Jerusalem. This surpasses Marconi! Hail to wireless history!!

The minutes of the Southern Baptist Convention (1904), page 165, read: "The Home Mission Board on its part is to have its own field secretary or superintendent to represent the Home Board's interest in the work (amongst the negroes), and before the white Baptists of the South, and to promote Southern sympathy and support in behalf of the work and workers in the field."

A BAPTIST PAPER'S STAR.

To be Baptists without being sectarians; to seek the kingdom without neglecting the churches; to exult in the beauty of art and literature and life without condoning their insincerities; to serve the section without overlooking the nation; to love America without forgetting the world; to magnify the Bible without discrediting research; to see God in the past without banishing Him from the present; in short, to find in Jesus Christ the harmony of all opposing tendencies, the Way and the Truth and the Life—towards this star our faces are turned.—Pacific Baptist.

He who sows courtesy reaps friendship, and he who plants kindness gathers love.—Basil.

"BEWARE OF VISITING BRETHREN."

This is the warning given to the Associations by the editor of the Recorder last week. This "visiting brother" is starting in on his fourth year of campaigning among the Associations in the interest of Missions. The kindness shown him at all the Associations, the warm welcome which has been extended him and the patience with which he has been heard, would make it unnecessary to write a line, so far as he is personally concerned. I am sure this is true in regard to the other "visiting brethren." But the relation of our churches and Associations to the general work of the denomination, is involved in the warning given by Brother Bailey. Perhaps Brother Bailey had in mind a distinction between a visiting brother and a representative of some denominational object.

Every Association co-operating with the State Convention (and all our Associations claim to co-operate with it) is committed to our denominational work. When a representative of any department of our work comes before an Association he doesn't come as an intruder, but he comes to tell them about something in which they are, or should be, vitally interested. There are questions of local interest, to be sure, which demand the attention of every Association; but any Association which will give its time chiefly to the consideration of such questions, to the neglect of missions at home and abroad, or to education or the Orphanage, will become self-centered, and will have their interests localized. One has but to look around to be convinced that this is a dangerous condition for an Association to get into.

An Association which the writer attended some years ago, spent the whole time from Thursday morning till Saturday at noon, discussing some local affairs, and took two hours Saturday afternoon to discuss all the objects of the Convention. The brethren themselves declared that the Association was dead and I am sure that the "visiting brethren" didn't kill it. On the other hand, the Chowan Associations have never been self-centered, but have always been world-wide in their sympathies. What crowds attend their sessions, and how grandly the work moves on! Nowhere does the "visiting brother" receive a more royal welcome. Brother Bailey says that the visiting brother should only speak when called on, and that under no circumstances should he speak but once.

The Corresponding Secretary is the only brother who has three objects to represent. He does not always speak on all these objects, because it may not be necessary; but if a report was read on State, Home or Foreign Missions, and was not discussed, or if some explanation was necessary, he would consider it not only his privilege but his duty to speak. He feels that he would be unfaithful to the trust committed to him if he were his duty to speak. He feels that he would be unfaithful to the trust committed to him if he were to fail to speak under such circumstances. He often has to speak when it would be a great pleasure to keep silent, and he never speaks on temperance or any local question unless specially invited to do so. Brother Bailey says "we have had too much of him and too many of late." If reference is here made to the representatives of the work, and if the statement be true, the very next Convention should cut down the number. When a pastor, I felt that I had a perfect right to stand in my pulpit and preach the truth as I believed it, because I was called by the church to do the work, and I believe I have the same right to stand on the floor of any Association in this State and press the claims of Missions, because the denomination, of which each Associations is a part, called me to this work. As we begin this fourth association campaign, I should feel hampered and handicapped, if I thought the Associations regarded the visiting brethren as intruders of whom they must "beware."

LIVINGSTON JOHNSON.

HOW TO MEASURE SERMONS.

The late Dr. Parker once said: "It is a popular error to mistake that length is the only dimension of a sermon."

A man said to a minister: "Your sermons are too short."

Said the minister: "If you will practice all I preach you will find them quite long enough."

A sentence may be a sermon. You may measure sermons as you measure stars; not by their apparent bigness or littleness, but by the light they send through space. If a sermon reaches high enough, and penetrates keenly enough, it does not much matter about its length.

True art endures forever, and the true artist delights in the works of great minds.—Beethoven.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Omri and Ahab.

(Reprinted from The Watchman.)

Sunday School Lesson for July 31, 1904. (1 Kings 16:23-33.)

Golden Text: Righteousness exalteth a nation, but sin is a reproach to any people. (Proverbs 13:34.)

Fifty years had passed since the division of the Kingdom. In Judah Rehoboam reigned seventeen years, Abijah his son three years, and Asa had reigned thirty years and was to continue eleven years more on the throne.

In Israel Jeroboam reigned twenty-two years, his son Nadab two years and then the line ended. Baasha began to reign when Asa was in his fourth year and continued twenty-two years. Then followed the short reigns of Elah and Zimri, followed by that of Omri with whom our lesson begins.

Omri's Deeds and Character (vss. 23-28.)

Omri's name stands out in the history of the Kingdom as the founder of a dynasty, and was so prominent that even Athaliah, the daughter of Ahab, is called "the daughter of Omri." His name is mentioned in the Assyrian inscription. "the house of Omri," and Jehu, a later king, who destroyed the dynasty, is called in the same documents, "the son of Omri." The prophet Micah mentions "the statutes of Omri" (6:16). Thus we infer that he was a man of strong character and great name. He was one of those men who comes to the front in times of unsettled civil affairs.

During the first part of his reign, while struggling against Tibni, the rival claimant for the throne, he occupied as his capital Tirzah, a beautiful place mentioned in the Song of Solomon (6:4), but not fitted for a military stronghold. He selected with sagacity for the capital of the Kingdom, a new site on the hill of Samaria which he bought for a sum estimated at three to five thousands dollars. It will be remembered that David bought the threshing floor of Araunah the Jebusite. Ahab, his son, also bought the vineyard of Naboth. Property rights were respected by kings according to the old Mosaic law.

Omri's capital retained the name of its original owner which had the meaning "to guard" or "watch," and would convey the idea of a watch-tower. The hill of Samaria rises from a valley encircled by mountains. It was a place of great strength for military defence and was situated in the midst of a fertile region and beautiful scenery. It became a city of magnificent palaces and luxurious abodes of the wealthy. The prophets referred to its beauty (Is. 28:1) and its entertainments (Amos 6:4-6). It continued to be the capital to the end of the Northern Kingdom.

Omri's course as a religious man is denounced as exceeding all who were before him in its departure from the pure worship of Jehovah. The downgrade movement toward idolatry continued with accelerating speed. The "statutes of Omri" (Micah 6:16) indicate that idolatry became the established religion of the State and the sure result was persecution which was applied in Ahab's reign to the worshippers of Jehovah. Provoking Jehovah to anger is not to be understood as indicating passionate impulse, but is an expression framed in human terms to give a vivid picture of the Divine judgment against abominable and increasing inquity. The idolatrous rites and practices were so vile and degrading that they cannot be mentioned. Idols are called in sarcasm "vanities" or "nothings" (Jer. 8:19; Ps. 31:6; Acts 14:15).

Omri was a strong man and completed his reign without losing his sceptre so that he was buried in the royal tombs, but he was not successful in his wars with Syria and lost several cities. He had to accept a nominal subjection to the King of Syria (1 Kings 20:34). Yet the Kingdom prospered in wealth, and from his time there was commercial activity and increase in articles of luxury. The State flourishes but its men decayed. The decline of pure religion led to moral corruption. The vital power of pure faith was lost and the people suffered spiritual death.

Ahab's Marriage and Wickedness (vss. 29-33.)

Asa was still on the throne of Judah when Ahab began his evil career, which was worse, if this was possible, than that of his father Omri. It will be noticed that in Judah good sons at times succeeded bad fathers, but in Israel worse sons followed bad fathers. There was no power of moral recovery in the kingdom so badly perveted by Jeroboam.

The supreme bad step of Ahab was in marrying Jezebel, the Phenician princess. Alliance in marriage with women of the idolatrous countries was treated in this law and denounced by the prophets as dangerous to faithfulness to Jehovah. Jezebel was a strong character and, being a devoted and earnest worshipper of her gods, had her way in introducing her worship into Israel. Ahab, like many men whose sole ambition is to gain success and enjoy life, was not strenuous about religion and let his wife do as she pleased. Jezebel was one of those female characters at court whose power and fascination have made statesmen and generals mere puppets. She was a perfect terror to those who opposed her and even Elijah, when not in the Spirit, fled from her.

Ahab, under her strong influence, turned his back on his own religion and made Baal his own god, as no other king had done. The temple of Baal that he built was of enormous proportions (Kings 18:19-22), and he built an altar before the god within its walls (1 Kings 16:32). Its priests were supported from royal revenues and were a host. He made an "asherah," a column or pillar, like those at Tyre, which was emblamatic of what was considered in Scripture as abominably vile. Ahab's temple and its images were subsequently destroyed by Jehu (2 Kings 10:26).

Ahab's alliance with Jezebel was the precipitating cause of the horrible corruption that gained headway in the kingdom of Israel. Any good man would have had difficulty when yoked to such a woman, but a man like Ahab, with no religion at all, was swept like a straw on the powerful current. An irreligious and bad woman will wreck any man's religion and work. A man needs "a better half" for his spiritual and moral welfare.

A Cluster of Sunday-School Points.

Here are some points that we think need to be brought before each of our Associations:

1. The plan of conducting the Baptist Sunday-school work of the State as outlined by our Board of Missions and Sunday-schools and two or three times explained in the Recorder needs to be discussed and, if the brethren like, approved.

2. Several Associations make no provision for the discussion of Sunday-schools during their annual sessions. Others have only a mass-meeting on Sunday mornings of the session which, while doing some good, falls far short of what might be accomplished. Every Association should have Sunday-schools in its regular order of business and the discussion ought to be live, instructive and inspiring.

3. Most of the Associations have a table for Sunday-school statistics in their minutes, but many do not. Of course it is desirable that there should be a table and that it should be full and complete: every blank possible ought to be filled out, the totals appended, the name, and postoffice addresses of the Superintendents given, and, if preferred, of the secretaries also.

4. The customary duty of the committee on Sunday-schools is merely to prepare a brief report on this topic, present it at the Association, and perhaps to open the discussion. A further step should be taken: there might well be appointed a committee (say, of three, or of two for each Union in Associations having more than one Union) to look after the Sunday-school interests of the Association all through the year. This committee would be the State Secretary's point of contact for the Association.

5. It is desirable that there should be a general Sunday-school meeting (call it Convention, Conference, Institute, Rally, or otherwise) in each Association every year. One fifth Sunday meeting (preferably the spring or midsummer Union) could thus be utilized. Or the meeting might be held at another time, as convenience would allow.

6. A prominent part of the work of the Association's Sunday-school committee should be to confer with pastors and churches and arrange for institutes and rallies during the year as might be practicable.

7. Our Board requests the churches (or the Sunday-schools in the churches) to make an offering for our Baptist Sunday-school work at least once each year—the month of June being suggested.

Now, what do the brethren think of these points? Are they not worth our while? And if so, how can we get them in shape? Here is a series of recommendations suggested by Secretary Spilman;—will not brethren in each Association clip them out, consider them, bring them up in their annual meeting, adapt and adopt them?

There is not such a great difference between grace and glory after all. Grace is glory begun; and glory is grace perfected. It will not come hard to people that are serving God down here to do it when they go up yonder. They will change places, but they won't change employments.—D. L. Moody.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Whose Duty is it to Train the Children for Missions?

Fifty years ago the spirit of missions had not the hold upon the hearts of Christians that it has today, due perhaps in a large measure to lack of information in regard to the work.

Young people flocked into the churches with scarcely one definite idea, or clear perception of duties devolving upon them as followers of Christ. The churches "rocked along" and the wonder is that they could even "rock" with so much "lost motion" from the undeveloped energy of its members.

Had manhood obeyed as strictly the natural laws in the spiritual life, as the plants have in theirs, there would be no need of such a question in a civilized land in the 20th century. Man—a missionary to the soil (if I may be allowed the expression) by observing and practising these laws becomes a co-worker with God. He sends the sunshine and rain and causes the earth to bring forth every thing necessary for the physical development of his real nature. So man, by applying the same laws to his spiritual nature would develop the highest ideals of his race and bring peace and happiness to humanity and untold glory to God. Fathers once contributed to the church enterprises and expenses for the family, and so far as the spiritual growth of the individual members went he might have as wisely eaten for the family and expected his boys and girls to have developed into splendid specimens of humanity. Happily that state of affairs is past, and in this age of progress and of earnest work for the Master, each follower craves the privilege of doing some thing, the children even coming in for their share of the blessedness of the work. As in every department of secular labor there must be a leader, so must it be in all other work, to achieve success.

The dear children, active, restless bundles of possibilities, (ah! yes, for good and for evil), need to be trained, and the question arises: Whose duty is it to train them for missions? They attend Sunday-school and preaching too, perhaps, and pastors, superintendents and teachers may do much to encourage in them a love for the work, but the ground work must be laid in the home, by the precept and example of Christian parents, the most impressive of all teaching; furthermore, it is the duty of every redeemed child of God, whose chief aim is, or should be, to work for the extension of His kingdom in the earth. When we see and hear and read of the great sorrow and misery which encompass the world and even our own beloved and God blessed country for lack of this spiritual development of mankind, it is time for all parents to live Christ and train their children for missions. We learn that heathen mothers take their little ones when quite young, with gifts for the senseless idols they worship, and shall not Christian mothers try to lead their little ones to love and help the blessed work of missions, thereby advancing the cause of soul-saving? All teachers too with the fearful responsibilities of forming character in the young, should do their share of training the youthful minds, and the ministers should allow no opportunity to pass unimproved along this most necessary line of education. Children in homes of plenty seldom think of less fortunate ones—for instance, some of our State and Home Mission children often feel the pinch of poverty and need, instruct and interest our children about such begin with them early, before selfishness and love of show become uppermost in their minds. Tell them how the Christ went about doing good when He was on the earth and how He bids us follow in His steps if we would be happy here and hereafter. God help those to whom the training of immortal souls has been given to be faithful to their trust and to make upon the young hearts such impressions as will be for good through all time. To every Christian I would say—

Train the little ones for Jesus,
Train them every day,
Let your own light shine upon them,
Lead them, the right way.

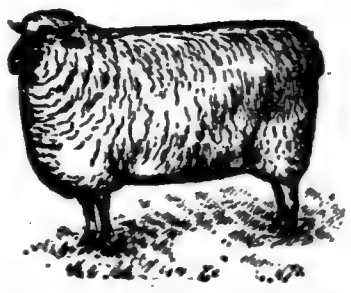
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PROGRAM FARMERS' CONVENTION.

A. & M. College, Raleigh, N. C., August 1, 2, and 3, 1904.

MONDAY NIGHT SESSION, AUGUST 1ST.

8.00 p. m.—Convention called to order.
Invocation.
Music.
Address of Welcome, Hon. S. L. Patterson, Commissioner of Agriculture.
Response, Dr. H. F. Freeman, Wilson, N. C.
President's Address—The Agricultural Outlook, Hon. R. W. Scott, Melville, N. C.
Music.
Improvement of Rural Schools—Hon. J. Y. Joyner, Superintendent Public Instrtucion, Raleigh.

TUESDAY MORNING SESSION, AUGUST 2ND.

6.00 to 8.00 a. m.—Visit to college farm.
10.00 a. m.—Growing Cotton on a Large Scale—Capt. W. M. Everett, Rockingham, N. C.
Discussion.
Music.
10.45 a. m.—Foundations in the Building of a Beef Herd, A. L. French, Byrdville N. C.
Discussion.
11.30 a. m.—Hints on Butter-Making, Prof. J. C. Kendall.
12.00 a. m.—Fruit Culture, Professor Hume, Horticulturist State Board of Agriculture.

AFTERNOON SESSION.

Music.
2.00 p. m.—The Labor Question and What the Farmer Must Do About It, Hon. I. M. Green, Henderson, N. C.; Hon. E. L. Daughtridge, Rocky Mount, N. C.; Hon. T. B. Parker, Hillsboro, N. C.
Discussion.
4. p. m.—The Home Garden, Prof. W. F. Massey.
4.30 p. m.—Spraying Fruit Trees, Professor F. L. Stevens.

NIGHT SESSION.

8.00 p. m.—Lantern Lecture—"Our Worst Pests and Remedies for Them"—Prof. Franklin Sherman, Entomologist North Carolina Experiment Station.

WEDNESDAY MORNING.

6.00 to 8.00 a. m.—Farm Poultry. Mr. J. S. Jeffrey, Poultryman North Carolina Experiment Station.
10.30 a. m.—Personal Experience in Dairying and Dairy Interests in North Carolina, C. C. Moore, Charlotte, N. C.
Discussion.
Music.
11.45 a. m.—Is North Carolina Adapted to Wool and Mutton? Samuel Archer, Statesville, N. C.
Discussion.
12.00 a.m.—Neighborhood Co-operative Cotton Seed Oil Mills, Dr. R. H. Speight, Whitaker, N. C.
Discussion.

AFTERNOON SESSION.

2.00 p. m.—Farm Sanitation as a Means of Preventing Disease, Dr. Tait Butler, State Veterinarian.

The Farmers' Convention is to be a big affair. It is hoped that farmers will come from every section of the State and join in a discussion of the vital factors connected with North Carolina agriculture.

On Monday, August 1, reduced rates of one fare plus 25 cents will be charged for the round trip. The tickets are sold going on Monday, August 1, and good returning after the Convention.

Watch for later announcements of the Convention and rates on railroads.

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CHAS. W. BURKETT,
Secretary.

R. W. SCOTT, Secretary.

Recent Sermons.

By Pastor J. W. Morgan, of Weldon:

Outline of two sermons preached April 3, 1904:

FOREIGN MISSIONS

I. Opportunities—
1. The open door.
2. The decline of idolatry.
3. A billion souls in death.
4. A sufficient remedy provided in Christ.

II. Needs in the work—
1. Men.
2. Money.
3. A praying church.
4. A spirit-filled church.

By Pastor E. J. Harrell, Woodland:

"Victories of Faith." Heb 11:30. Using the fall of Jericho as the Bible scene in 6th chapter of Joshua.

Faith triumphs over the obstacles of life and death. Heb. 11 chapter. In the text, faith triumphs over wicked men of Jericho who gave not God the glory, etc.

I. Nature of Faith.—(1) Faith leans and lives on promises; (2) faith trusts God's means even if simple. (Horns and priests.)

II. Works of Faith.—(1) Orders from above; (2) preparation is not for modern war but drawing near to God; (3) patient effort in God's way, sure success for all.

III. Reward of Faith.—(1) Jericho strongly entrenched—so the saloon and all forms of sin—but by faithful efforts of God's people they must fall, etc; (2) great victory by faith, etc. (a) promise fulfilled; (b) God glorified.

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Current History.

English Politics.

The reader is somewhat familiar with the precarious progress of the Balfour ministry in Great Britain. Mr. Balfour has held his own against the tide but his majorities in the House of Commons have been frightfully low at times. His ministry has had to bear the burden of the heavy war taxes, the pernicious Education law, the Propaganda of Protection, and the Licensing (liquor) bill. To his large majority rather than to his tact is due the survival of his ministry. Last week was made notable by Premier Balfour's avowal that he heartily approves Mr. Chamberlain's proposed system of protection, which includes a tax on bread. It will be interesting to see the powerful Conservative party go to the people on this issue. Very seldom has a party had the courage to propose such a radical issue.

International Relations.

There were rumors of war all last week, but there was slight provocation. Of course the Japan-Russia war has put the Powers "on edge;" but they know it. Last week the Russians arrested an English merchantman (Eastward bound), and upon calling for her papers was refused. Whereupon the Russians gave way to their suspicions, put a crew in charge and took the ship to port on the ground that she carried contraband of war. This also happened to two German ships; and since then to two other English ships. The press has raised a great howl and the foreign offices have been astir. But Russia comes out of it with the proposal that the Malacca (the first ship arrested) be taken to a neutral port and searched. This will be done. At a glance it appears that Russia has right to exercise due caution in preventing contraband of war reaching Japan.

Of more importance, perhaps, was the passage of the Dardanelles by two fighting ships of Russia, this being winked at, we suppose, by the Sultan. Very probably the Powers will put an end to this.

Oom Paul.

As a foot-note to history we may chronicle the death of Oom Paul Kruger, the grand old man of the Transvaal, whither by permission of the British his body is now bound. Once he promised to prove himself a second Washington. But the times were against him and he was against the times. Brave, lion fighter, fighter of Africans, fighter of British, president of Transvaal Republic, he could not adapt himself and his people to the civilization that surrounded them; and they were swallowed up. It was as invevitable as fate itself.

American Politics.

The American Political Pot is boiling interestingly. Candidate Parker's gold-plank telegram has revived the fortunes of the Democrats and they will enter their campaign with great enthusiasm. The independent press of New York has declared for Parker; even the conservative Herald coming out for him vigorously. It appears also that the New York Democrats will get together, as it is announced that Tammany leader Murphy, will visit the Judge this week. It has been decided to notify Mr. Parker of his nomination on August 10. We understand that Mr. Roosevelt will be notified August 11. It has also been decided that Mr. Thomas Taggart, of Indiana, shall conduct the Democratic campaign. Messrs. Gorman, Belmont and Sheehan having declined.

But the most important topics of last week were the letters from Messrs. Cleveland and Bryan. Each supports Mr. Parker, but their points of view are utterly antagonistic and indicate the hopeless division in the Democratic Party. Clevelandism is as far from Bryanism as East is from West. Mr. Bryan in his letter takes one more step toward Socialism, the whirpool that is fated to destroy him, and declares for Government ownership of railroads. He proposes to reorganize the party—to make a life-work of it; and this Nation will hear from him for twenty years to come. Mr. Cleveland declares that Judge Parker's telegram was a master-stroke, by which the party was delivered from its wanderings in the wilderness and inspired with the enthusiasm that brings victory.

Very significant are the reports that Mr. Roosevelt cannot get help from Wall Street. We hope to heaven that Mr. Parker will not expect any from that source. The Democracy cannot afford to boast that Wall Street will help it and will not help the Republicans. In fact, the party that is proud of its pull on the money kings deserves damnation: and if the papers continue to talk of the party manager's going to them, a new Party will arise. Populism may be dead, but democracy can never die; no matter what happens to its vehicle, the several political parties.

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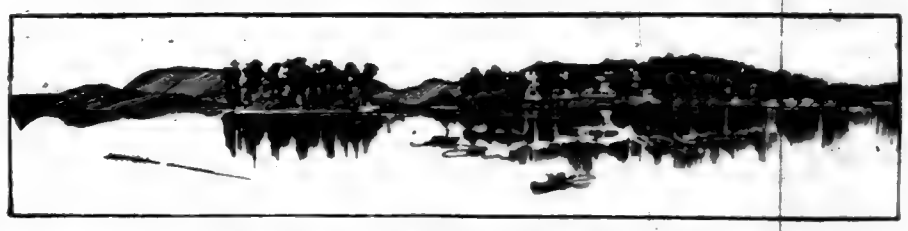
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Temperance.

A Just Law.

Now that attention has been turned in many quarters to the saloonkeepers' liability for injuries to persons to whom the drink has been sold, we give here one section of the law of Illinois on this subject. Section 9 of the Illinois dram-shop law, passed July 1, 1874:

"Every husband, wife, child, parent, guardian, employer or other person who shall be injured in person or property or means of support by an intoxicated person, or in consequence of intoxication, habitual or otherwise, of any person, shall have a right of action, severally or jointly, against any person or persons who shall, by selling or giving intoxicating liquors, have caused the intoxication in whole or in part of such person or persons; and any person owning, renting, leasing or permitting the occupation of any building or premises, and having knowledge that intoxicating liquors are sold therein, or who, having leased the same for other purposes, shall knowingly permit therein the sale of any intoxicating liquors that have caused in whole or in part the intoxication of any person, shall be liable, severally or jointly, with the persons aforesaid for all damages sustained, and for exemplary damages."

It will be seen that the statute is very broad in its scope, and leaves no loopholes for clever lawyers. It should be borne in mind also that under the Illinois dram-shop act it is "not necessary to state the kind of liquor sold or to describe the place where it is sold." Neither is it necessary to show that the intoxicated person, whose death or injury has left a wife or children without support, was not an habitual drunkard in order to recover damages from the saloon-keeper who sold the liquor or from the owner of the building in which the liquor was sold.

One Standard for Both Sexes.

Josiah Allen's children have been brought up to think that sin of any kind is just as bad in a man as in a woman; and any place of amusement that was bad for a woman to go to was bad for a man.

Now, when Thomas Jefferson was a little fellow, he was bewitched to go to circuses, and Josiah said:

"Better let him go, Samantha; it hain't no place for wimmen or girls, but it won't hurt a boy."

Says I: "Josiah Allen, the Lord made Thomas Jefferson with just as pure a heart as Tirzah Ann, and no bigger eyes and ears, and if Thomas J. goes to that circus, Tirzah Ann goes too."

That stopped that. And then he was bewitched to get with other boys that smoked and chewed tobacco, and Josiah was just of that easy turn, and would have let him go with 'em. But says I:

"Josiah Allen, if Thomas Jefferson goes with them boys and gets to chewin' and smokin' tobacco, I shall buy Tirzah Ann a pipe."

And that stopped that.

"And about drinkin'," said I: Thomas Jefferson, if it should be the will of Providence to change you to a wild bear, I will chain you up and do the best I can for you. But if you ever do it yourself, turn yourself into wild beast by drinkin', I will run away; for I never could stand it, never! And," I continued, "if I ever see you hangin' 'round bar-rooms and taverns, Tirzah Ann shall hang, too."

Josiah argued with me. Says he: "It doesn't look so bad for a boy as it does for a girl."

Says I: "Custom makes the difference; and we are more used to seeing men. But," say I, "when liquor goes to work to make a fool and brute of anybody, it don't stop to ask about sex; it makes a wild beast and idiot of a man or a woman, and to look down from heaven, I guess a man looks as bad layin' dead drunk as a woman does."

Says I: "Things look differently from up there than what they do to us—it is a more sightly place. And you talk about looks, Josiah Allen; I don't go on clear looks, I go on principle. Will the Lord say to me in the last day, 'Josiah Allen's wife, how is it with the soul of Tirzah Ann, as for Thomas Jefferson's soul, he being a boy, it hain't of no account?' No, I shall have to give an account to Him for my dealin's with both of these souls, male and female. And I should feel guilty if I brought him up to think that what was impure for a woman was pure for a man. If a man has a greater desire to do wrong, which I don't dispute," says I, looking keenly onto Josiah, "he has greater strength to resist temptation. And so," says I, in mild accents, but firm as old Plymouth Rock, "if Thomas Jefferson hangs, Tirzah Ann shall hang, too."

I have brought Thomas Jefferson up to think that it was just as bad for him to listen to a bad story or song as for a girl, or worse, for he had more strength to run away, and that it was a disgrace to him to talk or listen to any stuff that he would be ashamed to have Tirzah Ann or me to hear. I have brought him up to think that manliness didn't consist in having a cigar in his mouth, and his hat on one side, and swearing, and slang phrases, and a knowledge of questionable amusements, but in layin' holt of every duty that comes to him, with a brave heart and a cheerful face; in helpin' to right the wrong, and protect the weak, and makin' the most and the best of the mind and the soul God has given him. In short, I have brought him up to think that purity and virtue are both feminine and masculine, and that God's angels are not necessarily all she ones.—Samantha Allen.

An Arab Legend.

The Arabs have a fable from which we may learn a helpful lesson.

Once upon a time a miller, shortly after he had laid down for an afternoon's nap, was startled by a camel's nose being thrust in at the door of his house.

"It is very cold outside," said the camel; "I only wish to get my nose in."

"The wind is very sharp" sighed the camel. "Pray allow me to put my neck inside."

This request was also allowed, and the neck was also thrust in.

"How fast the rain begins to fall! I shall get wet through. Will you let me place my shoulders under cover?"

This, too, was granted; and so the camel asked for a little more, and a little more, until he pushed his whole body inside the house.

The miller soon began to be put to much trouble by the rude companion he had got in his room, which was not large enough for both, and as the rain was over, civilly asked him to depart.

"If you don't like it you may leave," saucily replied the beast. "As for myself, I know when I am well off, and shall stay where I am."

This is a very good story. We hope the Arabs are all wiser and better for it; but let us also try to turn it to good account.

There is a camel knocking at the entrance hall, seeking to be let in; its name is Drink. It comes silently and craftily, and knocks: "Let me in;" only a very small part at first. So in comes the nose; and it is not long before, little by little, it gains entire possession. Once in possession, the master soon becomes the tyrant. Thus it is that bad thoughts enter the heart; then bad wishes arise; then wrong deeds; until evil habits rule. "It is the first step that leads astray."

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Yours truly, D. L. ALEXANDER,
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No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Marriages.

JOHNSON — McCRACKEN.—On July 9, 1904, at the residence of J. M. L. McCracken, the bride's father, Mr. W. S. Johnson, of Cool Creek, Tenn., to Miss Mattie McCracken, of Clyde, N. C. The ceremony was performed by T. L. Brown.

Obituaries.

WEBB.—On July 7th Bro. James Webb departed this life. He was a faithful member of Blackwoods Chapel Baptist church. The funeral services were conducted by the writer at his own request. He leaves a wife and three children and a host of grandchildren to mourn their loss. H. M. I.

SHEETS. — Mary McAllister Sheets was born July 2, 1903, and died at the home of her parents, Mr. and Mrs. J. A. Sheets, in Raleigh, July 14, 1904, aged 1 year and 12 days. She was laid to rest in beautiful Oakwood to await the resurrection morn. We longed to keep her, but angel hands did beckon and God said, "Come home."

AUNT ROXIE.

BRAKE.—On February 14, 1904, the angel of death came into the home of Mr. B. C. Brake taking from the family circle his son William Kinneth Brake, who was in the bloom of young manhood. Kennie was born December 4, 1878. He professed faith in Christ and joined Stony Creek Baptist church some time last year. His friends were numbered by his acquaintances. By his action we judge that he was a noble Christian young man.

T. H. SHERWIN,
L. VICK,
S. J. F. ELLEN,
Committee.

AMIS.—Mrs. Candace Amis died in Raleigh at the residence of her daughter on June 27, 1904, after a lingering illness of about two months. She was born in Mecklenburg County, Va., on April 20, 1823, was married on October 11, 1841, and resided in Williamsboro, N. C., until 1847, when the family came to Raleigh just before the death of her husband, which event left her a widow with four small children. Sister Amis was one of the oldest and most consistent members of the First Baptist church of Raleigh for over fifty years; and was baptized by our beloved Dr. T. E. Skinner in his early ministry with that church. She is survived by one sister, Mrs. Jas. Lewis, and two children—Mrs. W. L. Nowell and Mr. M. N. Amis, of this city, besides a number of grand children and great-grandchildren.

She was ever loving and sacrificing, never spoke ill of any one, and exemplified in a remarkable way the principles of the religion of her Master, whom she loved so dearly and followed so closely, that her going was like unto an infant falling asleep. A NEIGHBOR.

INMAN.—In the death of Sister C. A. Inman, we sustain a loss in our Woman's Missionary Society which is much felt. In our great grief it is hard to see the bright side—in fact, the bright side is not for us, but for the dear one who, now, lives in Glory. By her life here, and her willingness to go to meet her blessed Savior we have the strongest hopes that she is now at rest. She was one of the most pious, consecrated Christians in our midst. She was a most faithful member of our church and Woman's Missionary Society. Her presence was with us though it cost great sacrifice at home. She lived her religion in her home amongst her children, in whose lives her example and teaching now shine. She raised a large family of children, who serve the dear Savior of whom she taught them in their childhood.

Dear Sister Inman now makes the fourth representative of her family in the blessed Home Eternal. Three children preceded her.

God, in His wisdom, has seen fit to transplant a life from earth to Heaven, therefore be it

Resolved 1. That we humbly submit to the will of Him who maketh no mistakes, and would not grieve the hearts of His children.

2. That we cherish the memory of her Godly life, her earnest zeal in the Lord's cause and the blessed influence she cast about her.

3. That, as a society, we tender our sympathies to the heartbroken husband and children, and direct them to the great Comforter.

4. That a copy of these resolutions be sent to the bereaved family, one spread on the minutes of our Woman's Missionary Society, and one sent to the "Biblical Recorder" for publication.

MRS. J. F. FISHER,
MRS. DELIA FLOYD,
MRS. GUSSIE ASHLEY,
Committee.

Woman's Missionary Society, Ashpole Baptist church.

Resolutions of Respect.

It is with sadness that we chronicle the death of Rev. N. A. Shelly, our beloved missionary of the Eastern Association, who died of typhoid fever on July 6, 1904, in the prime of life and at a time when his life seemed to be the most useful for the advancement of Christ's kingdom.

Resolved 1. That we in this sore bereavement humbly submit to the will of our Father, who doeth all things well.

2. That in the death of Rev. N. A. Shelly the Eastern Association and especially the eastern part of Duplin County, have sustained a great loss.

3. That we feel that the mission cause, which Brother Shelly had so earnestly pressed forward by his energy and zeal for the Master, will be greatly hindered.

4. That we extend to Sister Shelly and her children our prayers and sincere sympathy in this sad bereavement.

5. That a copy of these resolutions be sent to the Biblical Recorder, the North Carolina Baptist, and the family of the deceased.

C. E. DANIEL,
W. H. MURRAY,
J. A. POWELL,
W. H. MIDDLETON,
L. MIDDLETON,
Executive Com. Eastern Association.

It is with sadness we chronicle the death of Mrs. Robert Howard, nee Miss Mollie Smith, who departed this life June 23, 1904.

She was born in Duplin County, but at the time of her death was a member of Union Grove Baptist church, in Sampson County, and a member of the Woman's Missionary Society of Salem Baptist church, near her home. She was an affectionate wife, a kind mother, a good neighbor, a faithful church member, and was held in high esteem by all who knew her; therefore be it

Resolved 1. That in the death of our sister the society has lost one of its most zealous, useful, and faithful members.

2. That we tender our sympathy to the bereaved family in this, their hour of trouble and affliction, and commend them to the care of the gracious Heavenly Father.

3. That a copy of these resolutions be spread on the minutes of our Society, a copy be sent to the family, a copy be sent to the Biblical Recorder, and the North Carolina Baptist.

MRS. IRY PARKER,
MRS. ELLA ROYALL,
MRS. PEARL HENDREN,
Committee.

Resolutions of respect and esteem adopted by the Abbeville Baptist church on July 10, 1904:

Whereas, in the providence of God this church has sustained a very great loss in the death of our beloved pastor, Bro. R. H. Gilbert, who departed this life on June 22, 1904, at McCall, S. C., while on a visit to his fathers' family; and

Whereas, in Brother Gilbert we had a bold and courageous leader in the cause of right; that he was a man imbued with the spirit of God, whose highest motive and greatest ambition were to promote his Master's cause and lead humanity to a higher plane of Christian living and usefulness. His life was one of sacrifice in patient service to his flock, and no task was too great for his undertaking whereby he perceived that Christianity might be defended and humanity blessed: therefore, be it

Resolved by this, the Abbeville Baptist church, 1. That we hereby express the deep sense of our loss as a church in the death of our beloved pastor and brother, and while our hearts are saddened and cast down, we are reassured with the belief that the fruit of his faithful efforts as the pastor of this church will be plucked for many days to come.

2. That the Baptist cause has lost one of its most faithful servants, and his family a husband and father whose devotion and patience are surpassed only by that of the great Father of us all.

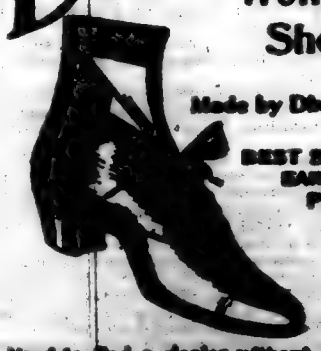
3. That we feel, and hereby extend the greatest sympathy for our sister in this her darkest hour, and pray that the great Spirit who guided the life of her departed husband may also comfort and direct her and her little children in every hour and duty of life.

4. That a copy of these resolutions be spread upon the minutes of this church, a copy be forwarded to Sister Gilbert, a copy be furnished the Abbeville Times, one to the Alabama Baptist, one to the Biblical Recorder of Raleigh, N. C., and one to the Baptist Courier of Greenville, S. C., for publication by each.

Adopted by the church in conference on this, 10th day of July, 1904.

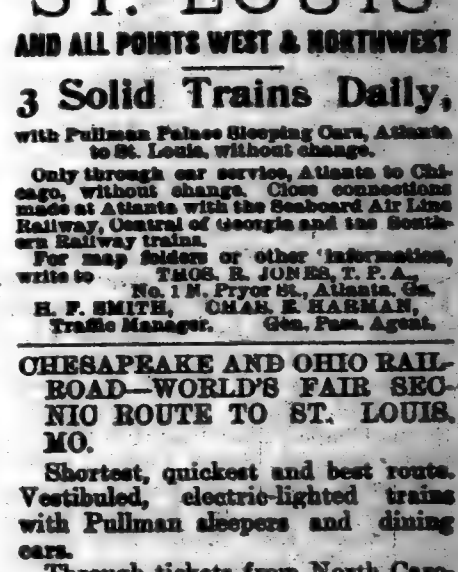
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Acknowledgments.

July 27, 1904.

State Missions.—New Bethel, Kings Mountain, $1.15; Corinth, Chowan, $20.00; Ebenezer, Chowan, 5.00; Pleasant Grove, Chowan, 5.00; Geneva, Chowan, 2.00; Moyock, Chowan, 6.50; Sawyer's Creek, Chowan, 5.00; Ramoth Gilead, Chowan, 15.00; Olivet, Chowan, 5.00; Providence, Chowan, 5.00; Hendersonville, 25.25; Cold Water, Mecklenburg and Cabarrus, 6.00; Mt. Tabor, 19.48; Coleraine, West Chowan, 12.50; Davis Grove, Neuse, 1.80; Baptist Chapel, South River, 1.46; W. M. S., Salem, South River, 6.12; Matthews, 5.00; Antioch, 2.85; Poplar Creek, Flat River, 8.29; First Church Gastonia, 19.46. Total this week, $177.36. Previously reported, $5,286.33. Total this year, $5,463.69.

Foreign Missions.—W. M. S., Cane Creek (branch society), $2.00; W. M. S., Cane Creek, 2.50; S. S. Beaver Dam, 5.77; W. M. S. Morgan Hill, 1.18; S. S., Vernon Hill, Miss Price, 8.00; W. M. S., First Church, Asheville, 32.35; Bent Creek, 5.00; Olive Branch, Mount Zion, 20.00; Burnington, 1.00; Sunbeams, Oak Grove, Dr. Hayes, 2.05; Warsaw, 10.00; Advance, South Yadkin, 3.35; Mount Gilead, 5.14; Gum Springs, Sandy Creek, 4.00; Chowan, West Chowan, 6.00; Baptist Chapel, South River, 2.45; Poplar Creek, Flat River, 15.14. Total this week, $125.93. Previously reported, $9,883.18. Total this year, $10,009.11.

Home Missions.—W. M. S., Morgan Hill, $1.89; Biltmore, 1.00; Bogue Chapel, 1.55; Brantly's Grove, 10.00; Advance, South Yadkin, 2.50; LaGrange, Neuse, .50; Baptist Chapel, South River, 1.46; Poplar Creek, Flat River, 7.80. Total this week, $26.70. Previously reported, $5,192.85. Total this year, $5,219.55.

Education.—New Bethel, Kings Mountain, $10.45; Bethlehem, West Chowan, 4.27; Davis Grove, Neuse, 1.06; Snow Hill, Neuse, 1.25; Castoria, Neuse, 1.25; W. M. S., Washington, 4.47. Total this week, $22.75. Previously reported, $1,061.68. Total this year, $1,084.43.

S. S. and Colpt.—S. S., Lenoir, $3.04; S. S., Sulphur Springs, 2.40; S. S., Hector's Creek, .62; Seven Springs, 1.00; Snow Hill, Neuse, 1.05; S. S., Oak Grove, 1.00. Total this week, $9.11. Previously reported, $474.88. Total this year, $483.99.

Ministerial Relief. — Brantley's Grove, $1.18; Snow Hill, Neuse, 2.00; Castoria, Neuse, 2.00. Previously reported, $663.18. Total this year, $668.36.

Yates Memorial College.—Rev. K. Thompson, Kapps Hill, $5.00. Previously reported, $422.95. Total this year, $427.95.

Total reported this week for all objects..... $372.03
Previously reported for all jects 22,980.95

Total reported this year for all objects 23,352.98

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As you know, if you've tried them, every so-called rheumatic remedy on the market today, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is

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Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured, and I will send you a box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one, but write me to-day sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a box of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

Dr. G. Quintero, Ex-Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

Hon. Eugene H. Plumacher, United States Consul, Maracaiba.

Stevenson McAdam, F. I. C., F. C. S. of Analytical Laboratory Surgeons' Hall, Edenburg, Scotland.

L. L. Rathman, Coloote, South Australia.

The Editor of the famous Medical Journal, "Health," London, England, and many others.

Also the Health Department of London, England, prior to sending it into that country made a thorough investigation of its ingredients, with the result that it is admitted without any restriction, thus it cannot contain poisons or worthless drugs.

So far this marvelous compound has cured persons of upwards of 86 years of age, their suffering dating from eight weeks to fifty-two years. It is put up in tablet form, and therefore free from acids and alcohol.

If you are a sufferer send your name today, and you will receive by by return mail "Gloria Tonic," and also the most elaborate book ever gotten up on the subject of rheumatism, absolutely free. This book contains many drawings from actual life, and will tell you all about your case. You get "Gloria Tonic," and this wonderful book at the same time, both free, so let me hear from you at once, and soon you will be cured.

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STATEMENT

Orient Insurance Company, of Hartford Conn.

Condition December 31, 1903, as Shown by Statement Filed.

Capital paid up in cash, $500,000.

Amount Ledger Assets Dec. 31st previous year, $2,015,018.61.

Income—From Policy-holders, $1,065,550.63; Miscellaneous, $67,330.18: Total, $1,132,880.81.

Disbursements—To Policy-holders, $503,604.60; Miscellaneous, $473,036.89; Total, $976,641.49.

Fire Risks—Written or renewed during year, $117,171,515.00; in force, $141,963,984.00.

ASSETS.

Value of Real Estate (less amount of encumbrances)	$65,333.04
Mortgage Loans on Real Estate	41,158.00
Value of Bonds and Stocks	1,782,817.38
Cash in Home Office and deposited in Banks	136,703.99
Agents' balances, representing business written subsequent to October 1, 1903	152,830.07
Agents' balances, representing business written prior to October 1, 1903	5,157.94
Interest and Rents due and accrued,	30,425.87
Bills receivable	123.75
All other Assets, detailed in statement	993.57
Total	2,215,543.61
Less Assets, not admitted	5,157.94
Total admitted Assets	2,210,385.67

LIABILITIES.

Losses and claims unpaid	$145,118.67
Unearned Premiums	858,718.31
All other Liabilities as detailed in statement	3,437.21
Total liabilities as to Policy-holders	1,007,274.19
Capital paid up in cash	500,000.00
Surplus as regards Policy-holders	703,111.48
Total Liabilities	2,210,385.67

BUSINESS IN NORTH CAROLINA IN 1903.

Fire Risks written, $90,884.00; Premiums received, $12,061.44.
Losses incurred—Fire, $8,115.85; Paid, $7,185.85.
Losses now unpaid $955.00.
President, Archibald G. McIlwaine, Jr. Secretary, James Wyper.
Home Office, No. 5 Haynes St., Hartford, Conn.
General Agent for service, W. H. McCabe, Durham, N. C.
Business Manager for North Carolina, managed from Home Office.

State of North Carolina,
Insurance Department,
Raleigh, February 12, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Orient Insurance Company, of Hartford, Conn., filed with this Department, showing the condition of said Company on the 31st day of Dec., 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 5.

RALEIGH, N. C., WEDNESDAY, AUGUST 3, 1904.

A MORAL ISSUE THRUST UPON US.

The last local election on the drink questions for the present year has been held. Next spring we confidently expect the temperance forces throughout the State to pitch their tents in a final struggle with the saloon. We look for fighting all along the line in Eastern North Carolina which is now the stronghold of the bar-rooms.

But meanwhile we have no reason to rest on the victories won. We have right at hand throughout North Carolina a campaign involving the very foundation of the progress in the cause of temperance that has been achieved and with that foundation, of course, our hopes of progress in the future. The next ninety days are the most critical in all the history of the Temperance Cause in North Carolina. In that time the people shall determine whether that cause shall go forward or backward; whether the Party that has given sympathy to that cause shall be the loser or the gainer thereby; whether, indeed, future General Assemblies shall understand that the forces in our public life that make for temperance and righteousness are greater than the forces that advocate the abandonment of our people to the bar-room; whether, in particular, the cause of the churches and schools in our country districts is dearer to the people than the cause of the bar-rooms and distilleries.

Of course there will appear people who cry out against going into politics. Let us reason upon this a moment. We could not obtain this present law without enactment by the General Assembly, could we? Certainly not. Then what else has been done? The Republican Convention denounced that law. We could not help this. Who then made this law a political issue? The Republican Convention. And it must take the consequences. If it desired the moral forces to let it alone, why did it attack the legislation of the moral forces?

The man that advocates running away from an attack of this sort is either a coward or a traitor in the ranks of temperance, and the sooner he understands that he is so regarded the better for all concerned. We seek none of his counsel.

The Republican Party has made the present temperance legislation of North Carolina a political issue; and it must take the consequences.

What is that temperance legislation? It is, first, prohibition of the manufacture and sale of intoxicating liquors outside of incorporated towns, excepting within certain limitations brandy and wine.

Is this worth while? Is prohibition throughout our rural districts worth while? Is it a blessing to our country churches? Is it a boon to our country schools? Is it a protection to our country homes? Is it not indeed the most admirable piece of moral legislation that has been enacted in North Carolina in a generation?

If so, you will stand by it. If so, the country people will not let men come to Raleigh to destroy this legislation. Your course in this matter will determine your true relation to the temperance cause.

To be sure, partisans will tell you that you must oppose this law because the opposite party passed it. They will say that it is a partisan law. Well, study it. Take it on its merits. It is no more partisan than any other prohibition law. It was enacted by a party vote, but that is nobody's fault but the party leaders' who ordered their representatives to vote against it. It is a political issue simply because one of the parties chose to oppose it.

For our part we hold us under great obligations here. This legislation was enacted in response to the demands of the moral forces of North Carolina. For one we do not propose that any party shall lose by responding to such demands, and on the other hand we want every party that opposes such demands to suffer. We call upon the people, therefore, the people who believe in this legislation, to stand for it no matter what political leaders may say. Let them instruct every candidate in every party, and if any candidate does not take a four-square position on this issue so vital to all our hopes, let us tell him candidly that he cannot have our support; and so teach a lesson that shall never be forgotten.

We understand that this legislation will be especially opposed in the Eighth Congressional district—which under the operation of this law has been made prohibition territory excepting two spots. It becomes the moral leaders of that territory, whether preachers, teachers or mere citizens, to see to it that the people are arrayed on the side of right. If they are in earnest for prohibition they will make their earnestness tell now.

For our part if the people should not endorse this legislation, we would not be disposed to insist that any Party shall attempt so much again.

* * *

In the second place, the Watts Act has given us local option in the cities and towns. The presumption was that the rural districts were ready for prohibition, and that while some cities and towns were others were not. This presumption has been vindicated. We have lost elections in ten places and won them in more than twenty. Within recent weeks elections were held in Charlotte, Greensboro, New Bern and Wilmington. In the first three prohibition carried; in the last saloons carried. We submit this as a fair sample of the working of the law and an evidence of the state of public opinion.

Shall we not show our appreciation of a law under which we have achieved such progress? Or shall we be indifferent while politicians conspire to take it from us?

We cannot afford to assume that all is well. To be sure the large majority in this State is with us. But this is not just the question. The question at this juncture is, Will the majority that is with us be more active in defense than the minority that is against us is in attack? It is a question of fighting blood.

GOLDEN ROD.

A flame to light the fading summer thro'
Her wilderness of meadow-lands, and dew.
Dripped, drifting beauty dying everywhere;
A flash across the hillsides, and a gleam
Of sunny welcome by each ripling stream
To tell her that her sweetness still is dear!

Thou dost not see thy lady is more pale,
That dark the clouds be over hill and vale,
That gone her springtime loveliness, her crown
Of roses. Steadfast splendor shall attend
Her lovely, lagging footsteps to the end,
And only them thy golden torch turn down!

And still she lingers, tho' tears her eyes have wept,
And still she lingers, tho' a queen bereft
Of all the glittering glories of her brow;
For loyalty like thine is more than these,
And looking backward to the last she sees
Of all her fallen empire only—thou!

Julia Booker.

"The parent who sends his son into the world uneducated defrauds the community of a useful citizen and bequeaths it a nuisance."—Chancellor Kent.

LESSONS IN MODERN POLITICS.

"Graft knows no politics," writes Lincoln Steffens in the August McClure's, and he then proceeds to prove his case by finding a parallel for Democratic Missouri, whose conditions he last discussed in his series of articles on "Enemies of the Republic," in Republican Illinois. As in Missouri, the movement toward self-government began in the effort of its largest city to free itself from the rule of special interests.

After an eight years' political war the Republican party of Illinois, the ruling party, has been brought to represent the people. As in Missouri, the people's struggle for independence was led by the prosecuting attorney of St. Louis, Joseph W. Folk, in a contest for the Democratic nomination for Governor, so in Illinois the triumph for public opinion and public interest has come in the nomination for Governor of Charles S. Deneen, the prosecuting attorney of Chicago, by the Republicans of Illinois.

The story of this eight years' war, as told by Mr. Steffens, is a real story full of interesting incident and significance. The most important concrete case which Mr. Steffens uses to illustrate his article, is the fight for and against traction legislation for the city of Chicago in the Illinois Legislature. The complete repudiation of the political ring which had furthered special interests and blocked government for the people, came in the Republican State Convention of this summer, which is described.

Mr. Steffens drives home clearly and forcibly a number of important lessons in telling the story of this war for political independence. "Political corruption," he writes, "is a force by which representative democracy is transformed into an oligarchy representative of special interests, and the medium of the revolution is the party. So any movement towards practical reform must recognize and deal with parties. Whichever party is in power is the grafters' party, so must the reformer make it his also, if he would achieve practical reform. In this story of Illinois, as in Missouri, we have the fighting done within the party, and that is right. For parties do rule us, and if American citizens will 'stick to party,' then it is important for all of us to know what each decides within himself to represent all of us or a few of us, the common interests which ask for nothing but law, order and fair play, and pay for these in taxes that sustain the State; or those special interests which seek special favors and pay for them in bribes which corrupt the State."

More important even than this conclusion, Mr. Steffens points out that "municipal reform, all by itself, is impossible. City government and State government are of one sovereignty, and, as for corruption, the city and the State are in one system and the city man and the 'up-state man' have to work together to get what each needs."

This is the lesson that both Missouri and Illinois have had to learn, and its learning bespeaks better conditions for both city and State.

MODERN SACRILEGE.

"Everybody has been taught to pray daily, 'Thy kingdom come.' Now if we hear a man swear in the streets we think it very wrong, and say he takes God's name in vain. But there's a twenty times worse way of taking His name in vain than that. It is to ask God for what we don't want. He doesn't like that sort of prayer. If you don't want a thing don't ask for it; such asking is the worst mockery of your King you can mock Him with; the soldier's striking Him on the head with the reed was nothing to that. If you don't wish for His Kingdom, don't pray for it. But if you do you must do more than pray for it, you must work for it. And to work for it you must know what it is; we have all prayed for it many a day without thinking."—John Ruskin.

AN ILLUSTRIOUS EXAMPLE.

"Rev. O. P. Gifford, a well-known Baptist clergyman, now in Buffalo, N. Y., recently became involved in a 'fake' newspaper gift enterprise, which appealed to him because of the high-sounding journalistic pretensions of the projectors. He has tendered his check for $4,000 to make good so far as possible to subscribers such losses as may have been incurred, whether because of the indorsement he gave to the plan or not."

WHAT DID JESUS TEACH CONCERNING CIVIL GOVERNMENT.

By N. Y. Gulley, Dean of the School of Law, Wake Forest College.

It is barely possible that we sometimes wish the Bible to teach certain, particular things, and, accordingly, when we look into the Book we find certain passages that we misconstrue and misapply so as to make them do service in support of our own preconceived notions. It is well then that we occasionally divest ourselves of such ideas and look for what Jesus did really teach.

1. To establish a civil government was not the mission of Jesus.

At the time of His birth there was an almost universal expectation that some great earthly ruler would arise and make his power known over all the world. The prowess and skill of the soldiers of Rome had made her mistress of the world. Her vanquished foes were her enemies still, and only the fear of her garrisons kept them in subjection. In the capital city itself all was intrigue, teachery, plotting and scheming by ambitious leaders for their own advancement. The spirit of unrest had spread itself over the whole world, and people everywhere stood on tiptoe to catch the first signs of the coming of some great world captain.

In Judea this notion was especially prevalent because of the prophecies from time to time in reference to the coming of the Prince of the House of David. Nor were the Jews alone in these expectations. Other nations had been brought into contact with them and had doubtless heard their traditions as to the dealings of their God with them. I doubt not that in the folk lore of many nations the deeds of Moses, Joshua, David, Nehemiah and many others had a place; so, too, the promise of the coming of the Lion of the Tribe of Judah would be familiar, to some extent at least, to every tribe and nation. In every country there were many who, like Daniel, kept their windows open toward Jerusalem looking for the coming of the King.

I sometimes wonder if this conception of the Messiah was not in the minds of the magi when they came to Jerusalem and went directly to the palace of the king and said to Herod, "Where is he that is born king of the Jews for we have seen his star in the east?" But "being warned of God in a dream," their vision widened, the light of truth filled their souls and that conception died. Herod thought Jesus was to be an earthly king and "was troubled and all Jerusalem with him until the thought was dispelled by "Rachel weeping for her children and would not be comforted because they are not."

The idea of a great earthly potentate was in the Jewish mind when Jesus entered Jerusalem in that great triumphal procession, and they confidently expected that He would at that time declare Himself king; but He "did not commit Himself unto them," and disappointment filled their souls.

Nicodemus had some such idea when he came by night to learn more definitely of his purposes and plans; but the marvellous story of a new birth sent him away with new conceptions.

Pilate thought he was to be an earthly king; but when he heard, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews," he thought so no more.

The disciples looked for an earthly king, quarrelled among themselves a few times about the offices, and finally gave it all up after his crucifixion when one said: "I go a fishing," and several others said, "We also go with thee." The devil thought he had come for this purpose, and consequently stretching before his view the whole world, offered it all to him if he would hold it under the suzerainty of satan; but that thought vanished forever when he heard, "get thee behind me satan."

It is not at all strange that so many mistakes should have been made as to the real purpose of the coming of Jesus, for it never could have "entered into the heart of man," or the devil, to conceive that "God so loved the world" that He would give His only begotten Son to die for it; but when prophecy passed into history the world learned that Christ did not come to establish any form of civil government.

2. We find some incidental references to matters of civil government in His teaching.

In order that we may appreciate some of the things that He said, we must remember that party lines were frequently very tightly drawn, and party spirit was relentlessly fierce. Local and imperial governments and interests were frequently in conflict. He was sometimes face to face with questions calculated to lead to conflict between the authority of Moses and the authority of Caesar. Amid all this bitterness and partisan strife there is nowhere any intimation of nihilism, anarchy or rebellion against constituted authority. He says: "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill." To the multitude and to His disciples He says: "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." In the visit to Capernaum and the demand for the tribute money He does not admit His liability for the tax, but settles the whole controversy with the constituted authorities by saying to Peter: "Notwithstanding lest we should offend them, go thou to the sea," etc., and the money was found.

This same truth appears when the Pharisees ask Him if it is lawful to give tribute to Caesar. He examines the coin, sees and identifies the image and superscription and ends the whole matter by saying, "Render unto Caesar the things that are Caesar's."

A great fundamental truth was taught when He was censured for healing on the Sabbath day, for disregarding the requirements of the law. He does not question the authority of the law, but their interpretation of it. He calls attention to David and the shew-bread, the temple service on the Sabbath day, the sheep in the pit, and finally recurs to first principles by saying: "The Sabbath was made for man, and not man for the Sabbath." The teaching is far-reaching. Man is primary, other things secondary. It is well to stop long enough to get this truth. Man was not made merely for the purpose of furnishing subjects for civil governments. In some countries it is thought he was. In this country there are some who seem to have reversed the order of things and to suppose that man was made for government and not government for man.

What did Jesus teach about divorce? is a question that is discussed on one side very frequently in the newspapers of to-day, both secular and religious. We are treated to long discussions on the Edenic, Mosaic and Messianic ideas of divorce. To do justice to this branch of my subject would require much more space than is allotted to this whole article. For easy divorces and lax notions of marital relations, I have no sympathy; I dislike to oppose established views, all these things lead to avoid any discussion of this matter. But it is one of the matters pertaining to civil government about which Jesus did teach something. There is one little discrepency between the accounts given by Matthew, Mark and Luke as to what Christ actually said. Under the Jewish law no judicial proceeding for divorce was necessary. The husband, tired of his wife, gave her a writing of divorcement and turned her adrift very like a manumitted slave who might seek another master with the name of husband. Thus the law stood at that time; in fact, the greater part of law in regard to marriage and divorce is not older than the Council of Trent in 1653. The question was asked of Jesus whether such divorces were lawful. His reply as given (Matt. 19:9) is almost identical with his words as given in Matt. 5:32: "Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery." This text is very often taken as authority for the position that a man may divorce his wife for adultery, but for no other cause. I doubt the correctness of this construction. The word used in the original Greek translated here "fornication," is a different one from the one translated "adultery." Without discussing the construction given this passage by John Milton, Adam Clark, and others, suffice it to say that no divorce was necessary under the Jewish law for adultery of the wife—the crime was punished by death and this dissolved the marriage. It seems to me that Jesus taught that marriages were not to be treated lightly, either in the making or dissolving, speaking of them as what God has joined together, etc.; but that in some cases divorce was proper. Paul seems to have had the same idea. In 1 Cor. 7:13, he seems to think desertion in certain cases sufficient for divorce.

In the matter of administration of justice in our courts, there is probably no one thing more criticized than suspending judgment upon payment of costs. Lawyers greatly appreciate precedents and consequently would readily apply the principle of stare decisis to any opinions delivered by the Great Judge. Very few are preserved and very few were delivered. He refused on one occasion to be a "judge and divider." But one day a crowd followed the officers as they led to him a poor fallen wretch, guilty beyond a reasonable doubt of a capital crime and demanded that he should dictate the judgment to be executed upon her. The sentence is familiar: "Neither do I condemn thee; go, and sin no more." Judgment suspended without costs! There are people in this country, just as in that, who would wish to impeach such a judge. To Jesus the reformation of the criminal and prevention of vice was more than savage vengenance. Enough of these specific matters.

3. How do the teachings of Jesus indirectly affect civil government?

I love to think of the sermon on the mount as the constitution of Christ's kingdom. Now turn to it for great fundamental truths. The law is to be obeyed in its spirit, not evaded by multitudinous makeshifts, keeping its letter, but at some time and in its name doing all kinds of wrongs. Read his translation of the commandments. Hear the new definitions: Murder, hate without cause: adultery, looking on a woman to lust after her; perjury, all foolish, needless, profane, taking of oaths. Avenging wrongs by inflicting others, hating enemies, etc., is supplanted by "bless them that curse you, and do good to them that hate you." The fatherhood of God and the brotherhood of man is substituted for race and national enmity. When he would sum up the whole duty of man he said: "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Now compare this simple statement of civic duty with that of Justinian who reduces all the principles of law to three—"to live honorably, not to hurt another, to render to every one his due." Is not the first far superior in its beautiful, comprehensive simplicity? There is no doubt that the teachings of Jesus have materially modified the government of every civilized nation in the world, but it has been in this indirect way rather than by direct teaching as to how governments should be administered. Jesus would make the kingdoms of earth like the kingdom of heaven by making men like the Son of Man.

Are Some Modern Methods of Attack Against the Higher Critics and Other Infidels the Best?

BY E. E. JONES.

Right recently a league has been formed by certain prominent church officials, and others presumably, in New York City, to arrest and destroy, if possible, the baleful influences of the higher-criticism. It is doubtless true that higher-criticism must in some way be met and overthrown, but can it be done by any human organization setting itself to the task? Of course the first thought at hand is: Oppose argument to argument. Show the critics from their own canons and facts, history and science, that they are wrong. Suppose that is done—are they convinced?

The premises of the critics are axiomatic to them. What is the ultimate postulate or axiom of said critics?

Just this: Everything that is and with which we have to do can, and must, be accounted for on natural grounds, and whatever will not bear such test is nolens volens "thrown out of court."

So one is again brought to reconsider just one question which is the question: Does God do anything, or has He done anything, except in accordance with and by means of the established order or constitution of the universe ab aeterno?

Is supernaturalism according to the orthodox idea in the view of the higher critic possible?

Now when it comes to arguing with any agnostic or any class of infidels this difficulty presents itself: He is blind to truths which can come into clear vision only to those whose eyes are opened spiritually. Arguments are eye-openers in some things, in others they are not.

Paul was an infidel as to Jesus of Nazareth until his eyes were opened not by the processes of logic, but by a divine power in the first place.

So leagues may be useful, may do good, but they will never touch the constitutional disorder of skeptics and infidels. Infidelity, as all anti-supernatural doctrine, is due to a blindness not so much of head as heart.

The church has a message. It is authortative. It is above stooping to cavil and the fencing of dialecticians. It is dogma afire with love and righteousness that needs no apology, no compromise. It may be called the foolishness of bigotry, but, nevertheless, it is the power of God and the wisdom of God.

What did apostles under the Judean and final commission do? Just preached that men should repent, etc., for God had appointed a day, and so forth.

Now I believe there is no precept or example for descending to the level of the agnostic philosopher or the wresters of divine truth. Their doom is dogmatically declared and the guilt of their persistence in unbelief is their own and not his who heralds God's truth.

The old orthodoxy lived out, through and through, is the two-edged sword which always has, and always will cleave asunder the vanities, veneerings and hypocrisies of men.

What sinner was ever convinced

by using as a method of salvation the so-called apologetics of Christianity!

The apologetic is all right in its place, but men who fall away from the truth, are men, as a rule, to be let alone. Ephraim is chained to his idol, so are some higher critics and skeptics. Why should Christian ministers and editors advertise the wares of the devil? Let us recognize that the old ever new Gopel is a positive force in this world under God and will make or unmake men for eternity.

"The Word of the Lord standeth forever," and having given that earnestly, lovingly, livingly, to all men, let us not divide ourselves on the one hand or fear that everything and everybody is in danger of going to the bad on the other. "My word that goeth out of my mouth shall accomplish that which I please." "It shall not return unto me void" (empty).

Let us climb up from our little valley or hill-top of view with their local colorings to God's mountain heights of all-comprehensive vision whence are seen without cloud or shadow His own eternal purpose ever increasing and widening with the processes of the sun; that His is an everlasting kingdom and that His dominion endureth throughout all generations; that every knee shall bow and every tongue confess to the glory of God the Father.

As a final word, I may say: The responsibility of ministers and churches is more and more brought into view urging the setting forth earnestly, unceasingly, the old, old story of Jesus and His love.

Go ye therefore and make disciples . . . . . teaching them to observe . . . . . and lo! I am with you always. The supreme obligation of missions finds its discharge in knowing nothing saving Christ and Him crucified, for God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life, for God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

The Audacity of the Baptist Position.

BY EDWARD B. POLLARD, IN BAPTIST COMMONWEALTH.

The Baptists make very bold when they announce their platform. It may be we do not always realize how daring some of our positions are.

First, we say to the infant, "Go on from your unconscious to your self-conscious, self-directing life—nothing shall be done to prejudge your own judgments nor hamper your own religious choices of later life." Thus we let the child go, trusting to catch it again when it reaches the age of accountability. And we are not prepared to recede from the position which gives perfect soul-freedom to every being who comes into the world. But it is well for us to remember that the complement to this doctrine is religious training, which shall be so true and vital that when the time does come for choosing, the choice will be for Christ and obedience to His commands.

Baptists have boldly struck out to find the individual. All their doctrines and polity are intensely individualistic. They have refused to use the net, and have taken the hook for their instrument as fishers of men. This is daring, but slow. Individual rights are sensitively guarded; local church authority is zealously emphasized, and all the advantage of large ecclesiastic machinery is audaciously discarded. There seems little prospect of the denomination receding from this position. But it is well to remember that there is to this a complementary doctrine. It is voluntary co-operation in doing the larger work of the Lord. Without this, our individualism cannot save us, but may only destroy.

It was a very daring stroke when our denominational forefathers deliberately struck down State aid to religious propogandism. The State had been for more than twelve centuries the most important support of the Christian faith. The Baptists went deliberately to work to undermine this whole fabric; throwing the support of religion entirely upon voluntary offerings of those who believe in it. This was a daring stroke. The wheel will never turn backward. But there is an important corollary to this doctrine. Baptists should be the most willing and liberal contributors to the spread of the Gospel, for it was they who dared to strike down an arm of help which they conceived to be both a hindrance and a menace to the true faith of Jesus Christ.

It is also a very daring experiment to put the government of the Lord's house in the hands of all—big and little, strong and weak, cultured and ignorant. How safer it seems to be to entrust the Master's business to the best, and have an ecclesiastical aristocracy; to pick the wisest and most consecrated, and so put the administration of affairs in the care of bishops, presbyteries or councils.

But Baptists believing in the priesthood and purity of all believers can never be anything but republican in form of government; not only that the doctrine "One is your Master, even Christ and all ye are brethren," be emphasized, but that by divided responsibility all may have equal opportunity to be developed in the service of the Lord. But the denomination should never forget that the complement of this doctrine is a converted church membership. This is the presupposition to equality in administration, and a sine qua non to our church life. A bad man in a republic is in the place of greatest possible harm. All this means that it is very daring to discard material aids and world wisdom. But true faith discerns the superior value of the spiritual agencies, and reliance upon the spiritual is fundamental to the Baptist position. The audacity of the Baptists is really faith in the power of the spiritual. They give up what seems temporary advantage for ultimate triumph. Spiritual forces, as do all fundamental forces, move slowly, but they move surely, and in the end must win.

One Thing at a Time.

Attend to one thing at a time; it is impossible that you can do two things well at the same time. Never undertake to do what ought not to be done, and then whatever you undertake endeavor to do it in the best manner. It is said of DeWitt, the celebrated statesman in Holland, who was torn to pieces in the year 1672, that he did the whole business of the republic, and yet had time left to go to assemblies in the evening and sup in company. Being asked how he could possibly find time to go through so much business and yet amuse himself in the evening, he answered: "There was nothing so easy, for that it was only doing one thing at a time, and never putting off anything till to-morrow that could be done to-day." This steady and undissipated attention to one object is a mark of a superior genius, as hurry, bustle and agitation are the never-failing symptoms of a weak and frivolous mind.—Dr. Morse, to his son, Samuel F. B. Morse.

Remember each day that Christ will surely come, suddenly come; and it may be this day will determine how his coming will find us, as it must to thousands.—Selected.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, August 8.—Jer. 40—42.
Tuesday, August 9.—Jer. 43—45.
Wednesday, August 10.—Jer. 46—48.
Thursday, August 11.—Jer. 49, 50.
Friday, August 12.—Jer. 51, 52.
Saturday, August 13.—Lam. 1, 2.
Sunday, August 14.—Lam. 3—5.

Lamentations.

This collection of elegies gets its title from the first Hebrew word of the opening poem. Jeremiah is the probable author, although there is no statement in the book indicating him as such. Internal evidence and the subject of the poems so connect them with Jeremiah and his times as to make it strongly probable that he wrote them. In the Hebrew Bible Lamentations is placed between Ruth and Ecclesiastes.

When Josiah died Jeremiah wrote lamentations, and a law was made requiring "singing women" to "speak" of the dead king in lamentations. When Jerusalem was destroyed Jeremiah composed Lamentations, and the exiles in Babylon and the remnant in Judah sang those mournful songs over the ruined city.

The theme of these poems is the terrible doom that had befallen the city and country of the Jews and the cruel capacity of the inhabitants of the land. The lamentations of that generation became a permanent service in Jewish worship. It has for ages been the custom to read the Lamentations in the synagogues on the ninth day of Ab (August) which is the anniversary of the burning of the temple. It is not definitely known when the Lamentations were composed. The opinion is plausible that it was not long after the fall of Jerusalem, perhaps in 587 or 588 B. C. Chapters 1, 2, 4 and 5 each contain twenty-two verses, the number of letters in the Hebrew alphabet, and are alphabetically arranged. Chapter 3 contains sixty-six verses, and each letter of the Hebrew alphabet is used in regular order. Each of the first four chapters is an acrostic, the fifth is not.

Contents of Chapters Jeremiah XL—Lamentations V.

Jeremiah. Chapter 40. Jeremiah liberated, remains in Judah, Gedaliah rejects Johanan's warning. Chapter 41 tells of murder, captivity, rescue, and foretells the conquest of Egypt. Chapter 42 tells of Johanan's request and promise, and Jeremiah's answer, and address to the people. Chapter 43 tells of the rejection of Jeremiah's advice, and of the forcible carrying of Jeremiah and the people into Egypt. It closes with Jeremiah's prophecy by a type of the overthrow of Egypt by Nebuchadnezzar. In chapter 44 the Jews in Egypt obstinately reject Jeremiah's prophecy concerning their idolatry and desolation. He declares their doom and foretells the conquest of Egypt. Chapter 45 tells of Baruch's trouble, and of Jeremiah's comforting instruction to him. In chapter 46 Jeremiah foretells the conquest of Egypt, and comforts the captive descendents of Jacob. In chapter 47 Jeremiah foretells the destruction of the Philistines. Chapter 48 contains prophecies concerning Moab. Chapter 49 contains prophecies concerning various nations. Chapter 50 foretells the destruction of Babylon, and the repentance and restoration of Israel. Chapter 51 proclaims the severe retributive judgments of God against Babylon for her cruel treatment of captive Israel. Chapter 52 is the story of the seige and destruction of Jerusalem, of the reign, rebellion, captivity, and cruel treatment of Zedekiah, the murder of his sons, and the kind treatment that Jehoiachin received at the hands of the king of Babylon.

Lamentations. Chapter 1 strikes the key-note of the sad subject of these poems on a minor chord. The prophet weepingly sings of the sins and desolate condition of Jerusalem. He personifies the city and makes her confess her sins, approve God's judgments and bemoan her desolate condition. Chapter 2 is Jeremiah's lament over the afflictions and misery of Jerusalem, and his complaint to God. In chapter 3 Jeremiah weeps over his own afflictions, and mourns on account of his sons. Chapter 4 is Zion's lamentation of her sad state, and the humble confession of her sins. Chapter 5 is a pitiful rehearsal, in the form of prayer, of the humiliating cruelties inflicted on the captive Jews.

The Robin's Sermon.

Would it not be better to leave to-morrow with God? That is what is troubling men—to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties.

Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth—it is my little tame robin, which preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he hops on to a little tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—The Parish Visitor.

Superintendent Barton.

Work among the negroes is not a new thing with the Baptists of the South. The Southern Baptist Convention has always recognized and emphasized this work, and carried it forward to a greater or less degree. But the effort now to be made is to greatly enlarge the work. For various causes the Convention has not done as much as it should. This is not so much the occasion for censure as for regret.

The work will still have its delicate features and its difficulties. Plans for so great a work cannot be nurtured in a day. Time and caution will be necessary for this.

The Home Mission Board carefully considered the problem, and brought to the Convention, at its last meeting, a plan mapped out, in a general way, which the Convention unanimously approved. At the same time a commission was appointed whose duty it is "to meet the Home Mission Board and counsel with the Board in enlarging and perfecting our plans." The Board has selected Dr. A. J. Barton as assistant, or field secretary, to lead in this work. This was a wise selection. No more suitable brother could have been chosen. He has often attended the annual meetings of our colored brethren. He is a great pulpit orator and an able expounder and defender of the faith. He knows them. They know him. Specially is this true in Arkansas.

Let us, one and all, co-operate with the Convention in this advance movement. Let us give to the Board and Brother Barton our prayers and support. Let us trust God and have confidence in our brethren to whom this work has been committed, and things will be brought to pass with which God will be pleased, and of which we may rejoice.

JAMES P. EAGLE.

Life without pain and trial is like a Chinese picture, with no depth or shadow.—Rev. F. B. Meyer.

News Notes.

....If the Western Recorder could only catch a genuine heretic it would be happy. Last week it was sniffing at Dr. Sampey.

....The Baracas of North Carolina will move on St. Louis August 9. Mr. R. N. Simms of Raleigh, will give information.

....The Alexandria church, Virginia, John A. Wray pastor, recently received twenty-one members by baptism and five by letter.

....Pastor Massee, of the Raleigh Tabernacle is spending his vacation in Swain County. May the trout rise gladly to his fly.

....With a bank and a pipe organ coming, our happy village of Wake Forest may be pardoned if she indulges in a little self-gratulation.

....We congratulate Spring Hill church and her excellent pastor, R. G. Kendrick, upon the completion of their excellent house of worship.

....Elder David Lawrence, one of the owners of the Louisiana Baptist Chronicle, has been resting at Beaufort, N. C. This is his native State.

....Dr. John E. White was in North Carolina last week. He is now Norfolk. He and Bro. C. A. G. homas should have a Conference Old Point.

....Bro. W. W. Perry, of Riley, reports a meeting at Bethlehem church in which L. B. Phillips aided Elder Lowe. Eighteen were added to the church.

....The Montreal Bible Conference (August 2-7) will be directed by Mr. R. A. Walton, of Chicago. Pastor Lunsford of Asheville, will be one of the speakers.

....Elder C. J. F. Anderson will supply during August and September for our church in Dublin, Ga. We rejoice in the recovery of Elder W. P. Jordan, Brother Anderson's father-in-law.

....Three million dollars. That is an immense sum. But that is about the amount of last year's receipts by the general boards of white Baptists in the United States.—Religious Herald.

....Dr. C. S. Blackwell discussed "Suicide" in a recent discourse, advancing the opinion that its origin is "Satanic" rather than insanity. No one can draw the line between sanity and insanity.

....Dr. J. B. Cranfill, formerly editor of the Baptist Standard, has become associated with his brother, Dr. T. E. Cranfill of Waco, Texas, in the State Managership for the Reliance Life Insurance Company of Pittsburg, Pa.—Exchange.

....L. O. Dawson, D. D., becomes associate editor of the Alabama Baptist. The editor of that paper speaks of this as "one of the happiest moves." It is undoubtedly true that Dr. Dawson will prove a vital factor in anything that he takes a hand, and we shall expect much of his editorial work.

....Pastor J. R. Taylor, of Jackson, writes: "We have recently passed through deep waters of sorrow. We have suffered a great loss in the death of Sister Harrell (our beloved pastor's wife at Woodland) to whom the church, community and association owes so much. Our loss is her gain, for it is the Lord who giveth and who taketh; blessed be His name. Our hearts ever flow for him who is left alone and for those dear ones who craddled and shaped her life. We weep with you in your loss, but soon we shall rejoice with her who is gone before."

....Send in your application for room in the Baptist University for women. Last year many were turned away. We expect to have the new dormitory finished; and if so there will likely be room. But the wise thing to do is to send in your application at the earliest possible moment.

....Bro. A. J. Martin of Longtown announces: "The Yadkin Association convenes with the Flat Rock church Thursday, August 11. Conveyances will be provided for any of the brethren who come by rail to Elkin if they will drop me a card stating when they will arrive at Elkin."

....The Board of Trustees of John B. Stetson University passed very complimentary resolutions of the temporary presidency of Prof. C. S. Farris. In the absence of Dr. Forbes the former president, Prof. Farris, was acting president, and he proved himself a first-class president.—Baptist Courier.

....We have received the following: "Through your columns the members of Fuquay Missionary Baptist church wish to thank Mrs. Emma Woodward for an organ. The gift is highly appreciated, and we pray that our Father's richest gifts may rest on her for helping us in our time of need."

....Pastor T. L. Brown, of Clyde, announces: "The Haywood Association meets with Rock Springs on August 25. Representatives of denominational interests will be conveyed by the church from Clyde to church and back provided we are notified by August 20. We should be very glad to have you with us this year."

....Elder F. M. Jordan writes from Calvert: "We are now in a great meeting at the great Toxaway Lake. The ordinance of baptism will be administered the first Sunday in August—how many will be baptized the Lord only knows. The tidal wave of salvation is flowing. Come up and witness the baptism. A. B. Thomas is with us."

....The Quakers have held their annual meeting in London. Their increase during the year had been 100, making their number 18,221. This good people have always lacked in quantity, but they stand among the best in quality. They have 37 missionaries in India, 24 in Madagascar, 13 in Syria, 22 in China and 7 in Ceylon.—Western Recorder.

...."There were 41 additions to Mt. Zion church in Flat River Association at the close of Evangelist Day's recent meeting. The preaching, the methods and the results were exceedingly satisfactory. Rev. C. A. Jenkens is delighting his old friends in Granville by his splendid preaching this week at Enon." So writes our modest brother R. H. Marsh.

....President G. Stanley Hall, of Clark University, is authority for the statement that barely three-fourths of the male and only about one-half of the female graduates of our leading universities marry. We hardly think so large a proportion of our young men and women can best serve their day and generation in a state of "single unblessedness."—Baptist Advance, Arkansas.

....Bro. T. S. Crutchfield is getting things in hand at Roanoke Rapids and feels hopeful about his work. The churches are in good spirits and are ready to follow their pastor in every good work. North Carolina Baptists have no truer man, no more devoted son to every enterprise, no more earnest preacher and faithful pastor than Crutchfield. He is as guileless as Nathaniel, and the Master himself said of him: "Behold an Israelite indeed, in whom there is no guile."

....Brother Davis, assistant pastor of the Raleigh Baptist Tabernacle, will enter our Louisville Seminary in October. He has rendered excellent service in Raleigh, having proved not only his ability as a soul-winner, but having also followed his work with that devotion which makes the consecrated man.

....Dr. J. Q. Adams, formerly of Rock Hill, S. C., now of Charlotte, N. C., will take vacation the month of August. Well done for his good people! He will preach in a meeting the first week of August at Harmony church, Chester County, and then spend three weeks in the hills and mountains of the old North State. Good! Wish we, too, could go!—S. C. Baptist.

....Littleton church is fortunate in securing S. L. Morgan, of Eggsbornville, Va., as pastor. He is a worthy brother of J. W. Morgan, pastor of our Weldon church. Bro. Morgan will begin his work at Littleton on August 1st, and will preach there every Sunday the remainder of this year. We shall expect to hear good reports from Littleton. She is to be blessed with a good preacher and pastor; and as good Sunday-school workers—Prof. W. L. Bagley, his wife and daughter, Miss Kate—as the State affords.

....The Mississippi Baptist State Convention met at Hattiesburg July 6th. Rev. H. F. Sproles was elected president; A. E. Jennings and W. T. Lowrey, vice-presidents; J. P. Hemby, recording secretary; W. P. Price, corresponding secretary; S. G. Cooper, statistical secretary. S. G. Cooper read his reports on statistics which show 1,308 churches, 108,959 members, 605 Sunday-schools with 31,290 scholars, 6,066 baptisms, value of church property, $1,008,700; missions, $37,980.85; other benevolence, $26,404.13; home purposes, $200,-336.43.—Baptist Courier.

....The following extract from a letter from one of our very best missionaries to the Secretary will show something of the troubles and discouragements with which they have to deal: "I long and hope and pray for a better man for the work here—a younger, better educated man, a man who can stay in the town, a man who will not take the blues. I thought a month ago that I had everything with me, but I am not certain of anything. Pilot and Herod may be enemies of each other, but they become friends to oppose us. The way is dark. I had rather die than for the work to suffer in my hands."

....Mr. John Charles McNeill has joined the staff of the Charlotte Observer. He is the only man in the State whose literary gifts hint of genius; and our State's foremost paper is, therefore, greatly to be congratulated. Mr. McNeill does not produce a poem a week, but he is slowly accumulating a number of the first water. Later on a book will appear and his place will be secure. Meantime many rare treats are in store for the readers of the Charlotte Observer. And may we not remark that it is a good day when our newspapers find themselves able to engage our best young men not to do back work but rather with a distinctly literary motive!

....We received a number of enthusiastic letters about the midsummer meeting, but it did not seem worth while to print them since the meeting will now go on without endorsements. We find, however, so much in the following from Pastor Cowan, of Kinston, that we trust print it: "Since my return from the meeting I have been thinking almost every day I would write you a word about what a spiritual uplift the midsummer meeting was to me. I have never enjoyed a meeting of any kind so much it seems to me. I must say my most sanguine expectations were greatly surpassed. The fellowship of the brethren was more of the soul-filling kind than you find in any of our conventions. It certainly was good to be there. I feel that I came away a better man. I am sure I know many of my brethren and sisters better because of the free and informal exchange of Christian greetings. I know more of the inner life of many better, because I heard them speak out of the fulness of the heart. Take an example: I had heard Dr. E. M. Poteat on different occasions, but the revelation I had received of the man's power prior to this occasion was more of the head quality than the heart. After hearing him on Thursday of the first week of the meeting, I can say that I know him better than before, because I have had a revelation of his heart-power."

....We take pleasure in printing the following from the Guardian-Tribune, Wartrace, Tenn.: "Prof. Wm. Stancell has accepted a position of prominence in the faculty of the Southern Normal University at Huntingdon, having been given the chair of Greek and Sciences. The faculty of this school consists of twenty-five teachers and officers. Military training is given the pupils by U. S. Detailed officer. All in all, the school is second to none in the South, and it is no small compliment to be a member of its faculty. That the selection of Professor Stancell was a good one is unquestioned by all who know him, and his record as a scholar and a teacher. He was educated at Wake Forest College and Peabody Normal and has taught in some of the best schools of the South. He is a gentleman of the highest type of moral character and his mental ability is equal to the emergency."

....Bro. A. E. C. Pittman writes from Rennert: "I have had Bro. R. E. Peele of Ebenezer, S. C., with me in two meetings—one at Raeford, N. C., and the other at Griffin's X Roads. The meeting at Raeford began on Tuesday night after the first Sunday in July and closed Thursday night after the second Sunday. Brother Peele did some as earnest preaching as I ever heard. He is instructive and convincing in his preaching. As a result of this meeting eight were added to our membership—six by baptism and two by letter. I think a brighter day is dawning for the Baptists at Raeford. We have sold our old house and lot—a little more than a mile from the town—and have bought a lot in a desirable part of the town, and are soon to begin our house of worship, which is to be a beauty. The meeting at Griffin's X Roads began Monday night after the third Sunday in July and closed Saturday morning following. Three were added by baptism and one by letter."

....We must record here briefly the death of John B. Holman of Iredell, awaiting another opportunity to present an adequate sketch of his life. If one of Cromwell's Ironsides had been transplanted from England to North Carolina, he would in feature and character—so it seems to us—been like Mr. Holman. In religion he was direct, simple and devout. He kept the law of righteousness and love; honest with all men and with himself; scrupulous in obedience to the Scriptures; and active in the support of his church. As a Legislator he stood for economy, having great thought for the burdens of the poor; but he was not pennywise: When the time came to devote $100,000 to the free schools he led that cause. As a man of common sense, commanding the confidence of all classes, he served his day and generation as well as any citizen that we have known. We would suggest here that his life proves that a man may yet be a farmer and serve his State and religion in the highest ways.

....The Alabama Baptist gives the following figures: "When the Southern Baptist Convention was organized in 1845, there were only about 8,000,000 people all told within the territory covered by the Southern Baptist Convention. Of these about 6,000,000 had reached the age of responsibility; of these 6,000,000 there were about 1,250,000 who were professors of religion. Thus there were at that time only a little over 4,500,000 responsible souls in the whole territory of the Southern Baptist Convention who had not professed faith in Christ. How is it now? In the same territory there are about 25,000,000 souls. Of these about 20,000,000 have reached the age of responsibility. If these 20,000,000 not more than 8,000,000 are professors of religion, leaving at least 12,000,000 responsible souls in our Southern States who are without God and without hope." This shows a remarkable growth. It also puts upon the Baptists of the South a great responsibility for the salvation of these 12,000,000 souls.

....Prof. Shailer Mathews, of the Chicago University, has recently published an article on "The Making of a Minister," in which he says that the number of men entering the ministry to-day is as large as ever before, but the number in our theological schools is constantly growing smaller. "There are, for instance, less than thirty men in the graduating classes in the eleven Baptist colleges east of the Mississippi and north of Mason and Dixon's line—Shurtleff, Ewing, University of Chicago, Kalamazoo, Franklin, Denison, Rochester, Colgate, Bucknell, Brown, and Colby—who are to enter the Baptist ministry. Yet there are five seminaries in the same territory to be supplied." Other denominations, he thinks, are suffering in about the same way. And the facts are to be much regretted. The great majority of our young ministers are getting into pastorates without the kind of training which the wisest among us and the wisest of the fathers, have thought to be most highly desirable. Our candidates for the ministry are studying everything else but theology, the science which is best adapted to fit them for their work. But Professor Mathews holds that the ordinary seminary curriculum is not best adapted to produce the results desired in the average minister of the Gospel. He thinks it a mistake to set the student in the seminary to the study of Greek Hebrew and Chaldee, rather than to the study of sociology, philosophy and literature. He would set to the study of languages only those who show a special aptitude for such study.—Journal and Messenger.

....It will interest the readers of the Examiner to learn that the Baptist Ministerial Bureau of New York State is successfully doing the work for which it was organized. Beginning in March, its operations have steadily increased in breadth and efficiency. It was to be expected that a thing so new to Baptists, and whose purpose is so easily misapprehended, would be regarded with a certain indifference, if not suspicion. This condition is passing away; acquaintance wins favor. The growth of the work has been more than encouraging, and the number of intelligent pastors and laymen who have given it practical endorsement, abundantly approves the wisdom of the movement. From the first only words of cheer and hearty appreciation have come to the secretary. Every pastor introduced and commended to the church cannot expect to be settled by it, and a church cannot be promptly found for every pastor who has resigned, or desires a change; but it has already been shown that the Bureau is a helpful medium for bringing together for profitable acquaintance churches and pastors who would otherwise remain apart. It has been shown, too, that the sphere of useful operations is limited only by the degree in which our laymen and ministers give the Bureau their practical aid and cooperation. If all were to do as many are doing, the good results would be greatly multiplied. If pastors will make plain to their church officials and others the real spirit and intent of the Bureau, both what it does and does not do to aid churches in finding the man they seek, the interest of all concerned will be promoted.—Examiner. The best ministerial bureau on earth is a Methodist Conference; and if Baptists must have one, let us get the best and be done with it.

Getting Ready for Next Session.

Work on Faircloth Hall is being rushed for the fall opening. This building will furnish accommodation for about ninety-six more pupils. It will also contain four large recitation rooms, thirty practice rooms for music, accommodation for the business department and two of the handsomest society halls in the South. Four additional members have been added to our staff of teachers, bringing the faculty up to thirty.

The School of Business has been thoroughly reorganized and equipped and is in charge of an experienced and capable gentleman who gives it all his time. Three rooms have been set apart for this department and the best advantages will be offered those seeking to fit themselves for a business career.

The School of Music is also constantly expanding and improving. In addition to the Steinway Concert Grand, the department will be furnished with thirty new Stieff pianos and one Baby Grand, thus fitting out the school entirely with these celebrated instruments. The teacher of voice culture has recently returned from her fifth year of study in Florence, Blussels and Paris, and brings with her the highest honors of her foreign masters as well as from the presidents of the American colleges in which she has taught.

A musical kindergarten will also be opened next session under the care of an experienced and accomplished teacher. The music faculty has been enlarged by the election of two men teachers, making seven in all, and we confidently hope to offer even better facilities than ever for learning all branches of music.

Our rooms are being rapidly taken, over a hundred and thirty-five places having already been engaged and paid for. Those desiring rooms had probably better apply for them promptly as the indications now point to another overflow at the fall opening.

R. T. VANN.

July 29, 1904.

In the Atlantic.

For six weeks Bro. C. B. Paul has been aiding me in meetings in East Carteret. Smyrna, Marshalburg and Atlantic have been the scenes of operation. Large congregations have been in attendance and, Brother Paul has done some good preaching. Many professions of faith in Christ and several baptisms have resulted from these meetings.

A lot of land has been obtained, and efforts are being made to secure money to build a church-house at Atlantic. This is a hopeful point. We need a house of worship, and must have it. We held night service in the Methodist church; the day at Brother Mason's.

Brother Paul is a great man among these people—his home folks.

Aid is coming in nicely for the completion of our church house at Marshalburg. This will be a nice building when completed.

"Perhaps from Beaufort to Roanoke Island is the greatest mission field in North Carolina," is what the writer said in the "Messenger" sometime ago. It has not yet been disputed.

I see the brethren of the West Chowan are to discuss the question of sending a missionary to Roanoke Island.

Yes, brethren, send two or more, and let them join hands with the only lone laborer for our cause from Roanoke to Beaufort.

Your humble servant,

J. B. NEWTON.

Atlantic, N. C., July 13, 1904.

A Grassy Crop.

A brother who is much interested in our work asked me some time ago if State Missions was not getting in theg rass. Every farmer knows what he meant by that question. On our farms there is a variety of crops. All of them need to be worked regularly to keep them from becoming grassy. While a farmer is busy putting one field in good condition, the grass is making headway in another, and he must hasten to that.

Since our Convention in Charlotte we have been pressing Foreign Missions, Home Missions and the Sunday-school work, and nothing has been said about State Missions. Brethren, we must now concentrate all our forces on State Missions. Four months from now the treasurer's books will close. To-day we are just $162.38 ahead of what we were at this date last year. We must raise, from this date on, $5,000 more than we did during the last four months of last year. This further fact must be borne in mind. Last year we received $5,000 from the Home Board for the school work in the mountains, and $5,000 was raised for associational missions—$10,000 altogether. This $10,000 substracted from the $25,000 reported for State Missions leaves, as the amount coming from the churches for general State Mission work, $15,000. Now the $5,000 we are to raise extra this year must come from the churches for the general State Mission work. That is, instead of sending fifteen thousand this year, the churches must send up twenty thousand, if we report no debt. The ten thousand from the Home Board and Associational Missions will make the total thirty thousand. A careful study of the above figures will show that there must be an advance of 33 1-3 per cent in the contributions of the churches to State Missions. Where one dollar was contributed last year, a dollar and thirty-three cents must come in this year. As we stand practically where we did during the last four months of last year, and the 33 per cent additional. In the light of the foregoing facts and figures who can say that the brother was not right who suggested that State Missions is "getting in the grass." A tremendous undertaking lies before us. Never have we had to do so much in the same length of time, but if we combine our efforts and concentrate our energies on State Missions, we can raise the last dollar by December 1st.

Three dangers confronts us against which we must guard. I shall mention but one of them in this article, leaving the other two to speak of later.

Delay, is the danger against which I wish to warn you first. You remember the adage in Webster's old blue-back, "Never put off 'til to-morrow what should be done to-day." The bad habit into which we have fallen of leaving so much to be done the last week, is exceedingly hazardous. By the first of November, at the very latest, we should have in hand as much as we did for the same time last year and the five thousand extra in addition. That will leave as much to be raised during November as was contributed during last November, and we all know how great the pressure was the last thirty days of last year. Not a day is to be lost, and "every Sunday is a diamond point."

Just a word to our Sunday-schools about our Sunday-school work: A few of our schools observed the month of June as Sunday-school month. As a result, the treasurer reports five hundred dollars sent in so far for our Sunday-school work. If the other schools will take a collection for this object some Sunday during the year and send it to Walters Durham, Treasurer, we can meet the expenses of the Sunday-school department without drawing on State Mission funds. Our Baptist Sunday-schools should stand for the support of our own work. Let it be remembered that last year we gave far more for the support of the interdenominational Sunday-school school work than we did for the support of our own. These things ought not so to be.

LIVINGSTON JOHNSON.

Associational Meetings, 1904.

Pilot Mt.—Friendship (Stokes County) August 4.

Beulah.—Shiloh (Semora, R. R. Station), August 9.

New Found.—Meadow Fork (Madison County), August 11.

Yadkin.—Flat Rock (10 miles from Elkin), August 11.

Buncombe.—Macedonia, August 16.

Stony Fork.—Mt. Ephriam (Watauga County), August 16.

Surry.—Siloam, August 18.

Tuckaseigee.—Webster (Jackson County), August 18.

Liberty.—Pine Meeting House (7 miles from Linwood), August 23.

Brushy Mountain.—Stony Hills (15 miles from Wilkesboro), August 25.

Haywood.—Rock Springs, August 25.

French Broad.—Foster's Creek (14 miles from Marshall), August 30.

Tennessee River.—Forney's Creek (Swain County), August 25.

Ashe.—Baptist Home (Parker P. O.), August 30.

Three Forks.—Elk Valley (5 miles east of Elk Park), August 30.

Politics.

Last week brought forth two results in the political situation: (1) A settling down to the routine of the campaign, the period of sensation having passed; (2) the New York Democrats reached the point of harmony. Mr. Murphy visited Judge Parker. Mr. Taggart, of Indiana, was made national chairman. President Roosevelt is resting at Oyster Bay, when he was notified of his nomination last week. It was the quietest week in politics since July 1st.

Maj. W. E. Breese was last week convicted of "abstraction and wilful misapplication of the funds of the First National Bank of Asheville," and was sentenced to penal servitude for seven years. He appealed. By this means he has escaped punishment seven years. It is about time the law was demonstrating its power to punish.

COMING 10,644 MILES TO ENTER SCHOOL.

Two boys from Australia have engaged to enter Horner Military School, Oxford, N. C., this fall.

Home Circle.

The Shore of Eternity.

Alone! to land upon that shore
With no one sight that we have seen before!
Things of a different hue,
And the sounds all new,
And fragrance so sweet the soul may faint.
Alone! O that first hour of being a saint!

Alone? No. God hath been there long before,
Eternally hath waited on that shore
For us who were to come
To our eternal home;
And he hath taught his angel to prepare
In what way we are to be welcomed there.

Alone? The God we trust is on that shore,
The faithful One whom we have trusted more
In trials and in woes
Than we have trusted those
On whom we leaned most in our earthly strife—
O we shall trust him more in that new life.

So not alone we land upon that shore;
'Twill be as though we had been there before;
We shall meet more we know
Than we can meet below
And find out rest like some returning dove,
And be at home at once with our eternal Love!

—F. W. Faber.

The Sumach Lane.

BY ADELAIDE D. ROLLSTON.

It began at Miss Tabitha Allerson's garden gate and ended at Miss Martha Foster's—this little winding, grassy lane, with its straggling rail fence and thick bordering of sumach bushes. Once upon a time there had been a smooth pathway through the centre, made by the frequent passing to and fro of busy feet. But that was long ago,—so long, indeed, that now scarcely a trace of it remained. So overgrown was the place with sumach and sassafras and tall, unsightly weeds.

Yet in early autumn when the frosts had crimsoned the sumach leaves and hung heavy clusters of dark red berries over the old gray fence, this little neglected, untrodden lane wore a strange wild beauty that quite outshone Miss Tabitha's quaint garden and Miss Martha's orchard of ripening fruit. Neither of these women, however, regarded the spot as anything more than a bit of ugly waste land between two well cultivated farms, and neither would have acknowledged that it possessed the least attractive feature at any season of the year.

Yet not infrequently when the weather was fine both women could be found, of evenings, walking leisurely and meditatively as close to either end of the lane as was possible without entering the enclose itself. It was a habit both had fallen into long before the little pathway had become overgrown with grass and weeds, though neither was aware of the other's habit. And the same feeling drew them both to the spot—a certain grim pleasure in venturing near without actually putting a foot within the enclosure. Years ago, how many neither cared to remember, these women had disputed over the joint payment of the fence that shut in this lane, and this dispute had grown into bitter quarrel and finally into an estrangement.

"I'll never speak to Marthy Foster again as long as I live!" Miss Tabitha had declared, in hot anger, upon leaving the other's home after the quarrel. "And I'll never set my foot inside this lane ag'n, either," was her bitter after-thought, as she hurried homeward through the little brown beaten path.

Whether Miss Martha formed a like resolution it is certain that after that day she made no effort toward a reconciliation, and that she avoided entering the lane quite as carefully as did Miss Tabitha.

Perhaps it was the consciousness of having been the aggressor in their quarrel that made Miss Tabitha sad and depressed, at times, and that drew her, in spite of her unbending pride, to seek this self-forbidden spot where she was free to indulge in those vague longings for companionship which she had tried to cheat herself into believing were left behind with her youth.

"It's nothin' but Tabithy's hateful ful pride that keeps 'em apart now," remarked a neighbor, to the presiding elder's wife, when death had entered both homes and left the two quite alone in the world. "Marthy's a meek sort of a creature, and its my belief that she'd be friends with Tabithy if she had half a chance. But, la! it seems that death nor trouble nor nothin' else is ever goin' to bring them together again. And they growed up together too, and was the best friends in the world till that foolish quarrel about an old rail fence. It does seem that they ought to forgive and forget now that they're both alone in the world. But if they've ever met since the day of that quarrel nobody knows anything about it. Tabithy never goes off the place and Marthy never goes anywhere except to church. So if you have any notion, Sister Jones, of trying to make peace between 'em, I'm thinkin' you'll find it about the hardest task you ever undertook."

"Oh! I don't think I am brave enough to undertake the difficult task of bringing two such foolish and obstinate women together," rejoined the elder's wife, with a little smile of commisseration. "They surely have double-sealed every crevice of their heartss, not only against each other, but against the world in general.'

Yet in spite of the outward callousness of these two estranged friends, Miss Martha often feels to wondering how Miss Tabitha spent her days—whether she still worked with the feverish energy that characterized her youth, and if her evenings were as lonely and unsatisfactory as her own had grown of late. If it had been possible she would have set a secret watch upon the other's daily life so uncontrollable, at times, were her longings to learn something. But the intervening trees and shrubbery had so grown and spread with the passing years that the old familiar house and grounds were completely hidden from her view. and she was forced to content herself with mere conjectuers and memories.

Miss Tabitha, too, had similar thoughts concerning Miss Martha. But her stern pride would have prevented her from setting a watch upon the other even had an opportunity presented itself. Still she could not keep her mind from indulging in many speculations as to the probable changes the years had wrought in the habits and personal appearance of her one-time friend. Was Miss Martha finding life as dull and lonely as she herself was finding it in her own desolate, loveless home? She wondered. Did she still visit the neighbors,—Squire Holt's family, the Wilkinsons, the Joneses, and the rest of them, in the friendly fashion that made her such a welcome caller in her youth? or had she, like herself, held herself aloof from everybody all these years?

Such vain questions as these would persist in intruding themselves upon her mind in spite of her heroic efforts to banish them. And they came to her oftenest when the days grew shorter and the chilly evenings drove her indoors to her lonely hearth. Here she would sit, her work lying forgotten in her lap, her mind tortured with many remorseful thoughts, until the hands of the old clock on the tall mantelpiece pointed to nine. Then she would rise with a sigh, put her work carefully away and creep off to bed, though sleep seldom came to her until several hours later.

It was to rid herself of certain unwelcome thoughts that she left her work in the kitchen, one September afternoon, and went out for a little turn in the garden. The sunshine lay like a yellow veil over the fields and distant woods, and about the old portico of the house the wind was shaking the long, green tendrils of the balsam vine to and fro, and scattering its golden fruit and scarlet seeds all over the graveled walk, while here in the garden the flame-like flower of the saloiar and the late holly-hocks made splotches of vivid color against the tall white palings, and everywhere in the atmosphere was that mystic fragrance of ripening fruit, withered leaves, and fading blossoms, that is as inseparable from autumn as the scent of lilacs is inseparable from spring.

For a little while Miss Tabitha wandered aimlessly about her bed of late-blooming roses, then she went to the little gate and, leaning over it, looked slowly out upon the deserted lane with its tangle of weeds and brambles. She could hear the low gurgle of the tiny stream that ran a zig-zag course through the thick undergrowth, and occasionally the wind brought with it the aromatic oder of the calamus that grew in the marshy space of ground at the other end of the lane.

"I wonder"—she began, forgetting herself and speaking aloud, then she stopped and looked hurriedly about her, for there was the sound of sobbing somewhere near.

Presently, to her astonishment, she saw the brown head of a little child peeping out from among the sumach bushes in the lane.

"For mercy's sake!" she ejaculated, her stern face softening. And the next moment she had opened the long-unused gate and passed through.

"In the name of goodness, where did you spring from?" she questioned, in a tone of wonderment.

But the child, who was little more than a baby, only drew back further in the bushes and sobbed the louder.

Then quite indifferent to the fact that she had broken her vow and was in the much-hated lane, Miss Tabitha reached down and took the small, dirty and brier-wounded creature into her arms.

"There! there! don't cry," she mumbled, stroking the brown head a little awkwardly. A faint rose color had come into her faded face, and something warm and sweet stirred her heart at the touch of the tear-stained cheek against her breast.

At length the crying ceased and the blue eyes looked up into her own in such a trustful way that before she knew it she had bent down and kissed the small red mouth.

"What a fool I am!" she muttered, the next moment, yet her eyes were shining with a tenderness they had not worn for years, and her arms drew the little form still closer.

"Tabithy," some one said, suddenly, in a faint whisper—so faint, indeed, that it was a wonder Miss Tabitha heard it at all. But she did and turning quickly she saw Miss Martha standing quite near, her thin hands clasped tightly together, and with an expression of mingled embarrassment and relief in her eyes. How old and worn and changed she looked! was Miss Tabitha's quick thought. Then she actually trembled as she got up from the ground with the child and came a step nearer to the figure.

"Do you know where this child belongs?" she inquired, trying to speak in her usual tone but failing miserably.

"She belongs to me," and the flush of embarrassment deepened in Miss Martha's thin delicate cheeks.

"To you?"

"Yes, I've had her nearly two weeks. It's the child of the woman who died in that little cabin down by the old furling-mill. Maybe you heard about it. Nobody wanted the baby, and, well, I was jest bound to have somethin' to love and care for and worry over. The house has been so lonesome since mother died that I couldn't stand it any longer. You know I was allus fond of children, and this little thing has been such a comfort to me ever since I took her. Do you think I acted foolish to take her, Tabithy?"

Something in Miss Tabitha's throat prevented her from replying, but the next moment—though she could never afterwards tell how it happened—Miss Martha's thin, toil-worn hand was closely imprisoned in her own.

"I must be gettin' back home," remarked the latter, suddenly, after a little happy silence, during which they had stood and gazed fondly and tearfully into each other's eyes.

"You sin't goin' back home a step till you've had your supper," said Miss Tabitha, in her old imperious way which the other had never been able to resist in the past, and which she had no inclination to resist just now.

And thus it came about that a new path was made in the long-abandoned little lane—not alone by the two whose lives had been isolated for so many years, but by the restless feet of the child who had so happily brought them together again.


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Young People's Page

What the Burdock Was Good For.

"Good for nothing," the farmer said,
As he made a sweep at the burdock's head;
But then it was best, no doubt,
To come some day and root her out.
So he lowered his scythe and went his way,
To see his corn or gather his hay;
And the weed grew safe and strong and tall,
Close by the side of the garden wall.

"Good for home," said the little toad,
As he hopped up out of the dusty road.
He had just been having a dreadful fright;
The boy who gave it was in sight.
Here it was cool, and dark, and green,
The safest kind of a leafy screen.
The toad was happy: "For," said he,
"The burdock was plainly meant for me."

"Good for a prop," the spider thought,
And to and fro with care he wrought.
Till he fastened it well to an evergreen
And spun his cables fine between.
'Twas a beautiful bridge—a triumph of skill.
The flies came 'round, as idlers will;
The spider lurked in his corner dim;
The more that came the better for him.

"Good for play," said the child, perplexed
To know what frolic was coming next;
So she gathered the burs that all despised,
And her city playmates were quite surprised
To see what a beautiful casket or chair
Could be made with a little time and care.
They ranged their pleasures about with pride,
And played all day by the burdock's side.

Nothing is lost in this world of ours.
Honey comes from the idle flowers:
The weed that we pass in utter scorn
May save a life by another morn;
Wonders await us at every turn.
We must be silent and gladly learn.
No room for recklessness or abuse,
Since even the burdock has its use.

—Author Unknown.

How the Children Saved Hamburg.

Hamburg was besieged. Wolff, the merchant returned slowly to his home one morning. Along with the other merchants of the city he had been helping to defend the walls against the enemy, and so constant was the fighting that for a whole week he had worn his armor day and night. And now he thought bitterly that all his fighting was useless, for on the morrow want of food would force them to open the gates.

As he passed through his garden he noticed that his cherry trees were covered with ripe fruit, so large and juicy that the very sight of it was refreshing. At that moment a thought struck him. He knew how much the enemy were suffering from thirst. Might he not, by means of his cherries, secure safety for his city!

Without a moment's delay he put his plan into practice, for he knew there was no time to be lost if the city was to be saved. He gathered together three hundred of the children of the city, all dressed in white, and loaded them with fruit from his orchard. Then the gates were thrown open, and they set out on their strange errand.

When the leader of the army saw the gates of the city open and the band of little white-robed children marching out, many of them nearly hidden by the branches which they carried, he at once thought it was some trick by which the townspeople were trying to deceive him while preparing for an attack on his camp. As the children came nearer he remembered his cruel vow, and was on the point of giving orders that they should all be put to death.

But when he saw the little ones so close at hand, so pale and thin from want of food, he thought of his own children at home, and he could hardly keep back the tears. Then as his thirsty, wounded soldiers tasted the cool, refreshing fruit which the children had brought them, a cheer went up from the camp, and the general knew that he was conquered, not by force of arms, but by the power of kindness and pity.

When the children returned, the general sent along with them wagons laden with food for the starving people of the city, and next day signed a treaty of peace with those whom he had vowed to destroy.

For many years afterwards as the day came around on which this event took place, it was kept as a holiday, and called "The Feast of Cherries."

Every age of the world's history has its tales of war and bloodshed and cruelty, of wild struggles and great victories, but nowhere among them all do we find the story of a more beautiful victory than that which was won by the little children who saved Hamburg.—The Peacemaker.

Alfred Tennyson.

In an English home, one day, a boy eight years old was asked by his older brothers to write some poetry about the flowers in the garden. At that age, there was but one poet that he had read much. But he set about the work, and soon covered both sides of a slate with his lines. When the boy's grandmother died, the grandfather asked him to write a poem about her. When it was done, the grandfather put a coin in the boy's hand saying: "Here is a half-guinea for you; the first you have earned by poetry and, take my word for it, the last."

Like boys in some other families, the two brothers probably did not have all the spending money that they thought they could use. Of the large family of twelve children, almost all wrote more or less poetry. The thought came to these two that they might make a book of what they had written and sell that. A book-seller was found willing to give for their work $100, partly in books; and they celebrated their triumph by a drive. The book had the title, "Poems by Two Brothers," Charles and Alfred Tennyson. Alfred was not yet twenty, but it was already plain that his grandfather had been mistaken about him.

The younger poet soon went to college and made a name for himself there. He gained many warm friends, too, whose names are now well known. The dearest of all these died while on a journey. Alfred Tennyson mourned greatly, and wrote of his loss in one of the finest of English poems, in Memoriam. Nearly twenty years passed before it was finished and published. It came near being lost, after all for Tennyson happened to leave it behind when moving. Another person hired the room, and the owner of the house did not at all like having any one to hunt for the lost papers. By the time the poem was published, its writer had become famous by his other work, and he was given the highest honor that can be given a British poet.

Among the favorite stories told in England have been those made about King Arthur, who lived hundreds of years ago. When the Tennysons were boys, they used to play that they were knights fighting over some of the battles of long ago. In "The Idylls of the King," Alfred Tennyson, when a man, told again the old stories in his own way. Once, as he was leaving a house where he had been boarding for a time, the lady would take no pay, because she would not charge anything to the man that had sung so beautifully about the king.

The sights and sounds near his early home had given the boy a great love for country life. He was fond of animals, and once in his boyhood gave the owl's cry so well that a young owl came to him, and was kept for some time as a pet. Flowers and stones he knew well. Walking with a friend, one evening, he suddenly dropped on his knees in the grass, calling out: "Violets, man, violets! Smell them, and you'll sleep the better." By his quick sense of smell he had found the flowers that the other had not noticed.

Of seeing brooks and water he was especially fond. His own beautiful home was on the Isle of Wight, and he loved to spend hours in walking and watching the ocean. His fame drew many to see him. But the quiet home of his youth helped, perhaps, to give him a shyness that made him shrink from strangers all through his life. For this reason visitors were seldom welcome; but thousands that could not have the chance to see or to speak with the man have come to know him and be helped by him through what he has written.

The Grey Squirrel's Story.

Do you know who planted that small butternut tree in the field? I planted it—I, a tiny gray squirrel.

I did not think of setting out a tree when I dropped my nut in the ground. I meant to leave it in a safe place until I was ready to eat it; but I forgot where I had put it. The first thing I knew it was sending up a fine, green shoot through the loose earth.

I supnose you think I steal your nuts. Please remember that I plant nut trees, too. That ought to be put down to my credit.

I have a nice home high up in a large elm tree. It is well hidden, so that the boys cannot see it. That is the most important thing to think of in building a house.

My house is made of the smallest twigs of dry grasses, and of straws that I found in the field.—Selected.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

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SPECIAL NOTICE.

We take the liberty to suggest that the present is an admirable time for the renewal of subscriptions. It is so, because just at this time the receipts in a newspaper office touch low water mark. We are not disposed to press any one at this season, but to those who have the money at hand we venture to suggest that a look at their label is most timely. The Recorder is endeavoring to prove that a first class Baptist weekly can be produced at $1.50 a year. We would not be candid if we did not confess that our purpose will be defeated unless our readers co-operate with us to the extent, at least, of promptly renewing their subscriptions.

SEARCH YOUR HEART.

Our Quaker Friends have a way of sitting silent in church or home waiting for the voice of the Lord. And they do not wait in vain. Let all the earth be silent before Him, is the word of the Psalmist. It is in the silence of man's heart that the Lord speaks. Amid all the froward talking about the Lord one longs at times for a moment of silence that the Lord Himself may have opportunity to speak in the hearts of His people. In such silences, too, one may search his heart; search it, as they say, "with a lighted candle to see if there is anything in the way to prevent the free circulation of God's love in your heart." Let us remove for a moment from the realm of deeds into the realm of silence. Let us stand still now. God is here. He sees. How is it with your heart? Does the Light of His Presence reveal aught there that should not be? Is the door barred to Him that stands at the door and knocks? Is the Temple that He made for Himself polluted with other uses? Search your heart. It may be that all the ill that you suffer, all the perplexities that harass you are not on the outside as you think, but here in your heart. It is the fountain of your life. Cleanse it, and all the courses of your being will be fresh and sweet.

THE PRESS ASSOCIATION.

The North Carolina Press Association met last week at Morehead. About seventy-five editors were present, and they had a happy meeting. We suppose that no other assembly so typically represents our State; and we doubt if there is to be found anywhere a more congenial or good-humored body of workers.

The unusual features of the recent meeting were three, namely: (1) The president's suggestion that the present law forbidding railroads to issue free passes to editors be repealed; (2) the address by General Fitzhugh Lee on the proposed Jamestown Exposition (1907) in celebration of the English settlement of America three hundred years ago, in which North Carolina has a rightful interest; (3) the defence of himself and his administration by President Bryan of the Atlantic and North Carolina Railroad.

This paper is opposed to the repeal of the anti-free-pass law. It has worked well; has put the railroads and the newspapers on a business basis in their relations, and has borne quite satisfactory results. But that that law should be amended admits of no doubt. The railroads should be required to omit the condition attached to their passes granted in exchange for advertising which requires an editor to waive the right to sue for damages in event of injury. Moreover the transportation should be good indefinitely and on all the lines of the railroad system issueing the transportation. An amendment embracing these features would strengthen the law.

President Bryan's defence was extraordinary, since the Association has not been in the habit of having public causes pleaded before it. We do not think, however, that the editors were moved to question the conclusions of the State Commission that investigated this property. Probably the net result in this respect was the impression of the prospective value of the Atlantic and North Carolina Railroad, in increasing which President Bryan has undoubtedly had a considerable part.

A CALL FOR THE CHURCH.

Ordinary foresight reveals to us all that the coming conflict in the United States will be a conflict between Organized Labor and Organized Capital. It is even now at hand and the opposing forces are arraying themselves. Four million working men and women in this country are already organized—a mighty army, sufficient to immerse our commerce in chaos and involve the entire land in distress of the direst kind. On the other hand Capital, already strongly organized, has taken steps toward perfecting absolutely complete organization of Employers. When the conflict shall come in full we shall have 4,000,000 working men on one side and 100,000 employers on the other; and what the latter shall lack in numbers they will make up for in money and property.

We do not say that actual conflict is close at hand. We do know that it is so close that any year may bring it forth. We do know that the Strikes of the last twenty years have been as skirmishes before the greater battle, and that as events are now moving the actual conflict cannot long be deferred.

The fact that oppresses us is that the Evangel of God has no point of vantage from which to direct these tremendous conflicting forces toward righteousness and peace. Neither side is looking to the churches.

And yet who but the Church can reconcile the differences between Capital and Labor? Who is sufficient to preach Righteousness to either side? And by what other preaching than the preaching of Righteousness may a conflict—may the present conflicts—be averted?

Is it too late for the Church to get a hold upon the hearts of the American people?

A MISUSE OF THE LORD'S SUPPER.

An official representative of the International Sunday-school Association (an interdenominational organization) delivered an address in Raleigh recently on the Sunday-school Cruise to the Holy Land. He stated, as we have been informed, that during the great Sunday-school Convention held in Jerusalem some weeks ago, under the auspices of his organization, the Lord's Supper was celebrated and Christians from many nations and from many denominations, including Baptists, participated. This he eulogized and rejoiced at as a wonderful display of charity and brotherly love.

Upon investigation it has been found out that while some Baptists did participate in the ordinance on that occasion, several Baptist preachers in the party retired and refused to compromise their convictions. We heartily commend their action.

It was plainly a misuse and perversion of the Lord's Supper to use it on such an occasion and for such a purpose. It is, as we believe and teach, a church ordinance. God has committed it to the church, and when it ceases to be observed as a church ordinance it will soon be abused and degraded. It is a memorial of the death of Christ and we are commanded to observe it in remembrance of Christ. But on this occasion it was observed, as it seems, chiefly to express and to promote brotherly love among Christians.

It is unscriptural and fatal to make the Lord's Supper a love-feast. Baptists have always opposed such serious perversions of this sacred, and important ordinance and have thus preserved the benefits and blessings which Christ intended it to bestow. Real love for other Christians is the result of real love for Christ in our own hearts. "We love because He first loved us." So the emotion expressed and promoted on this occasion could not have been genuine Christian love, but shallow sentimentality occasioned by the surroundings and circumstances, because it led some to be disloyal to Christ and to sacrifice his truth.

Christians of different denominations ought to love each other notwithstanding their honest differences and there are many ways and times when they may and ought to express it; but, surely never at the sacrifice of principle or the compromise of truth. This would be to love each other better than we love Christ and to love each other by destroying our love for Christ, and this means the seeking of a result by destroying its cause. We do not increase, but we diminish the stream when we decrease its fountain.

To us this suggests that the influence of interdenominational organizations tends to undermine denominational convictions and to the sacrifice of truth. As Baptists we believe that the doctrines which separate us from other denominations accord with the teaching of Christ and of God's word. Our fathers suffered for their doctrines and considered them important enough to die for them. We believe the world would suffer a sore loss if these truths for which we stand should be sacrified and abandoned. If therefore interdenominational organizations tends to destroy these doctrines, our duty as Baptists is clear and imperative. We do not impugn the motives of those who are engaged in the interdenominational Sunday-school work in North Carolina. We believe they are honest and zealous in their efforts to do good, but Baptists cannot afford to support an organization whose officers are so indifferent to their principles as the officer herein referred to. We may well be thankful that we are building up a Sunday-school work of our own.

DON'T READ THE LETTERS IN ASSOCIATIONS.

I am in favor of a Digest of Letters and opposed to reading the letters in the Associations, and I herewith give reasons for my position.

I. The reading of the letters is a waste of time.

(a) From one to four hours is spent on the reading of the letters, according to the number of churches composing the Association.

(1) It takes from thirty to forty minutes to read: "The Hog Swamp Church to the Goose Creek Association—Greeting: Dear Brethren:—We send as messengers brethren Columbus Washington, Andrew Jackson Jehoshaphat, Benjamin Franklin Kluppelberg; and as alternates, brethren William Cary Anthony, Wade Hampton Lee and Matthew Yates Pendergrass," forty times, for the brethren read slowly.

Then there is the "financial table" about as follows: "For pastor's salary, sixty-nine dollars; for Associational Missions, one dollar and seventy-three cents; for State Missions, one dollar; for Foreign Missions, nothing; for Home Missions, nothing; for Orphanage, eighty-seven cents; for Ministerial Relief, nothing; for Ministerial Education, nothing; Minute Fund, thirty-eight cents—seventy-two dollars and ninety-eight cents."

II. Then no one knows anything of any letter except his own, when the letters have all been read, and he knew that before he left home.

(a) Very few people follow the reading of the letters.

(1) I have seen five delegates asleep at once, while the letters were being read, and many more who wished they were.

(2) It is the dullest part of the meeting to not only the visitor, but to the pastors themselves.

III. Under the letter reading system the Association is always conducted on reports gathered from minutes, one year old.

(a) There is nothing up-to-date.

(1) We are more wise about our own business.

IV. The time could be better spent.

(a) Have the letters sent to the clerk of the Association ten days, or a week, before the convening of the body.

(1) Let the clerk prepare a complete statistical report from the letters, which should be read immediately on the assembling of the Association for business.

(2) Let the clerk also arrange the roll of delegates, which will be called and those absent noted before the Association goes into permanent organization.

(3) This will take about twenty minutes, and the body is ready for business.

(4) Then if there is a wish to spend an hour before going into the discussion of some department of our work, let it be spent in earnest prayer to God for His presence and blessing; in thanksgiving for the work done (the Digest of Letters just read will have shown the exact gain or loss during the year); in pardon sought for neglected duties, and in renewing of pledges and vows that, under God, may lead onward and up-

ward to higher and grander attainments in His work.

This will prove an inspiration for the work of the whole Association.

V. The Digest of Letters will bring the work to date before the Association.

(a) The writers of reports should have their reports written, with a blank space where they can insert the total work done during the year just closing, and thus bring the work right up to date. They could also add any desired recommendation for the coming year in few lines at the close of their reports.

VI.—The best organized and the best working Association in North Carolina, the West Chowan, works on the plan suggested above; and everything moves grandly from the very beginning of each session of the Association. There are two or three other Associations which have the Digest of Letters, but prepared by a committee after the convening of the body. This is deficient in that the report is not read until near the close of the session. These Associations omit the reading of the letters, not because the "visiting brethren" have requested it, but because they constitute the advance guard in Baptist affairs in North Carolina. Every intelligent man in these Associations know that the "visiting brother" had absolutely no part in this good work of redeeming the time.

There is a waste of twelve hundred days for one man consumed annually in our Baptist Associations. Time thrown to the winds, in reading the thousands of salutations like the above, which might be spent in earnest prayer or some good work for the Master. Think of it, brethren, this complete statistical digest will give everything you wish in the letters, and give it to you in working order one year sooner than you get it from the letters. If we believe in progress, let us spend our time in the most profitable way for ourselves, and best for our Master's kingdom on earth.

J. S. FARMER.

NEW BOOKS.

Bible Studies in the Life of Paul. Historical and Constructive. By Henry T. Sell, D. D. Fleming H. Revell, New York. 50 cents net. A helpful book for the Bible student; of service mainly as a guide.

My Baptism and What Led to It. By James Mountain. Preface by F. B. Meyer. American Baptist Publication Society. An exhaustive study of the question, and a complete defence of believer's baptism, answering all the arguments against it.

Adam and Eve. History or Myth. By L. T. Townsend, D. D. The Chapple Pub. Co., Boston.

Religion in Homespun. By F. B. Meyer. Fleming H. Revell, New York. $1.00. A simple application of spiritual truth to the homely issues of every day life. Good reading, every page.

The Bible in Modern Light. By J. W. Conley; the Griffith & Rowland Press, Philadelphia. A series of well-considered and helpful lectures.

CORRECT.

Editor Biblical Recorder.

Dear Brother:—I see in your issue of July 20 the following:

"Rev. Dr. R. P. Kerr, of Baltimore, reports that he and a neighboring Baptist pastor of that city are arranging for a joint communion of their two congregations.—Presbyterian Standard. This is referred to the Maryland Baptist. We believe our Presbyterian contemporary has made a mistake."

I beg to say that you are correct, and "our Presbyterian contemporary has made a mistake." I have not "arranged with a neighboring Baptist pastor," or any other pastor, and am not arranging for a joint communion. My church, and five other churches, are holding united Sunday evening services during July, and it was my privilege to preach to the united congregations in the Baptist church last Sunday evening.

ROBERT P. KERR,
Pastor of Northminster Presbyterian Church,
Baltimore, Md.

Editor Atkinson, of the Christian Sun, says that on a recent fishing trip he caught what he identified as a very large perch. But an old negro corrected him. "Dat is no perch boss, dat is a Baptis!" "A what!" "A Baptis!" "Well, why do you call him a Baptist!" "'Cause, boss, he spiles so soon after yer git him out de water!"

Not the least of the humor of this is that Brother Atkinson says that he caught that Baptist. Accordingly he is 176 years old.

If you cannot take a vacation, take a change. If you are a student, quit studying and do some manual labor. If you are a worker, get a book and read it through. If you are nervous and oppressed, go a-fishing.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

ELIJAH AND GOD.

Sunday School Lesson for August 7. (1 Kings 17:1-16.) Read the chapter.

The Golden Text of this lesson is, "He careth for you;" but it will be a blunder to assume that that is the key of this lesson. If we read aright, the lesson of this lesson is that God will take care of and bring to success those who will do His will. He cares for everybody, to be sure; but He works miracles only for them that work with Him.

Let us get the facts. Israel (the Northern Kingdom) was in a period of prosperity. Ahab, the king, had made strong alliances, and internal conditions were apparently excellent. Ahab marries Jezebel, a heathen of vicious disposition. She corrupts not only his court, but the nation, setting up her gods and persecuting the prophets of Jehovah. At this point Elijah appears in Ahab's court prohesying a terrible famine and proclaiming the true God. From this the narrative turns to give us the experiences of Elijah during the famine rather than the experiences of Ahab, which is quite remarkable. We may compass these experiences in a word by saying that Elijah was miraculously cared for, God having a work ahead of him and a time for it—namely, the calling Israel back to Himself.

Our subject then is, Elijah the Man with a Mission.

Elijah was a man of God; no mere prophet. Observe his certainty—as the Lord God of Isreal liveth, before whom I stand. These last four words are the most important words in the lesson. They throw great floods of light upon Elijah; they explain his marvelous achievements; they reveal the secret of his power. In the presence of Ahab, King of Israel, he thinks of himself as standing rather in the presence of God. God is to him real, He liveth, and he is in his presence. Realization of these simple truths are vital to religion. God does not achieve great things through men who think of Him as far away. The secret of courage, the secret of holiness, the secret of self-sacrifice, the secret of power, is the realization that one lives in the presence of God.

God had need of such a man, and He sent Elijah to Ahab and then sent him away. It appears that He sent him away with a two-fold object: (1) to save him from Ahab; (2) to school him in obedience and prepare him for greater work. When God gets hold of a man fit to do great things, He prepares him at any cost. Instead of preparing ourselves so diligently, some of us would do well to get fit to hear God's preparation. See what a school Elijah went to.

First to the court, in danger of his life; then to the wilderness with no food, and later there with the water drying up; and then to a widow with but a handful of bread and ready to die, and called upon to take part of that from her pitiful lips. Does not enterance into such a school require great fitness? Some of us wonder why God does not use us as He used Elijah, speak to us as to Him. The question is pertinent. Who could stand the strain? Who lives now as if in the presence of God? In a word, Who is fit to do the great things God would prepare us to do?

Elijah's unwavering faith (see how he obeys) will prove a fruitful theme to the student, but we will not remark upon that here. In the same connection the widow's readiness to believe the prophet may be pointed out. A man can be so true that his faith will carry itself—prove contagious.

But the greater points of this lesson relate to Jehovah.

(1) He furnishes Israel; as chastisement for apostacy. When God ceases to chastise you, you may fear that He has given you up. Punishment is one form of love's expression. He also proposes by this punishment to prove Himself, to reveal Himself, to Israel.

(2) He inflicts the punishment upon the entire land, but spares and especially protects one man, that one that He needs. That one He cares for and prepares for greater work by deepening his faith.

Let us get this lesson well in hand: God cares for the man worth while. The man worth while is the man that believes in Him, that is ready to work with Him. Put your life in God's hands. Cease wondering why He does no more as of old and give Him a chance to prepare you.

Finally, God punishes national apostacy. He punished the whole nation for forgetting Him. He will likewise punish America, if America forgets Him.

For whom does God care? For those who would serve Him.

For whom does God work miracles? For those who are willing to attempt in His name the impossible.

To whom does God speak? To those who realize that they are in His presence.

Whom does God punish? Those who fall away.

Why does God punish? To bring them back.

Whom does God prepare? Those who can bear His preparation.

What is life for?

* * *

A Sixfold Task Before Us.

From Secretary's Spilman's excellent paper presented by Pastor Craig at Jackson Springs, the following is taken:

"I name six of the things to be accomplished by the Baptists of the State in their State Sunday-school work:

"1. A Sunday-school in every spot in the State where one is needed.

"2. The largest number of persons possible gathered into these Sunday-schools.

"3. Each school in the State organized to do its best work.

"4. Each school equipped with the very best appliances for doing its work. This means the right kind of house, Bibles, literature, maps, etc.

"5. Trained teachers. Not every school can have well qualified teachers; or need we expect any of our schools to have teaching equal to that in our secular schools, but we can improve what we do have.

"We may expect to see all these things accomplished whenever our people are thoroughly interested in the work and know how to do it. It is clearly the task before those of us who are interested in the work to bend our energies toward interesting those who are not now interested and pointing out the way to more efficient work. Mere interest undirected is of little value."

Organization in Buncombe County.

Unable to appear in his place on the program at Jackson Springs, Mr. J. H. Tucker, of Asheville, sent a stirring letter, pressing the importance of organization and outlining the plan now in successful operation in Buncombe County. The following is taken from his letter and it will be read with interest:

"I believe it to be perfectly feasible to organize every county in the State, having Baptist Sunday-schools, into County Conventions holding annual Conventions; then sub-dividing the counties into district conventions or institutes, meeting quarterly or every month when the district includes a city or town church that can furnish workers. The district meetings should be utilized almost exclusively for the introduction, teaching and comparing methods—not forgetting to receive careful reports from each school and laying plans for collections for State work. Singing classes will give zest and interest to the meetings.

"The secretaries of the districts should report to the president of the county convention and he in turn should report to the secretary at Raleigh, or the secretaries of the district conventions might report directly to Raleigh if thought best. The secretary at Raleigh would publish quarterly a tabulated report of the State work, showing its conditions and progress.

"Why do I think this plan will be successful? Because it has been the greatest success in Buncombe County. We first tried the whole county in one convention; it failed. We then tried the district plan outlined above, and the result is altogether encouraging. For illustration: Take the Big Ivy District. We organized it in 1900. It at once aroused interest in every Baptist church in that district. When we organized it only sixty-eight scholars were reported attending Sunday-school in that district, now there are over six hundred. Three handsome churches have been built and the membership mavellously increased. Collections have more than quadrupled, and the work is generally in fine condition. I am sure no section in the State has made such progress during this time."

Another effort is on foot to "reconcile" the Arkansas brethren. At this distance it appears impossible. One can find in the British Museum any sort of history to fit his plans, but Dr. Christian will find that in dealing with Bogard, Hall & Co., he is not dealing with conditions or with reasonable men, but with a state of mind. This is the precise explanation of the failure to make a Christian Scientist see anything. He is in a state of mind which makes it impossible to see what he will not see. Bogard and Hall will sign a treaty and pray for peace, but they will never work with their brethren. If they should they would be forgotten; and this must not happen if it costs the price of Baptist progress for half a century.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Can't You Make Room?

While many of the readers of the Recorder are also readers of the Foreign Mission Journal, I wish to pass on to them the question suggested by the following letter from Mr. Owen.

Dear women of the Woman's Missionary Societies: Dr. Willingham turns to us and says, Can't you make room? He wants the Woman's Missionary Societies of North Carolina to make room for these school boys. We can do no more this year—1904—but he asks that we build this school in 1905, giving to it our Foreign Mission increase—that is, giving next year as much as we give this year to Foreign Missions plus a new building costing $1,500 for Mr. Owen's boys school. Can we? Think it over, pray it over, talk about it to your Society and send your delegates to the Woman's Associational Meeting instructed to say that your Society will give such or such an increase next year for Foreign Missions. These reports will be sent up to the Annual Meeting in Elizabeth City and on them will be based the final acceptance or refusal of this plea.

But, some one says, What of Home Missions? Are we to make no advance there? You say well. As Dr. Gambrell has said, we do not wish to become "lopsided" in missions. For Home Missions we wish, in 1905, to make a thousand dollars increase for the Tichenor Chapel Loan Fund, but of this we will write later.

The question now is—can we make room for the boys in Pingtu?

Hundred Applicants for Baptism.

Pingtu, March 12, 1904.

Our Bible Class has closed. It numbered more than two hundred and thirty (the largest ever held in our mission). About a hundred have already applied for baptism. We are sure that fully that number will be received during the year. We were greatly hampered during the class for lack of chapel room. The boys' and the girls' schools have opened. To have charge of the boys' school under existing circumstances, I can assure you, is not an easy position. We have charge of the old dispensary building. It is full; we are using the chapel as a recitation room. During the hot weather the boys will have a to sleep in the chapel. We are turning away a number of worthy boys and young men who ought to be in school. We have seventy boys and young men. We could have a hundred in two or three days by simply letting it be known that we could take them. We have several young men who feel called of the Lord to preach the Gospel. They can study Chinese here (which they would have to do at the Training School) and with less than half the expense to the Board.

I went into one of the schoolrooms the other day and found fifteen young men listening to a lecture on the Chinese. The room is six by fifteen feet. The teacher's bed and table are in the room. For an hour each day these young men, six of them to be preachers, are forced to stand packed in this little room while their teacher sweats over his lecture. But this is by no means the worst of it. The cooking, eating and other necessary conveniences are practically out of the question in such quarters.

As I work over my sermon for tomorrow it makes me sad to think that throughout this year the forty girls and young women in Mrs. Sears' school must be deprived of the benefits of the Sunday services. Our utmost limit will be reached if we can seat the boys' school and the Christians. We might have the chapel filled nearly every Sunday with men and boys from the streets. A few days ago some men were stopped at the chapel door and told that there was no room inside. They replied: "When will there be room? We have come regularly for five days only to be told that there is no room inside. We have heard that the doctrine you preach can save our souls, and we need to be saved. Can't you make a place for us?" I wish to pass on this question to you, dear Dr. Willingham, and to the Board, and to the brethren and sisters in the loved home land. You have sent us here to give the Gospel to these people. "Can't you make a place for us?" The native brethren have done nobly in building chapels for the four country churches. But they say they will all help us to the extent of their ability. From the best estimate we can make three thousand dollars will buy land and build a chapel and provide quarters for the school. We can use the chapel for school purposes during the week by having movable partitions, and then open it all up for services on Sunday. We feel that we must provide for a hundred boys. With the help the brethren (natives) can render we think that three thousand dollars will enable us to build a chapel and school quarters which will be second to none in the amount of good accomplished. Please let us hear from you soon.

Yours in the work,
J. C. OWEN.

Poor Richard says: "It is hard for an empty sack to stand upright." But Vick's Aromatic Wine of Cod Liver Oil with malt and hypophosphites is the great, pleasant restorative tonic which will make feeble, pale people stand up and feel up. $1.00 bottle. At all druggists.

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.—Henry Drummond.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—F. W. Faber.





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Margie's Thanksgiving Party.

MYRA GOODWIN PLANTE.

CHAPTER I.—THE RAINBOW.

"Oh, mamma, I shall die if the doctor finds I cannot walk again," moaned Margie.

No, my darling, you will be brave and make the best of life as God gives it to you," said the mother, turning her head to hide her tears, as she saw the pained look on the face of her darling. "It is not long till Thanksgiving Day and then the plaster case will come off, and we will know just how it is, and we will hope and pray for the best. How nice it is that papa can afford to send for the most skilful surgeon in the country. I read to-day of a little Chinese girl who had her hip broken in the unusual way you have done. A native doctor twisted it around and tied it up in bamboo sticks and left her nearly dead. Not being able to bear her screams her parents carried her to our hospital."

"After the chloroform," said Margie.

"No, indeed, she had to bear the most terrible things with no help until she reached our mission. She was relieved, but it may be too late for her to be straight again. It would be nice to send a Christmas present to our missionary doctor for her, something you made or thought of while you were suffering and waiting with her."

"Good, mamma! I'll send it to her Thanksgiving Day, even if that is late. It will be a thank-offering for being cured. But if—"

"We will think only of the bright side and have the Rainbow girls in for dinner. There they come up the walk now," answered the mother quickly.

"They are going nutting I expect," said Margie, soberly.

"Please let them come up."

"A rainbow ought to brighten any room," said mamma, and soon six girls came in with a warm but subdued greeting. Each wore a knot of ribbon representing her clor.

"Oh, Orange! to think that you cannot go with us," cried Red, who was really Marie Johnson. "Uncle John has gotten out his big wagon and we are going out to the woods beyond the prairie. We are to build a fire and roast potatoes in the ashes, and boil our eggs, and our mothers say we may have coffee, just this time."

"Oh, Marie Red, and all my colors," answered Margie. "I've got something besides nuts on my mind just now. I am to have you all for Thanksgiving dinner and make a Christmas box for a broken girl in China. Tell them, mamma."

Mrs. Bowen told the story of the little girl, as the missionary had so touchingly written it, and then added what a splendid time they would have Thanksgiving Day, if, after the turkey and mince pie they packed a box for this little sufferer.

"We can sell our nuts and get something together," said Bessie Blue. "We will each make something for the box," and Susie Violet clasped her hands eagerly.

"There, uncle is calling," said Red. "Good-bye you blessed girl! There was a big frost last night and we have to hurry before the squirrels take our share."

The girls kissed their afflicted companion and rushed off.

"It was nice to be in a rainbow society with nothing to do but be happy together, but it will be all the better now," said Margie.

"They say there is a pot of gold at the end of the rainbow," said mamma. "This time you will make that come true. When I was a little girl I heard if you found the end of the rainbow you would find a pot of gold, so one day I ran after it until I fell exhausted in the wet grass, and the beautiful colors had faded into the blue of the sky. You will never find where the rainbow rests on the earth, but you can reach China with your bow, and that dear little heathen girl is worth more than a thousand pots of gold."

(To be Continued.)

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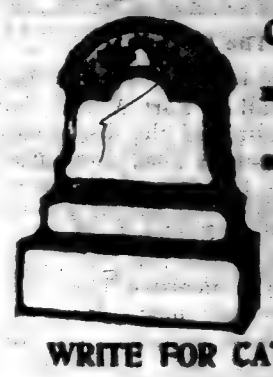
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Current History.

The War.

There were repeated rumors last week of the fall of Port Arthur, but a careful reading of the dispatches, even in the papers that announced in big letters the fall of the great fortress, revealed no actual ground for the reports. Evidently the Japanese and Russians are at close quarters, and a decisive blow may be looked for any day. Meantime the news is most meagre. The flitting about of the Vladivostock squardron and a skirmish or two are all that the reporters can send. But no doubt in that narrow strip of land capped by Port Arthur there is as tremendous activity as has been known in one hundred years. The most important event last week was the investment of New Chang by the Japanese.

Von Plehve.

Russia was horror-stricken last week by the assassination of her Minister of the Interia, Von Plehve. He was killed by a bomb thrown underneath his carriage, and the assassin was immediately arrested. It was evidently a plot, and a protest against the Russian policy of repression. Only recently Bobrioff, Governor of Finland was killed; and the last two predecessors of Von Plehve met a fate similar to his. There is but one conclusion, and that is that the Russian Government must abandon its dark age methods or go down in terror. Van Plehve's policy was the policy of power—punishment was his weapon, and in wielding it he was more autocratic than the Czar himself.

The Strike.

The South continues to be prosperous. The crop prospect was never better. But the North and East manifest depressing symptoms. The strike in the packing houses approached settlement only to break out in fresh fury over some misunderstanding. Each side alleges bad faith. The Labor leaders have decided to call out the allied trades. So we have another labor war. The police are looking for trouble when 5,000 men rise up to replace the strikers in Chicago this week. The labor leaders, be it said, are entreating their men to do no violence. They have learned that that is not the way to win victories.

Another strike began Monday—of the cotton factory employes at Fall River. They struck against a reduction in their wages. This reduction, the owners declare, was made imperative by the high price of cotton and the competition of Southern mills.

The foregoing paragraph was written for last week's Recorder. We regret to say that the situation has not greatly changed. The Packing establishments in Chicago have about 13,000 men at work, that is half the usual number. It is reported that the strikers desire to return to work, but their leaders have succeeded in persuading them to stand off. It appears to be war to the bitter end. So far no unusual violence has been reported. There have been mobs and fights, but it is recognized that the strike leaders are exerting themselves to keep the strikers within the law.

The 26,000 operatives in 81 textile mills at Fall River, Mass., are also on a strike.

The War.

The reports from the war are unsatisfying, mere fragments that cannot indicate the general movements. We have it heralded in large letters that the Japanese have captured "a town not on the map;" or that the Vladivostock fleet is at large; or that sixty-eight men were killed in some engagement or other. But of the Japanese army of 150,000 beseiging Port Arthur, of the 100,000 Russians behind them and the 30,000 Russians before them—not a word. We only know that Port Arthur has not fallen. To be sure the Japanese seem to be advancing slowly and nearly all the news is favorable to the little heroic men who are convinced that they are fighting for the very existence of their sacred nation.

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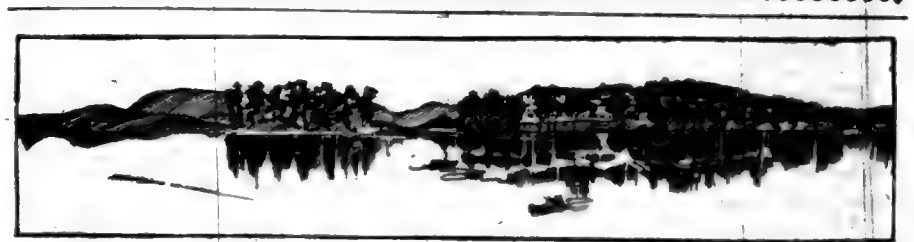
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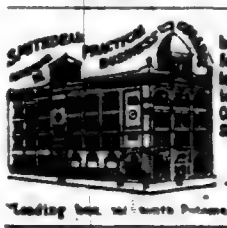
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Twenty-One Years.

Twenty-One years ago a small red spot appeared under my father's eye. It gradually enlarged and soon became inflamed and very painful. During that time many so-called cancer doctors treated it by burning it off but it grew larger until the eye-ball was almost hidden. On Feb. 1st, 1896 I brought my father to the Kellam Cancer Hospital; the cancer was entirely cured in a short time and it is out. T. J. Phelps, Roanoke, Va.

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Temperance.

The Puzzled Gentleman from Japan.

A distinguished Japanese official visited New York recently, and a member of the municipal government, who had been in Japan, and can speak the language of the country, undertook to show him around.

"Is that an officer making an arrest?" asked the Japanese, as he saw a man stop a milk wagon.

"Not exactly," replied the official; "he is a milk inspector, and his duty is, under the law, to see that no impure milk is sold in the city. If the milk is all right, he will let the milkman pass on; otherwise, he will arrest him."

"What is impure milk?"

"Milk that has been mixed with chalk or water."

"Is the chalk a poison?"

"Oh, no, it impairs the vitality, that's all."

"Does water in milk make anybody sick?"

"Why, of course not. But when a person pays for milk, he wants milk, not water which he can get for little or nothing when he desires it. It is a swindle on the public to put water in milk."

"But you say no one is hurt by it."

"Feelings are hurt, that's all."

Soon after they passed a low corner saloon, when the door opened and a man, who came staggering out, tripped, struck his head heavily on the sidewalk, where he lay as one dead."

"What is the matter with that man?" asked the foreigner from Japan.

"Full of benzine," replied the municipal officer, with a glance of disgust.

"Benzine! What is that?"

"It is a name we have in this country for poor liquor—poison whiskey, you understand."

"Is there any good whiskey?"

"Oh, yes; there is good whiskey, but some saloons make more money by selling bad."

"Bad whiskey is a poison?"

"Deadly poison, sometimes."

"Has the man a license to sell whiskey, same as the milkman has to sell milk?"

"Of course, or he couldn't carry on business."

"And do they inspect the whiskey as you do the milk?"

"Never."

"Yet there may be poison in it, while the milk is adulterated with chalk and water, which does no harm in particular, you say."

"Ahem," said the city official, twisting about uneasily, "let's look at the markets."

At the markets they found officials inspecting the meat which was on sale.

"What do they do that for?" asked the Japanese.

"To see that the meat is healthful," was the reply.

"If a man should eat a piece of unhealthful meat, would he stumble on the sidewalk and split his head open against the lamp-post, as the man did coming out of the saloon?" Would watered milk make him do that?"

"Why, certainly not."

"Yet you inspect meat and milk, and let men sell poisoned whiskey, which kills people as much as they please. I can't understand your country."—Epworth Herald.

What is Whiskey?

The president of the Louisville Board of Trade in his annual report for 1903 says:

"The shipments of whiskey from Louisville in 1903 reached 391,641 barrels."

Commenting on these figures the editor of Barrels and Bottles, Washington, D. C., says: "When the president of the leading commercial organization of this metropolis says its shipments of whiskey reached 391,641 barrels in 1903, we are not to suppose that he doesn't know what whiskey is, or is ignorant of the fact that most of the aforesaid 391,641 barrels did not contain real whiskey, but variously proportioned mixtures of Terre Haute and Peoria spirits, prune juice, raw beef, soap, green tea, and other ingredients sorrowfully included by Lord Byron under the generic designation of swill."

This editor ought to know whereof he writes.

"What's in a Name."

The Herald Wooster, O., has an interesting article on the names given to some of the saloons of that town, from which we cull a few extracts:

The Bank. You can deposit your money there and receive neither principal nor interest in return. Its demands are heartless; it knows no mercy, and will take the last cent from the old man who has passed over to its cashier the earnings of a lifetime.

The Ark. Supposed to be a place of safety from the storms and floods, but like all such places of business, flying a decoy. Danger lurks on every side and death is at the end of the way.

The Blue Goose. Warranted to make a goose and a fool of any man, at last to give him the blues beyond that acquired through any other source.

The First Chance to start on a way that as surely leads down to death as that night follows day. The first chance to lose one's money and manhood, to waste time and talent and strength, to throw away what ought to have been spent for the home.

The Last Chance to waste away the night in revelry and drunkenness, to keep loved ones watching even until the breaking of the day for footsteps that do not come, and, if they come, would bring but terror with their sound.

Uncle Sam's Whiskey. Oh, shame on you, Uncle Sam, to allow your name to be used to foster such a business. You direct, through your government officials, the manufacture of all the whiskey that is made. You place your stamp of approval upon the product; you put in your own pocket a generous sum for every gallon made. You blush as you do this thing, but you're a coward, Uncle Sam, and are afraid you'll offend some of these men who are living on the blood of their fellows. Stop it. Uncle Sam!

Pale Beer for pale people. Warranted to make the wife's face grow white and worn and to drive the color from the little children's faces as their father spends for drink that which should bring them clothing.

Pabst Extract, guaranteed to extract all the sweetness out of life and leave the bitter dregs instead. It takes strength, ambition, sympathy, love, all, away from men and leaves nothing in their place.

Harvest Whiskey. Makes the fields of the man poor and barren; adds to the ingathering of him who is low enough to sell it, but leaves for his patron in the end a harvest of barren regrets.

Club Cocktails. Tails that will turn to clubs very soon and pound the very life out of all who are so weak and foolish as to frequent these ways of danger.

Reliable Family Liquors. Can be relied upon to break up the best family, to brutalize the head of the home, to deaden all the finer sensibilities of life and leave only the brutish instincts.

Red Top Rye. Rightly named, for it always paints the nose and face of him who drinks it a florrid hue that is not beautiful nor a sign of health.

Pommery Champagne. Real pain it ought to have been called, for there is no sham about its results, even though it may seek to deceive by misrepresentation. Thousands can bear testimony to the pain and anguish of body, mind and soul that it has brought. All say that at last it biteth like a serpent and stingeth like an adder.

Schlitz Beer. Yes, it slits and splits and divides and destroys the home and all the relations that cluster around it in sacred association. It slits the pocket-book and lets the money run out that ought to bring the necessities of life to loved ones. It slits the kind heart, and love and friendship and pride in the home all make their escape. It is warranted to bring "pure and unadulterated" sorrow to the user and at last to bring his head down in sorrow to a drunkard's grave.

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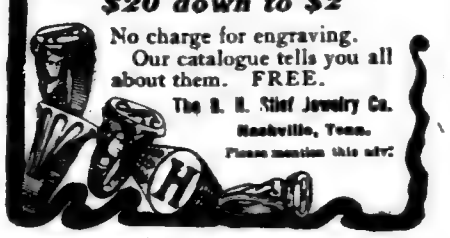
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Yours truly, D. L. ALEXANDER,
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No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Obituaries.

W. D. Tharpe.

At the request of his children I attempt the writing of this obituary.

Bro. W. D. Tharpe was born January 13, 1830, and died December 11, 1903.

He was a model citizen. He stood for everything in his community that is noble, elevating and good. He was a man who spurned everything that is low and degrading. He stood for that noble trait of character in men that is necessary in making our citizenship what it ought to be. He was often found giving council to the young people of his community, which, if heeded, would assist them in making noble citizens. He stood for everything that pointed towards an elevated citizenship. He could spurn with loving contempt everything that threatened danger to the community or to our great Commonwealth. He was a strong advocate of the cause of temperance. He stood for it, he prayed for it, and hence he worked for it. He stood for the cause of temperance in the dark days, before the light came. When a large majority of our people would spurn with contempt the man who dared express his sentiments in favor of the great temperance movement, nevertheless he never failed, when for the promotion of the temperance cause, it was necessary for him to take a stand. He stood nobly. He stood grandly. He was indeed a model citizen. He was a model Christian. He was a Christian at home as well as at church. He was a Christian anywhere and everywhere you found him. To remain in his presence but a short-time was to be deeply impressed with his true piety and his Christian character. His religion was dear to himself and he made others feel it. He was to his community what true Christianity is to the world—"the light," "the salt." Those in his community who survive him and not Christians are deeply impressed with his religion and his devotions. Though he is fallen asleep, the "light" has not grown dim; the "salt" has not lost his savour. Those who are in darkness can see the "light." Those who are lost may, by giving their hearts to God, and emulating his Christian life, at last, with him, stand on the shores of sweet deliverance.

He was indeed a model Christian. He was a model church member. Model Christians make model church members. None can be model church members but model Christians. Men who are not saved may be church members, but none but Christians constitute our model membership. Brother Tharpe loved his church and was devoted to it. Unless some providential hinderance, he was always in attendance at the services of his church. I was never his pastor, but he always made me feel like he was one of my own flock. I have aided in a number of meetings at his church, and I always found him true to God, true to his church, and true to his fellow-men. In the death of Brother Tharpe the community has lost one of its most substantial citizens, the church one of its most efficient and devoted members and the cause of Christ one of its strongest supporters. Our sincere sympathy goes out for the bereaved.

V. M. SWAIM.

Mrs. Ann Erekson Harrell.

Born October 7, 1879, converted 1892, and baptized into the fellowship of Margarettsville Baptist church by Elder J. E. Fleetwood; elected Vice-President of Ladies' Missionary Societies of West Chowan Association October, 1902; married Elder E. J. Harrell October 21, 1903, and died June 19, 1904.

Thus the world would record the facts. But God was in her life, and words cannot tell the beauty and the sweetness and the glory of the life God let us see in her and then took back to Himself. Did He give her, for so short a time, to let us see the possibilities of a life in communion with Christ? And does He take such lives back to Himself to loose the ties that hold us to the earth and make heaven more attractive?

In 1892, Herbert Williams held a meeting at Seaboard, and a little girl, Annie Erekson, while praying at her home, gave herself to Christ. While still a child she entered heartily into the plans and work of her new Master and Saviour. In her home, as a young lady at C. B. Institute, and after her graduation, in honors, and communities where she taught, Christ was exalted. After her marriage, which we said was made in heaven, in the new sphere of a minister's wife, all regarded her as a shining light for Christ and a true and wise helpmate for her husband in every good work. Her zeal in missions, her beautiful fidelity to every trust, and her sterling good sense, made her vice-president for the Ladies' Missionary Societies of the West Chowan Association. In this position, as elsewhere, she impressed all with her deep piety and devotion to duty.

She had the ornament of a meek and quiet spirit, and was at her best in the quiet walks of life where Christ lived in her words and actions.

From the churches of which her husband was pastor, from Woodland where she died, and from the community, without respect to denominational lines, a sorrowing multitude gathered at Woodland Baptist church to sympathize with the stricken home and parents, and to shed a tear over her who had given them such loving service and reflected so much of the light of heaven upon them.

She realized that God's time for her translation had come, but there was no fear. "I shall soon see my baby in heaven," she said. And so it was, for the little one died during the funeral services and was buried in its mother's arms.

The services were conducted by the writer, and all that was mortal of our beloved sister and God's faithful servant was interred in the churchyard at Mount Carmel church in Northampton County.

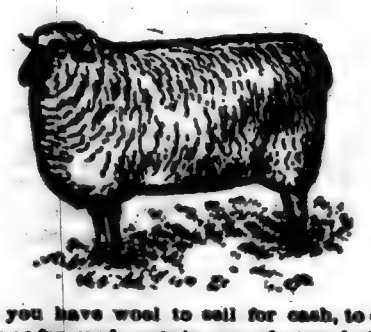
To us the world is poorer, but heaven is enriched by the presence of this choice spirit. The God of all comfort will shine into the darkness and loneliness of those who loved her here, and one like unto the Son of God shall walk with them and be in them giving light and heart and hope till the reunion in heaven.

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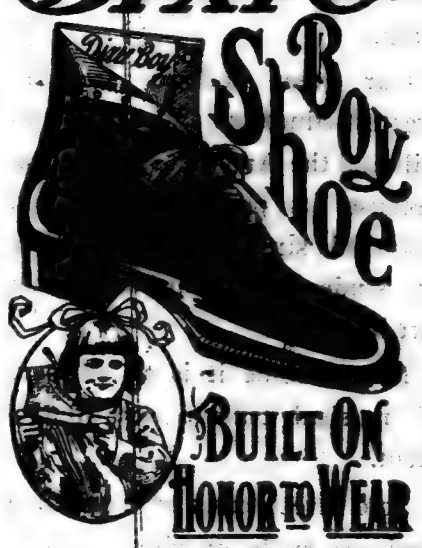
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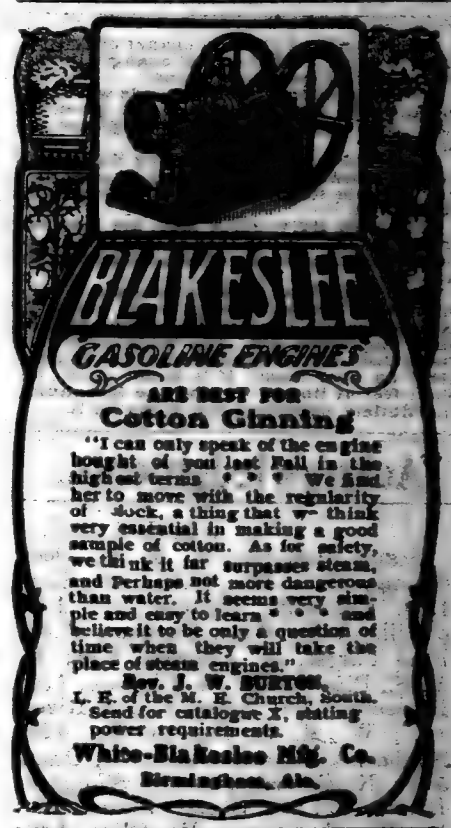
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Acknowledgments.

August 3, 1904.

State Missions.—W. M. S., Deep Spring, Pilot Mt., $2.00; Aberdeen, 1.98; Hallsville, Eastern, .80; Forestville, 2.00; West Durham, 27.35; Pine Forest, W. Chowan, 3.29; W. M. S., Pine Forest, W. Chowan, 1.55; Ramseur, 1.00; Ephesus, Tar River, 1.25; W. M. S. Fayetteville, 6.25; Sunbeams, Fayetteville, 10.00; Dunn, 5.43; Kernersville, 20.00; Slaughter Estate, 191.24; Social Plains, .82; D. K. Kornegay, Mt. Olive, 4.42; Mars Hill, W. Chowan, 8.50. Total this week, $287.83. Previously reported, $5,463.69. Total this year, $5,751.52.

Foreign Missions.—East Durham, $17.36; Mt. Adar, Mt. Zion, 4.60; Sanford, 5.76; Ramseur, 1.65; Slaughter Estate, 127.50; D. K. Kornegay, Mt. Olive, 3.50; Castalia, 1.25; W. M. S., Castalia, .52. Total this week, $162.14. Previously reported, $10,009.11. Total this year, $10,171.25.

Home Missions.—Elam, W. Chowan, $3.75; East Durham, 2.40; Ahoskie, W. Chowan, 12.00; Magnolia, 2.60; Murfreesboro, 13.50. Total this week, $34.25. Previously reported, $5,219.55. Total this year, $5,253.80.

Education.—New Hope, $1.30; East Durham, 4.11; Pine Forest, W. Chowan, 2.36; W. M. S., Pine Forest, W. Chowan, 1.35; Brassfield, 6.00; Kernersville, 5.00; Mars Hill, W. Chowan, 5.00. Total this week, $25.12. Previously reported, $1,084.43. Total this year, $1,109.55.

Sunday-school and Colportage.—Ramseur, $5.00; S. S., Cary, 2.60; S. S., Lennons X Roads, 3.00. Total this week, $10.60. Previously reported, $483.99. Total this year, $494.59.

Ministerial Relief.—Smyrna, Atlantic, $2.15; Marshalburg, .65. Previously reported, $668.36. Total this year, $671.16.

Yates Memorial College.—W. M. S., Laurinburg, $6.25. Previously reported, $427.95. Total this year, $434.20.

Total reported for all objects this week	$528.99
Previously reported for all objects	23,352.98
Total reported for all objects this year	23,881.97

WALTERS DURHAM,
Treas. Baptist State Con.

In the Spring a young man's fancy lightly turns to thoughts of love, but if a corn is on his foot, the fancy should turn to Vick's Electric Corn Salve, which will remove it at once, 10 cents.

OXFORD SEMINARY

OXFORD, N. C.

The Fifty-fifth Annual Session will Open September 7, 1904,

With some public exercises in celebration of the completion of the new buildings. Governor Aycock, President Taylor of Wake Forest, President Dinwiddie of Peace Institute, and President McIver, of the Normal and Industrial College, of Greensboro, have promised to be present and to make addresses. It is hoped that a large number of the former students will return at that time and see the Almer Mata under their new and favorable conditions.

FOUR NEW BUILDINGS stand in place of the one destroyed by fire on January 13th last. These buildings, planned by us after an experience of thirty-four years in conducting schools for girls, are believed to be models of convenience, and the safest and most conducive to health of any college buildings yet erected in North Carolina. They are just two stories high, and stand thirty-five feet apart, their fronts connected by porches and covered verandas. All the sleeping rooms are on the second story, and all the school rooms are on the first. This plan avoids the necessity of going up and down second flights of stairs many times during the day—that which has often been the source of ill health and lasting disease.

These buildings are supplied with all modern conveniences—complete system of water-works, bath rooms, gas or electric lights, and hot air furnaces. The second floor of every building is used for sleeping rooms that are constructed for two occupants only, and sufficient in number to accommodate 106 boarding students. For a large number of these have been ordered white enameled iron bedsteads, felt mattresses, oak dressers and washstands—these in addition to the furniture saved in a perfect condition from the fire.

The first floor of every building is drvoted to special use.

That of the Music Building contains fourteen music rooms and two large Society Halls, one for the Calliopean Literary Society, the other for the Uranian. These halls have been handsomely furnished by the former students, mainly through the generosity of the young men of Oxford, these contributing several hundred dollars for the purpose. In these music rooms are found fourteen splendid pianos. Eight of these were saved in almost perfect condition, four of them being new. To these are added six new Uprights.

The first floor of Chapel Building contains two beautiful parlors—one for girls, one for teachers, a large Reading Room and a Chapel beautiful in design and construction, the largest audience room in the town. The Reading Room is comfortably and tastefully furnished. Its reading tables are supplied with the choice periodical literature of the day, and its book cases are filled with well-selected books.

The first floor of Recitation Building contains seven large class-rooms, a studied construction in accordance with suggestions of celebrated artists North and South, and a Laboratory. This Laboratory, 15x40, is fitted with experiment tables, supplied with gas and water. An order has been placed with the Arthur W. Hall Scientific Company of Boston for for a complete set of apparatus for illustrating Biology, Chemistry and Physics.

The Administration Building contains on its front floor the President's office, a private parlor, apartments for the President's family, and a dining-room, well lighted, bright, and most attractive, with its high wainscoting and paneled ceiling, finished in hard oil, thus retaining the color of the wood. Its size (40x50) makes possible the use of small or family tables.

OLD AND TRIED TEACHERS.—All things are new except the teachers. For many years they have been giving the school their faithful service, and will return to continue to give this loving service for many years, it is hoped. The President feels thankful that for so many years he has been assisted by as noble and consecrated and self-denying a corps of teachers as were ever collected in this or any other State To them is due the past success of the school.

THE CHARGES continue virtually the same, and put the advantages of the school within the reach of parents of limited means. The cost of board and full Literary tuition for the Annual Session ending May 24, 1905, is $142.50. Music and art extra at moderate cost.

The buildings are completed, and are receiving the furniture. Catalogues sent on application.

F. P. HOBGOOD.

Education.

Education is the foundation of our noblest arts. The study of music is just as essential to an education as the English language.

Our great Colleges are our greatest educators and there you will find the Artistic Stieff Piano, because its perfect action and beautiful singing tone inspires the student to attain the higher Art in Music.

In the home it is an emblem of musical culture and refinement.

Sold direct, costs no more than medium grade or cheap pianos through retail dealers.

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Raleigh, N. C.

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We are fully prepared to furnish a complete Trousseau. Every detail absolutely correct. No better materials can be furnished, and our dressmakers are the best in the world—a broad statement, but fully true. It is far better to have the customer come to our store when making the trip to Raleigh. Write us if you cannot come in person. You will be given perfect attention. . . . . .

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CO-EDUCATIONAL.

FALL TERM OPENS SEPTEMBER 7, 1904.

1. Sixteen different departments, full Faculty for each. 2. Regular college courses leading to degrees. 3. Commercial course, including Typewriting and Stenography—brand new typewriters. 4. Law course of one year, leading to degree of LL. B. Graduates pass bar examination without fail. 5. A thoroughly organized Military School—United States officer detailed. 6. A Conservatory of Music, Art and Elocution, equal to any. 7. Cheapest school in the South, considering advantages. Students from fifteen States; enrollment over seven hundred. Send for catalogue.

A. E. BOOTH, President.

STATEMENT

Orient Insurance Company, of Hartford Conn.

Condition December 31, 1903, as Shown by Statement Filed.

Capital paid up in cash, $500,000.

Amount Ledger Assets Dec. 31st previous year, $2,015,018.61.

Income—From Policy-holders, $1,065,550.63; Miscellaneous, $67,330.18; Total, $1,132,880.81.

Disbursements—To Policy-holders, $503,604.60; Miscellaneous, $473,036.89; Total, $976,641.49.

Fire Risks—Written or renewed during year, $117,171,515.00; in force, $141,963,984.00.

ASSETS.

Value of Real Estate (less amount of encumbrances)	$65,333.04
Mortgage Loans on Real Estate	41,158.00
Value of Bonds and Stocks	1,782,817.38
Cash in Home Office and deposited in Banks	136,703.99
Agents' balances, representing business written subsequent to October 1, 1903	152,830.07
Agents' balances, representing business written prior to October 1, 1903	5,157.94
Interest and Rents due and accrued,	30,425.87
Bills receivable	123.75
All other Assets, detailed in statement	993.57
Total	2,215,543.61
Less Assets, not admitted	5,157.94
Total admitted Assets	2,210,385.67

LIABILITIES.

Losses and claims unpaid	$145,118.67
Unearned Premiums	858,718.31
All other Liabilities as detailed in statement	3,437.21
Total liabilities as to Policy-holders	1,007,274.19
Capital paid up in cash	500,000.00
Surplus as regards Policy-holders	703,111.48
Total Liabilities	2,210,385.67

BUSINESS IN NORTH CAROLINA IN 1903.

Fire Risks written, $90,884.00; Premiums received, $12,081.44.
Losses incurred—Fire, $8,115.85; Paid, $7,185.85.
Losses now unpaid $955.00.
President, Archibald G. McIlwaine, Jr. Secretary, James Wyper.
Home Office, No. 5 Haynes St., Hartford, Conn.
General Agent for service, W. H. McCabe, Durham, N. C.
Business Manager for North Carolina, managed from Home Office.

State of North Carolina,
Insurance Department,
Raleigh, February 12, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Orient Insurance Company, of Hartford, Conn., filed with this Department, showing the condition of said Company on the 31st day of Dec., 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 6.

RALEIGH, N. C., WEDNESDAY, AUGUST 10, 1904.

THE UNSATISFIED.

The men who are not satisfied—
  They are the ones who lead;
They force humanity ahead
  By strident word and deed;
They bring us out by by-gone ways,
  They guide us through the dark
To where some man, unsatisfied,
  Has set a shining mark.

—W. D. Nesbit.

FAILURE.

"Why, all men strive, and who succeeds?"

In a time when the race is from infancy taught to abhor the word Failure, and the struggle against the condition that it represents is growing more dreadful, it may be worth while to calmly consider how bound to Failure our race is; and, if possible, to read in life, so bound, a better destiny than unceasing and dreadful struggle against inexorable fate.

Let this be considered: No life is sound that does not work out the conviction of failure: the failure of the individual to be what he would, to obtain that which he desires; the failure of the race to achieve the goals of which it knows itself to be worthy.

There may be smugly comfortable men and women who are impervious to these impressions. So is the worm and the fly; and possibly so is the dog. They are mere puppets of Time. There never was a man worthy of the name who reflected upon his achievements without humility or who in his higher hours did not realize that notwithstanding all his successes, Failure is the large word of his epitaph.

Perhaps this accounts for the restless state of the reader's mind. He has reached the point where he begins strongly to suspect that had he chosen another field, he might have succeeded. And he looks upon the things of another. But let him inquire of that other. He, too, is oppressed by the failure of his life. It is the common lot. And so Thackeray, our modern master of human nature in its weaker aspects, closes his greatest book—

"Alas, Vanity of Vanities! which of us is happy in this world. Which of us has his desire? or, having it, is satisfied?"

And to some purpose truly is this ordained. It is the spring of the race's upward leaping. Were we all satisfied, we should go the way of the Chinese or the African? Had Success been won by every one that has been pointed to as a winner in life's race, the movement downward would have set in long ago. Did Success consist of the elements commonly set forth, human life would be all but valueless.

Failure, then has a greater place in the large economy of God's will toward us than Success. But we should not therefore court Failure. No more should we worship Success, especially that conception which is best pictured in a palace and the envy of the "less fortunate." So far from being abhorred, the sense of Failure should be cultivated. This is but another way of saying that Humility is a desirable virtue. It is perhaps the most desirable virtue. And it is based upon Failure. One sees that he is not what he might be, and is humbled. One sees what God is, and is humbled. One sees how limited his power is, whether to rule or achieve or merely be so good as to live up to his simple conceptions, and is humbled. In this state of the spirit new impulses are born, and the soul plumes her wings for higher flights. In the brooding of Failure is born the impulse that carries us farther into the regions of Success than we had dreamed possible in the thoughtless heydey.

Fancy yourself courting an ever more alluring and ever more elusive maiden: that is life. There is agony; and there is progress; but the joy of triumph comes only in dream.

In that most impressive drama of the spirit, Paracelsus, strangely neglected even by the devotees of Browning, we have these lines:

Lost, lost! Thus things are ordered here! God's
  creatures,
And yet He takes no pride in us!—none, none!
Truly there needs another life to come!
If this be all—(I must tell Festus that)
And other life await us not—for one,
I say 'tis a poor cheat, a stupid bungle,
A wretched failure. I, for one, protest
Against it, and I hurl it back with scorn!

Well, onward though alone! Small time remains,
And much to do: I must have fruit, must reap
Some profit from my toils. I doubt my body
Will hardly serve me through; while I have labored
It has decayed; and now that I demand
Its best assistance, it will crumble fast:
A sad thought, a sad fate! How very full
Of wormwood 'tis,' that just at altar-service,
The rapt hymn rising with the rolling smoke,
When glory dawns and all is at the best,
The sacred fire may flicker and grow faint
And die for want of a wood-piler's help!
Thus fades the flagging body, and the soul
Is pulled down in the overthrow.

Observe the false note—actually contradictory to the first several lines: The soul is not "pulled down in the overthrow"; it is lured on to that other life to come without which this life is a "stupid bungle," "a wretched failure." So Failure spurs us on to Immortality and our great destiny in the land "where all we have willed or hoped or dreamed of good shall exist—not its semblance, but itself."

There is no failure, therefore, to the Christian. Failure is motive to him. Failure moves him on toward the loftier destiny that awaits him in the land of eternal soaring. And he is not surprised to read the words of the Founder of his hopes, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward"; and "whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." That is, the motive and not the deed—"in the name of a prophet," "in the name of a disciple"—is the issue; and though our failures in achievement be multitudinous and mountain high, if our motives are of Him, we may scorn the contumely of the puppets of Time and pity rather than envy their complacency.

There floats into memory at this moment the fragment—

"Men called it failure, but for my own part
I dare not use the word. For what if Heaven
  shall question,
Ere its judgment shall be read, not 'Hast thou
  won,'
But only, 'Hast thou striven.'"

Our American philosopher is right: Not failure, but low aim is crime.

One of the great masters was asked how he accomplished such masterpieces, and he replied that he dreamed dreams and saw visions and then went to his task. A new vision of God is absolutely essential if we make 1904 better than 1903 was. If we sanctify ourselves we shall have a new purpose, a purpose filled with the spirit of God. We shall have a new consecration.—J. E. Brereton.

A man's country is not a certain area of land, of mountains, rivers and woods, but it is principle; and patriotism is loyalty to that principle.—George William Curtis.

THE COMFORT OF GOD'S STAFF.

The shepherd's staff was the means for expressing the shepherd's will in guiding the sheep, and by it the sheep was led into the path which the shepherd desired. God's staff for us is the manifestation of His will, and those providences by which we are led in the path of duty when we are serving Him. When we come into a valley or darkness and sore trial, it is a great comfort to look back at the clear indications of God's will and leading which brought us to that place, and which we could not have disobeyed without forsaking what we believed to be God's path for us. We can say: It was God's leading that brought me into this place of darkness, therefore I will fear no evil. "Thy rod and thy staff they comfort me."—Rev. Albert A. Bennett.

AN EDITOR'S ENTERPRISE.

An exchange is responsible for this good story: A rural editor who was visiting in New York was quite amazed with the promptness the newspapers displayed in getting out reports on King Edward's condition. He determined to adopt the idea on all important events when he should return home. Soon afterward he was told one morning by the local physician that Deacon Jones was seriously ill. The deacon was a man of some distinction in the community; so the editor posted a series of bulletins as follows:

10.00 a. m.—Deacon Jones no better.
11.00 a. m.—Deacon Jones has relapse.
12.30 p. m.—Deacon Jones weaker. Pulse failing.
2.15. p. m.—Deacon Jones' family has been summoned.
3.10 p. m.—Deacon Jones has died and gone to heaven.
4.10 p. m.—Great excitement in heaven. Deacon Jones has not yet arrived.

SUPPOSE.

Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment life. Suppose that instead of increasing their wants and their desires; instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the broadside and gasp for breath; instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion,—suppose instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—"rejoice in all these without fear or misgiving because they come from God and because Christ has sanctified them all by His presence and touch.—Henry van Dyke, D. D.

Many of our lives are like the trees in orchards and forests, all over the land, in early April days, waiting for the warm sunshine and gentle rains to call out their foilage and fruits; we need the warm south wind of God's love and of the Holy Spirit to woo the blessed possibilities that are sleeping in our lives. We need Easter in our hearts, a resurrection which shall cause us to arise and shine and put on our beautiful garments.—J. R. Miller, D. D.

Over the grave of John Richard Green, the historian, on the mountain side at Mentone, it was written, according to his direction, "Say of me—He died learning."

What Jesus Taught Concerning Money.

M. L. KESLER.

Making money, saving money, dangers of many, uses of money—these are the considerations that lie around the money question.

Jesus was not a producer of wealth as other men are expected to be. The only two instances in which it is recorded that he handled money were in connection with the question of taxes; in one case he borrowed the coin, in the other it was miraculously drawn from the fish's mouth. He was a poor man who had no time for making money. And yet he taught by his own hands and by his own words the things that will enable men to make all the money that ought to be made. He placed the crown of honor upon labor. He is not only called "the carpenter's son," but in Mark 6:3, "the carpenter" himself. He was first busy with tools and then he was busy among men, for "he went about doing good." His was by pre-eminence the busy life, and there can be no more powerful teaching of industry.

He taught economy. Indirectly, but none the less really, in the parable of the Prodigal son who wasted his substance, did he condemn wastefulness as a sin. And when the five thousand were fed, he who could multiply bread at his will, thought enough of the fragments to have them all gathered "that nothing be lost."

DANGERS OF RICHES.

These he held up with a monotony that lends a fearful emphasis to the warning. "Woe unto you that are rich!"—a sort of shudder at their peril. When Jesus said, "It is hard for a rich man to enter into the kingdom of heaven," it was his sorrowful comment on the failure of the rich young ruler who "had great possessions." His wealth was the fatal hirdrance, his money cost him too much. The warning becomes vividly real in the parables of the Rich Man and Lazarus and the Rich Fool. One faring sumptuously and the other planning new barns are not characters held up for our disgust. They had as well be considered respectable gentlemen, but engrossed with wealth they are overwhelmed and swept into destruction—it cost too much. In the parable of the unjust steward he summarizes thus: "No man can serve two masters, ... ye cannot serve God and mammon"—a drawn battle between the two. In the very next verse is shown the pitiful blindness of men who are lost in the love of money; " and the pharisees who were lovers of money were hearing these things and scoffing at him." (Luke 16:14.)

USING MONEY.

Jesus teaches that wealth is a trust and that we are stewards. We are not to lay up treasure upon which we can lay exclusive claim, but it is to be used in such a way as to become our wealth toward God. He taught the giving of alms, but he did not freeze it into rules. He said: "When thou makest a feast, bid the poor, the maimed, the lame, the blind, and thou shalt be blessed." Zacchaeus, under the influence of Christ, resolved to give the half of his goods to feed the poor. And the climax of his message to John in prison was that "the poor have the gospel preached to them." This reached out and took in the whole ground of missions before the great command was given.

There are only two recorded instances of Christ's commending persons for their gifts, and they were women, one poor and the other rich. One was the poor widow who cast into the treasury all her living; the other was Mary who pleased her Lord with the costly ointment, although it displeased the penurious disciples. Both gifts were prompted by loving hearts. And so the general tenor of his teaching leaves it without specific directions and iron-clad rules, and thus leaves it to the loving heart to find a large and tender way of expressing itself in gifts.

This remark applies to the question of tithing. Jesus did not condemn tithing, but rather commended it: "This ye ought to have done." He did not abrogate that law. But this one allusion of his, when tithing was not the main question at issue, does not seem to be a sufficient basis for a hard and fast rule of Christian giving. Had he declared for or against this law directly and unequivocally, would it not have been contrary to the larger spirit of loving sacrifice which runs like a golden thread through all his teaching? That law is larger than any tenth. He did not say to the rich young ruler, "Give a tenth of thy possessions," but, "go and sell what thou hast."

Christ never allowed himself to be caught by the multiplication table either in the number of times we should forgive injuries or in the amount we should give. If he had commanded a tenth, the new order would have been no better than the old. As the old it too would have degenerated to the bare formal letter, and again men would have piddled with "anise cummin and rue," passing over the great principles, "Ye are not your own, for ye were brought with a price." Nothing just said should be construed into an objection to the plan of giving a tenth adopted by many. Many more ought to do it. And a great many ought to give a great deal more.

How does Christ's teaching bear on this age, the age of the millionaire? If his teachings were carried out, it is doubtful if there could be such a thing as a millionair. To begin with, it is doubtful whether any man can really and honestly earn a million. One of them has been greatly lauded for saying that the man who dies a millionaire dies disgraced. I want to say that the man with Christ's message and the world's need before him, should be considered disgraced who accumulates a million. If he rightly considered his stewardship, whether he could honestly earn it or not, he would never allow it to accumulate to that amount. No business on earth needs that any one man should have so much capital. I know the specious plea that the capital must go on enlarging that he may give with immense liberality later. Nobody is deceived by it, for it is of a piece with the plainest old fashioned covetousness.It just means this, that he thinks his treasury better than the Lord's, and that it would multiply better in his own hands. He loses sight of the fact that "he helps twice who helps quickly," and that every man's obligations are to the generation as it passes him, and that in this way his gifts will be most largely multiplied through the generations to come. Let men give their money while it is fresh and warm, while they love it, and thus really give themselves a living sacrifice. Why wait till he has climbed to ambitious heights and compelled attention by his wealth, and then from that eminence show how grandly he can give? It looks amazingly like the modern chief seat in the synagogue. If he had given it all along while he was earning his money Christ would have had the honor, and he himself sufficiently recognized in the ranks of the toilers.

How would his teachings bear on the modern clamor for an equal distribution of wealth? It would reverse it. Now the clamor comes from those who do not have the wealth that the rich brother divide his living. His teaching would silence this by enabling us to see that happiness and usefulness do not come so much from what we have as from what we are. Plain living and high thinking would take the place of no thinking and wild dreaming of the high living.

And then the larger business men would use their greater abilities for a better distribution of earnings just as they use these abilities for the success of the business enterprise itself. Power would be gentle, even financial power would not be cruel, "and a man would be as the shadow of a great rock in a weary land." In the teachings of Jesus we have the cure for the disease of a money-loving age. He has spoken the last word.

Morganton, N. C.

Magnify Your Work.

BY W. M. JONES.

One morning an eccentric old farmer picked up my pair of field glasses and placing the object glass to his eyes, looked at a neighbor's house, with the exclamation: "It looks as mean and contemptible as a tenant house!" But in this position the glasses had the effect of greatly diminishing the house, because it was projected so far in the distance. Seeing his mistake, I replied: "Look through the other end." He did so and exclaimed again: "Why it looks like a palace!" The incident remained in my memory, because it has since taught me the useful lesson to magnify my work as a minister. Let me give you a page from the lives of two men. One was a minister in a Southern town, and he had his trials. His church was greatly overshadowed by another of the same faith, whose pastor was a classmate of his. His church building needed renovation till it was unsightly. His congregations seemed unappreciative. His trusted leaders were ready to drop out because of extreme old age. He felt that he deserved a better church, because his family could hardly be supported on his present salary, because men of smaller calibre and less ability than himself were holding better churches. He had worked so hard and faithfully for the denomination, but yet his name was never found in the columns of "honorable mention." His church gave him many thorns in the flesh. In benevolence they were responsive to neither example nor precept. They thought they had done God a service if they had driven a hard bargain with the pastor. A lady member whom the pastor had unwittingly offended, industriously wagged her tongue to his disadvantage. An old deacon who carried his pocket-book over his heart opposed every reform and advance because "he had been a deacon in that church for forty years and he knew the people couldn't give that much." His meagre salary was always three or four months in arrears. He had some good folks, but what were they among so many indifferent ones? When he searched his mind to find some new names to call those people, he called the church "that hole" and the membership "that gang." Can we wonder that his soul yearned to hear a call coming from some other part of the Lord's moral vineyard? But is he not like the old farmer who looked at the house through the wrong end of the glasses and said: "It looks as mean and contemptible as a tenant house?"

In a neighboring town lived another pastor whose difficulties were of the same kind and perhaps even greater than his brothers. There was a brother of the obstructionist deacon, a sister to her of the wagging tongue, even a larger measure of indifference and covetousness, so many helpless old and thoughtless young. There were so many classmates who were more prominent than himself. Besides this, was not a minister measured in the eyes of the denomination by the prominence of his church? Madam Prudence surely suggested the wisdom of removing to another and larger field. But one day he realized that he had no lease on his life, and that God might call him home from that same unlovely field, and he began to magnify his work. He saw that these old people were to him a peculiar honor instead of a drawback, for God had commissioned him as a Greatheart to guide and guard these old saints through the latter end of their pilgrimage till they were well out into the River of Death. In the young who were thoughtless and indifferent he saw not only a problem, but also a promise of future Christian men and women, loyal to Christ if he could only win their love. So he became as one of them that he might win them for Christ. His heart went out with sympathy to the unlovely characters as he saw how meanly they dwelt in the riches of Christian privilege, and he yearned to lead them to the fullest joy in Christian service. When he looked at all the hardships that ground themselves into his very soul, he saw that he could as a Christian bear many things gladly which as a man he would spurn and reject. Over against a more desirable pastorate he placed the incomparable superiority of God's presence with him in this one. He used to long for "honorable mention" before his denomination, but as he thought of heaven and God's approval this longing passed away like mist before the morning sun. Yes, his field was hard, difficult, unlovely, and unpromising, but as he looked at each one of its defects he could read in all God's commission to him: "Be it known by these presents that reposing special confidence in your fidelity, skill, ability and love for Me, I, the Lord God omnipotent, hath appointed you an under shepherd in My service. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne."

So my memory went back to the old farmer when he looked through the right end of the field glasses and said of the house: "Why it is like a palace."

An Answered Prayer.

Mr. Jennings had passed his threescore and ten and had come to a time of enforced inactivity. A long illness kept him for months in bed, and when he recovered he had dropped out of the procession; every one recognized his breakdown as the unmistakable sign that his days of work were over. Mr. Jennings was not altogether happy. He almost resented the fact that the church and the community could get on so well without him, and it seemed hard that his manly vigor, carried so finely into old age, should waste in unwilling idleness, with nothing to look forward to but final helplessness and death.

"I stay at home and pray," he said, "but I can do nothing to answer my own prayers. I can't get out to meeting, and I have little chance to influence any one for good. The world has gone by while I have been resting by the way, and I can't catch up."

Mrs. Jennings comforted him, and the aged pair sat down together, making the most of each other's companionship and daily praying for the Lord's work, which was going on without them.

One morning the two old saints finished their breakfast, read their chapter in the Bible, and kneeled down, according to their custom, to thank God for their blessings, to ask His guidance and care for the grown-up and scattered family and his benediction on the work which others were doing and in which they no longer had a share.

While they were on their knees a ladder rose against the open window and a man began to ascend. The old couple were a little deaf, and prayed on. The carpenter who had come to repair the roof by the bay window, ascended two rounds and stopped.

He stood for a minute, at least, undecided whether to go up or down or stay where he was; then he descended quietly and stole away.

A little way from the house the carpenter sat down in the shade and waited. The prayer was not a short one, and its tones still came to him. He recalled the words which he had heard on the ladder and his eyes filled with tears; he brushed them away, but they came again; he thought of another gray-haired couple, now dead, who never failed, while they lived, to pray to God for an absent son.

He remounted the ladder at length, but the accents of that prayer rose and fell in his ears with the tapping of the hammer; and when Mr. Jennings came out and leaned on his staff and inquired about the repairs which the roof needed, the carpenter felt as if he had received a benediction.

All this was eight months ago, in Chicago. A few days ago Mr. Jennings' door-bell rang and a man entered, and said: "I am the carpenter who repaired your roof last spring. I had godly parents, but I entered the army and led a hard life. I had not been to church nor heard a prayer for years. I heard your prayer when I put up the ladder. For eight months, by the help of God, I have lived a new life."

Then Mr. and Mrs. Jennings knelt down again and thanked God for an unexpected answer to their prayer. —Ex.

About Oom Paul.

Kruger's religious creed was austere but simple. Whatever God sends is right and must be endured without a murmur. If death comes it is right and there must be no unseemly mourning. If there is a famine, all right. If there is a drought or if plagues afflict, all right still. All this is God's will.

His famous decision in a case of inheritance is in another vein and worthy of Solomon's judgment. Two brothers, whose father had bequeathed his property to be equally divided between them, could not agree upon the division, and came to Oom Paul to settle the dispute. He said to the eldest son: "You are the eldest, are you not?" and, being answered in the affirmative, continued, "Then you shall divide the property." The elder brother was much pleased and the younger correspondingly crestfallen. But Oom Paul went on. Turning to the other: "You are the younger, so you shall have first choice of the lots."

Kruger once told a traveler the history of the Boers from the time they settled in Cape Colony, whence they were driven by the English, until they settled in the Transvaal. On this great trek they killed 6,000 lions, out of which number Kruger himself killed 250. They fought their way step by step until they finally reached the long ridge known as the Witwatersrand, where they settled, all unconscious of the hidden wealth.

Then gold was discovered and England immediately became avaricious, but the Boers were not willing to give up the country. And then came Majuba Hill.

"So, now," continued Oom Paul, taking up his pipe and dropping into parables, "the gold fields are like a beautiful rich young woman. Everybody wants her, and when they cannot get her they do not want any one else to possess her."

"Can the English starve you out?" I then asked Oom Paul.

"If the Lord wills it, yes," he replied, "if not, the English can build a wall around us as high as Jericho, and we will live and prosper."—Chicago Tribune.

Your daily duties are part of your religious life just as much as your devotion.—H. W. Beecher.

Letter from Texas.

Perhaps some of your many readers would be glad to hear something of the Lord's work away out here in the Lone Star State. I have been in Texas nearly three months and am beginning to understand the situation of things right well. The devil has been getting in some fine work for himself down here among the Baptists for some years past; but I hope that the way is clearing for the true people of God to go forward in saving the lost of this great State. If all the mean things are true which have been told on some of the great leaders in our Baptist ranks of this State, it seems to this humble scribe that the lower world would be too good a place for some of them. But surely these awful things are not true! Surely they have been put in their worst light. Surely, too, many hard things have been said on both sides. People back in the old State have no idea of the bitterness and hatred there exists between Baptist brothers, and how hard they work against each other; of course each claiming the other in all the wrong. The devil surely is pleased with this kind of work.

The church of which I am pastor looked for an under-shepard without her own State. They called and urged me to accept the work. I finally accepted and came, knowing no other man than Jesus and Him crucified. I did not want to leave North Carolina, but I felt that the Lord wanted us to come down here; and however great the sacrifice was, we came, and the Lord has blessed us in many ways since we came. So far we have had good health, and, seemingly, the Lord has blessed our labors.

The work here, on account of the division and troubles the Texas Baptist are having, was in a very bad shape. But the Lord has been with us from the very first and our congregations have grown larger week by week, and the church is growing more and more spiritual and we all are hoping and praying that the Lord will send His spirit in great power and we will have a real old-time revival. This is a great field, white to the harvest. Brethren pray for us.

We are rejoiced to note, through the Recorder, the fine work which is being done in the old North State. We are especially happy over the great victory won for the temperance cause in Charlotte. That means so much, not only for Charlotte, but for that country round-about.

Brother Bailey, keep up the temperance fight. North Carolina will be free yet. Whiskey people rule this town. While liquor was voted out a year ago, the saloons are still open, day and night. The County Judge, with all the county and city officers, are in favor of liquor, and the saloons will always stay open as long as they are protected by the officers.

So you see there is a great work for the moral forces to do here.

May God continue to bless the editor and all the readers of the dear old Recorder.

Your brother in the work,
B. L. HOKE.

Orange, Texas, July 22, 1904.

George W. Newell.

The subject of this sketch was my personal friend, and I take this opportunity to pay a tribute to the memory of him, who has recently entered into the "rest which remaineth for the people of God."

Geo. Williams Newell was born at Cedar Rock, N. C., December 12, 1874, and died June 19, 1904, at his mother's, near Mapleville, N. C., whither he had gone because of feeble health.

He entered Wake Forest in the fall of 1894 and graduated in the spring of 1898, with the B. A. and B. L. degrees. Soon after his graduation, he located in Williamston, N. C., for the practice of law, and here he spent the remaining years of his short career.

He was a promising young lawyer, having built up a good practice and was successful in other business enterprises as well. He was founder of "The Enterprise," the county paper of Martin, which he afterwards sold to A. E. Whitmore. He was manager of a large lumber business for a Northern firm.

A few years ago he was happily married to Miss Lela Simpson, of Williamston, N. C., and in his home life he was tender, loving and faithful.

In his early youth he consecrated his life to the service of God, and to the end was firm in his faith and faithful to his Christian obligations.

It was my privilege to be his pastor for five years at Williamston, N. C. He was always his pastor's friend, loyal to the church and a ready and willing supporter of the Master's cause.

He was superintendent of our Sunday-school. In this work he was greatly interested and under his management the school was very prosperous. He had been in feeble health for two or three years, but managed to attend to his business until about seven months ago when, upon the advice of physicians, he went to Texas for his health. Finding no relief, he returned to his old home near Mapleville, N. C., and there fell asleep the 19th of June.

In his home, in his church, and in business circles, he will be greatly missed. He is gone from amongst us, but he is not forgotten. His work will abide and his life will ever be a pleasant memory.

B. K. MASON.

Winston-Salem, N. C., July 26.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, August 15.—Ezekiel 1-4.
Tuesday, August 16.—Ezekiel 5-9.
Wednesday, August 17.—Ezekiel 10-13.
Thursday, August 18.—Ezekiel 14-16.
Friday, August 19.—Ezekiel 17-19.
Saturday, August 20.—Ezekiel 20-21.
Sunday, August 21.—Ezekiel 22-24.

Ezekiel.

Ezekiel, the son of Busi, was a prophet priest, and also exercised the office of judge. He doubtless served as a priest previous to the captivity, and held the same relation to the captives in Babylon. He was called to be a prophet during the fifth year of Jehoiachin's captivity, and served as such to the twenty-seventh year of the general captivity.

After the surrender of Jerusalem by Jehoiachin, and before its complete overthrow under Zedekiah many of the nobles were carried into captivity. Ezekiel was one of these captives; and, while Jeremiah remained in Judah and prophesied to the remnant left in the land, and sent messages of warning and consolation to the captive Jews in Babylon, he lived on the banks of the Chebar, and prophesied to the people.

Previous to the destruction of Jerusalem under Zedekiah, he exhorted the people to repentance in the hope of a speedy return to Palestine. After that event he encouraged them by the prospect of future certain deliverance and restoration. Between these two grand divisions of his prophecy stand his prophecies against foreign nations. They were delivered between the announcement that Nebuchadnezzar was besieging Jerusalem and the reception of the news that he had taken it.

Ezekiel is the author of the book that bears his name. He first delivered his prophecies, and shortly afterwards wrote and arranged them in their present form. These prophecies cover a period of about twenty-two years, or from 595-573 B. C., which would be from the fifth year of Jehoiachin's captivity to the twenty-seventh year of the general captivity which is the latest date mentioned in the book of Ezekiel.

The name Ezekiel means "God shall strengthen," and surely at this period the poor, captive Jews needed a prophet such as Ezekiel to remind them of the unfailing support of God to His people.

The visions of Ezekiel are grand and mysterious. Much that he wrote is not clearly understood. Some of his prophecies have been fulfilled, and others await their fulfillment in the unfoldings of ages yet to be. In the body Ezekiel remained on the Chebar; but he was transported in spirit to Jerusalem, when he received and gave the visions of Jerusalem and the temple. His writings are remarkable for the many striking signs and symbols employed to make known the purposes of God. The careful study of these will amply repay the student.

Contents of Chapters I—XXIV.

These twenty-four chapters include the prophecies of Ezekiel delivered previous to the destruction of Jerusalem, and mainly relate to that event. They may be roughly grouped under the following divisions.

Chapters 1-3 give an account of Ezekiel's call to the office of prophet. Chapters 4-7 foretell the destruction of Jerusalem and the desolation of Israel. Chapters 8-11 foretell the desecration of the temple. Chapters 12-19 contain warnings, admonitions, reproofs, lamentations, and promises. Chapters 20-24 reveal the impending doom of Jerusalem.

The First Spree.

"Never was drunk but once in my life," said a man in my hearing; "never mean to be again. The street seemed to be very steep, and I lifted my legs at every step as if I was getting upstairs. Several cart wheels were making convulsions in my brain, and at one time I fancied that my head was a large carving and turning establishment, the lathes of which I was keeping in motion with my own feet. I couldn't conceive what was the reason that the town had turned into such an enormous hill, and what made it worse, was that it seemed all the while growing higher, and threatened to pitch over on me. Stop, stop, thought I, and I'll head this old hill yet, or at least it shan't head me. So I turned round to go down and get at the bottom—but hang me if the town did not turn round with me, heading me all the time, and presenting the bluff in front of me. Well, sure enough, the ground soon flew up and struck me in the forehead, and as soon as the stars cleared away I commenced climbing with my hands and knees. The next thing I saw was a big brick house coming full split around the corner, and I believe it run right over me, for I don't remember any more!"

A Temperance Lesson.

What a temperance lesson there is in the annual report of the trustees of the Boys' Industrial School at Lancaster, O., that 135, or nearly one-third of the 420 boys committed to that institution during the past year, had intemperate parents. Not only does liquor drinking have an immediate effect upon the one who uses it, but the injury it does to the offspring of drunkards is frequently worse.—Cleveland Leader.

News Notes.

....Vacation month.

....New Bern, First church, has called Elder C. A. G. Thomas.

....The August valley is just a bit harder on the horses than the June Hill.

....The Chinese of New York gave over $600 for relief of survivors of disaster on the steamer Slocum.

....Dr. and Mrs. Tyree will spend the August vacation in Western North Carolina—in Caldwell County.

....We fully expect to see men burnt at the stake in Kentucky and Arkansas for being in favor of the Pan-Baptist Conference.

....The Annual Convention of the Duplin County Sunday-school Association will take place August 20-21 in the Kenansville Baptist church.

....The Alabama Baptist has an editorial on Baptisteries. We should like to have one on Baptisterics, and will give a suitable reward for one.

....Bro. J. H. King, of Moore County, was recently ordained at Ayden. He is pastor at Adyen and Winterville, and has manifested great promise.

....Dr. W. H. Edwards has recently moved from Durham to Wake Forest, where he formerly resided. His presence always gives strength to the Christian cause.

....The great Temperance work now upon us is to maintain prohibition in the rural districts; that is, to hold in the next General Assembly what we gained in the last.

....We arise to ask, What has become of the ex-evangelist and later the wonderful stock-seller, W. P. Fife?—Raleigh Christian Advocate. He is shearing sheep in some other State.

....Dr. J. J. Hall, of Norfolk, has accepted the call of our church at Fayetteville. He was formerly pastor of the Raleigh Tabernacle and is well-known in North Carolina. We give him hearty welcome.

....Elder J. W. Suttle, of Smithfield and all Johnson County, who has been doing three men's work for years—and to eternal purpose, too,—will take a rest. We could wish for him six months of idleness.

....Editor Arch. Johnson—of whom everybody is speaking dangerously well of late—captivated the North Carolina Press Association with his response to the address of welcome. He is, we think, the most popular member of that body.

....Bro. E. C. Andrews writes that the Warren Union at New Bethel church was quite successful. Twelve churches were represented; and the discussions were well sustained. A resolution to double the contributions to Foreign Missions was passed.

....Mr. W. L. Watkins has consented to represent the Biblical Recorder in Western North Carolina, succeeding Brother Thomas who resigned. Brother Watkins is highly recommended, and we hope that the brethren will assist him for his own and for his work's sake.

....The mission sermon before the West Chowan Sunday-school Convention was preached by Bro. Paul Bowers. Text: "I am come to seek and to save that which was lost." The sermon was heartfelt, earnest, pointed and Spirit-filled. As one beheld the face of this young brother, he was constrained to say: "I think he could truthfully say, 'Woe is me if I preach not the Gospel,' and he cannot help preaching."

....Mr. W. R. Moody denies that Rev. A. C. Dixon, D. D., pastor of the Ruggles Street Baptist church, Boston, Mass., has been asked to succeed Rev. G. Campbell Morgan at Northfield. He further states that no effort has been made to provide a successor to Mr. Morgan. Then the Associated Press has been misled and has misled us all.

....Pastor W. H. Davis, of Holt-Morgan Mills, Fayetteville, writes: "I am still in the fight for temperance. Find enclosed more pledges. I have just closed a fine meeting at Green Springs church in Robeson County. The congregations were large and the interest good throughout the entire meeting. There were five additions to the church by baptism yesterday. Will go to the South River Union Meeting to-morrow."

....Pastor Lunsford, of Asheville, sends the following note: "We have just closed at the First church a most successful and in every way helpful Sunday-school institute. Brethren B. W. Spilman and Hight C. Moore were with us and greatly pleased all who came to hear them. The attendance was fine from the start, at times revealing the presence of some seventy-five officers and teachers. We expect to have them again when our time comes, and are always glad to be thus favored."

....Elder H. J. Aycock, of China Grove, writes: "Allow me space in your paper for a word about our Baptist cause here in China Grove. I came here four months ago and took charge of the work; have preached twice a month. We have received fifteen by letter. I have baptized thirteen; have four others to baptize Sunday. We have bought an organ and paid for it. I purpose holding a few days' meeting, embracing the second Sunday in August. Will be with other pastors through August, except the second Sunday and week following."

....In speaking of the work done by one of the colporteurs sent out by the Board, one of our most observant pastors says: "It is my opinion that the Board has never spent money more wisely nor in a way that promises greater returns than in sending out the young preachers in the high schools and Wake Forest College to do mission work in factory towns and villages." One of the colporteurs was sent to the town in which the brother quoted above is pastor. He watched his work closely, aided him as he had opportunity of doing and knows whereof he speaks.

....Elder G. W. White writes: "I have given up my work on Roanoke Island because they needed a man to live among them. I couldn't move there on account of my wife's health. She couldn't live there because it is so near the sea. I am without work at present, but am in correspondence with some brethren in regard to a field; but am undecided whether to accept work or try and go to the Seminary in the fall. Please accept my many thanks for the Recorder souvenir you sent. I have had it framed and prize it very highly. I think the Recorder is the best religious paper I ever saw."

....Wilmington voted for saloons overwhelmingly, of 1,900 votes cast, more than 1,200 being for saloons. It is certain that Wilmington is opposed to dispensaries, and there is not much ground to hope that Wilmington desires prohibition. It is a seaport city; its population is more foreign than that of any other North Carolina city; and the saloons are well-entrenched in the commercial and political and social life. Our forces made an earnest battle, and Mr. Grady, the manager, deserves as much credit as if he had won. We may say in passing, that Wilmington ought at any rate to segregate her bars, and increase the license.

....Elder T. J. Taylor, of Warrenton, writes: "During the next three weeks I will be in Scotland and Anson Counties aiding in meetings and will not have time to answer Brother H.'s questions. I have written him the cause of the delay. This week the Lord has blessed my pastoral visiting to the conversion of two persons. The Holy Spirit is moving on the hearts of our people."

....Mr. J. W. Fleetwood, who has for years conducted an excellent school at Severn, has accepted the position of cashier in the Meherrin Valley Bank, Boykins, Va. He will carry with him that popular confidence which is more essential to a bank's prosperity than capital stock. It is a pity for the school-room to lose such a man; but it is well for business: and good bankers are as worth while as good teachers.

....We regret to find the following in the Henderson Gold Leaf: "Rev. J. D. Larkins is sick in the hospital at Wilmington. He went to visit his people near Southport when he was taken. It was thought at first that he had malarial fever. Being some distance from a doctor his father took him to the hospital in Wilmington. Capt. Elmore was down there Sunday and saw Mr. Larkins. He was a very sick man with every indication of having typhoid fever. At that time the doctors had not been able to correctly determine the nature of the disease. It is learned since, however, that it has been pronounced typhoid fever." We hope the brotherhood will pray for his recovery.

....We have made no comment on the fact that an Episcopalian clergyman at Greensboro earnestly opposed prohibition in the recent election, preaching two sermons against the cause. Doubtless he was conscientious, and it becomes us to respect a conscientious man no matter what we think of his opinions. It seemed ludicrous to think of him taking the text, "Be not righteous overmuch," and projecting from it a sermon against prohibition. It inclines one to squint the eye, if not to sneeze. The pity of it all is that the barkeepers promptly took up the sermon and made a campaign document of it. He might have opposed prohibition without advocating bar-rooms. It is no matter, however. The sermon was without effect. Patsor H. W. Battle answered it completely, and Greensboro is soon to go the way of the "righteous overmuch," while the barkeeper and the Episcopal clergyman stand by and preach righteousness to the Baptists, Methodists, Quakers and Presbyterians.

...Elder E. M. Johnson, of Pyatte, writes: "The Baptist people of this part of God's heritage are somewhat in a dull or luke-warm state, but I notice that they all are coming more to duty every day. We have within three miles of this place three progressing Sunday-schools, with good attendance. Each school is using Baptist literature. We expect to organize a church at one of these Sunday-schools in the near future. We try to preach to these people once every month. Our people have been working very faithfully in the decoration of the cemeteries. We have had a nice decoration at two large grave-yards, and more are expected. This is a Christian duty that is neglected in this part of the country. It was very hard to distinguish where some of the graves were placed, but now it can be told where all the little mounds are by blooming flowers. So I hope that this may become the custom of all of our mountain people to care for the cemeteries. No doubt, in my mind, that in the backwoods country there are people who are farming over these little mounds or where some poor mortal is lying mouldering in the clay. I don't think that we are commanded to be so close-fisted as to turn the cemeteries into farming lands."

....The American is the name of a semi-monthly journal recently come to Raleigh. It is organ of the National Junior Order—a patriotic fraternal institution of unusual merit. We congratulate Editor Z. P. Smith upon his first number.

....Bro. W. H. Eller, clerk, sends this correction: "Please correct the announcement of our annual gathering in the Piedmont to read as follows: The Piedmont Baptist Association meets at Mount Calvary Baptist church, five miles west of Reidsville, N. C., on Wednesday, September 14, 1904, at 11 o'clock a. m. Dr. H. W. Battle preaches the Introductory Sermon. If transportation is desired please notify D. M. Moore, Esq., at Reidsville, N. C. Reduced railway rates have been asked for."

....Our genial friend, G. H. Sadelson, of Southern Pines, is a master of the camera, as certain pictures that he took at the Midsummer Meeting prove. Those who were in the groups may take our word for it that they have never appeared better. Whether this is due to the skill of Dr. Sadelson or the wholesome atmosphere of those happy days we say not. Dr. Sadelson has kindly consented to supply these pictures at fifteen cents each, unmounted; mounted, eighteen cents. There were six groups. You may describe the one you were in; or you might get them all.

....That the old Baptist spirit which led men to endure persecution for conscience's sake is not dead is shown by the following item: "Rev. Dr. John Clifford, of London, has been again before the court for refusing to pay the education tax. The court-room was filled with those sympathizing with him, and when he was called, he read a statement, but was interrupted several times by the bench, with a request to deal with 'relevant points.' This the registers resented, but they cheered Dr. Clifford when he replied: 'If you do not listen you can not tell what is relevant.' The burden of Dr. Clifford's vigorous speech was that it was not the duty of the State to teach religious dogmas. Complete freedom in these things was the right of every British citizen—a right he should enjoy if he dwelt under the British flag in Canada or Australia, and a right he could not surrender because he lived in England." (Great cheering).—Christian Index.

....The Sunday-school Convention of the West Chowan, which met with the Severn church, was a great success. The attendance was good, the interest satisfactory and the outlook for the work very hopeful. The discussions of such questions as "Are the truths concerning the necessity of repentance and regeneration sufficiently taught in our Sabbath Schools?" "Are our teachers sufficiently interested in the preparation of the lesson?" were found very helpful. The question box, conducted by Bro. C. W. Scarborough, was an interesting feature. Here are a few of the questions and answers: "What should be done with the pastor who does not attend the Sabbath School?" Answer—"The deacons should request him to attend, and if he fails, he should be asked to resign." "What should be done with a deacon who lives near the church and does not attend Sunday-school?" Answer—"He should be invited to attend, and if he fails, he should not be allowed to be a deacon." There are ten thousand Baptists in the West Chowan, and only a fraction over two thousand attend the Sunday-schools. An effort will be made this year to bring in this great host of non-attendants. One hopeful sign for the Sunday-school work in the West Chowan is that a number of the young men are much exercised over the present work and are determined to use the improvements in method and effort to bring in and train the masses.

....The North Carolina Friends met in Annual Meeting at High Point last week. They number 5,619, having gained 352 last year and lost 334. Other items of the report were: Number of house-holders, 1,145; males 2,144; females 3,373; members under 21, 1,540; adult members, 3,041; resident members 3,946; non-resident members 574; recorded ministers, 45; members in college, 50; members teaching, 49. They maintain a college, Guilford, an Orphanage and a mission work; and they are zealous supporters of Temperance. We doubt if any other Christian body so small in number is doing so much. In their love of simplicity the Friends are close to the Baptists.

....We make mention with pleasure of the marriage of Mr. Francis Marion Lee and Miss Eliza Borden Macfarlane, of Tampa, Fla., July 10. Mr. Lee will be remembered by Wake Forest men of 1901-1902 as one of the most popular men in the college, and by those who attended the Baptist State Convention in Raleigh about that time as the subject of a speech by his grandfather, Rev. F. M. Jordan. "I have a grandson at Wake Forest, now" he said, "and if he doesn't lead all his classes and get the valedictory, I'll eat this old hat!" Frank didn't get it, but it was not because he couldn't. His friends will be glad to know that he is succeeding excellently at Tampa, and they will join us in congratulations upon his marriage.

....We are glad to have this letter from Pastor Blalock, of Whiteville: "On the third Sunday night in July, assisted by Elder W. S. Ballard, we organized a Baptist church at Boardman, N. C., with sixty-one members. This work for two years has been conducted as a mission of Lennon's X Roads, which is just now sending out her fourth church colony. This mission from the first has been supported by the people of Boardman, having preaching one Sunday night. I have agreed to continue the night services till the Association. This little town of seven hundred inhabitants is an important point for the Baptists, and should have a full Sunday service. At present we worship in the company chapel. On the fifth Sunday Elder A. H. Porter and I organized Union Chapel Baptist church, with seventeen members. This church is on the Wilmington road four miles from Lake Waccamaw. The brethren have a lot and part of the lumber on the grounds for the building. This is important Baptist territory and will be well located. They have as yet no pastor, and will need help from our Association."

From President Vann.

The Summer School has closed, the teachers have all left, and we are enjoying the delightful quiet after the storm. Of the one thousand teachers who were in attendance during the month's session, about ninety were quartered in our building. They seemed to be an earnest, hard-working lot of women, and expressed themselves as highly delighted with the school.

Of our own teachers, the majority are resting at their homes, but Mr. Johnson and Miss Young are studying in Chicago; Miss Perry has just returned from a year's work at Harvard; after a month of trying work in the Summer School, Mr. Brown is taking a much needed rest at Ocean Grove, N. Y.; Misses Poteat and Leach are visiting the famous galleries in Europe under the direction of their old teacher, Mr. Chase, of New York; while Miss Ford remains at work in the school of Applied Art in New York. Only Mr. Watson is with us, and he keeps busy with school matters.

Orders have been given for the entire outfit of furniture for Faircloth Hall. Each room in this building is to contain two iron beds, with excellent springs, mattresses and pillows, space for two trunks, a dresser built in the wall, with forty inch mirror, three chairs, table, washstand and a chamber set. The whole cost is $37 per room. Some friends have signified a desire to furnish a room, and the above items are published that those having a desire to do so may see what the furniture is and send on their checks for the amount mentioned.

Applications for rooms continue to come in, and we are hoping to be over-run as usual.

R. T. VANN.

Raleigh, N. C., August 6, 1904.

The Mark for Each Association.

As the Associations are now beginning to hold their meetings it may not be amiss to suggest the amount each Association must raise this year if we reach the thirty thousand dollars for State Missions. I have simply gone over the contributions to State Missions reported in last year's miutes and added to this amount the thirty-three and a third per cent increase. I have not put down the cents, but have made it in round numbers. If some brother in each Association will call the attention of the brethren to these figures it may held us in our State Mission collection.

Alexander	$10.00
Alleghany and Grayson	25.00
Ashe	40.00
Atlantic	400.00
Beulah	280.00
Bladen	150.00
Brunswick	40.00
Brushy Mountain	200.00
Buncombe	600.00
Caldwell	40.00
Cape Fear and Columbus	150.00
Carolina	100.00
Catawba River	150.00
Cedar Creek	140.00
Central	1,420.00
Chowan	1,500.00
Eastern	100.00
Flat River	900.00
Green River	360.00
Haywood	60.00
Kings Mountain	530.00
Liberty	300.00
Little River	300.00
Mecklenburg and Cabarrus	700.00
Mitchell	40.00
Montgomery	75.00
Mount Zion	720.00
Pee Dee	475.00
Piedmont	850.00
Pilot Mountain	860.00
Raleigh	650.00
Robeson	775.00
Sandy Creek	300.00
Sandy Run	210.00
South Fork	190.00
South River	400.00
South Yadkin	380.00
Stanly	170.00
Tar River	800.00
Three Forks	40.00
Transylvania	2.00
Tuckaseigee	85.00
Union	200.00
West Chowan	1,400.00
Western North Carolina	40.00
Wilmington	675.00
Yadkin	45.00
Surry	25.00
Johnston	700.00

Remember these are the amounts to be raised for State Missions and do not include the contributions to Associational Missions. If, after the Association adjourns the churches will take up this matter and agree to raise thirty-three per cent more than they did last year between the meeting of the Association and the first of December, the problem will be solved.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Letter from Wake Forest.

Only three weeks from Wednesday the fall term will open. It is pleasant to think that so soon the buildings and campus will re-echo with the voices of students, old and new.

The indications now are that a goodly number of new men will begin their work here August 31. My summer correspondence has been large. If all the young men shall enter who have announced their purpose to come or whose parents have done so for them, the numbers of last year will be increased. But there is on old fable about counting chickens which is not without its application when one begins to prophesy about students.

It is a great delight, as it will be all through the session, to have Dr. Royall with us again; he is looking better than he has done for several years.

The other professors who have been away, will soon be trooping homeward. I cannot remember any vacation when they have been so widely scattered. Those who have had to "abide by the stuff" and those who have wandered far, alike, are determined to make the session of 1904-5 the best in the history of the College. I had intended to write something about our medical department, but it will have to wait, as I am far from well, and must not tax longer the kind amanuensis who writes by my lounge.

Rev. G. N. Cowan, of Kinston, who will supply for Elder Lynch during August, preached his first sermon this morning. Those who were able to be present greatly enjoyed the services.

C. E. TAYLOR.

August 7, 1904.

The "Opening" of Twelfth Avenue Charlotte.

Last Sunday I attended the "opening" of Brother Pruitt's new church, the Twelfth Avenue in Charlotte. They had a great day, fine music, several splendid speeches and a great collection which nearly freed their church from debt. Brother Pruitt was in his happiest mood and Brother Conrad was his "best" man. These two servants work so admirably together. Never was money more economically or wisely expended than in this new and beautiful buildin. The Sunday-school room is commodious and well arranged, and will accommodate the congregation until the main audience room is complete.

Their new name, "Twelfth Avenue," is a fine one, but we all hope that the church may soon achieve all of the greatness and usefulness which may be suggested by the name.

I have recently held meetings with Brethren Davenport, of Graham, and Arnett, at Bethel, a fine country church near Statesville. These brethren are splendid men and are doing fine work. We had good metings.

I am at present with Brother Bridgers at Pleasant Plains, near Matthews. We are having one of the greatest meetings I ever held in this State. The pastor had prepared his church for the meeting, and he is helping me in every way possible.

Next week I go to Gaffney, S. C., to assist Bro. F. C. Hickson, then continuously on through August and September, either at home or abroad.

We town preachers are having a glorious time in the country now, preaching the precious Gospel and seing many souls saved. We must be very grateful for these showers of blessings and pray God to be gracious everywhere.

Fraternally,

J. E. SMITH.

Pilot Mountain Association.

The ninteenth annual session of the Pilot Mountain Association convened with the Friendship church. A. L. Betts preached the introductory sermon. Text: "Enoch walked with God and was not for God took him." Gen. 5:24. The sermon was appropriate, helpful and spirit-filled.

The following visitors were present: L. Johnson, W. L. Poteat, A. Johnson, H. C. Moore, S. F. Conrad, J. S. Hall, F. W. Hancock, H. A. Rowe and J. S. Farmer.

D. F. King was elected moderator, and T. L. Vernon clerk.

All of the objects of the Convention were given due consideration.

The leading features of the Association all pointed toward progress, and the outlook is very promising for the future.

The speeches of H. A. Brown and L. Johnson on State Missions; B. K. Mason and L. Johnson on Home Missions; H. C. Moore on Sunday-schools; Henry Sheets, H. C. Moore and L. Johnson on Foreign Missions; W. L. Poteat on Wake Forest College and Ministerial Education; A. Johnson on the Orphanage, were all of high grade, and the community could not be otherwise than blessed where such forceful speeches were delivered.

The reports of the misionaries in the Association deserve special notice. From the several fields came reports of faithful work and the blessings of God on the efforts. There are still a few points to be occupied before the ground is covered in the Association.

The pledges for State Missions amounted to $791.50, which is an increase of $224 over last year.

There were more than one hundred dollars turned over to Bro. A. Johnson for the orphans. This, too, is an advance over any previous year.

Brother Moore made a good impression, and the Association will fill every requirement in the Sunday-school work.

Professor Poteat waived the College banner high, and Wake Forest and Ministerial Education were better seen than ever before, and as they were looked upon, the beholder saw beauty, strength and possibilities as he had not seen them before. No one can correctly estimate the good that would come to the people and the College if some one of the professors could be present at every Association. Their speeches would present such information as is needed, and many a lad would receive inspiration and hope; and the Spirit of God would steal into the hearts of men and they would make new vows to God, and pledges to their brethren. Such heart to heart communion would cause the men and women to think of the tears and prayers, and sacrifices and suffering of our fathers; and in the mountains streams would break forth, while the east would rise up in such a force that the little hills about the old College would clap their hands for joy; and instead of the day-dawn in the educational realm we would have such a sun-burst that those who sit in darkness would turn their faces toward the College, and all the world would rise up and call her blessed.

The young men of the Pilot Mountain Association will set their faces to the future with hope, remembering the toil and endeavor of the fathers; and by the blessings of God press on to the forefront in the Master's work.

The next session is to meet with the Becks church at Bethenia, N. C.

J. S. FARMER.

Let our Lord's sweet hand square us, and hammer us, and strike off the knots of pride, self-love, and world-worship, and infidelity that he may make us stones and pillars in his Father's house.—Samuel Rutherford.

Home Circle.

Home.

I want to go home
To the dull old town
With the shaded streets
And the open square
And the hill
And the flats
And the house I love
And the paths I know
I want to go home.
If I can't go back
To the happy days,
Yet I can live
Where their shadows lie
Under the trees
And over the grass—
I want to be there
Where the joy was once,
Oh, I want to go home,
I want to go home.
—McClure's Magazine.

Dangers to Growing Boys.*

While every one recognizes the need of sympathetic care and guidance for the adolescent girl, few realize that the boy who is passing through the transition period between childhood and manhood eds the same consideration. His physical evolution is as marked and as important, the mental changes as significant, and the susceptibility to moral influences as great. This period for both boy and girl is one of "storm and strain," but the girl has more help and possibly fewer temptations.

The majority of criminals begin their immoral life between the ages of sixteen and twenty-one, and most men who become Christians do so between the same years—facts which indicate the impressionable period, when the boy is most easily moved in the direction of either good or evil. Upon the influences which surround the boy at this time of life will depend to a great extent his future health and happiness. The influence of the development of the special functions of sex is observable throughout the entire organism. His very rapid bodily growth makes him awkward and self-conscious, his developing mentality renders him apparently self-conceited, and his awakening soul is manifested sometimes in unaccountable emotions as well as in altruistic impulses.

It is of great importance that he should be understood in all these phases of developing virility, and equally important that he should understand himself. Self-ignorance is to him a source of great danger; it surrounds him often with unfounded fears. Quack doctors are reaping rich harvests from the ignorance of growing boys concerning their normal physiological functions, while the boys are overwhelmed with the thought that they are subjects of some dread malady that threatens their very life.

The ignorance of boys cannot be better illustrated than by a letter lately received by me. The writer, a lad of sixteen, had been taught an evil habit in his childhood, and had only lately become aware that it was a moral wrong and also that the physical effects were injurious. Impressed with these ideas he had become morbidly anxious. He was growing rapidly and fancied that this in some way was connected with his former habit, and the idea made him afraid to meet people, fearing that in his very manly growth they could read the story of his sin. That boy was suffering untold mental anxiety and was being seriously injured through lack of knowledge of himself in the process of becoming a man.

During the stage of rapid muscle growth there is danger of excessive muscular effort, and the boy needs to know this, not in a way to frighten him, but in a way to appeal to his judgment. At this period he may manifest mental indolence—nature's way of indicating that the brain needs repose in order to secure its perfect development. It would be well if the curriculum of high schools recognized this period of evolution for both boys and girls by a course of study less exacting than that which usually maintains. Pleasant and suitable mental employment is a necessity, as is also light physical exercise, but both should be under the direction of those who understand the strain involved in the process of evolution from childhood to maturity.

People often remark of some boy that he has reached the "smart age," and when he ventures an opinion he is frequently sarcastically told that he "knows more now than he will when he is older." The manifestation of conceit in the growing boy is in reality an evidence not of self-conceit, but of the dawning of individuality. He is beginning to think, and naturally this is to him a wonderful fact. These original ideas asserting themselves in his mind are the most marvelous things in the world to him, unimportant as they may seem to others. The boy is right. They are marvelous. It is a wonderful thing to be an individual, to originate ideas, to have opinions, and it is better that these ideas should be crude, these opinions false, than that the mind should be utterly inert.

The wise parent will not "snub" the boy because he has not the wisdom of the man, nor silence him because he is somewhat self-assertive, but will treat him with courtesy, will show him that as his father and elder friend he is willing to show him due consideration at the proper time, to give his opinions weight and to discuss his ideas with the generosity he would show to any other gentleman. I use the word other advisedly. When the father treats the son as another gentleman he will find the son responding by gentlemanly conduct.

The moral dangers surrounding the adolescent boy are both from within and without. New emotions, new aspirations, new physical feelings are manifesting themselves and opening up before him new avenues of temptation, arousing new susceptibilities to evil. These dangers are not adequately met by specific warnings, by detailed descriptions of vices to be shunned or sins to be avoided. The surest safeguard is a wise scientific knowledge of facts concerning himself, together with the friendship, sympathy and confidence of his parents. He should be taught a reverential regard for life in all of its manifestations, a respect for himself as a guardian of the race. He should know that to guard his treasures of virile power is not only to guarantee a better heritage for future generations, but is also to insure for himself a storehouse of strength and energy for mind and body.—Mary Wood-Allen, M. D., in the Congregationalist.

Missionaries and Millinery.

The influence of the missionaries has certainly been for the most part beneficial to the natives. The constant antagonism of the less reputable traders and the beachcombers—the lost human flotsam and jetsam of the South Seas—to the missionaries is shining evidence that their work is for the real good of the natives. But two things they have brought in the life of our joyous brown wards of the coral beaches which are certainly calamitous. These are clothing and, by consequence, pneumonia. As terrible a scourge as elephantiasis is, pneumonia is the more rapidly destructive, and in time it may depopulate the islands. In the good old days the rains beat upon the shining-oiled shoulders and back of the half-naked native as harmlessly as on the well-preened plumage of the wild duck; but now the cheap cotton shirt or white jacket clings wet and clammy to the skin, the quick chill strikes through the blood, and the end comes with appalling swiftness and certainty. The gaudily be-ribboned, absurd little chip hat pinned to the great mass of long black hair, and the immodest holuku (Mother Hubbard gown) of the women, and the tightly buttoned white barber's jacket above the bare brown legs of the men, really reach the climax of absurdity, and, what is worse, they are unwholesome, both for health and morals. But such is the costume of the saved! Well that they be truly saved, for they have made a fair start in their "mijinery" clothes to test quickly the power of their new religion.—President David Starr Jordan, in the August Atlantic.

Getting Rid of Household Pests.

Rats and Mice—Peppermint sprigs laid around shelves and places these pests frequent will drive them away. Chloride of lime sprinkled about is also effective.

Ants and Roaches—Powdered borax scattered in their haunts is a "sure cure." One teaspoonful of tartar emetic mixed with one teaspoonful of sugar, and put where ants are troublesome, will drive them away in a day.

Fleas—These may be driven away by scattering either lime or cayenne pepper in the places which they frequent. Oil of pennyroyal is also good.

Moths—These may be prevented by the use of moth-balls, or bags made of crushed lavender and lemon-verbena with cloves and other pungent spice. Powdered borax, camphor and cedar-dust are all effective.

Flies and Mosquitoes—The best preventive is tight screens and constant vigilance. Mosquitoes dislike lavender and green walnut. Fly-paper is made as follows: Take equal parts of melted resin and castor-oil, and spread while warm on strong, thick paper. Or use four ounces of quassia chips boiled in one pint of water. When cold strain, then add water to make one pint, and two ounces of alcohol. Sweeten with sugar, and pour in saucers.

Bedbugs—Use turpentine, corrosive sublimate, etc., but the surest method is to fumigate with sulphur. —August Woman's Home Companion.

One of the chief elements in winning success in any line of effort is the cheerful spirit. To do efficient work, the cheerful habit must be cultivated.—Rev. F. W. Murray.

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Young People's Page

How Two Japanese Spies Met Their Fate.

I have received from a Russian sailor, recently returned from Harbin, some hitherto unpublished details of the execution of the two Japanese spies arrested by some Cossacks as they were about to blow up a bridge on the Manchurian Railroad.

My informant is a young man who was severely wounded during the first bombardment of Port Arthur. He obtained permission to go to Italy to convalesce from his wound, but before his departure he made a short stay with some officers, relations of his, at Harbin, where he arrived just as the time when the Japanese were arrested, taken in the act, condemned, and executed.

"You were present at the execution of the two Japanese?" I asked him.

"Alas! I saw them die," answered the young sailor.

And as I looked at him with astonishment he hastened to add:

"Do not take me for an anarchist. I am, on the contrary, an ardent patriot, and I eagerly longed for the war with Japan; I longed to see the Japanese exterminated, and I desired that we might be able to dictate terms of peace to them at Tokio. But, like all my comrades, on seeing those two Japanese officers die by the bullets of our soldiers, courageously sacrificing their lives for their country, I could not but think their execution cruel."

"Were you present at the trial?"

"I saw the two spies arrested; I was present at the trial and at the execution; I can give you all the details of it, for the dreadful spectacle haunts me, and I cannot forget it."

And in half an hour the wounded officer, pausing only when the pain of his right knee, wounded by the bursting of a Japanese shell, and from which the splinters had not yet been removed, became too keen, narrated to me the following events:

"I can give my testimony that, when the two prisoners were brought into the little room of the Chinese fansa, transformed into a courtroom by the Harbin council of war, both the judges and the public—the latter composed almost exclusively of officers—could not avoid manifesting openly their enthusiastic admiration for them.

ADMIRED BY THEIR CAPTORS.

"And, indeed, those men were actuated by the most noble sentiments; they had resolved, as patriots, to make use of any means to assure victory to their side, and, as soldiers, under superior orders, they went to meet certain death.

"The trial took the ordinary course; the arguments on either side offered nothing of interest, the prisoners having loudly, and not without patriotic pride, assumed the responsibility of the crime of which they were accused.

"They gave their names and their titles without the slightest tremor of the voice:

"'Tehomo Jokoka, forty-four years of age, colonel of the General Staff, graduated with honors from the Military High School of Jeddo,' said the elder of the prisoners, a short, stout man, with a strong face.

"'Teisko Jokki, thirty-one years of age, captain, attached to the General Staff,' said his companion, who was taller and more slender in figure than the other, with angular features and a very dark complexion, casting a slightly disdainful glance around the courtroom.

"'Buddhist,' he added, after a moment's silence.

"'And you, colonel,' asked the president of the council; 'you are of the same religion as your fellow prisoner?'

"'No, president; I am a Christian.' And observing the astonishment produced on every one by this declaration, he hastened to add:

"'But I am a true Japanese, born of Japanese parents. Only in my youth I was captivated by the gentle teachings of Christ, and I became a convert to Lutheranism.'

"Col. Jokoka spoke English, and it was a subject of King Edward, an employee of the Russo-Chinese Bank, who translated to the court the declarations of the prisoner.

"Capt. Jokki was interrogated by means of a Chinese interpreter.

"The accused were shown the explosive materials which had been found upon them; they did not attempt to defend themselves, or to deny in any particular the statements of the Cossacks who had arrested them.

"The interpreters translated to the prisoners the military prosecutor's speech, asking the punishment of death by hanging.

"I watched the countenances of the two men, and I could not observe in them the slightest indication of fear. They remained impassive; the painful working of their minds was betrayed by no sign.

"The counsel of the two Japanese asked that the sentence of death should be commuted to imprisonment with hard labor, the accused men having made a complete confession.

"The two officers remained unmoved by their counsel's warm appeal; they did not utter a word.

"Since the law allowed a lighter punishment we all expected a commutation of the sentence.

"The deliberations lasted for half an hour and the court condemned the two officers to the maximum penalty, the scaffold.

"Col. Jokoka and Capt. Jokki heard their sentence with as detached an air as if it had concerned indifferent persons. It is probable that if the sentence had been less severe they would have shown some surprise.

GIVEN A SOLDIER'S DEATH.

"The sentence was to be executed on the following morning at one o'clock; all that was waited for was a dispatch from Gen. Kuropatkin confirming it.

"The telegram arrived promptly: the generalissimo approved the condemnation, but spared the Japanese officers the humiliation of the scaffold and granted them the grace of being shot, according them a soldier's death.

"I was present when the commandant read to the prisoners Gen. Kuropatkin's order.

"'It is well,' responded Col. Jokoka. 'I am ready.'

"The captain said nothing; his expression, that became every moment more disdainful, showed his indifference to the manner of punishment reserved for him.

"Col. Jokoka asked permission to write to his family; then he embraced the captain.

"'I die more tranquil than you, colonel,' said the latter.

"'Why do you say that?'

"'I have fulfilled my duty to my country and to the Deity. You have done yours to your country only.'

"'What do you mean, captain?'

"'I have reflected a good deal on what you have said to me about Christianity. You are always vaunting its superiority. Well, I think you are not in accord with Christ; while I have nothing to reproach myself with.'

DYING GIFT TO RUSSIAN RED CROSS.

"'Perhaps you are right, captain, And I, I have a favor to ask of you. Give me your authorization to perform the first truly Christian act which it has been given me to perform during my life. You know I have a number of Chinese banknotes, to the value in all of about a thousand Russian rubles. Well, I desire to send this money to the commandant, to be given to the Russian Red Cross for the poor wounded among our enemies. Do you consent to this gift?' Jokki reflected an instant.

"'I have always had a great affection for you, colonel, and if it will give you pleasure, I am quite willing that you should give this money to our enemies.'

"When the commandant came for the prisoners, Col. Jokoka gave him a bundle of white banknotes with red signs, saying:

"'There are here about one thousand rubles, and we beg you to give them to the Russian Red Cross.'

"'But would it not be better for me to send this money to your families?'

"'Oh, no,' cried both the condemned men together. 'The Mikado will not forget our wives and children.'

"'Do not refuse us this satisfaction,' said Jokoka. 'Distribute this money among the Russian wounded.'

"The commandant again urged the officers to let all they should leave behind them be sent to Japan.

"Jokki appeared to hesitate for a moment; he looked at his companion in misfortune, who reiterated his desire to make this compensation for the evil he had done on this earth, and the captain bent his head in acquiescence with the wish of his brother in arms.

"The Russian commandant yielded, and asked the two Japanese if there was anything in which he could be of service to them.

"'I should like to have a bath, if it were possible,' said the Buddhist. 'After that we shall be at your orders.'

"A bathroom being an object of luxury unknown at Harbin, the commandant caused tubs of water to be brought and ordered the sentinels to go one side, so that the unfortunate men might be able to perform their ablutions at their ease.

"The want of a bathtub was felt much more keenly by the Buddhist than by the Christian colonel, whose desire was to see a priest before going to execution. As there was no Lutheran pastor, the chaplain of the regiment was sent to him. The colonel begged the priest to read to him the Sermon on the Mount. The chaplain read in Slav, and Jokoka followed the text in his Japanese Bible, which they had left him in prison. When they came to the words: 'For if ye love them which love you, what reward have ye? And if ye salute your brethren only, what do ye more than others?' he closed the book, folded his hands and cast down his eyes for a moment while his lips moved.

"'Jokki,' he said, 'you are right; you will die more tranquilly than I, for I have never felt more keenly than now how little in accordance my life has been with the teachings of Jesus.'

"The vehicle which was to convey the two men to the place of execution was already waiting. Outside surged the crowd, the hideous crowd of the lowest class, everywhere the same; idle tradesmen, business men come to the extreme Orient to avail themselves of any chance windfall.

PITYING SOLDIERS SHOT STRAIGHT.

"The two Japanese officers arrived at the place of execution, impassive as ever. Still, it could be seen that the colonel was a prey to painful reflection.

"Both of them lighted cigarettes and asked that they should not be bound to the stakes. The commandant took two handkerchiefs from his pocket and handed them to the Japanese officers.

"The colonel bound his eyes himself; Jokki disdainfully refused to do so, saying he desired to see how they manoeuvered.

"A dozen soldiers were posted in front of the colonel, a dozen others in front of the captain.

"'If you have pity for these two unhappy men,' said the commandant to the platoon detailed for the execution, 'aim straight at the heart—death will then be instantaneous.'

"The soldiers fired.

"Jokoka went to the left; Jokki, without having winked an eyelash, fell forward.

"Both had been killed instantly: our good soldiers had had pity for them."

My companion punctuated these last words with a groan. He had involuntarily moved his wounded knee.

"Confounded Japanese!" he cried. "In what way have they dressed my wounded knee? But no matter. That does not prevent my regretting the death of Jokoka and Jokki."

And seeing this victim of Japanese bullets so strongly moved by the death of the two spies of the enemy, I recalled the words of the Russian painter Verestchagin, that the valor of both combatants was the most serious obstacle to the war. And, indeed, why kill one another when either side esteems the other!—M. Pravdine in Le Petit Temps.

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Mr. C. V. B. Batts, of Wilson County, N. C., writes: "Keep my paper coming for I expect to take it as long as I live. For farmers, it is the best in the country. I have made $5,000 farming, and I owe lots to the help I have received from The Progressive Farmer."

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The Biblical Recorder,
RALEIGH, N. C.

The Western Recorder prints a sermon by Spurgeon, with the title "Owl or Eagle;" the text being Psalm cii., 6: "I am like an owl of the desert." We are grateful for the precedent of inspiration in applying the epithet "owl" to members of the human race.

Admirers of Jos. Folk's work of reform in Missouri might apply their emotions to the work of reforming their own churches. There is more than one church that presents a fine opportunity for the spirit of Jos. Folk. Perhaps the next great movement will be a movement to cleanse the churches of unclean men.

President Hyde, of Bowdoin College, has been making an investigation of the earnings of men who have been ten years out of college. He found the average income of physicians, $4,687; lawyers, $4,577; journalists, $4,271; business men, $3,790; bankers, $3,718; ministers, $1,559. These men were all college graduates.—Western Recorder. None of these "journalists" are in North Carolina.

The notable address of Dr. Augustus H. Strong, delivered at Cleveland on "Our Denominational Outlook," and printed in the Recorder, can be had in moderate quantities for circulation upon application either to the American Baptist Missionary Union, Tremont Temple Boston, Mass., or The American Baptist Home Mission Society, 312 Fourth avenue, New York city, or to the American Baptist Publication Society, 1420 Chestnut street, Philadelphia. Stamps to cover postage should be included in the order.

Kipling is the one poet whose verses travel straight from his pen around the world. Last week he broke a long silence with a poem in praise of Jos. Chamberlain, "the one strong man of England." Kipling's poetry runs to politics. We may not quote the several verses, but the following will do to take along with one:

"Oh, ye who hold the written clew
To all save all unwritten things,
And, half a league behind, pursue
The accomplished fact with flaunts and flings."

It is not a complete sentence, but there is quite a timely description of the imitator and a vigorous thrust at a certain type of conservative.

Our good brother Folk, of the Baptist and Reflector, is assured that our allusion to a recent answer of his to his critics was made in a spirit of banter. We really admired the cleverness of it; and we are sure our readers perceived the validity of Brother Folk's position. The secret of interpretation is knowledge of the context. In interpreting Recorder thrusts pray understand that the man behind them loves his fellow man and seldom speaks of one with whom he has no sympathy. Evidently Brother Folk has overworked himself, and he takes things too seriously. We vote him another trip to Utah, which he can now enjoy since he will not have to make a book of it.

It must be almost true that Error, once loosed will travel too fast ever to be wholly overtaken by the Truth. A somewhat irresponsible crank visited Raleigh last winter, and during his visit he wrote a letter to the New York Voice describing the Raleigh Dispensary as a church institution—conducted by the Raleigh Tabernacle. This statement was sent out to many papers. Of course it was promptly denied. But a recent number of Everybody's Magazine, a very reputable though comparatively new monthly, printed a paragraph of the same tenor; and Monday morning we have an inquiry from a Georgia editor for the truth of the matter. Well, the truth of the matter is that a Dispensary was established in the city of Raleigh about one year ago by popular vote, and the Baptist Tabernacle has no more to do with it than any other church has to do with a municipal institution. Christian people did vote for the dispensary, and it is in the hands of Christian men; and we are all glad of it. The problem of the Drink Evil will never be solved until the people interested in solving it get out of that sentimental squeamishness which blinds them to the difference between taking control of the sources of this evil to decrease it and taking control of them to increase it.

SUBSTITUTES FOR THE BAR-ROOM.

The recent dedication of a tavern in New York city has been commented upon throughout our country. The institution was set up in the name of temperance reform by good and sincere men. Bishop Potter, the foremost bishop of the Episcopal church in America, was present and made an address. The doxology—"Praise God from whom all blessings flow"—was sung. This tavern will sell the same drinks that the bar-rooms provide. It is defended, however, on the ground that its environments will be more wholesome. Drunkenness will be discouraged; gambling will not be countenanced; and the general endeavor will be to substitute for the usual degrading influences of the bar-room a wholesome atmosphere. Its program is to drive the bar-room out of business.

The condemnation of this project has been wellnigh universal; and the condemnation of the manner of dedicating it has been of a character to indicate that the Christian religion is right well reverenced in our land. For our part, we are sure that the recognition of the bishop, the hymn, etc. were out of place; but we are not prepared to discourage even a dreamer's attempt to improve upon the common means of distributing liquors in New York city. There is a worst way. That worst way is the bar-room. This being true, we do well to be grateful for any step upward or any sincere effort to step upward.

Consider the argument in defense of this step by the manager of this new institution:

"First, as to the criticisms which have appeared in the Sun and other newspapers. May I ask these critics whether, in considering the temperance problem, they acknowledge the existence of the 13,000 places in New York city where strong drink is sold? Let me ask further, whether they believe there is any possibility of legislating them out of existence; and still further, whether, law or no law, men are going to stop drinking. Is it not true that saloons exist and that men drink? Will not, then, our extremist friends allow me to wrestle with the condition? I shall leave them to wrestle with the theory.

"I shall be happy if they shall come into the Subway Tavern and snatch the bibulous away from the bar into the pale of teetotalism. But I shall be unhappy if they interfere with my work of snatching the bibulous away from indecency, immorality and depravity. Are there to be no helping hands extended to the climbers half way up the hillside of continence? In the name of all the wretches in all the groggeries who drink that the proprietor may grow rich as they grow poor, I beg that I may be permitted to help them if I can. I may not raise them to the throne where the pure hand of absolutism would deign to touch them, but I may just raise them to their feet, so that they may walk toward the hazy height of perfection."

The whole matter is calculated to bring home to the English-speaking people the truth that no effectual remedy has been discovered for their characteristic vice—over-indulgence in alcoholic stimulants. If it will serve this purpose, well.

No one who has studied the history of one hundred years of futile effort in behalf of temperance, will be dogmatic in his theories of temperance reform. We have carried twenty-five States for prohibition and a thousand cities, but most of them have reverted to high-license and the bar-room, and notwithstanding all the pledges and prayers and prohibitions, the amount of liquor consumed per capita is three times that consumed per capita sixty years ago!

This does not argue that we should give up. We have no right to surrender; and, therefore, no reason. But it does urge that we must be reasonable in our measures. Where prohibition can be maintained, no one will deny that it is best; where it cannot be maintained, let us not surrender, but let us fight manfully against the worst form of the evil—the bar-room. We are of opinion that prohibition can be maintained throughout rural North Carolina. Long years of preparation have made this possible; and in this year when schemes are on foot to undo our rural prohibitory law it becomes us to battle manfully to hold what we have gained. Twenty years from now, should we now abandon our efforts, the grip of the bar-room upon our Commonwealth might be as inexorable as it is upon New York city.

Where prohibition will not hold, let us stand for dispensaries, and where we are defeated in this, let us demand that the bar-rooms be more decent than they have been. Wilmington, for example, might increase her license to $2,000 or $3,000, require early closing and remove screens. A saloon is more tolerable than a bar-room; a tavern is more tolerable than either. The difference between Europe and America in this matter is that Europe has taverns, saloons and cafes, while we have the bar-rooms.

In our temperance proposals we must bear in mind that we are treating a great disease that has fastened itself upon our civilization. Doctors do not always cut out cancers. They find it some times impossible. And they never treat scrofula by cutting out the buboes.

In such cases they resort to remedial measures. Nor do they regard this as a compromise. It is doing the only practicable thing—taking the first step first.

If the cure of the drink evil were merely a matter of enacting a prohibitory law, we should have cured it decades ago. It is, instead, a matter of coping with a vicious social system of which the bar-room is centre; of treating a drinking habit not only handed down to us through many generations, but actually cultivated by our modern style of living. We shall ultimately rise out of it. We are bound to believe that this progress—like all other progress—will be gradual. We are, therefore, not prepared to scorn any sincere effort to cure this curse of curses.

In conclusion, we may congratulate North Carolina. No other State is dealing with the Drink Evil as she is, and none so promises to work out a solution. We have rural prohibition, and our country homes are rearing a sober generation. Our towns and cities are carrying on three experiments—namely, Prohibition, Dispensary, the Restrained Bar-room. Public sentiment is alert. There is almost unanimous demand for advancement. We may expect, therefore, under present conditions to work out a temperance policy of value to our entire civilization.

THIS BRIDGELESS CHASM.

In the Baptist Argus Dr. Hatcher prints a two column leader, entitled "An Hour for Sobriety." It is written in view of the protest against the Home Board's new policy in missions to the negro race. We quote:

"It is necessary that the Board at Atlanta shall look this matter squarely in the eye. Much of the trivial and hostile censure which will strike at the Board can be safely ignored, but this bridgeless chasm, which neither statesmanship nor Christianity has been able to fill or close, demands attention. The men and women who stand dumbfounded and silent in the presence of an inexplicable situation must be well treated. They must be reckoned with and superficial explanations will not reach their case. The best the Board can possibly do is to get with these people, court their confidence and largely submit to their counsel. We speak with no thought of menace and despise the cheap trickery of the alarmist, but we speak cautiously and reverently of a sentiment that is woven like a crimson thread into the political and social warp of Southern life."

Dr. Hatcher urges the opposition to the new movement to go slowly, and entreats the brotherhood to maintain a cordial co-operative attitude toward the Board.

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.—Henry Drummond.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

THE LESSON.

August 14, 1904. Obadiah and Elijah. 1 Kings 18:1-16.

Golden Text: I thy servant fear the Lord from my youth. I. Kings 18:12.

Ahab and Obadiah (vss. 1-6).

God's providences are timed to bring His different agents together for the completion of His plans. When He directed Elijah to go from his seclusion He had brought Ahab's affairs to that condition where he and Obadiah were compelled to go out on the search for water. Ahab was now sufficiently humbled to realize Elijah's power and to receive his word, and Obadiah as a servant of Jehovah was an acceptable mediator between the prophet and the king. Elijah's first appearance had been to the king himself, but on this occasion he deals with Ahab through his official representative, Obadiah.

Obadiah, as manager of the king's household, occupied a position created at the time of Solomon and made necessary by the enlargement of the royal family and retinue. Like Joseph, Isaiah and Daniel he was a godly man in the midst of royal society where all others were given over to idolatry. It is an instance in which a man has power to keep himself loyal to God and to gain and hold the confidence of a wicked king without sacrificing his own principles or lowering his standard of life. Such a man must have singularly fine and noble characteristics which call out the admiration of even bad men. There are many instances in history of godly men of such excellence that they are honored rather than persecuted by their own generation.

Obadiah's position and honor protected him from the persecution that was visited upon humbler worshippers of Jehovah, but he was in sympathy with his brethren, the prophets, and provided for the protection and nourishment of one hundred of them. This service he had to render secretly and in doing it he endangered his own life in case of discovery by the king. Obadiah, though openly a worshipper of Jehovah, had to resort to secret measures in order to do good when it concerned those who were under the ban of the king. This is the practical difficulty with such as are officially and socially connected with the wicked. The wicked are willing that good men should be good themselves, but not do good, so that they are driven to do good secretly. It is not morally uplifting to do good in secret with a spirit of fear.

Obadiah and Elijah (vss. 7-15.)

Obadiah's name means (Obed) servant, (Jah) Jehovah. Elijah's name means (El) God, (Jah) Jehovah. Obadiah lived a godly life in the world and Elijah was a witness of God to the world. Obadiah from his youth had served God and had become trained to live among men and in society without having his worship and life impaired by evil communications. Elijah lived apart from men and in companionship with God. He was an intense, uncompromising, radical man. He was like a bull in a china shop as he faced the shams and conventionalities of society. He was like a purifying breeze from the desert to blow away the defiled air of the city. Obadiah did some good in his position, but he had not the spirit and power of Elijah to overturn the evil of a whole nation. It requires separation from men and consecration to God to enable one to shake evil to its foundations. Obadiah recognizes the spiritual superiority of Elijah in calling him "lord." Our communion with God gives us also power and grace to which all men yield as superior to what they have in ordinary life.

Elijah and Ahab (vs. 16.)

The full account of the meeting of the prophet and the king is not included in our lesson verses, but should be considered in our study of the subject. Ahab had the men and the means at hand to arrest the prophet and inflict on him punishment for all the distress he had caused by his word, but he was unable to exercise this power under the spell of the moral courage and strength of Elijah, who commands and the king obeys. "The righteous is as bold as a lion" and Elijah's strength of soul completely subdued the king who had probably often vowed what he would do when he got hold of that prophet. We cannot estimate what inspiration and courage Elijah has been to every man who has had to stand against kings, ecclesiastics, councils and rulers and has spoken unflinchingly the word of truth and righteousness before which men fall back in confusion. God has raised up men in great crises who have been like Elijah to their own generations. The spirit of Elijah is gained by communion with God and makes us superior to human power.—From The Watchman, Boston.

* * *

Sept. Franklin After New Members.

A good suggestion for the increase of the Sunday-school membership comes from Charlotte. With the announcement of the June Rally Superintendent T. S. Franklin, of Tryon Street Baptist Sunday-school, enclosed a postal card addressed to himself and containing the following blanks to be filled out by each one receiveing the program:

"The following, so far as I know, do not go to Sunday-school, and I believe could be interested in Sunday-school work:

Name: Address:

.....

.....

.....

.....

I am a member of ....Class.

Signed.....

Address....."

The following special notice, explaining the mission of the postal, was added to the program:

"We want to reach every man, woman and child in Charlotte who does not attend Sunday-school, and who may become interested in Sunday-school work. We can do this with your co-operation. How? Please fill out now the enclosed card and mail it the first opportunity, certainly before next Sunday, as we would like to have the information by that time. Please do not cast this request aside, but give it your attention at once.

Who will be the first to respond?

Which class will send the largest number of names?

Don't forget the time is 9.45 next Sunday morning."

Good Resolutions for Each Association.

If each of our approaching Associations would adopt some such resolutions as the following (suggested by Secretary B. W. Spilman), and carry them out, our Sunday-school work would make very long strides forward during the coming year. Will not committees appointed to write reports on Sunday-schools and others brethren consider the suggestion, embody these resolutions in the regular reports (or present them separately), discuss them earnestly, adopt them heartily, and heed them carefully? Here they are:

Resolved 1. That we as an Association approve the plan adopted by the Board of Missions and Sunday-school for the prosecution of the Baptist Sunday-school work of the State.

2. That we provide a place in our regular order of business at each annual session of our Association for a discussion of the Sunday-school work.

3. That all of our churches be requested to report the Sunday-school statistics and that a table for the same be provided in our minutes.

4. That there be appointed annually by the Association a Committee on Sunday-schools to look after the interests of the Sunday-school work in the Association.

5. That the second (or if preferred, the midsummer) fifth Sunday meeting of each year be devoted to a discussion of Sunday-schools and that the program for this meeting be provided by the Sunday-school Committee of the Association.

6. That the Sunday-school Committee shall provide annually for such Sunday-school institutes or rallies as may be practicable.

7. That all of our churches be requested to make an offering for the State Sunday-school work during the month of June of each year.

The Associations Ahead.

Fourteen associational meetings in August, an equal number in September, a larger list for October, with a sprinkling of about a half dozen left over for November—and you see what a herculean task lies before the brethren who are invited and expected to attend and represent the various phases of our denominational activities.

As before announced, Rev. B. W. Spilman, one of the Field Secretaries of the Southern Baptist Convention, is planning to attend the following associations in the interest of our State and general work: New Found, Buncombe, Haywood, Mecklenburg and Cabarrus, Eastern, Atlantic, Neuse, West Chowan, and Johnston.

During the coming month Corresponding Secretary Livingston Johnson expects to attend the Buncombe, Tuckaseigee, Haywood, Tennessee River, French Broad, and Macon County. In connection with State Missions he will present our Sunday-school work.

The itinerary of the Sunday-school Secretary for August is planned to embrace the following Associations: Pilot Mountain, Yadkin, Surry, Liberty, Brushy Mountain, and Three Forks. There will be room for three or four rallies and institutes at accessible points in the intervals between these Associations.

THE NATIONAL COMMISSION NEEDED.

I write to express my hearty approval of the suggestion which you made in a former issue of the Recorder concerning the appointment of a national commission to take under consideration plans for doing mission work among the colored people. Under the circumstances, this seems to me to be the only possible way to adjust amicably the work contemplated and to unite the colored people themelves so as to reach us effectively. In fact, in the plan now proposed and practically approved by the Southern Convention, if forced upon the colored Baptists in this State and Virginia, the situation will become anything but gratifying. It is certain that a vast number of negroes who justly appreciate their obligation to the Northern white Baptists for past blessings will hardly consent to any plan of work among us that looks in any way like ignoring those people who have rendered help in the darkest hour of need and trial. It is indeed demanding too much of us to require us to endorse any measures that will in the least beget and support opposition to the American Baptist Home Mission Society of New York. I therefore commend your position, and feel that you have proposed a way which, if endorsed, will bring unity among the colored Baptists and greatly promote our moral and spiritual interest. Those who really know the conditions existing among colored Baptists must know that a considerable number, in some of the State a majority, will not submit to the dictatorial influences and coercive measures resorted to by the National Convention to further its interests "without galling and chaffing." We want help, and are indeed glad for the proposals to come to our rescue; but we want no help that will breed arrogance towards our friends who have so magnificently aided us in the years gone by. We want to know rather that such help will increase our gratitude towards our former benefactors. We contend that no movement should be taken to supplant the Northern Baptists in their work, unless it can be shown that their work has been a failure; otherwise no work should be done without seeking to do it in co-operation with that organization that has so long occupied the field. A coercive revolution in our missionary work will meet with no little resistance and breed no little confusion among the people that you seek to help. We hail with joy the decision of our Southern white Baptists to help us, and trust that the utmost discretion will be taken in planning for the execution of the same, that the results will be truly helpful. I appeal to your commission now in charge of this work to give that faction of negro Baptists who feel unwilling to break off from our Northern friends a hearing before a final conclusion is reached in this matter. For the sake of peace, do not plan to force the colored Baptists of North Carolina to submit to the domination of the National Baptist Convention, unless a mutual agreement can first be had among us. I desire as president of the Baptist Educational and Missionary Convention (colored) of this State to express my appreciation and gratitude to the white Baptists of this State who have stood by us during the nine years of co-operation. We have been helped and blessed. We beg your favorable consideration in the future. The money that you gave us has not been wasted. Shall we not hope that you will still help us in this great work of evangelization?

Gratefully yours,

C. S. BROWN.

Winton, N. C.

THE TREND TOWARD BAPTIST VIEWS.

Then, the original text being obtained, what does it mean? We must find agreement in translation and in interpretation. That also is coming. The day will come when we shall explain the New Testament by itself, by the principles of language that control in all speech, and not by sacramental and ecclesiastical exigencies that insist on being regarded as more sacred than the Gospel and the will of Christ.

And this movement is inevitably toward the Baptist position regarding (1) church independency; (2) faith as the condition of salvation, and the prerequisite to baptism and church membership, and immersion as essential to baptism. Canon Winterbotham, of Edinburgh, has recently said: it may be "unhesitatingly claimed that the whole trend of modern religious opinion is toward the Anabaptist position." That is to say, the great historic movement of religious creed and opinion is toward religious truth and fact.—Examiner.

Let every Baptist Sunday-school worker in the State see to it that his Association makes a long stride forward along the path of Sunday-school endeavor.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

News Notes from Mexico.

The last four male missionaries sent by our Board to Mexico came from Texas. Three of these have recently been sorely afflicted. Rev. Frank Marrs, of Durango, lost his father on April 14th, and Brother Hatchell, of Morelia, his on June 1st, while the last mails bring us the shocking intelligence of the death of Sister Newbrough, whose husband has charge of our mission in the capital city of Chihuahua. I am sure that many friends in the home land will join their prayers with ours that the dear Lord will be very near to these brethren as they are called to pass under the rod.

The most liberal part of Mexico is her northern frontier, where the Gospel meets with comparatively little opposition. I am sorry to say that that part of the Republic was sorely scourged last summer and fall by yellow fever, and again this spring by small-pox, the mortality being very heavy in both instances. But active measures are being taken by the Mexican Government to prevent a repetition of these epidemics this year. The quarantine restrictions and detentions on both sides of the Rio Grande have been a great interruption and annoyance both to business and travel, the railroad companies losing thousands of dollars in consequence.

After six years of uninterrupted mission work, Rev. John S. Cheavens is taking his first vacation. He and his family are spending a few weeks with home folks in Missouri; they purpose returning to Mexico in the summer or early fall.

Dr. R. W. Hooker, the Malanchton of all our Mexican missionaries, has recently distinguished himself by completing the entire medical course at Memphis, Tenn., in about half the time required by the average man. Before this announcement can be printed, we expect him and his literary training at the South Western University, Jackson, Tenn., and he bears perceptibly the finger-prints of the ex-president of that institution under whom he studied for a number of years.

Late statistics show that 147 persons were baptized into our Mexican churches during the conventional year just closed. Perfect harmony prevails among the missionaries, the work was never before on so solid a basis as it is now, or the outlook so hopeful. For the training of young preachers, teachers, colporteurs and other Christian workers, we have two male and three female schools, with an enrolment of between 150 and 200 select students. Already these schools are beginning to show what they can do for the spread of the Gospel in Mexico.

We missionaries, with raised hats, wish to make our obeisance to the Richmond Board for recently purchasing for our use mission property in Toluca, Morelia, Guadalajara and Durango, three important State capitals, in all of which we now have flourishing missions established. These mission homes mean a great deal for the comfort and health of the missionaries and their families and the future success of the work in Mexico.

Our National Baptist Convention is to hold its second annual session at Torreon next October. The standing committee in charge of that work will soon publish in our Spanish papers a complete program to guide us in the coming meeting. By the way, some of us were lifted out of ourselves by reading the reports of the great Convention recently held in Nashville. Our hearts were enthused even at long range.

Before closing I wish to call attention to Mercedes, the best book on Mexico: the country, people, their religion, manners and customs. It was written by Miss Sallie Hale, of Madisonville, Tenn., and for nine years missionary in Mexico. For full, reliable information about Mexico, yet in a condensed form, I have seen no other single volume that will compare with Mercedes. I am sorry to learn that the first edition is nearly exhausted and a second may not appear. Young People's Societies, Sunday-schools and others wishing the book, may order it from the Baptist Book Concern, Louisville, Ky. Price, about $1.25.

J. G. CHASTAIN.

Guadalajara, Mexico, June, 1904.

A true gentleman is true everywhere. He who has courtesies for those only who are of equal or superior station is lacking in the graces of genuine nobility.

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath.—Beecher.

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Margie's Thanksgiving Party.

MYRA GOODWIN PLANTZ.

CHAPTER II.—RAINBOW GOLD.

The doctor said the Rainbow girls could visit Margie once a day for an hour. Margie decided it should be just after school. "If it were in the morning I would not have it to look forward to all day, and if after supper I would dream of all kinds of colors," Margie said, and indeed she was worn and tired enough when night came. "I think all day of the funny things Libbie Green will tell me, and the loving things Indigo will say. She is our 'Blessed are the peacemakers,' because she took Indigo when no one wanted it." Each girl had a verse of the beatitudes for her own. Orange Bowen had chosen "Blessed are the pure in heart," and she sometimes wondered now if the minister was right in saying, "Suffering made folks purer in heart." Mamma had found something that Margie could work at occasionally lying on her back, and Mrs. Bowen was dressing a beautiful doll as her gift to the far-away cripple. A number of things were being made for the Chinese girl. A wonderful pincushion, a white apron, and a handkerchief case. What if she had no handkerchief! A scrap-book she could read in picture form, which she would think odd enough. A knitted purse when probably she had no money. If some of the things would not be exactly Dutch to the yellow maiden, they would be English. The Rainbow had tongues as well as colors and Margie's party was soon the talk of the town. Many knew what the girls did not realize, that the famous surgeon had little hope that bright, active Margie would ever walk again, and there was a feeling of great sympathy about that Thanksgiving party. Dr. Rodgers was to come on the five o'clock train and the dinner must be over and the box packed by that time. One day not long before the party while Red was telling Margie Yellow something funny that happened at school, and the other colors were nestling at the foot of Margie's bed, a carriage drove up and a stately lady dressed in mourning came up the walk.

"It's that stuck-up Mrs. Harrison," said Bessie Green, who commanded a view of the front walk.

"You won't let her take any of our precious hour, will you, Orange, dear?"

"She looks so troubled we might cheer her up," said sweet little Indigo.

In a moment Mrs. Bowen came in with the lady. After the Rainbow girls had been introduced Mrs. Harrison said graciously,

"I am very happy to meet rainbow in the form of such bright spirits, and I have come to be your fairy godmother." Then she took out a purse and turning a little pale, and trembling with suppressed emotion, poured out on the white spread before Margie five golden pieces, each representing twenty dollars. The girls held their breaths in amazement. Had they found the end of the rainbow with its pot of gold?

"Once I had a beautiful little daughter of my own," said Mrs. Harrison. "When she was ten years old her grandfather sent her these gold pieces. They were to be put at interest for her education. But she became sick soon after and in a few months she was buried out of my sight. The greatest enjoyment she had during her illness was playing with these gold pieces. She played they were little fairies. Her gold birds she called them. She played with them by day and slept with them under her pillow at night. For twenty years I have made an idol of these gold pieces, but now I want my gold birds to take wings to China so the little cripple can have them toward her education."

Before the lady had finished speaking, Margie had stretched her arms towards the pale face and had drawn it down where she could cover it with kisses, and oh, how sweet it felt to the lady so hungry for lips so long denied her! Six other warm-hearted young women had kisses for their new friend and the lady declared laughingly she would have to fly for her life, but she went away with the bitterness of her sorrow gone forever.

She had found her pot of gold for luck at the end of the rainbow—the joy of making others happy.

"And to think I called her stuck-up," moaned Green. "You may call me Black until I get a civil tongue."

(To be continued.)

The way to a man's heart is through his dinner plate, the wise woman knows. But if his liver is out of order, the dinner plate does not attract, until he uses Vick's Little Liver Pills, small, tasteless and does the work perfectly without nausea or pain. They cure dyspepsia and indigestion, permanently, in child or adult. 25 cents.

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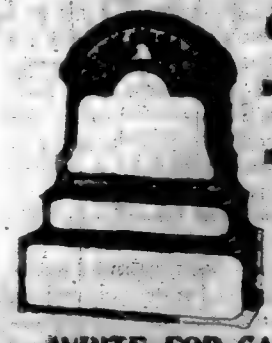
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Current History.

The War.

Another week has passed without decisive news from the East. We only know that there has been terrible fighting and great slaughter, and the net result is some progress for Japan and consequent loss to Russia. It appears that Kuropatkin has been compelled to retreat, but he has succeeded in retreating in good order. Probably 25,000 soldiers were killed or wounded in the last four days in July, and first six days in August, and fully 15,000 of them Japanese.

Port Arthur may fall in a week, and it may not fall in six weeks; but the Japanese army seems resolved to take it.

The international complications passed off last week—Russia making her way out with more countenance than was thought possible.

* * *

A Church Stripped of Her Possessions.

By verdict of the British House of Lords the United Free Church of Scotland has been deprived of $10,000,000 of property; and, more remarkable still, a precedent has been established which will tend to make it impossible for churches to change their standards so long as there is a minority to oppose it. A little statement of history is necessary to an understanding of this matter, which we quote from the Congregationalist: "In the happy union of the Free and United Presbyterian Churches of Scotland Free churches everywhere felt that a great power for good had been organized and consolidated. The splendid history of self-sacrifice for conscience sake which began in the Disruption of 1843, when 470 members under the leadership of Chalmers, and others withdrew from the Kirk of Scotland, had won the admiration of the world. Scotland had been covered with churches self-governed and independent of the State. A great sustentation fund had been gathered amounting to over $5,000,000, and more than a thousand churches and manses to a value of $50,000,000 built by the free gifts of the congregations. The work of the Free Church in mission fields was of a like high quality, rich in self-sacrifice and a noble army of great names."

The other member of the union, the United Presbyterian church, was formed in 1847 by the union of earlier seceders from the State church. It brought to the union a like history of self-sacrifice and zeal in aggressive work. In the mellowing of time the two bodies had grown in sympathy and practice and the new church made a happy union of related qualities and converging history which was consummated with great rejoicing, unanimously on the part of the United Presbyterians and with the smallest opposition by a numerically contemptible minority in the Free Church in 1900.

This small majority, however, consisting of twenty-four ministers, almost all of them pastors of Gaelic speaking churches in the Highlands, took the matter to the civil courts, complaining that by the union the Free Church had essentially altered its doctrinal basis and forfeited its right to the property of the church. Beaten in the lower court, they took the case to the House of Lords, the court of last resort, which after a long hearing has decided by a majority of two in favor of the protesters.

Two consequences flow from this most regrettable decision. In the first place, all the accumulated property—sustentation funds, churches, manses, trust and educational funds—go to these twenty-four Highland ministers and the handful of lay members whom they represent. One of the most powerful and liberal of the Free churches of the world and one of the greatest educational and evangelistic forces is for the moment impoverished and crippled.

But, harsh as this fate is for a body which was built up by extreme self-sacrifice only a generation ago, the principle on which the case was argued is more threatening still. We have not received the text of the decision, but the argument of counsel and the trend of question by the judges go to show that the case turned on the right of a church to modify its basal creed, and so makes it impossible for a church in Great Britain to change its doctrinal basis without danger of losing title to its endowments."

* * *

Politics.

Candidate Parker resigned his place on the New York Bench last week. He will be notified of his nomination this week, and his speech is looked forward to with as much if not more intense interest than that of any other candidate for the Presidency.

President Roosevelt's untimely attitude toward the South manages to be kept before the public. Last week it came by way of the rejection of an application to name a Mississippi post office for Vardaman, the Governor of that State. Without the President's knowledge the application was rejected, and the Post-office Department issued a public explanation to the effect that a paper edited and controlled by Vardaman had recently printed some indecent and outrageous statements about the President's mother. It appears that the statements are too indecent for circulation, and for this reason Vardaman has no defense. He has issued a statement declaring that he was not responsible for the statement in his paper. It is probably true that being Governor he does not keep a close watch upon his editorial columns; but the principle that an editor is responsible for editorials in his paper is fixed. It speaks ill of the South that any of our papers print indecent matter, and it is a shocking blow to our cherished traditions that a paper could print such matter about a lady—a dead lady; and the mother of the President. Southern people will not permit partisanship to so degrade them. On this occasion they will stand with those who regard decency and revere womanhood.

* * *

The Strikes.

The Fall River and Chicago strikes moved slowly through the week. The Fall River mills have shut down, and much suffering is predicted. Twenty-five thousand workers are idle.

The Packing House Strike is a typical war between Capital and Labor. The Employers are bringing in all their resources to crush the Union's power, and the Unions are doing their best to assert their control of the employees. The result is uncertain. The Packers appear to have about half the number of men they need. The strikers seem to be standing by their Union leaders. The acts of violence are very few.

* * *

France and the Pope.

The relations between the French Republic and the Vatican are approaching a crisis. Never very good since the withdrawal of the French troops in 1870 left the temporal power of the Pope in Rome at the mercy of King Victor Emanuel of Italy, they were strained almost to the breaking point by the recent closing of the schools taught by the monks and nuns. The Pope showed his displeasure by a childish protest against the reception of President Loubet in Rome by the King of Italy, and now he has requested the resignations of Bishop Geay of Laval and Bishop Nordez of Dijon, both of whom are in sympathy with the Republic. This is in violation of the Concordat arranged by Napoleon I. in 1801, and revised in 1814, according to which the government of France must be consulted in the appointment or removal of bishops. M. Delcasse, the Minister of Foreign Affairs at Paris, addressed an ultimatum to the Vatican demanding that the requests for the resignations be withdrawn, and stating that if they are not, the pontifical nuncio at Paris would receive his passports and relations with the Vatican would be severed. The Pope refused to withdraw the requests; the French embassy has been withdrawn and the Papal nuncio invited to leave Paris, and it is intimated that all the services of the Roman Catholic churches in France will be placed under a ban, similar to that which compelled Emperor Henry IV. of Germany to go to Canossa to make humble submission to Pope Gregory VII. Doubtless such an interdict would cause great inconvenience. But 1904 is not the same as 1077, and we can hardly fancy President Loubet and M. Combes kneeling in the snow, or mud or dust before Pius X. to implore his forgiveness. The present Pope seems to be a devout man who believes that his spiritual beliefs should dominate his conduct, rather than expediency or politics. We sympathize with his spiritual attitude, but the most correct principles applied to a false position will lead to a disastrous conclusion. The Pope is to be admired for his spiritual consistency, but his false relations to the governments of the earth will lead him into difficulty. Probably the Concordat will be abrogated, and France will find some way of administering the affairs of French churches as she has of dealing with the schools.—Watchman.

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The State's Barroom.

Mr. Editor.—It may not generally be known that the State of North Carolina is a three-fourths owner of a bar-room, but such is the fact, at Morehead City, which is a dry town, also Beaufort, just across the water, and is the county-seat, is also a dry town. The county of Carteret refuses to grant a liscense to anyone to deal out the accursed stuff, but the great State of North Carolina, by its Legislature, grants a special license to the Atlantic Hotel to engage in this traffic which ruins the bodies and souls of our young men and destroys the last vestige of what we have heard so much about—home rule. The Atlantic Hotel belongs to the Atlantic and North Carolina Railroad; the State owns more than two-thirds of the A. and N. C. Railroad, and the Governor has the appointment of a large majority of the directors of the road, and they could, if they wished, close this place which is doing so much to ruin and demoralize the young men of the State and this section. This, the North Carolina bar-room, being what is called a "high-toned" establishment, is doing infinitely more harm than the lowest "doggery" that could be established, and we hear the question often asked, Shall such a state of affairs continue?

CARTERET.

W. W. Barnes Ordained.

By order of the church at Elm City a presbytery composed of J. K. Howell, B. Craig, R. D. Carroll and J. K. Henderson met at his mother's home, July 29th, at 4 o'clock p. m., for the purpose of examining W. W. Barnes with a view to his ordination.

Brother Howell, being asked to act as moderator, proceeded to organize the presbytery. After prayer by R. D. Carroll, J. K. Henderson was elected secretary and B. Craig was requested to examine Bro. Barnes. After a very thorough and satisfactory examination concerning his Christian experience and call to the ministry and his views of Bible doctrine, the presbytery voted unanimously to recommend his ordination. This was reported to the church and arrangements perfected for the ordination service, which took place on the following Sunday afternoon.

B. Craig preached the ordination sermon, prayer was offered by J. K. Howell, R. D. Carroll delivered the charge and J. K. Henderson presented the Bible, and the service closed with the benediction by W. W. Barnes.

Brother Barnes graduated at Wake Forest last May, where he lived for four years a life without reproach as far as we know, and was always in the confidence and esteem of his teachers and fellow students. His many friends will bid him God-speed as he continues his upward march. And may the blessings of heaven forever overshadow him and the Spirit of the Lord continue to lead him in the way everlasting.

J. K. HENDERSON,
Secretary.

Scotland Neck, N. C., Aug. 5, 1904.

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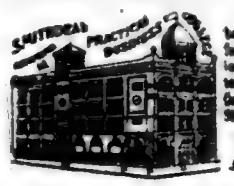
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Temperance.

A Singular Performance.

The prohibition fight in Greensboro developed a singular condition, that an Episcopal preacher should have taken it upon himself to ally himself with the saloon-keepers against the Christian sentiment of the community. The Rev. H. Baldwin Dean, of St. Barnabas' church, preached two sermons that were promptly printed as advertisements in the pro-saloon papers by the liquor dealers. A great deal that he said about the use of wine as permitted in the Scriptures was true. But it was a new thing for a Southern minister to take the ground that the saloon was the proper solution of the problem, and to make an appeal for the saloon-keeper as the conductor of a business that ought not to be sacrificed and for the poor working-man who would be denied his beer by prohibition. Dr. Battle, of the Baptist church, answered him completely by admitting all that he said as to the sin per se of drinking a glass of wine, and then asking what that had to do with the abolition of the saloon. The Rev. H. Baldwin Dean will doubtless figure in the literature that the National Liquor Dealers' Association sends out from New York. He will be called in that literature a "prominent Episcopal clergyman," doubtless, but it is certainly a bad eminence that he has reached.—Presbyterian Standard.

Prohibition as a Business Proposition.

The Standard has long believed, and has frequently expressed its belief, that if, in smaller towns and cities, a campaign could be waged in behalf of prohibition upon a business basis showing tax-payers the economy of prohibition as against even extremely high license, after proper agitation prohibition could be secured. Oregon, Ill., is a small city of about 4,000 inhabitants. It recently raised the license fee to $1,000 and thereby reduced the number of saloons but put more power into the hands of the few saloons which now exist. In that small city ten saloons pay licenses of $1,000 each. It may easily be computed how large a profit must be expected by the saloon-keepers of this comparatively small community which can afford to pay so large a sum as this out of its sales. It is suggestive not only of the large profit which the business permits but of the large amounts of money which are taken from legitimate trade channels and wasted. Saloon keepers make probably 75 per cent profit, so that at the very least in this Illinois city $40,000 which might be expended in merchandise, home improvements, farm machinery and the like, is thrown into the gutter, where the men who waste it are apt to follow. The Portland Journal recently printed these facts concerning several cities in Oregon in which prohibition has been effective for varying periods:

Ashland is a city of 3,500 population, which has tested both the dry and wet policy. A merchant testified that, since the saloons were voted out, he had a more desirable class of customers, and a barber said that his business was 33 1-3 per cent better than when there were saloons in town. Monmouth is a beautiful town less than three miles from the saloon town of Independence. The leading business firm writes: "With an experience of ten years in general merchandise in a saloon town and five years in a prohibition town, I am thoroughly convinced that the saloon is of no assistance whatever as a means of drawing trade in a general way to a town and is of no benefit whatever to any legitimate business, but on the contrary is a positive detriment to business interests from every point of view, socially, morally and financially, and the greatest menace to trade interests with which the business world has to contend." Milton is one of the most prosperous towns in Oregon. The Bank of Milton has a capital stock of $50,000. Its cashier gives the following testimonial: "Milton has not had a saloon for eighteen or twenty years and during that time the population has increased 300 per cent. Business is good in all lines of trade, good public schools with ten teachers, a college and four churches. The treasurer's report at the close of last year showed the total indebtedness of the city to be $19,271.34 and the city owns its own water and electric light system, which brought in a revenue last year of $3,850, the system being worth not less than $25,000, on the basis of the income derived. The tax rate is 11 mills. Bank deposits are $160,000. As a rule, our citizens are prosperous. The fact that the temperance element wins at every election is proof that a majority of them do not care to exchange present conditions for that of a saloon."

The Progress of the Campaign in North Carolina.

The present local option campaign opened in North Carolina in March, 1903, with the election at Statesville. Since that time elections have been carried for prohibition at the following places:

Elizabeth City, New Bern, Goldsboro, Nashville, Benson, Hillsboro, Wadesboro, Greensboro, Durham, Roanoke Rapids, Charlotte and Roanoke Rapids, Charlotte, Statesville, Southport, Jacksonville, Pilot Mountain, and other minor places.

In the following places dispensaries have been established by popular vote:

Wilson, Greenville, Kinston, Henderson, Oxford and Raleigh, Fremont, together with several minor points.

Elections have been lost in the following places:

Washington, Wilmington, Rocky Mount, Tarboro, Weldon, Scotland Neck, Spring Hope, Reidsville, Roxboro, Salisbury, Morganton, and Marion.

Rutherfordton and Brevard voted the dispensary out for prohibition.

Washington and Edenton have greatly restrained their saloons, closing them early and taking away their screens.

Graham, N. C., refused to exchange prohibition for bar-rooms, and, I believe, Morganton is the only town in the State which has done this within the last two years.

The commissioners have ordered Camden County dry.

It is understood, I believe, by agreement, that the bars at Scotland Neck will close in 1905. This is a result of the election held there.

In this hurried glance over the map of the State I may have omitted one or two points, but the statement above is fairly accurate.

Three-fourths of the bar towns of North Carolina are now east of Goldsboro and north of the A. & N. C. Railroad.

It becomes every friend of temperance to resist the effort to overthrow the Watts Act. The Republican party has thrust this issue upon us. It has made its choice and it must accept the consequences. The Watts Act is a prohibition measure so far as the unpoliced districts are concerned; and it is a fair and liberal local option measure so far as the policed districts are concerned, and, it should, therefore, command the support of all genuine friends of prohibition and local option. I have no sympathy whatever with the cry of certain politicians that this Act is a partisan act. There is nothing partisan about it. It is no more partisan than any other good piece of legislation would be when enacted by the North Carolina General Assembly. The men who seek to injure it by speaking of it as partisan are simply evading the issue. Let the Act stand on its merits, and it will commend itself to every friend of temperance. If this Act should be repealed, the temperance cause would not recover from its loss in this generation.

This may not be the paramount issue, but it is an issue, and it is a vital issue, and I hope there shall be no doubt about how every candidate in North Carolina stands with regard to it.

We shall have no more elections this year, but will concentrate our energies in support of the Watts Act. We cannot hesitate to resist the attack upon a measure so fundamental to our progress.

Next spring we may look for elections wherever there are bar-rooms, and with a view to this a great Temperance Convention has been suggested sometime this fall or early in the year.

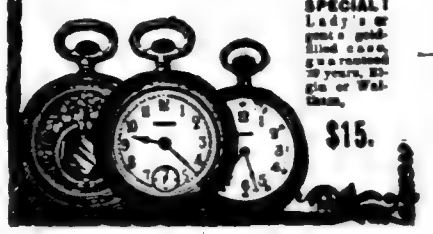
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Yours truly, D. L. ALEXANDER,
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No. 38.
11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.
No. 66.
11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 31. SOUTHBOUND.
4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
No. 43.
7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Obituaries.

CURRIN.—Sister Mary Jane Currin died at the home of her son, W. W. Currin, near Henderson, Vance County, N. C., June 12, 1904, in the seventy-second year of her age.

In her young womanhood she gave her heart and life to Christ and was baptized into the fellowship of Hester's Baptist Church, Granville County, N. C., of which church she remained a member until a few years ago when she moved her membership to Carey Chapel Baptist Church, Vance County, N. C.

I have known many Christian characters that have been beautiful, ennobled and made lovely by the transforming power of the Gospel, but I have never known a more beautiful Christian character than that exemplified by Sister Currin. She was always ready to speak a kind word, and lend a helping hand to all who needed encouragement or help. She loved her God, her children, her grand children, her neighbors, her church and her pastor. We all will miss her so much.

The Lord took her home to heaven in a peculiar way. On Monday she arose feeling unwell, but with no alarming symptoms. At night she retired, asking for the lamp to be extinguished so she could sleep. She asked the family to retire, saying, "If I need you I will call you." All was quiet through the night. In the morning, going to her bed and asking how she was, there was no answer. In some still hour of the night the angels came and bore her ransomed spirit on their "snowy wings to her immortal home." How sweet to be taken suddenly home to heaven, without lingering sickness and suffering!

Sister Currin's remains were carried back to the scenes of her youth and laid to rest in the cemetery at Hester's church.

Great was the weeping at her grave, but far greater was the joy of loved ones gone before, who welcomed her to her heavenly home.

PASTOR.

In Loving Remembrance.

Oftentimes has the pen of the writer been used to pay a tribute of respect to the memory of the blessed dead, but never before has it been used with feelings of such deep emotion and a heartfelt realization of the fact that the home, the church of God and the social circle has sustained a serious and irreparable loss. Early in the morning of July 26th the pure and incorruptible spirit of Sister Pet Powell, of Fair Bluff, N. C., left its tenement of clay for a bright and beautiful home in heaven. She had been in feeble health for months and years and on several occasions had been at death's door, but according to her own testimony, and that of others, her useful and valuable life had been spared in direct answer to prayer. But in her last illness the Great Shepherd and Bishop of souls decreed that her earthly mission had ended and called her up into the heavenly sanctuary to praise God with the crowned elders and burning seraphim.

Sister Powell was the daughter of the Hon. R. G. W. Grissett, of Horry County, S. C. She was born November 9, 1845, and July 16, 1867, she was happily married to Bro. J. W. Powell, one of the leading and most prominent citizens of Columbus County. Some time during the year 1870 she made a public profession of faith in Christ and was baptized into the fellowship of Piny Forest church by Rev. G. W. Hill, of blessed memory. She remained a consistent and most valuable member of this church until the family removed to Fair Bluff and changed church relations by uniting with the Fair Bluff Baptist Church. Sister Powell was an ideal Christian woman and a devout and consecrated member of the church of God. She was known to the writer for twenty years, having been her pastor at Piny Forest and a member of the same church at Fair Bluff, and he can truly record the fact that no better woman ever lived and it was an inspiration to be in her presence. She was indeed and in truth an active worker in the vineyard of the Lord and loved His people and ministers of the Gospel. She was devoted not only to local church work but education, missions, relief of the poor, the orphanage and everything connected with the kingdom of Christ claimed her head, her hands and her heart. No more beautiful and symmetrical life has ever appeared before the sons and daughters of men. She was one of the sweetest and gentlest of Christian characters; in fact, she was all character, and her pathway was that of the just which, as a shining light, shineth more and more unto the perfect day. The rich armor of the Gospel was all around her and in her presence, and in her home you could easily detect the rich fragrance of the Rose of Sharon and the Lily of the Valley. She was an epistle of Christ known and read by all. Her life was hid with Christ in God, and she passed away from the scenes and sufferings of earth in the quiet and peaceful manner she so much desired.

Sister Powell was one of the truest and most devoted of wives and a mother who made the home a heaven on earth. Her union with Brother Powell was blessed with eight devoted children of whom six remain to rise up and call her blessed. Her little daughten Lillian went to heaven years ago, and her oldest son, Bro. F. W. Powell, died in Dublin, Ga., over a year ago, and these two children, with many other loved ones, fondly greeted her as she climbed the golden shores of eternity. The large host of friends and relatives who attended her funeral services attest the fact that she was loved and respected by all who knew her and her excellent traits of character. Between the leaves of her Bible appears many marks and splendid extracts from religious literature which will remain in her home as souvenirs of her life and character. Among these souvenirs is the following which expresses the feelings and sentiments of all those who mourn her loss and perpetuate her memory:

"She has pased away,
Like a gentle breath,
And her eyes are closed with the sleep of death.
The leaves of the trees will flutter and fall,
And the drifting snows will cover all.
But she will peacefully, calmly rest
Forever happy
By angels blest.
Let us rejoice when such a life
Gives up the battle of earthly strife:
Better to know that her tasks are done,
Trials ended and glory won;
Tears are vain when a soul so bright
Wings its way
To the gates of light."

J. A. SMITH.

Wilmington, N. C.

Resolutions of Respect.

Bro. Y. R. Porter, of Emerson, N. C., breathed his last July 21, 1904, in Wilmington, N. C., where he was being treated for diabetes. He was about fifty-five years of age, was born, reared and spent his life in Bladen County. Was a member of the Baptist church for more than twenty years. Two years ago he moved his membership to Mt. Pleasant where he spent his money liberally for repairing and remodeling the church. He was always present at church meetings (when not unavoidably detained), and contributed liberally to the different objects of the church. He leaves a wife and eleven children—six sons and five daughters—to mourn their loss.

Resolved 1. In the death of Bro. Porter Mount Pleasant has lost one of her best members.

2. While with sorrow we part with our brother, we bow in humble submission to the will of Him who doeth all things well.

3. We extend our sympathies to the bereaved family in this time of sore affliction, and ask them to "sorrow not even as others which have no hope."

4. That a copy of these resolutions be spread on the church book, a copy sent to the Biblical Recorder, the North Carolina Baptist and the family of the deceased.

W. R. BLACKBURN, JR.,
I. A. REGISTER,
S. H. HILBURN,
Committee.

Brother William L. Woodcock was born August 2nd, 1842. At the beginning of the Civil War he, though just nineteen years old, gave himself to the Confederate cause. He served through the war but received a wound which resulted in his death.

In 1863 he became a member of Moore's Creek Baptist church. He proved himself a good worker, and always gave the cause his hearty support.

He served as Superintendent of the Sunday-school for many years, and was ordained deacon thirteen years ago, which office he filled until God called him home on February 8, 1904.

Brother Woodcock leaves a devoted wife and eight children to mourn their loss.

The Moore's Creek Baptist church assembled in Conference, March 20, 1904, do

Resolve 1. That our church has sustained a great loss by the death of our brother. Our Sunday-school has lost a warm friend.

2. That we bow in humble submission to the will of our Heavenly Father, realizing that He doeth all things well.

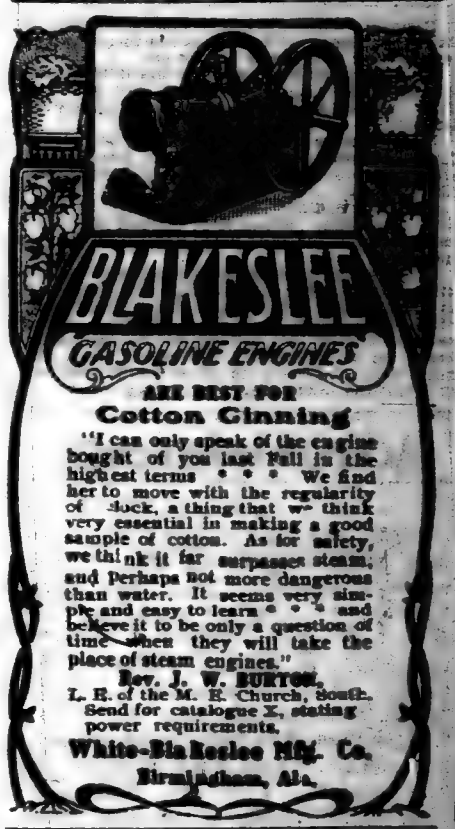
3. That we extend to the bereaved family our sympathy and our prayers.

4. That these resolutions be spread on our church record, a copy sent to the breaved family, and a copy each to the Biblical Recorder and North Carolina Baptist for publication.

R. H. HEWLETT,
N. R. CROOM,
W. B. HENRY,
W. J. HOLLINGSWORTH,
Committee.

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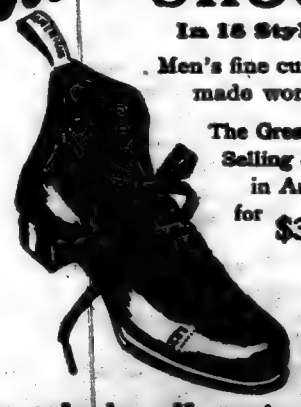
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PUBLISHED BY
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Acknowledgments.

August 10, 1904.

State Missions.—Macedonia, Chowan, $8.00; Edgewood, 3.00; Pittsboro, 6.36; Garner, .85; So. River Union, 6.60; Jefferson, Ashe, 1.25; New Life, 1.11; Brevard, Transylvania, 10.20; W. M. S., Tabernacle, Raleigh, 11.30; Lexington, Liberty, 12.00; Canetuck Chapel, Wilmington, 6.00; Kings Mt., 5.00; First, Greensboro, 58.29; Rocky River, 3.35; W. M. S., Leaksville, Pilot Mt., 3.05; Yeopim, Union, 5.30. Total this week, $141.66. Previously reported. $5,751.52. Total this year, $5,893.18.

Foreign Missions.—Warren Union, $7.15; So. River Union, 3.32; Lexington, Liberty, 3.20; Canetuck Chapel, Wilmington, 3.00; Farmington, So. Yadkin, 17.00; S. S. Con., W. Chowan, 5.26; First, Greensboro, 108.84; Wadesville, Montgomery, 1.76; Mills River, Carolina, 10.00; S. S., Bethany, W. Chowan, 1.00. Total this week, $160.53. Previously reported, $10,171.25. Total this year, $10,331.78.

Home Missions.—Pleasant Plain, C. F. and Col., $3.25; Midway, Central, 1.06; Tarboro, Tar River, 11.00; Lexington, Liberty, 3.20; Canetuck Chapel, Wilmington, 3.00; Farmington, So. Yadkin, 9.00; S. S. Con., W. Chowan, 5.26; First, Greensboro, 20.03; Wadeville, Montgomery, 1.40; Forks of Little River, Montgomery, .74. Total this week, $57.94. Previously reported, $5,253.80. Total this year, $5,311.74.

Education.—Edgewood, $1.12; New Friendship, 3.00; N. Henderson, Tar River, 1.00; So. River Union, .90; Lexington, Liberty, 12.00; S. S. Con. W. Chowan, 5.26; First, Greensboro, 2.25. Total this week, $25.53. Previously reported, $1,109.55. Total this year, $1,135.08.

S. S. and Colportage.—Mt. Vernon, Central, $3.00; Sale of Books, 51.30; So. River Asso., .95; Cane Creek, 3.15; Rolesville, 2.50; Mt. Harmony, .56; S. S., Mt. Harmony, .68; S. S., Coleraine, W. Chowan, 2.00. Total this week, $64.14. Previously reported, $494.59. Total this year, $558.73.

Ministerial Relief.—New Friendship, $2.00; New Hope, So. Yadkin, 2.00; First, Greensboro, 1.00. Total this week, $5.00. Previously reported, $671.16. Total this year, $676.16.

Total reported for all objects this week	$454.80
Previously reported for all objects	23,881.97
Total reported for all objects this year.....	24,336.77

WALTERS DURHAM,
Treas. Baptist State Con.

Associational Meetings, 1904.

New Found.—Meadow Fork (Madison County), August 11.

Yadkin.—Flat Rock (10 miles from Elkin), August 11.

Buncombe.—Macedonia, August 16.

Stony Fork.—Mt. Ephriam (Watauga County), August 16.

Surry.—Siloam, August 18.

Tuckaseigee.—Webster (Jackson County), August 18.

Liberty.—Pine Meeting House (7 miles from Linwood), August 23.

Brushy Mountain.—Stony Hills (15 miles from Wilkesboro), August 25.

Haywood.—Rock Springs, August 25.

French Broad.—Foster's Creek (14 miles from Marshall), August 30.

Tennessee River.—Forney's Creek (Swain County), August 25.

Ashe.—Baptist Home (Parker P. O.), August 30.

Three Forks.—Elk Valley (5 miles east of Elk Park), August 30.

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Presbyterian College, Charlotte, has 6, Limestone College, Gaffney, has 6.

Winthrop Normal, Rock Hill has 6, and Colleges all over the Country. Lack of space forbids naming others.

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THE SOUTHERN RAILWAY

Account of the above occasion, effective April 25, 1904, the Southern Railway will place on sale daily, tickets at extremely low rates, to St. Louis, Mo., and return. Following are rates applying from principal points in the State:

	Season.	60-Day.	15-Day.
Asheboro	$35.55	$29.60	$24.20
Asheville	32.25	26.90	22.25
Charlotte	36.10	30.10	24.65
Durham	34.10	28.40	23.30
Gastonia	36.10	30.10	24.65
Goldsboro	37.10	31.40	26.25
Greensboro	34.10	28.40	23.30
Henderson	34.10	28.40	23.30
Hendersonville	33.35	27.85	22.95
Hickory	34.10	28.40	23.20
Marion	34.10	28.40	23.30
Morganton	34.10	28.40	23.30
Mount Airy	37.00	30.85	25.10
Newton	34.10	28.40	23.30
RALEIGH	35.60	29.90	24.80
Rutherfordton	35.55	29.60	24.20
Salisbury	34.10	28.40	23.30
Sanford	37.60	31.90	26.25
Selma	37.10	31.40	26.25
Statesville (via Knoxville)	34.10	28.40	23.30
Wilkesboro	40.00	33.40	25.10
Winston-Salem	35.85	29.85	24.40

Southern Railway will, effective April 26, 1904, inaugurate through Pullman Sleeping Cars between Greensboro, N. C., and St. Louis, Mo., via Salisbury, Asheville, Knoxville, Lexington and Louisville, leaving Greensboro daily at 7.20 p. m.

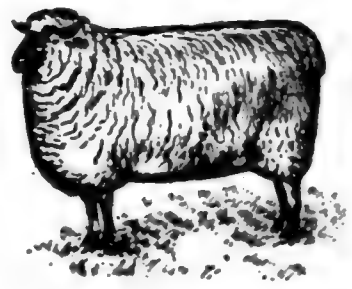
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JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 7.

RALEIGH, N. C., WEDNESDAY, AUGUST 17, 1904.

THE TEMPERANCE FORCES CHALLENGED BY THE LIQUOR DEALERS.

The North Carolina Liquor Dealers met at Greensboro last week and formally opened their campaign which they have been quietly waging for some time. They acknowledge that they have had a man in the field and they frankly declare that they have been encouraged. We are prepared to believe them—not when they say that "the temperance propaganda in North Carolina is doomed to dismal failure"—but when they say that they are encouraged. Men do not proceed to warfare in a cause like theirs without hope.

What is the ground of their hope?

First, a political party has espoused their cause. To be sure that party is itself without prospect of victory, but it is a matter of encouragement to the liquor dealers that any political party has decided to make common cause with them. Nothing like this has happened to them since 1881. Moreover, this alliance may bring them a few votes in the Assembly.

Second, there are certain elements in local Democratic organizations that have been sympathetic with the saloons. And now that that party has taken the high ground that saloons and distilleries shall not operate in unpoliced districts and that they shall operate elsewhere only with approval of the majority, the Liquor Dealers take hope that they may somehow get enough of this class of Democrats elected to join with the Republicans and deliver our Commonwealth into their hands.

This is the hope of the Liquor Dealers.

They are fighting in the open—at least are openly fighting. They announce that they will vote for no man who does not pledge himself against the Watts Act. That is to say, they will sound every candidate, and make a guerrilla warfare throughout the campaign, picking their men as they go. We have here a policy of Political Philistineism, which will commend itself to no party.

The Liquor Dealers have also announced their program. They know what they want and they have the boldness to make it known: They want "a liberal Legislature and to encourage legislation looking to a rigid high license, making license mandatory and taking away the discretion of the authorities in regard to the same when the applicant has complied with the provisions of the law."

That is clear. They want high license, and they do not care how high. We trust the confirmed saloon towns will take notice.

They are opposed to local option. That is, they would not permit our cities, towns or counties to vote on the liquor questions. Moreover, they would take away from County Commissioners discretion in the matter of issuing licenses: THEY WOULD MAKE HIGH LICENSE, IN COUNTY, TOWN AND STATE THE POLICY OF NORTH CAROLINA.

This is their program. Shall it be carried into effect? Shall they "doom the North Carolina Temperance propaganda to dismal failure"?

They are organized. They have money. They have workers. They have large interests at stake. They have political backing. They are in a fighting mood.

We will not defeat them by assuming that they can do nothing. They know as well as we that liquor dealers have before this won in the very hour of defeat—and by reason of the over-confidence of the temperance forces! In fact the most notable fact in the history of the conflict between the temperance forces and the bar-rooms is that the latter have made a successful policy of never giving up.

If we would defeat them we must array for the battle and make the fighting all along the line, and maintain our warfare for years. It is an issue of Righteousness, and every preacher has his place in it. It is an issue of the public welfare and every citizen has his place in it. On their side the inducement is the profit of the bar-room; on ours the welfare of our fellowmen, the progress of the heavenly kingdom in the earth.

We must maintain our present legislation. It consists of Rural Prohibition and Municipal Local Option. It is the best possible temperance policy. If we should lose Rural Prohibition, Municipal Local Option would be valueless; for when a town should vote saloons out they would merely move to the outskirts; and it is better to have them in the town under police supervision than in the suburbs unwatched.

We understand that there are country people who prefer rural prohibition but desire to have bar-rooms in the towns. This is clearly un-Christian, unbrotherly and entirely inconsiderate. We know of no duty so close to pastors of rural congregations at this time as that of preaching to them the necessity of maintaining the prohibtion measure that they have and backing up our municipalties in their efforts to reach the same fortunate position.

And, altogether, we take it that the moral forces of our Commonwealth never received such a challenge as the Liquor Dealers have just issued. That spirit must indeed be dead which does not rise to greet the battle with a cheer.

WHAT A BAPTIST IS.

(By A. H. Strong, the foremost Baptist Philosopher and Theologian.)

Yet before I begin to tell what Baptists have done, are doing, and need to do, I must say what a Baptist is. What is the essential principle for which we contend? I maintain that we stand above all things for a spiritual church. The church is the body of Christ. It properly consists only of those who have been renewed by the Spirit of God, and are joined to Christ by a living faith. This conception of a spiritual church carries with it all the other articles of our creed. The word "spiritual" suggests the deity of Christ, whose omnipotent Spirit is the source of the church's life. The word "church" suggests the outward expression of that life in the forms appointed by Christ himself. Thus a spiritual church implies a regenerate church membership on the one hand, and the New Testament ordinances and polity on the other. Dependence on the Scriptures as the sufficient and only standard of faith and practice, and independence of the State in all matters of doctrine and government, while they are not the central truths, are yet logical corollaries of the Baptist faith.

It is the vision of a spiritual church which Baptists have ever had before them. Our insistence upon the proper subjects and the proper mode of baptism is not the essential, but only the incidental, of our belief. Because we hold that the church is the body of Christ, we cannot accept the statement of the Westminster Confession that the church consists of those who "profess the true religion, together with their children," for this includes in the church those who give no credible evidence of regeneration. Because we hold that immersion of the body in water was appointed by our Lord as the sign of his death and resurrection and of the believer's entrance into communion therewith, we cannot regard any body as a regularly constituted church of Christ which disobeys or ignores his command by the substitution of any other mode of baptism. But we oppose infant baptism, only because it admits to the body of Christ those who do not belong to Christ; and we oppose sprinkling or pouring, only because they do not set forth that entrance into the communion of Christ's death and resurrection which is essential to a regularly constituted Christian church. The maintenance of a spiritual church furnishes the reason for our existence as Baptists. When we cease to "follow the gleam," we shall die, and we ought to die.

THE BROKEN WING.

I walked through the woodland meadows,
  Where sweet the thrushes sing,
And I found on a bed of mosses
  A bird with a broken wing.
I healed its wound, and each morning
  It sang its old sweet strain;
But the bird with a broken pinion
  Never soared as high again.

I found a young life broken
  By sin's seductive art;
And, touched with a Christlike pity,
  I pressed him to my heart.
He lived with a noble purpose,
  And struggled not in vain;
But the life that sin had stricken
  Never soared as high again.

But the bird with a broken pinion
  Kept another from the snare;
And the life that sin had stricken
  Raised another from despair.
Each loss has its compensation,
  There is healing for every pain;
But the bird with a broken pinion
  Never soars as high again.

—Hezekiah Butterworth.

THE UNSEEN PROTECTOR.

A lady was awaked one morning by a strange noise of pecking at the window, when she saw a butterfly flying backward and forward inside the window, in a great fright, because outside there was a sparrow pecking at the glass, wanting to reaching the butterfly.

The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it.

But all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow.

It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountain full of horses and chariots of fire.—Selected.

WAS JONAH A HARDSHELL?

Dr. George Matheson in his delightful new volume on "Representative Bible Characters," gives a chapter on "Jonah the Narrow." It is a striking and a fit description, but it is not the usual idea of Jonah. The point lies in Jonah's conduct after the Lord spared Ninevah. Jonah was greatly disappointed that the Lord took pity on Ninevah and did not destroy it as he had predicted. Dr. Matheson shows how Jonah was thus opposed to missions. He was really a Hardshell: He is usually spoken of as a missionary to Ninevah and yet that was true only in a very special sense. He went at all only when forced to go and then was willing only to denounce the Gentiles and not to see them saved. He had his pet notions as to plans and methods and actually sought to force the Lord to come to his terms about Ninevah. He is a fine type of the narrow man who will work only when things go his way. He must have his say about policy and method else he will not work with God for the spread of the Kingdom. The narrowness of Jonah is a fine study for those who oppose boards and etc. Jesus rebuked John when he tired to hinder those who were doing the Master's work, but were not in the Apostolic company. It is curious how narrow some men are on questions of method and detail. Dr. Matheson puts forward this as the great lesson to be gotten from the career of Jonah, how God rebuked him for his narrowness.—Baptist Argus.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

WHAT DID JESUS TEACH ABOUT THE OLD TESTAMENT?

By Pastor Charles L. Greaves.

Our present Old Testament is the ancient sacred writings of the Jews.

It was divided by them into three parts called The Law, The Prophets, and The Psalms or Writings.

Within these three groups were comprised all the books of our Old Testament, and no more.

The books of the Old Testament were read in the synagogues in our Lord's life time, and were regarded as most certainly true, and without any mixture of error.

There were also other writings, now called the Apocrypha, highly esteemed by some of the Jews, especially by those at Alexandria, but never regarded as being equal in importance to the canonical Scriptures.

The reader is asked to accept the above statements as the opinions of the best Biblical scholars. It does not enter into the scope of this little paper to verify them.

The question left for us to consider then is this: What did Jesus teach about the Old Testament; the sacred writings of His people, the Bible of His generation?

1. He bare witness that it and it alone composed the Scripture canon. This He did by quoting repeatedly from it, and from almost every book in it, and by frequent references to persons and events described therein. It is a significant fact that He did not once quote from the apocrypha.

2. Jesus taught the historical trustworthiness of the Old Testament. The fall of man, the flood, the manna, the story of Jonah were all referred to by Him as historic occurrences.

3. Jesus taught the sufficiency of the Old Testament as a moral code and as a guide to salvation in the old dispensation. When the rich man prayed that Lazarus might be sent to his father's house to warn his wicked brethren Jesus makes Abraham to say: "They have Moses and the prophets let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

4. Jesus taught the messianic nature of Old Testament prophecy, boldly declaring of the Scriptures, "They testify of me." The modern critics who deny that it was given to prophets of old to foretell future events, and who exert their learning and talent to explain away the application of Old Testament Scripture to the New Testament Christ attempt to convict our Lord of bearing false testimony concerning Himself.

5. He taught the inspiration of the Old Testament. This He did not directly, for it is Paul not Jesus who declares that "all Scripture is given by inspiration." But he expressly declares that Moses and the prophets wrote of Him, John 5:46, Luke 24:44. It is manifest that Moses and the prophets could not have written about Him except by inspiration. Though He taught inspiration He taught no "theory" of inspiration.

6. He taught that the Old Testament is most assuredly true. This He did in two ways: first, by using it as final and unquestionable authority in all matters of controversy with His enemies; secondly, by triumphantly citing passages from it as corroborative of His claims to the Messiaship.

7. He taught the immutable nature of its moral laws. Hear Him indignantly cry out: "Why do ye also transgress the commandments of God by your traditions?" and again, accusingly and reproachfully: "For laying aside the commandment of God, ye teach the tradition of men."

8. He taught the importance of knowing the Scriptures. "Do ye not therefore err because ye know not the Scriptures?" Again, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Also we read that on the walk to Emmaus, "Then opened he their understanding that they might understand the Scriptures." And we read that on the Sabbath days in the synagogues He taught the Scriptures.

9. He taught the importance of believing the Old Testament. "For had ye believed Moses ye would have believed me; for he wrote of me. But if ye believe not his writing how shall ye believe my words." He makes Abraham say to the rich man concerning his brethren, "They have Moses and the prophets, let them hear them."

All these things being true, it does not fall short of sin to neglect the reading of the Old Testament. It tells about Christ as well as the New, and is the one great Christian apologetic; for reading its prophecies and studying its types and symbols we are convinced that they are all fulfilled in Jesus Christ and that in Him all the ages center.

If you would look back of all history to the world's creative morn, if you would study the doings of men ages before Herodotus took his long backward look and wrote what he could gather from vague and uncertain traditions, if you would listen to stirring eloquence, stately measures of old time poetry, glorious moral epics, romances coming down through long centuries warm and throbbing with love: then read the Old Testament. And if you would strengthen your faith by tracing the stream of prophecy and promise from Eden's gate to Bethlehem's cradle, read the Old Testament.

Reidsville, N. C.

Go with each of us to rest; if any dream, be their dream quiet; if any wake, temper to them the dark hours of watching; and when the day returns, return to us our sun and comforter, and call us up with morning faces and with morning hearts—eager to labor, eager to be happy, if happiness shall be our portion, and if the day be marked for sorrow, strong to endure it.—Robert Louis Stevenson.

Attainment is a hope rather than a possession, and enduring and striving in hope is the normal condition of him who would attain.—H. Clay Trumbull.

What the World Owes the Baptists.

BY A. C. DIXON.

Having shown what the world owes to the Methodists, Presbyterians and Congregationalists, Dr. A. C. Dixon closed his series of Monday noon addresses in Tremont Temple on the 11th of April with an address on "What the World Owes to the Baptists." There was a large attendance, including many representatives of several denominations. Dr. Dixon was at his best, and showed his skill in presenting a strong case for the Baptists, and yet in such a kindly spirit as to preserve a pleasant feeling in his audience, for a meeting of controversy it was a model exhibition. He began by saying that different denominations might be characterized by different passages of Scripture. The Methodists by Rome. 8:16. "The Spirit Himself beareth witness with our spirit that we are the children of God." The Presbyterians by 28-9 verses of same chapter, "They that are called according to His purpose." The Congregationalists by Matt. 16:18, "The Rock Church, standing for freedom of worship, and aptly represented by Plymouth Rock." The Baptists by 1st John 5:3, "Keeping the Commandments, or Obedience." Dr. Dixon spoke of the difficulty of fairly representing his own denomination, but would try to take an outside view by stating what others say the Baptists claim.

And first, it is said that they claim that the world is indebted to them for holding to the doctrine of immersion. This ordinance embodies the death and resurrection of Christ, and therefore the Baptists have kept these two fundamental truths before the world. In holding to immersion they are sustained by the best scholarship of the world. The Baptists emphasize baptism so strongly as to give narrow views of the Lord's Supper. They regard it as fellowship with the Lord rather than with each other. But this very narrowness brings the compensation of keeping prominent the death and resurrection of Christ as set forth in baptism.

In the second place, it is said that the Baptists claim that regeneration is a prerequisite to baptism. This excludes infant baptism. But infant baptism is an open door to an unregenerated and worldly membership, the evils of which have been so great that the world owes a great debt to the Baptists for closing this open door, although they hold that all infants are included in the saving efficacy of Christ's death.

Third, the Baptists claim to have benefited the world in standing for religious liberty. They make Jesus Christ the head of the Church, and the Bible the basis of belief. And when a Baptist ceases to hold that view, he ceases to be a Baptist. In holding the Bible as his creed, he cuts off the danger of parasitism, as illustrated in the history of creeds, dogmas and sacraments. The liberty of the conscience, interpretation and utterance of the individual is insisted on. On this principle Roger Williams founded a Baptist church in Rhode Island and thereby became what might be called an illuminated Plymouth Rock. The Puritans did not seem able to attain this. They could not consent to the formation of other churches. The Baptists not only founded a church on religious liberty, but a State also. John Adams told Isaac Backus as late as 1760 that Massachusetts would never grant the separation of Church and State. But thirty-four years later through Baptist influence that separation did take place. The spread of that principle since certainly places the world in much greater obligation to the Baptists.

Notwithstanding the severe treatment of Baptists by those opposed to their principles they never have persecuted in return. Again, the world owes a debt to Baptists, it is claimed, in having been pioneers in mission work. It is true, that their Calvinism divided them at first into mission and anti-mission Baptists. That was why Dr. Ryland told Carey to sit down when he advocated missions, saying that when God wanted the heathen converted He would convert them without Carey's help. Carey did sit down, but it was on his cobbler's bench, to study the map of the world before him as he worked, until his missionary spirit swept away the opposition by his sermon, "to expect great things and attempt great things." He illustrated his sermon by giving the Gospel to 200,000,000 of the human race in their own tongue. What Carey did for English Baptists Judson and Rice did for the Baptists of America. The debt of the world is further increased when such great leaders are mentioned as Milton, Spurgeon and John Howard. Abraham Lincoln never joined any church, but said he owed a great debt to his mother, who was a Baptist. The great hymns come from Baptist authors, such as "Oh! Could I Speak the Matchless Worth," "Awake My Soul in Joyful Lays," "How Firm a Foundation," "Majestic Sweetness Sits Enthroned," "He Leadeth Me," and "All Hail the Power of Jesus' Name," and many others. And the important excellence of them is that they are such an embodiment of the Christian spirit as to be undenominational, the expression of all true Christian people of whatever name or nation.

How Seemed It to the Lad?

How seemed it to the lad,
As down Moriah's slope they slowly went,
They who had glimpsed th' eternal plan of God?
Behind, the pressure of encircling cords,
The vision of a sacrifical knife,
And dying ashes upon altar stones.
Before, a life that nevermore might be
The glad, free life of sunny-hearted youth—
For he had looked into the face of death.

How seemed it to the lad,
When at the mountain's base they ran to meet
And welcome back the chieftain and his son?
Marked they upon his brow a graver shade?
Within his eyes a stronger, clearer light,
As panoplied with power beyond his own?
And said they, under breath, from man to man,
The while they passed along the homeward way:
"The prince has seen—has seen and talked with God?"

How seemed it to the lad,
When for his mother's greeting low he knelt,
And felt her welcoming kiss upon his cheek?
Oh, did she see, with tender mother sight,
A chance had come? And think you that he told
The tale to her? Or did he hold it close,
Too sacred for the common speech of earth,
While dimly seeing through the mists of years,
In one great Sacrifice, the type fulfilled?

All truly wise thoughts have been thought already thousands of times; but, to make them truly ours, we must think them truly over again honestly, till they take root in our personal experience.—Goethe.

God keeps a reward for the man who does right.

The Old Fashioned Woman.*

(PROVERBS 31)

There are two standpoints from which we may look at and estimate ourselves and each other. (1) What we are in ourselves. This is hard to do, for we know only "in part." We don't know what is really in other people, and I am not so sure that we know what is in ourselves. (2) In our relations to others. This is perhaps the best way to learn what people are in themselves. The woman held up before us in our chapter by the wise man is looked at in her several relations to other people. The light in which she is presented in these relations seems to me to stamp her as a woman of the old fashion type—a woman after God's ideal. We will look at the description of her in these several relations.

I. As mother.

This woman's first thought is for her children. Her ambition on their behalf expresses itself along three lines:

1. That they may be pure in life. "Give not thy strength unto women, nor thy ways to that which destroyeth kings." (V. 3.)

2. That they may be sober. "It is not for kings, O Lemuel, it is not for kings to drink wine: nor for princes to say, where is strong drink? Lest they drink and forget the law, and pervert the judgment of any that is afflicted." (Vs. 4-5.)

3. That they should be useful in the cause of all that is good. "Open thy mouth for the dumb, in the cause of all such as are left desolate. Open thy mouth, judge righteously, and minister judgment to the poor and needy." (Vs. 8-9.)

The mother, who by her gentle influence, implants these three things in the hearts of her boys, has done for them a service which heaven alone can estimate.

II. As wife.

Oliver Wendell Holmes, I believe it is, who speaks somewhere of the ship tossed to and fro by the storm, and one wonders why and how it is that she can maintain her course in the face of such fearful odds. He says that all unseen there is a little piece of mechanism called the rudder that holds the ship on its course in spite of the opposition of wind and storm. So many a man holds up in the face of difficulties and trials that might sink a dozen ordinary men. If you could find the secret of that man's success you would find it in the form of a little woman all unseen back in the home. Our description holds her up very much in the same light.

1. She is the confidential friend of her husband. "The heart of her husband trusteth in her, and shall have no lack of gain. She openeth her mouth with wisdom, and the law of kindness is on her tongue." (Vs. 11, 26.) Who has not longed for a friend to whom he could tell all—the good and the bad—in the assurance that instead of reproach or censure, he would find sympathy and encouragement?

2. She is his helper in all things. "She doeth him good and not evil all the days the days of her life. She riseth also while it is yet night, and giveth meat to her household, and their task to her maidens. She looketh well to the ways of her household, and eateth not the bread of idleness." (Vs. 12, 15, 27.) Other verses of the same sort occur, showing that she is a most practical homemaker and home-keeper.

III. As neighbor.

Does it not look as if professionalism in caring for the poor, in looking after the sick, in taking a neighborly interest in those about us will entirely supplant the old fashion idea of the neighbor? But this woman "stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. (V. 20.)

When I first grew up it was my privilege to board in the home of a noble woman in Warren County who made it the rule of her life to take such things as she had cooked herself, and with her own hand carry them around to any one, white or colored, who might be in need. It was not necessary for her to do it with her own hands. She had plenty of help, and could have sent it by the hands of servants. But it was that neighborly feeling that prompted her to do it, and I dare say that there are hundreds to-day who would bless the memory of Mrs. Sallie P. Allen because she always showed that her own heart was concerned for those about her. And so it was with this old-fashion woman in the book of Proverbs. She was a great neighbor.

IV. As servant of God.

It was here that the character of this woman reaches its crown and glory. "Favor is deceitful, and beauty is vain, but a woman that feareth the Lord she shall be praised." (V. 30.) "Her children rise up and call her blessed; her husband also, he praiseth her, saying: Many daughters have done virtuously, but thou excellest them all." (Vs. 28-29.)

Sister Fort leaves three noble boys, a stricken husband, a host of devoted neighbors, a church in which she has been among the truest of the true. It was my privilege and pleasure to serve as her pastor, and the pastor of her church and community for a short time. I am sure that the application of each point suggested by this chapter has been made by all who knew her. As mother, as wife, as neighbor and friend, as servant of God, she has been faithful. Her summons came quite suddenly from the Master, but she was one of those servants whom the Lord, when He came, found watching, and He has already said to her without doubt: "Well done."

*Sketch of a sermon preached by W. R. Cullom, at Forestville, N. C., on the occasion of the funeral of Mrs. Lina Allen Fort, wife of Sam Fort, and published by request of a friend of Mrs. Fort.

Meeting of the Commission With the Home Mission Board.

By order of the Home Mission Board of the Southern Baptist Convention, a call is hereby made for a meeting of the Commission appointed by the Southern Baptist Convention to confer with the Home Mission Board concerning its work among the negroes. Time of meeting, 3.00 p. m., September 14, 1904; place, Home Mission Board office, 723 Austell Building, Atlanta, Ga.

Members of the Commission: L. O. Dawson, Alabama; J. F. Love, Arkansas; L. B. Warren, Florida; J. K. Pace, Georgia; J. C. Stalcup, Indian Territory; J. S. Dill, Kentucky; C. L. Laws, Maryland; W. F. Yarborough, Mississippi; G. W. Hyde, Missouri; E. C. Ware, Louisiana; C. J. Thompson, North Carolina; C. W. Brewer, Oklahoma; Z. T. Cody, South Carolina; A. U. Boone, Tennessee; G. W. Truett, Texas; R. B. Garrett, Virginia; C. C. Coleman, District of Columbia.

But for many absences from home on vacations on the part of members of the Commission a call would have been made for a meeting in August. It is hoped, therefore, that every member of the Commission will be on hand at the appointed time.

Very truly,

B. D. GRAY,
Cor. Sec. Home Mission Board.

I believe that there is no away, that no love, no life, goes ever from us: it goes as He went, that it may come again, deeper and closer and surer, to be with us always even unto the end of the world.—George Macdonald.

Courtesy is the oil in the machinery of social life.—Avellaneda.

Dedication of the Caroleen Baptist Church.

On the fourth Sunday in July the new Baptist church at Caroleen was dedicated to the worship of God. The services were led by Elder Clarence L. Dowell, the pastor, and consisted of the following program:

Singing by the congregation.

Invocation by Elder Davis, of the M. E. Church.

Reading of Scripture by Elder George J. Dowell.

Anthem by the quartette.

Brother Robert Moore then read a brief history of the church from its organization, showing its steady growth in numbers and strength during the two pastorates.

Dr. T. G. Hamrick spoke briefly of the work and progress of the church amidst difficulties and the evident blessing of God in every undertaking.

Brother Moore read a letter from Mr. S. B. Tanner to the pastor and church congratulating them upon their success in building up the organization amid discouragements, and erecting such a comfortable and creditable house of worship, and wishing them continued prosperity in their worthy enterprise.

Bro. J. O. Bell, in behalf of Henrietta church, with which Caroleen has co-operated since its organization, congratulated the Caroleen brethren upon the success which had crowned their work, and said that they now had the best and most attractive house of worship in the Association.

Henrietta church rejoices with them that the burden of debt has been lifted.

Elder Davis, of the M. E. Church, spoke of his love for the Baptists and the great cause they represent, and of the pleasure of taking part in the services which were made possible only by the blessing of the Lord upon the faithful labors and sacrifices of the church.

Elder Melton, of the Protestant church, spoke of his pleasure in joining with his brethren in worship and witnessing the giving of the house to the Lord.

The congregation was led in prayer by Bro. L. G. L. Taylor and the choir sang an anthem of praise.

The pastor, in behalf of the church, thanked the congregation and community for every expression of sympathy or assistance extended them through every struggle, with the belief and hope that God would continue to prosper them.

Rev. G. J. Dowell, of Carthage, the former pastor, then preached the dedicatory sermon. It was strong, beautiful and appropriate, suited to the occasion and the people who have wrought so faithfully and so well. The minister, in behalf of the church, then, in a most touching and beautiful way, offered the house to the Lord, closing with a prayer for God's blessing upon the church in all of its future work.

The congregation sang an anthem and the benediction was pronounced. Thus closed one of the most devotional and inspiring services we have ever attended.

The Caroleen church was organized about four years ago under the most trying and discouraging circumstances with about forty members. They have grown and prospered steadily in the face of difficulties until they have a membership of more than two hundred and fifty. Their house of worship, built under the former pastor, is a neat, modern structure with stained glass windows, and by courtesy of the company, is lighted by electricity. The congregational singing is a credit to the entire section, and the Sunday-school is the largest between Charlotte and Asheville, having an average attendance of two hundred and fifty, and an enrolment of about four hundred. They have also a flourishing B. Y. P. U. numbering about one hundred and fifty members.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Wadesboro, N. C.

SEARCH THE SCRIPTURES.

Monday, August 22.—Ezekiel 25-28.

Tuesday, August 23.—Ezekiel 29-32.

Wednesday, August 24.—Ezekiel 33-35.

Thursday, August 25.—Ezekiel 36-38.

Friday, August 26.—Ezekiel 39-41.

Saturday, August 27.—Ezekiel 42-44.

Sunday, August 28.—Ezekiel 45-48.

Ezekiel.

Ezekiel was emphatically the prophet of the captivity. Like Jeremiah he lived in troublesome times, but he was not hindered in his work by his countrymen as Jeremiah was. He began his work as prophet near the river Chebar, which has been identified by some as the royal canal of Nebuchadnezzar. The people were eager to return to Jerusalem, and often resorted to the house of Ezekiel to enquire of him the will of the Lord concerning this matter. He plainly told them that they must return to their God before they would be permitted to return to their country.

There is an inner harmony between the prophecies of Ezekiel and those of Jeremiah; yet the two men widely differed in character. Jeremiah was tender, plaintive, and sensitive; while Ezekiel was firm, abrupt, and daring. He began his work as prophet six or seven years before the close of Jeremiah's work, and was contemporary with Daniel. Each of these three great teachers occupied a peculiar sphere. Jeremiah, the weeping prophet, was the minister to the remnant of the Jews in Judea. Ezekiel labored with his brethren in captivity, and Daniel stood for God and righteousness in the Babylonian court. Strictly speaking Ezekiel was the only prophet in Babylon; for Daniel was rather a seer called of God to unveil the future in the heathen court; but not discharging the duties of a prophet among the children of the covenant.

The twenty-four chapters that constitute this week's reading were delivered after the fall of Jerusalem.

Contents of Chapters XXV—XLVIII

Chapters 25-32 contain prophecies against the Ammonites, Moabites, Edomites, Philistines, and the people of Tyre, Sidon, and Egypt. During the delivery of these prophecies Ezekiel seems to have been silent with reference to his own people. Chapters 33-39 relate to the people and kingdom of God. Ezekiel is admonished of his duty as watchman, he warns the shepherds of Israel, declares God's judgments against Mount Seir (Edom), comforts Israel with promise of restoration, encourages them with the vision of the resurrection of dry bones, prophecies against Gog and Magog, and promises Israel victory. Chapters 40-48 are supposed to refer to the glories of Messiah's kingdom. In it we have Ezekiel's vision of the new temple, filled with the glory of God, a description of the gates, the chambers, and the ordinances for worship. The division of the land among the twelve tribes is indicated, and the plan of the city is given.

It is from hence our myriad evils spring—from our ignorance of the Scriptures. Hence grows this epidemic of heresies; hence our neglected lives, hence our unfruitful toil.—Chrysostom.

There is no wealth like the heart's wealth—content.—Bulwer Lytton.

News Notes.

....The Mocksville pastorate is vacant.

....Time to get the boy and girl ready for school.

....Nothing will ruin a preacher like love of money.

....Brief reports of protracted meetings are in order.

....Pastor Tyree, of Raleigh First church, is at Collettsville.

....The agitation on the subject of the divorce evil seems to be dying out.

....Remember our Baptist Sunday-school work in your—contributions!

....Elder C. A. G. Thomas declines the call to New Bern, Middle Street.

....The prospect for a State Reformatory for youthful criminals is growing brighter.

....Capt. R. C. Overton and wife, of Elizabeth City, were in Raleigh last week and did us the honor to call.

....Pastor Thompson, of Durham First church, is at Buffalo Springs. Bro. W. C. Barrett preached for him Sunday.

....The work on the new dormitory of our Baptist Woman's University is being carried on with all possible haste.

....The election, Dispensary vs. Prohibition, at Elizabeth City, was called off. Prohibition was too popular for them.

....Bro. F. M. Jordan seems to be as full of work and as happy in it as he was in his prime. For him the phrase "second youth" has a happy meaning.

....Pastor J. B. Richardson informs us that following a meeting conducted at Star by Elder J. W. Little fifty people were added to the church, forty by baptism.

....Dr. Skinner, whose address is Fletcher, writes that he is in as fine trim as he was thirty years ago, when he first came to Raleigh. "If this keeps up," he says, "I shall have to find some work." He is eighty.

....The members of Red Mountain Baptist church have given expression of their appreciation of Pastor W. J. Jones's labors by increasing his salary sixty per cent over last year.

....Pastor Mashburn, of Louisburg, is supplying for Pastor Cree, of 22nd and Walnut Street church, Louisville, Ky. The sons-in-law of old Kentucky will turn that way now and then.

....Secretary Johnson wishes us to say that he ordered the State Mission Envelopes three weeks ago, but they have not yet come. A large number of pastors have asked for these envelopes, and as soon as they arrive will be sent. He takes this way of notifying the brethren of the delay.

....There is a proposition to combine the University, the A. & M. College and the State Normal College, into one system. This would eliminate a certain amount of friction and, of course, would federate our State's higher institutions of learning. But there's many a river to cross!

...We were glad to see Bro. J. C. Whitty, of New Bern, in Raleigh last week. He was returning from Thomasville, and said that General Manager Boone and Mrs. Boone filled their places better than any people that he knew of. It is worth while to pause and give thanks that our Orphanage runs so smoothly.

....Bro. W. G. Hall writes from Roxboro: "Our meeting at Ephesus closed last Sunday night. Seven additions to the church. The preaching was done very ably by Brother Townsend of Broadway, N. C. The church was greatly strengthened, and we hope others will join later as there was much interest at the close of the meeting."

....Bro. W. F. Merrell requests us to make the following announcement: "Delegates and visitors coming by rail to the South Yadkin Association will be met and conveyed to the church if they will notify us by the 25th of August. Those coming from south will stop at Mocksville, those from north at Bixby. Delegates will be expected on September 1st."

....Bro. A. B. Smith writes from Marble: "I closed a nine days' meeting in Marble church yesterday, with the baptising of ten converts—all from our Sunday-school. More to follow. Three joined the Methodists. I baptized my 14-year-old son, Grady. I begin a meeting at Hanging Dog the 1st. Please ask your readers to pray for me—and for God's blessings on the meeting."

....Elder L. B. Boney writes: "I have recently held two meetings with Bro. F. T. Wooten, of Chadbourn, N. C.; one at Piney Forest and the other at Porter Swamp. Both churches were greatly revived. Eight were received by baptism at Piney Forest and a large number professed faith in Christ. The writer goes this week to aid Bro. J. A. Smith at Haw Bluff church on Black River."

....Bro. Thomas J. Hudgins, a member of Beulah church in Caswell County, eighty-eight years old, is the Secretary of his Sunday-school and never misses a Sunday, no matter what the weather may be. He was reared an anti-Missionary and was opposed to Sunday-schools. An article in the Biblical Recorder, when published by Dr. C. T. Bailey, led him to join the Beulah Missionary Baptist church. Brother Hudgins belongs in the class with Mr. Davis, the candidate for Vice-President.

....Dr. A. M. Croxton writes from Norman, Okla.: "While the brethren are contending that the Home Mission Board has no more work to do, tell them that one hundred and sixty-one new towns were built in Oklahoma within the past twelve months. And in some 35 or 40 of these new towns there are no religious influences whatever—no Sunday-school, no preaching service. There are some county seats that have no preaching by anybody. We just can touch the work as it ought to be done. A new map of Oklahoma has to be made every six months. Then there are nations of Indians for whose evangelization almost nothing is being done."

....Rev. J. H. Shakespeare is the Secretary of the English Baptist Missionary Society, and The Baptist says that, in his opinion, "the purpose of the Pan-Baptist Council, next year, may be best expressed as a school of methods. Doctrinal points will be especially debarred. Mr. Shakespeare remarks that the majority of the American Baptists, who in point of numbers and influence are next to the Methodists, belong largely to the Strict Communion, and it would therefore be impossible and unprofitable to discuss questions promoting keen controversy. 'But,' he says, 'the value of the Conference will be the opportunity afforded for discussing and comparing notes concerning our common work in churches, colleges and schools.' 'Suggestions have been made to invite representatives of the Stundists and other foreign Baptists to take part in the Conference."—Ex.

....The Y. M. C. A. building at the University of North Carolina will be one of the handsomest buildings there. The institution will serve an unusual purpose. Of course its chief purpose is Christian life; but it is hoped that this Y. M. C. A. will prove a decided social centre for all the student body, and so tend to draw together the students now divided by the fraternity system. We are in hearty sympathy with all endeavors to provide for the Christian nurture of the students at the University, and we hope that this institution will fulfill the best hopes of its founders.

....Rev. G. P. Bostick, who went as a missionary to China under the Foreign Mission Board, but who left the Board with Dr. T. P. Crawford some years ago, is now being supported by the "Regular Baptists," as they are termed in Missouri. They are usually known as Hardshells. We are glad that they are doing missionary work, and glad that Brother Bostick is being supported by them. He is an excellent man. We know him well and esteem him highly. He is earnest and conscientious, but we think mistaken in his method of mission work.—Baptist and Reflector.

....North Carolina is Dr. Len. G. Broughton's native State; Raleigh is his native city; and Wake Forest College his Alma Mater. He began life at Reidsville. Was there called to preach. His first pastorate was at Winston-Salem. We have a natural interest him. Last week we learned that he had been invited to supply for September and October one of the foremost pulpits in the world—Westminster Chapel, London, of which Campbell Morgan is pastor. This is indeed a considerable recognition, easily surpassing any ever received by a North Carolina minister.

....A Mr. Tracey, an independent travelling lecturer who makes a living by giving temperance lectures, was required to pay a license to lecture at Statesville, on the ground that he charged admission. He insists that the amount required at his door is an offering. The Biblical Recorder pays about $200 a year taxes, not a penny of it for visible property. We do not see why Mr. Tracey should object to paying a license to do business. It is rather poor policy any way to expect privileges on the ground that you are doing good work; and it is worse reasoning. Temperance lecturing for a living is no better than tomato-selling.

....The following dispatch appeared in a daily paper last week: "Dr. P. T. Hale, the new president of the Southwestern Baptist University, was presented $1,000 by Rev. T. J. Davenport and wife of Millington, Tenn., toward the $100,000 endowment fund for the university. Dr. Hale has already succeeded in raising the amount to $15,000. He expects as soon as possible to build a music hall, a science hall and a gymnasium." This is good. We congratulate all concerned. Dr. Hale is starting out very finely towards raising the endowment for the University. If he keeps on at that rate he will soon reach the $100,000 mark which he has set.—Baptist and Reflector.

....Rev. M. A. Jenkens, pastor of the Dublin Baptist church, will leave next Monday for a two-month vacation. He will go from Dublin direct to Northfield, Mass., where he will attend for one week, perhaps two, the famous Bible Conference, which is presided over by the celebrated Dr. Morgan. From Northfield he will go to New York, where he will be the guest for a week or more of Dr. Ezra T. Sanford, who is pastor of the Baptist church at Hackensack. While in New York he will lecture in Dr. Sanford's church. From New York Mr. Jenkens will go to Chicago, where he will be the guest for several weeks of Harry T. Butterworth, the noted bass singer who has so many friends and admirers in Dublin. It is possible that while away Mr. Jenkens will take in the meeting of the International Lyceum Association at Philadelphia, which convenes about the 6th of September, but he has not yet decided fully about this. Mr. Jenkens goes away chiefly for rest and recreation. While absent from Dublin his pulpit will be filled by Dr. Anderson, one of the ablest missionaries in the employ of the Baptist church.—Courier Dispatch.

....Bro. J. W. Downey, of Henderson, writes: "I have just closed a meeting week before last, with my old home church (Amis Chapel). Brother Fontaine is pastor of this church, and a great man he is in the Lord's work. The meeting resulted in 19 professions, of which 17 joined for Baptism, and two joined by letter, two will join Grassy Creek near by. We were there six days. It was a great meeting in many ways. In interest, in power, in work. Praise the good Lord for it all. My home people treated me royally. It was quite a treat to get home again after an absence of several years. Long may pastor and church live and serve the Lord."

....Elder J. R. Taylor, chairman, and J. B. Newton, Secretary, report: "The Missionary Baptist church at Vandemere having asked for the ordination of their pastor, L. M. Holloway, a presbytery was called consisting of Elders J. R. Taylor, chairman; J. B. Newton, secretary, with Deacons R. Lincoln and R. B. Phipps. After the usual examination, which proved to be very satisfactory, he was ordained to the full work of the gospel ministry. Elder Taylor preached the sermon from Mat. 4:19, and presented the Bible. Elder Newton delivered the charge and led in prayer. After laying on hands by the presbytery Elder Holloway pronounced the benediction."

....We know that the Convention appreciated the fact that the newspaper men present did not weary them with announcements about their respective papers. The Alabama Baptist quietly set the pace by refusing to make any mention of the fact, that it was in existence save at the hour set apart on the program, when a brief statement was made by the editor and several short talks by friends of the paper. We mean there was no continual jumping up at the close of each session by men who wanted to let the people know that now was the time to subscribe for and pay what was due to their respective papers.—Alabama Baptist. No doubt our Associations will value this hint.

....Rev. Dr. J. B. Gambrell, of Texas, thinks that there should be less liberty of opinion and expression in our denominational weeklies, and that every denomination ought to own its own papers. That would be a good thing for the editors of the Journal and Messenger, for then they would get in salaries full twice as much as they now get to live on after the expenses of the publication. The editor of the Western Christian Advocate, published in Cincinnati, gets nearly twice as much as do both editors of The Journal and Messenger, and he is provided with an assistant who gets half as much more. But then wouldn't we have "a cheap lot of paper" if they were subject to the dictum of some Board, or Society, obliged to say only what some official supervisor approved! When we get ready to run everything on the trust plan, of course we shall have all the papers under the control of a syndicate.—Journal and Messenger.

....Elder W. L. Bilbro, of Dover, writes: "Three young men were baptised into the fellowship of Spring Garden church last Wednesday—the result of a few days meeting at that place. The meeting began last Saturday, and closed Wednesday night of this week. Bro. W. P. Campbell, of Seven Springs, was with us three days, and gave the people good gospel sermons. The work on this field is far more encouraging than it was a few weeks ago. We expect to have a few days meeting with Fort Barnwell church in September. Bro. C. S. Cashwell, of Durham, has promised to preach for us at that time. He was at one time pastor on this field, and his visit will be a joy to all the people here."

....Elder A. A. Pippin of Wakefield, writes: "I have never reported much of my meeting work to you I reckon I ought to do it. I have held two of my meetings, one at White Oak church, where Brother Stephenson assisted me. Brother Stephenson did some of the best preaching I ever heard, and twenty-six people were converted. I baptized twelve of them in White Oak church, and hope to have others to follow. My people learned to love Brother Stephenson very much, and hope to have him to come again. Pastor and people are saying God bless Brother Stephenson. After Brother Stephenson left me I went to Lee's Chapel church where circumstances were not so hard. I preached a week there and had thirty-one converts. I baptized twenty-two in that church and restored two. We had a great revival of religion there."

Letter from Wake Forest.

In view of the many applications for aid in securing Baptist Doctors which, within the last few years, have come to me, I have wondered why more of our young men have not chosen the medical profession. I account for it on the grounds, first, of the length of time required for preparation, and, second, of the very considerable expense.

Four years of study in a medical college is to many men prohibitive. Yet the best medical colleges now require the Bachelor's Degree (or equivalent) for admission, and four years of study of medicine thereafter for graduation.

Tuition and other fees in medical colleges are, relatively, high. And the cost of board and lodging and incidentals in the cities where, necessarily, the great medical schools are located is much greater than in the average college town.

These two considerations—of time and expense—along with my conviction that the number of Baptist doctors in the State was quite out of proportion to our Baptist population, led me a few years ago to urge our Trustees to provide for two years of Medical instruction at Wake Forest. After long and careful deliberation, the Board acted favorably upon the recommendation. For the session of 1902-3, a first year's course was offered. Last session (1903-4), a second year's course was added. Last session there were seventeen men taking medical work in whole or in part.

Let us see where the gain to the student is. First, as to time. He can within four years (if prepared to enter college) kill two birds with one stone. He can take the Bachelor of Science degree (co-ordinate with the Bachelor of Arts degree) and at the same time finish two of the four years required for graduation in medicine. For this degree, Latin, Mathematics, English, French, or German, or Spanish, Chemistry, Biology, Physics, and Moral Philosophy are required. But among his electives, the student is allowed to take Anatomy, Physiology, Materia Medica, Histology, etc. His preparation for his profession overlaps upon his study of the "liberal arts." His specialized work dovetails into his foundation of general culture.

At the meeting of the American Association of Medical Colleges at Atlantic City, last June, our Medical Department was admitted to membership. This recognition is of great significance, insuring, as it does, the admission of our men to advanced standing in the great medical colleges.

It would be a great blunder for Wake Forest to offer a full medical course or a medical degree. After one has learned the theoretical side of his profession, he ought to spend the other two years where he can have ample clinical advantages. These are not to be found outside of the great cities, in whose hospitals are to be found all the ills that flesh is heir to. But the offering of a two years' course is altogether wise. The student can take his B. S. degree, a four years' course in medicine, and his M. D. degree in six years, instead of in the eight years, which would be required without this arrangement.

And one would be well within the limit in saying that the expenses of the first two years of medical study at Wake Forest are less than half of what they would be in a large city.

The new Department is not a source of revenue to the college. It may become so. But it is here to stay, because it is due to the Baptist people of North Carolina and to the work of our Convention that more of our Baptist young men should be encouraged to enter the medical profession.

Thorough, painstaking, and successful work has been done so far. Two professors are giving all their time to medical instruction, be the students many or few. Several weeks ago one of these professors shewed me a letter from one of our first year medical students who has spent his second year at one of the most celebrated medical colleges in this country. I was so much gratified, that I asked the privilege of allowing the Recorder family to share the pleasure with me. Here are some extracts:

"I have been thinking that it would afford you satisfaction to know that the first men who left your school for instruction elsewhere have been able to hold their own, yes, and hold it, too, pretty close to the front. I know nothing about how ——— has been getting on this year, but ——— and I have found that the work which we did under you at Wake Forest was done just as thoroughly—I believe more so—than that done by the freshman class at the best of registered schools. If I had been able to persuade myself that that was the case before I reached ——— I should have spent my second year at Wake Forest, and I came very near coming back after I got there and found that I could have done the very same work at Wake Forest, and that, too, with a great deal less expense.

* * *

"So far as the value of the work done by the two schools for the first two years is concerned, aside from the enhancement lent that at ——— by its valuable museum the relative merits of the two are about the same. I don't believe the laboratories at Wake Forest are to be surpassed anywhere. I tell you I sighed for one equipped like they are both in chemistry and pathology and bacteriology. The two latter at ——— are well enough equipped but are too small. There is nothing which beats Wake Forest as far as she goes.

"——— and I were better prepared for anatomy, I mean by that that we knew more of it, than any of the men we found in the second year class when we got there last fall, and I feel quite sure that if we had studied it as we did at Wake Forest, we should have come pretty near leading the class in it. I shall never see anything anywhere I may go more difficult than was your examination on Anatomy in the spring of 1903.

"You need have no fears about the position to be occupied by the students, I don't care where you may send them, who passed that successfully, for they are not going to cross anything else like it. As a rule, I do not consider the examinations at ——— as rigid as those I have always met with at Wake Forest. * * * I was glad indeed to hear ——— make such a favorable report about the Medical School at Wake Forest, for I shall always be deeply interested in the progress of the institution in which the incipient work of making me a physician was accomplished."

The writer of the paragraphs which I have quoted will be surprised if he sees them in print. But I know that he will forgive me.

CHAS. E. TAYLOR.

Wake Forest, Aug. 12, 1904.

On Leaving for China

We are leaving on the 24th of this month for China. I do so with a happy heart because I know that I am not alone in the great work which I return to do. Many kind acts, many expressions of sympathy and Christian love, many prayers, show to me that our people are deeply interested in Foreign Missions.

Our message of "Hope" has been often listened to by large and appreciative audiences. We have plead for new missionaries and Yates College, and we have not plead in vain. Seven new missionaries have been appointed for our Central China Mission, and several more may be appointed soon. Many churches and individuals have taken memorial shares in Yates College, and others have given smaller sums. We know that the money will be raised, and the Board believes it too, for they have agreed for us to return and to begin the work on the building. We are going back trusting our brethren and sisters in all of the Southern States, but especially those in North Carolina. North Carolina must take the lead by raising by the end of this year at least $30,000. Many pastors have agreed to try to raise a memorial share of $100.

Dear brethren, we are trusting you, and you will not disappoint us. I am sorry that I have not been able to spend more time in North Carolina, but I knew that she would do her part in a Yates College without me, so I went to other States to stir them up. Brethren and sisters, pray for us. Farewell!

R. T. BRYAN.

Warsaw, N. C., August 9, 1904.

The Beulah Association.

The seventieth annual session of the Beulah convened at Shiloh meeting-house. This house is located in a historic section of North Carolina. Caswell County was at one time one of the best counties in the State; rich in money and men. Cornwallis felt small when he passed through this county in the days of the Revolution. There are yet many of the most elegant people in this section.

S. B. Wilson preached the introductory sermon. Text: Isa. 60:1. (1) People of God "arise." (2) Go forth in this world to "shine" as lights for God. (3) Light up the ends of the earth with the Gospel of Christ. (4) The glory and blessings of God shall follow you even to your life's end.

The following officers were elected: S. B. Wilson, moderator; J. P. Woody, clerk; C. R. Vernon, treasurer.

Visitors present were as follows: L. Johnson, W. L. Poteat, F. P. Hobgood, R. J. Bateman and J. A. Beam.

The Beulah has twelve churches; the Lambeth Memorial, a new church, came in this time. She is the smallest in the State. There are only three pastors in her borders. She is loyal to every department of our work and every object is considered and supported. Last year every church in the Association pledged to every object of the Convention. The pledges this year were an increase over last year.

The Beulah, while a noble little band, has one affliction. They have preaching at the stand at the most important hour of the Association; and the masses go out where they can talk and have a good time not listening to the preacher, while the objects of the Convention are discussed before a mere handful of people in the house. It is almost always a mistake to have preaching out in the yard while the work of the denomination is being done in the house. The crowd out of doors care nothing for a sermon, they want husbands, wives and, most of all, a big dinner. The Beulah was not afflicted with the merchant-man who is sent by the devil to sell soft drinks, refreshments, general grocery line and make your picture at the convening of the session. We hope no Association will hereafter allow the agents of the devil (the same kind Christ took the whip-chord to) to menace the Associational work. People who do not care to go in the house at these meetings should stay at home, and I hereby wish to say to them through their friends in every section of North Carolina, that they are not wanted to attend the Associations if they will not be respectful.

The next session of the Beulah will meet with the Lea Bethel church, eighteen miles from Roxboro.

J. S. FARMER.

The Convention from China.

From your issue of May 19th we learned of the great meeting at Nashville. To have you say that somehow the spirit of Foreign Missions keeps a Convention sweet, and that the Foreign Mission hour is a consecration hour, brings encouragement to us. As we note the growth and advance of love, hope and faith in the Lord's people we rejoice. This is the best year in missions from Jerusalem to the ends of the earth the churches ever saw. May such only as have been saved be added to the churches.

Five have been added at the old North Gate and four at the Rifle Butts church lately. These are the results of preaching and teaching which must be carried on to the end of the age.

We have been much pleased to see the interest you and the brethren have taken in one of our special needs—Yates College. We are in need of a good college. What would the denomination in North Carolina have been without Wake Forest? What can we hope to be without meeting the growing demand for Christian education in China? We do not forget that these means are to be used under God.

Our Northern Baptist brethren have work in Shanghai now. They want a good college. The missions would like to unite in one good college. We also want a Theological Seminary. Three years ago we thought this the first united need, but it had to be laid on the table. In a union committee meeting last week our Northern brethren proposed that we take it off the table. We are agreed that we need a good college and seminary and that separate plants would nearly double the expense in plant and teaching staff. May the Lord, who knows the end from the beginning, teach us to walk in the paths of wisdom.

With love to the Brotherhood.

Yours fraternally,

E. F. TATUM.

Shanghai, China, July 15, 1904.

Home Circle.

Symptoms of Self.

Some of the manifestations of the self-life are: A disposition to look at everything with an eye to how it will affect ourselves. It is an instinctive, wide-awake looking out for what we call No. 1. There is a disease in the roots of some trees and vegetables called "root-knot," which causes the roots, instead of stretching themselves out in the soil, to curl themselves back into a knot, stunting the growth and preventing fruit.

The self-life is always unwittingly mangnifying itself. It will talk incessantly of its doings and great achievements; it will relate incidents in its past life in such a way as to show off self to the best advantage.

A soul affected with mental root-knot is always turning back upon itself, and if it preaches or prays, or sings or gives money, or enters any enterprise, it has a keen faculty of seeing how the results will affect its own honor or reward or happiness.—Rev. G. D. Watson, in "Way of Faith."

What Men Work For.

Ordinarily we say that men work for money. This is because, ordinarily, men's wages are paid in money. But men do not eat or wear money, or live in houses made of the stuff. Before they can satisfy their wants, they must exchange their money for goods, house, etc. It is clear, then, that a man's real wages are determined by what he can buy with his money wages, and that money wages may be high and real wages low, or money wages low and real wages high.

It often happens that real wages are low when money wages are relatively high. At such times wage earners become dissastisfied and strike for higher wages, though neither they, nor the general public, which freely criticizes them for striking when apparently wages are as high or higher than for several years, understand or appreciate the unseen force which has been quietly reducing real wages when, apparently, wages have been slowly rising.

In his excellent address to the public on June 23, President John Mitchell, of the United Mine Workers, states that the miners got ten per cent increase of wages in 1900, but that because of the 30 or 40 per cent increase in the cost of living "the purchasing power of a miner's wages is less than before the strike of 1900." This is probably the real cause for this and many other strikes, although other causes may be assigned by the strikers.—Bryon W. Holt, in The Pilgrim.

What Is Expected of a Mother.

Has it ever occurred to you what it really means to be a mother? Has your thought ever encompassed all that that word means?

In thinking over what is expected of one bearing that title, I have come to the conclusion that she must be a past grand master—or mistress—in all the arts and sciences, both ancient and modern.

When a man starts out in the business or professional world, his earliest training and instruction tend to fit him for that one line of work, and he is not expected to perfect himself for any other. With a woman it is different. Her education, to be complete, must be perfected in all lines; she must be entertaining and accomplished, to charm her husband and her husband's friends; she must be a well rounded housekeeper, understand cooking thoroughly, else how can she direct the energies of her domestic in that line? She must be well acquainted with the sanitary code, to see that her house is well ventilated, properly heated, and the plumbing in good condition; must know how to attend to the marketing and general buying so that sufficient economy may be practiced; must make all her own calls, and her husband's as well, to keep in touch with her social duties; her knowledge of sewing must be such as to keep the family mending done, if not to fashion the clothes; then, when the children come, she must be a trained kindergartner, so that their words and acts are directed according to Frobel; and then, later on, she must remember all she ever learned at school or college, so as not to be put to shame by the girl or boy of the twentieth century, while at the same time she must be young again to enter into their joys and sentiments, and see that their companions are what they should be.

When sickness comes mother is expected to be a trained nurse, ready to be up day and night, taking the temperature, giving the medicine, and administering to the patient's wants, while the rest of the family go to bed and to sleep, blissfully content in the thought that mother is on guard and everything will go well.—Georgia Hickok Ford, in Motherland.

The Way of the Rain.

I was standing on the broad, red sandstone steps of a Chicago residence, waiting the answer to the bell, when a shower of rain began to fall. Each drop made a crimson mark on the stone, and it was surprising how evenly they fell. First the stone was dotted over, all parts alike. Then drops struck in between where the others had fallen, and so on till every part of the stone had been touched. The work was beautifully done, and so softly and gently! Every upturned cup of bloom and every blade of grass on the lawn had received its share, and all were refreshed.

It is a study to know how this is accomplished. The source of rain is air full of moisture. The atmosphere does not fill up and overflow, like a cup set under a little waterfall, but when it has absorbed all the water it will hold, it refuses to take any more, retains what it has, and floats away with its burden. Like the honey-bee which takes as much of honey in his pouch, and as much wax on his jack-saddle legs, as he can carry, and no more, so the loaded atmosphere, when it has enough, starts off, looking for an arid field which lies waiting, its parched lips open, longing for the rain-cloud to give it a drink. The water drops are squeezed out of the humid air by a cold current. The water-bearing air rises because it is warm. The icy air from the high altitudes descends to take its place; the two meet and interpenetrate, and there is a rain, a gentle, even rain, or a down-pour, depending on the coldness of the descending and the humidity of the ascending currents.

When the humid air rises very high, its moisture is converted into snow, and if it be dense, the snow-flakes, as they fall, gather others, and when they reach the lower stratum of rain-pouring mist they become filled with it, congeal it, and come swiftly to the earth as hail. But in the summer time, especially the cold and warm currents often meet on a level, and then there is a slender cataract along the line of contact, which moves forward against the current of cold air, or goes the other way against the current of humid air, depending upon which blows the stronger. This is our passing summer shower, and when the line of contact is directly overhead we are in the heaviest part of the rain.

But sometimes, though rarely, an ascending column of fully ladened air is caught between two or more currents of cold wind coming from various directions to fill the vacuum. They crowd in upon it, drive it upward till its extends like a huge pillar, black and high, and, in their conflict set it to whirling like a spindle. If this conflict takes place near the surface we have a whirlwind, and if it be very strong we call it a cyclone.

If the sky cloud over evenly and gradually, then we may know that the cold air of the higher altitudes is slowly percolating the humid air below. If a long shet of shower drift over the landscape, then we may know that the two currents have met on a level and one is pushing the other before it. I saw a very interesting theory, not long since, to account for the generation of electricity in a rain-storm, to the effect that it came of the dissolution and reunion of the component elements of water. I do not remember how the writer accounted for the process. But the simple theory is sufficient. The heat of the warm air is converted into electricity by friction in the "dynamo." The thunder-crashes in a cyclone are terrific, as they must be where the dynamo is a half mile in diameter and two or three miles high, and whirling with a velocity sufficient to pick bowlders off the ground and toss them about like tennis balls.—From "Musings by Campfire and Wayside," Revell.

Restrictions of French Girl Life.

"The program of what a French girl may or may not do is drawn up very precisely," declares Th. Bentzon (Madame Blanc), in the Ladies' Home Journal. "Unless she is poor and has to earn her own living she never goes out alone. The company of a friend of her own age would not be sufficient to chaperon her. It is an established rule that novel-reading is a rare exception. She is entirely subject to her parents' will in the matter of reading. And if she asks to see anything at the theatre except a classical masterpiece, or an opera, they will tell her that such a thing is not considered proper, feeling sure of her silent submission. After she is fifteen years old she is generally allowed to be in the drawing-room on her mother's reception days, but must keep to the modest and secondary place assigned her: pouring the tea and presenting it, courtesying to her elders, answering when spoken to—in short, undergoing her apprecenticeship. She has but few jewels, and under no pretext any diamonds. Custom does not permit her to wear costly things; nor does it give her the right, in general, to have a money allowance worth speaking of for her personal use. She receives a trifling sum for charity, her books and gloves. A young girl never takes the lead in conversation, but always allows the married lady the precedence, and she finds it quite natural to occupy the background."

The only wealth which will not decay is knowledge.—Langford.

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Young People's Page

What Bunny Cotton Did.

"Is it a real live story, Uncle Jack!"

"Why, yes, Midget, Bunny Cotton and I were intimate friends. The times we've played together!"

"O, my, what a funny, ridic'lous name—Bunny Cotton," cried Midget.

"Well, Bunny Cotton was a 'funny ridic'lous' little piece. She ought to have been named Funny Cotton!" said Uncle Jack. "She had a 'funny, ridic'lous' way of wiggling her nose all the time. I never saw it still."

"Uncle Jack, why, Uncle Jack!"

"Fact," insisted Uncle Jack, calmly. "It was a habit Bunny Cotton never got over as long as she lived. I never tried to break her of it. I rather liked it myself."

Midget had great respect for things that Uncle Jack "rather liked;" but "wiggling her nose all the time," my! She put up her little plump fingers and felt of her nose carefully. It refused to wiggle without perpetual assistance.

"She was such a pretty little creature," went on Uncle Jack's voice, reflectively. "She always dressed in something snow-white and soft as down. Bunny Cotton had excellent taste in dress."

"Not when she played every day! She didn't wear white dresses then, I su'pose!"

"Always. I never saw her in anything else. And they didn't get soiled either; but that was because she washed them so often—every day, and sometimes twice a day."

"Washed 'em herself—twice a day! O, my, mercy me!"

Uncle Jack always laughed when Midget said, "O, my, mercy me!" because such an astonished little face went with it."

"I've seen her washing them myself, often. I think she only changed them about once a year. She washed them on her, you know—"

"On her! Now, Uncle Jack!"

"With her little pink tongue—"

"Her little pink tongue—O, Bunny Cotton! She was a bunny rabbit!"

"Yes, ma'm, now I have been introduced. She was a little Angora rabbit, with the longest, silkiest, softest hair. Her eyes were like little pink jewels, and her tail was just a tuck of cotton wool, that's all. Now I will tell you the story about her."

"O, goody, you haven't begun the story yet!" cried Midget in delight. She snuggled up comfortably against Uncle Jack and opened her ears. Does it begin the nice way—once upon a time!"

"Yes; once upon a time, Bunny Cotton had some little pink babies, more like tiny little pigs than anything else."

"O, my! Go on, Uncle Jack."

"I think there were six. I counted, or else Bunny Cotton—one of us. She was very fond of them. The story is the beautiful thing she did for them."

"O, yes, the beautiful thing. Please hurry, Uncle Jack."

"Well, you see, mother Bunnies always make little cozy nests for their babies, usually deep down in the hay, and when they leave them they draw a thin layer of hay across the top to shut them all in. That's the way they lock the door and put the key in their pocket. But poor little Bunny Cotton happened to be in a big empty room where there wasn't a wisp of hay—nothing but a pile of boards and a bare floor. What do you suppose the little mother did, Midget?"

"O, I don't know, Uncle Jack; I just wonder."

"Well, when I found out, if I had been a little girl or a woman, I should have cried. It seemed such a dear, pitiful little thing to do. You see I went in to see her one day, and O, such a Bunny Cotton! She was all shorn of her beautiful white dress. She was quite bare in spots, and torn and shaggy everywhere else, and there were tiny drops of blood here and there. She had pulled out her pretty soft wool, bit by bit, to line her babies' nest. It was a beautiful, soft, white nest for them, but O, what a Bunny Cotton was left!"

Midget burrowed her golden head in Uncle Jack's sleeve and kept quite still a moment. Then she sat up very straight.

"Dear little Bunny Cotton—I love her," she said softly.—Sunday-school Herald.

Bread on the Waters.

One of the closest friends of Baron Rothschild, of Paris, was Carolus Duran, the artist. During the entire course of a certain large dinner party the great financier noted that the painter kept looking at him with a most intent and peculiar expression. After the coffee and cigars, the baron drew his friend aside and said: "My dear fellow pray tell me why you have stared at me so peculiarly this evening?"

"I'll tell you with pleasure," answered Duran: "I am painting a beggar for the salon, and have looked over Paris for a suitable head to draw from. I've finally found it. Yours is the ideal."

Rothschild laughed heartily, and promised to sit for his friend in suitable attire on the following day.

During the progress of the sitting a young artist, one of Duran's pupils, came into the room. Naturally he had not been in a position to meet people of Baron Rothschild's importance, and so did not know him; but the beggar's miserable rags, wan face, and wistful expression appealed deeply to the young man's sympathies. Waiting until his master was busy mixing colors, the pupil took a franc from his vest pocket and held it out behind his back to the model, who seized it with feigned avidity.

When the sitting was over Rothschild made inquiries of Duran concerning the philanthropist, and was informed that he was a student of great promise and attainment, but among the poorest of the inhabitants of the Latin Quarter.

Some six months after this occurrence the young man received a note which ran as follows:

"Dear Sir:—The franc that you gave in charity to a beggar in the studio of Mr. Duran has been invested by us, and we take pleasure in forwarding to you a check for two thousand francs, the principal and increment of the same. Yours, etc., Rothschild & Cie."—Harper's Round Table.

He Saved the Boy.

When Washington was a young man he was at one time engaged in helping to survey land.

He was in the midst of a great forest near a rushing stream of water, when he heard the voice of a woman screaming in terror. "My poor little boy has fallen into the water, and these men will not let me try to save him!"

"It is of no use," said one of the men. "If she jumps she will be dashed to pieces in a moment. She cannot save the child, and will lose her own life."

Washington scarcely waited to hear these words. He remembered the bright, sunny-haired little boy whom he had often seen playing before a cabin nearby. He took a rapid glance down the angry rushing stream, and saw the little boy's white dress, and without another moment's hesitation he threw off his coat and leaped into the rapids.

How eagerly they watched as the brave young man struggled to reach the child.

Just before they reached the falls he seized the boy and held him up with his strong right arm.

What a shout of joy came from those who were watching from the shore! But, alas, both man and boy disappeared over the falls. The mother ran forward in terror, but soon gave a glad cry as she saw them at the foot of falls unharmed. Washington was still holding her child and making his way toward the shore. He was nearly exhausted when he finally reached the shore with the child safe, though unconscious.

"God will reward you," she said to Washintgon. "He will do great things for you in return for this day's work, and the blessings of thousands besides mine will be yours."

Do you wonder that her words came true? A man who has the courage and the willingness to risk his life to save another is the kind of a man people wish to lead them through trials, where not only their own lives but the safety of their country itself is at stake.—Exchange.

Our Shakespearan Daily Talk.

We still, like Iago, describe a person as "led by the nose;" with Gloucester we exclaim, 'Let's have no more ado!" Of a man in peril we echo Jessica's ominous prediction, "It will go hard with poor Antonio;" with Grumio, when describing a certainty, we say, "I would I were as sure of a good dinner." Such and such an occurrence "was the death of him," is still our frequent verdict when speaking of some one's disease, as the travelers at Gladshill declared concerning the rise in the price of oats, which poor Robin Ostler took so much to heart: we like to be with those whom, in Dogberry's words, we consider "good men and true," and if we then sometimes get "as merry as crickets," to use Ned Poin's expression, why, as Mrs. Quickly herself would remark, "that's neither here nor there"—in fact, some have been known to assert, with one Pandorous or Troy, that "it does man's heart good."—Temple Bar.

Didn't Know His Name.

Until she was seven years of age the life of Helen Keller, the Boston girl who was deaf, dumb and blind, was an absolute blank; nothing could go into that mind because the ears and eyes were closed to the outer world. Then by that great process which has been discovered, by which the blind see, and the deaf hear, and the mute speak, that girl's soul became opened, and they began to put in little bits of knowledge, and bit by bit they began to educate her. They reserved her religious instruction for Philips Brooks. After some years, when she was twelve years old, they took her to him and he began to talk to her through the young lady who had been the means of opening her senses, and who could communicate with her by the exceedingly delicate process of touch. He began to tell her about God and what He had done, and how He loved man, and what He is to us. The child listened very intelligently, and finally said:

"Mr. Brooks, I knew all that before, but I didn't know His name."—Henry Drummond, in Christian Union.

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J. M. Parris, of Jackson County, N. C., says: "By adopting many valuable suggestions made by the various writers for The Progressive Farmer, I have been enabled to greatly improve my farm and stock, and by increased production and valuation of farm and stock I have made over $100 for each $1 paid out for your paper. I am sure that it was one of the best investments I ever made."

Mr. C. V. B. Batts, of Wilson County, N. C., writes: "Keep my paper coming for I expect to take it as long as I live. For farmers, it is the best in the country. I have made $5,000 farming, and I owe lots to the help I have received from The Progressive Farmer."

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The Biblical Recorder,
RALEIGH, N. C.

Be prompt to insist upon the punishment of breakers of the newly made prohibition laws. A few examples in the beginning will be very wholesome.

Nobody ought to be required to preach more than thirty minutes on an August Sunday; and in behalf of our pastors we entreat the people not to expect more of them.

One of the Superior Court judges said to us last week that the law against gambling in futures is practically of no effect. He says it must be amended so that the purchaser of an option may expose the future dealer without making himself liable to punishment.

The "Bird With the Broken Wing" is fluttering again in the religious papers. We print it because some time ago we had repeated calls for it and could not find a copy. The sentiment of the song is decidedly unchristian. Christ came that sinners might soar higher than they ever might have.

Instead of having "decision day" our churches in the country have decision week—some every year, others every two years. A week set apart to win souls is better than nothing, and that is why we favor it. But the church to emulate is the church that is always bringing lambs into the fold.

Very frequently we waive our right to write the head-lines of contributed articles, regarding them as a part of the author's expression. For example we would not have written the recent heading containing the expression "Higher Critics and Other Infidels." There is no reason to refer to the higher critics as infidels. The Higher Criticism has for some time been regarded as a method of Bible study rather than a system of doctrine.

E. M. Poteat: "No man is a Baptist who does not love liberty—the liberty of the other fellow. The love of liberty is the coherent principle of Baptists."—That rules out most of us. Let's found a new denomination and leave Brother Poteat to his liberty! Let's make the principle of our new denomination, "We believe in liberty to do right, we being the judge of right and wrong." But there is no need for such a church; we have one already—known as the Roman Catholic Church. And it is surprising how many Baptists have its idea of human liberty when some one disagrees with them.

One hundred years from now some reader of old records will discover that North Carolina sent an educational missionary in the person of her Governor to Maine in the year 1904. It is remarkable that a State whose illiteracy has been so widely advertised should be called upon to furnish the chief speaker in quite an educational campaign in the most typical New England State. But they have made no mistake—Governor Aycock will "tell it to 'em." He will be accompanied by Mr. Francis D. Winston. North Carolina's Governor would not go so far from home without a friend.

THE BAPTIST WORLD CONGRESS.

The Baptist Council of Great Britain and Ireland having issued the call, in response to favorable suggestions throughout the Baptist world (or shall we say throughout Baptistisdom, giving the word another twist and certain brethren nightmares?) a world-representative Baptist Congress is assured for June or July of 1905.

We give credit to the Baptist Argus for this consummation, and we do so to point a moral rather than to praise a friend. The Religious Herald first called for this Congress. But the Herald let it drop. The Argus took it up after a time, and sent it "round the habitable globe."

What is the difference? It is a small matter. We will make no comparisons, but if we should the Herald should not suffer. The Baptist Argus, however, is the first Baptist paper to break the bounds of national and sectional provincialism and "look round the habitable globe," as every intelligent Baptist should—being a world-wide, eternal Somewhat! Why the Argus is the first of our Baptist papers to get up an exchange list of Baptist papers every where. The rest of us have been content to exchange with our only American contemporaries. And by this world-embracing exchange list the Argus reaped where the Herald's seeds took no not. It was a small matter; but how significant, how fruitful, and what a call to the rest of us!

And may this Baptist World Congress bring us all into the world-wide outlook.

The very foolish effort to put this meeting under ban of prejudice but indicates into what a state of suspicion with regard to one another we Baptists have permitted little men of little souls to lead us. The Congress will change nothing, of course. These ages the sovereignty of the local church has been fixed beyond question; and the brethren that are so suspicious—well, what can they mean save that they are in sore need of the inspiration of a wider fellowship? They are little and do not know it because it is long since they have seen anything large. A Baptist World Congress will first humble them and then enlarge them; and they will never quite get over it.

NOTES ON THE HOME BOARD'S PROPOSED POLICY.

The call for the meeting of the Southern Baptist Convention's Commission on Missions to the Negroes is printed this week. This Commission was not created to approve or disapprove the Home Board's policy. It may do either; it may amend that policy; it may project a new policy; or it may call for a National Baptist Commission on the subject. It was created to take up the entire question and to make a commanding utterance. We do hope that it will make an utterance upon the subject of our relations to the colored race in light of our religion that will command the assent of Southern Baptists and the respect of all others. But if it shall not be able to do so, let it call for a National Commission.

It is time the most numerous Southern denomination were proposing seriously a policy in this difficult matter. We say to outsiders, "The South must settle the Race Problem in the South." And they have perfect right and real obligation in reply to inquire, "Well, what is your policy and plan?" Or, we say, "The South must be consulted." And in reply, well may they inquire, "What do you propose?"

So this Commission has a great opportunity. Let it not think that its chief call is to ratify the Home Board's will.

Mr. C. J. Thompson, Durham, N. C., is the North Carolina member of this Commission. Our readers may communicate freely with him. Later on the Recorder will endeavor to suggest some points for the consideration of this Commission.

* * *

Meantime, we observe that all is not serene in the ranks of the National Negro Convention, with which the Home Board proposes to co-operate. There is a faction in favor of co-operating with the American Baptist Home Mission Society (Northern) and this faction will oppose co-operation with Southern Baptists if co-operation with them precludes co-operation with the Northern Baptists. The prospect for co-operation with Northern Baptists is not bright, since the one man (Boyd) in whom the National Negro Convention consists only last week printed an attack upon Secretary Morehouse, of the Home Mission Society, that may well be described as vicious.

This pro-Northern faction demands an interpretation of the terms agreed upon by our Home Board and the negro Home Board with a view to clearing up relations to the Home Mission Society. This is well.

There is another faction that is opposed to receiving the appropriations of the Southern Baptists with a string tied to them. They oppose supervision. They also demand interpretation. They suspect Southern white Baptists of political designs.

These factions will make themselves heard in the meeting of the Negro National Convention this month. We hope they will be given free opportunity.

For our part, we also demand interpretation. We should not do so but for Field Secretary Barton's equivocal statement. The Home Board has nothing to lose here. The only way to manage negroes is to manage them. Yield to them, and all is lost, including their respect and your own and everybody else's. By pursuing an equivocal policy the Board might hold the negroes in line, but it would never hold the white people.

TEMPERANCE IN THE CAMPAIGN.

An Appeal in the Religious Press.

It is manifest that Temperance will be an issue of extraordinary importance in the campaign now opening in North Carolina.

In response to appeals from the moral and religious forces, representing our churches and schools and the religious press, the last General Assembly passed an act giving us the excellent measures of rural prohibition and municipal local option.

In the campaign now upon us one party stands pledged to destroy this legislation; the other party is pledged to preserve it. There should be no question of the position of the genuine friends of Temperance in a situation like this. Honor and wisdom and loyalty to their cause point to but one course—unfaltering support of the Party that in response to our petitions has enacted this legislation.

Honor impels us. We must stand by the men who stand by us.

Wisdom impels us. We must make it worth while for politicians and political parties to support our causes. In the degree that the opposition would injure them in that degree and more must we aid them. This is the only way to obtain more legislation in the same direction; the only way to maintain our present strong position; the only way to maintain our standing as men who have determined purpose.

Loyalty to our cause binds us. There is an opposition. We know where it is. There is a friendly camp. We know where it is. Not to join the forces of that camp in a contest like this, in which the opposition has chosen its position of its own will, amounts to abandonment of our cause in the critical hour.

Let no one deceive himself. There is an opposition and it is right now forcing the fighting. Nothing would so please it as to be able to say that the Temperance people will not stand by a Party that aids their cause; nothing would so gratify them as to be able to declare that a Party lost here or there by reason of its well-doing in our behalf. Ours it is to show that a Party will gain every time it takes a reasonable step in behalf of Righteousness and Temperance.

Our leaders must arouse the friends of Temperance throughout the State. There is danger that some will permit the fact that this issue has been made a political issue to overshadow the fact that it is also an issue of Righteousness. As such it is our issue. As such we were content to have it. We did not make it a political issue. The Democratic Party did not make it an issue. The Republican Convention, in full knowledge in full knowledge of all the circumstances, deliberately chose to make it an issue.

And it must accept the consequences without complaining. Ordinarily Christian leaders are averse to taking sides politically. But when a Political Party deliberately takes sides against them there is but one cause—Resistance to the extent of our power. Well may we inquire, Who is this uncircumcised Philistine, that he should defy the armies of the Living God?

We have an opportunity in this campaign not only to preserve a good law, but to press home a lesson that will be wholesome throughout all the future in North Carolina political life. To this magnificent opportunity I call our religious leaders, our ministers, teachers and editors. Let them array themselves for the conflict even as the opposition has arrayed itself against us; and let us not fear to give battle in the name of Righteousness, Temperance and Judgment to come.

Sincerely, J. W. BAILEY,
State Chairman Anti-Saloon League.
August 10, 1904.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Elijah on Mount Carmel.

August 21, 1904. I. Kings 18:30-46.
Golden Text: If the Lord be God, follow Him. (1 Kings 18-21.)

The Climax of the Religious Contest (vss. 30-37.)

Baal and the other divinities of Jezebel had failed to break the long spell of drought that oppressed the people of Israel. Three and a half years afforded ample opportunity to fully prove to Israel that there was no salvation in their high-sounding names. Confidence in them had weakened among the people until the time was ripe for a demonstration of real divine power.

In the great assembly of all Israel and the prophets of Baal on Mount Carmel Elijah afforded them the last opportunity for such demonstration. A decisive test of power in the sight of the people was demanded by Elijah. The priests had ample time and the first chance, and were unhampered in using all the arts of their profession, but their failure was complete. How many deceivers of people at the present time would be shown up decisively if brought into the light of day and required to do something to prove their power. But their amazing assumptions, secret practices and apparent wonders produce a sense of awe in the minds of those who are at all superstitious. When a bold demand is made for proof and facts their hollowness is exposed.

Elijah placed himself at an evident disadvantage to the prophets of Baal by taking second place and standing alone over against their great host. He multiplied the difficulties of Jehovah by drenching the altar and all upon it with floods of water. He gave the people absolute assurance that there was no deception in the matter of fire. The miracles of Jesus also were all performed openly in such manner that there was no doubt as to their divine origin. Paul said of the gospel facts that 'this thing was not done in a corner." All true religion should be able to bear full, free investigation. The Bible can be subjected to the most searching criticism. The claims of Christ as Son of God and Saviour of men can be put to the proof.

Elijah's simple and brief appeal to Jehovah is in contrast with the prolonged and noisy incantations of the Baal devotees. True prayer is simple and true religion is not an elaborated system of ceremonies, rites and doings. All truth is characterized by simplicity and clearness. When religion becomes so elaborate that it must be managed and dispensed by priests it is an artificial product and not the "real thing." The Gospel of Christ is so clear and simple that a child can understand what it requires for salvation.

Elijah's charge against the people of Israel was that in their religion they were like cripples who hobbled along, now on one foot and then on the other, and did not walk straight forward in a manly and confident way. They really believed in Jehovah as the true God, but they leaned toward the Baal worship, because of the license it gave them for wickedness or the advantage in society and business. Doubleness of mind in religion is the cause of spiritual decline. It is the temptation to which every beljever is subject because of the convenience and advantage it offers. To be on the fence partly frees one's conscience from a sense of divine judgment on the one hand, and enables one to escape human criticism on the other. There are many people to-day who are half Christian and half worldly.

The Divine Demonstration (vss. 38-39.)

The fire that fell was not a thunder bolt, but the Shekinah fire that was always the symbol of the Divine Presence. It was all-consuming and more awe-inspiring than any flash of lighting. The fire descended at once at Elijah's word. The answers of God to human appeals depend on how perfectly the conditions are fulfilled. Elijah's prayer, faith and conduct fulfilled the conditions exactly. Men who deal with the forces of nature find that when they are exact to a degree in their experiments they are successful. By careful study of Nature's laws of operation and by perfect obedience to the rule they unlock and secure power like that of electricity and they accomplish wonders with it. Jesus said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." When the Divine conditions are met perfectly the results are wonderful and overpowering.

Elijah's destruction of the prophets of Baal was summary and terrible. It was a scene of blood. We must regard it like a stern and necessary war measure to ensure the safety of Israel from further corruption. The prophets of Baal were like wolves and vipers, always dangerous, to whom men can show no mercy. If to-day religious deceivers could be detected as clearly as murderers their removal would be for the salvation of many simple-minded people, but judgment by men is a sword that cuts both ways and does harm to the good as well as to the bad.

The Removal of the Curse (vss. 41-46.)

Elijah's word had fastened the drought upon the land of Israel and his word must loosen it. Before there was a sign of rain he knew that his prayer would bring it. But what a picture of intense, protracted prayer we behold in Elijah with his head on the ground between his knees. His appeal to Jehovah in the presence of the people had been brief and the answer instantaneous, but his prayer for rain was a seven-fold petition, prolonged and with all the concentrated energy of his soul. We are reminded of the scene of the Master Himself in the Garden of Gethsemane.

God's answer of rain came very fast when the first sign had appeared. Ahab's feast was cut short and his chariot horses were put to the top of their speed lest the swollen Kishon River should prevent his return across the plain to his palace at Jezreel, but ahead of his coursers ran with superhuman speed the gaunt form of the prophet, his rude garment tightly strapped to his form and his long hair streaming out in the gale. Elijah paid honor to his sovereign, the chastened king, by becoming his forerunner after the manner of a servant. Thus they arrived at the gate of Jezreel as the sheets of rain fell upon the thirsty land. When Jehovah answers from heaven the windows are opened so that men can scarcely receive the blessing, "Showers, showers of blessing, send them upon us, O Lord. Mercy drops round us are falling, but for the showers we plead."—From the Watchman.

* * *

July Journeys.

The field record of the Sunday-school Secretary for July was twenty-three services at nine churches in seven Associations.

1. Garysburg in the West Chowan. With Pastor Paul Bowers at his regular monthly appointment. About fifteen Sunday-schools represented, a half dozen of them Baptist. The local school numbered about fifty, while the church membership was about two hundred and fifty. One aim and result of the meeting was the enrolment of twenty-five new names.

2. Warren Plains in the Tar River. Pastor Taylor, of Warrenton, planned the meeting as a rally for the dozen Baptist Sunday-schools in Warren County. Every school was represented and there were many from sister churches elsewhere as well as from other denominations in the vicinity. The rally was apparently successful in every way and it was decided to have a similiar meeting every year hereafter. Brethren T. J. Taylor, J. R. Rodwell, W. E. Hawks, J. H. Nicholson, and Samuel Bobbitt were appointed a committee to arrange for the next meeting.

3. Tabernacle and Fayetteville Street in the Raleigh. The pulpits of Pastors Massee and Bateman were occupied morning and evening respectively.

4. Olivet in the South Fork. Supt. Osborne Brown had arranged with Bethel Sunday-school for a joint rally and picnic on the Olivet church grounds. Pastors Watson and Bridges, of Lincolnton, were present and participated, the latter delivering the forenoon address. A large attendance and an enjoyable occasion.

5. Lenoir and Globe in the Caldwell. The third Sunday at Lenoir, giving the forenoon at Sunday-school and church hours to discussion of Sunday-school topics, and preaching in the evening. The fourth Sunday, and Saturday before, at the Secretary's old home church with Pastor Sherwood (who baptized him in 1883), Rev. Jesse D. Moore, of Barnwell, S. C., and Capt. James D. Moore, of Gastonia, also aided in the meeting, contributing much to its success. Ten or more Baptist churches represented in the audiences.

6. Big Ivy in the Buncombe. Home of Stringfield; fertile, populous enterprising community; the prettiest and best equipped house of worship I have seen in the country; the Sunday-school forces rallying finely and improving rapidly under the magnificent leadership of Bro. J. H. Tucker, of Asheville, whose enterprising hand guided the meeting; the pastors and other church workers of the district faithful attendants and deeply interested; and as co-worker the popular and beloved Spilman, jovial companion and pedagogical expert. At the first enrolment sixteen Baptist churches and four denominations were represented. Four days of real institute work, about ten sessions in all, and the attendance steadily increased, the Sunday attendance being estimated at from eight hundred to one thousand. This is the third year this meeting has been held and its success is a fine tribute to the excellent organization of the Sunday-school forces in Buncombe County as outlined in a recent Recorder.

7. Mars Hill in the French Broad. Just a flying trip—in Sunday afternoon, preaching that evening in the pulpit of Pastor Ammons, whose useful life is being crowned with a successful pasterate here, the night in the Spilman Home as the guest of Prof. Moore (the most self-denying and useful of the Moores), and out on Monday with Mr. and Mrs. Spilman for the engagement at Asheville during the first three days of August.

SEVEN GOOD POINTS AT BURLINGTON.

They are found no doubt in many Sunday-schools, but these were noted at Burlington:

1. Cordiality. Not only was the visitor warmly welcomed, but the sanctuary seemed filled with the atmosphere of sweet fellowship.

2. Punctuality. The church clock registers Washington City time and the superintendent called the school to work at the exact minute announced.

3. Song Books. There was a plentiful supply and each worshipper from the largest to the least had a copy. Of course general congregational singing was a result.

4. Work for Assistant Superintendent. Often this officer is a mere figure-head, at most only supplies when the superintendent is absent. Here he was given special work during the regular session.

5. Class Rooms. Not a separate room for every class, but for the primary and intermediate department and for the Baracas (led by Pastor Setzer), there were special apartments. Thus better teaching was done than could have been otherwise.

6. Text Book. The Bible, of course, in theory; but generally (and slavishly, at that) the lesson leaflet or quarterly. In one class, at least, the teacher, with Bible in hand, taught direct from it.

7. Fidelity to Regular Work. By this I mean the Sunday-school did its work as if there had been no visitor present with a Sunday-school speech. It was not switched off the main track of its usefulness by the presence of any "foreigner." With very rare possible exceptions this is the wise and sensible course to pursue; nothing at the Sunday-school hour is more important than its own work, and nothing should be allowed to supplant it.

BEST THINGS IN WILKES SCHOOLS

At the Institute in North Wilkesboro, during an open conference on the Sunday-school situation in that section, the following were noted as the best things in the various schools represented:

1. Evergreen.
2. Interested pastor.
3. Faithful superintendent.
4. Efficient teachers.
5. Good attendance.
6. Special days; picnics, rally, etc.
7. A black-board for record and review.
8. Full supply of literature.
9. Singing, congregational and consecrated.
10. Systematic study of the Bible increasing.
11. Primary department well managed and patronized.
12. Prizes offered for attendance, knowledge of lesson, and getting in new scholars.
13. Bible questions, supplementing the regular lesson and covering any part of the Scripture field.
14. Annual examination. This applies only to the card class, occupies the closing Sunday of the last quarter, and reviews the studies of the entire year.
15. Sunday-school unions. That is, three or four neighboring churches have a union on fifth Sundays during which they discuss topics of interest in their Sunday-school work.

These and similar things form the leaven that will surely work out good results in the future and elsewhere as here in the past.

A PUN.

Hardly a day passes and often a dozen times a day brethren say and write to us words like these: "Why is it that some folks constantly peck at and seek to misrepresent and hurt the Argus?" This we find in the current Argus. It contains an interesting pun; and we will give a year's subscription to the first reader that points it out.

Beautiful is the good man's regard for all other members of the great human family, when nothing that is human is alien to his heart, when the sight of the weak, the ignorant, and the poor, reminds him that we are all of one primal nature, and that the law of kindness is the supreme law for man.—Nicholas P. Gilman.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Lopsidedness in Missions.

There is not another enterprise under heaven known among men so well calculated to stir the human heart as missions. Every real missionary movement sets two currents to running in opposite directions. One flows outward and the other inward. One is the spirit of altruism, and the other selfishness.

The mission enterprise awakens the noblest enthusiasm, but it is often beset by many human imitations. Once it is allowed that we may be in any way influenced by mere human considerations or feelings, we are involved in endless questions of preference. Missions stand in the authority of Jesus Christ. They are a doctrine, not an expediency. For instructions concerning missions, we must go to the law book of the kingdom, the New Testament. From this source we may most surely learn what we need to know, as to this livest of questions. There are some things we may gather with unerring certainty from the living oracles, and these certain things must be our guides amid the complexus of conflicting opinions which divide people into small groups of missionary advocates.

I leave out of consideration in this article the anti-missionary and the omissionary, both obnoxious to the plain teaching of God's Word. I shall discuss lopsidedness in missions, and there is plenty of it to discuss. Before entering on the discussion, I desire to make a few preparatory remarks.

Missions must always be considered from the standpoint of the whole world's conquest to the obedience of faith. The far-reaching meaning of the conversion of any soul is the conversion of other souls, reaching on to the consummation of all things. Every convert belongs to the army of conquest, which is never to stack colors till the reign of Christ is completed in the earth, till the annunciation hymn of the angels shall be a reality. Any view of missions which detaches one part from another is insufficient; any conception which gives to one part a supremacy is worse than insufficient, it is bad. Any plan which limits the efforts and prayers of God's people to a man or a single section is hurtful. The Christ view —"all the world," "every creature"— is the only true view. No Christian, no matter how little or poor or weak or ignorant, can stand for less than all that Christ stands for—all of it, to the outer limits.

But there be many who are for associational missions and no more. These say such is our work, and so it is; but not one particle more their work than is the work in China. To a very great extent our present crippled conditions, as a people, comes of lopsidedness in the training of the young churches. The churches concentrated on associational missions till the territory was dotted over with churches. Then, having made no connections leading outward, they ceased their efforts, remained undeveloped and many have perished as the result of lopsidedness in missions. If we are at all wise, this monumental blunder will be carefully guarded against in the future. Every little mission church of today, from its infancy, should be trained for world-wide missions. If the conversion of one soul means the conversion of other souls in an endless chain of influence, grace and salvation, so the establishment of a church today means other churches, till over the whole wide world churches shall grace every landscape and welcome earth's children to the fold of the good Shepherd for rest and safety.

Some go as far as State missions and stop. "Is there not as much as we can do in our State?" May be there is vastly more than we can do; but, if our eyes are not holden, we will see that we can do the work near far better, if, in our spirit and purpose, prayers and efforts, we go full length with Him who loved the whole world. The outflow of the mission spirit to China, to darkest Africa, will make the current run swifter nearer home, provided it be in deed and in truth a genuine mission spirit.

(To be continued.)

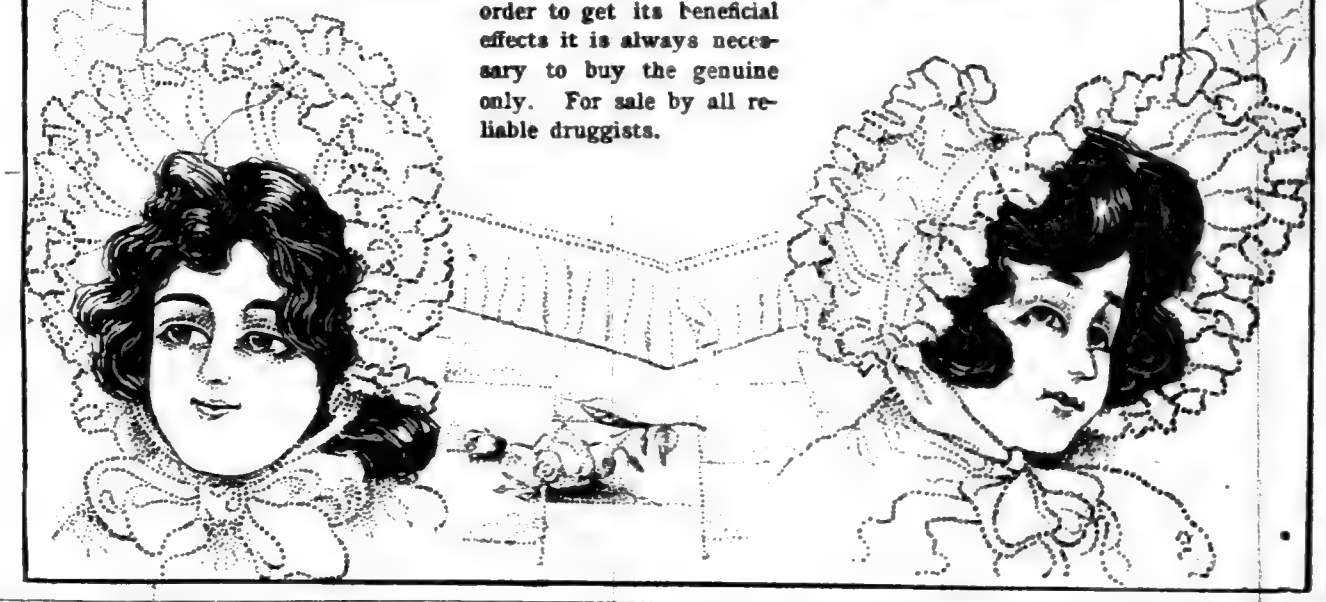
Confidence is the secret of strength.

THE CHILDREN ENJOY

Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is—Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.

Syrup of Figs is the only remedy which acts gently, pleasantly and naturally without griping, irritating, or nauseating and which cleanses the system effectually, without producing that constipated habit which results from the use of the old-time cathartics and modern imitations, and against which the children should be so carefully guarded. If you would have them grow to manhood and womanhood, strong, healthy and happy, do not give them medicines, when medicines are not needed, and when nature needs assistance in the way of a laxative, give them only the simple, pleasant and gentle—Syrup of Figs.

Its quality is due not only to the excellence of the combination of the laxative principles of plants with pleasant aromatic syrups and juices, but also to our original method of manufacture and as you value the health of the little ones, do not accept any of the substitutes which unscrupulous dealers sometimes offer to increase their profits. Please to remember, the full name of the Company—CALIFORNIA FIG SYRUP CO. is printed on the front of every package. In order to get its beneficial effects it is always necessary to buy the genuine only. For sale by all reliable druggists.



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Margie's Thanksgiving Party.

MYRA GOODWIN PLANTZ.

CHAPTER III.—THE PARTY.

It was now November and there was just enough snow on the ground to make it look like Thanksgiving day. The table with covers for six was by Margie's bed. Her dinner was to be handed to her by her dearest friend, Indigo. Margie had been gaining for some days and had a faint color on her cheeks and a bright light in her eyes as the girls gathered around the table. They had a small turkey browned to a turn, which Red, the oldest girl, carved. Violet, the youngest, cut the ice cream after Polly the maid brought it in. Mrs. Bowen wanted to make it more than simply a merry feast so she had Bible thanksgiving verses beautifully written on hand painted cards, each tied with a color of the rainbow. Margie smiled when she read her verses, "Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

After the ice cream, candy and nuts were brought on, the rainbow girls at last were ready for business. Mrs. Bowen said, "Now, girls, we must pack the box at once for Uncle Henry is going to send it to the coast by express so it will get to our other orange girl on New Year's day."

"Yellow," laughed Margie, and then for a half hour she watched with greatest interest the wonderful things that went into the box. The little yellow girl would feel as puzzled as Alice in Wonderland over some of the gifts. "Now, girls, our dear Orange is looking very tired and she has only an hour to rest before the doctor comes so we will all say good by to her." Mrs. Bowen said when the lid went on the box.

"Oh, please, if I sit very still may I wait in the library to know just how it is before I go home?" said Indigo.

"Please let me, and me," pleaded the others. "We would go home so much happier if we knew."

"Please, mamma, I can bear the hurt better if they are near," said Margie. "And if the worst comes, after you, none can comfort me like my own rainbow sisters."

"Very well, darling. If you girls will each get a book and read quietly in the library until I come, and it may be several hours, you may stay," replied Mrs. Bowen.

She felt too the sympathy of these dear girls would help her if the doctor gave the answer they so much feared. "We will keep praying for you," whispered Indigo, as she kissed her dearest friend good by. It was not long before the great surgeon came, but it seemed ages waiting the hour before Mrs. Bowen came down the stairs. They had been told by her, what their little comrade was not to know, that if Margie could not walk again it would indicate that she would not live many months to suffer. Mrs. Bowen opened the door and could not speak for a moment for her emotion. "My dear rainbow girls," she said when she could control her voice, "our darling is not injured in just the way Dr. Rodgers supposed. She will walk after a while and some day be perfectly well. There, don't cry, Elsie Indigo, though I can't help it myself. We have had a wonderful Thanksgiving day."

(The end.)

There is no virtue in bemoaning past folly unless we are led thereby to a wiser future.

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MAY-NOVEMBER, 1904.

THE SOUTHERN RAILWAY

Account of the above occasion, effective April 25, 1904, the Southern Railway will place on sale daily, tickets at extremely low rates, to St. Louis, Mo., and return. Following are rates applying from principal points in the State:

	Season.	60-Day.	15-Day.
Asheboro	$35.55	$29.60	$24.20
Asheville	32.25	26.90	22.25
Charlotte	36.10	30.10	24.65
Durham	34.10	28.40	23.30
Gastonia	36.10	30.10	24.65
Goldsboro	37.10	31.40	26.25
Greensboro	34.10	28.40	23.30
Henderson	34.10	28.40	23.30
Hendersonville	33.35	27.85	22.95
Hickory	34.10	28.40	23.20
Marion	34.10	28.40	23.30
Morganton	34.10	28.40	23.30
Mount Airy	37.00	30.85	25.10
Newton	34.10	28.40	23.30
RALEIGH	35.60	29.90	24.80
Rutherfordton	35.55	29.60	24.20
Salisbury	34.10	28.40	23.30
Sanford	37.60	31.90	26.25
Selma	37.10	31.40	26.25
Statesville (via Knoxville)	34.10	28.40	23.30
Wilkesboro	40.00	33.40	25.10
Winston-Salem	35.85	29.85	24.40

Southern Railway will, effective April 26, 1904, inaugurate through Pullman Sleeping Cars between Greensboro, N. C., and St. Louis, Mo., via Salisbury, Asheville, Knoxville, Lexington and Louisville, leaving Greensboro daily at 7.20 p. m.

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W. H. TAYLOE, G. P. A.,

Current History.

The Strikes Continued.

The strikes continued all last week, but without unusual incident. The Packers' strike at Chicago grows more violent. We find in an exchange the following informing statement:

Interest in the labor question now centers in Chicago, Fall River and New York. The strike of 25,000 cotton mill operatives at Fall River, Mass., is said to be near the point of settlement, as the mill owners fear that so many of the skilled operatives will leave the city as to cripple the mills when it is desired to resume work. In Chicago the packing houses are doing some work, but under great difficulties for the lack of skilled workmen. The Federation of Labor of the city, which includes Unions having 300,000 members, after hearing the statement of the striking packing-house men, has endorsed the strike, and every union man in the city is to pay a small amount weekly to aid the strikers. Meantime the country is being fairly well supplied with meat by the independent butchers; and an indirect but welcome effect of the strike is that the meat trust is broken, for the four great firms have lost so much trade that they can no longer control the market as they have the last few years. The latest strike is that of the building contractors of Greater New York who have locked out their workmen because of an alleged failure to keep their agreements to submit all disputes to arbitration. At the time of the strike last year the unions agreed with the employers that no union men should stop work nor should employers lock out the men until the cause in dispute had been submitted to the General Arbitration Board composed of both builders and workmen. Strikes have been ordered, it is claimed, without trying to submit their demands to arbitration, and the Employers' Association locked out the union men to the number of 50,000, and declared in favor of the open shop, since as it seems to them, it is useless to make contracts with those who will not keep them. This lock-out of the New York Building Trades Employers' Association is another indication of the determination of employers throughout the country to insist on the principle of the open shop. This is a vital question with the labor unions, and they may be expected to fight the open shop to the last limit. A movement has been started in Indianapolis to organize all the building trades workmen in one great union, which would be the most powerful in the country.

* * *

The War.

News of the war revived last week and as we read of the sortie of the Russian ships from Port Arthur and the running fight up the coast we thought of Santiago. But Togo was by no means so successful as Schley. The Russian ships were damaged, and the Czarevitch is reported to have sunk; but they made to port, some to neutral waters, others back to Port Arthur. Just what was the object of this sortie no one knows. There is an opinion that it indicates the early fall of Port Arthur. On the other hand it may indicate more aggressive Russian tactics.

There are two battle fields, let it be remembered: There is the field about Port Arthur; there is the field higher up the Peninsula. On the latter Kuroki and Kuropatkin are face to face, but the latter, having discovered that the Japanese have the most men, is said to be retreating in hopes of fighting another day. He is retreating in excellent order and with rare skill.

The attack on Port Arthur continues. At one point the Japanese are within a mile of the Fortress. Probably no war was ever fiercer than this one.

In the midst of her heart-sickness and humiliation, Russia gathered with great joy about a little cradle last week, an heir to the throne having at last been born. The nation is happy; hope has revived; the event is nothing less than a token of God's favor.

In gratitude, it is said, the Czar will give his nation a constitution. So may it be.

* * *

The Farmer's Alliance.

The State Farmer's Alliance met last week at Hillsboro, its headquarters by reason of large property interests that it holds there. The attendance was representative of the new interest in the organization, due to the good work of Secretary T. B. Parker, The Progressive Farmer, Lecturer Cates, and the revival of good feeling in North Carolina. The most notable feature of the meeting was a stirring address by Governor Aycock.

President John Graham—a model citizen in every way admirable—devoted much of his annual address to public and political affairs, taking the position that the Alliance yet has interests in political policies. This is to be regretted. There is no doubt that the farmer has as much at stake in politics as any other citizen, and equal rights with all others to manifest his interest; but the exercise of a little discrimination should bring them to the conclusion that this interest may more wisely and effectually be manifested outside of the Alliance. Let the Alliance devote itself exclusively to matters of direct relation to agriculture; let the farmer exercise his rights of citizenship as a citizen rather than as a farmer.

In a time when once again the lawyer has taken charge of our State to an extent that savors of Establishment of the Lawyers—all of our

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We will send to every worthy sick and ailing person who writes us, mentioning The Biblical Recorder a full sized $1.00 package of Vitæ-Ore by mail, POSTPAID, sufficient for one month's continuous treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. We do not offer to send you a free sample to last three or four days, but we do offer to send you a regular $1.00 package of the most successful curative medicine known to the civilized world, without one cent of risk to you. We offer to give you thirty days to try the medicine, thirty days to see results before you need pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the Judge! We know that when Vitæ-Ore has put you on the road to a cure you will be more than willing to pay. We are willing to take the risk.

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as thousands testify, and as no one, answering this, writing for a package, will deny after using. MEDICAL SCIENCE has failed to improve upon or even equal the remedies found in a few states in healing mineral springs. Physicians, the oldest and best, the newest and learned, acknowledge this to be a fact when they encounter a disease which is not amenable to the action of drugs by packing the patient off to Carlsbad, Saratoga, Baden, there to drink the waters which contain the essential properties for the restoration of health, and the patient returns, fresh, healthy, in mind and body. If the sufferers cannot afford the trip—and few but the wealthy can—they must continue to suffer, as the waters deteriorate rapidly, and when transported fail to procure the desired results.

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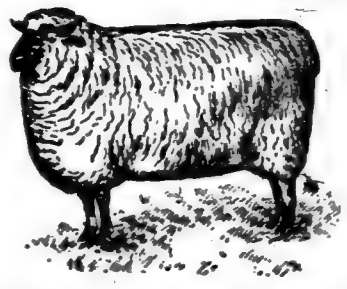
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Congressmen and many of our legislators being lawyers—a warning from the farmers may do good; but the recent past is too impressive to permit any of us to look forward to the revival of the political features of the Farmers' Alliance. As an educational, social, professional and commercial institution it has full room for its impulses.

The Alliance passed a resolution opposing the lease of the Atlantic and North Carolina Railroad.

Mr. John Graham was re-elected president.

* * *

The Atlantic & N. C. Rail Road.

A particularly attractive bid having been received, Governor Aycock has called the Directors of the Atlantic and North Carolina Railroad to consider the matter. There are more than one bid; but we violate no propriety in saying that the bid of Mr. Howland, of Asheville, commands more interest than any that has been received. Mr. Howland is many times a millionaire. He has proved his value to the State by his intra-montane electric roads at Asheville. He has important financial and political connections; and should he take charge of the Atlantic and North Carolina Railroad, we reasonably look forward to developments hitherto undreamed of. We may be sure the road would not remain isolated. We may also hope that the Morehead harbor will be developed; and it is not beyond possibility that in a few years traffic would be handled on this road for all the world. We will not say more at present. Mr. Howland's bid is high; and should the Governor put it through we venture the prediction that in years to come it will add as much lustre to his brilliant administration as any other act. This paper has always advocated the leasing of this property. But we have appreciated too keenly the position of the administration to urge the matter. It would have been wrong to accept the mysterious and high-handed McBee proffers; and the other bids have not been of a character to command unusual attention. But the Howland bid stands before us as a great irresistible opportunity.

* * *

Judge Parker Accepts.

Ex-Judge Alton B. Parker wai formerly notified August 10th of his nomination to the Presidency by the Democratic Party and he accepted with an address which betrayed all the marks of his long judicial career. There were none of the effects of the usual speech from the stump; and for this reason his speech is disappointing. As a calm, judicial review of the Democratic position it is in great contrast to the impassioned periods of Mr. Bryan, the striking phrases of Mr. Cleveland, the political antitheses of Mr. McKinley and the impulsive and absolute positions of Mr. Roosevelt.

Mr. Parker's statement of the paramount issue is this: Constitutionalism against Imperialism: rule by the three branches of government against rule by the President. This has the advantage over Mr. Bryan's anti-imperialism in that it offers a positive policy. He is also fortunate in that Mr. Roosevelt is a man of the dictator's mould.

Some significance also attaches to Mr. Parker's declaration that, should he be elected, he will not consent to be re-elected. At the present juncture this may be wise, but there is really no reason why a President should not stand for re-election.

His First Subscription.

Washington, D. C., July 19, 1904.

Editor Biblical Recorder, Raleigh, N. C.

Dear Sir:—The receipt of the paper brings to mind some pleasant recollections of many years ago. In the early days of your paper, I think, about thirty-five years ago, when I was a small boy attending Sunday-school at the little Baptist church at Asbury, N. C., a representative of the Biblical Recorder extended to the children an opportunity to pay for a year's subscription to the paper with a load of wood, and I well remember how much pleasure it gave me to cut and haul a load of wood to Raleigh, to enter my subscription, and how proud I was to receive the paper.

Very truly yours,
JULIAN C. DOWELL.

For every progress in strenuous work for God, there must have been a staying of the selfishness which urges us to work in our own strength and for our own sake.—F. D. Huntington.

Purposing has much to do with prospering.

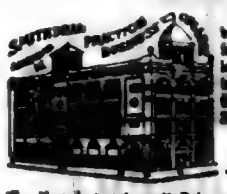
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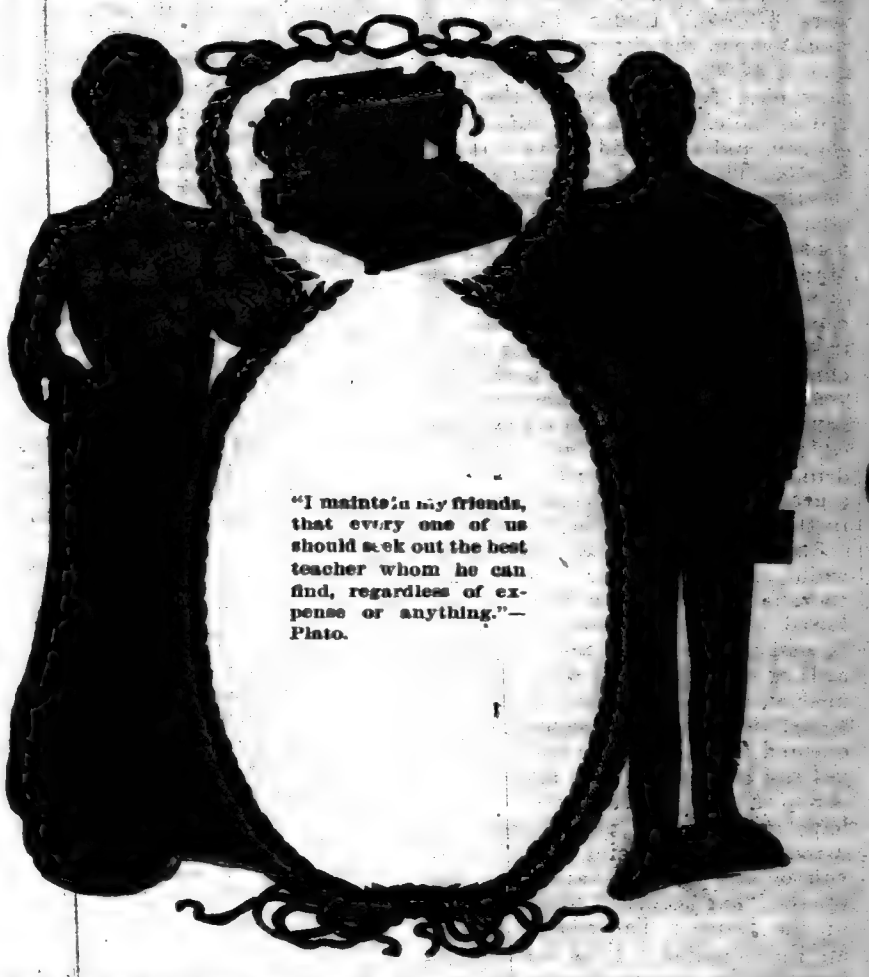
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Two years ago a young man went to work in the office of perhaps the largest fertiliser company in the South. He was to keep books and do some shorthand work. He is now manager of one of their factories. There were graduates of other schools there, but he was the choice. He's a PEELE graduate.
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Temperance.

The Raleigh Dispensary After Eight Months.

(Col. F. A. Olds, in Charlotte Observer.)

So much has been said about the Raleigh dispensary that perhaps a little review of it will be of interest. It is unique in this respect—Raleigh is the largest place in the world, so far as known, that has ever voted for the dispensary system. The election was held last October after a great petition for it had been filed and approved and a special registration ordered. The majority for the dispensary was 290. All the churches united in working for its establishment, joining with the Anti-Saloon League for this purpose. It was opened January 1, occupying a position in front of and across a narrow street from police headquarters, where formerly there had been three bar-rooms. In an interview with Manager W. P. Batchelor, of the dispensary, he said that the receipts during the six months ended June 30 were $79,000. Under the old bar-room system the city received a revenue of $8,000 a year, but the dispensary paid for the six months $10,250 to the city and a like sum to the county, and also paid a State tax of $2,350. The cost of operating it, as to salaries for manager, clerks, labor, etc., is $5,000 a year, and other expenses, including rent, $2,500 a year. Manager Batchelor says it has reduced drunkenness nearly 50 per cent. For the first six months of 1903 there were 340 arrests for drunkenness, while for the same period this year the number was only 190. He says that the old figures never showed the total number of cases of drunkenness as the bar-keepers kept a great many of the drunken persons in their places until they were sober enough to get away without arrest, while now whatever drunkenness there is, is public. No drinking is allowed at the dispensary, no liquor is sold by the drink, none to drunkards or to minors, and while the commission has no right in law to refuse to sell to a man whose wife has requested that no sale be made to him, yet the commission has made an order to this effect. All sorts of stories have got into the papers about the dispensary, one being that it was run by the churches and that some of the "bar-keepers" were members of the Baptist Tabernacle and one an Episcopalian. It is learned that none of the persons connected with the dispensary are members of the Tabernacle. The commissioners are Methodists, Baptists and Christians, three of the working force, including the managers and three assistants, are not members of any church, and another assistant is a Baptist. Manager Batchelor declares that the best sign that the dispensary gives satisfaction is the discussion about it has practically ceased. It appears to be assumed that the dispensary will be continued, having been voted in for two years from the first of last January. Manager Batchelor says he has reports from nearly all the grocers here who cater to the working class and these reports all setting forth that trade has greatly improved, that workers have more money, and pay better for purchases, and that this fact is due to the dispensary. Some of these grocers say that they had opposed the dispensary because they thought it would injure trade. Inquiries were also made of persons who rent houses for the working class, that is dwellings from $6 to $10 per month and the reply in all cases was to the effect that such buildings were more in demand, that rents were more promptly paid, and that when the collectors made their trips the women had the money ready for them, and let them know that their husbands were at work and not lying around the premises drunk. Manager Batchelor says that all these things show the dispensary to be a success.

Kansas as a Dry State.

I was greatly interested in Kansas. It has the reputation of being fearless in the trial of experiments, and much fun is made of the State by the press of the country. She has declared drunkard-making to be a crime, and she has forged rapidly ahead of her sister States. Our train stopped at a number of small cities, ranging from 6,000 to 35,000 inhabitants. I got off the train whenever it was possible, and I suppose I was thought by some persons to be a very thirsty individual, as I was continually on the hunt for something to drink. The train stopped at Topeka twenty-one minutes for dinner. As soon as we got off the train, Mr. Hall and myself walked briskly to the main street of the city. The town has wide, well-shaded streets, and seems to be a very desirable place in which to live. At one of the corners of the main street we engaged in conversation with three men who were evidently not at all puritanical, but were quite lax in their views on the subject of intoxicants. I asked them whether they had a good water supply, and whether the people drank the city water. They said what they appeared to think was grimly humorous: "It's drink that or nothing." I asked whether a man could not drink beer or wine or liquor if he really wanted it. Would there be any difficulty in obtaining it? They looked at each other and laughed, and said that I must have known the town in the old days. I then inquired very particularly whether they meant that it would be a difficult matter to get liquor in a city of that size. They said it certainly would be; that they had been in the habit of drinking pretty regularly, but they had found it so difficult to obtain it that they had concluded that the game was too risky for the candle, that the law was very well observed in the city. At Newton, Kans., where the train stopped for supper, I went into several restaurants near the depot and inquired whether it were possible to get something to drink besides water and milk and soft drinks, and in each case was told that it could not be bought in the place. I talked with people at different places in the State, and I am satisfied that the same thing is true of Kansas which Congressman Littlefield said in his address in Richmond last winter is true of Maine—namely, that the laws against the sale of intoxicating liquors is as well enforced as any other criminal legislation on the statute books.—J. C., in Baltimore Methodist.

For Sober Reflection.

Who wants a drunkard for a husband, a wife, a brother, a sister, a business partner, an employe, a companion or a friend? Then why should any one want the drunkard factory to be kept running?

Every asylum is an argument against the grog-shop, for more than half the inmates are there because of rum.

Every poor-house is a protest against liquor selling, for three quarters of the paupers are the victims of the saloon.

Every jail is an indictment of license, for four-fifths of the criminals are the finished products of the rum traffic.

Three out of four of all the dollars paid in taxes by the voter cry out against his depositing a vote to keep open the rum shop, because if this vile institution were once abolished, those three dollars need not be paid; for three-quarters of all taxes are simply the contribution which the people are compelled to make to defray the running expenses of the saloon. And yet we call ourselves a free people!

If King Edward taxed us at that rate, would we call ourselves free?

Why is it any less slavish to go on paying this enormous contribution to King Alcohol?

But some people tell us that there will be as much liquor sold under no license as under license.

Then why is it that all rum-dom is up in arms against prohibition and pours out money by millions and fights tooth and nail to put it down?

The Duke of Wellington used to say that it was good generalship to do the thing that the enemy does not want to have done. As the liquor men make it plain enough that they do not want no-license it will be perfectly safe for temperance people to vote for it.

The fact is, there is no more need of proving that no-license is a blessing than there is of proving that the sun shines. It is self-evident.

The liquor traffic is not only vile, but atrociously wicked. It thrives only by the destruction of the virtue, the happiness, the lives, and souls of men. Both the Old Testament and the New are against it. It is the abrogation of Christianity. It is Satan's masterpiece.

The upright citizen could scarcely enjoy a greater privilege than the opportunity of giving it a blow by casting his ballot against it.



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Marriages.

TILLMAN—PHILLIPS—On August 3, 1904, at the residence of B. A. Phillips, the bride's father, Mr. Robt. L. Tillman and Miss Mossy Phillips. All of Chatham County. N. C. L. R. Dixon officiating.

HARMON — WILLOUGHBY. — August 3, 1904, by Elder John Mitchell, at the residence of William Vaughan, Esq., Mr. Arthur R. Harmon and Miss Clara A. Willoughby, both of Bertie County, N. C.

Obituaries.

YATES.—Joseph Yates was born May 28, 1852. At the age of 15 he joined Mount Pisgah Baptist church. On January 25, 1877, he married a daughter of Bro. C. W. Scott, who for a number of years was Clerk of Mt. Zion Association. Brother Yates was an attentive member of the church till his recent illness. He died July 9, 1904. His wife, two daughters and three sons remain to comfort each other. Many friends and loved ones share their sorrow with them. His place will be vacant and his voice missed in his old church.

C. V. BROOKS.

MOORE.—Mrs. Samantha Poe Moore, wife of Deacon S. P. Moore, of Bethany Baptist church, was born July 28, 1835, and died June 20, 1904, aged 68 years, 10 months, and 22 days. She professed faith in Christ when about 18 years old, and joined May's Chapel church, and remained a member there until the organization of Bethany church, when she joined at Bethany and remained a member there till her death.

She was a model Christian and church member, and loved her church and was very much devoted to it. She esteemed her pastor very highly for his work's sake.

Because of her devoted Christian life, we believe she is at rest.

She leaves a husband, one son, one daughter, two afflicted brothers, one sister and a great number of other relatives and friends to mourn their loss.

May the Lord comfort them all!

L. R. DIXON.

Goldston, N. C.

EURE.—On July 25, 1904, Woodie, the beloved son of Mr. and Mrs. Nat Eure of Eure, N. C., met with his sudden and horrible death. While working in his father's saw mill he attempted to move a log on the carriage, when suddenly his hold gave way and he fell back on the whirling saw, which at once greatly mangled him. He seemed to bear it well till he was taken from the saw, and then cried out, "Lord have mercy," and soon quietly passed away. The sad and shocking news swept through the neighborhood like that of a swift arrow, grievously affecting every heart, and causing them to overflow with great sadness.

He was a boy only 17 years of age, yet one of bravery, intellect and skill, and of a truthful, kind-hearted, well-disposed, upright character.

Two days before his death he had a plain but serious dream, telling him that he had only two more days to live, and plainly revealing to him the beauty and love of heaven, where he now awaits our coming on the golden shores of eternity.

A BOY FRIEND.

BROWN.—Bro. W. T. Brown was born December 18, 1834, died June 5, 1904. About the close of the Civil War he was married to Miss Jennie Denning, of Hertford County. This union was blessed with four children. Two of those are now living. One a prominent business man of Rich Square, the other (Mrs. J. B. Holloman) an excellent Christian woman and for a number of years President of the Woman's Missionary Society of West Chowan Association.

His second wife was Miss Ida M. Maget, who survives him. This union was blessed with three children, all now living.

Brother Brown was a member of Mt. Tabor church, loved his church and pastor. For three years I was his pastor, and always found in him a warm friend and helper in every good work. His home was ever open to God's servants. He was kind and generous. He had faults, but he had many virtues. He had faith in God. For a number of years he was a member of the Board of Trustees of C. B. F. Institute, and was a friend to that institution. He was chairman of the Board of County Commissioners for a term of years and did his duty well. Brother Brown was an old time Southern gentleman of the highest type. He was full of hospitality. He loved the country and country people. It was truly a delightful privilege to visit his home, for his was a delightful home, a charming wife, a cultured, refined Christian woman, who knew just how to make people happy. The home is sad now, but there will be a reunion in that beautiful home above. The writer of these lines feels that he has lost a warm personal friend and Christian brother. A good citizen, a devoted father, and a loving husband has passed away. May God's grace be sufficient to sustain the sorrowing children and the heart-broken wife.

BRAXTON CRAIG.

Rocky Mount, N. C.

Resolutions of Respect.

Whereas, the Lord of the harvest in His wise and ever loving dispensation, has called from earthly service to higher employment our brother, Rev. N. A. Shelley, formerly a missionary of the Association, and at the time of his death a devoted missionary of the Eastern Association, and

Whereas, many of us have known something of his life of service and sacrifices for the cause he loved; therefore be it

Resolved, That while we bow in humble submission to this arrangement of divine providence, who ever works by love and makes no mistakes, at the same time we are thankful for the life he lived, for work he did, and for the faith and zeal for our Master's cause he exhibited; and we commend his worthy example to the emulation of all of our brethren.

2. That we extend to his widow and orphaned little ones our sincere sympathy in this dark hour of bereavement and affliction, and that we commend them to God and the word of His grace, and pray His blessings upon them. That a copy of these resolutions be spread on our record, a copy be sent to his widow, and a copy sent to the North Carolina Baptist and Recorder for publication.

G. E. LEFTWICH.
C. HARRELL.
W. C. KEITH.

Mrs. Anna Ereckson Harrell.

On Saturday, June 18, 1904, our town and entire community was clothed in sadness as perhaps never before, as the news rapidly spread that Mrs. Anna Ereckson Harrell, wife of our beloved pastor, E. J. Harrell, had departed this life, and had crossed the river, to be with her Savior forever more. She was born October 3, 1879, in Sweden, making her age at death twenty-four years, eight months, and fifteen days. Her father, Charles Ereckson, and mother, Joanna Ereckson, moved to America, and located near Margarettsville, Northampton County, N. C., when she was three years old.

She grew up to be a strong, energetic, industrious type of a Christian woman, and before she had reached the age of eighteen years, she graduated with honor at C. B. F. Institute, Murfreesboro, N. C. From her graduation she spent most of her time teaching, and wherever she taught, every one learned to love and honor her.

On the 21st day of October, 1903, she married Rev. Edward J. Harrell, of this place, and therefore spent the remainder of her life in Woodland.

Notwithstanding the fact she was among us only for about eight months, she had reached the heart of every one in this community. It was our privilege to be in her home often, and never did we enter her threshold that we did not feel that it was a blessing to have such a woman as Mrs. Harrell live in our midst.

She was Vice-President of the Woman's Missionary Society of the West Chowan Association, and made an ideal leader, always being present and on time. She had taken hold in earnest, as it was her custom of all the work in her church here. Taking the lead in the Missionary Society and Sunbeam Band, and in Sunday-school, she was a model worker.

Sunday morning, June 19th, at 11 o'clock, in Woodland Baptist church, her funeral was preached by Rev. C. W. Scarboro, of Murfreesboro, N. C.

In his discourse he paid a high tribute to her mother and father, and to her work, life and her death.

In the afternoon she was laid to rest at Mt. Carmel church yard, where she had held her membership and done such a glorious work before moving to Woodland.

We, the committee, therefore submit the following resolutions:

Whereas, God doeth all things well, has seen fit to remove from among us Mrs. Anna E. Harrell, a true worker in His vineyard here below, and be it

Resolved 1. That in her death, the church, the Missionary Society, the Sunbeam Band, and Sunday-school has sustained an irreparable loss. But that our loss is her eternal gain.

2. Notwithstanding she has passed from among the living, the memory of her good deeds will long remain fresh and green in the hearts of all who knew her only to love and admire.

3. That the church, the Missionary Society, Sunbeam Band, and Sunday-school tender to the stricken husband, mother, father, brothers and sisters, our deepest sympathy, and commend them to the one that giveth and taketh away.

4. That a copy of these resolutions be sent to the Biblical Recorder, Charity and Children, Chowan Times, for publication, and that a copy be spread upon the minutes of the church and copies be sent to her husband and parents.

Respectfully submitted,
MRS. M. S. BENTHALL,
MRS. M. S. BRITTON,
C. H. GRIFFIN,
Committee.

Woodland, N. C., July 25, 1904.

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Acknowledgments.

August 17, 1904.

State Missions.—Concord, Meck. and Cab., $5.00; White Lake, Bladen, 2.07; W. W. Johnson's, 1.61; Faison, 2.50; Southport, Brunswick, 5.00; S. S., Sandy Run Con., 4.00; W. S. Melvin, Parkersburg, 2.00; Pleasant Grove, Piedmont, 6.00; Mt. Zion, Eastern, 1.03. Total this work, $29.21. Previously reported, $5,893.18. Total this year, $5,922.39.

Foreign Missions.—L. B. B. C., Lumber Bridge, $5.50; Sunbeams, First, New Bern, 4.60; Reeds X Roads, Liberty, 6.50; Woodland, W. Chowan, 10.00; Tyson's Creek, Sandy Creek, 1.25; Mt. Zion, Eastern, .50. Total this week, $28.35. Previously reported, $10,331.78. Total this year, $10,360.13.

Home Missions.—Bethesdis, Mt. Zion, $2.00; W. M. S., Bethesdis, Mt. Zion, 3.00. Previously reported, $5,311.74. Total this year, $5,316.74.

Education.—L. B. B. C., Lumber Bridge, $16.26. Previously reported, $1,135.08. Total this year, $1,151.34.

Ministerial Relief.—South Side. $5.00. Previously reported, $676.16. Total this year, $681.16.

Yates Memorial College.—Sunbeams, Lexington, $1.75. Previously reported, $434.20. Total this year, $435.95.

Total reported for all objects this week	85.57
Previously reported for all objects	24,336.77
Total reported for all objects this year	24,422.34

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Associational Meetings, 1904.

Buncombe.—Macedonia, August 16.

Stony Fork.—Mt. Ephriam (Watauga County), August 16.

Surry.—Siloam, August 18.

Tuckaseigee.—Webster (Jackson County), August 18.

Liberty.—Pine Meeting House (7 miles from Linwood), August 23.

Brushy Mountain.—Stony Hills (15 miles from Wilkesboro), August 25.

Haywood.—Rock Springs, August 25.

French Broad.—Foster's Creek (14 miles from Marshall), August 30.

Tennessee River.—Forney's Creek (Swain County), August 25.

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JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 8.

RALEIGH, N. C., WEDNESDAY, AUGUST 24, 1904.

PROGRESS IN THE BAPTIST APPREHENSION OF TRUTH.

(BY A. H. STRONG, PRESIDENT OF ROCHESTER THEOLOGICAL SEMINARY.)

So the review of the past leads me to questions of the present. Do we Baptists still hold to the belief and practice of the fathers, or have we departed from the faith and turned aside to a science that is falsely so called? My reply must be a qualified reply. I maintain that the great Baptist body still holds to Jesus Christ its head; still stands for His deity and His atonement; still insists that the church shall be composed of regenerate persons; still claims that the constitution and ordinances of the church shall visibly picture and express the inward union of believers with their divine Lord. But I hold at the same time that there is progress in our Baptist apprehension of the truth; that it is duty to accept the new light that true science gives; that the formulas of the past need some revision in order to satisfy the demands of the present time; yes, that the impulse to this revision is itself divine, an impulse from Christ Himself, whose Spirit is promised to guide us into all the truth. It is our advantage that we have no authoritative creed to define our theology once for all; and this ensures us freedom and right of development. A creed expresses one age and set of thought; the Bible is of many ages, minds, purposes. Accepting it as authority, we still affirm the duty of bringing out of that treasure things new, as well as old. A Baptist theology must continually seek the truth, must keep abreast of public intelligence, and must be a progressive theology. The guarantee that it will not ultimately run to wild extremes is furnished in the total teaching of the written word, and in the continued influence of the Holy Spirit.

The chief source of change and improvement in our modern thought has been the discovery of the immanence of God in His universe. Yet this is not so much a new doctrine, as it is the new recognition of an old one. The ancient Hebrews knew of it, and it was taught by Paul and John. But deism had obscured it. God was thought to be far away, in some distant heaven. We have learned that he is near; that in him we live, and move, and have our being; that he is the soul, and the life of our life. We take seriously the omnipresence of God; we recognize in Christ the only Revealer of God; we believe his assurance that he is with us alway even unto the end of the world. The idea of Christ in the universe and Christ in humanity is gradually transforming our theology and bringing it into closer accord with the New Testament. There is no better illustration of the wrong view than is found in John Bunyan's Pilgrim's Progress. In that immortal work, Christian does not have Christ with him on his journey; there is no divine companionship in his toils and struggles; he hopes to meet his Saviour only after he has crossed the flood. Nature, in a similar manner, was conceived of as under the dominion of the evil one; since the world is ruled by Satan, and not by Christ, all natural processes and even all natural beauty—literature, art, and all the joy of life—were regarded as hostile to Christ.

But Christ is greater than the Puritan theology thought. He is the acting God; the Creator, Upholder, Governor of the Universe; the Life of nature and of humanity. Law is only the method of his regular working; gravitation and evolution are only the habits of Christ. We need not fear either science or philosophy, for these are men's efforts to interpret the ways of him to whom all authority is given in heaven and in earth. The historical Christ only "shows the hid heart beneath creation beating;" and "he that hath seen him hath seen the Father." So we have the key with which to unlock the chief secrets of the world; we have a divine Companion and Friend to accompany our earthly pilgrimage; we have a living Interpreter of Scripture and of history. And, of all denominations of Christians, Baptists should be most ready to concede the possibility of a progressive theology, since Baptists from the beginning have believed in a spiritual church, in which Christ dwells and reigns.

Think now of the light which this conception of an immanent God and an omnipresent Christ throws upon the doctrines of sin, of the atonement, of the church, and of the Scriptures. As we note the changes that have come over our ways of thinking, we may see exaggerations which have weakened our faith and have checked our progress. Take for example the old and new view as to sin. Our fathers believed in total depravity, and we agree with them that man naturally is devoid of love to God and that every faculty is weakened, disordered and corrupted by the selfish bent of his will. They held to original sin. The selfish bent of man's will can be traced back to the apostacy of our first parents; and, on account of that departure of the race from God, all men are by nature children of wrath. And all this is true, if it is regarded as a statement of the facts, apart from their relation to Christ. But our fathers did not see, as we do, that man's relation to Christ antedated the Fall and constituted an underlying and modifying condition of man's life. Humanity was naturally in Christ, in whom all things were created and in whom they all consist. Even man's sin did not prevent Christ from still working in him to counteract the evil and to suggest the good. There was an internal, as well as an external, preparation for man's redemption. In this sense, of a divine principle in man striving against the selfish and godless will, there was a total redemption, over against man's total depravity; and an original grace, that was even more powerful than original sin.

PERILOUS TENDENCIES AGAINST WHICH CHRISTIANITY MUST GUARD.

BY HENRY VAN DYKE, IN A RECENT ADDRESS.

It must be admitted that there is a great mass of printed books, fearfully current at present, of which this can not be said. Some of them breathe of patchouli and musk, some of stale beer and cigarettes, some of the gutter and the pest-house, many do not breathe at all. The presses of England and America are turning out, for every day in the year, six new works of fiction, most of them works of affliction. It is a deplorable waste of time and labor, to say nothing of brains. But I do not see in it any great or pressing danger. The chemists tell us that the paper on which these books are printed will not last twenty years. It will not need to last so long, for the vast majority of the books will be forgotten before their leaves disintegrate. Superficial, feeble, fatuous, inane, they pass into oblivion; and the literature which emerges and abides is that which recognizes the moral conflict as the supreme interest of life, and the message of Christianity as the only real promise of victory. There are three mischievous and perilous tendencies in our modern world against which the spirit of Christianity, embodied in a sane and virile and lovable literature, can do much to guard us.

The first is the growing idolatry of military glory and conquest. It is one thing to admit that there are certain causes for which a Christian may lawfully take the sword. It is another thing to claim, as some do, that war in itself is better for a nation than peace, and to look chiefly to mighty armaments on land and sea as the great instruments for the spread of civilization and Christianity. The forerunner of Christ was not Samson but John the Baptist. The kingdom of heaven cometh not with observation, nor with acquisition, nor with subjugation. If all the territory of the globe were subject to one conquering emperor to-day, no matter though the Cross were blazoned on his banner and his throne, the kingdom of heaven would be no whit nearer. "Not by might, nor by power, but by My spirit saith the Lord." That is the message of Christianity. A literature that is Christian must exalt love, not only as the greatest, but as the strongest thing in the world. It must hold fast the truth bravely spoken by one of America's foremost soldiers, General Sherman, that "war is hell." It must check and reprove the lust of conquest and confidence of brute force. It must firmly vindicate and commend righteousness, and fair dealing, and kindness, and the simple proclamation of the truth, as the means by which alone a better age can be brought nigh and all the tribes of earth taught to dwell together in peace. It must repeat Wordsworth's fine message:

"By the soul
Only the nations shall be great and free."

The second perilous tendency is the growing idolatry of wealth. Money is condensed power. But it is condensed in a form which renders it frightfully apt to canker and corrupt. A noble literature, truly in harmony with the spirit of Christ, will reiterate in a hundred forms of beauty and power His teaching that "a man's life consisteth not in the abundance of the things which he possesseth." It will expose with splendid scorn and ridicule the falsehood of the standard by which the world, and too often the church, measure what a man is worth by his wealth. It will praise and glorify simple manhood and womanhood, "plain living and high thinking." It will teach that true success is the triumph of character, and that true riches are of the heart.

The third perilous tendency is the growing spirit of frivolity. A brilliant British essayist in his life of Robert Browning has just said that the nineteenth century has already become incomprehensible to us because it took life so seriously. This was probably not intended as a compliment; but if the nineteenth century could hear the criticism it would have good reason to feel flattered. An age that does not take life seriously will get little out of it. One of the greatest services that Christianity can render to current literature is to inspire it with a nobler ambition and lift it to a higher level. I remember an old woodsman in the Adirondack forest who used to say that he wanted to go to the top of a certain mountain as often as his legs would carry him because it gave him such a feeling of "heaven-uphistedness." That is an uncouth, humble, eloquent phrase to describe the function of a great literature.

"Unless above himself he can
Erect himself, how mean a thing is man!"

I want the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is busied in bric-a-brac, out of the meanness of unfeeling mockery and the heaviness of incessant mirth, into a loftier and serener region, where through the clear air of serious thoughts I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheeful courage to play a man's part in the life which Christ has for ever ennobled by His divine presence.

MAKING A RELIGION.

A story is told of Lapaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed."

"It is this," said Talleyrand; "go and be crucified, then be buried; and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end."

And the philosopher, crestfallen and confounded, went away silent.—Exchange.

Soul-Winning in the New Testament.

BY A. T. ROBERTSON.

All the Bible is about soul-winning. The Old Testament is full of it, and the New Testament begins and ends with it. The method in the New Testament is illustrated in many places.

1. The method of private interview. When Andrew and John went home that day with Jesus, they had a private interview with him and gave him their hearts. The first disciples he won came to him by private interviews. Then there came Nicodemus, who went at night. Jesus sought a private interview with the woman at the well. How skilful he was in reaching her. By and by her heart leaped for joy. And so in the case of Philip and the Eunuch, and many, many others won by heart touch and hand touch. I heard Mr. Moody say that he had won more souls in private than by preaching, and I heard Dr. Broadus say the same thing. If such matchless preachers could say so, certainly we should do our best at it. It is the hardest way, and most of us fall short just here. To many, how hard it is to talk to loved ones in the home.

2. Public preaching too was one of the great ways. Christ's preaching and Peter's on Pentecost and Paul's all over the country. They preached with tact. They always used tact. In those private seekings of Christ, how he talked with Nicodemus about the great doctrines, the purposes of God and other deep things, but with the woman he talked of her sins and led her in ways suited to her case. So Peter was skilful on Pentecost in public speech. How he rises to great heights before the great crowd, leading up to charging them with the murder of Christ. See how Paul deftly on Mars Hill, talking to the most cultivated people in the world, skilfully touches the right questions, going through Greek philosophy to his end. And Paul before Felix, the wicked Felix, talks righteousness, temperance and the judgment. See how they all adopted means to ends. How they worked, going near and far to carry the message to individuals and to nations.

3. They were not always successful. See John the Baptist preaching to the preachers, and he had to turn on them with "broods of snakes." Paul failed, with his great preaching, more than once. Even Jesus Christ could not reach all of the individuals or all of the crowds. Jesus was rejected at Nazareth, his power of divinity being paralyzed by unbelief. After one and a half years when his popularity was at its height he preached at Capernaum, explaining that he was the Bread of Life, and they murmured and marched out, crowd after crowd, until many disciples even went away. Nearly everybody but the twelve went. "Will ye also go?" he said to them.

Then take the case of the young ruler. He sought Jesus to get himself endorsed, and he with a "long face" went away and left Jesus. Paul at Athens never preached better, so clear and strong, and yet when he touched the resurection they laughed at him and left him. They did the worst thing, they ignored him. Paul with Felix failed as we have often failed—"Come to see me at another time."

4. The joy of soul-winning in the New Testament. Nothing said, so far as I can recall, but twice of the joy of the Master. One was that day at the well. He was tired and hungry and thirsty. He asked the woman for water, but he did not get water. The woman left and the apostles brought meat but he would not eat. He had meat they knew not of. He had saved a soul! He was full of joy! I pity the preacher who does not know the joy of saving souls, whose soul is satisfied with the courtesies, sermons, and so on, which come to him. The other time he was glad when the seventy returned. They said: "We can do it!" He was full of the spirit and said, rejoice rather because Satan is fallen. He rejoiced in the salvation of souls. He talks in the fifteenth chapter of Luke of the joy of saving souls; the joy of the woman who finds her coin, the shepherd over the found sheep and the joy of the father over the found son.

Did you ever look at the pictures of the Book of Revelations? It is full of pictures. The doors swing open and we see into heaven. What do we see and hear? It is the song of redemption, of exclamations of gladness over the Lamb of God and the redeemed thousands. Heaven is full of joy because of the saved in it, and we will enter into it as we enter into the work with Jesus of saving souls.

Why Not Be One Now?

BY W. B. HARRELL.

The prayer of the Lord Jesus was, that His people might be a united flock. Hear Him, in John 17:21: "That they may all be one, as thou Father art in me, and I in Thee; that they also may be one in us."

This was Christ's prayer for His people; yes, for all who should receive Him, even to "the end of the ages." It was the longing desire of His great heart and soul, spoken over nineteen hundred years ago, that there be no breaks in their ranks; no divisions among them; no discordant elements to mar the sweet harmony, and peace, and fellowship, that then prevailed in all their borders, in His day, on the earth. It could not be a prayer for anything less than a complete unity, a "oneness" for all who should claim to follow Him. Alas! that it ever fell away from so high and noble a standard! even before the close of the century in which the apostles of the Lord lived and labored and gave their lives for the glory of God.

The religion of the Lord, that we call "Christianity," is pre-eminently one of peace, union and fellowship.

There is no room for contentions; no place for divisions; none for angry disputes in "the kingdom of Christ;" and of course whatever separates or tends to divide the citizens of the Great King must be highly offensive to Him, and utterly contrary to His will, as expressed in His prayer on this occasion, "That they may be one in us."

Christ wanted a united flock, to face the foe, that would devour them, as well as also to convince the world, by that union, that (as He said), "the world may believe that thou hast sent me." It is according as the people of the Lord, live in fellowship and union with one another here, will the world believe in their Lord and Master, or in them, as His disciples. By divisions and separations, and denominations, the world would be slow in learning the grand truth that the Father had sent the Son into the world for their salvation; hence He prayed for the oneness of His people.

Is this prayer in our hearts to-day? Alas, how feeble the efforts that are put forth by us to shew the Lord that His prayer for union, among ourselves, is desired at all, and yet we fain would be called "the people of God!" Strange people of God we are!

Where is that loving spirit of fellowship that should be manifest towards others who claim, and who show that they too are the recipients of the divine blessing of salvation through faith in Christ as well as we?

So far from being "one" with them, in anything, we rather incline to the opinion that our religion is of a very superior quality to theirs; and so we "shy off" from them, holding up our self-satisfied heads with supreme disdain for any union or oneness that may be had with others. Nay, verily.

Many of those in other denominations (and when and where did the Lord authorize His people to organize denominations?), many of these, no doubt, are brighter lights for Christ in the world than some of us who glory in holding so tenaciously and offensively (I fear) to the formula that makes us Baptists, but, I trust, none the less, loving Christians towards all who realize that they have been "born again."

Oh brethren, let us begin at once to strive for the fulfillment of our Lord's prayer, and then we shall, in due season, behold the real dawn of the true millennial day glory as it bursts upon the world's astonished vision, while those saints, living on the earth, will be caught up to meet the Lord in the air forever!

Again we ask: "Why not be 'one' now?" It may be thought by some that this is impossible; but nothing is impossible with God; and this union or "oneness" must be had with the people of God before the Lord Jesus comes, "in like manner," as He was seen to go "into heaven," "being taken up" from them over nineteen hundred years ago.

Dunn, N. C.

The Wonderful Ways of the Fish.

He lived in a deep pool bordered by rushes, where a sunken tree-top afforded an excellent hiding place. Many smaller trout had been lured from this retreat before the patriarch gave any sign of his presence. One day a huge swirl and a heavy tug set the angler's nerves to tingling; but the line came back limp, and the disappointed disciple of the immortal Izaak went to the house to tell of the four-pound trout that he had hooked and lost. A week passed, during which time the hopeful fisherman whipped every inch of that water many times, taking not a few, but nothing from the veteran for whom he longed. Then, moved by hunger or contempt, or both, the old fellow snapped at a Dark Montreal, and the battle was on. When victory for the fisherman seemed certain and the landing net was almost under the tired fish, he gave a mighty surge and was gone. This time he weighed a plump five pounds on the scales of the angler's imagination. Other days passed, and then, one evening just as the sun was setting, a Silver Doctor overcame the wariness of the spotted warrior, and again the issue was joined between man and trout. The fish knew that there was safety in the sunken tree-top, and made heroic efforts to reach it; but the fisherman knew this also, and met every rush by giving the butt of the rod. The boarders on the hotel veranda saw the conflict and shouted encouragement to the anxious angler. Canoeists stopped at a respectful distance to watch the struggle. Nell was at the oars and kept the boat well out in the middle of the pool. The light rod bent almost double as the sturdy fighter made his great rushes for liberty. The reel buzzed as the fish carried out the line, or clicked gently as the fisherman worked the captive towards the boat.

Any one of a great number of things may happen at such a time. The hook may tear out, slack line is fatal, the line may break, the snood or leader may part, the rod may give way, an earthquake may happen; in short, there is no catastrophe which is not liable to occur when you have a big fish at the other end of a line. The worst of it is that all these possibilities visit the mind of the fisherman at once. There is one other possibility; namely, that you may land the fish. That is just what happened this time; and when he was fairly in the net that fisherman let forth a whoop which must have scared the foxes on Deer Island, three miles away. How much did he weigh? Such inquisitiveness is really painful; but if you must know, the scales said two pounds, fourteen ounces. All fishermen will understand that a fish shrinks rapidly after being taken from the water, and it must have been at least ten minutes after his capture before he was weighed. This accounts for some things.

Will some wise man rise up and explain the puzzling vagaries of the trout? Why does he strike freely at a certain fly one day, and entirely ignore it on the day following? Why will he sulk for hours, and then make the water boil with his acrobatic exercises? One morning, when all the signs were propitious, Mr. D. and the writer sought the mouth of South Brook, a place famous in all this region for the number and size of its trout. Mrs. N., a veteran angler and successful, was just leaving in deep disgust. She had been fishing since five o'clock and not a strike had rewarded her patient toil. One hour, two hours we cast in vain. We might as well have been fishing in the Dead Sea so far as any signs of trout were concerned. Under the overhanging alders, by the side of old logs, up close to the bridge, down where the stream meets the bay, back and forth we went, but all in vain. At last, over by the big rock, a splash is heard, and the widening ripples tell that a trout has jumped. Quietly we seek the spot. When some forty feet away the flies are sent on their mission, and then follows an experience that cannot be put into words. For fifteen minutes the water fairly foams, as the eager fish leap for the fantastic creations which are supposed to resemble different forms of insect life. The sport is fast and furious. Ten feet of line is as good as fifty, and a frayed fly is as acceptable as a fresh one. They seem to be fighting for the first chance at anything that is offered. Singles reward every cast, and doubles are not infrequent. Three of the number taken go over a pound and a half each, and not one falls under half a pound. A quarter of an hour of this delirium, and then it is all over. We whip in vain for another hour, and turn towards the hotel puzzled but happy.—Standard.

Sermons Must Be Interesting.

BY ARTHUR S. PHELPS.

The great business of the modern minister's life is preaching. All of his other functions are inferior in importance to that. That is the reason why in the West, where everything is looked upon with a practical eye, the minister is universally known as "the preacher." Unfortunately, the feeling generally prevails, however, among the outside world that sermons are dry affairs, and that it is a dreary and unprofitable half-hour which is spent in listening to them. A pastor in the good old days in the South, observed his servant diligently scribbling during sermon time.

"Sambo, what were you doing with that paper in church this afternoon?"

"I was takin' notes, Massa."

"Let me see them." Taking the paper, "Why this is nonsense, Sambo"

"Dat's jess what I thought all de time yo' was preachin', Massa."

You may talk about the "old gospel" all you will; but unless you make it interesting to your hearers, it is so much effort thrown away. Preachers ought to spend more time trying to get and hold public attention. There are many more warnings abroad against the minister's entertaining the people, instead of saving their souls. But the average pastor is in very little danger of being too entertaining. It is as much as some of them can do to keep the people awake, if they come at all.—The Standard, Chicago.

Troubles are not removed by worry.

A Missionary's Life in Porto Rico.

Barros, Puerto Rico,
July 17, 1904. (Sunday).

My Dear Aunt:—A week ago I was writing to you from the sitting-room of our cottage in Ponce. To-day, my letter begins in a small, upstairs bed room of the "Americans' Home," a little mountain inn. The mountains rise on all sides around the town, which is built, not in the bottom of a valley, but on a wide ledge, itself high above the valley. Put your finger, in the dark, as near the center of a map of Puerto Rico as you can, and it will be likely to cover Barros. Above the zinc roofs of the houses built along the one main street, other houses rise, tier on tier, standing on posts and thatched with palm. From where I sit I can look up at the under side of floors of these little huts perched on the mountain side. I am going to make some pictures of them. It is cool and breezy here, and the people are of the kindest and most hospitable in their welcome of the first American woman who has come here. Did I not promise to tell you of my journey here? The last days in Ponce were wilting, and I had so many matters on my mind in leaving the house and work that this trip up into the mountains by an untried way, loomed before me like the ascent of a real Hill Difficulty.

But all seemed easier by the time Mr. Fowler and I started off in the carriage on Tuesday morning, for the first stage of the journey. Mr. Fowler is the Superintendent, pro tem., of the Methodist Mission work in the Islands. As he was going to Aibonito on the same day, we were glad of each other's company, in sharing the expense and the tedium of a solitary drive of five hours and a half. I left the house open and in Vidal's care, until Miss Greenlaw's return, next week, to Ponce.

Our drive was delightful, from 7 a. m. till a half hour after noon. I had filled a box with sandwiches and cakes and chocolate, and the place of our lunching, at one of the relay points, was thrillingly beautiful. Even the long drought cannot keep Puerto Rico from being green, and the folds on folds of hills, and peaks beyond peaks of mountains were all verdant, and beyond measure refreshing to tired city eyes. Then the flambayous were in lovely bloom. The adjective flamboyant has meant for me since I came to Porto Rico more than "extravagant in coloring." It means the rich crimson and orange tints of the beautiful flower-clusters of that tree belonging to the acacia family. Imagine the old winrosa tree that used to be in the home yard at Wake Forest, covered with immense clusters of crimson flowers, and the ground at its foot, red with the fallen petals, and then imagine rows of these trees along spaces of the military highroad.

We changed horses twice, having three pairs, in all, for the five hours drive, and we came without haste or accident up into the high mountains around Aibonito.

I live so out of the world, and have so few opportunities of seeing people from the big outside, that the long talk with Mr. Fowler was very interesting and stimulating to me. We talked of missions, and of horses, and of close communion, and of agriculture. When the horses galloped into the narrow street of Aibonito, we found my friends there, at luncheon, but cordial in their welcome of us both.

At 3 o'clock I took the same carriage and was driven alone two hours among the mountains, along a new road to Bananquitos, a sleepy little town of a few hundred souls. If you could only have been with me, to enjoy the wonderful stretches of mountain or mountain seen from the "roof," not from the foundations of them! Words cannot tell you what it was like. I walked down one short hill, which seemed so steep that I could hardly believe that even brakes could keep the carriage from tumbling over upon the horses in front.

Our yong pastor at Barros was waiting for me in Bananquitos when we arrived, and my reeling head hardly had sense to count out the coachman's pay. There is no inn at Barranquitas, but a family there hires a room to an occasional visitor. We were to have a service that night as Don Gabriel goes over each week from Barros for that purpose. So I begged permission to lie down for a few moments and ease my dizzy head. A look of consternation passed between two of the ladies of the house, at hearing my request, for they had not expected to be hurried in their arrangements. But, with the unfailing courtesy of these people, preparations were begun, and in half an hour, a bed was ready in the chief bedroom of the family. Things had been hustled under the bed, hanging garments had been carried to another room by the armful, the bed had been dressed out in blue and white, a bowl of water, with the inevitable Turkish towel provided, and my room was ready.

The ready hospitality of country Porto Ricans is always mixed with an embarrassing amount of naive curiosity as to the American's belongings and customs. Why should she carry her own comb and soap and towels, when the family articles are at her disposal? Why should she prefer privacy in preparing for rest, rather than the attentions of the female portion of the family, until her head is laid on the lumpy pillow? I have a hazy recollection of a table at the foot of my bed, littered with crucifix, images, rosary, missals, and saints' pictures, for all the women in the house are Roman Catholics of course.

After a short rest, and a supper of eggs and milk, a stroll in the cool dusk about the little town, and a chat in two houses, about our mission work, service hour arrived and we went to meeting. We have no church yet, in Barranquitas, but a little band of hearers gathers in the rented room, each week, and sings lustily and listens to the truth explained by Gabriel. In the street outside, most of the town had gathered by the end of the hour's service, listening with some interest, we hoped, to the simple preaching.

The men who were to bring me over the mountain trail to Barros were to be on hand before sunrise the next day, so directly after service I went to my room and to sleep. The wind howled all night, and it rained a little. Then, before the light shone in at the cracks in the weather-boarding, I heard the voices of the men waiting with my hammock.

It was half past six, however, before Gabriel and I had our cup of coffee. There was no bread to be had yet, but I had a roll left over from yesterday's lunch, and was thankful. No eggs, no beefsteak, no fried potatoes, no oatmeal! We never think of having such things for our early mountain meals, and do not even desire them.

The four men with the hammock had come up from Barros since midnight, arriving in Barranquitas at three or four in the morning. They had had nothing to eat or drink—a mouthful of rum, perhaps—but were as cheery as possible over the prospect of their burden-bearing over the hills. The procession was not formed till we were outside of the village. Then I crawled into the strong hammock, carried by two men and slung on a stout bamboo pole between them. A pink bedspread was thrown over the pole, forming a tentlike protection from the sun or rain. The relays trotted behind, and every eight or ten minutes the bearers relieved each other, often without a pause in their march. Behind the four men, came another carrying my smallest trunk on his head, behind him another man with other baggage, of traveling rug, camera, umbrella and my hat, and last of all Don Gabriel rode his mountain pony, bringing up the rear.

I assure you the hammock riding was even agreeable, after the first half hour of nervousness over the idea of a stumble on the part of one of the peons. They are as sure-footed as the ponies and goats of those trails, and crossed streams, picked their way over rocks, climbed steeps, and carefully descended slopes, without a murmur. Most of the time their gait was a dog-trot, and their progress kept Gabriel's horse at a quick walk.

The air was moist and fresh, the sky was lightly veiled with floating clouds, and the trail was bordered by wild flowers and all kinds of leafy beauty. When the sun came up, they cut me a huge leaf of a tree-fern for a parasol, and brought me flowers along the way.

Once, we stopped for half an hour at a farm house, and I had coffee made for the six men, taking my second cup at the same time. You know, of course, that I was not sick or lame, but had arranged to travel by hammock, as the trail is too long and hard for me for horseback riding, not being a horsewoman. It was amusing to see the peasants' expressions as I would pop my head up at them and wish them good morning in passing. "Who goes sick?" they usually asked." "Nobody! It is an American lady," the peons would reply.

When I saw a pretty little green school house around a curve and was told that it was the agricultural school, I knew we were near our journey's end, and then Don Gabriel spurred on ahead, telling the men to stop behind the last curve before getting into town. So, I had just tumbled out of the hammock, all dishevelled and perspiring—for it was nearly 10 o'clock, and the sun was hot—when Gabriel appeared again, walking and accompanied by the smiling little church! I shall never forget that group of young people and their sweet welcome. The pastor's wife is but seventeen years old, and none older was in the group, except the pastor himself. There are men of age among the thirty-one members of this, our newest church, but they were at work at that hour. After salutations, I begged permission to arrange my hair, and sitting down in the weeds, did the best possible, with a back comb as implement, and rosy, interested faces as mirrors! Then, we entered the village, where everybody stood on balconies and at windows to view the Americans.

Close beside the little inn, our Baptist chapel is being built, superintended by Mr. Riggs, a competent young carpenter sent to the Island by the Home Mission Society of New York for chapel building. I have come here, as you know, to help in the training of these young women and children, so tender and new in the faith. The pastor is a good man and has the confidence of all the town.

Strangely enough, the Gospel has taken hold, here, in the upper class first, and we have the sons and daughters of the first people in town, gathering in our humble mission hall for worship, and in the inn parlor for hymn practice.

Of course, the Romanists are now beginning a revival in their church, and their singing and ours merged last night in a not very harmonious chorus.

As I write, on Monday morning, now, I can hear a young man, who expects to go to Virginia to school, in the fall, singing "Happy Day" in Spanish, while he paints the chapel window frames!

It is all very interesting, and I often wish Christians at home, who hardly know what to do with themselves, could have a taste of our mission work.

Next week, I shall have some more to tell you about my life here. Mail goes today for the States, and I have more letters to write, so I must say Adios, with a shipful of love to every one of you.

Yours most affectionately,
JANIE P. DUGGAN.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, August 29.—Daniel 1.
Tuesday, August 30.—Daniel 2.
Wednesday, August 31.—Daniel 3, 4.
Thursday, September 1.—Daniel 5, 6.
Friday, September 2.—Daniel 7, 8.
Saturday, September 3.—Daniel 9, 10.
Sunday, September 4.—Daniel 11, 12.

Daniel.

Daniel was the author of the book that bears his name. He was probably of the Royal family of Judah. He was selected for court service, and with three others was put in training to become courtiers. Although quite young he was faithful to his religion and refused to eat the prohibited food provided by the king. In this respect he resembled Paul who kept his body in subject. The king appreciated his personal worth, and he occupied a high place at court. Worldly prosperity did not wean him from his God, and at the risk of losing the royal favor, and in the face of death he persisted in devoutly praying to his God. His faithfulness to God was not forgotten, and when Babylon fell God gave him favor first with Darius and then with Cyrus, and he was made the first of three presidents.

The book of Daniel is remarkable for having been written in two languages, partly in Hebrew and partly in Chaldee. It is said that no imperfection is recorded against the life of Daniel. He stood for his people in the midst of their enemies, and lived to see them return to their own land, but he did not return with them. Doubtless, because he could be of more service to them by remaining where God had given him power over kings. The history set forth in the book of Daniel covers a period of about seventy-three years, from 607-534 B. C. Dare to be a Daniel.

Contents of Chapters.

Chapter 1 tells of Daniel and his companions in training in the court of Babylon. Chapter 2 gives Nebuchadnezzar's dream and the interpretation, and Daniel's promotion. Chapter 3 tells of the fiery trial of Shadrach, Meshach, and Abed-nego. Chapter 4 contains Nebuchadnezzar's confession of God as king over all, his dream, Daniel's interpretation, and the fulfillment of the dream. Chapter 5 tells of the sacreligious feast of Belshazzar. In chapter 6 we have the story of casting Daniel into the den of lions. Chapter 7 relates Daniel's vision of the four beasts, and of the kingdom of God. Chapter 8 contains Daniel's vision of the ram and he goat, and the interpretation thereof. Chapter 9 gives an account of Daniel's prayer, and Gabriel's revelation of the seventy weeks. Chapter 10 contains a glorious vision, which Daniel saw in the days of Cyrus. Chapter 11 tells of the triumph of Greece over Persia, of the war between the king of the North and the king of the South, and of the rise, prosperity, and tyranny of the Romans. Chapter 12 relates to last things.

News Notes.

....Brief reports of meetings are in order.

....The harvest truly is plenteous, but the laborers are few.

....Ashe Association meets September 13, not August 30, writes Brother Fletcher.

....If you do not now select as legislators friends of Temperance, it will be your fault.

....You will observe that it is proposed to federate the State's institutions of higher education.

....The pastors now have their opportunity to direct the young men and women to denominational institutions.

....Elder J. E. M. Davenport, pastor at Graham, having overworked himself in the local option campaign, is resting in Stanley County.

....Christ—not Education—will elevate the Commonwealth. The new Gospel of Education is bound to fail unless it become also the Gospel of Christ.

....Mt. Olive has called Mr. R. J. Bateman. His Raleigh church and many friends here would regret to lose the presence of this genial brother.

....Mr. J. M. Edwards recently organized a Baraca class in Green Level church. We hear that the church will build a new house of worship this fall.

....Pastor Hagwood reports an excellent revival at Ephesus near Raleigh. Ten were added to the church. He is now enjoying a well-earned vacation in Nash.

....The new meeting-house at Harmony, South Yadkin Association, will soon be complete. V. M. Swaim is pastor. They will invite the Association to meet with them next year.

....Jno. M. Stanford, of Stoneville, N. C., has accepted our church at Spray. Spray is the proud daughter of Leaksville, and proposes to keep house all the time for herself.

....Waynesville Baptists have placed the corner-stone of their beautiful new house of worship. Elder S. M. Brown, of Missouri, preached the sermon. Congratulations to Pastor Simms.

....Texas Baptists have built a Baptist Memorial Sanitarium at Dallas. We wonder if such institutions should not be founded and supported by the body politic rather than by the churches.

....Since the Flat River Association there have been more than one hundred baptisms in her borders. The Association doubled her pledge for Foreign Missions. Give God a chance to bless you. "Go forward."

....The "owls, bats and jackals" seem to be in hiding at the present time. They never travel much except in the dark.—Baptist Flag. No, they merely do not see themselves and therefore think they are in hiding.

....We regret to hear that Mrs. Craige, the aged and venerable mother of Messrs. Locke and Braxton Craige, is extremely ill, having suffered a severe accident. Our brotherhood will join us in sincere sympathy.

....Bro. R. T. Bryan sends this card, dated August 20: "We are today passing Raleigh en route to China. I go praising God for His goodness to me while at home. Let me say through the Biblical Recorder goodbye to the great Baptist host of North Carolina; and ask their prayers for journeying mercies!"

....There were thirty-five covered wagons on the yards at Flat Rock Church on Saturday of the Yadkin Association. The people turned out in large numbers, and this was the best session of this old Association in many years.

....We regret to hear that the venerable father of Elder J. A. Campbell is very ill. He has for many years been a useful preacher. The brotherhood will sympathize with the loved ones as they pray and hope by the bedside.

....Miss Alma Bland and Eulalian Jordan added so much to the life of the Surry Association. If the Baptist University can get a few women like these in each county they will have no further trouble in getting young women interested.

....The Surry Association appointed a committee to co-operate with a like committee from the Yadkin Association, to provide for and erect a suitable monument to Rev. J. H. Lewellen's grave. This is a very beautiful thing for them to do.

.... Bro. W. R. Beach changes his address from Dobson to Elkin. He has been pastor at Elkin for some time, and the work is moving on nicely. Elkin is growing, and the Elkin Baptists have one of the best church buildings in all that section.

....The Baptist and Reflector says that the Baptists of Memphis are jubilant over the appropriation of $10,000 by the Home Board for work in that city. That sum, well expended, will tell for good for years to come. And other cities need similar help.

....Mr. John S. Huyler, the candy manufacturer of New York, has purchased extensive property at Asheville with a view to founding an undenominational college for young women. It begins to appear that our mountain country will have more schools than it can handle.

....We can never estimate the value, to our Baptist cause, of such men as L. J. Bray. His four daughters and three sons are of the very highest character; and the whole family, wherever they are found, are always in Baptist harness and hard at work. God uses most those who come to Him with least reserve.

....The Mecklenburg and Cabarrus Baptist Association will meet this year with Pritchard Memorial Baptist church, Charlotte, N. C., on Thursday, September 8th. Those delegates who expect entertainment will notify W. F. Dowd, chairman committee. Hospitality not later than September 6th.

....In the Baptist Argus report of the Bethel (Ky.), Association we find the following: "The sermon was preached by J. S. Snyder from Rev. 5:9-12. The sermon was a thoughtful, earnest appeal for the spirit of evangelism in the churches' regular services. From the text we gathered a model from the assembly in heaven."

....Trinity College is organizing a Law Department. Mr. S. F. Mordecai, of Raleigh, for several years past connected with the Wake Forest Law Department, has been chosen Dean of the Trinity school. He is one of the most learned lawyers in the State if not the most learned. His work at Wake Forest has been of the greatest value, and Trinity's gain is a great loss to us. His name will give the Trinity school prestige from the first.

....Elder A. E. Brown writes: "I have just returned from Murphy. We have the deed for our school property there, and hope to open October 3rd. We must put up a building to contain a dining room and school room. Brother Cade is working earnestly at it, and we hope for a good year. It means much for our church at that place."

....There is a new meeting-house under erection at Yadkinville, N. C. J. J. Beach is pastor, and with the aid of such men as J. W. Pass, the work will be pushed to its completion. Brother Beach is one of the foremost young preachers in this end of the State. The Yadkin Association recently contributed eleven dollars to this worthy work at Yadkinville.

....We regret to learn that the parsonage of the Chester Baptist church, of which Rev. John Bass Shelton is pastor, was burned on the night of July 7. The Chester Lantern says: "Mr. Shelton labored so faithfully, and subjected himself to the intense heat of the flames in order to save the property, that he became exhausted, and Dr. S. W. Pryor was called."—Ex.

....Elder Fontaine sends this report: "Last Saturday I baptized nineteen, a result of a seven days' meeting at Amis Chapel. Bro. J. W. Downey, of Henderson, preached for us eleven times, and did most efficient work in the meeting. He was for many years a member of Amis Chapel. The brethren there are much attached to him, and greatly enjoyed his preaching."

....We are pleased to make the following note: "Bro. W. C. Nowell and Rev. Mr. Martin have just closed a very successful revival at Philadelphia Baptist Church. There were more than three dozen professions and several reclamations. More than half this number joined that church. Bro. B. R. Adams, of the Baptist Tabernacle, Raleigh, N. C., rendered efficient service in the work and singing."

....Bro. F. S. Averitt, of Abbottsburg, writes: "The pastor, Bro. J. P. Hedgepeth commenced a meeting at Galeed the first Sunday in August. On Monday, Bro. R. G. Kendrick, of Laurinburg, came down and preached faithfully for eight days. The pastor baptized thirty-four to-day, and the meeting closed. There were four restored, making in all thirty-eight additions to the church. This is the second year Brother Kendrick has been with us. He preaches the Gospel, and the people flock to hear him. May the Lord spare him many years to hold up Christ to the people."

....Bro. J. S. Royster writes: "Rock Spring Baptist church, Vance County, N. C., experienced lately a gracious season of refreshing. We had with us several days Bro. C. J. Thompson, of Durham, N. C., who preached the word with much power, and as a partial result of the meeting we had fourteen received by baptism, several restored to fellowship, and the whole church much revived. Bro. I. N. Loftin, our much beloved pastor, has been called again, and his salary increased fifty per cent. We have recently made considerable addition to our church house. The Lord is doing great things for us, whereof we are glad."

....The following press dispatch tells the sad story of a Baptist Association that ventured too far: "Lynchburg, Va., August 18.—Reports from Pleasant View, Amherst County, where twenty-five persons were poisoned yesterday afternoon by eating ice cream, are meagre, owing to the distance from telegraph lines, but it is known that all of those affected are considered out of danger save one young lady, Miss Lawhorn, whose address is not known, and who is said to be in a critical condition. There were more than 2,000 persons present at the sessions of the Piedmont Baptist Association, and those who were poisoned ate of the cream after the afternoon session adjourned. In less than half an hour the church was turned into a hospital, and four physicians were working heroically to counteract the effects of the poison."

....Pastor J. E. Smith resigned at Concord Sunday.

....President Hobgood writes: "I am very busy receiving and placing the equipment of the new buildings. The new Ivers and Pond pianos are in place. So is the outfit for Art Department. The scientific apparatus has been shipped from Boston. The desks are all in place. Most of the bedroom furniture—enameled iron bedsteads, felt mattresses, oak dressers and wash stands—has been set up. We shall be fully ready even before the opening on September 7. Governor Aycock, Dr. Dinwiddie, Dr. Taylor, and Dr. McIver are expected to be present and to make addresses. The editor of the Recorder is cordially invited to attend. We are assured of a large patronage.

....Bro. T. S. Crutchfield writes from Roanoke Rapids: "In view of the fact that the sending out of young men, students in our high schools and Wake Forest College, to do missionary work in certain towns and villages during a part of the vacation period was an experiment on the part of our State Mission Board, I desire to say that, judging by the work of Bro. O. N. Marshal, who worked one month with us, it is an experiment that I believe to be well worthy of being repeated. Brother Marshall proved himself a very helpful co-worker. He knows how to win the people to himself and then to the cause of Christ. His work here this summer bespeaks for him a career of great usefulness in the Master's work."

....Bro. G. M. Duke says: "The next session of the Tar River Association will be held with the church of Maple Springs, Franklin County, N. C., beginning Tuesday after the first Sunday in October. This is to request pastors and clerks to please send names of delegates to A. W. Perry, Mapleville, N. C., as soon as elected. Maple Springs is about five miles south of Louisburg and is in a fine community, and is a good place to come to. We are expecting and praying for a large crowd of visitors and delegates. Persons coming by rail on the Seaboard Air Line will be met at Louisburg. Those coming on the Atlantic Coast Line, at Spring Hope. Further information will be given later on."

....We have seen no literary announcement which has given us so much pleasure as that the American Baptist Publication Society is to publish "The Gospel of Mark," by Dr. John A. Broadus. It is to be published in the same style as the American Commentary on the New Testament, and hence will furnish an alternate volume on Mark. The volume on Mark now in the series is unsound. Dr. Manly said to us that it reduced the vicarious atonement to a mere sentimental feeling. All the books in the New American are so praiseworthy except Luke and Mark, we are delighted to have Mark replaced and hope Luke will be. Though the volume on Luke is very much better than Mark.—Western Recorder.

....Dr. Poteat was heard and seen in our (Greenville) Association for the first time. It is needless to say that his report, his stirring appeal, his pledge-taking and everything connected with his way of doing things was heartily approved. The churches responded right nobly to his call for help to supply the deficiency at present in the annual income of the University. He is a full man, ready for work, and makes everybody feel like life is vain without service. By unanimous consent he is just the man for the place he occupies; the difficulties around him heightening his figure and seeming to be needful to drawing out his versatile powers while the rest of us follow his lead with admiring loyalty.—D. W. Key, in S. C. Baptist.

Two Good Meetings.

Following the Swift Creek Union, I held a meeting at Philadelphia with Brother Nowell in which thirty-six made a profession of faith in the saving grace of God. It was a genuine old-time revival, without any of the modern excitement. It was my pleasure to baptize eighteen of these for Pastor Nowell, that man of God with whom it is a pleasure to labor. Others await the ordinance, and some will join the Methodist church.

Monday of this week I joined Brother Wilcox at Samaria and preached till Friday, when we were obliged to close to fill other engagements. While we did not have as many professions of faith at Samaria as at Philadelphia, perhaps the last one was better than the first, for all who made a profession here joined the church on the spot. Brother Wilcox received fourteen for baptism when he closed the meeting. We ordained three new deacons Friday morning and left Samaria in good working order. While Pastor Wilcox has led these brethren into green pastures by the still water, he has also led them upward into greater things for God. It was a real pleasure to work for God with these valient soldiers of the cross. While I have several other engagements for revival meeting work, I have some unengaged time.

God bless the dear old Recorder.

G. A. MARTIN.

Spring Hope, N. C., Aug. 13, 1904.

Wake Forest Letter.

Ten days more and the fall term of Wake Forest College will begin. In many a Baptist home and in the heart of many a young man in North Carolina is anxious debate. Is it possible for me to widen my life and improve my chances for success by going to college? the young man is asking himself. Can we not strain a point and send our boy to Wake Forest? parents are asking themselves and each other.

In the light of the experience and testimony of thousands of men who have decided in past years for the college education, there ought to be but one answer to these questions. The young man who is prepared to enter college classes, and who can possibly arrange for the very moderate cost of a course of study at Forest will, in the vast majority of cases, regret it in after years if he does not seize his opportunity.

Quite recently the editor of one of the great daily newspapers in Chicago made a careful investigation and published the following result: "A man with a high school education increases his business opportunities eleven times; with a normal business college training, fifteen times; with a regular college education, thirty-four times."

These results are entirely in harmony with my own observation, extending through a good many years. For a year or two after he graduates the college man may seem to be at some disadvantage, compared with others who have had only business training. Then, in the vast majority of cases, the college-trained man will begin to forge ahead, and in the long run he will outstrip competitors who have not had his advantage. And, while this has been the case in the past, it is likely to be far more so in the future.

In professional life, the proportion quoted above must, of course, be very largely increased. Dr. Stetson, a high authority, has recently said: "Among the positions of honor and honorable success in life, the per cent of college graduates increases in proportion as the place or office is higher and more important," and he has collated statistics which amply prove his statement.

But "success in life" cannot be expressed in terms of money and social or official position. There is something far higher and better than these. The true value of college education can be measured only by the fullness it brings into the individual life. And a man's life consisteth not in the abundance of things—be they dollars or decorations—that he possesseth. It is true that college training brings material success. But it gives vastly more than that. It adds immensely to intellectual enjoyments, enhances social influence, increases personal refinement, awakens purer aspirations, develops nobler manhood.

The question to-day before several thousand young men in North Carolina is, or should be, not "Can I afford a college education?" but "Can I afford not to have the college education?"

The fall term opens at Wake Forest Wednesday morning, August 31.

CHAS. E. TAYLOR.

Wake Forest College, Aug. 20, 1904.

Notes from Baptist University.

Our contractors are having a hard and close race to finish Faircloth Hall in time for the fall opening. The brick work and much of the plastering are done: the roof will be about finished by the time this paper appears, and we are rushing all hands on the inside finishing. The building promises to be very handsome and imposing.

A much larger per cent than usual of our old students have registered for next session, and our extra rooms are being rapidly engaged by new students. We have already enrolled a good many more names altogether than we opened with last fall, although it is now just thirteen days before our next opening. I hope that everybody who wants to enter may be accommodated, but if so, there would seem to be not much time to lose.

We have arranged for two new departments next session, one in music and the other in art. We have employed a teacher of the kindergarten method for the primary students in music, for whom regular music lessons would be too heavy and tiresome, and the regular prices too expensive. In art, we shall give lessons in applied art; that is, in the practical matter of inventing designs for calico prints, wall paper, magazine covers, etc., a business whose products are in great demand and command a handsome remuneration.

No canvass will be made for funds to furnish the rooms in the new building. The price of furniture per room, $37.50, was published because some had expressed a desire to furnish rooms.

R. T. VANN.

Raleigh, Aug. 20.

The Yadkin Association.

The one hundred and fourteenth session of the Yadkin Association convened with the Flat Rock church. This church is one hundred and fifty years of age. They are now in their third house.

J. J. Beach preached the introductory sermon. Text: 2 Tim. 2:12. "If we suffer, we shall also reign with him." J. L. Spears was elected moderator, J. T. Kirk clerk, and A. L. Spears treasurer.

Jonesville church was admitted into the Association.

The following brethren were present as visitors: R. T. Vann, H. C. Hoore, J. H. Gorrell, S. F. Conrad, G. P. Harrell and R. G. Green.

The objects of the convention were discussed and pledges taken—seventy-five per cent in advance of last year.

Dr. Vann, in his own inimitable way, charmed the Association. His wit and clearness of expression makes it impossible for any sensible person to fail to pay the strictest attention.

Such speeches always win the hearts of the people, and tend to educate and uplift our people. There is one real need of the Yadkin Association. They have only one real live aggressive pastor in the Association. Men who are willing to take the lead in every good work; who are willing to stand against evil in every form and in all places, are needed. People are not yet willing to lead their pastors, but will forsake those who fail to lead.

There was a resolution passed which looks to the prohibition of selling refreshments, cigars, soft drinks, etc., on the church yard where the Association shall meet in the future. This is good, for the tendency is to forget the work of the Association and hang around the shops. The devil is in favor of selling at the churches, but the intelligent people are on the other side with their Master.

On Saturday morning the Association reached high tide. The speeches of S. D. Brown, J. J. Beach and H. C. Moore were good, and the pledges were ninety per cent above last year for State Missions. There are good signs of progress in the Yadkin. The Association passed recommendations to the effect that the churches and pastors shall in the future strive to form compact fields for the pastors, and have their pastors to live in their midst; to exclude from the respective church rolls such names of persons as cannot be persuaded to join in the Lord's work, and that the pastors make a vigorous campaign for missions and temperance some time during the coming year.

The next session is to meet with the Enon church, fourteen miles from Winston.

Let the visiting brethren come in large numbers, for they shall find a cordial welcome and an old Association spreading herself in good works.

J. S. FARMER.

Stony Fork Association.

The forty-third annual session of the Stony Fork Association convened with the Mt. Ephriam church. E. M. Gragg preached the introductory sermon. E. M. Gragg was elected Moderator, and Wm. M. Lee clerk.

The following visitors were present: Hight C. Moore, J. H. Gorrell, P. C. Woodhouse, V. M. Carter, M. B. Miller and J. M. Payne.

There were cordial greetings extended to the visiting brethren, and they were tendered the best the land afforded.

These good mountain people are interested in all of our denominational work. The Orphanage lies nearest to their hearts, and they are willing to support the orphans at home and at Thomasville.

There are some of the most earnest souls in the Stony Fork Association. Men and women who wish to honor God with their lives are struggling to extend the Master's kingdom; but they are working against many difficulties. The clerk of the Association walked fifteen miles over the mountains to be present at his post of duty, and that man is no fewer than sixty-five years of age. The mass of the people walk wherever they go, for one can walk farther than he can ride. Then there is the scarcity of tilable land, which retards development. The great need of schools is also obvious. Then there is the greatest of all needs—the need of co-operation and sympathy. While a few earnest persons are trying to worship God, there are others lurking in the woods near by, drinking and selling all manner of whiskey. There is yet a great number in this section who belong to the Herculean period, and boast of their freedom to do as they wish—"Free to do their neighbors wrong; free to foster hate and strife; free to nerve the robbers arm; free to whet the murderous knife; free even where the quiet dwell, to bring disease and death and woe; free to make this earth a hell, and fit a man for a hell below."

Those who are praying and working for the good of their people should be encouraged and helped.

The kingdom will come in the mountains, but like other places it must first come in the hearts of the people.

The Stony Fork will yet show the brotherhood of North Carolina their faith in every good work by their lives of toil and sacrifice for Him who loves us and gave himself for us.

J. S. FARMER.

The Surry Association.

The second session of the Surry Association met at Siloam, N. C. W. R. Beach preached the introductory sermon—text Phil. 3: 13, 14. J. R. Lewellyn was elected Moderator and W. R. Beach, Clerk.

Rockford and Antioch churches were admitted into the Association.

Hight C. Moore, J. H. Gorrell, L. D. Watson, Jr., J. J. Beach, J. L. Speas and I. C. Poindexter were welcome visitors.

The Association gained forty-seven members by baptism, and forty-six by letter during the year just closed.

J. C. Bass, chairman of the executive committee, said: "We have raised more than two hundred dollars this year for State Missions."

Dr. J. H. Gorrell made a fine impression on the mountain people; so much so that they asked him to move his family up and live with them. Good is accomplished for Wake Forest where the teachers go among the people. The people love to come in touch with those who have warm, sympathetic hearts. Professor Watson made a good speech for the University for Women. There will be several girls from this section at the University this fall.

Brother H. C. Moore captured the brethren in his speeches for Sunday-schools and State Missions. The work for missions should receive special aid and attention in this new Association. After all, this is the chief work of every Baptist church. Some men arise in the Associations and say Temperance is our chief work; others say the Orphanage, and yet others that it is our educational interest; but if we are to follow Jesus Christ our chief concern shall be, and our greatest work shall be to give the gospel of Christ to every man, woman and child.

A recommendation was passed to erase from our church rolls such names as are lost or worthless. This is good. No church should carry a dead weight. We would be so much stronger as Baptists in our Master's cause if we could lose about one hundred thousand worthless church members from our church rolls in North Carolina.

The next session is to convene with the Mountain View Church, eighteen miles from Mt. Airy, and C. F. Fields to preach the introductory sermon.

J. S. F.

A Constant Reader Fifty Years.

Very few of your subscribers can claim a larger acquaintance with your paper than I. If I mistake not, Bro. Elias Dobson (whom I was named after) gave my mother a copy of the first edition, and it has been a constant visitor in our family ever since (for over sixty-five years). I myself have been a constant reader and its loyal friend for over fifty years, and trust to be on your subscription book when I reach the end of my pilgrimage on earth. I wish you much success as you stand in the fore rank of thoughtful work for the Baptist host of North Carolina.

Yours fraternally,

ELIAS W. COX.

Home Circle.

Love.

True love is but a humble, low-born thing,
And hath its food served up in earthen ware;
It is a thing to walk with, hand in hand,
Through the every-dayness of this work-day world,
Baring its tender feet to every flint,
Yet letting not one heart-beat go astray
From Beauty's law of plainness and content;
Can warm earth's poorest hovel of a home;
A simple, fireside thing, those quiet smiles
Which, when our autumn cometh, as it must,
And life in the chill wind shivers bare and leafless
Shall still be blest with Indian summer youth
In bleak November, and, with thankful heart,
Smile on its ample stores of garnered fruit;
As full of sunshine to our aged eyes
As when it nursed the blossoms of our spring.
Such is true Love, which steals into the heart
With feet as silent as the lightsome dawn
That kisses smooth the rough brows of the dark.

* * * * * *

A love that gives and takes, that seeth faults,
Not with flaw-seeking eyes, like needle points,
But loving kindly, ever looks them down
With the o'ercoming faith that still forgives;
A love that shall be new and fresh each hour,
As is the sunset's golden mystery,
Or the sweet coming of the evening star,
Alike, and yet most unlike, every day,
And seeming ever best and fairest now.

—James Russell Lowell.

A Hostage for Father.

"Please, Cap'n, is ye got me father in here?"

"Your father? What's his name, boy?"

"John Walser, an' mine's Tommie Walser. Me an' ma wuz sure he wuz here, coz he gits in here so often, an' ma's been a-cryin' all night, an' she's a-feelin' so bad that I'm 'bliged to shoulder all the trouble. She's been a-payin' him out before, but pa spent all he made las' week, an' tuk what ma wuz a-keepin' to live on an' spent that, too."

"What are you going to do about it if you have no money?" asked the officer, not unkindly. "You know if your father is here drunk, we can't let him off without a fine."

"Cap'n, I've been a-thinkin' hard about it, an' I've studied out a plan. I know mother wouldn't be willin', but pa must come out o' here, an' go to work. Ye's sure ye got him here, isn't ye?"

"Let us see about that," said the officer. "Johnson, go to the blotter and look for John Walser's name."

"John Walser—here it is," said the assistant; "drunk and disorderly; $5 and costs; to be held in lieu of payment."

The officer looked at the child, whose face showed his deep interest in the matter under consideration. He was only a boy, but the officer had boys of his own, and knew how to sympathize with them in their trials and disappointments. There was something unusual about this one, in that he seemed to feel a man's responsibility.

"My boy," said the officer, "I am afraid you can do nothing for your father. Go back to your mother and try to help her."

"But, Cap'n, I tol' ye I had a plan. I can't help mother much, but father can. I want you to take me, let me serve out father's time. That'll be all right, won't it, Cap'n?"

The officer turned away and did not speak for several minutes. The boy began to think he was offended, and his face grew more serious and anxious. Finally, the officer turning, he saw tears in his eyes.

He laid his hand on the boy's head, and said: "Wait here, my little man; we'll see what can be done," and left the room.

Tommie felt encouraged, and waited expectantly during the officer's absence. The latter was gone for some time. Finally he returned, but not alone. The prisoner was with him.

John Walser was not a bad looking man, even though the degradation of drink showed in his appearance. He was about thirty-five, strong and muscular, and now that he had sobered up, looked like one who still possessed much true manhood. He had been weeping and the traces of tears were still in his eyes. Tommie saw his condition, and, giving a glad cry, he sprang toward him.

John did not respond so heartily, though he placed his hand on the boy's head and again burst into tears. Tommie stood for a moment, then, releasing his father's hand, and turning to the officer, he said:

"Ain't it all right, mister? Ain't ye a-goin' to let him go?"

"Yes, Tommie, he is free," said the officer, "and he owes his freedom to you."

"That's what I thought, mister. I tol' ye I'd stay fer him. Good-by, father; be good to mother while I stay here."

The officer could not suppress a smile of amusement, though he was profoundly touched. He had had a talk with the man in which he had painted to him the touching devotion of the child, and received John Walser's word that he would in the future exercise the self-control becoming to a man. Mr. Walser himself was now speechless, but the officer, turning to the child, said:

"That is all right, Tommie; your father goes free, and you will go with him. Walser, don't forget your promise."

"You will not see me here again, sir," said the man, who, though shame faced, seemed deeply grateful as he left the room. Tommie went, too, clinging to his father's hand and showing his joy in his sparkling and bright face.—Selected.

Wife or Mother—Which.

"The truth is that some women are mothers and some wives; very few are both." The listeners to this declaration sat still looking at the speaker and at each other.

There was assent in the faces, though there was no sound of the voices.

"Is it not true," continued the first speaker, "that a baby, when it comes, makes almost every woman all mother? She lives, moves, and has her being for that baby. Baby rules her every movement. She too often ceases to be even a housekeeper."

"Well," asked a soft voice, "should she not be a mother before everything else?"

"No," was the emphatic response. "She should be a wife first and mother second."

"Now, we cannot settled this question, or rather you two can only settle your own opinions more firmly, and that's not necessary," laughed the third member of the party.

"The important point is, Is it true?"

Is it true? Are there not homes where the husband finds that his place is filled by the first baby, and each following one pushes him more and more into the back-ground? He is expected to submit to the usurpation without comment. He finds that the every thought of his wife is for the baby whose small wants, it would seem, might be supplied, and his health and happiness maintained, without absorbing so large a part of the wife's care and attention.

Is it true, as is sometimes asserted, that husbands are often jealous of their own children? If it is true, does it not follow that there is a cause?—that the husband, in whom, perhaps, there is more of the lover than the father, needs always the companionship of the woman he loves?—that because he loves her, he is not willing that she should become simply the mother of his children? A man commenting on a wife and mother who had a remarkable husband and remarkable children, but of whom you always thought first as the wife of her husband, said: "That woman has the art of being a wife. Her children never drove her husband out of her mind for a moment; he has always been first. How many women ever stand in their own home as she does? She is first in their hearts, their thoughts. She is the centre from which all draw their inspiration, or think they do. Why? Because she has kept her place as the wife of her husband. Those children saw their father first in their mother's thought, their mother first in their father's thought. They learned always that this love was the first, and the love for the children the second love. The house was run for the family; but if one person must take precedence it was the father, because his place and work were of first importance to the home and the world. The children are well mannered because they never for a moment suppose themselves of the first importance. They were allowed to choose, collectively or individually, where choice affected them only. Their education was of great importance to the parents, and the children understood this. Never, in that home, was any important decision affecting the life of a child the decision of one parent. Nor was discipline the law of one. The parents consulted when the act of the child demanded it." It is this unity of thought and common interest that makes family life perfect.

The greatest blunder a woman can make is to thrust her husband in the back-ground of her thought, or give him a second place in the home, or permit him to take the attitude that the children are hers. The wise woman, without contention, compels recognition of the fact that the children are theirs, and that the children's best interest can be served only when the moral intelligence of father and mother is directing their training.

The woman who has the art of being a wife has usually the fine art of motherhood. The wife who is first, last and always a mother is neither wife nor mother to perfection.—The Outlook.



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Young People's Page

Long-Thought's Hat.

BY KATE W. HAMILTON.

The children were where they did not belong, and Tommy, who should have been driving the cows up from the meadow, suddenly realized it as he heard Aunt Susan's step on the attic stair. But Aunt Susan did not seem to think of it. She did not even reprove the children for opening the old trunk and dressing up in its quaint contents; her eyes were caught at once by the old cloak and hat that Tommy had hung upon a nail, and she forgot everything else.

"Great-grandfather's hat and cloak," she said. "Great-grandfather Eldredge."

"Why, I thought he lived way back in Revolutionary times," said Tommy, "when the men wore three-cornered hats, and not great broad-brimmed hats like this."

"Grandfather didn't. The family were more than half Quakers, and he always wore their dress. That hat saved the lives of two of the children once, or at least kept them from being carried off by the Indians."

"Indians!" Tommy's face, and Dorothy's as well, were so full of eager questioning that Aunt Susan did not wait for them to find words.

"There were many Indians in that part of the country then," she explained, "and, though they were nominally at peace with the whites, there were frequent outbreaks, and the more unprotected settlers lived in fear of their raids. For sometime our family was not molested, even when others suffered. The red men had a great respect for grandfather, who was a doctor, and they seemed to think he had some magic power that might harm them. They called him the 'man-with-the-long-thoughts' and he did his best to keep up that reputation.

One summer day, when everything had been quiet for weeks, he was away from home, and in the afternoon grandmother was called out to see a sick neighbor. That left only the two children about the place, and grandmother cautioned them not to go out of sight of the house, and promised that she would return soon. The children were playing out in the yard with a pet kitten, and were too busy with their sport to pay much attention to grandmother's going. The little boy ran into the house and brought out a hat of his father's, and putting it over the kitten as she lay on the bare boards in front of the house, the two amused themselves by calling their little playfellow by name and watching her attempts to escape and follow them. Suddenly the little girl caught her brother's arm and pointed toward the road along which three or four horsemen were approaching. It scarcely needed a second glance to show that they were Indians, and the frightened children flew into the house and up in the loft in search of a hiding place.

"'They'll not come here; they're afraid of father,' said the little boy, trying to cheer his sister.

"But it seemed that the Indians knew of the doctor's absence and had taken that time to come. The children, peeping out, saw them dismount, and, leaving their horses at the gate, come slowly toward the house. They paused for a minute, and pointed toward the hat that lay before the door, as if they wondered whether its owner could have returned. They were sure he had not, and they advanced again; but just then kitty, thinking the steps were those of her playmates, tried to run toward them, and the big hat went jerking and flapping down the walk in a most surprising fashion. The Indians stopped short in astonishment, and then, as the hat once more moved in their direction, they turned and ran, shouting to each other as they sprang on their horses: 'The White-Medicine is in it The Long-Thoughts is in it!' They never stopped until they had left the house far behind them."

"A little brother and sister just like we are," said Tommy, slipping out of his long coat. "Such times are nice to hear about, but I b'lieve I'd rather live now. Come along, Dot, let's go for the cows."—Morning Star.

The Fatalities of the Civil War.

Memorial Day celebrates one of the most deadly struggles in human history. The number of men enlisted by our Government in the war against the Confederacy was 2,073,-112 white and 178,895 colored, a total of 2,252,007, a number ten times as great as the army in South Africa. Our officers numbered 83,935.

In the number and magnitude of battles the war against the rebellion makes the war in Africa seem like a series of skirmishes. The list of engagements, or "actions" in the Civil War cover sixty pages, and numbers 2,261. In some of these engagements each side lost more men killed, wounded and missing than the Boers had in both the armies which faced Generals Buller and Methuen during the winter. At Gettysburg the Federal loss was 2,843 killed, 13,-709 wounded and 6,643 missing, a total of 23,186, and about equal to the whole British loss in Africa. The Confederate loss was 3,500 killed, 14,-500 wounded and 13,621 missing, aggregating 31,621, and not far short of the whole Boer army.

Again, we hear much of the deadly effectiveness of the newest arms, that invention is making war appallingly destructive. A Maxim gun or two is said to be good for the destruction of a whole regiment; a Mauser kills miles away, and a Lyddite shell was expected to blow the bottom out of a township. But when one reads the reports of the losses in the battles in Africa, and then turns to the official reports of the battles for the Union, war seems to be losing its power to destroy. In the short engagement at Cold Harbor 1,900 Union soldiers soon lay dead upon the field, while 10,570 were wounded. At Spotsylvania our loss was 4,177 killed and 19,687 wounded. This battle, for the time occupied, was perhaps the most sanguinary of all engagements. But the loss in the three days' battle of the Wilderness was still greater, the number of Union soldiers killed being 5,597; wounded, 21,-463, and missing, 10,677, an appalling total of 37,737. This loss was three times as great as that of the battle of Fredericksburg, which sent a wail of sorrow over the whole land, and has ever since been regarded as the worst battle of the war. The loss in that unfortunate assault was 1,180 killed, 9,028 wounded and 2,145 missing—in all, 12,353.

The battle of Chickamauga has also left a deep blood stain on the memory of the nation; but the Union losses were not as great as those of the Confederacy. The number of Union troops killed was 1,644; wounded, 9,262; missing, 4,945. The Confederate loss was 2,389 killed, 13,412 wounded and 2,000 missing. The engagements most deadly to the soldiers of the South were Gettysburg and Antietam. The losses at the former have been given; at the latter the killed numbered 3,500; wounded, 16,-399; missing, 6,000; a total of 25,-899.

But awful as is the story of destruction on the fields of battle where shot and shell tore through precious flesh and blood, and Americans slew Americans, still worse is the record of the hospitals, of disease and wasting death; for while the total number of Union soldiers killed outright in battle was 44,238, and 33,993 more died of their wounds, the number who died of disease in the hospitals was 149,043. The whole number of deaths from all causes was 308,504, or as a later revision makes it, 313,000. The whole number of wounded was 280,-040; of missing and captured, 184,-791. Of the captured, one out of seven died. And of all the men and boys who marched away to war, one out of every eight was doomed to die.—Advance.

The Cost of a Boy.

I read the other day that it cost nearly a thousand pounds to bring up a London boy, and educate and dress him well. I said to myself: "That is because everything in the city has to be bought, and living is high." But I began to study the thing, and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears, and the school books he must have, the doctor's bills which have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least a hundred dollars a year. If a boy is given to breaking things, kicking the toes out of his boots, and so on, he costs more than that; so when I am twenty-one, and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my food, and made my clothes, and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead, and father had to pay for all that, it would cost another hundred dollars a year more, and that two thousand dollar's worth mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that? These are hard times. When parents put four thousand dollars into boy, what have they a right to expect from him? Is it fair for a boy to play truant at school? Is it fair for him to play ball, go swimming, or hang around town all the time, when, maybe, his father's potatoes are not dug, nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents when he has left home, and neglect even to write them letters?

I remember a bright young man's saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whiskey decanters of ourselves, they will be poor indeed; but if we make good citizens and substantial men and women, they will feel as though they had good pay for bringing us up."

Boys, what are you worth to your parents?—Written by a boy for the Children's Friend.

Polly's Preparations.

Polly, put the kettle on—
(It has been sterilized, I hope?)
Polly, put the kettle on—
(And washed with antiseptic soap?)
Polly, put the kettle on—
(The water's filtered, scrubbed, sundried, dusted, polished, shaken, brushed, sifted, pasteurized, and ironed I see!)
Polly, put the kettle on; and we'll all take tea.—Cincinnati Tribune.

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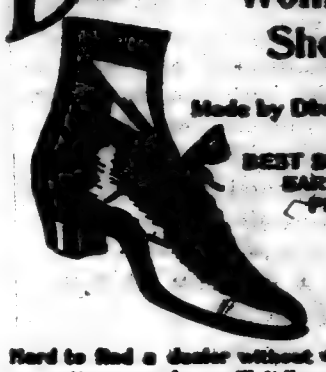
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WRITE FOR CATALOGUE.

HOW THE PROGRESSIVE FARMER PAYS.

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Mr. C. V. B. Batts, of Wilson County, N. C., writes: "Keep my paper coming for I expect to take it as long as I live. For farmers, it is the best in the country. I have made $5,000 farming, and I owe lots to the help I have received from The Progressive Farmer."

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The Biblical Recorder,
RALEIGH, N. C.

PRESIDENT STRONG'S STATEMENT.

President A. H. Strong is the foremost Baptist theologian and philosopher. In his address, an epitome of which we have printed, he made some utterances of immense import; one of which will be found in this paper. His theology is a standard work, and has often been referred to as a compendium of orthodox doctrines. If we rightly judge he has in recent years changed his views somewhat; and this address is an effort to state the Baptist faith in more modern terms, to set it forth in full view of what has been called the new theology. Such an effort from such a man is a monumental event and should command the attention of all Baptists.

A SOLDIER OF THE CROSS.

Elder C. B. Paul is dead, his death having occurred at his father's home, Davis, N. C., last Thursday morning. Brother Paul graduated from Wake Forest College about ten years ago. His ministry was, therefore, brief; but now that it has been finished, we can say that it was full. Seldom has a young man arisen in our denomination with more zeal or more capacity for persistent service. He was a missionary, of the type of Paul the Apostle; never sparing himself; never seeking soft places; forever witnessing to his Master. At the time of his death he was General Missionary in the Atlantic Association. In his work as missionary in that section, in his pastorate at Southside, Wilmington, in all the relations of his busy life he carried himself as one faithful to the Lord. His death, therefore, appears to us as a great loss; but the Master knows. And may He fill the place in our ranks and comfort the hearts of the sorrowing loved ones.

DISSATISFACTION WITH MR. GLENN.

As an evidence of the new breath of freedom in North Carolina we may cite the fact that in certian quarters Mr. Glenn, nominee for Governor, has been freely criticised by papers of his own political party. His speech at Raleigh seems to have given general satisfaction, but one or two former speeches brought down upon him sharp criticisms touching his declarations as to the Watts Act and the education of the negroes.

It is the custom of candidates in this State to stand on their party's platform even to the extent of making it a contract between themselves and the voters. With regard to the Watts Act no more than this may be required of Mr. Glenn, but this much may be. We might expect, however, on general principles that a man who has so often avowed himself the life-long friend of Temperance—and his record supports this avowal—would give to the Temperance cause more hearty support than the formal fealty to his platform, and even go to the point of advocating stronger measures. We should rejoice to see Mr. Glenn become a great Temperance Governor.

On the question of negro education, Mr. Glenn is in great danger of making himself misunderstood. In advocating industrial education for the negroes he does well; but what does he mean? Can we expect industrial education in our rural free schools that are open only four months? It is ridiculous, and this accounts for the fact that in certain quarters he has been represented as standing for division of educational funds to the races in the proportion that the races pay taxes, especially since Mr. Glenn usually follows his remarks on industrial education with some suggestions that we are now giving the negroes too much education and more than their share of the taxes. We understand that Mr. Glenn repudiates the Vardaman policy. And he might as well. It would require an amendment to the Constitutions of North Carolina and the United States; and the agitation of it, therefore, savors more of demagoguery than of serious purpose. On this point Mr. Glenn will do well either to make himself perfectly clear or to follow the example of the Convention that nominated him and have nothing whatever to say.

If it was a calamity when the South turned the negro schools over to Northern white teachers and Southern negroes, it would be a blunder to turn the schools themselves utterly over to them and thus surrender forever the opportunity to direct the development of the colored race. And, in view of the Constitution of our State we do well to accept the present division of the school funds.

GREAT SONS AND DAUGHTERS OF ORPHANAGES.

Editor J. W. Bailey is accustomed to say that he is surprised that from no orphanage has yet come a great strong leader of the people. There are two reasons for it. One is that the orphanage work is yet too young in North Carolina, and another is that there is so little chance for an orphan after leaving ever so good a home to do anything in the world except fight for his meat and bread.—Charity and Children.

Not just that; for we recognize that the Orphanage system is too young in North Carolina: But that in the world's record we have no great man to point to as a product of an orphanage. We have orphans to point to who became great in spite of or by reason of their having to "fight for meat and bread" far more desperately than the children sheltered in our orphans' homes and equipped by them for life's grim battle. This disposes of Charity and Children's explanation.

Henry M. Stanley was placed in the poor-house soon after his birth and remained there until his thirteenth year, "after which he taught in a school." He lived to open a Continent to civilization. How he acquired sufficient education in a poor-house to make a teacher of himself before he was twenty we do not know. It is an impressive mark of his unusual capacity.

We were recently told that one of the early Governor's of Georgia was a child of an Orphanage.

These are the only two instances that we are able to cite.

Let us say that we have dwelt upon this subject not in a spirit of depreciation; but that in seeking material for a speech on Orphanage work we hoped to find a galaxy of great names with which to emphasize the value of these institutions.

Not finding such a galaxy, we have called upon others; and we have ventured to suggest that perhaps the rearing of children in the mass has tended to erase individuality and therefore to destroy leadership. If this is true, the family system of our Thomasville Orphanage supplies the remedy, and we look for it to lead the way in the rearing of orphan children.

AN EXAMPLE.

The Robesonian, which for many years has been a popular newspaper of Robeson County, comes out in a strong article in favor of open communion which would seem to be rather aside from its mission as a secular newspaper.—Charity and Children.

We are grateful for the example. It will point a moral.

Less than a year ago this paper took the position that a secular paper has no business administering or meddling in the affairs or policy of a religious denomination. Here is an example of what such meddling will bring to us. Many saw the great principle of our position. Others will now see it.

THE BLESSING OF SEPARATION OF CHURCH AND STATE.

The opening editorial of The Homiletic Review for August calls attention to the platforms of the six national parties, noting the evidence they give of the complete separation in this country between Church and State. The editor says:

"There are about fifty questions of governmental policy treated in these platforms, some of them of an extreme revolutionary character; yet beyond the casual references just noted, there is nothing that directly involves a religious controversy, nothing that is likely to enter as a division question into any church. Each of these six parties will number among its adherents earnest Christians whose standing in their churches will not be for a moment called in question therefor. This condition of affairs seems commonplace enough to call for no comment. Yet as a matter of fact it is a most remarkable exhibition of the way in which church and State are separated in this country, not only in our State Constitution but in the very habits of thought of all classes of our people. With Great Britain still struggling over the educational bill (a church question), with all France absorbed in the contest between clericals and anti-clericals, with Itlay still rent between the party of the papacy and the party of the king, with Germany deeply agitated over the readmission of the Jesuits and other religious orders, with Spain listening to the rumbling threats of revolution because of ecclesiastical tyrannies, this almost complete exemption of the United States from questions that involve religious dissensions is an object-lesson to the world and a cause of self-congratulation to us all."

GEN. JOSEPH GRAHAM AND HIS REVOLUTIONARY PAPERS.

BY MAJOR WM. A. GRAHAM.

[Reviewed by E. W. Sikes, Ph. D.]

Major Graham has done a work that entitles him to the gratitude of students of North Carolina history. The first part of the book is biographical and genealogical and the latter part historical.

The biography is of Joseph Graham, grandfather of Major Graham. This portion is not a study but a collection of facts.

In the whole revolutionary struggle there was no more dashing fighter than young Joseph Graham. He entered the service at 18 and was not 21 when he made the gallant fight at Charlotte. And came out with nine wounds.

Joseph Graham could fight with the courage of a Hotspur or charge with the dash of Prince Rupert.

This young fellow of twenty and twenty-one was placed in positions of desperate danger, but he knew how to manage himself and men.

Young Graham became sheriff of Mecklenburg County after the war, then moved into Lincoln County and began to manufacture iron. In the second war with Great Britain he was a general in active service in Alabama.

For many years he was in the State Legislature where he introduced several bills of importance.

Major Graham's book contains the correspondence of General Graham in the war of 1812, some accounts as sheriff, a sketch of iron manufacturing in Lincoln County, and the bills he championed in the Legislature.

The second part of the book contains the papers prepared 1820-27 for a history of North Carolina which Judge Murphy was contemplating.

Much of this is Graham's own experience and the rest is from participants. It is a fine sketch of the fighting in North Carolina between the British army under Cornwallis and the North Carolina troops; it follows Cornwallis on his first campaign into the State in the fall of 1780 and on his second campaign in 1781.

The attractive feature is that it recounts small skirmishes such as the affair at McIntyre's Farm and Torrence's Tavern, Pyle's Massacre and Clapp's Mill.

General Rutherford's campaign on the Cape Fear after the British had passed on from Wilmington to Yorktown is interestingly told by Graham who was a participant.

The publication of such papers in a convenient shape will do much to inform the public of the true part North Carolina has taken in affairs. As a speaker and writer Major Graham has the faculty of stating valuable facts in a plain, homely, forcible way that it is worth far more than the usual rhapsodies about North Carolina.

Wake Forest, N. C.

MR. FARMER DISSENTS.

In my opinion the article "Suggestions About Associational Meetings" in a recent Recorder contains some statements which are calculated to do great harm.

There are one hundred thousand white Baptist in North Carolina to-day who are "at ease in Zion." They do not see beyond their own homes, associations and associational papers. They do not wish to hear from the visiting brother, they are not in sympathy with the educational interest of our people. They are opposed (if one may judge by their lives) to State, Home and Foreign Missions. They will not read the organ of the Baptist State Convention. They talk in favor of associational missions and their associational paper, but they do not support either.

As I see it, the men who go up and down through our State representing our missionary en-

terprises (especially the Corresponding Secretary) our colleges and schools, and I will add the Biblical Recorder—for the fathers created it for the extention of Christ's kingdom—should not be regarded as men to "Beware of" but as men chosen by the Denomination to help, not hinder, the churches, the associations, and the cause of Jesus Christ. J. S. FARMER.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Facts from the Front—No. 1.

The facts to which I refer relate to the Sunday-school and have been picked up at the front of our denominational working lines in North Caroline.

By way of introduction:

1. Our one hundred missionaries in sections Baptistically destitute certainly know the Sunday-school in its unorganized, elemental, most unsolvable phases.

2. From thirty-eight responses to fifteen pertinent questions sent out by the Field Secretary we get a true picture of our mission Sunday-schools, highland and lowland, town and country, among learned and illiterate throughout the State.

3. Though set in part for the establishment, maintenance and betterment of the Sunday-schools on their fields, these men of God are compelled to report fewer Sunday-schools than churches in their care. Three reported no Sunday-schools whatever and the others averaged only two each, thirty-five missionaries reporting only seventy-one Sunday-schools while they probably serve twice as many churches.

4. Yet their testimony bears out the assertion that the Sunday-school is the forerunner of the church. On this point thirteen reported that fourteen churches had grown out of Sunday-schools, two additional reports being in the affirmative without giving definite figures.

5. Notwithstanding at least half our missions are without Sunday-schools, yet the great majority of the baptisms last year on our mission fields came from the ranks of the Sunday-school. Thirty-three missionaries answered this inquiry. Numbers were given by eighteen who baptized 267 Sunday-school scholars. Of the others reporting the proportion of baptisms supplied from the Sunday-schools, one says about half; three say two-thirds; one says about three-fourths, one says five out of six, and another nine out of ten; one says "almost all," and another "all of them." On the per cent basis one says 75, another 90, and a third 99, while one drops to 25. One reports only one baptism last year, and that he was not a Sunday-school scholar.

6. The most effective work has been done where Sunday-schools are possible, prominent and permanent. Yet these brethren have their problems, now in progress of solution or already solved; the work they are doing in the Sunday-schools is inspiriting and exemplary; the encouragements that bless their labors are heartening to the wider brotherhood; the difficulties they have to face call loudly for sympathetic hearts and helping hands.

Let us then hear their story of struggle and triumph and heed their call for earnest prayer and fraternal aid.

Present or Absent and Why.

Ought church members as a rule to be identified with the Sunday-school? The usual and the orthodox reply is, "yes." But in the churches generally orthodoxy in theory is sadly counteracted by heterodoxy in practice. We could hardly expect weak points to measure up better than strong centers. When asked, therefore, if work of their church members are in the Sunday-school, we are not surprised that fourteen missionaries say "no" outright; that others use such expressions as "few," "very few," "small per cent;" that three or four say one-half, two say one-third, and one says one-fifth. Pretty bad showing, and why? One brother responds: "I have never found the man who could tell the reason why; I cannot." But other brethren name the following as common excuses for the non-attendance as Sunday-school of many church members:

Want of faith in Sunday-school.
Lack of interest.
Lack of zeal.
Lack of energy—"too lazy."
Illiteracy.
Inconvenience—"need rest."
Distance: many in country.
Indifference in church.
Indifference toward Sunday-school.
Do not value its importance.
"Old weak eyes; can't see to read Bible."
School run by another denomination.

In view of such and similar excuses we sympathize with one of the missionaries who added: "It is a hard job to get all in Sunday-school."

But by no means all of these missionaries penciled a dark picture. To the question there were these replies: "Yes;" "good many;" "two-thirds;" "about all" in a cotton mill town; "large proportion" in a flourishing country pastorate near Raleigh; "nearly all" at a little railroad town in Piedmont section; "all" at the Orphanage church. And how was this state of things brought about? One replied: "By a house-to-house canvass." Another: "By solicitation." A third: "By pressing the work of the Sunday-school." And a fourth: "The pastor insists that members join the Sunday-school." In fact, one went on to say: "My past experience leads me to decline to pastor a church where I can't keep up a Sunday-school." And where the church members take active interest in the Sunday-school you do not wonder that one pastor can say, "The church is consequently growing in numbers and strength," and another declares, "I can count on those in Sunday-school, but not on those who don't come."

Fifteen Missionaries in Sunday-School.

"Do you take active part in the Sunday-schools at your various appointments? If so, to what extent?" To the question there were pretty full responses, several duplicates. Fifteen answers are herewith given:

Number one: "I teach a class."

Number two: "I talk fifteen minutes on the lesson."

Number three: "I teach a class of twenty-five young men."

Number four: "I conduct a teachers' meeting and often teach a class."

Number five: "I sometimes act as superintendent, generally as teacher."

Number six: "I carefully announce its meetings and urge every one to come and help."

Number seven: "I attend the opening exercises and, most of the time, the closing; sometimes teach a class, but do not approve as a rule."

Number eight: "I am always present and sometimes teach a class. It has a good effect on the school."

Number nine: "I do all I can in Sunday-school work in my churches. It helps me and my members. They need management."

Number ten: "I teach at both of my schools. I find most of my brethren who help me most in Christ come from Sunday-school."

Number eleven: "I take part by teaching or sitting with class, making suggestions for improvement, and explaining points in the lesson."

Number twelve: "Yes; always there to welcome all, encourage all, and fall to at the point of greatest need."

Number thirteen: "I endeavor to be prompt. Frequently I have a visitors' class to hear. I try to encourage the older ones to attend."

Number fourteen:: "Yes, I teach. Every member of my class is a Christian. I have never had one to remain in my class over six months without becoming a Christian."

Number fifteen: "I make short talks encouraging the work, frequently teach a class, talk to parents and children at their homes about the school, and urge them to study the lesson and go. I enjoy the work; others seem to, but I fail to get all to go."

Undoubtedly the preacher has much to do with the teaching work of his churches; and these heralds of the truth in countenancing, stimulating and improving the Sunday-schools in their churches are doing a work second to none of their effective labors.

* * *

THE MINISTRY OF THE JUNIPER TREE.

Sunday-school Lesson for August 28. I. Kings 19:1-8.

Golden Text: In my distress I cried unto Jehovah, and He answered me.

We have for our consideration this week the familiar spectacle of Elijah under the Juniper tree. It may be difficult to get the young people into sympathetic appreciation of this event in the great prophet's career, but all the others will keenly understand it. For who that has lived at all has not sat under the Juniper tree?

The value of the lesson is this: That Elijah, great man that he was, was yet a man like other men; that Elijah, who talked with God, could yet forget his splendid experiences; that Elijah, whose kingly courage caused him in God's name to confront the king and tell him the truth, could also in another mood quail before his enemies, flee and even seek to die;—in a word that none of us may rise so high that we cannot fall.

Elijah was overwrought. His life had been too strenuous for mortal flesh. A great master of money-making said the other day, he being more than eighty-four years of age, that men do not need rest, and that the modern habit of taking vacation is wrong. This lesson contradicts that statement. Elijah needed the wilderness. The difference between Elijah, who needed rest and Russell Sage, who needs none, is very likely a difference deeper than mere physical and nervous endurance. Elijah was a man of intense life—of intense sympathies. The suffering and the wrong-doing of the age in which he lived seized upon his entire being. He suffered. There are men who consume more of themselves in one prayer than the master of money-making does in a year's transactions. Granted that a man may go cold-bloodedly through life; may never trouble himself with others' troubles, and so may live to be ninety years of age without rest;—it is yet to be proved that he has lived as much as this Elijah who in his prime gives way in nervous depression and despair. When one remembers Jesus before He was thirty seeking the quiet of the wilderness to escape the fearful drain upon His great spirit, His magnificent vitality; when one remembers Jesus all but breaking down in the Garden of Gethsemane,—he realizes that there are two ways to live: One for self, quietly, far from the madding crowd, selfishly, coldly; the other earnestly, sympathetically, unselfishly, lovingly. At a summer resort last week there was a Christian who had come there for rest. He is the busiest Christian that we have known. At home he is surrounded by the needy and his whole life is a ministry to others. At the summer resort he found a man who was about to die. No one had spoken to him of the Christ. He had not been in church in forty years. This Christian found his way into that man's room; sat by him and talked of Jesus. The writer expressed wonder that a man could do such a thing—and on a vacation, too! The Christian replied, "If I hadn't, I should have suffered more than the man would have. I could not have gone to sleep with that man dying without salvation and me so near!" Such a man may not live long in years, but he lives more in a day than others live in a life-time. So with Elijah. He had overworked himself for God. Oh, the glory of it!

But how account for his behavior? What right has a man of so much religion to despair? What shall we say of Elijah who could call fire from heaven, Elijah who had the plainest assurances of God's aid, what shall we say of a man who has had such advantages permitting his faith to fail him? Say this: That this is the way of God with men; this is the curse of Adam's fall. Herein lies the glory of the human upward struggle: We rise and fall, to rise again. The spirits of angels may soar forever; but the spirits of men are human and subject to the flesh. Ours is a life-time battle.

Who that has had nervous depression cannot understand Elijah? When all goes wrong; when the sun goes out; when the spirit departs; when hope takes leave—we do not understand; we say it is "blues," "nervous depression," "nervous prostration," a physical somewhat, reaction, weariness; never mind the name. It does not help to name it. Flesh is heir to it. It is part of the curse. In such a time, go to the wilderness; seek the ministry of the Juniper tree; stand alone and wait for the encouragements—the food—from the hand of the angel of God. In such a time one does not depend upon the past achievements; it is no matter that one has called down fire from heaven to authenticate his claims; there is no help save in the coming in of that tide of the spirit which God alone can turn.

Here then is the divine prescription for heart-weariness, for nervous depression: Separation from the cares that pursue; waiting on God; rest; and receiving the ministry of God. As surely as He sent His angels to hearten His servant, so surely will He help one of His little ones who is over-wrought with too much working for Him.

Here then is the truth for us all: If our hearts fail us in spite of our high experiences, let us understand that it was even so with Elijah, and let us not give up utterly. God will help. These very depressions will make us more dependent upon God and prepare us for loftier experiences than we have yet had.

God keeps watch above His servants, oh so tenderly. He understands us when our hearts are breaking. He leads us apart into the wilderness. He gives us sleep, and even while we sleep He prepares the food that we need. He knows how long the journey is and how rough; and He prepares us with strength to overcome all that we shall encounter. Depend on Him.

Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. Is it not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from flame, like perfume from a flower.—J. R. Miller.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Lopsidedness in Missions.

(Concluded from last week.)

We need a proper standpoint from which to look at the whole question. That standpoint is the Cross, where Christ died for the world. From Calvary all nations, tribes, kindred and tongues are equidistant. A world lost in Adam is to be saved in Jesus, through the preaching of the Cross. The races of men were made of one blood, and are to be redeemed by the one blood. Territorial divisions do not count in Christ's purposes of grace.

But this round, full New Testament view of missions is sorely marred by lopsidedness in the thither view of things. Foreign missions have to some an attraction, not unmixed with the heroic. There is a charming heroism in people's going far hence on the sublime mission of winning the heathen. Besides this there are various and very specious arguments advanced to show that foreign missions should have a pre-eminence in all our plans for world-wide missions, all of which is very short sighted and lopsided, having neither scripture nor common sense to support it. Dr. Edward Judson, a son of the apostle to Burmah, in a missionary address, in the interest of foreign missions, said, with great fire, good sense and point:

"We must be sure, however, that our foreign missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us distance seems to 'lend enchantment to the view.' We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact that we send our best men as missionaries to them and pay their traveling expenses; but when the Lord puts it into the heart of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

There is considerable lopsidedness of this sort among us. It lacks the tone and substance of genuine New Testament missions.

Sometimes workers in one department of missions, home, foreign or State, become so immersed in that particular part of the work that they can see nothing else. The common sense of the masses of God's people must save us from lopsidedness in one direction or another. Sometime ago a brother seriously proposed that all foreign mission money be collected without charge, or that the expense be put on other departments of the common work of Christ. This is sheer lopsidedness. Another would induce everybody to give nearly all to foreign missions and only a pittance to home missions. Still another will give largely to State missions and hardly at all to home or foreign. All of it is hurtful even to the favored mission. No severer blow could be struck at foreign missions; for instance, than for an effort to be made to leave home missions out or nearly so. Where are the funds to come from to support foreign missions? From the home field of course. Suppose we lose our home field, how will that effect foreign missions in the future? No prophet is needed to tell.

Turn it round. Suppose we concentrate on missions at home. What then? We will have denominational stagnation, and, in the end, death in our home churches. The New Testament is luminous along the whole line of operation. Churches were planted and nurtured through courses of training, not only for themselves and the regions near by, but as sources of supply for operations further out. The two went together, lengthening the cords and strengthening the stakes. Woe be to those who despise this order.

Undoubtedly the general policy of the Convention is the wise one. It only needs to be made effective in the all-round development of our churches to stand four-square to all the demands of the gospel to the ends of the world. If we will unitedly follow the true conception of a rounded development, Texas Baptists, in this generation, will stand for more than all the South does now for the evangelism of the whole world. Lopsidedness, whether in one direction or another, will hurt the one great mission enterprise in which are wrapped up the hopes of humanity.—J. B. Gambrell, D. D., in Baptist Standard.

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Dick and Alice were in the garden picking raspberries.

"Dick," said Alice, "wouldn't it be nice to be summer boarders like Margaret Keith and Edith? They've nothing to do, an' they're always dressed up."

"Humph!" said Dick, "I guess they'd like to be over here. There they are now, pecking at us through the fence. Seems to me they're lonesome."

This was a new idea to Alice. She had always supposed that the little Keiths had everything they wished for. Sometimes she had watched them with longing eyes, wishing that she could ride in a carriage, as they did. But perhaps Dick was right. They might be lonesome. This thought made Alice feel sorry for the little strangers, and anxious to cheer them up a bit.

"Dick," she said, "don't you b'lieve we ought to invite 'em over?"

Dick did not wait to reply. He ran to the gate and held it wide open. "Hello!" he called, "don't you want to come over?"

The Keiths did not require a second invitation. Hand in hand they came, Edith shyly holding back a little.

"I guess we know your names," Dick said pleasantly. "My name's Dick, an' that's my sister Alice."

It did not take the children long to get acquainted. In a few minutes they were chatting away as if they had always known one another.

"You've got a lovely garden," Margaret said admiringly. "I love those dear little walks 'tween the rows of currant bushes."

"So do I," said Edith, helping herself to raspberries.

"We're going to make hay to-morrow," Dick said, hearing the bell ring for tea. "Perhaps you'd like to come with us."

The little Keiths were on hand bright and early the next morning.

What a jolly ride they had in the big hay-cart! And how they did enjoy romping in the field! Sometimes they raked the sweet-smelling hay, and sometimes they lay half-buried in it.

What fun it was, too, to snuggle up alongside of Dick, and have Alice cover them with hay! Then there was the ride on top of the load to the great barn where the men pitched the hay on the mow, and jammed it down with pitchforks.

All through the haying season, the children romped together in the fields. And what a change the free out-of-door life made in Margaret and Edith! Their cheeks, that had been pale and thin, soon became round and rosy with the glow of health.

But the benefits were not all one-sided. Mr. Keith was grateful to Dick and Alice for their kindness, and tried to make things pleasant for them. Sometimes he took them out rowing, and sometimes they went riding in the carriage with Margaret and Edith.

"We never expected they'd take us to ride," Dick and Alice one day said to their mother. And they had not. They had simply wanted to make a nice time for two little strangers who they thought were lonesome.—Selected.

"The gospel should be preached without payment." Why? "Because it should be as free as the rain from heaven. God does not charge for the rain." True. But there is always something due to the plumber. Even in lonely places you must pay, not for rain, but for the bucket.

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Wilkesboro	40.00	33.40	25.10
Winston-Salem	35.85	29.85	24.40

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Current History.

Tremendous Fighting.

On sea and land the Russians and Japanese had tremendous fighting last week. Kuroki having driven Kuropatkin back; the attack on Port Arthur from the inland proceded. The fighting was incessant. Slowly and with great loss of men the 60,000 or more Japanese are drawing nearer to the great fortress. They gave the Russians chance to surrender, but it was passionately spurned. It appears probable that the fortress will fall this week, but the Russians have not yet conceded so much. The attacks of the Japanese are not surpassed in all history. It is likely that they have lost 25,000 men in the approach to Port Arthur and will lose many more.

But the spectacular fighting of last week was on the sea. There was one battle royal; but there were also details of another which occurred the week before. In this latter the engagement was between Togo's fleet and the ill-fated Port Arthur fleet. The latter was routed, three ships being ruined, several others put out of action; and the rest (about five) forced to run back to Port Arthur. Two of the Russian ships took refuge in the international port of Shanghai. Here they would be permitted to stay only twenty-four hours; but they were so badly damaged that they must needs stay longer. This being necessary the law of the nations requires that they be dismantled and put out of action for the rest of the war. China announced, however, her inability to enforce this law; and Japan has sent a destroyer into the harbor and the United States has also sent a fighting ship —apparently to protect American interests.

The other battle was between the Vladivostock squadron and the Japanese ships under Kamimura. In this encounter one Russian ship was sunk and two others very seriously damaged. On the whole Japan has practically swept Russia from the Pacific, and this without serious loss of men or ships. She has clearly outclassed her enemy in sea-fighting.

* * *

Modern Barbarism.

A mob of white men took two negroes from the hands of the Court at Statesboro, Ga., last week, saturated them with oil, chained them to a stake and set them on fire. The negroes were guilty of murdering a white man, his wife and children. But one word can be said of an event like this: It is a horrible reproach to our civilization. We are not far from the beast; our kinship is too close to the howling savage to permit of any boasting whatever. One of the negroes had been found guilty. The other was probably guilty. But this does not ameliorate the offense of lawlessness or the horror of the method resorted to. Nor is it comforting to say that other sections have done equally as awful things. It is a confession of the barbarism loose in the South and a warning of most impressive import. So long as such elements run riot no man can say what may happen.

* * *

The Crops.

The Weather Bureau's weekly crop report says: A more or less decided deterioration in cotton is indicated over much the greater part of the cotton belt. With the exception of Oklahoma, complaints of shedding are received from every State, and rotting of the lower bolls is reported from portions of the central and western districts. Reports of too rank growth, however, are much less numerous than in the preceding week, but continue from portions of the central and eastern districts. Boll weevils are causing much damage in southwestern, eastern and coast districts of Texas, and are proving destructive to the northern tier of counties. In that State, however, the planters' fields are in good condition. In Oklahoma and Indian Territories, Missouri and portions of Arkansas, cotton is doing well. Picking is general only in southern Texas, but has begun in the southern portion of the eastern districts, where, as a rule, very little is open.

Tobacco has suffered much from drought in the Ohio Valley, but has made satisfactory progress in the Middle Atlantic States and New England. Cutting is in progress in Ohio and Virginia.

* * *

Notes.

Two thousand North Carolinians are said to have visited the St. Louis Exposition.

The packing-house strike continues. The event of last week was the failure of Mayor Harrison of Chicago, to bring about a settlement.

Dr. J. H. McAden, president of one of the leading banks of Charlotte, and one of the State's most valuable citizens, died suddenly last week.

The Seaboard Air Line has passed into control of Mr. Thomas F. Ryan, he having purchased the interests of Messrs. Williams and Middendorf. The transaction amounted to $14,000,000.

Cyclones swept down upon St. Paul and St. Louis last week. In St. Paul the damage amounts to $1,000,000; in St. Louis to $100,000. Twelve persons were killed in St. Paul; one in St. Louis.

Senator Hoar of Massachusetts, the best of all the American Senators, is dying. His death will be a great loss to our country. Seldom has our National life been adorned with a figure so noble, so able and so pure.

The encampment of the State troops(now the National Guard) came to an end last week. Under the new act these troops are directly related to the regular army. The encampment was very successful. On the return four soldiers under the influence of drink were riding on top of one of the cars. The train swept under the bridge near Goldsboro, two of them were killed and the others injured.

Vice presidential candidate Davis was formally notified of his nomination last week, Mr. John S. Williams making a speech that has been criticised for its flippancy. Mr. Davis replied with dignity. Speaking of the cost of government he made the following comparison: In 1860 under Buchanan, $2.01. In 1893 under Harrison, $5.77. In 1897 under Cleveland, $5.10. In 1901 under McKinley, $6.56. In 1904 under Roosevelt, $7.10.

Associational Meetings, 1904.

Brushy Mountain.—Stony Hills (15 miles from Wilkesboro), August 25.

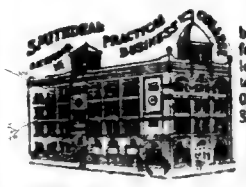
Haywood.—Rock Springs, August 25.

French Broad.—Foster's Creek (14 miles from Marshall), August 30.

Tennessee River.—Forney's Creek (Swain County), August 25.

Ashe.—Baptist Home (Parker P. O.), August 30.

Three Forks.—Elk Valley (5 miles east of Elk Park), August 30.



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JAMES NELSON, President.

STATEMENT

Springfield Fire and Marine Insurance Company,
OF MASSACHUSETTS.

Condition December 31, 1903, as Shown by Statement Filed.

Capital paid up in cash	$2,000,000.00
Amount Ledger Assets Dec. 31st previous year	4,917,133.40
Income—From Policy-holders, $3,205,509.33; Miscellaneous, $217,256.77	3,422,766.10
Disbursements—To Policy-holders, $1,561,442.40; Miscellaneous, $1,386,366.73; Total	2,947,809.13
Fire Risks—Written or renewed during year, $361,056,862.00	
In force	415,628,844.00

ASSETS.

Value of Real Estate (less amount of encumbrances)	227,000.00
Mortgage Loans on Real Estate	554,500.00
Loans on Stocks, Bonds and other Collaterals	14,875.00
Value of Bonds and Stocks	4,536,144.00
Cash in Home Office and deposited in Banks	393,562.28
Agents' balances, representing business written subsequent to October 1, 1903	508,193.78
Interest and Rents due and accrued	48,127.09
Total admitted Assets	6,282,402.15

LIABILITIES.

Losses and claims unpaid	$232,454.18
Unearned Premiums	2,429,458.03
Total Liabilities as to Policy-holders	2,661,912.21
Capital paid up in cash	2,000,000.00
Surplus	1,620,489.94
Total Liabilities	6,282,402.15

BUSINESS IN NORTH CAROLINA IN 1903.

Fire Risks written, $2,376,089.00: Premiums received, $21,675.22.
Losses incurred—Fire, $12,100.08; Paid, $12,145.13.
Losses now unpaid, $2,075.43.
President A. W. Damon; Secretary, W. J. Mackay.
Home Office, No. 292 Main Street, Springfield, Mass.
General Agent for service, W. S. Primrose, Raleigh, N. C.
Business Manager for North Carolina, managed from Home Office.

State of North Carolina,
Insurance Department,
Raleigh, February 12, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Springfield Fire and Marine Insurance Company, of Springfield, Mass., filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Oxford Seminary.

The new attractive and exceptionally convenient buildings for this time-honored school, are now ready for the opening of the school on the 7th of September.

The location of this school is very inviting. Oxford is a beautiful town of 2,500 inhabitants, with an unusually large percentage of intelligent and refined people. The health of the town is unsurpassed. The location of the school is all that could be desired. It is sufficiently removed from the business part of the town to give it almost the quietude of the country, and yet convenient to all the churches and business places of the town. The girls, in their evening walks, can easily reach the surrounding country and breath the fresh air and feast on nature's majestic works.

The religious privileges of the school are good. The work each day is begun with religious exercises. A regular course of Bible study is kept up. Methodists, Baptists, Presbyterians and Episcopalians all have attractive houses of worship and instructive preachers. Girls, under the direction of parents or guardians, can attend the church of their choice. Those who wish to attend the Baptist church will find an excellent Sabbath School, and one of the best preachers of the denomination.

Prof. Hobgood is certainly entitled to a liberal share of patronage, because of the heavy loss he has sustained by fire; because of the great sacrifices he has made for the cause of education, and because of his excellent qualifications for the work he is doing. He has no superior as an educator and manager of a school in the State. His teachers are tried and true and qualified to do their work well. If a girl's object in going to school is to fit herself for the duties of home-life, for a place in intelligent and refined society, for the discharge of duties to her church and community, there is no school where she can better attain these objects than in the Oxford Seminary.

J. A. STRADLEY.

Johnston County.

The first annual Sunday-school Convention of the Johnston County Association was held with Benson Baptist church on the fifth Sunday in July, and Friday and Saturday before. It was well attended and edifying and uplifting to the community and visitors. One of the rareties was the presence of nearly all the appointed speakers, with good preparation for their work. Prof. J. P. Canady, Superintendent of the Benson schools, was employed to visit the Sunday-schools of the county and give training and other necessary help to teachers. I suppose the proper name for his meetings will be Practical Institutes for Teachers and Workers. He is inimitable in manners, consecrated in purpose, well qualified in heart and mind to do the work allotted him, and his campaign will give a healthy tone to all the work he comes in touch with. He will have the heartiest co-operation of all the pastors and workers of the Association.

Benson was a happy place for our Convention to begin its work. The peerless pastor, J. W. Suttle, of Smithfield, has lead here one of the best congregations to be found anywhere in the State. The town itself, though apparently in a perfectly healthy state of growth, reminds one of Jonah's gourd vine. Since the writer visited the town several years ago, they have had a fire that came near wiping out all the business houses of the place. As usual, the old unsightly wooden buildings have been replaced by handsome two story brick buildings, in the main, that would do credit to our cities. This state of commercial prosperity, in the midst of a large community so nearly dominated by Baptists, makes the outlook encouraging indeed, especially when they are all good folks. But now the rub comes—Benson and Smithfield are to lose their pastor and Johnston County one of the wisest and best preachers I have ever known on the field. Rev. J. W. Suttle does not need to be advertised. He has built his lasting monuments all over the county. It is a strange Providence that shifts him from this field if we must accept it as providential. I suggest that his churches grant him a prolonged rest, and support him till his health will sufficiently be recovered to take up his work again, where God has so signally blessed his labors. It will be hard to fill his place in Johnston County as a man and preacher.

Rev. R. W. Horrell, of Selma, and Rev. J. D. Bowen, of Four Oaks, are fits on this field. If they remain for a few years they will doubtless hold a similar place in the hearts of the people as that of Bro. Suttle. They are consecrated and wise leaders of their people, and will be greatly instrumental in waking up the slumbering Baptist power in rich old Johnston County. It takes time for a man to establish himself in any given work and make himself felt as indispensable. The restlessness of many a man who might have towered among his brethren in strength, has otherwise rendered him unnoticed in the midst of his fellows. I do most earnestly hope God has sent these two men into our midst to stay. They have the right metal in them for prolonged, efficient work.

J. M. Beaty, of Smithfield, is a unique layman. He superintends the mission fields, is the pastor's safe adviser, supplies the money that is lacking, fills the absent preacher's place in the pulpit, and does more gratuitous religious work than any other half dozen men. Oh, for a hundred others scattered all over the State who will learn of this earnest, consecrated man, how to bring things to pass.

I did not start out to write a eulogy of our good and useful men in these parts—there are too many others I would have to mention—but I am not apologizing for one word I have said of the men I have mentioned. They deserve to have it said in their living ears and not simply inscribed on a piece of marble that is some day to silently stand at the side of their dead bodies. There is not a bar-room in Johnston County, and the man will not easily win his way to the legislative halls who will not promise to sustain our moral advances. It is high time the dispensary towns were entirely freed from the curse of liquor. It is coming in no distant day. The bulk of the white citizens of Johnston County are ready for it.

C. W. BLANCHARD.

Clayton, N. C.

Stovall; North Henderson.

We had a nice meeting at Stovall, N. C. Bro. C. A. Upchurch is pastor of this good people. Brother Upchurch has the love of these people and will lead them into larger fields. The meeting resulted in about twenty professions, sixteen of whom joined the church. There will be more to follow next meeting. Praise the Lord for it all.

We had a good service at "North Henderson" last Sunday. Three joined by letter. They are continually joining here. We have a nice Sabbath School also. The Lord is good to me.

Will you kindly ask through your columns if any brother has a "tent" to rent or sell large enough to hold a crowd of, say five to six hundred. If so, ask them to address Lock Box 488, Henderson, N. C., and oblige,

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PEELE

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Right in this city is a young man who went into the office of a large concern to act as stenographer and assistant bookkeeper. That was six months ago. He now opens the mail and dictates replies to stenographers working under his direction. He's a PEELE graduate.

Two years ago a young man went to work in the office of perhaps the largest fertiliser company in the South. He was to keep books and do some shorthand work. He is now manager of one of their factories. There were graduates of other schools there, but he was the choice. He's a PEELE graduate.

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Temperance.

Two Ways—A True Incident.

"Frank Lyons is dead," said a gentleman in my presence the other day.

"Of what did he die?" I asked.

"Of pneumonia," was the reply. "But his constitution was so wrecked by strong drink that he had no power to resist the disease."

"Did I ever tell you," he continued, "of the discussion our father's, Frank Lyon's and mine, used to have over the whiskey question?"

I did not remember to have heard, so my friend gave me the following bit of experience, which I repeat to you to ponder over, assuring you it is plain truth.

"Neighbor Lyons," he said, "lived on a farm adjoining my father's. Each had a large family of boys. Mr. Lyons always kept whiskey in his home, and claimed that if his boys learned the use of it at home, they would be less liable to become drunkards than if liquor were prohibited in the home. My father persisted in his belief that total abstinence was the only safe course, and taught his boys the same. As a result, not one of my father's seven boys ever touched a dram, while three of neighbor Lyons' sons have already died from the effects of whiskey, and a fourth is going that way fast. I do not know about the others."—Linda S. Clark, in Christian Advocate.

Why the Army Suffered.

The condition of things in German Southwest Africa has greatly alarmed the German Government. A cablegram to the New York Herald says:

"After the heavy losses suffered by the German columns at the hands of the insurgents Herreros comes news that typhus fever is raging among the troops, practically paralyzing offensive action.

"When Colonel Durr landed in Southwest Africa he learned that the force of marine infantry he was to command had been split up into four small bodies and scattered all over the country, so that he found himself in the position of a commander without troops. .... Then the railway was in a miserable condition and could only travel at the rate of eleven kilometres an hour. The officials insisted on appropriating six out of every eight wagons for forwarding wine and beer to private dealers up the country, with the result that the army and medical stores indispensable at the front were left lying in the docks for days, and were for the greater part stolen.

"The field hospital was in such a deplorable condition because the medical officer in charge was on bad terms with the Governor that fresh barracks had to be built for the ill and wounded."

A Teetotal Creed.

The late Dr. F. R. Lees, one of the most widely known and ablest advocates of total abstinence and prohibiton drew up the following statements of important facts which seemed to him to be specially worthy of being emphasized in connection with the temperance reform:

1. That alcoholic liquor is not a necessary of life, either food or drink.

2. That alcohol is a narcotic poison, the habitual use of which lessens health, shortens life, and produces the drunkard's appetite.

3. That, according to the Bible, there was in ancient times a wine used which is called a poison, a mocker, a defrauder, and a deceiver.

4. That the Bible shows the seductive consequences of its use upon patriarch, priests, and prophets, who were "swallowed up of wine."

5. That persons selected by God for special or pre-eminent services, and even sometimes their parents, were forbidden the use of all wine, lest they should be injured or deceived by the "poison" wine—an extreme teetotalism not needed now.

6. That the first prohibition of wine and the first abstinence pledge named in the Bible came directly from God. This refers to His priests and Nazarites.

7. That men devoted to works of strength or holiness were appointed to be teetotalers by special angelic messages—to-wit, Samson and John the Baptist.

8. That nowhere in the whole Bible is there a single passage which expresses any Divine approval of intoxicating wines.

9. That there are repeated warnings against the use of such wine all through the Bible.

10. That intoxicating wine is uniformly and frequently selected as the symbol of the Divine wrath or fury, which only a poison could be.

11. That non-intoxicating wine (the fruit of the vine) and water are the Divine-selected symbols of salvation.

12. That the Greek word for temperance in the Epistles is at least once applied by St. Paul to the known practice of abstinence, yet in no case to the use of intoxicants; while the Greek word for abstinence is frequently used as the name of that practice which distinguished the "Sons of the Day" and the Christians of the first centuries; of that practice to which, in 1853, I first applied the word Neephalism.

Pointed Arrows.

Mr. Arthur Sherwell, in his "Drink Peril in Scotland," traces the growth of insanity in that country to alcoholism, and shows that while the population has increased since 1858 but 49 per cent, insanity has increased 180 per cent.—Exchange.

Any man or woman who uses alcoholic drinks as a beverage, even in moderation, is deceived thereby. Alcohol is purely a stimulant; it is neither food nor medicine. It does not assimilate with the blood to form bone or muscles or sinew. It simply stimulates—that is, it excites the system, and usually to over-exertion. Some one well said: "The man who drinks alcoholic beverages is like a man who sets his house on fire, and warms himself by the flames."—Selected.

A celebrated English physician is credited with the saying: "As I looked at the hospital ward to-day and saw that seven out of ten owed their diseases to alcohol, I could not but lament that the teaching about this question was not more direct, more decisive, more home-thrusting, than ever it had been." The liquor traffic he declared to be the enemy of the race. He is right. There is no foe to humanity so subtle, so insatiate, so implacable, so deadly, in its attack upon body and soul. There is no injury to the individual, to the family, to the State, more continuous, more varied, more pronounced, than is inflicted by this legally protected, politically intrenched and age-enduring curse. May God raise up in our land a man to smite it!—Pacific Christian Advocate.

The Pledge Crusade.

The success attending the twentieth century pledge signing crusade inaugurated by the National Temperance Society, November 23, 1902, has been very gratifying. Every temperance organization in the United States and many in Canada, Great Britain and the colonies as well as religious bodies and young people's societies, have cheerfully co-operated. To all our co-workers in the crusade we make an appeal to continue in the good work. Get each individual to pledge himself or herself to abstain from the use of intoxicants and intemperance and all its abominations will vanish, and sobriety, with all its blessings of body and soul, will universally prevail, and if drunkards will not reform and abandon their cups they will soon pass away and give place to a generation trained in the principles of total abstinence. Most earnestly, then, we urge a continued and energetic pushing of the pledge-signing crusade.

Sir Wilfrid Lawson's Bill.

Before Parliament closed its session Sir Wilfrid Lawson introduced in the House of Commons a liquor seller's liability bill.

The object of the bill is to establish the principles that those who profit by the licensed sale of intoxicating drink should be under liability to provide compensation for certain of the injuries resulting from such sale.

It provides that "certain classes of persons, upon sustaining injuries from the act of an intoxicated person, or in consequence of his intoxication, habitual or otherwise, shall have a right of action in damages against the persons who, by selling them liquor, produce such intoxication or contribute thereto in whole or in part.

A Judge's Testimony.

"I have lately been brought face to face for weeks with the conduct of publicans in the carrying on of their business which has resulted in the most heart-breaking crimes that it is possible to imagine; husbands murdering their wives, wives their husbands, fathers their sons, friends their own best friends—all through the madening influence of excessive drinking. Twelve murders, eighteen attempts at murder, and woundings without number that were just as likely to have ended in murder, as far as the conduct of the criminal was concerned, have been mine and my brother judges' daily fare for the last four weeks on one circuit, and in almost every case, as appeared in evidence, drink was the cause—drink served by publicans, and not at clubs, and drink proved to have been served in the public-house where the man was openly drunk."—Mr. Justice Grantham.

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No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Botson and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Obituaries.

"At Even-Tide."

"At even-tide, O Lord, I bring Thee back
Tired hands and weary feet;
Attempts that failed—of these, alas! no lack,
And efforts incomplete.

"No sheaves of ripened grain my garners fill,
No barns with bursting store;
No happy herds contented roam at will
My empty pastures o'er.

"And yet, O Lord, I have not shirked Thy task.
Nor path of dalliance trod;
A life set free from pain I did not ask,
Nor shrink beneath Thy rod.

"Too well, alas! I know I have not gained
The ends for which I toiled;
I bring Thee nothing but a life unstained,
Hands empty, tho' unsoiled.

"Not mine, perchance, to join the conquering song
Of Thy white-robed host;
Not mine to move amid the happy throng
Who won where I have lost.

"But is there not some lowly nook, I pray,
Where I, unseen of them,
As Thou dost pass on Thy triumphal way
May kiss Thy garment's hem?"
—Lewis R. Dalrymple.

(Written a few hour's before the author's death last January.)

HICKS.—On Friday, August 5th, the home of Bro. Jones Hicks was made sad by the death of his son Lafayette. The funeral services were conducted Saturday afternoon at the Sharon Baptist Church by the pastor.

Brother Hicks has many friends that share his grief with him, and ask God to draw us all near Him by this hour of sadness.

Lafayette, though but fifteen years of age, had for more than a year followed Jesus as his Saviour.

D. N. T.

WHITE.—H. W. White was born August 27, 1902, and died March 21, 1904. He was a fine little boy, filled his mission quickly and passed into the sweet realms above. This child had many sweet and affectionate ways. For three weeks he suffered greatly, but was patient and good. All remedies failed, and parents are left to weep over the separation. But it will not be long before they can meet again. Tears and sorrows in this life, but none in heaven. Jesus has taken this child to Himself. Parents miss him, yet they bow with Christian resignation and say: "The Lord's will be done;" "the Lord gave and the Lord has taken away." God gave four dear children to Bro. and Sister White. This one has gone ahead to wait the coming of the parents and the other children. God help them to so live that they may all meet again.

The funeral services were held in Ryland school-house, after which the body was taken to its resting place.

"It is not dead, but sleepeth."

A FRIEND.

Resolutions of Respect.

The following resolutions were adopted by the Baptist Church at Bethel:—

Whereas, our heavenly Father has removed by death from our midst our beloved sister, Miss Ivey Hall; therefore be it

Resolved 1. That we bow in submission and reverence to His will, knowing that He is infinite in His love, mercy and wisdom.

2. That we cherish her memory and her many virtues, especially her meek and quiet spirit and abiding faith in God's promises and dealings with His children; her great patience and fortitude in a long and painful illness, her devotion to duty in all the relations of life, as daughter, sister, friend and Christian.

3. That we express our deepest sympathy to her sorrowing family, and commend them to God who never makes a mistake.

4. That a copy of these resolutions be spread on our church record, also a copy be sent to the family of the deceased, and to the Biblical Recorder for publication.

MRS. W. J. FRYAR,
MISS LELA WILLIAMS,
W. H. HAGWOOD,
Committee.

In loving remembrance of our dear sister, Mrs. S. E. Watts.

She was the daughter of Mr. and Mrs. J. L. Blackwell, and was born on May 23, 1846.

Our dear sister departed this life July 15, in Richmond, at the home of her daughter, Mrs. Hampton Fleming, after an illness of many years. Only a few weeks ago she was carried to that city by her devoted daughter, hoping the change would be beneficial.

In the death of sister Watts we sustain a great loss—in both our W. M. and Aid Societies, and the entire community feels her absence. She was one of the sweetest and gentlest of Christians. Her character was made beautiful and lovely in life by the transforming power of the Gospel, and through much suffering and great affliction. She was an epistle of Christ known and read by all. Her life was hid with Christ in God. The fragrance of her life which was so rich in all the Christian graces will remain with her co-laborers as a sweet benediction. We feel her personality with us yet, and as we contemplate her happy transition from earth to heaven—to be forever with Christ, "we feel that earth is receeding and Heaven is drawing nigh" to us.

We tender our sympathy to the bereaved husband, daughter and relatives. We pray that God may comfort them, and that the mantle of the mother may descend upon the daughter, and that a double portion of the Holy Spirit may be given her, to sustain and comfort her in her irreparable loss. May we, too, have the true Christ Spirit in our hearts, and live consecrated Christian lives in our allotted places.

"The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life
Is more than books or scroll."

Resolved. That a copy be sent to the Biblical Recorder, one to the family, and one spread upon the minutes of the Society.

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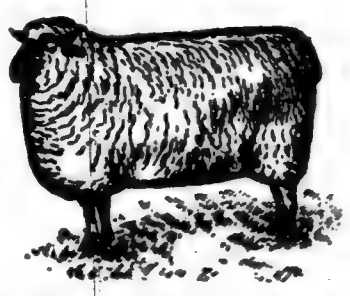
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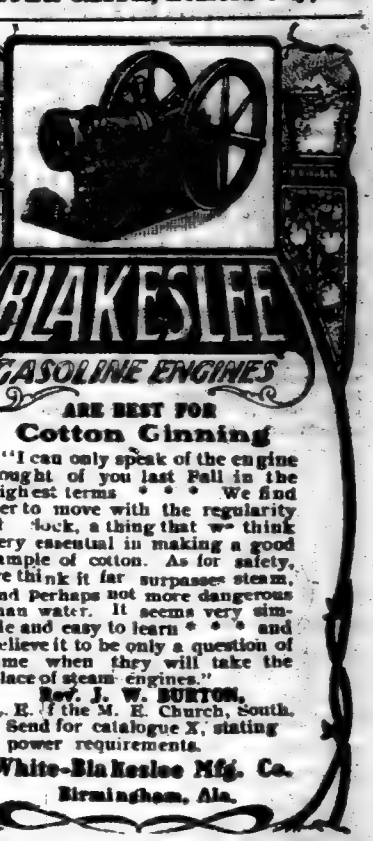
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L. J. Powell Ordained.

On the invitation of Greenfield church, Roanoke Association, Pittsylvania County, Va., and at the request of Mt. Gilead Church, Eastern Association, Sampson County, N. C., the Revs. P. G. Elsom, G. W. Reid, W. D. Barr, G. R. Haley and C. T. Dodson and laymen S. R. Stone, C. A. Lewis and E. B. Fitzgerald, assembled at Bro. V. O. Smith's during intermission of the Ministers and Laymens' meeting at Greenfield, July 30, and 31, to consider the advisability of ordaining Rev. L. J. Powell, a graduate of Wake Forest College, N. C., class of this year, to the ministry.

The presbytery was organized by electing Rev. P. G. Elsom as moderator and E. B. Fitzgerald as secretary. The examination was highly satisfactory. The ordination services were conducted in Greenfield church Sunday morning. The sermon was preached by Rev. W. D. Barr, from Romans 11th chapter and last clause of the 13th verse. "I magnify mine office."

The charge was delivered by Rev. J. W. Barbour, and the Bible was presented by Rev. G. R. Haley. The ordaining prayer was offered by Rev. W. C. Barr, and the benediction by Rev. L. J. Powell.

Brother Powell has recently been called to pastorate of Greenfield, Green Pond and Chestnut Level churches, Roanoke Association, and has just entered upon his work, succeeding Rev. E. Y. Pool, who is now at Sanford, N. C.

Down in Georgia.

"J. W. Little in Pimbrok Ga holden meetings I have ben hear ever since the first of June holden meeting"

Dear Recorder. this is my first letter to the Dear old Recorder my wife reds it. She sese it is a good paper, if she seses so it is so. I left hom the firste of June I have ben her in Ga ever since. I will leve hear fore my hom nex tusday. Bouther Baley I am haveing some new experiences. I am holding revival meetings hear I have helte sevele since I came hear I preache ever day and night some time 3 times a day Sevel hase perefest and iond eve town I have ben to I have babetised in rivers in creekes and lakes and pooles ase sune as thes Go People beleves in Christ the next thing then is to be Baptised. I babetised a olde ladey the outher day and as sone as she come out of the water she shouted glorey be to god and sed I have got a clare consen that I have obad the Saver. hear is the new experence I am haven hear. the water is warm. the wells being so shallow that the water is drawn by the old fashioned sweep a native told me a man could eat a bait of fish and dige a well in that soil before he got thirsty. fleas and insects a plenty hear. I cant see what good thay do. nats dabbing at my eyes all the time. I am all the time knocking at them the Georgia people say I will soon get used to them. I hope they are right, the the Georgia People are good and kind to me. doing every thing they can to get me to move here, now now Barrooms in theses Countys. now dispensary. but good good scools and farms in in good shape this is the finest farmen secen that I ever saw Ga is a Babest Cuntery in Ga J W. Little.

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JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 70, NUMBER 9.

RALEIGH, N. C., WEDNESDAY, AUGUST 30, 1904.

UNIFICATION OF STATE SCHOOLS.

Some weeks ago it was proposed that the University of North Carolina, the N. C. College of A. and M. Arts, and the State Normal College, be put under one board and head and incorporated as one institution with the title, University of North Carolina.

The motives behind this proposal have not all been revealed; nor has a convincing argument in its favor been produced. But that it is a serious movement, and that a bill to bring it to pass will be introduced in the rising General Assembly, if there is a chance for success, we are assured. Indeed the promoters have gone so far as to suggest the one man for president of this system of the State's chief institutions of higher education. We regret that propriety requires that we leave our readers in the dark on this point, although we may offer so much light as is contained in the remark that this presidential possibility is also a Senatorial possibility and a factor in North Carolna politics of persistent force.

The question of uniting these institutions, should, however, be discussed upon its merits; and the scheme should be put through in the interest of education rather than of politica.

* * *

Suppose the University of North Carolina should consent to become a strictly post graduate and professional institution, and that all the Law and Medical Schools in the Commonwealth should be located there? Suppose the academic departments should be left entirely to the denominational institutions? Suppose the A. and M. College should continue to concentrate its energies upon industrial and agricultural instruction? Suppose the Normal College should become wholly and greatly a Normal College? We would have educational order and unity in North Carolina, with peace, co-operation and progress.

But this, we are assured, is a dream. The University of North Carolina would not consent to eliminate its large academic department; nor would the Normal College be content to fulfill the great mission of training all the young women who would educate North Carolina's children. Nevertheless, the dream is worth writing out; and we may yet come to it. The imperfect conditions under which the aggregation of educational forces now labor argues for a change in the hour when circumscribed points of view give way to the interests of a common cause.

Certainly on any other basis the proposal set forth in our opening paragrph wants both sufficient motive and definiteness of advantage, and will doubtless remain in the same flat state into which it fell the moment it was launched.

* * *

In the present separated condition of these three institutions there is great rivalry. When the Legislature meets they must scramble for appropriations or lose out. The University of North Carolina conducted itself with becoming dignity in the last Legislature, but it lost income thereby. To be sure we believe it gained in respect, and that is not only better than money, but in the long run it will command money. There is also considerable competition for students. And very recently there has sprung up a rivalry with regard to summer schools which will surely be fought out in the next Legislature, a new order of things having already been proposed by the State Superintendent.

Obviously the promoters of the new scheme of unity desire to eliminate this friction. And, so far as we can see, this is the only point to be gained by the scheme.

On the other hand there are objections that far out-weigh this advantage—if it be granted that it is an advantage to eliminate competition, which, by the way, will come with poor grace from institutions that have argued that competition with the denominational colleges is quite wholesome.

In the first place, one thinks of our A. & M. College in the magnificent promise of its early achievements. The institution has a great place in the mind of North Carolina and promises much for the life of the Commonwealth. This is indicated not only by the ease with which it obtains appropriations, but even more by the host of students that attend it. By reason of this popularity it has all but become the social and political educational centre in North Carolina. This means a great deal to the institution, but it means more to the Commonwealth: It means a considerable change in our ideals and therefore in our conditions: It means that emphasis shall be put upon the practical, upon achievement, upon labor, upon industry, upon agriculture in our Education, rather than upon mere mental preparation or culture. This is quite utilitarian, but we are utilitarian enough to rejoice in education that proposes to meet the requirements of the average boy in North Carolina. To be sure, we advocate Literary accomplishments; but we have seen too many Bachelors of Arts unable to produce to advocate Literary education for every young man.

The question is, What would become of the A. & M. College in this scheme? Clearly it would fall into a secondary position; and the present emphasis upon Agricultural and Mechanic Arts would wane accordingly. This appeals to us as the great objection to the scheme. The A. & M. College is fulfilling a great mission. We cannot afford to institute any change that would menace the great position that it has won. The distinctiveness of its function demands that its individuality shall be maintained.

* * *

Moreover, we fail to perceive the advantages coming to the University or to the Normal College. The University might gain in prestige, but that is a question. It should be able to maintain its prestige under any circumstances, and under the present regime it has made a record that practically insures as much. The A. & M. College appears now to dispute its place; but in the long run the Literary and Professional standards will always prevail over the Practical and Technical. The Laborer is never an Aristocrat, but always envies the Aristocrat, and thus sets him up, makes him superior. (We use the word "aristocrat" in its best sense. We disclaim the suggestion that the University is aristocratic.) Under the scheme of unification the University would have precisely the students that it now has, and would do the same work. As nominal head of the system it would gain prestige; but for so small a thing should we think of sacrificing the present promise of the A. & M. College?

Nor do we perceive the advantage for the Normal College in this scheme. It would either fall back before the freahened glory of the University or it would hold its own.

Such is our view of the matter. The burden of proof and defence is upon the prposers of the change. We entreat them to thresh the matter out thoroughly before the General Assembly shall meet, lest in the hour when the bill is presented they be cast down by the objection that their proposal is too sudden.

WHAT IS EDUCATION?

(By Henry A. Page, in a Recent Address.)

Have we a proper conception of what education is and means? What is it? I mean no sort of offence when I say that nine-tenths of us, yes, even a larger proportion, do not know what it is, nor why it should be encouraged, nor how it may be gained. What does the average man think about it? What is it to be an educated man? Are not our ideas vague and indefinite and meagre?

We hear a man say he had a common school education; had, mind you. Another had a high school education, and still another a college education. What impression is conveyed to the average mind? Is it not that the first had committed to memory the rules and precepts and processes of a few text books, and that the high school and college stand for the mastery of a few more rules and precepts of a few more text books? A process of copying or imitation or absorption, or at the best nothing more than grinding corn into meal.

Does it simplify the matter to say that education is training; nothing more, nothing less? We are more familiar with the meaning of that word perhaps. It has fewer possibilities of misapprehension, and is easier of illustration. All our lives long things, animate and inanimate, have been undergoing training in our sight, under our control and in our hands. We prune and graft and cultivate; we train for growth of root at one season, for plant growth at another. The climbing vine is given a twist around its support, and proving refractory, is tied in position. We are told that the horse was once but little larger than a dog. Five thousand years of training has made him the perfect animal we see. So with all the domestic animals—they have been tamed and developed and made useful by training. The process has been going on for centuries and will never be completed. Education is mental and moral training. It does not matter whether or not, as an abstract fact, I can correctly spell "shady" and "baker." The important matter is, have these words and others been used as mental exercise to broaden the grasp of my mind, so that from this historic milestone, I may reach further out and gain other vantage ground, from which to reach still further and grasp still deeper truth.

I swing a dumb-bell through space, and day after day increase the weight, as the muscle swells and hardens. I handle twenty pounds with ease to-day, simply because I was diligent in swinging ten pounds yesterday. We may accomplish nothing worth while, without gradual systematic progressive training. Mind training is not in any particular different from muscle training. It is simply exercise, wisely directed.

We speak with definiteness of an educated man. When is a man educated? When is the process of training complete? If the horse has been brought to his present state of beauty and strength by five thousand years of training, is it reasonable to hold that no further progress is possible? Some nurseryman has evolved a seedless white berry from the common blackberry plant. I doubt not he thinks he has completed the task, and that no further progress is possible. Success often imagines that it has attained the pinnacle, and that there can be no further progress. If time shall continue, and if need shall develop, I do not doubt that the horse may be trained into the strength of the elephant and attain the speed of an express train. For aught I know some hungry grandson of ours may grow white blackberry dumplings. When shall we say that a man is an educated man then? Where shall the process be called finished? When all the mysteries of life shall have been solved. When the universe of God shall have been explored. When every truth is laid bare and every lie destroyed. When the mind of man shall have unravelled all the mysteries of light and heat and power, and the heart of man shall become pure in the sight of God. When paradise shall be regained, and man, made in the image of God, shall, in his providence and through his mercy, regain his lost inheritance.

What Did Jesus Teach Concerning Care?

BY J. W. MORGAN, PASTOR AT WELDON.

THE TERM.

Before turning to the Scriptures for the answer to this question, we should make sure that we understand the content of the word "care." The word originally meant trouble or sorrow, and had no connection with the Latin word cura, which means attention to something. Gradually, however, the two words were confounded until finally care came to mean, not sorrow, but anxiety, as if due to over-attention. This is the usual meaning of the word when used in the King James version of the Bible, as in the following phrases: "The care of all the churches." (2 Cor. 11:28.) "Casting all your care upon him." (1 Peter 5:7.) "Martha, Martha, thou art careful . . . . . about many things." (Luke 10:41) "Be careful for nothing." (Phil. 4:6.) Here, as almost everywhere else, the translation of the Revised Version is an immense improvement over the older rendering. In each of the phrases quoted, instead of care, the American revisers use the word anxiety, which precisely expresses the meaning of the original. Care for the affairs of this life is never condemned by the Scriptures except when it is carried to an excess. Paul never said, "Be careful for nothing," nor did Christ say, "Take no thought for your life" (Matt. 6:25); this is not Christian philosophy. What Paul did say was was, "In nothing be anxious," and what our Lord commanded was, "Be not anxious for your life." Not care, but anxiety, is condemned.

ANXIETY JUSTIFIABLE.

And not only is it proper that we should have care, even for the things of this world, but it is right also for us to have anxiety, if this is expended upon worthy objects. The climax of Paul's burdens was in the weight that rested upon him in his "anxiety for all the churches;" and our Lord's life was one period of anxious concern for the salvation of a sinful world. The Christian who does not feel anxiety concerning these things is unworthy of the sacred name he bears. The point, however, in the prohibtion of the Scriptures concerning this matter is to be found in the underlying hypothesis that this world is not a worthy object of a Christian's anxiety.

LIMITATIONS.

With these explanations we proceed to a brief study of the subject under consideration. We shall notice the teaching of Jesus concerning care in the sense of anxious care, or anxiety, and we shall confine our attention to his teaching concerning anxiety regarding unworthy objects —the affairs of this life.

MATTHEW VI. 25—34

The teaching of our Lord concerning anxiety is found in Matt. 6:25-34, and, with slight variations, is repeated in Luke 12:22-31. The passage in Matthew, which is the one we shall study, is one of the gems of Scripture, and the exegete hesitates to touch it with the dissecting knife lest he mar its beauty and interfere with its effectiveness. We may, however, with profit, outline the thought of the passage.

SCRIPTURE CONNECTION

In verses 19-24 of this same chapter, Christ has been teaching concerning the nature of worldly wealth, —it is perishable, consumed by moth and rust; it tends to blind our hearts, making darkness of the light that is within us; and it may render acceptable service to God impossible, since no man can serve two masters so different as God and mammon— "therefore," it is urged in verse 25, do not be anxious about these things. "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." And it will be noticed here that our Lord sums up the sources of worldly anxiety under two heads— anxiety for food and anxiety for raiment—the two things necessary to the maintenance of our physical being, and the two things, so far as material affairs are concerned, upon which nearly all needful human effort is expended.

THE ARGUMENT.

The prohibition, "Be not anxious," is supported by four reasons:

1.—ANXIETY UNNECESSARY.

In the first place it is urged that we should not be anxious because anxiety is unnecessary.

(1) First, our own reason should teach us this. We spend our days in feverish anxiety as to how we shall obtain food to maintain the life, or raiment to clothe the body. How unreasonable! If God has given the life, will He not do the smaller thing of providing food for its maintenance? If He has created the body, will He not also provide its necessary covering?

(2) Or, again, "Behold the birds of the heaven, that they sow not, neither do they reap nor gather into barn"—they do none of those things with which the farmer is constantly engaged—"and your heavenly Father feedeth them. Are ye not of much more value than they?" Does not this illustration also teach us how wholly unnecessary is anxiety concerning such things? What father would feed his bird and neglect his children?

(3) And not only is this truth taught by animate nature, but by inanimate as well. "Consider the lilies of the field, how they grow. They toil not, neither do they spin"—as we incessantly do to obtain our raiment —"yet I say unto you that even Solomon in all his glory was not arrayed like one of these." What is the conclusion? "If God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven" —to be used for the cheapest fuel— "shall he not much more clothe you?" Thus it is seen that illustrations from all nature corroborate the conclusion of our own reason,—that anxiety concerning the needs of this life is unnecessary. God has given the life. He will provide its food; He created the body. He will provide its covering. He feeds the birds and clothes the lilies,—He will surely do as much for His own children.

2.—ANXIETY UNAVAILING.

In the second place, we are taught that we should not be anxious about this world's affairs because anxiety is unavailing. Anxiety shortens life, and "brings gray hairs before the time," yet if it aids us materially in attaining worthy ends it may pay the cost. But is this true? Does anxiety accomplish anything? We are told that it does not. "Which of you by being anxious, can add a cubit to the measure of his life?" "If then," as Luke adds, "ye cannot do that which is least, why are ye anxious concerning the rest?"

3.—ANXIETY UNBECOMING.

Again, we are to avoid anxiety concerning this world because it is unbecoming in a follower of Christ. "Be not therefore anxious, saying what shall we eat? or what shall we drink? or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things."

(1) First, it is shown that this anxiety is unworthy because it makes us like the men of the world. Anxious concern about the affairs of this world is to be expected in the citizen of this world, because all of his interests are here. With us, however, this is different. We have no permanent interests in this world. Our citizenship is not here, and our treasures— for we are rich—are all in the new Jerusalem that is being prepared as the place of our abode. We are simply sojourners in a foreign land, and how unworthy of us to identify ourselves with those around us, and become so anxious about their affairs that we forget our home and our interests there!

(2) And then, such anxiety is unworthy because it argues a lack of faith in God. We are assured that our heavenly Father knoweth that we have need of all these things, and hence our anxiety concerning them is an evidence of our lack of faith in His goodness, and unwillingness to supply us. This evidence of a lack of faith must bring pain to our Father's heart. Suppose that a child should come daily to its parent and say: "Father, you have an abundance, and you have promised to supply my every need, but I am anxious and troubled lest you should fail to do it." How this would grieve an earthly parent! Yet this is the way we constantly treat our heavenly Father.

Anxiety about this life, then, is unworthy of a Christian, because it makes him like the heathen, and shows a lack of faith in the goodness of God.

4.—ANXIETY INCREASES THE ILLS OF LIFE.

The fourth reason for abstaining from anxiety is that it adds unnecessarily to the ills of life. The pessimist's philosophy of life is wrong,— this world is not "a wilderness of woe." Almost every Christian as he looks back over the way God has led him will be constrained to exclaim with the Psalmist: :

"He maketh me to lie down in green pastures,
He leadeth me beside waters of rest."

Yet every day has its burden, its sorrow; and anxiety simply adds to these by borrowing trouble from to-morrow. This our Lord condemns— "Be not therefore anxious for the morrow, for the morrow will have its own anxiety. Sufficient for the day is its evil."

This prohibition from our Lord against borrowing trouble is a most practical subject, because most of our trouble is borrowed and comes from the future. To-day had few shadows save those cast by forebodings concerning the morrow. And how greatly does this borrowing of trouble from the future add to the ills we would otherwise have to bear! In the first place it causes us to bear a given burden oftener than is needful. Then, it renders the burden more grievous by compelling us to bear it when we are not prepared. To-morrow's trials may rest lightly upon us to-morrow, while if we attempt to bear them to-day, they may weigh us down to the earth. But especially are we wronged by this borrowing of ills, because most of those we borrow would never otherwise come to us. It will be a revelation to many of us to learn that most of the cares and burdens beneath which our lives are worn away come through anxiety from the future and have no real existence. All of us can say with one of Mr. Dixon's characters, "I have had a great deal of trouble in this world, and most of it never happened."

SUMMARY.

We have thus attempted to give in outline the reasons set forth by Christ for refraining from anxious care concerning this world. It is "unnecessary, unavailing, unwelcoming, and augments the ills of life." If we will consider how much we may substract from the bliss of the future life, and how much we do add to the ills of the present life, both for ourselves and for those about us, by worry and anxiety concerning these things, we shall not wonder at the emphasis placed by our Lord upon the subject.

HOW TO AVOID ANXIETY.

And, finally, we may note that Christ not only gives reasons why we should refrain from anxiety, but he tells how this may be done. Anxiety concerning this world comes from having our interests centered here, and the cure is to put them elsewhere; hence the instruction, "Seek ye first His kingdom and His righteousness." The man who does this will not be harrassed by anxious cares as to this life, "for where thy treasure is, there will thy heart be also."

RESULTS.

And in this connection we are told what will come to us as a result of abstaining from the anxiety against which we have been warned. It is that we shall gain the very things about which we are told not to be anxious. Men worry their lives away in anxious endeavor to acquire possession of this world's goods, and how often disappointment is their only reward! The moment, however, they turn their attention to God's kingdom, and make its interests first, they have the promise that these very things shall come to them, not without seeking, it is true, but without anxious seeking. This seems an anomaly, but it was thus that Jehovah dealt with Solomon (1 Kings 3:11-13), and to this intent is the promise of Christ to us: "Seek ye first His kingdom and His righteousness; and all these things shall be added unto you."

Another result, and a far more important one, of keeping free from anxiety, is given in the words of Paul, which are not less important than the words of Christ—it is the peace of God. "In nothing be anxious . . . . . and (as a result) the peace of God which passeth all understanding, shall (like the redoubtable Roman soldier, stand) guard (over) your hearts and minds in Christ Jesus." (Phil. 4:6, 7.)

Fasting: Is it a Duty and an Important Means of Grace?

BY W. F. FRY, PASTOR AT GOLDSBORO.

On the question of fasting, Calvin expresses himself in substance as follows: It is a subject that ought to demand our careful and our prayerful study lest by not knowing its usefulness we may undervalue its necessity and therefore reject it as superfluous, while on the other hand unless we understand its use we may allow it to degenerate into superstition, attaching to it many things that it does not possess.

I am sure that the Book of God has too much to say on the subject for us to dismiss it with little, or perhaps no thinking whatever. Let us go to the Word itself, then, to see what it teaches on this subject.

One is positively astonished as he begins to examine the Bible on the subject of fasting, finding as he does, that many of the strongest passages relating thereto are not genuine. In Matthew 17:21, where the failure of the disciples to cast a devil out of a man's child is recorded, the authorized version makes Jesus to say, "This kind goeth not out but by prayer and fasting." In the Revised version the entire twenty-first verse, which contains the above expression, is omitted, the revisers being unable to find it in some of the oldest and best Greek and Latin texts. In Mark 9:29, the reading in the Authorized Version is, "This kind can come forth by nothing, but by prayer and fasting." In the Revised Version the rendering is, "This kind can come out by nothing, save by prayer." The same Greek manuscripts that do not contain Matt. 17:21 likewise omit the words "and fasting" in this passage in Mark.

It appears also that the word

"fasting" is spurious in Acts 10:30, where the Authorized Version makes Cornelius to say, "I was fasting until this hour." In the Revised version the word does not occur in this connection at all.

Again in 1 Cor. 7:5, the Authorized Version makes Paul to recommend fasting to the saints at Corinth. "Defraud ye not one another, except it be with consent for a time, that ye may give yourself to fasting and prayer; and come together again, that Satan tempt you not for your incontinency," but the revisers upon what they deem to be good authority leave the word "fasting" out altogether. It is perhaps contained in none of the Unical manuscripts.

In 2 Cor. 6:5 and 11:27, Paul speaks of himself as having fasted. Opinion is divided as to whether these fastings were involuntary or voluntary. To my mind it is pretty clear that the fasting was voluntary and not imposed by reason of hard circumstances, else his expressions "in hunger and thirst, in fastings often" occurring in the same sentence would be a useless repetition.

We have already seen that two of the recorded sayings of Jesus on the subject are not found in the most reliable texts. There are two that are genuine. It remains to examine these. The first is in Matt. 6:17f. The Jews were in the habit of fasting, and in doing so they hypocritically disfigured their faces that they might appear unto men to fast. Jesus had been teaching the disciples how to pray, and now seemingly taking it for granted that his disciples would also fast as well as pray, he proceeds to tell them that whenever they did they were not to be as the hypocrites, of a sad countenance, but that they were to anoint their heads and wash their faces in order that they might not appear unto men to fast, but let the act be kept from the knowledge of men, and the Father, which saw in secret, would give them an open reward.

In the other passage (Matt. 9:15) where Jesus refers to fasting he is answering the question asked him why John's disciples fasted and his did not. He said what was perfectly natural to human nature, that is, that fasting is out of place at a time of great joy. The children of the bride-chamber can't fast so long as the bridegroom is with them, meaning of course for the expression to be applied to his own presence with the disciples. This was the occasion of too much joy to be broken into by fasting. Then he refers for the first time to his death, and says whenever the bridegroom is taken away from them will they fast. As much as to say there will be great sorrow during the time I am in the grave and that will be the natural time to fast. He probably meant to include also that even after his ascension they would at times feel their loneliness and give expression to their feelings by observing a fast.

The Old Testament has numerous references to the practice of fasting, but a careful examination of these passages reveals the fact that with the possible exception of one, all of them are purely voluntary whether they were observed by individuals or by the nation. Some king or prophet or private individual because of some great grief, calamity, etc., would proclaim a fast for himself or people. David fasted when his child was sick, Esther proclaimed a fast when her people were in danger, the prophet Ezra proclaimed a fast that his people might afflict themselves before God and seek of him the right way for them and their little ones and for all their substance. The only possible instance of an enjoined fast is that on the day of atonement. (Leviticus 16:29-34.) Even here there is no expressed reference to fasting. They were to afflict their souls preparatory to the forgiveness of sin.

In view then of the Bible facts that are before us, what is the correct position to take? Can we say that it is a duty and an important means of grace? There are three positions held on the subject. The first is that periodical fasting is required, and that it is an important means of grace. Jews, Catholics, Mohamedans, Episcopalians and others to a limited extent hold this view.

There are others that hold that there is no Bible sanction whatever for the observance and reject it in theory as well as in practice.

The other position that may be taken is something of a compromise between these two extremes. This is the position, after somewhat of a careful study of the subject, that seems to me to be the correct one to hold.

The Bible certainly does not justify stated or periodical fastings appointed by some ecclesiastical body or council. This evidently is too great an error for good and intelligent people to hold. On the other hand to cast the whole thing overboard and say we will have nothing whatever to do with the practice because there happens to be no direct command for it, seems to be going to another extreme.

As to the duty of fasting, we would say that viewed in the light of repentance, the exercise of faith, baptism, the observance of the Lord's Supper, public worship, etc., it could not be construed as a duty. It certainly cannot be confounded with any of the works commanded by God. Neither is it a species of divine service. It is only a duty in so far as natural conditions may tend to make it a necessity for the attainment of some right object.

We have no hesitancy in saying that within, and of itself, it is not a means of grace. It is not a meritorious act of itself. Unless the act has some reference to some ulterior object and is practiced for that object alone it receives no approbation whatever from God. We certainly must guard against any man's thinking that he has performed any work of peculiar excellence when he has kept a fast. No man is performing an act of service to God when he is keeping Lent. No, we repeat, and answer most positively, that fasting within, and of itself, is neither a duty nor an important means of grace.

The question may well be asked then if there is no direct command of God to fast, and if it is neither a duty of itself, nor a means of grace, why not reject it in toto? We reply that the genius of Christianity will allow many things to be done as a means to an end for which there is no "thus saith the Lord."

It seems to be reasonably certain that Jesus, when he was giving his disciples instructions about fasting, that he took it for granted that they were going to practice the same. He seemed also to understand that they were going to fast after his separation from them. Of course the fasting that he expected them to observe was that of the purely voluntary sort and practiced only as occasion required, and not at the bidding of some religious body. The Christians at Antioch fasted as well as prayed when so important a step was to be taken as that of setting forth their beloved pastors to the then untried work of Foreign Missions. The early Christians of Asia Minor fasted and prayed while engaged in the solemn services of ordaining elders for the care of their churches. If circumstances make the condition natural, then it is right for either an individual or a nation to fast, otherwise it is not only useless, but it is often positively harmful.

It must also be a time when the heart is rended rather than the garments, and when the fasting is not done "for strife and debate, and to smite with the fist of wickedness."

In concluding, I could not express my views more perfectly than by quoting an expression from the Ausburg Confession: "We do not therefore object to fasting itself, but to the fact that it is represented as a necessary duty, and that specific days have been fixed for its performance." And the following from Dr. Broadus' exposition of Matt. 9:15: "By this illustration"—referring to the illustration of the bridegroom and the children of the bride-chamber—"our Lord teaches that fasting is not to be regarded or observed as an arbitrary or 'positive' institution, but as a thing having natural grounds, and to be practiced or not, according to the dictates of natural feeling as growing out of the circumstances in which we find ourselves."

The Dignity of Public Prayer.

(The Congregationalist.)

Dr. Oliver Wendell Holmes, who was sensitive to every offense against good taste, used to affirm that a man ought to be a gentleman in his religion as much as in anything else—that is to say, he ought to have a clear reception of what is seemly and congruous, and ought not to transgress the proprieties of feeling by any utterance or conduct unbecoming to the Christian gentleman.

The time was—and it had not entirely passed in Dr. Holmes' day—when, among orthodox Christians at least, there was little sympathy with such feeling. Indeed, the genial autocrat's famous dictum that "one's breeding shows itself nowhere more than in his religion," was generally resented at the time of its utterance as an evidence of snobbishness, and as a statement so trivial and uncalled for as to be almost irreverent. But religious thought and feeling have changed since those days, and few orthodox Christians now fail to understand and sympathize with Dr. Holmes' dictum. The era of the extreme in religious feeling and conduct has passed. Men and women of all denominations are agreed that there is a certain standard of fitness, of Christian propriety in the devotional life, which is more reverent than any excess of spiritual feeling that leads to what is distinctly undignified in attitude or behavior toward God. In a word, we have gradually arrived at an understanding of the true dignity of the religious life, and the desirability of adjusting religious speech and conduct to some standard of what Dr. Holmes has rightly called "Christian gentlemanliness."

In no expression of religious thought and feeling is this new tendency to increased dignity more noticeable than in public prayers. The ascendency of the over-impassioned, incoherent, perfervid, torrential, often distressingly familiar public prayer has become a thing of the past. Worshiping Christians no longer gauge a minister's earnestness and depth by the vocal fervor with which he literally "assails" the Throne of God. It would do Dr. Holmes' sensitive soul good to listen to the sweetly sane, controlled, undemonstrative, utterly reverent prayers that now uniformly ascend from the pulpits of the most orthodox and evangelical of our American churches. There is seldom any of that "going to pieces" in a frenzy of emotional fervor that used to be accounted so "acceptable with God." The modern worshiper has come to realize that anything which is repugnant to the finer sentiments of the most devout Christians cannot well be peculiarly acceptable with God. There is no less in real feeling and earnestness, but a great gain in all the elements that combine to give dignity and beauty and fitness to the ordinance of prayer.

This emancipation from mere ungoverned emotionalism in public prayer marks a distinct advance in the right interpretation of religious devotion. The best type of the Christian of to-day has a good deal of the refined gentleman in his make-up, and the growing influence of such Christians is doing much to elevate public prayer above the plane of perfervor and sensationalism to that of true sacredness and dignity.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, September 5.—Hosea 1, 2.
Tuesday, September 6.—Hosea 3, 4.
Wednesday, September 7.—Hosea 5, 6.
Thursday, September 8.—Hosea. 7, 8.
Friday, September 9.—Hosea 9, 10.
Saturday, September 10.—Hosea, 11, 12.
Sunday, September 11.—Hosea 13, 14.

Hosea.

Hosea is the first of the twelve minor prophets. His name means "deliverance." He was the son of Beeri. His prophecies relate almost entirely to Israel. In this respect he differed from his contemporary, Isaiah, whose prophecies mainly relate to Judah and Jerusalem. His place in history embraces the reigns of Uzziah, Jotham, Ahaz, and Hezekiah kings of Judah; and Jeroboam the second king of Israel, or from 785-725 B. C.

Contents of Chapters.

Chapter 1 reveals God's judgments against Israel for wickedness, and promises the re-union of Judah and Israel. Chapter 2 threatens severe judgments against the people for idolatry. Chapter 3 predicts the desolation of Israel and promises restoration. Chapter 4 threatens the priests and people with judgments for their sins. Chapter 5 threatens Israel with God's severe judgments. Chapter 6 urges Israel to repent. Chapter 7 reproves the people for their sins. Chapter 8 threatens Israel and Judah with destruction. Chapter 9 foretells captivity and distress. Chapter 10 reproves Israel for idolatry, and threatens them with severe judgments. Chapter 11 shows Israel's ingratitude. Chapter 12 reproves Ephraim and Judah for their wickedness. Chapter 13 sets forth the wickedness of Ephraim and threatens him with God's severe anger. Chapter 14 is an exhortation and a promise. The devout student will find in the book of Hosea much to warn and encourage.

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day and write upon it for sweet memory's sake only those things which are lovely and lovable.
—The Trumpeter.

For every dollar we pay our school teachers in the United States, we pay our saloons $30.00.

News Notes.

....Is it not true that we have heard of fewer revivals this summer than in years?

....No sort of weather will please the farmer now. The crop outlook is always awful the last of August.

....Bro. John C. Edmundson recently aided Pastor Betts of Mt. Airy, in a very fruitful meeting.

....Elder W. T. Talbirt resigned the pastorate of the Second Baptist church at Concord, but his resignation was not accepted.

....Miss Carrie K. Bullock, of Autryville, Sampson County, writes to J. A. Scarboro, the Gospel Mission leader, that she desires to become a missionary.

....Elder A. T. Howell, pastor of Murfreesboro and Mt. Tabor churches, recently declined a call to West Virginia. He recently baptized eleven persons at Mt. Tabor. Elder J. E. Hutson helped him.

....Bro. John A. Summey reports that Elder W. A. Smith is aiding him in a meeting at Hannersville. A number have been saved. Brother Summey changes his address from Hannersville to Thomasville R. F. D. No. 3.

....Our Raleigh First church and Tabernacle were favored Sunday with the services of two notable sons of North Carolina, Messrs. M. V. McDuffie, of Baltimore, and J. E. White, D. D., of Atlanta. Their sermons were very helpful indeed. Mr. Massee will return this week.

....President Vann says: "By a slip of somebody I was made to say in last week's Recorder that our next session would open thirteen days from August 20th, which would have made us open September 2nd. It should have read thirty days from August 20th, which will bring us to September 20th, the time advertised in catalogue."

....Pastor R. J. Bateman has resigned the care of the Fayetteville Street church to accept the call to Mt. Olive. Mr. Bateman's ministry in Raleigh has been of a high order in every respect. He has been as earnest in pastoral work as he was effective in the pulpit. We trust that he will find in his new field ample opportunity to exercise his unusual gifts. His many friends in Raleigh will expect much of him.

....Bro. J. M. Hilliard, of High Point, is one of our quiet but successful missionaries. A private letter to Secretary Johnson gives the following gratifying account of his work: "We have the walls going up very fast. They are as high as my head and I hope to keep out of debt. We will not go back in our State Mission contributions or in any of the other objects of the Convention while building, but try to go forward." Very few people in the State knew that this young and aggressive church contemplated building a house of worship, when lo! the walls are nearly half up.

....A number of Baptists attending the Northfield meetings have issued a call through the Baptist press for a Baptist Convention on Evangelization—the express purpose being to hasten the coming of that much wished for revival throughout the land. A. C. Dixon's name is first on the call, and that gives it much weight. But we seriously doubt if we are not already expecting too much of organization. And we are moved to remark also that this call for a special general meeting indicates that our Southern Baptist Convention has run so deep into the ruts that it cannot give attention to a subject like this.

....The Christian Index is mistaken. Brother Brown was not appointed Superintendent of Mountain Schools "to relieve the State Board of North Carolina of the burden of mountain work." We take it the Home Board wanted that field. Moreover the Home Board was already paying about as much for this work as it will under the new arrangement. How would it do to have a Southern Baptist Educational Board?

....Elder F. H. Jones writes: "At the close of a ten-days' meeting at Vandola about two weeks ago, I baptized and gave the hand of fellowship to nine persons. I have also recently baptized two at Mt. Calvary, where the Piedmont Association is soon to meet. The meeting house at Mt. Calvary is nearing completion. At Mount Hermon, another church where I am pastor, I have lately received two, one by letter and one for baptism."

....We received a dozen or more guesses at the Argus pun. Elder R. D. Cross, of Red Springs, sent the first correct answer. There were only two. Mr. J. S. Milliken, of Trenton, Kentucky, sent the second. The Argus having offered a year's subscription also, it may put Mr. Milliken's name on the list. But what is the answer? Well, don't ask us! Ask Mr. Cross. We will suggest, however, that it is hinted at in the title of a familiar and once very popular humorous story of a bad boy.

....It has been found that conflicting engagements interfere so as to prevent the attendance of so large a number of the members of the Commission on work among the negroes on September 14th, the date originally arranged for meeting of this Commission, it has been deemed wise to change the date. Notice is given, therefore, that the Commission will convene in the city of Atlanta, at 3 o'clock p. m., Thursday, September 8, 1904, instead of the date named previously.

....Elder J. E. Smith, whose resignation at Concord we mentioned so briefly last week, has accomplished a great deal in our church there. He has built wisely upon the work of his predecessors, and will leave the church in better condition than it has ever been. The old debt has been paid, the congregation and membership enlarged, and the church inspired with a mind to work. Brother Smith's work is of the kind that will stand. In the ranks of our young men he is known for his zeal, his consecration and his capacity to energetically lead a church.

....Bro. Thomas Chalmers writes: It may be of interest to you and your readers to know what we are doing at Samaria Baptist church. We have just closed a good meeting in which we had eighteen professions. Brother McLeod from Belhaven, assisted the pastor with great satisfaction to the church and the community. The church has experienced a gracious season of revival from the presence of the Lord. Our pastor, R. S. Stephenson, had just come to us from the Baptist church at White Oak (A. A. Pipin pastor), where they had twenty-eight professions."

....Friend Duncan McNeill, of Spring Hill church, writes: "I wish you could have been with us at dear old Spring Hill, in Scotland County, during the week up to Friday, 26th August. Our meeting, a delight from beginning to close, was conducted by Rev. T. J. Taylor, of Warrenton, our pastor, Brother Kendrick, assisting him. The deep interest of all, as well as a full church, continued to the close—when five happy, willing converts were baptized. The "Daily Bible Readings" in the Recorder had won us before he came—but his presence in the pulpit and our homes was a continued benediction. Long may he live."

....In our judgment the Hall-Moody Institute, of Martin, Tenn., has fallen on the proper plan for aiding young preachers in getting an education. They propose to collect a loan fund which will be loaned to young preachers at a very low rate of interest, or, possibly free of interest, and which will be paid back to the fund by the pupil when he gets out to work. In this way they render aid to young preachers, and yet do not make the brother feel that he is an object of charity. We are decidedly favorable to that plan of work.—Baptist Flag. Wake Forest tried it and abandoned it—just why we cannot say.

....Bro. W. J. Jones writes from Bethel Hill: "Notwithstanding the rain and inclement weather, the meeting which began at Red Mountain on the first Sunday in August was well attended, and much good was accomplished. Bro. R. J. Bateman, of Raleigh, who is so much loved by our membership, did the preaching in his usual earnest and soul-winning way. Of the large number of conversions seven candidates were received for baptism. The church was greatly revived, and the members stirred up to do more than ever for the Master. As an instance of their thankfulness to God for His goodness in blessing them and their labors for Him, they increased the pastor's salary sixty per cent. During the past 18 months the church has greatly advanced along all lines of work. The ladies have organized a Missionary Society and the children a Sunbeam Society."

....The growth of the Salvation Army in the United States in the past eight years almost passes comprehension. Eight years ago the officers and employees were 2,000 in number, the corps and institutions 620, institutions for the poor 30, and accommodations in same 600. The amount spent for relief was $20,000. The great Thanksgiving and Christmas feasts had not been inaugurated. Today the officers and employees number 3,734, the corps and institutions 900, and institutions for the poor 209 with 10,000 accommodations. The amount spent for poor relief is $800,000, and 300,000 persons are fed on Thanksgiving and Christmas. This growth indicates how strongly the Salvation movement has appealed to the people, how closely its methods have touched the spirit of the age. In many respects the growth of the Army parallels that of some of the great religious orders of the Middle Ages. Unlike them may it retain that spirit of freshness and serviceableness that now characterizes its activity!—Examiner.

....Bro. A. C. Sherwood writes from Flint: "I have had protracted meetings at both my churches. At Peace chapel, in Flat River Association, Bro. M. D. Austin did the preaching. We had a gracious revival for the church and the community. A large number of professions and ten were baptized; others to be baptized. At Mt. Hermon, in the Raleigh Association, Bro. E. R. Harris, of Durham, did the preaching. Brother Harris was not afraid to speak of the sins of the people, but he stepped on the toes of some when he mentioned the illicit distillery business and church members visiting such places. We had a gracious revival here. Many of the young people reconsecrated their lives to God's service, and young and old seemed determined that evil shall not reign in their hearts and in their community. In this community the church has the promise of very useful material among the young men and young ladies. We had several professions; two were restored to the church; one joined by baptism. We all felt like singing: "Praise God." The church at Leesville was greatly revived some time ago by a meeting held by Brethren M. D. Austin and W. Y. Chappell. A large number of professions. The school at Leesville is far better this year than ever before."

....As we go to press we hear of the death at Georgetown, S. C., of Elder J. W. Powell, well known in this State. He served the cause well in the Tar River and West Chowan Associations. An appropriate sketch will be printed later.

Piedmont Association.

The next session of the Piedmont Association will be held with the Mount Calvary Baptist Church, five miles west of Reidsville, N. C., commencing on Wednesday, September 14, 1904, at 11 o'clock a. m. Dr. H. W. Battle will preach the introductory sermon.

The trains from Greensboro going north arrive at Reidsville as follows:

One at 8.04 a. m.; another at 12.47 p. m.; another at 11.45 p. m.

I would advise the brethren to come on the 8.04 a. m. train so as to be present at the opening of the meeting and to hear the introductory sermon. Come, too, prepared to remain till the close of the Association. There are nineteen churches in this Association. Each church is entitled to three delegates. This would give us a delegation of fifty-seven. Add to this the thirteen ministers living within the bounds of the Association and we have seventy of the Lord's servants gathered to do work for Him. This would inspire interest and enthusiasm. This Association was organized with a view to supplying the destitution within its bounds. Commendable progress has been made in this direction, but, in the opinion of the writer, more could have been done if the delegates appointed by the churches had more generally attended the meetings of the Association. Let every church be represented by three delegates at Mount Calvary, and I am sure we shall have increased interest in the work. Brethren, Christ sacrificed His life for us, now are we not willing to make a small sacrifice to attend the meetings of the Association, the object of which is to push forward Christ's work?

Those coming by rail will please let D. M. Moore, Reidsville, N. C., know on what train they will arrive at Reidsville and conveyance will be provided to carry them to the church. F. H. JONES.

An Open Letter to Rev. J. D. Hufham.

Dear Brother:—Some one has said of others, such as thou art, "What he does not know, is not worth knowing," etc. But I wish to know something you may not know, and which is "worth knowing." A fact in the early history of the Waynesville Baptist Church is covered up somewhere in Baptist history; and as you, I believe, are our worthy historian, may I not ask your assistance in discovering for us the date of the organization of this Waynesville Baptist Church? It seems (supposedly) to have been "about 1817." The deed for the lot was given in 1825. It has been stated that "court was first held here in Waynesville in 1808," and that "the Baptist were here then." etc. But whether organized or not, who will tell us, if you cannot? I regret to trouble you to help us look up this information. But if you succeed in discovering for us the date, we shall thank you as a church and call you henceforth "our walking delegate," and "our standing historian," as well.

Our corner-stone is laid. It bears among other words "organized 18—." I hope you may enable us to fill out the blank. If not, send us a hundred dollars, and we will excuse you.

B. W. N. SIMMS.

Self-conquest is the greatest of all victories.—Plato.

From President Taylor.

The day of the publication of this paper will be a busy time at Wake Forest. The old college bell will rouse itself from its vacation silence and begin to peal forth its summons to worship, labor, and refreshment. Most of the professors, reinvigorated by rest, are on College Hill, ready to organize their classes and start off without delay into regular, steady work. We shall miss the familiar faces of the class of 1904. But we shall welcome—not exactly in their places—new men, a fresh instalment of the infusion which annually perpetuates the continuity of college life. How many of these? Who knows? Prospects are propitious and the outlook seems as good as for any former session. That's all one can say now. The unexpected always occurs at the opening of sessions. The man you confidently looked for fails to come. The man you never heard of before comes and stays till he graduates.

Some of both of these classes will not be here on the first day. Of course it would be better if they began with session. But there's still a chance for the man looked-for and the man-unexpected. Even after this paper gets into the homes of the Recorder family, it will not be entirely too late for the trunk to be packed, good-byes to be spoken, and —all aboard for Wake Forest!

The Summer Law School is just closing up its work. The men are girding themselves for their first interview with the Supreme Court. And unless they are less fortunate than their predecessors, they will secure their licenses and be ready to begin to practice. The following paragraphs I clipped from one of the Raleigh dailies last week:

"The list of law students of the Wake Forest College law class who will apply for license to practice law at the next term of the Supreme Court (which meets August 29th) has been sent in to the Clerk of the Supreme Court.

"The list numbers fourteen students, but the names are never given out for publication, those who successfully pass the examination being printed after the examination. As a rule, however, nearly all the Wake Forest boys of late years pass. Every one of the applicants from this college successfully stood the last examination held in February."

Next week I hope to have something to say about the Infirmary, perhaps the most pressing need of the college. A real and earnest effort toward its erection has at last been made possible by the noble gift of our beloved Bro. John Mitchell.

CHAS. E. TAYLOR.

Wake Forest College, Aug. 27, 1904.

The Liberty Association.

The seventy-first session of the Liberty Association met with the church at Pine Meeting-house. G. P. Harrill preached the introductory sermon. Text: "And they to whom it was first preached entered not in because of unbelief." (Heb. 4:6.)

Four facts were mentioned in the introduction.

(1) When the Israelites could not provide for themselves God gave them bread from heaven.

(2) Every time they went forth to conquer their enemies in God's name He gave them signal success.

(3) God punished His chosen people when they disobeyed Him.

(4) God always answered the prayers of His people when they turned from sin and called on Him for His blessing.

I. God does not assure a blessing to any man until that man takes the final step of faith. Israel refused to take this final step and the result was:

(1) They mourned.
(2) They murmured.
(3) They openly rebelled.

II. The children of Israel refused to enter into the land of promise and God punished them.

III: When God's offered blessings have been refused, if we seek and find them later, there is sore regret for the past.

"Oh the years of sinning wasted,
Could I but recall them now,
I would give them to the Saviour,
To His will I'd gladly bow."

The following officers were re-elected: Jas. Smith, moderator; Henry Sheets, clerk, and S. H. Averitt, treasurer.

Visitors present were as follows: Hight C. Moore, S. F. Conrad, W. H. Rich and N. S. Jones, representing the Baptist University for Women.

W. A. Smith read one of the most instructive reports on State Missions that we have heard in the State. The work of the missionaries was shown to be very prosperous and hopeful. Brethren Smith, Moore and Rich all made strong speeches for State Missions.

The Association passed recommendations to give one-fifth of the Sunday meeting to the discussion of the Sunday-school work, to appoint a committee to visit the churches and create interest in the teaching of the Bible, and to take in each Sunday-school at least one collection during the year for that object.

Mr. Archibald Johnson made a strong plea for our denominational Sunday-school work, and urged the Association to let the inter-denominational take care of itself. The Association said "amen" in many voices, and our own work has made an advance in the Liberty. It takes a weak, feeble Baptist to support anything at the expense of our own denominational work, and the Baptists of North Carolina are coming to this very position.

The Liberty Association is making progress slowly, but she is coming. The Orphanage church is the most aggressive and liberal church in the State.

There are some of the most faithful servants of the Master at Pine Meeting-house, but they are in need of sympathy. They are in the midst of a whiskey community, and most of the church members are indifferent, while some are out and out for whiskey and vice. The church made little effort to accommodate the delegates and visitors; and but for two or three brethren, every delegate and visitor would have had to walk eight miles, or hire some way to reach the church. We hope the churches will hereafter give notice in the Recorder that they will meet the delegates, or that they are expected to pay their own way. A slow church hurts the Association, and we ran behind all the time. "Sloth makes all things difficult, but industry all easy; and he who rises late must trot all day, and shall scarce overtake his business at night, while laziness travels so slowly that poverty soon overtakes him."

The next session will convene with the New Friendship Church, five miles south of Winston. J. R. Miller to preach.

J. S. FARMER.

Brushy Mountain Association.

The thirty-first annual session of the Brushy Mountain Association convened with the church at Stony Hill meeting house.

W. H. Eller preached the introductory sermon. Text: Acts 18:8: "And many of the Corinthians hearing believed and were baptized."

This shows two things:

1. The inspiration of the evangelist who was led by the Holy Spirit to leave us this record.

2. The fact stated in the order of its occurrence, which went a great way in fitting these Corinthians for church membership.

(a) The hearers were adults for they heard with understanding, they believed because they were adult hearers, and they were baptized because they believed the message delivered.

J. L. Himphill was elected moderator; John Crouch, Clerk, and S. J. Gemmings, treasurer.

Hight C. Moore, W. H. Eller, Wm. M. Lee and J. S. Farmer were welcome visitors.

There are twenty-one churches in the Brushy Mountain Association. Eighteen churches pledge for State Missions, eighteen for Foreign Missions, nine for Ministerial Relief, and all for the Orphanage. The Orphanage is nearest to the hearts of these people, and in the words of Geo. P. Harrill, "The Orphanage is the heart of North Carolina Baptists." The pledges show very small increase over last year. There are several churches which would make no pledge at all for missions and gave as an excuse, "We are building a new house of worship," or "We are going to build or remodel our church." These brethren should have been a wee bit more honest and say, "We need a house of worship, and call on the poor missionaries in our own State, and the heathen to build for us." How hardly shall a covetous man enter into the kingdom of God. We observed that there were no pledges for Home Missions and Education.

W. H. Eller introduced a recommendation to have a committee appointed, to solicit funds and purchase a suitable monument for the grave of Elder George McNeill. This pioneer preacher was born in 1720. He traveled with Elder John Cleveland and preached to the soldiers during the Revolutionary War. He was in service at the battle of Kings Mountain. He traveled and labored not a little with Elder Andrew Baker. He died June 7, 1805, and his grave is near Stony Hill Church.

It is fitting that this Association should erect a suitable monument to such a man and preacher as Geo. McNeill. The Yadkin Association will very likely wish to help in this labor of love, for the same George McNeill was for some years moderator of the old Yadkin Association. The Brushy Mountain put her self on record by adopting the strictest temperance report that we have heard read in the State.

W. R. Bradshaw is a real giant in the work of Christ in this Association. Hight C. Moore made a telling speech for State Missions. He wins the hearts of the people everywhere he goes. He never fails to appeal to the Scriptures, and insists that we shall do no work save such as God has commanded.

The next session is to meet with the Walnut Grove Church, seven miles from Wilkesboro. Let us hope, pray and work for the greatest year in her history.

J. S. FARMER.

Opening of the A. & M. College.

The Agricultural and Mechanical College at Raleigh will open Thursday, September 1. Entrance examinations will be held Tuesday and Wednesday, August 30 and 31, at 9 a. m. Examinations to remove conditions will be held Tuesday, Wednesday and Thursday, according to schedule. Students examined for entrance or to remove conditions at other times than the above will be charged one dollar for each examination. Registration on Tuesday, Wednesday and Thursday. Registration after Thursday, September 1, will cost one dollar. Rooms will not be reserved in the college dormitories after September 1.

....In the absence of Pastor Battle the Greensboro church is improving and making more beautiful the interior of their house of worship. On the third Sunday in this month Dr. Hale, of Wilmington, will aid the pastor in a meeting.

A PROGRESSIVE NORTH CAROLINA COMMERCIAL INSTITUTION PROVIDES A PLAN FOR CONTRIBUTING TO AND PROMOTING PUBLIC EDUCATION IN THE STATE.

The Life Department of the Southern Loan and Trust Company, of Greensboro, N. C., has for sometime past been maturing a plan which illustrates that Company's public-spirited enterprise and progressiveness—that is, to donate to the schools each year in certain communities where it transacts a life insurance business, a fund contingent upon the business done in that community, to be devoted to the improvement in the equipment of its schools. The plan has received the cordial endorsement of Hon. J. Y. Joyner, Superintendent of Public Instruction, and the enthusiastic approval of the friends of education to whom it has been presented. The managers of the Southern Loan and Trust Company believe that education contributes much to the appreciation of the blessings of life insurance and that industrial and educational progress go hand in hand They recognize that the two great facts in North Carolina's advancement to-day are education and industrial development. Their interpendence is evidenced by the fact that those communities which are the largest conservers and producers of wealth are enjoying in the largest measure the blessings of education. The Southern Loan and Trust Company proposes that its plan of contributing to and promoting public education in North Carolina shall serve as a standing illustration of the value to the cause of education in this State which will accrue from the fostering and building up of home industries and enterprises.

SPECIAL TO ST. LOUIS.

The Southern Railway announces a personally conducted special train to the World's Fair, leaving Goldsboro 1.35 p. m., Tuesday, September 20th; Selma, 2.25 p. m.; Raleigh 3.25 p. m.; Durham, 4.22 p. m.; Burlington, 5.45 p. m.; Greensboro, 7.22 p. m.; Salisbury 8.50 p. m.; Statesville, 9.32 p. m.; Hickory, 10.25 p. m.; Morganton, 11.00 p. m.; arriving St. Louis 7.22 a. m., Thursday 22.

This train will be composed of day coaches and Pullman sleeping cars. The route will be via Asheville, Knoxville and Louisville, through the grand and scenic mountain regions of Western North Carolina, East Tennessee and the beautiful blue grass section of Kentucky.

Following round trip rates from points named, proportionately low rates apply from all other stations.

Fifteen-day tickets from Goldsboro, $26.25; Selma, $26.25; Clayton $25.30; Raleigh, $24.80; Durham, $23.30; Greensboro, $23.30; Oxford, $23.30; Henderson, $23.30; Salisbury, $23.30; Charlotte, $24.65; Statesville, $23.30; Morganton, $23.30.

Ten-day coach excursion tickets: Goldsboro, $20.00; Selma, $20.00; Clayton, $19.50; Raleigh, $18.50; Durham, $17.00; Greensboro, $17.00; Oxford, $17.00; Henderson, $17.00; Salisbury, $17.00; Charlotte, $18.30; Statesville, $17.00; Morganton, $17.

Pullman double berth from Goldsboro, $6.00; Raleigh, $6.00; Durham, $5.50; Greensboro, $5.00; Salisbury, $5.00; Asheville, $4.00.

Two people can occupy double berth at these rates.

Coach excursion tickets not good in Pullman Railway sleeping cars. A competent representative of the Southern Railway will accompany the train through to St. Louis and do everything possible for the comfort and pleasure of the party.

For any other information and for Pullman reservations address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

R. L. VERNON, T. P. A.,
Charlotte, N. C.

Home Circle.

The Tree God Plants.

The wind that blows can never kill
  The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best.
  The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good-will.
  Meets all its wants.

There is no frost hath power to blight
  The tree God shields;
The roots are warm beneath soft snows,
And when spring comes it surely knows,
And every bud to blossoms grows.
  The tree God shields
Grows on apace by day and night,
Till, sweet to taste and fair to sight,
  Its fruit it yields.

There is no storm hath power to blast
  The tree God knows;
No thunderbolt, no beating rain,
Nor lightning flash, nor hurricane—
When they are spent, it doth remain.
  The tree God knows
Through every tempest standeth fast,
And from its first day to its last
  Still fairer grows.

—The Christian Register.

Wordsworth, High Priest of Nature.

There was in Wordsworth's own character a certain contentment, a sort of inborn religious placidity, seldom found united with a sensibility so mobile as his, which was favorable to the quiet, habitual observation of inanimate, or imperfectly animate, existence. His life of eighty years is divided by no very profoundly-felt incidents; its changes are almost wholly inward and it falls into broad, untroubled, perhaps somewhat monotonous spaces. What it most resembles is the life of one of those early Italian or Flemish painters, who, just because their minds were full of heavenly visions, passed some of them, systematic industry. This placid life matured a quite unusual sensibility, really innate in him, to the sights and sounds of the natural world—the flower and its shadow on the stone, the cuckoo and its echo. The poem of "Resolution and Independence" is a store-house of such records; for its fullness of imagery it may be compared to Keats' "Saint Agnes' Eve." To read one of his longer pastoral poems for the first time is like a day spent in a new country; the memory is crowded for a while with its precise and vivid incidents:

"The pliant harebell swinging in the breeze
On some gray rock."
"The single sheep and the one blasted tree,
And the bleak music from that old stone wall;"
"In the meadows and the lower ground
Was all the sweetness of a common dawn."
"And that green corn all day is rustling in thine ears."

Clear and delicate at once, as he is in the outlining of visible imagery, he is more clear and delicate still, and finely scrupulous, in the noting of sounds; so that he conceives of noble sound as even holding the human countenance to nobler type, and as something actually "profound" by color, by visible form, or image. He has a power likewise of realizing and conveying to the consciousness of the reader, abstract and elementary impressions—silence, darkness, absolute motionless; or, again, the whole complex sentiment of a particular place, the abstract expression of desolation in the long, white road, of peacefulness in a particular folding of the hills. In the airy building of the brain, a special day or hour even comes to have for him a sort of personal identity, a spirit or angel given to it, by which, for its exceptional insight, or the happy light upon it, it has a presence in one's history, and acts there, as a separate power of accomplishment; and he has celebrated in many of his poems the "efficacious spirit" which, as he says, resides in these "particular spots" of time.—Walter Pater.

Man and the Farm.

It is a common complaint that the farm and farm life are not appreciated by our people. We long for the more elegant pursuits, or the ways and fashions of the town. But the farmer has the most sane and natural occupation, and ought to find life sweeter, if less highly seasoned, than any other. He alone, strictly speaking, has a home. How can a man take root and thrive without land? He writes his history upon his field. How many ties, how many resources he has! His friendships with his cattle, his team, his dog, his trees; the satisfaction in his growing crops in his improved fields; his intimacy with nature, with bird and beast, and with the quickening elemental forces; his co-operations with the cloud, the sun, the seasons, heat, wind, rain, frost. Nothing will take the various social distempers which the city and artificial life breed out of a man like farming, like direct and loving contact with the soil. It draws out the poison. It humbles him, teaches him patience and reverence, and restores the proper tone to his system. Cling to the farm, make much of it, put yourself into it, bestow your heart and your brain upon it, so that it shall savor of you and radiate your virtue after your day's work is done!—John Burroughs.

A Great City's Hot Weather Charities.

They whose path lie "along the cool sequestered vale of life," know not to the full how great misery excessive heat inflicts upon the residents of the highly congested quarters of our great cities. When the temperature rises to the eighties and nineties, when the air is still and humid, and the milk for the waning infant is sour, it is then that municipal paternalism may crowd in and no one will draw back, affrighted and scandalized, crying "socialism." A few years ago an eminent and philanthropic New York Jew, Nathan Straus, began to provide sterilized milk for the needy children of that metropolis. Mr. Straus has now extended his charity to Chicago, where, under his auspices, and under the direction of the Children's Hospital Society, has been established a milk pasteurizing plant with sixteen substations for delivery. The distribution begins with 2,000 bottles, and is managed by dispensaries and social settlements located in districts most wanting such service. The milk is sold at less than cost to those that pay at all; and in case of the very poor it is dispensed free. This pure milk charity is of course private, though there is nothing in its nature forbidding its assumption by a municipality itself. Indeed were the municipal funds available Chicago would now be supplying free ice to the poor, in the crisis of heat which has borne down the city, thus supplementing the voluntary free or cheap ice service lately begun by one of its newspapers. But the city is none the less acting for pure food within its traditional limitations. A new ordinance obliges everyone of Chicago's 6,000 milk dealers who sell skim milt to sell it from a red can.

Wonderful Scene in Hawaii.

Our business at the post-office attended to, we started at once for the Nunaun Pali, and as we went up and up and up through the wonderful valley of all colors my enthusiasm grew apace and my spirits arose. Such flowers! such foliage! such palms! such a soft, perfume-laden air! It is all so beautifully indescribable that I must exult in the fact that my memory can retain it all in detail. The driver got out of the carriage here and there to gather great red blossoms for us, tropical flowers such as I had never seen, and he did it with such an air of nonchalance—as if he particularly wanted us to know what an old story it was to him. We had been derisively referring to the Nunanu Pali as the piece de resistance of Honolulu, and wondering if after all it would be worth our six-mile drive, but the moment the valley slipped behind us and we were thrust, as it were, through a narrow pass out of its warm, soft shelter into a battle of the elements on a battlefield as wide as earth and heaven and as deep as the deepest sea, the laugh died upon our lips and we gazed upon the glory of God in silence. To try to describe it seems like hiding the scene from the mind's eye behind a fabric of expressionless words. What English is there with which to convey an idea of space other than that little word? How shall I say that the space within our eye's reach was illimitable, and yet draw a picture of the fine blue outline of the horizon on which floated little banks of fleecy clouds? How shall I express the color of the far-away ocean washing over its coral reefs? And the steep declivity upon which we stood, a cliff banked with gnarled and tangled greenery, yet frowning overhead in brown, barren fury at the wild wind shrieking and hissing around its peaks and crevices.—Eleanor Franklin's Letter in Leslie's Weekly.

The Proper Perfume.

There is always just a subtle fragrance about this new summer girl—not a perfume, just a little suggestion of something sweet-smelling and fresh. It is not that this bewitching summer girl approves of using perfume, but merely that she is in favor of dainty sachets.

Where do you suppose is her newest place for hiding away her favorite sachet-powder? It is in a bow which she uses to adorn the handle of her sunshade. The bow is nothing more than a slightly padded sachet-bag, and it is just the most delicious little fad that the summer girl has had for many a long year.

The bandeau of her hat is frequently filled with sachet, and oftentimes her girdle is perfumed in the same way.

The fashionable summer girl, of course, never uses but one perfume, and such scents as violet, orris or sweet lavender are in much better taste than stronger perfumes, like heliotrope, carnation pink and white rose.—August Woman's Home Companion.



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Young People's Page

Weather Signs.

The sun is bright, the sky is clear,
But grandma says a storm is near;
And when I asked how she could know,
She said the peacock told her so,
When, perching on the old fence-rail,
He screamed so loud and dropped his tail;
And the sky cuckoo on the wing
Repeated over the same thing;
And "More wet!" all the Bob Whites cried,
That in the grassy meadows hide;
The soot that from the chimney fell
Came down, it seems, this news to tell;
The kettle sang the self-same tune
When it boiled dry so very soon;
The grass this morning said so too,
That hung without a drop of dew;
And the blue swallows, flying low
Across the river, to and fro.
So all these told her very plain
That ere the evening it would rain;
But who told them, and when, and how!
That's what I want to find out now.
—Selected.

The Sorrows of Genius.

Homer was a beggar; Plautus turned a mill; Terence was a slave; Boethius died in jail; Paul Borghese had fourteen trades, and yet starved with them all; Tasso was often distressed for five shillings; Bentivoglio was refused admittance into a hospital he had himself erected; Cervantes died of hunger; Cameons, the celebrated writer of the "Lusiad," ended his days, it is said, in an almshouse, and at any rate, was supported by a faithful black servant, who begged in the streets of Lisbon; and Vaugelas left his body to the surgeons, to pay his debts as far as the money would go. In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spenser, the charming Spenser, died forsaken and in want; the death of Collins came through neglect, first causing mental derangement; Milton sold his copyright of "Paradise Lost" for $75, in three payments, and finished his life in obscurity; Dryden lived in poverty and in distress; Otway died prematurely, and through hunger; Lee died in the streets; Steele lived a life of perfect warfare with bailiffs; Goldsmith's "Vicar of Wakefield" was sold for a trifle, to save him from the grip of the law; Fielding lies in the burying-ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for a debt of $40; Butler lived in penury, and died poor; Chatterton destroyed himself.—Conkey's Home Journal.

When Stonewall Jackson Was a Boy.

At the "Old Cummins Jackson Mills" on the West Fork River, in what is now West Virginia, was living sixty-seven years ago a healthy boy, who had very definite ideas of honor and a strong sense of right. Little Tom Jackson, like a good many other boys, was fond of fishing, and equally fond of selling his fish whenever he could find customers.

In the village of Weston, three miles above the Mills, Conrad Kerster kept a small store and market. He had agreed with the boy to give him fifty cents for every pike a foot or more in length that he caught in the mill-pond.

The boy was only ten years old, but he made the contract in good faith; and, as the sequel showed, he knew how to keep it.

As time went on, a good many twelve-inch pike were delivered at the market with mutual satisfaction to both parties to the trade. One day the boy was seen tugging through the village an enormous fish that almost dragged on the ground. It was two inches over a yard long. Colonel Talbot, a gentleman who knew the young fisherman very well, hailed him, and complimented him on his success.

"A noble fish, Tom! Where are you going with it? I want to buy it."

"It's sold to Mr. Kerster," said the boy, without stopping.

"That can't be. He hasn't seen it. Say, I'll give you a dollar for it."

"I tell you it's sold. 'Tisn't mine."

"What's Kerster going to give you for it?"

"Fifty cents!" shouted Tom, still keeping on his way.

The colonel called after him, "I'll give you a dollar and a quarter!"

Tom turned a moment with an indignant look, and replied, "If you get any of this pike, you'll have to get it of Mr. Kerster." And on he went, bending under his load till he reached the store.

Mr. Kerster was astonished. "Fifty cents isn't enough for that fish," he said. "I shall have to give you a dollar."

"No, sir, it's yours at fifty cents," insisted Tom. "I'll not take any more. You've been kind enough to pay for some that were pretty short." And fifty cents was the price paid for the big pike.

This story Mr. Kerster himself, in his old age, gave to his nephew, Judge McWhorter, who gave it to the Chicago Standard.

The fine conscience and keen sense of honor that ruled the boy fixed the habit of his lifetime. The name by which he became known to the world was "Stonewall" Jackson.

The American Boy.

In St. Nicholas for May Governor Roosevelt, of New York, tells "What We Can Expect of the American Boy." Of course, he says, what we have a right to expect of the American boy is that he shall turn out to be a good American man. Now, the chances are strong that he won't be much of a man unless he is a good deal of a boy. He must not be a coward, or a weakling, a bully, a shirk, or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, and able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of an American man of whom America can be really proud.

There are always in life countless tendencies for good and for evil, and each succeeding generation sees some of these tendencies strengthened and some weakened; nor is it by any means always, alas! that the tendencies for evil are weakened, and those for good strengthened. But during the last few decades there certainly have been some notable changes for good in boy life. The great growth in the love of athletic sports, for instance, while fraught with danger if it becomes one-sided and unhealthy, has beyond all question had an excellent effect in inreared manliness. Forty or fifty years ago the writer on American morals was sure to deplore the effeminacy and luxury of young Americans who were born of rich parents. The boy who was well off then, especially in the big Eastern cities, lived too luxuriously, took to billiards as his chief innocent recreation, and felt small shame in his inability to take part in rough pastimes and field sports. Nowadays, whatever other faults the son of rich parents may tend to develop, he is at least forced by the opinion of all his associates of his own age to bear himself well in manly exercise, and to develop his body—and therefore, to a certain extent, his character—in the rough sports which call for pluck, endurance and physical address.

Grandmother's Birthday.

It is charged by some foreigners who visit this country that Americans are less deferential to the aged than are the people of other countries. It is certain that we might learn something from the simple peasants of the Tyrol in regard to giving to the aged the loving and dutiful homage to which their declining years entitle them. An exchange gives the following from a private letter:

"The morning of our arrival we were awakened by the sound of a violin and flutes under the window, and, hurrying down, we found the little house adorned as for a feast—garlands over the door and wreathing the high chair which was set in state.

"The table was ready covered with gifts, brought by the young people whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, a basket of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned.

"'Is there a bride in the house?' I asked of my landlord.

"'Ach, nein!' he said. 'We do not make such a pother about our young people. It is our grandmother's birthday.'

"The grandmother, in her spectacles, white apron and high velvet cap, was a heroine all day, sitting in state to receive visits, and dealing out slices from a sweet loaf to all who came. I could not but remember certain grandmothers at home, just as much loved as she, probably, but whose dull, sad lives were brightened by any such pleasure as this, and I thought that we could learn much from these poor mountaineers."—Youth's Companion.

Are Birds Judges of Music?

It may well be doubted if birds are musical connoisseurs, or have anything like human appreciation of their own or of each other's songs. My reason for thinking so is this: I have heard a bobolink with a defective instrument so that its song was broken and inarticulate in parts, and yet it sang with as much apparent joy and abandon as any of its fellows. I have also heard a hermit thrush with a similar defect or impediment, and yet it, too, appeared to sing entirely to its own satisfaction.

It would be very interesting to know if these poor singers found mates as readily as their more gifted brothers. If they did, the Darwinian theory of "sexual relation" in such matters, according to which the finer songster would carry off the female, would fall to the ground. Yet it is certain that it is during the mating and breeding season that these "song combats" occur, and the favor of the female would seem to be the matter in dispute. Whether or not it be expressive of actual jealousy or rivalry, we have no other words to apply to it.—John Burroughs, in Harper's Magazine.

The saddest derelict is character adrift.

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"FACTS FROM THE FRONT."

If you are not reading Mr. Moore's "Facts From the Front"—last week, this week and next week—you are missing the most important and suggestive information about Baptist Sunday-school work in North Carolina that has ever been gathered. By the way, that Sunday-school page ought to be read thoroughly every week by the 4,000 or 5,000 Baptist Sunday-school workers in North Carolina. Never in its history has the Recorder carried so much matter for their especial benefit.

SCHOOLS AND EDUCATION.

We print elsewhere Mr. Henry A. Page's definition of Education. In view of it, should we not designate as schooling the institutional process, and so leave the word Education to its larger meaning? It would not only prevent confusion, but would tend to get a great many people out of a serious error. There are people who have had abundant schooling but no education, and others who have thorough education but who have had no schooling. This, however, does not constitute an argument against the school. It should convey the impression that, while the school is greatly helpful, those who are denied its advantages have no reason to despair: They may become educated. True education is a life-time, divine process; and no school has a monopoly of it.

THE INSPIRATION OF THE NORTH CAROLINA BAPTISTS.

The Baptist people of North Carolina appear best to themselves, to Baptists elsewhere and to other denominations, in their earnest, persistent and successful efforts to take this Commonwealth for the Kingdom of God. We have other duties, to be sure; but our best work must be to convert the people of North Carolina into a great Christian body of the Baptist faith, principles and ideals. The enthusiasm with which we work at State Missions, the wisdom with which we place our missionaries and the success that invariably attends their labors is a chapter in missionary and Baptist history of no mean import.

Our purpose is to make this a Baptist State: not for the sake of Baptist pride or glory, but because to our thinking a Baptist is the best type of man. It should be a cardinal principle of our thinking that a man who lives up to the Baptist ideals, that is, the New Testament ideals, is the best man, the ideal citizen, the full Christian. So believing, our contributions to State Missions appear to us as gifts not only for the redemption of sinners but for the bringing in of a new and nobler Commonwealth.

Such is the motive that should appeal to our people as we go about the task of raising $20,000 for State Missions in the next three months. It is not for Baptist glory; it is not to pay missionaries; it is not for the exercise of giving; but it is to save men from waywardness and error and bring them into the light and build them up in the likeness of the Perfect Man.

GOVERNOR AYCOCK'S MISTAKE.

We have all admired Governor Aycock's powerful propaganda for education. It is not too much to say that he has rendered the State an immortal service. We are not disposed to depreciate the value of his work. But in candor we are bound to say that he has made a mistake in advocating education alone as the root of individual and collective progress. We are sure the mistake is more apparent than real; and that rightly understood he has made no mistake. But he has made himself liable to misunderstanding. For example, he is fond of the analogy of the training of a horse and the education of a man. But a man and a horse are different animals—how vastly different! The root of the horses's progress is his capacity for discipline; the root of a man's progress is his soul's capacity for God! The horse's master is man; and he has but limited capacity to receive of the man's spirit. The man's master is God and he has all God's help in receiving of the Spirit of God. The secret of the horse's progress lies in managing his will; but a man rises on the wings of his religious emotions in response to God.

Conceive of a race of men thoroughly schooled but without religious development whatever; and there is room to debate their advancement over the poor Indian who sees God in the cloud and hears Him in the wind. Doubtless the Governor takes for granted religion as a factor; but we fear some of his hearers have not. He could not advocate religious instruction in the free schools; and we do not regret that he could not. The free schools have another function; and the child's religion during the free school period is rightly to be confided to his parents. On this score we have no objection to the Governor's message. But the fact remains that it is a serious mistake to leave the impression that education is the root of man's advancement.

That root is regeneration in Christ. This may be conceived of as a part of the great process of God rightly to be called education. So is religion a part of God's process of education. In such terms education—the drawing forth of man—appears as religion and religion as education: and the two as the great life-time and infinite process by which God would elevate the race.

THE TWO NEGRO BAPTIST POLICIES.

We are aware that negro policies are not fixed. The race is especially susceptible to changes of front, save in politics; and, as a rule, as it is in politics, negro policies are usually prompted by white men, the race being at this stage incapable of initiative. But so far as the two negro-Baptist organizations in the South have been able they have fixed their policies, and having kept in close touch with them for several years we are prepared to state them. That such a statement is needed is indicated by the general ignorance of the history of the negro Baptists of the South during the last decade.

There are two general negro Baptist Conventions. They are not Southern, but each reaches North and South. One is the National. The other is the Lott Carey.

The National stands for race separation. It will not purchase Sunday-school literature prepared by white men. It publishes its own literature, its own hymn-books; and is duly proud of its exploits. Its rallying cry is "The negro race for the negro." This has made it quite popular, and in less than a decade it has swept over the South. It has given much trouble to the Northern white Societies that endeavored to aid it, very recently having attacked the Home Mission Society and from the beginning having been at odds with the American Baptist Publication Society. This organization will accept financial aid; but it is a serious question whether it will accept with it that supervision which white men are bound to require.

The Lott Carey Convention stands for co-operation with the white race, North and South. It is strongest in North Carolina, Virginia and Maryland, having been whipped out in other States by the popularity of the cries of Race Independence, Race Separation, Negro race for the negroes, etc., etc. The principle of the Lott Carey Convention is that the negro yet needs the guiding hand of the white Baptists; that co-operation and fellowship are more to be desired than separation and independence. It looks forward hopefully to a time when negro Baptist work may stand alone; but when it shall, it must stand by merit rather than in revulsion.

The Southern Baptist Convention, upon recommendation of the Home Board, has declared the National Convention the representative negro Convention. But that the Southern Baptist Convention approves the governing principle of the National Convention and disapproves the governing principle of the Lott Carey we venture to doubt. For our part, we believe that all the motives of Christianity and common sense impel us in the direction of the Lott Carey principle. And the only virtue of the Home Board's movement lies in the hope that the $15,000 appropriation will convert it from the error of its way;—a hope which we shall not indulge unless from the beginning the Board's representative shall have absolute supervision of the work done with the Board's appropriation.

AN INTERVIEW WITH COLONEL LEAVE-IT-TO-THE-PEOPLE.

Mr. Editor:—I beg to report, having in the return of the dog days come across some things political that are worth while even though the General Assembly is not in session. That body is interesting not only when it sits. I have a theory that it is quite as well worth one's time when it is running—fluent—which it is just now.

For example, I had an experience recently: Returning one of the forty calls I made on him in January, 1903, Colonel Leave-it-to-the-People dropped in to see me. "Just dropped in," said he, "by the way," said he, "to shake your hand," said he, "find out what's going on," said he, "and let you know" said he, "that I am thinking about permitting my ardent friends to run me again for the Legislature." "It is not the honor," he continued; "and I do not see why I should run, but they tell me I must, and, well, I reckon I must———!"

I held my peace, ruminating, not that I had nothing to say, but that I remembered a time when he made me do all the talking, when I had to ram things down his throat; and I wanted him to realize how it felt.

Colonel Leave-it drew up his chair, fanned himself with his Panama, cleared his throat, lifted his brow and remarked—"Er-a?"

I looked out of my window and ventured the hope that all the squares would not drop off the cotton and that the price would not run below ten cents.

"Yes," said the Colonel, "but Era—?" and if there should be as much dew on the cotton tomorrow morning as there is sweat on the Colonel's brow, said I to myself, the squares will hold.

"As I was saying," he remarked desperately, "I thought I would run one more time; and I just dropped in to say that I would appreciate your support. You know we stand together; we are neighbors, you know; our ideas are pretty much alike; I want the support of men like you. In fact I wouldn't run if I thought the wise and decent people didn't want me. As I was saying, it is nothing to me you know — — —Era?"

"Well, Colonel," said I, "I would like to give you my support. You are not the worst man in the field. But I have a question or two, which I know you will answer all right, but then I want you to answer it just because I promised myself that I would ask it."

The Colonel looked like a mourner in a camp-meeting.

"You remember," I continued, "you wanted to leave it to the People when you were there before. And I am one of them. I suppose now is the time to hear from them. What are you going to do about Temperance?"

"Era"—began the Colonel, as he laid his Panama by and took a fresh pull on his chair—"Won't you have a cigar?" It looked like a good one, and I took it as interest on those he took from me when he was in the seats of the mighty. As I got the thing going and slipped comfortably down in my chair, he took a new grip on his voice and continued, "Well, don't you think you can leave that to me?"

He had evidently changed his name, if not his spots? I looked him in the eye mildly through the smoke of our cigars. He saw the point.

He continued to sweat. "You know," said he, "I've got to get all the votes I can, and you know—."

I informed him that I knew, but that I must know more. I didn't say that he had mine to get, but I guess he understood.

"Well," said he, taking another turn and looking out of the window, "you know our Party has spoken. We can certainly leave it to the Party!" And he began fumbling in his pocket for the Platform.

"But," said I, "I thought you wanted to leave it to the People, and I am one of them!"

The Colonel brightened. "Well, then," he proposed, "suppose we put in an amendment leaving the Watts Act to each county?" The hog had returned to his wallow, and he was in the mire. "I am opposed to that," said I; "it would enable one liquor county like Yadkin to contaminate every county it touches, and would practically nullify all our progress."

"Well, then, what do you think of townships voting?" the Colonel inquired.

"That is the worst yet," said I. "One township would corrupt a county. You are bound to know

that these propositions are mere subterfuges of the liquor dealers to recover the ground they have lost. I am for Temperance; for no backward step; for improvement; and I am for square temperance men."

"Then," said the Colonel, "I will say to you confidentially that I am with you, but remember this is between us; over yonder on back street, you know"——.

This is all I have to report, Mr. Editor. I did not tell the Colonel that I would support him, but merely answered, "Yes, I know." I know I cannot trust a hypocrite as far as a bar-keeper can; and that is saying mighty little, for neither of us can trust one to the Legislature. If the bar-keeper won't, I won't; and the Colonel will be left with the People.

I am, sir,

Respectfully yours,

PETER PLAIN.

P. S.—I guess Colonel Senatorial Courtesy has also changed his colors. And I am sure the little fellow who construed as a threat every intimation of the resentment of the people at home and rose up in righteous wrath to vindicate his manhood, has now his ear to the ground and is quite willing to listen to instructions. And for one, I am giving mine straight!

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

THE LORD'S RESERVE FORCES.

Sunday-school Lesson for September 4. I. Kings 19:9-18.

Golden Text: Fear thou not; for I am with thee.—Isaiah 41:10.

If modern men could understand just what is contained in the expression, "the word of Jehovah came to him," there would be more satisfaction, more repose, more assurance in our religious life. Did Elijah hear God speak? It seems not. The word "came." Was it a subjective impression, which Elijah might have regarded as a delusion but chose rather to regard as the word of God? Was it such an impression as men now often have and reject as of doubtful value? The lesson answers this question.

The point of value is that Elijah's heart was responsive. When this "word" came, he was prepared to think of it as coming from God. So will we gain much by keeping our ears close to the Throne rather than close to the ground. God may have somewhat to say to you—surely He has, since you are His child; and all these years you have not been responsive enough to receive His message. In church last Sunday was a dog; and nine-tenths of the people showed that they were more aware of the presence of the dog than they were of the presence of God.

In the second place, we have this paradox: Elijah was responsive, but he had lost his grip of hope in God. He stretches out here alone in a dismal cave and gives up. "I have done right, and I alone; and this is my reward, that I am a fugitive for my life." Such is his complaint. Little does he realize that the fault is in his judgment rather than in God's fidelity.

Mark now the tenderness of God. He does not lose patience with His faint-hearted servant. He recognizes his errors and brings him out of them. There is nothing in Scripture more beautiful than God's patience with those who fail in the endeavor to serve Him. God will bring the willing man through.

And so the lonely man has God for company and a great spectacle to instruct him. Jehovah passed by—wonderful record that; and the wind and the earthquake and the fire. But Jehovah was in none of these. Then came "the still small voice"; and Eiljah understood. God does not move amid a show of pomp and circumstance. The kingdom of heaven cometh not with observation. It is not by might, nor by power. This experience taught Elijah that God is not to be found in miraculous manifestations, but within—in that mysterious centre within us that speaks ever in the still small voice. And yet men look for God in splendid assemblies of angels; in dazzling glories of light; in marvellous performances! Will they never learn Elijah's lesson—that God speaks not nor appears in these, but rather in the still small voice within? Surely, having the better light of Jesus, we have no excuse to make Elijah's mistake.

And so our opening question is answered. The word of the Lord came to Elijah? How? From within! No voice; no dazzling glory; no splendid wonder. But in the still (the silent) small voice that is ever with us and is almost always suppressed. Could we only stand quiet and apart for a moment and hearken to it! It would be better than praying! It would be the best praying—awaiting the word of the Lord.

This was one of Elijah's mistakes: He looked for the Lord in wonders, and missing Him became lonely and complained. He laid his own error at the door of God. He blamed God for his own fault, like many another has done. And making this mistake he made another: He miscalculated the strength of his cause.

I have done well, said he; but no one else has. It has the old and ever-new ring of the overstrenuous religious leader, "I am faithful, but no one else is!" It is the voice of the old man, "My generation was orthodox, but this new crowd is going over to Baal." It is the curse of false perspective, of the pessimistic soul. The Lord corrects him without rebuke. There were 7,000 in the Lord's reserve force. There is, said God, first Myself whom you have deceived yourself into thinking unfaithful; there is second, a host of 7,000 whom you have misjudged. Very probably they were not like Elijah; they were not up to his standard. But they were good enough for God. And so He sends Elijah to them.

That is, to the faithful though erring man in need God first reveals His own helpful presence; second, He calls out the human forces that he needs: In a word, Standeth God within the shadow, keeping watch above His own.

The lesson of the lesson is this: God will take care of His children. They may not know where to look for Him; and He will reveal Himself. They may not know where to go for aid; and He will direct them. They may utterly misjudge Him, but He will be patient toward them and guide them into the truth. Trust Him.

Notes.

Many a less than Elijah has cried out, "There is no one faithful but I;" and they have lacked the grace to recognize the 7,000 after God showed them.

Prophets may declare every one but themselves heretics and apostates; but God knows the 7,000.

Even the best of men are unsafe judges of their fellow men.

Even the greatest prophet had to be told that God cometh not with observation but in the still small voice. There are wonders in that word still. Who hath heard the "still voice"?

Never mind the blunders, it is always well with the man who can say, "I am in this fix because I have been faithful to the Lord."

* * *

FACTS FROM THE FRONT—No. II.

Features that Hearten.

"What are the encouraging features of your Sunday-school work?"

While one pastor in the thick of anti-mission territory in the East responds, "I haven't any," and another near the Virginia line laments that protracted meetings are fatal to the Sunday-schools on his field, yet there is quite a chorus of good cheer from our various missions. Not all the good points at any one place or from any one field, to be sure; on the contrary, only one or two and these sometimes perhaps because the faithful worker is looking on the bright side. Yet the Sunday-school in the driest and most difficult sections can do such a thing as struggle onward and upward. Notice some reasons for encouragement submitted by our missionaries:

1. Growing.
2. Fine crops of teachers.
3. Those engaged are interested.
4. Earnestness of the faithful few.
5. Large and faithful attendance.
6. More Bible study.
7. Young men being converted.
8. Training for church work.
9. Good superintendent. He and teachers punctual.
10. Building a house of worship.
11. A good Sunday-school, a good revival.
12. People realizing the necessity of Sunday-school work.
13. Increasing contributions to missions.
14. Some with a mind to work and will take suggestions.
15. Greater intelligence, liberality, and interest in work of church.
16. Sowing for future harvests.

Thus the labor of love is not without its present visible accomplishment and in these features that hearten the eye of faith can read the promise of yet larger success.

Stumbling Blocks in the Way.

We should rejoice in the light, but we must also reckon with the shadows. Hence the missionaries were asked: "Are there any discouragements? Name them briefly and state what effort has been made to counteract them." And here are some of the stumbling-blocks in the way of these Sunday-school workers at the front:

1. People taught that Sunday-schools are wrong.
2. Great need of competent teachers.
3. Incapable Superintendent.
4. Indifference on the part of parents.
5. Hard to get older members in Sunday-school.
6. Poor music.
7. False teaching.
8. Laziness or slothfulness.
9. No hopeful material.
10. Not a member we can count on.
11. Some will not study lesson.
12. Many reluctant to attend and take part.
13. Distance: some nine miles away.
14. Impassable roads in winter.
15. Lack of leaders who will hold on.
16. Lack of permanent, faithful workers.
17. Rival spirit for leadership.
18. Petty difficulties between neighbors.
19. Sectarian prejudice.
20. Other denominations have schools near our churches and they have the influence and the children.
21. Lack of previous training in Sunday-school work.

Now that there are lions in the way, the burning problem is to chain and confine them or slay and bury them. From the efforts made to counteract these distressing discouragements the following seven suggestions were given by our missionaries:

1. Reorganization.
2. Teachers' meeting.
3. Christian culture class.
4. Training teachers and singers.
5. Gradation in spite of kicking.
6. Invitation in conversation and pulpit.
7. Encouragement.

THE CHANGES IN THE BAPTIST VIEW OF THE SCRIPTURE.

(By A. H. Strong, President Rochester Theological Seminary.)

There have been changes in our Baptist view of the Scriptures. When the Reformation dislodged the church from the place of ultimate authority, the Bible was substituted for the church. It was forgotten that the only ultimate authority is Christ, and that he has never so constructed Scripture as to dispense with his own personal presence and the teaching of his Spirit. Nowhere does the Bible speak of itself as "the word of God." That phrase designates the truth, of which the Bible is the record. And modern investigation is teaching us that there is a human element in that record; it has grown up in ways analogous to those in which other literatures have originated; and it is to be interpreted in the light of its history. And yet, in spite of imperfections, its authority is divine, as well as human; it brings us a divine revelation; its many biblia constitute one Bible. It is not intended to teach physical science or secular history; but it can lead us to Christ and the truth. When taken together, and interpreted by the same Spirit who inspired it, it is able to make us wise unto salvation.

We cannot, even if we would, escape or ignore the results of modern criticism. That criticism is sometimes skeptical and destructive, but it is not necessarily so. It may be, and it often is, constructive and illuminating, and in that measure it is only a new means by which Christ himself is throwing light upon the record of his past revelations and enabling us the better to understand them. The miraculous element in the Old Testament, and in the New Testament the virgin birth and resurrection of our Lord, are only made more indisputable facts of history, when they are shown to be not violations of law but extraordinary workings of law; and inspiration becomes only more credible, when it is recognized as an intensification of natural powers under the special influence of the Spirit of God. But in this new method of thought there lie obvious dangers of exaggeration; and in some quarters we may observe a tendency to sink the divine in the human, only to divest the Bible of all authority. Let us beware of this tendency, for our Baptist doctrine and polity are founded upon the New Testament. If this New Testament is not the common law of the church, then our separate existence as a denomination is impertinence and schism. How shall we steer our bark so as to clear both the Scylla of bibliolatry and the Charybdis of rationalism? Ah, there is ever the one and sufficient answer: Jesus Christ, the same yesterday and today and forever. He is the only ultimate authority; and he abides, by his omnipotent Spirit, in his people, opening to them the Scriptures even as he did to those disciples on the way to Emmaus, showing them the things concerning himself, enabling them to compare spiritual things with spiritual, and so leading them gradually but surely into all the truth.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Our Advance.

(Cut out for future reference.)

To give some idea of the advance made in our work, we present, with gratitude to God, the following table:

1898—Missionaries, 76; native helpers, 117; churches, 102; baptisms, 701; membership, 4,760; contributions, $124,249.69.

1899—Missionaries, 82; native helpers, 128; churches, 100; baptisms, 845; membership, 5,347; contributions, $109,267.43.

1900—Missionaries, 94; native helpers, 133; churches, 113; baptisms, 1,341; membership, 6,537; contributions, $140,102.30.

1901—Missionaries, 102; native helpers, 171; churches, 127; baptisms, 1,009; membership, 6,773; contributions, $156,083.33.

1902—Missionaries, 115; native helpers, 171; churches, 139; baptisms, 1,439; membership, 7,821; contributions, $173,439.49.

1903—Missionaries, 127; native helpers, 192; churches, 157; baptisms, 1,790; membership, 8,880; contributions, $218,512.62.

1904—Missionaries, 138; native helpers, 215; churches, 180; baptisms, 2,076; membership, 9,969; contributions, $247,629.62.

At the Convention in 1890, we had a force of foreign and native workers of 193, and that year we rejoiced in 701 baptisms. We now have a force of 353 and praise God for 2,076 baptisms for the year.

OUR MISSIONS.

We have missions in China, Africa, Japan, Italy, Mexico, Brazil and Argentina. For the names of the workmeeting, which was held with the Foreign Mission Journal, which gives also letters from our workers and facts as to the work in general. The table below gives figures which show the number of workers, etc., in the various countries:

China—churches, 31; missionaries—male, 27; female, 38; ordained native helpers, 13; unordained native helpers—male, 57; female, 25; baptisms, 570; membership, 3,740.

Africa—churches, 9; missionaries—male, 4; female, 4; ordained native helpers, 2; unordained native helpers—male, 14; female, 2; baptisms, 175; membership, 629.

Italy—churches, 27; missionaries—male, 2; female, 1; ordained native helpers, 18; unordained native helpers—male 6; female, 0; baptisms, 70; membership, 599.

Mexico—churches, 46; missionaries—male, 10; female, 11; ordained native helpers, 16; unordained native helpers—male, 7; female, 0; baptisms, 144; membership, 1,185.

Brazil—churches, 60; missionaries—male, 11; female 13; ordained native helpers, 18; unordained native helpers—male, 24; female, 3; baptisms, 1,038; membership, 3,641.

Japan—churches, 7; missionaries—male, 6; female, 6; ordained native helpers, 1; unordained native helpers—male, 7; female, 2; baptisms, 64; membership, 125.

Argentina—missionaries—male, 3; female, 2.

Total churches, 180.

Total missionaries—male, 63; female, 75.

Total ordained native helpers, 68.

Total unordained native helpers—male, 115; female, 32.

Total baptisms, 2,076.

Total membership, 9,969.

From the Pilot Mountain Association.

Dear Miss Heck:—I write to tell you something of our Associational meeting, which wash eld with the Friendship church of the Pilot Mountain Association. The attendance was good, and I believe more interest was shown than usual.

Miss Betts presided, opening with devotional exercises, after which was a roll call of the Missionary Societies in the Association. Five ladies responded with reports, and four other Societies sent reports which were read by different ladies. Your letter was read, and the question of advancement in all lines of work discussed.

The question was asked, "Would any one try to organize Missionary Societies during the year," five ladies responded, saying they were anxious for Societies in their churches. The Sunbeam work was emphasized, and I believe some will undertake the children, if not the women. A lot of literature was given out and gladly received. We also distributed it throughout the congregation of the Association afterwards.

I can see that interest is growing for missions in our Association. Many of the women are anxious to have some special work for the Master.

I feel like making special mention of the Society at Madison, which has doubled its membership this year, and also of Deep Springs, which did nobly for so few.

Mrs. Betts, our vice-president, is a capable woman, and the people are gradually grow more in touch with the country people.

Sincerely yours,
CARRIE RICH.
Winston-Salem, N. C., Aug. 11.

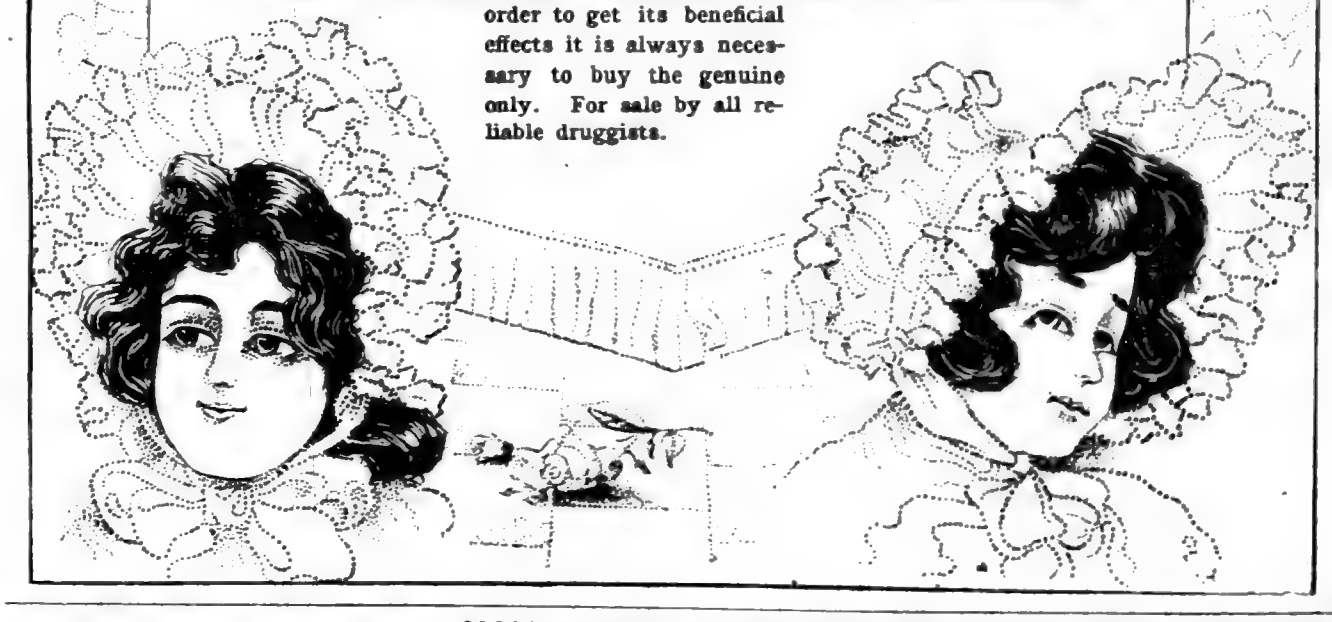
If people could only realize the omnipresence of God, they would probably yield less often when tempted to sin.—Exchange.

THE CHILDREN ENJOY

Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.

Syrup of Figs is the only remedy which acts gently, pleasantly and naturally without griping, irritating, or nauseating and which cleanses the system effectually, without producing that constipated habit which results from the use of the old-time cathartics and modern imitations, and against which the children should be so carefully guarded. If you would have them grow to manhood and womanhood, strong, healthy and happy, do not give them medicines, when medicines are not needed, and when nature needs assistance in the way of a laxative, give them only the simple, pleasant and gentle—Syrup of Figs.

Its quality is due not only to the excellence of the combination of the laxative principles of plants with pleasant aromatic syrups and juices, but also to our original method of manufacture and as you value the health of the little ones, do not accept any of the substitutes which unscrupulous dealers sometimes offer to increase their profits. Please to remember, the full name of the Company—CALIFORNIA FIG SYRUP CO.—is printed on the front of every package. In order to get its beneficial effects it is always necessary to buy the genuine only. For sale by all reliable druggists.



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W. O. ALLEN, Manager, for the Committee.

Baptising in Toxaway Lake.

Dear Bro. Bailey:—Our great meeting of sixteen days at Hogback school-house closed last Sunday. The interest increased at every service from the first to the last. The effects of the meeting were felt for miles around, and almost every person who came to the meeting was brought under the influence of the Holy Spirit, both saint and sinner. There were about thirty professions of a saving faith in the Lord Jesus Christ; these old-fashioned pungent convictions for sin and happy conversions from sin. There were twenty-four additions to the church—eighteen by baptism, three by letter, one restored and two received for baptism. Last Sunday was a high day for the old New Prospect church at the great Toxaway Lake and around the old noted Hogback Mountain. A beautiful place was nicely prepared in the great lake just opposite the depot, which overlooks the lake and the magnificent hotel, for the baptism.

A vast congregation assembled at 11 o'clock. A special train came in full to the overflowing and seventy-five on the regular passenger train—all to witness the baptism.

Brother Thomas preached to the people on picnic hill, a beautiful knoll which overlooks the lake and the place of baptism. There we went down into the water—hundreds, if not a thousand, were on the shore, and many gathered around the watery grave in the beautiful boats belonging to the Toxaway Company.

It was a beautiful sight to behold. In the presence of this vast assembly, it was my happy privilege to bury with Christ in baptism eighteen happy believers—nine young men, two bright little boys, one husband and father and six lovely daughters. Some said it was the most impressive baptism they ever witnessed. I quoted several appropriate passages of Scripture while baptizing. Among others, I said: "John was baptizing in Enon near to Salem because there was much water there; Jordan is baptizing in the great Toxaway lake because there is much water here." Among the number baptized were four brothers. They all went into the water together.

Many strangers were there from the different parts of the world, and the whole congregation seemed to be profoundly impressed. One noble man, a Methodist, who has represented his county in the Legislature, said he had made up his mind to be baptized.

The impressions of this great meeting, and this baptismal scene will have a telling effect in the days and years to come. Many backsliders were reclaimed, and had a restoration of the joy of salvation.

We now have a beautiful lot on an eminence which overlooks the great lake and the magnificent hotel, upon which we hope soon to erect a beautiful house for God.

This old church and community had been almost entirely without preaching for years, the sheep had been without a shepherd, and the candlestick was well nigh removed.

I began preaching there last November, and have preached monthly since, and occasionally at Union and Sapphire. We have had demonstrations of the approach of a glorious revival of religion all the spring and summer—so much so that I made mention time and again that it was coming, and that we should have a big baptizing in the great lake which covers fifteen hundred acres. Just what we looked for and prayed for has come.

I asked God to direct me in selecting a man to aid in a meeting of days. My mind centered upon A. B. Thomas, of Sylva, Jackson County, N. C. He came and did the preaching, and he did it nobly, earnestly and grandly, and God honored His word, in the edifying of His saints, and in the conviction, conversion and salvation of sinners. I have heard a great many men preach, but I have never heard any man, who according to my understanding, preaches the gospel more plainly, powerfully and earnestly than A. B. Thomas. He understands the law and the gospel, and is faithful in declaring all the counsel of God. Sinners who hear him preach will appear at the bar of God without any excuse, and saved people who fail to do their duty will go with their eyes wide open, sinning against light and knowledge. May the Lord spare his life yet many years to preach the unsearchable riches of the gospel, and win souls to Christ. Next Saturday and Sunday I am to preach at the school house, and baptize in the lake again Sunday evening.

F. M. JORDAN.

Calvert, Transylvania Co., N. C.

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Read the advertisement of Valentino manufacturing Company, Nashville, Tenn., on another page, and you will find a good way to make money.

Mr. Valentino buys great cans full of pure sweet gum from Mississippi and other Southern States, and has it cleaned and sweetened and is now offering little boys and girls and big ones a rare chance to make money. Read his offer. He trusts children who read this paper.

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P. H. HALTIWANGER, Pres., Columbia, S. C.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

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WORLD'S FAIR St. Louis

MAY-NOVEMBER, 1904.

THE SOUTHERN RAILWAY

Account of the above occasion, effective April 25, 1904, the Southern Railway will place on sale daily, tickets at extremely low rates, to St. Louis, Mo., and return. Following are rates applying from principal points in the State:

	Season.	60-Day.	15-Day.
Asheboro	$35.55	$29.60	$24.20
Asheville	32.25	26.90	22.25
Charlotte	36.10	30.10	24.65
Durham	34.10	28.40	23.30
Gastonia	36.10	30.10	24.65
Goldsboro	37.10	31.40	26.25
Greensboro	34.10	28.40	23.30
Henderson	34.10	28.40	23.30
Hendersonville	33.35	27.85	22.95
Hickory	34.10	28.40	23.20
Marion	34.10	28.40	23.30
Morganton	34.10	28.40	23.30
Mount Airy	37.00	30.85	25.10
Newton	34.10	28.40	23.30
RALEIGH	35.60	29.90	24.80
Rutherfordton	35.55	29.60	24.20
Salisbury	34.10	28.40	23.30
Sanford	37.60	31.90	26.25
Selma	37.10	31.40	26.25
Statesville (via Knoxville)	34.10	28.40	23.30
Wilkesboro	40.00	33.40	25.10
Winston-Salem	35.85	29.85	24.40

Southern Railway will, effective April 26, 1904, inaugurate through Pullman Sleeping Cars between Greensboro, N. C., and St. Louis, Mo., via Salisbury, Asheville, Knoxville, Lexington and Louisville, leaving Greensboro daily at 7.20 p. m.

For full information as to rates from all points, Sleeping Car reservations, schedules, illustrated literature, etc., address any agent, or

R. L. VERNON, T. P. A., Charlotte, N. C.
T. F GREEN, C. T. A., Raleigh, N. C.
S. H. HARDWICK, P. T. M., Washington, D. C.
W. H. TAYLOE, G. P. A., Washington, D. C.

Current History.

The War.

News from the scene of war was not so stirring last week and the new week comes with the Russians in possession of Port Arthur. The Japanese have now for weeks been preparing to celebrate the fall of that fort, and last week their disappointment was manifested in impatience with the brave soldiers who are throwing themselves with terrific loss against the powerfully entrenched Russians.

The impression now is that Russia intends to cost Japan so much in the taking of the fortress that she will not be able to hold it; and it may so turn out. Last week, for example, it is likely that Japan sacrificed 5,000 soldiers in the repeated assaults, while Russia lost not more than 1,000.

The situation between Kuropatkin and Kuroki, further up the Peninsula, is not greatly changed. The Japanese were on the aggressive last week, and two of the three armies effected a junction with a view, it is thought, to heavy fighting. But, on the other hand, it is reported that the Russians have received 37,000 more soldiers and are waiting for more.

The situation on the sea was not eventful. A Russian battleship, the Sevastopal, struck a mine at Port Arthur and was injured. The international situation was relieved by the agreement of the Czar to dismantle the two fighting ships that took refuge at Shanghai. It was announced that the United States torpedo boat that figured in this situation had put into Shanghai with despatches and with no war-like purpose whatever.

It is highly probable that Port Arthur will fall this week if it is going to fall any time soon. Russia seems to anticipate the event by announcing that she will not receive from any nation a proffer to bring about peace.

* * *

British Politics.

Mr. Chamberlain seems to be making quite rapid progress with his propaganda of Protection in free-trade England. But he is not sanguine of success. So far from it he recently gave expression to willingness for a Liberal victory. "The sooner they get in, the better for us," he said. That is, let them get in power and demonstrate that there is no relief in their plans. This is a lofty attitude, worthy of a statesman's patience; and we make mention of it for an example. There are times when one should welcome a triumph by the opposition, on the ground that in a democracy the only teacher is Experience. Mr. Chamberlain overshadows without effort every other man in Great Britain.

* * *

American Politics.

The campaign for the Presidency is moving gradually. The chief speaking last week was in New York and New England. Each of the candidates will remain in silence, barring letters shortly to appear. The campaign promises to be one without distinct issues. It will be personal; and the seeds already sown will bring up a harvest of bitterness in November. Mr. Roosevelt is portrayed as a man of blood and thunder; Mr. Parker as a man of milk and cider. Neither portrait is sincere. It must be true that the American people are governed by prejudice rather than reason; for their leaders seem never to appeal to their thinking faculties. It would be a great blessing to this country if each of the parties could discover some great principle to propose or to oppose.

* * *

The Georgia Horror.

The Governor of Georgia has promptly taken notice of the barbaric horror at Statesboro and issued an apology to civilization. Moreover he has proceeded to the root of the matter. He has ordered a Court Martial to inquire why the State's troops sent to preserve order had no loads in their guns. The blame will fall on their captain or the sheriff, or likely both. He will also make an effort to find out who led the mob of lynchers. He may fail in this, but his efforts will have a good effect.

As if to prove that the horrible lynching by fire is not sufficient to deter fiends from the crime of crimes, another rape was committed in that part of Georgia last week.

* * *

The Atlantic & N. C. R. R.

The Directors of the Atlantic and North Carolina Railroad will have a number of bids to consider, and good ones, too. There is one syndicate of citizens who live along the line; and there seems to be an effort to gain special consideration for them. It seems to us that in a business matter the State should maintain business standards; and should, therefore, make the best bargain possible.

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We will send to every worthy sick and ailing person who writes us, mentioning The Biblical Recorder a full sized $1.00 package of Vitæ-Ore by mail, POSTPAID, sufficient for one month's continuous treatment to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. We do not offer to send you a free sample to last three or four days, but we do offer to send you a regular $1.00 package of the most successful curative medicine known to the civilized world, without one cent of risk to you. We offer to give you thirty days to try the medicine, thirty days to see results before you need pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the Judge! We know that when Vitæ-Ore has put you on the road to a cure you will be more than willing to pay. We are willing to take the risk.

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Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, LaGrippe, Malarial Fever, Nervous Prostration and General Debility,

as thousands testify, and as no one answering this, writing for a package, will deny after using. MEDICAL SCIENCE has failed to improve upon or even equal the remedies found in a free state in healing mineral springs. Physicians, the oldest and best, the newest and learned, acknowledge this to be a fact when they encounter a disease which is not amenable to the action of drugs by packing the patient off to Carlsbad, Saratoga, Baden, there to drink the waters which contain the essential properties for the restoration of health, and the patient returns, fresh, healthy, in mind and body. If the sufferers cannot afford the trip, and few but the wealthy can—they must continue to suffer, as the waters deteriorate rapidly, and when transported fail to produce the desired results.

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This offer will challenge attention and consideration and afterwards the gratitude of every living person who desires better health, or who suffers pains, ills and diseases WHICH HAVE DEFIED THE MEDICAL WORLD AND GROWN WORSE WITH AGE. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have by sending to us for a package. In answer to this,

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Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2½
B. Y. P. U. Quarterly (for young people's meetings)	6

B. Y. P. U. Supplies.

Topic Card, 75c. per hundred.
How to Organize—with Constitution and Bylaws. Price 10c. per dozen.
See B. Y. P. U. Quarterly in list above.

1. **Their intrinsic excellence.**
2. **Their special adaptation to our people.**
3. **Their Advertisement of the Convention's work.**
4. **Their value in denominational training.**
5. **The basis for the Boards business operations.**

They are used in 90 percent of all the reported Sunday Schools in the South.

Why not every school support the Convention in this work? Why not 100 per cent?

Every order increases the Board's usefulness. Samples sent on request.

BAPTIST SUNDAY SCHOOL BOARD,
J. M. FROST, Sec.
710 Church Street, Nashville, Tenn.



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Where you can buy the best quality at the lowest price. We offer

HARDWARE,

Stoves, Jap-a-lac, Gypsine, Paints, Varnish, Stains, Johnson's Floor Wax, Vegetable Slicers, Bread Workers—mixes dough in three minutes.

THE BEST WASHING MACHINE, $6.50.

THOS. H. BRIGGS & SONS

RALEIGH, N. C.

...BUCK'S STOVES AND RANGES...

"Before the foundation of the world" is not a point in time; it is the expression of necessity. The perpendicular is not a wall; it is an idea. The plumb-line sought it and found it. If the plumb-line were burned, the perpendicular would remain.

Going ahead depends on more than head power.

Splendid

opportunity of securing an excellent piano at a very modest price and easy terms. One Stieff, just a little shopworn, regular price $400, only $362. One Stieff slightly used, regular price $400, only $350. Three Stieffs, style discontinued, regular price $450, only $387.

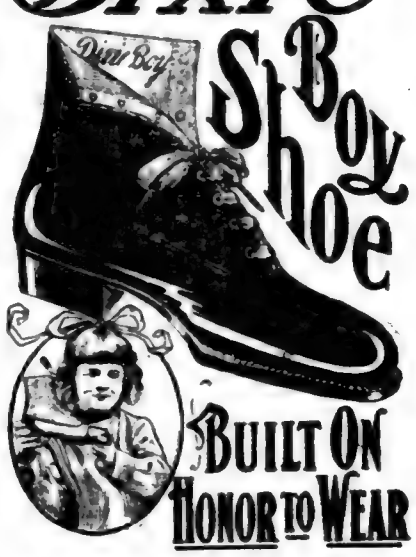
Three Everett pianos, almost new, only $250. One Mason and Hamlin, comparatively new, only $300. Three Kimballs (largest size) only $190. One Crown, $275. One Radle, $250. Write for terms.

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Southern Warerooms 211–213 N. Tryon St., Charlotte, N. C.

C. H. WILMOTH, Mgr.

DIXIE BOY SHOE



BUILT ON HONOR TO WEAR

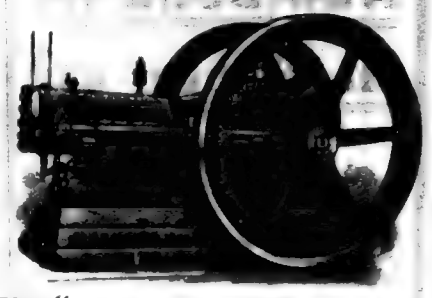
There are Ten Million (10,000,000) boys in America who ought to wear "DIXIE BOY" Shoes. Why? Because "Dixie Boy" is ALL SOLID LEATHER MADE

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Geo. D. Witt Shoe Co.
Makers of fine Shoes
Lynchburg, Va.

ELECTED!



The "Foos" Gasoline Engine,

THE BEST ENGINE ON EARTH FOR GINS, MILLS, WOOD AND MACHINE SHOPS, PUMPING, PRINTING, PLANING MILLS, AND GENERAL PLANTATION AND FACTORY PURPOSES.

Extracts from a Few Letters:

Hon. Walter Clark, Chief Justice, Raleigh, N. C.—"Foos" Gasolene Engines will put the steam engine out of business for ginning. No danger from fire, and less expensive to operate.

DeLoach Mill Manufacturing Co., Atlanta, Ga.—Best we have ever used; gives absolutely no trouble whatever.

T. B. Lindsay, Stoneville, N. C.—My 9 H. P. mounted "Foos" Engine grinds, threshes, and saws to perfection. Steam engine not in it.

S. J. Lomax, Summerfield, N. C.—Shop work a pleasure. I start and stop when I please. My "Foos" Gasoline Engine is always ready.

Charles Stanback, Mount Gilead, N. C.—Ginning cotton made easy. No danger of fire or explosion. Nothing equals the "Foos" Gasoline Engine.

Statesville Show Case Co., Statesville, N. C.—The "Foos" has got them all skinned in the blade-wiping contact, automatic fuel-saving governor and mechanically worked valves. A grand invention for users.

Nash Bros., Printers, Goldsboro, N. C.—We have taken out other makes and installed the "Foos" Gasoline Engine. We are now satisfied. Never buy a cheap gasoline engine. If you do, trouble, trouble, trouble.

Mauney & Clutts, Albemarle, N. C.—"Foos" Engines have the best sparker and governor made. We paid more money but got the cheapest engine on the market. Can put it in house without risk. Starts quick, no attention.

J. Lewis & Sons, Greensboro, N. C.—Our 7-horse "Foos" been working four years. Never cost a dollar repairs. Never see it after starting until we stop. We could not do without it—good as new now—no wear to them.

John Donald, Greensboro, N. C.—I took out steam and installed a "Foos" Gasoline Engine, and done doubly right.

Burlington Printing and Publishing Co., Burlington, N. C.—We took out another, and installed a "Foos." We done right once.

We can furnish hundreds of testimonials. For Engines, Boilers, Saw Mills, Ginning or any kind of machinery, just try the

CAROLINA MACHINERY CO.,
GREENSBORO, N. C.

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BARRELS OF
Pure Soft Wheat Flour
AND THERE IS HEALTH AND STRENGTH IN EVERY POUND.
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Nashville, Tenn.

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Valentino's Old-Fashioned Sweet Gum,
(The kind mother used to chew.)

Sell the SWEET GUM for 5 cents per package, and keep 40 cents for your trouble, sending us 45 cents. A fine way to make money on a small investment. One package sent prepaid upon receipt of five cents in stamps, and the name of your druggist.

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ADDRESS President C. E. TAYLOR.

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FALL TERM opens September 21, 1904. ASHEVILLE, NORTH CAROLINA.

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4. An admirable Musical Department has been provided under trained and experienced teachers.
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6. Terms for Board and Tuition in any of the Departments, $90 per term, or $270 per year.

For Catalogue, address REV. THOMAS LAWRENCE, D. D., ASHEVILLE, N. C.

STATEMENT

Springfield Fire and Marine Insurance Company,

OF MASSACHUSETTS.

Condition December 31, 1903, as Shown by Statement Filed.

Capital paid up in cash	$2,000,000.00
Amount Ledger Assets Dec. 31st previous year	4,917,133.40
Income—From Policy-holders, $3,205,509.33; Miscellaneous, $217,256.77	3,422,766.10
Disbursements—To Policy-holders, $1,561,442.40; Miscellaneous, $1,386,366.73; Total	2,947,809.13
Fire Risks—Written or renewed during year, $361,056,862.00	
In force	415,628,844.00

ASSETS.

Value of Real Estate (less amount of encumbrances)	227,000.00
Mortgage Loans on Real Estate	554,500.00
Loans on Stocks, Bonds and other Collaterals	14,875.00
Value of Bonds and Stocks	4,536,144.00
Cash in Home Office and deposited in Banks	393,562.28
Agents' balances, representing business written subsequent to October 1, 1903	508,193.78
Interest and Rents due and accrued	48,127.09
Total admitted Assets	6,282,402.15

LIABILITIES.

Losses and claims unpaid	$232,454.18
Unearned Premiums	2,429,458.03
Total Liabilities as to Policy-holders	2,661,912.21
Capital paid up in cash	2,000,000.00
Surplus	1,620,489.94
Total Liabilities	6,282,402.15

BUSINESS IN NORTH CAROLINA IN 1903.

Fire Risks written, $2,376,089.00; Premiums received, $21,675.22.
Losses incurred—Fire, $12,100.08; Paid, $12,145.13.
Losses now unpaid, $2,075.43.
President A. W. Damon; Secretary, W. J. Mackay.
Home Office, No. 293 Main Street, Springfield, Mass.
General Agent for service, W. S. Primrose, Raleigh, N. C.
Business Manager for North Carolina, managed from Home Office.

State of North Carolina,
Insurance Department,
Raleigh, February 12, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Springfield Fire and Marine Insurance Company, of Springfield, Mass., filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Temperance.

The War Against Intemperance.

My Dear Phil.—I received your letter yesterday, and was delighted to hear that you have determined to enlist in the army which is now mustering to the field for the war against liquor-drinking. No more laudable ambition can fire the heart of a young man than that of having a hand in the destruction of this arch-enemy of the individual, the home, and the nation.

Seeing I have been in the army for several years, and have had a little experience on the firing line, you seek some of my observations on the war. Gladly will I put myself at your service, and from time to time will embody in my letters to you such lessons as I have learned, illustrated by a few incidents of the campaign.

Lay down for yourself in the very outstart the principles of total abstinence. The probabilities are that you will not have long to wait for a real battle, owing to the prevalence of social wine-drinking, especially among women. When the conflict comes, you will find it fierce. It will try your mettle; it will prove your worth as a soldier. If you win out here, you can hope for a shoulder strap some day—possibly a medal or a crown. If you fail, your conduct is equivalent to a surrender to the enemy.

To show you how fierce the fight may be, I will offer you a glimpse of one of my earliest engagements which really put me to a hard test. I fairly tremble at times when I think how nearly I came to being utterly routed in that conflict.

You remember my college chum and fraternity brother, George Dorington. George was a capital fellow, but he frankly told me that there were occasions on which he would not insult a host by refusing the wine cup. I went home with him once to spend Thanksgiving. He had a sweetheart, Miss Branigan, living in their own town. Her family belonged to the aristocracy of the place. They gave a reception one evening in our honor. A score of the bon-ton were there. One of the features of the evening was wine-drinking. I was the only one in that company who did not indulge. You may know I had my hands full. The enemy was hot after me. He attacked me on every side. I came out with victory on my bannner, but sore wounded.

The enemy made his first onslaught from the hand of the charming Miss Branigan. "No, thank you," I said, as she proffered me the cup. She looked at me with a cynical smile, and in a contemptuous manner said: "One of mamma's good boys." My tongue was writhing to get free, but the soldier who expects to win in this conflict must have no unruly member. The enemy may turn it to his own use.

The charming Miss Branigan's mother was the enemy's agent in renewing the attack. The foe was more subtle this time; but I had taken an advanced position, and did not propose to be dislodged. "Really, now, Mr. Lamont," she said, after I had refused the second time, "it is indeed quite astonishing how firmly you stand by your so-called principles. It is quite unusual, indeed, for any one to assume such an attitude in our home."

"I assume it everywhere; why not here?"

"Because we all feel sad that you cannot enter into our pleasures with us. Really it is so perfectly harmless. Now just try this glass."

"Not any, thank you," I replied courteously, but firmly, and turned away and engaged in conversation with some one else.

On the centre table was the wine: about the room in little groups the people were sipping. My conduct was drawing the enemy's fire from every direction.

"It is really delightful to have had a cold-water apostle with us this evening" was the sarcastic reply of Miss Branigan as I bade her good night.

"You make an idiot of yourself tonight, Ike," said Dorington, as we walked home. "You chatter quite a bit about your 'principles.' Now I thing a man ought to be polite enough and decent enough when he goes to Rome to 'do as Rome does.' Your conduct insulted my best friend."

But I was calm that night. The fight had been fierce. I won out. I could afford to pass his remark by simply saying: "We shall see by and by."

And we have seen. The papers recently told of the application of Edith Dorington, nee Branigan, for a divorce from her husband, Attorney George Dorington, on the grounds of drunkenness, infidelity and non-support.

In this battle you see something of the first conflicts in which you shall likely be engaged. If you win here, you are in the way to greater victories in the future. But if you suffer defeat in these struggles, then you are like an army which has been repulsed and disheartened in the very first round of the contest.

Sincerely yours,
IKE LAMONT.
—Pittsburg Christian Advocate.

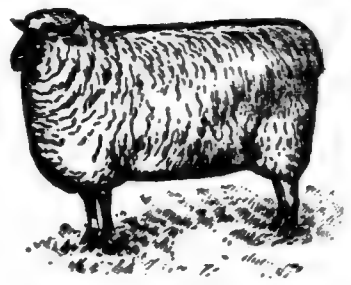
Why the South is Becoming Prohibition.

Advocates of the saloon, in accounting for the adoption of prohibition in so many places in the South, give as a reason that the people throughout the South desire to restrict crime among the negroes. To this the Cumberland Presbyterian justly remarks:

"No, the South is not getting rid of the saloon simply because the saloon is hurting the negro. The South is merely doing what every part of the world would do if it had a chance—it is allowing the voice of the more intelligent and virtuous majority to be heard, and the inevitable result has been the overthrow of the saloon. With this problem solved and the evils of the rum traffic removed, the solution of the race problem will become simpler; for, except the devil, the only consistent and faithful advocate of ignorance and immortality is the saloon-keeper, and his influence on the negro has helped neither the mind nor the morals of the black man."


PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp disease & hair falling. 50c. and $1.00 at Druggists

WOOL.



If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the *Chatham Manufacturing Co., Elkin, N. C.*, and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded *gold medals* as the finest made in America.
Write them for samples.

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Hardanger Embroidery is new to most Americans, but if you have ever traveled through Norway, Sweden or Denmark, you will learn that every child knows what the work is.

The Embroidery takes its name from the little city of HARDANGER, in Western Norway.

Our book contains 54 pages, illustrated by over fifty of the finest half-tone illustrations, with complete instructions for working these stitches.

We sell all the materials for the work. Price list in book.

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Miller & Rhoads,
Richmond, Va.

ECZEMA PILES, PIMPLES, OLD SORES, Etc. CAN BE CURED AT SMALL COST.—READ THE FOLLOWING LETTER.

The Ec zine Co., Chicago.

GENTLEMEN—Enclosed find one dollar to pay for another bottle of EC-ZINE and a cent for Ec-zine Soap. I have used nearly all the bottle you sent and it has done more for me than all other treatments combined that I have employed for four years. I have Eczema on both legs from ankle to knee and I have been so bad at times I had to go on stilts. Since I commenced the use of EC-ZINE my trouble has nearly disappeared, in fact it feels like it was well, but there are a few rough spots yet I don't want to stop treatment with one bottle. Send me another bottle as soon as possible and a cake of soap, after I use it I expect to be perfectly cured and then I will tell you all about it. I have been under treatment for four years and I can't begin to tell you what I have suffered and the great trouble and expense I have endured in that time, but I have great hopes that I will soon be cured. I certainly believe I have struck the right remedy at last. With best wishes I am

Yours truly, D. L. ALEXANDER,
Mt. Pleasant, N. C.

$50. Reward will be paid for any skin disease, ECZEMA, PILES, BLOOD POISON, PIMPLES, RING WORM, etc., which the new Radium remedy—EC-ZINE, will not cure promptly. Send today for a FREE treatment, sufficient to cure any ordinary case.

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Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:
No. 34. NORTHBOUND.
1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.
No. 38.
11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.
No. 66.
11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 31. SOUTHBOUND.
4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
No. 43.
7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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CROSS & LINEHAN CO.,
UP-TO-DATE
CLOTHING AND * MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

Marriages.

LANE—PARKS.—By Elder Geo. J. Dowell, in the Baptist church at Siler City, N. C., Mr. John C. Lane and Miss Sue Parks, on the 18th of August, 1904.

BREWER—PUREFOY.—August 17, 1904, at Wake Forest, N. C., by Rev. W. B. Royall, Mr. John M. Brewer, Jr., and Miss Mary R. Purefoy, both of Wake Forest.

Obituaries.

Those Evening Bells.

Those evening bells! those evening bells!
How many a tale their music tells
Of youth, and home, and that sweet time
When last I heard their soothing chime!

Those joyous hours are passed away:
And many a heart that then was gay
Within the tomb now darkly dwells,
And hears no more those evening bells.

And so 'twill be when I am gone,
That tuneful peal will still ring on:
While other bards shall walk these dells,
And sing your praise, sweet evening bells.

—Thomas Moore.

DUNN.—Mrs. William P. Dunn was born in Charlotte County, Va., April 19, 1833. As Miss Martha Gilliland, she married Wm. P. Dunn, September 30, 1857. She passed from this life to her reward July 22, 1904.

The writer first knew her in 1884, when he became pastor in Henderson, N. C., and for more than eight years he was permitted to be associated with her in the home and in church. She was a delicate woman, and confined to her home much of the time, but she never lost her interest in the work the church was doing. She loved to contribute her means, her prayers and her presence to the Lord's cause.

This pastor is deeply indebted to her cordiality and kindness. Seasons of prayer and worship in her home, marked by the blessing of God, are sweet memories to-day. If the sick was helped; the pastor even more so.

She knew and loved her Lord fervently, and I have no doubt is now happy in His glorious presence.

Her child, Miss Mollie Dunn, of Henderson, N. C., survive her. Our sympathy goes out to her in this hour of sadness, though she sorrows not without hope.

"They shall meet beyond the river,
Where the surges cease to roll,
Where in all the bright forever
Sorrow ne'er shall press the soul."

R. V.

TEAGUE. — Emery Newton Teague, brother of Dr. R. J. Teague, of Roxboro, and Mrs. R. C. Current and Mrs. D. A. Guffy, of Mt. Vernon, Rowan County, and son of Solomon Teague, deceased, having wrestled for some weeks with typhoid fever, died August 11, 1904, aged thirty-seven years, one month and twenty-three days.

How soon, how soon, does disease supplant health, weakness take the place of strength, and life yield to the grim messenger—death—yet such is the lot of man.

He was energetic, honest, liberal without ostentation, modest, kind. Though not a church member, yet he reverenced God and Christianity; testimony both in word and action that he was regenerated, yet not satisfied with the evidence.

He will be sadly missed in the home where he was dearly loved, and which he helped to cheer, and also in the business circle in which he moved.

He leaves behind many who loved and trusted him as an honest business man and true friend.

May the good Shepherd tenderly care for and comfort the bereaved loved ones in their sadness and help them look to the Lord and trust Him for strength and grace to say: "The Lord hath given and the Lord hath taken away; blessed be the name of the Lord."

A BEREAVED FRIEND.

Charles S. Jenkins.

Another seat is made vacant in our church by the death of our senior deacon, Bro. Charles T. Jenkins, after a short illness, on the second day of July, 1904, in the seventy-eighth year of his age.

His remains were laid to rest the next day in the family burying ground, Bro. C. W. Mitchell conducting the burial service with beautiful expressions of condolence to relatives and friends in memory of the life and character of the departed.

Our brother leaves a heart-stricken wife, but no children. To the bereaved widow we tender our heartfelt sympathy and worldly support.

Brother Jenkins sought the Lord in early life, was baptized and received into the fellowship of the church at the close of a protracted meeting the third Sabbath in September, 1851. While our brother's opportunities in life were very limited, and possessing but little of this world's goods, he was soon recognized as a true and faithful follower of the Master.

At the outbreak of the Civil War he enlisted in the Confederate army, was a faithful soldier, returning at the close of the conflict minus one arm, from the effects of a wound inflicted on the field of battle.

Amid all the vice and temptations incident to a soldier's life, Brother Jenkins maintained the same Christian fortitude as in the beginning of the life of a soldier of the cross.

A few years after his return to the fold, he was ordained and set apart as one of our deacons, which office he filled with dignity to the church and credit to himself.

And desiring to make some expressions of publicity commensurate with the life and character of our departed brother; therefore be it

Resolved 1. That while we are made to feel sad at the loss of Bro. Charlie in our midst, we are reminded of his Christian deportment while living and that his exemplary life is worthy of imitation.

2. That in considering his peaceful disposition, his conservative and even temperament and his Christian virtues, we can but exclaim:

A good man hath fallen asleep,
His spirit hath taken its flight
To mingle with those who have gone before
In praising the Lord forever more.

By order of the church in call conference, third Sabbath in July, 1904.

W. G. BURDEN,
JOSIAH EARLY,
A. J. DENNING,
Committee.

Mrs. W. P. Jordan.

Entered peacefully into rest at her home near Colerain, Bertie County, on July 14, 1904, Mrs. Jordan, the faithful and beloved wife of Elder W. P. Jordan. Sister Jordan had been a great sufferer for several months, but bore her affliction with Christian fortitude, waiting in hope to be clothed upon with her house which is from heaven. She had from early life been a faithful and consistent member of the church, in the Chowan Association. The life of Sister Jordan was one of beautiful and complete devotion to all her duties in the various spheres of life; but most charmingly did she illustrate the spirit of true motherhood. She seemed to live for family with Christ-like self-forgetfulness. The blow fell heavily upon her husband, who was at the time of her death suffering from a fall from his buggy. May the God bless and comfort him.

Sister Jordan leaves three sons and one daughter—now the wife of Bro. C. J. F. Anderson—a sorrowing and afflicted husband, with many friends and kindred to mourn her death. Her funeral was conducted from Colerain Baptist Church in the presence of a large and sympathetic audience by the writer, after which she was laid to rest to await the resurrection of the just in the church burial ground. "We sorrow not as those who have no hope."

L. M. CURTIS.

In Memoriam.

Mrs. Eliza Johnson Watson was born in Richmond (now Scotland) County, September 9, 1849, and died in Baltimore while undergoing a surgical operation, July 16, 1904. For some time prior to her death her health had been on the decline, but the real trouble was not known until an operation was imperative. Upon advice of his physician, her husband took her at once to Johns Hopkins Hospital, Baltimore, where it was undertaken. From it, she did not rally. Her body was brought back to us, and on Sunday, July 17, laid away in the cemetery at Spring Hill Church, but her spirit went to be with Jesus.

In the death of Sister Watson, the community has lost one of its very best women, Spring Hill Church one of its most consecrated and devoted members, her circle of friends and relatives one universally beloved, and her husband a true companion—a wife indeed.

To endeavor to portray her beautiful life in this sketch is to attempt the impossible. To know of this, one must go where it was spent and hear those who knew her best tell of her Christlike virtues. Of her, it may be truthfully said: "For her to live is Christ, to die is gain." Her early life—her young womanhood—was spent in the school-room, and all over this country there are young men and women now that point back with joy to the time when they went to school to "Miss Eliza Johnson."

Though she did not marry until rather late in life—December 31, 1891—no couple were scarcely more devoted to each other and happier in their married life than she and Mr. Watson were.

But she is gone from us not to return; yet we have the blessed hope of meeting her again. Besides the grief-stricken husband and large circle of friends and relatives, she leaves a step-mother, Mrs. Kate Johnson; two brothers, Messrs Wm. and N. D. Johnson; two-half brothers, Rev. Livingston and Editor Archibald Johnson, and a half sister, Mrs. W. J. Matthews, to mourn their loss, which is her eternal gain. To them we commend the words of the apostle to such sufferers as they are: "But we wish you not to be ignorant, brethren, concerning those who are sleeping, in order that ye sorrow not as the rest which have no hope. . . . . For those who fell asleep through Jesus will God bring with Him. So, then, comfort one another with these words."

R. G. KENDRICK, JR.

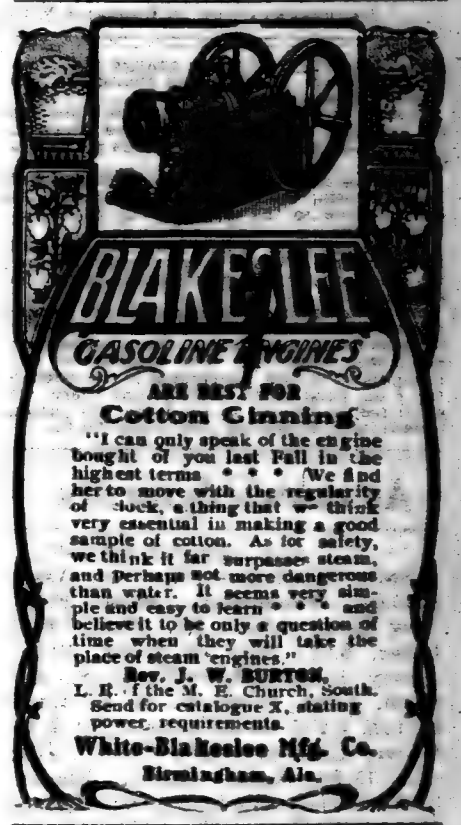


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Acknowledgments.

August 31, 1904.

State Missions.—Pilot Mt. Asso., $245.64; Friendship, 10.34; First, New Bern, 5.80; Mt. Zion, Flat River, 6.62; Sale of books, 19.90; Jersey, Liberty, 6.15; W. M. S., Antioch, Neuse, 3.55; W. M. S., Lumberton, 5.25; Middleburg, 2.75; Pine Grove, Liberty, 16.22; Galeed, Bladen, 15.42; Sandy Grove, Bladen, 3.86; Bethel, Bladen, 1.00; Browns Creek, Bladen, .65; Abbottsburg, Bladen, 1.21; Centre Road, Bladen, 1.00; Yadkin Asso., 29.45; Clinton, 7.12; Winton, W. Chowan, 5.14; Bethlehem, Ashe, 1.26; Denton, 5.00; Thomasville, 3.18; W. M. S., Thomasville, 16.25; Orphanage, 4.54; Dan Valley, 7.50; M. B. Salem Mission, 7.75; W. M. S., Jonesboro, Sandy Creek, 2.25; Sunbeams, Jonesboro, Sandy Creek, 1.75; Good Hope, Raleigh, 1.36; Roberson's Grove, Mt. Zion, 2.52; W. M. S., Tryon St., Charlotte, (Thanksgiving), 11.50; W. M. S., Tryon St., Charlotte, 15.00; Jerusalem, So. Yadkin, 11.29; W. M. S., Cedar Creek, 4.50; W. M. S., First, Greensboro, 6.20; Fair Bluff, Robeson, 3.81; First, Greensboro Sunbeams, 1.50; Y. L. M. S., First, Greensboro, 12.50; Y. L. M. S., Greensboro, 7.75; Lawrence X Roads, W. Chowan, 1.50; W. M. S., Lawrence X Roads, 1.75; Shiloh, Chowan, 10.00; Watauga, 2.00; W. M. S., Mill Creek, 1.00; Mars Hill, 5.50; Sunbeams, Forestville, 1.25; W. M. S., Ahoskie, W. Chowan, 10.00. Total this week, $547.48. Previously reported, $5,922.39. Total this year, $6,469.87.

Foreign Missions.—Pilot Mt. Association, $64.04; Beulah Asso., 3.22; First New Bern, 1.05; Surry Asso., 7.98; Jersey, Liberty, 3.71; Sunbeams Deep Spring, Pilot Mt. 2.50; W. M. S., Antioch, Neuse, 1.80; W. M. S., Lumberton, 19.15; Hamlet, 2.50; Sunbeams, Lumberton No. 1, 3.03; Pine Grove, Liberty, 14.06; Sunbeams, Lumberton No. 2, 1.64; Galeed, Bladen, 15.90; Browns Creek, Bladen, .65; Central Union, Bladen, 2.00; So. River Mission Field, 1.71; Worthville, Piedmont, 2.43; New Bethel, Tar River, 4.20; Troy, 3.70; Forks of Little River, 1.58; Yadkin Asso., 39.00; Roberdel, Pee Dee, 6.14; M. S. Cashie 6.14; Clinton, .20; Winton, W. Chowan, 5.30; Denton, 5.00; B. Y. P. U., First, Asheville, 12.50; W. M. S., First, Asheville, (Price), 14.00; W. M. S., First, Asheville, 12.50; First, Asheville, 5.75; Liberty, 3.00; Mt. Carmel, 5.00; Beaver Dam, 4.20; Good Hope, Raleigh, 1.32; W. M. S., Tryon St., Charlotte, 15.00; W. M. S., First, Gastonia, 4.60; W. M. S., Cedar Creek, 6.80; New Hope, 2.11; Jr. Union, Clayton, 4.64; W. M. S., First Greensboro, 6.80; Advance, 2.65; W. M. S., First, Greensboro Sunbeams, (Boys school), 7.75; Y. L. M. S., First, Greensboro, 2.00; W. M. S., Lawrence X Roads, 1.75; Shiloh, Chowan, 10.00; Watauga, 4.00. Total this week, $342.00. Previously reported, $10,360.13. Total this year, $10,702.13.

Home Missions.—Pilot Mt. Asso., $64.30; Beulah, 3.21; First, New Bern, 1.50; Surry Asso., 8.10; W. M. S., Antioch, Neuse, 1.55; Hamlet, 2.50; Pine Grove, Liberty, 1.06; Brown's Creek, Bladen, .70; Abbottsburg, Bladen, 2.11; Centre Road, Bladen, 1.00; Zion Hill, Bladen, 1.00; So. River Mission Field, .87; Margarettsville W. Chowan, 3.37; Caroleen, Sandy Run, 2.00; Yadkin Asso., 25.00; Clinton, .20; Winton, W. Chowan, 3.50; Orphanage, 2.14; W. M. S., First, Asheville, 14.25; First, Asheville, 144.16; Beaver Dam, 11.70; Mrs. H. A. Lance, 4.11; Cypress Creek, Bladen, 1.76; W. M. S., Jonesboro, Sandy Creek, 5.00; W. M. S., Warren Plains, 3.13; Warren Plains, 4.05; Good Hope, Raleigh, 1.67; W. M. S., Tryon St., Charlotte, 10.00; W. M. S., West Ave., Statesville, 1.00; Advance, 1.07; Piney Forest, C. F. and Col., 2.00; Chadbourn, 5.30; Watauga, 1.00; W. M. S., Mill Creek, .90; W. M. S., Bethany, 1.50; W. M. S., Rich Square, 3.45; W. M. S., 3.00. Total this week, $3.43.16. Previously reported, $5,316.74. Total this year, $5,659.90.

Education.—Pilot Mt. Asso., $103-25; Beulah Asso., 15.91; Spring Hill, Pee Dee, 10.00; Jersey, Liberty, 2.78; Pine Grove, Liberty, 6.00; Yadkin Asso., 3.25; Roberdel, Pee Dee, 1.66; Winton, W. Chowan, 4.07; Orphanage, 4.51; Jerusalem, So. Yadkin, 3.50; Watauga, 2.00; W. M. S., Marion, 3.85. Total this week, $160.78. Previously reported, $1,151.34. Total this year, $1,312.12.

S. S. and Colportage.—Yadkin Asso., $.20; Great Hope, 1.00. Previously reported, $558.73. Total this year, $559.93.

Ministerial Relief Fund.—Pilot Mt. Asso., $.36; Beulah Asso., 14.30; Banner, 2.15; Surry Asso., 4.45; Edgewood, 2.00; Pine Grove, Liberty, 5.00; Yadkin Asso., 17.42; Clinton, 6.84; Good Hope, Raleigh, 2.34; Jerusalem, So. Yadkin, 1.50; Fair Bluff, Robeson, 7.53. Total this week, $63.89. Previously reported, $681.16. Total this year, $745.05.

Students Aid Fund.—Spring Hill, Pee Dee, $5.00. Previously reported, $34.90. Total this year, $39.90.

Yates Memorial College.—Pilot Mt. Asso., $50.00; W. M. S., Neuse Asso., 10.00; Orphanage, 12.50. Total this week, $72.50. Previously reported, $435.95. Total this year, $508.45.

Total reported this week for all objects $1,536.01
Previously reported for all objects 24,422.34

Total reported this year for all objects 25,958.35

WALTERS DURHAM,
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Recently Mr. John A. Tucker resumed the management of the McAdoo House, Greensboro, N. C. Mr. N. H. Slaughter has been in charge for some time, but Mr. Tucker has been connected with the house for some years. Mr. Tucker is very popular as a hotel man, and the Recorder readers will do well to stop with him when in Greensboro.

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BIBLICAL RECORDER

VOLUME 70. NUMBER 10.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 7, 1904.

ON THE RIGHT TO BOLT.

We have taken recently some lessons on this subject from partisans of the first water. In our innocence we thought it a crime to bolt; but every day brings news of threats from indubitably loyal partisans to defy the political gods. We verily believe that party ties bind but lightly in North Carolina of late; and, frankly, it must be well, since there is at present practically but one party. We believe in party movements, party action, etc. There is nothing else to believe in in American politics. But we believe also that the parties should serve the voters, not the voters the parties; and while a voter should be reasonable in his demands upon an institution that must depend upon thousands and millions of others he should never surrender his Conscience. The one king is Conscience, and he has no rival whatever.

But to our lessons from the partisans. There is Grover Cleveland. He refused to support his party when he thought it was wrong, and notwithstanding that that party had made his Sheriff, Governor and President it has lived to honor him for his refusal to abandon his Conscience in a sentimental gratitude or a false and superficial fealty.

There is Mr. Arch. Johnson, of Charity and Children, as simon-pure and unwashed a partisan as ever raised a party yell or condemned to torment a fellow mortal on the other side. He will tell you that in off years he can steer clear of the advocates of "more spiritual life and less politics" —mainly saints of the other party by some strange fatality—but in election years his mails are a rapid fire chastisement to himself and his editorials are a nightmare to the other party. We say, he is a simon-pure partisan and makes no apology for it. But hear him:

"Here is the way to do the business: Go to the primary, demand the nomination of straight temperance men, and if a drunkard or a rum toady is put up in defiance of your protest, tell the brethren that you will find pleasure in doing your utmost to defeat him. This is no time to dilly-dally. You are no slave, but a free citizen. Exercise the liberty wherewith you are clothed. Speak out like a man and stand like a stone mountain for your rights. No man who pretends to favor the temperance cause should be bullied or brow-beaten into submission or even into compromise. If you are a man, show it. At last the testing time has come."

For saying less than that men have been ready to hang this humble writer, have libelled him as a Republican or Democrat or mugwump or some other opprobrious name; and all the while he knew that it could not be so, for when his pen is in his hand he is for no party whatever and solely for what he conceives to be the Right and Truth and therefore the Public Interest. May he not now be permitted to quote at least—not from some obnoxious mugwump, nor from some political schemer, but from simon-pure partisans,—compelling pleas for the independence of the soul, the Conscience, in Politics?

And there is Mr. Bryan, the late Mr. Bryan, once, twice candidate for President and still running; in the present eclipse editing the Commoner, of Nebraska; a partisan; the peerless; a paragon of political perfection; an authority beyond all appeal: He makes the cycle complete. Cleveland, Johnson, Bryan, each the perfection of his own type; each unsurpassed partisans, Johnson alone having the odds since he has had no presidency in his eye to keep him pure! And all three advocating bolting! Truly it is time for the advocates of Conscience in politics to take heart. It must be day-break at last.

But hear the Peerless Mr. Bryan:

My Dear Sir:—Your favor at hand. While a Democrat presumes that his convention will write a platform and nominate a ticket that he can conscientiously support, it is not a conclusive presumption, and I do not believe that any one ought to be asked, or expected to say that, no matter what a convention does, he will support the ticket. For that reason I defer until the convention has acted a decision upon the course that I will pursue.

If the rule suggested by you were the correct one—namely, that whatever the platform, and whoever the candidate, the ticket should be supported at the polls—then there would be no need of a campaign, because no rule is a sound one that does not answer as well for Republicans as for Democrats. There is no more reason why every Democrat should pledge himself in advance than there is that every Republican should, and if all did, campaigns would not change a vote. If that is a correct rule, then when a party is once in power it is useless to attempt to dislodge it, because it can only be dislodged by a change in political affiliations. Eastern Democrats never pledge themselves to support the ticket, and there is no reason why Western Democrats should hold at a lower value their duty to give to their country their best conscience and their best judgment at the time when action is required. [Mr. Bryan does not mention the South; but he might have added, "Only Southerners blindly pledge themselves to abandon their Conscience to the Platform Committee."—Editor.]

Because Eastern Democrats refuse to make promises and assert their right to independent action after the convention, their opinions are now being consulted, while it is not thought necessary to consult the opinions of those who vociferously announce that neither their convictions nor their interests need be considered, but that they can be counted upon to hurrah for anything in the platform and to change their own opinions whenever the Eastern Democrats decide that the time has come to change.

Yours truly, W. J. BRYAN.

That is quite clear and conclusive: The right to bolt, says Mr. Bryan, is at the root of American citizenship. There can be no progress without bolting.

So much for the authorities. What is the upshot?

First, we have a government by parties. It may not always be so. But it is so now; and since it is, men do well to choose their parties and stand by them. Bolting is not to be resorted to without great reason. Bolting is not the wise thing as a rule. It is somewhat like revolution: It is worth while only when it has an adequate object and sufficient occasion.

Second, the voter is above his party. The party lash is a greater anomaly than the slave's rawhide or the inquisitor's rack. Even the party man is free.

A man's duty to his party is a matter of will, of choice, of wisdom. His duty to his Conscience is supreme and terrible—inexorable.

And these editors and campaigners who would whip you into line, Conscience or no Conscience, who would shame you or frighten you or punish you into subserviency, what of them? Why what does Cleveland, Johnson and Bryan say to them? They snap their fingers in the face of this crowd, and the crowd stands back. The same crowd of whippers would bull-doze you. And why? Because you are weak and cringe before them. That's the whole of it. They would do the same to Cleveland, Johnson and Bryan, if they dared. But they know a man!

The Conscience is supreme. This is religion. And this editorial is more religious than political; more spiritual than unspiritual. That is Righteousness and Godliness indeed which elevates the Conscience to its throne and lifts up the individual from the mass and makes him Man, single, whole, responsible and doing a man's work. Only so does he become God-like; for there can be no God-likeness in bartering away the Conscience or bowing to a party lash.

Make the Party your servant; make Conscience your king. At the last you shall be judged by what you did; not what the Party whips ordered you to do.

THE CONDITIONS OF HAPPINESS.

(Alexander Pope.)

Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire;
Whose trees in summer yield him shade,
In winter, fire.

Blest, who can unconcern'dly find
Hours, days and years slide soft away;
In health of body, peace of mind,
Quiet by day.

Sound sleep by night, study and ease,
Together mixt, sweet recreation;
And innocence, which most does please,
With meditation.

Thus let me live, unseen, unknown;
Thus, unlamented, let me die,
Steal from the world, and not a stone
Tell where I lie.

I MISS THE FIRST LOVE.

(Campbell Morgan.)

O, the pathos of the picture! Christ walking in the midst of the churches, repeating the old message: Your work, your labor, your patience are all evident. Never were you busier. Never were your organizations more complete; but WHERE IS YOUR FIRST LOVE? A friend of mine some years ago had a little daughter that he dearly loved. They were great friends, and were always found in each other's company. But there seemed to come some estrangement between them for which he could not account. He was not able to get her company as he had been. She seemed to shun him, and if he went for a walk, excused herself, for she had something she must do at home. He grieved about it and could not understand it, and yet hardly cared to mention to her what was apparent to him. One day his birthday came, and in the morning of that day she came into his room with her face wreathed in smiles and said, "Father! I have brought you a present." She handed him a parcel, and unfastening it, he found an exquisitely worked pair of slippers. He said, "Darling, it was very good of you to buy these for me." "Oh, father," said she, "I didn't buy them. I made them for you." Then, looking at her, he said, "Oh, now I think I understand. Is this what you have been doing for the last three months?" She replied, "Yes, father, but how did you know how long I had been at work on them?" He said, "Because, for three months I have wanted much of you, but have not been able to have it. You have been too busy. My darling, I like these slippers very much, but the next time, buy the slippers, and let me have you, all the days. I would rather have my child than anything she can make for me."

That story has been weighted for me with spiritual value. Some of us are so busy here and there about the business of the Lord, that He cannot get us much for Himself. He would say, "I know your works, your labor, and your patience, but I miss the first love." O, let us remember that communion with the Master in all the abandonment of first love is what He misses most in the churches of today.

King Edward is giving much of his interest to old books dealing with the subject of walking sticks, and Emperor William is turning up the libraries of his empire for books on old fashioned field sports. He has ordered five falcons from England and will seek to revive hunting with these birds. Wake Forest Lynch is in Kentucky and is fishing as usual.—Argus.

COMMERCIALISM AND CHRISTIANITY.

WHY THE CHURCHES ARE DEFICIENT—THE SHAMEFUL COMPROMISE WITH COMMERCIALISM.

BY BAYLUS CADE.

Whoever reads the religious press of our time, will be impressed with both the amount and the wide variety of writing, by serious persons, by way of pointing out and lamenting the declension, of what is almost always called the "spiritual power" of the Christian religion.

To the writer, the expression, "spiritual power," has long seemed to be an expression of cant, pure and simple. To him, it seems there is reason, neither in Scripture, nor in the nature of religious things, to justify the distinction of this religious force, as "spiritual power," and that religious force, as some other sort of power. The power within the Christian religion is one power: and not many. It is, in every case and always, the power of God, acting through the confessors of Christianity as the necessary organs of its manifestation and employment. Certainly, no one will maintain for a moment, that there has been in our time any diminution, or retirement of the power of Christianity from our religious life. The absence of power complained of, is not, it is conceived, the absence of power at all; it is the disadjustment of the living organisms, through whom it makes itself manifest in the way of accomplishment. It is this; and only this. Those organs of God's power in Christianity are free personalities—free men and free women. They can do; or they can do not. They can do right, or they can do wrong. They can stand in right relations to God's power, in the Christian religion; or they can stand in wrong relations to that power. If they do wrong, if they stand wrongly related to God's power in Christianity, there will seem to be a resultant loss of power from Christianity itself; not because the power itself is either diminished, or absent from Christianity; but only because the organs of its manifestation and practical efficiency are either mis-related to it, or else are seeking to use it in unlawful ways.

TWO QUESTIONS FOR THE CHRISTIAN

If what has been said above be true, then beyond peradventure it follows, that, if there be absent from the Christianity of our time the results which are considered either necessary or desirable, the fault is wholly with the mis-related or the mis-doing confessors of Christianity; and can be corrected only by them. Without grave impiety, no confessor of Christianity can pray to God for amendment in the particulars complained of, in advance of making himself entirely open to become the organ of the divine power for the healing of men. Thoughtful Christian persons are apt to think it certain, that many of the prayers within all our churches are simple profanations in the sight of Heaven. Much of the praying for the coming of the Holy Ghost which one hears these days, is the merest petitional rant; and lacks only the intention of being wholly profane. The querulous complaints about the departures from the ancient doctrines of Christianity, that are daily dinned into the ears of the public, are worse than idle. Neither doctrines ancient, nor doctrines modern, have any power whatsoever to mend men; men, rightly related to God have all power to mend doctrines. The only way to mend the doctrines of a Christian confessor, so they will stay mended, is to mend the confessor himself. The want of power in our religion so constantly complained of in our time, is not due to the absence from Christianity of anything that properly belongs to it; it is not doctrinal; it is ethical. Christians are so ethically off-color, that they are not suitable organs for the power of God in Christianity to employ for the widespread and best religious accomplishment. The two questions, which all Christian confessors should ask themselves just now, are these: Am I ethically right within myself? Am I ethically rightly related? That is to say are my mental and moral faculties in a condition of perfect personal poise and harmony? Am I so related to God; to my fellows in the world; to the intellectual, the moral, the industrial, the social movements of my time,—as to make me to be, in my degree, a perfect organ for the employment of the divine Power in the pursuit of His purpose of redeeming men? If Christians will ask themselves these two questions, and will then get them answered in such personal re-adjustments of themselves, as will put them into full accord with the eternal and unvarying requirements of elemental ethics, complaints about want of power in Christianity will soon cease to be heard in the land.

WHOLESALE CHARGE OF IMMORALITY.

It may be objected, that the foregoing is tantamount to the bringing of a wholesale charge of immorality against the confessors of the Christian religion. Well, hard as it may seem, that is exactly the intention of the writer at this moment. He means to say in the most direct and emphatic way possible, that the defectiveness which most hinders religious achievement in Christendom today, is the failure of the great body of Christian confessors to apprehend and exactly conform to the imperative demands of elemental ethics. Of course, the writer does not mean to charge Christians with the violation of the ethical decencies, nor with ethical grossness of any sort soever. Our Christian behavior is, in general, eminently serene, and highly respectable and fashionable. But our ethical standards are inadequate nevertheless; and our ethical performances are far short of the imperative requirements of our Christian principles. Ethics is said to be the science of duty; the science of right living; the science of the outward expression of man's inward and personal accord with the principles of right, as these are revealed to consciousness in the constitution of things, in the movements of human life, and, particularly, in the Christian Scriptures. And he only is ethically right, whose temper of soul and attitude to human movements make him to be a personal active force to the extent of his necessary limitations, in securing here on earth the greatest good to himself and to the greatest number of his fellow creatures.

Thus much having been said to make the ethical requirement clear, it is now declared without hesitation, that Christianity has robbed itself of its ethical integrity by a shameful compromise with that huge, soulless, Godless thing, known in our time by the name of "Commercialism."

COMMERCIALISM.

Commercialism stoutly denies the greatest good to the greatest number, in that it seeks to control, and, for the most part, does control, the distribution of the commonest articles of necessity. It is known of all Christians, that this control of distribution has for its object the paying in of large dividends upon capital stock, much of which is known to be watered, or otherwise fictitious; that these dividends are meant to swell private and corporate fortunes, many of which are already dangerously large.

It is certain, that a large part of one of the largest fortunes ever gathered in this country is now in the hands of a single woman. This woman is not merely a member, but a petted and bepraised member, of one of the leading Protestant denominations of the world. A reputable American lawyer, who was at that time, and still is, connected with a property wherefrom a part of this woman's wealth was taken, told this writer and another citizen of North Carolina, that hundreds of thousands of dollars were taken from that property by the original gatherer of that enormous fortune, by plain, simple, common forgery. In all the states of the civilized world, the receiving of stolen goods, such as iron, steel, cotton, chickens, bread, clothing, and others, knowing them to have been stolen, is a felony. But the possession of millions, known to have been gotten together by forgery and other deviltries equally as bad, makes the possessor, in the esteem of Christian confessors of today, a proper object of fulsome praise, in the columns of newspapers, both secular and religious.

There is no other way to account for this condoning by Christians of the wrong, whereby many of the large fortunes gathered up in our day were gotten, but to say, that our churches have gone into compromise with the despoilers of men; so far, at least, as to be willing to hold their peace whilst the despoiling goes bravely on.

It cannot be, that Christian men, who are the leaders in our churches; who set the pace and make the tone of our intellectual, moral, social and religious culture,—are ignorant of the fact, that those who control the means of distributing the world's products, do also control both the producing and the consuming classes of the world's citizenship, to the infinite harm and damage of both of those classes. And yet, we hear no commanding Christian voice ringing out anywhere in rebuke of the wrongs perpetrating daily by the monopolists of distribution. We hear of no commanding personalities, who demand with authority, that some righteous way shall be found by the Christian manhood of our time, whereby the monarchs of distribution shall be hindered from piling up unrighteous dividends upon fictitious capital stock, through the making of prices low to the producers, and high to the consumers of commodities. We hear no such commanding Christian voice, because we have no such voice; and we have no such voice because we are in compromise with the promoters of this particular phase of Commercialism.

THE SALE OF FRANCHISES

It is certain, that the intelligent body of Christian confessors are in conspiracy at this blessed moment to put the common necessities of the poor, as well as those also of the rich, into the hands of private monopolies, in order that they may have power to enrich themselves by plain and palpable extortion. In support of this, it is only necessary to mention the franchises in the cities of the country, that have been bartered away to private corporations, and sometimes to private individuals, in utter disregard of the rights of the masses of the people. In cities, quick transit, supplies of light and water are necessary to all the people; to the poor as well as to the rich; and to fence these away from the people, so that they cannot get them cheaply, is to sin against all the people of those cities; but it is especially to sin in such cases against the poor; for, to the health and comfort of the poor, these things are far more necessary than they are to those of the rich. And yet, this bartering away of city franchises, resulting always in the oppressions of the poor, has been done with the full consent of our Christian populations. That is to say, they have consented to it; have connived at it. For it is now, and it has been all along, within their power to have prevented these iniquities. To a sensitively ethical Christian sentiment, it should seem, to be eminently right, to furnish transit, water and light at the cost of their production. "But no," say the monopolists; "transit, water and light are necessities to all the people alike: they can in no way do without them: we will just form a corporation and buy those franchises from the city authorities for a term of years; and we will then begin to gather in the dividends of extortion without let or hindrance. These Christians will let us do this at our pleasure; they have compromised with us. True, they talk a good deal in their pulpits and in their periodicals about mercy to the poor. But, good souls that they are, they mean it only in a Pickwickian sense."

PERPETUAL DEPENDENCE

Commercialism is set like flint against the freedom and manly independence of the world's manual workers. To make this charge good, it is only necessary to get the fact into view, that it so graduates the scale of the wages of working people, as to keep them in perpetual conditions of dependence. The workers are rarely allowed to be able to do more than make buckle and tongue meet; and, if it can be so managed as not to permit them to get buckle and tongue quite together, it is considered to be all the better. The worker whose children did not have quite enough to eat this morning, will not be likely this evening to make demands upon his employer, that might bring about his discharge. Under God Almighty's sun, there is nothing certainer than it is, that no one whomsoever can be a Freeman, whos is unable to become a Proprietor. The large capital made necessary in all the lines of production upon a large scale by the use of machinery, cannot be gathered together by the wage-earners for the purposes of production, because they do not command the available means wherewith to organize such enterprises; nor can they succeed with hand-made goods, in competition with the machines. It follows, therefore, that working people have nothing that they can put into productive enterprises as proprietors, save only their time, their health and their skill; and if their wages be nothing else but the mere dole prescribed by their employers, they can be held in conditions of servile vassalage and utter dependence. And, as a matter of fact, this deplorable condition is wrapping its baleful folds more and more tightly around the world's manual workers, here before our eyes, every day that comes and goes, with, at least, the silent consent of our most worshipful Christianity. These are moderate and altogether truthful statements of the facts of the case; statements, not denied in any quarter. How do these facts impress the ethically sensitive minds amongst us?

PROFIT-SHARING

But what can be done about it? This can be done about it: Christian feeling and sentiment can be so aroused, so re-adjusted, so stimulated, so fully informed about the eternal verities and justices lying at the bottom of the demands of the workers for personal and industrial freedom, as to compel employers to fix upon some simple scheme, whereby workers are to be secured in some just sharing of the profits of the productive enterprises, whereinto they put themselves and their skill, in addition to their regular wages. Capital has a definite value; and he is simply a hopeless ninny, who is always inveighing against capital. But capital is also the concrete rep-

resentative of power—of enormous power—the servant and instrument of power. And power, not held in the leash of stern ethical righteousness, is always tyrannical. The whole history of politics, of industry, of religion shows this to be true. Manly and womanly will and health and skill have definite values also; and he is simply a knave, who claims that these are less important factors in the productiveness of the world's industries than is capital. Working men and women are not the representatives of organized power—are not the servants and instruments of organized power. In their struggles for industrial enlargement, their interests are antagonistic, oftener than otherwise. And these workers can never become the representatives of real power, until such industrial justice is done them, as may enable them to become proprietors. Shall this industrial justice be done to the working classes? The owners of capital, with a few very honorable exceptions, say no. The omnipresent spirit of Commercialism says no. And our un-ethical Christianity pauses long enough in its task of gathering from this same Commercialism largesse of dollars for its denominational enterprises to reflect, that the terms of its compromise with this leviathan of ethical mis-doing only binds it to pursue its even way, and say nothing in particular.

In a small way, and in widely separated instances, this co-operative plan of prosecuting industries, which makes each worker in them a proprietor, and invests him with the priceless dignities of freedom, has been tried. In every honestly prosecuted case in the history of the movement, it has succeded, too; putting an end to all strikes and other antagonistic troubles betwixt capital and labor within the sphere of its trial. Christian sentiment, if it were ethically what it ought to be, could compel this reform in our industrial life, in the interests of the freedom, the happiness, the prosperity of a large class of our fellow citizens, within four months from this good hour, if only it would undertake to do it. It does not undertake to do it, because it is in compromise with Commercialism.

If this article were not already too long, other instances, supporting the position here taken, could be given. But these may suffice.

If we do really want God's power to be seen and felt in the confessors of our Christianity, let those confessors get themselves so re-adjusted to the elements of Biblical Morals, as that, their lives and influence will be in rebuke of the terrible wrongs now being perpetrated against our common humanity by current Commercialism, and we shall soon be satisfied with what we shall see.

Let no one gather from this article, that the writer is a pessimist. He is not a pessimist. And, what is more, he means never to be a pessimist. He can, and he often does in fact, repeat with a greater joy than he can tell, Tennyson's splendid couplet from Locksley Hall:

"Let I doubt not through the ages.
one increasing purpose runs;
And the thoughts of men are widened, with the process of the Suns!"

The writer believes there is more and better piety to the square rod on earth today, than was ever upon it at any other time since the gates of Eden closed against our First Father. He, moreover, believes there will be more and better piety on earth tomorrow, than there is upon it today. Then, why write the above criticism of Christian confessors at all?

Partly to suggest to his brethren, that they are not looking in the right direction to find that which most hinders the displays of Christian power today. And also partly, to enable himself to say, that we cannot find the true gauge to determine what the Christian piety of today should be, by comparing it with the piety of past times. The true test is not what piety has been in past times; but it is, what it ought to be in the present time. Piety is more and better now, than it ever was before; but it ought to be more and better than it is now; and it would be more—much more and better—than it is now, if only it could be induced to abandon its shameful compromise with current Commercialism.

Progress in Old Chinkeang.

From a Letter of Rev. W. E. Crocker.

We have been trying in the church to emphasize several things. Prayer and right conduct are among the first, and two of the important things are self-support, and instruction in the Bible. We do not feel that there is any advance, unless it is spiritual and produces good character. At Mr. Feng's place in the country they have built a little meeting place of mud and thatch, a place which you would hardly recognize as a place to worship God in, but which represents their self-sacrifice and earnestness in wishing to follow Jesus. They borrowed three dollars from me, otherwise it was all at their own expense. On June 14th, I sent my helper out to Chu Yung to live, with the hope that he would be able to help them there. I hope and pray it may be blessed of the Lord. I was out day before yesterday, and at the service at night about ten came forward and gave the hand, and said they believed, and wanted to follow Jesus. Among them were some of the best people in the place. Large numbers of women came, and the helper's mother is useful there. The mother of Mr. Chang, the teacher, was a devout worshipper of idols, but now she has cast them away, and she meets with the whole family every morning at eight o'clock for worship. Mr. Chang's two brothers and his son, a boy of thirteen, came forward. Another enquirer brings his wife and family. I believe it is a religious movement among them, and not for other reasons. I have not been able to hear of or to trace any lawsuits or other evil practices either among our people in Chu Yung or here in Chinkiang.

A man is opening a school in a town just across the river from here, and wants us to go there and teach the Bible and hold services on Sunday, and the school is to follow Christian practices. We spend no money, not even travelling expenses, as there is a free ferry. The place where the school is to be held was a temple, out of which the idols have been or are to be removed. The man who asks us to do this is an enquirer, and the same one has given us the preaching place near China merchants' landing. The work grows rapidly, and Brother Lawton said just this morning that besides the work outside, the work in the church here is twice as much as it was when he left for America. I have been thinking the last few days of that old Prophet with his head bowed between his knees on that mountain overlooking the sea, when he saw a cloud as large as a man's hand, and he said triumphantly to Ahab, "Make ready thy chariot, and get thee down, that the rain stop thee not." It has seemed to me that here and in this vicinity we can see the little cloud, and there is the sound of abundance of rain.

Chinkiang, China, July, 1904.

The New Found Association.

This Association assembled in its forty-ninth annual session with Meadow Fork Church, Madison County, N. C., at 11 o'clock a. m., August 11, 1904. It could not have met in a community where the people are more hospitable and kind. The Methodists and Baptists are about equal in number here, and in the domiciling and feeding of all attendants the former were not unlike the latter.

Elder Adam Bright, of Spring Creek, preached the introductory sermon; a very able and helpful one. Text: 1 Cor. 13:13.

Elder R. H. Hipps, Spring Creek, N. C., and your correspondent, were re-elected to the offices of moderator and clerk, respectively. In consequence of much rain on the first day of the session, the delegation on that day was smaller than usual, yet about forty votes were cast in each election of an officer, while some did not vote. The three last days being fair, the congregations increased largely.

Twenty-five churches were represented, four being by letter only. There were present sixty-one delegates, ten of whom are ordained ministers.

Elders E. Holt, Walter E. Wilson and E. R. Treadway preached at 11 a. m. Friday, Saturday and Sunday, respectively. Their texts, in order, were: Ps. 23:1, Matt. 25:25, and Deut. 4:29. All the sermons were uplifting.

Elders P. T. McAfee, W. N. Martin and Z. B. Cordell (a Methodist minister) preached in a school-house nearby on Friday, Saturday and Sunday, respectively, but being clerk, your correspondent could not attend those services. Many important subjects were up before the body and were ably discussed by the brethren. Some of them are: The Orphanage, Missions, Temperance, Education, and Sunday-schols.

The following visitors were welcomed to seats: Elder Walter E. Wilson, Tuckaseigee Association; Elder L. A. Green and Bro. Calvin Holt, East Tennessee Association, Tenn.; brethren H. Rogers and R. H. Justice, Haywood Association; Bro. R. H. Massey, Noley Chucky Association, Tenn., and Sister Hattie Edwards, French Broad Association. A spirit of harmony and love prevailed throughout the session.

The next session of this Association will be held with the New Found Church (the place of its organization), Buncombe County, N. C., beginning on Thursday, August 10, 1905.

Our Father's son,
WILLIAM WORLEY, JR.
Worley, N. C., Aug. 23, 1904.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, September 12.—Joel 1-3.
Tuesday, September 13.—Amos 1,2.
Wednesday, September 14.—Amos 3, 4.
Thursday, September 15.—Amos 5, 6.
Friday, September 16.—Amos 7, 8, 9.
Saturday, September 17.—Obadiah 1.
Sunday, September 18.—Jonah 1-4.

Joel.

It is not certainly known at what time this prophet lived and prophesied; but he is supposed to have been the earliest of the prophetic writers. His prophecy, although brief, covers the whole period from the time it was written to the second coming of Christ.

The name Joel means "Jehovah is God." He was a prophet to Judah, and is supposed to have prophesied during the first thirty years of the reign of Joash.

A part of Joel's wonderful prophecy was fulfilled, as Peter declares, in the day of Pentecost.

Amos.

Amos, which means "Burden bearer," wrote the book that bears his name. He lived in Tekoa, a town of Judah, and was a shepherd. Although of humble origin, and a native of Judah, he was called of God to be a prophet in Israel. He prophesied during the reign of Jeroboam II., king of Israel, and Uzziah king of Judah. The book was written about 787 B. C. Like Elijah and John the Baptist the humble shepherd of Tekoa feared not the face of man, but boldly declared the will of God to the king. He prophesied the downfall and restoration of Israel, and proclaimed the coming Christ.

Obadiah.

Obadiah, which means "the Lord's Servant," delivered the shortest of the prophetic messages; but, short as it is, it is exceedingly important. He prophesied the overthrow of Edom, and his prophecy was fulfilled when Nebuchadnezzar, in the year 593 B. C., conquered that country. The Edomites were the descendants of Esau (Gen. 36:1), the twin brother of Jacob, and represents the unchangable hostility of the carnal mind and body to the regenerated spirit. The descendants of Esau, according to this prophet are yet to suffer a more terrible destruction than that which befell them in the days of Nebuchadnezzer.

Jonah.

The name Jonah means "Dove." He was probably the author of the book that bears his name, as well as the hero of the thrilling story which he therein narrates, and is without doubt identical with the Jonah mentioned in 2 Kings xiv, 25. He was a native of Gath-hepher, and therefore belonged to the ten tribes of Israel and not to Judah. He lived and prophesied in the time of Jeroboam II. Christ's reference to Jonah as a type of himself is a sufficient answer to that destructive criticism which seeks to discredit the story of the three days that he spent in the belly of the fish.

Contents of Chapters.

Joel, Chapter 1, declares judgments, and exhorts to faithfulness. Chapter 2 predicts terrible judgments on Judah, and exhorts to repentance. Chapter 3 proclaims judgments against the enemies of God, and promises blessings to His people.

Amos, Chapter 1, threatens judgments upon various nations. Chapter 2 threatens Moab, Judah, and Israel with God's wrath. Chapter 3 shows the reasons for God's judgments against Israel. Chapter 4 rebukes Israel for great wickedness, and exhorts them to repentance. Chapter 5 laments the wickedness and fallen condition of Israel, and exhorts the people to repentance. Chapter 6 reproves Israel for sin and threatens the land with desolation. Chapter 7 tells how Israel was saved from the plague of grasshoppers and fire by the prayers of Amos. It also contains the complaint of Amaziah and the reply of Amos. Chapter 8 warns against oppressing the poor, and threatens a famine of God's word. Chapter 9 declares the certainty of the downfall of Israel, and the restoration of the tabernacle of David.

Obadiah prophesies the destruction of Edom, and the deliverance and victories of Jacob.

Jonah, Chapter 1, gives an account of the call, flight, and punishment of Jonah. Chapter 2 tells of the prayer and deliverance of Jonah. Chapter 3 gives an account of the preaching of Jonah to the Ninevites and of their repentance. Chapter 4 tells how God reproved Jonah for repining at his mercy, and closes with the lesson of the gourd.

Adversity is God calling us to give up our perversity.

News Notes.

....Elder W. P. Hines has entered upon his new field of labor—Lexington, Ky.

....W. H. Wilson is aiding Pastor Summey in a meeting at Trading Ford this week. The outlook is good for a splendid meeting.

....Bro. J. T. Beaver, of Burnsville, reports a meeting at North Bend as a result of which an aged married couple were baptized.

....The South Yadkin Association is fortunate in having strong men as pastors and leaders. There is hope of great progress in this Association.

....Pastor Oscar E. Sams, of Harrisonburg, Va., has been again called to that church, and as an evidence of appreciation his salary has been increased.

....Dr. C. S. Farris again becomes editor of the Southern Baptist Witness—the Florida paper managed by a Committee of the Baptist State Convention.

....Jno. A. Summey will aid Pastor J. N. Stallings in a meeting at Enon church next week. This is a promising mission, and we hope for good results from the labor of these faithful soldiers of the cross.

....The Fork church, where the South Yadkin Association met last week, was founded in 1793. The house is commodious, and the people are hospitable, making it a splendid place for the meeting of the Association.

....Elder H. M. Ingram writes: "We held a meeting of days at Blackwoods Chapel this week. I was assisted by Rev. N. H. Shepherd, of Cross Roads. We had a good Christian meeting, the spirit of God was with His people."

....Bro. T. R. Windsor, the Clerk, announces: "The Alleghany and Grayson Association will convene with Brush Creek church, five miles north of Sparta, N. C., commencing on Thursday, September 8, 1904, and continue over until Sunday."

....Bro. A. C. Hamby has been called to succeed Bro. C. E. Maddry at Mars' Hill, Berry's Grove, and Hillsboro. Brother Maddry will enter our Louisville Seminary. North Carolina never sent a stronger young man to that institution. He must not be taken away from us.

....The Religious Herald, the Christian Index, the Biblical Recorder, the Baptist Argus, and the Baptist Courier have each given the Home Board a "had half hour" within thirty days. We trust the Board realizes that "pretty Fanny" may no longer have her way "just because it is pretty Fanny's way."

....Dr. M. W. Egerton, pastor of the First Baptist church, Knoxville, who has been in bad health for several months, is still unable to return to his work. The church will secure a supply for six months, hoping that at the end of that time Dr. Egerton will be fully restored to health and strength. God grant that he may. He is now resting at his old home in North Carolina.—Baptist and Reflector.

....What do good crops and high prices mean to your pastor, if you do not increase his salary. He takes pleasure in your prosperity; but high prices cut down his salary. The cost of living has increased 25 per cent in a few years. Unless you have increased the pastor's salary by that amount, he is really receiving less than he did ten years ago. We look for a general increase of pastors' salaries this fall. Lead the way, brother.

....The Calvary Baptist church, Jno. A. Summey pastor, is moving nicely. This is a young church, but aggressive and thoroughly missionary. They have recently purchased a sixty dollar organ. The pastor recently held a meeting, aided by W. H. Rich and W. R. Davis, and there are five to be baptized.

....Ford's Christian Repository is now the property of a corporation. Dr. J. J. Taylor, president of Georgetown College, is the new editor and M. P. Moody, business manager. Dr. S. H. Ford, the former editor will be a liberal contributor to the magazine. He is full of years and yet vigorous in thought.—Ex.

....Elder L. H. Greene writes from Bakersville: "I have just returned from Cleveland County where I was engaged for ten days in a glorious, good meeting. This meeting was held with Double Spring church. There were thirteen happy converts added to the church by baptism, and more to follow. Bro. D. G. Washburn is the pastor."

....Pastor C. H. Utley has resigned the South Side church of Wilmington, and expects to enter our Seminary. We can always spare a good man long enough for him to better prepare himself for the work, and our need is the greater that they return to North Carolina. Utley is one of our most aggressive and faithful young preachers.

....Principal Beam, of Bethel Hill, writes: "In all our history the prospects for a fine session were never before so bright. The Students' Association together with the church and Sunday-school, will have a Rally Day on the opening, September 14, to which all the friends and patrons and especially the former students, are cordially invited. The exercises will consist of speeches, music, dinner, and a general good time."

....The Recorder makes its best bow to Pastor W. H. Rich for his strong speech in the South Yadkin Association. The Recorder has but few such ardent friends, and such help is always appreciated. With 500 such pastors in North Carolina the Recorder would in just a few years have twenty thousand subscribers, and we would do three times as much work as we now do. The success of the paper and the kingdom is largely with the pastors.

....All is not well in the Wilderness. The Landmark Baptist was recently brought into court by its printers who suspected Messrs. Bogard and Hall of fraud. Mr. Bogard, of d.d. fame, announced, however, that they were "on easy street" and would make money this fall. It is a sorry religious editor who is suspected by his printers! The strenuous advocates of strict New Testament methods might go farther back and practice Old Testament morality.

....Bro. D. P. Bridges, of Lincolnton, writes: "On the fifth Sunday in July I began a meeting at Sharon which continued for a week. Bro. W. E. Hurt, of Yorkville, S. C., was with me, and did the preaching, and did it to the edification of the people. The church was much renewed and strengthened, and there were three or four conversions. One has joined and I am expecting others at my next appointment. On the second Sunday in August I began a meeting at Bethel, which continued for eight days. Bro. J. S. Bookhart, of Newell's, was there, and did most of the preaching, and did it well. We had a great meeting. There were a number of conversions, and the church was greatly helped. We received twelve additions to the church, seven by baptism and five by letter. We had big crowds, and all enjoyed the meeting. The Lord has been good to us in our meetings. The work moves on smoothly at Lincolnton, and the outlook is encouraging."

....It gives us pain to print the following from Charity and Children: "The fever situation at the Orphanage is not re-assuring. More than a dozen cases have been reported to us and there is no telling how many more victims there will be. Only those who have suffered from this dread disease know the distress it brings. To wait and watch the battle rage between the fever and the constitution it assails, is no pleasing task. Let our brethren besiege a throne of grace that the Great Physician may stay the hand of disease and restore all the sick children to health and strength."

....We enjoyed very much a call from Bro. B. B. Blaylock, of Temple, Tex. He became a preacher after leaving North Carolina. He is visiting relatives in the home State. Brother Blalock talks interestingly of the conditions in Texas. He thinks the Baptists have fought and won their hardest battles in that State, and that they will now be blessed with great prosperity. We inquired about the boll-weevil. "Well," said he, "the boll-weevil is not altogether an affliction. He has increased prices, caused the farmers to diversify their crops and discover new possibilities in the soil of our great State."

....Bro. E. D. Poe writes from Proximity: "I wish to say through the Recorder that the summer's work as colporteur has been very pleasant to me, and I trust much good has been accomplished for the cause of Christ. My work was in Durham. I am now in charge of the Walnut Street church, Greensboro. The work here is taking on new life. A lot has been bought and good deal of money raised for building a church at the Revolution Mills, about one mile from Proximity. The Methodist brethren are laboring arduously in this section. May we soon have three strong men in this section—one for Proximity, one for Revolution, and one for White Oak. We need them now. Brethren, pray for us."

....Elder E. D. Cameron, of South McAlister, Indian Territory, and his genial nephew, Hon. Cameron Morrison, of Richmond County, gave us a pleasant visit last week. Brother Cameron is a North Carolinian. He went West as an attorney; became a Methodist minister; and for four years has been a Baptist pastor. His church has grown from a mission station to a strong church in three years. When he became pastor the church received $600 from the boards; now it contributes $1,200 to them. His opinion is that in a very short time Indian Territory and Oklahoma will cease to be mission territory and will lead all the Baptists. Brother Cameron aided Pastor Tom Wright in a great meeting at Steele's last week. There were fifty or more conversions.

....Pastor J. S. Bookhart, of Newells, writes: "On the first Sunday in August, Bro. D. P. Bridges, of Lincolnton, came to aid me here in a meeting which continued until the second Sunday. As a partial result, I had the pleasure of baptizing four happy converts. On last Sunday we received two under the watchcare of the church until letters can be procured. The church was generally revived, and lasting good done. Friday night we ordained Bro. W. C. Sutton as a deacon. At Newells, the Baptists have had a struggle, but I earnestly hope that the hardest battle is over. We have completed payments on our church, and now we want to paint the interior, put in permanent seats, purchase bell, and add baptistry. Here, we have some of the salt of the earth, and in appreciation of our labor they have continually pounded us since coming among them. I hope to see Harrisburg opened up by the baptist. I appreciate the work of the Recorder, and ask God's blessings upon it."

THE LAST QUARTER.

We have reached the last quarter of our conventional year. During the three months that remain we must round up our State Mission work.

Up to this date last year we had in hand for State Missions $6,030.93. The treasurer's receipts to date show $6,469.87. This is $438.94 more than last year. Let the brethren ever keep in mind, however, the fact that we must raise five thousand more than last year, if we meet our obligations. This we can easily do if we only make an honest, earnest effort.

The Associations which have met so far, have gone forward grandly in their pledges. The brethren have caught the spirit of enlargement and seem ready to undertake greater things. But remember these pledges are for next year and will not help us out on this year's work unless a large part of the pledges can be raised before the meeting of our Convention in December. Will not the churches take up State Missions immediately after the Association and press it till the meeting of the Convention? It is hoped that the Associations yet to meet will keep up the pace set by those that have already met.

And while the churches are looking after State Missions, will not the Sunday-schools take care of the Sunday-school work? We have in hand about half enough to meet the expenses of the Sunday-school department. If the schools which have not yet taken collections will do so between now and the Convention, they can easily raise the balance necessary to carry on the Sunday-school work.

In one or two localities hail did great damage to the crops, and in a few other communities they were injured by excessive rains; but, barring these exceptions, I have never seen such crops as we have in the State. The good hand of God has lavished His blessings upon us. If we fail to pay our rent to God to whom the earth belongs, and who alone causeth it "to bring forth and bud that it may give seed to the sower and bread to the eater," can we be surprised if He should withhold His bountiful hand in the future? Malachi 3:8-12—"Will a man rob God? Yet ye have robbed me. But, ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightsome land saith the Lord of hosts."

Now turn to the New Testament and you will see the same thing taught in different language. Luke 6:38—"Give and it shall be given unto you; good measure, pressed down and shaken together, and running over shall men give unto your bosom." These are the words of Jesus himself: Brethren, if we believe these words (and they are from God's Book), the quetsion is not "can we afford to give," but "can we afford not to give."

By His blessings God is putting His people to the test this year; how shall we meet it? Will we "bring the tithes into the store-house," or will we rob God?

LIVINGSTON JOHNSON.

Seventeen Days, and They'll Come.

Seventeen days from to-day our fall term opens. One hundred and ninety-five girls have already engaged rooms, and it is likely that most, if not all of the few rooms left, will be taken by the time we open.

Most of the furniture for Faircloth Hall has arrived and is ready for putting in place. The rooms in this new building are very neat and attractive, and I shall be surprised if they are not at a premium when the girls arrive and see them.

The dining-room and chapel have both been enlarged and a new kitchen has been built.

A central heating plant is being installed for the Main Building, Faircloth Hall and the East Building. In fact, these three buildings will practically constitute one block.

The two society halls in the new building are about forty feet square and will be commodious, airy and beautiful.

After the rubbish has all been cleared away we want our friends and brethren who may visit Raleigh to come round and take a look at their property.

R. T. VANN.

Raleigh, N. C., September 3, 1904.

The Opening at Wake Forest.

These are busy days with us, and I have only a meagre chance for a letter to the Recorder family,—which is also, in its widest sense, the Wake Forest family.

Two hundred and twenty-five students are here,—just about the same number as on the fourth day last session. About eighty of these are new men. Every part of North Carolina is represented, and five other States.

Most of the professors met their classes Thursday and Friday. Organization is about completed, and steady, regular work will continue from now until the end of the term.

We are glad to welcome Brother Lynch back to his home and his pulpit again. The brethren will be glad to know that his health seems to be perfectly restored.

I shall have to postpone what I wanted to say about the Infirmary as well as fuller details as to the beginning of the new session.

CHAS. E. TAYLOR.

Wake Forest College, Sept. 3, 1904.

South Yadkin Association.

The thirty-first session of the South Yadkin Association convened with the Fork church. J. M. Haymore preached the introductory sermon. Text: "Therefore let us not sleep as do others, but let us watch and be sober."—I. Thes. 5:6.

I. The sleeper is unconscious.

1. There is great joy in the home, but the sleeper does not know it.

2. There may be death and great sorrow, but the sleeper does not know it.

II. The sleeper is defenseless.

1. While the churches sleep the devil comes in and robs them of their power.

2. Delilah disarmed Sampson while he slept.

III. The sleeper is inactive.

1. We cannot rely on one who is asleep to do any business.

2. God called on Gideon to get rid of the inactive, and with the three hundred wide awake men to get a great victory.

The following officers were re-elected:

J. N. Stallings, Moderator; V. M. Swaim, Clerk and Treasurer.

Visitors present were as follows: L. Johnson, A. Johnson, S. F. Conrad, Jas. Smith, W. D. Green, G. L. Merrell and N. R. Teague.

Island Ford church was admitted into the Association.

The South Yadkin is coming to the front in mission work. She pledged $488 for State Missions, against $388.50 last year; $174.50 for Home Missions, against $150.50 last year; $505.00 for Foreign Missions, last year she pledged $276.00. The total amount pledged last year was $1,810.50, this year $2,583.25, making an increase of $772.75.

G. G. O'Neill's speech on Home Missions was the best we have heard this season. He covered the ground thoroughly and with real eloquence. The Statesville First church refused to pledge anything to Home Missions, and the pastor gave as a reason that they wished to let the Home Board know where they stood. But for the explanation of Secretary Johnson, stating that we were not bound in this State by the Home Board's pledge to increase appropriation to the negroes, and that money raised in this State would be used as directed by North Carolina Baptists, the work would have been practically killed in the South Yadkin Association.

J. M. Arnette made a fine speech for Foreign Missions, and the pledge to support a missionary on the foreign field marks an epoch in the history of this Association. The woman's missionary work, led by Mrs. Harry Burke, is making substantial progress. No one can estimate the value to the kingdom of Christ, of such work as our good women are doing.

The next session is to convene with the church at Spencer with W. H. Rich to preach the introductory sermon.

J. S. F.

Pastor Smith's Work at Concord.

Dear Recorder:—About two and a half years ago Bro. J. E. Smith accepted a call to what is now the First Baptist Church of Concord. Since that time our church has felt the influence that only a strong and consecrated man of God can wield. It has also realized, in a large measure, the fruition of the hopes and aspirations of a true and noble leader of power as pastor and preacher. As such, he deservingly holds a place among the first of the State.

It has not been our good fortune to have ever had a pastor that has labored more faithfully and preached more acceptably. He has been alive to the conditions and needs of our people. Through his courageous and untiring efforts results have come that surpassed the hopes of his most loyal helpers. More than two hundred have been received by letter and baptism. Notwithstanding the organization of the Second Church out of our fold, we have steadily gone forward with our finances, insomuch that our collections have increased from about seven hundred and fifty to nearly eighteen hundred dollars. We have raised a thousand or twelve hundred dollars for debts and improvements. When he came the State Board was helping us right liberally. Now we are self-sustaining. We have gone forward with greater strides along all lines than ever before. His successor will find a light yoke when compared with what his has been.

It was a sad and serious occasion when he tendered his resignation. Old men say that never before have they ever seen so many broken hearts, with outbursts of sorrow, and such an overflow of tears throughout the entire congregation. It is the opinion of the writer that there is not a superior, if an equal, in any of the city pastorates. There is every evidence that never before has there been such a widespread and more profound regret over the leaving of any of the city, among all the people of the different denominations. Especially is this true of him as a Baptist. Friends and opposers unite in declaring his faithfulness as pastor and his most acceptable preaching. As a man, he is everywhere recognized as a truly consecrated man of God, loved, honored and respected. Of quick energy in using opportunities, clear thinking, intelligent and abreast with the conditions and interest of the city, and of matters of State. His work stands as a great abiding monument, and the city will be long in forgetting the fruits of his efforts.

Fortunate are the people that secure his services.

D. A. KEARNS,
Church Treasurer.

Concord, N. C., August 29, 1904.

Mt. Airy.

We closed one of the best meetings on August 24th that has ever been held in Mount Airy. Brother Edmundson was with me fifteen days and did all the preaching. After the first week we moved to a warehouse in order to be more central and to accommodate the great crowds who attended. The other denominations joined with us there, and there were about fifty professions. As an immediate result, I baptized fifteen last Sunday and received one other for baptism and one by letter. There are others who will join us soon.

Brother Edmundson preached a flow of convicting and convincing Gospel, which we hope will bring forth much fruit in the days to come. During my pastorate here of fifteen months, seventy-one have been added to the church and more money for missions and other expenses than ever before in the history of this church.

There are some of the best working, most consecrated Baptists in Mt. Airy of which it has ever been my pleasure to be pastor. When all the hindering causes, which have stood in the way of Christian and Baptist progress in Mount Airy, have been removed—and we hope that is not far distant—we expect to see a great ingathering and the Lord's cause prosper as never before.

Yours very cordially,

A. L. BETTS.

P. S.—Our reunion the 9th of August, celebrating the twenty-fifth anniversary of the organization of the church, was a happy occasion, and all present went away delighted and edified by the timely remarks made by former pastors and brethren, and the old-fashion cordiality so manifest in all the exercises.

A. L. B.

Mount Airy, N. C., Sept. 2, 1904.

News Notes from A. E. Brown.

Elder J. W. Kesterson, our pastor at Franklin, was married on August 22 to Miss Luna Cowan, Elders A. E. Brown and G. W. Cowan performing the ceremony. Brother Kesterson has attended the Sylva Institute for the past three years and at the conclusion of the last session was called to Franklin. The bride is an earnest church worker and will make a good pastor's wife. She will be missed by the Webster church.

The mountain schools have opened with increased attendance, with but one exception. This bids fair to be the best year of their history. At Sylva a new Girls' Home was opened and the indications are that it will be full in a few weeks, provided we can get all the rooms furnished.

All the mountain Associations have gone forward in their pledges for Home Missions. The Buncombe Association was well attended and the sessions were interesting. The prinpal feature was the fact that the churches which had entered into the plan of grouping themselves into pastorates made the best showing this year they have ever made.

The principal feature of the Tuckaseigee Association was the manner in which they rallied to the support of their school at Sylva. Pledges to the amount of over $450 were made for it by individuals and churches.

This session of the Tennessee River Association was way ahead of the last. They raised in a few minutes the money to furnish a room in the Girls' Home at the Sylva school. Some of the best boys and girls at this school came from the Tennessee River.

The presence of Secretary Johnson at the above Associations was greatly enjoyed. Our mountain people love Brother Johnson and regret that he cannot be with them more.

A. E. BROWN.

State Mission Envelopes.

Having had a number of calls for State Mission Envelopes, I have had fifty thousand printed and will be glad to supply any church which will promise faithfully to use them. Many of our churches have the envelope system and of course will not need these; but I wish to supply such churches as do not use envelopes in their collections and are willing to try the experiment. It has cost quite a good deal to have these envelopes printed and sending them out to the churches will be additional expense. If they are not judiciously used it may entail loss, but properly used I believe the pastors will find it of great help in raising State Mission funds, and I am hoping that our contributions will be enlarged by several thousand dollars.

Let the pastors who will press collections through these envelopes order them at once and they will be sent out.

LIVINGSTON JOHNSON.

Tennessee River Association.—Forty-Fourth Session.

Dear Recorder:—This body met at Forney's Creek Church, August 25-28. Elder Deits moderator and Geo. W. Davis clerk. Harmony prevailed: thanks to the Master for His blessings upon us!

Thirty of our forty churches were represented by about three times as many messengers, all seeming to be imbued with the spirit for which we were assembled.

Our representative brethren, Elders Johnson and Brown, graced the session by their presence by whose good talks the body seemed to be put into closer touch with the extending the Lord's cause in the State, the Southern Convention and the whole world.

Home Missions, State Missions, Foreign Missions, Education, Temperance and all denominational interests were advocated by the brethren by speeches or pledges from the churches. Our souls were enlarged as we drank in the thought of our great opportunities and obligations in Jesus and to our fellow-men and women.

The letters to the Association indicated that there is spiritual dearth in some parts of our bounds, but we believe that plans were inaugurated which will remedy this. Before the close of the session, Rev. Wm. Pruett was unanimously elected as missionary to do evangelistic work in the bounds of our Association. This seems to be the special calling of Brother Pruett, and we expect great revivals, and the salvation of many sinners under his preaching.

The next session of our body will meet with Panther Creek Church, in Graham County.

J. S. SMILEY.
O. P. WILLIAMS.

Acknowledgment of Receipts for Blowing Rock Church.

Y. D. Moore, $1.00; Beelar Moore, $5.00; Hickory church, $10.00; Dr. W. C. Tyree, $1.00; King's Creek, $3.02; Mrs. Peter Purdue, $1.00; Arlington church, $2.25—total, $23.27; previously acknowledged, $52.20—grand total, $75.47.

I. W. THOMAS.

Home Circle.

Met His Match.

The clever Dr. Ritchie of Edinburgh, met his match while examining a student.

He said, "And you attended the class for mathematics?"

"Yes."

"How many sides has a circle?"

"Two," said the student.

"What are they?"

What a laugh in the class the student's answer produced when he said, "An inside and an outside."

But this was nothing compared with what followed. The doctor having said to this student, "And you attend the moral philosophy class also?"

"Yes."

"Well, you would hear lectures on various subjects. Did you ever hear one on cause and effect?"

"Yes."

"Does an effect ever go before a cause?"

"Yes."

"Give me an instance."

"A man wheeling a barrow."

The doctor then sat down, and proposed no more questions.—Selected.

More Kind Than Cruel.

The Christian Intelligencer records this incident of a stage-coach trip in western Montana, twenty-five years ago. A mother and her infant child were the only passengers. A sudden change of weather subjected the woman to more exposure than she was provided for, and before the journey was half over, the freezing cold had begun to creep into her blood. She could protect her babe, but her own life was in danger.

As soon as the driver knew how severely she was suffering he gave her all his extra wraps, and quickened the pace of his team as much as possible, hoping to reach warmth and refuge before her condition became serious. His passenger's welfare was now his only thought, and by frequent inquiries he sought to assure himself of her safety.

But the fatal drowsiness had stolen over her, and when no answers were returned to his questions he stopped and tore open the coach door. The woman's head was swaying from side to side.

Instantly he took the babe from her, and bestowed it as comfortably as he could in a furry bundle under the shelter of the seat; then, seizing the mother roughly by the arm, he dragged her upon the frozen ground. His violence partly awakened her, but when he banged the door together and sprang to his box and drove on, leaving her in the road, she came fully to her senses and began to scream.

The driver looked back and saw her madly running after him.

"My baby! my baby! Oh, my baby!"

The horror of her loss made her forget the cold. By and by, when certain that she had warmed her blood into healthy circulation, the driver slackened the speed of his horses, and allowed her to overtake him and resume her place in the coach with her living and unharmed child.

Was the man cruel? That mother did not say so when she knew—knew that he had roused her and brought her back to life. He had done as God does sometimes, to shake us out of soul-lethargy and moral sleep.

When sordid cares and selfish success are deadening every spiritual sense till our loyalty to Him, and even our consciousness of right and wrong, are being chilled to death, a sudden terror is often the surest as well as the quickest rescue. A warning incident or a shock of misfortune may be the salvation of a character, the restoration of a life worth living. Such discipline is not God's cruelty. It is His kindness.—The Youth's Companion.

The Pathway to Beauty.

(From Pilgrim.)

T. G. M., Iowa: A harmless, inexpensive and yet beneficial powder for profuse perspiration is made from two ounces of cornstarch with one dram each of boracic acid, alum and salicylic acid. Dust this over the skin immediately after bathing.

Myra D.: Try two ounces of bay rum mixed well with thirty grains of salicyclic acid for the freckles, applying it twice a day. Use a few drops of tincture of benzoin in the water with which you bathe the face in order to keep the skin smooth and soft.

Mrs. Oakley, Ill.: A satisfactory skin food that will not induce hair to grow on the face is witch hazel cream made by heating one ounce each of white wax, spermaceti, lanolin and witch hazel together, then adding three ounces each of almond oil and rosewater with one dram of tincture of benzoin.

Mrs. C. R. A., Ill.: It is said that castor oil put on warts three or four times a day and allowed to soak in will disperse them within three weeks. Another well-recommended remedy is a powder made from twenty grains of calomel, fifteen grains of boracic acid, five grains of salicylic acid and three grains of cinnabar.

Geraldine S., Nebraska: For whitening the hands, try two ounces each of lemon juice, glycerin and bay rum. Apply after bathing the hands and allow to dry on the skin. An excellent hair tonic is made from the formula: one ounce each alcohol and witch hazel, one and one-half ounces of distilled water with forty grains of resorcin.

Tille M., Kansas: Use the egg shampoo to clean your hair, adding lemon juice to keep it bright. The proportion is four eggs beaten light with a teaspoonful of powdered borax and the juice of half a lemon. Rub thoroughly into the scalp then rinse well, using soft water entirely. The egg shampoo makes the hair fluffy and lemon juice keeps blonde hair light.

Mrs. S. P. D., Colo.: An economical and satisfactory cream for the hands is composed of equal portions of honey, mutton tallow (clarified) and lemon juice, melted together until of the consistency of cream. A simple remedy to relieve the stinging pain from a corn between the toes is to put the inside of the skin of a boiled potato on the corn for five or six hours.

Mrs. Rose C., Tenn.: To remove moles, thoroughly mix thirty grains of tartar emetic finely powdered, one and one-half drams of soap, plaster with one-half a dram of Venice turpentine. Spread the mixture upon an adhesive plaster, apply firmly to the surface of the mole and remove when suppuration sets in. Warts will gradually disappear if touched several times a day with spirits of turpentine.

Value of a Sunny Soul.

This world is too full of sadness and sorrow, misery and sickness; it needs more sunshine; it needs cheerful lives which radiate gladness; it needs encouragers who will lift and not bear down, who will encourage, not discourage. Who can estimate the value of a sunny soul who scatters gladness and good cheer wherever he goes, instead of gloom and sadness? Everybody is attracted to these cheerful faces and sunny lives, and repelled by the gloomy, the morose and the sad. We envy people who radiate cheer wherever they go and fling out gladness from every pore. Money, houses and lands look contemptible beside such a disposition.

Help One Another.

"Bear ye one another's burdens and so fulfill the law of Christ." Enter into each other's life. Be helpful. Let those who have joy minister to those who are without it. From the cross I seem to hear a voice which comes straight to us, saying: "Thou shalt love one another as I have loved you." That means that you should enter into one another's life and bear one another's burdens. Over against sorrow and suffering the Master has put Fatherhood and immortality. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Blessed are they that mourn, for they shall be comforted." Ring out the message wherever hearts are breaking and eyes filled with tears! All things are in the Father's hands; not one is utterly alone; no life is without purpose and all things are moving upward.—Amory H. Bradford.

Rollo and Red Peggy.

Rollo was a puppy, a big mastiff puppy. He lived in the city with a Mr. and Mrs. James and their little daughter Bessie.

Mr. and Mrs. James thought a great deal of Rollo, or they could never have had patience with him; for puppies are capable of much mischief, and Rollo was no exception. He seemed determined to try his teeth on everything, but, just when Mrs. James began to feel as if she could not much longer have every valuable article in the house chewed up, she hit upon a funny plan for managing him.

It happened that a new doll for little Bessie had just arrived, which so pleased her that the old favorite—a doll made of red flannel and named "Red Peggy"—generally lay neglected in a corner.

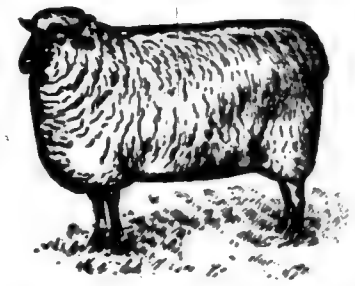
As Rollo was setting himself one day to chew a little stocking, Mrs. James tossed Red Peggy toward him, telling him to bite that, if he must bite something.

From that hour Red Peggy was adopted by the young mastiff. He carried her with him about the house, even took her sometimes to call on the neighbors, and would carry her down street if not watched. Rollo's treatment of her did not greatly improve Red Peggy's looks, but that made no difference to him. He semed to like to play with his doll as if he were a little girl instead of a dog.

One day, when he had been biting his little companion a long time, Mrs. James said to him reproachfully: "Why, Rollo, how you do abuse poor Red Peggy!"

Rollo raised his head and looked at his mistress a minute or two, as if he were thinking over what she had said. Then, in a repentant way, he began to lick his doll; nor did he stop until he had licked her all over. That is a dog's way of kissing.—Little Folks.

WOOL.



If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the *Chatham Manufacturing Co., Elkin, N. C.*, and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded *gold medals* as the finest made in America.

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Send for "How to Cure Disfiguring Humors."

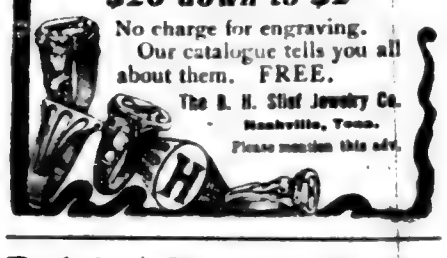
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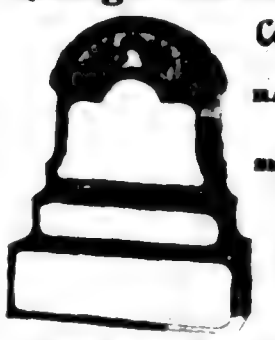
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Young People's Page

The Reason.

Grandma Gruff said a curious thing.
"Boys may whistle, but girls must sing."
That's the very thing I heard her say
To Kate, no longer than yesterday.

"Boys may whistle." Of course they may,
If they pucker their lips the proper way;
But for the life of me I can't see
Why Kate can't whistle as well as me.

"Boys may whistle, but girls must sing;"
Now I call that a curious thing.
If boys can whistle, why can't girls, too?
It's the easiest thing in the world to do.

So if boys can whistle, and do it well,
Why cannot girls—will somebody tell?
Why can't they do what a boy can do?
That is the thing I should like to know.

I went to father and asked him why
Girls couldn't whistle as well as I.
And he said: "The reason that girls must sing
Is because a girl's a sing-ular thing."

And grandma laughed till I knew she'd ache,
When I said I thought it all a mistake.
"Never mind, little man," I heard her say,
"They will make you whistle enough some day."

—New Orleans Picayune.

Jack's Dream.

BY MARTHA H. COCHRAN.

"I want somebody to come and button my shoes," called Harold down the stairs.

He waited, but no one went to his help for the reason that Aunt Amy had told Emma, the girl who waited on the children, not to go.

"I can't find my brush," came another call. "Emma, you come here."

Emma did not go.

"I think you're mean, Emma," in a fretful tone. "You can leave Harry as well as not. Bring some warm water with you." But Emma still played with little Harry.

"Emma," called another voice, won't you please"—Emma jumped up and was half way up stairs before Jessie had finished saying—"tell me where my slippers are!"

That was it. The mother of the children had been ill for a long time. Now she had gone away for help, and Aunt Amy had come to take charge of them. She found them pleasant and well-disposed children, but sadly lacking in the small graces of speech which take all the care of a strong mother to form into a habit.

"I suppose it's because they're the 'little things'," said Jessie, as when they finally gathered at the table Aunt Amy talked to them about it, assuring them that no children could ever hope to get along agreeably in the world without a good supply of such nice small change as "if you please," "Thank you," "Excuse me," and the like. "You see," she went on, "we wouldn't any of us tell a lie, or steal, or slap Harry or say bad words, because they're big things. But 'please' is so little we always forget."

"And so poor Aunt Amy has to keep dinging away at us," said Harold.

"Oh," said Jack bursting into a laugh, "I had the funiest dream last night. I dreamed there was a garden, oh, beautiful! All flowers and grass and trees. And you never, never could guess what grew on those trees."

"Apples, pears?"

"Peaches, cherries? Or chestnuts?"

"Oranges, bananas?"

"Now, I knew you couldn't. It was all sorts of toys. You can't think of a thing that wasn't there. There was a top tree and a bat and ball tree. A doll tree and a balloon tree. There was a jumping-jack tree and a tree full of dogs and cats and elephants, and monkeys that would wind up and go. There was a candy tree and a lemonade creek. And then there were boys and girls running about and picking things—all they wanted."

"No, I didn't. I was outside. Lots of other boys and girls were outside, and we all wanted to get in."

"I guess so."

"I saw some of them going up and asking if they could go in. And they came back and said that the man at the gate—he looked fierce and grim—said no one could go in without a golden key, and any one could easily find one. So we all hunted and hunted, but we couldn't find any golden keys. Then I saw a boy go up and ask to go in, and the man looked as pleasant as anything and let him right in. But I hadn't seen that he had any key. And as I looked after him I saw a tree full of cars and steamboats, and I was wild to try it again and I went right up and said to the man: 'Oh, please, please, Mister, let me go in, I've hunted and hunted for the key and can't find it.' And he smiled like everything and he said: 'Please is all the key you need to get in here.' And I was just going in when the rising bell woke me up."

All laughed at the dream.

"I think," said Aunt Amy, "that my dinging and dinging must have done some good if I have made you dream about the golden key. You will keep it for every-day use, I am sure. Not only for dreams."

"That's what I'm going to do," said Jack.

For his dream was a very true one in the fact that this golden key and the other little polite words will open to you a great many of the pleasant things in the world.—New York Observer.

Sea Lions Smart Feeders.

Those who are constantly associated with animals at a zoo see many comical and interesting sights, and keepers of such places have many stories to relate. The sea lions are very much "smarter" than their appearance suggests, and while they are always interesting, their method of feeding is one of the most amusing things in the gardens. The keeper brings to the edge of the pond a pail of fish, which average perhaps a foot in length, and flings each one as far as he can, when the sea lions with amazing rapidity swim to get them. I think that I have never yet seen a fish strike the water, as a lion catches it before it has time, and swallows it head first.—From "Observations at the Washington Zoo," in St. Nicholas.

The Appetite of a Bird.

When an old-fashioned hostess, says Answers, urges her guests to eat, after the conventional manner of showing hospitality and remarks, "Why, you haven't the appetite of a bird!" she really speaks the truth, though she does not intend to.

The average man, if he had a bird's appetite, would devour from thirty to thirty-one pounds of food a day, which would be a tax on the larder of his hostess.

Recent experiments have proved that the average bird manages to eat about one-fifth of his own weight daily with ease, if he can get so much food, and in a wild state, though the bird has to hunt for his daily provender, he is eating a large part of the time during the day, and manages to get his full rations.

The smaller the bird the more voracious seems to be its appetite and its power of absorption. A German scientist recently kept a canary under observation for a month. The little creature weighed only sixteen grams, but in the course of the month managed to eat five hundred and twelve grams' weight of food—that is, about thirty-two times its own weight. The bird must therefore have eaten its own weight in food every day.

An ordinary man with a canary's appetite would consume one hundred and fifty pounds of food a day. But the canary is an extreme case. The ordinary bird, in good health, will be satisfied with one-fifth of its weight a day by way of food.

A Clean Face.

There was a great commotion in Banks Street. An immense telephone pole, drawn by a big pair of horses, and attended by several men, had arrived there; and, as it was Saturday afternoon, in less than five minutes every child in the street had heard of the unusual arrival.

Gladys, and her little brother Frank, at once set up a plea to be allowed to go out and watch the planting of the great pole.

"Yes," said mamma, "you may go, but first you must have your hands and faces washed."

Now, there was something very queer about these children—they did not like to have their faces washed! Did you ever hear of anything so strange? At first Frank thought he would rather give up going than to submit to the trying operation, but after Gladys had been made all clean and sweet, and was about to go out without him, he finally decided he did not wish to be left behind. Their mother went to the door with them, and when she saw how a large crowd was collected, she was afraid to let her children go out. Finally, she said: "Go across the street, children, and run up on the high church steps; you can see everything that goes on from there, and yet will be entirely out of the way."

The children did as they were bid, and they soon found they had a fine place, where they could see over the heads of everyone. When they had been there but a few minutes, the caretaker came out of the church, and when he saw them he asked them whose children they were. Gladys answered him very politely, and also told him how they had happened to come up on the church steps. Just as she finished talking to him, a crowd of boys came running up the steps, very eagerly, as if they had just discovered what a nice place it was from which to watch the men. But the caretaker stopped them.

"Here," he said, very crossly, "we can't have any dirty-faced boys hanging around these steps; if you want to come up here, you must go home and wash your faces."

So the boys had to go away, but Gladys and Frank stayed as long as they liked. Since that day they have never gone out-doors without asking to have their faces made sweet and clean. You see, they have found that no one likes an untidy child.—Exchange.

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THE INDICTMENT OF MODERN CHRISTIANITY.

The article by Brother Cade will command unusual attention. It is the best statement that we have seen of a criticism of modern Christianity which is more often felt than expressed. We may be grateful to Brother Cade for making the formal explicit indictment.

But is it just?

We agree that modern Christianity is ethically deficient. We all know what is right, but we have all but made a doctrine of unrighteousness. And the churches signally fail to punish sinfulness.

We also agree that Christianity lacks commanding power. It has never had it since civilization threw off the yoke of the Pope. There were Popes that commanded; and could the Roman Church get in control again, there would be others. But we venture to suggest that leaven has slight commanding power and great permeating and controlling power. The Kingdom of Heaven, says the King, is not like a Kingdom: It is like leaven! It will not command; but it will at length control.

But we yield this point so far as to say that, could the Christian body once get itself together —not on doctrines—but on a standard of righteousness,—ethically, to use Brother Cade's word—it would be incomparably more powerful than it is now. And it should.

Likely the reader is impatient that we come to the point of Brother Cade's "application:" Christianity and the working man; Christianity and commercialism. We heartily agree that Christianity has all to lose—first of all, her own self-respect—by catering to the wealthy or the powerful. There is nothing more despicable than a fawning church, nothing more contemptible than a religion that makes distinction between persons. We fear that the modern churches have winked at the wrongs of the rich; and we should like nothing better than the appearing of a line of prophets to declare the whole counsel of God in this matter. Oh for ministers to tell the monopolist that he is an oppressor when he is, and the thief that he is a thief when he is, regardless of the sums involved!

But we distinctly disagree with Brother Cade's position as to the modern laboring man. He declares that the modern laborer has no opportunity to become a proprietor. Since when? Consider Charles M. Schwab, H. C. Frick, and the thousands of men of their type. Truth is, the modern proprietor was a few years ago the laborer; and the present labor is the future proprietor. We look about us here at home and find the same true. Our opinion is that the modern laborer is well treated. Christianity has no call to make him a proprietor. The average printer or engineer or machinist—typical laborers— receives more than the average preacher or teacher or editor! There are printers in Raleigh that make $100 a month, working eight hours a day.

Moreover, to make workers profit-sharers would not make them proprietors; would actually tend in the other direction. And, we take it, the average proprietor would rather pay his workers on the profit-sharing basis than on the wage basis. This writer is a small proprietor, and, speaking for himself, he would.

Proprietorship is not a matter of opportunity. It is a matter of talent. One must have a certain sort of capacity to be a proprietor. The modern church can be appealed to in behalf of justice to the workers that lack this sort of capacity, but not to give them this sort of capacity, nor to commit the folly of making them proprietors when they have not the capacity for proprietorship.

THE TEMPERANCE PLANK CONSTRUED.

Upon request of Editor John R. Webster, State Chairman Simmons has construed the plank in the Democratic platform relating to Temperance. He declares:

The essential principle of the Watts Law is that liquor must neither be manufactured nor sold in this State except under adequate police protection. As at present written, that law confines the manufacture and sale of liquor to incorporated towns, where adequate police protection is presumed because required by law. It would seem, therefore, without reference to the incorporation of a locality as a municipality, if adequate police protection of the traffic to be conducted therein can be and is in truth and in fact provided and secured by law, it would be a complaince with the party's requirement limiting the manufacture and sale of liquors to "localities in which there may be adequate police protection."

This is a strictly literal interpretation. Mr. Simmons does not say that adequate police protection cannot be provided in the rural districts, but his language intimates that such protection is certainly a matter of serious question.

We are not concerned, however, with this question of opinion. Our opinion is that "adequate police protection in truth and in fact" cannot be provided outside of municipalities of 500 population or more; but we know very well that the opposition will hold that adequate police protection may be provided anywhere; and they will propose that bar-rooms and distilleries be set up in the rural districts wherever they pay a license sufficient to employ some sort of a police officer. Should such a proposition become law, the Watts Act would fall and our rural districts would be in worse condition than they were before the Watts Act was enacted.

We have, therefore, a serious situation.

So far from being discouraged by this interpretation by Mr. Simmons, the Temperance forces should read in it a call to battle. Our hope is not in anything human save the election of a majority of temperance men to the next General Assembly. We could not trust the strongest platform declaration for temperance in the hands of bar-room politicians. We certainly cannot trust the Watts Act plank to them: Our duty is therefore plain—we must elect temperance men of undoubted fidelity to our cause.

To this task we call the religious peoples of North Carolina. We have sixty days in which to make our battle. In that time, if there is any earnestness whatever in our souls, we should be able to do anything that we desire to do.

We shall blame none but ourselves if the rising General Assembly turns back our present triumphant marching in the cause of Righteousness, Temperance and Judgment to come.

DENOMINATIONAL CONTROL OF BAPTIST PAPERS.

Following a declaration by Secretary J. B. Gambrell in favor of denominational control of Baptist papers comes an argument to the same effect by J. M. Carroll of Texas; and he claims that he has given considerable study to the subject. This savors somewhat of a propaganda.

Just what is meant by "denominational control" is not set forth; but the general tenor of Dr. Carroll's argument leaves no doubt that he contemplates actual ownership by the State Conventions. It may be recalled that this was proposed in North Carolina four years ago, and that our Convention declined to purchase. We may take occasion to say here that the editor of the Recorder, being an interested party, declined to give an opinion or take a position upon that proposal.

Dr. Gambrell seems to think that the Baptist papers are a somewhat dangerous element. He evidently has in mind the perpetual muss that the Texas Baptist Herald, the Arkansas Landmark and the Missouri-Kentucky Flag have succeeded in making in their localities. Perhaps he may have gone so far in his thinking as to contemplate the attitude of certain other papers; the Biblical Recorder, for example, which does not hesitate to oppose policies of Conventions and Boards when it seems to be necessary, although it makes a constant rule of supporting all Baptist institutions and enterprises.

If our papers were owned by the Conventions they would be run by the Boards—as a rule. And this would bring about "pease and harmony" by the square mile. But whether it would bring about anything worth while is a serious question. We Baptists flourish only in an atmosphere of freedom. It is ours to choose the storms of freedom and survive them rather than the peace of suppression and die. It is ours to hope that the Baptist people will demand that their papers be respectful of the denomination's policies and faithful to its principles and doctrines. The papers that live by strife, the papers conducted by ignorant men will pass out—but not upon any one's order, whether of Convention or Board. They will pass out before the rise of Intelligence.

Moreover, the propaganda of Messrs. Gambrell and Carroll is bound to fail because there is no power to enforce their ideas. Granted that the Convention may buy a certain paper, this cannot prevent any man that can raise ten dollars a week from getting out some sort of a sheet with a view to renovating the universe, giving instructions to every body from the Almighty down, or pandering to the kicking element generally at reduced rates.

We do not incline to the plan of denominational ownership. We will say for that plan that in one instance (The Congregationalist, Boston) it has worked to perfection. And we may say that we are glad that in Florida Southern Baptists are to try it. Mr. Stetson having recently purchased the Witness and presented it to the State Convention. We do hold to the plan of denominational control, as it obtains in North Carolina; and we commend this plan to the Texas brethren. Our State Convention controls the Biblical Recorder; controls it as fully as if it owned it. And yet it has none of the financial responsibility of ownership. This may be brought about in any State in which the Convention will take the trouble to assert its control. Our one point in such a case is that when a Convention assumes control of a paper it ought to give it undivided support; and this not for the paper's sake, so much as in order to control; for it is plain that if a Convention assumes to control every paper that springs up its control will soon amount to nothing.

SUPERVISION: ONCE AGAIN.

In a recent number of the Baptist Union, organ of the Boards of the National (negro) Convention, Dr. John E. White makes the following statement:

"The matter of supervision. It is provided that on our part the Home Mission Board is to have a man 'who shall represent our interests in the work and before our own people.' Now there ought not to be between intelligent parties to a co-operation any ground for misunderstanding about the matter of 'our interest in the work.'

"'Co-operation' doesn't mean a subsidy. That would be degrading to the people who received it. Co-operation is 'Co' 'Operation.' It is operation together or equally with.

"If our plan meant that we were going through Dr. A. J. Barton to dominate everything it would be a plan of operation but not of co-operation. On the other hand, the brother who is quick to see this should be able to see the other side—that if the plan means that the Home Mission Board of the Southern Baptist Convention is not to share in authority in having the work well and wisely done, it would not be co-operation.

"In other words, such matters as will arise in the progress of the work relating to the missionaries employed will be matters of conference and agreement between the two Boards. When the Home Mission Board of the National Convention recommended a missionary he would not be employed until approved by the Home Mission Board of the Southern Baptist Convention nor could one be dismissed without an agreement. It is well understood that only colored men are to be missionaries.

"It is contemplated on our part that Dr. Barton will be given a welcome to the negro conventions. He will be there with no powers of dictation, but he will be there, as those who have heard him will testify, with great powers of inspiration.

"As will be seen from the articles of agreement the authority of adjustments, where there is disagreement among the negro Baptists, is left wholly to the National Convention."

Dr. White makes this statement personally, and not officially. After Superintendent Barton's equivocal and squeamish statement we desire most a straightforward official declaration from

the Home Board. But our present purpose is not to call for that. The Board may do as it pleases and take the consequences. Our purpose here is to commend the frankness of Brother White's statement, and to suggest that Dr. Barton's supervision of the work of the negro missionaries employed (practically by the Southern Baptist Convention) should be more direct than Brother White has indicated. He should receive reports from them; should visit their fields and direct them. If the supervision shall be less direct, we fear much money will be wasted.

We have a second purpose in again bringing this matter up: It is to commend and praise Brother White for his zeal, his Christian earnestness in this matter. He is convinced that the white Baptists of the South owe the negro Baptists and the negro race a heavy Christian obligation. And he has set about to discharge that obligation. And, no matter what one may think of his plans, one is bound to believe that he is animated by a truly beautiful Christian spirit. He has exercised great patience and restraint toward those who have obstructed his plans; and the criticisms that have fallen upon him have been treated with rare gentleness of spirit. We have known him a long time. It is somewhat personal and it may provoke a smile, but we will say it, Brother White has grown wonderfully in grace.

It has been no easy task for Secretary Johnson and the writer to differ with Brother White in this matter; and we are very grateful that it has been done without straining in the least a cherished friendship. In opinion we differ; but even in opinion we are not far apart. We agree that the white Christians of the South must find in the Christian religion the way out of the present wilderness. But that Brother White's Home Board plan is the wisest first step, we have ventured to doubt.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Elijah and Elisha.

Sunday-school lesson for September 11th. 2 Kings 2:1-11.

Golden Text: He was not, for God took him.

The teacher will have difficulty in finding "lessons"—in the common acceptation of the word—in this section of Scripture. The general theme is, The Departure of Elijah and the Inauguration of Elisha. But the theme is overshadowed by the singularly glorious manner of Elijah's Departure; and one, seeing such a seal set upon the great prophet's career is immediately tempted to review it. We would advise this course.

God here sets the seal of His approval upon Elijah's life, refusing to permit him to die as other men die. One thinks of Moses and Enoch and Jesus. And may not modern servants of Jehovah aspire to such a departure? How the earth-bound race would stare at such a scene! But well may we argue that such a thing is not for the Age of Faith; for in this period God seeks of men the higher response—not based upon wonders, but upon trust in Him. In such a view, even as Jesus said, the privileges, the call upon one of the least of the members of the Kingdom founded by Christ, are greater, more honorable, than any that were vouchsafed the greatest of the prophets.

Elijah's career was intensely human and wonderfully divine. In his loftier periods no one has transcended him. In his hours of depression we all have had fellowship with him. His old age was typical. There was semi-retirement. He could not measure up to the demands made upon him. He failed in more than one instance to summon the courageous faith required to carry out God's will. But God understood. There was work for him to do. He went from one school of the prophets to another and imparted to them of his spirit and experience. And at last, his life's work done, the Spirit of God takes charge of him, he makes his last pilgrimage, the old-time Power returns and in his native land the Chariot of the Most High comes down to convey him home.

The body of the lesson treats of the spirit of Elisha, and we shall do well to give attention to that. One trait is set forth in bold relief—Persistence in seeking the best. He aimed high; he asked for much, and he could not be shaken from his aspiration. This is truly a secret of the Christian's progress. One sets out to receive the blessings of God. I will be pure, he says; I will know God; I will live a loftier life than any other has lived. Comes along some great one and says, "Stop here." But he stops not. And again, "Stop here." But he stops not. And again, "Seek some other field of achievement." But in the spirit of Elisha he answers, I will not, as the Lord liveth I will not. Such a spirit triumphs. Of such is faith. Of such is the Christian life. Not money, nor family cares, nor world's honors, nor advice of the wise, nor the satisfaction of well-enough, should be sufficient to deter a Christian from the aspiration to surpass all the saints and heroes in living a perfect life.

There is one difficulty in the lesson that may mar it. Did Elijah tell Elisha half-truths in testing him by endeavoring to shake him off. Had the Lord sent him to Jordan or did he know that he was on the way to Heaven and desired to go alone? Was he testing Elisha or was he really seeking to get rid of him. Our opinion is that he was testing Elisha; that he really did not wish to be rid of him. This is indicated by the fact that at the last he blessed him and blessed him for the very reason that Elisha had come with him. That is, he wanted him to receive the blessing, but he wanted to first prove Elisha's fitness for it. In this construction the difficulty disappears. The motive was not deceit, but proving.

We have incidentally a striking lesson in the proper attitude of the rising generation to its predecessor. Elisha's persistence in standing by Elijah; his desire for Elijah's favor and blessing is a worthy example to all the younger generation. There is a great place in God's economy for the old men. And no man ever truly succeeded who was impatient to preempt their places and get rid of them. Without old men any considerable organization is incomplete.

Notes.

It is a great blessing to escape death, but it is nobler to go down into the grave with courageous and triumphant faith. God expects more of us than of Elijah.

God understands the failures of His servants, and He will not abandon them simply because they fail. In the hour of discouragement He will give fresh testimonies.

Persistence in seeking the best is the noblest trait; but to be bull-headed is one of the worst. Do not defend your stubbornness with Elisha's Persistence.

Consider Elisha's self-reliance. He almost worshipped Elijah; but that did not prevent him from following the call of his own soul.

* * *

Problems Yet Unsolved.

As a matter of fact, we are at many points just beginning in Sunday-school work or have been merely playing at it. Let the missionaries give their response to the request: "State in less than one hundred words the precise Sunday-school problem you have to face in your field." One responded: "Please publish one if no more of the answers to this question. I don't believe any man can put this answer on paper." But from the others the following are quoted as problems yet unsolved:

1. Indifference.
2. Lack of fit workers.
3. Hardest thing is Hardshellism.
4. All go into winter quarters and hard to open in spring.
5. Needed: A Superintendent who will open and close on time.
6. Bad houses, hard winters, general indifference.
7. A scattered membership; none enough interested to take the lead and shoulder the responsibility.
8. Carelessness as to study and a Godly walk on the part of those who lead.
9. Lack of interest and of competent Superintendents and teachers.
10. Most church members do not attend and many that do will not study lesson.
11. The small membership becomes discouraged and fails to attend.
12. Intemperance and the consequent disregard of the Lord's day and of the Lord's house.
13. The dreaded thing I meet is that I can't get the old people.
14. Wanted: To get a clear conception in the minds of the church of the relation of the Sunday-school to it and the mission and work of the school in the church.
15. Everything to work up from the bottom: Material to gather first, then sift and prepare for the work.
16. The problem in this county: We have been almost driven about as Baptists on account of Union Sunday-schools. Of these there are some that have a non-church member or ungodly man as Superintendent.
17. Many difficulties. First of all, we need a live enthusiastic man as Superintendent. The great problem is how to awaken interest in the hearts of the church members—such interest that they will overcome all hindrances and be at the Sunday-school.

Problems many and perplexing: problems real and vital and obstructive; who has met them face-to-face under these hard conditions and solved them?

How Good Work Has Been Done.

Again our missionaries are ready with suggestive responses. Remember that they speak for the mission Sunday-school where their theories have been actually put to the severest test, and from the standpoint of the preacher who is sometimes quite solitary in his work. A dozen men are permitted to tell in their own words how their best work in Sunday-school has been done:

1. Promptness and prayer.
2. Appeals from the pulpit.
3. Visit absentees before next Sunday.
4. Hard work among young and old.
5. Personal work from house to house.
6. Personal work among officers and teachers.
7. Picnics, entertainments, and prizes.
8. Week-day rally with music and addresses.
9. Preach Christ as model Sunday-school worker.
10. Pay little or no attention to opposition or difficulties.
11. Single out faithful ones and impress on them its importance. "At ——— I found I could not have a Sunday-school for the need of a leader. I found a leader and never rested till I moved him to the church."
12. Roll up your sleeves and go at it, not looking to the Sunday-school Secretary or any one else to aid.

Mark you, these suggestions have been wrought out to good results in hard mission fields; and if they will work there, surely they will work anywhere. Let many another disheartened pastor or struggling Sunday-school try them and see.

"Come Over and Help Us.

And now what can the more favored do for the comparatively destitute? For certainly the helping hand should be extended; and no doubt more often would be if the way were open and the duty indicated. In the hope of securing such information the last question addressed to the missionaries was as follows: "You doubtless feel isolated at times and long for the help of your brethren over the State. In what practical way can we be of service to you in your Sunday-school work?" While one pastor lamentingly declares, "I know of no way any brother away could help me in my Sunday-school work," others are more insistent and specific in their call for fraternal sympathy and help. Here are ten representative replies:

1. Pray for us.
2. Come to see us.
3. Visit our churches.
4. Give us an Institute.
5. Continue your work in the Recorder.
6. Tell me how to meet the demand for officers and teachers.
7. Prayers, tracts, practical suggestions, and coming among us.
8. Give us a good Sunday-school speaker to arouse our people. We need him in all our schools.
9. Suggest some way to get teachers interested more and books they should read.
10. Pray for us and advise; whenever you can reach us with some word of encouragement don't hesitate. Tell us how and what to do.

Such is the Sunday-school situation on our denominational frontier in North Carolina: its lights and shadows, its encouragements and discouragements, its struggles and triumphs, its problems unsolved and being solved, its imperative need and urgent cry for help. Yes, a great need—who will meet it? A great field—who will enter it? A great opportunity—who will utilize it? A great possibility—who will attain unto it?

Bright be the benediction upon those faithful toilers at the front and upon the work struggling upward under their hand! Insistent rings the call for yet other laborers, in and out of the pulpit, to enter these and many similar fields, already white unto the harvest!

We find it necessary to abridge our news notes and omit other matter in order to print the revival news. There may not be a great awakening in North Carolina, but many churches are having "seasons of rare grace."

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Notes from the Vice President.

Mrs. C. D. Rogers, of New Hope, writes of three new Societies, while Mrs. M. V. Follett, of Durham, Vice-President of Mount Zion Association, tells of a missionary journey. Mrs. Follett says.

"I recently spent ten days visiting Antioch, Bethel, West Chapel Hill, Lystra, Mt. Carmel, Mt. Pisgah, Bells and Mt. Gilead churches talking to the Woman's Missionary Society, and organizing where there was none. I send report of five organized. I visited Bynum W. M. S., which is unique in being a flourishing Society without a church. The work is most encouraging. All the pastors want Societies organized in their churches I think most of the churches would assist in sending boxes if you write to the pastors. I talked to them about it. Our Association will meet at Cedar Fork Church, between here and Raleigh, near the depot. I hope you can be with us. We intend to have special efforts to make the Woman's Work interesting."

A Missionary Picture.

A carpenter who has been helping to build the new hospital for Dr. Ayers had two little children, a boy and a girl. A few months ago both took scarlet fever and died. Pity the poor parents who have no hope of a happy meeting with their dear ones in a better world.

All Chinese believe firmly in a continued life after death, and spend time and money trying to send food, clothing and funds to their dear ones who are gone. So this lonely mother sought for some sign to tell her that her dear little son was near her. We know how she longed for

"The touch of a vanished hand,
The sound of a voice that is still."

She burned incense and imitation money on a flat tile, and when her offering had been reduced to ashes, she prayed to the spirit of her boy, saying: "Oh Dungtze, if you are near me, put your hand in these ashes where I can see the print, and to-morrow I will bring you some of the sweet cakes that you like so well." She fancied she could see a sign that the little hand had been pressed for a moment on the ashes, and this was to her a sign from the dead.

A Christian woman has since seen her and told her of the heaven to which we can all hope to go, and of the Saviour who took little children in His arms and blessed them.

Chinese men and women are hungry and thirsty for the Gospel, but often it seems too easy and simple, and they reject it for their own supersitions.

ANNA S. PRUITT.
Hwanghien, China.

An Appeal.

To the Baptist Churches of North Carolina:

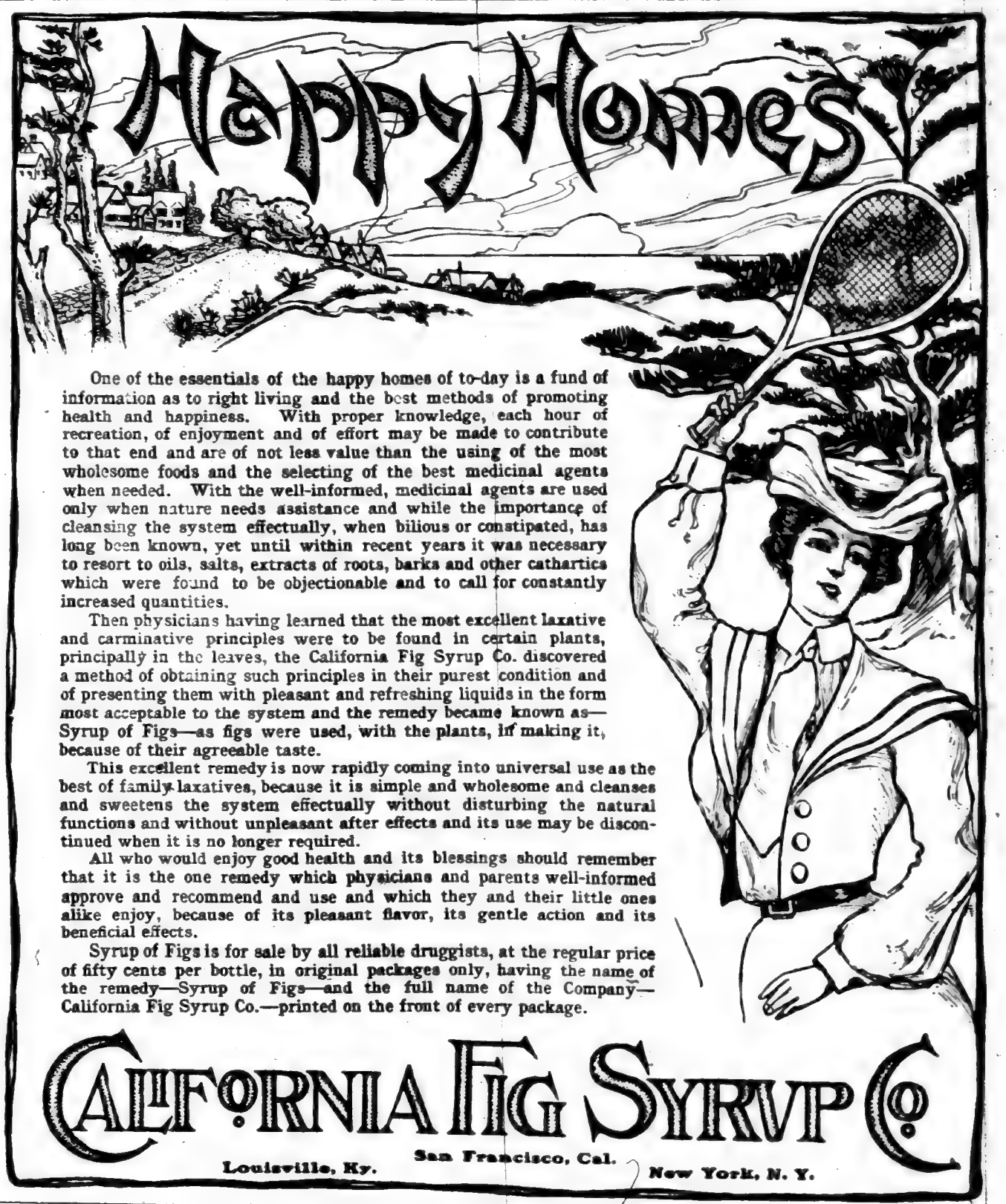
Rev. Shubael Stearns organized a Baptist church at Sandy Creek, about twenty-three miles south of Greensboro, in the year 1755, and was patsor of said church until he died in 1771. At one time this church had a membership of more than six hundred. There is still an old log-house there in a very dilapidated condition, owned by the Anti-Missionary Baptists. Two aged women are all the members who now belong to this church. I am told they rarely have services in this house; that two sermons per year is the average.

Rev. W. H. Eller, one of the missionaries of the Piedmont Association, employed by the State Mission Board, has been preaching in the grove at this place several months. With the co-operation of a few friends in the community, some of whom are Baptists, Brother Eller has succeeded in erecting the frame of an excellent house. The house is now weather-boarded, covered, floored, partly seated and painted on the outside. Brother Eller is anxious to complete the house, but it seems he has raised about all the money he can in the immediate community. As this house is a memorial of the lamented Shubael Stearns, who was one of the pioneer preachers of our State, it seems to me it would be an appropriate thing for the Baptists of North Carolina to take part in its erection. Will not each pastor in North Carolina get his church to raise and forward to Rev. W. H. Eller, Greensboro, N. C., as much as one dollar to aid in the completion of this house? Brother Eller has baptized several at this place, and the outlook is encouraging. He thinks of organizing a church there soon. I suggest and urge each church to send a dollar to aid in this work. By so doing we will glorify God and encourage a good work at Sandy Creek where Brother Stearns is buried.

F. H. JONES.

Old age, the gradual slipping off of the worn garment, meant tenderly, I think, as nature's preparation for the putting of it off altogether and being clothed afresh with something, we know not what, except that it will be altogether new.—Dinah Mulock Graig.

God estimates us not by the position we are in, but by the way in which we fill it.



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

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All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

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W. O. ALLEN, Manager, for the Committee.

Sunbeams' Corner.

Conducted by Miss Elizabeth H. Briggs, Band Superintendent for North Carolina.

Your Own.*

Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger. (John 6:35).

What if your own were starving,
Fainting with famine pain,
And you should know
Where golden grow
Rich fruit and ripened grain;
Would you hear their wail
As a thrice told tale,
And turn to your feast again?

Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. Whosoever shall drink of the water that I shall give him shall never thirst. (John 7:37; 4:14.)

What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain;
Would you turn aside
While they gasped and died,
And leave them to their pain?

Then Jesus spake again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

What if your own were darkened
Without one cheering ray,
And you alone
Could show where shone
The pure, sweet light of day!
Would you leave them there
In their dark despair,
And sing on your sunlit way!

Jesus saith unto him, I am the way * * * No man cometh unto the Father but by me. (John 14:6.)

What if your own were wandering
Far in a trackless maze,
And you could show
Them where to go
Along your pleasant ways!
Would you heart be light
Till the pathway right
Was plain before their gaze?

Ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed. (John 8:32, 36.)

What if your own were prisoned,
Far in a hostile land,
And the only key
To set them free
Was held in your command!
Would you breathe free air
While they stifled there,
And wait and hold your hand?

Yet what else are we doing,
Dear ones, by Christ made free,
If we will not tell
What we know so well
To those across the sea,
Who have never heard
One tender word
Oof the Lamb of Calvary!

"They are not our own," you answer?
"They are neither kith nor kin!"
They are God's own,—
His love alone
Can save them from their sin;
They are Christ's own,—
He left His throne
And died, their souls to win.

—Selected.

The Dew Drop.

BY MRS. S. A. GAMBLE.

Exercise for six small girls (if convenient dressed in white).

First girl (with rose in hands)—
Dear dewdrop, resting on this rose,
I wish you might to me disclose
The lesson I should learn from you,
To make my life more sweet and true.

Second girl.—
Dewdrops sparkle, so should we;
Eyes and brow should merry be.
Lips all curved in dimpling smile,
Like the dewdrop, without guile.

Third girl.—
Every drop reflects the light;
Diamonds cannot be more bright;
So should we reflect God's grace;
His love should beam from ev'ry face.

Fourth girl.—
Little dewdrop, lowly, humble,
No one ever heard you grumble;
So should we good-natured be,
In modest, sweet humility.

Fifth girl.—
Dewdrops come when day is over,
Blessing flowers, and fields of clover,
Pass not e'en the grass-blades by;
That's a rule we all should try.

Sixth girl.—
Dewdrops rise to greet the sun,
When their nightly task is done;
Children greater joys can share,—
They can greet the Lord in prayer.

All (with uplifted faces and folded hands).—
Jesus, may we humble be,
Sweet, kind and pure, reflecting thee;
Doing faithfully each task,
Help us, Lord, we trusting ask.
Amen.

Recitation by a Boy.—

THE DEWDROP SONG.

Oh, the dewdrops have told us a story—
Come listen, it's not very long,
But it brings back a note of the glory
Which rings in the angels' sweet song!

Oh, the dewdrops are kindly and gracious,
They pass not a needy plant by;
They are tiny and weak, but so precious,
Without them the flowers would all die.

Like the dewdrops, we too will give blessing
And help to the needy each hour,
We are weak, but our weakness confessing,
Brings strength from the God of all power.

All recite in concert.—
Good-will unto men! Good-will unto men!
Angels are chanting the loud refrain.
Good-will unto men! Reneat it again.
Angels and children re-echo the strain.

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Current History.

All's Well That Ends Well.

The agitation of the lease of the State's last piece of railroad, the Atlantic and North Carolina, running from Goldsboro to Morehead City, has ended in the lease of the road; and, we are sure, in the light of the event, it now appears that the agitation, the delay, the beating of the air, and all, was worth while. It is well that the other bids were rejected. It is well that the political attack on the management of the road was repulsed. It is well that the lease has been made to Mr. R. S. Howland. In making the lease, Governor Aycock has taken a step likely to lose him ground in his own district of which he was once idol. He does it like a statesman, assured that the results of five years will turn the present criticisms to praises. So they will. Now that his administration is approaching its end, we may say that as Governor, Mr. Aycock has manifested in fine degree, the statesman's quality of running counter to the people. As candidate he proved a master politician. As Governor, in his work for education and in this lease he has manifested the courage and the love for right that mark the wise man, the statesman, the State-builder.

The terms of the lease are as follows: Length of lease, ninety-one years and four months; rate, first twenty years 3 per cent; for third ten years 3½; for fourth 4; for fifth 4½; for sixth 5; for balance 6. Mr. Howland further agrees to spend $250,000 on improvements within three years.

We hope the United States Government will appropriate $10,000,000 or more to deepen the harbor at Morehead; and thus, giving us the first deep-water harbor south of Hatteras, make Morehead a port looking toward trade with all the world through the Panama Canal.

* * *

A Listless Campaign; A Prophetic Figure.

It is less than sixty days before the election, and it is conceded that the campaign will be the most listless since 1870. This bodes ill for the opposition to the things that are; for their only hope is a stirring movement of the people.

The one interesting matter last week was the appearance of Thomas E. Watson, Populist candidate, of Georgia, at Atlanta in a great speech to his own people. He is easily the ablest candidate before the people; easily, we say, abler than Parker or Roosevelt; but no politician whatever; no administrator; and his radical ideas might make of him a fearful President. There is, however, no danger of his rise to the Presidency this year. He is, man of principle that he is, laboring to maintain his cause in the period of eclipse and humiliation: So he presents the one heroic figure on the sky-line of American politics at this hour.

Mr. Watson is an intellectual and moral giant; and he will figure greatly in American politics if he shall live. He is a Populist as John Graham and W. A. Montgomery, of North Carolina, are Populists; that is, for the reason that they discover no hope for the average man in the policies or the prevailing ideas of the other parties. They desire to bring forth a new order of political ideas, marked chiefly by sympathy for the under man. This is true Populism. Of a piece with this is Socialism. Of the essence of this is Bryanism.

Now mark: No matter how the present campaign goes—listless as it is because it has not struck the chord of the people's desire—there is swiftly coming a readjustment of party lines in this Nation. And in that adjustment Watson and men of his type will figure tremendously. Of the parties that it will wreck it were well to venture nothing now, even though one hears already the creaking of the timbers.

And this is the calm before the storm!

* * *

Bravo Japan!

The world rings with praises of the little men of Japan, saying that neither ancient legend nor modern record can show their superior as soldiers. The Samurai have not made war a profession these centuries to no purpose. Rather to them the Japanese owe their present glory. They not only know how to die, but they know how to fight. Their attack upon the 200,000 well-fortified Russians at Liao Yang last week covered seven days or more; there were 200,000 Japanese soldiers, marshaled in three armies marching as one. They fought night and day; and with marvelous unity. At length the Russians under their one great general, Kuropatkin, were compelled to burn their stores and retreat.

It is a fair test. The battle was on ground of Russia's choosing. They were fortified; and they had man for man. Japan out-generalled the best Russian general; and her soldiers out-fought her best soldiers. The net result? Russia announces that she will fight a losing battle five years and exhaust the Japanese resources. But can she?

She has lost her Pacific sea-power. Her crack army has been whipped, between 20,000 and 30,000 men killed, and a division of 25,000 men now surrounded and likely to be captured; her Port Arthur all but fallen; her prestige gone; her people distressed. On the other hand Japan has lost men only—and heaven only knows how many. Her sea-power is greater than ever; her soldiers are fired with terrible enthusiasm; and the whole world is praising her, while her own people are beside themselves with patriotic zeal.

The news from Port Arthur is scant. The understanding is that the Japanese are at the doors of the great fortress, but that they are finding it no slight matter to take a fort called by reason of its impregnable character—"The Gibraltar of the East."

* * *

Notes.

A drunken negro, under arrest, shot and killed Chief-of-police Hamrick, of Shelby. The people of Cleveland set a good example by restraining themselves under this provocation. We congratulate them.

Congressman Webb refused to engage in a joint debate with his opponent, Mr. Newell, until the latter had promised to confine himself within decent propriety. This is a new thing in North Carolina politics, and it is most excellent.

President Venable of the State University says that there is nothing in the movement to unite the three leading State institutions. Very likely, from his point of view. But underground there is something; and it will remain underground till a more favorable season.

Aarons Creek, Virginia.

We have just closed a meeting. The pastor did the preaching. Twenty have been baptized and several have been restored. We believe the church has been blessed and is better fitted than ever for aggressive work.

Another Sunday-school has been opened recently, making the fifth under the control of the church. The church has also bought one of the best houses; with twenty acres of land, for a pastor's home. The pastor and his wife are receiving tokens of good will daily.

JOHN LEWIS.

Midway, Halifax County, Va., August 31, 1904.

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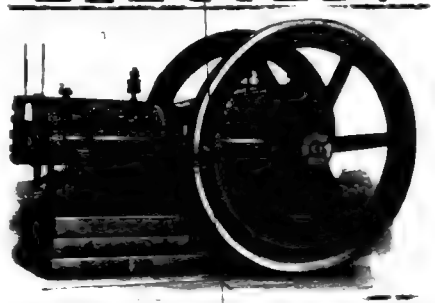
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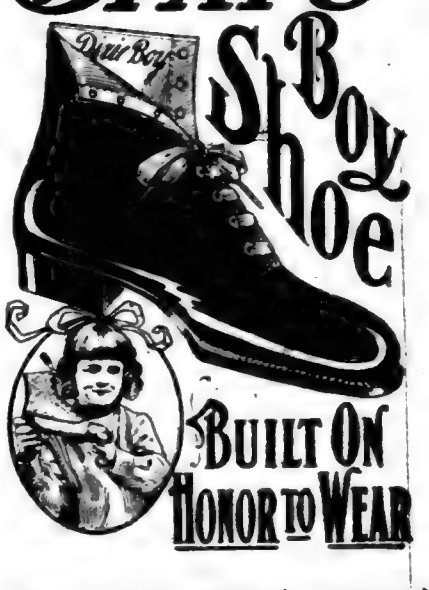
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McDowell County.

We have completed our new Baptist church-house at Zion Hill, N. C., McDowell County.

On August 14th the building was dedicated to the Lord, to be used for the public worship of His holy name. This church is one of the mission churches in McDowell County, six miles west of Marion. The future of this church is hopeful. This church-house has been built in the last year by the people of the community with some help from the churches of the Green River Association. There is no debt on the house. The house cost about $500.00.

Rev. D. J. Hunt, principal of Round Hill Academy, preached the dedication sermon.

Brother Hunt is an able preacher and good Christian worker. On this occasion he was at his best. The congregation was large and attentive. Not only the church-house, but the hearts of the people were dedicated to the Lord. At the close of the services the pastor announced preaching the next day—Monday.

Brother Hunt could not stay as we desired aid aid in a week's meeting; but on Monday, Rev. A. P. Sorrels came to our aid. He is a plain, earnest Gospel preacher.

The meeting continued one week. Twelve were happily converted to the Lord during the meeting. Four have joined the church, and others are expected to join, and all who join will be baptized at our next regular meeting the first of September.

Brother Sorrels did most of the preaching during the week. The sisters were very helpful in prayer, song and personal work among the unsaved.

The Green River Association meets on the 28th of September at Clear Creek Church, five miles from here, and four and one-half miles from Marion.

The Green River Association has a branch of its school there, which we hope will strengthen the mission work in the county.

E. BUCHANAN.

Ector, N. C., August 24, 1904.

Associations: Time and Place.

Macon County.—Franklin, September 1.

South Yadkin.—Fork Church (Davie County), September 1.

Alleghany and Grayson.—Brush Creek (Grayson County, Va.), September 3.

Mecklenburg and Cabarrus.—Pritchard Memorial, September 8.

Yancey.—Brown's Creek, September 8.

Mitchell.—Roan Mountain, Septehber 13.

Ashe.—September 13; Baptist Home, Parker Post-office.

Piedmont.—Mt. Calvary (5 miles from Reidsville), September 16.

King's Mountain.—Zoar (3 miles from Shelby), September 22.

Western North Carolina.—Pine Log (Swain County), September 22.

Stone Mountain.—Traphill, September 23.

Green River.—Clear Creek (4½ miles from Marion), September 28.

Alexander.—Macedonia, September 29.

Caldwell.—Dudley Shoals (7 miles from Granite), September 29.

Liberty and Ducktown.—Liberty (22 miles from Murphy), September 29.

Sandy Creek.—Sanford, September 29.

Eastern.—New Hope (Sampson County), October 4.

Mount Zion.—Cedar Fork, October 4th.

Tar River.—Maple Springs (Franklin County), October 4.

Catawba River.—Antioch, October 6th.

Sandy Run.—Shiloh (8 miles from Rutherfordton), October 6.

Union.—Mount Harmony (near Mattheys), October 6.

Carolina.—Fruitland, October 11.

Gethsemane.

We have just closed a twelve days' meeting at Gethsemane, Edgecombe County. As a result, the church was much revived and seven were added by baptism.

Bro. M. P. Davis, of Tarboro, preached for us for the first eight days, and gave us the Gospel with feeling and power, and all the people fell in love with him. When he was forced to go to another appointment, the church was unwilling to close, and the meeting continued four days with good result.

Brother Lumpkin, of Scotland Neck, will be with us in a meeting at Spring Hill Sunday-school, beginning the second Sunday in September, and Brother Hutson, of Richmond, will conduct our meeting at Dawson, beginning the fourth Sunday in September. May all who are interested pray for the success of these meetings.

Sincerely,

J. K. HENDERSON.

Scotland Neck, N. C., August 29, 1904.

God is the refuge of His saints, but not of their sins.

THE YEAR FOR DEMOCRATIC VICTORY—FOR ALL THE NEWS OF THE CAMPAIGN READ THE JOURNAL.

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SPECIAL TO ST. LOUIS.

The Southern Railway announces a personally conducted special train to the World's Fair, leaving Goldsboro 1.35 p. m., Tuesday, September 20th; Selma, 2.25 p. m.; Raleigh 3.25 p. m.; Durham, 4.22 p. m.; Burlington, 5.45 p. m.; Greensboro, 7.22 p. m.; Salisbury 8.50 p. m.; Statesville, 9.32 p. m.; Hickory, 10.25 p. m.; Morganton, 11.00 p. m.; arriving St. Louis 7.22 a. m., Thursday 22.

This train will be composed of day coaches and Pullman sleeping cars. The route will be via Asheville, Knoxville and Louisville, through the grand and scenic mountain regions of Western North Carolina, East Tennessee and the beautiful blue grass section of Kentucky.

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Fifteen-day tickets from Goldsboro, $26.25; Selma, $26.25; Clayton $25.30; Raleigh, $24.80; Durham, $23.30; Greensboro, $23.30; Oxford, $23.30; Henderson, $23.30; Salisbury, $23.30; Charlotte, $24.65; Statesville, $23.30; Morganton, $23.30.

Ten-day coach excursion tickets: Goldsboro, $20.00; Selma, $20.00; Clayton, $19.50; Raleigh, $18.50; Durham, $17.00; Greensboro, $17.00; Oxford, $17.00; Henderson, $17.00; Salisbury, $17.00; Charlotte, $18.30; Statesville, $17.00; Morganton, $17.

Pullman double berth from Goldsboro, $6.00; Raleigh, $6.00; Durham, $5.50; Greensboro, $5.00; Salisbury, $5.00; Asheville, $4.00.

Two people can occupy double berth at these rates.

Coach excursion tickets not good in Pullman Railway sleeping cars. A competent representative of the Southern Railway will accompany the train through to St. Louis and do everything possible for the comfort and pleasure of the party.

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Young Reaper (monthly)	2 "	8 "

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Temperance.

The Great Crisis.

"To falter, or postpone, or evade, in such a time is practically to desert the cause," says the Chairman of the State Committee of the Anti-Saloon League, in his trumpet-call to the Temperance forces of North Carolina in his excellent souvenir issue of the Biblical Recorder of July 6th.

And does not every pastor, and every member of every church in the State, say amen to this call?

Then considering how much good the cause stands for, and how much evil it stands against, should not every Christian, of every name, exert all possible influence promptly for the removal of the saloon with all the evils of strong drink from the State?

"To falter, postpone, or evade," and thus ignominiously desert the cause so dear to the hearts of so many thousands of the noblest and best women and men on earth, would be unbecoming in any true Christian, or even any member of any church. And if every member of every church will vote for temperance, the saloon will be banished, and the dark cloud of sin, shame and crime that hovers over so many homes, graveyards and prisons will be wafted beyond our State.

Oh that I could make my voice to be heard by all the dear people of God in North Carolina on this subject! I would tell them of their tremendous responsibility. I would urge them to pray as if all depended on prayer, and work for temperance, as if all depended on their prompt exertions.

If a voice could leap as lightning, from mountain-peak to mountain-peak, echoing and reverberating as thunder over our entire State, dear reader, would you not like to be that voice and speak prayerfully in the ear of every voter?

Well, God has given you a voice. Use it in this, His cause. Tell Him that our State, and our homes, are invaded by this mighty foe. Tell of ruined homes and lost souls. Plead with Him to remove the monster evil. Tell your friend, your neighbor, your pastor. And as David cast the smooth stone from the brook at Goliah, in the name of the Lord God of Israel, so cast your vote in the name of God, of righteousness and humanity. God expects it.

W. A. THERRELL.

Asheville, N. C.

CONVENTION OF THE AMERICAN ANTI-SALOON LEAGUE.

To Be Held at Columbus, Ohio, November 16, 17 and 18, 1904.

The American Anti-Saloon League is to hold its annual Convention at Columbus, Ohio, this year. The dates are November 16-18, inclusive. The following is a partial list of the talent already engaged for this great meeting: Bishop Luther B. Wilson, of Baltimore, President of the League; Rev. George R. Stuart, of Tennessee; Congressman Charles E. Littlefield, of Maine; Rev. Louis Albert Banks, D. D., of New York; Rev. E. S. Chapman, D. D., of California; Hon. John J. Woolley, of Chicago; Rev. G. W. Young, D. D., of Kentucky, and Rev. Howard H. Russell, D. D., of New York.

The Convention proper is to be preceded by a six days' Conference of the State Superintendents and field workers of the League, and will be held at Columbus also. This Conference is in reality to be a "School of Methods," where the most approved plans of League work will be set forth and discussed, and where each worker can have the benefit of the experience and methods in operation throughout the country. Much of the success of the Anti-Saloon League movement is due to these annual conferences of the men in the field, where the best methods of work have been discussed systematically and in detail and those found to be most successful have been uniformly put in operation. All ministers and temperance workers desiring to be present and participate in this "School of Methods" will be welcome.

Arrangements are being made for reduced fare on the railroads for the Convention. Those desiring further information should write to General Superintendent P. A. Baker, 610, the New Hayden Building, Columbus, Ohio.

How He Won Out—A True Story.

It was two years ago the seventh day of June coming, my little girl Esther's birthday. I was getting ready to go to work, when she came into the room where I was.

"I am ten years old to-day, papa," she said.

"Yes, I know it, little girl, and I've got just fifteen cents in my pocket. What will I get you?"

"I don't want you to get me anything, papa."

"Oh," I answered.

"But I want you to promise me something, papa," she said.

"Well, go ahead; let's hear it."

"I want you to promise me you won't drink any more. That will be my birthday present," she said.

"Oh, run along, little girl," I answered; "your mother has been talking to you."

I heard her go outside, and I slipped into the kitchen where my wife was and asked her why she had been talking to Esther about my drinking. She said she had not, and burst out crying. Then I got a little rattled. I never suspected that my children knew I drank. It is true that I reeled home many a night and that I scarcely ever drew a sober breath, but they were in bed, and by morning I was always over the worst effects of the liquor. I do not know how she learned it; possibly by instinct. But it was a shock to me and unnerved me. I went back into the sitting-room and began to choke up. I tried to clear my throat by swallowing, but couldn't do it. My eyes were filling with tears, although I couldn't cry. I threw myself full length on the lounge, blubbered out a sort of prayer: "Lord, if you'll help me, I'll never touch liquor again." In a little while Esther came running in, saw me and said:

"Papa, you've made up your mind to promise, haven't you? I know it."

"Yes, I have, little girl. I am going to try never to drink again, and more than that, I am going to put a penny in your bank for every time I refuse a glass.

Do you know that in seven weeks I had two hundred and seventy-seven pennies in that bank? But election time came on, and one morning I found that some one during the night had rolled a keg of beer to my door. "That settles the penny proposition, Esther," I said when I saw it. "I guess there are more glasses in that keg than I have pennies. Children, roll it over there on the commons." They did so, and it remained there a couple of days, but was gone the third morning. My old boon friends have given up trying to get me to break my promise. When I saw that man there in a saloon, last April, one of the men at the bar, to t[r]y put a $10 gold piece in the botton of a glass and told the bartender to fill the glass with beer.

"Do you mean it?" he said.

"Of course I do. God ahead."

He did, and then my friend turned to me and said: "O! drink the beer and keep the gold."

"Not if you filled my pockets with gold," I answered.

Not long ago my five children were attacked with diptheria. I lost a sweet little six-year-old girl. Before she died she threw her arms around my neck as I sat at the bed and said: "Papa, you kept your promise, didn't you?"

Will any sane man tell me I'll ever drink again?—Indianapolis News.

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BROADCLOTHS, 50 in. wide, all wool, extra finish, in twenty-five different shades, as well as black, **$1.00**

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Yours truly, D. L. ALEXANDER,
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No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Marriages.

FINLATOR—BARNES.—Mr. R. W. Finlator, of Burlington, N. C., to Miss Joyce Barnes, of Clayton, N. C., at the home of the bride's father, Mr. D. L. Barnes, August 24, 1904, Rev. C. W. Blanchard officiating.

Obituaries.

PICKETT.—Stanford H. Picket was a member of Yates Church near Durham. He died June 22, 1904. He had gone to Norfolk on an excursion, and his neighbors and friends were much shocked to hear that he had in some way fallen from a window where he was stopping and was dead.

Brother Pickett was a useful man as a citizen and a church member. He is greatly missed. He was forty-seven years old. His wife (Mary C. Cole) and nine children, with many friends, morn their loss.

A. D. HUNTER, Pastor.

JENKINS.—The death of Mrs. J. J. Jenkins deserves more than a passing notice in our church paper. Before marriage she was Miss Tinie Pearson. She was reared near Lystra church, in Chatham County, and at twelve years of age gave her heart and life to Christ and united with this church. She died in her home at Siler City, and at her request was taken back to her old home church, where she was buried near her sister Maggie, who had preceded her to Heaven a few years. She was forty years old.

Years ago this sister was a great sufferer from rheumatism, the effects of which followed her to the grave. Yet this was not the cause of her death. In her final illness she was most patient; she wanted to live to rear her children; but was able to leave them in the hands of the Lord, and died a most triumphant death. She leaves a husband, Bro. J. J. Jenkins, and two little girls and a son, with father, sister and brothers, and a great number of dear friends to mourn their loss.

I regard her as one of the best women I have ever known. She is at rest. "Blessed are the dead that die in the Lord."

BY HER PASTOR.

BREWER.—On the 16th day of August, 1904, Capt. John A. Brewer, in his eighty-fifth year, after an illness of a few weeks of paralysis, passed away from membership of Fall Creek Baptist Church to the fellowship of the saints above.

For near thirty-one years he was a faithful and active member of this church. His funeral was conducted by Rev. J. L. Smith, his pastor, at Fall Creek, in the presence of a large audience of relatives and friends, who had assembled to pay a loving tribute to his memory.

Brother Brewer was the eldest son of Jerry Brewer, who formerly lived near Mount Vernon Springs, Chatham County, N. C., but afterwards moved to Fall Creek, where many of his descendants now live. Brother Brewer, who was generally known as Uncle John, had four brothers and three sisters, all of whom, except William and Eli C., have passed over the river.

Uncle John was married in early life to Miss Sallie Bray. To this union was born eight children, the first three of whom died in infancy. Uncle John was a kind and devoted husband, a loving and indulgent father, a true and loyal friend, a kind and obliging neighbor and an honored and beloved citizen. Our loss is his gain.

His death is a sad affliction to his family and community.

T. B. BRAY.

North Carolina Baptist will please copy.

Death of Rev. C. B. Paul.

It is with deep sorrow that we chronicle the death of Rev. Charles B. Paul, which took place at Davis, N. C., August 18th, 1904.

Brother Paul was born at Davis on February 11, 1866, and was therefore thirty-eight years old. He was happily married to Miss Mittie Whitehead, of Craven County, October 22, 1890. He was converted and joined the Missionary Baptist Church when quite young, and later began the preparation for the ministry, and in 1892 he entered the ministry and ranked with the foremost of his denomination. The Missionary Baptists in the death of Brother Paul, have lost a consecrated, Christian and a zealous, never-tiring worker. God blessed this union with two bright little girls, one of whom has preceded him to the better land. He has left behind a devoted, Christian wife and one little daughter, a father, mother, two brothers and one sister to mourn his demise, but they mourn not as those who have no hope. May they be able to see through this seemingly dark cloud, the silvery lining beyond, and be submissive to the will of Him who doeth all things well, and who has said, "Blessed is the dead who die in the Lord."

The writer has known Brother Charlie, as he was familiarly called by all from his boyhood, and can say without fear of contradiction that he was a model boy in every particular. Though he has gone from earth, his good deeds and words will follow him; he was enthusiastic in the work of saving souls, and even in his extreme illness his whole theme was that of the church and dying souls. No young man ever died in Carteret County that was held in any higher esteem than he, not only by his own denomination, but by all, as was evinced by the large concourse of sympathizing friends that attended his funeral on the 19th instant.

We can only say to those who are left behind, that we tender to them our heartfelt sympathy and pray that God may comfort them, and that the mantle of Brother Paul may descend upon them all.

Brother Paul graduated from Wake Forest College about ten years ago. At the time of his death he was General Missionary in the Atlantic Association. He was faithful to every duty and loyal to his God. May God in His goodness comfort the broken-hearted, and when done with them here below bring them all to a blissful reunion in heaven is our prayer.

H. R. HUGGINS.

North Carolina Baptist please copy.

Mrs. Dr. William B. Watford.

When the sad intelligence broke upon the public ear on Monday morning, July 27th, in Colerain that Mrs. Watford, wife of our beloved Dr. William B. Watford, had died very suddenly at their home, our community was more than shocked. It seemed almost incredible.

Beautiful in life and beautiful in death. She was a faithful and beloved mother, a loving and devoted wife, a sympathetic friend and neighbor, an exemplary Christian and devoted to her church of which she was the efficient organist for many years. No service seemed complete without her.

The church, school and society have sustained an irreparable loss. A bright and beautiful soul has gone and we know that "after life's fitful fever she sleeps well."

Her mortal remains were laid to rest in the church cemetery to wait the resurrection.

Resolved 1. Whereas, it has pleased our heavenly Father to take from our church one who was faithful to every duty and useful in every sphere of life for her sweet Christian character will long live in hearts left behind and her influence for good will never die.

2. That we extend to the beloved family in this their sad hour our most heartfelt sympathy and Christian love, and that we commend them to Him "who doeth all things well."

3. That this memorial be recorded on our church book, a copy be sent to the family, also one to the Biblical Recorder for publication.

H. E. WILSON,
W. B. FELTON,
C. C. HOLDER,
Committee.

Mary J. Cheek.

Resolutions of respect and esteem adopted by the Chapel Hill Baptist Sunday-school, Chapel Hill, N. C:

Whereas, it has pleased our heavenly Father in His divine providence, to visit our beloved company and remove from our midst our dear sister, Mary J. Cheek, who departed this life on July 19th; and,

Whereas, in the loss of Sister Cheek this Sunday-school has lost an earnest Christian worker, whose unassuming modesty and Christian virtues were loved and admired by all who knew her, and whose life was one of patient service to her church and family; therefore be it

Resolved 1. That we hereby express the deepest loss that we have sustained as a Sunday-school in the death of our beloved sister, and while our hearts are sad, we bow in humble submission to the will of Him who ruleth all things, and comfort with the sweet assurance that she is not dead, but sleepth, and that the fruits of her works, in our midst, will continue to bloom for the Master's cause.

2. That the Baptist cause has lost a faithful servant, our Sunday-school an earnest devoted member, and her family a tender loving companion and mother whose unselfish love and constant duty to each cannot be surpassed.

3. That we extend to the bereaved family our sincere and deep sympathy in this their great great grief, and pray that the great Spirit, who guided the life of our departed sister, may comfort and direct them in all the journey of life, and at last guide them into the heavenly courts where our sister awaits their coming.

4. That a copy of these resolutions be sent to the family of our departed sister, a copy be spread on the minutes of our Sunday-school and a copy sent to the Biblical Recorder for publication.

REV. C. A. JENKENS,
S. W. ANDREWS.
E. S. MERRITT,
MISS AGNES WILSON,
Committee.

Chapel Hill, N. C., July 29, 1904.

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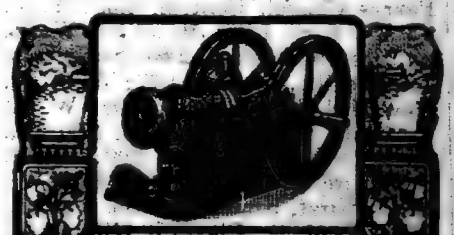
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Acknowledgments.

September 7, 1904.

State Missions.—Forestville, $.25; W. M. S., Webster, 4.00; W. M. S., Abbottsburg, Bladen, .75; W. M. S., Perrys Chapel, Central, 3.35; Y. L. S., Mt. Airy, Pilot Mt., 1.00; W. M. S., Clinton, Eastern, 2.85; Sunbeams, Thomasville, Liberty, 1.77; W. M. S., New Hill, Little River, 3.00; W. M. S., Holly Springs, Raleigh, 5.00; W. M. S., Salem, Raleigh, 1.00; W. M. S., White Oak, So. River, 3.05; W. M. S., First, Statesville, So. Yadkin, 5.00; W. M. S., Pleasant Hill, Robeson, .80; W. M. S., Sandy Creek, Tar River, 6.00; W. M. S., Marshall, French Broad, 1.02; W. M. S., Immanuel, Sandy Run, 1.85; Sunbeams, Imanuel, Sandy Run, 1.13; W. M. S., Bethel, Sandy Run, 1.92; W. M. S., Maxton, Robeson, 4.00; W. M. S., Seaboard, W. Chowan, 4.50; W. M. S., Concord, So. River, 3.00; W. M. S., Corinth, Gaston, 3.50; W. M. S., Marion, Green River, 5.25; W. M. S., West Durham, Mt. Zion, 2.00; Y. P. S., Lilesville, Pee Dee, 2.25; W. M. S., Clydes Chapel, Johnston County, 2.50; W. M. S., Bethel, Brunswick, 3.00; Sunbeams, Clinton, Eastern, 2.00; W. M. S., Ashepole, Robeson, 8.17; Sunbeams, Ashepole No. 1, Robeson, 2.25; Sunbeams, Ashepole No. 2, Robeson, .76; W. M. S., Swansboro, Atlantic, 1.00; W. M. S., West Chapel Hill, Mt. Zion, .30; W. M. S., West Chapel Hill, Mt. Zion, .55; Bethel, So. Yadkin, 5.20; Y. L. S., Lumberton, Robeson, 4.66; W. M. S., Fayetteville St., Raleigh, 3.67; M. S., Fort Barnwell, Neuse, 1.50; Sunbeams, Fort Barnwell, Neuse, .50; Yadkin, Caldwell, .83; Blowing Rock, Three Forks, 1.32; W. M. S., Mt. Airy, 10.75; Edenton, 24.76; Sunbeams, Chowan, 3.45; W. M. S., Second, Durham, 1.50; Mt. Gilead, Mt. Zion, (associational), 4.81; W. M. S., Mt. Gilead, Mt. Zion, 2.35; Tuckaseigee Asso., 11.22; Sol's Creek, 2.00; Antioch, Tennessee River, 1.21; Forney's Creek, Tennessee River, 1.00; Chambers Creek, Tennessee River, 2.00; Tennessee River, Tennessee River, 1.75; Ocono Lufty, 1.35; W. M. S., Lexington, Liberty, 2.00; W. M. S., Washington, 2.00; Sunbeams, Second, Durham, Mt. Zion, 1.00; W. M. S., Yanceyville, 1.38; W. M. S., Roberdel, Pee Dee, 2.00; W. M. S., Olives Chapel, 7.00; Sunbeams, Tryon St., Charlotte 3.00; Henrietta, 1.83; Sunbeams, First, Durham, 3.06; E. W., First, Durham, 15.26; Antioch, 3.00; B. Y. P. U., Biltmore, 1.00; Jonathan Creek, Haywood Co., 2.00; Rock Spring, 5.00; Black Mt., 2.00; Berea, 2.00; Hominy, 2.50; Mt. Carmel, 5.00; Pleasant Balsam, 2.00; W. M. S., Mt. Carmel, 1.00; Girls M. S., Oxford, 4.50; W. M. S., Oxford, 8.00; W. M. S., Goldsboro First, (Week of Blessing), 5.85; W. M. S., Goldsboro First, 5.00; W. M. S., Morehead City, 1.50; W. M. S., Ansonville, Pee Dee, 1.00; W. M. S., Southport, 1.00; Sunbeams, Southport, .25; W. M. S., Antioch, Brunswick, 2.25. Total this week, $267.98. Previously reported, $6,469.87. Total this year, $6,737.85.

Foreign Missions. — Forestville, $.25; M. S., Holly Grove, 6.40; W. M. S., Bethlahem, Central, 3.50; W. M. S., Spring Branch, So. River, 3.25; W. M. S., Creedmore, Flat River, 5.55; W. M. S., Pleasant Grove, Robeson, 1.20; W. M. S., Abbottsburg, Bladen, 2.25; W. M. S., Perrys Chapel, Central, 1.40; Y. L. S., Mt. Airy, Pilot Mt., 2.00; W. M. S., Silvers Chapel, Mitchell Co., 4.03; Shelby, Kings Mt., 3.80; W. M. S., Mt. Zion, Tar River, 1.00; W. M. S., Chowan, W. Chowan, 10.00; Sunbeams, Thomasville, Liberty, 2.48; W. M. S., Hickory, Tar River, 1.75; W. M. S., Bear Creek, Mitchell Co., 4.00; W. M. S., Cane Creek, Mitchell Co., 1.50; W. M. S., Roan Mt., Mitchell Co., 3.00; W. M. S., White Oak, So. River, .40; W. M. S., First, Statesville, So. Yadkin, 32.10; Jr. B., Statesville, So. Yadkin, 5.16; Sunbeams, Statesville, So. Yadkin, 4.53; W. M. S., Robesons Grove, Mt. Zion, 1.60; W. M. S., Big Branch, Robeson, 5.00; W. M. S., Edgemont, Mt. Zion, 5.00; Sunbeams, Lilesville, Pee Dee, .92; W. M. S., Chadbourn, C. F. and Col., 1.33; Sunbeams, Scotland Neck, Tar River, 19.79; Sunbeams, Chadbourn, 3.19; W. M. S., N. Wilkesboro, Brushy Mt., 3.38; W. M. S., Piney Mt., French Broad, 3.50; Sunbeams, Weldon, Tar River, 1.89; W. M. S., Rocky Mt., Tar River, 7.00; Sunbeams, Clinton, Eastern, 5.00; Sunbeams, Windsor, W. Chowan, 3.35; Sunbeams, Ashpole No. 1, Robeson, 2.28; Sunbeams, Ashpole, No. 2, Robeson, .76; W. M. S., Bethel, 1.16; W. M. S., Scotland Neck, 2.45; Sunbeams, West Durham, Mt. Zion, 5.00; W. M. S., Swansboro, Atlantic, 1.00; W. M. S., W. Chapel Hill, Mt. Zion, 1.35; Magnolia, 2.75; W. M. S., Warsaw, 3.60; Corinth, 1.38; Bethel, So. Yadkin, 3.82; Y. L. S., Lumberton, Robeson, 4.07; Elk Shore, 2.77; Laurel Branch, 9.47; Bolins Creek, 2.39; Crabtree, 1.56; South Toe, 1.36; Friendship, Pilot Mt., 5.00; Lee H. Sunbeams, Spring Hill W. H., 1.00; M. S., Fort Barnwell, Neuse, 1.00; Sunbeams, Fort Barnwell, Neuse, .50; Cleveland, 3.00; W. M. S., Cleveland (Bryans school), 1.00; W. M. S., Cleveland, 1.00; W. M. S., North Wilkesboro, Brushy Mt., 4.00; Sandy Run, 20.45; Pittsboro, Sandy Creek, 8.60; W. M. S., Second, Durham, 2.50; W. M. S., Rolesville, Central, 1.90; Tuckaseigee Asso., 19.70; Scotts Creek, Tuckaseigee, 5.00; Tellico, Tennessee River, 1.00; W. M. S., Lexington, Liberty, 2.25; W. M. S., Salisbury, 7.66; W. M. S., Washington, 6.10; W. M. S., Lea Bethel, 1.00; W. M. S., Clement, 1.63; W. M. S., Bethel, Mt. Zion, 5.00; Sunbeams, Second, Durham, Mt. Zion, 1.90; Western Prong, C. F. and Col., 2.77; W. M. S., Yanceyville, 1.38; W. M. S., Carthage, 5.70; Sunbeams, Carthage, 1.78; W. M. S., Roberdell, Pee Dee, 2.60; Sunbeams Henrietta, .28; Sunbeams, Marshville, .50; Henrietta, 1.84; Y. L. M. B., Goldsboro, 10.00; W. M. S., Little Ivy, French Broad, 1.25; Sunbeams, High Point, 1.55; Antioch, .81; W. M. S., Cane Creek, 2.82; Sunbeams, Cane Creek, .25; Palestine, 1.00; Spring Mt., 1.00; Paint Fork, 1.00; B. Y. P. U., Biltmore, 1.00; J. H. Denny, 1.00; A. I. Ingle, 1.00; M. S. Profit, 1.00; Thos. Stradley, 1.00; Antioch, 12.74; W. M. S., First, Asheville, 26.05; First, Asheville, 50.85; Marshville, 5.00; Jonathan Creek, Haywood County, 2.00; Rock Spring, 25.00; W. M. S., Mt. Carmel, 1.00; W. M. S., Thomasville, Liberty, 2.75; Girls M. S., Oxford, 10.00; W. M. S., Southport, .80. Total this week, $486.58. Previously reported, $10,702.13. Total this year, $11,188.71.

Home Missions. — Forestville, $2.70; Y. C., Roberts Chapel, 7.00; W. M. S., Spring Branch, So. River, 3.00; W. M. S., Pleasant Grove, Robeson, 1.20; W. M. S., Mooresville, So. Yadkin, 3.75; W. M. S., Perrys Chapel, 1.25; Y. L. S., Mt. Airy, Pilot Mt., 1.00; W. M. S., Chowan, W. Chowan, 10.00; W. M. S., Fair Bluff, Robeson, 3.13; W. M. S., Immanuel, Sandy Run, 1.85; W. M .S., Robersons Grove, Mt. Zion, .15; W. M. S., Seaboard, W. Chowan, .75; W. M. S., Galeed, Bladen, 9.65; W. M. S., Lilesville, Pee Dee, 5.40; W. M. S., Chadbourn, C. F. and Co., 1.33; Sunbeams, Chadbourn, C. F. and Col., 3.19; W. M. S., Weldon, Tar River, 1.80; W. M. S., Pleasant Grove, Tar River, 2.05; L. Study Class, Scotland Neck, 6.17; W. M. S., Swansboro, Atlantic, 1.57; W. M. S., West Chapel Hill, Mt. Zion, 1.30; Bethel, So. Yadkin, 1.58; W. M. S., No. 2, Lumberton, 1.90; M. S., Fort Barnwell, Neuse, 1.50; Sunbeams, Fort Barnwell, Neuse, .50; Sunbeams, Murfreesboro, W. Chowan, 2.50; Cleveland, 2.00; W. M. S., Cleveland, 1.00; W. M. S., N. Wilkesboro, 3.00; W. M. S., Second, Durham, 2.00; W. M. S., Gilead, Mt. Zion, .90; W. M. S., Lexington, Liberty, 2.00; W. M. S., Washington, (chapel fund), 1.45; W. M. S., Lea Bethel, 1.00; W. M. S., Clement, 1.63; W. M. S., Clayton, Johnston Co., 5.32; Sunbeams, Second, Durham, Mt. Zion, 1.00; Porter Swamp, 1.00; W. M. S., Yanceyville, 1.39; W. M. S., Olives Chapel, 6.70; Henrietta, 1.83; B. Y. P. U., Biltmore, 1.00; Swannanoah, 2.00; Brown's Chapel, 1.00; Black Mt., 2.50; Mt. View, 3.00; W. M. S., Mt. Carmel, 1.00; Girls M. S., Oxford, 4.50; W. M. S., Oxford, 17.00; W. M. S., Southport, 1.00; Sunbeams, Southport, .18. Total this week, $141.62. Previously reported, $5,659.90. Total this year, $5,801.52.

Education.—W. M. S., Scotland Neck, $3.70; Mt. Gilead, 4.10; Cleveland, 3.00; Scotts Creek, Tuckaseigee 1.00; M. D. Austin, 6.00; O. N. Marshall, 18.85. Total this week, $36.65. Previously reported, $1,312.12. Total this year, $1,348.77.

S. S. and Colportage.—Tillery, $5.00; W. M. S., Seaboard, 1.50; S. S., Brassfield, Central, 5.75; Marshall, 2.50; Pleasant Hill, 5.11. Total this week, $19.86. Previously reported, $559.93. Total this year, $579.79.

Ministerial Relief.—Cleveland, $1; Tuckaseegee Asso., 1.87; Chaneys Hill, Stanly, 1.00. Total this week, $3.87. Previously reported, $745.05. Total this year, $748.92.

Yates Memorial College.—W. M. S., Sawyers Creek, Chowan, $5.00; W. M. S., First, Statesville, .25; W. M. S., Marshall French Broad, 1.00; Beulah Asso., (Miss Hattie James), 4.25; Y. W. M. S., Clinton, Eastern, 4.40; W. M. S., Lexington, Liberty, 1.35; W. M. S., First, Greensboro, .75; W. M. S., Oxford, 5.25. Total this week, $22.25. Previously reported, $508.45. Total this year, $530.70.

Total reported this week for all objects	$978.81
Previously reported for all objects	25,958.35
Total reported this year for all objects	26,937.16

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BIBLICAL RECORDER

VOLUME 70. NUMBER 11.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 14, 1904.

THE BEAUTIFUL LIFE: A SERMON STORY.

BY LEIGHTON PARKS, D. D., NEW YORK.

O worship the Lord in the beauty of holiness: let the whole earth stand in awe of Him. Tell it out among the heathen that the Lord is King: and that it is He who hath made the round world so fast that it cannot be moved; and how that He shall judge the people righteously.—Psalm xcvi. 9, 10.

Although I begin with a text, it is not my purpose to preach a sermon. On the contrary I intend to depart very largely from the ordinary custom and to tell a story. Without further introduction let me ask you to listen to the story which I call "The Beautiful Life."

There came into my study a little more than a year ago a young Japanese who began abruptly the conversation by saying: "Will you kindly tell me, sir, how to find the beautiful life?" And I said: "Tell me first something about yourself? Why do you ask that question?" He said: "I was present at a lecture not long ago and the man who was speaking to foreigners said to them: 'Be careful when you come to this country, that you do not allow yourselves to be distracted by what is on the surface of life, for in that way you will lose the true meaning of American life. You will read in the newspapers of crimes and outrages, but do not suppose that these represent the normal character of America. These are the exceptions. You will read of corruption in municipal life. Do not suppose that this represents the morals of America. Look at the grand work that America is accomplishing in the education of thousands and even millions of people; at the great works of mercy; and the libraries and the colleges endowed. All these things are the true signs of American life,' and he went on to say: 'Try to get at that which underlies all these best things in life, and then only will you understand it.'"

The Japanese said to me: "Now, then, will you tell me, if you can, what did he mean by what was best? Did he mean what is sometimes called religion?" I said: "He did mean that the best of all things is religion." He said: "I was afraid that you would say that, for it does not interest me in the least. I care nothing at all about religion, but I care a great deal about the beautiful life, and if some one could only help me to get the beautiful life, I should be very happy." I said to him: "So, you don't care for religion. Have you never cared about religion?" He said: "Not in the least. Not in Buddhism or Shintoism. These things do not interest me at all." I said: "Have you been to church in America?" He said that he had. I said: "How did it impress you?" He said: "Will it hurt your feelings if I say that it did not please me at all? It did not seem to me to have anything to do at all with what I called the beautiful life." I said: "What do you think about God?" and he said: "I never think at all about Him. I never have thought of Him. I do not know what God is. What is God? Is He what the English books call Nature? Is that God?" So I tried to tell him what we mean by God—the Spirit of love and power and wisdom that is watching over every one of us; is guiding every one of us, is educating us, is leading us on and on and making us more and more like Himself. But he said: "That is not what I want. I do not want God. I do not want religion. I want the beautiful life. When I first came to this country, an entire stranger, in this city I lived first in a small boarding-house, and there was in that house one man who was,—well, he was not a gentleman; he was just a plain common man. He was, I think, a mechanic, perhaps a carpenter. He was a Scotchman and he was very poor. And I found very soon that there was something about that man that was very strange. He never spoke of himself, he never seemed to think of himself; but there was not a day that went by that that man did not try to do a kindness to some one. I came to love him, and I said to myself, 'That is a beautiful life. If everybody was like that man what a thing this world would be! I will go and try to find out from somebody how to get the beautiful life.' Tell me how to get the beautiful life! That poor, ignorant, uncultivated man,—that man was so good and beautiful that no one could see him and not love him." I said: "Have you ever seen the beautiful life in any one else?" He said: "Many times, but not so wonderful as in that man. I know Japan, my own dear country. We have there many noble gentlemen. There are in China very many worthy and honorable merchants, able, intelligent men: but in families in America I have seen fathers, mothers, brothers and sisters, and children leading different lives from anything in the world. There is nothing like it anywhere else. It is a beautiful life, a life of goodness, a life of kindness, of helpfulness, a life not thinking of itself but of some one else. Oh, it does make me marvel where he had got the beautiful life! Where can I find the beautiful life?"

Well, when he came thus far it was not difficult to answer. I said to him what any Christian minister—what any one of us would have said. I said: "My friend, ask your poor mechanic, the Scotchman, ask the fathers or the mothers, ask the young children where they got the spirit of unselfishness and kindness, and the desire to be good and to do good; and every one of them will tell you the same thing—'We get it from Jesus. It is because we have studied how to follow Him, to be like Him, that we have become somewhat unselfish and kind and good.' No one on earth to-day has the beautiful life except those who have gotten it from Jesus." And he said: "Jesus! Is that the man in the Bible?" and I said, "Yes, that is the man in the Bible." "Ah," he said, "it is so far and long ago. Why"—and how characteristic is it of his nation—"why can not you tell me of some one modern who has shown us better, instead of going back to that man in the Bible?" "Have you ever read the Bible?" I asked. He said: "I did read it once when I first came here, but perhaps I did not know English very well." So I said to him: "Let us begin again. Let us see if you can not learn something about Jesus,—what He was, and what He did and what influence He had upon the lives of the men and women who first knew Him. Listen to this!" I read him the thirteenth chapter of First Corinthians, Paul's description of love, and he said it was very beautiful. I said: "That is the portrait of Jesus Christ. No man, however good he was, could have written that if he had not learned of Jesus." I gave him, in order that he might have it in more modern language, the three volumes of the twentieth century New Testament, and he promised to read it every day. I gave him also a very simple life of an earnest and good man and another of a woman. Several months went by and I feared that I had lost him; and then I had a letter from him. He said: "I have thought very much and I have read that Bible, and it is wonderful; and I have read those new books, and they are beautiful; and I am doing that other thing." That man, as I said, had never prayed in his life, and I had showed him in the Gospel where the Lord's Prayer was printed, and I asked him every day to go down on his knees and simply repeat that prayer, and so he said, "I am doing that other thing."

So time went on, and I got a letter from him, asking to make an appointment on a certain day, and he came. He said to me: "I have come to say good-by." I said: "Where are you going?" He said: "I am going to Japan; the government has sent for me." "When do you go?" I go at 2 o'clock. It was then twelve. "I have waited," he said, "till to-day to see you again: I can not go away without seeing you, for I have something wonderful to tell you." I said, "What is it?" and his whole face glowed with joy when he said, "I think, I am not sure, but I think I am on the way to Jesus."

Now, brothers, I have an immense interest, and so I know have you, in taking to these people the revelation of the beautiful life that brings them to Jesus and to God. I think it is a wonderful thing, the way in which that man had gotten to the very heart of God's revelation of Himself to men through Man. It was the revelating of God in the beautiful life of one of God's children, that had revealed to that man that which alone would satisfy the deepest longings of his heart. The talking of those influences to every part of the world to-day is the grand opportunity—I will not say of our church, but I will say of the Christian—to make known to multitudes the beautiful life which, when they see, they love. And if we find here and there in our Eastern cities one or two men, believe me, there are hundreds who have never seen these shores to whom the Christian life would be as welcome as it was to that man, who reminded me of the young man in the Gospel, of whom we should have read had we kept on one verse more in our second lesson: There came a young man to Jesus and said, "Good Master, what shall I do to inherit eternal life?" It was the same thing that this man wanted when he said, "Can you tell me how to get the beautiful life?"

PUBLIC DUTIES OF BAPTISTS.

(By A. H. Strong.)

We have been a democratic people, and the masses have flocked to us. Now that we are gaining wealth and social position, there is danger that we shall forget the poor and the oppressed. We need more fully to recognize, not only our unity with all Christians, but our unity with all men. We are our brothers' keepers, and nothing human should be foreign to us. The laissez-faire or let-alone principle is only a surviving selfishness and barbarism. We are bound to moralize competition, and to bring men out from their isolation into community and brotherhood in Christ. I do not mean that churches should take sides in labor agitations or in political campaigns. But I do mean that church members should listen to the exceeding bitter cry to the submerged classes; should demand protective legislation for those to whom heartless capitalists will not grant a living wage. In the saloon that entices to drink, in the crime which that drink causes, and in the lawlessness which lynches the criminal, Christian men should see their Master's call to stand for the weak against the strong. We have been losing ground because we have been too intent upon our own concerns to care for the interests of our neighbor. A true Baptist should be a man of public spirit. He should not only strive to rescue individual men from the slough of vice, but he should devise measures for draining that slough and making that vice impossible. In other words, he should labor for the coming of the kingdom of God in society, as well as in the church.

A SONG OF HARVEST.

Reap, oh reap! gather and reap,
Where golden ripples laugh and run,
For the hush of noontide, still and deep,
Lies on the ripened ears like sleep,
Where cornlands greet the sun.

Lift up your weary eyes, behold
The golden fields, the golden air;
The west wind flecks the swaying gold
With light and shadow manifold,
And gold gleams everywhere.

Reap, oh reap! while the sickles sing
The harvest song of the world at rest;
Reap with a rhythmic sweep and swing
Till silence falls with evening,
And peace is manifest.

Lift up your joyful eyes and see
The silver night with gliding feet
Move from the sunset glimmeringly,
And, priestess of God's ministry,
Hallow the garnered wheat.

—Pall Mall Gazette.

Letter from China.

BY J. C. OWEN, MISSIONARY.

You will be glad to know of the steps taken by our native Christians to secure a more regular and systematic study of the Bible. Every member of our native churches (about five hundred in all) has undertaken to follow regularly the daily readings suggested in the International Sunday-school quarterlies. Many of the men, and nearly all the women, are unable to read. But those able to read have agreed to gather the illiterate brethren and sisters in his own town together every day and read the lessons to them. One brother said: "Those who are able to read are like the larger brothers and sisters in the family—they are able to eat by themselves; the little ones are not able. We may, with very little trouble, gather them together and feed them while we eat; and I am sure the food will taste better if we do this." If you could see one of these little groups of men and women sitting flat on the ground in the yard or on the threshing floor while one man reads the Bible for the whole group, you could not fail to understand the force and beauty of his illustration.

Last evening we closed our first Sunday-school Institute with our native brethren. The churches had selected about thirty of their best brethren who are to be their superintendents and teachers. These came to the city and remained three days, during which time we taught them all we could as to the management, etc., of a Sunday-school, and also taught them a few of the more difficult lessons for the next quarter. Brother Sears gave them a drill daily on the geography of the Bible lands. They have returned to their homes to organize Sunday-schools in about fifteen towns and villages. We have decided to have these institutes quarterly.

About fifty have been baptized into the fellowship of the churches in this station since February, and we now have at least three times that number of applicants for membership. A few days ago twenty-two of the students in the boys' school and six from the girls' school professed faith in Jesus and asked for baptism.

We are in such pressing need for a larger chapel and for larger quarters for our boys' and girls' schools. We have to divide our congregations every Sunday, having four services instead of two, and still cannot accommodate all who come. Please pray for us and help us.

Pingtu, July 1, 1904.

Four Revivals.

We want to say a word through your columns about what the Lord as been doing for our church and community for the past few years. We have had Dr. W. C. Tyree, of the First Baptist Church of Raleigh, with us in four successive revival meetings. He preached the Gospel with great power, and so simple that even a child may understand and be saved by the foolishness of preaching.

There has been added to the church, as a result of these meetings, one hundred and forty-two—one hundred and thirty-seven by baptism and five restored.

The church has been greatly blessed, and is now in fine working order, with three hundred and fifty-two members. Of course this is largely due to our beloved pastor, Rev. W. S. Olive.

It seems that Dr. Tyree has but little reputation as a revivalist, but we consider him one of the greatest, for he revives only with the Gospel of Christ. He makes no effort to get up a sensation, brings to bear no undue pressure, but meekly waits God's time and relies on the Holy Spirit to direct.

Dr. Tyree is very meek and lowly, so much that we can see but little of the man, but much of Christ in him. Happy should be the church that can procure the services of such a man.

The beauty of all is, these Gospel revivals have a lasting effect. Out of the large number added to the church, we have but extremely little trouble in regard to discipline. Would to God that all our churches in cities, towns and country could have more of these genuine revivals of religion.

We want to express our thanks to Dr. Tyree's church for their consent for him to leave them for a few days to labor with us.

Adopted by Olive's Chapel Church.

Bro. Campbell's Churches.

Seeing a request for short accounts of meetings, I give you results in part of meetings held in three of my churches.

Early last spring I engaged Elder W. C. Barrett to aid me in all my meetings. Having had him with me for three years in succession, and being so well pleased with his services, I secured his help for all my meetings this year, continuing one week at each point.

At Spring Branch there were twelve baptized, two restored and another has been received for baptism. The church was greatly revived and plans have been perfected for building a new house of worship.

The contract has already been let out and we hope to have the new house ready by Christmas. The old house will be used for a school building, and it is hoped that in the near future a permanent school will be established here. The writer has been pastor here since July, 1889, and he has never seen the church in such a hopeful condition.

The next meeting was at Green Level, and was in many respects one of the best meetings I ever witnessed. There were twenty-four baptized at the close of the meeting and six restored. A Baraca class, with forty-one members, was organized at the next regular meeting, and plans are being formed to build a new house of worship here. Last year the church went well beyond all former years in contributions to missions, had the largest Sunday-school in its history, often having an attendance of more than two hundred.

At Friendship we had a fine meeting, a great revival of the church, with more than twenty awaiting baptism. The indications are that the church is left in a live working condition and that quite a number may be reached yet. For seventeen years the writer has been preaching here and the cause was never perhaps in a more encouraging condition.

At Buie's Creek the meeting continued for a few days only on account of my father's sickness. We hope to have protracted services here later in the fall.

Brother Barrett has greatly endeared himself to all the people in my congregations and all of them will be glad to have him come again at any time. There will be more than sixty-five additions to my three churches in which he held meetings.

Our school has the best opening in its history, there being exactly twice as many present on the first day as there were last year for the first day. Last Sunday at our regular service here there were fifteen or twenty requests for prayers, most of them being students. The work starts off finely, and we thank God and the people.

My father's condition is still very serious, and has been so far nearly four weeks.

Cordially,

J. A. CAMPBELL.

Buie's Creek, N. C., Sept. 1, 1904.

Sectarian strength may be spiritual weakness.

In the Midland.

The Liberty Union met with the old historic Jersey church. The brethren of the community were unbounded in their hospitality. Brethren Miller, Sheets, Harrill, Bennett and the writer were the ministers present. Revivals, Sunday-schools, missions and education were the topics discussed and the speeches were spirited and elevating.

I had the pleasure of spending the fifth Sunday and a few days following in the city of Concord. It was a delight to greet old friends and preach morning and night at the Second Church to very large congregations. Bro. W. T. Talbirt is pastor of this church and under his ministry it has had an amazing growth. He expects to resign this church shortly and whether he succeeds himself or whether he is succeeded by another, the opportunity will be great for doing a mighty work for God and humanity. The house is commodious and in the midst of a great population of souls hungry for the Gospel. It was a glad day for my soul. I remembered so well the toils and struggles of a few years ago when we had the burdens of building the first church and how it seemed that the world, the flesh and the devil would drag us down in spite of our zeal and courage, yet under God we were permitted to lay a foundation which has stood, and will stand, through the storms of the ages to come.

It was a source of joy and pride to stand before the congregation of the First Church and preach on Wednesday night. How God has blessed those people through the years of their short existence as a church. I went there as pastor in the spring of 1888. Then I could place my hand on nine men and women who were willing to work and die for the cause. In less than a year we were worshiping in our own house. Then we began to grow. When I left there in 1891 we had received upwards of one hundred members and had more than this number in Sunday-school.

Then came Alderman; then Payseur; then Hoge; then, and now, Smith. The work has moved steadily forward under the leadership of the great Head. The smiles of the good Shepherd have ever been upon these dear people. The pastor's home, the church-house and the premises have been greatly improved and beautified under Brother Smith and his noble companion; in fact, it is now one of the most attractive spots anywhere to be found; but perhaps it only looked so to me.

Some of the brethren said to me: "You look to be three or four inches taller now than when you were here." I replied that I felt about about a foot taller; and I really did.

The Baptist churches in Concord are an impressive monument to State Missions. In 1886 Bostick accepted the first appointment under the Board to that work. Brother Smith is now being supported entirely by the First Church, and I learn they are taking good care of him. Who can measure the results of the investment by the Board in the town of Concord?

But, Brother Bailey, I want to say something about another portion of the moral vineyard just now, and that is, the little city of Asheboro, the county-seat of one of the greatest counties in the State, and not a whit less important than Concord at the time the Board began work there. I know both places and have known them for years.

In the year 1902, under the good Shepherd, we organized a Baptist church in Asheboro. We asked the Board for $200.00. They gave us nothing. The work went on anyway. In the fall of 1903 the church asked for $200.00. The Board gave $100.00. I continued to visit and preach for the church until May of this year, and resigned the work because I felt that it was almost a waste of funds just going once a month to so important a field.

Here is the thing I want to say in the interest of the cause at Asheboro: No half-handed, half-supported or half-hearted work will amount to much for that important little city. It would have amounted to little in Concord.

I do earnestly ask the Board, not in my interest, but in the interest of my Lord and Master, that they will place there, with instructions to stay there, a wise and judicious missionary and a good preacher. The cause demands it. No man in the State understands the situation better than I—perhaps not as well—and I earnestly plead that the man shall be sent to Asheboro as soon as possible.

The Baptist cause there is suffering; it is languishing; the sheep have no shepherd. Brethren, if this is the last word I shall ever write, or speak to the State Baptist Convention, place one of God's men in Asheboro and sustain him. If this is done the cause there, and in the country around, will move forward, and some day in the near future we shall see the wisdom of the investment.

I resigned the church in order that I might more effectually work for the cause in that town. I know it must be done by the Board. God knows how I have prayed and how the cause burdens my heart to-day.

J. D. NEWTON.

News Notes from Caldwell.

Last of July Bro. J. F. Davis aided me in a meeting at King's Creek Church. Five were baptized and one restored. Brother Davis is a consecrated man and an able preacher. My church at King's Creek has this year enlarged their house, bought a bell and put carpet on part of the floor. They are going forward for Christ.

Last week I aided Brother Davis at his Arlington church, near Charlotte. We had a good meeting. About twenty-five were added to the church. I fell in love with the Mecklenburg people. The Arlington people have an excellent house of worship and a membership of nearly three hundred. Brother Davis has a strong hold upon his people. They love him and he loves them.

I aided Bro. J. G. Benfield, at Mount Grove, recently. I left before the meeting closed and do not know results. This is Brother Benfield's first pastorate. He is a promising young minister and will be ordained to the work of the ministry in the near future. He spent a short time at Wake Forest.

The church at Granite Falls has called Brother Southern, of near Asheville, and he has accepted, and we would be glad to have him move there.

Lower Creek Church, near Lenoir, is building a large brick church house. They need it and are able to build it.

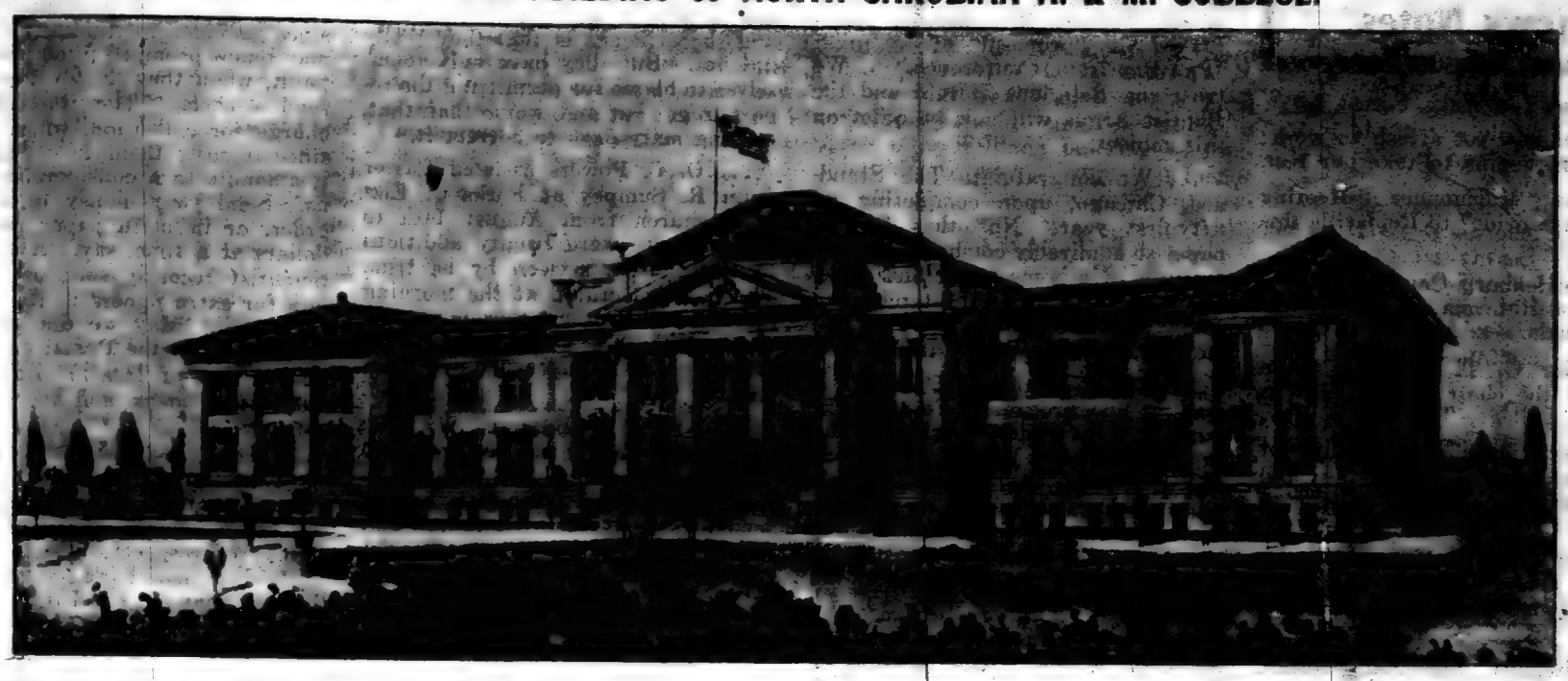
We have the Crusaders with us at Lenoir. I hope they are doing good. The Lenoir Baptist Church has received several members as a result. They go to Morganton from Lenoir.

Bro. J. A. White, of Lenoir Academy, has opened this week with fairly good prospects.

Bro. G. H. Church has had an open air meeting recently at Blowing Rock with good results. Our cause there is hopeful. The membership of our little church doubled in thirteen months. We now have twenty-four members. The frame work of our house is probably done by this time. We have the weatherboarding secured. Now if we were able to buy the shingles, and some other materials, as windows and door frames, I think we could get the house inclosed by cold weather. If it has to stand uncovered through a hard winter, I do not know what will be the result.

I. W. THOMAS.

AGRICULTURAL BUILDING OF NORTH CAROLINA A. & M. COLLEGE.



This building is to be 208 feet long, 74 feet thick, and three stories in height. The building is to be made of gray press brick and covered with tile roofing. The building will be one of the most complete agricultural buildings in the country. It will far surpass anything in the South, and it has been planned to meet the actual wants of agricultural education.

One-half of the first floor, which is combined with the basement, will be devoted to dairying, which will occupy 4,800 square feet of floor space. This will be devoted to butter making, cheese making and other phases of dairying. The other half of the floor will be devoted to live stock judging and farm butchering rooms; for it is expected to instruct the students in stock judging, slaughtering of farm animals, cutting up of meats and curing the same, the making of sausage, and the handling of all meat products.

On the middle floor will be class rooms and offices of the department and laboratory for the study of farm machinery, where machines will be taken down and set up and the student given thorough instruction in the handling of farm machinery. On the same floor will also be a large laboratory for the study of soils in all their phases, also the study of agronomy and plant production.

The third floor will be devoted to botany, physiology, zoology, bacteriology and the veterinary sciences. Each room and laboratory has been especially planned for its particular use. The building from basement to roof is adjusted and planned as well as modern ideals in agricultural education are known.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Daily Readings.

Monday, September 19.—Micah 1, 2.

Tuesday, September 20.—Micah 3, 4.

Wednesday, September 21.—Micah 5, 6, 7.

Thursday, September 22.—Nahum 1-3.

Friday, September 23.—Habakkuk 1-3.

Saturday, September 24.—Zephaniah 1-3.

Sunday, September 25.—Haggai 1, 2.

Micah.

Very little is known of the personal history of Micah. He was a native of Moresheth-gath, a village in the district of Gath. He lived and prophesied some time between 756-697 B. C., and was therefore contemporary with Jotham, Ahaz, and Hezekiah, kings of Judah; and with Pekah and Hoshea, kings of Israel. This, of course, makes him contemporary with Isaiah, which perhaps accounts for his striking resemblance in some particulars to that prophet. As the greatest prophecies in Isaiah are those that relate to Christ, so the greatest prophecy in Micah is that which positively indicates Bethlehem Ephratah as the Savior's birthplace—Micah v. 2: Matt. ii. 1-10.

The book of Micah sets forth the great wickedness of Judah and Israel, declares that they shall be punished with captivity and afterwards delivered and restored to their own land; but the glory of the book is the picture therein drawn of Christ and His kingdom. Micah means "who is like unto Jehovah?"

NAHUM.

This prophet's name means "Consolation." He was a native of Elkosh or Elkesi, a town in Galilee, and prophesied during about twenty-two years in the reign of Hezekiah, king of Judah. He lived about one hundred and fifty years after Jonah; and, like that prophet, was called to prophecy against Nineveh; for, although the Ninevites repented at the preaching of Jonah, they had again become very wicked in the time of Nahum. The object of this book is to set forth God's goodness and greatness, and the severity of his judgments against his enemies. It promises deliverance to Judah, and describes the complete overthrow of Nineveh.

HABAKKUK.

Habakkuk, which means "Embracing;" or, according to some, "Love's embrace," was the author of the book which bears his name. His parentage, place of birth, and length of ministry are unknown. There is no record indicating the date of his ministry; but internal evidence seems to indicate that he lived and prophesied during the latter part of the reign of Josiah, perhaps from 620-609 B. C. The book is divided into two parts, the first is an announcement that the Chaldeans should execute God's judgment upon Judah, the second is a sublime ode setting forth God's purpose to punish His enemies and save His people. In the first chapter Habakkuk denounces Judah's sin, and announces fearful punishment for it. In the second chapter he stands as a watchman, receives, and proclaims God's judgments upon the Chaldeans. The third chapter contains Habakkuk's earnest prayer, which closes with one of the sublimest passages in all literature.

ZEPHANIAH.

The book of Zephaniah is the work of the prophet whose name it bears. The meaning of this name is "Hid of the Lord." He probably belonged to the Royal family of Judah as is indicated by the genealogy given in the first verse of the first chapter: "Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah," or Hezekiah. He lived and prophesied in the time of Josiah, king of Judah, and was contemporary with Jeremiah, during the first eight years of that prophet's official life. The purpose of the book was to foretell the judgments that would be sent upon Jerusalem, Judah, and other nations, to declare the mercy of the Lord, and to proclaim the day of the Messiah.

HAGGAI

Haggai, the prophet, was the author of this book. He was the first called to prophesy after the captivity. Ezra v.:1 and vi.:14 indicate that he had much to do with the rebuilding of the temple and his ministry did much to promote true religion among the Jews who had been permitted to return to their native land. The critics call his style homely, but he was God's messenger; and, therefore, his words are filled with power. He is supposed to have been born in Babylon and accompanied Zerubbabel to Judea where he died. Some think that Haggai ii.:3 indicates that he had seen the former temple. He was greatly honored of God in that he was called to be the Lord's minister unto His people during this trying period of their history. As God's prophet he reproved the people for indolence, encouraged them to build the temple, stirred them up to prepare for their work and hasten it. Encouraged the people to serve God by showing them the blessedness of service, and prophesied of the kingdom of the Messiah.

Why?

1. Of two things, let me say just a word. Baptists believe that when they are converted they then are saved. Well, why is it that so many people ask the Lord to save them when they come to die? Why do they thus close up their prayer? I think it right to ask the Lord to receive us as a closing word in prayer.

2. God is the only power who can save. He declares this fact all through His Word. He furthermore declares His willingness and readiness to grant pardon to all desiring it and are ready to be saved. This then is God's work. Yes, it is so understood that God will save just as soon as any one is ready to be saved.

It would be presumption in me to ask God to save a person. It would, in the sight of God, look as though I thought He had forgotten His business, and I were trying to remind Him of His word. While I might be asking God to convert men, He, or His Word would say to me, "Are they ready to be converted?" Yes, the Book would say to me—you, as a "worker," together with God, go and try to get people ready to be saved. He then will save them, as He declares He will in His Word. Then it is not man's business to ask God to do His own work, but is is ours to try to get people ready for God to do His work for them.

R. Q. A. TEAGUE.

Mountain Creek.

Saturday before the fourth Sunday in July we closed one of the best meetings at Mountain Creek in the history of the church.

Failing to secure ministerial aid, the pastor and his people went with burdened hearts to the Lord praying for a great revival in the church and community. The blessing came. The church was greatly revived, there being twenty professions and several restorations. We expect to baptize some eleven or twelve at our next meeting.

Our church is progressing nicely. The Sunday-school is flourishing—the best we have had in a number of years. The young and the old are enthusiastic and zealous in the work of the Master.

To express their love for their pastor and appreciation of his labor, they have raised his salary twenty-five dollars.

May God bless the noble men and women who worship at Mountain Creek church.

A. V. JOYNER.

A Model Report.

My protracted meetings have been good, and in behalf of the churches I wish to thank the brethren that were with us.

Bro. H. H. Mashburn helped me at Island Creek, Bro. C. J. Thomson at Rock Springs, and Bro. S. W. Burnett at Sharon. From these meetings I have baptized fifty-four, and many were restored to church fellowship. These are indeed brethren that help preacher and people when visiting.

Yours fraternally,

I. N. LOFTIN.

Henderson, N. C., Aug. 31, 1904.

News Notes.

....Good for Wake Forest.

....Men now set afresh to work; but Nature begins to take her rest.

....The Midsummer Meeting "points with pride" to Reidsville this week.

....Mecklenburg County proposes to build a Reformatory for youthful criminals.

....Elder C. T. Ball has taken charge of the chair of the Bible in Simmons College, Texas.

....Baptisticism is evidently not a religion, but a state of mind; and some of the saints cannot get up to it.

....Our University for Women promises to enroll the greatest and finest body of young ladies in the State.

....Pritchard Memorial church, where the Mecklenburg and Cabarrus Association recently met, is easily one of the best in North Carolina.

....At its session last week the South Yadkin Association went on record as in favor of a Board of Education for the Southern Baptist Convention.

....The Watchman says that a century ago there were in South Carolina 20,000 Episcopalians and 2,000 Baptists, while now there are in that State 102,000 Baptists and only 6,000 Episcopalians.

....Pastor Mason and the Broad Street people of Wintson have recently purchased a splendid corner lot on Fourth Street and hope before many years pass to erect a house worthy of such a church.

....We doubt whether there is a school building in the South more convenient or better arranged for its purpose than the elegant new building just being finished at our Baptist University for Women.

....President Vann requests us to announce that classification for next session at the University begins at 9.00 a. m., September 20, and that it is very important for all new students to be on hand at that time.

....The South Yadkin Association recently took a collection amounting to $61.50 to aid in the completion of a splendid meeting-house at Harmony. Bro. V. M. Swaim is doing a fine work, and the Association appreciates his efforts.

....The father of one of the "striking seniors" of the A. & M. College last week wired the President: "Do not send my boy home; use a hickory." We warrant that that boy reduced himself to fit his breeches in about two minutes!

....According to his own statement the address of the editor of the Landmark Baptist, the only really orthodox paper in the world, is "Ben. M. Bogard, d. d., Easy Street." It is wonderful how the theological pugilists take to the lingo of the "gentlemen of the ring."

....One week more and the next session of the University for Women will have begun. Young friend, will you try to enter now, or spend the after years in regretting that you did not? Will it not be better even to borrow money than fail to avail yourself of the advantages offered at this school?

....Patsor S. D. Swaim and the good people at Cooleemee have most of the lumber on the ground for the erection of a suitable house of worship. This is an important station, and we hope to see this church supporting a pastor for all of his time. Brother Swaim is one of our most faithful pasters and missionaries.

....The Home Mission Monthly of New York, gives Dr. W. P. Harvey of the Western Recorder the credit (?) of the "proposal" of a great "Pan-Baptist Conference." We trust the Religious Herald and the Baptist Argus will now be quiet on this subject.

....We congratulate The Standard, Chicago, upon completing its fifty-first year. No other Baptist paper so admirably combines the best features of a home paper and a medium of denominational interest; and we have often wished that it had more readers in North Carolina.

....The Winston First Church is making fine progress. Few men in our State have done such a grand work as Brother Brown. His work is still growing, and he says, "I have more work to do now than ever before, it seems to me." We suppose that there is scarcely another preacher in the South who is so much loved by his people.

....Pastor Martin A. Wood, of Marshall, writes: "The session of French Broad Association closed last Friday. Those who have been attending for years say this was the best. Great advance in pledges for all objects. In a special meeting with Pastor L. J. Baley at Gabriel's Creek, August 15-28, there were 29 additions and 27 for baptism."

....We regret to record the death of Elder A. N. Campbell, of Buie's Creek, a faithful minister, whose life of industry and service has been reproduced in a larger circle by his well-known son, J. A. Campbell.. Bro. A. N. Campbell was a minister of the olden-time; firm in the faith and in his sense of duty. He lived to reap many rewards on earth; and no doubt now he is in possession of the far more exceeding weight of glory.

....Dr. H. F. Sproles will become associate editor of the Baptist, of Mississippi. Dr. Sproles has long been one of the most useful and influential ministers in Mississippi; he is a fine preacher and has the confidence of the people in a large degree. We heartiy congratulate Editor Bailey of the Baptist on his good fortune.—Baptist Courier. Dr. Sproles will prove an unusually strong addition to the editorial fraternity.

....The temperance report is especially dangerous this year giving hot-heads a glorious opportunity to inject politics into the discussion which is always hurtful. We have never believed a temperance report ought to be brought into an association, and we are more than ever convinced that it has no business there. —Charity and Children. Experience, said Ben. Frankin, is a dear school; but it is the only one for ——— some brethren!

....We thank Bro. P. D. Mangum, of Castalia, for the following good news: "I assisted Bro. W. C. Nowell in the protracted meeting at this place last week, and the Lord has blessed us greatly. There were about twenty who professed faith in Christ besides several who were restored to the fellowship of the church. The people say there was more general good done than at any meeting ever held here before. I like to help in a meeting like the one here because it is a live church and the members realize there is a work for them to do in leading people to Christ. The pastor was taken sick early in the meeting and went home, so Bro. R. H. Burns, Bro. John Coppedge and Bro. Sidney Bartholemew assisted me all they could by making prayer-meeting talks and speaking to the unsaved. It means so much to the preacher when he has willing laymen to assist him in a meeting. Bro. R. H. Burns had so much influence with his school children. The baptizing will take place the third Sunday afternoon at 3 o'clock."

....The Republicans are now saying that they did not denounce the Watts Act in their State platform; and the evidence is that they really did not. But they have only themselves to blame for permitting the report to get out and, worse than that, waiting sixty days to correct it.

....O. L. Powers assisted Pastor John R. Sampey at Forks of Elkhorn church from August 14th to 28th. There were twenty additions to the church, sixteen by baptism. The pastor lectured at the morning services and Brothers Powers preached at night. The church was greatly revived and strengthened.—Baptist Argus.

....Southern Baptist Witness: "Rev. J. B. Holley was received into full fellowship of the Gainesville Baptist Church August 14th, having been previously restored to the full fellowship of the First Baptist Church of Jacksonville and dismissed by letter to Gainville." We presume he was immediately assigned to the Pugilists' Annex.

....Rev. John Jeter Hurt becomes editor of the Baptist Advance of Arkansas. For more than a year he has been associate editor and on August 24 he was elected editor by the Advance Publishing Company. Mr. Hurt has been giving excellent service and under his direction the Advance will no doubt continue to improve. We wish for him great usefulness and success.—Baptist Courier.

....The Recorder acknowledges with thanks the honor of an invitation from Mr. and Mrs. Charles E. Taylor to the marriage of their daughter, Jane Elizabeth, to Mr. William Dabney Duke, Wednesday morning, September 21st, 1904, at 11 o'clock, Wake Forest, N. C. All who know Miss Taylor, of whom it is enough to say that she worthily represents her honored and beloved parents, will join in congratulating Mr. Duke, and in wishing him and his bride a long and happy life.

....Mrs. Fred A. Olds, wife of the well-known newspaper correspondent of Raleigh, died last week. In the general expression of regret upon this event we have a remarkable tribute to a useful life. As wife and mother, Mrs. Olds did a woman's full part, and had she restricted herself to the tasks of these great relations her children and all that knew her might rise up and call her blessed. But her life was expended in a larger ministry—in religious, patriotic, benevolent work, to which she brought great executive strength and inexhaustible energy, and in which, consequently, she led. Her death makes not one, but many, gaps in the ranks of those who are marching forward to a better day. We lament her departure as a public affliction; and we offer her husband tenderest sympathy.

....Professor Carlyle's work is telling for Wake Forest College. H. C. and R. L. Bridgers have just given to him $1,000 which completes the necessary amount for the erection of the Infirmary. How God can use such men as the Bridgers; this is the second thousand to Wake Forest, and then, too, one of them supports two missionaries in North Carolina, and one on the foreign field. E. B. Gresham, class of 1898, has just given to Professor Carlyle two scholarships, $75 each, to be awarded to worthy and needy young men by the faculty of Wake Forest. He also gave a substantial contribution for the Alumni building; in the interest of which Professor Carlyale is now on the road. The Professor expects to raise twelve thousand dollars in as many weeks, which will complete the twenty thousand desired to complete the Alumni building. Hope and victory sit serenely on the helmet of Professor Carlyale,

....Our friends with check-books are in position to save us much trouble; somewhat of a delphic saying, since we come to think of it: They may renew promptly; and, this is the point, when they do let them NOT send a check. The Raleigh banks charge for collection, which is just, since it costs them to collect. But it amounts to a considerable tax on us. Send your money in a money order, or in plain paper cash—two dollars at a time, say. A Christian Scientist recently sent us ten dollars for extra papers in the original paper bill. May we not expect as much faith in the Postal authorities on the part of Israel? But, if you must use a check, add five cents for expense.

....Our esteemed contemporary the Christian Observer, has shown a strong unwillingness to admit that the Greek church practices immersion. We respectfully call our distinguished neighbor's attention to the fact that the royal infant son of Russia was immersed at his recent christening. The Associated Press dispatches describing the ceremony say: "But when the moment came to complete the immersion in the warm water of the font, the royal infant showed humanity by a lusty yell, which echoed through the chapel," etc. The Greek church is the established church in Russia, and immersion is the uniform practice. The Observer's unwillingness to admit this, however, does not prevent its being true in the least.—Western Recorder.

....The Baptist and Reflector accompanies a photograph of Elder J. T. Betts with the following: "Rev. J. T. Betts was born and reared in old Virginia. He was educated at the University of Virginia and at the Southern Baptist Theological Seminary of Louisville, Ky. He has held prominent pastorates in Virginia and North Carolina at Tallahassee, Fla. He has traveled extensively through Europe and the lands of the Bible. Not only as a pastor, but as an evangelist he has had great success, and his work for the past year has been principally the latter. The members of the First Church, Knoxville, were highly pleased with his services as supply in the early summer. Since then he supplied the pulpits at Coal Creek and Clinton. May God use him to His glory and the upbuilding of His power."

....We reprint the following from the Columbia (S. C.) State: "Rev. J. W. Powell, pastor of the Baptist church, died at 1 o'clock Saturday, the 27th, after only one week's illness. He leaves a wife and a large family of young children. The remains were taken to Rocky Mount, N. C., by the early morning train, accompanied by the stricken ones and a deputation from Georgetown Lodge, No. 26, Knights of Pythias. The community was shocked by the news that spread rapidly over the town Saturday afternoon, announcing the death of this well beloved and forceful man of God whose voice was ever fearless in the presentation of a broad and wholesome Christianity. The deceased had not been in good health for several months and the end was finally brought about by a constitutional ailment that several years ago had all but proved fatal. This same complaint was apparent in his last sickness and ultimately caused death. Mr. Powell was a Mason and about a year ago joined the order of Knights of Pythias. The members of this order have been indefatigable in their efforts to relieve the distress of their brother in his painful illness. The best nursing was provided and after the end came everything was done to lighten the burdens and worries of the distressed family. The entire city sympathize deeply in the great affliction of the bereaved widow and little children."

....Pastor Charles L. Greaves writes as follows: "At noon Wednesday, September 14, in Reidsville Baptist Church, Pastor Fred. D. Hale, of Wilmington, will wed Miss Mary Neal of this place. Miss Neal is a member of a splendid Baptist family and possesses many rare charms of mind and heart, being well educated, refined and pious. She is organist of our church, a prominent and enthusiastic worker in our Women's Societies, and choir leader and teacher in our Sunday-school. She has long been pouring the treasures of a consecrated life into her Saviour's service. Of her many amiable qualities, her best is simple, cheerful, unostentatious goodness. She will be sorely missed in Reidsville; she will fill her place well in Wilmington. Dr. Hale has secured a jewel of great worth. He is to be congratulated, and with him his great church. Dr. and Mrs. Hale will spend a few days in Washington City, and then Dr. Hale will assist Dr. Battle in a meeting in the Washington Street Church, Greensboro. They will arrive in Wilmington October the 1st."

....Elder Arnette writes: "I have recently been in five good meetings. I tried to do the preaching in four of them. The Lord aided and richly blessed my efforts, and as a result a goodly number have been baptized by the various pastors whom I assisted. The other of the five meetings was at Bethel, a country church which I serve in connection with my work here. Bro. J. E. Smith, of Concord, did the preaching. This preaching is so well known over the State that it needs no comment. Seldom in my life have I had opportunity of listening to as good preaching and, perhaps, never to better, though I have heard many of our ablest men. Brother Smith loves to preach. The Lord was with him and he gave us some excellent sermons. As a partial result I have baptized six. Since I have been pastor of this little church, fourteen months, I have had the pleasure of seeing it make great forward strides in contributions and spirituality. The church has among its members a great many renters, who do not own their homes or farms, and two years ago the church was giving only about $125 to all objects. Many of the brethren thought this amount was about all the Lord expected of a church many of whose members did not own the farms they were tilling. But the Lord got hold of their lives and their purse strings. This year their contributions to pastor's salary and conventional objects, amounted to $229.30. Besides they have spent $247 improving their house of worship, making a total of $476.30. They are now a happy people and have one of the prettiest, neatest houses of worship I have ever seen."

Wake Forest Letter.

Two hundred and seventy-three students matriculated for the Fall Term up to date. This means that there are more students actually here than at any one time in the history of the College. About a hundred of these are men who were not here last session, new students and a few who dropped out to do other work for one or more sessions. The new men are entering well; the student body, as a whole, is of excellent, promising material; more are yet to come.

Last Sunday afternoon a large audience gathered in Memorial Hall to do honor to the memory of Wiley Major Rogers. Appropriate exercises were conducted by Doctors Tyree, Vann, Royall, and Lynch. As I was denied the privilege of being present on that occasion, I wish to avail myself of this opportunity of expressing the high esteem in which, for many years, I have held our lamented brother. From the day that he first entered Wake Forest College as a student, in 1879, until my last interview with him, several months ago, I always found him the same genial, sunny-natured, unselfish man. He was a thoroughly loyal son of Wake Forest, though he never graduated. Like many others who have left their College courses unfinished, he at times expressed to me his regret that he did not continue his work until he secured his diploma. In spite of this regret, his life was in a high degree successful. Noble is the career of any man who, passing continually through the length and breadth of a great State, can win the confidence and affection of such large numbers of people as did Wiley Rogers.

A widely published statement, originating, doubtless, in the carelessness of a Raleigh reporter, demands correction. This statement is that seventeen of Professor Gulley's Wake Forest Law Class applied to the Supreme Court for their licenses to practice law and that fourteen were successful. The fact is, that fourteen of our men made application and stood the examination. Every one of these men were successful. Those who best know Professor Gulley as a teacher will be least surprised at this result. Indeed, no one can be surprised, since the result, with scarcely an exception, is in keeping with the outcome for Wake Forest Law students from the last four Supreme Court examinations. Popular recognition of the excellence of the work in this department is evinced by the fact that, though Professor Gulley is for the present unaided in his work, a dozen more men are taking law here now than ever before. This fact tells its own story.

It may be of some general interest to Sunday-school workers to know that our Wake Forest Sunday-school is recognized and controlled by our church as part of its regular work. It is, in fact, "the church at work, teaching and learning the Word of God." Our Committee on Sunday-school has just made the following report to the church, which was adopted:

"Dear Brethren:—Your committee to make recommendations in behalf of our Sunday-school beg to report as follows:

"Superintendent, J. H. Gorrell; Assistant Superintendent, W. W. Holding; Treasurer, Mrs. A. V. Purefoy; Recording Secretary, Bruce Powers; Organist, Hubert Poteat.

"We recommend that the Superintendent and Assistant Superintendent be requested to secure the services of such teachers as may be needed for the successful operation of the school and to adopt such plans of organization as in their judgment will bring the best results.

"We further recommend the adoption of the following resolutions: First, that we express our very high appreciation of the labors of our efficient Superintendent and his faithful co-workers during the past year, and assure them of our hearty co-operation for the year now beginning.

"Second, that we rejoice to hear the gratifying report of the work of the Sunday-school in the year now closing, both as to increase in attendance and increase in contributions as well.

"Third, that every member of our church be urged to identify himself with the school and use his utmost endeavor to advance the cause for which it stands.

"Respectfully submitted,
"Z. V. PEED,
"MISS MARIE LANKFORD,
"C. E. BREWER,
"Committee."

The Y. M. C. A. reception tonight for new students was a success. The thanks of all of us are due to Messrs. J. M. Justice, R. D. Covington, and H. M. Poteat, the Committee of Arrangements, and to the Wake Forest Glee Club, which so pleased the large audience as to be compelled to respond to an "encore." After an invocation by N. Y. Gulley, eloquent and practical addresses were made by Mr. M. L. Davis, Mr. Edward Long, Mr. A. H. Olive, Prof. E. W. Sikes, and Mr. Heber J. Vann. Then followed an informal reception in the Heck-Williams building,—an enjoyable occasion, whose influence ought to be felt throughout our session.

CHAS. E. TAYLOR.
Wake Forest, Sept. 10, 1904.

The Mecklenburg and Cabarrus Association.

This Association met in her nineteenth annual session with Pritchard Memorial church, Charlotte.

In the absence of J. E. Smith, who was to preach the introductory sermon, it was decided to postpone the introductory sermon until night, and have a sermon by Dr. A. C. Barron.

Brother Barron preached an able and inspiring sermon from the text: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isa. 52:1. The emphasis was placed on strength. The following elements of strength were discussed: (1) Life; (2) labor; (3) love; (4) liberty.

On Thursday night J. E. Smith preached the introductory sermon from the text: "Thy gates shall be opened continually." Isa. 60:11. This prophesy refers to the church of Christ. (1) The church instituted. (2) The church exalted. (3) The church triumphant.

W. C. Dowd was elected Moderator; S. F. Conrad, Clerk; and D. W. Fink, Treasurer. Three new churches, Chadwick, Pineville, and Union Grove, were admitted into the Association. This is a sign of progress. The Association saved time by having a committee on Digest of Church Letters, and the letters were not read.

This is another sign of progress. Just as the Associations realize the value of time, and their opportunity to better spend an hour, they will abandon the reading of the letters.

The report on State and Associational Missions was read by Dr. Barron, and discussed by L. Johnson, J. Q. Adams, L. R. Pruett, C. M. Murchison, J. S. Bookhart, A. L. Stough, J. J. McClendon, J. E. Smith, W. T. Talbirt, D. P. Bridges, and A. C. Barron. The Associational work was very hopefully shown by the missionaries, and there was a call for seven hundred dollars to be devoted to this work of State Missions.

The roll was called and pledges taken, which amounted to $821. No church pledged less than five dollars, this should be a lesson to the others and stronger churches.

The Orphanage work and the Orphanage were discussed by J. B. Boone and A. Johnson. Blessed is the Association which has these two representatives from the Orphanage. Brother Boone took as his text: "A father of the fatherless, and a judge of the widow, is God in His holy habitation. God setteth the solitary in families: He bringeth out those which are bound with chains." Ps. 68:5,6. His speech was the most hopeful and optimistic that we have heard.

Brother Johnson held his same high position on "Charity and Children" as a helper to those who wish to do good and serve the Master. One feels, after hearing these brethren on the great work of the Orphanage, that there should be placed at the head of the grave of each worker, for these needy ones, such an epitaph as that at the head of Edmund Spencer in the Abbey: "Here lies, expecting the second coming of our Savior Jesus Christ, the body of Edmund Spencer, the prince of poets, in his time; whose divine spirit needs no other witness than the works which he left behind."

The work of Foreign Missions was discussed by J. E. Smith and A. C. Barron. These speeches were of a high order and the pledges amounted to more than $750.

W. C. Dowd read the report on Education which was discussed by Prof. J. B. Carlyle. His speech on Wake Forest was divided into three parts:

I. The Possessions of the College.
(1) Holy traditions, (2) its equipment, (3) its alumni—her greatest and brightest jewels, like those of Cornelia, are her sons.

II. Her Purposes.
(1) To give culture, (2) to give character.

III. Her Prospects.
(1) Bright as day, for enlargement and excellence.

The report on Home Missions was read by D. M. Austin, and discussed by D. M. Austin, S. F. Conrad, A. Johnson and A. C. Barron. The speeches were of a high order, and the discussions demonstrated the fact that there is much difference of opinion in regard to the proposed work among the negroes. The brethren wish to do right and also to support the Home Board, but they want light. The pledges were $6.50 below last year.

The Mecklenburg and Cabarrus Association is making real progress. The pledges for this year exceeded those of last year by $426. She is reaching out and the missionaries are doing good work. New stations are being occupied.

W. D. Adams read a very satisfactory report on the Sunday-school work, which was adopted without discussion.

L. R. Pruett read the report on Ministerial Relief, and made a very strong plea for this work. This Association has now twenty-three churches, and they are expecting to go on to higher and grander attainments in the Master's work.

The next session is to meet with the church at Cornelius, with J. Q. Adams to preach the introductory sermon.

J. S. FARMER.

The students of the A. and M. College undertook to take charge of that institution last week. Their enterprise was nipped in the bud by a blighting frost. The Seniors demanded freedom to visit Raleigh, etc., and threatened to leave the College if their demand should not be granted. They also enlisted the other classes in their movement. More than half the seniors have left. The other classes have reconsidered. The entire State applauds the firm course of President Winston; and Raleigh people know that—aside from the weakening precedent of yielding to threats—the College could do nothing worse than to permit the young men to run at large in our city. Raleigh is no worse than other places; but she is bad enough.

The Pope of Rome has issued a decree authorizing the publication of a cheap Bible in the Italian vernacular, thus after long centuries of suppression placing the Book of books in the hands of his people. Whether brought about by Protestant Missions or not we cannot venture an opinion; it is enough to record the fact as a triumph for Christianity.

A STRONG ENDORSEMENT.

Dr. C. I. S. Cawthon, Andalusia, Ala., declares "Tetterine is superior to any remedy known to me for eczema and stubborn skin diseases." Many other physicians unite in this testimony. It has accomplished wonders in their practice. It is amazing that anyone would suffer with itching, burning skin diseases when relief might be had infallibly from the use of a 50-cent box of Tetterine.

Your druggist or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

Home Circle.

The Child to the Father.

Father, it's you love that safely guides me,
Always it's around me, night and day.
It shelters me, and soothes, but never chides me,
Yet, father, there's a shadow in my way.

All the day, my father, I am playing
Under trees where sunbeams dance and dart—
But often just at night when I am praying
I feel this awful hunger in my heart.

Father, there is something—it has missed me—
I've felt it through my little days and years;
And even when you petted me and kissed me
I've cried myself to sleep with burning tears.

To-day I saw a child and mother walking,
I caught a gentle shining in her eye,
And music in her voice when she was talking—
Oh, father, is it that that makes me cry?

Oh, never can I put my arms around her,
Or never cuddle closer in the night;
Mother, oh, my mother!—I've not found her—
I look for her and cry from dark to light!

—Robert Bridges.

Children's Clothes.

To the careful housekeeper the long summer days afford an opportunity to prepare for the autumn, and for the return of the children to school. When these duties once begin it is almost impossible to secure the attention of the young people, except on Saturdays, for the necessary fitting and repairs to their wardrobe. A little preliminary work done in the remaining days of vacation will simplify matters a great deal when the immediate necessity for the change into warmer garments becomes pressing.

For all ages, from the small boy just entering the kindergarten to the youth who dons long trousers, nothing is more becoming or more servicable than serge or cheviot. The popularity of the "Buster Brown" model seems to be well established, and with its variation of the "bloomer sailor" suit can be worn by lads of ten or eleven. For larger boys the Norfolk jacket, with the full trousers buckling at the knee, are much worn. Of course the regular sailor suit, with its straight trousers, is always proper, and can be found in variety sufficient to allow for the expression of individual taste.

The blouse may be made with open neck, topped by a sailor collar with removable shield, or with a box plait front running up to a narrow neckband. With this style an Eton or other linen collar and tie are worn. Linen cuffs may be added if desired.

The serviceableness for girls of bloomers matching the material of their dresses has appealed to many mothers, not only from the viewpoint of economy in laundry-work, but also from their convenience in connection with the gymnasium practice now so commonly a part of the school program. The unnecessary skirt can be quickly discarded, and the girl is ready to take part in the exercise with all the freedom of her more fortunate brothers. The bloomers are also advocated on account of warmth. In making them it has been found that the best model has a shallow circular yoke, with a gored top to the drawers to fit smoothly over the hips. At the knees the garment should be full enough to be comfortable. The elastic at the bottom should be tight enough to hold the garment in place without binding the leg.

Skirts for girls of the school age may be kilted with a wide box plait in front and two narrow ones in the back, or, if preferred, may be gathered simply to the waist. For material, mercerized tweeds, homespuns and cheviots, delaines, challis and serge are suitable.

Of course attention has to be given to the condition of growth, and various devices are in use among mothers to arrange skirt and waist in such a manner as to provide for this exigency. The width of the hem can be increased, or a tuck can be run across the underwaist under the arms. For boys a perpendicular series of buttons on the waist has been found useful instead of this tuck. Sleeves can always be lengthened at the cuff if the material has not been cut away under the cuffband. An authority states that future lengthening of sleeves may be provided for by taking a deep tuck under the arm seam. This tuck must not extend around the sleeve, but simply be a deep tuck taken up exactly on the under arm seam after the sleeve is made and sewed into the armhole. It should be put in just at the seam below the armhole, and should turn upward toward it and be tacked lightly to it.—Examiner.

Helping People.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartening answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "free dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:

"I thought you told me you were not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money!" What is money in comparison with being of use to your fellow-men? Never mind about your money; go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellowmen."—Exchange.

How to Make a Real Omelet.

Nothing is more simple to make than an omelet, and few things are more delicious when well made, but for some reason the light, delicate dish which is met with everywhere in France seems to baffle our American cooks. Milk and flour must be avoided, and the omelet must not be cooked until it is hard and dry. Lightness and deftness of hand are prerequisites to secure the best results, but the game is essentially worth the candle, and practice will make perfect. An omelet must be cooked quickly and in a large pan. Do not mix flour or milk in it under any circumstances. It may be economical, but it makes it heavy, and thus made has none of the qualities of the omelet in the land of its invention. Use eggs only. Beat the eggs well, yellows and whites together, taking care not to beat them until they are thin and watery. For each six eggs heat two tablespoonfuls of butter in a frying-pan. When it is quite hot put in the beaten eggs, with salt and pepper. With a fork bring the cooked part of the eggs from the edge to the centre, and when it is thickened take hold of the pan, turn the omelet over on the dish, and serve at once. By turning over the edges while the centre is still soft the omelet will be kept juicy and tender.—Woman's Home Companion.

The Making of Pickles.

Three and one-half pounds of sugar, one pint of vinegar and seven pounds of fruit is the standard proportions for all sweet pickles. Spicing is varied to suit the taste and a tiny bit of alum added to keep the fruit firm.

SWEET PICKLED CANTELOPE

After removing the thin outside rind and the soft portion from the inside of cantaloupes cut into small cubes. Have prepared a syrup in the proportion of five pounds of sugar, one pint of vinegar, one cupful of water, one-third of a cupful of whole cloves, and two-thirds of a cupful of cinnamon to seven pounds of fruit. Cook the fruit in the syrup till easily pierced with a broom straw, drain and put in jars. Boil the syrup until rather thick, pour over the fruit and seal.

GREEN TOMATO PICKLE.

Cut a thin slice off both top and bottom of tomatoes, slice and sprinkle with salt, using one cup of salt to a peck of tomatoes. Drain the next morning, boil fifteen minutes in two quarts of boiling water with one quart of vinegar, then drain again. Boil for five minutes two red-pepper pods (cut into strips) in two quarts of vinegar with half a tablespoonful of white mustard seed and one-half cupful of mixed spices. One pound or one cupful of sugar is added to the boiling vinegar and the tomatoes gently simmered in it for half an hour, then the spices removed and the pickles sealed in jars.

CHOW CHOW.

Make a strong brine, and from time to time drop in tender bean pods, young pop-corn ears, onions, cauliflower (pulled apart), both green and ripe tiny peppers, small green tomatoes, cucumbers, unripe cantelopes cut in cubes, and nasturtium seeds. When ready to bottle, put in fresh water, cook for fifteen minutes, then drain and boil for another fifteen minutes in the following dressing: Mix one-quarter of a pound each of mustard and teumeric with sufficient cold vinegar to form a smooth paste, then add to it three cupfuls of brown sugar, one-quarter of a pound each of celery seed and white mustard seed with one quart of vinegar. Seal in medium-sized bottles or jars. —Imogene St. John, in The Pilgrim for September.



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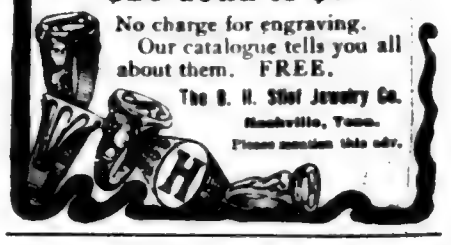
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Young People's Page

Sleep Song.

To sleep! to sleep! The long bright day is done;
And darkness rises from the fallen sun.
To sleep! to sleep!

Whate'er the joys, they vanish with the day;
Whate'er thy griefs, in sleep they fade away:
To sleep! to sleep!

Sleep, mourful heart, and let the past be past!
Sleep, happy soul! all life will sleep at last.
To sleep! to sleep!
—Alfred Lord Tennyson.

Why Crabs Walk Backward.

"Dar wuz a day an' time," said Aunt Nancy, "w'en dar wan't no yearf a-tall, an' de Lawd jes' hatter set ter wu'k an' mek' it all f'um de bottom er de lowes' sea tel de top er de highes' mountain. Den he set ter wu'k on de creeturs. Honeys, dat wuz a big job! He jes' had one pattern ter go by, an' all dar wuz to hit wuz body, laigs, haid, an' tail, an' yit he done mek' 'em ev'ry one diff'nt. Las' dey wuz all done, scusin' der haids, an' dey wuz ev'y las' one diff'nt f'm t'other. De Lawd tuck an' put 'em in a row in front uv him, an' den he sot ter wu'k on de haids. I tell you dat wuz a mighty ticklish time w'en de Lawd have all de haids pile' up' waitin' fer de owners, 'kase hit moughter bin dat de wrong haid an' body got together, er dey moughter bin j'ined slanchways, er dey moughter bin a po' fit, but den dis yer wuz de Lawd doin' dis, so in co'se dar wa'n't gwine be no slip-up.

"'Come yer, Efalent,' sez de Lawd, sezee, an' wid dat Efalent walk up an' git his haid on an' go twis'in an' curlin' his trunk an' raisin' up his voice twel de groun' plumb shuk wid de soun'.

"'Come yer, Dog,' sez de Lawd, sezee, an' wid dat Dog he go trottin' up an' git his haid put on an' go off waggin' his tail an' flappin' his years an' barkin' at ev'yb'dy he meet.

"Jesso 'twuz wid all de creeturs, f'um de Efalent down ter li'l' ol' Mis' Ant, an' dey wuz all please' an' sassified; but w'en it come ter de turn er Mistah Crab, he hilt back an' he say, 'Naw suh, scuse me, suh, ef I ain' come forwu'd.'

"T'other creeturs wuz all scannelize' at his imp'ence, an' dey nudge him an' tell him ter go 'long an' quit his foolishness.

"'Come yer, Crab,' sez de Lawd, sezee, 'an' lemme year w'at scuses you kin mek' fer dis 'havishness.'

"'Please, suh,' sezee, 'you mus' scuse me, suh, but I ain' want you ter put my haid on me; I knows 'tain gwine feel comf'ble. I wanster put my own haid on, 'kase hit stand' ter reason dat I mus' know better'n any one else w'en hit feels jes' right.'

"Ef you'll b'lieve me, dar he stood, sassy ez a jaybird, 'sputin' an' argyfyin' twel de Lawd wuz plumb wo' out wid him an' gin him de haid, right side up, jes' de way 'twuz ter be put on. Crab he tucken hit inter his claws an' hysted hit up even wid his body an' clapped hit on. 'Oouch!' sezee, 'dat kain't be right, feels sort er lopsided,' an' wid dat he gin hit a li'l' hitch ter one side: Mo' wusser dan befo'! 'Shucks!' sezee, 'dat won't do; feel lak' I sort er whopperjawed,' an' he gin hit 'nother li'l' hitch. He ken' hit up dat-away twel he had de haid on plumb upside down, an' den he wuz sassified an' widout so much ez 'thanky' de ongrateful creetur put out fer whar' he comed f'um, w'ich 'twuz down by de seasho'.

"But bless yo' soul, his idees wuz all turnt upside down 'long wid his haid, an' w'at did he done but run backwu'ds stidder forw'uds!

"'Lawsy!' sezee, 'seems lak' I ain't gittin' over de groun' same ez t'other creetur. Wa't's de matter wid me! Look lak' ev'ything runnin' 'way f'um me stidder gittin' closer to hit. Spec' I better go back an' ax 'bout dis.'

"Well, suh, he had de insurance ter go backin' hisse'f up in front er de Lawd an' ax him 'bout de matter, but de Lawd jes' shet spang down on him an' tol' him dat sence he done tucken his haid in his own han's he mus' stan', de commonsquinces ef 'twa'n't put on right. Ever sence den de crabs bin doin' der runnin' backwu'ds."—From "At the Big House," by Anne Virginia Culbertson.

The Largest Steamship.

The Baltic of the White Star line is a sister ship to the Celtic and Cedric, though somewhat larger. Not in all of its dimensions does the Baltic surpass the Great Eastern, the impracticable wonder of fifty years ago, but in the following particulars it does:

	Great Eastern.	Baltic.
Length over all...	691	726
Tonnage	22,500	24,000
Speed ....8 to 14 knots		17 knots

The displacement at a draft of thirty-two feet was about 30,000 tons in the case of the Great Eastern and it is about 34,000 for the Baltic. The latter has an actual cargo capacity of 28,000 tons and when loaded to her capacity displaces over 40,000 tons of water. The great advance made in the application and economy of motive power since the time of the Great Eastern is shown in the fact that while the Baltic engines weigh little, if any, more than those of the Great Eastern, they can develop double the power, can drive the ship 17 knots or better, instead of 14 or less, and will consume only about 250 tons of coal a day, instead of nearly 400 in the case of the Great Eastern. This greatest of steamships yet to be floated can carry 3,000 passengers, besides a crew of 350; and her grand dining saloon, on the upper deck amidships, extending 75 feet clear across the vessel, will seat 370 people. Other appointments of the ship are on a similar splendid scale. The vessel is provided with a double bottom, which serves as a protection in case of accident, and also as a means of carrying ballast—it being divided up into tanks, which can be readily filled or emptied of water, thus aiding, along with the great weight of the ship itself and deep draft, to keep it steady even when lightly laden. Then, too, the ship is provided with bilge keels further to prevent rolling. Evidently the time is to come when a person can cross the ocean without more disturbance to his stomach than is ordinarily met with on land. There is no indication that even the Baltic marks the limit of size in marine construction.—The Springfield Republican.

A Story of "Old Hickory."

The following story, quoted from the Washington Post, illustrates one of the best sides of Andrew Jackson's character.

When Jackson was President, Major Gibbon, a New Jersey man, was postmaster at Richmond, Va. A delegation from Richmond waited on Jackson to demand the postmaster's place.

"Isn't Major Gibbon an old soldier of the Revolution?" asked Jackson.

"Well, yes."

"Any charges against his official character?"

"No-o. But he stumps up and down the streets of Richmond abusing you and your administration."

"Does he?" said Jackson grimly.

"Yes; and besides he is an old-time Federalist."

When the delegation had withdrawn, Jackson sent promptly for the auditor of the Post-office Department.

"Mr. Auditor, what sort of an official is Major Gibbon, postmaster at Richmond?"

"A model postmaster, Mr. President."

"Any charges against his official integrity?"

"None whatever, sir. His accounts are scrupulously correct, and always rendered on time."

The next day the delegation called again.

"Gentlemen," said Jackson, "you admitted yesterday that no charge lies against Postmaster Gibbon's official character or conduct. This is verified by the accounting officer of the Treasury. But you dwell on the fact that he villifies me and openly opposes my politics. For that you would have me turn adrift and penniless an elderly man—the man that led the forlorn hope at Stony Point, and left his right leg there.

"Such a man, gentlemen, has bought the right to entertain his opinions and speak them, and to abuse me as much as he pleases."

The Engineer Cried.

"Yes, indeed, we have some queer little incidents happen to us," said the fat engineer. "Queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, wouldn't you? Well, I did, and I can almost cry every time I think of it.

"I was running along one afternoon pretty lively, when I approached a little village where the track cuts through the street. I slacked up a little, but was still making good speed, when suddenly about twenty rods ahead of me a little girl not more than three years old toddled onto the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over, and after reversing and applying the brake, I shut my eyes. I didn't want to see any more.

"As we slowed down my fireman stuck his head out of the cab window to see what I stopped for, when he laughed and shouted to me: 'Jim, look here!' I looked, and there was a big black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny, and kept laughing, but I cried like a woman. I just couldn't help it. I had a little girl of my own at home."—Exchange.

Dangerous.

An amusing story is told of Queen Wilhelmina when she was quite a little child.

Her Majesty was not allowed to share dinner with the elder members of the royal household, but was permitted to make her appearance at dessert, and place herself beside some particular favorite.

One day she sat by a courtly old General, and after eating some fruit, the little girl turned and gazed upon him. Presently she exclaimed: "I wonder you're not afraid to sit next to me."

Everybody in the room turned at the sound of her childish treble.

"On the contrary, I am but too pleased and honored to sit next to my future queen," replied the General. "But why should I be afraid?"

Assuming a woe-begone expression, the little girl replied: "Because all my dolls have the measles—they're all of them down with it."—Selected.

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SUPERINTENDENT BARTON'S POSITION.

We thought it would not be necessary to write again on the subject of the Home Board's policy with regard to the negro race; but we owe it to Dr. Barton to print his only response to our call for a more specific statement from him in regard to supervising the expenditure of the Home Board's appropriation of $15,000. We find it in a three column article sent out for all the papers, and which for that very reason is not worth printing. He says:

"Some brethren have expressed fears whether the Home Board will have sufficient control and give sufficient supervision to the work. Some seem to think that we ought to take hold of it with an iron hand. One of the editors goes so far as to say that there is only one way to 'manage' the negro and that is to manage him—an expression which seems colored with local politics. Of course no brother would seriously consider such a sentiment as that in Christian work; the brother who expressed it will dismiss it upon sober thought. That language and sentiment might do with a certain class of politicians, but not with Baptists when they are considering the question of helping fellow Christians. So we may dismiss that sentiment altogether. But we will give ample supervision to the work. To the brethren who fear that we will not supervise the work closely enough, it ought to be a comfort that some of the negro brethren, reading the terms of agreement between the two bodies, have feared that we were going to superintend it too much. So it seems that different brethren draw widely different conclusions about the matter. Not only so, but in one instance, at least, two different utterances of the same brother on this point have been quite at variance. In discussing the matter, he says: 'Some are saying that the Board ought to spend money where it does not have ample control in applying it and overseeing its employes.' In the second sentence following the above, he says: "But we cannot ignore the stupendous fact that in a case where two races are living together on the same ground, but absolutely apart in politics, in social movements, in educational enterprises in color, taste and purpose, they will find it hard indeed, if not impossible, to work organically in Christian evangelization.' Mark that word 'organically.' In one breath fear is expressed that the Home Board will have no control; in the next the impossibility of organic co-operation is set forth. The fact is, we will do neither of the things feared. The Home Board superintends all of its work and will superintendent this. We will superintend it carefully and fully, but we will do it on the Baptist principle. We have no disposition to inject Episcopal or Presbyterian policy into Baptist work; nor has any such thing as 'organic' relations ever been thought of for a moment. We are dealing with the negroes as fellow Christians, as fellow Baptists, as Christ's freemen. As such, they are entitled to courteous and considerate treatment, and must have all of their individual and denominational rights respected. It seems best, indeed it is necessary for the good of both races, that they have their separate churches and separate associations and conventions, but they are a part of the Baptist family and must be treated as such. If the shackles of sin have been smitten from their limbs by the Holy Spirit as the shackles of slavery have been by the sword, they are our brethren in Christ Jesus; He dwells in them and we would not for a moment think of wounding Him by acting harshly or unfeelingly toward them. Over against this, we are handling a trust fund and are responsible for the wise and economic expenditure of every cent of it. As a business proposition, we will give the closest supervision wherever a dollar of this fund is spent. Great care will be had in the selection of every missionary. The missionaries will first be selected by the Home Board of the negro convention and will then be recommended to us for approval. Our approval will not be given till we have thoroughly satisfied ourselves, by full correspondence, and by personal acquaintance so far as may be, as to the character of each missionary; then when the appropriation is made, the missionary will make quarterly reports to the Field Secretary, and only upon the latter's finding the reports satisfactory, will the treasurer pay the salary. The Home Board carefully and prayerfully supervises all of its work."

We cannot forbear to remark that "fears whether" should have a place next to "evangelization in distinction to education."

Nor will we omit to point out that they are negro brethren, not white brethren, who fear the Home Board will supervise too closely.

The statement could not be objected to but for its introducory sentences. Beginning with the sentence, "The Home Board superintends all of its work and will superintend this," he leaves little or nothing to be desired. But his introduction so modifies this statement that we are constrained to demur despite our wish to lay the whole matter aside.

He declares that our statement that the only way "to manage the negro is to manage him" is colored with local politics. This will deceive the elect but ignorant in other States than North Carolina. By saying that this is not Christian, and we will abandon this position in a soberer mood, Superintendent Barton reveals that his fundamental conceptions are utterly at variance with ours, and, in our opinion, out of accord with the spirit of the Southern white people.

We hold that the negro must be managed; that where a white man goes into a work with him he must go with a superior hand. The negro must defer to the white man. Whenever he does not, he takes a step—whether in religion, society or politics—toward trouble. This, we take it, is the Southerner's conception; and it is not based upon prejudice, but upon experience. We know that the negro is incapable of initiative, that he is resourceless and that he is altogether variable. We should refuse—not in race prejudice—but in common sense to trust the negroes with the expenditure of $15,000 for property, pork or preaching. The fact that the last-named article belongs in the category of religion does not remove the $15,000 from the category of common-sense.

Moreover, put the negro upon this pedestal. Tell him that he is equal with you in this matter. Have the Home Board (white) and the Home Board (colored) meet together on an equal basis; tell the negroes that their authority and their wisdom is as important as that of the white brethren! And you will have a new situation in the South! It will be a new policy for the Southern white man. It will go the Yankee fanatics of 1868 one better! And if the colored brethren swell and strut, let it be understood that it is in the name of Christianity and common-sense!

Field Secretary Barton evidently prefers to be Field Secretary and travel around to white conventions and tell them what they ought to do for the negro. He does not aspire to be Superintendent and get down to the real business of going to negro conventions, associations, mission fields and board meetings and telling them what they must do. He ventures only to say that he will "incidently advise" them. And what he does is highly pious, but what his critics do is grossly political.

Very well!

AGRICULTURAL EDUCATION; A LANDMARK.

We print in this number a photograph of the Agricultural building of the North Carolina College of Agriculture and Mecanic Arts at Raleigh. It is an impressive structure, great, modern, beautiful. We attach great importance to it, however, because it stands for a great piece of news, marking a turning point in North Carolina life: It registers the choice of the Commonwealth. It was proposed ten years ago that we should become an Industrial Commonwealth. The prosperity of the factories carried us all in that direction. But for five years now the tide has been running toward the farm. The country school, the country home and the country church have made more improvement than the cities and towns. The young men are going back to the farm. This building means that they shall go back with better knowledge of that greatest of callings, more skillful, stronger to achieve and worthier of the work of making a great Rural Commonwealth.

We feel that the hour is appropriate for recognizing four men who have had a hand in bringing forth this building: Governor Aycock, Clarence H. Poe, of The Progressive Farmer, Charles W. Burkett, Professor of Agriculture, and President Winston.

Who is the happiest of men? He who values the merits of others and in their pleasure takes joy, even as though it were his own.—J. S. Blackie.

THE COMMISSION'S WORK.

The Convention's Commission met in Atlanta last week. There were three sessions. The consensus of opinion was that there was nothing for the Commission to do; and they agreed not to meet until the day before the meeting of the Southern Baptist Convention next May. It is just possible that between now and then it may dawn upon the dear brethren that there is something to do; but we are not quite sure.

The Home Board will go on with its plan. This is the sum of the whole matter.

A NEW SPIRIT IN POLITICS.

If we may judge by the facts in Wake County, the new spirit in politics in flowing in flood-tide. In country and city, majorities were returned for out and out temperance men and defeat was visited upon any candidate whose position was in doubt. From our correspondence we gather that similar lines have been drawn throughout the Commonwealth, and that the result has been very gratifying, except in a few counties. There is really no reason why the people should not run over the bosses whenever they please.

GEORGE C. LORIMER DEAD.

News reached America last week that George C. Lorimer had died in France. He was in Europe to recuperate from a persistent attack of muscular rheumatism; and, we infer, he died of heart-trouble. Only last week we read of his plans to sail for America and take up his work.

Dr. Lorimer was the foremost American Baptist. As pastor of Tremont Temple, Boston, he accomplished a great and enduring work. In Louisville, Chicago and New York he labored, if not with so signal success, with the power of a great platform master and Christian leader.

ADVERSITY TURNED TO VICTORY.

Oxford Seminary reopened under most happy circumstances last week. Among others, the Governor, President McIver and Principal Dinwiddie were present, and made congratulatory addresses. President Hobgood has once more turned adversity to triumph; and his courage, his faith and his indomitable industry command the admiration of the entire Commonwealth. We know of no other who could have risen so splendidly from the ashes of that fire early in the year, building a better plant than ever and fixing his institution in an enduring organization. We offer Brother Hobgood the congratulations of the brotherhood.

LET US BE BRAVE AND FEAR NOTHING.

That is not worth holding which cannot survive the crucible; the dearness and the value of a principle lie in their power to resist. Therefore the following declaration, in which the Western Recorder endeavors to find the smell of heresy, is not one that Baptists can object to:

"If the Baptists church of the future is to be the true exponent of some of the great principles we profess to hold, we must be willing to place all we value in the crucible. What is grand, eternal and divine will survive the severest test, and what is not divine is not good enough for Baptists. Let us be brave and fear nothing. Therefore I earnestly hope that in the arrangement of subjects a chance will be given to independent and unfettered inquiry."

It seems to us that a Baptist could not choose a better utterance, and we suggest that the Argus defend it rather than apologize for it. A Baptist does not fear to put his faith and principles to the test. He risks his life for them and he knows they are worth while.

The man that is afraid to put a doctrine in the crucible evidently doubts that doctrine.

He is not a Baptist who will not accept new light. A Baptist cannot close his mind without doing violence to his principles.

We can help make people bright by our keenness, but we can never accomplish anything toward making people good except by our tenderness.—C. H. Parkhurst, D. D.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

THE WORD OF GOD TO A PROSPEROUS GENERATION.

Sunday-school lesson for September 18. Amos 5:4-15.

As in the Bible records of individuals we have experiences that correspond to every phase of modern individual experience, so in the record of Israel we have experiences that correspond to every phase of modern national experience. It is this fact that compels men to witness that the Bible is complete and divine. For, truly, if a man or nation should fall into a condition for which the Bible has no word, we might conclude that the Bible was incomplete, and call for further revelation.

We have in this lesson the message of a prophet to a Prosperous Generation; and, hence, to modern America, to North Carolina, and, we hope, to the reader himself.

This prophet was a shepherd, a countryman. He comes forth from his simple life of fellowship with Work, with the Desert, with the Sheep, with the Stars, and with God; simple in mind, clear in faith, humble in spirit; and is confronted with the splendor, the luxury, the pride, the perplexity, the false living, the godlessness, the injustice, the wrongs, and the futile ideals of a prosperous people; and, true man that he is, he lifts a voice against the wrong and for the right, so clear and high that it has remained, and will remain, a message to all generations.

What is that Message?

Observe the dominant notes: Seek ..... God ..... good ..... justice ..... judgement ..... righteousness. On the contrary observe the evils that he has in view: The resentment of correction vs. 10 ..... the hatred of the advocate of righteousness ..... treading upon the poor ..... inequality of condition ..... afflicting the just ..... injustice.

Again observe the (1) rewards of seeking God and (2) the penalities of not seeking Him: (1) Ye shall live (put emphasis upon live)..... The Lord of Hosts shall be with you ..... And He will be gracious. (2) Captivity ..... Come to naught ..... the avenging fire of God's wrath.

In a word, there are two ways of living, and each may take his choice and the consequences: One the way of God and life; the other the way of Sin and death. Even in a prosperous time we must be told this, that we may understand that our life does not consist in physical conditions, however happy, but in the right relation to God.

We have not a doubt that this lesson is needed in America to-day; but we would make it personal rather than national. The poor are yet oppressed; there are inequalities of condition that indict our civilization; the reformer is everywhere despised; and the preacher of righteousness is ridiculed if not abhorred. Worst of all, we are seeking money, fame, power rather than God.

So much for the kernel of the Lesson. There are more interesting side-lights than usual.

(1) Observe the wonderfully beautiful decription of God. Inquire of your pupils for their conception of the Almighty; and of yourself for your own.

(2) While remarking that this Reformer came from the country and giving reason for it, do not conclude that every reformer must have hay-seed in his hair or that every one that says he is a farmer is a reformer. The country is the place for breeding great, free, simple spirits.

(3) But seek (Him) not (in) Bethel! Why? Because Bethel was not the place. It was contaminated with corrupt motives. Seek God, we say, but seek Him aright! There are too many people who seek Him in their own way; who seek Him in the world the while they pretend to seek Him in the spirit. The verse may, therefore, be read, "Seek God, but seek Him not in the world." The common doctrine now is that we may find Him any where, especially in our work. So we may. But let us not carry the doctrine to the point of putting our work and our wishes before Him.

(4) "The prudent shall keep silence." What a home thrust, my countrymen! That puts your wise man to the blush. That tears the mask from yonder sleek coward in the pulpit who "fears to offend." The trouble with this age is it is too proper, too prudent: It knows how to take care of itself! It is ingloriously prudent!

(5) Do you observe how they hated to be rebuked, how they abhorred the advocate of righteousness in the time of Amos? Is it not precisely of a piece with some things of quite recent date in North Carolina. Human nature changes little. It yet resents the presence of the man who would plow up the calm of the Present in order to bring forth a harvest of peace for another generation. Sin yet abhors Righteousness. The Wrong-doer yet hates the man that would make him do right. It is the most ancient of wars: The war between Good and Evil; between God and Satan.

But let us keep in mind the main matter, which is that (1) to seek God is the only true reform; (2) that the manifestation of this seeking is to do good and be just; (3) and the reward is Life.

The only prosperity worth while is prosperity within, that is prosperity of character.

* * *

How to Prepare a Lesson.

To an Ohio Sunday-school worker we are indebted for the following suggestive acrostic and supplementary instructions:

Pray.
Read.
Examine.
Ponder.
Ask others.
Read again.
Enthuse.

"Preview the lessons for the quarter, and grasp the main truths. Use these to build on. Analyze each lesson carefully. Overcome the difficulties. Begin the study of each lesson with prayer and careful reading of the text and context. After you have appropriated as fully as possible, select that which you can use to the best advantage in your class, and go prepared to deliver the message as the Holy Spirit shall direct you."

The Book Nearest You.

In his spicy volume, "Sunday School Success," Mr. Wells aptly inquires: "What book is nearest you while you study your lesson? Teachers may be classified finally by their answers to what question. Is it the commentary, the atlas, the Bible dictionary, the concordance, the question book, or the Bible? If the commentary, your comments will fall fruitless to the ground. If the atlas, your clas swill wander nowhither. If the Bible Dictionary, your diction will have no issue in deed. If the concordance, your class will know little from you of that concord which passes understanding. If the question book, the value of all your study is at least questionable. No; let me emphasize this statement: Not a single lesson help should be touched until everything possible to be learned about the lesson from the Bible directly has been learned."

The Order and the Equipment.

The true order of study and the essential equipment for it are thus given in "Teaching and Teachers" by Dr. Trumbull: "The words of the lesson must first be considered in a teacher's studying; then, their connected meaning; then, the legitimate inferences from their declaration; first, the simple text of the lesson; then, the plain teaching of the text; then, the applications of those teachings. In this studying, a reference Bible with maps, a concordance, an English dictionary, and a Bible dictionary are indispensable; unless, in the lack of these, one has the substance of their information on points at issue in a well-arranged lesson-help."

What Mr. Peters Advises.

Rev. L. E. Peters, in his "Hand-book on Sunday School Work," suggests:

1. Study all around the lesson.
2. Study all through the lesson.
3. Study all about the lesson.

He then closes the chapter with seven additional hints on preparation:

1. Begin early.
2. Read often.
3. Prepare much more than you expect to teach.
4. Make several plans of teaching, then adopt the best.
5. Talk with others about the lesson, especially at the teacher's meeting.
6. Remember that a studious teacher makes a studious class.
7. Remember also that a full teacher makes a full class, and an empty teacher an empty class.

Other Plans of Preparation.

"What? Why? What of it?" is a plan of study emphasized by Prof. W. C. Wilkinson, not as original with himself, but as of venerable authority. "It is, in fact," he says, "an almost immemorial orator's analysis. First, the facts; next, the proof of the facts; then the consequences of the facts."

This analysis has often been expanded into one known as "The Five W's:" When? Where? Whom? What? Why? Hereby attention is called in the study of any lesson: to the date of its incidents; to their place or locality; to the persons introduced in the narrative; to the incidents or statements of the text; and, finally, to the applications and uses of the lesson teachings.

President J. M. Gregory has suggested the word BIBLE as supplying a good form of analysis in study preparatory to the teaching of a Bible lesson. For example: B—Book in which the lesson is found; its date, writer, contents, object. I—Intention of the lesson; the included facts and the interpretation of these facts. B—Blessings and benefits to be gained by learning and obeying this lesson. L—Losses likely to follow from a failure to learn and obey. E—Exhortation, experiences and examples."

Then, again, there is the well-known skeleton analysis, given prominence by Rev. Dr. John H. Vincent as "The Four P's and Four D's." According to this, a teacher should examine the Parallel Passages of Scripture bearing on the lesson; make himself acquainted with the Persons, Places, Dates and Doings covered by or included in the lesson; and consider the Doctrines declared and the Duties involved in the lesson teachings.—From Trumbull's "Teaching and Teachers."

How a Raleigh Teacher Does It.

A few years ago Mr. John E. Ray, of Raleigh, was asked to write a brief article on the topic, "How I Prepare My Sunday-school Lesson." The following was his reply:

"My first step is to find where the lesson is, and then to get the facts and incidents well before me. I begin about this on Sunday evening, as early as practicable; since I have an afternoon class in a mission school at one of our factories. When I have the facts well in hand, I can the better compare the text of the lesson with other passages bearing upon the same subject. In this work I find the suggestions in the "home readings" very helpful. These I take day by day, and then add such other kindred passages as time and opportunity will permit.

"I also try to get up the connections between the lessons, when there is any special relation between them; and there generally is. After I have gotten what I can from the Bible text (and I always accept the meaning which seems to be upon the surface), I take such 'lesson helps' as Peloubet's Select Notes, The Baptist Teacher, The Convention Teacher and the Sunday School Evangel, all of which are excellent for use at home in lesson study, and none of which are suitable to take to the Sunday-school. (A teacher, in my humble opinion, has no business with anything except his Bible, and such notes as he may wish to make to refresh his memory, in the class-room.) All these helps can be had at the Baptist Book Store at Raleigh, as well as any other books and periodicals wanted, and at publishers' prices.

"Before going to my class, I feel I must ask God to give me his special blessing upon the thoughts of the lesson and upon my efforts to give them to my pupils.

"In using the lesson helps referred to above, I do not think a teacher should bind himself to the opinions of others necessarily; but it is always wise to get the views of the best thinkers and writers upon the lesson, for he will thereby obtain many valuable suggestions. I find them of invaluable benefit to me."

THE BEAUTY OF THE WORLD.

It beams in every eye, it moves in every form, it is on the wing of the insect and on the rich plumage of all the fowls of heaven. No creature that crawls in the dust or that browses on the meadow does not bear it in some form or other. It dances in every bubble of the brook, sparkles in every snowflake. It is in all the shells on the shore, in all the pebbles on the beach. It sits as a queen on every heaving billow. It decorates with a million pearls and forms of life the whole bed over which mighty oceans roll. It corruscates in all the minerals of the mountain. Every ore thrown up by the miner flashes it forth as it comes into the light. As the Creator is everywhere, beauty is ubiquitous, it is the refulgent costume of the Infinite.—Canadian Baptist.

A significant thing in connection with the deplorable tragedy at Statesboro, Ga., was the declaration of Rev. Mr. Stubbs, the pastor of the Baptist church, that those members taking part in the lynching should be expelled. This is the first time to our knowledge that a member of a mob thereby lost standing in a church in the South. It is a healthy sign. When the Church becomes really stirred on this matter in a practical way the taproot of this form of anarchy will be cut up.—Congregationalist, Botson.

We venture the opinion that members of mobs in the South are only, in most exceptional instances, members of churches. Mobs, South and North, are of the baser sort; and while their existence is a reflection upon us all, we should not be judged by their deeds.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

A FLOOD TIDE OF EDUCATIONAL INTEREST.

A Letter from Miss Price.

Shanghai China, July 25, 1904.

My Dear Miss Heck:—You were certainly kind to write me. I have had many twinges of conscience because of my failure to write you.

I have sent a number of letters to different parts of North Carolina in answer to requests for something about the work, and it is difficult to correspond with so many and find something fresh to tell each one.

So, if I repeat what I have already told, you need not be surprised. I asked Mrs. Purefoy to send you a letter that I wrote to the ladies in Asheville First church, and if she did so you know something of the flood of interest there is in China now regarding the education of women and girls. I received an invitation yesterday to the graduating exercises of the finest Girls' School in Shanghai, and one of the essays, in English, is entitled, "The Benefit of Female Education." The program shows what can be done with, and for, Chinese girls. This school is, of course, very different from ours. It was begun eighteen years ago while ours is only seven years old. Then the Methodists are generous with their money and their missionaries. I am hoping Dr. Bryan will bring some one out with him to help in the school, and really have faith and believe he will.

I never felt so hopeful about getting a large number of new missionaries as I do now. The prospect is most encouraging, and the work here in Shanghai more successful than for a long time. Not long ago five were baptized here at the North Gate. Three women from Miss Kelly's Home for Bible training, and two men. Last Sunday two from the Boys' School and four more of the girls have received Christ Jesus as their Savior. Perhaps the most interesting feature of our work just now is the band of young men in our North Gate church who are trying to work for the Lord. There are about ten of them and they are all engaged in some kind of business, and are doing voluntary work. Preaching in different places and holding meetings, sort of a Sunday-school at the West and North Gate churches on Sunday afternoons. These are for the street waifs, and most interesting meetings they are. If you, or some of our other dear workers at home, could spend an afternoon with us and see the interest of the children and the zeal of the workers it would give you added faith and courage. To one who was simply looking on the surface the work would not seem at all attractive The days are very hot now, and the children are far from clean and often rather hard to manage. But as you look over the eighty or a hundred or more little boys and girls of China and think of the wonderful possibilities hidden away in their heads and hearts, and what the teaching of them may mean for the future of China, you would just rather be here in this work than to do anything else in the world.

The school girls go in and help to sing and play and the older ones take classes. Miss Kelly and I go in as workers, but the leaders are the young men.

Our church here has been sadly in need of repair for a long time, and now these young workers are taking it up. As the building is entirely too small for our growing congregation they think they would like to rebuild. They are praying, and talking, and preaching about it. It seems like a gigantic thing for them to undertake, but they have the spirit of success. They often quote George Muller, and what he did for the Lord. Last Sunday night one of them made a stirring appeal for help and said if we didn't have money we should give what we have just as they did when they were preparing for the temple. In response to this one young man gave a ring and another his watch. This young fellow is our Sunday-school Superintendent, and came out of a heathen home not more than four years ago. How I wish some one at home would feel moved of the Spirit to help these young men in the noble work they want to do.

Thanking our Father for your success at home, I am

Yours in His name,
LOTTIE W. PRICE.

A Meeting Under the Trees.

The old truth that where there's a will there's a way, is strikingly illustrated in the brief account of the Buncombe County Woman's Associational Meeting given below.

No Vice-President need say she cannot hold such a meeting after this example. I recall another meeting in the same Association to which the Vice-President drove twelve miles through mud which in many places came up to the axles.

Let us have a note from the Associational Meetings as soon as they occur.

Asheville, N. C., Aug. 22, 1904.

Dear Miss Heck:—Miss Draugn has asked me to write you about our Woman's Meeting at the Association last week. There was no house near the church in which to hold our meeting, so we selected a shady spot in the grove. We had a few chairs and some buggy cushions and robes spread on the ground. The meeting was small because of these disadvantages. About seven societies were represented and several churches reported some work done without any organization. It seemed to me there was a better understanding of the work and a more intelligent interest manifest.

The report on Woman's work in the Association was the best we have had, and several earnest appeals to the women and the pastors were made by the brethren.

Miss Draughn will write you as soon as she has the pldges all in just how much was promised by the societies.

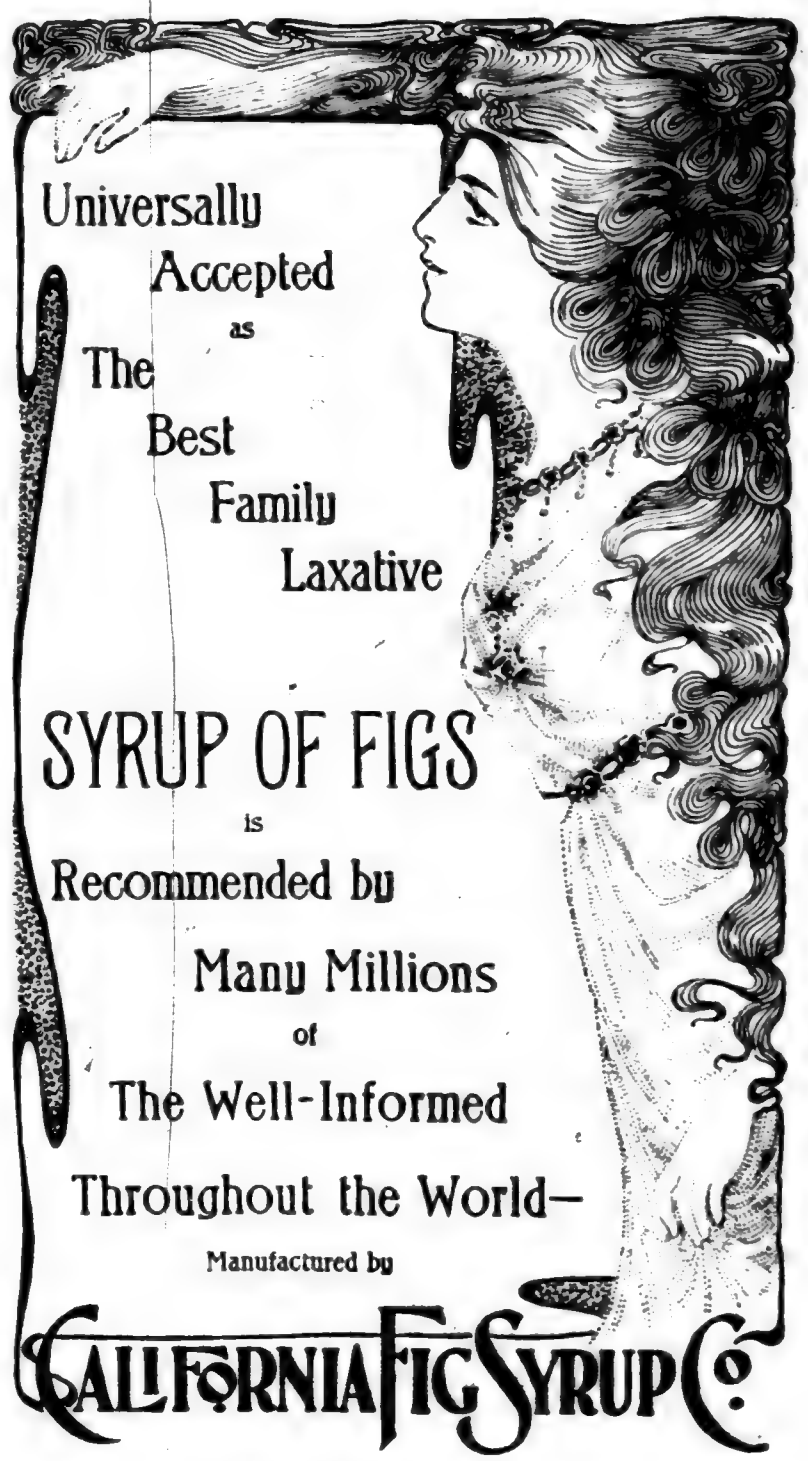
Yours sincerely,
M. E. TUCKER.

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*Suggested Program for Fall Reunion.

THE LITTLE LIGHT-BEARERS.

(Tune—My Jesus I Love Thee.)

Though we're little children,
Very weak and small,
We can tell the story
That Jesus died for all.

To our heathen brother,
Far across the sea,
We can send this message,
Jesus died for thee.

If ourselves we may not
To those dark lands go,
We can still through others
Preach the Christ we know.

So our light, though feeble,
For our Lord may shine,
Guiding some poor sinner
In the path divine.

Let us then, united,
For the Master work,
And by nothing daunted,
Not a duty shirk.

For we have His promise,
Whether we stay or go,
"I," I'm with you always,
My blessings to bestow."

RESPONSIVE EXERCISE

Leader.—O sing unto the Lord a new song.

Children.—Sing unto the Lord, all the earth.

L.—Let the people praise Thee, O God.

C.—Let all the people praise Thee.

L.—Both young men and maidens;

C.—Old men and children.

L.—Praise Him with the sound of the trumpet.

C.—Praise Him with the psaltery and the harp.

L.—Praise Him with stringed instruments and organs.

All.—Praise ye the Lord.

PRAYER —ALL REPEAT

For flowers that bloom about our feet,
For tender grass so fresh and sweet,
For song of bird and hum of bee,
For all things fair we hear or see,
Father in heaven, we thank Thee!

For blue of stream and blue of sky,
For pleasant shade of branches high,
For fragrant air and cooling breeze,
For beauty of the blooming trees,
Father in heaven, we thank Thee!

For mother's love and father's care,
For brothers strong and sisters fair,
For love at home and school each day,
For guidance lest we go astray,
Father in heaven, we thank Thee!
—Selected.

RECITATION—GOD'S SECRETS

(By Six Children.)

All.

Secrets whisper in the breeze;
Earth is filled with mysteries:
Who can all these secrets tell?
Who can read these mysteries well?

No. 1.

Tell me, tell me, if you know,
How the fruits of autumn grow.

No. 2.

Tell me, tell me, if you can,
How the tiny blade began.

No. 3.

Tell me, tell me, if you will,
How the ears with kernels fill.

No. 4.

Tell me, tell me, if you've power,
How God paints the smallest flower.

No. 5.

Tell me, tell me, if you've heard,
How he clothes the smallest bird.

No. 6.

Hidden things are all of these,
God's unchanging mysteries;
No one—not the wisest man—
Knows just how the blade began;
How the Father's wondrous skill
Can the ear with kernels fill;
How, where'er may lie its bower,
He can paint the summer flower;
How, where'er the nest is stirred,
He can clothe the smallest bird.

All.

All alike are children here;
None can make these secrets clear,
Till at last, in heavenly light,
We shall walk by perfect sight;
Till to perfect stature grown,
We shall know as we are known.
—Junior Builders.

Singing.

Talk on the growth of a seed, with corn, wheat, apples or other fruit to illustrate how God can "give the increase."

Reading: "The Hungry Fed." (In this paper.)

Reading: "The Little Boy in the Harvest Field." (This paper.)

Reading: A True Story.

A little boy, not quite four years old, at Eleenburgh, N. Y., was getting his mite box rather full of pennies. Mamma, seeing this, said: "My boy, you are getting a good deal of money these days. I think you ought to buy mamma a chair." After a little thinking he answered: "But, mamma, if I buy you a chair what am I going to do with those heathen?"

Reading—

"Do a kindness, do it now;
Angels know it all, somehow;
Do a kindness, it will pay,
Angels will rejoice that day.
Kindly deeds and thoughts and words
Bless the world like songs of birds."

WAYS TO HELP THE MISSIONARY WORK.

1. By going ourselves to teach the heathen.
2. By helping to send some one unto them.
3. By trying to interest others in them.
4. By giving them our love and sympathy.
5. By thinking of them and praying for them.
6. By denying ourselves, that we may have more money to give to the cause.

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Current History.

Political Events.

The political events last week were two: (1) Republican victory in Vermont; (2) a visit of five hundred Democratic editors to Esopus, and a speech to them by Mr. Parker. The Vermont election is regarded as a weather cock by the party that it happens to favor. It is true that for a number of years whenever the Republican party has received a majority of less than 25,000 it has lost the Presidency; and, on the other hand, when the majority has exceeded that figure, it has won. The majority last week was 31,000. The Republicans promptly claimed the Nation. But, we understand, they are yet carrying on the campaign and taking up collections.

Judge Parker achieved another disappointment. He had a great opportunity to say something, but he succeeded in saying nothing. This is twice in succession. We should think that he would know that the people of this country admire most an out-and-out, pointed and straight-from-the-shoulder man.

This week Mr. Roosevelt's letter will be printed; and then Mr. Parker's. This will be that gentleman's last chance to make an impression.

* * *

All Eyes on the South.

With an enormous cotton crop ripening, the largest fruit crop in its history and prospects for a great yield of corn, the South is reasonably sure of a prosperous fall and winter. Eleven million bales of cotton is a conservative estimate at this writing. The price for fall months is really better than we could expect.

Peaches brought into Georgia alone nearly three million dollars, and the South's melons and vegetables have netted two or three times as much. The South's cotton will give us half a billion dollars and there will be very little corn to buy next winter.

In the West, corn prospects are fine, but wheat will be 20 per cent short. So the West will barely hold its own.

In the East, the Presidential campaign and a slow iron and steel market are depressing general business.

Last winter the South's cotton money went a long way to avert a general panic. Now it looks as if the South will again furnish the money and the prosperity for the nation.—The Railroad Record and Common Carrier, August, 1904.

* * *

An Historic Battle.

It is somewhat to have lived when one of the world's greatest battles was fought; it is great to see history made.

The last week was given mainly to taking in the proportions of the battle of Liao Yang; and each day has augmented the impression of its terrible fury and large meaning. There were 450,000 soldiers. Fifty thousand of them were killed or wounded. The fighting lasted seven days. The net result was to drive the Russians out of Southern Manchuria; cut off Port Arthur; and establish the cause of the Mikado until next spring, if not forever.

Losing the battle the Russians retreated to Mukden through mud and rain and in a mountainous country. The Japanese crossed the river and endeavored to cut them off. But they could not. The Russians had the highway and the railroad; the Japanese had to go over the rough country. They succeeded in inflicting damage, but Kuropatkin sustained his reputation as a master of retreating. He and his army are now at Mukden, and he has telegraphed for reinforcements. They captured great stores at Liao Yang; they have the railroad; and after a much-needed rest they will endeavor to drive the Russians out of Mukden.

The news from Port Arthur is scant. But this appears true: There is now no prospect of relief for the Russians; and the Japanese have only to maintain their blockade and starve them out. It appears, however that they intend yet to capture the great fortress by actual fighting.

Within one month winter will come on, and, the papers say, there can be no fighting in Manchuria in the winter.

The three Japanese Generals are Oyama, Kuroki and Oku. Oyama is the hero, being indeed a towering military genius. Kuroki has also made a great reputation.

* * *

Notes.

Burglars stole $8,000 from the safes of the county treasurer and postmaster at Yadkinville last week.

In Southern Georgia and Florida a number of negro organizations have been discovered whose object appears to be murder and robbery.

Cotton prospects have declined steadily, and the price has, therefore, remained firm at 10 @ 11 cents. Sixty bales were sold at Raleigh one day last week.

The invasion of Thibet (the Hermit Kingdom) is complete, and the King has signed a treaty with Great Britain. Thus the last door is opened.

The great meat-packers strike has ended, the strikers yielding. It is not often that a strike of such proportions goes against the strikers. Its effect will be sobering.

A Seaboard Air Line train, bound for Atlanta, fell through the Catawba River trestle, south of Monroe, September 9; and quickly following a light freight rushed into the wreck. Five people were killed and a score injured.

The Charlotte Observer declares strongly for the Watts Act, heartily approving the principle of prohibition in unpoliced districts. In cities only it advocates high license, and that with reasonable safe-guards and restrictions.

Charlotte has recently lost three of her best citizens, Messrs. Jones, McAden and Spencer. Probably no other three men contributed so much as they to the substantial progress of that city. And each of them was a particularly admirable man.

You are to Be the Judge!



We will send to every worthy sick and ailing person who writes us, mentioning The Biblical Recorder a full sized $1.00 package of Vitæ-Ore by mail, POSTPAID, sufficient for one month's continuous treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. We do not offer to send you a free sample to last three or four days, but we do offer to send you a regular $1.00 package of the most successful curative medicine known to the civilized world, without one cent of risk to you. We offer to give you thirty days to try the medicine, thirty days to see results before you need pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the Judge! We know that when Vitæ-Ore has put you on the road to a cure you will be more than willing to pay. We are willing to take the risk.

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A letter to the Theo. Noel Company, Chicago, will bring a healing mineral spring to your door, to your own house, your chamber—will bring to you VITÆ-ORE, a mineral spring condensed and concentrated, a natural God-made remedy for the relief and cure of the ills with which man is afflicted. Why continue to suffer when this natural curing and healing Ore, Nature's remedy, can be had for the asking, when the poor, as well as the rich, can have the benefit of healing springs?

This offer will challenge attention and consideration and afterwards the gratitude of every living person who desires better health, or who suffers pains, ills and diseases WHICH HAVE DEFIED THE MEDICAL WORLD AND GROWN WORSE WITH AGE. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have by sending to us for a package. In answer to this,

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The player is as fine as any on the market, and you have the advantage of player and piano combined.

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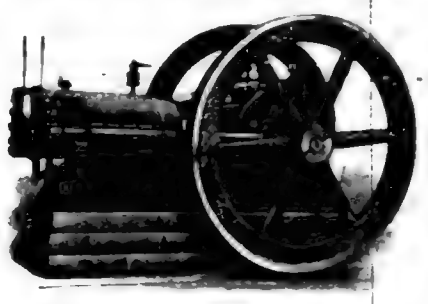
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The "Foos" Gasoline Engine,

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S. J. Lomax, Summerfield, N. C.—Shop work a pleasure. I start and stop when I please. My "Foos" Gasoline Engine is always ready.

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Statesville Show Case Co., Statesville, N. C.—The "Foos" has got them all skinned in the blade-wiping contact, automatic fuel-saving governor and mechanically worked valves. A grand invention for users.

Nash Bros., Printers, Goldsboro, N. C.—We have taken out other makes and installed the "Foos" Gasoline Engine. We are now satisfied. Never buy a cheap gasoline engine. If you do, trouble, trouble, trouble.

Mauney & Clutts, Albemarle, N. C.—"Foos" Engines have the best sparker and governor made. We paid more money but got the cheapest engine on the market. Can put it in house without risk. Starts quick, no attention.

J. Lewis & Sons, Greensboro, N. C.—Our 7-horse "Foos" been working four years. Never cost a dollar repairs. Never see it after starting until we stop. We could not do without it—good as new now—no wear to them.

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To the Sons and Friends of Wake Forest.

At the request of the Alumni Association, and under appointment by the Board of Trustees, I am to spend a few months in an earnest canvass for funds for the new building to be known as Alumni Hall now in process of erection. During my absence my work in the class-room will be thoroughly done by Dr. G. W. Paschal.

I shall visit as many of the Associations as possible and shall make an earnest effort to present to the Baptist hosts of the State the claims of their college. It will be impossible, however, for me to see all our friends in person. Therefore I make this appeal. If the work on the building is to continue to completion, help must be prompt. Every living son of the College is urged and expected to forward remittance at once as a mark of love and loyalty and a contribution to the equipment and efficiency of the institution. The building is very much needed. The departments of biology and medicine are at present crowded into the Chemical Laboratory Building, to the great inconvenience of all the scientific schools.

There are thousands of men living to-day in North Carolina and elsewhere, whose lives have been enriched and strengthened, whose capacity for usefulness and success has been quickened and enlarged by courses of study at Wake Forest College. To them the old College is indeed an Alma Mater—a nourishing mother. To them she has a right to look for a token of their appreciation and love. To them this appeal is made. Alumni Hall, through all the years to come, will be a monument to their liberality and devotion.

J. B. CARLYLE.

Headmaster J. F. Bivens, of the Trinity Park High School, fell from a train September 5, and was instantly killed. He was returning from a bridal tour. This writer knew Mr. Bivens well. He was a noble young man, and his early achievements promised a most useful career. Personally, he was pure of heart, cheerful and a friend of his fellow men. His brother, Mr. J. A. Bivens, has been chosen to succeed him.

Associations: Time and Place.

Piedmont.—Mt. Calvary (5 miles from Reidsville), September 16.

King's Mountain.—Zoar (3 miles from Shelby), September 22.

Western North Carolina.—Pine Log (Swain County), September 22.

Stone Mountain.—Traphill, September 23.

Green River.—Clear Creek (4½ miles from Marion), September 28.

Alexander.—Macedonia, September 29.

Caldwell.—Dudley Shoals (7 miles from Granite), September 29.

Liberty and Ducktown.—Liberty (22 miles from Murphy), September 29.

Sandy Creek.—Sanford, September 29.

Eastern.—New Hope (Sampson County), October 4.

Mount Zion.—Cedar Fork, October 4th.

Tar River.—Maple Springs (Franklin County), October 4.

Catawba River.—Antioch, October 6th.

Sandy Run.—Shiloh (8 miles from Rutherfordton), October 6.

Union.—Mount Harmony (near Mattheys), October 6.

Carolina.—Fruitland, October 11.

CANCER CURED WITHOUT THE USE OF THE KNIFE.

Miss Alice Kidd, of Caroline county, Va., says she came to the Kelham Cancer Hospital of Richmond, Va., in June, 1900, for treatment of cancer in her right breast; after a few weeks there the cancer came out and breast healed nicely, when she came home, and her health has been better ever since.

The United States Regulars and State troops, to the number of 10,000 have been playing war at Manassas. Of the practical value of this work a layman may not speak. But it indicates for one thing that this Nation intends to be prepared all the time for war. This was written in our policy of expansion. A world-power must be a war-power.

How to Cure Catarrh.

A Practical, Common-Sense Treatment That Can be Used by the Patient at Home.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for the permanent cure of catarrh, bronchitis, asthma and catharrhal deafness. It cures 95 out of every 100 cases and can be used by the patient at home. It is so simple and pleasant that even a child can use it.

A box, containing enough of the remedy to last one month, will be mailed, postpaid, to any address for $1.00.

If you do not care to order a large box of the remedy before testing it, a free sample will be mailed upon request. Address Dr. Blosser Company, 90 Walton Street, Atlanta, Ga.

SPECIAL TO ST. LOUIS.

The Southern Railway announces a personally conducted special train to the World's Fair, leaving Goldsboro 2.00 p. m., Tuesday, September 20th; Selma, 3.15 p. m.; Raleigh 4.15 p. m.; Durham, 5.12 p. m.; Burlington, 6.35 p. m.; Greensboro, 7.25 p. m.; Salisbury, 9.15 p. m.; Statesville, 9.42 p. m.; Hickory, 10.50 p. m.; Morganton, 11.22 p. m.; arriving St. Louis 7.22 a. m., Thursday 22.

This train will be composed of day coaches and Pullman sleeping cars. The route will be via Asheville, Knoxville and Louisville, through the grand and scenic mountain regions of Western North Carolina, East Tennessee and the beautiful blue grass section of Kentucky.

Following round trip rates from points named, proportionately low rates apply from all other stations.

Fifteen-day tickets from Goldsboro, $26.25; Selma, $26.25; Clayton $25.30; Raleigh, $24.80; Durham, $23.30; Greensboro, $23.30; Oxford, $23.30; Henderson, $23.30; Salisbury, $23.30; Charlotte, $24.65; Statesville, $23.30; Morganton, $23.30.

Ten-day coach excursion tickets: Goldsboro, $20.00; Selma, $20.00; Clayton, $19.50; Raleigh, $18.50; Durham, $17.00; Greensboro, $17.00; Oxford, $17.00; Henderson, $17.00; Salisbury, $17.00; Charlotte, $18.30; Statesville, $17.00; Morganton, $17.

Pullman double berth from Goldsboro, $6.00; Raleigh, $6.00; Durham, $5.50; Greensboro, $5.00; Salisbury, $5.00; Asheville, $4.00.

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The Southern Educational Bureau,
Raleigh, N. C.
Established 1901. References given and Required.

Temperance.

A Warning from the Opposition.

So far as we know for the first time the Liquor Dealers of North Carolina have announced a definite political policy and made specific demands. In all the past they have done their work like the mole—underground. But the Anti-Saloon League has made them so desperate that they have come out into the open for a last stand.

In the following resolutions adopted at Greensboro August 9th, observe that they hold (1) that the right to sell liquor is an inalienable right, notwithstanding that the Supreme Courts of the Nation hold to the contrary; (2) that they assume the attitude of independence in politics, not in obedience to conscience, but in ordinary self-interest; (3) that they are organizing thoroughly with a view to work in every county:

"Resolved, that we are opposed to all class legislation by whatever nature, passed by whatever political party, and we hereby appeal to all voters in North Carolina to vote against every man who may be nominated who has heretofore, or whom we have reason to believe will hereafter, vote in the Legislature for such measures.

"Resolved, that in the coming election we hereby pledge our best efforts to support only candidates for boards of county commissioners in the various counties of the State who favor the granting of licenses to retail liquor dealers under the law as now existing in North Carolina, when proper application shall be made for them.

"Resolved, that we favor and support only those candidates for Congress who are opposed to the Hepburn-Dolliver bill now pending before the Congress, or any other similar bill.

"Resolved, that we appeal to all wage-earners, laborers, union men and farmers to co-operate and vote for only such candidates as are opposed to all class legislation which robs the individual of his personal rights or privileges and curtails the rights of the individual citizen by the granting of special privileges to any class of men, any city, town or county, without first submitting such legislation to the qualified voters of such city, town or county.

"Resolved, that there be created a campaign committee of one from each Congressional District, whose business it shall be to acertain the names of those who are now, or heretofore have been, engaged in the liquor traffic and all opponents of prohibition and dispensary systems, and urge them to co-operate with this association in electing to the General Assembly only such persons as are not pledged to the Anti-Saloon League, but who are favorable to a general license system for the manufacture and sale of liquor in North Carolina."

With such a call to warn us, if we be not diligent to pledge every candidate, we shall have only ourselves to blame.

Mr. Bung, the Brewer.

"Mr. Bung the Brewer," is a familiar personage to the English man and woman from youth upwards. He is one of the leading personages in a well-known child's game of cards, as is "Mr. Bones the Butcher." And when the English boy and girl reach manhood and womanhood, Mr. Bung the Brewer still pursues them. He ranks with the parson and the Nonconformist, the landlord, and the trade unionist, as one of the great forces in English public life, to offend whom is a deadly sin in the eyes of political persons.

It has been my ill-fortune to spend most of the past week at Clerkenwell sessions—a criminal court in the heart of one of London's most crowded industrial centres—and once again has the truth come home that "drink" is still the curse of England, as it is also of Scotland. It fills the gaols and work-houses, and is as powerful a recruiting-sergeant as ever it was for the classes of the indigent and the criminal. Men, women and boys—into the dock they marched charged with wounding and stealing and worse crimes, and in four cases out of five it cropped up in the evidence that they had "had a drop" or were "in drink." Nobody seemed surprised, it is too old a tale; and away they went to serve their three or six or nine or more months in gaol.

The Daily News has been gathering together some striking facts about him, and it finds that upon turning their businesses into limited liability companies in recent years, 237 brewing firms received $255,000,000 as purchase price. They received it from the public, of course, and so did a double deal. They filled their own pockets and, as they hoped, immensely widened the area of influence opposed to legislation against the restriction of liquor. The aggregate capital of English brewery companies reaches the stupendous sum of $1,015,000,000, and the annual profit is $73,000,000. But it appears that out of five hundred brewery and distillery companies not more than one hundred and twenty have offered their ordinary shares to the public, so that the dividends have gone in the main to the original brewers who had already received a heavy purchase price on their undertaking.

And it is these brewers that hold the licenses of most of the public houses of England. The "free" house of the old type, that is, of prerailway days, when "mine host" smilingly dispensed hospitalities to the hungry coach-folk as they came past—"mine host," who was his own master and took pride in his "house," a pleasant and often useful figure in every village, a friend of the parson and the squire—that character has almost disappeared from England. The brewer and the brewing company half-froze him out, and then bought him out; and in his place is a paid manager, tied hand and foot to these brewers and distillers, whose salaried servant he is.

"It is notorious," said Sir William Harcourt, when chancellor of the exchequer in 1894, "that this trade is falling more and more into fewer hands, with greater capital and improved methods of economical manufacture, which leave a larger margin of profit than was attainable by the smaller brewers." It was falling then; it has fully fallen now; and Mr. Bung is a political power whom Lord Roseberry has declared to be one of the greatest perils of good government in this country. We shall soon see what the Balfour ministry mean to say to him and what the public mean to say to them.—P. A. H., in The Evening Post.

GINSENG $25,000.00 made from half acre. Easily grown in Garden or Farm. Roots and seeds for sale. Send 4c for postage and get booklet E.H, telling all about it.
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Write us for samples of anything you have in mind, stating color, kind of cloth and about what price you wish to pay.

Remember, we prepay express or freight charges on all orders of $5.00 and over mailed to the house.

NOELVTY MOHAIRS, 42 in. wide, in brown, navy, royal and black mixtures, 75c. yard.

MOHAIR SILICIANS, 40 in. wide, in the new fall shades, 50c. yard.

NEW CASSIMERE SUITINGS, neat checks and invisible plaids, very stylish for walking suits and separate skirts, 50c. yard.

BROADCLOTHS, 50 in. wide, all wool, extra finish, in twenty-five different shades, as well as black, $1.00

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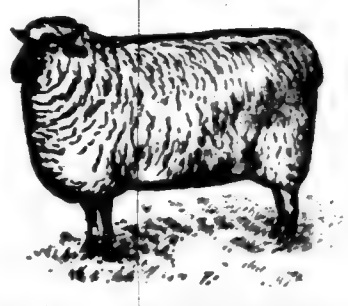
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The Ec-zine Co., Chicago.
GENTLEMEN—Enclosed find one dollar to pay for another bottle of EC-ZINE and 25 cents for Ec-zine Soap. I have used nearly all the bottle you sent and it has done more for me than all other treatments combined that I have employed for four years. I have Eczema on both legs from ankle to knee and I have been so bad at times I had to go on stilts. Since I commenced the use of EC-ZINE my trouble has nearly disappeared in fact it feels like it was well, but there are a few rough spots yet I don't want to stop treatment with one bottle. Send me another bottle as soon as possible and a cake of soap, after I use it I expect to be perfectly cured and then I will tell you all about it. I have been under treatment for four years and I can't begin to tell you what I have suffered and the great trouble and expense I have endured in that time, but I have great hopes that I will soon be cured. I certainly believe I have struck the right remedy at last. With best wishes I am
Yours truly, D. L. ALEXANDER,
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Obituaries.

When I Come Home.

A little while and then the summer day,
When I go home.
'Tis lonesome winter now, but 'twill be May
When I go home.
Beyond the gloom of moor and fen I see
The welcome warm of those who wait for me.

Work ceases not in sunshine or in shower,
Till I go home;
But in the stillness of the twilight hour
I dream of home.
And when the night-wind moans across the world,
I feel no dread of dark nor chill of cold.

All will be well, and all be happiness,
When I go home;
The wanderings all o'er, and lopeliness,
When I go home.
There will be light at eventide for me,
The light that never was on land or sea.

—The British Weekly.

COOK.—Jacob B. Cook, of Globe, N. C., died July 20, 1904. He was the son of W. S. and M. L. Cook; was born May 18, 1889. He was a member of Wilson Creek church. He joined the church in February, 1901, and was a good member until he died. He had many friends, and was loved by everybody. He had good faith in the Lord, and believed in prayer. I was present when he professed religion and joined the church. I visited him in his sickness, and he always would call on me to lead in prayer, and while some of the members were present wanted the fifth chapter of James read to him. He believed in the laying on of hands and prayer. We miss him in our Sunday-school. He was truthful and honest.

He leaves a father and mother, six brothers and one sister to mourn their loss; but we believe that their great loss is his glorious gain. They are all members of the Baptist church, except one.

JAMES FRANKLIN.
Houck, N. C.

Josephine Coppedge.

However sad the theme may be; however deep the emotions may spring from our hearts, at the performance of duty, yet, there is a sense of pleasure born of love in writing of the noble deeds of the noblest of women, who has lived among us, scattering deeds of loving kindness on every hand as she traveled life's pathway. Such is the task of the writer to write of the noblest woman—the highest realization of God's handiwork.

When Josephine Coppedge laid down life's warfare, with its struggles and toils at the loving command of her maker and God, to come up higher and dwell in "that city which hath foundations, whose builder and maker is God," surely a princess of the house of Israel went out from among us. A more lovable woman, the writer of this paragraph has never known. To him, as to her friends, she was the most perfect of women. Many a kind word fraught with love and encouragement, many a thoughtful and loving deed of kindness, many a sweet smile; all fragrant with the purity, ever emanating from the purest of souls, has the writer received during many happy hours he has spent in hers—the happiest of homes.

Among pure women—the purest; among noble characters—the noblest; among tender hearts—the tenderest; among faithful wives—the most faithful; among true friends—the truest. She has written her name so deep in the hearts of husband, children, relatives and friends that time will never efface it. Such lives as hers will live forever. All who knew her loved her as people are seldom loved. Among those who love her most, and who grieve most at losing her, is the writer, to whom she was always Aunt Joe.

The memories of the last parting from her hospitable home, from which no stranger was ever turned away hungry, uncared for, uncheered or unloved, still are fondly cherished by him.

She was then healthful and beautiful in her queenly personage, and as such he will always remember her until the summons shall come from the Most High to come up higher and be reunited with friends and loved ones. Then husband, children, relatives and friends will again receive the same sweet smiles and acts of loving kindness. Until then, God keep us.

A FRIEND.

Elder C. B. Paul.

Suffer this word about C. B. Paul whom I knew intimately and loved heartily.

At Wake Forest more than ten years ago I knew him first. Being called of the Lord to preach, he dropped everything, and with his devoted wife nobly to stand by him, he took up his college work. For five years he toiled, and then graduated. His work there, many times under sore difficulties, won for him the admiration of the student body. Not brilliant, as the world counts brilliancy, but honest, energetic, ambitious, consecrated, he went out from Wake Forest with a future, so far as we could tell, of great promise. His course at college had been spotlessly clear and we feel assured his succeeding life would not be otherwise.

His first work was as teacher in Eastern North Carolina. Then he went to Swansboro to teach and preach. During part of this time I was at Beaufort and kept in touch with his work. He was abundantly successful there. His work was hard. Many times he toiled with his own hands. The people loved him and grieved when he left them to go to Wilmington. Though he went away, many of them never ceased to hope and pray that the Lord would bring him back to them.

At Wilmington he grew in power and favor with the people. His church —South Side—was crowded. The people loved him. Many times have I heard him say how it pained him to leave them. But a conviction that he needed to study at the Seminary that he might the better advance his Master's kingdom again severed the pastoral tie.

He entered the Seminary at Louisville last February. It was here that I knew him best. We were roommates and class-mates. Being thus so intimately associated with him, I found access into the sanctum of his heart and hopes. I learned him as I had never learned him before, and I can say truthfully that I have known few nobler men.

He was a true Christian, a loving husband, father and son, a loyal Baptist, a generous friend. He did hard work at the Seminary and was studying with a view to returning next session. He esteemed the privileges of being there so greatly and seemed to regret not coming earlier. Not many of the North Carolina men of last spring will forget his prayers in the Sunday morning prayer-meeting. How his heart went back to the State of his birth and life, and how intensely he did desire that many other men in North Carolina might come to the fountain and drink! And, too, how he loved Eastern North Carolina and the community in which he was born! Time and time again he told me that he believed it his duty to go back to his own community, where the destitution was great, and where he believed he could do more than any other man, bury himself from sight of the world beside his native sound, on whose bosom he had spent the years of youth and early manhood, and thus losing his life find it in the spiritual transformation of his home. Other openings more attractive were before him. Other voices whispered that the pastorate of an influential city church might be his, but his heart ever turned homeward, and thither he went. It was his purpose to return to the Seminary, but later to locate in his native section.

Hurrying away from the Seminary at the close of the session last May, he began at once his work of four months as General Missionary in the Atlantic Association. Here he toiled until forced to succumb to fever. August 18 he died, losing in reality to us his life, but finding it in the greater, more glorious life of the blessed future. Dead in the prime of his life when, humanly thinking we could so sorely give him up, may not his death be an incentive to every worker in Eastern North Carolina —and to us all for that matter—to renewed efforts in the Master's kingdom.

Hail thou true yoke fellow and farewell for just a little while.

J. N. TALOR.

Resolutions of Atlantic Baptist Church on the Death of Elder Charles B. Paul.

We, the members of Atlantic Baptist church, desire to express ourselves concerning our departed brother, Elder Charles B. Paul, who had recently connected himself with us by letter. Therefore, be it

Resolved 1. That he was very energetic in his work for the Master, but humble and Christ-like. The friend of all. No one knew him but to love him.

2. As a church worker he was always in the lead. He knew how and when to do. This gave him power and influence with his co-laborers.

3. His preaching was entertaining, instructive and spiritual. Large congregations waited on his ministry of the word. The Lord's people were edified, and sinners converted to God.

4. We miss him. Who is able to take his place? His body lies resting in the soil of East Carteret. We trust that an influence will spring up that shall bless this entire country that he loved so well, and in which he gave up his life.

5. We pray that the all-wise God will be a father to the little girl (Fannie), a husband to his lone companion, a comfort and solace to the aged parents, the one sister and two brothers left in mourning.

6. That a copy of these resolutions be spread upon our church minutes, one to be sent to the wife of our deceased brother, one to his parents; also a copy to the Biblical Recorder and Atlantic Messenger for publication.

Respectfully submitted,
L. C. ADAMS,
MERVIN MASON,
WALTER SMITH,
Committee.

Resolutions of Respect.

Whereas, the all-powerful God has deemed it best to call to her heavenly home our friend, co-worker and beloved sister, Mrs. O. B. Foushee; therefore be it

Resolved 1. That we see in this sudden, sad and unexpected death the workings of God, whose ways are not to be understood by mortal minds, and that we bow in humility and resignation to the hand above which giveth and likewise taketh away.

2. That the Society, church and community has lost one of its most earnest workers and consecrated Christians. It can be well said of her life—it was a model of purity and sweet simplicity. Her gentle manners and genial smile won for her hosts of friends, and in her daily life she went about doing good; always trusting, working, waiting, watching, and at last seeing the Master coming, she whispered to her friends: "I am ready to meet Him." Such a life gives inspiration and leads us onward to an eternal home in heaven. We mourn her loss, feel her absence, and thank God that her Christian influence still lives on.

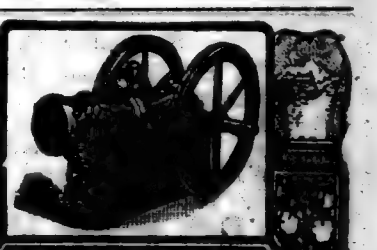
3. That we extend to her children and relatives our heartfelt sympathy, and pray that God may comfort them in this sad hour.

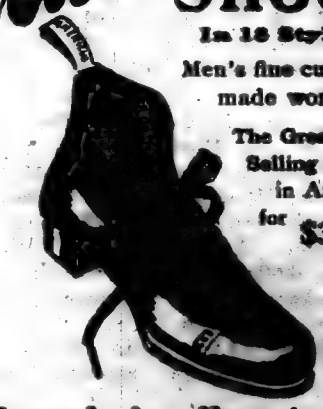
4. That a copy of these resolutions be sent her children, one to the Biblical Recorder and a copy be spread upon the minutes of the Society.

MRS. W. K. STRYON,
MRS. C. M. V. FOLLETTE,
MRS. C. L. HAYWOOD,
MRS. E. E. BERNARD,
Committee.

W. M. S. First Baptist Church, Durham.

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Acknowledgments.

September 14, 1904.

W. M. S., Aberdeen, $3.00; orphanage, 22.81; Pine Meeting House, 6.27; Joseph Beck, 1.00; Brushy Mountain Association, collection, 28.47; W. M. S., Pittsboro (Thankoffering), 10.80; Woodland, West Chowan, 10.00; Aberdeen, 1.30; Miss May Cox, Maynolia, 1.00; South Yadkin Association, 109.32; Salisbury, 1.00; W. M. S., Cary, 16.80; Pilot Mountain Association, 75.00; H. C. Bridges, 80.00; W. M. S., Henderson, 14.90; Jefferson, 1.20; W. M. S., First Church Winston, 5.00; New Bethel, Johnston County Association, 1.45; New Bethel, Johnston County, 2.00; Smyrna, Atlantic, 2.46; Sunbeams, Southport, .25; W. M. S., First Church, Durham, 80.00; Cameron, 7.24; W. M. S., Cameron, 6.15; Sunbeams, Cameron, 1.81. Total this week, $489.23. Previously reported, $6,737.85. Total this year, 7,227.08.

Foreign Missions.—W. M. S., Aberdeen, $4.10; Coleraine, West Chowan, 16.00; W. M. S., Poplar Springs, 5.15; Rutherfordton, 10.00; W. M. S., Long Branch, Robeson, 6.30; Miss Mary Cox, Magnolia, 1.00; South Yadkin Association, 58.90; W. M. S., Spencer, 10.00; W. M. S., Bloomingdale, 4.00; New Hope, C. F. and Col., .60; Livingston's Chapel, C. F. and Col., 1.73; W. M. S., First Church, Winston, 5.50; Olivet, South Fork, 2.82; Catawba, South Fork, 1.11; Autryville, 1.00; W. M. S., Woodland, West Chowan, 2.58; Sunbeams, Woodland, West Chowan, 2.03; W. M. S., Mount Olive, 8.25. Total this week, $141.07. Previously reported, $11,188.71. Total this year, $11,329.78.

Home Missions.—Rutherfordton, $6.00; S. S., Rutherfordton, 2.00; South Yadkin Association, 45.25; Sunbeams, Henderson, 5.75 Chowan, West Chowan, 6.60; Sunbeams, Henderson, 5.75; Chowan, West Chowan, 6.60; Sunbeams, Southport, .25; Jackson, West Chowan, 9.50, Johnsons, Eastern, 8.84; Green's Cross Roads, 11.00. Total this week, $95.19. Previously reported, $5,-896.71.

Education.—Rev. S. L. Watson, $46.25; Pine Meeting House, 5.00; South Yadkin Association, 63.00; Newton, South Fork, 2.70. Total this week, $116.95. Previously reported, 1,348.77. Total this you, $1,465.72.

S. S. and Colpt.—S. S., Rutherfordton, $1.15; South Yadkin Association Association, 6.95; Olivet, South Fork, 2.25. Total this week, $10.35. Previously reported, $579.79. Total this year, $590.14.

Ministerial Relief.—Wilkesboro, Brushy Mountain, $5.00; South Fork, Brusy Mountain, 1.00; Harmony, Brushy Mountain, 1.53; Mt. Zion, Brushy Mountain, 1.00; Leaksford, Brushy Mountain, 2.00; Pleasant Home, Brushy Mountain, 1.00; Brushy Mountain Association, 3.65; South Yadkin Association, 29.00; Reid's Cross Roads, Liberty, 4.00; Oliver, South Fork, .79; Oxford, 14.30. Total this week, $63.27. Previously reported, $748.92. Total this year, $812.19.

Yates Memorial College.—W. M. S., Aberdeen, $2.75. Previously reported, $530.70. Total this year, $533.45.

Total reported for all objects this week	$918.81
Previously reported for all objects	26,937.16
Total reported for all objects this year	27,855.97

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BIBLICAL RECORDER

VOLUME 70. NUMBER 12.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 21, 1904.

ON POLITICAL POLITENESS.

There are no circumstances in which a man may be justified in not being a gentleman—a man; not even politics. The saying, "All is fair in love and war," is false. Lyddite shells and dum-dum bullets are not fair in war, and the powers of the earth forbid them. The white flag is sacred in war, and the nation that abuses it or disregards it is put to shame by the other nations. All civilization revolts against the invading army that harms women and children. In love there is a code of honor inviolable as the character of the Arbitress of the fates of the rivals for her heart. She may value the earnestness that goes to extreme lengths, but never yet was a woman worth winning who despised not the suitor that took advantage of his rival. Love is the mother of Honor.

The end under no circumstances justifies the means. It is a lie that the Father of lies has used to greater purpose than any other one. To hold such a standard is to throw overboard the sum of the moral philosophy of the ages, and with it the heart of religion. To do evil that good may come is to do evil. All the goodness of a good egg cannot atone for the badness of a bad one.

* * *

Politeness is not convention; not an imposition foisted upon us. Politeness is wisdom; courtesy is righteousness—religion; honor is manliness—is Godlikeness. When you bow to a woman I behold a high peak in the great range that divides the world into civilized and uncivilized; standing between China and America; not an effect of civilization, but a cause; not the flower of our age, but the root of its glory.

The youth thinks that the code of politeness is an artificial code because he has not lived long. The rugged son of the wilderness despises manners because he has not lived much. But the man that has lived understands that that code is not artificial, and perceives that without it the entire race would halt and stumble. These simple requirements, that you shall lift your hat to a woman, offer your seat to an old man, and treat your fellow-citizen with respect as your equal, are the sum of the race's wisdom boiled down by ages of experience and wrought into a code for your aid—not for your inconvenience. It is likely that if a babe born to-day were instructed in no manners whatever and were suffered to live 6,000 years, he would hand down the same standards that we now have, to make smooth the pilgrimage of man.

This making and returning calls; these inane greetings by the way with fatuous remarks on the weather;—without them how should we manage ourselves; how measure our obligations; how keep fresh and active, yet frictionless, the contact of man with man by which the race moves onward?

Politeness is wisdom; is righteousness; is religion. There is but one principle of it, and Jesus of Nazareth discovered that—Do unto others as ye would that they do unto you. That is all we know and all we need to know. That is better than grace or fine speeches or any art whatever. And, if you will but think of it, that is the principle of modern politeness. We are far from the Golden Rule in some relations; but here it is no dream.

* * *

The last enemy is Death. Next to it is—Politics. When the Golden Rule shall triumph in that realm, we shall have millenium! And here's to it!

Beginning moderately, far off from the ideal, we have ventured to suggest that a man has no excuse for not being a gentleman in any circumstances. And yet we but lately behold one candidate for Congress binding another by contract to be a gentleman as a condition precedent to a joint debate! We record the fact not in scorn, however, but in hope; for there is hope in the fact that one of them desired so much.

But our main object is to argue that the rule that politeness is wisdom, that the code that obtains between man and man, will work in politics as it does in all other relations—to the mutual advantage. There is, for example, nothing to be gained by caricaturing a presidential candidate's teeth. If he has prominent teeth it is his misfortune and honorable men will resent the exposure. Such a policy is calculated to gain votes in what quarter? Why, it were an insult to offer it in behalf of a man's vote.

And do you observe that the latter day caricature is shot through with malice, not humor. It is an omen of ill.

Nor are we more likely to make progress by portraying Mr. Roosevelt as a monster than by portraying Mr. Parker as a puppet. There is not a child that does not know better. We all do know that they are great strong men, and any effort to the contrary is bound to react. One straight, respectful and clear answer to a point in the utterances of either of these gentlemen, or their parties, were worth all the talk about "big stick," all the caricatures, all the low, vulgar, cheap and unmanly appeals to mere ignorant and barbaric prejudice! A newspaper correspondent recently spent a day with Mr. Parker; and a day later he gave to the world an estimate of the man—as mean, selfish and of ill-boding visage. What say you of that man? Not a gentleman; not a man. He suffered, not the candidate. Davenport, the defamer of McKinley and Hanna, is in eclipse to-day!

And it is perfectly ridiculous—to read these reports of debates: One side had all the applause, all the sympathy, all the wisdom, all the argument, all the eloquence; when we do know that it is not true. In the paper here we have two columns in praise of the oratory of a man whose eloquence in an off-year would not command a line of print. What say the people? Well, they understand, and are silent—not in shame, but in indifference.

One party is all patriots; the other all plunderers. Does anybody believe it? One party will wreck the country; the other save it. Have we not heard that ever since we were born, and did not our fathers before us? All the gentlemen on one side and they behaving like ruffians!

Would it not be better to set up the standard of the Golden Rule and treat men as you would have them treat you? To acknowledge their arguments and combat them; to overlook their physical defects; to respect their persons and their characters; to appeal to reason rather than prejudice? Would you not gain more than you lost?

A gentleman—a man—will not take advantage, will not deceive, will not refuse to front the truth, will treat his opponent with courtesy; will not forget that politeness is wisdom; is righteousness; is honor. And if he behave otherwise, gentlemen—men—will turn away from him.

How careful one ought to be to be kind and thoughtful of one's old friends. It is so soon too late to be good to them, and then one is always grieved.—Sarah Orne Jewett.

Do not dare live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

"The dutiful are seldom the doubting."

SELECTIONS FROM "NOT IN THE CURRICULUM."

How to Begin College.

Realize at the start that your class will divide itself in time into those who follow and those who lead. The former are unfortunately much too numerous. They are characterized as good "fellows," seldom as men. Their character and conduct depend largely on the "crowd they travel with" and the company in which they are. They let other men do their thinking for them and accept the ideas of these men without examining them for their worth. The men who lead do so because they have a positive forcefulness about them. They may lead through ability; they may lead because of personality. They may lead not at all officially, but by virtue of their convictions and their adherence to them they are recognized as leaders. Which sort of a man is it preferable to be? Would you rather assert your independence and stand alone when necessary or be one who always does what the crowd does?

There is much in college life for you to learn; keep your eyes open and your mouth shut. Have carefully thought out ideas of right and wrong and stand by them. Do not condemn others who have entirely different ideas.

Be open to the new ideas and impressions which association with your fellows will naturally bring, but do not be deceived by the careless exteriors of these fellows. Gold is found in the bed of the stream, not floating along with the ripples of its surface.

* * *

You are but one among many; yet realize that one man by quiet, sensible, persistent striving can change the whole tone of a class or university.

"Do something and do that something well."

"The way to do a thing is to do it. The way to begin to do a thing is to begin."

True friendship is always founded on respect. Respect can exist without friendship, but between true friends there is always a relation of respect. The relationship of clubs or fraternities, however close and however conducive to mutual understanding, can never take the place of respect. One eminent writer on this subject has said that the basis of friendship must be community of soul. Those friendships which are formed for the basest purposes or grow out of bad practices are held together through respect. Two gamblers are friends not because they gamble but because in their gambling each trusts the other to play fair. It is this sense of honor even in wicked deeds that preserves the friendship; as soon as one is caught cheating the other the friendship is at an end. If you want the best friends, do the things and be the kind of man that the best men respect.

"A friend loveth at all times."

Perhaps no other place on earth is so well fitted for making lasting friendships as is a college. The man who is graduated without having made at least a few friends has missed one of his greatest opportunities and lost one of his chief sources of satisfaction in looking back over his college course.

Be sincere.

Surround yourself with true friends by being a true friend.

Prove your friendship for a man by tactfully pointing out the mistakes which every one else can see he is making. Those who reprove us kindly are our best friends; faithful are the wounds of a friend.

Friendship is one of the few things which is universally admired. It has stood the test of time and is still as admirable as in the days of David and Jonathan. Some of the finest characters of history show themselves to the best advantage in their friendships. It has received the praise of writers of all creeds and nationalities. Some of the finest compositions in the sphere of moral philosophy have had this for their theme, as, for example, Cicero's and Emerson's and Tennyson's. It serves alike as a means of strength and standard of judgment. Friendship is one of the most important and strongest influences in any life. How important a matter the choosing of friends is!

One of Washington's maxims was: "Be courteous to all, but intimate with few, and let them be well tried before you give them your confidence."

The Character of Baptists.

REV. J. F. LOVE.

It is to the advantage of Baptists that no Protestant sect has so distinctive a character as they, and that no denomination can state its faith in terms so simple, so brief, and so exact.

The word "Baptist," however, is far from being ample to describe our distinctiveness. It falls short of it for the very reason that it was not originally selected for that purpose. It was meant to caricature and not to characterize a sect. It was an enemy's gratuitous appellation and not a self-chosen sobriquet, and was given to us because baptism had come to be looked upon as the meanest thing of which this despised people were guilty, and would best serve to cover them with opprobrium. So we were called "Baptists." That this word, like the cross on which our Lord suffered shame, has been transformed from disgrace into glory is not to the credit of our enemies.

"The distinctive character of Baptists" may be defined, with sufficient comprehensiveness for the present purpose, in two brief statements: (1) The Christ in the heart of every successful candidate for church membership. (2) The Bible in the hands of every church member. We take Christ for the centre and the Word of God for the circumference of our faith.

It is at once evident, therefore, that Baptists are not only a distinct people, but that their distinctiveness strikes its roots down into the fundamental matter of Christianity. The two phases which this definition touches are the Christian's life and the Christian's law. These radical principles raise us to an elevation and set us in a bolder relief in the range of religious ecclesiastical organizations of the world than the once reproachful title "Baptist" was intended to concede. Baptism is a form which we contend, but it is not the fact which distinguishes us.

Let us examine the two statements in this definition. (1) The Christ in the heart of every successful candidate for church membership. This is the radix of the Christian doctrine. All else develops from this point. And this signals a divine rather than a human act. A mistake concerning a personal duty might in some measure be made up by a surpassing zeal in other duties, but if the ellipsis is a human act on the divine side of religious life it maims that life permanently and for all subsequent religious activity. To err at the point of the divine begetting and of the human regeneration is to err indeed, and for two to differ at this point is to differ indeed. Yet it is insistence upon this primary act that constitutes the chief Baptist peculiarity, and it is at this point that Baptist and Pedobaptist roads begin to diverge. The principle of Christianizing by baptism and that of baptizing a Christian set toward opposite poles of doctrine. One opens the doors of the church to the unregenerate and ushers them in; the other closes the doors and guards them against the unregenerate. The principles which distinguishes us requires that every candidate shall personally confess, profess, and possess Christ. If all parties always respected this principle no one but a regenerate person would ever enter into church fellowship.

Of the importance of this principle to present religious conditions I need scarcely speak. No one who has looked a little into the currents that run counter to evangelical Christianity to-day needs persuading that, if possible, a safe-guard must be found somewhere. The prevailing opposition to a pure Christianity from without—Romanistic and rationalistic error, and from within—mystic and pietistic error, to say nothing of a flagrant worldliness and a timorous Christian conviction—betoken that the times are ripe for Baptists to ring anew the changes upon their fundamental principle, that none but the spiritual progeny of God are fit candidates for church membership. "Watch the beginning of things," says the Latin proverb. The witness of the Jews to the unity of the Godhead amidst the polytheism of ancient generations was scarcely more important than Baptist witness to this principle amidst the doctrinal divergencies and ethical corruptions of our times.

(2) The second statement is, The Bible in the hands of every church member. By this we mean, first, the Word of God as the only law of a regenerated life. Standing with a friend on the pier at Old Point, admiring the "White Squadron", during the time or suspense in the Spanish American War, we saw a steam launch shoot out from one of the war vessels, and soon a gallant captain stepped ashore. My friend approached him, gave the salute, and said: "Captain, what do you think of the situation?" "I don't think, sir," was the laconic reply. "But you are a man and you must think," my friend rejoined. Now pointing toward the "Olympia," the admiral's flagship, the captain concluded the interview with these words: "He does the thinking for me." The Baptist contention is that in the Word of God alone rings the tone of omnific authority.

And, second, the Bible is a sufficient written guide for a regenerated life. It sufficiently illuminates every doctrine which must be believed and every command that must be obeyed. This Word is adequate for all classes and conditions, all times and climes. It will never need any toning up or toning down to meet emergencies. Says Goethe: "Let mental culture go on advancing, let natural science go on gaining in breadth and depth, let the human mind expand as it may, it will never go beyond the elevation and moral culture of Christianity as it shines for it in the Gospel of Christ." Stating our principle, then, in the language of Dr. Kerr Boyce Tupper, we say, "The Bible, no additions to it, no subtractions from it, no alterations in it to the end of the world;" or, again, "The Holy Scriptures, the manual of our devotion, the oracle of our faith, the charter of our liberty, the inspiration of our life." Be it known to all men that we place this Word of our God above human creeds, above human reason, above the findings of human courts and human councils, above the human conscience itself; and that we defend it against the malicious attacks of infidelity, against the insidious approaches of tradition, against the invidious tricks of the sectarian. And this we do with a steady confidence that this Word which we defend will remain and itself be our defense when other creeds shall crumble and their devotees be confounded. Said a French infidel to a Vendean peasant, "We will pull down your churches, destroy your pictures and demolish everything that reminds you of your God."

"But you will leave us the stars?" calmly asked the assured soul. This is the day of changing and decaying creeds, but Jesus' word for it, not one jot of the law nor His word within the Old nor the New Testament shall pass away until all be fulfilled. Said an intelligent brother at one of our district associations, "Standing on the threshold of a new century, Baptists have no need to revise their creed."—Baptist Argus.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.—Edward Howard Griggs.

A Lesson to the South from the North.

BY SQUIRE J. BEEKER.

After a few days of quiet rest in dear old North Carolina, we find ourselves returned to our work greatly refreshed by our stay in the Southland.

To the host of importunate friends and pastors and pastors who requested me to speak for them, my one word of thanks and apology is, I felt it my religious duty to rest. It is no easy matter to do full work in Crozer Seminary and carry a pastorate at the same time. One needs some time to string his unstrung nerves.

This country with its teeming population grows upon me. It would charm you with its beauty, it well-cultivated fields, its solid stone roads, its artistic expression which meets you at every turn of the way. Today, August 29th, the schools begin their work and thousands of boys and girls are pressing into higher grades. The enthusiasm of college life is seen and felt in this graded system.

The air is fragrant with heroism of one kind or another. I am greatly impressed with the civic educational value of monuments. I am convinced that the South has lost and is losing in educational power by its lack of memorials to record its best traditions.

This country is not altogether the result of its colleges and high schools. Its very parks are universities for the common people. Here on granite shaft and marble slab the deeds of her heroes are told. Every common bush is a fire telling the story of the past. A nation becomes great only as it has a history. To have a great history requires more than that we shall have great and worthy deeds performed in our midst and by our own people. We must have an appreciative people who seek to commemorate and keep fresh in the minds of the young the deeds of their illustrious ancestry. There was a time when there was a slight prejudice in my mind because I felt that Northern history writers had ignored the South. I now feel that if this be true we ourselves are to blame for it. If we have neglected to do ourselves the honor of commemmorating the deeds of our past it is poor policy to find fault with others for what they have done.

It was my pleasure to spend the fourth of July in and around Independence Hall, Philadelphia. During the reading of the Declaration of Independence there was wild enthusiasm at the mention of the names of William Hooper, Joseph Hews and John Penn, and their part in the signing of this great Magna Charta of American liberty. I could not help thinking and wondering if there would be such enthusiasm if the reading were in North Carolina.

What I have said about history in general I would love to say more emphatically with reference to our denominational history. That was a step taken in the right direction at the Surry Association to commemorate the lives and works of Bro. J. H. Lewellyn. There are a number of places in North Carolina where Baptists, at little expense, could supplement Wake Forest and our great Womans College immensely. Old Shiloh, Murfreesboro, Sandy Creek, the old Meredith home, and many others where tablets ought to be placed to point young minds in the direction of true greatness. I know that hundreds of my dearest friends who have spent their lives in Protestant North Carolina will not agree with what I have written. They see only one side. Indeed, most of us will never see but one side till we get to heaven. Then may we be spared the remembrance of a life spent in fault-finding, but looking back from that high plane may we remember a life spent in sweet brotherly helpfulness of each other.

The fall term of Crozer Seminary begins September 28th, instead of the 21st, as advertised. I trust that North Carolina will be well represented this year. President Henry G. Weston, Chester, Pa., will be glad to give information about this great Baptist school. Southern men stand well here. A Southern man was the only American who won a degree this year.

Yours in Christ,

SQUIRE J. BEEKER.

Lansdown Heights, Philadelphia.

A Woman's Training Department.

From numerous letters of inquiry, I think it desirable to make a statement as to the present status of the Woman's Training Department of the Seminary. As a matter of fact, the Training School Department for Women occupies exactly the same position as before the meeting of the Southern Baptist Convention. No change whatever was made by the Convention, save that it cordially recommended the Training School Department of the Seminary to women who are prepaing for mission work and desire such training.

The work of the Training School is quite prosperous. Forty-eight young women took courses in the Training School last session. Through the gift of a Christian woman of Louisville we were able to add a special training class for women exclusively, which was conducted by Dr. Carver during last session, in practical mission methods. This class will be continued next session. It seems probable also that we will be able to effect an arrangement whereby certain medical training can be given in a special class for women by professors from medical schools in Louisville. This has not yet been perfected, but prospects are good for it.

A special course of study has been planned for the women who come to us, including Old and New Testament English courses and the courses in systematic theology, Biblical introduction, missions and ecclesiology. All classes are open to the women. These are simply recommended. A two-years' course would enable the student to cover these branches.

All young women coming to us for courses should bring letters from their churches recommending them to us as students. Board can be secured in the neighborhood of the Seminary at prices ranging from $3 to $5 per week. There are no Seminary fees of any kind. Books usually cost from $12 to $15 for the session. It will be easy to calculate the expenses for a session of eight months on this basis.

We hope, at a later date, to have a home for the ladies who come as students, in charge of a matron. The Baptist women of Kentucky and many women from other States are much interested in this enterprise, and will doubtless provide this home something in the near future. I find there are many workers among the Baptist women of the South who are very anxious to see the Training Department of the Seminary made thoroughly effective in every way.

If there are those who desire to extend financial help to those young women who come to us, we will be glad to administer such funds carefully and economically. The Seminary has no fund for the aid of women students at present.

I shall be glad to correspond with any ladies who desire to take the courses in the Training School.

E. Y. MULLINS.

Those who bring sunshine to the lives of others cannot keep it from themselves.—James M. Barrie.

"Showers of Blessings."

On the fourth Sunday in July Brother McDuffie and myself began a series of meetings at Bethesda church. He is pastor there and his work shows an honest effort. We had a glorious meeting. Some differences were adjusted between the brethren, several reclaimed, and sixteen professions. Twelve were baptized by the pastor. There was a general revival of the church, which was productive of great good.

On the fifth Sunday Olive Branch Sunday-school had its Children's Day. Prof. Highsmith, of Durham, gave us an excellent talk on Sunday-school work. He knew what he was doing and presented his work in a forceful, interesting manner. The exercises, as a whole, were creditable, and showed the tact and wisdom of Bro. Jeff. Rogers, our worthy superintendent, and of Prof. Wetherby who took an active part in the work. Our Sunday-school at Olive Branch is the largest and most interesting in the history of the church, so I am told.

After the Children's Day exercises we began a series of meetings, which stirred the community from centre to circumference. I did the preaching, and the church and Lord did the work. I have never witnessed many such revivals. About twenty-six were converted and reclaimed. We had sixteen additions, and sent some to other churches. In this meeting we had a blending of the extremes—an old brother of seventy odd years, and a boy of twelve years, leading the prayer-meetings. For each of them it was the beginning. Whenever there is a gathering of young people they have a prayer-meeting before separating.

On the first Sunday in August I began our meeting at Good Hope Church. At this place we have a live little church. Last year the church membership was sixty-two and the Sunday-school enrolment was eighty-one. This year our church membership has been eighty-four and the Sunday-school members ninety odd. Last year they promised $65.00 for pastor's salary, and paid $73.00. This year they promise $75.00 and will pay more than $80.00. I did the preaching in the meetings each summer, and they gave me the purse which would have been given to an assistant preacher in the meetings. They live their religion, and as a result, we had a great revival, both in and out of the church. We witnessed twenty odd reclamations and conversions, ten additions to the church and some to follow. Nine out of eleven families that have for some years been at variance, were reunited. Upon a whole, there was indeed a great demonstration of the Spirit's power.

We are planning to repair and paint our church there right soon.

Beginning on the second Sunday, we continued the meeting at Robinson Grove for one week. The number of professions was not so large as at the previous places, but the results were as gratifying. It was like the breaking down of "the walls of Jericho," or the case of the demoniac. The great enemy of souls made a desperate struggle for existence in our ranks, but since Christ had withstood him in the wilderness and promised assistance to all that would call upon Him, we won a victory for God. There were eight converted and reclaimed and six added to the church. Some of the best foundation work of my entire field was done there during the meeting. Every night a cottage prayer-meeting was held by the young men and girls in some home of the community. The people are anxious for another meeting soon, since so many were so busy cutting tobacco that they could not tatend. We are planning to build a new house of worship there this fall.

The Sunday-school is thriving, with Bro. J. M. Colcough as superintendent. An order for one hundred song books has just been made for Sunday-school and church. Now with dances converted into prayer-meetings, drinkers into loyal Christians, and divisions into unions, we expect great things from these quarters.

New Bethel's meeting followed that of Robinson Grove. Here Bro. J. O. Alderman assisted me. He did all the preaching and did it well. Brother Alderman is a sound, Gospel preacher, and knows how to say things to make them effective. He endeared himself to the entire community so that nothing but good things can be said of him. He did us all good.

For lack of unconverted people in attendance, the conversions were not so great as we desired, but the results are telling for higher living. There was but one unsaved at church when the meeting closed. We had seven professions and four additions.

The young men have organized a prayer-meeting to meet each Friday night. From this I expect great results. Heretofore they have not declared themselves for active work, but have now set about it with determination.

New Bethel is my oldest pastorate. Since March, 1902, I have been trying to preach for this people. They are appreciative of honest efforts, and are looking up to higher things. Since my going there, there have been seven deacons elected and ordained—four of whom were ordained at the close of the meeting. Some of our former deacons have died or moved away recently.

And last but not least of the tokens of progress there, there is that of a newly painted church. One of our best members there made a proposition to give $25.00 toward painting and carpeting the church if done by May 31st. So the brethren bestirred themselves and painted the house nicely, inside and out, and carpeted the aisles and altar—all costing about $140.00. This people do not do things by halves; they cooperate with the patsor in all things that will advance the cause of Christ. The Sunday-school, under Bro. Geo. Ray, is growing in interest and usefulness. He knows how to lead in this work. His people follow and encourage him.

May God's sweetest benedictions rest upon every one of the sixty odd conversions which I have witnessed within the last six weeks, is the earnest prayer of

Your humble servant,
CHAS. A. SIGMON.
East Durham, N. C., Sept. 1, 1904.

Our Normal Course.

As announced in two annual reports, the Sunday-school Board of the Southern Baptist Convention has enlarged its normal course from time to time, and is now proposing still further enlargement with the intention of giving it greater prominence.

This normal class work is under the supervision of the Board's Field Secretaries, and is conducted partly by personal teaching in institutes and partly by correspondence. A letter will reach them as follows: Rev. B. W. Spilman, Kinston, N. C.; Prof. L. P. Leavell, Jackson, Miss.; Rev. R. M. Inlow, Kansas City, Mo. These men are experts and are doing a great work for Sunday-school advancement throughout the territory of the Convention. The normal course may be taken either in classes or by individuals. There is no expense except the purchase of a few inexpensive books. The Board supports the work of its Field Secretaries from its business department, and does not ask for contributions for this purpose.

Our effort is for more schools, larger schools, better schools. The aim of the normal course is for the better equipment of our teachers. This is a great need, and will surely bring large returns in many ways. Write to one of the Field Secretaries and either one of them will be glad to serve you.

We have a beautiful diploma of efficiency that is given in the different grades upon satisfactory examination. It requires earnest work, but will amply repay. It must always be remembered that heart power and spiritual preparation is the first and most important need in teaching. Without this all else must fail and fall short. J. M. FROST.

Nashville, Tenn.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Daily Bible Readings.

Monday, September 26.—Zechariah 1—3.
Tuesday, September 27.—Zechariah 4—6.
Wednesday, September 28.—Zechariah 7—9.
Thursday, September 29.—Zechariah 10—12.
Friday, September 30.—Zechariah 13—14.
Saturday, October 1.—Malachi, 1, 2.
Sunday, October 2.—Malachi 3, 4.

Zechariah.

Zechariah was the son of Berechiah, and the grandson of Idda. Like Ezekiel, it is probable that he was both prophet and priest. He commenced prophesying in the second year of Darius, about 520 B. C. He was contemporary with Haggai, who commenced prophesying to assist Zerubbabel in completing the temple about two months previous to the beginning of Zechariah's prophecy. He was the eleventh of the twelve minor prophets, and his name means "Remembered of the Lord." The first ten chapters of the Book of Zechariah were written from 520—518 B. C. The last four chapters are supposed to have been written about thirty years later. Zechariah prophesied the destruction of the powers of the world and the ultimate triumph of the people of God. He promises salvation to a faithful remnant, and paints a glowing picture of the final victory and universal reign of Christ, when the kingdoms of this world shall own him Lord of all.

The Book of Zechariah consists of six parts. I. The introduction which consists of a warning which was evidently based upon a previous warning given by Haggai. Chapter 1:1-7. II. Eight visions which he saw in one night, which symbolized the destruction of the powers of the world, the glory of Jerusalem, the atonement for sin, the curse that goes over the whole world, and the ultimate glory of the kingdom of God. Chapters 1:8—6:1-8. III. The crowning of Joshua as a type of Christ. Chapter 6:9-15. IV. The superiority of obedience over fasting. Chapter 7. V. Jerusalem restored and enlarged. Chapter 8. VI. Prophecies concerning the work and death of Christ, his second coming, and the triumph and glory of his kingdom. Chapters 9—14.

Malachi.

Malachi, whose name means "Messenger of Jehovah," is the last of the Old Testament prophets. Nothing is known of his personal history, and the date of his prophecy is not positively known. He is thought to have been contemporary with Nehemiah. This is very likely correct, and we may therefore place the date of his prophecy after the second return of Nehemiah from Persia, about 420 B. C.

The Book of Malachi reveals God as a loving father, as almighty sovereign, and as righteous judge. The prophet rebuked Israel for sin, the priests for unfaithfulness, and Judah for wickedness and questioning God's righteous judgments. He accuses the people of robbing God, challenges them to prove the Lord with tithes and offerings, shows the advantage of serving God in this world, and when he cometh to make up his jewels, and proclaims the great day of the Lord. He prophesied of John the Baptist as the fore-runner of Christ, and closes his prophecy by calling the people to repentance, and threatening the earth with a curse. From the day of Malachi until the coming of John the Baptist Israel was without a prophet, and received no revelations from God.

Apex Church.

Since Apex church has not been mentioned in the Recorder in some time, I will wish to say something of its progress during the past two years.

Bro. C. V. Brooks began his pastorate here in April, 1902, using for his first text, Col. 1:9. "That ye may be filled with the knowledge of his will in all spiritual wisdom and understanding." The church has grown steadily in interest and in spirituality. Nearly $300 has been spent in improving the condition of the church-house. Our contributions to missions will be larger than last year. We have increased our pastor's salary this year and given an indefinite call.

The Woman's Missionary Society of sixteen members has raised about $40 in cash since the last Association. They seem to be in fine spirit and hopeful of an increased interest and contribution. They are now preparing a box for one of our frontier missionaries.

The Sunbeams, numbering nearly forty bright boys and girls, furnished good material for future workers. The boys and young men have a Tuesday night prayer-meeting. The church prayer-meeting is held on Sunday night. The Sunday-school is not the largest in the Association, but has a steady attendance, and is not surpassed in management and in thoroughness of instruction. Our little church is well organized for work. There is no excuse for idleness among our members.

We held our meeting the week following the third Sunday in August, assisted by Bro. Braxton Craig, of Rocky Mount. He made a fine impression on our people generally. He is a faithful expounder of a pure Gospel, and we hope our pastor will secure his services again. There have been twenty additions to the church this year. Sixteen were baptized last Sunday. Among them was our pastor's little girl in her ninth year. We are all in good heart and hope for still better things. We ought to have twice-a-month preaching. I hope we soon shall have. There is talk of buying or building a parsonage, and when we do this we may be able to have preaching two Sundays.

We hope to have good reports from all the churches at the Association at Shady Grove in October.

J. C. BURNS.
Apex, N. C., Sept. 9, 1904.

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. We should be blessed if we lived in the present always and took advantage of every accident that befell us, like the grass which confesses the influence of the slightest dew that falls on it, and did not spend our time in atoning for neglect of past opportunities, which we call doing our duty.—Thoreau.

News Notes.

....Bro. A. N. Jackson's address is Creedmore, N. C.

....Baptists at Troy propose to build a new house of worship.

....Elder S. J. Porter, of Kansas City, is visiting his mother in Columbus County.

...Pastor Millard, of Eutaw Place Church, Baltimore, will aid Pastor Larkins, of Henderson, N. C., in a meeting.

....Missionary R. T. Bryan dropped a card September 6th at Honolulu bearing this message: "Safe and happy. Pleasant voyage so far."

....Do we understand that the Landmark definition of the Invisible church is, the church that those who are not Baptists join after they are dead?

....It is time for the pastor to resign and get off the earth when his people have to beg him to take a collection for missions or the Orphanage.

....Dr. J. P. Greene, President of William Jewell College, Missouri, has come out in the Central Baptist against the Kansas City Theological Seminary.—Landmark Baptist.

....No church should allow her pastor to sacrifice his home, the earnings of a life time, in the erection of a church building. God does not require this of his ministers.

....There were seventy-five additions to our church at Bessemer City in a meeting in which Elder R. F. Tredway aided Pastor Putman. No church has a better pastor than he.

....Now that money is moving, we are looking for the renewals of many of our friends. But remember the checks. Either send enough to collect them or send in some other form.

....Bro. C. J. D. Parker has just returned from Colerain where he aided Pastor Rose in a meeting. They had a great meeting; nine have joined the church, and there are others to follow.

....C. J. Thompson is aiding Pastor E. R. Harris in a meeting at Edgemont. They have had thirty professions, and the meeting is still progressing. With God to help, men are ever successful.

....We nominate the Convention's Commission on Negro Work for membership in the Western Recorder's noble order of Invisibleisticists. They certainly saw something where there was nothing.

....Pastor J. W. Rose has resigned Colerain church to accept Rocky Hock for two Sundays. Good for Rocky Hock; let other churches double the pastor's salary and have preaching more often.

....Elder C. P. Bogert, of Edenton, expects to resign his charge at Roper. He has served this people five years. Last year they built a nice house of worship—the prettiest in Washington County, he says.

....The fall is the best time for travel, and the great Exposition at St. Louis is at its best. As for transportation, our great Seaboard and Southern systems offer all that one could desire. There are no better roads anywhere; and we have no alternative but to commend each roundly.

..The Christian Idea is a new quarterly publication issued from Baltimore. We find it copyrighted by R. W. Weaver, but whether he is editor or not we do not know. The first number is occupied by an essay by Dr. Weaver on "The Reconstruction of Religion." It is a scholarly production.

....The Mt. Calvary Church, where the Piedmont Association recently convened has spent about $200 on their house of worship. We have no more worthy pastor in North Carolina than the beloved F. H. Jones.

....Pastor Massee, of the Raleigh Baptist Tabernacle, has planned a Mission and Evangelistic Meeting in his church September 21 to October 2. Elders A. E. Brown, C. W. Duke, R. T. Vann, R. J. Willingham and others are expected to aid him.

....Professor Carlyle has gone about his task in characteristic earnestness; proposing to break all records by raising $12,000 in twelve weeks. Good for him; and as Brother Farmer expressed it, "May victory perch on his banners"—or words to that effect!

....Elder G. M. Duke writes: "The Lord has blessed me this year in my work with good meetings at Poplar Springs, Pilot, Mount Zion, Sandy Creek, Cyprus and Peach Tree. I have baptized thus far 147. We are expecting more soon. To Him be all the praise."

....We read in a daily paper the following line in a Wake Forest letter: "The spirit among the fraternities is running high just now." We indulge the hope that this does not mean that the spirits of Euzelia and Philomathesia and of Democracy are running low.

....Bro. C. H. Smith, of Sanford, says: "The Sandy Creek Association meets with the Sanford Baptist church September 29th, and visitors to the Association will be provided with homes if they will notify us through your columns or by writing to the committee on hospitality."

....The following resolution was presented to the Piedmont Association by Dr. H. W. Battle and passed unanimously: "While we believe the Home Mission Board of the Southern Baptist Convention has erred in its recent action in regard to the negroes, we hereby reaffirm our confidence in its ability and fidelity and pledge to it our cordial sympathy and support in its arduous and responsible work."

....Sec. William B. Streeter, of the Children's Home Society, Greensboro, makes the following announcement: "We are asked to find homes for two delightful children, a brother and sister, the boy four and the girl about six, and it is desired to place them in the same family. They are of fine family and very desirable. Our first year closes to-night, and we have a record of fifty-two children provided for, not one of which could be received in any one of our most excellent orphanages."

....We are sorry indeed to lose one of the most gracious, cultivated and spiritual preachers that Kentucky has—(Ryland Knight). We congratulate Calvary church, Richmond, Va., upon its most happy choice. For him to go to Virginia is almost like one coming into his own, for he is the grandson of Dr. Robert Ryland, the first president of Richmond College. His mother whose presence will be a benediction to the Calvary church will accompany him.

....Through Brother Betts we have received notice of the death of Elder W. Y. Chappell, pastor of Bethlehem Baptist Church: "The church in conference Saturday, September 10, 1904, adopted the following: As God in His wise providence has suffered death to enter and take from us our beloved and faithful pastor, W. Y. Chappell, we extend our deep sympathy to his bereaved wife and family. He was truly a good man and a faithful pastor. Our loss is great, but 'we sorrow not as those who have no hope.'"

....Elder Gwaltney writes: "The South Fork Association will meet with the church of Hickory October 27th. All who expect to attend will please send their names to W. F. Jones, chairman of committee. Each Missionary Society may send a representative."

....On September 14th Miss Mattie, the lovely daughter of our friends, Dr. and Mrs. W. R. Gwaltney, of Hickory, was united in marriage to Mr. K. C. Menzies, cashier of the Bank of Hickory. The groom deserves most hearty congratulations. Brother Gwaltney's army of friends and admirers in our denomination—and who has so many as he?—will join us in wishing Mr. and Mrs. Menzies a long, happy and useful life.

....Elder A. D. Hunter writes: "Our meeting at Wakefield closed last Sunday night. Rev. R. D. Haymore did the preaching from Tuesday night up to Sunday night. He is good help and greatly endeared himself to our people. Some thirty-six or thirty-seven were baptized last Sunday afternoon in Little River. Some baptizing yet to be done. Safe to say that in all forty will be added to our church, besides good done to Christians. It looked like old times at Wakefield."

....Tuesday morning—this is the fever situation: There are seventeen cases at the infirmary, five of whom are convalescent. Seven others are discharged, making a total of twenty-four cases of typhoid to date. There are at least two more cases, not yet removed to the infirmary, which are altogether likely to develop into typhoid. Fortunately, the disease continues mild. The infirmary is full, and the nurses are skilful, patient and tender. Dr. Julian is giving the greatest care to every case and Mrs. Boone is as wise and vigilant as ever. Nobody knows where the scourage is going to stop, but we are grateful that everything is as well with us at it is.—Charity and Children, September 5th.

..From President Mullins: "Please be kind enough to allow me to announce in your columns that the next session of the Seminary (S. B. T.) will open on Saturday, October 1st, at 10 a. m., in the chapel of Norton Hall, on Broadway, near Fourth Avenue, Louisville, Ky. The first meal will be served in New York Hall at supper the day before, September 30th. It is very desirable that all students be present at the opening exercises, 10 a. m., October 1st. Each student should bring an ordination or license paper or a letter from the church of which he is a member, recommending him as a student for the ministry. Ladies who expect to enter should also bring letters from their churches, recommending them to us as students. All inquiries as to railroad rates should be addressed to Mr. B. Pressley Smith, New York Hall, Louisville, Ky."

....Elder G. M. Duke makes this announcement: "Tar River Association will meet with the Maple Springs Church on Tuesday after the first Sunday in October, the 4th. Introductory sermon will be preached at 11 a. m. by Rev. T. J. Taylor, of Warrenton. Delegates and visitors coming by rail will be met at Louisburg and Spring Hope. I have asked brethren Mashburn and Cooper to look after those coming to Louisburg and brethren Moore and Wilcox to look after those coming to Spring Hope. The Committee on Hospitality are brethren A. W. Perry, chairman, Mapleville, N. C.; J. H. Uzzell and C. P. Harris. It will help us if parties coming will send names to A. W. Perry, Mapleville, N. C. I would be glad if the missionaries would send report of their work to me by October 1st. Come on brethren and sisters; we are hoping and praying for a good time."

....Elder Shinn writes: "Please say in Recorder to the brethren who intend attending the South River Association, which meets at Baptist Chapel October 19 to 21, 1904, that they will be met at Wade Station on Tuesday the 18th or Wednesday the 19th if they will notify Mr. James Jackson, of Cooper, N. C., not later than Saturday the 15th. The brethren must let Brother Jackson know day and train on which they come. Come and be with us. We will do you good. I have some good meetings to report. Will do so when I get through with three other meetings."

....Bro. J. O. Newton writes from Bear Creek: "Just closed a meeting of nine days with Pastor Lawhon at Beulah, in the southeastern part of Randolph County, Sandy Creek Association. Fifteen happy souls were baptized to-day in Deep River. There were twenty-one professions of faith. Wonderful power fell upon all the people from the throne above. Brother Lawhon has a splendid opportunity for a great work, and a noble band is enlisted with him in the service. We dedicated their new house of worship on the first Sunday. These good people deserve great credit for their heroic efforts in building so neat a house for the glory of the great Head."

....News has just reached us from Dr. J. F. Love, who has been for about ten days in a meeting in Lonoke County in a tent. It is in the neighborhood of Wattensaw. New Hope and Oak Grove churches, and the brethren from these three churches are co-operating and supporting the meeting. The people in the neighborhood say that such a reign of grace has never been known in that neighborhood as prevails there now. No less than one thousand persons were under the tent Sunday morning. They have had the most excellent music, led by Bro. Muzzy and his two daughters, of Carlisle, and Brother Briggs, of Judsonia. No evangelist ever had more sympathetic or spiritual music. Dr. Love has been preaching with great power and the entire community is under the spell of the meeting. About seventy persons had professed faith up to Sunday night. On that night between twenty-five and thirty came forward for prayer. There is great demand in the neighborhood that the meeting shall proceed for a week or teh days longer.—Baptist Advance.

....We were surprised upon finding the following in the Statesville Landmark: "At the service Sunday morning Rev. C. G. Wells offered his resignation as pastor of the First Baptist Church, to take effect the last Sunday in this month. The congregation will take action on the matter next Sunday. The Landmark mentioned Friday that a large number of persons had given in their names for church membership as a result of the revival meeting which closed Thursday night. The total number of persons who presented themselves for membership in the various churches Sunday as a result of the meeting was 108, divided as follows: First Baptist ; First Methodist 19, West End Methodist 12, Associate Reformed 32, First Presbyterian 16, Western Avenue Baptist 20, Front Street Presbyterian 3, and seventeen others have given their names for church membership, making a total of 125. In addition to those mentioned as a direct result of the meeting, five additional members were received Sunday at the First Methodist. The meeting is considered in all respects a most gratifying success, and not the least gratifying feature of the meeting was the spirit in which the members of the different denominations worked together in a common cause." Brother Wells is one of our best men and he must by all means remain in North Carolina.

....Elder J. F. MacDuffie writes: "It was my privilege last Saturday to unite in marriage Rev. Theo. B. Davis to Miss Bessie Farmer, of Mount Airy, Va. Only a few friends witnessed it here in our home at Orange Grove. Brother Davis left to-day to visit his home, and after spending a few days, will go on to the Seminary in Louisville. Mrs. Davis will remain here (Hillsboro) and teach this year."

....Superintendent Franklin takes the "Fresh Hold" that all superintendents should take when fall comes, with the following: "Now that the summer is over we want to interest every member of the church and congregation in the work of the Sunday-school. We have a Sunday-school room especially built for and adapted to successful Sunday-school work. We have an earnest and efficient corps of teachers and officers, and the music, which includes an excellent orchestra, is especially good. We have on the roll 575, including officers, teachers and scholars, with an average attendance of over 60 per cent. It is our desire between now and the first of the year to increase the attendance to 500. This can easily be done if we can get the co-operation of the church and congregation. Will you help us? We need you and you need the Sunday-school. If you are willing to assist in this work please sign the enclosed postal card and mail it as early as possible. We particularly wish you to be present next Sunday. There will be special music by the orchestra and other features you will enjoy. Please remember the time—Sunday morning, September 18th, at 9.45 o'clock."

....Evangelist Frank M. Wells evidently believes in Printer's Ink. No matter how far away he holds a meeting, or where he goes, we see it announced in the papers. One would think his movements as important as a Presidential candidate's. Our latest from him is the following: "Evangelist Frank M. Wells, ex-Chaplain U. S. V. Army, Memphis, Tenn., began meetings with Pastor W. A. Therrell at the French Broad Baptist Church, Asheville, September 11th. Chaplain Wells labored earnestly to have the canteen removed from the army; and through his efforts while in the Philippines, and after his return, the army was ridden of this terrible curse. He has supplied for Dr. Broughton, of Atlanta; also for Dr. A. C. Dixon while he was pastor in Brooklyn. Brother Wells has for the past six months been State Evangelist for Missouri. He is said to be a very fine preacher, and large crowds attend his ministry. This is the first meeting in our State. We shall be glad to know of his conducting other meetings in the State." Well, we are not so sure about that! And we heartily dissent from the opinion that he alone broke up the canteen system.

....The Presbyterian Standard makes a centre-shot: "We were afraid that it was coming. The visit of the Archbishop of Canterbury has quite turned the head of the esteemed Churchman, of New York City, and The Living Church, of Milwaukee. The Churchman thinks that his visit will be of momentous interest to 'both National churches'—meaning the Church of England and the Protestant Episcopal Church of America. And The Living Church having given the advice, editorially, that a 'churchman,' meaning a member of the Protestant Episcopal Church, should not attend Christian worship elsewhere, when his own church is closed, receives numberless commendations which it prints at this auspicious time. One of these charitable authors holds that 'Protestant meeting-houses, of all kinds, so far from being erected to the honor and glory of God, are places which contribute directly to the disturbance of the peace of Christendom.' Another abuses the Episcopalians who worship with 'the sects,' as taking 'the disloyal and comfortable course of casting in their lots with schismatics and traitorous heretics whose very existence prevents the maintenance of the Apostolic Church.' Well, well. Of course the thing that crops out here is the old desire for uniformity that made Charles I. lose his head for his tyrannical efforts to bring that about. Some of our friends seem to have lost theirs."

....Pastor Weldon, of Brevard, writes: "I am distressed at the very probable scarcity of pastors in the Transylvania Association. Brother Owen has resigned his work to go to college, Brother Newton has accepted work in South Carolina, and it is reported that Brother Kykendall will also go to South Carolina. A very few of their churches have prospectively called pastors. Our Association sorely needs some strong, consecrated, single men, as the churches are not sufficiently developed to support men with families. Rev. R. J. Williams, of Greensville, S. C., preached for me seven days and nights during the latter part of July. Brother Williams is a man of great magnetism and preaches the Gospel simply, logically and earnestly. My church was charmed and edified by his preaching. After he left the pastor continued the services for four nights consecutively. A partial result was nine additions—seven by baptism. By letter, restoration and baptism we have received about twenty-five since January. Our collections for missions have been reasonably good. At one collection the ladies gave $5.00, and we sent Dr. Willingham $20.00. We are using our Sunday-school rooms, though they are not yet painted, and find our baptistery is a great convenience."

....President Hobgood writes: "The opening of Oxford Seminary on September 7th was by far the largest in the history of the school. On this, the fifth day of the session, there are as many present as were here on the 18th of January, the day of the fire, which was the largest number ever present. From the engagements of rooms that have been made our number of boarding students will easily reach the one hundred mark in a week or two. Our public opening exercises were of a very interesting character. Governor Aycock was present to show, as he said, the State's recognition of the work of this school, and of its worth to the State. Dr. McIver, the president of the State Normal at Greensboro, was also present and made an address on education of unusual power. President Taylor, of Wake Forest, and President Dinwiddie, of Peace Institute, were expected to be present, but were detained by sickness. At the conclusion of these addresses, and one by the president of the school, the building were thrown open to inspection, that the public might see how well we are prepared to care for and instruct girls entrusted to us. As we are becoming accustomed to our buildings, we find them more and more convenient. The plan is our own, growing out of an experience of more than thirty years. Those who have inspected the buildings are deeply impressed with the beauty and convenience manifest in all departments. We feel greatly encouraged at the outlook. The school seems to be entering upon a sphere of wider usefulness. It is better prepared than ever to do good work, and it is receiving a larger patronage. I suppose it may truthfully be said that this is one of the few public buildings ever completed on time."

A man is never too poor to send a prayer dispatch.

A Statement from the Commission [on Work Among the Negroes.

The Commission of the Southern Baptist Convention on the work among the negroes held a meeting at the call of the Home Mission Board in Atlanta, Ga., on September 8th and 9th. While the Commission does not feel that it is its duty to make a report at this time to the denomination at large, it does feel that it is desirable to make the following statement:

I. In the prosecution of its work up to the present date the Commission finds the following facts.

1. The Home Mission Board in its Negro work is acting under instructions from the Convention and is carefully following those instructions both in the plan it is pursuing and in the employment of a Field Secretary to superintend the work.

2. The scrupulous care and supervision exercised by the Home Board over its appropriations to the Negro work is very apparent. It is so wisely done that no offense need be taken by the negroes, and no anxiety felt by the Southern Convention.

3. The Home Mission Board has careful regard for local conditions and in certain States, such as Virginia and North Carolina, is following the instructions of the Southern Baptist Convention in adjusting the policy of the negro work in agreement with their State Mission Boards. It is a part of the fixed general policy of the Board to co-operate with the State Board wherever such co-operation is desired.

II. Such help as this Commission has been able to give the Board as to the various matters involved has been rendered by a very free and frank consultation with the Board. That it may be of yet greater service, each member of the Commission is charged with the duty of making diligent inquiry into all facts touching the negroes' general condition throughout the South.

The Commission is hereby called to meet in Kansas City, Mo., on the day before the Southern Baptist Convention, to prepare its report in which all the facts in its possession shall be laid before the Convention with as clear and comprehensive a statement of our obligations as Christians and Baptists to the colored race of the South as it is possible for the Commission to make.

L. O. DAWSON,
Chairman.

C. C. COLEMAN, Secretary.

Piedmont Association.

The eleventh annual session of the Piedmont Association convened with the Mt. Calvary Church.

On the first day, notwithstanding a continuous rain, there were some representative from almost all of the churches.

F. H. Jones was re-elected moderator and W. H. Eller clerk and treasurer.

The report on Ministerial Relief received special attention, and the Piedmont gives a good example to all parts of the State. Baptists have not been as much in sympathy with this work as they should have been. It is real ingratitude when we fail to minister to those who have given their lives to this work. Last year it took ninety church members to give one dollar to this work. There were twenty-three beneficiaries last year, and of course they received all too small amounts. We are under obligation to these as to the orphans, and a deal more from man's measure, for they have given their lives to us in real service. The objects of our Convention were discussed and pledges made. The speeches were much above the average. The Johnsons, Greaves, Hilliard, Prof. Carlyle, Dr. Battle and others were at their very best.

From some cause the Piedmont has gone back in her contributions. There was a loss of more than one-half (over $600) in the reports for Foreign Missions. Brother Newton is still in China, too. Have the brethren forgotten him? Brother Greaves made the strongest speech for Ministerial Education that we have heard this season.

Secretary Johnson was at his best at home, and anxious for his old Association to do grandly. He is loved more and more each year. Several of our best pastors, with large experience, are saying: "He is the best Secretary we have ever had." Some almost say like Benjamin Franklin said of Whitfield: "I had rather hear him tell a lie than any other man the truth." The Piedmont has as fine officers as any Association in the State. She has a great future and possibilities which cannot now be told.

The introductory sermon was preached on Thursday night by Dr. Battle.

The next session is to convene with Pleasant Grove Church, Randleman, N. C., with J. M. Hilliard to preach the sermon.

J. S. F.

An Appeal for the Old Preachers.

Last Saturday the Ministerial Relief Board met, and we received two additional applicants, making in all now twenty-four families on our list. Counting the number of children and widows on the Board we have about forty. We were able to give them about five dollars and fifty cents for their support for the next three months, not quite two dollars per month. This was very little to give them, but we could not give them more, and reserve enough for the mid-winter apportionment.

As we are now about to come together in our district associations, let me kindly ask for a larger contribution for these very worthy old brethren. They need it, and unless there is a special appeal made by some friend at these meetings, our appropriation for the mid-winter will be very scanty. We would so much like to give them the largest amount we have ever given them, if the brethren of the Convention will only help us do so.

In this year of prosperity and plenty when in most parts of the State God has signally blessed us with good crops, and bountiful supplies let us not forget these old people and their families.

I would like to state some facts relative to the work which the brethren can note in making reports to their Associations:

We have on the Board, twenty-four families. Some poor, others poorer, and some the poorest. They do not murmur or complain at what we give them; but, more would be so very helpful to them. Two have died since the last meeting of the Convention. Five have been added to the list, and one discontinued. While the number has increased the contributions have increased but very little. To make the amount equal to last year's appropriation, we must increase our contributions. Let us not be negligent of their needs and wants.

Yours for God's poor,
J. F. MacDUFFIE,
Cor. Secretary.

Hillsboro, N. C., Sept. 6, 1904, R. F. D. No. 3.

Home Circle.

Yesterday.

I.

I wonder in what isle of bliss,
Apollo breathes ambrosial air;
In what green valley Artemis,
For young Endymion spreads her snare,
Where Venus lingers debonnair.
The wind has blown them all away;
And Pan lies piping in his lair,
Where are the gods of yesterday?

II.

Say, where the great Semiramis
Sleeps in a rose bed tomb; and where
The precious dust of Caesar is,
And Cleopatra's yellow hair?
Where Alexander do and dare?
The wind has blown them all away,
And Red-Beard of the iron chain?
Where are the dreams of yesterday?

III.

Where does the Queen of Herod's kin,
Or Phryne in her beauty bare,
With Rhodope and Tomyris
And Sappho and Campaspe fare?
Where Geneveve, the world's despair?
The wind has blown them all away,
And Helen, fairest of the fair?
Where are the girls of yesterday?

IV.

Alas! for lovers; pair by pair,
The wind has blown them all away,
In vain we seek them here and there,
Where are the snows of yesterday?

—M. Francois Villon.

The Tramp's Love Story.

BY HAROLD OHLSON.

Tramp he was—he would have told you so himself—but no broken down, dirty outcast from society. His sunburnt face was clean as soft river water could make it; his clothes were old, but with a decent, gray age, free from all taint of frowsiness. If you had asked him how he lived, he would have answered you, "As a king, eating and drinking my fill, and with subjects that come and pay me tribute as I bid them. And here," he would add, holding up a bag of faded cloth that hung from his shoulder, "here is my magic."

So, indeed, it was—an old violin, slumbering, but ready to wake and sing and steal all hearts at the bidding of its master.

And if you had asked him if he were happy, he would have told you, "In summer time, happy as the day is long. I wander through the villages, playing in the market places, and they look for my coming and regret my going. But in the winter—no. Last year, when it was so cold, I played every evening in a room in the West End—underground—where boys and women—pah!—drank and smoked, and my nose was filled with cheap scents and the fumes of beer and wine, and the tobacco smoke stung my eyes, and—ah! do you smell the hay?"

And then he would be laughing again, and say:

"But a man must live; oh, yes, he must live through the winter so that he may enjoy the summer again. Only, if I had been a dormouse, or a hedgehog, to sleep. It was unkind not to make me a hedgehog."

"And what is your name?"

At that he would have bowed elaborately, and introduced himself as "Signor Contradini," then whispered, laughing::

"But my father's name was Robinson. If I had been Robinson, too, I should have sat on a stool, and then, perhaps, in a leather chair, driving hard bargains and filling my pockets with money. But I—I am Signor Contradini, and I have nothing but my fiddle. I am a disappointment, a good-for-nothing, whose name is never mentioned by his family. But one day I will arise and go to my father, not to say 'I have sinned,' because I haven't—not a bit of it—but to play to him. Oh, yes, I will play to him, and we shall see. My little friend here"—and he would hold the old brown violin lovingly—"shall unlock the gate of Paradise for me. That was a gypsy's prophecy; I played to the Romany folk an hour for it. Only I can't make up my mind if the place where my father lives is Paradise—not yet."

"And when will you make up your mind?"

"When I meet a woman I can love and want her for a wife. Then Signor Contradini will die, and I shall be—oh, so respectable!—Robinson."

It happened, on a bright summer morning, that Contradini, in his wanderings, came to the gate of a great mansion. Now of all things in the world, save his fiddle and old trees, Contradini loved old houses, so he passed in boldly, bent on a feast for his eyes. This he found in a few paces, not furnished by stone and timber, but by flesh and blood, and sweet with youth as the other mellow with age.

Terraced lawns, bright with flowers, sloped down from the house; on the lowest, a girl was feeding some peacocks. Contradini stopped, the house forgotten in a greater contentment. Hidden among the trees that bordered the drive, he watched her for several minutes, and then—forgetful there would be guardians of such beauty—the foolish fellow must needs want to play to her. But that he did not, for, standing with the old violin tucked under his chin, and the bow nicely poised, he was tapped smartly on the shoulder, and, turning, found himself facing a tall man of middle age, and knew him to be angry.

"What are you doing here? Be off with you!"

He was no servant; it was the Lord of the Manor himself. Contradini, who disliked a wordy warfare, profoundly recognized the right of a gentleman to turn any one off his own estate—even another gentleman—tucked his fiddle under his arm, quietly begged the angry Squire's pardon, and (without receiving it) walked back to the gate, while the disturber of his peace was content to watch him pass out and tramp away along the dusty road.

"Driven out of Paradise," mused Contradini. "But I'll unlock the gate yet." And all that afternoon, solitary in a wood, he played his violin—not the gay melodies with which he delighted the country folk, but music of the great Masters, delving in his mind for it, half-forgotten as it was, and finding it with a rare delight.

The long, hot afternoon waned, the sun sank and the dusk fell softly over Contradini's Paradise. Sir Charles and his daughter, having dined, were seated on the stone terrace that ran along the front of the old house. They had been silent for some time, when, in the stillness of the summer evening, a sound startled them.

"Who's playing a violin?" demanded Sir Charles, of no one in particular.

Who was it but Contradini, snug behind a bush, on the far side of the lawn? If the gate of Paradise would not open—well, as long as a man had legs, he could climb over. And play he would, in spite of angry gentlemen.

Sir Charles would have sought out the trespasser, but his daughter begged him to stay. A servant who appeared below was ordered back, and Contradini, undisturbed, went on with his playing.

Perhaps the mystery of the unseen musician, the quiet of the summer evening and the moonlight getting into Contradini's fingers—perhaps these gave the music grace. Certain it is that he earned the right to stay a while in his Paradise, casting a spell on all who heard him. Very full and sweet and low came the music, as a lover whispering. Contradini, behind his bush, the old brown fiddle tucked under his chin, played on, forgetful of all the world—except the girl he had seen feeding peacocks that morning. In short, the foolish fellow was in love, and so played as never he had played before.

At last he stopped, and, returning the violin gently to its bag, folded his arms and waited for what would happen.

Sir Charles sent a servant to bring in the musician, but Contradini shook his head. He wanted a better invitation that that. So Sir Charles himself crossed the lawn, with Phoebe, his daughter, far too excited to remain quietly behind, close at his heels. Sir Charles, grave and stately, thanked him for his music, said nothing about the prosecution of trespassers, and held out five shillings.

But Contradini had not made music for five shillings, not yet was he Robinson. So Sir Charles, the fine old gentleman, begged him to be his guest to the extent of some refreshment, and this he did and enjoyed himself hugely.

"Have you far to go for your lodging?" asked Sir Charles, when he parted from his guest.

"But half a mile."

"But the village"—began Sir Charles, sorely puzzled.

"I sleep—at the Hotel Haystack," quoth Contradini, laughing.

And so he did, despite Sir Charles' protests and offers of a bed in his own house. And very soundly, too, he slept, for, except when it rains, there is no better lodging in the world than your haystack.

It is needless to tell of the evenings Contradini played behind his bush. Sometimes, driven by the necessity of obtaining money for food (for he would take nothing from Sir Charles), he would wander away, but never to be absent more than a few days. The permission he made a rule of asking before he played was never refused, but not always did he talk with Sir Charles—yet always with his daughter Phoebe. And there grew up between them the prettiest flower of love, planted by Contradini's music, but sunned into full radiance of blossom by the merry, whimsical, wholly lovable personality of the musician. Sir Charles, sunk in after-dinner reverie, and soothed by soft music, would often nod and nod—and through all time this has been the lovers' happy chance.

But when the summer had nearly gone, for many days Contradini did not come; a week went by, and then another, and the rain began to drop from the gray skies and the leaves to fall. So autumn passed, and winter, and the wonder of the spring; and Sir Charles almost forgot the wandering musician, mentioning him rarely. Only his daughter remembered him always, but mentioned him not at all. And she knew he would come again.

For Contradini, with the gate of Paradise open before him, would not enter secretly, as a thief. He had trudged away, northward, playing for his food as he went, bent on obtaining his father's forgiveness. It was to be the last journey of Contradini; at the end was Robinson.

On an August evening in the year following a carriage stopped at Sir Charles' door, and a gentleman alighted. Dressed wholly in black, his appearance was that of a man of wealth—but it was Contradini. Sir Charles for a moment did not recognize him; but Phoebe, peeping over the banisters, ran and hid herself in her bed-room, for no other reason that she knew he had come for her, and that he must not know how glad she was.

Over the dinner table Contradini made history for Sir Charles and Phoebe, telling them how he had gone back to his father, and played to him, and been forgiven. He had found him an old man, rich, but full of care, and he loved the music that could soothe and rest him. So, through the winter, Contradini had worked with his elder brother in his father's business. But the old man died before the spring came; and, scarcely three months afterward, his brother, seeking trade over seas, had been drowned; so that to him, the prodigal, had come all the wealth. As for his plans for the future, they were simple; he would sell the business, buy an estate in the country, and live in an old house, companioned by old trees and old turf, and—although this he did not tell at that time—marry Phoebe.

All of which, in due course, he did, and Contradini became Robinson. Only, he still treasures the old brown fiddle, and, if he sleep no longer under haystacks, yet cares little for a roof. He loves best to wander through the meadows and over the grassy uplands, preferring for his concert hall some tangle of trees, with roof patched only by the sky, and for his audience the laborers in neighboring fields, chance wayfarers in the lanes, or only—and these, he declares, severely critical of their fellow musician, but, on the whole, approving—the blackbirds, thrushes and finches that flutter in the tree-tops.

Perhaps one day you may chance to hear him.—The Sketch.

SORE FEET
SORE HANDS

One Night Treatment with CUTICURA

Soak the feet or hands on retiring in a strong, hot, creamy lather of CUTICURA SOAP. Dry, and anoint freely with CUTICURA OINTMENT, the great Skin Cure and purest of emollients. Bandage lightly in old, soft cotton or linen. For itching, burning, and scaling eczema, rashes, inflammation, and chafing, for redness, roughness, cracks, and fissures, with brittle, shapeless nails, this treatment is simply wonderful, frequently curing in one night.

Complete Humor Cure, consisting of CUTICURA Soap, 25c., Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Props.

Send for "How to Cure Every Humor."

Young People's Page

The Bloodless Sportsman.

I go a gunning, but take no gun;
I fish without a pole;
And I bag good game and catch such fish
As suit a sportsman's soul;
For the choicest game that the forest holds,
And the best fish of the brook,
Are never brought down by a rifle shot,
And never are caught with a hook.

I bob for fish by the forest brook,
I hunt for game in the trees,
For bigger birds than wing the air,
Or fish that swim the seas.
A rodless Walton of the brooks,
A bloodless sportsman I—
I hunt for the thoughts that throng the woods,
The dreams that haunt the sky.

The woods were made for the hunters of dreams,
The brooks for the fishers of song.
To the hunters who hunt for the gunless game
The streams and the woods belong.
There are thoughts that moan from the soul of the pine,
And thoughts in a flower bell curled;
And the thoughts that are blown with the scent of the fern
Are as new and as old as the world.

—Sam Walter Foss.

The Cat and the Young Alligator.

Our Tabby, the cat, showed great curiosity, not unmixed with jealousy, when Beelzebub, the young alligator, was installed as another family pet. And she acquired the unkind habit of walking up to him at every chance and showing her displeasure by deliberately cuffing him with her paw. Then she would retire with a show of dignity, as if she had performed a duty. This was done once too often; for the little alligator had evidently remembered her former insults, and this last proved too much. His eyes flashed; and, when Tabby was walking away, he scrambled after her, seized her tail, and clung to it viciously. This frightened the bully, and she started on a race around the room, taking flights over chairs and tables, with the alligator clinging desperately to her tail. When we released the frightened Tabby, we were surprised to find the alligator none the worse for his wild experience, and with widely distended jaws breathing a general defiance; but Tabby treated the alligator ever after with due respect.—Christian Register.

Conundrums.

Why is the letter "a" the best remedy for a deaf woman? Because it makes her hear.

Why is bread like the sun? Because when it rises it is light.

Which was the largest island before Australia was discovered? Australia.

What trade should be recommended to a short person? Grocer (grow, sir).

When is money wet? When it is due (dew) in the morning and missed (mist) in the evening.

What is the difference between the Prince of Wales, an orphan, a baldheaded old man, and the gorilla? The first is an heir apparent, the second has ne'er a parent, the third has no hair apparent, and the fourth has a hairy parent.

What is larger for being cut at both ends? A ditch.

Why is a watch-dog bigger by night than by day? Because he is let out at night and taken in in the morning.

Under what condition might handkerchiefs be used in building a wall? If they became brick (be cambric).

If Rider Haggard had been Lew Wallace, who would "She" have been? She would have "Ben hur."

Which is the most dangerous season of the year to walk in the woods, and why? In the spring, because then trees shoot, the flowers have pistils, and the bullrush is (bull rushes) out.

If the alphabet were invited out to supper, which of the letters would get here late? All those letters which come after "t."

English as She is Spoken in England.

Talbut is pronounced Tolbut.
Thames is pronounced Tems.
Bulwer is pronounced Buller.
Cowper is pronounced Cooper.
Holborn is pronounced Hobun.
Wemyss is pronounced Wems.
Knollys is pronounced Knowles.
Cockburn is pronounced Colburn.
Brougham is pronounced Broom.
Norwick is pronounced Norridge.
St. Ledger is pronounced Sillinger.
Harwarden is pronounced Harden.
Colquhoun is pronounced Cohoon.
Cirencester is pronounced Sissister.
Grosvenor is pronounced Grovenor.
Salisbury is pronounced Sawlsbury.
Beauchamp is pronounced Beecham.
Marylebone is pronounced Marrabun.
Abergavenny is pronounced Abergenny.
Majoribanks is pronounced Marchbanks.
Bolingbroke is pronounced Bullingbrook.

The Lazy Little Girl.

"I wish you'd have Ellen up for breakfast. I'm so late home nights, she's always gone to bed. Really, I sh'n't know my own child."

Mr. Skidmore looked severe; I suppose he felt rather cross.

Pretty Mrs. Skidmore puckered her forehead, and there were two tears in her blue eyes. Maybe she didn't know how to manage Ellen as well as if she'd had a dozzen children.

"I've tried almost everything but whipping, and you don't approve of that," she said.

"No, indeed. Moral suasion ought to control children." Mr. Skidmore thought he knew all about it.

"I call her in plenty of time," Mrs. Skidmore went on, "but she dawdles. We both think she ought to dress herself, now she's old enough."

"Certainly," Mr. Skidmore said.

"She puts on one stocking, then she looks out of the window and does something else, and so it goes. Unless I stand over her, she'll take more than an hour."

"Well, I'm off!" Mr. Skidmore had to go without kissing Ellen, which was so bad!

Mrs. Skidmore's forehead puckered a great deal that day; she was thinking hard what new method she would try to break the bad habit. Suddenly she exclaimed: "I believe that will do!"

Joe, the chore boy, was building a doll's house for Ellen, working at odd times. It was to have two floors, with all the rooms, and really big enough for Ellen to get in herself, if she bent up double.

Mrs. Skidmore called out: "Joe, you needn't work on the doll's house any more to-day."

Ellen ran into the house crying: "Why not, mamma? Oh, dear, it'll never be done." The frame was up and the doors laid, and it was all ready for the partitions. How trying to stop then!

"That depends on you, Ellen. Every morning you breakfast with papa Joe shall work on the house that day all his spare time, but when you are late, he shall not touch it."

Ellen saw her mother meant it, and though she was late at times, a conxing was in vain. What a trial to see the doll's house at a standstill!

So when Ellen was tempted to dawdle, she would say: "Joe can't work! Joe can't work!" and pretty soon Mr. Skidmore could kiss her every morning, for she wasn't a lazy little girl any longer.—Helen A. Hawley, in Zion's Herald.

An Orphan Boy.

A poor orphan boy who was sick started to walk to a distant place to attend school, and after dragging his weary body along all day, he stopped late in the day and asked to be allowed to spend the night at an elegant residence he chanced to come to, when a well dressed, stern man met him at the door and demanded of him "what he wanted?"

He said, "Please, sir, I want to stay all night!"

"You are running away from home," said the man.

"I have no home," said the little boy.

"Where are your father and mother?" inquired the man.

"Dead," was the boy's reply.

"Where are you going?" he was next asked.

He replied, "I'm going away to attend school."

"No," said the man, "you can't stay, you're a little tramp; you are running away."

The little fellow trudged on, and after awhile he came to another house, and asked to be allowed to stay, and the owner of the house told him he could not, and with sadness he was turning away into the growing darkness when the wife of the man looked out from a window up stairs, and saw the little sick boy and asked her husband who it was that wanted to spend the night. He said, "It's a little tramp," and her kind heart went out toward the poor child, and she begged her husband to call him in. She gave him a good supper and warm bed, and what was, perhaps, better than either, kind words, and the next morning prepared an ample and delicate luncheon and gave to him, and bade him goodbye, invoking God's blessings on him. She saw him no more.

He attended school till he graduated, and afterwards became an eminent lawyer. The man at whose house he stayed died, and the man who turned him away from his house was made administrator for his estate. He fraudulently took the property that belonged to the widow, and turned her out of her home. She went to the city to seek legal advice, and some one directed her to a young lawyer, who, with great ability, exposed the dishonesty of the man, secured possession of the property for the distressed widow, and in grateful acknowledgement, she asked him what she owed him for his great services. He said that she owed him nothing, and when she insisted that she owed him everything, he asked her if she remembered a little orphan boy coming to her house years ago, on his way to school, and when he was about to fail to be admitted, she spoke from upstairs and begged that he be allowed to stay. She remembered it well. "Well, I am that little boy. It gives me great pleasure to serve you now, that you need a friend." That little boy was Alexander H. Stevens.

"Be mindful to entertain strangers, for some have thereby entertained angels unawares."

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HOW THE PROGRESSIVE FARMER PAYS.

"$100 to $1," Says a Jackson County Farmer—"One of the Best Investments I Ever Made."

J. M. Parris, of Jackson County, N. C., says: "By adopting many valuable suggestions made by the various writers for The Progressive Farmer, I have been enabled to greatly improve my farm and stock, and by increased production and valuation of farm and stock I have made over $100 for each $1 paid out for your paper. I am sure that it was one of the best investments I ever made."

Mr. C. V. B. Batts, of Wilson County, N. C., writes: "Keep my paper coming for I expect to take it as long as I live. For farmers, it is the best in the country. I have made $5,000 farming, and I owe lots to the help I have received from The Progressive Farmer."

Sixteen Pages Every Week at One Dollar a Year!

Over 2,000 new subscribers have been received since January 1st and the paper is booming and progressing as never before. Every wide-awake farmer wants it, and no one in North Carolina can afford to do without it. "It gets better every week," is what its subscribers say. . . . . .

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We have made arrangements by which we are enabled to make the following club offer: . . . . . .

The Progressive Farmer $1.00
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BOTH ONE YEAR FOR $1.00.

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Shipments made to any point of the State at same prices as at shop.
WRITE FOR CATALOGUE.

AN INTELLIGENT HOME'S LIST OF PAPERS.

The newspaper subscription season is coming on, and, as we have observed that our readers are taking the habit of making up lists, we submit here a combination with a view to aiding them.

Of weekly papers, mainly religious:

First, a religious newspaper of national outlook. The Congregationalist, Boston; or The Outlook, New York.

Second, a Baptist newspaper of national outlook, The Standard, Chicago; the Examiner, New York; or the Watchman, Boston.

Third, a Southern Baptist newspaper, The Baptist Argus, Louisville: The Religious Herald, Richmond.

A foreign weekly, The British Weekly or The Spectator, London.

A literary journal, The Critic, New York.

Your local paper, of course.

Your own State denominational weekly.

This combination will cost between ten and fifteen dollars.

We risk our judgment that one who will read the papers in the foregoing list, one in each class, will find himself as well-informed, as thoughtful and as generally helped as newspapers can make one.

To make the list complete there should be a daily, like the Charlotte Observer, for the State, and the Washington Post, Baltimore Sun, or New York Herald for the Nation; a woman's paper, like the Ladies Home Journal or the Woman's Home Companion; a young people's paper, like The Youth's Companion and the monthly St. Nicholas; a general magazine, like The Century, Scribner's, Harper's or McClure's; and a technical paper, if, say you are a farmer, like The Progressive Farmer.

The whole would cost about $36.00. Omitting the dailies, about $20.00. It is a small sum when you consider their educational value and their contribution of pleasure. Children reared in the atmosphere of these papers will have acquired before they enter college much that colleges find great difficulty in imparting. Indeed such a home, especially if there be also a list of wholesome books, is itself a great educational institution.

THE COMMISSION'S STATEMENT.

We print this week the statement of the Southern Baptist Convention's Commission on the Work Amongst the Negroes.

On page 24 of the Minutes we find this statement of the Commission's function:

"To meet with the Home Mission Board and counsel with the Board in enlarging and perfecting our plans for discharging our Christian obligations to the Negro race, with a view to meeting the conditions in all parts of our territory."

Observe the Commission's statement: It appears that for the present at least the Commission conceives its duty to be to investigate whether the Board is carrying out the Convention's instructions or not. That were a reflection upon the Board. We conceive that no such purpose moved the promoters of this Commission. We all knew that the Home Board would follow the instructions which it proposed to the Convention and so jealously urged. Besides there was no reason to suspect it of deliquency, and paragraph one is, therefore, somewhat gratuitous if not naive.

We desired a Commission that would take up the entire question. But certain members of the Committee that had the matter in hand insisted that the foregoing statement was as strong a one as they would vote for. They seemed to think that to appoint a Commission independent of the Board and give that Commission full authority to treat the whole question of our duty to the negroes would "hurt the Board's feelings." This impression we did not share. We think the Board ought to cheerfully welcome the appointment of an independent Commission with full authority. Boards cannot afford to be thin-skinned on the matter of instructions from the Convention.

And we hope the Commission will yet construe its duty to be that of considering the entire matter; for we regard it as by no means a settled matter that appropriations to the negroes are the form in which we should discharge our Christian obligation to them; and we shall yet offer some considerations upon this subject.

The second paragraph relates to Supervision. The Commission is satisfied. We would acquiesce but for the two statements of Superintendent-Secretary Barton, which we have printed. His conception of Supervision is fundamentally different from ours. To those who like his sort of supervision, his sort is likely to be as satisfactory as any sort of supervision could be. But our readers know what he stands for. He will "incidently advise."

Moreover, the Commission's statement reads as if this work were already going on. Observe—"The scrupulous care and supervision exercised"—past tense. We were under the impression that this work amongst the negroes had not commenced. We were told that the negro National Convention must first approve it; and that Convention had not met when this Commission met. Moreover, we had not heard of the appointment of any missionaries, excepting Mr. Barton, who disclaims that he is a missionary and lives in Little Rock, Arkansas,—on the western edge of a great circle drawn from the center of negro population which on the eastern side would traverse the Atlantic Ocean, and sweep across the Gulf of Mexico on the southern.

In fact, while the Commission met on September 7, the negro National Convention met on September 14; and on September 17 we have the following Associated Press dispatch:

Austin, Tex., Sept. 16.—"Co-operation, the negro's future in this country" was among the leading features of discussion at the National Baptist Convention today.

Rev. E. C. Morris, D. D., President of the Convention, opened a heated discussion by offering a resolution looking to the co-operation of the National Baptist Convention with the white Baptist Convention.

Dr. Morris, in his resolution, called attention to the fact that it was necessary for the negro Baptists to go into the matter as a unit and not divided. He therefore thought that the question should go over for another year and a committee, to be appointed, should be allowed to meet at another time to deliberate.

"The question will affect the whole negro Baptist family," he said, "and we cannot afford to make a mistake."

The resolution was unanimously adopted.

It not only appears in the foregoing that this work has not commenced and, therefore, that supervision of it cannot be referred to in the past tense, but also that those who predicted that the National Convention had gone too far in its cry of "negro race for the negro" to whip around to the Boyd compact with the Home Mission Board of the Southern Baptist Convention, were better informed than the promoters of the Home Board's scheme. If we read aright, the opposition was so vigorous that the leaders (Morris is the creature and spokesman of Boyd) of the Convention found it necessary to postpone consideration one year. We are by no means sure that the opposition will not grow rather than subside in this period, although $15,000 is an eloquent argument with the colored brethren.

It appears, on the whole, that the Commission beheld this Supervision in a vision, or visioned it in a super—which reminds us of Alice in Wonderland.

You will recall the famous trial of the Cheshire Cat that had a way of breaking in upon people with a large grin and nothing else—not even a body. Very much like the Negro Problem!

Let Lewis Carroll tell his own story—

"When Alice got back to the Cheshire Cat, she was surprised to find quite a large crowd collected around it; there was a dispute going on between the executioner, the king, and the queen, who were all talking at once, while all the rest were quite silent, and looked very uncomfortable.

The moment Alice appeared, she was appealed to by all three to settle the question, and they repeated their arguments to her, though, as they all spoke at once, she found it very hard to make out exactly what they said.

The executioner's argument was, that you couldn't cut off a head unless there was a body to cut it off from; that he had never had to do such a thing before, and he wasn't going to begin at his time of life.

The king's argument was, that anything that had a head could be beheaded, and that you weren't to talk nonsense.

The Queen's argument was, that if something wasn't done about it in less than no time, she'd have every body executed all round."

You see they had to report something whether there was any supervision or not, or, for that matter, whether there was any work to supervise. The queen's argument carried.

We venture to explain further that in this parable so far as the foregoing arguments are concerned, Dr. Barton is the executioner, who is not going to supervise anybody, Dr. White is the king who is going to get ~~the~~ Home Board and the negro together, willy nilly, and the Home Board is the queen who must get something done and that right soon. The Commission is—Alice. And, to make the matter complete, the colored brethren have pulled out, just as the Cheshire Cat did while the discussion was in progress.

QUERIES ON PUBLIC EDUCATION.

How many white children of school age in North Carolina?

Answer. 454,655.

How many colored?

Answer. 221,958.

What is the percentage of white pupils enrolled?

Answer. 69.3.

What is the percentage of colored?

Answer. 67.2.

What is the average daily attendance of whites?

Answer. 170,439.

Of colored?

Answer. 77,679.

What is amount actually paid on account of schools by white property and polls?

Answer. $771,929.82.

What is amount actually paid on account of schools by colored property and polls?

Answer. $82,739.05.

What is sum appropriated to white schools?

Answer. $810,154.01.

What is sum appropriated to colored schools?

Answer. $259,531.84.

The foregoing statistics were copied from the Report of the State Superintendent of Public Instruction for 1902.

THE UPPERMOST QUESTION.

What to do with young converts? They have just appeared in your church—in one hundred churches in North Carolina. To do nothing with them is to abandon them; is sinful—criminal—neglect. They are ready. Their impulses are purer and fresher than they will ever be again. Their ideals are new, noble and alluring. They are close to their Master now.

Do nothing with them. Let them drift on in the current? Let these impulses die? Let these ideals be wrecked?

To be sure he is no pastor who will consent to such a thing.

We cannot answer the question. We know only one bit of it; and that is that there must must be provided work, means of activity, for these young converts. If not, they will develop into the same slothful Christians with which the churches are choking to death right now.

What work? Well, to be sure, there is something left to do; and something worth while, too—not mere perfunctory attending meetings, doing duties, paying dues, etc.

How?

Well, we do not know; and the object of this writing is to beg our pastors to write on the subject: "Young Converts: What to Do with Them."

It seems to me that five minutes of real thankfulness for the love of our dear Savior is worth a year of hard reasoning on the hidden parts of our redemption.—Dean Alford.

"Sin sears over the senses of the soul."

MISSIONARY HEROICS.

We have a sensation out of all proportion to its import from Caldwell County. The persons involved are a woman missionary of certain Ohio Methodists, with headquarters at Cincinnati, a newspaper reporter with an over-reaching appetite for the extraordinary, and two local mountaineer factions. It is quite clear that in her zeal for her cause the woman missionary made statements far beyond the mark. She confesses as much. The newspaper in Cincinnati caught them up and made a typical newspaper "story." The Caldwell County people heard of it, and when the missionary came to take up her work she found the people's hearts hardened against her. Once more her judgment failed: She organized an armed resistance, and there was bloodshed. And she is in Cincinnati—a heroine, a "beautiful sad-faced martyr—properly spelled tomahter! A man is dying, and a trial is on at Lenoir.

The missionary described the mountain community of Hudson as ignorant and primitive in the extreme. Her statements are grossly absurd and mark her for an enthusiast. But when the Caldwell people took up arms and actually got themselves into a pitched battle about it they did more to reflect upon themselves than the missionary could possibly have done. We deplore her foolish behavior, but we deplore more the behaviour of our own people. They, being better than they had been painted, should have abided her misrepresentations with calm and dignity.

Just by the way, we do not need any missionaries from without. It is an excellent principal of missions that local leadership should be preferred; and North Carolina is abundantly able to educate, evangelize and elevate all the destitute populations within her borders. She is not only able, but she is doing the work. We invite a comparison with any other State.

And, missionaries the world over, take a lesson here: Beware of missionary heroics! They have played out!!

THE MAN IN THE MOON SAW

(HENRY SHEETS.)

The brother who became offended when he could not have his way.

Politicians who feared to take a stand for prohibition.

People with ample means, allowing their children to grow up without education.

Church members, who were always at variance with their brethren.

Baptist churches doing almost nothing for the extension of Christ's kingdom.

Brethren who were too busy reading the Bible to take and read the Recorder.

Omission and anti-missionary Baptists in Missionary churches.

Pastors discarded because they expected their churches to work.

Brethren who made big tobacco bills each year, complaining at what was being done for missions.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

HINTS ON TEACHING THE REVIEW LESSON.

Lesson for September 25. Review from 1 Kings to 2 Kings.

The Review Lesson is the most important lesson of the quarter. Do not neglect it. Do not substitute any other for it. It serves the purpose of fixing in mind the historical facts in their proper sequence; it offers the opportunity to set the religious truths in the large background of the times. It is the lesson of the lessons, and the teacher that dodges it dodges a duty and, therefore, proves unfitness for serious work.

Take up the present review with the purpose of acquiring at least (1) a superficial knowledge of the order of historical events and figures in the period treated; (2) the larger truths that speak out from them for all time. It will be easy to group the facts and truths about the Kings and Prophets who figured in this 100 year period of Israel's history.

Bear in mind that it is the period of division and decline; and search out the causes with a view to our own times.

Always endeavor to find what a passage of Scripture teaches about God.

Finally, test your work as a teacher by calling upon your pupils to tell in their own language the story of this period, and then the story of each character in it—of Elijah, of Ahab, of Jezebel, of Rehoboam and Jeroboam, of Amos, of Israel and Judah, etc.

The Golden text is "The Lord is merciful and gracious." It will be interesting in your review of the last twelve lessons to search for testimonies to this truth.

But the main duty is to fix the narrative in your pupils minds and give them some appreciation of the varied personalities that it treats of.

* * *

A FIRST-CLASS CITY SUNDAY SCHOOL.

Not as large as some are; not as much machinery as many have; not as many novelties as are tried elsewhere; not as abundant pedagogical equipment as may be found in some places; not as much manifest overflowing enthusiasm as in other schools you might name; not such a straining after results that can be tabulated, heralded and boasted of as is sometimes done; but for discreet management, faithful teaching, and real achievement it is one of the best to be found anywhere. It is conservatively aggressive, is officered and taught by devout Christians and representative citizens, and its principles and ideals are adaptable to our Sunday-schools in town and country over the State: The First Baptist Sunday-school of Raleigh is a first-class city Sunday-school.

THE MAKE UP OF THE SCHOOL.

Officers, teachers, and scholars—there are five hundred or more of them all. Hither have they come out of homes both high and humble from every part of the city. The tots, who can barely lisp the name of Jesus, and the totterers, whose Christian race is almost run; numerous university, college, and graded school students; officials of the State, business and professional men; in brief, here is a human mosaic of receptive minds and aspiring souls.

Consecrated men and women are the officers of the school. Dr. W. Tyree, the pastor, takes great interest in the teaching work of his church; he teaches a class and always closes the school hour with a loving benediction. Mr. Thomas H. Briggs, the Superintendent, is a wide-awake leader and has been identified with the school since he was seven years of age. The other officers are two Assistants and two Junior Assistants to the Superintendent, Secretary, Treasurer, Librarian and Assistant, Pianist and Assistant, Usher, Auditor, and various working committees.

And there are more than thirty teachers each with an assistant as helper or supply. A center of interest is the Primary Room in charge of Miss Briggs as teacher and Mrs. Dodd as organist, both experts in primary work. Back of the platform is the Intermediate Department under the skilful supervision of Mrs. Briggs. In the rear of the auditorium are men's classes, one led by the vigorous hand of Mr. Hunter, another presided over by Mr. Alford the saintly senior deacon of the church. Up stairs you will find Mr. Joyner, our State Superintendent of Public Instruction, teaching a class of young men. Miss Heck, the leader of Baptist woman's work in North Carolina, instructing a group of A. & M. students; Mr. Ray, Superintendent of the Institute for the Blind, fairly preaching to a regular congregation of Baptist University girls. And so we might go on around the circle, but the list is too long to call now. Whatever else may characterize these teachers you will probably be impressed with three things about them: they love God; faithfully they study His word; and deeply are they interested in the spiritual welfare of their pupils.

THE MATTER OF CLASSIFICATION.

In thirty-three classes are these five hundred pupils grouped. About a dozen pupils in each class is the rule in the Main Room: of course, the primary, intermediate, and some of the college students classes exceed that number. From the cradle to nine years of age is the customary period spent in the Primary Room which is admirably equipped with organ, blackboard, picture roll, etc., and its semi-circular elevated seats will accommodate a hundred children. Two years, junior and senior, are spent in the Intermediate Room. The boys and girls are then separated and admitted to the Main Room. On "Graduation Day" in the Autumn (about October 1st) the more advanced of the little children are asked some questions before the school, given diplomas, and passed up to the Intermediate Room. The Intermediate boys and girls likewise "graduate" and are entered in the higher classes of the school.

HOW THE HOUR IS SPENT.

Soon after nine o'clock each Sunday morning the scholars begin to gather, the little children going to their own room and the main school assembling in the basement auditorium. At 9.30 o'clock the Superintendent taps the bell on his table and the school is called to order. Two songs are sung, the piano and orchestra assisting. The Golden Text for the day is then repeated in concert or by classes, and the school is led in prayer. The Secretary from his desk on the platform calls the roll of officers and teachers, noting absentees. The lesson is then read responsively, after which the classes are called and thirty minutes given for the study and teaching of the lesson. At the close of this period the school is called together by the Superintendent's bell, a song is sung, the Superintendent makes a brief application of the lesson, announcements follow, the reports of the Secretary and of the Treasurer are presented, the closing song is sung, and the pastor pronounces the benediction. It is now 10.30 o'clock, and there is a half hour for conference, fellowship, or recreation before the preaching service.

CONSERVATISM A CHARACTERISTIC.

By this it is not meant that these leaders are uninformed or blind to the best that is going or that some things not yet fitted in the school will not some time be adopted and used to good advantage. But there is no danger here of fickle fads, untried schemes, or doubtful expedients; you feel the atmosphere of holy caution in methods mingled with intense loyalty to the plain, unadulterated Bible. Some things, therefore, which you may be looking for, are not here.

For example, there is no Cradle Roll; but very small children are welcome in the Primary Room and there is a bench for their nurses. Nor is there a Home Department; some indeed study their lessons at home though unable to attend the school, but the effort is made to get the church membership in the school. And Decision Day as an institution is unknown; it is preferred, if possible, to make every Sabbath a day to bring the scholars to decision for Christ. Here are large and interested classes of young men, but they have not enlisted under the "Baraca" standard. Here are fine classes of young women, one of them number more than a hundred during the school year, yet they are not numbered with the high-sounding "Philathea" organization. The Christmas exercises are marked by the giving rather than the receiving of presents; the poor are remembered with food and other gifts. There is no organized canvass for new scholars; this outreaching is entrusted to the pastor and his assistant, the Superintendent and his co-workers, the scholars and church members. Teachers' meetings are only occasional and when called together for special purpose; but the teachers belong to the Raleigh Sunday-school Teachers' Union, in which the lesson is thoroughly studied each week with a view to teaching.

These and other phases of Sunday-school organization and work have been fully discussed here, and in time some of them may be adopted. But the aim is that nothing shall obscure the main business in hand, and that there shall be only such machinery as is necessary, easy running and effective. And the practical point for other schools is that, workable as many new plans may be under certain conditions, the very best of work can be done without them.

THE WORK BEING DONE.

And now, finally, what is this Sunday-school, in the very shadow of our State capitol, doing? For, after all, a tree is to be known and judged by its fruits.

It is carrying five hundred persons practically through the Bible every half dozen years.

It is training a fine body of church workers and preparing the way for others who are coming on.

It is reaching many of the children and young people and seeking to win them to Christ and the church.

It is getting hold of large bodies of students away from home, teaching and inspiring them so that they may be more efficient workers in their home communities.

It is spending $100 a year for its literature, $200 for the Thomasville Orphanage, numerous birthday offerings for missions, besides frequent gifts to the poor and collections for special objects (as $25 for our Baptist Sunday-school work in the State).

It is, especially in its Primary Department, storing the minds of its pupils with the word of God. This memory work goes on up to ten years of age. Supplemental lessons embrace such things as names of the Bible books, days of creation, the commandments (abbreviated), drill on Bible names and characters, various selected verses and passages.

It is not only utilizing in its officers and teachers some of the best citizenship of the State, but also training these hundreds of Bible students on its register and in its classes for the best and truest there is in the civic life of the future.

In short, it is set for the dissemination of the truth, the Biblical culture of Christians, the winning of the unsaved, the betterment of humanity, and the glory of God.

And surely for no Sunday-school are there any other legitimate worlds to conquer.

Waynesville.

We are compassed by clouds, yet daily streams of sunshine fall upon us. We are almost overwhelmed with summer visitors, yet they bring us blessings, if they do, now for the present, find some mud. Our hotels are full, as are the boarding-houses. The Sulphur Springs Hotel has over two hundred and fifty guests. The season is on in full blast. Among our visitors for the last ten days was the editor of the Word and Way, of Kansas City, Mo., Rev. Sanford M. Brown. According to agreement made at the Southern Baptist Convention in May, he has just closed a meeting here with the writer in the Baptist church. Two very remarkable features about the meeting need to be spoken of, viz.: There was not a single confession of faith, nor one profession even; and yet, we have never had such a remarkable series of sermons preached here as those given us by Brother Brown. It was the very kind of indoctrination the pastor had longed to have given to his people. The rain fell every day of the meeting save two; hence the attendance was not the best. But many of the best members attended, and so far as heard from, they "were never better satisfied with the results of ten days' teaching." Brother Brown is a great expounder of the doctrines of grace.

His last service was yesterday, August 15th. It was in connection with the laying of the corner-stone of our new brick church-house, on "the prettiest lot in Waynesville," on the corner of Main and Academy streets. The walls are well underway, and the rough floor is being laid. The ceremony was simple, appropriate and impressive. There was no noise made about it, no outside notice given, nor was the fact published in the town, save from the Baptist church pulpit a day or two before hand. The committee, to whom this was referred (Hon. W. T. Crawford, Jno. Cryme, and G. C. Briggs), though this was best. Brother Brown gave us a fine oration on the occasion, under the shadows of the locust trees, while the congregation sat about upon the piles of lumber, brick or the marble copings, buttresses and steps which lay about on the grounds.

After the song, "How Firm a Foundation," the pastor of the M. E. Church was requested to lead in prayer. Brother Brown then read the Scriptures, the stone was suspended by the contractors (Messrs. Newton, Liner, Francis and Davis), and after the discourse, was set. Brother Brown leading in the prayer for "God's blessing upon the house, its pastor and people." There was placed in the corner-stone by the pastor, with appropriate remarks, the Raleigh News and Observer, of Sunday, August 14, in recognition of the power of the secular press for good if wisely directed (for which prayer was made) and certain Baptist weeklies from different sections of the Southern Baptist Convention as follows: The Biblical Recorder and Religious Herald from the east, the Christian Index from the south, the Word and Way from the northwest, the Baptist (Texas) from the southwest. There were also placed in the stone a new Testament, the church covenant and articles of faith, a statement of the laying of the stone by Rev. S. M. Brown, with the names of the deacons, etc., a twenty-five cent silver coin, and some little mementoes, etc. Deacon Hewen gave a little United States flag, and it, too, with appropriate remarks, was also placed in the stone. The congregation was dismissed after the singing of "God Be With You," etc., by the entire congregation, amid the "good-byes to Brother Brown," etc. The benediction was pronounced by the Rev. Mr. Campbell, patsor of the Presbyterian church.

The walls of the church will go up now rapidly, as material is in place. But our money is out of place mostly. We look to the Lord and to our brethren to help us raise the $4,000 now needed to complete the structure before winter.

There were present some visitors, among them Mr. and Mrs. T. W. Freeman, of Bonment, Texas; old friends of the pastor, Mr. T. B. Mosely and wife, of Raleigh; Mrs. Dr. A. M. Simms and daughter, Miss Mattie Simms, of Gaffney, S. C.; Mrs. H. B. Shank, of Memphis, Tenn., and many others. We are in the midst of much toil and care, as building a church in the mountains of Western North Carolina is no easy burden laid upon a Baptist pastor. I ask for and solicit the prayers and assistance of every Christian man or woman whose eyes now read these lines for Christ sake. In His name, I am,

B. W. N. SIMMS.

A Legend of a Robin.

The old Britons had a beautiful legend of the robin which embodies so much tenderness and religious sentiment that it ought to be preserved as an evidence of the softening influence of Christianity on this warlike people.

When our Saviour went forth, bearing His cross, and with the crown of plaited thorns piercing His brow, a little bird, touched with pity for His sufferings, plucked from the crown one thorn, which carried with it a drop of blood.

"This blood, 'tis said,
Down dropping, dyed the tender bosom red."

Since this time, the legend runs, the bird has borne a charmed life, for the little creature had "done what she could" for her Master.

"Since then no wanton boy disturbs her nest,
Weasel nor wilcat will her young molest,
All sacred deem the bird of ruddy breast."

This tradition is, perhaps, the foundation for the high favor, amounting almost to reverence, in which the "red breast," as they lovingly call it, is held by the English people to this day.—Mrs. G. W. Miller.

The United States Treasury will run $30,000,000 or more behind this year, on account of the purchase of the Panama Canal.



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Sunbeams' Corner.

Conducted by Miss Elizabeth H. Briggs, Band Superintendent for North Carolina.

Sunshine Programme for First Meeting in October.

Subject for the month—Medical and Educational Work in Foreign Lands.

Subject for first meeting—Medical Work in Foreign Lands.

(The following stories, etc., are to supplement the program as arranged in "Kind Words.")

1. Hymn: "The Great Physician." 1-6, No. 629.

2. Psalm 126, read in concert.

3. Prayer (that the sowing of the Gospel seed in hospital and schools may strengthen and comfort many hearts among the heathen).

4. Hymn: "Have you sought for the sheep?" No. 536.

(a) Hospital Work.

5. Bible Texts: "The whole head is sick and the whole heart faint. (Isa. 1:5.) "I will bind up that which was broken, and will strengthend that which was sick." (Ezek. 34:16.) "I was sick and ye visited me." (Matt. 25:36.) "He, whom thou lovest, is sick." (John 11:1.) "Blessed is he that considereth the poor (or weak)." (Ps. 41:1.) "He laid his hand on a few sick folk." (Mark 6:5.) "They that are whole have no need of a physician, but they that are sick." (Matt. 9:12.) "The prayer of faith shall save the sick." (James 5:15.)

How Boon Itt Went to the Doctor.

Dear, jolly little Boon Itt! He was as droll as his name, and his house was as odd as he was. Let me begin with his house. It had no back yard, and only one room; and when Boon Itt lay flat down on the floor and looked through the cracks he couldn't see "down cellar," because down cellar was only the cool, splashing water. When he was a baby, and began to tumble into mischief as all babies do, he was very apt to get a ducking instead of a bump, as our babies do. The fact is, Boon Itt lived in a floating house. "O-ho!" says somebody: "he must have been the baby of a sea captain, or a canal boatman, or something like that."

No; Boon Itt's home was not exactly a boat, but it was a floating house, which could be moved about as Mr. and Mrs. Itt and all the little Itts chose. When the river was pleasant and calm for one-half the year the house was anchored beside the river banks, and there was great fun.

Think of tumbling straight off the front porch into a swimming-pool! Or catching fish for breakfast without having to get up early and tramp a mile or two! If there is the least bit of duck about you, you are thinking that Boon Itt had a very nice time.

To be sure, the river was not always pleasant. Sometimes it got into a great rage. Then the floating house was poled up into one of the canals that answer for streets in many Siamese towns.

In some ways Boon Itt liked the canal better than the river. The floating houses were more closely packed together, so that there was more fun to be had with other boys. Then, too, it was easier to get ashore and wander off to see the sights of the old, old town, for the city where this floating home was anchored was a very old one.

But one day jolly little Boon Itt was not a bit merry. There was a dark cloud over the home, for the mother was sick; and that makes dark times in any home, whether it floats or is built on a rock. The doctors had done all that they knew how to do. They had put her on a plank over a hot fire until she was almost roasted; then they had made deep cuts in her flesh with tiger's claws. A priest had come to the house and they had given him all the rice they could possibly spare. They had strings tied all over her body. They had given her tiger's bones, ground to a powder, to make her strong. And yet even Boon Itt could see that she was no better, but rather worse.

When at last neighbor women shook their heads and said that they could do nothing more, the little fellow made up his mind that he would do something. In another part of the canal there was a boat that all the boys were talking about. If thep oor mother had not been so ill, Boon Itt would have seen it for himself. He had heard on the evening air sounds of singing and had been told that a queer looking man from the outside country was telling the people strange things, and giving sick people medicines that would make them well faster than all their own priests and doctors could do. Boon Itt would take his little boat and search the whole canal until he found this wonderful man.

It was not long before he heard the sound of singing and knew that he was near the end of his search. When he reached the boat he saw that it was crowded with people, who were listening to the stranger. He was telling about a wonderful Friend of his; one that had cured many sick and lame folk, and even raised people from the dead. As he listened, Boon Itt could hardly wait until the story was finished to ask the stranger to send this Friend to help his mother. He left his own boat and pressed close to the speaker, and soon the wistful little face caught the missionary's eye.

It did not take long to tell the sad story of suffering, and the missionary knew that no time was to be lost. Sending away his listeners with a promise to tell more the next evening, he got into Boon Itt's boat and was taken swiftly to the little house where he was so much needed.

The same Jesus who healed the sick when He was on earth, blessed the medicines and the cool, comforting bandages, and before many days Boon Itt had the great happiness of taking his mother to hear the stories that he was beginning to love so dearly.—Over Sea and Land.

"Traveling through Parana, in Southern Brazil, Mr. H. Maxwell Wright visited the small town of Tibagy, famous for its monje, or monk. There, in a shed at the back of a small farm, half sitting, half reclining on a mat and a skin of some wild animal, was a man of about seventy years of age, a small piece of red blanket thrown over his shoulders barely covering them. His whole body was encrusted with fifth, and his nails grown like claws; his vacant look showed him to be a poor, helpless idiot. Beside him a large wood fire was kept burning, the ashes of which, strewn round him for the sake of cleanliness, are carried away for medicinal purposes by the thousands of pilgrims, men and women, who come from long distances to see him, in the full persuasion that he is a holy man and has miraculous power."—The Neglected Continent.

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Current History.

Men of Mark.

It is proposed to issue a work with this title, containing carefully prepared sketches of the men in North Carolina whose characters, attainments and achievements have obtained for them a recognized place in our Commonwealth; not great men, but men of usefulness and force. When the project was first announced we looked upon it with somewhat of suspicion. But we have taken advantage of an opportunity to investigate the enterprise; and we are prepared heartily to commend it.

It were easy to make such a work a disgusting compendium of vanity, such as was once achieved in this State about the first of the present century. It is a different task to make this work worthy of its title and of the men who are worthy of it. To this task, we are satisfied, the promoters have resolutely set themselves. It will be an elegant piece of book-making, the like of which has never been approached in North Carolina or the South and, indeed, seldom surpassed anywhere. Four hundred names have been selected, and but few others will be admitted. Each of them will be recognized as that of a citizen who is a factor in the life of the Commonwealth—altogether an honorable company in which any North Carolinian may be proud to count himself. The book will, therefore, be of practical and historical and examplary value rather than of personal interest only.

As originally projected we declined to encourage the project; but on its present lines we most heartily commend it. Some of the most thoughtful men in the State will pass upon the worthiness of each name that shall be presented for the honor of this recognition, the Board consisting of Kemp P. Battle, J. C. Buxton, T. F. Davidson, Junius Davis, R. A. Daughton, T. J. Jarvis, J. Y. Joyner, C. D. McIver, W. L. Poteat, J. H. Southgate and C. W. Tillett.

* * *

Financial Outlook.

Is the country in good or bad condition, financially? Is the dinner-pail full or empty? Prices are high. The cost of living has not often been higher. Wages are up. Business is active. This is one side. Compared with '93 to '97 the people are contented. But there are strikes. There are closed mills; and there is more or less of a general suspense. Business is not so good as it was a year ago, except in the South. In this division, however, a big corn crop, an average cotton crop, with an outlook for good prices, and a moderate tobacco crop with better prices than ever; these, augmenting the general improvement brought on by the moving of thousands of population from country to town, have brought about a rare degree of hopefulness and activity in the South. It seems, therefore, that while the country will probably halt a bit this year, the South will continue to increase her prosperity.

* * *

A Signal Conviction

The trial of the Messrs. White at Salisbury for killing Mr. Sherrill terminated in their conviction of murder in the second degree. Mr. Sherrill seduced—so they declared—their dead brother's daughter. They visited him, demanded that he marry her; he declined, and they shot him down in the presence of his mother. They alleged that he "showed fight:" but he was unarmed. Their main defence, however, was not in law, but in the appeal to the jury that a kinsman has a right to kill the man that ruins a female relative. As a rule this has held in North Carolina. But this is not law. The verdict may be ascribed to the vigor of the prosecution of the cold-blooded and masterful charge of Judge Cooke. It may be regarded, therefore, as a triumph of law. The Statesville Landmark makes a point of recording the failure of juries to convict well-off men of capital crimes. We await its comment on this verdict.

* * *

The President's Letter.

President Roosevelt now stands before the American people as a candidate, not as a President. Respect for the great office, however, should impel us to treat any candidate for it honorably. Mr. Roosevelt's letter of acceptance was published last week. It is a candidate's letter. And it is thoroughly characteristic—bold, out-and-out, self-confident. Those who had been making fun of Mr. Roosevelt on account of his "toning down" are unhorsed; and they are now once more talking about his "big stick"—meaning by that his strong personal characteristics and his strenuous foreign policy.

The message is quite long and treats of many subjects. We may mention only a few. He claims that he is the only President that has successfully prosecuted a trust. This is true. He broke up the Northern Securities combine. But will he break up the others? He also claims that his foreign policy has been in high honor, in keeping with the spirit and letter of the Constitution, and for the national welfare. This is a matter of opinion depending on the point of view. He defies his critics to state the facts. Likewise he defends his famous pension order, saying that he followed the law as interpreted by President Cleveland. Altogether his letter declares: "We have done well, as the conditions of the country shows; we invite a fair examination of our record; we shall continue on the present lines; if you do not like them, do not vote for us."

It were idle to say that the letter is not an able one. It is able, and every one that reads it will say so. His indictment of his opponents is artful, his defence is strong, and his spirit bold and confident. The way to meet such an utterance is to meet it—not to howl it down.

We hope that Mr. Parker will imitate him in one respect, to-wit, his bold and clear-cut attack and defense. If so, the present listlessness will be dispelled and Mr. Parker will have a chance.

* * *

As the Statesboro outrage was one of the most shocking triumphs of lawlessness over order which the black history of Southern lynchings affords, the whole country has an interest in the meting out of justice to the men responsible. The court of inquiry, after hearing evidence, recommended a court-martial for Capt. Hitch, Lieuts. Cone, Mell and Griner, the officers in command of those precious "soldiers" who, opposing a frenzied mob with Quaker guns, permitted two convicted criminals to be taken away from them and burned at the stake. Governor Terrell has promptly carried out the recommendation, and the court-martial is to convene at Savannah in a fortnight. Lieut. McIntrye, who seems to have been made of different stuff from his fellow officers, and was badly wounded while trying to save the negroes from the mob, is rightly exonerated. Some of these same militia announced before going to the manoeuvres that they would not submit to "chaffing" by Northern troops on their part in the Statesboro affair. They have now to face something more serious than mere ridicule.—New York Evening Post.

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The War.

The armies in the gigantic conflict in lower Manchuria are resting after their recent terrific struggle. There is, therefore, little significant news. Port Arthur's situation is unchanged, although we know that that beleaguered fortress is one week nearer starvation and now without hope of relief. We look for its fall before cold weather. It may come any day.

Kuropatkin is fortifying a pass near Murkden, the Manchurian capital. He will place 50,000 soldiers at Murkden and 200,000 at this pass (Tie Pass) and here give battle. If beaten, he will fall back on Harbin for the winter and leave Japan in control of lower Manuchria, Korea and China. The Japanese armies are gathering strength with a view to decisive action. They expect 100,000 recruits by October 1.

The Japanese fleet serenely controls the Pacific. The Russians sent their numerous Baltic fleet to sea last week with such display that the impression is that they are bluffing. It is pointed out that the fleet could not get into Vladjsvostock on account of the ice and that by time it rounds Cape of Good Hope Port Arthur will be a Japanese stronghold. But we should not forget that with quite as meagre prospects the Spanish sent Cervera to America.

A Russian ship of war, the transport Lena, arrivsd at San Francisco last week. It was suspected that her object was to intercept contraband of war from our Pacific ports. The officers claimed, however, that she was unseaworthy and had put in for repairs. This seems likely. The ship will not be allowed to go to sea again unless she makes her repairs in a "reasonable time." It is intimated that in view of her condition thirty days will be regarded a reasonable time. It is also said that two Japanese cruisers are awaiting the hour when the disabled Lena shall appear in open sea again.

Recommends the Kellam Hospital, Where Cancers are Cured Without the Use of the Knife.

ROANOKE, VA., Aug. 30—'04.

While in Richmond attending to the duties devolving upon me as member of the House of Delegates, I had occasion to examine into and know the workings of the Kellam Cancer Hospital. I believe that institution is doing as much to relieve the sufferings of mankind as any other one institution in the State, and is worthy the confidence of those suffering from Cancer and like ailments.

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Live and multiply in the skin of the sufferer from Tetter, Itch, Ring Worm and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. If you have a friend suffering from such troubles tell him of Tetterine. 50 cents at druggists or by mail from J. T. Shuptrine, Savannah, Ga.

Associations: Time and Place.

King's Mountain.—Zoar (3 miles from Shelby), September 22.

Western North Carolina.—Pine Log (Swain County), September 22.

Stone Mountain.—Traphill, September 23.

Green River.—Clear Creek (4½ miles from Marion), September 28.

Alexander.—Macedonia, September 29.

Caldwell.—Dudley Shoals (7 miles from Granite), September 29.

Liberty and Ducktown.—Liberty (22 miles from Murphy), September 29.

Sandy Creek.—Sanford, September 29.

Eastern.—New Hope (Sampson County), October 4.

Mount Zion.—Cedar Fork, October 4th.

Tar River.—Maple Springs (Franklin County), October 4.

Catawba River.—Antioch, October 6th.

Sandy Run.—Shiloh (8 miles from Rutherfordton), October 6.

Union.—Mount Harmony (near Mattheys), October 6.

Carolina.—Fruitland, October 11.

SPECIAL TO ST. LOUIS.

The Southern Railway announces a personally conducted special train to the World's Fair, leaving Goldsboro 2.00 p. m., Tuesday, September 20th; Selma, 3.15 p. m.; Raleigh 4.15 p. m.; Durham, 5.12 p. m.; Burlington, 6.35 p. m.; Greensboro, 7.25 p. m.; Salisbury, 9.15 p. m.; Statesville, 9.42 p. m.; Hickory, 10.50 p. m.; Morganton, 11.22 p. m.; arriving St. Louis 7.22 a. m., Thursday 22.

This train will be composed of day coaches and Pullman sleeping cars. The route will be via Asheville, Knoxville and Louisville, through the grand and scenic mountain regions of Western North Carolina, East Tennessee and the beautiful blue grass section of Kentucky.

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Fifteen-day tickets from Goldsboro, $26.25; Selma, $26.25; Clayton $25.30; Raleigh, $24.80; Durham, $23.30; Greensboro, $23.30; Oxford, $23.30; Henderson, $23.30; Salisbury, $23.30; Charlotte, $24.65; Statesville, $23.30; Morganton, $23.30.

Ten-day coach excursion tickets: Goldsboro, $20.00; Selma, $20.00; Clayton, $19.50; Raleigh, $18.50; Durham, $17.00; Greensboro, $17.00; Oxford, $17.00; Henderson, $17.00; Salisbury, $17.00; Charlotte, $18.30; Statesville, $17.00; Morganton, $17.

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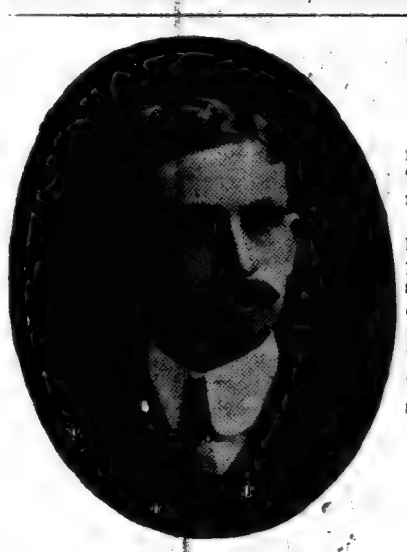
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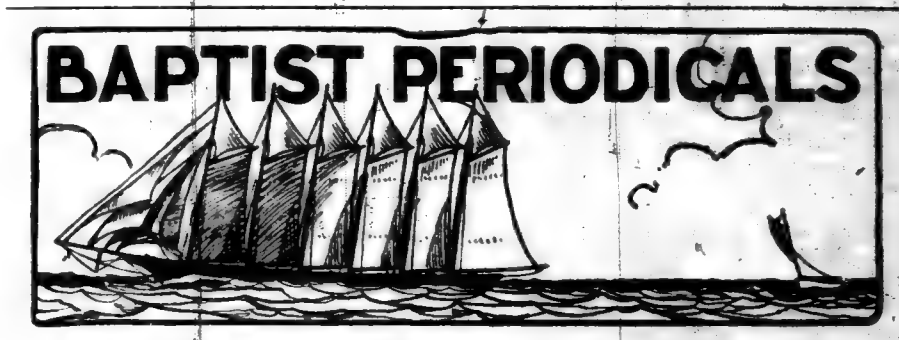
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Temperance.

What Money Cannot Do.

The following touching incident, a recent occurrence in a Western county jail, as related by a keeper, is retold with the hope that the good work begun that night may go on and on.

"Last evening, just before the lights went out in all the rooms of the county jail, and while the prisoners of the ground floor were gathered in thee orridors telling coarse stories, uttering oaths and indulging in the low, vulgar conversation so often heard among many who go to make up the crowd in the jail, the attention of the boisterous throng was suddenly arrested by the sounds of a strong, sweet baritone voice singing, 'Something Money Cannot Buy,' which came from one of the rear cells. In a moment every sound was hushed except the sweet voice of the vocalist singing:

"'Gold has its powers, sages will say,
Riches in life hold a wonderful sway,
But there's a power that hails from above,
Richer and grander—power of love!
There strolls a noble, money and land,
Lives in a mansion, costly and grand,
Yet he's unhappy, no one knows why;
Love is a power no money can buy.'

"The voice quavered as the last lines were sung. The sound of the sweet music reached the office of the turnkey, and softly the door leading to the cell room was opened and those who were in the office when he started tiptoed into the hall.

"Several of the prisoners in the meantime were notice with a suspicuous moisture about the eyelids. The voice of the singer was choked for a moment, and then clearing his throat as if with an effort, he began the chorus:

"'Love of a mother for her darling child,
Love for a son, tho' he's wayward and wild——'

"Here audible sobs were heard, both in the cell of the singer and from other parts of the corridors. Recollections of the mother love that had long been dormant in the breast of wayward boys had been stirred and floodgates of memory broken down. For a few moments it seemed as if some of them could not control their emotions, but it finally became still again and the singer once more began, starting at the commencement of the chorus:

"'Love of a mother for her darling child,
Love for a son, tho' he's wayward and wild,
Love that brings joy and tears to the eye—
This love is something money can't buy.'

As the singer ceased, those in the corridor rushed to his cell, and hands were shoved through the bars in their desire to grasp those of the vocalist.

"'Put her here, old chap, that song has done me more good than all the sermons I ever heard,' said one. 'I've got a mother, boys, and she's a grand, good woman, too! It would break her heart if she knew where I was. I want you to witness what I say. I have got twenty-seven days yet to serve in here. When I get out I am going to write to my mother that I'm comin' home and goin' to work, and I ain't never goin' to drink another glass of whiskey as long as my mother lives.'

"'Here's another in the same fix,' a second boy.' 'I have not written a letter to my poor old mother in two years. God only knows what she has gone through on my account. I'm going to reform right now.'

"The sweet singer, scarcely twenty, a vaudeville vocalist, who was arrested for drunkenness just before he completed his engagement, saying as the tears streamed down his handsome face:

"'I'm with you, boys! This is the first time I was ever in jail, and I got to thinking of the disgrace, and how broken-hearted my mother would be if she knew where her only son was to-night, and I couldn't help singing those lines. This is the song I sang when I made my first hit.'

It is wonderful how a crowd will follow an inspiration," continued the keeper; "in a short time nearly all the prisoners had avowed their intention to reform.

"Then some one proposed—

"'Home, Sweet Home,'

which was led by the sweet singer, and with hearts lighter than for many a day, because of noble resolves, every prisoner joined in singing the song that appeals to heart-hungry ones the world over."—Mrs. Helena Thomas, in New York Observer.

Shut Up the Death Traps.

An Israelite who did not put a battlement or railing around the top of his house, to prevent people from falling from the roof, brought upon himself, and his house, guilt for the blood of any who were injured by falling from it. The homes of our land are surrounded with dangers, and every man should seek by appropriate means to guard his own household and protect his own family. Even men who themselves go wrong are anxious that their children should do right. They cannot bear to have them led even in the paths in which they themselves are walking.

A drinking man in Ohio said before an election: "I have three boys. One of them is old enough to drink, and is drinking. He learned it in the saloon. My prayer is, and my vote shall be cast, to close the saloons before my other boys get into them and get to drinking; and I know scores and scores of other drinking men who are as anxious as I am to close the saloons before the little boys reach them."

The best way for a man to train his children in the right way is to walk there himself; and the influence of a father, walking in the ways of temperance, and going to the house of God, will go far toward building a battlement around his own house, and protecting his own loved ones.

But then men have no right to leave open pit-falls and death-traps in which so many souls are taken and destroyed, and when God shall judge men for their iniquities, and require innocent blood at their hands, how many will find themselves responsible for the ruin of persons whom they, perhaps, have never seen, but who by their neglect have been led astray and lured to ruin.—The Safeguard.

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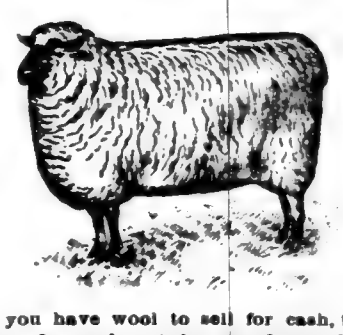
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Yours truly, D. L. ALEXANDER.
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No. 31. SOUTHBOUND.
4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
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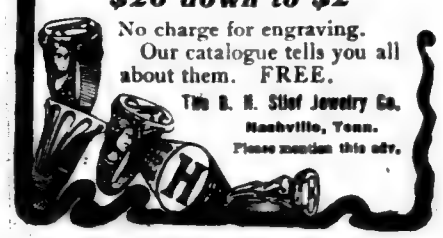
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Marriages.

COPELAND—BOONE.—In Winton, September 7, 1904, at the residence of Capt. T. D. Boone, by Rev. T. G. Wood, Mr. Bingham E. Copeland, of Suffolk, Va., to Miss Lucy A. Boone, of Winton.

Obituaries.

She Will Sleep To-Night.

Smooth the braids of her silken hair
On her queenly brow, with tender care;
Gather the robes in a final fold
Around the form that will not grow old,
Lay on her bosom, pure as snow,
The fairest, sweetest flowers that grow;
Kiss her and leave her, your heart's delight;
In dreamless peace she will sleep to-night.
(Repeat last line for refrain.)

A shadowy gleam of life-light lies
Around the lids of her slumberous eyes,
And her lips are closed, as in fond delay
Of the loving words she had to say.
But her gentle heart forgot to beat;
And from dainty head to dainty feet
She is strangely quiet; cold and white!
The fever is gone—she will sleep to-night.

Put by her work and her empty chair,
Fold up the garments she used to wear,
Let down the curtains and close the door;
She will need the garish light no more.
For the task assigned her under the sun
Is finished now, and the guerdon won.
Tenderly kiss her and put out the light,
And leave her alone—she will sleep to-night.

Oh! blessed sleep, that will not break
For tears, nor prayers, nor love's sweet sake;
Oh! perfect rest that knows no pain,
No throb, no thrill of heart or brain.
Oh! life sublime, beyond all speech,
That only the pure through dying reach;
God understands, and His ways are right.
Bid his beloved a long good night!

Weep for the days that will come no more,
For the sunbeams flown from heart and door.
For a missing step of a nameless grace,
For a tender voice and a loving face;
But not for the soul whose goal is won,
Whose perfect joy has just begun;
Not for the spirit robed in white
And crowned where the angels are to-night!

—Selected.

C. B. Paul.

Whereas, we, the members of South Side Baptist Church, have heard with deep emotion of the death of our former pastor, Elder C. B. Paul; therefore be it

Resolved 1. That we feel keenly this providence of Almighty God, and bow in humble submission to His will in cutting off what seemed to us a life of usefulness, in the vigor of manhood, cultured, unassuming, zealous and persevering in the Master's cause; lovable in social intercourse with his friends and all with whom he came in contact.

2. That we tender to the bereaved wife and parents a sure token of our sympathy in this their trying bereavement, and pray God that He may visit them with the consolation of the Gospel of His Son.

3. We believe that the brotherhood has sustained a real loss and the denomination a prudent counsel, the wife a most affectionate husband and his parents an honorable and worthy son. We bow in humble submission to Him we adore, knowing that all things work together for good to them that serve the Lord.

"When we assunder part it gives us inward pain;
But we shall still be joined in heart and hope to meet again."

4. That a copy of this be sent to the Biblical Recorder, North Carolina Baptist, Rev. C. B. Paul's father and Mrs. Paul.

By order of the church in conference.

R. B. MOORE,
J. F. LITTLETON,
E. Z. MILTON,
Committee.

Wilmington, N. C.

Resolutions of Respect.

Resolutions adopted by the Woman's Missionary Society of Seaboard Baptist Church upon the recent death of our deceased friend and mission worker Mrs. Anna Erekson Harrell.

Whereas, the black winged messenger death has again visited our county and removed from our earthly sight forever, Sister Anna E. Harrell, one of our most devoted and consecrated mission helpers, a shining light of her church and community, a faithful, loving friend, a beautiful Christian character; therefore be it

Resolved 1. That we, members of the Woman's Missionary Society of Seaboard Baptist Church, do deeply deplore the loss of one so young, so useful and so devoted to the mission cause. We realize that her place can never more be filled, but we know "of such is the kingdom of heaven."

2. That we give this public expression of our sorrow, and while we cannot understand why God took her, still we know "He doeth all things well.

3. That we extend to the bereaved young husband, broken-hearted parents and friends in this dark hour of bereavement our heartfelt sympathy, and hope they may be comforted by Him who is infinitely merciful and who does not willingly afflict.

4. That a copy of these resolutions be spread upon the minutes of our Missionary Society, a copy be sent to the Biblical Recorder, Charity and Children and the Roanoke-Chowan Times for publication, and a copy be sent to the bereaved husband and parents.

MRS. J. T. MADDREY,
MRS. W. T. JONES,
Committee.

On Wednesday, August 10th, the home of Mr. M. J. Liverman was made sad by the death of his daughter, Mary Ann. The funeral services were conducted at the Woodland Baptist Church by her pastor, Rev. E. J. Harrell.

Mary Ann, though but twenty years of age, had for several years followed Jesus as her Saviour. The following resolutions were adopted by the Woman's Missionary Society:

Resolved 1. That we bow in submission and reverence to His will, knowing that He is infinite in His love, mercy and wisdom.

2. That we cherish her memory and her many virtues, especially her meek and quiet spirit and abiding faith in God's promises and dealings with His children; her great patience and fortitude in a long and painful illness; her devotion to duty in all the relations of life as daughter, sister, friend and Christian.

3. That we express our deepest sympathy to her sorrowing family and commend them to God who never makes a mistake.

4. That a copy of these resolutions be spread upon the minutes of the Society, also a copy be sent to her family, to the Biblical Recorder and Roanoke-Chowan Times for publication.

MISS ANNIE A. FUTRELL,
MRS. A. P. GRIFFIN,
MRS. W. O. FUTRELL,
Committee.

Woman's Missionary Society Woodland Baptist Church.

In early life God has called our sister, Mrs. Floy Cooper, to her eternal home. In her death we realize a great loss. Her life, though short, was filled with good works. Though she is gone from us, her work will remain and stand as a memorial for her. God in His wisdom has taken our dear sister to dwell with the blest forever; therefore be it

Resolved 1. That we humbly bow to the will of Him who doeth all things well.

2. That we cherish the memory of her whose presence was so pleasant and helpful; whose death was so sad to us, but glorious to her.

3. That we extend to the bereaved ones our love and sympathy, and may God be their strength and shield.

4. That a copy of these resolutions be sent to the family of the deceased and one to the North Carolina Baptist and Biblical Recorder for publication, and a copy be spread upon the minutes of the Woman's Missionary Society of Salem church.

MRS. ALMA TURLINGTON,
MRS. LILLIE HOWARD,
MRS. VIRGINIA ROYAL,
Committee.

Suddenly and without a moment's warning, Sister A. P. Walford received the summons, "Child, come home." We know this faithful servant of God was ready, and when "the silver cord was loosed," the spirit returned to her Saviour.

Resolved 1. That in her death the Missionary Society has lost one of its most active, earnest, faithful and punctual members and we desire in this way to put upon record the fact of our great sorrow in having her thus suddenly torn away from our midst. We shall miss her in the Society, miss her in church, miss her at its organ, miss her soul-inspiring music; yes, we will miss thee everywhere, dear sister.

2. That while we mourn her absence, we bow in humble submission to a loving Father's will, knowing that His ways are always right, and that He afflicts us for our good.

3. That we tender our most heartfelt sympathy to her loved ones, and pray God may comfort their sad hearts and reveal Himself to them as the tender loving Father who promised to bind up the broken heart of all those who put their trust in Him.

4. That a copy of these resolutions be sent to the sorrowing family and published in the Biblical Recorder and the church record.

MRS. T. E. BEASLY,
MRS. A. D. WHITE,
MR. W. B. FELTON,
Committee.

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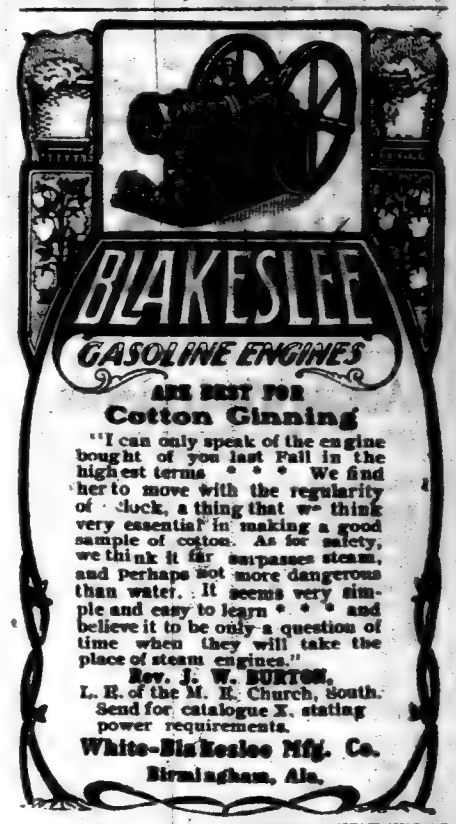
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The fact that it can be used in your own home, makes it possible for any one to be cured.

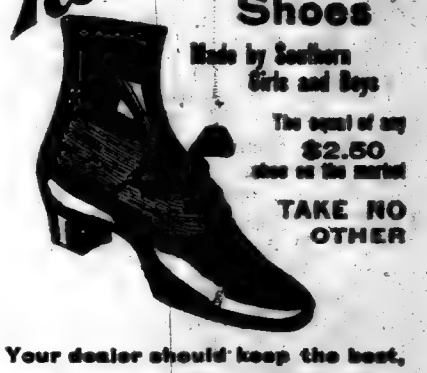
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Acknowledgments.

September 21, 1904.

State Missions.—W. M. S., Laurinburg, $4.00; W. M. Cashie, 5.00; Cedar Creek, 3.21; W. M. S., Polkton, Pee Dee, 2.00; W. M. S., First, Wilmington, 3.75; W. M. S., Red Mt., Mt. Zion, 2.25; Potecasi, 7.73; Sunbeams, Kinston, 1.32; Tabernacle, New Bern, 8.95; Reidsville, 75.00; Middleburg; 6.00; Bethel, Tar River, 1.37; Salem, So. River, 7.13; Dysartsville, 7.55; Walnut St., Proximity, 2.00; Ch. of L. E. Fox, returned, 150.00; Cub Creek, 3.00; W. M. S., Mt. Tabor, W. Chowan, 8.26; Sunbeams, Wake Forest, .84; Iotla, Macon Co. Asso., .53; Franklin, Macon Co. Asso., 1.86; Oak Grove, Macon Co. Asso., .10; Tesentee, Macon Co. Asso., 1.00; Cowee, Macon Co. Asso., 5.00; Flatts, Macon Co. Asso., 1.56; Coweta, Macon Co. Asso., 1.62; Collection at Macon Co. Asso., 16.85; W. M. S., Buckhorn, W. Chowan, 2.35; Edenton, 13.39; W. M. S., Hickory, So. Fork, 7.55. Total this week, $351.17. Previously reported, $7,227.08. Total this year, $7,578.25.

Foreign Missions.—W. M. S., Cashie, $5.00; W. M. S., Pollocksville, 5.00; Ebenezer, 1.15; Sunbeams Apex, Raleigh, 1.60; W. M. S., Judson, Cedar Creek, 2.00; W. M. S., First, Wilmington, Wilmington, 7.50; W. M. S., Florence Arnell, Flat River, 1.53; W. M. S., Burlington, Mt. Zion, 4.00; W. M. S., Red Mt., Mt. Zion, 4.80; Sunbeams, Red Mt., Mt. Zion, 1.15; Potecasi, 14.40; W. M. S., Potecasi, 5.31; W. M. S., Youngsville, 2.50; Sunbeams, Youngsville, 1.00; Reidsville, 50.00; Salem, So. River, 5.00; Dysartsville, 2.00; Sunbeams, Mt. Airy, 5.00; W. M. S., Salem St., High Point, 25.00; Kelford, 13.90; Y. L. S., Wake Forest, 4.05; Sunbeams, Wake Forest, 2.34; Wake Forest, 1.00; Franklin, Macon Co., 3.28; Oak Grove, Macon Co., 1.00; Mt. Hope, Macon Co., 11.16; W. M. S., Mt. Olivet, So. Fork, 3.20; W. M. S., Hillsboro, 4.50; Corinth, Tar River, 7.65; Sunbeams, Hickory, So. Fork, 6.75; W. M. S., Hickory, 1.70. Total this week, $204.47. Previously reported, $11,329.78. Total this year, $11,534.25.

Home Missions.—W. M. S., Cashie, $5.00; W. M. S., Polkton, Pee Dee, 1.50; W. M. S., Lystra, Mt. Zion, 3.55; W. M. S., Bynum, Mt. Zion, 3.56; W. M. S., Marshville, Union, 1.00; Y. L. S., Cary, Raleigh, 2.35; O. & E. Band, First, Raleigh, 8.15; W. M. S., First, Wilmington, 3.75; W. M. S., Florence Arnell, Flat River, 1.52; Sunbeams, Meherrin, W. Chowan, 2.43; Potecasi, 5.07; W. M. S., Potecasi, 5.31; Reidsville, 50.00; W. M. S., Wakefield, 5.00; W. M. S., Cameron, 10.00; Salem, So. River, 4.86; Dysartsville, 4.00; Kelford, 3.45; Y. L. S., Wake Forest, 4.75; W. M. S., Wake Forest, 11.95; Wake Forest, .25; Oak Grove, Macon Co., 2.00; Tesentee, Macon Co., 1.00. Total this week, $140.45. Previously reported, $5,896.71. Total this year, $6,037.16.

Educational.—Mt. Elim, Robeson, $8.38; Bethany, Robeson, 1.65; Mt. Zion, Robeson, .78; Long Branch, Robeson, 7.35; Singleterry's X Roads Robeson, 1.79; Oakton, Robeson, 2.50; Parkton, Robeson, 3.43; Pleasant Hill, Robeson, .41; Hog Swamp, Robeson, 2.13; Clylowville, Robeson, 2.21; Oak Grove, Robeson, 52; Saddle Tree, Robeson, 4.15; Raft Swamp, Robeson, 8.25; Bloomingdale, Robeson, 6.90; Reidsville, 15.00; Warrenton, Tar River, 24.05; Browns, Tar River, 1.43. Total this week, $990.93. Previously reported, $1,465.72. Total this year, $1,556.65.

Sunday-school and Colportage.—Saddle Tree, Robeson, $.65; Rowland Union, Robeson, 6.62; S. S., Beaver Dam, Cedar Creek, 3.00; S. S., Morrisville, 1.15. Total this week, $11.42. Previously reported, $590.14. Total this year, $601.56.

Ministerial Relief.—Cedar Creek, $2.35; Bloomingdale, Robeson, 1.39; Antioch, Robeson, 1.77; Back Swamp, Robeson, 4.51; Clylowville Union, Robeson, 7.46; Long Branch, Robeson, 6.00; Reidsville, 10.00; Cub Creek, 1.00; Beaver Dam, 2.80; Henrietta, 3.47. Total this week, $40.75. Previously reported, $812.19. Total this year, $852.94.

Yates College.—O. & E. Band, First, Raleigh, $2.00; M. S., Wake Forest, 3.55; W. M. S., Buckhorn, W. Chowan, 5.00; W. M. S., Hickory, So. Fork, 3.00. Total this week, $13.55. Previously reported, $533.45. Total this year, $547.00.

Total reported for all objects this week	$852.74
Previously reported for all objects	27,855.97
Total reported for all objects this year	28,708.71

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STATEMENT

British America Assurance Company of Canada.

Condition December 31, 1903, as Shown by Statement Filed.

Amount Ledger Assets December 31st, previous year, $1,333,387.56.

Income—From policy-holders, $1,510,383.68; miscellaneous, $37,353.16; total, $1,547,736.84.

Disbursements—To Policy-holders, $871,045.79; miscellaneous, $567,549.56; total, $1,438,595.35.

Fire risks—Written or renewed during year, $122,598,895.00; in force, $120,360,990.00.

Marine and Inland Risks—Written or renewed during year, $38,322,072.00; in force, $3,436,908.00.

ASSETS.

Book value of bonds and stocks	$1,066,971.56
Cash deposited in banks	169,720.71
Agents' balances, representing business written subsequent to October 1, 1903	204,834.79
Agents balances, representing business written prior to October 1, 1903	1,001.99
Interest and rents due and accrued	11,833.20
Total	1,454,362.25
Less assets, not admitted	27,057.36
Total admitted assets	1,427,304.89

LIABILITIES.

Losses and claims unpaid	$100,786.14
Unearned premiums	849,771.77
Total liabilities as to policy-holders	950,557.91
Capital deposits	200,000.00
Surplus	276,746.98
Total liabilities	1,427,304.89

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $641,035.00; premiums received $16,424.06.
Losses incurred—Fire, $11,292.19; paid, $9,901.89.
Losses now unpaid, $1,435.30.
President, Hon. Geo. A. Cox; Secretary, P. H. Sims.
Home Office, 18 and 20 Front Street, East, Toronto, Canada.
General Agent for service, W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina, W. W. Smith, Raleigh, N. C.

State of North Carolina,
Insurance Department,
Raleigh, February 15, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the British America Assurance Company, of Toronto, Canada, filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

BIBLICAL RECORDER

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 13.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 28, 1904.

NEW FORCES IN AMERICAN POLITICS.

There was a time when political ideas were the determining forces in American politics; and political contests were waged in the name of great principles. They were the days of issues; and campaigns were, therefore, campaigns of education in the principles of Government. The United States was founded upon an idea, and Jefferson interpreting it from one point of view and Hamilton from the opposite, divided the people into parties that made their appeal to the judgment rather than to lust of power or private interest.

At the present hour we need call no witnesses to the fact that there are no issues. The present campaign is one of advocacy of or opposition to the President. Little is said about the tariff and less about finance. The Southerner's race program is kept in the back-ground by his Northern fellow-partymen. There is vague talk of imperialism and constitutionalism; but it is—vague: There is no well-defined issue, and there cannot be.

One might argue that all is so well that no issue can be raised; but such an argument would fall to the ground in two minutes. The country is prosperous; but all is not well. Prosperity may hide a multitude of short-comings, but it cannot cure them. One might argue that we have no issues because the people are not thinking about government; and they are prone not to think about government where they are well-fed. But we take it that the explanation is not here to be found: We fear that the explanation lies in the fact that a new political force has arisen which has no principles and whose business it is to obscure issues. Our politics are in the hands of men who prefer not to have issues, who have no issues, who cannot afford to make an appeal to judgment because thereby they would be condemned.

Have you read Mr. Lincoln Steffen's series of articles on "The Enemies of the Republic" in McClure's Magazine? They bear every evidence of being absolutely truthful. He has discovered in Missouri, in Illinois, in Wisconsin, in Philadelphia, in Milwaukee, in New York, and he might continue to investigate, and almost throughout the Nation he would discover that parties no longer wage contests of ideas but are used by bosses in the sacking of cities and States. "Graft" is the word of the hour. Graft is the issue; graft is the object; graft is the modern political motive. Whether it be a boss conspiring to obtain control of $50,000,000 of patronage, like Murphy of New York, or a little demagog in the South who has no opportunity to steal and in lieu thereof goes forth flattering the people for office, the one word is—graft. The little confidence man is no better than the big grafter.

The new force in American politics is the spoilsman, the boss, the grafter, who uses parties for private gains rather than to promote principles and plans of government in the interest of all the people. It has been pointed out that these bosses have long used the tariff to grant special privileges for a consideration, and so have corrupted and been corrupted by thousands of manufacturing corporations; that others have used the taxing power of the several States to obtain for railroads and other large concerns immunity from taxation;—until so far from representing the people, the modern political leaders are mainly concerned to rob the people. This is not true of them all—not by odds. But it is fearfully true in hundreds of instances. The tariff, the annual appropriations, the pensions, the offices, the contracts, all are game for the political grafters.

The other new force in American politics is the Reformer—the always despised reformer—Folk in Missouri, Deneen in Illinois, Jerome in New York, La Follette in Wisconsin. These are names of the successful reformers—heroes now. Be assured that many another has been as sincere as they, only to be slaughtered by a blinded people. For the grafters have the people with them more often than you think. They could not otherwise succeed. Only in exceptional cases do the people stand against them. They fool the people with cries of party, they blind them with talk of loyalty, when they themselves have no use whatever for the party save to promote their game of graft. The party and the partisan are their only hope.

There is but one remedy against these enemies of the Republic—intelligent and independent action. The blind partisan makes the grafting boss possible. "My party right or wrong" plays right into the hands of the man who wants it wrong. One may be ever so pure in heart and if he do not keep his eyes open the grafter will get him with the plea of party regularity. Intelligence and independence are required as well as honesty. Two parties are required, too. One party having undisputed sway will always fall into the hands of the boss. There is no remedy against it. Bosses do not get their leadership by accident. They get it because they are able, brainy men. They have genius for political management. There is no remedy against them save independence—not that independence which will enter neither party, but that independence which will fearlessly enter either when Right is at stake. If you will stick, no matter what the boss does, he will do what he pleases; if you will not stick unless he does right, he will do as you please. There is here the difference between blind slavery and enlightened sovereignty, between being governed and governing, between being a tool and a citizen.

THOUGHTS ON TEMPTATION.

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able.

* * *

The joy of resisting temptation is the highest joy men can feel. It is a moment when our little life here grows larger, and we feel ourselves lifted into a wider sphere; we have a sense of fellowship with higher beings, and are somehow conscious of their sympathy. All God's creation smiles upon us, and appears made for our joy.—A. B. Davidson.

* * *

Defend me, O eternal Father, not from my enemies, not from poverty, sickness and death, but from myself, from my weak will and lawless passions.—J. L. Spaulding.

* * *

Cross of Christ, my Refuge!
Cross of Christ, my Peace!
As the nights grow longer,
As the days decrease,
Draw me closer, closer,
Till temptations cease.

Be my one companion,
Be my only guide,
Be my strength in weakness
When the flesh is tried;
Shield me from the tempter;
Turn the world aside.
—Harriet McEwen Kimball.

* * *

There is no victory possible without humility and magnanimity, and no magnanimity or humility possible without an ideal; and there is not one who has not heard the call in his own heart to put aside all evil habits, and to live a brave, simple, truth life.—Thomas Hughes.

A CHANGE IN THE CONCEPTION OF THE ATONEMENT.

(BY A. H. STRONG, PRESIDENT ROCHESTER THEOLOGICAL SEMINARY.)

We must acknowledge also that our conceptions of Christ's atonement have suffered some change. Yet that change has been in the nature of a more fundamental understanding of the meaning of atonement, and its necessity as a law of universal life. To our fathers the atonement was a mere historical fact, a sacrifice offered in a few brief hours upon the Cross. It was a literal substitution of Christ's suffering for ours, the payment of our debt by another, and upon the ground of that payment we are permitted to go free. Those sufferings were soon over, and the hymn, "Love's Redeeming Work is Done," expressed the believer's joy in a finished redemption. And all this is true. But it is only a part of the truth. The atonement, like every other doctrine of Christianity, is a fact of life; and such facts of life cannot be crowded into our definitions, because they are greater than any definition that we can frame. The atonement is a substitution, in that another has done for us what we ought to have done but could not do, and has suffered for us what we deserved to suffer but could not suffer without loss of holiness and happiness forever and ever. But Christ's doing and suffering is not that of one external and foreign to us. He is bone of our bone and flesh of our flesh; the bearer of our humanity; yea, the very life of the race. The life that he lived in Palestine and the death that he endured on Calvary were the revelation of a union with mankind which antedated the Fall. Being thus joined to us from the beginning, he has suffered in all human sin; in all our affliction he has been afflicted; so that the Psalmist can say: "Blessed be God, who daily beareth our burden, even the God of our salvation."

So we add to the idea of substitution the idea of sharing; and we see in the Cross, not so much the atonement itself, as the revelation of the atonement. The sufferings of Christ take deeper hold upon us when we see in them the expression of the two great truths: that holiness must make penalty to follow sin; and that love must share that penalty with the transgressor. And we are subject to that same law of life. We who enter the fellowship with our Lord fill up that which is behind of the sufferings of Christ for his body's sake which is the church; and the Christian church can reign with Christ only as it partakes in his suffering. The atonement becomes a model and stimulus to self-sacrifice, and a test of Christian character. But it is easy to see how the subjective effect of Christ's sacrifice may absorb the attention, to the exclusion of its ground and cause. The moral influence of the atonement has taken deep hold upon our minds, and we are in danger of forgetting that it is the holiness of God, and not the salvation of men, that primarily requires it. When sharing excludes substitution; when reconciliation of man to God excludes reconciliation of God to man; when the only peace secured is peace in the sinner's heart and no thought is given to that peace with God which it is the first object of the atonement to secure; then our whole evangelical system is weakened, God's righteousness is ignored, and man is practically put in place of God. I doubt not that this has been the effect, in Baptist circles, of some recent journalism and some recent teaching. We need to stay this incoming tide of anti-scriptural theology. We can do so, not by going back to the old mechanical and arbitrary conceptions of the atonement, but by going forward to a more vital apprehension of the relation of the race to Christ. A larger knowledge of Christ, the life of humanity, will enable us to hold fast the objective nature of the atonement, and its necessity as grounded in the holiness of God; while at the same time we appropriate all that is good in the modern view of the atonement, as the final demonstration of God's constraining love which moves men to repentance and submission.

Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—C. H. Spurgeon.

I shall never be so far alone but He will inspire me with His Spirit, and help me in ways I have not known.—Edward Everett Hale.

Should We Pray for the Salvation of Others?

BY ELDER JOHN R. MOORE.

We often read with much pleasure the articles of Bro. R. Q. A. Teague in the Recorder. This week he gives an interesting, short article: "Why?" on page 3., of which I wish to speak.

The first point I heartily endorse and have frequently made the same point in preaching. We who are saved should not pray to be saved "at last." We are saved and now, or else are not fit subjects for church membership according to Baptist polity. One must be saved before baptism. To this much I agree with Brother Teague. But he makes a second point. God's willingness and readiness to save, when the person is ready to be saved, and hence claims that it is "presumptious to ask God to save any one." "It would look as if we thought God had forgotten His business." We might as well say Christ taught this spirit of "presumption" in teaching His disciples to pray, "thy kingdom come." It was God's purpose to establish His kingdom. Why should men be taught to pray for it? Why are we ever to pray God to be with the missionaries in foreign lands? Do we think He has forgotten His promise to be with them to the end of the world? Why should the preacher pray God to bless the message? Has He not already promised that His word should not return unto Him void, but that it should accomplish that whereunto He had sent it? On the same principle of "presumption" a prominent Texas judge remarked to me once, on the train, that he never prayed. He had reached that state of faith in God that he was willing to leave all matters in God's hands, trusting Him to do what is best. He said we who are constantly running to God with our little troubles show our lack of confidence in Him. But did Moses lose confidence in God when he pleaded His promises? He cried out pleading with God not to do as He threatened to Israel, saying, "Remember Abraham, Isaac, and Jacob (Israel) to whom thou swearest," etc.

Note also the "presumption" of Jesus in His intercessory prayer in the 17th chapter of John: "The hour is come; glorify thy Son," etc. Did not God know when the hour had come? Would He forget to glorify Himself in His Son?

Of course, Brother Teague is correct in the idea that there is a work for us to do in getting them ready to be saved. But, before I go to speak to any sinner about his need of Christ, I want to go to God in prayer, asking Him to make ready the sinner's heart to receive me—to go before me in the work of preparation, that my effort be not lost on the individual. So while I pray for the sinner I must also work with God for that sinner, and yet not presume to go in my own strength. While I remember "God is the only power who can save," as Brother Teague says, I also remember that His word teaches us to rely on His Spirit to convict. I therefore pray Him to prepare the heart to receive the truth I bring and pray Him to apply the truth to the salvation of the sinner, feeling that it would rather be "presumption" to expect the salvation of the sinner if I did not pray as well as work. One of the great needs in prayer is to plead God's promises, claim these promises with importunity. Am I right?

Westminster, S. C., Sept. 16, 1904.

Our whole life is but a day repeated; whence it is that old Jacob numbers his life by days; and Moses desired to be taught this point of holy arithmetic, to number not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.—Bishop Hall.

Shake and Take: A Prescription for a Well Newspaper.

BY C. C. BROWN.

I have a weakness for the Recorder and its editor, or may be just for the Recorder alone. I like the way it says things that ought to be said, and then bows its little curly head to receive the blows which are sure to follow. Sometimes its sayings are quite caustic, but then what of that? Caustic is set down in medicine as a wholesome agency, and often works wonders of healing. It is necessary sometimes to offend in order to arouse, to heal and to help.

But my purpose just now is to give the Recorder—of course I mean the Biblical Recorder only, for there are other Recorders far beyond my reach—well, my purpose is to give the Recorder some little help in the way of good advice. Of course, I need not flatter myself that this advice will be accepted. That fact need not deter me. The giving rests with me; the taking, with the other fellow. If he does not take what I give, my skirts, such as I may have, are clear, and the Recorder's blood will be on its own head.

My advice lies along a line very trite and commonplace. Any one might give it who should chance to think of it, and it has reference to expressions which occur in all the religious papers, and but rarely in secular papers. Here it is: There are some phrases which are common to almost all correspondents, which said phrases I think the Recorder should never allow to appear in its columns.

"The article by Brother Smith was worth a year's subscription to your paper." This is a venerable and obsolete collection of words. It was probably first used by some subscriber to the religious press in Ur of the Chaldees in the time of father Abraham, and has done its service to the world. I am inclined to think it might now be put on the shelf, inscribed, "Well done, good and faithful servant."

"Your paper is the best Baptist weekly in the South," says a brother who has been led captive by the last issue, in which the editor has roasted some man whom the said subscriber has long desired to roast but lacked courage. "The best in the South!" Selah! How do you know, my good Colonel, that you are telling the truth? Or is it your habit not to tell the truth? Let me quiz you a bit. How many papers—Baptist papers—are there in the South? Where are they published? Do you take the Jerusalem Whooper? or the Peckniffian Plumbline? How can you truthfully say, then, that any given paper is the best in the South without having seen and compared all of them? I would advise the Recorder to eliminate such expressions from its correspondence, out of sheer mercy to the writers who seem bent on telling untruths.

Another dear soul now comes and slobbers over the paper, and says: "I could not do without it." You couldn't, eh? Well, you used to. Why, man, you could do without pants or shoes or without a blanket in winter, if you had to. When you say, "I couldn't do without it," the editor falls back upon his spine, and says piously: "That man's a gifted liar; I must watch him." And what the editor says is very apt to be true. Many of the dear souls who can't do without the paper manage to do without paying for it, and they use this expression merely to veneer their pious rascality. I hope the editor will henceforth omit this musty phrase.

But that is not all. Here comes a sweet-visaged sinner who has just been holding a protracted meeting, or several of them, and he sends in his report. "I had no ministerial help," he says. This has a large look to it. It means, "I'm little Jacky Horner. I'm a very smart boy. I'm a good preacher, I am. I'm none of your common two-by-four pieces. I did the whole thing myself. Fact is, I don't need any help. I didn't have any last year, you remember. I wrote to you about it. I'll also let the same fact be made known next year. I have a habit of having no ministerial help. It is a waste of money any way. I can preach as well or better than the rest of them. I don't know a man able to help me. Poor weaklings who have no great fund of knowledge have need of helpers, but as for me, I had no ministerial help." I ardently hope the Recorder will forbid this expression to come upon its premises.

Last of all—and I say it with my life in my hand—but I'll say it anyhow, I humbly beg you not to publish any more obituary poetry. I mean the stuff improvised at home. Here is a sample which I have ground out as an illustration of what I mean:

Little Willie he has left us,
We're mighty sick at heart;
O to think who have bereft us,
Making us and Willie part.

I don't think Willie would enjoy knowing that such doggerel was written about him. It certainly can't do the boy any good, and it does make his survivors smile to think that any living soul would have the temerity to ask an editor to put such stuff in his paper. I call on the said editor to defend his readers against such assaluts. Let an iron rule be run right through the office, reading thus: "No obituary poetry will be published for less than ten cents a word." This will go far towards abating the nuisance, and the suffering public will no longer feel called upon to skip all obituary publications.

Other matters are in mind, Mr. Recorder; but I want to give this advice in homeopathic doses, so that I may be sure you get it all. If you or any of your constituents feel disposed to come down upon my consecrated head, please come gently, remembering that I am poor and weak and far from home, and already have been beaten on the head until the knots which I wear are equivalent to incipient horns.

Sumter, S. C.

Reedy Creek; Bethlehem; Enterprise.

I feel that I must write and let you know something about what my churches are doing. I have had protracted meetings at three of my churches—Reedy Creek, Bethlehem and Enterprise. Bro. J. W. Morgan, of Weldon, did the preaching at Reedy Creek. The community, as a whole, was revived. Eight were baptized and there will be eight more to be baptized. Brother Morgan is a man filled with God's spirit. He preaches nothing but the Bible. Brother Morgan is doing a great work in Weldon.

At Enterprise and Bethlehem I had no help. Bro. G. M. Duke promised to come, but was taken sick, so I had to do the best I could. The Lord wonderfully blessed me. Nineteen were converted and sixteen restored to the church. I want to say that most of these conversions were made privately. May God bless our young men and help them to know that there is a personal work for each one to do. As this is my first attempt, I will close.

Yours truly,

BEN E. DUNN.

September 4, 1904.

Before Moses went to his life-work he stood face to face with the Lord his God at the burning bush; before Joshua entered upon his career at Canaan he met the Captain of the Lord's hosts near Jericho. Success will be certain, victory will be easy, if our first interview of each day is with our great Captain. What a loss must be ours if we neglect so great a privilege!

Flourishing East Durham.

Among the young men sent out during the summer to do mission and colportage work was Bro. E. Dodson Poe. He worked in Durham and its suburbs. I saw right much of his work and think that I can speak intelligently of the matter. No doubt the Board did well in sending out these young men. Brother Poe was a help to me and to my people, as he doubtless was to other pastors in the city. He touched people that had not been touched and stirred up some to work and started others to Sunday-school. He was a help to me in several ways besides his help directly in church on Sundays. Much information came to me through him; and he brought me into touch with some parties that I had not found and that needed attention. Even five resident Baptist pastors in Durham cannot perfectly cover the ground; and I am sure the summer's work was largely helpful to him.

In connection with this, let me report a meeting I held this summer at Sandy Level Church in which Brother Poe did the preaching. This church is about four miles out from Durham. I preach there once a month on Saturday and Sunday afternoon. It is a small church and has rather gone backward for two or three years it seems. If I am not misinformed, they had no additions last year, and only six or seven two years ago. Brother Poe preached for us a week and I have baptized fourteen into the church. One sister told me she enjoyed the meeting more than any she had attended there in twenty years. I look for Brother Poe to do good work. This was his first "protracted meeting." He is now at Greensboro engaged in pastorate work, but hopes to enter Wake Forest College for the spring term.

Brother Harris, of the Edgemont or Fifth Baptist Church of Durham, is in the midst of a meeting of days. He is doing a fine work on his field.

We expect to hold a meeting here in East Durham the last two weeks of this month.

A new roof has been put on the church this summer and we are looking forward to our meeting and expecting a great blessing from God. Also we hope to go to the Association this fall having made some advance over last year in contributions to missions.

Bro. C. A. Sigmon, a graduate from Wake Forest College last spring, has a field of country churches near here and makes East Durham his home. He is doing fine work on his field and is a helper in our work, being a member of our church. He declined a pressing call to Virginia and will remain on his field here.

The work in Durham prospers.

Fraternally,

J. O. ALDERMAN.

East Durham, N. C., Sept. 14, 1904.

Progress in the Wilderness.

Biblical Recorder: "We fully expect to see men burnt at the stake in Kentucky and Arkansas for being in favor of the Pan-Baptist Conference." Of course Brother Bailey is joking. At the Louisville Baptist Ministers' Conference, when all of the pastors were present, the Pan-Baptist Conference was endorsed unanimously, and The Arkansas Advance, the organ of the Baptists of that State, has heartily endorsed it. Things are not as bad in Kentucky as they are sometimes reported. In fact, the progressive mission forces of Kentucky are getting close together and things generally are moving upward.—Baptist Argus.

You may not be learned, or great, or wealthy, but you can all be faithful.

Yancey County Association.

Brown's Creek Church is twenty-five long, rough, rocky, mountainous miles from Marion; it is in the shadow of Celo Mountain, a close neighbor of Mount Mitchell, and ten miles from Burnsville. Here on September 6, in its seventeenth session met the Yancey Association composed of about thirty churches and some three thousand members.

The introductory sermon was preached by Rev. S. D. Tipton on "The Parable of the Talents." The remainder of the first day was occupied with reading of the letters, organization and appointment of committees.

The following officers were elected: Moderator E. F. Watson, a leading attorney of Burnsville, and and interested and active Baptist layman who presides with efficiency and acceptability; clerk, Rev. T. C. King; treasurer, Charles Wilson; historian, Rev. B. B. Biddle.

Two newly organized churches were received. One church (just in the edge of McDowell County), was dismissed to unite with the Green River Association.

The various reports were taken up and discussed. Particular interest was shown in missions (State, Home and Foreign), Education, the Orphanage and Temperance, and there was an advance in pledges for the coming year. The story of Baptist destitution in the State; the interest taken by the Home Board in our mountain schools ($400 coming last year to that in Burnsville); the fact that Missionary T. L. Blalock is from this section (his father and mother being present)—these things were calculated to arouse the missionary spirit.

Temperance was also warmly discussed by Elders Beaver, McPheeters, Stringfield and Blalock. Present legislation was earnestly commended and its good effects in Yancey County declared. Special attention is being paid to the enforcement of law in the county.

Education of course is near the hearts of these Yancey Baptists. During the last three years they have given five or six thousand dollars for the Yancey Collegiate Institute at Burnsville. A site of four acres, a beautiful pebble-dash building with four elegant class-rooms and a large chair-seated auditorium, a good faculty, with Prof. E. E. Hawkins at the head, and last year a student body of nearly three hundred—no wonder these people are interested in their great school. They have a right to be proud of it, and it is doing a good work.

You will be interested in knowing that this is now O. L. Stringfield's home Association. His churches are in it, and he is soon to move to Burnsville. Throughout the session his strong and gentle influence was felt. How the people listened to his ringing speeches on Education, Temperance, Missions and Periodicals! His proposed pastors' course of weekly study was heartily endorsed and he was also asked to hold with Brother Woodall Bible Institutes over the Association.

Rev. J. T. Beaver, of Burnsville, gave a part of his time last year to colportage and mission work in destitute corners of the county. At the Association he reported eighty-five days of work and cash receipts therefrom amounting to $3.34.

A collection of $3.69 was taken for the Orphanage, and by rising vote it was decided to bring this great institution more earnestly before the people than heretofore.

A resolution was adopted providing hereafter for fifth Sunday meetings and looking to more aggressive colportage work with a possible Bible and tract repository at Burnsville.

The Sunday-school work was emphasized, the pastors requested to preach on this subject during the year and the various schools asked to contribute to our State Sunday-school work.

The only visiting brother from down-country was Sunday-school Secretary Moore. He was given a most hearty welcome and was used in several of the discussions. Whatever may be said of some other sections, these brethren in the mountains are anxious for our denominational representatives to come among them. And though many of these points are hard to reach, yet it will richly pay our brethren representing various denominational interests (especially educational) to visit the rural districts of Western North Carolina.

The next session of the Association is to be held with Pleasant Grove Church (nine miles northeast of Burnsville) Tuesday before the second Sunday in September, 1905; Rev. B. B. Riddle to preach the sermon; Rev. J. F. Sams alternate. M.

New Sandy Creek, Sulphur Springs, Ephesus and Mount Grove.

Our revival meeting began at New Sandy Creek the fifth Sunday night in July and continued for six days, resulting in sixteen conversions.

At Sulphur Springs we began the first Sunday night in August and continued for five days, resulting in forty-four conversions and seven reclaimed.

Bro. E. R. Harris, of Durham, assisted me in my meetings at Ephesus, resulting in three conversions and one reclaimed.

I assisted Bro. G. W. Holmes at Mt. Grove, preaching from Monday until Friday noon, there being forty conversions.

In the neighborhood of Brown's Baptist Church a party of us conducted a protracted prayer-meeting for three nights, resulting in the conversion of five persons one of which was seventy-four years of age, and hisw ife sixty-four.

In my meetings thus far there have been one hundred and eighteen conversions and eight reclaimed. Seeing that the Lord is powerful, I am encouraged to press forward to do more.

My field of work will be vacant after the month of October, as I have tendered my resignation, to take effect at that time.

Yours in the work,
EDGAR C. ANDREWS.
Henderson, N. C., Sept. 5, 1904.

Forty-seven Men on Board of Education.

During the whole of last session forty-one men received aid from the Board of Education. Already forty-seven have been received for this term, and others write that they wish to come after Christmas if we can open the way for them. While the number of candidates for the ministry has so fallen off in some places as to give alarm to those who carry the interests of the kingdom on their hearts, should it not be a cause for thanksgiving to God to see how He is laying His hand on these noble young men among the Baptists of North Carolina! As Secretary of the Board of Education, I wish to ask our churches to do two things while they are meeting in Associations and planning for another year's work: (1) That they pray with reference to our ministry—the one specific thing for which Jesus taught His people to pray (Matt. 9:36-38). We need more men and better men. Our strength is in God. Let us keep our eyes turned to Him. (2) That, as God is answering our prayers, we plan to give more to this object during the next year to meet the increased demands.

W. R. CULLOM,
Cor. Sec. Board of Education.
September 16, 1904.

He leadeth me in the paths of righteousness for His name's sake.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, October 3.—Matthew 1-4.
Tuesday, October 4.—Matthew 5-7.
Wednesday, October 5.—Matthew 8-10.
Thursday, October 6.—Matthew 11, 12.
Friday, October 7.—Matthew 13,14.
Saturday, October 8.—Matthew 15-17.
Sunday, October 9.—Matthew 18, 19, 20.

Matthew's Gospel.

Matthew, the author of the first gospel, was the son of Alpheus, but not the brother of James the less. He was a publican at Capernaum, where he collected dues from those trading between Damascus and the Phoenician seaports, and from those engaged in various kinds of business in and around Capernaum. Those engaged in this business were thoroughly hated by the Jews, and were classed with the vilest of sinners. The other synoptics, in writing of Matthew, do not speak of him as a publican, but he, without hesitation, proclaims his former dishonorable occupation, and thus magnifies the grace that saved him. After our Lord's ascension, Matthew, with the other apostles, preached in Judea, but later he is supposed to have preached to foreign nations.

The Gospel of Matthew is generally supposed to have been written A. D. 38. Some, however, place the date at A. D. 61. The former date was probably the time that the Gospel was written in Hebrew, and the latter date was the time when it was translated into Greek. Matthew wrote for the Jews; and, therefore, wrote in Hebrew. He, however, is supposed to have translated his Gospel into Greek. In studying this Gospel we should never lose sight of the fact that it was written by a Jew for Jews, and written for the purpose of proving to the Jews that Jesus of Nazareth was their long expected Messiah—King. Therefore, Matthew refers to Christ as the fulfillment of Prophecy, gives us his pedigree, showing that he was the lawful heir to the throne of David, gives a complete outline of the laws He established for the government of His kingdom, and sets forth most fully the teachings of the King with reference to His kingdom.

Contents of Chapters.

Chapter 1 contains the genealogy of Christ, proving Him to be the King of the Jews, and gives incidents preceding His birth. Chapter 2 gives incidents connected with the birth and infancy of Christ. Chapter 3 narrates the work of John the Baptist, and describes the baptism of Christ. Chapter 4 tells of the temptation of Christ, and reports His early Galilean ministry. Chapters 5, 6 and 7, contain the sermon on the mount, which is an outline of laws enacted by the King for the government of His kingdom. Chapters 8 and 9 report numerous miracles, which prove Him to be the Son of God, and Israel's long promised King. Chapter 10 contains a list of the twelve apostles, and gives His charge to them when He sent them forth as messengers to Israel. Chapter 11 reveals Christ as rejected by His own people, and closes with a gracious invitation. Chapter 12 gives the fearful rebuke administered by Christ, when He rejected the nation that had rejected Him. Chapter 13 gives several parables so worded as to conceal from the unbelieving Jews the truths that Jesus meant to reveal to His disciples. Chapter 14 reports the death of John the Baptist, the feeding of a multitude, the saving of Peter from a watery grave, and the healing of many that were sick. Chapter 15 tells of a controversy with the Pharisees, of teaching the multitude, of the faith of the Syrophoenician woman, of the healing of many afflicted people, and of the feeding of a multitude on seven loaves and a few fishes. Chapter 16 records Peter's confession, gives first intimation of suffering at Jerusalem, and sets forth conditions of discipleship. Chapter 17 describes the transfiguration, tells of the healing of a lunatic, prophesies His death at Jerusalem, and tells how He obtained the tribute money at Capernaum. Chapter 18 contains laws governing offences and offenders, and sets forth the true idea of forgiveness. Chapter 19 reports the healing of multitudes, and sets forth principles for the government of Christians in the various relations of life. Chapter 20 contains a parable setting forth the relation between a king and his subjects, gives His answer to the request of the mother of James and John, and reports the healing of two blind men near Jericho.

Two Good Meetings in the Old Chowan.

On Monday after the third Sunday in July we began a meeting with the Warwick Baptist church, Chowan Association. Bro. C. A. G. Thomas, of Edenton, had been engaged to help us, but owing to feebleness of health he did not come. On Thursday Bro. Josiah Elliott came and held three services. The meeting closed on the following Sunday with twenty-three baptized and one restored.

On Monday after the fourth Sunday in August we began a meeting with the Rocky Hock church, in the same Association. Bro. C. W. Duke, of Elizabeth City, was with us until Friday night. The meeting closed the following Sunday with seventy baptized and one restored, making a total of ninety-five additions in these two meetings. Rocky Hock has called me for two Sundays in each month next year.

These people are taking a high stand for temperance, and are working hard to maintain our present temperance laws by trying to secure temperance county officers and a temperance legislature.

I will begin a meeting next Monday, September 12th, at Colerain, Bertie County. Bro. C. J. D. Parker, of Durham, will aid me.

With best regards to you and the Recorder, I beg to remain,

Sincerely yours,
JAS. W. ROSE.
Plymouth, N. C.

Pine Grove, Moore County.

We have just closed a meeting of days at Pine Grove Baptist Church. Commencing on the fourth Sunday in August, Bro. W. H. Strickland preached the Word with great power. The meeting lasted five days. The church and Christian people in the community were greatly built up and many sinners in the community saying pray for us. Brethren, pray for us, and pray for them that asked an interest in our prayers.

Yours truly,
J. M. DEATON.

"With my whole heart have I sought thee." The psalmist's heart had gone after God himself; he had not only desired to obey His laws, but to commune with His person. This is a right royal search and pursuit, and well may it be followed with the whole heart. The surest mode of cleansing the way of our life is to seek after God Himself and to endeavor to abide in fellowship with Him.—C. H. Spurgeon.

There is nothing new under the sun except the methods of expressing old thoughts.

News Notes.

....Begin making plans to go to Elizabeth City.

....The subscription season is at hand. How do you stand?

....This is the week of the Mission Rally in the Raleigh Tabernacle.

....Bro. C. A. Ridley changes his address from Quitman, Ga., to Live Oak, Fla.

....Statesville church has requested Pastor Wells to withdraw his resignation.

....Time to be taking collections for State Missions. We have $30,000 to raise this year.

....John E. Briggs has been called to succeed N. B. O'Kelley, at Atlanta, Ga.—Baptist Argus.

....Bro. R. A. Hedgepeth has resigned the church at Forest City, but we hope the brethren may yet be able to keep him.

....Elder W. A. Ayers greatly pleased his Elizabeth City church by declining New Bern's call. He is doing great work.

....Bro. John Stanford has charge of the church at Spray. He writes: "Everything seems to be in shape for a great success."

....The Y. W. C. A. of our Woman's University gave a delightful reception Saturday night. The girls were quite happy.

....The Zoar church, where the Kings Mountain Association recently met, is large, new and beautiful, costing more than $1,300. Well done brethren.

....The North Rocky Mount church is fortunate in having Elder G. L. Merrill for her pastor. He is one of the best to be found in North Carolina.

....Pastor Hagwood, of Pilot, has resigned that charge. He will have a field of five country churches, having accepted calls to Reedy Creek and Midway.

....Bro. John Mitchell, the beloved, changes his address from Hexelena to Cremo. We all have reason to be thankful for his recovery from a recent illness.

....Reidsville has called Elder W. R. Bradshaw. Should he leave Wilkes that county will suffer immeasurably. But we covet for him a less exacting field than he has.

....Pastor Rich received a testimony to his call to Salisbury in the addition of five members to his church the first Sunday. He is enthusiastic over the prospects of his church.

....Bro. W. N. Johnson, from whom we have a stirring article for an early number of the Recorder, writes—"Dell School is growing wonderfully. It is answering a great need in this section."

....The beloved S. E. Bostic, who is the only man we know who has two sons and a daughter on the Foreign Mission fields, is a member of Zoar church, where the King's Mountain Association recently met.

....The Piedmont Association has resolved to establish a school. The gentlemen that locate it must be wise, for in that region it will be difficult to find a point where municipal institutions will not make a denominational school's doom certain.

....Bro. John R. Jordan writes from Star: "It was my happy privilege to baptize five persons on last Sunday morning near Dover church. This makes forty that have united with this church since our protracted meeting. God is wonderfully blessing us in this part of His vineyard."

....Dr. Poteat of Furman, reports fifty-four new students registered in the collegiate department, and a larger number in the boarding department of the Fitting School than at any time last year. The total enrollment to date is 137.—Baptist Courier.

....The Recorder appreciates the kind and forceful speeches of D. F. Putnam, T. Dixon, and A. H. Simms, recently made in the Kings Mountain Association. The venerable father of so many great preachers and workers in every good cause is himself a very strong speaker.

....Bro. J. C. Birdsong, Clerk, writes: "I see you have not time of meeting of Raleigh Association in the list as published in the Recorder. The Association meets with Shady Grove church on Thursday after the fourth Monday in October, 1904, which is Thursday, October 27."

....Verily the world moves. The Canadian Baptist says that at a meeting held by the English Methodists in Lynton, Devonshire, there was a discussion upon the subject of baptism. And "the views of most of the speakers were strongly in favor of baptism after conversion."—Western Recorder.

....Upon the suggestion of that thoughtful layman, W. A. Cooper, the Tabernacle congregation raised $30.00 to send Miss Speight, a trained nurse, to help look after the sick children at Thomasville. Miss Sneight practically volunteered for this work as the sum is by no means equal to the amount her services readily command.

....Elder J. W. Millard, of Baltimore, is aiding Pastor Larkins, of Henderson, in a meeting. Brother Larkins wrote just before the meeting began: "We took a collection at our morning service yesterday, and got one hundred dollars for missions in the Tar River Association. I am at work again after about eight weeks of sickness."

....Bro. Charles Haywood, of Durham, sends this notice: "The Mt. Zion Association will meet with the Cedar Fork church at Nelson, October 4th. Brethren, this church is on the railroad and will be convenient for all to attend. Let us have a good session. All delegates and visitors will be met by the committee on hospitality—brethren Hugh Green, J. H. Shipp and M. L. Sorrell.

....The Committee sends this announcement: "Please announce through the Recorder that the Union County Association will meet at Mt. Harmony church, three miles from Matthews, N. C., on the Seaboard Air Line Railroad, Thursday, October 6th. Any one wishing to come will please notify P. A. Fisher, Robert Gibson, J. E. Sustare, Committee, Matthews, N. C., R. F. D. No. 19."

....Bessemer City has called Pastor Putnam for all of his time. He has resigned Cherryville and will move to Bessemer City. This is a sign of real progress. R. F. Tredway recently aided the pastor in a very successful meeting at Bessemer City. There were nine baptized, and others to follow. Putnam is one of our very best pastors. He says Tredway did some faithful preaching at Bessemer City.

....Bro. J. W. Thomas, pastor, announces: "Catawba River Association will convene with Antioch church, seven miles northeast of Drexel, a station on the Southern railroad, between Hickory and Morganton, Thursday before the second Sunday in October, and if visiting brethren will notify Jas. S. Sparks or S. A. Smith, Dogwood, Burke County, they will be met at Drexel with conveyance and carried to the Association free of charge."

....Elder A. E. Brown, the able Superintendent of Schools for our Home Mission Board, made two powerful addresses to the large Tabernacle congregation on Sunday. His themes were missionary, of course, and at night he addressed himself to the great work that he has founded and now has in charge. Brother Brown continues to grow. The eloquence of his addresses Sunday were a revelation to his admiring friends. In him the Home Board has a representative that will always do it honor.

....Bro. J. A. Smith writes: "The Wilmington Association meets with Wells Chapel church, Sampson County, Tuesday, October 11, 1904. Visiting brethren can leave the train at Kerr's Station on the A. and Y. R. R., and Wallace and Willard on the W. and W. R. R. Brethren who expect to attend will please send their names at once to Bro. J. Knox Taylor, Kerr, N. C., R. F. D. Please state at what date you will leave the train either at Kerr, A. & Y. R. R., or at Willard or Wallace, W. & W. R. R."

....Mr. H. R. Scott, of Reidsville, one of the most successful sons of Wake Forest, has just given $1,000 for the Alumni Building—the Biological Laboratory. We thank him both for his gift and for his fine example to his brother alumni. The time is opportune for the Wake Forest men to manifest their regard for the institution; and it seems to us that there are not a few who might by giving gifts like this one not only show their esteem for the College but also give an evidence to the world of the ability of Wake Forest men.

....The papers that made haste to fall in with the Home Board's policy evidently were in a hurry. They overlooked the fact that the Commission had not taken final action, and until that shall be done the matter is debateable; and, moreover, they overlooked the fact that the National (negro convention) is an important factor in the compact. The action of that convention postpones everything for a year, and discussion is certainly in order. Secretary Barton is denied the honor of "incidently advising" and "fearing whether" for at least a year.

....The work at Shelby is moving on nicely, and Pastor Parrish feels very hopeful. He recently closed a meeting, the result of which was a large number of additions to the church. Evangelist T. T. Martin did the preaching, and he did not fail to declare the whole counsel. His Bible doctrine was too strong for the feeble and infirm, but a great help to those who wish to follow all the way. There have been thirty-five additions to the church since Brother Parrish became pastor. They will soon finish the beautiful pastor's home, which will cost about three thousand dollars.

....In evidence of the fact that Bogard, Clark and Co., are constitutional quarrellers and kickers and will kick at one another as well as at the rest of the world, we submit the following from the Baptist Flag: "Some business trouble arose between Dr. W. A. Clark, and Ben. M. Bogard, about the interests of the Landmark Baptist Publishing Co., and Dr. Clark brought suit against Brother Bogard in the courts. But one day last week the matter was left to a committee of brethren who succeeding in adjusting it to the satisfaction of all parties, and the suit has been withdrawn." Verily life in the wilderness is strenuous!

....Elder J. R. Pace, of Oxford, writes: "As you ask for reports of meetings I will give mine. I have had forty-four additions to my three churches since the fourth Sunday in July. Sharon church, six days' meeting, three baptized and one restored; Knott's Grove church, seven days' meeting, six baptized and two by letter. This was the first series of meetings held in our beautiful new church, Olive Branch church, nine days meeting, twenty-four by baptism and eight restored. This church is about one hundred years old. It is taking on new life. The pastor did all the preaching in these meetings."

....At 1.30 p. m., Wednesday, the 21st inst., at Sawyer's Creek Baptist Church, Miss Anne Thompson Boushall, the accomplished daughter of Mr. Thos. B. Boushall, of Camden County, was united in marriage by Rev. C. W. Duke to Mr. James Oswald Bobbit, president of the Beaufort County Lumber Company, of Shelmerdine, N. C. Mrs. Bobbitt is a sister of our townsman, Mr. J. D. Boushall, whose home in this city she has frequently visited. Mr. and Mrs. Bobbitt, after an extended Northern tour, will reside in Shelmerdine, Pitt County.

....In Florida the Baptist Witness has passed under the control of the Florida Baptist Convention. In Texas, too, there seems a probability that the Hon. Geo. W. Carroll will turn the Baptist Standard over to the Texas Baptist Convention. We will watch these experiments with interest. They will give us additional data for reaching intelligent conclusions on the paper problem. What is needed is light, and whatever throws real light on the subject will be helpful and will be welcome. Florida and Texas may succeed today where Georgia failed years ago.—Western Recorder. The Texans have evidently not had as much trouble as they want.

....Elder J. N. Prestridge, who had announced that he was making plans for conducting a party to the Baptist World Congress, has turned his correspondence over to Mr. J. Howard Eager, Jr., who is now in England looking after matters relating to the proposed tour. From that advantage point he is interviewing ship lines and mapping out special railroad and coaching trips through England and Scotland. Mr. Eager is the eldest son of Rev. John H. Eager, D. D., and lived in Europe till he entered the Johns Hopkins University. He has had large experience in conducting parties over the continent and through England, Scotland and Ireland. In this Baptist World Congress Tour he will be aided by his father who will accompany the party throughout the entire trip. Mr. Eager will return from England about October 1st, and will then be ready to make full announcements and attend to all correspondence addressed to him at 1523 McCulloch St., Baltimore, Md.

....We thank Bro. N. W. Smith, of Four Oaks, for the following: "Rev. J. D. Bowen closed a five days' meeting at Massey's school-house, in Bentonsville Township, Johnston County, on the 20th of August, that resulted in the organizing of a new church with twenty-one charter members and the prospects bright for several more to join in the near future. In consideration of the fact that there was only one member of the Missionary Baptist Church (a lady) anywhere near this point, and but little Baptist sentiment and bitter opposition, the result of the meeting is truly wonderful. The 'Hardshells' were our bitterest enemies. The new church is composed of six new converts, the balance of members from the Methodist, Disciples, Free Will Baptist and Second Advent churches. Preparation will begin at once for the building of a commodious house of worship. Bro. Bowen is a strong, forcible speaker, who holds the attentive of his audience, and presents his points in a striking and convincing manner. He gives promise of a bright future in the Master's vineyard. He is much loved."

....There is everywhere general grief for the affliction of our Orphanage. Manager Boone's announcement that there are thirty cases of typhoid fever in the institution touches every heart. Let us not forget in our sorrow that this makes new demands upon us. The institution must have funds to meet the necessities of the situation—extra nursing, medicine, sanitation, etc.;—and as soon as possible we must provide against another epidemic. We must put in a system of water-works. Brother Boone and Dr. Julian long ago called for such a system. But we waited a little too long to supply their needs. We understand that the sick children are getting on very well under the circumstances. There have been no deaths. They are in good hands. All that skillful and tender men and women can do for them is being done.

....Hight C. Moore writes the following excellent sketch of the unique Stringfield in Charity and Children: "Of course Stringfield is just as busy as a bee; you couldn't think of him otherwise. He is still a young man, vigorous and aspiring, and feels that the best of his life is before him. Pastor of several mountain churches, he preaches with all his old time freshness and fire. Teacher of preachers, he is arranging to give one day a week to carry the Yancey County pastors through a course of homiletical and biblical studies. Neighbor and citizen, he is a leader of every good word and work in the big community around him. Manager and employer, his five thousand-dollar farm has several fields of the finest corn, his future residence is in frame, and his sawmills are cutting some of the best timber in the mountains. Dreamer and prophet of yet better service than he has rendered, he proposes to build a school for girls, has selected on his farm a valley-overlooking site, hauled the rock for its foundation, and had made 200,000 brick. Husband and father, he is thoroughly devoted to his family, fills his home with the best magazines, books and newspapers, is happier and sprightlier here than anywhere else. Lover and observer of the Statewide brotherhood, he is no less interested in denominational affairs than when he led the people in magnificent enterprise. Oh no; Stringfield's work is not done: he is a very active man, and perhaps his best is yet to be. From his mountain home Stringfield sends a message of love to each one of his friends all over the State. And from you, one and all, to the very ocean's edge will come back, I know, a chorus loud enough to wake every hollow of the Big Ivy valley, "Good friend hail and God-speed!"

Danger No. II.—Political Excitement.

Some time ago in an article on State Missions I stated that there were three dangers confronting us. I named DELAY as the first danger, and stated that the other two would be mentioned later. The second of which I call your attention is POLITICAL EXCITEMENT.

Usually a political year is hard on the work of our Convention. People become so much interested about results of the election that they forget the more important work of pressing the kingdom of heaven on earth. It is of far less importance what the result of the coming election will be than is the question what advancement will Christ's kingdom make in North Carolina this year. Whoever shall be elected President, Governor, Congressman, legislators, the country will go on; but if Christ is not recognized as King it means temporal and eternal ruin. I am very glad to state, however, that so far political excitement seems not to have interferred with our work; indeed, I think there is less excitement on the subject of politics than I have ever known preceding a Presidential election. May it so continue to the end! I do not mean that we should not be interested in these temporal matters, for I think we should; but we certainly ought not to allow them to interfere with more important things.

So far the outlook is encouraging. Every Association that I have attended, or from which I have heard, save one, has gone forward beautifully in its pledges to all objects, and especially to State Missions. We are now $731.68 ahead of what we were this time last year for State Missions; but that leaves a little more than four thousand dollars of the extra five thousand still to be raised. We must, if possible, raise this four thousand between now and the first of November, and also as much as we did for the same period last year.

Let me earnestly appeal again to the Sunday-schools in behalf of our Baptist Sunday-school work. If the schools which have not yet taken collections will do so between now and the first of December it will be a great help. Please let some member of every school call the attention of the superintendent to this matter if he does not think of it himself, and on some fine Sunday when there is a good attendance take a collection for this object. We hope, if possible, to raise enough to support this work so as not to draw on State Missions.

I have some State Mission envelopes still on hand and will be glad to furnish any church, free of cost, with a sufficient number to give one to each member. Please drop me a postal if you desire these envelopes and will faithfully and judiciously use them.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Morehead City.

A word from Morehead may not be out of place since it has been some time since I wrote last.

Our church is making some progress, although not so much as we wish. Since January 1st there have been seventeen additions, nine by baptism and eight by letter.

On the first Sunday evening in September it was our pleasure to baptize a little girl who was unable to walk except by the aid of crutches. So we took her on a chair and carried her out into Bogue Sound, under a clear sky, in the presence of a large audience that had assembled to witness the baptism, and baptized her. This little Christian girl was determined to follow her Lord in baptism even if she could not stand on her feet. Oh, it was lovely sight to see her arise from the watery grave to walk with Christ.

Bro. W. H. Whitehead, of Beaufort, is making quite a reputation in his work. Large crowds attend his church, and they are mainly young people, who are the hope of the church for the future.

He is also serving the Davis church. He has captured the whole community, so we learn from the people down there.

Atlantic Institute has opened up nicely. Eighty-one were enrolled the first day. Now the number has grown to 103. It is almost certain that we will reach 125 within the next few weeks. Prof. Walter L. Beach is in charge, and we are all delighted with him.

We have treated the Institute to two nice coats of paint. The white color, with grey trimming, presents a beautiful view to the passers-by. It now looks like a new place since our grove of white silver maples have grown up so nicely.

Morehead is rapidly improving. Quite a number of new buildings have been built this year, and others are being built. We are hoping to see a greater advancement within the next year since the A. and N. C. R. R. has been leased.

R. P. WALKER.

The King's Mountain Association.

The fifty-fourth annual session convened with the Zoar church, three miles from Shelby. D. F. Putnam preached the introductory sermon from the theme, "The Greatness of Christ." Those who heard the sermon went from the house feeling stronger for the work in the kingdom of Christ, and that they can never fail with so great a Leader.

A. C. Irvin was re-elected moderator and D. S. Lovelace clerk.

Visitors present were as follows: J. B. Boone, Hight C. Moore, S. F. Conrad, R. A. Hedgepeth, C. L. Dowell, J. D. Bailey, J. B. Carlisle and others.

The Kings Mountain is a great body of Baptists. There is only one Association in the State that is more largely attended. The Association paid to Pastor's Salary this year, $5,599.40; for Building and Repairs, $4,175.29; for State Missions, $427.94; for Home Missions, $357.28; for Foreign Missions, $429.00; for Ministerial Relief, $71.02; for Ministerial Education, $107.97; for Orphans, $296.69; for Other Objects, $666.27; total for all objects, $14,772.85; gain over last year, $4,533.35.

The Association has thirty-seven churches, thirty-seven ordained ministers and six thousand seven hundred and two members. There were baptized two hundred and sixty-five persons in the Association's borders this year. There is a net gain of two hundred and forty-one members reported since last year.

A committee of fifteen was appointed to look into the advisability of erecting and sustaining a first-class Associational school. They will solicit funds and build the school at some convenient point. Over $400 were subscribed in a few minutes, at the close of the session, with which to begin the fund.

A resolution was unanimously adopted asking that not one cent of the public school money be put into denominational schools in the bounds of the Association. Baptists will ever stand for the entire separation of church and state.

M. E. Parrish was made chairman of the executive committee of the Association. We may look for a still greater advance in the work of this grand old Association. The speeches for Missions, Education, etc., were of a high order.

The Woman's Missionary Societies are doing a grand work, but they are young and just beginning to show what they will do in the future.

A strong temperance report was adopted. The Association put itself on record as being in favor of voting and working against strong drink in every honorable way.

This great old Association is just beginning to realize her power. She could easily raise $5,000 for missions and be none the poorer; and we predict that she will more and more enlarge her gifts, until this amount is reached.

There is untold wealth in the Baptist ranks of the Kings Mountain Association. May her men use it well as the stewards of God. The editor of the Recorder is wanted at the next session, which will convene at Kings Mountain. D. G. Washburn is to preach the introductory sermon.

J. S. FARMER.

Asheville First Church.

Mr. Editor:—My pen doesn't turn fondly to a newspaper article, especially if I am expected to speak of my own work, for of this, if matters have been going well, it is hard to speak truly, however modestly, without appearing to boast, and the boaster never pleases us.

I have many reasons for feeling gratified with my new work and surroundings.

The kindness of the people, their anxiety to know the pastor's mind, and willingness to follow his lead, are evidenced on every hand. I have already enjoyed by anticipation fellowship with the North Carolina brethren. Some of these I knew not in the long ago, but just a little way back, over the hills in old Virginia. I knew Thompson, now of Durham, then of Lynchburg.

I wonder if he knows that I preached my first sermon in his church in Lynchburg, Va.?

If I were to say again what I once said of him, the statement might be productive of feelings, not altogether conducive to the best state of the minister's mind, and knowing Thompson as I do, and with a sincere desire to keep my brethren of the ministry humble, I must not do a thing so tempting and hazardous to one of his nature.

I also knew Dr. Tyree, now of Raleigh, back in the old State. I hear that a great mantle has fallen on him—his of sainted memory—the distinguished preacher and polemic Dr. Cornelius Tyree.

Not many Wednesday nights ago I observed a strange face in my prayer-meeting. At its close a gentle woman came forward and stated that she bore to me a message of love from the best pastor in the world. Her message was from the shepherd of the Raleigh flock. Let me now express my warmest appreciation of that message, and announce my fullest reciprocation of the same.

Just a word about the work. It does not become me to say much about this. Congregations are large. There is nothing new in this. The same was true under my distinguished predecessors.

Sunday morning last was turned into a consecration service. The pastor preached the first of a series on the Holy Spirit. At the close of the sermon, and while the congregation sang "I'll go where you want me to go, dear Lord," hundreds dedicated their lives to the service of the Master. The proposition was by no means an easy one. I involved the giving up of pleasure very dear to some. I cannot forbear to mention one incident of that service. A young married woman of the city was happily converted. One who sat near her said, "I saw she was struggling, and made a motion as if to go forward. She then hesitated and sank back in her seat." "But," said this one, "the struggle was by no means over. I saw fresh tears gather in her eyes, then rising again she threw her fan and book down into her seat and started as if in a great hurry to get to the front." She came weeping, gave the pastor her hand, saying that she had settled it for Jesus, and wanted to follow Him in baptism. Another must tell you of the prayer-meetings.

The signs of activity are not wanting in many directions. The debt on the North Asheville Mission, where we have a good afternoon Sunday-school, will be paid off this fal. A splendid new mission house is now being built in Chunned Cove, where a fine Sunday-school already flourishes. Better still, we are now drawing plans for the enlargement of our Sunday-school rooms at a cost of several hundred dollars. There is a great future before this great church. The Lord send the power.

WILLIAM LUNSFORD.
September 21, 1904.

"I would rather be able to appreciate things I can not have, than to have things I am not able to appreciate."

"Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with today. Teach yourself to be practical and up-to-date and sensible. You cannot fail."

Home Circle.

No Thorns.

I carried the old Bishop a bunch of roses this morning,
And when I handed them to him he said,
"Wait, my daughter, there are thorns upon them."
Then he took out his knife, saying,
"Give me one at a time."
I watched him while he carefully cut away each thorn.
"Do you always cut off the thorns, Bishop?"
He looked at me with an appreciative twinkle in the dark of his eye,
Set deep under the shaggy brows.
and said,
"Yes; don't you?"
"No," I said; "I am a woman;
I only hold my rose tight, and smile,
And let the blood trickle, and say,
'My rose has no thorns?'"
—From the Klote.

The Beautiful Sex.

Discussing the question, "Which is the Beautiful Sex," in the August Woman's Home Companion, Henry T. Finck, having proved that in beauty of body women are ahead of men, says:

"But how about those women who do not happen to be beautiful to the eye? Do they belong to the beautiful sex? Too many of them seem to think they do not, and in despair try to become strong, like men. They make a great mistake. They can still belong to the beautiful sex, though their faces and figures be not beautiful to the eye. Just as some men, for the very reason that they are physically weak, become the stronger mentally (genius has often dwelt in a weak man's body), so women who lack physical charms may, by cultivating spiritual beauty, excel their more favored sisters in the art of fascinating men.

"Spiritual beauty follows the same lines as bodily beauty. Shakespeare sums it up in four lines when he makes a woman say:

Why are our bodies soft and weak and smooth,
Unapt to toil and trouble in the world,
But that our soft conditions and our hearts
Should well agree with our external parts?

"In pose women's minds, like their bodies, should be soft, smooth, delicate, never angular, hard, robust, sturdy, like those of men. The charm which comes from mental beauty is much more alluring and lasting than a pretty face. Some of the most fascinating women known to history had little or no physical beauty. Given two women, one of whom is plain-featured, but gentle, tender, sympathetic, soft-voiced, patient, sweet, kind, modest, cheerful, devoted, vivacious, in a word winsome, the other pleasing to the eyes, but without the mental beauties just named, and very few men would find the second as captivating as the first. There is deep philosophy in Goldsmith's maxim, 'Handsome is that handsome does.'

"It is of the utmost importance that women should understand clearly that they were predestined to be the beautiful sex, and not to compete with men in trials of strength for which they are weighted unfairly by nature. They should remember that 'mere strength is not the highest criterion of nobility.'

"But modern man has a sense of beauty, and it is there that he is weak and vulnerable and easy to enslave. Hence, wise women will cultivate their charms, physical and mental, above all things, and avoid work that develops strength at the cost of beauty."

Crying Babies.

Some people object to crying babies, but without good reason. The noise they make is certainly not a sufficient ground for annoyance. It is often not as loud as the chatter of a talkative person, and if it is louder it is only proof of an exceptionally good constitution and lung power. Probably the reason why so many are troubled at a baby's cry is because they suppose it to be a sign of great distress and their sympathies are aroused. As in so many cases we judge from our own standards. You would not cry so loud unless you were in terrible agony. But crying is normal to a healthy baby. If a baby does not cry it is usually an indication of physical or mental weakness.

"An infant crying in the night" is an appropriate and creditable feature in a well-regulated household, provided of course it does not cry too much. A healthy crying baby is a far more pleasant object to contemplate than a baby that is not strong enough to cry. A baby's cry, a boy's yell and a girl's laugh are the natural noises of healthy childhood.—Watchman.

A Punctual Man.

A certain Mr. Scott, of Exeter, whose business required him to travel constantly, was one of the most famous characters for punctuality in the kingdom. By his methodical habits, combined with unwearied industry, he accumulated a large fortune. For a great many years the landlord of every inn in Cornwall or Devon that he visited knew the exact day and hour he would arrive. A short time before he died, at the advanced age of eighty, a gentleman who was making a journey through Cornwall put up at a small inn at Port Isaac for his dinner. He looked over the bill of fare, and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," said he. "You cannot, sir," replied the landlord; "it is for Mr. Scott, of Exeter." "I know Mr. Scott very well," replied the traveler. "He is not in your house." "Very sorry," said the landlord, "but six months ago, when he was last here, he ordered the duck to be ready for him this day, exactly at 2 o'clock." And, to the amazement of the traveler, who chanced to look from the window, the old gentleman was at that moment entering the inn yard, about five minutes before the appointed time.—Harper's Round Table.

Wanted—Mothers.

Some one has said that the greatest need of American society is more mothering. Some one has said a sensible thing. Modern society encroaches seriously upon the time of mothers. Social and philanthropic and religious organizations multiply. Clubs are all the rage. They have officers and committees, and must be pushed with energy if they shall compete with their wide-awake rivals. Calls to attend meetings are almost legion. But should any mere social call have a favorable response when it comes into conflict with the more vital interests of the home? Has any mother a right to devote her time to outside enterprises, no matter how urgent, if her devotion to them compels her habitually to neglect the children who have been committed to her care? Home first. Other things afterwards. If both responsibilities can be carried, it is well. But if one is to be slighted, is there any question about which one it should be?

Some young people have "gone wrong" who were brought up under the guidance of real mothers. But the proportion is not large. On the other hand, who can count the multitudes who have gone out from houses that were not homes, and from under the influence of mothers who were such only in name, to sink speedily into the depths of dissipation and crime?

The children need mothering. And this can never be done by proxy.

We are not a bit pessimistic, as you know. Nevertheless, we thoroughly believe that no feature of our modern social life is more dangerous than certain prevalent notions respecting home and motherhood. It is, perhaps, too much to expect that women who are given up to the frivolities of fashionable life will pause to think seriously of these things. But shall not Christian women do so? We shall never be able, until the light of eternity dawns, to measure the power of a Christian mother's daily personal contact with her children. And we shall not know till then how many have passed out into the eternal night because that sanctifying influence was withheld.

Wanted—mothers!—Selected.

Observations of a Patient Housewife.

A housewife whose laws are as fixed as those of the Medes and Persians will drive her family away, especially the children. Good-fellowship and jollity in the home should be a part of the good discipline, and not looked upon as a crime. I am personally acquainted with a housewife, not a home-maker, in Brookline, who boasts that her husband and her son never enter the front door in wet weather. They have been disciplined to enter through the back door and climb three flights of stairs to their sitting-room. They are never allowed to smoke in the house. They are not allowed to rest upon a sofa in dressing-gown and slippers, because it is not dignified. This surely seems like straining at a gnat and swallowing a camel, and such discipline in most homes would drive the family away from it.

On the other hand, the members of the household should not be encouraged to be tardy at meals. That, above everything else, makes trouble with servants. There should be a restriction on untidiness of all kinds, and the home should not be made a rendezvous for all of the boys and girls in the neighborhood any hour of the day, to ransack the garret, deplete the ice-box and throw things into confusion. There is a happy medium which the genuinely good housewife will discover if she tries. It is not necessary to drive away her young people to find their "fun" in other homes—which they always compare to the disadvantage of their own—just because they may be a little troublesome, or may seem to infringe on household discipline. One can be a good housekeeper, taking the most particular care of all her possessions, and not make them more important than the happiness and comfort of her family.—Debon Ayr, in Leslie's Weekly.

The Dressmaker's Slave.

What mockery to prate of the equality of the sexes when one sex possesses the freedom of uniform, and the other is the slave of ever varying costume! Think of the great portion of a lifetime we women are condemned to spend merely on keeping our sleeves in style! Talk of our playing with scholarship or politics when we are all our days panting dishevelled after scampering Dame Fashion, who, all our broken-winded lives, is just a little ahead! Yet dress-reform is the first article in our creed of antipathies, and I, for one, am last of ladies to declare myself a heretic. I am not ungrateful for the gift of sex and species. Suppose I were a fowl of the air,—what condemnation of hodden gray, and soul unexpressed either by vocal throat or personality of plumage! Among things furred or feathered it is the male who dresses and the lady who wears uniform; that it is otherwise with human beings is due, I suppose, to some freakish bit of chivalry on the part of the autocrat Evolution, the ringmaster who puts the entire menagerie through their tricks. No, I would not be a fowl; let me not repine; let me at this business of dressing, pluckily.—Winfred Kirkland, in the September Atlantic.

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MILLER & RHOADS

Richmond, Va.

Young People's Page

Light.

The night has a thousand eyes
And the day but one,
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.
—Francis Williard Bourdillon.

The Iron Castle.

BY E. S. L. THOMPSON.

Madame Golden Seabright was a proud young hen!

"The chicken-house ought to be painted white and trimmed with gold to match our feathers!" she said to Sir Seabright, who stood off in one corner and would not be friendly with the Brown Leghorn rooster. "Our nest shall not be builded in a brown, weather-stained place like this! We cost five dollars a pair! My father and mother, my grandfather and grandmother, one of my uncles and two of my aunts took prizes at poultry shows! I had a ribbon tied on me, yes, tied around my neck, and my photograph was taken by a nice young man who wore glasses, and who said I was much prettier than you! Of course he didn't mean it, Sir Seabright, for you are a fine-looking and a fine-acting bird! I saw John and another man set a tall thing under the old apple tree a while ago. It was iron, and had doors and windows; one door was open—come, let us go and look in. It is some kind of a house; a new play-house perhaps for our little mistress, Hilda. I heard her asking her papa if we could not have a yard fenced off so we could live alone. She knows that we do not wish to associate with speckled fowls, like the Plymouth Rocks! I heard Madame Leghorn brag about laying so many eggs in winter, but what of that! We lay such dainty eggs, and our chicks are perfect beauties! Pets! We are hatched for pets, to make the dear little children happy. . . . . Yes, I am sure this fine iron castle was built for us! Here seems to be a bed of cotton and fine cloth—what a nest you will have!"

With a loud crow, Sir Seabright hopped up into the door of the old base-burner stove, and looked around.

"Get down!" said Madame Golden Seabright. "I want to look and see if it will do. The lilac bush is so close by, and this old apple-tree is down the hill where no one ever comes! What could be better!" With this she began to pick at the cotton that Hilda had placed in the stove as a bed for Topsy, her rag doll. Some days after there were ten eggs in the white nest. When Madame Seabright cackled every day, it was in such a low note that only Sir Seabright, watching not far away, heard her!

Leo, the new water spaniel, carried Topsy away and tore her up, so Hilda did not go to look after the cotton bed. Madame Brown Leghorn wondered why Madame Seabright did not come to scratch in the chicken yard any more.

"She has probably stolen her nest under the carriage shed," said Martha, the cook. "When Royal comes home, he will find out." Royal did not come home until those eggs were pipped! The sun was almost down when he and Uncle John drove into the yard one evening. He spied the old base-burner, and remembered that his father had said he might sell it cheap to Jim, the cobbler.

"I'll see him yet to-night. May I take the spring wagon and go down there?"

"Certainly," said Uncle John. "If he wants the stove, bring him back with you, and we'll load it in the wagon and haul it back for him."

Madame Seabright was suddenly awakened from her early evening nap. Some one shut the stove door with a bang. The next thing she felt her iron castle moving, and she thought the world was surely coming to an end. Sir Seabright, roosting in the lilac bush, heard voices and saw the iron castle—or was he dreaming?

"I'll see about it in the morning; I ate so many earth worms to-day I am sleepy." In the morning when he took a look, there was no iron castle there!

Then he ran to find Madame Leghorn. She was old, and a wise bird, if her feathers were plain.

"If I roosted in a lilac bush instead of a hen house I'd expect something bad to happen! I haven't seen Madame Seabright, and I don't care to see her! She's a vain, fussy little thing!"

Sir Seabright hoped Hilda would rise early and come out to comfort him. Hilda was a nice girl, and he was fond of her. Cook threw out some scraps of bread and meat and lettuce leaves, but he was not hungry. He moped around for an hour, and then something happened. Jim, the cobbler, was coming up through the vegetable garden carrying something in an old straw hat—something that peeped loudly, and—yes, right under his arm was Madame Seabright, so frightened that she could not even squawk.

"We set the burner down in the back room, and this morning I heard a splutter that made me jump off the bench. There that little hen was trying to get out of a place where the ising-glass in the door was broken. My back shop window was up, so they got air, or I guess there wouldn't be much peeping this morning. If that had been a straw or hay nest instead of a cotton burrow, they'd all tumbled out; but here they are, Martha, and won't the little girl be pleased.

* * * * * *

"Next year," said Madame Seabright that afternoon, as she was teaching her children to scratch, "I shall make my nest on the ground. I came near breaking my leg twice in getting in and out of that old iron castle. It may be good enough for a cobbler, but it's a little too good for me!"—Western Christian.

An Unexpected Listener.

Two boys of about sixteen years of age were riding on the crowded platform of a street car one evening. One of the boys had recently lost his position in a city office, and was anxiously seeking a new place.

"How did you like your old place?" asked the other boy.

"Well, I wasn't much on it, but still it was better than loafing," was the reply. "They expected too much of a fellow. Made a great fuss if I was a little late mornings, even on dull days. They were a little too particular to suit me, and I just up and told them so one day."

"And that was why you lost your place, was it?"

"Well, I don't stand too much bossing from any one. The evening paper has an advertisement for a boy, and they offer a dollar a week more than I was getting. I'm going to fix up my best and get that place if I can. You know I'm pretty good on the 'soft-sawdering' business. I'll be on hand early enough in the morning to apply for that place, if I'm never early again in my life."

He was on hand early enough, looking so neat and clean that he was one of the first to be admitted to the private office of the gentleman who wanted a boy.

Judge his mortification when after asking two or three questions, the gentleman said:

"I am very sorry, my boy, but I cannot engage you, and tell you why. I chanced to be riding home on the car on which you rode last evening. I stood by you on the platform and heard every word you said to the boy with whom you were talking. You boasted of your ability to 'soft-sawder' or deceive people, and you manifested a spirit of unwillingness to do that which you had agreed to do in your last place. I could not employ a boy of that kind." And he chagrined lad had to go away and see the good position he might have had taken by another, and let us hope, a wiser boy.—Forward.

Kind Little Japs.

It is in the Japanese family garden that the little ones first learn something of the wonderful life of plants and the marvels of the insect world, and there also are first taught those pretty legends and songs about birds and flowers, which form so charming a part of Japanese folk-lore. As the home training of the child is left mostly to the mother, lessons of kindness to animals are early inculcated and the results are strongly marked in after life. It is true, Japanese children are not entirely free from that unconscious tendency to cruelty characteristic of children of all countries as a survival of primitive instincts. But in this regard the great moral difference between the sexes is strongly marked from the earliest years. The tenderness of the woman-soul appears even in the child. Little Japanese girls who play with insects or small animals rarely hurt them. Little boys are not nearly so good when out of sight of parents or guardians. But if seen doing anything cruel a child is made to feel ashamed of the act.—Lafcadio Hearn, in "Glimpses of Unfamiliar Japan."

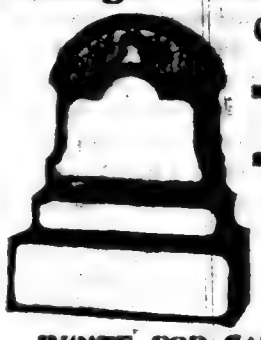
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Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to the Doctor Blosser Company, 90 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

HOW THE PROGRESSIVE FARMER PAYS.

"$100 to $1," Says a Jackson County Farmer—"One of the Best Investments I Ever Made."

J. M. Parris, of Jackson County, N. C., says: "By adopting many valuable suggestions made by the various writers for The Progressive Farmer, I have been enabled to greatly improve my farm and stock, and by increased production and valuation of farm and stock I have made over $100 for each $1 paid out for your paper. I am sure that it was one of the best investments I ever made."

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The Progressive Farmer $1.00
Biblical Recorder $1.00
BOTH ONE YEAR FOR $1.65.

The only condition is, that you must be a new subscriber to one or both papers. This is imperative. Address all orders to . . . . . .

The Biblical Recorder,
RALEIGH, N. C.

When writing advertisers, please mention this paper.

Home Circle.

No Thorns.

I carried the old Bishop a bunch of roses this morning.
And when I handed them to him he said,
"Wait, my daughter, there are thorns upon them."
Then he took out his knife, saying, "Give me one at a time."
I watched him while he carefully cut away each thorn.
"Do you always cut off the thorns, Bishop?"
He looked at me with an appreciative twinkle in the dark of his eye.
Set deep under the shaggy brows. and said,
"Yes; don't you?"
"No," I said; "I am a woman; I only hold my rose tight, and smile, And let the blood trickle, and say, 'My rose has no thorns!'"
—From the Kiote.

The Beautiful Sex.

Discussing the question, "Which is the Beautiful Sex," in the August Woman's Home Companion, Henry T. Finck, having proved that in beauty of body women are ahead of men, says:

"But how about those women who do not happen to be beautiful to the eye? Do they belong to the beautiful sex? Too many of them seem to think they do not, and in despair try to become strong, like men. They make a great mistake. They can still belong to the beautiful sex, though their faces and figures be not beautiful to the eye. Just as some men, for the very reason that they are physically weak, become the stronger mentally (genius has often dwelt in a weak man's body), so women who lack physical charms may, by cultivating spiritual beauty, excel their more favored sisters in the art of fascinating men.

"Spiritual beauty follows the same lines as bodily beauty. Shakespeare sums it up in four lines when he makes a woman say:

Why are our bodies soft and weak and smooth,
Unapt to toil and trouble in the world,
But that our soft conditions and our hearts
Should well agree with our external parts?

"In pose women's minds, like their bodies, should be soft, smooth, delicate, never angular, hard, robust, sturdy, like those of men. The charm which comes from mental beauty is much more alluring and lasting than a pretty face. Some of the most fascinating women known to history had little or no physical beauty. Given two women, one of whom is plain-featured, but gentle, tender, sympathetic, soft-voiced, patient, sweet, kind, modest, cheerful, devoted, vivacious, in a word winsome, the other pleasing to the eyes, but without the mental beauties just named, and very few men would find the second as captivating as the first. There is deep philosophy in Goldsmith's maxim, 'Handsome is that handsome does.'

"It is of the utmost importance that women should understand clearly that they were predestined to be the beautiful sex, and not to compete with men in trials of strength for which they are weighted unfairly by nature. They should remember that 'mere strength is not the highest criterion of nobility.'

"But modern man has a sense of beauty, and it is there that he is weak and vulnerable and easy to enslave. Hence, wise women will cultivate their charms, physical and mental, above all things, and avoid work that develops strength at the cost of beauty."

Crying Babies.

Some people object to crying babies, but without good reason. The noise they make is certainly not a sufficient ground for annoyance. It is often not as loud as the chatter of a talkative person, and if it is louder it is only proof of an exceptionally good constitution and lung power. Probably the reason why so many are troubled at a baby's cry is because they suppose it to be a sign of great distress and their sympathies are aroused. As in so many cases we judge from our own standards. You would not cry so loud unless you were in terrible agony. But crying is normal to a healthy baby. If a baby does not cry it is usually an indication of physical or mental weakness.

"An infant crying in the night" is an appropriate and creditable feature in a well-regulated household, provided of course it does not cry too much. A healthy crying baby is a far more pleasant object to contemplate than a baby that is not strong enough to cry. A baby's cry, a boy's yell and a girl's laugh are the natural noises of healthy childhood.—Watchman.

A Punctual Man.

A certain Mr. Scott, of Exeter, whose business required him to travel constantly, was one of the most famous characters for punctuality in the kingdom. By his methodical habits, combined with unwearied industry, he accumulated a large fortune. For a great many years the landlord of every inn in Cornwall or Devon that he visited knew the exact day and hour he would arrive. A short time before he died, at the advanced age of eighty, a gentleman who was making a journey through Cornwall put up at a small inn at Port Isaac for his dinner. He looked over the bill of fare, and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," said he. "You cannot, sir," replied the landlord; "it is for Mr. Scott, of Exeter." "I know Mr. Scott very well," replied the traveler. "He is not in your house." "Very sorry," said the landlord, "but six months ago, when he was last here, he ordered the duck to be ready for him this day, exactly at 2 o'clock." And, to the amazement of the traveler, who chanced to look from the window, the old gentleman was at that moment entering the inn yard, about five minutes before the appointed time.—Harper's Round Table.

Wanted—Mothers.

Some one has said that the greatest need of American society is more mothering. Some one has said a sensible thing. Modern society encroaches seriously upon the time of mothers. Social and philanthropic and religious organizations multiply. Clubs are all the rage. They have officers and committees, and must be pushed with energy if they shall compete with their wide-awake rivals. Calls to attend meetings are almost legion. But should any mere social call have a favorable response when it comes into conflict with the more vital interests of the home? Has any mother a right to devote her time to outside enterprises, no matter how urgent, if her devotion to them compels her habitually to neglect the children who have been committed to her care? Home first. Other things afterwards. If both responsibilities can be carried, it is well. But if one is to be slighted, is there any question about which one it should be?

Some young people have "gone wrong" who were brought up under the guidance of real mothers. But the proportion is not large. On the other hand, who can count the multitudes who have gone out from houses that were not homes, and from under the influence of mothers who were such only in name, to sink speedily into the depths of dissipation and crime?

The children need mothering. And this can never be done by proxy.

We are not a bit pessimistic, as you know. Nevertheless, we thoroughly believe that no feature of our modern social life is more dangerous than certain prevalent notions respecting home and motherhood. It is, perhaps, too much to expect that women who are given up to the frivolities of fashionable life will pause to think seriously of these things. But shall not Christian women do so? We shall never be able, until the light of eternity dawns, to measure the power of a Christian mother's daily personal contact with her children. And we shall not know till then how many have passed out into the eternal night because that sanctifying influence was withheld.

Wanted—mothers!—Selected.

Observations of a Patient Housewife.

A housewife whose laws are as fixed as those of the Medes and Persians will drive her family away, especially the children. Good-fellowship and jollity in the home should be a part of the good discipline, and not looked upon as a crime. I am personally acquainted with a housewife, not a home-maker, in Brookline, who boasts that her husband and her son never enter the front door in wet weather. They have been disciplined to enter through the back door and climb three flights of stairs to their sitting-room. They are never allowed to smoke in the house. They are not allowed to rest upon a sofa in dressing-gown and slippers, because it is not dignified. This surely seems like straining at a gnat and swallowing a camel, and such discipline in most homes would drive the family away from it.

On the other hand, the members of the household should not be encouraged to be tardy at meals. That, above everything else, makes trouble with servants. There should be a restriction on untidiness of all kinds, and the home should not be made a rendezvous for all of the boys and girls in the neighborhood any hour of the day, to ransack the garret, deplete the ice-box and throw things into confusion. There is a happy medium which the genuinely good housewife will discover if she tries. It is not necessary to drive away her young people to find their "fun" in other homes—which they always compare to the disadvantage of their own—just because they may be a little troublesome, or may seem to infringe on household discipline. One can be a good housekeeper, taking the most particular care of all her possessions, and not make them more important than the happiness and comfort of her family.—Dehon Ayr, in Leslie's Weekly.

The Dressmaker's Slave.

What mockery to prate of the equality of the sexes when one sex possesses the freedom of uniform, and the other is the slave of ever varying costume! Think of the great portion of a lifetime we women are condemned to spend merely on keeping our sleeves in style! Talk of our playing with scholarship or politics when we are all our days panting dishevelled after scampering Dame Fashion, who, all our broken-winded lives, is just a little ahead! Yet dress-reform is the first article in our creed of antipathies, and I, for one, am last of ladies to declare myself a heretic. I am not ungrateful for the gift of sex and species. Suppose I were a fowl of the air,—what condemnation of hodden gray, and soul unexpressed either by vocal throat or personality of plumage! Among things furred or feathered it is the male who dresses and the lady who wears uniform; that it is otherwise with human beings is due, I suppose, to some freakish bit of chivalry on the part of the autocrat Evolution, the ringmaster who puts the entire menagerie through their tricks. No, I would not be a fowl; let me not repine; let me at this business of dressing, pluckily.—Winfred Kirkland, in the September Atlantic.

SLEEP

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And gentle anointings with CUTICURA Ointment, the great Skin Cure, and purest and sweetest of emollients. It means instant relief and refreshing sleep for tortured, disfigured, itching, and burning babies, and rest for tired, fretted mothers, when all else fails.

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Send for "How to Cure Baby Humors."

Some of the New and Fashionable Dress Goods for Fall

Write us for samples of anything you have in mind, stating color, kind of cloth and about what price you wish to pay.

Remember, we prepay express or freight charges on all orders of $5.00 and over mailed to the house.

NOELVTY MOHAIRS, 42 in. wide, in brown, navy, royal and black mixtures, 75c. yard.

MOHAIR SILICIANS, 40 in. wide, in the new fall shades, 50c. yard.

NEW CASSIMERE SUITINGS, neat checks and invisible plaids, very stylish for walking suits and separate skirts, 50c. yard.

BROADCLOTHS, 50 in. wide, all wool, extra finish, in twenty-five different shades, as well as black, $1.00.

RAINPROOF SUITINGS, 54 in. wide, in stylish designs, $1.25 and $1.50 yard.

MILLER & RHOADS

Richmond, Va.

Young People's Page

Light.

The night has a thousand eyes
And the day but one,
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.
—Francis Williard Bourdillon.

The Iron Castle.

BY E. A. L. THOMPSON.

Madame Golden Seabright was a proud young hen!

"The chicken-house ought to be painted white and trimmed with gold to match our feathers!" she said to Sir Seabright, who stood off in one corner and would not be friendly with the Brown Leghorn rooster. "Our nest shall not be builded in a brown, weather-stained place like this! We cost five dollars a pair! My father and mother, my grandfather and grandmother, one of my uncles and two of my aunts took prizes at poultry shows! I had a ribbon tied on me, yes, tied around my neck, and my photograph was taken by a nice young man who wore glasses, and who said I was much prettier than you! Of course he didn't mean it, Sir Seabright, for you are a fine-looking and a fine-acting bird! I saw John and another man set a tall thing under the old apple tree a while ago. It was iron, and had doors and windows; one door was open—come, let us go and look in. It is some kind of a house; a new play-house perhaps for our little mistress, Hilda. I heard her asking her papa if we could not have a yard fenced off so we could live alone. She knows that we do not wish to associate with speckled fowls, like the Plymouth Rocks! I heard Madame Leghorn brag about laying so many eggs in winter, but what of that! We lay such dainty eggs, and our chicks are perfect beauties! Pets! We are hatched for pets, to make the dear little children happy. . . . . Yes, I am sure this fine iron castle was built for us! Here seems to be a bed of cotton and fine cloth—what a nest you will have!"

With a loud crow, Sir Seabright hopped up into the door of the old base-burner stove, and looked around.

"Get down!" said Madame Golden Seabright. "I want to look and see if it will do. The lilac bush is so close by, and this old apple-tree is down the hill where no one ever comes! What could be better!" With this she began to pick at the cotton that Hilda had placed in the stove as a bed for Topsy, her rag doll. Some days after there were ten eggs in the white nest. When Madame Seabright cackled every day, it was in such a low note that only Sir Seabright, watching not far away, heard her!

Leo, the new water spaniel, carried Topsy away and tore her up, so Hilda did not go to look after the cotton bed. Madame Brown Leghorn wondered why Madame Seabright did not come to scratch in the chicken yard any more.

"She has probably stolen her nest under the carriage shed," said Martha, the cook. "When Royal comes home, he will find out." Royal did not come home until those eggs were pipped! The sun was almost down when he and Uncle John drove into the yard one evening. He spied the old base-burner, and remembered that his father had said he might sell it cheap to Jim, the cobbler.

"I'll see him yet to-night. May I take the spring wagon and go down there?"

"Certainly," said Uncle John. "If he wants the stove, bring him back with you, and we'll load it in the wagon and haul it back for him."

Madame Seabright was suddenly awakened from her early evening nap. Some one shut the stove door with a bang. The next thing she felt her iron castle moving, and she thought the world was surely coming to an end. Sir Seabright, roosting in the lilac bush, heard voices and saw the iron castle—or was he dreaming?

"I'll see about it in the morning; I ate so many earth worms to-day I am sleepy." In the morning when he took a look, there was no iron castle there!

Then he ran to find Madame Leghorn. She was old, and a wise bird, if her feathers were plain.

"If I roosted in a lilac bush instead of a hen house I'd expect something bad to happen! I haven't seen Madame Seabright, and I don't care to see her! She's a vain, fussy little thing!"

Sir Seabright hoped Hilda would rise early and come out to comfort him. Hilda was a nice girl, and he was fond of her. Cook threw out some scraps of bread and meat and lettuce leaves, but he was not hungry. He moped around for an hour, and then something happened. Jim, the cobbler, was coming up through the vegetable garden carrying something in an old straw hat—something that peeped loudly, and—yes, right under his arm was Madame Seabright, so frightened that she could not even squawk.

"We set the burner down in the back room, and this morning I heard a splutter that made me jump off the bench. There that little hen was trying to get out of a place where the ising-glass in the door was broken. My back shop window was up, so they got air, or I guess there wouldn't be much peeping this morning. If that had been a straw or hay nest instead of a cotton burrow, they'd all tumbled out; but here they are, Martha, and won't the little girl be pleased.

* * * * * *

"Next year," said Madame Seabright that afternoon, as she was teaching her children to scratch, "I shall make my nest on the ground. I came near breaking my leg twice in getting in and out of that old iron castle. It may be good enough for a cobbler, but it's a little too good for me!"—Western Christian.

An Unexpected Listener.

Two boys of about sixteen years of age were riding on the crowded platform of a street car one evening. One of the boys had recently lost his position in a city office, and was anxiously seeking a new place.

"How did you like your old place?" asked the other boy.

"Well, I wasn't much on it, but still it was better than loafing," was the reply. "They expected too much of a fellow. Made a great fuss if I was a little late mornings, even on dull days. They were a little too particular to suit me, and I just up and told them so one day."

"And that was why you lost your place, was it?"

"Well, I don't stand too much bossing from any one. The evening paper has an advertisement for a boy, and they offer a dollar a week more than I was getting. I'm going to fix up my best and get that place if I can. You know I'm pretty good on the 'soft-sawdering' business. I'll be on hand early enough in the morning to apply for that place, if I'm never early again in my life."

He was on hand early enough, looking so neat and clean that he was one of the first to be admitted to the private office of the gentleman who wanted a boy.

Judge his mortification when after asking two or three questions, the gentleman said:

"I am very sorry, my boy, but I cannot engage you, and tell you why. I chanced to be riding home on the car on which you rode last evening. I stood by you on the platform and heard every word you said to the boy with whom you were talking. You boasted of your ability to 'soft-sawder' or deceive people, and you manifested a spirit of unwillingness to do that which you had agreed to do in your last place. I could not employ a boy of that kind." And he chagrined lad had to go away and see the good position he might have had taken by another, and let us hope, a wiser boy.—Forward.

Kind Little Japs.

It is in the Japanese family garden that the little ones first learn something of the wonderful life of plants and the marvels of the insect world, and there also are first taught those pretty legends and songs about birds and flowers, which form so charming a part of Japanese folk-lore. As the home training of the child is left mostly to the mother, lessons of kindness to animals are early inculcated and the results are strongly marked in after life. It is true, Japanese children are not entirely free from that unconscious tendency to cruelty characteristic of children of all countries as a survival of primitive instincts. But in this regard the great moral difference between the sexes is strongly marked from the earliest years. The tenderness of the woman-soul appears even in the child. Little Japanese girls who play with insects or small animals rarely hurt them. Little boys are not nearly so good when out of sight of parents or guardians. But if seen doing anything cruel a child is made to feel ashamed of the act.—Lafcadio Hearn, in "Glimpses of Unfamiliar Japan."

CHESTERFIELDIAN MANNERS.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows:: "I take off my hat to a 50 cent box of Tetterine. It has cured me of a skin disease, which doctors in seven States failed to cure." If you have any skin diseases try a box of Tetterine, and you will be as appreciative as Mr. Cantrell. It is infallible in its effects, fragrant and effective.

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The Biblical Recorder,
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RENEWING ONE'S HOLD.

When September comes in so many of us as have not been broken down by our vacations and hay-fever, renew our grip and go to work. The Business world stirs again. The pavements jar the nerves with the rattle of cotton-laden wagons. The merchant collects his accounts and pays his bills. We really begin now the new year.

There are favorable and unfavorable times to begin. Friday, you know, is a bad day for beginnings,—whether because it is too close to Sunday or simply decreed by the powers of ill-luck, we know not. The genial and ignorant optimist begs us to begin our internal reforms every morning. This type of thinking is represented most perfectly by Ella Wheeler Wilcox. It is slightly short of idiocy. One cannot make each day a fresh beginning. No more may he make each moment. There are times when one can quit tobacco and times when one cannot. We have seen a friend chew reluctantly on while he looked anxiously for a stopping-place four months. God's mercies are new every morning, but most of His men bring with them over night a balance due day before yesterday; and by His decree. But there come times.

And this is written in the belief, that along about now is the time to take a new hold—on business, on home duties, on religious work, on the slow processes that are building the temple of your soul or tearing it down.

Think about it, will you? Do not appoint a day just yet; but first get a definite notion of what you have to propose to yourself. Will you read the Bible more? Will you pray more? Will you go to church more? Will you take that long contemplated step into religious work, visiting the sick and the poor? And will you bring a happier spirit into that only world you have—your home?

It is time; it is time! The serene hours flow by, and after a little—there will be left just one; and that one crowded with a whole life's regrets! That must be miserable dying: "So much to do, so little done!"

Up again, old heart; up now. Let's take a fresh hold as the tide comes in.

THE HOME BOARD'S OPPORTUNITY.

Thanks to the action of the National negro Convention at Austin the war is over; at least there is nothing to supervise in past or present tense. The negro leaders showed great respect for the opposition in their ranks to the Home Board's plan, and the whole matter is deferred.

Our Home Board now has a fair opportunity to revise its notions. The Commission has opportunity to propose definite measures. The Convention will have opportunity to act deliberately. Let us hope that these three bodies will take account of the opposition of the last six months.

On the other hand, the opposition has a duty to itself to perform: The duty of taking a definite position. Our contention so far has had for its object delay and consideration.

Therefore, unwelcome as any discussion centering in the negro race has come to be in the South, we are under necessity of entering upon a discussion of just that sort. We propose that it shall be in Christian spirit both toward the colored people and to our white brethren that may entertain other views. We have a duty to the colored race, a Christian duty. Shall we propose to discharge that duty by missionary appropriations? Shall we make it a personal duty from man to man? Or shall we make it both? Shall it be manifested in education, organization, or evangelization? If we give money, how shall it be used? If we superintend, how far shall that superintendence go?

There are plenty of questions; and no one has right to close his mind upon any of them.

Whether you should hitch your wagon to a star or a steer depends upon the driver. We have seen men who could not manage a yearling trying to direct a constellation.

"Self-searching will cure self-seeking."

"TO THE TRUTH.".

Wake Forest is now in the field for $20,000 to build the Biological Laboratory, which was dedicated last May "To The Trtuh." This presents us all with an unsurpassed opportunity to do well with our means. No gift could be more timely than one to Wake Forest College as she makes ready to meet the demands of a new age. All that the College has been to us these seventy years she must be to all the generations that are to come—a bulwark of truth, a fortress of Baptist defence, a source of unceasing strength to the cause of Christ as it moves on in world-conquest. If so, we must strengthen her according to the demands of each generation.

The Biological Laboratory is appropriate to the hour. It will put into the hands of that master man and teacher, W. L. Poteat, a worthy equipment by which he will be enabled to keep his great department abreast of the rapidly moving column of higher scientific learning. Moreover, it will make room. The Lea Laboratory is a fine building. But it is over-crowded. Professor Brewer, the accomplished professor of Chemistry and rare Christian spirit, needs more room for the department which has so grown under his direction.

Altogether this Biological Laboratory is the sign of great things. It will enable the college to put emphasis upon her Scientific Schools commensurate with the ability of the men in charge of them. It means that so far from regarding science as in conflict with Religion, we have seen the conquest of Science by Religion, and we mean to send forth year by year an array of young men masters of the best in Science and at the same time filled with the best of Religion. In a building and a department devoted to "The Truth" Religion and Science may meet and do homage.

"You Baptists are always appealing for money," some one says.

Yes, to be sure. We have somewhat to do and we are doing it. The other day we set up a great institution for young women. Now we propose to enlarge and strengthen our college for young men. We are building at Thomasville all the time! Later on we will be doing something else. We will be doing something as long as we are worth while. Our people conceive giving to be an expression of their religion. There could be no greater application than to have no cause worthy of our gifts. Happy are we in having great institutions that will last forever and serve the kingdom of God in the fullest that we may pour our treasures into.

This building is the project of the former students of the College. Every one of us should embrace the opportunity to discharge our unpayable debt to Old Wake Forest. We are little worth, we are mean creatures indeed, if having been blessed by her we are not inclined to enable her to bless others in their day.

* * *

In this connection we may mention that recently the College has received about $2,500 to be devoted to building an Infirmary. The student body now numbers 300 students or more. Amongst so many there must be some cases of sickness during a year. In such an event an Infirmary will be of the greatest service. This building—which will cost about $6,000—therefore presents our people with another fine opportunity for an enduring work of mercy. May we not hope that in contemplation of their means so serving God and humanity a great many of our readers will voluntarily contribute to this object?

Being all fashioned of the same dust
Let us be merciful as well as just.
—H. W. Longfellow.

Deathbed repentances should be followed by deaths. Life tries them too hard.—I. Zangwill.

"Next to knowing a thing is to know where to look for it."

A DOCTOR DOSED.

Turn about is fair play; and doctors need dosing oftener than in their zeal to dose others they find time to think. There was once a doctor who died for want of the medicine and attention that he gave to thousands. Here then is a dose for Dr. Brown, whose prescription will be found on another page.

First, however, the diagnosis: Dr. Brown's sense of humor has gone to seed, that is, has become serious. His effort to be humorous is serious—a terribly painful malady! A proper sense of humor would have interpreted the innocent, if hackneyed, compliments of a newspaper's admirers, pleasantly: such humor as a healthy humorist might discover would be good-natured. But observe the Doctor's spleen! It is as big as barrel! One would think he had dyspepsia or that he suffered from domestic troubles! But not so. His sense of humor has become serious. He needs a rest—he and his friends!

Why attack a brother for saying that the Recorder is the best paper in the world? It may be—for him! Besides, may not one be a little extravagant? Suppose next Monday—just suppose—one of Brother Brown's friends should say to him, "Brother Brown, your sermon was the best I ever head; nobody ever preached better than that?" And another, "Bro. Brown is the best pastor in the world?" Would that be an occasion for an attack upon his honor? Or a cause for ridicule and contempt? How Brother Brown's heart would warm toward that brother!

And, to be sure, there are articles worth the $1.50 subscription. Last year we had an article by President Winston. And some reader wrote: "That article by Dr. Winston alone was worth twenty-five cents!" Evidently Brother Brown admires this economical appraisal and scrupulous nicety of statement! But right here in our latest copy of the British Weekly, Robertson Nicoll, one of the ablest journalists in the world, remarks in general on newspapers: "Occasionally one contribution makes it worth while, to subscribe." And if he may say so, may not others without being held up to scorn and exposed as liars—even in the name of humor?

There are two sides to this thing, Dr. Brown: We are getting the praise and we need it, and will defend our appreciative friends; while you are getting none! You will yet be enlisted amongst Isaak Walton's "Sour-complexioned" crew! What a fall that would be! Better go a-fishing these September and October days when the bass are fierce to bite and fine to eat. And if you desire the company of a true fisherman, one that can sing all the morning on an empty stomach, we commend Furman's president!

And if a pastor had no assistance in a meeting, may he not say so without exciting your contempt? It is a tribute to his church; it is just ground for gratification; and it is a valuable bit of data, too, in these days of the professional converter.

So much for the doctor. If he can laugh he will laugh now, and be himself again tomorrow morning. But a word more for our "loving friends."

On September 11 our esteemed brother, R. H. Lewis of Kinston, began a most kindly letter as follows:

"I know not whether you have time to read letters other than those intended for publication."

An editor always has time to read personal letters, whether in praise or criticism. No letters are more welcome in this office than letters of kindly advice, and none more valued than those that bear encouraging messages. One must be able to do without them. One must be able to plow straight through a solid front of opposition. But that plowing is bitter; and one should not always have to do so.

Any duly humble editor now and then wonders whether his work is worth while; whether any one is reading his paper or not; and as a rule vast silence broods upon his wonder. His paper is

read by, say, 50,000 people—as the Recorder is. And if not one in all that host utters a word, should he not despair? And so, when they do speak who blames him for being grateful, even if extravagant and hackneyed phrases convey the longed-for encouragement? At best most of the great host is silent, and well may any of us welcome any evidence of our fitness for the exacting and complex task that is set before us.

Indeed, much may be said in behalf of praise. It is a sorry man that cannot do without it; but he is sorrier who will not give it in season. Many a worker is hungry for one good pat on the back from his employer; many a wife would blush with joy and confusion for one sweet word from the fellow who used to exhaust the dictionary in praise of her. There is nothing that can take its place; nothing else that can send the old world happily on its upward way!

Dr. Brown, Take and shake!

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Elisha, Statesman.

2 Kings 2:12-22. Lesson for October 2.

Elijah, the prophet, passes from the scene; and, in God's providence whereby the race is compensated for all His doings, his successor, Elisha, comes on. He is well introduced: We have observed his devotion to Elijah, his persistent ambition to succeed the great prophet; and now we have another indication of his worth in his appreciation of the spirit and the achievements of Elijah (vs. 12).

Elisha's place amongst the prophets is not so high as that of Elijah. He was overshadowed. He knew Elijah was greater than he, and he did not endeavor to improve upon him. He was follower rather than leader. He succeeded Elijah—and a successor or imitator is not likely to be as great as the original. But we must not undervalue this great figure. There are points in which he has advantage over Elijah. While not so dramatic, his career will compare well with his predecessor's in practical achievement. One was prophet; the other statesman. One was the source of great principles, the other applied them: It required the two to make their times what they were. The successor is quite as useful—if not so great—as the originator.

Be it said first to Elisha's credit that he appreciated Elijah's work, and so far from being jealous, sought as his dearest wish to carry it on "in the spirit of Elijah." Blessed are they who do not over-reach themselves, who stay in their orbit. There is no epitaph in all history quite so fine as that that Elisha gave Elijah—"My father, my father, the horsemen of Israel and the chariots thereof!" It is as if some one should have said of Washington—"You are the army and the navy of the United States!"

This likewise reveals Eliha's wisdom. The strength of Israel was not in her fighting men: it was in her prophet of God. This is the true valuation of forces. It denotes the right emphasis upon religion. It indicates the clearest appreciation of spiritual values. One man of God were worth a million soldiers or politicians to the welfare of a nation.

Consider the moment of that terrifying spectacle. Consider the glory of that vision. And the wonder will grow that Elisha was sufficient to behold it and so far to maintain his poise as to rightly adjudge its import. A lesser light would have been stricken to the earth; a baser soul would have forgotten Elijah in the awful glory of the event. But the great thing in Elisha's mind was the departure of Elijah—his loss and Israel's. There could be no better testimony to his spirituality.

And upon this departure and farewell, it is recorded of him that he took up also the mantle of Elijah: clear evidence that he aimed not to improve upon Elijah, not to be an original prophet, but rather to be his administrator; to act by transmitted authority. But the fact that he was to play a second part did not diminish his earnestness to take it up. It may have been a mistake to assume that he must occupy a secondary position. But the probability is that it was not . The hour did not demand another Elijah, but a leader who would stand for and administer upon his legacy to Israel. One Moses in 6000 years; one John the Baptist; one Paul; one Alfred; one Luther; one Washington. For the rest let mere men administer upon their great revelations. One declaration of independence and 1000 years to realize it! One Jefferson—a billion democrats!

And observe his approach to God—"Where is the Lord God of Elijah?" It strikes the same note. I call, he says, upon the God of Elijah to authenticate my title to the office of His prophet. There is almost—faith by proxy! There is much more of course. Men are God's repositories of faith; the shadows of great rocks in weary lands. We still hark back to God's dealings with Abraham!

So much for his attitude to God. Observe now the contrast between his and Elijah's conduct toward men. Here come the sons of the prophets. They see Elisha cross the Jordan dry-shod and recognize his succession to Elijah's great place. But they disagree with him as to the disposition of Elijah. They would go find him. Ye shall not, he answers. But they persist. He yields. They have their trouble for their pains. He rebukes them with a simple—"I told you so." He here displays the statesman's tact, the human weakness of a human being. The God-like Elijah would have shamed them and denounced them for doubting him. Elisha merely lets them learn for themselves. That is not a bad policy. A new leader cannot be absolute. Faith in him is not so full. But this was characteristic of Elisha. He did not hold himself so high as Elijah. He dwelt with men and worked with them. So far from commanding and defying as his predecessor did he lead them slowly. If Elijah had adjusted himself to men, he might have achieved quite as much as he did.

He opens his career with a benefaction. He purifies a spring and redeems a region. Is it drawing too long a bow to say that this also is a note of the man's practical statesmanship? We think not. It contains, moreover, a hint that may well go home these troubled days to North Carolina. Read there no prophecy. Spiritualize not a bit. Think rather of the homes bowed in sorrow or broken with anxiety because of diseased waters and bereaving lands. A little salt—a little cleanliness, a little lime, a little care—would result in as great a miracle as that which Elisha here performed. It would save many a life now being eaten out by typhoid fever.

BROTHER HIGHT C. MOORE'S WRITE-UP.

We cannot understand how the gentle and kind Bro. Hight C. Moore got the consent of his mind, in his write-up of a certain Sunday-school in this city, in his department of the Recorder, dated September 21st, to make unkind thrusts at other schools who have adopted some twentieth century methods of work. Brother Moore visited other schools and saw their "machinery" and "novelties," the working of classes under "high sounding names," as he calls them,—he preferred to cast his lot with the conservative, old-time school. To this no objection is raised. Spilman, the foremost Sunday-school man of all our Baptist host in the South, while he was Sunday-school Secretary, preferred a school of more aggressive methods, and so did T. Neil Johnson, but neither of them, so far as I remember, ever cast any flings at the old-fashioned schools. There are too many of them all over the country. It would have been very impolitic, to say the least of it.

A minister of long experience, one of the Secretaries of one of the Boards of the Southern Baptist Convention, said recently, speaking to one of those schools that Brother Moore referred to, "I thought to see some superficial work, machinery or methods here, from what I had heard about you; but after looking through every department I find only the most perfect harmony and system, to which is added intense enthusiasm, guided by consecrated officers and teachers. I have seen nothing so good anywhere."

Including the school that Brother Moore writes about, which by the way is the oldest Baptist school in the city, there are six Baptist Sunday-schools in Raleigh and its suburbs, one of these schools has up-to-date methods and also has more people in its work than all the other five schools put together.

It may be that the old-fashioned school is the best for some people. I doubt not that it is. But there are others, and I believe the demonstration is easily shown wherever made, that a majority of the people prefer that which seeks the front-line way of doing. In Charlotte, for instance, among the several wide-awake schools there is that of Tryon Street. Under the old way of working they had about 125 to 150 people; about one year and a half ago they waked up and began to put in some of the "novelties" and "machinery," and now they have over 500 in their school. The same is true of schools in every place, so far as we know, where the new methods have been tried.

And yet we make no objection to those who prefer "holy caution in methods." Our complaint is that our State Sunday-school Secretary should have gone out of his way to make unkind flings at those who differ with him.

N. B. BROUGHTON.

[While we print the foregoing with pleasure, we take the liberty, in Brother Moore's absence, to disclaim for him the remotest thought of reflecting upon the Tabernacle Sunday-school. It is true that he instituted a comparison—and comparisons are always liable to be misunderstood. But we are sure that, while appreciating the old-time system in the First church Sunday-school, Brother Moore would not find it difficult to give as hearty praise to the energy, the aggressive use of modern methods and the success of the Tabernacle. On this occasion he was speaking of the old-time methods. On another he might—and we hope he will—speak of modern methods as illustrated in the Tabernacle. One may praise the Tabernacle from the latter point of view without reflecting upon the First church. One may likewise praise the First church from the former point of view without reflecting upon the Tabernacle. A man of Brother Moore's ingenuous spirit and kindly temper would not for any consideration have written in the spirit that Brother Broughton has found in his article.—Editor.]

For Assistant Superintendents.

Sunday-school Superintendents often find themselves in want for a schedule of exercises, especially when beginners in their new office. It would be a good plan to visit older Superintendents and all unknown to them begin at the first signal and keep an accurate outline of every step taken, making a note of the time occupied in each step. The writer of this suggestion recently visited a Sunday-school held in a little chapel in Randolph County where he pursued this course. The Superintendent was absent and the Assistant Superintendent who had not a single paper before him proceeded promptly at ten minutes in advance of time with the following extempore program which was copied by the clock without his knowledge, and which was shown to him at the close of the school: The school was promptly present at 10 minutes ahead of time by reason of the fact that this school has been taught to do that way. The following was the order of the hour:

9.50.—Sunday-school song: "Bring Them In."
9.58.—Election of delegates to County Sunday-school Convention.
10.00.—Announcements of services in the village for the ensuing week.
10.06.—Song No. 88. Two verses (standing).
10.08.—Prayer by pastor.
10.10.—Secretary's report of school last Sunday.
10.12.—Roll call of teachers and officers.
10.13.—Song No. 97. Prayer by a Baraca, followed by prayer by the Assistant Superintendent.
10.16.—School goes to the lesson, and after the collection spends the time in busy study.
10.45.—Points presented in the lesson given the whole school by a teacher.
10.49.—Announcements for the pastor's work for morning and evening.
10.50.—Song: "Rescue the Perishing."

Intermission for ten minutes and the school dismissed to go to their homes. Your correspondent commends this order of exercises to the careful attention of all young Sunday-school workers.

W. H. E.

Greensboro, N. C.

NEAR TO GOD, NEAR TO PEOPLE, NEAR TO BOOKS.

Prize answer to question, What makes a good Pastor? in Christian Endeavor World for September 1.

To be profoundly religious without a trace of sanctimoniousness; to live by faith in the unseen, while glad to be alive and to work in the world of the seen; to keep the inner light aglow by the Bible study, meditation, and prayer; to be like Christ, trustful and serene, joyful in self-sacrifice, persistent, and optimistic; to be a translator of the eternal Gospel into the language of the present, clothing clear thought with imagination, and sending it home to the hearts of men with earnestness and love; to be the friend of all, respecting their personalities, and appealing to the nobler side of their natures; helpful, but not officious; energetic, yet free from self-importance; a guide not only to fellowship with Christ, but to a world-wide service of men; to know the best that has been thought and felt and done; studying history as the record of God's unfolding plan, feeling through poetry the beat of the universal heart, seeking ever in books for knowledge, insight, stimulus, and power; in short, the qualifications for the ideal minister are to be near to God, near to people, and near to books.—Rev. J. Elmer Russell, Cape Vincent, N. Y.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Report of the Womans Central Committe of Missions, for the Quarter Ending August 31, 1904.

Atlantic.—New Bern First Church Sun., $4.60; Swansboro, $3.37; New Bern First church, $7.20; Morehead City, $1.50. Total, $16.87.

Beulah.—Association, $4.25; Lea Bethel, $8.85; Yanceyville, $4.15; Clement, $3.26. Total, $20.51.

Brunswick.—Mill Creek, $2.00; Bethel, $3.00; Southport, $3.30; Antioch, $2.25. Total $10.55.

Brushy Mountain.— Wilkesboro, $6.38.

Buncombe.—Cane Creek, $5.10; Beaver Dam, $5.00; Asheville First church, $108.14; Cane Creek Sun., $.50; Morgan Hill, $3.07. Total, $121.81.

Bladen.—Galeed, $9.65.

Cape Fear and Columbus.—Smyrna Sun., $3.00; Chadbourn, $2.66; Chadbourn Sun., $6.38; Whiteville, $4.30; Whiteville Sun., $.76. Total, $17.10.

Cedar Creek.—Cumberland Union, $4.64; Cedar Creek, $11.30; Judson, $2.00. Total, $17.94.

Chowan.—Sawyer's Creek, $5.00.

Central.—Wake Forest, $21.30; Raleigh First Church Sun., $9.00; Raleigh First church, $21.50; Bethany, $3.72; Flat Rock, $1.70; Forestville Sun., $1.25; Wake Forest Y. L. S., $4.75; Rolesville, $1.90; Bethlehem, $3.50; Perry's Chapel, $6.00; Wake Forest Sun., $.84; Oak Grove Sun., $2.05. Total, $77.51.

Eastern.—Bethel, $3.16; Clinton Y. L. S., $4.40; Clinton Sun., $7.00; Johnson's, $1.91; Corinth, $3.50; Clinton, $2.85; Warsaw, $3.60; Mt. Olive, $8.25. Total, $34.67.

Flat River.—Florence Avenue, $3.05; Knap of Reeds, $4.57; Oxford, $.25; Creedmore, $5.55; Oxford Aux. Soc., $19.00. Total, $62.42.

French Broad.—Piny Mt., $3.50; Little Ivy, $1.25; Marshall, $2.02. Total, $6.77.

Green River.—Montford's Cove, $3.45; Clear Creek, $3.03; Marion, $10.50; Rutherfordton, $8.25; Rutherfordton Sun., $8.34. Total, $33.57.

Haywood.—Pleasant Hill, $10.09.

Johnson County.—Smithfield, $19.12; Smithfield Sun., $3.00; Clyde's Chapel, $2.50; Clayton, $11.18. Total, $35.80.

Kings Mt.—New Bethel, $2.05; Cherryville, $5.00; Shelby, $3.80; Cleveland, $3.00. Total, $13.85.

Little River.—New Hill, $3.00.

Liberty. — Thomasville, $19.00; Thomasville Sun., $4.25; Lexington $7.60; Lexington Sun., $2.25. Total, $33.10.

Mecklenburg and Cabarrus.—Tryon St., Charlotte, $51.50; Tryon St., Charlotte Sun., $3.00. Total, $54.50.

Mitchell County.—Roan Mt., $3.00; Cane Creek, $1.50; Silver's Chapel, $4.03; Bear Creek, $4.00. Total, $12.53.

Mt. Zion.—Burlington, $4.00; Lystra, $7.55; Cedar Fork, $9.75; Graham, $5.10; Olive Branch, $1.65; Durham Second church, Sun., $3.90; Durham Second church, $6.00; Bethel, $5.00; Mt. Gilead, $3.25; West Durham Sun., $5.00; West Chapel Hill, $3.50; Edgemont, $5.00; West Durham, $2.00; First church Durham Sun., $3.06; First church Durham Ernest Workers, $15.26; Red Mountain Sun., $1.15; Red Mountain, $7.05; Roberson's Grove, $1.75; Bynum, $3.56; First church Durham, $80.00; Olive's Chapel, $13.70; East Durham Sun., $5.00; Bethesdia, $3.00. Total, $195.23.

Neuse.—Antioch, $6.90; Goldsboro, $18.80; Winterville, $3.05; Ft. Barnwell, $5.00; Tabernacle, New Bern, $8.95; Goldsboro Girls Band, $10.00; Ft. Barnwell Sun., $1.50. Total, $54.20.

Pee Dee.—Laurinburg, $16.40; Wadesboro, $11.80; Roberdel, $4.60; Lilesville, $5.40; Lilesville Y. P. S., $2.25; Lilesville Sun., $.92; Ansonville, $1.00; Polkton, $3.50; Spring Hill Sun., $1.00. Total, $46.87.

Pilot Mountain.—First church, Winston, $10.50; Salem Mission, $1.75; Leaksville, $3.05; Mt. Airy, $13.75; Mt. Airy Y. L. S., $4.00; Madison, $3.50; Deep Springs, $3.10; Deep Springs Sun., $2.50. Total, $42.15.

Piedmont.—Greensboro First Ch., $28.75; Greensboro Y. L. S., $22.25; High Point Sun., $1.55; High Point, $17.50. Total, $70.05.

Raleigh.—Fayetteville Street, Raleigh, $3.67; Apex Sun., $2.93; Tabernacle, Raleigh, $17.30; Cary, $16.80; Mt. Hermon, $1.00; Cary Y. L. S., $7.00; Holly Springs, $5.00; Salem, $1.00; Apex, $11.75; Wakefield, $5.00; Green Lelevel, $6.24; Cary, $3.00; Association, $10.00. Total, $90.69.

Robeson.—Red Springs, $6.25; Lumberton, $24.40; Lumberton Sun., $1.64; Long Branch, $6.30; Ashpole, $8.17; Ashpole Sun. No. 2, $1.52; Ashpole Sun. No. 1, $4.53; Lumberton Y. L. S., $8.73; Maxton, $4.00; Big Branch, $5.00; Lumberton, $1.90; Fair Bluff, $3.13; Pleasant Grove, $2.40; Lumberton Sun., $3.03; Raft Swamp, $3.30; Pleasant Hill, $.80; Lumber Bridge, $6.35. Total, $91.45.

Sandy Creek.—Jonesboro, $7.25; Aberdeen, $7.80; Bethany, $5.75; Pittsboro, $23.40; Carthage, $5.70; Southern Pines, $12.60; Jonesboro Sun., $1.75; Carthage Sun., $1.78. Total, $66.03.

Sandy Run.—Henrietta, $10.18; Henrietta Sun., $.28; Immanuel Sun. $1.13; Immanuel, $3.70; Bethel, $1.92. Total, $17.21.

South Fork.—Gastonia, $4.60.

South River.—Fayetteville Sun., $10.00; White Oak, $3.45; Salemburg, $7.23; Concord, $3.00; Spring Branch, $6.25; Salem Sun., $2.66; Fayetteville, $6.25. Total, $38.84.

South Yadkin.—Spencer, $10.00; Mocksville, $1.90; Statesville, $42.35; Statesville Western Ave., $3.00; Statesville Sun., $4.53; Statesville Junior Band, $5.16; Mooresville, $3.75; Salisbury, $7.66. Total, $78.35.

Stanly.—Abbottsburg, $3.00.

Tuckaseegee.—Webster, $4.00.

Tar River.—Popular Springs, $5.15; Scotland Neck Mission Class, $9.23; Scotland Neck Sun., $26.46; Weldon, $3.80; Wilson, $3.60; Louisburg, $11.75; Louisburg Sun., $1.76; Pleasant Grove, $2.03; Weldon Sun., $1.89; Scotland Neck, $2.45; Mt. Zion, $1.00; Hickory, $1.75; Henderson, $14.90; Sandy Creek, $6.00; Rocky Mount, $7.00; Stoney Creek, $3.70; Washington, $9.55. Total, $112.02.

Union.—Marshville Sun., $.50.

West Chowan.—Lawrence X Roads $3.50; Chowan, $25.00; Elam, $5.45; Ahoskie, $10.00; Rich Square, $3.45; Roberts Chapel, $7.39; Windsor Sun., $.3.35; Mt. Carmel, $3.00; Meherrin Sun., $2.43; Seaboard, $6.75; Holly Grove School House, $6.40; Murfreesboro Sun., $2.50; Roanoke Sun., $.670; Cashie, $15.00; Pine Forest, $1.55; Chowan Sun., $3.45. Total, $105.92.

Wilmington.—Wilmington, $15.00.

No Association Given.—Locust, $1.84; Castalia, $.52.

Grand Total.—$1,642.09.

Appropriated as follows:

To Foreign Missions, $628.50; to Yates Memorial College, $77.85. Total to Foreign Missions, $701.35.

To Home Missions, $353.56.

To State Missions, $585.38.

To Sunday-school Board, $1.50.

To Expense Fund, $.30.

Grand Total.—$1,642.09.

The Sunbeams contributed of this amount, $173.25, as follows:

To Foreigns Missions, $103.81; to Yates College, $7.75. Total Foreign Missions, $111.56.

To Home Missions, $21.83.

To State Missions, $39.86.

Grand Total.—$173.25.

Respectfully submitted,
MISS F. E. S. HECK,
President.

MRS. W. N. JONES.
Secretary and Treasurer.

Not in North Carolina!

Early one morning recently a man came into a grocery store in a country town in New Hampshire. His purchases were forty cents' worth of tobacco and twelve cents' worth of sugar. He has seven children, and nine in the family. This is the way a good deal of poverty comes. Selfishness and shiftlessness is at the bottom of it. Forty cents for himself and a little more than a cent apiece for his family!—Watchman. Boston.



Sunbeams' Corner.

Conducted by Miss Elizabeth N. Reece, Band Superintendent for North Carolina.

How Bob's Money Grew.

Bob was tired. He was tired of everything.

"I know what I'll do. I'll count my money."

He went into the shed, and pulled from under the kitchen steps a little broken-mouthed pitcher. This was his bank. Sitting down, he poured out the pile of pennies and nickels, and counted them.

"Fifty-six!" said Bob, in surprise. "Maria," he called, "how much is a tenth of fifty-six?"

"Five and some over," answered Maria.

"Call it six." And he laid off six pennies. "Those are for missions or something else good." He counted again. "Fifty,—and there have to be sixty."

With ten more cents he could buy the book of beautiful pictures in the window of Mr. Spooner's store.

"Bob, Bob!" cried Maria, "Uncle Mat is driving in!"

Bob was away like a flash. Maria had gone. All the family were in the lane when Timmie Bowles came. He had to walk around Bob's money to go up the steps. He did not think anything about it at first, but after he had knocked and nobody had answered, and he felt the silence in the house, a queer look came into Timmie's eyes.

"Gran," he muttered, "is awful sick. There isn't a drop of medicine in her bottle, and there isn't any money. Gran won't ask people for things, and she won't make debts. I don't know what to do."

Timmie knocked again with all his might. But nobody heard. He had his back to the broken-mouthed pitcher and the heap of coins, but he could see them plainly. And he could see Gran sitting by the fire, shivering under her blanket shawl.

"Bob doesn't care for that money. He leaves it where any tramp could get it. If"—

But Timmie did not finish. He caught up his milk-bucket and ran, and never stopped until he was halfway across the field. Then he sat down on a big rock. Gran herself could not have been shivering more than Timmie was.

"Gran would rather die," whispered Timmie, "than have a thief in the family, and—and I felt like being one,—I did."

Timmie laid his head down on the careful patch which Gran had put in the knee of his knickerbocker. It seemed as though he could never lift it up again.

"The Bowleses have always been honest. Everybody trusted them, and nobody got cheated. But now"—

Poor Timmie!

"I don't see how it happened. Gran says her folks don't have much money, but all they do have they come by right. She says she likes that better than money. Every morning she tells God that she's thankful for His care of us so long, and she supposes He will another day. But today he"—

Timmie lifted his head, and looked straight at the thin new moon.

"Today God did!" he cried. He laughed aloud in the big field, he felt so pleased and safe. "I didn't touch a single penny—God didn't let me."

Back to the kitchen door went Timmie. Bob came running to answer his knock. The cows were not milked yet. Timmie must wait. So they sat down on the steps and talked.

Timmie did not know how it happened, but soon he had told about his grandmother, and how much he was worried.

Bob gathered up his money, and put it into his pocket.

"How much does her medicine cost?" he asked.

"Fifty-five cents when she takes the bottle."

"Then I have enough for a bottle full. Come on, I'm going to buy it."

"Oh, no!" said Timmie, but his face grew bright.

"Yes," said Bob, "she must have it."

"But Gran won't et you; she's proud."

"Yes, she will," insisted Bob. "I'm her neighbor. Your neighbors help you. Come on."

When they got to Gran's room Timmie lurked behind, but Bob walked in boldly.

"It's too bad you feel sick, Mrs. Bowles," he said. "I want to get some medicine for you in your bottle."

Gran looked at him.

"You can't," she said. "I can't pay for it."

"I'll pay," said Bob, rattling the coins in his pocket.

"Who sent you here?" asked Gran Bowles.

"Nobody. Timmie felt so worried that I told him we'd go get your medicine. He was surprised. He said you wouldn't let me; but you will,—won't you?"

Timmie crept closer to the door.

Gran spoke very gently.

"No, I couldn't let you do that," she said. "I can't take charity."

"Father said once," replied Bob, "that you have been doing for different ones ever since he can remember. I know it's true, for three separate times you gave me cookies when I went by. Twice they were hot. No other lady ever gave me cookies but you."

"Let me see," said Gran Bowles, "you are Trimble's boy,—ain't you?"

"Yes'm,—Bob."

"Bob, eh? That's for your grandfather. You've got his ways. He was the takingest young man in the county when I was a girl."

Bob had already spied the bottle. Now he took possession of it.

"You'll feel better," he said, "after you take your medicine."

An hour later Bob sat once more on the kitchen steps. There was only one lonely penny in the broken-mouthed pitcher. He thought of the book in the shop window, and sighed once. Then he thought of Gran Bowles, and of Timmie's face when she had said that she felt "easier" already, and how she had put her hand on his own head, and said, "Good-night, my good little neighbor. God bless you! You certainly favor your grandfather."

"I don't care," said Bob, shaking the pitcher defiantly; "there was a fly-speck on the lid of that book when I looked last. And, anyhow, I liked spending the money for Mrs. Bowles and Timmie, besides its being right. Six cents of it belonged to missions or something else good, anyway."—Selected.



Signet Rings

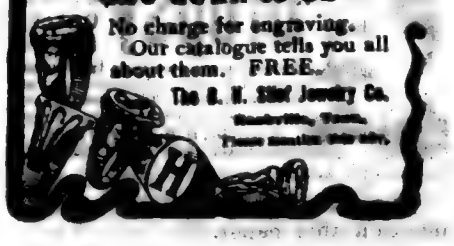
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Durham	17.00	Marion	16.20
Greensboro	17.00	Asheville	15.40
Sanford	20.40	Hendersonville	15.85

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Current History.

Two Wrecks.

There were two railroad wrecks last week, and while two wrecks are nothing unusual, these two offer an impressive contrast. The first was the collision of a freight and a special train bearing Pierpont Morgan and the English Archbishop. It was a collision, mark; but the passengers suffered not at all. The other wreck was near Knoxville, Tenn. In it sixty people were killed and as many more injured. It was also a collision. What's the difference? The authorities assure us that the road-bed where the Knoxville wreck occurred was first-rate. They also certify that the crews were experienced and reliable. We believe this. The difference lies in the character of the passenger cars. The first wreck was of a train "Pullman throughout." In the second wreck the Pullmans at the rear of one of the trains remained on the track: Heavy, powerfully built, they protect their passengers. Of 40,000,000 passengers in Pullman cars only four have lost their lives in four years and these four were in a car that fell over a precipice!

The lesson is plain: Railroads should be compelled to provide stronger and heavier cars, and, perhaps, also to run two lighter cars unoccupied as buffers between the engines and the passenger cars. For our part we are willing to pay the extra price.

* * *

Politics.

Mr. Gorman has consented to aid Mr. Taggart as manager of the Democratic campaign, Mr. Taggart having signally failed to get things going. The heavy fighting is in Indiana, New York, New Jersey, West Virginia: and the whole world has gone out after the Independent vote. We have come upon the time when so far from being despised as a mugwump, all political leaders worship the Independent: He now governs the country. You do not hear him abused nowadays!

In New York the Democrats nominated for Governor Judge D. Cady Herrick. If the Republicans in that State would follow Democratic example in North Carolina they will promptly dub him "Decade" Herrick. But we trust not. Mr. Herrick seems to be a fairly desirable candidate—good enough for the erratic Sun, but not good enough for the whimsical Post. So the independent papers in New York reverse their national attitudes and "split even"—the Sun being for Roosevelt and the Post for Parker. The Republicans nominated a Mr. Higgins, who is a tool of Mr. Odell, the present governor. On the whole the prospects for Democratic success in New York have immensely improved these ten days.

In North Carolina the campaign proceeds quietly. We record with pleasure the declaration of Mr. Spruill, a Democratic elector, that the time has come to drop the race issue and to appeal to the judgment of the people. It is true that we have only Mr. Roosevelt to blame for the existence of that issue—and he should be made to bear the burden of it; but that done, we shall rejoice in every step the campaigners take to move the popular mind into more enlarging and elevating questions.

* * *

The Congo Horror.

The Congo Free State is as large as that part of the United States east of the Mississippi. It is in Central Africa; and is inhabited by natives of the lowest grade. Nothing could be more instructive to negroes in America than to consider the condition of their brethren in this their native home. If the world were not preoccupied with the great Asiatic conflict, it would be aroused to the extremely barbarous conditions in the Congo. A propaganda has been organized in the name of humanity to make known these conditions to the end that the Powers may take a hand and relieve this distressed land. The Congo is owned by Leopold, King of Belgium—the monarch who is known the world over as a rake and miser and whose daughters have won for themselves the contempt of civilization. Under pretense of civilizing the Congo Leopold has made slaves of all the population. No one may sow or reap or buy or sell without his permission. In this way he has made for himself the greatest single fortune in the world; but at a fearful price! He has organized an army of native cannibals, who massacre entire villages and eat their victims. They also carry on a slave trade that surpasses in horror the worst stories of the early part of the last century. It is to be hoped that America, Great Britain, Germany and France will ere long take this monster by the throat and choke him off from his pitiable victims.

* * *

The War.

The news from the East is the news of final preparations. A tremendous bombardment is proceeding at Port Arthur, and the city and fortress are under an unceasing hail of shell and projectiles. This is thought to be Japan's supreme effort. We who have looked for the fall of the fortress from week to week may well pause in our hopes if within a few days it shall not surrender.

The main armies are near Mukden, the Manchurian capital. Each of them has been refreshed and recruited. It is doubted whether Kuropatkin will undertake to maintain his present position, however. He has not the advantages that he had at Liao Yang; and, probably, he will take his stand at Tie Pass, a little to the north. The Japanese, having lost their opportunity to cut him off, hope now only to drive him to Harbin for the winter, they taking Mukden for their base of operations until spring. We may expect a severe struggle within a few days.

Maurice Low points out in the Forum that the Japanese victories are the first real triumphs that an Asiatic power has won over a European power since Marathon—2,400 years ago—when the yellow race was overwhelmed, as it seemed, once and for all. But Japan is not Asiatic in the full sense. She is sui generis. Nor is Russia European. It is by no means assured, however, that Russia will be defeated. She can fight ten years unless internal conditions deter her.

On this point we have some amazing information from Carl Joubert in the conservative Nineteenth Century for September. He states in positive and definite terms that Russia is honeycombed with organized revolutionists directed by an Executive Committee. They are in the army, navy, in the bureaus and in the court itself. One word and they will strike. In view of this state of affairs we may look for astounding developments any fair morning.

Pleasant Grove.

The new meeting-house at Pleasant Grove Church was completed, painted on the outside and seated ready for the meeting which began on the 3rd instant. This church was organized four years ago with twenty-one members comprising five families. The few brethren began work the following winter and put up the frame. In the spring it was weather-boarded and covered, and during the summer it was floored and ceiled over-head. Then services were held in it. There being no saw-mill near, work was suspended for a time, but the church work went on and a good Sunday-school was in progress all the while. During this summer the walls were ceiled, the house seated, a nice stand or pulpit put in and the outside painted. Now we have a good house and the Lord has blessed us by more than doubling our membership. There are now forty-two members. We have lost one by death and two by letter. There are now about ten families represented.

Our protracted meeting began on the third day of this month and continued nine days. We had a meeting tinued nine days. We had a meeting us from the beginning. Our membership has been increased by eleven, two by letter and nine by experience, and there are one or two more yet to join. The pastor, Elder R. L. Davis, who is serving his first pastorate with us, was assisted by Bro. J. M. Arnette, of Statesville. Brother Arnette is a young man, but he is a strong preacher who preaches the old story with simplicity and power. He held his congregation well from the beginning, and it was a very busy season, too. The church was revived and great good accomplished.

E. S. MILLSAPS.
Statesville, N. C., Sept. 12, 1904.



Baptist House of Worship, Waynesville, N. C., in process of construction.

Associations: Time and Place.

Green River.—Clear Creek (4½ miles from Marion), September 28.

Alexander.—Macedonia, September 29.

Caldwell.—Dudley Shoals (7 miles from Granite), September 29.

Liberty and Ducktown.—Liberty (22 miles from Murphy), September 29.

Sandy Creek.—Sanford, September 29.

Eastern.—New Hope (Sampson County), October 4.

Mount Zion.—Cedar Fork, October 4th.

Tar River.—Maple Springs (Franklin County), October 4.

Catawba River.—Antioch, October 6th.

Sandy Run.—Shiloh (8 miles from Rutherfordton), October 6.

Union.—Mount Harmony (near Mattheys), October 6.

Carolina.—Fruitland, October 11.

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C. H. Wilmoth, Mgr.

The Milton Field.

This church held a meeting of days the first week in June, Bro. W. G. Hall aiding. No additions, but the meeting was much enjoyed by all who attended. This church is small, but has a few who are the very salt of the earth.

The different denominations, and many who do not belong to any church, came out to the services.

Oh that the Lord would grant us such a revival in Milton as has just closed at Blanche and Shiloh.

SHILOH.

The meeting at Shiloh, Brother Wilson, of Yanceyville aiding, was continued from the Association until Friday following, the church resting on the Friday after Association.

The Association was successful in many ways. As patsor of the church, I was perplexed with the crowds who were as sheep without a shepherd. I had promised them good preaching all who could not get in the house, but was only able to get for them one man to preach one sermon—Brother Bateman, of Raleigh. His sermon was greatly appreciated by many. I have no apology to make for having an arbor. It was the only hope of benefiting in the least two-thirds of the people who would have been there but for the rains, but I devoutly hope that when the next session of the Beulah meets with Shiloh we shall not need an arbor, but that our house will be larger and more inviting. As it was, our only need was some "visiting brother," with vim and spirit enough to go out and draw to himself the multitude. Could it be done? It could with few exceptions: and, too, great good might have been done.

What of the injury to the Association? Well, the great associational speech is losing interest. The people get it from the records and their pastor during the year, and what the delegates want is to do business and go home, and very often some do go before business is done.

There were, if I remember correctly, eight additions to this church, and many greatly revived.

BLANCH.

Here we have just closed a meeting in which the church aided the pastor. Brother Holland, of Danville, who was to have aided, was detained by sickness of his wife.

Well, after eight days work by the church, Brother Holland came and preached for us Monday night. He was called suddenly home Tuesday, and so the pastor closed the regular services Tuesday night. The church will hold a service to-night as they do every Wednesday night. How many country churches in the State can say that? Results—eternity alone will show. There were five baptized during the week—three for Blanch and two for Beulah.

BEULAH.

Brother Wilson aided me here also. He is a good preacher and promises to become one the State's builders.

This church, having been without a pastor and without services for quite awhile, has been hard to build up. However, the work is promising. There have been, to the present, five additions, and more are in sight.

Bro. Tom Lea, upon whom the financial burden of this church falls heavily, is very feeble, and has been for some time.

Pray for him and us.

Fraternally,

J. J. ADAMS.

Blanch, N. C., August 31, 1904.

....Elder J. A. Hoyle, one of the missionaries of our Board, writes that he is in a good meeting at High Shoals, a mission point where they have just finished a house of worship, except the seating and painting. They are now using some borrowed seats and are worshipping in their new house.

Tuckasegie Association.

Dear Recorder:—I know some of your readers are anxious to hear from the Tuckasiegee Association, and I would have written it up sooner, but have been purposely waiting until after the Association at Franklin.

Last year the "Tuckasiegee" was made up of two districts—Jackson County being known as the first district and Macon County as the second. This year the first district convened at Webster, N. C., with the Riverhill church, and elected Bro. R. F. Jarrett, of Dillsboro, N. C., as its moderator. Elders A. E. Brown, Livingston Johnson and G. N. Cowan, with Bro. Arch. Johnson, were among the visitors present, and we feel that it was good to have been there and to have had these visiting brethren with us. It was the greatest Association ever held in Jackson County, and to those who wish a fuller account of its proceedings, let me say that when you read the minutes of the whole session you will see that the "old Tuckasiegee" is still a progressive Association. Progress has been its motto since the date of its organization, and we hope the second district, which met at Franklin, N. C., and organized the Macon County Association, will adopt the same motto. The second district, or as we heard it called "Tuckasiegee's better (?) half," elected T. C. Bryson, of West Mills, as its moderator, and under his leadership the Association was successfully organized. We noticed Elders G. A. Bartlett, of Atlanta, and S. J. Morgan and J. A. Brendle, of the Buncombe County Association, among the visitors. These visiting brethren did some good preaching and we were glad to have them with us. Elder G. A. Bartlett preached the sermon on Sunday. His subject was "Life and Destiny." It was a powerful effort, and we believe one thousand people heard him.

Last year these two Associations met as one, and each one has done as much this year as both of them formerly did as one Association. Division is not a good thing, but in this case it worked well, for the Baptists, of Macon County have already established the Macon High School, and with Prof. J. J. Ammons as principal, its success is assured.

In the years to come may these two Asociations accomplish great things in the cause of the Master, and although nominally divided, may they ever be bound together with the warmest ties of friendship and affection because of their former relations.

W. L. WATKINS.

Dillsboro, N. C., Sept. 8, 1904.

God knows us through and through. Not the most secret thought, which we most hide from ourselves, is hidden from Him. As then we come to know ourselves through and through, we come to see ourselves more as God sees us, and then we catch some little glimpse of His designs with us, how each ordering of His providence, each check to our desires, each failure of our hopes, is just fitted for us, and for something in our own spiritual state, which others know not of, and which, till then, we knew not. Until we come to this knowledge, we must take all in faith, believing the goodness of God toward us.—E. B. Pusey.

Compass happiness, since happiness alone is victory. What you make of life, it will be to you. Take it up bravely, bear it on joyfully, lay it down triumphantly.—Gail Hamilton.

Make friends with your trials, as though you were always to live together, and you will find that when you cease to take thought for your own deliverance, God will take thought for you.—Francis de Sales.



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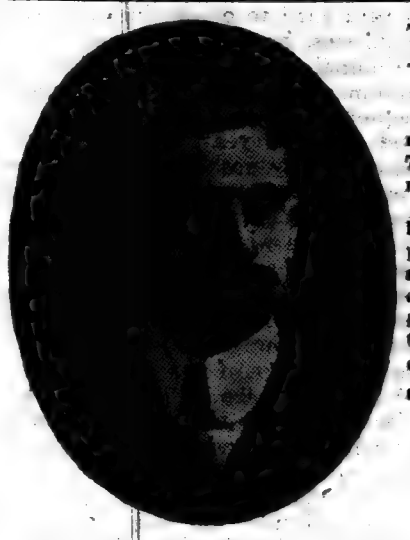
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STATEMENT

British America Assurance Company of Canada.

Condition December 31, 1903, as Shown by Statement Filed.

Amount Ledger Assets December 31st, previous year, $1,333,387.56.

Income—From policy-holders, $1,510,383.68; miscellaneous, $37,353.16; total, $1,547,736.84.

Disbursements—To Policy-holders, $871,045.79; miscellaneous, $567,549.56; total, $1,438,595.35.

Fire risks—Written or renewed during year, $122,598,895.00; in force, $120,360,990.00.

Marine and Inland Risks—Written or renewed during year, $38,322,072.00; in force, $3,436,908.00.

ASSETS.

Book value of bonds and stocks	$1,066,971.56
Cash deposited in banks	169,720.71
Agents' balances, representing business written subsequent to October 1, 1903	204,834.79
Agents balances, representing business written prior to October 1, 1903,	1,001.99
Interest and rents due and accrued	11,833.20
Total	1,454,362.25
Less assets, not admitted	27,057.36
Total admitted assets	1,427,304.89

LIABILITIES.

Losses and claims unpaid	$100,786.14
Unearned premiums	849,771.77
Total liabilities as to policy-holders	950,557.91
Capital deposits	200,000.00
Surplus	276,746.98
Total liabilities	1,427,304.89

BUSINESS IN NORTH CAROLINA IN 1903.

Fire risks written, $641,035.00; premiums received $16,424.06.
Losses incurred—Fire, $11,292.19; paid, $9,901.89.
Losses now unpaid, $1,435.30.
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Business Manager for North Carolina, W. W. Smith, Raleigh, N. C.

State of North Carolina,
Insurance Department,
Raleigh, February 15, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the British America Assurance Company, of Toronto, Canada, filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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Temperance.

The Road to Prison.

Composed by A. T. Pounders, in Asheville jail, June 5, 1901; and printed by request.

As I sit here this dreary morning,
Locked up in a prison cell,
Words cannot explain my feelings,
No human tongue can tell.

Young men and boys of my country,
Just stop and consider it well:
If you follow this road I have traveled
You'll wake up in a prison cell.

I first began with dram-drinking;
It is called the social glass;
It's the first step toward destruction;
It will bring you to ruin at last.

Before you're aware, you're a drunkard,
And have made a wreck of your life,
And broken the heart of your mother,
Or made home a hell for your wife.

The next thing you know, you're a gambler,
In all kinds of vice and sin,
Far down on the road to destruction,
Broken laws of both God and man.

I am told that just out in the future
There's a prison where there is no light,
Where the prisoner will suffer forever
In a place of endless night.

So, I'll try to tough it out in this prison,
Then travel another road,
Which leads from this dark world to heaven
And ends in the presence of God.

Boys, don't go on this road any farther—
Don't learn it as I have done:
Experience is a school, you'll remember,
And fools at no other will learn.

The Business Argument.

(Statesville Landmark.)

Greensboro will vote on the question of prohibition on the 19th and quite the warmest campaign of the season is now in progress there. Public meetings are held daily and the champions of each side are filling the newspapers with arguments for and against the measure. The dry towns are being appealed to—one side proving to its own satisfaction that prohibition has hurt the towns where it is in force and the other side proving as conclusively that these towns have gone forward by leaps and bounds since liquor was voted out. Charlotte has gone through with the same thing in a milder degree and its echoes are yet being heard there—one side contending that property has advanced since the town has voted for prohibition, while the other avers that it has depreciated and each quote figures to prove it. We take the liberty of saying in passing that there is more unmitigated tommyrot in the business argument on the prohibition question than anything we ever heard of. That is, to say that a town cannot prosper unless liquor is sold in it, or that it cannot prosper if liquor is sold; that it attains a greater degree of prosperity with the sale of liquor, or greater prosperity without the sale. The town that is really prosperous, whose prosperity has a solid foundation, is not dependent on either of these conditions. The sale of liquor helps the business of a town in certain ways and hurts in other ways, but all candid men know that right here in North Carolina some of our best and most prosperous towns—Charlotte and Greensboro—have become so while selling liquor, while others—Concord and High Point—have become so while not selling it. We repeat, then, that to say that the mere exclusion of the liquor traffic will make a town prosperous, or that it will make it unprosperous, is the veriest nonsense. No town prospers solely because liquor is not sold, or because it is sold, and all sensible men know it.

Opium in the Philippines.

The commission appointed one year ago by ex-Governor Taft, of Manila, now Secretary of War, to investigate the laws and conditions with regard to opium in all oriental countries, has made its report. Its principal points are: (1) That the opium traffic be made a Government monopoly at once; (2) that at the end of three years the importation be absolutely prohibited, with the exception of what is needed as medicine; (3) that only confirmed users of the drug who are over twenty-one years old shall receive a smokers' license; (4) that an educational campaign against the use of opium be started in the schools; (5) that the habitual users of the drug be treated free of charge in Government hospitals; and (6) that the punishment of Chinese found guilty of importing opium be deportation from the island. The committee consisted of Bishop Brent, of the Protestant Episcopal church, chairman; Dr. Albert, a Filipino, and Major Catrer, president of the Board of Health of the Philippine Islands. The committee visited China, Japan, Burma, Java, and some of the Malay states, and its labors occupied five or six months. The origin of the commission is this: Commissioner Smith, of California, went out to the islands originally as a colonel of the California Volunteers. He introduced before the civil commission a bill providing for the creation of an opium monopoly to be sold by the Government to the highest bidder, and to control the opium traffic throughout the entire Philippine Islands. This bill was powerfully opposed by Protestant missions generally and the church interests in the islands.

The National Temperance Society made a vigorous protest against the creation of an opium monopoly, and with other temperance organizations in the States demanded the enactment of a law similar to that enacted for Formosa by the Japanese Government. This law provided ablute prohibition of the sale of the drug save under medical prescriptions and the treatment of habitual victims by government officials.

McGinnity's Formula for Success.

Recipes for success as given by those who have attained it are always interesting. McGinnity, the unbeaten, who pitched his twelfth winning game for the Giants on Wednesday, gives his formula in "Don'ts":

"Don't drink. Don't go with men who ask you to drink. Don't go to saloons."

Here is a temperance lecture that will sink further into the young American consciousness than anything imaginable. For what American boy doesn't wish for the ability to pitch ball as McGinnity pitches ball? And what boy does not want to follow the McGinnity rules for success? A McGinnity sermon against rum is worth quite as much as a Father Murphy sermon or a Dwight L. Moody sermon. It hits the target. McGinnity goes on:

"Don't shirk your work. Keep practicing all the time. Don't fail to study out new curves.

It is not only to base ball this applies. It ought to be pasted in the hat of every boy, whatever his ambition or whatever his work. It is a very old recipe for success, but it is old simply because nobody has been able to improve on it with a new formula.

The "Iron Man" tells the aspiring pitcher "Don't neglect team work." Elsewhere than on the diamond this is wholesome advice. Depending on your fellow worker and making him feel a certain dependence on you, while not failing to bring out all that is good in himself and yourself, is a sermon it were well to preach to those admonished by the foremost base ball player in the world with the splendid injunction, "Don't think you are the whole thing."—New York Press.

The Widow and the Bishop.

An amusing incident is related by a bishop who was doing the honors of his cathedral for two American ladies. The conversation turned to Bishop Potter, of New York, who had lately married a wealthy widow.

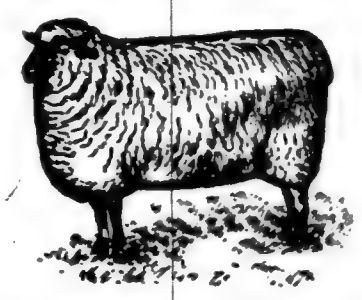
"What do the good people of New York say regarding the bishop's marriage?" asked our divine.

"Oh, I guess they talked!" replied one of the ladies.

"Yes, I give them credit for doing that; but what did they say?" persisted the reverend gentleman.

"Well," answered the lady, "they said the bishop was after the widow's mite, and the widow wanted a bishop's mitre."

WOOL.



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No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

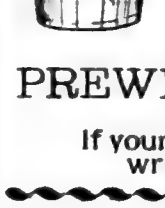
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Marriages.

WILLIS—WEBB.—In the Baptist church, Morehead City, N. C., on August 30, 1904, Mr. Randolph T. Willis was united in marriage to Miss Lillian N. Webb. R. P. Walker officiating.

Obituaries.

ASHWORTH.—Mrs. Mary Ashworth died at her home at Fair View, N. C., August 8, 1904, aged 84 years. Her life was a perfect blending of faith and humility, gentleness and love.

We who mingled with her daily and felt the power of her quiet, forceful life realize a keen loss, but may the benediction of her sweet Christian spirit abide upon us.

A DAUGHTER-IN-LAW.

STRICKLAND.—Bro. Andrew J. Strickland, of Durham, N. C., while visiting his daughter in Norfolk, Va., was found dead on Monday morning, August 28, 1904, when called to breakfast. Brother Strickland was seventy years old. His remains were brought to Durham where the writer conducted the burial service from the Third Baptist church. He leaves a wife and several children to mourn his departure.

J. O. ALDERMAN.

JONES.—Died in Morrisville, Wake County, N. C., September 11, M. Alice Jones, wife of J. L. Jones, aged about 50 years, leaving a husband and three children to mourn their loss. Two children had passed to the spirit land before her. Her oldest son, Sidney, is a minister of the gospel.

She was buried at Mt. Hermon Missionary Baptist church, with which she united in early life, and remained a faithful member until her death.

STONE.—Mark Porter Stone, of Raleigh, N. C., on September 9, 1904, went to his home beyond. Brother Stone was born in 1823 and died at the advanced age of 81 years. He was a member of Ephesus Baptist church, Wake County, and had been a church member for sixty-two years. He had been a deacon for thirty-five years and lived a quiet but active life. The body was taken to Morrisville, N. C., and laid to rest in the church burying ground there. The burial service was conducted by Rev. J. O. Alderman, of East Durham, N. C., assisted by Rev. J. T. Edmundson, of Raleigh, N. C. A good man is gone. J. O. A.

TILLERY. — Tillery Baptist church has lost one of its best members, Paul V. Tillery, who died September 12, 1904. He died at his home where he was born December 18, 1861. On October 31, 1894, he married Mary C. Arrington, of Rocky Mount. They lived happily together, but now he is gone and she with four little children are left in great sorrow. Four sisters, three brothers, and an aged father are bowed down with great grief for this much-loved one. He was loved by all, even by the hands who lived on his land and worked it. How I miss and shall continue to miss my dear brother. But we shall meet again, blessed thought. He was taken to Scotland Neck and buried. I will long remember the singing of the choir there, and the prayers of Dr. Hufham and Brother Lumpkin. Loved one gone before, farewell!

J. K. HOWELL, His Pastor.

Resolutions of Respect.

Whereas, our Heavenly Father has called from labor to reward our beloved sister, Mrs. Ann E. Long, who for a number of years was a faithful member of Clement church; therefore be it

Resolved 1. That, while yielding with deep humility to the hand of an all-wise providence, we can but lament the death of one who, by her kindness and loyalty, had impressed us as a true follower of Christ.

2. That her life among us was a benediction. As a member of our Society she was earnest and enthusiastic, and as a friend, faithful and sympathetic. Her heart was ever open to the sorrows and troubles of others. Many are the homes that will lovingly recall her ministry of love and comfort in their afflictions.

3. That her life should inspire us to a more effective service and greater sacrifice in our efforts to further Christ's kingdom in this earth.

4. That we extend our deepest sympathy to the bereaved husband, and pray that he may be resigned to the will of our Heavenly Father, who doeth all things well.

5. That a copy of these resolutions be sent to the husband of the deceased, and also to the Biblical Recorder and Courier.

Done by order of the Woman's Missionary Society, assembled in Conference September 17, 1904.

MRS. FRANK HESTER.
MISS ALLIE HARRIS.
MRS. W. G. HALL.
MRS. C. R. VERNON.
MRS. SUSAN HENRY.
MRS. KATE WILLIAMS.
MRS. R. L. WILBURN.

Death has been in our midst. A seat in Roberts Chapel Sunday-school was made vacant. Our hearts are sad.

On the 31st day of August, 1904, in the 32nd year of his age, Luther Nathaniel Horne, the eldest son of Bro. Alexander and sister Caroline Horne, after a short illness of typhoid fever, passed from our membership to join the redeemed.

Whereas, our heavenly Father, in His divine wisdom has seen fit to visit our company and call our dear brother from his work to his reward; and

Whereas, in the loss of Brother Horne this Sunday-school has lost a conscientious Christian worker, whose unassuming modesty and Christian virtues were admired by us all, and whose life, since his conversion, fifteen years ago, has been one of unceasing service to his Sunday-school and church; therefore be it

Resolved 1. That Roberts Chapel Sunday-school has lost a faithful, earnest, devoted member, whose place will not easily be filled, and whose presence will long be missed by us.

2. That we extend to the bereaved family our sincere and deep sympathy in this, their first great grief, and trust that He who guided the life of our brother may comfort and direct them through life, and be with each one of them in death.

3. That while we so forcibly feel the loss we bow in humble submission to the will of Him who ruleth all things, and rest in the assurance that all is well when directed by Him.

4. That a copy of these resolutions be sent to the family of our departed brother, a copy be spread on the minutes of our Sunday-school, and copies be sent to Roanoke and Chowan Times and the Biblical Recorder for publication.

W. J. BEALE.
J. W. MARTIN.
J. H. STEPHENSON.

Patient waiting is in its time the highest duty of a faithful soul.—H. Clay Trumbull.

Contentment comes neither by culture nor by wishing; it is a reconciliation with one's lot, growing out of an inward superiority to our surroundings.—J. K. McLean.

Rev. A. N. Campbell Dead.

Rev. Archibald Neal Campbell died at his home at Buie's Creek on Tuesday morning, September 6, 1904. He was sixty-seven years old, and had been a member of the Baptist church over forty years, and a minister of the gospel over thirty years. He served his church as a deacon prior to his entering the ministry. As a member, deacon and preacher he was zealous and faithful. He was a good missionary, revivalist and pastor, and was successful in leading many souls to Christ from the highways and hedges. He baptized a great many people, organized a number of churches, and was the main factor in founding and organizing the Little River Association in 1875; and was the last surviving minister who was in the organization. He prayed and labored much for the success of this Association and saw the fruits of his labors. I think he attended every annual meeting of his Association from its organization to the end of his life, and was never known to flinch from any duty enjoined on him up to his final sickness four weeks before his death. He was pastor, missionary and evangelist at churches and mission points when taken sick. Away from home at one of his churches he went down into the water and baptized some converts as the last public act of his ministerial life. I shall perhaps with many others never forget two sermons preached by him while conducting a series of meetings in the Central Baptist church at Apex in the fall of 1902. One on "Killing the Conscience," the other on "Who is your King?" Those who failed to hear these sermons missed something. There were many efforts made by the great enemy of souls to down this man of God during his earthly pilgrimage, but all failed, and he lived a triumphant life and died a triumphant death. About 500 people attended his burial services which were conducted by Rev. J. M. Holleman in the academy building at Buie's Creek, after which he was laid to rest in the Buie's Creek cemetery. A Masonic funeral will be held over his remains on the fifth Sunday in October, 1904, at Buie's Creek. He was the father of Rev. J. A. Campbell, Principal of Buie's Creek Academy. He leaves a wife and one son, with many friends to mourn their loss.

J. M. HOLLEMAN.

Apex, N. C.

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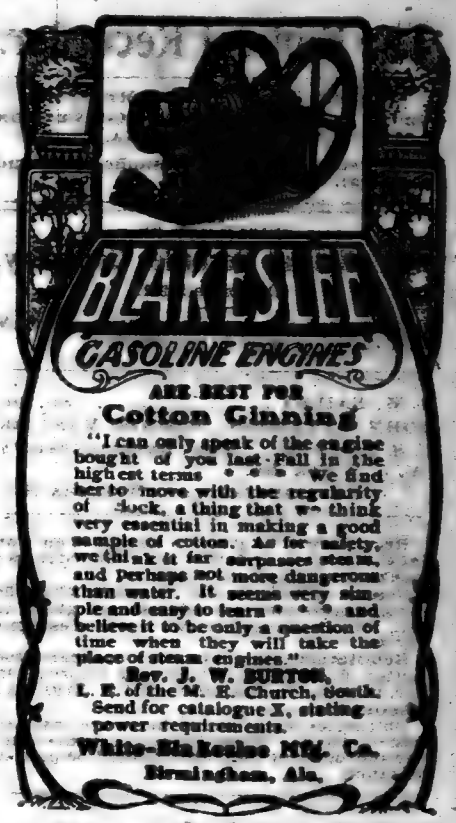
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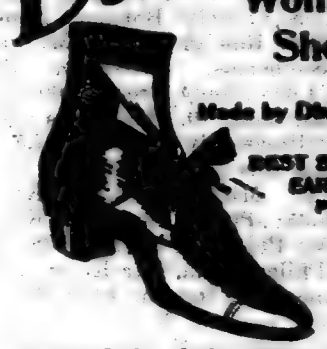
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Yours truly, D. L. ALEXANDER,
Mt. Pleasant, N. C.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

Acknowledgments.

September 28, 1904.

State Missions.—Zion, Kings Mt., $5.45; B. Y. M. S., Mt. Olive, 3.38; Aberdeen, 2.31; Piedmont Asso., 11.92; Laurence X Roads, 2.00; W. M. S., Laurence X Roads, 1.00; Mt. Gilead, 2.73; W. W. Johnson's, .25; W. M. S., Sandy Bottom, Neuse, 1.00; West Raleigh, 20.00; Midway, .35; Sunbeams, Pittsboro, .50; Cheoh, 1.63; Sandy Creek, 2.00; Mt. Adar, Mt. Zion, .46. Total this week, $54.98. Previously reported, $7,578.-25. Total this year, $7,633.23.

Foreign Missions.—Zion, Kings Mt., $4.35; Poplar Springs, Kings Mt., 1.58; Peidmont Asso., 33.28; W. M. S., Philadelphia, Tar River, 2.45; Coleraine, W. Chowan, 7.50; W. M. S., Sandy Bottom, Neuse, .30; Sunbeams, Pittsboro, .25; Cypress Creek, Bladen, 2.07; Jones Ridge, 3.67; Lily Branch, 2.13. Total this week, $57.-58. Previously reported, $11,534.25. Total this year, $11,591.83.

Home Missions.—Zion, Kings Mt., $4.00; B. Y. M. S., Mt. Olive, 1.76; W. M. S. Green Level, Raleigh, 6.10; Jersey, 4.23; Murfreesboro, W. Chowan, 7.69; Wadeville, Montgomery, 1.64; Peidmont Asso., 10.19; Midway, .35; Back Swamp W. M. S., Robeson, 12.05; Centerville, Robeson, 4.93; W. M. S., Raft Swamp, Robeson, 5.40; Mt. Zion, Robeson, 1.90; Parkton, Robeson, 1.67; Singleterrys X Roads, Robeson, .86; Jackson Swamp, 1.00; Sunbeams, Pittsboro, .50. Total this week, $64.27. Previously reported, $6,037.16. Total this year, $6,101.43.

Education—Poplar Springs, Kings Mt., $1.00; Rev. S. L. Watson, 75.00; Aberdeen, 2.00; Chowan, W. Chowan, 6.30; Peidmont Asso., 15.50; Lawrence X Roads, 2.00; Colerain, 2.00; Rev. W. A. Ayers, 5.00. Total this week, $108.80. Previously reported, $1,556.65. Total this year, $1,665.45.

Sunday-school and Colportage.—S. S., Grover, $5.00; S. S., New Bethel, Kings Mt., .95; S. S., Poplar Springs, Kings Mt., .35; Jesse Moore, 1.00. Total this week, $7.30. Previously reported, $601.56. Total this year, $608.86.

Ministerial Relief—Poplar Springs Kings Mt., $1.50; Lemons X Roads, C. F. and Col., 4.15; Youngsville, 5.00; Aberdeen, 3.85; Peidmont Association, 8.00; Mt. Adar, Mt. Zion, 1.00. Total this week, $23.50. Previously reported, $852.94. Total this year, $876.44.

Total reported for all objects this week	$316.43
Previously reported for all objects	28,708.71
Total reported for all objects this year	29,025.14

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AN APPEAL.

Swansboro, N. C.

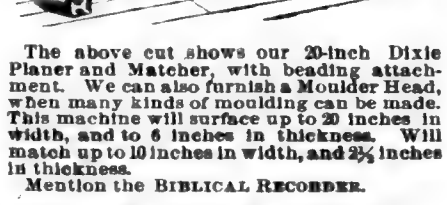
Dear Brethren:—We appeal to you, first, because it is the work of the Lord; second, because we are not able to build without help. We are trying to build a house of worship at Spring Hill, Onslow County, N. C. We have the site and a part of the lumber, and we are greatly in need of money to push the work. Our location is in the center of a thickly settled neighborhood who are strongly Baptist inclined, and we look forward to the time when we shall have a self-sustaining church at this point.

Brethren, will you be so kind as to give us a collection—at least one dollar or more? Send all contributions to Bro. Alexander Trott, Deppe, N. C., who is treasurer, and also deacon of Spring Hill Baptist church.

May the blessings of God rest upon you and the work.

J. B. OLIVE, Pastor.
CYRUS TALMON, C. C.

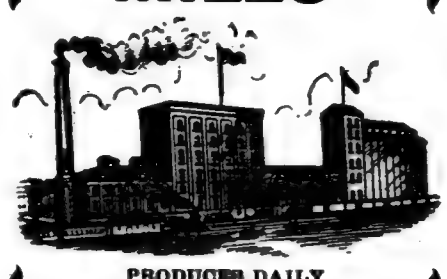
....In writing of the Ashe Association, Rev. J. F. Fletcher says: "The whole of the second day was given to missions. The tide swept far above high-water mark when someone proposed to take individual subscriptions for Associational Missions." So it goes all over the State. The interest manifested by the Associations so far is greater than in any previous year. Secretary Johnson says that in every Association he has attended, save one, the churches have gone forward in their pledges. God be praised.



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RALEIGH, N. C., WEDNESDAY, OCTOBER 5, 1904.

CHRIST IN COMMERCE.

"Until the Whole was Leavened." (Luke 13—21.)

(BY WALTER N. JOHNSON.)

A selfish world is continually striving to reduce the sphere of Christ's reign; and it circumscribes it by an imaginary distinction between things.

Sacred and Secular.

When, in fact, there is nothing sacred or secular except as it is related to God's "peculiar people." Nothing in profane hands can be sacred, and everything which passes into the possession or influence of a child of God should be sacredly used as a means towards life's highest realizations. To a sacred man everything is sacred; to a secular man all things are secular. Say "seashore" to a seaman in midsea and he thinks only of land; say the same word to farmer far inland and he thinks only of the sea.

But compromising church-members are always ready to grant the existence of things in themselves sacred and secular, and a greedy world draws this line between the secular and sacred into such a small circle that the reign of Christ is crowded out of the actual world into the realm of mere theory and emotion. So by thousands of confessors, the vital, active power of God is not recognized and felt in every day life. A benumbed church stands still and sees how Commercialism stealthily creeps in and

Secularizes the Sacred.

Look at the treatment of the Christian Sabbath. It is made the feast day of the whole week, excursion day, general traveling day, ice cream day, Sunday work is distinctly on the increase. We have already entered commercial, industrial and economic conditions in which even now the rescue of the Holy Sabbath from desecration seems a hopeless task.

Many churches are withering under the secular breath of our times. Just notice the purely commercial methods of raising money for religious purposes.

More than anything else in the earth and more than ever before, mankind is secularized. Man the crown and end of all visible creation, in commercial eyes, is little more than a work-horse. Corporations are fast being formed for the sole and express purpose of making money, and man is being regarded more and more from the corporate standpoint and less and less from the personal and moral and eternal. It looks now that we are hastening into Night when Commerce and Industry will have no use for the average man except to supply a few missing links in machinery which inventive genius may not be able to supply. Commercialism is already saying: "Wheels are cheaper than men and money made by wheels is worth more than the souls of men."

How shall the forces and influences that make for the upbuilding of the kingdom be so marshalled as to check this encroachment upon the domain of Jesus our King? This is the supreme question. It now dangles in the face of American Christianity.

Sacredize the Secular!

That is the only way to answer it. It is not a contest between "Christianity and Commercialism." That would be a warfare between shadows and what we call that is a shadow of the real battle. The real point of the contest is, Can Jesus Christ reign in Commerce? Christians must answer that, each one for himself. Let each Christians determine that Christ shall reign in his own life and that Christ's reign in his life shall make sacred, to himself at least, everything temporal that he touches. That will make Christ repant in Commerce and take from before the eyes of Christendom this frightful nightmare, commercialism.

We cannot win the battle by organizing and trying to overwhelm by numbers and votes in politics. It must be fought out, "not with observation"—it will be a leavening process. If sixty or seventy years ago the wise God of our battles had led us to lead the right one hundred boys to the Savior and we had quietly schooled them into Christ's teachings as to the use of this world's goods, the vast wealth of America today would be lying, for the most part, at the feet of Jesus. That opportunity is lost—God forgive us! But there are with us now the one hundred boys who shall be the commercial personal centres of the next generation. Is it God's will to show them to us? Let's lead them to the Master. We will teach them the parables of the pounds and talents; and loyal to Christ, they will stand up in the stockholders' meetings of the latter half of this century and turn the streams of our wealth toward the help of the average man and the coming of the kingdom. In God's name, the victory shall be quietly won.

Carry Christ with you into the business world, Christian; and teach your child and all children that the supreme test of spiritual strength in the next generation will be the behavior of the individual in commercial circles.

Christ is ready to go with us into business, if only we will let Him. He took His place in the industrial world—a carpenter. He abides in His church. His church is gathering from the world. He is ready to go with you out into the tangled affairs of the world seeking the lost. Massarts argues that showers often fall on the Sahara Desert. But the hot sands beneath turn the refreshing drops into vapor and they return to the clouds before they reach the ground. How often the spirit of God is drawn out of our every-day lives by the steaming dishonesty and scalding selfishness that abides in the business office!

Your religion is wherever you are. You cannot shut it up in your Bible; you cannot lock it up in your church. It is a part of you. It is you. It goes with you. You must go down into commercial and industrial activities. Hunger carries you there. You must have your "daily bread." You pray for it; and yet you have to work for it. That is a provision of the kingdom so that you may be brought into leavening touch with the world's workers. You are brought into life imparting contact with the mass of humanity by the bread and butter consideration. The prayer for "this day our daily bread" is in the midst of petition that the Father's name be hallowed, that the kingdom may come, that the Lord's will may be done, etc., just simply because breadwinning has a distinct place in God's plan for saving the world. The interdependence of men brings Christ into the commercial life of men, if he abides in the heart of only one person in the civilized world.

The reigning Christ carried positively into the business relations of life gives the world a tested religion. This age is too practical to accept theories, and too scientific to believe fables. It takes, if it knows it, the genuine article or nothing. The "form of Godliness" can sit up in church and sing and hear and sleep. It takes the "power thereof" to go out and live Christ in store and bank and on farm. All men know this. A poor woman stood on the street corner a whole month trying to sell some flower seeds, and could not sell a cent's worth. At last in despair, she went home and planted the seed and raised some flowers, then went back to the same corner and in three minutes sold her whole crop.

A gnat in my eye-lashes looks larger than that eagle in the air. A lighted match in your hand looks bigger than yon fixed star; a dollar at the eye is large enough to shut out the mid-day sun. The eagle, the star, the sun are too far away. So Christ removed from men the whole distance from the worldling's place of business looks smaller than some fawning politician, His claims smaller than a $10 bargain, His Gospel smaller than a bank check. Only as you carry Christ close to men can they ever see the majesty of His person and feel the drawing power of His love. We must carry Him close enough to busy people for His shining glory to so blind them that they will have to stop and think.

We have come upon a time when the greater battles between Light and Darkness will be fought out in business offices. The bookkeeper's desk must be moved nearer the pulpit and the church-record must be on the same table with the ledger. There is an idea that if Jesus goes into business with us, His meek, gentle presence would make us sentimental weaklings who dare not contend for our rights among men. But never was there a greater mistake. A man entirely selfish has no rights. He is a moth in society. In proportion as Christ fills our lives with unselfish concern for others, do our contentions for our dues become a contest in behalf of the helpless around us. I see now Mr. Biggs in a certain action concerning $5 which a jockey is trying to get out of him. They are trading a kicking mule. The jockey shakes his fist and flashes fire from his eyes, and shouts "That $5 is mine!" That Trustee of God's goods straightens and calmly and coolly says, "That $5.00 is not mine. It is God's. You want it for yourself, I demand it in behalf of a lost world." Who knows but angels hover around this mule trade? Across that beast's sway back and over his long ears heaven and hell are waging a battle. The battle-line between the kingdom of right and life and the kingdom of wrong and death is falling right through banks, over counters, across farms, along rails, in the wakes of ships, in the middle of livery stables and—wherever in this wide world men toil and trade. Let every child of God give the Holy Spirit away in his life seven days in the week, and there will be beautiful fighting all along the line.

There are two things fundamental in human nature—selfishness and the power of one individual to co-operate with another. Selfishness and co-operation are the principles of unduly selfish corporations, trusts, combines and franchises. These cannot be permanently reached by legislation. You had as well try to get to heart-trouble or back-ache by law. Selfishness goes down to the roots of the heart; you cannot pull it out by legislation. Co-operation is the backbone of civilization; to crush that is death to all human achievement. The only hope of salvation from modern financial organizations, is to let co-operation go on among men according to the laws of God; and back of it, get Christ into the selfish hearts of men, so that co-operation will no longer be corporation. O for the time when this world's wealth will be in the hands of God's Trustees! Every movement in this direction is to be hailed as a sign of the coming millenium. Legislative processes may stay the hand of greed here and there for a little while; but these questions will not be settled for good till Jesus Christ reigns in the hearts and lives of men.

A STORY FROM MOFFAT.

Robert Moffat, the great missionary to Africa, told this story: "Not long ago a woman came to me, having travelled fifteen miles, and said that she wished for a New Testament. I said to her, 'My good woman, there is not a copy of it to be had.'

"'What! Must I return empty?'

"'I fear that you must.'

"'Oh, she said, 'I borrowed a copy once, but the owner came and took it away and now I sit with my family sorrowful, because we have no Book to talk to us. Now we are far from anyone else. We are living at a cattle ranch on post, and we have no one to teach us but the Book. Oh, go and try to find a Book! Oh, my elder brother, do go and try to find a Book for me! Surely there is one to be found; do not let me go back empty?'

"I felt deeply for her, for she spoke so earnestly, and I said, 'Wait a little, and I will see what I can do.'

"I searched here and there, and at last found a copy and brought it to the good woman.

"Oh, if you could only have seen how her eyes brightened, how she clasped my hands and kissed them over and over again.

"Away she went with the Book, rejoicing, with a heart overflowing with gratitude."

"Life is of little worth unless it is devoted to duty."

Len G. Broughton in London.

After a very pleasant voyage we are comfortably fixed in our own apartments, 72 Gresham Rd., S. W. It seems quite home-like. We have our own private sitting-room where I do my work and where our meals are served after the English fashion. Last Sunday was my first day at old Westminster Chapel. We had a good day and a reasonably good service. I was not unacquainted with the English custom of worship, and hence it was not hard to adapt myself to it.

The Westminster Chapel is one of the largest churches in England, and has a very honored history. For the past several years it has shared the fate of most down-town churches. The congregations are gathered from the hotels and boarding-houses, or else drawn by some popular preaching. Not being a popular preacher, I am drawing in any way I can, depending upon God the Spirit to stand by and help me. I find that they are very easy people to preach to, and I expect to feel quite at home by the time my two months are over.

One thing I notice, the people do not linger for hand-shaking, or anything when the sermon is over. They sit quietly for awhile and then make for the door. It is hard for me to get used to this. I like hand-shaking, and a lot of it, when the sermon is finished. Think of the contrast to me! At our Tabernacle when the sermon is over the people come by droves to the front for a shake of the preacher's hand. This they do whether the sermon is rich or poor. Here they never come. Last Sunday not one soul came to speak to me except a few Americans who were present. It made me feel very lonesome, I assure you. But I will get used to it all I guess.

The English people are very reverent; that is, they have a very reverent way of expressing their reverence. I feel like a bit more of spice and ginger would be very helpful, and hence am trying to give it to them. I do not believe that a long face is necessarily a sign of great piety. All in all, I am very much pleased, and believe we shall have a good time.

I began last Sunday night a series of night sermons on "The Evangelistic Church." The following is the list of subjects:

1. The Church and Prayer.
2. The Church and Its Mission.
3. The Church and Its Life.
4. The Church and Its Power.
5. The Church and Its Workers.
6. The Church and the World.
7. The Church and Its Blessed Hope.
8. The Church and Its Final Destiny.

I hope the friends at home who may see this may ask God to give me great power in presenting these lines of needed truth.

At this time England is in a stew over the educational question. Many Non-conformists, especially Baptists, are going to jail because they will not pay the taxes imposed upon them to support the schools of the Established Church. The new law requires that the children of all shall be taught the creed of the Church of England. Non-conformists resent this with all their might, and hence there is great war. Dr. John Clifford is leading the fight for the Baptists, while Rev. F. B. Meyer represents the entire Free Church Council. I know I would go to jail and rot before I would pay one cent of the iniquitous tax money. It is Romanish in the extreme. I am glad to report that there is much hope for the abolition of the law. It is almost certain that the Liberals will get hold of Parliament at the next election and then good-bye to this damnable Romanish narrowness. We should do much praying for our brethren of the Free Churches of this country. It is an awful trial they are passing through. In to-day's "Daily News" is a long article contributed by the great Baptist Resister, Rev. Dr. John Clifford. I quote a part of it to show you the spirit of the English Non-conformists.

"Will anyone say that it is the spirit of justice, and not the spirit of persecution and tyranny—the essential spirit of the Education Acts of 1902 and 1903 which has graduated the penalty to the offence? Four weeks' wages lost; four weeks' plank bed; four weeks' skilly! Four weeks of the loneliness of gaol life, with the chaplain assiduously endeavoring to show you the flagrant folly of suffering for consciences' sake! Four weeks, too, for that widow mother to think of her son immured in gaol! Will Mr. Winston Churchhill call that 'pantomimic martyrdom?' Hardly; at least, he would not if he had to experience it. But it is in perfect keeping with the spirit of the Bishop's Act, and the methods adopted to pass it into law. But why stop at a month in gaol? Cannot some arrangement me made with the Czar of Russia to allow the magistrates to send all the Passive Resisters to Siberia, so that the episcopal raid on the pockets of the people may proceed without let or hindrance?

"Certainly something of that sort will have to be done if this disturbing Passive Resistance movement is to be stopped. Ridicule has been tried, but it is vain. The Roman Catholic magistrate at Spoatley empties the vials of his scorn upon the Resisters, and asserts that it is 'ridiculous' to bring such cases before them; and it is not surprising, for Romanism is gaining enormously by the Act. Refusals to renew leases of farms and loss of positions of lucrative profit are endured rather than stain the conscience; distraint of goods, even though one hundred pounds worth be taken for 15s., and though two pounds 3s. 7d., and even more, is lost for 6s. 3d. withheld—still such flagrant injustice only feeds resistance and fires courage. Robbing citizens of their franchise—though they are the very citizens who have fought for the franchise for themselves and for others—does not force them to their knees. Only thirty Passive Resisters have been in prison, and are ready to go again, and scores more would go if they could arrange to secure a return of 'no effects.' Nor will lengthening the period of imprisonment have any different result. No! Our episcopal and Romanish legislators will learn that they are dealing not with interests, but with convictions; not with party politicians, but with men whose goal is justice and fair play—the giving to Caesar the things that are Caesar's—but not for a moment will they yield 'the things that are God's' to the usurpations of Caesar.

"Yours, etc.,
"JOHN CLIFFORD.

"Twenty-five Sunderland-terrace, Bayswater, W., September 5."

Let us all thank God that we have no such condition in our own country. I do believe the State Church is of the devil.

Fraternally,
LEN. G. BROUGHTON.

Westminster Chapel, London.

P. S.—I find the people of England greatly elated over the coming of Dr. G. Campbell Morgan to London to take the pastorate of the famous old Westminster Chapel. Without a doubt the pulpit is now the "looked-to" of any pulpit in the world. L. G. B.

"The size of your offering does not depend upon what you take out of your pocket, but upon what you leave in it."

The Mitchell County Association.

At Roan Mountain Church, two miles from Bakersville up the Cane Creek valley, the Mitchell County Association (formerly the Roan Mountain) met September 13th in its fifty-fifth annual session. This body is composed of thirty-seven churches (five of them within a mile of the court-house) and over 3,100 members.

The introductory sermon was preached by Elder Thomas M. Reid. Text: Romans 10:13-15. A good, practical sermon by a mountain preacher whose early educational advantages he said were limited, emphasizing education, the support of the ministry, and the spirit of world-wide missions.

After the letters were read, the officers of the body were elected by ballot. The moderator chosen was Elder S. M. Greene, now sixty-six years of age, a most widely esteemed and useful minister; he has attended thirty-six consecutive sessions of this body, and thirteen times has been put in the moderator's chair. Bro. W. F. Dodson, an active layman of Bakersville, who proved so efficient last year, was heartily re-elected clerk.

Correspondents from neighboring Associations (Yancey, Holston, Three Forks) were welcomed. Also the following visitors: Prof. B. B. Dougherty, of Boone; Rev. W. H. Woodall, of Clyde, and Secretary Hight C. Moore, of Raleigh. All of these brethren were given places on the various committees by the moderator.

Beaver Creek Church, newly organized, was received into the body. It is located at Spruce Pine, a thriving town on Toe River, and the present southern terminus of the railroad to be completed to Marion.

Pastor S. H. Greene, of Bakersville, is the efficient Associational Missionary, and was again re-elected at this session. He reported for last year 191 days of mission service, 210 sermons, witnessed sixty-eight conversions, baptized sixteen, organized one church, and received $274.93 salary.

Three new committees were appointed—one on Aged Minister's Relief, another on State of the Church, and the third on Home Missions. The circle of the Association's interest and influence is widening.

The reports and discussions on these and the other usual objects revealed the spirit of progress among the mountain Baptists. Thus the report on Periodicals not only commended various denominational papers(Biblical Recorder, Charity and Children, Skyland Baptist, Foreign Mission Journal, and Our Home Field), but recommended that each church appoint a committee to see that these periodicals are placed, if possible, in the homes of every church and community.

While Wake Forest, the Baptist University and the Seminary at Louisville were commended, the discussion on education centered in the Associational school at Bakersville, now in charge of Prof. J. C. Bowman, and with good prospects before it. They have an excellent building, but it needs some repairs, and the school grounds need to be extended so as to permit the erection of other buildings. A special collection was taken for the school, and no doubt the people will stand by it and make it a great power for good.

The discussion on the various missions elicited particular interest. The pledging for State Missions was not a large amount (it was $68.00), but it was enthusiastic. One pastor, pledging for his church, said: "If they don't pay, I will resign." A delegate, naming $5 for his church, added: "We could work that out at five cents a day. Sixty-five dollars was the total figure set for Foreign Missions, and since there is in some quarters a preference for the Gospel Mission plan (Missionary T. L. Blalock being from this county), the churches were of course left free to decide where their offerings shall go. And for Home Missions, the suggestion was adopted that one collection be taken up for this object in each church during the coming year.

The Orphanage has a warm place in these hearts as everywhere over the State. The report recommended that each Sunday-school take a collection for it once a month and the discussion was followed by an offering of nearly ten dollars.

Woman's Work was happily in evidence and received special encouragement. A woman's meeting was held in the school-house near the church. Mrs. Lucretia Young, of Bear Creek Church, is the vice-president for the Association. Under her leadership the women of her church gave this last year $104.84 for Foreign Missions. There are several societies in the Association already, and others will doubtless be organized soon.

The utmost harmony prevailed throughout the session; it was "a wonderful good feeling," as the moderator felicitously termed it. The delegates and the people generally were very attentive to the business of the body; very little grouping on the grounds and no lemonade-criers, refreshment stands or watermelon wagons. An overflowing hospitality, general good cheer, earnestness and aggressiveness were marked traits of the meeting.

The next session to be held with Roaring Creek church (sixteen miles northeast of Bakersville and twelve miles from Montezuma, the nearest railroad station), on Tuesday before the second Sunday in September, 1905, Rev. L. H. Greene to preach the sermon. M.

A Roman Catholic Priest on the Baptists.

(A. E. DICKINSON, IN RELIGIOUS HERALD.)

Last Friday, on entering the cars at LaCrosse for Richmond, I happened to take a seat just opposite a Catholic priest, and soon we were engaged in conversation. I told him who I was and what was my manner of life, and he did the same for himself. "I am a Catholic priest and for eight years have been laboring in thirteen counties of Eastern North Carolina. But those who sent me South have written me to return North, and now I am obeying instructions, and hope to reach them to-morrow. They write me that the demand for priests is so great in that part of the country that these thirteen counties must get on without my services, and hence I am going to quit the Southern field, at least for the present." When asked, "What have you done during these eight years in these thirteen counties, and are there no Baptists down there?" "Great heavens," replied the priest, "I might almost say there are nothing but Baptists. There are white Baptists and black Baptists, and Missionary Baptists and Anti-Mission Baptists, and Landmark Baptists, and Free Will Baptists, and Campbellite Baptists, and God only knows how many other kinds of Baptists are in that portion of North Carolina. And they are a pretty good people too, although they know nothing about religion. I say this in all good conscience, for they have been kind to me. They have, in some instances, fed me and helped me to live and to do my work. You know, of course, that no Catholic preacher, from the Pope down, gets any stipulated salary. We get only what is given us by the people among whom we labor. I have gotten from one hundred to about three hundred dollars a year from my thirteen counties in North Carolina, but it has not been given as a salary, but as a mere support, and a part of that has come from the Baptists; so, of course, I have nothing to say against the Baptists, except it be that they know nothing about religion. If you Baptists are

right in your rejection of infant baptism and sprinkling for baptism, then the Catholics are all wrong, and if we are right, you are wrong. Christ said to Peter, 'Thou art Peter, upon this rock I build My church.' To that the Catholics appeal as to the origin of their church and as to the divine right for it to institute infant baptism and to substitute sprinkling for immersion and to make other changes of like nature in the laws of Christ's kingdom. Now if I am correct as to this, you Baptists are all wrong in appealing to the Bible for proof texts as to your doctrines and principles. What if Christ was immersed in the river Jordan? What if Paul did say 'We are buried with Christ in baptism?' What of all that and other Scriptures to which Baptists make their appeal, if the Catholics are right and had Peter's authority for making these changes in the ordinances of His kingdom. You are, of all the denominations, the most to be pitied."

At this point I involuntarily smiled and my Catholic friend, a little disgruntled, asked, "Why do you smile? Is there any fun in what I am saying?" "Yes, sir; it is very funny, but please go on." He resumed: "You Baptists have done great things in the world. You have stood between us Catholics and the Pedobaptist denominations and frightened them off from us, and us from them. But for the Baptists the Catholics would have long since swept the world. Your holding to what you believe has kept them from attaching saving efficacy to infant baptism as we do. I think if Baptists were to adopt, as others have done, Roman Catholic positions about the ordinances, millions who are now in the Pedobaptist denominations would be good, loyal Catholics, for with the Baptists out of their way they would think a thousand times more of infant baptism than they now do. They would then have no one to worry them with questions as to where they can point to a single word in the Bible about infant baptism. Counting the children of Catholics in the United States, there are eleven millions of Catholics in this country, and of that number there is not a single one who does not believe that the whole Christian system is based upon infant baptism. Add to these eleven millions of Catholics all the great Pedobaptist denomination, who on this particular agree with us, except as to the greater saving virtue we attach to the ordinance, and you will see that the Baptists have not much occasion to exult for any great advantage they have over us. We may not appeal as much to the Bible as you do, but we have the church, and it is as infallible as the Bible itself. I mean, of course, the Roman Catholic church." With that the conductor called out, "All out for Richmond," and here I close for the present.

Green River Association.

The sixty-fourth session of the Green River Association convened with the Clear Creek Church. D. J. Hunt preached the introductory sermon. Text: "God is love." 1 John 4:8. W. M. Blanton was elected moderator pro tem in the absence of the beloved M. M. Landrum. D. J. Hunt was elected moderator, A. L. Rucker, clerk, and A. L. Grayson treasurer, H. C. Moore, S. F. Conrad, J. C. Blalock, J. W. Duncan, visitors.

The reading of the letters reported eighty-six baptized against two hundred and seventy last year. There is a cause for this decline; let those immediately concerned search diligently for it, and administer the remedy. The churches pledged themselves to raise $500 for Foreign Missions during the year just closed, and raised only $251.62. They pledged $319 for State Mission, and raised $227.67. They pledged $140.50 for Home Missions, and raised $167.58. They pledged $213 for our Orphanage, and paid $152.25. Last year the churches of this good Association paid $2,053.69 to pastors' salary. This year they only paid $1,883.67. These facts show a real decline in our work, but it is to be remembered that several churches have done much more than they did last year.

There were thirteen churches which reported the eighty-six baptisms, while there are twenty-eight which report not one baptism. Notwithstanding the churches report a shortage in members and money contributed this year, we know there are some of the Lord's most faithful servants in this Association. There is a fact not to be overlooked, when there is such an evil as the large distilleries in the borders of this Association in the midst of any people, they must suffer. We may brace ourselves as much as we will, but if we allow these great evils to be placed at our doors we must suffer, and the just suffer with the wicked. The work on Sunday-schools has made rapid progres, and the Association accepted plans, outlined by the inimitable C. B. Justice, which provide for yet larger development in the Sunday-school work. We have not seen such hopeful suggestions offered to any other Association thus far. The plan calls for divisions in the territory of the Association, so as to make the meetings—four times each year—in easy reach of all persons in her borders.

We may expect to hear of good results from these rallies, and fifth Sunday meetings in the interest of Sunday-schools. After the above letters were read, which gave the statistics above, there were received twenty dollars for Foreign Missions and a few dollars for State Missions. Then, too, we understand that some confusion reigned in the minds of some of the church members which made it almost impossible to give the exact work of the Association.

Let the pastors assist the church clerk, where it is necessary, and let's have a complete record of the work done for the Associations by next year. The spirit of progress was in the air and we feel sure that the Green River Association will make good progress during the coming year. J. S. FARMER.

In Bertie.

The following is a brief statement of the meetings which I have held with my churches. Bro. W. C. Barrett did the preaching. He endeared himself to the hearts of our people by his able and faithful presentation of the truths of the gospel and will be tenderly remembered.

At Roxobel there were eighteen received for baptism and seven restored. I feel confident that there will be others to unite with the church. The people were greatly revived and the church hopes to have service twice a month next year. The next meeting was at Windsor It was good, in that the people were brought close together by the pure gospel. The congregations were large. The Methodist pastor suspended his services on Sunday and took part.

We had several conversions; thirteen were baptized and three others have been received for baptism. The Lord has been with us graciously and I am sure much fruit will result with divine blessing.

My churches have made very gratifying advancement; I have been happy and delighted in my field of work. These people never forget their pastor; frequently remind him of their love with the good things that they have.

The Windsor church has called me for my full time next year. This shows a two-fold interest, and even three in some respects. Many of our people are doing a fine work, while some few are doing little of any thing who could be of great help to us. But everything will come around all right some day. "In God we trust," and will march on to victory. There is much to be done, but with God's help we will do it. We hope ere long to see our people so busily and energetically engaged in earnest, loving toil for the Master's cause and for the souls of men that there will be no time for idleness, but that God's marshalled host shall move grandly forward conquering and till the kingdoms of this world will become the kingdom of our Lord and His Christ. Let more become alarmed, but vigilant and watching with prayer. God will take care of His cause. Let all stand in our places, and in the love and fear of God "do our duty to-day," and victory will crown God's cause. "Who are on the Lord's side, let him come to me." God will do the rest.

Brethren, let us pray; our God is a God that answers prayer.

Sincerely,
CHAS. M. McINTOSH.
Windsor, N. C., Sept. 19, 1904.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, October 10.—Matt. 21, 22.
Tuesday, October 11.—Matt. 23, 24.
Wednesday, October 12.—Matt. 25,26.
Thursday, October 13.—Matt. 27, 28.
Friday, October 14.—Mark 1-3.
Saturday, October 15.—Mark 4, 5.
Sunday, October 16.—Mark 6, 7.

Mark.

The second Gospel was written by Mark. His Hebrew name was John, and his Roman name was Mark. He was the son of Mary, the sister of Barnabas, and resided in Jerusalem. The family seem to have been devoted to Christ. It was to the house of Mark's mother that Peter went after his miraculous deliverance from prison. He sought his brethren there because he knew it was the place where they were accustomed to meet for prayer. He accompanied Paul and Barnabas in the beginning of the first great missionary tour, but he would not follow them, when they turned from the Jews to the Gentiles. He afterwards, however, became serviceable to Paul in his work as a missionary. Mark is supposed to have been a disciple of Peter, and to have written his Gospel either from Peter's dictation or from materials gathered from frequent conversations with that apostle. Therefore, the Gospel of Mark is regarded as Peter's Gospel.

The Gospel of Mark is supposed to have been written at Rome A. D. 60-63, and covers a period beginning with the preaching of John the Baptist, and closing with the ascension of Christ. The object of the Gospel seems to be to set forth Christ as God's obedient servant, "going about doing good.' In this Gospel the life of Jesus is recorded as a life of unceasing toil. It is easy to follow the life of Christ as recorded by Mark, because it is given in chronological order.

Matthew wrote his Gospel for the Jews; and, therefore, shows Christ to have been the son of Abraham. Mark wrote for the Romans; and, omitting the genealogy of Christ and other matter especially interesting to Jews, he narrates the life of Christ in such a way as to clearly prove Him to be the Son of God.

Contents of Chapters Matthew XXI—Mark VII.

Matthew, Chapter 21 records deeds and words of Jesus in the neighborhood of Jerusalem. Chapter 22 tells of conflict with his enemies. Chapter 23 reveals Jesus teaching His disciples, and rebuking the Scribes and Pharisees. Chapter 24 contains a discourse on the Mount of Olives touching the destruction of Jerusalem and the second coming of Christ. Chapter 25 sets forth in parable the second coming of Christ and gives a glowing picture of that glorious event. Chapter 26 gives an account of the conspiracy of the rulers, the treachery of Judas, the last Passover, the institution of the Lord's Supper, the betrayal of Jesus, his first trial, and Peter's denial. Chapter 28 tells of His resurrection, and closes with the great commission which provides for world-wide evangelism.

Mark. Chapter 1 records the ministry of John the Baptist, the baptism, temptation, and early Galilean ministry of Jesus. Chapter 2 is the story of His work in Capernaum. Chapter 3 is a continuation of His work in Capernaum. Chapter 4 reveals Him teaching by the seaside, and calming the tempest on the Sea of Galilee Chapter 5 tells of His work among the Gadarenes, and of His return to Capernaum. Chapter 6 tells of His labors and troubles in His own country, of the death of John the Baptist, of feeding the multitude, of a second miracle on the lake, and of labors and teachings in the land of Gennesaret. Chapter 7 gives an account of Him contending with the Pharisees, instructing the people, and working miracles.

Seek the Ideal.

The strength of life is measured by the strength of your will. But the strength of your will is just the strength of the wish that lies behind it. And the strength of your wish depends upon the sincerity and earnestness and tenacity with which you fix your attention upon things which are really great and worthy to be loved. This is what the Apostle means when he says, at the close of his description of a life which is strong, and inwardly renewed, and growing in glory even in the midst of affliction—"While we look not at the things which are seen, but at the things which are unseen." It is while we look that we learn to love. It is by loving that we learn to seek. And it is by seeking that we find and are blessed.—Henry Van Dyke, D. D.

For perfect beings sorrow is not needed, but to creatures like men, seeking to escape the thrall and burden of animal life sorrow is helpful. As frosts unlock the hard shells of seeds and help the germ to get free, so trouble develops in men the germs of force, patience ingenuity, and in noble natures works the peaceful fruits of righteousness. Every man can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—Norman McLeod.

There is danger in postponement. My friend, if it is wrong to be a Christian, stop thinking about it; make no more plans concerning it; put it out of mind once and forever. If it is right to be a Christian, it is right now, just now, where you are sitting to-day.—Rev. O. P. Gifford, D. D.

Evil thoughts are our worst enemies—are wore than lions or tigers; for we keep out of the way of wild beasts, but bad thoughts wing their way everywhere. The cup that is full holds no more. Keep your head and heart full of good thoughts, that bad thoughts may have no room to enter. —Selected.

News Notes.

....October.

....Home stretch.

....Convention in two months.

....Harvest-tide: Remember the Lord of the Harvest.

....God is in His heaven: but—better than that—He is with His people.

....The report that the Piedmont Association will establish a school is incorrect, so the clerk, Brother Eller, informs us.

....A. C. Dixon has declined the position of head of the Northfield Extension work recently vacated by Campbell Morgan.

....The fields are white—on your farm; and also in that field whose reapers are the angels. When you look upon one think of the other.

....After a year or two in other pursuits Bro. Alan Pressly Wilson has decided to return to the ministry. He once served at Mooresville.

....We must bend every energy now to the collection of $30,000 for State Missions. To fall short of this would handicap us in all our work.

....Evangelist H. M. Whorton reports a good meeting at Greenville with Pastor King. We would value a letter from this young and modest but able brother.

....The next union meeting of the Johnston County Baptist Association will be held with Bethany church Friday night, Saturday and Sunday, October 28th, 29th and 30th.

....Elder W. R. Bradshaw has accepted the call to Reidsville. He will prove a worthy successor in the able line of pastors of that church. But what will Wilkes do?

....The Homiletic Review is the ablest of Ministers' Magazines. The price is $3.00 per year. We will send it a year to any pastor who sends us six new subscribers at $1.50 each.

....The Virginia Baptist Young People will meet at Hampton, Va., October 20-21. If the North Carolina Baptist Young People would attend a Convention we should have one.

....Elder Pippin, of Wakefield, has baptized one hundred people this season. Suppose every pastor should do as much? Sixty thousand a year are not too many for our denomination to save.

....The Reverend J. B. Holley, of pugilistic fame, has been called to the Second Baptist Church at Jacksonville, Fla. Doubtless he relishes the prospect of close relations with Pastor Hobson.

....Elder J. A. McKaughan, of Ashpole, writes: "The work on my field is progressing nicely. Am having good meetings with my churches. Will give a full report when they are all over."

It strikes us that some of the brethren are rather free with their estimates of Paul Judson, seeing that it has not yet been printed. If it is successful, it will be the first denominational romance worth reading.

....The Atlanta Journal reports that Mr. William Aiken Kelly, pastor of North Augusta, Ga., Methodist Church, has disappeared; and it is feared that he has lost his mind by worrying over the church's debt.

....Bro. R. A. Hedgepeth recently baptized seven members into the church at Forest City and twenty-eight into the church at Cliff Side on the same day. He has had thirty-eight additions at Cliff Side this year and the work is very promising there.

....Elder E. C. Andrews writes: "It has been my pleasure to take an active part in five meetings this season, resulting in the conversion of 138 souls. Three of those meetings have been on my field, and thus far I have baptized fifty-eight and twelve or more are to follow."

...Bro. A. M. Kelley, clerk, writes: "Visiting brethren who will attend the coming session of the Cape Fear-Columbus Association will please notify Mr. H. E. Edwards, Bladenboro, N. C., and arrangements will be made for them to be met at the station on the day of their arrival."

....Bro. H. H. Mashburn reports: "Bro. W. C. Barrett has recently aided in a good meeting with the Rock Springs Church, Franklin County. The church was greatly helped and eight young men and young women stand approved for baptism, with others to follow."

....Bro. Wade Bostick and wife are on the way to China; they will labor as Gospel missionaries. They are well qualified for the work and their friends will follow them to the foreign field with every good wish. Mrs. Bostick was educated at our Woman's University; Mr. Bostick at Wake Forest.

....The Progressive Farmer has purchased the Cotton Plant of South Carolina. We are glad to see our neighbor grow; and we assure the South Carolina people that the Farmer is a great paper for farmers and progressive people generally. Mr. Poe, the editor, is a Baptist—and an unusually able editor.

....Dr. J. L. White, of Georgia, has joined with the city authorities of Macon to employ a detective to break up gambling. Good for him. Some of the brethren will hold their breath and whisper of sensationalism; but what of that? There are times when a minister is called to take the lead in suppressing vice.

....Pastor Weston has resigned at Southport to enter the Louisville Seminary. He has done well in his pastorates and will doubtless make the highest use of Seminary opportunities. We may say the same of Pastor J. D. Bowen. He has done a splendid work in Johnston County. We hope these brethren will keep their hearts in North Carolina.

....Bro. W. P. Southern, who has served the church at Granite Falls for some months, will soon move from Buncombe County to Granite, where he can do more pastoral work. He is a strong and consecrated man, and the church at Granite is fortunate indeed in securing him for pastor.

....Bro. W. R. Gwaltney is in the midst of a series of meetings at Hickory. Evangelist T. T. Martin in doing the preaching. Brother Martin is a strong preacher of the pure Gospel, and "as sound and strong a Gospel preacher as I ever heard," says Dr. Gwaltney. Such laborers cannot fail to have a really great meeting. Several have already united with the church.

...We most gladly grant the following request of Bro. J. D. Everett and commend his example of speaking well of his pastor: "Please allow me space in your columns to say a word for our pastor, J. E. Hocutt, who is about to leave us (Bethel) for other work. During his stay with us his life has been that of a true 'soldier of the cross.' From the first he impresses his people with the stamp of a true Christian spirit—a spirit, which to know is to love, and which to love is to be drawn closer to the Saviour. His estimable wife and sweet little children are a benediction to any community, Sunday-school or church, that is so fortunate as to have them. We regret to lose them from our midst, and pray that God will bless them in His own paths of service and love."

....The Baptist Review and Expositor is the most dignified Baptist publication in the country. We assure our ministers that they will find it greatly informing and instructive. It is a worthy representative of our great Seminary. The price of the Quarterly is $2.00 a year. We will make a present of it to any pastor sending us four new subscribers at $1.50 each.

....Professor Carlyle is making a great record as a canvasser. The fact that he can raise $1,000 a week for the Biological Laboratory is a tribute to his ability, and also to the undying popularity of the old College. Think a moment: What would we do without it? Where would we be? And what would happen to us if our College should not be strengthened according to the needs of each generation?

....Our delightful contemporary, the American Baptist Flag, seems prone to think evil. It catches up our word "scheme" and suggests its worst meaning. We would remind our contemporary that one may use the word and should be permitted to use it with wholesome meaning. In speaking of "the Home Board's scheme" we imply nothing sinister. The Home Board may make mistakes; and we may criticise it; but we will impute no evil to it.

....Bro. W. B. Morton is doing a fine work at Marion; his people are very fond of him, and the cause is prospering. There have been twenty-seven additions to the church this year. He is trying to get the Recorder in every family; for he says "it helps the work so much." Brother Morton lives in one of the best pastor's homes in all the State. He renders thanks to the former pastor, Bro. C. S. Cashwell, for his great work in erecting this home.

....The beloved C. B. Justice is happy in his work at Rutherfordton, and his people love him more and more. He has been pastor at Rutherfordton thirty-five years, and we suppose there is no other pastor in the State, especially in the towns, who has served so long and well; and yet he is more and more loved by his church. Let the Baptist ministers consider this truth, and stay long enough to be loved by their people, and so make strong our churches.

....There was a great day in the history of the First Baptist Sunday-school of Raleigh last Sunday. Bro. T. H. Briggs, the worthy superintendent and earnest Christian worker, had announced one week before that he desired the school to pray earnestly for the orphans and Orphanage at Thomasville, and that we at least double our contribution to the Orphanage next Sunday. The spirit of the school was Christ-like and the collection amounted to $58.83.

....The Religious Herald makes out a bad case against Bro. I. S. Boyles, editor of the Church Worker. Brother Boyles was charged with taking the Herald from a subscriber's pocket and putting it under his feet in contempt. He denied it. The Herald produces an affidavit of an eye-witness. This is the present state of the case. Had he not denied having done anything of the kind we could hope for an explanation from Brother Boyles, but we fear our brother will remain in a most unfortunate light.

....Raleigh Baptists were fortunate last Sunday in having Dr. R. J. Willingham, Secretary of the Foreign Mission Board, to preach to them. He preached at the Tabernacle in the morning and at the First church at night. The large congregations were strengthened in spirit, and several announced their desire and purpose to go to the foreign field. The contributions will be much larger this year. Could all of our people hear Dr. Willingham, and know his great heart, we would advance towards the Master.

....Bro. P. P. Price, age eighty, and Mrs. Elizabeth Ray, age sixty-five, were married at Marion, N. C., last Sunday. These good Baptists are the subjects of much interest in that part of the State. They are much loved by the people of Marion and all that section. Brother Price is the father of B. B. and J. C. Price, who are among our most useful Baptists. The Recorder extends best wishes to this worthy couple, and as they go back to a good farm near Marion to begin life over again, we wish for them many years of happiness.

....Bro. W. F. Staley writes from Biltmore: "We had the pleasure of having Elder A. I. Justice from Hendersonville with us for ten days. Mr. Justice preached the word eloquently, selecting timely themes, and presented them lovingly and in an attractive manner. Mr. Justice is a deep thinker and scholarly. He also has mastered the sermonic art. His presence and sermons will never be forgotten by our church as a result of the meeting. There were three restorations and two conversions, and we have two candidates for baptism."

....Bro. J. A. Stradley writes: "Pastor J. W. Morgan, of Weldon, rendered me excellent aid in a meeting at Cary Chapel Church, near Henderson. Fifteen were added to the church, nine baptised and six by letter. Patsor A. B. Dunaway, of Oxford, was with me in a meeting at Bethany, in the Flat River Association. His preaching was forceful, his work good. Four were added to the church. There were seven professions. Elder J. R. Pace, of Oxford, rendered me valuable aid in a meeting at Fellowship church, near Creedmore. There were twenty professions, nineteen baptized, one restored, one by letter—twenty-one additions."

....Dr. Prestridge's enthusiasm for the Baptist World Congress grows. He has arranged for a meeting of the American Committees at Louisville, November 9th. Secretary Lansing Burrows has received for Southern Baptists the formal invitation from J. H. Shakespeare, the secretary for British Baptists. There will be no limit to the number of representatives. This will make the meeting informal. We suspect that Brother Prestridge's greatest difficulty will be in finding Baptists able to make the trip. Can he not arrange to give passage for new subscriptions or something of the sort—say solvers of puzzle-puns?

....Secretary Johnson sends this important note: "Last year from the first of October to the first of November we raised for State Missions $2,100. We lack now $3,500 of having the extra five thousand dollars that we were to raise this year. This $3, 500 added to the $2,100 makes $5,600 that we must raise between now and the first of November to be where we were November 1st last year. This is, as you will see, more than twice as much as we raised for October last year, and yet unless we reach those figures we will have more to raise than we did during November last year. The October hill is before us. Let us all put our shoulders to the wheel for a mighty push."

....J. C. Massee: Our recent meetings at the Tabernacle have more thoroughly fixed in the minds of our people the essential unity of the local evangelism and missions. For a week we had two meetings daily. In the afternoon we thought and prayed about the great mission interests of the kingdom, and at night we labored for the saving of souls from our own audience. In the afternoon meetings we were blessed by the ministry of brethren Bumpas, of the Methodist church; T. Neil Johnson, C. J. Thompson and R. T. Vann. At night Bro. C. W. Duke preached evangelistic sermons to us, and did it most acceptably. On the last Sunday in

September Bro. A. E. Brown, of the Home Mission Board, was here and spoke upon the work of the homeland, after he had preached to us a most impressive sermon on the "Gospel intrusted to us." Dr. Willingham came upon the first Sunday and presented our Foreign Mission needs and promises. Then the church was given an opportunity to respond with cash and pledges; and they did respond with both to an amount in excess of nine hundred dollars, and propose to make it at least a thousand. Thus we take a step forward and set our faces toward the enlaging future.

....President Vann sends this: "I have just found time for a brief statement about our opening. We are flooded with girls. Girls, girls, girls! Girls everywhere. There are fifty-two more enrolled than we had at the corresponding date of last session—279 in all. We are likely to round the three hundred mark before Christmas. Some of the rooms in the new building are not yet finished and we have been compelled to place a few of the students as best we could, but they are comfortably placed and their permanent rooms will be ready in a few days. They have taken in the situation and are bearing the temporary inconvenience with uncomplaining and very beautiful fortitude. The teachers are all in place and the classes are at work. With the blessing of God this ought to be the best session in our history."

....Elder T. F. Deitz writes: "Bryson City has just passed through a great spiritual awakening. I began a meeting here which continued twenty-three days and closed with about forty conversions, and some were reclaimed to the joy of salvation. Seventeen were buried with Christ in baptism and others to follow soon. After about ten days hard labor alone, I happened to find Bro. Wm. Pruitt, of Almond, on the train pasing here. I did not do anything but arrest him and brought him into the meeting, and he rendered valuable aid to a tired preacher. Later, Rev. T. N. Freeman, of Swain, N. C., came in. His earnest prayers and faithful efforts with the seekers was very much in place, and later on Rev. A. W. Jacobs, the M. E. minister, returned from a visit to Macon County and joined us a few days. The meeting was far-reaching in spiritual interest. Some of the aged people here say it was the best ever held here. It was glorious. All the praise belongs to God who is worthy of it. I enter on my aixth year's work here with bright prospects. The church raised my salary $60.00 more than last year."

....Secretary J. A. MacDuffie writes: "When I reached home this evening and began perusing my mail, and opened one special letter enclosing a check for one hundred dollars for our old preachers from Bro. D. L. Gore, of Wilmington, N. C., for my life I could scarcely refrain from exclaiming audibly, "thank God" for such men. This is not the first time he has surprised us thus. When he closed his letter to me he stated: 'If you will write me your exact condition when you get hard run again I would be glad.' This is no 'sounding brass or tinkling cymbal.' It means much to our dear old brethren. Would to God we had more such religion exhibited in this way in North Carolina. When Bro. Timberlake, of Louisburg, passed away we lost another strong friend to our old needy brethren. These old brethren need help much worse than we need fine church buildings and college buildings, but the claims of our denomination are much more vehemently urged and pressed upon our people for these than for them. Houses decay and crumble, but we forget the dear memory of these old men who first sounded the Gospel in our ears, and spend their lives in peril and poverty and showed us the light of life as it is in Christ our Saviour, and leave them to spend their later days in want and misery. Can't you get some one else to follow the example of Brother Gore and give us a liberal gift! We need it for the old brethren. Please say to the brethren that the Mt. Zion Association meets with Cedar Fork Church, at Nelson Station, between Durham and Morrisville, on Tuesday, October 4th, and that all who desire may attend. Bro. H. C. Moore was appointed to preach the introductory sermon; Bro. J. O. Alderman alternate. If these brethren get into a dispute about which shall preach it, we will kindly ask both of them to step aside, and ask Brother Jenkens, Brother Moore's successor, to preach it."

....The situation at our Orphanage is not reassuring; and yet for the very extent of the epidemic we have reason to hope that the tide will soon turn. There have been forty-four cases, and two deaths. There are now twenty-one in the infirmary, and it is more than full. Imagine the care and distress of those who have to battle hand to hand with this scourge! To be sure the sympathy of every one goes to them; and from many directions there are coming substantial tokens of it. We understand that, while no one knows precisely the source of the epidemic, it is generally egreed that the population was too great for the facilities. Two hundred and eighty children are there. A sewerage system would have carried off the filth attendant upon such a population far more rapidly than any other means, and likely the institution would have been spared. We are glad to say that the Trustees have ordered such a system. The cost will be $6,000 or more. The Convention will endorse this; but the rank and file of our denomination should not wait for that. With our words of sympathy and our prayers for deliverance let us send in funds for the prevention of another such disaster. We may say, by the way, that there has been no appeal for aid addressed to the general public. Brother Boone's appeal was to the Baptists. But there never has been a time when fellow Christians were not welcome to contribute to our Baptist charities.

The Caldwell Association.

The twentieth annual session of the Caldwell Association convened with the Dudley Shoals Church. J. J. L. Sherwood preached the introductory sermon. Text: 1st Jno. 5:4.

J. V. McCall was elected moderator and I. W. Thomas clerk and treasurer.

The objects of the convention were discussed, and much interest shown in the reports from the churches. The letters reported one hundred and two baptisms this year, and a total membership of eighteen hundred and forty-seven which is a loss of three hundred and seventy-three from last year. More than three-fourths of the churches reported a net loss.

The contributions for missions and the Orphanage amounted to $381.27 last year, this year they raised $397.53 for the same objects.

The Association raised $208.06 for Foreign Missions last year; $68.56 of which went through the Board, the remainder going for gospel missions.

Last year they paid nothing for Ministerial Education; but they had a fine discussion on that subject this year, and took up a collection amounting to $9.80 in the Association. They also pledged $37.00 for this object for next year.

The brethren, many of them, are awake on the subject, and they are working and praying for educated preachers.

The Associational School at Lenoir, J. A. White principal, principal, is doing a fine work. The school has been hampered by debt, but they will soon have the property in good shape, and the Baptists of Caldwell County will more and more educate their children. Brother White will give tuition to ministerial students, and fit those who desire for college and others for business.

There are many choice spirits in this good county, and the visiting brethren are wanted at the next Association, which is to meet at Mt. Grove, eight miles south of Lenoir, with J. A. White to preach the introductory sermon.

We may expect the greatest year's work in the history of the Association this year. The brethren have a mind to work and the missionary spirit is growing.

J. S. FARMER.

The Sandy Creek.

The oldest of them all, and one of the best; this writer always especially enjoys the Old Sandy Creek. The churches are not so rich in this world's goods, and therefore the statistical brother is apt to put them in a bad light; but this writer finds in the Sandy Creek Association much that other associations might emulate. They are Baptists, plain New Testament Christians. For one hundred and forty-four years the body has kept straight the Baptist way, and these present sons of the fathers are worthy of them. As their region grows in wealth—and it is growing—they will bring their "per capita average" up to as high a point as any others.

The meeting last week was one of the most pleasant in our recollection. All went well. There was not such a throng, but the old regulars were there. The noble stand-by pastors, who have kept the rudder true in all sorts of weather, Lawhon, Edwards and Dixon found themselves supplemented effectively by Brethren Dowell, Pool, Strickland, Shepherd and others. We believe the Association is now stronger in pastors than in a decade or more. This means much. It has always been strong in laymen, but we saw some new ones of great promise appear last week.

The speeches were unusually good; and we were all there—the brothers Johnson, Moore, Carlyle, Cullom, Conrad. Bro. Livy Johnson made one of his very best speeches for State Missions; and he, Brother Pool, Brother Dowell and perhaps others gave new force to the cause of foreign missions. Professors Carlyle and Cullom left nothing to be desired so far as Wake Forest is concerned. We heard the former by proxy, that is through a score or more of delegates, and they all said that a better speech could not have been made. Professor Cullom we did hear and seeing that it was the very best utterance for modern Christians that we have seen or heard in a year we have engaged him to write it for these columns. How that man grows! A. Johnson bore witness that he had never seen the equal of the response to his appeal for the Orphanage. The churches increased their pledges from $260 to $380, and loaded him with cash and subscriptions to his paper. It was a touching scene. As the brethren thought of our afflicted institution the tears would flow; and as Johnson sought to interpret it all he struck many a responsive chord.

Now all between there were remarks and brief speeches by the "home" brethren—Lawhon, Edwards, Dixon, Pool, Pashchal, Petty, Dowell, Fuquay, which went far toward making the meeting what it was—free, simple, full of light and uplifting with real religion.

The Association expressed its loyalty to the Home Board but dissented from its policy in missions to the negroes.

When we arrived Bro. George J. Dowell was preaching a sermon. Brother Edwards had preached at noon the Introductory in his place. Brother Dowell's message was on the missionary obligation, and seldom have we heard it more powerfully stated.

The Association is presided over by Professor Johnson, of Mt. Vernon Springs. He is a useful son of Wake Forest; and the Association did him the honor to re-elect him in his absence the first day. Bro. J. F. King is the efficient clerk—noble spirited and full of service.

One of the features of this session was an impressive talk on "The Prayer Meeting" by Bro. E. D. Nall. In the same hour Brother Strickland made an admirable plea for the Relief of Aged Ministers.

The Association heard with pleasure of Dr. Richardson's proposal to build a library at Thomasville for our Orphanage in memory of his father, the greaty venerated Noah Richardson.

The trustees through Brother Paschal, Chairman, made a gratifying report on the Academy at Mt. Vernon Springs.

Next year the Association will meet with Falling Creek church, and we hope to be there.

Sanford is almost a city. She is growing finely. Her hospitality was abundant and elegant.

Meetings.

I began a meeting of days at Cool Springs Church on the second Sunday in August and continued six days. Bro. J. W. Fulford, of Southern Pines, was with me and did the preaching for five days. Result—five converts and two baptisms and the church much revived.

Brother Fulford did some of the best preaching it was ever my pleasure to hear. His sermons were well prepared, well delivered and full of rich Gospel truth; the very kind of preaching to win souls to Christ, and the reason we had no more converts was because the congregation was composed of professors. One day Brother Fulford asked all who were professors to stand up and there was not one to keep his seat.

A good sister said of Brother Fulford's preaching: "If there were one hundred sinners here there would be one hundred souls converted."

This church, in the last twelve years, has lost sixty-five members by death and removal, which loss has left the church weak, but the outlook for the church now is better than it has been for the passed few years.

I went from Cool Springs to Bear Creek and began a meeting there on the third Sunday.

Rev. J. B. Richardson, D. D., of High Point, N. C., was with me and did the preaching. Brother Richardson is a good teacher. He explains the Scripture so all can understand it. He preaches with great earnestness and power.

We had a great meeting. It lasted nine days. Result—nineteen baptism, two restored and the church much revived. Here we had a large congregation and a broad field for work. The Bear Creek people will ever remember Brother Richardson and love him much for his faithful work with us.

I went to Beulah on the first Sunday in September. Bro. J. D. Newton, of Thomasville, was with me and endeared himself very much to the people by his earnest and faithful work. Brother Newton did some fine preaching. His sermons were plain and pointed. The meeting lasted nine days. Result—fifteen baptisms.

The good people of Beulah will all want Brother Newton to come again.

I will preach for the above three churches another year.

W. H. H. LAWHON.

Home Circle.

Twilight.

The day is done, and from the east, afar,
Night's shadow comes apace; the rose
Breathes out her vesper fragrance ere it close,
And yonder, god-like, gleams the evening star.
Silence is here, save just enough of sound
To make its presence felt; there is no stir—
A robin's lullaby, a cricket's chirr—
No moving air in all the trees around.

Thus, would I have life's busy journey end,
With shadows sweeter than the glare of day,
With music soft and in the dappled sky
Star after star, as here and there a friend
Strides forth to bless the pilgrims old and gray,
That, like the twilight, put his burdens by.

—Chicago Record.

A Sunday Afternoon Storm.

I wish to give your readers the benefit of an incident, for the truth of which I can vouch, showing God's faithfulness to bless those who "remember the Sabbath day to keep it holy."

The gentleman of whom I would speak owned a tobacco plantation in Eastern Virginia. On a certain Sabbath day the tobacco was precisely at the point of growth when even a genteel shower would prove its ruin; and on this crop, throughout all that region, the planters mainly depend for their income.

As they rode home from church in the morning, the planters watched with anxious eye an ominous cloud on the western horizon.

"That means a storm, sure," said one.

"And a storm means ruin to the tobacco," grumbled another.

"I am not going to let mine be ruined if I can help it," declared a third. "I shall turn the hands into the fields as soon as they have had their dinner and get it under cover ahead of the storm."

"So will I!"

"And I," "and I," "and I," was echoed along the line of horsemen.

"And you, Captain P——?" one asked, noticing his silence.

He replied: "I will trust to Providence, and let my hands remain in their cabins as usual on the Sabbath. If the tobacco is ruined, I suppose there will be some way to get along without it."

The cloud moved steadily, though slowly, towards the zenith, as if to give full warning and opportunity to save the tobacco, and in the early afternoon, on all the plantations for miles around, the hands were in the fields working as if it were any other day in the week. Captain P—— alone remained in the house, his hands all in their cabins and Sabbath clothes.

To say he was not anxious would be to declare him more than human. As the clouds rolled darkly upward he walked the long veranda back and forth in stern self-possession. When the lightning began to play and the thunder rolled menacingly he seemed at last to give up the struggle, to resign himself to inevitable loss. Getting out his Bible he sat down to his usual Sabbath evening reading.

Well, the truth is wonderful often er than we think. The storm which had seemed so near and so certain never came. The cloud took a sudden turn and followed the river instead. Not a drop of rain touched the uncut tobacco crop of the faithful Sabbath keeper. He had the finest crop he had ever had, and the only fine crop in all the region round, for the rest had been cut a little short of maturity. This is not a fairy tale. You may call it chance if you will, but the Lord of the Sabbath hath said: "Them that honor me I will honor," and, glory be unto His name, He can and does keep His word.—A. E. Wilson in Presbyterian Journal.

The Curse of Flannels.

At the age of six, I found myself —infelix!—removed to a town possessing a bleak climate and many woolen manufactories. It was the custom of the house mothers to buy flannel by the piece direct from the factory, red flannel, hot, thick, felted like a Laplander, and the invention of Lucifer. Out of this flannel was cut a garment, a continuous, all-embracing garment, of neuter gender, in which every child in that town might have been observed flaming Mephistophelian-like after the morning bath. A pattern was given to our mother. The hair shirt—I laugh when I read! By definition the hair shirt must have possessed geographical limits of attack, but my flannels left no pore untickled, untortured; they heated the flesh until scarlet fever paled into a mere pleasantry, and they soured the milk of amiability within me forever. The rotation of the seasons reduced itself to terms of red flannel. In the autumn, when the happy fowls and foliage alike moulted, shed the superfluous, when bracing October set the body in a glow, I alone of living things must be done up in flannel!

And spring, that season of vernal bourgeoning, was the time when I, too, like any other seedkin, slipped free of all stuffy incasings, and could sprout and spring in air and sun, clad in blessed, blessed muslin. I shall never forget the corroding bitterness induced by flannels. At times they absolutely reduced me to fisticuffs with my religion, so that filial piety, the ordaining of the seasons, and the very catechism itself hung in the balance of the conflict. I believe I can hardly overestimate the spiritual detriment done me by my flannels.—Winifred Kirkland, in the September Atlantic.

Mysophobia.

It is a recollection of his own afflictions as a child that a college professor makes a plea for dirt. Children, he avers, are tortured by the madness of mothers. They are not only scrubbed with cruel frequency, but are restrained from wholesome play by the threat of punishment for soiled clothes. Nature, he maintains, has had a good purpose in implanting in every normal child a fondness for dirt, and the constant efforts to defeat this purpose must have a deleterious influence on the character. He considers it a grave invasion of the rights of childhood to insist that the human young, who are in a state of barbarism, should look like angels on parade. "The laws of nature," he declares, "cannot be constantly violated with impunity"; children who have the possibilities of a fine manhood are perverted into vain and finical peacocks by the diseased desire of mothers for unnatural cleanliness.

That this desire for excessive cleanliness is in truth pathological is affirmed by a medical writer in the London Lancet. He describes it as a hatred or fear of dirt, and has no doubt that it is an infectious germ disorder. The woman whose highest ambition is to be regarded as the best housekeeper who makes all enjoyment of the home impossible by her eternal vigilance in the matter of dust; whose mind seems incapable of entertaining any other idea than that of absolute cleanliness, is obviously afflicted with this malady, which is called mysophobia. That the disease is extending is beyond a doubt. What has been called the force of example is in fact the effect of contagion. It is chiefly because of the consequence to the children that the subject is considered worthy of attention, but there is little hope that any appeals to mother love will be effective.—Philadelphia Record.

Easy Lesson in Politics.

"Good evening, Mr. Buttin," said Gladys, rising to greet the caller. "Mr. Honey and I were just discussing politics when you arrived. We have been arguing about the difference between a majority and a plurality."

"Well," said Mr. Buttin, with a patronizing glance at Mr. Honey, "it is easily understood. A majority is a preponderance of favor between two parties, while a plurality is an excess over all."

"Ah, yes," sighed Miss Gladys. "It is just like the old saying that 'two is company and three is a crowd,' isn't it?"

And the meaning look that passed between Gladys and Mr. Honey convinced Mr. Buttin that he had been counted out.—Judge.

A Dinner With Tolstoy.

Edward A. Steiner describes a visit to Tolstoy in the August Woman's Home Companion. He says:

"Countess Tolstoy, as every one knows, does not agree with her husband in all his theories; but, she agrees with the world which worships him, and I believe that she is very proud of him, and very devoted, although her devotion has been severely taxed in various ways. She has copied yards of unreadable manuscript while babies of various sizes were pulling at her skirts; she has translated books into three or four languages, and has transformed all sorts of garments to meet the needs of the changing sixteen, her children. For many, many years she has had no new bonnet or gown, and has nevertheless, been cheerful and happy; and is it possible that there can be a greater test of a wife's goodness or a woman's greatness?

"As I have said, the Countess received me cordially, although I may have been the straw which threatened to break the camel's back, inasmuch as the house already contained a dozen strangers, and it looked as if Mrs. Tolstoy was keeping a boarding-house. At nine o'clock dinner was served, and I was led into the family dining-room, which is a large apartment where signs of luxury are not wanting. There are ancestral portraits upon the walls; a piano stands open, and looks well used; there is a table covered by books and magazines, and then in the center the large dining-table, around which gathers a host of people of strange faces and forms, with unpronounceable names, and some with undiscovered histories. The Countess sat at the head of the table. To the left sat the Count, and before him a kettle containing his favorite kasha—the coarsest kind of peasant's food. He helped himself from this freely, and somewhat carelessly, as a man might who eats kasha three hundred and sixty-five times in the year. I sat next to the Count.

"Two servants waited on the table. The meat was of the Hamburg-steak variety. The Count never eats meat; kasha and two eggs constituted his dinner. It must be over twenty years since he has eaten meat, and probably longer than that since he has tasted liquor or smoked tobacco.

"There was much animated conversation, jolly laughter and good-natured joking, and the serious seemed to be banished, for we ate, drank and were merry, and I forgot that I was sitting close to a man with whom I had tried to settle the affairs of the universe just a short hour ago."

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Young People's Page

Glass Houses and Stones.

(Translated from the German of Richard Leander.)

People who live in glass houses shouldn't throw stones. Yes, that is a very sensible saying. Of course, you do not live in a glass house, and you never throw stones; but, when you hear somebody fussing and scolding and finding fault with somebody else, just smile to yourself, and remember this story of the king and queen who learned a better way to manage.

The king of Macronia, who had been enjoying for some time the very best years of his life, had just got up, and was sitting undressed on the chair near his bed. In front of him stood the lord high chamberlain, and held out the king's stockings, one of which had a great hole in the heel. Now, although he had carefully twisted the stocking so that the king might not notice the big hole, and although the king usually considered handsome shoes much more important than whole stockings, yet this time the hole failed to escape the royal gaze. Horrified, the king snatched the stockings from the hand of the chamberlain, put his forefinger in the hole so that it came through as far as the knuckle, and then said with a sigh:—

"Oh, what's the good of being a king if I can't have a queen! Don't you think it would be a good idea to marry a wife?"

"Your majesty," answered the chamberlain, "that is a magnificent idea! It is the very thought that would have undoubtedly occurred to my own humble mind, if I had not felt that your majesty would certainly deign to light on it today for himself!"

"All right, then!" the king replied. "But do you suppose that I can easily find a wife who will suit me?"

"Rubbish!" said the chamberlain. "You can get ten if you like!"

"But don't forget that my claims are not small. If a princess is going to please me, she must be both wise and beautiful! And then here is another point which I consider extremely important. You know how fond I am of gingerbread cookies. In my entire kingdom, would you believe it, there isn't a single person who knows how to bake them,—bake them just exactly right, that is, not too hard and not too soft, but just crispy. Oh, yes, my wife must certainly know how to bake gingerbread cookies!"

When the chamberlain heard this, he was so shocked that he nearly fell over; but he collected himself as quickly as he could, and said, "Oh, a king like your majesty will surely find a princess who knows how to bake gingerbread cookies."

"All right, let's get about it, then!" said the king.

And that very day he and the lord high chamberlain began a round of visits to all the different neighbors who had daughters to give away. But there were only three princesses to be found who were both wise and beautiful, and not one of the three could bake gingerbread cookies.

"No, I really can't bake gingerbread cookies," confessed the first princess, when the king asked her about it, "but I can bake the loveliest little almond cakes! Wouldn't that do?"

"No," replied the king, "I've set my heart on gingerbread cookies."

The second princess, when he explained matters to her, made up a naughty face, and said very crossly: "Don't bother me with such nonsense! There aren't any princesses who can bake gingerbread cookies!"

But the king had the hardest time with the third princess, although she was really the wisest and most beautiful. She didn't even let him get so far as to ask her the question; for, before he had a chance, she asked him if he knew how to play the jew's-harp, and, when he said he didn't, she refused him immediately, though she said she was really very sorry. Otherwise he pleased her very well; but she loved to hear the jew's-harp, and she had made up her mind not to marry any man who couldn't play on it.

Then the king had to drive home again with his lord high chamberlain; and, when he got out of the carriage, he said, quite discouraged:

"And all that for nothing!"

But the king simply had to have a queen; and so, after a time, he called the lord high chamberlain, and explained to him that he had given up hoping to find a wife who could bake gingerbread cookies, and had decided to marry the princess he visited first. "That is the one who knows how to bake little almond cakes," he added. "Go and ask her if she will be my wife."

The next day the lord high chamberlain came back, and told the king that the princess was no more to be had. She had married the king of the land where the capers grow.

"Well, then go to the second princess!" But again the lord high chamberlain came home with nothing accomplished. The old king had said he was really awfully sorry, but his daughter had died, and he could not marry her to the king.

Then the king thought and thought for a long time; but, because he simply must have a queen, he finally commanded the lord high chamberlain to go again to the third princess. Perhaps she had changed her mind. The lord high chamberlain had to obey, though he didn't want to go, and his wife told him it wouldn't do a bit of good. The king waited anxiously for his return; for he remembered the question about the jew's-harp, and the remembrance made him cross.

The third princess, however, received the minister very kindly, and told him that she had really quite decided not to take any man who could not play on the jew's-harp; but, after all, dreams are vanity, and especially the dreams of youth! She knew that her desire would never be fulfilled; and, since the king pleased her otherwise very much, she was willing to marry him.

Then the lord high chamberlain drove back as fast as his horses could go; and the king embraced him and rewarded him properly. Gay flags were set fluttering in the city, garlands were hung across the street from one house to another, and the wedding was celebrated in such magnificent fashion that the people talked of nothing else for a whole fortnight.

The king and the young queen lived in peace and contentment for an entire year. The king forgot all about the gingerbread cookies, and the queen forgot all about the jew's-harps. One day, however, the king got out of the wrong side of the bed, and everything went criss-cross.

Then they quarrelled for the first time. Why they quarrelled they didn't know themselves the next day, or, if they did know, at least they wouldn't tell. In short, the king was growly, and the queen was snappy, and managed always to get the last word. After they quarrelled quite a long time, the queen shrugged her shoulders, and said:—

"I should think you would hush up, and stop fussing about everything you happen to see. Why, you yourself can't even play on the jew's-harp."

Hardly had the words slipped out of her mouth before the king interrupted her, and answered bitterly: "H'm! And you can't even bake gingerbread cookies!"

Then for the first time the queen hadn't a word to say for herself, and was quite still; and they both went out of the room without speaking another word. The queen sat down in the corner of the sofa in her own room, and cried, and thought: "If you aren't a silly thing! Where was your sense? You couldn't have said anything stupider than that!"

But the king walked up and down in his room, and rubbed his hands, and said: "It is downright good luck that my wife cannot bake gingerbread cookies! What in the world could I have answered her else, when she twitted me because I cannot play the jew's-harp!"

After he had repeated that three or four times, he kept feeling better and better. He began to whistle his favorite tune, looked at the great picture of the queen which hung up in his room, climbed up on a chair to wipe off a cobweb which hung right over the queen's nose, and said finally:—

"She was quite right to be cross, the dear little woman! I'll just go to see what she is about!"

Then he went out to the long hall on which all the rooms opened; but, because this day everything went criss-cross, the servant had forgotten to light the lights, although it was eight o'clock at night and as dark as pitch.

Then the king stretched out his hands so as not to bump his head, and felt cautiously along the wall. Suddenly he felt something soft.

"Who is there?" he exclaimed.

"It is I," answered the queen.

"What do you want, my precious?"

"I want to ask your pardon," replied the queen, "because I hurt your feelings."

"No need of that," said the king; and he put his arm around her. "I am more to blame than you, and we'll forget all about it. But there are two things which we will forbid to be mentioned in our kingdom on pain of death, jew's-harps and"—

"Gingerbread cookies!" interrupted the queen, with a laugh, as she secretly wiped away in the dark two or three tears from her pretty eyes.

And that is the end of the story.—The Christian Register.

Varieties.

Tommy: "Ma, can I play makin' believe I'm entertainin' another little boy?" Mamma: "Yes, dear, of course." Tommy: "All right. Gimme some cake for him."

Uncle Bob: "I hope, Tommy, you are a favorite with your teacher." Tommy: "I think I must be. She cannot seem to get enough of me, for she keeps me in so much."

A little Rochester girl drew the picture of a dog and cat on her slate, and, calling her mother's attention to it, said: "A cat oughtn't to have but four legs; but I drew it with six, so she could run away from the dog."—Exchange.

Mamma: "My gracious! What on earth has happened to you, Willie?" Willie: "Boo, hoo! It's all your fault. I've been playing with that new boy." Mamma: "What, that little Quaker boy?" Willie: "Yes, and—boo, hoo—you said Quakers never fight."

Here is a bull from the nursery. "That's a terribe noise in the nursery, Molly," said the mistress. "What's the matter? Can't you keep the baby quiet?" "Shure, ma'am," replied Molly. "I can't keep him quiet unless I let him make a noise."—Transcript.

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A LETTER TO OUR READERS

53 Cottage St., Melrose, Mass., January 11, 1904.

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I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine me thoroughly to-day and he pronounced my kidneys all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers I am,

Very truly yours,
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You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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PRESIDENT MULLINS ON CERTAIN EDITORIAL METHODS.

In the current Baptist Review and Expositor, the Quarterly edited by the Faculty of the Southern Baptist Theological Seminary, we have a signed review by President Mullins of the address by Dr. A. H. Strong, of which we have published numerous portions. It is of interest to record that President Mullins in the main approves President Strong's position; but our object here is to point our a striking rebuke to the Western Recorder. That paper, its readers will remember, took up Dr. Strong's statement that "In 1640 the General Baptists of England claimed over 20,000 members and there were probably half that number of Particular Baptists, say a total of 30,000"—and made the point that evidently President Strong did not support the Whitsett 1641 theory, etc.

Here is President Mullins' comment:

Some of Dr. Strong's statements as to Baptist beginnings seem contradictory at first glance. He says: "In general we must say that Baptist history began two hundred and fifty years ago. Before that time there were doubtless churches which held to some of the principles of the Baptist faith. But a clear recognition and confession of the great truth that the church is to be composed of those who give credible evidence of regeneration and who have expressed their faith by baptism in Christ's appointed way is not furnished in modern times by any definite and organized body before the year 1640." (p. 3.) Again on page 5, he says: "In 1640 the General Baptists of England claimed over 20,000 members and there were probably half that number of Particular Baptists, say a total of 30,000." By quoting this last statement and omitting the former, Dr. Strong could be made by a mere controversailist to state what of course he does not mean to say. What he means, obviously, judging from the two statements together, is that the 30,000 who existed in 1640 were those who became Baptists in the complete New Testament sense later. Then, too, Dr. Strong could by the statement that "Baptist history began two hundred and fifty years ago," be convicted of the heresy of denying that New Testament Christians were Baptists—that is, by a peculiar process, of making a man say what evidently he did not intend. This method of dealing with history and argument, fortunately, no longer convinces. Let historical questions be discussed and decided on their merits, not by wilful and adroit perversions of what writers say.

That is a shot to the mark! "A mere controversialist"! "A peculiar process of making a man say what evidently he did not intend"—euphemistic enough, to be sure, but nevertheless a home thrust. Nor is "wilful and adroit perversions" so euphemistic.

It is in order for our contemporary to remark "the world is round and funny" or "ahem, ahem!"

THE RECORDER AND THE HOME BOARD.

The Biblical Recorder has preached the gospel of loyalty to the organized work seventy years without a break. We do not say that there may not come times when in obedience to conscience another course would be justifiable; for there is but one Lord of the conscience; but we hold with pride the record of seventy years, and we have at present no desire and no reason to break it.

The Recorder is, however, critcising one policy of the Home Board. The Recorder has gone farther and printed articles discussing the question whether the Home Board has a field—a reason for existence.

What is our justification? What is our attitude?

The Recorder holds that the policy of the Home Board in regard to the negroes is not fixed, is in a condition of uncertainty, and, therefore, that discussion is in order.

The Home Board announced its new policy just before the meeting of the last Southern Baptist Convention. There was no time to discuss it before the Convention met. There was no opportunity to discuss it during the Convention. In fact the report as agreed upon and adopted was offered on condition that the opponents of the plan should not discuss it in the Convention; and this was announced by Chairman Davidson in offering the report.

There was, therefore, no opportunity to discuss this new policy. It cannot be safely held that such radical policies should be set up without discussion.

Again, the appointment of a Commission—and the specific understanding in the Convention that the present policy of the Board should last only one year, pending the Commission's report—clearly leaves the matter open for discussion, clearly calls for discussion. So far from being an offense, discussion is a duty.

So much for our justification.

What of our attitude?

We are opposing the Board's policy. We are standing by the Board. That is all. We hope for a change. We have at times questioned whether the Home Board's work might not be done more wisely by the several States. But we hold that in abeyance now. Whether so or not, the Board is doing work; is doing work in North Carolina, conducting our seven or eight schools in the mountains; and therefore commands our sympathy and support. Moreover it is doing work in Cuba, in our cities and on the frontier worthy of our support.

If we oppose its policy in one field let us support it for the sake of the others. We have no reason not to hope that after a little we shall all stand together at every point.

As for the discussion of the Board's entire field, it must be granted that at any time such a discussion is in order. If a Board cannot prove easily its reason for existence and effectually answer any doubt of its usefulness, it is hopelessly weak. The people who support a Board's work have right to call upon it to vindicate their faith in it. On any other basis, we could make no progress whatever.

A PRINCIPLE?

The editor of the Recorder is frequently urged to approve appeals for money to build handsome houses of worship in strong Baptist towns. We are willing to let such appeals stand on their merits; but so long as actually destitute fields are in need of help we are not inclined to urge the claims of these stronger churches. Might we not make a rule of not encouraging a church that has a roof over its head not to make appeals for outside help—that is, not to proceed with a building until it is able to carry it on? What say the brethren?

MAKING THEM WORTH WHILE.

You have faith. Use it.

You believe in the love of God. Live in it.

You count yourself an heir of salvation. Enter into your heritage.

You shall live forever. You shall make conquest of trouble, disease and death, and enter upon eternal happiness. Brighten your countenance now with that rapturous prospect.

You have an Advocate for your sins and a Talisman against them. Accept Him.

But ———!

Just so; it is not to be had for the saying. Many shall say "Lord, Lord."

There is another side.

If you would use your faith, you must pay the price—of putting your trust in Faith!

If you would live in the love of God you must pay the price—of not living in the love of other things.

If you would receive the heritage of salvation you must pay the price, counting this world's gifts as naught that you may take hold of the great gift.

If you would triumph over sin and death and walk in the light of life eternal, you must pay the price of this world's light.

To make the choice; to weigh the choices and the balances and take one or the other—well, it seems a simple matter. But which of us has done it?

Perhaps, brother, this is your difficulty. You are living half and half and obtaining neither half—standing at the forks of the road, stepping into one and then back again into the other; getting nowhere.

Now for one robust decisive moment! Let us put our hand to the plow, dally no longer. As a Christian make the Christian's choice and look not back. Only so may we triumph. Any other way is no way at all. God is not mocked. Better an outright repudiation of your hopes than a half-and-half religion. Better now to choose wrong and face deliberately the consequences than to live in semi-delusion all one's days only to awake to a certain doom.

The cry of your heart is for an outright choice. Make it.

You have faith. Cease to mock it. You believe in God. Trust Him. You seek the Eternal life. Enter now upon it.

NEW BOOKS.

CONCERNING GOD THE FATHER.—In utterly direct language Jesus declared, "I came to reveal the Father." It was one distinct purpose of His coming. We read of Him, we study His words and deeds, not to know Him only but to know the Father—Whom to know Jesus also declared is life eternal.

As a matter of course the teachings of Jesus concerning God have been much dwelt upon. Of writings on the subject of God the Father there is no lack. But this is true of books: They have their domains and are limited by them. We do not recall a book on the teachings of Jesus concerning God the Father for which a claim to the especial consideration of Southern Baptists might be advanced with assurance. But we think that we may advance this claim for the book now before us—entitled The Teaching of Jesus Concerning God the Father—by A. T. Robertson. As an expositor of the New Testament Dr. Robertson has a place all his own in the South. As a teacher his fame has gone out over the land upon the tongues of thousands of grateful students. This book is a teacher's book—direct in style and method, and carried in the simplest of language. It is not a cumbersome, lumbering treatise but an illuminative and satisfying series of chapters that step by step make clear the precious—the unspeakably comforting truth of the Fatherhood—the fatherliness—of God. We cannot say more now, but later we shall quote extensively from it.

Dr. Robertson is closely related to many readers of the Recorder. Those who for two seasons have heard him in the Midsummer Meeting will cherish the possession of this enduring companionship with him.

American Tract Society; 150 Nassau Street, New York. 75 cents. 175 pages. Order of Baptist Book Store, Raleigh, N. C.

* * *

THE MASTER'S QUESTIONS TO HIS DISCIPLES is a new devotional book by the Rev. G. H. Knight. It is a peculiarly practical work of its kind, for the fifty-two chapters, because of their brevity and clearness are well adapted to daily reading. Though short they are thoroughly worked out, and their number makes it possible for the writer to cover a wide range of religious experience, with a correspondingly large reference to the Bible as guide for daily life. The questions which our Lord addressed to His disciples at various times are here gathered together from the Four Gospels, and their great variety invests them with added interest, for, as will be seen, there is hardly any department of life or experience which they do not cover, and there is in them a wonderful mingling of warning and comfort, of keenest heart searching and of divinest consolation. Crown 8vo., cloth, $1.50.

* * *

THE A. B. BRUCE LECTURES in the United Free Church College, Glasgow, have just been published by Messrs. A. C. Armstrong & Son. They are the work of Rev. Lewis Muirhead, Minister of St. Luke's church, of that city, and are entitled ::The Eschatology of Jesus." The subject has been treated very carefully by Mr. Muirhead and the result is a book of no little value to the earnest student of theology. Stating first the presuppositions of the inquiry, and what it is necessary to assume as probable, as fact, and as moral certainty, the author then enters into a discussion of the main features of the Jewish Apocalypse in their affinity to the mind of Jesus; the doctrine of Jesus concerning the consummation of the Kingdom considered in relation to His ethical doctrine and His Messianic Consciousness; and a careful study of the title "The Son of Man." The book has a full table of contents, several appendices, and is printed in large clear type on peculiarly white paper. 8vo., cloth, $1.75.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

God, the Debt-Payer.

Lesson for October 9: 2 Kings 4:1-7.

We come now to one of those events called miracles—always a signal from heaven. But is the way that God cared for this widow more to be wondered at than the fact that He did relieve and bless her? The real miracle is not in the manner but in the fact; and the fact exists for us: Prophets and miracles may no longer appear, but God's love does; and, so far from being manifested in astonishing ways, it is poured out through men and women. Let us keep our minds, then, upon the truth involved rather than upon the wonderful increase of the woman's oil. The miracle of God's love and care is your miracle and mine as well as the widow's and Elisha's.

It is a simple story. 'A poor widow in debt, and with nothing to pay, having only one pot of oil. Being the widow of a prophet she goes to Elisha, the head of the prophets. He tells her to borrow pots in addition to the one that she owns. She does so. Lo, the pots are all filled. She pays her debt. At least God pays it.

Let us see upon what conditions God paid this debt; for, to be sure, if He should promise to pay all our debts, the race would go mad.

First, the woman wanted to pay her debt—or her dead husband's—herself. That is a great point. God has no help for the man who is not in earnest to pay his debts. Second, she was willing to do what she could. She promptly confessed that she had one pot of oil. Third, she was willing to do what the prophet required her to do. Fourth, her cause was just: It is better for a mother to rear her sons than that they should become slaves for debt. Fifth, her husband had served God. Her indebtedness was not due to carelessness or laziness, but to fidelity to God. We venture nothing in saying that God will to this day relieve all other debtors in such a plight. But do not expect Him to pay debts that you brought on by trusting in money rather than in Him.

But observe that the matter is accomplished by Elisha's faith rather than the woman's. Her faith is in Elisha. Let the full significance appear: The ancient prophet represented God. They were the days when the people could not apprehend Him. He spoke to them through individuals. And this is how the Bible came. Speaking through these individuals of Himself He yet speaks to us, although we have the benefit of that far more glorious and full revelation of Him in Jesus the Christ. "A man shall be as the shadow of a great rock in a weary land." "We have this treasure in earthen vessels." That is, men yet represent God. Your life should speak to men of God. Very truly we all obtain our ideas of God not in what men say to us but in what we, unconsciously perhaps, see in them.

The lesson of this lesson is not this, however: The lesson is that God cares for His chosen—His children. He is concerned for the poor. For this reason our religion is a religion of ministry to the poor. The Master claimed for Himself the mission of preaching the Gospel to the poor. God's call to us today is to care for the poor, to be just and merciful to His suffering little ones. In our interest in institutions and denominational conquests, etc., let us never forget that God hears the cry of the widows and the children and that in nothing may we so signally fail to do His will as in neglecting the poor. Blessed be our work in the Orphanage, and our Relief of Old Ministers, their wives or widows. In these we perform the miracle of Elisha and the widow's oil. But let us also remember the poor round about us, in no institution whatever. A Christian church is a miserable thing indeed if it fail at this point: Ministering to the unfortunate is the very first of Christian works.

And now let us take the narrative as an allegory. What is its meaning to you and me—spiritual paupers that we are! In our hearts there is scarcely a pot's room for real love. We are as poor in faith as this woman was in property: and our debt is far greater than we can pay. Does not God say now, "I will pay. Bring the empty pot, borrow others, follow My will, and I will fill them every one"! To be sure He does. Bring your empty heart to Him and behold a miracle indeed!

* * *

A Word Personal.

Two weeks ago in this department I began an unannounced series of articles on representative Sunday-schools in North Carolina. My design was and is to present in a reportorial and uncritical way several of our schools as to personel, organization, methods and accomplishment. It is believed that these pictures from real life will be helpful to our schools generally. They will show actual work being done, by whom, under what conditions, along what lines, and with what results. The series is planned to appear at irregular intervals and to cover a few Sunday-schools in city and country, in a college town and in a factory community, in a mission field, and so on. Such, in brief, was the plan in mind when I wrote up, as the subject of my first article, the First Baptist Sunday-school of Raleigh.

Imagine, then, my surprise and grief at seeing in last week's Recorder the article by Bro. N. B. Broughton utterly misapprehending my spirit and misconstruing my meaning. It is sufficient to say that I had in mind no reference whatever to the Tabernacle Sunday-school, no comparison with it, and of course not the slightest reflection upon it. My sole object in that paper was to present as faithful a picture as I could of the Sunday-school under consideration. And this policy in future articles will not I hope subject me to similar misunderstanding.

HIGHT C. MOORE.

* * *

A Misinterpretation.

A letter from Brother Moore, written as soon as he read my article in last week's Recorder, assures me that he had no thought of reflecting upon the Tabernacle school, and he was much surprised and grieved that I utterly misunderstood him. Later during the week he called to see me, and we talked the matter over.

I am sure Brother Moore meant no reflection on any other school, and, as I recall the fact now, has been giving advanced methods of work a place in his department in the Recorder from time to time.

N. B. BROUGHTON.

* * *

"The Books of the Bible."

The Sunday-school Board of the Southern Baptist Convention has published two volumes of normal studies for Sunday-school workers. Attention is hereby called to be second volume the full title of which is "The Books of the Bible: An Elementary Study of the Bible by Books. A Year's Course of Weekly Lessons for Normal Classes, Young People's Meetings, Bible Classes and Individual Students. By Hight C. Moore (at the time of publication Pastor First Baptist Church, New Bern, N. C."

The aim in this article is to set forth the purpose and plan of the book, giving a specimen lesson, in the hope that many classes for the study of it may be formed in North Carolina.

The Purpose and the Plan.

The first paragraph of the introduction tells what is undertaken: "The chief purpose of this little manual is to promote Bible study among the young, though it may in some degree serve those of mature years. It follows what is perhaps the most profitable and interesting method: namely, the study of the Bible by books. The attempt is made to present leading facts regarding each book, with a sketch of its background and a concise view of its contents; and if it can stimulate direct and intelligent contact with the messages of the Bible, its especial aim will be accomplished."

In another paragraph the plan is thus outlined: "In the present series of studies the books of the Bible are so arranged as to be covered by weekly lessons in a year. It is thought best, though the Old is much larger than the New, to divide the course equally between the Testaments. The lessons for each quarter also follow the great divisions of matter into History, Poetry, Epistles, Prophecy. In the treatment of each lesson there is assigned, first of all, a study section, chosen from the book under consideration as a specimen of its contents and designed for special devotional study and exegesis. It is intended that the student shall read or very carefully review each Bible book as it appears in the course. This first-hand knowledge of the book itself may be tested and developed by the search questions which are given at the close of each lesson."

To give the four main divisions in the table of contents we have for the first quarter, "Old Testament: Law and History, Seventeen Books;" for the second, "Old Testament: Poetry and Prophecy, Twenty-two Books;" for the third, "New Testament: The Histories and General Epistles, Twelve Books;" and for the fourth, "New Testament: The Pauline Epistles and the Revelation, Fifteen Books."

As a random illustration of the studies contained in the volume lesson two of the second quarter is, by permission, herewith given in full:

Job.

Study section—Job 40:1-14—The Sin of Murmuring.

1. Composition.—The book of Job is so called because the patriarch and prince of Uz was its central figure rather than its author. Formerly considered the work of Job and the oldest book in the world, it is now thought to have come from the hand of an unknown writer belonging to the time of Solomon. With the national history of Egypt and with the various phases of life in Eastern Palestine the writer was well acquainted, as evidenced in the book; he was probably a Jew, but nothing is known of his personal history. Since the theme of the book is of worldwide concern as one of the oldest difficulties of the race, the author gives it a broad treatment without allusion to either the Law of Moses or the history of Israel. The historical introduction and conclusion appear in prose, while the body of the work is given in the form of a dramatic poem.

2. Character.—The book rests on a definite historical background; that is, Job was a real character and the events recorded about him, though poetically colored, were yet historically true; that he lived far back in the patriarchal age is generally believed and manifestly he was one of the greatest men of his time. The afflicting experiences that came upon him in quick succession brought into prominence the problem of suffering. The theory that all suffering is traceable to some special sin in the sufferer was advocated by the three princes who came to visit Job: the oracular Aliphaz, the pedantic Bildad, and the dogmatic Dophar. This conclusion Job, conscious of his integrity, could not accept. The disciplinary character of suffering was set forth by a new speaker, Elihu, but when all is said and Jehovah has uttered His message, the problem raised in the book is yet unexplained. The proposed solutions do not always solace; the cause and meaning of adversity are sometimes incomprehensible; the best we can do is to accept the inevitable and trust in God.

3. Contents.—The book opens with Job on the pinnacle of Oriental greatness. But successive disasters sweep away his wealth, his children, and his health, till from the seat of power he is transferred to the ash-heap of an outcast. There he is visited by his three friends, and after seven days of silent grief the great argument begins. The colloquies are arranged in three great cycles, the discussion being opened by Job, each of the three visitors speaking (save Zophar in the last cycle), and Job replying to each address. The speech of Elihu on the discipline of affliction and the address of Jehovah on the incomprehensibility of Providence, conclude the poem. In the closing chapter we see the patient sufferer restored to double his former prosperity and ending his days in peace.

Search Questions: What was the character of Job? (1:1). Describe how his property, children and health were swept away. Who were his three friends? (2:11). How many speeches were made by Job and his friends? What younger speaker added to the discussion? (32:1-6). Who closed the discussion? (chapters 38-41). What is said of Job's after life? (42:10-17).

Will You Study Them?

Now if fifty-two such studies, covering every book in the Bible, are worth anything to you as pastors, Sunday-school workers, or individuals, why not, at home or in church, singly or collectively, take up the course and follow it with interest and profit? The little volume can be had of the Baptist Sunday-school Board, Nashville, Tenn., at 30 cents apiece or 22 cents each in dozen lots. Write to the same address for free leaflet regarding "The Convention Normal Course," if you wish to stand examination on this volume and do other normal work. One and all, we need a more thorough working knowledge of the Bible. To this end let us study with the aid of this or other books, and we shall be more symmetrical Christians and more efficient church workers.

WHEN AUTUMN COMES.

When Autumn comes through summer-haunted ways,
The meadows burn to gold beneath her tread,
The maples flush, the scarlet sumacs blaze,
And clustered grapes hang, purpling, overhead;
From fields made sweet with breath of garnered grain
In sudden flight a whirring partridge drums;
The summer-seeking birds honk south again
When Autumn comes!

When Autumn comes, dear heart, to this our life
And on our brows the first faint frosts appear,
God grant it bring surcease of summer strife
And gracious plentitude of harvest cheer!
That all our thoughts as lustrously may glow
As ruddied oaks or crimson-bannered gums,
That all undimmed Life's westering sun sink low
When Autumn comes!

—Hilton R. Greer, in Sun and Gleams and Gossamers (Badger).

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOYNER, Raleigh, N. C.

The Associational Vice President.

We doubt if the work of the Associational Vice-President of the Central Committee is sufficiently appreciated—that is outside of the members of the Central Committee. They know what it means.

It would not be difficult for them to call Association after Association in which Societies had doubled or trebled and mission contributions increased two or three fold through the quiet, persistant, self-forgetful effort of some woman. On the other hand it would be painfully easy to name a long list of Associations where mission work languishes for lack of such a leader. In a number of Associations we have never had a Vice-President, in some others the worker has, for one reason or another, been forced to give up the work and no one has been found to take her place.

Perhaps it would be well to say that in the usual interpretation of the word Vice-President it is a misnomer as applied to this office. Generally the title represents an honor which carried no duties. Here the duties carry the honor. It means work and hard work. The first duty of a Vice-President who cannot work is to resign.

What may be done is best shown by what is being done. Instead, therefore, of giving a formal list of letters written, Societies visited, etc., as is our custom, and which is a most inadequate representation of their effort, we give extracts from letters recently received from several of these officers.

Miss Florence Hubbard, Clinton, Vice-President of the Eastern Association, a B. F. U. girl, and the Junior member of this group of officers, gives the following account of the Missionary Campaign which she was invited to join.

We started the last Saturday in July and traveled from place to place for a week.

There were several ministers in our party, and Miss Kate Barden, of Magnolia, N. C., accompanied me. We visited country churches, only, except Clinton. Drove one hundred miles. Our services lasted all day—usually commencing about 10 a. m., and lasting till 4 p. m. Of course we had a rest for an hour or so at dinner, which was a real picnic dinner every day, served in real picnic style. Our ladies' meeting was held just after dinner, and we had very good crowds. Some times large ones.

I found Miss Barden a great help to me. She is such a sweet Christian.

We organized at Lisbon, reorganized at Island Creek, and appointed committees at two other places, to see their women and try to organize at some other time. There were not many of the women present at these two places.

I feel that some good must come from the efforts put forth during this week. We intend carrying on this campaign for four years, and during this time to visit every church in the Eastern Association. Giving one week each summer.

I distributed a number of tracts and have just sent off 60 subscriptions to Our Home Field, and 40 to The Foreign Mission Journal.

A SIGNIFICANT SUMMARY.

Mrs. C. M. V. Follett, Vice-President of Mt. Zion Association, who has also been making a Missionary Campaign, sends the following brief but significant summary of her work for the third quarter ending September 1st:

Work in the Mt. Zion Association: W. M. S. organized, 5; Sunbeams organized, 4; letters and postals sent, 24; tracts, 434; addressed Societies, 16; miles traveled (about), 150.

Mrs. Follett is arranging for three associational missionary boxes, a number of the smaller Societies joining in preparing each of these comfort boxes for one of our substitutes.

A MOUNTAIN RIDE.

Mrs. J. A. Grayson, Rutherfordton, Vice-President for Green River, tells of her proposed journey over mountain and vale to her Woman's Associational Meeting which is one of the best held in the State.

The Association meets with one of our mission churches in McDowell County.

It is right among the mountains they say.

Two weeks from today (September 13) if you happen to think of me, just picture to yourself a happy woman starting off on a thirty mile drive across rivers, over mountains, and through ravines. But I do not dread the ride very much for the mountains in autumn are indescribably beautiful.

The roadsides, for miles, will be lined with white and purple agaratum, wild asters, golden rod, and many other flowers whose names I do not know.

What does it matter if one does get a jolt occasionally, which threatens to telescope the spine?

* * *

Our Rutherfordton Society decided to go forward in contributions next year, and as the only way we knew was for each member to increase her monthly pledge, we all agreed to do that.

FAITHFUL THROUGH AFFLICTION.

Mrs. T. J. Ramsaur, Vice-President of the Kings Mountain, on whom the heavy hand of affliction has been laid, yet does not forget. She writes:

I have not been able to do as much work for missions as I hoped to do, but it has been very much on my heart. Yes, Mondays I pray specially for missions, and for the success of our plans, and for the missionaries. The work lies very heavy on my heart, when I realize so much ought to be done now. Over my desk hangs a card with this passage of Scripture on it: "Blessed be the Lord who daily beareth our burdens." Then by it hangs another, "He shall direct thy paths." How much these two passages have strengthened and encouraged me!

I will try to have a woman's meeting at our Association, and will try to have all Societies send representatives who are ready to say what they will endeavor to do next year.

The Christians of to-day need some object great enough to engage all the powers of their minds and hearts. We find just such an object in the enterprise to make Christ known to all the world.—John R. Mott.

Literal Obedience.

A young teacher who was graduated from the Normal School last June was asked one day last week to substitute a higher grade than her own. She was a little nervous over the temporary promotion, and was anxious that everything should go off in the usual good order. While instructing the class in composition, she said: "Now, children, don't attempt any flights of fancy. Don't try to imitate the things you have heard, but just be yourselves and write what is really in you."

As a result of this advice one little boy turned in the following composition:

"I ain't goin' to attempt no flits of fancy; I'm just goin' to write what's in me and I got a hart, a liver, two lungs, and some other things like that; then I got a stummick, and it's got in it a pickle, a piece of pie, two sticks of peppermint candy, and my dinner."—Chicago Journal.

A little girl from the crowded tenement-house was delightedly telling a friend in the College Settlement about her new teacher.

"She's just a perfect lady, that's what she is," said the child.

"Huh! How do you know she's a perfect lady?" questioned her friend. "You've known her only two days."

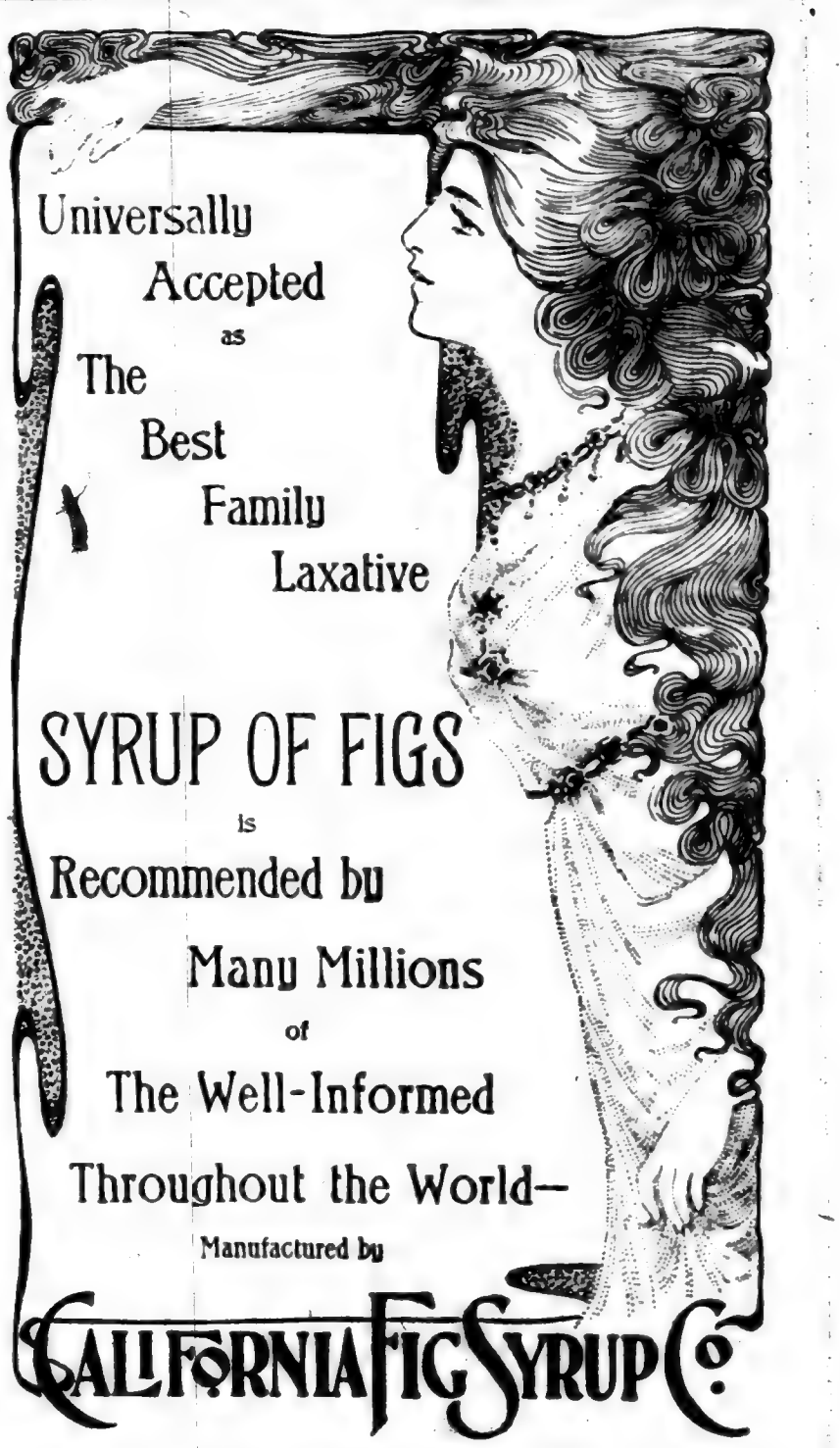
"It's easy enough telling," was the indignant answer. "I know she's a perfect lady because she makes me feel polite all the time."

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It must be apparent to every one that qualities of the highest order are necessary to enable the best of the products of modern commerce to attain permanently to universal acceptance. However loudly heralded, they may not hope for world-wide preeminence unless they meet with the general approval, not of individuals only, but of the many who have the happy faculty of selecting, enjoying and learning the real worth of the choicest products. Their commendation, consequently, becomes important to others, since to meet the requirements of the well informed of all countries the method of manufacture must be of the most perfect order and the combination the most excellent of its kind. The above is true not of food products only, but is especially applicable to medicinal agents and after nearly a quarter of a century of growth and general use the excellent remedy, Syrup of Figs, is everywhere accepted, throughout the world, as the best of family laxatives. Its quality is due not only to the excellence of the combination of the laxative and carminative principles of plants known to act most beneficially on the system and presented in the form of a pleasant and refreshing liquid, but also to the method of manufacture of the California Fig Syrup Co., which ensures that uniformity and purity essential in a remedy intended for family use. Ask any physician who is well informed and he will answer at once that it is an excellent laxative. If at all eminent in his profession and has made a special study of laxatives and their effects upon the system he will tell you that it is the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually, when a laxative is needed, without any unpleasant after-effects. Every well-informed druggist of reputable standing knows that Syrup of Figs is an excellent laxative and is glad to sell it, at the regular price of fifty cents per bottle, because it gives general satisfaction, but one should remember that in order to get the beneficial effects of Syrup of Figs it is necessary to buy the genuine, which is sold in original packages only; the name of the remedy—Syrup of Figs and also the full name of the Company—California Fig Syrup Co.—printed on the front of every package.



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Sunbeams' Corner.

Conducted by Miss Elizabeth H. Bagley, Band Superintendent for North Carolina.

Marianna's Poppies.

She was a little bit of a girl to have such a long name as Marianna, but grandfather had given it to her, and it was grandmother's name, too, so the little bit of a girl was very proud of being called Marianna.

When Miss Molly, the Sunday-school teacher, spoke to her class about sending money away off to China in order that the poor little Chinese children might be sent to school and Christianized, Marianna listened eagerly, for she was the kind of little girl who always liked to help. "Just like her grandmother," people said.

"Everybody here," Miss Molly continued, smiling on her class, "can not only send a little money away off to China, but each little girl and boy can make the money."

"Earn it?" asked Willie Smith; and Marinna listened hard.

"Yes, earn it," said Miss Molly.

"How?" asked Ginny Snow; and again Marinna listened.

"Ask your parents," said Miss Molly, "to give you a little plot of ground in the garden. Let each boy and girl hoe and plant this little plot. Then take good care of the vegetables, whether they be cabbage or turnips, or radishes, or lettuce, or peas, or beans, or—" Miss Molly paused, and Bobby Wilson added, "Sweet corn." And everybody laughed in a pleased kind of way, thinking of the little gardens.

No, everybody did not laugh. There was one person in Miss Molly's class whose face was very solemn over the teacher's suggestion. This person was a little bit of a girl who answered to the long name of Marianna.

Marianna's papa and mamma did not have any garden.

The little bit of a girl went home with her trouble. Papa said he would give her as much money to send to China as anybody else made with a little garden; but the little girl was not satisfied, for she wanted to see things grow and to make the money her own self.

One day Marianna happened to think of the flower-bed in the front yard.

"Mamma," she said, and there never was a more eager questioner, "can I have the flower-bed in the front yard to plant things in for the Chinese children?"

"Vegetables in the front yard, Marianna!" cried mamma, aghast. "Darling, that would never do."

"I don't mean vegetables," said the little girl; "I mean flowers."

Thereupon the mamma gave the flower-bed to Marianna.

The little bit of a girl planted scarlet poppies in her flower-bed. When the poppies bloomed, they were so big and so brilliant that everybody noticed them. After the flowers fell off, Marianna watched the seed until papa said it was ripe. Then she tied it up in neat little papers, and sold scarlet poppy seed from door to door.

That is the way the little bit of a girl managed to earn money for the Chinese children.—Dew Drops.

A Long Search Rewarded.

Mr. Willis R. Hotchkiss, a Quaker missionary in British East Africa, has worked at an Industrial Mission in Kavirondo. In "Sketches from the Dark Continent," he tells some interesting stories of the difficulties which surround a pioneer missionary:

Besides being builder, I had to be doctor, farmer, tailor, and cook. But while these duties had their set times, there was one task which knew no times or seasons. Before I could preach to the people I must formulate a language, and there was no way to do it except through contact with the people, literally picking the words from their teeth. The first word I secured was "Ni-chau," meaning "what is it?" Day and night I pestered every man I met with that question. In the brickyard muddy hands and pencil added to muddy paper the swelling list of words. In the garden, hoe and spade were dropped for pencil and note-book, as some new word dropped from the lips of the black fellows at my side. So it went through the day with its varied duties, and then at night, by candle light, the day's treasures were gathered up, classified, and made ready for their blessed service. For two years and a half I searched for the word Savior. As each day and week and month passed by, it grew bigger with meaning in the light of the frightful need which faced me—a need which I knew I could meet, if I could bring that word to bear upon it.

But it finally came, and the toil of years was recompensed. Around the evening camp fire I sat with my men, listening to their stories and watching eagerly for the coveted word. Finally, my head man, Kihuvi, launched upon a tale which I hoped would bring it. He told how Mr. Krieger had some months before been attacked by a lion and badly wounded, and how he had been rescued. But to my great disappointment he did not drop the concrete word for which I was looking. Sick at heart, I was about to turn away, when in a modest way he turned to me, saying, "Bwana nukuthaniwa na Kikuvi" (the master was saved by Kikuvi). I could have shouted for joy, for, having the verb, I could easily make the noun; but to prove it beyond the shadow of a doubt, I said, "Ukuthanio Bwana?" (you saved the master?), and he replied, "Yes." "Why, Kikuvi," said I, "this is the word I have been wanting you to give me all these 'moons,' because I wanted to tell you that Yesu died to Ku——" I got no further. The black face lit up, as in the lurid light of the camp fire he turned upon me, exclaiming, "Master! I see it now! I understand! This is what you have been trying to tell us all these moons, that Yesu died to save us from the power of sin!" Never did sweeter word fall from mortal lips that that word, "Savior" as it fell from the lips of that black savage.

For four years I dwelt alone, seeing three of my co-workers stricken down by fever; had over thirty attacks of fever myself; was three times attacked by lions, several times by rhinoceroses; ambushed by hostle natives; fourteen months without bread, for two months subsisted on beans and sour milk; have had to eat everything from ants to rhinoceroses; but I rejoice to say that I would be glad to go through the whole program again with my eyes wide open if I could have the joy of flashing that word "Savior" into the darkness of another tribe in Central Africa.

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Current History.

Mr. Parker's Letter.

The anxiously-awaited letter of acceptance from Mr. Parker was issued September 28; and it at once answered the hopes of his followers. It is on a high plane. There is no froth in it. It is sincere in spirit and in statement. It lacks, in point of style, the "snap" that is so desirable in political utterances, but on the other hand the style is judicial, calm, deliberate. Its second impression improves the first.

Mr. Parker succeeds, too, in defining his issues, and we need not have an issueless campaign. On the tariff, on the pension order, on economy, on the future of the Philippines, he takes positions that will create considerable enthusiasm, while, on the other hand, he lets fall no utterance that will dampen the ardor of his supporters or gratify his opponents. The tariff, must be revised, he declares, not by friends of the tariff but by friends of the people; the soldiers must received their pensions not by Presidential order, but by act of Congress; the Philinpines must receive liberty—independence, —not merely the benefit of being governed by a free country; and he makes a strong plea for reduction in the national expenditures. On the general issue of Constitutionalism against Imperialism we are not so clear. Mr. Parker at least, however, makes the impression that his conception of government is not so centralized at home nor so self-important abroad as that of the present administration.

We will add that after reading Mr. Roosevelt's and Mr. Parker's letters one should read the discussion of the issues of the campaign as set forth in the October Atlantic Monthly by Messrs. McCall, Republican, and Shepherd, Democrat. They supply much that the candidates could not offer.

A Good Sample.

Mr. Parker's brief letters are likely to become historic. When the following letter was first issued we did not think it necessary to print it; but we are called upon by recent developments to offer it to his followers as an illustrious example:

"Esopus, N. Y., Aug. 17.

"My Dear Mr. Parker:—The Times of this morning says that the party text-book is about prepared and that it will go to the printer in a few days. Therefore I hasten to beg you to see to it that there is no word in it that reflects upon the personal honor and integrity of President Roosevelt. An Evening Post editorial indicates that but little care was taken in that direction towards myself, by the compiler of the Republican textbook, but let there be no confident rejoinder in kind or otherwise. I feel confident that you need no reminder, still my anxiety impels me to send this caution.

"Very truly yours,

"(Signed) ALTON B. PARKER."

Let us all put aside childish things and so get out of the political habit of personal abuse. Mr. Parker leads the way.

* * *

Atlantic & North Carolina off the Docket.

The indictment of Messrs. McBee and Finch for conspiracy—in regard to the Atlantic and North Carolina Railroad—was last week nol prossed upon request of Governor Aycock. That is, the State confesses that it had no case! In view of this it is to be hoped that the citizens who cried out "conspiracy, conspiracy," so vociferously, and actually tried and convicted these men in the newspapers, will go a little slowly in their judements next time.

It will occur to thoughtful men that Messrs. McBee and Finch might have brought out on their trial some evidence that would have made quite unhappy reading for some of their prosecutors! But now it is in the grave.

With the nol prossing of the case against McBee and Finch the Atlantic and North Carolina affair has reached an end; and we all are satisfied. The matter was made interesting at the last by the insistence of the lawyers for the applicants for the receivership (Cuyler and Finch) that their fees should be paid, in the sum of $27,000, by the Atlantic and North Carolina Railroad. Judge Purnell denied this claim. In this instance it seems that any other course would have been an outrage, and we are glad that the attorneys will have to return for their fees to that mysterious source of the agitations for the receiverships that has with masterful success defied all effort to discover it.

But before dismissing the matter we desire to make a point: There may be just grounds for the claim that an applicant for a receivership should have all his expenses paid by the corporation involved. Suppose you have only $500 and have that invested in a corporation; suppose that corporation appears to be mismanaged and you are not satisfied with the way your property is handled. You cannot go to law, for the lawyears' fees will amount to more than your stock. It is, therefore, in the interest of the minority stockholder to rule that when there are just grounds for a receivership the expenses of his suit should be paid by the corporation. Under any other rule there could be no protection for the small stockholder. But in the present case it was never established that the application for a receiver was either in the interest of the property or just.

* * *

Ridiculous Politics.

Last week it became quite plain that some of the North Carolina campaigners prefer an appeal to prejudice rather than an appeal to judgment. They took up two detached sentences from Mr. Roosevelt's many utterances and heralded them over the State. These utterances as interpreted by these campaigners, express opinions of the Southern people that no sane man could entertain. We, therefore, write this paragraph not in Mr. Roosevelt's behalf, but in the hope that Southern people will not put themselves in an absurd position before the public and in an attitude toward the government that will injure no one but themselves.

Mr. Roosevelt is charged with referring to the Confederate soldiers as anarchists. He did use language in an address at Arlington that might be so construed. He was speaking to Federal soldiers and he declared that they had saved our country from anarchy. But, uncalled for, deplorable and offensive as this appears, we do ourselves rather than the President an injustice when we give it its worst face. It is clear to us that he meant to imply that if the nation had divided in 1860 it would have gone to ruin. We do not share this opinion. But we know, on the other hand, that no sane man would speak of the Confederate heroes as anarchists, and we do them an injury to suspect any one of entertaining the impression.

He is also charged with saying that slavery is responsible for the strain of brutality and barbarism in the Southern character. This he did. But shall we do ourselves the dishonor to make the application general? Is it not plain, rather, that he was speaking of such horrors as burning men at the stake, which truly denote a strain of brutal and barbaric character in certain Southern men; and that he meant to say that slavery is responsible for this? He might, in another moment, explain the brutal and barbaric strain in the West to cowboy life or the barbaric manifestations now and then in New York to foreign immigration or to rationalism.

We repeat, that by putting the worst face on utterances of this sort we do ourselves far more harm than the President; and we gain no political advantage whatever—not a vote in the electoral college.

Mr. Roosevelt has often praised the South; the Southern soldier, the Southern woman and the citizen. Let us interpret him not by detached sentences, but upon the whole. He does not understand the South, and he does not sympathize with our point of view. He not only had Principal Washington to lunch with him, but he made a point of having a negro to second his nomination. His policy toward the negro is not the South's policy, and this is much; but he is not a fool and we should not make fools of ourselves. We should be too confident of our title to suspect a man of making us out anarchists and barbarians. The very idea is ridiculous.

* * *

Mr. Parker's Church Connection.

The Democratic party's candidate for the Presidency is a High Church Episcopalian of the ultra type. Not many men enlist under this banner. The candiate for Vice-President has given generously to Presbyterian colleges and academies.—Congregationalist.—[This has since been withdrawn by the Congregationalist which now holds that he is a Low Churchman.—Editor.]

It would be a pleasure to see the long line of churchman Presidents restored,and those who vote the Democratic ticket will be glad to feel that he whose name heads their ticket is one who has done much both for the church and for the Catholic movements within it.—Living Church.

On the contrary, Mr. Davis is a ruling elder in the Presbyterian church in West Virginia. And Judge Parker, so Christian Work informs us, is a member of the Dutch Reformed Church, though now an attendant at the church of which his son-in-law is rector. Once a Calvinist, always a Calvinist. The voter who does not want to cast a Calvinistic ballot must vote for Swallow, or swallow Watson.—Presbyterian Standard.

It is no matter to us. By general consent the church connection of American candidates is not—and should not—be taken into account. But we should value a little certainty on the subject of Mr. Parker: The High Church claims him, the Low Church claims him, and now the Dutch Reformed find him neither high nor low. Our impression is that he is a member of "the church outside the churches" (i. e., the "Big Church"—invisible!), and attends the Episcopal church of which his son-in-law is rector. But isn't that remark about "the long line of churchman Presidents" characteristic!

* * *

The War.

News from the front last week amounted to nothing. The forces attacking Port Arthur are close enough to shell the entire place. The blockade is complete. But evidences that the stronghold will fall are no more definite than they were two months ago. Japan is paying the price of thousands of lives, and, while the fall of the fortress is regarded as inevitable, and when it shall come, it will be worth all it may cost, it appears that the Russians are determined to make it cost every life possible.

At Mukden there are preparations for a great battle. Kuropatkin is preparing both to fight and to retreat. In event of defeat he hopes to fall back on Harbin and so save his army. Doubtless Japan is preparing to cut him off if possible. This accounts for the postponement of the actual battle. Both sides have been strengthened, and we may expect as great a battle as was fought at Liao Yang.

Japan has announced that she will call for another loan of $40,000,000. She will have no difficulty raising it at home. She offers considerable evidence that she is as able to last five years as Russia is. She has not so many men, but she is closer to the battle ground, and she can, therefore, support as many men in action as Russia can. We see no reason to doubt that she will utimately make good her victory.

Russia is sending a second army to the front. She will have 600,000 men on the field. It will strain her to the breaking point to maintain such an army 5,000 miles from headquarters.

* * *

Items.

After a long illness Senator Hoar is dead. Pure in life, unselfish in a day when selfishness is the rule in politics, able, patriotic, one feels that the best of the Senators is gone. We propose later to give our readers a sketch of his life. It is a model for any citizen.

Sir William Vernon Harcourt of Great Britain is dead. He was one of England's ablest men, and is described as the "finest political gladiator of his time."

"A man often shuts the door in the face of his best friend when he shuts out an appeal to his benevolence."

Associations: Time and Place.

Eastern.—New Hope (Sampson County), October 4.

Mount Zion.—Cedar Fork, October 4th.

Tar River.—Maple Springs (Franklin County), October 4.

Catawba River.—Antioch, October 6th.

Sandy Run.—Shiloh (8 miles from Rutherfordton), October 6.

Union.—Mount Harmony (near Mattheys), October 6.

Carolina.—Fruitland, October 11.

Central.—Wake Cross Roads (Wake County), October 11.

Wilmington—Wells Chapel (Sampson County), October 11.

Atlantic.—Morehead City, October 12.

Cedar Creek.—Judson, October 12.

Brunswick.—Long Branch, October 13.

Montgomery.—Liberty Hill, October 13.

Transylvania.—Cathey's Creek, October 13.

Neuse.—Mt. Nelson (Eureka Postoffice), October 18.

Cape Fear and Columbus.—Cross Roads (Columbus County), October 20.

Pee Dee.—Spring Hill, October 20.

South River.—Baptist Chapel (Sampson County), October 20.

West Chowan.—Roas' (Bertie County), October 25.

Raleigh.—Shady Grove (Wake County), October 27.

South Fork.—Hickory, October 27.

Robeson.—Parkton, November 1.

Little River.—Holly Springs (Harnett County), November 3.

Bladen.—Shady Grove, November 9th.

Johnston.—Clayton, November 10.

Stanly.—Kendall's, November 17.

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Bertie Union Meeting.

The next session of the Bertie Union Meeting meets at Christian Harbor, October 28-30, 1904.

To preach introductory sermon—J. R. Taylor; alternate, D. Cale.

Missionary sermon—C. W. Scarborough; alternate, T. G. Wood.

PRACTICAL SUBJECTS.

1. Church discipline—how, when and to what extent?—J. W. Fleetwood, E. J. Harrell and A. T. Howell.

2. Revivals—what they are and how to conduct them—C. W. Mitchell, J. A. Speight and J. R. Taylor.

3. State Missions in North Carolina—what is the need of it, and what success have we had, and the hope for the future?—C. W. Scarborough, L. M. Curtis and T. G. Wood.

J. W. BOONE,
Moderator.

W. R. Cobb, Secretary.

Neuse Union.

The next union of the Neuse Association will convene with Union church, October 28-30, 1904.

PROGRAM.

Friday, 7.00 p. m.—Evangelistic introductory sermon—J. W. Nobles, alternate; W. L. Bilbro.

Saturday, 10.00 a. m.—Devotional exercises.

1. Discussion on the Lord's Supper—G. N. Cowan and S. W. Oldham.

2. Discussion on Baptism—W. F. Fry and J. W. Nobles.

3. Discussion on Regeneration—W. L. Bilbro and J. B. Jackson.

4. Denominational Literature—G. E. Lineberry and T. H. King.

7.00 p. m.—Evangelistic Sermon—T. H. King; alternate, J. W. Oldham.

Sunday, 10.00 a. m.—Duty of Members of the Church in the Sunday-school Work—G. E. Lineberry and W. P. Campbell.

11.00 a. m.—Evangelistic Sermon—C. N. Cowan; alternate, W. F. Fry.

Delegates coming by rail will be met at La Grange, provided they notify Rev. W. P. Campbell, Seven Springs, N. C., when to meet them.

W. P. CAMPBELL,
J. B. JACKSON,
Committee.

Fifth Sunday Meetings.

The Flat River Association at its last session divided the pastors into nine companies for the purpose of making an educational and mission campaign on the fifth Sundays. The first named in each company is the chairman of his squad, and he is expected to make necessary arrangements.

The following is the schedule for the meetings on the fifth Sunday in October:

Amis Chapel—Revs. G. T. Watkins and J. A. Beam.

Antioch—Revs. Upchurch, A. V. Joyner and J. M. Coleman.

Concord—Revs. A. D. Hunter and I. N. Loftin.

Corinth—Revs. A. C. Sherwood, J. F. Mitchener and Austin.

Enon—Revs. P. H. Fontaine and E. R. Harris.

Island Creek—Revs. R. H. Marsh and J. A. Stradley.

Mountain Creek—Revs. Jones, Overby and Pankey.

Poplar Creek—Revs. A. B. Dunaway and J. R. Pace.

State Line—Revs. J. H. Gordon, J. M. Downey and Keaton.

N. C. PARHAM,
THOS. H. STREET,
J. A. LONG,
Committee.

Sandy Run.

Program for the Sandy Run Sunday-school Convention, which meets with the church at Fairview, October 29th and 30th, 1904.

Saturday, 11.00 a. m., introductory sermon, by Rev. Z. D. Harrill. First Scripture, Matt. 12:43-45—J. M. Melton and J. M. Goode. Second Scripture, Leviticus 19:18—J. D. Calton, G. B. Pruett and Z. D. Harrill.

First Query—What attitude should the churches and Sabbath Schools hold and teach as relates to temperance?—J. D. Harrill and J. B. Thorn.

Second Query.—The necessity of preaching and teaching our distinctive doctrine in our churches and Sabbath Schools—J. M. Goode and T. J. Moss.

Third Query.—Does the doctrine of election, as taught in the Scriptures, and held by Baptists, militate against the use of means in the salvation of sinners?—C. L. Dowell and A. McMahan.

Lecture to children Sunday morning by J. F. Alexander.

Missionary sermon by T. J. Moss.

J. M. GOODE,
Moderator.

W. A. TOMS, Secretary.

Stone Mountain Association.

To the Editor of the Biblical Recorder.

There being no one present representing your paper, the brethren of the Association asked me to write to you a few of the proceedings.

On Friday, September 23, 1904, the Stone Mountain Association convened with Trap Hill Baptist Church. Bro. C. B. Blevins was chosen moderator and Bro. T. C. Myers clerk.

The first day of the Association was spent in organizing and appointing the various committees.

Saturday morning the regular business was taken up.

There was an interesting discussion on education. The good people of the Stone Mountain Association feel the need of a good practical education for their boys and girls, and they are striving to give it to them.

Touching incidents were related about the children at Thomasville Orphanage, and a collection was taken which amounted to $5.90.

The mission work was also discussed with feeling. Brothers Kilby, Blevins, Roberts and others are doing much for this work.

Periodicals were taken up and a few of the local preachers spoke in favor of the Biblical Recorder, North Carolina Baptist and Charity and Children.

There was no one representing either of these papers at this Association.

The striking feature of the whole Association was the temperance question. Wilkes County has for years been considered the land of whiskey-making, but, with such men as these in the Stone Mountain Association, the temperance cause will be sure to triumph. Brother Myers, in his speech on temperance, asked any young lady who would like to have a drunkard for a husband, to please stand. Of course no one arose. He then changed the proposition, and asked all who would like, if they were as fortunate as to marry, to have husbands who did not drink to stand, and the young ladies all stood.

The Sunday-school mass meeting began at 10 o'clock Sunday morning. The singing at this time Sunday was especially good. The Sunday-school at Trap Hill seems to realize that good music is an essential part of a model Sunday-school.

ALMA BLAND.

Dimmette, N. C., Sept. 25, 1904.

A Trip to Palestine.

Rev. H. M. Wharton, D. D., is making up another party for Palestine, to sail next spring.

It will be a private party, and Dr. Wharton will accompany it. If you wish to join it, write to him for information. His address is Germantown, Pa.

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The Ninth Avenue Church.

Perhaps a few words about our Ninth Avenue Church and our recent meeting will be interesting to some of your readers. As the above name indicates we have moved out of the old Twelfth Street Church into our new building on the corner of Ninth Avenue and Caldwell Street. We have sold the old church to the Presbyterians, so there is one Presbyterian church in Charlotte that has a pool in it.

The main auditorium of our new building is not completed, so we are worshipping in the Sunday-school part of it, which seats the Sunday-school room and gallery, about five hundred people. We have one of the best equipped Sunday-school rooms in the city. It is large and very inviting. The class-rooms are bright and attractive. Since coming into our new building and to our new location, our school is taking on new life. Our Sunday-school work was never so hopeful as now.

Bro. J. E. Smith, of Concord, came to us on Monday after the second Sunday in September, and remained with us about two weeks, preaching twice a day. This brother did some fine work for our people. His preaching and methods of work were very helpful to us. He is a strong Gospel preacher and is endowed with evangelistic gifts. He is sound and safe. He is the kind of man our pastors need to aid them in their protracted meetings. It seems to me that there never was a time in all our history when we needed more of the sound Gospel than now. Brother Smith has resigned the pastorate of the First Baptist Church of Concord, and he expects to give himself entirely to the evangelistic work for awhile at least. In two or three weeks he will move his family to Charlotte, which will be his headquarters. Our Baptist people and his many friends in the city will give him and his family a warm welcome to live among them. Charlotte is becoming more and more a Baptist centre.

Brother pastor, when you need some one to aid you, call on Brother Smith and he will do you good service.

As a result of our Ninth Avenue meeting, twenty have been received already and I am expecting many others to follow.

L. R. PRUETT.

Charlotte, N. C.

From Elder Jordan.

The Transylvania County Association is to meet with Cathey's Creek Church on Thursday, the 13th of October. We are finishing up one of the prettiest and one of the best meeting-houses in the county. It is the prettiest location in the county, four miles above Brevard, and one-quarter of a mile from Selica depot on the railroad.

We want to dedicate our new house to the worship of God at the Association, and have a good time generally.

I have preached about one hundred sermons, travelled six hundred miles, witnessed the professed conversion of about fifty souls and baptized twenty-six persons, and am now in my seventy-fifth year and doing more hard work than many younger men. Have been preaching so long that I shall hardly stop until my strength utterly fails.

Brethren and sisters, do come to the meeting of our Association.

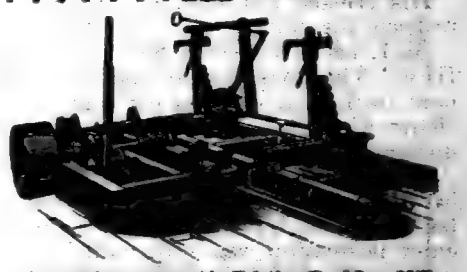
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Temperance.

Money, Friends, Clubs, Wife and Children Dropped Away, But the Faithful Bottle Remained.

This is a true story, readers.

The writer first knew the man in London. He was successful, owned a bank, had a fine house in the city and another in the country, had horses and carriages and a promising family. He belonged to some of those clubs in which membership means cheap and desired distinction.

He had AMBITION. His friends predicted that his success and affluence would grow and his ambitions be realized as the years went by.

Among his other possessions, this man had one to which he attached, then, but slight importance. That was a bottle which was passed to him quite often by a solemn butler, who always brought with it a smaller bottle containing soda water.

The curious part of the story is that this man gradually lost all of the important things, all of those which he originally valued very highly, and that he never lost that one small, unimportant bit of property—the plain, black bottle of which, in the beginning, he thought so little.

The man was seen again the other day toward dusk on the sidewalk of a Western city. It was difficult to recognize him, and he was evidently surprised that any one should recognize him, and take the trouble to check him in his shuffling march.

His clothes were dirty and actually ragged. The brim of his hat was torn. His face was bloated, his look uncertain. His difficult, timid smile, with all the old self-reliance gone, was very pathetic.

* * *

The man told his story, and as he told it in a restaurant, after being asked to eat and drink, he whispered to the waiter: "A little whiskey, please." And the waiter brought him that same dark bottle that had been brought to him so often in the days of his prosperity.

The story that he told was his story, but it was not THE story.

The real story was very simple; you who read this can guess quite easily its main features. It is a story that you can read in the faces of men in every barroom, prison and poorhouse, in the faces of men that commit suicide, of those that commit murder, of others that shuffle along as this man shuffled—poor, heart-broken failures.

The man had gradually lost his mental keenness and capacity for business. Others got his banking business away from him.

BUT THE BOTTLE STAID WITH HIM.

He gradually came to rely more and more upon it, and to value its companionship as his force of character diminished.

His friends left him, and he had to leave his clubs.

BUT THE BOTTLE STUCK TO HIM. The dues that it claimed he paid faithfully. It was there at his elbow when his other friends had disappeared.

He lost his house in the city and his house in the country; but that bottle, which represented now his chief possession, was still with him.

His wife and his children had to go to those who could take care of them. But they did not take the bottle away with them. The wife had tried only too often to take away that bottle, but she had to leave it. She could take away the children—the law allowed her to do that. The Sheriff could take away his horses and his carriages—the law allowed that. The governing committees could put him out of the clubs, and friends take away his reputation and remaining chances of employment with a shake of the head.

BUT NO POWER ON EARTH AND NO LAW COULD TAKE AWAY THE BOTTLE; that stuck to him, and he stuck to it.

* * *

The man who had traveled with his bottle from success and fortune to ragged clothes and pathetic despair, ate his dinner and drank his whiskey, and, with the drunkard's pitiful deception said:

"I don't look like much, do I? I am afraid I have been drinking pretty hard since luck went against me. It is not many of my old friends that speak to me when they see me now."

Even then the poor man could not see that it was whiskey which had turned fortune against him—not ill luck that had turned him to whiskey.

Whiskey conquers men by deceiving them, by encouraging them to think that their drunkenness is some one else's fault.

Years before this man had deceived himself when told by an anxious wife and friends that he must give up that bottle, or give up everything else. And now that all but the bottle had gone, he still deceived himself into the belief that the bottle, which caused his misery, had come really as a friend at the end, as a solace in his misfortunes.

* * *

How great a benefit it would be if every young man in this country could have seen YEARS ago, and ONE WEEK ago, the whiskey victim that is told about here.

It is hard for us to learn through the experience of others, but no man could fail to be impressed by this example.

The man once had everything that he wanted, and one thing that he did not want or need—the whiskey bottle.

Had he given up that one unnecessary thing, he might have kept all the others, and the remaining years of his life might have been happy and useful.

But with the power of self-deception which that very bottle supplied to him, he clung to it to the end of his good fortune, and he will cling to it to the end of his life, unless a miracle of self-control should save him.

In mere selfishness and the desire for wealth, success and ease, there are to be found powerful temperance arguments. Young men must make up their minds, in this day of competition and of organized, exacting struggle, that a man who would go to the top must not try to carry that bottle with him.

But for the REAL man, the young man worthy the opportunities of modern life, the argument against whiskey should be based, not on selfishness, but on a noble desire to be a useful and worthy human being.

Whiskey takes away your money, your houses, your friends, your prospects of getting those things.

But it does worse than that. It takes away your manhood and your courage; it takes away your right to look other men in the eye, and your power to use the strength that nature has given to you.

Whiskey destroys the will, and supplies the lying arguments with which its victims deceive themselves. It arouses the lowest instincts of vice and of dissipation, and chokes the possibility of progress toward better things.

If whiskey controls you, you cannot be a MAN. Leave it alone.—N. Y. American.

Do right, and God's recompense to you will be the power of doing more right.—Robertson.

No man journeys into the far country without losing self-respect, which is more precious than life.

The Most Dangerous Trade on Earth.

That "drink selling or drink making is the most dangerous trade on earth," is easily proved, and we venture to think that when the following facts are read any unprejudiced person will admit that, instead of a damage, a service has been done to drink sellers when the possibility of continuing in such a perilous occupation is taken away. Let us see.

WHAT LIFE INSURANCE TELLS US.

The Prudential Life Insurance Company, one of the largest in the world, has just sent out to its 12,000 employes the following circular:

"Gentlemen:—There has been of late an increase in the number of applications for insurance in the Ordinary Department on the lives of persons engaged in the various branches of the liquor business. It has been the company's practice either to decline such applications or to offer to issue the policies under certain restrictions.

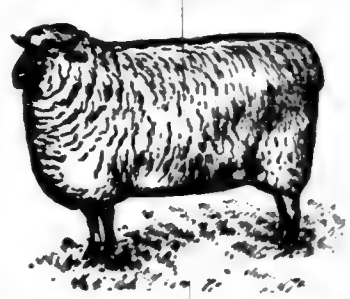
"The general experience of insurance companies, including that of The Prudential, has shown this class of risks to be undesirable for life insurance purposes. It has been decided, therefore, that on and after August 1, 1904, applications will not be considered upon the lives of persons either directly or indirectly engaged in the manufacture, handling or sale of malt or spirituous liquors. This rule being thoroughly understood, no time need be wasted in canvassing among those engaged in these occupations. I remain,

"Yours very truly,
"LESLIE D. WARD,
"Vice-President."

What is true of this company is true of many other companies in this country, in Great Britian and in Australia.

A QUICK CURE For Coughs, Colds Allen's Lung Balsam

WOOL.



If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the Chatham Manufacturing Co., Elkin, N. C., and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded gold medals as the finest made in America.

Write them for samples.

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whiskey habits to have one of my books on these diseases. Address DR. B. M. WOOLEY, Atlanta, Ga., Box 388, and one will be sent you free.

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Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Botson and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE, Yarborough House Building.

C. H. GATTIS, T. P. A., Raleigh, N. C.

H. A. MORSON, C. T. and P. A., Raleigh, N. C.

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Up-to-Date Clothiers and Furnishers.

Obituaries.

From "The Boundary Invisible."

Beautiful world from which I part,
Holding the summer in my heart!
Thou hast been my friend
To the shining end.
In the wide arms of space,
Star, sun, or any place,
What can I gain or miss,
As sweet as this?

Breath of wet moss, brown buds, and wasting snow,
Oh, thrill me once again before I go!
Too subtle April stirring in the veins;
The maple-light that fires October rains;
Half temptress, guardian half, a solemn moon,
Watched by two, silent, on a night in June;
—Fairer than ye, what things may be or are,
In those strange lands where I must travel far!

* * *

Beautiful world for which I start,
Hiding the tremor in my heart!
When my last sun shall dim and dip,
Behind the long hill's sombre slope,
—Strong be the paean on my lip,
And, singing to the darkness, tell,
That she who never passing well
Did grasp the hearty hand of hope,
Gave back to God her failing breath,
With trust of Him, and joy of death.
—Elizabeth Stuart Phelps Ward, in the September Atlantic.

PHILLIPS.—Sister Anne Radford Phillips was born January 28, 1821, and died September 21, 1904. Aged 83 years, 7 months and 24 days. She was married to Matthew Phillips in November, 1842. She and her husband lived together nearly 62 years. She was an affectionate wife, a kind mother, a good neighbor, a devoted Christian, having lived for years a consecrated member of Shiloh Baptist Church. Her funeral services were conducted from the home, by her pastor, Elder R. M. Loftis, assisted by the writer, in presence of a large congregation of relatives and sympathizing friends. She leaves an aged and feeble husband, two sons, Hon. J. Y. and Dr. M. D. Phillips and a number of grandchildren to mourn their loss. May the husband have sustaining grace in this sore trial, and all the children and grandchildren be prepared for a happy reunion in heaven.

P. OLIVER.

N. C. Baptist please copy.

Tribute of Respect.

On June 21, 1904, Mr. A. W. Bass peacefully fell asleep in Jesus. None of his relatives on that morn realized that he was so near death's door, for he was in good health, but soon the sickle of death came in the form of apoplexy and claimed the victim. He was a devoted and beloved member of Marshville Baptist Church. Was married twice—first to Miss Elizabeth Bogan. Only one son survives by this union. After her death he was married to Miss Bettie Parker, with whom he lived for nearly five years. Their union was a peaceful one. Brother Bass won the esteem and love of all by his pure character, sweet disposition and ostentatious piety, and a large circle of relatives and friends lament the loss to them, but we glory in his gain. We will miss him in our church work, and we who attempt to write this sketch of his life pray that the good Shepherd may guide, protect and comfort the wife and all the bereaved relatives.

J. E. DOWD,
A. P. PHIFER,
J. W. LITTLE,
Committee.

ONLY ONE PRESCRIPTION.

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J. T. SHUPTRINE,
Savannah, Ga.

SOUTHERN RAILWAY PERSONALLY CONDUCTED TOUR TO WORLD'S FAIR, ST. LOUIS, MO., TUESDAY, OCTOBER 11, 1904, VIA SOUTHERN RAILWAY.

The Southern Railway announces a personally conducted tour to the World's Fair, leaving Goldsboro 1.35 p. m., Tuesday, October 11th; Selma, 2.25 p. m.; Raleigh, 3.25 p. m.; Durham, 4.22 p. m.; Burlington, 5.45 p. m.; Greensboro, 7.22 p. m.; Salisbury, 8.50 p. m.; Statesville, 9.32 p. m.; Hickory, 10.25 , p. m; Morganton 11.00 p. m.; arriving St. Louis 7.32 a. m., Thursday, the 13th.

This train will be composed of day coaches and Pullman Sleeping Cars, and the route will be via Asheville, Knoxville and Louisville, through the grand and scenic mountain regions of Western North Carolina, East Tennessee and the beautiful blue grass section of Kentucky.

Following round trip rates from points named; proportionately low rates apply from all other stations:

Fifteen-day tickets from Goldsboro, $26.25; Selma, $26.25; Clayton, $25.30; Raleigh, $24.80; Durham, $23.30; Greensboro, $23.30; Oxford, $23.30; Henderson, $23.30; Salisbury, $23.30; Charlotte, $24.65; Statesville, $23.30; Morganton, $23.30.

Ten-day coach excursion tickets: Goldsboro, $20.00; Selma, $20.00; Clayton, $19.50; Raleigh, $18.50; Durham, $17.00; Greensboro, $17.00; Oxford, $17.00; Henderson, $17.00; Salisbury, $17.00; Charlotte, $18.30; Statesville, $17.00; Morganton, $17.

Pullman double berth from Goldsboro, $6.00; Raleigh, $6.00; Durham, $5.50; Greensboro, $5.00; Salisbury, $5.00; Asheville, $4.00.

Two people can occupy double berth at these rates.

Coach excursion tickets not good in Pullman sleeping cars.

A competent representative of the Southern Railway will accompany the train through to St. Louis and do everything possible for the comfort and pleasure of the party.

For any other information and for Pullman reservations, address

T. E. GREEN, C. T. A.,
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CURED OF CANCER.

She praises the Kellam Cancer Hospital, Richmond, Va. Mrs. William Dowdy, of Alleghany Station, Va., says in her letter to Dr. Kellam: "I know you saved me of a great deal of suffering, and I believe saved my life. I was examined by three doctors, and they told me my case was hopeless. My breast has not given me any trouble since you cured it."

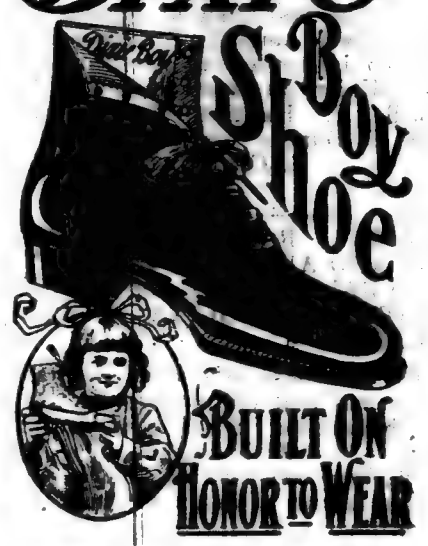


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Greensboro	27.90
RALEIGH	30.55
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The Ec-zine Co., Chicago.

GENTLEMEN—Enclosed find one dollar to pay for another bottle of EC-ZINE and 25 cents for Ec-zine Soap. I have used nearly all the bottle you sent and it has done more for me than all other treatments combined that I have employed for four years. I have Eczema on both legs from ankle to knee and I have been so bad at times I had to go on stilts. Since I commenced the use of EC-ZINE my trouble has nearly disappeared, in fact it feels like it was well, but there are a few rough spots yet I don't want to stop treatment with one bottle. Send me another bottle as soon as possible and a cake of soap, after I use it I expect to be perfectly cured and then I will tell you all about it. I have been under treatment for four years and I can't begin to tell you what I have suffered and the great trouble and expense I have endured in that time, but I have great hopes that I will soon be cured. I certainly believe I have struck the right remedy at last. With best wishes I am

Yours truly, D. L. ALEXANDER,
Mt. Pleasant, N. C.

$50. Reward will be paid for any skin disease, ECZEMA, PILES, BLOOD POISON, PIMPLES, RING WORM, etc., which the new Radium remedy—EC-ZINE, will not cure promptly. Send today for a FREE treatment, sufficient to cure any ordinary case.

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Send name and address of your druggist, and we will send you 50c. to pay for one bottle of Lung Food. $100 reward for a case which it will not cure.

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Acknowledgments.

October 5, 1904.

State Missions.—Siler City, $11; Corinth, 2.52; W. M. S., Graham, 2.92; Beulah Association, 92.50; Ramseur, 3.17; Ramseur, 1.00; Star, Montgomery Association, 2.00; Bethlehem, West Chowan, 1.75; Sanford, 30.00; Hillsboro, Associational, 2.14; Brassfield, Central, 3.65; W. M. S., Rocky Mount, Tar River, 3.00; Kings Mountain Association, 269.65; W. M. S., Pittsboro, 1.30; Forest City, 8.99; Ahoskie, West Chowan, 19.00; Mission Field, South River Association, .15; Spring Hill, Pee Dee, 25.00. Total this week, $479.74. Previously reported, $7,633.23. Total this year, $8,112.97.

Foreign Missions.—Siler City, $9.99; W. M. S., Greenville, Tar River, 12.25; W. M. S., Bethany, 2.00; Garner, 2.05; Ramseur, 1.00; Sunbeams, First Church, Durham, 10.00; W. M. S., Jonesboro, 5.00; Sanford, 21.89; W. M. S., Sanford, 7.41; Sunbeams, Sanford, .70; Mount Gilead, Carolina, 9.00; Union Grove, Stanley, 2.00; Sunbeams, First Winston, 13.00; Kings Mountain Association, 223.01; Mission Field, South River Association, 1.65. Total this week, $320.95. Previously reported, $11,591.83. Total this year, $11,912.78.

Home Missions.—Siler City, $10; Faison, 1.00; Ramseur, 1.00; Republican, 12.00; Sanford, 12.00; Christian Harbor, West Chowan, 8.00; Sunbeams, First Church, Winston, 4.05; Kings Mountain Association, 163.50; Pittsboro, 7.06; Forest City, 5.27; Mission Field, South River Association, .50. Total this week, $224.38. Previously reported, $6,101.43. Total this year, $6,325.81.

Education.—Siler City, $2.66; Youngsville, 5.00; Lexington, Liberty, 15.00; Ramseur, 3.00; Bethlehem, West Chowan, 5.59; Sanford, 6.00; Kings Mountain Association, 61.07; Pittsboro, 3.54; W. M. S., First Church, Statesville, 5.00. Total this week, $106.86. Previously reported, $1,665.45. Total this year, $1,772.31.

S. S. and Coplt.—S. S., Weldon, $3.97; S. S., Pittsboro, 1.00. Previously reported, $608.86. Total this year, $613.83.

Ministerial Relief.—Siler City, $2; Corinth, .55; Lenoir, 3.41; Youngsville, 3.00; Lexington, Liberty, 5.00; Ramseur, 3.00; Western Prong, C. F. and Co., 1.90; State Line, Flat River, 2.00; Sanford, 4.46; Kings Mountain Association, 69.72. Total this week, $95.04. Previously reported, $876.44. Total this year, $971.48.

Yates College.—W. M. S., North Rocky Mount, Tar River, $2.50; W. M. S. Lawndale, $1.00. Total this week, $3.50. Previously reported, $547.00. Total this year, $550.50.

Total reported for all objects this week.....$1,235.44
Previously reported for all objects 29,025.14

Total reported for all objects this year.....30,260.58

WALTERS DURHAM,
Treas. Bapt. State Con.

Scuppernong Union Meeting.

The Scuppernong Union Meeting will meet in its next session with Gum Neck Baptist Church, on Saturday before the fifth Sunday in October, 1904. Rev. C. P. Bogart to preach the introductory sermon, Rev. D. McCleod alternate.

Queries for Discussion.—(1) What is a Baptist Union Meeting? Led by Hon. Joe A. Spruill.

(2) How shall the church deal with members who will not attend Conference? Led by Rev. W. R. Caravan.

(3) What shall be done with church members who will not support the Christian work? Led by E. Bateman and D. McCleod.

(4) The best plan of organizing a systematic campaign for advancing Baptist interests in the Scuppernong Union Meeting. Hon. Joe A. Sprill, E. Bateman, W. E. Bateman, B. Duncan, etc.

S. CHAPLIN, JR.,
For Committee.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY TO RALEIGH, N. C., ACCOUNT NORTH CAROLINA STATE FAIR.

The Seaboard Air Line Railway announces that on account of the North Carolina State Agricultural Fair, to be held in Raleigh, October 17-22, they will have on sale tickets at special rate of one fare, plus fifty cents for the round-trip, this including one admission to the Fair grounds. These tickets will be on sale October 14th to 21st, inclusive, and for trains arriving in Raleigh before noon of October 22, 1904, with a final return limit of October 24th, continuous passage in each direction. There will also be on sale special reduced rates for brass bands, military companies, etc. when in uniform. These tickets will be sold from all points in Virginia and North Carolina.

For further information apply to your nearest Seaboard agent.

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W. O. ALLEN, Manager, for the Committee.

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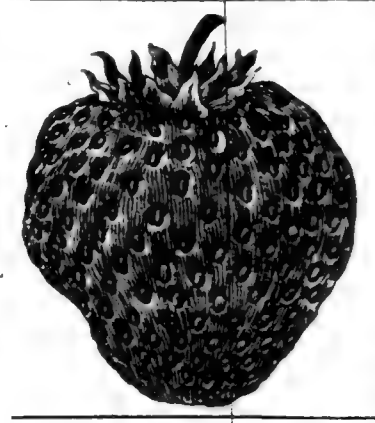


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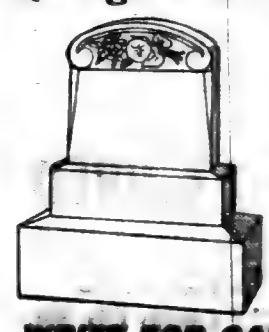


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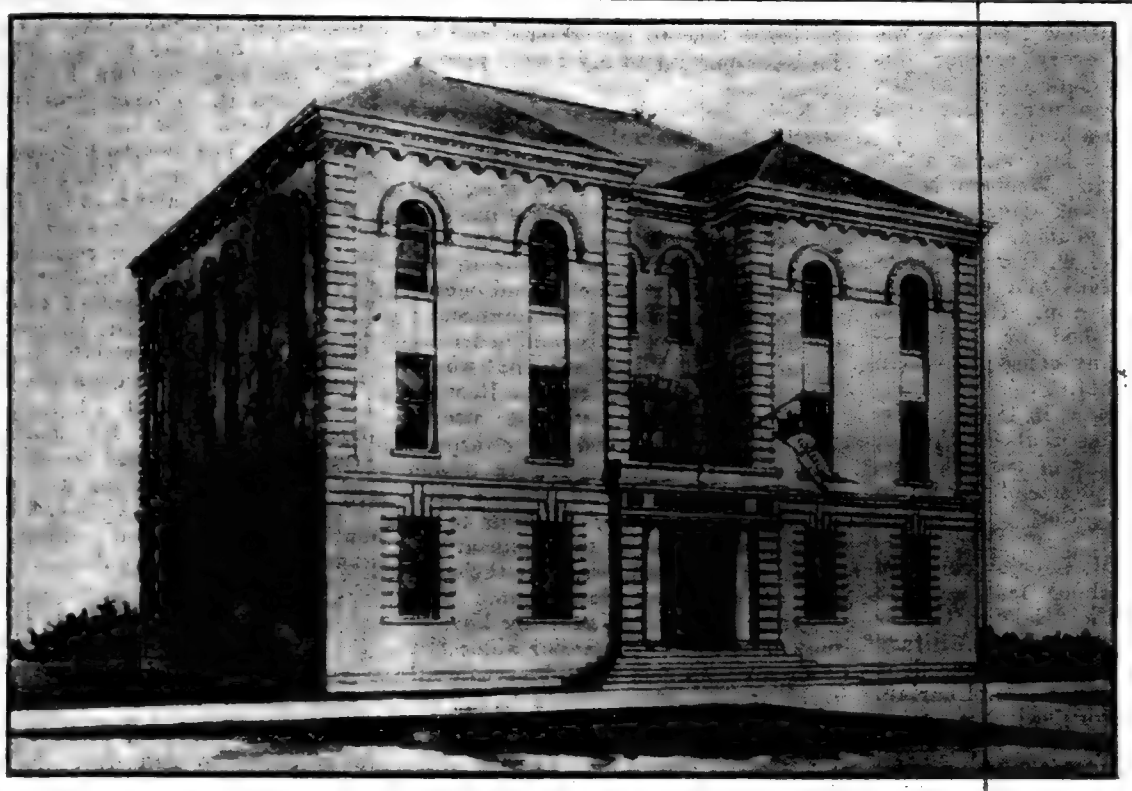
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WAKE FOREST'S PROPOSED BIOLOGICAL BUILDING; THE GIFT OF HER LOVING SONS. DEDICATED "TO THE TRUTH."

A POET AT LAST.

Upon saying that John Charles McNeill is the only writer in the State whose work shows a hint of genius, we were called in question upon two points, namely, (1) that that there were others who showed as much as he, and some good and individual writers were cited; (2) that he had not made good our remark. We offer his "Pan," "Sun Down," "Dawn," and "The Drudge," against any poems of recent date in the English tongue; and we offer his latest poem here, "October," as in itself breathing out the very breath of genius. One must go across the Atlantic to Stephen Philips to find so tender a note or so deft of touch as Mr. McNeill here reveals:

OCTOBER

(From the Charlotte Observer.)

The thought of old, dear things is in thine eyes,
O month of memories!
Musing on days thine heart hath sorrow of,
Old joy, dead hope, dear love,

I see thee stand where all thy sisters meet
To cast down at thy feet
The garnered largess of the fruitful year—
Yet on thy cheek a tear.

Thy glory flames in every humble blade and leaf
To blind the eyes of grief;
Thy vineyards and thine orchards bend with fruit
That sorrow may be mute;

A hectic glory lights thy days to sleep
Ere the gray dusk may creep
Sober and sad along thy dusty ways,
Like a lone nun, who prays;

High and faint-heard thy passing migrant calls;
Thy lazy lizzard sprawls
On his gray stone, and many slow winds creep
About thy hedge, asleep;

The sun swings farther toward his love, the South,
To kiss her glowing mouth;
Yet where death steals among thy purpling bowers,
He hides himself in flowers.

Would that thy streams were Lethe, and might flow
Where lotus blooms might blow,
That all the sweets wherewith thy riches bless
Might hold no bitterness;

That, in thy beauty, we might all forget
Dead days and vain regret,
And through thy realm might fare us forth to roam,
Having no thought of home!

And yet I feel, beneath thy queen's attire,
Woven of blood and fire,
Beneath the gorgeous glory of thy charm
Thy mother heart beats warm;

That if, mayhap, a wandering child of thee,
Rudderless on the sea,
Should turn him homeward from a fruitless quest
To sob upon thy breast,

Thine arm would fold him tenderly, to prove
How thine eyes brimmed with love,
And thy dear hand, with all a mother's care,
Would rest upon his hair.

THE INFLUENCE OF ONE MAN IN THE SUPREME MOMENT OF NECESSITY.

I was reading the other day, in that interesting book on the South African war, by James Barnes, "The Great War Treck," an incident at the battle of Magersfontein, where, in the early hours of a December morning of slashing rain, the Highland brigade was almost annihilated by a party of Boers lying in ambush. Column after column of these brave Highlanders went down that hill to certain death, and before the morning had passed no fewer than eight hundred and fifty-six of them were killed, and as many more desperately wounded. During a lull in the battle, when it almost seemed as if the Highlanders had lost heart, there came wandering into an open space a piper with his pipes under his arm. An officer, Major Anson, who was killed an hour after, rushed up to him and said in Scotch dialect, "Blaw, man blaw your pipes!" The piper replied, "I canna; my pipes are dry." The officer tried to pull out his water bottle from his belt and give the poor fellow a drink, but was unable to do so. The man knelt down, and putting his mouth to the neck of the bottle drew a long draught. Then in the muggy, misty air the skirl of the pipes was heard once more, playing the well-known tune, "Hey, Johnny Cope, are ye wakin' yet!" As he stood there, marking time with the stamping of his foot, gradually from different places his comrades began to gather round him. Other pipers joined in the tune, and presently the tide was stemmed once more. The men were sifted into regiments and then into companies. Parched with thirst and weary with the long fight, they stood there in the line, mopping their faces on their coat sleeves. And once more they charged, and, although at enormous loss, the advance was made. It is a vivid picture of the influence of one man in the supreme moment of necessity. Who can tell—God knows—but that this morning that man may be here, through whose stand, open and confessed, for Christ, not one but many souls will be turned to righteousness?

TO DROWN ALL BAPTISTS.

At the instigation of Zwingli, so it is alleged, on September 9th, 1527, St. Gall issued the following edict:

"In order that the dangerous, wicked, turbulent and seditious sect of the Baptists may be eradicated, we have thus decreed: If any one is suspected of re-baptism, he is to be warned by the magistracy to leave the territory under penalty of the designated punishment. Every person is obliged to report those favorable to rebaptism. Whosover shall not comply with this ordinance, is liable to punishment according to the sentence of the magistracy. Teachers of rebaptism, baptizing preachers, and leaders of hedge-meetings are to be DROWNED. Those previously released from prison and who have sworn to desist from such things, shall incur the same penalty. Foreign Baptists are to be driven out; if they return, they are to be drowned. No one is allowed to secede from the (Zwinglian) church and to absent himself from the holy Supper (i. e., from eating bread and wine with the Zwinglians). Whosoever flees from one jurisdiction to another, shall be banished or extradited upon demand." (Simler, Sammlung, 1; part 2:449 seq.)

It appears that this edict did not produce the desired effect. For, on March 26, 1530, the pious magistrates issued again another edict. It enjoined:

"All those who adhere to or favor the false sect of the Baptists, and those who attend hedge-meetings, shall suffer the most severe punishments. Baptist leaders, their followers, and protectors, shall be drowned without mercy. Those, however, who assist them, or fail to report or arrest them, shall be punished otherwise on body and goods as perjurious and faithless subjects." (Bullinger, 2:287).

In Basel, where the defrocked monk and furious Zwinglian preacher Oecolompadius had his sway, the Baptists did not fare much better. They were arrested, some of them banished, others executed. At the instigation of Oecolompadius, who received his instructions from Zwingli, the magistrates of that city issued, on April 1, 1529, the following edict:

"Baptists who rebaptize, or forbid infant baptism; those who fail to have their infants baptized; those who listen to these seductive teachings; those who harbor or assist such Baptists shall be arrested at once. We shall keep them in prison, feed them on potage and bread, and occasionally torture them, until they publicly confess and recant their errors, and pledge themselves by an oath to avoid all seductive sects, and to conform themselves with us in the divine word and worship. Whosoever persists in his error shall, in order that he may not seduce others, remain in prison during his whole life and die there. Those who, having taken an oath, fall back into their error, shall, without mercy, be put to death by the sword. And since the Baptists are recognized by their absence from the sermons and the supper, and by their conventicles on the fields and in the woods; we want it to be distinctly understood that we shall rate those, who absent themselves from the sermons and the supper in our churches, as Baptists, though they do not practice rebaptism, and we shall inflict upon them as upon avowed Baptists the punishments indicated above." (Ochs, History of Basel, 5:686 seqq.).

Bishop Potter is amusing his friends with an account of a recent visit he paid to a Sunday-school class presided over by a staid young clergyman. The bishop was asked to question the children so that he might be edified by their knowledge of matters biblical. As a starter he said to a little girl whose face beamed with intelligence, "Who were the foolish virgins, my dear?"

"Them as didn't get married!" was the prompt and emphatic answer.

Some Raleigh Teachers of the 19th Century.

BY ARACHEL.

During the years 1842-1846, there lived and taught, in Raleigh, a teacher, the memory of whom is fragrant with all his living pupils. And, possibly with one exception, there never was a pupil of his, during these years who did not esteem him in the highest degree—I might say truly, that the younger ones fairly worshipped him. His name was Robert Gray.

He was an Irishman by birth, of gentle manners, kindhearted and of very attractive manners. Old and young, rich and poor were his friends. And when the great potato famine of 1846-'47, in Ireland, nearly reduced the entire southern part of the population of that unhappy island to starvation, M. Gray broke up his school and travelled over the State, soliciting contributions to alleviate the sufferings of his fellow-countrymen. In this he was very successful, and, if I remember aright, carried the amounts raised to Ireland.

Among his pupils, I remember, were the late Major Rufus S. Tucker, Seaton Gales, father of the Rev. Western R. Gales, John M. Morehead, Jr., (whose father was then Governor of the State), Louis E. Henry (son of Hon. Louis D. Henry) and the writer of this article. There were many others, but their names escape one now, with the exception of ..... Mountcastle. I cannot forget him, as he always took my place, when my time came to cut wood for the school fire-place. His right hand was gone; but he was the best wood-chopper in school. He was then about twenty years old, while I was a boy of ten.

One of the charming customs of Mr. Gray was the peculiarly interesting and entertaining one of having some romantic story read to the whole school, every Friday afternoon, by one of the older pupils. The one who was generally selected for this duty was Seaton Gales, who was the idol of the boys. I have a very distinct, I might say, brilliant recollection of his style of reading. By the way, the four best readers that I have ever heard read were Bishop Hawks (rector of Trinity church, New York City), Hon. Hugh Waddell (father of Col. A. M. Waddell), Seaton Gales and a lady of Kinston, N. C.,—all gone now except the last one mentioned.

The latter part of 1842, I was sent to the Raleigh Male Academy—on the block now occupied by the Governor's Mansion. Mr. John Y. Hicks was the principal. Whether he voted for General Jackson or not, I cannot say; but I do know (and that in a feeling way) that he was fond of hickory. But he was an honorable, just and upright man, as well as an excellent teacher in everything except English grammar. When I say that I was put into a class studying Lindley Murray's grammar, the reader of this will agree with me in saying that this act did not show good judgment in the teacher.

I never did understand one solitary thing that ever was in any lesson that was assigned in this profound, philosophical essay on the English language. Fifteen line rules of fine print were to be committed to memory and explained. Think of it!—explained! Well, one day, after having read a sentence, to be parsed, containing the word Socrates, I was taken to task for not pronouncing correctly the name of that great Greek philosopher. I had halted at the word, a "bran' new" one to me, and after deep reflection and serious study, with a lively apprehension of the great probabality of getting it wrong, I rushed upon my fate and delivered it as "So scratches." The next day I was properly classed with a lot of boys who were engaged in repeating, daily, answers to the questions contained in a catechism of nouns and pronouns, which I had little difficulty in mastering, Roswell C. Smith's English Grammar.

Mr. Hicks wore, always (what I afterwards learned was) steel gray cassimere pantaloons—(we called them "breeches" in those days). He had a steel watch chain with key of like metal attached. For the whole time of my attendance here, I am almost sure that he never changed the pantaloons. Somehow I came to the conclusion that every teacher was compelled to dress precisely as Mr. H. did, steel gray pants and steel watch chain with a key.

After Mr. Hicks left, and went to Macon County in Western North Carolina,—and soon afterwards became legislative member from that county—Mr. Bigelow, from Pennsylvania, held the reins of government. One year sufficed him. He was, too good—never punished or scolded—taught little of any consequence (in a child's judgment).

I met Mr. Bigelow, in 1866, in Virginia. He told me that he did not remember the name of a single boy, of all that went to school to him in Raleigh, except that of Rufus Tucker.

Mr. Jefferson M. Lovejoy came up from Pittsboro about 1844 or 1845 and established the "Raleigh Classical, Mathematical and Military Academy." He was an excellent scholar and a strict diciplinarian. He kept two hickory switches on his table, one of which, the long, small one, he called the "old gentleman," and a short, larger one which bore the name of the "young gentleman." The pupil, when called to receive the "condign," was called upon thus:

"John Brown, which one do you wish to be introduced to, the old gentleman or the young one?" John, after eyeing the two gentlemen and making some close calculations as to the probable amount of hurt each carried, would make his choice, and immediately regret that he had not received an introduction to the other one.

The names of the pupils of this school, from which I went to the university in 1849, are fresh in my memory. Among them were some who enlisted in the United States Army and went to the Mexican War, one of these being a brother of the historian, by name, Junius Wheeler. He became, after the war, one of the professors in the United States Military Academy at West Point. He died a few years ago. Among those now living are Col. Wharton Green, and Dr. Peter E. Hines. We called him "Caesar," because that was not his name. There is Col. William Saunders (Spanish Bill), Dr. Theodore Bryant Kingsbury, who, even at that early age, preferred Bryant's poems to Virgil's Aeneid. There is Dr. LaFayette Hussey, one of the State's best physicians. These are the only ones now living that I know of.

There is a long list of those who became noted and famous in various walks of life, afterwards, but now are "on the other side of the river." Among them, Col. Wm. Saunders, Secretary of State; Richard Hines, D. D.; Dr. J. P. Bryan; Chas. S. Bryan; Judge William Bryan, of Baltimore; Gen. Junius Daniel; David M. Carter, a very prominent lawyer; Ed. Graham Haywood; Col. Sion H. Rogers, and many others, some of whom moved to other States.

Mr. Lovejoy had a strong attachment to his pupils and took great interest in their careers after leaving his school.

An interesting book might be written of the deeds done by the boys of the R. C. M. and M. Academy, of the very many charitable deeds of the principal, who gave freely an education to very many poor and deserving children. He "rests from his labors, and his works do follow him."

Brother Brown Piously Submits.

O ye fifty thousand souls who read the Biblical Recorder, if you never before knew how the man looked and felt who went down from Jerusalem to Jericho, pray cast your weeping eyes upon me. The dear editor of the said Recorder is true to his word and to mine. He wrote, on receiving my manuscript, that he would roast me, and now you see how I look roasted. I also said in my letter that he knew how to say things, and lo, he has come up to my feeble prediction.

Now, the vital question is, What shall I do? Several courses are open to me. I can crawl far back into my tent and sulk. Some folks are gifted at this. I could fling back a handful of red-hot expletives, and play the fool by assaulting an editor in his own paper, from which same course of conduct I pray for deliverance. I could write vehemently, and order my paper stopped. Of course, that would stop the whole thing, and the Recorder would pass out, with its pretty little pink toes turned up towards a blue sky. O there are lots of things a man can do. But I have a fixed purpose ahead of me. I intend to sit here quietly, just as that man aforementioned, did, and wait for the coming of the good Samaritan. You giggling priests and snarling Levites may pass by on the other side; but when my man comes, I'll be set up all right again.

Meanwhile, I admit all that the mild-visaged editor has said. All that I wrote was wrong, and all that he wrote was right. Those set phrases in which the said editor delights, are pets of his. The people use them in praising him, and of course it was nonsense for me to suggest that they be abolished. I'll never suggest such a thing again. So, go ahead, all ye sweating multitude of scribes! Write to the editor, and always say—

"That one article was worth a year's subscription to your paper."

"Your paper is the best Baptist weekly in the South."

"I could not do without it."

The editor needs building up; he needs encouragement. I had an idea of this before, and I hoped I might possibly suggest some new scheme for saying that he was a smart fellow and a great writer, and all that; but the editor does not desire any change. Give him the same old physic. Poke it down his gaping throat. Whether you are telling the truth or not, will make but little difference. Shame a thousand times upon me, that I should, for a moment, stop the hand of him who was about to pat the editor on the back! I repent myself! I lie in ashes!

But I protest against the charge of having a spleen or dyspepsia. I have never so much as seen a spleen. I would not know what use to make of one, especially since the one in question—the one which I have—is said to be as big as a barrel. Where would I wear it? How could I carry it? What is its shape? Would it leak? I believe I'll send for Poteat, and go a fishing.

C. C. BROWN.

P. S.—I have had no ministerial help in getting up this manuscript.

We pronounce Dr. Brown convalescent, but his condition remains desperate. But we think we have a cure for him in the following letter:

Sunbury, N. C., Oct. 1, 1904.

Dear Brother Bailey:—I have just read that article in this week's Recorder written by C. C. Brown. I would dearly love to write him a letter and tell him what I think of it. But I do hope you will not live to see the day that you will regard things your readers say to you in the light he does. We all do appreciate our paper and I think we have a perfect right to say as much to you. I C. C. Brown don't want to read the Recorder, he can leave it alone. My idea has been that the Baptists of North Carolina do not appreciate it enough, for it is the best paper published in the South and Mr. Brown knows it. And I, for one, shall not hesitate to say so as long as it maintains its present high standard, whether he likes it or not. Furthermore, I have read lots of pieces in the Recorder that were worth $1.50 to me. I think every week when I get and read my paper, "Well this is the best yet." But they are all good and I for one don't see how I could get on without it. I have been reading it every week for so long that I should feel lost not to get it. I do earnestly wish every Baptist in the State would take and read it. I never let a chance pass me to speak a word in its behalf. Do you remember an article in your paper on March 16th, written by R. A. Torrey? (Because Ye Ask Not). Ask Dr. Brown if he doesn't think that worth $1.50. I thought it one of the grandest things I ever saw in print. I love your paper. I love you for making it what it is. I ask God to bless you for what you are doing for us all. Who does not love a kind and appreciative word? I don't think them human. Will not trouble you longer. An old reader.

MRS. J. B. H.

The Baptist Position.

(FROM THE WATCHMAN.)

It occurs to almost every one who takes pains to run over the main facts in the history of the Christian church that most of the heresies that, at various periods, have divided and weakened Christian forces can be traced to a lack of sense of proportion in the minds of devout men. They have seen one or two things so clearly that they have failed to see that other things were also true. Doubtless it is not given to any one mind to hold all the truth in exact poise and proportion, but the nearer the human mind can approach this ideal the nearer it comes to the truth. The Apostle Paul exhorts the believers at Rome to prophecy "according to the proportion of the faith." And that is a counsel which good men have often forgotten.

In our time when truth is coming from so many quarters we greatly need to be guided by this maxim. The truth of revelation and the truth of nature must be in profound agreement, for the God who is revealed in the Scriptures is the same God who is revealed in the discoveries of science. If the Copernican astronomy is demonstrated as true we have to adjust our interpretations of the Scripture to it. If God clearly reveals in the Scripture His relation to the material universe we have to adjust our scientific theories to that disclosure, for, depend upon it, in the long run, the two revelations will harmonize, and we are simply fighting against the truth in being unwilling to remodify our views received from a study of one revelation by those gained from consideration of the other.

It is one of the encouraging tokens of the present that men are ceasing to speak of the reconciliation of science and religion as something to be accomplished tout de force. They are recognizing that there can by no possibility be any divergence between the two witnesses if we are patient enough to get before our minds the full testimony of both. In the meantime the attitude of sensible men toward any evidence from either side, which, apparently, may be at variance with that from the other, is a patient skepticism as to the competence either of the theologians or the scientists to explore satisfactorily the region in which the mysteries of science and the mysteries of religion are completely harmonized. The unity and the logical coherence that are gained by ignoring inconvenient factors are purchased at too heavy

a cost. Ultimately the evidence that we neglect will plague us. In the nature of the case any theory is self-condemned that does not make room for all the facts. The ultimate theology will give every atom of weight to the demonstrated facts of science to which they are entitled.

But, within the circle of the definite Christian revelation, the reverent thought of our time is engaged in a process of recombining essential Christian truths so that the statement may give the true Christian perspective. It is not too much to say that many of the historic creeds give an impression of Christianity quite different from that given by the Bible itself, taken as a whole. You can find the doctrines of the creeds, perhaps in the Bible, but they are in the Bible in very different relations and proportions than in the creeds. It makes a vast deal of difference whether a pile of rocks is used to build a freight station or a cathedral. It is not enough to say that the material in the Bible is the material in the creed. There is an additional question: Does the material in the creed produce the same sort of structure, making the same impression on the beholder, as the material in the Bible?

For this reason we take very little comfort when some patronizing defender of modern denominationalism holds one truth or a set of truths that it is important to have emphasized. There is no finality or inspiration in that. We do not defend the Baptist denomination by any such paltry argument as that. For our part we believe in the Baptist position because we hold that it embodies the Christianity of Christ in fairest and justest proportion and perspective. If Baptists are not willing to seek constantly to bring their views of truth into accord with all the evidence attainable; if, while they are patient and discriminating, they do not welcome light; if they do not seek, above all things, to be loyal to the mind of Christ, and to make the impression produced by the totality of their beliefs thoroughly Biblical and Christian, they have a small mission and no large future. But because their characteristics are the affirmative of these propositions they have a noble mission and an inspiring future. We do not thank any man for defending us on the ground that we put an exaggerated emphasis upon important truth. To teach truth in that way is to teach error. If we do not put the just emphasis upon every truth we are at fault. If Baptists seek to do anything it is to "prophecy according to the proportion of the faith."

Why You, a Baptist, Should Join the Local Baptist Church.

1. Because it is an evidence and expression of your loyalty to Christ and your denomination.

2. Because it increases the effectiveness of Christian work: (a) Through the concentration of effort in your own community. Non-residence dissipates energy. (b) Through the increase of power and of efficiency of Christian forces in your own community. Localization of effort leads to this. It means the union of the many instead of the few. Non-residence is a source of weakness in church life.

3. Because it removes certain difficulties due to or accompanying non-residence. (a) That of time and expense, which are increased by non-residence. (b) That of proper support of the "home" church; made almost impossible by non-residence. (c) That of trying to support two churches, the "home" and the "local." (d) That of spiritual declension, and often, as a result, loss of membership in the "home" church. Non-residence offers a real occasion to backsliding.

4. Because it aids the Christian life. (a) Through the opportunities for Christian service it offers and the Christian activity it makes possible. (b) Through the occasion it supplies for the immediate application of personal power. It is easier to work near by than far away. (c) Through making regular attendance on church services possible. Non-residence hinders this.

A few objections stated and answered:

1. It is hard to break the tie with the "home" church. Admitted, but, (a) non-residence itself serves to break that tie. (b) The changes in the "home" church, of pastors and members, will tend to lessen the difficulty. (c) Entrance into active work in the "local" church will make it less hard.

2. It is difficult to become acquainted with the members of the "local" church. (a) Meeting them half-way will diminish this. (b) Constant attendance on church services will obviate this. (c) Active work will entirely remove it.

3. It is troublesome to transfer one's membership. Not so, for the officials of the respective churches take full charge of that.

Trusting that God may guide you into a realization of the importance and necessity for such a step as is here advocated, and that you may be led to come in among us and work with us for the glory of God, I am, Your Would-Be Pastor, in the Examiner.

East Tennessee Notes and Comments.

BY S. E. JONES.

Carson and Newman College began its fifty-fourth term 30th ultimo. The attendance is about as usual at this writing, about 160 matriculates. Every year brings new blessings to the institution. Dirt is broken for the erection of another beautiful and commodious young ladies' home, to cost about $15,000. Dr. Jeffries is now on the field raising $10,000 to build another boys' home. So within this collegiate year there, doubtless, will be erected two new buildings.

Some of our best and brightest students are from Western North Carolina. The churches in these parts have had many accessions during the last two months. Knoxville is still in grief that their beloved pastor is yet unable to be at his post. Dr. Egerton is one of our most successful bishops. May he soon be restored to us!

The State Convention meets about the middle of October with the Centennial church, Knoxville. Will not the editor of the Biblical Recorder pay us a visit then?

Dr. Folk, of the Baptist and Reflector, still has a big fight on his hands. A Mr. Littleton, now candidate for Governor representing (?) the Republican party, finds more than an equal in the dauntless and unconquerable Folk. The beauty of it is that all the best Republican element will not support Mr. Littleton. The temperance sentiment is leavening both parties, so that the next legislature, it is hoped, will give its influence by a large majority against the whiskeyites. Said ites are rapidly approaching the nowhere of "invisibleisticism."

Some East Tennessee thinkers and writers are wondering if the editors of our Baptist papers are going to hold a congress to consider the advisability of selling out to the Denomination and going into some other business. It is thought by some that, may be, this may come to pass at the Baptist world- Congress. Said Congress may be able to sove Dr. Eaton's great paper question. If it should be so, then by such great sacrifice on the part of the editorial fraternity, all the kicking editors will have to retire too. It would seem then that the paper business shall begin de novo under a better and brighter leadership. Evidently from the reasoning of some of our wisest men the present management of our papers are some how or other incompetent to represent the Denomination. The Baptist newspaper needs a corporate head which head agrees with itself. One great denominational personality in its corporate capacity can unify and harmonize all our working forces. There will be no need for discussion editorially, no criticism, except as the consolidated and solidified head shall elect. Baptist individuality is entirely lost in the one head. Pan-Conferences and Congresses will not only harmonize us but save both individuals and churches a vast deal of thinking and anxiety. How pleasing the thought that in this fast progressive age all of us may just adjust ourselves to wireless telegraphy conditions and listen to the bulls of the head and the next Sunday following bulletin the same to the churches! Then shall the pastors and the churches know precisely what to say and do.

To me that borders on the millenium. How stupid we Baptists, that the idea never struck our craniums before! Let us cheer up, the "sun do move." Logically, theologically and ecclesiastically, we have been in a great tangle. The knots and twists are being unknotted and untwisted. We have now found a panacea for all our ills. Just one dose will heal. Take one good draught of Baptisticism from the chalice of the Pan-Congress.

I now move (thanking the Congress in advance for the privilege) that the honors of this Insular Occasion be equally shared by Dr. ....., the latest exponent of Invisibilisticism and Dr. ....., the discoverer and primal propagator of The Pan idea. Let the whole Congress rise after this draught, wave the white handkerchief of peace and shout vociferously, Amen.

How to Begin the Day.

I begin my day's work some mornings, perhaps wearied, perhaps annoyed by a multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day and in the small trifles that all our lives, of whatever texture they are, must largely be composed of, if we began each day and task with that old prayer: "Rise, Lord, and let thine enemies be scattered?" Do you not think there would come a quiet in our hearts and a victorious peace to which we are too much strangers? If we carried the assurance that there is One that fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career, and if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. "Many mickles make muckles," and there are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God by reason of the little enemies that come on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault of a great temptation.—Rev. John Watson, D. D.

Mark Guy Pease returns to England saying this about us: "I never saw a woman in any public house in Canada or the United States. I never saw on any table, or even in the dining cars, or in the hotels, a glass of beer, wine or spirits. I never saw a drunken man until I reached an English port. I was deeply impressed with the self-respecting bearing of the people. They walked with a firm step, as if they knew whose world it is, and felt they had a share in it."

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, October 17.—Mark 8, 9.
Tuesday, October 18.—Mark 10, 11.
Wednesday, October 19.—Mark 12, 13.
Thursday, October 20.—Mark 14.
Friday, October 21.—Mark 15, 16.
Saturday, October 22.—Luke 1, 2.
Sunday, October 23.—Luke 3, 4.

Luke.

Luke, the author of the third Gospel, is supposed to have been a native of Antioch, but this is merely a tradition without proof. There is nothing in the Scriptures to indicate whether he was a Jew or a Gentile; but he is generally supposed to have been a Gentile. His name Lucanus, of which Luke is a contraction, seems to indicate his Gentile parentage. It is not known when or under what circumstances he was converted to Christianity. He was with Paul at Troas, and subsequently seems to have been the traveling companion of that apostle. He accompanied Paul in his journey to Jerusalem and Rome, and was with him in both his first and last imprisonment. When deprived of the companionship of all others Luke stood faithfully by him, and Paul wrote to Timothy, "Only Luke is with me." He is supposed to have suffered martyrdom in the last quarter of the first century.

Luke's Gospel was written in Greece A. D. 63, or 64, for the purpose of revealing Christ as the Son of Man to the Gentiles, in order that they might see how the divine Savior is related to the human race. His Gospel begins with the announcement of the birth of John the Baptist, and closes with the ascesion of Jesus to heaven. His is the fullest record of the life of Christ. The record contained in Luke 9:51—18:14 is not found in the other Gospels.

Contents of Chapters Mark VIII—Luke IV.

Mark.—Chapter 8 reveals Jesus working miracles and teaching. Chapter 9 records the transfiguration and a miracle, and closes with a valuable lesson and solemn warning. Chapter 10 treats of marriage, riches and humanity; and reveals Christ blessing little children, instructing the rich young man, and healing blind Bartimeus. Chapter 11 records his entrance into Jerusalem. Chapter 12 reveals Jesus teaching in the temple. Chapter 13 contains a solemn discourse delivered on the Mount of Olives. Chapter 14 tells of the last supper, and records his arrest and trial by the Jewish council. Chapter 15 tells of his trial before Pilate and of the crucifixion. Chapter 16 is the story of the resurrection and ascension.

Luke.—Chapter 1 contains announcements of the birth of John and of Jesus, and records the birth of John the Baptist. Chapter 2 is the story of the birth and childhood of Jesus. Chapter 3 is an account of the ministry of John the Baptist, the baptism of Jesus, and closes with the genealogy of Jesus, showing him not only to be the Son of God, but also Son of Man. Chapter 4 contains an account of the temptation, and reports the early Galilean ministry of Jesus.

More men go to ruin by postponing the right than by doing what is wrong. The great peril in the life of men is not from committed sin, but from omitted duty; men do not do things that ought not to be left undone.—Rev. O. P. Gifford, D. D.

News Notes.

....Rally to State Missions.

....Look on that Biological Building!

....Read the Supplement, and distribute it.

....Do you want a pastorate or a message?

....This is Temperance year in North Carolina.

....The traveling contingent are kept in a whirl these days.

....Question: What is the Home Board going to do about it?

....Many readers will preserve the excellent likeness of Professor Carlyle.

....How the Foreign Mission account swells! Evidently the world-wide spirit has taken hold in North Carolina.

....C. G. Wells has consented to remain at Statesville. Good. We could ill spare him, and Statesville is to be congratulated.

....Elder G. W. Coppedge reports nine baptized in a meeting in Macedonia, in Nash; and nine others at Midway, in Franklin.

....The worst has happened: the Tabernacle Sabbath School, Presbyterian, Chicago, "gives green trading stamps!" This is up-to-date.

....J. L. Shinn has resigned Salemburg and will go to Conway, S. C., December 1st. South Carolina will find a true yoke-fellow in him.

....On October 9th the Cherlton Baptist house of worship, Virginia, was dedicated. Elder M. A. Adams is pastor. Dr. W. E. Hatcher preached the sermon.

....The most enthusiastic people in North Carolina on the subject of their pastor are the Wilson people. Pastor Jenkins' praises were in the air at the Tar River.

....Elder O. L. Stringfield will soon move to Brunswick and he and his wife will take places in the faculty of our school there. But he does not give up his plans for a great girls' school in the west.

....Dudley Shoals Church, Caldwell County, has erected a splendid meeting-house; their old house being all too small. They entertained the Caldwell Association handsomely, and we look for real progress in good works.

....We assure the Western Recorder that politeness neither prevents one from calling things by their names nor using a "figger of speech" now and then. Our beloved and brilliant contemporary can be so stupid upon occasion!

....We take great pleasure in the rise of Bro. J. Q. Adams, son of the Dilworth (Charlotte) pastor, to an instructor's place in Columbia University, New York. He is a Christian scholar, and the greater his learning the greater will be his usefulness to the cause of Christ.

....Bro. W. F. Fry writes from Goldsboro: The Neuse Association meets this year with Mt. Nelson church Eureka, N. C. Fremont is the nearest railroad station. Notify S. S. Strother for transportation. Trains leave Goldsboro for Fremont 7:30 a. m., 12:30 and 9:30 p. m.

....Elder Gwaltney writes: The South Fork Association will meet in Hickory, October 27th. All delegates and visitors will please notify W. F. Jones of their coming. The pastors will please see that the messengers from their churches send in their names as early as possible.

....Bro. C. Winston requests us to announce in the Recorder that the Winter Haven Baptist Church, Fla., is without a pastor and would like to correspond with some brother that would like to come to Florida with view to securing him as pastor. healthy locality, fine climate. Oranges will be ripe little later. Small pay, plenty of hard work.

....The best American statement of the cause of the Passive Resisters in England is that by Dr. Curtis Lee Laws, pastor First Baptist church, Baltimore. This modern struggle for religious liberty, in which Baptists are leading, should appeal to our people. Dr. Laws will forward copies of the address upon receipt of stamp for postage.

....President Mullins writes: The Seminary has just had a fine opening.About two hundred students (men and women) are present. We look for many others in the next few days, owing to the fact that our opening occurred on Saturday. I have learned of a number of brethren in the different states who need a little stimulus on the matter of taking a theological course.

....Bro. G. W. Henderson writes: The Montgomery Association will meet with the Liberty Hill church, October 13th. Brethren, this church is three miles from Wades Mill on Page's railroad, between Troy and Mt. Gilead. Any one wishing to come will be met by writing to G. W. Henderson at Blaine, N. C., or C. Smith, T. M. Hunsucker, Jonah Hampson, committee, Wadeville, N. C.

....The North Carolina Baptist (Fayetteville, N. C.), speaks of Drs. Dixon, Broughton and Truett as great soul-winners, born in North Carolina. Is our contemporary aware that at one time exactly half the members of the United States Senate were natives of North Carolina? And that, too, was at a time when the Senate was at its best. That proud boast belongs to no other State.—Western Recorder.

....We record with sorrow the death of Mrs. A. R. Foushee, of Roxboro, wife of Bro. A. R. Foushee, and mother of Hon. Howard and Prof. W. L. Foushee, who are well known to our readers. A third son, James, also worthily bears her good name. Mrs. Foushee was one of those women who make the church, the home and the nation what they ought to be. She was good in every way. We offer our sympathy to the husband and sons.

....It was after the action of that Convention that the Home Board had before it the task of selecting a Field Secretary, a special part of whose duty would be the superintendency of the work; not the superintendency as it affects your people, but as it affects our people."—Superintendent Barton to the Negro National Convention. We look forward with pleasure to the hour when Superintendent Barton shall proceed with his superintending in North Carolina.

....Bro. J. W. Downey writes: We have had meetings at "State Line" in Flat River Association. In this week's meeting there were about 12 professions; five followed Christ in baptism; eight joined the church, two by letter, one was not baptized. We believe the church was very much revived. We are getting ready to paint our house again here. At "New Bethel" we held an eight days meeting, resulting in about eight professions. Four joined the church, three by baptism, one restored and two more to follow. The church was much revived, and the writer was called for two Sundays in a month next year to preach and serve as pastor. All my meetings have been good this year. Praise the Lord for it all.

....A friend writes from Newell: Sunday was a great day of rejoicing with us. We returned from the baptizing to the church and received Bro. W. D. Adams and Sister Query into the fellowship of the church, and took a good collection for state and foreign missions, amounting to $7.50 for state missions and $4.70 for foreign missions. Bro. W. D. Adams secured the principalship of our high school here, and opened August 29th. Miss Jane Davis is his assistant.

....Dr. J. B. Cranfill's hosts of friends will rejoice to hear that, after a thorough investigation of all the facts, the Bowie County grand jury declined to present any charge against him in connection with the sleeping car episode last May. The Standard rejoices over this result and congratulates Dr. Cranfill. Every honorable paper that published the charge of "attempted murder" will now publish the action of the Bowie County grand jury; others will not. —Texas Baptist Standard. In Texas!

....J. F. Davis having resigned Mt. Harmony Church, they have called Bro. D. A. Snyder. Brother Davis did a fine work at this splendid country church. This year they have enlarged and made more comfortable their house of worship. They spent about $300 on improvement. We wish for Brother Snyder great success in this work, which has done so well in the past, and now, that they have such a splendid house, we will see enlargement in their contributions to missions, etc., and showers of blessings from the Lord.

....We are glad that Bro. B. S. Funderburk, of Chesterfield, S. C., has accepted the call to our Meadow Branch Church, Wingate, N. C. He will find it a pleasant field, and as Meadow Branch wants preaching two Sundays in the month, we hope he will move to Wingate. Brother Funderburk is a strong man, and with such workers as J. W. Bivens, Prof. M. B. Dry, Prof. Williams and others we may expect to hear great things from Wingate. The school is flourishing, and there is an urgent demand for enlargement and better equipment.

....Of course the Recorder deplores Judge Peebles' mistake in suffering himself to publicly and unjustly attack the character of Bro. J. R. Rodwell. Bro. Rodwell's good name has stood him in good stead, however; and he may rest assured that his children and his brethren have the greater reason for esteeming his pure life. Judge Peebles is —whatsoever else may be said of of him—a bungling public servant, and for his own peace of mind and the dignity of the Commonwealth his retirement should be welcomed.

....Bro. John R. Jordan of Star writes: We have had a wonderful revival meeting in our church at Dover in Moore county. Bro. J. W. Little of Wingate aided me. He remained with us about ten days and his earnest gospel sermons have made an impression on the people which will result in much and we believe lasting good. As a result of our efforts thirty-nine have professed faith in Christ. He left us on Tuesday evening after administering the ordinance of baptism. He is followed by the prayers and well wishes of all our people.

....Bro. Arch. Johnson sends this October 9th: "The fever situation remains very serious. A new case was sent to the infirmary on Sunday and another will probably go on Monday. There have been about four new cases a week for several weeks and there is little if any abatement. Some of the cases are quite serious and all have to be carefully watched. A young lady from Greensboro has come to give her help and it is exceedingly valuable. The brethren over the State are responding most nobly to the General Manager's appeal for financial help. A thanksgiving service was held in the auditorium on Sunday afternoon and the children were told of the tender sympathy of the brethren."

....We thank Bro. W. H. Eller for the following paragraph: Dr. Henry W. Battle's church in Greensboro has just enjoyed a good meeting, closing special services with Wednesday the fifth. On Sunday night Pastor Battle baptized 14 happy converts and many were received by letter and some were restored. Others await baptism and it appears that this revival will be continuous. Bro. T. D. Hale of Wilmington preached for some 14 days both day and night to large congregations. Pastor and people appear well united in their great work.

....Prof. E. L. Middleton of Cary writes: School is the best we have ever had in numbers and income. Bro. Chas. A. Sigman becomes a member of our faculty next week to meet the needs of an increased patronage. He has taught seven years and as you know was in W. F. C.'s class of 1904. We have just had a great meeting here. Every student over ten years old is a professing Christian except three. We have three students for the Baptist ministry and all are very promising. Seventeen have been received in our church for baptism. Others will join us and other churches.

....Some funny things are happening these days in the name of law. Chief of Police Westbrook, of a town in Georgia, has been justified by the court in cowhiding Rev. L. G. Broughton publicly on the streets. The chief, according to press reports, was found guilty of drunkenness while on duty, and of loitering in bar-rooms, but was justified by the "peculiar circumstances" in making an assault on the Reverend L. G. Broughton. This is one of the most peculiar verdicts we have heard of in some time. What is the matter down in Georgia anyway?—Christian Advocate. One partyism is killing Georgia.

....Elder R. G. Kendrick writes: The PeeDee Association will meet with the Spring Hill church, Thursday, October 20th. All delegates and visitors will be met at Laurinburg provided we are notified as to when to meet them. We will be responsible for only those who send their names to Mr. J. A. McMillan, Maxton, N. C., R. F. D. No. 4 He is chairman of the transportation committee. Rev. W. L. Walker of Macon, Ga., is here with me in a meeting. He is preaching powerfully to good crowds, but it is too early yet to forecast the results. He is the greatest spiritual force to his age that I know anything about.

....Bro. J. L. Bennett of Wingate sends this report of his meetings: I will let the good people know that the Lord has been with us in our meetings for the last two months. Bro. J. R. Cullom, of Wake Forest, helped me, embracing the fourth Sunday in July, six days, eight accessions by baptism; Oak Grove, fifth Sunday in July at New Hope, six baptized; first Sunday in August, Mt. Moriah, eight baptized; second Sunday in August, baptized at Waxhaw; then at Red Hill, Anson county, seven baptized, third Sunday in August. Rev. J. R. Cullom preached well. All these churches were greatly revived, several restored. Two of my churches are repairing and painting their houses of worship. Rev. C. D. Graves of Wadesboro helped me first Sunday in September at Ansonville; one baptized and the church revived; second Sunday in September, Rev. S. W. Bennett helped me at King St. church, Waxhaw. A great interest was manifested. Two young men were baptized. God be thanked for His goodness.

....Dr. J. B. Richardson of High Point proposes to build an elegant library for our Orphanage at Thomasville in honor of his venerable father, Noah Richardson, the Sandy Creek's great leader for a generation. No finer thing than that has been proposed in North Carolina. A library will mean more to our Orphanage than anything save a church or a school; and we have these. Bro. Bailey Owen will put a fireproof vault in the building in which the precious documents of our denomination shall be kept. The Orphanage thus promises to hold the archives of our Convention. We congratulate Dr. Richardson, Bro. Owen and the Orphanage.

....On Wednesday night at the First Baptist church, Asheville, Rev. W. B. Creasman was ordained to the gospel ministry. The ordination service was conducted as follows: Sermon by Rev. Theo. B. Davis, a college classmate of Mr. Creasman; the charge made by Dr. Lunsford, the pastor of the church; the presentation of the Bible by Rev. W. F. Staley of Fernhill Baptist church, Biltmore; and the ordination prayer by Rev. W. A. Therrell of the French Broad Baptist church. At the conclusion of the service many christian friends extended to Mr. Creasman the hand of welcome and love into the full gospel ministry. Rev. Mr. Creasman will leave in a few days for Colgate Seminary, Hamilton, N. Y., to complete his ministerial preparation. His many friends wish him great success in his noble calling.—Citizen.

....In his recent delightful letter Pastor Lunsford made this allusion to the Greensboro pastor, which was dropped from the letter in order to get it printed that week:

I mention one other name, that of Dr. Battle, of Greensboro. I knew him, too, back in old Virginia. We summered once on the classic James. We slept in the same room and fished from the same rock. I wonder if his memory is the same as mine with reference to that outing? I wonder if he remembers my long string and his short one, and how, when the great brown beauties were served up, by way of relieving the embarrassment of one in that little party of two, we talked, not of angling, but of other things toward which the talents of one, in that little party of two, turned more happily, and with reference to which his skill was better adapted? After all, things of this sort are largely matters of memory, and I am simply wondering if my memory serves me right. Dear brethren, how I wish I could see your faces often. May I claim an interest in your devotions?

...The Baptist Courier announces that a beautiful home, a place containing "six acres of land, a twelve-room house, substantial out-houses, all in good repair; the grounds spacious and beautiful," and the house "provided with city water and sewerage, and all modern conveniences," in the city of Greenville, has been purchased as a home for missionaries' children. The Courier adds: "The establishment of the home is made possible by the gift of ten thousand dollars by a 'Christian mother,' who desires that her name be not known. The gift is made to the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, on condition that the Union shall support the institution, which is to be open to the children of the missionaries of the Home and Foreign Boards, who desire to send their children away from their fields of labor to be placed in school. The Home is not an orphanage; it is for the children of living missionaries. It is also to be a temporary resting place for missionaries on vacation to the home-land, who wish to stop here for a brief period, where they can obtain board at nominal rates. At their meeting in Nashville last May the ladies of the Missionary Union accepted the donation, and since then the advisory committee charged with its location have been arranging for the purchase of a place. Those in a position to know believe that the right place has been found and that a wise selection has been made." The donor has named it "The Margaret Home for Children of Missionaries."

The Tar River.

The Tar River Association has more churches on its roll and covers more territory than any other Association that we know of. It also contains more destitute territory and is relieving this destitution with more enthusiasm and more effectually than any other association that we know of. We do not overstate it when we say that the one thing that overshadows all else in the meetings of the Tar River Association is the determination to thoroughly evangelize Edgecombe, Wilson, Pitt, Halifax and Martin counties. To the foreigner who is burdened with a big speech this is—well, oppressive! But we take it well that the Tar River is sweeping around her own door.

These counties fell long ago into the hands of the Primitives. Naturally they have declined. The Primitives are good people; but they do not believe in evangelization; they have a mistaken idea of God's grace; and therefore they have made a great missionary field for the Missionary Baptists. It is worth while to observe that some of the leading spirits of the Tar River were once Primitives. May they all come over and help us.

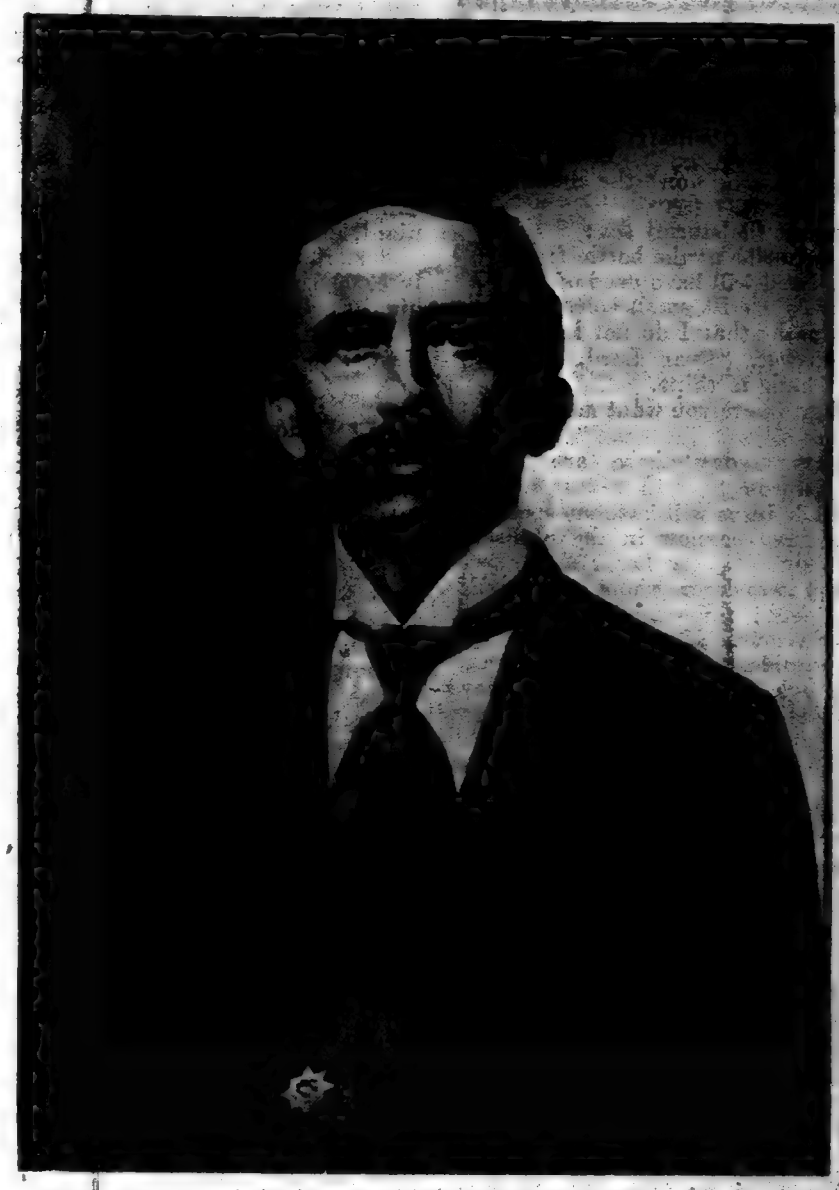
No Association in the State is making more rapid progress than the Tar River. It now numbers nearly ninety churches, having received five last week. It is singularly well manned. Its missionaries are effectual preachers. And its operations are managed as energeticaly as a great railroad's. No, there is no bishop or board to do it. There are a number of consecrated men. There are certain grand old men who have the confidence of the people. There is one business man who has had a call from God to devote himself to this work—Noah Biggs. And there is in the midst of the people and the churches a spirit of zeal and earnestness, of which we run no risk in naming Dr. J. D. Hufham as the living embodiment. He is by no means alone, however. There are G. M. Duke, T. J. Taylor, Braxton Craige, J. W. Sledge, A. G. Wilcox, G. W, Coppedge, C. C. Williams, G. L. Merrell, T. J. Crisp, G. W. May, J. E. Hocutt, J. D. Morris, and a host of others, some of whom we will name in another paragraph.

As an evidence of the vitality of the Association consider this list of recent additions to its roll of pastors—how strong and fresh a stream of "new blood"! G. T. Lumpkin, Scotland Neck; M. P. Davis, of Tarboro; Josiah Crudup, of Washington; the brothers Morgan (each a strong young man, one at Weldon, the other at Littleton); J. D. Larkins, of Henderson; J. E. King, of Greenville; I. N. Loftin, J. W. Downey, John T. Jenkins, N. L. Gaskins, H. H. Mashburn, P. D. Mangum, Elder Henderson, and others, perhaps, whose names escape us for the moment. Every one of these men have come into the Tar River within two years.

The meeting last week was like the other Tar River meetings—a large crowd, great earnestness for associational missions, abounding hospitality, and a good time generally. Dr. Hufham, Brother Duke and Brother Craige rallied the forces for associational missions; and Dr. Hufham said to us that $2,300 was raised with more readiness than any similar sum was ever raised in a Baptist Association in this State. Brother Craige presented the Orphanage and received $100 in cash. The institution was founded by this Association and it has a place second only (if second) to associational missions. Dr. W. C. Tyree made an impressive address on Foreign Missions, Bro. Baylus Cade spoke with great truthfulness of the mountain schools and our mountain brethren. And there were numerous other speeches.

Bro. T. M. Arrington was chosen moderator again. He makes an excellent presiding officer—prompt and fair in rulings, considerate of the brethren and quick in the dispatch of business. There is no lagging when he has the gavel, nor is there unseemly haste. Bro. A. G. Wilcox, who has served so long and faithfully, was re-elected clerk.

Maple Springs Church is located in Mapleville, Franklin Co., conveniently near Louisburg. Below the church there is a spring of delightful water. It is cared for in a way to command the greatest respect. One need look at it only a moment to discover that the people there are of the higher type; for only such know that a spring must be cared for. Their house of worship likewise presents a neat and tasteful appearance; and it is large and well-ventilated besides. Within their homes one finds the best of Franklin County hospitality, and there is no better. There were 1,500 or 2,000 people to feed, but there were more than twelve baskets-full left over. The evening we arrived our host, Bro. John Uzzle, led us to the rear of his house where a handsome shote had been under the skilled ministrations of an old-time darkey since "half-hour by sun." It was a toothsome sight—and a sure cure for dyspeptia.



J. B. CARLYLE, Professor of Latin;

whose gifts as an orator have won for him recognition throughout North Carolina. He is now visiting the sons of Wake Forest in the interest of the Biological Laboratory.

Beulah.

The Beulah Union meets with Kerr's Chapel Church on Friday, October 28, 1904.

PROGRAMME.

Friday, 11.00 a. m.—Sermon by Elder W. G. Hall.

Dinner.

1.30 p. m.—Organization.

2.00 p. m.—First Query. The Missionary Church. Elder J. J. Adams and and J. P. Woody.

Saturday, 10.30 a. m.—Devotional exercises.

11.00 a. m.—Second Query. What Baptists believe. Elder W. G. Hall and S. B. Wilson.

Dinner.

1.30 p. m.—Third Query. Shall our churches stand for temperance in the coming election? J. J. Adams and S. B. Wilson.

2.30 p. m.—Fourth Query. The duty of the church to the Sunday-school. D. Y. Mebane, A. C. Davis and F. Davis.

Sunday, 10.30 a. m.—Sunday-school mass meeting.

11.30 a. m.—Sermon by J. J. Adams.

S. B. WILSON,
For Committee.

Bladen.

The next session of the Central Union will be held with Loves Grove church, Tar Heel, N. C., October 29 and 30.

PROGRAM

11 a. m.—Introductory sermon, by Elder D. J. Clark, then a recess of one hour for refreshment and dinner.

1 p. m.—Calling the roll, reading church letters and other miscellaneous business.

Query: Which is the worst sin of today the drink evil or the sin of unbelief. Speakers, R. M. Hilburn, W. L. Brisson and any others that will.

O. M. JONES,
Committeeman.

Home Circle.

Willing.

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle front
My Lord will have need of me.
But if by a still, small voice He calls
To paths that I do not know,
I'll answer, "Dear Lord, with my hand in thine,
I'll go where you want me to go."

Perhaps to-day there are loving words
Which Jesus will have me speak;
There may be now in the paths of sin
Some wanderer whom I should seek;
O Saviour, if thou wilt be my guide,
Though dark and rugged the way.
My voice shall echo thy message sweet,
I'll say what you want me to say.

There's surely somewhere a lowly place
In earth's harvest field so wide,
Where I may labor through life's short day
For Jesus the Crucified.
So trusting my all to thy tender care,
And knowing thou lovest me,
I'll do thy will with a heart sincere,
I'll be what you want me to be.
—Selected.

His Call to Service.

Dr. Bernardo, who has done so much for the street waifs of London, came to devote his life to this work as the result of the following incident, related by an exchange:

He was closing the rooms of the city mission one night after the children had gone, when down by the stove he saw one poor little ragged urchin standing without hat or shoes or stockings. He said to the boy: "Boy, it is time for you to go home."

The boy never moved.

Dr. Bernardo went on closing things up, and by and by he said again, "My boy, why don't you go home?"

The boy said: "I ain't got no home."

Dr. Bernardo did not believe it, but asked the boy to come to his house, and after giving him something to eat heard his story. He was an outcast, without father or mother, without place to sleep.

"Are there more like you?" asked Dr. Bernardo.

"Lots of 'em," said the boy.

"Will you show me some of them?"

"Yes, I can show you," said the boy.

So about midnight he went out with that boy, and they treaded their way down some streets of London, and then into a "close," and pointed to a kind of coal-bin in this area, and he said: "There's lot of 'em in there."

The doctor stooped down and lit a match, and there wasn't a boy in there. He thought the boy had been swindling him. But the boy wasn't at all abashed. He said: "Cops have been after 'em; they're up on the roof."

And with that the boy went up a brick wall and onto a tin-covered roof, pulling the doctor up after him.

There, on that winter night—it happened to be a starlight night—the doctor saw thirteen boys huddled up, and one little boy hugged close to his brother to keep warm; nothing under them but a tin roof, nothing over them but starlit sky.

The boy said: "Shall I wake 'em?"

It occurred to the doctor that he had one boy there, and this boy was going to wake thirteen more, and he didn't know what to do with one, so he said: "No." But that night, on that tin roof, he stood and promised God that he would devote his life to the outcast boys and children of London.

That was Dr. Bernardo's night. That night he received his peculiar call for that peculiar service, and last night, in or near London, there slept under friendly, Christian roofs nearly 5,000 boys and girls, gathered by him in course of training by him for lives of purity and usefulness.—A True Republic.

That Country Home.

But no words of mine can fittingly describe them any charms of my friend's lovely home. I could easily understand the pleasure, the pride he felt in its possession. No English park that I have ever seen surpassed it in beauty. "It makes me feel like a lord," he said to me, one day when I compared some of its views to park scenes in rural England. "And to think that I am the owner of so much beauty at so little expense! It's like a dream, isn't it?" And his face flushed with enthusiasm, and the satisfaction of being a "landed proprietor." "It's paid for itself ten times over in the pure enjoyment I've got out of it, to say nothing of the health and the happiness it has brought to my family. If I'd stayed in the city, and worked as I used to, I'd be a broken-down man by this time, I feel sure. Nothing would tempt me to go back to the old life. Ask my wife if she'd like to go back to the city, and see what she'll say. And the children—did you ever see a browner, healthier, happy lot of boys and girls than they are! Oh, this is life," and his eyes kindled with the thought, as he looked out across pond and pasture-land to the blue hills showing in the distance. "And it's home," he added, and I felt, as never before, the meaning of the word. Home means something when it stands for the ownership of a bit of God's green earth like that.

My friend's investment is going to prove a good one, from a financial standpoint. Communications with the city is now so convenient that daily, throughout the summer, visitors come to that part of the country to get a breath of fresh air, and rest a little time "where peace dwells in the land with Nature," and he has had several chances to sell portions of his "farms" for building sites to those who have caught the infection of country life, but so far he has refused to part with a foot of it.

My friend is a member of the literary profession. His work and his name are constantly "in evidence" in the best magazines of the day. He tells me that the peace and quiet of his country home enables him to think and write without that friction which characterizes literary work done in the city. "Country life seems to lubricate the wheels of the machine," he says. "Had I have remained in the city all these years, and have attempted the amount of work I have done since I came here, I would have been a broken-down man now." And I believe it, for his health had begun to fail under the strain of literary work when he decided to secure a country home.

What he has done, others may do, if inclination prompts that way. In the escape from the city, I see a solution of one of the perplexing problems which faces so many over-worked, tired-out men—and women, too, for that matter.—From Pilgrim.

How the French Make Coffee.

Coffee should be ground as needed. If ground too long in advance it dries and loses both strength and flavor.

Roasted coffee must be kept in a dry and rather warm place, covered tightly in a tin box, or better still, in an earthen jar. It is easily injured by cold and dampness. Coffee is not made in France by the boiling process. The ground coffee is put in a filter and boiling water poured slowly through it; in this way its full flavor is drawn out, without the acridity so often noticeable in boiled coffee.

A French coffee-pot is the simplest thing in the world, and if the few directions given below are followed, anybody can make good coffee. The pot is in two parts, the lower portion receiving the liquid after it has filtered through the grounds in the tops. It is most important that the water should be boiling.

One tablespoonful of ground coffee is allowed for each cup, although if more than four cups are made, less is needed in proportion. For instance, for five cups four large tablespoonfuls of coffee will be sufficient; for six cups five tablespoonfuls, and for eight cups six tablespoonfuls would make very strong coffee. On the other hand, if but one cup is desired, two tablespoonfuls of coffee would be required. Water filtering too quickly through such a small quantity of coffee as one tablespoonful would not carry with it sufficient strength and flavor. It is also necessary to have different-sized pots for the different quantities of coffee to be made.

Before placing the ground coffee in the filter, heat the two parts of the pot with boiling water, thus preventing the chill which would ensue without this precaution during the process of percolation.

Measure as many cupfuls of water as you need cupfuls of coffee, and one or two over, according to the quantity made, the grounds absorbing at least one cupful of liquid in four. When the water is in full ebullition pour it slowly over the grounds in the filter through the small strainer on top. Keep the water boiling during the whole process by replacing it over the fire whenever you have to wait for the subsidence of the bubbles which rise to the top. When the water has filtered through, the upper part of the pot can be removed, and the cover adjusted on the lower portion, in which the coffee may be served.—Mrs. Will H. Low, in Home Companion.

Cross Currents in the Christian Life.

With favorable wind and all sails full, a ship may yet go on the rocks because of an unnoticed current drawing it aside from its true course. David was a man after God's own heart. The stormy time of his life was over. It seemed as if he might go on the fair haven of an unblemished reputation. Then came an unnoticed cross current of temptation, pushing him aside into a whirl of sins. Peter had faith and love, but the unperceived drift of his despairing cowardice made him deny his Lord.

God permits these deviations from the course—these lapses into sin—perhaps in part to cure us of the yet more dangerous sin of pride. David, fallen into the stifling calms of self-satisfied content, might easily have been in a more hopeless state than when the prophet came to him and said, "Thou art the man." Peter untested and unhumbled could never have been Peter, the rock. God wants to give us victory, but first He means to teach us that we are in danger of defeat.

We need not look or ask for these sharp lessons of defeat. The cross currents of temptation are always pulling at our souls, and never more than when we drift, as David seems to have been drifting, in idle self-indulgence when his temptation came. Happy is he who allows for the currents while he steers his ship by chart and compass. He shall overcome without the bitterness of a great fall and deep repentance. He will leave the world that noblest legacy of an unstained name.

If we have drifted into peril or fallen into sin—as David did and Peter—there is but one course open. "I will arise and go to my Father," we must say, and going we shall find Him ready to forgive. The new place, even though it be a lower one, is the place for the new beginning. Even from that place where we need never have been found if we had used God's help aright, He will lead us upward to our victory. For us the beginning of will, the repentance and return. For him the loving watch and care that lets us say out of experience after sin, "He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake."—The Congregationalist.

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Young People's Page

The Seven Wonders of the World.

The following convenient rhyme will enable people to remember easily the seven wonders of the world:

The Pyramids first, which in Egypt were laid;
Next Babylon's Garden for Amytis made;
Then Mausolus' Tomb of affection and guilt;
Fourth the Temple of Diana, in Ephesus built;
The Colossus of Rhodes, cast in brass to the sun;
Sixth Jupiter's Statue by Phidias done;
The Pharos of Egypt, last wonder of old;
Or Palace of Cyrus, cemented with gold.

It would also puzzle many people to name the seven wise men of Greece. They were Solon, Bias, Chilo, Periander, Thaler, Pitticus and Cleobus.—A True Republic.

The Children of a King.

One cold, wet day our city missionary climbed the steps of a house he had not visited before. He had heard of some little ones up in the garret-room and his visit was for them. The steps were very steep and very dark and the missionary had to fumble about for the handle of the door. He knocked, but there was no answer, so he opened the creaking door and walked in.

"Oh, please don't make such a noise, sir," said a sweet little voice, "you'll wake the prince."

You may imagine how astonished the visitor was to hear of a prince in that half-lighted, bare room. Presently he saw through the dim light a little wooden cradle, with a poor skin-and-bones baby in it, and at the foot of it a girl about six years old anxiously rocking it to and fro.

"You see, the prince is very hungry," she said, "an' ef he wakes up he'll holler orful."

"Are you hungry, too, my child?" asked the missionary.

"Yes, course; but I'm big, you see, an' kin wait. The prince don't know 'bout mammy comin' home 'fore dark an' bringin' a loaf."

The gentleman brought out of his overcoat pocket a couple of sandwiches intended for his own lunch and gave them to the brave little sister; and while she devoured one he asked her why she called the baby by such a strange name.

"Oh, that's a little play mamma taught me," said the child, with a smile, "to keep me from thinking about being cold and hungry. She tells me stories at night 'bout kings and queens, and then when she's away at work all day I play the queen's out drivin' and me an' baby are livin' in a big, warm house an' havin' sausage every day for breakfast. It helps a lot."

"Well, my dear little princess," said the missionary, "you and baby are in truth children of the Heavenly King and he has sent me to-day to see about you. There is a nice, warm house not very far from here, just opened to-day, where you and the prince can stay all day while your mother is at work. You'll get bread and milk there every day, and sausages, too, sometimes."

"Is it the palace?" asked the little girl, her eyes shining.

"They call it 'The Nursery,'" answered the gentleman, "but it belongs to our Heavenly Father, and He has sent me to tell you about it."

Just try to think what it was to those cold and hungry children to be taken to this warm, comfortable place every day, to be clothed and fed and taken care of! The baby got fat and merry and was always called "The Prince," but the brave little sister never forgot that the King had sent them all these beautiful things.—Our Young Folks.

Pass Them On.

"What do you do with all the old papers and magazines you don't want?" asked a young lady of an older one.

"Oh, I keep a barrel in the woodhouse for such things. The girls use some of them to start the fires and to rub off the stoves, but when they accumulate too fast I have Pat make a bonfire in the back yard."

The young lady made some sort of a noise that sounded like a groan.

"What's the matter? Are you sick?" questioned her friend.

"Oh," was the answer, "I was thinking of all the good literature you've burned up. I wish you'd let me ransack that barrel in the woodshed."

Her friend laughed.

"You are welcome to do so," she said. "Go and help yourself, and if you find any treasures, you will—"

"Pass them on," said the young lady, smiling.

She found "treasures," even more than she had expected. There were magazines, illustrated papers, good religious papers and children's publications. With a big kitchen apron on, belonging to the cook, the young lady sifted everything in the barrel. She was obliged to go home after her small brother to help carry the treasures. He was delighted to come to the rescue with his little cart, especially so as he received five shining new coppers for his assistance.

"What are you going to do with all these books and papers, Marion?" he asked.

"Pass them on."

"Pass them on!"

"Yes, to those who haven't any."

"Oh, let me have that pretty little picture-book for Jim Stone, won't you, Marion?" he asked eagerly.

"Who is Jim Stone?"

"Oh, he's a boy that lives over in the alley; he broke his leg. I've been to see Jim, Marion, and he's awful poor. He get's awful lonesome, he says. Can't he have this book?"

"Why, yes, of course he can," was the ready answer.

Oh, if you could have seen the joy that little book, with gaily colored pictures and bright stories, carried to the small, sick boy, you, too, would have called it a "treasure." Before the day closed Marion had distributed all of the literature rescued from the barrel.

The children's periodicals went to the Children's Hospital, making many a weary heart glad and causing many little pale faces to glow.—Mrs. W. S. Farley, in New York Observer.

Some Funny Places for Ears.

A wise man's eyes are in his head, and his ears also, but these latter organs in some animals are placed quite otherwise. Fishes, for example, have both ears in their head, and also structures in the skin of the body which helps them to perceive any movements in the water. A dark line, easily seen along either side of a fish's body, is the seat of such organs.

If you examine a lobster or prawn, you will find two pairs of horns, or feelers sticking out of his head, one pair being large, another small. Lodged in each feeler is a little bag opening to the outside, which enables the creature to hear.

There is a little shrimp, the opossum shrimp, which has an ear imbedded in each side flap of his tail, quite the wrong end for it. Shell fish, such as mussels and cockles, are blessed with a single fleshy foot which sticks out from the under side of the body, and is used to shove the animal along. Two little bag-like ears are contained in this, so that the creature can listen to his own footsteps, so to speak.

Flies and other sorts of insects carry one pair of feelers on the head, and there is reason to think that these enable their possessor not only to feel, but also to smell and hear. Such things as grasshoppers go in for a pair of ears contained in two out of their six legs, and these are constructed to appreciate the "chirping" noise we hear in the country during the summer time.

And we may surmise that Mother Grosshopper has to box her unruly offspring's ears by smiting his legs.—Selected.

A Dog With a Grudge.

Eureka is a small dog, very much devoted to her master. Occasionally her master takes an early train for New York, returning at night. On such occasions "Reke" sits on a box at the window and watches him out of sight; and when the whistle blows for the evening train, she takes her place again to watch for his return.

One evening he did not come; but, seeing another gentleman coming up from the station in the dusk, she mistook him for her master, and, whining for the door to be opened, she ran out, wagging her tail and manifesting her joy in every known way until she had nearly reached the stranger.

When she perceived her mistake, she turned with an expression of extreme disgust and ran back, head and tail lowered, and looking as sheepish as possible.

When he laughed at her, she withdrew to a corner and lay there for the rest of the evening.

Since then she never allows that gentleman to pass without barking at him; and once, when he came to the house on business, she made such a time that she had to be put out. Evidently she thought he had insulted her.—Selected.

When the Devil Takes a Vacation.

It is said that Lord Nelson had two officers in his army who were such enemies, that each did all he could to prevent the other from winning a victory. On the day before the battle of Trafalgar, Nelson's greatest concern was that the two men should make peace. He took them both to a spot where they could have a good view of the opposing fleet and said: "Yonder are your enemies. Shake hands and be friends like good Englishmen." Christians, forget your grievances with one another; shake hands and be friends. We might as well pour our shot and shell into the clouds as attempt to conquer an enemy when we are at war among ourselves. When Christians are at variance with one another, the devil takes a vacation. Every word-battle, anything that hurts and destroys, postpones the good time for which we are all longing.—Selected.

Great, But Absent-Minded.

It is no disgrace, even for a famous man, to lose an umbrella, so the New York Times tells with evident delight of a celebrated lawyer who darted into a furnishing goods store on a recent rainy Friday, purchased an umbrella, and carried it as far as the door.

There he stopped to make a note in a memorandum book. He left the umbrella leaning against the wall while he wrote, and when he finished the writing he started out without a thought of the umbrella.

Within a minute he rushed into the other door of the same shop. He wanted to buy an umbrella.

"I thought I had one with me when I left home," he said, in a semi-apologetic way, "but I guess I must have forgotten to take it."

A second salesman sold him another umbrella. As he started to carry it from the shop, the first salesman confronted him.

"You left your umbrella, sir," the clerk said, as he held up the original purchase.

"Bless me, so I did," cried the lawyer, "and I supposed I was going off with some other man's!"

He pushed the second purchase into the hands of the surprised clerk, seized the first one, and dashed into the storm again with his umbrella—under his arm.—Youth's Companion.

A Good One on Gum-Chewers.

A little fresh-air waif was spending his first day in the country. When the cows came up in the evening to be milked, he went down to the barn-yard with his host to see the operation. The cows were standing about placidly and as is their custom at that time of the day, were contentedly chewing their cuds. The boy watched the milk-maids at work; and his eyes dwelt with growing wonder on that ceaseless grind of the cows jaw. At length he turned to his host, and said. "Do you have to buy gum for all these cows?"—Selected.

The secret of beauty in life is the inner purity of heart and soul. The secret of attaining it is through the culture of the soul life.—J. F. Carson.

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THE LONGED-FOR REVIVAL.

We have just read Warren A. Candler's book, Great Revivals and the Great Republic: setting forth the vital—the really paramount—relation of great revivals to our great Republic. From his point of view Revivals have been decisive of more in the race's history than Wars.

Of course the average reader knows that religious awakening preceded and led on the settlements of our country. Every charter of a Southern colony contained an article "for the advancement of religion," while Pilgrim and Puritan were religious first of all. Following the reformations of the fifteen and sixteenth centuries, fresh streams of grace poured out upon Europe and set up the conflicts, the emotions, the impulses that made a new continent worth while.

Not so well informed is the average reader concerning the "Great Awakening." We are familiar with the phrase, but who has appreciated its actual proportions or its historical effects? Edwards and Whitefield—and Whitefield more than Edwards—were channels through which such a stream of refreshing grace was poured out as has not been known since the hour of Pentecost. The colonies were united for the first time in the decades prior to the Revolution, not by political bonds or commercial interests, but by an experience of grace. Whitefield covered the entire territory of the thirteen States-to-be, and wherever he went there was great awakening. In all, 50,000 or 60,000 people were converted in three years, and tens of thousands of others renewed in spirit. The power of formalism, as represented by the established church, was broken forever. The tide of rationalism, materialism and free thought, so prone to follow ritualism and more prone to afflict pioneer civilizations, was checked and hurled back.

America was cradled in a wave of divine refreshing. The one laureate of our land began his song—

"My country, 'tis of thee,
Sweet land of liberty."

But he reached his climax in—

"Our fathers' God, to Thee,
Author of Liberty."

And this will be the spirit of any one who knows our history: Our praise and glory are not in land or liberty, but God, their author and our helper.

* * *

There were unusual manifestations in the early years of the nineteenth century. In 1858-1859 as if to molify the wounds that were so soon to afflict us there were other notable arousings of the Spirit of God and the spirit of man.

But since 1735 there has been nothing to compare with the Great Awakening. In our longing for a great revival we long for nothing less than an awakening of that sort. We crave the manifestation of the Power of God; not for the wonder of it or the glory of it, but for the need of it. America is in the throes of moneyism, mammonism, institutionalism, politicism, dry-asdustism; a glorious, prosperous land, full of peoples, schools, churches, order, convention, and all the paraphernalia of civilization; but where is the sweet repose in Christ; where the crusade for a lost sepulchre, a dying Saviour, a lost world; where the personal witnessing to the Risen Lord; where glorying in the Cross; where that mighty devotion to the world's Saviour, which would in a day sweep over our land and redeem all its peoples, and on beyond to the uttermost parts of the earth? We behold our possessions and are amazed at our powerlessness! Well might some one stand at Northampton or Philadelphia, where Edwards and Whitefield wrought so mightly, and cry out—

"Where is the Lord God of Elijah!"

* * *

Observe the efforts born of this yearning: Moody's movements, Morgan's efforts to deepen the spiritual life; Northfield and Winona and Chicago; Evangelism Conferences and Conventions; prayers by concert for revival. And yet . . . . . He cometh not! The responsive chord has not been touched.

* * *

Mr. Moody looked for great gatherings to the last; Mr. Torry has achieved more in this respect than any man since Moody; Mr. Morgan has abandoned his mission in America, not without worthy achievement, however. Mr. Coe and men of his type are more or less content with the present progress, religious advancement by education, the Sunday-school and the Bible class taking the place of the mourners' bench and the exhorter. Let them all flourish. But let us not forget that anything less than a sweeping, spontaneous, even miraculous manifestation of the Spirit God will not suffice to quicken, arouse and empower to the full the tremendous but sleeping religious forces of our country. Nor may we hope in the present condition of complacency to meet the issues of our time—the warring factions, in politics and commerce, the downward tendencies at large. Our sleep shall prove the sleep of death unless some one shall with sufficient might blow upon the bugle of the Lord of Hosts—

"Awake, awake, put on thy strength, O Zion!"

We can conceive of but one awakening, and we submit that in one word—witnessing. Ye shall be witnesses, said the Master as He committed His cause to men. Witnesses, every Christian a witness, every Christian going about with a look that speaks of a Risen Lord, every Christian witnessing in the deeds of his body and the words of his mouth to his own salvation in Christ: in such a cloud of witnesses no rationalism, no commercilism, no institutionalism could stand. The Christ and the cause of Christ needs at this hour that those who bear His name shall bear witness of Him. There may be other ways to obtain His presence and His power, but we know nothing of them.

A WORD FROM SECRETARY GRAY.

Secretary Gray of our Home Mission Board is sending to the Baptist papers a statement to the effect that the recent National (negro) Convention did not "repudiate the plans for co-operative work by the Home Mission Board with the negro Baptists." With this statement he sends the following extract from a letter written to him by R. H. Boyd, the leader of the National Convention:

The Board's action was unanimously endorsed—that is to say, the opposition found themselves so hopelessly in the minority that they did not vote at all, and this made it unanimous so far as the vote was concerned.

In view of the recently printed press dispatch that the National Convention had postponed the plan of co-operation one year, the foregoing is likely to confuse the reader. We think, however, that we can make the matter plain once more.

First, we have not said that the National Convention repudiated the Home Board's plans. We did print the Associated Press dispatch saying that those plans had been deferred one year and a Committee had been appointed by the negroes to consider them. This is accurate as far as it goes; and, if it had stated also that pending the action of this Committee, the National Convention had authorized its Home Board to proceed this year with the plans as they stand, the statement would have been accurate.

But Secretary Boyd's and Secretary Gray's statement that the National Convention heartily endorsed the Home Board's plans is not accurate—if we are to believe the report now before us. We say this with all due respect. The brethren—well, the wish is often father to the thought.

We refer to the report of the proceedings of the National Convention, as found in the National Baptist Union, organ of that Convention. Here it is:

The co-operation question was then brought to the attention of the Convention by a resolution proposed by Dr. E. C. Morris, President of the Convention, to the effect that the co-operation with the Southern Baptist Convention remain in force for one year, and that a committee of one from each State be appointed to study the question, and report at the next session of the Convention, with regard to the permanency of it. The resolution reaffirmed the position of the Convention on the question of universal co-operation, asserting that it believed in co-operation with Baptists North, South, East and West, and providing that pending the trial of the new co-operative scheme, it should not in any wise interfere with existing plans of co-operation. Upon the submission of this resolution anxiety became intense. The resolution proposing as it did to dispose finally of the most important measure that was to come before that session of the Convention, engaged the most serious attention of the thousands of anious delegates who interested themselves in the study of the all-absorbing question of co-operation. The leaders had been engaged in honest effort to effect such a compromise as would preserve the harmony and unity of the great negro Baptist family, and their faithful followers were willing that the leaders should complete this difficult question. This resolution was the surest and most certain route to harmony. The vote was taken and the resolution unanimously adopted. Then came the clap of hands, the wave of kerchief, the loud shout of "Amen!" "Thank God!" "God be praised!" Halleujah!", etc., etc., etc. Strong men wept for joy because the dark cloud that hovered over the great Convention from the first day was dispelled and light was seen upon the distant hill. Everybody rejoiced. They had something to rejoice for. The wisdom of the leaders had averted the storm, and peace had been declared in no uncertain manner.

From the foregoing, it appears (1) that the National Convention approved "universal co-operation" rather than Southern Baptist co-operation; (2) that it merely sufffered "co-operation with the Southern Baptist Convention to remain in force one year;" (3) "and that a Committee of one from each State was appointed to report on the permanency of it at the next session.

This "universal co-operation" looks, of course, to co-operation with Northern Baptists as well as Southern Baptists. We take it that our Home Board will find it difficult to reconcile the principle of universal co-operation with its exclusive policy.

In conclusion we venture three remarks: (1) The two (white and colored) Conventions seem to have been in mysterious haste to get their plans on foot. Finding that they could not handle their oppositions they compromised, set the thing going for a year, and evaded the main question by appointing Commissions. Why this haste?

(2) We have now a situation. Two Commissions have been appointed. Present plans are temporary. Discussion is in order. Permanent plans are yet to be arrived at, and before they shall be entered upon the whole matter should be discussed.

(3) In view of the fact that Southern Baptists have a Commission and the negro Bantists have a Commission, would it not be well for the third factor in this equation also to have a Commission—the Northern Baptists; more especially since the negroes have boldly declared for "universal co-operation?" We must inevitably reckon with the Northern Baptists. Why affect now to ignore them?

CHRISTIAN HEROISM.

Some years ago English missionaries at Uganda, in Central Africa, were murdered by the savages that they had gone thither to save, and a score of young men who had believed the Gospel which they had preached were burned at the stake in the public square. The whole Christian world shivered at these deeds of barbarity and blood, and the brethren in England, who had planted and sustained the mission, were apprehensive lest this might put an end to their beneficent work in the heart of the Dark Continent. They called a meeting in London to which came many Christian students of Oxford and Cambridge. Before that large congregation of devoted men and women, they told with trembling hearts all that sad story of martyrdom. Then they ventured to ask if there were any young men present who would volunteer to take the places of those murdered missionaries. And now their weak faith was re-

SUPPLEMENT TO BIBLICAL RECORDER
OCTOBER 12, 1904.

The Temperance Campaign.

Calls from Denominational Leaders

IT MUST GO.

BY REV. W. R. GWALTNEY, D.D., Baptist.

The liquor traffic in North Carolina must go, and that very soon.

The good people of the state will not rest till the huge curse is removed. Our people are a law-abiding people—they are subject to the powers that be. They recognize the authority and majesty of the civil law. But they are coming more and more to recognize the claims of the moral law, and to see that some of our civil enactments contravene the moral law, and they are insisting as never before that such enactments shall be repealed. According to the moral law every man may seek his own happiness in the use of all the means necessary to that end so far and so long as he may, without diminishing the happiness or well-being of others, but no further. But we have laws which permit men to seek their own aggrandisement by the use of means which are greatly injurious to others. The makers and defenders of such laws must believe what many claim, that every man has the right to do what he pleases with his own without any due regard to the effect it may have upon the wellbeing of others. But no one has a right to do as he pleases with his own unless he pleases to do right—to all things to do unto others as he would have them do unto him. In many portions of our state men have the civil right to run a saloon or whiskey distillery. This legalized business is opposed to the moral law—the golden rule. The licensed saloon keeper or distiller is making his living, building up his fortune, by means which are hurtful to others; which often ruin homes, lives and character as all well know. No legislator with intelligence enough to represent a constituency can fail to see the evils which flow from this legalized liquor traffic. And those who have not enough regard for moral supremacy to see that this licensed system stands opposed to the golden rule should not longer be our lawmakers. The laws of our land guarantee to all the citizens protection of person and property. No citizen shall be injured by others or injure others—equal rights to all and special privileges to none. But the enactment which legalizes the liquor saloon is class legislation of the vilest type. The writer once lived in a certain town in which there were licensed saloons. The keepers of some of these saloons grew rapidly rich, becoming possessors of real estate and of much money in the bank. Another citizen of the same town was a customer. He soon sank to the lowest depths of poverty and degradation and carried his family with him down to great suffering. My church at times kept the feeble mother and ragged children from starving. Under his dominating thirst for whiskey he would use the money and often the rations given to his suffering family for drink. Does not every one see that such a law gives to one the right to grow rich by impoverishing others? Is not this class legislation? But some may say the buyer, and not the seller, is responsible; that the whiskey will let you alone if you will let it alone. But it won't. Nobody is alone in this world. Everybody is related to somebody else. There are tender chords which binds every one to some heart. If under temptation any one is brought to ruin, or is in any way injured, others must suffer with him. A few years ago I saw a mother, not very far from where I am now writing, who was grieving herself almost to death because one of her neighbors was selling whiskey to her sons and others, and they were rapidly becoming drunkards. She declared that she believed it would kill her to see her boys, from week to week, going to ruin. She was letting her neighbor's whiskey alone, but it was not letting her alone. It was killing her with trouble. Several years ago I heard a United States senator, in a speech on prohibition say, that it was claimed that if you will let whiskey alone it will let you alone, but, said he, it will not, and with tears and choking voice he said that he and his wife were sitting in their room one night and were certainly letting whiskey alone, but it did not let them alone, for about 9 o'clock his son, whose habits had always been sober, came in staggering drunk on whiskey which he received in a bar-room down town, and from that he went from bad to worse until he died in inebriacy. Thousands of parents, wives and sisters and children in North Carolina to-day can tell you that you may let it alone, but it will not let you alone, and I know some who have lost all hope of its ever letting them alone while they have bar-rooms in their towns and communities.

It is so hard for many to believe that they have not the right to use as they may please all that they have. A man has a right to use his tongue so long as he does not so use it as to injure others. A man has a legal right to sell knives and pistols, but if he knows the buyer will use them to the injury of himself or others he has no right. And no one should have a legal right to sell whiskey as it is sold in saloons, knowing as everybody knows, the evils that generally follow to purchaser and to others. A man has a legal right to butcher and sell meat, but not to establish his slaughter pen in places from which the stench would cause disease and death to the people of the community. Let him undertake to run his business in such manner without regard to the health and wellbeing of his neighbors and very soon he will find an ordinance passed that will remove his business or remove him to prison. No slaughter pen could do the harm that one bar-room will do in any community. Why not pass a law to remove it?

THE WATTS LAW.

Some say as the Watts law puts the distillery where it can be under police regulations and where there are enough of the voters desiring it, that the country districts being deprived of the privilege of voting for or against distilleries, are thereby deprived of their right of [illegible] American citizens in a matter of grave importance. But all the people in the rural districts who desire moral supremacy are very glad to be rid of these sources of trouble without the privilege of voting. The writer a few years ago was in a community in which there was a large government distillery, and all the good citizens were deploring its existence among them. They said it was a source of untold trouble and annoyance. They were hoping that the next legislature would give them relief. They cared nothing for the privilege of voting against it, if only a law could be passed that would remove it. The Watts law has removed it and the people rejoice.

Why, all good citizens are glad to have laws which prohibit theft, robbery, adultery and murder without regard to their ever having had the privilege of voting for or against such laws. All who desire moral supremacy rejoice in any laws which remove the chief cause of all crimes and misdemeanors. Now, all the good men of the state, with the women and children, want a legislature that will enact such laws as will rid the commonwealth of the liquor traffic as it is now carried on. They want no man to represent them who will take his stand on this question with no higher aim than that which will be for the best interest of his party, no difference what that party may be. The good people of North Carolina will demand the death, the eternal death, of any party that will seek its continuance in power by pandering to the whiskey forces. They are moved and stirred as they have never been before, no longer to be by their votes responsible for the evils of the liquor business.

President McKinley said: "By legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner of the liquor traffic and all its consequences."

AN APPEAL TO THE CHRISTIAN VOTERS OF NORTH CAROLINA.

BY PRESIDING ELDER J. W. [illegible]

We are face to face with the organized power of the whiskey traffic in its efforts to capture the next legislature; that the good work done by the last legislature may be nullified.

A whiskey man in Eastern North Carolina is authority for the statement that money is being poured into the state by the wholesale whiskey dealers of eight different states until, to use his own language, "We have more money than we know what to do with."

With this "corruption fund" they hope to buy enough votes to elect their own men. And they care little to which political party the men elected belong as they will stand by the whiskey interests. We appeal to you, as you love your homes, your wives and children, that you repudiate every candidate who is in league with the whiskey ring. We know where the whiskey men stand. They have declared, publicly, that they will not vote for any man for the legislature who is not in favor of a general license system in North Carolina.

Shall we be indifferent and inactive when a foe so strongly organized is threatening to lay its vile hands on the government of the state and throw off all the restraints that have been put about the iniquitous whiskey traffic?

It is no time to be inactive. The appeal comes from the homes and from the bright-eyed boys and girls of North Carolina to the Christian voters of the state to save them from the curse of the licensed saloon.

God expects every man to do his duty at the polls.

Elizabeth City, N. C., September 28, 1904.

THE HOME OR THE SALOON—WHICH?

BY REV. E. F. [illegible], D.D., Baptist.

This is the burning question of the times. The conflict is on. Call it temperance, moral suasion, personal liberty, prohibition, local option or dispensary movement, or whatever term you may; yet it has been, is now and will be to the end the issue against the saloon, or the saloon against the home. That point is settled. One shall prevail. Both can not. Which shall it be?

Every man and woman is on one side or the other of this conflict. There can be no neutral ground. Thousands of opinions based upon as many hypotheses may exist, but when sifted the naked, burning question stands, which shall be protected, defended, perpetuated—the home or the saloon? One or the other must go. The no distant future will solve the problem. God save the home.

The question now is not, shall the issue be made in North Carolina? That is settled. The whiskey men and the Republican party have declared it. Some folks may not have awakened to the fact, yet it is becoming history. For years our homes have not been protected by the law, but they have been entered and manhood and womanhood have been enslaved and debauched by the cruel and insatiable demon of the cup. Millions of money have been squandered, virtue prostituted, domestic bliss blasted, homes destroyed and in their stead [illegible] dens harboring and educating [illegible] revellers, blasphemers, thieves, [illegible] bonds and stamping generations unborn with the marks of the beast. Yes, this issue has been made and partial conquest crowns the saloon, while the vandal vampires have gloated over their demoniacal progress. The slain, the doomed and the damned can not be numbered; and there are thousands of cringing, cowardly slaves of appetite who are controlled by the saloon.

Every family in the state has its history more or less marred by the blood-dyed agency of rum. There are dishonored spots of earth everywhere which contain the ruined jewels of crushed hearts. And the crop still goes on. Every attraction is employed and amusements multiplied to flatter the unwary. The bar-tender has plumed himself with the scientific term, "mixologist." "Music sweeps enchantingly the blended halls; art festoons the walls with pictures hostile to purity and virtue, while congregated within are the low-witted, demoralized companions of [illegible] drawn by the common desire for [illegible] and exciting surroundings. From [illegible] reveries, continued far into the night, debauched men, reeking with the sickening fumes of rum, [illegible] were once happy, honest, but now [illegible] places where virtue and affection [illegible] and weep and women's sorrows are multiplied."

We repeat, the saloon for years has been waging this relentless war

against our homes. To-day all that false logic, false preaching, love of money, selfishness, the cravings of depraved appetite, the low and the vile can do is being done to antagonize every principle, rebut ever argument and thwart every movement looking to the rescuing of our homes from the assaults, prostituting influences and grip of the saloon. What these can not do to deter men, especially timid men, who value reputation more than principle, from espousing the right, then ridicule, denunciation, abuse, wilful misrepresentations, the cry of politics, religion, unconstitutionality, personal rights and "the savage dogs of vituperation," all will be employed to do. If these fail then personal violence will not be left untried. There is no depth of slime, wrong or crime to which the whiskey business will not stoop to accomplish its fell purpose. What cares it for the life of an adversary when it shrinks not from blasting and damning forever the souls of its victim, who has been its customer, its supporter and friend? Heaven help the man who has not the grit and manly independence to stem the torrent.

The only question before the people of North Carolina now is this, On which side are you? Not to what political party do you belong, but are you for the home? Methods may differ, opinions may conflict, but a right principle stands forever. Not to decide out and out for the home is not only to place yourself with the saloon, but against the home. No man can be for both. You may not think so, but so it is. You may deceive yourself, but not others. The whiskey men know where you are.

"God made the home; man, actuated by depraved appetite and covetousness, made the saloon." He established it by law. Did you assist? Then we need not ask which are you for?

It will not do to say "I am for temperance" if you give your sanction for license, to the establishment of agencies the intent and purpose of which is only to increase the facilities for making tipplers and drunkards and to foster lawlessness and crime.

It will not do to say "I am a prohibitionist" and quietly fold your hands and take no part in the struggle. There are thousands of such temperance people and prohibitionists in North Carolina, whose inaction has done much to give power and energy to the enemy and discouragement to the friends of reform. No one can consistently pray for the establishment of the kingdom of Christ while he votes to establish the kingdom of the devil. If the church stands for Christ, then the saloon stands for the devil. "No man can serve two masters."

Come out friend. Enlist in defence of the home. Remove temptation from prostituted manhood. Be a minister of good things and a blessing to your country. Come out! Do not be afraid that by so doing you will endorse all extreme temperance views, even were it possible to have extreme views. By not coming out you do in fact throw the weight of your influence to, and endorse, the methods and principles of the saloon. God help you, reader, if you have not already done so, to pronounce yourself in this struggle on the side of the Home.

PERSEVERANCE THE DUTY OF TEMPERANCE ADVOCATES.

BY MR. HERBERT CLARKSON, *Episcopalian*.

No cause can succeed without perseverance; there can be no two sides to any great moral issue. The thing is either right or wrong. It may be expedient to minimize the evil, but the ultimate end is its destruction, so far as it can be done through human agencies. The sale of intoxicants as a beverage is an evil. No man can believe in his heart, and desire it in practice, what is sometimes termed the eleventh commandment: "This is my commandment that ye love one another," and at the same time either directly or indirectly sell or give to a human being that which will tend to destroy body and soul alike—intoxicants. If we can minimize an evil by reduction in communities of the number of saloons by making high license and strict regulations, it being impossible to get prohibition or dispensary. We should contend for regulations until we can get something better, but only as stepping stones to prohibition. If we can not get prohibition, take a dispensary, but have in view at all times the abolition of the traffic; always vote against what the saloon is for. Never get discouraged, the leven in time will leven the whole lump. The time has come in North Carolina when the issue is squarely drawn—the moral forces on one side and the world, the flesh and the devil arrayed on the other side. On the battle flag of the moral forces is written "Watts Law." If we do not rally to and support the organization that stands for this law, we are not honest, are recreant to our duty as Christians and church members. It makes no difference to what church or party we belong, our duty is plain, and let no man deceive himself. What benefit is it to man if he gains the whole world, acquires gold and silver, gets the benefit of tariff and protection from political parties and he forgets his duty to his fellow man and votes for men who will allow a man to sell to his fellow man that which will nullify his usefulness in life? "O, God, that men should put an enemy in their mouth to steal away their brains." The Democratic party has come to the rescue of the moral forces. Let us now come to its rescue and send men to the legislature who will stand by the "Watts law" and go farther if necessity requires. Let us persevere in this grand redemption of North Carolina. All other issues pale before it. If a man is not a Christian how can he shut his heart to the cry of the distressed, the orphan and widow, made so by this evil—the liquor traffic. If a man or set of men determine to aid the state to get rid of this monster evil it can be done by perserverance; never give up, it is right; canvass your section. Don't talk too much, but act—be at the conventions, the primaries and polls from the opening to the closing. If you don't win this time renew the fight—no one can permanently crush right.

We have patiently borne for years the galling yoke of the saloon and all its attending evils. The time has come when this enemy to the human family must be destroyed. No family, high or low, rich or poor, has not felt this galling curse—the drink habit. It is the canker worm that has eaten into the heart of the body politic; it has made the sweet water of life bitter; the tears that have been shed by an army of mourners speak to our heads as well as our hearts.

"In the sweetest bud
The eating canker dwells."

No race is exempt; especially is it injurious to the child race, the negro. The people of the state have, in generations gone by, resisted to the last ditch tyranny and oppression, cruelty and wrong. The power is with them and they once more are called upon to do battle in a righteous cause. Be not deceived with false arguments.

The business man no longer wants one who drinks in his employment. Every mill town around us, who live in Charlotte, seeing the evils to the persons and the prosperity of the community has closed the doors of its corporations to the saloon. For instance, Concord, Gastonia, Monroe, McAdenville, Henrietta, etc., etc. How wonderfully they have prospered by so doing.

This issue appeals to men of all parties; to men of all creeds; to the white men of all states or nationalities among us; it is above party, above creeds, above nationalities—it is a matter of conscience.

With malice towards none, but with an aim single to the public good, we call upon all to join with us in this contest. If any have made, wittingly or unwittingly, entangling alliances hurtful to themselves or the good of the human family, we appeal to them to sever their connection with the "body of this death," reassert their freedom and manhood and enter the contest.

We especially appeal to those who have been against us in the past to forget all differences for the public good and enter this contest.

Let us persevere to the end. Let us see that the Democratic party that has given us the "Watts law" is triumphant. Eternal vigilance is the price of success—victory.

FORTIFY OUR PRESENT POSITION.

FROM N. B. BROUGHTON, *Baptist*.

The temperance forces of North Carolina have certainly made wonderful progress during the past two years—amounting almost to a revolution. Of course, we have not secured all that is desired nor is our present position at every point satisfactory to the majority of our people. But that we have made great conquest is beyond dispute.

Possibly we are more divided with regard to our contention in certain places for the dispensary system than anything else. It is really a hard problem. Many, very many, earnest Christian men will not consent to be forced to its support. If it is a stepping stone, a beginning for absolute prohibition, they are willing to support it, but not if it is intended as "a solution of the saloon question."

I believe we should at an early day meet in state convention for the purpose of reviewing the work already accomplished, and to map out that which should now be undertaken. Unless we shall at once strongly fortify that which has been done we shall soon find some of it weakening and others giving way.

Temperance men must get together and stay together or else be broken to pieces. If possible, a definite line or policy of work should be agreed on. One thing sure, we can not maintain prohibition or the dispensary system without men in office who are agreed with us. Durham did the right thing in making a square out fight inside party lines for a mayor and a board of aldermen favorable to the cause of prohibition. This is just what we need in every city, town and hamlet in North Carolina, and any work short of it is a waste of time and a farce.

I know certain folks get awfully scared when you begin to talk about making a political question of the temperance cause, and certain political leaders will urge us to keep out of politics (unless it is of their sort), but temperance laws do not enforce themselves, nor do anti-temperance office-holders enforce them. The state is in the hands of the Democrats. All right. Now let the temperance Democrats fill the offices. Nothing short of this is worth naming.

We are suffering in every place in North Carolina where we have failed to put our friends in charge of the offices, and if we don't make a change in this respect we are going to begin the backward and downward movement very quickly. "If this be treason make the most of it." I know it is the truth.

N. B. BROUGHTON.

WHAT THE METHODISTS SAY.

GENERAL CONFERENCE, 1900, METHODIST EPISCOPAL CHURCH.

We are more firmly convinced than ever of the truth and the force of that vigorous declaration of the Episcopal Address of 1888. "It can never be legalized without sin." Planting ourselves upon the bed rock of that solid proposition, we declare that no citizen and no Christian has a right, by example, by voice, by influence or by his ballot to contribute to the establishment or to the maintenance of the ungodly license policy as applied to the liquor traffic.

Quoting and reaffirming the action of the General Conference of 1892, we "record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the saloon."

THE BAPTISTS' POSITION.

SOUTHERN BAPTIST CONVENTION, 1900.

Resolved, That while we can not approve any feature of the license system, we enter our emphatic protest against the issuance of licenses by the national government in states or localities that are covered by prohibitory laws.

Resolved, That, in brief, we favor prohibition for the nation and the state, and total abstinence for the individual, and we believe that no Christian citizen should ever cast a ballot for any man, measure or platform that is opposed to the annihilation of the liquor traffic.

FROM THE HIGHEST AUTHORITY.

Woe to him that buildeth a town with blood, and establish a city by iniquity!

Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also.—Hab., 2-12, 15.

But they also have erred through wine, and through strong drink are out of the way.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.—Isa., 28-7, 18.

For among my people are found wicked men; they set a trap, they catch men.

Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land.

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof.—Jeremiah, 5-26, 29, 30, 31.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.

If thou sayest, Behold, we knew it not: doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to His works?—Prov., 24-11, 12.

TEMPERANCE IN THE CAMPAIGN.

AN APPEAL TO THE RELIGIOUS PRESS.

It is manifest that temperance will be an issue of extraordinary importance in the campaign now opening in North Carolina.

In response to appeals from the moral and religious forces, representing our churches and schools and the religious press, the last general assembly passed an act giving us the excellent measures of rural prohibition and municipal local option.

In the campaign now upon us one party stands pledged to destroy this legislation; the other party is pledged to preserve it. There should be no question of the position of the genuine friends of temperance in a situation like this. Honor and wisdom and loyalty to their cause point to but one course—unfaltering support of the party that in response to our petitions has enacted this legislation.

Honor impels us. We must stand by the men who stand by us.

Wisdom impels us. We must make it worth while for politicians and political parties to support our causes. In the degree that the opposition would injure them in that degree and more must we aid them. This is the only way to obtain more legislation in the same direction; the only way to maintain our present strong position; the only way to maintain our standing as men who have determined purpose.

Loyalty to our cause binds us. There is an opposition. We know where it is. There is a friendly camp. We know where it is. Not to join the forces of that camp in a contest like this, in which the opposition has chosen its position of its own will, amounts to abandonment of our cause in the critical hour.

Let no one deceive himself. There is an opposition and it is right now forcing the fighting. Nothing would so please it as to be able to say that the temperance people will not stand by a party that aids their cause; nothing would so gratify them as to be able to declare that a party lost here or there by reason of its well-doing in our behalf. Ours it is to show that a party will gain every time it takes a reasonable step in behalf of righteousness and temperance.

Our leaders must arouse the friends of temperance throughout the State. There is danger that some will permit the fact that this issue has been made a political issue to overshadow the fact that it is also an issue of righteousness. As such it is our issue. As such we were content to have it. We did not make it a political issue. The Democratic party did not make it an issue. The Republican convention, in full knowledge of all the circumstances, deliberately chose to make it an issue.

And it must accept the consequences without complaining. Ordinarily Christian leaders are averse to taking sides politically. But when a political party deliberately takes sides against them there is but one cause—resistance to the extent of our power. Well may we inquire, Who is this uncircumcised Philistine, that he should defy the armies of the Living God?

We have an opportunity in this campaign not only to preserve a good law, but to press home a lesson that will be wholesome throughout all the future in North Carolina political life. To this magnificent opportunity I call our religious leaders, our ministers, teachers and editors. Let them array themselves for the conflict even as the opposition has arrayed itself against us; and let us not fear to give battle in the name of righteousness, temperance and judgment to come.

Sincerely, J. W. BAILEY,
State Chairman Anti-Saloon League.

August 10, 1904.

THE TEMPERANCE FORCES CHALLENGED BY THE LIQUOR DEALERS.

(Editorial in Biblical Recorder.)

The North Carolina Liquor Dealers met at Greensboro last week and formally opened their campaign which they have been quietly waging for some time. They acknowledged that they have had a man in the field and they frankly declared that they have been encouraged. We are prepared to believe them—not when they say that "the temperance propaganda in North Carolina is doomed to dismal failure"—but when they say that they are encouraged. Men do not proceed to warfare in a cause like theirs without hope.

What is the ground of their hope?

First, a political party has espoused their cause. To be sure that party is itself without prospect of victory, but it is a matter of encouragement to the liquor dealers that any political party has decided to make common cause with them. Nothing like this has happened to them since 1861. Moreover, this alliance may bring them a few votes in the assembly.

Second, there are certain elements in local Democratic organizations that have been sympathetic with the saloons. And now that that party has taken the high ground that saloons and distilleries shall not operate in unpoliced districts and that they shall operate elsewhere only with approval of the majority, the liquor dealers take hope that they may somehow get enough of this class of Democrats elected to join with the Republicans and deliver our commonwealth into their hands.

This is the hope of the liquor dealers.

They are fighting in the open—at least are openly fighting. They announce that they will vote for no man who does not pledge himself against the Watts act. That is to say, they will sound every candidate, and make a guerilla warfare throughout the campaign, picking their men as they go. We have here a policy of political Philistineism, which will commend itself to no party.

The liquor dealers have also announced their programme. They know what they want and they have the boldness to make it known. They want "a liberal legislature and to encourage legislation looking to a rigid high license, making license mandatory and taking away the discretion of the authorities in regard to the same when the applicant has complied with the provisions of the law."

That is clear. They want high license, and they do not care how high. We trust the confirmed saloon towns will take notice.

They are opposed to local option. That is, they would not permit our cities, towns or counties to vote on the liquor questions. Moreover, they would take away from county commissioners discretion in the matter of issuing licenses. They would make high license, in county, town and state the policy of North Carolina.

This is their programme. Shall it be carried into effect? Shall they "doom the North Carolina temperance propaganda to dismal failure?"

They are organized. They have money. They have workers. They have large interests at stake. They have political backing. They are in a fighting mood.

We will not defeat them by assuming that they can do nothing. They know as well as we that liquor dealers have before this won in the very hour of defeat—and by reason of the overconfidence of the temperance forces! In fact, the most notable fact in the history of the conflict between the temperance forces and the bar-rooms is that the latter have made a successful policy of never giving up.

If we would defeat them we must array for the battle and make the fighting all along the line, and maintain our warfare for years. It is an issue of righteousness, and every preacher has his place in it. It is an issue of the public welfare and every citizen has his place in it. On their side the inducement is the profit of the bar-room; on ours the welfare of our fellowmen, the progress of the heavenly kingdom in the earth.

We must maintain our present legislation. It consists of rural prohibition and municipal local option. It is the best possible temperance policy. If we should lose rural prohibition, municipal local option would be valueless; for when a town should vote saloons out they would merely move to the outskirts; and it is better to have them in the town under police supervision than in the suburbs unwatched.

We understand that there are country people who prefer rural prohibition, but desire to have bar-rooms in the towns. This is clearly un-Christian, unbrotherly and entirely inconsiderate. We know of no duty so close to pastors of rural congregations at this time as that of preaching to them the necessity of maintaining the prohibition measure that they have and backing up our municipalities in their efforts to reach the same fortunate position.

And, altogether, we take it that the moral forces of our commonwealth never received such a challenge as the liquor dealers have just issued. That spirit must indeed be dead which does not rise to greet the battle with a cheer.

PROGRAMME OF THE LIQUOR DEALERS' ASSOCIATION.

So far as we know for the first time the liquor dealers of North Carolina have announced a definite political policy and made specific demands. In all the past they have done their work like the mole—underground. But the Anti-Saloon League has made them so desperate that they have come out into the open for a last stand.

In the following resolutions adopted at Greensboro August 9th, observe that they hold (1) That the right to sell liquor is an inalienable right, notwithstanding that the supreme courts of the nation hold to the contrary; (2) that they assume the attitude of independence in politics, not in obedience to conscience, but in ordinary self-interest; (3) that they are organizing thoroughly with a view to work in every county:

"Resolved, That we are opposed to all class legislation by whatever nature, passed by whatever political party, and we hereby appeal to all voters in North Carolina to vote against every man who may be nominated who has heretofore, or whom we have reason to believe will hereafter, vote in the legislature for such measures.

"Resolved, That in the coming election we hereby pledge our best efforts to support only candidates for boards of county commissioners in the various counties of the state who favor the granting of licenses to retail liquor dealers under the law as now existing in North Carolina, when proper application shall be made for them.

"Resolved, That we favor and support only those candidates for congress who are opposed to the Hayburn-Dolliver bill now pending before the congress, or any other similar bill.

"Resolved, That we appeal to all wage-earners, laborers, union men and farmers to co-operate and vote for only such candidates as are opposed to all class legislation which robs the individual of his personal rights or privileges and curtails the rights of the individual citizen by the granting of special privileges to any class of men, any city, town or county, without first submitting such legislation to the qualified voters of such city, town or county.

"Resolved, That there be created a campaign committee of one from each congressional district, whose business it shall be to ascertain the names of those who are now, or heretofore have been, engaged in the liquor traffic and all opponents of prohibition and dispensary systems, and urge them to co-operate with this association in electing to the general assembly only such persons as are not pledged to the Anti-Saloon League, but who are favorable to a general license system for the manufacture and sale of liquor in North Carolina."

With such a call to warn us, if we be not diligent to pledge every candidate, we shall have only ourselves to blame.

WHAT IS MOST IMPORTANT?

Talk about the silver question; we don't produce silver enough, coinage value, in a year to pay our liquor bill for thirty days. Talk about the "Crime of '73," the total loss in price of silver during the past twenty-three years would not pay for our drinks in ninety days. Talk about tariff, the McKinley law never brought revenue enough in a year to satisfy our national thirst for stimulants for more than sixty days.

We drink the price of our annual product of wheat, corn, rye, buckwheat, potatoes, gold, silver (coinage value), pig iron, petroleum, nickel, aluminum, lead, platinum and precious stones, and then you wonder what in the world can be the matter with our social conditions or financial system, that we are poor in the midst of abundance, and that our children cry for bread while nature smiles with bounteous harvests.

RUM PRODUCT OF 140 CITIES.

According to official statistics as gathered by Commissioner Carroll D. Wright, of the Bureau of Labor, there are 140 cities in the country having a population of 30,000 and upwards.

In these cities there were, in 1898, 294,320 people arrested for drunkenness, almost ten times as many as now comprise our army in the Philippines.

If this great army of drunkards were marshaled for a parade, marching twenty abreast, it would require four and one-half days, marching ten hours a day, for them to pass a given point. And these 295,000 drunks do not include the arrests for "disorderly conduct," "assault" and a dozen other offences which grow out of the legalized rum business. The total arrests for all causes in these cities was 915,167. Counting the moderate estimate of three-fourths of these as being the victims of the lawful saloon, it would require more than a week's marching, twenty abreast, for the great procession to stagger past a reviewing stand—and the rum product of only 140 cities heard from.

THE TEMPERANCE CAMPAIGN

Published by North Carolina Anti-Saloon League.

INTERDENOMINATIONAL; NON-PARTISAN.

Edited by
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State Chairman.

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Order copies for distribution from J. W. Bailey, Raleigh, N. C.

CONVENTION IN JANUARY, 1905.

There will be a great Temperance Convention in Raleigh in January. It will make history. Prepare to come.

DO NOT BE DECEIVED.

There is an effort on foot to establish local option by counties. Do not be deceived. It is offered as a temperance measure. But it is supported by the liquor dealers!

The object of this measure would be to put some of the counties in the liquor column; and they would contaminate every county that they touched.

The real object of this measure is to overthrow the Watts act and with it the great principle of rural prohibition and municipal local option.

Do not be deceived by the insinuations of discrimination or the protestations in behalf of temperance. This scheme is the scheme of the liquor dealers.

THE IMMEDIATE WORK FOR FRIENDS OF TEMPERANCE IN NORTH CAROLINA.

To do the right thing at the wrong time is to blunder. To do the right thing at the right time is to win.

To be silent in this present campaign and raise a great furor for temperance after it is over—is merely to beat air. If you work now, you may criticise later; but if you are silent now, you shall have only yourself to criticise when all is lost.

There is a tide in the affairs of men and commonwealths. That tide is now at flood. Let us take it.

(1) We hape an opportunity to establish the principle of rural prohibition—that is, prohibition in unpoliced districts.

The question is, How? The answer is simple, to-wit:

The Democratic party has enacted this principle into law and declared for it in its platform. Let us hold the representatives of this party to that principle and encourage them by standing with them in support of this law.

This law is one of the main issues in the present campaign. Suppose the friends of temperance decline to support the authors of the law and the advocates of this principle? Will they not have full right to say that the friends of temperance are indifferent; that they will not stand by their own friends, will not support their own laws?

Suppose the advocates of this principal and the creators of this law should lose ground in the present campaign? Would they not have right to say that the temperance cause is not popular; that public sentiment is not prepared for temperance progress?

Again, suppose that the opposition to this principle should make decided gains? Would we not lose prestige?

The issue is therefore decisive; and our duty is plain.

We must elect a general assembly pledged to confirm this principle and to reaffirm this law.

This done, we will have established in North Carolina, (1) The strength and virility of the temperance forces; (2) We will have fixed in our commonwealth a great working principle of temperance reform: With rural prohibition and municipal local option, we can drive the last saloon and distillery from the state in a short time.

To this end, therefore, the Anti-Saloon League has issued this campaign sheet. We call upon any friend of temperance to stand by this principle of rural prohibition and municipal local option NOW.

You may have other plans. Let them wait: WE ARE LAYING THE FOUNDATION NOW; and you cannot build upon it until it shall be laid.

The right thing at the right time. The right thing is the principle of rural prohibition and municipal local option. The time is NOW.

THE REPUBLICAN PLANK.

As pointed out elsewhere the republicans permitted a plank vigorously denouncing the Watts act to be circulated for sixty days as a part of their platform. But when the Handbook appeared this part of the plank was omitted; and, it is claimed, that it was defeated in the committee. The authorized plank, therefore, reads:

XVIII. We favor, as we have ever favored, just and equal laws for the promotion of temperance, but in pursuance of our time-honored policy of Local Self-Government we favor a law which submits to the qualified voters of the several counties and incorporated towns of the state, at their request, the question of whether they shall or shall not be permitted to make and sell intoxicating liquors, and the faithful execution of their will as expressed at the ballot box.

This may be described as county local option. It would overthrow the Watts act and destroy the principle of prohibition in unpoliced districts. The wisdom, therefore, amounts practically to nothing more than to change the Republican attitude from diret to indirect opposition to the present plans of temperance progress in North Carolina.

It is precisely the position taken by the North Carolina liquor dealers (see Resolution III. adopted by them, and printed in this sheet).

It is one thing to make an indefinite declaration "for temperance"; another to propose to defeat a law in the interest of temperance.

True temperance men may well beware of a proposition in the interest of temperance that is advocated by saloon-keepers and distillers.

A DEATH-BED REPENTANCE.

Sixty days after their convention had met and their platform had been promulgated, the Republican leaders declared that that part of the platform which specifically declared against the Watts act had been stricken out of their platform before the convention adjourned.

Why did they wait sixty days to make this declaration? Does it not remind you of a death-bed repentance?

Suppose the fight on the Watts act had proved popular?

We are, however, willing to give the gentlemen the benefit of this correction. It remains true that they are fighting the Watts act, and are advocating in its stead the specious and deceptive scheme of county option.

This directly conflicts with the principle of rural prohibition and municipal local option; and, therefore, is equal to a declaration of opposition to the Watts act. The gentlemen might as well have not repented!

GOING INTO POLITICS?

Do you believe in any prohibitory or restraining law whatever with regard to the liquor traffic?

If so, how can you get that law enacted without the aid of a general assembly? And how can you get a favorable general assembly without voting and working for one?

And yet they cry out, "Don't go into politics!"

Are they not in politics?

Are they not moved by other motives than friendship for temperance?

Are they not endeavoring to frighten you, seeing that they cannot outvote you?

It is not necessary to form a party. It is necessary only that you carry with you to primary and polls your support of temperance. That is all the "going into politics" that we need. And less than that is violence to conscience.

Make it a matter of conscience to know how every candidate stands.

Make conscience king.

Make righteousness paramount.

And defy the bosses and the whippers-in.

A CALL TO THE TEMPERANCE FORCES OF NORTH CAROLINA.

Let no one fall into the notion that the battle against the saloons and distilleries in North Carolina is over. We are only in the beginning of the final struggle, and the fighting just at hand is hotter than any that we have encountered hitherto. I doubt if many of our people know just what has recently been going on in this matter.

I have sufficient reason to warn the people of North Carolina that a careful and powerful effort is now on foot to turn back the tide of temperance, overthrow the success so far achieved and utterly discourage our forces. And I have the gravest reasons for saying that this effort is not to be laughed at, but on the other hand calls for every ounce of earnestness in the souls of those who have declared that the saloon must go.

The liquor makers and dealers have a large campaign fund. They have skilled political workers in their employ. And they are this moment hopeful that the next general assembly will arrest for twenty years or more the progress of temperance in North Carolina. And if they should succeed in this endeavor, I doubt if we could regain our present advantageous position in two generations. The situation is, to say the least, grave.

The liquor dealers are not leading a forlorn hope. They know as well as I that nothing short of a thorough, a determined, an indomitable uprising of the people of North Carolina will be sufficient to overwhelm them. They reckon upon the indifference on our part that so often follows an early triumph. And I regret to say, that there are evidences that some of our people have fallen into this fatal state of mind.

Let us review the present situation. Our present advantage rests upon the Watts act, especially upon that part of the Watts act which prohibits the sale and manufacture of liquors outside of incorporated towns and cities.

The Republican state convention has pronounced against this very act. Wherever possible, the friends of temperance who are in the habit of voting with that party, must demand that Republican candidates for office, more particularly candidates for the general assembly, shall openly repudiate this plank in that platform. Promises of "something just as good," or general declarations in favor of temperance, are more than apt to prove a snare and a delusion. This is no time for parleying. We can not afford to give up all that we have gained, we can not afford to surrender our present magnificent advantage, we can not afford to abandon to the saloon and distillery our country districts, our country schools, our country homes, our country boys and girls, at the behest of any partisan or for the sake of any candidate or in the name of any party.

Let us here and now nail our colors to the mast; and if there must be surrender, let the enemy surrender.

We must meet the issue some time. There never will be a time when we can meet it so successfully as now. To falter or postpone or evade in such a time as this is a practical desertion of the cause.

The Democratic state convention endorsed the "general principles" of the Watts act. More particularly, it affirmed that the principle of prohibiting the manufacture and sale of liquors in unpoliced districts is as sound as the principle of prohibiting the sale of liquor to minors or the sale of liquor on Sundays.

This is good. But there was a determined demand upon the Democratic convention's committee that it either refuse to endorse the Watts act or leave the act open to amendment by the next general assembly. While the declaration that I have quoted is absolute, I know too well the mind of the opposition—as manifested in the committee on platform—to suffer our people to fall asleep in the assurance that an effort is not on foot to amend and destroy this act. I do not think that that clause of the platform which says that "the general assembly may be trusted to make all amendments that experience and the conditions may demonstrate to be wise and proper" refers to, or should weaken, the absolute declaration that "the principle that no saloon or still shall operate except under police protection is as sound as that whiskey shall not be sold to minors," etc. But I know too well that unless the people make them declare themselves beforehand there will be many members of the next general assembly that will plead this clause in their defence while they destroy the Watts act and strike deadly blows against the cause of temperance.

In fact, the hope of the liquor makers and dealers is to elect enough Republican legislators to join with a certain set of Democratic legislators who will wink at the platform of their party and by amendments and other measures render that act null and void. They have warned us!

For one thing they will demand that each county be permited to vote on the question. That is, they will use the principle of popular vote for a pretext to throw our cause into confusion. The liquor advocate always seeks to plead his cause in some decent name.

For another thing they will seek, more or less clandestinely, to incorpo-

rate many areas throughout the State for the special benefit of liquor dealers, after the manner in which Williamston, Shore and about ten places in Eastern North Carolina were incorporated by the last general assembly. If you want such places in your county, vote for a liquor candidate.

With these ends in view they are at work at this moment.

For my part, I am glad that the issue is drawn. For once they are fighting in the arena in which the people have a free hand. If the people permit the enemies of temperance to come to the legislature and overthrow the cause of temperance, no individual can object. If any county sends an enemy of temperance to our general assembly, now that the issue is drawn in the open, there will be but one conclusion—namely, that the people of that county prefer the saloon and the distillery to righteousness and temperance. If they overthrow the Watts act, it will be said, for twenty years to come, that the people in North Carolina are opposed to temperance legislation in that period.

I call, therefore, to the friends of temperance everywhere, in every station, under all political circumstances, in every party, to be on your guard and to exert yourself to to the utmost if you are in earnest. Do not elect a candidate in favor of liquor in hope that some other county will do better. Liquor men have been nominated in not a few counties already, and liquor candidates are coming out in numbers sufficient to arouse the gravest concern. Do not let the plea of party integrity deceive you. We are a free people, and we have at last earned the right to be heard in this cause. Do not let the pretexts of "Leave it to the People" or "Take it out of Politics" deter you. It is now in your hands, and it is by both Democratic and Republican platforms a political issue here and now.

Pledge every candidate. Require of him a positive, public, definite position. He that is not for us is against us.

Remembering that we are called upon this year to meet a final, desperate and well-organized effort to rob us of our progress and to so overwhelm us in the very moment of victory as to demoralize our cause for years to come, I appeal to every man, woman and child in North Carolina to rise up to the help of this noblest of causes and give themselves to the battle with willing hearts and dauntless wills.

J. W. BAILEY,
Chairman State Committee North Carolina Anti-Saloon League.

A MORAL ISSUE THRUST UPON US.

(Editorial in Biblical Recorder.)

The last local election on the drink questions for the present year has been held. Next spring we confidently expect the temperance forces throughout the state to pitch their tents in a final struggle with the saloon. We look for fighting all along the line in Eastern North Carolina which is now the stronghold of the bar-rooms.

But, meanwhile we have no reason to rest on the victories won. We have right at hand throughout North Carolina a campaign involving the very foundation of the progress in the cause of temperance that has been achieved, and with that foundation, of course, our hopes of progress in the future. The next ninety days are the most critical in all the history of the temperance cause in North Carolina. In that time the people shall determine whether that cause shall go forward or backward; whether the party that has given sympathy to that cause shall be the loser or the gainer thereby; whether, indeed, future general assemblies shall understand that the forces in our public life that make for temperance and righteousness are greater than the forces that advocate the abandonment of our people to the bar-room; whether, in particular, the cause of the churches and schools in our country districts is dearer to the people than the cause of the bar-rooms and distilleries.

Of course, there will appear people who cry out against going into politics. Let us reason upon this a moment. We could not obtain this present law without enactment by the general assembly, could we? Certainly not. Then what else has been done? The Republican convention denounced that law. We could not help this. Who then made this law a political issue? The Republican convention. And it must take the consequences. If it desired the moral forces to let it alone, why did it attack the legislation of the moral forces?

The man that advocates running away from an attack of this sort is either a coward or a traitor in the ranks of temperance, and the sooner he understands that he is so regarded the better for all concerned. We seek none of his counsel.

The Republican party has made the present temperance legislation of North Carolina a political issue; and it must take the consequences.

What is that temperance legislation? It is, first, prohibition of the manufacture and sale of intoxicating liquors outside of incorporated towns, excepting within certain limitations brandy and wine.

Is this worth while? Is prohibition throughout our rural districts worth while? Is it a blessing to our country churches? Is it a boon to our country schools? Is it a protection to our country homes? Is it not indeed the most admirable piece of moral legislation that has been enacted in North Carolina in a generation?

If so, you will stand by it. If so, the country people will not let men come to Raleigh to destroy this legislation. Your course in this matter will determine your true relation to the temperance cause.

To be sure, partisans will tell you that you must oppose this law because the opposite party passed it. They will say that it is a partisan law. Well, study it. Take it on its merits. It is no more partisan than any other prohibition law. It was enacted by a party vote, but that is nobody's fault but the party leaders' who ordered their representatives to vote against it. It is a political issue simply because one of the parties chose to oppose it.

For our part we hold us under great obligations here. This legislation was enacted in response to the demands of the moral forces of North Carolina. For one we do not propose that any party shall lose by responding to such demands, and on the other hand we want every party that opposes such demands to suffer. We call upon the people, therefore, the people who believe in this legislation, to stand for it no matter what political leaders may say. Let them instruct every candidate in every party, and if any candidate does not take a four-square position on this issue so vital to all our hopes, let us tell him candidly that he can not have our support; and so teach a lesson that shall never be forgotten.

We understand that this legislation will be especially opposed in the eighth congressional district—which, under the operation of this law, has been made prohibition territory excepting two spots. It becomes the moral leaders of that territory, whether preachers, teachers or mere citizens, to see to it that the people are arrayed on the side of right. If they are in earnest for prohibition they will make their earnestness tell now.

For our part if the people should not endorse this legislation, we would not be disposed to insist that any party shall attempt so much again.

* * *

In the second place, the Watts act has given us local option in the cities and towns. The presumption was that the rural districts were ready for prohibition, and that while some cities and towns were others were not. This presumption has been vindicated. We have lost elections in ten places and won them in more than twenty. Within recent weeks elections were held in Charlotte, Greensboro, New Bern and Wilmington. In the first three prohibition carried; in the last saloons carried. We submit this as a fair sample of the working of the law and an evidence of the state of public opinion.

Shall we not show our appreciation of a law under which we have achieved such progress? Or shall we be indifferent while politicians conspire to take it from us?

We can not afford to assume that all is well. To be sure the large majority in this State is with us. But this is not just the question. The question at this juncture is, Will the majority that is with us be more active in defence than the minority that is against us is in attack? It is a question of fighting blood.

THE WATTS ACT.

The Watts act forbids the sale or manufacture of intoxicating liquors within the state of North Carolina except in incorporated cities or towns.

To this limitation there are certain exceptions, namely:

(1) Such liquors may be sold by druggists, in town or country, upon proper prescription.

(2) Wine or cider manufactured from grapes, berries or fruits raised on the lands of the person so manufacturing, or purchased by the manufacturer from the growers thereof, are excepted from the application of this act.

(3) "This act shall not apply to brandy manufactured from fruit or grapes and sold in original packages of not less than five gallons."

N. B.—*Observe the protection vouchsafed the farmer.*

TOWNS AND CITIES.

In the second place the Watts act provides that towns and cities may vote on the drink questions upon petition of one-third of the qualified voters, and that in such elections the will of the majority shall hold. The vote may be on the following questions: "For Distilleries," "Against Distilleries"; "For Saloons," "Against Saloons"; "For Dispensaries," "Against Dispensaries."

This is nothing more or less than a fair and square local option law, enabling our towns and cities to take such measures to govern the traffic in intoxicating liquors as may seem best.

THE RIGHT TO TREAT THE DRINK PROBLEM.

In order that the uninformed may be convinced that our governing bodies, whether nation, state, town or city, have full right to treat the drink problem, the following utterances of the supreme court of the United States may be cited:

"No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. * * * Government is organized with a view to their preservation, and can not divest itself of the power to provide for them."—Stone vs. Mississippi, 101 U. S., 816.

"If the public safety or the public morals require the discontinuance of any manufacture or traffic, the hand of the legislature can not be stayed from providing for its discontinuance by any incidental inconvenience which individuals or corporations may suffer."—Beer Co. vs. Massachusetts, 97 U. S., 32.

"The state cannot by any contract limit the exercise of her power to the prejudice of the public health and the public morals."—Butcher's Union Co. vs. Crescent City Co., 111 U. S., 751.

"THERE IS NO INHERENT RIGHT IN A CITIZEN TO THUS SELL INTOXICATING LIQUORS BY RETAIL; IT IS NOT A PRIVILEGE OF A CITIZEN OF A STATE OR OF A CITIZEN OF THE UNITED STATES."—Crowley vs. Christensen, 137 U. S., 86.

"For we cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals, and the public safety may be endangered by the general use of intoxicating drinks; nor the fact, established by statistics accessible to every one, that the idleness, disorder, pauperism, and crime existing in the country are, in some degree at least, traceable to the evil."—Mugler vs. Kansas, 123 U. S., 623.

"The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these liquor saloons than to any other source."—Crowley vs. Christensen, 137 U. S., 88.

Hon. Justice Grier said: "It is not necessary to array the appalling statistics of misery, pauperism, and crime which have their origin in the use and abuse of ardent spirits. The police power, which is exclusively in the state, is competent to the correction of these great evils, and all measures of restraint or prohibition necessary to effect that purpose are within the scope of that authority, and if a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer a thousandfold in the health, wealth, and happiness of the people."—5 Howard, 582.

THE N. C. SUPREME COURT.

In thorough accord with these utterances is the recent decision of the present supreme court of North Carolina in the case from Washington, N. C., in which the following positions were taken, Justice Montgomery handing down the decision:

"No question can be raised in this case as to the power of the board of aldermen to pass reasonable ordinances to restrict and regulate the liquor traffic in Washington, and even to prohibit it if they see fit to do so."

"In the consideration of the reasonableness of these ordinances, it must be understood that they are to be discussed from the point of view of our state legislation on the subject of the liquor traffic, and the decisions of our court upon that legislation. The restrictions and limitations with which the legislative branch of our government for many years past, at the demand of a strong and aggressive sentiment, individual and public, against the evils of intemperance, have environed this traffic, and the firm support of this legislation by the courts, afford unmistakable evidence that the traffic is dangerous to society in its moral effects, and injurious to the material welfare of the commonwealth. * * * From the standpoint of the statute law on the subject and the decisions of the court, the rule with reference to what the law would regard as undue restrictions upon a useful business cannot be the same as that ap-

plicable to the liquor traffic. What would be a deprivation of the use of property without due process of law, or an infringement of personal liberty against one engaged in a useful trade, would not be such when considered in connection with the property or person with one engaged in the sale of intoxicating liquors, as is pointed out in State vs. Ray, where the court said: 'It must be understood that they (saloons) stand on a very different footing to the sale of dry goods or family groceries. Liquor itself is regarded as an evil, an enemy of civilization and good government.'"

THE ENACTMENT OF THE WATTS ACT.

It has been shown that the Watts act provided for the exclusion of bar-rooms and commercial distilleries from the rural or unpoliced districts; and for local option as to the several methods of treating the drink problem in the municipalities, or policed districts.

How logical this step was will appear when one perceives how it fits in with and adjusts itself to the actual conditions in our commonwealth:

(1) By natural action the bar-rooms had already passed out of the rural districts of North Carolina. This had been brought about by the schools and churches and the improvement in the standards of the people. The Watts act simply made complete the movement that the churches and school houses had practically swept North Carolina with.

(2) While there were few country bar-rooms there were many distilleries of the baser sort—hidden deep in the woods, centers of lawlessness, a menace to peace and order, and most of them constantly defrauding the government.

The Watts act had the effect of bringing the legitimate distilleries into the light and of quenching out the illegitimate distilleries; in each case conferring a boon upon the rural districts for which they had been preparing many years.

In evidence of this fact may be cited that every general assembly for twenty years has been called upon to incorporate an increasing number of school houses and churches for the single purpose of forbidding the manufacture or sale of intoxicating liquors within from two to five miles of them. The general assembly of 1901 thus incorporated about 900 such institutions located in all parts of the state.

(3) Under this process, under the operation of the former local option law, and under the law giving county commissioners discretion in granting licenses to sell intoxicating liquors, North Carolina had become by 1903 largely prohibition territory, as the following statements will show:

In sixty counties out of ninety-seven the manufacture and sale of intoxicating liquors was forbidden.

In the other thirty-seven counties the incorporation of churches and school houses had greatly restricted the liquor traffic. The cross-roads bar-room had already reached the vanishing point.

So, therefore, the Watts act, is not only not radical, but is simply a step in the direction in which North Carolina has been moving for a generation; a recognition by the Democratic party of the well-matured convictions of the people and a response to those convictions worthy of a party that is truly democratic.

As a further evidence of the state of public sentiment we may cite the fact that in 1901 and 1902 the democratic leaders were beseiged with petitions for improvement of our laws relating to the drink problem; and upon short notice petitions numbering full forty thousand names poured in upon the general assembly in 1903. Seldom in our history has a general assembly been so earnestly petitioned in behalf of a cause.

This followed appropriately the adoption of that constitutional amendment, which we promised should free the hands of the people of North Carolina. Never was a policy or a promise so gloriously vindicated. Since that amendment was enacted we have not only political peace, but we have industrial confidence, educational prosperity and moral progress surpassing any period in all our good state's history.

THE WATTS ACT AND THE FARMER.

The Watts act is considerate of the farmer. Under it he can manufacture and sell brandy and wine, produced from his fruits or grapes or berries, or produced from fruits, grapes or berries produced by others and purchased by him.

On the other hand, this act protects the farmer's home. It banishes from the cross-road and the highway the country bar, which, carrying on its traffic without police surveillance, was so prone to break the law and so apt to send along the highways men intoxicated and in condition to disturb the peace and happiness of our country communities. From time immemorial the bar at the cross-roads has been the fountain of strife and disorder, and thousands of murders have been originated in them, removed as they were from the direct control of the officers of the law.

In later years the secluded distillery has taken the place of the bar-room, for which the light of the country churches and schools had proved too strong. These distilleries were of small capacity, located far from the conservative influences of the time, always centers of lawlessness, the gathering-places of evil-doers, frequently defrauding the United States government, making trouble for the local authorities, and not only disturbing the peace of our country homes but greatly hindering the work of the country schools and churches. Their presence was a constant source of uneasiness, and, where negroes were numerous, of actual trouble.

The conflict between the law-abiding people on one hand, and the distillery elements, on the other, have reached a point. For twenty years the general assembly had been incorporating churches and school houses, this being the plan of our rural communities to protect themselves against the distilleries and bars. As Governor Aycock said to the state convention at Greensboro, it had become a question whether we were to stand by the churches and schools or the distilleries; for while in the policed districts churches and schools have been known to flourish in spite of the bars, they have never been known to thrive in unpoliced districts where there were either bar-rooms or distilleries.

With such an alternative there could be no question of the choice of the Democratic party of North Carolina, consisting as it does of the rank and file of North Carolina's best people and standing as it does and always has for the institutions that make for progress in enlightenment, righteousness and the elevation of the human race.

And while the party deplores that any political body could stoop so low, it could congratulate itself that its opponent in this campaign has made the fatal blunder of denouncing this legislation.

NO DISCRIMINATION.

Our opponents charge that this legislation is (1) partisan; (2) discriminative.

Let us examine the facts.

A partisan act must be in the interest of a party or opposed to the interest of a party. The Watts act makes no distinction between the parties, applying to all without exception. The charge is absolutely groundless.

The fact has the effect of putting the distilleries in our rural districts under the ban of our state and county officers. This has greatly reduced the number of distilleries and has made it easier to inspect those that survive. This has the effect of reducing the number of revenue officers, of course. But to argue that this was the motive for the Watts act is no more sound than to argue that any other law that improves conditions was designed to reduce the number of officers of the law. The Watts act's prime motive was to improve conditions, and as such the people value it; its collateral effect was to reduce the number of revenue officers, which as a matter of economy and progress in government will likewise be appreciated.

As to discrimination, the case is equally clear. Discrimination without a difference is wrong; but differences in conditions always justify distinctions in the treatment of those conditions. There is one law for the head, another for the stomach; one law for one state, another for another; one law for one age; another for another. The Watts act provides local option for the municipalities, limited prohibition for the incorporated and unpoliced districts. Our obligation is to show that this distinction is based upon a proper regard for differences in the respective conditions of town and country.

First, let it be observed that such distinction as there is is in favor of the rural districts. The banishment of the cross-roads bars and the backwoods distilleries can but be regarded as a boon to all peace-loving residents of our rural districts.

Second, let it not be forgotten that by the incorporation of schools and churches the rural districts had practically prepared themselves for this enactment.

Third, bear in mind that by petition and by local action the rural districts had practically registered their will in this matter. Instead of incorporating all the churches and schools, the general assembly simply passed a general law answering the same purpose.

Now, for the statement of the reason underlying this action by the general assembly, let us refer to the statement in the democratic platform:

"We approve the general principles of the Watts law regarding the manufacture and sale of liquors, and limiting the same to localities in which there may be adequate police protection. The principle that no saloon or still shall operate except under police protection is as sound as that whiskey shall not be sold to minors, to drunkards, or on Sundays, or near the schools and churches. The general assembly has the power, and when controlled by the Democratic party can be trusted to make all amendments that experience and conditions may demonstrate to be wise and proper."

"Limiting the same to localities in which there may be adequate police protection."

"The principle that no saloon or still shall operate except under police protection is as sound as that whiskey shall not be sold to minors, to drunkards, or on Sundays, or near the schools and churches."

In the town the bar-room and still are under the eye of the police; in the country, they are not. Consequently, as a mere matter of preserving the peace and protecting men in the pursuit of happiness, the saloon and distillery cannot be permitted in unpoliced districts. The distillery hid in the woods may go to any extent of lawlessness, may sell to miners, may defraud the government, may organize a local reign of terror, and there is but limited remedy. But in the town it is under constant watch. The bar-room at the cross-roads has by reason of its unpoliced condition invariably proved a center of disorder and crime; and from its doors may proceed at any time drunken men—often negroes—irresponsible and on fire with criminal purposes.

So far from being objectionable, the conservative people throughout North Carolina have approved this feature of the act as the most beneficial piece of legislation in a quarter of a century. It is calculated not only to make residence in the rural districts more desirable than ever, but to have an immediate effect in increasing the value of country property. With our free schools flourishing as they are and the country districts delivered from the bar-rooms and distilleries, we may expect to see the tide of population turn again to the farms, and the quiet country home once more extolled as the place to live the nobler life and to rear men and women to lead the commonwealth.

The claim that the question should have been submitted to a vote is a mere pretext of the opposition. More than three-fourths of the state had already spoken. True citizens do not object to having a boon conferred upon them simply because they were not required to work for it, going to the expense and trouble of a campaign. To be sure there is opposition, but mark its sources: (1) Revenue officers, who no longer have an excuse for drawing their salaries; (2) distillers who are compelled now to carry on their business in the open; (3) politicians seeking an issue with which to stir up the prejudices of the ignorant.

It should also be added that in justice to the country people it is expressly ordained in this act that half the profits from such dispensaries as may be established shall go into the county treasury.

THE WATTS ACT AND THE TOWNS AND CITIES.

There could be desired no better approval of an act than the history of the operation of the local option feature of the Watts act. Freed from the incubus of the negro vote, the white people of North Carolina have addressed themseves earnestly to the treatment of the drink problem.

At eleven places, namely, Washington, Wilmington, Rocky Mount, Tarboro, Weldon, Scotland Neck, Spring Hope, Reidsville, Roxboro, Salisbury, Morganton and Marion they have voted for high license, and at some of these they have passed ordinances governing the liquor traffic strictly; at Elizabeth City, New Bern, Goldsboro, Nashville, Benson, Hillsboro, Wadesboro, Greensboro, Durham, Roanoke Rapids, Charlotte, Statesville, Southport, Jacksonville, Pilot Mountain and Graham they have voted for prohibition; at Wilson, Greenville, Kinston, Henderson, Oxford, Raleigh and Fremont they have voted for dispensaries.

The Democratic party does not commend any one of these measures particularly. It recognizes that there is a problem before our people in treating the consumption of intoxicating liquors; it goes so far as to declare in its platform that such liquors should not be sold in bar-rooms or manufactured in commercial distilleries where there is not ample police protection; and for the rest, it is content to refer

the matter to the organized communities, giving them leave to choose that method which seems to them wise and right, confident that they will work out a wise and enduring solution of this perplexing question.

CONCLUSION.

The following virtues are claimed without fear of contradiction for the Watts act:

(1) It is admirably adapted to conditions in North Carolina. In all the history of legislation on this difficult subject no act has been drawn that equals this act in this respect. It proceeds directly out of the developments of the last tyenty years and may be pointed to as a straight result of the constitutional amendment.

(a) It is considerate of the farmer and fruit producer, causing him no loss.

(b) It protects the farmer's home.

(c) It follows up and makes complete the work of the rural school and church, ridding them of the baleful influences of the cross-roads bar-room and the secluded distillery.

(2) It gives the federal government the assistance of the state and county officers in dealing with illicit distilleries; and it brings the legal distilleries into the light and control of organized and policed communities.

(3) It gives our organized communities the privilege under fair and just conditions of treating the drink problem in any one of the three recognized ways of treating it, thus putting our people in a fair way to solve this difficult question.

The act thus combines in rare degree motives of patriotism, consideration for conditions, and practical wisdom. It has proved in the highest degree successful; and under its ministrations as the years shall add to our experience as a people we may expect to work out a solution of the drink question that will command the admiration of civilization.

In all the history of the Democratic party in North Carolina, so fraught with service to the commonwealth, there is no record more likely to command the gratitude of the people than this. It required courage; it required wisdom; and it required that love for the commonwealth which is willing to suffer for the welfare of the people. Should the party be called upon to prove its title to these virtues, well may it point to its record in this matter.

LIQUOR AND THE NEGRO.

(Presbyterian Standard.)

Judge Daly says that the Bullock county farm negroes are laborious and orderly, but the "turpentine negroes" are the criminally inclined. We boast of our great lumber region and its product, very justly, but if there are bad negroes in that woodpile, they should be driven out or reformed. The judge says that these "turpentine negroes" generally go about armed with Winchester rifles, and it is probable that they also roam around loaded with villainous whiskey—for there is a doctored whiskey that a competent white man says will, when imbibed, make even a generally amiable Caucasian sufficiently degenerate to kill his own father. Given then a "turpentine negro," maddened with intoxicating poison and armed with a repeating rifle, we have fearful elements for unspeakable crime. It might be well for an expert to study the "turpentine negro," eliminated from fire-water and a deadly weapon. Then investigate him loaded within and without, abnormally intent upon evil. Pending such investigation, it would be well to extricate him from his deadly weapon, if it be impossible to keep him from frenzied fluids.

THE DUTY OF CHURCH MEMBERS.

BY A. H. STRONG.

I do not mean that churches should take sides in labor agitations or in political campaigns. But I do mean that church members should listen to the exceeding bitter cry to the submerged classes; should demand protective legislation for those to whom heartless capitalists will not grant a living wage. In the saloon that entices to drink, in the crime which that drink causes, and in the lawlessness which lynches the criminal, Christian men should see their Master's call to stand for the weak against the strong. We have been losing ground because we have been too intent upon our own concerns to care for the interests of our neighbor. We should not only strive to rescue individual men from the slough of vice, but we should devise measures for draining that slough and making that vice impossible. In other words, we should labor for the coming of the kingdom of God in society, as well as in the church.

WANTED—MEN.

"God give us men. A time like this demands
Strong minds, brave hearts, true faith and ready hands;
Men whom the lust of office cannot kill,
Men whom the spoils of office cannot buy,
Men who possess opinions, and a will,
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatterings without winking;
Tall men, sun-crowned, who stand above the fog
In public duty and in private thinking,
For while the rabble with their thumb-worn creeds,
Their large professions and their petty deeds,
Mingle in selfish strife, lo, Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

—*Dr. J. G. Holland.*

LIQUOR AND LABOR.

$100 Spent in	Pays Labor in Wages.
Liquor	$ 1.25
Boots and shoes	25.85
Furniture	29.48
Carpeting and building	26.03
Bricks	40.85
Carpets	22.08
Clothing	21.82
Cotton	$21.10
Woolen goods	16.07
Sewing machines	33.33
Books and papers	33.62
Worsted goods	16.41
Bakery products	15.48
Flour	34.02

JAILS, ASYLUMS, ALMS-HOUSES.

The following is the expenditures, state and local, largely due to the drink traffic (1890): Judiciary, $18,721,383; penal and reformatory, $9,226,905; police, $23,934,376; charitable, $39,958,816. Total, $91,841,480.

Of this amount it is safe to say that at least 75 per cent is due to drink, making a loss from this source of $68,881,110. But this is only the cost of the state or local governments for the courts, of police, jails, poor-houses and other methods of caring for the criminals and paupers, and does not include the private losses due to these causes. These may be safely estimated at as much more, another $68,881,110, making the cost for poverty and crime, $137,762,220.

UNDER THE DOME.

The whiskey manufacturing town of Williams, in Yadkin county, is without a post-office, the Post-Office Department alleging that the town is a private affair run in the interest of a whiskey company. And it is. The charter of that town is a blot on the last legislature and it is to be hoped that Williams & Shore and all such towns will next year lose their charters just where they found them—under the dome at Raleigh.—North Carolina Baptist.

DRINK, CRIME AND PAUPERISM.

The statistics obtained from the replies of over 1,000 prison governors in the United States to a circular letter addressed to them, and a summary shows that the general average of 909 replies received from the license states gives the proportion of crime due to drink at no less than seventy-two per cent; the average from 108 officials in prohibition states giving the percentage at thirty-seven. A considerable number of the latter were "boot-leggers," in jail for selling whisky. Out of the 1,017 jailers, only 181 placed their estimate below twenty-five per cent and fifty-five of these were from empty jails in prohibition territory. The relation of drink to pauperism is much the same as that of drink to crime. Of 73,045 paupers in all the alms-houses of the country, 37,254 are there through drink.

HIS BOTTLE REMAINED.

This is a true story, readers.

The writer first knew the man in London. He was successful, owned a bank, had a fine house in the city and another in the country, had horses and carriages and a promising family. He belonged to some of those clubs in which membership means cheap and desired distinction.

He had AMBITION. His friends predicted that his success and affluence would grow and his ambitions be realized as the years went by.

Among his other possessions, this man had one to which he attached, then, but slight importance. That was a bottle which was passed to him quite often by a solemn butler, who always brought with it a smaller bottle containing soda water.

The curious part of the story is that this man gradually lost all of the important things, all of those which he originally valued very highly, and that he never lost that one small, unimportant bit of property—the plain, black bottle of which, in the beginning, he thought so little.

The man was seen again the other day toward dusk on the sidewalk of a Western city. It was difficult to recognize him, and he was evidently surprised that any one should recognize him, and take the trouble to check him in his shuffling march.

His clothes were dirty and actually ragged. The brim of his hat was torn. His face was bloated, his look uncertain. His difficult, timid smile, with all the old self-reliance gone, was very pathetic.

* * *

The man told his story, and as he told it in a restaurant, after being asked to eat and drink, he whispered to the waiter: "A little whiskey, please." And the waiter brought him that same dark bottle that had been brought to him so often in the days of his prosperity.

The story that he told was his story, but it was not THE story.

The real story was very simple; you who read this can guess quite easily its main features. It is a story that you can read in the faces of men in every barroom, prison and poorhouse, in the faces of men that commit suicide, of those that commit murder, of others that shuffle along as this man shuffled—poor, heart-broken failures.

The man had gradually lost his mental keenness and capacity for business. Others got his banking business away from him.

BUT THE BOTTLE STAID WITH HIM.

He gradually came to rely more and more upon it, and to value its companionship as his force of character diminished.

His friends left him, and he had to leave his clubs.

BUT THE BOTTLE STUCK TO HIM. The dues that it claimed he paid faithfully. It was there at his elbow when his other friends had disappeared.

He lost his house in the city and his house in the country; but that bottle, which represented now his chief possession, was still with him.

His wife and his children had to go to those who could take care of them. But they did not take the bottle away with them. The wife had tried only too often to take away that bottle, but she had to leave it. She could take away the children—the law allowed her to do that. The Sheriff could take away his horses and his carriages—the law allowed that. The governing committees could put him out of the clubs, and friends take away his reputation and remaining chances of employment with a shake of the head.

BUT NO POWER ON EARTH AND NO LAW COULD TAKE AWAY THE BOTTLE; that stuck to him, and he stuck to it.

* * *

The man who had traveled with his bottle from success and fortune to ragged clothes and pathetic despair, ate his dinner and drank his whiskey, and, with the drunkard's pitiful deception said:

"I don't look like much, do I? I am afraid I have been drinking pretty hard since luck went against me. It is not many of my old friends that speak to me when they see me now."

Even then the poor man could not see that it was whiskey which had turned fortune against him—not ill luck that had turned him to whiskey.

Whiskey conquers men by deceiving them, by encouraging them to think that their drunkenness is some one else's fault.

Years before this man had deceived himself when told by an anxious wife and friends that he must give up that bottle, or give up everything else. And now that all but the bottle had gone, he still deceived himself into the belief that the bottle, which caused his misery, had come really as a friend at the end, as a solace in his misfortunes.

* * *

How great a benefit it would be if every young man in this country could have seen YEARS ago, and ONE WEEK ago, the whiskey victim that is told about here.

The man once had everything that he wanted, and one thing that he did not want or need—the whiskey bottle.

Whiskey takes away your money, your houses, your friends, and your prospects.

But it does worse than that. It takes away your manhood and your courage; it takes away your right to look other men in the eye, and your power to use the strength that nature has given to you.

Whiskey destroys the will, and supplies the lying arguments with which its victims deceive themselves. It arouses the lowest instincts of vice and of dissipation, and chokes the possibility of progress toward better things.

If whiskey controls you, you cannot be a MAN. Leave it alone.—N. Y. American.

Do right, and God's recompense to you will be the power of doing more right.—Robertson.

READ THESE PAGES

BEFORE YOU VOTE

Then Vote Conscientiously

Do not be deceivéd by "Township Option" or "County Option." The Saloon Association is supporting these measures.

Our Immediate Duty Is to Save Our Present Legislation from Overthrow.

Great Temperance Convention in Raleigh

In JANUARY, 1905

(Exact Date Will Be Announced Later.)

In this meeting the friends of Temperance Will come together to establish their positions. Every true Temperance friend invited.

GREATEST MEETING

IN THE STATE'S HISTORY

buked, and their breath was fairly taken away, when a hundred young men sprang to their feet, each one saying, "Send me." The more exacting and perilous the duty to which real believers are summoned by their King, the more mightily are they moved to do it.—Galusha Anderson, D. D.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

A WOMAN'S WAY.

Lesson for October 16. 2 Kings 4:8-37.

The story is familiar—of the well-to-do woman who provided a chamber for Elisha; how he responded to her kindnesses with offers of earthly honors and she declined them; how he discovered her desire for a child, and promised that her desire should be fulfilled; how the promise came true; how after years the child suddenly died, and she made all haste to Elisha as if through him to call upon God to make good His gift (vs. 28); how he sent the rod and it failed; how he himself came and after certain strange behaviour brought the dead child to life.

It may be that the lesson conveys particularly this truth—that God does not trifle; that when He gives a gift He gives it; that having given the woman a child He would not suffer death to rob her. To be sure this was her lesson at any rate. This was in her mind when she came to Elisha; it was confirmed to her by the response of Elisha.

It is worth thinking on. Too often we surrender. Too often faith yields to despair. Too often we plead our weakness when we rightfully should plead God's strength promised us. Remember the Lord's parable of the woman and the unjust judge—how she won by not giving up; and how He urged importunity as the evidence of faith and the secret of success in prayer. So, too, this Shunamite woman won by importunity. "You promised me a son," she said, "not for a few years, but a son to glorify my declining life. He is now dead. I hold you to your promise. I entreated you in the beginning not to deceive, not to trifle with me." And, moreover, she would not depart. She would not leave Elisha.

"Keeping everlastingly at it" wins with God. Persistence is a prime quality in religion as well as in war or business or politics.

To apply the truth: You claim this or that promise. Is it dead? Hold God to it. Is it not dead because you surrendered? Take hold again and never let go. Warm it to your heart. So may you bring back to life many a dear child of faith.

NOTES AND SUGGESTIONS.

We may be thankful for positive evidence that God will respond to the service of a rich woman as readily as to the service of a poor one. It is not, in God's sight, the condition of property but the condition of heart.

Elisha is described as "the man of God." Is there good reason why men do not describe you in this phrase? Why was he so described?

And the prophet had a servant—a valet! How unlike John the Baptist! But what of that? If one Christian does not conform to the ideas and customs of another, which of them shall judge the other?

One may serve God by serving His servants; one may approach God through men of God; and God will respond to one's kindness to one of the least of His little ones. It is an old, old lesson. It stands out clearly here. This woman is remembered, because she took thought for Elisha's comfort. God gives her child back to her in recognition of her care for His prophet. The day of indulgences is gone, but the day of God's care for those who care for His creatures is forever here.

Elisha could not work a miracle by sending his walking stick—i. e., by proxy. What a blow to "long-range charity!" You cannot discharge your Christian duty by the walking-stick method. That is, you may give ever so much money and send ever so many missionaries, but if you do not also witness and serve and live as you should, you will have failed at the last. There is no more warmth in a $100 bill than there was in that staff. God wants your flesh and blood.

* * *

A Sunday-School on Anti-Mission Soil.

The town of Wilson is perhaps the Primitive Baptist metropolis of the world, significant therefore from this viewpoint as well as from that of the church directly concerned is the following clipping from the Wilson Times under the caption, "Church Business:"

"The first regular business meeting of the Baptist church since the coming of Pastor Jenkins, was conducted last night. There was more business transacted there in an hour and fifteen minutes than has been done by many churches in five years.

"Among the many details transactions was the organization of a 'Home Department' of the Sunday-school. Mr. Z. T. Broughton was made superintendent of this department. Its object is to furnish the regular Sunday-school literature to the mothers and fathers at home who are deprived, by any cause, of the privilege of attending the school. These 'shut-ins' will be interested in keeping right up with the school in the study of the lessons just as though they were at the Sunday-school each Sunday. There are also many other advantages to be gained by this kind of work.

"There was organized also a 'Cradle Roll,' department in the Sunday-school, and Mrs. W. M. Moss was appointed superintendent of this work. Its object is also manifold, but it starts out by seeking to secure the consent of every parent to enroll the new babies as members of the Sunday-school; that as they get old enough to notice and appreciate things they will find that they are members of the Sunday-school and therefore feel more attached to it."

What the Green River is Doing.

The Sunday-school forces of the Green River Association, under the wise leadership of Elder C. B. Justice, of Rutherfordton, have organized themselves into "The Green River Baptist Sunday-school Society." The constitution and the blanks for reports from each Sunday-school, printed on two leaflets, were distributed at the recent Association. The annual meeting of the Society is to be held next May. In the meantime, the territory of the Association is divided into four districts, in each of which the fifth Sunday meetings are to be occupied in the discussion of Sunday-school and related topics. There is every indication of forward movement in the teaching work of the churches in the Association.

In order that others may know of the Green River plan of work, the leaflets they have distributed are herewith reprinted. The constitution of the Society is as follows:

Its Membership.

"Each Baptist church or Sunday-school shall be entitled to two delegates who, together with their superintendents and pastors, shall represent them in this body.

"Any church or Sunday-school may become a member of this Society by electing and sending their delegates as above provided to an annual or called meeting of the same.

Its Object.

"The promotion of the Sunday-school interests within the territory of the Green River Association and elsewhere.

"(a) By organizing a Baptist Sunday-school, as far as possible, in every church and neighborhood where there is none.

"(b) By aiding weak schools.

"(c) By encouraging the systematic study of God's word.

"(d) By seeking to interest and enlist the sympathies and co-operation of the entire membership of our churches in this and all other departments of our religious work.

Officers.

"There shall be elected at each annual meeting a president, vice-president, recording secretary and treasurer and a corresponding secretary.

"The president shall preside at all meetings of the Society and exercise all the functions peculiar to the office.

"The vice-president shall, in the absence of the president, preside over the body and discharge all the duties of the president.

"The recording secretary shall keep in a book, provided for that purpose, a true record of the proceedings of the body.

"The corresponding secretary shall conduct all correspondence relative to the Sunday-school interest, either with the Sunday-schools or others; and shall collect from the Sunday-schools such reports as this body may suggest and also keep in a book, provided for that purpose, a statement of the work and equipments of each Sunday-school as the same is gathered from the foregoing designated reports.

Time of Meeting.

"The Society shall meet annually on Thursday before the first Sunday in each and every May, and also in extra or called session at any time designated by the president at the request of the Board of Missions and Sunday-schools of the Green River Baptist Association.

"The officers hereinbefore provided for shall remain in office for one year, or until their successors are chosen.

This constitution may be changed at any annual meeting by a two-thirds vote of the body."

HE COMETH.

(BY A. H. STRONG.)

For he cometh, for he cometh, to judge the earth! The judgment of nations takes place in time; for nations belong only to the present order of things, and have no eternal existence. Denominations also are judged in this world; since the divisions between them are incidents of our present imperfect knowledge, and when that which is perfect is come then that which is in part shall be done away. Meantime, we are held individually responsible for the forward march of the denomination which to us most fully embodies and represents the truth of Christ. A retrograde movement of that denomination may be the consequence of our illiberality, our laxity, our indifference. We cannot say with the heedless French monarch: "After me the deluge!" The judgment which comes to a denomination in time comes to the members of that denomination in eternity. If we confess Christ and His truth before men, Christ will confess us before His Father and before men, Christ will confess us before His Father and before the holy angels. If we deny Him, He also will deny us.

The faith in a second coming of Christ has lost its hold upon many Baptists in our day. But it still serves to stimulate and admonish the great body, and we can never dispense with its solemn and mighty influence. Christ comes, it is true, in Pentecostal revivals and in destructions of Jerusalem, in Reformation movements and in political upheavals. But these are only precursors of another and literal and final return of Christ, to punish the wicked and to complete the salvation of His people. That day for which all other days are made will be a joyful day for those who have fought a good fight and have kept the faith. Let us look for and hasten the coming of the day of God. The Jacobites of Scotland never ceased their labors and sacrifices for their king's return. Their passionate devotion to his cause led hundreds of them to exile and to death. They never tasted wine, without pledging their absent prince; they never joined in song, without renewing their oaths of allegiance. In many a prison cell and on many a btatle field they rang out the strain:

"Follow thee, follow thee, wha wadna follow thee?
Long hast thou lo'ed and trusted us fairly:
Chairlie, Chairlie, wha wadna follow thee?
King o' the Highland hearts, bonnie Prince Chairlie!"

So they sang, so they invited him, until at last he came. But that longing for the day when Charles should come to his own again was faint and weak compared with the longing of true Christian hearts for the coming of their King. Charles came, only to suffer defeat, and to bring shame to his country. But Christ will come, to put an end to the world's long sorrow, to give triumph to the cause of truth, to bestow everlasting reward upon the faithful.

"Even so, Lord Jesus, come!
Hope of all our hopes the sum,
Take thy waiting people home!

"Long, so long, the groaning earth,
Cursed with war and flood and dearth,
Sighs for its redemption-birth.

"Therefore come, we daily pray,
Bring the resurrection-day,
Wipe creation's curse away!"

In The Homiletic Review for October, Edwin Markham, the poet, has an article of the finest literary quality on "Poetry the Soul of Religion;" Rev. Dr. Isaac K. Funk (author of "The Widows Mite and other Psychic Phenomena") has an article on "The Fraudulent Side of Spiritualism" giving an expose that has already attracted wide attention in the daily press; Cornelius Patton, D. D., of St. Louis, discusses "The Religious Value of the World's Fair;" and Dean Rabbitt, LL. D., of New York, considers "The American Sunday and the American City." Other contributors are Frank F. Ellinwood, D. D., LL D.; Prof. Arthur S. Hoyt, D. D., of Auburn Theological Seminary; President Dan F. Bradley, D. D., of Iowa College. "An Igno-Baptist" maintains that Jesus never baptized anybody with water nor ever adopted water as a symbol of His kingdom. Rev. George St. Clair, of London, identifies the throne of God in Ezekiel as the pole-star. Rev. Epiphanius Wilson, A. M., traces in St. Paul's writings his memories of the sea and his many nautical figures of speech.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Miss W. N. JONES, Raleigh, N. C.

Notes from the Vice-Presidents.

(Continued from Last Week.)

WORK IN THE RALEIGH ASSOCIATION

Mrs. Middleton writes:—Enclosed you will find the Vice-President's report for the Raleigh Association for third quarter.

I have done more work this quarter than at any time during the year. I have visited a number of country churches, where we have no Societies, and talked with the ladies and distributed all the literature that I had. I also attended the Union Meeting at Swift Creek Church on the fifth Sunday in July and saw that there was a direct appeal made in behalf of a Society there. The result was, we organized with thirty-three members, with Mrs. Thomas Burns as president and Miss Adelaide Stephenson secretary.

I distributed sample Journals and Home Field at each place, and since then nice clubs have been gotten up by members of the new Society there. So I ask you now to write them and send literature as soon as possible.

Mrs. Burke's Account of the Meeting at South Yadkin Association.

The Woman's Missionary Union met in the morning of the second day of the Association, in York Academy, near the church. Attendance was good and attentive. I can see there is a growing interest along all lines of our work.

The meeting was called to order by the Vice-President. She also conducted the devotional exercises. After the annual we had the minutes of our last meeting, report of Central Committee and roll-call of the Missionary Societies in the Association, and each giving a report of their last year's work; also their aim for the future.

This feature of our work was indeed very inspiring. The Societies were well represented, reporting an increase of membership and interest for the past year. The aims were far beyond what we had even hoped for. The spirit of enthusiasm seemed to pervade the hearts of all at that hour. Every Society aims for a marked increase, the Spencer Society leading, its aim being $60.00 for the support of a native worker on the foreign fields.

The work being done by the children and young people is very encouraging. God is stirring the hearts of noble women in our Association to undertake this much needed work.

We then had an inspiring paper on woman's work in our Homeland by Mrs. G. G. O'Neill; also another on woman's work in foreign lands by Miss Taylor.

The meeting was then thrown open and ways and methods for advancement in our work were freely discussed.

We were indeed fortunate in securing Mr. A. Johnson, of the Orphanage, and Rev. C. G. Wells, of the Statesville First Church, to address us. They gave us excellent talks on the value and importance of woman's work in establishing Christ's kingdom on earth.

Journals, home fields and tracts were distributed not only in our meeting, but throughout the Association.

At 12 o'clock our meeting adjourned and we turned away with thankful hearts to God that He had permitted a few of His hand-maidens to engage in helping to save a lost world.

Many hearts seemed full to overflowing. In the afternoon, when Foreign Missions were discussed in Association, pledges were increased until $500 were raised to pay the salary of a missionary.

DELIA BURKE.

The Central Association.

Mrs. Conyers, after writing of the affairs in the Association at large, says of her own church:

"I must stop and tell you how much our people enjoyed Dr. Tyree's lecture on missions. I have never seen our church so stirred up on any subject. They think it the greatest thing we ever had; the grandest lecture ever delivered. Our people realize their obligation to give for missions as never before. It makes the probability of our giving $40 to support a Bible woman in China a certainty. I do not think we will have any trouble in supporting her. We want you to make the necessary arrangements for us as soon as you can conveniently. Write us the name of the woman assigned to us.

"It is strange to me that any pastor can be indifferent to the work if he really believes that people are lost without the Gospel. That is the great work of the church; everything else should be of secondary importance. The great commission should be of prime importance. I am afraid our churches are too careless of their great life work, and some day we will find our privileges taken from us as in countries of old. God's own chosen people were not exempt from divine wrath if they transgressed His law. These thoughts make me afraid not to work in 'my little corner,' and if every worker should do his duty, the work would flourish. Pray for me.

"I am thinking of training a band of workers in our church to take our places when we are gone. I want to get the young folks interested, especially the young converts.

"Very sincerely,

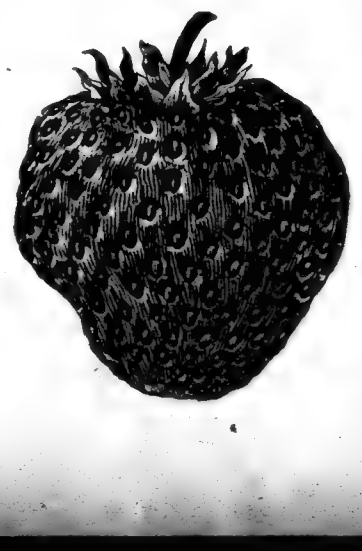
"MRS. CONYERS."

Do we not drift through life, giving each other crumbs off the loaf that will only seem to break in that paltry way? Yet the crumbs have the leaven and sweetness of the loaf in them; the commonest little wayside things are charged full of whatever is really within us. God's own love is broken small for us. "This is my body broken for you."—A. D. T. Whitney.

Prayer that obtains is reverent. God cannot be dictated to; He must be God.

Too low they build who build beneath the stars.—Edward Young.





Save Half in Fruit Trees

We Sell to Farmers and Gardeners at wholesale rates.

Choicest stock of Fruit Trees in the country. All the large, improved Peaches affording luscious fruit from May until November. All the superb apples and pears covering the whole year. Mammoth delicious plums, cherries, grapes, figs, asparagus, rhubarb, etc. Largest shippers of STRAWBERRY PLANTS in the world. All trees, etc., delivered FREE. 130 page manual, telling how to grow all kinds of Fruit, Free to buyers.
Write now for catalogue for fall planting. Mention this paper.
CONTINENTAL PLANT CO., Kittrell, N. C.

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Cooper Bros.
Proprietors,
RALEIGH, N. C.

SHIPMENTS MADE to any part of the state at the same prices as at shop.

WRITE FOR CATALOGUE.

Sunbeams' Corner.

Conducted by Miss Elizabeth H. Briggs, Band Superintendent for North Carolina.

Bernie's Thank Offering.

Bernie had a real missionary heart, if he was little; and when thank offering month came he wanted to give as much as Mabel. But he had spent all his money. His father told him that he was a bankrupt, which meant that he had no pennies in his bank.

He had nothing to sell, for it was hardly time for marbles; and his Christmas toys were broken, for Santa Claus does not make soldiers' heads and arms or wagon wheels or toy animals very strong.

Mabel said she would give him some of her money, but no, the little Light Bearer wanted his very own. Finally, as he was wandering about, he stopped beside Mrs. Tabitha's box in the barn to look at her and her kittens. Mrs. Tabitha was his own well-beloved cat. But Bernie had heard dark hints about her kittens. He feared they might disappear some day, and John would tell him they had been "sold." Well, why not sell them himself for his thank offering? He ran quickly for a basket and packed them in—Gray and Whitepaw, Blacknose and Speckle—and started out. He knew some kind ladies on that street who always called him their little boy.

First, he went to Mrs. Well's house and rang the bell. Bridget came to the door.

"Will you please ask Mrs. Wells to buy my cats?" Bernie asked politely.

"Shure now, she'll not do it," said Bridget with a broad smile. "We've got one too many now, so run along, little boy."

Dr. Snell lived next door, and Bernie rang the office door-bell. "Would you please to buy a very nice kitten?" he asked.

The doctor looked over his glasses. "Kitten? Why, no; the mice don't trouble me. You see they only have to smell that medicine—such as I gave you last winter—and they scamper away." The doctor laughed, for he saw that Bernie remembered the medicine, and did not doubt that mice were wise to "scamper."

At the next house there were two young girls just coming out, to whom he offered to sell his treasures. "O, how cunning!" they exclaimed. Aren't they sweet? No, we really don't need any cats to-day. By-by."

Bernie began to feel discouraged, and his lips drew down at the corners. His Sunday school teacher lived next door, and he went very slowly up the granite steps.

She answered his ring herself. His heart was too full for politeness as he sobbed out: "Nobody wants to buy my cats, an' I can't get any money for thank-offerin'!"

"Bless your heart!" cried Miss Bessie. "Is that what you want? I'll buy your cats, dear, if you don't ask too much."

Bernie wiped the tears away. "Do you think five cents apiece would be too much?"

"No, indeed; but you must take them back to their mother until they're larger."

So Miss Bessie put twenty cents in Bernie's basket, and he went home happy.—Children's Missionary Band.

"That's Why We've Come."

"True love will always betray itself," says Dr. Robert Speer, speaking of the tests of love. "It cannot conceal itself. It will find expression in giving and in joyful sacrifice."

A missionary family was returning recently, after a rest in America, to the work in Tabriz, Persia. As the little party came to the crest of the hills that shut the great plains of Tabriz off from the Aras River and Mt. Ararat and Russia to the north, its members stopped to look off across the gray plain, to the gray city and the great red rocky hills beyond, which gather up the sun and fling it down like javelins into the city. It was a dreary sight after the green fields of home, and one of the little girls at last looked into her mother's face and said: "It's not nearly so nice as America, mother, is it?" "No, my child," the mother replied; "that's why we've come." There was love in those hearts, and so there was loving service in those lives.—Young People's Weekly.

A Lesson in Giving.

Nannie had a bright, silver dollar given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it."

And when she got it into smaller coins she laid out one of the ten.

"There," she said, "I will keep that until Sunday."

And when Sunday came she went to the box of offering in the church vestibule and dropped in two dimes.

"Why," said her father as he heard the last one jingle in, "I though you gave one-tenth to the Lord?"

"I said one-tenth belongs to Him, and I can't give Him what is His own. So, if I give Him anything, I have to give Him what is mine."—Exchange.

Programme for Sunbeam Entertainment.

Mother Goose and Her Family as Mission Workers.—An exercise by twenty-five Sunbeams. (Published by Pauline J. Walden, 36 Bromfield Street, Boston, Mass. Price 10 cents.)

Whisper Song.—(Two little girls.)

I want to send a whisper song
Across the water blue,
And say to all those little girls,
"Jesus loves you."

Chrous:
"Jesus loves you, Jesus loves you,"
And say to all those little girls,
"Jesus loves you."

I s'pose they won't know what to think,
They'll wonder if 'tis true;
But I'll just keep on whispering,
"Jesus loves you."

And by and by they will believe,
The story sweet and true;
They then will tell it o'er and o'er,
"Jesus loves you."

And maybe some strong angel voice
Will help in what I do,
If I just keep on whispering,
"Jesus loves you."

(From Missionary Songs and Hymns for Children. Price, 10 cents. Published by Mission Literature Department, S. B. C., 233 N. Howard Street, Baltimore, Md.)

"AND THE CAT CAME BACK."

That is the story of tetter cured by other medicines; not so when Tetterine does the work. B. H. Tatner, McDonald Mills, Ga., writes: "Tetterine is the only remedy I ever sold that would cure tetter so it would not return. Sold six dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had had tetter for fifty-two years; two boxes cured him sound and well." Fifty cents a box at druggists, or from

J. T. SHUPTRINE, Mfr.,
Savannah, Ga.

We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

Registered A-I-M Trade Mark

ACID IRON MINERAL

Is a great natural remedy of wonderful curative power mined from a natural deposit. It cures all diseases, involving inflammation, by purifying the blood and directly healing the irritated parts. *Try it on an external sore and watch its magic healing.* It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

No equal for diseases peculiar to women. Tones up the entire system. Four weeks treatment, only 50 cents. If your druggist cannot supply you, write to

"Cured me completely of bladder trouble." Mrs. Nading, Winston, N. C. "For sores A. I. M., is worth its weight in gold." J. H. Davis, Beaufort, S. C. (Blood Poison.) "By use of A. I. M. I was cured in a few weeks." J. P. Wingard, Branchville, S. C.

ACID IRON MINERAL CO., J. H. Garst, Gen. Mgr., Salem, Va.
P. H. HALTIWANGER, Pres., Columbia, S. C.



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SPEND YOUR MONEY

Where you can buy the best quality at the lowest price. We offer

HARDWARE,

Stoves, Japalac, Gypsine, Paints, Varnish, Stains, Johnson's Floor Wax, Vegetable Slicers, Bread Workers—mixes dough in three minutes.

THE BEST WASHING MACHINE, $6.50.

THOS. H. BRIGGS & SONS
RALEIGH, N. C.

...BUCK'S STOVES AND RANGES...

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail. Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

Baptist Quarterlies 2 cts. each.

Teachers' Bibles

$1.25. Indexed, $1.50, postpaid. We do not sell this book for less in any quantity.

Send for prices of anything needed. We carry largest stock of Church and Sunday-school supplies in the State.

Alfred Williams & Co.,
RALEIGH, N. C.

World's Fair, St. Louis.

EXTRAORDINARILY LOW RATES,

October 4-6-11-13-18-20-25 and 28, 1904.

On above-mentioned dates the Southern Railway announces very low round-trip Coach Excursion Rates to St. Louis. These tickets will be good in all regular coaches, and on all trains on dates shown. Tickets good 10 days.

	Rate From—		
Goldsboro	$20.00	Salisbury	$17.00
Selma	20.00	Charlotte	18.30
Raleigh	18.50	Statesville	17.00
Durham	17.00	Marion	16.20
Greensboro	17.00	Asheville	15.40
Sanford	20.40	Hendersonville	15.85

Tickets sold at the above rates not good in Sleeping Cars; for other rates see notices elsewhere.

For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.

R. L. VERNON, Trav. Pass Agt., Charlotte, N. C.
T. E. GREEN, C. T. A., Raleigh, N. C.
S. H. HARDWICK, Pass Traf. Mgr.
W. H. TAYLOE, Gen. Pass. Agt., Washington, D. C.

Current History.

Politics.

As a matter of course interest in the election about twenty-five days hence is becoming more intense; but the contest is confined to the very few doubtful States. These are New York, Indiana, West Virginia, New Jersey, Connecticut, Colorado, Delaware. Of these Mr. Parker must carry New York, Indiana and two or three others to win. It is clear that the odds are against him. His managers are working earnestly, and his prospects have brightened; but only the most hopeful are making positive claims.

One day last week Republican headquarters issued the statement that Mr. Roosevelt would get through his campaign without making a promise or a concession. Sunday's paper announced that Wall Street had declined to aid the Democrats. We confess we do not know whom to believe. We would congratulate either party in defeat if it should be apparent that it declined to beg the corporations for money. As it is the hope of popular government is dwindling. The Republicans announce that they will spend $3,000,000; the Democrats do not hesitate to say that they need and have asked for as much. What hope is there for the people when the price of success is so high? Politics—is it a rich man's affair in modern America! God forbid.

Mr. Carl Schurz, the leading German Independent, has declared for Mr. Parker. His letter, though long, is easily the ablest campaign document yet issued.

* * *

In North Carolina the campaign goes quietly. Mr. Glenn, we gather from the papers, is telling "his billy goat story"; denouncing Mr. Roosevelt; declaring for the Watts Act; and taking the sensible position that after the most elementary instruction the negroes' education should be given an industrial turn.

Mr. Harris, Republican candidate, is visiting a few places, making brief talks, which are followed with set speeches by Hon. Thomas Settle.

* * *

The Japanese General.

Field Marshall Marquis Oyama, the commander-in-chief of the Japanese army, will take rank with the great generals of the world. He has now been the successful leader of the forces of Japan in three wars—the rebellion of 1876, the conflict with China, and the present war. A review of the campaign thus far shows that it has been ably conceived and brilliantly executed. The strategy of converging three armies on the Russian forces has been followed up with a vigor and spirit, which, considering the difficulties of the mountainous country, practically roadless, have been surprising. The cutting of the railroad at Kinchow occurred at exactly the right place and time, isolating Port Arthur at once, and releasing the larger part of the Japanese forces for the more important operations at the north. The capture of Kinchow was also admirably timed to afford the Japanese army a new and nearer base of supplies at Niuchwang just at the time it was needed. The most brilliant feature of the campaign, however, is the rapid and continuously successful march of General Kuroki across two mountain ranges from the Yalu to the rear of Liaoyang. Every step has been sure and swift. It is true that his most cherished purpose to reach the railroad in the rear of the Russian army has not been achieved, but it has been thwarted only by the quick retreat of the Russians, which has without question been as much of a surprise to the Japanese as to the rest of the world. While great praise is due to the generals, Kuroki, Nodzu and Oku who have led the three armies, the credit for the campaign falls to Marquis Oyama, who remained at Tokio during the preliminary movements, but joined the army on the field at the critical moment, and commanded in person at the great battle of Liaoyang. The wife of the Marquis is Stematse Yamagata, a graduate of Vassar College.—Watchman.

* * *

Ex-Senator Ransom.

News came Saturday that Ex-Senator Matthew W. Ransom had died of heart disease early that morning at his home near Weldon, aged seventy-eight years, and we all realized that there had passed from the Commonwealth one of her few great figures—the last great figure of that tremendously historic period 1855-1895. Whether in the prospect of war, in actual battle, in Reconstruction or in the actual rebuilding of the Commonwealth, his part was of a character that will establish him forever in a high place in North Carolina history. These last ten years of retirement have added to the lustre of his public career. With altogether different traits from those that now make men strong with the people, he held his place as Senator until the Populist unheaval made the political advancement of his type impossible. Whereupon he retired to his farm and with his sons built up a great plantation, in proportions and spirit recalling the best of the days of old, of which he was the best type and in which he gloried.

North Carolina knows that Senator Ransom was not a man of the people, as Vance was. He was a man of the Forum. Gifted with great powers of speech he chose to discharge his duties as Senator by means of his rare genius for personal influence, and he was more influential than Vance; instead of maintaining himself in the Senate by political leadership from the platform he used, again, his personality and his patronage. Vance, the man of the people; Ransom, the man of the—shall we say machine! Not just that; for his service was genuine, his worth unquestionable; his type far above that of the mere manager in politics. A man of culture, of convictions, a master of human nature, a son of the Old South, he rose above his generation by excellence; and the State will never be ashamed that he represented her in the great Senate of the United States.

Senator Ransom was born in 1826; he was educated at the State University, and entered upon the practice of Law. At the age of 26 he was chosen Attorney-General of North Carolina. He served also as a member of the General Assembly in 1858-60. He was one of the peace commissions to the Congress of the Southern States in 1861. He entered the army as lieutenant colonel. He came out a brigadier general. He was elected United States Senator in 1872, and served until 1895. At this time he was appointed United States Minister to Mexico, and served two years. Since 1897 he has managed his estate of 20,000 acres or more.

* * *

The War.

No news of importance. The seige of Port Arthur continues, and there is no reason to expect the fortress to fall, at least no more reason than there has been.

Kuropatkin is reported to be advancing, which is hardly credible. It is even said that the Japanese are falling back toward Liao Yang. If so, they know what they are doing. They are certainly not running away!

In all probability the next ten days will report great fighting—the final battle of the present campaign.

Items.

Postmaster-General H. C. Payne died last week after a protracted illness of heart disease.

Candidate T. E. Watson has issued his acceptance of the Populist nomination to the Presidency: He denounces the gold standard and asserts that the trusts control the Republican and Democratic parties.

Cotton reached ten cents last week. It appears probable that it will command this much notwithstanding the great crop. The tremendous buying at nine and a half indicates that the mills do not expect a lower price.

In a 300-mile automobile race near New York last week one man was killed and another seriously injured. This is the modern young millionaire's pastime. The machines made as high as ninety miles an hour and the winner's average was more than a mile a minute.

Pilot.

The next union meeting of the Pilot Mountain Association will be held with the Germanton Baptist Church beginning Friday before the fifth Sunday in October, 1904. To preach the introductory sermon, J. A. Stanford; alternate, A. L. Betts.

PROGRAMME

1. General discussion as to the needs of the mission work in the Association, led by H. A. Bunn and other members of the executive committee.

2. How may we interest our churches in the orphanage work? P. Oliver, R. A. Loftis and E. W. Culler.

3. How may we encourage a greater interest in Bible Study among our people? D. F. King, J. L. Law, T. B. Lindsay, R. W. Crews and R. A. Wommack.

4. What are the best means of building up and holding together a congregation. A. L. Betts, C. C. Hyman and C. W. Glidewell.

5. How may we promote a better observance of the Sabbath? R. D. Hyman, W. H. Wilson and F. N. Day.

6. To preach on Sunday at 11 o'clock, B. K. Mason.

B. K. MASON,
For Committee.

The primary lack is not the lack of money. It is a lack of devotion to the great ideals—H. C. Mabie.

Associations: Time and Place.

Carolina.—Fruitland, October 11.
Central.—Wake Cross Roads (Wake County), October 11.
Wilmington—Wells Chapel (Sampson County), October 11.
Atlantic.—Morehead City, October 12.
Cedar Creek.—Judson, October 12.
Brunswick.—Long Branch, October 13.
Montgomery.—Liberty Hill, October 13.
Transylvania.—Cathey's Creek, October 13.
Neuse.—Mt. Nelson (Eureka Postoffice), October 18.
Cape Fear and Columbus.—Cross Roads (Columbus County), October 20.
Pee Dee.—Spring Hill, October 20.
South River.—Baptist Chapel (Sampson County), October 20.
West Chowan.—Ross' (Bertie County), October 25.
Raleigh.—Shady Grove (Wake County), October 27.
South Fork.—Hickory, October 27.
Robeson.—Parkton, November 1.
Little River.—Holly Springs (Harnett County), November 3.
Bladen.—Shady Grove, November 9th.
Johnston.—Clayton, November 10.
Stanly.—Kendall's, November 17.

Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $60 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

Cure your own kidney and bladder disease at home and at a small cost. One who did it gladly tells you how. Mr. A. S. Hitchcock, (clothing dealer), Box R, 87 East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him he will, without any charge whatsoever, direct them to the perfect cure he so successfully used. Knowing as he so well does the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this positive means of restoring themselves to health.
Our advice is to take advantage of this most generous offer while you can do so without cost.—(Advertisement.)

Individual Communion Cups



Why permit a custom at the communion table which you would not tolerate in your own home? Individual Communion Cups are sanitary. Let us send you a list of nearly 3,000 churches where they are in use. Send for Free Book.
We offer a Trial Outfit free to any church.
Sanitary Communion Outfit Co. 33th St. Rochester, N.Y.

Funny Stories

May be told you by agents trying to sell other makes of piano in reference to the great colleges adopting the STIEFF PIANOS. That is the very time to write these colleges and hear what their presidents and teachers have to say about the Artistic Stieff. The colleges use the Stieff piano in preference to others, because of its beautiful singing tone, perfect action, wonderful durability and the interest and love for the beautiful in music it inspires in the students. Sold direct, saves all in-between profit in the home.

Investigate. Southern warerooms 211-213 N. Tryon Street, Charlotte, N. C.

C. H. Wilmoth, Mgr.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY TO RALEIGH, N. C., ACCOUNT NORTH CAROLINA STATE FAIR.

The Seaboard Air Line Railway announces that on account of the North Carolina State Agricultural Fair, to be held in Raleigh, October 17-22, they will have on sale tickets at special rate of one fare, plus fifty cents for the round-trip, this including one admission to the Fair grounds. These tickets will be on sale October 14th to 21st, inclusive, and for trains arriving in Raleigh before noon of October 22, 1904, with a final return limit of October 24th, continuous passage in each direction. There will also be on sale special reduced rates for brass bands, military companies, etc. when in uniform. These tickets will be sold from all points in Virginia and North Carolina.

For further information apply to your nearest Seaboard agent.

C. H. GATTIS,
Traveling Passenger Agent, Raleigh, N. C.

The Union Association.

Pastor W. F. Watson, who is doing a splendid work at Monroe and throughout the entire Association, preached the introductory sermon. Text: "Ye have dwelt long enough in this mount." Deut. 1:6.

I. We have dwelt long enough in our present educational state.

(1) Give the masses a chance.

II. Long enough politically.

(1) We should demand clean men.

III. Long enough in the low-lands of religion.

(1) We have not done our best for God.

IV. Long enough in the neglect of doing our best in our religious life.

(1) We should do better as pastors.

(2) Our pastors should be better supported.

(a) The average salary of a pastor in the Union Association is $180.00 per year.

V. Long enough in the matter of missions.

(1) We have raised $575 this year for the support of a missionary on the foreign field.

(2) Let's go on to greater things, and the blessings of our God shall be with us.

VI. Long enough in the neglect of the orphans.

(1) We should have a monthly collection from each church in this Association for this work.

All the churches were present at the roll call except one, which is an excellent showing for any Association.

Having read the letters, the officers were elected as follows, this being the fiftieth annual session: W. F. Watson, moderator; R. F. Beasley, clerk, and F. B. Asheraft, treasurer.

Hight C. Moore, Archibald Johnson, S. F. Conrad and others were welcomed to seats in the body.

Brother Moore was given the very best hour for State Missions, and he was at his very best in his old Association.

Brother Johnson was never more his very best self, and never so tender in his discussion of the Orphanage. A cash collection of $22 was taken for the present need caused by the scourge of fever at the Orphanage.

The discussion on education brought out some fine facts concerning the Union Associational school at Wingate. W. F. Watson made a strong plea for enlargement and better equipment. Meadow Branch Church offered to raise one-fourth of $2,000 for the erection of a much needed dormitory. This is noble in this church, for the property belongs entirely to the whole Association.

A committee, pastors and delegates in the several churches was appointed to go back and raise the $1,500 needed to secure the offer of Meadow Branch Church.

Union Association has not fully realized what they have in the Wingate school; a better than which cannot be found in any Association. Men like Dry and Williams are not found in every county, who are willing to put their talent, time, prayers and very lives into such an enterprise.

The Association just about held her own along missionary lines.

They pledged to the support of the Sunday-school work, which was a beautiful tribute to the valuable work of Secretary Moore in the Union Association.

The Baptist Messenger, published monthly by Brother Watson at Monroe, is doing a good work, and we confidently expect to see great growth not many years hence.

J. S. FARMER.

Elkin Association.

The Elkin Association met at white Plains church two miles from Roaring River in Wilkes County. Adjourned today, after a most interesting session. Missions, education, the Orphanage, Sabbath-schools and temperance were all advocated with much zeal and interest. The resolutions on temperance introduced by myself at the request of the body were adopted by a rising vote of the large congregation. Much enthusiasm prevailed. The churches were urged to support no man for office irrespective of party, who was in favor of the liquor traffic. The body favored a constitutional amendment to sweep this great evil from North Carolina.

The Elkin is a small body of some ten churches, and growing in strength along the lines of all the objects of our denomination.

Rev. G. M. Burcham preached today (Sunday) a most touching and eloquent sermon to a vast crowd. The mountains up here are on fire against the liquor traffic.

The Briar Creek Association meets next Thursday at old Briar Creek church, now 121 years old, and I hope to see it also take high ground on the temperance question as did the Elkin. It is a large body of some 28 churches. I wish you could be here with us. There is not a bonded distillery or saloon now in Wilkes. Our people are prosperous and happy and we hope to make her the banner county—if not already so on the question of temperance. I know this will gladden your heart. Go ahead in your great work till the Hydra-headed monster of intemperance is driven from North Carolina.

Affectionately,

JAMES H. FOOTE.

Roaring River, N. C., Oct. 2.

Those love truth best who to themselves are true,
And what they dare to dream of dare to do. —Lowell.

Deafness

Can Be Cured

I Have Made the Most Marvelous Discovery for the Positive Cure of Deafness and Head Noises and I Give the Secret Free.

With This Wonderful, Mysterious Power I Have Made People Deaf for Years Hear the Tick of a Watch in a Few Minutes.

Send Me No Money—Simply Write Me About Your Case and I Send You the Secret by Return Mail Absolutely Free.

After years of research along the lines of the deeper scientific mysteries of the occult and invisible of Nature-forces I have found the cause and cure of deafness and head noises, and I have been enabled by this same mysterious knowledge and power to give to many unfortunate and suffering persons



I Have Demonstrated That Deafness Can Be Cured—Dr. Guy Clifford Powell.

perfect hearing again; and I say to those who have thrown away their money on cheap apparatus, salves, air-pumps, washes, douches and the list of innumerable trash that is offered the public through flaming advertisements, I can and will cure you and cure you to stay cured. I ask no money. My treatment method is one that is so simple it can be used in your own home. You can investigate fully, absolutely free and you pay for it only after you are thoroughly convinced that it will cure you, as it has thousands of others. It seems to make no difference with this marvelous new method how long you have been deaf nor what caused your deafness, this new treatment will restore your hearing quickly and permanently. No matter how many remedies have failed you—no matter how many doctors have pronounced your case hopeless, this new magic method of treatment will cure you. I prove this to your entire satisfaction before you pay a cent for it. Write to-day and I will send you full information absolutely free by return mail. Address Dr. Guy Clifford Powell, 983 Auditorium Building, Peoria, Ill. Remember, send no money—simply your name and address. You will receive an immediate answer and full information by return mail.

HICKS' **CAPUDINE**

Cures That Headache.

Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation.

Absolutely Harmless. IT'S LIQUID.

Trial Bottle, 10c at druggists... by dose at fountain.



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The Convention Teacher	$ 0 12
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Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
Lesson Leaf	1
Primary Leaf	1
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Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
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Topic Card, 75c. per hundred.
How to Organize—with Constitution and Bylaws. Price 10c. per dozen.
See B. Y. P. U. Quarterly in list above.

1. Their intrinsic excellence.
2. Their special adaptation to our people.
3. Their Advertisement of the Convention's work.
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5. The basis for the Boards business operations.

They are used in 80 percent of all the reported Sunday Schools in the South.

Why not every school support the Convention in this work? Why not 100 per cent?

Every order increases the Board's usefulness. Samples sent on request.

BAPTIST SUNDAY SCHOOL BOARD,
J. M. FROST, Sec.
710 Church Street, Nashville, Tenn.

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We prepay shipping charges on all cash mail orders of $5.00 or more anywhere in North Carolina.

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Ladies' Coat Suits, $10.00 to $50.00.
Ladies' Demi Tailored Suits, $25 to $75.
Ladies' Walking Suits, $15 to $25
Ladies' Separate Skirts, $3.50 to $15.

Ladies' Wraps Day and Evening Coats.
Tourist Coats, Rain Coats, etc., etc.

It is far better for the customer to come to our store and make selection and have alterations made if necessary to perfect the fit—but if not convenient to come—write us and we will guarantee satisfaction in filling your orders.

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Solid Gold Wedding and Engagement Rings.

All our plain rings are made in our own factory. Your order by mail will have the same careful attention as if you purchased in person. No additional charge for engraving. Complete illustrated catalogue mailed upon request.

The B. H. Stief Jewelry Co.,
NASHVILLE, TENN.
Please mention this advertisement.

A REMEDY

For Epilepsy.

Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from here wrote us that he was personally acquainted with the doctor and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to any one who may inquire.

REV. E. E. IRMSCHER, City Missionary and editor of Our Visitor, 643 Olive St., St. Paul, Minn.

Fine Wood Flooring



Parquet Floors and Specialties,
Moore's Floor Wax.
Moore's patent Resta
Send for Free illustrated Catalogue.
E. B. MOORE & CO.,
76 Wabash Ave., Chicago

Notice.

Having qualified as administratrix of the estate of William Terry, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

MRS. MARY TERRY,
Administratrix.
Raleigh N. C., R. F. D. No. 6.

Do You Want a Teacher?

The Educational Bureau, Raleigh, N. C. has recently secured the names of a large number of good teachers open to engagement. Write fully as to your needs. It charges you nothing.

Temperance.

Growth of Prohibition.

Here the the States with prohibition territory:

Alabama—20 prohibition counties, 11 dispensary, 35 license.

Arkansas—44 counties prohibition, 29 license, 2 part prohibition, part license.

California—175 towns and cities.

Colorado—50 towns and cities.

Connecticut—94 prohibition, 74 license towns.

Delaware—Half the State.

Florida—32 out of 45 counties prohibition; partial prohibition in other 13; only 125 saloons in entire State.

Georgia—104 counties prohibition; 33 license and dispensary.

Illinois—650 towns and cities prohibition.

Indiana—140 towns prohibition.

Iowa—All the State except 25 cities.

Kansas—Prohibition.

Kentucky—47 counties total prohibition; 35 counties with one license town each; 19 counties with 2 license towns each; 18 counties unrestricted license.

Louisiana—20 out of 59 counties.

Massachusetts—20 license and 13 no-license cities; 83 license and 237 no-license towns.

Michigan—400 towns and cities.

Minnesota—400 towns and cities.

Mississippi—65 out of 75 counties.

Missouri—12 out of 115 counties, and many small towns.

Nebraska—250 towns and cities.

New Hampshire—144 towns prohibition; 60 towns and 11 cities license.

New Jersey—200 towns and cities.

New York—Cities have license by State law; of the 934 towns having the right of local option, 285 have total prohibition.

North Carolina — Prohibition throughout rural districts; liquor sold in less than 100 places, and in 20 of them through dispensaries.

North Dakota—Prohibition.

Ohio—145 towns prohibition under Beal law; several more under old law.

Pennsylvania—20 counties and 600 towns and cities.

Rhode Island—20 towns and cities.

South Carolina—Dispensary law covers State.

Tennessee—Whole State prohibition, except 8 cities of over 5,000 population.

Texas—141 counties prohibition; 57 partial prohibition; 48 license.

Vermont—138 towns prohibition; 83 license.

Virginia—Local option bill passed in spring of 1903; Richmond is the only important city without prohibition.

West Virginia—40 out of 54 counties.

Washington—50 towns and cities.

Wisconsin—300 towns and cities.

A PROHIBITION OPTIMIST.

Philadelphia, Sept. 22, 1904.

The Liquor Traffic's Last Ditch.

We have shown that the traffic is immoral as producing 80 per cent of all crime; that it is unprofitable as producing a like percentage of pauperism, and a vast amount of poverty not classed as pauperism; that it is deadly, shortening life from 25 to 40 per cent, as life-insurance tables prove; that it is so unbusiness-like that the great railroads of the country will summarily discharge any man who drinks while on duty or frequents saloons when off duty, while in all our great industries it is the abstainer who is sough and promoted; that the worst corruption of our politics, including the wholesale buying and selling of votes is due to the liquor traffic; that homes are wrecked, characters blighted, and hearts broken everywhere by it; then the apologist says as an answer to all, "Ah, but how will you provide for the national revenue?"

On this basis, we are fain to say, we don't care. If this nation cannot be sustained without cultivating all this vice, crime, and sorrow, let it die! It will die anyway, and had better die sober in one glorious spasm of virtue. We're not in the least afraid, for in all history no nation ever did die that way. The eternal laws forbid.

This whole plea of the "revenue" comes to a reductio ad absurdum. If the nation must be supported by the revenue from liquor drinking, then the more liquor drinking there is the better the nation will be supported, and patriotism requires every good citizen to drink for the national support. The more he drinks the better patriot he is, and your only really good citizen is the drunkard. He is doing all he can to support the government, while others are stopping in a half-hearted way short of their capacity. This is exactly the theory in Russia, where liquor selling is a government monopoly, and the peasant drinks himself drunk on vodka, to show how good a patriot he is. But it does not seem to bring Russia the benefit that might be desired. Even more, if the national support depends upon liquor drinking then anything and everything that would reduce liquor drinking is wrong. Not only prohibition, but temperance societies, temperance lectures, Salvation Army meetings, pledge-signing, the Good Templars, the Loyal Temperance Legion, the W. C. T. U., the very church itself, all ought to be suppressed, for they sap the national revenue, and strike at the life of the nation. Any theory that has such consequences is unsound at the root. There's a blunder in it somewhere.

Precisely the same difficulty would occur if the government was accustomed to depend upon revenue from any other vice, as gambling, the lottery, etc. In some of our cities which have legalized prostitution, there would be consternation among officials if it should be proposed to give up the revenue from the degradation of man and woman and the rotting of the social fabric. "Abolish the social evil? How could we run the city?"

Massachusetts Testimony.

"We know that the increase in our deposits since May 1, 1896, the date of beginning of the no-license term now continuing, has come from our own wage earning and saving people. . . . . The yearly increase has been as follows:

Year ending May 1, 1897....	$14,636
Year ending May 1, 1898....	112,265
Year ending May 1, 1899....	117,788
Sir months ending Nov. 1, 1899	97,331
Total increase in three years and six months.....	342,020

"Total assets November 1, 1899, being $3,304,861.77.

"A more significant fact, however, in relation to local savings is the great increase of over twelve hundred new depositors in less than three years, showing that new forces tending toward greater thrift and personal economy are at work in Waltham.

"But all argument or conclusion relating to this matter based on financial statistics is of secondary importance. When one reflects that in 1891, under license the number of arrests for drunkenness (959) was nearly equal to one-fourth the number of registered voters of the city for that year, while in 1898 such arrests numbered only 189, or less than one-twentieth of that year's registration, a field of view is opened where the signs may be read more clearly."—Ex-Mayor Charles F. Stone, Treasurer Waltham Savings Bank, in Waltham Crusader.

No wonder that in Massachusetts towns last year an aggregate of 235,000 people voted for "no-license" against 184,000 who voted for "license!"

The nation is but a larger town, and will never suffer for want of revenue while saving itself from an economic drain and waste of almost two thousand millions, and putting that money into the pockets and homes of its people.

DANGEROUS COLDS, HEAVY COUGHS, Speedily Cured by Allen's Lung Balsam

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In 18 Styles

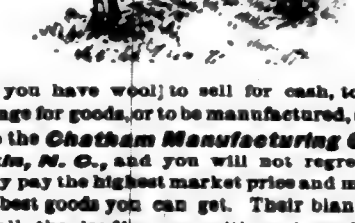
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The Greatest Selling Shoe in America for $3.50

For sale by all up-to-date dealers. Pair "Americus" would be an appropriate present for a friend.

Geo. D. Witt Shoe Co.
Manufacturers
LYNCHBURG VA.

WOOL.



If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the Chatham Manufacturing Co., Elkin, N. C., and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded gold medals as the finest made in America.

Write them for samples.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Dropsy CURED Given Quick Relief.

Removes all swelling in 9 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Green's Sons, Specialists, Box 10, Atlanta, Ga.

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Send 10 cts. For our full Sample Packet containing two beautiful Christmas Services and our new Cantata, also our 96 page Catalogue giving illustrations and full descriptions of Xmas Cards, Booklets, Calendars, Candy Boxes & inexpensive Xmas Novelties, besides our full line of Sunday-school Supplies. MacCALLA & Co., Inc., 218 Dock St., Phila., Pa.

SEABOARD
Air Line Railway

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Botson and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE,
Yarborough House Building.
C. H. GATTIS, T. P. A.,
Raleigh, N. C.
H. A. MORSON, C. T. and P. A.,
Raleigh, N. C.
'Phones 117.

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CROSS & LINEHAN COMPANY,

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Obituaries.

HOLLOWELL.—Melville L., son of Brother and Sister Luke Hollowell, died September 21, 1904, age twenty-two years. He joined Warwick Baptist Church at the age of fifteen. He was preparing to enter the ministry.

Brother Hollowell was a young man of deep piety, and had the confidence of his church and entire community. "Blessed are they who die in the Lord."

JAS. W. ROSE.

ELLIS.—Died, at his home in Sanford, N. C., June 30th, John W. Ellis, in his sixty-seventh year.

Brother Ellis professed faith in Christ and joined Fall Creek Baptist Church in 1872; served that church as clerk for a number of years and transferred his membership to Cool Springs Church in 1884, and was clerk of that church for a number of years.

Brother Ellis was a faithful and good man, ever contending for what he thought to be right. The church, in his death, has lost a faithful member and the pastor a good and honest friend and helper. We will all miss him much.

He was highly esteemed, as was evidenced by the large concourse of people who attended his funeral, which was preached by his pastor on the day after his death. His body was buried Masonically in the beautiful cemetery at Cool Springs Church, Moore County.

May the Great Head of the church comfort and sustain the sorrowing children and heart-broken widow. Brother Ellis is not lost, but gone before.

REV. W. H. H. LAWHON.

Blanchard.—Bro. James Calvin Blanchard died on the 12th of August, 1904, after an illness of several months, having nearly completed his sixty-second year. He made a profession of religion soon after the war and united with Middle Swamp Church, Gates County, of which he remained a member for a number of years, and when Beulah church was organized near his home in 1885 he moved his membership to that and contined there till removed by death.

Brother Blanchard was in the Civil War about two years, and was severely wounded in one of the battles.

For the last eighteen years of his life he was a great sufferer from rheumatism, having one or two severe attacks every year. The last attack came on about the last of April and continued till the first of July when he was taken with bilious dysentery. That turned to gastritis, which ended his life on the above date. He seemed to have some premonition of his death; for in the spring when helping his boys to get the crop planted, he told them that he would not be there to help gather it. And when he was taken sick he seemed very confident that it would be his last illness. But there was no fear. He spoke calmly about dying, and gave explicit directions for the management of things after his death. He leaves a wife and eight children, three sisters and one brother, to mourn his departure. His funeral was preached by the writer to a large crowd of relatives and friends, after which he was laid away in the old family burial ground, there to await the resurrection morn.

W. B. WAFF.

LAWRENCE.—Bro. Benjamin F. Lawrence was born November 14, 1844, and died August 5, 1904, in the fifty-ninth year of his age. He was converted at the age of fifteen, and became a zealous, active member of the Methodist church. He remained a member of that church until he reached mature manhood. About this time he went to hear a Methodist minister preach a sermon in defence of sprinkling for baptism, and infants as proper subjects for baptism. The sermon put Brother Lawrence to thinking. And like the noble Bereans he "searched the Scriptures daily to see if these things were so." On careful examination he found that the Scriptures taught the immersion of belivers, and believers alone, as Bible baptism. The Scriptures made him a Baptist, and he united with Fellowship Baptist Church. He became a full believer in, and strong advocate of, Baptist faith and practice.

He became an honored deacon of his church, and was a faithful worker in his church, Sabbath-school and prayer-meeting. His usefulness was greatly increased by being a constant reader of the Biblical Recorder.

Brother Lawrence was a man of fine practical sense. In times of trouble his neighbors went to him for advice. His death is a sore bereavement to his devoted wife and loving children.

He was smitten down with paralysis and lived only a few hours. He could not speak. But his life of devotion to his family tells them how much he loved them. His zeal for Christ's cause tells how he loved Jesus, and has gone to his reward in heaven.

His body rests in the old family cemetery near his home; his redeemed spirit rejoices with the glorified in heaven.

We all miss him, oh, so much we miss him, but we shall meet him again in the "sweet by and by," where "no farewell tears are shed."

J. A. S.

Neill Townsend.

Whereas, the great and Supreme Ruler of the universe has, in His infinite wisdom, removed from among us our worthy and beloved superintendent, Neill Townsend; and,

Whereas, the long and faithful service he has given this Sunday-school makes it eminently befitting that we record our appreciation of him; therefore be it

Resolved 1. That the wisdom and ability which he has exercised in the discharge of his duties as superintendent by service, contribution and counsel will be held in grateful remembrance.

2. That the removal of such a life from among us leaves a vacancy that will be deeply realized by all the members of this Sunday-school, and will prove a serious loss to the community and the public.

3. That with deep sympathy with the bereaved relatives of the deceased, we express our hope even so great a loss to us all may be overruled for good by Him who doeth all things well.

4. That a copy of these resolutions be spread upon the records of this Sunday-school and a copy be forwarded to the Biblical Recorder, North Carolina Baptist, Charity and Children, Robesonian and Argus, and a copy furnished the bereaved family.

Ordered by Back Swamp Sunday-school. J. R. NANCE,
Chairman Committee.
Robeson County, Sept. 25, 1904.

C. B. Paul.

Resolutions of respect adopted by the Enon Chapel Baptist Church:

The death of Rev. C. B. Paul brings sadness to Enon Chapel and community. He died at Davis, N. C., N. C., August 18, 1904, at the age of thirty-eight. He died in the prime of the Christian ministry when his life seemed most useful for the advancement of Christ's kingdom.

And, whereas, it has pleased our heavenly Father in His divine providence to take our friend and former pastor from earth to heaven; therefore be it

Resolved 1. That we express the deepest sorrow for the loss that we have sustained as a church in the death of our beloved brother.

2. That in this sore bereavement we humbly submit to the will of our Father who doeth all things well.

3. Brother Paul was a man of marked piety and consecration; we loved him for his manly virtues; to his friends he was loyal and true.

4. As a pastor, he was always at his post of duty, tireless in responding to the calls of his people. He was loved by all, and all confided in him.

5. As a minister, he was faithful in declaring the truth, sweet-spirited in telling of Jesus and His love, faithful in teaching and warning his people, and clear in his style of delivery.

6. That we extend to Sister C. B. Paul and all the bereaved ones our sincere sympathy and pray that the spirit that guided our departed brother may comfort and direct them in the journey of life and at last guide them into the heavenly mansion where our departed brother awaits their coming.

7. That a copy of these resolutions be sent to Sister Paul and a copy be spread on our church record.

W. J. MONTFORD,
For Committee.


PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists.

Twenty-One Years.

Twenty-One years ago a small red spot appeared under my father's eye. It gradually enlarged and soon became inflamed and very painful. During that time many so-called cancer doctors treated it by burning it off but it grew larger until the eye-ball was almost hidden. On Feb. 1st, 1903 I brought my father to the Kellam Cancer Hospital; the cancer was entirely cured in a short time and it is out. T. J. Phelps, Roanoke, Va.

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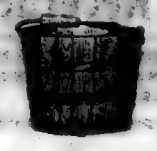
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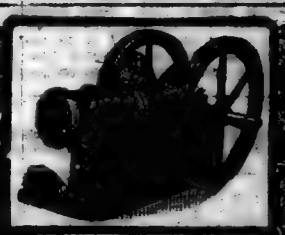
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Prewitt-Spurr Manufacturing Co.,
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ARE BEST FOR
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"I can only speak of the engine bought of you last Fall in the highest terms * * * We find her to move with the regularity of clock, a thing that we think very essential in making a good sample of cotton. As for safety, we think it far surpasses steam, and perhaps not more dangerous than water. It seems very simple and easy to learn * * * and believe it to be only a question of time when they will take the place of steam engines."
Rev. J. W. BURTON,
L. E. of the M. E. Church, South.
Send for catalogue X, stating power requirements.
White-Blakeslee Mfg. Co.
Birmingham, Ala.

ECZEMA PILES, PIMPLES, OLD SORES, Etc. CAN BE CURED AT SMALL COST.—READ THE FOLLOWING LETTER.
The Ec-zine Co., Chicago.
GENTLEMEN—Enclosed find one dollar to pay for another bottle of EC-ZINE and 25 cents for Ec-zine Soap. I have used nearly all the bottle you sent and it has done more for me than all other treatments combined that I have employed for four years. I have Eczema on both legs from ankle to knee and I have been so bad at times I had to go on stilts. Since I commenced the use of EC-ZINE my trouble has nearly disappeared, in fact it feels like it was well, but there are a few rough spots yet I don't want to stop treatment with one bottle. Send me another bottle as soon as possible and a cake of soap, after I use it I expect to be perfectly cured and then I will tell you all about it. I have been under treatment for four years and I can't begin to tell you what I have suffered and the great trouble and expense I have endured in that time, but I have great hopes that I will soon be cured. I certainly believe I have struck the right remedy at last. With best wishes I am
Yours truly, D. L. ALEXANDER,
Mt. Pleasant, N. C.
$50. Reward will be paid for any skin disease, ECZEMA, PILES, BLOOD POISON, PIMPLES, RING WORM, etc., which the new Radium remedy—EC-ZINE, will not cure promptly. Send today for a FREE treatment, sufficient to cure any ordinary case.
THE EC-ZINE COMPANY
M. KUPERMEIER, Sales Agent
112 Dearborn Street, Chicago, Ill.

Shepard's Lung Food.
A 50 cent bottle of Shepard's Lung Food free to any one wishing to test its efficacy in treatment of Asthma, Bronchitis, Colds, Coughs, La Grippe, Consumption, or any affections of the throat or lungs. Indispensable for public speakers.
Send name and address of your druggist, and we will send you 50c. to pay for one bottle of Lung Food. $100 reward for a case which it will not cure.
The LUNG FOOD CHEMICAL CO.,
Wilmington, N. C.

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FOUNDED 1835 BY THOMAS MEREDITH.
ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Acknowledgments.

October 12, 1904.

State Missions.—Tabernacle, Raleigh, $75.00; W. M. S., Wakefield, Raleigh, 5.00; Mt. Pisgah, Mt. Zion, 18.47; Antioch, Neuse, 6.98; First, Gastonia, 38.05; Enon, 2.80; H. M. Fagan, 3.00; Warren Plains, Tar River, 1.80; W. M. S., Warren Plains, Tar River, 1.85; Mecklenburg and Cabarrus Asso., 67.00; E. W., First, Durham, 4.74; Sunbeams, 9th Ave., Charlotte, 8.00; Bethel, Ashe, 1.30; Long Branch, Ashe, .75; Mission Home, Ashe, .76; Smithfield, 11.00; Mt. Olive, 8.81; Mission Field, So. River, .40; Eldan, W. Chowan, 5.00; W. M. S., Lenoir, Caldwell, 3.80; W. M. S., New Hill, Little River, 4.00; W. M. S., Mt. Pisgah, Mt. Zion, 2.06; W. M. S., Kings Mt., Kings Mt., 2.55; Yates M. S., Tryon St., Charlotte, 12.25; Boilston, Transylvania, 2.06; Enon, Transylvania, 2.16; Southside, 22.50; W. M. S., Southside, 2.50; W. W., Southside, 5.00; Saron, Pee Dee, 5.00; Mt. Carmel, W. Chowan, .20; Second, Durham, 53.50; W. M. S., First, Greensboro, 5.00; Mt. Moriah, 5.00; Cashie, 2.77. Total this week, $391.01. Previously reported, $8,112.97. Total this year, $8,503.98.

Foreign Missions.—W. M. S., Tarboro, $5.15; Mt. Pisgah, Mt. Zion, 9.67; First, Asheville, 51.85; W. M. S., Asheville, 35.00; H. M. Fogan, 7.00; New Bethel, Tar River, 16.29; Plymouth, 2.50; Warren Plains, 2.55; Meck. & Cab. Asso., 27.96; E. W., First, Durham, 10.95; Bethel, Ashe, 1.00; Big Laurel, Ashe, 1.50; Long Branch, Ashe, .15; Mission Home, Ashe, 1.55; Peah Valley, 4.05; Sunbeams, First, Gastonia, 3.25; Green River Asso., 183.48; Mt. Olive, 3.36; Mission Field, So. River, .33; Elam, W. Chowan, 10.50; Elam, W. Chowan, 5.05; W. M. S., Elkin, Surry, 4.85; W. M. S., Mt Pisgah, Mt. Zion, 2.06; W. M. S., Parkton, Robeson, 3.35; Boilston, Transylvania, 3.51; Enon, Transylvania, 4.80; Mt. Carmel, W. Chowan, 4.00; Cashie, W. Chowan, 10.00; Second, Durham, 23.00; Mt. Moriah, 4.00; Union Asso., 106.92; Cashie, 8.02; Mars Hill, 2.90; Sunbeams, Mars Hill, 2.60; W. M. S., Mars Hill, .85; Tar River Asso., 106.00; Fort Barnwell, 7.50. Total this week, $677.50. Previously reported, $11,912.78. Total this year, $12,590.28.

Home Missions.—Mt. Pisgah, Mt. Zion, $21.47; Jonathan Creek, Haywood County, 1.00; Rock Spring, Haywood County, 5.00; Plymouth, 1.50; Warren Plains, Tar River, 1.90; Meck. & Cab. Asso., 13.26; E. W., First, Durham, 1.07; Amis Chapel, Flat River, 6.09; Buffaloe, Ashe, 1.50; Brushy Fork, Ashe, .45; Long Branch, Ashe, .50; Rock Spring, Flat River, 13.40; Green River Association, 52.33; Mt. Olive, 11.48; Mission Field, So. River, 1.25; Elam, W. Chowan, 8.22; Elam, W. Chowan, 6.19; Woodland, W. Chowan, 10.00; W. M. S., Mt. Pisgah, Mt. Zion, 2.06; W. M. S., Kings Mt., Kings Mt., 1.50; Enon, Transylvania, 2.16; Mt. Carmel, W. Chowan, 12.00; Second, Durham, 30.50; Mt. Moriah, 3.00; Union Asso., 4.37; Cashie, 4.38; Fort Barnwell, 5.00. Total this week, $221.58. Previously reported, $6,325.81. Total this year, $6,547.39.

Education.—Mt. Pisgah, Mt. Zion, $12.00; Antioch, Neuse, 10.00; Meck. & Cab. Asso., 6.00; Sandy Creek Association, 8.88; Mt. Olive, 8.00; Elam, W. Chowan, 4.50; Elam, W. Chowan, 2.25; Southside, 10.00; Second Durham, 23.55; Reeds X Roads, 3.00; Mt. Moriah, 3.00; Union Asso., 17.93; Tar River Asso., 32.00; Fort Barnwell, 2.00; W. L. Poteat, 5.00; E. W. Sikes, 3.00; D. Eatman, 1.50. Total this week, $152.61. Previously reported, $1,772.31. Total this year, $1,924.92.

S. S. and Colportage.—S. S., Second, Durham, $5.00; S. S., Dysartsville, 1.00; Union Asso., .25. Previously reported, $613.83. Total this year, $620.08.

Ministerial Relief.—Olivers Chapel, Mt. Zion, $10.00; Meck. & Cab. Asso., 1.00; Green River Asso., 4.67; Mt. Olive, 7.00; Wakefield, 2.85; Mt. Moriah, 5.00; Union Asso., 21.19; Cashie, .50; Fort Barnwell, 2.50. Total this week, $54.71. Previously reported, $971.48. Total this year, $1,026.19.

Yates College.—Green River Association, $6.00; W. M. S., Mocksville, So. Yadkin, 3.00; W. M. S., Lumberton, 10.00. Total this week, $19.00. Previously reported, $550.50. Total this year, $569.50.

Total reported for all objects this week $1,522.66
Previously reported for all objects 30,260.58

Total reported for all objects this year 31,783.24

WALTERS DURHAM,
Treas. Bap. State Con.

Correction: In Recorder of September 21, for Home Missions was reported, "W. M. S., Cameron Ch., $10.00." This should have been "W. M. R." WALTERS DURHAM.

Administrator's Notice.

Having qualified as Administrator of the estate of Mrs. Rebecca Smith, late of Wake County, this is to notify those having claims against her estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

NATHANIEL A. SMITH,
Administrator,
Garner, N. C.

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BIBLICAL RECORDER

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 16.

RALEIGH, N. C., WEDNESDAY, OCTOBER 19, 1904.

CONSEQUENCES OF THE WAR IN THE EAST.

The best evidence that no one knows what the consequences of the war between Japan and Russia will be is that no considerable authority has undertaken to indicate them. It is, of course, not our purpose to rush in here. But in a general way we shall venture some observations for what they may be worth.

It must be borne in mind, first, that the result of the war is yet in doubt. Japan's unbroken series of victories might have been decisive with a less stubborn and powerful foe; but Rissia is unmoved: she announces a defeat only to promise victory. There now appears nothing to prevent her from fighting at least two more years, and, it is intimated, that her statesmen will not be reluctant to make a five years' war of it rather than yield a point.

We may observe, first, that this war will hasten the end of the Russian system of diplomacy—of aggression by stealth, by deception, by broken promises. She has at least learned that such a policy costs more than it is worth. This policy brought this war upon her. Whether victorious or not, she has suffered too much to follow such a course again.

It has been often pointed out that Japan's sea triumphs have demonstrated that the battleship is an out-of-date machine of war. The little torpedo has been the hero of Japan's unparallelled successes off Port Arthur. If this prediction proves true, naval warfare will undergo a tremendous revolution. But this is a question that the naval experts will not settle in a day.

If Japan should finally win, Korea and Manchuria would be more accessible to commerce and to missionaries than they have ever been. Japan goes in with this promise, and she keeps promises. War seldom fails to open up the country in which it is carried on; and even if Russia should win one may doubt whether she would have the stubbornness to persist in her "closed-door" policy which has brought upon her the antipathy of the nations.

If Japan should win, Russia's sinister influence upon China would be broken forever. Japan would take her place, Japan and her ally, Great Britain. This would be for China's good and the world's. Russian dominance means the binding of China to the error of her way. Japan's dominance is bound to infuse into China the spirit of progress. We have no doubt that China has already taken fresh grip by reason of the Japanese successes. The first Asiatic triumph over a European nation in 2,000 years must have the effect of inspiriting the one great nation of Asia.

But there are those who say that this spells "Yellow Peril;" that Japan will arm and train the 400,000,000 Chinese and marshal them against all civilization. We look for nothing of the sort. Japan will stand for the integrity of China. She will assert her own right to a place in the councils and the markets of the world. And this is well. But to predict that she will make war upon the Powers is to accuse her of more folly than she has yet been found guilty of. At most, she would undertake to dominate the Far East, and this cannot be objected to.

That the division of China by the Powers would make for the world's progress is the opinion of many. But we do not think so. China is a great nation asleep. She has a contribution to make in her own name to the world; and all that is required is a sharp stirring with the spirit of Japan.

All things considered, Russia is as backward as China. Her disposition is quite as downward. She is less secure. She is more oppressive. She is quite as superstitious. And despite her Greek Church she is almost as heathen—in the condition of her people, in their ideals, in individual experience of Christianity. It has been said that the Japanese triumphs thus far—not to mention the now likely ultimate victory—will awaken Russia and cause her to reform. If so, the war will have proved worth all that it is costing: It would make a great nation great.

Come what may, the war has presented a new nation to the world. There she stands, little Japan! Great Japan! And all the race lifts its hat. Her enthusiasm, her devotion, her fighting qualities, wisdom, strategy, bravery, persistence, force, self-reliance, order: No nation in all history has stood the test of fire and sword more nobly. In victory she will become a great power. She is that now. In defeat, she would yet have a higher place than she had when Russia forced her to call out her sons.

And a new nation on the threshold is somewhat. She will receive of us and we of her. There is a new point of contact, a new force in all the life of the race. Progress will be quickened, civilization advanced.

A great war is the birth-agony of nations, of ideas, of changes mighty upon the face of the earth and in the minds of men. A century hence the present inarticulate children of this Titanic struggle will be on the stage full grown, and then some editor may know what meant the fearful shock and slaughter at Port Arthur, Liao Yang and Mukden.

IN THE NICK OF TIME.

The London Spectator tells the story of a clergyman who came within a very scant margin of failing in his priestly function. He was called in an emergency to "baptize" an infant that did not survive the sudden attack of illness. The clergyman must dress himself, after retiring for the night, and hasten to the child; and "I was just in the nick of time," he exclaimed; "a moment more and the child would have been dead, and I should have been too late." His friend asked: "What kind of shoes did you wear?" He answered: "Low gaiters, that needed no tying; shoes that required tying would have made the baptism impossible." "Then," said the friend, the value of God's sacraments depends on the cut of a man's shoes."

That story is not a whit more absurd than are the religious notions on which it rests. There is no reason to doubt the historical accuracy of the case, and of multitudes of cases like it. If the value of a Christian ordinance depends wholly, or chiefly, or at all, upon the qualities of the administor, there must often be miscarriage and failure. If baptism has its significance, not in the faith and disposition of the recipient, but in the "regularity and priestly correctness of the baptizer," then of course the delays of dressing and other hindrances may bring fatal results, not only to the body that is attacked with disease, but to the soul that is defrauded of its spiritual needs.

There is more in such an illustration than lies on the surface. It goes far to prove that all the blessings of the Gospel are spiritual and not mechanical, and are the fruit of personal intercourse between the soul and God, with very slight dependence on human agency.—Examiner.

Let love not visit you as a transient guest, but be the constant temper of your soul. Let it pant in your heart, let it sparke in your eyes, let it shine in all your actions and let there be in your tongue the law of kindness.

What are you doing to save your boy or girl?

THE BAPTISTS' OPPORTUNITY.

(BY A. H. STRONG.)

We were once but a little flock, yet it was the Father's good pleasure to give us the kingdom. If we are only meek, we shall yet inherit the earth.

If we are to meet our King in peace, we must do the work of the immediate present. And what an opportunity stretches before us! Here in this land is the greatest field, and the most widely opened door, that the Baptist principle has ever known. Never before in human history was so vast an area devoted to free trade, unrestricted by interstate duties and taxes. Never before in human history was so vast a population possessed of the means of education. Never before in human history was there so complete and successful a system of self-government. Our Baptist faith and polity inculcate the right and the duty of private judgment, and so commend themselves to intelligent freeman. We believe in democracy, and we are fitted to succeed in a democratic country. We ought to take possession of America in the name of Christ. But more than this. We are citizens of the world. We have access to the other nations as never before. The industrial and educational and democratic leadership of America gives us advantage over every other people, in the conduct of religious work. American Baptists ought to girdle the whole earth with their missions. Let past success embolden us to world-wide effort! The principle for which we contend is divine and eternal. Christ himself is with us. He will not fail nor be discouraged, till He has made His spiritual church co-terminous with the whole human race for which he died.

Not many months ago President Roovelt touched a gold button in the East Room of the White House at Washington, and set in motion all the machinery of the great World's Fair at St. Louis. How came it that a single man of finite powers could bridge over that great interval of space and could accomplish results which a thousand giants could not produce? Only because of the all-encompassing, all-pervading forces of electricity and magnetism which bind together, not only St. Louis and Washington, but all places and all times. These forces are but other names for the intelligence and will of God. The God in whom we live and move and have our being connects all human souls as well as all material things, and, weak and ignorant as we are, the least of us may be mighty through God to the pulling down of strongholds. God has invested each one of us who believe, with authority, greater than that of President Roosevelt, by faith and prayer to touch the springs of human action, and to inaugurate movements in human history compared with which the starting of that machinery at St. Louis was but child's play. We are not presidents, but we are more than that—we are kings and priests unto God, instruments through whom Christ works, endowed with his power. Even the grain of faith that is like the mustard-seed for smallness can remove obstacles that stand like mountains in the way of progress of Christ's kingdom. Let us then betake ourselves to prayer as well as to labor. And let us begin here and now. Let us pray!

DR. BROADUS ON ELOQUENCE.

The principle that genuine eloquence is virtue, is sincerity, is seldom better illustrated than in a caustic report of a spread-eagle lecture he was compeled to hear through. "I took B—— L—— with me to hear a lecture by Doctor M——. Subject: 'Man.' The following is a humble attempt to report it: A collection of heterogeneous and irreconcilably incongruous materials, conglomerated into an indescribable incomprehensibility, ornamented with fantastic creations of an insane imagination, and constituting the climacteric of sophomoric oratorization. . . . . To hear people call that eloquence is melancholy and disheartening."

In contrast with this I recall a conversation in which this author of "Preparation and Delivery of Sermons" defined the art of preaching as "keeping on saying good things so people can understand you."

Vacation Bible Schools in New York City.

BY W. B. CREASMAN.

In order that Recorder readers may understand more thoroughly the scope and prospects and possibilities of work with East Side children in New York city, I will give a few figures of description. On the island of Manhattan (Greater New York) there are more than seven hundred and fifty thousand children of school age, and the majority of these live on the streets during the larger part of the day and night. In the congested districts it is impossible for them to live in doors, and they must necessarily make the streets their play ground and their home. To one who had never seen the congested section of a great city it would at first seem strange to see children on the streets at any hour of the day or night, making the air ring with their shouts and cat calls, but when the condition is understood and we know how nearly impossible it is for any one to live in one of the crowded lodging or tenement houses there is small wonder that a little breathing space is sought even on the densely crowded streets. The general opinion probably is that children who grow up in such a condition are as a rule weakly and have small chance to grow up to manhood and womanhood, but just the opposite is true. The boys and girls of the lower East Side, as a rule, are robust and healthy, from exercise of body and lungs and wits in the conditions which would make a short life of the average American. They are born in hardship and every day of their lives is fraught with dangers and multiplied hardships. Street life, with all of its dangers to life and with its large danger to character and soul, is the growing problem of the great cities. On the streets boys and girls learn to hate law and order and officers as their avowed and mortal enemies. There they come into unnatural relations with one another. They pick up the vices and the sins of the streets. They make heroes of criminals and at an early age they learn to revere the idols of the prize ring and race course and stage and almost everything which comes in contact with their lives on the streets tends toward the downward and not the upward.

It is just this condition and state of things which have called forth a great effort on the part of the Baptists of New York city. For years the churches and Sunday-schools were satisfied with trying to toll a few of the children off the streets for a little instruction, which they endured with restless minds and bodies with the hope of receiving a reward of some kind at the end of the period. Four years ago the City Mission Board put on trial a plan for the betterment of conditions, especially on the East Side. The Superintendent, Rev. Robt. G. Boville, and others, thought that the summer vacation period would be the proper time for their first campaign, and so the work was started on a small scale. The public schools were closed and the children were roaming in uncontrolled and uncontrollable multitudes on the streets. A few were gathered in by the forces that worked during that summer, and Mr. Boville's plan was a proved success. Every year since the work has grown, and the results have been so far exceeding the plan and hope of the prime-mover that larger plans are ever coming to the front and conditions are being met in a way to make glad the heart of every mover in the mission work.

The work for this summer was laid out on larger plans than the most sanguine of the planners even hoped to see carried out, but before the schools were closed many of the hopes were exceeded and broader plans were put into execution. During the eight weeks we were in session more than three thousand boys and girls were gathered into our sixteen schools for one day or more. We had many Catholic children who came for curiosity and for the purpose of deterring the work in any way they could, but these were either tamed and became our best attendants or were led quietly to the door and asked to stay away. Open air work kept us busy gathering in new recruits to fill our empty spaces, but despite all the unfavorable conditions the average daily attendance was more than one thousand. The city had its schools open for vacation work, and our work was not to fight against the city schools, but to do a work which the city schools could not do.

Our work might be outlined as follows: First hours, from 9.30 to 10.30 a. m., (1) singing; (2) Scripture question and answer; (3) singing; (4) Bible lesson. This Bible lesson aims at instruction and inspiring a love for the Bible as a great book, and a love for the God who gave the book rather than at preaching and moralizing—and the success with which that teaching met was amply demonstrated more than once. For an East Side boy to give up his hero of the streets for a hero of the Bible and to learn somewhat of reverence for the Bible and for God's house and for God might seem strange to one who looked disparagingly at our work, but such cases we had, and they were not few either.

Second hour from 10.30 to 11.30: Industrial work, consisting of basket making and hammock weaving for the boys and sewing for the girls. We aimed at teaching the hands as well as the mind.

At our commencement on August 24th, we had almost a thousand children gathered together from different sections of the city, extending from Brooklyn bridge on the lower east-side to Fordham in the Bronx and thef riends who gathered with us could see before the exercises were opened that our training for the hands had not been a failure. We had a large display of nicely made baskets and hammocks and the sewing books of a large number of the girls were a large surprise to many. They were neat and clean, and the work done was of a very high order.

When the exercises were opened we who had labored to train the minds and voices were made to feel joyful We had good singing from boys and girls who had come to us to make a fuss and a howl instead of music, and we had Bible lessons dramatized by boys who were the terror of our first week or more of teaching.

Work with the children of the East Side pays, and such work as the Baptist City Mission Society of New York is doing, is one of the redeeming influences at work to better conditions which are met on every hand and are the growing problem.

Jesus preached from a lily, and from a handful of wheat, and from the stones of the temple, and from the vines, and from a coin. Lessons of faith and honor and purity and charity exhale with the morning dew. Every sunrise is the proem and every sunset the peroration of a noble discourse from God to His children. The man who feels with, and suffers with, and smiles with nature, to whom every flower and every grain of sand is a thought of God, and every leaf a note in a continuous coronation song, has an ever-increasing resource from which to draw as a wise lover and leader of souls. As Goethe says: "To such there came trooping up out of the meadows and singing down out of the skies thoughts like free children of God, crving out, Here we are! Here we are!"—William Mountford.

South Carolina Letter.

Just now educational matters are to the fore. Furman University has opened with flattering prospects. Professors Bradshaw and Steele, new accessions, have been well received and add strength to an already strong faculty. President Poteat leads and the people follow with assurance of his wisdom and power. His appeal for an annual offering of $5,000 for the next four years, when the income from the new endowment funds will be available, is meeting a response that is gratifying both in spirit and liberality.

Dr. E. C. James is embarrassed at his success. He has had applications for admission that he could not approve because he has no room. He is on a still hunt for $12,000 needed this year to enlarge the Greenvile Female College. He has placed the matter in the hands of the invincible Joel I. Allen, who led the endowment movement in this State last year to such a happy conclusion.

Headmaster A. W. Honeycutt is doing well at Furman Fitting School. He merited promotion by his faithful service last year. Good work is ever rewarded with more work.

Dr. Lee Davis Lodge, the versatile president of Limestone College, reports a high tide. He has all rooms taken. The institution is firmly established, though not organically connected with the State Convention, and has a most flattering outlook.

Welsh Neck High School, Orangeburg Collegiate Institute, North Greenville High School, are the three secondary schools under denominational control in the State, and each is prospering. Welsh Neck is entitled to first place among schools of its class in the South, perhaps. More schools of this class are needed throughout the South, so distributed as to reach all the thrifty communities and discover and develop the best minds for college work.

The Margaret Home for Children of Missionaries will soon be established in Greenville. The site has been secured, titles have been made, and steps will be taken to furnish the home and have it ready for occupancy within a few months. This institution, it will be remembered, is founded by the gift of $10,000 to the Woman's Missionary Union for this purpose, the name of the donor being withheld from the public.

The associational meetings are vibrating across the State with accelerated speed this month, there being fourteen such gatherings during October. While there has been no surpassing interest manifested in these associations, the meetings have mantained a high average. Our veteran State Mission Secretary, Dr. T. M. Baily, though now advancing bravely into the seventies, is prosecuting his campaign with a vigor equal to his work ten years ago. The work of State Missions was never more prosperous.

Much interest in church building prevails throughout the State. Dr. L. M. Roper has led his congregation into one of the most commodious houses of worship in the State. The Spartanburg Baptists have provoked unstinted praise, by their building with an eye to a long and great future. At Union, Pastor L. M. Rice is working incessantly to erect a house that will combine many excellencies of the newest buildings in the State and eliminate all of their defects, so he thinks. At St. Matthew's an effort is being made to begin a new building within the next few months. Pastor Fallaw is stirring his people and studying plans. Pleasant Grove is raising its walls of brick and hopes to have next year one of the most comfortable country churches in this end of the State. To mention the names of all the new houses that have been erected at mill towns within the last year would make this letter look too much like a catalogue.

The pastoral changes are not numerous. Pastor J. E. Covington has resigned Green Street Church, Spartanburg, and is open to a call to another field. He is one of our best preachers and pastors. Pastor P. B. Grant recently left Johnston church, entering upon a good field with a warm welcome back to Kentucky. The recent death of Pastor J. W. Powell, at Georgetown, a worker who had endeared himself to his people in many ways, leaves an important field without a shepherd. There are other changes, but the pastors and churches generally seem to be mutually pleased and busy in the great work of preaching and teaching the Word.

D. W. KEY.

Greenville, S. C.

Albemarle.

As we are making a few changes and improvements here I thought it a good time to send you a bit of news.

We have recently repainted our church, making it white instead of the dirty brown color which has been an eye-sore to many for a long time.

The Ladies Mission and Aid Society is putting in a new carpet, and many other small improvements have been made.

We have not held a protracted meeting in a year, but several have been baptized from time to time, and one will be baptized next Sunday night. Our meeting of days will begin with Sunday's service, and Bro. W. A. Smith, of Lexington, will join in the work Monday night, and do the preaching.

Three of the young ladies from our church are in Raleigh under Dr. Vann's care this year, and others are away at different schools.

It has been a slow, hard pull with the Baptists in Stanly, but there is a better day at hand.

The West Albemarle church house is closed in, and will soon be ready for use. The brethren over there are arranging to go forward next year, but they need some help from the State Mission Board.

The Kendall's brethren will have their handsome new house ready to entertain the Association in November.

About twenty young men have united to try the Baraca class work in our Sunday-school, and it promises to be very helpful.

I have offered my resignation to take effect at the close of this year, which will complete the third year I have served at this place.

My resignation is offered, not because I think "all my work is done here," but because I have personal and other reasons which I deem sufficient.

There has been much to encourage, and also many adversaries. One hundred, or over, have been added to the church, and more than three-fourths of that number by baptism.

The financial work has more than doubled. Pastor's salary having been increased from $250 to $600, and Foreign Missions from about $10 to $60. We expect to take our State Mission collection during our protracted meeting.

R. H. HERRING.

Albemarle, N. C., Oct. 8, 1904.

No sunrise, mountain-top, or June of blossom is so beautiful and so inspiring by its beauty as human faces at their best. A smile is the subtlest form of beauty in all the visible creation, and heaven breaks on the earth in the smiles of friendly faces. —Wm. C. Gannett.

Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

Maryland Items.

The Baptist forces in this part of the Lord's army are in line and marching to the attack. Our ranks have been recently increased by several new leaders. Young men they are, but they are already in the thick of the fight.

Revival meetings are in progress in many parts of the State and already cheering reports have come in from the field. It is delightful to read the tidings as they come in, and it seems now that our next State Association on the 28th of this month will be unusually bright in the reports that shall be read and in the future that shall open before our people.

The North Carolinians who are in our ranks are always found at the front and are doing valiant service. J. W. Millard is still carrying his big church on his heart and brain. He has the shepherd heart and comes as near being the ideal pastor as any pastor that we know of. He is bristling and bubbling over just now with facts about the Holy Land, and on tomorrow night he is to open his storehouse for the benefit of his congregation and for several successive Sunday nights his people are to enjoy the treat of a visit to Palestine in company with their pastor.

Dr. MacDuffie is a brother beloved by us all. He does not carry trumpets around in his pocket for private use but moves quietly forward with his task, but step by step he has been steadily advancing. His has been no light task,—that of taking charge of two churches and welding them into one, and setting them forth on their great mission, but already he has accomplished much. Plans are well under way for the erection of a mission church building and also of a splendid church edifice for the church proper —costing probably about $60,000. One of his trustees in speaking to us yesterday of the church and pastor spoke in very hopeful terms.

And Weaver, Rufus W.—Where will you find a larger undertaking than the one which he has in the shepherding and leading his great Brantley church of a thousand members. They constitute an army in themselves, thoroughly organized and demanding the highest qualities of leadership on the part of him who stands at their head. Weaver has so many strikingly fine traits that it is easy to admire and love him and this is exactly what his people are doing. He seems to have large visions as to the part which his church shall play in the evangelization of our great city and more and more he seems to be forming them in line of battle and training them for the charge.

We have other pastors on hand who, not being able to come from North Carolina, had to content themselves with coming from such places as Virginia, South Carolina, Tennessee, Georgia,—in fact, from all points of the compass. They are a stalwart set and seem to be vieing with each other in leading their Master's forces to triumph.

What is distressing us now about our ministers is not their quality, but their quantity. We need more. We have fields white to the harvest, but where are the reapers? It has been several years since North Carolina sent us one of her sons direct from the home State. Has she not one or two more she can spare. An unusual opportunity is in Maryland now for capable, consecrated ministers. It seems hard to find the particular men we need. We are engaged in an advanced movement in our State. There are several towns needing strong pastors, but the men who can fill these fields and who are available—where can they be found? That is the raging inquiry in these parts at this time.

ELDRIDGE B. HATCHER.

Pastor J. D. Bowen's Meetings, Massey's School-house, (Now Pauline Missionary Baptist Church.)

It was my pleasure to hold a series of meetings at this point beginning August 15, 1904, and continuing till August 20. There was only one Missionary Baptist in the entire community and for several miles around. We organized a church with twenty-one members. We baptized on the last day of the meeting. It was an impressive scene. A large crowd witnessed it. We are expecting many other members here soon. This is a fine field for work. These dear people show that they appreciate a man who is laboring for their mutual benefit and spiritual good.

At our last appointment we named our new church Pauline Missionary Baptist Church. The church has called your scribe to be her spiritual counselor for one year from organization. Two of these brethren have offered land on which to build a house. A friend—not one of our members—offers to haul timber to mill. All are enthusiastic. I expect to see a church-house erected soon, for "these have a mind to work."

PINE LEVEL

From Pauline we came here and began a meeting on Sunday. Rev. L. B. Boney, of Wilmington, aided us. He did some fine preaching. The people appreciated his stay and work with them. Two who had been Missionary Baptists, and had gone to the Free Wills, came back into our membership. Two presented themselves as candidates for baptism. Withal, this was a fine meeting for the place.

Sister A. Strickland was not able to attend, but we have reason to beshe prayed. Hers is the preacher's home, and a model one it is. God bless her dear soul. She is very sick now; let's pray for her recovery.

OLIVER'S GROVE.

Brother Boney aided us here. He did some as good, sound preaching here as any one could have done. At this church we can't have any singing and praying (public) in a meeting except what the preachers do. It was a very discouraging place for Brother Boney. But he was appreciated by the church and others. We understand that some folks had their cider ready for the night meetings, so we disappointed that element by having two services per day and none at night.

One was added to the church by faith and baptism. The church was refreshed and strengthened.

TRINITY.

Your servant labored here from September 3rd (Saturday) till Tuesday night following. Bro. J. M. Page, of Hope Mills, joined us on Wednesday night and did some of the best preaching it has ever been my pleasure to hear. We had large crowds. At the rest of the meeting there was much interest being manifested. We were compelled to close on Saturday on account of other engagements. If we could have remained here three weeks, there would have been much good accomplished. There was one added to the church by restoration. This meeting will do good after we are under the cold sod. God will not permit as good presentation of His Word as was effected here by Brother Page to return to Him till after it has occomplished good. It may be a long time. It must work its way through "hard-shells," "iron sheets," etc.

SARDIS.

The Pastor started the meeting here last second Sunday and was joined by Pastor Page on Monday night. Here he beat himsef preaching. One has to hear him to appreciate him. He is one of those who cannot be reported. He is spiritual, theological, learned, easy and eloquent. They tell me that only one member has been added here in the last six or seven years. The church was in a notion to disband, and had indicated such to the pastor. But the Lord has added six new members faith and baptism now as a result of this meeting, and the church is encouraged.

Notwithstanding the fact that our meeting convened here during the storm week, people attended well. A man who listens to God as Brother Page, will have folks to listen to him.

Last Sunday, at 2 p. m., I baptized the candidates from Pine Level and Sardis—eight—in Creech's pond in the presence of, I supose, one thousand people. Everything was done in decency and order. This great concourse of people observed proper decorum.

Hurrah for old Johnston County! It is soon to be missionary stronghold. Praise God for the anticipated realization!

We hope to have Brother Page with us at Four Oaks next week. We don't know yet for sure.

Pray for your unworthy missionary, brethren and sisters.

I am your servant in the bonds of sincere Christian esteem.

J. D. BOWEN.

Four Oaks, N. C., Sept. 20, 1904.

As I See It.

Brother Moore will pardon me for just adding a word as I see it.

"Why are we ever to pray God to be with the missionaries in foreign lands?" Wouldn't it be well, brother, to just rely on the promise? Yes, rejoice in the fact of God having made such a glorious promise, instead of prayer.

"Has He not already promised that His Word should not return unto Him void, but that it should accomplish that whereunto He had sent it?" It does seem to me that all the preacher has to do in this case is to believe. Yes, have faith in the promise, and then leave results with Him who said, "It should not return void," etc.

Faith would be better than prayer, as I see it.

It would be just as reasonable for me to pray God to keep the sun, moon and stars in their right places, as I see it, as it would be to pray Him to grant pardon to sinners. But, says one, for God to manage the sun, moon and stars is a fixed principle. So it is; and so is the other. It is a fixed principle that God converts as soon as people are ready for conversion.

Of course a little mortal as I am would not attempt to argue with a preacher. I just speak of some things as I see them.

I might happen to be right some time.

R. Q. TEAGUE.

....The Subway Tavern, which Bishop Potter of New York has fostered, will not succeed because of the moral idea that underlies its conception. It suggests itself as a safe place in which to drink; but men who drink take pride in being able to drink without losing control of themselves and do not wish to be considered as needing guardianship. They will not resort to a "goody, goody" place. Minneapolis is improving on the New York idea. A saloon-keeper there is building a church, a theatre and a saloon all under one roof, and a minister has been found to lend his name to the enterprise. The saloon under such auspices will hardly be a "model."—Watchman, Boston.

"If every one would be only half as good as he expects his neighbor to be, what a heaven this world would be."

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, October 24.—Luke 5, 6.
Tuesday, October 25.—Luke 7, 8.
Wednesday, October 26.—Luke 9, 10.
Thursday, October 27.—Luke 11, 12.
Friday, October 28.—Luke 13, 14.
Saturday, October 29.—Luke 15, 16.
Sunday, October 30.—Luke 17, 18.

Contents of Chapter Luke V—XVIII.

Chapter 5 tells of Christ teaching from Peter's fishing boat, of a miraculous draught of fishes, of healing a leper, of healing a man of palsy, and of calling Levi (Matthew) from the receipt of custom to be an apostle. Chapter 6 relates the incident of the ears of corn plucked by the disciples, and shows how Jesus used it to teach the true nature of the Sabbath. It tells of the choosing of the twelve apostles, and contains Luke's version of the sermon on the Mount. Chapter 7 tells of various miracles, gives Christ's testimony of John, and relates the incident of the woman who was a sinner. Chapter 8 gives an account of grateful women ministering to Christ, contains the parables of the sower and of the candle, narrates the incident of the legion, and closes with an account of the healing of the woman of a bloody issue, and the raising of the daughter of Jairus. Chapter 9 tells of the sending out of the apostles, of Herod's desire to see him, of the transfiguration, of healing a lunatic, and contains his teaching on various vital questions. Chapter 10 is the story of the sending out of the seventy, contains the woes pronounced against various places, and closes with the incident in the house of Mary and Martha. Chapter 11 sets forth various great foundation principles with reference to correct living. Chapter 12 contains solemn warnings against hypocrisy and covetousness, commends faithfulness, and shows the effect of the gospel on the world. Chapter 13 tells of Jesus preaching and working miracles. Chapter 14 contains miracles, the parable of the great supper and gives the essentials to discipleship. Chapter 15 contains the parable of the lost sheep, the lost silver, and the lost son. Chapter 16 contains the parable of the unjust steward, reproves the hypocrisy and covetousness of the Pharisees, and by the story of the rich man and Lazarus contrasts the condition between the righteous and the wicked in this world, in death, and in eternity. Chapter 17 contains Christ's teaching concerning offenses, forgiveness, the power of faith, the kingdom of God, the second coming, and tells of the healing of ten lepers. Chapter 18 sets forth Christ's teaching concerning prayer in the parables of the importunate widow and of the Pharisee and publican, gives an account of bringing the children to Jesus, contains a lesson of self-denial, and closes with the prediction of his death.

The truth is we need each other very much. The man who feels most independent and sufficient to himself yet welcomes every signal of respect from his fellows. If God had meant us to live quite apart, he might have set us up with a little world apiece, or else have left out of our making this never-dying craving for companionship.—Charles Gordon Ames.

Each day is in itself a little sphere. We have but to round it out to perfection and the year will take care of itself.—Selected.

News Notes.

....Did any one say Panisticism?

....Our Orphanage acknowledged $2,000 last week.

....E. S. Reaves, Murfreesboro, Tenn., has been called to Kershaw, S. C.—Argus.

....Pastor Lunsford, of Asheville is aiding Pastor Hale of Wilmington in a meeting.

....Mrs. Seaman, the only child of Dr. and Mrs. M. T. Yates, is visiting Mrs. M. T. Norris in Raleigh.

....It has been announced that Pastor A. C. Cree will give a few hours a week to assisting President Mullins as tutor in Theology.

....We should have said that Bro. Stringfield had accepted the chair of the Bible in the Yancey Collegiate Institute, at Burnsville.

....Elder C. W. Blanchard reports that Clayton's handsome new parsonage is finished. They expect a great crowd at the Johnston Association.

....Editor Pitt, of the Religious Herald, has been resting at Asheville. He writes the cleverest paragraph to be found in a Baptist paper anywhere.

....We are sorry to hear of the illness with typhoid fever of Editor Bruce Benton of the Louisiana Baptist Chronicle, and hope he may soon recover.—Baptist Argus.

....W. H. Whitehead has gotten a strong hold upon his people in Beaufort. He says: "There are signs of progress here, and I feel hopeful for better things."

....Pastor Thompson of First church, Durham, has been in the Hospital at Raleigh several days. His many friends will be glad to know that he is improving.

....We congratulate Dr. H. L. Morehouse, the leader of the Northern Baptists, upon the happy celebration of his seventieth birthday. Few men have such a record of service.

....We learn that Virginia, North Carolina, Georgia, Texas, Missouri and Kentucky are running a close race for the largest number of new students at the Seminery. It is a noble rivalry.—Baptist Argus.

....With the help of the Lord and the good preaching of Dr. A. B. Dunaway, we have had a good meeting at Tally Ho. Twelve were baptized, and others are expected to join at next meeting.—J. A. S. Pastor.

....Professor Carlyle's campaign is of the cyclone type. In six weeks he has obtained $7,600, a record unsurpassed in North Carolina. Be ready for him when he comes. He must get $10,000 more in ten weeks.

....Let us succeed in enforcing the laws we have before we urge more stringent measures. Temperance will lose tremendously by undertaking more than it can manage. Let us be content to make haste slowly.

....The eighty-first annual session of the Virginia Baptist General Association will be called to order by President W. W. Moffett in the First church of Petersburg on Tuesday, November 15th, at 7.30 p. m.—Religious Herald.

....Elder J. L. Shinn, who has served faithfully at Mooresville and in his present large Sampson field, has accepted a call to Conway, S. C. We regret to lose him from North Carolina. He is a consecrated and growing man, and we congratulate the South Carolina church. The brethren will find him loyal to all the work and ready for any good movement.

Editor Johnson of Charity and Children takes in his horns and surrenders horse, foot and dragoons to John Charles McNeill. We are glad that a man from his own neighborhood has convinced him that a poet can come out of North Carolina.

....Bro. E. S. Millsaps writes: The Pleasant Grove church will hold dedicatory services the second Sunday in November. Bro. W. R. Gwaltney, of Hickory, will preach the sermon. We also have a small debt on the church which we hope to wipe out at that time.

....We acknowledge the courtesy of the following invitation: "Miss Mattie Wilson requests the honor of your presence at the marriage of her sister, Mary James, to Rev. Edgar C. Andrews, on Wednesday, October 26, 1904, at a quarter to four o'clock. Oxford, N. C."

....Bro. C. V. Brooks writes: "Please say that those who will come by rail to the Raleigh Association will be met at New Hill. Write J. W. Bowling what train to meet, and he will send conveyance out for you. We hope to have a full delegation and a large attendance."

....Elder S. C. Page writes from Dunn of the dedication of the house of worship at Sherwood, situated in Cumberland County on the historic battleground known as Averysboro. A good place for a church of the Prince of Peace and the God of Battles.

....The troubled Texas Baptist-Herald comes out with thirty-six pages. Its editor is a man of war. Will he make for us a categorical statement of what he is fighting for; and then will he fight for that as a Christian should? Nothing more may be required.

....We acknowledge with pleasure the following invitation: Mr. and Mrs. B. I. Holden request the honor of your presence at the marriage of their daughter, Nellie Macon, to Mr. Isaac Fort, Wednesday evening, October 19, 1904, at 9 o'clock, Baptist church, Sanford, North Carolina.

....Elder G. W. Harman of Siler City, writes that Elder N. H. Shepherd aided him in a meeting at Rocky River in which ten were added to the church. At Shady Grove Bro. W. H. Eller aided him. There were ten additions. Brother Harmon has resigned the Rocky River pastorate.

....New Bethel has called Bro. J. W. Downey for two Sundays. There is a sign of progress, and his friends will be glad to know that he is making a soft place for the little Downeys—his twin boys are to be preachers—and that his field will soon furnish work for two men, writes Brother Farmer.

....Bro. N. J. Jones writes from Wake Forest: I have given up my work at Red Mountain Church, in order that I may give all my time to the work here. Bro. C. A. Sigmon has been called there. I am glad to be able to say the church work is moving off nicely and I expect great things for Red Mountain. I hope that Brother Sigmon will accept.

....Honor to the noble old man! Major J. M. Crenshaw, whose farm looks down upon Wake Forest, agreed last week to give $500 to the Biological Laboratory. He is Wake Forest's first son! He was the first student to enter when the institution was opened in 1834. Her children arise up and call her blessed.

....Rev. Geo. W. Swope has resigned the pastorate of the Third Baptist church, this city. About 162 members of the church left it and organized the North Nashville Baptist church. Brother Swope was called as its pastor. This leaves about 250 members in the old church. A committee has been appointed to look out for a pastor.—Baptist and Reflector.

....Here comes Bro. T. T. Speight with a welcome invitation. We look forward with joy to the sight of him in his own land: The West Chowan Association will meet at Ross's Baptist church on October 25, 1904. All visiting brethren coming to the Association by rail will get off at Askewsville, on the W. and P. R. R., where arrangements will be made for their conveyance to the church. T. T. Speight, pastor.

....This is commended to Dr. C. C. Brown, who is now on the way back to Jerusalem from the road towards Jericho; it is from the Western Recorder: Often we have been told that this or that single article in the Western Recorder is worth the subscription price for a year. The Christian Index comes out much stronger than that. Quoting a brief editorial paragraph, the Index says: "That paragraph is worth a year's subscription to the Recorder." Thanks.

....To our good friends, Elder R. H. Pitt and Mrs. Pitt, Richmond, Va.: Greetings, and may Heaven bless you. Twenty-five years, and a silver wedding October 21! May the silver fall all about them, save their heads. When first we came into their home Dr. Hatcher introduced Mrs. Pitt as the mother of scholars and giants, and the word was made good in the children on the lawn. Good friends, long life and full happiness be yours.

....The Western Recorder says with regard to co-operation: "The Christian Index, the Religious Herald and other papers tell us that the National Convention did not 'accept the Home Board's proffer,' but postponed the consideration of it for a year. Colored brethren who were present confirm what the Index and the Herald say. Yet Dr. French lives in Austin, where the meeting was held." Is it possible that the colored brethren did not know what they were doing?

....Pastor J. N. Boothe, of Hertford, writes: My summer revival work is over, I suppose, and so I will make my report. My congregation at Hertford voted me a month's vacation, which I spent in meetings—with Bro. S. F. Bristoe at Shiloh in Camden County, with Bro. N. P. Stallings at Sound Side in Terrell County, with Bro. Spencer Chaplin at Mt. Pleasant in Washington County, and at Great Hope, one of my churches, in Perquimans County, with Bro. Spencer Chaplin aiding. All the meetings were good.

....A notable step toward Christian union is the action of the Rhode Island Baptist Convention in appointing a committee of seven to confer with a similar committee to be appointed by the Free Baptists to consider measures looking toward practical co-operation and reunion. The Watchman has repeatedly taken the position that there is not a single good reason for the continued separation of these bodies. The Baptists and the Free Baptists of the Maritime Provinces have nearly consummated a union, and we look for action in the same direction in this country.—Watchman, Boston.

....A. J. McKelway, D. D., has retired from the editor's chair of the Charlotte News, in his valedictory making a general confession of his sins and proclaiming amnesty to those who have wronged him. We forgive him cheerfully. He succeeded wonderfully in managing the double relation of editing a daily and a religious weekly, commanding the attention of thoughtful people from both tripods. We understand that he will become Southern Secretary of the National Child Labor Association—a good place for a born fighter. And at the same time he will remain at the head of the Presbyterian Standard's staff. Strength to his arm in all good causes.

....It is said every Japanese soldier carries a knife in his equipment so that if he is defeated in battle, and in danger of falling into the enemy's hands, he may cut his own throat, or stab himself to the heart, as no Japanese can be captured without everlasting disgrace. He goes to war to die, and if he is not killed by his enemy he kills himself, or conquers. Such heroism is of a fanatical order, but it makes a large army of such people a serious factor to deal with. If our Baptist soldiers had such devotion, such heroism, such self-sacrifice, what a wonderful victory we might achieve for our Lord and His truth.—American Baptist Flag. It is certain that the Flag carries a knife; but for its own throat—never!

....A brother sends this notice: Died.—At the residence of her mother's (Mrs. Borum) near Ruffins, N. C., at 8.20 p. m., Friday, October 14th, Margaret, wife of Rev. J. Alfred Garrett. Rich in all the virtues that make for pure Christian womanhood in its fullest and most beautiful sense, our sister passed away in the fullness of faith, her last words being, "Oh Lord! make haste, come." The funeral occurred at Ruffins Sunday 16th, 9.30 a. m., conducted by Dr. H. A. Brown, of Winston. The Recorder extends sympathy to the husband, the mother and all the grief-stricken relatives and friends.

....Here is that illustrious old soldier, marked with many a wound of battle, speaking to his brethren in his seventy-seventh year: It is R. R. Overby, leader, preacher, servant of God: "If you have them please send me a few of supplements to Recorder and I will try to distribute them. I am getting a little better, though yet very feeble. Have not preached since fourth Sunday in August. Well, I reckon it is about time for me to rest. The will of the Lord be done. I am His to be used according to His will. Last Wednesday I was seventy-seven years old; been preaching fifty-one years the 14th of June last. Blessed be the name of the Lord. I have been abundantly blessed. During the fifty-one years I have never missed in succession as many Sundays."

....Bro. D. F. King, the staunch Baptist layman of Leaksville, sends ten dollars with a letter from which we will quote a little; the gift is for the cause of temperance, and it is most timely, since the treasury is low and our 70,000 campaign sheets alone will cost us $250: "Enclosed find my check for ten dollars to be used in the temperance campaign. Send me fifty copies of "Temperance Campaign"for distribution. I realize that this is a greta crisis in the history of temperance. In my opinion the labors and toils of the temperance forces for the last twenty-five years is at stake on the issue of this election. How would it do to have some temperance rallies between now and the election and urge all our ministers to preach on temperance the first Sunday in November?"

....Elder John R. Miller, of Thomasville, writes: I began my meeting at Reeds X Roads on the fifth Sunday in July. Bro. Geo. P. Harrill assisted in the meeting, we continued one week, there were several conversions; four were added to the church by baptism, and one has been received by letter since the meeting. At Rich Fork we began the fourth Sunday in August. Brother Harrill again was with me; we were forced to close the meeting the folowing Friday. There were two professions and two added by baptism. We began our meeting at Jersey the second Sunday in September. Bro. W. A. Smith assisted, and there were somewhere in twenty professions, fifteen were added by baptism. We will begin our meeting at Holloway's on the second Sunday in November.

....Pastor Gwaltney of Hickory, writes: Our meeting closed last Wednesday. More than twenty have been added to the church up to this date. More will follow. This is the second meeting in which Rev. T. T. Martin has aided me. He is fearless in his ability to show sinners how they can be delivered from under the law and saved from all sin, and saved forever. No child of God can hear him one week and not be stronger in the faith and better informed in the word of God. No unbeliever can hear him a week and not see that he is a lost man, and that he is justly condemned already and fearfully guilty because he will not accept the way so plainly set before him.

....Elder Edwin R. Harris, of Durham, sends the following: Our work at Edgemont is moving forward. We have here a willing people. We are glad to say, that the whole church is alive to the work. The meeting we held lasted two weeks. We only had services at night. Bro. C. J. Thompson did the preaching for us. It is not necessary to say that it was done well. The meeting resulted in about one hundred professions, thirty-eight baptisms and several additions by letter. The additions amounted to several more than the membership two years ago, when we took charge of the work. We raised ten dollars as a special collection for the orphans last Sunday. The cash collection last week at the Association amounted to $50.54. We have heard of other special collections since the Association from the Mt. Zion churches. We hope all took a collection Sunday.

....We thank Pastor Hall, of Fayetteville, for this note, and assure him of a hearty welcome to North Carolina: It was no easy thing to leave Norfolk, Va., where I had spent eleven busy years, seen the erection of a beautiful stone edifice, and received 736 persons into church fellowship. But it is a privilege to be again in the Old North State where the Baptists are so well organized and taking their stand in the front of the army fighting the battle for righteousness. My heart is with them. It is not new service by any means, but nevertheless a work we dearly love. The people have received me very generously, and shown no little kindness. The attendance is quite good, and we are looking for a gracious work. On Sunday last six persons were received into church fellowship, and, God helping us, we mean to push the work. I rejoice to find the splendid stand you are all taking on the Temperance question: nothing less than constitutional prohibition ought to be the goal, for so long as it is legislative the friends of the liquor traffic will try to control or influence every legislature, but if in the Constitution it will be out of politics.

Associations: Time and Place.

Montgomery.—Liberty Hill, October 13.

Transylvania. — Cathey's Creek, October 13.

Neuse.—Mt. Nelson (Eureka Postoffice), October 18.

Cape Fear and Columbus.—Cross Roads (Columbus County), October 20.

Pee Dee.—Spring Hill, October 20.

South River. — Baptist Chapel (Sampson County), October 20.

West Chowan. — Ross' (Bertie County), October 25.

Raleigh. — Shady Grove (Wake County), October 27.

South Fork.—Hickory, October 27.

Robeson.—Parkton, November 1.

Little River.—Holly Springs (Harnett County), November 3.

Bladen.—Shady Grove, November 9th.

Johnston.—Clayton, November 10.

Stanly.—Kendall's, November 17.

Cause for Alarm.

Please read every word of this.

Do not think this heading is used simply to attract attention. Let me give you the facts and you can judge whether or not there is cause for alarm. Bro. A. E. Brown resigned as Assistant Corresponding Secretary the first of July. Since that time the Home Board has paid his salary and expenses. Several missionaries resigned during the year, and others could not be secured to take their places. Six hundred dollars has been contributed to the Sunday-school work as against seventy-five dollars from the same period last year. This, of course, relieves State Missions of that amount. A close caluculation shows that there will be a saving to the Board by these resignations and increased contributions to the Sunday-school work, of fifteen hundred dollars, in round numbers. This leaves to be raised more than last year, $3,500.

Up to the twenty-first of September we had gained, over last year, $1,200. I had hoped that by this time we would have gained at least twelve hundred more; but, to my great disappointment and distress, we have steadily lost, as the following comparative figures show:

Last Year.

September 30	$106.10
October 7	607.85
October 14	539.09

This Year.

September 28	$54.98
October 5	479.44
October 12	391.01

It will be seen by the above figures that during the last three weeks we have lost $328.61 of the twelve hundred we had gained. So that we are only $875 ahead of what we were last year. Why this falling off? During this time I have been prevented by sickness in my family from attending a good many Associations; and much important correspondence was, of necessity, postponed; but surely that cannot be the cause of all this loss.

Our Orphanage is suffering from an epidemic of typhoid fever. The conditions there, as stated in our denominational papers and secular press, have appealed mightily to our people. The sympathy of our denomination has been called forth as I have never seen it before and the response to the appeals have been prompt and liberal. This is as it should be. I am sure we are all rejoiced that something of the compassion that moved the heart of our Master, is felt by His people still. We ought to have done all that has been done for the Orphanage. But I fear that in our anxiety to relieve the situation there, we have forgotten our obligation to State Missions. "This ought ye to have done and not to leave the other undone." From time immemorial the last sixty days of our Conventional year have been given to State Missions. During these last sixty days State Missions have always had the right of way from over everything else. Twice as much money is received by the treasurer from the churches, in October and November, as is received during the ten months previous.

The churches have sent in up to this date $5,400, leaving $10,300 to be sent before December 1st. I am not taking into this account amounts raised for Associational Missions, or appropriations from the Home Board to mountain schools. There are only forty-two more days (six Sundays) before the closing of the Treasurer's books. If we report no debt we must receive from the churches from December 1st, $10,300. This is, in round numbers, $2,500 more than for the same period last year. A debt this year will seriously cripple our work. The prospects were never so bright nor the opportunities so great as they are to-day. I Think the report of the Board will show the most substantial year's work ever done. Retrenchment now will mean disaster to many promising fields. A debt will mean retrenchment. You all remember what a pull we had in November last year; and even then we were forced to report a debt of six hundred dollars. This year we must raise not only as much as we did in November last year, but $2,500 additional.

I spoke in former articles of two dangers. A third, and the greatest danger of the three, is over-confidence. If anyone can see anything in the above facts to inspire over-confidence, he has a kind of faith which, I confess, I do not possess. If every Baptist in the State could feel something of the anxiety which pervades this office, this appeal would be unnecessary.

Brethren, the above is a plain, sincere statement of the situation as it exists to-day.

LIVINGSTON JOHNSON.

Edenton Notes.

Yesterday we had our second annual roll-call and anniversary of the pastor. The work has gone forward steadily in every department. There has been no "boom," but steady growth. The work in "Old Edenton" is necessarily slow. "Mr. Go Slow" is an old landmark here, and we are cautioned not to remove old landmarks. The transition must not be made too quickly, so we recognize this old gentleman as a link to bind us to the past. "Mr. Go Fast" is a rare bird in "Old Edenton;" yet we are hopeful. It is better to go slow than not at all. But Edenton is going faster than for years, and the growth of the town is clearly seen on almost every street. There are quite a number of new houses going up, and still the demand is for more. The graded school population has increased seventy-five during the past few months. The sun of "New Edenton" is just rising, and if the slow-goers and late-risers will move a little faster, and rise a little earlier, we shall soon have new Edenton in noon-day splendor.

Edenton is coming to the front as a good place to live and do well in. Electric lights, graded school and fine artesian water, with excellent water-works system, assure the future of this good old town.

Our church not only keeps pace with the town, but stands as a leader in every good enterprise. There has been a large increase in the Sunday-school interest. The prayer-meetings are always largely attended, and the Sunday night congregations are superb, frequently overflowing and almost filling the annex. The church has made splendid progress in its contributions. The parsonage was enlarged last year, and this year the bath room has been equipped with bath tub and lavatory, and electric lights put in every room, so that we are able to say that there is no more comfortable and convenient parsonage in the State. It is true that we are not what we ought to be in spiritual lines, but the church is awaking and we believe that Edenton church is in the front rank of our churches. Edenton has been cursed with the saloons all these years. These could not exist, but for the weakness of our churches. They brag that they get their support from church members, and could not exist but for their patronage. This is a slander, perhaps, upon the churches, but it is a fact that there are very few of our church members who are outspoken against the saloons. The saloon influence controls in politics, manipulates the political conventions, and hoodwinks the voters. This is why our eastern section is behind educationally and spiritually. But the people are waking up and the few leaders who have allowed the saloons to influence their political actions will be invited to back seats. The saloons are doomed in Chowan and it will not be a great while before Chowan will lift her head and say to her sister counties: "Our saloons are gone."

Our services yesterday were interesting and helpful. We had review of church work and at the roll call about $100 were brought as thank offerings to God for his goodness to the church. At the night service the church and annex were full. Two were baptized and one man professed religion. We begin the third year's work with a bright prospect of the best year in the history of the church. May the Lord richly bless the Recorder in all its departments and in its high aims.

CHAS. A. G. THOMAS.

Edenton, N. C., Oct. 3, 1904.

Sunday-School Convention.

The Brushy Mountain Sunday-school Convention will be held with Edgewood church, Saturday and Sunday, October 29th and 30th. Following is the program:

Saturday, 11 a. m.—Introductory sermon by W. R. Bradshaw. Alternate A. T. Pardew. Intermission.

1.30 p. m.—Enrollment of delegates. 2 p. m.—How we conduct our Sunday-schools—by the delegates.

2.30 p. m.—The Mission of the church in the Sunday-school work.—Speakers: Rev. M. McNeill, C. C. Wright, S. J. Honeycutt and H. J. Steelman.

Sunday, 10 a. m.—Devotional exercises, 10.15 a. m.—Sunday-school lesson for the day.

11.30 a. m.—The relation of the pastor to the Sunday-school work.—Speakers: Revs. W. R. Bradshaw, A. T. Pardew, and J. T. Nichols and J. A. Boldin. Intermission.

1.30 p. m.—The mission of the Sunday-school in the conversion of the world.—Speakers: Rev. W. C. Meadows, John Crouch, F. B. Hendren and Vance McGhinnis.

2.30 p. m.—Report of committee on place and program for next meeting. Closing exercises by pastor.

C. C. WRIGHT,
W. H. CHURCH,
D. V. NICHOLS,
Committee.

Bro. J. C. Birdsong, Clerk, requests us to announce: "The Raleigh Association will meet with Shady Grove church, October 27. All the delegates and visitors will be met at New Hill provided we are notified as to when to meet them. We will be responsible for only those who send their names to E. E. Wilson, New Hill, N. C., who is chairman of transportation committee."

At eighty-four Henry G. Davis is campaigning West Virginia at the rate of twelve short addresses from a railroad train a day. His achievement should lift up the head of many an old man. Why quit at seventy or eighty?

Home Circle.

The Hills of God.

'Tis like a narrow valley land,
This earthly way of mine;
Before me, clad in glory grand,
I see the hills divine—
Those heights the saintly long have trod,
The hills of hope, the hills of God!

Though mists of doubt enfold me in,
Though through the dark I grope,
The upward path my feet may win
That mounts the heavenly slope;
And walking through the lowland here,
I know the hills of God are near.

Unto them oft I lift mine eyes,
That oft with tears are wet,
And through the mists they calmly rise
Where sun no more shall set;
To me forever grand and fair:
The hills of God—my help is there!

Where Babies are Never Washed.

A traveler from Russia says that Russian babies in Siberia are not very attractive. And when he tells us one of the reasons, we do not wonder at his thinking so.

He says that one day he noticed in one of the houses a curious bundle on a shelf; another hung from a peg in the wall, and a third hung by a rope from the rafters; this one the mother was swinging. The traveler discovered that each curious bundle was a child: the one in the swinging bundle was the youngest.

The traveler looked at the little baby, and found it so dirty that he exlaimed in disgust: "Why do you not wash it?"

The mother looked horror-stricken and ejaculated: "Wash it? Wash the baby? Why, it would kill it!"

What a happy country Russia must be for some boys! They would never hear, "Wash your face and hands," nor "Have you brushed your hair?" But, O, how they would look! —Lutheran Observer.

"The Chicago Girl Who Rules India."

To the imagination it is a far step from the shores of Lake Michigan to the tributaries of the sacred Ganges, but Lady Curzon has made it; and to those who know her it does not seem extraordinary. As everybody knows, Chicago girls are always clever, and very often beautiful. Mary Victoria Leiter happens to be both, and to have a rich father besides. This is a combination which certainly makes for success. Though Chicago was her birthplace, it had no great hand in her education. When she was thirteen years old her parents moved to Washington, and there she attended a private school. But most of her instruction was given at home by private teachers. Many of her holidays when she was little were spent at the Leiter's summer home on Lake Geneva. She loved music, and at one time in her girlhood lived in New York and worked with music-masters, besides going a good deal into New York society. But her chief society experience was in Washington. During the two Cleveland administrations she was very popular there.

With all this very cosmopolitan training behind her, with a thorough knowledge of French and German, and with exceptional beauty, it is easy to understand that she made a sensation when she was first presented at the Court of St. James in 1894. During that season she met a young man named George Nathaniel Curzon. He was a member of parliament, a man of talent, of position, of wealth and of great ambition. He promptly fell in love with Miss Leiter, and in 1895 they were married.

Before their honeymoon was over there was a general election in England. In that country the wives of politicians take as great a hand in the campaigns of their husbands as the men themselves. They attend hustings, they make house-to-house canvasses. Although it was new, Mrs. Curzon set out to be a help to her husband, and he was re-elected to parliament. Under Lord Salisbury he took a seat in the cabinet; in 1898 he was offered the governor-generalship of India, and a month following his appointment he was raised to the peerage, and became Baron Curzon of Kedleston. Disgruntled Liberals said that his rise was due more to Mrs. Curzon than to himself; but if a man has sense enough to choose a clever woman for a wife, that does not seem to be a reason for pointing the finger of scorn at him.

The Japanese Farmer.

About one-half of the entire population of Japan is engaged in cultivating the soil and all this work is done by hand. The implements used are of the most primitive kind. The plows are made of rough wood to which an iron point is attached and are said to be the facsimile of those used in the days of Pharaoh. They are frequently drawn by a bullock and both implement and beast are guided by a man or woman who walks patiently all day long through the slush and mire of the rice fields.

In cultivating, a hoe is used, the blade of which is at an angle of nearly forty-five degrees and is almost as long as the rough wooden handle.

Japan produces crops of fine wheat especially in the southern part of the country and the method of heading it is the most primitive of all. An implement very much like a curry comb in appearance is used for this purpose. It is made sometimes of iron and sometimes of wood and as it is drawn upward through the straw the heads are snapped off. Compare this with the American machine which cuts a swath twelve feet wide, removes the heads and elevates the wheat into a wagon of special construction.

Yet with these primitive tools it is astonishing to find the magnificent harvest that the Japanese farmer reaps. The rice crop occupies one-half of the land under cultivation and it is said that the Japanese farmer produces better rice and a greater quantity per acre than any farmer in the world. As it is the staple article of diet there is a tremendous home consumption and the foreign trade is rapidly increasing.

Such an influence has the rice crop on the commerce of Japan that sometimes business operations are almost suspended when it is feared it may fail owing to unpropitious weather. The failure would be a national calamity, for it would mean financial disaster to a great many persons and some of the largest commercial enterprises would be compelled to close their doors.

The secret of the success of Japanese farming is certainly not attributable to the implements employed, but there are two other great factors in the cultivation of the soil, and they are fertilization and irrigation, and in these the farmer of Japan is certainly an adept.

Only one-twelfth of the area of the empire can be used for agricultural purposes and by centuries of systematic irrigation and fertilization it has been brought to the highest state of cultivation.

The sides of the hills and mountains are terraced as are also the rice fields. The rain-water in many places is conserved on the top of the mountains: the rivers are all utilized, canals are cut, and hence the system of irrigation is made complete.

Cesspool manure is used for fertilizing. It is forwarded by rail, boat and every mode of conveyance to the country. On each farm is a large pit into which it is dumped and left until required. When cultivation of the soil begins, it is carefully placed in the ground and the farmer then irrigates the soil at will from the bountiful supply of water at hand.

This method of cultivation has been carried on for generations and it is this, together with patient toil, that makes it possible for the farmer to produce such wonderful results.—Ada L. A. Murcutt, in The Pilgrim for October.

Where the Children Learn Bad Words.

Mothers conscientiously shield their children from all form of evil that they have been taught to recognize. The little one, if left with nurses at all, has his attendant carefully selected, that his manners, morals and language may not be corrupted. When he is old enough for playmates, they are selected with care, and a wise supervision is maintained lest bad habits be formed. When he is old enough for school, his mother redoubles her vigilance and her prayers.

But she does not hesitate to place in the hands of her four-year-old a paper which contains many of the evils which she tries to avoid elsewhere, and this week after week, regularly, on the day which above all others should be devoted to the culture of the spiritual life.

In a single four-page comic supplement selected at random, the following words and phrases occur: "Gee," "Holy smokes!" "coco" (for head); "Socho;" "Golly!" "Gosh" (twice); "a dem good thing;" "the dernest freak," and "B'gosh!" What parent, belonging to refined or even respectable society, would allow his child the companionship weekly of persons using such language? Or would he allow his carefully reared son or daughter a story-book in which such words were found?

But the moral lessons here presented are a still more serious matter. In pictures where animals are performers, the matter is less serious, but who shall blame the boy or girl who tries to copy the tricks of the child characters in these pictures, when all his elders apparently consider the performances of these youngsters clever and amusing?—Georgene H. Wilder, in Good Housekeeping.

Women Wiser Than Men.

Women are the inheritors of this old, universal human wisdom. They have more sense than men, for the simple reason that a man has to be a specialist, and a specialist has to be a fanatic. The normal man all over the world is a hunter, or a fisher, or a banker, or a man of letters, of some silly thing. If so, he has to be a wise hunter or a wise banker. But nobody with the smallest knowlelge of professional life would ever expect him to be a wise man. But his wife has to be a wise woman. She has to have an eye on everything, an eye on the things that fanatical bankers forget. If the banker is melancholy, she must teach him ordinary cheerfulness. If the banker is too convivial, she must teach him ordinary caution. If she had four husbands (like Chaucer's Wife of Bath) she would be an optimist to the pessimist, a pessimist to the optimist, a Pagan to the Puritan, a Puritan to the Pagan. For she is the secret health of the world.

Surely, then, it is absurd to test the "brain-power" of women by asking how high they figure in examinations or trades; that is to say, how dexterously and powerfully they work as sweeps, or parsons, or journalists, or emperors, or inn-keepers, or what not.—G. K. Chesterton.

DOLLAR HUMOR CURE

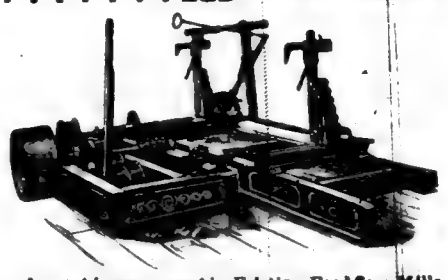
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To those who have suffered long and hopelessly from Humors of the Blood, Skin, and Scalp, and who have lost faith in doctors, medicines, and all things human, CUTICURA Soap, Ointment, and Pills appeal with a force hardly to be realized. Every hope, every expectation awakened by them has been more than fulfilled. More great cures are daily made by them than by all other Skin Remedies combined, a single set, costing but one dollar, being often sufficient to cure the most distressing cases of torturing, disfiguring humors, eczemas, rashes, itchings, and inflammations of the skin and scalp, with loss of hair, when all else fails.

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Young People's Page

The Home Days.

When the goldenrod has withered,
and the maple-leaves are red,
When the robin's nest is empty, and
the cricket's prayers are said,
In the silence and the shadow of the
swiftly hastening fall
Come the dear and happy home days,
days we love the best of all.

Then the household gathers early, and
the fire-light leaps and glows
Till the old earth in its brightness
wears the glory of the rose;
Then the grandsire thinks of stories,
and the children cluster sweet,
And the floor is just a keyboard for
the baby's pattering feet.

If the raindrops dance cotillions on
the roof and on the eaves
If the chill wind sweeps the meadows,
shorn and bare and bound in
sheaves,
If the snowflakes come like fairies,
shod in shoes of silence, we
Only crowd the closer, closer, where
the cheery kindred be.

Oh, the dear face of the mother, as
she tucks the laddies in,
Oh, the big voice of the father, heard
o'er all the merry din;
Home, and happy homely loved ones,
how they weave their spells
around
Heart and life and creed and mem-
ory, in the farmstead's holy
ground.

When the goldenrod has faded, when
the maple-leaves are red,
When the empty nest is clinging to
the branches overhead,
In the silence and the shadow of the
hurrying later fall
Come the dear days, come the home
days, in the year the best of all.
—Margaret E. Sangster.

Good Fishing.

I had an extraordinary day's sport once on the top of a mountain (a submerged one, of course) in the middle of the South Pacific. This particular place was well to the north of New Zealand and somewhere in the deepest part yet discovered of the ocean. I do not know its exact position, but I heard the skipper say that it was part of a mountain range to which the Himalayas must yield place for height, and so I suppose it must have been part of the Kermadec Group. One afternoon as we sailed gently along before a very light breeze, we suddenly noticed a change in the color of the water, an infallible sign of shallowing or of a shoal of fish. And as we entered upon the discolored area of sea, which came so abruptly that the edge of the deep blue was very plainly marked, the wind died away to a flat calm. The deep sea lead was cast and gave us sixty-five fathoms, sand and shell bottom. The skipper, being a great fisherman, produced a line, and, baiting the hooks with a piece of fresh beef (we were only three days out from Auckland), dropped them overboard. The moment it touched bottom he began to haul up in the greatest state of excitement, calling at the same time for any and everybody who had any suitable fishing tackle to get to work fishing. At which there was a great rush, intensified when the skipper pantingly hauled on board two mangnificent fish of a kind I have never seen before nor since. They were like a glorified perch, superbly colored and weighing over twenty pounds each. The mate who had his line down next, exultingly hauled up a pair of kaukhai, the huge New Zealand mullet, of about ten pounds each. And then all hands, except two, joined in the fun. Such a variety of fish I never saw at one time. There were all the well-known New Zealand favorites except the barracouta and the rock cod. Snapper, cavalle, groper, the last a monster with a mouth like the opening of a coal sack, but in all other respects like a huge cod, except that he has big scales and a cod has small ones. Yellowtail there were, and trumpeter, and at least as many more species of whose names I have not the least idea. We were becalmed for about three hours, and we caught, at least, ten hundred-weight of fish in a shallow area of certainly not more than a square mile in extent, which was the summit of a mountain that rose almost sheer from the sea-bed for over 300,000 feet. It was a fruitful topic of conversation among us all the rest of that voyage, for none of us had ever known of the like before and we could not help wondering and wondering how so vast a number of so many different kinds of fish could have gathered in that lonely spot of shallow ocean in the midst of those mighty depths.—Frank T. Bullen, in the New York Evening Post.

The Sparrows and the Policeman.

Sparrows live by the thousands in the parks in New York, and grow very tame. They will fly almost at one's feet to pick up a crumb, and in summer will bathe in the fountains almost within reach of one's hand. The other day a lady living opposite one of the parks raised a window with a spool of thread in her hand. She dropped it; it unwound as it fell, and almost before it reached the sidewalk a sparrow had caught the thread in his bill and flew away, the spool rapidly unwinding. In a minute another sparraw had caught the thread, and away he flew. Another joined him, and in five minutes at least a dozen sparrows held the thread, flying gayly about the low bushes and the trees, tangling the thread in the twigs and weaving a web, part of it crossing a path. A park policeman came along and found his way barred. A small boy stood near, but on the other side of the obstruction. Immediately the policeman grew angry and accused the small boy of tangling the thread across the path to annoy the people who were walking. The boy declared he did not know how the thread came there, but the policeman would not believe him, and was going to arrest him when the lady came and explained that if any one was to be arrested it should be the sparrows, for they had taken her thread and tangled it on the bushes as they flew back and forth. The sparrows were still chatting in the trees overhead, and the policeman, looking up, saw the thread in their bills. He did not arrest the sparrows; he probably knew that he would have difficulty in catching his prisoners and getting them to the station house.—Outlook.

Japanese Loyalty.

When we consider Japanese patriotism, we must never lose sight of its great concomitant, loyalty to the Emperor. These two passions are so closely united in the breast of an ordinary Japanese, that he can hardly conceive of one without the other. When a Japanese says, "I love my country," the great or even the greater part of his idea of his "country" is taken up in importance by the Emperor and the imperial family. His duty to his country, as conceived by him, includes, first of all, duty to his Emperor. Moreover, to him his country does not mean simply a group of islands with about fifty millions of people living on them. His forefathers and descendants are also taken into account. To him the past, present, and future generations are commingled into one. . . . . And the ancestors he loves and reveres were all loyal to their Emperors in their days; so that he feels he must be loyal to his Emperor, as they were to theirs, if he means to prove himself worthy of their race. This is a sentiment born with him. It is owing to this deep-rooted feeling in the people that, although several daimyos fought with one another during the sixteenth century for the aggrandizement of their powers, yet none of them dared to aim at the imperial throne. They obtained their ranks and titles from the Emperor then reigning. . . . . The hereditary loyalty of the people to the Emperor, with whose ancestors are associated their own forefathers, is too stubborn a sentiment to be trifled with, and no intelligent shogun attempted to disregard it.

In many other countries kings and emperors have to keep their pomp in order to uphold their authority. Not so in Japan. The lower the imperial pomp dwindles down, the warmer and deeper is the popular sympathy. The people cannot bear seeing the chief of their race in wretchedness. They will eventually rise up for him.—Nobushige Amenomori, in the October Atlantic.

Bounteous is Jehovah in his nature; to give is his delight. His gifts are beyond measure precious, and are as freely given as the light of the sun. He gives grace to his elect because he will it, to his redeemed because of his covenant, to the called because of his promise, to believers because they seek it, to sinners because they need it. He gives grace abundantly, seasonably, constantly, readily, sovereignly; doubly enhancing the value of the boon by the manner of its bestowal. Reader, how blessed it is, as the years roll round, and the leaves begin again to fall, to enjoy such an unfading promise as this: "The Lord will give grace."—Spurgeon.

We never find out just how much joy there is in light and sunshine until we have been for a little while in the dark.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 Cottage St., Melrose, Mass.,
January 11, 1904.

Dear Sirs: "Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.



If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Raleigh Biblical Recorder. The genuineness of this offer is guaranteed.

FROM RESPONSIBLE SINNERS TO ACCOUNTABLE SERVANTS.

A man is individually responsible to God for his life; to Jesus Christ for his salvation. Let us think a while upon our accountability. In what degree shall I be held accountable to God?

In that swift-falling hour when I shall stand before the Judge of all the earth, shall I blandly acquit myself by singing—"Jesus Paid It All; All to Him I Owe?"

Yes, says one. No, says another. Each is right in his own meaning.

In the meaning that the Jesus is the Lamb of God, slain from the foundation of the world, that taketh away our sins, the affirmative answer is correct.

But in the meaning that the death of Jesus acquits us and makes our sinning of no consequence to us, relieving us of all accountability, that is a fatal blunder. A saved man is responsible, is held accountable for his sins. Let us never lose sight of that. We must at the Judgment give account of the deeds done in the body, and all the more strictly to account shall we be held by reason of our claim upon Jesus the Christ.

Is it not true that a wrong interpretation of the glorious doctrine of that hymn, "Jesus Paid It All; All to Him I Owe," has brought many into a false and fatal sense of security? We pack our sinning upon Jesus, as the Jews packed theirs upon the scape-goat or the bloody sacrifices, and go easily on with our evil doing. If we sin, we say, "Well, I am saved; God will forgive for Jesus' sake." And bye and bye we find it easy to sin; our consciences grow hardened: We lose the keen sense of moral responsibility. We so cultivate the thought that Jesus will bear our stripes that we lose all thought of the account to which we shall be held.

Does not this account for much of the modern-easy-going, milk and water, indifferent, cold and dead religion?

It is true that Jesus is our Salvation, is our Righteousness; that He died for us; that we can build our hope on nothing less than His sufferings for us and His resurrection from the dead; true that Jesus Paid it All! Aye, and true that all to Him I owe!

Divide the lines that way: Jesus Paid it all—the price of my salvation; all, therefore, all that I can do, all my life, all my service to Him I owe. If I owe my salvation to Him, I also owe Him my service. In this way we obtain a more correct view of God's saving relation to us, and our serving relation to Him.

We say without hesitation that the sinning man that habitually soothes his conscience on the ground that Jesus has suffered for him, is on the way to a terrible awakening to his accountability before God in That Day. So far from such a course, the true Christian's conscience will be quickened by the knowledge that Jesus suffered for him; and he will strive and pray without ceasing that he may serve His Saviour ever more perfectly.

Half-views are ruinous. Obtain the full view: Jesus dying for you is one side of the shield; you living for Jesus is the other. We offer this to you as a test of your salvation: Do you desire to serve Him whom you call Saviour? Do you realize that you owe Him all your life? It is not enough to say "Lord, Lord." He Himself has said that many shall so call upon Him and He shall answer, "I never knew you." I never knew you because you never were known to work for me: I was hunghy and ye fed Me not, naked and ye clothed Me not; thirsty and ye gave Me no drink.

Clearly we are held strictly to account. Our salvation is no matter of the tongue; no matter merely of the Innocent Son of God paying the fearful price of our sin that we may go on with our sinning. Paying that price, He purchased us. To trust Him as Saviour is also to take Him as Master. To claim His salvation is to surrender our bodies and our souls to Him. To be His is to be His—all, all the day.

You have ten good hours of activity each day. What do you do with them? You have a mind to think of things to do. You have a soul that knows of Him. What are you doing with them? Better answer these questions now than have them condemn you when condemnation shall be loss eternally.

So far from relieving us of responsibility, Jesus increases it. We are under bonds to Him not only to resist temptation, but to serve Him. It is one thing to be good—just good, well-behaved, a regular church-goer, a systematic contributor; another to be His servant. "Being then made free from sin, we become the servants of Righteousness." In salvation we rise from the position of responsible sinners, doomed to eternal death, to the position of accountable servants living the life eternal in the midst of time.

WHAT THE NEGROES HAVE TO SAY TO THE WHITE PEOPLE.

The white people often have their say to the colored people. We propose solutions and reach conclusions world without end. Now and then the colored brother thinks that he ought to be heard. We are ready to declare that he ought to be heard. He may not be right; but how can we know whether he is right or wrong until we have had an expression of his views?

In the recent meeting of the National (negro) Baptist Convention at Austin, the Committee on "State of the Country" made a report which is evidently addressed to the white people. It is respectful and vigorous, and we have found it interesting and even eloquent. We submit it to their fellow white Baptists with the sole purpose of informing them of the mind of their brothers in black at this time:

We, your Committee on State of the Country, beg leave to make the following report:

It is evident to all thoughtful men that the negro is passing through a crisis which is taxing to the utmost his patience, his good citizenship, his ability, his endurance and his faith; which is testing, perhaps, as never before the fair play, the civilization, the Christianity of the nation.

It is true we are black, but we are not responsible for that. We are wearing the color that God gave us. It is true we are in America—we are not responsible for that, we are living where you white men brought our ancestors. We did not immigrate, we shall not emigrate.

It is also true that though black and alien we helped carve this continent from the wilderness, wrest it from the savage, preserved it from dismemberment and protected it from foreign assault.

A black man, Crispus Attucks, struck the first blow for American liberty; his ball-torn breast was an ink well in which Thomas Jefferson dipped his pen and wrote the Declaration of Independence. A black regiment under the death-dealing guns of San Juan struck the last blow that drove the slavery-introducing Spaniard out of the western world. Surely a race with such a record that came here six months before the Mayflower, ought not at this late date be regarded as aliens in this Southland, whose every home they defended with a black man's loyalty and devotion.

We are not insensible of the many blessings we enjoy in this beautiful Southland. If we can spend our money more freely in the North, we can earn it more freely in the South. If with noble generosity the North has given twenty-five millions for our education, with heroic justice Confederate soldiers have limped up to the ballot box and voted to tax desolated estates one hundred million dollars in the same time for our public schools. We are not unmindful of the sinister exceptions to this superb record of Southern States; but we believe that even in those two States the sober, second thought of the people will admit that ignorance is both costly and dangerous.

We wish that the people of the South might once for always understand our position on certain fundamental issues. We believe it would render the suspicion and entrangement less acute and restore that old noble sympathy and encouragement which it is the right of the weak to look for from the strong and which it is the glory of the strong to give. We are not seeking at any point, in any way, or by any means, directly, or indirectly, social equality nor social intermingling. No negro has advocated it; all have disavowed it—our leaders, our conventions and conferences, our entire race. We defy the world to point to a single negro among ten millions who advocates it. All the social equality the race has had has been forced upon us by white men before the war or before sunrise.

The race endorses Booker T. Washington's statement at Atlanta. In all things social separate as the fingers. Not a single black hand in all this Southland knocks at a single church door or lodge or parlor door with a request for social equality. You are satisfied with your own; we are satisfied with our own. Nor are we asking to dominate over you. No one advocates it; no negro attempts it. We believe the fittest of both races should survive, and that none should be oppressed. Nor are we organized to murder you. These cries of domination, before-day murder clubs and social equality are the threadbare scare-crows of demagogues by which third-class politicians have been made Congresmen, Senators, and Governors, who otherwise had not risen higher than turnkey, marshals and sheriffs. Of all causes of entrangement perhaps the occasional crime of some negro brute against some white woman is chief. If there lurks in the midst of any white man the suspicion that we have the least particle of sympathy for any brute who will commit the dastardly and deadly assault on womanly virtue, we wish here and now to disavow it. No white man can possibly understand the deep feeling of regret, mortification, shame and horror with which the decent, law-abiding negro hears of this crime being committed by a member of his race. Any negro who was proven guilty might be safely left to a negro jury for punishment; but we do ask that he have a fair trial; that he be executed by legal process. Are we asking too much?

We also feel that this crime is equally revolting when committed by a white man upon a colored woman. We ask that he have a fair trial and be executed also by legal process. Are we asking too much? May we add another word? Is it fair to black the good name of an entire race, cover ten million people with a mantle of fire because of the brutality of one negro brute in one hundred thousand law-abiding citizens? We did not wrong you when we slept at the door of the womanhood of the South for four long years. We needed no bloodhounds, nor Winchesters, nor fiery stake to keep us in our places. You trusted us then and we did not fail you. Trust us now and we will be worthy of it.

We owe much to the South. We here learned the first lessons of civilization; here we heard of God for the first time; here our children are sitting on the school bench; here millions of our people earn their bread; here you have sold us millions of acres of land, and protect us in the quiet enjoyment of most of it; here many of us have found as brave, loyal, helpful friends as the world possesses. Ought two such people as we, speaking the same language, worshipping the same God in the same way, with the sweet traditions of kindness and love on one side, matched by devotion and loyalty on the other, stumble on in the darkness of suspicion and ill-will, misunderstanding, maligning and murdering each other? The North brought us here, you civilized and Christianized us. God set us free. We are weak, you are strong; we are poor, you are rich; we are no less than men, you are no more. One is our Master even Christ; all we are brethren, God is our Father. He has made of one blood all nations to dwell upon the face of the earth. He did not bury a half-million Anglo-Saxons in bloody graves to give us our liberty to be taken from us; he did not preserve our lives through the horrors of slavery to allow us to be exterminated by midnight assassins: he did not give us our liberty at the cost of half million Saxon graves to allow it to be taken away by demagogues of the vile type. We appeal to the great body of fair-minded Southerners who have silenced the voices of prejudice and hate, and dared to deal fairly with us. In so many ways to still stand by us; still be our friends; still stand as a bulwark against the mad forces of retrogression and anarchy until we have indeed a new country—a country whose watchword is progress; a country whose laws are just; a country over whose plains the angels shall say, "Peace and good will."

Finally, we believe in the universal recognition of the manhood rights of all people without regard to race, color or previous conditions. . . we find comfort and encouragement in the significant fact that the Chief Executive of this nation seems determined to give due recognition to this doctrine and keep the door of hope open to every man.

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they speak.—Quaint Proverbs.

A NOTE OF ALARM.

Secretary Johnson fears a collision. State Missions is on the main track, having the right of way, and coming homeward at full speed. But the calamity at our Orphanage threatens to stand in the way of collections for his cause.

There can be no collision, however, where every one knows what is going on. The generous outpouring of gifts for our Orphanage is worthy of all praise and the spirit that prompts them is not to be rebuked, is not to be quenched. This we ought to do; this other we ought not leave undone.

We must give more than ever this year for State Missions; for more than ever has been expended. A debt here would harass us at every point, the Orphanage cause and everything else. The thing to do is to remember your duty to State Missions and while you are giving to the Orphanage do not rob Peter to pay Paul. That is no giving at all. The Orphanage does not want your money at the expense of State Missions.

Remember now—State Missions must not be neglected!

CORRECTION.

The reader is requested to recall an editorial touching the matter of the celebration of the Lord's Supper at Jerusalem when the International Sunday-school Convention party was there. The following statement from the gentleman whose remarks at Raleigh were made the basis of that editorial has been sent to us:

I have in my hands a copy of the Biblical Recorder, volume 70, No. 5, published in Raleigh, N. C., August 3rd. In it is an editorial on the misuse of the Lord's Supper.

1. If I did state that the celebration of the Lord's Supper in Jerusalem was under the auspices of either our World's or International Association, I was in error. The World's Committee refused to arrange for such a celebration, and it was no part of the program, and the President did not preside. It was arranged by a few Christians on Saturday afternoon, and the announcement was made on Sunday morning, so that any who had convictions that it was not right to so observe the Lord's Supper, could remain away.

2. I did not say that all Baptists participated in the ordinance, and I hope I did not so infer, for I know of several brethren who did not do so. There were, however, many Baptists who did. It was a unique occasion, and I am sure would never be observed at any other time, and do not believe that it will ever be suggested even in connection with any of our International Conventions.

3. Since learning of the feeling among some of our Baptist friends, I have taken the pains to inquire definitely as to their position in this matter. I confess I had not fully understood it before. I am not indifferent to the principles of any of our denominations and stand against anything in our organization which will in any way even seemingly undermine or discredit them. I was unwise in mentioning this matter at all, in my address in Raleigh, or for that matter in any other place, and shall not do so again.

Yours, in Christian love.

W. C. PEARCE.

STATE MISSION NOTES.

Many years ago Elder Elias Dodson preached in Rockingham County. A Miss Martin, a woman of much culture and influence, was converted; later she became the wife of Stephen A. Douglass, of Chicago. She was faithful to her church, and being much interested in education, she proposed to the Baptists of Illinois that if they would raise $40,000 for the building of a Baptist college she would give $10,000 more. The result is Chicago University. Behold the work of our State Mission Board, who can estimate her influence. Once more: Robt. T. Daniel, a missionary of our State Board in Chatham County baptized Basil Manley, who in turn baptized J. P. Boyce, who founded our Southern Baptist Theological Seminary in Greenville, S. C.

Robt. T. Daniel also baptized R. B. C. Howell, who wrought with wonderful success in Nashville, Tenn. Mr. Howell wrote several valuable books in defense of the Baptist Position on Bible teaching.

Such work and workers do come from the work of State Missions.

Two of the greatest schools in America we see have their origin in North Carolina missionaries.

We are obliged to our beloved J. B. Richardson for the above facts. J. S. F.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

The Healing of Naaman.

Lesson for October 23rd.

Golden text: Heal me, O Lord, and I shall be healed; save me and I shall be saved. Jer. 17:14.

We venture the remark that one may safely accept the dominant thought in the Golden text as the keynote of the lessons assigned by the International Committee. For example, the foregoing text indicates that the Committee hoped that we would find in the healing of Naaman an analogy pointing to our salvation.

But the serious student will undertake more than this. He will undertake to discover what the healing of Naaman meant to him, meant to the people of his time. It may have a different meaning for you and me; but that is a question, while, on the other hand, we cannot doubt that it had a meaning to Naaman.

We should not be content to work up from our lessons a mere superficial, "spiritual" analogy. That has been done until half of Christendom is in revolt against it, and part of that half has lost reverence for the Scriptures. We mean to say that had there never been so much "allegorizing," "spiritualizing" reading by analogy into the Scriptures what God never meant they should contain, there could have been no sufficient inducement to the modern abuses in the name of Historical Criticism. If these abuses shall serve the purpose of getting teachers and preachers out of the "spiritualizing" habit, they will not have been in vain.

We have had two lessons based upon miracles wrought by Elisha. We may, therefore, not concern ourselves with this miracle as it relates to him. He is here, as in the others, merely the chosen medium of God's power. But we must not dismiss his avowal of the purpose of this miracle—that the King of Syria "shall know that there is a prophet in Israel."

That purpose was political as well as spiritual. As the lesson informs us the King of Israel dreaded a conflict with the King of Syria, and even suspected him of conspiring to pick a quarrel. But hearing of this, Elisha reassures his king—"let the leper come," said he; "I will cure him." This was a worthy purpose. God's relation to Israel was peculiar. That nation had a paramount place amongst the nations in God's providence. It was well to demonstrate to Syria in so signal a way that God's prophet was in Israel. God and one are a majority. That was a day when God was regarded as of more power in war than heavy battalions.

Here is our lesson: If God is with us, and we may demonstrate it to our enemies, it will go far toward preserving us from them. Likewise, if the American Flag stood for a thoroughly Christian nation rather than a merely wealthy and powerful nation, we would be more secure than we are.

Righteousness is a stronger factor in international relations than the "Big Stick"—although we do not share the opinion that the "Big Stick" idea now prevails.

There was, probably, a collateral purpose in this, that the evidence that the prophet of God was in Israel and would help an outsider, would serve to introduce Israel's religion to the Syrians. It was a great missionary opportunity.

Upon being healed by the prophet of Israel Naaman would not only say, "The prophet of God is in Israel," but also, "Israel is God's nation and the reason must be that Israel's religion is better than Syria's." And as a matter of course he would look into it and publish its benefaction to him.

This, as well as the preservation of Israel against Syrian attack, would make for the progress of the religion of the One God.

So much for the main purpose. There is a point of remarkable appropriateness in the surprise and indignation of Naaman upon learning that to obtain the healing nothing wonderful was required. He expected a great ado; he expected to see the prophet; to hear him call upon Jehovah and carry on incantations like a heathen fakir. And when he received the simple message and that from a servant he went away in a rage.

This is characteristic. If salvation were offered for money or works there are unsaved people who would obtain it at any cost. But offered freely, simply, they cannot understand. They turn away. If they could only understand that it means the surrender of one's own rivers, of one's own pride, of one's own life, as here indicated, they would take it more seriously.

Notes.

A little captive girl witnessed so successfully of the Prophet that a kingdom was brought to know Him and of the true God. There is a fine story here for your class and a true lesson. One small voice in God's great plan—how He might miss yours; how the world might suffer!

Why is there no prophet today? Suppose one should come?

Study up on leprosy.

Make your own story of that little captive girl.

* * *

The Bible on the Sunday-School.

The teaching work of the churches is clearly sanctioned and authorized in Scripture.

Moses completing his law and his life commanded: Gather the people together, men and women and children and thy stranger that is within thy gates that they may hear and that they may learn, and fear the Lord your God, and observe to do all the words of this law." (Deut. 31:12). Here we have the participants and the purpose of the Sunday-school.

This work was basic in the reformation of Jehoshaphat who appointed five princes, two priests and nine Levites to instruct the people. "And they taught in Judah, having the book of the law of the Lord with them; and they went about throughout all the cities of Judah and taught the people." (2 Chron. 17:9.)

Similarly, Ezra when he returned from Babylon to Jerusalem came with an open assembly, and with various helpers presented to them the law. "And they read in the book in the law of God distinctly; and they gave the sense, and caused them to understand the reading." (Neh. 8:8.)

Christ commanded His followers to engage in this teaching work to the very confines of the world both in space and time. Read the Great Commission and see: "Teach all nations . . . . . and teaching them to observe. . . . ."

And our Lord Himself was primarily and preeminently a teacher. Note the first of many passages presenting Him in this phase of His life: "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." (Matt. 4:23.) Teaching, mark you, first of all.

In this matter the apostles followed the Master. Peter and John, for example, in the midst and in spite of persecution taught as well as preached. "They ceased not to teach and preach Jesus Christ." (Acts 5:42.)

Of course the early Christian churches would not overlook this work. Thus of the most aggressive and influential of them it is said, "Now there were in the church that was at Antioch certain prophets and teachers." (Acts 13:1.) Today we would call them pastors and Sunday-school workers.

In this same church the two great primitive missionaries found a school of training and a sphere of powerful influence. "Paul and Barnabas tarried at Antioch, teaching and preaching the word of the Lord, with many others also." (Acts 15:35.)

Not to mention numerous other passages that might be named we conclude that beyond question the teaching work of the churches is authorized in the Bible, and no one can ignore it without being disregardful of duty and disobedient to Scripture.

A Bible School Session.

The Attendance—Now, therefore, we are all here present before God (Acts 10:33).

The Order—Be still, and know that I am God (Ps. 46:10).

The Singing—Sing ye praises with understanding (Ps. 47:7).

The Prayer—Let my prayer come before thee; incline thine ear unto my cry.

Bible Study—Teachers: So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading (Neh. 8:8). Scholars: They received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so (Acts 17:11).

Our Visitor—Jesus Himself drew near (Luke 24:15).

Our Helper—Then opened He their understanding, that they might understand the Scriptures (Luke 24:45).

The Sure Result—Did not our hearts burn within us while He talked with us (Luke 24:32).

Closing Praise—Unto Him that hath loved us, and washed us from our sins in His own blood, to Him be glory and dominion forever and ever (Rev. 1:5,6).—New Jersey Sunday-school Messenger.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.—Basil.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

The Vice-President's Work.

(Continued From Last Week.)

Miss James, of Beulah, after regretting her inability to be present at the Association meeting, says.

"I hope to attend our Union Meeting at Kerr's Chapel the last of October. I am going to try to reorganize their Society. Shall write again in the beginning of the new quarter to each Society and try to get them to have a representative meet me at our Union. You did not send the apportionment cards as you said you did. I will write then in regards to increase you spoke of. My own Society, Lea Bethel, say they are willing to make their proportion of the increase."

At Green River.

Mrs. Grayson, the Vice-President of Green River, whose letter about going to the Association we shared with you two weeks ago, now writes of the Woman's Meeting:

"The annual meeting is over, and I hasten to write you in regard to it.

"The church at which our Association was held is on our McDowell mission field. It overlooks a beautiful valley and is entirely shut in by mountains.

"Not so many Societies were represented by delegates as when held with more centrally located churches, but all sent reports, except one.

"I think our annual meeting was fairly successful, all things considered. Most of the delegates had not been in the meetings for several years, some had never been before, and the result was, that I had most of the work to do.

"I feel sure much good will result from the meeting, because I am sure some hearts which had grown cold were rekindled, and will warm other hearts in their own Societies."

A Royal Box.

This account of a box packing from South Fork Society will, we know, rejoice the heart of the Vice-President, Mrs. W. A. Gwaltney. To Societies out of her territory, as well as in it, we commend the "Gastonia plan."

First Church, Durham, reports a box valued at $208 and stands head of the list. Gastonia came next, as yet. Who will dispute ground with them?

"The ladies of our Missionary Society have just shipped to Rev. H. M. Harjo, Okmulgee, Indian Territory, a handsome box of clothing, shoes, hats, light household articles, etc., amounting in value to $121.79—freight $1.35.

"We attribute our success and the perfect ease and rapidity with which we accomplished the work to the most excellent plan suggested by our enthusiastic and energetic president. The entire membership of the Society—about thirty—was divided into six committees—one committee for the minister, one for his wife, one for each child, and a household committee. Each committee to provide for the one assigned them in any way they saw fit—subject, of course, to the direction of their chairman. Naturally, the members of each committee were ambitious that their particular missionary should be comfortably fitted up.

"The result was beautiful, and every member of the family has everything necessary, with possibly some to spare. Nearly a hundred new garments were cut and made by the Society.

"We hope to make our Christmas offering better than ever before.

"MRS. W. F. MARSHALL,
"Secretary."

Revival Work in North Carolina.

I have just closed my summer's work and will start at once to Louisville to enter the Seminary. It has been a good year for meetings where I have been. It has been my pleasure to help in ten meetings, in which there were about three hundred professions of faith in Christ, and many back sliders reclaimed.

The first meeting was at Spring Branch in Sampson County. We began there the third Sunday in July. Brother Campbell has told you about all the meetings I helped him in. I will not repeat what he has said. It is a pleasure to work with such a man as Brother Campbell if there are no previous ties of friendship. He knows how to prepare his people for a meeting and then he knows how to work during the meeting. Mr. Moody said: "More souls are sung into heaven than preached into it." Brother Campbell sings with the spirit and those who hear him are moved by it. He is a natural born leader of men. And he leads them to higher and nobler living. With all of his school work he has two new churches on his hands now. But they will come to completion for he does not know how to fail.

The second Sunday in August I went to help Bro. J. H. Bass, at Chilrey, Va. There were some differences between a few of the members. Satan tried to use these differences to hinder the progress of the meeting, but they were soon settled and we had a splendid meeting. Brother Bass was educated in North Carolina, and belongs to this State, but he is doing splendid work across the line. When his work is done on his present field, if it ever is, I should be glad to see him come to North Carolina. He knows how to develop Christians.

After a week in Durham with friends, during which I supplied for Brother Thompson, I went to Roxobel in Bertie County to help Bro. C. M. McIntosh in a meeting. It was a pleasure to be with an old friend and school mate, and to find him doing such splendid work. He has been pastor at Roxobel only a short time, but the people appreciate his work, and since the meeting have called him for half his time. On the first day of the meeting a committee was appointed to have some repairs made on the church which is a splendid building. From Roxobel we went to Windsor where Brother McIntosh lives. At the parsonage which is a splendid new one, there was a little woman waiting for us. She was just as anxious to see my friend as she could be. I spent the week in their happy little home. I was glad to learn that my old play mate and neighbor had found a wife in every sense of the word. She is a real helper in the home and in the church. She was raised by a Presbyterian preacher and his wife, and they seem to have known what they were doing, and how to do it. As at several other places the weather was rough some of the time during the meeting, but the Lord blessed us, and much good was done. At the first of the meeting the church extended a call to Brother McIntosh for all of his time, and doubled his salary. He seemed to be very much in demand among his own churches. I heard talk of a new church there, and I believe they will soon have a nice brick building.

The next meeting was with Bro. K. C. Horner, of Troy. Distance and bad connection kept me away until Tuesday, but Brother Horner had started the meeting well, and despite the fact that we had to miss Wednesday on account of the weather and close on Saturday, we had a good meeting. The pastor has done excellent work at Troy, and is preparing to do even greater work along some lines. They are planning for a new brick church which will cost several thousand dollars. The Baptists are not strong in Troy, but I believe they are ready to work and pray and sacrifice for the cause.

On Tuesday following the meeting at Troy I joined Bro. H. H. Mashburn at Rock Spring near Louisburg. The pastor had started the meeting well and it continued. Brother Mashburn knows how to work, and does it. Thorough consecration and preparation fits him for great service. He knows how to handle difficulties. Our brethren down south have learned of his ability, and are trying to get him to leave the State, but I don't believe his work is done at Louisburg yet.

The last meeting was with Brother Shinn at Salem in Sampson County, where I was ordained and first served as pastor. I hope that I shall find time to tell you something about the people and the growth of the work at Salem, but not now. Brother Shinn has done a great work in the South River Association, but he goes to South Carolina in a few weeks to take up the work there. May the Lord bless him and his work.

At all places the people have been kind and liberal with the writer, and I take this opportunity of thanking them.

Saturday, October the 8th, I will begin my work in the Seminary at Louisville.

Yours truly,
W. C. BARRETT.

He who fails bravely has not truly failed, but is himself also a conqueror.—Richard Watson Gilder.

If You are Well-bred.

You will be kind.
You will not use slang.
You will try to make others happy.
You will not be self-conscious.
You will never indulge in ill-natured gossip.
You will never forget the respect due to age.
You will not boast of your achievements.
You will think of others before you think of yourself.
You will be scrupulous in your regard for the rights of others.
You will not measure your civility by people's bank accounts.
You will not forget engagements, promises or obligations of any kind.
In conversation you will not be argumentative or contradictory.
You will never make fun of the peculiarities or idiosyncrasies of others.—Selected.

EUREKA.

Eureka Springs, Ark., March 15, '04.

Dr. J. T. Shuptrine: Enclosed find 50 cents in stamps for a box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was Cancer. I send for another box. It is the only remedy I ever had that did any good.

Respectfully,
MRS. W. E. PENN.

Unexcelled for all skin diseases. All druggists, or post paid from the manufacturer at 50 cents per box.

J. T. SHUPTRINE,
Savannah, Ga.

LOUISIANA

A Land of Promise

is open for you. Grasp this opportunity to reap the reward of industry in fertile Louisiana—the richest alluvial soil in America. A Land of Perpetual Springtime and Flowers.

Don't Waste Time, Money and Efforts on a Poor Farm.

This company has a large tract of land in the famous Red River Valley, Avoyelles Parish, La., only 1½ miles from Marksville, the county seat. It will be divided into small plantations, and sold on very easy terms—cleared ready for the plow, or with timber standing.

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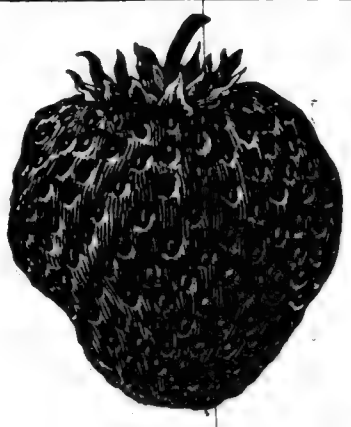
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Conducted by MISS ELIZABETH H. BATTLE, Band Superintendent for North Carolina.

The Little Boy in the Harvest Field.

Out in the fields in the midsummer heat,
The reapers were busy binding the wheat
And the farmer looked with an anxious eye
At the "thunder caps" in the western sky;
"All hands must work now with a will," said he;
"There's a storm a brewin' up there, I see."

Then the bright-faced boy at his father's side
To help bind the sheaves most patiently tried;
But he could not manage the work at all,
For those willing hands were too weak and small;
"I can't do this," said the brave little man,
"So I'll give it up and do what I can."

The men are thirsty and far from the spring;
"It will give them a lift," thought he, "to bring
A pail of that clear, cool water that flows
Down the mountain side where the sweet fern grows."
And soon he was dipping his little cup
In the mossy place where it bubbled up.

And the joy of doing something he could
Shone on his face as he came through the wood.
"God bless the boy!" every man cried out,
As he passed the pure, cold water about.
'Twas sustaining power—they bound the grain
Just in time to save it from drenching rain.

Then the father said that night with a smile,
While the mother listened with pride the while,
"My boy, you helped harvest the field of wheat,
Bringing water when we were parched with heat;
Remember through life, my dear little man,
God only bids us do what we can."

—Selected.

The Hungry Fed.

Long years ago, when Jesus walked
The shores of Galilee,
And thronged the multitudes to hear
Him preach beside the sea,
Enrapt the people listened to
His gracious, tender word,
Till shadows lengthened unperceived,
So eagerly they heard.

Like sheep that wander far from home,
Away from food and rest,
All fainting they, as night drew near,
With hunger were oppresst.
"Send them away," disciples urged,
But Jesus, pitying, said,
"Nay, rather bid them all remain,
And give ye to them bread."

"Go gather all in companies,
And seat them on the grass;"
Astonished, they obey, but thought,
"For this great crowd, alas,
Where shall we bread for thousands find!"
But near by was a lad
Who five small loaves, and fishes two,
For his own supper had.

These Jesus took, and, off'ring thanks,
He blessed and brake the bread,
Then was it to the people passed,
Till all were amply fed;
When his disciples gathered up
The fragments, strange, but true,
Twelve baskets full they found were left
From loaves and fishes two!

Dear Mission bands, sometimes you feel
Your mites so very small,
You think it might be just as well
If you gave naught at all;
For millions dark in heathen lands,
How can you send the Word
From your small store to such vast hordes,
Who ne'er of Christ have heard?

But 'tis your Leader's clear command,
"Go ye, teach nations all,
Received ye freely, therefore give
The same to great and small."
Remember how long years ago
He hungry thousands fed,
With only two small fishes and
Fives loaves of barley bread.

Can He not thus your off'ring bless,
Till they be multiplied
Sufficient to a million reach,
Now lost in sin and pride?
When He says give, ne'er dare withhold,
For He, if you obey,
Can turn your coppers into gold
Sufficient for the day.

Then freely give, and gladly, too,
For think how blest are we
To know and love so dear a Lord,
What blessed company
We have in all our mission work,
Christ, blessing while we pray,
Blessing whate'er we do and give,
And Christ with us, always!

—Grace Elizabeth Cobb.

Recitation: "Show Us the Way."

One.
I hear a cry from over the sea,
The idol-worshippers call to me.
Group.
"God is a Spirit," we hear you say;
Where shall we find Him? Show us the way.
One.
I hear a cry from over the sea;
That little children are dwelling in.
Group.
"He suffered the children to come," you say:
Where shall we find him? Show us the way.
One.
I hear a voice from the homes of want,
Where the poor are cold in their raiment scant.
Group.
"He clothes the grass of the field," you say;
Where shall we find Him? Show us the way.
One.
O blind and sinful and weary and poor,
We will show you the way to our Open Door;
For the Son will lead to the Father's face,
He has gone to prepare for all a place;
And if you will hark, you will hear him say,
"Come unto Me," for "I am the Way."

—Mrs. M. B. C. Slade.

[Note.—Let one give the first couplet of each stanza, and groups of children, arranged as desired, respond with the last.]

I do not know when or how it may please God to give you the quiet of mind that you need; but I tell you that I believe it is to be had; and in the meantime you must go on doing your work, trusting in God even for this.—George Macdonald.

No conflict is so seere as his who labors to subdue himself.—Thomas a Kempis.

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W. H. TAYLOE, Gen. Pass. Agt., Washington, D. C.

Current History.

Divorces.

There is increasing interest in the subject of divorce; and an increasing number of divorces.

Last week the House of Deputies of the Episcopal General Convention in session at Boston rejected an amendment to the divorce canon, which sought to prevent remarriage of divorced persons by Episcopal Clergymen. The present canon permits remarriage of the innocent party in a divorce.

Mr. George Meredith, English novelist, has awakened considerable interest by proposing that marriages shall be for short terms with the privilege of renewal. It is ridiculous.

* * *

Politics.

Three weeks, and a Presidential election, than which the world offers no finer spectacle.

But no news; only claims, and claims are nothing.

And one who once deplored the bitterness of the strife now longs for one breath of the spirit of war.

North Carolina will go Democratic. That's certain. And for this reason the foolish and desperate and degrading measures to obtain a result that might be obtained with perfect decency. But it pays a political newspaper to beat the air and the tom-tom!

The one battle royal is that of Messrs. Bryan and Tom Watson for the Populistic votes in Indiana!

* * *

In the Name of Justice.

A few weeks ago the daily papers brought the shocking news that three young white men "of good families near Weldon" had by force taken a young colored woman from her home near Kelford and committed the capital crime of rape.

These weeks have passed, and there is silence. We do not hear that the newspapers' report was incorrect. We hear only—nothing!

Had those white men been negroes and the colored woman white, there would have been sensation, columns of newspaper reports, blood-hounds, posses, the State troops to prevent a lynching, and, finaly, a trial and a triple hanging!

But now silence—nothing!

In the name of Justice we call upon the authorities to pursue these criminals; offer rewards for their arrest; advertise their names and descriptions; run them to earth and try them for their crime upon two races, upon Society, and upon the Commonwealth.

In any other course Justice is ravished!

* * *

The Shame of It!

The British Parliament has passed a bill, the Established Church consenting, which requires a town to reimburse a liquor seller when it deprives him of license. Next thing they will demand as much in America. Think of that! The Boston Watchman makes this remark:

"How one wrong leads to another is illustrated in the license bill passed by the British Parliament. Its worst feature is the allowance of compensation to those from whom licenses are withdrawn, thus practically acknowledging that the holder of a license has a property right in it, and that it is not a privilege to be granted or withheld by the municipality. This iniquitous bill the Church of England upheld in order to secure the support of the brewers in the fight on the Education bill. The Archbishop of Canterbury, himself, the head of the Church of England, now in America, showed himself ready to make terms with the brewers. It was acknowledged that the license bill could have been defeated if the representatives of the Church of England in Parliament had taken a firm stand against it, but they did not. To aid them in maintaining their oppressive position against the nonconformists in education matters, they made a great concession to the liquor dealers."

* * *

The War.

Once more the armies of Japan and Russia are locked in tremendous battle—300,000 soldiers on a side, and the fighting-line at times stretching forty-five miles.

This time Kuropatkin attacked, and evidently he took Japan by surprise. His forces sallied forth from Mukden on October 17, and meeting Japan's outposts fifteen miles distant drove them back over the way to Liao Yang until Tuesday evening. Then the Japanese rallied, and by terrific fighting turned the Russians, who have since been retreating. At this writing the battle is not over. The Russians are not whipped. A good retreat is sometimes equal to a victory. Unless the Japanese can break up the order of their retreat, the Russian gain will be considerable; for by this attack have they not postponed the hour of their retreat from Mukden; and, indeed, is it not possible that by reason of this they may hold Mukden or Tie Pass all winter? We shall see very shortly.

Of course Russia loses by not gaining a victory. Consider what a blow to her spirits that throughout the campaign on land and sea she has been consistently defeated. Her emperor's hopes are said to be fallen.

First reports from this battle of Mukden indicate that it overshadows in carnage Liao Yang. The Japanese report 40,000 Russians wounded or killed, and 40 guns captured.

Port Arthur continues to hold out.

* * *

The Stone Industry in 1903.

The statistics of the stone industry indicate a rather phenomenal growth in the use of building stone during the last few years.

The figures for 1903, recently published by the United States Geological Survey, show, however, a decrease in the production of building stone during that year and an increase in the production of crushed stone, which stone, which has advanced from a small and unimportant industry to one now representing one-fifth of the entire stone output.

The total value of the stone reported in 1903 was $67,960,468. The value in 1902 was $64,559,099. This shows a gain in 1903 of $3,401,369. The corresponding gain in 1902 over 1901, when the figures were $55,615,926, was $8,943,173—a larger increase in 1902 than in 1903.

The various kinds of stone are grouped in the Survey report in the following classes: Granite, bluestone, marble, trap rocks, limestone, sandstone and slate. Of these, limestone, not including furnace flux, increased more in value of production than any other kind of stone, the figures for 1903 being $26,642,551, and for 1902, $24,959,751, a gain of $1,682,800 for 1903. The value of limestone used for blast furnace flux, and not included in the above, increased from $5,271,252 in 1902 to $5,423,732 in 1903, a gain of $152,480, making the total gain in the limestone output $1,835,280.

Granite, including trap rock, increased from $18,257,944 in 1902 to $18,436,087 in 1903, or $178,143. The trap-rock production increased from $2,181,157 in 1902 to $2,732,294 in 1903, a gain of $551,137. The granite decreased from $16,076,787 in 1902 to $15,703,793 in 1903, a decrease of $372,994.

It is now proposed that the State build a monument to General Ransom.

Cotton hovers around ten cents.

AN INTERESTING BIT OF HISTORY.

"The Original Four."

About ten years ago in Greensboro, N. C., were made the small beginnings of a business which has grown to be one of the largest in the State and which has stamped the impress of its influence indelibly upon the history of fire insurance in North Carolina. When the first of the Greensboro Fire Insurance Companies was organized the managers adopted plans and policies differing from those of any other companies operating in the State, and with such success that they derived a greater profit from the business than the older companies, and at the same time were able to reduce the cost of insurance to the public twenty per cent. This was the occasion of a series of pitched battles, or rather combined attacks by the other companies upon the Greensboro companies covering a period of eight years.

It is an interesting fact that every time the combination of opposing companies opened up hostilities anew, as happened on an average every two years, there arose from the "wreck and carnage" a new Greensboro Fire Insurance Company, until there are now four of these companies, all under the same management, with a combined surplus to policy-holders of over a half-million dollars, and a premium income of over $150,000 per annum. They are the Southern Stock-Mutual Insurance Company, of which B. D. Heath is President; the Underwriters of Greensboro, of which J. Van Lindley is President; the Home Insurance Company of Greensboro, of which R. L. Holt is President; and the Southern Underwriters, of which D. A. Tompkins is President. These constitute "The Original Four," and A. W. McAlister is Secretary and Manager of the four companies.

It is due entirely to the position taken by these companies that rates are twenty-five per cent lower in North Carolina than in any other Southern State, and in their resistance against increased rates which has resulted in annual saving to the people of the State of over $250,000, they were absolutely alone, without the co-operation of any other company, domestic or foreign.

They have instituted a number of reforms in underwriting, liberal in their character to the insured, which have since been adopted by the South-Eastern Tariff Association. The Greensboro companies were the first to recognize that the hazard of a building in process of construction is no greater than it is after it is occupied, and eliminated the extra charge of permission to complete a building in process of construction.

They were also first to recognize that there is no greater hazard in the temporary vacancy of a dwelling during the absence of the owner occupying it than there is when occupied, and to eliminate the extra charge therefor. The South-Eastern Tariff Association adopted these same regulations several months after they were promulgated by the Greensboro companies.

With such a record as this, property owners will do no more than simple justice, and will promote their own interests at that, when they see to it that their property is insured in these companies. "The Original Four," nowhere else.—Greensboro Telegram.

A Word to Halting Seminary Students.

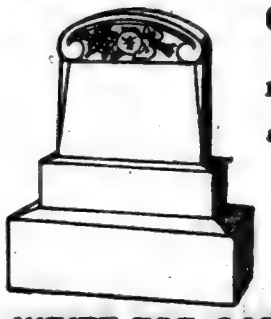
I learn that there are a number of students in nearly all the Southern States who have been on the point of deciding to come to the Seminary, but who especially for financial reasons have not quite made up their minds. I write to say that I have recently learned of a way to extend some special aid to those who need it from a source which I cannot now disclose. If there are brethren who were unable to plan to come to the Seminary on the basis of the regular amount granted, and they will write me immediately, it is probable I can through the arrangement suggested enable them to carry out their plans of coming to the Seminary. Probably there are pastors who would like to take the Pastors' One Year Course. I would be especially glad to hear from them. Last year there were seventy or eighty married students, and there may be other married brethren whose hearts yearn for our Seminary course. I should be glad to hear from them. Please write at once. If the student enters any time within the next few weeks, he can get practically all the course for the present session.

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Yeopim Union.

The next session of the Yeopim Union meeting will meet with Whiteville Grove church, Perquimans County, Friday before the fifth Sunday in October.

To preach the introductory sermon, W. B. Waff; alternate, J. N. Stallings.

Missionary sermon, by J. N. Booth; alternate, J. W. Rose.

The following are the subjects for discussion:

1. A human life surrendered to God, and the use He makes of it in the accomplishment of his purpose in the world. L. W. Norman, W. D. Welch, C. A. G. Thomas.

2. What should be the Christians attitude towards the drink problem. Lycurgus Hofler, J. E. Copeland, J. N. Booth.

3. Does honesty in belief and purpose satisfy God's requirements? E. S. Norman, J. W. Rose, N. P. Stallings.

LYCURGUS HOFLER,
Moderator.
W. D. WELCH, Clerk.

Sandy Creek.

The union meeting of the Sandy Creek Association convenes with the church at Sandy Branch Friday, October 28, 1904. Introductory sermon by Rev. W. H. Strickland.

First Query. Is the church retaining its spiritual power?—if, not, what has caused its decline, and how can it be restored? Rev. G. J. Dowell, Rev. E. Y. Pool, D. L. Webster and J. L. Griffin.

Second Query. Is the church doing what it should to suppress the liquor traffic and to further the temperance cause? Rev. W. H. H. Lawhon, Rev. O. T. Edwards, S. A. Ives and L. Moon.

Third Query. Is the church alive to the importance of education—if not, how can it be aroused? Rev. L. R. Dixon, Rev. N. H. Shepherd, Rev. G. W. Harmon and D. R. Sears.

Fourth Query. How can the church be made to realize the importance of maintaining Sunday-schools? Rev. R. R. Moore, Rev. Fuquay, Rev. E. Lee Fox, J. T. Paschal and R. B. Lineberry.

J. L. SMITH,
Pastor.

The Eastern Association.

Those who attended the Eastern Association almost felt themselves in the Southern Baptist Convention while they heard the introductory sermon, which was preached by W. N. Johnson. His text was: "And who knoweth whether thou art not come to the kingdom for such a time." Esther 4:14.

I. This is a great missionary age.
(a) The churches are seeing their opportunity.
(b) This is a world movement.

II. The United States is strategic in every world movement.
(a) In inventions.
(b) In corporations.
(c) In war.
(d) In industries.
(e) In religion.

III. Religiously, the South holds the key to the greatest conquest for Christ the world has ever seen.
(a) Commercialism is to fight the decisive battle with the religion of our king in the South.

IV. The Baptists of the South hold the key to the religious conditions.
(a) Liberty of soul and conscience are ours.
(b) We stand for an open Bible as no other people.
(c) We stand for individualism—the individual.
(d) Our climate keeps us close to nature and nature's God.

V. North Carolina Baptists have a unique place in the South.
(a) We have been prepared, and were born for "such a time as this."
(1) Wake Forest.
(2) Baptist University for Women.
(3) Baptist Orphanage.
(4) Baptist men from North Carolina.
(a) Yates, (b) A. C. Dixon, (c) Geo. W. Truett, (d) F. C. McConnell, (e) the Carrolls, (f) the Whites.

We must preserve the same conditions which produce such men. Men are North Carolina's best crop.

VI. The Eastern Association has a peculiar place in the kingdom at this time.
(a) She is the mother of Associations.
(b) She is the mother of great men.
(1) W. B. Olive, (2) D. W. Herring, (3) J. D. Hufham, (4) O. L. Stringfield, (5) W. C. Newton, (6) J. W. Millard, (7) C. R. Taylor, (8) Bob. Bryan.

We are traitors to God if we do not do our duty after such signal blessings.

VII. Christ must still be king in our great prosperity.
(a) Educational awakening.
(b) Missionary progress.

VIII. What can we do?
(a) Get rid of some of our conservatism.
(b) Leave off the useless custom of reading church letters in the Association and better spend the time.
(c) Lop off the picnic crowd.
(d) Lop off the dead weight in our membership.
(1) Put extra effort in missions.
(2) Build up the Sunday-school interest.
(3) Send your pastors to the Conventions.
(4) Support our preachers better.

By doing our best along these lines we can in some measure prove that we have come to the kingdom for such a time as this.

J. L. Stewart was elected moderator, A. F. Robinson clerk and C. E. Daniel treasurer.

There were some discouragements reported. There were fourteen churches which report a net loss in membership. Very few baptisms reported.

Bro. Jno. T. Albritton said: "We have gone back, are not working as we once did, and are not succeeding as we should."

Those who are awake are ready to be taught, and we predict a better report next year.

There was a collection ($42.55) turned over to Bro. J. H. Booth to aid in the completion of Cedar Fork meeting-house begun by N. A. Shelly.

A letter of sympathy was sent to the Orphanage, and also a cash collection was sent. Collections from all over the Association will be sent at once. Selling of drinks and such things was strongly denounced.

The Association raised about $350 for Associational Missions this year, which is an increase over last year.

Bro. H. C. Moore made a fine impression, and is rapidly making a place for himself in the hearts of the Baptists of North Carolina.

The Eastern has some strong men, and the work will take on new life.

C. M. Rock, the new pastor at Clinton, is making himself felt for good in this grand old Association.

The old Association is sixty-one years old, and has daughters, and grand-daughters, but she will prove herself to be only a youth in good works and grand attainments.

Brd. Jno. T. Albritton read a very interesting paper on the organization and history of the Association.

J. S. FARMER.

Cancer Hospital.

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Temperance.

The Cigarette Fiend.

BY JAMES B. DUNN, D. D.

Boys sometimes think that while the cigar and the pipe may be bad, no harm can come from so small a thing as a cigarette. That is a great mistake. Through cigarettes alone many boys have been stunted in growth, have been made so nervous that the hands trembled, and have weakened their brain power until they could no longer keep up with their grades at school. In many instances, too, these were boys who before using cigarettes had led their classes.

Dr. C. A. Clinton, of San Francisco Board of Education, says:

"Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the whole system. It stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them into the asylum."

Dr. Lewis A. Sayre pronounces cigarettes to be worse for boys than pipes or cigars, and paper cigarettes to be worse than tobacco cigarettes, perhaps because the paper absorbs more of the nicotine. A physician who had strong suspicion that cigaretts were not as harmless as they were claimed to be, had one analyzed. The tobacco was found to be strongly impregnated with opium, while the wrapper, warranted to be rice paper, proved to be common paper whitened with arsenic.

A chemist in New York City purchased from prominent dealers a dozen packages of the highest-price cigarettes. Those he sent for analysis to an eminent chemist in another State, and was astounded by his report of the quantity of opium found in these standard brands.

A young man exhibited symptoms of heart disease, the pulsations sometimes almost ceasing, and again so accelerated that he could scarcely catch his breath, and seemed on the point of dying. On consulting a doctor he was told that all these symptoms came from the use of cigarettes, and on banishing them his health was restored.

An eminent doctor says: "We look upon the cigarette as a leading demoralization of the last twenty-five years." According to the Philadelphia Times, several leading physicians of that city "unanimously condemn cigarette-smoking as one of the vilest and most destructive evils that ever befell the youth of our country;" declaring that "its direct tendency is a deterioration of the race." One of these physicians affirms that within a single week he had two patients who had been made blind by cigarettes.

Out of 412 boys examined by the naval enlisting officer (Peoria, Ill.), only 114 were accepted. Of the 298 rejections the greater number were on account of weak hearts, and in the majority of cases this was caused by cigarette-smoking.

Swift & Co., and other Chicago business houses employing hundreds of boys have issued this announcement, or a similar one: "So impressed are we with the danger of cigarette using that we will not employ a cigarette user."

In John Wanamaker's stores the application blank to be filled out by boys applying for a position reads: "Do you use tobacco or cigarettes?" A negative answer is favorable to their acceptance as employes.

Ayer's Sarsaparilla Company, of Lowell, where hundreds of boys are employed: "March 1, 1902. Believing that the smoking of cigarettes is injurious to both mind and body, thereby unfitting young men for their best work—therefore, after this date, we will not employ any young man under twenty-one years of age who smokes cigarettes."

The assistant general manager of the Cumberland Telephone and Telegraph Company has issued the following order:

"You are directed to serve notice that the use of cigarettes after August 1st will be prohibited; and you are further instructed to, in the future, refuse to employ anyone who is addicted to the habit."

The Pittsburg and Western Railroad forbids the use of cigarettes by the attaches of passenger trains, and notifies travelers that they must not smoke cigarettes in the passenger coaches of the company.

On the West Superior, Wisconsin Railroad, twenty-five laborers, working on a bridge, were discharged by the roadmaster because they were smoking cigarettes.

The Crime of Drunkness.

One of the most interesting sections of the report of the State Commission of Prisons, which has just been made public, is that in which the Commission criticises the ordinary method of dealing with drunkenness. "During the past year," the report says," "there were 28,519 commitments to jails and 3,315 to the penitentiaries for intoxication, making a total of 31,834 commitments for the single offense of drunkenness. The total commitments during the year for all offenses to the penal institutions of the State were 102,581." Thus it appears that nearly one-third of all commitments during the year were for intoxication. These figures do not include many thousand other convictions for the same offense punished by a fine which was paid before commitment.

It is well-known that many thousands are arrested annually for this offense, convicted, fined, and discharged without imprisonment. There are no figures at hand showing the number of these; but, giving them a reasonable estimate, it would appear that one-half of the convictions in the criminal courts of the State are for this single offense. While it is not to be supposed that each conviction represents a distinct personality, as repeated commitments are frequently made of the same individual, it is nevertheless true that the tax-payers of the State are annually subjected to large expense in the arrest and re-arrest of persons charged with this offense.

Much of the time of our criminal courts is occupied in their trial, and about one-half the expense of maintaining our jails, penitentiaries, and work-houses is caused by the maintenance of this class of offenders. Many of these offenders are laboring men having families depending on them for support, and, except when under the influence of liquor, are honest and industrious, providing for their families. When such a man is fined and imprisoned, his family suffers rather than himself.

Then, again, the punishment inflicted is often unequal. The man of means pays a fine and suffers no inconvenience; while the poor man, whether he pays a fine or goes to prison, brings privation to his family. When a man is intoxicated, his reason is dethroned for the time being. He may be harmless or he may be dangerous, a menance to the safety of others. It may be necessary for the protection of the public that he be taken into custody and receive treatment at the hands of the State.—Saratoga Sun.

Making Men Sober.

Much is said about the impossibility of making men sober by law, and of the impropriety of attempting it. This kind of argument is supposed to have much force, but we submit that it is exactly the wrong way of putting this case. It is not a question of making men sober by law, but of making them drunkards by law; and that is a very different proposition. Men are sober; they are born sober, except those who inherit a taste for strong drink from drunken parents; they all incline to temperance. It takes the tempter and the dram-shop to make them drunkards. Without the dram-shop, there would be few drunkards. It is the drunkard maker. When it is established by law, then it is the making of people drunkards by law that is to be considered, and not the making of men sober by law.—Pittsburg Advocate.

Cure your own kidney and bladder disease at home and at a small cost. One who did it gladly tells you how. Mr. A. S. Hitchcock, (clothing dealer), Box R, 87 East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him he will, without any charge whatsoever, direct them to the perfect cure he so successfully used. Knowing as he so well does the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.—(Advertisement.)

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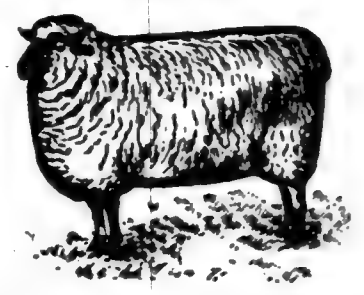
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1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Marriages.

DARK — DARK.—On September 28, 1904, at the residence of Mr. Wm. P. Dark, in Hickory Mountain Township, Chatham County, N. C., Mr. Walter W. Dark and Miss Mattie Dark, L. R. Dixon officiating.

JOHNSON—DARK.—By L. R. Dixon, on September 28, 1904, at the residence of Mr. J. W. Dark, near Ore Hill, N. C., Mr. John T. Johnson, of Pittsboro, N. C., and Miss Ola Dark, of near Ore Hill, N. C.

Obituaries.

ASHLEY.—After suffering very intensely with cholera infantum for several days, little Pruden William Ashley quietly passed away, October 4, 1904. The funeral services were conducted by the writer, after which we laid its body to rest beside its father who died just eleven months ago. G. W. WHITE.

WILLIAMS. — Mattie Williams, daughter of Mr. S. A. Williams, departed this life June 21, 1904.

She died of typhoid fever at the age of seventeen years, ten months and seven days.

She made a profession of religion in the summer of 1903, at Bethel Baptist Church. The writer conducted the burial services in the presence of a sympathizing congregation. She leaves an aged father and mother, brothers and sisters, to mourn her departure. But they weep not as those who have no hope. She said during her illness that she was prepared to die.

May the good Lord bless the bereaved ones.

K. C. HORNER.

SYKES.—On July 28, 1904, at 5 o'clock a. m., and in accordance with God's will, the death angel visited the home of Mr. and Mrs. R. R. Boone and claimed for its victim their beloved daughter, Bettie, aged thirty-six years, four months and seven days.

She was married December 30, 1896, to Sidney J. Sykes, a devoted husband, whom she leaves with three children, father, mother, sisters and brothers to mourn their loss.

She was a member of Cedar Rock Baptist Church, having professed faith in Christ while young, and, as she grew in years, she also grew in grace.

She had been a constant sufferer for six months, but like our blessed Master she bore her affliction patiently and cheerfully until the summons came to come up higher to the home not built with hands, where pain, sickness, sorrow and death are unknown.

She was ever ready to administer to the needs of those around her, and it did one good to see her smiling face and hear her cheerful words. She was a loving daughter and sister, a devoted wife and mother.

To the grief-stricken companion and loved ones, I will say, may the God of heaven guide, direct, comfort and bless you.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then, oh, then, we'll understand.

ONE THAT LOVED HER.

Elder A. N. Campbell.

Buie's Creek Lodge, No. 503, A. F. and A. M., is called upon to record the death of its Worshipful Master, Bro. A. N. Campbell, which occurred on September 6, 1904, he being sixty-seven years and thirteen days old. In the death of Brother Campbell the lodge, community and the Masonic Order have lost one of their most useful and highly respected members. No man in Harnett County has done more to build up Masonry than he. He was the founder of the Hector's Creek Lodge; also he founded the Buie's Creek Lodge and always served the order anywhere it called upon him to go.

Brother Campbell was never elected to any office; he preferred to live in private life and serve his God, by preaching His Gospel and warning men to turn to the living God and accept His blessings.

He was a man that was not ashamed to go into the most benighted districts of our county and there enter the most humble homes and carry the light of the Gospel to the hearts of the forlorn and cheer the outcast and point them to a higher life. He had a tact for this that no other man of the county possessed. He was a helful neighbor, a dutiful husband, kind and loving father, and an unflinching Christian. He was a man of convictions and was willing to stand for what he believed to be right at any sacrifice. He never failed to attend his lodge when it lay in his power to go. He always went to the Grand Lodge and would always be found rendering any service that lay in his power.

Now, in view of the above qualities, we, the members of the Buie's Creek Lodge, feeling the loss deeply, do hereby adopt the following resolutions:

Whereas, God in His all-wise and infinite wisdom has seen best to take from us Bro. A. N. Campbell, to enter the great temple above and there to be a warden in the celestial lodge, and, too, that the omnipotent Jehovah has broken here below a tie of Masonic brotherhood and forbids that he shall again sound the gavel to call us up as a Lodge, we, in grief and bereavement, take this method of expressing our appreciation and admiration of our most worthy brother who has entered into the service of that Grand Master of the universe, never to give us the grip nor pass until that day when all men will meet upon a common level before the shrine of our Supreme Master; now, therefore, be it

Resolved 1. That we, the members of Buie's Creek Lodge, No. 503, in due obedience to the will of Jehovah, hereby acknowledge that we have lost in the death of Brother Campbell, our Worshipful Master, and that we have lost one of the most faithful, useful and loving brethren.

2. That we extend our heartfelt sympathies to his bereaved widow and son, and that we here offer our services to them in any way that they may need and that is in our power to do.

3. That a copy of these resolutions be sent to the family, be recorded on the secretary's book laid up in the archives of this lodge, and that a copy be sent to the following papers, with the request that they be published: Little River Record, Harnett County News, The Guide, the North Carolina Baptist and the Biblical Recorder.

Respectfully submitted,
F. H. TAYLOR,
W. T. MORGAN,
A. N. WADDELL,
Committee.

W. H. Queen.

Bro. W. H. Queen, son of J. T. and L. J. Queen, was born in Jackson County, N. C., January 31, 1879. He professed faith in Christ and joined the Mount Pleasant Baptist Church, August 14, 1897, and was baptised into the fellowship of the church by Elder W. M. Pruett, August 15, 1897, and remained a member of the same church until his death. He was married to Hattie Fisher, February 23, 1902.

Brother Queen, like the most of the members, failed a part of the time to live as he should. He for awhile wandered away from the path of duty. But at last God saw fit to lay the hand of affliction upon him, and he suffered untold pain about seven years with consumption. But he was very patient and seemed to endure his sufferings as much as any mortal man could. During his sickness he, as a wanderer, began to look to the One from whom all help comes, knowing that the Lord had blessed him in the past and had promised to bring His wandering children home. During the last of his life his conversation was mostly on heaven and eternal blessings, and just before he departed this life, he sent for a minister to come and talk with him and also to hold service with him. The brother gave Bible evidence that he was ready to meet the Lord in peace, and when the time had fully come that the brother saw that he had to cross the Jordan of death, he called his friends and relatives around his dying bed and told them to turn from their evil ways and prepare to meet him in heaven. His bed was surrounded with his loving companion and mother, brother and sisters and some friends, and when he was almost gone, his mother asked him if he was ready to die, and he said he was ready, and said that he would go on and they could come, and then fell asleep in the arms of the blessed Redeemer and went into eternal peace, rest and happiness. He departed this life July 26, 1904.

He leaves a wife and child and many friends and relatives to mourn their loss, but their loss is his eternal gain. He was aged twenty-five years, five months and twenty-six days.

J. T. CARSON,
G. C. CRAWFORD,
Committee.

Mount Pleasant Baptist Church, Jackson County, N. C., September 19, 1904.

Tribute of Respect.

The time never comes when we can, without sorrow, resign those we love to the God who gave them. However advanced their age, as in the case of Bro. Drew Peele, who left us after a sojourn of eighty years, sadness ever follows in the wake of death.

Brother Peele was, for many years before his death, a deacon of Republican Baptist Church; a member who was always there, and it is with sadness and regret that we give up the genial presence of this good soldier. Therefore be it

Resolved 1. That we extend to the beloved family our deepest sympathy in their sad hour of bereavement, commending them to the goodness of Him who ever doeth well, through whose power, instead of despair, our visions may be lifted up to—

"Where the brightest rain-bow ever plays
Above the fountain of our tears."

2. That these resolutions be copied upon our church record, a copy sent to the bereaved family and one to the Biblical Recorder for publication.

WILLIAM PRITCHARD,
JNO. L. PRITCHARD,
J. H. BURDEN,
J. R. CHERRY,
G. W. WHITE,
Committee.

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Acknowledgments.

October 19, 1904.

State Missions.—Sandy Creek Association, $66.93; Pearce Chapel, Flat River, 4.13; W. M. S., Perrys Chapel, 1.10; First, Concord, 40.00; Mt. Gilead, Montgomery, 12.20; W. M. S. Potecasi, 4.00; Potecasi, 17.27; Dunn, 2.47; Cameron, 5.00; Elizabeth, So. River, 3.04; Oak Ridge, Central, 2.50; West Durham, Mt. Zion, 50.00; Sandy Run Association, 123.60; Falls, Central, 2.60; Bay Leaf, Central, 1.10; Stony Hill, Central, 3.00; W. M. S., Apex, Thanksgiving, 8.00; W. M. S., Apex, 3.75; Apex, 4.47; Spring Hill, Pee Dee, 5.96; W. M. S., Spring Hill, Pee Dee, 9.30; Bethel, 4.45; Holly Grove, W. Chowan, 15.00; Alexander Association, 5.00; Three Forks, 6.00; Arlington, Meck and Cab., 6.12; Eastern Association, 4.96; Severn, W. Chowan, 9.74; W. M. S., Hobgood, Tar River, 8.00; W. M. S., Aberdeen, Sandy Creek, 3.95; W. M. S., Antioch, Neuse, 4.45; Fishing Creek, 2.00; Henrietta, Sandy River, 26.00; Shiloh, Chowan, 25.00; Perrys Chapel, 15.57; W. M. S., Mt. Vernon, Central, 3.00; Carthage, 11.50; Wilmington Asso., 266.32. Total this week, $787.48. Previously reported, $8,503.98. Total this year, $9,291.46.

Foreign Missions.—Sandy Creek Asso., $51.07; S. S., New Hope, Central, 3.13; W. M. S., Perrys Chapel, Central, 1.25; W. M. S., Hepzibah, Raleigh, 3.00; W. M. S., Lisbon, Eastern, .80; East Durham, 28.93; "T," Hazleton, N. C., 2.50; Morganton, 25.48; Mt. Zion Asso., 106.43; Jackson, 6.00; Hendersonville, 25.75; Sandy Run Asso., 98.35; Falls, Central, 2.70; Bay Leaf, 2.25; Stony Hill, Central, 1.50; Cleveland, So. Yadkin, 1.00; Apex, 2.00; Dover, Neuse, 2.00; Holly Grove, W. Chowan, 15.00; Lumberton, 1903, 102.98; Three Forks, 16.25; Eastern Asso., 70.85; Henrietta, Sandy Run, 31.10; W. M. S., Mt. Vernon, Central, 2.00; S. S., Webster, 1.00; Carthage, 6.50; Wilmington Asso., 75.39. Total this week, $685.21. Previously reported, $12,590.28. Total this year, $13,275.49.

Home Missions.—Sandy Creek Association, $29.79; First, Concord, 15.00; East Durham, 5.45; "T" Hazleton, N. C., 2.50; Mt. Zion Asso., 92.00; Antioch, 2.00; Jackson, 7.50; Oak Ridge, Central, .65; Sandy Run, 69.00; Falls, Central, 5.10; Bay Leaf, Central, 1.80; Stony Hill, Central, 1.50; S. S., Warrenton, Tar River, 5.05; W. M. S., Apex, Self-denial, 11.00; W. M. S., Apex, 4.50; Apex, 7.00; Dover, Neuse, 1.50; Holly Grove, W. Chowan, 8.00; Alexander Asso., 2.00; Eastern Asso., 61.80; Severn, W. Chowan, 8.96; W. M. S., Statesville, 5.90; W. M. S., New Hope, 3.40; Henrietta, Sandy Run, 15.50; W. M. S., Mt. Vernon, 1.00; Carthage, 2.00; Wilmington Asso., 53.92. Total this week, $423.82. Previously reported, $6,547.39. Total this year, $6,971.21.

Education.—Second, Durham, $10; Second, Durham, $2.50; Sandy Creek Asso., 36.29; Morehead City, 16.00; Mt. Zion Asso., 60.89; Potecasi, 10.00; Smithfield, 2.21; Oak Ridge, Central, 1.50; West Durham, Mt. Zion, 12.50; Bethlehem, 3.00; Falls, Central, 2.15; Bay Leaf, 1.85; Stony Hill, Central, 2.00; Apex, 4.17; Murfreesboro, 10.10; Dover, Neuse, 1.00; Wadesboro, 25.00; Holly Grove, W. Chowan, 8.00; Eastern Asso., 27.53; Henrietta, Sandy Run, 1.39; Perrys Chapel, 2.66; Carthage, 5.00; Wilmington Asso., 40.60. Total this week, $286.34. Previously reported, $1,924.92. Total this year, $2,211.26.

Sunday-school and Colportage.—Mt. Zion Asso., $3.50; Cleveland, So. Yadkin, 1.30; Apex, 2.21; Wadesboro, 10.00; Southport, 2.00; S. S., N. Wilkesboro, 2.00. Total this week, $21.01. Previously reported, $620.08. Total this year, $641.09.

Ministerial Relief.—Sandy Creek Asso., $18.52; W. M. S., Scotland Neck, 10.15; Mt. Zion Asso., 85.84; New Hope, Central, 10.00; West Durham, Mt. Zion, 15.00; Sandy Run Association, 33.80; Falls, Central, 1.85; Bay Leaf, Central, 4.58; Dover, Neuse, 1.00; Wadesboro, 15.00; Bethel, Pee Dee, .25; Eastern Asso., 45.35; Wilmington Asso., 56.76. Total this week, $298.10. Previously reported, $1,026.19. Total this year, $1,324.29.

Students Aid Fund.—Wadesboro, $25.00. Previously reported, $39.90. Total this year, $64.90.

Total reported for all objects this week $2,526.96
Previously reported for all objects 31,783.24

Total reported for all objects this year, ...$34,310.20

WALTERS DURHAM,
Treas. Baptist State Con.

Christmas Gift!

Sounds early, don't it? but Christmas will be here before you realize it.

We will give a piano as a Christmas present to some one who don't own an upright piano.

An opportunity requires you to register your name at our warerooms 211 & 213 North Tryon St., Charlotte N. C., or mail us your name and address with 4 cents in stamps for return of number; and we will register your name for you.

Only one member of a family allowed to register and no one who has an upright piano in the family.

If you purchase a piano from us before December 25th, and you should hold the duplicate number drawn, we will take back the piano you have bought, refund money paid and deliver gift piano. Remember piano is absolutely free—only question asked, "have you an upright piano in your home?"

Registration begins Oct. 15th and closes Dec. 22nd.—Watch further announcements.

Chas M. Stieff Manufacturer of the piano with the sweet tone.
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Don't forget that all profits of the Store go to Mission Work.

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Sunday-School Literature, Mission Literature, Ministerial Supplies, Song Books, Commentaries, Sunday School Records, Church Records, Bibles and Testaments, Sermons, Essays, School Books, Gift Books, Novels and Periodicals, *at publisher's prices.*

Stationery, Fountain Pens, Typewriter Supplies, Mimeograph Supplies, Charts, Maps and Office Books, *at attractive rates.*

Just issued, Devotional Songs, by Doane, Kirkpatrick & Main, and Sunday-school Hymns No. 1, for every Department of Church Work. Thirty cents a copy by mail; $25.00 per hundred.
Orders guaranteed immediate attention.

W. O. ALLEN, Manager, for the Committee.



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Under this treatment the patient is cured by natural agencies. No medicines are used. The Biggs Treatment embraces everything that is curative nothing that impairs or destroys vitality.

Hundreds of sick people have been restored to health by this method. Many of them had been pronounced "incurable," but, nevertheless, they are now well. If you are interested in the cure of disease, write me for free literature which explains my method. I will also send numerous testimonials from well-known people whom I have cured. Do not postpone the matter—you may forget it. Write to-day.

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228 E. Washington St.,
GREENSBORO, N. C.

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TUCKER'S STORE
Raleigh, N. C.
NORTH CAROLINA'S LEADING DRY GOODS STORE.

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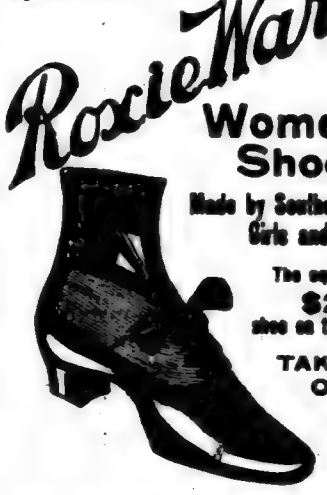
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TAKE NO OTHER

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GEO. D. WITT SHOE CO.
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LYNCHBURG, VA.

Notice.

Having qualified as administratrix of the estate of William Terry, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

MRS. MARY TERRY,
Administratrix.
Raleigh N. C., R. F. D. No. 6.

Administrator's Notice.

Having qualified as Administrator of the estate of Mrs. Rebecca Smith, late of Wake County, this is to notify those having claims against her estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

NATHANIEL A. SMITH,
Administrator,
Garner, N. C.

BIBLICAL RECORDER

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 17.

RALEIGH, N. C., WEDNESDAY, OCTOBER 26, 1904.

WHY PEOPLE GO TO THE FAIR.

People go to the circus "to see the animals" —at least that is what the church-members, who have not the courage to tell the truth, or the sense to devise a better pretext, say. They really come because they want to. And they want to for several reasons which may or may not appear.

The Fair is by no means as attractive as the circus, nor more elevating. (But no one ever went anywhere to get elevated.) The animals are not half so amazing. It is pig against lion. There may be places where a man in the lion's den is not so interesting as a man in a pig's pen —but not in North Carolina—not yet!

There was a little girl who went out once to see the bear. But she returned saying that she could not see the bear "for the peoples." Herein dawns a solution of our riddle—the deep riddle of why ten thousand people will endure the crowded, dusty cars, the long journey, the poor food, the hard beds, the snoring hours of the endless night, the physical exertion of a day on one's feet, jostled, pulled, bedraggled, robbed, victimized, etc., etc., to see things they have seen all their lives; in their back yards, turkeys for example; in their gardens, pumpkins and corn for example; in their lots, yearlings for example; dry-goods, canned goods; tin-type shops, spinning-jennies, old horses, castaway women, fat boys, and three-legged calves. These they do not see "for the peoples." But they see the peoples!

We once joined a society. When they read the Constitution to us, in an awful hour, they began thus—"Mankind is endowed with a disposition for association with his species." When you work that out it comes to this, men are like sheep, rather like black-birds, or, in truth, like all the other beasts of the field. If the society had said it that way, however, it would have lost out in a week. We may go two and two in the spring, but in the fall we will flock. What animal does not flock? What fish does not school? Of him that flocked by himself it is written that he was mad—and had the devil, legions of him—for company.

There are those who think the bass— other names, chub, trout, welshman—does not school; but we have an authentic instance of a young lady catching twenty-three in one second! Authentic, we say. They jumped into the boat. She was not a teacher, but they were in school. She was pretty; but that is no explanation—to a fish!

One finds phrases that roll learnedly upon his tongue. Try this—psychology of the crowd. That is to say the mass has a mind in common; that is, not one thinks; but all thinks for each. Hear, we are governed not by ourselves but by the common mind of the general herd. It is true. No one of us is propagating the current spirit of nationalism, but a Somewhat throughout the universe is making to that end; and that Somewhat will carry the election—in spite of us!

There is a poem—or something that looks like a poem—in regard to the perch touching this matter, which we will here print not because of its apposite bearing upon our argument so much as for the value of the sentiment like a stinger in its tail:

Perch, like the Tartar clans, in troops remove,
And, urged by famine or by pleasure, rove;
But if one prisoner, as in war, you seize,
You'll prosper, master of the camp with ease,
For like the wicked, unalarmed they view
Their fellows perish, and their paths pursue.

That is, in scientific terms unknown in the crude days of poetry, they are governed by the psychology of the crowd! If one bites, all the others will bite. But there are days when you cannot get a bite—with weather, worms and water right! Fisherman, is it not so? If you you could only get into the psychology of that crowd and direct it, if your mind were theirs, what an offering to your savage inheritance the setting sun would behold! But not so. Perhaps that pretty girl in the boat did; for a pretty girl can get into anything. But man is the victim in his fishing of powers beyond his ken, and we must take our chances. Lines, rods, reels, traps and all that we may devise will never make fishing less than Man versus the Unseen! And hence its glory!

Who guides the black-birds and the geese? They fly with mighty and equal speed North and South, each in his place. Should the wing of one strike another's, they would snap in two.

It is that Psychology of the Crowd. Write it in capitals now. Shoot down the foremost; onward they go. No one is their leader. There broods over them what we call instinct—which like the word "lightning"—explains nothing. And this is to be borne in mind, to name a thing is not to explain it. Behold a tree riven and stripped; and say "lightning." That may explain it to you. It does not to me. Consider the birds and say Instinct: and I may marvel at your wisdom or your thoughtlessness.

Well, they come to the Fair to get in the crowd. It may be that they need a crowd to think for them. It may be that they unconsciously enjoy the hidden workings of its psychology. It is certain that no man ever came twice to see the same old things on exhibition there.

It is good to see old friends; to meet new folk. And the crowd is good for the fair and the stock-holders. If one bites, the others will. And who knows but that fish enjoy being caught as much as men and women and children enjoy being humbugged!

At any rate let one who prefers going fishing to going to the Fair think so.

THE MEMORY OF A VISION.

While visiting in Oxford, England, over Sunday, I went toward night for a walk through the cloisters and quadrangles of Magdalen College, on the banks of the Cherwald. As I was strolling homeward along the main street of the ancient college town there was a movement behind me, a warning note sounded, making me turn my head; as I did so I caught the vision of a heavenly smile and felt the benediction of her presence, for just crossing my path came a young woman lying full length in a wicker basket on wheels, made to fit her slender frame. Over her lay a pure white spread. Her hair brushed back from her face and coiled on top made a dark frame to a sweet face with an expression of holy calm, chastened by suffering.

Her hands were folded upon her breast, within their clasp lay her prayer-book. As I glanced at her, in passing, she gave me a gentle smile. I watched them out of sight, the two women accompanying her at head and feet to guide and steady the frail basket lid, and I pictured the invalid as she had lain in the aisle of the church —how her spirit must have entered the Holy of Holies.

In thought I went with her to her home; witnessing the daily resignation of her life, each day a living sermon. As she passes on Oxford's streets on her way to service before she has doubtless helped others as this day she had me.

Only a vision; yet a memory fragrant as the odor of lillies of that gentle presence who passed me on that Lord's Day, with her prayer-book clasped in reverential hands, and a face made patient through suffering.—Mabel F. Upham.

"Never let your zeal outrun your charity. The former is but human; the latter is divine."

FROM "WHIPPOORWILL TIME."

Let down the bars; drive in the cows;
The west is dyed with burning rose:
Unhitch the horses from the ploughs,
And from the cart the ox that lows,
And light the lamp within the house.
The whippoorwill is calling,
"Whip-poor-will; whip-poor-will,"
Where the locust blooms are falling
On the hill:
The sunset's rose is dying,
And the whippoorwill is crying,
"Whip-poor-will; whip-poor-will;"
Soft, now shrill,
The whippoorwill is crying
"Whip-poor-will."

* * * * * * *

The cows are milked; the cattle fed;
The last far streaks of evening fade:
The farm-hand whistles in the shed,
And in the house the table's laid;
The lamp streams on the garden-bed.
The whippoorwill is calling,
"Whip-poor-will; whip-poor-will,"
Where the dog-wood blooms are falling
On the hill:
The afterglow is waning,
And the whippoorwill's complaining,
"Whip-poor-will; whip-poor-will;"
Wild and shrill,
The whippoorwill's complaining,
"Whip-poor-will."

The moon blooms out, a great white rose:
The stars wheel onward towards the west:
The barnyard cock wakes once and crows:
The farm is wrapped in peaceful rest:
The cricket chirs: the firefly glows.
The whippoorwill is calling,
"Whip-poor-will; whip-poor-will,"
Where the bramble-blooms are falling
On the rill:
The moon her watch is keeping,
And the whippoorwill is weeping
"Whip-poor-will; whip-poor-will;"
Lonely still,
The whippoorwill is weeping,
"Whip-poor-will."

—Madison Cawein, in the May Atlantic.

AN INCIDENT.

At the session of the Southern Baptist Convention in Louisville in 1887, Dr. P. S. Henson, of Chicago, among other visitors, was introduced to the body. In closing his inimitable address, he made feeling allusion to the aid he had received in his early life, saying that, if he had been of service in the ministry, the credit for it, so far as human agency was concerned, was due to his distinguished friend sitting over against the wall—Dr. Robert Ryland. As the speaker took his seat, the venerable man of God arose, tall and commanding, and responded to the reference to himself. He said he was reminded of a story he had heard. A traveling preacher, said he, stopped over night at an inn, and on his departure, next morning, asked the host what he owed him. The answer was, "Nothing." "But," said the guest, "I expected to pay you." "You owe me nothing, sir," continued the host. "Then," said the grateful traveller, "I hope the Lord will reward you." "But," insisted the host, "neither does the Lord owe me anything." With moving pathos, the venerable man said: "Nobody owes me anything for what I have done for Christ's sake. The older I grow, the greater is my desire to do for Him, and the more delightful is the service rendered. With the years, the sweeter and more precious to me is His dear name." As the speaker resumed his seat, the ever-felicitous Dr. W. E. Hatcher arose, leading off with the old hymn:

"Jesus, I love thy charming name;
'Tis music to mine ear."

Jesus the Friend is the real mountain and guarantee of human friendship. And the friendships which Jesus fosters have the character of the perfect friendship that he offers.—Robert E. Speer.

"He who is afraid of hard work will never achieve anything that is worth while."

More Teaching in Mission Work.

BY REV. J. P. BRUCE, ENGLISH BAPTIST MISSIONARY.

I think it has been borne in upon the mind of everyone who has been in personal touch with the Chinese churches at the time of the Boxer uprising in 1900 and since then, that the lesson for the future is more teaching. While thousands during that time of awful trial chose death with loyalty to Christ, to life and a denial of Him, there were some who did deny Him—who failed in the hour of trial, but their failure was either the direct result of ignorance or of spiritual weakness which in turn was the result of imperfect feeding on the Bread of Life. It is only the trees that are deeply rooted that can stand the force of the sudden tornadoes that often sweep over China with unspeakable fury.

Some will ask: "Is it not enough to give them the Word of God, and trust to the Holy Spirit through the Word to lead them into all truth?" And still others will say: "The Church of the early centuries passed through just such experiences, with the same dangers and the same weaknesses, and the churches of heathen lands today must grow by similar stages to those of the early Church." These are questions we have ourselves heard. They come from different types of ardent supporters of missionary work, eager above all things that the Gospel should be preached to the heathen more and more widely, and in so far as they mean that the missionary is not a pastor we agree. But is there not such a thing as a heritage of the centuries? Ought we not to profit by the experiences of the former ages, and by faithful and painstaking teaching avoid their errors and superstitions?

That the missionary is responsible for the care of the churches Scripture and experience alike teach us. The true type of the missionary is the apostle. The very word is the same, and their work is the same. The marching orders of the missionary are those given to the eleven. And these were twofold. "Go ye, and make disciples of all the nations; teaching them to observe all things whatsoever I command you." And the records show that the whole command was obeyed. There was no neglect of the church while they went everywhere preaching the Word. Even in the case of the Apostle Paul, the great evangelist, and prototype of the modern missionary, we find no small part of his tours was taken up in "confirming the churches"; no small share of the burden he carried was "the care of all the churches." When taking his farewell of the elders of Ephesus, he claimed that he had "not shrunk from declaring unto them the whole counsel of God." To him to have failed to do so would mean that their blood was upon him. He was debtor to those who had never heard Christ named. He was also debtor to those who had been gathered into the family of God.

AND SO ARE WE

Conservation is absolutely essential to missionary work. It would be utter folly, while seeking new converts, to suffer those already won to lapse through neglect, while sowing in new fields to let the ripened harvest rot. I have dealt thus fully with this, because we are not sure whether there is not a general feeling that where churches are established and numerous there is less need for the missionary, whereas the very reverse is the case. In the South African War, no small part of the British army was told off to hold the positions won, and, at one time, even the whole army had to be thus on the defensive. On the mission-field, wherever work has developed to any considerable extent, the first consideration must be conservation of the work already accomplished, and a sufficient portion of our forces must be told off for that purpose.

OUR DIFFICULTIES

Our responsibility, then, is clear, but our difficulties are great. Every age has its advantages. The modern facilities of communication, for example, what incalculable help they are in the missionary work of today! On the other hand, every age has also its difficulties. What a gain it was to the apostles in the instruction of their converts to have in every church a body of Jewish Christians taught in the Old Testament Scriptures from their childhood! How different in China today! In no church is there one Christian with such a foundation of truth on which to build. On the contrary, we are building on the rubbish heaps of superstition.—The Missionary Herald.

False Pastors.

When a pastor of a Christian church proves himself to be false in character and profession there are many unconverted people who use the occasion as an argument against Christianity, but there is no real basis for such an argument. All through the world's history there were many false prophets, priests and pastors, just as there are false men and women in all human society. Christ foretold that there would be false teachers and preachers in the coming years. It is to be expected, therefore, that such ones will frequently appear, and what the true Christians need to do is to be on their guard against the false ones. Very recently a Baptist church, in a city not far from my place of residence, dismissed its pastor for falsehood and fraud. The charges were made public by the officers of the church, who felt obliged to thus defend the church. The young man soon left the church and, it is stated, he will engage in secular business. It is also said that he has been persuading several members of that church to leave it and unite with other churches in the city. The church is small in membership and weak financialy, and it is evident that it is the purpose of the former pastor to do all that is in his power to injure that church. This course is in itself a proof that the man was a false pastor when he served the church. No true pastor would, after ceasing to minister to a church, attempt to harm it. A true pastor, although he may have just reason for believing that he has not been honorably treated by the managing members of the church, will not, after closing his labors, purposely do anything to damage the church, if he does not feel like aiding it. In very many instances the true man is ready to assist the church in obtaining a successor. This is the difference between a true pastor and a false one. The false one is a hireling, and hence he seeks to serve his own selfish interests, with no desire to bless the church. He has no real heart in his work. He may have much satisfaction in preparing sermons and delivering them, just as men in secular professions have in their literary work. What a low conception of the pastor's calling such a man has! And what can he gain by it? Nothing. Indeed, he loses immensely. How Sad!

C. H. WETHERBE.

There are conflicts and battles and hard work in the Christian life, and we must have a piety that is vigorous and militant, and capable of bearing burdens. And such piety must have the inspiration and strength and joy that come from the consciousness of God's nearness, from seeing Him face to face, as He reveals Himself in the face of Jesus Christ, whom to see is to have seen the Father.—The Examiner.

The Atlantic.

Morehead City is a splendid place for the meeting of this Association on the water. The delegates and messengers can easily come to Morehead by boats.

W. H. Whitehead, the hustling little preacher of Beaufort, preached the introductory sermon. Text: "Let your light so shine before men," etc. (Jno. 5:16.)

J. S. Canady was elected moderator, B. H. Matthews clerk and historian and A. T. Moore treasurer.

This Association, like the Wilmington, is in the heart of the destitution, from a Baptist standpoint, of North Carolina. The spirit of missions has been suppressed by every ism in the known world, and our progress must of necessity be slow. Could our brethren in the central part of the State know the diversity in the thought and feeling of this people, regarding religion, they would truly sympathize with the pastors and the "faithful few" who are striving with all sorts of isms.

The mass of the people do not understand what it means to be a Baptist and to follow Christ in good works.

Brother Johnson made a strong speech for State evangelization, and the people responded by pledging $85 more for State Missions this year than last. R. P. Walker introduced a resolution asking the churches to increase their pledges for State Missions not less than 50 per cent. The resolution was unanimously adopted.

The Sunday-school work received due attention, and one fifth Sunday meeting will be devoted to this cause.

Bro. J. C. Whittey made an effective speech for the Orphanage, and a cash collection was forwarded. Wake Forest was represented by J. B. Carlyle, and his speech was, as is the custom, received with great pleasure. The Associational school, under the wise leading of W. L. Beach, is doing a fine work. We need more good schools of high grade in this part of North Carolina. The east is not supplied as it should be with strong denominational schools. Men like Beach can do so much for the kingdom, by properly educating the rising generation.

The Sunday-school at Morehead and the church, too, made fine reports, and will lead the churches in the Association if there is not some fine work done at New Bern. Morehead wishes to lead in good works.

Pastor C. C. Cox will soon be on the field at New Bern, and that splendid church hopes to gain as much as they lost in Brother Rich.

The next session of the Association is to meet with the New Bern church. R. P. Walker is to preach the sermon.

J. S. FARMER.

Central Association.

The Central Association embraces churches in the northern half of Wake County County, some in Franklin and two or three in other counties. The Raleigh First Church and Wake Forest are in this Association; and with them some as good country churches as we have in the State. Wake Cross Roads Church, with which the Association met last week, and Bay Leaf, with which it met last year, are first-rate representatives of the latter.

For years, somehow, the Association labored in a listless way; but within the last few years it has brightened up. The session last week in the judgment of Bro. Arch. Johnson was as good a meeting as he has attended this year. We have reason to believe that the Central has at last got on her feet—on the right plane, into the right ideas, as Bro. A. C. Green said,—and that in the near future she will take a foremost place. Some admirable men have interested themselves in it—Bro. Chas. E. Brewer, easily the leading spirit, Bro. John E. Ray, C. J. Hunter, J. D. Boushall, W. C. Tyree, T. B. Justice, A. C. Green, Bro. Allen, Professor Poteat, Brother Cullom, Pastor Lynch, and others whom we might mention are as fit men to make a great Association as may be found any where.

There was a fine crowd—in quality and quantity at Wake Cross Roads and the discussions were quite vigorous. The characteristic of the meeting was the increase of pledges all along the line, most notably the pledges for our Orphanage. On this subject Editor Johnson made one of those tender and pointed addresses which have won for him so enviable a place in the hearts of the North Carolina Baptists. Brother Cullom spoke with great effect on State Missions, and Brother Hunter spoke with a strong business man's vim on Home Missions. Pastor Justice made a capital speech on Periodicals.

One notable feature of the meeting was the emphasis upon personal religion. Brother Tyree's introductory sermon was on "Witnessing." In his report on the State of the Churches, Brother Green emphasized particularly this duty; and he followed it with a rare speech, made effective by his common sense and his personal experience. As a result of this hour we take it the delegates will carry to their homes a desire to be personal workers as well as supporters of the work at large.

Professor Poteat led the discussion of Foreign Missions with a few thoughtful remarks. He spoke of the hopeful conditions on the foreign field, the influence of the war in the East, etc. In the discussion that followed, two questions were raised, to-wit: (1) Should we not be content to preach the Gospel in foreign fields, leaving the building of schools to the foreigners themselves? (2) Has the time arrived when we should send all our mission money to foreign fields, the number of churches at home being sufficient to bear witness here? We leave them with the reader.

Wake Cross Roads entertained her guests as becomes a Christian church: her best was ours. Bro. John T. Edmundson is pastor; and, if we may judge by the "atmosphere" of the meeting, the church is in a lively condition of grace.

The Association voted to establish a monthly paper. Bro. T. B. Justice is editor and Bro. C. E. Brewer manager. It is hoped that each church will subscribe for at least thirty copies. We hope that the paper will prove a medium of union and enthusiasm. It is certainly in the hands of strong and worthy men.

Luther's Idea of a Minister.

Ten qualifications were claimed by Luther for an efficient minister of the Gospel:

1. He should be able to teach plainly and in order.
2. He should have a good head.
3. Good power of language.
4. A good voice.
5. Good memory.
6. He should know when to stop.
7. He should be sure of what he means to say.
8. Be ready to stake body and soul, goods and reputation, on its truth.
9. He should study diligently.
10. Should suffer himself to be vexed and criticised by every one.

How difficult it is to live with people—even the best people. Small idiosyncrasies come painfully to the surface, differing opinions jar, slight elements of personality involve constant strain. It is well not to come too close to one's friends—for the sake of friendship. Moreover it is always a mistake to plan a single detail of another's life; the more entirely one avoids this the safer is the relationship. — Edward H. Griggs.

Wake Forest Boys at the University of Chicago.

The University of Chicago is fast becoming the University of the South, judging by the number of Southerners who flock to it. During the summer over fifty Georgia "Crackers" arrived on the grounds at one time. Texans are so numerous as to excite the suspicion of a possible annexation of Texas to the University. But it is of "Tar Heels" that I wish to speak, and more especially of Wake Foresters.

Mr. David Covington, of the class of '03, he the precocious Greek student and all-around scholar, takes up his work—more Greek of course! Mr. Earle Fowler, the pride of Professor Sledd and oratorical star, class '03, takes more English. Mr. Robert Flemming, class of '04, known in college as "Bob the Ladies-man," is taking the regular theological course. He spent the summer in study and supply work, but is now doing straight book work in large quantities. Mr. John E. Ayscue, '03, has been in the University a year, meanwhile shepherding the flock of the First Baptist church of Hebron, Ill. He is the Tom Dixon from Vance County, and takes his B. D. degree this year. Your scribe, class '02, took his B. D. this summer and is now pastor of the First Baptist church, South Chicago. He will continue to do some special work in the University as he is able. Other "Tar Heels" in the University are Mr. R. R. Ray, of Furman, Louisville, Moody Bible School, etc.; Mr. E. B. Owen, recently instructor in English in A. and M. College, and Mr. Thomas Newlin, dean of Guilford College, and now away on a year's leave of absence. I doubt not there are others who have not yet reported for duty at the "Tar Heel's" Headquarters.

W. EDGAR WOODRUFF.
University of Chicago, Oct. 17, 1904.

Wilmington Association.

C. H. Utley preached the introductory sermon. Text: Rom. 12:1. "Present your body a living sacrifice, holy acceptable unto God, which is your reasonable service." It was a sermon of thought, and one calculated to make the best men feel that they had not sufficiently cared for their bodies, which are the dwelling places of the spirit of God.

J. T. Bland was elected moderator, J. A. Smith vice moderator, G. T. Leftwich clerk, and R. S. Atkinson treasurer.

The reading of the letters was dispensed with, and a digest was read, which gave the following facts: There are thirty-four churches in the Association, 3,202 members; there were sixty-seven persons baptized this year; the Association sustained a net loss of fourteen members; nine churches gave nothing to Foreign Missions; thirteen gave nothing to Home Missions; six gave nothing to State Missions; eight gave nothing to the Orphanage; twenty-four gave nothing to Ministerial Education; sixteen gave nothing to Ministerial Relief; twenty-five gave nothing to the poor; twelve gave nothing to Minute Fund; three have no Sunday-schools. The contributions were as follows: State Missions, $549.92; Home Missions, $102.54; Foreign Missions, $298.95; Gospel Missions, $192.15; Orphanage, $251.15; Ministerial Education, $32.45; Ministerial Relief, $66.05; total contributions to all objects, $10,659.07.

A cash collection was taken for Ministerial Relief which amounted to $14.13, and one for the Orphanage which amounted to $16.25.

The report of the Executive Committee, read by D. L. Gore, was very suggestive in many ways. It called for a united effort on the part of preachers and people to unite more compactly the churches; to form fields, build parsonages, and get the preacher closer to his work. We must, all over this State, seek to do this very thing, which will help so much in our work. Let every church have a part in this good work, which will do so much to strengthen our work and Christ's cause.

Dr. Hall's missionary sermon was one of the most practical sermons we have heard. His text: "Herein is my Father glorified, that ye bear much fruit." (Jno. 15:8.)

I. Fruit of a Christian.
(a) Other Christians.
II. Business of Christian.
(a) To win souls to Christ.

Then there followed a practical discussion on missions, bringing out the following facts:

Forty-five church members in the Wilmington Association produced one Christian during the past year; five church members on the foreign field produced one Christian. "We can readily see that Foreign Missions is our very best investment. Last year the First Church of Wilmington pledged one hundred dollars to Foreign Missions, and the members won five persons to Christ during the year; this year we pledge five hundred dollars to Foreign Missions, and I call your attention to it now that you may see the blessing of God upon this investment." We may confidently expect to see a forward movement in this four-year-old Association.

Secretary Johnson was heard gladly, and his speech made a lasting impression.

G. P. Harrill was at his best in his Orphanage speech.

The faith of earnest men and women will never fail of results.

J. S. FARMER.

The National Baptist (Negro) Convention and Co-operation.

The constant press of work has hitherto prevented my sending this note of information to the brethren. It was my privilege to attend the recent session of the National Baptist Convention at Austin, Texas. It was in every way a great meeting and will contribute largely to the furtherance of the Gospel among its constituency and those it desires to reach with the Gospel. The question coming before the Convention that was of most moment and concern to our people, as also to the negroes themselves, was the question of co-operation between the National Convention and the Southern Baptist Convention. It could not be hoped that in so large a body there be perfect unanimity touching so important a matter.

There had been considerable discussion in advance of the meeting and the brethren went to the Convention with differing views; not that there was any lack of disposition upon the part of any member of the Convention to co-operate with the Southern Baptist Convention, for every member approved this co-operation, but that all desired that the plan should be the wisest and best possible for all concerned, and that some had been led to think that the proposed plan involved possibly some lack of regard for other white Baptist bodies of which the negroes had been the beneficiaries, or perhaps looked to reducing the freedom or imparing the autonomy of their own body. The whole matter was fully discussed in the best of spirit, and a conclusion was reached which seemed highly satisfactory to every member of the Convention from Boston to San Antonio.

The Convention heartily endorsed the plans of co-operation as agreed upon between the Home Board of that body and the Home Board of the Southern Baptist Convention for the present, and instructed its Home Board to press the work forward, but appointed a commission to consider the plans in all of their possible bearings and to report back to the Convention a year hence, at which time the Convention will take final action. This was well and natural. Had we not set the example? Have we not our commission? Why should they not have theirs? This puts the whole matter in the best possible shape; we are in a position to give the plan a fair and honest trial; and, if it works well, continue it, or, if not, discontinue it.

Owing to an unfavorable delay, I did not reach the Convention till after the above discussion was had and action taken, so that the conclusion was reached by the brethren themselves without any sort of personal influence from any quarter.

This action may be taken as a fair example of the wisdom and business ability of the Convention and of its genuine good will towards the white brethren of the South. Let all who love the Lord, and pray for the coming of His kingdom in all the earth, do more for Home Missions this year than ever before.

ARTHUR J. BARTON,
Field Secretary.
Little Rock, Ark., Oct. 11, 1904.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, October 31.—Luke 19, 20
Tuesday, November 1.—Luke 21, 22.
Wednesday, November 2.—Luke 23, 24.
Thursday, November 3.—John 1, 2.
Friday, November 4.—John 3, 4.
Saturday, November 5.—John 5,6.
Sunday, November 6.—John 7, 8.

John the Apostle.

John was the son of Zebedee and Salome, and was probably younger than his brother James. Indeed, he is thought to have been the youngest of the apostles. At the time of his call, he probably resided in Bethsaida, but his acquaintance with the high priest; his knowledge of the temple, as shown in the book of Revelation, and the fact that he narrates the Judean, rather than the Galilean, ministry of our Lord, indicate that he had spent much of his previous life in the holy city.

He was evidently a disciple of John the Baptist, and was one of the first who left him to follow Jesus. That course having ben recommended to him by the Baptist. He returned with Jesus from the Jordan to Galilee, and he and James with their partners, Andrew and Peter, continued their occupation of fishermen on the Sea of Galilee. From this occupation, after the miraculous draught of fishes, he and his partners were called to full apostleship, and he continued with Jesus faithfully serving him to the end.

John was evidently possessed of some means, and belonged to a respectable family. He with his brother James and Peter formed the inner circle of Christ's disciples. They alone were present at the raising of Jairus' daughter, the transfiguration of Jesus, and witnessed his agony in the garden of Gethsemane, and with the addition of Andrew received from Jesus information concerning the signs that would precede the overthrow of the temple. John was not the effeminate character that many supposed him to have been; but because of his strong character, intense burning zeal, and impetuous temperament Christ called him a "Son of Thunder." His writings indicate that these characteristics clung to him even in old age. He is known as the disciple that Jesus loved. He is also known as the lover of Jesus. To him the Savior when dying committed His mother. He faithfully accepted the sacred trust, and took her to his own house. He lived to a great age, was abundant in good works, suffered cruel persecutions, and is said to have been the only one of the twelve apostles who died a natural death. Five of the books in the New Testament were written by John.

John's Gospel.

This Gospel was probably written at Ephesus. The date is not certainly known. By some it is thought to have been written between 70 and 85 A. D. Others put the date as late as 98 A. D. It covers the period from the baptism of Jesus to the third appearance of Jesus after His resurrection.

The scenes in this Gospel were evidently described by an eye witness. He omits many things contained in the synoptics, and adds others that they do not mention. Chapter vi: 1-21 and chapter xii:1 are the only sections in John's Gospel that are in common with the synoptics.

Contents of Chapters Luke XIX—John VIII.

Luke, Chapter 19.—The journey of Jesus from Jericho to Jerusalem. Chapter 20: Teaching in the temple, and silencing his foes. Chapter 21: Scenes in the temple and teaching His disciples on Mount Olives. Chapter 22 tells of the institution of the supper, the agony in the garden, the betrayal and arrest of Jesus. Chapter 23 contains the story of the trial and crucifixion of Jesus. Chapter 24 tells of the resurrection and ascension of Jesus.

John, Chapter 1, reveals God in the flesh and tells of the early ministry of Christ. Chapter 2 narrates the early Galilean ministry, and tells of His first miracle. Chapter 3 records the visit of Nichodemus and a part of the ministry of John the Baptist. Chapter 4 narrates His interview with the Samaritan woman and its results, and tells of His return to Galilee. Chapter 5 contains the story of the healing of the impotent man, and the defence of Jesus when persecuted by the Jews. Chapter 6 records the feeding of the five thousand, the incidents connected with it, and closes with a remarkable discourse. Chapter 7 tells of Jesus at the feast of tabernacles. Chapter 8 records an incident of forgiveness, contains a sermon in which Christ reveals Himself as the light of the world, and successfully answers the accusations of the Jews.

Spared for a Purpose.

When James A. Garfield was working on the tow-path, he had a marvelous escape from drowning. One black night he fell into a canal, and, the boat sweeping on, no one knew of his mishap. Death seemed inevitable, when James seized a rope, and drew himself, hand over hand, upon the deck. Realizing that he had been saved by a miracle, Garfield exclaimed: "It must have been God. I could not have saved myself. He thinks my life is worth saving, and I ought not to throw it away." That deliverance changed Garfield's heart, it changed his life, and, as we know, it eventually led to his being President of the United States. As the Lord appeared to the apostle and told him that he should bear witness for Him in Rome; as to Garfield a vision was given—so God speaks to us all in His daily providence. Each one of us is being spared by His mercy for a definite purpose.

Christ did not bring in new mysteries, new precepts; he created a new state of soul. His revelation is not superimposed upon the conscience, like that of Moses; it is realized in the conscience itself; it is the conscience raised to a higher power of clear sight and energy.—Auguste Sabatier.

News Notes.

....Now for State Missions.

....Enlarge your gifts for State Missions.

....Convention coming. Let's everybody go to Elizabeth City.

....The Central Union will meet with Oak Grove Church October 29th and 30th.

....Roanoke Union meets at Wilson. An elaborate program has been prepared.

....The Nash and Franklin County Unions will meet jointly with Castalia church.

....We must raise $30,000 all told for State Missions. We have only half that in sight.

....Missionary Bryan and family arrived safe and well at Yokohama, Japan, September 18th.

....Elder C. C. Brown, of Sumpter, S. C., did not go a-fishing. He went to St. Louis. That is almost as good.

...Brother Farmer and Mr. Moore failed to reach the South River. The Association met one day earlier than they had reason to expect.

....We are under obligations to Brethren N. H. Shepherd and K. C. Horner for representing the Recorder at the Montgomery Association.

....The services of Spencer Chaplin, Jr., as pastor, can be secured at the beginning of the year by churches which he can reach from Columbia, N. C.

....We were glad to see Pastor J. D. Bowen on his way to the Southern Theological Seminary. His departure is a real loss to our cause in Johnston County. We hope he will come back to North Carolina.

....Dr. R. T. Allen, of Lumberton, writes: "The twenty-second session of the Robeson Association meets with the Parkton church, November 1, 2 and 3. Parkton is on the A. C. L., about ten miles south of Fayetteville."

....Bro. C. L. L. Cobb informs us that the outrage referred to in last Recorder was not committed near Kelford. It is rumored, he says, such a thing was committed near Seaboard, but I have heard it contradicted.

....Dr. Hufham said to us recently that he never knew a young pastor to do so well as Pastor Lumpkin is doing at Scotland Neck. He draws both old and young and leads that grand old church with the skill of a veteran.

....Bro. J. D. Bowen has resigned his Johnston County field and will enter the Seminary at Louisville at once. May he have a prosperous time during his stay and return to his native land the stronger for life's battles.

....The Recorder heard with regret of the death of Hon. J. A. Spruill, of Columbia. He was for a time moderator of the Chowan Association. He was the leading citizen of his county and a loyal Baptist. We offer sympathy to his sorrowing family.

....Our work at Fremont is suffering for want of a house in which to worship. Bro. C. C. Teague is so very anxious for a house, as is also the consecrated and faithful pastor. Bro. J. B. Jackson, and any reader of this note, who can spare a dollar for this house, will do well to send it to C. C. Teague, Fremont, N. C. The few members have secured a lot, and have a good start in contributions; but they have about reached their extremity, and must have help. This is a promising town.

....The talk about the Northern Baptists conspiring to swallow the Southern Convention is ridiculous. The objection on this account to a joint meeting is nothing short of childish, and, therefore, very unworthy of the Southern Baptist Convention.

....A brother in sending Secretary Johnson a private contribution for all the different mission objects says: "We have worked early and late this year and the Lord has blessed us wonderfully, hence this contribution. Oh for a hundred thousand like him!

....We regret to hear that Pastor Betts, of Mount Airy, resigned his pastorate Sunday. His work wherever he has labored speaks of his zeal and consecration. Mount Airy is no exception. In fact, the church there has grown rapidly under his ministry.

....There are two new houses of worship under erection in the Neuse Association; one at Dover and the other at Trenton. These points have suffered for a house. As soon as they are finished the churches will be in a position to march forward on missions.

....There is a woman editor in North Carolina who is doing as fine work as any man could—Miss Cornelia Shaw, of the Presbyterian Standard. Her work goes far toward making that paper what it is. On ever page an editor will find evidences of her industry, sense and skill.

....Dr. A. M. Simms, of Gaffney, S. C., preached to the Tabernacle (Raleigh) congregation Sunday. His brother, B. W. N., of Waynesvile, conducted prayer-meeting Wednesday night. Pastor Massee is aiding Pastor Cree in Louisville. Later on he will take part in the evangelistic campaign in Baltimore.

....Pastor George G. O'Neill has accepted a call to Georgetown, S. C., after serving acceptably in North Carolina for a numbers of years. He leaves the Mooresville church in much better condition than when he came to it. The South Carolina Convention will find him a faithful worker and a zealous supporter of all good work.

....Bro. W. P. Campbell is doing a fine work on his field at Seven Springs and threabouts. His churches show signs of progress. The Neuse Association is fortunate in adding him to her roll of strong pastors. He is a business pastor, full of practical sense; and his churches show their appreciation of him by following him in his march of progress.

....There have been sixty-five cases of typhoid fever in our Orphanage, but, we may rejoice that there have been only two deaths. In the situation one figure looms large—that of Dr. J. T. J. Battle, of Greensboro, who has left his work at Greensboro and is giving his time to ministering to the children. His opinion is that the epidemic has been spread by flies.

....We thought the Tabernacle had done well when she sent $30 to the Orphanage on account of the fever, and there was some glorying in the Raleigh First Church when she sent $60. But here come Charlotte with $175, Scotland Neck with $160, Franklinton with $135 and Wake Forest with $80. Truly the outpouring of gifts for our Orphanage surpasses anything in our recent denominational history.

....One year ago a bright and warm-hearted young man met Secretary Johnson and the writer at Boykins and conveyed us to his father's home at Como. How companionable he was. The brightest memories of our delightful visit clustered about him. Imagine our surprise and heart-sickness upon hearing that this fine young man was dead. When last we saw him he seemed destined for a long and lofty career. And, indeed, has he not entered upon it? Harvey Picot lives again, not only in hearts made happy by his genial presence, but in the land of glory. In the separation his parents' hearts are aching, but they sorrow not without hope. They understand.

..Pastor Blanchard writes: "Please say to the visiting brethren through the Recorder that the Johnston County Association will meet with the Clayton Baptist Church on November 10, 1904. We want a full representation of the leaders from all the appointments of our State Convention and the editors of our splendid papers (I mean all our papers are such). The Clayton people are going to provide for a great meeting.

....Patsor Betts, of Mount Airy, reports: "I have recently baptized three into Mount Airy Baptist Church. One of them was a mother sixty-three years old and had been a Methodist for forty-eight years. I held a meeting last week at Mount Carmel Baptist Church, where I have been preaching once a month in the afternoon on the second Sunday, and we had a good meeting. Rev. C. F. Fields aided me, and I baptized eight last Sunday afternoon. Three others joined, but were not ready for baptism."

....Bro. J. K. Henderson writes from Crowells: "We had good meetings at Spring Hill and Dawson. Brother Lumpkin preached ten days at Spring Hill and baptized five happy converts. He makes one feel that his message is from God, and that in him is fulfilled the assurance, 'Lo I am with you.' At Dawson, Brother Hutson preached for six days in his own unique way and then left us; glad for the gracious meeting, but sorry he couldn't stay longer. Thirteen were baptized as a partial result of the meeting. 'O give thanks unto the Lord; for He is good: for His mercy endureth forever.'"

....We are glad to have this letter from Pastor-Evangelist R. D. Haymore, of Mount Airy: "For the past nineteen days I have been aiding Pastor Rich in protracted services at the First Church, Salisbury. The weather has been beautiful, and at night, especially the congregations have been good; at times chairs have been brought in and every available space has been occupied. After all, it has been a hard fight; but we have held our ground and made some solid advance. The Baptists own splendid property here, and under the leadership of their pastor, in whom all have the fullest confidence, advance along all lines is confidently expected. My young friend and relative, J. M. Haymore, seems to have the the town of 'Spencer' well under command; and I hear he is going to Richmond, Va., in a few days to get a 'help-mate.' I go from here to my home at Mount Airy, only to spend a day or so, and then to aid in a meeting in old Virginia where I was once pastor."

....Pastor K. C. Horner, of Troy, writes: "It has been some time since I have had anything to say through the Recorder about my work. I am now in my third year on this field. My churches, for the most part, are very promising. I have had quite a number of additions to my churches by baptism and by letter. During the summer we had very interesting revivals at most of the churches. I was assisted in meetings by Elders W. M. Bostick, J. M. Arnette and W. C. Barrett; all of whom are strong Gospel preachers. Brother Bostick is quite advanced in years, but he is one of the sweetest Gospel preachers that I know. To hear him preach, one is reminded of the sainted and lamented Dr. Royal, of the Wake Forest College. Arnette and Barrett are young in the cause, but they preach with ability and adaptability. Our Association—the Montgomery—was a success, if we know what it means to be successful. There was quite an increase in our pledges for next year. The Lord be praised!"

....The Tennessee Baptist Contion met recently. Here is the financial summary: "The report of Corresponding Secretary W. C. Golden justly created great enthusiasm. Brother Golden said: 'Last year we gave twenty-nine per cent more to God for missions and benevolence and He gave us 50 per cent more saved ones.' Last year the convention resolved to undertake to raise $50,000 and the figures ran to 53,615. We gathered the following items from the report of Treasurer W. M. Woodcock: Ministerial Relief, $1,379.83; Ministerial Education, $1,767.74; Orphans' Home, $4,064.76; Home Missions, $11,069.82; Foreign Missions, $15,736.86; total, $53,615. The total increase amounts to $12,644.11. This is an excellent report indeed and the Baptist Argus congratulates Secretary Golden, the Baptist and Reflector and the Baptists of Tennessee. Here are some other figures from the same report: Missionaries and colporters, 97; regular stations, 204; irregular stations, 741; sermons and addresses, 9,383; churches organized, 23; members of same 537; conversions, 2,492; baptisms, 1,106; by letter, 769; total received, 2,412; houses built, 9; repaired, 46, at a cost of $12,410.22; Sunday-schools organized 111, and enrolled in same, 4,169; Sunday-school addresses, 999; Sunday-school institutes held, 120; colporters, 28; pages of tracts distributed, 151,384; Bibles and Testaments sold, 3,196; donated, 548; other books sold, 4,544; visits made, 24,659; families found without Bibles, 1,040."

Montgomery Association.

This Association met with the Liberty Hill Church on Thursday before the third Sunday in October. Owing to sickness in the family of our old time-honored moderator, Rev. W. M. Bostick, he could not attend, and the Rev. K. C. Horner was elected moderator and Bro. C. T. Green clerk and, of course, Bro. T. F. Haywood is our treasurer as long as he will serve us.

This church is one of Rev. Geo. W. Henderson's churches, and is off from the railroad, and not being easily reached, we were not blessed with visiting brethren so much, the writer being the only representative present.

All the reports were very ably discussed by the pastors of the churches in the Association. Some very stirring speeches were made by some of our laymen, a few of which I will mention: L. F. Haywood, W. B. Owen and J. S. Barrett, on Pastoral Support.

This Association is not a very large, strong body. Nevertheless, they had encouraging reports in many of the letters and showed marked increase all along. They planned for larger work next year.

Brother Henderson was beginning a series of meetings to continue a few days following the meeting of the Association.

Rev. H. M. Ingram preached Thursday night, Rev. J. R. Jordan Friday night and the writer Saturday night, and on Sunday Brother Jordan preached to a packed house at 11 o'clock and Bro. Robt. Hall in the afternoon.

There was considerable interest Saturday night, which resulted in two conversions. Everybody seemed to enjoy the meeting beyond their expectation.

We left Sunday afternoon, and we hope to hear of a glorious revival.

Fraternally,

N. H. SHEPHERD.

Greensboro.

Dr. Fred. D. Hale, of Wilmington, will not forget the meeting he recently conducted for the First Baptist Church of Greensboro, nor will the Greensboro church cease to recall it with sentiments of appreciation. Instead of going to St. Louis to spend the "honeymoon" he preferred Greensboro (and in this he showed eminent good taste); instead of attending the great Exposition, he and she (especially the gentle and amiable she) consented to engage in a twelve-days' revival meeting. The Lord graciously rewarded the choice. Dr. Hale probably never preached better, and large congregations listened to his faithful presentation of the Word with intense interest. The preaching was unique—in its scheme—each sermon bore vital relation to that which went before and followed after, so that the series constituted a unity whose effect was cumulative and culminative. The foundation of the structure was laid in strikingly clear and strong presentations of the great fundamental evangelical doctrines of Sin, Atonement, Repentance, Faith, Justification, Sanctification; and these were elaborate, in a perfectly logical, thought not homiletical way, into earnest appeals for consecration of Christians to the work of soul-saving. His dominating theory is that a preacher's chief mission is to so arouse church members that, through their instrumentality, rather than by direct appeals from the pulpit, the lost may be brought to the Saviour. Dr. Hale did not conceal his contempt for "the new lights," and the way he preached the old doctrines (substitution, blood atonement and the rest) in the old way would have delighted the souls of Pendleton and Boyce, and shocked an aesthetic unto-dater beyond recovery. The church was wonderfully revived, and already more than twenty happy converts have been baptized. There has been no sign of such depressing reactions as too frequently follows in the wake of revivals that elicit large attendance and great interest, and I believe our advance will continue to be steady and unbroken. The Baptists of the State know little of the cause at Greensboro, perhaps the most important strategic point in the State. Here we have our great problem which cannot be appreciated except by one thoroughly conversant with local conditions, and which must be solved, if at all, by a consecration of heart and property not to be expected from those less advantageously situated for really great achievements at the cost of unusual self-sacrifice. The pastor's theme on last Sunday morning was "Money—Consecrated Money Needed in Greensboro." Never have I seen such an opportunity: never have I seen such a crying need for money that would pay a hundred fold: and never have I seen the Lord's dear children (many of them the very salt of the earth) so tied hand and foot by the spirit of commercialism now rampant in this wonderful city. There is scarcely a man with any means in reach but has invested, at the mandate of the presiding genius of the town, until the current expenses of every-day life have become almost an anxiety. If all goes well (and where can you find a Greensboro lexicon with an "if" in it?) in ten years the breakers will be passed and many Baptists will be counted among the wealthy people of the city, but until then—well, we may expect to encounter financial shoals and eddies that the lethargic, dignified denizens of more conservative towns know nothing of.

The hearts of our people have been most profoundly and tenderly stirred by the pitiful condition of the children at our Orphanage. We have given our money, but we have given more: while I am writing these lines, a sweet young Christian woman, whom I baptised some months since, ministers, an angel of love, at the bedsides of the little sufferers, and one of our foremost physicians, whom I baptised in Wadesboro fifteen years ago, contributes his splendid medical skill in the same noble way to the same sacred cause. News has been received to-day that he is confident he has discovered the cause of the infection, and believes that the terrible scourge will soon be under control. God grant that he may be right!

HENRY W. BATTLE.
Greensboro, N. C., Oct. 19, 1904.

Whiteville Field.

Have recently held meetings with two of my churches. Was at New Hope during the rainy weather. Never before experienced such unfavorable meeting weather. We made three beginnings, and were there a part of five weeks. In the end the Lord richly rewarded us with a revived church and twenty additions by baptism.

Elder L. B. Boney was with me at Smyrna and did some excellent preaching. There were a number of professions. Seven joined by baptism and we expect others to follow.

Our Whiteville church building is now undergoing repairs. We found it necessary to put on a new roof, and it is now being neatly painted. We expect also to remodel the interior. This will give us practically a new house, and one of which we may well feel proud. The outlook before us here is bright.

I have accepted a call to Bear Swamp in the Roberson Association for two Sundays. This will necessitate giving up three of my six churches. May the Lord direct them to the pastor of his own choosing.

Fraternally,
J. G. BLALOCK.
Whiteville, N. C., Oct. 18, 1904.

The Neuse Association.

"The supremest Sacrifice" was the theme of the introductory sermon, which was preached by W. F. Fry. Text: "Let this mind be in you which was also in Christ Jesus," etc. (Phil. 2:5-8.) A real forceful Gospel sermon was delivered. Fry preaches the pure Gospel.

C. C. Teague was elected moderator and S. W. Oldham clerk.

The Neuse has a strong ministry. The missionaries are able men. We have hardly seen an Association so well manned. There is Cowan, Fry, Bilbro, Jackson, Campbell, Oldham, Jones, Nobles, King and possibly others, whom we do not now recall. These men believe in work.

The Association has about 1,400 members. They pledged $659.50 for Foreign Missions, which is an increase of $122 over last year. They pledged $775.50 for State Missions, an increase of $114 over last year.

Secretary Johnson was at his very best with "Nehemiah Rebuilding the Walls" as a subject. It is a bit singular for a man to become more interesting as a speaker when a person has already heard him eighty-seven times. The fact is, the "burden" of missions is on the heart of our Secretary, and every Baptist in North Carolina should do his best to lighten that "burden," "and so fulfil the law of Christ."

Brethren Fry, Cowan, Lineberry, Cox, Wooten, Campbell and others made telling speeches for State Missions. Campbell, being a missionary was unique in his remarks, in that he favored cutting down his own salary if his churches were not willing to do their best for him. He said: "Some of our churches remind me of an incident which occurred in Burlington some years ago. There was a circus which had advertised their show and the prices, and then added, 'Infants in arms have free admission.' There was a wee woman, weighing about ninety pounds, who carried a boy so large that his feet almost drag the ground, and that is the way with some of the churches carried by the State Mission Board."

The Sunday-school work was fortunate in having Brethren Spilman and Moore both present. Their speeches were thrilling. The Association pledged $50.50 to this work. The brethren are awake to the fact that Baptists always lose when they try to be broad enough to take in everything, and the inter-denominational work may expect less help from Baptists. They have business of their own to attend to.

In the report on "Woman's Work," there were many things for encouragement. Mrs. H. L. Grant is the efficient Vice-President for the Association.

The work of this year, as a whole, is very encouraging. Fine work has been done by the missionaries. There is a movement on foot to build pastor's homes at convenient places in the Association. Let every church encourage this movement; it means so much for every field that will do this worthy deed. Let every executive committee and every church consider the wisdom of this movement, and do what they deem right and best.

The next session is to convene with the church at Ayden, and G. N. Cowan is to preach.

J. S. FARMER.

Henderson: Eight Years After.

On Monday, September 19th, I reached Henderson to help Pastor Larkins in a meeting in the church at that place. Though I had made two flying visits to Henderson as I was passing through to other places, this was my first opportunity of really seeing the city and renewing my acquaintance with the people since leaving for Baltimore in 1896. They were ten happy days to me, and I shall carry the memory of them with me for many a year. I suppose that every pastor has a peculiarly tender feeling for his first pastorate, and I am no exception to the rule. I love the saints of Henderson. But the surprising part of it to me was that the people there should show such kindness to one who had left them so long ago—and yet not so long. It did seem that the people of the other denominations had entered into a friendly competition with the Baptists to see who could shower more unstinted kindness upon the returned exile, and it was almost an even toss-up in the end. It was a peculiarly fortunate thing for me that I happened to arrive in the very midst of the scuppernong grape season, for it allowed me to renew my acquaintance with that luscious fruit.

I was greatly surprised at the growth which Henderson has made in a material way in these past eight years. They have something like a million dollars invested in two magnificent cotton mills, besides a buggy factory, a cotton-seed oil mill, a knitting mill, a new machine shop, and many other smaller industries. Having read so much in the papers up this way about the mills in New England running on half time, or having entirely shut down, owing to the high price of cotton, it was a pleasant sight to see the mills at Henderson running both night and day. I found also that many of the stores had been greatly enlarged and improved, while the Citizens Bank had opened a savings department. The city has a flourishing graded school system under the excellent management of that trained educator, Professor Alderman, and it was my privilege, on two occasions, to talk with the student body about my recent trip through the Holy Land and Egypt. I learned that the city had but recently voted on an issue of bonds to the amount of forty thousand dollars for a sewerage system and general street improvement.

I found that Pastor Larkins was strong in the affections of his people, and in the esteem of the community. In keeping with the progressive spirit of the city, the Baptists feel that they have a right to the best, and they are assured that they have it.

Many were the kind words spoken in appreciation of that prince of men and preachers, Dr. Hufham. It was a great deprivation not to be able to see and touch hearts with that man of the silvered head and the crowned heart.

His was not the only face which I missed while there. I found myself constantly looking for Mrs. Parham, and to me Henderson will never be the same without that queenly woman, whose departure has so greatly enriched heaven. I also missed the face of Mrs. J. B. Owen at the meetings, and learned that she was exceedingly ill. Many were the prayers which went up from that entire city that God would spare her life and raise her up to larger usefulness, and He answered the prayers, not indeed in the narrow way in which they were uttered, but in the larger way of taking her to Himself, "which is very far better." It was a melancholy pleasure to be present at that tender and impressive funeral.

Mrs. Owen's illness and death were the occasions of my seeing twice in Henderson her brother-in-law, Dr. Tyree, from your own beautiful city of Raleigh. I learned to love and honor him many years ago.

I greatly enjoyed the hospitality of many of the Henderson householders, whose names are written on high. I have now returned to my work in this place greatly refreshed in spirit, and with a deeper desire that my ministry may result, under the blessing of God, in the saving of souls to the glory of God's anointed one.

JUNIUS W. MILLARD.
Pastor's Study, Eutaw Place Baptist Church, Baltimore.

In the Neuse.

I would like to give an account of what God is doing for us on my field of labor, but will not ask you for space to tell it all.

On the third Sunday in September Bro. C. W. Blanchard came to be with us in special services at Castoria church. The meetings were continued for ten days, and we have reason to believe that much good was done.

At Davis Grove and Snow Hill I conducted meetings without ministerial help, except that Bro. J. W. Smith preached for me once.

To our membership in Greene County ten have been added. We have lost two—one by death and one by exclusion. These churches ought by all means to have a pastor living among them. This is an important field and needs more attention than a pastor living fifteen or twenty miles away can give it.

At LaGrange we have had no baptisms, but several Baptists have moved in and our cause is growing. Some of the "salt of the earth" are here.

In Christian Service.
S. W. OLDHAM.
LaGrange, N. C., Oct. 17, 1904.

Associations: Time and Place.

West Chowan.—Ross' (Bertie County), October 25.
Raleigh.—Shady Grove (Wake County), October 27.
South Fork.—Hickory, October 27.
Robeson.—Parkton, November 1.
Little River.—Holly Springs (Harnett County), November 3.
Bladen.—Shady Grove, November 9th.
Johnston.—Clayton, November 10.
Stanly.—Kendall's, November 17.

Home Circle.

"The E'enin' Brings a' Hame."

Lord, I have worshiped Thee with many a rite,
In many a land, and found Thee everywhere:
Where bells from ivied church towers call to prayer;
By pleasant primrose paths, or hedges white
With may; 'mid Gothic cities' frowning might;
And by the yellow Tiber, where the air
Is haunted, and from streets and gardens stare
The gods that fell with Pan Thine advent night.
But now, at eve, I for all rites am fain
To fold my hands and look up to the skies—
Wistful to see once more with childhood's eyes.
And while I breathe my mother's prayer again,
And sing a Scottish psalm—her simple strain—
Mute Palestrina on the organ lies.
—Torquil Macdonald, in Century.

How to Bend the Body.

All bending of the body when leaning over work or sitting at a desk should come from the hips, not the waist. It is the curving of the spine and treating the waist as if there were a joint there which causes aching shoulders and backs when women ply their needles for hours. The desk or table at which one writes should be just the height of the elbow when it hangs from the shoulder. Most desks are too high, a worse fault than to be too low, for the strain upon the waist and forearm when writing continuously is much greater from the shoulder and elbow being thrust out of normal position so long, and the impeding of the circulation invites writer's cramp. Bending at the desk also should be from the hips when necessary to lean over, and never from the waist. Nervous prostration and brain fag are wooed by every hour in which the body is allowed to slump into this vicious posture.—Chicago Tribune.

When the Heart is Heavy.

Worry kills. It wears upon the brain as dropping water wears away stone. The habit must be killed by eternal vigilance, resolution and good sense. Worry, like bad air or an obnoxious person, must be driven out, and the best way to drive either out is by the introduction of the good. You can fill your mind with comforting, calming thoughts, leaving no room for the harassing ones. You can flood out the enemy, just as by pouring a stream of clear water into a tumbler filled with discolored liquid you can soon force out the muddy contents of the glass and leave it filled with liquid crystal. Don't let events depress you. Maintain your equilibrium, and let mind rule matter and good sense judge events. The emotional nature is always watching for a chance to exploit itself. Keep it in reserve, ready for every touch of human feeling, responsive to goodness, honor, cheerfulness and all healthy feeling, but do not allow it to tinge your understanding or in any way affect your sane view of business or the affairs of life. Check expression when bitter or somber feeling has the best of you. To say how sad or perplexed you feel when your heart sinks for the moment deepens your inward troubles, and at the same time spreads it to outside people. You would not spread disease; do not spread mental distress. Your desponding words, bursting impulsively from a full heart in the presence of a friend, add to the burdens of another human being—one, perhaps, already weighed down by cares and anxieties. To so speak is to allow yourself to be overborne by "things" ruled by the natural course of the world. You cannot rule the world, it is true, but you have the power to rule your part of it—that is, yourself. Don't hate and don't worry. This is the advice given by a hale and beneficent old man to those who asked him for the secret of length of days. He might have added, Don't get angry.—Ada C. Sweet in the August Woman's Home Companion.

The Easy Chair.

We once heard of a dear old saint, living all alone in an humble cottage, in an out-of-the-way place, some distance from the busy town, with very few neighbors about her, and they quite poor.

She was too feeble to work, but God had put it into the hearts of some of His children to look after her and minister to her necessities, that she did not come to want. Her stopping place, for it could hardly be called a home, was scantily furnished; a bed, a chair, a table, stool and cupboard, with stove, was all she had.

Upon being asked, "Do you never murmur at your lot?" she replied, "Satan does tempt me to murmur sometimes when things are bare," "And what do you do then?" "Why, I just ask the Lord to put me in the easy chair to keep me quiet." Her visitor looked in vain for anything like an easy chair, and wonderingly said: "I don't see any easy chair; I don't think I quite understand you." "No, you don't see it," she said, but is is always close by, and when he sets me in it I just rest and say to Satan: "Now, you be quiet.' My easy chair is Romans 8: 28. 'And we know that all things work together for good to them that love God, who are called according to His purpose.'"

The visitor learned a lesson from the dear old lady, and many times since has tried the easy chair and found it a great comfort. Reader, you have this easy chair in your home as a part of your furniture.—Word and Work.

Family Loyalty.

"This newspaper would like to call the especial attention of those who wonder why Jews succeed to one particular quality which they possess—the quality that has done more for their race than any amount of combativeness, or any amount of dogged resistance to wrong.

"The Jew sticks to his family. He puts no one ahead of his own blood relation, except the woman whom he marries and who is the mother of his children.

"Any merchant or restaurant keeper, any observant man will tell you that the Jewish wife always has a devoted admirer in her husband, and it does not make any difference how old she is, or how thoroughly her youthful beauty may have disappeared.

"For its intensity of affection, the Jewish family life exceeds on the average, beyond question, that of any other race. Because the weak have been helped by the stronger, the race has persisted and grown in power.

The Jewish family ties do not end with the years of childhood. You do not find one Jew rich and his brother miserably poor.

"You find plenty of Jews, of course, with the disagreeable qualities which foolish prejudice attributes to all of them—just as you find such qualities among all men.

"But you do not find any Jew leaving his brother, or sister, or mother, or father in want while he has plenty.

"The Jew who should be guilty of that particular offense would be promptly and permanently ostracized by his fellows.

"In this country you can find many a man harrassed by poverty and worry while his brother has all that he wants and more. But such a man is not a Jew.

"It might be well perhaps for the individual who criticizes the Jews without knowing much about them to submit himself to this particular test of family loyalty. A great many would fail to pass it.

"This strength of family feeling among the Jews, the inborn conviction that the strong man must divide with his weaker brother, will carry the Jews along and keep them powerful, long after the day 'when war will be reckoned a survival of barbarism,' and when the Jews' undoubted willingness to fight shall have lost its all importance."—New York Journal.

Costly Handkerchiefs.

The most beautiful handkerchief in all the European courts belongs to Queen Margherita of Italy, and it is at the same time the most costly, being valued at $30,000. In making this marvel, three artists worked constantly for more than 20 years. It is so fine that were the eyes closed and the handkerchief passed across the hand of a person of the most acute sensibilities would find impossible to feel anything. The queen keeps it religiously in a tiny jewel case of gold in the form and just the size of an ordinary bean pod.

The queen of England owns a dress which almost equals this. It was a wedding gift from India, and is so fine and light that the whole dress can be placed in a small fan box. On this nine persons worked during ten years. The queen's collection of laces is worth $375,000, and that of the Princess of Wales is not far behind, as it is now valued at $250,000, her stock having been increased by the legacy of her mother, the late Queen of Denmark. Though ex-Empress Eugenie lost many pieces of great value on her flight from the Tuileries, still she has considerable, and what she has is beautiful. One piece alone cost about $25,000 a yard. The laces of the vatican are rated at $875,000.—The Standard.

Home-Grown Violets.

Apropos of the violet vogue women are raising their own violets nowadays. All that is needed is a sunny spot of ground, a frame as large or small as you choose, and an amount of time and care, which, as compared with the result, is astonishingly small. The expense, too, of maintaining one's own violet-bed is very slight. Ever so little knowledge of flower culture goes a long way, coupled, of course, with the natural love for growing things that gives them a cherished as well as a nourished look. Some few city yards boast their violet-beds, but not many. It is in the suburbs that the habit started, and it is in the suburbs that it has grown to such popular proportions. It is because of it that so many of the suburbanites who flock into the city daily are never without their breast-knot of freshest violets. Every woman her own violet-gardener means, not only the direct delights of plenty of flowers to wear and to send to one's friends, but the indirect benefits of out-door exercise and a wholesome outlet for surplus energy. To the average woman luxury is best expressed in two ways—a cat, whenever she needs it, and cut flowers, whether she needs them or not. The home violet-bed has done much to bring this latter luxury within close range.—Harper's Bazar.

BABY'S DELIGHT
And Mother's Comfort



Cuticura SOAP

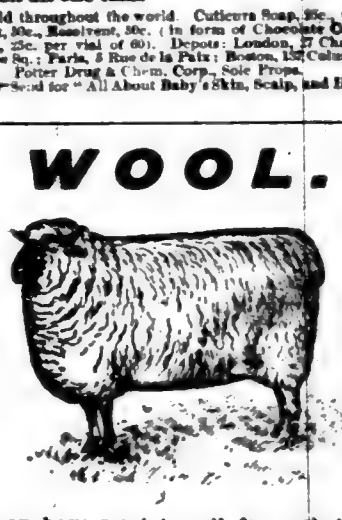
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Sold throughout the world. Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (In form of Chocolate Coated Pills, 25c. per vial of 60). Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Props.

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If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the *Chatham Manufacturing Co., Elkin, N. C.*, and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded *gold medals* as the finest made in America.

Write them for samples.

Shepard's Lung Food.

A 50 cent bottle of Shepard's Lung Food free to any one wishing to test its efficacy in treatment of Asthma, Bronchitis, Colds, Coughs, La Grippe, Consumption, or any affections of the throat or lungs. Indispensable for public speakers.

Send name and address of your druggist, and we will send you 50c. to pay for one bottle of Lung Food. $100 reward for a case which it will not cure.

The LUNG FOOD CHEMICAL CO., Wilmington, N. C.

Young People's Page

My Shadow.

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see;
He is very, very like me from the heels up to the head,
And I see him jump before me when I jump into my bed.

The funniest thing about him is the way he likes to grow,
Not at all like proper children, which is always very slow;
For he sometimes shoots up taller, like an India-rubber ball,
And he sometimes gets so little that there's none of him at all.

He hasn't got a notion of how children ought to play,
And can only make a fool of me in every sort of way.
He stays so close beside me, he's a coward, you can see;
I'd think shame to stick to nursie as that shadow sticks to me!

One morning, very early, before the sun was up,
I rose and found the shining dew on every buttercup.
But my lazy little shadow, like a real sleepy-head,
Had stayed at home, behind me, and was fast asleep in bed.

—Robert Louis Stevenson.

How the Mouse Helped the Wren—A True Story.

BY MRS. CHARLES C. EARLE.

One morning in May the eaves of the old farm house seemed alive with bustle and noise. Two little brown wrens flitted back and forth under the sloping roof and out on the limb of the big branching maple tree. Their incessant chatter finaly woke two sisters, May and Flora, who had been taking their morning nap while the sunbeams played hide and seek in the brown and black tresses.

May crept to the window and peeping out cried to her sister, "Oh! Flora, the little wrens have come back, but they seem to be dissatisfied with their old home; I wonder why?"

Ever since the girls could remember the birds had been yearly visitors to the farm house, and they enjoyed watching them build their nests and raising the baby wrens. The girls dressed hastily and ran down to breakfast, telling mother the wrens were back again but that something was the matter with their old building place. Then they were called away to school.

In the afternoon they decided to have a tree-party. This they both enjoyed. They would climb the low-boughed maple tree, and sit up there with dolls and books, singing and playing house. Flora filled a small basket with a tempting lunch to be eaten up the tree. This basket had been given to her by her aunt Helen. It was a woven one, with cover fitting closely, shaped somewhat like a loaf of bread. A few days before, Flora had discovered a hole in the lower corner of her basket, and with woe-begone face had taken it to her mother who told her that a little bright-eyed mouse had gnawed that hole to get the few crumbs left in the napkin.

Today the basket was tied to a limb and the afternoon passed pleasantly in merry chat and laughter. Late in the day the girls were called to help their mother, and when the work was done it was supper time. After the table was cleared the delightful family hour was spent around the evening lamp. Mother read one of the charming Old Testament stories which the girls loved so well. She had just finished reading of the little Jewish maiden who saved the life of Naaman, when looking up from the Bible she saw the lids slowly close over a pair of brown eyes, and said, "It is time for my little wrens to go to bed." They were soon robed in white and kneeling side by side in prayer; then fast asleep in the sound slumber of childhood.

The next morning May awoke first and looked out of the window. In great surprise she exclaimed, "Why, Flora, what do you think the little wrens are going in and out of your lunch basket. I realy believe they are building their nest in it." This was enough to arouse Flora, and she was soon watching the movements of the birds. Yes, there they were carrying the materials for a nest through the hole made by the mouse. How busy they were. Flora decided to allow the basket to remain on the tree, although the wrens had not asked permission to use it for their home. The shape of it was just suited to Mr. and Mrs. Wren for the dome-like house which they built inside. The girls frequently climbed up and peeped in the mouse hole. Nothing but coarse twigs showed at the entrance, but they knew that back in the farther corner was a downy nest where five or six pale reddish eggs with brown spots rested. Sometimes a little brown head appeared, and bead-like eyes looked down on them.

Nothing disturbed the wrens more than to have "Fuzzy," the Angora cat, walk across the wide piazza. It seemed as if the brown breast of Mr. Wren would burst as he scolded at him, much to the amusement of the little friends.

At last the girls knew the little baby wrens had arrived, as the parent birds carried worms and other food into the nest. It was not long before the little wrens ventured forth, and after many weak attempts were able to fly. The summer days soon passed and with the colder weather the birds started on their journey to the warm south-land. The weather beaten basket was removed from the limb, the lid raised, and the girls saw the empty nest completely filling the basket. In the farther corner was the cozy round place where the baby wrens had burst the shells of the eggs. A passage, like a little tunnel, led through the twigs and straw to the mouse hole, out into the sunshine and air.

The empty basket was put away in the attic, to be brought out again the next spring and hung on the maple tree for the house-keeping wrens.

The Queen of Great Britain.

Alexandra of Denmark, who now becomes Queen of Great Britain and Empress of India, is one of the most fascinating and popular women in the whole of her husband's vast dominions, which embrace one-quarter of the entire population of the known world. The Evening Bulletin gives this picture of her.

Wherever the gracious lady, who has now become queen, appears, the loveliness of every other woman present seems to pale; this, too, in spite of the fact that she is the grandmother of some six little ones, and nearer sixty years of age than fifty.

She remains amazingly youthful in appearance, thanks not so much to those vulgar devices known as "making up" as to those judicious cares that are entirely legitimate. For instance, daily massage has been employed to help nature in warding off wrinkles from the fair face, while the elasticity and elegance of the figure have been retained by means of exercise, moderation, and diet, to the same phenomenal degree as in that of the late Empress of Austria at the time of her assassination. The hair is dressed in precisely the same quiet and characteristic manner of twenty-five years ago, the head retains the same dainty poise on a neck so graceful that it conveys the impression of a slender stalk supporting a flower, while the eyes assuredly have neither dimmed nor changed, flashing as in days of yore with fun or mischief, or else sweetly appealing in that sort of pathetic manner peculiar to people who are hard of hearing.

But it is not this that makes the new queen of England so fascinating, but it is the sweet, gracious, and kindly manner that converts every man who sets eyes upon her into her sworn admirer, and that even disarms the jealousy of women, transforming them into her devoted friends.

It has sometimes been alleged that the consort of Great Britain's new king is deficient in cleverness. True, she is not intellectual in the sense of her sister-in-law, Empress Frederic, and it is difficult to imagine her in the role of a politician. But from the time of her marriage, eight and thirty years ago, she has lived almost unceasingly exposed to that full glare of publicity which beats about thrones, occupying, by reason of the seclusion of the late Queen, the role of the First Lady in the Land, at any rate in a social sense. And throughout that entire period she has not made one single mistake. She has known in her friendly calm manner the people whom it was desirable that she should know. She has steered clear of all those acquaintances which might have given rise to ill-natured comment. She has never lost her head, never rendered herself guilty of anything that could be construed as partaking of the nature of a faux pas, and has by means of the atmosphere of ideal refinement which she seems to diffuse around her kept within bounds the tendency of modern society to exuberance and vulgarity, and, perfect in tact, has presented through her married life a picture of the most unruffled domestic happiness.

Finally, in an age where calumny is so ripe and all-prevalent that not even an angel descended from heaven would be permitted to retain the celestial garments unsullied and the wings unruffled, no breath of scandal has ever tarnished, even for a fleeting moment, the fair name of England's new queen.

Equally mistaken is the impression which prevails that she has taken no part whatsoever in public life. It was estimated the other day that through her personal influence and direct action she has during nearly four decades that have elapsed since she first came to England as the bride of the then Prince of Wales, been instrumental in securing the subscription and contribution of no less than $250,000,000 for charities. This in itself is an achievement which conveys some idea of the usefulness of the royal lady's life and the benefit which she has proved to the land of her adoption.—Selected.

The Same Old Cat.

James Whitcombe Riley, in his inimitable way, tells the story of a "much-aggrieved and unappreciated lad" who made up his mind that he "could not stand the tyranny of home longer," and so early one morning he put a long-contemplated plan into execution, and ran away.

All day long he played down at the old "swimming-hole" with the other boys' making a raid on an orchard at noon to stifle the pangs of hunger. At night, when his companions went home, he was left alone, "with a lump in his throat that hurt worse when he didn't notice it than when he did." As it grew dark, he "oozed" toward home. He climbed the back fence into the big back-yard, which had such a "homey" look that he had never noticed before. After roaming around getting acquainted with his home that he had left so long ago, about twelve hours since, he wandered into the sitting room, where father was reading the evening paper and mother was ewing. They took no notice of him, and he sat down on the remote edge of a chair and waited to be recognized. He could hear the boys playing out on the commons their nightly game of "town-fox," but he didn't want to join them. He just wanted to stay right there at home forever. The clock ticked, oh! so loudly, but otherwise the silence was so deep that it was painful. Finally, when it became more than he could bear, he cleared his throat and mustered up courage enough to say, "Well, I see you've got the same old cat."

A Bear and a Cow.

Mr. Earnest Harold Baynes, the Woman's Home Companion naturalist, relates in the October number of that magazine of the amusing doings of a black bear cub. He says:

"'Jimmy' had an interview with a cow the other day, and the result was amusing. The cow had a calf with her, so she was much bolder than usual. 'Jimmy' didn't want her calf, but the cow didn't know that, and started after him with a strong suggestion of business in her eye. But 'Jimmy' was not asleep, and before the horns came near enough to look dangerous he was safe in the crotch of a tree with a very impudent look on his naughty little face. Then with a growl, which might have been interpreted, 'Who's afraid,' came sliding down tail first, and went striding out to meet the cow like a pigmy to meet a giant. 'Bossy' lowered her head and prepared for battle, but 'Jimmy' fought according to rules of his own. As the cow came near, the cub rose on his hind legs, and 'squaring off' like a prize-fighter, he swung for the jaw with right and left in rapid succession, and landed twice. This trick astonished the cow, who stepped back in a hurry, and before she could recover 'Jimmy,' with what looked very much like a sneer, turned and bolted up the tree again. Finally I drove the cow away and we continued our walk."

THE HAPPY DRUGGIST.

Mr. W. R. Fountain of North Carolina, says, "I have been selling Tetterine for years, and it comes nearer giving satisfaction than any remedy I have ever sold." Cures all forms of skin diseases.

If your druggist hasn't it, send 50 cents for one box to J. T. Shuptrine, Savannah, Ga.

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A PRAYER IN TIME OF WAR.

(From the Congregationalist.)

O God, the Father of all men, by whom rulers are sustained in power, who lovest peace but judgest and overrulest in the wars and tumults of the earth, let Thy thought govern and Thy hand control while the nations strive. Determine Thou the destinies of these troubled lands and warring peoples for the swifter coming of Thy kingdom of holiness and peace. Restrain the cruelties of armies. Shorten the time of loss and suffering, according to Thy merciful kindness, that the peaceful may not be destroyed, nor the weak perish from the earth. Confine this flame of war, if it please Thee, and suffer it not to spread among the nations. Bring in the age of brotherhood, the reign of Him who is the Prince of Peace. Come, Lord Jesus! make Thy glory known and take Thy power. Come to our hearts, that we may serve Thee gladly and sincerely love Thy brothers on the earth. Come to our nation, that we may be just as well as strong and pure as well as brave. Forgive and sustain and enlighten us, that we may be instruments in Thine hand for the uplifting of men. In the name of Christ, Amen.

THE HOME BOARD AND THE NEGRO RACE: THE RECORDER'S POSITION.

Having at last reached a point where discussion must be recognized as pertinent, we propose now to definitely set forth the Recorder's position on the question involved in the heading of this editorial.

We would prefer to go directly to the matter, but since there are one or two matters that demand attention, we must invoke the reader's patience while we dispose of them.

* * *

First, from private sources we learned early last April that the Home Board had effected an understanding with the leaders of the National (negro) Baptist Convention whereby the Southern Baptists would be called upon to support "missions" to the negroes in the sum of $30,000 a year.

We uttered a mild warning against plunging precipitately on such a scale into this matter. Later we learned that the Home Board's proposition involved Southern white Baptists to the extent of $15,000—the other half of the $30,000 being promised by the National (negro) Convention.

We recall this matter now for the purpose of making it clear that it is, so far as Southern Baptists (white) are concerned, a $15,000 matter. If it be conceded that we are to conduct "missions" to the 8,000,000 negroes in the South this sum cannot be regarded as large.

But, of course, the question of amount of money is not a main question.

* * *

In the second place we desire to recall that we urged the Board and the Nashville Convention's Committee not to go into this matter precipitately. There had been absolutely no opportunity for discussion. Why the Home Board did not make its plans known and give time for discussion, we do not know. We make bold to say that it ought to have done so. Moreover, Virginia and North Carolina had called for a Commission to study our duty in the matter. But the Board would go on. It conceded enough to Virginia and North Carolina to prevent discussion in the Convention; but no more. We could not even get an independent Commission. And we could not get one because "friends" of the Home Board intervened. We have never understood the Board's haste, its anxiety to avoid discussion and its aversion to an independent commission.

We confess that some portion of our opposition to the Board's policy was evoked by this course. It would not hearken to a reasonable entreaty; and we have endeavored to make it hear. And, we trust, now and then a word reaches it. A Board should seek to command a following, not to compel assent. You may run rough-shod over a Baptist, but he will give you a piece of his mind before you get out of hearing-distance.

* * *

And, now, its present plan being operative for one year only; and both Conventions having Commissions to study the matter;—it becomes us to make plain the real grounds of our opposition.

We oppose the Home Board's present plan because—

1. We question its practical value. It is proposed in the name of the evangelization of the negro race. That race is evangelized. It is not educated, but it is evangelized. Suppose, for example, China were as evangelized as the negro race, would we send missionaries to that land? Suppose China were not only as evangelized as the negroes are, but that there were in China two Christian Americans to each Chinaman. would we send missionaries to China?

But, we know, the Home Board does not really propose evangelization: It proposes rather to appoint from three to five colored missionaries for each Southern State, who shall hold institutes mainly for the benefit of the colored ministers. In these institutes the white ministers will be expected to take part. The underlying motive is to cultivate closer relations between the white Baptists and the colored Baptists.

This is very well. It may not be missions, but it is missionary. But why expend $15,000 for this service? The white ministers of the South will give their services free; and most assuredly a simple system of appointments on the part of the negroes would be sufficient. Moreover, conceding that colored men are necessary, it were better for the negroes in their much-to-be-encouraged policy of self-support to pay the salaries of these men.

We can ruin the negro by making him a beggar and a dependent.

We can destroy all hope of close and helpful relations with him by paying him money to let our white ministers advise him. Our friendly relations must rest upon more substantial considerations than money. At least we must beware of forming in the minds of the negroes the impression that they can command a subsidy as a condition precedent to co-operative relations with them. The Home Board is doubtless actuated by the prospect of putting the white Baptists of the South into closer relations with the colored Baptists. It is not a scheme of evangelization; but a scheme of good-will, of organization, of edification. This is very well, we say again. But such a scheme should have a foundation that would make for permanency of good relations. This is the vital point. A few years of financial co-operation is all that the Board could look for. When the money should give out the good relations would come to an end.

We propose, on the other hand, that Southern white Baptists shall set about establishing a permanent relation of helpfulness to the negroes. Such relations will not be founded upon the temporary foundation of a decreasing subsidy, but upon the enduring foundation of our personal debt in Christ to our weaker brethren.

2. We oppose the Home Board's plan because it ignores the Lott Carey (negro) Convention, whose ruling principle is friendly relations with the white race, and recognizes as "the representative negro convention" the National Convention, which was founded and now flourishes on race independence. We are in favor of the colored race being independent in its religious affairs, but that independence should be genuine and in good spirit rather than a mere shibboleth of organization and in a spirit of opposition. We are, moreover, opposed to taking sides between two negro organizations, and, without cause, cutting off one from help offered to another. The Home Board's treatment of the Lott Carey Convention was unwise and unjust, and we have feared that the Board's attitude to this Convention grew out of the Lott Carey's friendly relations to the Northern white Baptists.

3. We are opposed, also, to any scheme of negro missions which ignores the Northern Baptists. The Civil War is over—these forty years. The Northern Baptists will not abandon this negro field at our bidding. Our only hope, so far as they are concerned, is to work with them with a view to bringing them to our view. In any case we should not suffer the negroes to play one body of white Baptists off against the other.

4. We oppose the Home Board's plans because it proposes to commit a considerable sum of money into more or less irresponsible hands. It is publicly charged that the National (negro) Convention's Boards are badly managed. We have the paper containing that charge. Their annual reports are not satisfactory. There has been no explanation. As evidence of bad management it is charged in that paper that the leading spirit of the National (negro) Convention and the Secretary of its Home Board has never had a settlement on personal account and no one knows how great a claim he may put in any day. That charge was made in the National Convention's official paper—"The Baptist Union"—and it has not been answered.

And yet the Home Board proposes to put a large sum in this man's hands, and that without supervision. Arthur J. Barton, D. D., chosen as Superintendent of the negro work, has declared in an address to the white people that he will only "incidentally advise" the negroes; in an address to the negroes, that he will superintend the work as it relates to the white people, not as it relates to the negroes.

If ten thousand commissions should certify that this is "adequate supervision," we would laugh them every one out of court.

It is clear that the Home Board has not thought of taking hold of this work with the white man's master hand.

So much for the grounds of our opposition. What do we propose?

1. We propose that the Commission now in existence shall offer to the world in the name of the Southern Baptists a statement of their views as to our Christian duty to the negro race; not a "grand-stand" statement, but a statement of truth and meaning. These forty years the South has proposed nothing, being content merely to howl down propositions from without and within. It is time for Southern Christians to announce a Southern policy.

2. We propose that so far as possible Southern Baptists shall be charged with their duty personally to lift up the individuals of the negro race within the sphere of their respective influences. Our conviction is that the Southern Christians' duty in this matter is almost wholly personal. We are in the midst of the negro race. We cannot hire other men to do our duty for us. We are witnesses. If we do not do our personal duty, our missionary operations will prove a farce. We can no longer do our duty here by proxy.

This paper does not approve of the all-too-common cant on the subject of the negro. We know the negro is not what he might be; and this is the very ground of our indebtedness to him. He wears our patience out; but all the more should we pity him. We do pity him. A subject race is always pitiable—not in the mass, but in its individuals. Put yourself, for the moment, in the place of one of them! And the very fact that it is a subject race is an imperative call for our help. We do not know what reaches of grace or achievement are before the negro. We do know that he is down, and that is enough to know. We have no sympathy with those who would keep him down. Many negroes are making progress. The race as a whole is going forward. We bid them hope. We share, however, the general conviction that in the present era the mass of the negro race should remain in its present general position. There is no hope of adapting the negroes to higher fields of employment now. But barring two points we would cut the negro off from no prospect that he may look forward to. One is Social Equality. God did not mean that these races should mix, and we do God's will in our abhorrence of Social Equality. The other is Political Power. It is inconceivable that the negro should govern the white man and more inconceivable that the white man should submit to anything of the kind; and it is one of

the blunders of history that such a thing was ever permitted to be seriously entertained.

But he is our fellow man. He is down. He is needy. And we shall be judged before the Throne of God upon the measure and the manner of our treatment of him. We hold that each of us owes him a personal duty. We question the value of missionary appropriations or mere organized undertakings.

To sum up: We propose (1) a Commission to state the Southern mind from the Christian standpoint; (2) no discrimination between negro Conventions; (3) that our duty is personal rather than organic, and that appropriations are not only not needed but would prove unwise; (4) that, the Northern Baptists should not be ignored, whether we reach an agreement with them or not; that conditions are such that in order to fulfill a successful ministry to the negro race we must take account of the work and influence of the Northern Baptists.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

The Bloodless Battle.

Lesson for October 30. 2 Kings 6:8-23.

Golden text: The angel of the Lord encampeth round about them that fear him, and delivereth them.

First, the value of a man. Here Elisha is worth more in war than all the army. He knows more than the spies. He is wiser than the generals. One man in God's hands! One man as the instrument of God's power. Is it not true that when a man puts himself in God's hands he gains God's power? Alone he is naught. Plus God, he is more than the hosts of a great kingdom. Elisha knew the plans of the enemy not by his own senses, but because God was in him. The Scripture says we are workers together with God. That may more accurately rendered we are yoke-fellows with God. With God in the yoke with us how much can we do? You are struggling with your little burdens today because you have not taken His yoke upon you.

Second. God's care for His own. Open your eyes and behold that sight which the young man saw—a host of horses and chariots round about the city, and one lone man with no army and no chariot; this the sight of the man whose eye of faith is closed. But when God opened his eyes, behold, "the mountain was full of horses and chariots of fire round about Elisha"! A symbol of the superior might of God. He has more chariots than our enemies, and they are chariots of fire. And yet you choose the chariots of this earth in your wisdom. Consider their fate.

God did not even call forth His chariots to meet these Syrians. He merely smote them with blindness. If we could only understand how incomparably superior His keeping is to our puny keeping, we would all seek the shadow of His wing.

Elisha left all for Him, depended all upon Him; and he was superior to all the earth. So shall they be who put their trust in Him. And why not now? Very surely the hour cometh when we shall find no help otherwise. Very surely now He rules; His Power goeth forth today; and as He smote the Syrians so may He smite. Verily we depend upon Him right now whether we know it or not.

Open thy eyes and see—see things in their true proportions; see the feebleness of human help, of temporal bulwarks; and, over against them, behold the care of God and His power to preserve His own against powers and principalities, against life and death, against anything that might separate His own from Him. So seeing you will not linger in the choosing.

Having chosen we may go forth to meet the enemy, in whatever form, as calmly as did Elisha of old. And we may lead them all captive.

The conclusion of the lesson is typical of true greatness. He would not destroy his enemies now that they were in His power. He would give them chance to profit by their remarkable experience. That is a good way to treat one's enemies—make Christians of them!

In addition to these suggestions take the following from Dr. Dunning of the Congregationalist:

(1) God's prophets are a sure defense of His people. One man is worth more than an army. (2) God guards His children who live close to Him. (3) God reveals Himself to those who seek Him; for example, Elisha's servant. (4) God would have His people show mercy to their foes.

A Message to Primary Teachers.

In the Sunday-school there is no department of greater importance than the Primary and no worker of more far-reaching influence than the Primary Teacher. For the benefit of those workers the following suggestions are grouped and herewith presented:

The Qualifications You Need.

You are not what you would like to be—not what you will be—but perhaps you are trying to measure up to "The Qualifications of a Good Primary Teacher" thus enumerated by Mrs. W. F. Crafts:

1. The grace of the Lord Jesus Christ in the teacher's heart, because no teacher can lead a child into experience which he has not himself had.

2. A belief in Child Christians, so that the most susceptible and promising years of life may not be wasted.

3. A knowledge of the Bible, that the best form of truth may be presented to little minds as never to be forgotten first impressions.

4. An understanding of childhood, so as to know how to adapt the truth in such a way as to make it practical to the daily lives of children.

5. An enthusiasm for teaching little people, because nothing is ever well done by a half-hearted interest.

6. Trust in the children as a basis for good behavior on their part.

7. A vivacious manner will keep children on the alert.

8. Genuineness as a ground of respect and confidence, since children are keen discerners of character.

9. Firmness, without which there will be developed bad behavior on the part of the children, and perplexity on the part of the teacher.

10. Punctuality, without which enterprise would be sure to fail of directness and force.

A Dozen Suggestions for You.

You want suggestions about your work. Here are a dozen helpful ones from Mr. William D. Porter:

1. The quality of all teaching is best tested by its results.

2. This is especially true of all Sunday-school teaching; notably so in the primary class.

3. The lesson which goes in at one ear and out at the other has made no abiding impression.

4. Therefore, to rightly test the teaching, before taking up the lesson for the day, always review the previous lesson.

5. This is greatly helped by leaving on the blackboard the lesson as you have taught it every Sabbath.

6. As the children come into the room on the next Sabbath, the sight of our blackboard exposition will at once recall to each mind the main points of the lesson as taught, and make the children more willing and ready to answer our questions.

7. Never attempt elaborate work. As a rule, do not outline the plan of the lesson before commencing to teach, but chalk as you talk, and talk as you chalk.

8. Be just as simple as possible in all blackboard work; a straight mark with the initial letter over or under it stands for an apostle just as well as the full figure of a man. A square stands for a house, small squares within it, for windows; two cross lines each way in a window for the prison bars. The blue crayon indicates water when in flowing lines; the green crayon, grass and leaves; the white and blue crayon combined, the church, and so on; only tell the children what you intend by each figure you draw, and they will seldom forget it.

9. By observing these points; any primary teacher can do simple blackboard work (which is really the most effective), even without previous experience.

10. When there is hesitancy in answering a question and at length one little child answers correctly, call the child by name and let him or her raise the hand, that others may know who was so attentive and ready.

11. Always be full of the vital point in each lesson before you attempt to teach it, if you would be successful in the work.

12. Before leaving home for the class, the very last thing earnestly implore the help of God. He will help often while we are teaching, bringing precious thoughts to aid us in rightly unfolding the truth; far more impressive than any precious thoughts of our own.

Amid the anxieties and cares of daily life that burden so many mortals, let faith sound the note of thankfulness in the spirit and language of the twenty-third Psalm.—Forrest E. Dager.

It is no use fixing the eye on the compass if the hand is not on the wheel.

IN SCOTLAND.

It was a perfect day—infinite blue sky, pure, sweet air, a gentle breeze murmuring in the pines, and that October temperature in which one may be comfortable in doors or out, by fire or not, in winter clothes or summer. There were enough horses and mules under the saplings to assure us that a good crowd was on hand. But only three men were "on the grounds." No hangers on in the Pee Dee. No church loafers in Scotland. The people were all in the house of worship.

First we saw the graveyard, a lovingly cared for spot; then the beautiful meeting-house, behind it the recently abandoned edifice hallowed by two generations of worshippers and the great ministry of John Monroe; near-by the school-house, and in a stone's throw the temperance lodge; while across the narrow strip of woods came the sound of the grinding in the mill and the falling water. That is a matchless combination.

Here is the heart of the Scotch settlement in North Carolina. Here is the heart of the Baptist sons of Scotland in North Carolina. An ideal community. A man-making land. Here were reared Livy and Arch. Johnson, whose lives have so enriched our denomination, and their saintly mother—it was a benediction to be near her—yet lives to guard the old hearthstone; here grew up our new poet, John Charles McNeill, and his father and mother, a noble couple, maintaining yet a home worthy to produce a singer of rare songs, were there last week offering a full hospitality and enjoying the congratulations that were showered upon them. Victor Blue, one hero of the Spanish war whose glory has not been shattered, was reared near here. And long ago a Senator arose here, a King in Connecticutt—Senator Hawley. A place to grow men indeed.

Daniel White founded Spring Hill church and brought her forth through much tribulation. Every one should read his biography by Captain McNeill. He laid the Baptist foundation in all that region. He was followed by John Monroe in 1824, who was converted in Daniel White's house under the praying of Luther Rice. Monroe served this church sixty-five years. From these two great preachers the Johnsons are directly descended; Scotchmen, of the Highlands, of the clan Campbell; reared by a noble father and a great mother, preached to by the great Monroe, and developed in this church and school and temperance lodge—it is not to be wondered that they are a blessing to their day and generation. In "all things they are sprung from earth's best blood, have titles manifold."

Judged by its conditions as they stand or by its fruits, it is the best community in—well in North Carolina, to be definite, though we might as well say, the world.

When we reached the Association it had organized, electing Pastor C. D. Graves (Wadesboro) Moderator, and Brother Matthews (Spring Hill) clerk. Bro. L. N. Chappell had preached the introductory sermon. Arch. Johnson was speaking on the Orphanage. But—well, he was in his own country. And so was his brother. The reader may not be a speaking man. But if he is, he will understand that a man cannot make a speech where he first learned how like he can where they never saw him before. There is somewhat "holding him back"; it is the boy in him. The people were all right; but how can a man in the very atmosphere of his boyhood realize that he is not a boy? Brother Kendrick submitted an admirable report on Home Missions and spoke for that cause with fine enthusiasm. Brother Vann was here and spoke in rare vein on Education. We all were delighted to hear him again at his best.

The feature of the meeting was the report on Pee Dee Institute, where Professor Ferrall and Mrs. Ferrall have done monumental work. Brother Ferrall feelingly recited the story of his struggles. There were a number of short speeches, and Bro. H. C. Dockery, who maintains the best traditions of his great father's devotion to the Baptist cause, took the floor and raised the full sum of the debt remaining upon the institution.

Of course the hospitality was beyond all praise. Whether under their roofs or under the trees, the offerings of our hosts bespoke hearts of generous love and hands of surpassing skill. The house of worship is a joy forever, beautiful without and within. We covet a picture of it for an example to all her sisters.

We propose at another time to write more particularly of this unique community. It holds many a lesson for those who would bring forth a civilization modelled after that of the city which hath foundations whose builder and maker is God.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JOYNER, Raleigh, N. C.

Some Association Meetings—From the Oldest Association.

The Woman's Missionary meeting of the Sandy Creek Association was held in the Presbyterian church at Sanford, N. C., September 30, 1904, at 2.30 o'clock.

Devotional exercises were conducted by Vice-President, Mrs. G. J. Dowell. To hear the hearty singing of "Stand Up For Jesus" expressed the sentiment of the meeting.

Roll call of the forty-one churches in Sandy Creek Association was responded to by reports from seven societies. These had done good work. A general discussion of the need of the work and of how to organize, interest and instruct the Christian people in this great work was very interesting and helpful.

Sanford Baptist church will reorganize a society the second Sunday in October. Hickory Mountain is also ready for the work and Sister Lacy Justice wants your help and prayers for the success of this work.

Mrs. Tyson read a leaflet setting forth the needs and purpose of Tichenor Memorial.

By the time another Association meets we hope our increased interest will show a good material work.

Pledges were made by Pittsboro, $75.00; Carthage, $50.00; Aberdeen, $35.00; Jonesboro, $22.00, for the ensuing year.

Our Vice-President asked for the names of the Presidents and Secretaries of each Society in the Association.

MRS. G. J. DOWELL,
Vice-President.
MISS MINNIE L. HOLDING,
Secretary.

The Second Annual Meeting in Sandy Run.

The Woman's Missionary Union of the Sandy Run Association held its second annual meeting at Shiloh Friday, October 7, 1904.

Mrs. T. G. Hamrick, Vice-President, requested Mrs. Grayson, from the green River Association, to open the meeting. Mrs. Grayson read Isaiah, sixtieth chapter, first to seventh verses, and Matthew twentieth chapter, eighteenth to twenty-first verse. After leading in prayer she gave an interesting talk upon the subject of consecration.

The reports from Bethel, Caroleen and Henrietta were then read, as follows:

Bethel.—State Missions, $1.92; Foreign Missions, $3.57; Home Missions, $5.36; Orphanage, $2.70. Total, $13.55.

Caroleen.—Home Missions, $6.05; Foreign Missions, $5.50; Yates M. Fund, $2.50; State Missions, $4.45; Sunbeams, $3.66; Sunbeams Yates M., $1.13. Total, $23.79.

Henrietta.—Christmas offering, $7.50; self-denial week, $6.20; Yates College for Boys, $3.00; Sunbeams, $2.00; Foreign Missions, $5.82; Home Missions, $5.82; State Missions, $5.82. Total, $36.48.

Led in prayer by Mrs. T. G. Hamrick.

Following these reports Mrs. T. G. Hamrick made a very interesting talk in which she suggested there ought to be not only a statistical report from each society, but a verbal report as to the spiritual condition, and requested that these be furnished at our next annual meeting. She also earnestly recommended the different mission journals to the societies.

Then Mrs. Grayson gave a helpful talk on organization.

The meeting was very encouraging. The attendance was especially large, nearly all ladies attending the Association being present.

Dismissed by prayer.

After adjournment missionary tracts were distributed to all the ladies present.

FOY MOORE,
Secretary.

Mrs. Hamrick Writes Interestingly of the Same Meeting.

Our annual meeting has come and gone. I think all present were interested and enjoyed the meeting.

Mrs. Grayson, of Green River Association led devotional exercises and made an interesting talk. We were so glad to have her with us. We all feel benefited by her being with us.

The meeting was largely attended and we do hope a number of the good sisters who were present will go home and make an effort to organize a missionary society in their churches. The women of Shiloh church said they would try to organize a missionary society in their church the next regular day for service.

As you will see from the report of the secretary our association has gone forward in missions a little this year. Last year our societies gave $55.50, this year $80.62. A gain of $25.12. That is little, but still it is a hopeful indication that more are giving this year.

Woman's work recognized in the Association.

Rev. C. L. Dowell made an interesting talk on woman's work: also Mr. J. R. Moore made a report to the Association of woman's work since 1886. One good brother stated that since a missionary society was organized in their church last October that the church felt that it should give more and doubled the amount the society gave. The churches in which there are missionary societies give more liberally to missions and to other causes.

Caroleen church went forward this past year in giving to missions—Home, Foreign and State Missions also to Orphanage.

The Association as a whole pledged more for next year than for the past.

There is some good work being done in this Association. Home Mission work in the mountains.

Several good brethren asked for tracts on Home Mission work that they might distribute in their churches when they returned home.

Several asked us to make it convenient to come to their churches and assist in organizing a missionary society. While we often feel discouraged, we feel that this is "seed sowing time," and that some time there will be a harvest.

A Strange Meeting.

For some ten years the Woman's Missionary Societies of the Central Association have not failed to have an associational meeting—nor did they break their traditions this year in spite of obstacles. Mrs. R. G. Convers, of Flat Rock, the Associational Vice-President, and Miss Heck as well as a number of representatives were there on the second day ready to meet; but where to meet was the question. There was no house, no school-house, no arbor, not even a log in the grove to sit on. The representatives would have been, indeed, a standing committee if several gallant gentlemen had not come to the rescue. Buggies were numerous. These were pushed in to a irregular circle, their empty shaves pointing inward. The ladies seated themselves in the vehicles while Miss Heck stood among the shalves.

Reports were called for, and plans for the next year briefly touched on. Mrs. Convers gave encouraging facts from several societies. It was of necessity so informal that minutes were not kept but nevertheless the Central wishes to be put in the list of those who held a Woman's Associational Missionary meeting.


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Notice.

Having qualified as administratrix of the estate of William Terry, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

MRS. MARY TERRY,
Administratrix.
Raleigh N. C., R. F. D. No. 6.

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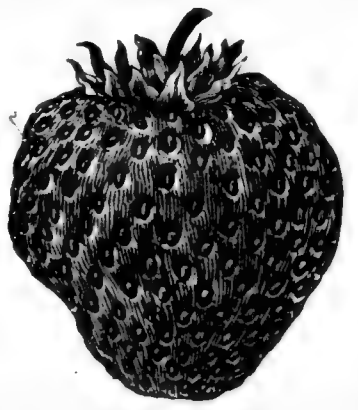
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Write now for catalogue for fall planting. Mention this paper.

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Is a great natural remedy of wonderful curative power mined from a natural deposit. It cures all diseases, involving inflammation, by purifying the blood and directly healing the irritated parts. *Try it on an external sore and watch its magic healing.* It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

No equal for diseases peculiar to women. Tones up the entire system. Four weeks treatment, only 50 cents. If your druggist cannot supply you, write to

"Cured me completely of bladder trouble." Mrs. Nading, Winston, N. C. "For sores A. I. M., is worth its weight in gold." J. H. Davis, Beaufort, S. C. (Blood Poison.) "By use of A. I. M. I was cured in a few weeks." J. P. Wingard, Branchville, S. C.

ACID IRON MINERAL CO., J. E. Carrel, Gen. Mgr., Salem, Va.
P. H. HALTIWANGER, Pres., Columbia, S. C.

Sunbeams' Corner.

Conducted by Miss Elizabeth N. Bryan, Band Superintendent for North Carolina.

Wee Pupils in Japan.

Many of our little Light Bearers go to the kindergarten, we are sure, and you will like to know how in far away Japan there are also kindergartens for little children. On a sunny morning the teacher hears the clatter of small wooden clogs on the pavement outside, and when the clogs are slipped off and left in the vestibule, the door slides back, and in come the children. Instead of bowing and saying, "Good morning" as you do, they fling themselves down on the mats, touching them with their foreheads, and say, "Sensei, O hayo gozaimasu," which means, "Teacher, you are early, you are early!" Some of them are brought on the backs of nurses, or mothers, or big sisters, who have come to see how the baby will behave.

They do not make much noise as they settle down in the big circle upon the soft mats, because their feet are covered with cotton socks, made like a mitten with a "thumb" for the big toe. They have a morning prayer and song, and Ichiro Chan selects "God is ever near" to sing. This gives the teacher a chance to tell about the one true God who lives in heaven and loves them every one. Some of the children have seen in their homes the "god-shelf" with images on it. They have seen rice and tea placed there for the gods to eat, but even in the kindergarten they learn a better way.

But what are they singing now? The very same tunes you know, "Lightly Row" and "Happy Land," or "I've Two Little Hands to Work for Jesus." The games, too, are the same that you play, and they make gay little "birds" in their bright dresses, while the soldier games are favorites with the boys who dearly love to march.

When lunch time comes, they gather around long, low tables, each with a knitted bag before him. After thanks, all the babies say, "A-a-a-a" (for Amen), and open their bags. Cunning little boxes appear in which are two parts. One part holds rice, and in the other perhaps there are beans, and bean jelly or lotus root—dainties which the little Japanese smack their lips over, as you do over cake and candy.

In Tokyo there is a fine kindergarten connected with the girls' normal school. "A little princess" is in this kindergarten.

The empress sometimes comes to see the children play, and once in playing the game of mouse and cat, the boy-mouse ran behind her to get away from the cat. The teachers feared she would think him rude, but she smiled and told the "mouse" he was safe under her shelter.

First Days in Peking Girls' School.

There was a school for girls opened in Peking before any of our children were born. The first teachers in this school were two young women, who were carried from their homes in America on fine trains and beautiful steamships, but made the last stage of their long journey on the backs of comical-looking donkeys, which carried them to the door of their new home in Peking.

Their first school-house in Peking was very unlike the beautiful school buildings of America.

The children made their home in the school, so there was a kitchen where their food was cooked; but there was no chimney, so the smoke from the kitchen fire had to find its way out by windows and doors.

The floors were paved with brick, and the beds were spread on a brick platform heated by a fire. In the school-room, standing on a brick pavement, were a table and a stool for each child.

Their little house of three rooms, poor as it might look to an American child, was very comfortable, in the opinion of the small girls who found refuge there from the poverty, dirt and misery of their own poor homes.

When their poor feet were let free from the bandages, they ran about and grew strong and well. They came, bright and rosy, into the dining-room steaming with basins of hot rice and stewed vegetables, and made chopsticks fly merrily.

At night these little folks left their shoes on the floor, and, climbing on to the big brick bed, took down the heap of neatly-folded bedding, piled at one end of the bed or platform during the day. Each child spread for herself a sort of pocket, into which she crawled, feet first, and sept as soundly as any American child ever slept under soft blankets on thick mattresses.

The first little girl who came to our school had a bad fright and ran off as fast as did little Miss Muffet, when there came a spider and sat down beside her. It was the young women, who had come so far to teach her, that frightened the child, so that she forgot the pain of her bound feet and everything else but the terror of her flight from the terrifying strangers from a foreign land.

As she ran, her motions were like the motions of one running on stilts. With her arms flying, and her body pitching forward, she looked as if her crippled feet might, any moment, fly from under her and give her a bad fall.

We never knew how frightful we looked to this child of a black-haired, black-eyed race, until, years afterwards, we heard a Chinese preacher say to a crowd, "Never mind if their hair is yellow, their eyes green, their faces white and strange, and their appearance startling to behold," etc.

This fleeing child was captured and comforted. Then her feet were unbound, she was bathed and dressed throughout in clean garments. She grew to love her school, and spent several happy years there.

It is only on the outside that little girls in China are different from those in America. Inside they have the same kind of hearts and are good and naughty, happy and sorry, just like other little girls.

A great many girls have grown up in this school, and some of them have gone out to teach, or to help their husbands in their work as preachers. Some have died, and died happy, knowing that they were going to be with Jesus.

So conscience chide me not, I am prepared for fortune as she wills.—Dante.

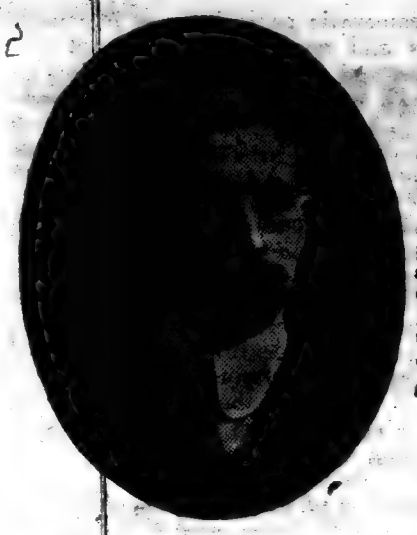
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A Practical, Common-Sense Treatment That Can be Used by the Patient at Home.

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A box containing enough of the remedy to last one month will be mailed, postpaid, to any address for $1.00.

If you do not care to order a large box of the remedy before testing it, a free sample will be mailed upon request. Address Dr. Blosser Company, 90 Walton St., Atlanta, Ga.



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Under this treatment the patient is cured by natural agencies. No medicines are used. The Biggs Treatment embraces everything that is curative nothing that impairs or destroys vitality.

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Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

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Durham	17.00	Marion	16.80
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Sanford	20.40	Hendersonville	15.85

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For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.

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Current History.

Senator Simmons on the Watts Act.

Senator Simmons is the leader of his party in North Carolina. We, therefore, rejoice the more in the elevated position with regard to Temperance that he took in his Charlotte speech. The speech has been printed. We take pleasure in making record of the following:

"The Democratic party has taken its position on the subject of temperance, and it is neither going to be frightened, coerced or bulldozed into taking a back step on that great question. We do not claim that the Watts bill is perfect. We do not object to proper and wise amendments, so long as its essential principle is preserved.

"It declares in its platform that wherever liquor is sold in North Carolina the laws against drunkenness and disorderly conduct must apply and be enforced for the protection of society, the home and the family against the lawless acts and foul tongue of those who, by putting an enemy in their mouths to steal away their brains, have made themselves temporarily dangerous and irresponsible, and no community, incorporated or unincorporated, has the right to exempt itself from the operation and enforcement of these laws any more than it has the right to exempt itself from the laws which provide that liquor shall not be sold to minors or on Sunday.

"The advocates of liquor say the liquor traffic has always been free in North Carolina, and that in restraining that traffic we have taken from the people an ancient right.

"Yes, there was a time, and a woefully long time it was, in North Carolina when liquor was free, when drunkenness was free and frequent, too. It was a freedom which made long terms of court and full jails, a freedom which meant empty larders, bare floors, cheerless homes, ragged children and mothers' tears.

In God's name we have had enough, and too much, of that sort of freedom in North Carolina.

We boast of the progress we have made in North Carolina during the past few years. We point with pride to the happy homes of our people—homes filled with plenty and good cheer—a place where the careworn toiler may go when his day's work is done, and not only find rest from his toil, but in the sweet smiles of his wife and the laughter of his children find courage and inspiration to renew and continue the struggle of life, however hard it may be.

We boast of our churches, dotting every valley and hillside, and our school-houses, overflowing with well-fed and well-clothed children.

We boast of the thrift, energy and industry of our people, and with swelling pride we are wont to say that a new day has dawned in North Carolina. It is all true, thank God!

"But did it ever occur to you, my fellow-citizens, that among the potential forces which have wrought this wonderful development and transformation, one of the chief, if not the chiefest, has been the marvelous growth of temperance and sobriety among all classes of our people, and that this has been brought about by wise temperance legislation, as well as by moral suasion.

They say we are taking away somebody's rights. Whose rights? The rights of men? Men have their rights which must be respected, and I would not take from a man any single right which he may exercise without undue injury to others. But in every land where God reigns and is feared, where men find joy in the precepts and example of Christ, the Master, women and children, though they may not vote, have rights as sacred as those of men.

If any man, vaunting his ballot, wishes to cast his vote against the Democratic party because it considers and respects the rights of women and children without ballots as much as it does the rights of men with ballots, let him cast it and then go out in the streets and highways and boast of his manhood and chivalry.

The Democratic party in North Carolina is a great and strong organization. It marshals under its banner more than a hundred thousand brave men and true men who would face death with unblanched cheek. But because they are brave men and true, their ears are ever strained to catch the slightest sigh wrung from a woman's heart, and their stout souls melt in pity at the suffering of a little child. That this is no vain boast was shown in the great campaign of 1898, when the people rose in revolt against conditions which affected the safety of home and womanhood. In that great campaign the soft pleading voice which came from more than two hundred thousand firesides throughout North Carolina did more to stir the hearts of Democracy and the white people of North Carolina than all the eloquence which thundered from more than two thousand platforms from Cherokee to Currituck. It is the boast of the Democratic party that it never turns a deaf ear to the appeals of the fireside. It is the glory of the Democratic party that church and school and home are written large all over and all through its legislation. Upon these foundations the Democratic party has builded the political house in which we live. There may be—indeed, there are—murmurings and mutterings and threats to tear away these foundations and leave the house exposed to the tempest and the storm. But as sure as God lives in heaven and reigns in the earth, the storms may come and the winds may blow and the rains may descend and beat upon the political house we have built, but it will not fall, for it is built upon a rock of God's eternal truth and society's safety.

The Democratic party, in its platform, does not deny the right to make or sell liquor, if a majority of the community shall so determine. But, because it does hear the appeals of the fireside, because it does stand for the church and the school and the home, because it is composed of brave men, who believe in the protection of its defenseless childhood and womanhood, it has declared, and by that declaration I pray it may stand steadfast and immovable: that wherever in North Carolina liquor is made or sold the laws against drunkenness and disorderly conduct shall apply, and an officer of the law shall be there, armed with authority of the law, to protect these sacred interests against the violence, the profanity, the vulgarity and indecency of those whom it has debauched and made temporarily irresponsible or dangerous."

We submit that this is as lofty an utterance as has come from a political leader in North Carolina in all the State's history. Observe the religious motive, the emphasis upon home, the thought for women and children rather than more votes. The Senator does himself, his party and his State great honor. This is history enough for one week to record.

* * *

Politics.

The remarkable development of last week was the declaration from Republican sources that Wisconsin is doubtful. There are in the State two factions and each suspects the other of a desire to swamp the National ticket in spite.

Mr. Bryan carried his war into West Virginia. He is doing his part of the work for his party. Mr. Cleveland made an old-time ringing speech in New York. That he and John G. Carlisle should appear again on the Democratic hustings indicates what a change eight years of party defeat have wrought.

The Republicans are evidently confident of success. The odds in betting are overwhelmingly their way. They are clearly over-confident, and their opponents could not desire to have them in any other state of mind.

* * *

Panama.

The Panama Republic, created by the United States, is now disposed to turn against us. The little baby nation was on the verge of war last week. It came about by reason of the great influx of American population along the canal route, and this population being under United States Government, Panama grew afraid and suspicious—not unnaturally. The President has ordered Secretary of War Taft to go to Panama, meantime assuring that Republic that we have no designs upon her.

* * *

The War.

After nine days of terrible fighting, much of it hand-to-hand, the Japanese and Russians were compelled by weariness and rains and fogs to desist. The Russians were worsted but not defeated. They are prepared to retreat in good order, but they have not yet done fighting. This week will probably record the final great conflict of the campaign. Russia cannot now hope to relieve Port Arthur, but she holds out the hope that the fortress will stand until early next spring when her great Baltic fleet is expected to arrive.

The Russians lost 30,000 men in the battle before Mukden and the Japanese 20,000.

* * *

Notes.

On Monday cotton was selling at about 9½ cents. There are rumors that once the British mills get supplied cotton will fall to nine cents.

I do not ask for any crown
But that which all may win;
Nor try to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.

—Louisa M. Alcott.



The Grim Reaper

PNEUMONIA

claims thousands of lives every year. This terrible malady is admitted by the medical profession as the most dangerous and quickly fatal disease known. Skilled physicians are baffled by it and many admit that their efforts to cure have always resulted in failure.

GOWAN'S PNEUMONIA CURE

is the only known specific for this fearful disease. It is applied externally, gives immediate relief, allays fever, scatters congestion and effects quick and permanent cure. Hundreds of people have voluntarily testified to its wonderful effectiveness where all other remedies failed. Its value cannot be measured in money.

Sold by Druggists, $1 a Bottle.

Mr. W. T. Carter, Travelling Auditor So. Ry., says: "I consider Gowan's Pneumonia Cure one of mankind's greatest blessings. My 17-year-old son was extremely ill with Pneumonia; your Cure was used and in 3 days all fever had left; on the fifth day he wanted to get out of bed."

Mr. J. W. Hollingsworth, a well known merchant of Louisburg, N. C., says: "Gowan's Pneumonia Cure saved the life of one member of my family and cured another of Pneumonia."

If your druggist cannot supply you, write to

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SHIPMENTS MADE to any part of the state at the same prices as at shop.

WRITE FOR CATALOGUE.

Administrator's Notice.

Having qualified as Administrator of the estate of Mrs. Rebecca Smith, late of Wake County, this is to notify those having claims against her estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

NATHANIEL A. SMITH,
Administrator,
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Special low prices on 2nd hand instruments to make room for our magnificent new styles.

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Belhaven.

Perhaps there are some who look for something in the columns of the Recorder occasionally from Belhaven.

Well, we are making progress, but not rapidly. When I came here two years and nine months ago the church numbered twenty-five; now we have forty. During all of this time we have been struggling with a great burden—our building. We now have the building completed with the exception of painting and furnishing. Three weeks since we placed an order for our pews, at a cost of four hundred dollars, which will be delivered about December 15th, and the first payment of one hundred and twenty-five dollars will have to be made in sixty days thereafter. This is a noble little band—the most liberal givers it has ever been my privilege to be pastor of. Although in debt, the church has increased my salary by $50 for the next year.

My Columbia church has recently suffered the loss of her senior deacon, in the person of Hon. J. A. Spruill, a man very prominent in church and county affairs. His loss will be greatly felt. Doubtless some one who knew him better than I will write of him more extendedly.

I hate to do anything to destroy a beautiful sentiment, but in the interest of history, I feel compelled to do so. Sometime since I picked up an old Recorder, and on glancing over it I saw the following:

"God's power is manifested in a myriad ways. The prison in which Dr. Judson died in India stood where now stands a Baptist mission school. What a fruition of Judson's faith! What a victory for the Almighty!"

This is a beautiful sentiment, but there is no truth in it, for Dr. Judson did not die in prison at all, but while on a sea voyage, which he was taking on the advice of his physician for his health, and was buried in the Indian Ocean in latitude thirteen degrees north and longitude ninety-three degrees east.

"One sudden plunge, and the scene is o'er,
The sea rolls on as it rolled before."

Last week I received a circular from the State Board of Health in regard to the "Cause and Prevention of Consumption," in which I find this statement, which I think should be passed along, and called to the attention of those doctors who prescribe whiskey for the cure of consumption. It is this: "It is a mistaken notion that alcohol is a preventive or curative of consumption. The habitual user is an easier victim."

We are in an out-of-the-way place, but can't you drop in to see us sometime? It would do our hearts good to have some of the up-country brethren to visit us.

Fraternally,
DUNCAN McLEOD.

Piedmont.

The Union Meeting of Piedmont Association will be held with the South Greensboro Baptist Church, commencing on Friday night at 7.30, October 28, 1904.

Introductory sermon by Dr. J. B. Richardson.

PROGRAMME.

Saturday morning at 9.30.—Devotional exercises.

10.00 a. m.—Do our churches exercise proper discipline toward members who are delinquent in church attendance and financial aid? J. M. Hilliard and W. T. Hundley.

11.00 a. m.—Our associational mission work—its outlook and needs. J. H. Jones and J. B. Richardson.

2.00 p. m.—Is the spirituality of our churches on the decline? If so, why, and what is the remedy? James Jordan and H. W. Battle.

Preaching Saturday night and Sunday.

THOS. CARRICK,
Pastor.

The love of God is the light and life of all spiritual existence. Just as there can be no life in the natural world without the light and heat of the sun, so there can be no spiritual life without the light and heat of divine love. The manifestation of this love through the mediation of Jesus Christ is the great Gospel mystery. God himself has been the mystery of all ages. The incarnation of the Son of God is the wonder of the whole earth. We believe without question the mysteries of nature; so let us by faith accept the mysteries of grace.—Rev. L. A. Williams.

The weight of any word or action depends on the amount of divine love there is in it.—Selected.

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is the largest and most varied we've ever carried, embracing the newest and most up-to-date kinds.

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Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation.
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Bethany

Mr. Thomas E. Watson, the great biographer, has written in this novel a perfect portrayal of the conditions that existed on the Southern plantation before the Civil War. Mr. Watson knows and loves his own land of bygone days and he knows how to put a charming story in that setting. In doing so he has written a book that throbs with life on every page. It is a book from a man's heart, if there ever was one.

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Please mention this advertisement.

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The Ec zine Co., Chicago.

GENTLEMEN—Enclosed find one dollar to pay for another bottle of EC-ZINE and 25 cents for Ec-zine Soap. I have used nearly all the bottle you sent and it has done more for me than all other treatments combined that I have employed for four years. I have eczema on both legs from ankle to knee and I have been so bad at times I had to go on stilts. Since I commenced the use of EC-ZINE my trouble has nearly disappeared, in fact it feels like it was well, but there are a few rough spots yet I don't want to stop treatment with one bottle. Send me another bottle as soon as possible and a cake of soap, after I use it I expect to be perfectly cured and then I will tell you all about it. I have been under treatment for four years and I can't begin to tell you what I have suffered and the great trouble and expense I have endured in that time, but I have great hopes that I will soon be cured. I certainly believe I have struck the right remedy at last. With best wishes I am

Yours truly, D. L. ALEXANDER,
Mt. Pleasant, N. C.

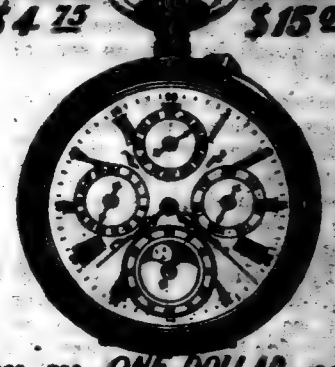
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How the Choir Rallied.

Just a little sentence uttered by one of her companions, but it would keep repeating itself over and over in her mind, and making a sorry disturbance there.

"Only a deacon's meeting next Sunday, no need to have any rehearsal of choir music. I shan't go anyway, if they do have; shall you?"

That was the sentence, with a query at the end, to which she had at the time given an unhesitating reply in the negative.

But Kate Gray had not turned the corner twenty steps after leaving her friend at her own home before the words and her own hasty response had begun to torment her.

"Only a deacon's meeting"—was that true? Why should it be called thus? Simply because they happened to be left for one Sabbath day without a minister, and the services were to be conducted by one of the deacons.

"A deacon's meeting." What a strange name to call a church service by, she thought. Why did they not call the ordinary service led by their pastor, "a minister's meeting?" That would be just as sensible and proper.

Kate's mind went on and on, and reviewed the matter from all points. At last she arose from the hall chair, where she had been sitting for ten minutes, thinking with her hat on just as she came from the street, and went out again.

"I'm going to see Jennie Dean now, before she has told every one that we are not going to rehearse hymns for Sunday. We are, if I have any influence at all, and I believe I have. Deacon's meeting, indeed! I'm ashamed of myself for falling in with such an idea for an instant.

Fifteen minutes later Jennie Dean opened her door to admit the friend from whom she supposed she had parted for the day.

Kate Gray proceeded promptly to the point.

"Jennie, I've been thinking the matter of the choir rehearsal over ever since I left you, and the more I think of it the more it seems to me that we would be doing a mean thing to neglect our choir rehearsal because the minister is going to be away. Now, just think of it a moment, and see if it doesn't seem the same way to you.

"It will not be a deacon's meeting any more than our ordinary service is a minister's meeting; it will be God's meeting; and if the service is going to be deficient as regards the sermon, we ought to do all we possibly can to make up the deficiency by trying to have the song service better than usual."

Kate paused to hear Jennie's reply, which was quite in sympathy with her own idea—so easily may we influence another for the right if we only try earnestly.

"You are right, Kate," said Jennie, "that was a silly notion of mine. I'm ashamed to think that I ever thought or said what I did to you. We'll call on Teressa Palmer together, and talk it all over, and make the song service the best we have had in a long time."

Teressa Palmer, older, more serious-mided generally, and the best singer in the village, who would yet have never had the courage to stir others in a reform movement, fell gladly in with the suggestion made by Jennie and Kate.

"You dear girls, of course that is the right thing to do. As we have no regular leader we three will talk with all the others, and all together call on the organist, and next Sunday morning the dear old church shall ring with music as it has not before in a long time."

And so it came about that Deacon Ames was cheered and inspired to do his best by such a burst of sweet harmony from the full choir as he had not heard in many a day.

Hearing a report of that day's service from Deacon Ames and others, the pastor took heart, and felt that perhaps his people were not so indifferent as he had sometimes feared; and later, listening to the words in which his soul-felt satisfaction was conveyed, the girls who had fanned the flame which warmed the worship of that memorable Sabbath, were strengthened in their Christian resolves as never before.—American Messenger.

From the Sandy Creek.

At the close of the union meeting the fifth Sunday in July, we began a meeting of days, in which I assisted Bro. G. W. Harmon.

AT ROCKY RIVER

The church seemed in good condition and ready for a good meeting, which we had. The spirit of Christ seemed to direct and help us from the very beginning, and the result was ten additions to the church and the church revived and strengthened. Thence, I went to assist Bro. L. R. Dixon on the following week.

AT RIVES' CHAPEL

This was the rainy week. Nevertheless, the people seemed as much in earnest and as spiritually minded as any people I ever met; and, although almost every service was interrupted by rain and people waterbound, yet we had a good meeting—four or five conversions, a number of penitents and the church greatly blessed. We began our meeting on the second Sunday.

AT EAGLE SPRINGS.

Bro. K. C. Horner assisted me in my meeting here. This is a newly organized church, way over on the A. and A. Railroad. The State Mission Board is helping us here. We have a new house of worship just finished. The people here, also, seemed ready for a good meeting. There were large manifestations of interest at the very first service. Brother Horner did some of his best preaching. The crowd increased and the interest deepened till the close. There were five added to the church.

AT HICKORY MOUNTAIN.

We seemed to reach a climax here. We were disappointed in the beginning because Brother Dixon, the beloved pastor, was still at the bedside of his sick father-in-law, having been called away from Rives' Chapel. But we very soon realized that a greater than Dixon—yea, "a greater than Solomon"—was there and filling our hearts with His sweet presence. I think I will express the truth when I say I believe most of them that attended regularly never enjoyed a meeting better. There were more than twenty conversions and fifteen were baptized.

I went the next week to assist Bro. H. M. Ingram.

AT BLACKWOOD'S CHAPEL

Here we had many things to work against, but we had a very good meeting; and, in all, God graciously blessed us, and to Him be the praise.

Brethren, let us not forget our promises to pray for our unsaved friends and for each other.

Fraternaly,
N. H. SHEPHERD.
Okeeweemee, N. C.

Training for Young Farmers.

The popular course for young farmers in the North Carolina A. and M. College, Raleigh, N. C., known as the short course in dairying and agriculture, opens this year January 4th, 1905, and continues for ten weeks, closing March 10, 1905.

On account of many improvements in the line of work introduced, the work will be far more interesting and important than before. A new course in farm engineering that will be given in connection with the other studies will add much to the importance of the work. This study will embrace rural architecture, and farm machinery and especial stress will be placed upon designing barns, houses, silos, etc.

Another course that will be added is that of Farm Management, which will include a discussion of the management of the farm in various details.

A third new course that will be offered will be the cotton course, which will include cotton growing, judging, breeding, and soil management in all of its phases. It is believed that the cotton course will be especially important to the young farmers in our State, and it should receive the attendance of every young cotton farmer that can get away from home during the winter months.

No entrance examination is required in these winter courses and no tuition is charged at all. Practical courses are hereby open to all who desire to better themselves in the various lines of agriculture. The total cost for ten weeks, including board, room, light, fuel, etc., is but $30.00. Young men contemplating attending should send in their application at once to C. W. Burkett, Professor of Agriculture, West Raleigh, N. C., as all students are registered in advance to the opening date.

Cure your own kidney and bladder disease at home and at a small cost. One who did it gladly tells you how. Mr. A. S. Hitchcock, (clothing dealer), Box R, 87 East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him he will, without any charge whatsoever, direct them to the perfect cure he so successfully used. Knowing as he so well does the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.—(Advertisement.)

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11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.
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11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 31. SOUTHBOUND.
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No. 41.
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Obituaries.

MOORE.—On October 10th the death angel visited the home of Mr. and Mrs. Christeen Moore and bore to Heaven the gentle spirit of their baby girl, Merle, aged one year and eight months. Though her illness was of short duration, she suffered intensely, and as the little life ebbed away, we could but say that God doeth all things well.

Oh! how it rended our hearts to see the coffin-lid close over the little form we loved so dearly—lips we never more shall press and know that she will never again lisp our names, yet God needed one more flower to adorn His home, and we must give her to Him cheerfully. May the thought that they have a jewel stored up in Heaven comfort the bereaved parents.

When we see a precious blossom,
That we've tended with such care,
Rudely taken from our bosom,
How our aching hearts despair.
Round its little grave we linger,
Till the setting sun is low,
Feeling all our hopes have perished,
In the flow'r we cherished so.

AUNT EUNYCE.

LASSITER.—On Tuesday, September 20, 1904, God, in His love, called to eternal rest sister Martha E. Lassiter. For more than two weeks she had suffered beyond the description of tongue or pen. Her death resulted from blood poison, which developed from a severe rising in her hand and arm. Sister Lassiter was born in Buckingham County, Va., February 28, 1848, the daughter of John and Elizabeth Spencer. She was a Christian from her early life, but did not join the church until 1878.

From the time of her union with the church, she has been an active member of the Baptist church. Bright, happy and hopeful was her Christian life. She lived in the joy of Christian assurance and died in the fulness of hope.

Always kind, gentle, faithful, bright and hopeful. She was a blessing to every one who knew her. An obliging and sympathetic neighbor, a loving, careful, congenial and devoted companion. Her life was filled with the brightest and best, and others shared sunshine and joy. With great patience she bore her fearful suffering. The excruciating pains which wore away her life, wrung from her heart naught but praise for Him who "doeth all things well."

She died in peace, passing away like a summer sunset, quietly, peacefuly, gloriously.

And her departure gives to us another testimony of the blessedness of our hope and joy of our religion. "She is not dead but sleepeth."

HER PASTOR.

In Memoriam.

The Woman's Missionary Society of the Henderson Baptist church caled to mourn the death of their friend and co-worker, Mrs. J. Bailey Owen, truly and deeply impressed with their loss, in meeting adopt the following resolutions:

Though in the ordering of an Almighty Providence, our friend is separated from visible companionship with us, we shall always cherish her memory and feel the power of her gentle and upright life, and good example.

Resolved, That we extend our sympathy to her bereaved husband and parents, sisters and brothers in their sore affliction, and while mourning the seeming loss of one beloved, we do not forget what must be to them, a source of unspeakable comfort, that her death was bright with the promise of a blessed immortality.

Resolved, That a copy of these resolutions be sent to the husband and family of the deceased and to the Biblical Recorder.

MRS. W. B. SHAW.
MRS. E. W. WATKINS.
MRS. C. M. COOPER.

Resolutions of Respect.

On the 11th day of August, 1904, the heavenly angel entered the home of Bro. D. D. Edwards and carried away all that was immortal of their daughter, Miss Lutie, who was a member of the Second Baptist church.

Whereas, our Heavenly Father in His infinite wisdom has seen fit to take from our midst and claimed our dear sister from her work here to her reward, and

Whereas, in the loss of our sister this church has lost a faithful Christian worker whose unassuming modesty and Christian worth were admired, and whose service to our church and Sunday-school was appreciated by all; therefore be it

Resolved 1. That our church has lost an earnest and devoted member whose place cannot be easily filled, and whose presence will be greatly missed.

2. That we extend to the bereaved family our deep and heartfelt sympathy in this sad hour and commend them to Him who guided the life of our sister and will comfort and sustain them through life and be with them when they shall have crossed the cold Jordan of death.

3. That while our loss is great we humbly bow in submission to the will of Him who doeth all things well.

4. That a copy of these resolutions be sent to the bereaved family and a copy be spread upon the church record and a copy be sent to the Biblical Recorder for publication.

L. W. HIGHSMITH,
W. H. WEATHERSPOON,
W. F. CHEEK,
Committee.

Whereas, God in His infinite love and mercy has removed from our midst our beloved sister and president, sister A. R. Foushee, and

Whereas, we, the Ladies' Aid Society of the Roxboro Baptist church wish to record our loss in her death; therefore be it

Resolved 1. That while we bow in humble submission to the will of God, we feel keenly the loss of our faithful friend and zealous co-worker.

2. That her death is not only a loss to our Society, but also to her beloved church and to the community at large, where she was always ready to minister.

3. That we extend our deepest sympathy to the bereaved husband and sons who are so sorely bereaved in the loss of a loving wife and mother, and to her other relatives and commend them to the Father of all comfort and the God of all mercy.

4. That a copy of these resolutions be sent to the family and to the Biblical Recorder and Roxboro Courier for publication, and a copy be spread on the minutes.

MRS. JNO. A. NOELL,
MRS. A. M. BURNS,
MRS. H. C. BARNETT,
Committee.

Whereas, it has pleased God, in His wisdom to remove by death from our midst Bro. James D. Haywood, in the eighty-first year of his age, a member and deacon of Pleasant Grove Baptist church. Brother Haywood leaves an aged wife and seven children, and a host of grand children and great grandchildren and many friends to mourn their loss; therefore be it

Resolved 1. That in his death we lose a faithful and conscientious member and deacon of our church.

2. That we humbly bow to the will of our Heavenly Father who does all things well.

3. That our sympathies be extended to the bereaved family, and we pray that the sustaining grace of God may abide with them in their sore bereavement.

4. That a copy of these resolutions be published in the North Carolina Baptist and Biblical Recorder, and spread upon the minutes of Pleasant Grove church, and also sent to the family of our deceased brother.

A. E. SANDERS,
H. B. STRIDER,
T. EPPS,
Committee.

Bro. H. J. Marsh, son of the deceased Wm. G. Marsh, and his wife Lurenda, departed this life on Sunday morning, July 17, 1904.

For some eight or ten years had Brother Marsh suffered intensely from a very severe facial cancer which, as it gradualy grew worse and rapidly spread about his face, severed life from body on this beautiful summer morn.

He was born July 16, 1847, in Hertford County, making his age at death fifty-seven years and one day. As it happened, he remained in the county in which he was born till his death. From childhood has Brother Marsh been known to possess the highest type of real, being kind and generous toward his companions and always ready to ask forgiveness if unthonghtedly he displeased one of them. As an evidence of this fact, he gave his heart to Christ and was admitted into the Baptist church when he was only about sixteen years of age. From thence on he remained a faithful member and an active church worker, doing all he could for the promotion of the welfare of his fellow-members.

On March 27, 1877, he was married to Miss Ellen O. Rice, who now, together with her six children, is left to mourn over the death of the head of the family, who by his faithfulness to that family and by the sagacious management of his business, manifested unto each and every one of the threshold his love and tender devotion for them.

Our entire community bows down with sadness to lose such a loyal friend, but conscientiously do we remember that our loss is his eternal gain.

Just a few minutes before he crossed the gulf that separates life and death he was heard to feebly say: "Death is hard, but sweet." Soon afterwards he passed quietly away, this being the first death in the family, whose six children are now nearly all grown.

Monday afternoon, after his funeral was sentimentally preached by his pastor, Rev. T. T. Speight, he was laid to rest in the family graveyard at the home of his brother, W. M. Marsh.

We, the committee, submit the following resolutions:

Whereas, God, who doeth all things well, has seen fit to remove from among us Bro. H. J. Marsh, a true worker in his vineyard here below; therefore be it

Resolved 1. That in his death the church and entire community has sustained an irreparable loss, but that where our loss is much, his gain is more.

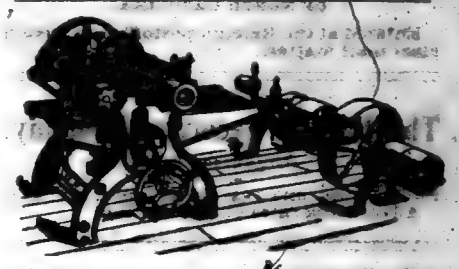
2. That although he has passed from among the living, the deeds of fidelity to man and God will forever remain among us.

3. That the church and community extend their tenderest sympathies to his family, to his three brothers and two sisters.

4. That a copy of these resolutions be spread upon our church record, that a copy be sent to the Biblical Recorder for publication and that a copy be sent to the family.

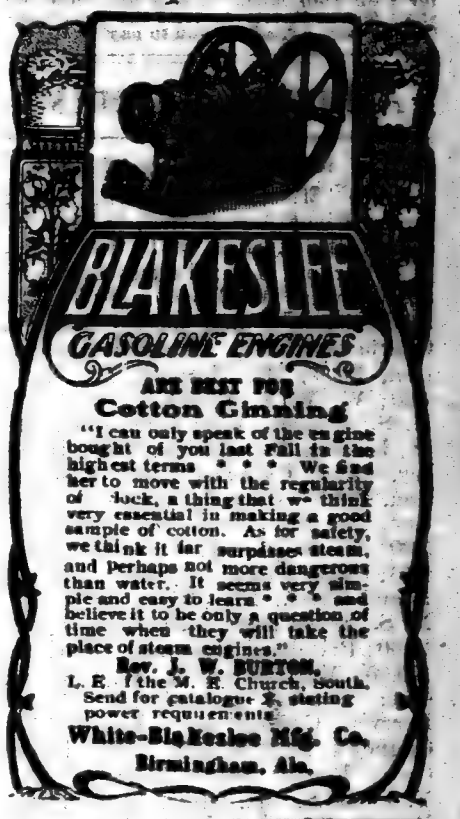
A. E. SAUNDERS,
S. M. LASSITER,
R. R. RENROLLE,
Committee.

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Acknowledgments.

Raleigh, October 23, 1904.

State Missions.—Polkton, $5.75; Green River Association, 187.50; W. M. S., Mt. Vernon, 5.21; Sunbeams, Mt. Vernon, 1.35; Laurinburg, 10.80; Chowan, W. Chowan, 26.06; Kelford, Minute Fund, 2.00; Tryon St., Charlotte, 75.00; Caldwell Association, 15.44; Mt. Hermon, Mt. Zion, 4.60; W. M. S., Buckhorn, 6.45; W. M. S., Weldon, 1.54; Burnsville, 30.48; Eastern Association, 50.00; Hickory, 24.08; Catawba River Association, 160.70; Catawba River Association, .50; Mt. Tabor, 18.52; Winton, 5.00; S. S., Caroleen, Sandy Run, 3.50; Cedar Creek Association, 37.69; Island Creek, Flat River, 12.40; W. M. S., Seven Spgs, 1.10; Bear Marsh, 13.60; Pritchard Memorial, Charlotte 100.00; Margarettsville, W. Chowan, 6.81; Central Association, 75.41; Berry's Grove, Mt. Zion, 5.53; Chaney's Hill, Stanly, 2.00; Ranes Cross Roads, South Yadkin, 2.50; Y. P. M. S., Mt. Olive, 12.26; Home Department, S. S., Rocky Mount, .90; Forestville Central, 2.50; Edenton, 20.00; Bethlehem, West Chowan, 30.59; Hebron, 20.00; First Church, New Bern, 9.51; Union Association, 39.54; Marshville, 4.14; Eagles, Tar River, 5.00; Montgomery Association, 15.36; Montgomery Association (Associational), .50; Galatia, West Chowan, 5.53; W. M. S., Galatia, 10.47. Total this week, $1,073.12. Previously reported, 9,291.46. Total this year, $10,364.58.

Foreign Missions.—W. M. S., Mt. Vernon, $1.00; Chowan, West Chowan, 7.30; Kelford, 2.75; Caldwell Association, 6.56; W. M. S., Cashie, 6.53; Bunrsville, 20.71; Catawba River Association, 72.35; Winton, 3.94; Cedar Creek Association, 46.64; State Line, Flat River, 5.00; Sunbeams, First Church, Fayetteville, 3.04; Margarettsville, West Chowan, 4.41; Central Associational, 120.48; Forestville, Central, 3.00; W. M. S., Bear Swamp, Robeson, 4.40; Bethlehem, West Chowan, 31.06; Hebron, 25.00; Tabernacle, New Bern, 40.95; Whiteville, C. F. and Col., 7.23; Union Association, 67.63; Cove, Neuse, 2.00; W. M. S., Clyde's Chapel, 1.60; Montgomery Associational, 17.69. Total this week, $501.27. Previously reported, $13,275.49. Total this year, $13,776.76.

Home Missions.—Polkton, $4.95; W. M. S., Mount Vernon, 1.00; Sunbeams, Mt. Vernon, .85; Youngsville, 7.25; Caldwell Association, 3.85; Burnsville, 1.00; Catawba River Association, 15.23; First Church Goldsboro, 30.00; Winton, 6.50; Cedar Creek Association, 34.25; Margarettsville, W. Chowan, 7.91; Central Association, 11.28; Lemons Cross Roads, 5.05; Coleraine, 9.50; Bethlehem, West Chowan, 14.83; Hebron, 15.00; Tabernacle, New Bern, 35.00; Union Association, 28.13; Cove, Neuse, 1.50; Montgomery Association, 10.31; W. M. S., Galatia, West Chowan, 5.00. Total this week, $248.39. Previously reported, $6,971.21. Total this year, $7,219.60.

Education.—Polkton, $1.00; Chowan, West Chowan, .70; Kelford, 5.00; Cashie, 2.17; W. M. S., Cashie, 4.27; First Church, Goldsboro, 30.00; Winton, 5.93; Cedar Creek Associational, 1.40; Margarettsville, 4.07; Central Association, 9.50; Coleraine, 6.00; Ayden, 5.00; Dr. Jno. Mitchell, 5.00; Hebron, 5.00; Tabernacle, New Bern, 7.00; Cove, Neuse, 1.00; Montgomery Association, 6.50; Galatia, 5.00. Total this week, $104.54. Previously reported, $2,211.26. Total this year, $2,315.80.

Sunday School and Colpt.—Laurinburg, $2.00; Olive Branch, Mt. Zion, 3.10; Central Association, 1.00; S. S., Oxford, 10.00. Total this week, $16.10. Previously reported, $641.09. Total this year, $657.19.

Ministerial Relief Fund.—Polkton, $2.75; Caldwell Association, 1.00; Cashie, 1.58; Brantley Grove, 2.13; Catawba River Association, 5.54; Mt. Gilead, Montgomery, 4.53; First Church, Goldsboro, 15.00; Cedar Creek Association, 12.40; Central Association, 5.61; Ayden, 2.50; Forestville, Central, 8.22; Tabernacle, New Bern, 10.00; Whiteville, C. F. and Col., 2.00; Union Association, 8.15; Cove, Neuse, 1.00; Montgomery Association, 1.00; Lawrence Cross Roads, 3.00. Total this week, $86.41. Previously reported, $1,324.29. Total this year, $1,410.70.

Total reported for all objects this week..... $2,029.83
Previously reported for all objects 34,310.20

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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 18.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 2, 1904.

STORIES OF THREE YOUNG MEN.

I.—The Young Man That Neither Believed Nor Trusted.

There was a certain young man who was accounted and had every reason to account himself an ideal type of the fortunate class. He was wealthy; but, as the saying is, riches had not spoiled him; at least so he thought and so his acquaintances and friends thought. He was a moral young man. He was one of the few in his circle that could say I have kept the law of Moses and the fathers—a strict law that, and harder far to observe than any modern code of law or morals or conventionality. But he could look even the Christ in the eye and say, "I have kept the law."

He was a young man of high ideals and of a sensitive religious nature. He sought perfection. When he heard that a great teacher and prophet had arisen amongst his people he went forthwith to learn of him; and he made bold to go to the heart of the matter in his mind. He was not satisfied with himself. Perfectly as he had kept the law, established as he was in wealth, in esteem and in power, he recognized in himself somewhat lacking. Just what, he could not say. That it related to goodness he vaguely felt; and that it related to conduct was more or less clear in his mind. Good Master, he began; what good thing can I do that I may have eternal life?

He knew that Jesus was good. He had insight above that of the teachers of his day. Jesus appealed to him as no fanatic and no imposter. He was good. Moreover, this young man desired eternal life. No doubt living was dear to him; and hearing of the teacher who taught of eternal life he came to him. There was nothing in his wealth or official or social position that spoke to him of that. And somehow the keeping of the Law of Moses failed to answer the longings of his soul for its rightful destiny. He understood that the life that he was living, happy as it was in the general estimation, must come to an end, and at that an unsatisfying end. There were fears and doubts and longings. And so he came to the Teacher of Eternal Life, and inquired simply of Him.

He knew that he lacked somewhat; and he was ready to be told of it. But little did he dream that his lacking related to his riches. For he and all the people of his time regarded riches as the evidence of God's favor.

The Master lost no time with him, but went directly to his heart. One thing thou lackest. Thou has done well, said He, by the Law; but sell what thou hast, give to the poor and follow me; and thou shalt have eternal life. It is not to be bought by thy money; thy high standing will do thee no good. Thy riches are no warrant of blessedness. There is but one passport to Eternal Life—not money, not poverty, not morality, not power; that passport is trust. Trust God, said the Master to this young man; trust not thy wealth; and thou shalt have Eternal Life.

But the young man could not trust. He did not love his money overmuch; but he could not get the consent of his mind to risk the burdens of poverty. As he stood there looking into the face of Jesus of Nazareth and thinking on Eternal Life, his heart was flooded by thoughts of this life. He did not know that Jesus was the Son of God, the Veritable Promised Messiah, or he would have made quite another decision. Who would not part with every thing on earth at the bidding of Jesus as a condition of Life Eternal and incomparably blessed?

But the young man thought of the cost; of the hardship of poverty; of the loss of position; of the separation from friends; of being regarded as a fool. And, said he, this Good Master requires too much—more than is necessary or reasonable. I will seek Eternal Life elsewhere. I cannot sell out; I cannot trust Him. I should like to follow Him, but not on this condition.

And he went away sorrowful; and so did the Good Master; for the Master loved Him. He yearned for that perfection and that gift of Eternal Life; but as he looked Jesus in the face he decided that he could not make the venture. It was too much. He could not throw himself on the world. It was not reasonable and it was not right. There was no common sense in it. He could not trust God to take care of Him.

And he went away sorrowful. Be that remembered. His religious nature was too sensitive; his desire for Eternal Life too acute—to be appeased by the reflection that he was well off. He could not forget Jesus; he could not cure his craving for eternal life; and he could but remember the onimous relation that his possessions bore to that unspeakable boon. There was conflict in his soul; and he was sorrowful.

II.—The Young Man that Believed But Never Trusted.

There was another young man who had heard of this young man. He knew his story well, and he had often listened to sermons preached on the text—"And He went away Sorrowful."

This young man was a Christian. He had not kept the Law perfectly, but he claimed the sinner's hope in Jesus. He trusted Jesus. He was a follower of Jesus.

He was not a ruler, but he belonged to the ruling class—he was a citizen-sovereign. He was not a rich young man, but he made quite a handy income, and year by year he had accumulated some savings. He had laid up these treasures on earth. He must save for a rainy day, and his family must be educated and provided for. This every one expected of him and to this he gave himself diligently.

But he felt that there was in himself somewhat lacking. He stood well in church. He gave to charities, to missions, education, etc. But there was a certain though undefined unrest in his soul. He found but little satisfaction in his savings even, but he found more in them than in the deep mutterings of his heart. He would endeavor to repress these, having been told that they were morbid. But he could not root them out. Life lacked the glory and the fulness that should belong to one who understands that he is in the dawn-light of eternal and unspeakably blessed life ruled and made perfect by the good God.

And so this young man came to the Master. He took up the Bible and read, "Sell what thou hast, give to the poor, follow me, and thou shalt have eternal life." "Trust Me; I will give thee houses and riches and friends and brethren."

"But," said the young man, "in the first place this does not mean me. It was merely a test of that young man who was so good. It was meant to show him that one could not be saved by keeping the Law. Moreover, this does mean that money is a bad thing; or that men should not accumulate money. Surely God does not want us all to be beggars. We must provide for our own, and we should be independent in our old age. God only wants us not to love money. I do not love mine. If I had been that young man I would have done what Jesus said. I would not have hesitated. I would not let money stand between me and God. He knows that. To be sure He does. If a test were necessary, I would show Him. But He knows. I will give to the poor. I will be a steward; I know that all belongs to God. I will give $50 next year to missions. But really, I cannot sell out. I have no right to make myself dependent. I cannot afford to be dependent or for my wife and babies to be dependent upon the churches or the public,"—or, but he did not say it, upon God.

This young man could not trust. He pities the other young man, in perdition these 1900 years and life eternal forever forfeited for the death of Hell; he pities the young man for his wrong decision, even though he did not know that he had decided wrongly in the presence of the Son of God. He knows that this Jesus is the Son of God; he knows the sad story of the other young man. But he makes the same decision, namely that he cannot afford to trust God.

And it is not even recorded of him that he went away sorrowful. Life is not quite satisfactory at times; but for the most part he is so busily engaged in business, in buying and selling and loaing and saving, that he does not think often of Eternal Life and of his choice. He knows an end is surely coming; but he does not think on it much, and he is sure he will die trusting in the power of Jesus to save. And so he dismisses the matter for the most part. He is not sorrowful. Sometimes he does wonder why his spirituality is so low, but he soon gets rid of the subject.

III.—The Young Man that Believed and Trusted.

There was another young man. He was also well-off and well educated; a man of great religion, of reputation and power. He was not a Christian. But he was a strong opposer of the Christians, and his life was devoted to opposing them.

One day the same Good Master met him. It was in broad day at noon. The Master called him by name. And he fell upon his face and, like these other young men, requested the Master to tell him what he must do to receive Eternal Life—rather to escape Eternal death. The Master told him much to the same effect that He told these other young men, save that He made it far worse for this young man. "You must renounce your present religion," said he. "You must throw away your standing, your friends; you must make yourself one with these people you have stirred the Nation to hate. You must go afar preaching—and be poor and suffer many persecutions."

This young man did not falter. He trusted. Starvation faced him; the loss of friends faced him; dependence on his fellows faced him; death faced him. Prisons and storms and shipwrecks and stripes and stonings fell to him in great abundance. But on he went, trusting ever. Such afflictions were light compared with the far exceeding weight of glory that they worked out. Compared with Eternal life they were nothing. And this young man never lacked. All things worked together for good to him. He knew no fear. He knew no dependence. He knew neither riches nor poverty. He is the one man in all the world's record who was content in whatsoever state he was. In many cities were his friends. On the great deep, God was his Captain. In prison Jesus was his fellow prisoner. Jail walls fell at his call and storms went down before his destiny. The world acclaims him now its greatest man, its largest benefactor. His triumph over death is the race's consolation. His life is the one triumphant life in the annals of mankind.

This young man trusted.

Now which young man are you?

THE REGULARS' MISSION.

When Captain Persching, U. S. A., on duty in the Philippines, was sent to reconcile the native Datto to our ways of thinking, he was cautioned about the chief's aversion to Christians. In the eyes of the Filipinos there are only two religions in the world—Mohammedanism and Christianity, his people representing the former and the Catholicism of the Spaniards the latter. On arriving at the Datto's bamboo palace he found all the chiefs assembled, with a native band, so he proceeded with his escort of rugged American regulars to where the chief sat. One of the first questions the native asked was:

"Are you a Christian?"

The suddenness of the attack might have disconcerted the diplomatic captain, but he was equal to the occasion, and quickly answered:

"No, your Highness, we are Baptists."

"It is well," was the reply.

They then proceeded to business.—Lippincott's Magazine.

The Recent World's Congress of Arts and Sciences at St. Louis.

BY WILLIAM E. DODD.

It is not often that a truly international meeting of scholars and learned men can be arranged. So far as the writer is aware only three attempts of this kind have been made—at Chicago, Paris and St. Louis—on the occasions respectively of their great industrial expositions. To be sure, we have had gatherings of specialists, such as those of the physicians in Berlin and of the historians in Rome during the past two or three years. But these congresses, embracing the best of all the learned professions, have naturally been rare.

In connection with the St. Louis Exposition now going on, the most representative and at the same time the most important of these gatherings was held. To show this, it is only necessary to mention that James Bryce and Mahaffy of Great Britain, Darboux and Cordier of France, Simon Newcomb and Woodrow Wilson of the United States, Lamprecht and Ostwalt of Germany were present and made addresses. The purpose of the meeting was to bring into elbow touch the ablest workers from the various fields of human endeavor and, if possible, to begin a tendency looking toward co-operation instead of still further separation and subdivision in art, literature and science.

Perhaps the strongest emphasis of all was placed on international good will and good understanding. The representatives of Russia and Japan saw nothing incongruous in joining the general appeal to the nations in favor of universal brotherhood! Nor did the jealous and warring professors and scientists of the world's great universities lack in expressions of mutual love and admiration. But such small inconsistencies do not harm. An armistice is not unwelcome and a love-feast even among rivals and enemies does not last long.

After these preliminaries the real work of the congress was divided into twenty-four sections, in each of which a review of the progress of the past century was first recited. Following this, proposals and suggestions as to new methods were in order. For example in history, President Woodrow Wilson reviewed the work of recent years in American history writing and suggested some important changes in university methods, insisting on the better general preparation of respective investigators and writers as a preliminary to broader scholarship. The glory of detail work is passing, he said, and the time is come for the endeavors of men who can gather up the threads, which specialists have brought in from all their varied fields, and weave them into solid cloth.

Perhaps the most significant utterance was that of Prof. Dunning when he said that the past century witnessed, almost simultaneously in Europe and in America, the breaking up of liberalism, with its love for freedom and latitude for the individual, the substitution in this country of nationalism for federalism, and finally the projection of this nationalism into the regions beyond the domestic boundaries. It was no new thing under the heavens, this imperialism, but the repetition of the idea which animated the Romans and which led to much misery in the provinces and to unprecedented corruption in the Senate.

In fact, there was manifest in many of the discussions a disposition to sharply criticise all, especially American, imperialism, without entering into the arena of politics, and without even so much as hinting at individuals, the speakers whose themes touched upon the general welfare, upon social statistics and political theory, gave strong and pointed warning to the leaders of the day.

A characteristic index of our standard of taste and culture may be seen in the treatment accorded to the great European scholars, particularly the Germans, who attended the congress. It is well-known that great thinkers seldom pay careful heed to the manner and matter of dress. And those who visited St. Louis made no exception to the rule; they moved about with heads down, with uneven gait or shuffling air. The public gazed at them and the reporters made snap-shots of them in all attitudes, and these came out in the papers in groups or individually, causing not a little mirth. Indeed, the foreign scholars, who were furnished with quarters in the Fair grounds, seem to have been regarded much in the same way as a menagerie. More than one of the European celebrities returned the compliment, and said, or intimated, that they regarded the people who persecuted them as barbarians.

These smaller things aside, the meeting of more than a hundred representative thinkers, with some three hundred American students of all grades, can but have a good effect; it must stimulate the younger and encourage the older among us; and it might not unreasonably lead to mutual good understanding and possibly better international feeling.

True Christian Literature.

BY HENRY VAN DYKE.

Christian literature includes those writings in which men have interpreted life and nature from a Christian standpoint, in language of distinction and charm, touched with the personality of the author, and rounded into forms of clear and lasting beauty. The standpoint does not need to be always defined or described. A man who looks from a mountain-peak tells you not of the mountain on which he stands but of what he sees from it. It is not necessary to name God in order to revere and obey Him. I find the same truth to life in "King Lear" as in the drama of Job, and the same sublime, patient faith, though the one ends happily and the other sadly. The Book of Ruth is no more and no less Christian, to my mind, than Tennyson's "Dora." There is the same religion in "The Heart of Midlothian" as in the Book of Esther. The parable of the rich man lives again in "Romola." In "Dr. Jekyll and Mr. Hyde" St. Paul's text, "The flesh lusteth against the spirit, is burned deep into the heart.

No great writer represents the whole of Christianity in its application of life. But I think that almost every great writer since the religion of Jesus touched the leading races, has helped to reveal some new aspect of its beauty, to make clear some new secret of its sweet reasonableness, or to enforce some new lesson of its power. I read in Shakespeare the majesty of the moral law, in Victor Hugo the sacredness of childhood, in Goethe the glory of renunciation, in Wordsworth the joy of humility, in Tennyson the triumph of immortal love, in Browning the courage of faith in God, in Thackeray the ugliness of hypocrisy and the beauty of forgiveness, in George Eliott the supremacy of duty, in Dickens the divinity of kindness, and in Ruskin the dignity of service. Irving teaches me the lesson of simple-hearted cheerfulness, Hawthorne shows me the hatefulness of sin and the power of penitence, Longfellow gives me the soft music of tranquil hope and earnest endeavor, Lowell makes me feel that we must give ourselves to our fellow-men if we would bless them, and Whittier sings to me of human brotherhood and divine Fatherhood. Are not these Christian lessons?

I do not ask my novelist to define and discuss his doctrinal position, or to tell me what religious denomination he belongs to. I ask him to tell me a story of life as it is, seen from the point of view of one who has caught from Christianity a conception of life as it ought to be. I do not ask him even to deal out poetic justice to all his characters, and shut the prison doors on the bad people while he rings the wedding bells for the good. I ask him only to show me good as good, and evil as evil; to quicken my love for those who do their best, and deepen my scorn for those who do their worst; to give me a warmer sympathy with all sorts and conditions of men who are sincere and loyal and kind; to strengthen my faith that life is worth living even while he helps me to realize how hard it is to live well; to leave me my optimism, but not to leave it stone-blind; not to depress me with cheap cynicism, nor to lull me with spurious sentimentalism, but to nourish and confirm my heart with Sir Walter Scott's manly faith, that "to every duty performed there is attached an inward satisfaction which deepens with the difficulty of the task and is its best reward."

The use of fiction either to defend or to attack some definite theological dogma seems to me illegitimate and absurd. I remember a devout and earnest brother who begged me to write a story to prove that Presbyterians never held the doctrine of infant damnation. I would as soon write a story to prove the binomial theorem. But that fiction may serve a noble purpose in renewing our attraction to virtue, in sharpening our abhorrence of selfishness and falsehood, in adding to the good report of the things that are pure and lovely, in showing that heroism is something better than eccentricity tinged with vice, and, at its deepest, in making us feel anew our own need of a Divine Master to control our lives—this is true, beyond a doubt; for precisely that is what our best fiction from "Waverley" down to "The Bonnie Brier Bush" and "Sentimental Tommy" has been doing. Name half a dozen of the great English novels at random—"Henry Esmond," "David Copperfield," "The Cloister and the Hearth," "Lorna Doone," "Romola," "The Scarlet Letter"—and who shall dare to deny that there is in these books an atmosphere which breathes of the vital truths and the brightest ideals of Christianity?

The Pastor's Course at Wake Forest, January—February 1905.

It is with great pleasure and satisfaction that the committee to arrange for the Pastors' Course at Wake Forest during the coming winter can announce that they have secured the services of Dr. A. B. Dunaway of Oxford; Dr. Fred. D. Hale, of Wilmington; Rev. Jasper C. Massee, of Raleigh, and Secretary Livingston Johnson, of North Carolina, to assist in that work. These men will give a week each to the treatment of his special subject. Other able men will be secured to make lectures; and we feel that with the work of our own faculty we are going to make up a month's course of study that will be a worthy successor to the courses offered last year and the year before. We hope to have the complete outline of the course ready for publication in a week or two.

W. R. CULLOM,
W. B. ROYALL,
J. W. LYNCH,
Committee.

Tell me what you feel in your solitary room when the full moon is shining in upon you and your lamp is dying out, and I will tell you how olda you are, and I shall know if you are happy.—Henry Frederic Amiel.

No one can do anything to-morrow. Maltbie D. Babcock.

From Elder Pierce.

I have been thinking for some time to send you a report of my meetings. I am closing up my second year's work on this field. I am trying to serve six churches.

Our first meeting was held with Coinjock church the second week in July. Elder S. B. Overton, of Centerville, Va., did the preaching for us, and did it well. Our people were delighted as well as edified. We baptized two and received four by letter. We trust much good was accomplished.

Our next meeting was held with Rehoboth church. Elder G. W. Cox, of Norfolk, Va., was with us and did the preaching. Brother Cox in a very effective preacher. Our meeting bid fair to be the best held at this church for years, but the rain came on Friday and greatly hindered the work. We baptized two and restored one. The church was somewhat aroused and has been doing some good work since the meeting.

Our next meeting was with Shady Grove church. Elder Overton was with us again. We had a good meeting, there being three baptized and two restored. One of those baptized was near seventy years old.

Our next meeting was held with the church at Whale's Head. This is a small mission station located on the beach between the Currituck Sound and the Atlantic Ocean. We only spent four days at this place. We have seen no results.

Our next was at Poplar Branch. Elder Cox was with us at this church. we had a good meeting. Six were baptized, two restored and two received by letter. We had to close on Friday night with very much interest. Our people were delighted with Elder Cox and hope he will come again.

The last meeting was with the Powell's Point church. We were disappointed in our promised help not coming; so the pastor had to do the preaching. We do not say it boastingly, but gratefully, that this seems to have been the best meeting held on the field during the present pastorate. We baptized twelve, restored one and received three by letter. God be praised for His blessings.

I went to Centerville, Va., Tuesday after the first Sunday in August to help S. B. Overton for a few days. I found him and his people united and ready for work. I never enjoyed preaching more in my life. There were five baptized by the pastor at the close of the meeting. The good people of Centerville treated me royally.

I also went to aid R. R. Overby, D. D., at Oak Ridge on Monday after the third Sunday in July. The pastor was sick—only able to attend two services during the week. Owing to some conditions which existed in the community, the work was difficult. There were no additions to the church; but the brethren said they felt good work was done, which would bear fruit in the future. I have some more good things to say, but my letter is already too long, so will keep them for another time.

E. S. PIERCE.

Poular Branch, N. C., October 18, 1904.

Jesus Christ has opened to us the kingdom of heaven, and now, if we who ught to be princes are beggars only, hungry, ill-clad, useless to God and man, for us there is not pity, but sterner words of reproof than any other can know. Beside us, poor, earthly, selfish, shriveled as we are, God sees the man we might be in Christ Jesus, rich with the gifts of God, strong with His strength, full of grace and truth—the Christ-like man into which God is ever seeking to transform us. It is by God's offers and by our opportunities that we shall be judged and by which we shall be condemned.—Mark Guy Pearse.

Some Charlotte Notes.

Pritchard Memorial Church last Sunday closed a very interesting series of services, during which there were some fifteen or sixteen professions of faith. Nine of these were baptized on Sunday night, and several await baptism. Dr. J. Q. Adams expected Rev. T. T. Martin, the well-known evangelist, to conduct the meeting, but Mr. Martin could not come, but sent his singer, Bro. F. J. come, but sent his singer, who did good service. Pastors Barron and Adams did the preaching. Dr. Adams is now helping the pastor of Darlington, S. C., in some meetings.

Rev. L. R. Pruett has just closed a good meeting at Pinnacle, N. C., in which there were a dozen conversions. Brother Pruett does much of this kind of work, and yet his charge does not suffer, but moves steadily forward. Many other pastors and churches might receive greater blessings, if they gave themselves more to helping others.

At Tryon Street we are pressing the work. We have additions nearly every Sunday, and have baptized quite often of late. We hope to keep it up through the winter. Our Sunday-school, under Brother Franklin's superintendency, grows in interest and numbers. The fact is the success of our Sunday-school has stimulated others to enlarge this department of work. Recently we had Bro. N. B. Broughton to visit us, and he did us a world of good. Next Sunday afternoon Mr. John C. McNeill—the poet laureate of North Carolina—will address traveling men, and at night the pastor will preach a special sermon to them.

Pastor Murchison, of Chadwick, a mill suburb, baptized nine, as a partial result of a meeting. His people have begun a movement to build a church house. Heretofore our people have used the mill chapel. Another very large mill has been built in this neighborhood, and the increase of population demands a house of our own. Brother Murchison is a missionary of the State Board, and is doing a fine work here and at Cornelius, a growing town in a mile of Davidson College. The Baptists have a prosperous church here and a new house of worship.

Rev. J. E. Smith, who recently resigned at Concord, has moved his family to Dilworth, and will make this city his headquarters, while he gives himself to evangelistic work. He recently held a good meting at Ninth Avenue. Pastors Pruett, Adams, and myself, commend him to the confidence of the brotherhood, and hope they will keep him busy.

A. C. BARRON.

Charlotte, Oct. 21.

Blue Ridge Association.

I attended the Blue Ridge Baptist Association in accordance with my mission to these parts and find it composed of eight churches and eight ordained ministers and about 300 members. This was its sixteenth annual session. Bro. J. N. Church, of the Mountain Union Baptist Association, a body of twenty-two churches, and now in its thirty-eighth year, preached the introductory sermon. Bro. J. Frank Eller, of Stony Fork, N. C., a veteran pastor and able minister of the New Testament, was the moderator and Bro. W. A. Blackburn, of Summit, Wilkes County, N. C., was clerk. This body of highlanders takes the strongest ground on temperance, Sunday-schools and Orphanage, and a contribution goes forward for the latter. It appointed Bro. J. F. Eller its moderator and its missionary, and asks of our Board the modest sum of $25 to assist in his maintenance. It is taking up its duty in pastoral support, and a public colletcion was taken for its retiring evangelist or missionary, amounting to about six dollars.

The Association extends along the rim of the Blue Ridge from Buffaloe Cove, in Caldwell County, to Mulberry Gap, in Wilkes County. Six of its churches are in Wilkes and two in Ashe.

The system of the old Broad River with Articles of Faith and Rules of Decorum govern it, and it is missionary in its character, and almost to the extent of its means, and it has received me in great kindness.

The next meeting will be held with the body called Friendship, about two miles south of the Mulberry Gap in Wilkes County, N. C., beginning Friday before the third Sunday in October, 1905.

About thirty delegates were present at roll-call on Saturday morning, and the session was a very precious and tender one indeed. At the parting hand many were deeply moved, and when I again attend, as I am invited to do, I want you and Brother Johnson for companions in the pleasure.

Yours truly,

W. H. ELLER.

Summit, N. C., Oct. 18, 1904.

Murfreesboro.

Our church here has just passed through a gracious revival. Dr. A. J. Fristoe, of Portsmouth, Va., did the preaching, and did it well. Eleven have been received for baptism. We also had a good meeting at Mount Tabor. Evangelist J. E. Hutson did the preaching in his plain, forceful way, and eleven were added to the church. God has graciously smiled upon this Association this season and given us good meetings in nearly all our churches.

Elder C. W Scarborough had a fine meeting at Robert's Chapel with Elder T. G. Wood assisting. Wood and Scarborough make a fine team. I hear that Brother Wood had good meetings in his Union and Chowan churches, with Evangelist J. E. Hutson assisting. The readers of the Recorder will be sorry to know that Bro. T. G. Wood is in poor health of late.

Pastor J. A. Speight was assisted in his meeting at Meherrin by Elder J. R. Taylor, of Jackson. They had a good meeting.

I labored in four meetings beside my own in which there were more than a hundred profession, of religion.

The Chowan Baptist Female Institute is full of bright, promising young women. These seem to be doing good work. We sadly need more room. We need a large building for chapel, society halls and dining-room. I don't know any place on the earth where ten thousand dollars would do more good along educational lines than here.

Sincerely,

A. T. HOWELL.

The Control of the Country.

One-twelfth of the estimated wealth of the United States is represented at a meeting of the board of directors of the United States Steel corporation when they are all present. The twenty-four directors are: John D. Rockefeller, J. Pierpont Morgan, Marshall Field, H. H. Rogers, E. H. Gary, George W. Perkins, W. H. Moore, Norman B. Ream, Henry C. Frick, Charles M. Schwab, W. E. Corey, C. A. Griscom, F. H. Peabody, Daniel G. Reid, Charles Steele, J. D. Rockefeller, Jr., P. A. B. Widener, Alfred Clifford, James H. Reid, Robert Bacon, William Edenborn, Nathaniel Thayer, E. C. Converse, James Gayley.

They represent as influential directors more than two hundred other companies. These companies operate nearly one-half of the railroad mileage of the United States. They are the great miners and carriers of coal. Among these companies are such industrial trusts as the Standard Oil, the Amalgamated Copper, the International Harvester, the Pullman, the General Electric, the International Mercantile Marine, the United States Realty and Construction, and the American Linseed. The leading telegraph system, the traction lines of New York, of Philadelphia, of Pittsburg, of Buffalo, of Chicago, and of Milwaukee, and one of the principal express companies, are represented in the board. This group includes also directors of five insurance companies, two of which have assets of $700,000,000. In the steel board are men who speak for eleven banks and eighteen trust companies in great cities, besides banking institutions in smaller cities. Telephone, electric, real estate, cable and publishing companies are represented there, and our greatest merchant sits at the board table.

What the individual wealth of these men is it would be impossible and beside the point to estimate; but one of them, Mr. John D. Rockefeller, is generally esteemed to be the richest individual in the world. But it is not the personal, but the representative wealth of these men that makes the group extraordinary. They control corporations whose capitalizations aggregate more than $9,000,000,000—an amount (if the capitalizations are real value) equal to about the combined public debts of Great Britain, France and the United States.

This concentration of wealth goes on, hand in hand, with a wide diffusion of wealth. A simple illustration will show what is meant. There were at the time of the last statement 69,955 stockholders in the steel corporation. This is diffusion of wealth. The vast majority of these holders of stock would have been unable to buy any interest in the iron business but for the modern invention of the stock company, which by dividing the capital into small shares makes it possible for persons of limited means to own an interest in great properties. But the control of this corporation invested in twenty-four directors, and this board of directors is guided by the executive and finance committees, which in turn are largely directed by their chairmen, who are probably selected for these positions by the great banker who organized the corporation and who in large part sways its policy. Here we have, then, a diffusion and a concentration of wealth. The Pennsylvania Railroad has 34,500 owners, but is controlled by a handful of capitalists, among whom two or three constitute the dominating force. Our business concerns are thus largely owned by the people, but they are controlled by a few capitalists. The number of owners is growing larger all the time, but the tendency is continually to concentrate the power of control.

Our question must be changed. It is no longer, Who owns the United States? but, Who controls the United States? As the power to make rates of freight and rates of interest on loans is the highest power in the business world, and as the power of our railroad rates and, to a large degree, the power over rates of interest, are wielded by the same small group of capitalists, it would not be impossible to name, say, twenty or thirty men as practically controlling the trade and thus the wealth of the United States.—The World's Work.

Painful memory can only be obliterated by the full flood of joy. When happiness is complete there is no room for sad recollections; when there are no brooding moments, the past is kept at bay; where there is no cause for remembrance, there is no opportunity for emorse.—Hugh Black.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, November 7.—John 9-11.
Tuesday, November 8.—John 12-14.
Wednesday, November 9.—John 15-17.
Thursday, November 10.—John 18,19.
Friday, November 11.—John 20,21.
Saturday, November 12.—Acts 1,2.
Sunday, November 13.—Acts 3,4.

The Acts.

Luke, the author of the Gospel, also wrote the Book of Acts. In his Gospel, he tells the story of what Jesus began to do and teach while in the flesh. In the Acts of the Apostles he records what Jesus after his ascension taught and did through His apostles by His Holy Spirit. In his Gospel Luke records the words and works of Jesus in person. In the Acts he narrates what He did from Heaven through human agents.

The Book of Acts is the history of the church in apostolic times. Here we have an account of the finding of the church in Jerusalem, in Samaria, in Asia Minor, and in Europe. The earlier chapters give an account of the progress of the gospel under the twelve apostles, especially Peter, James, and John; the later chapters record the life and labors of Paul after his conversion, and show the wonderful progress that the gospel made after Jewish exclusiveness was broken down, and the great Apostle to the Gentiles, in accordance with the commission, began the work of preaching the gospel unto the uttermost parts of the earth.

Luke wrote the Acts in Greece, in A. D. 63 or 64. The time covered by this history is about 31 years from 34 to 65 A. D., or from the ascension of Christ to the imprisonment of Paul in Rome.

Contents of Chapters John IX.—Acts IV.

John, chapter 9, is the story of restoring sight to a blind man in Jerusalem. Chapter 10 contains Christ's sermon in which He reveals Himself as the door, and the Good Shepherd, and also shows how He proves by His works that He and the Father are one. Chapter 11 records the resurrection of Lazarus and the results thereof. Chapter 12 records incidents that occurred before the institution of the supper, during the week of the last Passover. Chapter 13 relates incidents and teachings in connection with the last Passover, and the institution of the Lord's Supper. Chapters 14, 15 and 16, contain the sermon that Christ preached to His disciples after the institution of the supper, and just before the agony of Gethsemane. Chapter 17 records the Lord's prayer. Chapters 18 and 19 narrate the trial and crucifixion of Jesus. Chapters 20 and 21 contain the story of His resurrection, three appearances, and ascension.

The Acts, chapter 1, is the history of the apostles from the ascension of Jesus to the day of Pentecost. Chapter 2 is a record of the wonderful occurrences of Pentecost. Chapter 3 narrates the works, words, and boldness of Peter and John. Chapter 4 is the story of the faithfulness and boldness of Peter and John, when persecuted for Christ's sake.

I do not think a man need shrink from praying definitely and earnestly because he is in doubt as to whether it is wise to ask fo rthis or that specific answer. Let him go right on in faith, and God will either show hi mthat the petitnio is a mistake, or He will pour summer into lay instead of spring.—R. J. Campbell.

News Notes.

....Dr. Cullom occupied the Raleigh Tabernacle pulpit Sunday.

....Pastor King, of Greenville, reports seventy additions to his church this year.

....Pastor J. O. Alderman, East Durham, is rejoicing over twenty-four converts in his church.

....The Baptist ladies of Fayetteville recently tendered Pastor Hall and his wife a delightful reception.

....Our churches on the Pamlico County field have called Pastor J. B. Newton, but he has not accepted yet. —Messenger.

....We observe with pleasure that our churches continue to increase their pastor's salaries. It is the key to progress.

....The Wake Forest Glee Club is now visiting a number of places in the State. It is an admirable organization and reflects much credit upon the college.

....Rev. C. C. Cox has resigned the pastorate of the Fairmount Baptist church to accept a call to the First Baptist church at New Bern, N. C.—Baptist and Reflector.

....The list of Wake Forest men in the Chicago University, published last week, indicates that the opposition to that institution rather tends to induce young men to enter it.

....The Western Recorder appears to have a chronic aversion to Seminary presidents. There is Whitsett, Mullins and Strong. And not one of them suits our beloved and brilliant contemporary.

....Newspaper hints and innuendoes are none the more manly for being in newspapers. If you have a word to say or a man to rebuke, go straight to the mark. He will at least have no contempt for you.

....Rev. C. E. Edwards, of Swansboro, has not accepted any call yet. He is a good man and will do good work anywhere the Lord calls him. We hope he will remain in the Eastern part of the State.—Messenger.

....Elder P. F. Maloy, D. D., the able colored pastor of our Charlotte negro church, has resigned to accept a pastorate in Greenville, S. C. Our South Carolina brethren will find in him an intelligent and able negro leader.

....Lately a wretched fire destroyed a splendid two-story building of the Mississippi Orphanage plant, and the loss is $6,000, with $2,000 insurance. The personal effects of Superintendent J. R. Carter were destroyed.—Exchange.

....Professor Carlyle reports $9,000 raised for the Wake Forest Biological Building in eight weeks. He went into the field to raise $12,000 in twelve weeks. He would do well to attempt to raise $20,000 before the Convention.

....The Tennessee State Convention did the right thing in abolishing the money basis of representation. There was some sharp disputing over the point, but the majority stood for a change, and the matter was finally made unanimous.—Baptist Flag.

....It is very gratifying to know that Bro. E. C. Andrews, of Henderson, N. C., has accepted the call to the Swansboro church and will also preach to several of our country churches in that section. Andrews is a wide-awake young pastor and we predict much success for him on this new field. It is reported that he will not live in the parsonage alone.—Messenger.

....The Associated Charities of Raleigh, R. S. Stephenson Superintendent, distributed $2,000 last year. The Visiting Committee made 1,400 visits. Raleigh looks after her poor.

....Our State lost a valuable man and a noble woman in the departure of Mr. and Mrs. Allen from Greenville. There never were better church workers than they; and Danville is much to be congratulated.

....The Recorder regrets to hear that Mrs. Vann, the beloved matron of Wake Forest College, was the victim of a painful accident last week. Many a boy who sat at her table or received her motherly care will send her loving sympathy.

....The Recital at our Woman's University last week was made notable by the first appearance of Miss Elizabeth Burtt. She was one of the first pupils in the University. She plays with the power of a great musician, and the University has every reason to be proud of her.

....Pastor Merrell is getting hold of his work at North Rocky Mount. He is in a meeting this week with Bro. G. M. Duke preaching. We shall expect a great meeting, for we have no truer pastor than Brother Merrell, and God uses Brother Duke largely in winning souls for His kingdom.

....Brother Lloyd M. Holloway has resigned the Pamlico county field, and will leave about November 1st. He has won a warm place in the hearts of our people and will not soon be forgotten. Brother, the Messenger follows you with best wishes for your success.—Baptist Messenger.

....We met Judge George W. Ward returning from court last week. When we entered Wake Forest he was the father of the student body—every inch a man. He looks the judge. He will adorn his lofty position, and, if we are not mistaken, will be a great factor in North Carolina life all his days.

....The season for new subscribers is at hand. We freely give a liberal commission on new annual subscriptions. And we have a new trial subscription offer—three months for twenty-five cents. Our object will be to hold them once they are on our list. Will not the pastors send in names by the dozen?

....The Baptist Argus prints likenesses of Dr. and Mrs. J. W. Carter, who are pleasantly remembered in Raleigh and in North Carolina. Dr. Carter is now president of the West Virginia Convention, and Mrs. Carter of the Woman's meeting. There are many of us that would like to see them and hear the stalwart old giant preach again.

....Our hearts go out to our dear and honored friend, Dr. J. M. Pilcher, in his desolating grief. Mrs. Pilcher, whose death occurred on Sunday evening, was a woman of rare graces of mind and heart, and there was no happier home in the Commonwealth than that over which she presided.—Religious Herald.

....Much credit is due Pastor R. G. Kendrick, Jr., for his admirable leadership of the Spring Hill church. The beautiful house of worship is a permanent testimonial of his skill and enthusiasm in a noble cause. The Spring Hill people are devotedly attached to him, and he may add another to the long and useful pastorates of that church.

....It is announced that Dr. Ira Landrith, former editor of the Cumberland Presbyterian, this city, but who for the past year has been General Secretary of the Religious Education Association in Chicago, has resigned this position to become Regent of Belmont Female College, in Nashville, and will return here about the first of November.—Baptist and Reflector.

....We are glad to report that there is some improvement in the fever situation at our Orphanage. The cause has been pointed out by Dr. Battle and we take it that rapid action to eliminate it will speedily restore the institution to its wonted happiness.

....Mr. and Mrs. L. W. Bagley have issued invitations to the marriage of their daughter, Katharine, to Mr. George Thomas Lumpkin, Tuesday afternoon, November 15, 1904, at 1.30 o'clock, Baptist church, Littleton, N. C. Mr. Lumpkins is our Scotland Neck pastor. Congratulations.

....We have much pleasure in making record of the marriage October 12th of Pastor J. D. Larkins, of Henderson, and Miss Emma B. Cooper, of Kenansville. Brother Larkins is one of our ablest younger pastors and his wife is a worthy daughter of our University for Women. A happy and useful life to them.

....Thoughtful churches will send their pastors to the Convention at Elizabeth City. It is not a charity to do so. It may be just an expression of good will, and, were the writer a pastor, he would prefer that it should be. But there is also a serious reason for it. If your pastor does not go, you blame him. It is part of his business to go. It is the custom to pay expenses under such conditions. And so if not as a matter of good will, you should send your patsor as a matter of common fairness.

....Dr. William E. Dodd, of Randolph-Macon College, Ashland, Va., writes: "It rejoices my heart to hear the report about Wake Forest—its constant pressing forward. Professor Carlyle is doing notable service in his day and generation when he proves to North Carolinians that they are able to give to education liberally and promptly. The Baptists are easily able to give Wake Forest $500,000 within a year. Poverty is no longer an excuse for ignorance and backwardness in North Carolina."

....The Texas Standard assumes that the Home Field was correct in its statement that the National (negro) Convention endorsed co-operation with our Home Board, and takes occasion to read the Herald, Index and Recorder a lecture. Not so fast, dear brother. The National Convention endorsed universal co-operation and simply let the Home Board's plan run one year. It is temporary. It may become permanent after next May. We have gained what we sought: Opportunity for discussion.

....Sixty thousand copies of the Temperance Campaign sheet—eight pages—have been circulated in ten days. And the demand grows. But the supply has been exhausted. Next time apply earlier. For the first time this morning the Anti-Saloon League's bank account is overdrawn. We need $1,000 to carry the campaign from now until the General Assembly adjourns—the most important period in our war. Some how we do not feel poor. We are confident that the friends of Temperance will supply this sum and more.

....Pastor Upchurch closed a good meeting at Stony Creek Church last Sunday. Brother Craig did the preaching. They had a good meeting; there were ten professions of faith, and several have united with the church. Stony Creek is a splendid country church. The Ellens, Coleys, Griffins and a number of others are substantial farmers; and they have time to go to church on Saturday. Bro. W. H. Stephenson is conducting a splendid school at this point. His college friends will be glad to know that he is succeeding so well.

....The Baptist Argus says that President E. Y. Mullins is in Boston delivering a series of addresses before the Massachusetts Sunday School Convention. His classes in Systematic Theology are being taught by Pastor A. C. Cree, of Twenty-second and Walnut Street church.—Baptist Courier. Think of that. Fifteen years ago a worker in a rock quarry. Now in the great chair of Theology—still hammering rocks!

....We were astonished when we learned that the Report on Sunday-schools offered at the Raleigh Association spoke most cordially of the International work and was silent—saving an appreciated reference to the Recorder's department—on our State Sunday-school work. The report was written by our able brother, Mr. R. N. Simms. We do not object to a Baptist joining in the International work if only he will give his heart's support first to the work of his own denomination. And certainly members of our Sunday-school Committee cannot afford to do less than this.

....The following from the organ of the Union County Association is interesting: "The organization of the work in the W. F. gymnasium is now completed. Mr. J. R. Crozier, our coach during the last ball season, has charge of this work. Physical culture has now become a part of the college course, which would be incomplete without it. The physical man is needed upon which to build the mental man. Especially does the boy from the farm feel the need of this exercise, and he usually does the best work in the gymnasium. We are glad to see the glow of health coming back to their faces."

....Bro. R. T. Bryan wrote September 18th from Yokohama, Japan, which point he had reached on his way to China: "Praise the Lord for His goodness to me and mine! Smooth sea all the way except yesterday, and that came on so gradually that it did not make any of us sick. Praise the Lord again for healing wife of her rheumatism and daughter Lula of her typhoid fever. It was not a very severe case, but tenacious. She has had no fever for some days, and came to the table yesterday. The ship doctor managed the case well. 'Bless the Lord, O my soul.' Pray for me."—Foreign Mission Journal.

....With Wake Forest and the Orphanage both in the field with especially attractive appeals this fall there is real danger that we shall not appreciate the important claim that our enlarged State Mission cause makes upon us. Let us never give to one cause at the expense of another. That is not giving. State Missions must have enlarged gifts or we shall fall behind; and if State Missions should fall behind every cause would be handicapped. Let the pastors see to it that contributions are increased. We Baptists cannot afford to falter in our campaign to take the waste places of our Commonwealth in the name of Christ.

....There is a man whom Dr. W. E. Hatcher, Richmond, Va., knows, that will add $50 to a similar amount raised by a church for her pastor's trip to the Baptist World Congress. This will not enable a pastor to make the trip, but it will put him in reach of it. The offer is limited to ten pastors. By all means let one North Carolina pastor be put in the list. We will venture to nominate Pastor Barron of Charlotte. And Livingston Johnson should by all means go, since the best Missionary Secretary in the world ought to be in evidence at the Congress. And, come to think of it, would we not shine with President Taylor, Professor Poteat and Dr. Lynch of Wake Forest there!

....Editor Arch. Johnson sent us a note Monday saying that the number of children in the Orphanage Infirmary has been considerably reduced. There were, however, four new cases last week, and the epidemic seems likely to run its course. Only one child is considered dangerously ill.

....Bro. J. M. Fleming, of Lumberton, writes: "After having served four years as missionary of the South River Association I return to the pastorate. Through all these years there has not been a single jar or hitch between missionary and Association. Our recent session was a most glorious one. Every object of our Convention received especial attention, and the churches promised greater things for the next year. As a further evidence of the close relation that exists between Association and me, I was given a purse, with which to go to Elizabeth City in December. This is the third time that I will have gone to the Convention at her expense. Such evidences of love and confidence are greatly appreciated."

....The Religious Herald says: "But if the president of the Negro Convention is right in his interpretation of the meaning and intent of the action of the body over which he presided, the proposed plan of the Home Board will have to be modified in important respects before it is finally adopted. Co-operation of "all the Negro Baptists of the United States and all the white Baptist organizations who care to co-operate with them" was certainly not contemplated by the Hoem Board in its plans. On the contrary quite the reverse. Every new phase of the situation re-enforces the plea of the Virginia and North Carolina Conventions, seconded by scores of brethren all over the South, for more time and more deliberation in this matter."

....We found in the Atlanta Journal of Saturday some interesting news-matter. A Gospel campaign—the new-fashioned all-city union revival—is just closing under the leadership of Dr. J. Wilbur Chapman. We hope Brother White will write us about it; for the evangelization of a city is a most interesting subject just now. We see that on Sunday an evangelist and a singer took charge of Brother White's church, and that only people between the ages of twelve and thirty-six were invited to the morning service, the others being invited to a union service in a Presbyterian church. Now watch some North Carolina church try the trick! In the announcement we were also informed that the singer would sing "The Man of Gallilee" —to the tune of Annie Laurie! That is not quite as bad as it sounds. The tune of Annie Laurie is more appropriate in itself (forgetting, which is impossible, its associations) than the average rag-time comic opera jingle in our Sunday-schools, hearing which might well provoke one to reach for his glasses to see the ballet! There is on the same page a large picture of Dr. Len G. Broughton, with the statement that it is his latest photograph "taken in London." London evidently has changed him; but the Tabernacle will be able to identify him upon his return, which will be celebrated with a long and varied program.

....Brother Craig is moving finely with his work at Rocky Mount. He has received nine into his church since the Tar River Association met. Four years ago this church had 158 members and contributed to all objects $1,042.14; last year they had 270 members and contributed to all objects $2,237.42. Four years ago they gave $10.97 to Foreign Missions, this last year they gave $132.75 to the same object. They gave last year $264.76 to the Orphanage, and $141 to State Missions. The reader will observe that while the membership has not double in four years, the contributions have more than doubled. This is unusual. Then, too, this good church has increased her pastor's salary twenty-five per cent for the coming year. We know no pastor in the State who preaches to such a large number of young men, and these young men are being baptized from time to time. There was not a blank in the financial table of Rocky Mount's letter recently sent to the Association. The Recorder is in almost all the homes of this church; Patsor Craig will not be satisfied as long as there is one family who does not take their church paper. The Recorder list is in better condition—that is, the subscriptions are paid further in advance—than any large church in the State. The fact is, there are few, if any, pastors in the State who have such a delightful pastorate.

....Bro. John T. Pullen is engaged in building up a Loan Fund for worthy students in our Baptist Woman's University. He is the man to do it; and was there ever a better object of benevolence? Here is Brother Pullen's letter, and if you wish to make a personal matter of it and reply to him, you are welcome: "There are many people who are willing to give if they are assured their money would go in a way to accomplish lasting good. No one can question the wisdom and permanent good that would be accomplished by aiding some of our young women to obtain an education so that they can earn an honest living. We have what is called the 'Loan Fund' at the Baptist University for Women in Raleigh, N. C. Money is loaned from this fund, when it is on hand, to young women in need, they give their notes for the money and promise to return it as early as practicable after leaving school. The experience of this School and other schools having a like fund is, that the women rarely ever fail to pay back the money they borrow. The Loan Fund is kept in motion by the returning of the money, and loaned to others, thus accomplishing for unlimited time a real and permanent blessing. I am endeavoring to raise five thousand dollars for the 'Loan Fund,' and have already a subscription of one thousand dollars, one-half of which has been paid, the other half to be paid when the other four thousand dollars is subscribed and paid, which I trust will be in the course of a few months.

If this work appeals to your heart please send me a contribution or pledge any amount you will on the inclosed card and return to me."

....We enjoyed a brief visit to Wilson. There is in that city the thrill of new life. She is improving morally as well as commercially. Our church is in a more hopeful condition than at any time in its career. Pastor Jenkins is a man of great energy and enthusiasm and he has the faculty of imparting these qualities to his people. His coming to Wilson may well be regarded as providential. The Union Meeting was in session in the church. We heard the missionaries tell of the work on their fields—the most destitute in North Carolina; but every report was encouraging. They are making converts. Braxton Craige declared that seven in eight people in Edgecombe County had no decided hope of salvation in Christ. It seemed incredible; but he speaks as an eye-witness. They are excellent people, he went on to say, given to hospitality and good deeds; but their religious life has not been awakened. We also heard an informing discussion of how to raise money for missions, led by M. P. Davis. He took the position that the pastor must live in a missionary atmosphere, must keep his heart filled with the missionary motive and his mind with missionary information. The system will amount to little, he said, if you once get missions into your system. But Brother Craige said he believed in system. And Brother Lumpkin emphasized pastoral leadership. The Cross of Christ in the light of His Ressurrection in the source of the spirit of missions. The pastor must preach these to his people, publicly and privately, and then he must point out to them the fields of need. We left after the Friday night service. The program for Saturday and Sunday was unusually strong.

....Pastor Hale, of Wilmington First Church, writes: "Dr. Wm. Lunsford, of First Church, Asheville, has just closed a gracious meeting with us. Among the results I mention the revival of the church and an accession of sixty-three to the membership. Dr. Lunsford is a new man in the State, but not a stranger to many of the ministry. He and I were pastors in neighboring towns in Kentucky. We needed him for a special work in our church at this particular time. He not only met, but exceeded, the expectations of the church. He is safe, and sound, and conservative. He is scholarly and refined and a Christian gentleman. He preaches plainly and earnestly. He builds solidly. No sensational evangelist, but a helpful, wise, sympathetic fellow-pastor, as if he were at work for souls in his own church, whom he would have to train after the protracted meeting was over. Such pastor-evangelists as he are greatly refreshing to a laborer who has problems to solve, and difficulties to meet. I pray God that I may be able to use the advantage gained in the meeting."

A Debt on State Missions.

In speaking of a debt we are apt to think of the missionaries who have to wait for their small salaries and of the sacrifice and even suffering that it entails on their families; but this is not so serious a result of a debt as is the effect upon the work. The missionary who has been used to stinting and economizing through the year might make out for a few weeks longer until the deficiency could be raised. But what about the fields that are "white unto the harvest?"

As soon as the Board meets to make its appropriations the first thing they consider is its indebtness. Suppose there is a debt of two thousand dollars: that is to be provided for before a cent of appropriation is made. Two thousand dollars is deducted from the amount to be appropriated by the Board. Say the Board has twenty thousand dollars to appropriate after the mountain schools and the Associational Mission funds are deducted, the indebtedness, whatever it may be, must come from this twenty thousand dollars. If there is a debt of two thousand dollars, as we have supposed, that means that only eighteen thousand dollars can be appropriated. Now two thousand dollars would supplement the salary of, say, fifteen men, enabling them to occupy important fields, but without such appropriation the fields could not be occupied. That means, as you will see, that a debt of the size mentioned above would effectually lock the doors to fifteen important fields which are ready to yield a rich return if only cultivated. These opportunities will not wait. Many of these fields if not entered now will be lost to the Baptists for many years, if not for all time to come. From almost every Association letters are coming saying that enlargement is absolutely necessary, but so far from enlargement a debt would mean that we must retrench. I do not know what the Convention will do about enlargement. My judgment is that we had better remain at our present figure of thirty thousand at least another year; but we cannot hold to the thirty thousand if we have to take part of it to pay an indebtness on the present year's work. Brethren, this is what a debt on State missions means.

For the last two weeks we have gained a little, but we are yet far from shore. The first of November is at hand and we must raise something like two thousand dollars more than we did from this time last year if we report no debt. Let us see to it that we steadily gain week by week until the work is done. The Treasurer's books will close, remember, December 1st.

It must not be forgotten that we have one less Sunday in November this year than last. There were five Sundays in November last year and only four this. We have much more to raise in November this year and one less Sunday in which to raise it.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Mr. Millard's Work at Henderson.

Bro. Junius W. Millard, of Baltimore, came the 19th of September and preached for us twice each day for ten days. Brother Millard is one of the greatest pastor evangelists I have ever seen. He preaches the Gospel in a manner so simple till the smallest child can understand, yet it is with power, deep and convincing. He presents the Gospel in its purity and leaves results to God, using no clap-trap methods, but appealing to the mind and heart of his hearers in a calm, earnest way. His meeting here was the greatest one held in this place in many years. Great crowds waited on his ministry and a deep interest was manifested among church members of all denominations. A revival indeed!

Brother Millard was pastor here—Henderson—eight years ago, and it was a great pleasure to all to have him return and renew old acquaintances. His impress upon the people as a man of deep piety, sacrificing humility and pleasing address is beautiful, and one that wins a lasting place in the hearts of the people of Henderson.

As a result, there were about twenty-five professions. And last night I baptized eleven happy candidates, with some others to baptize, and received three by letter. Of course we will never know fully how much good has been accomplished by the preaching of God's Word by so strong and humble a minister as Brother Millard.

We hope to have him with us again some time. And while Baltimore has adopted him, we are glad that we can claim him as a North Carolinian. He said he had not been able to wash the tar from his heel yet. And I hope he will never get it off.

All Henderson joins me in many wishes for his happiness and success in life.

J. D. LARKINS.

Henderson, N. C., Oct. 24, 1904.

Associations: Time and Place.

Robeson.—Parkton, November 1.

Little River.—Holly Springs (Harnett County), November 8.

Bladen.—Shady Grove, November 9th.

Johnston.—Clayton, November 10.

Stanly.—Kendall's, November 17.

Home Circle.

Her Little Boy.

"Always a little boy, to her,"
No matter how old he's grown,
Her eyes are blind to the strands of gray,
She's deaf to his manly tone;
His voice is the same as the day he asked:
"What makes the old cat purr?"
Ever and ever he's just the same
A little boy to her.

"Always a little boy, to her."
She heeds not the lines of care
That furrow his face—to her it is still
As it was in his boyhood, fair.
His hopes and his joys are as dear to her
As they were in his small-boy days.
He never changes to her—he's still
"My little boy," she says.

"Always a little boy, to her,"
And to him she's the mother fair,
With the laughing eyes and the cheering smile
Of the boyhood days back there;
Back there, somewhere in the midst of years—
Back there with the childish joy.
And to her he is never the man we see,
But always "her little boy."

"Always a little boy to her."
The ceaseless march of the years
Goes rapidly by, but its drum-beats die
Ere ever they reach her ears.
The smile that she sees is the smile of youth,
The wrinkles are dimples of joy.
His hair, with its gray, is as sunny as May;
He is always "her little boy."
—Baltimore American.

How the Church Was Built at Kehoe's Bar.

BY JOHN BENNETT.

There were eight hundred men at Kehoe's Bar—and such men—with cold, unrecking eyes, brown, tough, creased, and year-singed faces, hard as stone through their matted beards. There were two hundred women at Kehoe's Bar—and such women! Of them, the least said soonest forgiven.

There was no church at Kehoe's Bar. A tall, spare man, with deeply earnest eyes, had once sternly denounced the sins of the Kehoeites, under their very noses, and warned them of the wrath to come, and to flee while yet there was time. They laughed the gray-haired man to scorn and drove him from the town with curses. Bewildered and bruised, he went away, and Kehoe's was its struggling, wolfish self once more.

Yet here, again, "the Diggins" were in an uproar and dumfounded with sheer amaze. Another "Gospel sharp" had dared to show himself at Kehoe's. And, what was more, and "tarnedly wuss," between the pines by Pursell's flapped a broad white sheet, announcing in bold capitals a religious service there that evening. They all came down to see the fun, tall and stump, fat and hungry, fearless and contemptuous alike of God, man or devil. Across the stumps was nailed a plank, and upon this platform stood the "Gospel sharp"—young, slender, steady-eyed, his yellow hair thrown carelessly back. There was a moment or so of anticipatory calm. The frank blue eyes of the young missionary gauged the motley crowd. He spoke low but firmly: "I have come to build a church at Kehoe's Bar."

No minstrel premier ever more convulsed an appreciative audience with a comic yarn. Such screams of laughter and hoarse whoops of mirth. A church at Kehoe's!

Out of it all arose a clear tenor voice. With unflinching gaze and earnest smile, the young minister was singing; singing until the wild derisive howl had died down through sheer exhaustion, and they listened again. This was a novelty. Sweet and strong rang out the strong voice. "Sweet Bye and Bye" was a new song to them, and a good voice a rarity in their bacchanals; but "sweet" and "beautiful" were too effeminate words for the vocabulary of Kehoe's Bar. They struck no sympathetic chord, and the murmur of adverse intent bubbled up anew.

The singer paused a moment, irresolute, his eyes wandering above the passion-tossed human waves before and around him. He had thought to speak, but words fail him now. Stretching out his hands almost appealingly, he gazed out over the muddy stream, the last radiance of the dying day lighting his pleading face, and sang, with a thrill of yearning, that wondrous prayer song:

Jesus, lover of my soul,
Let me to Thy bosom fly:
While the nearer waters roll,
While the tempest still is high.

There was a sharp agonized cry in the crowd—a struggle—a fight? No. A herculean gold-washer, wild and unkempt, wrenched his way through the swaying mob, and leaping to the plank, almost savagely clutched the singer by the shoulders.

"Them's the words—sing 'em ag'in—'while them nearer waters rolls'—sing them ag'in."

With a startled fervor and a deeper tremor of feeling that rang of victory, out quivered the pleading words:

Jesus lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll.

"Them's it. Stop right where yer is, parson—'while them nearer waters rolls.' I've got suthin' to say. Boys, ye all knowed Dick Norcott?"

A strange new light was in the miners' wolfish eyes. A stir breathed assent from the crowd, breathless, voiceless, to know what this all meant; for well they knew Dick Norcott, or had known young, quiet and strange when he came among them, his life hope killed by a mistake that was not a crime. Abused, browbeaten, bullied, cursed and threatened daily, uncomplaingly and ever unflinchingly he had worked at his claim, under the horrible stigma of cowardice; for, with one bitter memory ground into his soul, he had refused to fight, and became the butt of the brawling camp.

"Big Tom" Reckett spoke again: "Parson, we don't want no cantin' whangdoodle in ourn. We ain't the kind of ducks that kin be skeered into heaven. When the day comes up, its us an' the rocks an' the san' an' the work, work, work. When the night comes down across the divide, it's us an' the dark, to be tough an' kill time an' sleep, until the day comes up ag'in, an' then back ter the rocks an' the san' and work, work, work. We kin all do that. We has done it year in an' year out. All what men needs fer men, fer work, we'se got right hyar in these arms of ourn" (and brawny muscles swelled beneath the clinging flannel), "but it's when them nearer waters roll.

"Parson, we called Dick Norcott coward, but one day down thar at Two-Mile Bend, a homeless widder's babby tottled inter the san's. 'Twan't no earthly use, that babby, but Dick out perspectin', hearn it cry, an' I hearn Dick yel. When I kim on the jump, yander were Dick a-wallerin' in the quicksan' arter the kid, the little un so light he just begun to sink, but Dick knee-deep a'ready with his weight. I kin see it yet, how he tore the screamin' babby from the san's an' throwed him back like a gy'nt inter the shaller water an' safe bottom, when the mucky, shaky, hungry stuff had sucked him down to the waist.

"How I tried to fin, a plank, an' none in miles. How I tried to rope him, an' the lariat were too short; him, quiet an' pale like death, advisin' an' suggestin', an' me the only soul in hearin'. An' how I screeched for help, an' then cussed an' cried when we both knowed it were too late. 'Tom,' says he, 'drop that. I can't go over the divide to that tune.' An' him a lookin' back to me with the last sun acrost his face, an' gal-like hair jes' like yourn, parson, smiling that smile, sweeter and sweeter an' quieter 'an a babby on its mammy's breas'. The san' oozed like under his stretchin' out arms, an' shook and wiggled like a big coiled up snake jes' under the water.'

The strong man covered his face with his hands and shuddered as he lived it all again. The crowd moved, painfully silent, chewed hard; not one would look into mother's face. There was a suspicious dimness in Tom Reckett's eyes when his brawny hands went down.

"Then Dick's voice came gentler, like a wind whisperin', 'Tom, tell the boys that—that I wan't afeared.' His voice was as clear as a silver bell, nary a shake ez two little swirls showed his shoulders wuz under. 'Oh, Dick,' an' I swore, a-fallen on my face so'st I mightn't see the en': 'Fergive us, Dick, fergive us, we didn't knowed ye.' 'Tom,' says he, deep and calm, 'thar hain't nothin' ter fergive. I never beared ye no grudge. But, Tom, give every man a fair shake, an' tell 'em I wan't afeared. Good-bye, old man, good-bye.'

"I looked, parson, I sees him now, head throwed back in the sun an' water roun' it, nary 'fraid in them boy's blue eyes o' hisn' an' him a-smilin' up at the sky. I seed no more. I couldn't look. But hearn him sing out all to wancet, like an angel in heaven. Parson, I'm tough, but my heart hurts yit; an' them's the words what he sung:

Jesus, lover of my soul,
Lemme to Thy bosom fly.
While them nearer waters rolls.

The great, hoarse voice shook as it stumbled through the lines. "While them nearer waters rolls." "How his voice rang thar, then so still I hearn myself a-breathing. I could 'a' died right thar on the san's. When I durst see, them lyin', shiny waters wus splashin' long in the sun, an' up the hills I seem to hearn them words a-crying',

'While them nearer waters rolls,
Lemme to Thy bosom fly.'

"With the days an' nights an' the work an' fightin', yes all, men on Kehoe's Bar don't need no sech; but its when 'them nearer waters rolls,' that's what we wants. Boys, words that Dick Norcott could die to 'll do fer men to live to. Here's fer a church at Kehoe's. Parson sing them words ag'in."

Into his huge sombrero clinked his sack of dust, and, as the words rang out again in the growing dusk, a wordless shout, a cry of all that was good in the hearts of these men, welcoming "words that men could die to," rose like a cheer. Almost scrabling over one another, into the wide hat dropped the golden offerings, until, heavy with its load, "Big Tom" Reckett laid it at the singer's feet.

And so the church was built at Kehoe's Bar.—The Diocese of Fon du Lac.

"You can buy a lot of home happiness with a mighty small salary, but fashionable happiness always costs just a little more than you're making."

SUN SPOTS Prevented By Cuticura SOAP

Assisted by CUTICURA Ointment, the great Skin Cure, and purest and sweetest of Emollients.

For sunburn, heat-rash, tan, freckles, pimples, blotches, blackheads, red, rough, and oily skin, bites and stings of insects; for cleansing the hair and scalp of crusts, scales, and dandruff; for baby rashes, itchings, and chafings; for many sanative, antiseptic purposes that appeal to mothers, as well as for all purposes of the toilet, bath, and nursery, CUTICURA Soap, assisted by CUTICURA Ointment, the great Skin Cure, are priceless.

N. B. Complete External and Internal treatment for every Humor, from Pimples to Scrofula, from Infancy to Age, consisting of CUTICURA Soap, Ointment, and Pills, price, the set, One Dollar, may now be had of all druggists.

Sold throughout the world. Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (In form of Chocolate Coated Pills, 25c. per vial of 60). Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Props.

Send for "How to Preserve, Purify, and Beautify the Skin, Scalp, Hair, and Hands."

WOOL.



If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the Chatham Manufacturing Co., Elkin, N. C., and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded gold medals as the finest made in America.

Write them for samples.

Shepard's Lung Food.

A 50 cent bottle of Shepard's Lung Food free to any one wishing to test its efficacy in treatment of Asthma, Bronchitis, Colds, Coughs, La Grippe, Consumption, or any affections of the throat or lungs. Indispensable for public speakers.

Send name and address of your druggist, and we will send you 50c. to pay for one bottle of Lung Food. $100 reward for a case which it will not cure.

The LUNG FOOD CHEMICAL CO.,
Wilmington, N. C.

Young People's Page

The Ridiculous Optimist.

There was a man who smiled
  Because the day was bright;
  Because he slept at night;
  Because God gave him sight
To gaze upon his child!
  Because his little one
  Could leap and laugh and run;
  Because the distant sun
Smiled on the earth, he smiled.

He toiled and still was glad
  Because the air was free:
  Because he loved, and she
  That claimed his love, and he
Shared all the joys they had!
  Because the grasses grew;
  Because the sweet wind blew;
  Because that he could hew
And hammer he was glad.

Because he lived he smiled,
  And did not look ahead
  With bitterness and dread,
  But nightly sought his bed
As calmly as a child.
  And people called him mad
  For being always glad
  With such things as he had,
And shook their heads and smiled.
—S. E. Kiser, in Ballads of the Days.

A Guessing Game.

The Robbins children always had a fireside game before they went to bed. Up in the nursery, around the cosy fireplace where the big logs sent bright sparks dancing up the chimney, was the favorite place for these little games.

The one which the children liked best of all, just at present, was called "guessing things." Sometimes the article selected was cloth; then they would name all the things they could think of that were made of cloth. Then there would be a gold night, a silver night, a brass night,—and now they were having a wood night.

The game was at its height. Nearly everything wooden from a table to a tooth-pick had been mentioned; and still they did not want to give it up,—they never wanted to. There was always the plea: "Just one more, mamma,—oh, please!"

Baby Rosealea was asleep in mamma's arms; Genevieve's blue eyes were slowly closing, and Arthur's were roving anxiously around the room, trying to spy some wooden object that had not yet been mentioned.

"This must me the last one," mamma was saying just as Uncle Dick popped his head in at the door.

"Come in, Uncle Dick!" invited Marion and Grace and Harold.

"Tell us something very strange that is made of wood, Uncle Dick; we've used up all the usual things," said Harold.

"Perhaps you have not thought to mention this," remarked Uncle Dick, as he took the evening paper out of his pocket and unfolded it.

"A newspaper made out of wood! the idea! Marion gave her curly head a toss which said, plainer than words, "I don't believe it!"

"I will venture to say that no one has touched the inner pages of this paper since the material of which it is made was a tree standing in some New England forest," Uncle Dick went on, as he spread the open paper upon his knee.

Then the children gathered around him, eager to hear what more could be said about a "newspaper tree."

Uncle Dick told them how the great logs are cut into small pieces by machinery, then dumped into another machine containing chemicals which convert them into pulp, and from there into great tubs in the paper-mill, and then into several other machines which transform the pulp into huge rolls of paper. When these rolls are placed on presses and printed, the newspaper is made.

"We never should have thought of that by ourselves,—should we, mamma?" Harold exclaimed, when the game was over.

"No," answered his mother; "I think we shall have to ask Uncle Dick to join our fireside group."

"Will you, Uncle Dick?—will you?" chorused four eager voices.

And Uncle Dick has promised to do so.—Sunday School Times.

Great Young Men.

Charles James Fox was in Parliament at nineteen.

The great Cromwell left the University of Cambridge at eighteen.

John Bright was never at any school a day after he was fifteen years old.

Gladstone was in Parliament at twenty-two, and at twenty-four was Lord of the Treasury.

Lord Bacon was graduated at Cambridge at sixteen, and was called to the bar at twenty-one.

Peel was in Parliament at twenty-one, and Palmerston was Lord of the Admirality at twenty-three.

Henry Clay was in the Senate of the United States, contrary to the Constitution, at twenty-nine.

Maurice, of Saxony, died at thirty-two, conceded to have been one of the profoundest statesmen, and one of the best generals Christendom has seen.

Martin Luther had become largely distinguished at twenty-four, and at fifty-six had reached the topmost round of his world-wide fame.

Webster was in college at fifteen, gave evidence of his great future before he was twenty-five, and at thirty he was the peer of the ablest men in Congress.

Washington was a distinguished colonel in the army at twenty-two, early in public affairs, commander of the forces at forty-two, and President at fifty-seven.

Napoleon at twenty-five commanded the army of Italy. At thiry he was not only one of the most illustrious generals of the time, but one of the greatest law-givers of the world. At forty-six he saw Waterloo.

The great Louis X. was Pope at thirty-eight. Having finished his academic training, he took the office of cardinal at eighteen, only twelve months younger than was Charles James Fox when he entered Parliament. — Religious Intelligencer.

On a Japanese Railway Train.

The railway traveler in Japan buys a first, second or third class ticket; or, if he wishes to go cheaper still, he can get a ticket entitling him simply to stand on the platform! Many of the cars can be entered either from the side or the end. The principal difference between the first and second-class coaches is the color of the upholstery. None of the cars are very clean. Many of the third-class coaches could serve, without much alteration, as ordinary pigsties. This is all the more remarkable when the incomparable cleanliness of the Japanese home life, even of the humblest, is taken into consideration. An explanation of this may be that the Japanese have little regard for the cleanliness of any place where they keep their shoes or clogs on. The European room, for example, which has been established in a few Japanese homes, is the only apartment in the whole house that is not kept scrupulously swept, dusted, oiled, and burnished. So, too, with the Japanese inns. Those that are maintained in native style are sweet and clean; those that have become Europeanized are usually littered with cigarette stumps, fruit peelings and cores, and other debris.

An American Pullman, with its crowded and unavoidable intimacies, is a decent and polite hermitage compared with a packed coach in Japan. All sorts of unexpected things happen. Daring ablutions are performed and complete change of raiment is frequently effected, the constantly recurring tunnels serving to screen the astonishing character of these programs.

The floor of third-class coaches is an unswept riot of the flotsam and jetsam that usually follows in the wake of certain kinds of human craft the world over. A Bowery picnic crowd, abandoned to peanuts, popcorn, and bananas, never marked a more conspicuous trail than a lot of Japanese peasants enroute. Only, with the Japanese, it is all a very solemn affair. Travel seems to afford fitting opportunity to discard all kinds of personal wreckage. All forms of abandoned odds and ends of things begin to identify the itinerary from the very start. Of course, the foreign traveler who wades through this car-strewn waste does so to gain experience. It is not a pursuit of happiness.—Booklovers' Magazine.

A Chinese Story.

This pretty little story is told of a spelling class in China:

The youngest of the children had by hard study contrived to keep his place so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him. The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so, firmly refused, saying: "No, me not go; me not make Ah Fun's heart solly.'

That little act implied great self-denial, yet it was done so thoughtfully and kindly that spontaneously came the quick remark: "He do all same as Jesus."—Golden Rule.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It

To Prove What the Great Kidney Remedy, Swamp Root, Will Do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble.

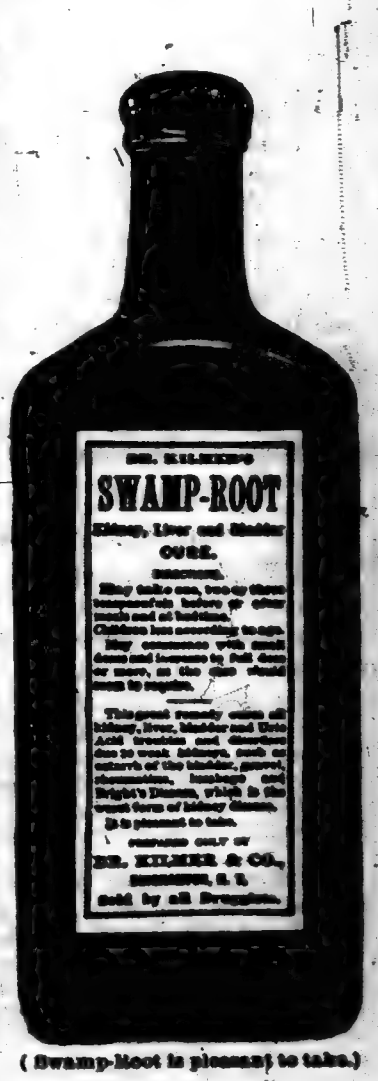
I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr Kilmer's Swamp-Root, the world-famous new kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



(Swamp-Root is pleasant to take.)

How To Find Out.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail The book contains many of the thousands upon thousands of testimonial letters received from men and women cured The value and success of Swamp Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the BIBLICAL RECORDER.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

THE OTHER SIDE.

We think Brother Farmer's views with regard to associational gatherings on the Sabbath day somewhat immature. Religion and social life go together. Our Baptist meetings are social in order that they may be religious. Consider the great feasts of the Hebrews, so frequently referred to in the Scriptures—Passover, Tabernacles, Pentecost. In them the great throngs were assembled; in them the nation's religion and civilization were made; in them personal religion received its largest help.

Take a modern instance. Our factory communities are made up of good country Baptists. But they do not attend church as they did when they lived in the country. There is more than one reason. But we wish here to name but one: They have now other opportunities for social contact. It is no longer necessary to come to church in order to meet one's friends.

The remedy for the abuse of the Sabbath is not in forbidding people to come together. Rather invite them to come. It is the one chance to reach them. Deepen the religious life; increase the spirit of true Christians; teach them to talk and think of their religion. And then these meetings will become great feasts indeed.

To narrow our meetings down to small crowds would ruin them. It is the glory of the North Carolina Baptists that their annual meetings continue to draw the peoples forth.

We sympathize with the good women. Likely they make more effort than they ought. Brother Farmer's argument is strongest at this point. And yet should they not prefer to minister to the needs of the people rather than be ministered unto? And is it actually true that they cannot attend the meetings? We usually see more women present in the meeting-house than men.

Let us not send the multitude away hungry. The Master performed miracles rather than do so. It may be replied that He also broke with them because they came for the loaves and fishes. But we do not believe that that can be said of any considerable number of those that come to our meetings. He had compassion upon them because they were as sheep without a shepherd. And He endeavored to shepherd them. Let us do likewise. Time will come, if we that know the Gospel will do our duty, when they will find it more to their liking to talk with one another of the things of the Kingdom than the things of this world.

NEITHER YEA NOR NAY.

The Western Recorder requested President Mullins to declare whether he referred to that paper in his recent review of President Strong's address. Here is his letter:

"Dear Dr. Eaton:—Yours asking whether or not my article in the Review and Expositor, reviewing Dr. Strong's recent address, refers to the Western Recorder, has been received. The article itself is the best answer to your question. I lay down or suggest certain principles in the portion of the article in question. These are designed to correct a most unwarranted and hurtful method of dealing with what writers say on historical and other matters. The application is to the classes indicated, viz., the 'mere controversalist' who by suppressing a part of what a writer says gives a wrong impression of his total meaning, those who 'by a peculiar process' make a man mean what he did not intend, or 'by wilful and adroit perversions' do the same. Any and all who use such methods are naturally included in my remarks. The 'limits of good journalism' scarcely warrant my making more specific application. If you have occasion to refer editorially to this reply to your letter, I ask that you publish it in full and let my statement be in my own language.

Yours fraternally,

E. Y. MULLINS."

That is, Dr. Mullins shies! He does not touch the real question whether the Western Recorder's treatment of Dr. Strong's address was the occasion of his remark or not. If the Western Recorder can extract any comfort from this it is welcome to it.

Our contemporary intimates that we are trying to injure it. This is unworthy of a strong paper. It is an appeal to the friends of the persecuted; it is playing the martyr. We wish to assure it that we have no desire to do it harm; and we should think that grown men might engage in a discussion now and then without having to answer such charges. We differ with our contemporary in many respect, but we never suspected it of making an appeal to pity!

A RAINY DAY WITH THE WEST CHOWAN.

Archibald Johnson, Livingston Johnson and the editor of the Recorder paid the price of attending the West Chowan last week: arising at four in the morning and taking until eight in the evening to get within striking distance of the meeting-place. But we knew it was worth while, and were not surprised that next morning we had joyousness of spirit instead of regret, as we drank in once more the inspiration of a mighty Baptist body.

There was only one day of it, however; and before noon the rain set in—a quiet, steady and much-needed rain, but just a little untimely. It was interesting to see how the Association would manage. There were thousands present—whether two thousand or three thousand we dare not say. Within the handsome house of worship were at most seven hundred. Outside the others stood about and let the rain fall. Some had umbrellas, others were in buggies, and others didn't mind. The ladies were most of them in the meeting-house. But when the dinner-hour arrived they went bravely out to minister to the multitude. New hats and new dresses were freely sacrificed. It was such a pity that they had not worn old ones for once! And we had a feast in the gentle rain.

There were three hundred feet of standing-room at the tables. We made the guess as we walked from one end to the other and back again on the other side. And they were bountifully laden with good things which good men and women joyfully served.

A little rain could not down the West Chowan.

When we arrived President Scarborough had the floor and the note of triumph—of the man at last at top of the hill—was in his voice. These are his words: "We are busy, happy and contented."

We heard him once pleading for the life of the Institute. We heard him now certifying the Institute's proven right to live and to grow. It has overcome all obstacles; has enlarged its accommodations and improved its equipment, and it has more students than at any time in twenty years and more. President Scarborough declared that this is only a token of that that shall shortly come to pass: The rising tide of educational interest will bring thousands of young men and women to our Baptist schools and colleges; and if we do not speedily enlarge we shall lose tremendously. That is the word for the hour.

And the Association responded to his call by assuring the trustees that it would stand by them in their plans for enlargement. We understand that $6,000 will shortly be expended to this purpose.

The Institute is always at the centre of interest in the West Chowan, and the discussion this year was one of the best that we have heard. They made no long speeches, but Brethren Curtis, Thomas and J. A. Speight succeeded in following Brother Scarborough's excellent example in letting the Institute speak for itself.

The next hour, and the best, was devoted to State Missions; and Secretary Johnson made the best speech he has made this year. The Association was visibly impressed, and the pledges were increased by many churches.

Professor Carlyle was present and swept the Association with a really eloquent short speech. He was introduced by Dr. John Mitchell, who spoke briefly but with genuine earnestness in behalf of Ministerial Education.

In the afternoon Ministerial Relief, the Orphanage and Home Missions were discussed, while the ladies had a missionary meeting in the rooms in the rear of the pulpit. Editor Johnson was at his best—his very best; and the impression he made was profound. He told what the Orphanage is; how that it is a group of families living on a farm and teaching the children work and knowledge and religion;—what it does; how that it reveals the Providence of God to us; how it opens our hearts and makes them better; and how it enables us to truly serve Jesus the Christ. His speech was strong in its simplicity and its restraint.

A number of brethren discussed Ministerial Relief, among them Brethren J. A. Speight, Britt, Curtis, T. T. Speight and C. W. Scarboro.

The Association adjourned at four in the afternoon.

Next morning was bright and crisp. We have no doubt that it proved interesting and helpful. But we were not present. We will thank Bro. C. W. Scarboro, who so seldom writes for the Recorder, to send us a report of the day; of the time and place and preacher for next year; of the action on temperance, etc. We must be content now to conclude with a few notes.

And let the first be about the church—Ross's; a great church, a steadily improving church. There are seven hundred members. They had a large meeting-house; but they have just finished a more beautiful one. The finish is in selected natural wood—flawless and very tasteful. The aisles and rostrum are handsomely carpeted. Altogether it is most creditable. Pastor T. T. Speight, the big-hearted man of God, whom everybody loves, led these people into this work and led them to victory. He has been their patsor nearly twenty years, and he is a man in authority. He was in all his glory last week—happy as only a happy-natured man can be.

There was special warmth in the Association's heart for two veterans who have survived the year notwithstanding affliction—Elders Jordan and Mitchell. They were looking better than we expected. Long have they been objects of confidence and love in the Chowan country, and it was pleasing to observe with what gladness their brethren greeted them.

Some new pastors have come into the Association;—here were McIntosh, Paul Bowers, Britt and Taylor, excellent men. They could not choose a better country in which to settle their governing ideals.

On the first day the subject of Temperance was given an unexpected turn by a request that the Association give forth an utterance on the proper relation of churches and church-members to government dispensaries. The matter was referred to a committee which had not reported when we left.

Pastor McIntosh, of Windsor, submitted a thoughtful report on Home Missions. The matter of missions to the negroes was not mentioned. We understand, however, that more than one thoughtful West Chowan pastor is in favor of the Home Board's policy.

Archibald Johnson and the writer came away from the Association together. It was his second visit to the West Chowan. I have attended five meetings or more. But we had the same impression, to-wit, that, while the West Chowan easily leads any other Association in the personnel of its members and the largeness of contributions, it is also the most prosperous people, and, therefore, should be encouraged to attempt greater things. We have one thing to propose—namely, that the West Chowan shall attempt a really great movement in behalf of Chowan Institute. Those strong churches could raise $50,000 as easily as they raise $5,000. Nothing would bring the West Chowan into a realization of her greatness—and she does not know how great she is—like an undertaking of this kind.

We were a guest in the home of Mr. and Mrs. Thomas Gillam at Windsor—a home that recalls the traditions of old-time Southern hospitality.

A traveler never knows better fortune than that that befell Bro. Arch. Johnson and the writer.

The Importance of Your Work.

"The Primary Teacher's work is first in importance," says Dr. Hamill, "because

1. The first teaching shapes all that follows.
2. The child learns more in the first ten years than any score of years afterward.
3. The child has unquestioning faith in his teacher and the Bible.
4. Childhood is the period of greatest spiritual activity.
5. It is the gateway to every good or evil habit."

You cannot expect to gain without effort that which cost Christ all His life.

BAPTIST ASSOCIATIONS AND THE SABBATH.

The following is written to call attention to a tendency which, in my mind, is hurtful to Baptists and the kingdom of Christ; a tendency which causes many people to close the Sabbath day twenty-four hours farther from Jesus, and His coming kingdom than they began that day.

What is the object in the coming together of Baptists in an Association?

We believe that the object, in the minds of those interested in the work of the denomination, is the planning and devising of means by which we may most effectively carry out the great command of our Master, to declare successfully His name to every creature. It is a business meeting, and the "King's business requireth haste."

There is less thought, in the mind of the average attendant upon an Association, for the coming of the kingdom of Christ than for almost anything else.

The Sabbath during the sessions of our Associations have become too largely a holiday, a day for recreation and a picnic. Very few people attend that they may learn of God and His righteousness. Our Associations convince very few people that we are in earnest about our Lord's business. Sometimes ministers, and I say it with deep regret, stand out on the yard, or sit in buggies talking with the indifferent during the sermon by some earnest soul, who needs sympathy so very much. Deacons, some of them with white hair, are too often seen out talking in a hilarious manner while the minister is preaching, and feeling all the time that he is making a miserable failure.

Church members, not a few, act as if they were on a picnic, and the sermon in the house is the last thing they think about.

Considering these facts, and they are real facts, as thousands in North Carolina know, what impression does an Association make on a community? The people, especially the ungodly, look upon the occasion as a picnic and banquet. They come from afar to spend the Sabbath in a frolic and enjoy the dinner, which is abundant, and the chief part of the Association. They do not regard us as being in earnest about the cause and kingdom of our Master.

The mention of the dinner brings me to remark: We have consulted many good women, in different parts of this State, and they all concur in one fact: "We have not seen anything of the Association. We have been so busy with our cooking and work that we could not enjoy the meetings at all. We are glad to entertain the Association, but such crowds come that we feel we could not hold out another day."

Think of fifteen women cooking enough on Saturday night and Sunday morning to feed three thousand people on Sunday; and not more than four hundred of this large number have any interest at all in the sermon or work of the Association. Those of us who do not love God or His holy Sabbath should be merciful to these women who are too good and too modest to speak a word in their own defense. And those of us who do love God, should prove it by showing our regard for the women who are forced to work Saturday night, and practically all day Sunday to provide a sufficiency of food for three thousand irreverent people on picnic, while some heart-sore servant of God tries to preach the Gospel.

Recently, at one of these Sunday sessions, there were not fewer than twenty-five hundred people present. There were two sermons, one in the church, which would seat about four hundred people, and the other in a school-house, which would seat about two hundred and fifty people. There was room for thirty people in the middle of the meeting house, and the school-house was not more than two-thirds full. Some earnest men went out and begged the great crowds about the door to come in, but they paid no more attention than would as many foxes. It is time to call a halt. We are giving people a chance to desecrate the Sabbath, and often, we ourselves are helpers in this work against Jesus Christ and His laws. Let the men of God, in every Association, see to it that efforts are made to remedy this tendency away from God and His cause. Let the Associations close out on Saturday, and where it is desired, let some minister remain over and preach at eleven o'clock on Sunday, but let no dinner be served on Sunday at any church henceforth forever. This will help to preserve the good name of Baptists and the Sabbath day. Many of our best ministers feel as we do about this matter, and all know these are facts. Let's amend, unless some one can give a better reason why we should continue in our present course. I am fully aware that some people would be much put out if we should close out the association, and the ministers should go back and preach at their own churches on Sunday; and I am also afraid that some of us are to be put out of the kingdom of God at the last day for wilfully breaking the Sabbath, and giving other people a chance to desecrate God's day.

Then many would be disappointed if no dinner should be served at church; but women would not be forced to break themselves down working on Sunday, and preachers would have a full house after the first disappointment in the dinner frolic. The picnickers would fall off, the community would have more respect for us; we would have more respect for ourselves, God would be pleased and heaven would rejoice, because we had done our part to prevent Sabbath desecration. "Lead place our feet on higher ground," and we shall close our Sabbaths "Nearer our Father's house than we have ever been before." In the interest of our best women, a lost world, and the kingdom of Christ, I am,

Yours truly, J. S. FARMER.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

The Preparation of a Boy.

Lesson for November 6. 2 Kings 11:1-16. Read 2 Kings, Chapters 10, 11.

Golden text: When the righteous are in authority, the people rejoice. Prov. 29:2.

The battle in Israel and Judah in the time of Elijah and Elisha was a battle against Baal and for God. In the present time, and in all times, the real battle is against some false religion and for the true religion. The battle today is against Mammon. If we could save the people from Mammon and get them right with God, all would be well.

In this battle in Israel and Judah Baal often ruled in the hearts of the king and the people. Our lesson brings us to such a time. The conflict had gone sorely. At length Jehu led the forces of righteousness to a triumph which culminated in the deaths of the Kings of Israel and Judah. But the end was not yet. The mother of the king of Judah, a Baalite herself, resolved to hold the throne; and to effect this resolution she ordered that all possible heirs—her own flesh and blood—be slaughtered. Such the character of a heathen mother! A worthy product! Our lesson tells us the story of this woman's conspiracy, what came of it, and how God overruled all for the welfare of the right.

The lesson of the lesson is that bad rulers, bad politicians, whether kings or little bosses, cannot defeat God; that God is on the side of Right, and though his cause may be defeated, He will prevail.

A secondary lesson will be found in the relation of religion to the Commonwealth. The scheme of the heathen queen was defeated by God's high priest. He took a hand in politics. No doubt good men deplored it; but he kept his course. He overthrew this woman and set God's chosen upon the throne. His activity suggests that God's ministers have yet a call to refresh the nation's life with righteousness, to resist heathen tendencies in high places and to lead the people against the workers of iniquity.

These are the two large lessons. But we find more to our liking the dramatic story of the boy: An infant, ordered to be slaughtered; hidden seven years in a bed-chamber; at length brought forth by a statesman-priest, who had laid well his plans—and put upon the throne; and in that very hour the bloody woman who had sought his life was hurled from her throne and killed. You will not find a story in fact or fiction more interesting, more likely to awaken the imagination of your pupils.

Never did a boy have a better preparation for a career.

(1) God helped him. A pious woman conceived the impulse to snatch him from the reeking hand of massacre.

(2) Religion surrounded him. A high priest took him in charge. For father he had a priest to pray with him. For adviser a man of God who believed in his destiny.

(3) He was obedient. These seven years he obeyed the pious woman and the godly man. He did not understand the import of his hardships, but it is plain that he accepted them quietly.

He, lived, therefore in an atmosphere of religion. God had saved him, and the only people he knew were God's people who believed that God had a mighty use for him.

Oh, if children were now reared in such surroundings!

The high priest may have felt heartsick that the people had gone over to Baal and the throne was against him. But he did his duty by one little child and thus saved the Kingdom to God. One man is enough. One man well served is better than a host to serve you. Many a preacher with "packed houses" might well envy Jehoiada and his congregation of one infant!

Jehoiada is the hero here. It is wonderful what one man can accomplish by never giving up, by never neglecting the duties right at hand. A man, says some one, is God's last resort. And he must be a man.

And that woman, traitor to all that was right and holy, was the first to cry "Treason, Treason." Is not that a picture of human nature? A man goes wrong; you correct him or drop him and he denounces you for going back upon him. This woman was her own worst enemy. She had committed treason against herself and the nation. And yet when the hour came she cried out against the true men. Wrong becomes arrogant. Put it in power and it makes itself one with the institution, the party or the State. Criticise a public officer and he calls you an enemy of the State, or says you are unfaithful to the party. Criticise a missionary secretary or a denominational leader and he says you are injuring the cause. They forget that they may be responsible for the injury, that their wrong-doing may be the cause of it. Remember Athaliah, who stole a kingdom at the price of the blood of babes, and when the man of God came to restore God's royal line she shouted "treason, treason" in his face. But that did not save her.

* * *

The Best Books for Sunday-School Workers.

That every man should be thoroughly informed about his work goes without saying. That our Sunday-school workers generally are sadly ignorant of and thus necessarily inefficient in their tasks is their lament and everybody's knowledge. And for one reason, among others: not one in a hundred of them has ever read a book bearing technically upon his work. The lack of money to buy and time to read is a lame excuse, for books are cheap and most of our minutes are spent less worthily than in thus qualifying ourselves for usefulness. But there are many workers who do not know what books would be most helpful to them; they would be willing to purchase and peruse, if only they knew what and where to get. In response to many inquiries the following paragraphs are submitted as embodying the very best suggestions to be had by examination of select book lists and through correspondence with experts.

For the Pastor.

"The Pastor and the Sunday School," by Dr. Hatcher, (50 cents), though a recent volume, was almost the first in its special field; it is regarded by Rev. L. P. Leavell, Mr. W. C. Pearce, President E. Y. Mullins, and many others as standing at the head of all books of its kind. "The Pastor's Leadership of Sunday-school Forces," by Schauffler, (50 cents), is commended by Rev. B. W. Spilman.

For the Superintendent.

What is the best book for the Superintendent? "The Organized Sunday-school," by Axtell, (50 cents), is named by Dr. Mullins and Mr. Spilman. "Ways of Working," by Schauffler ($1), is suggested by Mr. Pearce. "The Model Superintendent," by Trumbull ($1.25), is preferred by Mr. Leavell.

For the Teacher of Adults.

As the best book for the teacher of adults President Mullins and Secretary Spilman agree on Trumbull's "Teaching and Teachers," ($1.25). "The Twentieth Century Sunday-school," by Dr. Green (50 cents), is put first by Secretary Leavell, while Mr. Pearce awards preference to Trumbull's "Individual Work for Individuals." (75 cents).

For the Teacher of Boys and Girls.

"The Sunday-school Teacher," by Hamill (50 cents), and "The Boy Problem," by Forbush (75 cents), are suggested by Dr. Mullins. Cook's "Gospel for Boys," (25 cents), is named by Mr. Leavell. Trumbull's "Teaching and Teachers" is esteemed best by Messrs. Spilman and Pearce.

For the Primary Teacher.

Black's "Practical Primary Plans" ($1) is beyond doubt the standard work for primary teachers; the preference expressed by Messrs. Leavell, Spilman, Pearce and Mullins is that of experts in general. "A Study of Child Nature," by Harrison ($1) is also commended by Mr. Leavell.

For Institute Work.

Pastors and others may wish to do institute work; what are the best books for them? Dr. Mullins responds: "The Up-to-Date Sunday-school," by Fox (25 cents). Mr. Spilman says: "Sunday-school Institutes and Normal Classes," by Vincent (60 cents). Mr. Pearce suggests the standard normal manuals (Hurlbut, Pease, Legion of Honor, etc.). And Mr. Leavell recommends "The Sunday-school Teacher," by Hamill (50 cents).

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

TWO MORE ASSOCIATIONAL MEETINGS.

Woman's Work in the South River Association.

The Woman's Misionary Societies of the South River Association met in their eighth annual meeting on October 20, 1904, at Baptist Chapel church. The report on Woman's Work, by Miss Heck, was read by Rev. J. L. Shinn on Thursday before the Association in connection with the Foreign Mission report. Then we held our meeting from 2 to 4 in the afternoon, with a room full of interested women.

After devotional services we emphasized the thought of putting God and His work first. "First come to Him, to give ourselves, first a full and complete surrender to Him, then go in service for Him. And after considering a "Year's Obedience, 1903-1904," a tract by Miss Heck, and in recognition of the fact that "they who would greatly shine must greatly serve," we resolved to be more deserving of the showers of blessings that God has, and will continue to send on us, if we be faithful. Also that methodical work, with prayer, and perseverance, were essential to success. And too, the importance of teaching and training the children in missions, we emphasized. Then, again, not only give ourselves if He requires it, but even our children, willingly give for His servants in heathen lands should He ask so much, of us.

Salemburg, N. C., Oct. 22, 1904.

My Dear Miss Heck:—After a long ride of 12 miles through a dusty road I reached the Association and held a W. M. meeting on second day. Returned home last night tired. So in order to give you report by today's mail must hasten. After so strong a sermon by Dr. J. J. Hall, of Fayetteville, on Foreign Missions Thursday morning, I felt the way was fully opened to reach each woman present on her permission and obligation to help evangelize the world, as he made a touching and strong appeal to the women. As fine a mission sermon as I ever heard, I believe. Enclosed find report of our meeting. On Friday morning Mr. Shinn read report on our work, our aims for 1905; also made a talk on our work; said that one of the reasons why the churches had increased their pledges for next year was due to the Woman's Missionary Societies, and their influence in the churches in addition to their own work. I gave Mr. Oats report of our meeting for the minutes.

MRS. S. A. HOWARD.

Goldsboro, N. C., Oct. 22, 1904.

My Dear Miss Heck:—Our Neuse Association met with Mount Nelson Church at Eureka this week, and the Woman's Meeting was held in the Methodist church the second day. We tried to arrange it at an hour in the afternoon when most convenient to housekeepers and visitors also, but Brother Spilman was such an attraction at the Association proper, that our attendance was lessened, and exercises shortened, on that account, so that our meeting was rather disappointing.

Delegates were present from five Societies and the reports encouraging. Four new Societies have been organized during the years and two resuscitated. We are indebted to Brother and Sister Campbell for earnest labors along this line.

We have the assurance that a Woman's Society and possibly a Sunbeam Band will soon be a reality in the church with which we met. The women there are workers indeed and in truth. They have just had their house of worship plastered, the rostrum and aisle carpeted, and were rejoicing in the gift to them of a nice, neat pulpit.

The older Societies have increased in membership considerably the past year, but I fear not correspondingly so in gifts to the cause.

One Society has pledged an advance of 25 per cent in contributions for the coming year, and I hope to write you definitely in regard to others by November 15th. Altogether, we feel hopeful and like pressing forward to do better work. Surely there must be no retrograde movement.

Yours sincerely,
MRS. L. G. GRANT.

Many a man has a blind notion of stewardship about his property, but very few have it about their knowledge. . . . . One grows tired of seeing cultivated people with all their culture cursed by selfishness.—Phillips Brooks.

Crumbs of Wisdom from "Old Gordon Graham."

"When a man makes a specialty of knowing how the other fellow ought to spend his money, he usually thinks in millions and works in hundreds."

* * *

"When an ass gets the run of a pasture, he finds thistles."

* * *

"No man's a failure till he's dead or loses his courage, and that's the same thing."

* * *

"Trouble postponed always has to be met with accrued interest."

* * *

"Don't hurt anyone if you can help it, but if you must, a clean, quick wound heals soonest."

* * *

"It's better to see ten bores than to miss one buyer. A house never gets so big that it can afford to sniff at a hundred pound sausage order, or to feel that any customer is so small that it can afford not to bother with him. You've got to open a good many oysters to find a pearl."

* * *

"It isn't what a man's got in the bank, but what he's got in his head, that makes him a great merchant."

* * *

"Look in a man's eyes for honesty; around his mouth for weakness; at his chin for strength; at his hands for temperament; at his nails for cleanliness."—By George Horace Lorimer. Doubleday, Page and Company, Publishers.

In the Shadow.

We must all go there sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone. But fear not; it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of his face can be only fixed in the dark chamber. But do not suppose that he has cast thee aside. Thou art still in his quiver; he has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when he can send most swiftly and surely on some errand in which he will be glorified. O! shadowed solitary one! Remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously.—F. B. Meyer.

Holiness is not a rapturous triumph away up somewhere in vague heights of glory, steadfast and splendid like a sun. It is just a poor heart that makes room for Jesus.—Mark Guy Pearse.

Christmas Gift!

Sounds early, don't it? but Christmas will be here before you realize it.

We will give a piano as a Christmas present to some one who don't own an upright piano.

An opportunity requires you to register your name at our warerooms 211 & 213 North Tryon St., Charlotte N. C., or mail us your name and address with 4 cents in stamps for return of number; and we will register your name for you.

Only one member of a family allowed to register and no one who has an upright piano in the family.

If you purchase a piano from us before December 25th, and you should hold the duplicate number drawn, we will take back the piano you have bought, refund money paid and deliver gift piano. Remember piano is absolutely free—only question asked, "have you an upright piano in your home?"

Registration begins Oct. 15th and closes Dec. 22nd.—Watch further announcements.

Chas. M. Stieff Manufacturer of the piano with the sweet tone.
Southern warerooms 211-213 N. Tryon St., C. H. Wilmoth, Mgr. Charlotte, N. C.

Notice.

Having qualified as administratrix of the estate of William Terry, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

MRS. MARY TERRY,
Administratrix.
Raleigh N. C., R. F D. No. 6

Administrator's Notice.

Having qualified as Administrator of the estate of Mrs. Rebecca Smith, late of Wake County, this is to notify those having claims against her estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment

NATHANIEL A. SMITH,
Administrator,
Garner, N. C.

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Mr. M. M. Ansley, T. F. & P. A., Atlanta & West Point R. R., Atlanta, Ga., says: "I have used Gowan's Pneumonia Cure in my family and do not hesitate to say that for coughs, colds and croup, it has no equal. I would not feel safe without a bottle of it within easy reach."

Mr. E. H. Lea, Agent So. Ry., Richmond, Va., says: "I have used Gowan's Pneumonia Cure in my family with most gratifying results, especially for chest colds and coughs. I find it a most excellent remedy."

If your druggist cannot supply you, write to

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Warm weather brings danger to babies. Keep a bottle of Baby Ease—the world's best baby medicine—on hand. It is the safe, sure, harmless remedy for all summer bowel and stomach troubles.

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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. REESE, Band Superintendent for North Carolina.

Children in Brazil.

MISS LAVONA GLENN, PETROPOLIS, BRAZIL

Some of the Brazilian children are very pretty, and just as bright as they can be. They know the name of Jesus, but they do not know Him. They are taught to pray to little images of Christ, made of wood or plaster of paris, just as they are to pray to images of the saints. They are taught, too, to worship the cross. They are just as superstitious about it as they can be.

One day two little girls in our school were having a lesson in arithmetic. They were just beginning, and the teacher sent them to the blackboard to copy the first line of the addition table. The smaller one would not do it, and when the other one began to do it, she quickly rubbed it out, crying: "Stop! it is a sin to play with the cross that way!" You see the work was like this: 1 x 1—2. The teacher had some trouble to make her understand that x (plus) had nothing to do with the cross of Christ.

They are taught to say a number of prayers without ever thinking what they mean, and they think that the oftener they say those prayers the more effect they will have with the Lord.

A part of my work is to see the children to bed. I teach them to pray to the Lord, and not to a lot of saints. Evidently one of the little ones had not been accustomed to see her people at home pray. The first night that she came, I asked her if she would like me to teach her how to pray. She said yes. A few nights ago she said: "Miss Glenn, when you asked me if I wanted to learn to pray, I wanted to say no, but I said yes."

"Well," said I, "you are not sorry, are you?"

"O no!" she answered, "I am glad." Then added: "But why don't grown-up people pray?"

"They do," I replied.

"Ella said that they did not need to," she answered.

I told her how all of us needed to pray—to thank the Lord for His goodness to us, to praise Him, and to ask His guidance and blessing. Then I explained the Lord's Prayer to her, showing the meaning of each one of the petitions that are in it. When I finished, she said, "O, how many prayers there are in that one!" and when she knelt at my knee a little while later, and repeated that wonderful petition, it seemed to have a new meaning for her.

Another little girl, hearing my talk with that one, said: "Miss Glenn, teach me how to ask God to forgive my sins."

Pray for me, my little workers, that our Heavenly Father will help me to lead many of these little ones to Him, and teach them to know Jesus as their Saviour.

Reaching the Parents Through the Children.

"I will tell you about a little fellow who was brought to our school by Tsing Kwe. This little boy's father formerly kept a shop for selling salt, but as he was a miserable drunkard, he managed to more than drink up his profits, so had to give up his shop, and is now clerking for another salt merchant for a pittance. Well, his little boy—less than ten years old—came to our school. We follow the Sunday-school lessons, and at the end of the quarter came a Temperance Lesson. I did my best to impress it upon the minds and hearts of the children. This little boy was especially impressed, though he did not mention it. He went home and told his father all that I had said—how wrong it was to drink, to squander money that ought to be used at home, on liquor—how miserable it made a man's family, and how worthless the man himself became. The boy's father heard him out without saying anything, but he stopped drinking, and Tsing Kwe tells me that he has not been drunk since.

"Several weeks ago three boys, who are brothers, suddenly quit school. When we inquired into the matter, we found that they had been kept away by their old grandmother, and the reason was that they said 'grace before meat.' They had been taught here that everything came from God, and that before eating it was the proper thing to thank God and ask his blessing. They remembered the lesson, acted upon it at home, and the immediate consequence was that they were taken out of our hands. We trust any pray, however, that God's Spirit will teach them now and keep them in the way of life."

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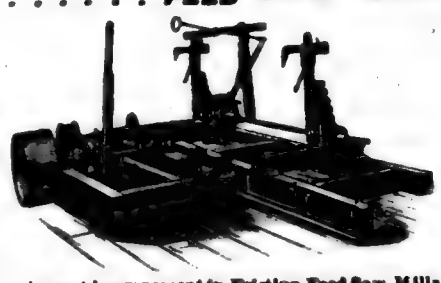
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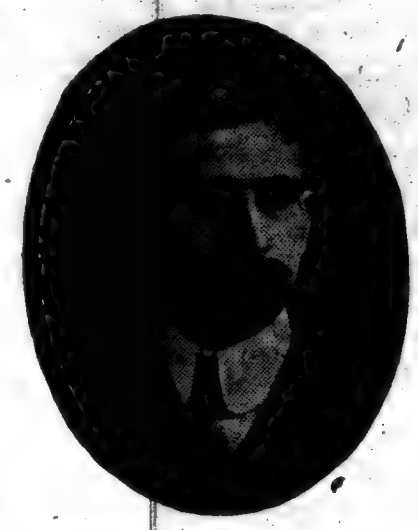


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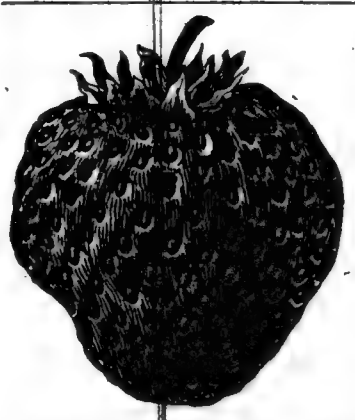
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Current History.

The Election.

The United States will choose a Chief Magistrate November 8th. The Democratic and Republican chairmen are making large claims. The Democrats claim 256 votes, including the solid South, New Jersey, New York, Indiana, Connecticut, Nevada, Colorado, West Virginia. Two hundred and thirty-nine are needed. The Republicans claim 290 votes, including all the foregoing save Maryland and the South. The impression throughout the country is that Mr. Roosevelt will be chosen. But the Democrats are making great efforts to turn the tide. Mr. Parker, Mr. Cleveland and Mr. Bryan are campaigning with great energy. Any opinion as to the result is little more than an off-hand guess.

Both parties claim a majority in the House of Representatives.

The campaign has been an earnest one in the doubtful States. But in the others there has been so little interest—as in North Carolina—that the political leaders are fearful of a very small vote. There can be no worse sign for a Commonwealth than a loss of interest in voting. It is nothing short of abandoning our heritage of self-government.

* * *

Questions for the Next General Assembly.

The General Assembly of North Carolina, to be elected November 8, will have numerous temperance measures to dispose of; the legalized primary system; the divorce question; educational enlargement; the reformatory; taxation of corporations; increasing salaries of State officers and judges. These promise to be the main questions.

* * *

North Carolina's Record.

Since the proud claim was graven upon the Confederate Monument at Raleigh:—"First at Bethel; Farthest at Gettysburg; Last at Appomatox,"—there has arisen more or less discussion of its justness. A Virginia gentleman made bold to openly dispute it. Recently a Committee of the State Literary and Historical Society took the matter up and submitted considerable weighty evidence in support of the claim. Now one of our counties claims that its men were first of these first North Carolinians. Let North Carolina endeavor to be first amongst her sisters in morality, in thought and in achievement in the present time. We made good our claims to honor and glory in the Civil War long ago.

* * *

Great Britain and Russia.

The most exciting week since the Japanese opened war on Russia reached a peaceful end Saturday. The Baltic fleet of Russia passing the British coasts on the way to the East fired in the night upon a fleet of British fishing boats—"trowlers"—harmless and innocent. Two men were killed, one boat destroyed, and others injured. The news set all England on fire. War seemed quite likely for two days. The Russian admiral sent no explanation to his government, and the government could make to England only a questionable apology. England cleared her decks for action. But the Russian explanation came. The admiral declares that he was attacked by two Japanese torpedo boats, that two of his men were injured and that one of his ships was struck. This seems incredible; but one must think that he thought the Japanese were after him. Great Britain is doubtful of his explanation; but she has agreed to refer the matter to the Hague Tribunal, thus losing an excellent opportunity to crush Russia. There are those who think she followed this course in dread of war with France.

The Russian fleet has fired on a number of harmless ships, and altogether the expedition seems to be ill-fated. The Russian officers are evidently hysterical.

From the East the news has been scant. The armies before Mukden are facing one another, but neither seems ready to force the fighting. When they engage once more the world will witness one of the most desperate battles in all history. The recent drawn battle resulted in a loss of 45,000 Russians, and, we suppose, full 30,000 Japanese.

From the Robeson.

I have had it in mind for some days to write a word about the work on my field, but have delayed, partly because I haven't much fondness for writing to newspapers and partly for want of time.

The associational year is just closing with my churches. There has been no great event on my field this year, but the Lord has blessed our labors and we feel that there has been a steady growth. There has been a growth in our Sunday-school work. The Sunday-schools are better organized and are doing better teaching. The best feature of the work is that they are growing more liberal and have adopted a systematic plan of giving to the Orphanage monthly. I feel sure it will not be long till each school will treble its contribution to the Orphanage. My Ashpole church erected a parsonage this spring at a cost of $850, part of which has been paid, and most of the remainder will be paid this fall.

My Back Swamp Church has adopted plans for remodeling their church house at a cost of $300, which will be done in the next two months, and when done, we will have one of the neatest and nicest country church houses in the county.

Bear Swamp Church is contemplating some improvements, but no steps have been taken yet. So we feel that the Lord's work on our field is growing in a material way. The Lord is blessing the brethren materially, and they feel that they must honor Him with their substance. The Lord blessed us with the outpouring of His Spirit and grace and we had good meetings with all my churches.

At Back Swamp we had nine additions by baptism; at Bear Swamp there were eighteen additions by baptism and five by restoration, and at Ashpole six by baptism, and with the additions the churches received spiritual strength.

Bro. C. H. Durham, of Lumberton, aided us at Back Swamp. Brother Durham is not only loved by his church at Lumberton, but by all the churches in the Association, and is a favorite with them. I think he will come as near being a second H. C. Brown as any man I know in the State. He preaches the Gospel with simplicity, pathos and great power.

We were aided at Bear Swamp and Ashpole by Bro. J. E. Smith, then of Concord, now of Charlotte. Brother Smith is a strong Gospel preacher. The Lord has endowed him with special evangelistic gifts which fit him for evangelistic and revival work. He presents the Gospel in such a simple, pointed, forceful way that he gets hold of the hearts of both saint and sinner. He truly knows how to help a pastor, having been in the pastorate himself. His work with us will not soon be forgotten, and we trust we may have the pleasure of having him with us again.

Just one week, and our Association (the Robeson) will be in session. We are looking forward to the time with pleasure when we shall meet with the brethren and talk over the work of the past year, and plan for greater work for the coming year.

We especially covet the pleasure of having with us the editor of the Recorder, and of course all the other representative brethren. They are expected as a matter of course.

Best wishes to the Recorder.

J. A. McKAUGHAN.

Ashpole, N. C., Oct. 26, 1904.

P. D. Mangum Ordained.

West Durham Baptist Church having requested the ordination of Bro. P. D. Mangum, Brethren J. O. Alderman, C. J. D. Parker and Chas. A. Sigmon were invited to serve on the presbytery with Bro. Cashwell for the examination of Brother Mangum. They met September 8th, at 5 p. m., and elected Brother Parker chairman and Brother Sigmon secretary. After a rigid and satisfactory examination, the presbytery recommended the setting apart of Brother Mangum to the full work of the Gospel ministry. This was done by order of the church at 8 p. m. of the same day. Brother Parker offered the ordination prayer, Brother Alderman delivered the charge and Brother Sigmon presented the Bible.

Brother Mangum is a worthy young man. He has been at Wake Forest College for the past three years, but is now teaching at Castalia, N. C. We bespeak for him a bright future.

CHAS. A. SIGMON, Sec.

Pastor Betts.

Rev. A. L. Betts tendered his resignation as Pastor of Mount Airy Baptist Church in conference October the 20th. In tears and amid feelings of deep regret and warm Christian love and sympathy, the resignation was reluctantly accepted. During his seventeen months' pastorate here there were seventy-five members added to the church by letter and baptism.

The church made the best financial report last year during its history.

As an expression of our very high regard for him, be it

Resolved 1. That we have lost a faithful, earnest, consecrated pastor, who was always about his Master's business, seeking the salvation of souls and striving to build up and edify the church.

2. That our loss is another's gain and that we follow him to his new field of labor with our sympathies and prayers to the end that the Master's work may prosper in his hands.

3. That we congratulate the field that is so fortunate as to secure his services.

J. M. HILL,
JNO. A. MARTIN,
R. L. HAYMORE,

Recent Sermons.

BY BAYLUS CADE, MURPHY.

Our Lord and the Woman at the Well. (John 4:3-30.

Introduction.—The tired traveler waiting at the well for refreshment from water that he had created, etc.

1. Ordinary employments do not hinder the coming to us of great blessednesses.

2. Being sinners does not hinder the coming to us of God.

3. The most commonplace works of man may endure, and be the starting points of infinite virtues.

4. Prejudices, both racial and religious, must be broken down as the condition of the inflowing divine life.

5. This religion is a living—an enduring force.

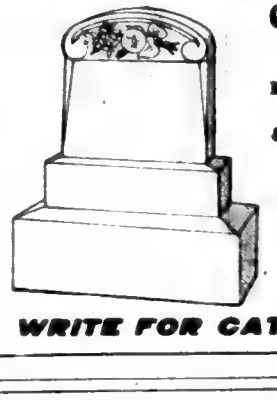
6. The divine life is full satisfaction.

7. Our interpretation of religion often hinders, rather than helps.

8. We are poor judges of what is fitting.

Conclusion.—We ought to hurry to tell any message that may enlarge others as well as ourselves, etc. Amen!

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The Raleigh.

Bro. J. M. White preached the introductory sermon. Text: Esther 4:14.

E. L. Middleton was elected Moderator, J. C. Birdsong, Clerk, and T. W. Blake, Treasurer.

The dividing of the Raleigh Association seems to have been for real good, for each Association has done as much work as the two did as one. The report on Sunday-schools called forth some fine discussion. The report called attention to the interdenominational Sunday-school work, and their Convention which is to be held in the Tabernacle church some time during the year; but failed to mention especially our own Sunday School work, which is directed by our own convention.

C. V. Brooks, J. M. White and the moderator were anxious to have the paragraph referring to the interdemination work throw out and our own work commended. J. M. and N. B. Broughton and Prof. F. P. Hobgood favored the interdenominational work. But the brethren in general were strongly in favor of our own work, and Bro. N. B. Broughton, seeing that he was in the minority, offered the desired change as above. The Association voted unanimously to adopt the report as amended, and Brother Moore was given a good hearing, which he used well.

The digest on church letters gave the following facts: Five churches have had no baptisms during the year; two churches have no Sunday-schools. There are 3,626 persons enrolled in the Sunday-schools. There are 3,507 church members. There were 295 baptisms this year. The Association made a net gain in membership of 325 this year. Nine churches report a net loss. There have been 42 deaths, one of which was Bro. W. Y. Chappell. The Association gave this year for State Missions, $803.56; for Foreign Missions, $405.27, and for Home Missions, $303.34.

Bro. W. A. Cooper read a most intelligent report on the Thomasville Orphanage, and recommended the appointment of a committee to take in hand the consideration of erecting a house, to be known as the "Raleigh Association Building," on the grounds of the Orphanage. The speeches were cordial, and the Institution has an ever increasing place in the hearts of this splendid Association. The cash collections amounted to $15.55.

Bro. E. L. Middleton read a strong report on Education, which he and others discussed. The Association requested Professor Middleton to write some articles on the primary schools of our denomination, which are to be sent to the Recorder.

Our people need to equip first-class academies.

The Tabernacle sent a thrill through the Association by announcing her purpose to pledge $1,000 for Foreign Missions. The pledges for Foreign Missions amounted to $1,324.80, and for Home Missions $298.50. The pledges for Ministerial Education amounted to $41.25.

The next session, being the centennial, will be held with the church at Cary. Appropriate subjects and work will be given a place on the program.

The Association will convene on Wednesday and close on Friday. This is a good step in the right direction, and the Sunday picnic will be killed, and the lives of good women saved. Many women are already offering thanks to the Lord and the brethren.

The Raleigh passed a resolution calling for the appointment of a committee, whose business it shall be to attempt the formation of a Wake County Association.

The Association will make this the best and crowning year of the one hundred.

J. S. FARMER.

Transylvania Association.

We had one of the best Associations in the history of the Association. Fine weather and large orderly crowds, and no one to publicly oppose the organized work. The speeches were earnest, spiritual and full of important information. The Holy Spirit was so near that we were reminded of the second chapter of Acts. After F. M. Jordan told how God had used him this year to spiritually resurrect two or three churches and save to God and to our Association these churches, and to reclaim an organ previously given to one of these churches, but was being claimed and used by another denomination, the Association presented him with a purse of nearly thirty dollars. When the people had tasted the sweets of giving, another liberal collection was taken up for the Orphanage.

On Sunday there was an announcement made that there was a debt on Cathey's Creek Church for church improvements of one hundred dollars. This is the mother church of the Association, and the church in which the Association convened. There was a collection of one hundred and one dollars taken for this church. Considering that these mountain churches are financially weak, and that Cathey's Creek cannot seat a large congregation, the scene reminded one of that Scripture: "Not one of them said that aught of the things which he possessed was his own; but they had all things common." The reports from the churches showed a commendable increase in contributions to Orphanage, missions, etc. Last year this Association is credited with one dollar for State Missions. I regret that I have not a statistical report of this year, but think by including the purse presented to Rev. Jordan, it will perhaps approximate fifty or sixty dollars. Perhaps the collection on Sunday should also be considered under the head of State Missions; if so, it would approximate one hundred and fifty dollars.

There are now six or more pastorless churches in our Association. If we had some consecrated man to take immediate charge of these churches it would greatly enhance our development and efficiency.

Brother Woodall, of Clyde, was with us one day, and a small portion of another day. His speeches on periodicals and State Missions were well delivered and well received. Brother Napier, who was on his way from Richmond, and who has recently been accepted as a missionary to China, spent part of the last two days with us. His speeches on missions were excellent and convincingly showed the indispensable necessity of a Board. His sermons at the Association on Sunday morning and at Brevard on Sunday afternoon were a real spiritual feast. Brother Hall is the principal of the Baptist Broad Valley Institute. It is the only denominational Baptist school in the Association. He has a faculty of able assistants, and the school is doing a much needed work in our midst. Brother Hall is also a good pastor, and supplies several churches in easy reach of the school. His intelligent and brotherly speeches added much to the interest of the Association.

If we could secure the services of some strong, consecrated and young man to take charge of our pastorless churches one could not help taking the view of an optimist for the Transylvania. Next year we hope to see some of our representatives present.

L. T. WELDON.

Brevard, N. C.

Men who desecrated God's house by the use of tobacco during services.

The noblest question in the world is, What good may I do in it?—Benjaminin Franklin.

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Six Meetings.

I have recently held six meetings on my field. The Lord has greatly blessed us, and we have received thirty-five additions. Brother Craig, of Rocky Mount, aided me at Fishing Creek, and preached two sermons for me at Red Oak. There were ten baptized at Fishing Creek. We were all greatly helped by his able presentation of the old, old truth of the love and mercy of God.

Brother Crutchfield, of Roanoke Rapids, aided me at Bear Swamp and Hickory. Both churches seemed to be greatly helped by his plain and strong presentation of God's plan for man's salvation. We baptized eleven at Bear Swamp and four at Hickory.

Bro. W. O. Rosser, in his sympathetic and lovely way of speaking for God, reached the heart and life of our people at Mount Hebron, with the result that six were baptized and two restored.

Brother G. W. Coppedge, of Wakefield, through his earnest and forceful manner of preaching, aroused the saints at Antioch, and as a result, four were added by baptism. There has been a general forward movement all along the line on my field for which I am grateful to our God.

Red Oak has increased pastor's salary by 60 per cent.

Our school at Red Oak is better this fall than since I have been here. We have thirty boarders, and it seems that we will have more than we can accommodate before Christmas. We will build again though, and make room for all who may come. We have made great sacrifices here in the last three years for school purposes, but we are more willing to sacrifice for it now than ever before, because we see more and more its blessings.

Mr. John Jones and Miss Annie Griffin were married on the 18th of October at the bride's father. G. W. May officiating.

Your brother,

G. W. MAY.

Rocky Mount, N. C., Oct. 19, 1904.

The Man in the Moon Saw.

BY HENRY SHEETS.

Dishonest people in church.

Baptist churches almost dead.

Pastors who failed to attend their union meetings regularly.

Preachers trying to explain away immersion from the Bible.

Church members who sell their fruit and grain to the distiller.

Baptist preachers who are more earnest in teaching baptism than missions.

Baptists who patronize the ballroom and gambling table.

Members in our churches who pay more for tobacco and snuff than they do to the Lord.

Churches that had almost wholly given up the discipline of unworthy members.

Christians trying to get to heaven outside the path of duty.

Members whose chief characteristics was, doing little but complain.

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Address O. B. DEATON, State Agent Biscoe, N. C.

Temperance.

For Sober Reflection.

Who wants a drunkard for a husband, a wife, a brother, a sister, a business partner, an employe, a companion or a friend? Then why should anyone want the drunken factory to be kept running?

Every asylum is an argument against the grog-shop, for more than half the inmates are there because of rum.

Every poor-house is a protest against liquor-selling, for three-quarters of the paupers are the victims of the saloon.

Every jail is an indictment of license, for four-fifths of the criminals are the finished products of the rum traffic.

Three out of every four of all the dollars paid in taxes by the voter cry out against his depositing a vote to keep open the rum shop, because if this vile institution were once abolished, those three dollars need not be paid; for three-quarters of all are simply the contribution which the people are compelled to make to defray the running expenses of the saloon. And yet we call ourselves a free people!

If King Edward taxed us at that rate would we call ourselves free?

Why is it any less slavish to go on paying this enormous contribution to King Alcohol?

But some people tell us that there will be as much liquor sold under no license as under license.

Then why is it that all rumdom is up in arms against prohibition and pours out money by millions and fights tooth and nail to put it down?

The Duke of Wellington used to say that it was good generalship to do the thing that the enemy does not want to have done. As the liquor men do not want "no license," it will be perfectly safe for temperance people to vote for it.

The fact is there is no more need of proving that "no license" is a blessing than there is of proving that the sun shines. It is self-evident.

The liquor traffic is not only vile, but atrociously wicked. It thrives only by the destruction of the virtue, the happiness, the lives and souls of men. Both against it. It is the abrogation of Christianity. It is Satan's masterpiece.

The upright citizen could scarcely enjoy a greater privilege than the opportunity of giving it a blow by casting his ballot against it.—The Searchlight.

Alcohol Arraigned.

The arraignment of alcohol, given below, is one of the most powerful we have seen. It is not known who is the author of it. It seems to have been spoken in some court room, perhaps by an advocate defending a man who has, under the influence of drink, been guilty of some great crime. Whoever he was, and whatever the occasion, the word-painting is wonderful:

"I am aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the hell of death, dishonor, and crime, it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the subject without becoming prejudiced against that liquor crime.

"All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death; of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the little children tugging at the faded and weary breasts of weeping and despairing wives, asking for bread; of the talented men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing, and when you think of the jails, of the alms-houses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this stuff called alcohol.

"Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal loves, blots out filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence, and embraces consumption. It covers the land with idleness, misery, and crime. It fills your jails, supplies your alms-houses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries and furnishes victims to your scaffolds. It is the life-blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates the obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the paricidal axe. It burns up men, consumes women, detests life, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It degrades the citizen, debases the legislator, dishonors statesmen, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation, and, unsatisfied with its havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out National honors, then curses the world and laughs at its ruin.

"It does all that and more—it murders the soul. It is the son of villainies, the father of all crimes, the mother of abominations, the devil's best friend, and God's worst enemy."

Pointed Arrows.

The man who believes that he can "stop any time he wants to" discovers, sometimes too late, that the way is too narrow. The door which he supposed swung outward swings inward, and is locked at that; and the custodian is missing with the key. Make your doors as wide as a city gate, station your ushers, in time of security, where they can be of use in times of danger, and you will find after all that the man who trusts his life to the care of somebody else leans upon a staff which will break when it should be strong, which will pierce him when it should steady his steps.—Interior.

* * *

The police court missionary in Birmingham, England, tells of a young married woman, twenty-eight years of age, who died a shocking death from drinking. Up to the age of twenty-six she had been a teetotaler, and did not know what the taste of drink was. She was a leading member of the Gospel Temperance Mission, and sang the solos at the meetings. Then she was taken ill, the doctor ordered brandy, and it proved like the first taste of blood to a tame tiger. She could never again be kept from it, and at last it killed her. A craving awoke which must have been in the blood. The adder stung her to death.—National Advocate.

Horn of Plenty.

A whiskey manufacturer had among his brands one called the "Horn of Plenty," on which a temperance poet wrote the following lines:

"Plenty of poverty, plenty of pain,
Plenty of sorrow, plenty of shame,
Plenty of broken hearts, hopes doomed and sealed,
Plenty of graves for the potter's field."

Cure Your Own Kidney and Bladder Diseases at Home at a Small Cost. —One Who Did It Gladly Tells You How.

Cure your own kidney and bladder disease at home and at a small cost. One who did it gladly tells you how. Mr. A. S. Hitchcock, (clothing dealer), Box R, 87 East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him he will, without any charge whatsoever, direct them to the perfect cure he so successfully used. Knowing as he so well does the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.—(Advertisement.)

Do You Want a Teacher?

The Educational Bureau, Raleigh, N. C., has recently secured the names of a large number of good teachers open to engagement. Write fully as to your needs. It charges you nothing.

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No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Obituaries.

Deaths.

"God loves them, and he spares them much,
Not theirs to wait alone,
And feel the ache of useless years,
With strength and vigor gone;
They are not stranded derelicts
While tides go rushing by,
They do their part and win the race,
And then they gently die.

Not theirs to lift their fading eyes
And find no comrades left;
Not theirs to dwell among the graves
Forsaken and bereft;
They pass from work to better work,
And rest below the noon;
Ah, God is very good to them,
They do not die too soon."

BARNES.—Mrs. Mary E. Barnes, nee Godwin, was born September 8, 1819, and after a protracted season of patient suffering entered into eternal rest September 2, 1904, in her 86th year. For nearly 68 years sister Barnes had been a faithful and consistent member of Ahoskie Baptist church, Hertford County, N. C.

Sister Barnes had no fear of death. The Savior she had trusted and striven to obey so long, did not forsake her in the hour of her departure. She leaves a brother and sister and two sons to mourn her death.

Her funeral was conducted by her pastor. L. M. CURTIS.

LIVERMAN.—Sarah E. Liverman, nee Newsome, the faithful wife of James A. Liverman, was born May 22, 1839, and fell on sleep August the 3, 1904, in the hope of a better life. Sister Liverman had been a great sufferer for several years, which deprived her of the privilege of church attendance and mingling with her friends and neighbors away from her home, yet she never lost interest in the welfare of her church or in her friends. Sister Liverman was, in early life, baptized into the fellowship of Ahoskie Baptist church by Elder John Nowell, in whose fellowship she lived and died a faithful member. She was married June 16, 1856.

She bore her affliction with beautiful and heroic fortitude, with firm trust in her Savior to the last. She thought and spoke often of death, but always as going home. Though greatly afflicted she was a great comfort to her family, and they now sorely miss her. But their loss is her eternal gain.

She leaves an afflicted husband, eight children and a large circle of friends and relatives to mourn their loss.

"Asleep in Jesus."

Her funeral was conducted by her pastor. L. M. CURTIS.

PEEL.—Bro. Dewitt Calvin Peel died at his home on the 16th of October, 1904, being about thirty years of age. He made a profession of religion when quite young and united with Rocky Hock Baptist Church, Chowan county, of which he remained a faithful member til his death.

For the past four or five years he had been a very great sufferer, at times, with that fatal disease, consumption. He seemed to have some premonition about his death, but there was no fear. He spoke calmly about dying, and gave some explicit directions about some things after his death. He leaves a wife and three little children, two sisters and two brotherh, to mourn his departure. The last sad funeral rites were conducted by the writer amid the sobs and cries of a large concourse of people, after which gentle hands laid his frail body among the long forgotten dead, to await the day when our ignorance shall be enlightened and the sea gives up it dead. Brother Peel was a kind and devoted husband, a loving and indulgent father, a true and loyal friend, a kind and obliging neighbor, and honored and beloved citizen. Our loss is his gain. His death is a sad affliction to his family and community, but he has left us the precious legacy of his memory.

The deceased left many friends that will fondly cherish his memory until we meet again some sweet day in the bright beyond, where partings never come, and no more ggodbyes are said.

G. W. WHITE.

Resolutions of Respect.

Resolutions of respect and esteem adopted by the Buckhorn Baptist Sunday-school of West Chowan Association on the death of Harvey Bailis Picot.

Whereas, it has pleased our Heavenly Father in His divine providence, to visit our beloved community and remove from our midst our dear brother Harvey Bailis Picot who departed this life on July 28th, after an illness of six weeks with typhoid fever, aged 25 years, 3 months and 6 days, and

Whereas, in the loss of Brother Picot, this Sunday-school has lost an earnest Christian worker, whose unassuming modesty and Christian character was loved and admired by all who knew him, and whose life was one of patient serving to his church and family, and one that abounded in all that is essential to make a model man; therefore be it

Resolved 1. That we hereby express the deepest loss that we have sustained as a Sunday-school in the death of our beloved brother, and while our hearts are sad we bow in humble submission to the will of Him who ruleth all things, and comfort with the sweet assurance that he is not dead but sleepeth, and that the fruits of his example of life, will continue to bloom for the Master's cause.

2. That the Sunday-school was lost an earnest and devoted member and his family a tender and loving companion, son and brother, whose unselfish love and constant duty to each cannot be surpassed.

3. That we extend to the bereaved family our sincere and deep sympathy in this great grief, and pray that He who guided the life of our departed brother may comfort and direct them in all the journey of life, and at last guide them into the heavenly mansion, where our brother awaits their coming.

4. That a copy of these resolutions be sent to the family of our departed brother. A copy be spread on the minutes of our Sunday-school and a copy be sent to the Biblical Recorder and to the Charity and Children for publication.

JNO. C. TAYLOR,
R. J. TAYLOR,
S. P. WINBORNE,
Committee.

PERFECT TORMENT.

Any reader of this paper who suffers from any form of skin disease, and is tormented with burning, itching, cutaneous affections of any kind, can secure immediate relief and cure by using Tetterine. Infallible for all skin diseases.

Your druggist or by mail, post paid, 50 cents, T. Shuptrine, Savannah, Ga.

"I'm hopeful, but I'm a good deal like the old deacon in Missouri who thought that games of chance were sinful, and so only bet on sure things—and I'm betting."

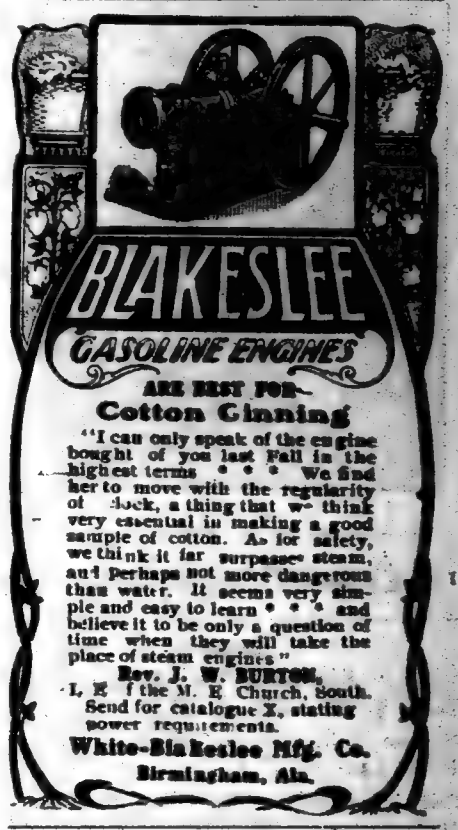
Different Ways of Resting.

I hold, in theory, that every woman should lie down every afternoon and relax, taking an hour's interval of entire repose, not even thinking of anything that taxes her, and thus repairing the waste places of her life after a busy morning. This is my theory, firmly held and warmly recommended to you. Let me whisper, in strict confidence, that this is not a thing I ever do myself. To take a nap in the daytime would be for me one of the impossibilities, and the mere suggestion is enough to keep me wide awake. My preference is a rocking-chair and footstool and a bright short story in the half-hour after the mid-day meal. A neighbor of mine has always a white shawl on hand, and knits when she wants to relax. I could not tell you how many white shawls this lady has made and given away, but she is so proficient in their manufacture that she knits like an automation. This pastime is her sedative, and she would not forego it on any account.

Certain men among my friends say that a day's fishing rests them to an extent that nothing else does, and they affirm that the rest is in the fishing, not in the catch. I think, as I am sure you do, that everybody who is busy—and most of us women are—must have an occasional rest. Some of us get it, if we are sociable souls, in the homes of our friends or in little excursions abroad; some of us never really rest well excent in our own beds, and we hate to leave home even for a night. Which of us can dictate to the other? Your road to Arcady and mine may lead across different rivers, and through diverse valleys. It does not matter much, if we reach our goal, by what route we make the journey.—Margaret E. Sangster, in the October Woman's Home Companion.

A QUICK CURE For Coughs, Colds Allen's Lung Balsam

Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $40 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.



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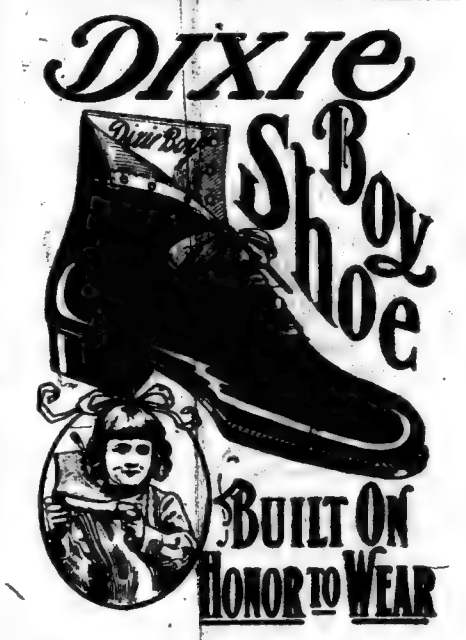
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GENTLEMEN—Enclosed find one dollar to pay for another bottle of EC-ZINE and 25 cents for Ec-zine Soap. I have used nearly all the bottle you sent and it has done more for me than all other treatments combined that I have employed for four years. I have Eczema on both legs from ankle to knee and I have been so bad at times I had to go on stilts. Since I commenced the use of EC-ZINE my trouble has nearly disappeared, in fact it feels like it was well, but there are a few rough spots yet I don't want to stop treatment with one bottle. Send me another bottle as soon as possible and a cake of soap, after I use it I expect to be perfectly cured and then I will tell you all about it. I have been under treatment for four years and I can't begin to tell you what I have suffered and the great trouble and expense I have endured in that time, but I have great hopes that I will soon be cured. I certainly believe I have struck the right remedy at last. With best wishes I am

Yours truly, D. L. ALEXANDER,
Mt. Pleasant, N. C.

$50. Reward will be paid for any skin disease, ECZEMA, PILES, BLOOD POISON, PIMPLES, BAD WORK, etc., which the new Radium remedy—EC-ZINE—will not cure promptly. Send today for a FREE treatment, sufficient to cure any ordinary case.

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Acknowledgments.

November 2, 1904.

State Missions.—Spring Hill, Pee Dee, $5.62; Alford McM. Mem., Spring Hill, 9.80; W. M. S., Spring Hill, 1.10; Gum Springs, Pee Dee, 2.42; Connaritsa, W. Chowan, 9.30; Peace Chapel, Flat River, .90; Pee Dee Asso., 82.57; Pittsboro, 5.41; Burlington, 30.00; Inwood, Raleigh, 10.00; So. River Asso., 26.76; Turkey Creek, 1.50; Neuse Asso., 54.12; Green Level, 37.92; W. M. S., Green Level, 7.65; D. L. Gore, 159.41; W. L. Kivett, 10.00; New Bethel, Central, 2.50; Falling Creek, 12.00; W. M. S., Fremont, 5.00; Mt. Calvery, 5.00; Mt. Nelson, 7.50; Fremont Union, 4.04; Second, Goldsboro, 12.00; W. M. S., Second, Goldsboro, 2.50; First, Goldsboro, 89.00; Kings Mt., 5.00; Fayetteville St., Raleigh, 50.00; Surry Asso., 236.43; Hillsboro, 5.60; Ahoskie, W. Chowan, 25.00; Macedonia, Chowan, 8.50; W. M. S., Woodland, W. Chowan, 3.00; Pleasant Grove, W. Chowan, 22.50; W. M. S., Pleasant Grove, W. Chowan, 2.25; Kenansville, 6.44; Aulander, W. Chowan, 35.00; Seaboard, W. Chowan, 8.40; Union Grove, Stanley, 1.50; Apex, 16.22; Sunbeams, Lexington, 2.00; W. M. S., Buckhorn, W. Chowan, 2.40; Holly Springs, Raleigh, 23.50; Locust, Stanley, 1.00; Red Springs, 29.97; Wakefield, 20.00; Waco, M. E. M. E. E., 1.00; Pattersons Grove, 1.80; Poplar Springs, 2.30; Sandy Run, 27.70; Mrs. J. F. Fletcher, 1.25; Blackman's Grove, 15.00; Hoods Grove, 5.00; Pisgah, 10.00; Bethesda, 20.00; Benson, 35.00; Carey, 27.53. Total this week, $1,245.31. Previously reported, $10,364.58. Total this year, $11,609.89.

Foreign Missions.—Brunswick Association, $7.81; Pee Dee Asso., 72.86; Burlington, 27.70; Inwood, Raleigh, 10.00; C. F. and Col. Asso., 98.63; So. River Asso., 72.74; Turkey Creek, 1.50; Neuse Asso., 5.46; Green Level, 13.76; W. L. Kivett, 10.00; New Bethel, Central, 6.00; Mt. Calvary, 2.50; Second, Goldsboro, .69; W. M. S., Second Goldsboro, 2.50; New Bethel, Raleigh, 1.25; Ahoskie, W. Chowan, 28.25; Buttons, C. F. & Col., 5.00; Pleasant Grove, W. Chowan, 22.50; W. M. S., Pleasant Grove, W. Chowan, 2.25; Aulander, W. Chowan, 10.00; Seaboard, W. Chowan, 5.87; Scotland Neck, 30.50; Apex, 23.78; Holly Springs, Raleigh, 8.50; Locust, Stanley, 3.50; W. M. S., Red Springs, 4.15; Midway, 2.04; First, Statesville, 38.00; Sandy Run, 6.90; Blackman's Grove, 5.00; Hoods Grove, 2.00; Cary, 8.04. Total this week, $539.18. Previously reported, $13,776.76. Total this year, $14,315.94.

Home Missions.—Aberdeen, $1.80; Sandy Run, 27.25; Brunswick Asso., 7.48; Pee Dee Asso., 49.83; Inwood, Raleigh, 10.00; C. F. & Col Asso., 24.93; So. River Asso., 20.80; W. M. S., Big Branch, 12.47; Turkey Creek, 1.50; Neuse Asso., 7.90; W. L. Kivett, 10.00; New Bethel, Central, 2.50; Mt. Calvary, 1.00; Second, Goldsboro, 1.00; W. M. S., Woodland, W. Chowan, .70; Pleasant Grove, W. Chowan, 16.00; Aulander, W. Chowan, 5.00; Apex, 1.75; Holly Springs, Raleigh, 11.40; Locust, Stanley, 2.00; Stone Mt. Asso., 5.86; W. M. S., Red Springs, 5.00; First, Statesville, 21.00; Blackmans Grove, 3.00; Hoods Grove, 1.00; Cary, 7.98. Total this week, $259.15. Previously reported, $7,219.60. Total this year, $7,478.75.

Education.—Brunswick Asso., $5; Pee Dee Asso., 17.19; Inwood, Raleigh, 3.00; C. F. and Col. Asso., 7.92; So. River Asso., 5.00; Neuse Asso., 14.00; Green Level, 5.00; Falling Creek, 2.00; Mt. Calvary, 1.00; Mt. Nelson, 1.00; Second, Goldsboro, 2.50; New Bethel, Raleigh, 1.00; Fremont, 2.50; Pleasant Grove, W. Chowan, 10.00; Aulander, W. Chowan, 20.00; Apex, 1.00; Holly Springs, Raleigh, 3.05; Locust, Stanly, 1.00; Red Springs, 5.00; First, Statesville, 10.00; Sandy Run, 7.81; Blackman's Grove, 2.50; Hoods Grove, 1.00; Cary, 3.30. Total this week, $131.77. Previously reported, $2,315.80. Total this year, $2,447.57.

Sunday School and Colpt.—South River Association, $2.00. Previously reported, $657.19. Total this year, $659.19.

Ministerial Relief Fund.—Brunswick Asso., $9.85; Pee Dee Asso., 36.33; Burlington, 10.00, Inwood, Raleigh, 2.00; C. F. & Col. Asso., 9.57; So. River Asso., 13.07; Neuse Asso., 12.00; Green Level, 5.00; Falling Creek, 3.00; Mt. Calvary, 1.00; Mt. Nelson, 1.00; Second, Goldsboro, 2.00; New Bethel, Raleigh, 1.50; New Bethel, Central, 2.00; Fremont, 1.00; Union Grove, Stanly, 1.00; Apex, 6.30; Holly Springs, Raleigh, 5.20; Locust, Stanly, 1.00; Red Springs, 5.00; First, Statesville, 8.00; Blackmans Grove, 1.50; Hoods Grove, 1.00; Cary, 9.84. Total this week, $148.16. Previously reported, $1,410.70. Total this year, $1,558.86.

Student's Aid Fund.—Pee Dee Association, $11.15; Murfreesboro, W. Chowan, 2.50. Previously reported, $64.90. Total this year, $78.55.

Total reported for all objects this week $2,339 22
Previously reported for all objects 36,340.03

Total reported for all objects this year 38,679.25

WALTERS DURHAM,
Treas. Baptist State Con.

PERSONALLY CONDUCTED TOUR TO THE WORLD'S FAIR, NOVEMBER 10, 1904, VIA SEABOARD AIR LINE RAILWAY.

The Seaboard Air Line Railway announces their last personally conducted tour to the World's Fair on Thursday, November 10th, leaving Raleigh at 4.00 p. m., Wilmington at 3.20 p. m., Charlotte at 7.25 p. m. Connection will be made from all other points in the State. Through service will be arranged from Wilmington, Charlotte, and Raleigh.

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RALEIGH, N. C., WEDNESDAY, NOVEMBER 9, 1904.

THE SCANDAL OF THE CAMPAIGN.

Seldom has a nation beheld more striking evidences of political degeneracy than were the feature in particular of the campaign for the Presidency which will have culminated in an election before this paper reaches its readers. We cannot doubt that every thoughtful citizen has been struck with the flagrant behavior in each political camp, the courting of the favors of the rich, the begging expeditions to the treasuries of great corporations, and the rivalry for their contributions; but in order that the impression may survive the excitement and the glorying or the depression of the result, we purpose here to submit some ante-election remarks for post-election reflection.

It is no longer a secret that our political party organizations are not content to conduct their campaigns with funds contributed by their candidates and special friends. They require millions, not that so much is required for circulating campaign documents, for much of this is done at the expense of the government; not that speakers command a high price, for speakers make a rule of refusing compensation; not that mass-meetings and spectacular hurrahs cost millions, for they cannot possibly; not that travelling expenses reach such a sum, for most of the speakers are candidates who pay their own expenses. The modern political campaign costs millions because modern politics is the greatest field of graft in all the realm upon which that loathsome business has fastened itself. One cannot go far into politics without running up against it. From nearly every precinct and township comes a message from some little boss that he can carry his polling-place with "a little money." He must buy some votes, and for his time as agitator, etc., he must have compensation. He will not work without pay; nor will his gang of voters vote without it. The recognition of these men has gone so far and they are so faithfully counted upon to deliver the votes that they sell, that it is no exaggeration to say that the political managers deliberately set out in a modern campaign to purchase victory—not to carry the election by force of moral conviction. We do not say that the American electorate is corrupt; but that there are local bosses, corrupt themselves, who can put their hands upon enough corrupt voters to carry so many districts that neither party dares defy them.

The parties purchase the voters with the money for which they have sold themselves.

This alone explains the scandal of the campaign now closing; the scandal of the managers of the two leading political parties boldly begging up and down Wall street, New York, each charging the other with the venality of which both are as guilty as they can be. For, it is true, that if one received more than the other, it was due to the choice of the money kings and not by any means to the refusals of the manager.

To say that gifts received under such circumstances are freely given without hope of reward, can deceive no sane man. To say that presidential candidates are honorable men and that they are thus brought under no obligation, may be to speak only the truth. But the ox knoweth his owner and the ass his master's crib. Early in the history of His people the Almighty forbade the receiving of gifts by judges—and for the one reason that, freely or unfreely given, they can have but one effect—corruption. And these gifts to campaign funds can have but one purpose and one effect; and the man that does not understand as much is blind.

Under such a system of politics special privileges are bound to obtain; and those who are able to purchase them will have them. This is to say that the average man shall take a place second to the man of wealth; that the honorable man will have less consideration at the hands of the powers that be than the dishonorable man; that the great mass of the common people will become more and more helpless and at the mercy of the immense organizations of greed whose existence and whose designs no intelligent man can question. For where millions of dollars are expected, granted that the average man is corrupt, wherewth shall he purchase his privileges or immunities? And what has become of our cherished Equality, our venerated Justice, our worshipped Liberty.

To purchase votes is to foster corruption at the very heart of our nation's life. For this reason wise political managers would scorn the boss and his hirelings; but this generation looks not far ahead: It desires victory and the spoils of office. Little does the manager care that each election brings him deeper into the mire. That the recent campaigns have fostered venality is the worst that can be said. To sell privileges in law or court to those who are able to purchase is bad; it is treason; but it is not so bad as to sow the seeds of corrupt citizenship broadcast throughout the Nation. There is no crime beyond that.

We take it that the reader is saying, "To be sure, to be sure, the facts are true; but what is our remedy?" There is a remedy, but it is not the thing of a moment. The remedy is in the will of honest citizens. They must throw off the party yoke to the extend of refusing to support a party that sets out to purchase votes. We have no doubt that they will do so. The signs are clear that America is on the verge of political readjustment. The people's patience has been exhausted. They know very well that the parties rule them, that wheels within wheels stand between the citizen and the result of the election. We predict that within four years the demand for a more direct voice in affairs, for closer relations to the actual workings of politics and more control of them will be so great that one party or the other will hearken to it. At any rate, we choose to hope so. To expect that things will go on as they have for twelve years is to expect nothing less than that corruption shall breed corruption and special privileges call for special privileges until resort to more desperate measures than the ballot will be inevitable. Should we come to such a pass, there would be no one to blame but the political managers of the present order, who nominate their candidates with an eye a-squint at the masters of commerce and forthwith betake themselves to their doors with itching palms and soothing assurances; and those masters themselves who either in the fear of rivals or the insatiable greed for wealth and privilege seem now foolishly oblivious of, or indifferent to, the day when wrath heaped up shall at length break loose.

These are not sober words, one says. Very well. Let them be. This country was meant to be a land of equal opportunity. Nothing else is so dear to the hearts of its people. They know very well that under present conditions equal opportunity cannot be maintained. They will not surrender this heritage quietly; and no man so misjudges the people as he who thinks they will. With the patience of the ages they await their hour. It has never failed to come; and they have never failed to rise to it. It becomes us all to hope and labor that they shall regain their heritage, where they ought, at the ballot box.

JOHN CHARLES M'NEILL'S BEST POEMS.

SUNDOWN.

(From The Century.)

Hills, wrapped in gray, standing along the west;
Clouds, dimly lighted, gathering slowly;
The star of peace at watch above the crest—
Oh, holy, holy, holy!

We know, O Lord, so little what is best;
Wingless, we move so lowly;
But in thy calm all-knowledge let us rest—
Oh, holy, holy, holy!

DAWN.

(From the Charlotte Observer.)

The hills again reach skyward with a smile,
Again, with waking life along its way,
The landscape marches westward mile on mile,
And time throbs white into another day.

Though eager life must wait on livelihood,
And all our hopes be tethered to the mart,
Lacking the eagle's wild, high freedom, would
That we might have this day the eagle's heart!

THE DRUDGE.

(From the Charlotte Observer.)

Repose upon her soulless face,
Dig the grave and leave her;
But breathe a prayer that, in his grace,
He who so loved this toiling race
To endless rest receive her.

Oh, can it be the gates ajar
Wait not her humble quest,
Whose life was but a patient war
Against the death that stalked from far
With neither haste nor rest;

To whom were sun and morn and cloud,
The streamlet's pebbly coil,
The transient, May-bound, feathered crowd,
The storm's frank fury, thunder-browed,
But witness of her toil;

Whose weary feet knew not the bliss
Of dance by jocund reed;
Who never dallied at a kiss!
If heaven refuses her, life is
A tragedy indeed!

DESPONDENCY.

(From the Charlotte Observer.)

Good-bye, sweet dreams, and let me be content!
With Ariel sounds lured on, I am forespent,
And eagle hopes that never give me wings.
Time was when fame's far, placeless whisperings
Made hot my heart, to leave it in despair;
But now is all my passion changed to prayer.

Sad Heine wept for words, when worn with years
And crowned with every leaf a lyrist wears,
And master Shakespeare grieved that passions pressed
Upon his heart that could not be expressed:
As when with death old Moses hand in hand
Stood gazing at the far-off promised land.

Then, trixy Ariel, if the lords of speech
Wept that thy music wandered from their reach,
I pray thee that no more thy soft airs come
To haunt his ears who listens and is dumb.
Above all graves alike the stars are sent:
Leave me, sweet dreams, and let me be content!

HIS ONLY HOPE.

The kirk dispute in Scotland is evidently going to have far-reaching effects, and the house of lords decision is likely to drive the philosophic Scot to desperate acts, if the following conversation sheds a true light on the general feelings of the United Freethinkers:

"Weel, Sandy, what are ye goan tae dae owr this terrible dispute i' the kirk?"

Sandy: "Mon, I'm thinkin' I'll hae to gie up releegion a'togither and jine the Epeescopalians. —London Globe.

The First Five Minutes After Death.

A Sermon by H. P. Liddon, D. D.

"Then shall I know even as also I am known."—1 Cor. 13:12.

An Indian officer, who had seen in his time a great deal of service, and had taken part in more than one of those decisive struggles by which the British authority was at length established in the East Indies, had returned to end his days in this country, and was talking with his friends about the most striking experiences of his professional career. They led him, by their sympathy and by their questions, to travel in memory over a long series of years; and, as he described skirmishes, battles, sieges, personal encounters, hair-breadth escapes, outbreaks of mutiny and suppressions of mutiny, reverses, victories—all the swift alternations of anxiety and hope which a man must know who is entrusted with the responsibility of commanding, and before the enemy—their interest in his story, as was natural, became keener and more exacting; and at last he paused, with the observation, "I expect to see something much more remarkable than anything I have been describing." As he was some seventy years of age, and was understood to have retired from active service, his listeners failed to catch his meaning. There was a pause, and then he said, in an undertone, "I mean in the first five minutes after death." "The first five minutes after death!"—surely the expression is worth remembering, if only as that of a man to whom life to come was evidently a great and solemn reality.

"The first five minutes." If we may employ for the moment, in speaking of eternity, the standards of measurement which belong to time, it is at least conceivable that after the lapse of some thousands or tens of thousands of years we shall have lost the very sense of succession in event, and existence will have come to them to be only a never-ending present—only an unbegun, an unending "now." It is, I say, at least conceivable that this will be so. But can we suppose that, at the moment of our entrance on that new and wonderful world, we shall already think and feel as if we had always been there, or had been there at least for ages, or had been nowhere else? There is, no doubt, an impression sometimes—too often, indeed—to be met with, that death is followed by a state of unconsciousness.

"If sleep and death be truly one,
And every spirit's folded bloom,
Through all its inter-vital gloom,
In some long trance should slumber on,
Unconscious of the sliding hour,
Bare of the body might it last,
And silent traces of the past
Be all the color of the flower."

But that is a supposition which is less due, I dare to say, to the exigencies of reason than to the sensitiveness of imagination. The imagination recoils from the task of anticipating a moment so full of awe and of wonder as must be that of the introduction of a conscious spirit to the invisible world; and, accordingly, the reason has set to persuade itself, if it can, that life after death will not be conscious life, although it is difficult to recognize a single argument which should persuade us why, if life, properly speaking, survives at all, it should forfeit consciousness. Certainly the life of the souls under the heavenly altar who intercede perpetually with God for the approach of the last judgment—"How long, O Lord, how long?"—that is not an unconscious life. Certainly the paradise which Jesus promised to the dying thief cannot be reasonably imagined to have been a moral or a mental slumber, any more than can those unembodied ministers of God, the blessed angels, who do His pleasure, who are sent forth to minister to them that are the heirs of salvation, be supposed to reach a conditon no higher than that which is produced by chloroform. No, this supposition of an unconscious state after death is a discovery, not of revelation, not of right reason, but of a lower form of desire—the desire, on the one hand, to keep some sort of hold still on immortality, and, on the other, to escape what immortality must involve. It cannot in reason be doubted that consciousness, if not retained to the last in the act of dying—if suspended by sleep, or by physical disease, or by mental derangement—must be recovered as soon as the act of death is completed, with the removal of the cause which for the time suspended it. And, if this be so, the soul will enter upon another life with the habits of thought which belong to time, still, in some degree, clinging to it. They will be unlearnt gradually, if at all, in the after-ages of our existence; and, if this be so, that first sense of being in another world must be something overwhelming. Imagination can indeed form no worthy estimate of it; but we may do well to try to think of it as best we can this afternoon, since it is, at least, one of the approaches to that great and awful subject which should be much before our thoughts at this season of the year—the second coming of Jesus Christ to judgment.

And here the Apostle comes to our assistance with his anticipation of the future life, as being, among many other things, a life of enormously enhanced knowledge—"Then shall I know even as also I am known." He is thinking, no doubt, of that life as a whole, and not of the blessed, whose knowledge, (we may dare to say, with some of the greatest teachers of the Christian church, will be thus vast and comprehensive, because they will see all things in God as in the ocean of truth. But it cannot be supposed that an increase of knowledge after death will be altogether confined to the blessed. The very change itself must bring with it the experience which is inseparable from a totally new mode of existence. It must unveil secrets; it must discover vast tracts of fact and thought for every one of the sons of men. Let us try to keep it before our eyes reverently and earnestly for the next few minutes; and let us ask ourselves, accordingly, what will be the most startling additions to our existing knowledge at our first entrance on the world to come.

First, then, at our entrance on another state of existence, we shall know what it is to exist under entirely new conditions. Here we are bound up—we hardly, perhaps, suspect to what an extent—in thought, in affection, with the persons and objects around us. They influence us subtly and powerfully in a thousand ways. In some cases they altogether shape and take possession of our lives. It has been truly said that in every life much more is taken for granted than is ever noticed. The mind is eagerly directed to the few persons and subjects which affection or interest force prominently upon its notice. It gazes inertly at all the rest. As we should say, it does not take them in until some accident arises which forces them one by one into its view. A boy never knows what his home was worth until he has gone for the first time to school, and then he misses—and, as he misses, eagerly recollects and realizes—all that he has left behind him. Who of us that has experienced it can ever forget that first going away from home to school—that moment when the partings were over and the carriage drove away from the door and we heard the last of the wheels and of the horses as they went round the corner, and then we turned, in our desolation, to find ourselves in a new world, among strange faces, in strange scenes, under a new, and, perhaps, a sterner government! Then, for the first time, and at a distance from it, we found out what our home had been to us. It was more to us in memory than it had ever been while we were in it. All that we saw and heard and had to do and had to give up at school quickened, by the mere sense of contrast, our memory of what had been the rule of home and of its large liberty, of its gentle looks and words, of its scenes and haunts, which had taken such a hold on our hearts without our knowing it. It was too much. We had to get away into some place where we could be alone, and recover ourselves as best we could before we were able to fall in with the ways of our new life. No doubt, in time, habit did its work. Habit turned school—I will not say into a second home, but into a new and less agreeable kind of home; and, as the years passed, we saw repeated again and again in the case of others that which we had experienced at first, and with a vividness that did not admit of repetition in ourselves. And this may enable us in a distant way—in the way of parable, if you will—to understand what is in store for all of us at our entrance by death into the unseen world. I do not, of course, mean that this life is our home, and that the future at all necessarily corresponds to school, as being an endless banishment from home. God forbid! If we only will have it, the exact reverse of this shall be the case. But the parallel will so far hold good that at death we must experience a sense of strangeness to which nothing in this life has ever approached. Not merely will the scene be new, and to us, as yet, unimaginable—not merely will the beings around us be new—the shapes, the forms, the conditions of being, strange and, as yet, wholly inconceivable, but ourselves shall have undergone a change—a change so complete that we cannot here and now anticipate its full meaning. We shall exist, thinking and feeling, and exercising memory and will and understanding, but without bodies. Think what that means. We are at present "at home in the body." We have not yet learned, by losing it, what the body is to us. The various activities of the soul are sorted out and appropriated by the several senses of the body, so that the soul's action from moment to moment is made easy, we may well conceive, by being thus distributed. What will it be to compress all that the senses have achieved separately into a single action—to see, but without these eyes—to hear, but without these ears—to experience some purely supersensuous feeling that shall answer to the grosser senses of taste, by one single movement of the spirit, combining all these separate modes of apprehension into a single act? What will it be to find ourselves with the old self—divested of that body which has clothed it since its first moment of existence—able to achieve, it may be so much—it may be so little; living on, but under conditions which are so entirely new? This experience alone will add no little to our existing knowledge, and the addition will have been made during the first five minutes after death.

And the entrance on the next world must bring with it a knowledge of God such as is quite impossible in this life. In this life many men talk of God, and some men think much and deeply about Him, and some fewer still hold much communion with Him; but here men do not attain to that sort of direct knowledge of God which the Bible calls sight. We do not see a human soul. A human soul makes itself felt in conduct, in conversation, in the lines of the countenance, though these often enough mislead us,—in the expression of the eye, which misleads us less often; that is to say, that we know that the soul is there, and we detect something of its character and power and drift, but we do not see it. In the same way we feel God behind nature, whether in its awe or in its beauty—behind human history, whether in its justice or in its weird mysteriousness—behind the life of a good man, or the circumstances of a generous and noble act. Most of all, we feel Him near when conscience—conscience, His inward messenger—speaks plainly and decisively to us. Conscience, that invisible prophet, appeals to and implies a law; and a law cannot but mean a legislator. But even then we do not see Him. "No man hath seen God at any time." Even the only begotten Son which is in the bosom of the Father is said only to have declared Him, since in Him the God-head was veiled from earthly sight by the mantle of flesh and blood which, together with a human soul, he assumed in time. But certainly great servants of God have been said to see Him even in this life. Thus Job: "I have heard of Thee with the hearing of the ear, but my eye seeth Thee;" thus David: "As for me, I shall behold Thy presence in righteousness." Thus Isaiah beheld while the glory of the Lord filled the temple. Thus St. John, when he saw the risen Saviour in His glory, fell at His feet as dead. These are either preternatural anticipations of the future life vouchsafed to exceptionally good men, or they are, as with Job, cases in which the sight of God in question is only a relative term. It does not mean any spiritual process which corresponds fully to the action of the bodily eye, but only a much higher degree of perception than had been possible at a lower spiritual state. Of all the children of men in this its mortal state, the rule holds good that "no one hath seen God at any time;" but after death there will be a change. It is said of our Lord's glorified manhood, united as it is to the person of the eternal Son, that "every eye shall see Him, and they also which pierced Him." Even the lost will then understand much more of what God is to the universe and to themselves, although they are forever excluded from the direct vision of God; and all who are waiting for the full glories of the sight of God to be vouchsafed to them after an intermediate time of training in what Scripture calls "paradise"—they surely will see Him. The spirit of man, we cannot doubt, will be conscious of the spirits around it—conscious of the presence of Him who is the Father of spirits—as never was possible while it was encased in the body. God will no longer be to it a mere abstraction, a first cause, a first intelligence, a supreme morality, the absolute, the self-existent, unconditioned Being. He will no longer reveal Himself to the strained tension of human thought, as, one by one, His attributes are weighed and balanced and reconciled and apportioned, after such poor fashion and measure as is possible for the finite mind when dealing with the Infinite. None of us will any longer play with phrases about Him to which nothing is felt to correspond in thought or fact, for He will be there before us. "We shall see Him as He is." His vast, His illimitable life will present itself to the apprehension of our spirits as a clearly consistent whole,—not as a complex problem to be painfully mastered by the effort of our understandings, but as a present, living, encompassing Being who is inflicting Himself upon the very sight, whether they will it or not, of his adoring creatures.

What will that first apprehension of God, under the new conditions of the other life, really be? There are trustworthy accounts of men who have been utterly overcome at the first sight of a fellow-creature with whose name and work they had for long years associated great wisdom or goodness or ability. The first sight of the earthly Jerusalem has been to more than one traveler a ter-

feetly new sensation in the life of thought and feeling. What must not be the first direct sight of God—of God, the source of all beauty, of all wisdom, of all power—when the eye opens upon Him after death? "Thine eyes shall see the King in His beauty" —they were words of warning as well as words of promise. What will it not be to see Him in those first few moments—God, the eternal love, God, the consuming fire—as we shall see Him in the first five minutes after death?

And once more. At our entrance on another world we shall know ourselves as never before. The past will be spread out before us, and we shall take a comprehensive survey of it. Each man's life will lie out before him as a river, which he traces from its source in a distant mountain till it mingles at last with the ocean. The course of that river lies sometimes through dark forests which hide it from view—sometimes through sands or marshes, in which it seems to lose itself. Here it forces a passage angrily between precipitous rocks; here it glides gently through meadows which it makes green and fertile. At one while it might seem to be turning backwards, as if out of pure caprice,—at another, to be parting, like some gay spendthrift, with half its volume of waters; while later on it receives some contributory stream that restores its strength; and so it passes on 'till the ebb and flow of the tides upon its bank tells that the end is near.

What will not the retrospect be when, after death, for the first time, we survey, as with a bird's-eye view, the whole long range, the strange vicissitudes, the loss and gain (as we deem it), the failures, and the triumphs of this earthly existence—when we measure it in its completeness, when it is at last over, as never before?—for this, indeed, is the characteristic of the survey after death —that it will be complete.

"There no shade can last
In that deep dawn behind the tomb,
But clear from marge to marge shall bloom
The eternal landscape of the past."

Even that survey of life which is made by the dying is something less than complete. It cannot include the closing scene of all. While there is hope there is room for recovery; there is room for change; and the hours which remain, though they be few, may be different from the hours which have preceded them. It may be thought that to review life will take as long a time as to live it; but this notion belongs to a very imperfect idea of the resources and capacity of the human soul. Under the pressure of great feeling, the soul of man lives with a rapidity and intensity which makes all its usual relations to time at fault. Witness the reports which those who have nearly lost their lives by drowning have made of their mental experiences. It once happened to me to assist at the recovery of a man who nearly lost his life while bathing. He had sunk for the last time; there was difficulty in getting him to land, and when he was landed there was greater difficulty in restoring him. Happily there was medical skill at hand, and so in time, by God's mercy, he recovered, not without much distress, first one and then another of the sensations and faculties of bodily life. He was a clear-headed, educated man, and, in describing his experience of what must have been the whole conscious side of the act of dying by drowning, he said that the time had seemed to him to be of very great duration indeed. He had lost all sense of the lapse of time, and he had lived his whole life over again; conscience had reproduced it in all its details. He had not epitomized it, but had repeated it, as it seemed to him, with the greatest deliberation, and he had difficulty at first in understanding that he had only been a few minutes in the water; for in those intenser moments of existence the life of the soul has no sort of relation whatever to what we call time. Yes, in entering on another world we shall know what we have been in the past as never before, but we shall also know what we are. The soul divested of the body will see itself as never before, and, it may be, it will see disfigurements and ulcers which the body, like some beautiful robe, has hitherto shrouded from its sight, and which are rarely revealed in this life, and then, perhaps, only partially, by the shock of some great sorrow or of some great fall. There is a notion abroad which is welcomed—because, whether true or not, it is supposed to be comfortable—that the soul will be so changed by death as to lose the disfigurements it may have contracted during life—that the death agony is itself a furnace, by being plunged into which the soul will perforce burn out its stains, or that death involves such a shock as to break the continuity of our moral condition, though not the continuity of existence itself, and thus that, in changing worlds, we shall change our characters,—that moral evil will be buried with the decaying body in the grave, while the soul escapes, purified by the separation from its grosser companion, to the regions of holiness and peace. Surely, brethren, this is an illusion which will not stand the test, I do not say for the moment, of Christian truth, but of reasonable reflection. It is in contradiction to all that we know about the character and the mind of man, in which nothing is more remarkable than the intimate and enduring connection which subsists between its successive stages and states of development. Every one of us here present is exactly what his his past life has made him. Our present thoughts, feelings, mental habits, good and bad, are the effects of what we have done or left undone—of cherished impressions, of passions indulged or repressed, of pursuits vigorously embraced or willingly abandoned; and, as our past mental and spiritual history has made us what we are, so we are at this very moment making ourselves what we shall be.

I do not forget that intervention of a higher force which we call grace, and by which the direction of a life may be changed, as in Paul's case at his conversion. These great changes are often prepared for by a long previous process, and are not so sudden as they seem; but we are speaking of the rule, and not the exception; and the rule is that men are, in each stage of their existence, what they have made themselves, with or without God's grace, in the preceding stage. And there is no reasonable ground for thinking that at death the influences of a whole lifetime will cease to operate upon the character, and that, whatever those influences may have been, the soul will be somehow purified by the shock of death. Why, I ask, should death have this result? What is there in death that should bring it about? Death is the dissolution of the bodily frame, that is to say, of the limbs and organs through which the soul now acts. These organs are, no doubt, very closely connected with the soul. The soul strikes its roots into them, and acts through them; but, although closely connected with the soul, they are distinct from it. Thought, conscience, affection, will, are quite independent of the organs which are dissolved by death; and it is impossible to see why the soul should put on a new character simply because it lays aside for a while the instrument which it has employed for a term of years, any more than why a painter's right hand should forget its cunning because he has sold his easel, or why a murderer, in fact, should cease to be a murderer at heart because he has lost his weapon and cannot afford to replace it. True, at death, the eye, the ear, the hands—they perish; but when they are lost by an accident in this life, does character change with them?

The indulgence of the purely animal appetites may depend on the healthy condition of the organs, but the mental condition which permits if it does not dictate, the indulgence remains unaffected. Principles of right action, or their opposites, outlive the faculties as they outlive the opportunities for asserting themselves in act. The habit of thieving is not renounced because the right hand has been cut off, nor sensual dispositions because the body is prostrate through illness, nor evil curiosity because the eye is dim and the ear is deaf; and when all the instruments through which, in this life, the soul has expressed itself, and which collectively make up the body, are laid aside by the emphatic act of death, the soul itself and all its characteristic thoughts and affections will remain unaffected, since its life is a thing as independent of its bodily envelope as is the body's life of the clothes which we wear. One Being there is who knows us now—who knows us, each of us perfectly—who has always known us. Then for the first time we shall know ourselves even as also we are known. We shall not have to await the Judge's sentence: we shall read it at a glance, whatever it be, in this new apprehension of what we are.

It may help us, then, to think, from time to time, of what will be our condition in the first five minutes after death. Like death itself, the solemnities which follow it must come to all of us. We know not when or where or how we individually shall enter on it. This only we know —that come it must. The first five minutes—that first awakening to a new existence, with its infinite possibilities—will only be tolerable if we have indeed, with the hands of faith and love, laid hold on the hope set before us in the person of Jesus Christ our Lord and Saviour, who for us men and for our salvation took flesh and was crucified, and rose from death, and ascended into heaven, and has pleaded, and is pleading now, at the right hand of the Father for us, the weak and erring children of the fall. Without Him, a knowledge of that new world—of its infinite and awful Master—still more of ourselves, as, without any disguise, we really are—will indeed be terrifying. With Him we may humbly trust that even this weight of knowledge will be more than bearable if He, the eternal God, is indeed our refuge, and beneath us are the everlasting arms.

Christian Wives.

A Christian wife living with an ungody husband, has a tremendous responsibility. She is in a position where she can do a vast deal of good or an immense amount of harm. There is many an ungodly husband who is constantly testing the quality of his wife's piety. He teases her and quite likely torments her, in various ways, for the expressed purpose of seeing whether she will, in spite of all his badness and mean treatment, manifest a Christian spirit. A man once said: "I became converted through my wife." Another parson asked him, "In what way did she influence your conversion?" He replied, "Because she was so good to me when I was so naughty to her." This Christian woman's goodness conquered her husband's badness, by the grace of God. He saw Christ in her and became convinced that he needed just such a Saviour.

There was another man, whose wife had been dead two months, and he said that he owed his conversion to his dead wife. Some neighbors, hearing this remark, said: "Why, that woman was the most peevish, the most worrisome woman in the whole world." One replied: "Ah, but you did not know that woman since her conversion. She lay upon a sick-bed for ten months, and during all that time not one murmur had escaped her lips. Nay, to go into her chamber, leaving the street upon which the sun poured his rays, and to look upon the radiance of her face, was to leave a great darkness and to step into the effulgence of a heavenly radiance." Christian wife, how are you living?—Arkansas Baptist.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, November 14.—Acts 5, 6.
Tuesday, November 15.—Acts 7, 8.
Wednesday, November 16.—Acts 9, 10, 11.
Thursday, November 17.—Acts 12, 13.
Friday, November 18.—Acts 14, 15.
Saturday, November 19.—Acts 16, 17.
Sunday, November 20.—Acts 18, 19.

Contents of Chapters Act V—XIX.

Chapter 5 contains an account of the punishment of Ananias and Sapphira, and the imprisonment and deliverance of the apostles. Chapter 6 tells of the appointment of the seven deacons, and the reasons for it, and the preaching of Stephen. Chapter 7 records the martyrdom of Stephen. Chapter 8 gives an account of Philip's work in Samaria, and the baptism of the Ethiopean Eunuch. Chapter 9 gives an account of the conversion, baptism, and first preaching of Saul, and of miracles wrought by Peter. Chapter 10 contains the history of the conversion and baptism of the household of Cornelius under the preaching of Peter, thus breaking down the dividing wall between Jews and Gentiles. Chapter 11 tells of the accusation against Peter for preaching to the Gentiles, gives an account of the spread of the gospel in consequence of the persecution that arose about Stephen, and closes with a prophecy of a great dearth. Chapter 12 is the history of the persecution of Christians by Herod, records the martyrdom of James, the imprisonment and deliverance of Peter, and the death of Herod. Chapter 13 is the story of sending Paul and Barnabas to the Gentiles, tells of the blasphemy of the Jews, and the persecution of Paul and Barnabas. This is the beginning of the work of Foreign Missions. Chapters 14 and 15 give an outline of the first great missionary journey of Paul and Barnabas, their return to Antioch, and their report to the church. Chapter 16 records the beginning of the second great missionary tour and gives an account of the work, sufferings, and success of Paul and Silas in Philippi. Chapter 17 contains the history of the beginning of Christianity in Thessalonica, Berea, and Athens. Chapter 18 gives an account of Paul's ministry in Corinth. Chapter 19 records the giving of the Holy Spirit to the twelve men of Ephesus, and gives an account of the persecution of Paul by the Ephesians, and the success of the gospel in that city.

Even for those who are living well there may come a clear call to live better. Then merely to live well will be sin.—Charles Gordan Ames.

News Notes.

....Convention will meet Wednesday night, December 7th, at Elizabeth City.

....We were glad to see Bro. S. F. Conrad, of the North Carolina Baptist, Monday.

....Election this year by ballot—we mean for officers of our Baptist State Convention.

....The selections in our Home Circle and Young People's departments were supplied this week by Mrs. Jemima Ringgold.

....Good articles will be gratefully received. Sometimes it appears that our brethren are not thinking much—for publication!

....The Simple Life, by Charles Wagner, is one of the great books of the time. We have made it easy for our readers to obtain it.

....Is it not time to revise the basis of representation in our Convention? Is not ten dollars per delegate too little or is one dollar too much?

....The revival at Walnut-Street church, Louisville, Dr. T. T. Eaton pastor, in which Evangelist M. F. Ham did the preaching, resulted in forty-two additions.—Ex.

....This paper is printed on election day, but no matter. Everybody knows who is elected! We might hold the forms for the result, if you were not so certain about it.

....North Carolina will support Home Missions whether the Home Board goes her way or not; but there is no reason why she should not endeavor to lead the Board her way.

....Books close in twenty-one days; and State missions must receive but little less than $3,000 per week, if we shall have no debt. Now is the time for Old Black, Brother Speight!

....Pastor Therrell writes that French Broad Church, Asheville, invites the Convention to meet with her next time. "A few," he says, "are making a great struggle here. We need sympathy and help."

....Mr. C. H. Poe again brings honor to his State by an extraordinarily fine article in the World's Work on cotton. We suppose he is about the ablest graduate of the backwoods that North Carolina has produced lately, and, to be candid, we know no A. B.'s, A. M.'s or LL. D.'s that can surpass him in writing a magazine article or handling a weekly paper.

....We were glad to have a letter recently from the beloved M. M. Landrum, of Sunshine, N. C. He has been suffering with bronchitis, but is now improving. He was not able to attend either the Sandy Run or the Green River Association. He reports a meeting at Mt. Harmony in which there were twenty conversions and two restorations. Many of our readers will send their love to this dear brother.

....Secretary Johnson spent Sunday with Pastor Parker at the Second church, Durham. Brother Johnson says: "Brother Parker has outgrown his house. The Sunday School is fearfully crowded, and I am told that it is not unusual for one hundred persons to be turned away from the night service. The problem of a larger house stares the Second church people in the face. This is saying a great deal, for they already have a good-size auditorium. Few pastors in the State preach to more young men than does Brother Parker. It is an inspiration to stand before such a congregation. Parker has a strong hold on his people and is doing a good work."

....Charlie Jones, a Methodist preacher, recently immersed twenty-seven candidates into the Methodist church at Holt-Morgan Mills, Fayetteville, N. C. Let the good work advance.

....To those who have regard to the most essential element in life the most valued promise of the Bible is "Blessed are they that hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6). This promise includes all the rest.—Watchman.

....Bro. J. M. Arnette, of Statesville, writes: "The Lord is adding to our church almost 'daily.' I am baptizing every Sunday night. Forty-one have been received into the membership of the church within the last six weeks. I know of several others that are to come in very soon. We praise the Lord for His blessings."

....Pastor J. J. Hall, Fayetteville, N. C., is making a fine impression on his people. He is getting close to their hearts. They are thinking and planning for an elegant house of worship. They have $1,000 now in hand for that purpose, and will ere long take hold of this noble task with vigor. An elegant house is always a great help to the cause.

....Rev. A. B. Cabaniss writes that Rev. J. S. Snyder has closed a ten days' meeting with his church at Trenton, Ken. Dr. Dill, of Bowling Green, Ken., did the preaching with a forceful earnestness and practical application that stirred up the saints and convinced the sinners of the error of their lives. Backsliders were restored and sinners converted and joined the church.

....Quiet and unobtrusive are the faithful labors and good preaching of Dr. L. H. Shuck, pastor at Cheraw, S. C. We are sure that not only do the good people of his charge enjoy and profit by his ministry, but the angels look down approvingly upon his toils and well-fought battles, so void of the bugle-blast which signals the conquest and forward movement, these days, of almost every soldier in the army of the Lord, our King.—South Carolina Baptist.

....Chairman W. F. Merrill writes: "The ministers' and layman's institute of the South Yadkin Association met with Society Baptist Church, Iredell County, October 28th. So few delegates present it was thought best to appoint another meeting; prepare a program; also change the name from institute to union meeting. Place of next meeting, Ijhame's Cross Roads, Davie County. To preach introductory sermon, J. M. Haymore; alternate, S. D. Swain."

....We are quite sure our readers will be glad to know that Mrs. Follett is to remain in the work of the Mt. Zion Association. She has done a magnificent work among the women of the Association. Her efforts have been characterized by earnestness and unselfishness, and it is no wonder they have been eminently successful. Sister Follett has great faith in, and love for, the work to which she is giving herself.—Mt. Zion Herald.

....It is something for which to be devoutly thankful that all over the South there is noticeable among our Baptist people, as shown by the editorials of the leading papers, a desire to discuss the future of mission work among the negro people upon a high plane and one which shall take into consideration all the interests involved—those of the blacks and the whites, of the North and South. Recently the Biblical Recorder, the Christian Index and the Religious Herald have all favored this course, which the Standard has repeatedly urged.—Standard, Chicago.

....Some of the readers of this note will remember the challenge thrown out by Pastor Hale in the Wilmington Association. He said: "We gave $100 to Foreign Missions last year, and had fine additions to our church; this year we pledged $500 to Foreign Missions and I now invite you to look for the blessings of God upon this advance." He has just had "sixty-three" additions to his church, and all this in one month. See how God rewards "faith and good works."

....The sale of the sermons of Charles H. Spurgeon is one of the literary and religious wonders of the world. One sermon has been printed every week for two thousand eight hundred weeks and there are several hundred remaining. The printing is still going on, and the number sold since 1855 exceeds the number of Bibles circulated since the beginning of the century. They would make, says the Observer, a paper pathway around the world six feet wide.—Exchange.

....We thank Mr. and Mrs. R. J. Ford for an invitation to the marriage of their daughter, Mae, to Mr. Robert Johnston Bateman, November 16th, in Fayetteville Street Baptist Church, Raleigh. Miss Ford has served our denomination with remarkable success as stenographer of the State Board of Missions. She has mastered every detail of the office, and in Secretary Johnson's absence she has kept his work going as if he were present. She has also served her church as organist and leader of the women. Brother Bateman thus wins not only for himself an admirable companion, but for Mt. Olive Church an experienced and capable worker. We congratulate this able and promising young pastor most heartily.

....In view of the explanations in this paper and of a letter we have from R. N. Simms, we have a clear case of misunderstanding and misinterpretation. In Brother Simms' letter he says: "I have never failed to declare my heart's best love for our own Baptist work, and I have ever been ready, as I now am, to spend and be spent in its behalf." Evidently nothing more could be desired. The omission from his report of special commendation of our Baptist work and the special mention therein of an Interdenominational meeting, brought on this misunderstanding. It was not illogical. But for our part, we cheerfully accept the several explanations and corrections and withdraw every suggestion contrary to them.

....Pastor M. A. Jenkens, of Dublin, Ga., writes: "It goes well with me here. Had eighty-nine additions during the Associational year and net gain of sixty-two. Raised over $6,000. My church now supports two foreign missionaries, and a native helper, besides giving to all our missionary work in the home land. All this with the problem of a new building on hand. Already this month, beginning of new Associational year, we have raised $343.50 for missions, and a $10,000 collection for the new building. It will cost $20,000. We have it all but about $6,500. With these extra home expenses so far, our collections for missions continue to increase. My church is anything but a rich church too, but I believe they love Him."

....Dr. M. W. Egerton has been compelled by continued ill health to resign the pastorate of the First Baptist Church, Knoxville. His health broke down several months ago. His church gave him an extended vacation hoping that he might be restored. He has been resting in his old home in Hendersonville, N. C. We are glad to know that he has improved considerably. He did not feel, though, that he could undertake the care of so large a church at present. He has many warm friends in Knoxville and all over Tennessee who will join us in the hope that he may soon recover his health and strength. He is one of the most valuable men in our Southern Baptist ministry. God bless him and his dear wife and children.—Baptist and Reflector. North Carolina will bring him round afer a bit. He loved his work too well, and like many another thoroughbred, went at it with too much spirit. He is too valuable a man to lay aside long.

....Bro. J. T. Beaver, of Burnsville, writes: "I will write you a few lines about my work in the Lord's vineyard in Yancey County. I have been in three meetings. I went to Cheetoah, Tenn., and held a meeting for eleven days, the Spirit guiding me to preach the Word. The pastor rejoiced to see the church revived. Bro. J. M. Lewis did some good work in the meeting. He preached a few times. There were twenty-three that professed faith in Christ when I had to leave to meet my appointment. I left the meeting with the pastor and Bro. J. M. Lewis. The thirty-four days I have spent in revivals since the first of August there have been fifty-seven that professed a hope in Christ, and a good number of them put on Christ in baptism. So may God send laborers into His vineyard that can do more than I have done."

....Pastor Duke, of Elizabeth City, writes: "Our people are making active preparations for the entertaining of the Convention in December. All necessary committees have been appointed and are at work, and we are expecting quite a host. Our church building is undergoing some renovation and enlargement. We have a seating capacity for at least 1,200 persons, with rooms suited for committee meetings, etc. Blackwell Memorial Church is nearing completion, and is a gem of beauty and convenience. They are busy carpeting the floors and installing pews. They will have one of the prettiest auditoriums in this part of the State. Great credit is due Brother Ayers for the energy and enthusiasm with which he has prosecuted the work. He had us quite alarmed a few weeks ago, lest he should leave us, New Bern having made a strenuous effort to secure him. But the tender appeals of his people here touched his heart, and he concluded to remain with us. Baptist affairs are progressing in this section. Roanoke Island has extended a call to Bro. T. G. Wood; and mark this down, if he accepts, the Baptist cause there is going to make itself heard from. It is one of the finest opportunities in the State. The recent meeting of the Camden and Currituck Union, held at Corinth church, two miles from Elizabeth City, was well attended and very interesting. Rev. D. P. Harris, pastor, has resigned his field to accept a call to the Park View Church, Portsmouth, Va. While his decision to accept the call seems to have been a wise one, it is hardly possible to estimate the loss which this section will experience at his going. He is one of our very strongest preachers, a wise leader, and possesses an irreproachable character. He is a graduate of Wake Forest College, has settled in the community in which he was reared, and proved himself capable of leadership among his people. For two years, in addition to his country work, he has had charge of our River Side Chapel, and has given universal satisfaction. The high regard felt among our people for him was attested by a throng gathered last Sunday night at the First Baptist Church to hear him preach his last sermon. Everybody seems to love and admire 'Dennis Harris.' He has served one of the best fields in this community, and leaves it to take up the work in one

of the best charges, from the point of view of opportunity, in the city of Portsmouth. North Carolina should see that in due time this, her son, is called back to his native State. W. E. West is the name of a man who has recently united with my church, coming to us from the Methodists. He is a young man of unusual talent, fine personal appearance and classical culture. For five years he practiced law very successfully, but feeling impelled to preach, he gave up his profession. He quickly became sceptical as to Methodist doctrines, and more and more displeased with the polity of the church. The recent decision to unite with our church is the culmination of a struggle through which he has been passing for the past two years. He preached last Sunday at the Union Meeting and again Sunday night at Blackwell Memorial Church, each time captivating his congregations. Rev. J. B. Ferebee says he doubts if he has ever listened to a finer sermon than that from Brother West last Sunday night."

....President Hobgood, of Oxford Seminary, writes: "We are in the midst of a most prosperous session. The number of students is larger than ever before. We lack but a few of reaching the one hundred mark of boarding students. The prospect is that we shall considerably exceed this in the spring term, which is to open in January. As we have become accustomed to our new buildings and the equipment, we find them more and more convenient. I am finding my work a source of delight to me. Our heating and light plants are both giving us unbounded satisfaction. The freedom from anxiety heretofore felt by us on account of the use of seventy-five or a hundred oil lamps and twenty-five or thirty stoves is worth all that we have expended to put in this gas plant and this system of heating. The system of water-works, with complete sewerage system, is a source of great pleasure and convenience. We are having photographs of the exterior and the interior of the buildings made, from which we will have half-tone engravings. These will soon be printed on a neat folder for distribution among the old students and friends of the school who have not had the opportunity of seeing the new plant. The health record of this community is remarkable. Last year there were but two cases of typhoid fever, and this year so far there has been but one in a population of 3,000. During these two years there have been but three or four cases of diphtheria, and they were of a mild type. Indeed, during the twenty-four years of my charge of this school there has never been a malignant type of diphtheria. The town is absolutely free from malaria. So there does not seem to me to be a more favorable location in the country for schools than is this town. It may be of interest to state that during the twenty-four years of my charge of this school, though there have been in the buildings from seventy-five to one hundred and twenty people, there have been but two cases of typhoid fever among the students. One of these was developed on the third day of the arrival of the pupil. So that really there has been but one case that was developed here in twenty-four years."

Associations: Time and Place.

Bladen.—Shady Grove, November 9th.

Johnston.—Clayton, November 10.

Stanly.—Kendall's, November 17.

I felt once that I was responsible for the conduct of universal affairs, but I have recently come to believe otherwise. So long as I tried to run the world, I was miserable; it makes me happy now to trust in God.—Lyman Beecher.

A Word to Associational Executive Committee.

The time is at hand when applications are being made for aid for another year. At this point great care should be exercised. It is the work of the Board to aid needy and promising fields. The policy has always been to gradually decrease the appropriations to fields being aided until they are able to stand on their feet, that the amount thus saved may be given to new fields. It is a fact worthy of serious consideration that the number of missionaries has not increased in proportion to the enlargement of our State Mission work. The saving is largely in the hands of the Executive Boards. No application is considered without their endorsement and their judgment about fields must largely be relied on. Already notice has been served on the Secretary from several Associations that they must have larger appropriations for their mission fields next year. They put this plea on the ground that they cannot hold their men unless the salaries can be increased. I am very well aware that many of our missionaries are not receiving sufficient compensation for their work, but it strikes me that the increase should be made on the fields and not by asking a larger appropriation from the Board. The circumstances should be very extraordinary indeed which will warrant a field in asking for a larger appropriation than was given it last year. If enlargement simply means the increase of salary on fields already occupied it will put out of the question the possibility of occupying other new and important fields. Just as soon as a mission church is able to stand alone it should do so in the interest of others that really need help. It is hard for a mission church to see when it has come to the time when it can stand alone. A gentle "shake" on the part of the Executive Committee often has a salutary effect.

I am very well aware that I have no more say so in the appropriations than any other member of the Board, but it seemed to me that somebody should call the attention of the Executive Committees to the fact that they more than any others have it in their power to save money in this way. As the applications all come to this office, I thought possibly it was my duty to speak this word.

LIVINGSTON JOHNSON,
Corresponding Secretary.

As it is Now.

To report no debt at Elizabeth City we must raise from this date $7,263.06. Last year from this date to the Convention we raised $5,867.38. A comparison of these figures will show that we must raise during the next three weeks $1,397.68 more than for the same time last year. For the last three weeks we had gained up a little, but this week there is a sudden drop down of $585.84 in the receipts of this week as compared with last year. It will take the most herculean work we have ever done to come up to the Convention without debt. A debt would mean irreparable loss to many important mission fields in the State.

I think the brethren know that I do not try to alarm them needlessly. These are cold facts from which you can draw conclusions as well as I. We all remember what a tremendous pull we had to make in November last year to reach the figures we did. We will have to do as well this year and in addition raise the $1,397.68 which we are now behind. Brethren, let us pray and work as we have never done before.

LIVINGSTON JOHNSON,
Corresponding Secretary.

The Robeson.

In the village of Parkton where the Robeson was recently held there are but few people, but they know how to care for an Association, even when they have not the help of a pastor.

Bro. O. P. Meeks preached the sermon. Text: Gen. 5:24. "And Enoch walked with God and was not, for God took him."

The former moderator, C. H. Durham, was unanimously re-elected; as was also the clerk and treasurer, R. T. Allen.

Zion Hill and Smyrna, two new churches, were admitted into the Association. Zion Hill is built on the ruins of Jackson Swamp Church. The report on Periodicals was discussed by I. P. Hedgepeth, J. J. Scott, J. W. Cobb, S. F. Conrad and J. S. Farmer.

Bro. J. W. Cobb presented a fine report on Ministerial Relief; and after several speeches a cash collection ($11.23) was turned over to the treasurer. The Robeson makes no pledges to the objects of the Convention, but is faithful to every object. A resolution to take pledges was lost; and the executive committee is requested to ask each church to contribute a given sum to each object of our Convention.

Bro. H. C. Moore delighted a large congregation by preaching Tuesday night from Heb. 9:28. The Sunday-school work—our own of course—was given the very best place on the program, and Brother Moore made a fine impression. We have had good men in this work for years, but the brethren are saying all over the State, "He is the best one yet." The leading people in our denomination, all over the State, are seeing the distinction between the inter-denominational work and our own; and they are brave enough to make our own work first. Our people can easily support our own work, and they will do it. "Baptists," they say, "never gain, and always lose, by trying to attend to other people's affairs."

Secretary Johnson was never more earnest than at the Robeson. His own people heard him gladly, and proved their love for State Missions by giving the largest cash collection raised by any Association this season. The amount was $65.53.

Bro. J. A. McKaughan read a fine report on Home Missions.

Bro. R. D. Cross has made a fine impression on the Robeson people, and his speech on Home Missions only proved to the people his true greatness. There is a turning towards the Home Board in the State, which has developed largely within the last forty days.

The Robeson was athrill on the Educational question: F. W. Hancock, representing Oxford Seminary, P. S. Vann, J. J. Scott and J. B. Carlyle thrilled the people. Professor Carlyle was never more happy, and being "at home," he spoke largely of Robeson and her achievements. He is succeeding as usual with the fund for the new building. Who could fail to be captured by him?

Foreign Missions came up Thursday morning, and the discussions were elevating to those present. The congregations were good, but not so large as they would have been in the centre of the county.

A. Johnson represented the Orphanage in his usual manner.

The Robeson does not read the letters, the programs are printed ready for distribution, and the digest of the letters will be printed for distribution this coming year, and in this the Robeson will be first. There is no better clerk in the State than is Dr. R. T. Allen.

The signs of progress are rife in the Associations, the pastors and people are becoming more and more anxious for greater achievements, and we may expect the greatest year's work in the history of the body.

The Women's Missionary Societies are doing a fine and blessed work in the old Robeson. Richest blessings upon them. J. S. FARMER.

Progress in the West Chowan.

I have come back to my native heath after an absence of almost twenty years. May I tell you my impression of things as I view them to-day?

The most noticeable, perhaps, is the marvelous advance in beautifying churches in Bertie County. I would not recognize the buildings were I to see them in other places. Comparisons may be invidious, so I shall not attempt it. But I wish to say this much: the members of our churches in these parts have been aroused to the idea that the house of the Lord should be the neatest and prettiest in its community; and this is praise-worthy and well. Nor have the Baptists of this section been negligent of the other affairs of the Master's kingdom. Progress has been made along all lines of denominational work. But perhaps the most marked advance has been made in temperance sentiment. It took several years for the West Chowan Association to declare itself as opposed to holding feliowship with any church retaining within itself a whiskey seller. This year the question of the Association's attitude in regard to the liquor evil, with reference to the dispensary system, came up for adjustment; and the Association, by a unanimous vote, declared that the dispensary and the open saloon are alike repugnant to Christianity, and so the same rule will, in the future, apply to both forms of the drink evil.

In the short time during which I have been in this Association I have heard but one discordant note in regard to our denominational work, and that is in regard to the Home Board's policy with reference to the negro. Some of the brethren are in favor of cutting off all contributions to Home Missions, so long as the Board continues to co-operate with the negroes. Others are willing to contribute the usual amount, provided none of it shall go to the negroes. At the last conference of Republican Baptist Church, resolutions of the following import were adopted:

1. That it is the opinion of this church that the action of the Home Mission Board in attempting to co-operate with the negro National Convention is unwise.

2. That this church instruct her delegates to the forthcoming District Association not to pledge anything for Home Missions unless assurance can be given that none of the money so pledged shall be used for work among the negroes.

3. That a copy of these resolutions be sent to the Biblical Recorder for publication.

Sincerely,

W. L. BRITT.

Aulander, N. C., Nov. 4, 1904.

The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger.

Home Circle.

Where "Amen" Fails.

An old Methodist preacher once offered the following prayer in a prayer-meeting:

"Lord, help us to trust Thee with our souls."

"Amen," was responded by many voices.

"Lord, help us to trust Thee with our bodies."

"Amen," was responded with as much warmth as ever.

"Lord, help us to trust Thee with our money."

But to this petition the "Amen" was not forthcoming.

Is it not strange that when religion touches some men's pockets it cools their ardor at once and seals their lips? We often hear men talk of the "peace of God in the heart," and to the phrase we raise no objection; but it has often occurred to us that if the "peace of God" could only get in some people's pockets it would be a blessed thing.—Christian Giver.

The Parent Problem.

"The Parent," by M. H. Carter, in the November McClure's, might well be called the confessions of a school teacher; for such, indeed, it is, the real story of the teacher's side of the great public school problem. It is delightfully funny and informing, presented with all the joy of keen insight and a humorous point of view. The author, after years of experience, finds that "The Problem, the all-pervading, all-overshadowing Problem" of education is the parent. Weekly, sometimes daily, the ingenuity of the teacher is taxed to its utmost to meet, and if possible vanquish, "the indifferent parent, the inconsiderate parent, the meddlesome parent, the fond parent, the proud parent, the troublesome parent, the ignorant parent, and the enlightened parent;" but in the end, the writer concludes, the parent prevails.

Just how these various parents operate, and their distinguishing characteristics, are clearly and most entertainly shown. But there is one more parent in the list—the considerate parent; but in spite of this occasional presence, the teacher-author concludes, "the Gordian Knot of the parent problem was beyond untying: I have cut it."

Went Home to Die.

They told me in the dining-room car of a train on the Louisville and Nashville road that in the smoking car was an old colored man who was going South to see his old plantation home again before death claimed him. By and by I went to have a talk with him. He was wrinkled and white-haired and evidently very old, and when I expressed wonder that his friends in Kentucky should have let him set out on such a long journey, he replied:

"Dey jest couldn't help deirselves, sah. I tole de chil'en I was bound to cum, an' dey jest had to let me."

"And how long since you left the old plantation?"

"Way back in wah times, sah. I dun went right off wid some Yankee sogers, an' dat's de last I eber did see of Mars Thomases folks. Ize gwine down to 'sprise 'em."

"Where is it?"

"Jest a leetle ways out o' Selma. Dey tell me dar am great changes 'bout Selma, but I reckon I kin walk right down de road an' find de plantashum in de night. Bress de Lawd, sah, but I doan' reckon I could hev closed my eyes in death if dey hadn't let me cum. Dar's bin sich a longin' to see de ole place ag'in dat I couldn't stand it."

Three or four of us chipped in to get his meals and make him comfortable, but we saw that the journey was telling on his strength. On the morning of the day we were to reach Selma I could see that he was weak and nervous, and when I sat down beside him, he said:

"Ize feelin' sort o' skeart 'bout myself dis mawnin'. I had a dream last night dat I was walkin' long de road an' met a funeral, an' when I axed who was gwine to be buried, a white man spoke up and said:

"'Pon my soul, if dat hain't Mars Thomases ole nigger Job, who runned off doorin' de wah! Heah, boy, let me tole you sumthin'. Yo' has cum too late to see yo'r ole Mars; dat's him in de coffin, an' he was axin' 'bout you' jest de day befo' he died."

I told him that dreams did not signify, and after a bit had him quite chirped up. I got him some tobacco for his pipe, saw that he had breakfast, and as I left him he smiled all over with happiness as he said:

"Only two hours mo' to Selma! Ize moas dun got dere!"

Thirty minutes later the conductor beckoned to three or four of us to come into the smoker. The old man sat in his seat, leaning against the side of the car, and seemed to be sleeping.

"He's been dead ten minutes!" quietly observed the conductor, "and he died as peacefully as a child falling to sleep!"

So he had. There was a smile on his old black face—a smile of anticipation, and the pipe had not fallen from his fingers. Death had come like a soft fleecy mantle, and its touch had been painless.—Detroit Free Press.

The Flatterers of Society.

When one enters through the doors of society, and finds himself face to face with its votaries, he is astonished to see on what good terms all are with themselves. He is not long in discovering that he is in the midst of a mutual admiration society; that all are engaged in burning incense to each other, and doing their best to make everybody delighted with themselves.

Every woman is made to believe herself a Venus or a Minerva, and every man an Apollo or a Jupiter. Yet perhaps there is not a woman present to whom Paris would have awarded the golden apple; nor one to whom justly belongs the helmet and shield of Minerva.

Yet the society reporters tell us that Miss Blank is exquisitely beautiful, and that Miss Pride's face is a pure Grecian, wonderful in its clear-cut loveliness. Even with a powerful magnifying glass one cannot find the beauty of these young ladies. Again, we are informed that "the pretty and gifted Miss Cheek created quite a sensation on the lecture platform; and her subject, 'Woman the Head of Man, was very suggestive, and warmly applauded by the audience. This gifted young lady did a great deal to deepen the rapidly growing impression that women are greatly superior to men in every respect."

The family of the house of Cheek are well-known. Miss Cheek's sister gathers us together at a dollar per head to tell us how to talk, how to eat, and how babies should be physicked. We have been informed that she is an authority on these points, so we sit and drink in her platitudes, delivered with an air of superior wisdom, when honesty prompts that we should demand our money at the door.

Whose fault is it that there is so much conceit among a certain class, so many vain imaginings? This is chiefly due to the flatteries of society. Men feel bound to flatter women, and women return the compliment. The press helps to puff people into notoriety whose proper place is some "dim, sequestered vale," where they can bloom unseen by the public eye, and, perhaps, take a course in spelling and grammar.

Some may say, Well, flattery is the method we take to make ourselves welcome in society. It is the fine gold with which we pay our way. If it is a failing, it is one that leans to virtue's side. It does not matter whether we believe what we say or not; others believe it, for as the poet Gay says—

"The flattered always takes your word."

It was said of the painter Sully that he painted women to appear as angels. Of course, his sisters believed their pictures to be good likenesses. The flatterer of society emulates the artist, and transforms a very commonplace woman into a lovely angel. There may be honorable exceptions, men and women who—

"Would not flatter Neptune for his trident,
Or Jove for his power to thunder,"

but of such society is not made up, and fulsome flattery is the rule and not the exception.

Hungering for Help.

There are unsaved souls all about us longing for help toward a better life. Why do we not speak an encouraging word to them? A lady became impressed with the desire to speak with her neighbor, a woman of wealth and refinement, not a Christian. One morning she felt that she must go to her friend, and frankly tell her about her long-cherished interest in her soul. She knelt and prayed for strength, and then she went and told her just what was in her heart. Think how that message, brought in such fear and trembling, was received! The answer was: "Oh, I have wondered this long time why you never spoke to me. I have longed for your help, and I am so glad you have come. Will you not, please, pray for me?" That woman, her husband and two daughters soon came into the church.

What power there is in genuine Christian enthusiasm! It roots is faith; its vital sap is consecration; its nourishing soil and atmosphere are the living word of God and the breath of prayer. The church pines for want of spiritual, Christlike enthusiasm. Every Christian enterprise needs its mighty impulse.—Philip S. Moxom.

MORPHINE
OPIUM, WHISKEY AND ALL DRUG HABITS
CURED WITHOUT PAIN AT YOUR HOME.

If you are addicted to these habits you think you will quit it. You won't; you can't unaided, but you can be cured and restored to your former health and vigor without pain or the loss of an hour from business at a moderate cost. The medicine builds up your health, restores the nervous system to its normal condition; you feel like a different person from the beginning of treatment, LEAVING OFF THE OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars, address DR. B. M. WOOLEY, 300 Lowndes Building, Atlanta, Ga., who will send you his book on these diseases FREE.

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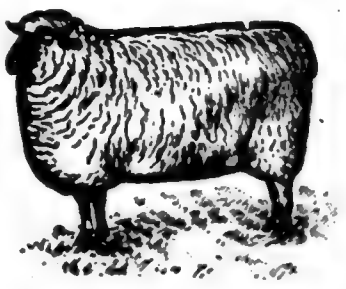
And light dressings of CUTICURA, the great Skin Cure and sweetest of emollients.

This treatment at once stops falling hair, removes crusts, scales, and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails.

Sold throughout the world. Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60). Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Props.

Send for "All About the Skin," etc.

WOOL.



If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the *Chatham Manufacturing Co., Elkin, N. C.*, and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded *gold medals* as the finest made in America.

Write them for samples.

Shepard's Lung Food.

A 50 cent bottle of Shepard's Lung Food free to any one wishing to test its efficacy in treatment of Asthma, Bronchitis, Colds, Coughs, La Grippe, Consumption, or any affections of the throat or lungs. Indispensable for public speakers.

Send name and address of your druggist, and we will send you 50c. to pay for one bottle of Lung Food. $100 reward for a case which it will not cure.

The LUNG FOOD CHEMICAL CO.,
Wilmington, N. C.

Young People's Page

How I Discovered a Missionary.

It had been such fun packing the big missionary box full of toys, games, candy bags and books to send off to the children. The whole class had spent the afternoon with me assisting in wrapping the different bundles in bright papers and fastening upon each a tiny sprig of holly.

I had thought as I watched them, what a dear, earnest little band of missionaries they were, and there was a feeling of satisfaction in my heart after they had all gone over the fact that we were doing such good work for the Master.

My thoughts were suddenly brought back to earth by a loud knock and a gruff, "Hey, there!" from without. I opened the door to find the big, burly expressman for whom we had telephoned. I noticed he had carefully blanketed his horses and seemed impatient to be off.

"Is your package ready, mum?" he asked respectfully.

"Yes," I said. "Right in here."

He followed me into the warm, bright league room.

"Pretty snug place to work in, this," he remarked. "Whew, that's a big fellow. Now, if I may be so bold, what might be in that, mum? I s'pose those little kids I just met have been helpin' to fill it."

I told him about our league with much pride in their work and of the school where the box would bring much joy.

"Hum,' yes," he said as I finished. "Yes, 'tis a nice thing to do, mum, but I'm sometimes worderin' why folks don't hunt 'round near home to send things instead of so far off; not but what it's right to send 'em far off, too. You see, mum," he said, waxing reminiscent, "felows like me, goin' 'round in all kinds of places, see lots of sad things, where some help from kind ladies like you an' your friends would tide folks over terible hard times. Why, it was only yesterday I had a nice whopper of a bundle to take to an address on a stret way out in the suburbs. Hadn't never been there before, but found the place at last, little house, but neat—oh, my! Yard all clean an' a gerany blossomin' on the windy. A man come to the door an' he was tickled to see that parcel. 'Oh, goody,' he said, callin' his wife. 'See, Marthy, the hams an' sausages an' things is come from mother. My, won't the children have a feast!'"

"I put the parcel on the floor, an' say, there wasn't 'nough furniture in that room for a good sized fly to 'light on, hardly, but clean—well, I guess. Fifty-five cents, please says I, when I'd set the bundle down. The man turned dead solemn in a minute. 'What for?' he asks. 'Express charges,' says I. Then you'd ought to have seen them two faces; the woman was quietin' a whinin' baby an' she looked as if she'd just break out cryin'. 'I ain't got it,' says the man mournful like. 'Say, won't the company trust me?'

"'Nop,' says I, they won't trust nobody, not even me. I have to give heavy bonds before they'll let me handle their money.'

"'What do they do with bundles folks can't pay for?' asks the woman, kind of shaky. 'Swipe 'em,' says I. They looked at one another for a minute. 'Father ain't used to sendin' things, Marthy,' he says, apologizin' for the old man whose head I wanted to ram ag'in a barrel for sendin' things C. O. D. that way. 'Well,' says the man at last, 'I guess you'll have to take it back, but we'd like awful well to keep the things. You see, I've been sick for a month an' we're out of money till I gets another job, if I can; it's such hard work findin' a place here. I thought mother'd send us somethin' at this time, for it's the first year we've been off the farm, but I can't pay, so take it, says he.

"Now, do you know, mum, somethin' seemed kind to swell u- inside of me when I seen that woman's face an' I knowed she wasn't thinkin' of herself, but the kids. 'No, siree, says I, 'that box don't go back, an' you an' the kids gets the hams,' says I.

"'Why, I told you I couldn't pay,' says the man. 'Don't care a cent if you can't,' says I. 'I can. See here, stranger, I've been hard up myself before now an' no fault of my own, an' I know what it means when the kids is hungry. Now, I've got fifty-five cents to lend, and when you get where you can, why, just whack up, that's all.' And, mum, you'd ought to seen that woman! Land, it makes my eyes juicy to think of it! When I got home an' told my ole woman, she said: 'John, if you hadn't done that I'd never speak to you as long as I live, so there.' So you see, mum, I don't have no money to send off, much as I'd like to help on the good work."

How small I felt after my pride of a few moments before.

"Why bless your big, generous heart, man," I said, grasping his hard, rought hand in my enthusiasm, "you don't know it, but you're a whole missionary society in yourself."

His face turned redder than before, if possible. "Oh come, mum," he said, "I ain't nothing of the kind," and to hide his embarrassment, he shouldered the big box, which went prepaid, and hurried off.—Epworth Herald.

A Cure for Carelessness.

BY MRS. H. J. TOMPKINS.

"And white frosted cakes, Dorothy, with baked apples in the little pink saucers—!" Milly sighed blissfully.

"I will come early, Milly," said her little cousin, positively, "and I guess that I will wear my white frock with the bows. Mother said I might."

"Dorothy!"

"Yes, mother."

"Now, dear, do be careful. Put on your hood and run down to the store and get a spool of blue silk for me. Be sure that it matches."

"Yes, mother," and Dorothy, looking in her red coat and hood not unlike a flighty red-bird, was off like a dash. Dorothy knew what her mother meant in her caution to her to be careful, and she pouted a little as she ran down the narrow street.

"I know that I am not always careful," she whispered to herself, "but I do not think that it is nice in mother to be always reminding me of it."

"What can I do for you, Miss Dorothy? A spool of silk? What color, please?"

But Dorothy hardly heard him. She was searching everywhere for the scrap of silk which her mother had given her. She was quite sure that she had tucked it in her mitten. And then she took the next wrong step.

"I guess that it don't make any difference," she said in a low—very low—voice.

"I guess that it doesn't either," said the man pleasantly. "I have only one shade of blue."

How dreadfully ashamed Dorothy felt as she walked home!

"Why, Dorothy, what a long time you have been gone, child! It is almost dark. Did you get the thread? Run along and get your bread and milk, dear. It is growing late."

But Dorothy was not hungry. She scarcely dared breath while her mother opened the little package. When she did so, she did not say anything, however. So Dorothy decided that it was all right after all. After supper she had to play with Betty-Baby until bedtime, while her mother sewed.

"It is very late, Dorothy," said her mother next morning. "I sat up so late last night that I overslept. I wish that you would take Mrs. Watson's waist home. She will want it for the reception this afternoon, and that is why I was in such a hurry last night to finish it. You will find the bundle on the table. Yes, you may take Betty-Baby if you like."

Two hours later, Dorothy's mamma called her. "Come here, Dorothy," she said in a strange voice. "I have something to show you."

Dorothy's little cheeks grew hot. Her mother was holding Mrs. Watson's waist up to the light. It was a light blue silk waist stitched with lavender. "Dorothy, what shall I do to help you to remember to be careful," her mother said. "I trusted to your eyes, dear, and after night I could not tell the difference. And now Mrs. Watson is disappointed and offended, and I will be obliged to do all the work over again."

It was a very forlorn little voice that answered her. "I am truly sorry, mamma."

"I don't like to punish you, little girl. Can you not think of some way by which mamma can help you?"

"I am sorry, mamma, and I will stay away from Milly's party if you think that it will help me to 'member."

And this is the true reason why Dorothy and Betty-Baby staved away from the party with the little frosted cakes and the baked apples on the little pink saucers. But she was never quite so careless again.—Christian Observer.

Worth Winning.

The following story of an honest boy is told in Good Words:

There was a boy who "lived out," named John. Every week he wrote home to his mother, who lived on a small farm up among the hills. One day John picked up an old envelope from the kitchen wood-box, and saw that the postage stamp on it was not touched by the postmaster's stamp to show that it had done its duty, and, henceforth, was useless.

"The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the tea-kettle and very carefully pulled the stamp off.

"No," said John's Conscience, "for that would be cheating. The stamp has been on one letter, it ought not to carry another."

"It can carry another," said John, "because you see, there's no mark to prove it worthless. The post-office will not know."

"But you know," said Conscience, "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure, but it is cheating. God looks for principle. It is the quality of every action that he judges by."

"But no one will know it," said John faintly.

"No one!" cried Conscience. "God will know it, and that's enough; and He, you know, desires the truth in the inward parts."

"Yes," cried all the best parts of John's character; "yes, it is cheating to use the postage stamp a second time, and I will not do it."

John tore it in two and gave it to the winds. And so John won a victory. Wasn't it worth winning?

TETTERINE

Is a prompt and effective cure for tetter, ring-worm, ground itch, eczema, erysipelas, infant sore head, chaps, chafe, sunburn, insect bites and all forms of cutaneous affections. Why suffer from this annoying disease, when a 50 cent box of Tetterine will relieve you?

All your druggist for it, or mail 50 cents to

J. T. SHUPTRINE,
Savannah, Ga.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



MRS. E. AUSTIN.

An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 9th, 1903.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

Mrs. E. Austin.

19 Nassau Street.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Raleigh Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Notice.

Having qualified as administratrix of the estate of William Terry, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

MRS. MARY TERRY,
Administratrix.
Raleigh N. C., R. F. D. No. 6.

Administrator's Notice.

Having qualified as Administrator of the estate of Mrs. Rebecca Smith, late of Wake County, this is to notify those having claims against her estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

NATHANIEL A. SMITH,
Administrator,
Garner, N. C.

Lady Agent Wanted

in every town. Splendid offer. Pleasant work.
Address O. B. DEATON, State Agent,
Biscoe, N. C.

BAPTIST SCHOOLS IN NORTH CAROLINA.

The Baptist State Convention of 1903 passed the following resolution:

Resolved, that a committee be appointed to present to the next Convention a list of the Baptist schools in North Carolina, properly classified, and with such data as may seem of interest or value.

To perform this service, R. T. Vann, A. E. Brown and J. W. Bailey were appointed.

Whithin the next two weeks we hope to prepare such a list. Our plan is to print here the names of the Baptist schools that we know of and to invite any that may be omitted to report promptly to the editor of the Recorder.

The following is our present list:

Wake Forest College.
Baptist Woman's University.
Chowan Baptist Female Institute.
Oxford Seminary.
Mars Hill College.
Orange Grove Academy, Orange County.
South Fork Baptist Institute, Catawba County.
Bowman Academy, Mitchell County.
Atlantic Institute, Carteret County.
Fruitland Institute, Henderson County.
Fair View Institute, Buncombe County.
Stinceon Ivey Institute, Robeson County.
Jackson County High School.
Robeson Institute, Robeson County.
Warsaw High School, Duplin County.
Round Hill Academy, McDowell County.
Davidson Associational School, Davidson County.
School at Salemburg, Sampson County.
Yancey County Collegiate Institute.
Winterville High School, Pitt County.
Bethel Hill Institute, Person County.
Fork Church Academy, Rowan County.
Mt. Vernon Springs Academy, Chatham Count.
Haywood High School, Haywood County.
Pee Dee Baptist Institute, Anson County.
Mecklenburg School (Matthews, Mecklenburg County).
School in Wilkes.
School at Murphy.
School at Taylorsville, Alexander County.
School at Hiddenite, Alexander County.
Y. M. S. Academy, Stanly County.
Lenoir High School, Caldwell County.
Leaksville High School, Rockingham County.
Sylva Collegiate Institute, Macon County.
Wingate Academy, Union County.
Dell School, Sampson County.

We are sure there are others. Let us hear from them promptly.

It may be that some we have mentioned are not Baptist Schools. If so, please inform us.

And this reminds us: We have no satisfactory definition of a Baptist school; and it is time we had one. It is not enough to classify it as a Baptist school. It should certainly be under Baptist control. Should that control be organic or merely personal? And being under Baptist control it should bear definite relations to other Baptist schools. There should be somewhat in its educational standards to make it worthy of the name, Baptist.

Shall we not reach an agreement touching this important matter?

THERE NOW.

The Biblical Recorder is out in a full-page editorial in opposition to our Home Mission Board. There now!—Western Recorder.

No so, dear brother. Read it again. We have ventured only to object to a policy of the Board, that is to hold good only one year, in just one of its several fields. There is quite a considerable difference between this and opposing the Board.

Moreover, we take occasion to say at every association that he has attended, save one, the editor of the Recorder has spoken in behalf of the Board and its work.

"He who seeks easy things will never make much of his life."

NOW FOR A GREAT CAMPAIGN.

A new subscriber for the Recorder means a new worker in the North Carolina Baptist ranks.

A new supporter of missions.

A new friend of our educational institutions.

A new friend of our Orphanage, Ministerial Relief, Ministerial Education, etc.

A new representative of the Baptist way.

A new helper to his pastor.

Our denomination needs right now 10,000 additions to its working force.

We are in the midst of great opportunities. We must build our schools and colleges larger or turn away hundreds of our sons and daughters.

We must invade the opening mission fields or lose a glorious opportunity forever.

We must strengthen our workers. We must increase their number. The church militant—right at the point where it can shape our life and civilization—will fall back unless fresh reinforcements shall be received.

Consider how many intelligent young men and women are now coming on the stage—thanks to the schools. They are the very best material.

Shall we abandon them? Or shall we grapple them to the denomination, to its faith and its mission?

There is but one answer.

We bring this word, therefore, to our readers: Let us look about us now in the harvest season and see whom we may enlist in the army of Recorder readers. Our ministers will help but we want our other friends also to help.

What if the entire 9,000 subscribers should speak a word to this good purpose in the next ten days?

Look up our offers in this paper.

It will be easy to add to your library one of the best of books and to our list a family that by reason of the visits of the Recorder may achieve great things for the Christian cause.

CALL IN THE BOARD OF HEALTH.

There were five new cases of typhoid fever in our Orphanage last week. Several of the little sufferers are extremely ill.

After so many weeks, each week reporting new cases, the melancholy fact is forced upon us that the epidemic has not only not been stamped out, but is not yet under control. Unless more shall be done than has been done we may expect the scourge to run its course.

We venture to suggest that the State Board of Health be invited to investigate the situation with a view to ascertaining the source of the fever and recommending measures to put an end to it. We cannot afford to be content with present measures, when week after week reports new cases. We have no right to let the epidemic run its course until everything possible has been done to check it.

A CRITICAL MONTH.

The Recorder has always kept close to our State Secretary; and we have found it no difficult, but rather a pleasing, duty. To Dr. Dunham, Mr. White and Mr. Johnson, November is a month that has added years to their lives. The secretary knows what a debt means—paralysis! One might tell what month it is by looking on Secretary Johnson!

It is a critical time. It is a time when none of us know just how we shall stand. If the brethren are working, all is well; if they are over-confident, all is wrong. We can afford to take no chances.

There is in modern Christian history no better spectacle than that of the North Carolina Baptists setting forth in tremendous earnestness to make of their State "a Gospel kingdom." With what great strides we have moved! How we have sent good men and set up churches in East and West and Middle country! How have the people rallied to this cause!

Let us not falter now. A few more years and the Tar river country and the Neuse and the Atlantic will be ours forever. A few more years and the factory populations will be established in the faith; a few more years and the Piedmont country, now in the hands of ritualism, will be in the possession of the simple faith of the New Testament. We have our opportunity now.

But if we shall not follow up our successes with increasingly earnest work, we shall lose in a year more than we can gain in a decade.

It is a critical month in a critical period. The hour is strategic. The tide is at flood. Let every man do his duty.

BAPTIST GAIN MOST RAPIDLY.

Secretary Anderson submitted to the recent National Congregational Council a comparative statement of the growth of leading denominations in the United States, for bringing which to us we may thank the Congregationalist. In 1870 there were 306,518 Congregationalists; in 1880 there were 384,332—a gain of 25.3 per cent. In 1870 there were 1,419,493 Baptists; in 1880 2,296,327—a gain of 61.74 per cent. In 1870 there were 453,108 Presbyterians; in 1880 575,172—a gain of 26.9. In the period from 1880 to 1890 the Congregationalists gained 31.8 per cent., the Baptists 38.2, the Presbyterians 37.3. In the period from 1890 to 1900 the Congregationalists gained 24.9, the Baptists 33.7, the Methodists 21.7, the Presbyterians 26.3.

Is it not remarkable that the Baptists have maintained the lead, not only in actual additions, but in the per cent.?

The nineteenth century was a Baptist century—a century of freedom, of the individual, of the open book, of the authority of experience, of democracy. It brought us power. Let us pour its gifts forth for the twentieth in service.

TAKING THE CITIES.

Thoughtful Christian leaders have for years recognized that the greatest and most difficult task of Christianity is the taking of the cities for Christ. In a recent conversation with Secretary E. B. Hatcher, of the Maryland Baptist Convention, he spoke almost with despair of how the life in Baltimore sweeps on past the churches, having naught to do with them. It is true of every great city. The great body of the city populations is without the churches; they neither attend them nor have part or lot with them.

In all her triumphant history Christianity has never taken a city. There is not, nor has there ever been, a Christian city.

And yet we have come upon the period when the city is dominant—in wealth, in public policy, in letters, in ideals, in the policies of civilization. There is every reason to believe that the cities will continue to grow in size and in influence.

This situation suggests three remarks: (1) Christianity awaits the appearance of a man who can lead her in conquest of a city; no mere city pastor, but a masterful general who will organize his forces and lead them on to actual triumph.

(2) North Carolina has no great cities, but she will have them. Greensboro and Charlotte, if not Raleigh, Asheville, Wilmington, Durham and some as yet undeveloped point on our coast, will become centers of great populations. We have now our opportunity. If we fortify our cause now at these points we may build up a Christian city.

(3) The most attractive field of our Home Board is our Southern cities—New Orleans, Memphis, Baltimore, Charleston, etc., etc.

PERSONAL EXPLANATION.

Brother Farmer makes an incorrect and unfair report of the Raleigh Association in referring to the discussion on the Sunday School report.

At the conclusion of the reading of the report Rev. C. V. Brooks moved that it be referred to a committee to write a new report.

I urged that it would be very discourteous to Brother Simms to adopt Brother Brooks' motion.

Rev. J. M. White favored Brother Brooks' motion and criticised the report because it referred to the International Sunday School Association and did not say anything about our own State

Sunday School work. My brother, J. M. Broughton, defended the report and urged that there was nothing in it that should be objected to and that it did refer to our own work in its reference to the Sunday School Department in the Biblical Recorder.

Further remarks were made by Brethren Brooks and White and I then took the floor and read the report by paragraphs, asking at close of each if there was any objection to it. Upon my reading the paragraph announcing the meeting of the State Sunday School Association in Raleigh next March, objection was made, and on my motion that paragraph was stricken out. No further objection was raised to any part of the report. I then moved to amend the report by adding a paragraph commending the Sunday School work of the Baptist State Convention, and urging its support. Brother Brooks moved the adoption of the report as amended and the motion passed unanimously.

How Brother Farmer found out that I saw I was in the minority or that I was in any way, shape or form opposed to our own State Sunday School work or that my brother or Brother Simms was opposed to it, I cannot see. Certainly in this Brother Farmer was very much mistaken.

N. B. BROUGHTON.

A CORRECTION.

The traveling correspondent of the Recorder writes concerning the discussion at Raleigh Association last week of the report on Sunday-schools:

"The report on Sunday-schools called forth some fine discussion. The report called attention to the interdenominational Sunday-school work, and their Convention which is to be held in the Tabernacle church some time during the year, but failed to mention especially our own Sunday-school work, which is directed by our own Convention.

"C. V. Brooks, J. M. White and the moderator were anxious to have the paragraph referring to the interdenominational work thrown out and our own work commended. J. M. and N. B. Broughton and Prof. F. P. Hobgood favored the interdenominational work. But the brethren in general were strongly in favor of our own work, and Bro. N. B. Broughton, seeing that he was in the minority, offered the desired change as above."

On reading the report by Brother Farmer, a prominent Baptist of the place said that the language used puts me in the attitude either of opposition or of indifference to the Sunday-school work of the Baptist State Convention. I call attention especially to these sentences: "J. M. and N. B. Broughton and Prof. F. P. Hobgood favored the interdenominational work, but the brethren in general were strongly in favor of our own work." Now, I do not suppose that Brother Farmer meant what this language implies. If so, then I was most unfortunate in the use of language. In the course of the discussion I pointed out the good that would probably come to any Sunday-school teacher in attending the sessions of the Interdenominational Convention in which he would hear subjects pertaining to Sunday-school work discussed by specialists. While the discussion was proceeding, I wrote out and handed to a leading brother the amendment, which was afterwards adopted, that commends the Sunday-school work for our Convention to the support of the churches.

I do not often appear in the public prints except in legitimate advertising. It seems to be necessary to appear now, that my influence, whatever it is worth, may not be against our organized work.

F. P. HOBGOOD.

In my reports of the Associations I always wish to be fair and give every man that which belongs to him. Professor Hobgood's remarks in the Raleigh Association were in favor of the report under discussion, and that report had not mentioned especially the Sunday-school work of the Baptist State Convention. In Brother Hobgood's speech, he didn't mention the fact that he favored our own work, as the work in which he would expend his powers.

We cannot know what a man thinks; we can only know what he says. We are glad, however, that our brother explains himself, and declares that his influence is for our Baptist work.

J. S. FARMER.

You cannot complain when you are peddling slander if some one leaves a sample at your own door.—Ram's Horn.

There is always something crooked about the man with a corkscrew in his pocket.—Ram's Horn.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

A Man with a Purpose.

Lesson for November 13: II. Kings, 12:4-15.

In our last lesson we learned how Joash was saved for the throne of Judah, and thus maintained the royal line of David. We also looked into the character of his upbringing by the good and strong high priest. We come now to the record of his reign.

That record is not at any rate spectacular. There be men who must do their work in a big way; Kings whose fame rests upon wars. Of Joash only two things are recorded, and these are sufficient: (1) "He did that which was right in the eyes of the Lord all his days wherein Jehoiada instructed him" (verse 2 of the chapter), as if to imply that Jehoiada was the power behind the throne and that to his influence the King's good record is due; (2) he repaired the temple, and in doing so he found it necessary to defy the priests that he might revise the nation's financial system.

This is a simple record, but how significant!

It was somewhat to repair the temple. It was wisdom. The temple was the popular center of worship. A dilapidated house of worship would bespeak—and even now proclaims—a degenerate religion. It was duty. He owed as much to God. We may say that God takes no notice; and, to be sure, He has no care for magnificence. But does not our neglect of our places of worship bespeak in us a neglect of God, a low state within? It was courage. He had to fly in the face of the priests. He had to propose a new plan, an offensive plan to people all too inclined to hold to outworn ideas.

The modern temple—it is the body! Yes, and the house of worship is nothing more than the house of worship. But that is much. A skilful teacher may easily suggest the modern duty, to keep the temple of the soul in repair, clean and noble, and, as well, to have a true regard for our stated worshipping places.

And then, here is a lesson in the use of money, a lesson also in the abuse of money, and another lesson in practical experience.

It is plain here that God expects us to use our money for Him. That went without saying. And there is no doubt that Joash had a worthy cause. There was no objection to that. The people freely consented. It may be interesting to know that II. Kings, 12:4, refers to the half-sheckel tax, paid at the census-taking (Ex., 30:12); the redemption tax, paid on account of vows (Lev., 27:1-8) and free-will offerings which the priests were instructed to solicit from acquaintances. It was so clear in those days that money was meant for religious uses that it was collected in taxes; but now it is so much more clear that it is all of free will. But, never doubt, the tax yet lies. You have chance to refuse to pay it; but the King knows. In those days if a man robbed God, he was punished; but now, since there is no man to punish us, will a man rob God? The punishment of God is worse than the punishment of men.

But these priests kept the money! For twenty years they collected without building, and we are left to fear that they made way with the gifts for the temple. Bad, bad, you say. To be sure. But is it much worse for a priest to rob God than it is for you? How about the money you ought to have given but have not?

Joash was ready for the emergency. He took away from these priests their right to care for the contributions, and invented the first collection box. Out of resentment the priests declined to build. Joash did not falter. He put the work in the hands of others. Inefficiency cannot afford to sulk. Dishonesty will be made to stand aside. Joash is an example of the man with a purpose and a will. He does not hesitate to introduce a new system where an old one has failed; he does not falter when the priests refuse to help him, but sets them aside for others. Honor to the man who can upon occasion rely upon himself, defy the past and ignore the powers of the present. Such as he keep the temple of the Most High in repair.

* * *

A Three Years' Reading Course.

To Mr. Fox also are we indebted for the following: "Graded Reading Course for Sunday-school Workers," arranged to cover two years with a year's supplemental course.

First year: Secret of Guidance, Meyer; Pleasure and Profit in Bible Study, Moody; Teacher Training in the Sunday-school (section 1), Roads; The Teaching Problem, Axtell; The Art of Securing Attention, Fitch; Unconscious Tuition, Huntington. Six books, costing $1.35.

Second year: The Child for Christ, McKinney; The Bible and Its Books, Hamill; A Study of Child Nature, Harrison; The Sunday-school Teacher, Hamill; The Art of Questioning, Fitch; Teacher Training (sections 2,3), Roads. Six books, costing $2.65.

Third year—supplemental courses: (1) For all teachers. The Spiritual Life of the Sunday-school, Chapman; Bible Studies, Dunning; Point of Contact in Teaching, Du Bois; Teaching and Teachers, Trumbull; Picture Work, Hervey; Seven Laws of Teaching, Gregory. Six books, cost, $3.75. (2) For Primary Teachers. The same as the course for all teachers except for Gregory's book substitute Black's Primary Plans. Six books, cost, $4.10. (3) For Pastors and Superintendents. The organized Sunday-school, Axtell; A Model Superintendent, Trumbull; The Pastor and the Sunday-school, Hatcher; The Boy Problem, Forbush; The Pastor's Leadership of Sunday-school Forces, Schauffler; An Up-to-Date Sunday-school, Fox. Six books, cost, $4.

Spilman's Five-Dollar Library.

Many Sunday-school workers have as much as $5 they would willingly, if they could wisely, spend for books on the Sunday-school. In response to our request we have the following list prepared by Secretary B. W. Spilman as the best five-dollar library for the average Sunday-school worker:

The Organized Sunday-school, Axtell	$.50
Ways of Working, Schauffler	1.00
Manual of Sunday-school Methods, Foster	.75
Teaching and Teachers, Trumbull	1.25
The Teaching Problem, Axtell	.50
Practical Primary Plans, Black	1.00
Total	$5.00

If a hundred of our workers would secure and master these half dozen volumes, they would surely and swiftly leaven the lump of Sunday-school endeavor in our State. [You can order these and any other books named in this article through the Baptist Book Store, Raleigh, N. C.]

What $10.50 will Buy.

Perhaps you have more than $5 to spend either for yourself or your school. Mr. Leavell offers the following as the best ten-dollar library for the average Sunday-school worker: Yale Lectures on the Sunday-school, Trumbull; Sunday-school Movements in America, Brown; The Pastor and the Sunday-school, Hatcher; The Pastor's Leadership of Sunday-school Forces, Schauffler; The Twentieth Century Sunday-school, Green; The Organized Sunday-school, Axtell; Ways of Working, Schauffler; Manual of Sunday-school Methods, Foster; The Bible School, McKinney; Normal Studies, Vol. 1, Spilman; Vol. 2, Moore; Teaching and Teachers, Trumbull; The Teaching Problem, Axtell; Practical Primary Plans, Black; A Study of Child Nature, Harrison. The publishers' price for these fifteen volumes is $12.15, but the Baptist Sunday-school Board, Nashville, Tenn., is offering them for $10.50, postpaid.

Mr. Fox's "Best Ten."

zIn the last by Mr. E. A. Fox, General Secretary of the Kentucky Sunday-school Association, the "Best Ten" of a hundred named are as follows: Teaching and Teachers, Trumbull; A Model Superintendent, Trumbull; The Pastor and the Sunday-school, Hatcher; Practical Primary Plans, Black; A Study of Child Nature, Harrison; The Spiritual Life in the Sunday-school, Chapman; Yale Lectures or the Sunday-school, Trumbull; The Sunday-school Teacher, Hamill; Bible Studies, Dunning; The Organized Sunday-school, Axtell. [The catalogue price of the ten volumes is $8.75.]

Fuller Lists by Experts.

If you wish a longer list of books with concise expert comment on each, you would do well to write to the American Baptist Publication Society, Philadelphia, for their leaflet, "A Classified List of Sunday-school Books for Sunday-school Workers," or to Fleming H. Revell Co., Chicago, for their free copyrighted pamphlet, "Sixty Best Books on Sunday-school work," by Mr. Marion Lawrance, General Secretary of the International Sunday-school Association. "Best Books for a Sunday-school Officer's and Teacher's Library" is a capital leaflet (from which selection has been made in this article) and may be had of the author, Secretary E. A. Fox, Louisville, Ky. We suppose no better lists than these three have been published.

"Diligence is the mother of good luck."

"The only way to insure happiness is to deserve it."

"Give Christ your confidence, and he will keep your character."

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

The 1905 Aims.

Every Society is being asked to take a definite monied aim (box values not included) for 1905. There is no thought of "putting" a definite amount on any one, but experience has taught us that careful forethought, and definite planning to reach a definite sum generally brings about what is desired. A number of societies have already notified us of their aim for next year, some of them replying that they will do larger things than the Central Committee hoped. The societies were first asked to send in these aims by November 1st. This time proving too short it is extended to November 18th, by which date I hope to have a reply from every society, be its aim for 1905 large or small.

FANNIE E. S. HECK.

Report of the Woman's Missionary Socities of the West Chowan Association.

The Woman's Missionary Societies of the West Chowan Association met in its tenth session October 26, 1904, at 2 o'clock in the infant class room of Ross' church.

Before the house was called to order Rev. E. J. Harrell made a few remarks, telling how since the death of hisw ife, our much beloved Vice-President, he had kept up the work, and upon Miss Heck's recommendation had asked Mrs. Julian P. Griffin to act as President pro tem.

The meeting was opened by singing "Rescue the Perishing," led by Mrs. E. L. Gatling.

Mrs. Griffin took the chair and after calling on Miss Lizzie Mitchell to act as Secretary pro. tem., read a beautiful and appropriate selection from Isaiah 44: 8-19, the import of which was the vanity of building idols, Mrs. Walter L. Britt led in prayer, asking God's blessing upon our work.

Minutes of last meeting were read and approved.

The death of our Vice-President and resignation of our Secretary necessitated the election of new officers to fill these vacancies, which resulted as follows: Mrs. Julian P. Griffin, Woodland, N. C., was unanimously elected as Vice-President, and Miss Lizzie Mitchell, Cremo, N. C., as Secretary.

In accepting the position thus conferred upon her, Mrs. Griffin very feelingly expressed her appreciation of the honor and promised with God's help to perform her duties as best she could. She urged that as a memorial to our deceased Vice-President, that in the coming year we do more for missions than ever before.

The roll was called and delegates from fifteen Societies responded. These reports were all very encouraging, being larger than last year.

Mrs. Griffin urged the necessity of organizing the children into Sunbeam Bands and called for volunteers for this work. Mrs. T. T. Speight promptly responded saying she would organize a Band of Republican church. Others, also, promised to try.

Having fallen short of our aim this year of raising $1,000, we decided to strive harder to reach the mark the coming year.

The course of united study Rex Christus and Dux Christus was discussed. A few Societies are using it, and find it very helpful, others are considering adopting it. A few illustrations used in connection with Rex Christus were left on the desk for distribution.

A few minutes were taken in discussing ways and means of making our meetings more attractive. Helpful hints were given by Mrs. W. L. Britt and Mrs. C. M. McIntosh.

"Here Am I, Send Me," was effectively read by Miss Amanda Nowell.

There being no further business we adjourned with prayer, by Mrs. McIntosh.

(Miss) LIZZIE MITCHELL,
Secretary.

* * *

Mrs. Griffin in writing of the Association gives the following additional facts which are of much interest:

"Cashie Society led, its thirty members having contributed $62. It promises to raise $166 2-3 another year. Next came Mt. Tabor with $46, and then Ahoskie with $40.

We are delighted to have come in our midst the wives of Pastors McIntosh, of Windsor, and Britt, of Aulander. These consecrated women added much to the interest of our meeting, and we feel sure that their influence in the fields of these two pastors will be far-reaching."

Mrs. Griffin is most heartily welcomed to our list of Vice-Presidents, and has taken charge of one of the Associations which counts most in North Carolina woman's work. Her predecessors, Mrs. Holoman (Miss Grace Brown) and Mrs. E. J. Harrell, labored wisely and well, and their work has now fallen into the hands of a worthy successor.

From Mount Zion.

Durham, N. C., Oct. 27, 1904.

My Dear Miss Heck:—It was not my privilege to attend the meeting of the Mt. Zion Association held with the Cedar Fork church. But many good things have come to my ear from the woman's meeting, and I wish to tell you about them. It was considered the most enthusiastic and inspiring meeting ever held in our Association. Our faithful and efficient Vice-President, Mrs. C. M. V. Follette, presided over the meeting, and each delegate and visitor was made to feel "at home" in the meetings. More Societies were represented than ever before, and each brought in an encouraging report for the past year, and resolved to increase one-fourth for the year 1905.

The representatives were all very much encouraged by the instructive and inspiring talk of our faithful Secretary, Livingston Johnson. He gave a brief review of the woman's work since its organization. It was such a pleasure to have the Secretary in the meeting, and many of the ladies will give a good report of the talk to their Societies at home. One good feature of the meeting was a most excellent paper on "Tithing," by Miss Sallie Riggsbee, of the Durham Earnest Workers.

It was quite a disappointment to me to be denied the pleasure of so many good things at the Asociation. Our church and Society regret very much to give up Mrs. Follette from our midst. But we feel sure she will be greatly loved at Wake Forest, and our loss will be their gain. We shall see her from time to time as she works in our Mount Zion Asociation.

Now, goodbye. Just wanted you to know of the encouraging meeting.

Sincerely and affectionately,
MRS. C. L. HAYWOOD.

Notes from the West.

Mrs. Lucretia Young, Vice-President for Mitchell County Association, says:

"There seemed to be a great awakening in the Association among the pastors, which I think will bear fruit in the next year.

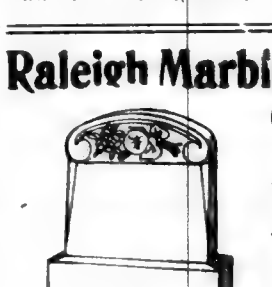
"We sisters had a good meeting which was very encouraging to me, and I think it was to all the workers."

Bear Creek, the society of which Mrs. Young is a member, has taken $75.00 as its monied aim for 1905. May the time speedily come when there are many such societies with equally high aims in the far west.

* * *

Mrs. Gwaltney, of Hickory, Vice-President of South Fork Association, reports a good meeting of the ladies, and little wonder, when they had Rev. E. E. Bomar and Rev. Livingston Johnson to address them. Mrs. Gwaltney having, to the regret of the Central Committee, resigned the position of Asociational Vice-President, the ladies selected as her successor, Mrs. Bela Moore, of Gastonia, a selection which I am sure will be most gladly confirmed by the State Board of Missions under which the Central Committee and its Vice-Presidents hold office.

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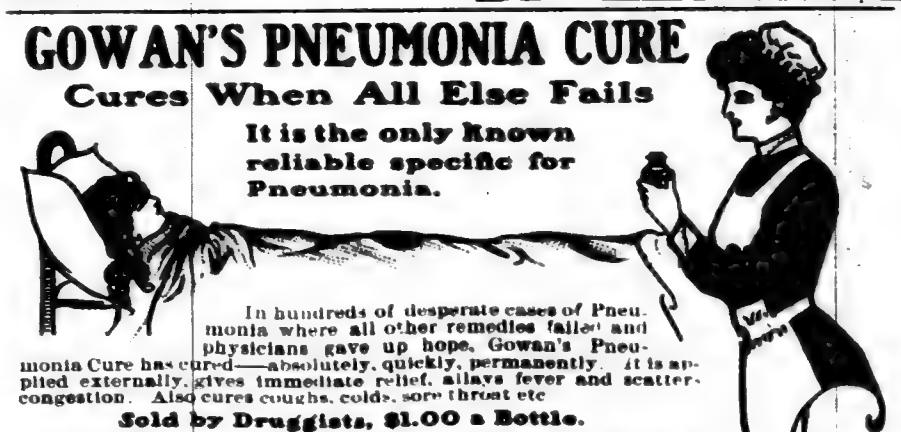


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Orders guaranteed immediate attention.

W. O. ALLEN, Manager, for the Committee.

Sunbeams' Corner.

Conducted by MISS ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Miyazaki Chika.

I am sure you will be glad to become acquainted with little Chika San, a happy Christian girl who used to live in Hakodate, Japan. Your little Japanese sisters are quite different from you American girls in many ways, in features, dress and general appearance, but Chika is still more different, as she cannot see. When about three years old, she began to grow blind after a sickness of fever. Her mother, who believes in idols, took her to the temple, carrying her "umbo," which is like "pick-a-back," and prayed daily that she might not become blind, but gods made with man's hands cannot see or hear, and Chika San became blind. She had nine brothers and sisters, and her father was a day laborer, and her mother was a thrifty woman, taking as good care of her children and house as her circumstances would allow. She kept the boards well wiped, the tea kettle shiny, the rice tub full for their meals, and wiped the dust from the god shelf that was nailed to one side of the room. On this shelf the mother daily put food for the idols and clapped her hands, bowing her head, hoping they would hear her when she was in trouble. Chika San's life was cheerless. She sat in darkness and had nothing to do but to think and think. One day a blind man of the neighborhood told Chika there was a school a few blocks away for blind children. He said it was "Yasukiyo" (Christian), and at first her mother objected to her going, but as little Chika was something of a nuisance at home, not being able to help, her mother let her go and see what it was like.

She was the first pupil we had in a school for the blind in Hakodate. She was then thirteen years old, had a pretty face and a winning smile, and we all loved her from the very beginning. She soon learned to read and write. Her letters were composed of pricked dots on thick paper—different letters represented by different arrangements of from one to six dots. When she wrote she pricked the letters with an instrument like an awl on paper over a steel plate, and then she took the paper out of the machine and turned it over and read with her fingers. A Christian teacher taught her about Jesus and to sing over forty hymns from memory. The truth of Christianity soon sank into her heart and she believed in Jesus and prayed to Him and tried to keep His commandments.

After a year or so her father became very ill, and we sometimes called at her home and left him tracts and tried to teach him about salvation. At first he laughed and said: "You can leave your books here, but I'll not read them. If I should become a Christian everybody would laugh." But he did read them and Chika told him all she heard at the school about Jesus and soon after when I visited him I asked him if he could not believe in Jesus as the Son of God, and as his Saviour. He was very weak then and could only speak in a whisper and a few words at a time. He replied: "I cannot—believe—in idols any more—. When my wife—puts food—on the—god shelf—I scold her, and—tell her—it is foolish—but she gets angry."

It made me very happy to hear this, for I saw he was almost a saved man. So I told Chika San to tell him all she knew and had my teacher in the school visit him daily, and soon he said, "I believe," and our pastor baptized him. As he died he kept saying, "ans hin" (at peace). "I am happy because my soul is going home to God."

After his death the mother would not let Chika San be baptized, kept her home Sunday and wouldn't let her come to any Sunday-school or meeting, but she let her come to school, for Chika San loved her school so much, she was very unhappy if kept at home.

Then the mother became very ill, but she would not believe in Jesus and died a heathen.

Little Chika, when an orphan, was looked after by her sister, who was very ill-tempered and treated her unkindly.

Thinking she might sometime become a teacher in my school, I offered to support her and send her to a good school in Tokyo, where she could get the very best education given to blind people in Japan. So for one year she has been my little girl and I have clothed her and paid for her tuition.

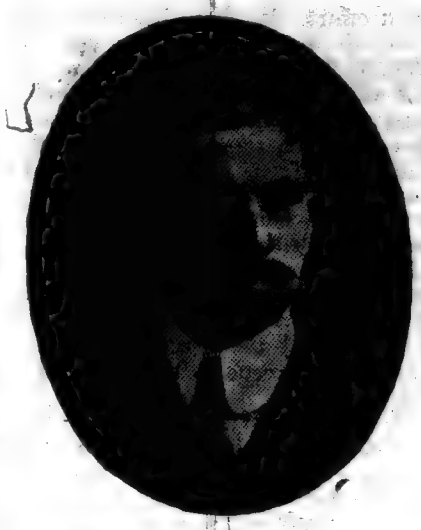
At her school she is in a room with seven other pupils. Several of them rise early every morning after dressing and washing they sing songs, read the Bible and pray, and three of them have asked to become Christians and may be baptized this fall.

She tries to let her light shine and is a very happy girl. She is much praised by her teachers, and though the school has no Christian teachers, they do not prevent her going to church and Sunday-school and teaching her friends about Jesus. She is taking the same course of study as the boys, and stands as high as any of them in rank. She will be the first girl to graduate in the men's course of study—most girls take very little but reading and writing and music. You must pray that she may be of great use to other blind people in teaching them about Jesus. She can walk about freely with her staff in the streets and goes about giving people massage—that is, rubbing them to take away pain—for which she is paid by the Japanese ten sen, or five cents of your money, an hour. During this vacation she has earned enough money to buy an "obi," the big sash worn by girls and an haori or overcoat.

She reads as fast as you can, with her fingers, and hardly ever makes a mistake, and a few days ago I saw her teaching a woman with eyes how to read. She had her Bible for the blind, and the woman who had eyes her Japanese Bible and Chika San, reading with her fingers, helped her to learn the letters and read.

She is eighteen years old now and will soon be a woman, but she always seems like a little girl to me.—Mira Haven Drapper, Yokohama, Japan.

The very fact of a Christian being here, and not in heaven, is a proof that some works awaits him.—William Arnot.



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This Fur Scarf, $7.50



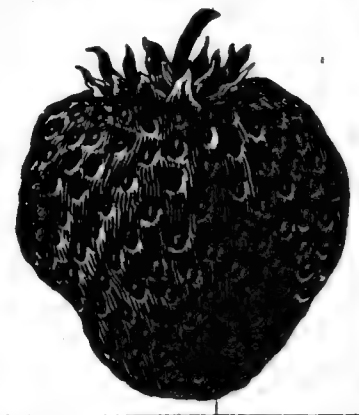
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Current History.

Politics.

The campaign closed with a considerable scandal. Having, to a degree failed to obtain financial help from the corporations and their friends, Candidate Parker accused Candidate Roosevelt with having achieved success in this respect by making compromising promises which he himself asserted he would not make. Candidate Roosevelt replied with asperity, denouncing the accusation again and again as a falsehood. Candidate Parker replied, but he did not bring to bear that tangible evidence which his friends hoped he had. The Democratic campaign opened with boasts that Wall street was with it; it closed with the cry that Wall street was with the Republicans. We are apt to infer that Wall street, like Jay Gould of old, is on both sides for all it can get.

Roosevelt's managers claim for him 304 votes. Parker's claim 250 or 270. Mr. Urey Woodson has claimed even more.

Mr. Tom Watson, the Populist candidate, announces that he is in the fight for 1908.

The betting is 4 to 1 that Mr. Roosevelt will be elected. This paper is not inclined to accept a gambler's judgment; and we have no definite knowledge to make predictions upon. In fact, we have been at a loss throughout the campaign to account for the practical concession of Mr. Parker's defeat. Seldom has there been a campaign in which there has been so little of the enthusiasm of anticipated triumph.

* * *

The War.

The armies before Mukden have not joined issues. Each realizes that the next struggle will determine the status of the armies for the winter, and they are, consequently, reluctant to make the onset which will in all probability last six days and cause tremendous losses. Each army appears to be in good condition. The Russians are evidently inclined to make a battle with a view to successful retreat. The Japanese purpose a decisive conflict.

The centre of news all the week was Port Arthur. It appears that the Japanese are tunneling under the fortress. Above ground, however, they have constantly drawn nearer to the fort, and last week they gained a number of strategic points. It is reported from Che Foo that Port Arthur is manifestly doomed and cannot possibly resist longer than three weeks.

The Anglo-Russian affair will be submitted to arbitration.

* * *

Thanksgiving.

The President has issued the following proclamation:

"By the President of the United States of America—A Proclamation:

"It has pleased Almighty God to bring the American people in safety and honor through another year, and, in accordance with the long unbroken custom handed down to us by our forefathers, the time has come when a special day shall be set apart in which to thank Him who holds all nations in the hollow of His hand for the mercies thus vouchsafed to us. During the century and a quarter of our national life, we as a people have been blessed beyond all others, and for this we owe humble and heartfelt thanks to the author all blessings. The year that has closed has been one of peace within our own borders, as well as between us and all other nations. The harvests have been abundant, and those who work, whether with hand or brain, are prospering greatly. Reward has waited upon honest effort. We have been enabled to do our duty to ourselves and to others. Never has there been a time when religious and charitable effort has been more evident. Much has been given to us and much will be expected from us. We speak of what has been done by this nation in no spirit of boastfulness or vain glory, but with full and reverent realization that our strength is nothing unless we are helped from above. Hitherto we have been given the heart and the strength to do tasks allotted to us as they severally arose.

"We are thankful for all that has been done for us in the past and we pray that in the future we may be strengthened in the unending struggle to do our duty fearlessly and honestly, with charity and good will, with respect for ourselves and with love toward our fellow-men. In this great republic the effort to combine national strength with personal freedom is being tried on a scale more gigantic than ever before in the world's history. Our success will mean much, not only for ourselves, but for the future of all mankind, and every man or woman in our land should feel the grave responsibility resting upon him or her, for in the last analysis this success must depend upon the high average of our individual citizenship, upon the way in which each of us does his duty by himself and his neighbor.

"Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby appoint and set apart Thursday, the twenty-fourth of this November, to be observed as a day of festival and thanksgiving by all the people of the United States at home or abroad, and do recommend that on that day cease from their ordinary occupations and gather in their several places of worship or in their homes, devoutly to give thanks unto Almighty God for the benefits He has conferred upon us as individuals and as a nation, and to beseech Him that in the future His divine favor may continue to us.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this first day of November, in the year of our Lord one thousand nine hundred and four, and of the Independence of the United States the one hundred and twenty-ninth.

"THEODORE ROOSEVELT.

"By the President.

"JOHN HAY,

Secretary of State."

* * *

Items.

The water-works reservoir in Winston burst last week, flooded a section of the city, killed eleven persons and destroyed a number of houses.

* * *

Ex-Mayor McCue, of Charlottesville, Va., was convicted of murdering his wife—in the first degree. He is a lawyer and a prominent man. The verdict is, therefore, quite significent.

* * *

The Revival at Atlanta was so impressive that the business houses closed their doors during certain week-day services—an event quite unusual in a great city. The Revival expenses were $8,000. Dr. Chapman's business methods are evidently worthy of the name.

The greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think; but thousands can think for one who can see. To see clearly is poetry, prophecy and religion, all in one.—Ruskin.

Acknowledgments.

November 9, 1904.

State Missions.—L. M. S., Flat Rock, Central, $7.60; W. M. S., LaGrange, Eastern, 4.20; W. M. S., Maxton, Robeson, 3.70; Centre Grove, 30.00; Wilson's Grove, 11.84; Liberty Association, $13.60; Orphanage, Liberty Association, 17.60; S. S., Orphanage, Liberty Association, 2.03; Thomasville, $2.15; S. S., Hickory, 2.00; Mt. Herman, Raleigh, 21.15; Mars Hill, Mt. Zion, 3.25; First Church, Greensboro, 53.60; Matthews, 18.16; Mt. Zion, Eastern, .50; M. S., Johnson's, 2.25; Union Meeting of Central Association, 7.25; C. E. Gower, 5.00; Atlantic Association, A. T. Moore, treasurer, 127.21; Castoria, Neuse, 2.50; LaGrange, Neuse, 10.72; Davis Grove, Neuse, 2.25; Bertie Union, 4.68; Magnolia, 1.85; W. M. S., Warsaw, 3.00; Green Street, High Point, Piedmont, 20.00; Abbott's Creek, Liberty, 13.00; Yeopim Union, 75.30; J. A. Shaw, Hyde County field, 112.50; Woodville, Atlantic, 1.66; W. M. S., Salem, South River, 5.00; Liberty and Ducktown Association, 55.82; Spray, 25.00; Great Marsh, 5.00; Broad St., Winston, 29.75; Chadwick, Mecklenburg and Cabarrus, 5.50; Z. D. Harrill, 10.00; W. M. S., First Church, New Bern, 10.06. Total this week, $726.68. Previously reported, $11,609.89. Total this year, $12,336.57.

Foreign Missions. — Sunbeams, Rockingham, $3.00; Centre Grove, 5.00; Liberty Association, 14.50; Orphanage, Liberty Association, 1.32; Sunday-school, Orphanage, Liberty Association, .59; Mt. Hermon, Raleigh, 39.25; First Church, Greensboro, .45; LarGrange, 2.50; Snow Hill, Neuse, 1.00; Bertie Union, 4.66; Chappell's Hill, 7.00; Gatesville, 6.36; Salem, 5.00; Whiteville Grove, 10.00; W. M. S., First Church, New Bern, 7.20; Liberty and Ducktown Association, 10.90; S. S. Con., Ducktown, 15.37; Alantic Association, 36.00. Total this week, $170.10. Previously reported, $14,315.94. Total this year, $14,486.04.

Home Missions.—W. M. S., Parkton, Robeson, $3.00; Liberty Association, 15.80; Orphanage, Liberty, 11.17; Rich Fork, Liberty, 1.75; Atlantic Association, 23.00; Castoria, Neuse, .75; Green Street, High Point, Piedmont, 6.00; S. S., Green St., High Point, Piedmont, 6.00; Salem, 5.00; Eureka, 6.19; Liberty and Ducktown Association, 6.00. Total this week, $84.66. Previously reported, $7,478.75. Total this year, $7,563.41.

Education.—Centre Grove, $7.00; Liberty Association, 14.27; Hickory, 10.68; Apex, 2.25; Atlantic Association, 3.00; Castoria, Neuse, 1.25; LaGrange, Neusé, 5.00; Bertie Union, 4.66. Total this week, $48.11. Previously reported, $2,447.57. Total this year, $2,495.68.

Sunday-School and Colpt.—Chapel Hill, $12.50; Thomasville, 1.50; Atlantic Association, 9.00; Atlantic Association, 9.00; Abbott's Creek, 4.70. Total this week, $36.70. Previously reported, $659.19. Total this year, $695.89.

Ministerial Relief.—Liberty Association, $9.40; Rich Fork, Liberty, 3.62; Hickory, 4.07; First Church, Greensboro, .15; C. E. Gower, 5.00; Atlantic Association, 11.35; LaGrange, 5.00; Hickory, 3.12. Total this week, $41.71. Previously reported, $1,558.86. Total this year, $1,600.57.

Total reported for all objects this week	$1,107.96
Previously reported for all objects	38,679.25
Total reported for all objects this year	39,787.21

WALTERS DURHAM,
Treas. Bap. State Con.

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until at length she hangs like a speck of white cloud just where the sea and sky come down to meet and mingle with each other. Then some one at my side says: "There! she's gone!" Gone where? Gone from my sight, that is all. She is just as large in the mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of her destination. Her diminished size is in me, and not in her. And just at that moment, when some one at my side says, "There! she's gone!" there are other eyes that are watching for her coming and other voices ready to take up the glad shout, "There she comes!" And that is—dying.—Exchange.

If there be any grief in heaven, sure it will be for this; that we have done no more for God on earth.—John Mason.

A New Cure For The

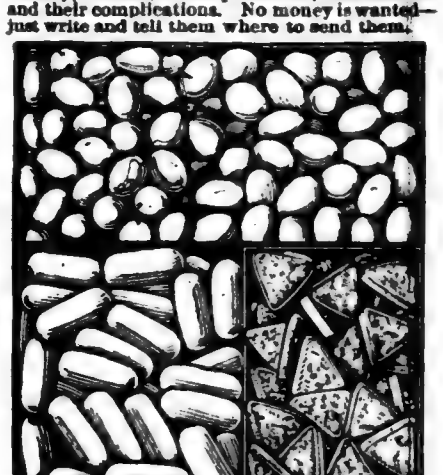
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BLADDER, RHEUMATISM,

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The Pape Medicine Co. will send by prepaid mail, to any sufferer, *whether man or woman*, a complete test course of their three new remedies that instantly relieve and quickly cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them.



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One large course of Formula A.—Reconstructs the broken-up tissue, revitalizes the muscular fiber, revives the texture, removes obstructions that clog the process of eliminating waste matter, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.

One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, *the cause of Rheumatism.* Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are dissolved, the urinary passages are restored to a healthy condition. *And a large course of Formula C*—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are instantly relieved. Is unfailing in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is the most exhaustive, thorough and complete treatment ever formulated for the cure of these destructive diseases. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the **PAPE MEDICINE CO.**, **8 E. 4th St. Cincinnati, O.**, telling where to send them, and the complete test course of each of the Formulas, A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

"How to Study Pictures"

Will be the title of a series of articles in the 1905 ST. NICHOLAS for readers old and young. Mr. Caffin is known as one of America's leading art critics; and these papers will treat the subject in a novel and valuable way. Beautiful copies of the pictures selected by Mr. Caffin from the world's masterpieces for discussion have been prepared especially for ST. NICHOLAS and will appear with the articles. Each month the pictures contrasted will be printed on opposite pages.

From Elder Jordan.

Last Wednesday morning I began a meeting at Island Ford school house in this county, and preached day and night up to Saturday. A noble son and two bright, lovely daughters of one of the wealthiest men in this county made bright professions of saving faith in Christ, and Sunday I buried all of them with their blessed Saviour in baptism into the fellowship of old Cathey's Creek Church. Some said it was the most impressive baptism they ever witnessed. They all went down into the clear sparkling stream together.

I am now in my seventy-fifth year, and this year I have traveled 650 miles, preached 116 sermons, witnessed the professed conversion of fifty-five souls, baptised twenty-nine and organized one Baptist church, and for all this arduous labor I have received $130. You see I am laboring to build up the waste places, and to save some of the oldest churches in this county from utter decay and ruin.

This country was settled by Baptists, and has been held by Baptists; and now the devil and other denominations are trying to take it; and I am determined, by the help of God, they shall not do it.

Baptists are the only people in the world who preach the whole truth, and keep the ordinances as they were delivered to the church by the Master.

The old New Prospect church, at Great Lake, had been almost entirely without preaching for years, and the members nearly all scattered and gone, and the site where the old meeting-house stood covered in water. This year they have had twenty-three additions, nineteen baptisms, three by letter and one restored.

A beautiful lot has been secured which overlooks the great lake, the magnificent hotel and the majestic mountains; and now they are ready to begin to build a suitable meeting-house for God.

Cathey's Creek is the oldest church in this country, organized in 1812. Three years ago the church was almost dead; just ready to disband. Now the old house has put on a new dress from top to bottom, and the church has taken on new life. She has one of the prettiest and best houses in the county, and the livest membership, having received twenty-nine by baptism and several by letter.

I am giving all my time and strength to the spiritual good of the people and to maintain the cause of truth and righteousness. If I am not rewarded in this world, I shall be in the next.

I am exceedingly anxious to go to the Convention, but have no means to go. When the Convention met in Durham last, I was more than anxious to go, but had despaired. The day before the time to start, I went to the office and found a letter from my friends in Durham with the money to pay my way and urging me to go. I went, and don't think I ever enjoyed a meeting of the Convention more.

In view of my long laborious life, I shall not hesitate the little time that I have to live in this world to make my real wants known to my brethren.

If there is any church between Hendersonville and Elizabeth City that would like to have me stop and preach a week for them, or if any of my brethren and sisters in the State feel able and willing in anyway to help me to the Convention, please let me hear from them.

F. M. JORDAN.

Calvert, N. C.

How perplexed the angels must be at the sight of the fretting child of a Heavenly Father!—Mark Guy Pearse.

From Raeford.

The Baptists are weak here, being outnumbered by other denominations—referring to an article in the Recorder of May 25th headed "Practical Remarks by a Layman."

This section was settled many years ago by a Scotch colony of a high type, and principally Presbyterians. Our church was organized about ten years ago by a few members, Rev. Moore, of Red Springs, N. C., being instrumental in the organization, and also in building a house of worship two miles from what is now the growing town of Raeford, N. C. After these few years in the Master's work, the church decided to dispose of that property and build a house in the town. Since they disposed of that church, through the kindness of the Presbyterians, we have been permitted to hold our services in their church. By the help of our Pedo brethren, we were enabled to procure a nice lot conveniently located. Our house, which will soon be completed, will do credit to the denomination.

Unless we are aided from other sources, we will have to carry a heavy debt, having only fourteen male members.

We hope to follow this later with a cut of the church building also with an appeal showing our weakness and need of help.

C. B. RHODES.

The Work at Spray.

It has occurred to me that some of your readers might like to hear something of the work at Spray. You will recall that Spray Baptist church was organized a year ago, having previously been a mission connected with the Leaksville Baptist church. The church was organized with sixty-one members, and, last Sunday, held its first anniversary service, at which time there were ordained five deacons.

A review of the work for the year showed that there had been added forty-two by letter and twenty-three by confession of faith and baptism. The larger number of the latter were added through the results of the labor of our pastor, Rev. J. M. Stanford, and assisted by Bro. Fred. M. Day, of Winston. Brother Day was with us for about two weeks, and held services twice a day to large and interested congregations.

One of the most interesting and successful works of the church is the Sunday-school, which has an average attendance of about 160. We have had Brother Stanford with us about two months, and he has been very successful with the work and has created more interest in the church than has ever been manifested before. We have a field made up almost entirely of cotton mill people, and a field in which it is necessary to do a great deal of personal and house-to-house work, and this work Brother Stanford has taken hold of wonderfully well for the time he has been with us, and we feel sure that it means splendid results for our church and much good done among this people.

Yours very truly,

L. W. CLARKE.

Spray, N. C., Oct. 29, 1904.

Scotland and Spring Hill.

Your superb editorial "Scotland," telling of Spring Hill, its people, grand surroundings, history and great work of the Pee Dee Association, was a delight to all. Had your duties allowed you to remain over Sunday, you would have seen everything at the best. The day was glorious, the church packed, the choir grand, and our loved Dr. Vann at his best. His text, "I am not ashamed to be called their God," was grandly handled, and his great sermon closed by the sweet song, "My Own Countree," sang inimitably in its pathos and beauty, by him. Looking over the great congregation, still as Mt. Hermon by night, oh it was good to be there! Our God in His matchless love and mercy to His often erring, but trusting children, filled many eyes with tears and hearts and souls with praise.

Previously our whole people had been lifted to a high plane of thought by other speakers—J. W. Bailey, of the Recorder, on Missions; Prof. Carlyle, of Wake Forest College, on Education; Elder Chappell, Introductory Sermon, and other lively talks, as well as Bro. Henry Dockery's talk and grand charge on the cohorts—successful too—for money for our excellent Wadesboro school. Also the choir, our accomplished Miss Louise Fant at the organ, did its full share. Duets, quartets and the whole choir were much admired.

Capt. T. M. Watson, chairman of our building committee, deserves great credit for his constant work and care in having the church and grounds in nice shape for the meeting.

The "Wanderer," duet, A. Johnson and wife; "Nearer My God to Thee," quartet, A. Johnson and wife and J. C. McNeill and sister, with solos by Dr. Vann, yet ring in our ears and make our hearts rejoice.

DUNCAN McNEILL.

Wait.

Do not expect immediate results. Immediate results are not worth working for. History is long, and it is slow; but the clock keeps ticking, and the brook keeps flowing. Do something, and do it in a straight line; if you do not last to finish it, God will top it out or get somebody to do it. Very likely your own inspired lips and inspiring activity will be just the influence that will create the discipleship that will take up the work when, at death, you lay it down, and carry toward completion the enterprise which you inaugurated; something as the quickening spirit of the Lord Jesus Christ endowed the twelve with the power and wisdom to complete what their ascended Lord but begun.—C. H. Parkhurst.

Life is always opening new and unexpected things to us. There is no monotony in living to him who walks even the quietest and tamest paths with open and perspective eyes. The monotony of life, if life is monotonous to you, is in you, not in the world.—Phillips Brooks.

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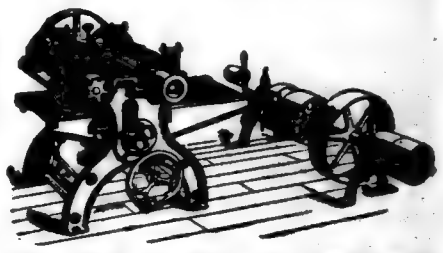
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Temperance.

Religious Influence and the Saloon.

MILLARD A. JENKINS.

I notice that the Established Church in England is backing a movement which has for its object the forcing of the government to reimburse a saloon-keeper, when for any reason, his license to sell liquor is taken from him. This means that the property right of the rum-seller is to be recognized. And the reason given by the Non-conformists of England, for this action of the State Church, is that the Episcopalians want the political influence of the brewers of England in maintaining the diabolical education law. Not only does the Church of England now declare that Non-conformists must pay taxes to support State Church schools, and that they must send their children to these Episcopal schools where they are to be trained up in the Episcopal faith, or else let them grow up in ignorance, but these high churchmen now assert that if the moral element of a community insist on removing the whiskey shops, they must pay the saloon-keepers damages for interfering with their business.

In other words, these church dignitaries say to that father who is insisting that that rum-seller shall not be legally authorized to debauch and damn his boy: "The ruining of that boy of yours is the rum-seller's business. In that way he makes his bread. If you don't want your boy damned, then you must pay the rum-seller what you would cause him to lose in damning him." How is that for religious sentiment? Ah, when will the world learn the wide difference in religion—Christianity? No Christianity in that I assure you.

It is religious sentiment that makes it hard for our temperance forces. Men get very pious in their views of personal rights and liberties when you touch on this subject. But I declare to you, there is no Christian sentiment in favor of fostering and protecting the liquor traffic. Every particle of Christian sentiment is for curbing its power, and when possible, annihilating it entirely.

And yet, there are those who will be influenced by the church dignitaries. One of the astounding things to me, is the effort the Episcopalians of this country have tried to make sustaining Bishop Potter in the insult he has offered to Christianity in dedicating to Jesus Christ his New York saloon. In every instance, to my knowledge, where an attack on Potter for his unchristian conduct has been made, there have been those of his faith who have tried to justify him. I have been in that saloon spying out the land; I tell you it is a "bum affair." To think of the Lord Jesus entering it, unless it be with a sword of indignation, is sacreligious.

The man who allies himself with the brewers in any way except for the curbing, and suppressing of the business, be he Dignitary of the Church of England, or Bishop of New York, hod-carrier, or dog pelter, he is allying himself with an institution void of character, an institution that is sapping the commercial life of the nation, an institution that turns a deaf ear to cries of a long suffering humanity, an institution that defies every teaching of the faith of the religion of Jesus Christ.

I say hurrah! for North Carolina and the Biblical Recorder in this great fight for temperance which they are sure to win.

Repealing Prohibition.

The supreme struggle of the Civil War swamped for the time all temperance legislation, and no prohibitory law was enacted for the eleven years from 1858 to 1869. Beginning with the latter year, prohibitory laws were passed as follows:

Massachusetts, 1869, Republican.
Rhode Island, 1875, Republican.
South Carolina, 1881, Democratic.
Kansas, 1881, Republican.
Iowa, 1884, Republican.
Rhode Island, 1886, Republican.
Alaska, 1887, Democratic.
North Dakota, 1889, Republican.
South Dakota, 1889, Republican.

All these measures were passed by Republicans, except one in South Carolina by Democrats, and that an imperfect measure applying only to unincorporated districts. It is to be observed that all these laws have been in Northern States, no Southern State having passed a State prohibitory law since 1855, though most have now very stringent and effective local option laws.

It is also a striking fact that since 1889—that is for fifteen years—no State prohibitory law has been passed in any one of the United States. During this period, with the exception of the four years from 1892 to 1896, the Republican party has had complete control of the National Government and general ascendancy in the nation.

It is important to note that since its organization the Republican party has repealed prohibitory laws as follows:

Iowa, 1856; Nebraska, 1867; Massachusetts, 1868; Connecticut, 1872; Michigan, 1875; Massachusetts, 1875; Rhode Island, 1875; Rhode Island, 1889; Iowa, 1894; South Dakota, 1896; New Hampshire, 1902; Vermont, 1902.

Thus we find from the record that the parties that have passed prohibitory laws are: Democratic, 10; Republican, 9; Republican and Know Nothing, 3; Whig, 2; American, 1. The parties that have repealed prohibitory laws are: Democratic, 4; Republican, 12; American, 1. It will be observed that Republicans have twice repealed prohibitory laws in Iowa (in 1856 and 1894), and twice in Rhode Island (in 1875 and 1889).

PROHIBITION LAWS PASSED

The activity of the several parties in temperance from 1850 to 1860 may be seen by the following:

Democratic.

Maine, passed 1851, Democratic; repealed 1856, Democratic.

Illinois, passed 1851, Democratic; repealed 1853, Democratic.

Minnesota, passed 1852, Democratic; repealed 1852.

Vermont, passed 1852, Whig.

Michigan, passed 1853, Democratic; repealed 1853.

Ohio, passed 1854, Democratic; repealed 1856.

Connecticut, passed 1854, Whig.

Iowa, passed 1855, Democratic; repealed 1856, Republican.

Indiana, passed 1855, R. and K. N.; repealed 1858.

Pennsylvania, passed 1855, Whig; repealed 1856, Democratic.

Nebraska, passed 1855, Democratic.

Mississippi, passed 1855, Democratic; repealed 1855.

Texas, passed 1855, Democratic.

New York, passed 1855, R. and K. N.; repealed 1855.

Michigan, passed 1855, Republican.

New Hampshire, passed 1855, R. and K. N.

Delaware, passed 1855, American; repealed 1857, American.

Maine, passed 1858, Republican.

Thus it appears that prohibitory laws had been passed by Democrats in Maine (1851), Illinois (1851), Minnesota (1852), Michigan (1853), Ohio (1854), Iowa, Nebraska, Mississippi and Texas (all in 1855), Republicans had passed prohibitory laws in Michigan (1855) and in Maine (1858). Republicans in conjunction with "Know Nothings" had passed prohibitory laws in New York (1855) and in New Hampshire (1855), Whigs had passed prohibitory laws in Vermont (1852), Connecticut (1854) and Pennsylvania (1855). The American party had given such a law to Delaware. In all eighteen prohibitory laws had been passed in seventeen States, of which two (Mississippi and Texas) were Southern and fifteen Northern.

Such laws had been repealed in six States, viz.: by Democrats in Illinois in 1853 and in Maine and Pennsylvania in 1856; by Republicans in Iowa in 1856; by the American party in Delaware in 1857. The country generally, but especially the North, was deeply stirred on the subject of temperance legislation, and of definitely prohibitory laws. Neither of the great parties had yet arrayed itself definitely for or against prohibition. Democrats, Whigs and Republicans had crossed each other's tracks, the same party now enacting and now repealing prohibitory law. The contest in Michigan and New York in 1855 and in Maine in 1858 had seemed to bring the young Republican party forward as the champion of prohibition.

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No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Obituaries.

BLACKWELL. — Taken from earth to heaven on the morning of October 19, 1904, little Naomi Morgan, infant daughter of Mr. and Mrs. L. E. Blackwell, aged about seven months;

So fades the lovely blooming flower,
Sweet smiling solace of an hour,
So soon our earthly comforts fly,
And pleasure only blooms to die.

OLD MAMMY.

McCABE.—On the morning of the 24th of October, 1904, at 25 minutes past twelve, the death angel entered the home of Mr. and Mrs. L. F. McCabe, taking its richest treasure—their little daughter, Ada Taylor McCabe, aged 6 months and 3 days.

Although her stay with her dear ones had been very short yet her death leaves a vacancy in the hearts and lives of her parents which can never be filled.

The little one's baby-sufferings are o'er.

She has gone to add another jewel to the blessed crown, and to await those who loved her, in the great beyond.

The remains were taken to the family burying ground near Union, N. C., for interment.

May the dear Savior heal the wounded hearts of the grief stricken parents and give them strength to say in all sincerity: "Thy will be done."

A FRIEND.

WESTER.—Bro. Joseph B. Wester died in Henderson, N. C., Friday, the 15th of July, 1904, in the forty-third year of his age.

He joined the Baptist church at the age of twenty-one years, and lived a consistent members of same for twenty-two years. He was a member of the First Baptist church in Henderson at the time of his death. Like his sainted mother who preceded him by a few weeks to heaven his place in the church was never vacant unless sickness prevented. And of course his pastor felt keenly the death of such a member. His devotion to his pastor and church was beautiful in the extreme.

Brother Wester was married to Mrs. Beulah Harris about six years ago, and a more devoted and happier couple never lived. Two children survive this union, to whom he was a lovely father. Teaching them complete obedience, yet sacrificing for their happiness. Almost an ideal father was he.

The clean neat way in which he did all of his work, and the strict way in which he dealt with his fellowmen and his excellent disposition to all his neighbors showed him to be a man of fine character.

His funeral was conducted from the Baptist church by his pastor, Sunday afternoon, July 17, 1904, and the host of people present and the flowers and tender sympathies manifested were in evidence of the high esteem in which he was held.

A good neighbor, loyal citizen, obedient son, true brother, noble friend, devoted Christian, loving husband and tender father has gone from us to a higher service with Jesus whom he loved. Peace to his memory and sweetest blessings upon his bereaved loved ones, now and always.

J. D. LARKINS.

Henderson, N. C.

Resolutions of Respect.

Whereas, God in His abundant wisdom and love has seen fit to remove from this life our friend and fellow-student, Harvey Baylis Picot, and

Whereas, he was an active and zealous member of the Euzelian Society; therefore be it

Resolved 1. That we, the members of the Euzelian Society, do deeply deplore the loss of this bright and promising young man.

2. That we extend to the bereaved family our deepest sympathy, and hope they may be comforted by him who is infinitely merciful, and who does not willingly afflict.

3. That a copy of these resolutions be spread upon the minutes of our Society, and that a copy be sent to his family, to his home paper, and to the Wake Forest Student.

H. J. CANN,
A. M. BURLESON,
Committee.

A Tribute of Respect.

The sad intelligence broke upon our ear on Friday morning, October 21, 1904, that while we slept the black winged messenger, death, had again visited our community and removed from our midst and earthly sight our friend and school-mate, Cleo Howell.

When there is a sudden departure from life full of energy, of beauty, and joy, radiant with hope, sweet with kindness and with love, the shadow comes over us as some midnight darkness, and the sun and stars seem forever to be overshadowed.

Such a cloud has overshadowed us in the death of our dear schoolmate.

Her life was of that higher kind, made beautiful by a naturally sweet temperament.

She was so devoted to home, relatives and friends. A life which taught rather by example, than precept, which, void of deceit, breathed ever of sincerity and truth.

To her many friends she is not dead, but has entered in and is at home with God.

We realize that her place can never more be filled, but we know "of such is the kingdom of heaven."

We give this public expression of our sorrow, and while we cannot understand why God took her, still we know "He doeth all things well."

We extend to the brokenhearted parents, sisters and friends in this dark hour of bereavement our heartfelt sympathy, and hope they may be comforted by Him who is merciful and who does not willingly afflict.

Resolved 1. That a copy of this be sent to the parents, Mr. and Mrs. J. V. Howell.

2. That a copy be sent to the Biblical Recorder, Davie Times, Yadkin Ripple and Salem Journal.

KATE FEREBEE,
MAUD BAITY,
JENNIE GARNER,
Committee.

Cross Roads School, N. C.

In Memory of Our Beloved Sister Henrietta Davis.

Whereas, the Lord in His wise and ever loving dispensation, but who never willingly afflicts the children of men has called from us to a higher and perfect life our beloved sister Henrietta Davis; therefore be it

Resolved 1. That the church and community have sustained an irreparable loss, but our loss is her eternal gain.

2. That the deepest sympathy of our church be extended to the bereaved family and that we commend them to the one who doeth all things well.

3. Notwithstanding she has passed away from the living still the memory of her good deeds will long remain fresh in the hearts of all who knew her only to love.

4. That a copy of these resolutions be sent to the Biblical Recorder, a copy be sent to the bereaved family, also one be spread on the church record.

Respectfully submitted,
W. C. MORSE,
E. V. DAVENPORT,
G. A. SCOTT,
Committee.

Hon. Joseph A. Spruill.

One bright Saturday evening, just after the noon hour, less than a month ago, the startling news came upon the streets of Columbia that the Hon. Joseph A. Spruill was dead. Brother Spruill had been in bad health only a short time, and scarcely confined to his bed at all, so none were prepared to receive the shockingly sad intelligence. A peculiarly deep gloom pervaded the town, as the news was passed along by blanched lips; for every man, woman and child realized that truly a great man was dead.

When the news was carried that evening to hundreds of country homes, there was a sincere sadness pervading the hearts of many a fireside gathering, as the merits and demerits of the grand old man were discussed. Many an honest tear was shed when it was realized that Joseph A. Spruill would never again mingle with them; never again speak encouragingly to them; that his visible form was lost to earth forever, and only memories of his life for friend to cherish, and foe to admire, were left. These memories of a strenuous life were well worth leaving, "for though he is dead, yet he is speaking." The price that every man pays for true greatness is to have many enemies and to be abused much by those who really admire him, while they selfishly abuse and columnate him, Hon. Joseph A. Sprill paid this price, too; and paid it nobly and grandly, for, when he was abused and maligned, he never retaliated.

His life was pure and clean. He was a Southerner of the purest type, and always cherished the memory of the lost cause with a deep and sublime reverence. He was a Southern gentleman of the old school—one of the last remnants of the ante-bellum chivalry of Tyrrell County. No more befitting tribute can be paid his memory than the tribute paid him personally by the Hon. Mr. Woodward in the North Carolina Senate of 1903, when he said: "The beautiful things which Brother Spruill knows and has done, will make a very beautiful book."

Above everything else, Brother Spruill was a Missionary Baptist. There is where his loss will be most keenly felt. Once a Baptist, he was always a Baptist, and most faithfully he has always labored to build up and uphold his Master's kingdom. Had the Master come to earth and called His followers to go and fight, Brother Spruill would have been the first to have fallen in line. In the Chowan Baptist Association Brother Spruill has been for many years a conspicuous figure. For many years he was moderator of that body.

In the Scuppernong Union Meeting for years and years, he was the one great force in its progressive work. In the church, he was the friend and able counsellor of both pastor and people, and contributed largely of his means to support the church work. In the Sunday-school and weekly prayer-meeting was his delight.

Thus on and on could the writer write of the noble deeds of this illustrious brother, but space fails him. So beseeching foe and friend alike to bury what evils he did with the mortal body, and there let them crumble into forgetfulness, while the good that he has done may live on forever like his immortal being, and continue to grow bright, we come to shed an honest tear over his grave, and then to wait until the curtain shall be withdrawn and the mysteries of a future life are revealed to us.

A FRIEND.

Columbia, N. C., Oct. 20, 1904.



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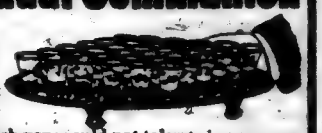
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Yours truly, D. L. ALEXANDER,
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Advertisers and Advertising.

It is not generally known the degree to which the newspaper business is dependent upon its advertising patronage for its financial success.

It has been remarked that the advertising department of a newspaper sustains much the same relation to the subscription department as the freight division of a railroad does to the passenger business. While the travelling public is most concerned about speed and comfort, and the average subscriber to a newspaper pays for his paper and reads it for the news and opinions he finds in it, the other branch of the business is the source from which the profits largely come.

For this reason the temptation is sometimes strong when business is dull for the publisher to accept any advertiser who promises good pay without proper inquiry into his ability or intention to deal honestly with those who answer his advertisement. It has always been the policy of the management of the Biblical Recorder, however, to reject every dishonest and incompetent advertiser who applies for space. It has been our aim to carry only those who have commercial standing or who are able to furnish proof of their ability to make good their claims. In a few instances we have been deceived.

Lately we have decided that it would add to the value of this department, strengthen the high standing of the Recorder as a religious paper, improve its typographical appearance and at the same time give a protection to our readers which they could not otherwise feel, to guarantee the reliability and responsibility of every advertiser who is allowed to use the Recorder's columns.

We recognize that this will call for extreme care on our part, and an increase in our advertising rate; but we believe such a standard can be maintained.

We are making some investigations and will be ready for our announcement in two or three weeks. In the meantime we wish to specially mention several whose advertisements you have seen in the Recorder for years and who are worthy of your confidence and support. The list will be continued next.

JOHN S. PEARSON,
Manager.

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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 20.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 16, 1904

THE CONSEQUENCES OF THE NATIONAL ELECTION.

The impressive manner with which the people of the United States chose Mr. Theodore Roosevelt President leaves no room for question as to the popular will. The towering majorities for him throughout the North and West and the reduced votes against him in the South pronounce the utter failure of those who have painted him a blood-thirsty, would-be emperor, an insane egotist, or a fool advocate of social equality. Southern men of every type deplore his method of manifesting sympathy for the negroes— a sympathy which Southern men themselves feel;—but they likewise perceive that in certain quarters his real attitude and intent have been sadly misunderstood or with malignity misrepresented.

We trust, therefore, that one of the first consequences of the election will be a withdrawal of that political method which, though effective in calling out large majorities in isolated localities, has the deplorable effect of belittling the Southern people in their own eyes and in the eyes of the rest of the Nation, and as a National method in these enlightened days is an outlandish farce.

In these immense majorities, surpassing any in the history of popular sovereignty, we behold not the strength of the Republican party, nor the weakness of the Democratic, but instead the rise of Independent Intelligence. When State after State elects Republican electors and Democratic Governors, there is but one conclusion, namely, that the people have overthrown the parties, that Intelligence has brought forth Independence, and that never again will the American electorate be divided into two camps which at the bidding of the respective leaders will accept the orders of any set of politicians. It is a consummation that above all others would gladden the heart of George Washington could he behold it.

By reason of the rise of this great body of Independents, each party must henceforth be more responsive to the actual wishes of the people. This is the most hopeful and most impressive feature of the election: The Silent vote has asserted itself in the most impressive way. This vote i not organized; it is in no party; it seeks no office: It seeks the establishment of Justice, of equal opportunity, and the maintenance of order in the Republic: It will as swiftly visit its rebuke upon the Republicans as upon the Democrats. In times of prosperity it is satisfied to work, acquiescing in the things that are; in the hour of peril woe to the party that is responsible.

Mr. Roosevelt uttered a note of rare promise in the hour of his triumph: He announced that he would not stand for re-election. This gives him a free hand; and we shall see what he will do. There is no doubt whatever that the trusts and corporations voted for him and poured large contributions into his treasury. But we venture the hope that he has announced his purpose of not standing for re-election in order that he may address himself to the task of saving his party and the Nation from the excesses of these most powerful institutions. If so, he will prove himself the great statesman that he naturally desires future generations to regard him. No task could be more alluring to a man of his ambition to make history than the task of rescuing his party and the Republic from the over-reaching greed of these organizations. It is much to hope for, but in view of his haste to clear his decks for action, we do hope that he now sets out in strenuous spirit to fulfill as President all the lofty ideals of courage, wisdom, and patriotism which so adorn his speeches and writings, and which did indeed characterize his early political career. These three years he has been an accidental President, pledged to fulfill another's purposes and burdened with his party's obligations and his own candidacy. He is now the chosen President, elected in a campaign in which he was the paramount issue; and if he shall choose he may reassert his own spirit and purposes. If we understand him at all, this he will surely do. And we even venture to hope that, profiting by his blunders, he will endeavor to reveal himself anew to the Southern people in somewhat the same spirit that marked his visit to the Charleston Exposition.

* * *

The Democratic party has suffered a defeat of the most decisive character. But these fifty years it has become familiar with defeat. Year upon year it has pulled itself together, and always with vigor enough to offer the Opposition a more or less adequate vehicle of expression. After two experiments, each equally disastrous, it is now face to face with the necessity of thorough readjustment and reorganization. Upon the character of these processes its future and our country's future depends.

We contemplate now the Southern States alone upholding the banner of this party. The spectacle may signify other things to the rest of the Nation, but to Southern men it must signify one thing in particular—namely, that they have earned the right and that upon them devolves the obligation to reorganize and readjust this Party. The mantle of its father and its prophets is in their keeping; its spirit broods upon them; its ideals were born in the South, and here they find their abiding place. These fifty years the South has humbly yielded the ark of its power to other hands, to corrupt Tammany, to the fantastic spirit of the West, to the opportunism of the professional politicians of New York. At length this impressive spectacle signalizes the hour in which it returns to the keeping of the sons of the men in whose hands it seldom met defeat and never knew humiliation.

It is proposed already from the West that the Democratic party shall be reorganized upon socialistic lines—government ownership,etc. We submit that the South has no affinity for Socialistic Democracy; that it looks for less, not more government; for more industrial freedom, not less; and that while with the patience of humiliation and the helplessness of necessity the South has supported the banner of the party in spite of all the vagaries that have been proposed in its name, the hour cometh and now is when she will respectfully decline to accept propositions foreign to her spirit and leadership in which she has no heart.

The hour is ripe for the South to reorganize and save the Democratic party. Let her sit for a moment again at the feet of the fathers, the founders of Industrial Democracy—the apostles of self-government,—and catching inspiration from them, let her offer to our country the ideals in which it was brought forth, of a free and independent people, performing their labors under a government that interferes with Freedom only so far as Order demands, relying upon Liberty to have her perfect work in the cure of ills which take up a parasitic life upon her sturdy tree.

The South has the right to administer upon the estate of a party whose original glory, whose last possessions and whose immortal principles rest with us. After forty years we should scorn to bow to the malignant memories of an era that the Nation has put behind it; and we should be ashamed, before the fathers and before ourselves, to seek leadership from without or consent to programs that are not of them nor of us. And it is not without mighty significance that of late there has arisen a new order of leaders, in Messrs. Williams of Mississippi, Bailey of Texas, Folk of Missouri, Smith and Bacon of Georgia, Montague of Virginia and Aycock and Simmons of North Carolina—men in the prime of life, wise in the mysteries of popular leadership, bred and reared in the spirit of Democracy, and by reason of the South's long suffering, hardened for the heroic task of making anew a mighty organ of popular sovereignty, that in a day of nationalism, paternalism and federalism, on one hand, and of socialism and communism, on the other, will rally the children of freedom to the immemorial and infallible standards of democracy—self-government, individualism, independence, industry, order and liberty.

There is room for such a party in the United States. Aye, and shortly the perils of the Commonwealth will compel the people to fly to it for refuge.

POEMS BY JOHN CHARLES M'NEILL.

RELIGION.

(From the Charlotte Observer.)

De Augus' meetin' 'is over now;
We 's all done been baptize',
Me en Sal en Hick'ry Jim
En Heck's big Lize.

Oh, 'ligion hit 's a cuis thing
In hits wukkin' ermongs men!
We'll hatter wait a whole yur now
'Fo' bein' baptize' again.

PO' BABY.

(From the Charlotte Observer.)

Wut make you keep on cryin' en cryin'!
I do' know wut to do.
Dar een't no pin dat I kin fin'
Er-stickin' in you.

I b'lieve you 's des er-makin' out,
Er-thinkin' maybe
Dat I 's a gwine a tote you 'bout,
Sayin' "Po', po' baby!'

Po' baby, is hit feelin' sick!
Po' baby, is hit ailin'!
Come on, now, less us play a trick!
Whoop, look how we 's sailin'!

SEPTEMBER.

(From the Charlotte Observer.)

I have not been among the woods
Nor seen the milk-weeds burst their hoods,

Nor seen the thistle seeds take wing,
Nor the squirrel at his garnering;

And yet I know that up to God
The mute month holds her goldenrod;

That clump and copse, o'er-run with vines,
Twinkle with clustered muscadines;

That in deserted church-yard places
Dwarf-apples smile with sunburnt faces.

I know how, ere her green is shed,
The dogwood pranks herself with red;

How the pale dawn, chilled through and through
Comes drenched and draggled with her dew;

How all day long the sunlight seems
As if it lit a world of dreams;

How evening gathers mist and cloud
And weaves therewith her gorgeous shroud.

If yet, as in old Homer's land,
Gods walks with mortals, hand in hand,

Somewhere to-day, in this sweet weather,
Thinkest thou not they walk together?

Report on Sunday-Schools at Raleigh Association.

PREPARED BY E. N. SIMMS.

The condition of the Sunday-school work among the churches of our Association is fairly good, but is far short of what it ought to be. Your committee is unable to obtain this year's statistics in preparing this report, which leads us to say that for the future the Association ought to arrange for the receipt and publication of the reports which are to be made at its meetings at least two weeks before the occurrence of the meetings, so that the committees, speakers and elegates may have the use of the same during the session to which they belong. The reports made to the last meeting of our Association show that of the thirty-one churches which now compose the Raleigh Association there are six which do not report the existence of Sunday-schools. In other words, practically 20 per cent of our churches report no Sunday-schools. The six churches referred to are Cannon Grove, Ephesus, Kinney's Creek, Mt. Zion, Sorrell's Grove and Wakefield. There may be a mistake about some of these not having Sunday-schools. They may have simply failed to report them. But that is not likely in the case of all of them, and it is less likely that a Sunday-school that makes no report to the Association is doing much. It may be suggested that the churches named are weak ones. Some of them are; but, for that reason they need the "assistance" of Sunday-schools all the more. We purposely use the word "assistance" instead of the word "existence," because we believe that the Sunday-school ought to be an active helper in the church work instead of being an encumbrance requiring additional effort on the part of the church.

As a rule, the best churches have grown out of Sunday-schools. The natural process, both in this and in foreign lands, is first a Bible school and then a church; and if the church is to prosper, it needs the continuous aid of a Bible school as a place where its members shall be given a systematic knowledge of the Bible such as they cannot so well acquire in attendance upon the preaching services or by their own private efforts. Then, too, the Bible school trains Christians to be efficient church workers. Investigation reveals the fact that as a rule those who are aggressive workers in the general activities of the churches began their own activities in the Sunday-school. The wise pastor encourages the Sunday-school work in every possible way. He knows that it is the best helper he has. The most efficient pastors under the oversight of the State Mission Board are those who make the greatest efforts in behalf of Sunday-schools. The same thing is true of other pastors. Those whose churches report the largest gains are those that have the livest Sunday-schools. And the activity has usually begun in the Sunday-schools and spread thence into the churches.

The Sunday-schools ought to be larger than the churches in enrolment. Every member of the church ought to belong to the Sunday-school and then many others who are not Christians and, therefore, cannot belong to the church, ought to belong to the Sunday-school. According to the last report, the only places in the Association where this was true were: Cary, Clyde's Chapel, Fuquay Springs, Good Hope, Mount Olivet, Knight's Chapel and the Tabernacle—seven churches out of thirty-one in the Association, or seven out of the twenty-five that have Sunday-schools—less than one-third. The report further shows the total church membership in the Association to be 3,648, and the total Sunday-school enrolment to be only 3,207.

The Raleigh Association not only needs more Sunday-schools and a greater attendance upon those that we have, but we also need better Sunday-schools. We all have a tendency to become complacent about our religious condition. As a matter of fact, the Sunday-schools, as they are ordinarily run, hardly deserve the name of schools. They do so little real, thorough teaching of the Bible, its facts and its doctrines. We believe the latter are more frequently taught than the former. They are fewer in number, for one thing. The amount of ignorance about the Bible as a whole among persons who have attended Sunday-schools for years is alarming. The International Sunday-school Association has been, and is bein, a blessing to the world, but we who are its friends need to have our eyes open to its short-comings. We have defended the principles of its Uniform Lesson Text until we are apt to have our vision dimmed to some of the faults that exist in the workings of those principles. The idea of having uniform lessons the world over, we approve. If there were no other reason, it were sufficient that this method makes it possible to have the foremost scholars of the world sit in counsel with the humblest Sunday-school teacher in the land while he prepares his lesson and secures the pouring of the light of all literature upon the page fixed for study. This system makes possible the great lesson helps which in turn make it possible for every teacher to acquire at a trivial expense, and in a very short time, what otherwise only a few could enjoy at a great expense of both money and time. The system we use, however, is by no means perfect, and is, we think, open to the objection that the lesson texts are selected in too desultory a way and that there is not enough continuity of study to secure satisfactory results. We are glad to report that the International Lesson Committee has promised an improvement in this respect. However, it needs to be observed that the fault is largely on the part of the manner in which the Sunday-schools make use of these lessons.

Our schools are prone to feel that their entire Bible study at a meeting should be confined to the lesson text for that day. This is a mistake, and a common one; so common that some of the best Sunday-schools in this Association are guilty of making it. Every Sunday-school should have a supplementary lesson course. In this should be taught the names of the books of the Bible, a general but good knowledge of their contents, a connected summary of the history of the Hebrews, and a general idea of the geography of Palestine. The pupils should be practiced in readily turning to passages of Scripture. Many passages should be committed to memory, such as the commandments, the beatitudes, the twenty-third psalm, the Lord's Prayer, the first psalm, Jno. 3:16, etc. The greatest failing in the Sunday-school work of to-day is that we are not writing the Scriptures upon the memories of the pupils. We have swung to the other extreme from the catechism and need to get back to the golden mean.

Your committee recommends that a standing committee be appointed for the ensuing year to forward the work of holding rallies at the different schools.

Your committee notes with pleasure that Baraca classes for young men are now in existence at Hepzibah, Wendell, Clyde's Chapel, Green Level and the Tabernacle, with the result that more young men are now in regular attendance upon these schools than ever before. We commend to the other schools this plan of class organization for young men and the Philathea plan of class organization for young ladies.

We call attention to the fact that the North Carolina Sunday-school Association is to meet at the Tabernacle church, Raleigh, next spring, and we urge the Sunday-schools of our Association to send as many active workers as they can to this meeting for the purpose of acquiring new plans and new inspiration for the work.

We commend to our Sunday-school teachers the use of "The Sunday-school Times" and "The World Evangel." The former is a weekly paper published by The Sunday-school Times Co., 1031 Walnut Street, Philadelphia, Pa. Price, $1.00 per year for a single copy, or seventy-five cents each in a club of five or more; and the latter is a monthly magazine, published by The Evangel Publishing Co., 800 Olive Street, St. Louis, Mo. Price, fifty cents a year for a single copy, or forty cents each in a club of five, or thirty cents each in a club of ten or more. We consider them the best lesson helps published and believe that every good teacher should use them in addition to his own denominational teacher's helper.

We call attention to the fact that the Biblical Recorder is realizing what all of our denominational papers of permanent power will soon be compelled to acknowledge, that the cry of need from the Sunday-school to-day is for trained teachers, and that these should properly be trained by their pastors, and that to fit the pastors for this work, special training should be given them at the seminaries, and that to bring about the giving of such training at the seminaries the assistance of the religious press is needed, and also that the denominational papers must serve somewhat as a training school for those teachers who have not competent pastors and for those pastors who have not had, or cannot have, the privilege of such a training in a regular seminary course. The Recorder is now giving more of its space than ever heretofore to the Sunday-school work, and is thereby making itself more indispensable than ever before to every Baptist Sunday-school worker in the State. For this, we commend it and urge that every teacher in this Association should regularly use it in preparing for the proper execution of his work.

Protracted Meetings—Methods.

BY J. A. STRADLEY.

Protracted meetings are very helpful, especially in country churches where they only have two sermons a month. These meetings are needed to fix the mind, and hold it on spiritual things until their importance is realized. They are needed to stimulate and strengthen all our Christian graces. We meet for a week or more, to study God's Word, to sing sacred songs, to pray and labor specially for the salvation of sinners and the reclaiming of wanderers. It is a blessed work. By actual test I have found that more than three-fourths of all professing Christians were brought to Christ by these meetings.

I like the social feature of these meetings. Brethren, sisters, friends meet and mingle together for a week and learn to know each other better and to love each other more. Christianity needs more of this social element.

But there is one wrong thing growing out of protracted meetings. It is this: Many people have come to think that sinners will only be saved once a year in these meetings. They do not work for, or expect their salvation at any other time. This is not the fault of these meetings, but of God's people. Every sermon preached, every prayer-meeting held, every Sabbath school lesson taught, every opportunity for conversation with the unsaved, should be used to lead souls to Christ. Revival meetings ought to awaken a deep spiritual interest, and that interest ought to be kept alive all the year by Sabbath-school, prayer-meting and private Christian work. Converts ought to be coming into the church all the year round.

But methods objectionable, unwise and misleading are often resorted to in conducting revival meetings. By unwise methods, thousands of unsaved people are brought into our churches, and the churches are injured, and the false converts are injured. No greater harm can be done seekers of salvation than to persuade them to make a public profession of faith before they have experienced deliverance from the guilt and burden of sin. To make a false profession is a great hindrance to ever becoming a Christian; it is especially so with grown people.

Press people earnestly to become Christians, but when they manifest a desire to be saved, point them to Christ and urge them to trust Him, but do not urge them to make a public profession of faith. Instruct them, pray for them, and leave them in the hands of Jesus. When they feel their sins are forgiven, and they love Jesus, they will make it known without being pressed. A profession of faith ought to be voluntary. It ought to be without persuasion or begging. As a rule, there should be no individual effort to get people to make a profession. I give a public invitation about in these words: If you feel your sins forgiven, and you love Jesus for saving you, then you ought publicly to confess Christ as Lord and Master. Thousands of people are over-persuaded to make a profession. They do so, and our churches are burdened with an unconverted membership. I believe in inviting penitents to the front seats for prayer and instruction. I believe, without a doubt, that the old way is the best.

May the good Lord save our dear people from being deceived and misled by many modern revival methods.

Oxford, N. C.

A Real New Testament Church.

First, what is a real New Testament church? It is a body of baptized believers, one says. Very good, but very insufficient. A social club might be that. What is a church? It is a body of baptized believers, organized under the New Testament as its charter and code of laws, accepting Christ as its head and lawgiver, and the Holy Spirit as it guide. Such a body is unique in the world. Dr. Wilkinson says the true organizing principle of a church may be stated in three words: "Obedience to Christ." The organizing spirit is the love of God shed abroad in the heart by the Holy Ghost. A church is the most sacred institution on earth. Each church is independent of all other bodies in the world, but dependent on Jesus, its head, and the Holy Spirit, its guide and illuminator. It is the fullest expression known of the formula of civilization, "liberty limited by law." It is sovereign, but only in the sense that it is the body of Christ and His executive on earth. It has in it no authority to legislate or to enforce any law not found in the New Testament. Its liberty is hedged around on all sides by divine law, revealed in the sacred Scriptures. Its functions are executive purely and simply, never legislative.—J. B. Gambrell, in Western Recorder.

The crosses of the present moment always bring their own special grace and consequent comfort to them; we see the hand of God in them when it is laid upon us. But the crosses of anxious forebodings are seen out of the dispensation of God; we see them without grace to bear them; we see them indeed through a faithless spirit, which banishes grace. So everything in them is bitter and unendurable; all seems dark and helpless—Fenelon.

The Pastor's Course at Wake Forest—Jan. 10 to Feb. 9, 1905.

The experience of the past two years has clearly demonstrated several things: (1) That a large number of pastors can leave their fields of labor for a month in the dead of winter without special loss to their work. (3) That a month's stay at Wake Forest, in an atmosphere of study and thought, and under wholesome instruction with reference to the life and work of a minister of the Gospel, is of incalculable value to any preacher—old or young. (3) That some of the most aggressive and wide-awake pastors of the State are the ones who get the most help out of this course of study. (4) That men advanced in years—from sixty to seventy years of age—may be greatly helped by contact with a great body of young men, and by a study of new methods and new ways of looking at old truths. Our committee, therefore, has spared no pains in trying to make the third course of study a worthy successor to, and if possible, an improvement on those of the past two years.

OUTLINE OF THE WORK.

The work of the coming winter may be grouped under three heads: (1) Bible Study; (2) The Work of the Preacher and Pastor; (3) General Lectures.

BIBLE STUDY.

Two classes will be organized in this department to meet six times a week each. One class will work in the Old Testament, and the other will work in the New Testament.

1. Christ in the Old Testament.—Taking this as a general theme, the class will study together the beginning and growth of the Messianic idea among the Jews. There are quite a number of lines of thought that run parallel with each other in the Old Testament and converge into the personality of Jesus of Nazareth. It is hoped that this will prove to be a most interesting and helpful course of study.

2. The "Training of the Twelve."—This is the title of a great book by the late Dr. A. B. Bruce, which is one of the clearest and richest expositions of Christ's life in his special relation to his apostles that has ever appeared. This book will be studied along with the Gospels. Besides the actual instruction in Bible knowledge, many points of practical importance to the minister's life and work will be found in this book and discussed in this class.

THE WORK OF THE PREACHER AND PASTOR.

This department will be conducted altogether by lecture, and our committee consider themselves peculiarly fortunate in securing Dr. Fred. D. Hale, Dr. A. B. Dunaway, Pastor Jasper C. Masse and Secretary Livingston Johnston to give a week each to the special subject assigned them.

1. The Preacher as an Exponent and Expounder of the Gospel. Dr. Hale. All who have heard Dr. Hale know him to be noted for three things as an expounder of Gospel truth: (1) Clearness; (2) strength; (3) loyalty to the Bible. We may expect a rare treat from him in this course of lectures.

2. The Preacher as a Shepherd. Dr. Dunaway. We are glad to be able to set forth the general lines of Dr. Dunaway's work in his own words. He says: "In thinking over the subjects, I have decided upon the following:

(1) Some of the weaknesses of the ministry of the present time.
(2) Some things to avoid.
(3) Three places of power for the preacher: The study; the closet; the pulpit.
(4) Making the most of one's self.
(5) The science of living with men.

3. The Preacher as a Soul-Winner. Mr. Massee. "I think," says Mr. Massee, "that this will be about the line followed in my lectures:

(1) A soul-winning Gospel.
(2) A soul-winning ministry.
(3) A soul-winning church.
(4) A soul-winning passion.
(5) The soul-winner and his methods.

4. The Preacher as a Leader in Missions. Secretary Johnson. Six lectures.

(1) A missionary pastor.
(2) A Missionary church.
(3) The different departments of our mission work.
(4) When and how the pastor should preach missions to his people.
(5) Taking mission collections.
(6) Mission societies in the church and the pastor's relation to them.

Of course it will be understood that the lectures had not been prepared at the time these subjects were handed in, and all the lecturers reserve the right to make any change that may seem to them to improve their work.

GENERAL LECTURES.

We are arranging to have several men who are eminent as leaders of religious thought to come in and make one or more lectures during the month. All the members of the Wake Forest faculty are also ready to serve at any point, and we expect to get many good things from them.

OUTSIDE ADVANTAGES

Reference has been made already to the help to be gained from contact with a great student body, and from breathing for a month's time an atmosphere of intellectual and spiritual quickening. There is also at the disposal of the class a library containing between 15,000 and 20,000 volumes, and a reading room filled with the very best of current periodicals. To get acquainted with the best books, papers and magazines is in itself a great privilege. Every Sunday during the month should be the richest of all the days of the week. Here are some of the privileges offered for that day: (1) One of the best Sunday-schools in land. (2) One of the greatest preachers in the country. (3) Some of the best music to be found anywhere. (4) Access to one of the very best cotton mill churches and Sunday-schools in the State. Dr. Willingham has promised to try to spend one Sunday with us during the time, and we want to make that a great missionary day.

EXPENSES.

No charge will be made for anything that the College or these lecturers can do to help those who attend. The main items of expense will be railroad fare, board, and a small amount for books. Each one can estimate the railroad fare for himself better than we can. Board and room, including lights and fuel, will cost from $10.00 to $15.00. Books will cost between three and four dollars. Where two men room together they can use the same books if they like.

BE ON TIME

It will pay a man to come to take any one of the four weeks offered in this course, but it is earnestly recommended, and even urged, that those who can possibly do so should reach Wake Forest by Tuesday, January 10th. The class will meet at 3.30 p. m. on that day for explanation of work, distribution of books and assignment of lessons. Of course we shall be glad to render any assistance possible at any time, but those who fail to be in this first preliminary meeting will miss the first step in the work.

SEND YOUR PASTOR

We hope that churches and fields will encourage their pastors to come by voting them a month's vacation, and where practicable, supplement their purse a little. The pastor will bring back to the church good interest on the investment.

If information further than that set forth in this prospectus is desired by any one, let him write to any member of the committee, or to any one of the brethren who attended the course last winter. The name and post-office of each of these brethren can be found in the last catalogue of the College, pages 64 and 65, which can be had by applying to President Chas. E. Taylor, Wake Forest, N. C.

W. R. CULLOM,
W. B. ROYALL,
J. W. LYNCH,
Committee.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, November 21.—Acts 20-21.

Tuesday, November 22.—Acts 22-24.

Wednesday, November 23.—Acts, 25, 26.

Thursday, November 24.—Acts 27, 28.

Friday, November 25.—Romans 1-3.

Saturday, November 26.—Romans 4-6.

Sunday, November 27.—Romans 7-9.

Romans.

The Epistle to the Romans was written by Paul, the aspostle to the Gentiles, probably about the year 58 A. D. It was written at Corinth, and was sent to Rome by Phebe, a sister who was servant of the church at Cenchrea. It was not addressed to the church at Rome; because at that time there was no organized church in Rome. But it was addressed "To all that be in Rome, beloved of God, called to be saints," and doubtless became the doctrinal statement on which the church at Rome was founded.

An examination of this epistle shows that it sets forth the fundamental doctrines of Christianity. Here we find that sin entered into the world by the disobedience of Adam, and that death came by sin. It emphasizes that men now are not condemned for Adam's sin; because "all have sinned and come short of the glory of God." It shows that salvation, justification, and saving righteousness are secured unto the elect through faith in Jesus Christ. It sets forth the nature and extent of the atonement, the security of believers through grace, and emphasizes the necessity of personal holiness in the lives of those who are called to be saints. The epistle closes with a commendation of Phebe to the saints in Rome, loving salutations to various disciples, and earnest exhortations that are as important to us to-day as they were to the disciples in Rome.

Contents of Chapters Acts XX—Romans IX.

Acts.—Chapters 20 and 21 tell of Paul's arduous missionary labors, his return to Jerusalem and his arrest. In chapter 22 Paul tells the story of his conversion. Chapter 23 gives an account of a conspiracy to kill Paul, in consequence of which he was sent to Felix. Chapter 24 tells of his trial before Felix. Chapter 25 gives an account of Paul before Festus. Chapter 26 contains Paul's address before King Agrippa. Chapters 27 and 28 give an account of Paul's voyage to Rome, the tempest, the shipwreck, the arrival at Rome, and also records that although a prisoner, he "dwelt for two whole years in his own hired house," preaching and teaching.

Romans.—Chapter 1 contains the introduction to the epistle, shows the power of the Gospel, and exhibits the corruption of mankind. Chapter 2 teaches that God is no respecter of persons and that all alike are condemned. Chapter 3 declares that all have sinned, and that none can be justified by the deeds of the law. Chapter 4 shows that believers are justified through the righteousness of Christ in consequence of faith in him. Chapter 5 sets forth the blessedness of justification by faith, and shows that sin and death came by Adam, but grace and life by Jesus Christ. Chapter 6 teaches that a Christian must die unto sin and live unto God. This truth is illustrated and emphasized by a reference to the nature, design, and act of baptism. Chapter 7 teaches that believers are not only dead to sin, but that they are dead to the law. Chapter 8 teaches that believers are free from condemnation, have the spirit of Christ dwelling in them, and bearing witness with their spirits, have access to God by the Spirit who maketh intercession, and are forever safe from all the powers that may seek to destroy them. Chapter 9 sets forth Paul's abiding love for his own people, and shows his anxiety for their salvation.

Letter from China.

Brother Sears and I have just returned from a visit to some villages miles west of this city, whither we had been invited by the village elders to assist in completing the arrangements by which a temple, with its more than thirty acres of land, is to be turned into a school. In one of the rooms of this temple there are over a hundred idols made of earth, wood or brass. These are all to be destroyed, and the indications are that in a short while, instead of the chanting of the priests, will be heard songs of praise to our God.

We have now one school in an old temple, in which a daily prayer service is held. The idols in another have been destroyed and one of our best Christian men appointed by the official to open a school. This school is to be opened at the beginning of next year. The third is the large temple which we have just visited. If we had the trained men we could easily put a Christian teacher in charge of each of these schools. The result would be that practically every student, and through them many of the parents, would be won to Christ. But we are sadly deficient in the number of trained men we have.

We have now about eighty bright boys in our school. After some four or five years, we shall be able to begin supplying the demand made on us for trained men. But then many of these opportunities will have passed. We are in great need of a well-equipped young man who shall have charge of our boy's school and give all his time to the training of teachers and preachers to meet the constantly growing demands for such men.

We are just opening work in Kdo Mi city, some thirty miles from here, and are praying for a man to occupy that promising centre.

With Christian love to all my friends, I am.

Yours fraternally,
J. C. OWEN.

Pingtu, China, Sept. 20, 1904.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Edward Everett Hale.

The bread of life is love; the salt of life is work; the sweetness of joy, poesy; the water of life, faith.—Mrs. Jameson.

News Notes.

....Send your pastor away—to the Convention.

....Remember the campaign for new subscribers.

....November 27 is Temperance Sunday throughout the world.

....The South Carolina Baptist Convention meets at Chester, November 29.

....The Virginia General Association is in session at Petersburg this week.

....Dr. Len. G. Broughton has reached Atlanta after two months in London.

....The Wake Forest team defeated the Trinity team at Tennis last week.

....H. B. Folk, a Tennessee son of Wake Forest, has been called to Midway, Ky.

....Look up our premium offer. You want that book for one of these long evenings.

....There are 500,000,000 nominal Christians in a total world's population of 1,500,000,000.—Ex.

....It will pay you to watch that dark and bloody ground—Kentcky. Things are going on out there.

....Dr. B. C. Herring has accepted the secretaryship of the Virginia Baptist Educational Convention.

....And now the alien immersion microbe has attacked the Seminary at Louisville. Any thing for a fuss!

....Suppose you lead your church to independence—to self-support in order that needier fields may be aided?

....Virginia, South Carolina, Georgia, Texas and North Carolina have their Conventions within four weeks.

....Sunday was a bad day for our State Mission treasury. It probably cost us $1,000. Let us make it up next Sunday.

....Now for one of those struggles for State Missions which always joins the brotherhood in the bonds of unity and hope.

....If you desire entertainment at the Elizabeth City Convention (Dec. 7) send your name before Dec. 1, to Noah Burfoot, Elizabeth City.

....Pastor Massee, of the Raleigh Tabernacle, enjoyed his visit to Louisville. Next week he will aid in a general evangelistic effort in Baltimore.

....Mr. J. Hendricks writes: The Executive Committee of the South Yadkin Association will meet in the First Baptist church, Statesville, at 10 a. m., Saturday, Nov. 19, 1904.

....Remember, treasurers, that much depends now upon promptly forwarding contributions to Treasurer Durham. Be sure and have every contribution reach him by November 30.

....Rev. C. A. Ridley, writing from his new field of labor, Live Oak, Fla., says: "We break dirt for our new $12,000 church house on Monday morning, and hope to worship in it early in January—not later than February 1st.—Christian Index.

....Pastor W. H. Davis writes from Wilmington: "I am now in a meeting at South Side church. We are having a good meeting. The Holy Spirit was present last night in great power. There were eight conversions, and the meeting continues with increasing interest. The prospects are good for a great meeting. Pray for us."

....The Baptist Argus celebrated its seventh anniversary Oct. 27. It is the youngest and in many respects the best of our Southern Baptist papers. We congratulate the denomination on the success of this paper.

....The new $50,000 building of First church, Spartanburg, S. C., will be dedicated November 27. Drs. W. W. Landrum, of Atlanta, E. M. Poteat, of Greenville, and B. D. Gray, of Atlanta, will deliver addresses.—Baptist and Reflector.

....The church at Brunswick has called Rev. A. J. Moncrief, of Union Springs, Ala. The brethren are enthusiastic over the prospect of securing his services. The city of Brunswick, with a population of some 12,000, has only one Baptist church.—Christian Index.

....We record with regret the death of Mrs. W. T. Faircloth, widow of Hon. W. T. Faircloth. She was in her seventieth year. A representative of the eminent Wooten family, a woman of the Old South, strong in character, her life was an honor to her name and her death makes all who knew her poorer.

....Pastor Herring, of Albemarle, has been called to Concord; and to succeed him Pastor Arnette of the second church, Statesville, has been called to Albemarle. These are excellent young men, given to pastoral work, to study, to leadership and to good preaching. We rejoice to see them move forward, for it is certain that they will carry the cause onward.

....Pastor C. G. Wells announces: "Please announce that the Executive Committee of the South Yadkin Baptist Association will convene in the meeting house of the First Baptist church at Statesville, Saturday morning, November 19, at 10 o'clock, to consider applications from churches desiring aid from the Associational or State Board. Let all applications be in by that time."

....The Neuse Association loses, but the Tar River gains handsomely in the decision of Pastor S. W. Oldham, of LaGrange, Snow Hill, etc., to accept the call of the Elm City field. He is a young man of ability, zeal and consecration. Wherever he labors the cause makes substantial progress. A man of his qualities is bound to go forward and his field must grow with him if it would hold him.

....This is too good to be filed away and forgotten; it is from Pastor Lynch of Wake Forest: "The stuff that is being paraded up and down the country under name of evangelism is enough to create an epidemic of sea sickness on dry land. Pity we can't have it all in a pile—song books, Johnnie and Jimmie stories, long hair, etc., and burn, as did those Ephesians their books in the long ago."

....Elder T. J. Crisp, of Conetoe, makes this acknowledgment: "You will please acknowledge through the Recorder for me, help received for building church in South Martin County; collection at union meeting at Washington in May, $9.00; Dr. J. D. Hufham, $2.00; Noah Biggs, $15.00; Rev. Braxton Craige, $5.00; Rev. J. K. Howell, $2.50; Rev. J. K. Henderson, $7.13; Miss Sarah Meg, $2.00; Rev. J. E. Hocutt, $1.00."

....We were glad to see our friend, Elder G. W. Coppedge, on Monday. He was returning from Pleasant Grove church, Wake County, which he reports in excellent condition. He found it disorganized when he took charge last March. But it has improved in contribution and pastor's salary thirty per cent. There have been sixteen additions as a result of a recent meeting, six by baptism. They have also a flourishing Sunday-school.

...The church at Selma is to erect a new house of worship this coming year. Pastor Blanchard just cannot rest until his people have the best, and do their best.

....Pastor Blanchard and his band of strong workers at Clayton have spent about $3,000 on their church and pastor's home this year. Few churches have such a beautiful and comfortable house of worship, and not one has a superior home for her pastor. It is really beautiful to see a people and pastor work together so beautifully. She entertained the Johnston Association handsomely last week.

....We do not recall having seen an announcement of this kind, but since it is going the rounds and we are ignorant of the fashions in this respect, we copy the following from the Baptist and Reflector: "The Southern Baptist Witness announces that Rev. J. T. Betts is soon to wed a Kentucky lady who is an accomplished musician, both vocal and instrumental, and who will aid Brother Betts in his evangelistic meetings. He expects to spend the winter in Florida."

....The report from Drs. Julian and Battle as to the cause of the spread of typhoid fever in our Orphanage will serve, we hope, to enable the authorities to put an end to the epidemic. But we regret that they do not announce that they have discovered the original source of the fever. If the fly fever is correct, the worst is over; for the present cold weather will make an end of the flies. We understand that there were several new cases the early part of last week.

....Thanksgiving is Orphanage Day in North Carolina, and amongst Baptists it is Thomasville Orphanage Day. No better celebration of Thanksgiving can be thought of than that of pouring out thank-offerings in God's name and for His fatherless children. We are hoping that the coming Thanksgiving (Nov. 24) will be the greatest in this respect in our history, and that much will be done to lift the burden from the hearts of our brethren and sisters at Thomasville.

..The Convention is upon us; for here is the word from our host—Pastor Dnke: All persons appointed by their churches as representatives of the various boards, and of the Woman's Missionary Union, and others who desire free entertainment will please to forward their names and addresses to Mr. Noah Burfoot, Elizabeth City, N. C., not later than Dec. 1. Please let this matter be attended to at once, as it will greatly facilitate the work of our committee in the assignment of homes.

....Speaking of the American committee's edition of the Revised New Testament, which some Pedo-Baptists have criticised as a "Baptist" version, the Alabama Baptist says: "But it is well known by all who have taken the trouble to inform themselves that the American Board of Revisers had on it only one Baptist, and he died before the book was published, so the translation, 'Baptize in water . . . in the Holy Ghost and in fire' may fairly be said to be the work of non-immersionist scholars."

....The largest party ever sent out by our Southern Baptist Convention Board is this joyous band of seventeen missionaries, speeding away from home and loved ones, welcoming loneliness and danger, and, if need be, persecution, for the sake of Him whom not having seen, we love! How I have learned to love the sweet communion and fellowship of these sixteen noble men and women! What a joy to be accounted worthy to go with them to carry the glad message of salvation!—An outward bound missionary's letter in the Religious Herald.

....The Recorder extends sympathy to Mr. J. C. Clifford, of Dunn, N. C., in the loss of his mother. She passed away on the 8th instant, from her home in Davie County. She had spent almost all of her seventy-three years in the service of her Master.

....Bethel, Micro and Pauline are the new churches which were admitted into the Johnston Association last week. Neither of these churches have a house in which to worship. Pastor R. W. Harrell, of Selma, N. C., who preaches at nine points, will be grateful to any one who may wish to put a dollar or more into either of these new houses. The first two have already raised about $260 each for their churches.

....We are obliged to Pastor Oscar Haywood, of Waterbury, Conn., for a copy of his tasteful church paper, the Courier. One paragraph will particularly interest our readers: "The Annual Sale is announced by the ladies for November 16 and 17, afternoon and evening. Some interesting features will be a Bible booth, offering the Oxford edition at low prices; Food Products booth, and house keepers are requested to reserve household orders for it; Flower booth; special sale of hand painted china; fancy articles booth; a Dutch tea room. A turkey supper will be served on the 16th. Remember the date, and be sure and come and bring your friends.

....Bro. H. M. Ingram writes: "Blackwells Chapel meeting began the fourth Sunday in August. I was aided by N. H. Shepherd. A good meeting, but no additions to the church. My next meeting was at Summerville in Davidson County, aided by D. P. Morris. We had a good meeting, three additions. My next was at Bethel church, Harnett County., aiding Bro. H. W. Graham. We had a good meeting. Three additions by baptism. Next at Mt. Carmel, beginning the first Sunday in October, aided by J. R. Jordan; had a good meeting; baptized four. My next at Shady Grove, a mission point, in the Pee Dee Association; baptized three heads of families; hope to organize a church in December."

....Dr. A. E. Dickinson recently celebrated the fortieth anniversary of his connection with the Religious Herald. His service is as noble as it is long. His many friends in North Carolina will join us in greeting him upon this occasion and in wishing him many years of usefulness. This sentiment from him should impress us all: "I thank God that during all these forty years I have never said a single word against any man who has misrepresented me—not one. Some have been offended and have talked against me because it was my misfortune to differ with them as to their being the best brethren to take Dr. Jeter's place, when he was taken from me. Possibly I was mistaken, but I think not. If I had been wiser I might have done better."

....Charles Wagner, the author of "The Simple Life," has arrived in America. If the judgment of those who have already met him is to be trusted, he is just the type of man to make a success with the Americans. The first impression one receives of him is strength. Probably, all Americans are familiar through the pictures in the newspapers, with his powerful head. His physique carries the same sense of force. "A rugged oak" is the inevitable simile he inspires with his towering six feet of height, his broad shoulders and thick, sinewy limbs. When he opens his mouth, every word seems to have behind it the whole power of his personality, and every sentence seems brimming with enthusiasm. His manner has a frankness, sincerity and warmth that is sure to make Americans his friends.

....We have pleasure in printing this announcement: At a special meeting of the joint committees of the Southern Baptist Convention and the Northern Societies, held in Louisville, November 9, I was appointed Transportation Manager for the committees, and "The Baptist World Congress Tour" under my management was heartily recommended to all those expecting to attend the Congress. Perhaps you may know that in defference to the earnest wish of the American Baptists the Congress was delayed one week, the date now having been fixed for July 10-17, and as a result of this delay a still larger attendance is confidently expected. On account of individual preferences in steamship lines there will be a wide choice of routes and prices, but the great bulk of the American delegates will probably sail together on one large steamer about July 1st, aiming to reach London just before the opening of the Congress. Owing to the great rush in travel at that season, steamer accommodations will necessarily be limited, and an early decision will be of special advantage in securing choice state rooms. I am holding a large number of berths on steamers sailing the end of June, and shall be glad to hear from any of your readers who may have any intention of going. An attractive circular will be issued shortly, giving rates and full particulars regarding the tour.—J. Howard Eager, Jr., No. 1523 McCulloh St., Baltimore.

....We have the Wake Forest Student for November. This magazine has always been an index to the life of Wake Forest College. Of late its contributions have steadily improved; but we regret to say that the editors' departments, with one exception, in the present number are not up to the standard. The exception is the Editor's Portfolio, in which Mr. Wingate Johnson reveals not little of his inheritance from his father, of ability to say clearly what he has to say and to take a common sense view of events. We may quote one remark by way of example: "We do not mean to deny that the franchise is a sacred privilege, to be jealously guarded by every citizen. On the other hand, we think that it is the duty of every citizen to exercise his right to vote, after carefully studying both sides of every issue of the campaign. We also think that every newspaper has a right to do what it can, honorably, to help its party to win the victory. However, we do not see the good accomplished by coarse articles and cartoons, portraying the candidates of the opposing party as monsters of iniquity, and magnifying their faults until their bitterest enemies may well become disgusted. Such misrepresentations are not arguments, and few of them bear any resemblance to genuine humor. They can not have as much influence on public opinion as good, clean arguments would have, though they occur much more frequently. Who ever heard of a citizen changing his political faith merely because he saw a malicious cartoon, misrepresenting a candidate of his party, or read an article abusing him?" In this remark Mr. Johnson shows more wisdom than the average political editor. Strength to his arm.

Today's Figures.

This is Monday morning, but I have examined the advance sheet of the Treasurer's acknowledgments for this week, and can give the latest figures. The amount acknowledged for State Missions this week is $508.-22. We had hoped it would have been at the very least a thousand. This leaves $5,867.42 cents still to be raised. This is, in round numbers, $800.00 more than for the same time last year. We will not know until Saturday, what yesterday's collection amounted to, and it will be impossible to give the figures to the denomination before next week's issue of the Recorder. I presume the rain was general in the State. So that we must reasonably expect small collections. I fear the returns from yesterday will show that we are now at least twelve hundred dollars behind what we were this time last year. Fortunately we have two more Sundays in which to "redeem the time." Let every church which expected to take a collection for State Missions yesterday, but failed, take the collection next Sunday; and let every individual who expected to contribute to State Missions yesterday but who did not attend church, put in his contribution next Sunday, or if there is no preaching at his church next Sunday, let him send his contribution direct to Walters Durham, Treasurer, Raleigh, N. C. If we close the books without debt we must raise at least $2,500.00 on each of the two remaining Sundays. The sum sent in from the churches the last week of last year, was $3,600. Nothing like that was ever before known in the history of the Convention. It will be hazardous in the extreme to leave so much for the last week this year. Under the best conditions we can hardly hope to reach that sum in one week; and if the fourth Sunday in this month is such a day as yesterday was, we will be left stranded, if so much depends upon it as did on the last Sunday of last year. Let us do our very best next Sunday and a little better the Sunday following. The Lord has blessed us richly in temporal things; he has given us bountiful crops, and they are bringing good prices. If you have not already made a liberal contribution to State Missions, do so in gratitude to the Giver of all good. If you have made a contribution "count your blessings," and see if you will not be prompted to add something to that contribution as a special thank-offering.

LIVINGSTON JOHNSON,
Corresponding Secretary.

The Johnston Association.

The introductory sermon was preached by J. W. Suttle. Text: Jonah 3:1-3. Theme: "Personal Responsibility."

1. The messenger.
2. The message.
3. The people to whom the message was sent.

Before electing officers, the Association paid the clerk $15.68 for the minutes of last year. The spirit in which this was done was beautiful.

The following officers were re-elected: R. H. Gower, moderator; T. J. Lassiter, clerk; C. W. Richardson, treasurer; J. P. Cannady, vice-moderator, and C. W. Blanchard, historian.

The letters were not read, the programs were printed and the Association proceeded to business at once. We have not seen a more business-like proceedure in any Association.

The women held their missionary meeting on the first day of the session. We wish to commend this time to the Societies all over the State. By having their meeting on the first day, the women miss less of the work of the Association than by holding it at any other time. Mrs. A. Hornaday is the efficient Vice-President for the Association. There are only six Societies, and yet they contributed $324.78 to missions this year. They expect to raise $500 the coming year.

No Association in the State has been blessed with such a large number of visiting brethren. Hear the roll-call:

B. W. Spilman, Secretary of Sunday-schools in the South; Livingston Johnson, Secretary of Missions; Hight C. Moore, Secretary of Sunday-schools; R. T. Vann, President Baptist University for Women; J. B. Carlyle, Professor from Wake Forest; Jno. E. Ray, President Board of Missions; Archibald Johnson, editor Charity and Children; F. P. Hobgood, President Oxford Seminary; S. F. Conrad, Field Editor North Carolina Baptist; Miss Fannie E. S. Heck, President Woman's Work; J. M. Broughton, Messenger from Raleigh Association; W. G. Hall, Messenger from Beulah Association; Mrs. Jno. C. Scarborough, President (Mrs.) Chowan Institute.

The objects of the Convention were discussed and a substantial advance made along all lines.

The State has 1,780 Baptist churches, and is struggling to raise $30,000 for State Missions; the Johnston Association has thirty-three churches (three of which have no house of worship), and raised $1,-000, and more, for State Missions. This one-year-old Association has fulfilled the saying: "The last shall be first." All present concur in the statement that the Johnston Association is in the lead in missions. The spirit in which this noble pledging was done is a sign of an oncoming revival of religion and refreshing from the Lord that is to follow this meeting.

The speeches of C. W. Blanchard on Ministerial Relief, C. E. Gower and B. W. Spilman on Home Missions, L. Johnson and Jno. E. Ray on State Missions, L. Johnson and C. W. Blanchard on Foreign Missions, R. T. Vann on Baptist University for Women; J. B. Carlyle on Wake Forest College, R. W. Horrell on Woman's Work; F. P. Hobgood on Oxford Seminary; H. C. Moore on Sunday-school Work, and A. Johnson on the Orphanage, were much enjoyed. With such men as C. W. Carter, the McCullers, J. M. Beaty, T. J. Lassiter, J. T. Holt, the Gulleys, the Gowers, the Barbours, the Richardsons, the Hornes, the Creechs, and others, the preachers of Johnston Association will achieve great things for the coming kingdom.

The next session is expected to meet with the church at Benson.

J. S. FARMER.

From Mr. Simms.

Surely I am as much surprised and astonished on reading your paragraph in your paper of to-day about the report on Sunday-schools I wrote for the Raleigh Association as you say you were when you learned of that report. How any one could imagine that the writer of that report, and especially of the closing paragraph of it, lacked in loyalty to the work of the Sunday-school Committee of our own Convention passes my comprehension. I think I could demonstrate that that report did not deserve the criticism you made of it if I cared to argue the matter, and you had the space to give to it. But I cannot have a controversy or anything even resembling one about my loyal allegiance to the work of our Sunday-school Committee. The suggestion that it might not have my heart's first and fullest support would be amusing to me by reason of its very absurdity if it did not seem to have been seriously made by you in your paragraph. I have frequently spoken a good word for those ideas of the international work which I approve, and I want ever to be fair enough to recognize such honest worth as that work may have, but I have never failed to declare my heart's best love for our own Baptist work, and I have ever been ready, as I am now, to spend, and be spent, in its behalf. I have never failed to adjure my brethren to give their first support to our work when that question has been under consideration, and I have myself never yet refused to grant the request of our Baptist work for time or means or mental effort that I had the power to give, and have ever, as opportunity occurred, of my own motion, done everything that suggested itself to me as likely to forward its endeavors. Being a Baptist, I could do none other. And my duty in this respect has been my pleasure.

Sincerely yours,
R. N. SIMMS.

November 2, 1904.

Origin of Epidemic in Our Orphanage.

To the Editor:

After weeks of investigation of all the conditions pertaining to the epidemic of typhoid fever at the Orphanage, and especially the thorough examination of the milk and water supply, which is generally accepted as the medium of dissemination of the great majority of cases of typhoid fever, we find that neither the milk nor the water contains typhoid bacilli and cannot be responsible for this outbreak, but we have arrived at the conclusion that the privies are wholly responsible for the spread of the infection.

The alteration of the privy system, sewerage, so persistently urged for years by the general manager and the physician in charge, is now being pushed as rapidly as possible, although we have for some time past been using daily disinfectants in the privies.

C. A. JULIAN, M. D.,
Physician in Charge.
J. T. J. BATTLE, M. D.,
Member of N. C. Board of Medical Examiners.

Thomasville, N. C., Nov. 12, 1904.

"THE SIMPLE LIFE."

A POPULAR AND VALUABLE

NEW BOOK FREE TO YOU

The Subscription Season is Now on, and we Have a Special Proposition for Month of November.

First:—We want new subscribers in blocks of six—at three dollars per block! Each member of the block will receive the RECORDER four months; and we will endeavor to send it longer!

Second:—The sender of a Block of Six will receive a timely book of great value:

"The Simple Life"

By Charles Wagner.

The book that has turned the tide in America toward greater and loftier living. Of it President Roosevelt said: "I preach your book to my countrymen."

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JOHN S. PEARSON
Business Manager
Biblical Recorder
RALEIGH, - N. C.

Home Circle.

How to Be Beautiful.

Though a woman may have chiseled features, rosy cheeks and bright eyes, yet she misses being good to look upon if her skin shows lack of care.

It is astonishing how quickly a neglected skin will retaliate. Almost before a woman can realize it, she will discover that her complexion is telling tales of its neglect.

One of the first signs that the skin is not cared for systematically and properly is the appearance of enlarged pores. These unsightly looking blemishes announce the fact that the skin needs nourishment. It is in these enlarged pores that particles of dirt lodge, and in this way the dreaded blackhead is formed.

There is no excuse for the woman who allows her face to be marred by these disfiguring black specks.

As soon as they put in an appearance she should remove them with a comedone extractor, which squeezes them out of the pores. This removing the blackheads is simple enough, but keeping them from appearing again means careful day-after-day attention to the skin. The pores must be kept clean and thoroughly nourished.

At least once a day the face should be literally drenched with a pure, nourishing cold-cream. The cream must be thoroughly rubbed into the pores. It should be allowed to stay upon the face until it is well sucked up by the pores; then it should be removed with the massage-bulb, which not only draws the cream out effectually but any particles of dust that may have lodged in the pores.

"Iron the face frequently" is our advice to the women who wish to keep fresh and young-looking; but of course be careful to use the right sort of iron. We use a little iron made of a piece of lava. To be sure, it is unusual to put lava to this use, but the French ironer, as we call it, is capable of accomplishing much good in transforming neglected and tired-looking faces.

It has a magic way of removing the worry-lines about the mouth. If used faithfully, it will iron away a double chin, and for banishing the unsightly bags under the eyes, which tell of ill health and weariness, it is unequaled.—October Woman's Home Companion.

The Time-Honored Pumpkin.

In referring to a recent ultimatum of the Pie Makers' Union one writer facetiously remarks, "Among other movements striking at the very bulwarks of civilization is the base proposition to make the average depth of pumpkin pies a shade less than half an inch." A pumpkin pie, to send sweet solace to the soul, should never be less than one inch thick, and from that up to an inch and a half, depending upon the wisdom of the cook and the capacity of the persons who do the eating.

To the orthodox pumpkin pie maker and eater this innovation is rank heresy and an unpardonable tampering with the personal privileges of every true-born American, for did not our forefathers fight, conquer and die to maintain for us the right to make our pumpkin pies as beseems us, as well as to enable us to brew a free cup of tea?

The pumpkin is essentially a holiday fruit, as its season from September to January covers the three great American festival and feast days, Thanksgiving, Christmas and New Year, the greatest of these being Thanksgiving, as this is conceded to be indisputably American, not in the origin of the harvest festival, but because of events which led that small band of sorely-tried but brave and heroic people—our New England forefathers—to adjust an ancient ceremony to a proper and befitting celebration and thanksgiving to a kind and merciful Providence for a bountiful harvest from a new and untried soil in a strange land.

Imagine a Thanksgiving dinner without pumpkin pie. The flaky rounds of mince may be reserved for the Christmas feast, but "the golden squares of pumpkin"—evidently the original, orthodox shape of the pie—was the golden vision that made our childish mouths "get kind o' watery," and filled our minds with happy anticipation of the unlimited good things we were to enjoy with unchided appetite at grandmother's Thanksgiving dinner.

Imagine, too, an American cook book without at least one recipe for making this golden crown of the Thanksgiving feast of a golden harvest celebrated in the golden days of the year. Or imagine

"A soul with tastes and fancy so dead,
They would as soon have squash pie instead."

Emerson on Walking.

Few men know how to take a walk. The qualifications of a professor are endurance, plain clothes, old shoes, an eye for nature, good humor, vast curiosity, good speech, good silence, and nothing too much. If a man tells me that he has an intense love of nature, I know, of course, that he has none. Good observers have the manners of trees and animals, their patient good sense, and if they add words, 't is only when words are better than silence. But a loud singer, or a story-teller, or a vain talker profanes the river and the forest, and is nothing like so good company as a dog. . . .

When Nero advertised for a new luxury, a walk in the woods should have been offered. 'T is one of the secrets for dodging old age; for Nature makes a like impression on age as on youth. Then I recommend it to people who are growing old against their will. A man in that predicament, if he stands before a mirror, or among young people, is made quite too sensible of the fact; but the forest awakes in him the same feeling it did when he was a boy, and he may draw a moral from the fact that 't is the old trees that have all the beauty and grandeur. I admire the taste which makes the avenue to a house, were the house never so small, through a wood; besides the beauty, it has a positive effect on manners, as it disposes the mind of the inhabitant and of his guests to the deference due to each. Some English reformers thought the cattle made all this wide space necessary between house and house, and, that, if there were no cows to pasture, less land would suffice. But a cow does not need so much land as the owner's eyes require between him and his neighbor.—Ralph Waldo Emerson, in the November Atlantic.

Some Everyday Philosophy from Mrs. Wharton's New Story.

"Get your life down to routine—eliminate surprises. Arrange things so that, when you get up in the morning, you'll know exactly what is going to happen to you during the day—and the next day and the next. I don't say it's funny—it ain't. But it's better than being hit on the head by a brick-bat. That's why I always take my meals at this restaurant. I know just how much onion they put in things—if I went to the next place I shouldn't. And I always take the same streets to come here—I've been doing it for ten years now. I know at which crossings to look out—I know what I'm going to see in the shop-windows. It saves a lot of wear and tear to know what's coming. For a good many years I never did know, from one minute to another, and now I like to think that everything's cut-and-dried, and nothing unexpected can jump out at me like a tramp from a ditch."

He paused calmly to knock the ashes from his cigar, and Garnett said with a smile: "Doesn't such a plan of life cut off nearly all the the possibilities?"

The old gentleman made a contemptuous motion. "Possibilities of what? Of being multifariously miserable? There are lots of ways of being miserable, but there's only one way of being comfortable, and that is to stop running round after happiness. If you make up your mind not to be happy there's no reason why you shouldn't have a fairly good time."

"That was Schopenhauer's idea, I believe," the young man said, pouring his wine with the smile of youthful incredulity.

"I guess he hadn't the monopoly," responded his friend. "Lots of people have found out the secret—the trouble is that so few live up to it."—From "The Last Asset," by Edith Wharton, in the August Scribner's.

Who?

"If God be for us, who can be against us?" Who! A significant question. Number the agnostic forces of the universe, and they are lighter than the dust of the balance against the one infinite, eternal God. History tells us that when Antigonus was ready to engage in a sea fight with Ptolemy's armada, and the pilot cried out, "How many more they are than we!" the courageous king replied, "'Tis true, if you count their numbers. But how many do you value one?" Our God is sufficient against all the combined forces of earth. We are, therefore, commanded to cast our care on him, for "he careth for us."

What, then, are you troubled about, O ye fearful saints? Look not at the numberless hosts encompassing you, but at the infinite and eternal God. Look at Him—at Him only!

We need to come to the place in which the disciples were on the mount, when, amid the overshadowing glory of their Lord's tranfiguration, "they saw no man save Jesus only." He is to fill the whole compass of our vision; "the Alpha and Omega, the beginning and the ending, which is and which was, and which is to come, the Almighty." We must count on His infinite and exhaustless resources. And if difficulties tower up before us like a mountain, let us stand in the confidence which His presence inspires.—Christian Standard.

Cure Your Own Kidney and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Cure your own kidney and bladder disease at home and at a small cost. One who did it gladly tells you how. Mr. A. S. Hitchcock, (clothing dealer), Box R, 87 East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him he will, without any charge whatsoever, direct them to the perfect cure he so successfully used. Knowing as he so well does the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.—(Advertisement.)

Notice of Sale.

By authority of a mortgage executed by Samuel Carlile and wife, recorded in Book 176, page 47, records of the Register of Deeds office in Wake county, and by request of mortgagors, I will, on Monday, December 12th, 1904, at 12 o clock m., at the Court House door of Wake county, Raleigh, N. C., sell to the highest bidder for cash, a tract of land in Little River township, Wake county, beginning at a pine in T. C. Ray's line, thence in a southeasterly direction to a lightwood stump near the bank of Sunn's Branch in W. E. Phillips line; thence nearly north with said Phillips line to a stake; thence nearly west to a stake of T. C Ray's corner; thence nearly south with T. C. Ray's line to the beginning, containing 7 acres, more or less.

W. N. JONES,
Attorney.

WHAT CAN CUTICURA Do for Baby?



EVERYTHING that is cleansing, purifying, and beautifying for the Skin, Scalp, Hair, and Hands of Infants and Children CUTICURA Soap, assisted by CUTICURA Ointment, the great Skin Cure, will surely do. No person need go forth into the world tortured and disfigured by inherited humors of the Skin, Scalp, and Blood if CUTICURA REMEDIES have been used in childhood.

Sold throughout the world. Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (In form of Chocolate Coated Pills, 25c. per vial of 60). Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Props.

Send for "How to Preserve, Purify, and Beautify the Skin, Scalp, Hair, and Hands of Infants and Children."

WOOL.



If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the *Chatham Manufacturing Co., Elkin, N. C.*, and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded *gold medals* as the finest made in America.

Write them for samples.

Administrator's Notice.

Having qualified as Administrator of the estate of Mrs. Rebecca Smith, late of Wake County, this is to notify those having claims against her estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

NATHANIEL A. SMITH,
Administrator,
Garner, N. C.

Lady Agent Wanted

in every town. Splendid offer. Pleasant work.

Address O. B. DEATON, State Agent
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Young People's Page

The Weather Man, and How He Works.

A few days ago the chief of the Weather Bureau at Chicago was called upon to give his testimony in a case then on trial. As he took the witness stand the presiding judge leaned down and remarked: "The first thing we ought to do is to try Professor Cox for the vilainous weather he's been giving us; can't you do any better than that, Professor?"

This is not unlike the story of old Farmer Hawkins, whose strawberries were getting ripe; he was already beginning to count the crates he would ship to Chicago and the jingling dollars that would come back. He drove to town for some fruit boxes, and caught sight of a cold signal flying from the post-office. What's that?" he asked.

"Cold wave signal—the man that runs the weather says he's going to give us a freeze to-night."

Farmer Hawkins saw his strawberries and his dollars wilting away. 'Whar's the man that runs the weather?"

"Upstairs; that's his office at the head of the steps."

Hawkins tied his horse and marched up the stairs, his mouth shut tight like a bear trap. Presently he came down again, smiling, and brushed the dust from his hat.

"Ain't goin' to have no freeze," he remarked grimly, "trounced 'im good-fashion. We useter have pretty fine weather till them city fellers come here and meddled with it; now it's all out o' fix."

But the weather man was forgiving; he followed Hawkins into the hardware store, and tried not to laugh.

"Look here, old man, you don't understand this thing and you didn't give me time to tell you what to do. It's going to freeze to-night, that's certain; and it's pretty apt to be clear. Now if it were a cloudy night, your berries wouldn't be killed."

Hawkins nodded; he understood that.

"You go home and build a smudge—a big fire to the windward of your berries—green stuff, plenty of smoke. Let the smoke blow over your strawberry patch and perhaps it won't freeze."

"Huh! Do you expect me to build a fire big enough to warm up everything—all out of doors?"

"It isn't the heat you want, it's the smoke; you know it seems warmer on a cloudy night and colder on a clear night. That's simply because the clouds hold the heat and throw it back on the earth. Make a big cloud of smoke over your berries and it may save them."

In every age there has been a mystery attached to those whose vision reached into the future—a veneration and a love, perhaps a hatred and a fear. The prophets of Israel, the augurs of Rome, the witches of Salem, the Indian medicine man, all, in their different ways, appealed to this universal awe.

The Indian rain-makers waited for a threatening cloud, then stripped themselves and shot their arrows into it, pierce the bottom so the water would run out. But it was a precarious business, for honor and death depended upon success. In the olden time witches were ducked or hanged or burned, or made to walk barefoot on a line of red-hot plow-shares, by way of teaching them the straight and narrow path. Yet, with the changes of the world there have come hundreds of busy witches into these prosaic United States. Do not imagine the traditional crone, with chin and nose that meet across her withered mouth; nor a cave and a cat and a broomstick, with midnight boilings of a pot. There are no mumbled incantations, no "double, double, toil and trouble, fire burn and caldron bubble." But these latter-day witches of the daylight accomplish some very wonderful things.

The Chicago boy refuses to believe in witches. "Shucks, there's no such thing," he says. But he forgets the weather-witch who perches high upon the Auditorium tower, measuring the wind, counting the raindrops, and weighing the sunshine as it glitters on the lake. Sometimes the boy hates this weather-witch and sometimes he loves it. For if the weather-witch predicts a storm, Johnny's mother won't let him go sailing on the lake; and if it says "rain to-morrow," Sister Sue knows that her picnic will be spoiled.

Sometimes the boy must wonder how the witch knows everything; for the boy is always asking, "Why?" He wants to understand what makes the noise in the drum, why the wheels go round, how matches are made, and why the balloon goes up. He asks, "Why, why, why" continually—that's the only way a boy can ever learn.

Perhaps the boy would like to see this old witch come into his office some morning. And by the way, it is not a witch at all, but a serious, middle-aged man, with sharp black eyes and a pair of gold-rimmed spectacles. He glances out of his window, over the roof-tops of the city, across the prairie and far up the lakes. But he sees farther than that, farther than even a witch's eye can reach. His telegraph wires stretch all over the country, like the web of some huge spider. Every minute these wires are telling him that it's raining in Buffalo—snowing in Montreal—fair in New Orleans—a tornado is brewing in the West Indies. Maybe there's a snow-storm in Dakota, and the wind, at forty miles an hour, is bringing the snow towards Chicago.

Suppose an express train were running from Dakota to Chicago at forty miles an hour; any one would know that it could reach the city in about twelve hours, if it didn't run off the track.

"Now," says the weather-witch. "let me see how the wind is blowing."

Another instrument tells him that it is forty miles an hour, from the northwest, and getting stronger.

"That storm will reach Chicago some time to-night, if it doesn't break."

Then he consults his telethermograph record—a tracing of the heat and cold for the last twenty-four hours. "Whew! it's going to be colder," he tells himself.

After that he takes a reading from the barometer—every boy knows what a barometer is; it rises when a storm is coming, and falls when the storm is passing away. So the weather-witch goes from one instrument to another. One measures the snow, one gauges the rain, another measures the sunshine and the clouds. The vane shows which way the wind is blowing, and the anometer tells how fast. All of these instruments with automatic pens write down what is happening.

Perhaps the boy has a mechanical turn of mind, and he wants to know how an automatic pen, inside the office, can write on a sheet of paper how much rain has fallen. Then the weather-witch might take him up on top of the tower and show the rain guage.

In Chicago they use what is called the "tipping-bucket guage," a very clever contrivance consisting of two tiny buckets evenly balanced on a rod, and each bucket holds exactly one one-hundreth of an inch of water. This is exposed where the rain will fall into it. A bucket gets full; it tips over, empties itself, and the fact is registered by clock-work, and an automatic pen, on a revolving cylinder in the office. Every time one of the little buckets tips over this makes a mark on a sheet of paper, and the weather-witch knows that one one-hundreth of an inch of rain has fallen. Most of the instruments are so connected with clocks and cylinders that an accurate record is kept of snow fall, wind, rain, barometer readings, clouds and sunshine.

In measuring sunshine the boy might be curious to know whether the witch uses a broomstick or a yardstick, a pint cup or a pair of uncanny-looking scales. Measuring sunshine does not seem to be a very tangible matter. But it is accomplished, nevertheless, by an exceeding delicate instrument in which there are two balanced bulbs, one white, and the other covered with lampblack. It works upon the principle of absorption of light. When the sun shines brightly, one of these bulbs rises higher than the other, and that watchful clock downstairs, with its ever-ready pen, faithfully records the fact—the day, the hour and the minute when the sun shone fair.

But most useful of all is the barometer, that faithful friend of man which scents the coming storm and bids him bow his head before it. Atmospheric pressure at sea level is generally sufficient to balance a column of mercury thirty inches in height. When a storm is coming the barometer begins to fall, and is consequently the most important instrument in forecasting atmospheric disturbances.

Now the average American citizen is proverbially hard-headed and practical; he wants to know at once, "What's the use of all this 'omfoolery, measuring sunshine, and the like?" It is his money that is being spent, and he has a right to know what he is getting for it. This is a very difficult question to answer, not because it is hard to point out the practical benefits, but because one does not know where to stop in the enumeration.

For instance: His Sunday-school picnic is to be on Saturday, and the boy gets up at daylight to see if it is going to rain. There is not a cloud in the sky—perhaps it is a little dark on the horizon, but the boy doesn't notice that; he looks on the bright side of things. At breakfast his father glances up from the morning paper and remarks, "Well, son, I'm sorry about your picnic, but we're going to have a hard rain to-day and I guess you'd better not go."

The boy knows that there's no use arguing with father; he'd like to cry, but he doesn't; he's too big for that. So he goes out and sits on the front steps, watching that treacherous sky.

As father starts down town, he stops and remembers how he used to feel when it rained on picnic day.

"Son," he says, "I've told Wilkins

(Continued on Page 14.)

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.



Swamp-Root Entirely Cured Me.

Among the many famous investigated cures of Swamp Root, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

GENTLEMEN:—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble, and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well

Yours truly,
R. H. CHALKER.
Ex-Chief of Police, Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular, heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in The Raleigh Biblical Recorder.

THE FEVER AT OUR ORPHANAGE.

From a candid communication in Charity and Children by Bro. J. B. Boone, the General Manager of our Orphanage, we learn that it cannot be said, as was said in these columns, that the cause of the epidemic of typhoid fever in our Orphanage has been discovered. This is much to be regretted. We made the statement with joy after hearing Brother Archibald Johnson say publicly that the cause had been discovered. He thought so at the time. In this statement he referred to Dr. J. T. J. Battle's theory that the fever was being spread by flies. If we have been properly informed, Dr. Battle holds that the first case probably came from the well in the stable lot; and that the flies spread the germs from this case and others that so rapidly followed.

In these matters, doctors differ. But there are two points in which none of us differ, namely:

(1) In sympathy with Brother Boone and the faithful men and women who have had this fearful experience upon their hands, and in admiration for their faithfulness in nursing the sick.

(2) In the desire that the cause of this epidemic shall be discovered. If it had been discovered in August, we had been spared much. And we confess to our impression that it ought to have been discovered. But we shall gain much by discovering it even now after nearly one-third of the children have been stricken and the disease has attacked about all who are susceptible, as we may suppose and hope. For unless the cause shall be discovered, we shall be uneasy for years to come. For this reason we have ventured to suggest that the State Board of Health be requested to make a thorough examination of the situation and recommend measures of prevention.

THE RESULT AS TO TEMPERANCE.

Of the general political significance of the election in North Carolina we treat in our news columns. Our purpose here is to speak of the result with regard to the temperance question.

It must be an impressive lesson to us all that a party could go before the people defending so sweeping a temperance enactment as the Watts Act and achieve the triumph that the Democratic party achieved. From all reports that we can gather, the new Assembly will be as strongly Democratic as the Watts Act Assembly, and more strongly for Temperance than that Assembly was.

It is true that the Democrats have probably lost one Congressional District; but that district is the stronghold of the distillers, has always been Republican, and, moreover, in this district are the liquor towns of Williams and Shore, by incorporating which the last General Assembly made the blunder of surrendering the Watts Act in Yadkin County. So far, therefore, from charging this loss to the Watts Act, we may as well charge it to that uncalled-for compromise of the Watts Act. We are not inclined to press this point; but we know from a visit to Yadkin County that that county would have been more inclined to support the Democrats had they not compromised the Watts Act by incorporating Williams and Shore.

It is also true that one or two counties have been lost and one or two gained. Brunswick will send a Republican to the Assembly; but he is an out-and-out temperance Republican, and he defeated a whiskey-ring Democrat. The Democrats in Brunswick have, therefore, not the Watts Act to blame, but the liquor men who drove them to defeat by getting out of line with their party and the people. In the two Western counties gained by the Democrats, temperance men are elected.

It is plain, therefore, that so far from proving a burden, the temperance cause proved a help to the Democratic party.

As to the whole situation, we do not care to advance large claims. But we understand that the number of temperance men in the new Assembly is so large that the opposition to the Watts Act will not find it worth while to make the fight. We are informed that thirty-five of the fifty Senators—and perhaps forty—are in favor of the Watts Act; and that seventy-five of the members of the House are firmly for the same measure.

We have this to fear, however: In a few counties men have been elected who will plead senatorial courtesy and special privilege to the end that they may except their counties from the application of the Watts Act. They will offer the plausible plea of leaving it to a vote of the people in their counties. To yield to these pleas will be to let down the bars. Such counties as Wilkes and Yadkin will return to their wallow in the mire, and the net result would be practical destruction of the Watts Act. Doubtless the opposition will move along this line.

Let the people be on their guard.

While we have many reasons to rejoice in the vindication of Temperance as a campaign issue in North Carolina, we must be careful lest we lose what we have gained by over-confidence and by moving too rapidly. Let us make sure first of the ground we have gained.

In a few weeks the Executive Committee of the Anti-Saloon League will meet, and we may expect it to prepare an address setting forth the situation and pointing out the line of progress in the coming General Assembly. Meantime we advise the friends of Temperance to keep up the agitation in order that no weak legislator may be deceived into thinking that the temperance cause may be trifled with.

THE REPORT ON SUNDAY-SCHOOLS BY MR. SIMMS.

We print in this number of the Recorder the report on Sunday-schools by Brother Simms in the Raleigh Association. Before the discussion arose relative to this report we had resolved to print it for its valuable features. Now that it is the occasion of a discussion, we are the more fortunate in laying it before our readers.

As to the matter of the Interdenominational work, we have expressed our position, and Brother Simms has cordially assured us that he occupies precisely the ground that we do, namely, that by all means it becomes Baptists to support Baptist work first. We need not be concerned, therefore, to speak further of this matter, saving to say that the Report as printed is the original report; and that we endorse without reserve the action of the Association in amending the report to accord in fact with the principle that we have mentioned.

Our larger purpose is to call attention to the excellent features of the report. Brother Simms evidently did not follow the usual custom of looking up the last year's minutes, finding the old report and using it as a model for the usual inane generalities. He looked up the facts, set himself to work, gave the Association the information that it needed and pointed out ways and means of progress. We know of no other report which in this respect we can so heartily commend to the brethren.

Let us get out of the habit of writing the same old generalities about periodicals, temperance, missions, orphanage, ministerial relief, education, etc. Let us instead, follow this example of making a report pertinent to the Association, revealing the facts as they stand, and offering thoughtful suggestions upon the work—for the workers.

PELOUBET'S SELECT NOTES.

This excellent commentary on the International Sunday-school lessons for 1905 is before us. We heartily commend it to every Sunday-school worker for the following reasons:

In the treatment of the lessons it is thorough in its explanations, happy in its quotations, clear in its lesson plans, suggestive in its illustrations and rich in its practical applications.

The teacher will be also especially interested in the library references to literary and scientific sources as well as to famous paintings and biblical references in literature.

Its immense popularity shows its worth and acceptibility. The publishers inform us that it has reached a sale of more than one million copies.

The fact that it has been before the public for thirty-one years shows that it is progressive. The very latest thought, researches, methods and literature are utilized in its preparation.

It is fully illustrated with maps, charts, pictures and chronological tables that are very helpful to the student.

The new features in the present volume are worth while. One is the department of Inductive Studies placed at the beginning of each lesson and designed to lead the teacher direct to the Bible for what it contains about the lessons before turning to the Commentary. Another is the help given to graded schools, being suggestions as to how the lesson may be adapted to the various departments in the school.

Buy it and study it. Published by W. A. Wilde Co., Boston and Chicago. Cloth, $1.25. May be had through the Baptist Book Store, Raleigh, N. C.

ANOTHER PERSONAL REMARK.

"Brother Farmer makes an incorrect, an unfair report of the Raleigh Association in referring to the discussion on the Sunday-school report," is the comment, upon my report of that meeting, by Bro. N. B. Broughton in his "Personal Explanation" of last week's Recorder. This sentence represents me as being not only incorrect, but wilfully unfair and unjust. I could not retain my self-respect with such a statement unanswered before the people; so I, too, arise to a point of personal privilege.

As I said in my reply to Brother Hobgood, "I always wish to be fair;" and I make bold to say that my report of the Raleigh Association was both correct and fair. Brother Broughton happened to get in the way of a reported fact that he cannot make "incorrect and unfair" by calling it such. I am perfectly willing to leave my report of the Raleigh Association in the hands of the twelve most intelligent men—including Brethren Broughton and Hobgood—who were present, and heard the Sunday-school report, under discussion, read and discussed; and if the majority of those men think the report unfair, then I'll yield the question. But be it far from me to vield my position, simply because two or three men on one side of the fence say so.

Brother Broughton is correct in his statement as to the positions taken in the Association by Brethren Brooks, White and J. M. Broughton; and he could also have said, with no possibility of successful contradiction, that he himself attempted to add the mention of our own Sunday-school work to the original report, and so have the Association still to indorse the interdenominational work. And furthermore, that Brooks arose and said: "That is a smart thing Brother Broughton is trying to have this Association do. He adds this note and at the same time asks us to swallow that interdenominational paragraph. Remember this, brethren, when you come to vote." It was after the above that Brother Broughton read the whole report over again: while those opposed said they only objected to one paragraph. Brother Broughton saw that his efforts had failed in his own Association, and that he was defeated in his defense of the interdenominational work, and so fell back in ranks, and is practically saying, "We have never lost the step:"

"Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Are all with thee, are all with thee."

As to how I discovered that Brother Broughton saw himself in the minority, I will say that I learned it just as I have learned that "two and two are four;" that "the whole of anything is greater than any of its parts;" that "the square of the hypothenuse of a right angle triangle is equal to the sum of the squares of the other two sides;" and a few other things—the fact it was demonstrated before my two undimmed eyes. I have no doubt that Brother Broughton loves our Baptist work; but it just happened that he showed his love for the other more, on the particular occasion under discussion. If I am wrong, I shall be glad for the brethren to tell me so frankly. I know that no one of us can fool all of the people all the time; and as for me, I shall ever report facts as I see them; and if a person does not wish for the people to know which side he is on (in any matter vitally connected with our organized denominational work), he must not stand up in my presence. I am heartily with the man who is for our own work first, and altogether; but I am forever opposed to any work which divides our powers, and weakens our forces, in our onward march of conquest for Christ and His coming kingdom. I am not ready to admit that I was, as Brother Broughton says, "incorrect and unfair" in my report of the Raleigh Association: and those who were present know that I was not mistaken as to the pure facts.

J. S. FARMER.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

God's Message to a Backslidden People.

Lesson for Nov. 20. Isaiah I.:1-9, 16-20.

Golden text: Cease to do evil; learn to do well.

Isaiah, the prophet, stands out upon the background of Scripture second to none. If he wrought no such miracles as Elisha and was hero of no such events as Elijah, his vision of God was certainly not inferior; and his contribution to sacred revelation surpasses theirs by far. He lived in degenerate times; and he was of the degenerate class, being described as "a courtier and a scholar." The more to his honor that the ease and comfort within his reach did not deter him from the prophet's life and the prophet's fate.

In what sense he was a prophet is indicated by the character of our lesson. It is most gross to conceive of the man of God as a prognosticator—a fortune teller. He spoke of the things of the soul. He had a vision not of the future, but of God. And, because he had a visions of God he could warn of the consequences of sin and he could sing of the coming of the Redeemer. In this sense he was a prophet indeed.

The subject matter of our lesson affords an excellent opportunity to the teacher who would make the pupils think. Let the teacher put some such questions as these:

What is God's conception of sin, as it relates to Him? Vs. 2. Answer: Rebellion.

What is God's conception of the persistent sinfulness of men? Vs. 3. Answer: It is thoughtless, even more thoughtless than the lower animals are. And, moreover, it is ingratitude.

What is the effect upon God of our sinning? Vs. 4. Answer: "They have provoked the Holy One to anger."

What is the description of a sinful man? Vss. 5, 6. This also is a description of the personal consequences of sin.

What is the description of the national or collective effects of the sinfulness of a people? Vss. 7, 8.

Who keeps men from sinning? Vs. 9.

What is God's call to the sinner? The foregoing may be regarded as the warning. Now for the call of love: Vss. 16, 17, 18.

If you cannot get your pupils into the habit of discovering simple truths like these that stand out upon the very face of the verses, you cannot be sure of doing anything of value with them.

Now let us search for truths that lie deeper.

Isaiah calls his message a vision. In what sense is it a vision? He sees no wonderful sights, neither does he dream a dream. He sees his people in sin; but his "vision" does not refer to this. He has a deep conviction that God has given him a message concerning the relation of His children to Him. It is this, the feeling that God has spoken to him of His people's condition, that gives to him the word "vision." The prophet did indeed see visions. But the point here is that a message from God to His people rises so far above ordinary message that its hearer may well speak of the experience as a vision.

Such an experience is probably within your reach. We may all of us have experiences in which the deep things of life are spoken of within us.

Isaiah's method of reform is one that is repudiated in the present time. The modern method is the sugar method. We are told that sugar will catch more flies than vinegar. So it may, but who wants to catch flies? The modern method is to flatter people—"best people on earth," etc:. etc., but observe Isaiah's terrible indictment! It is not, however, to be concluded that abuse is the secret. That is no better than flattery. Isaiah told the truth. That is the way. And the modern reformer must do precisely the same. He will catch no flies; he will likely suffer reproach; but he will do good.

A pastor holding a revival could do no better than follow the order in this lesson: Tell the truth about the sinner's treatment of God; tell the truth about the effect of sin upon the sinner; short him to turn about, give him God's promises and assure him of God's help; and, finally, warn him again in God's name.

And mark God's gentleness—"Come, now let us reason together." It is not the appeal to a syllogism, but this: Sin is curse; obedience is blessing. God is able. Choose the better. This is often the point of view in the Scriptures, and we do well to think on it: We are to avoid sin, not only for God's sake, but for our own. Sin is unreasonable, sin is folly, sin is not worth its price. Aside from God's punishment, sin's effects are bad enough. On the other hand, God promises not only immunity from the effects of sin and the woe of His punishment, but the present blessing of holiness and the eternal reward of His presence.

Very likely earnest teachers will find this a fruitful opportunity to bring the unsaved to a point of decision. If you do so without seeming to do so, if you suggest a train of thought that will lead to this end, all the better.

Let us not forget the memorable definition of practical religion, of goodness, that the lesson carries. Often we say we do not know what God would have us to do,—what is the standard of religious duty. There are many statements of religious duty, but where may be found a better than this: "Learn to do well. Seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

NORTH CAROLINA BAPTIST SUNDAY-SCHOOLS —NO. 2.

Our Sunday-School at Kinston.

It is in a part of the State where Missionary Baptists are "few and far between"—in fact, in mission territory from a denominational viewpoint. It is in a thriving town, one of the most flourishing in our low-lands, situated in a fertile section and inhabited by excellent people. It is a church of about two hundred and fifty members, especially energetic in its missionary work, and led by a live consecrated pastor. The special marks of it are its thorough organization, its faithful official and teaching force, and its fine spiritual results.

You will be interested in the fact that a member of this Sunday-school is Rev. B. W. Spilman, a Carolinian loved and honored, one of the Sunday-school experts of the country, now efficient Field Secretary of the Sunday-school Board of the Southern Baptist Convention. He has charge of the Home Department, often meets with the Superintendent's Cabinet, and occasionally leads the Teacher's Meeting. His suggestions have been sought and utilized, and to him I am indebted for many of the details of the organization herewith given.

The Officers and What They Do.

The work of the school is entrusted to nine officers, each with a definite task before him.

The pastor of the church is rightly regarded as pastor of the school, and he takes an active part in all of its plans and work. The superintendent of course superintends the school; and at the January church conference he reports the school statistics for the year preceding. The First Assistant performs the duties of the superintendent during the absence of that officer, acts as usher at the southwest door, has charge of the Lookout System, and must receive, register, and classify new scholars. The second assistant is stationed as usher between the southwest and southeast doors, and supplies teachers for classes whose teachers are absent, keeping an eye on the normal department for this purpose. The third assistant acts as usher between the southwest doors, and has charge of both the scotchers and the messenger boys. The fourth assistant is the superintendent of the home department. The secretary-treasurer keeps the school record according to a system adopted by the school, makes report weekly and quarterly to the school and annually to the superintendent. The librarian has charge of the literature and the organist directs the music of the school.

As to the election of these officers: the pastor is of course called by the church, and he is the counsellor and helper of the school during his pastorate. The superintendent is chosen annually by the church at its December conference. The other officers are elected by the superintendents' cabinet in January for a term of one year.

How the School is Classified.

Following the most approved principles of classification, the scholars are grouped in five departments, age being a chief but not unvarying factor.

I. The primary department, in two divisions: children in the first from four to six years of age; in the second, from seven to nine.

II. The intermediate department, in two divisions: boys and girls ten to twelve years old in one; thirteen to fifteen in the other.

III. The junior department, in two divisions: young people in the first from sixteen to eighteen years of age; and in the second from nineteen to the indefinite period when they are settled in life.

IV. The senior department is made up of adults ranging anywhere between the age-boundary of the twenties and the nineties.

V. The home department is composed of persons who cannot or will not come to the public Sunday-school service.

Other Features in the Organization.

There are also several interesting special features: (1) On the cradle roll is inscribed the names of babies too young to attend, but prospective students in the school; they usually enter the primary department when about three years of age. (2) The messenger boys form an organization of boys under the third assistant and their duty is to carry messages, as, for example, notes or papers to absent ones. (3) The Philathea class of young ladies is provided for, but not yet projected. (4) The Baraca class enlists and interests the young men of the congregation. (5) The drop-in class, to which adult visitors are always welcome, is seated near the entrance of the church. (6) The Lookout System is a plan for finding out the location of all persons in town who ought to be in this Sunday School. (7) The Scotchers are the members of the school (teachers and others) who keep track of absentees. This movement was originated by Mr. Spilman last year and has spread over the country, a Maryland school some time since having had Scotchers' Day. (8) The supply teachers' class has not materialized, but is planned to begin soon. (9) The normal class, one of whose members won the convention diploma, Mr. Spilman says, is "not dead but sleepeth." (10) The superintendent's cabinet is considered the livest thing in the school. It is composed of the officers and teachers, is the council for consultation, and really the governing body of the school.

Special Days and How Observed.

Promotion Day, generally observed on the first Sunday in January, is for the public installation of officers, the moving up of scholars to higher grades, and any reorganization in the school that may be necessary. Field Day is the annual picnic occasion and occurs some time in the spring. Children's Day comes in June with special exercises and an offering for the Bible work of the Sunday School Board of the Southern Baptist Convention. Rally Day, observed in the early fall, is utilized to bring in church members and all persons who have ever been in the school, and to yet new members. Christmas Day is the great celebration day for the giving of gifts; boxes are put in the court-house and the school fills them and distributes them to the needy over town. Decision Day is provided for, but has not yet been observed. And no particular time is set for it; it is left to the pastor and superintendent to make, in their judgment, such special effort for the salvation of the scholars as they may deem wise and timely.

Additional Points Worthy of Note.

All of the baptisms during last associational year came from the ranks of the Sunday school.

The scholars' contributions for the past twelve-month amounted to more than a dollar each for the average number of attendants.

Though not all the church members are enlisted in the school work, yet the enrolment in the school is about equal to the total membership of the church.

The officers and teachers belong to the Sunday School Union of the city, which is one of the livest in the country. It meets quarterly and its sessions occupy from one night to a week.

The plan of organization, outlined and adopted by the superintendents' cabinet and herewith sketched in part, is to be further supplemented, revised, and then printed in full for the benefit of the school here and any interested fellow-workers elsewhere.

The school is fortunate in its auxiliary work. The Home Department had fifty-one enrolled at last report. The Cradle Roll, in charge of Mrs. Spilman, registers forty-two. By the way, Cradle-Roll Day was observed recently; about thirty babies were present, each received a tiny certificate, and the exercises occupied ten minutes. (Spilman says "It was a glorious, but not a howling success!")

There is in the State probably no finer illustration of what can be done in one room. The church contains a beautiful auditorium, seating about eight hundred, thoroughly adapted to the preaching service, and costing about $15,000; but it is poorly adapted to Sunday School work. A prominent worker in the school said: "We have practically no provision for the primary department and none at all for the other departments of the school. One of the things to which we are looking as soon as our church building is paid for (a thousand or so being yet due) is the erection of a commodious annex especially adapted to Sunday School purposes. With such provision we can as easily have five hundred scholars as the number we now have."

The devil doesn't care whom they have for a shepherd if only he can run the side-shows of the church.—Ram's Horn.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. R. JONES, Raleigh, N. C.

A Notable List of New Societies.

Atlantic.—W. M. S., Davis. President, Miss Bettie W. Paul; Vice-President, Mrs. Lula Willis; Secretary, Mrs. Charlotte Willis; Treasurer, Mrs. Emma D. Davis.

Buncombe.—Cane Creek, No. 2. President, Mrs. Thomas Miller; Secretary, Miss Julia Wright, Fair View.

Buncombe.—Funston Sunbeams. President, Miss Minnie Outlaw; Secretary, Miss Ruth Outlaw; Treasurer, Miss Minnie Reynolds, Funton.

Eastern.—W. M. S., Magnolia. President, Mrs. Kate Barden, Kenansville; Secretary, Miss Lizzie Edwards, Magnolia.

W. M. S. Kenansville. President, Mrs. Fannie Farrior; Secretary, Miss Mary B. Wallace, Kenansville.

W. M. S., Lisbon. President, Mrs. D. L. Herring; Secretary, Miss Bertha Herring, Garland.

W. M. S., Island Creek. President, Mrs. Enoch Rouse; Secretary, Mrs. Boney Wells, Rose Hill. Members, twenty.

Flat River.—W. M. S., Rock Spring. President, Mrs. Ed. Royster, Woburn, Va.; Secretary, Mrs. W. S. Richardson, Woburn, Va. Members, twenty.

French Broad.—Little Ivy, W. M. S. President, Mrs. N. E. Greene, Ray; Secretary, Miss Nancy Ramsey, Ray, N. C. Members, twelve.

W. M. S., Piney Mountain. President, Mrs. A. T. Hughey, Stockville; Secretary, Miss Meda C. Bradley, Morgan Hill. Members, thirty.

Kings Mountain.—W. M. S., Boiling Springs. President, Miss Essie Hamrick; Vice-President, Mrs. J. B. Hamrick, Shelby; Secretary, Mrs. J. W. Wood, Shelby, R. F. D. No. 3. Members, thirty-eight.

W. M. S., Lawndale. President, Mrs. Minnie Ramsour; Secretary, Mrs. E. Tuntharp, Lawndale. Members, twelve.

Mount Zion.—Mt. Gilead Sunbeams. President, Miss Mattie Griffin, Bynum; Secretary, Miss Annie Neal, Bynum. Members, twenty-five.

Bethel Sunbeams. President, Miss Stella Lloyd, Chapel Hill; Secretary, Miss M. Lizzie Cheek, Chapel Hill. Members, twenty-six.

W. M. S., Mount Carmel. President, Mrs. J. E. Riggsbee, Chapel Hill; Secretary, Mrs. R. H. Cheek, Chapel Hill. Members, eleven.

W. M. S., Mars Hill. President, Miss Earle Freeland; Secretary, Miss Mary Walker, Schley. Members, six.

W. M. S., Antioch. President, Miss Nettie Lloyd; Secretary, Miss Fannie Smith, Bradshaw. Members, nine.

W. M. S., Berry's Grove. President, Mrs. D. S. Miller, Rougemont; Secretary, Miss W. P. Berry, Meredith. Members, sixteen.

Hillsboro Sunbeams. President, Miss Emma Parker; Secretary, Miss Ada Newman, Hillsboro. Members, ten.

Berry's Grove Sunbeams. President, Miss Mary Hall; Secretary, Miss Pattie Berry, Meredith. Members, ten.

W. M. S., Bethesda. President, Mrs. Mattie Clements; Secretary, Miss Bessie Page, Bilbro. Members, sixteen.

Robeson Grove Sunbeams. President, Miss Rubie Rogers; Secretary, Miss Pearl Holloway, Redwood. Members, eleven.

Raleigh.—W. M. S., Swift Creek. President, Mrs. Thomas Burns; Secretary, Miss Adelaide Stephenson, Raleigh, R. F. D., No. 4.

Robeson.—Long Branch Sunbeams. President, Miss Anna Thompson; Secretary, Miss Lola Stone.

Sandy Creek.—Reorganized, W. M. S. President, Miss Lillie McIntosh, Carthage.

Tar River.—W. M. S., Warrenton. President, Mrs. J. M. Gardner; Secretary, Miss Sarah Macon, Warrenton. Members, sixteen.

Sharon Sunbeams. President, Mrs. M. H. Hayes, Wise; Secretary, Miss Eva M. Sledge, Wise. Members, twenty.

Creemoor Sunbeams. Mrs. J. F. Mutchiner, Creedmoor, N. C.

Castalia. President, Mrs. J. S. Batchelor, Castalia; Secretary, Miss Carrie Matthews, Castalia.

Philadelphia. Secretary, Miss Effie Wood, Nashville, R. F. D.

Pleasant Grove. Mrs. Chas. Bass, Nashville, R. F. D.

Nashville. Secretary, Mrs. Chas. Ward, Nashville.

Oak Level. President, Miss Nannie Williford; Secretary, Miss Pattie Bone, Nashville, R. F. D. No. 1.

Wilmington.—Teachey's Sunbeams. President, Miss Maggie Dobson, Teachey's; Secretary, Miss Elma Norris, Teachey's. No. 17.

West Chowan.—Woodland Sunbeams. President, Master Willie Britton, Woodland; Secretary, Miss Mary Harrell, Woodland. No. 41.

Hebron Sunbeams. President, Wallace Edwards; Secretary, Miss Nora Benthal, Minola. No. 21.

Sandy Creek.—W. M. S., Mineral Springs. President, Mrs. R. H. Dixon; Secretary, Miss Pearle Johnson, Mt. Vernon Springs. No. 9.

W. M. S. President, Mrs. Henry Sullivan, Cordova.

Manners are the shadows of virtue.—Sydney Smith.



Notice.

Having qualified as administratrix of the estate of William Terry, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

MRS. MARY TERRY,
Administratrix.
Raleigh N. C., R. F. D. No. 6.

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Orders guaranteed immediate attention.

W. O. ALLEN, Manager, for the Committee.

Sunbeams' Corner.

Conducted by Miss Elizabeth H. Bateson, Band Superintendent for North Carolina.

The Fortune—A True Incident.

"Ten new, bright pennies! What lots of fun!
What shall I do with them, every one?
One I borrowed from Dorothy Lee,
And one for c'lection on Sunday must be.

One for baby to buy a balloon,
One for the monkey that plays a tune,
And five for violets, sweet and blue,
For the mother dear when she walks with you.

There's just one left; now what shall I do
With this last penny? Now what would you?
Why, yes, of course, said my laddie bright,
I'll give it to Jesus to send his light."

"But, dear," I said, "you have done your part;
Your tenth was given with all your heart;
You gave your first one to him; indeed,
This can be used for yourself and your need."

"I know—but that one belonged, you see,
To s'pport the Gospel right here for me;
But this'n—well, this'n a present will be
Just because I love him, and he loves me."

—Over Sea and Land.

How Missionary Money is Earned.

Valuable hints, with reference to the best ways of raising missionary money, collected from the publication, Junior Builders:

"Our Juniors can make money easier by selling pop corn than in any other way."

"Our Juniors gathered all the empty bottles they could, cleaned them, and sold them to druggists and physicians."

"Our young people had missionary pop corn and other early vegetables for sale."

"Our boys got up fishing parties Saturday afternoons, and sold the fish they caught."

"We had kodak pictures of our church made, and they found ready sale."

"Our young people had missionary pop corn and potato patches, which with careful cultivation yielded an abundant harvest."

"Boys and girls should be paid something for the work they do for their parents, instead of receiving an allowance. From their own earnings they should give a liberal sum."

"A good way to raise missionary money is to have a 'blessing box,' and for everything that comes to us a blessing make an offering."

"Our Juniors sell paper weights containing our pastor's portrait. They get them from the Souvenir Paper Weight Company, Rochester, N. Y., for twelve and one-half cents each, and sell them for twenty-five cents."

"We made taffy and sold it, and cleared $5.00 for one evening's work."

"We have had good success with the 'talents.' One little girl added to her 'pound' ten times ten pounds by investing her nickel in sugar and making candy and selling it."

"Our young people get a commission for gathering eggs and delivering milk."

"Our Juniors will raise plants to sell next spring and summer."

"One little girl in our band buys gingham, and her mother helps her make aprons; then she goes from house to house selling them."

"The only girl in our society who raised $1.00 last year bought eggs and raised missionary chickens."

"Our Juniors all 'hire out' on Saturday to earn money for missions. Some do errands, some work in stores, etc."

"Some of our boys are selling good lead pencils, and clear something over $2.00 per gross. Others are selling good carpet tacks for the spring house-cleaning. This gains about half the price. Some girls have made a rag carpet and have sold it."

"Have a sewing society during vacation, when articles can be made to sell. It is a good plan to sell the articles just before Christmas. To them can be added fancy work, home-made candies, pop corn, etc."—Selected.

Some Ways of Making Money for Missions.

We have tried selling various articles. One of the most profitable is a well-known brand of laundry soap, and lately we have also dealt in toilet soaps. We sell them either by the cake or the box.

When speaking to a grocer about our trade, he offered to let us have baking-powder to sell at such rates that we could make a small profit on each can. We have found this a good article to sell, and it has brought us in quite a revenue. The same grocer gives us five cents apiece for each uninjured empty box we bring him; so by saving our soap boxes we have gained a dollar or so.

A little before Christmas, a year ago, we got some very nice Bibles at wholesale prices, and we sold several dozen, netting upward of twenty dollars.

Last spring we used our wild flowers to great advantage, by pressing and making very pretty books of them, which sold for fifty cents and one dollar, according to size. We gained about eighteen dollars in this way.

We had a very successful candy pulling. We find that children's entertainments pay better than grown people's.

At one time each of our members made some fancy article, and we sold them about Christmas time. We dressed a dozen or two dolls for Christmas. We painted some little book-marks, made by cutting an envelope cater-cornered across, scalloping the edge, and painting a little flower and a missionary text on each. These are slipped over the corner of a page, and make a very good book-mark, which can be sold at five cents apiece with profit.

Hand-painted Christmas cards are also good ways in which one may devote her talent to the Lord's service.

The motto of our "Circle" is: "Use all your gifts in His service."
—Miss Lily B. Clayton, in Junior Builders.

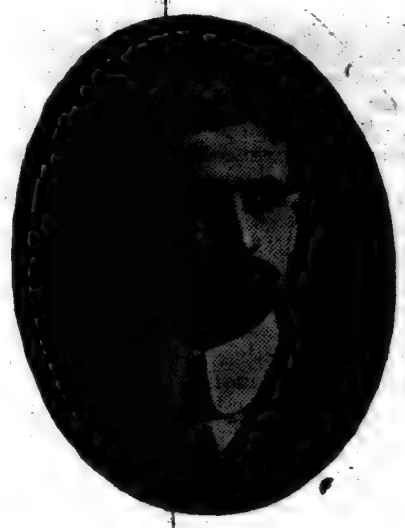
Cheap eggs are as good as cheap lamp-chimneys.

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If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

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New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

Baptist Quarterlies 2 cts. each.

Teachers' Bibles

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Send for prices of anything needed We carry largest stock of Church and Sunday-school supplies in the State.

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Durham	17.00	Marion	16.20
Sanford	20.40	Hendersonville	15.85

Tickets sold at the above rate not good in Sleeping Cars; for other rates see notices elsewhere.

For full information, World's Fair maps, literature, etc., call on or address any Agent Southern Railway.

R. L. VERNON, Trav. Pass. Ag't. Charlotte, N. C.
T. E. GREEN, C. T. A., Raleigh, N. C.
S. H. HARDWICK, Pas. Tarf. Mgr., W. H. TAYLOE, Gen. Pass. Agt., WASHINGTON, D. C.

Current History.

The Election.

The one absorbing topic last week was the election, and it was interesting after the first hour following the result only by reason of the sweeping triumph of Mr. Roosevelt and the Republican party. In the north and west they carried the day by majorities never equalled before, and they also carried Missouri and possibly Maryland. The Democratic candidate will receive only 140 votes (counting Maryland) and the Republican candidate the balance of the 478. The Democrats lost about 20 Congressmen and the Republicans gained one Senator, the venerable Cockrell of Missouri passing out.

The signal feature of the election were the triumphs of La Follette in Wisconsin, Douglass (Democrat) in Massachusetts, Folk (Democrat) in Missouri. These men are of the reformer type, and their election indicates that the people believe in honest men more than in political platforms.

The vote in the Southern States was alarmingly light. It is evident that the Southern people are losing interest in politics.

North Carolina went Democratic by a majority estimated at 40,000 or 50,000. Mr. Blackburn, Republican, is elected in the eighth district. It is understood that the General Assembly will stand about as it did two years ago—that is five Republican Senators and twenty-two Republican members of the House, although at this writing the Republicans are claiming more.

Mr. Roosevelt announces that he regards his present term as his second, and will, therefore, not run again.

Mr. Parker will take up the practice of law.

The Populists and Prohibitionists did not carry a State. The Socialists polled about 500,000 votes.

Mr. Bryan proposes to reorganize the Democratic party.

* * *

North Carolina.

Of considerable significance to North Carolina is the visit of Senator Aldrich, the most influential member of the United States Senate, with a party of capitalists, to Morehead and Beaufort this week, as guests of Mr. Howland of the Atlantic and North Carolina Railroad. We hope the gentlemen will be impressed with the feasibility of making a deep-sea harbor at Morehead, thus giving North Carolina a great seaport, South of Hatteras and connecting the Nation with the Panama Canal more directly than by any other port. We venture to hope that the government will make an immense appropriation for this purpose.

* * *

Cotton.

Macon, Ga., Nov. 13.—Harvie Jordan, of Monticello, Ga., president of the Southern Cotton Growers' Protective Association, has issued an address to the cotton producers of the South in which he says, among other things:

"The producers are to be congratulated for the firm stand they have already taken to market the crop slowly, and that fact alone has prevented the price from falling to 8 cents during the month of October. The crop is about gathered, debts generally are paid and it is no longer absolutely necessary to sell the balance of the crop. The ginners' report recently issued from the United States census bureau indicated that up to October 18th only 6,400,000 bales of cotton had been ginned. This report clearly indicates that this crop will not exceed 11,000,000 bales, if it reaches that figure. The spinners can well afford to pay the producers 12 cents per pound for every bale of American short staple cotton made this season and do a profitable business for the stockholders. The price of yarns has advanced 3 cents per pound within the past 60 days and an unprecedented demand for cotton goods exists, while stocks are generally lower than they have been for the past 20 years. The duty of the producers is plain and simple. They have crowded the markets for the past two months, congesting every facility for handling cotton and playing into the hands of the bear speculators and spinners. The thing to do now is to give the markets and shippers a rest during the next 60 days and allow present stocks of spot cotton to be gotten out of the way. Let the spinners who are living from hand to mouth run short of cotton and force them into the markets as active buyers. Let the bear speculators begin to feel the lash of the bull operators when the latter call for the deliveries of spot cotton which the former will be unable to deliver.

"Let every holder of cotton stop selling cotton and contemplate results. Let each holder determine to put no more cotton on the market until prices advance and never sell a bale on a depressed market.

"Let county meetings be held all over the belt, and strong and active steps be taken to defend this most valuable agricultural product from the rapacious greed of the selfish speculators. Let every man who still holds a bale of cotton in his possession join in these county or local meetings, and agitate the importance of this step among his neighbors, to the end that success in the near future will be assured. We have held our own well so far, but we can do much better and easily advance the price from 2 to 3 cents by persistently refusing to sell and lightening up present receipts."

* * *

The War.

The one important item of news from the war is the news of the death of Kuroki, the dashing Japanese general whose exploits reminded America of Stonewall Jackson.

The armies before Mukden are postponing thefi nal onslaught, with just what purpose cannot be said.

At Port Arthur the Russians are hard pressed, and the fortress seems on the verge of surrender. It is at any rate assured that it cannot hold out until late in December when the Russian fleet is expected.

There were numerous minor engagements at Port Arthur last week with the usual result—a slight advantage for Japan.

Twenty-Ninth Session of the Little River.

"Seek ye first the kingdom" was the text of the introductory sermon by Rev. J. M. Holleman. The Association met with Holly Springs church in Harnett County, fourteen miles west of Lillington. Pastor B. Townsend and his people had made every preparation for the comfort of their guests, their new house of worship being a thing of beauty and convenience.

Rev. J. M. Holleman, of Apex, was elected Moderator and Rev. J. A. Campbell, of Buie's Creek, was chosen Clerk and Treasurer, a position he has held without break since 1886.

This Association now embraces twenty-four churches, two-thirds of which have been established since the body was organized. Last year the church that stood second in contributions united with another Association, yet the amounts forwarded to the various objects during the year now closing are an advance of 16 per cent or more over the year previous, the greatest advance being for Foreign Missions. Ten churches made offerings for our Sunday-school work, which is probably a greater proportion than any other Association. Six hundred and eight dollars for various objects was sent up to the Association. A special collection of $22 was taken for State Missions, and there were extra offerings for the Orphanage and the aged ministers. A matter of particular gratification was the contribution of over $200 in cash and pledges payable by January for the building of the church at Duke's, a most promising point, in charge of Rev. D. P. Robbins. One hundred and thirty-one baptisms were reported from the churches during the past twelvemonth.

The second day of the session was interrupted by a heavy rain, and little business was transacted. Saturday was therefore a very busy day, but every object was duly brought before the body and discussed with interest. Brethren Conrad and Moore were the only "foreigners" present. The local talent embraced such names as Holleman, Campbell, Robbins, Townsend, Senter, and others who made excellent speeches. The report on obituaries was particularly affecting, centering as it did in the career of Elder A. N. Campbell, a pioneer in this section, founder of sixteen churches, and for thirty two years an honored servant of God in the Baptist pulpit of this region. His son (whose baptism was his first) carries forward his name and work.

The session was harmonious and aggressive. Good work has been, is being done; and the best is yet to be.

X. X.

A Trip to Norfolk.

At the request of Pastor J. T. Riddick, I went, on October 17th, to assist him in a series of meetings at Spurgeon Memorial Church, Norfolk, Va. The meetings were largely attended from the very first service and seemed from every standpoint to be a success, all of which was mainly due to the splendid condition of the church, having a spirit of revival all the time. I do not know of any church that manifests more of the spirit of consecration and hearty co-operation in the service of the Lord than this church. They have recently built for themselves a magnificent house of worship, having one of the best and most commodious auditoriums in the city at a cost of over sixteen thousand dollars, the most of which has already been paid, with easy plans made for paying the balance. In the meantime, their contributions have been greatly enlarged for missions. All of these things, and more in the most part, is due to the untiring and efficient labors of their excellent pastor, who has led them for four years in the things of the Lord.

By the way, Brother Riddick is a Tar Heel, and North Carolina would do well to keep her eyes on him and not let him get too far away from home.

I spent most of my time in Brother Riddick's home; and a splendid home it was with his happy family. Mrs. Riddick is another ideal preacher's wife, and belongs to share with her husband in his praise-worthy service and plendid attainments.

While in Norfolk I attended the regular weekly conference of the Baptist ministers of the city and received a most cordial reception. It was of interest to observe that over half the brethren were former North Carolina pastors, some of whom were Brethren Burfoot, Blacknell, Davis, Hill, Hamric, Hayes, Riddick and Vines, and all of them are bringing things to pass in their respective fields in the name of the Lord.

We greatly enjoyed looking again into the genial face of the beloved Dr. A. E. Owen, who is considered the youngest preacher of the ministers' conference, and whose theory on getting to heaven is to be born in Virginia, live in Virginia, and die and be buried in Virgina. Other Virginia brethren we met, and whom we had known before, were Garrett, Heit and Ryland, all of whom hath wrought nobly for the Lord.

Norfolk and vicinity affords many things of historic interest for visitors, some of which I took in. This aggressive city, with many suburban towns connected by a net-work of trolley wires, means undoubtedly to become the metropolis of the South. With her natural advantages and increased material facilities she is destined to be to the South what New York is to the North, and even more.

Another joy was added to my visit by the coming in of kinsman and friends to see me and to attend upon the meetings.

C. J. D. PARKER.

State Missions.

Shall it be necessary to report a debt upon the department of our work? This is the question which has been uppermost in the mind of the writer these past weeks. I have watched the "acknowledgments" with the keenest interest and have read the appeals of our Secretary with more intense sympathy than most persons. What Brother Johnson has said is too true—it is distressingly true.

It is bad enough for the missionaries to come to the end of the year without every dollar due them, for their incomes are small enough when all is in hand. But this is not the worst phase of it. Nor is the recent statement of our Secretary all—that it will cause us to have to give up some most important fields, to curtail expenses and to diminish appropriations for the next year. This is all very true. But still more is to come of it. Debt paralyzes everything, and has a tendency to discourage individuals and enterprises, and to cast discredit upon the cause. It is so with State Missions. To carry up a debt to the Convention would be nothing short of a calamity. It would cripple all our work for a long time, and so render impossible the progress otherwise attainable.

Brethren, we cannot afford to let State Missions this prosperous year go up to Elizabeth City in debt. We see what is necessary to prevent it. Let us—everyone—do all in our power to prevent so serious a condition.

JOHN E. RAY.

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Sandy Creek.

I wish to say through the Recorder something about my work in the Sandy Creek Association.

I began work on this field January, 1904.

On the 6th of August we began a meeting of days at May's Chapel in which I was assisted by Bro. J. M. Page, of Hope Mills, N. C. The church seemed in good condition and ready for the meeting. Although this was a rainy week, the people seemed to be in earnest and as spiritually minded as I ever saw. Nevertheless nearly every service was interrupted by rain and people kept away by high waters, yet we had a good meeting and the church much revived; the result of which, two restored to the fellowship of the church, one by letter and five baptized.

NEW SALEM.

No one assisted me in my meeting here. This is a very weak church, although the people were ready to do God's service. We had a good meeting and the church was greatly blessed. There were seven conversions. There are only thirty-seven members here, yet they paid all their pledges on missions this year, and have started out to more than double their pledges for the coming year.

I find that a great many of the churches of the Sandy Creek Association have no system in working missions. Consequently they do but little work along this line. These people must be taught, by their pastors, a systematical way of giving before they ever enjoy giving.

Fraternally,
W. T. HURST, Pastor.
Manndale, N. C., Oct. 31, 1904.

The Last Appeal.

Our Conventional year is fast drawing to a close. Our report will have to go to the Convention in about three weeks. It would be well for all those who have not contributed anything, who desire a share in helping these needy ones, to send in their contribution, if they desire any record in helping them, within the next two weeks. Our books will then close for 1904.

Profoundly grateful to the brethren who have so nobly contributed to this work does your Board feel. We have moved forward. In report of Treasurer for November 4, 1903, we find $1,298.63 contributed for this object. For November 2, 1904, we find $1,558.86, an increase of $260.23. To this amount the $100.00 contributed by our big-hearted Brother Gore, of Wilmington, still increases the amount to $360.23, besides the contributions which will come before the meeting of the Convention. Surely we ought to make this amount $500.00. This will give us an increase of nearly 40 per cent, instead of 25 per cent which we anticipated.

Let all amounts in hand be sent in promptly, and those who have not contributed, forward a contribution immediately to the Treasurer of the Convention, and we will have raised this amount.

Yours for the old preachers,
J. F. MacDUFFIE,
Cor Sec. M. R. B.

Hillsboro, N. C., R. F. D. No. 3, November 9, 1904.

Review of Lenoir County Field.

The following is a brief review of the work on my field for the year just closed. This is known as the Lenoir County field in the Neuse Association. I have held three meetings with my churches this fall. Following the third Sunday in August, Bro. J. W. Smith assisted me at Sandy Bottom, with some six or eight conversions and two received by baptism. This church has been organized but a short time, but it is showing signs of real spiritual life and consecration to the Master's cause. They have a neat house of worship, and it is paid for as far as they have gone. The inside is not yet completed. We trust we will be able to finish it this winter. This is a noble little band of believers.

On Thursday before the first Sunday in September I began a meeting at Union Church, one of the oldest churches in this immediate section. At this place the members were discouraged, for it had been a long time since the church had enjoyed a real revival of religion. And it required some hard, earnest work and preaching. I am confident that the members prayed earnestly, and at the close of the meeting there were, as a result of the services, ten converts, and the pastor led eight of these happy souls down into the waters of baptism.

Since the meeting the church has taken on new life, the yard being enclosed with a new fence and the house has received a coat of paint.

Our last fifth Sunday meeting was with this church, and it was one of the best I ever attended. The pastors are very faithful in attending these meetings in the Neuse.

Following the second Sunday in September, Bro. G. N. Cowan, of Kinston, aided me at New Hope. He did some of the best preaching that it has been my privilege to hear. As a result, the pastor at the close of the meeting baptized two and received two by letter. One month later one other was baptized.

We have not held our meeting at Seven Springs for this fall, but hope to do so in the near future. The brethren sold the seats in order to purchase better ones. As soon as we get them we are to have a meeting of days. We held a meeting with this church in the early spring, and Bro. F. M. Simmons, one of the merchants of the town, was converted and baptized. Bros. W. R. Simmons, F. M. Simmons and H. M. Tally have been very kind in furnishing the pastor with horses to drive to the appointments the past year.

And the people on the entire field have been very kind and thoughtful as to the needs of the pastor and his wife. We have four Missionary Societies and one Sunbeam Band. Mrs. Campbell is interested in this work. This department of the work is in its infancy, but we are praying and hoping for better things. Our Sunbeam Band is in the Seven Springs Church. The leader is Mrs. W. R. Simmons. Misses Mary Lou Quinn and Anna Bell Spence, two of our Sunbeams, gave a tenth of what they earned this fall picking cotton to help pay the church's pledges to the object of the Convention—fifty cents each. The work is in a hopeful condition.

W. P. CAMPBELL.
Seven Springs, N. C., Nov. 4, 1904.

The Union at Wilson.

You were not alone in enjoying our Wilson Union meeting. I think all the visiting brethren and sisters did, and I know all of our Wilson people enjoyed it. In fact, our people speak of it as equal to an old-time revival meeting. The speeches were good—in fact, I felt proud of them. They were earnest and spiritual, and showed careful preparation. The entire program of four nights and three whole days was observed and carried out to our entire satisfaction. We are all specially indebted to Brother Spilman, Dr. Vann and yourself for splendid and instructive assistance.

I am spending a few days with Pastor Davis, at Tarboro, in a meeting. Our Baptist folks here have had great struggles, but they are vigorous and hopeful. Pastor Davis has been doing a good work and is fresh and strong for the future. I believe that day-light is dawning over our work in Tarboro. Some of the Lord's best and truest followers are here.

J.

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Ordination of M. L. Harris.

Bro. M. L. Harris was ordained to the work of the Gospel ministry during the Roanoke Union, on the 30th day of October, 1904, in the Wilson Baptist church. He was called to the ordination by the Tarboro Baptist church, of which he is a member. The ordination council was composed of brethren J. K. Howell, Jno. T. Jenkins, G. T. Lumpkin, B. W. Spilman and J. K. Henderson.

Brother Harris is a recent graduate of Wake Forest College, who became missionary pastor of churches in Edgecombe County.

He is a man well prepared for life, knows what he believes and why he believes it. He has a remarkable knowledge of the doctrine of the Bible, considering his years. We predict a great future for Brother Harris.

JOHN T. JENKINS,
Secretary of Council.

Secretary L. Johnson is making the very best Corresponding Secretary our State Convention has ever had. He is loved by all who know him.—Messenger.

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Temperance.

Bob Burdette on Saloons.

Robert Burdette, who is now the popular pastor of a Baptist church in Los Angeles, gives the following version of the speech which he is reported to have made in that city before the W. C. T. U.:

"About the power of prohibitory laws to prohibit—the laws of the State against murder do not entirely prevent murder. But, nevertheless, I am opposed to licensing one murderer to every so many thousand persons, even on petition of a majority of the property owners in the block, that we may have all the murder that is desirable in the community under wise regulations, with a little income for the municipality. I believe in the absolute prohibition of murder.

"The laws of the country prohibiting stealing do not entirely prevent stealing. Nevertheless, I am opposed to a high license system of stealing, provided that all theft shall be restricted to certain authorized thieves, who shall steal only between the hours of, say, 6 a. m. and 11.30 p. m., except Sunday, when no stealing shall be except by stealth, entrance to be made in all cases on that day by the back door, and at the thief's risk. I believe in laws that absolutely forbid theft at any hour, on any day of the week.

"And on the same ground, and just as positively, do I believe in the prohibition of the liquor traffic. And I never said I didn't And I did say that I did. And I do.

"I do say that the best way to make a man a temperate man is to teach him not to drink. But a saloon is not a kindergarten of sobriety. Your town is under no obligation to any saloon. All that it is, a respectability and permanent prosperity, it has grown to be without the assistance of the liquor traffic.

"It is deliberately claimed by some people, who appear to be sane on other subjects, that to properly instruct a sober people in ways of sobriety, and to teach total abstainers the beauty and virtues of temperance, you must license the selling of liquor in the town. The man who originated that idea ought to have it stuffed and exhibited at the St. Louis Exposition, and he should be leaned up beside it as a part of the exhibit.

"As to prohibition in Pasadena, if any liquor man thinks there is big money and a safe thing in running a 'blind pig' in Pasadena, let him come here and try it. If he has any love for his liberty and pocket-book, however, he will do well to consult the fellows who have tried it, if he can find them; we can't. They are in hiding somewhere out in the desert. 'Running' a 'joint' in Pasadena is like running a powder mill in a smelting furnace. It's mighty exciting while it lasts, but it doesn't last long enough to be profitable.

"If the saloon men insist on quoting me on this topic, let them commit this to memory, that they may repeat it as they need it: I do not know one good thing about the saloon. It is an evil thing that has not one redeeming thing in all its history to commend it to good men. It breaks the laws of God and man; it desecrates the Sabbath; it profanes the name of religion; it defiles public order; it tramples under foot the tenderest feelings of humanity; it is a moral pestilence that blights the very atmosphere of town and country; it is a stain upon honesty, a blur upon purity, a clog upon progress, a check upon the nobler impulses; it is an incentive to falsehood, deceit, and crime.

"Search through the history of this hateful thing, and read one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is written in tears and blood, with smears of shame and stains of crime, the dark blots of disgrace."

A Good Test.

Some years ago, when the Rev. Prof. Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer. One day a gentleman appeared in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, as his only hope of salvation.

The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing that he would reserve—all for Jesus.

"Then let us go upon our knees and tell God of that," said Mr. Finney. So both knelt, and Mr. Finney prayed: "O Lord, this man declares that he is prepared to take thee as his God, and to cast himself upon Thy care now and forever." The man responded heartily, "Amen." He went on: "O, Lord, he says he is willing to give Thee his business, whatever it may be, and conduct it for Thy glory."

The man was silent—no response. Mr. Finney was surprised at his silence, and asked: "Why do you not say 'Amen' to that?"

"Because the Lord will not take my business, sir; I am in the whiskey trade," he answered.

The traffic could not stand such a test as that. The Lord will not take such a business under His care. He demands its destruction as one of the mightiest obstacles to the progress of His kingdom in the earth.—Selected.

The Weather Man, and How He Works.

(Continued from Page 7.)

to bring you to the office; we'll go to the Sousa concert together."

And sure enough, it does rain. But the boy and Wilkins have a lot of fun paddling through the streets with rubber coats and umbrellas; a boy seems so important when he has to be out in the rain. The concert is grand, and after all, the boy goes to bed pretty well contented with his day.

Throughout the whole of the United States this sensitive weather service runs its wires—the nerves that radiate from a common centre. Hour by hour it gathers in the news, fair and foul, calm and storm, cloud and sunshine. Let but the slightest touch of danger jar a distant thread and the whole fabric quivers with the warning. Flags are hung out, weather maps displayed, telegraphic messages are sent, and the world is put upon its guard.

Thousands of business men read the forecast every morning, keeping a finger upon the weather's pulse, as the locomotive engineer watches his steam guage. Hundreds of wholesale men in Chicago study the local forecast and determine by it whether or not they will ship perishable goods. They note the daily prediction of "minimum temperature to be expected in the next twenty-four hours;" and if it is to be very cold, they either do not ship at all or they use refrigerator cars instead of the ordinary box cars.

Farmers in the great wheat district between the river and the Rockies watch these reports most anxiously. And the prices in the wheat pit at Chicago will often rise and fall, like a barometer, responsive to predictions of the weather-witch. And for this very reason Uncle Sam forbids his forecasters to speculate upon the Board of Trade. Perhaps if the operator knew what the weather-witch knows, he might make a tidy little fortune any day.

Chicago is the greatest railroad centre in the world, and the practical utility of this weather service is beyond computation. Railroad superintendents keep informed of weather probabilities and the running of trains is largely influenced thereby. Storms delay traffic; perisnable freights, insufficiently protected, may be destroyed, and the railroads would have to pay. Consequently, they follow the predictions; and if a freeze is coming they have all cars which are loaded with perishable goods run in the round-house.

True as this is of the railroads, the weather service is of even greater importance to navigation. For when men "go down to the sea in ships," they put both their property and their lives in jeopardy. In olden times the skipper would come out of a tavern, squint upward at the clouds, and perhaps shake his head, "'Mackerel scales and mare's tails make lofty ships carry low sails.' Guess there'll be a bit of a blow today, boys, and we won't venture out."

But the modern lake captain does not trust his own judgment; he looks to the weather bureau.

A prominent Chicago lawyer recently made the statement that his practice in the admiralty courts—wrecks, salvage and the like—which was formerly lucrative, had dwindled now to nothing. Since lake captains have come to govern themselves by the forecast, and small craft will not put out from port in face of the weather-witch's warning, very few vessels are lost as compared with former years.

Lakes Michigan, Superior and Huron are looked after from the Chicago station. A daily forecast is telegraphed to every port on the lakes; and if anything unusual occurs an emergency report is sent. It seems queer that a man in the Auditorium tower at Chicago should direct the movements of a vessel in the Straits of Mackinac. Should his prediction be "fair," the small vessel steers her course boldly along the middle of the lake; if the weather be moderately rough, she hugs one shore or the other for protection; but if violent storms are predicted, the prudent mariner does not unfurl his sails at all.

The phenomenon of lake breeze and land breeze is a simple thing. During the day the hot sun heats the land, while the lake remains cold. The air above the shore grows hot, and hot air, of course, rises. This creates a partial vacuum, and cold air rushes in from the lake to take its place. In this way what is called "lake effect" and "sea effect" is produced. It is expected that the lake effect will be greater this season than for some years past, because the lake is colder.

The average temperature this year is some 500 degree below the general average, and there has been considerable speculation as to whether or not this deficiency will be balanced by an excessively hot summer. So far, we have not made up the average.—The Interior.

Lumbago
Get Instant Relief RUB ON
Painkiller (Perry Davis)

CHRISTMAS SERVICES and Cantatas for the S. S. and Church Choir.
CHRISTMAS ROSARIAN—CHRISTMAS BELLS.
Two new services for the S. S. containing new features not found in others. 15c per doz. Enclose 10c for samples.
FREE A Catalogue describing 20 Cantatas for the S. S. and Choir, also specimen pages.
GEO. F. ROOT & CO. { Chicago, 10 Michigan Ave. New York, 31 E. 17th St.

SEABOARD
Air Line Railway

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Botson and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE,
Yarborough House Building.
C. H. GATTIS, T. P. A.,
Raleigh, N. C.
H. A. MORSON, C. T. and P. A.,
Raleigh, N. C.
'Phones 117.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Obituaries.

Into Fuller Space.

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and, like to thought
Slipped out of mind, it vanished and was not.

Yet to the helmsman standing at the wheel
Broad seas still stretched before the gliding keel.
Disaster? change? He left no slightest sign,
Nor dreamed he of that dim horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound.
We call it death—to them 'tis life beyond. —Selected.

YOUNG.—Dr. W. D. Young died at his home in East Durham, N. C., September 25, 1904, of typhoid fever. He leaves a wife and five children and a host of friends. He was thirty-nine years old and in the prime of successful life.

As a physician, he had a large practice, and was loved and trusted in the largest measure.

He was a member of East Durham Baptist Church and stood behind and with his pastor in his efforts to build up the kingdom. He will be missed in church work. Especially in his home will he be missed where he was such a true and loving husband and father. His death seems quite a blow, but God is our Father and directs.

J. O. ALDERMAN.

LARKINS.—On the 14th day of January, 1808, in Bladen County, N. C., near the Pender and Bladen line, and not very far from Moore's Creek Battle Ground, and in the home of George D. and Nancy Larkins was born a little girl who received the name Margaret Ann. This home was near Cally Mills, where this girl's grandfather, Rev. Jas. Larkins, was imprisoned during the Revolutionary War for being a patriot and of course fighting for the freedom of the American people. Jas. Larkins was a Baptist, and from him, and perhaps longer, for he came from England, the Larkins have a long line of Baptist succession, and so far as the writer can find out, this has never been broken but once, and then by one or two young people who wished to train their heels. So Annie joined the Baptist church at the age of fourteen and lived a consistent member of same till her death, July 23, 1903, being ninety-five years, six months and nine days old. She must have kept the fifth commandment.

Being a member of the church for about eighty-one years, and during that time she did not give the church the shadow of a cause to enforce discipline. She was a Baptist, believing in liberty of conscience; a patriot, for she often listened to the stories of her father's boyhood, and especially when he would tell of his trips on horse-back, carrying something to eat to his father in prison, and of the trips her grandmother would make on horse-back for sixty and eighty miles to beg the release of her husband (Jas. Larkins). A Christian, loving her church and its service, for she loved Jesus. She was a consistent member of old Bethlehem church in Pender County.

Annie was married to William S. Pridgen, who lived to be nearly ninety, the 24th day of May, 1838. He was a staunch Baptist, a devoted Christian, very energetic, therefore accumulating a great deal of wealth. He preceded her to the glory land by a few years.

Annie left four living children. Annie had four brothers and four sisters, and all lived to be old except one or two, and she was the last to go to heaven.

Aunt Annie, for she is the great aunt of the writer, was active up to about six months before she died. Just think of living an active life for ninety-five years! And eighty-one years of that life given to the service of God! And her testimony was that "she had never seen the day that she was sorry that she surrendered to Jesus." A character pure and spotless for ninety-five years. True in every relation of life. What bequest to her children, grandchildren and relatives in every branch. If there is any pride in a noble ancestry, look at her life and be proud all you who are related. Too much cannot be said of this noble woman; but I close with the prayer for God's blessings upon her memory. May God use such a life for His glory till time shall be no more.

J. D. LARKINS.

Henderson, N. C.

P. S.—The history of the Larkin's family is Baptist history; also religious history.

Elder C. B. Paul.

Whereas, it has seemed best to our Heavenly Father to remove from our midst our beloved brother and fellow-student, C. B. Paul; and,

Whereas, we, the North Carolina students of the Southern Baptist Theological Seminary, realize that we have lost an esteemed friend and brother, our State a devoted worker, and the cause of Christ a faithful minister; therefore be it

Resolved 1. That we, as servants of Christ, do consecrate our lives more fully to our Master, "presenting our bodies a living sacrifice" to Him.

2. That we extend to the sorrowing loved ones our tenderest sympathy and pray that the Comforter of stricken hearts may abide with them.

3. That a copy of these resolutions be sent to the bereaved wife and a copy be sent to the Biblical Recorder for publication.

J. CLYDE TURNER,
T. L. BROWN,
C. L. GREAVES,
Committee.

Resolutions of Respect.

Resolutions of respect and esteem adopted by Pleasant Grove Baptist Church, in remembrance of Mrs. A. T. Joyner, nee Miss Ida Britton, we offer this tribute of love and respect:

We knew her well as a woman of untiring energy in her church work; ever willing to perform the duties assigned her; a faithful and zealous worker in the Sabbath school, as teacher of the infant class ever instilling into their young minds fresh truths of the God who made them.

God, in His infinite wisdom, has seen fit to remove her from our midst. Therefore be it

Resolved 1. That we bow in humble submission to His will, knowing that in His wise providence He "doeth all things well." He is too wise to err, too good to be unkind.

2. That in her death our Sunday-school has sustained a great loss, but we feel that our loss is her eternal gain.

3. To the bereaved family, we tender our heartfelt sympathy in this their sad hour of affliction, and earnestly commend them to the great Comforter. Earth has no sorrow that heaven cannot heal.

4. That a copy of these resolutions be spread upon the minutes of the church record, a copy be sent to the bereaved husband and parents, and copies be sent to the Biblical Recorder and Chowan Times for publication.

MISS MAGGIE FENNELL,
MISS MARY TAYLOE,
C. W. PARKER,
C. F. JENKENS,
Committee.

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whiskey habits to have one of my books on these diseases. Address DR. B. M. WOOLEY, Atlanta, Ga., Box 389, and one will be sent you free.



Solid Gold Wedding and Engagement Rings.

All our plain rings are made in our own factory. Your order by mail will have the same careful attention as if you purchased in person. No additional charge for engraving. Complete illustrated catalogue mailed upon request.

The B. H. Stief Jewelry Co.,
NASHVILLE, TENN.
Please mention this advertisement.

This Fur Scarf, $7.50



RIVER MINK Scarf, lined with satin, three tails on each end.

A splendid quality fur at a very little price.

Muff to match it for $5.00.

If, after receiving the fur, it doesn't suit you, return it to us in good condition and we'll refund the money.

Write us for samples of Dress Goods.

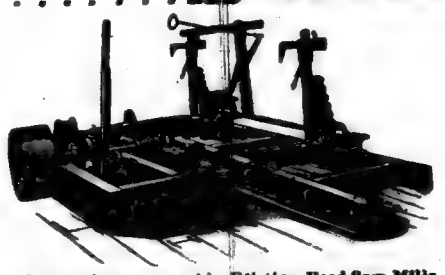
Write for our new Catalogues of INFANTS' FURNISHINGS, LACE CURTAINS and CHRISTMAS BOOKS.

You'd better write for these things to-day.

We prepay charges on all orders of $5.00 and over.

Miller & Rhoads
Richmond, Va.

VARIABLE FRICTION FEED Saw Mills



A great improvement in Friction Feed Saw Mills REPAIR BILLS are practically nothing with this feed. Most durable on the market. We build mills with LOG BEAM or Ratchet Set. Works on trucks or rollers. Also WOOD PLANERS, Engines, etc. Catalogue free.

SALEM IRON WORKS
Winston-Salem, N. C.
Mention the Biblical Recorder.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS IN WEIGHT, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Mfg. by Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS
Steel Alloy Church and School Bells. Write for Catalogue. The C. S. BELL CO., Hillsboro, O.

DANGEROUS COLDS, HEAVY COUGHS, Severe Sore Throat, Allen's Lung Balsam

Wanted one young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $60 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

ECZEMA PILES, PIMPLES, OLD SORES, Etc. CAN BE CURED AT SMALL COST.—READ THE FOLLOWING LETTER.

The Ec-zine Co., Chicago.

GENTLEMEN—Enclosed find one dollar to pay for another bottle of EC-ZINE and 5 cents for Ec-zine Soap. I have used nearly all the bottle you sent and it has done more for me than all other treatments combined that I have employed for four years. I have Eczema on both legs from ankle to knee and I have been so bad at times I had to go on stilts. Since I commenced the use of EC-ZINE my trouble has nearly disappeared, in fact it looks like it was well, but there are a few rough spots yet I don't want to stop treatment with one bottle. Send me another bottle as soon as possible and a cake of soap, after I use it I expect to be perfectly cured and then I will tell you all about it. I have been under treatment for four years and I can't begin to tell you what I have suffered and the great trouble and expense I have endured in that time, but I have great hopes that I will soon be cured. I certainly believe I have struck the right remedy at last. With best wishes I am

Yours truly, D. L. ALEXANDER,
Mt. Pleasant, N. C.

$50. Reward will be paid for any skin disease, ECZEMA, PILES, BLOOD POISON, PIMPLES, SORE THROAT, etc., which the new Radium remedy—EC-ZINE, will not cure promptly. Send today for a FREE treatment, sufficient to cure any ordinary case.

THE EC-ZINE COMPANY
M. KUPERMEIER, Sales Agent
118 Dearborn Street, Chicago, Ill.

Money saved is money made
$2.50
Autograph SHOES
THE EQUAL OF ANY $3.00 SHOE



IF YOUR DEALER DOES NOT CARRY THEM A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.
CRADDOCK-TERRY CO.
LYNCHBURG, VA.

21,245 UNIQUE

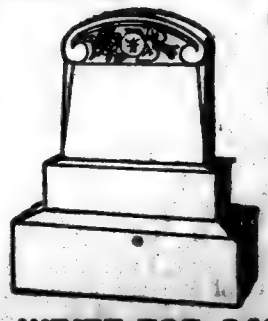
21,245 Sunday-school Superintendents and workers were asked by us to name the most practical songs used by them. The result is the most Unique and Incomparably the finest collection of songs for Sunday-schools and Praise services ever issued.

THE VOICE OF PRAISE beautifully bound in full cloth (Vellum de Luxe), $25 a hundred; 30cts. singly by mail.

Send for free descriptive pamphlet, or for complete returnable sample. We pay the postage.

Hall-Mack Co., 1018-20 Arch St., Phila. 156 Fifth Ave., N. Y.

Raleigh Marble Works



Cooper Bros.
Proprietors,
RALEIGH, N. C.

SHIPMENTS MADE to any part of the state at the same prices as at shop.

WRITE FOR CATALOGUE.

When writing advertisers, please mention this paper.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

Entered at the Raleigh postoffice as second class mail matter.

PUBLISHED BY

The Biblical Recorder Company,

(Organized 1901.)

Subscription one year, in advance..... $1.50
Advertising rates on application.

J. W. BAILEY.....EDITOR.
JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.
W. L. WATKINS,
REPRESENTATIVE IN WESTERN N. C.

Receipts will be given in change of date on label of paper. If date is not changed in two weeks you will please notify us.

Change of address will be made when the old and also the new address are given in full. If not changed in two weeks please notify us.

Remittances should be sent by Registered Letter, Postal Money Order, or Express Order, payable to the order of the BIBLICAL RECORDER.

Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the character † on your label. If it is not there, we shall feel at liberty to send the RECORDER indefinitely, expecting you to pay for it.

Advertising and Advertisers.

Following our determination to close the Recorder's advertising columns to every questionable advertiser, we pointed last week to a number who are safe and hightoned in their business dealings. The list below is a continuation of the one begun last week. We feel safe in saying that you will find all of them courteous and ready to make good any statement found in their advertisements.

Chatham Manufacturing Co.—Manufacturers of woolen goods, wool bought for cash or in trade. Their woollen blankets are famous.

B. H. Stief Jewelry Co.—Rings, watches and jewelry. Free catalogue.

Miller and Rhoades.—Dry goods. Large business in mail orders.

Prewitt-Spurr Mfg. Co.—Makers of red cedar pails.

Cross & Linehan.—Clothiers and furnishers.

Dobbin & Ferrall.—Dry goods. Extensive mail order business.

A. Williams & Co.—School and college text books.

Lee & Broughton.—Clothiers and furnishers.

Salem Iron Works.—Manufacturers of manchinery. Planers and matchers a speciality.

Acknowledgments.

November 16, 1904.

State Missions.—Hepzibah, $16.57; Cedar Falls, Piedmont, 2.12; S. S., Polk Co., 3.79; Carolina Asso., 35.36; A friend, 1.00; W. Chowan, 194.39; Johnson's, 10.90; Trenton, 3.00; S. S., Caroleen, Sandy Run, 1.50; Blackwood's Chapel, 2.00; S. S., Biltmore, 8.00; Biltmore, 7.00; Beaver Dam, 5.72; Marshall, 6.50; Liberty, 2.00; W. M. S., First, Greensboro, 10.00; M. B., Salem Mission, 1.00; Ayden, Neuse, 25.00; Mt. Carmel, Mt. Zion, 3.75; W. M. S., Antioch, 4.10; Mt. Harmony, 1.65; St. Johns, W. Chowan, 10.00; Cumberland Union, Cedar Creek, 4.00; Smithfield, 1.00; W. M. S., Smithfield, 2.58; W. M. S., Rock Spring, 2.40; Mrs. M. J. Perry, 2.00; Raleigh Asso., 104.14; Cool Spring, Chowan, 17.00; White Oak, Bladen, 18.00. Total this week, $506.47. Previously reported, $12,336.57. Total this year, $12,843.04.

Foreign Missions.—Hepzibah, $4.92; So. Fork Asso., 107.89; Mossie Hill, 1.00; Carolina Asso., 19.00; W. Chowan, 289.21; Blackwood's Chapel, 2.50; W. M. S., Cane Creek, 3.02; Sunbeams, Cane Creek, .50; S. S., Beaver Dam, 16.19; S. S., Goshes Creek, 5.25; First, Asheville, 46.85; W. M. S., First, Asheville, 26.97; Rev. W. F. Staley, 3.00; M. B. Salem Mission, 3.00; Smithfield, 9.11; W. M. S., Smithfield, 7.00; Raleigh Asso., 59.17; White Oak, Bladen, 10.00. Total this week, $614.58. Previously reported, $14,486.04. Total this year, $15,100.62.

Home Missions.—So. Fork Asso., $56.98; Carolina Asso., 19.08; S. S., Cameron, 1.85; W. Chowan, 121.00; Rock Spring, Flat River, 17.58; Trenton, 1.00; Blackwood's Chapel, 2.00; M. B. Salem Mission, 1.00; St. John's, W. Chowan, 5.00; Hamlet, 4.28; W. M. S., Locust, 3.65; Raleigh Asso., 36.37. Total this week, $269.79. Previously reported, $7,563.41. Total this year, $7,833.20.

Education.—Hepzibah, $5.00; So. Fork Asso., 1.00; W. Chowan, 46.50; Trenton 2.00; W. M. S., Ahoskie, W. Chowan, 5.00; Smithfield, 4.79; Raleigh Asso., 16.26; Cool Spring, Chowan, 5.00; White Oak, Bladen, 4.00. Total this week, $89.55. Previously reported, $2,495.68. Total this year, $2,585.23.

S. S. and Colportage.—So. Fork Asso., $.40; C. C. J., Cameron S. S., 2.00; S. S., Caroleen, Sandy Run, 3.50; S. S., Troy, 2.00; S. S., Waughtown, 2.00; Raleigh Asso., 3.20; Hopewell, Meck. and Cab., 1.75. Total this week, $14.85. Previously reported, $695.89. Total this year, $710.74.

Ministerial Relief.—So. Fork Association, $6.56; Trenton, 1.50; Smithfield, 1.81; Raleigh Asso., 19.24; White Oak, Bladen, 3.47. Total this week, $32.58. Previously reported, $1,600.57. Total this year, $1,633.15.

Total reported for all objects this week.....$1,527.82
Previously reported for all objects 39,787.21

Total reported for all objects this year.....41,315.03

WALTERS DURHAM,
Treas. Bapt. State Con.
November 16, 1904.

A BEAUTIFUL COMPLEXION

Is a necessity for ladies and desirable for men. If troubled with disfigurements in the form of inflamed itching patches, ugly pimples or any other cutaneous trouble, beautify your complexion with Tetterine. One box will do the work. Fragrant, harmles, effective, 50 cents per box at Druggists or by mail from
J. T. SHUPTRINE, Mfg.,
Savannah, Ga.

Sauer's Flavoring Extracts have just been given the highest award and medal by the World's Fair judges. THE C. F. SAUER CO. are pioneers in the Extracts business, and have made this brand—Sauer's Extracts—famous all over the country, for uniform quality, purity and fine flavor. They have received six highest awards and medals, and the sale of these goods exceeds that of any other two brands combined in the United States.

Sent Free

Our Illustrated Holiday Catalogue.

Which contains a list of everything now in Sunday-school and Church supplies, together with a fine new Bible Catalogue. It is full of helpful suggestions.

WRITE FOR A COPY,

American Baptist Publicat'n Society
1420 Chestnut St., PHILADELPHIA.

King's Business College (INCORPORATED) CAPITAL STOCK, $30,000.00

Learn Bookkeeping, Shorthand, Telegraphy, Typewriting, Penmanship and English. Not in a month—this cannot be done. Not free—you cannot get something for nothing, but if merit appeals, we can convince you that KING'S is the Best. Established and results of 20 years experience.

Reference: Every bank and leading business concern in Raleigh or Charlotte.
Write for our College Journal and offers we are now making. Address,

King's Business College,
RALEIGH, N. C., or CHARLOTTE, N. C.



Sore Throat, Coughs, Colds

Not promptly treated, often end in Pneumonia or Consumption.

Gowan's Pneumonia Cure is a very quick and effective remedy for sore throat, coughs, colds, congested lungs, etc It allays fever and inflammation, scatters congestion and relieves all pain. It is the only known specific for Pneumonia and has cured thousands of desperate cases where all else failed. Used externally.

Sold by Druggists, $1.00 a Bottle.

Mr. W. B Bagwell, a well known business man of Durham, N. C., says: "My little niece had been sick for months with inflamed chest, protracted cough and congested lungs and had become very much emaciated. From the first application of Gowan's Pneumonia Cure she began to improve and in a few days was romping over the house. I think Gowan's Pneumonia Cure is a wonderful remedy and advise every one troubled with throat, chest or lung ailments to try it."

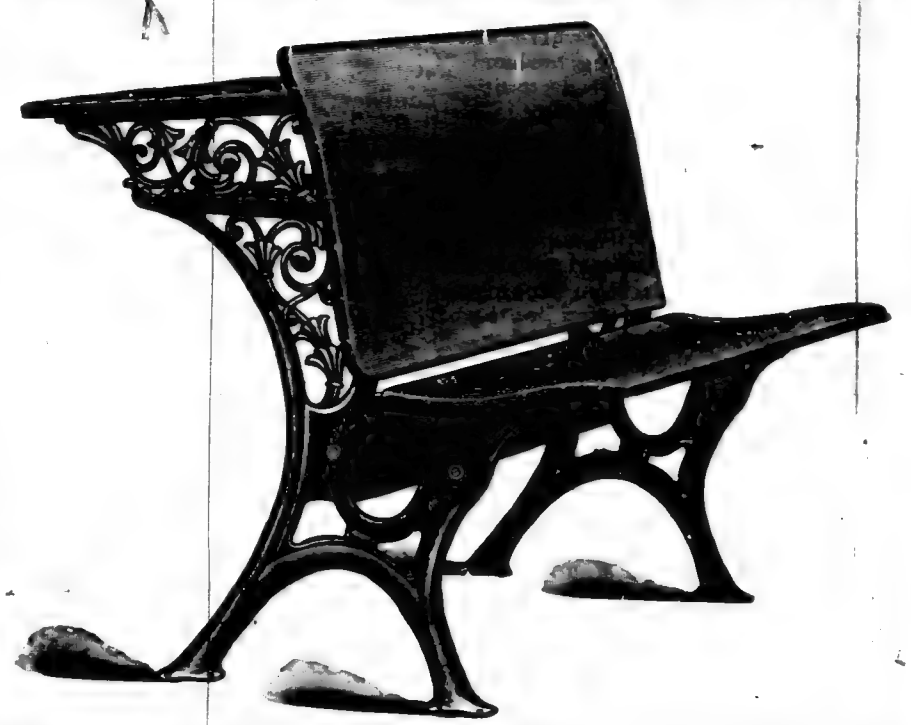
Dr. George F. Brock, a prominent physician of Brock, N. C., says: "Some time ago I received a bottle of Gowan's Pneumonia Cure. After trying it in a case of congested lungs, it gives me pleasure to state that it gave entire satisfaction."

If your druggist cannot supply you, write to
Gowan Medical Co., Durham, N. C.

BABY EASE

BABY EASE—the world's best baby medicine—is a prompt, safe, sure and harmless remedy for all sorts of stomach and bowel troubles of babies and children. Keep it always on hand—you can rely upon it.
At all good drug stores, 25c.
Manufactured by BABY EASE CO., MACON, GA.

DOES YOUR SCHOOL NEED THEM?



DURING the past three years, more than 50,000 children in the public schools of North Carolina have had new patent desks furnished them. Were your's among the number? If not, now is the time to buy. Prices satisfactory and terms will be made to suit. We furnish all kinds of

BLACKBOARDS

FOR SCHOOLS, SUNDAY-SCHOOLS AND CHURCHES.

Everything guaranteed to be satisfactory. Write for circular matter.

Chas. J. Parker, RALEIGH, N. C.

JOHN T. PULLEN, PRESIDENT. J. O. LITCHFORD, CASHIER.

THE RALEIGH SAVINGS BANK

Deposits Over - - - $500,000
Capital and Surplus - - $ 30,000

Four per cent. interest paid on deposits.

Write for full information.

BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 21.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 23, 1904

SUSTAINED FLIGHT: SKY-LARKS AND FIELD-LARKS.

Some years ago a lady remarked, in the course of a discussion of certain novels, that she would like to read one modern novel whose hero did not die early. "It is easy enough," she went on, "to portray life in heroic mould for a few years; but give me a hero, I dare you, who makes his living, gets him a wife, rears children and runs through the mill of life seventy years!"

The observation is acute. We cannot say that the novelist has portrayed life faithfully until he has met the actual conditions of life.

It will not do to say that there are no heroes of domesticity—of the fireside, the nursery, the market-place and the daily round. These are the very places for the ideal. There may not be a sufficiency of action to entertain the modern novel-reader; but there is abounding opportunity to portray life at its best—altogether heroic. And the man or woman that shall do this will have produced a great book. Just the very difficulty of so treating the commonplace that its real charm will stand out, just the prize of creating a hero without colors or climaxes, promises more to the true artist than all the artificial situations and spectacles.

Our lady's remark may be made with equal pointedness with regard to religion. Bring forth not a signal martyrdom, but a long life of soaring in the higher realms of faith. There was Moses, but the darkness drew upon him. There was David, but his heart sank. There was Elijah, but he lost hold upon God after having apprehended Him as few mortals have. There was John the Baptist, who beheld the Lamb of God: but in the prison's gloom, his breaking heart sent forth the despairing inquiry: "Art thou He that should come or look we for another?"

Paul and John stand alone in the list of the heroes of faith as men whose trust to the last sustained them with unbroken wing.

A faithful minister said to us to-day—and his remark evoked this train of thought—that if he only could feel sure of heaven, he would go. It was frankness itself, and quite refreshing against the back-ground of the cant that is often spoken on this subject. To be sure there are moments when he is sure; but as he stands here in the dry-light, caught up in the common limitations which so beset us all, he confesses that at bottom there is an uncertainty—not of agnosticism, not of infidelity, but a Christian's uncertainty. We suppose we all are susceptible to it. It is the humanness, the earth-shadow, the time-life coming over us. It will never quite leave us, it seems, but one finds it disappearing here and there as he gets into old men's thoughts. And we know there are thousands who at the last have found it quite gone.

We said to this friend that more than likely the Master was not ready for him to be wishing to leave this world. There was a time when Paul longed to go to Rome, and the time came when he longed to depart and be with God. He was as much a Christian in one wish as in the other. The very troubles that tempt one to long for departure have another mission. They are a call not to die, but to conquer. When the time comes to go, there will be certainty enough of heaven. But for the present these troubles and this uncertainty of heaven are a call to life on earth. Plunge into it. Face the difficulties, and lay them. Find again the thrill of battle and look once more with youthful eyes for the glory of triumph upon the arena here below.

The Lord wants not just a short-term heroism, but a life-long religion. The perfect life is the life that with patience meets all the trials of seventy years, though often cast down as men must be, yet pressing on to the mark of the prize of our high calling in Christ Jesus. When these depressions come, as they came to Moses, to Elijah and to John the Baptist, they are not calls to surrender, but calls to rise up. There is somewhat more to achieve. There is just ahead somewhat to make life more worth living than it ever was before. There is a plane of living that you have not attained and the angels are urging you to it.

And for this reason when we think of certain patient mothers we have known, who have met all the trials of a mother's life with steadfast faith, we think that they must be after all the best Christians, from God's point of view, that the world has known; better than the men of action whose very activity kept them afloat, better than the martyrs whose heroic level was maintained with thrilling motives and in full view of an early relief, better than the great figures whose brilliant gifts have enabled them to make giant contributions to religious thought and experience,—better because a high level of faith and of living is maintained with no motive whatever save the faithful light within their enduring hearts. Without heroic circumstances, without expectation of relief, without the glow of achievement, without the reward of fame or of mighty works; with just only a woman's faith they keep the higher way, and in spite of "that heaviness of soul which is woman's peculiar burden," they maintain the light within as faithfully as the Vestal Virgins maintained the fires on the altars of the gods of old. To be sure theirs shall be the crown in that day when the Lord shall make up His jewels.

Americans have read much of the sky-lark which they do not understand, as, for example, Shelley's immortal lines—

"Higher still and higher
From earth thou springest
Like a cloud of fire;
The blue deep thou wingest,
And singing still dost soar,
And soaring ever singest."

Our sky-lark—so-called—does nothing of the kind. The lark that is familiar to us is the field-lark. He does not sing as he soars. Indeed, he does not soar. He wings a rising and falling flight, and he never courts the skies. The English skylark, on the other hand, begins his song near his lowly nest and rises straight upward until he is lost to view singing gloriously all the while. And even when the sense of sight fails, his music continues to be heard, as if, as Shakespeare suggests, he would approach with song the very gates of heaven.

The Christians that we know are mainly field-lark Christians. Their flight is rising and falling; and their song is only for the hill-top, the sunshine and the happy moment. But now and then we find a sky-lark whose flight is straight upward and whose song never ceases.

And which of us does not envy such a Christian?

THANKSGIVING.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept—
Our thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer;
For pain, death, sorrow, sent
Unto our chastisement;
For all loss of seeming good—
Quicken our gratitude.

—William Dean Howells.

A COMMUNICATION ON DIVORCE FROM JOSEPH BLOUNT CHESHIRE,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH, DIOCESE OF NORTH CAROLINA.

Raleigh, N. C., Nov. 14, 1904.

To the Editor of the Biblical Recorder.

I am sending to Mr. Livingston Johnson, Corresponding Secretary of the Baptist State Convention, a communication for that body containing the article of the late convention of my Diocese in regard to our divorce legislation in North Carolina. I venture to enclose herewith a copy of my communication sent to Mr. Johnson that you may publish the same in your columns if you think proper to do so.

I will avail myself of your polite request that I should say a few words in explanation of the hopes and purposes which led to the adoption by our Diocesan Convention last June of the resolutions enclosed herewith.

Of the magnitude of this divorce evil here in North Carolina, I will not attempt to speak. I am most deeply gratified to know that your views do not differ from my own in this matter. And, indeed, I find a growing unanimity of feeling among the best people of every name and creed in North Carolina. We are agreed upon the magnitude of the evil and upon its debasing effects upon society. The question for us is the remedy and how to apply it.

It seems to me that the present situation is most favorable for thorough and satisfactory reform. North Carolina, thank God, is a Christian country. We differ about some things, but the mass of our people believe in the principles of Christianity and honor God's Holy Word. We all hold marriage to be, not a civil contract, but a divine institution, resting upon the divine sanction. That this has been our ideal of marriage, is plainly written in the laws of all States as they came down to us from our fathers. From the beginning of our laws down to, and including the Code of 1883, it is beyond all question that the Christian law of marriage was that which our law givers had set up and perpetuated. This could be abundantly illustrated out of the recorded opinions of our judges in their interpretation of our laws of marriage and divorce. The law of divorce, as it stood in The Code adopted in 1883, satisfied the Christian conscience of our people as a whole, and that same Christian conscience demands a return to that law. The only post-nuptial cause for divorce from the bond of marriage, i. e., a divorce allowing remarriage, was for the cause of adultery, the one cause allowed by the New Testament. And thus the law remained until 1887. But in that year, and in 1889, and in 1895, and in 1899, and in 1903, the law was altered and debased, and new causes of divorce were added, and extended, and the facilities for taking advantage of those causes increased, until the State of North Carolina is brought to the shameful condition of utterly ignoring the divine character of the marriage relation, and treating it as a mere matter of personal interest and convenience.

Now the strength of our position when we as citizens of North Carolina demand the repeal of all these modifications of the divine law is that every such relaxation of the strictness of our old law, was passed, not upon any principle of moral, social, or political science, but in direct violation of every such principle, and for the purpose of relieving some individual of the obligations of marriage. The general law has been depraved, and the public sanctions of marriage lowered, and the public mind demoralized, for the benefit of this or of that individual, who happened to have influence in the legislature. I do not make these assertions of my own knowledge, but I am assured upon what I believe to be the best authority, that such have been the causes producing the amendments of 1887, 1889, 1895, 1899 and 1903.

We may well demand the repeal of such laws, passed under such influences. General laws should be based upon a consideration of general principles, and not upon the personal interests and desires of particular individuals. The Christian people North Carolina, and that means in effect all the people of North Carolina, demand of their representatives that they shall leg-

(Continued on Ninth Page.)

The New Testament Law of Divorce.

PROF. A. T. ROBERTSON, D. D., IN BAPTIST ARGUS.

The word "divorce" occurs but twice in the New Testament (Matt. 5:32; Mark 10:4), though the subject is discussed three times by Jesus and once at length by Paul. Perhaps the translators felt difficulty in using the word "divorce" because of the various ideas gathered up into it. They use instead "put away." Perhaps no modern sociological problem is so difficult to handle as the question of divorce. The diversity of opinion among Christians themselves is well illustrated by the recent Episcopal Congress in Boston, when a compromise position was reached after days of debate, viz., divorce only for adultery and remarriage for the innocent party alone after an interval of one year. The Roman Catholics will not grant divorce for adultery or any cause except by special dispensation and Roman Catholic theologians either deny that Jesus taught this or say that the New Testament needs the light of tradition to make it clear. Uniform divorce laws in the States of the Union are greatly needed, but our people are much divided on the matter all the way from South Carolina where no divorces at all are granted to South Dakota where divorces can be obtain by six months' residence. Louisville is half-way between. A national divorce law is urgently needed. We appeal to the New Testament, but our State laws are not patterned after the New Testament teaching. The Christian, especially the Christian minister, must in such conflict, regulate his conduct by the Word of God. The New Testament is not exhaustive on the matter of divorce and remarriage, though the general tenor of its teaching seems reasonably clear. However, nearly every point raised has been vigorously challenged on various grounds by modern scholars. Twice Jesus spoke of divorce voluntarily (Matt. 5:1f; Lu. 16:18), and once He was asked about it by the Pharisees who wished to tempt him (Mark 10:2-12; Matt. 19:3-12). Once the question is involved, the case of the woman taken in adultery (John 7:53—8:1) though this passage is probably not a part of the Gospel of John. In the Old Testament stoning was the penalty for a woman guilty of adultery, though a number of arguments show that it was not considered obligatory on the husband to execute this law. The bill of divorcement granted by Moses proves it, to go no further, and in the story above mentioned, Jesus calls for entire innocence on the part of the accusers before they attempt to stone the woman.

DID JESUS ALLOW DIVORCE AT ALL?

Moses did, though from the beginning it was not so. The ideal of God in this matter was one man and one woman united for life. The bill of divorcement was a concession, Jesus said to the tempting Pharisees, to the hardness of heart of the people though it was itself an improvement on the lax customs of the time. The Pharisees were divided themselves on the subject, the school of Schammai interpreting "unseemly thing" in Deuteronomy to be unchastity or indecency at any rate, while the school of Hillel took it to be "anything unseemly," bad cooking or bad looks. Jesus was asked if Hillel was right in granting divorce "for every cause." The Master had no hesitation in answer that Hillel was not right. Schammai was nearer to the truth, but Jesus made the restriction more binding than did Schammai and confined divorce to one cause, "fornication," a general term and so including adultery. Jesus had allowed divorce for this cause also when He spoke of the matter in the Sermon on the Mount (Matt. 5:32). It is true that Mark and Luke do not mention this exception and make the denial of divorce absolute, but it can be replied that this exception might have been considered obvious. Moreover, Matthew does give it twice. It can be confidently replied then that Jesus does permit divorce on the ground of unfaithfulness to the marriage vow. In 1 Cor. 7:11 Paul, in giving the command of Jesus against divorce, speaks of the contingency that the wife may leave her husband.

Did Jesus permit re-marriage for the guilty party? In Matt. 5:32 the Master says that the man who marries a divorced woman, save one who has the right to divorce, commits adultery. Clearly then she also commits adultery, if she has no proper ground for divorce. Jesus repeats this position in Lu. 16:18 and later in Mark 10:11 and Matt. 19:9. There seems no escape from this teaching as meant by our Lord, that one who has no ground for divorce has no ground for re-marriage. This is true of the husband who divorces her if he marry another, of the woman herself, and of the man who marries her when she is divorced. In fact it is making the wife commit adultery to divorce her without just cause (Matt. 5:32).

DID JESUS ALLOW RE-MARRIAGE OF THE INNOCENT PARTY?

The Roman Catholics say that "put away" is merely separation from "bed and board" and does not involve the right to remarriage. But "put away" is the recognized term in the Greek of the time for divorce. Some of the German writers (Keim, Bleek, etc.), say that this phrase "except for fornication" is not genuine in Matthew. But there is no evidence to support it, though the manuscripts do vary ~~in~~ Matt. 19:9. The denial of the right of remarriage to all parties where no divorce should be granted and the denial of remarriage to the guilty party, seem to involve the admission of remarriage for the innocent party. This, of course, would not be true in a divorce where both parties were innocent, for no proper divorce can be granted in such a case. But it is the lack of clear statement here by the Master that gives occasion for dispute, though the position of Christ seems plain enough taken as a whole.

DID JESUS ALLOW THE WOMAN TO DIVORCE HER HUSBAND?

In every sentence but one where Christ mentions the subject, He speaks of the husband's putting away the wife. This exception is in Mark 10:12: "And if she herself shall put away her husband, and marry another, she committeth adultery." It has been objected that Jewish law and custom did not contemplate the woman's exercising such a prerogative which was the exclusive privilege of the husband. As a matter of fact it was very unusual as the Old Testament will show. Josephus, speaking of Salome's divorcing her husband Costobarus, condemns it (Antiquities, Book XV., ch. 7, Sec. 10). He does the same concerning "Herodius who took upon her to confound the laws of our country, and divorce herself from her husband while he was alive, and was married to Herod" Antipas (Ant. Book. XVIII., ch. 5, Sec. 4). But these exceptions show that it was possible. At any rate Jesus speaks of it as a possible case and condemns it. He grants no exception as in the case of the husband divorcing his wife "for the sake of fornication." We are left to argue the equities of the situation. Mark, who alone gives this saving of Jesus, does not mention the exception in the case of the husband as Matthew does, but forbids absolutely divorce for either husband or wife. We may argue then that Jesus did not treat the wife differently from the husband. Moreover, in 1 Cor. 7:11 Paul presents the alternative of the wife's leaving the husband when he is speaking of the command of Jesus. And yet here Paul says "let her remain unmarried or return to her husband." But a little further down he mentions the unbelieving husband or wife indifferently in the case where one is a Christian and the other is a heathen (1 Cor. 7:12-16). It is noticeable that at the present day far more women obtain divorces from their husbands than the other way. It must be said also that they have far more cause to do so. The question of the remarriage of the wife is wrapt up in the point of her right to a divorce. If she is allowed a divorce against her husband for fornication, then she would be allowed to remarry.

DID PAUL EXTEND THE TEACHING OF JESUS AND GRANT DIVORCE ON OTHER GROUNDS?

In Eph. 5:22-38 Paul gives the noblest picture of the sanctity and dignity of the marriage relation, for he compares it to the mystic union between Christ and the glorious church of the redeemed for whom Christ died. This is no temporary bond to be snapped at will. Jesus is today the head of His church, and it is being purified by Him and made without spot or wrinkle. Moreover, in Rom. 7:1-16 Paul argues that the Christian is set free from the bondage of the law as the woman can have a new husband only on the death of the former husband. But in 1 Cor. 7:12-16 Paul speaks of the problem in family life presented where the husband is a Christian and the wife a heathen and vice versa. He has two things to say about this new problem that had not arisen when Jesus spoke on this subject. His first word is that the Christian must not force a separation. If the heathen husband or wife is willing to continue the union, the Christian must be willing to do so. The marriage is legitimate and the children are legitimate. But the other word is this. Suppose the heathen husband or wife is not willing to keep up the marriage relation and insists on separation, then what? Well, let the unbelieving husband or wife go, says Paul. He uses the word "depart" here not the technical word "put away."

It would seem that this is a case of voluntary separation, not a legal divorce. If this be true, there could, of course, be no remarriage in such cases, for the marriage had never been legally annulled. This alternative is not even raised by Paul in this connection. It may be properly said then that Paul did not advocate divorce for anything save fornication, though he does not even indicate this exception save by implication.

MAY WE RIGHTLY GET DIVORCE ON OTHER GROUNDS THAN FORNICATION?

If so, they must be grounds in harmony with the teaching of Jesus. Now in the nature of the case there can be no other reason that so snaps asunder the bond of marriage as adultery. This sin breaks the marriage tie and the divorce is merely breaking the bond of the marriage ceremony. The real divorce has already taken place. This cannot be said of anything else. It should be said that Paul has offered in 1 Cor. 7:12-16 the right solution for other modern inequalities in the marriage relation. Endure them if possible. If they are unendurable, then separate either voluntarily or legally, but not with entire divorce giving the right to remarry.

If this solution of the grave problem in married life such as drunkenness, etc., were adopted, the teaching of Jesus would be observed, the divorce laws would be easily simplified and unified, marriage itself would be put on a more stable basis society would be greatly purified, and the salvation of the home would be insured. If divorce were thus difficult and meant only one thing, married people would get over petty troubles and live together instead of airing them before the public in the divorce courts.

Piano or Organ?

BY J. C. GORE.

Now that so many congregations are supplying their churches with organs, would it not be well to consider whether the organ is the best instrument for leadership? A good instrument is very helpful in many ways. It enables us to have all songs in the proper key. It supplies the parts of the song not represented by voice. If manipulated by a competent person, it is a great agent in harmonizing all the voices, and in controlling the time, and so on. The main feature is to supply the lead—to keep together those who sing. This being so, it will be found that the piano is far superior to the organ. It makes better music, and by the thumping of the chords, it gives movement to the song, as the drumbeat does to the march. The pulsations of the piano are heard much easier, and much more distinctly, by those who surround it, than is the straight, even note of the organ. The bass notes of the organ drown out the higher notes, so that they are indistinctly heard only a few feet away. This is not the case with the piano, the higher, or leading notes being heard with distinctnes as far, or further, than the base notes, thus fitting it, in an eminent degree, for leadership.

The point I am making is, that those who have not already bought, will do well to get a piano. It is a mistake to get the other instrument for leading purposes. The writer has had thirty years experience as a leader of song in communities where his lot has been cast, and he writes in the hope that it will save some from what he considers quite a mistake. If you will try the two together before you purchase, you will be convinced of the truth of his position.

A good instrument well played, accompanied by a hearty response of true song by the people, adds much to the quality and spirit of worship. There are moments, however, when I very seriously question the advisability of the use of any intrument but the human voice. When a warm appeal has been made to the unsaved, and they are called upon to make a decision as to what they will do in reference to their eternal weal—it seems to me that such moments are too seriously fraught with momentous consequences to have intruded upon them sound that cannot speak words. The invitation, after the appeal, should be extended in warm words of gospel truth from hearts aglow with love for the lost. This, however, is debatable ground.

I have felt impressed that some words along the lines indicated here would not be wholly thrown away, since they might cause some who had not thought much about the matter, to investigate, before they go too far. I have no interest in the matter, only to be helpful, if I may.

The difference in the cost of the two instruments is scarcely to be considered, when you compare the difference in the results obtained by the higher-priced instrument. Many good second-hand pianos are obtainable at small cost, and are richly worth the price they will bring. There were over two hundred thousand pianos sold in the United States last year, and for various reasons, there will be many on the market at very reasonable prices. But if you have to buy at first cost, it will be money well invested, for in the years to come you will have the satisfaction of knowing that you made no mistake, and also you will have had the service of the superior instrument all the while.

Wilmington, N. C.

The Evangelistic Campaign in Atlanta.

Atlanta has just passed through a month of continuous and concerted evangelistic effort under the direction of Dr. J. Wilbur Chapman. Since the meetings attracted widespread attention, and were remarkable in many ways, your readers will doubtless be interested in some report on the subject from me.

The movement began in a conference of business men, one a Baptist, one a Presbyterian and the other a Methodist. They were impressed that Atlanta needed a revival of religion, and especially that the Christian business of the city needed to be organized with reference to the salvation of the large number of young men in the city. They met several times for prayer and consultation, then called in the pastors, and the result was the organization of the Business Men's Gospel Union.

One or two subsequent meetings developed a very general readiness on the part of the business men to go into some sort of organized effort. It was finally decided to raise a large fund for the expenses of a campaign, and to invite Dr. J. Wilbur Chapman to come to the city with his trained corps of evangelists and singers.

Dr. Chapman sent on his personal representative, Dr. Arthur Smith, to organize the campaign. A little later came three other evangelists with singers, and the meetings were begun in three sections of the city. Then two weeks later Dr. Chapman and Dr. Bederwolf arrived, the city was districted, and for three weeks following the campaign was in full blast in five districts. The meetings for the North Central district were held in a Methodist church at night and at a Presbyterian church in the afternoon. The South Central district concentrated in the Second Baptist church at night and in a Methodist church in the afternoon. At noon of each day all districts, evangelists and singers, combined forces at the First Baptist church to hear reports and to preach to Christian workers.

In each of the five district a corps of personal workers, numbering about fifty in each, was organized, each alloted a place in the church, and to be in their places when the church doors were opened. Large chorus choirs, with orchestra, were gotten together. The city was placarded at every turn, tens of thousands of cards were distributed, several hundred cottage prayer-meetings arranged and conducted.

On Wednesday of last week a movement was consummated to close all the places of business for two hours to rally at the opera house. The whole day, beginning at 8.30 in the morning, was given up to prayer in the homes and in the churches.

The whole city has been stirred. Religion has been the theme of the street corners; personal work was the order of employers of labor and the atmosphere was surcharged with religious sentiment.

The money expense of the movement was $8,000. What the tangible results are in additions to the churches it is too soon now to estimate.

The papers stated that there were 4,000 conversions. I am quite sure this is a great over-estimate, and I have no idea that any such results are to be realized. But the gain to the city is palpable. There is the expected criticism of methods. Indeed, there was much to criticise if one was looking for it. Personally, I was much benefited by the personal work I did, my church was likewise blessed, and I know of many unsaved people who have been transformed in their lives and plans of life. I am not convinced that the campaign method is the wisest method of evangelization for cities. It is a method inevitably carrying with it a disproportionate expense and the backslash of reaction. I should like to write for the Recorder two other articles on this subject. Our Baptist ministers' conference has asked me to investigate carefully the actual results to all the churches in the city. When I have done so, I will tell the Recorder about it, and then I have growing in my mind a suggestion toward a plan of evangelization in cities and towns, the discussion of which will be pertinent in view of the action of the last Southern Baptist Convention appointing a committee on evangelization.

I want to send a heart full of love to North Carolina Baptists as they are preparing to gather at Elizabeth City. It was there I attended my first State Convention. I was then twenty-four years old and pastor at Edenton. I remember Dr. J. W. Carter's sermon and the sermon McConnell preached on "The River of the Gospel." I remember the tremendous effect produced in the convention by that sermon, the coming down of Dr. Marsh, with tears rolling down his face, as he went mutely about shaking hands.

Here in my study late to-night I lift up my face in prayer to God that the coming Convention may be like that day. JOHN E. WHITE.

November 9, 1905.

"Acquaintance With the Bible."

The great French satirist, Moliere, describes a wealthy tradesman who aspired to be a gentleman. He took lessons in dancing, fencing music and rhetoric—in fine, all the accomplishments that went to make up the culture of his time. "What is poetry?" he asked his master in rhetoric one day, and being told, he proceeded to inquire what was meant by prose. "Why," answered the professor, "prose is everything that is not poetry." "To think," replied the apt pupil, "that I should have been speaking prose all my life without knowing it!"

It is so with my study of the Bible I have had no conscious method. From childhood I have read it daily. Besides this, we had family prayer. The Bible was read in course. And at church I listened to the Scriptures. The Sunday-school, too, did its share.

Acqaintance with the Bible is essential to liberal culture. Our best literature abounds in Scriptural allusions, as when Tennyson speaks of "Joshua's moon in Ajalon." And the best way to know the Bible is to read it, as you would Shakespeare or Browning. Read the book itself, not merely books about the book. Read a portion every day. Let the passage be brief. Do not aspire to read many chapters. One can finish the Bible in three years by reading it a few minutes every day. Let the daily reading embrace a lesson from the Old Testament, a lesson from the New, and a devotional passage, as, for instance, the first thirteen verses of Genesis, the first sixteen verses of Matthew, and the first Psalm. Use commentaries, but sparingly. Scripture is luminous in itself.

But the Christian does not read the Bible merely for literary purposes. To him it is a devotional book. He descries mirrored in its limpid depths the very image of God. He listens to its words as to the voice of the heavenly Father. It is like a letter from home to a child away at school. In this world we are exiles. Beyond we shall be at home with the Lord. The Bible is God's message to us in the land of our exile. We go to the Bible to find our Father.

In reading the Bible, then, we come face to face with God. We are not guilty of bibliolatry. We worship not the book, but the Being. When we read the Bible it is as if God spoke to us. This is why we call it His Word. In prayer we speak to Him. Worship is thus a sort of august dialogue between the soul and God. Bible reading is even a purer and more sacred part of worship than prayer itself. In the former, God speaks; in the latter, man answers. He should not monopolize the conversation, or listen with a far-away look in his eyes, as if only waiting to put in his word.

Religion consists more in receiving than in doing. The divinest of arts is to sit at Jesus' feet and hear His Word.—Edward Judson.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, November 28.—Romans 10-13.

Tuesday, November 29.—Romans 14-16.

Wednesday, November 30.—1 Corinthians, 1-5.

Thursday, December 1.—1 Corinthians, 6-9.

Friday, December 2.—1 Corinthians, 14-16.

Saturday, December 3.—1 Corinthians, 14-16.

Sunday, December 4.—II. Corinthians, 1-5.

I.—Corinthians.

This epistle was written by the Apostle Paul during his residence at Ephesus probably in 57 or 58 A. D. Paul had previously labored in Corinth for about eighteen months, during which time he established a church in that city. After his departure from Corinth various grave errors, and even immoral practices, crept into the church. This epistle was written by the apostle for the purpose of correcting the errors and immoral practices which were dividing and wasting the church. As a faithful teacher he rebukes, exhorts, and faithfully points out the way of holiness.

The evils that had crept into the Corinthian Church were many sided. They were afflicted with intellectual pride, and philosophical vanity which reduced them from the simplicity of the gospel of Christ, puffed them up with spiritual pride, and promted party spirit among them. In addition to this sad condition of things there was a disregard of the marriage relation, an easy conscience concerning the worship of idols, a perversion of the nature and purpose of the Lord's Supper, and a denial of the resurrection of the body. A careful study of this epistle will not only reveal the true nature of the troubles that existed in the Corinthian Church, and the appropriateness of the instructions, admonitions, and exhortations of the apostle, under existing circumstances, but will also show that this writing of the apostle is applicable to our own times.

II.—Corinthians.

This epistle was written some time in the year 58 A. D. in some city of Macedonia. It was written by the Apostle Paul after Titus had brought him from Corinth a full report touching the condition of that church, and the effect produced upon its members by his first epistle. Although the first epistle was favorably received by many, it had aroused the passions of those who were not friendly to the Apostle Paul, and in the second epistle, he defends himself against the charges made by his enemies, proves the genuineness of his apostleship, shows that his epistle was written because of his affection for them, refers to the great collection, and closes with salutations and benedictions.

Romans.—Chapter 10 contains Paul's desire for Israel, and shows that salvation is offered on the same conditions to Jews and Gentiles. Chapter 11 shows that Jews and Gentiles cannot boast against each other. Chapter 12 exhorts to holiness, and recommends various practical duties. Chapter 13 recommends subjection to the civil authorities, and shows that love is the fulfilling of the law. Chapter 14 shows how to treat a weak brother. Chapter 15 teaches how to act toward the weak. Chapter 16 contains salutations and benedictions.

Contents of Chapters Romans X—II Corinthians V.

I. Corinthians.—Chapter 1 contains introduction, exhortation, and thanksgiving. Chapter 2 shows how Paul gloried in the gospel. Chapter 3 reveals Paul's treatment of the weak. Chapter 4 is full of warning to the vain. Chapter 5 is a solemn rebuke for vile conduct. Chapter 6 forbids law suits before unbelievers. Chapter 7 treats of the marriage relation. Chapter 8 contains a solemn warning against idolatry, and shows that love is greater than knowledge. Chapter 9 is a defence of Paul's apostolic character, and compares Christian life to a race. Chapter 10 treats of Jewish types of Christian blessings, condemns idolatry, and magnifies the goodness of God. Chapter 11 treats of woman's place in the church. Chapter 12 treats of spiritual gifts. Chapter 13 glorifies love. Chapter 14 urges plain teachings and forbids women to speak in the church. Chapter 15 conclusively proves the resurrection of the dead. Chapter 16 contains instructions concerning the great collection, and closes with admonitions and salutations.

II. Corinthians.—Chapter 1 contains Paul's encouragement against troubles, and reveals his sincerity. Chapter 2 gives Paul's reason for not coming to them, and shows how the excommunicated person should be treated. Chapter 3 shows how the gifts and graces of the Corinthians commended the ministry of Paul. Chapter 4 treats of Paul's zeal in preaching Christ. Chapter 5 shows how Paul labored to approve himself to Christ because of the blessed hope that was within him.

Greetings from a New Comer.

Many times since I left dear old Virginia and began my work in North Carolina it has been in my heart to send you a word of greeting, and through you to my brethren in the State at large, but pressing duties have seemed to demand all my time.

Ten busy, blessed years I spent as missionary-pastor in the great Valley of Virginia. Then health failed, and for two years I was "laid aside for repairs." A few months ago the Lord gave me strength to work again and led me to Lumberton and to Robeson Institute, where my task seems to lie now, assisting Professor Vann in the good work he is doing here. The school is growing, and I think has a future of great usefulness.

Bro. C. H. Durham, pastor here, is doing excellent work. The church is praying for an expecting a revival soon.

I should be delighted to form an extensive acquaintance among the Baptists of North Carolina, and hope to have the opportunity of doing so bye and bye.

I rejoice greatly at the splendid work our denomination is doing in this State, and also at the wonderful progress of the great cause of temperance and the beautiful manner in which saloons are disappearing.

Abundant blessings be with you, and with all who love our Lord.

Yours faithfully,

W. B. LOVING.

Lumberton, N. C., Oct. 29, 1904.

News Notes.

.....You must read "The Simple Life."

....Now for a great home-stretch campaign!

....Only a small sum this week for State Missions.

....Let treasurers send in all funds promptly. Books close November 30th.

....We are glad to report no new cases of fever in our Orphanage last seven days. Convalescents doing well.

....Make Thanksgiving Day a great day for our orphans at Thomasville.

....The Stanly Association—the last in the series—passed strong temperance resolutions.

....Bro. Farmer has had two shots and Bro. Broughton two; and now let's get to shooting in other directions.

....Brother Hagwood, formerly of Pilot church, now lives at Cary. He has a large field and is doing good work.

....The Texas Convention did not set up its model plan of denominational ownership of religious papers. Why?

....General Manager Boone announces that the Chowan building at our orphanage is very nearly completed.

....December 1st the first annual convention of Young Women's Christian Association will meet in Charlotte.

....Only one more Sunday! Let us strain every nerve for State Missions now as if that were the only one in our lives.

....Prospects are good for a great Convention at Elizabeth City. Let us have a large representation from west of Raleigh.

....Dr. Dunaway, of Oxford, began Monday night aiding Pastor Tyree of the Raleigh First Baptist church in a meeting.

....Pastor Massee, of the Raleigh Tabernacle, is in a meeting in Baltimore. We will ask him to write his impressions when he returns.

....Pastor Bradshaw has entered upon his work at Reidsville. He says: "I leave good people and go to good people. Pray for me."

....Our block-of-six offer should bring long lists from every church. It is the most taking offer that we have made. The "blocks" are coming in.

....Representative students of Wake Forest and Richmond Colleges will engage in a public debate in Raleigh the evening of Thanksgiving Day.

....The South Carolina sisters do not meet simultaneously with the brethren. We wonder when a similar separation will take place in North Carolina.

....A Woman's Missionary Society was organized at Kendall's church at the close of the Stanly Association; Mrs. J. M. Mauney president; nineteen members.

....We fall in line with the conference about a general organization of American Baptists, call for which we will print next week. Let the South put forward her best foot.

....The North Carolina colored Baptists had a good convetnion at Kinston last week. General Missionary Whitted was put in charge of an effort to raise $12,000 for Shaw Universtiy. The New Era work will be kept up by three district missionaries.

....Professor Carlyle raised $12,000 in eleven weeks! He says: "Of course I am not going to stop. We need $25,000 at least—for the Biological Building and the Infirmary."

.....We record with regret the death of Mrs. Julia Hicks Buffalo, who for a number of years had rendered quite worthy service as office editor of the Orphans' Friend, Oxford.

....In view of the statement by Bro. Davis we should think that that Methodist preacher would be a proper subject for discipline in his conference. We regret that the note was printed.

...The Green Street Church, High Point, will soon finish its new house of worship. They work quietly, but they work. Pastor Hilliard is a tower of strength to any enterprise toward which he turns his efforts.

....Bro. C. L. Greaves has been called to the pastorate of the church in Eminence, Ky. He will, of course, continue his Seminary work. North Carolina knows that he is one of the best young preachers that she has.

....Wake Forest friends speak in high praise of a recent lecture by Dr. Charles Alphonso Smith, of the University of North Carolina. We are all indebted to that institution for bringing him back to North Carolina.

....Hon. Thomas E. Watson, candidate for President, was introduced to the Missouri Baptist Convention, he being a Baptist. But candidates, whether pious, or merely playing pious, should keep out of religious meetings.

....Rocky Mount loses a fine man and Morganton gains one in the going of Mr. S. V. T. Chamblee to Morganton. We congratulate Pastor Kesler and we commend Brother Chamblee to the fellowship and esteem of the Morganton people.

....The Executive Committee of the Anti-Saloon League will meet in Raleigh, December 6th, at night—7.30. This meeting will determine upon a date for the Convention and it will also approve measures to be proposed to the General Assembly.

....Pastor Handley, of Salem Street Church, High Point, is happy in his work. The walls of the handsome brick house are rising about the top of the windows. This church is realizing her strength, and will build one of the best houses in the State.

...We acknowledge the honor of an invitation from Mr. and Mrs. James Madison Gudger, Jr., to the marriage of their daughter, Emma Katherine, to Mr. John Wesley Langley on Wednesday evening, November 23, 1904, at half past 8 o'clock, First Baptist Church, Asheville, N. C.

....His many friends were delighted to see Dr. T. E. Skinner in Raleigh last week—cheerful, full of good fellowship and young of heart. In a conversation in our office he said that the brightest work that he has seen in North Carolina is the work of the rising tide for Foreign Missions. And so it is.

....Miss Heck makes the following request: "Wanted—the reports of five hundred Missionary Societies sent to Mrs. W. N. Jones, Corresponding Secretary and Treasurer of the Woman's Central Committee, Raleigh, N. C., before December 1st. The annual report of the Central Committee closes on that date."

....Pastor Rich is getting things in hands at Salisbury. They are planning to put in their pews and finish that beautiful house of worship. The young men, under the leadership of E. Walter Tatum, have organized, and are successfully running, a splendid Baraca Class. The people and the pastor are hopeful.

....Now is the time to make known what sort of temperance legislation you desire. Suggestions calculated to relieve weakness in the present act and to meet the necessities of our cause will be gratefully received.

....One million independent votes were cast in fifteen States—outside of the South. That is 1,000,000 people voted one way for the national ticket and the opposite way for State ticket. The spirit of independence is abroad, and it will rule our land for years to come.

....We observed with pleasure the generous recognition accorded Dr. H. A. Royster upon the occasion of his address to the graduating class of the Nurses' training school of the Baptist Tabernacle in Atlanta. Dr. Royster bids fair to earn a great place in the medical world.

....We join in the general congratulations upon the appointment of Hon. James L. Webb, of Shelby, to the Superior Bench. Our good friend, Elder G. M. Webb, has good reason to be proud of his sons, one a Congressman, the other a Judge; and each a fine man and worthy of his eminence.

....Governor-elect Folk, of Missouri, proposes to visit his old home in Brownsville, Tenn., in December. We should like to see him visit Bertie County, once the home of his father; and we hope Editor Edgar Folk, who may one day be Governor of Tennessee, will extend to him the invitation.

....We believe the minutes of the Sandy Creek Association is the neatest piece of printing that the Associations have to show this year. We congratulate those sterling young men, Mr. J. F. King, clerk, and Mr. Vander Liles, treasurer, and the Cole Printing Company, with which Mr. Liles is connected.

....The following invitation explains a recent note in these columns: "Mr. and Mrs. Luther A. Davis request the honor of your presence at the marriage of their daughter, Annie Lucile, to the Rev. John Thomas Betts, on Wednesday, the thirtieth of November, nineteen hundred and four, at four o'clock, Mt. Pleasant Baptist Church, Keene, Kentucky."

....We thank Bro. J. C. Whitty, of New Bern, for the following note: "Our people are delighted with Rev. C. C. Cox. He began his pastorate with the First Baptist Church of New Bern Sunday, November 6th, and is preaching some exceptionally fine sermons. He began a series of meetings to-night (Monday the 14th), which we pray may result in great good to both pastor and people."

....In view of the interest in the divorce question the revoking of the commission of notary public, W. O. Bailes, of South Carolina, who made a lucrative business of marrying runaway couples, is not without significance. We might follow the example and derive means of revoking the license of ministers who are too prone to put their services at the command of immature and unworthy pilgrims to Arcady.

....Bro. Loyd Holloway writes from Sparta: "You will please change my address from Bayboro, N. C., to Sparta, N. C. Bro. J. B. Newton takes my place at Bayboro and I hope he will do a good work in Pamlico County. I believe there is more hope for the work now than there has been for some time, as there is being built a new railroad through the country. There are some of the best people in the world in Pamlico, yet they are having dark days, but there must be some better days in store for them. I believe we ought to send some strong men there next summer to help those people."

....Heretofore the Orphanage church, owning no property, had no need of trustees, but in view of the gift of the lot for a pastor's home made to us and the Thomasville church jointly by Mr. J. E. Wyche, Rev. J. B. Boone and Archibald Johnson were elected trustees of the Orphanage church on Wednesday night of last week.—Charity and Children.

....We understand that the citizens of Richmond are going to petition the City Council to pass an ordinance requiring the saloons to close at night from 11.30 to 5.30 o'clock, and to remove all screens, or other obstructions to a full view of the interior of saloons, during the times in which they are required by law to be closed. This is a timely step.—Religious Herald. You could not ask for less without shame.

....Kendall's church, where the Stanly Association recently met, has erected a splendid meeting house. This new house is an honor to the good people in the community. How beautiful this world must appear to the angels when they look down on loyal and true hearts, doing heroic tasks for the Master. Look for the increase in the value of church property in the minutes of our coming convention.

....Bro. I. W. Thomas writes from Lenoir: "During the fearful storm and blizzard the second Sunday in this month, the frame of our mission church house at Blowing Rock was blown off the pillars, and so injured that it will have to be taken down and put up again. We were going forward nicely, but are now much thrown back. I will make a fuller statement later. Bro. G. H. Church will assist me this week in a meeting at Yadkin."

....Sunday was annual Rally Day at the Raleigh Tabernacle. There were special exercises in Sunday-school and Y. P. Union. It fortunately happened that Dr. I. J. Van Ness, the accomplished editor of our Sunday-school Board's publications, was in the city to see the Tabernacle school. He made an appropriate address. It was a pleasure to be with him; and our regret is that he slipped into our city so modestly that no one knew of his presence.

....The Virginia General Convention met at Petersburg last week. It was a very formal session, running upon a printed program. The following summary of the Treasurer's Report is of value: State Missions, $25,283.93; Sunday-school and Bible Board, $6,767.15; Education Board, $4,447.76; Foreign Missions, $35,163.39; Home Mission Board, $17,801.21; Ministers' Relief, $4,985.25; Orphanage, $19,878.49; Total receipts, $114,327.18. This is an increase of ten per cent.

....Pastor J. M. Haymore, with his wife, who was Miss Eva P. Walton, of Richmond, Va., has returned from St. Louis. This young couple were married on November 1st, and have spent their first two weeks in Richmond and St. Louis. Brother Haymore is to be congratulated. Mrs. Haymore was a member of Dr. Hawthorne's church in Richmond and will be a great help and blessing to our work at Spencer. The Recorder wishes them a long, useful and happy life.

....When a young minister like D. P. Harris leaves us we should make up our minds to repair the loss by having him return as early as possible. His work in the old Chowan—where he quietly ministered to one of the best pastorates in the State—was of the highest order. As pastor, preacher and organizer, he is an unusual success. We wish him well at Park View, Portsmouth; and we are sure of his success there; but we serve notice that North Carolina is not reconciled to her loss. We can ill-afford to lose such men in a time like the present.

Col. Fred. A. Olds is known widely as a newspaper correspondent; but he has kept it quiet that he is one of Raleigh's real philanthropists—the special friend of children rich and poor. Recently he made a talk to the young people of the Raleigh First Baptist Church on the Children of the Poor in Raleigh. He was followed by that other philanthropist—John Pullen. Each spoke with the zeal of men who have their hearts in the actual work. Not only in this work, but in his work for the State's Hall of History. Col. Olds shows what a man can accomplish outside of his calling.

....On August 28, 1904, the young men of Mars Hill College met and organized a Young Men's Baraca Class, and three weeks later the young ladies organized a Philathia Class. The Baracas have sixty-three members enrolled and the Philathias forty-nine. The classes were organized for the purpose of stimulating the interest of the student body in Sunday-school work. The movement has met with wonderful success and great things are hoped for by those whose interest and prayers are in the work. Maud Patton, President of the Philathia Class, Mars Hill, N. C."

....Bro. H. J. Ward, of Evansville, writes: "Our church (Capeharts) is still holding her own. We have extended an indefinite call to Dr. T. T. Speight, and he has accepted the call. The old church has had the best Sunday-school this year it has had for years, but has closed for the winter. She begins the present associational year with new life and vigor, beginning the first meeting with good collections for State Missions. The church is also contemplating building a new house of worship costing $2,500. Anything Brother Speight leads is bound to go ahead. After all, we have several things to be grateful for. We enjoy the weekly visits of the old Recorder. We feel that it is a letter from the great Baptist host of North Carolina."

....We print elswhere a report of the Texas Regular Convention. We have before us a report of the General Association—church-party, so-called—which met about the same time. Five hundred churches were represented. Eleven thousand and sixty-three dollars was collected for State Missions; $1,745 for Foreign Missions, and $50 for Home Missions. Salaries of Secretaries of the Boards were fixed at $1,200. If the money raised is a test, they are dear at any price. Gambrell raising $150,000 at $2,500 a year is cheap compared with these secretaries in the name of economy. We trust it begins to dawn upon them that they have made a fundamental mistake. A cheap man, like a cheap egg, is dear at any price. The Association recognized Jacksonville College as its own.

....Bro. W. H. Davis, of Fayetteville, writes: "In the news notes of last week's Recorder I note the following: 'Charlie Jones, a Methodist preacher, recently immersed twenty-seven candidates into the Methodist church at Holt-Morgan Mills, Fayetteville, N. C. Let the good work advance.' If you had known the circumstances of this baptizing, I don't think you would have written the above. I was not present at the baptizing, but have been reliably informed that the preacher used no ceremony and even laughed as if in sport while baptizing. This was witnessed by about five hundred people, some of whom turned their heads in disgust. If these candidates were converted, I rejoice over their conversion, but such a disregard of Christ's commands in baptizing I consider solemn mockery in the sight of God and cannot sanction it. I believe in loyalty to Christ and to His Word, and when we begin to sanction such a perversion of God's truth as this we cease to be Baptists."

....In the death of Mr. J. H. Lassiter, of Henderson, our denomination loses one of its worthiest, most substantial and admirable laymen. As trustee of our Orphanage, he was best known; but it is worthy of record that his heart's support, his sound sense and his substantial contributions were back of all the work of our denomination. He was eighty-four years of age at the time of his death; and few men have lived either so well or so long. Throughout this long career there not only was not a breath of ill report touching him but, so far from it, his virtues, in charity, in hospitality, in devotion to his church, in love of righteousness and in loyalty to his Master, were most pronounced. Such a life is a monumental testimony to Jesus Christ. In their sorrow we extend warmest sympathy to his relatives and to his church.

....Bro. L. B. Boney writes: "I have accepted a call to Green Sea and Pleasant View churches in South Carolina, having taken charge of the work on the first Sunday in November. I will give half of my time at Green Sea, one-fourth at Pleasant View and one Sunday in each month to mission work in the Waccamaw Association. I have also accepted the pastoral care of the young, but very promising, church at Boardman, N. C., which was organized not long ago by Brethren Blalock and Ballard. Bro. J. E. Blalock being their first and highly esteemed pastor. Brother Blalock recently gave up the work because of having accepted another church for half of his time. Boardman not being far across the line, and easy to reach by rail, I have promised to preach for them once a month in the week at night and on the fifth Sundays whenever I possibly can reach them."

....Dr. E. Y. Mullins and Dr. J. B. Moody are having a discussion in the Baptist and Reflector on the attitude of the Faculty of the Seminary toward receiving alien immersions. Dr. Mullins replies that this was done at a church by whose previous law such immersions were received; and that the professors had liberty on such questions, though in general they had not favored receiving such immersions on account of order and regularity. He says each church is to decide for itself. Dr. Moody replies that the question must be settled on the New Testament, and the Faculty should teach the churches what to do in such cass, that the questions of the right act and right subject for baptism is as much left to each church as is the question of receiving alien immersions. The discussion has been high toned and brotherly, and we suppose, if it goes on, it will continue so.—Western Recorder.

....The editor of the Recorder enjoyed a visit last week to Trinity College. Within the year he has visited Wake Forest, Davidson, the University, the A. & M., and Trinity. There is no room for pessimism in his mind, but if there were his knowledge of what is going on in North Carolina's colleges would dispel it. Trinity is a great institution. Her faculty is made up of modern men and master men; and they are led by a man of great spirit, great intel lect and great heart—John C. Kilgo. He is coming to his own, by the way. We see him well spoken of on every hand. So much so that we are tempted to turn against him. He has withstood the severe test of character—overcoming by sheer force the adverse criticisms of the envious and the ill-judgments of the ignorant. The College is thriving. They hardly remember that one year ago presumptuous men were proposing to compel its faculty and trustees to dance to their piping. How that piping has waned, and how quickly! We have herein a revelation of how little moral earnestness there was in it.

....Pastor Herring will enter upon his work at Concord December 1st. His people at Albemarle regret very much to lose him. He has done a fine work there. Three years ago when he came to Albemarle there were two hundred and twenty-nine members. They paid $250 to pastor's salary, $35 to State Missions, $8.34 to Home Missions, $8.32 to Foreign Missions, $15 to the Orphanage, $3 to Ministerial Relief and $3 to Ministerial Education. Total to all objects, $593.85. Now they have two hundred and fifty-one members and pay their pastor $600. They paid this year to State Missions $56, to Home Missions $39.50, to Foreign Missions $123.16, to the Orphanage $50, to Ministerial Relief $5, to Ministerial Education $5. Total to all objects, $1,100.20. This shows a substantial development, especially in the grace of giving. Brother Herring is a quiet man, but he is always doing things.

The Last Word Before the Books Close.

As was expected the bad weather last Sunday week, cut down our contributions. The receipts this week show for State Missions only $528.00. Had Sunday week been a good day we might reasonably have expected $1,500.00. In the last statement it was shown that we had to raise $800.00 more than for the same time last year. The small receipts this week run the above figures up to $1,216.71. From this time to December 1st, last year, the treasurer received $4,732.94. If we meet our obligations this year, there must come into the hands of the treasurer $5,949.65. If we suppose, as I think we may, that yesterday's collection was better than for the corresponding Sunday last year, we cannot hope that it was enough better to cut down the $1,200.00 more than a third. That would leave us $800.00 more to raise next Sunday, than we raised the last Sunday of last year. Last year we broke all previous records, raising $3,600.00 the last Sunday of the year. It will be necessary next Sunday to raise $4,400.00 at the very least, if we report no debt.

And yet, brethren, I feel hopeful about it. A brother asked me on what I based my hope, if there were any funds likely to come in from some unexpected source? No, there are no funds from any unexpected source of which I have any knowledge, on which we can count. Every penny of the $4,400.00 must come from the churches. I base my hope solely on faith in God and the loyalty of the North Carolina Baptists. It is God's work, and He is more interested in it than any of us can be. Earnest prayers have gone up to the Throne from hundreds of anxious hearts all over the State. God is able to make His people "willing in the day of His power."

Then the loyalty of our people in the past, leads us to believe that they will not fail in the present emergency. We have a tremendous undertaking before us for next Sunday; more than was ever done for State Missions in any one day in all our history; but we are a great host, and if every church will do its duty how easily the burden can be lifted! Brother, your church may have given before, but for the sake of the Lord and His cause, ask God to show you your duty. If you do that, I believe you will make another offering to help in this great crisis. I want to ask every one who is interested in State Missions, and who believes that God may prepare His people to do great things next Sunday. Let us make the rest of this week a season of earnest prayer all over the State; and then let us gather all our strength for one last prodigious effort!

LIVINGSTON JOHNSON,
Corresponding Secretary.

Rail Road Rates to the Convention.

After consulting with Bro. N. B. Broughton, who as Secretary has charge of transportation, etc., we are at liberty to make the following statements:

The Associated Railways—including Seaboard, Coast Line, Southern and Norfolk—will make usual rate of one fare and a third for round trip. The Commissioner has not yet, however, issued the necessary circular.

The Norfolk and Western has issued a tariff based upon this rate.

The route east may be by way of Atlantic Coast Line or Seaboard Air Line. We will change cars at Suffolk, Va., for Elizabeth City. We have from the General Agent of the Suffolk and Carolina Railroad: The Suffolk and Carolina runs from Suffolk to Elizabeth City and also to Edenton. All trains from the South Via Atlantic Coast Line, Southern Railway and Seaboard Air Line make connection with our train leaving Suffolk at 5.30 p. m., arriving at Elizabeth City 7.30 p. m. daily.

If you desire entertainment at Elizabeth City make request before December 1st, of Noah Barfoot, Elizabeth City, N. C.

"The Simple Life,"
A POPULAR AND VALUABLE
NEW BOOK FREE TO YOU



The Subscription Season is Now on, and we Have a Special Proposition for Month of November.

First:—We want new subscribers in blocks of six—at three dollars per block! Each member of the block will receive the RECORDER four months; and we will endeavor to send it longer!

Second:—The sender of a Block of Six will receive a timely book of great value:

"The Simple Life"
By Charles Wagner.

The book that has turned the tide in America toward greater and loftier living. Of it President Roosevelt said: "I preach your book to my countrymen."

This offer is open to any reader of the RECORDER. By application to us now, you can have territory assigned exclusively to you for a short period. Write today.

JOHN S. PEARSON
Business Manager
Biblical Recorder
RALEIGH, - N. C.

Home Circle.

Thanksgiving.

Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love;
And still is ours to-day.

Oh, may this bounteous God
Through all our life be near us!
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

All praise and thanks to God
The Father now be given,
The Son, and Him who reigns
With them in highest heaven;
The One eternal God,
Whom earth and heaven adore,
For thus it was, is now,
And shall be evermore.

—Selected.

The Beggar-Boy.

"Go away from there, you beggar! You have no right to look at our flowers," shouted a little fellow from the garden.

A poor boy, who was pale, dirty and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and, looking at both, said to her brother: "How could you speak so, Herbert? I'm sure his looking at the flowers doesn't hurt us." And then, to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pluck you some flowers if you'll wait a moment." And she gathered a pretty bouquet and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in in workman's dress leaning over the fence, and looking attentively at her and the flowers. Turning to her husband, she said: "It does me good to see people admiring the garden. I'll give that young man some flowers." And approaching him, she said: "Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked for a moment into her fair face, and then said, in a voice tremulous with feeling: "Twelve years ago I stood here a ragged little beggar-boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; aye, and they made a man of me, too. Your face, madam, has been a light to me in my dark hours of life; and now, thank God, though that boy is still a humble, hard-working man, he is an honest and grateful one."

Tears stood in the eyes of the lady as, turning to her husband, she said: "God put it in my young heart to do that little act of kindness, and see how great a reward it has brought!"—Free Church of Scotland Monthly.

The Pathway to Beauty.

Milk baths are prescribed as a cure for cutaneous affections and the girl on a farm can choose sweet milk, sour milk, buttermilk or cream for her beauty bath. The use of pure cream is not so well understood as its curative properties would warrant. After a fatiguing day, rub the flesh with a stiff bristle brush until the skin glows, then using a few drops of cream at a time rub the body thoroughly and go to bed. Nothing else will so quickly induce refreshing sleep and soothe the tired nerves, yet two spoonfuls of cream will suffice. In the morning put in sufficient borax to soften the water for the bath and use pure soap. Cream will soften and whiten the skin and is a good preventive of wrinkles.

For an eruption on the body, let sweet milk come to a scald—not boil—and use as hot as can be borne, letting it dry on. Both buttermilk and sour milk are standard remedies for tan, freckles and sunburn. The country girl "makes up" for amateur theatricals by using a strong solution of coffee to darken her skin if she is to represent gypsy or Indian and touches up cheeks and lips with crushed rose leaves or currant juice.

To brighten her blonde hair the country girl will use two gills of white wine, one gill of rhubarb juice and one-half a gill of honey, letting the mixture stand twenty-four hours, then straining it. When used it should be well massaged in, wetting the entire hair and allowed to dry in the hair. Numerous recipes for lettuce, strawberry and cucumber cream have been given from time to time so only a word of caution will be added. All creams made at home should be melted in a double boiler, as the oils scorch easily, and if even slightly scorched the cream is spoiled. Creams should be allowed to stand at least a month before being used so ingredients may be thoroughly mingled.—The Pilgrim.

What to Do with the Meanwhiles.

A pleasant writer tells a story of a sweet-faced old lady in a railway car. The train had met with several minor mishaps, and finally came to a sudden standstill in a dreary stretch of country, miles from the city for which it was bound. Some accident had befallen the engine, but all the information that the passengers could secure in regard to the extent of the trouble, or the probable length of the delay, was very indefinite.

As with most companies of people under similar circumstances, there was much questioning and hurrying to and fro, blaming officials, and urgent demands for impossible haste, with useless explanation of the important affairs that made it intolerable to be so hindered. While the others were in a state of restless commotion, the old lady opened her bag, and, drawing out some unfinished work, calmly remarked: "Well, if we've got to wait here an hour or so, I can put in a good bit of knittin'."

Life's enforced pauses are so frequent, its meanwhiles so many, that they are well worth counting and considering, yet few of us are ready with the "good bit of knitting" that might fill them usefully and safely. It is not so much in the spare minutes, which from childhood we have been counseled to improve, that our wasted opportunities lie, as in the longer intervals that make up so much of human existence—times when we are waiting for something to develop, something to change, some new path to open, and in our restless watching we neglect the work that lies at hand.

And these intervals—the unsettled times of uncertainty, of expectation, of trouble—taken altogether, cover a great part of our mortal existence. The times when we are restful, untroubled, peacefully pursuing our chosen way, are comparatively few, so that if we are ever to accomplish much of that which is, after all, life's real work, it must be done in these meanwhiles.

We can learn that all our unrest and self-absorption speed us no more swiftly on our course, and in the enforced pauses we can put in many a stitch of helpfulness, strength and cheer for others which shall indeed make a "good bit of knitting" when life's finished web is shown.—Forward.

A Dead Letter and a Lively One.

The world is never tired of anecdotes which bring out the play of fancy and humor in the mind of Henry Ward Beecher. The great preacher had the faculty of extracting amusement for himself and others from the most common-place occurrences. The postmaster of Brooklyn informed him that one of his letters had been returned from the dead-letter office, and this is the way the affair struck Beecher:

October 28, 1880.

Colonel McLeer—

Dear Sir:—Your notice that a letter of mine was dead and subject to my order is before me.

We must all die! And though the premature decease of my poor letter should excite a proper sympathy (and I hope it does), yet I am greatly sustained under the affliction.

What was the date of its death? Of what did it die? Had it in its last hours proper attention and such consolation as befits the melancholy occasion? Did it have any effects?

Will you kindly see to its funeral? I am strongly inclined to cremation.

May I ask if any other letters of mine are sick—dangerously sick? If any depart this life herafter don't notify me till after the funeral.

Affectionately yours,
HENRY WARD BEECHER.

Coughs and Colds.

The Chicago Tribune quotes a series of excellent rules on the subject of the prevention of coughs and colds that are applicable to other people as well as the dwellers in the Windy City. They are given in a summary of an address made by Dr. Richard H. Brown, of the University of Illinois, before the Women's Club of Settlement House. Dr. Brown said:

Avoid spitters.

Sleep with the windows open.

Make yourself an oak instead of an orchid.

Keep the air indoors as pure as the air outdoors.

Do not let the temperature of your room get above 70 degrees.

Do not wear too much clothing, but just enough to keep warm.

Take a cool sponge bath every morning to harden the system against cold.

Avoid dust; make Chicago get rid of it and keep it out of your houses; do not sweep "dry."

Do not over-eat—as a nation we eat too much and foods that are too strong; drink more water.

After you get a cough:

Stay in bed and you will save time in the end.

Put on a camphorated oil jacket or flannel wrapping.

Avoid "dopers" parading "M. D." after their names.

Don't close up the room and poison yourself with impure air.

Don't neglect a single, simple cold, but get a good physician.

Don't over-eat and don't starve yourself—strike a happy medium.

Dr. Brown declared, the Tribune adds, that, although Chicago is the healthiest of the big cities in the world, it is distinctly a catarrhal city. He said pneumonia is the "death king" in Chicago.

When Chilled to the Bone
Painkiller (Perry Davis)
is needed to prevent colds and to ward off Disease

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WOOL.



If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the Chatham Manufacturing Co., Elkin, N. C., and you will not regret it. They pay the highest market prices and make the best goods you can get. Their blankets at all the leading expositions have been awarded gold medals as the finest made in America.

Write them for samples.

Notice of Sale.

By authority of a mortgage executed by Samuel Carlile and wife, recorded in Book 176, page 67, records of the Register of Deeds office in Wake county, and by request of mortgagors, I will, on Monday, December 12th, 1904, at 12 o'clock m., at the Court House door of Wake county, Raleigh, N. C., sell to the highest bidder for cash, a tract of land in Little River township, Wake county, beginning at a pine in T. C. Ray's line, thence in a southeasterly direction to a lightwood stump near the bank of Bunn's Branch in W. K. Phillips line; thence nearly north with said Phillips line to a stake; thence nearly west to a stake of T. C. Ray's corner; thence nearly south with T. C. Ray's line to the beginning, containing 7 acres, more or less.

W. N. JONES,
Attorney.

When writing advertisers, please mention this paper.

Young People's Page

The Destruction of Sennacherib.

The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered an strown.

For the Angel of Death spread his wings on the blast,
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostrils all wide,
But through it there breathed not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider, distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!
—From Byron's "Hebrew Melodies."

The Woodcock.

Very shy birds are the woodcocks with their pretty dress of yellow-brown spotted with black. It may be they know that big cruel men with guns are often met by day; at any rate they keep well hidden in the woods while the sun shines, and go out to do their marketing after night.

Their market is not in a house, or on a street, but it is where they find their dinner. The market they go to is a place where the ground is soft and wet. You will see how long and strong the bill of the wood-is. This they poke deep down in the mud for the worms and slugs that they like best.

Mrs. Woodcock is also a wise little mother. For while she goes to the wet, marshy ground to find her food, she knows that this is not a good place for eggs. So in a warm, dry-spot in the thick woods she finds a hollow in the ground and in it makes a nest of a few dead leaves laid loosely together. Soon the nest has three or four eggs of pale yellow brown, and after a while from these come a brood of baby woodcocks.

But by and by the time comes when the babies have grown so that Mamma Woodcock wants to teach them how to find food for themselves, for unless they know this, they would starve as soon as the father and mother bird stop feeding them. But the ground all around them is too hard and dry for worms, and the young wings are not yet strong enough for them to fly to the soft mud, where the signs are plump and thick.

Then what do you think Mamma Woodcock does? With her tiny feet and slender legs, she clasps the little bird close to her breast, and so flies with it to the place where it can learn to find food. She has also been seen to carry off her babies in the same way when she thought they were in danger.

Was I not right in saying that the woodcock was a wise bird mother?—Selected.

If We Knew What We Wanted.

Once upon a time there was a little girl who wished so ardently that a good fairy would appear to her that at length a good fairy came.

"My child," said the visitor, "I am prepared to give you whatever you wish,—"

"How nice!" exclaimed the little girl.

"—provided your choice meets with my approval."

"I,—I think I'd like to have a lot of candy," said the little girl—"as much candy as I could eat, without getting sick." She spoke the last three words doubtfully, judging from the fairy's expression that some objection was to be expected.

"But that would never do," said the fairy. "I once knew a little boy who had so much candy that he could not eat any dinner,—and there was huckleberry pie for dessert,—just think of it, he couldn't eat any huckleberry pie! He didn't mind it, at the time, but he was awfully sorry after the pie was all gone. And then, my dear, I find that even our fairyland confectioners can't make any candy that is really good for the teeth. It is the sweet tooth, you know, that goes to the dentist. Try again."

"Well, then," said the little girl, who had troubles of her own, "I wish I could always know my lessons without studying them and spell all the big words right and do all the hard sums."

"I'm afraid that wouldn't do," said the fairy; "you'd become indolent and you'd have too high an opinion of yourself. You'd be so smart that you'd forget that you were not entitled to any credit for being smart,—just like many smart people I know."

"Well, I'd like to have the nicest clothes of anybody in this neighborhood."

"But what would the other little girls think of me? Why, they'd never forgive me."

"Well, if I can't have the nicest clothes for myself, I'd like to have a lot of dolls with the nicest clothes that dolls ever had."

"Same objection, my dear. Consider the feelings of the other little girls."

"Oh, well, then, I'd just like to be grown-up. I wish I were old enough to be a debutante."

"Ah, my dear, I could not allow you to miss all the good times you'll have between now and then. If I should make you a debutante, I have no doubt you would enjoy it just now, but what would you think of me ten or fifteen years from now when you would consider that, but for me, you would be so much younger? Really, I should be afraid to look you in the face again."

"Well, then, I don't know what to wish."

"I was afraid you would'nt, my dear. That's the trouble with children and grown folks as well,—they don't know what to wish. If they did, the good fairies and other folks who want to help them would have a very easy time." The fairy then vanished.—Saturday Evening Post.

When one is sad or out of sorts for any cause whatever, there is no remedy so infallible as trying to make somebody else happy.—J. W. Carney.

The Dog and the Bell.

A young man who lived in a cottage in Yorkshire, England, had a splendid mastiff dog, called Ponto, who was allowed to roam about just as he pleased all over the house. His favorite place, however, was in the study under his master's writing-table.

When Mr. Davis was away from home, as was often the case, Ponto, much to his disgust, was chained up in the yard. From this treatment he did all he could to keep away.

On one occasion his master went for a few days' visit to a neighbor, leaving the usual orders about the dog. In vain, however, did the servants search high and low for Ponto; nowhere was he to be found, and they gave up the search in despair.

In the evening, when the two maid servants were sitting quietly at work in the kitchen, they suddenly heard the small handbell in the study ring violently.

They started up in alarm, and each wanted the other to go and see what was the matter; but neither of them dared, and they sat still.

Presently the bell pealed again, and curiosity proving greater than their fears, they went to the study door. There they paused again, but hearing the bell once more, they turned the handle and peeped in.

What was their surprise to find Ponto sitting on his haunches, with the bell in his mouth. He had evidently seen his master use the bell to summon attendance, and finding himself shut in, he thought he would try if a little bell-ringing on his own account would not get him out of his prison.—Weekly Welcome.

Which is Worse?

A little girl came to her mother with the question: "Which is worse—to tell a lie or to steal?"

The mother, taken by surprise, replied that they were both so bad that she could not say which was the worse.

"Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing, you can take it back, unless you've eaten it; and if you've eaten it, you can pay for it. But"—and there was a look of awe in the child's face—"a lie is forever."

Specks Before the Eyes.

The generality of mankind have in all probability, at one period or the other, been troubled by specks floating before the eyes, and this condition of affairs is frequently caused by a torpid condition of the liver. These specks are occasioned by some foreign substance floating in the aquaeous humor. The image of an object is formed on the retina in the back part of the eye, and the foreign objects passed before that field, casting a shadow upon it, in the same manner that clouds float between the earth and the sun, casting a shadow upon the earth. Of course, it interferes with a clear vision and is noticeable to a greater or lesser extent. These specks are foreign substances which should have been eliminated. With a torpid liver and a torpid elimination, these foreign substances accumulate in the body everywhere, and it is common for them to be thrown into the cavity of the eyes. They occasion considerable anoyance and can only be relieved by improving the elimination to the extent that all foreign matter is removed from the body. This can be done by regulating the diet.—American Journal of Health.

Let all your things have their places; let each part of your business have its time. Resolve to perform what you ought; perform, without fail, what you resolve. Lose no time; be always employed in something useful.—Benjamin Franklin.

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The Wonderful Kidney, Liver and Bladder Remedy.

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Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

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Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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THANKSGIVING.

The President has issued his proclamation and the Governor his; but if these are your motives to give thanks, you had better spend the day hunting rabbits.

Thanksgiving is not a church festival; nor is it a Home festival in the sense that Christmas is; and yet it is a Home festival. Let us see if we cannot apprehend the spirit of the Pilgrims who founded this festival. Christmas is a Home festival—a Children's festival. July Fourth is the National Festival of Liberty—a Patriotic Festival. Thanksgiving Day is also a National festival, but it does not celebrate Liberty: It celebrates God's mercies to us as a people; we thank Him for the home-land; we thank Him for the Providence that has watched over our country; we thank Him for work and for fellow-citizens; we thank Him for the commonplace mercies—rain and sunshine, seed-time and harvest,—for daily bread and the laborer's joys. Thanksgiving Day is, therefore, a day of the field.

If Thanksgiving Day be (November 24th) a fair day—and to be sure we may be thankful, whether it is or not, for the long procession of beautiful days this fall—go out into the field, stand in the midst of that best picture of harvest-tide, the shocks of corn, and listen for the still small voice. There will be preaching better than was heard from Chrysostom or Spurgeon and worship passing any that golden altar, low music and dim cathedral light ever called forth.

THE METHODIST WAY.

We Baptists have our difficulties in connection with calling and—to make a word—uncalling pastors; but after reading the following picture of the Western North Carolina Conference by a Charlotte Observer reporter, we ought to rejoice in our troubles:

In the afternoon the Bishop's address, before reading the announcements, was a great utterance, such as might have been expected of him. "I suppose," said he, "none of us realize what is involved in a moment like this: not merely a man and all his complex interests, not merely a woman and her children, her home and associations, but also the spiritual life and instruction and destiny of many a fireside and many a community."

He exalted the mud-sills in God's temple, who are willing to bear His burdens without complaining, who are willing, to change the figure, to go anywhere and commit themselves to the church; who do not think more highly of themselves than they ought to think. God loves them just as much as the decorative parts of His temple. God would never have used them as He does, if He had not known their value and could trust them. The man with the large salary cannot fill these places. He has not the lofty Pauline spirit. He is the confectionary fellow. His talks are sugared over with a very questionable kind of saccharine matter. He is too good to go anywhere. He has an enlargement of the head, known as the big head. This disease is worse than yellow fever, for it cannot be cured.

Doubtless the man with the big salary will submit to all this abuse with a smile.

Concluding, he said he had never had a more earnest, faithful set of presiding elders than these in nineteen years. "If anything, they were too faithful. I have never known a more pugnacious set, as a set. If they ever get into your hands, and you are their presiding elders, deal tenderly with them for they fought well for you."

He gloried in the unity of Methodism wherein every member looks after his own appointed work.

"You tote fair with a Methodist preacher and he'll stand anything." But where politics enters, "they'll kick, and kick hard, and they ought to kick." There were signs of hearty approval here. "Go wherever you are sent," he advised, dramatically, "and stand up to the rack whether there is fodder or no fodder."

* * *

Rev. P. J. Carraway's prayer was most remarkable, both within itself and because of its effect on the crowd. The men in the congregation were on their knees, and sounds of sobbing were everywhere.

"O Lord, we love our wives and our children. They lie heavily on our hearts. In the little parsonage it may be hard mattresses and poor fare, but it is not far from there to heaven."

There was hardly a dry eye in the house when the congregation rose to its knees.

We need hardly suggest that the palpable efforts to get the brethren in a humor to accept their disappointments, the abuse of the men that were to obtain the best places (its object being to pacify the others); the talk about the presiding elders' strenuous efforts to get good places for their men, and the remark about politics—well, let us say nothing against it all, for it is none of our business, but let us remember it for consolation. There is at least a worse way than the worst Baptist way.

There is, of course, a touch of heroism in the Methodist system now and then, but that even at its best is the heroism of an automaton—a man with a collar round his neck.

FORWARD.

It is too indefinite to say, Forward all along the line! In what particular respects should the North Carolina Baptists move forward? Let us see.

First, in personal religion. We Baptists believe in no other kind. The proof of our religion is in ourselves. Nothing can withstand a religion that is lived up to. If we improve in all things and do not improve at this point, we have made no improvement. Holiness is an unanswerable argument.

Second, in practical efficiency. The one particular field of practical endeavor with Baptists is the Sunday School. We must place emphasis for years to come upon better teaching.

Third, in soul saving. This is the point of points. We must save souls. This is the root of religion and the flower,too. Our churches as a whole and their members individually must be awakened to the supreme duty of witnessing to men of Jesus, their Saviour.

Fourth, in self-support. Mission points and weak churches must learn to stand alone. Some of them have hung on too long. They are in the way of needier fields, and, moreover, they are weakening themselves. That is not effectual missionary work which does not teach churches to be self-reliant and to become sources of help for other points.

Fifth, in educational unity. Who shall unite our educational institutions, our forty minor schools and five higher schools into one co-operative system, so compactly built, so active and complete that all our Baptist sons and daughters shall be educated under Baptist influences? Who shall eliminate the less useful institutions in order that the really valuable ones may be strengthened? Who shall bring this present chaos into unity?

Sixth, in pastors' support. In a time when the cost of living is 40 per cent. above what it was ten years ago, in a time when other States are rapidly increasing their pastors' salaries, it is axiomatic that North Carolina will fall behind—and ought to fall behind—if her churches shall not pay their pastors salaries as large as churches of equal ability in other States pay.

Seventh, in intelligence. In knowledge of the meaning of Baptist doctrine, in knowledge of the Bible, in knowledge of the mission fields, in knowledge of the progress of the kingdom on earth. We must not let this rising generation grow up absorbed in business—as has happened in the North. We must keep them attached to the kingdom, if we would hold our own. There is no point more critical than this. Who is training this rising generation? What are you doing to build up in your sons and daughters a lively interest in the Baptist mission? In this great task we should all unite—pastors, parents, schools and papers.

So then, here are seven fields to be watchful of. Go over them again, and as you go, inquire within, "Am I making progress or going backward here."

When a man figures on being lost in the crowd he is likely to be lost with the crowd.—Ram's Horn.

THE PAY OF PHYSICIANS.

The laborer is worthy of his hire, and any man that can make it should have a good income. Physicians are a worthy and valuable class, and deserve well.

But we venture to raise the question—are not physicians charging too much?

If you will consult the income tax records for Wake County, you will find that a larger percentage of physicians list larger incomes than any other profession or class.

The charge in Raleigh is two dollars per visit; one dollar if you consult the physician, and five dollars for a night visit.

Now the State gives physicians a complete monopoly in the practice of medicine. Others may practice the "healing art," but the State lets the physicians determine who shall engage in their profession; and it will prosecute a man that practices medicine without their permission.

To this one cannot object since it gives the ignorant some protection—some, we say, because it is limited.

It being true that the State gives physicians this monopoly, it follows that the State has right and ought to regulate their charges. For if the State would give any one a monopoly, it must assume responsibility therefor—must obligate itself, while protecting the people from impostors, on one hand, to also protect them from impositions by men who are not impostors but are quite as liable to the temptations of monopoly as any other mortals.

Of course it will be said that physicians do much charity practice, etc., etc. Granted that they do, this is no reason whatever why they should be permitted to charge more than is right.

We do not say that we have reached a conclusion upon this subject. We prefer first to see the matter freely aired; to hear from other papers, from the people and from the physicians.

NEW BOOKS.

Minutes of the Kehukee Association.

We have just received from the University of North Carolina the James Sprunt Monograph No. 5, being the minutes of the Kehukee Association of the Primitive Baptists, 1769-'77. They contain the first organization of the Association, its rules, members and officers; also the account of the subsequent meetings to 1777. The original was carried to Tennessee by Joel Fort, a member, and a copy was given by his descendant, Mr. Joel B. Fort, a lawyer in that State, to Dr. K. P. Battle, who transferred it to the University. From this publication may be seen the names of the leaders of the great Baptist denomination in Eastern North Carolina at a most critical period in our history. Burkitt and Read, in writing their history of the Kehukee Association, evidently never saw these minutes. The questions on subjects of morals and social conduct, and the frank answers thereto, are of especial importance. Among other things it will be seen that lotteries were denounced as gambling at a time when they were used for building schools and even churches.

A letter from Mr. Joel B. Fort giving the history of the document is published. Among other things we find the surprising statement that Andrew Jackson, in 1789, acted as guard to the settlers from the mountains to their destination west of Nashville. Dr. Kemp P. Battle has, as in the prior Sprunt Monograph, published an introduction and notes illustrating the text.

After reading this Monograph the reader will have increased respect for the sincerity, piety, thoughtfulness and wisdom of our ancestors of the Revolutionary period.

* * *

The Face Beyond the Door. By Coulson Kernahan, author of "God and the Ant." No review of this book can compensate the failure to read it. There are only one hundred small pages, and one may read it in an hour or two. It is certain that after that hour or two one can be again just what he has been: not that the book will work a great transformation, but that it will open the eye of the mind to many things of the soul. It is a treatment of religion by an imaginative temperament. The imagination, in the form of an angel, comes to the rescue of reason in a sea of modern doubt. The conquest is complete. A. C. Armstrong & Son, New York. May be had at Baptist Book Store, Raleigh, N. C. 40 cents.

THE DIVORCE EVIL.

We print this week a statement of the proportions of the divorce evil in North Carolina by Bishop Joseph Blount Cheshire, of the Protestant Episcopal denomination, the resolutions setting forth the attitude of that denomination and inviting the other denominations of Christians to join in a memorial to the approaching General Assembly, and a thorough treatment of the New Testament teaching on divorce by Professor A. T. Robertson.

The Recorder welcomes the opportunity to support a cause like this, a cause that lies at the very foundation of our Commonwealth and Christian progress, the home. We also welcome so signal an opportunity for the manifestation of that Christian unity, which notwithstanding our doctrinal distinctions, brings together the Christian forces in a common defence and a common cause. We can well afford to dispense with ecclesiastical unity in the present state of the human race, but we must lose no opportunity to emphasize the ethical unity of the forces fighting under the banner of Jesus Christ.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

THE DIVINE ARGUMENT AGAINST DRUNKENNESS.

Lesson for November 27.—World's Temperance Sunday. Isaiah 28:1-13.

The spectacle of a man of God standing out before the leaders of his time and preaching temperance to them is a good sight for these present times, when the politicians are so prone to bid such a man to leave them alone and attend to his business, and so many people are disposed (in a false conception of the separation of Church and State) to side with them against the man of God.

The assurance that God Himself is with them that war against drunkenness is likewise a timely assurance for us of today.

But the thought that drunkenness has been a nation-wide evil from the time of Isaiah until now is not comforting. Considering all the exhortations and plans of the foes of drunkenness in the light of the fact that that sinful curse flourishes today more widely than it ever has, we may well cry out, How long O Lord, how long.

On the other hand we may take courage from the assurance that we fight with God, and also in the fact—a tremendous evidence of the persistence of moral force in the human race—that in no age have we lacked earnest opponents of drunkenness; and in this present time the temperance army is stronger and greater than it ever was.

We have suggested in the lesson only one solution of the problem of the drink evil—and that a terrible solution: The extermination of the peoples that give themselves over to drunkenness. This is suggested in verses 2, 3, 4, 5, and 13. We cannot doubt it. Knowing what every intelligent American must know—for the facts have been widely proclaimed, of how drunkenness makes for the increase of insanity, idiocy, criminality, poverty and physical incapacity, affecting not only the drunkard but his off-spring; of how it destroys homes, society and civic spirit; we are bound to accept the divine record that drunkenness will will undermine and ruin a nation.

Temperance advocates are, therefore, the truest patriots. It is statesmanship to check such an evil.

Of the condition of our Nation the reader may learn by consulting the tables in our temperance department this week. The record of the United States is not so bad as the record of some other nations, but the record is bad enough. It is time to proclaim that our country is doomed unless we check this ruinous evil.

So much in general interpretation and applications of the lesson. Now for some suggestions to the teacher.

Suggestions to the Teacher.

Observe that Isaiah's woes are pronounced against drunkenness. This is the root of the matter. In all our efforts at reform we are to keep in mind this central object—the prevention of drunkenness. If we vote for prohibition, the object for it must be not to prevent the sale but the over-drinking of liquors; if we plead for total abstinence, our motive must not be abstinence for abstinence's sake, but abstinence to prevent drunkenness; if we set up dispensaries, it must not be merely to close saloons, but to prevent drunkenness. And when we have done any and all these things we must continue the chiefest method of accomplishing this end—personal warning and pleading with drinkers. In a day when so many of us are expending all our energies in organic measures, for example calling for statutory prohibition as if that were all that is necessary, we need to be reminded that we must after all do our best work with the drinker himself. These other measures are helps; but that is all: The great work is the work of personal example, personal warning and personal pleading.

Taking up the lesson itself, we find its language quite difficult. To understand it one must perceive that Isaiah is making a contrast—as he stands face to face with the drinking leaders of his nation—between the false assumptions of the drunken man and his real fate. Your crown of pride (some think this refers to their women, others to their city) shall fade. The invader (vs. 2) will come, and in your drunkenness he will cast you down. This refers, we understand, to Assyria.

In that day the Lord will be vindicated and those that survive will have him for their crown of glory; and He will be the source of their judgment—the spirit dominating their civic and personal life. Vss. 5, 6.

Verse seven reveals the awfulness of conditions—even the military leaders, the priests and prophets have fallen into the sin. And whom, the prophet cries out, shall God teach in order that He may have teachers to instruct His people against this evil? Not the soldiers, not the priest, not the prophets, for they are too far gone. Not the babes. But "by men of strange lips"! That is, the invader shall teach them that God was right. Experience will teach them. They will not hear God: Therefore the consequences of their wrong-doing shall remind them that God was right.

A Specimen Session at Kinston.

It was the fourth Sunday in October. An icier air than usual and a suspected case of diphtheria in the congregation cut down the usual attendance decidedly. Besides, the superintendent was away attending the St. Louis Exposition; and such a leader as Mr. Rogers, a live, wide-awake Sunday School man, skilful and consecrated, would certainly be missed from its sessions. It was an "off day," so they said; but it was a good day, nevertheless.

Each assistant moved up to the notch ahead of him and everything went on like clock-work. Mr. Carl Pridgen presided. In the responsive reading Mr. L. R. Varser led the school. Only three teachers were absent and it was announced that one was out of town and another had a sick child. The supply for one of them was Pastor George N. Cowan, who is deeply interested in the Sunday School, is always present, and uses every endeavor for its success. Dr. R. H. Lewis (the "Arachel" we love to read after) is "the noblest Roman of them all"; forty years a teacher, trainer of leaders in pulpit and other walks of life, a prompt, accurate, and painstaking church worker—what a pleasure to sit in his "drop-in class" and hear him teach the lesson on "Elisha and Naaman!" And there was Mrs. Sutton leading the forty or more little lambs of the flock into the pleasant pastures of truth; Professor Brogden teaching a class of young ladies in the choir alcove; Mrs. Spilman, just in front of the pulpit, with a covey of small girls; Mr. Varser in charge of the Baracas near the main entrance; Mrs. Lewis, Mrs. Varser, Miss Bright, and the others—all busy as bees and true as steel. When asked, "What is the strongest feature in your school?" Mr. Spilman replied: "Our teaching force. I have been traveling for eight and a half years in Sunday School work and I have never yet seen fourteen teachers (the number which we have) who were superior to ours in faithfulness and ability."

After the teaching period the report of the school, by class and as a whole, was presented from the blackboard. The banners were then awarded—that for the largest class collection today going to the primary department and that for the highest percentage of enrolment present to-day going to Mr. Rhodes' class of boys. The closing song was sung and with a tap of the bell the session was concluded.

A WORD FROM BROTHER BROUGHTON.

I do not believe the tone of Brother Farmer's remarks about me in the last issue of the Recorder will commend itself to any unprejudiced reader. I, therefore, do not concern myself about that, and do not care to make a reply "in kind." The insinuation that I tried to get the Association to do anything inadvertently by "a smart thing" in the way of amendment or otherwise, or that I have tried to "fool" anybody about this matter, is so unworthy that I am sure it will meet with nothing but the censure it deserves. I did object in the beginning, however, and I object now, to the attempt Brother Farmer has made in each of his utterances to make it appear that in my remarks at the Association, or in my personal feelings, a preference is given to the International work over that of our own denomination. It is this that I thought was unfair in his report of the Association. Certainly if he gathered this idea from that I said either he or I misunderstood the import of the words. He made no mistake, however, in understanding that I have a love for the International work. I have given it support because it has been of great help to all Sunday-schools—Baptist and all others—and merits the support of every one who really loves the Sunday-school cause. But I have never felt that the support I gave to it divided or diminished in the least my loyalty to our Baptist cause. I am sure that it has not. It has nothing to do with doctrines or denominational teachings; it devotes its entire attention to methods of work. I have been working with all my might for Baptist Sunday-schools for thirty years, and have been thankful to receive assistance in that work from any source. So I have been glad of what the International Association was doing, as I believe any intelligent Baptist must be who will take the time to inform himself about its work. But I do insist that statements that have represented me as preferring that work to that of our own denomination have been unwarranted and unjust.

N. B. BROUGHTON.

A COMMUNICATION ON DIVORCE FROM JOSEPH BLOUNT CHESHIRE.

(Continued from First Page).

islate for the whole body of the people, and not for the few, and that they restore the old law of our fathers, and repeal these relaxations by which it has been depraved in the interests of favored individuals.

The divorce law in The Code of 1883 satisfies the necessities and the wishes of our people, because it expresses what as a people they believe to be the law of God.

Very respectfully,

JOS. BLOUNT CHESHIRE.

Resolutions of the Convention of the Diocese of North Carolina, June, 1904:

Whereas, the statistics show that in North Carolina during the past year, there have been granted by the courts of this State more than fourteen hundred divorces; and

Whereas, every divorce granted in the State for any cause other than those causes prescribed in The Code of North Carolina in its edition of 1883, is a blow at the purity of our social life and the sanctity of the marriage relation; and,

Whereas, the General Assembly of North Carolina has within recent years increased the number of causes for which divorce may be granted, and has rendered more easy the procurement of such separations; and

Whereas, it is demonstrated by experience that legislation which encourages, and thereby multiplies, suits for divorce, weakens in the minds of the people a just sense of the sanctity of marriage, undermines social and domestic purity, and dishonors the tradition of church and State.

Now therefore, be it by the Protestant Episcopal church in the Diocese of North Carolina in Annual Convention assembled,

Resolved 1. That we do view with alarm the attack upon social and domestic virtue that is being made by the ever increasing statutory causes for divorce in North Carolina.

2. That as a church organization we are opposed to granting divorces for any causes other than those prescribed in The Code of 1883.

3. That the Bishop of this Diocese be requested to appoint a committe of three members, of which he shall be the chairman, to be composed of the Bishop, one clergyman, and one layman, to prepare and publish an address to the people of North Carolina, expressing the sentiments of the members of this church upon this most vital question, and that such committee be further requested to prepare a memorial to the General Assembly of North Carolina, urging such legislation as may be necessary to restore our divorce laws to their original simplicity.

Resolved, That a committee be appointed by the chairman of this Convention, of which the Bishop shall be chairman, to seek the co-operation of the Diocese of East Carolina, the District of Asheville, and also that of other Christian bodies in this State, for the purpose of memorializing the next Legislature of North Carolina to reform the divorce laws of this State, so as to conform them to the law as published in The Code of 1883, before the recent amendments thereto.

The Bishop appointed as members of the committee the Rev. Dr. Marshall, the Rev. Dr. Pittenger, the Rev. Julian E. Ingle, the Rev. E. A. Osborne, Mr. John S. Henderson, Mr. Chas. M. Busbee, Mr. J. Cameron Buxton, Mr. Henry A. London, and Mr. Frank S. Spruill.

In West Chowan.

Our protracted meetings have all been held and we are feeling stronger from the good meetings that we have enjoyed. Tennsyon, in his poem on Ulysses, says: "I am a part of all that I have met." One can hardly spend a year in this good land within the bounds of the West Chowan without feeling closer to God and shoulder to shoulder with the brethren.

My work this year has been very pleasant indeed. While satan has not been chained and cast to the bottom of hades, yet we have made some strides upon his ground; and if the brethren will stand, by God's help we shall come closer in battle ranks with him next year.

The four meetings I was in with my brethren were well attended and much interest manifested. There were many confessions and forty-two baptized.

The meetings on my field were very expressive of Holy Ghost power. Bro. Josiah Elliott was with me at Mt. Carmel and Seaboard. He is the same old Gospel preacher and does his work in the same old God-spoken way. He was truly the man in the right place. As a result of his work at Mt. Carmel, I baptized nineteen to walk in newness of life for God. From Seaboard I baptized three, and two more that I am expecting to come. At both meetings several were restored.

At Jackson and Roanoke I was disappointed in getting help, so the work was assigned to the pastor. At Roanoke the brethren co-operated very freely in tearing down some walls between the brethren in the church. Five came into the church from this meeting. We always rejoice to see a man do something to show reform as well as to talk about it. They have decided to remodel the interior of their church; and already a part of the work is done.

At Jackson we had a very good meeting. I baptized three candidates and restored two. Truly the Lord has blessed us in our work. We have need to be thankful and to feel encouraged. We are moving along nicely and have a general advancement in all of our work for another year.

We are anticipating the coming of Bro. H. C. Moore among us soon to hold an institute in the interest of our Sunday-schools.

Brother Cree, the old father, who was once pastor here, was with us last week. We were glad to see him looking so well. We discussed some of the vital questions that stand before us as a people, and he is hopeful of the future. He believes that we are moving on right principles.

May the Lord's blessings rest upon the brotherhood and give us victory over sin.

J. R. TAYLOR.

From Pastor Watkins.

I have thought for some time that I would write for the Recorder a few items about Mill Creek church, Flat River Association, that might interest the brotherhood. Bro. J. E. Montague was for years pastor of this church. He was followed by the lamented Lambert, who served it for three years, and then your humble scribe became its pastor. It was the first church the writer became pastor of, and for fourteen years, December coming, he has been its under-shepherd. Many changes have taken place during those years. Many have crossed to the "better land," many have taken letters and gone to other churches, and a number have been excluded. On the other hand, there have been many changes to gladden the pastor's heart. It is of these I wish to write. God has been very gracious to us in the number of additions during these years of labor together. There have been about three hundred and seventy-five added to the church during my pastorate. We have had many glorious meetings together, the last one in August being the best of all. During and since the meeting seventy-three have been added to the church. In grace and Christian virtues there has been very great improvement. Brotherly love and strict discipline are two of the chief characteristics of this church. In benevolence there has been marvelous growth. Last year the church gave to Foreign Missions $135 alone, and will do better this year. I have several men in this church who are giving the tenth. This money comes freely and is not hard to secure. For some years they have paid their pastor $250 for his salary, and do it without murmur or complaint. It has one of the best Sunday-schools in the State, and how could it be otherwise with such an expert worker as Bro. T. H. Street as superintendent? It has an evergreen prayer-meeting and an excellent Sunbeam Society.

Now comes, if possible, its greatest pride—the Woman's Missionary Society. You asked me some time ago to give you an account of it, as some of the brethren visiting the Association thought the problem of the country Society had been solved through it. To begin with, it has a home of its own. Just on the edge of the church lot we have built what we call the mission room. This room was built especially for, and is set apart for, the Woman's Work. By the way, it is also used for the infant class-room in Sunday-school. The ladies have beautified this room and have in it a set of the mission maps of the world—a gift from the pastor. Next, this Society has a definite time for meeting. On the first Saturday in each month, which is the regular day for church service, they hold their monthly meetings. More, they have a certain hour on that day. The pastor first preaches, and they hear him in church, and then after a recess of ten minutes, while the brethren are holding conference, they hold their meeting. In this way they hear the sermon, hold their meeting and are ready to go home when conference is over. Next, the Society is well officered, which means much to any organization. The pastor preaches an annual sermon to them, besides encouraging and commending it at each service in some way. The Society now numbers about seventy odd, and is working for one hundred members by next Association. The pastor's desire and purpose is to finally enroll every female member on its list. The Society is supporting a native Chinese preacher, and will also help the other Boards. It is refreshing to see their zeal and faith.

Mill Creek is a most excellent church in every way. The church is made up of a noble people, and pastor and church are working to make it an ideal New Testament church.

Yours in Christian love,
G. T. WATKINS.

Roxboro, N. C., Nov. 7, 1904.

Free Mulberry Trees for North Carolina Farmers.

The past several seasons' experience in silk-growing in North Carolina has demonstrated that the women and children of this State may by light and interesting work during six weeks of early summer, and without interfering seriously with the ordinary duties, each earn from $30.00 to $40.00. Those who can devote more time to the work may earn more. Every pound of silk cocoons grown in North Carolina in 1904 has been sold at ninety cents to one dollar per pound.

It is necessary to increase the available supply of silk-worm food. Every farm and village lot in North Carolina, having dry soil, should have at least one-hundred trees.

The fruit of seedling mulberries is excellent for poultry and hogs. The roots spread widely near the surface of the soil and will prevent even steep hillsides from washing. We recommend that farmers plant seedling mulberries 12 x 12 feet apart, permitting the plants to branch low. Use the field as a run for poultry or hogs and allow the children of the family to have the leaves for feeding silk-worms as a source of pocket money.

In order to encourage the planting of the white mulberry, the North Carolina Department of Agriculture will distribute during the fall of 1904, among the farmers of the State, rooted seedling trees in lots of fifty and one hundred. Not more than one hundred will be sent to one person. Recipients of trees will be required to pay postage or express age at the rate of one cent per tree. This amount must be enclosed with application. Send stamps or money order—not bank checks.

Address applications to, and make money orders payable to the undersigned.

GERALD McCARTHY,
Biologist North Carolina Department of Agriculture, Raleigh, N. C.

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Good News from Ephesus.

I began a meeting of days with Ephesus Baptist Church the fourth Sunday in October, which continued for eight days.

Rev. E. Y. Pool, the pastor of Sanford Baptist Church, came to my assistance Monday night and preached till Sunday. He preached the pure Gospel, depending on the Spirit to save the lost. He did not try to preach "with enticing words of man's wisdom, but in demonstration of the Spirit and of power." He labored very earnestly for the Master.

The visible results of the meeting were between fifteen and twenty who made profession of faith in the Lord and Saviour Jesus Christ, and the members of the church and other Christians were made edified and strengthened.

This was a great meeting, and especially so when the circumstances connected with this church are known. It has seen a better day than it has been having of late years. It had only about twenty members up to the meeting, and is located in a community pretty evenly divided between Presbyterians and Methodists. Nearly every family represented in this church is divided, a part being Baptist and others Pedobaptist. In some of these, the Pedobaptist part is very bitter and full of prejudice. But Brother Pool preached fearlessly the whole Gospel of repentance, faith and obedience. He explained "close baptism" in a way which it seemed the most ignorant could understand and believe. Two joined the church, with more to follow.

Brother Pool baptized the candidates in a beautiful mill-pond where all could see how Christ was baptized and how He commanded His disciples to baptize.

Sincerely yours,
WM. ROGERS.

October 31, 1904.

From Pastor A. I. Justice.

On the third Sunday in October I began a meeting at Saluda church. Bro. W. F. Staley, of Biltmore, came in on Monday and preached eleven days. Brother Staley is an earnest Gospel preacher. He has fine tact as an evangelist with no "clap-trap" methods of making converts.

The whole community was stirred and the church greatly revived. The people say it was the greatest meeting ever held in the town. The revival did not close with the close of the meeting; the work still goes on.

Four young men were baptized last Sunday. Several persons who have moved into town, and had left their church membership behind, are going to bring their letters and put their membership with us. At times we have been discouraged, but now the prospects are bright.

The church at Fairview, in Buncombe County, has just completed a "pastor's home," which is a neat cottage adjacent to the church-house. This church is also taking on new life. These two churches, with some extra work in the Cane Creek valley, under the direction of the Buncombe County Executive Board, have been my field for the last year. In many respects, this has been the most pleasant year of my ministerial life.

A. I. JUSTICE.

Hendersonville, N. C.

P. S.—Fruitland Institute is having the most prosperous year in its history.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.

He who is true to the best he knows to-day will know a better best to-morrow.—Charles Gordon Ames.

Sunbeams' Corner.

Conducted by MISS ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Thanksgiving all the Year.

For dear native land, for churches and schools,
For friends, and for homes full of cheer;
If I counted the blessings that come every day,
Thanksgiving would last all the year.
—Ex.

Praise Ye the Lord.

"The God of harvest praise:
Hands, hearts, and voices raise
With sweet accord;
From field to garnered throng,
Bearing your sheaves along,
And in your harvest song,
Praise ye the Lord."

A Lancashire Doxology.

"Praise God from whom all blessings flow,"
Praise him who sendeth joy and woe,
The Lord who takes, the Lord who gives,
O praise him, all that dies and lives!
—Dinah Mulock Craik.

Tongues and Ears.

"No country in the world does more to entertain its children than Japan," says Miss White, a successful young missionary who has been doing admirable work there. "Even on the street corners stand men whose sole business it is to tell stories to little boys and girls.

"One day I joined a group of little folks who were eagerly listening, and this is what I heard:

"'Once upon a time a peasant went to heaven, and the first thing he saw was a long shelf with something very strange-looking upon it.

"'What is that?' he asked. 'Is that something to make soup of?' (The Japanese are very fond of soup.)

"'No,' was the reply; 'those are ears. They belonged to persons who, when they lived on earth, heard what they ought to do in order to be good, but they didn't pay any attention to it, so when they died their ears came to heaven, but the rest of their bodies could not.'

"After a while the peasant saw another shelf with very queer things on it.

"'What is that?' he asked again. 'Is that something to make soup of?'

"'No,' he was told; 'these are tongues. They once belonged to people in the world who told people how to live and how to do good, but they themselves never did as they told others to do; so, when they died, their tongues came to heaven, but the rest of their bodies could not.'

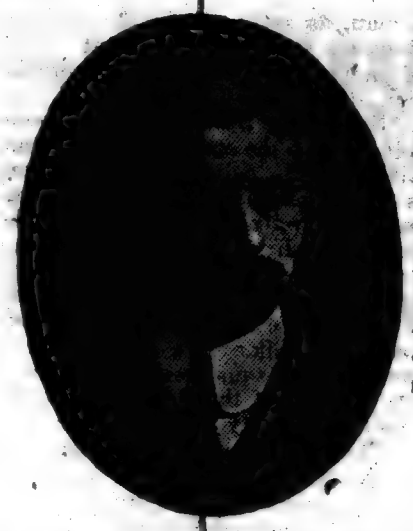
"Wasn't there a good lesson in this story? As I listened I thought that the missionaries were not sowing all the good seed."—Selected.

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Current History.

The War.

The news from the war is not of more than incidental interest.

The feature of the week was the escape from Port Arthur of a torpedo boat bearing a message to the Czar. When it reached Che Foo the crew destroyed the boat—a high price for a message! But the message was of the greatest importance. The Russian authorities announce that the Port Arthur garrison will hold out until the Baltic fleet arrives.

There were a number of attacks upon the fortress and some progress was made, but not much.

Before Mukden the armies are camping within easy reach—even within contact. The men on either side have built dug-outs to protect them from the weather. Some say that the Japanese are content to hold the Russians off from Port Arthur; others that they are awaiting an opportune hour for the onset and a decisive blow.

There are fresh pleas every week for an ending of the war, but Russia stubbornly declines to consider any thing of the kind until she gains a victory.

* * *

Interesting Church Meetings.

Recently three religious bodies have met in North Carolina—the Eastern North Carolina Christian Conference; the Western North Carolina Methodist Conference; and the North Carolina Presbyterian Synod.

The Christian Conference passed resolutions making war against municipal liquor dispensaries; also denounced the use of tobacco; took advanced ground upon the divorce question.

The Methodist brethren reported an excellent year's work, of which the following is a summary. Gain in members 683, infants sprinkled 1,593, adults "baptized" 1,826. Number of Sunday-schools 741. Collected for Conference claimants $5,611; for missions—foreign $15,611; domestic $8,376; church extension $4,451; presiding elders $13,814; for preachers $105,948; for bishops $2,183; for education $5,975.

The Conference joined in the proposed memorial to the General Assembly upon the subject of divorce.

We regret that we cannot present a statistical report of the Presbyterian Synod. It did not appear in the daily papers. The features of the meeting were, the movement to endow the Presbyterian Standard; the action approving the memorial to the General Assembly upon the Divorce evil; and the magnificent record on foreign missions—this body now claiming to contribute more per capita for this cause than any church, save the Moravians, in the world.

* * *

The President and the South.

The President has taken pains to signify that, so far from resenting the attacks upon him from a certain class of partisans in the South, he feels kindly for the South, deplores the general attitude toward himself, and will endeavor to make friends. The following appears to have come directly from him:

"Mr. Roosevelt feels that the Southern people have entirely misunderstood his attitude towards them and that section of the Union. He think the Southern press has been unduly harsh in its criticisms of administration policy, principally with reference to the views he holds concerning the treatment of the negro. Mr. Roosevelt thinks that it must be apparent to those who have followed his course, who have heard his speeches and read his books, that he has not been unfriendly to the white people of the South. He thinks that the estimate which he placed upon the Confederate army and upon General Lee as a military leader and as a man, as set forth in the 'Life of Benton,' should be sufficient denial of the charges of lack of appreciation of Southern character.

"Regarding the negro Mr. Roosevelt holds to the opinions of Abraham Lincoln. He believes that as there is no discrimination in business because of religion, there should be none in politics because of race or color. The President thinks that the tests of qualification for voting and holding office should apply to black and white alik.e He considers that that which disqualifies a negro from the exercise of the elective franchise should disqualify the white man also.

"The President feels especially keenly the charge made by a portion of the press that he favors social equality and miscegenation. The President has said that he who would advocate either of these would be an enemy to both races. His views on the negro question coincide fully with those of Judge Jones, former Governor of Alabama, a Confederate soldier and a Democrat.

"His friendliness to the South, Mr. Roosevelt thinks, is clearly indicated by the character of the men whom he has appointed to office in the various Southern States. He has professed in every instance an earnest desire to appoint the best Republican available for the position. A further evidence of his kindly feeling towards the South is his appoint of Gen. Luke Wright of Tennessee to the office of Governor General of the Philippines, a position which the administration regards as equal in dignity and importance to a cabinet officer."

Baptist Congress.

We are much relieved to be able to report that the Baptist Congress has met and adjourned in Louisville—yes Louisville, Kentucky, where the Western Recorder is published—without extrordinary casualties. The killed and injured have not been reported, but the number is not sufficient to distract the blood-thirsty readers from Port Arthur and Mukden. It appears also that the Seminary is safe, considering, and that the Southern Baptists have not been swallowed up. In this sore disappointment we extend sympathy to the Western Recorder. For the information of our readers we reprint the following paragraphs touching the discussions in the Congress from the Journal and Messenger: On Wednesday evening the subject was: "Does the New Testament Provide a Definite and Permanent Church Polity?" The speakers were Rev. Everete Gill, Th.D., pastor in Louisville; Professor Rauchenbusch, Rev. Dr. Lansing Burrows, of Nashville, Tenn., and President E. W. Hunt, of Denison University. None of the speakers, except the last, could find a definite and enduring form of Church Polity in the New Testament. The best they could do was to find certain principles which, if adhered to and made controlling, must result in a polity akin to that of Baptist churches of the present day. Dr. Hunt was more positive, and thought that the polity indicated in the New Testament is both definite and fairly permanent. On Thursday morning the question discussed was—"How Far May One Depart from Accepted Standards and Remain a Baptist?" It was confidently expected that this topic would excite considerable differences of opinion, and perhaps a lively discussion. Those set to read papers,—Rev. Geo. H. Ferris, of New Haven, Conn., and Prof. Geo. B. Eager, of the Louisville Seminary.—had been chosen evidently because it was expected that they would stand on opposing sides. The congregation was large and the interest deep. The first essayist took a generous view of the subject, and seemed to think that the term "Baptist" might include almost anything that accepted baptism, while Dr. Eager took a more conservative view. Rev. Dr. John L. Jackson, of Chicago, made an excellent speech, taking safe and generally sound views, while Dr. D. T. Denman, of Milwaukee, Wis., was more radical, and seemed to be willing to be anything, if he might only be reckoned a Baptist and stand with the largest possible number of people. Anything, only get the people into the "Baptist" fold. A volunteer speaker was Mr. E. M. Tresher, of Ohio, who spoke with great propriety, holding that to be a Baptist one must be a member in good standing of a recognized Baptist church. In a few words he set forth truths which most of his hearers could fully indorse."

The Stanley Association.

Kendall's church is a splendid place for the meeting of an Association. The delegates were on the yard in time to aid in putting in the windows and pews. The first day's meeting was held in the old church; but early Friday morning the doors of the new house were thrown open, and the people were admitted. The church is on a hill, surrounded by oaks, and the leaves of yellow, red and brown cover the trees and yard.

R. H. Herring preached the introductory sermon. Text: Matt. 11:29: "Learn of me."

I. Learn faith in God through Jesus Christ.

II. Learn submission and obedience.

III. Learn to balance your character.

IV. Learn appreciation for God's gifts.

The following officers were re-elected: E. F. Edins, Moderator; C. J. Black, Vice-Moderator; D. S. Morton, Clerk; I. L. Sheets, Treasurer, and W. T. Sinclair, Historian.

Visitors present were H. C. Moore, A. Johnson and S. F. Conrad.

W. A. Hough conducted the devotional meeting Friday morning, which was the first worship in the new meeting house.

E. M. Brooks read the report on State Missions, which was spoken to by Hight C. Moore. Brother Moore made the first speech in the new house, and he did very well indeed with "The Mission Spirit" as a theme. He said: "Selfishness is the essential element in sin."

A. Johnson was at his best in his Orphanage speech, and the Stanly is stronger for that institution than for any other object.

There are 24 churches in the Association, with twenty-two hundred and fifty-nine members. The pledges for State Missions were $15.50 short of last year. Considering all objects, the Association made some advance in her pledges. Albemarle is the only church that pledged at all towards sacrifice. Several churches were not represented, and so made no pledges.

How much a church misses when she fails to send messengers to the Association.

Brother Moore made a fine impression in his speech for Sunday-schools. After his speech A. Johnson made a short speech in which he said: "I want you people to keep your eyes open. When these milk-and-cider, namby-pamby fellows come around, wanting you to give your aid to this inter-denominational tomfoolery, just say to them get thee behind me gentlemen."

A. C. Davis and J. F. Hodge made strong speeches for Ministerial Relief.

There are great opportunities before the Baptists of Stanly County. New London is suffering for the organization and development of a Baptist church. Our people have not realized their power. Think of a woman who manages her own finances, worth thirty-five thousand dollars, and paying two cents per week for all missionary purposes. Think of a man with an annual income of three thousand dollars paying two dollars per annum to all objects. A covetous person is as sure of heaven as a murderer. The same law prohibits both. There are some of the Lord's most faithful servants in Stanly County, and their day will come.

The next session is to convene with the church at Big Lick, twelve miles from Albemarle. Delegates and visitors will be met at Albemarle. We hope for the greatest session in the history of the Association.

J. S. FARMER.

'Progress in the West Chowan."

Dear Recorder:—I read with interest the last issue of the Recorder, and especially the item, "Progress in the West Chowan." Being a member of this Association, I feel at liberty to reply to the resolution refering to the wisdom of our Home Board. The resolution is as follows:

"That it is the opinion of this church (Republican) that the action of the Home Mission Board in attempting to co-operate with the Negro National Convention is unwise."

There is one of two things certain; a mistake has been made in the appointment of the officers of our Home Board or Republican Baptist Church has made a mistake in adopting this resolution denouncing the wisdom of our Home Board.

It certainly seems to me this church, in this resolution, has shown a disposition to disobey the command of our Saviour as found in Mark 16:15. "And He said unto them, Go ye into all the world, and preach the Gospel to every creature." And again in Matt. 28:19: "Go ye therefore and teach all nations." The negro—is he not one of God's creatures? Is he not made in the image of God as well as the man in China or Japan? Yea, even as the Caucasian of America? If the negro is one of God's creatures, for whom Jesus Christ died, why should a church, an Association, a State Convention or any other Christian organization try to relieve itself of the responsibility of giving the Gospel to "every race?"

With the many efforts being put forth by the press and otherwise, to solve the negro problem, I believe that the only hope for the negro is the Gospel of Jesus Christ. Hebrews 2:9: "That he, by the grace of God, should taste death for every man."

I sincerely hope no other church will follow the example of Republican Baptist Church; for I believe that our Home Board is made up of wise, godly, consecrated men and that their wisdom in this great work should not be assailed.

Sincerely,

C. G. POWELL.

Potecasi, N. C., Nov. 14, 1904.

Do right, and God's recompense to you will be the power to do more right. Give, and God's reward to you will be the spirit of God himself, whose life is the blessedness of giving. Love, and God will bless you with the capacity of more love, for love is of heaven—love is God within you.—W. F. Robertson.

Blessed are they who know how to shine on one's gloom with their cheer.—Henry Ward Beecher.

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in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine,) so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

Wake Forest Letter.

It is pleasant to hear again in the campus the cheerful ring of the mason's trowel and the stroke of the carpenter's hammer. They mean that work is progressing on the new Alumni Building. This has already reached a stage which enables the passer-by to get some idea as to what the completed edifice is going to be. It will be, I think, the largest of the buildings in the campus. Though I was familiar with the architect's plans and drawings, the amount of floor space afforded was a surprise to me when I first walked over the sleepers of the first story. The building will show more external ornamentation than any other of our buildings, and will, we trust, be pleasing to the eyes of many generations of students.

Professor Carlyle's success in his rapid campaign for the means with which to erect this Alumni Building has been phenomenal. Or, perhaps, it would be more correct to say that Professor Carlyle's energy, tact, enthusiasm, and eloquence are phenomenal. He has accomplished wonders since he began his "whirlwind campaign," and success seems to be in sight. With the present generation, at least, his name will always be associated with this enlargement of the facilities of the College for scientific work. I cannot too strongly urge upon the Alumni of the College an active and practical sympathy with Professor Carlyle in the work he has undertaken. The building ought to be completed at the earliest day possible. We feel the need of it more and more every month. But the work cannot be pressed forward in advance of the reception of necessary funds.

That the College has just come into possession of a large oil portrait of Elder Martin Ross is mainly due to the interest manifested by our Brother Hufham in securing it. It is a copy of a small oil portrait owned by Dr. Richard Dillard, of Edenton. On the back of this is written the following:

"Rev. Martin Ross.
"Patriot. Soldier. Divine.

"A man of sublime character and great Christian zeal. His name is written in living lines upon every Baptist pulpit in Eastern North Carolina. The Patrick Henry of the Chowan Association. Also styled the St. Paul of North Carolina. A soldier and patriot of the American Revolution, and at one time pastor of the Edenton church. Born 1762. Died 1827.

"He always rode a grey horse, and some village witling composed on him the following distich:

"'There goes Parson Martin Ross,
Riding on his old grey hoss'."

It is with peculiar pleasure that we welcome this new acquisition, for among the pioneers in North Carolina Baptist history, no man was more prominent or more useful than Elder Ross. He was of Scotch descent. When 16 years old he entered the army. At the close of the Revolution he was converted and became a Baptist preacher. He is said to have been a man of commanding presence, fine voice, and great eloquence. He baptized more distinguished men than any other minister of his day. In 1817 he originated the idea of a Baptist State Convention. He was a strong advocate of Foreign Missions, of an educated ministry, and of organized co-operation among the churches.

We are hoping that at some early day Brother Hufham will visit us and tell us, as no other living man can do, of the career of this remarkable man.

A few weeks more and the Pastors' Course will begin. Dr. Cullom, who is the "Dean" of this department of our work, is already hearing from pastors who intend or desire to take this work for the month allotted to it. Very many of our churches, I think, ought to encourage their pastors to come to the College in January and, if necessary, help them in bearing the small expense involved.

I hope that the Convention at its next meeting will instruct the Board of Education to take charge of this Pastors' Course. It is, it seems to me, a legitimate function of that Board. There are a few small but necessary expenses for which no provision is made. These can best be met by the Board. And in some exceptional cases aid could wisely be extended by it to pastors, missionaries, etc., who could not possibly attend without such aid.

I am hearing of new students who expect to enter College when the Spring Term begins in January. This will be a favorable opportunity for the matriculation of students prepared to enter classes already formed. If you desire fuller information, write to me for a catalogue.

CHAS. E. TAYLOR.
Wake Forest College, Nov. 19, 1904.

Christians should not forget that the world expects to see in them a reflection of the mind and temper of the Lord Jesus. Nor is this an unreasonable expectation; for those who profess to love and obey Christ place themselves under obligation to be like Christ.—Religious Telescope.

Gentleness, cheerfulness, and urbanity are the three graces of manners.—Marguerite De Valois.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 90 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

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(Mention this paper.)

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Alcoholic-Drink Bills of Several Nations.

The consumption of spirits, beer and wine in the leading European countries for the latest available period is presented in a table of the Monthly Summary of Commerce and Finance just published by the Department of Commerce and Labor through its Bureau of Statistics.

The table shows the consumption of the three principal kinds of alcoholic beverages for the leading European countries, as follows:

Countries.	Spirits.	Beer.	Wine.
	Proof Gals.	Gallons.	Gallons.
United Kingdom	56,818,878	1,500,709,000	16,646,893
France	97,177,968	289,105,000	1,842,860,000
Germany	124,818,800	1,782,778,000	118,688,000
Italy	11,160,400	6,796,000	1,045,861,000
Russia	172,560,600	151,698,000	(a)
Belgium	9,885,000	880,295,000	6,946,200
Sweden	10,790,500	44,440,000	808,200
United States (1903)	117,252,148	1,449,879,962	88,719,955

a No data.

The figures for spirits in the case of European countries include only those quantities which are used in the form of beverages, the quantities used in the arts and manufactures are no exact data on the subject for the United States, as all the spirits entering domestic, including industrial consumption, are taxed at a uniform rate. Authoritative estimates place the quantity used in mates place the quantity used in the arts and manufactures in this counthat in order to make the American and European figures comparable, these 10,000,000 gallons should be deducted from the total consumption of spirits in the United States, as officially stated.

The following table shows the per capita consumption of the three kinds of beverages for each of the above countries:

Countries.	Spirits.	Beer.	Wine.
	Gallons.	Gallons.	Gallons.
United Kingdom	1.33	35.42	0.39
France	2.61	7.48	84.73
Germany	2.11	30.77	1.68
Italy	.34	2.20	31.86
Russia	1.29	1.18	(a)
Belgium	1.42	66.89	1.28
Sweden	2.13	8.83	.18
United States (1903)	1.33	18.04	.48

a No data.

It is seen that France shows the heaviest consumption of the most concentrated beverage, spirits, viz, 2.51 gallons per inhabitant, the other countries following in the order of their per capita consumption of spirits: Sweden, 2.13 gallons; Germany, 2.11 gallons; Belgium, 1.42 gallons; United Kingdom, 1.33 gallons; United States, 1. 33 gallons; Russia, 1.29 gallons; and lastly, Italy, with only 0.34 gallon. The per capita consumption of spirits in the United States, figured on the basis of a total consumption of 107,252,148 proof gallons, is 1.33 proof gallons, placing this country well nigh the end of the list of spirit-drinking countries.

The figures of per capita beer consumption reveal the fact that Belgium stands at the head of the nations in the matter of per capita consumption of beer, its per capita consumption being 56.59 gallons. Second in order is the United Kingdom with 35.42 gallons, while Germany, which shows the largest absolute figures of consumption, in the matter of per capita consumption taeks third place with 63.77 gallons. The United States follows with 18.04 gallons, Sweden and France with 8.83 and 7.48 gallons per inhabitant, Russia, 1.13 gallons per inhabitant, while Italy is still lower, viz, 0.20 gallon.

The consumption of wine may be said to be concentrated in two countries, chiefly, France and Italy, both the absolute and per capita consumption showing that wine in these countries is a common article of consumption rather than an article of luxury, used only by the favored few. The figures of per capita consumption of wine in these countries—34.73 gallons in France and 31.86 gallons in Italy—are almost identical with those shown for beer by the United Kingdom and Germany. The consumption of wine in the other countries is relatively insignificant, only Germany, with 1.93 gallons per inhabitant, and Belgium, with 1.28 gallons, showing a per capita consumption exceeding one gallon, the estimated per capita consumption in the United States being 0.48 gallon.

The following table shows the total quantity of alcohol of 50 per cent strength consumed in the form of beverages in the countries named, beer and wine having been expressed in terms of spirits of standards (i. e., 50 per cent) strength, by assuming an average alcohol content of 5 per cent for beer and 10 per cent for wine. Reduced as it were to common terms, the consumption of alcohol of 50 per cent strength as beverages in the countries in question is as follows:

Countries.	Consumption.	Population.	Per capita consumption.
	Gallons.		Gallons.
United Kingdom	211,718,690	42,370,000	4.99
France	394,654,388	38,366,000	10.21
Germany	326,837,700	58,843,000	6.61
Italy	221,016,200	33,089,000	6.61
Russia	187,713,880	134,272,000	1.39
Belgium	61,218,140	6,885,000	7.33
Sweden	15,854,140	5,082,000	3.05
United States b	289,964,014	80,372,000	3.23

a Consumption of wine not included.
b Ten million gallons of spirits, used in the arts, excluded.

France shows the largest per capita consumption of alcoholic beverages, viz., 10.21 gallons, while Belgium, owing to its heavy beer consumption, follows next in order with 7.33 gallons. Italy with 6.61 gallons; Germany with 5.53 gallons, and the United Kingdom with 4.99 gallons, are the other countries which may be said to excel in the consumption of alcoholic beverages. The United States with 3.23 gallons, Sweeden with 3.05 gallons, and Russia with 1.39 gallons of average consumption, wind up the list of the countries in question.

Some idea of the fiscal importance of liquor trade can be had from the following table showing the receipts of the various governments from excises and import duties on these articles. Generally speaking, the revenue from imported beverages plays but a small part in the total revenue derived from the taxation of beverages, the larger portion of the liquors consumed being manufactured within the respective countries. The only exception constitutes wine, which is imported in large quantities, both into this country and the United Kingdom.

The entire revenue from the taxation of alcoholic beverages (including import duties) for the five leading countries only during the most recent fiscal year, for which figures could be obtained, was approximately as follows:

United Kingdom	$178,367,000
France	82,367,000
Germany	58,750,000
Russia (the total includes revenue from the Government sale of spirits, the part of revenue credited to the exercise tax proper being $161,128,662)	248,961,000
United States	190,711,826

The Anti-Saloon League of Bertie.

There will be a convention of the Anti-Saloon Leaguers of Bertie County held in the court-house at Windsor, December 13, 1904, at 12 o'clock.

At this convention there will be speaking by some prominent temperance worker, the election of delegates to the State Anti-Saloon League Convention to be held at Raleigh in January and the election of officers for the year 1905.

If you are a temperance man, let nothing deter you from coming. It is very important that we keep our League in tact—in working order. The Legislature is soon to meet. We want to be prepared to throw all of our influence on the side of any possible temperance legislation. Thorough organization alone will bring this about. The Liquor Dealers' Association is at work. We must be. We have elected through the Democratic organizations our choice for Representative. Now let's back him up. If you have not joined the League, this will be your opportunity.

I ask all pastors of churches in Bertie to read this notice to their congregations and then set them the right example by coming to the convention.

Let us take courage from our victories in the past and press forward the cause of temperance in the future. For this is to advance the kingdom of God.

Yours in faith,

R. L. DAVIS,
President of Bertie County Anti-Saloon League.
Windsor, N. C., Nov. 14, 1904.

Learn to love the truth, for we grow to be like that which we love.

EATEN BY MICROBES.

This expression exactly describes the condition of the skin when attacked by many forms of skin diseases. It is a horrid idea but perfectly true. To eradicate these disease germs and restore a healthy skin, use Tetterine, an infallible cure for tetter, ring worm, itch and all forms of skin diseases. 50 cents per box all druggists or by mail from J. T. Shuptrine, Mfr., Savannah, Ga.

Words may lie—music cannot.—Frank Damrosch.

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No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Botson and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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CHEATHAM—FREEMAN.— At Rolesville, N. C. November 9, 1904, by Rev. W. B. Royall, Mr. Frederick A. Cheatham, of Youngsville, N. C., and Miss Maude Freeman, daughter of Mr. Robert A. Freeman, of Wake County, N. C.

Obituaries.

STONE.—Etta Stone, in her 37th year departed this life August 9, 1904.

At an early age she professed faith in Christ, and lived a consistent member of Cedar Fork Baptist church. The church has lost an efficient, faithful, working member. Her untiring efforts to do the Master's will were inspiring and helpful to others, and her vacant place will be hard to fill.

Blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labors and their works do follow them.

HER NEICE, L. S.

OUTLAW.—George W., the son of sister Brittian Outlaw, of Bertie County, died at North Rocky Mount, November 6, 1904, aged 29 years, 4 months and 1 day.

The body was carried to the home of his mother, where the funeral was preached, November 8th, by his pastor, assisted by S. B. Barnes, their home pastor.

The interment was in the family cemetery.

George joined the Bethany Baptist church at the age of fourteen. Recently he became a faithful member at North Rocky Mount.

He leaves his mother, three brothers, two sisters, relatives, and many friends who will sadly miss him. A good and faithful young man has gone to his reward, where we hope to meet again, and "where congregations ne'er break up and Sabbaths never end."

G. L. MERRELL, Pastor.

CURRIN.—At the close of a beautiful Monday, October 26, 1904, Miss Essie R. Currin, daughter of Mr. and Mrs. J. C. Currin, fell asleep in Jesus.

She was so young, so sweet, so true! A flower just blossoming, has been plucked from the church, the family, relatives and friends—and has been transplanted in the Eden of God, where it will bloom to fade no more. Yes, where it shall give off sweet fragrance throughout that eternal day, and where it will add sweetness and delight amid the redeemed saints of God.

Miss Essie was about eighteen years old, having joined Sharon Baptist church when eleven years old, and remained a faithful member of same until death.

In her death the community has sustained an irreparable loss. Her neighbors all loved her, and her memory will ever be a precious heritage. She was ever ready to help when in her power to do good to any with whom she came in contact. Those who knew her best loved her most. May we look to the God of all grace for comfort; and may we all strive to meet her on that beautiful shore.

"We shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave.

"In the bright, eternal city,
Death can never, never come!
In His own good time He'll call us
From our rest, to home, sweet home."

H. G. McFARLAND.

GOMER.—Our dear lamented sister Sallie C. Gomer, died April 13, 1904, at the home of her daughter, Mrs. William Gay, of Suffolk, Va.

She was Miss Callie Carson Stedman, born October 21, 1830. She was twice married, the first time at the age of 18 to Andrew Voight, for whom she bore eight children, only three survive her, also one living brother, James C. Stedman, of Fayetteville, N. C. She was converted at the age of 20, and united with the Methodist church, was a faithful worker in that church for 35 years, then joined the Baptist church at Eureka, near her home, where she served her Maker the remainder of her days in the beauty of holiness.

Although a frail body bore the bright, sweet spirit within, yet she was rarely ever absent from her church meetings, and her purse was open for every good cause. So tender was her love for her pastor that while she lived in her little country home with her daughter, Mrs. Addie Knight, a room was kept fitted up for his comfort. Sadly do we miss her sweet, smiling face and words of encouragement. Sister Voight, as we all called her, was indeed a sweet patient character. This was shown in the way little children clung to her. Everything that loving hands could do to make her last days of affliction restful and happy was done by her daughter, Mrs. Gay. For seven months she lingered and God took her without a struggle. She died as she had lived, leaning on the bosom of her Master.

A beautiful handmade portrait of her hangs on the wall at Eureka, just above the seat she used to occupy, presented to the church by Mrs. Gay, in honor of her mother's love for her church. May the life and example of mother stimulate her children to greater usefulness, so that life be made dearer and a Heavenly home nearer.

MISS WILLIE E. BRINKLEY.

In Memoriam.

Mrs. Martha Adams Bullard was born in Marlboro County, S. C., January 5, 1848, and died at her home in Scotland County, N. C., August 29, 1904. The funeral services were conducted by Rev. R. G. Kendrick, Jr., pastor of Spring Hill Baptist church, and her body was laid to rest in the cemetery hard by the church, to await the return of her Lord, when it will be raised incorruptible and immortal, and be received into everlasting habitations.

Mrs. Bullard was a member of the well-known and influential Adams family of Marlboro County, herself a daughter of Robinson and Elizabeth Adams. She was married October 7, 1866, to Mr. W. W. Bullard, with whom she lived happily until the summons came, "Come up higher." To them were born eleven children, ten of whom survive her and who feel keenly the loss they have sustained—their best and truest friend, mother. Of these ten seven are yet under the parental roof.

Our sister was a deeply pious woman. She joined the Boykin Methodist church. Subsequently she transferred her membership to the Laurinburg Methodist church, of which she was a consistent member when she died. Though young when she surrendered her heart to Christ, it was with her no mere profession of religion, for her subsequent life bore constant and unquestioned testimony to its reality. Her life was a living witness to the saving and keeping power of the gospel, and the world took knowledge of her that she had been with Jesus. And she died as she lived. For weeks before it came she realized that the end was near, but she was not morose or sad. On the contrary, she was happy in the consciousness of the Savior's presence, and in the hope of going to be forever with Him. The only tinge of sadness that the prospect of death cast over her life was the pain of separation—even for a short period—from her family. The supreme concern and deepest solicitude of her dying hours were about the spiritual welfare of her loved ones from whom she was soon to part. May her consuming desire be fully realized when she shall meet them again at the "Beautiful Gate" and dwell forever with them in the mansions of glory!

In her death the community in which she lived was bereft of one of its kindest and most sympathetic women, the social circle in which she moved of one universally admired and loved, and her home of a devoted wife and mother. The high esteem in which she was held was attested by the great crowd that attended her funeral, and with unfeigned grief said: "Farewell friend, relation, sister, wife, mother!"

May the God of all comfort bestow richly His comforting grace upon all who sorrow on account of a loss which is her eternal gain!

R. G. KENDRICK, JR.
Laurinburg, N. C., Nov. 2, 1904.

Resolutions of Respect.

Our Omnipotent Father, who is "too wise to err and too good to be unkind," has called our esteemed sister, Miss Virgie E. Tingen, into those "heavenly tasks which complete the earthen." Be it therefore

Resolved 1. That there has disappeared from among us a true example of humbleness, faith, devotion, duty to her home, her fellow-creatures, her church and her God.

2. That we, the members of the Second Baptist church, bow to this inscrutable providence without a murmur, feeling assured that her crown lacks not a star.

3. That we tender whatever of sympathy and consolation we may to those whom she has left behind, striving more earnestly to emulate her example.

4. That a copy of these resolutions be sent to the grief-stricken home; a copy spread upon the record of the church; and a copy sent to the Biblical Recorder for publication.

C. J. D. PARKER,
J. V. RIGSBEE,
A. C. MELVIN,
L. PORTLOCK WILSON,
Committee.

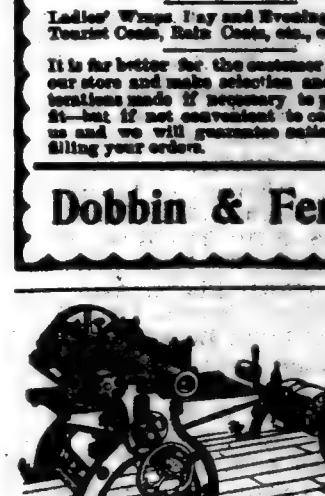
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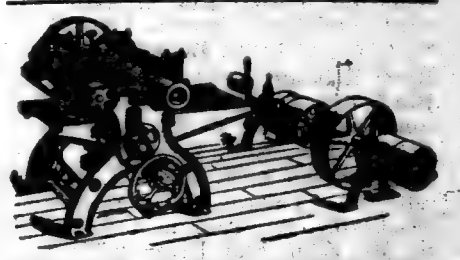
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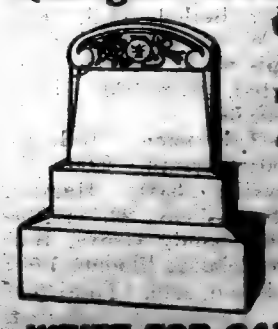
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Acknowledgments.

November 23, 1904.

State Missions.—Kinston, $46.58; W. M. S., Kinston, 53.00; Y. L. M. S., Kinston, 5.00; Tabernacle, Raleigh, 39.00; Faison, 2.30; W. M. S., Laurinburg, 3.00; W. M. S., Warrenton, 7.70; Tar River Asso., 26.83; Mays Chapel, 3.50; Corinth, .50; W. M. S., Lystra, 3.50; W. M. S., Creeksville, 12.00; Buckhorn, W. Chowan, 40 ; Little River Asso., 178.21; Spring Branch, So. River, 2.10; Bladen Association, 20.00; Galeed, Bluden, 17.60; Sandy Grove, Bladen, 1.14; Hickory Grove, Bladen, 7.09; Centre Road Bladen, .50; Central Union, 2.49; Ramseur, 2.89; Macedonia, Tar River, 1.05; Rocky Hock, Chowan, 5.00; Worthville, 2.40; Polkton, 4.25; W. M. S., Polkton, 3.78; W. M. S., Bethany, W. Chowan, 5.00; Moore's Chapel, Piedmont, 2.24; Edenton, 16.85; W. M. S., Mocksville, So. Yadkin, 8.00; W. M. S., Mt. Zion, Flat River, 2.00; W. M. S., Bladen Union, Cedar Creek, 3.00. Total this week, $528.50. Previously reported, $12,843.04. Total this year, $13,371.54.

Foreign Missions. — Tabernacle, Raleigh, Raleigh, $75.30; W. M. S., Lumberton, 19.20; Tar River Asso., 28.17; Corinth, 5.00; Little River Association, 125.63; Bladen Asso., 11.60; Centre Road, Bladen, 1.00; W. M. S., Clayton, 12.76; Boone, 9.25; Fair Bluff, Robeson, 12.00; W. M. S., Fair Bluff, Robeson, 11.40; Mrs. L. Johnson, Cary, 10.00; W. M. S., Bethany, W. Chowan, 5.00; Sunbeams, Maxton, Robeson, 2.75; W. M. S., Mocksville, So. Yadkin, 3.00; Sunbeams, Mocksville, So. Yadkin, 5.50; W. M. S., Mt. Zion, Flat River, 2.77; Sunbeams, Mt. Zion, Flat River, .58; W. M. S., Bladen Union, Cedar Creek, 2.00. Total this week, $342.91. Previously reported, $15,100.62. Total this year, $15,443.53.

Home Missions.—Tabernacle, Raleigh, Raleigh, $50.00; Tar River Association, 22.06; W. M. S., Creeksvile, 5.00; Little River Asso., 39.45; Bladen Asso., 12.96; Galeed, Bladen, 8.68; Centre Road, Bladen, .50; W. M. S. Clayton, 1.00; Moore's Chapel, Piedmont, .83; Bethel Hill, Flat River, 17.00; W. M. S., Mt. Zion, 2.00. Total this week, $159.48. Previously reported, $7,833.20. Total this year, $7,992.68.

Education.—Tabernacle, Raleigh, Raleigh, $25.00; Corinth, 2.00; W. M. S., Creeksville, 3.00; Hamlet, 2.50; Little River Asso., 23.75; Bladen Asso., 6.00; Sandy Grove, Bladen, 3.00; Abbottsburg, Bladen, 1.00; Fair Bluff, Robeson, 2.16. Total this week, $68.41. Previously reported, $2,585.23. Total this year, $2,653.64.

S. S. and Colportage.—Little River Asso., $12.40; S. S., Galatia, 2.00. Total previously reported, $710.74. Total this year, $725.14.

Ministerial Relief Fund.—Tabernacle, Raleigh, Raleigh, $25.00; Corinth, 2.50; Little River Asso., 37.71; Bladen Asso., 5.00; Sandy Grove, Bladen, 2.09; Abbottsburg, Bladen, 1.00; Bethel, Bladen, 1.00; W. M. S., Bladen Union, Cedar Creek, 1.00. Total this week, $75.30. Previously reported, $1,633.15. Total this year, $1,708.45.

Yates College.—W. M. S., Marshville, $5.00. Previously reported, $569.50. Total this year, $574.50.

Total reported for all objects this week $1,194.00
Previously reported for all objects 41,315.03

Total reported for all objects this year 42,509.03

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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 22.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 30, 1904

THE SUPREME OPPORTUNITY OF CHRIST'S PEOPLE IN THIS GENERATION.

BY W. R. CULLOM, OF THE CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

A great orator once, speaking out of a vivid imagination, said: "Opportunity is a fleet horse. He comes dashing to our door and stops for a moment. If we mount at once, we ride on to fame and fortune; if we hesitate, we only hear the echoes of his departing feet resounding down the corridors of time." If, as Christian people, we will but open our eyes, we believe the fleet horse will be seen standing by our sides as he has come to but few generations in our Christian history.

It is very easy for us to persuade ourselves that all the great turning points of the world lie in the past. This paper will seek to point out four things that characterize our day and our time and mark it off from all other times and distinguish it as one of supreme opportunity for Christian people.

A Truth-Seeking Age.

A great writer said the other day, "There are three methods by which one may decide his course of action in a doubtful exigency—tradition, policy, principle. He may look into the past and consider what course of habit—his own or that of his social circle, his community or the Nation—indicates as correct; he may peer into the future and endeavor to decide what will be the probable consequences of alternative courses of action; or may refer the question before him to some before carefully considered and well-settled principle of action, and decide upon his course by applying that principle to the circumstances before him."

This utterance was made in applying the third of these methods to a special individual. If we say that that principle to which all questions are ultimately referred is truth, may it not be said to be one of the most distinguishing characteristics of our age? The laboratory method leads one to look through the microscope with as much care as possible, and then describe with the utmost accuracy what has been seen, regardless of what has been seen before or of what results may come from the description of actual facts. This habit has become so general, and its influence so widespread that men everywhere are coming more and more to be governed by it, whether they will or not. In many cases, of course, individuals and nations are so strongly tied up by preconceptions, and so walled in by centuries of superstition and error as to yield but slowly to a new influence. Fortunately, however, God has so arranged matters that a generation of new minds and new lives displaces the old ones every few years; and these new ones are always open to whatever the atmosphere holds in store for them. If the world will not repent and become as little children, God will make the world over and over again out of little children, and so bring it to His way of thinking after a while.

The attitude of mind suggested in the phrase, a truth-seeking age, may slough off many things which had hitherto been considered a part of the very warp and woof of life, but to a Christian who is assured beyond peradventure that he is clinging to a Christ who is "the way, the Truth and the Life;" a Christ who could say to His disciples just before He left them, "All authority hath been given unto me in heaven and on earth;" a Christ who could say to His servant John, after He had ascended to heaven, "Fear not; I am the first and the last, and the Living one; and I was dead, and behold I am alive for ever more;"—to the Christian who is united to such a Christ, there is nothing to fear, but all to hope for and rejoice in when the strongest and most serious minds around him are asking about everything, "Is it true to the essential nature and constitution of things as we see them in ourselves and in the universe about us?" If we have the truth, the ultimate truth, about God, about man, and about the hereafter in our Christian religion, as is becoming so abundantly apparent, does not the mind of this generation constitute for us a supreme opportunity to show it and establish it?

An Age of Intense Interest in Man.

The second characteristic feature of our age to which attention is called, is that we live in a time of intense interest in man. Only a few years ago if one had used the word "sociology" among many college students, he would have sent them to their dictionaries. Today a chair of sociology is an essential part of the equipment of any first-class institution. Many of the strongest essays and most fascinating stories of the time cluster around this new science. And what is this science? It is nothing else than the science of human society. It is a serious attempt to study the human race in its various relations. The patient and painstaking work of all the other sciences is seen to reach its climax only when it has made its contribution to this, the queen of sciences. In Mr. Alfred Russell Wallace's new book, "Man's Place in the Universe," he shows that from the standpoint of a matured scientist, man constitutes the central and chief object of interest in all the well-nigh infinitely varied handiwork of God.

One may be tempted to say: "This is just what I have believed all the time. Does not the Psalmist bring out the same idea when he exclaims, 'When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but little lower than the angels, and crownest him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.'" But, while we may have believed this all the while, is it not a source of encouragement to find that the world's great institutions of learning, its most readable books, and its most attractive platform speakers are turning the attention of people everywhere to that part of God's creation in which the work, the prayers, the sacrifices, the most essential part of the church's life centres? Does not our opportunity at this point exceed that of former generations by just so much as modern facilities for acquiring and communicating knowledge exceed those of the past?

Moreover, it should be noted that this interest in man includes the whole man. No people and no time has ever acquired more symmetrical development of the body than did the Greeks before Christ came into the world; nor has any age or people finer specimens of mental discipline and strength to present to the world than are seen in Plato, Aristotle, Aeschylus and Sophocles. The soul or spiritual man also has received as much attention in other ages as is manifested in that sphere of our make-up to-day, and it would be hard to exhibit anywhere, or at any time, finer examples of spiritual manhood than is seen in Augustine, Chrysotom, Thomas Aquinas, John Calvin, John Wesley, and a host of others. But, while this is true, these men, and the type of life represented by them, were more or less (and more than less) specialists in that particular sphere. To be religious, with too many of them, was to be shut out from the world in a monastery. Our age may not equal that of the Greeks in physical and mental gymnastics; it may not equal that of the middle ages in sounding certain types of religious depths, or in the production of certain types of religious character; but who will question for a moment the fact that our age presents a more symmetrical interest in the whole man—body, mind and soul—than any age of the world's history? The wide-epread interest in athletic sports, the splendidly equipped gymnasiums in every city, college and university, as well as the work of the various boards of health in making available to people everywhere the marvellous achievements of science, all bear unmistakable evidence to the interest we feel in the body. If we look at the wonderful development of the common school system, the unprecedented endowment of colleges and universities, and the unparalleled wave of popular enthusiasm for education, the interest of this generation in the mental sphere is equally apparent.

But how about religion? Do the facts in the case warrant us in claiming fo rthis age any peculiar interest in the subject of religion? Hamack and a small coterie of his class may find the universe a "riddle" on this subject, but it is a hopeful sign when the foremost students of the world in the special sphere of man's mental and spiritual make-up are insisting that religion of some sort is just as essential to the complete man as is an eye or an ear or a heart. In other words, man is a religious animal. He is made with capacities and longings which can be met and satisfied with nothing short of fellowship with the Absolute and the Eternal. The familiar case of the late Geo. J. Romanes comes naturally to one's mind in this connection. Reared in the faith of the Established church, of course as a young man he found himself a student in one of the great English universities. During his student life at Cambridge he wrote a prize essay, taking for his subject "Prayer." His conclusions with reference to the place of prayer in human life were largely negative, and this frame of mind continued to grow on him until he was just about an atheist. As the warm friend of Mr. Darwin and the group of men associated with him, Mr. Romanes continued his scientific researches for years, ignoring God, the soul and the future life. But before his death in 1894 the instinctive hunger of the soul began to assert itself, and as one reads some of his heart confessions he is reminded very much of David's longing for God as seen in the forty-second psalm. "As the hart panteth for the water brooks so panteth my soul after thee, O Lord."

In the recent book of Prof. James of Harvard—"Some Phases of Religious Experience"—we see another great psychologist recognizing religion as a real part of the universe, and a phenominon to be dealt with as truly as light, electricity, force or heat. These men may not have the same view of religion that we have; many of them may have and do have views that seem to us far removed from the simple teaching of the "Law and the Testimony;" but with all this, is there any aspect of our generation that affords a more encouraging outlook, or a more hopeful opportunity to Christian people than this concentration of interest in men as such? Which part of God's creation is the church concerned about? It is not the rocks beneath, nor the stars above, nor the earth about us, except as these things relate themselves in some way with human beings. Our interests, our prayers, our efforts, centre in man. Is it not a great help to us to find the eyes of all creation turned to him, and the mind of all the world studying him and planning for him? If the church is wise she will see to it that this interest, thought, and endeavor are made to follow the leading of the Prophet of the race—Jesus Christ the Son of God and the Son of Man.

THE DEBT SEEMS INEVITABLE.

In an article last week, I said that we would have to raise $1,200 more than for the same time last year to report no debt. It was hoped that the receipts from last Sunday would cut this down to $800.00. I have just gone over the Treasurer's books, and to my great disappointment, we have received this week only $11.70 more than for the corresponding week last year. To come out with no debt, then, next week's Recorder must show that $4,800 was raised last Sunday. The last week last year $3,600 was sent in. My faith is not strong enough to believe that $4,800 was collected for State Missions last Sunday. Therefore, to make the indebtedness as small as possible, let us do our very best next Sunday, and let every church treasurer send what comes into his hands on Monday, December 5th, to Walters Durham, Raleigh, N. C. While that will not be counted on this year's work, it will go toward paying the debt.

Brethren, I have exhausted my powers of appeal, and leave the matter in your hands. Let the churches which have already given take another collection next Sunday so that if we cannot entirely wipe out the indebtedness, we may reduce it as much as possible.

LIVINGSTON JOHNSON,
Corresponding Secretary.

The Incarnation.

BY PASTOR J. N. BOOTH, HERTFORD.

"Without controversy great is the mystery of Godliness—God manifest in the flesh," says Paul. The mystery of the Incarnation is a truth which the Bible presents to our apprehension, but to our limited intelligence it is beyond comprehension. We learn that the one God Creator and Preserver of the universe subsists in three persons—Father, Son and Holy Ghost—constituting the adorable Trinity; and that the Son sent of the Father came to this earth in the fullness of the time, clothed in flesh, "made of a woman, made under the law to redeem them that were under the law."

In His wonderful grace He "made Himself of no reputation, and took upon Him the form of servant, and was made in the likeness of men; and being found in fashion as a man He humbled Himself, and became obedient unto death even the death of the cross."

And still He never ceased to be divine. John wrote: "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us, full of grace and truth." Though He was in this state of humanity He was nevertheless truly divine.

To the Holy Virgin in her perplexity, the angel said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

At the Jordan in whose historic waters John had just reluctantly baptized Jesus, the voice of God broke the silence of the ages, while the Holy Spirit descended upon Him visibly as a dove, saying: This is my beloved Son in whom I am well pleased.

Again at the transfiguration when a section of heaven let itself down and embraced and kissed the earth while Law in Moses, Prophesy in Elijah, and Grace in Christ held that wonderful interview upon the sacred mountain, the same voice spoke again in attestation of His sonship.

He was God's Son while in the flesh, for "God so loved the world that He gave His only begotten Son that whosover believed in Him should not perish but have everlasting life." And yet He was very man, made of a woman, made under the law. He had all the essentials of humanity. He had a human body with its susceptibilities of decay and repair. He hungered and thirsted, slept and grew weary as other men. And He had a human spirit with intelligence, sensibilities, and will, as other men. He could know, and knowing, could feel; He could know and feel, and knowing and feeling, could will, as other men.

Having these two natures, He was not two but one. In Him divinity and humanity united into one harmonious personality. Divinity was not humanized, nor was humanity deified; but both were taken up and united into one being in a glorious unity, so that whatever he did, or said, or thought, was the deed of Himself in all the dignity of His wonderful personality. Those acts of His which might be termed human were none other than the acts of a divine one, and those acts of His which might betermined divine were at the same time the acts of a human being.

We may discover this from the way in which He constantly spoke of Himself—a way which disclosed in Him not a dual but a single consciousness. If His words relating to Himself teach anything with regard to His self consciousness, they mean that He thought of Himself as one and not as two.

When He addressed the woman at the well, He said to her: "Give me to drink," which was a request made in the interest of His human nature, and of the lower half of it at that, for it related to His body; but it will be observed that He speaking out of His consciousness, says, "me." And when this woman had advanced in her apprehension from thinking of Him as a Jew to acknowledging Him as a prophet, and wondering if He might not be more than a prophet, she cried: "I know that Messios cometh which is called Christ: when He comes, He will tell us all things." To this Jesus replied in a declaration of His highest claim, saying: "I that speak to thee am he." And so here as He spoke of Himself He employed the same method disclosing the singleness of His personal consciousness.

There is more for us in this wonderful doctrine than we can ever fathom, for it imparts to all Christ did for us its real value and meaning. With Him as with all, what He can do, depends upon what He is. He had to be human to reach us, and then He had to be divine to accomplish the purpose of His mission. The fact of incarnation gives to the human acts of the Christ divine dignity; and to His divine acts human sympathy.

Being constituted as He is in His wonderful person, composed jointly of divinity and humanity, by his humanity, as a sharer of our race responsibility he could justly become our substitute, and by His divinity, in His infinite dignity and value He could become such a substitute effectively and successfully. Hence He who knew no sin being made sin for us, a means is provided for our salvation through Him who put away sin by the sacrifice of Himself; and now we may "have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."

November 13, 1904.

A Blow at the Other Fellow.

BY C. C. BROWN.

The last time I poked my nose into the Recorder, I got it soundly mashed, Mr. Editor; but, strange to say, here I am again. It seems that I just cannot stay away. I must be allowed to express myself. Of course, I don't see all the Baptists papers in the South, but I am sure the Recorder is the best one among the lot. I say this by a sort of intuition that will not permit to say anything else. Why, sir, that advertisement headed, "Do you get up with a lame back?" is worth the subscription price for a year, and possibly for a month or two beyond. I am sure I could not do without it. Life would not be worth the living, and so on.

The above will make us both feel better.

The matter in hand is a clipping which I append. It is taken from the Baptist and Reflector, edited by our worthy and beloved Brother Folk. Read it:

"The Biblical Recorder felicitates itself on the fact that a Methodist preacher of its acquaintance recently immersed twenty-seven candidates, and says: 'Let the good work advance.' No 'good work' about it, beloved! No better than if he had sprinkled the whole outfit. Neither at his hands would be New Testament baptism and the latter at nobody's hands."

What our Brother Folk means, or seems to mean, is, that nobody in the world can administer baptism but a Baptist. That position is beautiful to look upon—when the one who does the looking is of the strenuous sort. I wonder if the brethren who argue as Folk does have taken time out of their busy life to see where this matter will lead them. According to Folk and others of that school, no one can administer baptism but a Baptist; therefore in order that the rite may be properly administered, the Baptists must have a man on hand at every place in the whole world where a believer asks to be baptized. Even those who believe and wish to obey cannot submit to the Lord's commands unless there is a Baptist clergyman somewhere near at hand. All those in the far-away heathen lands must just believe and then tarry until a Baptist can come along that way. If one never comes, then in such a case New Testament baptism is an impossible thing. We spend much energy in seeking to convince men that they should be immersed as our Lord was, and when we have won them to the truth, we become Roman Catholic in spirit and doctrine, and say: "Yes, but you can't be properly immersed unless you let a Baptist do the baptizing." I am sure as I am of being alive that our Baptist Catholic brethren are standing in the way of the cause we represent, and I have an idea that Tennessee itself is a living illustration of the thing I mean. Folk has surely fallen heir to a few ideas left by Dr. Graves, which he could get along without and thrive abundantly.

Sumter, S. C.

Great Convention in Texas.

Dear Recorder:—I have just returned from the Texas Convention at Waco. I had heard of it and read some big things about it, but there was room for surprises. There never was another such meeting of Baptists. The Texas Convention is bigger and does bigger things while in session than the Southern Baptist Convention. One-fifteenth of the Baptists of the world live in Texas, and they are the livest Baptists alive. The secretaries were not through counting when I left, but there were more than two thousand messengers present, not including visitors who had come to see the sight. There does not seem to be a dull minute nor a dull man in the Convention from beginning to end. Such red-hot speeches and such roaring applause! The exercises alternate between rousing speeches and big collections. A collection that does not go well up into the thousands is not of the Texas sort. The collection for the Orphanage closed round about the $35,000 mark, that for young preachers at about six or seven thousand, and a unanimous vote was taken to raise $55,000 for Baylor University during the next three months. The report of the State Mission Board showed that more than $80,000 had been raised for State Missions alone. The incomparable and inimitable Gambrell leads the forward movement. We had heard so much about the fight against him and his work, we looked for some of the scars upon him or it, but none are left, if ever there were wounds. There are no kickers in the Texas Convention. For three years every vote taken in this great body has been unanimous! Under the fostering care of this Convention a mighty host is being drilled for God's battles. There are six colleges in the Texas correlated system. Baylor University alone having ninety professors and an enrolment of 1,070 students. And they are growing men down in Texas. There is no place in the world more favorable for the production of great men than this breezy, booming, vast Commonwealth. It is amazing to see one of their school boys stand before an audience of three thousand, in which are many of the brightest and brainest men in the land, and sway it with burning words on such great themes as missions and Christian education.

North Carolina is in evidence abongst Texas Baptists. Prof. J. L. Kesler, admired for his scholarship and loved for himself, is filling a chair in Baylor University, the greatest Baptist educational institution in the South. How the home-feeling stirred within us when the Professor asked us to take tea with him on the day of our arrival. He is adding to the laurels won at our Raleigh University.

Rev. Forrest Smith, whom North Carolina loves, and whose citizenship she claims since he proved himself in his successful pastorate at Louisburg, preached the introductory sermon, and did it to the satisfaction of his friends and the admiration of strangers. His church sent up $800 for State Missions. Rev. C. B. Williams, another Tar Heel, stirred the great audience with a speech on the Buckner Orphans' Home. The modest W. A. Poole, who has now been in Texas long enough to feel at home, is loved here as he is in his native State. For the first time we had the pleasure of shaking the hand of Rev. W. T. Jordan, the son of the beloved and venerable F. M. Jordan, who baptized us in Pasquotank River when we were a child.

Our Convention meets this week at Pine Bluff. We are expecting it to be the best in the fifty-six years of its history. Echoing Dr. Gambrell's saying, "Things are getting better."

J. F. LOVE.

Little Rock, Ark., November 15th.

The Work at Tarboro.

The work at Tarboro is still alive, and some time we see signs of much life and then the symptoms point to sickness, which always bring fear of death. We have recently closed a series of meetings which came very near being an old fashioned revival. For ten days Bro. John T. Jenkins, of Wilson, N. C., did some very fine and forceful preaching. Brother Jenkins can draw as vivid pictures as any man I ever heard. I have never heard any man who could picture sin and its result as vividly as Jenkins can. I can say that Jenkins is pre-eminently a pastor's friend in a series of meetings. At all times, he holds up the pastor in a way that draws people and pastor nearer together. When I was a "big" boy, I heard Jenkins preach many of his first sermons. For firteen years I did not hear him; how a man can grow in this time! Jenkins is bringing things to pass at Wilson, and I now know the reason why.

Up to the present date, we have received nine members, and others will follow.

My first year as pastor of Tarboro church, has just closed, and I do rejoice for what the Lord has done for this old church, a church situated in a rich section of our country, in the very midst of the Anti-Missionary Baptists. The home county of the great Anti-Missionary Baptist leader, Elder Joshua Lawrence. Without a doubt, Mr. Lawrence was a man of great power. He carried everything in this section with him; he moulded their minds and set the people to thinking in a way that will take many years to turn the mighty current. By degrees, the work is being done, and in God's own good time this country will be going into all the world telling the good news of Jesus and His love.

Tarboro church paid all debts, the brethren say, the first time in the history of the church. She has paid more for pastor's salary and missions than for many years. She has a W. M. S., Ladies A. S., and Sunbeams Society. All living. She has a fine Baraca class in her Sunday-school. The church has received 39 members during the year, 22 by baptism.

The pastor has preached, at home and abroad, 241 sermons; made 457 religious visits; married 17 couples, and buried 8 people.

Yours truly,

M. P. DAVIS.

Music is a thing of the soul; a rose-lipped shell that murmurs of the eternal sea; a strange bird singing the songs of another shore.—J. G. Holland.

Proposed Conference Concerning a General Convention of American Baptist.

The Executive Board of The American Baptist Home Mission Society hereby invites the Boards of our general missionary organizations at the North and the South, also the Boards of Baptist State Conventions and educational and philanthropic organizations to appoint messengers to a Conference in New York City, at the rooms of this Society, January 25, 1905, (unless another place and date shall be designated), to consider the question of having a triennial convention or some other general organization of Baptists of North America; that the invitation be extended also to individuals interested in the subject; with the purpose, if favored by a decided majority of the members of the Conference, of formulating a definite plan for such an organization, said plan to be given to the denomination through its papers in April, 1905, preliminary to its formal submission to a general meeting of Baptists at St. Louis, Mo., in connection with the Anniversaries to be held there in May, 1905.

In elucidation of the foregoing action of the Board it may be said that its object is to bring to a focus the somewhat nebulous thoughts and suggestions that for several years have been floating through the minds of many concerning some sort of a general organization of American Baptists. This course has the informal approval of representatives of some other organizations.

The Board is absolutely uncommitted to any plan, but through its representatives will enter the Conference open-minded to the best suggestions that may come from any quarter. It is suggested that the general missionary organizations be represented each by five messengers, so far as practicable, and that Conventions and other organizations be represented by two each.

Inasmuch as Boards of many Conventions from New York will be unable to be represented, it is also suggested that they communicate their views concerning such an organization, or in case they cannot take formal action on the subject, that the chief executive officer of the Convention or other organization, after conference with his associates, communicate what he understands to be the general consensus of their views on the subject; such communications to be addressed to the Corresponding Secretary of the American Baptist Home Mission Society for the consideration of the Conference. Likewise the views of individuals who are interested in the subject, one way or the other, but who may not be able to attend the Conference, will also be welcomed. Notifications from those expecting to attend should be sent in by the middle of January if possible. The date of the Conference is set for January 25th in order that various Boards meeting in December and in January may have time to act in this matter.

It will be noted that in case a decided majority favor such an organization, the plan for the same is not to be withheld until the meeting for its consideration, but is to be presented to the denomination through the religious press a month before the meeting at St.Louis,so that whatever decision may there be reached, will not be the result of hasty and impulsive action, but will express the matured judgment of the denomination so far as it may be represented there. This has seemed to be the open, free and fair way of reaching a right conclusion in this important matter, and it is believed will receive the approval of the denomination generally.

On behalf of the Board,
H. L. MOREHOUSE,
Corresponding Secretary.
November 14th, 1904.

A Perverse Generation.

By your permission I shall speak to your readers concerning our positions as Christians. It is written there is none righteous, no not one.—Rom. 3:10.

For not the hearers of the Law are just before God, but doers of the Law shall be justified.—Rom. 2:13.

For by thy words thou shalt be justified and by thy words thou shalt be condemned.—Matt. 12:37.

Now, it is a fact that in our churches there are two political parties; but to that we do not object. The two parties disagree, they then begin to find fault of each other and say all sorts of hard things about each other, such as "Ye hypocrites who have lied."

They buy out and sell out, investing large sums to put their man in office. They keep others from voting for their man and count out all they can. One wears a red shirt and another shoots him and if their pastor possesses a great deal of elasticity he can proceed. If not, he must hunt him a new field. They organize a Temperance Society. The two parties equally pledge their word to fight with all their might against whiskey and drunkenness. They pledge that they will not vote for a man who will not pledge himself to make laws and execute and defend the law against the whiskey evils. But when the election comes on to elect men to make laws and to execute laws they forget the pledge and go and vote for a man who drinks and gets drunk; and a man that gets drunk would make whiskey. Why not?

Many are called but few are chosen.—Matt. 22:14. And after all this they come to the Lord's table and they appear as good as one of the modern sanctificationists. Awake thou that sleepest!—Eph. 5:14. Oh! how awful. What a doom for one to wake up in hell being in torment, and why? Oh! thou hast destroyed thyself.—Hos. 13:9.

What was the cause? Worldly gain—money, money, the love for money. Wanting to be rich in this world's goods. For the love of money is a root of all evil.—I. Tim. 6:10.

He that telleth lies cannot dwell in my house.—Ps. 101:7.

Whosoever hateth his brother is a murderer.—I. John 3:15.

Now in the name of justice who is to bear the blame? Not a few of our old-time preachers have been downed by the same political religionists that love the things of this world better than the things of God, who prides himself with our situation, a church to suit everybody's religion that carries a baptism to suit all kinds.

Now in the name of heaven if the above statements are true what need we for a Bible? If its commands are not obeyed, then what need have for a church? If we follow not the discipline what need have we for a religion that does not constrain us? It is not any better than the Pagan's religion.

Consider your way.—Hag. 1:5.

G. W. HENDERSON.

In New Mexico.

Bro. C. R. Taylor and myself are associated in the work of the Baptists of New Mexico, and believing that some news from us would be of interest to your readers, I have written a brief sketch of our town, church and college.

Alamogordo is a beautiful and typical Western town of about 3,500 inhabitants, and is only six years old. Many people come here to live, attracted by the mild and healthful mountain climate. It is located in the valley between the San Andreas and Sacramento Mountain ranges, being only three miles from the foothills of the latter. Cloudcroft, a noted health resort, is on the summit of the Sacramentos, twenty-three miles from Alamogorodo. Chihauhua, a Mexican settlement, is adjacent. It has a public school, and the teachers are a Baptist and his wife. It also has a Mexican mission and a native minister, who occasionally uses our church to baptize converts.

We have nearly as many churches here as there are denominations, but the Baptist church, of which Brother Taylor is pastor, is the strongest. Large congregations gather at both Sunday services to hear the strong and able gospel sermons preached by the pastor. The Sunday-school has a fine enrollment, and the Junior Union numbers about fifty. The church membership numbers only about 100, and these are comparatively poor, but they excel in one Christian grace—giving. For example, quite recently, the pastor took up a collection at a prayermeeting service to install new seats in the church. This required about $470. Although the number of members present was small the collection amounted to $170, the largest contribution being $25, and the smallest $2.50. This instance is not the exception, but the rule. Brother Taylor is very popular with the church, and the little children are devoted to him. About the first thing a child of Baptist parents here learn to say is "Brother Taylor." It will be a sad day when the church is compelled to part with him.

I would be glad to write at length about our college, but must defer this until some future time. Besides being pastor, Brother Taylor is actively engaged in teaching in this institution. He is president, and I am the principal. The enrollemnt is not very large, but we have among our students young men and women who will be a power for God and the Baptists in this Territory.

J. I. EARP.
Alamogordo, N. Mex., Nov. 14.

Fifth Sunday Meeting.

If all the "fifth Sunday meetings" were such as the one held at Amis Chapel church, on October 30th, it was, indeed, a great day for Foreign Missions. It was the privilege of the writer to be present on this occasion, and never has he seen the brethren more aroused on the subject of missions. As only a few of the members take the Recorder, it was not generally known that such a meeting had been appointed but enough of the good sisters had been informed to provide a plenty of dinner which was in every respect equal to the occasion. Rev. J. A. Beam conducted the services and preached a special sermon on missions.

Prof. White, of Bethel Hill, rendered several solos which were appropriate and added much to the morning service. The afternoon service consisted of a general discussion of missions by the brethren and visiting brethren of other churches. At the close of the service collection was taken the result of which was equal to the contribution of the church for all of last year.

J. W. CHANDLER.
Durham, N. C.

The Full Consecration.

Alfred Cookman, when his right hand was paralyzed, lifted it up one day, and as he looked at it said: "Poor hand! but it belongs to Jesus." What a grand consecration! O, Christian, whether your faculties be paralyzed or in full health, if you can only say they belong to Jesus, without reserve, it is grand.

What a good Master do we serve that allows us time for sleep and furnishes us with conveniences for it and makes it refreshing and reviving to us! By this it appears that the Lord is for the body, and it is a good reason why we should present our bodies to him as living sacrifices and glorify him with them. —Matthew Henry.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, December 5.—Second Corinthians 6—10.
Tuesday, December 6.—Second Corinthians 11—13.
Wednesday, December 7.—Galatians 1—6.
Thursday, December 8.—Ephesians 1—3.
Friday, December 9.—Ephesians 4—6.
Saturday, December 10.—Phillippians 1—4.
Sunday, December 11.—Colossians 1—4.

Galatians.

The apostle Paul visited Galatia twice; once during his second missionary journey, and again during his third missionary journey. This epistle was written by the apostle Paul at Corinth in 57 or 58 A. D. for the purpose of correcting certain doctrinal errors that had been introduced by Judaizing teachers, to rebuke the Galatians for forsaking the Gospel, to restate certain fundamental doctrines, to vindicate his apostleship, and to affectionately admonish them with reference to personal righteousness and brotherly love. In First Corinthians Paul mainly deals with errors of living. In Galatians he treats of errors in doctrine, and shows that a man's life is the product of his beliefs.

Paul generally employed an amanuensis, but he wrote this letter with his own hand.

Ephesians.

This epistle was written by the apostle Paul A. D. 61, while a prisoner at Rome. Although he could not visit the churches in person, under the guidance of the Holy Spirit, he sent them letters which have been to succeeding generations throughout the world the wisdom and power of God. In this epistle the apostle emphasizes the fundamental doctrines of the gospel, and gives practical advice, applicable to Christians throughout the world, in every age.

Philippians.

This epistle was written by the Apostle Paul in the latter part of 62, or early in 63 A. D. It was written at Rome. Paul had a great affection for the Philippian Christians, and they had shown great love for him. They had sent him gifts by Epaphroditus, and he gladly seized this opportunity to send them this priceless inspired message, in which he set forth great foundation principles, and earnestly warned them against various evils to which they were exposed.

Colossians.

Paul, the apostle, wrote this epistle at Rome A. D. 62. "The church at Colosse was not founded by Paul," but the church desired Paul to instruct them concerning certain difficulties, and sent Epaphras to Rome to fully inform him with reference to the matters about which they desired his counsel. The epistles to the Ephesians and Colossians are better understood if read together. To a very large extent one is a commentary on the other.

Music washes away from the soul the dust of every-day life.—Auerbach.

Music is the only sensual qualification which mankind may indulge in to excess without injury to their moral or religious feelings.—Addison.

News Notes.

....Now for the Convention.

....Pray that we may have a truly inspiring meeting.

....Come with the Baptist hosts to Elizabeth City.

....The stay-at-homes may be with us at any rate in spirit.

....The object of the Baptist State Convention is to save souls.

....Every body do his best this week for State Missions. If you have given, give again.

....The amount of North Carolina Baptist news is evidence that Baptists are flourishing.

....Should we for a moment lose hold of the hope that our Convention shall cause a great awakening to our call to save men?

....It will require the best rallying in our history this week to avoid a debt on State Missions. Let the gifts pour in by every mail.

....Rev. A. J. Moncrief, of Union Springs, Ala., has resigned as pastor of the church there to accept the call to the First church, Brunswick, Ga.

....We take it that the epidemic at our Orphanage is at an end. We have cause for much gratitude that there were only two deaths of the seventy cases.

....Elder N. H. Shepherd has decided not to attend the Seminary this year. He will serve a field in the old Sandy Creek. His post office, Lindhurst.

....Consider the Warren Union and Littleton communications on church membership. They are of great importance, and we might have a helpful discussion of them.

....We observe that the Chairman of the Prohibition party is accused of using campaign funds for private purposes. That party cast only about 1,000 votes in North Carolina.

Dr. J. B. Gambrell is authority for the information that the chapel built by the Gospel Mission people for one of its missionaries in Mexico is now rented for a dance hall.—Baptist and Reflector.

....One of the jokes of the season is the sober manner in which many papers which most bitterly opposed the election of President Roosevelt are now advising him to do that which they tried to defeat him for not doing.—Watchman, Baston.

....We regret to hear of the death of the venerable Noah Cheek, at his home near Chapel Hill. He was eighty-two years of age; and he leaves to his family the heritage of a good name nobly maintained throughout a long and useful career.

....Pastor S. A. Ives writes: "The young church in Pinebluff was recently cheered by the addition of three members. The new bell purchased by the efforts and contributions of the brethren and citizens is giving much satisfaction and proving a blessing."

....We are glad to hear that Pastor George V. Tilley is visiting his home State, being now at Chapel Hill. He has served excellently in Missouri; and we cannot suppress the suggestion that his presence in North Carolina offers some of our churches a tempting opportunity.

....There will be a meeting of the Board of Missions Friday evening, December 2, at 7.30. The meeting will be held in the main building of the Baptist University in the room opposite the President's office. The purpose of the meeting is to adopt a report to be submitted to the Convention.

....Biblical Recorder: "It will pay you to watch that dark and bloody ground—Kentucky. Things are going on out there." Wonder what Brother Bailey means?—Baptist Argus. Oh, nothing. Just come to Elizabeth City!

....We understand that Dr. McGlothlin of the Seminary will attend our Convention. The reader knows the Recorder's opinion of him. He seems destined to play a great part in Baptist life and we are glad that our people may get acquainted with him early in his career.

....Bro. L. T. Weldon, of Brevard, writes: "I solicit correspondence with any minister who wants a field in this part of the country. There are perhaps eight or ten pastorless churches in our Association. Some of these churches in intelligence will favorably compare with other country churches."

....Rev. J. C. Armstrong, D. D., for the past thirty years editor of the Central Baptist, has been selected by the City Mission Board of St. Louis as Superintendent of Missions in that city and vicinity. He will succeed Rev. J. F. Herget, who resigned to accept the pastorate of the Ninth Street Church, Cincinnati, O., early last spring.—Exchange.

....Dr. W. M. Lawrence, has resigned the pastorate of the Second Baptist church, Chicago, to accept a call to the North Orange Baptist church, N. J., where he takes charge January 1st. Dr. Lawrence had been pastor of the Second church, Chicago, for twenty-five years, and had done a great work there.—Ex.

....Bro. S. B. Wilson, of Yanceyville, writes: "My work is moving on nicely at the present. The Providence church leads the rest of the churches on the field by advancing on pastor's salary 25 per cent. The Lord has some good people over in this part of the State. I am looking forward to greater things in His kingdom."

....Here's an item of the right sort, from Pastor Horner: "My churches—Troy and Mt. Gilead—have made up money to send me to the Convention. They are a royal people. Much credit is due the good sisters." Every pastorate in the State ought to do likewise. It is really too much to make your pastor pay his way to Conventions.

....In our Blocks of Six proposition a mistake was made. We proposed to send the Recorder four months to new subscribers at fifty cents each in blocks of six. This would come to $3. But in our circular we said $1.50. We will stand by the mistake to the extent of accepting all clubs that have been taken at the $1.50 rate, and will send the premium—the Simple Life.

....Elder C. A. Ridley, Live Oak, Fla.: "The plans for our new church building which will soon be completed, have been changed so as to run the cost up to $15,000. Our seating capacity will be 700, we have also eight class rooms, and Sunday-school auditorium. The building is of pressed brick, and when completed will be the most convenient house in the State—so says the State Secretary of Missions. We hope to dedicate first of March."

....Editor Pitt said in his notes of the Virginia Convention at Petersburg: "Among the 'visiting brethren' none was more warmly welcomed than Dr. H. W. Battle, of Greensboro. His eleven years in Virginia greatly endeared him to his brethren, who will never be quite reconciled to his departure. In Petersburg, of course he was among his old people, who received him with open arms. He preached for Dr. Taylor on Sunday morning to a great congregation, and at night for the Market Street Methodist church."

....We rejoice to hear that sixteen young men and women professed religion at Buie's Creek Academy on Sunday. There was no especial effort.

....Our Convention promises no especial debate to take up our time. Why not seize the opportunity to make it an occasion for centering the minds of all upon our high calling—to bring men to Christ? May we not have a meeting with this in view on Sunday afternoon of the Convention?

....His many friends were delighted to see and hear Dr. J. J. Hall, of Fayetteville, on Sunday. He was supplying the Raleigh Tabernacle pulpit. The crowds that gathered around him bore testimony to the enduring esteem in which he is held. Dr. Hall is heartily enlisted in the growing work at Fayetteville.

....The Biblical Recorder prints more than twice as much reading matter—to say nothing of the quality either of the matter, the paper or the printing—as any other Baptist paper in the State; as much as the Religious Herald or Alabama Baptist or Baptist Courier at $2.00 per year. And yet our subscription price is only one-third more than that of the dollar papers. We are not disposed to boast—of cheapness at any rate. But you may take the case.

....Pastor Duke, of Elizabeth City, writes: "Please announce for us: Persons coming to Elizabeth City via Southern Railway, Atlantic Coast Line, Seaboard Air Line to Convention may change cars in Suffolk, Va., to Suffolk and Carolina Railway, or in Norfolk, Va., to Norfolk and Southern Railway. Trains leave Suffolk for Elizabeth City 10 a. m (special for Convention and waits for connections) and 5.30 p. m. Trains leave Norfolk for Elizabeth City 9.40 a. m. and 4 p. m.; 4 p. m. train leaves before arrival of the north-bound trains."

....The Raleigh First Church is in the midst of one of the most fruitful meetings in her history. It began November 22nd and will continue this week. There have been confessions at nearly every service, the total up to Monday being near fifty. The conditions, the prayerfulness of the people, the earnestness of the workers, the manifest grace of God, the earnest, pointed and wise preaching of Dr. Dunaway, the earnest calls of Pastor Tyree, promise a great ingathering this week. We shall have more to say when the meeting shall have ended; and we hope Pastor Tyree will write about it, too.

....In his report on ministerial education read before the Texas Convention, Dr. B. H. Carroll said that ministerial students of Baylor University are supplying 74 churches scattered over a dozen counties on lines of railway radiating from Waco. "In order to test the value of their work on a single point I recently called for a report of what their respective churches had contributed this year towards Brother Gambrell's $80,000 for State Missions. I have before me an exact tabulated list of these 74 churches, the names of the Baylor preachers supplying them and the amount contributed by each to State Missions. Seventy of these 74 churches contributed $4,000. The average all around was $55.79. Thirteen of them averaged $150. If the 2,000 churches in Texas co-operating with the General Baptist State Convention had average $55 our State Mission fund would be $110,000, and if these churches had averaged, measured by ability, as these mission stations averaged, our mission fund would be $220,000."—Baptist Courier.

....Governor-elect R. B. Glenn comes out strongly for foot-ball. He will celebrate Thanksgiving each year attending the Virginia-Carolina contest, and thinks his staff should go with him. It is possible that he will incorporate a clause in praise of foot-ball in the annual Thanksgiving proclamation. With a President and a Governor advocating this game which is supposed to be barbarous, cruel, inhuman, bloody, etc., etc., we extend our sympathy to the people who think so, and more especially to Editor Johnson of Charity and Children, who never having played any game more dangerous than marbles regards the modern athletic revival as a menace to civilization.

....It is announced that Mrs. J. O. Rust has been elected President of Boscobel College, this city, and will take charge the first of December. Mrs. Rust is the widow of the lamented Dr. J. O. Rust, who was for eight years the beloved pastor of the Edgefield Baptist Church, and who died in Seattle last spring. Mrs. Rust is well fitted for the position. She had considerable experience as a teacher before her marriage, and is a lady of the highest culture and refinement. Dr. Rust was President of the Board of Trustees of Boscobel College for some years before he left Nashville, and for a while was Regent of the College. So Mrs. Rust has been in touch with the school. We wish for her the highest success as president of the college. She has many warm friends in this State who will be delighted to have her back among them.—Baptist and Reflector.

....Bro. R. Y. Moore writes: "I feel it my duty to tell you and the readers of the Recorder of the work that the Spirit is doing for this (Hiddenite) community, and Sulphur Springs Baptist church. We have just closed a great revival, conducted by Bro. D. W. Pool, W. P. Gwaltney, J. P. Gwaltney. We were visited by Rev. John Dennis, a Methodist, who preached a good sermon Thursday night from the text in Heb. 12:3. The meeting resulted to much, and I hope everlasting, good. There were five additions to the church, one by letter, one by restoration and three by baptism; and as I witnessed the ordinance of baptism my heart was made to overflow with joy. Brethren, pray that the Spirit may not cease to strive with the many seekers that have not yet found peace, also these unconcerned young men for the good of this rising generation. Bro. D. W. Pool is pastor of this flock, and I would ask you and all the readers of the Recorder offer one special prayer if no more for Brother Pool, that he may have many days to live to lead many hundred souls to Christ."

....Bro. J. W. Nobles writes from Pollocksville: "I came to the Jones County mission field about eight months ago. The work was badly disorganized and very few attended the services. I began work in earnest, praying for guidance, and the Lord's blessings upon the field. The people began to attend our services, and now our congregations are more than double what they were eight months ago on the field as a whole. I was agreeably surprised when I asked Jones County Baptists to give for the work of our Convention. Such liberal response I never met with. Two of my churches gave some over one dollar per member to the objects of our Convention this year. The other two gave about one dollar to the active member. We have begun a house of worsip at Trenton, the county-seat of Jones. A good house of worship in Trenton means much for the Baptists. In fact, we can't do much without it. Brethren, a few years' earnest work in Jones County means a great deal for us. Our people here are doing about all they can. They need help now, or the opportunity will be lost. I am sure the Lord will bless in a work like Jones County."

....Two new cases of typhoid fever appeared in our Orphanage last week. Only nine children are now in the infirmary. The situation is improving.

....We are sure rates will be issued to our Convention from all points in North Carolina; and the rate will be one and one-third fare plus twenty-five cents—which is the rate usually allowed religious bodies. We regret that the railroads would not make known the rates in time for publication in the Recorder. Watch the daily papers and make request of your station agent.

....Secretary Broughton deeply regrets that he cannot make a full announcement of rates to the Convention. It is not his fault. Commissioner Fitzgerald grants rates for the Seaboard, Coast Line and Southern Railways; and he has not been heard from. All who have had to seek rates from him know that he is insufferably slow. We have no doubt the rates will be granted; and we advise our readers who expect to attend the Convention to see their station agents and request them for information; also to watch the daily papers. Meantime we respectfully suggest that the railroads have much to lose and nothing whatever to gain by inconveniencing a great Convention. They give an illustration of the indifference of monopolies to public interest that will do more than all the agitators to arouse the people against the railroads. It is out of such treatment that the demand for Government ownership grows. We have often said that monopolies are their own worst enemies.

....The church at Wakefield is making plans for a new house of worship. They have secured one of the most desirable lots in the town, and collectors are out for $2,000. They are a strong body, able to do anything they wish. There are men in this good church who have money, and they are determined to have a splendid house. The women are planning to furnish the pews, pulpit, chairs and carpet, and they will be sure to succeed. The young ladies have just organized their missionary society, with eighteen members, and will also have a part in this good work. Few churches have such a splendid force with which to work, and with their good pastor, Bro. A. D. Hunter, they will rapidly come to the front. Brother Hunter is one of the best pastors in the State—he puts every member in his churches to work. The Recorder representative recently broke all previous records by getting, with the pastor's efforts, twenty-one new subscribers for the paper. They will have forty copies in this one church.

....A number of friends and patrons of the Baptist University had recently the pleasure of attending a unique musicale. This recital was given by the Kindergarten Department of the music class, under the direction of Miss Eva C. Sams. First the story of "Miss Keyboard's School" was told by a little pupil, and then sung by the class. "The Seven Octaves," "The Scholars' Names," "Father Whole Note," and "The Note Family," were given in the same manner. Miss Sams gave an interesting blackboard drill and a lesson in rhythm. By this method of teaching music, the child's pliant mind and fingers are trained to a degree almost impossible with older pupils. The ear is rendered acute in distinguishing sounds, practical transposition of music is taught, and the whole technique of music is learned in a most delightful way. Many older musicians remember how mother or governess sat by them during practice hours, literally trying to force music from rebellious little fingers and into unreceptive minds, when all nature was calling loudly without. Mothers who give their children the advantages of musical kindergarten training will be spared this trouble; indeed their difficulty will be to tear the little ones from the piano. Miss Sams' love for children, patient attention to details, and happy gift of imparting knowledge, fit her pre-eminently for her work.

....Bro. S. B. Barnes makes the following report of meetings: First week in August, at Brantley's Grove, assisted by Elders J. R. Matthews and John Barnes. Twelve baptized. Church revived. We began a meeting at Hillside Monday after the fourth Sunday in August. Elder T. T. Speight assisted us there. Eleven baptized. Tuesday after first Sunday in September, at Lawrence X Roads. Elder Paul Bowers assisted us until Sunday. Twenty-six baptized, and a glorious revival. Monday after the third Sunday in September I held a meeting at Siloam. Baptized six, restored two, and received two by letter. Monday after the fourth Sunday in September, Elder J. R. Taylor came to help us at Bethany. Twenty-two baptized. One restored. This closed the meetings at my churches. All of which were greatly revived. The brethren who helped me preached the plain gospel of the Savior. I have been serving five churches for the past two years. I have resigned Hillside, after eleven years service with this church. I have also resigned Siloam. We hope to put a missionary in this field (Indian Woods and Cashie Neck) for all his time. Colerain and Christian Harbor churches have called me for next year. I held a meeting at Oak Grove week after the second Sunday in September, and as a result I baptized twelve and restored four. I humbly thank the Lord for His goodness and mercy to me this year."

....Bro. J. M. Lewis writes: "I am now at Boonford, N. C., and have just closed a revival meeting at Silver Chappel church, at Bandana, N. C., assisted by Bro. J. C. Thomas. There were forty-six conversions, and the church greatly revived. My home is at Chestoa, Tenn.; but my work is all in North Carolina. Since last January 15th, I have witnessed 170 conversions, 116 of which have been in North Carolina. I have two churches in Mitchell County, N. C., and one in Yancey County, N. C. My church in Yancey County is one mile from the railroad station (Boonford), and is on the electric railway line from Boonford to Asheville, a beautiful location for a church; but the people are very poor, and the church is weak. The people have been struggling to get them a house to worship in. They have the house up and about one-third ceiled, and without some outside help I don't see how they are to finish it. This is a place for Baptists to make a struggle for. I do feel, dear readers, that it would be helping a noble cause, if you will send in some small contributions to M. V. Young, Boonford, N. C. Help the cause in your own State. I am a Tennesseean, but have turned my work all to North Carolina, and may some day be a citizen of North Carolina. The church must be completed at once. Who will be first to send us something on this church?"

....The debating contest between representatives of Richmond and Wake Forest College delighted a large audience in the Academy of Music at Raleigh the night of Thanksgiving. The question was: "Resolved, that advanced nations should control, for the world's benefit, the territory occupied by backward races." The debaters, for Richmond, B. M. Simmons and F. G. Pollard; for Wake Forest, Jo. Patton and A. H. Olive. The judges, James E. Shepherd, Platt D. Walker and Fred. A. Woodard, awarded the decision to Wake Forest; and in this award the audience concurred. The Richmond men acquitted themselves handsomely; but down in North Carolina we do not give prizes for reading. The arguments of the Richmond debaters were at least equal, and, in the judgment of some, superior to the arguments produced by the Wake Forest men. But the Wake Forest men went at their task free-handed; the Richmond men stuck closely to their manuscripts. If this debate will have the effect of calling Richmond's attention to the value of speaking rather than reading, and Wake Forest's attention to the value of argument rather than declamation, nothing more may be asked. But, criticism aside, the occasion was thoroughly entertaining and altogether worthy of the noble institutions of the Virginia and the North Carolina Baptists.

....Pastor J. K. Henderson, of Crowells, writes: On Sunday, November 6th, the new church house at Speed was dedicated. The service began with the singing of that soul-thrilling song, 'Come thou fount of every blessing,' after which the audience was led in prayer by Brother Hilliard, of Scotland Neck. 'All hail the power of Jesus' name' was the next song, followed with Scripture reading by G. T. Lumpkin, then prayer by G. L. Merrill. Then we had another song, 'Stand up, stand up for Jesus;' and then Brother Merrill told us how the work was done; how he and Brother Parker had raced for the prize in soliciting and collecting subscriptions, and how nobly the subscribers had cancelled their subscriptions with the cash, so that the building is now complete, with the exception of painting, and free from debt. After this, Brother Lumpkin preached the sermon from Eph. 5:25-27. This was a masterful presentation of Baptist principles, showing the phenomenal growth of the denomination and the preservation and spread of the New Testament doctrine by this once persecuted band of faithful Christians, and that these principles are eternal and must ultimately triumph over every other doctrine. After the sermon, the prayer was led by J. K. Henderson. Then a collection was taken for the purpose of painting the building, which amounted to $76.81. The ladies of Scotland Neck church were pledged by their representatives to carpet the pulpit and those of Tarboro church to carpet the aisle. With these pledges the collection was about $90. Dinner was now spread, and such a dinner beggars description. The abundance and variety of good things was convincing evidence of the liberal hospitality of these good people. After dinner, Brother Hilliard talked to us about the Sunday-school work in an impressive and practical way, and Brother Lumpkin made a plea for the Orphanage. Then we went home with good impressions, feeling glad for the good day."

Here They Come.

The Blocks of Six are coming in.

Some are sending $1.50 and some $3. It is our mistake. Three dollars is right, of course. But if you have taken a club at $1.50, send it in, and we shall be very grateful for it.

Everybody wants the premium—Wagner's Simple Life. The daily papers are now printing it in installments. This will serve to increase your desire to have the volume in your library.

Remember the proposition:

BLOCKS OF SIX NEW SUBSCRIBERS, AT FIFTY CENTS EACH, EACH RECEIVING THE RECORDER FOUR MONTHS.

For each block we give "The Simple Life."

How many pastors will bring clubs to the Convention next week?

We want 5,000 new subscribers on this offer!

We append here with grateful thanks a list of the friends who have recently sent in clubs:

Rev. J. B. Jackson, Goldsboro; Miss H. D. Belk, Monroe; Rev. C. T. Tew, Wake Forest; Rev. R. S. Stephenson, Raleigh; Rev. J. O. Alderman, East Durham; Jas. P. Freeman, Winton; Rev. C. J. D. Parker, Durham; Rev. S. B. Barnes, Branning; Rev. A. D. Hunter, Cary, Dr. R. H. Marsh, Oxford; Rev. J. M. Arnette, Durham.

Rail Road Rates to the Convention.

After consulting with Bro. N. B. Broughton, who as Secretary has charge of transportation, etc., we are at liberty to make the following statements:

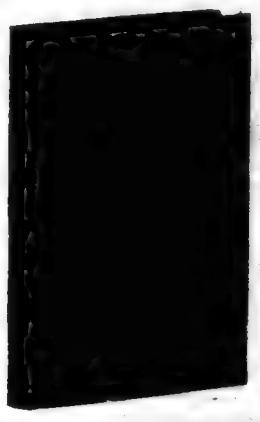
The Associated Railways—including including Seaboard, Coast Line, Southern and Norfolk—will make usual rate of one fare and a third for round trip. The Commissioner has not yet, however, issued the necessary circular.

The Norfolk and Western has issued a tariff based upon this rate.

The route east may be by way of Atlantic Coast Line or Seaboard Air Line. We will change cars at Suffolk, Va., for Elizabeth City. We have from the General Agent of the Suffolk and Carolina Railroad: The Suffolk and Carolina runs from Suffolk to Elizabeth City and also to Edenton. All trains from the South Via Atlantic Coast Line, Southern Railway and Seaboard Air Line make connection with our train leaving Suffolk at 5.30 p. m., arriving at Elizabeth City 7.30 p. m. daily.

If you desire entertainment at Elizabeth City make request before December 1st. of Noah Barfoot, Elizabeth City, N. C.

"The Simple Life,"
A POPULAR AND VALUABLE
NEW BOOK FREE TO YOU



The Subscription Season is Now on, and we Have a Special Proposition for Month of December.

First:—We want new subscribers in blocks of six—at three dollars per block! Each member of the block will receive the RECORDER four months; and we will endeavor to send it longer!

Second.—The sender of a Block of Six will receive a timely book of great value:

"The Simple Life"
By Charles Wagner.

The book that has turned the tide in America toward greater and loftier living. Of it President Roosevelt said: "I preach your book to my countrymen."

This offer is open to any reader of the RECORDER. By application to us now, you can have territory assigned exclusively to you for a short period. Write today.

JOHN S. PEARSON
Business Manager
Biblical Recorder
RALEIGH, - N. C.

Home Circle.

The Doctor on the Coast of Labrador —A Story of Real Life.*

It was soon noised the length of the coast that a doctor dwelt in our harbor—one of good heart and skill and courage: to whom the sick of every nation might go for healing. In short space the inevitable came upon us: punts put in for the doctor at unseasonable hours, desperately reckless of weather; schooners beat up with men lying ill or injured in the forecastles; the folk of the neighboring ports brought their afflicted to be miraculously restored, and ingeniously quartered their dying upon us. A wretched multitude emerged from the hovels—crying, "Heal us!" And to every varied demand the doctor freely responded, smiling heartily, God bless him! spite of wind and weather: ready, active, merry, untiring—sad but when the only gift he bore was that of tender consolation.

One night there came a maid from Punch Bowl Harbor. My sister sent her to the shop, where the doctor was occupied with the accounts of our business, myself to keep him company. 'Twas a raw, black night; and she entered with a gust of wind, which fluttered the doctor's papers, set the lamp flaring, and, at last, escaped by way of the stove to the gale from which it had strayed.

"Is you the doctor?" she grasped.

She stood with her back against the door, one hand still o nthe knob an dthe other shading her eyes—a slender slip of a girl, her head covered with a shawl, now dripping. Whisps of wet black hair clung to her forehead, and rain-drops lay in the flushed hollows of her cheeks.

"I am," the doctor answered, cheerily, rising from his work.

"Well, zur," said she, "I'm Tim Hodd's maid, zur, an' I'm just come from the Punch Bowl in the bait-skiff, zur—for healin'."

"And what, my child," asked the doctor, sympathetically, "may be the matter with you?"

Looking back—with the added knowledge that I have—it seems to me that he had no need to ask the question. The flush, and gasp told the story well enough, quite well enough: the maid was dying of consumption.

"Me lights is floatin', zur," she answered.

"Your lights?"

"Ay, zur," laying a hand on her chest. "They're floatin' wonderful high. I been tryin' t' kape un down; but, zur, 'tis no use, at all."

With raised eyebrows the doctor turned to me. "What does she mean, Davy," he inquired, "by her 'lights?'"

"I'm not well knowin'," said I "but if 'tis what we calls 'lights,' 'tis what you calls 'lungs.'"

The doctor turned sadly to the maid.

"I been takin' shot, zur, t' weight un down," she went on; "but, zur, 'tis no use, at all. An' Jim Butt's my man," she added, hurriedly, in a low voice. "I'm t' be married to un when he comes up from the Narth. Does you think—"

She paused—in embarrassment, perhaps: for it may be that the great hope of this maid, as it is of all true women of our coast, to live to be the mother of soins.

"Go on," the doctor quietly said.

"Oh, does you think, zur," she said, clasping her hands, a sob in her voice, "that you can cure me—afore the fleet—gets home?"

"Davy," said the doctor, hoarsely, "go to your sister. I must have a word with this maid—alone."

I went away.

* * *

We caught sight of the Word of the Lord beating down from the south in light winds—and guessed her errand—long before that trim little schooner dropped anchor in the basin. The skipper came ashore for healing of an angry abscess in the palm of his hand. Could the doctor cure it? To be sure—the doctor could do that! The man had suffered sleepless agony for five days: he was glad that the doctor could ease his pain—glad that he was soon again to be at the fishing. Thank God, he was to be cured!

"I have only to lance and dress it," said the doctor. "You will have relief at' once."

"Not the knife," the skipper groaned. "Praise God, I'll not have the knife!"

It was the doctor's first conflict with the strange doctrines of our coast. I still behold—as I lift my eyes from the page—his astonishment when he was sternly informed that the way of the Lord was not the way of a surgeon with a knife. Nor was the austere old fellow to be moved. The lance, said he, was an invention of the devil himself—its use plainly a defiance of the purposes of the Creator. Thank God! he had been reared by a Christian father of the old school.

"No, no, doctor!" he declared, his face contorted by pain. "I'm thankin' you kindly; but I'm not carin' t' interfere with the decrees o' Providence."

"But, man," cried the doctor, I must—"

"No!" doggedly. "I'll not stand in the Lard's way. If 'tis His will for me t' get better, I'll get better, I s'pose. If 'tis His blessed will for me t' die," he added, reverently, "I'll have t' die."

"I give you my word," said the doctor, impatiently, "that if that hand is not lanced you'll be dead in three days."

The man looked off to his schooner.

"Three days," the doctor repeated.

"I'm wonderful sorry," sighed the skipper, "but I go t' stand by the Lard."

And he was dead—within three days, as we afterwards learned: even as the doctor had said.

* * *

Once, when the doctor was off in haste to Cuddy Cove to save the life of a mother of seven—the Cuddy Cove men had without a moment's respite pulled twelve miles against a switch of wind from the north and were streaming sweat when they landed—once, when the doctor was thus about his beneficent business, a woman from Bowprit Head brought her child to be cured, incredulous of the physician's power, but yet desperately seeking, as mothers will. She came timidly—her ailing child on her bosom, where, as it seemed to me, it had lain complaining since she gave it birth.

"I'm thinkin' he'll die," she told my sister.

My sister cried out against this hopelessness. 'Twas not kind to the dear Lord, said she, thus to despair.

"They says t' Bowsprit Head," the woman persisted, "that he'll die in a fit. I'm—I'm—not wantin' him," she faltered, "t' die—likt that."

"No, no! He'll not!"

She hushed the child in a mechanical way—being none the less tender and patient the while—as though her arms were long accustomed to the burden, her heart used to the pain.

"There haven't ever been no child," said she, looking up, after a moment, "like this—afore—t' Bowsprit Head."

My sister was silent.

"No," the woman sighed; "not like this one."

"Come, come, ma'm!" I put in confidently. Do you leave un t' the doctor. He'll cure un."

She looked at me quickly. "What say?" she said, as though she had not understood.

"I say," I repeated, "that the doctor will cure that one."

"Cure un?" she asked, blankly.

"That he will!"

She smiled—and looked up to the sky, smiling still, while she pressed the infant to her breast. "They isn't nobody," she whispered, "not nobody, ever said that—afore—about my baby!"

Next morning we sat her on the platform to wait for the doctor, who had now been gone three days. "He does better in the air," she said. "He—he—needs air!" It was melancholy weather—thick fog,with a drizzle of rain: the wind in the east, fretful and cold. All morning long she rocked the child in her arms: now softly singing to him—now staring vacantly into the midst, dreaming dull dreams, while he lay in her lap.

"He isn't come through the tickle, have he?" she asked, when I came up from the shop at noon.

"He've not been sighted yet."

"I'm thinkin' he'll be comin' soon."

"Ay; you'll not have t' wait much longer."

"I'm not mindin' that," said she, "for I'm used t' waitin'."

The doctor came in from the sea at evening—when the wind had freshened to a gale, blowing bitter cold. He had been for three days and nights fighting without sleep for the life of that mother of seven—and had won! Ay, she had pulled through; she was now retsing in the practiced care of the Cuddy Cove women, whose knowledge of such things had been generously increased. The ragged, sturdy seven still had a mother to love and counsel them. The Cuddy Cove men spoke reverently of the deed and the man who had done it. Tired? The doctor laughed. Not he! Why, he had been asleep under a tarpaulin all the way from Cuddy Cove! And Skipper Elisha Timbertight had handled the skiff in the high seas so cleverly, so tenderly, so watchfully—what a marvellous hand it was!—that the man under the tarpaulin had not been awakened until the nose of the boat touched the wharf piles. But the doctor was hollow-eyed and hoarse, staggering of weariness, but cheerfully smiling, as he went up the path to talk with the woman from Bowsprit Head.

"You are waiting for me?" he asked.

She was frightened—by his accent, his soft voice, his gentle manner, to which the women of our coast are not used. But she managed to stammer that her baby was sick.

"'Tis his throat," she added.

The child was noisily fighting for breath. He gasped, writhed in her lap, struggled desperately for air, and, at last, lay panting. She exposed him to the doctor's gaze—a dull-eyed, scrawny, ugly babe: such as mothers wish to hide from sight.

"He've always been like that," she said. "He's wonderful sick. I've fetched un here t' be cured."

"A pretty child," said the doctor.

'Twas a wondrous kind lie—told with such perfect dissimulation that it carried the conviction of truth.

"What say?" she asked, leaning forward.

"A pretty child," the doctor repeated, very distinctly.

"They don't say that t' Bowsprit Hed, zur."

"Well—I say it!"

"I'll tell un so!" she exclaimed, joyfully. I'll tell un you said so, zur, when I gets back t' Bowsprit Head. For nobody—nobody, zur—ever said that afore—about my baby!"

The child stirred and complained. She lifted him from her lap—rocked him—hushed him—drew him close, rocking him all the time.

"Have you another?"

"No, zur; 'tis me first."

"And does he talk?" the doctor asked.

She looked up—in a glow of pride. And she flushed gloriously while she turned her eyes once more upon the gasping, ill-featured babe upon her breast.

"He said 'mamma'—once!" she answered.

In the fog—far, far away, in the distances beyond Skull Island, which were hidden—the doctor found at that moment some strange interest.

"Once?" he asked, his face still turned away.

"Ay, zur," she solemnly declared. "I calls my God t' witness! I'm not makin' believe, zur," she went on with rising excitement. "They says t' Bowsprit Head that I dreamed it, zur, but I knows I didn't. 'Twas at the dawn. He lay here, zur—here, zur—on me breast. I was dwie awake, sur—waitin' for the day. Oh, he said, zur," she cried, crushing the child to her bosom. "I heared un say it! 'Mamma!' says he.'"

"When I have cured him," said the doctor, gently "he will say more than that."

"What say?" she asked.

"When I have taken—something—out of his throat—with my knife—he will be able to say much more than that. When he has grown a little older, he will say, 'Mamma, I loves you!'"

The woman began to cry.

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*A single chapter (the seventeenth from Norman Duncan's new story, "Dr. Luke of the Labrador;" a work that will creat widespread interests in the fisherfolk of that barren coast. (12 mo., cloth, $1.50.)

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Young People's Page

"Darling Little Mother."

I was looking through an old package of letters the other day, and I came to one from mother.

It was fortunate that I found it. She had written me so many letters, and they had been destroyed, and now that her hand was stilled, and no more letters came addressed to "My Darling Boy," I longed for a few to keep and reread, as I remembered her loving messages when I was absent from her.

"My darling boy," the letter began, and then the first line—"I was so glad to hear from you," and the word "so" was underlined.

The letter was not written very long, and I stopped its pages with tear drops.

It closed with "From your little mother." That is what I called her—"little mother."

I am glad that when I wrote her I said, "My darling little mother." When I always began the letter with "My darling little mother," I did not think so much about it then; but when I read how she signed this dear, sweet letter, I understood what these words meant to her.

I think she loved to have me write "Darling little mother." I think she got lonesome for the childhood days when her boy was little, and climbed up into her lap and stroked her cheek; and when she read my letters and remembered the old days, she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work that come with manhood's years that had taken some of boyhood's warm, affectionate expressions away.

"Darling little mother." I am glad I always wrote this way, and so often called this sweet name.

I remember once, in playfulness, I sat for a moment on her lap. She pulled my head down on her shoulder, and stroked my hair, and I heard her say in a whisper, "My darling boy," and when I looked up there were tears in her eyes. They were happy tears of memory. To mother we are only boys—her boys. She never forgets, and she longs to hear the old, sweet words we used to say to her.

You are a man. Perhaps there are little fellows in the home who run to welcome you in the evening, but you are to mother—her boy. Don't forget she likes to have you call her "Darling little mother." You will be glad you did it after she is gone.—Willis Brown, in Ram's Horn.

First Things in the United States.

Cotton was first exported in 1785.

Baltimore, in 1816, introduced gas.

The first college was Harvard, in 1638.

In Boston, 1641, the first rope was made.

New Orleans made the first sugar in 1796.

Nails were first made in Rhode Island in 1777.

Philadelphia, in 1785, issued the first directory.

In 1840, gold pens were first made at New York.

Elis Howe patented the first sewing machine in 1846.

Temple, N. H., in 1780, first manufactured window glass.

Mansfield, Conn., made the first sewing silk about 1829.

The first currency used here was the Indian wampum.

Carding machines were first used in this country in 1786.

The first omnibus astonished the New Yorkers in 1830.

The first iron forge was set up in Massachusetts in 1652.

Peter Cooper built the first American locomotive in 1839.

In New York, 1700, the first public library was opened.

The first American brooms were made in Philadelphia in 1790.

The Dutch, of New oYrk, about 1640, made the first brandy.

The United States have had sixteen foreign or domestic wars.

The first cotton mills were erected at Beverly, Mass., in 1787.

Dr. J. Greenwood, of New York, was the first dentist, about 1788.

In 1645, the first public schools were established by Massachusetts.

In 1731, the first fire engine was brought from England to New York.

In 1789, Jedehish Morse published the first United States geography.

The first temperance society was organized in Saratoga, N. Y., in 1808.

The first American papa made from straw was manufactured in 1828.

The first policeman stood on the corners of the New York streets in 1697.

The first fire insurance company began business at Philadelphia in 1794.

The Erie Canal, begun in 1817, was the first American artificial waterway.

The first paper money used in this country was issued by Pennsylvania in 1723.

The first bricks made in this country were manufactured by Virginia settlers in 1612.

The first table knife made in America was manufactured at Greenfield, Mass., in 1834.

The first paved streets in America was Stone Street, in New York; paving laid in 1658.

The first agricultural exhibition in the United States was in 1810, at Georgetown, D. C.

The first hoop-skirt was worn by a New York lady in 1740. She was arrested by the police.

In 1783, Noah Webster printed the first spelling book ever manufactured in this country.

In 1652, the first coins were minted in Massachusetts by machinery sent from England.

Salem, Mass., is entitled to the credit of making the first American chemicals about 1817.

The first book printed in the United States was a psalm book, at Cambridge, Mass., 1640.

Samuel Hopkins, in 1790, took out the first patent. It secured him the right to make potash.

The first white child born in the Colonies was Virginia Dare, at Roanoke Island, August 18, 1587.

The first bank established in the United was incorporated at Philadelphia, December 31, 1781.

New York was the first city incorporated in the limits of the United States. Its charter was dated 1664.

In 1697, the New York State Council ordered householders to hang out lanterns—the first street lighting.

In 1720, the first clocks were introduced to be placed in churches, the hour-glass having been previously used.

In Albany, N. Y., about 1814, the first carriages were made, all previously used having been imported from England.

The first book written in America was, "True's Relations of Such Things as Might Have Happened in Virginia." It came from the press in 1607.

In 1794, the first turnpike road was made, sixty-two miles long, between Lancaster and Philadelphia, so called because it was required to be so hard that a spike could not be driven through it.

"How can I be sure of always doing right?" asks a young man. There is only one way. Adopting rules, watching one's self prudently, obeying the dictates of policy will not make us sure. Be right. That is the only certain way of always doing right.

With whatever darkness thou mayest surround thy works, yet God is light.—Tertullian.

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Swamp-Root is the Most Perfect Healer and Natural Aid to the Kidneys, Liver and Bladder Ever Discovered.

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I received promptly the sample bottle of your great kidney remedy, Swamp-Root. I had an awful pain in my back, over the



MR. T. S. APKER.

kidneys, and had to urinate from four to seven times a night, often with smarting and burning. Brick dust would settle in the urine. I lost twenty pounds in two weeks, and thought I would soon die. I took the first dose of your Swamp-Root in the evening, at bed time, and was very much surprised; I had to urinate but once that night, and the second night I did not get up until morning. I have used three bottles of Swamp-Root, and to-day am as well as ever.

I am a farmer, and am working every day and weigh 190 pounds, the same that I weighed before I was taken sick.

Gratefully yours,

Sec. F. A. & I. U. 504. T. S. APKER,
April 9, 1903. Marsh Hill Pa.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort of physicians in our behalf, and remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring, and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidence of danger, such as too frequent desire to urinate, scanty supply, scalding irritation, pain or dull ache in the back—they tell us in silence that our kidneys need doctoring. If neglected now, the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, feet swell, and sometimes the heart acts badly.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. In taking this wonderful new discovery, Swamp-Root, you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

Swamp-Root a Blessing to Women.

My kidneys and bladder gave me great trouble for over two months, and I suffered



MRS. E. AUSTIN.

untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often, night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, sent me on my request, I experienced relief, and I immediately bought of my druggist two large bottles, and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without any bad symptoms whatever. Swamp-Root has proved a blessing to me.

Gratefully yours,

Mrs. E. AUSTIN,
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Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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LET US REBUKE HIM.

We confess that we have encouraged Secretary Johnson to expect the churches to bring State Missions to the Convention out of debt. But this week he staggers a bit under the burden. He may be correct in saying that $4,800 was not raised last Sunday (Nov. 27); and that was the last Sunday in the Conventional year.

But there is yet a little day of grace. Representatives of State Missions, pastors, church collectors, friends of the cause, the Old Guard, can redeem the time that we have. If they will go to work in the days that remain between now and the Convention (Dec. 7) we shall rebuke Brother Johnson very happily, and better yet, we shall demonstrate the loyalty of our Baptist people.

Lose no time. Nelson's signal is at the mast—God expects every man to do his duty. Unless you do your best this week, we shall fall short.

Brethren everywhere, let us rain in checks upon Treasurer Durham this week.

CONCERNING A GENERAL CONVENTION.

We print this week a call for a conference concerning a general convention of American Baptist. This call pleases us thoroughly We are ready for the Conference, and we are anxious for the Convention. Not that we desire the Southern Baptist Convention to pass out. It is here to stay. Its work and character—and its character even more than its work—commands for it a place that seems as permanent as temporal things can be. But we do desire closer relations for American Baptists. We do need a better understanding. We must have co-operation so far as possible.

We hope our State Board of Missions will appoint messengers to this Conference.

A LESSON IN PRACTICAL POLITICS.

Recently R. J. Campbell, the notable pastor of the great City Temple, London, wrote on article in the course of which he candidly exposed the faults of the British laboring men. He said that many of them were throwing their money away in drink, many of them were blasphemers and, on the whole, they had themselves mainly to blame for their condition.

There was a great furor, but Mr. Campbell held his ground. Finally he met the laboring men in a great assembly face to face, frankly restated his criticisms, heard three of their leaders reply to him, took the floor again, with the result that before adjourning the laboring men, while not approving his criticisms, gave him a vote of thanks and heartily madef riends with him.

In view of this a correspondent wrote the following letter to the British Weekly, in which our public leaders will find quite a timely lesson:

Sir:—In John Stuart Mill's Autobiography there is a passage which is not without interest and significance in the present controversy, and it seems to me worth quoting. Each reader can draw his own conclusions from the striking difference in the attitude of the working classes in the two cases. When describing his electioneering campaign, Mill says:

"In the pamphlet, 'Thoughts on Parliamentary Reform,' I had said, rather bluntly, that the working classes, though differing from those of some other countries in being ashamed of lying, are yet generally liars. This passage some opponent got printed on a placard, which was handed to me at a meeting, chiefly composed of the working classes, and I was asked whether I had written and published it. It at once answered, 'I did.' Scarcely were these two words out of my mouth, when vehement applause resounded through the whole meeting. It was evident that the working people were so accustomed to expect equivocation and evasion from those who sought their suffrages, that when they found, instead of that, a direct avowal of what was likely to be disagreeable to them, instead of being affronted, they concluded at once that this was a person whom they could trust. A more striking instance never came under my notice of what, I believe, is the experience of those who best know the working classes, that the most essential of all recommendations to their favor is that of complete straigtforwardness; its presence outweighs in their minds very strong objections, while no amount of other qualities will make amends for its apparent absence. The first working man who spoke after the incident I have mentioned . . . . . said that the working classes had no desire not to be told of their faults; they wanted friends, not flatterers, and felt under obligation to any one who told them anything in themselves which he sincerely believed to require amendment. And to this the meeting heartily responded."

The people do appreciate candor. Honest and thoughtful criticisms never yet made enemies worth bothering about. And yet in America the worship—the fear—the demagog spirit has gone so far that not a man of us dares rise and speak our candid opinions. The American policy is flattery in floods.

Our saying is "vinegar will not catch flies, but sugar will."

But who wants to catch flies? And who cares to be classified as a fly?

AN EDITOR'S MAIL.

An ex-editor remarked recently that he would always envy his brethren of the Southern Baptist press. "The give and take of it," he continued, "possesses a fascination that no other employment can rival." The meaning of the expression will appear to our fellow-editors. Perhaps some of us are over-fond of this "give and take," and others are over-sensitive to it. We are sure that there are far too many people who turn white in the face and hold up baby hands whenever brethren draw the sword of discussion or take off their coats in the semi-banter. There is no other way to make progress. Suppression in the name of peace is no better, save in motive, than suppression in the name of personal power. We Southern Baptists may gain much by learning to enjoy an honest and merciless discussion. Squeamishness is a fearful sign of degeneration. If Zion cannot stand war, she is no citadel for Truth; for Truth flies a flag of blood and her weapon is the sword.

An anonymous friend recently sent us the following clipping from the Baptist Argus, with the remark: "If the Biblical Recorder will heed this advice the editor will have more friends and the paper will be greatly improved:"

"For heaven's sake let our Baptist papers keep their columns free from offensive and hurtful personalities. It is time for us to leave behind the barbarisms of journalism. Our brethren or our enemies may do grievously wrong things—it is a pity indeed when they do—but let charity reign and give patience a chance to do her perfect work. There are papers which we never look at, not out of ill feeling for them, but simply because we get sick of their bitterness. It is a sort of practice, if not a rule, with us to leave unopened for weeks any paper which seeks by personal attack or detraction to wound the brethren. We earnestly and respectfully ask that all Baptist papers will solemnly resolve to help everybody and hurt nobody for the rest of the journey."

We have several observations to make: (1) We would value this friend's kindness more if he (and we think there is a woman in it) had candidly signed his name. (2) We frankly confess that it had never occurred to us that the Recorder was personal, and we would value a letter pointing out any uncalled for personalities in our columns. If you will not give your name, all right. We desire to know just what is meant. (3) We confess that we do not desire either to be "sweet" or peaceful. We believe rather in the straightout conflict without malice and without bitterness. In such a conflict one can maintain all the Christian graces and courtesies, Cant, on one hand, and bitterness on the other, are to be avoided. But let us not get too good to fight with gloves off. When we shall, we must break with Truth.

* * *

And here is quite a typical letter:

"For the past year I have been reading the Bible very carefully, and I am very anxious about the salvation of my soul and the rearing of my children up in the truth. Now there is one question that I wish to ask you, which I hope that you will answer me—"Why was God's Holy Sabbath, the seventh day, changed to the first day of the week—Sunday—and by whom was it changed? I cannot find in the Bible where it was changed, and I am very anxious to know the truth."

This correspondent has gotten lost in the mazes of ecclesiastical jugglery and she thinks her soul's salvation is at stake. Nothing could be more unfortunate than to lose sight of the great truths of salvation and the great obligations of duty and expend one's energies in a question like this. We by no means assume to cover the entire question in the following letter which we sent her:

In reply to your recent letter, I beg to say that the salvation of your soul does not depend upon what day of the week you set apart for rest and worship. The salvation of your soul depends upon your faith in Jesus Christ and your regeneration by that faith.

It appears from the New Testament that the disciples of Christ worshipped on the first day of the week because Christ arose on that day. This is sufficient for me, and I think it would be for you. I would rather follow Peter, Paul, James and John than to follow Moses, Aaron, David, etc.

The Sabbath of the Hebrews was a Sabbath of rest; and the Sabbath of the Christian is a Sabbath of rejoicing in the resurrection of Christ. The Sabbath of the Hebrew was a memorial of God's completion of the creation of the world; the Sabbath of the Christian is a memorial of the completion of our salvation in Jesus Christ.

* * *

And now look on this reply to a letter sent to a minister with some sample Recorders:

"Dearly Beloved:—I hardly ever answer a letter that does not interest me, but you asked me to 'favor you with an answer.' As an introduction, let me say that I am as good a Baptist as the Bible can make me. In short, I am a Holy Ghost baptized, sanctified Baptist preacher, and do not read papers or carnal books—nothing but the Bible—unless I am necessarily compelled to do so. I received the three numbers of the Recorder, and don't know any more about it than I did before. I am sure that books and papers hinder people from serving God as they should. He gave the Scriptures to the people to read, and they should not mix up the Word of God with the things of the world. Jesus said: 'If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' (John 15:19.) And again: 'They are not of the world, even as I am not of the world.' (John 17:16). Therefore, since He has called us out of the world and commanded us to be separated from them (2nd Cor. 6:17), we should strictly follow the commands and be engrafted into Jesus, and keep the things of God and the works of Satan separate. Jesus said (Matt. 16:18): 'Upon this rock I will build my churches;' and if the devil had made his works known, He would have said: "I will build denominations by the rock.' He could not tear down the church or build on the rock. A 'good Baptist' should live for Jesus above denominations, and a 'better Baptist' should loose sight of such worldiness. (See Heb. 6:1, 2.) The Bible furnishes all the reading matter we need and the Holy Ghost gives all the doctrine and explanations we need, and I cannot give any time to the reading of papers or carnal books. May God abundantly bless you and make you an earnest follower of Jesus Christ."

There is nothing to say—it is to laugh. And yet—the pity of it!

* * *

And now this the best of all; not that we object to criticisms, for we welcome them—long ago having overcome the childish offense that some think they give; but that in a letter like this there is a rare contribution to all that makes for good:

"Please accept my thanks for McNeill's verses; they touch the right chord.

"And apropos of Liddon's sermon, "The first five minutes after death," here is a cherished word of Dr. Wm. Royall. We were walking in the moonlight one summer night at Wake Forest, and he was telling me about a sickness he had suffered, and how, upon noticing that the family had slowly gathered about his bed, he guessed: 'I must be dying,' and how instantly, with a great thrill at his heart, he said: 'I'll know all about it in three minutes.'"

This is from Dr. Edwin M. Poteat.

This life would be impossible without the possibility of another life.—Ram's Horn.

It often takes a great hurricane to blow us a little way toward heaven.—Ram's Horn.

NEW BOOKS.

Leaves for Quiet Hours. By George Matheson. A. C. Armstrong & Son, New York. This is a book of the heart—easily the best devotional book that we have found. One can find no worthier intimate companion than this book. The author is distinguished for spiritual insight, true devotion and a wonderfully expressive style. We shall print later one of his chapters in the hope that it will induce many of our readers to obtain the others.

The Footsteps of the Flock. By G. H. Morrison. A. C. Armstrong & Son. A book for Sunday reading on Bible themes. Two texts are chosen, one from the Old, the other from the New Testament, for each Sunday in the year. The treatment of these texts is excellent both in matter and style.

The Eschatology of Jesus. By Lewis A. Muirhead. A highly scientific discussion, with a higher critic's freedom, of (1) the relative value of the Gospel records upon the subject of Jesus' teaching concerning the last things; (2) of the influence of the Jewish apocalypse upon the mind of Jesus; (3) the doctrine of Jesus concerning the consumation of the kingdom, in relation to His Ethical Doctrine and His Messianic consciousness; and (4) the meaning of the title "Son of Man." We are by no means prepared to discuss a work of this sort. The method is independent, the process is deliberate and painstaking, and one will find the reading quite informing, not to say more.

* * *

Bible Symbols, or The Bible in Pictures. Designed and arranged to stimulate a greater interest in the study of the Bible by both young and old. By Martha Van Marter. Hertel, Jenkins & Co.

This work will prove quite interesting and helpful to children. Its plan is to fix many verses of Scripture in the child's mind by pictures. Taking the first verse for example: We have the words—"In the beginning God created (pictures of the heavens and the earth) and the (picture) was without form and void: and (picture) was upon the (picture) of the deep. And the (picture) moved upon the face of the (picture).

There are 181 such pages. We have no doubt that the book will prove quite effective in awakening the interest of children in the Bible and in giving them a lasting acquaintance with it. We think it would prove quite an acceptable Chrismas gift for children.

* * *

Elisha the Man of God. By R. Clarence Dodds. Winona Publishing Company. Price, $1.25. The prophet Elisha is treated as the mirror of the Christ. The chapters are thoughtful, refreshing and likely to build up the spirit.

THE HOMILETIC.

In the December number of the Homiletic Review (which completes the forty-eighth volume), Prof. Borden P. Bowne, of Boston University, discusses "The Progress of the Last Twenty-Five Years in Religious Thought," and reaches the conclusion that "the way is opening as never before for the revival of the religious life. Many details of traditional theology have vanished, to our no small gain; but the great Christian doctrines remain unshaken and are as necessary as ever."

The Rev. William J. Dawson, of London, presents a paper of striking current interest on "The New Evangelism," which he describes as "an evangelism which is united with the fullest culture and accepts the best results of the highest Biblical criticism." He asserts that "the great principles and truths which underlie the evangelistic appeal are quite untouched by the details of Biblical criticism."

SUNDAY-SCHOOL LECTURES.

Annual lecture course on the Sunday-school at the Southern Baptist Theological Seminary, upon the Sunday-school Board Foundation. The general public is invited. Lecturer: Rev. A. H. McKinney, D. D., of Philadelphia, Pa.

Monday, December 5th, 8 p. m.—The Pastor as Inspirer of his Bible School Teachers.

Tuesday, December 6th, 8 p. m.—The Pastor Leading his Teachers in Bible Study.

Wednesday, December 7th, 3 p. m.—The Pastor Leading His Teachers in the Study of their Pupils.

Thursday, December 8th, 8 p. m.—The Pastor Leading his Teachers in the Study of Religious Pedagogy.

Friday, December 9th, 8 p. m.—The Pastor Training his Teachers.

(1) From the Pulpit.
(2) From the Teacher's Meetings.
(3) From their Homes.
(4) From his Study.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

An Ancient Revival; and Why it Failed.

Lesson for December 4.—2 Chronicles 29:18-31. Read 2 Chronicles 29-31.

Golden Text: Them that honor me I will honor. I. Samuel 2:30.

Hezekiah came to the throne of Judah in a time of humiliation and distress. He succeeded a godless and wanton king, and the wonder is that so devout a son came of so corrupt a father. But evidently he believed that his father's failure and the sorry condition of his country was due to his father's unfaithfulness to God—to the neglect of religion;—and he determined to profit from the first of his father's mistakes. This example of itself constitutes an excellent lesson: It is an unusual son that can profit by his father's blunders. The average son feels justified in following his father's example.

But Hezekiah was convinced that God had not honored his father because his father had not honored God; and he set about straightway to honor God.

This is excellent preparation for a king or for an individual. Get right first with God. Then address one's self to lesser matters. God is first. The fundamental relation is the religious relation. Any scheme of reform, any prosperity founded upon less than this is false and will prove temporary. For the man of today in personal distress or the citizen of today concerned for his country, this is a prime lesson: Address yourself first to reforming relations with God. This is but to say that the profoundest thing in man is religion: It is the one foundation on which a successful life may be built.

Now let us see in what manner Hezekiah proceeded to reform his people.

We observe that he addressed himself and them first to the neglected temple. He cleansed it and refurnished it. A good work, to be sure. An abandoned house of worship is a prime evidence of religious decay. But, on the other hand, a well-kept, a beautiful, a costly house of worship, is by no means a certain pledge of revival. This was, therefore, a step in the right direction, but not a sufficient step.

A true and sufficient reform must be addressed to the individual—and within the heart. It is on record that Hezekiah's revival did not last. When he passed it passed. He meant well enough. He could bring things to pass, as they say; he got results. But like many another revivalist he aimed too directly at results.

His next step was to offer two great offerings, one of sin, the other of consecration. Surely he was right here, according to the light that he had. We must all make atonement for sin and having done so we must complete the transaction by an act of consecration. We strike here the full flow of religion—repentance and consecration. It is not enough to claim the atonement of Christ. We must take the other step—of consecration.

Have we not herein a revelation of the failure of thousands of Christians? Do we not claim the sin-offering of Jesus, and in a little while find ourselves unsatisfied, troubled and moving downward? It is because we have not taken the step of consecration. Without this our religion will distress us and we shall have little peace and much distress. The churches have made a grand mistake of leading thousands to believe that they will find complete peace in a mere profession of faith. God forbid that we should not glory in the atonement of Jesus; but likewise God forbid that glorying in that atonement we should fall short of our duty of consecrating ourselves to His service.

But we have said that Hezekiah's revival failed notwithstanding that he did order both a sin-atonement and a consecration offering. The reason is plain. It was not genuine. It may have been genuine with him, but it was not genuine in the hearts of the people. It was only a form with them. It was forced. Here we have an impressive contrast between the king's method and the prophet's; between authority and freedom. The king gave orders and they were obeyed; but in vain. The prophet gave no orders, but he preached to the hearts of the people. He could not save a nation, but he could save an individual—and that is all that can ever be done. The man that sets out to save the State is a blunderer. The man that sets out to save the individual is wise.

Throughout this lesson we are to keep in mind the contrast between the old and the new: The old temple was of stone; the new is of flesh and blood; the old atonement was of animals, the new is of Christ Jesus; the old consecration was in symbol, the new is of the surrendered heart.

The teacher will find it quite to the purpose to describe the ancient offerings, portraying the scene as we have it here. The pupils should understand it thoroughly. Then show forth the Sacrifice of sacrifices—the Lamb of Calvary.

* * *

Missionary Class Idea.

A unique and striking suggestion comes from Chapel Hill, and the Secretary is greatly indebted to his good friend Dr. Thomas Hume, for the following letter regarding it:

Dear Brother Moore:—I am glad to reply to your inquiry as to the origin and working of the missionary class idea in our Sunday-school. It occurred to me that a good permanent organization like the Sunday-school is not utilized as effectively as it might be. There was no general Young People's Union then, when nineteen years ago I framed a little constitution for a society which I chanced to call by that name and which should be composed of the Sunday-school classes each called by a missionary name and studying the field and the missionaries suggested by this name under the guidance of the teacher who must qualify himself or herself to lead in this work. Every month the leader will require a report of the researches made and suggest methods of studying the field and maintaining the interest. At regular intervals each class shall lead the Union in a public meeting furnishing a program made up from the studies mentioned above, recitations, speakers, maps, being provided in consultation with the Executive Committee of the Union.

In the Chapel Hill Sunday-school the class roll is called under the missionary names, the Bryan class, the Italy class, the Junior Cuba, the Porto Rico, the Newton, the Matthew Yates, the Japan class, etc. You will see how each class has a special subject, and if the teacher has interest and method may snatch a few moments each Sunday for conversation about the missionaries and their field.

For several years the plan worked admirably, and then there was a lull, followed by a vivid reaction. Our University students have taken active parts and gained good practice as church workers and speakers.

The true basis for a Young People's Union is in the organization already to hand, the Sunday-school. It may not be expedient that the same officers should serve both school and Union, but the best material is in the school, and plans can be briefly discussed and agreed upon there, the school being easily turned for the nonce into the Union.

In our school, the interest in missions soon flowered out into interest in church history and biography, the history of hymns, the books that help the spiritual life of the Christian, and programs for such subjects were added to our missionary scheme, anticipating the Sacred Literature and Bible Readers' Course of the National Young People's Union.

Just now as the prophets are being studied in the Sunday-schools we are arranging for meetings in which the greater prophets and their messages, especially those connected with the hope of the Messiah, shall be presented in the papers and addresses. This will not interfere with the meetings on one of the questions of the day, Japan, her religions and what Christianity may bring her, Bryan's Shanghai College and what it is to do, Cuba and the outlook there for Protestant missions.

PRICE OF RELIGIOUS PAPERS.

Those who have insisted that the subscription price of the Christian Advocate is too high, and that with a reduction of price there would be a great increase in the number of subscribers, will be interested in this fact: Some time ago the Christian Register reduced its subscription price in response to what was considered as a legitimate and imperative demand. But the great influx of new subscribers did not come. Then the paper restored its price to $3. A paragraph in the last number of the Register tells the rest of the story:

"One curious and unexpected result of raising the subscription rate of the Christian Register is that up to date the new subscribers are more numerous than last year, and exceed in number the discontinuances."—Christian Advocate.

FROM THE INDEX TO THE WESTERN RECORDER: ABSURD!

North Carolina will support Home Missions whether the Home Board goes her way or not; but there is no reason why she could not endeavor to lead the Board her way.—Biblical Recorder. Of course she will. It is absurd for any one to say that because a man or a paper or a State Convention objects to a policy of a Board, in one department of its work, therefore it does not stand for the work of the Board.—Christian Index.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee. MRS. W. N. JONES, Raleigh, N. C.

The Woman's Meeting at the Johnston County Association.

The Woman's Missionary Societies of the Johnston County Association assembled in the Methodist church at Clayton, Thursday afternoon at 2 o'clock, presided over by the Vice-President, Mrs. Ashley Horne. Mrs. Shore of the Clayton Society, in a few well-chosen words wellcomed the delegates and visitors to the meeting.

Reports were received from five societies. The financial report shows the amount received for the three objects, State, Home and Foreign Missions, $332.77. Our aim for next year is five hundred dollars.

We were very much encouraged with the work of the societies, as this was the first meeting of the new Association.

Miss Heck was with us, and was greeted by a house filled with interested women. It was indeed an inspiration to have Miss Heck with us in our meeting. Altogether we feel hopeful and like pressing forward to more and better work for our Mastre's cause.

Very sincerely,
MRS. W. M. PETTWAY,
Secretary.
Smithfield, N. C., Nov. 14, 1904.

At the Raleigh.

The ladies of the Raleigh Association held a meeting at 3 o'clock p. m., Friday, October 28th, during the sitting of the Association, and reported Missionary Societies as follows: Apex, Cary, Fayetteville Street, Raleigh; Garner, Green Level, Good Hope, Holly Springs, Morrisville, Swift Creek, Tabernacle, Raleigh; Wakefield. An interesting talk was made by Rev. H. C. Moore, that was greatly enjoyed by all present.

MISS ANNA YATES,
Secretary.

Mrs. E. L. Middleton, writing of this meeting, says: Rev. Hight C. Moore made the speech of the hour to a house full of ladies. Brothers Cooper and Junius Smith did much to make the meeting a success. Eleven Societies reported, and ladies from four churches agreed to organize. Next year the Association will celebrate its one hundreth anniversary. At this meeting I would be so glad to see every church represented in the woman's meeting with reports of a live Society in every church in the Association.

Woman's Work in Kings Mountain.

We held our first annual meeting of the ladies in this Association; that is, a sufficient number of delegates were present to organize. After singing and prayer, several selections from Scripture were read. Reports were then read from the following Societies: Boiling Springs, $12.45; Cherryville, $17.40; King's Mountain, $11.50; New Bethel, $14.85. Total, $56.20.

Elizabeth and Shelby churches did not report.

I am glad to report one new Society (Boiling Springs), and the reorganization of the Lawndale Society.

We take as our aim for next year, first, to try to convince every female member, however poor, of the importance of their interest in every department of the Lord's work, and to ask them if they cannot make a contribution of at least one cent a month to missions, or more, as the Lord has prospered them. We think enough can pay more to make an average of 2½ cents per member. If so, when the Convention meets in 1905, the women of this Association will have contributed $1,140. Most ladies with whom I have talked, think it can be easily done. Some of course, shake their heads, and say: "Yes, it does seem that it might be done, but then, they won't do it." Well, at any rate, we are going to try. The pastors have agreed to encourage the ladies in their churches to undertake this work. One half the members of our church do not contribute one cent to any object—not even the pastor's salary. This is, from what I can learn about the case with most the churches in this Association. The burden rests upon a few. I may be mistaken, but I believe if the poor in our churches could realize what a power their united gifts of only a few cents, contributed regularly, would be, they will gladly do it. I will mail apportionment cards to the mots interested ladies in the work, as the pastors have promised to send me their names.

I remain,
Sincerely yours,
MRS. T. J. RAMSAUR.

Several Good Plans.

From Haywood Association comes this good suggestion:

"I meant to tell you of a plan we have adopted in our Association: A quarterly missionary rally of ladies. The first will be in Waynesville, the latter part of this month. All churches near are invited, and all day spent in talking over plans and praying for enlarged interest in our Association. Each meeting will be held in a different part of the Association. We hope in the year to reach the larger part of the churches. Can you give us any suggestions.

MRS. J. WOODALL.

The first meeting fell on a very rainy Saturday, but this did not prevent a good attendance and a pleasant and profitable meeting.

Here is something new, good and exceedingly practical. The Society at Red Mountain, Mt. Zion says: "Our Woman's Missionary Society is endeavoring to build a room in which we may meet." This has been done at Mill Creek, Flat Rock, and the question of where and when to meet, so vexing to Societies in the country, forever settled. To this may be largely attributed the fact that Mill Creek is one of the best Societies in all that section. Will they write and tell us how they built their room?

A plan being carried out more largely this year than ever before, is for Societies to unite in preparing the frontier mission boxes. Sometimes two or three unite their forces. Down in Pee Dee and Robeson six organizations lent a hand and sent a box value at $87.45. Since it is the universal testimony that nothing helps the Society itself like box packing, the influence of the good work is thus greatly extended.

To speak of Haywood County again, Mrs. B. F. Hill, Vice-President of the Association, has strengthened her forces by appointing an Advisary Board, of ladies in various churches, to consult with her as to missionary interests throughout the whole Association. Thus she is multiplying herself and getting a aware of the needs of the work and how to meet them.

Music is a shower-bath of the soul, washing away all that is impure.—Schopenhauer.

Music gives birth to aspiration. It makes a true man truer; it makes a bad man better.—Upton.

FIFTIETH ANNIVERSARY



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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Peitacho, China, Aug. 1, 1904.

My Dear Miss Armstrong:—Your kind letter in behalf of the Woman's Missionary Union is received and very much appreciated. It is very kind of you to remember us each year and your messages bring us strength and courage, and we much need that while living in the interior of a heathen country so utterly cut off from all Christian fellowship.

I shall be glad, at any time I can, to comply with your request and write to you and tell you what I can about my work here. One's first year in China, as you know, is not very interesting to read about and sometimes is not very much so to one's self, when the hours for studying the languages become too long and tiresome and the head begins to ache, the disposition becomes a little ruffled and one longs for a breath of fresh air and free atmosphere of the dear home-land. One longs to tell the story of the Gospel to the dying around, but the tongue might well be tied. One longs to understand the poor fellow-creatures around them, but alas! here, too, one is helpless. The people look at you, suspect you, some are curious, some are afraid. Often great crowds gather around you, but it is to examine your hair, hat, your clothes, your shoes, and all you can do is to be submissive and hope for the time to come when you shall unhindered be able to gather these same people about you and tell them as your own people at home about the love of Him who has compassion on the multitudes. You see, dear sisters, this is the beginning of every missionary's life, and some are patient and some are not, but how much we all need patience and love. Our first year in China, as you know, was full of experiences. First, the six month's of study uninterrupted, then came the happy opening of our medical work in a place where we had the joy of being the first to extend the hand of healing sympathy to the suffering. They came to us in great numbers, and, alas, many we could not touch, as the leper, the lunatics, the blind and deformed, but more were helped and many went away whole. Then you know all about the trials which followed—sickness, death and sorrow. I will not speak of that, for I would like to forget it. Yet it was all permitted in love, and perhaps He wants us to remember and teach us by it our dependence upon Him. No, it cannot be forgotten; it should not. Then came our removal again from our work to Macao where we gained strength for another year. Last fall we took up our work again. My work was composed of my house duties, my language study and medical work. I attended to all women and children who came to the dispensary and besides had many out calls to the city and surrounding villages. I wish I might have taken you with me to some of these. When sickness is present in a village and a physician is called, on entrance the whole village comes out to meet him or her. There is no calling out "foreign devil," there is no sneering or suspicious looks then, but the cries come, "Save life," have mercy, "you have a heart." Sometimes they fall down flat on their faces. Alas, they have no God in whom they can trust! The saddest of all is when we are called too late, too late to save life, too late to save the more precious soul. Oh, friends, that is awful!

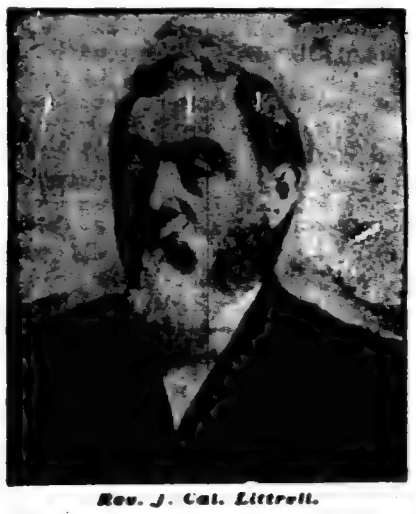
This writing finds us taking our summer vacation in North China. Neither Dr. Hayes nor myself were very well last winter. Dr. Hayes has not been as well since his last sickness over a year ago, and this spring after closing the land deal, he was worn out. He is improving nicely and hopes to go back strong and ready to begin building the house, which your generosity provided for, and for which we are very thankful, as soon as we return to Yingtak. I am not doing as well as I have hoped, yet I feel much better and hope to keep as well as I am now. Mrs. Williams, who lives with us, is at "Keeling," with Mr. and Mrs. Lawton. She is very brave and makes a very efficient missionary. Mr. and Mrs. Saunders are at Macao. They keep quite well, which we think is somewhat due to the fact that the work has been in the country, going from place to place among the mountains which is much healthier than to live all the time in a dirty city closely confined. We want very much to do some of that work, but cannot all get away and one's medical work keeps one pretty much in one place except for taking short trips to villages around.

I fear I may weary you with a long letter, but you will pardon me. I shall be pleased to write to you from time to time and tell you what I can about our work. I greatly look forward to the time when we shall return on a furlough, and I shall meet you face to face. As you know, our home is in California, and we have not had the pleasure of becoming well acquainted with our Southern friends, except, of course, those we knew and loved there.

Dr. Hayes joins me in kind Christian love to you and to all the dear sisters who are interested in the Lord's service.

Affectionately yours,
ALICE JOHNSON HAYES.

Yingtak, China, via Canton, care American Baptist Mission.



Rev. J. Cal. Littrell.

Rev. J. Cal. Littrell, one of the most prominent ministers of the Cumberland-Presbyterian church, and a member of the Board of Church Extension, in a recent letter, writes as follows: "I was a sufferer from catarrh for twelve years and it developed into the worst form, impairing my eyesight and injuring my hearing; my bronchial tubes and one lung were also greatly involved, unfitting me for my ministerial duties. By the use of Dr. Blosser's Catarrh Cure in the year 1881, 23 years ago, I was permanently cured. I have never had a return of the disease, nor have I felt the effects of it since. I most heartily recommend to all sufferers Dr. Blosser's Catarrh Cure as a remedy that canont be excelled."

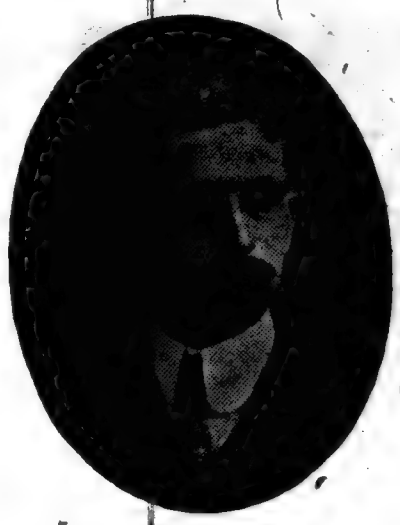
If you suffer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser, 90 Walton St., Atlanta, Ga., and he will send you, by mail, a free sample of the remedy that cured Mr. Littrell and has cured thousands of others.

A large box of the remedy containing a month's treatment, will be forwarded, postage paid, for one dollar.

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Current History.

Items of News.

News fell below normal last week. Foot-ball was the most important topic in the daily papers!

* * *

The President visited the St. Louis Exposition and was received everywhere with enthusiasm.

* * *

Nearly all the leading countries have assented to President Roosevelt's call for a Peace Conference at The Hague; and it is now assured.

* * *

The sulking spirit of those newspapers that would suggest to President Roosevelt that he would not be welcomed in the South, is unworthy of the South. We are not that sort of people; and the fire-eaters must not be suffered to so misrepresent us. It would be more like the chivalrous, patriotic South to receive with genuine cordiality the President of our Nation.

* * *

No news from the war—let us confess it. Port Arthur still resists the seige; the Baltic fleet is passing Suez Canal; and the armies of Oyama and Kurpotakin are facing one another before Mukden. We do not incline to the impression that the Japanese will be content with this situation. To be sure, they are accomplishing their prime object—of preventing the relief of Port Arthur; but they also desire to break the Russian prestige utterly. Their hope is in a swift succession of victories. We look, therefore, for another battle.

* * *

There is now pending in the United States Senate a bill to make a State of Oklahoma and Indian Territory. For more than half a century the United States has prohibited intoxicants from Indian Territory. In every agreement made with the Indians in allotting land to them in severalty the United States has agreed to prohibit intoxicants. Five Indian councils have likewise forbidden liquor dealing. Indians and whites alike are conscious that if the new State comes into the Union without Constitutional provisions in the enabling act of Congress for prohibiting the liquor traffic there is danger of utter degradation and ruin.—Standard.

* * *

The renouncing of the Roman Catholic faith by Marquise des Moustiers Merinville of Rome, formerly Mary Gwendolin Caldwell, of Virginia, is significant in two aspects. She gave the first $300,000 for the founding of the Roman Catholic University at Washington and also built the Caldwell Chapel at the University. And she was reared a Roman Catholic, but has changed her faith while living at the very centre of its power and glory. Her reasons for the change are in her own words. "For years I have been trying to rid myself of the subtle but overwhelming influence of a church which pretends not only to be the only true church, but to be alone able to open the gates of heaven to a sorrowful, sinful world. At last my honest Protestant blood has asserted itself."—Watchman.

* * *

Great Britain and Russia have published the terms of their agreement to arbitrate the North Sea affair—of the attack of Russian men of war upon the British fisher-boats. The following is the most important article:

Article 1. The International Commission of Inquiry shall be composed of five members (commissioners) of whom two shall be officers of high rank in the British and important Russian navies, respectively. The Governments of France and the United States shall each be requested to select one of their naval officers of high rank as a member of the commission. The fifth shall be chosen as a member of the commission. The fifth member shall be chosen by agreement between the four members above-mentioned; in the event of no agreement being arrived at between the four commissioners as to the selection of the fifth member of the commission, his imperial and royal majesty, the Emperor of Austria and King of Hungary, will be invited to select him. Each of the two high contracting parties shall likewise appoint a legal assessor to advise the commissioners, and an agent officially empowered to take part in the labors of the commission.

* * *

The total deposits in all the savings banks of the world, according to latest official information received by the Department of Commerce and Labor through its Bureau of Statistics, amounted to over ten and one-half billion dollars, contributed by 82,460,000 depositors. Of this total, the United States shows aggregate deposits of $3,060,179,000, credited to 7,305,000 depositors. As the figures used in arriving at the grand totals cover about one-half of the population of the world, viz., over 770 million, it appears that the United States, with less than 9½ per cent of the total population considered, contributes over 29 per cent of the total savings deposits recorded. Of the total number of depositors, or rather deposit accounts, the share of the United States is somewhat less than 9 per cent, while the average deposit per account is more than four times and the average savings per inhabitant more than three and one-half times the corresponding averages for the rest of the world.

* * *

The situation in Fall River, Mass., excites the sympathy of all good-hearted people. The strike of about 25,000 workers in the cotton mills has now been going on for seventeen weeks, and there is much destitution and suffering in spite of the aid given by the city and from outside sources. On Monday, November 14th, the mills were reopened to all who were willing to go to work at the new scale of wages fixed by the mill-owners, but very few availed themselves of the opportunity, and the strike remains practically unbroken. The Federation of Labor will give $25,000 a week for three weeks. This is about one dollar to each striker. It is difficult for outsiders to form any judgment on the merits of the case. On the one side the workers claim that the new scale of wages, although higher than that in force six years ago, does not give a living at present prices of food. On the other side, the operators say that with cotton at ten cents or more a pound, and print cloth selling at three cents a yard, there is no margin in making cloth at the wages demanded by the workers. The wages at the South are lower even than those offered by the mill owners, and they claim they cannot compete with the Southern mills at higher wages than they offer. The Southern mills make only the lower grades of cloth, and in view of this fact, well-informed persons believe that the solution of the problem for the Falls River mills, and all others in New England, is to confine themselves to the making of the finer grades of cloth.—Watchman.

From Brother Broughton to Pastor Simms.

Dear Brother Simms:—Yours of the 18th to hand. Enclosed find check as requested. I am glad to know that you are moving along so nicely. Of course its a "tug and pull," but after all, that's the kind of thing that makes men of us.

Don't be afraid to ask folks for money in the Lord's work. He is not getting His share, and much of the reason why can be traced to timidity or fear on our part in not going straight after it.

God bless you and yours, my brother, and the work you are doing.

From Pastor Simms to Brother Broughton.

My Dear Sir and Brother:—Your grateful letter of the 19th instant, enclosing your check for $10 for our new church-house here in Waynesville, is received. I thank you for it most profoundly, not only for the ten dollars, but especially for the excellent spirit of your letter which accompanies the check.

I know from personal experience that it requires more grace sometimes to say no gracefully to pleas for help than it does to "give and forget it." You have given us so cheerfully and so heartily, I can but thank you with profound sincerity. Money comes to some people more easily than grace to their souls, though it is as free as water. A Baptist clergyman in this State recently sent me his check for $20, though I asked him but for $5; while another, who promised before I got through asking, to "send me $5 by the first of December," sent it to me a few days later, accompanied by a short, sweet-spirited epistle of love. Both of these brethren gave cheerfully, like yourself—indeed, heartily, graciously, almost precipitately. I doubt not but that God has already blessed them for so doing; and I doubt not but that He will also bless you. I feel that you have given us $25 instead of $10. You did it so cheerfully, so heartily. Thank you, beloved. May "God, who gives to all men liberally," richly bestow upon your soul heaven's blessings with joy.

The brick work on our church is about all done. The roof is ready for the slate, which is now on the ground. But we need help to put it on, and to pay for it, and for many other things purchased. I have received a number of checks through the mails. Will you not pray with us that others may come? Our people are making an awful sacrifice. But God is helping us.

B. W. N. SIMMS.

At Leesville.

Beginning on Monday, November 21st, we held six services with the church at Leesville at night, except two services. As to the result, there were six professions and several who reconsecrated themselves. Very few of the church members and people of the community attended. The congregation consisted mostly of the school which is being run by Rev. A. C. Sherwood and Prof. R. B. Nichols, who are having a successful session. We think that the meeting resulted in much good. The prospects were fine for further developments, but we had to close. The congregations were growing and the interest increasing.

EDWIN R. HARRIS.

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the Biblical Recorder who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

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SPECIAL EXCURSION TO HAVANA, CUBA.

Do not miss this opportunity to visit this beautiful and attractive island, as it will afford, not only the opportunity for you to make a delightful trip but, to the manufacturer of the South, will offer the additional opportunity to investigate possibilities of Cuba with the view of developing their business in that country.

A personally conducted—special—excursion to Havana, Cuba, January 4, 1905, from Washington, D. C., Richmond and Norfolk, Va., and intermediate points in the States of Virginia, North and South Carolina, will connect with the Peninsular and Occidental Steamship Company's steamer, leaving Port Tampa, Fla., on the night of January 5, 1905.

The party will be limited to 150 persons, therefore reservations should be made promptly in order to secure proper accommodations on the steamship "Olivette," the most commodious ship of the Peninsular and Occidental Steamship Company, which will convey the party to Havana.

Tickets will be limited for return passage on any steamer leaving Havana until January 19, 1905, with privilege of stop-overs at any point in the State of Florida—south of Jacksonville—within final limit of ticket, which will be January 22, 1905.

The rate, $45.40 from Raleigh, N. C., for the round trip, includes meals and state-rooms on the steamship.

Mr. A. W. Fritot will meet the party in Jacksonville and accompany them to Havana. Mr. Fritot speaks Spanish fluently, and will place himself at the disposal of the party, furnishing any information desired.

Make up your party and go, and should you desire other information, books, pamphlets, etc., on Cuba, or "What to say in Spanish, and How to Say It," address

W. J. CRAIG,
General Pasenger Agent,
Wilmington, N. C.

H. M. EMERSON,
Traffic Manager,
Wilmington, N. C.

IMPORTANT CHANGE IN THE SEABOARD SCHEDULE, EFFECTIVE NOVEMBER 27.

No. 34, now due at 1.20, leave at 1.25, will arrive at 1.25 and leave at 1.30.

No. 31, now due at 3.50, and leave at 4.00, will arrive at 3.35 and leave at 3.40.

No. 43, now due at 7.30, leave at 7.35, will arrive at 6.55 and leave at 7 o'clock.

There will be no change in the other trains.

C. H. GATTIS, T. P. A.,
Raleigh, N. C.

Notice.

Having qualified as administrator of the estate of M. V. Norwood, late of Wake County, this is to notify those having claims against his estate to present them to me on or before December 1, 1905, or this notice will be plead in bar of their recovery.

JOS. V. NORWOOD,
November 28, 1904. Admr.

Georgia Baptist Convention.

Perhaps the most notable session of the Georgia Baptist Convention ever held was the eighty-third, which has just closed in the city of Columbus. There were more than 600 messengers in attendance The matter of entertaining so large a body of men and women has become a serious problem. At no distant day the pay-as-you-go plan must be adopted. Of course, President W. J. Northern and Secretary B. D. Ragsdale, prince of presiding officers, were re-elected. The small deficit reported in our State Mission work was a surprise to many, but will only serve as a stimulus to prevent the recurrence of such a thing in the future.

The differences which have existed for sometime between the Orphan's Home Association, Consisting for the most part of Atlanta ladies who founded the Home several years ago, and the trustees appointed by the Convention, were satisfactorily settled, and the orphanage at Hopewell comes wholly under the control of the Convention. Mr. F. J. Cooledge, Atlanta, offered $5,000 for the completion of the main building at the Home if the Convention would give the rest. His offer will no doubt be readily accepted and our home for helpless children will soon enjoy an era of great prosperity.

The climax was reached Thursday afternoon (Thanksgiving) when the report on Foreign Missions was discussed. Bro. J. W. McCollum, returned missionary, made an impassioned plea for Japan. Bro. A. Y. Napier, recently appointed missionary to North China, told in a touching manner the reasons for going as a missionary. Miss Dora Lee Cain, also recently appointed from this State was presented. Dr. Willingham excelled himself. Bro. W. W. Brooks, a lawyer from Rome, followed with an earnest appeal for sacrifice, closing his speech with an offering of $5,000 for Foreign Missions, the largest individual gift in money to Fareign Missions ever made by a Southern Baptist, so far as we know. The effect was marvellous. Bro. Z. M. Leverett, a bright young man, gave himself as a missionary. No collection was taken but a lady sent up $50 to the stand to Dr. Willingham. A young lady was happily converted in this meeting. Praise the Lord. Six years ago Georgia gave only $14,000 to Foreign Missions, and had only one missionary. Now she will give this year $50.000 or more and has fifteen missionaries on the field and under appointment. We are praying for twenty-five more. The education commission comprising Mercer University (boys) and Monroe College (girls) and Shorter College (girls), together with a number of high schools throughout the State, received much substantial support. Monroe College has just completed a splendid campaign, adding a handsome building to her already fine equipment, and about 400 girls to her enrollment. A Fitzgerald merchant gave $50.00 to it at the Convention. It is now Shorter's time. This most excellent institution is presided over by Profs. T. H. and J. H. Simmons, sons of Wake Forest, of whom she may well feel pround. It is proposed to add $150,000 to her present magnificent endowment and thus make it one of the foremost institution for the higher education of girls in all this land. The citizens of Rome where it is located have recently added $50,000 to its endowment. Mercer University also is forging ahead notwithstanding the continued enforced absence of its noble president, P. D. Pollock.

The next Convention will meet with Dr. J. L. White's church in Macon. "Tar Heel" preachers were much in evidence at the Convention. Drs. L. G. Broughton and Jno. E. White preached to great audiences. Bro. J. A. Hardaway, Newnan, received a warm reception from the brotherhood. Already he has taken a strong hold on the work of the State.

May the same good spirit which guided us at Columbus be with you at Elizabeth City, whither the tribes of the Lord will soon go up.

W. M. GILMORE.

Marshallville, Ga., Nov. 26, 1904.

Evangelism, Song-books, etc.

I have now had three months of real evangelistic work. The work has been hard (mind, soul and body engaged), but I have enjoyed it. I have been with Brethren Pruitt, McKaughan, Arnett, Smith of Lexington, Davenport, Pool of Sanford, and others whom I know and love now as true and noble men of God. I disclaim any relation to the "Johnnie and Jimmie" kind of evangelist, if I know what that designation means, and my hair is reasonably short, but I carry along a good supply of song-books where they are needed. I want Dr. Lynch to pitch a bomb into our churches for not uniting on some good book and then getting a supply for their congregations. Many churches have only a few books of some kind, without notes or backs, and no wonder the singing is poor. It is seldom that a church has half enough books for the congregation. All the people must sing, and sing many of the old hymns and tunes if the church is to be revived and sinners saved. I grant the doctrine of election, but I insist upon man's part.

I thank many brethren for their kind words and encouragement since I began this work. I enjoy it but for the absence from the loved ones at home. I have been busy and I hope to continue so. I am ready to help even the poorest churches as I have opportunity; for the contributions from those, which are more able, will enable me to do so.

Under God I will strengthen the churches and their pastors. I have been a pastor for ten years and I know the conditions necessary for permanent growth. Criticism of certain "clap-trap" and "high-pressure" methods cannot be too severe, but it is often too inclusive and consequently very detrimental to true evangelism. This needs to be supported everywhere, and I am sure it will be in North Carolina. Many pastors of the State have the true spirit and are using their talents to great effect among the churches. May the number increase rapidly.

Yours sincerely,

J. E. SMITH.

Charlotte, N. C.

The Work in Currituck.

As my last letter did not reach the waste-basket. I will venture again. My people have been very good to me since I came to this county (Currituck). About a year ago a good sister of one of my churches—Mrs. Clara Shinault—said my family was too large for my buggy to carry. So she began to solicit funds to purchase a more roomy vehicle. As a result, a few months later she had shipped to my wife a nice surry, costing (not me) seventy-six dollars. It has proven to be a great comfort as well convenience. About two months ago this same sister gave our baby a nice $10 go-cart. We are continually receiving gifts of smaller value of friends. These tokens of love encourage us greatly and make us feel that we and our work are appreciated. May the Master who said, "He that giveth a cup of cold water in the name of a disciple shall not loose his reward," bless these good people and reward them abundantly for their kindness to His servants. I think there are some signs of growth on my field. I have been preaching to six churches for two years, giving them one Sunday in each month. Four out of the six churches have decided to have preaching two Sundays in the month and have increased the pastor's salary sufficiently for that purpose. We are trusting the head Shepherd to smile with approval upon our efforts to develop His cause in this field next year. My churches have all paid their pledges to State Missions, and we trust when we meet at Elizabeth City we can report no debt.

E. S. PIERCE.

Poplar Branch, N. C., November 17, 1904.

Do your best loyally and cheerfully and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; He will accept your efforts, if they be faithful.—Canon Farrar.

If a man is kind at heart there is no reason why he should not advertise it occasionally in his manners.

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(Mention this Paper.)

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USE "GLORIOUS PRAISE" IN SINGING.

Temperance.

The Saloon Keeper's Insurance.

"I see by the papers," said Uncle Eben, as he wiped his spectacles, that the saloon-keepers in New Jersey hev found out a new way of makin' money. You might think that bein' in the best payin' line of business in the world would be enough to satisfy even a saloon man. But it ain't. They hev the get-rich-quick fever ez bad ez anybody. Fact is, no man ever went into the saloon business fer love of anythin' but money. They may talk as fine ez you please about 'personal liberty' 'nd the duty of providin' the laborin' man with his glass of beer, 'nd all that. But no laborin' man gits that same glass of beer without the saloon-keeper makin' a first-class profit on it, and adulteratin' it without mercy to make the profit bigger. I once read a list of the things the liquor seller puts into that celebrated workingman's glass of beer that sounds so pathetic when he talks about it—and my! it read like the witches' broth. If ever I take to drink—which won't be ez long ez I hev my right senses—there's one thing I'll keep away from in the way of a beverage, and that is the laborin' man's glass of beer—yes, sir!

"But profits is profits, 'nd ez a money-makin' racket, sellin' beer is certainly a success. Still, the saloon man ain't satisfied. For one thing, he's got to be educatin' new customers all the time, 'cause the steady ones hev a trick of dyin'. Queer, ain't it, that when the liquor men keep provin' to their own satisfaction that alcohol is a food, 'nd the daily use of it is perfectly wholesome, 'nd a good thing all round, that the men who drink the stuff will go on, foolishly hevin' the delirium tremens, 'nd Bright's disease, 'nd consumption, 'and fatty degeneration, 'nd paresis? It's so unreasonable in them—the best customers, too. Just when a saloon man hez collected a select circle, so to speak, of steady, reliable, hard drinkers, worth a hundred or two dollars a year apiece to him, why, they go 'nd die, 'nd he's got to hustle round 'nd draw in boys to take their places. There's no other business on earth that hez that trouble, though the saloon-keeper puts on a brave face, 'nd sez his business is just like others, 'nd oughtn't to be discriminated against.

"These Jersey saloon men, they hed this worry over their reg'lar customers, like the rest, 'nd they worried over it till they hed a bright idea. They knew those men wuz goin' to die, 'nd die soon. Jest how they knew, seein' that alcohol is so healthy 'nd sustainin', is a perplexin' question; but they wuz sure enough of it to go right ahead an' fi-ger on it. They went to the life insurance agents 'nd took out policies on the lives of their most reg'lar customers. They didn't tell the customers. No, indeed; that might have set 'em to thinkin' in their sober intervals, 'nd they might hev thought too straight to the p'int. They substituted other men to be examined by the doctors, and the policies wuz thus taken out unbeknownst to the men insured, 'nd so quietly that the insurance agents, fer a while, didn't catch on at all. The saloon men didn't take out big policies—three or four hundred dollars wuz all they rated the men's lives at. When a man hez come to be a reg'lar hanger-on at a saloon his life ain't so valooble that it can be insured way up, like a first-class citizen's. He comes dear, so to speak, at four hundred dollars.

"Well, the thing worked fust-rate till one of the hard drinkers happened to find out, while he wuz still alive, that the saloon-keeper hed taken out a policy on him of three hundred 'nd fifty dollars. He'd gotten down to bein' not much more than a barrom loafer, 'nd the saloon man hed been keepin' him loaded up all the time, free lunches 'nd all, in a real generous kind of way. But the man—Garvin wuz his name—took it all wrong. He got an idee—queer, wuzn't it?—that the liquor seller wuz tryin' to hurry him into the grave so's to get the insurance all the sooner. So he went up to the saloon to fight the saloon-keeper. Of course the saloon man didn't like that, 'nd Garvin wuz in no condition to whip anybody 'nd when the row wuz over—well, Garvin wuz dead, 'nd the insurance wuz ready to be collected.

"Just there, though, the insurance company 'nd the police took a hand in things. It had been a kind of a free fight, 'nd the saloon-keeper hed sort of turned it over to an ex-convict, another good customer, to attend to Garvin. So they couldn't arrest him for the killin', though 'twuz pretty cert'in that the drink had killed the man more'n the actual blow. He'd hev died soon, anyway. But the whole thing came out about the insurance—'nd it set folks thinkin'. For my part, I think there's lots of morals in it—morals for customers, mostly. Saloon-keepers ain't huntin' fer morals; they want money. But I've never heerd that the greediest saloon man ever got money out of a teetotaler, or insured one, either." And Uncle Eben poured for himself a glass of spring water.—Priscilla Leonard, in Epworth Herald.

"It is Not My Business."

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. Being pressed, he said: "Gentlemen, it is not my business."

A few days later his wife and two daughters were coming home on the lightning express. In his grand carriage, with liveried attendants, he rode to the depot, thinking of his splendid business and planning for the morrow. Hark! Did some one say "accident?" There are twenty-five railroads centering in St. Louis. If there has been an accident, it is not likely to have occurred on the ——— and Mississippi Railroad. Yet it troubles him. It is his business now. The horses are stopped on the instant; and, on inquiry, he finds that the accident has occurred twenty-five miles distant on the ——— and Mississippi. He telegraphs to the superintendent: "I will give you $500 for an engine."

The answer flashes back, "No!"

"I will give you $1,000 for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man paced the station to and fro. In a half hour, perhaps, which seemed to him a half century, the train arrived. He hurried toward it, and in the tender found the mangled bodies and lifeless forms of his wife and one of his daughters. In the car following lay the other daughter, with her dainty ribs crushed in and her precious life oozing slowly away.

A quart of whiskey, which was drunk fifty miles away by a railroad employe, was the cause of the catastrophe.

Who dare say of this tremendous question: "It is not my business?"—Exchange.

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A Prayer.

O Lord, my God, I have never gained by worry, though I have often lost by lack of needful care. Help me to distinguish and divide, that I may not go burdened when Thou wouldst have me free, or become heedless where Thou hast commanded me to watch and be sober. Let the foundation of my trust be in Thy loving mercy and the motive of my care in a desire for better service. Teach me to forget myself in thinking of the work Thou givest me to do and thus in quietness of heart let me have rest and strength. Set me wholly free from anxieties which spring out of the vanities and falsities of the earth, that I may walk in the simplicity of heart which becomes Thy child, free from all grumblings, impatient agitations of spirit, envyings, jealousies and suspicions, with joy and gladness and a grateful heart for all Thy gifts. In the name of Christ. Amen.

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Cure your own kidney and bladder disease at home and at a small cost. One who did it gladly tells you how. Mr. A. S. Hitchcock, (clothing dealer), Box R, 87 East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him he will, without any charge whatsoever, direct them to the perfect cure he so successfully used. Knowing as he so well does the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this positive means of restoring themselves to health.

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No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boteon and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Marriages.

ADCOCK—HOYLE.— ADCOCK—HENDRICKS.—On November 20, 1904, near Cary Chapel church, in Vance County, N. C., Rev. J. A. Stradley united in marriage Mr. G. William Adcock and Miss Katie M. Hoyle; and Mr. Elzie G. Adcock and Miss Mattie C. Hendricks.

Obituaries.

FELTON.—M. A. Felton was born January 20, 1845, and died October 31, 1904, after an illness of six months. He leaves a wife, five children and two brothers, to mourn their loss, besides many friends. Brother Felton was one of the leading members of Cool Spring church, and had been a member since 1866, and was one of the deacons for a number of years. He will be greatly missed by the church and the community. Funeral services were conducted by Rev. W. B. Waff, text in James, 4th chapter, and a part of the 14th verse. The remains were laid in the church burying ground.

J. T. B.

WOMBLE.—Bro. Geo. W. Womble, of Chatham County, N. C., was born January 29, 1832, and died August 26, 1904. Married Lydia Williams, December 22, 1857, who was indeed an helpmeet. He reared several children, all of them grown and doing well and highly esteemed.

Brother Womble was a member of Bear Creek church for over forty years, and for several years one of her deacons, and one who knew his duty and performed it faithfully. He was devoted to his church, never absent from any of the meetings if well enough to be present. His prayers and contributions were proof of his love to the Master's cause. He will be sadly missed by his aged wife and children, by his church and neighbors; but outside of his own family he will be missed by no one more sadly than his pastor, who found him always a firm and faithful friend.

W. H. H. LAWHON.

ATKINSON.—Bro. John Atkinson died at his home, Crisp, Edgecomb County, N. C., Wednesday, the 26th of October, 1904.

He served his country in the late Civil War under the command of General Hood. Twice during the war he was wounded, but not seriously. It was during the war that he gave his life to the Master. He was baptized by the chaplain, and after the war he united himself with the Tarboro Baptist church.

He at once became an active member of the church, and served as teacher in the Sabbath-school. A Christian, loving his church and its service. For he loved Jesus.

At his death he was a consistent member of Eagles Baptist church in Edgecomb County.

For four years he was in very delicate health, but was confined to his bed for three months.

A good neighbor, loyal citizen, true brother, noble friend, devoted Christian has gone from us to a higher service with Jesus whom he loved.

He leaves a sister, niece, nephew, and a host of friends from all sections of Eastern Carolina to mourn his death. Peace to his memory and sweetest blessings upon his bereaved loved ones, now and always.

M. L. HARRIS.

Tarboro, N. C.

BURCH.—Not in an unexpected time has the Missionary Society of Christian Harbor Baptist church been called upon to add to the death roll one more name.

On the 13th of August, 1904, death removed from our midst Miss Sallie A. Burch, who had lived to the ripe age of 71 years, 8 months, and 20 days. For months she was a great sufferer, but with that religion that carries with it love, patience and fortitude, she quietly waited to be summoned home. The summons did not come as soon as she expected, but her patience bore her out to the end.

The influence of her cheerful life still lingers with us, and as we shall meet on the Lord's day and call the roll of the Missionary Society we will miss that bent form and trembling steps that came so regularly down the aisle to drop her liberal offering into the Lord's treasury. She loved her church and society, and by this we know that while her body lies in the earth, her soul is with her Lord awaiting the resurrection morn. As we think of her Christian graces and examples, we humbly say good-bye, and pray that her influence may linger with us, and we

Resolved 1. To treasure her memory and imitate her cheerful liberality.

2. That this tribute be placed upon the church record, and a copy be sent to the Biblical Recorder for publication.

J. W. HOLLOMAN.
MATTIE N. SAUNDERS.
J. H. EVANS.

Miss Virginia E. Tingen.

On October 11, 1904, the death angel entered the home of Mr. and Mrs. B. T. Tingen and bore the sweet pure spirit of their only daughter, Virgie, home to the God who gave it.

In early childhood she gave her heart to God and was for many years a faithful member of the Second Baptist church of Durham.

She died as she had lived, in the fullness of Christian faith. She suffered much, but bore it with wonderful patience and resignation. Her sweet submission, and her bright and cheerful disposition made her the sunshine of her home and a blessing to all ho knew her. She was thoroughly unselfish, and her greatest joy was realized when serving some one else.

She was an earnest, active worker in our Woman's Missionary Society, having served as President for several years, and in her death we sustain a great loss.

We extend our deepest sympathy to her sorrowing loved ones, assuring them that we will ever cherish with pleasure the memory of her gentle spirit and the pleasant associations with her. We pray that He who knoweth all our sorrows may comfort them, and may they bow in submission and say: "Thy will be done."

"We should not mourn—you were too pure,
Too frail for this bleak world of ours;
So God saw fit to call thee home,
To bloom amid celestial bowers;
There with the saints, in glory crowned,
Before her Father's throne, she stands
With songs of glory on her lips.
And palms of victory in her hands."

Resolved, That a copy be sent to the Biblical Recorder, one to the bereaved family, and one spread upon the minutes of the Society.

MRS. J. V. RIGSBEE.
MISS SALLIE JONES.
MRS. C. J. D. PARKER,
Committee.

A quiet conscience is a good bedfellow. How many of our sleepless hours might be traced to our untrusting and disordered minds! They slumber sweetly whom faith rocks to sleep.—C. H. Spurgeon.

Men were brought to Jesus by a combination of personal forces. This was the way the paralytic came into his presence. One man had not the power to carry him, neither had two; three could possibly only have done it with difficulty, but the combination of four made the effort a success. Men are brought to Jesus by the creation of a Christ-like atmosphere in the community. The disciples in the beginning filled the air with the name, works and praises of Jesus Christ.—J. Wilbur Chapman, in Present-Day Evangelism.

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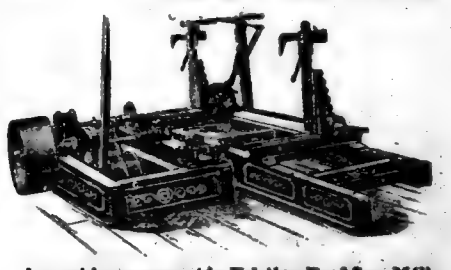
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Acknowledgments.

November 30, 1904.

State Missions.—Marion, $5.00; Chowan, W. Chowan, 6.40; Hickory Mt., Sandy Creek, 6.20; Shady Grove, 8.82; Mt. Gilead, Mt. Zion, 1.50; W. M. S., Cameron, 6.20; Sunbeams, Cameron, 2.58; Tyson's Creek, Sandy Creek, 2.00; Newell, 3.00; Clinton, 5.96; Concord, So. River, 5.47; Elm City, 3.07; Island Creek, Flat River, 6.65; New Hope, So. Yadkin, 11.45; Ramseur, 3.26; Miss C. C. Lilly, 2.00; Jersey, 22.95; Cane Creek, Mt. Zion, 4.38; Cool Spring, 1.55; Stanly Asso., 68.31; Jerusalem, So. Yadkin, 27.00; Seaboard, W. Chowan, 6.60; Laurel Springs, A. & G. Asso., 8.00; W. M. S., First, Raleigh, 13.49; B. Y. P. U., Smithfield, Johnston, 2.25; Y. P. M. S., Mt. Olive, 6.00; Dr. S. C. Merrill, 1.00; Wingate Johnson, 2.50; Foy Johnson, 2.50; Frances Johnson, 2.50; Mary Lynch Johnson, 2.50; Antioch, Mt. Zion, 1.50; W. M. S., Antioch, Mt. Zion, 2.50; Sarah Ming, 2.00; Cool Spring, Sandy Creek, 1.50; H. C. Briges, 80.00; W. M. S., Mill Creek, Brunswick, 3.00; Sunbeams, Mill Creek, 1.00; Yates, 6.00; W. M. S., Swift Creek, 1.05; Thomasville, 2.65; Sandy Creek, 3.90; Autryville, 1.60; Gethsemane, 2.36; W. M. S., Jackson, 12.00; Mt. Creek, Flat River, 20.84; Conoconary, Tar River, 2.20; Cary Chapel, Tar River, 6.00; W. M. S., Lawndale, .75; Bethlehem, W. Chowan, 5.00; Sunbeams, Murfreesboro, 4.75; Ebenezer, Easton, .90; W. M. S., Greenville Mem., 13.05; Olive Chapel, Mt. Zion, 31.10; W. M. S., Olive Chapel, 13.90; Coleraine, 8.50; W. W. Johnson's, 1.61; Pine Forest, 14.18; W. M. S., Pine Forest, 1.70; Flat Creek, 4.36; Berea, 3.00; First, Asheville, 46.90; W. M. S., First, Asheville, 27.41; W. M. S., Yanceyville, Beulah, 2.35; a friend, 15.00; Galatia, 10.00; Lawrence X Roads, W. Chowan, 5.00; W. M. S., Lawrence X Roads, W. Chowan, 2.00; Warrenton, Tar River, 11.55; Mossie Hill, 4.32; Sunbeams, Mossie Hill, 8.00; Waughtown, 23.68; Florence Avenue, Flat River, 7.00; Sharon, 3.18; Knotts Grove, 3.34; W. M. S., Knotts Grove, 1.85; Olive Branch, 1.00; W. M. S., Olive Branch, .75; Gum Springs, Sandy Creek, 4.00; Lexington, 23.00; Union meeting, Lexington, 8.57; Haw Bluff, 1.50; W. M. S., Deep Springs, Pilot Mt., 2.00; Cleveland, So. Yadkin, 8.00; W. M. S., Cleveland, So. Yadkin, 1.00; Orphanage, 21.70; Mt. Tabor, 12.50; Miss A. H. Darden, 1.00; Rutherfordton, 10.00; Silver, 2.00; Round Hill, 5.66; Mt. Gilead, Montgomery, 5.92; W. M. S., Roberdel, 2.30; W. M. S., New Bethel, Kings Mt., 2.02; Abbottsburg, 2.26; Roberts Chapel, 50.00; Beaver Creek, Ashe, 5.00; Union, 17.00; Olive Branch, 5.43; W. M. S., Little Ivy, French Broad, .50; Poplar Creek, Flat River, 7.71; W. M. S., Poplar Springs, Tar River, 7.05; Pleasant Grove, Montgomery, 1.45; W. M. S., Rich Square, 10.65; W. M. S., Pollocksville, 3.25; Laurinburg, 4.00; First, Greensboro, 50.55; Ebenezer, 10.00; Mayock, 2.00; Sawyers Creek, 10.00; River Side, 3.00; Coinjock, 2.50; Whales Head, 2.00; Poplar Branch, 4.00; Powell's Point, 5.00; Reboboth, 5.00; Shady Grove, 10.00; Cedar Rock, Tar River, 2.35; Hopkins Chapel, Central, 4.00; W. M. S., White Oak, So. River, 1.10; W. M. S., Galeed, Bladen, 8.35; W. M. S., Kings Mt., Kings Mt., 1.20; Mrs. L. D. Price, Meck. & Cab., 2.00; W. M. S., Antioch, So. River, 4.00; W. M. S., Holly Springs, Raleigh, 1.50; W. M. S., Wilson, Tar River, 13.60; Neuse Asso., 35.91; First, Goldsboro, 11.25; Eagle Springs, Sandy Creek, 2.00; Cary, 5.00; W. M. S., Fayetteville St., Raleigh, 7.00. Total this week, $1,106.10. Previously reported, $13,371.54. Total this year, $14,477.64.

Foreign Missions. — Sunbeams, Chowan, $4.30; Sunbeams, Gastonia, 10.81; Sunbeams, First, New Bern, 1.00; Clinton, 1.25; Stanly Asso., 54.45; W. M. S., First, Raleigh, 26.99; Sunbeams, Yanceyville, 2.00; Berry's Grove, Mt. Zion, 6.00; Norwood, 5.30; Yates, 15.85; Haw River, Mt. Zion, 2.50; W. M. S., Tabernacle, New Bern, 8.56; Mt. Creek, Flat River, 1.00; Ebenezer, Eastern, .46; W. M. S., Middle Swamp, Chowan, 7.19; Pine Forest, 11.68; W. M. S., Olivet, 3.10; Sunbeams, Deep Springs, 1.00; Rutherfordton, 2.00, Silver, 1.45; Miss Gibbs (Marion, N. C.), 1.00; W. M. S., Roberdel, 1.00; Union, 15.00; Newton, So. Fork, 2.25; Lexington, 3.50; First, Greensboro, 16.35; W. M. S., White Oak, So. River, 1.10; W. M. S., Kings Mt., Kings Mt., 1.00; W. M. S., West Durham, 6.45; W. M. S., Corinth, Eastern, 2.00; Miss Lucretia Young, Mitchell Co., 70.00; W. M. S., Edenton, Chowan, 16.50; W. M. S., Antioch, So. River, 1.00; W. M. S., Holly Springs, Raleigh, 5.65; W. M. S., Bear Creek, Mitchell Co., 3.50; W. M. S., Maiden, So. Fork, 5.00; W. M. S., Fayetteville St., Raleigh, 3.52. Total this week, $321.71. Previously reported, $15,443.53. Total this year, $15,765.24.

Home Missions.—Clinton, $5.84; Stanly Asso. 27.00; W. M. S., First, Raleigh, 13.48; Yates, 5.80; Pine Forest, 6.69; M. S., Holly Grove, 6.00; Rutherfordton, 2.00; Silver, 1.50; Union, 10.00; Y. L. M. S., Goldsboro, 3.25; First, Greensboro, 2.50; Seaboard, W. Chowan, 10.00; Geneva, 2.00; W. M. S., White Oak, So. River, 1.10; W. M. S., Kings Mt., Kings Mt., 1.00; W. M. S., Hickory, 1.38; Mrs. Lucretia Young, Mitchell Co., 20.00; W. M. S., Maiden, So. Fork, 1.90; W. M. S., Fayetteville St., Raleigh, N. C., 3.50. Total this week, $124.94. Previously reported, $7,992.68. Total this year, $8,117.62.

Education.—Stanly Asso., $17.00; Seaboard, W. Chowan, 3.00; Norwood, 3.00; Bethany, Flat River, 2.70; Pine Forest, 6.55; Roberts Chapel, 20.00; Union, 5.00; First, Greensboro, 2.50. Total this week, $59.75. Previously reported, $2,653.64. Total this year, $2,713.39.

Sunday-school and Colportage.—S. S., Elam, $1.77; Baraca S. S., Greensboro, 10.00; S. S., Carthage, 2.00; S. S., Star, 3.50; S. S., Tyner, 1.00; S. S., Coleraine, 2.00; S. S., Beulah, 2.40. Total this week, $22.67. Previously reported, $725.14. Total this year, $747.81.

Ministerial Relief.—Clinton, $1.25; Stanley Asso., 18.35; Kids Chapel, 2.00; Norwood, 2.00; Mt. Carmel, 5.00; Newton, 2.50; Poplar Creek, Flat River, 1.21; First, Greensboro, 2.50. Total this week, $34.81. Previously reported, $1,708.45. Total this year, $1,743.26.

Yates College.—W. M. S., Kings Mt., $3.00; Mrs. Lucretia Young, 10.00. Previously reported, $574.50. Total this year, $587.50.

Total reported for all objects this week $1,682.98
Previously reported for all objects 42,509.03

Total reported for all objects this year 44,192.01

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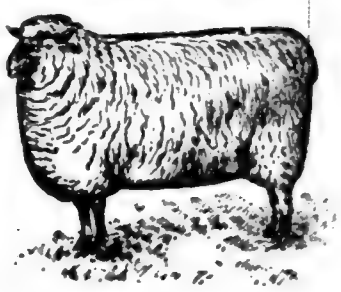
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RALEIGH, N. C., WEDNESDAY, DECEMBER 7, 1904.

A MESSAGE FROM THE CHINESE BOYS.



大美國北路柔遠耶教會諸位兄弟姊妹安好今聞館主歐溫雅說
貴處教友捐助銀錢為平度建造學房我們實在感謝不盡
我們甚信 天父和救主能賜聖靈感動 貴處的教友使人
樂於捐助所以我們禱告的時候常向 真神祈求於今得著這
樣應許更是常常感謝我們知道你眾位的捐貲是從愛我們
的心結的果子所以必衆 真神悅納我們從此也要更加努
力成就許多人才為 主作工免得辜負你眾位的愛心
顧 父上帝的愛心常在你我中間阿們

大清國山東平度浸會學堂 教習侯述先
學生李克仁 等仝拜

TRANSLATION.

To the Baptist Churches of North Carolina, in the Great Country of America:

DEAR BRETHREN AND SISTERS: We wish you peace. We have heard to-day through our Superintendent, Mr. Owen, that you are contributing money for the purpose of erecting buildings for our Pingtu School. We are totally unable to express our gratitude. We fully believe that our Heavenly Father and our Saviour are able to send the Holy Spirit to move the hearts of your honorable churches so that each member will give gladly to help us. Therefore, we have constantly cried to the True God, in our prayers, for this blessing. To-day we have received a gracious answer, and now our hearts overflow with thanksgiving.

We know your contributions are the fruit borne by the love of your hearts toward us, and will, therefore, be acceptable to the True God. Henceforward it shall be our most earnest endeavor to train our hearts and minds for, and then with full purpose of heart devote our every energy to, the service of God, lest we prove ourselves unworthy of your love. May the love of our Father, the Supreme God, ever be with you and with us. Amen.

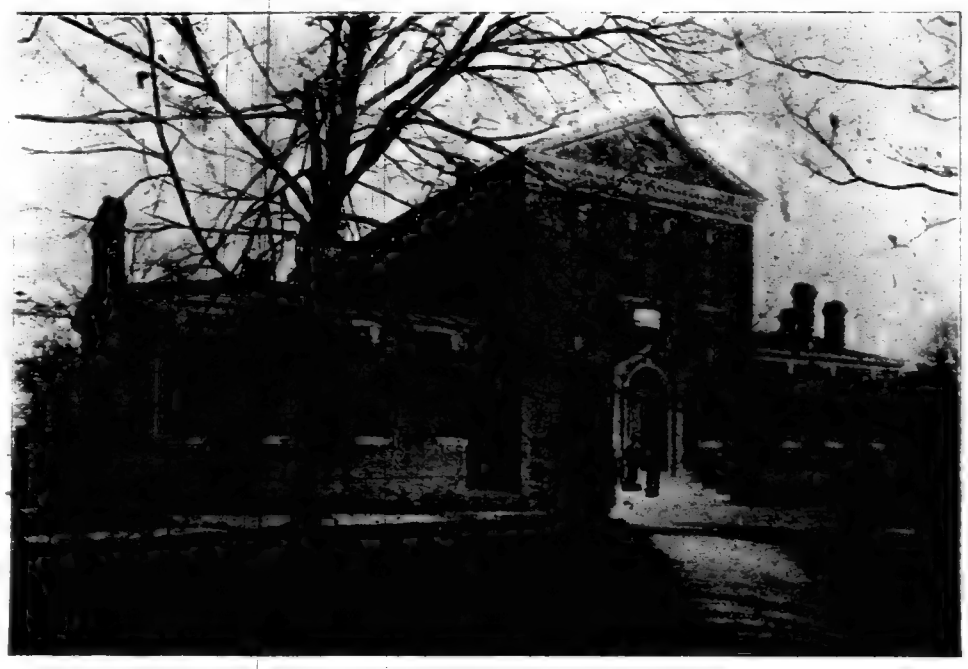
Signed: THE GREAT PURE KINGDOM,
Shantung (China) Province, Pinktu Baptist Boys' Academy.
HUGH SHII SHIEN, For the Teachers.
LI Kei YIN, For the Pupils.

P. S.—I have given you this literal translation of the letter enclosed, even preserving the order at the close. I was requested by the teachers and pupils of our school to make this translation, lest you should not be able to understand the Chinese, and they are specially anxious for all who have contributed to our school to get this message from them. It may be of interest to you to know that the highest salary paid to any of our native teachers is six dollars and fifty cents per month. This man is a graduate from the Presbyterian College. The next highest gets only half this amount.

Yours faithfully, J. G. OWEN.

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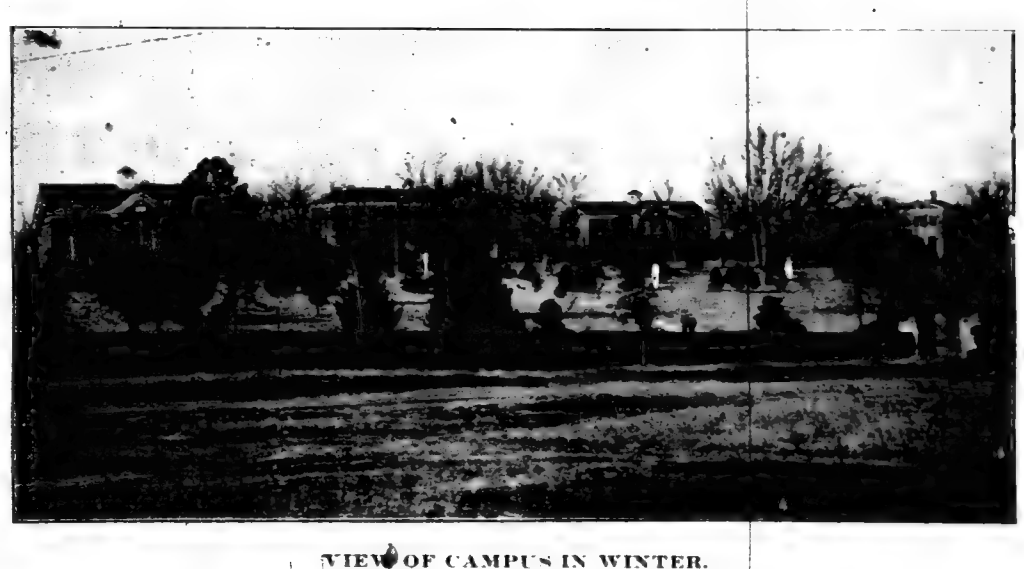
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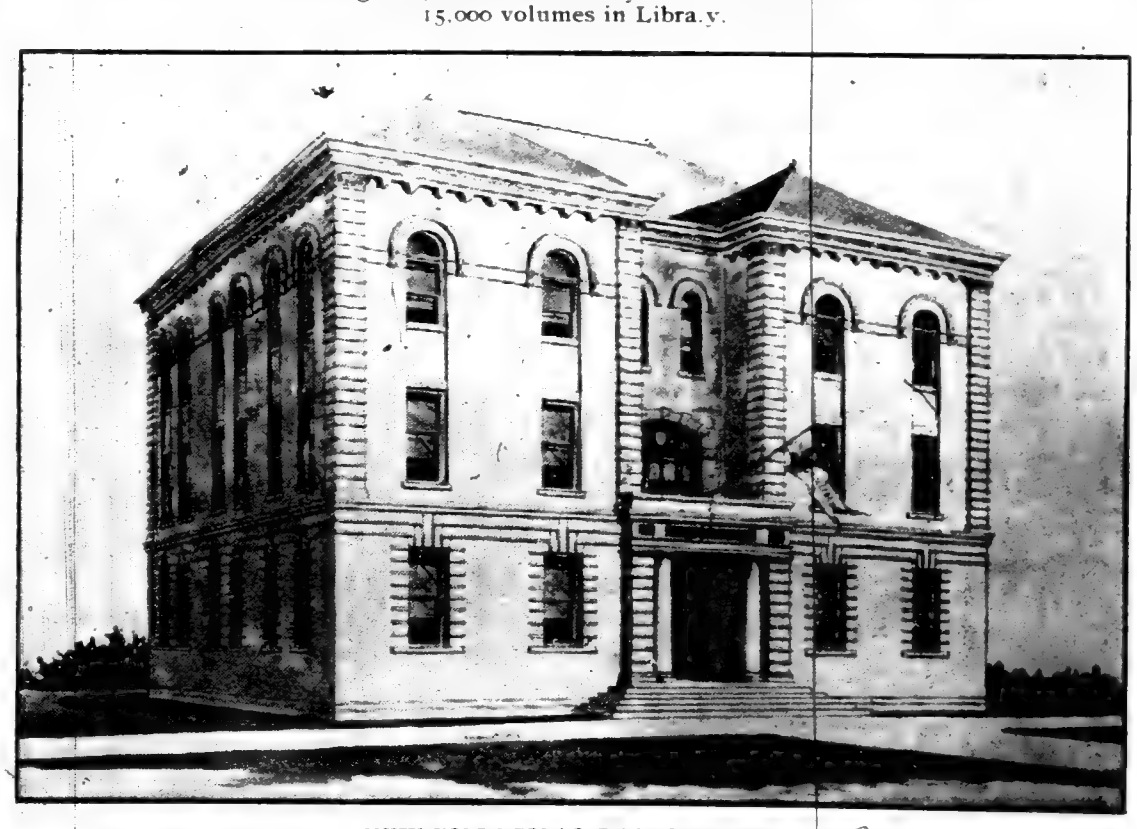
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RALEIGH, N. C., WEDNESDAY, DECEMBER 7, 1904

INTRODUCING THE BAPTIST STATE CONVENTION.

The Baptist State Convention will meet this week in a community in which it is not unknown, having met there before, and, moreover, having near there its earliest spring, old Shiloh church, a few miles up the Pasquotank River. Well might we all make a pilgrimage to that church one day this week.

But suppose the Convention were about to meet in a strange land and upon you devolved the duty of introducing it, of making its character and import known? Assume as much, and you will find the task difficult, but fruitful.

Were ours the duty we should say:

First, the Baptist State Convention is a body of messengers from Baptist churches assembled annually and organized for one grand purpose and governed by one grand passion—the purpose and passion of making known the good news of the Christ unto the salvation of souls. This is the foundation. This is the governing motive. We have colleges, academies, charitable institutions, and Mission Boards. We have processes of administration and questions of wisdom. But they all exist unto this one purpose and all are expended in this one passion for proclaiming God's glad tidings of good will toward men through riches of grace in Christ Jesus our Lord, for love of whom we do what we do.

And if we ever forget this calling, may our tongues cleave to the roofs of our mouths.

Collateral with this purpose and passion is a purpose to proclaim and a yearning to know the full truth of the Gospel. We do not deny that men may be saved with half-light; but we conceive that we are set for not only the salvation of men but for the instruction of them in all the will of God. We do hold that we are called to proclaim and to establish in the hearts of men the full light—the whole Gospel. We do not claim that we have the full light. But we do claim to have more than any other, and that, having laid our foundation according to God's revealed will, we are in the way to obtain it all, and that no other is. For this reason we preach where others have preached. We have somewhat which they have not; we have the way that is the right way; and we shall not rest until all men shall have been saved and all men shall have been won to that faith and practice, and those principles and ideals, which we conceive, which we are mightily convinced, are the perfect will of God and will bring forth the perfect life, individually and collectively.

What that faith and practice, and those ideals and principles are, may be stated here but vaguely. They may be stated perfectly, not by pen and ink, but by flesh and blood; for our religion is the religion of a Life. That faith is the voluntary response of the individual soul to the revelation of God as found in the Bible, shadowed forth in the Old Testament and in fulness revealed in the New Testament. That practice is, in respect to church polity, the polity accepted by the churches of the New Testament, in respect to individuals the example and principles of Jesus Christ, as seen in the record of His Person and represented in the life and writings of His inspired followers. To be more practical, that faith is the faith that hears the voice of God within, that regards the body as the true temple and the heart as the only altar; that practice is the practice, personally, of holiness before the face of God, publicly, of service to God and man, saving the lost, ministering to the afflicted, turning the brother-heart to one's fellows of every degree,—in a word, the setting up in our hearts and in our deeds of that perfect kingdom of Love and Truth and Duty established by Jesus—the kingdom of God.

The Baptist State Convention is made up of many men, of many types. To portray their peculiarities would fill the world with books. But there is one thing in common, one prime mark of the Baptist: He is a man who has had an experience of God and with God. He knows. In all the sea of doubt and night of fear he knows. There is something he cannot forget, cannot lose. He has come to the altar to make sacrifice for sin. He has come to that altar so conscious of his sin that he was convinced of his deservedly lost condition. And in such a frame of mind and spirit he has had an experience but little less real than the experience of the Father of the Faithful in the land of Moriah: as he offered himself as sacrifice, he has seen God in infinite love take him from the altar and lay thereon instead the body of Jesus, His Only Begotten Son. Whereby we are bound to Him in bonds that neither principalities nor powers, nor life nor death, nor any other thing can separate.

In a world of darkness and an age of doubt, and in an hour of investigation and demand for facts, the Baptist can stand forth and offer his experience as a reality beyond all peradventure. For he has come to be a Baptist not by birth nor by education; he has come of his own volition—so far as men are concerned—and he is what he is because he has had an experience with God.

In such a statement of our faith, practice and character, our principles and ideals appear. Our faith being the response of the individual soul to God in Christ, our practice being the personal practice of holiness and service, our character being based upon a personal experience, we have writ large the principle of Individualism; and with such an Individualism, each standing equally before God, comes Equality; and with Equality comes, on one hand, Democracy—that is, in matters in common,—and, on the other hand, Liberty—that is, in matters pertaining to the soul. So we come bearing in our hands not only the good news of salvation, but also the civilizing and race-saving standards of Individualism, Self-direction, Equality, Democracy and Freedom.

The Convention itself is a body with a history. More than seventy years ago it set out upon the great purpose and principles that we have mentioned. Before it began there were lesser bodies with the same purpose and principles. Before them were the churches with the same purpose and principles. That purpose and those principles brought us into one seventy years ago and that purpose and those principles hold us together and lead us on now with all the access of power brought in by ever-enlarging success and an ever-widening field of achievement—until at this hour we dare to carry upon our hearts the burden of the evangelization and perfection of the entire race and cherish the hope that God will give us of His grace unto the saving of all men and the setting up everywhere of His Perfect Gospel Kingdom.

Two generations have come and gone. A great war has devastated our estates and distressed our hearts. But we stand to-day more ready than ever, with splendid equipment, and with each sweep of the vision the outlook grows larger and the promises brighter. We have, therefore, a history that sustains us. God has spoken to us in His blessings. We know that we are doing His will not only because of His promises, but because of the many fulfillments of His promises. We are a people who have received an heritage, not only of possessions, but of the fathers' prayers fulfilled.

The Convention is a body not only governed by a great passion, led by the sublimest purposes, sustained by genuine and memorable experiences, and encouraged by the visitations of God; but it is also a body thrilling with the vitality of the actual engagement. We know not only that we have a great past, but also that in our hands are opportunities and in our hearts calls to achievement more wonderful than any of those that so magnificently led the fathers. There is in us the vitality of a people yet engaged in the pursuits that make for manhood and now in the midst of a marvelous industrial awakening, the vitality of a people gaining ever larger views of their high calling, the vitality of a people who are thrilling with the glow of power and opportunity but recently perceived and entered into, the vitality of a people just coming to their own in wealth and education and position,—the vitality, above all, of a people who are vitalized by the True Vine and the One Husbandman, from Whom let us pray that we shall receive as individuals and as an organization ever-greater outpourings of that grace, of that faith, of that knowledge, of that spirit, which are life—divine and eternal life!

THE FORMATION OF THE BAPTIST STATE CONVENTION.

BY E. W. SIKES, PH D., CHAIR OF HISTORY WAKE FOREST COLLEGE.

A century intervened between the formation of the first Baptist church in North Carolina and the establishment of the present Baptist State Convention.

This century was one of growth, conquest and organization. In the Albemarle section Baptist principles spread rapidly and southward to Wilmington, covering much of the territory east of the Seaboard Air Line Railroad. From Sandy Creek Church, with its various branches, formed the Sandy Creek Association. For twelve years all the Separate Baptists in Virginia and both the Carolinas were members of this body. In 1765 the Eastern churches organized the Kehukee Association. This body was composed of Regular Baptists. Soon after 1772 the Regular and the Separate Baptists established correspondence and united in fellowship.

These two Associations grew so rapidly that divisions were necessary.

(Out of the Kehukee were formed various other Associations, the Neuse in 1794, the Cape Fear in 1805, the Chowan in 1806, and the Raleigh in 1805. Out of the Sandy Creek came the Pee Dee in 1815, Abbot's Creek 1825, and Liberty 1832. Other Associations were formed in different parts of the State and some of them were more closely identified with South Carolina.)

By 1830 there were more than twenty Associations in North Carolina.

The Convention was organized in 1830 at Greenville, Pitt County, but efforts had been made before this time. The mission spirit was probably responsible for these efforts.

In 1792 the Baptist Missionary Society in England was organized and in the next year the first missionaries went to India. By 1803 the news of the movement had reached the Chowan Association, where lived Martin Ross, preacher and Revolutionary soldier. In this year Ross introduced his great mission questions and secured a favorable answer. The outcome of this resolution was the formation of the Philanthropic Baptist Missionary Society to support Foreign Missions in 1805.

This was one step toward organization, but Ross was not satisfied. In his Association—the Chowan—he moved that a committee be appointed to arrange for a General Meeting of Correspondence. The outcome of this resolution was the formation of the General Meeting of Corre-

(Continued on Page 9.)

Impressions of China.

BY J. E. YATES, CHAPLAIN U. S. ARMY.

After a brief tour in Japan, the land of flowers and kimonos, temples and stoicism, it was our pleasant privilege before returning to our post of duty in the Philippines, to visit our Baptist mission fields in Shanghai and Canton. By previous arrangement we were fortunate enough to be able to be present at the former place at the time of the annual conference of the China Baptist missionaries held there July 11 to 15. What a treat it was after two years absence from all organized Baptists to meet altogether in one place such a goodly number of these, our standard bearers of the Orient! Not all the brethren could, of course, be present, but the seventeen that did attend showed by their zeal and courageous fervor and high hopes that they are waging there a strenuous warfare for Christ. The representatives present were as follows: Brethren Goddard and White of Ningpo, Brethren J. F. Proctor and M. D. Eubank of Huchow, W. S. Sweet of Hang Chow, T. D. Holmes of Kin Hwa, A. F. Groesbeek of Swatow, and P. S. Barquet of Shanghai, all being of the American Baptist Missionary Union. Bro. G. P. Bostic represented the Gospel Mission, and hailed from Kwei Teh. The S. B. Convention brethren present were E. F. Tatum and F. W. Rawlinson of Shanghai, C. W. Pruitt of Tung Chow, G. W. Green and R. E. Chambers of Canton, T. C. Britton of Su-Chow, W. W. Lawton of Chinkiang, and P. S. Evans, Jr., M. D., of Yong Chow. Nearly all of these representatives bore evidences of good health and high spirits, and brought messages of cheer from those who could not be present.



INTERIOR CHAPEL, OLD NORTH GATE, SHANGHAI, CHINA, WHERE YATES PREACHED.

The principal object considered by the conference this year was Sunday-school lesson helps. For years it has been apparent that the International Series does not furnish the most advantageous arrangement for use in Chinese Sunday-schools. Consequently it is hoped that these deliberations solved the problem, or at least paved the way for the much needed reform. The exact results arrived at will probably be published in an official way by the brethren themselves, so I will not attempt to set forth the plan proposed. Of one thing we became thoroughly convinced during this conference, that these brethren are one and all thoroughly in earnest, and are giving themselves soul and body to their great work in China.

During our stay in China what a pleasure it was to visit some of those places hallowed by blessed memories of valiant sacrifice of pioneer days. Probably one of the most interesting of these is the Old North Gate at Shanghai, where Dr. Yates labored so long and faithfully. What a privilege we deemed it to see and enter the old chapel built by him, and bear witness to the fruit there of his life of devotion and sacrifice. While there we had the pleasure of meeting Miss Price (Miss Kelly was away at the time) and seeing the girls' school there, built by Mrs. Seaman—daughter of Dr. Yates. But the greatest pleasure came when we were introduced to some of the old Bible Women, trained by that saintly man, who still ardently revere his name and memory. When told that we knew him and that were moreover a kinsman of his their joy seemed unbounded, and tears filled many of their eyes as they spoke of his ministry at the Old North Gate and their love for him. But the work did not stop with his death. The church has been self-supporting for a long time, while the school is under the leadership of the two noble women named above.

After a few days—that were all too short—spent at Shanghai, we left by British mail steamer Chusan for the south, reaching Hongkong on the forenoon of the third day. Early next morning we took steamer for Canton, arriving there at 3 o'clock in the afternoon. By previous arrangement, we were met at the landing by Miss Whilden, who conducted us safely to the home of Dr. E. Z. Simmons, Baptist headquarters in Canton. As we threaded the mazes of the city on this first afternoon, we could easily appreciate having with us a pilot who understood the course. The following day—Sunday—we attended the Chinese church and witnessed a genuine Chinese service. At first it seemed a babel of confusion, but when the first hymn was begun we felt at home—we could sing the same tune and it mattered little if we had to sing in English while the rest sang in Chinese. After the sermon we felt strangely drawn together as we in prayerful meditation partook together of the tokens of the Savior's sacrifice on Calvary. We were impressed here as elsewhere by the earnestness and fervor of the Chinese Christians.

During the days that followed, we had a chance—despite much rain—to see something of the city. To one accustomed to broad streets, public squares, parks and gardens, the sensation is not very unlike that of smothering, when first entering the streets of Canton. It is certainly the purest type of the Oriental city in all of its conjested squalor. A foreigner is not prepared for the sounds, sights and smells that everywhere greet him. The streets seem like tunnels, so narrow at places that one can easily touch at once with outstretched hands the wall on both sides. The streets are crowded most of the day. You must constantly be on the alert or some one will run over you. No horses are to be seen. Too many children would be run over for that method of locomotion, so if one does not wish to walk he must get two coolies and a "strong chair." Burdens of all other kind are carried in baskets or pails suspended—as many of us had already learned—from the ends of a pole that rests on the coolie's shoulders. These as they go trotting along call out unceasingly some warning cry to apprise others of their approach and to demand right of way.

There are a few evidences of modern ideas in the city, but most of these are in the crudest form imaginable. We were told by a resident, speaking of the water supply, that there were a few pipe lines, but that the water was for extinguishing of fire only. The method of procedure when a fire breaks out is as follows: The proprietor of the burning property, or a representative, hastens to the pumping station on the river front and dickers for water to be furnished for extinguishing the fire. When terms are arrived at the pump is started, the firemen go to the fire and begin their work.

We visited the Publication Society's printing house in Shameen—the foreign quarter of Canton—while here, and were struck by the amount of matter being issued in the Chinese language. This department of the foreign work is under the able management of Bro. R. E. Chambers, and promises to make great strides forward in the near future.

We enjoyed much the unstinted hospitality of Dr. and Mrs. Simmons, and, notwithstanding the gloomy, smoky, reeking Canton, regretted that our stay could not be longer. But scenes were different in Macao where we next visited. Brother Green had by this time returned from Shaighai, and with Mrs. Green and the children was enjoying the summer vacation there. It is fortunate for the brethren of South China that such a resort is so close at hand. Many of the brethren spend from a week to a month there during the hottest part of the summer, and find themselves after the rest and recuperation well repaid for the time, in better health and greater capacity for work upon the return to their fields. We met many brethren and sisters there, not only of our own but of other denominations, all spending the vacation together in the sweetest harmony, alternating sea bathing, picnics and other social recreations with twice or thrice weekly prayermeetings, Bible studies or conferences. Spiritual development and the importance of their life work are never lost sight of by the missionaries even during vacation.



GIRL'S SCHOOL, ON CORNER, OLD YATES CHAPEL, SHANGHAI, ON RIGHT.

While in Macao we shared the generous hospitality of Rev. and Mrs. G. W. Green, and with many happy memories talked over the days and scenes of yore when we were all in the Old North State, a part of which time Dr. Green was a professor and the writer a student at Wake Forest.

Time and space would fail me to speak of all the kind friends met in China. As to the great work there we can not attempt to give details, but only impressions. Ours were most favorable from start to finish. Matters are moving at a very encouraging rate, and the brethren are all doing their utmost and sparing no sacrifice to spread the tidings of salvation among the yellow men.

Notwithstanding a prevalent sentiment to the contrary, I find that the non-Catholic missionaries are, by the Chinese, the most highly respected of all foreigners, and that the sentiment that has pointed out the missionary as the mover of trouble in the Orient is an unwarranted libel. The Boxer outbreak was a revolt, not against Christian missions and our religion—for the Chinese are surprisingly tolerant in such matters—but against the avarice and greed of so-called Christian nations that were pressing China hard on every side and that threatening missionaries fell at the hands of the Boxers was due to the fact that fanatic and enraged Orientals could not discriminate but classed all foreigners as usurpers. The missionaries, to tell the whole truth, were made the scape-goat of a grave political blunder of so-called Christian civilization.

The sympathy of the missionaries in the present conflict is, as a rule, with Japan. They believe that Japan's victory means greater liberty and advancement in the whole Orient.

We were sorry when the time came for our departure for Manila but will ever look back to the visit with peculiar pleasure and greater respect and love for co-workers there.

Manila, Sept. 1, 1904.

The flowers are God's beautiful thoughts; the mountains His majestic thoughts; the stars His brilliant thoughts.

....The beloved and revered C. C. Meador, D. D., pastor emeritus of the Fifth Baptist church in Washington, was suddenly stricken in his pulpit on Wednesday of last week, just after he had preached the funeral sermon of one of his members. He fell unconscious in the arms of the regular pastor, Rev. Weston Bruner, and was taken to his home, where he died two hours later. Dr. Meador was born in Bedford County, Va., November 25, 1829, and hence was within a few days of seventy-nine years old. He was educated at Columbian University, and was married in July, 1857, to Miss Ann C. Shields, who died several years ago. Their only child, who was the beloved wife of Mr. J. J. Darlington, entered into eternal rest some years ago.—Religious Herald.

The Home Mission Board—Its Work.

BY C. J. THOMPSON, VICE PRESIDENT OF THE BOARD FOR NORTH CAROLINA.

THE FIELD OF THE HOME MISSION BOARD.

This includes the fourteen Southern States, the two Territories and Cuba.

In this territory, exclusive of Cuba, there is a population of 25,000,000. Of these there are 9,000,000 negroes, 5,000,000 foreigners, leaving 11,000,000 native whites.

Of this 25,000,000, it is said that 8,000,000 only are professing Christians—leaving 17,000,000, or less than one-third of the population Christians.

A general statement of the field may be made by calling it Missions West of the Mississippi River, and Missions East of the Mississippi River.



A GROUP OF MISSIONARIES WELL KNOWN TO OUR READERS.

Missions west of the Mississippi River includes work in Texas, Arkansas, Louisiana, Missouri, Oklahoma, Indian Territory.

Much of this work west of the Mississippi, is more important today, more hopeful, and will pay better for the money put in it, than at any previous time in the history of the Board's work.

Missions East of the Mississippi—includes work in Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, Virginia.

The more important phases of Home Mission work, are Mountain Missions and Schools, our large and rapidly growing cities in the South, the foreign population, Cuba, and work among the negroes.

In North Carolina alone the Home Mission Board is assisting nine mission schools, with 65 teachers and 1,800 pupils enrolled this year. Our only hope for developing and holding to our denomination this great section is in this work.

Cuba lies next to our doors, with 1,500,000 souls, impoverished, priest-ridden, blinded and prejudiced by religious beliefs worse than none. But our work in Cuba is hopeful, and is being enlarged this year, and will be much more so in the near future.

There are 9,000,000 negroes, mostly in the South. They are here to stay in our midst. They are morally depraved, fearfully so. Their depravity seriously affects us. Their hope of moral and religious betterment is in the Gospel of Christ. As a depraved race among us, we owe to them, to ourselves, and to God, our best endeavors to uplift and make them better.

At this time, it looks as if the plans by which our work is to be prosecuted, is one of the most serious problems of the work. But the God of all wisdom, who has led us through all the problems which we have encountered in the past, will help us in this one, and ere long we shall have no trouble at this point.

In the mean time, our attitude toward the Board—the brethren who have this exceedingly difficult task in hand—should be that of sympathy, patience and love. Discuss freely, but not oppose the work, for it is the Lord's work and we are brethren. Each of us should determine that, however much we may differ in opinions as to the proper plans, what we do and say shall neither cool our ardor for, nor draw the minds of others from the chief work of the Board.

THE PURPOSE OF OUR HOME MISSION WORK.

1. It is to evangelize, in the true sense of the commission—to disciple, to baptize, and to instruct—the people of this great country of ours, native, foreigner and negro.

2. To prepare and line up these evangelized people in the effort to save the rest of the world. The relation of the evangelization of this country to the evangelization of the whole world is important. It is here that we must furnish the men and the means for Foreign Missions. Home Missions is the trunk out of which come the branches—or the tool with which we work; if the tool is dull, the work will be slow, if sharp, the work will be rapid.

Dr. Jno. E. White, while secretary of missions in North Carolina, stated that the thirty points in North Carolina which had been helped by the Home Mission Board, were giving one-third of the money contributed to Foreign Missions by the State.

Texas is a trophy of the Home Mission Board, and is today the greatest Baptist State in the Union, and will, no doubt, in the near future be leading all the States in contributions to Foreign Missions.

Two things make Home Missions supremely important—an opportunity to be a blessing, and dangers which threaten us,

1. The opportunity, which is twofold, viz., the possibilities of this country in the evangelization and welfare of its own people, and an opportunity of being a blessing to all other nations.

Ours is truly a great country—great commercially, leading all others; great in wealth, the richest nation on the globe; great educationally, agriculturally, in manufactures, in military power. But what are wealth and power without the sanctifying influence of Christianity? They can neither make us good and happy, nor be a blessing to others.

Our own native Anglo-Saxon American, with a pure spiritual Christianity and religious and civil liberty, will become the highest type of manhood. But this is far from being ideal yet. On the other hand, the religious conditions of our country, in some respects, are distressing. Especially is this true of our city life. Forty per cent of our population is now in the city, and the drift from the country to the city is unceasing and rapid. This is not the worst of it—our churches are not shaping the character of our city life. In many of our larger cities the masses are largely untouched by the influence of Christianity.

Baptist forces are weak in most of our large Southern cities.

In Atlanta, we have one white Baptist to every eight of its population. In Memphis one to every fifty; in Baltimore, one to one hundred and thirty-three; in St. Louis, one to one hundred and fifty; in New Orleans one to three hundred and sixty.

In nearly all our large Southern cities the local churches are absolutely unable to cope with the situation, and the only remedy is the Home Mission Board.

City evangelization is one of the great problems and opportunities of this age, and one of the most important fields of our Home Mission Board.

Another large open door, is work among the foreign population. One out of every seven of our population is foreign born. And a still larger per cent is born of foreign parentage. In Missouri alone there are more than a million foreigners. Some places in Texas foreign languages are spoken on the streets, in the places of business, and in the courts.

What a privilege we have of doing a large foreign mission work at home, and thus blessing the inhabitants of our own country!

Again, an opportunity of blessing other nations. By its advantages of wealth, principles of government, influence and power, this nation is destined to dominate the world, and to impart to other nations her own characteristics. What an unspeakable blessing it will be, if our country shall be so evangelized and maintain that pure spiritual Christianity, that in imparting her characteristics and influence to other nations the religion of the Lord Jesus shall be first and foremost!

2. Some dangers that threaten us.

Our country is the "Land of the Free," and is attractive to the world, especially religiously. And the world is coming to us with every religiousism under the sun. Hence, America has become a hot bed for religiousisms, and has more of them than any other country in the world.

Among these, there are elements which threaten our government with its religious and civil liberty, and the character of a pure spiritual Christianity. Romanism, Mormonism, Christian Science (?) etc. To the extent we fail to evangelize this country, they will possess it. Their success means the corruption of the pure gospel, and our failure in proportion.

Yet, these are growing with alarming rapidity. We do not realize the seriousness of the situation.

The negro question, which is about one-seventh interest only of our Home Board's work, sinks into insignificance in comparison with the chief work of the Board—notwithstanding our hope, that through the evangelization and elevation of the negro here, to save Africa.

The work and possibilities of the Home Mission Board at this hour, are larger and more vital to the denomination and to the evangelization of the whole world than at any previous time in its history.

I believe the first and supreme duty of Southern Baptists, at this moment, is the enlargement of the work of our Home Mission Board.

Durham, N. C., Nov. 12, 1904.

Back Home Again in China.

I am one of the happiest men that you have ever seen. "There is no place like home."

We were perplexed when we reached San Francisco as to what to do. Mrs. Bryan was suffering with inflamatory rheumatism and our daughter Lulu had fever, which we feared was typhoid. However, we took the advice of a physician and continued our journey. Mrs. Bryan soon got well, and the typhoid fever proved to be a slight case.

We had a very good physician on board, the weather was fine, and best of all, God was with us. We were delayed some days in Japan, and enjoyed the rest and change very much. We found our work there in a very encouraging state. We have some fine men and women in our mission there in Japan.

We expected to hear a great deal about the war, but could get but little news, and saw no signs that a great war was going on between this wonderful people and Russia.

China did not welcome us with blue waters and towering mountains, but her flat plains teeming with her millions were a beautiful sight to our home-hungry eyes. When our many friends, both foreign and Chinese, gathered around us at the landing place, I was too full for utterance, and had to wipe away several tears of joy that would flow out. We found the work in a much more encouraging state than when I left. Perhaps I had better stay away. More soon. Glad to be welcomed by the Recorder.

R. T. BRYAN.



MISS HARTWELL'S SCHOOL OF GIRLS, TUNG CHOW.

No one can ever become quite solitary, quite poor, quite miserable, who can truly say, "Lord, if only I have thee." That is just the time when God makes His consolation most gratifying and abundant, when we through distress of body and soul have turned from all temporal things to him, and have learned that royal over-shadowing "only thee."—Theodore Christlieb.

News Notes.

No debt!

....Christmas is coming.

....Advancement at every point.

....Secretary Johnson stands rebuked.

....We elect officers this time by ballot.

....We congratulate Secretary Johnson.

....We strike the $100,000 mark this year.

....Oxford and Wake Forest churches have recently acquired elegant pipe organs.

...."Oh, what a fellowship! Oh what a joy divine!"

....Two thousand conversions this year on State Mission fields. Twenty houses of worship built.

....If you have a motion to make, or a word to say, quench it not. We be a free people, brother.

....Convention matters and acknowledgements crowd out a number of fine letters this week.

....There is one trouble about such a great year's work: How can we make the next one greater?

....Georgia Baptists resolved against the dispensary. So did the Liquor Dealers' Association.

....It will cost " a small fortune" to come from the West to Elizabeth City; but you will never regret it.

....Pastor Lynch, of Wake Forest, will preach the introductory sermon. Pastor Durham, of Lumberton, is alternate.

....Goldsboro First Church has ordered interior improvements for the house of worship to cost $1,000. Pastor Fry is carrying the work forward.

....We observe that the Charlotte Elks held their memorial services last Sunday "without benefit of clergy," having a lawyer instead. Quite appropriate!

....We regret to anounce the death of that excellent Christian woman, the wife of Elder J. M. Hilliard. The brotherhood will join us in sympathy for him.

....While we are not permitted to announce the figures, we may say that the Woman's Missionary organization in our State also reports its best year's work.

....If your subscription has expired, kindly favor us with a renewal. —Baptist Courier. And by no means have a funeral over it—at least until all its dues are paid.

....Next Sunday the elegant new house of worship of the Second Baptist church, Elizabeth City, will be dedicated. We may all personally congratulate Pastor Ayers.

....Bro. Alan P. Wilson of Baltimore, writes: "We are charmed with Brother Massee and I believe Brantly church will be entirely rejuvenated. He is a Godly man."

....We predict that Methodist preachers will yet arise who will resent the rough treatment that they receive at the hands of their bishops. One man power q is bound to pass wherever Christianity takes hold.

....Bro. W. O. Allen deserves the thanks of the denomination for his excellent management of the Baptist Book Store. It is in fine condition and is prepared to render better service than at any time in its history.

....The Southern people accepted Mr. Tom Taggart, saloon man and gambling-den proprietor, because they could do no other. He was thrust upon them. But they will not abide his leadership another time.

....The foot-ball war is over after six weeks of fighting. Killed, fifteen; injured, unknown. We must have games, and let us have foot-ball; but let us make it less terrible.

....Rev. J. R. Moore, of Seneca, S. C., has been called by the Pendleton church to succeed Dr. J. W. Perry. Dr. Perry will be pastor at Honea Path, Barker's Creek, and Shady Grove churches, Saluda Association, and will live at Honea Path.—S. C. Baptist.

....It was General Red Fox who declared in the last General Assembly that if the Watts Bill should become law, there would be no sale for corn in Wilkes. Well, corn is selling in Wilkes at a considerably higher price than it did before the law was enacted.

....In Mr. Clifton Johnson's book on the South, a Mr. Gliddon, of Tennessee, makes a remark which is true of many places beside the one mentioned. "Thar's some good people over in North Carolina," commented Mr. Gliddon, "but thar ain't enough of 'em."—Watchman, Boston. Mr. Gliddon didn't stay long enough.

....Elder J. T. Fletcher sends us the news of the death of that faithful man, Elder J. M. Duncan, of Beaver Creek, Ashe County, November 28th. For years he did great service as a missionary, and throughout his ministerial career he was known and loved for his sweetness of spirit. We extend warmest sympathy to his loved ones.

....Mt. Pisgah and Apex churches have set a good example in their promptness in meeting financial obligations. They settled with their pastor nearly a month before the year closed. This is a striking tribute to the faithfulness and acceptability of Pastor C. V. Brooks on the one hand, and of the loyalty and liberality of these excellent churches on the other.

....There are some that will not meet with us this time, but they are in the larger convention with Meredith and Ross and Wait and Wingate. There was Paul—and worthy of the name; and Shelley, the faithful; and Holman, the strong; and W. C. Stradley, the diligent in business; and J. H. Lassiter, the true and tried; and others whose names escape us.

....Informed politicians declare that the incorporation of Williams and Shore defeated Mr. Newland for Congress. He could defend the Watts Act, but he could not defend this breach of it. In a recent statement we put Yadkin in the Eighth District, with this in mind. Yadkin is not in the district, but the point is good that Mr. Newland's vote for Williams and Shore defeated him.

...Pastor W. H. Whitehead writes from Beaufort: "My work is moving on very nicely. Our Sunday-school enrolment, weekly prayer-meeting attendance and regular congregation are rapidly growing. The work along all lines is more promising than I could hope for, when I found out prevailing conditions. I have received many into the membership of the church and I expect several more in the near future."

....Pastor Campbell writes: "You will be glad to hear of the wonderful revival at Buie's Creek. On Thanksgiving Day there were thirty-eight requests for prayers. Saturday at our church services there was deep interest. Saturday night the students held prayer-meeting and there were five conversions. Sunday twelve others accepted Christ and we have been holding services at night and at opening of school since. Already thirty have made profession of faith in Christ. Trying to conduct two services a day, teaching all day, with extra duties falling upon me is greatly trying on me, but I am happy in the blessed work for Him. Enrolment 375 for the year."

....Bro. J. S. Farmer writes: "Bro. A. C. Hamby is doing fine work at Chapel Hill in his college course, and is doing equally good work on the field left vacant by the brilliant Charles E. Maddry. The People at Hillsboro are much pleased with Pastor Hamby. We honor a man who does things."

....Professor Gully, of Wake Forest College, delivered a Thanksgiving address at Apex, after which a contribution of fifty dollars was made to our Orphanage. Last Sunday our people at Apex and Salem were delighted with able and instructive addresses on Sunday-school work by our efficient secretary, Hight C. Moore.

....Blanks on which to make application for Southeastern Ministers' Permits for the year 1905 may be obtained from agents of the several railroad companies. Each application is to be filled in and signed in ink and forwarded by the applicant by mail or express, accompanied by remittance of one dollar to defray expenses of the office, direct to Joseph Richardson, Room 729 Equitable Building, Atlanta, Ga. Remittances to be made by cashier's draft, postal order, or express order. Postage stamps and individual checks will not be honored.—Exchange.

....We find the following in the News and Observer's announcement of the lecture by Dr. J. William Jones in the A. and M. College, December 2nd: "His lecture to-night will be for the joint benefit of the Confederate Memorial Association, and the Athletic Association of the A. and M. College. His subject will be 'R. E. Lee, the Peerless Soldier.' All the female universities have been invited to attend, and it is expected that a large crowd from the city will be present to hear this lecture. Admission, twenty-five cents." "All the female universities" is—rich!

....The Examiner says that Rev. Alexander Maclaren, D. D., has accepted the presidency of the Baptist World Congress. The London Baptist Times expresses "profound thankfulness" at his acceptance, and truly says: "Dr. Maclaren's name is revered wherever the English language is spoken. He occupies an altogether unique position, and the announcement will be received with the utmost gratification, not only in this country, but in the United States and our own colonies. Were anything needed to assure the success of the Congress, his presidency alone would be sufficient."

....The South Carolina Baptists met in Convention last week. Our Secretary Johnson attended and we hope he will write his impressions for the Recorder. The following statement of contributions is given in the Baptist Courier: "For Missions: Foreign Board, $21,748.39; Home Board, $8,299.19; State Board, $16,621.71. For Benevolence: Connie Maxwell Orphanage, current support, $12,600.00; Old Preachers' Board, $3,100.00. For Education: Endowment Furman University, $31,005.98; Ministerial Education F. U., $1,419.96; Current Support F. U., $525.00; Students' Fund, Theo. Seminary, $761.40. Total, $95,981.63." So North Carolina goes ahead of South Carolina, and we are up with old Virginia. Look out for Texas!

....We are grateful for the following good news from Pastor Hale, of Wilmington: "We are moving on apace at the First church. Since the District Association early in October, we have had 101 accessions to the membership. The Sunday-school last Lord's day numbered 347. Present at the B. Y. P. U. meeting Friday night 112. I returned yesterday from a meeting, 'between Sundays,' at the struggling little church organized by Dr. Blackwell when he was pastor here. It is some four miles in the country, and is called 'Blackwell's Baptist Church.' The result was marvelous. There were sixteen additions to the membership—all grown people, many of them being heads of families—nine men and seven women. They are among the best people in the community, and the church is greatly strengthened. F. J. Dempsey is the leading spirit in the movement. They called a pastor for one-fourth of his time—Bro. M. C. Walton, of Burgaw. A license to preach was granted to Brother Everette S. Edwards, the bright young teacher of the Acorn Branch County School. He hopes to enter Wake Forest next fall, and take the literary course there and a theological course at the Seminary."

....Dr. Thomas Hume, of the University, favors us with this note: "The church here is fortunate in its pastor, Rev. C. A. Jenkens. So versatile and vigorous, so sound and spiritual, he is attracting large audiences. On Sunday night the bright students from the University attend in increasing numbers and with the deepest intent upon his ministry. The Young People's Union shows new life, the large Students' Bible Class is doing excellent work. The expanding life of the University near us makes this a most important field and offers a great opportunity. If only the little church could have enough of the material "sinews of war" with which to meet this great opportunity! We are glad to welcome back to his own State our worthy brother, an admirable worker, Rev. George V. Tilley. Some good church ought soon to command his services."

....We learn from the report of the Methodist Conference at Henderson last week that some of the Methodist preachers are complaining of "trouble with the Baptist brothers." We quote: "They are preaching," said Mr. Rood, "that anybody who practices infant baptism is either an ignoramus or un-Christian. They say it is Roman Catholicism. I did not preach a sermon on the subject, but I threw out some hints." We dimly suspect that this Mr. Rood was once a Baptist minister and ran ashore and took to the magic lantern business, winding up here in the Methodist haven. He is just about right on baptism and Baptists. We do give the Methodists a deal of trouble. We do say that it takes an ignoramus to deny that the Baptist way in baptism is the way of Jesus and the apostles, after all the world's scholars of every denomination have declared as much; we do hold that infant baptism is the root of Roman Catholicism. Mr. Rood is right also in not preaching a sermon on the subject. It would surely make his case worse. He would never get out of the deep water. We advise Methodists to steer close to the shore and confine themselves to giving quiet hints on the subject, if they would keep out of trouble. As for us Baptists, we are going to advocate New Testament Believer's Baptism until all the denominations see the light, abandon the pride of outworn opinion, and come over to us.

....Pastor Hundley writes from High Point: "High Point is a hustler, with a destiny nothing short of a city; and that within a few years. Her enthusiastic admirers are claiming a population at the present time of eight thousand, with a vision of twenty thousand in the next five or six years. Over one hundred new residences have been built within the past ten months, five new factories, a handsome public school building and three beautiful church houses have been projected, and the finest pavements in the State are being laid. The future is golden with the promise of marvelous prosperity in material things. And now if the spiritual life of the little city shall keep pace with her material development, it may be truly said of her:

'A city set on a hill cannot be hid.' Baptists have had a hard pull at High Point, but the hill seems less steep at present, and the rough places smoother. The Green Street Baptists, under the faithful leadership of Pastor Hilliard, ably seconded by Rev. J. B. Richardson, have just completed a commodious brick structure for the accommodation of the large crowds which gather every Sunday for worship. The old Salem Street Church, now known as the First Baptist, is erecting a beautiful, up-to-date house of worship of brick and stone. When completed it will be one of the best houses in the State. To the untiring energy of O. N. Richardson and a few others, the success of this enterprise is largely due. The building, when finished, will cost about ten thousand dollars. During the ten months of the present pastorate the church has met all its current expenses reglarly every month, has raised over seven hundred dollars for missions and the Orphanage and has contributed to the new building in cash and subscriptions nearly seven thousand dollars. The membership is growing and the outlook is hopeful. Brethren, pray for us."

....We respectfully call the attention of our friend, the editor of the Raleigh Christian Advocate, to an essential difference between our treatment of the Methodist system and his defense. We printed with very little comment a sympathetic report of the working of the system, as given in a daily paper. The Advocate defends the system by impugning the honor of the editor of the Recorder, which is unworthy of a gentleman or a Christian and, therefore, doubly unworthy of the editor of the Advocate, and by sneering at the Baptists—which is, again, far from him. His system may be right, but he will never prove it so or make friends for it by this method. While we are on the subject let us assure the anxious public that there is no danger, no need for a peace-maker, as a daily paper would suggest. The editor of the Advocate and the editor of the Recorder do not propose to lead the Methodists and Baptists out into a general war. Our offices have only a slight door between them. If the worse comes to the worst, we shall have it out with him in his lair; and when we have done with him, he will envy the brother that fell into the hands of a Bishop. And so, the officers of the News and Observer are not in demand. That paper may save the State as often as its subscription account advises; but the Church—God forbid!

....Pastor Tyree gives us this note: "The results of our meeting which continued two weeks, are very gratifying. There were a large number of conversions—just how many we can not say. About thirty were received for baptism Sunday, and probably as many more will be received. The church in the main was wrought upon by the Holy Spirit very powerfully. Great concern was felt and manifested by Christians about the salvation of souls. The spirit of earnest and believing prayer was very general. There were some very striking answers to prayer. We believe God brought us the man of His own selection to do the preaching, Dr. A. B. Dunaway, of Oxford. He has been in the State so short a time that only a few of our people had seen or heard him, but we all feel that he was just the man to do faithful and effective work among us, and his preaching was just the kind that the Holy Spirit could make use of for great and lasting results. His manner is dignified, earnest and impressive. His sermons were fresh and forcible and made up of sound Bible truth. He is reverent, leans upon God, loves souls and believes in prayer. We all learned to love him and are very grateful for the good that he accomplished among us. His stay in the pastor's home afforded us very great pleasure and profit. A very warm welcome awaits him here and in many other homes when he comes to Raleigh. The meetings he conducted at the Baptist University were also remarkably impressive and fruitful.

Notes from the Baptist University for Women.

When this Recorder reaches its readers the Baptist hosts will be gathering in Elizabeth City. The youngest child of the Convention sends greetings to its honored mother and all her goodly household. Through all the struggles of the past she has gone from strength to strength. Each passing year has brought her new vigor and every touch of time has added a new charm to her motherly beauty. Rich in the heritage of many fruitful years, may the future gladden her heart with songs of still more generous harvests.

THE SHOWING FOR THE YEAR.

By the blessing of God our trustees will be able to tell the Convention a gratifying story for the year. They will report the redemption of every note and the cancelling of every mortgage against the school, the erection of a commodious and handsome building, the installation of a large and efficient heating plant for the three brick buildings, the building of a new kitchen and the enlargement of the old chapel and dining-room, all made necessary by the rapid growth of the school. They also report an extension of the course of instruction in some directions, the addition of three extra teachers in music, two in the literary department and one in art, and an enrolment to date of 311 pupils, an increase of fifty-six over the number reported at the last Convention.

SHOWERS OF BLESSING.

The current session has been marked by an unusual religious spirit among the students. The sessions of the Y. W. C. A. have been largely attended, as have also the girls' prayer-meetings, which are held four or five simultaneously in the girls' rooms, and the presence of the Spirit has been manifest in these meetings. So when Dr. A. B. Dunnaway came to hold a meeting with the First Church we asked him to give us an hour in our chapel from 9 to 10 each morning. He conducted five services with us, not one of which lasted quite an hour, and yet each was rich in blessings. Brother Dunnaway's sermons were very brief, clear and impressive, and the girls were unusually responsive. Only three or four in the whole school were left among the unsaved, and there was not a single church member, so far as I can learn, who was not helped forward in her Christian life. Every service was sweet and gracious.

HOLIDAYS.

For the last few days we have noted an unusual animation among the girls. There is now lustre in their eyes. Their gait is quicker, their tones louder, and their whole expression in face and action is more eager. An unwonted glow is on their cheeks and the air is athrill with excitement. What's up. Ah, Christmas! And "coming events often cast their shadows before;" only this is not a shadow.

R. T. VANN.

A PROMINENT PHYSICIAN.

Dr. J. C. Johnson, of Macon, Ga., uses Tetterine in his practice; and authorizes the manufacturer to state that he has succeeded in curing several long standing cases of itching diseases of the skin, similar to Tetter, Eczema, etc., which have resisted all other remedies known to him. 50 cents a box at your druggist or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

Educational Progress in North Carolina.

The Association of County Superintendents of Education met in Raleigh last week. Nearly every one was present. The sessions were thoroughly business-like. The period of inspirational talking is passed, and the machinery of a great educational program is at work in North Carolina. The superintendents are strong men, worthy educational captains, and their meeting aroused us afresh.

In this connection we submit here a four-year record of Educational Progress in North Carolina—it is fairly marvelous:

1900.	1904.
School Term.	
14.6 weeks.	17.0 weeks.
Number Local Tax Districts.	
30	229
Raised by Local Taxation.	
$135,000	$330,000
Public School Fund.	
$702,702	$1,765,362
Value Public School Property.	
$1,153,311	$1,869,890
Spent for New Houses.	
$56,207	$170,420
Number Log Houses.	
1,132	508
Districts Without Houses.	
953	527
School Population.	
659,629	673,774
Enrollment.	
400,452	440,264
Average Attendance.	
206,918	261,149
Salary White Teachers.	
$24.99	$28.36
Number School Libraries.	
0	840
Volumes in Libraries.	
0	75,000

No Better Christmas Presents Than Good Books.

The Baptist Book Store quotes them for all ages and conditions of our people:

"Teaching and Teachers," by Trumbull, $1.00, postpaid, is a charming book for present from Sunday-school class to their teacher.

For Sunday-school superintendent, nothing could be more suitable than "Principles and Ideals for the Sunday School;" price, $1.10, postpaid. Let us hear quickly which Sunday-school will order this book first for the superintendent.

For the dear old father and mother from the children, how welcome would The Master's Question to His Disciples be so devotional and uplifting. $1.35 postpaid. Let the order come right along, children.

For the pastor from his flock, what book could be more inspiring than Edersheim's Life and Times of Jesus—two volumes—$1.50, not postpaid.

For the general reader, we suggest "Simple Life," by Wagner; 30 cents, postpaid, cloth bound. "God's Methods With Men,"—Morgan—55 cents, postpaid. True Estimate of Life—Morgan—90 cents, postpaid. Great books as Life Teachers—Hillis—$1.50, postpaid. "Investment of Influence"—Hillis—$1.25, postpaid. "Culture and Restraint"—Black—$1.50, postpaid.

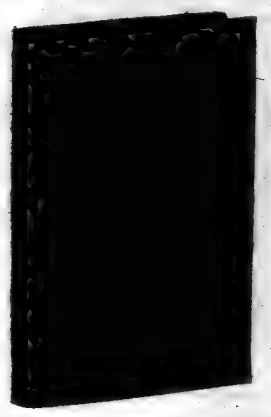
Our stock of Bibles and Testaments is complete, including the American Standard Revised Editions from 35 cents to $10.00; also the American Standard Revised New Testament from 15 cents up. Twentieth Century New Testament, in modern English; $1.10, postpaid.

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IMPORTANT CHANGE IN THE SEABOARD SCHEDULE, EFFECTIVE NOVEMBER 27.

No. 34, now due at 1.20, leave at 1.25, will arrive at 1.25 and leave at 1.30.

No. 31, now due at 3.50, and leave at 4.00, will arrive at 3.35 and leave at 3.40.

No. 43, now due at 7.30, leave at 7.35, will arrive at 6.55 and leave at 7 o'clock.

C. H. GATTIS, T. P. A.,

Home Circle.

Dorcas.

One day a woman, gently bowed,
As with His easy yoke,
Stood on the borders of the crowd,
Listening as Jesus spoke.

She saw the garment knit through-
out;
Forgot the words He spake;
Thought only, "Happy hands that
wrought
The honored robe to make!"

Her eyes with longing tears grew
dim:
She never can come nigh
To do one service poor for Him
For whom she glad would die.

Across the crowd, borne on the
breeze,
Comes—"Inasmuch as ye
Did it unto the least of these,
Ye did it unto Me."
Home, home she went, and plied the
loom,
And God's dear poor arrayed.
She died—they wept about the room,
And showed the coats she made.
—George Macdonald.

Secret of a Long Life.

You sometimes see a woman whose age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand, and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions, and did not believe all the world wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is a secret of a long life, and a happy one.—Selected.

How to Cook Winter Vegetables.

When the last melons and grapes have disappeared from the market, the house-wife begins to feel somewhat aggrieved, for the fresh fruits are practically gone and the supply of vegetables is woefully diminished. The winter vegetables seem of small account, yet a pleasing variety may easily be obtained, as will be seen from the following receipts:

Boiled Beets.—Wash and cook in boiling water from one to four hours. Drain and plunge into cold water, remove skins, season with butter, pepper and salt and reheat. They may be sliced or quartered if desired, but small beets are better served whole.

Sugar Beets.—Cut boiled beets in thin slices, season with butter, pepper, salt and sugar, put into baking dish and set for a few moments in a very hot oven.

Beet Pickles.—Slice hot boiled beets and pack in a dish with sugar plentifully sprinkled between the layers. Let cool, and when thoroughly cold, pour over a little vinegar.

Creamed Beets.—Cut cold boiled beets into dice and put into a cream sauce, using enough of the beet juice to color the sauce a delicate pink. Garnish with hard-boiled eggs and parsley.

Creamed Beans.—Soak a cupful of dried lima beans over night, drain and cook in boiling salted water until soft but not shapeless. Drain, add three-quarters of a cupful of cream or rich milk, season with butter, pepper and salt. Reheat, and serve.

Boston Baked Beans.—Put a quart of navy beans to soak in cold water over night. In the morning cut a pound of salt pork in thin slices. Pack in layers in the bean pot. Add a teaspoonful of salt, two tablespoonfuls of molasses and a teaspoonful of dry mustard. Bake all day, keeping the beans moist with boiling water. This quantity will make over two quarts when done. Many receipts advise parboiling the beans before baking, but the above is the best method.

Boiled Cabbage.—Take off the out leaves, quarter and take out the tough stalk. Soak in cold water and cook in an uncovered kettle in boiling salted water. Add a pinch of baking soda to prevent odor. Cook from thirty to sixty minutes, drain and serve. If desired, it may be chopped and seasoned with butter, pepper and salt. German housewives cook a large onion with their cabbage and obtain a delicious flavor.

Cold Slaw.—Select small, heavy cabbages. Remove outer leaves, quarter and slice very thin with a sharp knife. Soak in cold water till crisp, drain, dry on a cloth and mix with the following dressing: Mix a teaspoonful each of salt and mustard with two teaspoonfuls each of flour and powered sugar, add a dash of cayenne. Add a teaspoonful of melted butter, the yolk of an egg, well beaten, one-third of a cupful of boiling vinegar and a half a cupful of boiling vinegar and half a cupful of thick cream which has been whipped stiff. Cook till thick over boiling water and add the cream after taking from the stove. A delicious "company dish."

Hot Slaw.—Prepare as above. Make a dressing of two yolks of eggs well beaten, with two tablespoonfuls of cold water, a tablespoonful of butter, a quarter of a cupful of hot vinegar and half a teaspoonful of salt. Cook dressing over boiling water till thick, add the cabbage, reheat and serve.

Stuffed Cabbage.—Cut out the stalk end of a large head of cabbage, leaving a hollow shell. Tie the cabbage in mosquito netting and boil carefully till tender. Make a savory stuffing of seasoned crumbs and left-over meat except mutton, fill the drained cabbage with the stuffing, round it off on top sprinkle with crumbs and grated cheese, dot with butter, and bake in a quick oven till brown. The meat must always be cooked before it is used in the stuffing.

Cabbage With Oysters.—Quarter a small, firm head of cabbage. Soak in cold water for an hour, then cover with boiling water, to which has been added a teaspoonful of salt and a pinch of baking soda. Boil ten minutes, drain, cover with fresh boiling water and boil till done. Melt a tablespoonful of butter with two of cream and pour over the cabbage after it is taken up on the serving dish. Sprinkle with curry powder and cover with broiled oysters. Has meat value.—Brown Book of Boston.

A Woman's Work.

Perhaps some greatly over-worked (?) man will begin to realize how much an ordinarly woman crowds into an hour by reading the following from a Chicago paper: "Please state to the court exactly what you did between eight and nine o'clock in Wednesday morning," said a lawyer to a delicate-looking little woman on the witness stand. "Well," she said, afer a moment's reflection, "I washed my two children and got them ready for school, and sewed a button on Johnny's coat, and mended a rent in Nellie's dress. Then I tidied up my sitting room and made two beds and watered my house plants and glanced over the morning paper. Then I dusted my parlor and set things to rights in it, and washed my lamp chimneys and combed my baby's hair and sewed a button on one of her little shoes, and then I swept out my front entry and brushed and put away thec hildren's Sunday clothes, and wrote a note to Johnny's teacher, asking her to excuse him fo rnot being at school on Friday. Then I fed my canary bird, and gave the grocery man an order, and swept off the back porch, and then I sat down and rested for a few minutes before the clock struck nine. That's all."—Exchange.

Christmas Amusements for Children.

At a Christmas family gathering where both young and old were present the following idea was successfully carried out:

A small old-fashioned wash-tub was filled half full of water, the outside covered with evergreen and holly, and made to represent a small pond. This was placed on the floor in the centre of the room. There were twenty-five persons present, so twenty-five wooden fish were made with a pen-knife out of pieces of an old cigar-box, each fish having a small screw-eye in its back. Each guest brought an article that cost exactly ten cents, well wrapped and tied. As they arrived, their packages were received and numbered, and a fish with a correspding number on the under side was placed in the pond. Seated around the pond, armed with fish-poles made of little sticks, with strings for lines and bent hair-pins for hooks, all fished in turn, each person being allowed to catch one of the elusive bits of wood. The contestant accomplishing the feat in the shortest space of time was awarded a special prize. After the angling was over the packages were divided according to the numbers appearing on both tags and fish. This proved to be a polly part of the entertainment, for many of the guests had brought jokes.

This feature over, a novel little plan devised especially for the children was carried out with huge success. On a low stand a mirrow was set to represent water, with evergreens arranged around the edge for land. In the centre of Noah's ark had been placed, and on the land stood the animals, each with a piece of red baby-ribbon tied around its neck and extending across the "water" into the top of the ark. Each child selected an animal, and when the lid of the ark was lifted, a box of candy for each child was found attached to the end of the ribbon.—December Woman's Home Companion.

A Geographical Love Song.

In the State of Mass. there lives a lass I love to go N. C.; no other Miss. can e'er, I Wis., be half so dear to Me. R. I. is blue and her cheeks the hue of shells where waters swash; on her pink-white phiz there Nev. Ariz. the least complexion Wash. La.! could I win the heart of Minn., I'd ask for nothing more, but I only dream upon the theme, and Conn. it o'er and Ore. Why is it, pray, I can't Ala this love that makes me Ill.? N. Y., O., Wy. Kan. Nev Ver. I propose to her my will? I shun the task 'twould be to ask this gentle maid to wed. And so, to press my suit, I guess Alaska Pa. instead.—Brooklyn Eagle.

Satisfied.

Mrs. Chubby.—"What is your opinion of the Monroe Doctrine?"

Mrs. Shoddie.—"I don't know nothing 'bout these new medical fads. The old allerpathic style o' doctorin' is good enough for me."—December Woman's Home Companion.

A Stop at a Time.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he attempted the experiment. We have a perfect right to ask our Heavenly Father for strength equal to the day; but we have no right to ask Him for one extra ounce of strength for anything beyond it. When the morrow comes grace will come sufficient fo rits tasks or for its troubles.

"Let me be strong in word and deed
Just for to-day!
Lord, for to-morrow and its need
I must pray."
—Theodore L. Cuyler.



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Young People's Page

Shelley's Prophecy.

Was Shelley prophet as well as poet? In "The Revolt of Isham," written 1817, I find these verses:

"There is a people mighty in its youth,
A land beyond the oceans of the west,
Where tho' with rudest rites freedom and truth
Are worshipped; from a glorious mother's breast,
Who, since high Athens fell, among the rest
Sate like the queen of nations, but in woe
Turns to her chainless child for succor now,
And draws the milk of power in wisdom's fullest flow.

"This land is like an eagle whose golden plume
Floats moveless on the storm, and in the blaze
Of sunrise gleams when earth is wrapt in gloom;
Great people! As the sands shalt those become.
Thy growth is swift as morn, when night must fade,
The multitudinous earth shall sleep beneath thy shade.

"Nay! start not at the name—America!"

—S. Q., in New York Sun.

STORIES OF JAPANESE SOLDIERS.

Deeds of Daring in the Manchurian Campaign—How Six Soldiers Put an Army to Rout.

"During my campaigning in Manchuria," said a Japanese who went through the Chinese War, and who now resides in New York, "I think the greatest hardships we had to endure was the terrible cold at Haiching. It was bitter even for a Manchurian winter. When we were on the march our beards froze to our coats, and I saw many men who had their ears and feet frozen off. But never once did I hear a single murmur or complaint from any man in the force."

The energy and initiative of the Japanese soldier were strikingly displayed by a private named Kato Juroro, at Kiomai-shan in the Chinese War. His regiment, when about to engage the enemy, was stopped by a broad and rapid river. He was in the leading company. His captain sent back to the colonel for instructions, and the colonel replied that somebody must find a ford. But before the order could be received, Juraro had waded out into a river in half a dozen places, until he found a shallow place. The river was frozen by a thin coating of ice, and the enemy on the opposite bank kept up a hot fire at him all the time. When he emerged, he was wounded, and his clothes were frozen to him like a sheet of mail armor, but he had found the ford and was content.

The Japanese soldier possesses abundant initative, and is never afraid to act upon his own responsibility. One of the stories held up to the admiration of recruits tells of the exploit of a sergeant named Kodama and five men at Hwang-chiatai, in the Manchurian campaign against China. They were sent to reconnoitre the Chinese position in the night. While they were doing so, the sergeant noted the extreme confusion and unpreparedness of the enemy, and he conceived the daring idea of attacking the entire army with his five men. They discharged their rifles as quickly as they could and rushed rapidly from point to point uttering blood-curdling yells. The Chinese thought they were attacked in force and fled in confusion, leaving their camp and supplies behind them.

"Shikata go nai!" ("There is no help!") This phrase is heard in Japan as often as "Manana" in Latin America. It expresses at once the fatalism and the Spartan resolution of the Japanese character. When a mother hears that her son has been killed in battle, she does not weep or show any visible sign of emotion. She bows her head and calmly says, "Shikata go nai!" When a man is sent by his officer to certain death, last letters home or go around shaking hands with his comrades for the last time, as white men would do in the same case. He simply mutters, "Shikata go nai!" and walks out of the officer's tent straight to his mission.

Slighting a Duty.

"You haven't made things look very neat and orderly here in the back shop," said a merchant to a young clerk.

"Well, I thought it was good enough for back there, where things cannot be seen very plainly, and where customers seldom go."

"That won't do," said the merchant, sharply; and then added in a kinder tone: "You must get ideas of that kind out of your head, my boy, if you hope to succeeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

And the merchant made the boy go and do all the cleaning over again.

The girls who do not sweep in the corners or dust under things, and the boys that dispose of things as quickly as possible, saying that things will do if they are not well done, are the boys and girls who will not turn out to be great men and useful women.—Exchange.

Evening Games.

Guessing games are enjoyed by the older children, and several can be used in an evening. With slight preparation tests of the five senses can be made. On a table in one room have twelve familiar objects, allowing one or two minutes for observation, then ask all to retire to another room and write the names of the twelve articles without help from each other. An umbrella, flat-iron, ink-well, vase, pencil, lemon, teacup, purse, book, slipper, key and scissors are suggested.

Next in very quick succession let them hear sounds made by a saw, hammer, tea bell, triangle, music box or gramophone, piano or organ, door banging, tearing paper, cat mewing, sneeze and other causes, not allowing any memorandum to be made till the noises are over and then limiting the time for writing.

For testing the third sense, have small packages as near one size as possible, all wrapped alike, in which there is coffee, tea, cloves, cinnamon, ginger, cheese, soap, mustard, lemon, banana, cabbage and halibut (or any smoked fish) and allow all to sniff at them for two or three minutes and then make out their list.

In a dimly lighted room set ten or twelve bowls on a table, supply each guest with a tiny spoon, and see how quick they are to discover and remember what they taste. In the bowls have diluted vinegar, coffee, cider, weak peppermint tea, maple syrup, catsup (diluted), water, beef broth or clear soup, salted water and chocolate, all of the same temperature—perfectly cold.

If convenient, prepare a small room for testing the senses of touch, so there may be no accidents to mar the evening's pleasure. Remove all furniture except one heavy chair, and all pictures of bric-a-brac within reach of the out-stretched arms. Beside the chair, have a basket and a feather duster and large tin pan in the chair. In one corner have a broom, a fishing pole and mop stick, and in another an ironing board, having an old fur cap or boa, or sponge fastened to it. A wooden chopping bowl having artificial flowers in, may be set on a very firm table if the room is large enough, and over the curtains ropes may be hung. After spending three minutes in the dark room, each one must write the name of at least ten objects touched. If such a plan is not feasible, have the company blindfolded, and hand around quickly a clothes' brush, shell, sponge, pencil, eraser, pie pan, potato, handkerchief, flower, blotter, egg-whip, paper cutter and a lump of coal the size of the potato.—The Pilgrim.

His Ideal Woman.

"Man has a number of fixed, old-fashioned notions about the ideal woman which are quite apart from questions of complexion and dress," writes Carrie E. Garrett, in the February Woman's Home Companion.

"The Sober truth is that, while men may seek diversion with the more showy, flippant type of girl, and are often caught by mere glitter, they have an ideal far, far above this cheap type, which is imperishable. A man does not picture a completely limp and characterless creature as his soul's ideal, however 'sweet.' Yet the woman as she appears in his dreams is not too clever. It is a pleasure to him to be a little superior to his mate—to be 'looked up to'—and, as the true woman desires to 'look up,' it is clear that nature's arrangements in these matters are not without design. The most charming woman of all is she who has the consummate wit to seem to 'look up,' when really she stands on a level with the man who loves her, or, perchance, a little above him.

"One thing imperatively demanded in the make-up of the ideal woman is sympathy—that all-divining, all-forgiving quality which makes the world akin. Sympathy is one of the prime factors of charm. So is humor. A man is fearfully lonesome when his wife cannot see his jokes. She could hardly offer his a more deadly affront than to laugh in the wrong place at one of his pet stories. The ideal woman is religious—has the wise, sweet, old-fashioned notions about right and wrong. A man is quite capable of makir merry over his wife's scruples of conscience, but I think he would be rather disappointed if she had no scruples—if in his worldly way she was guided chiefly by expedience. He may not say many prayers himself, but he likes to know that his children pray at their mother's knee. Perhaps he sometimes reflect that the nightly petition from innocent lips, 'God bless father,' may not be quite empty of meaning."

Christ gives us a new start in life by giving us a new life to start with.

ARE YOUR KIDNEYS WEAK?

Thousands of Women Have Kidney Trouble and Never Suspect It.



An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

VINTON, IOWA, July 15,1902.

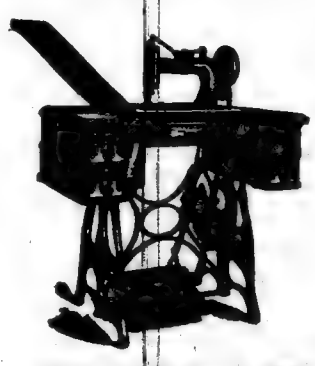
In the summer of 1896 I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the country, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store, and I took it. My family could see a change in me for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gratefully yours,

Gertrude Warner Scott

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THE YEAR'S RECORD: $111,363.

The North Carolina Baptists have just closed easily the greatest year's work in their history, as the following statement of amounts raised will show:

For State Missions and Sunday-schools	$30,000
For Foreign Missions	18,807
For Home Missions	8,649
For Orphanage	18,847
For Orphanage Buildings	6,400
For Wake Forest	7,000
For Baptist Woman's University	15,000
For Ministerial Education	3,605
For Ministerial Relief	1,828
Yates College	627
Miscellaneous	600
Total	111,363

We indicate elsewhere the amounts raised in 1893.

We submit here the amounts raised last year and ten years ago in 1894:

	1894.	1903.
State Missions	$14,332.62	$26,302.80
Foreign Missions	6,916.92	17,561.15
Home Missions	2,538.88	7,762.15
Education	3,153.75	4,071.48
Orphanage	9,937.40	25,600.86
Aid Fund	559.95	67.81
Ministerial Relief	980.55	1,736.27
Total	$38,420.12	*$82,568.38

* Including $65.86 for Sunday-schools. In addition to this $82,568.38, we received $30,000 for educational equipment (Baptist Woman's University, Mountain Schools and Chowan Institute) in 1903; making a total of $112,568.38 as compared with $111,363 this year. But if we count amounts raised in 1904 for Chowan Institute and Mountain Schools, we shall have a total of at least $115,000.

The advance this year is quite a handsome one, and it is all along the line, the only point of loss being Ministerial Education.

ELEVEN YEARS AGO.

The Convention met at Elizabeth City eleven years ago.

Dr. Willingham made his first appearance in our State at that Convention. Among the blessings of these eleven years we count the spirit of his great soul second to none. What a blessing he is! We reported that year for Foreign Missions, $7,017.27. We report this year more than $18,000.

Dr. McCornell made his first appearance, representing Home Missions, and he gained a place in our affections that he will never lose. Some of us remember not only that sermon on "The River of the Gospel," but also his cyclonic appearance upon the floor when the committee advised that we retrench in State Missions and make $8,000 the basis for 1894. We can hear him now almost commanding—"Do not retrench, do not retrench." And the report was rejected. Probably that moment marked a turning point in our history. From setting such a mark in 1893, we now raise $30,000 for State Missions. In 1893 we raised for State Missions $12,535.33.

That year we reported for Home Missions $2,644.67. This year more than $8,000. And if Dr. Gray or Dr. Barton will come and make us a great speech this year, and square up accounts on a matter or two, why there is no telling what may happen! But we venture that North Carolina Baptists will raise $10,000 for Home Missions in 1905.

(In 1893 $5,152.05 was reported for Centenial Fund, being divided equally between Home and Foreign Missions.)

The amounts received for the other objects were—Orphanage, $9,422; Ministerial Education, $3,235; Ministerial Relief, $401.72; Baptist Woman's University, $1,329.

It was at Elizabeth City that we had the debate on State Aid. We Baptists still believe in the Voluntary Principle and in Christian Education, and under denominational auspices. But we war no more upon the State's institutions. It is better to be friendly with them, to value their usefulness, the while we lay all emphasis upon denominational education.

Some of us regret the bitterness of that contest and some of us bear wounds. But it was worth while. Some things are better understood. Our denominational schools received great impetus. And the free schools were brought to their rightful place by that discussion.

And Dr. Durham was there. And Dr. Pritchard. They debated on coeducation. Dr. Pritchard wanted to set our woman's University up at Wake Forest. We all are satisfied now. And what a school we have here at Raleigh. It is beyond even Dr. Durham's dreams at Elizabeth City.

Eighteen hundred and ninety-three was in the midst of the severest financial depression and the most intense political bitterness since the war. We are now in the midst of financial prosperity and political peace. God did lead us out of that wilderness; and now that it is behind us, who regrets it?

Reviewing these eleven years, we have this impression: The hours of depression and of strife are worth while. We know that they shall end; and when they have ended, we are the better for them. But for the trials of 1893, the triumphs of 1904 had been impossible. For we rise not by might, but by faith; and trial and gloom bring forth faith.

THE LARGER PROGRESS.

We present elsewhere statements that set forth the progress of our denomination in the grace of giving and, what is more, in unity of aim. For these figures indicate not only that our people are giving more liberally, but that more of them are giving to the same objects. We have made great progress in unity of purpose.

Our people are more intelligent, they are more interested in the work, and they have a mind to work together. This condition is better than any amount of money.

Our State is prosperous. Few of us realize that the Southern States are in the midst of one of the greatest, one of the most intense and one of the most significant industrial revivals in all history. Such is the fact. And it is well that our gifts reflect to a worthy degree this prosperity. For it were more than loss to gain industrially and to lose in religious zeal and thought. It is ours to keep fresh the fires of religion, of righteousness, of holiness, of service, of love to God in the midst of the all-enveloping industrial activity of the time.

Our question is, Are we doing this? Are our gifts larger in proportion to our means than they were ten years ago? If not, we have lost.

But gifts aside, are the preachers preaching with the intense singleness of purpose that marked the preaching of the fathers? Are our people witnessing in their life to Jesus the Christ? Are the churches maintaining the ancient standards of godliness?

We do not say, no. Our purpose is to direct attention to this larger, this far more important field of progress.

For if we fail in this, our money is naught—is mockery.

We venture, therefore, to suggest that on Sunday afternoon of the Convention, we meet to consider the Spiritual Condition of the Churches, to discuss the need of revival and to pray for a great quickening of Zion.

SNARLING IN THE WILDERNESS.

Bro. J. N. Hall, of the Flag, came down to the Baptist Missionary Association of Texas, accepted the largest hospitality the brethren were able to tender, went back home and wrote (we are sure unintentionally and without due reflection) very ungracious things about them. By inevitable implication and without forced construction, he characterized many of them and the body in the main as cringing, crying, crouching cowards, without independent, dignified personality or self-respecting individual manhood.—Texas Baptist and Herald.

MORAL POLICIES AND MORAL PRINCIPLES

The Presbyterian Standard has troubled itself to lecture Charity and Children and the Biblical Recorder upon their shortcomings as religious papers. Upon numerous occasions we have declined to gratify the morbid appetite for a quarrel of the senior editor of the Standard, whose afflictions of pious conceit and opinionated pugnacity are so well known.

We will take the space to say now, however, and this once for all, to the Presbyterian Standard, that while we have much to attain, we are not disposed to take lessons in morality from an editor whose captious, holier-than-thou spirit, has won for him an extensive repute as a common scold, or to take lessons in newspaper conduct from a newspaper that sits upon its haunches before a cigarette trust magnate in grateful acknowledgement of his contributions to its treasury, the while it prates of morality to papers that, with all their faults, do pay their debts out of their earnings, do earn their income by straightforward labor, and seek no subsidies whatever.

The Standard is offended that we have now and then spoken well of the Charlotte Observer, and it puts the question, Does the editor of the Recorder regard the Charlotte Observer as one of the moral forces of the State? He does. The Standard goes into the Observer's humor on the temperance campaign. It goes into the Observer's position in favor of high license for cities; and it actually charges the Observer with making light of missionaries. The Standard's moral standard is evidently the Standard. All who agree with the Standard are moral; all who do not are immoral. But, good heaven, have we come to that? Morality lies deeper than opinion. We share none of that spirit of proscription which would classify a man as immoral who honestly believes that high license is the best that can be attained in cities at present. We do not care to make progress, in temperance or anything else, that way. And as for the talk about missionaries, we recall nothing of the kind; but we have read the Observer ten years and we will stand for it that it bears itself with reverence toward the churches and the Christian religion. Moreover, we would remind the Standard that it ill-becomes it to rebuke any paper on this score, since it has denounced ministers, eminent in the Presbyterian fold, as guilty of treachery, conspiracy, etc.

On the question at issue, there is a point well worth making: It is one thing to fall in with the popular "moral" opinion; it is another to conduct a paper upon fundamental moral principles. It is nothing to boast that one has fallen in with "the right side of all moral questions," if at the same time one has indulged in proscription and persecution or appealed to passion and prejudice, inflaming the baser elements in men, or treated men unjustly. The Charlotte Observer has been conducted in the spirit of a gentleman, and this spirit is a civilizing force second only to religion. It has treated men fairly, has heard both sides, has refused to persecute the weak, has administered upon power with honor, has declined to fawn upon the people, to make game of the victims of public prejudice, and, likewise, it has declined to flatter the wealthy or powerful. These are moral attributes of far more value than the simple policy of falling in with the moral side; and it is for these virtues that we admire the Charlotte Observer.

PROPHETS AND PROFITS IN THE WILDERNESS.

It is proposed to organize a great Landmark Baptist Publishing Company, at Little Rock, Ark., with a capital stock of $50,000. Rev. J. N. Hall, of Fulton, Ky., editor of the Flag, has subscribed for $25,000 of this stock.—Baptist and Reflector.

In the day of prosperity be joyful, and in the day of adversity consider; God hath even made the one side by side with the other, to the end that man should not find out anything that shall be after him.—Eccles. vii. 14.

Character may be lost, but it can never be stolen.—Ram's Horn.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

GOD THE DESTROYER OF NATIONS.

Lesson for December 11th. II. Kings 17:6-18.

Golden Text: The face of the Lord is against them that do evil. I. Peter 3:12.

We come now to the fall of Israel—the funeral of the noblest promises that ever led a nation on; the frustration of the greatest blessings ever given to a nation.

In some lessons we study the effect of sin upon the individual. In this lesson we study the effect of sin upon a nation. Some of us may be so free from grosser sins that we have no reason to fear for their effect. But this lesson compels the thought that, whether we are individually righteous or unrighteous, we must suffer with the nation. It is, therefore, a call to us to be concerned for the sinfulness of our time and to strive against it for our own sake and for the nation's sake as well as for the Almighty Father's sake.

And the most impressive point—in fact the one overshadowing point of the lesson—is that God destroys sinful nations. At first glance you might say, "Sin destroys a nation." No, sin's power is limited. God stroys nations because of their sins. Read carefully verse 18—"Therefore"—this "therefore" referring to Israel's sinning—"the Lord was very angry with Israel, and removed them out of His sight." He—not sin—was the active force. Assyria captured Israel, but God wrought above Assyria. Armies and invasions are mere shadows of His moving upon the face of the earth. We see Him as David saw Him—standing amongst the nations like a potter amongst his vessels, and destroying such as confrom not to His will.

God is the governor of the universe—of all men and every man. And this accounts for progress. If left to men, how could we agree even for a moment upon a certain policy?

In the United States we feel secure. Our dependence is upon uncounted resources, upon a growing army and navy, upon a vast population. Do we not read in this lesson that these things are as naught when God is against us. We may indeed win battles. It is true that the heaviest battalions are most likely to win battles. But our point is that sin will cause us so to degenerate that our victories will amount to nothing. Alexander and Napoleon did win great victories and conquer the world. But where are their victories and where are their empires? Long ago God has destroyed them because of sin.

We have in the lesson quite a description of sin, and outstanding the verses is a most impressive lesson in the effects of sin.

What is sin? See verses 7-17. In a word sin is disobedience to God.

What are its forms? (1) Feared other gods; (2) walked in the statutes of the heathen; secret sins and public vanities (vs. 9); images; heathen worship; stubborn disobedience (vs. 14); broke the covenant; became vain; went into divinations and enchantments. What a catalog! What an impeachment! What a contrast with God's love, God's patience and God's working for them.

Verse 14 is quite significant. God did not permit Israel's fall until they had been faithfully warned and had made bad worse by hardening their necks against Him.

You may inquire, Why did Israel act so foolishly? Had they not all to lose and naught to gain by such a course? Had they not all to gain and naught to lose by keeping the covenant and obeying God? To be sure. But how is it with yourself, brother? Are you not quite as prone to go Israel's way as Israel was? Do you not say, as Israel said, "Not now, not now; another day I will repent?" Do you not say as Israel said over and over again, "These warnings—well, they are nothing?" It was so with Israel. And we have in this lesson then this—that we must take God seriously.

We have said that Assyria did not destroy Israel; but that God did. But it does not appear that He did so by fire or flood. It was by the natural process of national decay. None of their kings sought to destroy Israel; none of the people sought to destroy Israel. All were patriots. But all went on in the way of sin—and what mattered their patriotism? Sin wrought its perfect work of degeneration. Israel lost character. She lost the power to produce great men. Vice and luxury became her goal rather than character. And in the hour of need there was none to help her. God may destroy by fire or flood, but it is no less impressive when He destroys by degeneration.

Is there idolatry in America? Do we worship the dollar? Is there vanity? Is there dependence upon high places and battleships? Is there disobedience? It becomes us all in patriotism to strive that our Nation shall follow after God.

In teaching this lesson the primary teacher will find fruitful themes in the following: Obedience; sin and its work; God's will to bless and to destroy.

In addition to these themes the intermediate and advanced classes will find suitable themes in the following: (1) The Key to Israel's Rise and Fall—Her relation to God; (2) God as the governor of all the forces in the world; (3) Idolatry and its effects—lower conception of God followed by lower conception of life and duty; (4) Modern national conditions as compared with conditions in Israel prior to her fall; (5) The prophet as patriot; (6) Righteousness, Justice and Love as national ideals; (7) How far a nation should be religious; etc., etc.

Every class should have an easy knowledge of Israel's origin, rise and fall. This will come properly in the next lesson, which is review. Request your pupils to prepare themselves to give an offhand sketch of Israel's rise and career to the captivity.

* * *

Our Sunday-School Work: The Year Closing.

It may be well in this Convention number of the Recorder to give some excerpts from the report submitted to the Sunday School Committee by the Field Secretary covering the ten months of his service. The plan of work outlined last December has been the means at hand and without a day's vacation to carry out the policy adopted by the Committee and the Board.

I—The Work Afield.

The Secretary has interpreted the Board's plan as directing him to four lines of field work: (1) The holding of rallies in which he is to arouse general interest in Sunday-school work; (2) the holding of institutes in which he is to impart instructions with special reference to the training of teachers; (3) the encouragement of Sunday-school Unions, Conventions, or Conferences, with a view to unifying our Sunday-school interests and organizing our Sunday-school forces; and (4) the attendance upon the annual Associational gatherings for the purpose of stimulating the Sunday-school cause in general and in particular for the harmonizing of our denominational Sunday-school forces. While several institutes have been held, and a few conventions have been attended, the main part of the work during these ten months has been the holding of rallies and the visiting of the Associations, since our main aim and accomplishment at this stage of the work has been to arouse interest and lay plans for future endeavor.

In doing this work there has been a round average per month of twenty-two services at ten points in seven Associations.

The Secretary has done work at ninety different churches in thirty-six different Associations. He attended twenty-two Associational meetings.

Summarizing the work by counties, the Secretary has visited forty-five counties, eighty-one post-offices—twenty-five county-seats being included.

The only series of meetings held by the Secretary during his term of service was at Buie's Creek last March. There were sixteen accessions to the church.

It should be said that the Secretary's field work has so far been regulated entirely by requests that have come for his services. Another year it is expected to plan the work before-hand so as to cover as nearly as possible all our territory, and those portions in particular that have not yet been visited, but the plan of awaiting opportunities for work has been thought best during the year now closing.

II—The Work in the Office.

1. One of the first things was to open, by the courtesy and co-operation of the editor, a Sunday-school Department in the Biblical Recorder for the purpose of keeping the Sunday-school work before our people and to reach and edify as many Sunday-school workers as possible. In it the Secretary gives some report of the work he is doing; notes matters of interest in our Sunday-schools over the State; calls attention to plans in successful operation elsewhere; answers inquiries as he may be able; makes mention of the best books on Sunday-school work and Bible Study—in short, endeavors to bring into the two columns at his disposal as much as possible of everything a Sunday-school worker ought to be and know and do. There is abundant and gratifying evidence that this department is proving of value to our work in the State.

2. In order to stimulate, unify, and organize our Sunday-school forces, a proposal was made in March to brethren in each Association that the May Union Meetings be devoted to a consideration of Sunday-school topics and work in the State. There were favorable responses from about thirty Associations regarding the suggestion. Several others had their Sunday-school Union the last of July. Besides, there are some Associations that have separate Sunday-school Conventions in the summer. Taking these all together, we should say that there have been general Sunday-school gatherings in between forty and fifty of our Associations.

3. A list of the Baptist Sunday-school superintendents in the State was prepared by consultation with the Associational minutes and by correspondence. About eight hundred names are in hand, but the list is far from complete, and, owing to frequent changes, it must also be inaccurate. A later and fuller list is now in course of preparation.

4. In response to requests, free supplies of literature, generously donated by our Sunday-school Board at Nashville, have been furnished to several Sunday-schools in weak missions and needy churches.

5. Several brethren whose names were furnished by our State Missionaries were requested in the spring to organize Sunday-schools in nearby neighborhoods that were destitute of regular religious services. A few responded, and it is hoped that some good work was done in this way.

6. The correspondence incident to the position has of course received due and regular attention; communications with workers over the State, answering inquiries, making engagements, suggesting topics for discussion, and the like.

THE FORMATION OF THE BAPTIST STATE CONVENTION.

(Continued from Page 1.)

spondence, which held its first meeting at the Falls of the Tar in June, 1811.

These bodies contributed to Foreign and Domestic Missions, but there was never much enthusiasm. Delegates went regularly from many of the Associations to these General Meetings, but in a few years many of the Association ceased to send delegates and others desired to make their contributions in a different way.

In 1821 both these bodies met at Roger's Cross Roads in Wake County and voted to unite and form the North Carolina Baptist Missionary Society. This body employed as it agent Elder R. T. Daniel at a salary of $40 per month. Daniel has been called the "prince of missionaries" by Purefoy, but his work for this Society seems to have amounted to little. Some Associations began to withdraw from the work. Reaction followed. Some churches were imbued with the idea that if they contributed five dollars to the Society monthly preaching would be guaranteed them.

The work of the Society did not answer the needs of the State. Again Martin Ross came forward in the Chowan in 1826 with a motion in favor of a Convention. Ross was made chairman of the committee, but misfortune and ill health prevented him from reporting to the Association in 1827.

Ross was worn out with age and died in the fall of 1827.

But the idea of a Convention had been launched. Men began to talk about it.

By mutual agreement, a number of men met in Greenville in 1829 and organized the North Carolina Baptist Benevolent Society for the purpose of raising funds for the support of traveling ministers in North Carolina. The next year this Society met again at the same place. Ross was dead, but his two friends, Thomas Meredith and Charles Skinner, were present. In his pocket Meredith had a constitution for a Convention. During the inter-mission the matter was discussed. Meredith thought the time had come to launch the Baptist State Convetnion. When the body assembled, Samuel Wait moved that the Benevolent Society be transformed into the Baptist State Convention. The motion prevailed. Meredith drew from his pocket the constitution which was adopted.

Young Patrick Dowd, just thirty-one, was made President; Meredith, thirty-three, Vice-President; Armstrong, thirty-two, Corresponding Secretary, and S. Wait, forty, Agent. These were strong young men, fresh from Columbia College and the University of Pennsylvania. The spirit of Martin Ross was poured out upon them in a double portion. Meredith was the editor, and a strong writer; Armstrong was the preacher and scholar combined, but Samuel Wait was the organizer and harmonizer. Wherever he went, he made friends for the Convention. At its first session at Rogers' Cross Roads, near Wake Forest, there were sixteen counties represented, but at its second session at Rives' Chapel, thirty-five counties sent representatives. The Convention was now a success, and began its great work in missions and education.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JONES, Raleigh, N. C.

Womans Opportunity at Christmas-tide.

ANNIE W. ARMSTRONG.

On every hand are indications that Christmas is coming. Stores are making most attractive displays of dolls and toys which delight the little ones, and of almost of every article imaginable adapted to those in every condition in life which may induce the spending of money and the making of gifts for the holiday season. Busy city streets are thronged with people absorbed in the problem "what to buy," while in homes of city and country, others are devoting their time to the making of useful and fancy articles which may give pleasure. The beautiful custom of giving, outgrowth of God's unspeakable gift in the sending of His Son into the world, seems to have sway over all hearts. Yet in Christmas preparations, how little we see that is in any way suggestive of Christ, how seldom is His Name mentioned in connection with the observance of His birth. The thoughtless, worldly throng reaping untold benefits from His coming to earth joins in feast and frolic utterly unmindful of Him, and alas! that it should be so, but even in many Christian homes, the commemoration of Christ's coming to earth is not observed as it should be.

As we think of God's reasons for sending His Son into the world, of the great work our Lord and Savior entrusted to His followers, and the request of the Foreign Mission Board for a Christmas Offering for China, our "heart's desire and prayer" is that Southern Baptist women may this year set up a high standard in the observance of Christmas.

Ruskin says, in the consideration of how women shall bring about a better practice of the great principle of giving, "Ever since the days of Eden, woman has held almost unbounded power. God holds them accountable for much of the undone work in the world. A woman's taste generally regulates the style of living, the rate of expenditure. How easily she can control or influence or persuade when she really chooses! What do you stand for before your husband and children in the matter of giving? Have you been a true steward? Have you sought above everything else the jewel of Christ's praise?"

At this time, these words seem very appropriate, and in quoting them, it is with the hope that they may help some to realize personal responsibility for giving Christ during the coming holiday season, that place which He claims throughout all the year—first in the heart—and for setting the example in our homes of making a special offering for the soul-saving work of missions, before any other expenditures are planned.

Last year the Christmas Offering amounted to $10,957, and there was much joy because it was beyond the ten thousand dollar mark to which we had long looked forward. This year, can we not keep in step with the cry, "Advance, advance, advance," of the Foreign Mission Board by the making of twenty-five per cent increase?

God is beckoning us on by great encouragements in connection with the work in China. In the past five years, as many have been added to the churches as belonged to them in 1899 after fifty-four years of labor. Last year 570 baptisms were reported. In 1869, Dr. Yates wrote: "After twenty-one years of labor, I have reached the Chinese heart," but today through long continued, patient effort, an enlarged missionary force, and the influence of schools, hospitals, publications and other agencies, it has come to pass that the Chinese heart is being reached as never before. Now is the golden opportunity, and how sweet the thought that by honoring Christ with "first-fruits" at the coming holiday season, we may make possible the bringing into the kingdom, many who have not yet heard the gospel.

For programs, leaflets and offering envelopes, write to Miss Fannie E. S. Heck, Raleigh, N. C.. They are free.

We have three unchangeables to balance against all changes. An unchangeable God, an unchangeable covenant, an unchangeable heaven.

Wishing and Willing.

Wishing is one thing; willing is quite another, says Dr. O. P. Gifford. A good wish costs nothing; but good will sometimes costs much.

"In idle wishes fools supinely stay;
Be there a will and wisdom finds a way."

To wish well takes but a moment, to will well may take the life to do what is willed. A wish is but an empty cloud drifting idly by, casting a shadow that bends no blade of grass; willing is a cloud heavy with rain, distilling its treasure to enrich all forms of life. A wish is but the leaf through which the tree breathes; it rustles, whispers, withers, and if forgotten; a will is the fruit summing up the juices of the tree, sending forth seed that embodies the secret of the tree and will reproduce the life if the soil wishes as the tree wills.

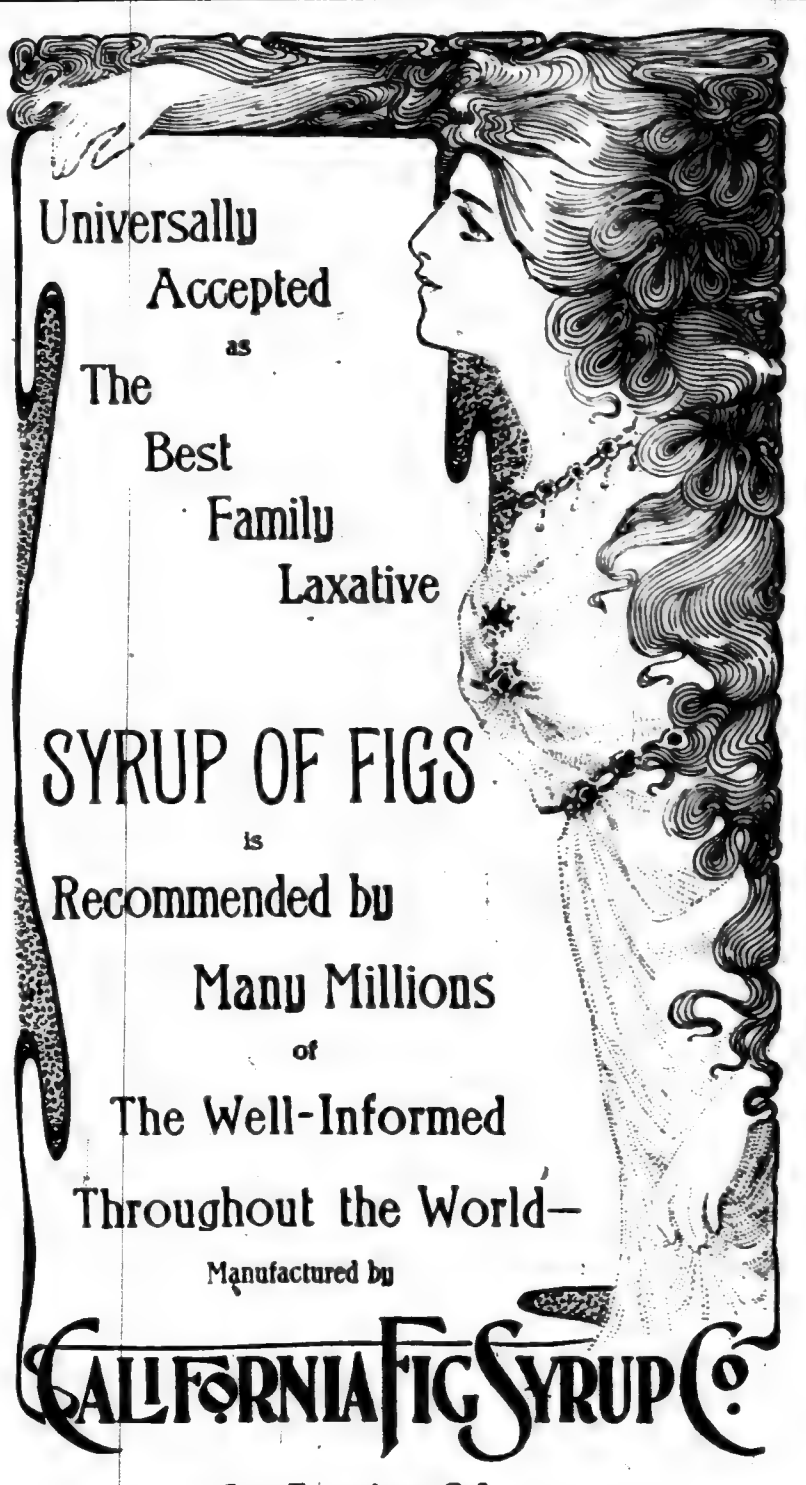
You may wish without acting; will is the soul of action. To will happiness means to do all we can to remove causes of unhappiness, and furnish conditions for happiness. Christ gave the secret of happiness in the Beatitudes. "Happy are the pure in heart, the peace-makers, the poor in spirit, the meek, the mourners, the merciful, the hungry and the thirsty for righteousness." With the secret he gave himself, for he willed, not merely wished, men's good. He is the Way, the Truth, and the Life.

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Daily Bible Readings

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Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, December 12.—I. and II. Thessalonians.

Tuesday, December 13.—I. Timothy 1-6.

Wednesday, December 14.—II. Timothy, Titus, and Philemon.

Thursday, December 15.—Hebrews, 1-4.

Friday, December 16.—Hebrews, 5-7.

Saturday, December 17.—Hebrews, 8-10.

Sunday, December 18.—Hebrews, 11-13.

I. and II. Thessalonians.

I. Thessalonians was written at Corinth by the apostle Paul in the latter part of 52 or early in 53 A. D. This is supposed to have been the first of Paul's epistles. It was written in consequence of the good news that Timothy brought to Paul with reference to the condition of the church in Thessalonica. Paul seized upon this opportunity to commend the Thessalonian Christians, and to allay the doubts and fears that had arisen among them concerning various things that are set forth in the epistle. He confirmed them in the faith, corrected errors in doctrine, warned them against departing from the truth, and encouraged them to look with joy for the glorious appearing of the Lord.

The second epistle to the Thessalonians is a supplement to the first. The first epistle, not being fully understood by them, and false teachers having arisen among them, who used Paul's name to inculcate error; he wrote this second epistle to fully explain the first, and to contradict and correct the errors, especially concerning the second coming of the Lord, that had been taught by the false teachers. This epistle was written by Paul at Corinth, a short time after the first epistle, in the early part of 53 A. D.

I. and II. Timothy.

First Timothy was written by the apostle probably in 65 A. D. There is considerable doubt as to the place where it was written. Timothy was probably a Christian when he came under the influence of Paul, during the apostle's first missionary journey. He was doubtless brought into the ministry through the influence of Paul, as a human instrument, and was chosen by him as a co-laborer. He was ordained by Paul and the church at Ephesus. The young pastor and his church needed instruction, and Paul intended to visit Ephesus for that purpose, but this being impossible, he wrote this epistle to Timothy that he might know how to behave himself in the "house of God, which is the church of the living God, the pillar and ground of the truth."

Second Timothy was written at Rome by the apostle Paul probably about the end of 65 A. D. When it was written the apostle was standing face to face with death; but he seems to forget his own sufferings and danger in the desire to be of service to his beloved son in the gospel, and through him to instruct ministers and Christians in all ages. This epistle contains solemn warnings against the spread of error and sin, and urges Timothy to be faithful. It is the last epistle of the great apostle, and contains his triumphant farewell shout: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

Titus.

Paul wrote the epistle to Titus from Necropolis, probably in A. D. 65. Titus was pastor of the church on the island of Crete. This epistle was written to him to instruct him with reference to his work, to build him up in the doctrines of the gospel, and to encourage him to withstand the false teachers that troubled his church. He also requested Titus to come to him.

Philemon.

This letter was written at Rome by Paul to Philemon, who probably lived at Colosse, and was sent to him by Onesimus, the slave of Philemon. Onesimus had robbed his master and escaped to Rome, where he came under the influence of Paul, and was converted. Paul induced him to return to his master, and sent this letter by him to Philemon, urging him to receive him, and treat him kindly.

Hebrews.

The epistle to the Hebrews is supposed to have been written from Rome in A. D. 62 or 63 to Hebrew Christians. There is nothing in the book to clearly indicate the identity of the author. The apostle Paul, however, has always been regarded by most of Bible students as the author of this epistle; but there are many of equal ability who do not regard Hebrews as one of the Pauline epistles.

This epistle contrasts the new with the old, and shows the excellency of the Christian over the Jewish dispensation. It sets forth the principal doctrines of Christianity, and illustrates them by the types of the Jewish dispensation. The scope of the epistle is from the creation to the second coming of the Lord.

A New Cure For The

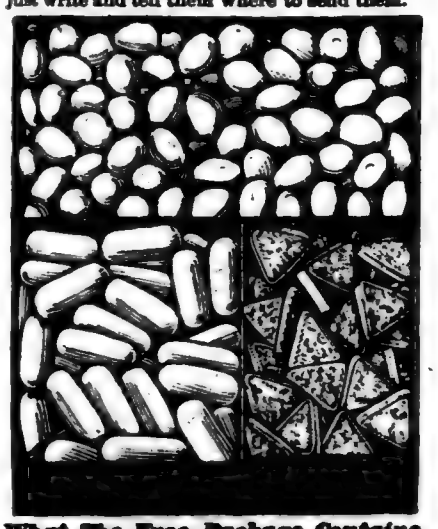
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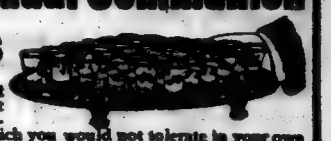
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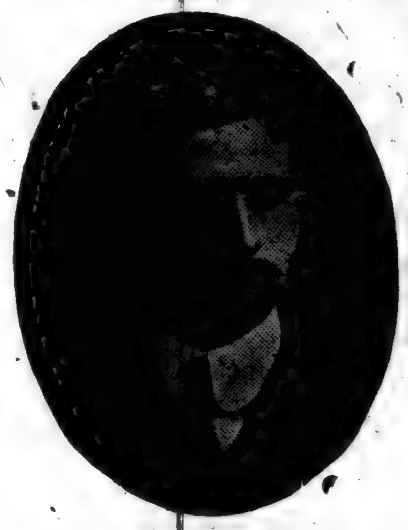
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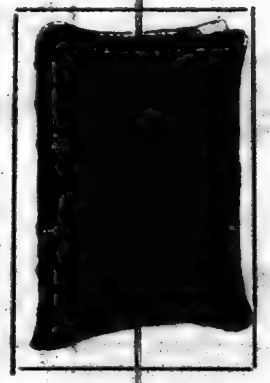
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Current History.

Temperance Progress in North Carolina.

The Revenue Department having issued its annual report, we are for the first time in possession of information about the effect of the Watts Act upon the distillery business in North Carolina.

It appears from the report that the number of grain distilleries was reduced from 392 to 78. North Carolina ranked —1902—first in number of distilleries. She now ranks fourth. The number of retail licenses was reduced from 1,185 to 817; of wholesale licenses from 59 to 52. On the other hand, the number of brandy distilleries increased from 442 to 462. The Watts Act permits the manufacture of brandy. The amount of corn used by distilleries was reduced from 282,714 bushels to 145,436.

Two hundred and fifty-two illicit distilleries were found in the State.

When we consider this information in light of the fact that bar-rooms have been prohibited in twenty-five cities and towns, we perceive that the cause of temperance has made more progress in North Carolina in a year than in any previous year in all our histry.

The statement that there are now 817 retail liquor licenses effective in North Carolina puzzles us. We know that there are not half that many bar-rooms.

* * *

The War.

About 14,000 Japanese sacrificed their lives last week in an assault which won for Japan a strong position at Port Arthur. The fortress is not yet in their hands, but their guns command part of the city and the harbor. It appears that the heroic Russian garrison will fight to the last ditch. Few of us realize what all this means—the bloodiest and most horrible seige in history: 100,000 lives sacrificed over a fortress! It will be profitable to attempt to attempt to picture the scene, the suffering and the horror.

Before Mukden the armies are encamped. There were no significant movements last week.

Russia and Japan have each floated heavy loans within recent weeks, and each is prepared to maintain the war two years or more. Russia's expense is rated at $45,000,000 per month; Japan's at $15,000,000.

The Russian Baltic fleet is due in Japanese regions before Christmas.

Rumors are persistent that the Czar is about to give Russia a constitutional government.

Russia has indicated her willingness to send representatives to the Peace Conference at The Hague only upon condition that nothing shall be taken up relative to the present war.

Items of News.

The State Board of Elections canvassed the returns at Raleigh last week. Mr. Blackburn was declared elected in the Eighth district, by over 200 majority. Mr. Glenn's majority was 49,258. Total vote 208,266. Mr. Harris received 79,505. Mr. Roosevelt received 82,350; Mr. Parker 124,100. More than 100,000 white men in North Carolina did not vote—which is evidence of an intolerable apathy, to which the Commonwealth must address itself.

Congress met Monday and received the President's message. We will review it next week. It is generally thought that Congress will undertake no important legislation during this session.

Eight hundred and twelve thousand eight hundred and seventy immigrants came to this country last year, bringing with them $20,894,383. Half of them were Italians. One hundred and sixty-eight thousand were illiterate. But in general they were above the average.

The Government announces that the cotton crop will come to more than 12,000,000 bales; and the price has fallen below nine cents.

A movement has been started to raise a fund of $2,000,000 to endow the University of Virginia, at Charlottesville, which was founded by Thomas Jefferson. President Roosevelt and other prominent men have written their hearty approval of this project, which is spoken of as a fitting culmination to the Louisiana Purchase observances.



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Register for Stieff's Christmas Piano

when your are in Charlotte, or send four cents in stamps for return of number, and let us register for you. UNLESS the FOUR CENTS is enclosed your name will not be registered.

Read last week's ad.

The number and name of person holding the lucky number will be published in our ad. in all papers printing our advertisements.

SPECIAL CHRISTMAS BARGAIN until Christmas. Write for catalogue, etc.

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BARRELS OF
Pure
Soft Wheat
Flour
AND THERE IS HEALTH AND STRENGTH IN EVERY POUND.
ASK YOUR GROCER.

LIBERTY MILLS,
Nashville, Tenn.

Money for Farmers!

6 PER CENT. DIVIDEND EVERY WEEK FROM AN INVESTMENT WITHIN REACH OF ALL!

Josh Billings once delivered himself as follows:

"He who by farmin' wood get rich,
Must rake an' ho an' dig an' sich;
Work hard all day, sleep hard all nite,
Save ev'ry sent an' not git tite."

Farming, nowadays, however, is not a matter of main strength and awkwardness, as it was when Josh wrote these lines: "He who by farming would get rich," in the twentieth century must read the best farm literature, post himself as to the best methods adopted by the most progressive farmers, and bring science and skill to his aid, and for this purpose there's nothing better than a good farm paper.

Listen to what Mr. Ashely Horne, President of the State Fair, says: "I have other investments that pay 6 per cent annually, but my dollor in The Progressive Farmer pays me 6 per cent. every week that comes."

J. M. Parris, of Jackson county, N. C., says: "By adopting many valuable suggestions made by the various writers for The Progressive Narmer, I have been enabled to greatly improve my farm and stock by increased production and valuation of farm and stock. I have made over $100 for each $1 paid out for your paper. I am sure that it was one of the best investments I ever made."

You cannot farm during 1905 without this "biggest, brightest, and best Southern farm weekly," and you should at once accept our

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We have made arrangements by which we are enabled to make the following club offer:

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Both One Year for $2.00.

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Notice.

Having qualified as administrator of the estate of M. V. Norwood, late of Wake County, this is to notify those having claims against his estate to present them to me on or before December 1. 1905, or this notice will be plead in bar of their recovery.

JOS. V. NORWOOD,
November 25, 1904. Admr.

THE CONVENTION'S PERIODICALS.

Price List Per Quarter.

The Convention Teacher	$ 0 12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
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Bible Lesson Pictures	75
Picture Lesson Cards	2½
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B. Y. P. U. Supplies.

Topic Card, 75c. per hundred.
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See B. Y. P. U. Quarterly in list above.

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They are used in 90 percent of all the reported Sunday Schools in the South.

Why not every school support the Convention in this work? Why not 100 per cent?

Every order increases the Board's usefulness. Samples sent on request.

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..Christmas Holiday Rates..
1904-1905.

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One and One-Third First-Class Fare
(MINIMUM RATE 50 CENTS.)

Tickets will be placed on Sale Dec. 23, 24, 25, 31, and Jan. 1, 1905.

Final limit returning to January 4, 1905.

To teachers and students of colleges, on presentation and surrender of certificates signed by Superintendents, Presidents or Principals, tickets may be sold at the above rate, December 17th to 24th, inclusive, with final limit returning to January 8th, 1905.

For full information, call on ticket agent, or address,

H. M. EMERSON, Traffic Manager. **W. J. CRAIG, G. P. A.**
Wilmington, N. C.

Acknowledgments.

December 7, 1904.

State Missions.—Robeson Association, $159.11; Lumberton, Robeson, 93.19; Bethel, Three Forks, 5.50; Jonathan's Creek, 1.00; Cooleemee, 7.00; W. M. S., Mt. Carmel, 3.50; Browns, Tar River, 5.00; W. M. S., Cashie, 11.00; Red Oak, 5.00; W. M. S., Fort Barnwell, Neuse, 2.00; Sunbeams, Fort Barnwell, Neuse, .50; Ahoskie, West Chowan, 4.00; Spring Hill, Pee Dee, 18.66; Severn, West Chowan, 7.00; W. M. S., Hebron, 7.00; M. S., Johnson's, 2.25; Love's Creek, 1.67; Ivanhoe, 2.00; Red Springs, Robeson, 12.00; W. M. S., Warsaw, 1.75; Mt. Olive, 8.61; Judson, 5.00; Sanford, 35.00; Antioch, South River, 2.68; Sunbeams, Tryon Street, Charlotte, 4.00; North Rocky Mount, 20.00; Knap of Reeds, 10.00; Mt. Olivet, 1.10; Mrs. S. L. Croom, Pres. W. M. S., Durham, 2.50; Clemmonsville, Pilot Mountain, 15.50; Macon, 2.00; Sunbeams, First Church, Durham, 10.00; Rich Fork, Liberty, 9.00; Walnut Street, Greensboro, 12.16; W. M. S., First Church, Durham, 45.00; Fellowship, Flat River, 14.61; S. S., Murfreesboro, West Chowan, 5.00; Rocky Mount, Tar River, 26.73; Murfreesboro, West Chowan, 21.00; N. C. Holton, 1.00; Antioch, Neuse, 24.15; Christian Harbor, West Chowan, 5.00; Antioch, Tar River, 2.00; W. M. S., Ahoskie, West Chowan, 5.00; New Hope, Tar River, 3.00; Battleboro, Tar River, 1.46; Long Creek, Meck. and Cab., 5.00; Cherryville, 20.00; Mt. Lebanon, 1.85; W. M. S., Spring Hill, Pee Dee, 1.85; Wadeville, 2.52; Forks of Little River, .48; a friend, .90; Bethel, Montgomery, 1.20; Antioch, Catawba River, 1.00; Yadkin, Caldwell, 1.22; Kings Creek, 2.48; Enon, So. Yadkin, 4.00; Bethel, So. Yadkin, 9.00; Lower Lights, Leaksville, 2.00; Mill Creek, Flat River, 30.00; Y. L. M. S., First, Greensboro, 16.50; Holloways, Liberty, 13.22; First, Statesville, 75.00; So. River, So. Yadkin, 6.00; Albemarle, Stanly, 50.00; Brasfield, Central, 12.00; Marion, 2.47; Chestnut Hill, So. Yadkin, 22.00; Tally Ho, Flat River, 11.89; Mars Hill, Mt. Zion, 2.75; Gardners, Tar River, 5.30; W. M. S., Long Branch, 1.40; New Salem, Sandy Creek, 2.06; W. M. S., Apex, 5.00; Apex, 11.42; Mt. Pisgah, Mt. Zion, 22.50; Pittsboro, 9.59; W. M. S., Pittsboro, 7.07; Sunbeams, Pittsboro, .75; W. M. S., Carthage, 10.00; First, Greensboro, 5.05; Mocksville, 19.05; Farmington, So. Yadkin, 24.00; First, Raleigh, 612.94; Mrs. Bettie Miller, 2.50; Carthage, 8.00; W. M. S., Davis, 1.50; Davis, .50; Johnston Co. Asso., 3.29; W. M. S., Mt. Olive, 3.50; W. M. S., Seven Springs, 1.00; W. M. S., Sandy Bottom, 2.00; Hickory Grove, 6.25; Wilmington Asso., 15.00; Warwick, Chowan, 5.07; Grassy Creek, 5.23; Beulah Asso., 72.17; Buckhorn, W. Chowan, 10.00; Lexington, Liberty, 2.50; S. S., Caroleen, 5.50; Caroleen, 2.50; Bethel, 1.04; New Friendship, Liberty, 11.00; W. M. S., West Ave., Statesville, 2.00; Sunbeams, West Ave., Statesville, 1.00; W. M. S., Tryon St., Charlotte, 11.00; Fruitland, 7.00; Lumber Bridge, 9.61; W. M. S., Lumber Bridge, 2.60; Sunbeams, Lumber Bridge, .57; Sunbeams, Kinston, 6.00; Oxford, 65.00; W. M. S., Thomasville, 8.00; Sunbeams, Thomasville, 1.47; Fairview, 11.50; W. M. S., Fairview, 3.50; Saluda, 2.50; Bethlehem, 15.00; W. M. S., First, Winston, 8.00; E. W., First, Durham, 12.06; Great Marsh, 3.50; W. M. S., First, Goldsboro, 11.35; Dawsons, 3.00; Severn, 14.00; Sunbeams, Cashie, 11.00; Y. L. M. S., Lumberton, 1.45; W. M. S., Weldon, Tar River, 5.72; W. M. S., P. Mem., Charlotte, 5.00; First, Salisbury, 75.00; Rutherfordton, 10.00; W. M. S., Rutherfordton, 4.73; Sunbeams, Rutherfordton, .62; W. M. S., Henrietta, 1.30; Lewiston, 7.50; Tarboro, 5.50; W. M. S., Tarboro, 3.50; Ebenezer, 3.40; Mars Hill, 8.00; W. M. S., Monroe, 20.00; Miss McLeod and Mrs. McLeod, 1.00; Roberdel, 22.20; Rockingham, 43.16; Pleasant Grove, 10.06; Fallston, 5.00; Zoar, 6.00; Mt. Zion, 2.30; Rust Grove, 4.00; Poplar Springs, 1.50; Poplar Grove, 1.41; W. M. S., Pittsboro, 1.00; Sunbeams, Henrietta, .21; Reynoldson, Chowan, 2.12; W. M. S., Reynoldson, Chowan, 2.88; Jonesboro, 3.00; Sunbeams, Apex, Raleigh, 2.50; W. M. S., Lilesville, Pee Dee, 4.30; Sunbeams, Lilesville, Pee Dee, .50; Y. P. S., Lilesville, Pee Dee, 2.00; W. M. S., Caroleen, Sandy Run, 2.00; Sunbeams, Caroleen, Sandy Run, .40; W. M. S., Bethany, Robeson, 1.10; W. M. S., Sawyers Creek, Chowan, 3.00; W. M. S., Mt. Tabor, W. Chowan, 6.75; W. M. S., Chowan, W Chowan, 5.00; W. M. S., Little Ivy, (expense acct), .25; W. M. S., Garner, Raleigh, 2.25; W. M. S., Abbottsburg, Bladen, 1.70; W. M. S., Marion, Green River, 5.37; W. M. S., Mt. Pisgah, 6.60; W. M. S., Waughtown, 4.00; W. M. S., Tryon, 3.50; W. M. S., Oxford, 38.65; Washington, 28.35; Scotland Neck, S. Class, 4.15; W. M. S., Scotland Neck, 4.35; W. M. S., Swansboro, 2.35; W. M. S., Marshall, .90; W. M. S., First, Wilmington, 3.78; W. M. S., Albemarle, 5.00; W. M. S., Salisbury, 8.10; W. M. S., Ashpole, 10.00; Sunbeams, Ashpole, 1.74; Beulah Asso., 31.44; Sunbeams, Forestville, 1.75; Mt. Vernon, 45.50; Bear Swamp, 3.00; Mars Hill, 2.68; W. M. S., Mars Hill, 7.42; W. M. S., Henrietta, 1.00; Forest City, 5.91; Louisburg, 50.00; Rock Spring, 5.00; Youngsville, 11.60; Sunbeams, Marshville, .50; Ayden, 10.00; Old Field, Ashe, 2.25; Mission Home, Ashe, 3.00; W. H. Brafford, Concord, 5.00; W. M. S., High Point, 25.00; W. M. S., Henderson, 40.00; Roanoke Rapids, 5.18; M. N. M. S., Oxford Seminary, 5.00; Wake X Roads, Central, 2.75; Wake Forest, 177.75; Y. L. M. S., Wake Forest, 11.00; Sunbeams, Wake Forest, 1.84; W. M. S., Wake Forest, 15.00; First, Durham, 100.00; J. M. White, 5.00; J. R. Jones, 1.00; J. W. Nobles, 7.00; Lenoir, 34.00; Kings Mt., 15.00; Beulah, 8.61; Wilkesboro, 20.00; R. L. Daughton, 5.00; Wadesboro, 150.00; Scotland Neck, 250.00; Second, Concord, 5.00; Spencer, 75.29; W. L. Bilbro field, 33.55; D. I. Watson, 5.00; Sunbeams, Southport, 2.00; Cary, 3.93; W. M. S., Cary, 11.53; Hopewell, 11.00; New Bethel, Mt. Zion, 7.09; Johnston Co. Asso., 515.00; Books American Pub. Society, 500.00; Mrs. Grimes Cowper (in kind), 100.00; Chowan Asso., 398.47; Carrenden Interest Fund,

(Continued on Page 16.)

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whiskey habits to have one of my books on these diseases. Address DR. B M. WOOLEY, Atlanta, Ga., Box 389, and one will be sent you free.

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Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation. Absolutely Harmless. IT'S LIQUID.

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It is the only known reliable specific for Pneumonia.

In hundreds of desperate cases of Pneumonia where all other remedies failed and physicians gave up hope, Gowan's Pneumonia Cure has cured——absolutely, quickly, permanently. It is applied externally, gives immediate relief, allays fever and scatters congestion. Also cures coughs, colds, sore throat etc.

Sold by Druggists, $1.00 a Bottle.

Mr. L. W. Barnes, proprietor of Barnes Clothing Store, Henderson, N. C., says: "Last winter my daughter suffered with a severe attack of Pneumonia. We obtained Gowan's Pneumonia Cure and used it freely with beneficial results from the first application. It effected a perfect cure."

If your druggist cannot supply you, write to

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(The above prices are all for clubs of five or more.)

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Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 30 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 40 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 30 lessons in the Acts and the Epistles. Price, in paper cover: Parts I. and III., 15 cents each; Part II., 20 cents. The complete work, 40 cents.

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THERE ARE DIFFERENT KINDS of cedar pails; insist on the RED CEDAR, it is the right kind.

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Christmas Holiday Excursion Rates VIA Southern Railway.

1904-1905.

Account Christmas and New Year Holidays, Southern Railway will sell tickets at extremely low rates.

Dates of sale of tickets to the general public, December 23, 24, 25 and 31, 1904, and January 1, 1905, with final limit January 4, 1905.

Dates of sale of tickets to students and teachers, upon presentation of Certificate signed by the Superintendent, Principal or President of Schools and Colleges, December 17 to 24, inclusive, with final return limit January 8, 1905.

For information as to Rates, Schedules, Sleeping Car Accommodations, etc., ask any agent, or

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W. H. TAYLOE, G. P. A., Washington, D. C.

Temperance.

An Eminent Editor on the Liquor Problem.

John Brisben Walker, of the Cosmopolitan, after much study, offers the following as the solution of the liquor problem:

All liquor should be sold from State depots.

It should be sold only in "packages," to be consumed elsewhere than in the sales-room.

No sales should be made to minors.

The liquor sold should be of the best quality.

The prices charged would be more reasonable than those made at the present time; they would still be large enough to give the government a revenue several times that now derived from the sale of liquor.

This plan being carried out, the public secures the following results:

First.—The temptation to youth to drink in saloons located on every convenient corner, and to treat their friends, and in turn be treated—acknowledged to be one of the greatest evils—would be at once disposed of.

Second.—We would no longer have in the community a very large class of men taking the most active interest in politics, whose success in business depends upon making drinkers of the youth, and upon corrupting adult men and women.

Third.—The independence of the citizen, and his right to buy liquor, would be undisputed.

If in addition to this governmental monopoly of the liquor business, which, as already stated, has been so successfully introduced in a number of States, is added the instruction of youth in temperance, and the organization of temperance societies in the public schools, as is done under the direction of the government in Belgium, we shall have the rising generation safe-guarded to the utmost against the evils of intoxication.

In commenting upon this plan, the Journal and Messenger says:

"No doubt Mr. Walker's view will be accepted as that of a large proportion of the temperance people of the country, but it is by no means certain that it will be accepted by that large element which is now fighting under the banner of "Prohibition," and which thus far has refused to compromise on anything less. Mr. Walker thinks that only those who profit by the traffic in liquor will object to this method of solving the problem. But, as we understand it, there is a large class of those who are little or no better satisfied with the State 'canteen' than with the open saloon. On the whole, they prefer the latter, thinking that when the saloon has done its worst, then those not yet drunk, and even the drunken, will arise and wipe it out at a single stroke. We can not see it that way; but it is needless to say so to the political Prohibitionist."

Moral Courage.

Christiana Dickson, the wife of one of the first settlers of Erie County, Pennsylvania, was a small, blue-eyed, low-voiced woman, extremely timid, but she had a horror of drunkenness.

She lived in days when the use of liquor was universal. But when her sons were born, she resolved to put a stop to whiskey drinking in her home. Her husband being absent, her brothers called for the help of the neighbors, according to custom, to put up a barn, needed on her farm. They all assembled and went to work, while she prepared a great dinner. After an hour or two, whiskey was asked for. She refused to provide it.

Her brothers, and, at last, an elder in the church, came to reason with her, to tell her that she would be accused of meanness. Without a word the little woman went to the barn, and, baring her head, stepped upon a log and spoke to them.

"My neighbors," said she, "this is a strange thing. Three of you are my brothers, three of you are elders in the church—all of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But I would rather these timbers rot where they lie than to give you whiskey."

The men angrily went home, the little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whiskey.

This led to the discontinuance of the use of whiskey at barn-raisings in the country. Her sons were all strong, vigorous men, and did good work in helping to civilize and Christianize the world; their descendants are all of a high type of intellectual and moral men and women. If she had yielded this little point, they might have become like many of their neighbors—drunkards.

Our forefathers redeemed the land and drove out the wild beasts and serpents; but there are vices still to be conquered, for which we need women of high souls and gentle spirits, like Christiana Dickson.—California Voice.

One Man's Experience.

Not long ago, J. J. Talbot, at one time an eloquent preacher, died as the result of drinking. On one occasion he described to an audience his sad experience as follows:

"But now that the struggle is over, I can survey the field and measure the losses. I had position high and holy. This demon tore from around me the robes of my sacred office, and sent me forth churchless and Godless, a very hissing and by-word among men.

"Afterward I had business, large and lucrative, and my voice in all large courts was heard pleading for justice, mercy and the right. But the dust gathered on my unopened books, and no footfall crossed the threshold of the drunkard's office. I had moneys ample for all necessities, but they took wings, and went to feed the coffers of the devils which possessed me.

"I had a home adorned with all that wealth and the most exquisite taste could suggest. This devil crossed this threshold, and the light faded from its chambers; the fires went out on the holiest of altars, and, leading me through its portals, despair walked forth with her, and sorrow and anguish lingered within.

"I had children, beautiful, to me at least, as a dream of the morning, and they had so entwined themselves around their father's heart that, no matter where it might wander, ever it came back to them on the bright wings of a father's undying love. This destroyer took their hands in his, and led them away.

"I had a wife whose charms of mind and person were such that to see her was to remember, and to know her was to love. . . . . For thirteen years we walked the rugged path of life together, rejoicing in its sunshine and sorrowing in its shade. The infernal monster couldn't spare me even this.

"I had a mother who for long years had not left her chair, a victim of suffering and disease, and her choicest delight was in reflection that the lessons she had taught at her knee had taken root in the heart of her youngest born, and that he was useful to his fellows and an honor to her who bore him. But the thunderbolt reached even there, and there it did its most cruel work.

"Ah, me! never a word of reproach from her lips—only a tender caress; only a shadow of a great and unspoken grief gathering over the dear old face; only a trembling hand laid more lovingly on my head; only a closer clinging to the cross; only a more piteous appeal to heaven if her cup at last were not full. And while her boy raved in his wild delirium two thousand miles away, the pitying angels pressed the golden gates ajar, and the mother of the drunkard entered into rest.

"And thus I stand: a clergyman without a cure; a barrister without brief or business; a father without a child; a husband without a wife; a son without a parent; a man with scarcely a friend; a soul without a hope—all swallowed up the maelstrom of drink!"

A PREACHER'S DISCOVERY.

A Prominent Minister of Atlanta, Ga., Is the Discoverer of a Wonderful Cure for All Catarrhal Diseases

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves (no tobacco), which are smoked in a common clean pipe or cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

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Marriages.

VERNON—DAY.—At Charleston, S. C., November 24, 1904, James Allen Vernon, of Columbia, to Miss Jeanie Elizabeth Day, J. D. Daniels officiating.

MORRIS—BUIE.—Rev. D. P. Morris to Miss Alice Buie at the residence of Mr. A. B. Moore, Troy, N. C., November 8, 1904, Rev. N. H. Shepard officiating.

Obituaries.

Waiting for the Angels.

(Harper's Bazaar.)

Waiting through days of fever,
Waiting through nights of pain,
For the waft of wings at the portal,
For the sound of songs immortal,
And the breaking of life's long chain.

There is little to do for our dear one—
Only to watch and pray—
As the tide is outward drifting,
As the gates of heaven are lifting,
And its gleam is on her way.

The tasks that so often taxed her,
The children she held so dear,
The strain of the coming and going,
The stress of the mending and sewing,
The burden of many a year,

Trouble her now no longer;
She is past the fret and care;
On her brow is the angel's token,
The look of a peace unbroken,
She was never before so fair.

You see she is waiting for the angels,
And we—we are standing apart;
For us there are loss and sorrow,
For her is the endless morrow,
And the reaping time of the heart.

LYNN.—Robert Ford, the infant son of R. L. and Nancy Lynn, died November 9, 1904, at the age of eight months, of meningitis. "Of such is the kingdom of heaven."

J. O. A.

WARD.—Edgar Tilley, the infant child of J. Ed. Ward, of East Durham, N. C., died October 24, 1904. He was his mother's first child and was taken away before he knew a parent's love. "Suffer the little children to come unto me." J. O. A.

SPIKES.—M. Atlas Spikes died October 30, 1904, of consumption. He had lingered long and suffered. He was a member of East Durham Baptist Church for some few years. He was only thirty-four years old and leaves a wife and three children and many friends. But their grief is touched with hope. "He that believeth in me, though he were dead, yet shall live." J. O. A.

ROCHELL.—A. Hiram Rochell died November 1, 1904. He was seventy-four years old, a deacon in Sandy Level Baptist Church, and faithful in his service despite his age. Though feeble, he was true to go to church. His death was peaceful. He leaves a host of friends besides his immediate wife and children. Blessed are the dead that die in the Lord. J. O. A.

CASTOR.—Polly Rosana Castor departed this life on Wednesday, November 16, 1904. She was born on the 7th day of January, 1832. Age 72 years, 10 months and 9 days. She had lived a Christian life for a good while, but had just followed Christ in baptism on the 10th day of October, 1904, one month and six days before the Lord called her from earth. She was baptized by Rev. W. R. Davis, and as she came up out of the water her countenance was changed, showing and telling the brethren that she felt better by obeying her Lord and Master in baptism. She became a member of Phaniels Baptist church, until death came and claimed her. She was laid to rest in Phaniels cemetery. She leaves one daughter, her only child, eight grand children, three great-grand children, and an host of relatives and friends to mourn their loss, which is her gain.

CURRIN.—Miss Essie Rella Currin was born November 5, 1886, and died September 26, 1904. She was the daughter of Rev. and Sister Crudup Currin, of Granville County, N. C. She was the very picture of health until a few months before her death, when she began to suffer with Bright's disease, but still she attended church and visited two of her neighbors the week she died.

She professed faith in Christ when she was eleven years old and joined Sharon Baptist Church. She loved her church and never missed any of its meetings unless providentially prevented. She was one of the most devout Christian young ladies that this writer has ever known. She will be greatly missed at Sharon church and community. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit that they may rest from their labors; and their works do follow them."

J. R. PACE,
Her Pastor.

ROBERSON.—On October 30, 1904, the angels came with silent tread and muffled oar and conveyed the spirit of sister Elizabeth Roberson from the scenes of earth to the courts of heaven.

She was 84 years of age.

She had been a consistent member of Moore's Chapel for twenty-five years. At the time of her death she was at the home of her noble Christian daughter, Mrs. Prof. Thompson, of Burlington.

The funeral service was conducted from Moore's Chapel, and her body laid to rest there, 'midst a large circle of sorrowing friends and relatives.

Her life has been a benediction to many, and she came down to her transition: Like one who wraps the drapery of his couch around him and lies down to pleasant dreams.

J. E. M. D.

Tree-climbing Dogs.

The pack had many interesting peculiarities, but none more so than the fact that four of them climbed trees. Only one of the hounds, little Jimmie, ever tried the feat; but of the fighters, not only Tony and Baldy but big Turk climbed every tree that gave them any chance. The pinyons and cedars were low, multi-forked, and usually sent off branches from near the ground. In consequence the dogs could, by industrious effort, work their way almost to the top. The photograph of Turk and the bob-cat in the pinyon (page 425) shows them at an altitude of about thirty feet above the ground. Now and then a dog would lose his footing and come down with a whack which sounded as if he must be disabled, but after a growl and a shake he would start up the tree again. They could not fight well while in a tree, and were often scratched or knocked to the ground by a cougar; and when the quarry was shot out of its perch and seized by the expectant throng below, the dogs in the tree, yelping with eager excitement, dived headlong down through the branches regardless of consequences.—From "With the Cougar Hounds," by Theodore Roosevelt, in the Scribner's.

The Increase of Lawlessness.

The December number McClure's Magazine gives some astounding statistics concerning "The Increase of Lawlessness in the United States" which must halt the most casual reader and force reflection. The figures presented, collected for a period of twenty-three years by the Chicago Tribune, show that there are at present four and a half times as many murders and homicides in proportion to population in the United States as there were in 1881.

Tabulated statements of the number and causes of murders and homicides since 1881 reveal much of interest and deep significance. The worst record in this period was that of 1895, in the financial depression following the panic. Improvement is shown until 1899, but since that time the record has gradually grown worse.

The comment attending this interesting presentation of facts is signed by Mr. S. S. McClure himself. He states that he was led to consider the prevalence of crime by the results of the investigations made by McClure's Magazine. He says: "It seemed to me incredible that legislators, mayors, aldermen, policemen—even justices of the peace and sometimes police judges—selected by the methods described in Mr. Steffens' articles, could fully protect life and property." He describes the oligarchy of selfish and criminal interests which control the party organizations and constitute the actual government in many places, a government of private interests opposed to public interest.

"These men," he says, "bribers of voters, voters who are bribed, bribers of aldermen and legislators, and aldermen and legislators who are bribed, men who secure control of law-making bodies and have laws passed which enable them to steal from their neighbors, men who have laws non-enforced and break laws regulating saloons, gambling houses, and, in short, all men who pervert and befoul the sources of law—these men we have called Enemies of the Republic."

"They are worse—they are enemies of the human race. They are destroyers of a people. They are murderers of a civilization.

"They constitute a class of criminals very different from ordinary criminals who break laws; these men destroy law.

"The institutions of a self-governing people rise no higher than the people. And if these institutions are continued oligarchies, our legislatures, boards of aldermen, governors, mayors, police, and to a less extent our courts, must become inefficient and corrupt."

Unlike many students and critics of political and social conditions Mr. McClure has hope and suggestion for the future, seeing in some measure even in the light of these depressing facts "what we are going to do about it." He concludes as follows:

"There are men, and groups of men, in every community, who realize these truths and who are at work, sometimes winning success like Folk of Missouri, sometimes working half a life-time with discouragement like Blankenburgh and others in Philadelphia, sometimes making slow and sure progress—which will be crowned with brilliant success—like the Municipal Voters' League in Chicago."

"These and thousands of others are the pioneers of a new righteousness which shall become a new passion—the Love of Country. We shall see that new passion develop in the American people until we have obedience to the law, because it is the law, and the will of the state will be sufficient. And the briber, and the grafter, and the traitor who steals from his neighbors and pollutes the law, will be unable to endure the scorn of his fellows."

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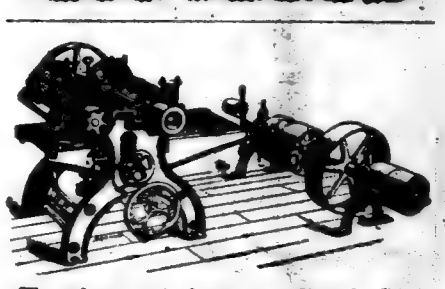
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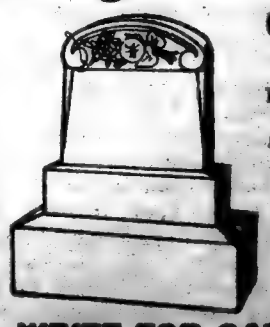
SALEM IRON WORKS,
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Notice of Sale.

By authority of a mortgage executed by Samuel Carlile and wife, recorded in Book 176, page 47, records of the Register of Deeds office in Wake county, and by request of mortgagors, I will, on Monday, December 12th, 1904, at 12 o'clock m., at the Court House door of Wake county, Raleigh, N. C., sell to the highest bidder for cash, a tract of land in Little River township, Wake county, beginning at a pine in T. C. Ray's line, thence in a southeasterly direction to a lightwood stump near the bank of Sunn's Branch, in W. K. Phillips line; thence nearly north with said Phillips line to a stake; thence nearly west to a stake of T. C. Ray's corner; thence nearly south with T. C. Ray's line to the beginning, containing 7 acres, more or less.

W. H. JONES,
Attorney.

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Entered at the Raleigh postoffice as second class mail matter.

PUBLISHED BY

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(Organized 1901.)

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(Continued from Page 13.)

60.00; Buncombe Asso., 525.00. Total, $3,775.38.

Asociational Missions:

Tar River, $1,765.85; So. Fork, 405.37; Mt. Zion, 454.97; Pilot Mt., 335.00; So. Yadkin, 510.00; Union, 165.00; Eastern, 400.00; Robeson, 250.00; Wilmington, 275.00; So. River, 400.00; Little River, 250.00; Raleigh churches, 550.00; First, New Bern, 150.00. Total this week, $11,686.57. Previously reported, $14,477.64. Total this year, $26,164.21.

Foreign Missions.—Bethel, Three Forks, $16.00; W. M. S., Mt. Carmel, .50; W. M. S., Fort Barnwell, Neuse, 1.00; Sunbeams, Lumberton No. 1, 4.85; W. M. S., Lumberton No. 2, 2.55; Y. L. M. S., Clayton, 2.32; Y. L. M. S., Mt. Moriah, .40; Sunbeams, Tryon St., Charlotte, 5.00; Mrs. Croom, Pres. W. M. S., Durham, 2.50; Henderson, 30.57; Sunbeams, Henderson, 6.35; Sunbeams, First, Durham, 10.00; Y. L. M. S., Lumberton, 9.37; Lower Lights, Leaksville, 2.00; Sunbeams, Waxhaw, 1.00; Ebenezer, Chowan, 32.65; Gardners, Tar River, 5.45; Sunbeams, Carthage, 2.16; Sunbeams, Carthage, (expense), .75; First, Greensboro, .50; Yates M. B., First, Raleigh, 11.00; First, Raleigh, 535.70; Johnston Co. Asso., 8.61; Lexington, Liberty, 2.50; W. M. S., Beaver Dam, 3.00; Beaver Dam, 9.47; Piney Mt., 5.00; W. M. S., Piney Mt., 1.00; Mt. Carmel, 5.00; W. M. S., Tryon St., Charlotte, 11.00; Sunbeams, Kinston, 2.24; Sunbeams, First, Winston, 9.28; Sunbeams, Thomasville, 1.00; W. M. S., Mt. Airy, 4.50; Sunbeams, 9th Ave., Charlotte, 2.00; Sunbeams, Second, Durham, 2.00; W. M. S., P. Mem., Charlotte, 5.50; Rutherfordton W. M. S., 1.76; Sunbeams, Rutherfordton, .22; W. M. S., Henrietta, 1.30; So. Fork Asso., 1.00; Lumberton, Robeson, 103.35; Reynoldson, Chowan, 7.49; W. M. S., Reynoldson, Chowan, 6.02; Sunbeams, Lilesville, Pee Dee, .23; Y. P. S., Lilesville, Pee Dee, .50; Sunbeams, West Durham, 2.50; W. M. S., Steele's Mill, 1.50; W. M. S., Bynum, Mt. Zion, 2.10; W. M. S., Wilkesboro, 5.00; W. M. S., Statesville, 25.42; Roberson's Grove, W. M. S., 3.25; W. M. S., Chadbourn, 1.15; Sunbeams, Chadbourn, 1.64; Sunbeams, Scotland Neck, 10.06; W. M. S., Scotland Neck, 5.50; W. M. S., Salem, 3.15; W. M. S., First, Wilmington, 7.55; Sunbeams, Asheville, 1.74; Youngsville, 10.25; First, Durham, 49.90; W. M. S., Henderson, 30.00; Wake X Roads, Central, 2.50; W. M. S., Bethel, 3.00; First, Durham, 310.00. Total, $1,352.80. Sent direct, $1,689.64. Total this week, $3,042.44. Previously reported, $15,765.24. Total this year, $18,807.68.

Home Missions.—W. M. S., Fort Barnwell, Neuse, $1.00; Magnolia, 1.85; Mrs. Croom, Pres. W. M. S., Durham, 2.00; East Durham, 6.36; Pilot Mt., 1.42; Gardner's, Tar River, 5.75; First, Raleigh, 115.21; Lexington, Liberty, 2.00; W. M. S., Bethel, 2.60; Sunbeams, Bethel, .80; W. M. S., Tryon St., Charlotte, 5.50; Star, 3.03; First, Sunbeams, Winston, 2.00; Ebenezer, Chowan, 5.55; W. M. S., Rutherfordton, 1.76; Sunbeams, Rutherfordton, .22; W. M. S., Henrietta, 1.30; Oakton, Robeson, 7.50; Long Branch, Robeson, 2.45; Bloomingdale, Robeson, 3.00; Ephesus, Robeson, .70; Oak Grove, Robeson, .70; Spring Hill, Robeson, 2.74; Mt. Zion, Robeson, .93; Antioch, Robeson, 5.35; Rowland, Robeson, 4.00; Ashpole, Robeson, 11.15; Raeford, Robeson, 2.48; Rennert, Robeson, 2.00; Mt. Moriah, Robeson, 7.00; Raft Swamp, Robeson, 11.01; Bear Swamp, Robeson, 23.00; Zions Talemeda, Robeson, 2.95; W. M. S., Creedmore, Flat River, 5.45; W. M. S., Bynum, Mt. Zion, 2.00; W. M. S., Lewisville, Pilot Mt., 5.00; W. M. S., Chadbourn, 1.15; Sunbeams, Chadbourn, 1.64; Sunbeams, Scotland Neck, 10.06; W. M. S., First, Wilmington, 3.77; W. M. S., Youngsville, 3.25; W. M. S., Washington, 10.00; W. M. S., Henderson, 30.00; Wake X Roads, Central, 2.50; First, Durham, 60.00. Total, $383.78. Sent direct, $148.25. Total this week, $532.03. Previously reported, $8,117.62. Total this year, $8,649.65.

Education.—First Raleigh, $63.60; Ephesus, Robeson, 1.74; Ashpole, Robeson, 2.15; Mt. Moriah, Robeson, 3.00; Zions Talemeda, Robeson, 3.50; Saddle Tree, Robeson, 4.61; Big Branch, Robeson, 18.28; Lumber Bridge, Robeson, 3.82; Ten Mile, Robeson, 4.18; Pleasant Hope, Robeson, 2.38; First, Durham, Robeson, 25.40; not acknowledged heretofore, 433.50; not acknowledged heretofore, 110.75; not acknowledged heretofore, 215.00. Total this week, $891.91. Previously reported, $2,713.39. Total this year, $3,605.30.

Sunday-school and Colportage.—Baptist Tabernacle, Raleigh, $25.00; S. S., Mt. Harmony, .56; Burlington, 5.00; S. S., Republican, 1.53; S. S., Winton, 2.00; Holloway's, 2.00; First S. S., Goldsboro, 7.16; Morgan Hill, 1.10; S. S., Kinston, 30.47; S. S., Blackwell's, 2.00; Kid's Chapel, 1.10; S. S., Fayetteville, 5.00. Total this week, $82.92. Previously reported, $747.81. Total this year, $830.73.

Ministerial Relief.—Ahoskie, W. Chowan, $5.00; Spring Hill, Pee Dee, 7.50; Macon, 2.00; East Durham, 2.32; Bethlehem, W. Chowan, 5.00; Center Grove, W. Chowan, 4.00; Wadeville, 1.12; Carthage, 2.00; Ephesus, Robeson, .93; Rennert, Robeson, .55; Mt. Moriah, Robeson, 3.00; Zion's Talemeda, Robeson, .50; Saddle Tree, Robeson, 5.55; Big Branch, Robeson, 4.01; Ten Mile, Robeson, 2.56; Robeson Asso., Col., 11.18; First, Durham, 28.14. Total this week, $85.36. Previously reported, $1,743.26. Total this year, $1,828.62.

Student's Aid Fund—First Church, Raleigh, 75.00. Previously reported, $78.55. Total this year, $153.55.

Yates Memorial College.—Sunbeams, Spring Hill, Pee Dee Asso., $2.00; W. M. S., Morehead, 1.35; Sunbeams, Tryon St., Charlotte, 4.66; Mrs. Croom, Pres. W. M. S., Durham, 10.00; Lexington, Liberty, .45; W. M. S., Tryon St., Charlotte, 10.00; Mrs. C. M. V. Follett, 10.00; W. M. S., Albemarle, 2.00. Total this week, $40.46. Previously reported, $587.50. Total this year, $627.96.

Total reported for all objects this week, ...$16,436.69
Previously reported for all objects 44,192.01

Total reported for all objects this year 60,628.70

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I. The Reminiscences of Fifty Years, by Elder J. D. Hufham, D. D.

II. A Series of Biblical Studies by W. R. Cullom, Doctor of Theology, Chair of the Bible, Wake Forest College.

III. A Normal Course for Sunday School Teachers, by Hight C. Moore, Sunday School Secretary.

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And his memories of Wingate, of Mills, of Pritchard, of Bailey, of Durham, and other figures in this great period—are we not right in saying that they offer the choicest reading that could be found?

Professor Cullom's reputation has grown mightily upon the merits of his work. He is at the forefront of Southern students of the Scriptures.

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His Second Series will set forth in popular way the generial results of MODERN DISCOVERY, MODERN CRITICISM AND MODERN LEARNING, in their bearing upon Bible History and Bible Truth.

This is the first time, so far as we know, that a Southern Baptist has ventured into this field. That he will show us that the great ruths so dear to our hearts HAVE WITHSTOOD THE FIRES OF THE CRITICS, we have not a doubt. Every preacher and every progressive man and woman will desire the benefit of this work by Dr. Cullom.

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J. W. BAILEY, Editor. J. S. PEARSON, Bus. Man'g'r.

New Publications...

*

The White Shield

By Caroline Atwater Mason. Illustrated. Price, $1.00 net; postpaid, $1.12. A romance of the first century, based on the legend of Thekla, reputed to have been the first Christian martyr.

Winning His "W."

By Everett T. Tomlinson. Illustrated. Price, $1 net; postpaid, $1.10. An interesting picture of the student experiences of the freshman year in college.

The Ethics of the Christian Life.

By Henry E. Robins, D. D. Price, $2 net; postpaid, $2.22. A volume representing the work and study of twenty years

The Holy Spirit Then and Now

By E. H. Johnson, D. D. Price, $1 net; postpaid, $1.10. A discussion of the nature, the relations, and the work of the Holy Spirit.

The Church Covenant Idea

By Champlin Burrage. Price, $1 net; postpaid, $1.08. Mr. Burrage has gone to the original sources, and has traced among the Covenanters, the Congregationalists and Baptists the origin and development of the church covenant.

Proverbs

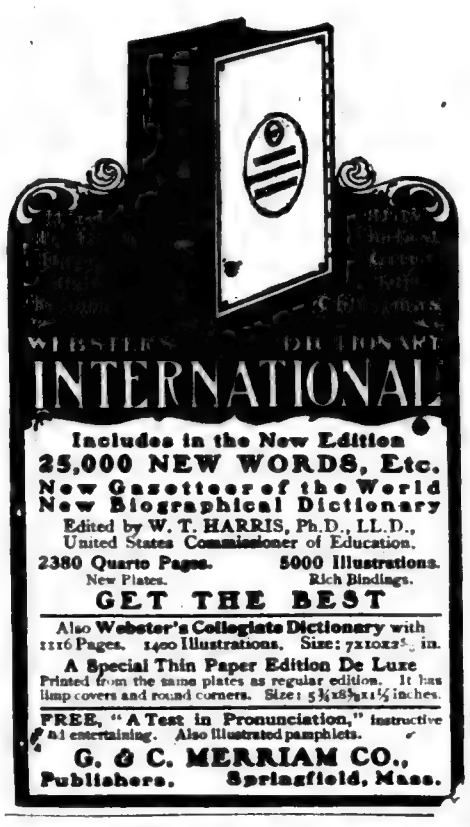
By Prof. Geo. R. Berry, of Colgate University. This is one of the parts of the American Commentary on the Old Testament. Proverbs is a very difficult book on which to construct a commentary. It is, of course, aphoristic in style rather than argumentative and logical. Professor Berry, however, by his method of division and grouping has to a certain extent overcome this obstacle.

The Gospel of Mark

By Dr. John A. Broadus. Several years ago when the International Lessons took up consecutively the Gospel of Mark, Dr. Broadus prepared the lessons for the Examiner. They are now to be published in the same style as the "American Commentary on the New Testament," hence will furnish an alternative volume on Mark.

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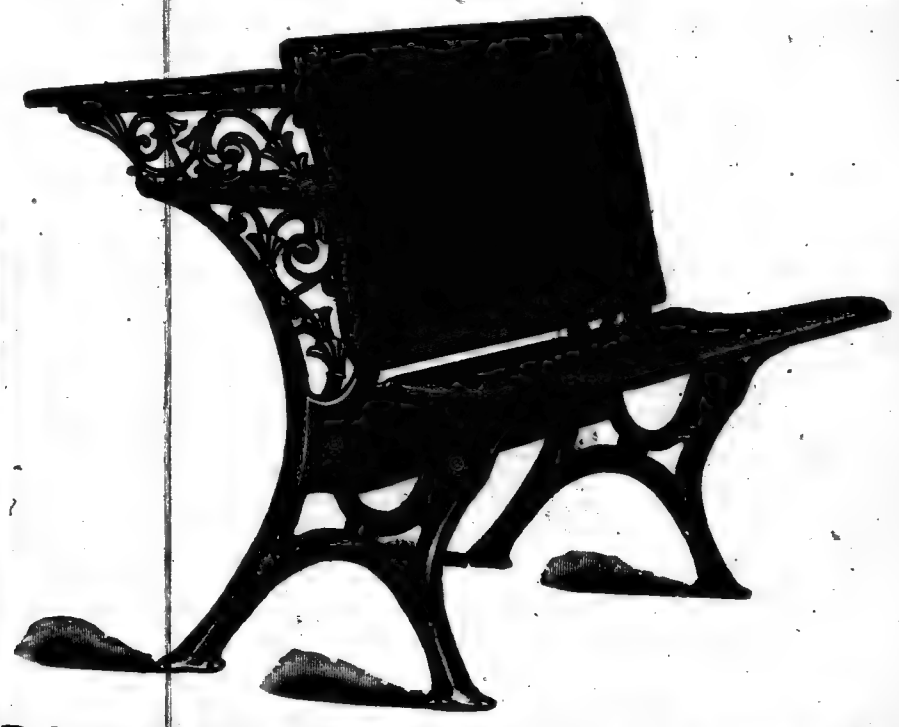
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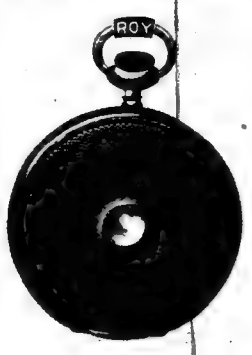
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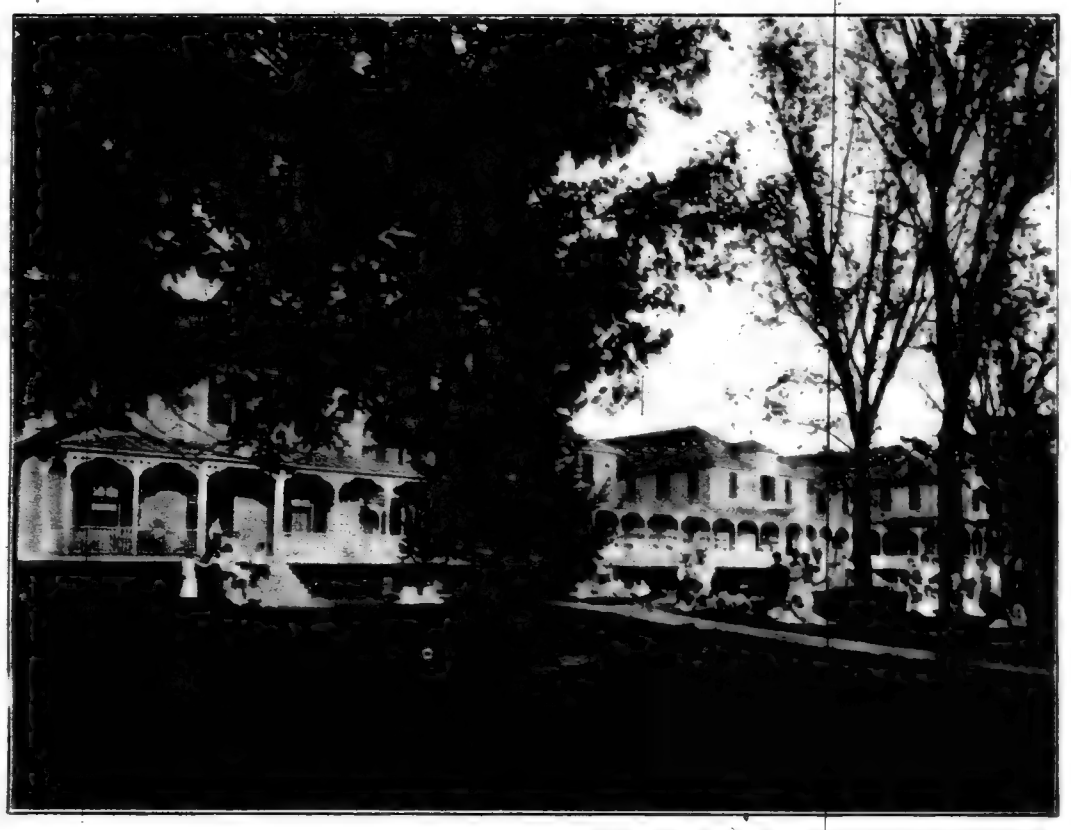
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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 24.

RALEIGH, N. C., WEDNESDAY, DECEMBER 14, 1904.

SEVENTY-FOURTH SESSION OF THE BAPTIST STATE CONVENTION.

Held at Elizabeth City, N. C., Dec. 7-11, 1904.

The seventy-fourth session of the Convention assembled in the meeting-house of the First Baptist Church of Elizabeth City, Wednesday, December 7th, at 8 o'clock. The house was more than filled, the number present being fully 1,000. The enrollment of delegates, however, fell considerably below the average; 148 reporting the first night. This was due to the fact that Elizabeth City is far to the East. But there were compensations, among them being the presence of many representatives, both men and women, of the Chowan and West Chowan Associations. And, moreover, the Elizabeth City people, moving on as they are with enthusiasm, brought much into the Convention.

The Sermon.

The Convention always opens with an act of worship—a sermon; for a sermon that is not an act of worship—well, it is not much of a thing. Pastor J. W. Lynch, of Wake Forest, was the preacher. His text, Revelation 1:5, 6: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us a kingdom and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." His theme, "Our Redemption; Its Origin; Its Process; Its Purpose." With such a theme, God's love, man's sin and redemption and destiny, the preacher kindled a glowing fervor in the hearts of all his hearers. One felt that it was good to be there. We shall print the sermon, and, therefore, will be content to say that Brother Lynch maintained the very highest traditions of Convention preaching. It was all that could be wished for from any point of view—inspiring, gladdening, thoughtful, and, better still, calculated to refresh the aspirations and quicken the longing for consecration.

Organization.

The present officers were re-elected, President Marsh for the fourteenth time. He announced that he would consider this his final term. Last year it was ordered, by amendment to the Constitution, that elections be by direct ballot. But as there were no nominations, this order was suspended. It is true that Bro. T. M. Arrington, Moderator of the Tar River Association, was nominated, but he requested that his name be withdrawn.

The following are the officers:

Vice-presidents, E. F. Aydlette, T. M. Arrington and J. M. Stoner—three laymen.

Bro. N. B. Broughton was chosen Secretary, with Hight C. Moore assistant.

Corresponding Secretary, Livingston Johnson.

Treasurer, Walters Durham.

Mr. Van Buren Martin gave us the welcome of our hosts and Professor W. L. Poteat responded.

Messrs. J. N. Prestridge, of the Baptist Argus; B. D. Gray, of the Home Mission Board; J. M. Frost, of the Sunday-school Board; C. S. Blackwell, pastor at Norfolk; W. J. McGlothlin, of the Southern Baptist Theological Seminary; E. E. Bomar, Assistant Secretary of the Foreign Mission Board; R. G. Seymour, of the American Baptist Publication Society, were recognized.

The order of business was arranged, and the session adjourned towards 11 o'clock.

A New Note.

We are writing these lines at noon of Friday. And as we write, W. V. Savage is on the platform stirring the hearts of all present. He bears this testimony: "There has not been a speech made since the Convention opened—all day Thursday we heard a new note, the appeal for men. I thank God that the view-point has changed from money to men."

This testimony is true. All day Thursday the key-note was men. No one started it. It came of itself, as if God Himself spoke it to us all as we were gathered together in one place.

After devotional exercises, led by Dr. Cullom, the appointment of committees, etc., Corresponding Secretary Johnson submitted his magnificent report, which will be found on other pages of this number.

Pastor Henry W. Battle submitted the following resolution, which was adopted:

"Resolved, that the chairmen of the several committees for the next session be appointed during the meeting of this Convention, each chairman being entitled to twenty minutes for the discussion of his report.

Representing the Southern Baptist Theological Seminary, Dr. W. J. McGlothlin took the floor. He treated luminously of "Some Phases of Theological Education." The readiness with which the brethren responded with pledges to the amount of $1,020 bears ample testimony to the effectiveness of Dr. McGlothin's remarks. It was he who struck the key-note—The Modern Need for Men—in Christ's kingdom.

Corresponding Secretary, W. R. Cullom, submitted the report of the Board of Ministerial Education, as follows:

Report of the Board of Education.

The Board of Education has prosecuted the work assigned to it by the Convention (see constitution, sections 2 and 11) with vigor, and we hope with no small degree of success, during the year which has just closed. We offer our report with profound gratitude to God, with hearty thanks to our people throughout the State for their generous encouragement to this work, and with grateful acknowledgement of the co-operation of the young men themselves who have been aided by the Board.

As to the Men Aided.

The Board has had on its rolls since the last Convention sixty-one men. Of this number, four have taken their degrees and entered into the pastorate; two have entered upon their work without taking degrees; two have dropped out because they were not sufficiently well prepared for the work in our classes; two were advised to withdraw because of lack of application; one failed to return to college this year without any explanation; one has been dropped for failure to pay his debts; three have dropped out temporarily because of ill health; and forty-seven are now prosecuting their work in the College. Two others have been invited to come for the spring term, and several others still are considering the question of coming if we can open the way for them. This summary will suggest that not all the men who are received by this Board prove themselves to be what we have a right to expect of them. We hope it will suggest at the same time, what is really true, that the Board takes the work assigned to it by the Convention in a serious spirit, and is trying to administer this work with faithfulness both to the young men and to the people whom the Board represents. The Board would make special mention of the fine spirit and character exhibited by our young ministers almost without exception. We would mention also that the spirit of economy and of helpful co-operation with the work of the Board seems to exist among them to an unprecedented degree. The maximum amount allowed any one man is $9.00 for a calendar month, but ten of the men are voluntarily getting on with less than that amount, and several are well-nigh paying their own way.

As to Finance.

Partly on account of the economy of the young men, but more especially on account of the growing interest of our pastors and churches in this work, we are prepared to make the best financial showing that we have brought to the Convention in the experience of the present Secretary.

Receipts.

Balance on hand from last year	$508.56
Contributions during the year	2,713.39
Interest from invested funds	811.75
Total	4,033.70

Disbursements.

Paid out on vouchers, 1—113	$2,970.38
Balance on hand	1,063.32

This is sufficient to meet the expenses of the Board for a little more than two months. We hope the churches will remember that April and May are the most trying months on the Board, and see to it that we come to commencement without debt again as we did last spring. In this connection, it is with grateful appreciation that we acknowledge the timely and valuable assistance of many Woman's Missionary Societies over the State in aiding us to come to last commencement without debt. Had it not been for this, we could not make the good report we present to-day.

The State Loan Fund.

The amount of aid extended by the Board does not meet a man's necessities, and unless he has an income from some other source he cannot meet his expenses at Wake Forest. For several years a brother in Pennsylvania has been aiding quite a number of our brethren at this point. Last winter, however, Bro. James F. Slate, of Stokes County, placed $800 into the hands of the Board to be used in meeting the necessities of just such cases, on conditions stipulated by himself. Later in the year, Bro. J. E. Smith, of the same county, and the same church as Brother Slate, gave $50 to be used for the same purpose. For reasons which will be explained to the Convention, we should like to see this fund become at least $2,000 as soon as possible.

The Board and the Pastor's Course.

The suggestion has come to the Board from more than one source that the necessary expenses of the Pastors' Course be paid by the funds of this Board, and that in some cases aid should be extended to pastor-missionaries in order that they may take advantage of the privileges offered in this course. The question is raised here in the hope that the Convention will give some advice on the subject.

(The Convention approved the suggestion.)

The Need of Men in the Ministry.

It will be noted that the number of men received by the Board this fall is considerably larger than that of any similar period for a long time; and we are glad to note that the falling off in the number of men entering the ministry, so deeply deplored by our brethren of some other denominations, is not true of the Baptists of North Carolina. But, while we are grateful for this, we raise the question as to whether there is a sufficient increase in the number of our ministers to meet the demands of our largely increased numbers, and our vastly multiplied and multiplying opportunities. From the way we receive applications from all over this State, and from other States also, for men, both to lead forces already organized for the Lord, and to enter upon virgin soil and lay foundations for God, we are fully pursuaded that the pastors of our churches, the principals of our Christian schools, and the parents of our boys need to give the subject of the ministry a large place in their own hearts and prayers, and to lay it faithfully and intelligently on the hearts and lives of those whom they influence most directly. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into His harvest."

W. R. CULLOM,
Cor. Sec. of Board of Education.

In connection with the report, Pastor H. H. Mashburn, pastor of our church at Louisburg, submitted the report of the Committee on this subject. Here again was the call for men. The report called for $5,000 for this work. Thirty beneficiaries of this Board have become foreign missionaries. The concessions granted to ministerial students by secondary schools was gratefully recognized.

Corresponding Secretary, J. F. McDuffie, submitted the report of the Ministerial Relief Board, which we print here:

Report of the Ministerial Relief Board.

The relief rendered the old brethren and their families during this Conventional year has been very gratifying. The Board has been encouraged in the fact that the churches have responded more liberally, and the hearts and homes of these needy ones, to whom we have contributed of the means given us, have been brightened with good cheer and glad hope. Our contributions, in a measure, have been equal to the emergency.

The increased liberality of the churches, with the special contribution of Bro. D. L. Gore, of

(Continued on Page 4.)

Report of Board of Missions and Sunday-Schools, 1904.

It is with peculiar pleasure and profound gratitude to God that the Board of Missions and Sunday-schools presents its annual report to the seventy-fourth session of the Baptist State Convention. The manifold mercies of God have been vouchsafed unto us during the year which is now closing. Our people have reached higher ground on the subject of missions than ever before, as the figures in this report will indicate. The reflex influence of this increased interest in missions is seen in the showers of spiritual blessings that have come upon very many of our churches. Reports of gracious meetings have been received from every quarter of the State. From the old, established churches and from the mission fields come tidings of God's blessings. Christians have been revived and sinners regenerated by the Spirit of God. From the latest figures that could be obtained, we learn that there are 182,614 white Baptists in the State and 1,792 churches. Last year's figures showed 177,835 members, and 1,763 churches. This is a gain of 4,779 in membership and twenty-nine churches have been added to the list. Our people were never more solidly united, nor more entirely loyal to all our denominational enterprises than they are to-day. Our vision of the Lord's work has been broadened, and our undertakings have been enlarged.

We have no time nor disposition to cherish suspicion, or entertain feelings of petty jealousy, but in solid phalanx we are marching under the banner of our King.

"We are not divided, all one body we
One in hope and doctrine, one in charity."

Our cause has made substantial progress this year. Many church buildings have been completed. Some of these houses are valuable and handsome structures. Progress has been made along educational lines. Our Associational schools are all flourishing; a magnificent building known as "Faircloth Hall" has been erected on the grounds of the Baptist University for Women; the Chowan Female Institute has greatly improved its scientific department, and is preparing to erect a much-needed building; and in a few months two new buildings, Science Hall, and the Infirmary, will be added to the already magnificent cluster of buildings at Wake Forest College. While the Oxford Seminary for Girls has no organic connection with our Convention, we note with pleasure that new and better equipped buildings have taken the place of the old one which was destroyed by fire last winter.

In all our denominational work we see that the Lord has "crowned the year with His goodness."

STATE MISSIONS.

Bro. A. E. Brown, who for five years did such efficient work as Assistant Corresponding Secretary of our Convention, resigned the first of July to accept a position with the Home Mission Board. We wish to bear testimony to his true worth as a man, and to the high character of his work. Perhaps no man of this generation has done so much for Western North Carolina as has A. E. Brown. While it was with reluctance that we gave him up, we rejoice that he has been called to a broader field of usefulness, and assure him of our sympathy and prayers in his enlarged work.

OUR WORKERS AND THEIR FIELDS.

There were on our roll this year 124 Missionaries, as against 101 last year. These Missionaries labored in 37 associations.

In addition there were about twenty associational missionaries, whose names were not sent to the Secretary.

In the above are not included the nine colporteurs who worked during vacation, the eight teachers of the Bible in the mountain schools whose salaries for the spring term were paid through our Board, or the Sunday-school Secretary. A few of these missionaries resigned before the year was out, which causes a slight change in the above figures.

CONDENSED STATEMENT OF WORK DONE BY MISSIONARIES.

Number of sermons preached, 8,471; churches supplied, 351; outstations supplied, 153; religious visits, 12,827; conversions reported, 1,954; baptisms, 1,036; added by letter, 898; protracted meetings held, 226; church houses building, 59; church houses finished, 18; churches organized, 16; Bibles and Testaments distributed 570; tracts distributed, 14,963.

FUNDS RAISED BY MISSIONARIES.

Paid on salary, $12,307.01; paid on churches, $15,283.32; paid on parsonages, $495.68; State Missions, $1,421.66; Associational Missions, $588.02; Foreign Missions, $990.10; Home Missions, $722.93; Education, $517.86; Orphanage, $1,058.44; Sunday-schools, $96.13; Ministerial Relief, $118.95; other objects, $4,718.11. Total, $38,318.21.

SUNDAY-SCHOOLS ON MISSION FIELDS.

Number of schools, 259; pupils, 13,571; officers and teachers, 1,320; conversions, 695; church members in Sunday-schools, 1,000; Sunday-schools organized, 60; contributed for expenses, $2,374.29; State Missions, $26.98; other objects, $638.13.

A comparison of these figures with those of last year will show that there has been raised on the mission fields $3,219.16 more than last year; but such comparison will also bring out the unpleasant fact that have not been so many conversions and baptisms as last year. A few of the missionaries failed to send in their reports for the last quarter. This is the quarter when most of the meetings are held and the largest number of baptisms reported. But allowing for this, the figures are still below those of last year. Out of a total of a hundred and one missionaries last year, nine reported no baptisms, while out of a total of a hundred and twenty-four this year, thirty reported no baptisms. It should also be noted that the fields from which no baptisms are reported are, with few exceptions, behind in their contributions. We would urge the missionaries who may be appointed by the Board next year, to labor and pray for the conversion of souls. While it is important that they press the financial interests of the Lord's kingdom, they should always make the spiritual interests paramount.

FINANCIAL.

The work was laid out this year on a $30,000 basis, an advance of $5,000 over last year. The Treasurer's report shows that we have received for State Missions $26,164.21. In the appropriations were included $5,000 appropriated by the Home Board to the mountain schools and $1,200 appropriated by our Board to the Sunday-school work, in the event that much would be needed to supplement the amount sent up by the churches for the support of the Sunday-school work. The fall appropriations ($2,500) have not been sent in yet, but belongs on this year's report. This would appear to make the amount raised in our State $2,500 less than it really is. The Home Board has asked whether this fund should be disbursed through our Board or by the Home Board. We believe that in the matter of disbursing funds, appointing workers and in the management of mission matters in this State, by all Boards, the influence of the State Mission Board should be paramount. Last year $79.46 was the amount received for our Baptist Sunday-school work. Bro. Hight C. Moore has taken hold of this work with a vigorous hand. The brethren have rallied to his support, and have shown their loyalty to our own Baptist Sunday-school work by contributing $830.73 toward its support. The $2,500 sent by the Home Board to the schools, and $830.73 contributed for Sunday-school work make the sum of $3,330.73. This amount added to $26,164.21 reported for State Missions, makes $29,494.94 that we have received. Last year the total for State Missions, as per Treasurer's report, was $26,339.86; but reference to the minutes, page 22, will show that $1,137.25 of that amount belonged to the year previous, leaving $25,171.55 as the amount actually raised. It will be seen from these figures that we have raised this year $4,323.39 more than last. It should be borne in mind that this advance was in the amount raised from the churches and not in associational missions. The churches sent in cash last year leaving out associational missions, and appropriations from Home Board $15,171.55. This year the churches sent in cash $19,494.94, an increase of 30 per cent.

COLPORTAGE.

The last Convention instructed the Board to employ not more than fifty ministerial students during vacation to do colportage work. When the appropriations were made it was found that the funds available were sufficient to employ only nine colporteurs. Nine young men were put in the field for two months at a salary of twenty-five dollars per month, and ten per cent on sale of books, and their railroad fare to and from their fields of labor. The American Baptist Publication Society donated $300 worth of books. Half of these went to the missionaries in the West, and the other half were placed in the hands of the nine ministerial students mentioned above. The Sunday-school Board of the Southern Baptist Convention, made a donation of a hundred dollars worth of Bibles and Testaments. Following is the report of the colporteurs:

Number of colporteurs, 9; days of service, 540; books given away, 289; books sold, 914; services held, 238; families visited 3,212; tracts distributed, 73.

FINANCIAL.

Disbursements (salaries, traveling expense and freight on books), $590.09.

Receipts (from sale of books), $102.13; balance, $487.96. Total, $590.09.

It will be seen by the above that the colportage work cost us above receipts, $487.96. The supplies of books unsold have been returned.

WOMAN'S WORK.

The subjoined report of the Woman's Central Committee is worthy of careful study. Steadily, year by year, the women have gone forward in their contributions to all our mission objects. Last year their report showed that they had raised for all objects, $11,322.95. The mark was raised this year to $13,000. Reference to the figures will show that they have raised this year, $14,287.93. The influence of the Missionary Societies on the churches is worth more to the denomination than the amount they raise, as considerable as that is. Through no agency, perhaps, is missionary information so widely disseminated as through the Woman's Missionary Societies. The prayers of our godly women are a spiritual force in our Baptist Zion, the influence of which it would be hard to estimate.

Again we wish to express to our sisters our hearty appreciation of the great work they are doing.

REPORT OF THE WOMAN'S CENTRAL COMMITTEE.

It is with rejoicing that we report this year the most signal advance in the history of the united work of the Woman's Missionary Societies of the Baptist churches of our State.

The lines of advance are so numerous that we cannot name them all.

One hundred and four new Societies have been organized. The number of Societies reporting regularly each quarter has materially increased. A greater interest has been taken in the training of the children in mission thought and contribution. A larger number of associational vice-presidents charged with the oversight of Woman's Mission work in their respective sections have done active and effectual work. A considerable and ever-increasing number of Societies have followed the systematic course of mission study recommended by the Central Committee: Rex Christus, an outline study of China, being the course followed in 1904; Dux Christus, an outline study of Japan, being recommended for 1905. For two years past, 1902 and 1903, the contributions of the Societies had lingered around eleven thousand dollars. It was, therefore, with some hesitation that we took for our aim in 1904 the giving of $13,500 for State, Home and Foreign Missions. To-day we report for these three objects the sum of fourteen thousand, two hundred and eighty-seven dollars and ninety-three cents ($14,287.93), an advance of $2,965, or nearly three thousand dollars over last year.

In view of such signal advance it is not to be wondered at that we look forward to the opening year with the expectation of still larger things.

Our aim is still far ahead of us. It is no less than a "Missionary Society in every church and every woman a member of it." While it is true that there are now nearly six hundred Missionary Societies in the Baptist churches of North Carolina, this is not half the total number of churches. The larger churches, almost without exception, having Societies, we wish now especially to enlist the interest of the pastors of the weaker churches in fostering organizations in the flocks under their care, fully believing, from past experience, that there is no more fruitful agency for strengthening the work at home as well as blessing it abroad.

More than this, it is a part of the responsibility laid upon your committee to plan for the missionary training of the children of the churches and Sunday-schools. While a number of Sunbeam Societies are doing excellent work to this end, the great problem of the missionary training of "the future church" has hardly been touched.

Besides this, we are losing the strength and influence of the young women of our churches for lack of definite organization, aim and missionary purpose for them.

These three branches of endeavor and opportunities for enlargement, therefore, call for even more strenuous effort in the future, and in all of these we ask the assistance of the pastors and all lovers of missions.

Respectfully submitted,
FANNIE E. S. HECK,
Pres. W. C. C. of Missions.
MRS. W. N. JONES,
Cor. Sec. W. C. C. of Missions.
Raleigh, N. C.

REPORT OF THE WOMAN'S CENTRAL COMMITTE OF MISSIONS FOR THE YEAR ENDING NOV. 30, 1904.

To Foreign Missions, $3,590.97; to Christmas offering, $1,121.08; to Yates College, $402.67. Total Foreign Missions, $5,114.72.

To Home Missions, $1,527.03; to self-denial offering, $973.02; to Home Mission boxes, $4,179.24. Total Home Missions, $6,679.29.

To State Missions, $2,412.02; to State Mission boxes, $77.50. Total State Missions, $2,489.52.

To Expense Fund, $2.90; to Sunday-school Board, $1.50. Grand total, $14,287.93.

Of this amount the Sunbeam Societies contributed:

To Foreign Missions, $531.53; to Christmas offering, $108.23; to Yates College, $41.21. Total Foreign Missions, $680.97.

To Home Missions, $127.53; to Home Mission boxes, $54.35; to self-denial offering, $44.59. Total Home Missions, $226.47.

To State Missions, $159.88.

Total, $1,067.32.

Respectfully submitted,
MISS F. E. S. HECK,
President.

MRS. W. N. JONES,
Secretary-Treasurer.

CO-OPERATION.

This is the last year of the third term of co-operation, by which is meant work done among the colored people in co-operation with the Home Mission Board and Home Mission Society. For nine years this work has been prosecuted and the results have been gratifying. This year the small amount of two hundred dollars was given to it. There are two colored conventions in the United States, known as the National and Lott Carey Conventions. In North Carolina the Lott Carey Convention has much greater numerical strength than the National Convention, indeed they are practically in control of negro Baptist work. It is with the Lott Carey brethren that we have carried on the work of co-operation for nine years. Under the plan of work among the negroes adopted by the last session of the Southern Baptist Convention, the National Convention was recognized as the representative body of colored Baptists, and the work done among the negroes was to be in co-operation with the National Convention except in those States where the State Mission Board advised a different method of work. Our Board was not called together, but a majority of them, being consulted, expressed the opinion that we should not ignore the Lott Carey brethren with whom we have worked so harmoniously, but that the present plan of co-operation should be continued until the meeting of our Convention. The Home Mission Board cheerfully agreed to continue its appropriation to the work in North Carolina, to be carried on in co-operation with the Lott Carey Convention. The Home Mission Society also renewed its appropriation for another year. We recommend that, pending the meeting of the Southern Baptist Convention, at which time the Commission will report and the Convention take final action, we continue the work of co-operation according to the present plan and on the present financial basis.

BIBLE INSTITUTE WORK.

Bible Institutes have been conducted in the western part of the State by Rev. W. H. Woodall. Those who have attended these institutes speak in the highest terms of the work done. The great difficulty has been in getting the pastors to attend.

Below is a statement from Brother Woodall giving a summary of work done:

"I am now at Clyde in the midst of a Bible School for the Haywood County Association. Will close the 25th. The attendance and interest in the community is splendid and growing day by day. The preachers of the county are not much in evidence. A faithful few take advantage of it; the majority stay away. It is the faithful few who do all the work of the Master any way.

"I have conducted eleven Bible Schools with an average of ten days each actual teaching, not including the time on the road getting to them. This estimate includes the school in Swain and Buncombe yet to be taught.

"I have attended eight Associations. There were at six of them no representatives of our general work, and I did what I could to represent them, especially State and Home Missions. In all but one, the Buncombe, I made a special presentation of the Bible work. There it was hardly needed, as I have three invitations, awaiting my answer, to hold Bible Schools in Buncombe County.

"These, leaving time for brief visits home between, have filled the year pretty full, and I have six or eight invitations that I cannot fill until after January 1, 1905."

The Home Mission Board has appropriated a sum sufficient to employ Brother Woodall for half his time. If the pastors could be induced to attend these Bible Schools, we believe it would be well for our Board to supplement this appropriation with a sufficient amount to secure the services of Brother Woodall for his whole time.

FOREIGN MISSIONS.

Our people are becoming aroused on the subject of Foreign Missions, as they have never been. From the day that the immortal Yates went to China, North Carolina has been represented in the Foreign Field by some of our best men and women. Others from our State expect soon to join the force of workers in foreign lands. The increase in contributions show that our people are becoming more deeply interested in Foreign Missions. Last year the Treasurer reported $17,561.15 as the amount contributed for Foreign Missions. This year the churches have sent for this object $18,707.68, an increase of $1,146.53 over last year's figures. The Foreign Mission Board has decided to build a training school in Shanghai, China, to be known as the Yates Memorial College. This school is to be used for the training of native workers. North Carolina is asked to raise three thousand dollars toward the erection of this college. We suggest that we make an earnest endeavor to raise this in addition to the $20,000 which we are undertaking to raise for the general work of Foreign Missions.

HOME MISSIONS.

The North Carolina Baptists have again shown their loyalty to the Home Mission Board, and their interest in its general work by increased contributions. For years the Home Board gave us timely aid in our factory communities; but believing that we should supply our own destitution we informed the Home Board that we would no longer call on them for aid, but would bear this burden ourselves. The only work the Home Board is doing in co-operation with our Convention, is with the mountain schools, and work among the colored people, to which reference is made in item headed "Co-operation" in this report. The Home Board appropriates about $5,000 to the mountain schools, and $200 to work among the colored people. Last year the Treasurer reported $7,762.15 for Home Missions. This year his report shows that $8,649.65 has been contributed. This is an advance of $887.50.

CONCLUSION.

For all the mission objects the Treasurer has received $58,683.00, an advance of $6,3357.42 over last year. Never was the liberality of our people put to a greater test than during the last ten days, and never did they respond more heartily.

All these mercies and favors from the Giver of all good, should fill our hearts with praise and thanksgiving.

LIVINGSTON JOHNSON.
Corresponding Secretary.

JOHN E. RAY,
President of the Board of Missions and Sunday-schools.

The infinite Father encircles his children in his everlasting arms.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, December 19.—James 1-5.

Tuesday, December 20.—I. Peter 1-5.

Wednesday, December 21.—II. Peter 1-3.

Thursday, December 22.—I. John 1-5.

Friday, December 23.—II. and III. John and Jude.

Saturday, December 24.—Revelation 1.

Sunday, December 25.—Revelation 2, 3.

The Epistle of James.

James was the brother of our Lord, and was pastor of the church in Jerusalem. This epistle was written at Jerusalem probably in 61 or 62 A. D. It was addressed to "The twelve tribes which are scattered abroad." This of course means Jewish Christians, and persons among the ten lost tribes who had accepted Christ. It is true that no one could identity the lost tribes, but God knew them, and doubtless many of them were among the early Christians. The epistle of James deals with practical religion. Pure and undefiled religion is the theme of this epistle, and the apostle shows in a variety of ways the effect of pure and undefiled religion in the lives of disciples. There is no conflict between James and Paul with respect to pure and undefiled religion, but they simply consider the same truth from different view points. Paul exhibits faith as the means of justification, and James shows that works are the necessary results of justifying faith.

The first three chapters are full of solemn admonitions, the fourth chapter contrasts worldliness and godliness, and the fifth chapter contains admonitions, warnings, suggestions, and encouragements. The epistle of James seems to be that apostles way of setting forth the sermon on the mount.

I. and II. Peter.

Peter wrote his first epistle in Babylon, perhaps between 62 and 64 A. D. His second epistle was probably written in 65 A. D. The place where it was written is unknown; for, although Rome is given as the place, it is not certain that Peter was ever in Rome. The epistles abound in strong doctrines, and are full of those truths which have always been precious to the people of God.

In the first and second chapters of the first epistle, the apostle sets forth the fundamental doctrines of Christianity. In the third chapter he lays down practical rules for the guidance of saints. He exhibits in chapter four the graces that beautify Christian character. In chapter five he sets forth the rewards of upright living, and closes with salutations and the benediction. In his second epistle the apostle in the first chapter exhorts believers to grow in grace, and gives a glorious revelation of Jesus as the Son of God. The second chapter is a solemn warning against false teachers. The third chapter points to the last days, and closes with some practical suggestions.

I., II., and III. John.

The author of these epistles, who is known as the beloved disciple, also wrote the fourth Gospel, and the Revelation. These three epistles are supposed to have been written at Ephesus in 68 or 69 A. D.

John's principal theme is love. In his Gospel he sets forth Jesus, the divine Son of God. In his first epistle, he speaks of believers, who through Jesus are made sons of God. In the first chapter John bears witness to Jesus as the light, and as his people's deliverer from sin. His second chapter shows how a knowledge of God may be obtained, and contains a solemn warning against the seductions of antichrists. Chapters three through five set forth the privileges and dignity of the sons of God, declare that they shall be like Christ, give an infallible test for trying doctrines and determining sonship, and show that all who believe in Christ are born again, overcome the world, have the witness in themselves, and have confidence in coming to God in prayer.

John's second epistle was addressed to "the elect lady." It is impossible to determine what is meant by the phrase "the elect lady." Some suppose that it refers to a woman of distinguished piety. Others think that it refers to the church. The epistle opens with an affectionate greeting which is followed by words of gracious commendation. The special purpose of this letter was to warn against those who denied that Jesus Christ was the Son of God. The warnings of this epistle are applicable to this easy going age in which sound doctrine is often an object of contempt by latitudinarian teachers.

The third epistle is addressed to the well-beloved Gaius. There are three persons of this name mentioned in the New Testament. It is impossible to determine to which of these John addressed his third epistle. The first and second verses contain his greeting and kind wishes. Verses three through eight commend Gaius for loyalty to the truth, and for his charity and generous hospitality shown to brethren and strangers. Verses nine through twelve contrast the proud and selfish Diotrephes with the Christlike Demetrius. The remaining verses fitly close this letter of brotherly friendship.

Jude.

Jude, the author of this epistle was the brother of James. There is no means of determining to which James Jude was brother. The place where the epistle was written is not known, and the time is uncertain. Some think it was written in 64 or 65 A. D. Jude wrote for the purpose of warning the saints against false teachers, to exhort them to be steadfast in the truth, and to contend earnestly for it. He begins his epistle with a greeting and a benediction, but he fills the greater part of his letter with solemn warnings and earnest exhortations, which are as much needed by Christians today, as they were by those unto whom Jude wrote.

From Mr. Taylor.

In retiring from the Recorder it gives me pleasure to commend Bro. W. R. Cullom to you. During next year he will conduct the Bible Studies in the Recorder. He is well fitted for this work, and his connection with the Bible School at Wake Forest makes it especially appropriate that he should conduct the Daily Bible Readings in the Recorder.

A large number have read through the Bible this year, and many assure me that they understand the word of God better than they ever did before. This is a joy to me.

Now, let us all read with Brother Cullom next year, and endeavor to learn more of the will of God.

T. J. TAYLOR.

Each day is a new life and an abridgment of the whole. I will so live as if I accounted every day my first and my last: as if I began to live but then and should live no more afterwards.—Joseph Hall.

He shall be as the lightof the morning, when the sun riseth, a morning without clouds.

SEVENTY-FOURTH SESSION OF THE BAPTIST STATE CONVENTION.

(Continued from Page 1.)

Wilmington, of one hundred dollars added, are very strong indications of our forward movement. The churches are becoming more enthused in this work as we see this. With the increased number of beneficiaries we have admitted on the Board during the year, we can see the increased interest they are showing towards these needy ones.

Since our last report, three of our beneficiaries have passed to their reward, and one has been discontinued, making a total loss of four. Eight have been added to the Board—Brethren L. A. Lloyd, Macon, of the Tar River Association; C. Blivens, New Light, of the Stone Mountain Association; H. W. Briggs, Swiss, of the Yancey County Association; A. P. Stoker, Denton, of the Liberty Association; E. Norris, Aquone, of the Western North Carolina Association; James Jordan, Franklinville, of the Piedmont Association; and Sisters M. J. Tart, Forney, of the Eastern Association, and J. Hughes, Byrd, of the Elkin Association. There are twenty-four being now helped by this Board; the largest number we have ever helped. While the number added to the Board are greater than ever before, the amounts contributed by the churches are also greater.

We take courage and go forward; and ask the brethren of the Convention to recommend all worthy, needy ones; and ask them to see that blanks are furnished them, and properly filled out, and forwarded to the Corresponding Secretary of the Board.

As your servants, the Board asks the prayers and co-operation of the Convention in this work. We are thankful for the hearty response made by the brethren during this year, and ask for still greater efforts in the years to come.

C. J. THOMPSON, President.
J. F. MacDUFFIE, Corresponding Secretary.

The morning session was concluded with an address by Robert G. Seymour, the Missionary Secretary of the American Baptist Publication Society. Without his address, the morning would have been incomplete. With singular appropriateness he brought together the repeated calls for men and gave them impressive emphasis. The morning was long, but his fine address commanded intense interest.

A message from North Carolina students in the Southern Baptist Theological Seminary was received. It read:

"Peace be with thee and peace to thy helpers for thee. God bless thee."

The Secretary was instructed to reply.

A message of sympathy was sent to Mr. T. H. Briggs, Treasurer of Wake Forest College, in the illness of his wife.

Mr. J. W. Mitchell, of the Religious Herald, was recognized.

On motion of C. W. Scarboro, fraternal greetings were sent to T. E. Skinner and John Mitchell.

THURSDAY—Afternoon Session.

Pastor R. P. Walker, of Morehead, led in prayer.

A communication from "the Protestant Episcopal Church of the Diocese of Eastern North Carolina," requesting the Baptist State Convention to unite with it in a memorial to the General Assembly of North Carolina in behalf of more stringent divorce laws, was received and referred to a committee, Dr. J. D. Hufham being chairman. The other members are—E. F. Aydlette, F. D. Hale, J. C. Massee, R. P. Walker, A. C. Parham, R. D. Carroll.

Messages were received from Brethren W. R. Gwaltney and F. M. Jordan, and suitable replies were sent to them.

J. W. Bailey offered the following Resolutions on Missions to the Negroes, which were adopted with only one dissenting voice:

Resolutions in Regard to Missions to the Negroes.

Whereas, the Southern Baptist Convention has appointed a Commission to consider the obligations of Southern Baptists with respect to the evangelization and the uplifting of the negro race, and to report to the Convention in May, 1905, with regard both to this obligation and to plans of discharging it; and,

Whereas, this Convention is in hearty co-operation with the Southern Baptist Convention, and as a part of it is assured that its sentiments will be respectfully considered; and,

Whereas, the question of our obligation to the colored race is a difficult and delicate question and should not be determined without the fullest possible expression of views; now, therefore,

Resolved, that this Convention do now communicate to the said Commission a statement of principles which we urge as necessary to that enthusiasm and unity which are essential to the welfare of our work for the negro race, as follows:

1. That all missionary operations, directly or indirectly fostered by the Southern Baptist Convention amongst the negroes, shall be subject to the approval, the control and the supervision of the State Board of Missions of the State in which such operations are conducted.

2. That in view of the long and extensive connection of our brethren of the Northern States with missions to the negroes, in view of the wisdom of joint effort between Northern and Southern Baptists in this matter, in view of our obligations of courtesy, brotherhood and comity, and in view of the excellent results of our present co-operation, we do urge that co-operation with them shall be sought and, wherever possible, maintained.

3. That in view of the immature condition of the organized negro Baptist bodies, we do urge that the right of adequate and unrestrained supervision shall be conditioned with every appropriation made to them.

4. That we do remind the Commission that the Baptists of the South live in the midst of the negro race, and that our obligation is first and above all personal. And while we are not prepared to disapprove appropriations of money for the employment of missionaries to the negroes, having for many years made such appropriations and with excellent results, we do urge that such appropriations shall not be made so large nor in any way so disposed as to diminish the sense of obligation to personal duty.

Chairman T. B. Justice submitted report on Spiritual Condition of the Churches, and spoke upon it earnestly and with fine effect. Mr. B. W. N. Simms moved that the subject of the report be set apart for special consideration Sunday afternoon at 4 p. m.

Mr. J. D. Boushall presented the report on Sunday-school Board of the Southern Baptist Convention and yielded the floor to Secretary Frost. Dr. Frost caught the hearts of his hearers and made for himself and his Board a larger place than ever in the hearts of the North Carolina Baptists. His speech chimed in well with the work in North Carolina since he laid great stress upon practical Sunday-school work.

Bro. T. J. Taylor moved that prayer for ministers be made the subject of the devotional exercises Friday morning. Carried.

Thursday Night.

Devotional exercises by Pastor A. B. Dunaway, of Oxford. He read the second Psalm.

Pastor J. T. Jenkins, of Wilson, submitted report on Woman's Work. He and Secretary Johnson made earnest and appreciative speeches on the subject. Between them the woman's work received a far better hearing than usual. Their especial point was the call to pastors in all our churches to foster and encourage missionary societies.

Report of Woman's Work.

Our women are happy over their success during the past year. They having planned to enlarge their gifts from $11,322.95 in 1903 to $13,500 in 1904, have gone beyond that mark and given to State, Home and Foreign Missions $14,287.93. This is an advance of $2,965.00 in one year. In his splendid report to this Convention today our Corresponding Secretary reported $58,683 received by the Treasurer for all the mission objects of our Convention. This was an advance of $6,357.42 over last year. Of this $6,000 advance, nearly one-half was the advance of our 547 Missionary Societies. There are 1,792 Baptist churches in North Carolina, and only 547 of them —less than one-third, have missionary societies, and of this number 140 are children's societies and 18 are young ladies'. This comparison shows that the advance in contributions by the women is very great. In addition to this liberal giving our women are doing more perhaps than any other agency among us to scatter information and inspire a missionary spirit among our people.

The Central Committee is now asking the societies of North Carolina to raise $16,500 this year, which is an advance of $3,000 on last year.

Your committee recommends that all of our pastors and societies do what they can to organize new societies and as far as possible enlist all of our women in this blessed work.

JOHN T. JENKINS.
R. D. CARROLL.
J. K. HOWELL.
G. L. MERRELL.

Upon motion of Dr. A. B. Dunaway a special resolution was passed expressing cordial appreciation of the societies and commending them to the churches.

Pastor Craige presented the report on Foreign Missions and made a moving appeal. We felt as he concluded that he had prepared the Convention for a great hour. But alas. Waterloo without Wellington! One hour of Willingham—what would we have not given for it!

Instead there was W. E. Entzminger, missionary to Brazil. A missionary. We expected at least the voice of a sacrificial spirit. But he told us of the habits of the animals of Brazil—quite ridiculous, but not missionary. He occupied forty minutes, winding up with a song in Portuguese.

It was nearly ten o'clock when Mr. Bomar took the floor. It was too late to make a speech. He did plead for men for the work.

Pastor T. J. Taylor led the Convention in prayer that God might call laborers from amongst us for the foreign field.

Dr. McGothlin offered a prayer for Mrs. J. E. Hamilton, whose husband, a missionary in Brazil, recently died of yellow fever.

The venerable Dr. R. R. Overby pronounced the benediction.

Friday Morning.

The devotional hour was devoted to prayer for men to enter into the missionary work, voicing the object of the Convention, the bringing forth, the preparation and the maintenance of the Gospel in men. Pastor C. J. Thompson led the exercises.

Pastor W. T. Hundley offered a resolution approving the proposal of a Baptist Congress in London, July, 1905. President R. H. Marsh was appointed our delegate, and he was given power to appoint additional delegates. He appointed the following brethren: J. J. Hall, J. W. Bailey, B. W. Spilman, C. E. Taylor, L. Johnson, J. D. Hufham, N. B. Broughton, H. W. Battle, F. D. Hale, W. T. Hundley, A. B. Dunaway, A. C. Barron, W. A. Ayers, J. C. Massee, T. M. Arrington, Chas. B. Jordan.

Report on State Missions.

The North Carolina State Convention was the legitimate outcome of a growing mission spirit among our Baptist people of more than seventy years ago, and has ever been true to the three chief ends for which it was called into existence: First, to supply as far as possible all destitute fields with faithful ministers of the gospel; second, to build up the Christian by encouraging the study of the Bible, and by the distribution, in every reasonable way, of religious literature in the homes, and in the churches; third, to stimulate and encourage every department of our work by the sympathy which an organized force of Christian men and women assures. What has been done to give the gospel to dying men, to build up Christian character, and to strengthen and encourage the faint-hearted, is beyond the power of men to tell. We will never know in this life. But we have abundant evidence today that that God-given spirit which called the men of 1830 to the glorious work of State Missions, has grown in immense proportions, and has borne richest fruitage. In this we greatly rejoice. If all of our people but knew the wonderful things this work has accomplished surely they would arise to meet every demand which the present situation requires at our hands.

When we take into account the fact that almost all the strongest and best churches along all the railroads running through our State are, in a large measure, the outcome of State Mission work, when we take into account the fact that the messenger of the cross, sustained by our Board of Missions, has pressed his way into the solitary place and destitute field far away from the centers of activity. When we take into account the fact that State Missions has been, is, and must ever be the base of supply in all our denominational work, we frankly confess that we do not know how to emphasize the place and importance of State Missions in a sufficient way.

But while we are rejoicing in what has been done, we would have you remember there are yet great things to be done. There is yet much land to be possessed for God. We believe we are safe in saying, at least one-third of the the adult population of our State are not Christians. The commission of our Lord makes it binding upon us to give them the gospel. But this is not all. Heretofore the stream of foreign immigration has gone into other sections of our country. But from this time forward the tide is going to be Southward. The vast resources of our great State and the rapid development of the same means that in the future we are going to have the stranger within our borders to grapple with. We must meet him with the gospel. This is our only safeguard.

We have every encouragement to continually enlarge and strengthen our work so that we will be able to lend a helping hand to every needy and

worthy call, and to meet new emergencies arising out of changing conditions. That was a splendid report our beloved Secretary read in our hearing yesterday. In the beginning of the year our work was marked out upon an enlarged scale. We praise God for the fact that we have gone forward in many respects. Now, it behooves us to plan for larger things at the beginning of the coming year. We must strengthen the stakes and lengthen the cords. There are fields of great possibilities we have not been able to touch. Something must be done for the destitution that have hitherto received nothing at our hands.

In conclusion, we urge that we pray more earnestly that our missionaries may have power to reach men. We need money. We must have it to carry on God's great work. We are glad to report from year to year enlarged gifts. But let us not lay undue emphasis upon dollars and cents. The best evidence of progress is increasing power to win the lost to Christ. Let us pray that the coming year may be even more fruitful in a harvest of souls than the past year.

G. N. COWAN.
C. M. McINTOSH.
W. J. DUNING.
A. W. EARLY.
D. E. NEWSOM.
J. B. NEWTON.

G. N. Cowan offered the report on State Missions, and followed it with an earnest speech. For the first time the Convention began to warm up. It was wonderful to watch the faces of the brethren as the Convention passed through a series of remarkably eloquent and brief addresses on State Missions, climaxed by a really powerful speech, briming over with love for North Carolina, by W. V. Savage. The speakers were Livingston Johnson, S. W. Oldham, I. N. Loftin, D. P. Harris, W. V. Savage.

It was one of the best discussions of State Missions in the history of the Convention, and this, too, without the inspiration of a debt to raise. The thoughts of the brethren were turned to the work—the work of saving men, the work of making North Carolina a Baptist Commonwealth indeed and in truth. Mr. Oldham spoke of the work in the East, and with the zeal and knowledge of a man whose experience has been real. He was followed by Mr. I. N. Loftin, a young man whose initial speech marks him for a great career of usefulness. With a spirit of fire he spoke sentence after sentence to the hearts of the audience. He pleaded for the factory work, and spoke not only as a missionary but as a man of the spindle and loom. He indulged in no fatuous generalities, but declared the needs of the factory people. They need fellowship; they need a literature adapted to them; they need a widening of outlook. He was followed by W. V. Savage, whose speech breathing the heartiest love for North Carolina and the keenest sympathy for the missionary, thrilled every heart. One might have shut his eyes and thought that Durham was again with us. It was a magnificent climax to a powerful discussion.

During the discussion Pastor Massee, of the Raleigh Tabernacle introduced the following resolution, which was referred to the State Board of Missions and Sunday-schools with power to act:

Resolved, That this Convention instruct its Board of Missions and Sunday-schools to appoint an evangelistic committee of seven, to receive its necessary expenses from the Treasurer of the Convention, not more than $250.00.

Prof. F. P. Hobgood submitted the Report of Wake Forest College.

Professor Carlyle spoke to this report, pouring out a rhapsody such as he, and only he at his best, can produce. We were all thrilled with his eloquence as he spoke of the new gift to the College, an archway gate with this wrought upon its arches—"For Christ and Humanity."

Pastor T. J. Taylor offered the following report of the Historical Committee:

Your committee found our people willing to furnish funds to have the history of the North Carolina Baptists written, but not being able to have the work done, we beg to be discharged.

The report was adopted.

W. C. Tyree reported that the Midsummer meeting had proved its right to a place in Baptist life. He also urged upon the Convention the value of the meeting in the deepening of the spiritual life. The meeting for next summer was authorized, and the committee continued.

The pastor of the Wilmington First church was urged to add his testimony to the value of the Midsummer meeting, but with smiles and blushes he declined.

Messrs. J. B. Brewer and J. L. Lawless were recognized as visitors.

Benediction by Dr. J. M. Frost.

Friday Afternoon.

Prayer by Bro. C. F. Meserve.

Raleigh Tabernacle was chosen as the next place of meeting; Pastor Fred. D. Hale to preach the sermon, Elder C. W. Scarboro alternate.

J. W. Bailey spoke of the failure of the railroads to issue reduce drates in time for this meeting of the Convention, and moved the appointment of a committee to investigate the matter and protest against the treatment accorded us by the railways.

Pastor G. T. Lumpkin submitted the report on Sunday-schools.

He spoke excellently on the subject and called out Secretary Moore, who reviewed the past year's work and spoke of his plans for the year now before us.

The committee on Baptist Schools reported as follows:

Report of Committee on Schools.

Your Committee, having corresponded with the moderators of our Associations with a view to discovering how many institutions of learning there are in our State that classify themselves as Baptist schools; and having corresponded also with the principals of these schools, is prepared to report as follows:

First, there is an undesirable and hindering confusion due to the want of any fixed standard to which an institution must conform in order to be a Baptist school. Some schools, for example, classify themselves as Baptist schools simply because their owner or principal is a Baptist. It is obvious that such schools may in time cease to be Baptist schools; and for this reason their classification as Baptist schools is of questionable value and wisdom. On the other hand there are several schools conducted by Baptists, and not without service to our denomination, but which their principals decline to classify as Baptist schools.

We propose, in view of this confusion, to submit a list of Baptist schools in the State classified under the following heads:

1. Schools owned by individuals or stock companies that wish to be classified as Baptist schools.

2. Schools owned or controlled through trustees by Baptist bodies and chartered as Baptist schools.

Class I.

Oxford Seminary, Oxford, N. C. F. P. Hobgood, president. Corporation. Endorsed by Flat River Association.

Bethel Hill Institute, Bethel Hill, N. C. Owned by Elder J. A. Beam. Endorsed by Flat River Association.

Orange Grove Academy, owned by Elder J. F. McDuffie, having been assigned to him; trustees appointed by Cane Creek Church. Endorsed by Mt. Zion Association.

Coleraine Academy, A. D. White, principal.

Yadkin Mineral Springs Academy. Owned by stock company. Controlled by Principal E. F. Eddins.

Dell School. Incorporated. Controlled by Trustees, all of whom are Baptists. C. M. Beach, principal. Trustees; self-perpetuating.

Class II.

Wake Forest College. Trustees; self-perpetuating. Reporting to Baptist State Convention.

Chowan Baptist Female Institute. Trustees. Owned by Chowan and West Chowan Associations, and reporting to them.

Atlantic Baptist Institute, Morehead City. Trustees elected by the Atlantic Baptist Association.

Baptist Woman's University. Trustees; self-perpetuating. Reporting to Baptist State Convention.

Pee Dee Institute, Wadesboro. W. J. Ferrall, principal. Trustees. Controlled by Pee Dee Association.

Sylva Collegiate Institute, Sylva, N. C. Controlled by Trustees appointed by Tuckaseigie Association.

Haywood Institute. L. B. White, principal. Trustees appointed by Haywood County Association.

Mars Hill College. R. I. Moore, president. Trustees; self-perpetuating. Not chartered as a Baptist school.

Robeson Institute. Trustees appointed by Lumberton Baptist Church, and now self-perpetuating.

Mt. Vernon Springs Academy. Owned by Sandy Creek Association. Trustees.

Caldwell Institute. Controlled by Caldwell Association. Trustees.

Winterville High School. Neuse Association by which Trustees are appointed.

Fork Church Academy. Owned by Fork Church, which appoints Trustees.

Yancey Collegiate Institute. Trustees appointed by Yancey County Association.

South Fork Baptist Institute. South Fork Association.

Bowman Academy, Mitchell County Association.

Fruitland Institute. Henderson County. Carolina Association.

Liberty Associational School. Liberty Association.

Round Hill Academy. Rutherford County. Green River Association.

Mecklenburg and Cabarrus Associational School, Matthews, N. C.

Bellevue High School. Western Carolina Association.

Wingate School. Union Association.

Macon County Baptist High School. By Macon County Association.

Ashe and Alleghany Associational School.

Your Committee would recommend that a committee be appointed to submit to this Convention a statement of the requirements for recognition by this body of an institution of learning as a Baptist institution, taking up, of course, both the organic requirements, that is the requirements with regard to relations with organized Baptist bodies, and also requirements in the curriculum.

We recommend that the Committe be requested also to report to the next Convention the number of pupils in Baptist schools, number of teachers, value of school property, endowment, and such other information as may seem of value.

Mr. J. M. Broughton rendered an excellent service by urging the brethren to patronize our Baptist Book Store.

Benediction by Pastor W. F. Fry, of Goldsboro.

Friday Night.

The Convention is now in full swing—it has found itself. The routine matters and early awkwardness have worn off. Our hearts are tuned. God's call for men is working in the hearts of the brethren, now numbering several hundred. His Spirit is present. One begins to perceive that this meeting is one of real spiritual power.

The night began with a tender, heart-opening talk by Pastor Lunsford, of Asheville,—a man of God indeed. His theme was God's Talking with Us. Well may a State rejoice in the addition of a man to her ministry whose vision of spiritual things, whose feeling for God, is so true.

The admirable choir of the church, led by Mrs. Aydlette, unfailingly revealed a rare sense of appropriateness. The music fitted and fulfilled the themes of the speakers and the thoughts of our hearts. Following Brother Lunsford the notes of "Take time to be holy" floated out from the great organ and reached every heart; and as the large audience responded one might have dreamed of the singing around the throne of God.

Pastor C. A. Jenkens, of Chapel Hill, submitted the report on Home Missions, and spoke to it with the eloquence, the care and the effectiveness of a student of the subject. As we turned in the consideration of State Missions to our hopes of a great State, so now we turned our hearts to hopes of a great Southern country—a land that may yet lead the Nation to glorious life.

He was followed by A. E. Brown—of the Mountains. He is now Assistant Secretary of the Home Board, but he is yet of the mountains. And he spoke of his highlands and their schools. He gave us a comprehensive description of the school work in the mountains of the South.

Dr. Gray, Secretary of the Home Board, took the floor. About this time something like a tornado struck this writer. He survives, but he cannot tell the tale. And he is grateful that no one else can.

Dr. Gray is inimitable. In capacity for humor we do know that he is without an equal: in power to speak, the sheer power of sweeping the minds of an audience like a storm, in power to make a speech for his cause, we vote him in a class of his own.

He made a great speech—a great speech on the South. But he spoke of no field; not of the negro; nof of a destitute State; not of the mountain schools. Of Texas and its great $80,000 mission work, of Memphis and her three churches in a great population; of the 800,000 Germans in Missouri; of the tide of immigration, he did speak; and of the South and her place; and of the Baptists and their duty; and of Cuba he did speak with the tongue of an orator. The Convention was stirred and cheered and thrilled.

Saturday Morning.

Dr. Hufham refreshed our hearts with a charming narration of his experiences with Jesus Christ.

The Convention being opened for business, Mr.

(Continued on Page 8.)

Home Circle.

The Wreck of the "Peruvian."

BY LOUIS BECKE.

The Great Barrier Reef of Australia, which for more than a thousand miles stretches from Cape Townsend to Cape York, has been the scene of many tragedies ever since that prince of navigators, Capt. James Cook, surveyed and passed between it and the mainland 130 years ago in the Endeavor, down to the present time.

And of all the many records of shipwreck and adventure due to the terrible Great Barrier, the story of Muriel Pithkethley of the bark Peruvian stands foremost as an example of a woman's heroic conduct under the most awful and horrifying conditions that can be imagined. The writer, at Port Denison, in North Queensland, conversed with a man—James Murrell—who was one of the survivors of the Peruvian, and who spoke of Mrs. Pithkethley as "a little, pink-faced woman, Sir, quite young and delicate looking, but with such a heart—as brave as that of any soldier man that ever led a forlorn hope."

The story of James Murrell himself, a young sailor, who was a native of Maldon, in Essex, is well known to Australians, and before I describe what befell Mrs. Pithkethley I must mention that Murrell was for seventeen years a captive guest, so to speak, of the Australian coastal blacks, in a part of North Queensland very familiar to the writer, who has frequently conversed with the aborigines with whom Murrell had lived. He, after his long sojourn with one particular tribe, at last, made his way to a newly-formed sheep station on the Don River, near the now-thriving town of Bowen, on the shore of Port Denison. He was discovered by two shepherds, one of whom, Bill Hatch, was about to shoot him as a "wild, yaller black fellow" (as he described him), when poor Murrell called out in terror, "Don't shoot me, please. I am a true British object," and his comrade, Wilson, turned his gun aside—just in time.

Murrell was given a Government appointment at Port Denison, and died there about 1877. He was a very intelligent man, and was able to give most interesting information about the mode of life and customs of the savages with whom he had lived so long, and his narrative (a copy of which can be seen in the library of the British Museum) was largely a few years ago by the notorious de Rougemont, who succeeded in imposing upon the public as facts his fictitious and "amazing" adventures among the cannibal blacks of Northwestern Australia. And it was through Murrell, seventeen years after the shipwreck of the Peruvian, that the sad story of Mrs. Pithkethley was made known.

She was quite a young woman—only twenty-two years of age—when she sailed from Sydney in the Peruvian, of which her husband was master. The vessel was of 350 tons, and bound to London via Singapore with a cargo of Australian timber. Besides Mrs. Pithkethley, there were other passengers—a Mr. Quarrie and his young daughter, Mr. and Mrs. Wilmot with their infant child and a nurse; the latter was born at Cork, and was a "beautiful girl" (vide Jimmy Murrell, who, so Wilson said, was very fond of her, and had engaged to marry her when the bark reached London).

The Peruvian left Sydney at the end of February, and made a rapid passage up to within twenty miles of Cleveland Bay on the coast of North Queensland, when, an hour before dawn, she crashed on to an outlying spur of the Great Barrier Reef, near Cape Bowling Green, and not far from Townsville. There was a terrible surf running at the time, and it was very soon evident that the bark was doomed, for within ten minutes a mighty sea lifted her up bodily and let her down so heavily that the whole starboard side of the bottom was crushed like an egg shell, and wave after wave swept over the decks, carrying away the second mate—the first to perish—and lifting the ship further on to the reef, where she continued to bump heavily as the tide rose.

At daylight Capt. Pithkethley ordered the port quarter boat to be lowered; it was hopelessly stove in as soon as it touched the water; a second boat was so rotten that as soon as the mate and a sailor got in it, before it was lowered, their weight drew out the stern bolt, and the two men dropped into the seething surf, and were at once drowned.

The passengers were now, with the exception of the Captain's brave wife, distracted with terror, for the bark only carried two boats; but Mrs. Pithkethley, who was helping the children to dress, cried out to them that a raft was better than a rotten boat, and that every one should help, and not hinder the seamen by their lamentations. Then the Captain, in order to steady the ship, cut away all the masts, which with the sails set went over on the port side, and in a way formed a breakwater.

The raft was then made and the bulwarks on the leeside having been cut away, it was launched over the deck with handspikes by noon, and the people went on board only just in time, for the upper deck was working out of the ship, which was now full of water. All the provisions the Malay steward had time to secure were nine small tins of meat, a case of dried ling fish, two bottles of cognac; and one beaker of drinking water was filled by Capt. Pithkethley, who, although two of his ribs had been injured, said nothing about it—not even to his wife.

"Are you hurt?" she had asked, as she saw him trying to lift the beaker.

"No, little woman, I am all right. Get away on to the raft, and keep the passengers quiet. I will follow with the beaker."

When the raft cast off from the ship no land was in sight, but the Captain encouraged his companions by telling them they would be sure to see it at noon by keeping a westerly course, and at first the current did set them toward the land; but a few hours later it began to blow from the southwest and the raft was carried off toward the northeast. For days and days it drifted about, passed Magnetic Island, and on toward Great Palm Island. Fortunately it rained at night, and much water was caught, or none of the people could have survived, for forty-two days of unspeakable suffering had to pass before the raft touched the shore.

On the tenth day out Mr. Quarrie died of exhaustion, and his body, after being divested of the clothing, was dropped overboard, and said Murrell: "The sharks, which were always following the raft, tore it to pieces before our eyes." Next day two large fish were caught, equally divided, and eaten raw. In the night Mrs. Wilmot's baby died of starvation, and in the morning the poor mother followed.

A day or so later a seaman died. One of his legs was servered and hung over the side to tempt a shark near enough to enable the famished crew to catch it. This was done in a few minutes by means of a running bowline, and the struggling creature, by the united strength of every one on the raft, was dragged out of the water and killed with an axe by the carpenter. Some of the raw flesh was at once eaten, and the blood evenly divided, and that evening to the great joy of every one land was sighted—the bold, high Cape Cleveland, near Townsville. In the morning it was much nearer. Another shark was caught with the same terrible bait as was used on the preceding day, and ten hours later the raft drifted ashore a few miles from Cape Cleveland.

They landed before daylight, and, throwing themselves down on the beach, slept. In the morning water was found, the pangs of hunger were alleviated by shell-fish, and hope for the future sprang up in their hearts. So far they had seen no traces of blacks, and were hopeful of making their way along the coast to civilization or being seen by a ship.

They had, when twenty days out on the raft (they were forty-two in getting to land), seen a brig a long way off outside the Great Barrier Reef—too far off to notice the raft which had no sail.

A few days of rest did them all good. Oysters were plentiful, and so was water, and they still had left about half of the last shark, which was not putrid. Then death put an end to the sufferings of poor Mr. Wilmot and the carpenter, and the rest of the party, feeling strong enough to walk, began the journey to they knew not where—for Townsville had not been founded, and Bowen or Port Denison, the nearest place inhabited by white men, was ninety miles distant. That evening, just as they had camped for the night on the top of a grassy bluff, a large, full-rigged ship was sighted running down the coast, and inside the Great Barrier. They made the most frantic efforts to attract her attention, but having no means of lighting a fire, failed. Nearer and nearer she came, then at last she passed and soon was swallowed up in the darkness that was not so black as the despair that now filled their aching hearts.

Early in the morning, as they walked along the beach, the sail-maker, named Miller, discovered a native canoe, in which were found some fishing tackle, two spears, and a "waddy" (club). Poor Miller, who was doubtless half insane, launched the frail craft, and headed for the open sea. There was a heavy surf breaking, and in a few minutes his companions saw the craft upset and the poor man drown.

Day after day passed, the party living mostly on shell-fish, crabs, birds' eggs, lizards, etc. Mrs. Pithkethley still bravely kept up the courage of the others, and was most industrious in getting food, and giving it away freely, saying she was the strongest of the lot.

Early one morning, as the tide was low, she went out alone on some rocks to get shellfish, when she was discovered by a number of blacks. To her great joy they treated her kindly, and she led them to the camp where her companions were. The aboriginals, so Murrell stated, showed the greatest pity for the poor wanderers; they gave them cooked food, "and kept on fondling and stroking our hands, faces, and bodies in an affectionate manner." But they insisted on appropriating the clothing of every one of the party except Mrs. Pithkethley, who had little enough, for when Mr. Quarrie's daughter died she could not bear to see the poor little emaciated frame consigned to its grave of sand without some additional clothing, and so had wrapped it in her petticoat.

The shipwrecked people, who were now reduced to four—Capt. and Mrs. Pithkethley, the cabin boy (whose name Murrell did not know) and James Murrell—remained with the party of blacks who had discovered them for only a short time, and were then taken along the coast to a large native camp. Here the captives were apportioned out, Murrell and the cabin boy being taken by a coastal tribe inhabiting the country between Cape Cleveland and the mouths of the Buardekin River and Baratta Creek, and poor Mrs. Pithkethley and her husband being handed over to the savages of the Cape Marlowand Mount Elliott district. Murrell bade them a sad farewell. His own tribe treated him very well, and indeed neither Mrs. Pithkethley nor any of the survivors were badly treated, though kept captive.

But I must conclude the sad story. Murrell managed to see Mrs. Pithkethley and her husband occasionally. He was now alone, the cabin boy having died after about ten months' capitvity, and the poor fellow felt it terribly.

Quite two years passed, and then one day he received a message by one of Mrs. Pithkethley's tribe that she wished to see him—her husband was dying. It took him three days to reach her, although there were but forty miles of bush between them, but the blacks always took him by a circuitous route whenever he went to see the Pithkethleys, for they were afraid he might discover some of the horses or cattle belonging to the cattle station at Port Denison, the existence of which they had concealed from him.

He found Mrs. Pithkethley's tribe of blacks camped on a headland near Cape Cleveland, and the poor lady, whose body was now burned to the hue of leather, seated under a rude "breakwind" of bark and leaves with her husband's head pillowed on her lap. He was just able to recognize Murrell, and feebly put out his hand; a few hours later he passed quietly away.

That evening at sunset Murrell and the unhappy woman, aided by the blacks, dug a grave with sticks, and the poor seamon was laid to rest.

"Will you stay with me for a few days, Jim?" she said to him that night, as they sat on the headland under the star-studded sky, gazing upon the sleeping sea. "I am sure God will release me now very soon, and I want you to lay me beside him."

He stayed, and two days later the loving, loyal heart was at rest.

"Good-bye, Jim," were her last words. "I am very happy now. God has answered my supplications to Him—I knew He would not keep me waiting very long."—The New York Times.

SAMPLES MAILED FREE.

Trial Packages of Dr Blosser's Catarrh Cure Mailed Free to Sufferers.

Dr. Blosser, the noted catarrh specialist, of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma and Catarrhal Deafness. He has decided to send free trial packages of his remedy to sufferers who will write him.

This remedy is a harmless, pleasant vegetable compound, which is smoked in a pipe or cigarette (no tobacco). The medicated smoke-vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, 90 Walton Street, Atlanta, Ga.

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Young People's Page

Had Learned to Obey.

It is told of General Havelock that one day, when a boy, his father, having some business to do, left him on London Bridge, and bade him wait there till he came back.

The father was detained and forgot his son, not returning to the bridge all the day. In the evening he reached home, and after he had rested a little while, his wife inquired:

"Where is Harry?"

The father thought a moment.

"Dear me!" said he, "I quite forgot Harry. He is on London Bridge, and has been there for eight hours waiting for me."

He hastened away to relieve the boy, and found him just where he had left him in the morning, pacing to and fro like a sentinel on his beat.

The strict fidelity to duty which the boy gloriously displayed on this occasion showed itself in after years and was the means of winning many a famous victory in battle.

True to the Colors.

When the battle of Sadowa had been fought and the Prussian army won its great victory over the Austrians, a young Austrian officer was found lying in a trench mortally wounded.

The Ambulance Corps of the Prussian army tried to remove him, but he besought them with terrible earnestness to let him remain where he was and die in peace, that at last, seeing he had but a few hours to live, they yielded to his prayer; and there in that trench he died.

When they came to move his body they discovered why it was that he besought them with such terrible earnestness to be left lying where he was. Underneath him were found the colors of his regiment. Rather than they should fall into the hands of the enemy he had covered them with his dying body.

The noble foe, it is said, the Prussians, forebore to touch them. They wound them around the young hero's body and buried him in that shroud with military honors, and the Prussian General, standing bareheaded, told the story of that heroism to his troops.

I shall not add a word to that story. You and I, too, have our colors, our God-given banner, "to be displayed because of the truth." May we be faithful to it in life and in death!—J. E. C. Welldon.

A Printer's Boy.

The author of Constantinople and Its Problems narrates this incident from his experience in the city of the Sultan:

A ragged and besmudged printer's boy used to bring proof sheets to my room during the noon lunch time. He came then because at other times he was the steam engine of the printing office; for he turned the wheel that furnished the power. In that country man-power is cheaper than steam.

We were always on friendly enough terms, but I knew little about him beyond his faithful performance of duty.

One day this man came to me with clean face and hands. Not a trace of printing ink remained about his person. He said he was going to his native village in the far east of the empire. But first he wished to ask a favor.

Then this poor day laborer told me how he had been taught, during these five years, by attending the chapel in the Bible House and hearing the sermons of the pastor. Now he was going back to his village, and he wanted prayer to follow him.

Said he: "I have got to tell my neighbors what I have learned here. I have learned to know Jesus Christ, and I want them to know Him. I don't know much, and I want your prayers that I may be helped when I try to tell my people what he is to me."

There was an experience that, amid the host of daily cares, was like entertaining an angel unawares.

Singular Adventure With a Ship's Pet.

The old admiral, whose long sea service had given his legs a decided outward curature, once had a singular adventure on this account with a ship's pet.

The crew of the ship owned a large black spaniel, and took great pains in teaching him to jump. A man standing up would put one foot against his other knee, thus making a hole for Nep, the dog, to make his leap through. The dog always jumped through the aperture readily, though if his trainer's legs happened to be short, it was a tight squeeze.

One day the admiral came aboard from the flagship on a visit of inspection. Happening to walk to the forward part of the ship, he stood there for a few minutes conversing with the officer who had attended him.

Here he was spied by the dog. Nep stood a moment surveying the admiral's bow legs. Suddenly the dog made a rush at the legs and a mad leap through the tempting gap.

In astonishment at the black tornado that had passed beneath him, the admiral whirled quickly about to see what was the cause. The dog took this action as a signal for an "encore," and jumped again.

Once more the admiral turned, and again the dog jumped. The bewildered face of the admiral and the serious attention of Nep to what he imagined was his business were too much for the gravity of the bystanders, and, forgetting the respect due the rank, they all roared with laughter.

A sailor, however, had enough presence of mind to break from the crowd and catch the dog by the collar. He led him off, and Nep seemed to wonder why he did not receive the praise due to such spirited efforts.

The excited admiral got but an imperfect explanation of the affair from the spectators, for they could hardly tell him that his legs had been used as a circus hoop for a forecastle dog. Perhaps to his dying day the occurrence was a mystery.—San Francisco Argonaut.

SOUTHERN RAILWAY CHRISTMAS HOLIDAY EXCURSION FARES—1904-1905.

On account of the Christmas holidays the Southern Railway announces the sale of round trip tickets from all stations on these lines, to points within the territory east of the Mississippi and south of the Ohio and Potomac Rivers.

Rate: One and one-third first-class standard one way fares for the round trip.

Tickets will be sold December 23, 24, 25 and 31, 1904, and January 1, 1905, with final limit January 4, 1905.

Holiday rates for students and teachers:

Tickets will be sold to teachers and students of universities and colleges, and seminaries on presentation and surrender of certificates signed by the Superintendent, Principal or President thereof on December 17 to 24, inclusive with final limit January 8, 1905.

For rates, schedules, etc., call on any agent of the Southern Railway or address,

T. E. GREEN, C. T. A.,
Raleigh, N. C.

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To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 Cottage St., Melrose, Mass.,
January 11, 1904.

Dear Sirs: "Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.



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To teachers and students of colleges, on presentation and surrender of certificates signed by Superintendents, Presidents or Principals, tickets may be sold at the above rate, December 17th to 24th, inclusive, with final limit returning to January 8th, 1905.

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H. M. EMERSON, Traffic Manager. W. J. CRAIG, G. P. A.
Wilmington, N. C.

Notice.

Having qualified as administrator of the estate of M. V. Norwood, late of Wake County, this is to notify those having claims against his estate to present them to me on or before December 1, 1905, or this notice will be plead in bar of their recovery.

JOS. V. NORWOOD,
November 25, 1904. Admr.

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SEVENTY-FOURTH SESSION OF THE BAPTIST STATE CONVENTION.

(Continued from Page 5.)

B. W. Spilman offered a resolution appointing H. C. Moore Statistical Secretary, with the duties of preserving records of the Convention and presenting annually a table showing forth the work of the churches individually.

A telegram of sympathy was sent to Pastor C. A. G. Thomas, of Edenton, he being prevented by sickness from attending the Convention.

Elder C. B. Justice presented the Report of the Trustees of the Baptist Woman's University, which follows:

Report of Trustees of the Baptist University for Women.

Since the last meeting of the Convention the school has entered upon its sixth session. The enrollment for the last session was 280 in all. During the current year there have been enrolled 311 students, an increase of 56 compared with the corresponding date of last year. Of this number, 227 are boarding and 84 are day pupils.

We have reason to be grateful for the excellent health and deportment of the students. The management has inaugurated a modified form of self-government by the student body, and with gratifying results. When the one case calling for disciplinary measures occurred this session the students themselves took the initiative and the faculty sanctioned their action. It is the purpose of the faculty to approach as nearly as possible the ideal of a well-ordered home government.

Leave of absence for a year has been granted Miss Gibbs, of the chair of History, and her place has been supplied by Miss Holden, an A. B. of Cornell. Professor Sackett, of the Department of Science, resigned last summer to accept the chair of Bacteriology in the Agricultural College of Michigan, and Mr. J. G. Boomhour was elected to fill his place.

Another year has been added to the course in Modern Languages, and some additional work has also been prescribed in the preparatory course. This, together with the heavy increase in the number of music students, has necessitated an enlargement of the teaching force; and this need has been met by the election of Miss Sophie Lanneau as Assistant in Latin, Miss Rosa Paschal as Assistant in Mathematics, Mr. A. C. Jackson as Assistant in Voice Culture, and Misses Elizabeth Burtt and Eva Sams as Assistants in Piano.

In the Art Department there has been instituted a course in Applied Art, under the direction of Miss Kate Ford, and for the purpose of teaching designing.

The number of actual teachers is now 26; there are 6 other officials and functionaries, making a factulty of 31 in all.

On the first of February the last dollar was paid on the debt, and every note was redeemed. In accordance with the promise made at the last Convention, steps were at once taken to erect another building. The edifice now stands completed, a handsome and imposing structure, and admirably adapted to its purpose. The cost of the entire building, without furniture and equipment, was $23,300.

The large number of new students made necessary the enlargement of the chapel and dining-room and the erection of a new kitchen, all of which has been done. There has also been installed a central plant for heating all three of the brick buildings. The Trustees were forced to choose between leaving the old low pressure boiler to heat the Main Building while placing other boilers for heating the other two buildings, with separate fires and engineers, and purchasing a large, high-pressure boiler capable of heating all three buildings, with one fire and employing only one engineer. They chose the latter course as more economical, and in every way more satisfactory, though entailing a larger expense for the time. The brick boiler house just erected will also furnish accommodations for a steam laundry, which it is the purpose of the Trustees to install at an early date.

All these improvements will involve an expense somewhat in excess of the funds from the Faircloth estate. But the erection and fitting up of the Faircloth Hall rendered absolutely necessary the other building that has been done, and the Trustees hope to be able to cancel all new obligations without calling on the denomination at all.

We make grateful mention of the work of grace manifested in the school since our last report. Under the spiritual ministration of Brother Bruner, of Richmond, and of Dr. A. B. Dunnaway, only last week, there came gracious seasons of refreshing, many of the girls making profession of faith and many others re-consecrating themselves to God. The mission spirit pervades the school. A number of classes meet each week for the study of Missions. Several of the students are considering the question of personal consecration to this work, and three have offered themselves for the foreign field.

Altogether, the outlook promises for the school constantly increasing prosperity and usefulness.

C .B. Justice, Dr. Henry W. Battle, Dr. J. W. Lynch and Dr. J. D. Hufham, spoke to this report.

Next in order was the report on Temperance, submitted by John A. Oates, as follows:

Report on Temperance.

The growth of temperance conviction, the growth of good temperance laws and the growth of temperance among the people is most gratifying. This growth is actual.

We are building in this work on the foundations laid by heroic pioneers, who braved ridicule and abuse to bring about the conditions toward which we are rapidly approaching in this State. There has been wonderful progress, as is shown by the following approximated figures:

Saloons December 1, 1901, in the State	400
Saloons December 1, 1904, in the State	150
Counties with saloons December 1, 1904, in the State	40
Counties with saloons December 1, 1904, in the State	26
Grain distilleries December 1, 1904, in the State	400
Grain distilleries December 1, 1904	78

Most of this gain has come as a result of the aggressive work of the Anti-Saloon League. This organization offers the opportunity for united effort against the liquor traffic.

We believe in total prohibition as the final solution of the whiskey question in our State and urge our people to work for a speedy accomplishment of this aim.

We recognize the great value of recently enacted temperance laws and from their extension and the enactment of a strong statute on law enforcement.

We favor the enactment of the Hepburn-Dolliver bill prohibiting the shipment of liquor from one State into the prohibition territory of another State as wise and just. The saloon and distillery stand as the open enemies of righteousness and peace. Their procession of death and disgrace is enough to awaken the zeal of every man who loves mankind, for which Christ died.

Give no quarter to this vampire of death. Our slogan should be, "The liquor traffic must go."

JOHN A. OATES,
A. T. HOWEL,
WALTERS DURHAM.

Brother Oates spoke to this report with vigor and good effect. Professor Carlyle announced good news from Richmond County, the closing of the saloons in Rockingham and the petition for prohibition in Richmond County.

A resolution of congratulation to Chowan Baptist Female Institute and Oxford Seminary upon their excellent condition was passed.

Bro. J. J. Lansdell, once pastor of Elizabeth City church, was recognized, and made a brief talk. He preached here fifty years ago. The church that I preached to, said he, is not here. "It is in heaven where we are going," said Dr. Hufham. Brother Lansdell continued: I am not old; I am just getting ready for home, beginning eternal youth. This is the best meeting I shall be in until we meet in the general assembly of the First Born. It will not be long before I must put off this tabernacle, but I shall put on a better.

Pastor R. J. Bateman, of Mt. Olive, submitted the Report on General Education.

Mr. Bateman spoke to this report, laying especial emphasis upon the work of the free schools. Messrs. Baylus Cade and A. E. Brown also spoke, their special purpose being a collection for the school at Murphy. About $300 was raised.

The following Chairmen of Committees were appointed for the next Convention: Home Missions, T. G. Wood; Foreign Missions, A. B. Dunaway; Sunday-schools, C. W. Duke; Baptist Schools, J. W. Bailey, R. T. Vann, A. E. Brown.

Saturday Afternoon.

The special order was the communication on Divorce. The Committee submitted the following resolutions:

Whereas, under the operation of the lax divorce laws in our State the number of divorces has steadily increased, there being above 1,400 divorces granted during the past year; and

Whereas, the larger part of these divorces were granted on the ground of abandonment, thus compelling the attention of all thoughtful people, and awakening the concern of religious bodies; and

Whereas, this Convention, representing 182,000 white Baptists in this State, conceive that it has an ethical obligation to the Commonwealth, in the name of righteousness and the welfare of our people, we do deplore the increase of the divorce evil, an evil that strikes at the foundation of society and religion, the home; and

Whereas, we have the example of our fathers in the right of petition to legislative bodies; therefore

Resolved, That we appoint a committee of five to join with other religious bodies in a memorial to the Legislature to the end that the divorce laws shall be so amended as to restrict the grounds of divorce to the one ground approved by our Lord Jesus Christ in Matthew 19:9.

FRED. D. HALE.
E. F. AYDLETTE.
J. C. MASSEE.

Dr. R. B. Drane, representing the Diocese of Eastern Carolina, was present and spoke briefly. He was followed by J. D. Hufham, J. W. Bailey, Baylus Cade, B. W. Spilman, A. B. Dunaway, J. D. Larkins, H. W. Battle, W. R. Cullom, A. E. Brown.

The report was adopted, a substitute declaring the Convention unwilling to memoralize the Legislature having been defeated.

Saturday Night.

A gale from some icy region swooped down upon the Convention. There were present Saturday night about fifty delegates and one hundred friends. The other delegates are homeward bound.

We have for our consideration tonight Periodicals, Orphanage, Obituaries. Pastor G. T. Watkins submitted the report on Periodicals—an excellent one, too:

Report of Committee on Periodicals.

Perhaps in no past period of the world's history has the press wielded quite so much power and influence as at the present day. No factor in modern civilization plays a greater part in shaping public opinion. The world, feeling its mighty pulse-beat, awaits its opinions, and gives them the profoundest respect and deference. From such has sprung this honored position of the civic press. Already we can see its effect in the world of religious journalism, and this spirit of the press is destined, at length to create as keen a relish and taste for religious literature.

Recognizing this power of journalism, and this growing tendency of spiritual thirst for religious knowledge, we recommend to our pastors and churches to make a greater effort to develop this spiritual thirst for information. See to it, brethren, that this inauguration of Free Rural Delivery routes over our State shall be the beginning of a crusade against spiritual ignorance. Place the religious periodicals by the side of the civic periodicals. This coveted awakening for religious information is practically shown in the increased circulation of our denominational organ, the Biblical Recorder, the North Carolina Baptist and Charity and Children. The lists of these papers are rapidly growing, and we believe, are destined to grow more rapidly each succeeding year, if the pastors and churches will rally to their support with increased interest.

No State boasts of a better, more practical or up-to-date paper than the Biblical Recorder, nor of one that has the cause more at heart. Eternity alone will reveal what it has done for the brotherhood and Christ in the past, but the mighty influence it is destined to wield, we believe, is but in its infancy yet. The North Carolina Baptist is giving great satisfaction to its patrons, and is yearly making wider the field it happily found for itself. Charity and Children holds a unique place in the hearts of North Carolina Baptists, and is easily the foremost paper of its kind in the State, if not in the wide, wide world. Your committee feels that it cannot urge too strongly upon our people the necessity of placing our denominational organs in every Baptist family.

The organs of our Foreign and Home Mission Boards, The Foreign Mission Journal, and The Home Field, are recognized as the best channels of information in our foreign and home work. Nothing can take the place of these journals in creating and fostering the spirit of missions, and they should be used by every pastor, wide-awake Christian, W. M. Society, and Young People's Union, for such work.

We commend to our ministerial brotherhood The Review and Expositor, and beg their hearty support of this excellent theological magazine. Let North Carolina furnish her part of the patronage needed to insure the greatest success to this our only Baptist Theological Review. Neither would we fail in this report to mention and commend the Skyland Baptist, Atlantic Messenger, or any other Baptist periodical whose purpose and mission is the glory and advancement of our Master's kingdom.

G. T. WATKINS.
S. W. OLDHAM.
J. M. FLEMING.
GEO. J. DOWELL.

Brother Watkins made a very appropriate speech, and so did Dr. J. A. Speight.

Professor W. L. Poteat submitted the report on the Thomasville Orphanage. The first speaker was Pastor H. H. Marshburn, of Louisburg, who gave us a message of power. Instead of talking of the children, he talked of the Christ. He was followed by Pastor Baylus Cade, who also spoke with fine effect. Few men in North Carolina can think as he thinks, or see as he sees, or speak as he speaks. His voice is the voice of one who has gone alone into the dark and found his way.

The discussion was concluded with a few remarks by E. E. Hilliard.

Elder C. W. Scarboro offered a motion to appoint a Committee to confer with the trustees of the Orphanage with a view to establishing closer relations between that institution and the Convention.

Elder A. E. Brown offered the report on obituaries—making mention of N. A. Shelley, C. B. Paul, J. A. Spruill, Benjamin Ward, W. Y. Chappell, A. N. Campbell, W. C. Stradley, James H. Lassiter.

Dr. Hufham paid tribute to the memory of J. H. Lassiter.

Mr. B. W. Spilman spoke of C. B. Paul.

A resolution calling for a Committee to draft by-laws to be presented to the next Convention, for guiding the Convention in its deliberations and in its relation to objects fostered by it, was adopted. The following is the committee: J. W. Bailey, F. P. Hobgood, E. W. Sikes, W. L. Poteat, T. M. Pittman.

Convention adjourned with announcements of preachers and appointments for Sunday.

Sunday.

A busy day—addresses in the Sunday-schools of the First Church and Blackwell Memorial; sermons in most of the pulpits of the town; dedication of the Blackwell Memorial Church in the afternoon; sermons and closing exercises at night.

We heard the gifted Dr. Lunsford in the morning at the First Church in a message of rare sweetness.

In the afternoon Dr. H. W. Battle, of Greensboro, taking the place of Dr. W. E. Hatcher, preached the dedicatory sermon and raised a collection to pay the debt on Blackwell Memorial Church. So well did he preach and so ably did he manage that the collection went beyond all expectations—$1,600 being raised when only $1,000 had been expected. Pastor Ayers and his people are happy in the possession of a beautiful house of worship and a growing work.

At night Elder A. E. Brown preached at the First Church. The sermon was followed by a number of appreciative talks by Brothers Broughton, Hufham, Battle, Carlyle and others. And to be sure neither tongue nor pen can do justice to the large, the lovely, the overflowing hospitality of Elizabeth City. It is a place of lovely homes and noble people, and there was but one voice respecting it in the Convention—the voice of unqualified praise. We shall look back upon the Convention itself with a variety of impressions—and of these somewhat next week; but of the people of Elizabeth City there can be but one thought, and that that their superior in all the graces of hospitality is not to be found.

COMMUNICATION FROM THE EPISCOPAL CONVENTION.

To the Baptist State Convention of North Carolina.

Brethren:—We, the undersigned, representing a committee of the Convention of the Protestant Episcopal church in the Diocese of North Carolina, beg to lay before you the following resolutions, adopted by the said diocesan Convention at its late session, held in the city of Raleigh, on the 10th day of June of this current year; and to ask your consideration of the same. We are satisfied that the subject matter of these resolutions will command your most serious attention; and as representing said diocesan Convention, we earnestly invite your hearty co-operation with us in this endeavor for the amendment of the law of this State upon the subject of divorce. The statute law of a State is, in a measure, the expression of the civic conscience of the people of the State. Yielding to the influence of particular cases of individual hardship, this civic conscience, during the last twenty years, has in North Carolina been brought down from the higher standard which we had inherited from our fathers, in the matter of divorce. It is our belief that the people of North Carolina as a whole deplore this departure from our old law, and the loosening of the bonds of matrimony, and the consequent lowering of the sanctity of marriage, that divinely instituted foundation of human life and corner stone of human society; and that they desire and demand a restitution of the old laws as they stood in the year eighteen hundred and eighty-three. Up to that time the statute law of North Carolina allowed divorce from the bond of marriage for only one post-nuptial cause, namely: adultery. We very respectfully and earnestly ask your Convention to take into consideration this most important subject, and to give such expression to your convictions thereon as to you may seem most becoming the character and the methods of your Convention.

That you may the better understand the position of the body which we represent, we append hereto the resolutions before mentioned.

We are, with sentiments of sincere Christian affection and of personal respect,

Your brethren and servants in Christ,

JOS BLOUNT CHESHIRE,
M. M. MARSHALL,
I. McK. PITTENGER,
E. A. OSBORNE,
JOHN S. HENDERSON,
For the Committee.

November 14, 1904.

KEEPING PACE WITH BAPTIST GROWTH.

The Recorder intends to plan for growth in keeping with the wonderful spirit of progress now pervading our denomination.

We are, therefore, setting out now to woin 5,000 new subscribers next year—and most of them within ninety days.

"The Recorder was fifty years gaining 5,000 subscribers; and now you propose to gain 5,000 in ninety days—what a dreamer!" No. We have gained 2,000 in such a period. We live in new times. Railroads, schools, intelligence, and people in reach by the tens and hundreds of thousands! Where there were once only 5,000 intelligent Baptist homes, and many of them not in reach, there are now 25,000, and the number increases at a wonderful rate.

We must have them. Not to do so is to lose power and to forfeit our present magnificent unity.

If Dr. Hufham's Reminiscences will not call them forth, what will? His figure has been foremost in our denomination for fifty years, and whose pen can compare with his?

And then the Bible work by Dr. Cullom! Could anything be more opportune?

And then the Normal Course for the 10,000 Baptist Sunday-school teachers by Mr. Moore. Is not that relieving the very neediest point and the most important point in our battle-line.

Here is our plan:

(1) We want all the subscribers who have stopped for one reason or another to come back and read Dr. Hufham's story.

(2) We want all the Baptist people to study the Bible with our master teacher, Dr. Cullom.

(3) We want every Sunday-school worker to get the benefit of Mr. Moore's instruction.

These three fields mean more than 5,000.

What say you, reader? Will you not lend a hand and tell your non-reading Baptist neighbor of this enlargement that is going on?

And you, Prother Pastor, who have always led every movement to the fore? Will you not persuade your people to join in with this great army of intelligent and alert Baptists?

And you, Brother Superintendent, will you not enlist every teacher in this the only available plan for improving the teaching work of our churches?

Remember the terms—$1.50 per year. (And the Recorder is the largest Baptist paper in the South at that rate, and twice as large as the dollar papers measured by amount of actual reading.)

On trial for four months—only fifty cents. But you had better pay for a year at once.

A MODERN HERO.

The name of one man who did his part on the Slocum will, perhaps, never be known. He was an excursionist—those on the island who watched could see that. When the fire was at its height he climbed out on the starboard paddle box of the steamer, and encouraged them with cool and quiet commands, picked six women in turn out of the struggling mass just below him and handed them down to the men on the deck of tug No. 7 of the New York Central Railroad, which had run up alongside. In a short time the fire had spread to the place where he stood, and the men below, no longer able to face the flames that were leaping out around them, called on him to jump. The man never flinched, but as the tug sheered he picked up another woman and with all his strength swung her clear and threw her into the outstretched hands below. His own clothes were on fire by that time, but still he did not jump, and the last the tugmen saw of him was when he fell senseless into the river. They watched for him to come to the surface, but he never rose again.—New York Evening Post.

NEW BOOKS.

The Holy Spirit: Our Teacher in Prayer. R. A. Walton. Winona Publishing Company. Fifty cents.

* * *

How to Master the English Bible. By James M. Gray. Winona Publishing Company. Forty cents.

* * *

Ecclesiastes. An American Commentary on the Old Testament. American Baptist Publication Society. By J. T. Marshall, Manchester, England.

* * *

The Simple Life. By Charles Wagner. J. S. Ogilvie Company, New York. Price, cloth, 60 cents. A plea for simple living—for simple pleasures, for moderate ambitions, for peaceful living. It is a powerful protest against the twentieth century hurly-burly.

* * *

The Church Covenant Idea. By Chaplin Burrage. A history of Church Covenants. American Baptist Publication Society. Price, $1.00.

* * *

Leonora: A Tale of the Great Smokies, by Laura Burnett Lawson, is an interesting romance, depicting mountain life in Western North Carolina. The characters are high, and possibly the leading one, Leonora, is slightly overdrawn. The story is well told, the language pure, and all in all, the book is a fascinating one. The Neale Publishing Company, New York and Washington. Two hundred and forty-seven pages. Price, $1.25.

IF I COULD GLIMPSE HIM.

(John Charles McNeill in The Century.)

When in the Scorpion circles low
The sun, with fainter, dreamier light,
And at a far-off hint of snow
The giddy swallows take to flight,
And droning insects sadly know
That cooler falls the autumn night.

When airs breathe drowsily and sweet,
Charming the woods to colors gay,
And distant pastures send the bleat
Of full-grown lambs at dawn of day,
Old Hermes' wings grow on my feet,
And good-bye, home! I'm called away!

There, on the hills, should I behold,
Sitting upon an old gray stone
That humps its back up through the mold,
And piping in a monotone,
Pan, as he sat in days of old,
My joy would bid surprise begone.

Dear Pan! 'Tis he that calls me out—
He, lying in some hazel copse,
Where lazily he turns about
And munches each nut as it drops,
Well pleased to see me swamped in doubt
At sound of his much-changing stops.

If I could glimpse him by a vine
Where purple fox-grapes hang their store,
I'd tell him, in his leafy shrine,
How poets say he lives no more.
He'd laugh, and pluck a muscadine,
And fall to piping as of yore.

THE CROWN OF GLORY.

A glow is on the forest and a glory on the hills,
The gorgeous light of autumn the shortening days o'erfills.
All the colors of the rainbow are painted on the leaves
And a thousand golden sunsets are reflected from the trees.
It is Nature's fading crown of glory.

A glow is on man's forehead and a glory in his face,
As he now, a noble victor, grasps the palm and quits the race.
And above that face illumined by the light of life divine
Rests a crown of rarer radiance than the workmanship of time—
It is God's unfading crown of glory.

—Daniel H. Overton.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. B. JOHNS, Raleigh, N. C.

From Robeson Association.

On learning that I could not be present to conduct the meeting, Mrs. R. D. Cross, the very willing and consecrated wife of the pastor at Lumber Bridge, kindly took the place of president while one of the young ladies from Lumberton acted as secretary.

All present were much benefitted by the instructive talk of our faithful Secretary, Livingston Johnson. He gave some practical suggestions about woman's work.

The program was then carried out. Of the four papers we expected to have, only one was read. Some items of business which we wished to have brought before the sisters had to be omitted because of my absence.

A full report of our work for the year was prepared by me and read at our meeeting, also read before the brethren by Brother Hedgepeth.

I believe in this way—by giving them full and definite accounts of our work—we can more effectively enlist the sympathy and co-operation of the pastors and brethren in the churches.

Eleven societies and five bands were represented in our meeting. Mrs. Cross says the attendance was larger than she has ever seen at any woman's meeting in the State.

Fifteen of the societies have pledged a certain amount for next year for home and foreign missions.

Our associational report is apparently not so good this year as it was last, for the reason that our meeting was held three weeks earlier.

However we are making advancement in contributions and in active personal work. Our sisters are taking more interest in our annual meeting, and I learned from some who were at Parkton that the meeting was helpful and uplifting, and that those present expressed themselves as desirous of doing more in the future than they had done.

In closing I should like to give a few statistics from our report.

We have in our Association twenty woman's societies and eleven Sunbeam Bands.

Of this number eighteen societies and eight bands sent in a report for the year.

During the year two societies and two bands have been organized. Last year three boxes were packed; this year seven were sent.

There is now in almost every society in our Association an agent for the Home Field, and they are doing good work. A great deal more literature is taken this year than was last. We hope to do more each year.

Most sincerely
MRS. H. T. POPE.
Vice-President W. M. S. Robeson Association.

From Pee Dee Association.

Our total contribution for all object this year amounted to $680.37.

We (Pee Dee Association) are just ten years old. The first year we gave $14.

It is slow plodding, but we are on the increase. I have made an effort to impress upon our leaders the importance of increasing in numbers. To me it is a deplorable fact when I see how many of our church members who take no interest whatever in the W. M. S. How we do need leaders. One obstacle that confronts the work in this Association is that the minister's wife leads, and when he leaves the entire society takes a rest. Mr. Chapell leaves Lilesville church this year, and the Young People's Band, Sunbeams, and Woman's Missionary is without a president. Do please give me a "recipe" for this calamity.

MRS. T. B. HENRY.

The Wake Forest of China.

We have nearly fifty children in our Sunbeam Society, and they are very enthusiastic. Two week's ago I read extracts from the life of Yates at a meeting of the Sunbeams. I then asked the children if they would like to help build the "Wake Forest of China." They were delighted at the idea, and on Sunday last brought in their offering, which amounted to three dollars and eight cents—not a large amount unless one remembers that every cent was earned by the children.

MRS. ETHEL TAYLOR CRITTENDEN.

A Box Packing at Winston-Salem.

Our Box was shipped one month ago. I must tell you about that when you asked our society to supply the needs of so large a family several said "we can't do it," and even suggested asking you to change; but after prayer, we decided to try, but went about it with anxious hearts, so many of our members were away for the summer, and things looked blue. The meetings were so poorly attended we had to see the people in their homes, and have the subject spoken of several times from the pulpit. We also had packing day announced from the pulpit. Well when the hour arrived the ladies' parlor was literally full of people and bundles. One member who seldom attends, came in with one dozen towels when we were in the midst of packing, became as enthusiastic as the rest, and said, "don't shut it up just yet," went away and sent a handsome pair of blankets. Others began adding to the cash we had to buy shoes, etc. Then we sent three ladies shopping; but there was One Unseen with them, for when they returned, there was a handsome new overcoat, suits, bolts of sheetings, etc., as well as shoes, making the best box we have ever sent, $117.45. About this time the Sunbeams came in with their contribution, amounting to $15.00, making the total value of the box $132.45.

MRS. HARVEY CRIST.

Aims Taken by the Societies of South River Association.

(Omitted by mistake from the report of Associational Meeting.)

Of the fourteen societies in the Association, ten reported at our meeting. All the societies reported for the year 1904, the sum of $240.82; and for our aim for 1905 as follows: Fayetteville, $125.00; Fayetteville S. B., $35.00; Salemburg, $56.00; White Oak, $25.00; Spring Branch, $50.00; Salemburg S. B., $20.00; Antioch, $13.00; S. B. Spring Branch, $9.00; Clement, $5.00; Concord, $4.50. Total for 1905, $328.50. We feel very much encouraged over some of the claims, as it means much sacrifice. And as we looked into the faces of those interested women, we saw and felt that a deeper interest for lost souls had been awakend than ever before.

MRS. A. T. HOWARD.

The Society in the Tabernacle Raleigh.

We are beginning to feel or rather see some of the fruits of our labors. We have over sixty good active members now. We are not counting in any who do not attend the meetings of the Society fairly regularly. That is a small number of course compared to the number of ladies in our church, but it is so much better than it was that we feel encouraged.

We are enjoying the study of the Rex Christus course so much. It is very instructive.

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A Protest.

I have spent this rainy day in reading your columns and find many things worth reading, and no special fault to find of any part of it, and especially the Recorder side. But my reason for writing is to notice a resolution as having come from Republican church. I know this church is located in the black belt of North Carolina, and that political prejudice runs very high. But is it possible that a church of the West Chowan Association can be so fraught with its prejudices against a race of God's creation, and that race here among us, that a church can pass a resolution not to give anything to Home Mission if any part shall go to the negro? I am sure it would be as biblical and as religious to pass a resolution saying that it will not work for a home in heaven if the negro is to go there. Have we come to the point that we cannot encourage a race of people among us to build churches and foster religion?

Can we claim that we are carrying out the injunction and positive request of our Lord's last words when He said, "Go ye into all the world and preach the Gospel to every creature."

I have written these lines not to attack any person or church, but to ask our people not to pass resolutions that we cannot back up by a thus sayeth the Lord, and that is unmissionary, either collectively or singular. J. H. EVANS.

Harrellsville, N. C., Nov. 13, 1904.

From Elder F. H. Jones.

Dear Recorder:—Now that I am just through the fall campaign of protracted meetings in my churches, I write to give you some of the fruits of our labors under the blessing of the Holy Spirit. As I have already said something about the meetings with the churches at Vandola, Ruffin, Mt. Hermon and New Friendship, I will now write mainly about the last meeting, held with Mt. Calvary Mission Church, five miles from Reidsville. We began Tuesday night after the second Sunday in November and continued ten days. The congregations were large, serious, prayerful and gave an attentive hearing to the Word preached. Excepting three sermons preached by the writer, the preaching was done by Rev. J. M. Stanford, of Spray, N. C. Brother Stanford, as a preacher, is earnest, logical, fluent, Scriptual, interesting. His sermons showed that the preacher is quite familiar with all the incidents connected with the history of Christ from His birth to His ascension. Like Paul, while at Corinth, the young preacher seemed determined not to know anything among us "save Jesus Christ and Him crucified," or to glory in nothing "save in the cross of our Lord Jesus Christ." He emphasized the fact that the Gospel "is the power of God unto salvation to every one that believeth." If the membership at Spray give Brother Stanford their hearty sympathy and co-operation in the Lord's work, they may expect their church to prosper under the administration of this consecrated young preacher.

At the request of the pastor, Bro Stanford did the baptizing. The people at Calvary will be glad to have Brother Stanford preach for them again. The meeting was educative in its effects. The members of the church were instructed and spiritually quickened. Seven united with the church. Several others professed who expressed a purpose to join in the near future. I have received just forty persons into my several churches in the last six months. I preach to weak country churches, but I am glad to say that the spiritual condition of my churches is fairly good. Each church has a Sunday-school and the field has paid the following amounts to the following objects during the past year:

State Missions, $67.00; Foreign Missions, $50.00; Home Missions, $20.00; Education, $18.00; Old Ministers' Relief, $10.00; Sunday-schools, $10.00; Orphanage, $156.00; Poor, $10.00; Incidentals, $25.00; Church Improvement, $250.00; Pastor's Support, $500.00—total, $1,116.00.

Eight years ago, while at Chatham, Va., my health failed. I moved to Reidsville to die. After resting twelve months, my health improved. I accepted the work contiguous to Reidsville, and have now been on this field seven years. During this time a church has been organized with thirty members and increased to ninety in three years; a house worth $1,000 has been built and paid for, and some progress has been made in the other churches on the field. God be praised for granting me a few more years to preach Christ to the perishing, and to Him be all the praise for the success which has crowned the work.

F. H. JONES.

P. S.—The new pastor, Rev. W. R. Bradshaw, has entered upon his work at Reidsville. His pleasant bearing and excellent sermons have captured our town. The Baptists, other Christians and outsiders, all like him. We think we have called the right man. The Lord follow with His blessing.

F. H. J.

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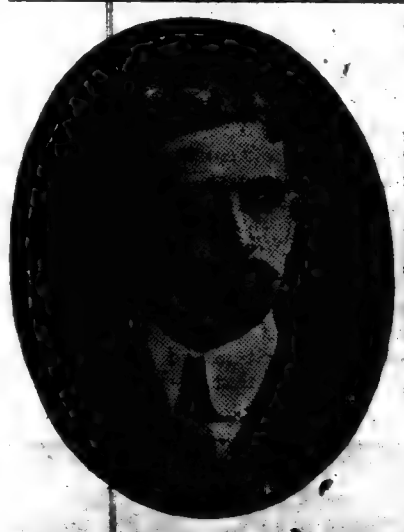


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Items of News.

The armies before Mukden are in the grip of cold weather.

* * *

Japan reports the loss of another cruiser. She struck a mine.

* * *

Congress having assembled, the Philippine bill will come up Friday. After voting on this the body will adjourn for the holidays.

* * *

Monday's papers bring news of an ominous uprising of the people of Russia at St. Petersburg in an anti-government demonstration. It is spoken of as a riot greater than any since 1901.

* * *

Port Arthur stands, but the Russian ships in her harbor are at the mercy of the Japanese, who have taken one of the commanding points of the fortress. The policy of the Japanese is now to starve out the Russian garrison.

* * *

Mrs. Cassie L. Chadwick seems to have made good her claim to fame as one of the most colossal frauds of the time. It appears that by forging Andrew Carnegie's name to the amount of $15,000,000 she has wrecked a strong bank and ruined a number of individuals. She is now in jail.

* * *

The President's message to Congress was remarkable from the fact that it dealt almost altogether with industrial and domestic matters. There was not one utterance of an exciting character. He treated rather of industrial matters, of agriculture, etc. The most interesting recommendation was that to increase the powers of the Interstate Commerce Commission with a view to preventing discrimination in railroad rates.

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For the general reader, we suggest "Simple Life," by Wagner, 30 cents, postpaid, cloth bound. "God's Methods With Men"—Morgan—55 cents, postpaid. "True Estimate of Life"—Morgan—90 cents, postpaid. "Great Books as Life Teachers"—Hillis—$1.50, postpaid. "Investment of Influence"—Hillis—$1.25, postpaid. "Culture and Restraint"—Black—$1.50, postpaid.

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If you have any quetsions, write Prof. C. W. Burkett, West Raleigh, N. C., and receive full particulars. Let's all be off to the Winter Course.

....The Revell Publishing Company: "We are about to issue a volume that will possess more than ordinary interest for the increasing body of Bible students, 'The Student's Chronological New Testament,' by Dr. A. T. Robertson, professor of New Testament Interpretation in the Baptist Theological Seminary at Louisville, Ky., which, by the way, is the largest theological seminary in this country. Dr. Robertson has arranged the books of the New Testament chronologically, giving a brief introduction to each, and uses the Standard American Revision for the text."—Baptist Argus.

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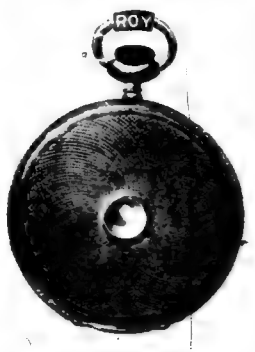
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News Notes.

....The report of the meeting of the Woman's Societies will appear next week. We may say now that they had one of the best meetings in their history.

..We join in the movement to have farmers in every county in the South to meet in their respective courthouses December 17, to resist the decline in the price of cotton. Attend the meeting.

....Elder Edwin R. Harris, of Durham, writes: "My churches have fallen in line and have made up money to send me to the Convetnion. I serve some of the salt of the earth in my churches—Edgemont, Durham, Knap of Reeds and Concord—in the Flat River Association."

....Secretary Johnson urges that applicants for aid from the State Board of Missions and Sunday-schools shall lose no time sending in their applications. Let them be in writing and approved by Associational Executive Committee. It is important that every application shall be before the Board when it meets; and it is hereby called to meet Dec. 23. Applications should be in Dec. 20.

....Bro. J. S. Corpening, pastor of the First Baptist Church, Timmonsville, S. C., writes: "My work was never so prosperous before as it is now. Larger number of additions reported to our recent Association than in many years, and more than a thousand from my field to denominational objects. And still larger plans than ever are being laid out for the coming year. The Lord has abundantly blessed us."

....This number of the Recorder is given almost wholly to the Convention—always the great event of the year with North Carolina Baptists. We present a report with many faults, but we are fortunate at least in offering all the reports of interest and practically every motion and incident. Chief among the reports is the report of the State Board of Missions and Sunday-schools. It recounts the story of the year's work.

....The party returning from the Convention Monday morning were greatly distressed when at Franklin they learned of the death by drowning of Messrs. John H. Gore, Jr., and William Brewer, the sons respectively of Mr. J. H. Gore and Mr. John M. Brewer—Mr. John H. Gore, Jr., being also the son-in-law of Mr. Brewer. This event comes close home to the heart of our brotherhood. For these brethren and their families are known and loved throughout the denomination, having for years been in the front rank of our laymen.

....After two months' stay in the United States, Pastor Charles Wagner sailed for Paris on December 1. There is a movement in New York to raise $150,000 to build him a church or chapel in Paris. After all the popularity of "The Simple Life," it is curious to notice how many have failed to catch Mr. Wagner's real thought. It is often considered as the same as the idea of Emerson and the other members of the Concord School of Philosophy, "plain living and high thinking." But there is a very real difference. Pastor Wagner uses the word "simple" not in contrast with "luxurious" or "elegant," but as the opposite of "deceitful" or "misleading." As quoted in The Watchman of December 1st, he says: "The child life is the simple life. Tell what you think; speak as you feel; tell the truth; conceal nothing." Pastor Wagner's idea of the simple life is consistent with the most ornate living, but not with shams in any form.—The Watchman.

....Bro. Geo. V. Tilley has resigned his work at Huntsville, Mo., and is now at his old home near Chapel Hill. We should be glad to see some church capture him in his native State before he returns to the West.

....On December 4, 1904, a cable message was received in Richmond, Va., telling of the death of Rev. J. E. Hamilton, of Para, Brazil, from yellow fever. Brother Hamilton leaves a wife and three little children. He was a Louisianian by birth, and went to Brazil in 1899. He was an excellent missionary, and his death will be a great loss to the cause. May God call several to take his place in the rapidly developing work in the Amazon Valley.

The Lord Chief Justice of England has decided that those who refuse to pay the tax imposed by the Education Bill for the support of the schools under the Church of England teaching, are disfranchised. This is doubtless good law; but it will only make the passive resistance movement more determined and more effective. In a matter like this where people are suffering persecution for conscience sake the more severe the persecution, the greater the resistance, the deeper the sympathy and the fiercer the indignation which is aroused.—The Watchman.

....Bro. Oscar E. Sams, of Harrisburg, Va., writes: "I am happy in my work; surely no church in our State could be more faithful to its pastor. Our elegant brick structure has just been clothed in a new robe of paint, and presents the most striking appearance of any church in town. Our membership, during my ministry, has increased 35 per cent, and the contributions to benevolence are five times more than they were the year prior to my coming to the field. My salary has been graciously increased from time to time; and for three successive years I have received unanimous calls. Why should I not be happy?"

....Bro. M. R. N. Caldwell, of Canton, N. C., writes as follows: "Perhaps the following will gladden the hearts of many of your readers. I closed a nineteen days' meeting at Locust Field Baptist Church November 21, 1904, in which thirty-three souls were brought to Jesus, their ages ranging from fifty-seven to fifteen. Twenty-one joined the church and others will yet join. Locust Field is the oldest church in the Western part of our State. In the last two years we have bought a nice lot for a parsonage and a good piece of property on north Hominy having a very respectable schoolhouse to hold services, and the 14th of November we hung an eighteen hundred pound bell on our church. To God be all the praise and glory."

....The ringing of the school bell last Monday morning caused a flutter among the children. What a scurrying of little feet and chattering of tongues as they gathered up books and tablets, and hurried over to the Central building. How eager they seemed to resume their studies after the long vacation! The school work was suspended nearly three months ago on account of the fearful ravages of the fever plague, and since that time many of the children have been perilously near the shadow land. But the long night has ended and we lift our hearts in gratitude to the Father who has watched over and guided us through the season of sadness and gloom. The school will continue through the holidays, Bro. Boone says, in order to make up, as far as possible, the time lost by this long suspension of the school work. —Charity and Children.

....Bro. A. T. Hanes, clerk of the church, writes as follows: "Will you kindly allow me space for a few words in regard to the work at Broad Street, Winston, N. C. Since the organization of the church sixteen or seventeen years ago, it has received aid annually from the State Board. A year ago the church called Rev. B. K. Mason, of Williamston, N. C., to the pastorate, who took charge January 1, 1904. Since that time the church has purchased one of the most desirable lots in the city for $3,300 upon which they expect at some future time to erect a church building. More than half of the purchase money has been paid, and most of the remainder secured by good pledges. At a recent conference of the church, it was decided not to ask the Board for an appropriation for the coming year, and in addition to this, increased the pastor's salary. We are hoping to do a larger and more aggressive work for the Lord than ever before, and trust that a better and brighter day is dawning for Broad Street Church."

....The policy of the Biblical Recorder is to say nothing ill of the Christian denominations. The Baptist way to win is by living the baptized life—and it is the only way. We regret, therefore, that an innocent quotation from the Charlotte Observer's report of the recent Western North Carolina Methodist Conference has been so printed as to appear in the nature of an uncalled for thrust. We would remind the brethren that we only quoted a report. If that report was inaccurate they should correct it. The word "collar" may or may not appear offensive. We did not invoke this word. It was used by a Methodist preacher in the Conference—a Mr. Edmundson. "I want to die with the collar on," he said, according to the Charlotte Observer. We took the word out of his mouth. The Charlotte Observer's report showed the working of "The Methodist Way." We quoted it for that purpose and no other. We have no doubt that the reporter gave an accurate report, and, therefore, while we would assure our Methodist friends that we would not wound their feelings, we cannot apologize or repent of having printed a report of the working of their system. If that report was inaccurate, we shall be glad to have it corrected.

HAVE YOU A TONGUE?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send today to the Vernal Remedy Company, Le Roy, N. Y., and you will receive free, of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the Biblical Recorder first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

We call attention to the special advertisement in the Recorder of F. D. Johnson Jewelry Co. If you will write for a catalogue, they will send you with it their special discount sheet of prices to run to January 31, 1905, in celebration of the 50th year of their Mr. F. D. Johnson in the jewelry business and thirty years in the catalogue business. If you have catalogue No. 15, write for special discount sheet if you have not received it. All goods delivered at their risk and expense, except solid silver, plate ware and clocks. Catalogue sent free.

OXFORD SEMINARY.

President Hobgood has just issued a booklet of a dozen views of the exterior and interior of the new buildings of Oxford Seminary. He will be glad to send them on application.

The Spring Term will open January 4, 1905.

Deafness Can Be Cured

I Have Made the Most Marvelous Discovery for the Positive Cure of Deafness and Head Noises and I Give the Secret Free.

With this Wonderful, Mysterious Power I Have Made People Deaf for Years Hear the Tick of Watch in a Few Minutes.

Send Me No Money—Simply Write Me About Your Case and I Send You the Secret by Return Mail Absolutely Free.

After years of research along the lines of the deeper scientific mysteries of the occult and invisible of Nature-forces I have found the cause and cure of deafness and head noises, and I have been enabled by this same mysterious knowledge and power to give to



I Have Demonstrated that Deafness Can Be Cured—Dr. Guy Clifford Powell.

many unfortunate and suffering persons perfect hearing again: and I say to those who have thrown away their money on cheap apparatus, salves, air pumps, washes, douches, and the list of innumerable trash that is offered the public through flaming advertisements, I can and will cure you to stay cured. I ask no money. My treatment method is one that is so simple it can be used in your own home. You can investigate fully absolutely free, and you pay for it only after you are thoroughly convinced that it will cure you, as it has others. It seems to make no difference with this marvelous method how long you have been deaf, nor what caused your deafness, this new treatment will restore your hearing quickly and permanently. No matter how many remedies have failed you—no matter how many doctors have pronounced your case hopeless, this new magic method of treatment will cure you. I prove this to your entire satisfaction before you pay a cent for it. Write to-day and I will send you full information absolutely free by return mail. Address Dr. Guy Clifford Powell, 1600 Auditorium Building, Peoria, Ill. Remember, send no money—simply your name and address. You will receive an immediate answer and full information by return mail.

THE LARGEST SALE OF ANY ONE BRAND IN THE UNITED STATES

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219 Fayetteville St.

RALEIGH, N. C.

Our Prices Are Right. Call to See Us.

Temperance.

Learn it By Heart.

What is the chief law-breaker of the land?

The saloon.

Where are the schemes hatched out which promote the most dastardly forms of civic corruption?

In the saloon.

Where does the midnight assassin go to nerve himself for his murderous mission?

To the saloon.

Where do the police go in search of the skulking thief and murderer?

To the saloon.

What institution is hard by the brothel and the gambling hell?

The saloon.

What lays its hands upon political parties and dictates who shall be nominated and elected to office?

The saloon.

What impoverishes the American workingman and fills him with the spirit of discontent?

The saloon.

What takes the bread from the mouths of starving children?

The saloon.

What clothes with rags refined women who once lived in affluence?

The saloon.

What despoils young womanhood and sends it reeling and cursing down the street?

The saloon.

What crowds our prisons to their utmost limit?

The saloon.

What peoples our mad-houses with pitiable victims?

The saloon.

What drags from its throne of respectability and influence our best manhood, and, smiting it with unspeakable physical, mental and moral deformities, sends it, despairing, over the precipice into the horrors of an eternal doom?

The saloon.

What is the arch despoiler of the home and the fruitful source of domestic infelicity?

The saloon.

What is the eternal enemy of the church of Jesus Christ and the chief impediment to every moral reform?

The saloon.

Should this institution be allowed to live? Should it be authorized and protected by law? Should the good citizenship of the Republic not arise, and, as one man, abate the awful, blighting curse? Should ot the whole damning business be pulverized and swept down into hell, from which it came?

Blot out this curse!—Epworth Herald.

The Uncomplaining Wife.

In a side street in a poor neighborhood there lived a drunkard whose wife never complained. He was a skilled mechanic; he spent a large part of his earnings in the saloon; he became an invalid; he grew almost helpless; he would have been in the poor-house but for the kindness of his landlord; and his wife endured her lot with a dignity that roused the admiration of her neighbors. Sometimes a bright day cheered the invalid, and he felt so much better that he ventured on a short walk, which meant that he found some of his boon companions and came home drunk.

One rainy night in summer he fell on his doorstep, and slept for several hours before his wife knew of his return. Finally all outdoor movements became impossible, and he dragged on through weary months, helpless and troublesome, an hourly burden to the woman whose life he had blighted.

My visits to the house were frequent, and indeed very few visits would have been enough to show me the state of affairs. The man was ashamed of his past life, sorry for the misery he had inflicted on others, and received holy baptism with contrite humility. His wife told me whether the patient was better or worse, spoke of her children and her plan for their welfare, but never lamented her own trials and sorrows. One day some expression of sympathy from my lips led her to reply with emphasis. "You ought to know that I deserve all this. I married him, knowing his habits, to worry my mother. She had opposed my young will, and I determined to torment her. I succeeded, for she grieved over my marriage; but my mother got out of her torment twenty years ago, and I am here still."

That was the first and last comment on her life-long wretchedness. After nearly twenty-five years of unhappy wedlock, the man died. The poor woman endured a great deal just for the pleasure of worrying her mother.—Living Church.

Saloon Methods.

It is no wonder that hatred for the saloon increases in the heart of every man who attempts to prevent or even regulate the flow of the molten lava of crime and degradation which these craters connected directly with the pit belch forth upon peaceful neighborhoods. Time after time has some reformer, attempting to restrain the saloon power, found that the fumes of the hellish fire are being turned toward him and his loved ones. One of the earliest recollections of the writer of this paragraph is of a temperance mass-meeting which was broken up in confusion by rowdies sent by saloon-keepers. These criminals disturbed the meeting, the principal speaker of which, the Baptist pastor, was a born foe to rum-sellers, by sending noxious gases throughout the hall. The more modern method is to "slug" the temperance worker, as was the case with Dr. Haddock, the Methodist minister, of Sioux City, Iowa. The latest method is that of dynamite. Last week, according to the telegraph dispatches, the home of E. E. Thomas, a lawyer of Omaha, was wrecked by an explosion, evidently the work of sneaking whiskey-sellers or their more debased fellows who for a few drinks are willing to do almost any criminal deed. We are glad to notice that the reform associations have offered a reward for the conviction of these murderous rascals. We hope they will be caught and made examples for the benefit of others of the same kind.—Standard.

Peoria, Ill.

Peoria, Ill., although it has thousands of good citizens and two aggressive Baptist churches among other Christian bodies, bears the disgraceful distinction of being the whiskey centre of the world. Imagine the delight, then, of temperance people the land over when it is announced that from this headquarters of whiskey manufacturing, at the late election, a Prohibitionist was elected to the State Legislature as an independent member of the lower house. Mr. Dan R. Sheen, the successful candidate, attributes his election to the union of temperance forces and organizations through the Anti-Saloon League. The League feels especially good over this victory, as it is a striking demonstration of the effectiveness of its non-partisan methods. The League people are especially gratified over his election by the fact that of the five candidates who were running, the two that were defeated were the only man in the last session renominated who voted wrong on the State local option matter and a saloon-keeper, both of whom were supported in the confidential circular of the Liquor Dealers' Association. We consider that Peoria County, which comprises a legislative district itself, offers a remarkable exhibition of mixed independent voting. Roosevelt carried the district by over 6,000 plurality. It elected a Democrat to the State Senate and sends a Prohibitionist to the lower house with a clear margin of over 1,000 votes.—Standard.

Asheville has refused to license distilleries—a movement quite worthy of a self-respecting city.

SPECIAL EXCURSION TO HAVANA, CUBA.

Do not miss this opportunity to visit this beautiful and attractive island, as it will afford, not only the opportunity for you to make a delightful trip but, to the manufacturer of the South, will offer the additional opportunity to investigate possibilities of Cuba with the view of developing their business in that country.

A personally conducted—special—excursion to Havana, Cuba, January 4, 1905, from Washington, D. C., Richmond and Norfolk, Va., and intermediate points in the States of Virginia, North and South Carolina, will connect with the Peninsular and Occidental Steamship Company's steamer, leaving Port Tampa, Fla., on the night of January 5, 1905.

The party will be limited to 150 persons, therefore reservations should be made promptly in order to secure proper accommodations on the steamship "Olivette," the most commodious ship of the Peninsular and Occidental Steamship Company, which will convey the party to Havana.

Tickets will be limited for return passage on any steamer leaving Havana until January 19, 1905, with privilege of stop-overs at any point in the State of Florida—south of Jacksonville—within final limit of ticket, which will be January 22, 1905.

The rate, $45.40 from Raleigh, N. C., for the round trip, includes meals and state-rooms on the steamship.

Mr. A. W. Fritot will meet the party in Jacksonville and accompany them to Havana. Mr. Fritot speaks Spanish fluently, and will place himself at the disposal of the party, furnishing any information desired.

Make up your party and go, and should you desire other information, books, pamphlets, etc., on Cuba, or "What to say in Spanish, and How to Say It," address

W. J. CRAIG,
General Pasenger Agent,
Wilmington, N. C.

H. M. EMERSON,
Traffic Manager,
Wilmington, N. C.

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TOY MAGIC LANTERNS, SLIDES, FOUNTAIN PENS, CAMERAS, and other novelties. Catalogue Free on request. L. MANASSE, Tribune Bldg, CHICAGO, ILL.

DANGEROUS COLDS, HEAVY COUGHS, Allen's Lung Balsam

Cancer Hospital.

We want every man and woman in the United States to know what we are doing—We are curing Cancers, Tumors and Chronic Sores without the use of knife and are indorsed by the Senate and Legislature of Virginia. If you are seeking a cure, come here and you will get it.

The Kellam Cancer Hospital, RICHMOND, VA.

SEABOARD
Air Line Railway

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Botson and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

UP-TOWN TICKET OFFICE,
Yarborough House Building.

C. H. GATTIS, T. P. A.,
Raleigh, N. C.

H. A. MORSON, C. T. and P. A.,
Raleigh, N. C.

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CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

At Spencer.

Sometime ago you asked me why I did not write to the Recorder. I told you that I wanted to wait until we did somthing, then I would write. Now we are doing something, and perhaps many who read the Recorder would rejoice to know that we are going forward in the Master's cause at Spencer.

On last Sunday we took our collection for State Missions, and it was indeed a day of great rejoicing among my people.

A week before I took the collection, I announced from the pulpit that we would undertake to raise our pledge for State Missions on the following Sunday. During the week, I visited the members and laid the matter on their hearts in their homes.

Sunday morning I preached from the text, "Ye are my friends, if ye do whatsoever I command you," and at the close of the sermon, we took the collection and got fifty odd dollars. At night, I asked all who were interested in the matter to remain. I dismissed the congregation, but the members and some others, who were interested, remained. After everybody had gotten quiet, I told them how much we lacked having our pledge. They came up one after another and laid the money on the table and in a few minutes we had $75.69. I then announced that we had more than raised our pledge.

Brother Gary, one of our deacons, led the congregation in an earnest prayer. As we passed out, the people shook hands with each other and rejoiced.

The missionary spirit is blazing in our church, and if you want to know how to raise money, come up some Sunday.

Our church is also growing in numbers. We receive new members nearly every Sunday. I have been in the water several times recently and have got to go again. Brethren, do you like to baptize? Then get your people to giving and you will have no little of it to do. The town is growing very rapidly. New houses are being built every day and the people are coming in on almost every train. I see new faces in my congregation every Sunday. The new shops will soon be ready for work, and that means the employment of a great many more people.

Spencer is indeed a busy town, and you may look for her to grow into a city.

In conclusion, allow me to say that my church made me a present of a handsome suite of furniture. In many ways they have convinced me that they love me, and I am happy in the work.

Yours fraternally,
J. M. HAYMORE.
Spencer, N. C., Nov. 29, 1904.

Reading Church Letters.

I notice that quite a number of our brethren seem to think that the reading of church letters at our Associations is a waste of time and useless. With an experience of attending Associations for nearly forty years, I find that I get more information from hearing the letters read than I ever do from all the speeches made by our best speakers. I recently attended the old Sandy Creek Association and heard some of the best speeches I have ever heard at any Association, but from the reading of the church letters I learned more than I did from all the speeches. From these letters I heard how each church was getting on and what each one was doing. I know that the plea is that we get all this information in the minutes, but many of us who visit other Association never see a copy of their minutes. Many churches are stimulated to make larger contributions to the pastor's salary and the objects of our Convention because they do not want to hear them read out so far behind other churches. To me, this is the most interesting part of our Association and the greatest stimulant to enlarge our work that we have. I hope this will never cease to be carried out in the Associations where I attend. I notice that in Associations where they do not read the letters that the newspapers do not get the items for publication and much valuable information to the listener is lost. I might say many other things in favor of letter reading, but perhaps I have said enough. Every Association is an independent body and will do as it pleases, and what one does is not a law for others, so we will not fall out about it.

J. M. HOLLEMAN.
Apex, N. C., October 21, 1904.

The True Relation of the Women of the State to a Great North Carolina Business Now in Its Infancy.

Of all the various lines of business which make up our commercial life there is none that is of such vital interest to women as that of life insurance. The history of the world will never record a greater achievement in the line of organized benevolence than the great business of life insurance. The chief beneficiaries of this business, whose protecting arm is now thrown around the whole civilized world, are the women and children, and its blessings have been so manifold and its utility so well established that the man who does not avail himself of the protection which it affords for those who are dependent upon him is coming to be regarded as shiftless, if not criminal. With the progress of education the time is coming when hostility to life insurance will become a badge of ignorance.

It is an astonishing fact that one of the most serious obstacles to the extension of the business of life insurance is the prejudice of good women who entertain a sentiment against it, a sentiment which does more credit to their hearts than to their heads. A man who has a wife and children dependent upon him for their support, and who runs the risk of this support being taken away from them at any time by his death, and who does not protect them from such a calamity through the great beneficent co-operative agency of life insurance, is either unthinking or unfeeling, and no woman should make herself a party to such shiftlessness and folly by a sentimental opposition to life insurance.

In North Carolina there is a life insurance company which can give the same absolute protection which can be had through the policies of the great metropolitan companies. Its business is on the old line legal reserve plan with a surplus to policyholders of over $230,000.00. Every dollar received by this company for life insurance premiums is invested in North Carolina and not a dollar leaves the State. In no other way can the resources of the State be so successfully husbanded and its wealth and prosperity increased as by fostering such institutions as these instead of sending our money abroad for things which we can buy just as profitably at home. This company is the Southern Loan and Trust Company, of Greensboro, N. C., which has made a remarkable financial record and which is rapidly becoming one of the strongest financial institutions in the South. Correspondence is invited with any one desiring to apply for life insurance, or to enter the field of life insurance soliciting. — Woman's Thanksgiving edition News and Observer.

There is a healthy, a practical, a working faith. First, that a man's business is to do the will of God. Second, that God takes upon Himself the care of that man. Third, and, therefore, that a man ought never to be afraid of anything.—George Macdonald.

Obituaries.

Not Death—Life.

The weak'ning pulse, the short'ning breath,
The last faint, flut'ring sigh,
And then we weep and call it death,
But can the Christian die?
The prison bars asunder break,
The captive is set free,
And angel's harps, in glory, wake
To sweeter melody.
The ransomed spirit takes its flight,
The heavenly goal is won,
Beyond the power of sin's dark night,
A new life is begun;
A life that ever shall increase
In wisdom's boundless joy,
Where sweet surprises never cease
And love finds fresh employ.
A life with God—the source of life,
Eternal, true, sublime,
Beyond the reach of earthly strife,
Beyond the frosts of time!
O, glad new life, 'mid joys supreme,
Unfettered, pure and free,
Our waiting hearts but faintly dream
What thy delights shall be!

—Selected.

FLOYD.—The home of our brother and sister, Dr. A. G. and wife, Mrs. Lizzie Floyd, has been made exceedingly sad because of the death of their only little girl, Sarah Bettie, who died November 12, 1904. Though this little one died so young, having been born December 20, 1902, yet her mission was to keep her parents' hearts filled with fond hopes, bright joys and solid comfort. No one could more admirably succeed in her mission than little Sarah, for to her mother she was a fountain of pleasure; to her father a continuous stream of delight. She was indeed sunshine in the home. But this little messenger of joy is gone. Where? To the Father who loves her better than any earthly parent can. He loved her too well to let her continue to linger on the earth. He has a more important work for her in Heaven. We know she is there to dwell forever with the Lord. "Precious little darling, light of the home, fair as the morning, bright as the day, she is in the arms of her Savior, looking this way beckoning father and mother come."

She cannot return to us, but we can go to her. May we all meet her some sweet day. PASTOR.

Resolutions of Respect.

Whereas, it hath pleased God, in His all-wise providence, to remove from our midst our friend and classmate, Sidney A. Matthews; be it

Resolved 1. That we, the members of the medical class of Wake Forest College, are grieved over the loss of this splendid young man, whose life was so full of promise.

2. That we extend to his bereaved loved ones our profound sympathy, and commend them to Him who is a Man of sorrows and acquainted with grief.

3. That a copy of these resolutions be sent to his family, to the Biblical Recorder, and the Wake Forest Student.

WINGATE M. JOHNSON,
THURMAN D. KITCHIN,
SLOCOMB R. EDWARDS,
Committee.

IMPORTANT CHANGE IN THE SEABOARD SCHEDULE, EFFECTIVE NOVEMBER 27.

No. 34, now due at 1.30, leave at 1.25, will arrive at 1.25 and leave at 1.30.

No. 31, now due at 3.50, and leave at 4.00, will arrive at 3.35 and leave at 3.40.

No. 43, now due at 7.30, leave at 7.35, will arrive at 6.55 and leave at 7 o'clock.

C. H. GATTIS, T. P. A.,

Lumbago
Get Instant Relief RUB ON
Painkiller (Perry Davis)

Money for Farmers!

6 PER CENT. DIVIDEND EVERY WEEK FROM AN INVESTMENT WITHIN REACH OF ALL!

Josh Billings once delivered himself as follows:

"He who by farmin' wood get rich,
Must rake an' hoe an' dig an' sich;
Work hard all day, sleep hard all nite,
Save ev'ry cent an' not git tite."

Farming, nowadays, however, is not a matter of main strength and awkwardness, as it was when Josh wrote these lines: "He who by farming would get rich." In the twentieth century must read the best farm literature, post himself as to the best methods adopted by the most progressive farmers, and bring science and skill to his aid, and for this purpose there's nothing better than a good farm paper.

Listen to what Mr. Ashely Horne, President of the State Fair, says: "I have other investments that pay 6 per cent annually, but my dollor in The Progressive Farmer pays me 6 per cent. every week that comes."

J. M. Parris, of Jackson county, N. C., says: "By adopting many valuable suggestions made by the various writers for The Progressive Narmer, I have been enabled to greatly improve my farm and stock, by increased production and valuation of farm and stock. I have made over $100 for each $1 paid out for your paper. I am sure that it was one of the best investments I ever made."

You cannot farm during 1905 without this "biggest, brightest, and best Southern farm weekly," and you should at once accept our

Remarkable Special Offer.

We have made arrangements by which we are enabled to make the following club offer:

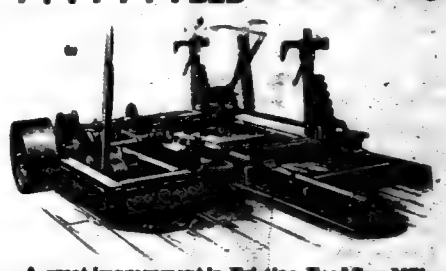
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Both One Year for $2.00.

The only condition is, that you must be a new subscriber to one or both papers. This is imperative. Address all orders to

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Raleigh, N. C.

VARIABLE FRICTION FEED Saw Mills



A great improvement in Friction Feed Saw Mills. REPAIR BILLS are practically nothing with this feed. Most durable on the market. We build mills with LOG BEAM or Ratchet Set. Works on trucks or rollers. Also WOOD PLANERS, Engines, etc. Catalogue free.

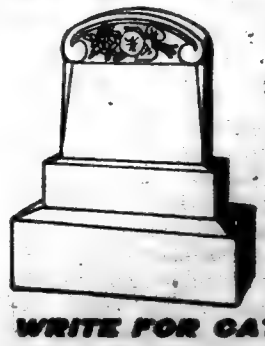
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Winston-Salem, N. C.
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Notice of Sale.

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Unity and Enthusiasm at Littleton.

Arriving here August 1st from the pastorate at Fairmont, W. Va., I have been so busy organizing our work that I have not found time to be introduced to you. I must confess that I have felt a sort of loneliness for I have been on strange soil. Yet every spot of it that I have touched has been hospitable. I have become willing to be called a North Carolinian. I trust I may prove myself worthy of so honorable an appellation. I am grateful to the Recorder for its kind service in introducing my brethren of the State to me; I have yet to be introduced to them.

Thus far my work at Littleton has been signally gratifying. Grave difficulties faced us. For my call to full-time preaching was an experiment for Littleton. Hitherto the church had had preaching only one or two Sundays a month. The change meant in the first place a powerful increase of expenses, with no systematic plan of meeting them. Then we had been overshadowed by the Methodist church and female college here. And, what was worst, our people in general were not, to say the least, enthusiastic.

But to-day our church is not merely united, but is working with an enthusiasm that I have seldom seen equaled. In September the pastor conducted meetings for two weeks, which resulted in twelve baptisms, with several more to follow. As many more have been received by letter. The Johnson Duplex system of weekly giving has been in operation now for some time, and all of our increased expenses have been paid weekly. I am especially happy to state that we have taken our last special collection for benevolent objects, and that all of these objects will hereafter be provided for by weekly giving from practically all of our members. Weekly pledges to benevolence have been secured in true scriptural fashion (1 Cor. 16:2) from nearly every one in the church, including wives and children. This year, however, is a trying one financially, since we have not only made a great advance, but are making considerable outlay for repairs.

Two notable events for our church occurred recently. One was when G. T. Lumpkin, pastor at Scotland Neck, a worthy old friend of my college days, came and claimed as his helpmeet one of the best workers to be found in our church—or any other—Miss Kate Bagley. The other was our Thanksgiving exercises. After a delightful service at church, with a collection for the Orphanage, and the giving of the hand of fellowship to two new members, the church and congregation took dinner together in a large store-room near by. It was a happy social affair, followed by an enjoyable program. Visiting pastors took part. The occasion aimed simply at bringing the whole church together in pleasant intercourse, at magnifying the day, and at elevating the character of the observance. And it succeeded beyond our expectations. Many regarded it as not only their best Thanksgiving day, but one of the best of all their days. Our church regards it as indeed a triumph, in that it reveals both a church unity and a church enthusiasm.

Next Sunday Dr. E. O. Taylor, of Boston, Mass., begins a series of lectures here on Scientific Temperance.

S. L. MORGAN.

Littleton, N. C., Dec. 2, 1904.

The man who sees God in the dawn will see Him in the noonday; yea, and at eventide there will be light.—John E. McFadyen.

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Sept. 3, 1904.

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RALEIGH, N. C., WEDNESDAY, DECEMBER 21, 1904.

CHRISTMAS PRAYER.

O holy Child of Bethlehem,
Descend on us we pray,
Cast out our sin
And enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell
Oh, come to us, abide with us,
Our Lord Emanuel!

THE SUPREME OPPORTUNITY OF CHRIST'S PEOPLE IN THIS GENERATION.

BY W. R. CULLOM, TH. D., OF THE CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

AN AGE OF INTENSE INTEREST IN THE BIBLE.

It might at first glance seem a little extravagant to say that this generation has an opportunity to study, to know, and to apply the Bible in a way that no other generation has had since it was made. A little investigation and reflection, however, will show this to be nothing more than literal truth. The last fifty years have witnessed more real Bible study, and more interest in and around the Bible, than a thousand years previous to that time.

Some one may object that so much of this work has been destructive. That is very true; but sometimes a little destructive work is necessary. In the midst of the prosperity and growth of many of our cities, who has not seen the rickety tenement destroyed in order that it might be replaced by a strong, beautiful stone structure? Such work is often needed in the kingdom of God. In one of Mr. Fiske's books he tells about the great French sceptic, Voltaire, building a church. If I remember correctly, it was built off in a park, away from every other church. The simple inscription over the door was this: "Voltaire Deo Erexit" (Voltaire built it for God). The only type of the Christian religion that he knew was that of the French Roman Catholic. As he had witnessed their hollowness, formality, and even immorality in the name of religion, and had seen their churches dedicated to Saint this one and Saint the other one, his soul grew sick ad nauseam, and he desired to see a church built that should be a simple reminder of God. It is not meant here that Voltaire's work was that of a devout saint—far from it; but it is meant that in case of the type of religion with which Voltaire was acquainted there was need of some destructive work. The same was true in the case of Martin Luther, and of Savonarola; and if the Frenchman, had had the constructive faith of the German or the Italian his work might have held a very similar place in the history of Christianity. John the Baptist (Matt. 3:7-10), and even Jesus Himself had to apply the knife of destruction to much that passed for religion in their day (Matt. 15:1-3). The same tendency that blinded the Jews to the simple truth of God in the days of John the Baptist and of Jesus; that blinded the Catholic church in the days of Luther, Savonarola, and Voltaire, is a tendency which must always be watched. When the truth of God becomes buried and hidden under the rubbish and traditions of men, then a wholesome application of destructive work is needed on the part of some body. Will any one say that some of this work was not needed in our own time in the matter of Bible criticism and Bible interpretation? If the knife has sometimes been applied too ruthlessly, as some of us think who hold the Bible to be the product of God's spirit moving on "holy men of old," there has nevertheless been a wholesome tendency in much of this destructive work, and the way is now open for a positive, aggressive, and constructive work in the realm of Bible truth which has not been open to any other Christian generation. Moreover, much of this wholesome, constructive work has been done already, and we are even now enjoying the fruits of it. Who is there that reads the Sunday-school periodicals of the day, or the splendid work of the current religious press, or even the valuable contributions to this subject from the secular press, without feeling that the fountains of religious truth and the very sources of Bible knowledge, are opened and are emitting streams of blessing and help that were not dreamed of a half century ago? Where Abraham, Moses, David, Isaiah, and even Jesus Himself, so far as His life as a man is concerned, were not much more than so many figures standing in the far-away horizon of the past, today they all move before us clothed in flesh and blood, living lives that at once thrill us with the strength and beauty of their faith, and beget in us aspiration and hope for fellowship in the same sort of life. So far most of this positive work has been done in the realm of history. A few men are beginning to apply it in the realm of doctrine. Take as an example the doctrine of the atonement and see how it has passed through the crucible of criticism and come back to us revitalized with an ethical power that it has not known before. Dr. Denney's book on The Death of Christ could never have been produced without the critical background of the past fifty years. But this is only a beginning. What may we not expect in the next fifty years? The opportunity to know the Bible and to apply the Bible to every condition of life is before us today as it has never been before any age in the past. What are we going to do with the opportunity?

AN AGE OF INTENSE INTEREST IN JESUS CHRIST.

The fourth and last of the characteristics of our age to be discussed here is that it is an age of intense interest in Jesus Christ. One of the catch phrases of the time is, "Back to Christ." This sounds well, and in many respects is well. There is sometimes, however, a string to it that we do well to watch. When it carries with it the idea that we shall ignore Paul, and James, and Peter, and the book of Hebrews, and simply take the words of Jesus as authoritative, we do well to halt. For it is only one step more, and the words of Jesus themselves will be gone. Who reported to us the words of Jesus? Did they not come through Matthew, Mark, Luke, and John? If Paul and Peter be set aside, then why not Matthew and John? For this reason, I am disposed to watch the man who says, "Back to Christ." For the same reason I care but little for these red letter New Testaments, and such things.

But there is really a serious sense in which this generation is turning its thought and its heart to Jesus Christ. This disposition looks at Jesus in the three-fold sense in which the church has held to Him through the centuries—as Prophet, as Priest, as King.

As an example of how this age turns to Jesus as prophet or teacher let us observe how Mr. Sheldon's book, "What Would Jesus Do," has been translated into different tongues, and how that everywhere the question has arrested and chained the attention of men as no other question could. Now, whether one agree with what is said and implied in Mr. Sheldon's book or not is altogether immaterial for the present purpose. The way the book has been received is some indication of how men are recognizing that the will and example of Jesus constitute the highest of all standards for life and conduct. Or, let us take another example. Some time ago my eye fell on a book bearing this title: "Jesus Christ and the Social Question." On looking into it it was found to deal with such questions as these: "Jesus Christ and the Family;" "Jesus Christ and Poverty;" "Jesus Christ and Wealth;" "Jesus Christ and Capital," etc. On reading some of the chapters it became evident that the author was seeking to give a faithful view of the teaching of Jesus on these great subjects, and it seemed that he considered the teaching of Jesus as the ultimate authority on these matters. The author of that book is Prof. Francis Peabody of Harvard University. When we remember that Harvard is in the very heart of Unitarianism, shall we not be grateful that the voice of Jesus as a teacher is heard with such seriousness and with such evident confidence in such a centre?

If we think of Jesus as a priest, or in the distinctive work of saving sinners, interest in Him is no less apparent. Reference has been made to the great interest in the doctrine of atonement in the present day. There is much that we cannot accept in the teaching of the brilliant professor of church History in the University of Berlin, but it is doubtful if the religious literature of the present generation contains a more significant or important paragraph than the following from his pen. He is discussing the expiatory nature of Christ's death. "Let us," says he, "bear in mind a fact in the history of religion which is quite universal, Those who looked upon this death as a sacrifice soon ceased to offer God any blood-sacrifice at all. * * * Further, wherever the Christian message subsequently penetrated, the sacrificial altars were deserted and dealers in sacrificial beasts found no more purchasers. If there is one thing certain in the history of religion, it is that the death of Christ put an end to all blood-sacrifices. * * * If it is obvious that they [the blood sacrifices] respond to a religious need; if, further, it is certain that the instinct which led to them found its satisfaction and therefore its goal in Christ's death; if, lastly, there was the express declaration, as we read in the epistle to the Hebrews, that 'by one offering he hath perfected forever them that are sanctified,' we can no longer feel this idea of Christ's sacrifice to be so very strange; for history has decided in its favor, and we are beginning to get in touch with it. His death had the value of an expiatory sacrifice, for otherwise, it would not have had strength to penetrate into that inner world in which the blood-sacrifices originated; but it was not a sacrifice in the same sense as the others, or else it could not have put an end to them; it suppressed them by settling accounts with them. Nay we may go further; the validity of all material sacrifices was destroyed by Christ's death. Wherever individual Christians or whole churches have returned to them, it has been a relapse; the earliest Christians knew that the whole sacrificial system was thenceforward abolished, and if they asked for a reason, they pointed to Christ's death." (Harnack: What is Christianity, pp. 168-170). Whatever may be said of this man and his views as to the virgin birth, here is a frank and worthy utterance; an utterance too in the field in which he is a specialist. If the doctrine of the vicarious death of Christ holds the place in the history of Christianity that he assigns to it, it must be one of the bed rocks of our faith; and if this very citadel of the faith is being advocated with such force and candor by one who, to say the least, has no prepossessions in its favor, surely it must be a very favorable time for a vigorous campaign on the part of those of us who believe that a world's salvation is involved in the knowledge and acceptance of the principles set forth in the vicarious sufferings of Christ.

JESUS AS KING.

If we think of Jesus as King or Lord and Master, the same degree of interest appears. No No question before the Christian world today presses harder for an immediate, clear-cut, convincing answer than this: What is the seat of authority in Religion? Men want a religion of authority. In the great Tractarian movement of the past century, John Henry Newman felt compelled to renounce his Protestant affiliation and ally himself with the Romanists because he felt the need of an authoritative grip around his life and conscience and around the lives and consciences of his fellow men. Is not the pro-Catholic movement in the Church of England today due largely to the same cause? But why cannot these people surrender pride and popularity, and, opening their hearts honestly to Jesus Christ, hear the voice from heaven declaring, "This is my beloved Son, in whom I am well pleased; hear ye him"? The risen Christ Himself declares: "All authority hath been given unto me in heaven and on earth." Many people, of course, will continue to prefer being tied up in some hierarchi-

(Continued on Page 9.)

What Did Jesus Teach Concerning the Family?

BY C. D. GRAVES, PASTOR IN WADESBORO.

ABOUT HUSBAND AND WIFE.

Not even a crusty old bachelor, disgruntled and disgusted with life, when he kicks his dog out of the corner, and throws his pipe into the fire, will dare to retort, "Marriage is dishonorable anyway." Yet celibacy may be expedient. Paul was a bachelor. And Jesus sanctioned celibacy, when it was for the sake of the kingdom of God. His words were, "There are eunuchs, which made themselves eunuchs, for the kingdom of heaven's sake. He that is able to receive it let him receive it." The brethren of Jesus, Cephas, and the other apostles did not receive it. They were married and carried their wives on their preaching tours with them. But if marriage were dishonorable Jesus never would have set His seal of approval upon the institution by His presence at a marriage feast in Cana of Galilee. If marriage were dishonorable, Jesus never would have adorned it by His first miracle wrought there. Paul (if he wrote the book of Hebrews) commanded, "Let marriage be had in honor among all."

And yet there is danger that marriage will become dishonorable. Aroused by a sense of this danger, the Christian people of North Carolina are warmly denouncing the cause of it: our lax divorce laws.

By its divorce laws North Carolina breaks up the relation which exists between husband and wife. Whether North Carolina has a right to break up this relation or not, depends upon what the relation between husband and wife really is, and what breaking up this relation involves.

The State of North Carolina assumes that marriage is a civil contract between two people, a man and a woman, whereby each agrees to do certain things.

Jesus had no such conception of marriage. In Matt. 19:5 and 6, He asserted that, "The twain shall become one flesh. So that they are no more twain, but one flesh." In the same passage Jesus further asserts that God hath joined these two together. The marriage union seems to result in a real oneness, made by God, through His forces imbedded in the nature of man and woman. After marriage they are new beings; not separate, but one. His life is her life; his failure is her failure; his disgrace must be felt by her. And Jesus asserts that God made them so; not the Legislature of 1895.

A State or church can only declare such a oneness, God must make it. The State makes a civil contract. God makes the oneness. And after marriage both the civil contract and the oneness exist. Jesus taught that God allows a husband or wife to declare their oneness broken on the ground of adultery. Adultery, apparently, like death, is a real cause which disrupts the two. Our observation of the jealousy and hatred which enters a home whenever the crime of adultery is known to have been committed confirms this. Jesus teaches that no other cause is potent enough to break the oneness made by God; and that no man may, on any other account, assume that the oneness has been broken, and marry another wife. For any other cause than adultery Jesus said, "Whosoever shall put away his wife, and marry another, committeth adultery against her."

Such a divorce declaration, then, that the marriage union has been broken, is a false declaration. The cause is insufficient. The oneness prevails; and the man commits adultery against his wife, when he thus marries a second. The polygamist does the same thing, but without a declaration of divorce.

The Legislature of 1895 declared that abandonment for one year was sufficient cause for breaking the oneness between husband and wife, and directed the courts of North Carolina to declare the marriage relation dissolved on that ground. Jesus asserted that it is not. Who is right? Furthermore, Jesus has commanded, "What God hath joined together, let no man put asunder." And yet both Legislature and courts have tried to violate this command. It is time for them to cease.

Not only did this Legislature (and each one since 1899) declare God's oneness to be dissolved by abandonment for one year, but it declared remarriage after such divorce to be innocent. Jesus pronounced it to be adultery, criminal, disgraceful, shameful adultery! Again, who is right? If Jesus is right, then the Legislature of North Carolina has licensed the crime of adultery, and cannot escape from that charge. The conscience of each legislator may not condemn him in this, but that does not affect the fact. If a man's conscience does not coincide with God's word, there is something the matter with the man's conscience. The present Legislature of North Carolina ought to free the Code of our State from such a scandalous law. Many citizens have taken advantage of this supposed divorce, and are today married to others. They are simply living in a relation of licensed adultery, allowed by the State of North Carolina, but denounced by Jesus. Crime may be licensed; but it is crime still. A city government frequently licenses a house of ill fame. This does not remove the shame from its inmates. The city simply submits to a sin within its limits. The inmates commit it. So licensed adultery, whether it be on the part of rich or poor, honored or unknown, is adultery still, shameful, disgraceful adultery. Our citizens have indulged in it and our State has submitted to it too long already.

Certainly no minister of the Gospel, of whatever denomination, should, for money or friendship, by performing the marriage ceremony, become a party to the crime of adultery, just before the Legislature of 1895 has said that he may. Yet many ministers carelessly start two ignorant, or impudent people out into a life of crime, of open shame before God and man, and have the audacity to pronounce God's blessing upon their disgraceful life. Each minister owes it to God to tell such persons of their intended crime, prevent it if possible, and free himself from the responsibility for the horrible crime of adultery.

Any Christian justice of the peace ought to resign his office rather than, by pronouncing two such persons to be man and wife, become a party to their intended adultery.

No Christian Register of Deeds should sign his name to a license granting such man and woman the State's permission to live together in adultery.

No Baptist church should ever assert that it does not encourage adultery, until it sets itself to refuse to admit any persons whatsoever into its membership, who, whether by the license of North Carolina or not, are living in adultery as defined by Jesus Christ. If it has men and women already in its membership, divorced contrary to God's law, but who are said to be married again, and are living together as man and wife, it should insist upon their immediately forsaking this relationship, or else expel them from its midst. This may not be expedient. It is certainly logically right. If the Christians, as ministers, churches, and officers of the State will stand firmly against this crime, they will put it so heavily under the ban that self-respecting men and women will cease it, and the Legislature will condemn it. Then will there come back to the home its purity, its honor, and much of its lost happiness.

ABOUT THE CHILDREN.

The Old Testament command, "Honor thy father and thy mother," is apparently out of date. It appeared to be so in the time of Jesus. It was his effort, therefore, to restore it. He himself obeyed this command. He became subject to his parents at Nazareth, worked at the carpenter's bench for his father Joseph, and was probably helping to support his widowed mother and the children, when they first went with him to Capernaum to live. Among the five, of the ten commandments, which He set before the rich young ruler, that he might have eternal life, this was one.

Implied in this command, "Honor thy father and thy mother," is the obligation on the part of children to give the fruits of their labor to their parents. The Jews taught the people to dodge this obligation by the use of the magic word Corban. Of this word Luther says: "Corban means an offering; and it was as much as to say, 'Dear father, I would willingly give it to thee; but it is corban: I count it better to give it to God than to thee, and it will help thee better." Jesus denounced this teaching as a transgression of the commandment of God. The proceeds of the devoted thing went to the temple treasury; but the father was robbed of his right, and the child dishonored his parent.

In following the footsteps of Jesus we catch a glimpse of the home life of Mary and Martha and Lazarus. Martha brought complaint to Jesus againts her sister, and was rebuked by Him for doing so. Also when one brother made complaint against another about the division of their property, Jesus rebuked him and refused to interfere. Apart from such acts, there is no direct teaching by Jesus regarding the relationship of brothers and sisters in the home. Jesus seems to have been content to leave this part of Hebrew life as He found it.

THE HEAVENLY FAMILY.

God established the earthly family for the purpose of making man and woman happy in the exclusive companionship of each other, and of peopling the world to the best advantage. When that work has been done, there is no further need for the family. The family with all its relationships is broken up at death. "The sons of this world marry, and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage; for neither can they die any more: for they are equal unto the angels; and are sons of God." The earthly father, and the son, and the stranger become in heaven alike. All are brethren. God is the father, the redeemed are His children. In this family Jesus ranks Himself as a brother. He speaks of His disciples and says, "Go tell my brethren that they depart into Galilee." Yet He puts Himself in the place of an Hebrew elder brother, having the authority of a father. He addresses His apostles by the Sea of Galilee as, "children," asking, "Have ye aught to eat?"

In the upper room on the night of His betrayal, He addresses them more affectionately as "little children."

This new family, with God as the father, and Jesus Christ as the elder brother, is not deferred until we reach heaven: it is begun here. This heavenly family being eternal, and more important, Jesus gives it the power to break up the temporal earthly family in the interest of the new one. Jesus began the work of dissolving His earthly family in favor of the heavenly, when at 12 years of age, He forsook His parents, left them sorrowing and remained for three days in His Father's house, asking and answering questions. In His words, "Woman, what have I to do with thee?" as Jesus addressed His mother at the marriage feast, we catch a note of the same disposition to break down the earthly family in favor of the heavenly.

Jesus came into this world to establish the new family here even though it destroys the earthly one. He said, "I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." Jesus further demanded that His disciples should be willing to abandon, as in hate, even a wife when the interest of his kingdom, or family, demanded it. Thus He destroys the family established by God, root and branch, when God's new, eternal, and more important family demands it. That men may stand ready to break their earthly family ties, whenever so required, Jesus offers to them a reward for so doing. His words are, "There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time and in the world to come eternal life." Thus, as an old bird nest is thrown away, when the nestlings have flown, the earthly house is forsaken for a broader life in God's heaven above.

Always Full.

In driving between Melbourne and my home I often stop at a wayside trough to give the horse a drink. I notice that the trough is quite full of water and that there is a box in one end of it. As the horse drinks the water is lowering, and presently I hear a sound as of a running tap. Yes, the sound is coming from the box. That box is covering a piece of mechanism that needs explaining. Within it there is a tap connected by pipes with the Yan Yean Reservoir up in the Plenty Ranges. Attached by a lever to the tap is a metal ball, which rests on the surface of the water. As the horse drinks, the water on which the ball is floating is lowered, and thus the ball is lowered; the lowering of the ball opens the tap and the Yen Yean begins to pour in; so that, although the water is being withdrawn by the thirsty animal, a fresh supply is being poured in, the trough is "being filled" so that it is always "full." Thus may it be with the soul of the believer. No matter what the outflow into the surrounding emptiness may be, or the withdrawals by thirsty needy souls, there is the continual inflow, so that there may be the constant "fullness." Indeed, the outflow depends directly on the inflow; one can only give as he gets. It is ours to see to the connection away up among the hills of God being kept open, to see that the tap is kept in proper working order by faith, prayer, and meditation.—Rev. John McNeil.

The Man in the Moon Saw.

BY HENRY SHEETS.

Professed Christians, devoid of principle.

Churches afraid to discipline bad men, because they had money.

Members whose tender feelings were constantly being wounded.

Preachers who will immerse people, rather than see them go to the Baptists.

Brethren who looked as though they were at a funeral while the collection was being taken.

Christians who get happy about once a year.

Members who had forsaken their church, because they disliked some one belonging to it.

Those belonging to church, who were not on speaking terms with each other.

Some brethren, who are always on the side of strong drink—frequently on the outside.

Christmas on the "Mayflower."

Historians take so little note of the doings of women and children that I presume not one of my readers ever heard of Christmas on the "Mayflower"; and yet theu nwritten history of individuals and nations is always most interesting. I am indebted for my facts to Elizabeth Tudor Brewster, named for the Queen. She was a favorite niece of Elder William Brewster, who went to Holland with the Pilgrims, and lived there several years. My husband's mother was a Brewster, and into her hands came many of the private family letters, dim and yellow with time, and among others, this account of Christmas:

While yet at sea, the mothers began to discuss the probabilities of reaching land by December 25, and having some little celebration for the children, as they had half a dozen on board of the right age to enjoy some holiday performances. The foremothers who came from Holland had imbibed the Dutch love for festive occasions, and were more liberal in their views than the rigid Puritans direct from England, who objected to all the legends of old Saint Nicholas. But Elder Brewster, then seventy-nine years old, and loving children tenderly, gave his vote for the celebration. Accordingly, as they sailed up the beautiful harbor of Plymouth, the mothers were busy in their preparations for the glad day. Knowing the fondness of Indians for beads, they had brought a large box of all sizes and colors, which they were stringing for the little Indians, as they intended to invite a few of them to come on board the ship. The mothers had also brought a barrel full of ivy, holly, laurel and immortelles, to decorate their log cabins. Of these they made wreaths to ornament the children and the saloon. As soon as the Mayflower cast anchor, Elder Brewster and his interpreter, and as many of the fathers and mothers as the little boats would hold, went ashore to make arrangements about their cabins, to visit the squaws and invite the children. The interpreter explained to them the meaning or significance of Christmas, the custom of exchanging gifts, etc., and they readily accepted the invitation. Massasoit was sachem of the Wampanoags, and chief at this point. The yellow fever reduced his tribe, once estimated at thirty thousand, down to three hundred, now scattered all along the southern coast of Massachusetts.

When the Pilgrims landed there were only a few huts at that point. But the noble chief Massasoit was there, fortunately for our little colony, consisting only of one hundred and two, all told—men, women and children. Massasoit was a splendid specimen of manhood, honest, benevolent, and he loved peace. When Christmas dawned, bright and beautiful, he came on board with two squaws and six little boys and girls, all in their ornaments, paint and feathers, the children in bright scarlet blankets, and caps made of white rabbit-skins, the little ears standing up on their foreheads, and squirrel tails hanging down their backs. Each one carried a small basket containing beech and hickory-nuts and wintergreen-berries, which they presented gracefully to the English children standing in a line ready to receive them. The interpreter had taught them to say, "Happy to see you," "Welcome," and "Farewell," in Indian tongues. So they shook hands and received the natives graciously, presenting them in turn with little tin pails filled with fried cakes, almonds and raisins, some bright English pennies, a horn and a drum. The mothers tied strings of beads round their necks, wrists, and ankles, with which they were greatly pleased.

They went all over the ship and asked many questions about all they saw. When Massasoit proposed to go, the mothers urged him to stay to dinner, but he declined, saying that they did not understand English customs in eating, and that the children would not know how to use knives, forks and spoons.

Moreover, he said, they never ate except when they were hungry, and the sun was still too high for that.

The exchanging of presents was a very pretty ceremony, and when they were ready to depart, the good elder placed his hands on each little head, giving a short prayer and his blessing. While all this was transpiring, the squaws asked the foremothers to give them beads, which they readily did, and placed wreaths of ivy on their heads. As they paddled away in their little canoes, the horns and drums sounded.

Then the mothers decorated their tables and spread out a grand Christmas dinner. Among other things, they brought a box of plum-puddings. It is an English custom to make a large number of plum-puddings at Christmas time, and shut them up tight in small tin pails and hang them on hooks on the kitchen wall, where they keep for months. You see them in English kitchens to this day. With their plum-puddings, gooseberry-tarts, Brussels sprouts, salt fish, and bacon, the Pilgrims had quite a sumptuous dinner. Then they sang, "God Save the King" and went on deck to watch the sun go down and the moon rise in all her glory.

The children took their little baskets to their berths, the last objects of interest on which their eyes rested as they fell asleep.—St. Nicholas.

Ordination.

A meeting was called at Sandy Plains Church, in Cleveland County, on Friday before the third Sunday in November, for the purpose of ordaining Bro. J. D. Bridges to the full work of the ministry. A presbytery was formed, consisting of Rev. Z. D. Harrell, Rev. D. G. Washburn, Rev. J. V. Devinny, Rev. B. M. Bridges, Rev. W. J. Jones, Rev. Martin Gold, and a number of deacons. Rev. D. G. Washburn preached the ordination sermon. The body was organized by electing Rev. B. M. Bridgers moderator and J. H. Jones secretary.

The meeting was conducted with interest from start to finish, and Bro. Bridgers was set apart to the full work of the Baptist ministry.

SECRETARY.

November 24, 1904.

Ebenezer.

I feel that it is due the brotherhood to know about the meeting which has just closed at Ebenezer church in the Carolina Association.

The meeting began on Monday, November 14, 1904, conducted by Rev. W. F. Staley, of Biltmore.

Owing to the fact that the farmers, many of which were busy trying to finish their fall work, the meeting was not so largely attended as some we have had, but we have never had a better meeting. Brother Staley is a man of great earnestness and power.

It was a great blessing to our church and community that he came. As a result of the meeting, sixteen were approved for baptism and the church greatly revived.

Respectfully,

T. J. SHIPMAN.

Hendersonville, N. C.

Ten minutes spent in His society every day, aye, two minutes, if it be face to face and heart to heart, will make the whole day different.—Henry Drummond.

In the morning praise God for opportunity—but make some use of it before the morning goes.—Isaac O. Rankin.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, December 26.—Revelation 4-7.

Tuesday, December 27.—Revelation 8-11.

Wednesday, December 28.—Revelation 12-14.

Thursday, December 29.—Revelation 15-17.

Friday, December 30.—Revelation 18-20.

Saturday, December 31.—Revelation 21, 22.

The Revelation.

The inspired title of this book differs from the man-made title. The man-made title is "The Revelation of Saint John," the inspired title is "The Revelation of Jesus Christ."

This wonderful book was written by the apostle John either on the Island of Patmos, where he received the revelation, or at Ephesus soon after the termination of his banishment. It was written during the closing years of the first century, perhaps in 95 or 96 A. D.

The purpose of the Book of Revelation is to uncover, and set forth that which before was hidden, and which would have remained forever hidden had it not been revealed by our blessed Savior.

The Book of Revelation is a book of symbols through which the purposes and the wrath of the great God, the doom of His enemies, the final triumph of Christ and His kingdom, and the eternal blessedness of saints are set forth. We may not be able to understand just what is meant by the beasts and seals and vials of wrath, and the other symbols mentioned in the book, but if we will remember that beasts with many eyes and horns have always meant wisdom and power, that it was always customary for angels to pronounce God's message by trumpets, and that a vial of wrath is no more difficult to understand than a cup of blessing, we will rid ourselves of many of the difficulties that hinder us from understanding the symbols of this book.

In studying the Revelation bear in mind that Christ is generally spoken of as the Lamb and the church is frequently called the Bride. The Dragon is our great enemy, and the scarlet Beast is the cruel hypocrite and deceiver. The seven churches in a certain sense represent the churches in the different ages of the world, and the messages sent to them are applicable to the churches in different periods of the world's history. The seven spirits, the seven golden candlesticks, the seven trumpets, the seven seals, the seven angels, the seven vials of God's wrath, and the other symbols used in the book all in some way set forth the wonderful dealings of God with His people. There are many things in this book that are mysterious; many that will not be understood until they are fulfilled; and many that will not be clear until we join the white-robed throng in Heaven; but devout, dilligent study will clear away many mysteries, and will make plain to us many exceedingly helpful and precious truths.

In the Gospels we have an account of the sufferings of Christ, and are brought into fellowship with "The man of sorrows and acquainted with grief;" in the Revelation we behold Christ in His final and glorious triumph, and catch a blessed vision of what we shall be when we come to be like Him. It requires dilligent study to understand this wonderful book, but it amply repays the student; for there is no book in the Bible more helpful, when properly understood than the Book of Revelation.

Chapter 1 reveals unto us Jesus Christ taking note of the condition of His churches. Chapters 2 and 3 set forth in prophecy an outline of the history of the churches under various conditions and in various periods of the world's history. Chapters 4 and 5 reveal the character of the church composed of regenerated souls, who rejoice around the throne of judgment and Christ in possession of the world which He died to redeem. Chapters 6-18 reveal mankind as growing harder and harder as God pours out His judgments upon the earth; and Antichrist corrupting mankind with the insidious corruptions and cruel persecutions of monstrous ecclesiastical systems. Chapter 19 reveals the marriage supper of the Lamb and His second coming with His saints to overthrow Antichrist and his wicked allies. Chapter 20 reveals the resurrection of the righteous dead at the coming of Christ; His glorious reign in the millennial period, during which Satan is bound in prison, and the final judgment of the wicked before the great white throne. Chapters 21 and 22 reveal the blessedness of the millennial period, and the eternal glory of the saints, who shall be forever with the Lord.

I will close with a quotation from Dr. John A. Broadus: "There is much in the Book of Revelation that takes hold upon children. Allow me to mention a personal reminiscence that touched me very much. Years ago, when my family included servants, I used to try very hard to get the servants and children interested in the family worship. I tried the parables; I tried the life of our Lord; I tried many other parts of the Bible; sometimes they were interested, and sometimes not, and at length it occurred to me, 'Now, I will see if they will not be interested in the Book of Revelation, that contains so much beautiful imagery.' So I began, and I found that they were very much interested. I tried to explain a little, and I could do that very well for the first few chapters about the churches, etc., and I could explain the scene of worship in heaven in the fourth and fifth chapters. Then I got on into the opening of the seals and the sounding of the trumpets, and I stopped explaining, for a reason that you can perhaps conjecture. But I did not stop reading. They told me to go on with it. They were all deeply interested. At length we were far over in the middle of Revelation, and I was reading some of that splendid, solemn, impressive imagery that is there presented—like the unrolling of a mighty panorama, scene after scene of wonder, and power, and struggle, and conflict, and hope and promise—and one day as I was reading I looked up through my tears and all the circle, from the aged grandmother down to the little child, were in tears, too. You may say we did not know exactly what it was about. Yes, we did. It was about God—about God looking down on this world of ours, about the sorrows and struggles of this human life and the fact that God sees it all, is watching and controlling it all. Now, I have mentioned this for a purpose. I beseech you, read the Book of Revelation."

Farewell.

Now, dear friends, our year's work is ended. To me the preparation of these readings has been a pleasant work, and many have assured me that they have been greatly profited in pursuing this course of reading. Some have said that this reading has been more helpful to them than any previous reading of the Scriptures. These assurances have given me great joy. I am planning a short course of Bible Readings for next year, which will not be published in the Recorder, but about which I would gladly furnish information to any address for a two cent postage stamp.

T. J. TAYLOR.

News Notes.

....Next time—a Ministers' Conference!

....We wish you a happy Christmas and a joyful New Year.

...Temperance Convention—greatest in the State's history—Raleigh, January 19th. Come!

....With the Old Year the saloons will pass from Greensboro, Charlotte and a number of smaller cities and towns.

....Bro. J. H. Booth succeeds Brother Oldham on the Snow Hill field. He is a strong man for that important post.

....The Normal Course for Teachers will begin in our edition of January 18th. Be sure to have your teachers take it.

....Tell your fellow teachers about the Normal Course for Sunday-school Teachers that will begin in the Recorder January 18th.

....It is of the greatest importance that subscriptions expiring in January shall be promptly renewed. Look at your label.

....Secretary Frost advises us that those wonderful hymn-books that he was telling about at Elizabeth City will be ready December 20.

....Raise your pastor's salary with the New Year. If North Carolina would have strong men she must justify them in staying in the State.

....Pastor J. V. Devenney's churches sent him and his daughter to the Convention. Every church should do this much for her pastor.

....Ex-Gov. J. P. Eagle, of Arkansas, president of the Southern Baptist Conventions of 1902, 1903, and 1904, died Tuesday morning, December 19, 1904.

....We welcome Bro. B. L. Hoke back to North Carolina. He has entered upon the pastorate of the West End church, Asheville. He is an excellent young man.

....Miss Heck requests us to correct a mistake in her excellent report of the Woman's Meeting: Mrs. A. L. Betts was elected Second Vice-President, not Mrs. Follett.

....Do not resolve to be better in the New Year. Resolve to live closer to Christ—that is, in a livelier sense of His abiding presence. Then you will be better sure enough.

....Ninety-five have been added to the membership of our church at Spray in the four months that Bro. John Stanford has had charge. They will build a new house of worship in the spring.

....In their annual meeting last week the Raleigh Tabernacle raised their pastor's salary to $2,000. During his pastorate this church has prospered every way, and there are more evidences than this one that his church is devoted to him.

....We expect 1,000 delegates to be enrolled in the next Baptist State Convention. Recent enrollments have been low enough to alarm us. We ought to have 1,000 delegates—half of them laymen—every meeting. And we shall. Raleigh can care for them.

....Bro. R. Q. A. Teague writes: "South Yadkin Association has formed three new fields in Davie County—Fork, Advance and Farmington, compose a field. Elder E. Weston is called to this field. He will come on the field ready for work as soon as he leaves the Seminary at Louisville about the 1st of June, 1905. Jerusalem and Cooleemee compose a field. Elder S. D. Swaim is now on this field. Mocksville, Eatons and Cornatzer compose the other field of the three. This field of course will have an able man also."

....We print this week a poem by Miss S. O'H. Dickson, from The Pilgrim Magazine. Our friend, Mrs. Heinzerling, has recently had a number of poems accepted by The Designer. North Carolina is undergoing a literary as well as an industrial awakening.

....Bro. K. C. Horner has accepted the call to the Second church, Statesville. That church is to be heartily congratulated. Brother Horner has acquitted himself well in all his fields. His departure will be a great loss to the Montgomery Association. But we need men of his type in the Piedmont country.

....On behalf of its Bible Readers the Recorder heartily thanks Mr. T. J. Taylor for his excellent work. We will say for our part that he came fully up to expectations and fulfilled every promise. We would be glad to know just how many did read the Scriptures through under Brother Taylor's guidance. Will they not inform us?

....The old men of the Convention at Elizabeth City were R. R. Overby, Thomas Dixon, the elder, and J. J. Lansdell. Each of them is more than eighty years of age. Each looks back upon a well-spent life and forward to the Christian's home. Each is strong in Baptist conviction. Their presence was a benediction. It was good to see them enjoying the meeting. If only Dr. Skinner and Dr. Mitchell had been there, we should have had a most memorable group of grand old men.

....Pastor Tyree, of the Raleigh First church, passed the second anniversary of his pastorate on Sunday. During the year just closed the First church received more than sixty members, nearly forty of them by baptism. The membership contributed for City Missions, $600; for State Missions, $650; for Associational Missions, $60.00; for Home Missions, $500; for Foreign Missions, $750; for Woman's University, $2,000; for Orphanage, $375; for Ministerial Education, $140; miscellaneous, $500. This is a total of $5,575 for benevolence. There are few, if any, entire Associations in North Carolina that contribute as much as this one church. There is not a rich man or woman in the church, not one that may be rated at $100,000.

....Pastor L. T. Weldon writes from Brevard: "I have already received more applicants than we have pastorless church in this region. Professor Hall has resigned the principalship of the Broad Valley Institute and also the churches of which he has been pastor near the school. In the last month we have received two excellent men and their wives into the Brevard Baptist church by letter. While we have been gaining some we will also lose some on account of marriage. Five of our best young ladies go to other States. On the 22nd inst. Miss Della King, of Brevard, and Mr. Fred Langley, of Greenville, S. C., were married by the pastor in the Brevard church. On the 24th inst., Miss Georgia Duckworth, of Brevard, and Mr. Galoway, of Alabama, were married at the home of the bride by the pastor.

....We enjoyed a visit from Mr. G. R. Rood, of the Methodist Conference, last week. Mr. Rood is not the Mr. Rood who was once a Baptist. He has been a Methodist from birth. Mr. Rood informs us that he did not make the remarks attributed to him by the News and Observer in regard to having trouble with the Baptists. He has always been on good terms with the Baptists and doesn't wish any impression to go abroad that will affect his pleasant relations with them. The simple truth of the matter is that Mr. Rood said in the course of his report to the Conference that some one had preached a sermon near one of his churches against infant baptism, taking the position that infant baptism is in origin Roman Catholicism. He did not say that the preacher of that sermon said that those who practiced infant baptism were ignoramuses or unchristian. The Recorder assumed that the report in the News and Observer was correct; but of course we accept without reserve Mr. Rood's statement.

....Several new cases of typhoid fever have developed in our Orphanage at Thomasville within the last two weeks. It is clear that the origin of the epidemic has not been reached. We do not hesitate to say that long ago more strenuous efforts should have been made to discover the cause of the fever and to check its progress.

....The notable Jefferson Bible, so called, being a volume in Greek, Latin, French and English, compiled from the Gospels by Thomas Jefferson, and entitled, "Morals of Jesus," has been issued by the United States Government. We are grateful for a copy. It is a great curiosity, and, moreover, is a gem of book-making. Our thanks are due Senator Overman. But we question the wisdom and the soundness of the precedent of the U. S. Government issuing such a book. Suppose some other statesman comes along and makes up a "Bible"—selecting such parts as may suit him and rejecting others—and the Government prints that! We should soon be in a terrible confusion. The Government had better keep out of the Bible-printing business altogether.

....Bro. E. D. Poe writes from Greensboro: Allow me a word or two in regard to work here at Proximity: The work is moving along smoothly. We are gaining strength very rapidly. Since coming here Bro. C. S. Cashwell, of West Durham, has held a meeting for us. Oh how earnest a preacher he is. While there were but few converts there was a great revival. We have received into the church since September about twenty members, and eight or ten more to join soon. It seems that now the cloud is passing over Walnut Street church and henceforth she is destined to "wait upon the Lord" and "renew" her "strength:" to "mount up with wings as eagles:" to "run and not be weary:" to walk and not faint." Last Sunday was a glorious service. Many hearts full almost to overflowing. Only a few Sundays ago a vote of thanks had to be given to a kind sister for getting a nice pulpit set: and the little pastor had to try to thank the brethren and sisters for a nice overcoat presented him a few days before. Yesterady he thanked them for a "nice" suit of clothes. Then our hearts all were warm and were not satisfied to stop, so we took subscriptions to buy a new organ. So next Sunday we will all listen to a bran-new $110 or $120 organ. Brethren, we need your prayers—let us have them.

Close Quarters.

The Recorder's year ends within a few weeks now. Brother Johnson's "strenuous" month is November; ours is January.

Several thousand subscriptions expire in January. With this last paper of the Old Year we write this to invite every one to go with us through the New Year, and to make sure of it by renewing right away.

Mr. Moore's Sunday-school Work; Mr. Cullom's Bible Work, and Dr. Hufham's Reminiscences—not to mention the old Recorder itself—should appeal to you too strongly to permit you to be indifferent about the expiration of your subscription.

Watch your label and renew promptly.

Remember—we will send the Recorder to new subscribers—on trial—four months, fifty cents; $1.50 per year.

SOME BALTIMORE IMPRESSIONS.

Baptists in Baltimore—Work for the Home Board—Radical Reconstruction of Evangelistic Methods.

Baltimore is a great city. Six hundred thousand souls reside in it. Fewer than six thousand of its people are Baptists. The Methodists are stronger numerically than all other denominations combined, including the Roman Catholics. In one great section of the city, with a population of over one hundred and thirty thousand people, there is not a single Baptist church or mission, and in the entire city less than one per cent of the people are recognized adherents of those principles for which, in the old days, Fuller and Brantley and Williams pleaded so powerfully.

The Baptists of the city are not strong enough to cope with the situation. The conditions are such as to invite the profound interest of the Home Board in a larger way than they have yet been engaged. The wide-awake pastor of Brantley church talked to me of a hope of the City Mission Committee to put into the city in the near future a large number of lady missionariess to make a canvass of the entire city and prepare for the coming of mission stations and mission preachers. There are great numbers of Baptists there who have never identified themselves with the cause in the city. A part of the work of the lady workers would be to find out the residences of these and to engage their interest in the established churches and to bring the pastors into touch with these latent Baptist forces. But in order to do this, they must have help from the brotherhood outside of the city.

Baltimore is a unique Southern city. It perhaps means more potentially than any other city where our Home Board does mission work, to the Southern Baptist cause. It holds the balance of Southern trade and has maintained the Southern type of life in a remarkably pure form. It is a clean, law-abiding, Sabbath-observing city, and should be made to be a great centre of Southern Baptist influence. The kingdom offers to us for the future no more inviting field.

Simultaneous meetings were held during the last two weeks of November in a number of the Baptist churches. More than three hundred conversions were reported from these meetings. It was my pleasure to be associated in that work with the Brantley Church pastor. He and his people gave to me a most delightful fellowship and aided me most loyally in the effort to make the meeting there a success. Rev. R. W. Weaver is a son of North Carolina and of Wake Forest that we may well be glad to claim. His equipment for the work of a Gospel minister is most thorough and he has the highest ideals in and for his ministry. He has the evangelistic spirit in a marked degree, and is doing a fine work there in the largest Protestant church in the city in the way of winning men to the kingdom. I wish that we might use him in evangelistic services in some of our North Carolina churches.

The Baltimore preachers, as a body, impress one most favorably. Their fellowship is cordial and delightful. They seem to be alive to their opportunity and their responsibility. The Maryland Baptists have not an adequate medium of communication in their paper. But the present editor, Rev. M. J. Webb, is building substantially toward a larger future.

In Baltimore, as elsewhere where I have held meetings during the last year or two, I was impressed with the thought that the results of the

meetings held are not commensurate with the effort put forth by the church, the pastor or the visiting preacher. The unsaved masses are no longer reached through that kind of evangelistic meetings. They fight shy of the very meetings that are planned for them. They will not put themselves in a position to be influenced. This is due, in part, to the unwise methods so often employed in these meetings; in part to the character of the preaching so often done in making appeal only to the emotions; and in part to the natural perversity of the human heart. "In vain is the snare set in sight of any man."

The impression grows and deepens that we are being forced to a radical reconstruction of evangelistic methods. The new method will not discount the preaching of the Gospel but it will magnify the ministry of the individual Christian and proclaim with a new insistence the telling of the "good news" by all who know it to all who do not know it. The new method will insist upon the continuous revival rather than the spasmodic; will make much of the potency of the preaching of the pure lives of the redeemed, and will accentuate as never before the conflict between the spiritual and the material. The new method of doing the old work will recognize but one appeal. That will be to the "good news" itself. It will hold forth but one ideal. That will be "the reign of God in the individual and through the individual in society. It will make but one demand. That will be the full submission of the individual to the reign of God. It will put less emphasis upon form and more upon worship; less emphasis upon place and name and more upon opportunity and loyalty; less insistence upon the liberty and more upon the obligations of the kingdom.

J. C. MASSEE.

Raleigh, N. C.

The South Carolina Convention.

It was my pleasure to spend two days with the brethren of the Palmetto State during their recent Convention. It would be a more accurate statement to say that I spent one day at the Ministers' Conference and one at the Convention. The session was held with the Baptist church at Chester, of which Rev. John Bass Shelton is the accomplished pastor. I may say, in this connection, that Mr. Shelton delivered the most sensible address of welcome I have ever heard. (I was out on committee business when the address of welcome was delivered at Elizabeth City and didn't hear it, but from the many kinds things said about it, it must have been unusually good.) Mr. Shelton simply stated that they were glad to have the Convention meet with them, and if there was anything that he or his brethren could do for the comfort or pleasure of their guests they would be glad to do it. He said but little, but did much, for never was a Convention more royally entertained. He was especially kind to the "stranger within his gates," as many of us can testify.

The Ministers' Conference opened Monday night. Dr. Mullins delivered a "class lecture" on the Holy Spirit. He resolved the Conference into a class and lectured to them just as he does to his class in the Seminary, but he saved the brethren from embarrassment, by not asking questions. His lecture was exceedingly helpful, and was thoroughly enjoyed by all who heard it. He was followed by the State evangelist (whose name just now escapes me) in an earnest talk on "soul-winning." Tuesday was a fine day. Several excellent papers were read, followed by general discussion. Rev. Rufus Ford read an admirable paper on "The Ideal Religious Newspaper," which called forth a spicy discussion. Mr. Ford promised to give the paper to the Recorder for publication. Bro. I'Anson led the discussion on "A Model Church," in a talk which was very suggestive. Then came a very thoughtful and carefully prepared paper from Rev. R. E. Peele (our own Bob. Peele) on "The Future State of the Lost." Brother Peele ventured some opinions that the brethren were not ready to accept, and his orthodoxy was about to be called into question, when some one called on Dr. Mullins to give his views. This he did very clearly and to the satisfaction of all. Mr. Peele said he accepted the position of Dr. Mullins, and the war-clouds rolled away. Though all did not agree with all the conclusions reached by Mr. Peele, all did agree in pronouncing his paper a very able one. Rev. Mr. Parrott read a paper on "Civic Righteousness." To two evils he paid his respects, viz.: "Lynch Law" and "The Dispensary." This opened the door for the most lively discussion of the day. All were agreed, but all wanted to speak. The consensus of opinion seemed to be that the dispensary system, as conducted in South Carolina, is the greatest curse that has ever befallen the State. Up to two years ago a dispensary could be voted into a community, but could not be voted out. Two years ago a bill was introduced in the Legislature giving any community the privilege that in voting out a dispensary they voted on themselves a tax sufficient to cover the revenue lost by closing the dispensary. Even under this amended bill, several places have voted out the dispensary. It is the desire of the friends of temperance to have the bill enacted as it was first offered two years ago.

A fitting climax to this day of unusually able discussion, was reached in a truly great paper read by Dr. E. M. Poteat (our own Ed. Poteat) on "The Essence of Christianity." This paper, by unanimous request of the Conference, will be published in the Review and Expositor, of Louisville, Ky.

Tuesday night the Convention opened. A simple Gospel sermon was preached by Dr. L. M. Roper, of Spartanburg. His subject was "Consecration," and his treatment of it was uplifting and inspiring.

Mr. Charles A. Smith, a business man of Timmonsville (a Tar Heel, by the way), was elected president for the second time. He presides with grace and dignity. On Wednesday morning, Dr. T. M. Bailey, Corresponding Secretary, submitted an excellent report for the State Mission Board. Dr. Bailey has held the position of Corresponding Secretary for nineteen years. He has managed the work with great wisdom and diplomacy. There is not a county-seat in South Carolina without a Baptist church, and every important town is occupied by the Baptists. South Carolina is unique in that they have a Turkish church fostered by the Board. The discussion of State Missions was fixed for Thursday, and as I was compelled to leave Wednesday evening, I missed hearing it, very much to my regret. The report of Ministers' Relief Board was discussed by Dr. C. C. Brown in his own inimitable style. There is but one C. C. Brown.

Several things about the South Carolina Convention are worthy of special notice.

1. I was very much impressed with the Ministers' Conference. Aside from being a very profitable meeting, it was a fine introduction to the Convention. Like a lock in a stream, it deepened the spiritual channels, so that the Convention started off at flood tide. The Conference simply broadened out into the Convention, like a sound into the ocean, without a jar or ripple. By all means, let us, in North Carolina, have a Ministers' Conference preceding our Convention.

2. I was struck with the fraternal spirit that prevailed. When the new pastors were introduced, Dr. Thomas, of the Courier, suggested that they be asked to the front and that the members of the conference give them the right hand of fellowship. This was done, and while they sang a soul-stirring hymn, the brethren took the new comers by the hand, each speaking a word of welcome as he passed by, and assuring the brethren that they were taken into the great heart of the brotherhood.

3. The democratic spirit was also very noticeable. There was nothing cut and dried about it. I speak of the conference; but take it for granted that the same spirit ran through the Convention. There was a refreshing spontaneity in all the discussions. And yet the body was very orderly. Respectful attention was given to every brother who spoke on any subject.

Blessings upon our Baptist brethren of the Palmetto State! They are a noble set of men and are pressing a glorious warfare.

LIVINGSTON JOHNSON.

Raleigh, N. C.

Meeting of Mission Board

At a call meeting of the Board of Missions at Elizabeth City we were instructed to see the railroad authorities and find on what days holiday rates could be secured, and to fix the meeting for the Board at a time when we could get rates. Friday, December 23d, is the only date, except Saturday and Sunday, December 31st, and January 1st, when holiday rates could be had. We have, therefore, called a meeting of the Board, to be held in the basement of the First Baptist Church, on the 23rd of December, at 7.30 o'clock. The members of the Board will save something in railroad fare by asking the ticket agents at their homes for holiday rates.

LIVINSTON JOHNSON,
HIGHT C. MOORE.

North Carolina Convention: Then and Now.

BY J. J. HALL.

Twelve years from North Carolina prepared me to expect changes in the personnel of the Convention, but I am glad to say many things reminded me of the years that are past. Eleven years ago I visited the Convention then held at Elizabeth City. Then, as now, the same president, the same secretary (and most efficient officers they both are), and I find not a few of the same brethren earnestly laboring for the glory of God in the Old North State. Dr. Hufham, whom we all love, is still moving to and fro; Dr. Taylor does not look a day older; Dr. Battle has the same heroic spirit and eloquent tongue; and others are holding aloft the Baptist banner as in the years gone by.

But what changes have taken place! How we missed Durham, Mills, Carter, C. T. Bailey, and laymen not a few. Few indeed are the pulpits occupied in the Baptist churches of North Carolina by the men who held them when we were at the Tabernacle of Raleigh. The mantles of the fathers have fallen upon the shoulders of young men, and we were impressed by the number of such in the Baptist ministry of the State. Great indeed is their responsibility and glorious their outlook. The old Spirit dominates the Convention to-day: the Spirit of Jesus Christ. The same purpose, to give the Gospel to every creature, fires the hearts of the Baptists of North Carolina to-day, and progress marks all our denominational work. The Convention just held at Elizabeth City was a great one. Some brethren thought it had too much levity, but this was only on the surface; beneath it all was consecration to the Master's service. Some of the speeches will linger with us many a year. Drs. Frost and Gray were at their best. The temperance cause took decidedly an advanced step. It was not possible for us to remain to hear the resolution on the divorce question, but we rejoice at the stand the Convention took upon the subject. May God protect the firesides of the great South from the tidal wave of destruction to homes which is sweeping over our land!

God is surely leading us as a people onward; while we are strengthening the stakes we are also lengthening the cords; the vision of our work enlarges; the spirit of selfishness, intolerance and narrowness shall forever pass away. We are Baptists because we are followers of Him who gave His life for a lost world, and we are debtors unto all by the blessings God has so freely given unto us; and as we press on in the great work God calls us to do, we shall always find Christ Himself keeping in the front. To Him be honor and glory forever.

No words can do justice to the hospitality of Pastor Duke and his splendid people.

Fayetteville, N. C.

Prof. Wilbur Smith, Lexington, Ky., honored by banking and official positions is serving his 28th year as President of the famous and honored Commercial College of Kentucky University.

Thousands of his successful graduates have received the diploma under seal from Kentucky University, the wealth of which is nearly $1,000,000. Read hand adv., and for circulars address W. R. Smith, Lexington, Ky.

THE BEST CHRISTMAS PRESENT.

The best of Christmas gifts for any North Carolina farmer is a $1 year's subscription to The Progressive Farmer, meaning a helpful present every week of 1905. Your experience will probably be like that of J. M. Parris, of Jackson County, N. C., who says: "By adopting many valuable suggestions made by the various writers for The Progressive Farmer, I have been enabled to greatly improve my farm and stock by increased production and valuation of farm and stock. I have made over $100 for each $1 paid out for your paper. I am sure that it was one of the best investments I ever made." If you are not now getting the Farmer, you can get it and the Recorder both one year for $2.—[Adv.]

SOUTHERN RAILWAY CHRISTMAS HOLIDAY EXCURSION FARES—1904-1905.

On account of the Christmas holidays the Southern Railway announces the sale of round trip tickets from all stations on these lines, to points within the territory east of the Mississippi and south of the Ohio and Potomac Rivers.

Rate: One and one-third first-class standard one way fares for the round trip.

Tickets will be sold December 23, 24, 25 and 31, 1904, and January 1, 1905, with final limit January 4, 1905.

Holiday rates for students and teachers:

Tickets will be sold to teachers and students of universities and colleges, and seminaries on presentation and surrender of certificates signed by the Superintendent, Principal or President thereof on December 17 to 24, inclusive with final limit January 8, 1905.

For rates, schedules, etc., call on any agent of the Southern Railway, or address,

T. E. GREEN, C. T. A.,
Raleigh, N. C.

Home Circle.

When Christmas Comes.

Have you any old grudge you'd like to pay,
Any wrong laid up from a by-gone day?
Gather them all now, and lay them away
When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

Do you know some fellow stranded and poor,
As good as you, but with much to endure?
Do not forget him, however obscure,
When Christmas comes.

Are there not some little ones, fair and sweet,
Who knows not as yet what they have to meet?
Perhaps with joy you could make their hearts beat
When Christmas comes.

Any cloud you can lift from hearts of care?
Any kind word needed—try to be there,
And always add help to sympathy's prayer
When Christmas comes.

Fear not, my friend, giving more than your due,
Remember the gift presented to you
In the long ago, and try to be true
When Christmas comes.

—William Lytle, in Omaha Christian Advocate.

Christmas Cheer.

Though out of reach of a florist, at least have a bit of green on the Christmas dinner table, if only a growing plant or some sprays of a vine. If there are children, prepare tiny Christmas trees to set in front of each plate by putting sprigs of cedar in little pots of earth. For the evening meal, decorate the table with bows of scarlet ribbon and use candles to light the room, making "fluffy" shades of red crepe paper over strips of asbestos.

* * *

I doubt if there is any one too poor to send a Christmas reminder if they are so inclined. And it is the inclination that means something after all," said the happy one. "I know one girl who is earning her way through college and who absolutely cannot buy a present, but every year she writes the dearest, cleverest little Christmas letters—why I would not miss mine for anything! And even a picture post card is a remembrance for it proves the sender had a gracious thought for the recipient."

* * *

One is often at a loss to know what to give to a boy who is past the age of toys. If a camera is considered too expensive, and he has any taste for it, a set of photography utensils will be helpful to while away some of the long winter evenings. One or more of the "units" of a sectional book-case may inspire him to acquire good books to read, and an umbrella of his very own—a good one with his name engraved upon it will please him as much as a box of chocolates will a girl. At any rate try to give the boy something personal and not too practical. Eliminate kerchiefs, neckties and gloves from his list this year and substitute a ring, cuff buttons, a sweater or foot-ball suit, a rifle, fine knife or even a silver match safe. Don't be afraid the last mentioned article will induce cigarette smoking, for your boy has, of course, been trained to avoid that, and every man and boy has need of matches many times though they never smoke.

* * *

Among the many desirable gifts for women may be mentioned jewelry in which anything from a diamond studded watch or tiara to a silver hatpin is acceptable. The newer bit of jewelry this year is the ornament or charm to be worn on the slender neck chain. A cross of heart-shaped amethysts set in dull silver is very popular as are the more expensive pendants set with baroque pearls. If she does not possess several, a dainty fan for special occasion is a welcome gift, while gloves and fine lace are always in order. Toilet silver is still in vogue and books, a picturesque lamp, a dainty apron, a handsome picture or raffia basket, a fine piece of china or her own bookplate will appeal to the college girl. Housekeepers, young or middle aged, always enjoy table linen, china, silver or a piece of furniture, and though "out of season," handsome window curtains will be none the less appreciated.—Agnes Austen, in The Pilgrim for December.

Dressing the Turkey.

Cut the crust from a pound loaf of day-old bakers' bread; pour boiling water over it and squeeze perfectly dry as soon as it is softened; add to this the remainder of the loaf crumbled, a cupful of melted butter in part of which a small onion has been fried yellow, half a cupful of minced celery stewed soft, eighteen French, or a pint of ordinary chestnuts, boiled, peeled and chopped; mix all well, with salt and pepper to taste. Fill the crop cavity first, but do not put the body more than two-thirds full, as it swells; rub liberally with butter and roast in a very hot oven, laying on the breast instead of on the back, as is the more usual custom. Laid on the breast the juices run down into the flesh, making it more delicious and less apt to be dry. If the breast has not browned, which it will do if the oven is hot enough, turn it up and brown just serving. A perfectly roasted turkey is of one even rich brown over the entire surface. Baste with butter and water and the gravy in the pan while cooking. Stew the giblets on top of the stove until tender; mince fine and add them with the water in which they were cooked to the gravy in the pan; thicken with flour, cook till smooth and serve in a gravy boat.

The latest wrinkle in roasting turkeys and chickens is to omit the dressing altogether, merely laying two stalks of celery in the cavity and sewing shut. It is said that this renders the flesh sweeter, as the dressing absorbs so much of the juices. Personally, I prefer delicious dressing, which is to me the best part of the bird.

Christmas in Brazil.

The real Brazilian child has no Christmas tree, but has instead a presepe, or creche, as it is called in France. The presepe is to be seen in many of the private houses, as well as in the hallways of many public hospitals and asylums. It is usually arranged in one corner like a grotto, the infant in a manger occupying the center, surrounded by images of the holy family, kneeling shepherds and domestic animals. Figures of angels and much tinsel usually adorn the presepe, which is left standing until after the Epiphany. Presents and sweets are exchanged during the holidays, after which the presepe is taken down and put away until the next Christmas.

All who can conveniently do so attend the Missa do Gallo, or cock's mass, as the midnight mass of the nativity is called in that country; and a strange and interesting sight the smiling, chattering groups of hatless women present to the eye of the unaccustomed foreigner as the crowds enter the churches.

On the coffee plantations the children also have their presepe, and the old people tell that on Christmas night the animals have the gift of speech, and that if a child only has courage sufficient to go out alone in the darkness and silence it will hear on the first stroke of twelve the cock crow, in a loud, clear voice, from its highest perch, "Christo nasceu." (Christ is born.)

The bull, in deep, sonorous bass, inquires from a distant field, "Onde?" (Where?)

The sheep then answer in chorus, "Em Belen de Juda." (In Bethlehem of Judea.)

And so in turn all the domestic animals give to the world the glad tidings of the nativity.

Many a child wishes it had the courage to face the darkness alone, but as a passing breeze stirs the palm-leaves outside, and wafts the fragrance of orange flowers through the latticed window, the little one shuddering creeps closer to the grandmother, and takes her word for it. Grandmother has lived long and seen much; she surely must know.

Christmas Buying.

Although the matter is presented in rather blunt fashion, there may be much truth in what the Philadelphia Ledger has to say, after all. Possibly it applies quite as well to the wife who presents her husband a sofa pillow, or the husband who buys a desk-chair for his wife. In making a present it pleases one to feel it was not bought for the giver so much as for the receiver.

Christmas giving and consequent Christmas shopping now occupy the minds of everybody, and from morning to night the cry is: "Oh, what shall I give Edith?" and "Oh, dear, James is so hard to buy for. I wonder what he would like!"

The text for a sermonette was suggested by the half-petulant exclamation of a pretty girl, made in the writer's hearing. "No! no!" she burst forth, "don't give me an umbrella, and don't give me a dress pattern, and don't give me the money for my dentist bill! Don't give me anything that I just simply can't get along without. Buy me something pretty and quite useless!"

The rule of common sense applies here, of course. To present a hungry man with a necktie, or a meagerly-clad woman with a canary, would be obviously absurd. And yet so queer a thing is human nature that even such unfortunates would probably enjoy the gift of a superfluity rather than that of a necessity. The man of the family is feminine in his weakness of liking to be surprised with something which he would never have bought for himself.

So, if you want to make your Christmas giving a success, select useful presents, if you must; but don't marvel at the ingratitude which causes them to be received with thanks, truly, but without enthusiasm. The merest trifle, if it be well selected from superfluities, will give more genuine pleasure.

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time, and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well-known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money, as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

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Dates of sale of tickets to students and teachers, upon presentation of Certificate signed by the Superintendent, Principal or President of Schools and Colleges, December 17 to 24, inclusive, with final return limit January 8, 1905.

For information as to Rates, Schedules, Sleeping Car Accommodations, etc., ask any agent, or

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Washington, D. C.

Young People's Page

The Birds' Christmas.

In the distant land of Denmark,
  At the holy Christmas time,
There's a custom so poetic
  That it's worthy better rhyme;
'Mong the peasants poor and humble,
  Who our dear Lord's birthday keep
As a day of thankful gladness,
  With a joy that lieth deep;
They forget not humbler creatures
  Who their gladness cannot share,
E'en the little birds of heaven
  Twitt'ring in the wintry air;
High against a wall are mounted
  Unthreshed oats bound on a pole,
Where the snowbirds feast upon
    them,
  Ever this their Christmas dole;
And I think the little snowbirds
  Must repay them by their mirth,
Singing sweeter songs of springtime,
Making glad the barren earth.
—Helen Hays, in Our Dumb Animals.

Elsie's Christmas Money.

BY ELIZABETH PRICE.

"Papa, can I have some money? I want to buy my Christmas gifts today," said pretty Bertha Burris, as her father put on his overcoat after breakfast.

Mr. Burris hesitated. "I thought I had given you your allowance for this month, my dear."

"So you did, papa; but I spent that long ago. I supposed, of course, I should have some extra money for Christmas. You gave us some last year," said Bertha, with an injured air.

"It was much easier for me to do so last year than this, daughter. However, what must be, must. Here is all I can spare—make it go as far as possible, for I am under heavy expense, you know," and Mr. Burris left the room looking worried.

Bertha frowned. "Only five dollars, and I have such hosts of things to buy. Why, the gift I had planned to buy for papa would cost this much. He isn't near as generous as he used to be. I'm just going to tease till he gives me more."

"Bertha, I wouldn't worry papa. The other children must be supplied, and my own share is yet to come. You should have saved part of your allowance, or even all of it, this month," and Mrs. Burris hurried away to interview the cook.

Bertha, still pouting, put the bill in her purse. "It's hardly worth while to go down town with this," she said to Aunt Agnes, who was busy among the plants in the sunny south window. "Auntie, you are a good hand at planning. Do tell me how to make five dollars do the work of fifteen."

"I can't do that," replied Aunt Agnes quietly, "but before you make out your list I'd like to tell you a little story. Once upon a time I knew a little girl two or three years younger than you are now. Her father was a hard-working man, and made a comfortable living for his flock of boys and girls, but there was little left over for luxuries, and the summer Elsie was twelve, Mr. Weller was sick for a month, and, of course, his finances were not improved by the added expenses that illness always entails.

"Mrs. Weller was an old and dear friend of mine, and I spent the month of December with her that year. The day after my arrival Elsie's father gave her one dollar, saying, 'That is for you to buy some little things for the childrens' Christmas. Father wishes it was more, dear ,but that is the best I can do.' 'It's plenty, father, and thank you ever so much,' said Elsie, kissing him. After he had gone she stood looking at the bill with tears in her eyes. 'He is so good to me,' she said, 'and I know he and mother need this themselves. I hate to take it. I wish there was something I could do to help.' She was very quiet as she cleared the breakfast table, and I let her alone, feeling sure she was busy planning how to spend her money.

"That afternoon she went out awhile, and when she came home her face was glowing. 'Miss Agnes, I've got the loveliest secret! I'll have to tell mother, because I couldn't do it without her finding it out, but the children and father musn't know for the world. You see, I can crochet real nice mittens. I made those the boys are wearing to school, and I went to see Mrs. Thaver, and she said she'd be glad to pay me twenty-five cents a pair and furnish the materials.

"That dollar was wonderfully elastic, for it bought something for every one of us. Marbles for the brothers, which were placed in gorgeous bags of Elsie's own making. A cunning set of wee pewter dishes for the little sister, hair ribbons for the older girls, materials for beautiful book-amrks for her mother and me, which she worked neatly on the perforated cardboard then much used, and mounted on ribbon. Those we didn't see till Christmas Day. I have mine yet in my Bible. Then there was a gay bandana handkerchief for the old wood-sawyer, and tiny bottle of cologne for the washerwoman, who loved nothing so well.

"After we had inspected her purchases and passed judgment on them, her mother said, 'I don't see anything for father, Elsie. Did you forget him?' 'No, indeed, mamma, but I want to keep his present secret, even from you. May I?' Of course Mrs. Weller consented, but we both felt a little curious, and on Christmas we found out about it. In an envelope addressed to her father was the crisp bill Mrs. Thayer had paid her, with a note that Mr. Weller showed us afterward. 'Dear Father,' it said, 'I didn't need but one dollar, so I spent the one you gave me, and saved this for you. I earned it all alone, and I want you to take it and use it every bit for your own dear self. Merry, merry Christmas. From Elsie.'

"That is all, unless I add that I never saw a family have a happier day, though I've seen a great many whose gifts were more numerous and costly."

Bertha sat silent and thoughtful for a while as auntie went on with her work. Presently she looked up brightly, "It's 'tooken,' auntie, as Bert said about his vaccination. Thank you for your little story. I'm afraid I don't compare very favorably with Elsie, for it's so hard for me to be unselfish. It's too late for me to earn money, even if I knew how, which I don't, but I won't ask papa for any more money, and I will try to let him see that I do love him and appreciate his kindness."

And she did, for the three plain linen handkerchiefs, neatly hemstitched by girlish fingers and labeled "For my dear papa, with Bertha's best love," were more precious to the recipient than any ready-made gift the entire five dollars could have purchased.—Sunday-school Times.

A Big Christmas Stocking.

BY ALICE MAY DOUGLAS.

Mildred was her mamma's only little girl, and when Mildred was ever so much littler than she is now, which is saying a great deal, mamma wanted her to learn to be thoughtful and generous, so she said one day, "How would you like to have a little make-believe sister, a truly little girl that you can call your sister, although she won't be living here with us."

"That will be ever so nice," answered Mildred, "but where can we find her?"

"In the hospital," answered mamma. "There is a great building where sick people are taken to be doctored. Some of them have no homes, and if it was not for the hospital they would have no place in which to be sick. I was there yesterday and saw Lulu. Lulu is just as old as you are, but sheh as no home and no papa and no mamma."

"Then I will take her for my little girl," said Mildred. And to hear her talk you would surely think that she was as old as her grandma.

"So you can," said mamma; "and we can send her a letter right off and tell her that you are to take her as your little sister."

So mamma wrote the letter for Mildred, for Mildred had not yet learned how to write, and other letters were sent right along to the cripple by Mildred, for this little waif would have to pass her whole life on a cot in a hospital, tended by the kind nurses and doctors, but, of course, it would have been much nicer to be well and in a home of her own. Mildred found out when her little sister's birthday came and I carried her a birthday cake with candies and candles on it, and the two girls had a tea party and ate it off a cute little table. Mildred also sent Lulu her Sabbath-school papers and cards when she was through with them.

It was now almost Christmas time and Mildred was as busy as a bee with her presents. To see the number of people that she must give presents to would make you almost believe that she was Santa Claus himself, but the most of her planning was for Lulu, and this is the way in which she told her plans to mamma: "I am to give my little sister over and ever and ever so many presents—a whole stocking full, sure, but what worries me is because I can't get a stocking big enough for all that I want to put into it."

"Then I don't see but that I shall have to make a great big stocking just for Lulu," said mamma.

That was just what mamma did do. She made a stocking out of a piece of red cloth and it was so large that it was almost as tall as Mildred herself.

Then came the fun of filling it, and into it Mildred placed books and dolls and bags of candy and oranges and nuts—all loose the nuts were, and oh, so many things she'll have to tell you about them, for I haven't the time. But Mildred wasn't the only one who put presents into the stocking. Oh, no, papa and mamma bought just as many things for the little cripple as they did for their own truly little girl.

The best part of all was on that beautiful Christmas morning when Mildred carried the stocking to Lulu and saw her take out the presents and enjoy them.

If you want to know what a nice time Mildred had doing this, just plan a big stocking like this for some little boy or girl that you know.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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A CHRISTMAS SUGGESTION.

An esteemed friend has sent us a note which we print below. We print it in these columns in order to give it emphasis. Let it be understood that the object of this note is not to rob Christmas, but to enrich it; not to take from it any of its joys, but to add to them. Christmas might become the means of robbing Christianity of all the forbidding dolefulness with which its misguided exponents have invested it. The rollicking and unrestrained Christmas joy of the ten-year-old boy is more in accord with real Christianity than the solemn and doleful mien of the saints who receive the good news of their Saviour with faces long and painful and who celebrate eternal salvation as if it were doom to eternal woe.

Let us be joyful with the children at Christmas. Let us be joyful because of the Gift of God, and let us not fear any more to mention His name lest it interfere with the happiness of the time. The child should have a conception of Christ by no means and under no circumstances forbidding—but rather precisely the contrary. Christmas makes way to introduce this conception.

The article from our friend follows:

"Santa Claus is coming!

"Child-eyes are shining, child-hearts are throbbing with fulness of joy. There will be no lack of homage to the good old Saint who fills pendent stockings with riches manifold. Poor indeed is the child who has never waked before day on Christmas morning, his heart full of delicious anticipation and eyes quick to perceive the outlines of a plump stocking, dim though the light may be.

"Yet in the midst of our joy in making our children happy, let us not forget that Santa Claus is, after all, naught save a myth: a beautiful myth, and one which deserves to live along with all other myths which help to brighten our dark world.

"The central figure in our Christmas horizon should be, however, not Santa Claus, dear as his familiar name may be, but a Little Child, laying in the gloom of a cave which yet is lit with effulgence divine.

"Let us enjoy with our children the rollicking fun Santa Claus inspires, but let us impress on them the true reason for our celebration of December 25th. Let us realize anew the significance of the angel's message, '. . . . . there is born to you this day . . . . . a Saviour, which is Christ the Lord.'"

THE STANDARD ON JUDGEMENT DAY.

By what standard shall I be judged at Judgment Day?

We are not left in doubt on this point. Read the Gospel by Matthew, chapter 25, verses 31-46. We quote in part:

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.

"Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was in prison, and ye came unto Me.

"Then shall the righteous answer, saying, Lord, when saw we Thee a hungered, and fed Thee? Or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? Or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was a hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked and ye clothed Me not: sick, and in prison, and ye visited Me not.

"Then shall they also answer Him, saying Lord, when saw we Thee a hungered, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

"Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.

"And these shall go away into everlasting punishment: but the righteous into life eternal."

This is the Christ's picture of the Last Judgment. No matter what else we may do, if we do not personally minister to the unfortunate, we shall be turned away at the last.

Let us bear this in mind this bitter weather. But let us not forget it on fairer days, for our personal ministry—not our alms, but our personal ministry—is needed just as much in fair weather as in foul.

And let us have done with half-dealing, with religion by proxy.

REMARKS ON THE RECENT CONVENTION.

People who left the Convention before Saturday carried with them far better impressions of the meeting than did the people that remained through Saturday or Sunday. That is to say, the meeting was not sustained. The eagle was tethered.

It reached its climax Friday morning in the discussion of State Missions. It soared after a manner on Friday night; but the collapse was complete Saturday morning.

Now we must set about to sustain the meetings of our Convention throughout. The meeting should rise higher and higher and the final day should be the great day of the feast. Suppose, for example, that cry for men which was sounded on Thursday and began to thrill us all on Friday had grown until on Saturday and Sunday we had all been caught up in a great hour of consecration? Then the meeting would have been the greatest in our history; memorable, epoch-making. And we just did miss that! There were disciples that were left at the foot of the mount of Transfiguration. It was their fault.

* * *

Whose fault? Let us consider. Many members of the Convention left on Friday afternoon. They did not think they were needed. But they were. Had they remained, they should have blessed us and we them. We must remedy this. It is better to begin on Thursday night and run through Monday than to begin on Wednesday and play out Saturday morning. It would be better still to begin on Tuesday night or Wednesday morning and close Friday night.

Again, there broke into this meeting a strange flippancy. It has been creeping upon us for years. We may thank God that it is now in the open. We can kill it out. It was not humor. It was not wit. It was—horse-play. A bright sentence or a humorous analogy is always in order. But have we not gone so far that one dares not begin a speech without dragging in a joke, dead or alive, by the hair or the heels? As if anyone could tell a joke! Not one in a hundred becomes its would-be father; and it is plain as day when the thing is forced. Consider Dr. Gray's fine work. When you can do it that well—try it; and even the victim will forgive you. But unless it comes natural, in sweet heaven's name, spare us.

Even the finest humor is dangerous. Dr. Gray manifested more of the orator than any speaker that we have heard in years. Glowing with feeling; powerful in statement; rich in imagination; rare in humor, and trumpet-voiced. Dr. Willingham has not half his gifts. Dr. Willingham never told a joke or made a bright remark in his life. But Dr. Willingham surpasses all his brethren in power. Call it spiritual power; call it magnetism; call it consecration; call it anything; it is power, and it seems to come from God—and humor never does! That is, it never does seem so.

Let us bear this in mind. Humor will do quite well as a mere incident; but when it takes charge, the spirit of dignity, of earnestness, of spiritual longing, of devotion—four elements essential to a great religious meeting—takes flight. It was even so at Elizabeth City. Perhaps we have this signal instance in order to correct the modern headlong tendency to be funny in our Baptist meetings. Some of us have been amply warned at any rate. And some feel as if they had been vaccinated and it was the ninth day.

It is certain that this tendency cost us much at Elizabeth City, made impossible that high seriousness of a body of men representing the world's Redeemer and charged with His mission; and, we fear, our dignity was compromised in the eyes of visitors.

* * *

One must make allowances, of course, for the tendency to relaxation after a great year's work. We came up to Convention with our burdens well disposed of, and there was there no fresh burden—no debt to pay, no institution to rescue. Relaxation was inevitable; and doubtless it was needed. In this view of the matter we do not regret that the meeting was as it was. But we cannot forget Friday morning's prospect of a great meeting brought to a climax in an outburst of consecration.

In the long run, we shall find that the Convention meant more than it seems now to mean. We shall not remember it because of great speeches or memorable achievements. We may forget the excellent reports of the Boards. But we shall not forget the call for men. That call has gone forth in North Carolina. We shall never again plead for money. We shall plead for givers rather than gifts. We shall preach the dignity of God's service. We shall call for living sacrifices; life, not money; love, not alms. Already there are responses; already young men and women are praying over the new, strange intimations within them. Already Zion is travailing.

And the kingdom does need men—here and abroad; men of the noblest type; great commanding men. We talk of our problems of evangelism, of commercialism, of dry-as-dust ism, of saving the cities, etc., etc. They will remain problems until some great man shall take hold of us and them. Our trouble now is not that we lack in numbers. We have an abundance of commonplace men. We need some giants. A man shall be as the shadow of a great rock in a weary land. We need that sort of a man just now: a man come from God!

NEW BOOKS.

"They Key To the Kingdom." By Charles E. Bradt, author of "Capturing a Community For Christ," "A Working Church," etc. This little book of one hundred and sixty pages, can be read carefully in two or three hours, and any person interested in "Missions" would do well to read it. The author is literally alive on the execution of "The Great Commission," and he makes the reader feel with him a spirit of "sending or carrying" the Gospel to every creature. The book is published by "The Winona Publishing Company," 15 State Street, Chicago, and may be had at 50 cents net.

"The Holy Spirit Our Teacher in Prayer." By R. A. Walton, introduction by J. Wilbur Chapman. This little book, with seven chapters, on the phases and conditions of prayer, will be found a source of real help to the person who desires to get closer to the Master; and be more like Him—"a man of prayer." The average church member, who desires to know and do the will of God, will be strengthened and helped by reading this book. It may be had by sending 50 cents net to "The Winona Publishing Company," Chicago.

"Bible Study Popularized." By Frank T. Lee, author of "Popular Misconceptions as to Christian Faith and Life." The author shows marked tact in presenting a Bible truth, and makes the reader desire to know more about this greatest of Books. The book is intensely practical, and will be especially enjoyable to the general reader. Teachers will find it helpful, but the author aims at the needs of the business man, the rank and file. You will make no mistake to send your order for this book to "The Winona Publishing Company," Chicago. $1.25 net.

"Elisha The Man of God." By R. Clarence Dodds, D. D., (Pastor First Presbyterian church, Lansing, Michigan). A book dealing with the life and times of Elisha in an interesting and most helpful way. It is more than a life of the man of God—it treats of the whole period of Elisha's public life, touching God's dealings with Israel and the surrounding nations. The author has a most happy faculty for the practical application of Old Testament teachings to present-day conditions. The spirit of the book is very devotional and uplifting. Its style is natural and easy, and the language is as simple as that of Dr. John A. Broadus. The type is large, paper good and binding neat. Published by The Winona Publishing Co., 195 State Street, Chicago. Price $1.25 net. 362 pages.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

JESUS: THE SELF-REVELATION OF GOD.

Bible Lesson for January 1, 1905: John I., 1-18.

Most interesting of all the Scriptures and most profitable to devout spirits is the Gospel by John. It is more intimate than the other Gospels. One feels that John understood the heart of Jesus better than they all. The others told of His deeds and reported His words, but John seems to have apprehended the very heart of his Master's life.

We welcome, therefore, the lessons in John's Gospel provided for our Sunday-schools for the first six months in the New Year. We set out now to prepare each week a study in this Gospel. It is true that this study will be designed to aid Sunday-school teachers and pupils, but we entertain the hope that we shall also be enabled to instruct all our readers.

In connection with the studies we shall print each week the Daily Readings in John's Gospel provided by the International Bible Union.

We promise that those of our readers who will earnestly follow these Studies and Readings will in six months enjoy a new acquaintanceship with Him who is the Life and Light of men; and, enjoying that acquaintance, will receive as did John of His fulness—of His grace and truth.

* * *

We have for consideration in this study the first eighteen verses of John's Gospel. First read them thoughtfully.

Now let us clear up, to a degree, certain words and phrases whose difficulty has caused many to regard this prologue as the most perplexing passage in the Scriptures. "The Word;" "the Word was God;" "all things were made by Him." "In Him was life; and the life was the light of men." These are fathomless utterances, and well may we pause.

That in the expression—"The Word"—John referred to Christ is quite clear; and you may read the passage inserting Christ instead of "the Word."

Now, this being true, let us see what John had in mind to say; and it will appear why he spoke of Him as the Word.

We make bold to say that John's meaning may be set forth in four statements, as follows:

(1) Christ was in God from the beginning. He was with God—actively—in creating the world, in creating life. Vss. 1-3.

(2) This life was light to men—was guidance, was revelation of God and of Christ in God. The great darkness of men comprehended it not, save only a few who were saved. Vss. 4-13.

(3) Jesus came. In Jesus the Christ in God appeared in a man; and in this form men did apprehend the Christ, the Christ in God. Vs. 14.

(4) John's personal testimony. "We beheld His glory, glory as of the only begotten from the Father." "Of His fulness we all received, and grace for grace;" "and truth." "He (Jesus) hath declared Him" (God). We were thus brought out from the dominion of Law to the dominion of Love.

Any one of these four statements will afford us fruitful subjects for consideration. Let us consider them under three heads. (1) God Revealed in Life; (2) God Revealed in a Life; (3) John's Experience.

(1) God Revealed in Life. Christ existed all through the ages. The Christ-spirit was in God from the beginning. Christ was revealed in life—in creation, in nature, in history. This was the light of men. It did not fail; but they failed. Think of a light steadily shining but shining upon a darkness so gross that it is swallowed up in night. Think of the Christ of God shining in life, in creation, in one's own life, or in Hebrew history, for example; but men seeing Him not because of their darkness. The Person of God rayed itself out for ages in mercy and love, but men comprehended it not.

(2) God Revealed in a Life. At length God came in the form of a man. He could reveal His power in life; He could reveal Himself, His love, only in a life—a human life, even Jesus. God is limited in His power to reveal Himself by our power to apprehend, just as a father is limited in revealing himself to an infant by the infant's capacity to apprehend. But when His suffering love for men was manifested in a Life that we could comprehend, we all beheld His glory.

(3) John's Experience. "For of Him (Jesus) we all received," said John, "grace for grace." This is personal testimony. Jesus came; and I beheld, and I received. There was somewhat about Him that poured into me as I beheld Him. There was a glory not of men; it was glory of the only begotten from the Father. He was full of grace and truth. Of His fullness we all received; grace upon grace. It was never on this wise with any other.

This is to us the most valuable point in the lesson. It is as if John would say, There was somewhat about Jesus that convinced one beyond all doubt that He was the Christ. He tries to describe that somewhat in the words "fulness," "glory," "grace," "truth"—great, rare words every one. As we beheld Him we saw glory from on High and we all received of His fulness, received grace and truth. It was a transforming experience to stand in His presence. One thus came to apprehend God; to understand life; to begin an endless upward movement every way—grace for grace. Thus did He declare the Father.

So, may we behold the man Jesus revealing the Christ God; receiving in Jesus the Word of God to us concerning Himself, that He loves us even unto death on the cross for us. And so beholding, may we receive of His fulness, receive grace, and grace upon grace; and truth—the truth about God, the truth that brings certitude, the truth about life, the truth of redemption and of freedom. Blessed be God not only that He loves us, but that He has sent us this unmistakable, immortal Word of His love!

* * *

Home Reading for the Week Beginning Dec. 26.

Monday—John 1:1-18—Christ the life and light of men.
Tuesday.—I. John 1:1-7—The Word of life.
Wednesday.—John 8:12-20—The Light of life.
Thursday.—John 5:19-24—Faith and life.
Friday.—I. John 5:9-13—Life by Christ.
Saturday.—John 12:35-47—Walk in the light.
Sunday.—Rev. 21:19-27—The light of heaven.

Gold in the Golden Text.

In him was life; and the life was the light of men.—John 1:4.

The divinity of Jesus is regarded as the keynote of the fourth Gospel and here in our Golden Text, as in the entire Prologue, it is made dear and brought near to us as life and light, two fundamentals of our existence.

First, the Life in Christ: "In him was life." It was life original and originating, life uncreated but creating, life the highest and holiest and happiest. We are reminded in these opening verses of its eternity, dating from the ages unbegun; of its divinity, for "the Word was God;" of its omnipotence, for out of it sprang all creation; of its beneficence, for it enlightens men; and of its victory, for no darkness can overcome it.

Secondly, The Light of Men: "The life was the light of men." Of this sublime truth John the Baptist was the God-appointed witness and primitive herald. The dominant aim of his life was "that all might believe through him;" for only through the medium of personal faith can the divine light fully pour into the individual heart and life. Unbelief means darkness though even "they that were his own" are involved; while a receiving faith secures "the right to become the children of God" and evidences the new birth through the divine will. And thus man emerges out of his darkness into "the marvelous light."

But how was this infinite life transmitted into light receivable by finite men? The incarnation answers the question: "The Word became flesh and tabernacled among us." That this is really the true world-illuminant is attested by John the apostle who "beheld His glory;" by John the Baptist who in his greatness bowed before a greater, as the stars go out in the light of the rising sun; and by the early Christians who "of his fulness . . . . received, and grace upon grace." The Mosaic law with all its blessing is to Messianic grace and truth as a beclouded moon is to the unhindered king of day. For God, the otherwise unseen and invisible Father, is declared and revealed unto men by "the only begotten Son who is in the bosom of the Father." So the brightest light upon the earth is that streaming out of the life in the Christ.

Here, then, is the supreme life that illumines: it shines away our spiritual darkness, reveals the path of privilege and duty, and leads us back to God. Reject it, and nothing remains but eternal night. Receive it, and by its unfailing rays we may journey unto that city of which forever "the Lamb is the light."

HIGHT C. MOORE.

Raleigh, N. C.

PRINCIPLES AND IDEALS.

The following is submitted as a statement of the Sunday-school principles and ideals of North Carolina Baptists:

1. We believe in the Sunday-school as the church engaged in the study and teaching of the Scriptures.

2. We believe in a Sunday-school in every Baptist church.

3. We believe in a Sunday-school that reaches, enlists and edifies every member of every church.

4. We believe in a Baptist Sunday-school in reach of every person in the State if possible.

5. We believe in the Sunday-school in every church and community every Sunday in the year.

6. We believe in a Sunday-school manned by the best officers and teachers available.

7. We believe that our Sunday-school workers, present and prospective, should be trained for the highest efficiency and usefulness.

8. We believe that each Sunday-school should have the organization necessary to its most effective work.

9. We believe that our churches should equip themselves with suitable apartments and appliances for the teaching work committed to them.

10. We believe that every Sunday-school should bend every energy toward its supreme work of informing about Christ, leading to Christ, and building up in Christ.

"These things teach and exhort."

THE SUPREME OPPORTUNITY OF CHRIST'S PEOPLE IN THIS GENERATION.

(Continued from Page 1.)

col system rather than be led by the "Light of Life;" but thousands of others feel that they have taken a stone for bread long enough, and their hearts are hungry for a Christ that shall be sovereign of their lives, and at the same time make these lives free by lifting them into direct fellowship with God. Who has such a Christ to offer save the Christian? When was there ever such an opportunity for presenting this Christ in the confident hope of seeing Him become absolute King of kings and Lord of lords in men's lives as today?

The four foregoing propositions are set forth in all seriousness in the hope of accomplishing three things: (1) That as Christ's people, we may realize that God has placed us in the midst of unparalleled privileges, and in the midst of equally unparalleled responsibilities. To live today is a great boon. To live as a Christian today is not only "Christ" as with Paul, but it is Christ multiplied to an undreamed-of degree. (2) That those who occupy places of leadership in the Lord's work today may realize the necessity of getting a deep, firm, living grasp on the fundamentals of the faith and life that they teach and advocate. (3) That many who love God and who honestly wish to do the largest service for Him and for His cause in the earth may question their own hearts and the Providence of God with reference to their life work. We all rejoice in the many ways in which laymen can and are serving God, and making themselves active, aggressive agents in spreading His kingdom; but the conditions set forth above would seem to open a new day of usefulness for the minister of the gospel as such. Would not God be pleased for scores and even hundreds of our strongest, brightest, and best men—men who are gifted with the power of seizing fundamentals and of leading others to see and embrace them—to turn their lives and talents into this special channel? Are you among that number? "I heard the voice of the Lord saying, "Whom shall I send, and who will go for us? Then I said, Here am I; send me."

WHEN CHRISTMAS COMES.

"When Christmas comes,
The sailor on the seas afloat,
The traveler in lands remote,
The warrior by the camp-fire's light,
The courtier in the palace bright,
The student by the midnight lamp,
The miner deep in dust and damp,
Alike uplift, through riven skies,
A wondrous look of glad surprise,
When Christmas comes.

"When Christmas comes,
The baby girl who scarce can speak,
The youth with bronzed and bearded cheek,
The aged, bent with weight of years,
The sorrow stricken, spent with tears,
The poor, the rich, the grave, the gay,
Who fare along life's rugged way,
Are glad of heart when in the sky
The wondrous seraph wings sweep by,
When Christmas comes."

There can be no rest as long as you resist Him.—Ram's Horn.

It is prayer that gives a man a pull with God.—Ram's Horn.

To neglect the moral is to undermine the mental.—Ram's Horn.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

The Fourteenth Annual Meeting.

In every meeting there is a pervading spirit. The marked characteristic of the woman's meeting in Elizabeth City was hopefulness.

The ladies, of whom there were a much smaller number than for some years past, met in the Presbyterian church, and their entertainers of Elizabeth City under the leadership of Mrs. Loula Butt Bradford, President of the W. M. Society, had left nothing undone to make them welcome. A most pleasing feature of the session was the large attendance of ladies of all denominations in the town.

They were thrice welcomed by Colonel Lamb, for the citizens of Elizabeth City. Mrs. Bradford for the Baptist women and Mrs. Holloway of the Methodist church for those of other denominations. To these kind expressions Mrs. Kate Griffin, of Woodland, Vice-President of the West Chowan Association, replied.

Miss F. E. S. Heck was again elected President of the session, with Mrs. J. W. Morgan, of Weldon, and Mrs. C. M. V. Follett as first and second Vice-Presidents. Mrs. Lumpkin, of Scotland Neck, Secretary, and Mrs. Bradford, of Elizabeth City, Treasurer.

The chief thought of Miss Heck's annual address as President of the Woman's Central Committee, was preparation for larger work under the title of "A Consideration of Our Ways." We had come far, she said, but had far to go. It was true that there were now in our State 389 Woman's Missionary Societies, 18 Young Women's Societies, and 140 Sunbeam Bands, making a total of 647 Societies, but there were 1,700 Baptist churches. The motto of this organization was "A W. M. S. in every church and every woman a member of it." To bring this about we needed, indeed, to consider our ways.

In the churches having organizations not one-fifth of the female membership was in the Societies.

In the fifty-three associations only four could be said to be well organized as to number of Societies compared with churches. In 1903 there were seven Associations which had not a single Society; 8 having only one, 4 having two each, 4 having only four each, making 23, or nearly half of the Associations either untouched or barely aware of the existence of Woman's Missionary Societies.

After dwelling on the general extension of the work she appealed to the Societies now existing for a realization of a larger responsibility in the missionary awakening in their own churches.

1. By the organization and training of the children. Every one of the 389 W. M. S. should have and could have a childrens' society under its care.

2. By a continued effort to reach and interest the uninterested women of the church.

3. By realizing their possibilities and responsibilities for the spiritual uplift of the poor, careless or neglected homes around them.

For all this work the individual member needed life, spiritual life, and she closed with an earnest plea for the development of the spiritual side of the Society.

The report of Mrs. W. N. Jones, Corresponding Secretary and Treasurer, showed an advance which gladened every heart. In 1903 the united gifts for Home, State and Foreign Missions, were $11,322.65. The aim for the year 1904 for the same objects was $13,500.00. The report for 1904, $14,287.93. A gain of $2,965.27 over 1903 and $787.93 more than our high aim. The contrast of last year with this is as follows:

	1903.	1904.
Foreign Missions.	$3,304.33	$3,390.97
Christmas Off....	1,052.34	1,121.08
Yates College ...		402.67
Total For. Mis..	4,365.64	5,114.72
Home Mis.	$1,269.08	$1,527.03
Week Self-denial.	750.59	973.02
Value boxes	2,746.20	4,179.24
Total Home Mis.	4,765.87	6,679.29
State Missions...	$2,102.79	$2,412.02
State Mis. B.....	96.00	77.50
Total State Mis.	2,198.79	2,489.52
S. S. Board.....		1.50
Expense fund	1.65	2.90
Total	11,322.95	14,287.93

Great regret was expressed at the absence of Mrs. Jones, and by a rising vote the ladies expressed their appreciation of her faithful and untiring service.

Miss E. N. Briggs, the band Superintendent, who was detained by the sudden and severe illness of her mother, Mrs. T. H. Briggs, was remembered in earnest prayer asking new strength for her and speedy recovery for her much-loved mother, a member of the Central Committee since its appointment, eighteen years ago.

Although in the midst of her own grief and anxiety Miss Briggs had prepared the star list of Bands showing by different colored stars those which had reported four, three, two or one quarters. She was unable to send a report. The contrast of Sunbeam work this year and last was gratifying, showing an increase from $878.06 in 1903 to $1,067.32 in 1904. For 1904 the amounts were given as follows:

To Foreign Mis....	$531.53	
To Christmas Off..	108.23	
To Yates College..	41.21	
Total Foreign Missions.		$680.97
To Home Mis.....	$127.53	
To Home Mis. Boxes	54.35	
To Self-denial Off..	44.59	
Total Home Mis		226.47
To State Missions		159.88
Grand total		1,067.32

The childrens' work was greatly on the hearts of the women, and Mr. L. Johnson, as he spoke on the Future Church, struck a responsive chord. Both here and in the Convention the Corresponding Secretary of the State Mission Board could not too strongly emphasize his belief in Woman's Missionary Societies as a prime factor in missionary training of the present and future church. It was in the latter that he said it was the chief agency in the work of information and stimulation, and in no measured terms urged the ministers to give the Societies their unqualified support. To the women themselves he spoke solemn words of warning if they neglected to train the children now around them for a greater work than we of today dreamed of. With them lay success or failure in the great opportunities just ahead of the church of Christ.

Dr. Cullom had asked a few moments to lay the need of ministers for the future on the hearts of the mothers and sisters, and called them to examine their own hearts to see if they really desired their sons and brothers to enter this highest of callings. Their earnest desires and prayers would be used of God to fill the ranks of His ministry with those trained and called for His use.

It was well that Mrs. J. C. Murchison, of Greensboro, Vice-President of the Piedmont Association, had prepared a digest of the Vice-Presidents reports, under the title of The Missionary Kaleidoscope, for when the roll of Vice-Presidents was called, only Mrs. Griffin, of West Chowan; Mrs. A. L. Betts, Pilot Mountain; Miss Hattie James, Beu-

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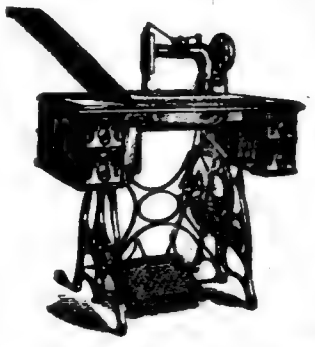
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lah; Mrs. G. L. Dowell, Sandy Creek, and Mrs. C. M. V. Follett, Mt. Zion, responded. As we shall give Mrs. Murchison's excellent digest later, we need not speak of it here, further than to say its tone of hope was very marked. The Vice-Presidents present, in their brief reports, struck the same chord, although they had each and all had discouragements as well.

Mrs. Follett followed her general report by an exceedingly interesting talk on, How the Women of One Association Were Organized. The work done in Mt. Zion Association in the past year has been so striking an example of response to systematic effort that we would wish to share Mrs. Follett's words with each Vice-President. Suffice it to say her experience was summed in this: That in the two or three hundred miles travelled within the bounds of her Association, organizing Societies, she found the women everywhere waiting to be organized. The response came for the asking. Some idea of the results by the monied contrast of the Mount Zion report this year and last. In 1903, 23 Societies reported $719.67; in 1904, 33 Societies $1,383.77. Besides these there are some half dozen Societies organized in the last quarter and consequently making no report. Going before Mrs. Follett's campaign of organization in 1903 a missionary campaign was organized by the pastors of the Association the effect of which will be seen in Mt. Zion in every branch of work for many a year to come. Would that such a campaign might be planned by a group of ministers in every Association in the State!

Thursday afternoon was given to a discussion of the Hows of Missions, and as we hope to give these summaries in this column later we cannot do better than to give the program for this session. The only drawback to the largest helpfulness of the occasion was that the Societies had not responded as largely as we had hoped to the request to send their plans to the ladies in charge of the subject:

Open Congress on Methods.—(Speakers limited to three minutes.)

How Every Woman Was Interested in Our Mission Box.—Summary by Mrs. W. F. Marshall, Gastonia. Discussion opened by Miss Josephine Vann, Como.

How to Follow a Regular Course of Mission Study.—Summary, Mrs. E. L. Remsburg, Fayetteville. Discussion opened by Mrs. J. C. Massee, Raleigh.

How to Secure Large Attendance on Societies in the Country.—Summary, Mrs. R. D. Cross, Lumber Bridge.

How a Successful Week of Prayer Was Conducted.—Summary, Miss Eva Liddell, Charlotte. Discussion opened by Mrs. G. L. Dowell, Carthage.

How We Increased Our Christmas Offering.—Summary, Mrs. B. L. Tyree, Durham. Discussion opened by Mrs. W. H. Heath, Elizabeth City.

How Our Members Were Led to Take Part in the Devotional Exercises.—Discussion opened by Mrs. T. E. Gardener, Edenton.

How We Made Our Sunbeam Society a Success.—Summary, Mrs. I. K. Proctor, Lumberton. Discussion opened by Mrs. Thomas Gorman, Durham.

How the Girls Were Interested in Missions.—Summary Mrs. C. D. Graves, Wadesboro. Discussion opened by Miss Estelle Johnson, Scotland Neck.

Temperance and Missions.—Mrs. Kate Zimmerman, Elizabeth City.

At the close of the How the Girls Were Interested in Missions, Miss Heck presented the new Constitutions for Young Women's Mission Clubs. She explained that two years ago in Durham a large and thoughtful committee of young ladies had submitted the following recommendations:

"That great emphasis be placed on enlisting the young women of our churches in mission work, and, where deemed advisable, to form them into separate societies under the name of Young Woman's Mission Club, with the motto 'Study to show thyself approved unto God.' To this end we recommend that the Central Committee appoint a superintendent to plan and prepare programmes for this work.

"We would also suggest that the library prepared for the Student Volunteers of America and known as Twenty Choice Books (price $10), be purchased by each Club, if possible."

Since then the Central Committee had diligently sought a superintendent of Young Woman's Branch, applying to a number whom they thought qualified for the work only to meet refusal. The growing interest among the young women—a most influential and now unusual missionary force—called for emphasis at this point. The present Constitution was presented as a step in that direction, while the Committee would continue to seek a superintendent for Young Woman's Work.

Friday morning the interest centered around the recommendations of the Central Committee for the year 1905. And all discussions fell under the various clauses. The recommendations as adopted were as follows:

RECOMMENDATIONS OF THE COMMITTEE.

With gratitude for the progress of the past year and with thankful praise to God for all His blessings and trusting Him for the future, we recommend for the year 1905:

1. That the Societies follow the topics on the Mission Card and also make a study of Japan as outlined in Dux Christus.

2. That each Society elect a Literary Secretary whose duty it shall be to encourage the purchasing of a Missionary Library and to take charge of same, circulating the books among the members; take subscriptions for the Foreign Mission Journal, Home Field, Kind Words and other Missionary Magazines and to distribute Missionary leaflets.

3. That the Societies continue in their efforts to double their membership; to reach those who cannot attend the meetings; through the Home Department and to establish at least one new Society each.

4. That the aim of each Society be to give not less than ten cents per month per member for Home, State and Foreign Missions; that if other objects commend themselves to the Societies for gifts, they be met by extra contributions.

5. That our offering for Foreign Missions this year be $6,500.00, $1,500.00 of which shall be our Christmas Offering for the support of three Memorial Missionaries in China; $1,500.00 for the erection of a building for Mr. Owen's School for Boys, in North China.

6. That each Society observe the first week in January as a Week of Prayer for Missions.

7. That our offering to Home Missions be $3,500.00 in money besides boxes; that $1,000.00 of which sum shall be donated to the appropriations of the Tichenor Memorial building fund.

8. That our offering to State Missions be $3,000.00, and that we observe a Thanksgiving Day for State Missions the second week in June.

9. That each Society be urged to organize the Young Women in the church into a Young Woman's Mission Club.

10. That in Sunbeam work we endeavor to organize 100 new Societies and that the Sunbeams take for their part of the above amounts, the sum of $1,200.00.

11. That the Societies come into close relations with the Vice-Presidents in their respective Associations, reporting quarterly to her and assisting her in holding Fifth Sunday and Associational Missionary Meetings.

12. That in pursuance of the work above outlined, we take for our aim in 1905 the organization of 150 new Societies, contributing $16,500.00 in money and boxes to Home, Foreign and State Missions.

Miss Mary Applewhite, of Scotland Neck, opened the discussion on the recommendations.

Mrs. C. M. Norton, of Durham, showed how a strong Society can help in the maintenance of a Society in a young and neighboring church.

Dr. B. D. Gray, of the Home Board, Atlanta, impressed the necessity of church building on the frontier, and commended the raising by the ladies of one thousand dollars of the $20,000 to be raised by the women of the South as a Tichenor Church Building Loan Fund. Miss Adalee Branham, a returned missionary from Cuba, now assigned to work among the Cubans in Tampa, Florida, spoke with great effect on Woman's Work in Home Missions, a subject new to many of the listeners, but of deep interest and great importance.

Looking to the United Course of Study for 1905, Dux Christus, an outline study of Japan, the program for which has been prepared and presented by the Central Committee, Mrs. J. W. Morgan read a thoughtful and charming paper on Japan Today and Tomorrow. This, too, we hope to share with our column readers.

Rev. E. E. Bomar, Assistant Corresponding Secretary of the Foreign Board, Richmond, spoke of School Work in China, looking to the Societies giving $1,500 for the enlargement of the over-crowded Boys' School under the charge of Mr. Owen in North China. A pleasant incident was the unexpected letter of thanks for what was proposed from the teachers and pupils of this school, as given on the first page of the Recorder of last week. Dr. Willingham had communicated to Mr. Owen the plan of the Central Committee as presented to the Societies some months ago, and this letter reached us just as the plan was in the act of becoming the basis of our increase for Foreign Missions in the year 1905.

Since those whom we have determined to help are already looking to us, our obligation not to fail them is doubly increased.

A report which awakened deep interest and touched a matter of vital importance was one submitted by Mrs. W. C. Tyree, Mrs. N. B. Broughton and Mrs. T. H. Briggs, for the Central Committee.

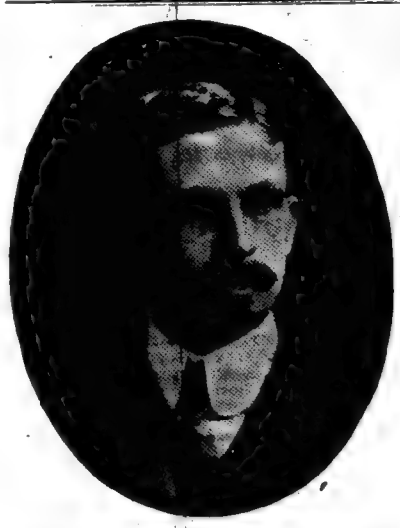
For several years past the advisability of meeting at separate time and place from the Convention has been touched on in each session, but for want of time passed over without due consideration. The Committee named had, therefore, formulated the reasons for and against such a separation in time of meeting, the closest union in every other respect being maintained, and in conclusion advised that the Societies consider these and other reasons, and send their representatives to the meeting in December, 1905, prepared to act. This, after discussion, became the will of the body.

The report of the Committee on Obituaries showed a long list of those who had passed from service to safety, and for the first time we mourned together the death of a Vice-President—Mrs. E. J. Harrell, of West Chowan.

Thus with mingled joy and sorrow the fourteenth annual meeting passed into history.

The weather until Saturday afternoon had been all that could be desired, but then a cold rain settled down on the town and prevented a very large attendance at the reception tendered the ladies by the pastor and his wife, Mr. and Mrs. Duke, at the beautiful home of Mrs. I. M. Meekins. Nevertheless, this token of their desire to leave nothing undone for the pleasure of their guests was most deeply appreciated. Indeed, for open-handed and open-hearted hospitality Elizabeth City has not been excelled.

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Current History.

The past ten days have brought before us an unusual number of events of interest although none of them have been of the first importance. The important subject of interest is, of course,

The Russo-Japanese War.

But it has presented no features to compare with some of its sensations of a few weeks ago, and for this reason has occupied a relatively insignificant place in the newspapers. But Japan's progress, though gradual, has been effective and highly significant.

The end of the year finds her in possession of Manchuria. One of her armies holds Kuropatkin at bay, the other is master of the situation at Port Arthur. To be sure it has not taken that fortress, but it has taken a fort that commands the harbor—and this is the one thing most desired. From this fort Japanese guns have destroyed the Russian fleet in that harbor. This enables the Japanese fleet to prepare to meet the Russian relief fleet which set out from the Baltic two months ago. But it begins to appear that that fleet will not venture this winter into Pacific waters—for the obvious reason that the Port Arthur harbor is at the mercy of the Japanese army and the Vladivostock harbor is ice-bound; not to mention the great Japanese fleet for which the Russians have well-grounded respect.

The first year of the war then leaves Japan in a position in every way more desirable than her best friends could have hoped. In the early spring we may expect great fighting.

Next in interest is the

United States Congress.

News from this body is of a rather negative character. In the twenty days between assembling and the Christmas holidays there was not much to be expected. But it seems assured that the movement to reduce representation in the South will not be pressed. The South cannot object to any bill that will apply justly to all the States; but, it seems that any sort of a bill touching representation will not be seriously proposed in the present session.

The one bill of importance that has passed is the Philippine Bill. This act is of a civil nature and is intended to promote industrial and commercial activity in the Islands.

The country has been horrified by the investigation of the Mormon church induced by the election of Senator Smoot of Utah. The evidence is conclusive that this church represents a reversion to the Dark Ages, and as one reads of blood-curdling oaths required of certain of its members, of its marriages of the dead and living, and of its absolute control of politics in Utah and Idaho, he might think he was reading Roman Catholic history at its worst. We are compelled to believe that this investigation will make an end of the Mormon church.

Minor Importance.

Secretary Taft seems to have easily accomplished his mission to Panama—that of allaying the fears of the natives relative to the designs of this Nation. One cannot wonder that they fear that the United States will take them over, seeing that the great canal is Panama, and we will control the canal. But we may congratulate ourselves upon the success of Secretary Taft's mission.

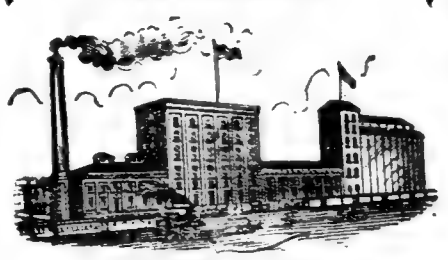
Quite the sensation of the week is the downward career of Mrs. Cassie L. Chadwick, now in jail at Cleveland, Ohio, under indictment of forgery and fraud. By passing as the daughter—without matrimony—of Andrew Carnegie, and skillfully manipulating certain securities and a $5,000,000 certificate bearing Mr. Carnegie's forged name, she was enabled to commit frauds of the most astounding character. What she has done with the milions she has received does not appear. She speaks confidently of her innocence, but the evidence is that she is at the end of her row and will spend ten years or more in the penitentiary.

In

North Carolina

we have two items of great interest. First the revolt of the farmers against low priced cotton. They are moving together better than at any time since Col. Polk was lost to them. The meeting at Raleigh in bad weather was remarkable in numbers, in personnel, in character and in temper. Most of the farmers seem able

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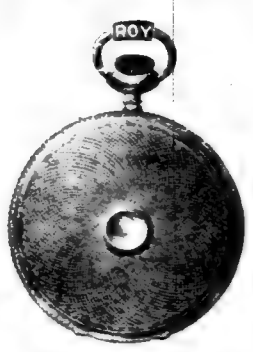
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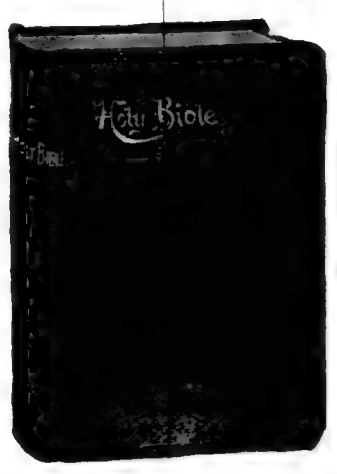
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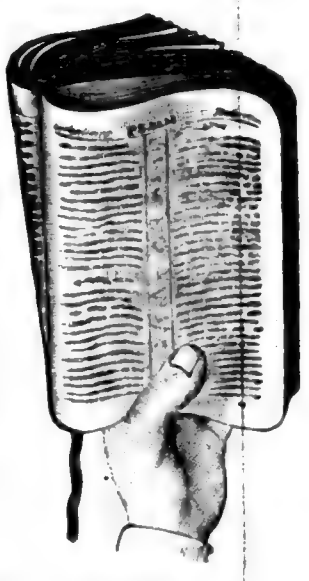
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to hold. The best feature of the situation is that the farmers are not alone. All classes are with them in fight for ten cent cotton; even the cotton buyers.

The other item is that the total tax valuation of property in North Carolina is now $443,232,781—an increase of $151,963,223 in four years, an increase of more than one-third. The best evidence of the prosperity of the State is that this increase has come almost without a protest.

The President's Message.

A new departure has been taken by President Roosevelt in his Message to Congress as it reassembled on December 5. He has made it interesting. The keynote of the message is sociological. Abandoning largely the timeworn themes, the President treats in a thoughtful way of such subjects as labor unions, city improvement and forestry. The message is notable for bringing into the range of national action matters which heretofore have been left to State legislatures or brought to the attention of Congress only by the efforts of interested parties or by reform associations. He recommends the appointment of a commission to consider the advisability of a national employers' liability law; that the Government should give medals of honor for acts of bravery by private persons, as now to public employes; the regulation of precautions against accidents on railroads, as now on steamers, by national law and inspection; the regulation of corporations by national law for the benefit of the public as a whole, rather than incorporation in States where the corporation has no intention of operating: a national insurance law; the abolition of all rebates in transportation; the reformation of the currency; the creation of game preserves on public lands and the extension of the national park system; the appointment of a field assistant to the Commissioner of Indian Affairs; the establishment of a national gallery of art, and a national quarantine law, and the passage of a law to secure purity in national elections. In regard to distinctively political matters, the building of a strong navy, the negotiation of treaties of arbitration, measures for preparing the Philippines for self-government, and the protection of American citizens abroad, are advocated. The message is long, occupying nearly two pages in an ordinary daily newspaper; and it is characterized by that spirit of independence which is looked for in President Roosevelt, and also by a broad interest in the welfare of the whole people which might be expected of a President chosen by an unexampled majority. Two subjects are conspicuous by their absence from the message—the tariff and the negro problem. But on the whole the message is a broad and well-considered review of the condition of the country, and should be read carefully by every citizen who desires to be well informed. The message in March to a new Congress with a Republican majority of more than one hundred will probably supply some of the omissions of this one.—The Watchman.

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President Hobgood has just issued a booklet of a dozen views of the exterior and interior of the new buildings of Oxford Seminary. He will be glad to send them on application.

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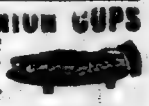
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Notice.

Having qualified as administrator of the estate of M. V. Norwood, late of Wake County, this is to notify those having claims against his estate to present them to me on or before December 1, 1905, or this notice will be plead in bar of their recovery.

JOS. V. NORWOOD, Admr.
November 25, 1904.

When writing advertisers, please mention this paper.

To the Baptists of America.

Brethren and Sisters:—The undersigned, committees of the Northern Baptists and of the Southern Baptist Convention, herewith announce that the Baptist World Congress will be held; the place of its assembling is fixed for London, England, and the date July 10-17, 1905.

The Baptist Union of Great Britain and Ireland has issued invitations to this assembling of the Baptists of the world and their invitations have all been accepted. Funds will be raised to aid persecuted Baptists in Russia, Finland and elsewhere, to send representatives to speak in their behalf. Missionaries and native workers are expected from every mission field. The great struggle being made by our British Baptist brethren against the iniquitous Education Act will be endorsed and promoted. The essentials of our Baptist faith will be discussed in an able and comprehensive program, prepared mainly by the Baptists of England and America. The Congress sermon will be preached in Spurgeon's Tabernacle; the general sessions will be held in a central hall, while numerous side meetings will be held in different parts of London. It is proposed that on the closing night the entire representation shall assemble in the greatest hall of the city, holding ten thousand, for a great closing meeting. Dr. Alex. Maclaren, the greatest living Baptist preacher, has accepted the presidency of the Congress.

In calling your attention to these facts we invite you to go with us, and we ask you to join with us in continued prayer that the God of our fathers may guide us in preparing and holding this great meeting, and that he will over-rule its assembling to the speedy coming of the Son to reign in power over the entire world.

In a joint committee meeting we appointed Mr. J. Howard Eager, Jr., Baltimore, as Transportation Manager of the Baptist World Congress Tour, and we commend him to you, as we do to all steamship and other transportation companies.

Fraternally,
L. A. GRANDALL, Chairamn.
Minneanapolis.
S. B. Meeser, Secretary.
Detroit.
WALTER CALLEY,
J. S. DICKERSON,
C. R. HENDERSON,
E. M. THRESHER,
D. T. DENMAN,
Committee for Northern Baptists.
J. N. PRESTRIDGE, Chm.
Louisville.
B. A. DAWES, Secretary.
Louisville.
E. Y. MULLINS,
E. W. STEPHENS,
A. T. ROBERTSON,
R. H. PITT,
B. D. GRAY,
Executive Committee of Southern Baptist Convention.
December 1, 1904.

And after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose windows opened towards the sun-rising: the name of the chamber was peace, where he slept till break of day; and then he awoke and sang:

Where am I now! Is this the love
and care
Of Jesus for the men that pilgrims
are;
Thus to provide, that I should be forgiven,
And dwell already the next door to
heaven!

—John Bunyan.

Said the Duke of Argyll: "Call it what you may, there is something in man, which sees the invisible, hears the inaudible and feels the intangible." That is finely and truly said.

Temperance.

To the Friends of Temperance.

The Executive Committee of the Anti-Saloon League authorizes me to call a Convention of the Friends of Temperance at Raleigh, Thursday, January 19, 1905. The Convention will be called to order and organized at noon January 19, 1905.

The objects of this meeting will be:

1. To form the program of the Temperance forces for 1905.

2. To make our present organization more effective by devising means to put a Superintendent in the field for all his time, who by visiting local organizations can greatly strengthen our present strong array of forces.

3. To give emphasis to certain improvements in our present legislation desired by the General Assembly which will then be in session.

4. To resist the efforts of the organized distillers and saloon-keepers to set our cause back. They have not hesitated to publish their intentions, and they have gone to work earnestly. In times past they have won by fighting after they had lost their first battle, and they are encouraged by the hope that our victories these last two years have brought us into the usual over-confidence and carelessness. For once let it not be so.

5. To plan the spring local option campaign, whereby we hope to expel the saloons from twenty-five more towns in North Carolina and so break the backbone of the liquor power.

6. To discuss any other propositions or plans that the members of the Convention may bring forward. It will be a free meeting; and its object will be to reflect the temper and the will of the friends of Temperance in North Carolina.

All the friends of Temperance are urged to come. We shall allow each county voting strength in proportion to the number of members of the House of Representatives in the General Assembly—say ten votes for each member.

We invite every Anti-Saloon League, every county or township executive committee, every temperance organization, Woman's Christian Temperance Union, etc., etc., to send a strong delegation.

The Convention will last two days, if necessary.

We have applied for reduced rates on the railroads and special rates in the hotels. For announcements relative to these matters watch the newspapers. For other information write to me.

This Convention will largely determine the character of our progress in the temperance cause for years to come. It will tend to make good our present position and to strengthen the plans for advancing our cause in the future. If largely attended and enthusiastically supported, the Commonwealth will take notice that we are neither over-confident nor indifferent, but are ready for battle. If not, there will be reaction and discouragement.

It is, therefore, your duty as a friend of temperance and the duty of every temperance organization to be represented in this the most important meeting in the history of Temperance in North Carolina. We have the enemy in our power. Let us not relent until we shall have made the conquest complete.

JOSIAH WILLIAM BAILEY,
Chairman of the Executive Committee.

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The party will be limited to 150 persons, therefore reservations should be made promptly in order to secure proper accommodations on the steamship "Olivette," the most commodious ship of the Peninsular and Occidental Steamship Company, which will convey the party to Havana.

Tickets will be limited for return passage on any steamer leaving Havana until January 19, 1905, with privilege of stop-overs at any point in the State of Florida—south of Jacksonville—within final limit of ticket, which will be January 22, 1905.

The rate, $45.40 from Raleigh, N. C., for the round trip, includes meals and state-rooms on the steamship.

Mr. A. W. Fritot will meet the party in Jacksonville and accompany them to Havana. Mr. Fritot speaks Spanish fluently, and will place himself at the disposal of the party, furnishing any information desired.

Make up your party and go, and should you desire other information, books, pamphlets, etc., on Cuba, or "What to say in Spanish, and How to Say It," address

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No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Botson and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Obituaries.

Do We Forget?

Do we forget when winter snows lie deep
Above the beds where our beloved sleep,
And we no longer wildly weep,—
Do we forget?

Because, when comes the holy Christmas tide.
And love and joy are scattered far and wide,
We check our sighs, and strive our tears to hide,—
Do we forget?

Do we forget, because with mute lips pressed
To fading pictures, all our love unguessed,
Lies locked secure within our patient breast,—
Do we forget?

Because, across the widening gulf of years,
There comes no loving word to quell our fears,
No watchful hand to brush away our tears,—
Do we forget?

Do we forget? Nay, in each heart there lies
A secret place, where, hid from mortal eyes,
Dwells, strong and true, a love that never dies,
Nor can forget!

—S. O'H. Dickson, in The Pilgrim.

AUSTIN.—In the death of Mrs. Bettie Henant Austin, wife of Deacon LaFayette F. Austin, Baptist Center Church, the entire community, as well as the immediate family have sustained an irreparable loss. She was born in Wake County, near Archer Lodge. After her marriage to Brother Austin, she made profession of faith in Christ and united with Baptist Center church, about fifteen years ago. Her death came on October 15, 1904, in her forty-third year. She leaves a fond husband and eight living children to mourn her death, one was waiting for her at the pearly gates. Her church, her home and the entire community have sustained an irreparable loss. It was repeated at her grave, "She was the best woman I ever knew." How sad to part with such a jewel here, but glorious at the same time is the prospect! Though dead, she yet speaketh, and we weep not for her as for those who have no hope. May the Spirit comfort the husband and children and the host of friends who will miss her.

C. W. BLANCHARD.

Mrs. J. M. Hilliard.

The Green Street Baptist church, High Point, N. C., sustains a great loss in the death of sister Virginia Tranquilla, the wife of their dear pastor, Rev. J. M. Hilliard, which occurred on November 23, 1904, in her 46th year.

Sister Hilliard was born of John S. and M. J. Johnson, fifteen miles west of Raleigh in Wake County, where her remains were carried and buried on Thanksgiving Day. She was married to Bro. Hilliard on September 26, 1899. In her 14th year she professed faith in Christ and joined the Green Level church, being baptised by Rev. M. S. Ferrell.

Through all her Christian days she faithfully and meekly followed her Savior. Filled with His mind and Spirit she found her joy in living for the good of others. Quiet, unobstrusive and without ostentation she ever addressed herself with unobtrusive and without ostentation to the Lord's work whether at home, in social circle, or in her church. Comely in her ways she wore the adornment of a meek and quiet spirit. Timid and retiring yet fervent in the Spirit she met the duties and trials of life firmly and without worry and complaint. So Christlike in all her ways that in deed and word she was a pastor's help-meet, and all who knew her were drawn closer to Christ. On Thursday before her death, with her husband she visited our new church which was nearing completion and in which she had been deeply interested. She was delighted. On her return home she said she was not feeling well, and took her bed never to go out any more, dying on the following Wednesday. The day before she breathed her last she gave her husband a dollar which she had saved for a Thanksgiving offering, saying to him: I shall not be with you all on Thangsgiving, but you give it for me to the dear orphans at Thomasville.

And thus her last goings and doings among us were Heavenward! Oh for such a death as this.

Our church greatly sympathizes with our pastor.

J. B. RICHARDSON.
High Point, N. C., Dec. 5, 1904.

Elder T. M. Duncan.

Thomas Monroe Duncan was born March 26, 1840, and fell on sleep November 28, 1904. Aged 64 years, 9 months and 2 days.

Brother Duncan was ordained to the full work of the Gospel ministry at about 43 years of age, and spent the following 20 years of his life in intense, earnest work for God; preaching during that time 2,275 sermons; baptizing 304 persons. He served three years and six months as missionary in Ashe and Alleghany Association, also two years in Ashe Association. He also aided in the organization of three Associations, viz.: New River, Ashe and Alleghany, and Alleghany and Grayson. Organized or assisted in the organization of ten churches and forty Sunday-schools.

He was a faithful, consistent member of a Missionary Baptist church for forty-seven years; a Sunday-school superintendent; deacon; exhorter, and always faithful and earnest in his efforts for the salvation of souls. He was never physically strong and for the last three years of his life he was a constant sufferer, but withal cheerful. His faith in God never faltered. The influence of his life and work in Ashe County will last forever. He leaves a widow and five children and a host of friends to mourn his loss.

May the great Head of the church comfort them in this sore bereavement.

J. F. FLETCHER.
Jefferson, N. C., Dec. 3, 1904.

William L. Dorsett.

On the evening of December 2nd, after lingering some six weeks with typhoid fever, the spirit of William L. Dorsett departed from its earthly tenement to abide with God.

He was a son of James D. and Fanny Dorsett, of Siler City, N. C., and was born on the 21st, day of March, 1878. His father and mother survive him, as does his wife, nee Miss Alma Ellis, of Raleigh, one sister and five brothers, he being next to the youngest member of the family.

Surely God's ways are not as man's ways. We cannot see why the Great Axman should fell the most beautiful oak of the forest, so full of promise and hope, and spare those so uncomely and unfruitful. But our Father maketh no mistake, and though the column be broken, it is not without beauty. Our brother lived for his Master and the uplifting of humanity, never losing an opportunity to speak a comforting word to the sorrowful or to rebuke vice; therefore, the Spencer Baptist church do

Resolve 1. That while we weep for the companionship of our dear brother, we bow with submissive spirits and humble hearts to the will of God. That we are thankful for the influence and inspiration of his noble life, and that we will endeavor to emulate his many lovely traits of character; that we cannot think of our brother as dead, but just called to a higher and better life, and that we may again behold his shining face and have him welcome us into our Father's Home.

2. That we assure his family that our hearts go out to them in Christian sympathy, and commend them to the care of Him whom our brother loved so well.

3. That a copy of these resolutions be sent to his wife, his father and mother, to the Biblical Recorder, and that they be copied in our church record.

F. M. LAMPKIN,
J. LEE ARMSTRONG,
L. THOMAS,
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Tickets will be sold January 4th from North Carolina points and are good returning on any steamer up to and including January 19th, with final limit of ticket January 22, 1905. Stop-overs will be permitted at any points south of Jacksonville.

This party will be limited to 150 persons, and reservations should be made promptly in order to secure accommodations on the steamship "Olivette," one of the most handsome ships of the Peninsular and Occidental Steamship Company, which will convey the party to Havana. The party will be personally conducted by Mr. A. W. Fritot from Jacksonville, who will meet them in Jacksonville, and accompany them to Havana. Mr. Fritot speaks Spanish fluently, and will give special attention to the party.

The rate from Raleigh will be $45.40 for the round trip, including meals and state-room berth.

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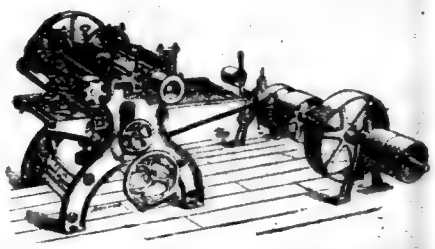
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Acknowledgments.

December 21, 1904.

State Missions.—Trading Ford, $8.00; Marion, 2.71; Three Forks, 5.00; Mt. Harmony, 1.96; Ashpole, 9.69; Rives Chapel, 4.00; Pleasant Hill, 10.00; Union, 2.40; Lawndale, 6.25; Green Spring, Pee Dee, 2.05; Mt. Olive, Union, 1.50; Gatesville, 5.61; Pleasant Grove, 3.70; New Bethel, Tar River, 2.75; Reeds X Roads, 12.00; Holloways, 2.00; Gibsonville, 3.00; Mt. Carmel, Mt. Zion, 2.60; Littleton, 25.09; Creedmore, 5.00; New Hill, Little River, 3.05; W. M. S., Southport, 1.10; Wake Forest, 10.00; W. M. S., Wake Forest, 5.15; Walnut Cove, 1.50; Bakersville, 4.30; Cane Creek, .70; Miss Emma Trogdon, 8.00; First, Concord, 11.00; Fort Barnwell, 5.00; Emman's, 5.80; Brevard, 6.68; Long Shoals, 1.05; Mt. Olive, 7.00; W. M. S., Bethany, 7.81; Sun. Salisbury, 3.70; W. M. S., Clinton, 1.85; Sun. Edgemont, 6.66; W. M. S., Louisburg, 8.25; Sun. Louisburg, 3.12; W. M. S., Sandy Creek, 5.00; Y. L. S., Cary, 1.45; W. M. S., Clinton, 1.50; Sun. Clinton, 1.00; W. M. S., Bethel, 4.17; Mrs. Jas. Flomozan, 5.00; Edgemont, 5.30; Sun. Edgemont, 4.06; Eaton's, 10.00; Girls S., Oxford, 2.95; Society, 10.00; Ruffin, 4.17; Morgan Hill, 2.50; Pleasant Hill, 2.50; Thomasville, 3.00; Wadesboro, 11.60; Bladen Association, 5.86; W. M. S., Chestnut Hill, 12.00; Franklin, 3.40; Inwood, 1.70; Wake Forest, 10.00; Bethel, 3.30; Tryon St., Charlotte, 175.00; Jackson, 5.00; Bear Swamp, 3.00; White Oak, Bladen, 4.50; Stovall, 6.10; Selma, 28.47; Mrs. D. F. Fleming, 1.00; Social Plains, .77; White Lake, .47; Mt. Zion, 17.00; W. M. S., Bethany, 1.50; Hobgood, 1.65; Fishing Creek, 1.50; Hickory, 1.25; Union, 6.25; C. T. Green, 1.00; W. M. S., Blanche, 1.19; Bethany, 2.88; W. M. S., Whiteville, 6.00; W. M. S., Mt. Zion, 1.50; W. M. S., Roberson's, 1.84; Mills River, 5.00; Franklin, 11.57; Weldon, 55.00; Raft Swamp, 6.50; Pleasant Hope, 3.33; West End, Asheville, 25.00; High Point, 50.00; First, Greensboro, 25.00; Wilson, 30.00; Mt. Moriah, 5.00. Total this year, $805.67.

Foreign Missions. — Gatesville, $8.64; W. M. S., Southport, .65; W. M. S., Bethany, .75; W. M. S., Siler City, $6.00; W. M S., Florence Avenue, 3.35; W. M. S., Spencer, 8.40; W. M. S., West Chapel Hill, 1.30; Sun., Mt. Airy, 3.53; Sun., High Point, 2.25; W. M. S., Antioch, 1.75; Sun., Antioch, .25; Sun., Madison, 3.75; Bladen Association, 3.05; Midway, 3.78; W. M. S., Graham, 3.35; T. C. Bryson, 5.00; W. M. S., Oak Level, 1.43; W. M S., Antioch, 4.50; Johnston Co. Asso., 86.08; W. M. S., Siler City, 2.00; W. M. S., Aberdeen, 2.95; W. M. S., Columbia, 6.78. Total this year, $159.54.

Home Missions.—Providence, $2.87; W. M. S., Southport, .75; Elizabeth City, 69.20; W. M. S., Bethany, 1.26; W. M. S., West Chapel Hill, 1.30; Morrisville, .81; Morganton, 26.93; Bladen Asso., 2.44; Midway, 2.00; Johnston Co. Asso., 50.26; W. M. S., Blanche, 1.19; W. M. S., New Hill, 5.00; Mt. Moriah, 8.39; W. M. S., Columbia, 6.00; Jr. M. B., Columbia, 1.00. Total this year, $179.40.

Education.—A memorial offering, $39.09; Johnston Co., Asso., 25.37. Totaul this year, $64.46.

S. S. and Colportage.—Tryon St., Charlotte, $25.00; Mt. Hermon, 2.00; S. S., Olive Chapel, 7.29. Total this year, $34.29.

Tichenor Memorial.—W. M. S., Oak Level, $1.43.

M. Relief Fund.—Johnston Co. Association, $30.70; Middleburg, 5.45; Caroleen, 2.00; S. S., Caroleen, 3.00; Total this year, $41.15.

Yates Memorial.—Sun., Shelby, Kings Mt., $4.22; Mrs. S. A. Howard, 1.00. Total this year, $5.22.

Total reported for all objects this year, $1,291.16.

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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 26.

RALEIGH, N. C., WEDNESDAY, JANUARY 4, 1905.

RECENT UTTERANCES OF DOCTORS ABBOTT AND SAVAGE.

The feature of the Christmas season was the widespread dissemination of the views of Doctors Lyman Abbott and Minot J. Savage, eminent metropolitan ministers, the one impeaching the popular conception of the Scriptures, the other calling in question the deity of our Lord Jesus Christ.

Without reproducing their utterances we may say that each of these learned doctors denies the authenticity and the authority of the Scriptures and accepts a conception of Jesus of Nazareth, which, while honoring Him far above other men, while recognizing Him as in some sort a Saviour, denies that He is God; and one feels that if either of them were forced to a conclusion he would choose to regard Jesus as a man, a wonderful, indescribably potent man, rather than as God Himself. They accept His divinity; but deny His deity.

It becomes us to make no apology for taking this matter up in these columns. When every newspaper bears in sensational setting the utterances of these men, and does so without even an effort to refute them, it is time that religious papers take them up. When of ten thousand utterances concerning our Saviour and Lord the newspapers choose the two that do Him least honor, it is time to reckon with them. Moreover, Messrs. Abbott and Savage are not men to be ignored. They are not to be disposed of as were Tom Paine and Bob Ingersoll—as gifted scoffers. They are eminent, influential, and well-established, the one as editor of the most powerful and widely circulated religious journal in America, the other as pastor of a great church. Lyman Abbott is the leader of a larger religious following than any man in this country. Neither he nor Mr. Savage rank as infidels, but as Christian leaders. They do not scoff. They teach. They are not irreverent; they devoutly worship God. They carry themselves with all the zeal of men who would work a revolution in the Christian religion, who regard themselves as right and all the rest of men as wrong.

To say less of them were to play into their hands. To condemn them as infidels or rationalists would not suffice either to silence them or to affect their following. Christianity, Christendom, the church militant must candidly reckon with them, must meet them upon the arena of Public Opinion and vanquish them or be vanquished. There is no rack. There is no suppression. There is the newspaper; there is freedom; and there is the great rising intelligence of men which will squarely have the battle out. They must be met as religious leaders, and as the champions of a new standard in religion.

* * *

What is that standard? Their standard is not the Church. They deny the authority of any church in matters of the soul. So do you and I. Their standard is not the Scriptures. They deny the authority of the Scriptures. They find them rich, precious, full of truth and all that; but they deny their authority. Their standard is the invidual—the soul—the spirit in man. They protest against the authority of the church: they protest against the authority of the Scriptures; they plead for the authority of the Spirit in Man. They go back before the Scriptures were, saying, "as God spoke to Abraham so will He speak to me; as God spoke to Moses so will He declare Himself to me; as Jesus poured His truth and grace into the people of His time so will He pour Himself into me. Him will I hear. The voice within is my standard."

This conception of religion, this Religion of the Spirit—as it is called—is not peculiar to Messrs. Abbott and Savage. It is more distinctly defined (as Ritschlianism) in Germany than in America; and in France Sabatier produced a great book in its cause just before he died; while in England one of the canons of the Established church is aggressively preaching it.

It were idle to deny that such a religion is attractive peculiarly to a Baptist; for Baptists have ever resented authority, ever cherished the liberty of the individual soul, ever championed the right of each man to interpret the Word of God for Himself, ever held that new light may yet break forth, ever held that any man may learn directly from God, may hear at any time His voice within.

But Baptists do hold—and with all their power—to the authority of the Scriptures. One may hear the voice of God, but the authenticity of that that he hears is utterly overthrown if found in any way contradicting the Scriptures. Thus far, say they, mayst thou go and no farther. They hold that the Scriptures are the revelation of God, in the Old Testament leading up to and in the New revealing Him who is their sum and completion, Jesus the Word made flesh.

* * *

It is not our purpose here to argue the questions involved on either hand. An effective argument would make a book. Our purpose here is, having set forth the situation, to set forth the weakness of one side and the strength of the other, and to suggest a train of thought that we have found assuring in view of these very teachings which personally we reckoned with long before the announcements of Christmas week; a train of thought which will appeal as strongly to these new teachers as to the great body of confessors of Christ.

In this new religion one launches upon an unexplored sea without a compass. The human spirit, be one's aspirations ever so noble, cannot be trusted. Time may come when the spirit in man will be so perfected, so attuned, that He can dispense with all teaching and await the Spirit of God only, hearing Him solely above the confusions of the flesh. But we doubt it. The millenium never seemed, from this point of view, farther off. The aspiration is beautiful; but does it reckon with the actual facts? The conception is lofty—and this attracts many;—but is it not too lofty? Take the child and so train him; take the heathen and so train him; take yourself, with your ups and downs of the spirit, with your lofty and your low moments, with your mystery of life ever at the heart, and will you not make shipwreck upon this uncharted sea?

View the matter now with regard to others. Shall we accept Dowie? He has his revelation. Shall we accept Mrs. Eddy? She has hers. Shall we accept any one of the ten thousand confused voices? Would not Dr. Abbott bring us, building this high tower of knowledge, to a Babel infinitely worse than that first confusion of tongues? Behold the modern Babel—Abbott one voice, Eddy another, Dowie another, Savage another; and the great multitude—what becomes of them?

These teachers are right in saying that God will speak to us. We should listen more often than we pray for Him to listen. But in subordinating God's message through prophets and kings and the wondrous story of His revealings to His chosen, in setting aside His message in which only have men so far been able to apprehend His Christ, have they not torn down the very cause that they would upbuild—namely the cause of the soul's progress, fellowship and peace?

It is precisely in the fusion of individual freedom with Scripture authority that Baptists are strong. It is the freedom of the sea with chart and compass. Much remains to be explored—vast reaches of truth await the revealings of the Spirit. But here is this chart and here this compass that in thy plowing of the Great Deep thou mayst not be lost in a trackless, starless waste. Here is liberty. Here is room for God. Here is progress in truth. Here is security withal. In His good time you shall lay aside the Scriptures and your spirit shall see God. But in this present time, in this valley of weakness and humiliation, in this half-way land between darkness and light, there must be secure guidance.

* * *

To the Book then. Not in worship; not in blindness; not in a bounden spirit; but as one that would learn of God. Let not the Book speak, but let God speak as the Book unfolds your spirit. Learn of Him; worship Him; receive of Him. One hour's experience with Him were worth a million creeds and theologies. It is these that men upset. Not all the men in the world can rob you of the security of one hour's experience of God in Christ. Experience of the truth, experience of the Bible's verity, experience of Jesus, experience of God, experience—this is the antidote for a spirit troubled by an age of doubt.

A NEW LEAF.

He came to my desk with a quivering lip—the lesson was done.
"Dear teacher, I want a new leaf," he said, "I have spoiled this one."
In place of the leaf so stained and blotted
I gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast Thou a new leaf for me?"
"I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better now, my child."

SPARKS FROM DR. GRAY'S SPEECH AT ELIZABETH CITY.

I had rather live in China with my family than in America without them.

The noblest work in this world is witness-bearing right here for Jesus Christ.

Judson was worth 1,000 men.

In less than a dozen years the great body of the people in a State will be controlled by civic ideas rather than religious ideas.

The laymen talking in the language of the preachers: The kingdom comes when that takes place.

You let America go, and you are gone. You let the South go, and the Baptists are gone.

Darker than this cloud of the negro problem is the cloud of foreign population that will roll in upon these Southern shores when the Isthmian Canal is completed.

NOT GUILTY.

Am I guilty of a suspicious mind in view of my conjectures as to the exact meaning of the last two sentences in Mr. Poe's letter under News Notes of a recent Recorder:

"So next Sunday we will all listen to a bran-new $110 or $120 organ. Brethren, we need your prayers—let us have them."

With solicitude, yours, etc.,

December 21, 1904. R. B. W.

THROUGH THE NEW TESTAMENT IN ONE YEAR.

Notes for the Family Circle: The Daily Scripture Portion.

(Copyrighted 1904 by the Council of the World's Morning Watch, Clifton Springs N. Y., by J. R. Miller, D. D., Author of "The Spirit of Christ," etc.)

Sunday, 1 January, Matt. 1.—Jesus was the fulfillment of promise and prophecy. In Him the hopes of long centuries were realized. He came as Savior, to save His people from their sins. He came as Immanuel, God with us. Before He came God seemed far away, hidden in glory, beyond the reach of the world. But in Him God came down to live among men. We do not have to climb up to heaven to find Him—He is in our midst, living in our homes, sharing our joys and sorrows, entering into all our experiences. The first words in the Bible are "In the beginning God." God's name stands always first. It is well to write the name of Jesus on this first day of the year—in the beginning "Immanuel." We should keep Him first all the year, in all our affairs, in all our life, in all our plans, in all our hopes. If we do this, we shall be sure of a happy year. We write Anno Domini, the year of our Lord, at the head of all our letters, and wherever we keep note of time. Let us make 1905 a year of our Lord indeed, in our lives, and in our homes. Writing it thus in our dates will not be enough; we must have Christ, first of all, in our hearts, and do all things in His name. Then we shall be sure of a happy year, a beautiful year, for if we are true to Christ He will stay with us all the days.

Monday, 2 January, Matt. 2.—At the very beginning Gentiles came to worship the new born King. He had small honor in His own town and country. The people did not know that the Messiah was in one of the homes of the village. Yet from afar wise men came with their gifts. Their coming made a strange stir in the holy city. They had come to honor the infant King. Herod, in his mad jealousy, determined to destroy His life. But no plot could touch that holy Child. He was in the keeping of divine power and love. He was in the world on a mission of redemption. Heaven was watching over Him. Herod laid His plot to slay Him, but he only blackened his own name by a brutal crime, while the Child he sought was far away, under angel escort. Thus our God cares for His own purposes, that no one of them ever fails. Thus He guards the life of every child who has a mission in the world. Thus the infancy of Moses was watched over and he was saved for his work. Thus the boy king, Joash, was spared from slaughter that the hope of the world might not be destroyed. Every mother as she nurses her child may know that heaven is on her side. The old cradle lullaby, may be crooned over every little one that sleeps in a home of love and prayer.

"Hush, my babe, lie still and slumber;
Holy angels guard thy bed."

Tuesday, 3 January, Matt. 3.—It is a high privilege to prepare the way for Christ. All who know Christ themselves may have the privilege. They may tell others of Him and point them to Him. It is enough to be a voice heard in the world calling men to make ready the way of the Lord. Some can sing sweetly and their voices will fall on the ears of those who are weary or sad, or of those who are strong and joyous, turning their thoughts to Him who has all the blessings of love to give. Some can speak well, and their messages will win men for Christ. If we only let our voice be heard, we need not care about the honor. In many ways may we prepare the way for our Master. We can tell others about Him, or we can commend Him in our lives. It was said of a noble minister that wherever he went people fell in love with Jesus Christ—with the man, too, for he was lovable, but with his Master, as well. We should all seek to be such witnesses. We need not trouble to get people to love us, for we cannot do much to help them in their great needs. But if we get them to love Christ, and unite with Him, we may be glad, even though we are overlooked. We should be willing to decrease, that Christ may increase, to be forgotten that He may be remembered, to be neglected that He may be loved and honored.

Wednesday, 4 January, Matt. 4.—It gives us great strength and confidence in life's perils and struggles to know that we have a Savior who has faced the hardest things of life and has conquered them. If Jesus had only lived sweetly and beautifully in a shelter life, without any trials or struggles, with nothing to oppose Him, He would not have been to us the comfort He now is, for we cannot have a sheltered experience. We have to meet antagonism and enmity from the hour of our birth till we reach the end. Christ means far more to us because He did not have an easy life, because He had antagonism and opposition, because He met all manner of temptation. He understands our life because it is just like His. He remembers now in heaven how He suffered, being tempted, and He feels with us when we are tempted and suffers with us. Then He is able to help us, too, because He overcame every temptation. If He had not been tried and proved, we could not have been sure that He could enable us to overcome. We may entrust ourselves to Him, therefore, with perfect confidence. We never can be defeated with the victorious Son of man beside us. He never yet failed to save anyone who trusted Him. "We are more than conquerors through Him who loved us." We may flee to Him in every danger and He will keep us. He will guard us from stumbling and set us before the presence of His glory without blemish.

Thursday, 5 January, Matt. 5:1-20.—It is interesting to note that the first word of Christ's first sermon was "Blessed." He came to bring blessing to the world. Only blessing has ever come or can ever come from Him. Blessed means happy—who are the happy ones? Jesus knew, for all life was open to Him, and He has told us. He does not agree with the world in its ideals of happiness. The world says high place gives happiness; Jesus says "Happy are the poor in spirit"—the lowly, the unhonored. The world says the joyous are happy; Jesus says "Happy are they that mourn." Not one of His Beatitudes is found in the world's schemes for happiness. But we know that Christ is right and the world is wrong. True happiness can be found only in the ways our Lord marks out. We are not in this world merely to have pleasure, ease and outward prosperity; we are here to grow into the heavenly life. Then we have a mision to the world. We are here to make the world better. We are to be salt in the earth, cleansing and purifying the life about us. It will be sad if our little spot is not made sweeter and purer by our influence. Then we are to be the light of the world, our lives shining to make the world brighter and to give and gladness to all who know us.

Friday, 6 January, Matt. 5:21.48. It is not enough to apply the teachings of the Bible merely to our outward acts—we must apply them also to all our inner life, our thoughts, our feelings, our desires, our motives, our intentions. Thoughts are things. Bad thoughts may strain a life till nothing about it remains clean, while no outward sin has been committed. There are people who never think for a moment of killing anybody and yet their hearts are full of hatred, of unforgiveness, and of all bitter feelings against others. They never think of having broken the Sixth Commandment, but Jesus says they have broken it. The obdeince Christ wants is obedience of the heart. He teaches us to love others. Unloving thoughts, He tells us, hinder us in our praying. If we come to worship God and remember that we have done any wrong to another person, we are to go away first and confess our wrong and seek forgiveness and then come back and go on with our worship. We are to keep our hearts pure, for impure desires and feelings grieve God, even though we do no impure act. We are not to be revengeful, paying back in kind those who have harmed us, an eye for an eye, but are to bear wrongs patiently, forgiving those who injure us. We are to love not only those who love us, but also those who hate us. Someone said divine love is loving people we do not like.

Saturday, 7 January, Matt. 6:1-18. We are always in danger of thinking too much of what people will say to us. We like to have others praise us and commend us. We forget too easily that the only one whose approval counts is God, and that we should think always first of pleasing Him. Jesus teaches us that we should never allow the thought of men's praise to come in at all as a motive. We are not to do kindnesses to have people see us doing them and then praise us. We are not to pray and do other religious acts to have people think us devout and holy. We are to think only of God's approval and are to do all our good deeds to please Him, and offer our prayers only for His ear. Jennie Lind used to say, "I sing to God." So should it be with us in all our acts—we should do all for God and in Christ's name. The best people are the least conscious of their goodness. We do our holiest work for Christ when we are not aware that we are doing anything specially holy. There is a legend of a good man whose shadow, when it fell behind him, where he could not see it, had healing power, but when it fell before him where he could see it, had no such power. Just as we lose ourselves in God are we used by God to bless others.

Sunday, 8 January, Matt. 6:19-7:6. —All who love Christ and follow Him should learn not to worry. Our Master teaches us to be anxious about nothing, neither about our food or our raiment or anything else. The secret of an unanxious life is perfect trust in God. He gave us our life, and surely He can take care of it. He cares for the birds, feeding them, and we, His children, are dearer to Him than the birds and of far more value; certainly we are surer than they of His thought and care. He clothes the lilies, and will He not much more clothe us? Anxiety does not do any good; worrying about things we want will not bring them to us. Anxiety shows doubt and distrust of God. Heathen people might worry, for they do not know our God, do not know how He loves, do not know His promises; but for us who have the Bible it is sin to worry. We need to seek only to do always our simple duty, and then God will see that we are provided for. We need never vex ourselves about to-morrow's needs. Doing to-day's duty assures us of divine love and care to-morrow. Then our Master does not want us to judge others or ever to be uncharitable to any one. We will have quite enough to do if we look after our own faults, without taking upon us the minding of the faults of others. We only condemn ourselves, too, in judging others, for the things we think we see in them are really in us.

Monday, 9 January, Matt. 7:7-29. —Jesus teaches us a great many beautiful lessons about prayer. For one thing, He tells us that if we ask we shall receive. But why should we ask God for things we want? Does not He know what we need? Why then should we be required to tell Him? The reason is that He wants us to trust Him and open our hearts to Him. Jesus assures us that God will not be less kind to us than human fathers are to their children. No father would mock his son by giving him a stone when he cried for bread, and we need not fear that God will mock us when we make known our requests to Him. Jesus gave us a law for the treatment of others in what we call the golden rule. We are to put ourselves in the other person's place and then do to him as we would want him to do to us. If we would always follow this rule it would soon change this world into a place of love and kindness. It would solve the vexed labor question. It would put a stop to war. It would bring about an end of all strifes and contentions. Jesus teaches us also that obedience alone by what he does. Talking religion will please Him. A man is known by what he does. Talking religion does not count—it is he who does God's will that is owned of God.

Tuesday, 10 January, Matt. 8:1-27. —The works of Jesus were the works of love. He did nothing for display, to make an impression upon people; but whenever need or suffering came to Him, His compassion went out in an act of mercy or comfort. In all He did He was declaring and revealing the Father. The story of the centurion illustrates faith that always receives blessing. He had absolute confidence in the power of Jesus. This man was a Gentile and Jesus was gladdened by his faith, seeing in it a token of the coming of the Gentiles to Him in due time. There are other fevers besides those of the body—fevers of discontent, of anxiety, of fretfulness, of fear, all of which Christ's touch will cure. Jesus was not only a healer; He was also the Master, calling men. He did not make it easy, however, for those who would come after Him. He told them it meant homelessness, poverty, the loss of all things. Those who would go with Him were told plainly that they were not going to worldly honor and riches. "The Son of Man hath not where to lay His head." Jesus showed His power, also, over nature. First we see His perfect peace in His sleeping on the boat when it was dashing upon the waves. Then we see His power, when the disciples cried to Him in their terror, and He arose and, by a word, soothed the storm and quieted the waves.

Wednesday, 11 January, Matt. 8:28-9:17.—We need have no fear in bringing to Jesus our most distressing needs or our greatest troubles. The fierce demons of Gardara were healed by Him as easily as would have been the mildest cases of demoniacal possession. Nothing is too hard for Him. A paralytic was brought for bodily healing and Jesus said to him: "Thy sins are forgiven." The reason He first forgave the man's sins was that sin is a worse trouble than palsy. We ask God to cure our sick friends, but ofttimes they have a deeper trouble than their sickness, something in which they need help far more than in their sickness; something in which they need help far more than in their physical illness. Until our sins are forgiven, no other blessing is of any real value. But having forgiven the man's sins, Jesus proceeded also to cure his palsy. This illustrates the effect of salvation upon the life. Those who have been saved then rise up and walk. Jesus showed the depth and wonder of His love in calling a publican to be a disciple. In the worst sinner there are possibilities of saintliness. The example of Matthew teaches us how to witness for Christ.

He gathered his old friends, the publicans and sinners, with whom he had been associating, and confessed and honored his new Master in their presence. In His answer to the disciples of John, Jesus shows the duty of gladdness in the Christian life. Religion is not a system of fasts. Devoutness is not inconsistent with joy.

Thursday, 12 January, Matt. 9:18-38.—Trouble often sends people to Christ. The ruler went to Christ because his daughter was sick. It was an extreme case. "My daughter is even now dead." But the man's faith was strong, for he said also: "But come and lay thy hand upon her and she shall live." Strangely, Jesus lingered on the way to the ruler's house. Another case of need broke in upon Him and He took time to meet it. He is never in a hurry. The woman's faith was ignorant, even superstitious, and yet Jesus honored it. He overlooks the defects and infirmities of faith if only the heart be right. The Master seemed to arrive at the ruler's house too late, for the little girl was dead. But is was not too late; it was as easy for Him to recall her from death as it would have been to save her from dying. When the blind men called upon Jesus, He asked them: "Believe ye that I am able to do this?" The healing waited upon their believing. Wherever Jesus went, in those days, throngs followed Him, and He preached the Gospel to them and healed all manner of sickness. His heart was very tender toward suffering, but that which stirred His compassion the most deeply was the people's spiritual needs. "They were distressed and scattered, as sheep not having a shepherd." Always the saddest human needs are not those that are physical, but those that are spiritual.

Friday, 13 January, Matt. 10:1-23. —Christ would send all His friends into the world to do His work and to carry blessings to others. He is no more here Himself in human form, but His followers are here in His place. Every one of us is sent by Christ to do a little of His work. If we fail to do our duty in this respect, we make Christ's work a failure, so far as our lives are concerned, in the place where we were appointed to serve. The only hands He has now to do kindly things are our hands. The only feet He has to run on errands of mercy and love are our feet. The only voice He has to tell the weary and heavy laden of God's love is our voice. If one of us does not go where the Master tells us to go, there will be a blank there in the record. If we would meet our responsibility, we must be prompt and faithful in our work. To-morrow will not do when we are told to go to-day. We need not shrink from going forth, for when Christ gives the command, He also gives the strength needed for obeying it. If we are sent forth into danger, He will go with us to protect us. He will also provide for our wants, so that we need not trouble ourselves about our supplies. Wherever we go in His name, it is the same as if Christ Himself went; and those who reject us reject Him.

Saturday, 14 January, Matt. 10:24-11:1.—We ought to be willing to endure hardness, to suffer loss, even to meet persecution, for our Master had all these experiences, and it is enough for the disciples that he be as His Master. We need not fear those who would persecute us; they cannot hurt our real life. They may wound our bodies or even kill us, but they cannot touch our spirit, nor harm us in the inner life. It is a great comfort to us, in the midst of life's dangers and sufferings, to know that God is taking care of us, that the very hairs of our head are all numbered. This should make us bold to confess Christ without fear. We have the promise that if we confess Him before men, He will confess us before His Father who is in heaven. Christ wants from us the most complete devotion. We are to love Him more than we love father or mother or dearest friend. We must follow Him, even if we have to bear a heavy cross in doing so. Those who lose their lives in Christ's service will find them again. It ought to be a great comfort to us to remember that we represent Christ wherever we go, that he who receives us receives Him, and that the smallest service, even the giving of a cup of cold water to a little one, in Christ's name, will not fail of reward.

Jesus Christ and the Mission Question.

BY J. C. MASSEE, PASTOR RALEIGH BAPTIST TABERNACLE.

A mission is an errand or a state of being sent. The word is variously used in connection with affairs of state, of business, of society and of religion. A missionary is one sent upon an errand. The errand may be purely secular or it may be purely religious or it may be semi-secular, semi-religious. The Christian church because of the supreme importance of the work has come to apply these two words, mission and missionary, in connection with the propagation of Christian truth.

A Christian mission involves three persons: God who sends; whose is the authority; to whom reports of the sent must be made. Men who are subject to Him; who are sent; whose is the responsibility; whose will be the reward or punishment for the faithfulness or the lack in its discharge. Unbelievers who are usually ignorant of Him and often hostile to His missionaries, to whom a mission is frought with dangers, sacrifice and labors.

With these definitions in view consider:

1. **Jesus Christ the Missionary.**—Consider that He was commissioned by God to the world. He was sent by God, who three times approved Him by audible testimony, at His baptism, upon the mount of transfiguration, and upon the day of the visit of the Greeks. He was given divine power with which He wrought wonderful signs in proof of God's commission. And the quality of His teachings approved His claim to such divine commission. He taught as one having authority and with more than human wisdom.

Then consider that He was sent to the whole world. His message and conception of God was to the world. He declared the field of His operations to be the world. He refused to confine His ministry to those who claimed and had claimed for centuries to have exclusive religious privileges so far as Jehovah was concerned. He made His plans for a world conquest. He came to a world ignorant of God. A portion of it because they had misapprehended His revelation. They had become enamored of the form and missed the life. They were concerned about the ritual, and so failed to apprehend the spiritual. There was a portion who had not wished to retain God in their knowledge, and these, God had given up to darkness of mind and deadness of soul. A portion perhaps who had never known Him. And because it was ignorant of Him the world was hostile to Him. They disbelieved His testimony and His message. They hated His person. They defied His authority. But in spite of all this He was faithful to His commission. He was faithful in faithful witness bearing; in unparalelled labors; in enduring with patience unequaled sufferings; in submitting to death in proof of His commission and of God's great love to the world.

2. **Jesus Christ and the missionary commission.**

He gave a missionary commission to His disciples. The only teaching that Jesus gave after His resurrection was that involved in Matthew 28:18, and He bases that teaching upon a plenary authority delegated to Him by God. This commission was supplemented in the promise, and its fulfillment of Acts 1:8 and Acts 2:1. These two passages contain the missionary propaganda that Jesus gave to His church. Additional light may be thrown upon them from other passages, but the teaching is all involved in these. Missions were to be under the special care and oversight of the Holy Spirit. They were to be undertaken and consumated under His dispensation. Before engaging in any missionary labors to which they had already been commanded by the Christ they were commanded to wait for the enduement with power by the Spirit. Jesus had said, John 16:9: "When He is come He will reprove the world of sin, because they believe not on me." And it was He who was to unfold to the church of Christ His further and fuller teachings. And the Acts of the Apostles points out that it was He who most directly controlled and directed the first and all the early missionary enterprises of the church. For this we need but to recall the sending of Phillip to the Eunuch and Peter to Cornelius, or the setting apart of Paul Barnabas to the work of the Foreign field. It would seem therefore that all anti-missionary and all omissionary Christians and churches are in eminent danger of giving offense to the Spirit. What shall one say to Him if he lend his life to an attitude that thwarts His especial work. Christian missions are essentially world wide, in spirit and in purpose. Jesus was concerned with this view. He taught that "the field is the world, and that "the laborers are few; pray ye therefore that the Lord of the harvest send laborers into the field." And the commission He finally gave to His disciples was "Go ye into all the world." Christian missions know and can know no race, nationality nor condition. Like their Author they are no respector of persons. The universal character of the gospel purpose is emphasized by the reluctance with which the disciples at first obeyed the commission. For they remained in Jerusalem to teach and to preach till driven forth by the fires of persecution and taught by that means a larger duty. That reluctance to give the gospel to the world was everywhere manifest. They conceived of it as a national or at best a sectional religion to be held and enjoyed by the favored few. Witness Peter and his great vision at Joppa; the controversy at Antioch; and the hostility that everywhere greeted the work of the Apostle Paul even from Christian Jews. The inherent universality of Christian missions was strong enough to break down the strongest racial and religious prejudices though they had grown hoary with the age of centuries.

Its universality is also emphasized by the Gospel's adaptation to the need of the whole world. The day of Pentecost translated the gospel into the tongue of all nations. Where ever the message has gone there have been some to respond to it; to obey it; and to be saved from the power and dominion of sin by it.

To whom did Jesus Christ commit the missionary enterprises of the Kingdom? To the apostles, Matthew 28:17, and so to the ministerial order in an especial way. The call to the ministry is the call of the great commission. He who is faithless to that has misread his call to the ministry or is faithless to it. But not only is the ministry involved in the obligation of the commission all believers share it. Warned by the risen Jesus to tarry till the Holy Spirit should come upon them when they should become witnesses to the uttermost parts of the earth they waited. And when He came He fell not upon the apostles alone but upon the whole gathered body of believers, thus sealing the witnessing commission to them all and to all the church.

Finally, it may be asked: "Under what condition did He commit His mission to His followers? He committed to them His authority, the keys of the kingdom; the binding and loosing power, through the declaration of the message. He gave them authority to preach, to baptize and to teach. (Was the authority to gather into churches involved?) He charges them with His responsibility saying: "As my Father sent me even so send I you in to the world." What Christ owed to God for the salvation of the world every Christian owes, even to the point of absolute self-abnegation. What shall it matter where we live or where we die if we are fulfilling the Master's purpose in His consecration and in ours?

For He gave this commission with the promise of His attendance with and oversight of the missionaries that labor under it. "I am with you alway even to the end of the days," is a very blessed promise to those who are fulfilling His commission. But it is a fearful warning to those who are faithless to it. Who would dare to be faithless in the attendant presence of the Christ?

Raleigh, N. C.

Is Your Pastor Paid?

Every church—certainly Baptist church—should demand honesty in its members. A dishonest Christian is a contradiction of terms. Yet there are some church members who act dishonestly. A man, who refuses to pay a just debt by pleading it "out of date," for instance, is, at least, dishonest. I have known two churches to exclude members for such dishonesty. A man's obligation to pay his pastor is as binding, as sacred, as any promise he ever made. His dues are not a gift—but a debt—and no honest man will be slack in meeting it. But worse than this is it, when a church—a body of professedly redeemed ones—refuses, or neglects (which is the same), to pay her pastor the small support promised. Yet "many churches, through the country, owe pastor after pastor balances of amounts promised," not only not paid promptly, but never paid at all. And yet these same brethren, in August, will sing and shout "I'm on my way to glory!" Alas! for the disappointment that awaits dishonest Christians (?) I write of what I have seen and know.

This course is very hurtful—

1. To the pastor who needs his own.

2. To the cause of Christ.

He is "wounded in the house of his friends."

Conclusion: Pay up all, and pay it as soon as it is due.

J. M. WHITE.

Apex, N. C.

....The writer had never heard Dr. L. G. Broughton, of Atlanta, preach. So the opportunity at Columbus, Ga., last week was not to be missed. The spacious audience room of the new Methodist church—Sunday-school room thrown in—was packed, chairs in the aisles and many standing. In his simple, earnest, unaffected style, Dr. Broughton set forth the mission of the church to save men, contrasted the old Gospel with the various theological nostrums now on the market and appealed to us all to throw ourselves, hearts and souls, into the work of soul-saving. The writer found himself weeping freely. Brushing away the tears and straightening up, he looked around only to find everybody else doing likewise. Certainly Dr. Broughton is anointed of God to preach the Gospel.—T. T. Eaton, in Western Recorder.

News Notes.

....Paying up month. Look at your label.

....Louisiana Baptists propose to build a Baptist College.

....Shall we talk about Evangelism or shall we pray for Revival; or shall we do both?

....Normal course for Sunday-school teachers will begin in Recorder January 18th.

....If a Commonwealth will not pay her honest debts, what may be expected of her citizens?

....The preachers of the Caldwell Association are thinking of holding a ministers' institute some time during the winter.

....Sharon has called Pastor Loftin for two Sundays and doubled his salary. This is a substantial tribute to this young pastor.

....Our Kinston pastor, G. N. Cowan, has been called to Bristol, Tenn. We should regret his departure from North Carolina.

....Texas Baptists will spend $90,000 this year for State Missions. But $90,000 in Texas is less than $30,000 in North Carolina.

....Dr. Walter Calley has resigned the General Secretaryship of the International B. Y. P. U. He will become pastor at Upland, Pa.

....Next week a sermon by A. C. Dixon in which he relates his experience in conversion and the call to preach. Read it, young man!

....The Mount Vernon sisters gave pastor Cullom a token of their esteem by means of a handsome pounding upon the even of the holidays.

....Pastor G. H. Church contemplates holding a series of meetings with the Lenior church in January. He has just put a heater in the church.

....Wishes cannot make your New Year happy. As greetings they serve their purpose. There is but one way of happiness, and that is The Way.

....Bro. J. T. Tyner changes his address from Lowe to Lumberton, R. F. D. 3. Bro. M. A. Stephens changes his address from Cedar Creek to Autryville.

....W. P. Southern has moved to Granite Falls. He will be a valuable addition to the ministry of the Caldwell Association, as well as a good pastor of the work at Granite Falls.

....Dr. Henry S. Burrage, long editor of Zion's Advocate, Maine, resigns that post, to accept a chaplaincy in a Soldiers' Home of that State. We regret his retirement from the editorial ranks.

....Pastor K. C. Horner, of Troy, and other churches, finds it well to decline the call to Statesville, Second church. His present field would not give him up, and he was constrained by his people to remain with them.

....The Recorder acknowledges the honor of the following: "Mr. and Mrs. Pinkney Oliver announce the marriage of their daughter, Mayrie Rebecca, to Mr. Isaac Martin Gordon, on Thursday, the 29th of December, 1904, Pleasant Retreat, King, N. C."

....Few pastors are so loved as J. W. Morgan, of Weldon, and no pastor's wife in the State is more loved than is Mrs. Morgan. The Weldon people are more and more pleased with their pastor, and members are constantly being added to the church.

....We have pleasure in printing the following names of those who read the Bible through last year under Brother Taylor: Miss Vallie Blanchard, Miss Alex. J. Draughon, Mr. J. D. Hackney, Miss Kate McNeill Miss May McNeill, Miss Marguerite Thomas.

....The pledges taken at the Convention for the Murphy school were to meet a note held by the bank. The note is now due. Those who made pledges will please send the amount at once to Secretary Livingston Johnson, Raleigh, N. C., who has the list and will forward same to the Murphy school.

....We acknowledge with pleasure the courtesy of the following invitation: Mr. and Mrs. Rufus Ford request the honor of your presence at the marriage of their daughter, Lois, to Mr. Nathaniel Sidney Jones, on Wednesday morning, January 4th, 1905, at 7:30 o'clock, at their residence, Bennettsville, S. C.

....We learn from the Landmark that the resignation of Pastor Wells, of Statesville, took effect January 1st. We regret to hear this, having understood that Brother Wells had decided to remain in this important pastorate. He is one of our most valuable and thoughtful men, and wherever he may go he will serve the cause well.

....Bro. E. W. Provence, who has been bookkeeper for the American Baptist Publication Society, this city, for some time, will leave for Canton, China, immediately after the holidays to take charge of the China Baptist Publication Society, located in that city. Brother Provence is a son of Dr. S. M. Provence, of Tuskegee, Ala.—Texas Standard.

....A great and wonderful religious awakening is reported from Wales. It was not organized by an evangelist or planned by "campaigners;" but seems to have originated—humanly speaking—in the zeal of an ignorant man. Here is a message for us. The Kingdom of Heaven cometh without observation: The professional (singer attached) is not essential yet awhile.

....Bro. A. L. Betts is now located at Winston-Salem, being pastor of Waughtown, Southside and Kernersville. He undertook and completed a fine work at Mt. Airy, maintaining his life-long record for faithful and diligent work as pastor, preacher and leader. He will bring to his new field the same qualities, and we take pleasure in congratulating his churches and his association.

....The State Board of Missions and Sunday-schools mets December 23, and planned the year's work. The State Mission work is upon a basis of $30,000. Mr. W. A. Cooper relieved Mr. R. N. Simms on the Book Store Committee. Mr. Massee's resolution to appoint a committee on evangelism was passed. The following is the committee: W. C. Tyree, J. C. Massee, J. W. Bailey, L. Johnson, A. Johnson, C. J. Thompson, these brethren being likewise the Midsummer Meeting Committee. The meeting of the Board was quite satisfactory from every point of view.

....Dr. E. O. Taylor, of Boston, Mass., is making a brief tour through this State delivering temperance lectures. He abuses no person, his lectures are scientific, and those who are so fortunate as to hear him are delighted. He has been to Littleton, Warrenton, Weldon, Scotland Neck, Wilson, and will be at Kinston on the second Sunday in January. His lectures are a series, running from Sunday to Wednesday. He lectures in the churches, makes no charges, but those who hear him are willing to contribute to his expense. Call on him at once if you can use him in your town.

....L. T. T. Eaton makes in the Western Recorder a suggestion which is worth considering. He proposes that the all-America Baptist Convention which is talked of take the Education Society as its nucleus and thus secure at the outset at least one definite object. It seems to us that we might also add the work among the negroes, which for many reasons is a work for the Baptists of the whole country rather than for those of any one section.—Religious Herald.

....The Atlanta Journal of Sunday informs us that Junius W. Millard has accepted the call to Ponce de Leon church, Atlanta. We learn also from that paper that Pastor John E. White, of Second church, Atlanta, recently conducted a meeting at Mercer University in which fifty students confessed Christ. In the same paper we see that Hon. S. C. Tapp has a big hand in Georgia political affairs. These three men, now so prominent upon the stage, were students together at Wake Forest College in 1891.

....Bro. John P. Hickam, sends this message from Perkins, Okla.: "I was thinking today of attending the Newfound Association near Ashville in 1885. Many who were present at that meeting have passed over the river and rest from their labors. Others have moved into other parts of the country. I would be glad to receive letters from them. The Baptists of Oklahoma have made wonderful progress in the last year. The brethren are working and praying daily and God is blessing every effort put forth in His name. I shall be glad to give any Baptists who think of locating in Oklahoma any information they may want.

....No, not all the Japanese are heroes, saints or nightingales. There is one somewhere near the North Carolina border pretending to be a Christian who is really no more nor less than a religious crow. He will pick up corn wherever he can. His name may be anything. Sometimes it is Fushima, but no matter; he might turn it inside out over night! He has letters from Dr. Gambrell and one of our missionaries to Japan which prove only that Dr. Gambrell and the missionary may be taken in once in a while. Make him produce a letter from Dr. Willingham before he passes the hat. Beware the tramp from abroad anyway.

....Two features of particular interest to preachers in The Homiletic Review for January are a symposium on "Evangelism—the New and the Old," and another on "The Problem of Reaching Men." The former is called forth more particularly by the series of evangelistic meetings held by Wm. J. Dawson in Dr. Hillis's church in Brooklyn, and there are interviews with strong men who express themselves both for and against this effort to develop an evangelism that shall not take issue with the "higher criticism." The second symposium is called forth by a letter from a pastor who seeks useful suggestions from pastors who have been especially successful in enlisting men in church work.

....The Conference at the Home Mission Rooms on January 25th to consider the question of a general organization of American Baptists, has received the cordial approval of most of our denominational papers both at the North and at the South. We are informed that The Missionary Union, Publication Society and many State Conventions in all parts of the country have already appointed delegates and other Conventions through their Boards, meeting in January, will do likewise. The editorial fraternity will be well represented. It should be noted that the invitation is extended to all persons interested in the matter, as well as to those appointed by Baptist organizations.

....The Baptists of Apex regret to lose Miss Alice Carter from their church. She was married to Dr. O. P. Schaub, of Roxboro, Tuesday evening, January 3, 1905. Miss Carter was organist, a leader in the Sunbeam Society, the Missionary Society, and will be missed in all parts of the church life; but Brother Watkins and the church at Roxboro will gain an excellent helper in every good cause. The Recorder congratulates Dr. Schaub, and wishes for these young friends a long life of usefulness.

....The Religious Herald comments on a recent Recorder editorial in a way to leave the impression that we hold that humor never comes from God. We distinctly declared in that editorial that it never seems to come from God. We cordially approve the Herald's praise of play, of humor, of mirth. We have no words to express our aversion to that doleful solemnity which some conceive to be religious. It is of a piece with cant. And the Herald embarrasses us by leaving the impression that we are of that tribe. Heaven forbid!

....The secular papers announce that Dr. Junius W. Millard, of Eutaw Place, Baltimore, has been called to the Ponce de Leon church, Atlanta, Ga. This is the new Atlanta church, recently organized, largely out of members of the First church. Governor Northern and other prominent Baptists are leading in this new work and the prospects are bright for a great and growing church.—Religious Herald. Should Brother Millard accept Wake Forest will have three sons at the head of Baptist life and work in the central city of the South. [Later, we learn that he has accepted.]

....The Minutes of the Baptist State Convention are out and ready for distribtuion. The appendix contains very valuable statistics, compiled by Statistical Secretary Hight C. Moore. The number of white Baptists in the State is given by Associations; Baptists in the United States, by States. Also moderators and clerk of Associations in the State; historical table of the Convention; directory of the Southern Baptist Convention; Foreign Missionaries from North Carolina, and list of ordained ministers. This is a valuable Baptist hand-book, and should be in every Baptist home in the State. Send three (3) cents to Secretary Johnson to pay postage and a copy will be sent you.

....A volume of peculiar attraction to those who are interested in early church history and New Testament study is The Students Chronological New Testament, issued this week by the Revell Company. The author, Archibald T. Robertson, is a Professor in the Louisville Theological Seminary, and author of the Life of John A. Broadus and several text books. The present volume is simply the American revision of the New Testament, with the Books placed in the actual order of their writing and each one prefaced with historical notes and outlines. In the hands of intelligent laymen it would create an entirely new conception of those early days, and take the New Testament out of the sphere of magic books and make it a real human collection of literature. Such is the statement sent us by the publishers. We should like to attack Dr. Robertson's meaning to "human collection of literature" before making it our own.

....The General Manager of our Orphanage complains in Charity and Children of December 22nd, that in the recent Convention the Orphanage did not receive proper attention and he speaks somewhat of the fact that in our report of the Convention we gave only seventeen lines to the Orphanage. We gave as much space

to the subject as its treatment in the Convention justified. The report was faithful to the facts. Moreover, we did remain over and report the discussion, which is more than may be said of the special organ of the Orphanage. If there is wrong, that wrong is the Convention's. But there was no wrong. The Convention simply assumed that the Orphanage was well-enough fixed in the hearts of our people, which is true. For ten years or more now the institution has had a foremost place in the Convention programs, and nearly every year it has raised a special collection. Likely the brethren thought that it might just once be given a less favorable hour without evoking a complaint. Brother Boone may rest assured that the Convention would do anything in its power for the Orphanage; and speaking for the Convention, we will say that the Convention would be wounded to think that any one could think otherwise under any circumstances.

Save Us Money.

During January nearly half of the Recorder subscriptions expire. The paper is published at such a low rate —1.50—containing twice as much matter as the dollar papers, to say nothing of quality, and fully as much as the $2.00 papers—that we must have PROMPT RENEWALS.

Our postage bill this month will amount to $500 unless our friends save us the trouble and expense of sending them notices. Will you not be one to reduce this item by renewing this week?

Be assured of a most cordial welcome to renew. Let us carry the entire circle of 9,500 into the New Year.

Plans for the New Year.

The Recorder has planned for the greatest campaign in its history during 1905.

Mr. Farmer will continue to canvass the entire State, making a special object of the towns.

We have engaged Elder E. J. Edwards, well known throughout the State, to canvas the churches in the country. Pastors desiring his assistance should inform us at an early date, as we are now making a schedule for the next four months.

Brethren Farmer and Edwards will bring us many new subscribers; but we cannot afford to dispense with the individual assistance of our pastors and friendly readers. Kindly words about the paper, an occasional suggestion to your friend that he should subscribe, will do more than anything else to increase the Recorder's value to our Baptist people.

Of course we shall endeavor to justify these efforts by constantly improving the contents of these columns.

SPECIAL RATES TO RALEIGH ACCOUNT OF INAUGURATION OF GOV. GLENN JANUARY 11-14, 1905.

Account of above occasion Seaboard Air Line announces rate of one fare plus 25 cents for individuals, and one cent per mile, for ten or more on one ticket, for military companies and brass bands from all points in North Carolina to Raleigh and return. Tickets sold January 10-11th, with final return limit January 14th.

C. H. GATTIS,
Traveling Passenger Agent.
Raleigh, N. C.

Clinton Church.

As you have not heard from Clinton church in some little time, I will take the privilege of sending you a few lines.

We feel that our church is on the upward march. We have had with us a year for our pastor, Bro. C. M. Rock, by whose efforts our church is being made better; also our community. He is a man of God, and is ever ready to do all he can for the upbuilding of God's kingdom and to spread abroad peace and good will among men. We feel that God has blessed us by sending him in our midst.

We are contemplating the erection of a new church; the good women have already raised a considerable amount.

Our Sunday-school is doing good work, and we have on roll 120 members. The superintendent, Bro. B. S. Garriss, is doing much for its success. We feel that the Lord is with us, and we pray His blessings upon His people.

May the going out of the old year bring you many blessings and the coming of the new year much happiness.

A MEMBER.
Clinton, N. C., Dec. 16, 1904.

Elder Porter's Work.

My work for the coming year is with the following churches:

Antioch, in Robeson County; Pleasant Plains, New Hope, Bogue Chapel and Union Chapel in Columbus County.

Union Chapel is a new church, which was organized on the fifth Sunday in last July by Rev. J. G. Blalock and myself. A Baptist church was very much needed in that section, the nearest Baptist church is about eight miles on the South, ten or fifteen miles on the North. Since its organization the house has been built by the persistent effort of Bro. R. E. Council; he has given nearly his entire time to this work through the summer and fall looking after the building and canvassing different communities soliciting contributions. There is a debt now on the building for carpenter work of $100. A little help from the more able churches would be thankfully received Let every one who reads this please send a small contribution. It will be money well invested by the Baptists. Any amount will be thankfully received.

Brethren, please help us just at this time. Send money to A. H. Porter, Whiteville, N. C., R. F. D. No. 1.

A. H. PORTER.
December 24, 1904.

Camden and Currituck.

The next session of the Camden and Currituck Union will be held with the church at Berea, beginning Friday, January 27, 1905, and continuing through Sunday, January 29th.

Friday, 11.00 a. m.—Introductory Sermon, by C. W. Duke

1.30 p. m.—Organization and Roll Call.

2.00 p. m.—Topic: Why Baptists Do Not Sprinkle Children, by Rev. E. S. Pierce, Rev. J. B. Ferebee and W. N. Gregory.

Saturday, 11.00 a. m.—Reports of Missionaries and Executive Committee.

11.00 a. m.—Sermon, by W. E. West.

1.30 p. m.—Scripture Authority for Close Communion, by W. A. Ayers, S. F. Bristowe and C. B. Garrett.

Sunday, 10.00 a. m.—Sunday-School Mass Meeting, by W. E. West and J. E. J. Warren.

11.00 a. m.—Missionary Sermon, by W. E. Wright.

C. W. DUKE,
W. E. McCOY, Clerk.
South Mills, N. C., Dec. 27, 1904.

THE PASTORS COURSE AT WAKE FOREST.

January 10, to February 9, 1905.

A number of letters of inquiry have been received about the Pastors' Course. We are sending out this week copies of our prospectus to a large number of pastors. A good many got them at the Convention in Elizabeth City. If any brother wishes information, and does not get a copy of the prospectus, we hope he will drop a postal card to some member of the committee.

It is with very great pleasure that the committee announces that Rev. Livingston Johnson, our Corresponding Secretary, is expecteed to spend about two weeks with us in a protracted meeting during the Pastors' Course. This meeting will probably begin about January 8th, and so will be in progress when the pastors arrive. We hope every pastor who comes will come praying for the blessing of God on the meeting that it may be an epoch in each of our personal Christian lives similar to the great epoch in Jacob's life when he struggled with the angel for the blessing of God, and when his name was changed from Jacob, the supplanter, to Israel, the prince of God. We trust that the meeting will also prove to be a great season of revival in the College and in the community

Brother Johnson will begin his lectures in the Pastors' Course on Wednesday, January 11th. We hope every one who can possibly do so will come to Wake Forrest on Tuesday, January 10th, so as to get these lectures and the other features of the course that will be offered during that week, and which will not be repeated afterwards.

Dr. Hale is expected to begin his lectures on January 16th, Brother Massee on January 23rd, and Dr. Dunaway on January 30th.

W. R. CULLOM,
W. B. ROYALL,
J. W. LYNCH,
Committee.

Marshall Church.

Let us raise a memorial fund.

Three years ago Rev. Martin A. Wood was called to the church at Marshall. As Marshall is aided by the Board, he was enrolled as one of our missionaries. Having no house at Marshall, the little band of brethren worshipped in a hall. Brother Wood saw that no progress could be made without a house of worship, and undertook the task of building a house. The church consists of forty-two members, seven only of whom are men. They have raised and expended on the building a thousand dollars. Almost this entire sum was contributed by the members of the little church. Brother Wood has given a large part of his very small salary to the building. Few people have ever made such sacrifices as he and his noble wife. Brother Wood could fill acceptably any pulpit in the State. To my certain knowledge he has had calls to other fields at twice the salary he is now receiving, but has promptly declined them all, because he believed God called him to Marshall to build that house. Last summer he wrote me that he and his wife wanted to visit their parents in Ohio, and asked if the Board would be willing to grant him a vacation of a few weeks. I replied that it would be all right, as he certainly needed the rest. In a short time he wrote that they had given up their trip because he felt that his presence was needed in Marshall, and what the trip would cost would help on the new church. About the last of October his consecrated wife was stricken down with typhoid fever. After weeks of suffering she "fell on sleep." Last week, while we, with our loved ones, were enjoying the Christmas festivities, the broken-hearted husband was carrying the remains of his beloved wife to their last resting place in the far away Ohio home. This is a true, simple story of the sacrifices of a North Carolina missionary and his noble wife. I have not told it all. To lift the curtain of the home and tell in detail of sacrifices they had made, would be to invade a holy precinct and expose a picture too sacred to be subjected to public eye.

During Mrs. Wood's sickness she carried the church on her heart and hoped and prayed that the house might soon be finished. I have been thinking that the Baptists of the State, if they knew these facts, would like to show their appreciation of the sacrifices of this noble woman by contributing a memorial fund toward the completion of the house of worship at Marshall. How it would cheer the heart of our deeply bereaved brother, to find, on his return, a snug sum contributed by the brethren of the State in memory of his dear wife. There are fifty-nine houses of worship being built on mission fields in our State to-day. I have declined to make a public appeal in behalf of any of these churches as I did not wish to appear to discriminate. But in this case the circumstances are so peculiar, and the sacrifices made by Brother Wood and his wife so great, that I am sure the brethren who are struggling to build houses on other mission fields will pardon me for deviating, in this instance, from an established rule. Those who desire to do so, can send funds to me during the next thirty days for this worthy cause. I will put the same in bank, and when they are all in, will send a check to Brother Wood for the whole amount. Brother Wood will be back, I presume, in about thirty days. Prof. E. L. Middleton, of Cary, has made the first contribution. Who will be next?

LIVINGSTON JOHNSON.

Central Union, Bladen County.

The next session of the Central Union will be held with Zion Hill Baptist church on the fifth Sunday and Saturday before in January, 1905.

Saturday, 11 a. m.—Introductory by Rev. Allen Johnson. One hour for recess and dinner 1.00 p. m.

Permanent organization by electing new officers for the ensuing year.

1. Are we as a Union doing our duty towards our weak churches. Led by F. S. Averitte.

2. What is the mission of the Central Union? Led by Rev. R. M. Hilburn.

3. Are we as Baptist people doing our duty towards State Missions? Led by Rev. W. L. Brisson.

4. Do Baptists preachers understand and administer church discipline as taught? Led by Rev. H. B. Umphrey.

O. M. JONES.
Committee.

Liberty Union Meeting.

The next session of Liberty Union Meeting meets with Reed's Cross Roads Baptist Church Friday before the fifth Sunday in January, 1905. The program is as follows:

1. What Good Reasons for Reading Our Denominational Papers?—Henry Sheets and Charlie Davis.

2. What Advantages are There in Patronizing Our Denominational Schools?—E. L. Green and Jno. R. Miller.

3. Are Our Baptist Churches Generally Scriptural on the Question of Their Offering to the Lord's Cause? —C. M. Wall and J. A. Summey.

G. P. HARRILL,
W. A. SMITH,
H. F. MOTSINGER,
Committee.

J. TAYLOR BARNES,
Secretary.

Home Circle.

The Rosary of Years.

Some reckon their age by years.
Some reckon their life by art—
But some tell their days by the flow
of their tears,
And their life by the moans of
their heart.

The dials of earth may show
The length, not the depth of
years;
Few or many they come—few or
many they go—
But our time is best measured by
tears.

Ah! not by the silver gray
That creeps through the sunny
hair,
And not by the scenes that we pass
on our way—
And not by the furrows the finger
of care

On the forehead and face has made.
Not so do we count our years;
Not by the sun of the earth—but
the shade
Of our souls, and the fall of our
tears.

For the young are sometimes old
Though their brow be bright and
fair;
While their blood beats warm, their
hearts lie cold—
O'er them the springtime—but
winter is there.

And the old are oft-times young.
When their hair is thin and white;
And they sing in age as in youth
they sung.
And they laugh, for their cross
was light.

A thousand joys may foam
On the billows of all the years;
But never the foam brings the brave
bark home;
It reaches the haven through tears.
—Father Ryan.

"Inasmuch."

It came in the mail to-day, the little blue, official card that is so familiar, even in the best regulated newspaper office, bearing the printed form as follows: "Sir: Pursuant to instructions from the Postmaster General, I beg to inform you that your paper addressed to ———— is not taken out, but remains dead in this office. ————, P. M. Reason: ————." The reason to be filled in with a pen is sometimes: "Moved away," or "Refused," and occasionally the unmistakable "Don't want it any more," regardless of the state of the subscription account. On this card the reason was "Dead." The name filled in was that of an old lady, the address a county home in North Carolina. There was nothing startling in that, and yet, is not the common air about us heavy with tragedy!

There was once the same happy childhood that came to you and to me, except that in this case there was no mother to hold her close and "kiss the tears away." There came the school days; the orphan girl was ambitious and stood far toward "head" in her classes. In that day every dependent girl must sew or teach—or be dependent, so in due time came the little country schools and she boarded around until she had lived in many homes—she who never had one of her own. The methods of teaching changed; the woman in the school-house by the road was busy making men and women out of the little ones on the high benches. She did not feel the change coming and change accordingly. The little savings melted away, for from her that hath not shall be taken. The eyes were too old now for the kind of sewing that would bring a living and the teacher went first into one home and then another, constantly moving on because the amount of work she was "good for" did not pay her board.

One day the spirit moved an old pupil in another State, to write her a long, chatty letter, recalling incidents of the days of the hard benches, telling of his business plans and prospects and giving her the detail of a trip abroad his boy had just taken. That letter went with her for years, even to the ward of the hospital when an operation was needful (this was performed free by the big-hearted surgeon), and it was read over and over in the days when there was nothing to do but look up at the ceiling—and pray that she might not get well to go back. That letter was among the treasures she took to the county home—just a letter that a busy man, remembering the faded woman who had helped him over some hard places, took time to dictate. About it was a breadth of rosemary.

Disagreeable? Yes, even as you or I may be when the right hand has lost its cunning and there is no one left of our very own, to give us care.

Not many months ago a message came: "I know you will be sorry to hear that Miss ———— was carried to the poor house to-day." Sorry! An occasional letter was sent. How miserably few they were, in the light of this blue card. Her last letter, of four closely written pages, in the cramped writing that was lady-like fifty years ago, dated May 23rd, is open on my desk. She never called the name of the place, and always dated from "Near ————." "We have several pretty roses growing here. How I wish I could send you some. A friend (blessing on her) sent me a nice scarlet fish geranium which is on the piazza and in the mornings the dear little mocking birds sing their sweet songs. The paper comes each week which you and I call your letter, and it is a letter to me. Pray daily for me that I may faint not nor grow weary in well-doing and may we meet at Jesus' feet and receive our crowns."

This is not ancient history. The time is July, 1904; the community is Presbyterian and prosperous. What is the use in writing this when it is too late? No use, only there are other lonely hearts needing easement. Many there are who would love to change places with her and have their names checked off Life's long subscription list—Dead.—Ex.

Each Day a Judgement Day.

Whitefield and Edwards, and the other great preachers of a former time, dwelt often and powerfully upon the Day of Judgement, and held men spell-bound and awe-struck as they painted the solemnities of that awful scene. Perhaps these honored men dwelt too largely on one side of the subject; perhaps they made the justice of God predominate over his tenderness, and represented him as delighting to condemn, rather than as longing to save. But it is very likely that our modern preachers have erred in the other direction, and too largely ignored the scenes which were so familiar to the thoughts of our Lord, and were so prominent in his teaching that when, without any preface or explanation, he spoke of "that day," every one understood that he meant the day when before him should be gathered all the nations. Surely that day should not be ignored.

But do we sufficiently realize that the future judgment is but the continuation and consummation of the judgment of each day? With every sun that rises and sets, we are judged by our own consciences, perhaps by our fellow-men, certainly by him whose standard is the absolute goodness, and who has himself illustrated this standard, and translated it into life. The books which will hereafter be opened are made up from the daily record. Have we lived in obedience to the impulse of love? Have we taught with supreme loyalty to truth? Have we followed our highest ideal, "uncaring consequences?" Will our ledgers, our account books, the record of our words, of our secret thoughts, bear the inspection of Omniscience? Or have we allowed the present gain, the present ambition, the present popularity, to dull the voice of conscience, and to blind us to the light of duty? We are very fond of setting up a judgment seat, before which we try our fellow-men; are we as careful to bring ourselves, each day, before the "great white Throne," which is as truly a reality now as it will be ten thousand ages hence? If we make every day a judgment day, we shall have less reason to dread the coming Day of Judgment; rather, if we daily labor that "whether present or absent," we may be accepted of him, we shall rejoice, as we look forward to the hour when, our spirits made perfect, our faults chastened, we shall stand before the judgment seat of Christ, having neither spot nor wrinkle nor any such thing.—Examiner.

A Little Hero.

In the December Woman's Home Companion Commander Booth-Tucker of the Salvation Army relates the following pathetic incident which happened at one of their Christmas dinners:

"The pathos of such gatherings can easily be imagined. At the Grand Central Palace, New York City, last Christmas Day, a bright-faced little lad attracted our attention. He had come to receive a basket for his family. He seemed a manly little fellow, and waited without a murmur, holding fast to his precious ticket. There were five other children in the family, he said, all younger than he, and he was twelve. Father had had his foot injured six weeks before by molten lead being spilled on it. Work was none too plentiful, anyway, but now he was unable to do it if it was to be had. Mother! No, mother couldn't work, either. She'd been laid up for some time with rheumatism.

"'Dear me, that is bad,' sympathized somebody. 'Who, then, looks after the family?'

"'I takes care of the family, ma'am,' he answered, brightly, 'I does the housework, washes the children and looks after things.'

"'You're a brick!' declared the one addressed. 'But,' as a sudden thought struck her, 'who will cook the dinner for you to-day?'

"And he answered, with a smile, but seriously, 'I will, ma'am.'

"God bless him and the others like him."

The Kansas Farmer.

The old man was sitting on the roof of his house in Kansas after the floods, and was gazing placidly across the rushing waters:

"Washed all your fowls away?" asked the man in the boat.

"Yes, but the ducks swam," smiled the old man.

"Tore up your peach trees?"

"Don't mind it much. They said the crop would be a failure."

"But the flood! It is up to your windows!"

"Well, them windows needed washing anyway."

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Young People's Page

He Smiled.

There was once a man who smiled
  Because the day was bright;
  Because he slept at night;
  Because God gave him sight
To gaze upon his child!
  Because his little one
  Could leap and laugh and run;
  Because the distant sun
Smiled on the earth, he smiled.

He smiled because the sky
  Was high above his head;
Because the rose was red;
  Because the past was dead!
He never wondered why
  The Lord had blundered so,
  That all things have to go
  That wrong way here, below
That everlatsing sky.

He toiled and still was glad
  Because the air was free;
  Because he loved and she
  That claimed his love, and he
Shared all the joys they had!
  Because the grasses grew;
  Because the sweet winds blew;
  Because that he could hew
And hammer and be glad.

Because he lived and smiled,
  And did not look ahead
  With bitterness and dread
  But nightly sought his bed
As calmly as a child,
  And people called him mad,
  For being always glad,
  With such things as he had,
And shook their heads and smiled.

If I Were a Girl Again.

If I were a girl again—if some benignant fairy should touch me with her wand and say, Be a girl again, and I should feel bursting over me the generous impulses, the enthusiasm, the buoyancy, the ambition, that belong to sixteen—some things I should do, and some things I should not do, to make me at fifty the person whom at fifty I should like to be.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth before the current of habit has deepened the channel of self-will and impetuosity that seems to be cut in every human heart. I should count one hundred, like Tattycorum, before I would allow myself to utter unkind, impulsive words; I should scorn to burst into tears because of some petty correction or grievance; I should learn to sit quietly, to close a door gently, to walk calmly, even when my thoughts were boiling within me.

I should shun, if I were a girl again, the tendency to be sensitive and suspicious. Because my friend talks to another person, or because a group of acquaintances seem to be enjoying themselves apart from me, I should not fancy myself neglected. I should not construe thoughtlessness into intentional slights, nor abstraction into indifference. I should say oftener to myself, "My friend did not see that I was here; she has not heard of my return; she is busy with her music; she is tired after her journey. I will trust in her friendship, just as I would have her trust in mine."

If I were a girl again, I should be more careful about my conversation. I should beware of slang and gossip and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority. Nobody ever had so many enemies as Disraeli; and it is to be remembered that sarcasm was his most powerful weapon. I should practice the art of such gay repartee as is free from satire and unkindness, learning to tell a story well, and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered; be quicker with my praise and tardier with my criticism. I should cultivate a distinct enunciation, enlarge my vocabulary, and remember Lord Chesterfield's dictum "never to utter one word, even in common conversation, that should not be the most expressive with which the language could supply him."

If I were a girl again, I should be a better student. I should worry less over my lessons, and potter less; but I should think as I study, and try to understand statements in one reading rather than by saying them over and over, like a parrot. I should be more thorough, not passing to one lesson until I had mastered the last; and I should be ashamed of poor spelling or illegible handwriting or faulty pronunciation.

I should be more scrupulous about making and keeping engagements; I should be less daunted by obstacles and defeat, and be less, I hope, the slave of petty but annoying habits.

These things I should do if I were a girl again. But suppose I have passed my girlhood! Suppose I am thirty! Still, shall I not at fifty wish that I could retrieve the past twenty years? Should I not employ them differently? Again, say I am fifty. At seventy could I not better use those precious years of preparation? There is always a golden age, soon to be behind, us, which at every period of our life is before us—just as to-morrow's yesterday is still today. So we may all take courage. It is never too late to mend.—From "If I Were a Girl Again," by Lucy Elliot Keeler. A little volume of rare suggestion. (Decorated pages, 16 mo., cloth, $1.00 net.)

A Spider's Home.

"What ails our clock?" said papa one day, as he came home from his work and found mamma just putting on the potato kettle in order to get dinner. It is 12 o'clock now and our clock lacks a whole half hour of the right time."

"I don't know," said mamma, "it has always kept very good time until now."

Just then Elsa came running in from school, saying: "Oh, mamma, I was late at school this morning, and Miss Prentis was so sorry, because she had been teaching the children a new song that I missed."

Papa moved both hands of the clock around until both pointed straight up. Now Elsa knew what time it was and gussed why she had been late that morning. "Now, Elsa," said papa, "run over to Aunt Jane's and see if we can borrow her watch for a day. If our clock keeps on telling the wrong time, we might be late again to-morrow without the watch."

Elsa skipping away pleased to help papa, and pleased to think that Aunt Jennie might slip the watch chain around her neck and the pretty watch into her apron pocket, so that she could wear it all the way home. When she came back the watch was hung upon a nail beside the clock. The next morning when papa looked, he found that the clock was slower than ever, but he again set it right, with the watch. It could not keep up, but grew slower, until finally it stopped altogether.

"Now," said papa, "I will open the door that has always been tightly closed, to see if I can find out the trouble with our new clock." Elsa and mamma peeped over his shoulder, and what do you suppose they saw? Why, somebody's little home, all fixed up there among the pretty wheels, with curtains, draperies and other silken things. The one who made all this was scampering away as fast as his six little legs could carry him.

"That's right," said papa, "hurry away for you have just tied our clock up with so much spinning that it will not run. You and the clock are both such busy workers; but you cannot work together, so you had better fix up a home somewhere else."

Papa brushed the spider's work all away, when the wheels commenced turning and the pendulum said its soft "tick-tock" again. Baby waved his tiny hand to show how the clock goes, for he had been watching, too. Papa set the hands again with Aunt Jennie's, and after this the clock told papa just when to get up, mamma just when to get breakfast, Elsa just when to get ready for school, and nobody need be late any more on account of not knowing the right time. —The Child's Garden.

"The Best Dressed Woman."

A lady who devotes whatever mind she has to dress, and who is one of those who pass as the leaders of fashion in Paris, confided to me recently that the best-dresed women entirely decline to adopt the fashion of big puff sleeves coming down to the elbows and a sort of cape over the shoulders, because they do not consider it so graceful as the close sleeves and light bodices, for it makes a woman look twice as broad as she really is, and is only fitted for tall, thin, and what are called by Americans, "slab-fronted girls." The fashion, said my authority, has been started by a dress-making establishment in Paris and London, which is more patronized by English and Americans desirous to be in the latest fashion than by Frenchwomen, and the leading French dress-makers in Paris have declared themselves against it. I am myself a mere child in the technicalities of the feminine toilette, but certainly the dumpy women that I have come across arrayed in the new fashion do not strike me at their best.—London Truth.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

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If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble.

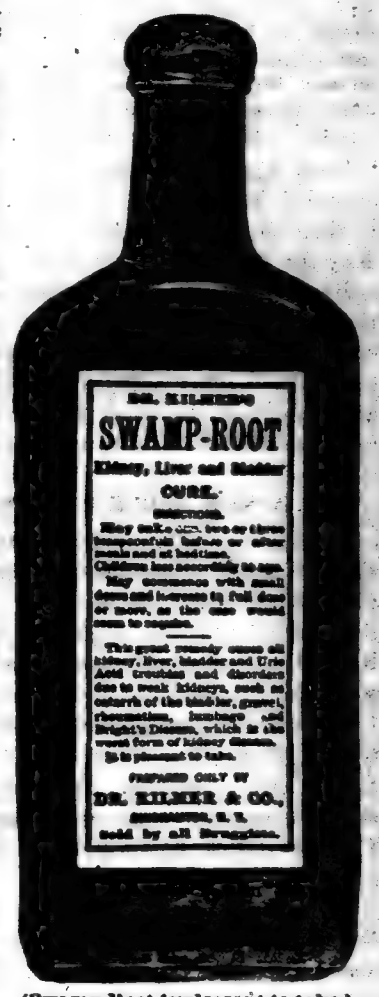
I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr Kilmer's Swamp-Root, the world-famous new kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



(Swamp-Root is pleasant to take.)

How To Find Out.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Biblical Recorder.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

BAPTIST RESPONSIBILITY FOR THE SOUTH.

"The leadership of the religious life of the community, especially in the East, lies with the Congregationalists; and if the whole force of Congregationalism is mobilized for district evangelistic effort, it is impossible to predict how vast will be the result in the spiritual quickening of the entire nation."—Rev. W. J. Dawson.

Substitute for "East" the word "South"; and for "Congregationalists" the word "Baptists"; and for "Congregationalism" the word "Baptisdom"; —and you have a statement even more true of the South and the Baptists than the foregoing is of the East and the Congregationalists.

NO AUTHORITY IN CREEDS.

"President W. R. Harper, of Chicago University, says with truth and force: 'Hostility to creeds is puerile. Where is the man who does not believe something, and does not, therefore, have a creed?' We commend his words to the next youngster who undertakes to denounce creeds."—Western Recorder.

Well, then, we grant that creeds are useful, that they have value to them that believe them and to them only; but in the name of Jesus Christ we deny the authority of any creed. They cannot bind.

Baptists do not oppose the meaning of creeds; they oppose the authority of creeds. And this may be kept in mind to some purpose in a time when the Higher Critics and the traditionalists are both insisting upon the worth of creeds. Let us concede their worth, but deny their authority.

A NEW BIBLE READING PLAN.

We begin in this number of the Recorder a series of Bible Readings which will take one through the New Testament in one year. We are fortunate in having comments by the notable J. R. Miller, author of a number of rare devotional works.

We wish to suggest that parents take up the matter of reading these Scriptures daily in the family circle together with the comment. Will not our pastors urge their people to do this? The restoration of religion to its proper place in the home is the crying need of the time.

Of course where it is not practicable to gather the family together for this purpose, individuals may with great profit follow these readings and comments.

This plan will not interfere with Dr. Cullom's work. He contemplates a series of special studies rather than daily readings.

DEACON J. H. ALFORD.

That the peacefullest man in Raleigh should, after seventy years of pure life, have fallen the victim of a murderer, confronts us with a mystery that spells only the darkness of this world. Surely here we see as in a glass—darkly.

On last Thursday morning Deacon Alford was murdered, while he went about his work, by his business partner. Only the night before he had requested the prayers of his brethren for his murderer. Nothing could be more characteristic of him than this. A man of peace, a man of pure life, a man of prayer, he trusted God to guide his life and solve his difficulties.

Mr. Alford served the Biblical Recorder under Thomas Meredith, its founder, and he lived to serve it under the present editor. He was the one link between the first and the latest editor. He was senior deacon of the First Baptist Church, Raleigh, and for a long period, even down to his death, one of the teachers in the Sunday-school. As a fellow-worker with him, and as a member for years of his class, this writer knew him well. He was a Bible Christian. He lived in the Book. Night by night he pondered the Word of the Lord. Other men might forget their vows; his were ever-present with him. But he was as far from any consciousness of superior merit as he was superior. Humility was the crowning virtue of his life. We have not known a more faithful Christian, whether tested by devotion to his church and denomination, his fellowship with God, his daily round of hard work and simple, pure living, or his bearing toward his fellowmen.

So far as he is concerned there is nothing to regret but the manner of his taking off. In the seventieth year of his pilgrimage, having long looked with wistful eyes to the heavenly gate and the bosom of the Father, ready in spirit, ready in the completion of his career, ready in the full measure of service, ready in the ripened purity of his character, it is well with him. For him has been spoken the "Well Done" of the Master whose praise he sought; and for us is the imperishable heritage of a life hid with Christ in God.

JOHN KNOX: HIS IDEAS AND IDEALS.

It is four hundred years since John Knox was born. We have just read the new sketch of his life by James Stalker; and we are moved to make record here of the present generation's debt to the author. For the figure of Knox is one that no man should fail to come in contact with. In all that goes to make a man strong, John Knox excelled. The book will prove a tonic to any man.

John Knox was "the light of Scotland"—a light in great darkness; a light that shone by the gift and the power of God; that none could put out. He not only redeemed his land from Rome, but so established his people in religion that to this day Scotland shines above all other lands for the strength of her convictions, the firmness of her faith and the fruits of pure religion.

We cannot here recount his story—how, through exiles and persecutions and trials he surmounted the designs of Rome and the schemes of Kings and Queens and came at length to rule a nation by reason of the might of his character. One must go back to the Old Testament to find another prophet like him. Of hi mthis epitaph was first written: "Here lies one who never feared the face of man." To read his story will be to gain an access in all the stronger virtues.

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WHOSE BOY?

At Henderson a dozen people from Granville County boarded the train, bound for Oklahoma. I am sorry to see them leave North Carolina, said Dr. Taylor. "Well," said another, "if they have no better sense, let them go. Anybody ought to know that now is the time to stay in North Carolina."

There were a number of children in the party. "Abraham Lincoln," said one, "may be traveling there once again."

Upon reaching home we found a letter from Governor Aycock, from which we quote a few sentences:

"It is time for the South to reassert her old-time power in National affairs, but she cannot do it at present. There is but one way for her to do it, and that is by the education of the masses until the true leaders shall be evolved out of them. Before the war we had the finest experts in government in the world. They were our natural leaders. . . . . The average of intelligence is to-day probably higher than before the war, but we have no men now to take the place of the men who have fallen among us. . . . . I believe the time in which we live is growing a number of boys who twenty years from now will do what we so much want done."

That last sentence is the point! Believe in your boy. Rear him for a great career. No father knows but that there is upon his knee a Washington, a Lincoln, a Moody, a Spurgeon, a Lee—the longed-for great man. Believe in your boy. Rear him greatly. Southern sons will yet lead the Nation.

A NEW YEARS RESOLUTION.

Resolved that I will read the Bible daily and in an orderly plan during 1905.

Nothing warms up the congregation like cold facts from the pulpit.

An Ohio woman whose favorite hymn is, "I would not live always," has swallowed $250 worth of patent medicines during the past five years.

OUR BIBLE WORK FOR 1905.

To the Readers of the Recorder.

My Dear Friends:—Permit a few words this week by way of establishing a mutual understanding between us before we take up our regular work together for the year.

1. As to Method.—As far as practicable each article as it appears from week to week in the Recorder will be complete in itself. When we have a long series of studies, I know that many become discouraged, many get sick, many are interrupted by various other things, and when they once lose connection, they never feel like taking up the work again. If for any reason you should have to drop our studies together for a week, a month, or even for several months, don't hesitate to take them up again as soon as possible, for I don't intend that one article shall depend on another in such a way that you must get back-numbers before you can appreciate the present one at any time.

A few questions will be added each week for the purpose of arresting thought at the end of each article. When you have read it through, look over the questions, and if any one of them gives you trouble about answering it, glance back until you find the answer. Many a time this backward glance will be worth more than the first reading.

2. As to Point of View.—What is the Bible any way? There are many views on this question, but only two will be noticed here, and these stand over in sharp contrast to each other. (1) One may be called the Mohammedan way of looking at revelation and (2) the other may be called the rationalistic. The Mohammedan says that the arcangel Gabriel took the original golden copy of the Koran from the throne in heaven, brought it to the great prophet, allowed him to copy it "verbatim et literatim et punctuatim," and then carried it back to heaven. The Koran (the Mohammedan Bible) is therefore an exact copy of the original one that lies on the throne in heaven. Many people think of our Bible in the same way. They think that the writers of the Bible from Moses to John were nothing more than pens in the hands of the Spirit of God. The rationalist, on the other hand, thinks of the Bible as a mere human production, and that its writers were inspired just as Shakespeare or Milton, Macaulay or Froude, Locke or Herbert Spencer were inspired.

The point of view from which we work is neither that of the Momammedan, nor that of the rationalist. In so far as we have to do with this question we hope the impression will be left that the Bible is a product of the Spirit of God, and at the same time it is as truly a product of the several writers whose work makes up its pages. Just as Jesus, the central figure in the Bible is both human and divine, so the Bible itself is both human and divine. In the study of Christ we do not seek to learn his humanity through his divinity, but rather his divinity through his humanity. In other words, we must become little children in spirit and take hold of what we can see and touch and hear, and work from these on towards the things that are higher than seeing, touching, or hearing. In Bible study we must do the same thing. If we take Adam, Noah, Abraham, Jacob, Joseph, Moses, David and the rest of the men whose lives and doings fill up the pages of the Bible and study them first of all for what they are in themselves and in their actions, we shall not go far before we find that an unseen hand is controlling and that an unseen Spirit is guiding all in accordance with certain well-fixed laws and principles, and toward definite and worthy ends. In fact, we shall find that the very purpose for which these men's lives and actions are recorded is that following generations may learn these great principles and laws ,and so profit by the experiences of those who have gone before them. This purpose becomes more and more apparent as we proceed through the record, until finally it is announced in so many words. Speaking of the experiences of Israel in the wilderness. Paul says: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11.)

3. As to Our Field of Operation.—Here we have a very large scope and variety of subject-matter from which to select. We shall, however, ramble around together in three fields, and try to gather from each just such things as will be most helpful to us in meeting the tasks and emergencies of the present, and as will be best suited also to lay a good foundation for the future. These three fields will be (1) Bible Personalities, (2) History and Criticism, and (3) Bible Doctrines.

Most of us have looked at imaginary paintings

of the men and women of the Bible in picture-books and in stained glass windows until the real men and women as they live and move before us on the sacred pages are lost sight of. We need to throw aside the halo that Catholic sentiment has thrown around these "earthen vessels," and let them appear before us as the plain, unassuming servants of God that the Bible portrays them to be. Here they stand before us with all their human frailties and sins, with all their mistakes and shortcomings, and the goodness and sovereign grace of God working in them and through them is clearly apparent. We wish to look together at some of these personalities and what they stand for in their original setting in the Bible until the message of God through them to the world shall touch our lives and bring us to see as never before that their God is our God, their mission our mission, and their reward our reward, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

Another phase of our work will be the study of a few questions that pertain to Bible history and Bible criticism. At the very time when Moses, David, Isaiah and the rest of the "holy men of old" were doing their work there was a large realm of interesting history being wrought out among other nations. These two realms touched each other, and often acted and reacted on each other. Here is a field for acquiring an undreamed-of store of help towards a larger and richer horizon in our general conceptions of the Bible.

Besides this, the Bible has had a long, varied and interesting history. It has gone through many translations; men have over and over again had to reconstruct and readjust their conceptions of the Bible to meet some newly-discovered phenomenon in the physical universe; new objections to the Bible have arisen, and old objections have been revived; all these matters of history and criticism from the days of Ptolemy Philadelphus to the Higher and Lower Critics of the present generation furnish most interesting and instructive material to the Bible student.

But above all these things and beneath all these things is the matter of Bible doctrine. After Jehovah had gone on revealing himself unto men from generation to generation for hundreds and thousands of years, it would seem that certain principles and teachings ought to become so well established that many of faith's postulates would pass out of the realm of faint hope into that of practical certainty and unquestioned conviction. In the Bible we have a great treasure house of such truths, and when we begin to study them we are in the sphere of doctrine. Of course it will not be possible to discuss all the doctrines of the Bible, but we hope to study together a few of the fundamental doctrines of life, of duty, and of destiny. The doctrines of God, of man, of sin, of religion, of Christ, should come before us in this survey.

It will be seen at a glance that here is vastly more material than can be worked up by me or digested by you in a year's time. What are we then to do? We must not expect to do everything in one year but can walk around, as it were, in a small section of our field each week with our minds and hearts open to the voice of God in His Word. If we can thus keep our lives in fresh and vital touch with the living current of God's Truth, the year will mark a great step forward in our growth in grace and character.

Such then, is the method, the standpoint, the subject-matter, and the hoped-for results of our work in the Bible this year. Let us then link our lives together in the search for a closer and richer fellowship with God and with each other in His Truth, and for an earnest and faithful year's work in the spirit of Paul's great saying in Phil. 3:13,14: "Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Yours in His name.

W. R. CULLOM.

Questions.—(1) What relation will there be between the articles in this course of study this year?

(2) Name and define the two views of the Bible set over against each other in the present study.

(3) What view will the writer seek to present through the year?

(4) For what purpose was the Bible written and handed down to us?

(5) Name and explain the three sections of the general field of Bible study that we propose to enter this year.

(6) To what extent can we hope to cover any one of these sections?

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

HEAVEN'S TESTIMONY TO JESUS THROUGH JOHN THE BAPTIST.

Bible Lesson January 8. John 1:19-34. Read John 3:22-36; Mal. 3:1-3; 4:5,6.

Golden text: Behold the Lamb of God, which taketh away the sin of the world.

In our last lesson we received John the apostle's statement concerning Jesus—how He was the manifestation of God, was in truth the Christ in God. In this lesson we have John the Baptist's testimony concerning Him.

As a Man.

What manner of man John was is incidental to the main matter, but it is of value. He was an impressive man; no eccentric fanatic; but a man whose ministry had so stirred Judea that the religious leaders of the time sent a commission to inquire whether he were Elijah or that prophet promised by Moses, even the longed for Messiah. We do not recall that any other man has been mistaken for the Christ. Higher tribute to his character and his work could not be desired.

He was a man thoroughly convinced of his mission. He knew who he was and what he had to do. Observe how straightly he answers questions. Vs. 23 indicates not modesty so much as a deep consciousness of his mission as Harbinger of the Coming one. John's clear-cut apprehension of his office and himself is most impressive. I am not Elias, I am not "that prophet," I am not John the Baptist; I am a voice preparing the way for Messiah. We have the splendid spectacle of a man that has absolutely lost himself in his work. This intense conviction came not of himself, but of heaven. Jesus bore witness to this more than once. And John himself declares it in answer to the question—

Why Baptizest Thou?

A striking question that, and most impressively answered.

The question indicates just this: we expected the Christ to baptize; you declare that you are not the Christ; then how is it that you baptize? It is remarkable that they expected the Christ to baptize. Whence they gained the notion, we cannot say. But that they had it is exceedingly impressive. It gives fresh significance to baptism. It was associated with the Christ even before John introduced it and He ordained it. It is the sign of Messiah. This is indicated not only by the question of the priests from Jerusalem, but more impressively by

John's Answer.

I baptize, said he, with water, but One cometh far above me; I baptize that "He may be made manifest." Mark that. The object of John's baptizing was not only to prepare the people for Messiah but even to make Him manifest. Well may we inquire what that means; and to discover the meaning well may we consider all that we know of the act of baptizing. Does it not manifest Him? Is it not an epitome of His life? Was this not truer than even John believed? This confirms in our mind the impression that baptism was given of Heaven—not an act brought over from remote and obscure Hebrew history; not an invention of John the Baptist, but an act prophetic of the Christ, an act portraying His character—His voluntary death, His resurrection—an act manifesting Him.

This being true, what effrontery to utterly change such an act!

The Special Token.

But more than this was given to John the Baptist. He knew that God had sent him (vs. 33); he not only had received of Heaven a sign descriptive of the Messiah; but he had also received a special sign and had beheld God specifically pointing out the Messiah and owning Him as His Son. Vss. 33, 34.

John's Conception of Messiah.

Paul and the apostles wrote of Jesus after Jesus had lived His life. John the Baptist's conception was given to him not by Jesus, but—shall we say again of Heaven or of the Hebrew longing for Messiah? Surely of Heaven; and yet his faltering at the last indicates that there had entered into his conception certain elements that were human and fatal to his hopes of Jesus.

Of his conception of the superiority of Jesus we need say little. That was to be expected. Let us rather consider the expressions: "The way of the Lord, as said Isaiah"; "the Lamb of God which taketh away the sin of the world"; "He was before me"; "I have beheld the Spirit descending as a dove out of reaven; and it abode upon Him"; "He that baptizeth in the Holy Spirit"; "this is the Son of God."

In these expressions is our lesson. These are the things that John bore witness to concerning Jesus. They were in the nature of prophecy; they were given the harbinger from Heaven. How well Jesus justified them we all do know. Others may challenge the divinity, the Sonship of Jesus, but John the Baptist, the man sent of God, the witness of God's testimony, knew that He was "the Son of God."

We regret that we cannot discuss the several expressions; let the student ponder them earnestly. It is at least clear that John saw in Him the prophecied Lord, the sacrificial sin-bearer, the approved of God, the Lamb slain from the foundation, the One who should baptize not with water, but with the character, the life, the Spirit of God, the Son Himself. Even so may we behold Him.

GOLD IN THE GOLDEN TEXT.

Here at the climax of the Baptist's life we have the Golden Text of all his utterances and one of the most precious verses in the whole Bible.

Jesus only. Not this great wilderness preacher attracting the multitudes to the riverside, stirring the nation to its centre, winning consideration in the highest court of the land. Let the deputation from Jerusalem come and inquire, "Who art thou?" He answers that he is not the Christ, nor Elijah, nor the Prophet; he is simply a voice, yet a voice heralding the long-promised Messiah. Let the Pharisees then question his baptism; he replies, connecting it with One in their midst unrecognized, now foretold, a Person in whose presence he himself is but a menial. In His place can stand no man though he were the peerless Baptist, no set of men though they were the high Sanhedrin, no nation though they were the chosen of the chocen people.

And why? Because He is solitary and supreme in His character and in His work. No sooner after the forty days' struggle with the tempter in the wilderness does He reappear on the banks of the Jordan than the eager eyes of the Baptist recognize Him and that faithful tongue proclaims Him in the memorable words chosen for our Golden Text: "Behold the Lamb of God that taketh away the sin of the world!" Mark the forerunner's conception of Jesus: "The Lamb of God"—His divine origin, His heavenly character, His sacrificial mission, His accessibility for men, and His acceptability to God. And note how in a half-sentence John lays bare the very heart of the Messiah's work: the great sin-bearer taking upon Himself its guilt, cleansing its victims, bearing it away, blotting it out of the eternal book of remembrance, saving its captives to the best life here and the uttermost heaven hereafter. Moreover, in its scope this work sweeps beyond tribal boundaries, as of Israel, and outreaches to all the world. Think of it—the divine sacrifice, the divine accomplishment, and the divine horizon—all in one imperial verse!

Not only so. Jesus must be further pointed out as the Lamb of God and proven to be the Messiah. To the by-standers, therefore, as Jesus approaches them he declares, "This is He"—the predicted superior, unknown at first even to the Forerunner but made known at baptism by the sign of the descending and abiding Spirit. So now with all the accent of personal conviction and heavenly authority he affirms: "I have seen and borne witness that this is the Son of God." Thus our truth as to the Messiahship of Jesus stands authenticated by John, His human forerunner and by the Spirit, His divine successor.

Jesus is indeed the Lamb of God; as such, let all behold Him. He is the One and only taker-away of sin; who in blind persistence will prefer their sins to the Savior? And He is the substitute for any who will accept Him in all the wide world; accept Him, then, and with Him you obtain life eternal.

HOME READINGS FOR THE WEEK PRECEDING THE LESSON.

(Furnished by the International Bible Reading Association

Monday.—John 1:19-34.—The witness of John the Baptist to Jesus.

Tuesday.—Isa. 40:1-8.—Isaiah's prophecy.

Wednesday.—John 3:22-36.—He must increase.

Thursday.—Mark 1:1-11.—Witness from Heaven.

Friday.—John 5:31-39.—Witness of the Father.

Saturday.—Matt. 17:1-13.—The beloved Son.

Sunday.—John 10:31-42.—True witness.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Motto, 1905: Hold fast to that which is good. (Thess. 5:21.) Not by might, nor by power, but by my spirit, saith the Lord. (Zec. 4:6.)

Aim, 1905: The organization of one hundred and fifty new Societies, the giving of $16,500.00 to State, Home and Foreign Missions.

Summary of Reports from Sixteen Associations Sent to Mrs. Murchison.

Eastern Association—Miss Florence Hubbard, Vice-President.

During the summer visited eight of the country churches and held meetings with the women of each church: At that time organized one Society and reorganized one in these churches, making thirteen in the Association. Held a meeting during Association meeting. There is more interest than ever before and prospects for the coming year.

Neuse Association—Mrs. H. L. Grant, Vice-President.

Four new Societies. Two Societies resuscitated. Two of the old Societies have increased their membership by twenty, and the Goldsboro Society, by special invitation, have almost doubled their membership. Two valuable boxes sent to frontier missionaries from the Association. Three of the Societies have taken their aim for next year with an increase of twenty-five per cent; expects during the coming year to put especial effort into organizing the children.

Stanly Association—Mrs. T. A. Burris, Vice-President.

The first year of mission work among the women of this Association; much has already been accomplished, and the Societies will endeavor to increase their contributions at least a third. At the Associational meeting a resolution was passed asking the pastors to emphasize the way for an enlarged work in the coming year.

South River Association—Mrs. S. A. Howard, Vice-President.

At the first of the year a special letter was written to each of the Societies urging the observance of the Week of Prayer and Christmas Offering; that during the week each member endeavor to add at least one member to Society, and to spend one hour a day throughout the year in prayer and mission study. It was suggested that they adopt the "Crete Blake Way," or some similar plan as a social feature. One new Society organized. Two have been moved to Cedar Creek Association. A meeting full of interest was held during Associational meeting. The study of Rex Christus has been used by Salemburg Society. The Woman's Missionary Society and the Sunbeam Society of Salemburg have decided to support a Bible woman in China for 1905. Most of the Societies have taken advanced aims for the next year.

Robeson Association—Mrs. H. T. Pope, Vice-President.

Twenty Missionary Societies in Association: fifteen of them have already taken definite aim for 1905. During the year eight of the Societies reported every quarter; eighteen sent reports to theAssociation. Five of the ten Bands sent yearly reports. Seven Societies took part in the box-packing for the families of frontier missionaries when last year but three did so. In almost every Society there is an agent for the Home Field, and we hope soon to have one for the Foreign Mission Journal. More missionary literature is being taken. Every quarter a letter is written to each Society, not a letter common to all, but especially adopted to the needs and conditions of the Society, enclosing a helpful tract, suggesting plans of work that will suit the Society to which it is sent. This reminds them of the quarterly report, then if it is not sent in, a card is written to the President or Secretary of each Society.

South Yadkin Association—Mrs. Mary Burk, Vice-President.

The Woman's Work for the year has steadily and encouragingly grown in interest along all lines. The women are greatly aroused and are heeding the Master's command as never before. Work among young people and children is very promising.

Brunswick Association—Mrs. David Ward, Vice-President.

Five Missionary Societies and three Sunbeam Bands; two of these Societies recently organized. The mission work more firmly established. The Societies have taken a high aim for 1905, and will strive earnestly to reach it and to do more thorough work than ever before.

Brushy Mountain Association—Mrs. Jas. McNeil, Vice-President.

A time of seed-growing, praying that the harvest may be soon. Two Societies already at work and hope by interesting pastors to organize others.

Green River Association—Mrs. J. A. Grayson, Vice-President.

One of the most hopeful signs in the Association is marked increase in contributions from churches in which Societies have been organized. The prospects are bright for the organization of at least two new Societies in the near future. Societies all faithfully and steadily at work. Believing that nothing will take the place of personal contact, Mrs. Grayson plans to visit the Societies more next year.

Mitchell County Association—Mrs. L. Young, Vice-President.

Three years ago the first Woman's Missionary Society was organized at Bear Creek Church with but little interest taken in it by pastor or people. Soon another Society organized at Lilly Branch Church; an Association meeting was held but failed to arouse the women. Last Christmas at Bear Creek Church we had a Christmas Offering Service, giving the children an active part; this seemed to touch the hearts of the mothers and fathers and open their eyes to their duty; the whole church was aroused and the work continues to grow. The last Associational meeting was fine, and many women promised to try and organize Societies in their churches. We now have five Societies.

Pee Dee Association—Mrs. T. B. Henry, Vice-President.

Two new Societies welcomed this year. Especial attention is paid to Associational meeting. Six weeks before the meeting a full program of the Woman's meeting is published. The President of each Society is notified and asked to send three delegates, and a written report of the year's work. The recommendations and plan of work is printed and voted upon after discussion. The plans of work adopted and minutes of the meeting are printed in the regular Asociational Minutes. Such meetings accomplish a great deal.

Kings Mountain Association—Mrs. T. J. Ramseur, Vice-President.

One new Society organized; one reorganized. An Associational meeting was held with every Society having either sent a representative or a written report. A large number of ladies were present from churches in which there were no Societies; much interest was manifested and many promised to take the work in real earnest. The indifference in regard to our mission work lies not so much in lack of interest in God's cause, but from lack of knowledge of the pressing needs. In order to overcome this, sample copies of the Foreign Mission Journal and Home Field will be sent ladies in each church asking them to get subscribers; will also send tracts to be personally distributed. To ladies recommended by the pastors of the churches, a circular letter will be sent enclosing the apportionment card sent by the Woman's Missionary Union of S. B. Convention. The letter states that the whole Association contributes only a little over $1,000 to missions, that if every woman member of the Baptist churches in that Association would contribute two and one-half cents per month in a year it would amount to $1,140. Each lady is asked to see the women in their church and see if they will not pledge this amount, or at least one penny per month. In the churches where Societies are organized the President has sent out a similar letter to each member asking for this pledge.

Sandy Run Association—Mrs. T. G. Hamrick, Vice-President.

Advancement along all lines of mission work. Had a good meeting at Association, and as a result of this we look forward to a number of new Societies in the coming year.

Carolina Association—Mrs. H. E. Gibson, Vice-President.

Have distributed seed to raise vegetables to be sold and the proceeds given to missions. Asked many of the ladies to give the proceeds from the sale of eggs from one hen for missions; this has given good results, the smallest amount sent in was 30 cents, and the largest one dollar and sixty cents. A chart was prepared showing what would be the result if every one of the two thousand two hundred and one Baptist women in the Association would contribute at least a postage stamp to missions, and the wonderful amount if every member would give the sum realized from the sale of eggs of one hen. This chart is arranged in a way to attract attention and impress the people. At the Associational meeting they had the use of the Society Hall at the Fruitland Institute and held two meetings. At the first meeting at the Institute demonstrating to the ladies how much information they could give about missions and mission countries by twelve such meetings. The women in the Association are well organized.

Liberty Association—Mrs. G. P. Harrill, Vice-President.

Two new Societies organized. Some visiting done this year, but in the coming year plans to visit each church at the most propitious time until all have been visited and endeavor to organize a Missionary Society in each one.

French Broad Association— . . . . . .

Without a Vice-President, Mrs. R. L. Moore, of Mars Hill, writes that the Society is at work and includes the children in their work.

Piedmont Association—Mrs. J. C. Murchison, Vice-President.

Societies already organized steadily growing, and have taken an advanced aim for next year. One new Society organized at Proximity, a factory suburb of Greensboro. The women of this church are all working women, but by meeting on Friday evenings and giving a social feature to the meetings, it is hoped to accomplish much good.

Buncombe Association—Miss E. A. Draughon, Vice-President.

The work of the Association is growing slowly. We hope we are laying a good foundation for some one else to build on in the future. Two Societies have reorganized and three children's Societies and one branch Society have been organized. The Jr. B. Y. P. U. has taken most of the Sunbeams of the First Church, Asheville. Nearly all the Societies have pledged to raise their contributions to missions for 1905. The fund for the J. C. Owen school building aroused their interest.

Our meeting at the Association by the road-side, under the tree, was the best meeting in the history of our work. The interest was so great that the ladies asked questions, and several have told me that the meeting was an inspiration to them and they would do more for missions. Our aim for 1905 is to make advancement in every department of our work.

Total—Sixteen Associations sent in yearly reports.

Total—Twenty Societies organized this year.

Total—Six Societies reorganized this year.

Total—Twenty-six new Societies in these sixteen Associations.



The Grim Reaper
PNEUMONIA

claims thousands of lives every year. This terrible malady is admitted by the medical profession as the most dangerous and quickly fatal disease known. Skilled physicians are baffled by it and many admit that their efforts to cure have always resulted in failure.

GOWAN'S PNEUMONIA CURB

is the only known specific for this fearful disease. It is applied externally, gives immediate relief, allays fever, scatters congestion and effects quick and permanent cure. Hundreds of people have voluntarily testified to its wonderful effectiveness where all other remedies failed. Its value cannot be measured in money.

Sold by Druggists, $1 a Bottle.

Mr. W. T. Carter, Travelling Auditor So. Ry., says: "I consider Gowan's Pneumonia Cure one of mankind's greatest blessings. My 17-year-old son was extremely ill with Pneumonia; your Cure was used and in 3 days all fever had left; on the fifth day he wanted to get out of bed."

Mr. J. W. Hollingsworth, a well known merchant of Lo isburg, N. C., says: "Gowan's Pneumonia Cure saved the life of one member of my family and cured another of Pneumonia."

If your druggist cannot supply you, write to
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HICKS' CAPUDINE TRADE MARK
Cures That Headache.
Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation.
Absolutely Harmless. IT'S LIQUID.
Trial Bottle, 10c at druggists... by dose at fountains.



Morrisville.

We closed about ten days ago one of the best meetings held here in many years, beginning Saturday, November 12th, and continuing to Friday night, November 25th.

There were about forty professions and renewals. Twenty-one additions to the church; others will go to other churches.

In three points, the meeting was a success.

1. Those having matters of differences were enabled to adjust them. Our pastor, Rev. J. T. Edmundson, was the most active figure getting all differences adjusted. All of our people in and outside the church are now at peace. Matt. 5:9: "Blessed are the peace-makers for they shall be called the children of God." If all Christian people everywhere were awake and alive to these words of Matthew, many of the tragedies we read about would be averted.

2. Sons and daughters were born into the kingdom of God, and may every one of them follow the Saviour indeed and in truth.

3. The meeting brought about more of a social spirit which we trust will continue to grow and deepen.

It is interesting to see how men will give away their bread and money when they get the Spirit of Christ into them. At the beginning of the meeting our people had not thought of giving the pastor anything more than his salary for the year, but after the meeting was well on the way, a plan was on foot to give Brother Edmundson a "pounding," and we pounded him with a wagon-load of flour and potatoes, chickens, eggs, butter, canned goods, sugar, coffee, etc., etc.; and on Sunday, the last day of the meeting, three of the good sisters, Mrs. W. H. Edwards, Misses Norma Page and Iris Pennington, collected nearly twenty dollars in money and sent our pastor away to the Convention. A letter from him this week says that he is having a grand good time. The knowledge of our Saviour will expand any heart; it will elevate, dignify, enlarge and broaden the human heart and life as nothing else can. The one thing we need as individuals and as a nation, is a more intimate acquaintance and knowledge of our Saviour.

Boys and girls, just one step to success and an enlarged and useful life, that step is to Jesus.

Have you made it?

C. E. EDWARDS.

From Pastor Blanchard.

The year about to close has been as eventful in my experience as it has been full of labor. Early in the year my companion, the great gift to my life, went to her reward. With an impenetrable shadow over my life, and nothing but faith in the abiding hand of God to guide me, I put my face to the task that was before me which seemed nigh unto impossible in accomplishment. It was God's remedy for the heart-sickness and His way of using His own for His better service. I started out to divide my time between Clayton and Selma churches. Two Sundays in each month have been devoted to each of these places, and incidentally I have supplied two other points, twice a month at Baptist Center, in Johnston County, and once a month at McCuller's Station, in Wake County, where a church was organized in the beginning of the year.

At Clayton a handsome home has been built for the pastor, and he is now comfortably located in it. The church has been thoroughly overhauled and painted, outside and in, greatly improving its appearance and convenience. The Johnston County Association (the baby) held its second session with this church beginning the 10th day of November—a great session it was. Immediately following the Association, Bro. C. A. Jenkens, of Chapel Hill, helped us in an eleven days' meeting. Great was the ministry of the Word from this matchless servant of the cross, and nightly was the work of the Holy Spirit accompanying it. Twenty-eight have been added to our roll so far and many others are to follow. Some of these were Methodist of long standing and earnest training who have had their minds enlightened and their consciences quickened to the calls of truth and duty. Truly the Lord is with His people at Clayton, and one feels that it is good to be there.

At Selma I conducted a meeting during the summer months with good results to the cause, and a dozen or more additions to the church. Every appointment of the church has been quickened and great advancement will doubtless be made along all lines in the coming year. We are planning for a new church this year in a better location of the town. For heroism in good works, it will be hard to find a church in all the State that will excel the little band at Selma.

At McCullers there is much opposition to our existence. Isn't it strange that in the midst of certain "broad-minded sects" (?) it is so hard to find charitable greetings. This has ever been true in my experience with those who live a continual crusade against Baptist "loyalty and narrowness." Baptists haven't time to stop their great march of victory for the cross to dally with men and things so little. So, at McCullers, there will soon be a house of worship erected and then the steady march of progress will surely attend our effort there. We have some of the salt of the earth there to lay the foundations upon.

Baptist Center has taken on new life. A recent meeting brought some additions to the church and gave it a new hope. Had not the meeting been forced to close too soon, the prospect was for a revolution in the community.

We want prohibition instead of dispensaries in Johnston County, and the banner of the cross will float over every community under Baptist auspices.

C. W. BLANCHARD.

Clayton, N. C., Dec. 13, 1904.

A Pastor and His Churches.

Many good things are on my heart to say about the dear people whom I serve as pastor—Mount Vernon, Middleburg and Rolesville. Good meetings were held at each of these places during the summer. At Mt. Vernon and Middleburg the pastor did the preaching, and the church in each place worked with him in a way worthy of Christ's pride. Some of the great fundamental doctrines of our faith were discussed. A goodly number of souls professed conversion on the basis of these truths as the Holy Spirit seemed to apply them, and the Lord's people seemed to get a firmer and more intelligent grasp on the eternal verities of God, the soul, the life eternal and the dignity and glory of Christian service.

At Rolesville, Bro. T. B. Justice, of Franklinton, did the preaching, and sowed seeds which must produce a harvest of good. Several souls were converted, Christians were built up in the faith of the Gospel, and at the close of the meeting a collection for Foreign Missions was taken, which was one of the most remarkable in the history of the church. The amount was something over a hundred dollars when the collection was completed. It is a great delight to the pastor to see how all these churches contribute to missions and benevolence. Rolesville has a membership of over 300, and ought, by all means, to have preaching two Sundays in the month. No man can do what needs to be done for such a membership going to see them only once a month.

The Sunday-school at Rolesville has an interetsing Baraca Class, which we hope will do much for the young men.

Mount Vernon also has a fine Sunday-school under the supervision of Bro. W. H. Nichols, and the good that is being done cannot be reckoned. Middleburg is very small in membership, but fosters two Sunday-schools, both of which are doing well.

Last year the ladies at Mount Vernon asked the privilege of sending their pastor to the Convention at Charlotte. This year a similar kindness was shown him by the good people of the Middleburg church.

We are in the midst of a campaign for the Recorder now, and we hope that the new year will see many of the homes of our people made brighter, happier, and more useful by the weekly visits of this most worthy expression of the highest and best that is going on around us.

As the year draws to a close, and we are about to turn the corner of another mile post on the road of life, my prayer is that pastors and people may have a clear vision to discern the whole will of God on our behalf, and, at the same time, have faith and courage to execute that will so far as in us lies.

Faithfully yours,

W. R. CULLOM.

December 16, 1904.

Elder Bennett's Field.

I have been waiting for a time when the Recorder would not have so much to report from the churches, but it seems that our Baptist forces are the busiest folks in the world. In our ranks there is certainly "something doing;" and this reminds me of the work that is being done on my field.

On the first Sunday we worship at Bayleaf church. I have a fine soil here in which to sow the seed. I am encouraged because of the good fruit which is being produced. This church has lifted up its eyes, looked on the field, and is entering into the vineyard as it has never done before. This is to be one of our leading churches.

Next I mention the Falls church. I can't do justice to this new church now. The church here had its first services in a friendly neighbor's kitchen; it went from there to a wagon shelter, a few feet from the water's edge of Neuse River. We moved again to a little room over the store of one of the brethren. We have now moved into a new building of our own, which will cost over a thousand dollars when it is finished. The church here feels indebted to the Central Association for aiding them in building. The brethren here seem indeed to be moved by the constraining love of Christ. And as to our sisters here, we simply could not have succeeded without their loving and faithful service. The mid-week prayer-meeting is a real mid-week revival; there were four conversions at a service not long since.

Next I mention Forestville church. Dr. W. B. Royal was pastor here for many years until his trip abroad; and as a result, I found this church well developed in Christian graces. It is a pleasure to undertake work for the Master at Forestville, because you feel confident of sympathy and hearty support. This is an old church and they have been sowing liberally for a long time. What a harvest will greet them in eternity! They were loyal supporters of Yates and to the long line of his successors.

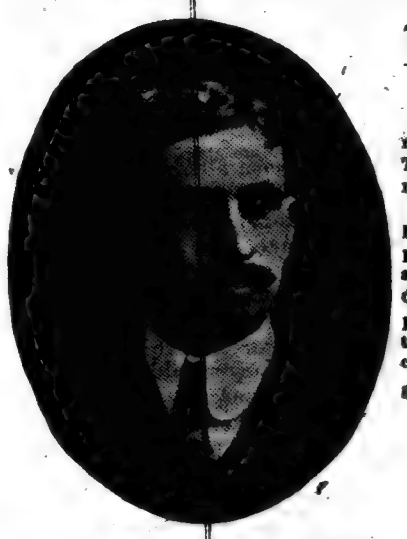
Last I speak of Glen Royal church. We have service here every Sunday evening, except one, in each month. We have large congregations here. I believe our Sunday-school is our boasted work. But with such a superintendent as Dr. C. E. Brewer, and such a corps of teachers as come to us from the College, I am sure any Sunday-school in the county would be a great success.

We have recently organized a Woman's Missionary Society, and it promises much for our church and the Master's kingdom in many ways and many places.

In conclusion, may the best things and the greatest usefulness come to the Recorder and its editor in the new year.

S. W. BENNETT.

Wake Forest, N. C., Dec. 12, 1904.



The Biggs Treatment

Under this treatment the patient is cured by natural agencies. No medicines are used. The Biggs Treatment embraces everything that is curative nothing that impairs or destroys vitality.

Hundreds of sick people have been restored to health by this method. Many of them had been pronounced "incurable," but, nevertheless, they are now well. If you are interested in the cure of disease, write me for free literature which explains my method. I will also send numerous testimonials from well-known people whom I have cured. Do not postpone the matter—you may forget it. Write to-day.

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Where you can buy the best quality at the lowest price. We offer

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THE BEST WASHING MACHINE, $6.50.

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Current History.

Port Arthur Surrenders.

New Year's Day brought the surrender of the Russian garrison at Port Arthur, the fall of the second strongest fortress in the world, a military achievement not surpassed in all the annals of war. The seige began eleven months ago; to take the fortress was declared impossible; but to devotion nothing is impossible.

This all but ends the war. Port Arthur is the key to the situation. Japan now occupying the fortress, her navy protecting the harbor while her ships plv in and out with men, guns and food, will command Manchuria, Korea, China and the Pacific. She holds in her hand all that she set out to obtain. Russia's only hope is that her Baltic fleet will vanquish the Japanese fleet and cut off Port Arthur from Japan,—a most forlorn hope.

Our judgment is that Russia will make a show of fighting a few weeks longer, but early after the opening of spring will seek the first opportunity to make peace.

* * *

The General Assembly.

The General Assembly will meet at Raleigh this week. The Governor's inauguration will occur—so it is said—January 11.

The following important matters will come before the Assembly:

1. Temperance legislation, as indicated in a separate article.
2. Divorce Reform.
3. Payment of Bonds pronounced good and collectable by the Supreme Court.
4. Increase of salaries of Judges.
5. Large increase of provisions for the asylums of the insane.
6. Improvement of anti-child-labor laws.
7. Reformatory for Youthful Criminals.
8. Repeal of Merchant's Purchase tax.

Of course road improvement and school improvement will figure largely in the Assembly.

* * *

J'Japan.

The New Year found aJpan rejoicing in the absolute command of the Pacific and in practical possession of Port Arthur and Southern Manchuria. Togo, her hero of the Port Arthur sea battles and blockade, has received in Tokio the thanks of the Emperor and the people. He and Oyama have within a year won for Japan a place in the annals of warfare second to none.

It seems to us that Japan has gained that which she set out for: and we cannot see how Russia can recover an inch of ground. Even conceding victory to Kuropatkin in the spring, Russia could never recover Port Arthur.

Week after week we have had reports of conflicts at Port Arthur of the most frightful character. For once the desperate Japanese have met equally desperate Russians; and 40,000 men have paid the price of Japan's progress here.

In view of the situation we are bound to believe that peace will be reached before half the present year shall have passed. Let us hope so.

* * *

Moving on the Trusts.

We believe that the present administration is determined to take steps toward restraining the trusts and confining them to legitimate channels. The President's bold treatment of the railroads in his recent message passed that of any other President: He set in motion impulses which are already making for the regulation of the railroads' rates by the Inter-State Commerce Commission. Indeed the railroads seem inclined to submit at once.

Our other ground of hope is the recent report of Mr. Garfield (son of James A. Garfield) Corporation Commissioner, in which he submits the first practicable plan of dealing with the trusts that we have seen. It is as follows:

(a) The granting of a Federal franchise or license to engage in interstate commerce.

(b) The imposition of all necessary requirements as to corporate organization and management as a condition precedent to the grant of such franchise or license.

(c) The requirement of such reports and returns as may be desired as a condition of the retention of such franchise or license.

(d) The prohibition of all corporations and corporate agencies from engaging in interstate and foreign commerce without such Federal franchise or license.

(e) The full protection of the grantees of such franchise or license who obey the laws applicable thereto.

(f) The right to refuse or withdraw such franchise or license in case of violation of law with appropriate right of judicial appeal to prevent abuse of power by the administrative officers.

This gives at once complete government control. Let it come.

The other ground of hope is the announcement that the Attorney-General is preparing to thoroughly investigate the Tobacca Trust.

Strength to the President's arm as he addresses himself to this greatest economical question of his time.

* * *

Cotton.

Cotton prices have again declined, the sales now ranging around seven cents. The ginners' reports, according to the government, indicate 12,000,000 ginned, and several hundred thousand unginned. There is a considerable protest against the government reports. But this is unwise. If they prove inaccurate we may well protest; but let us understand that if we dispense with the government reports, the speculators will issue all manner of reports to suit themselves.

From Southern Georgia comes the report that some farmers are burning their cotton. This is folly. More worthy of sane men is the almost general agreement to reduce the acreage this year by one-third. Farmers who do this will likely receive more money for two-thirds of the expense than they would for a crop on the present acreage.

We may find some consolation in the fact that this year the men unable to hold—the small farmers—received the good prices. That is the neediest were relieved; and those more able to lose are losing.

We have another compensation in that the farmers have received an effective warning against extravagance. They did not spend as much at Christmas as they would have spent with ten cent cotton.

* * *

Russian Internal Affairs.

The public has heard of the meeting of the Russian Zemstvos and their petition to the Czar for a representative, constitutional government; and of the Czar's ukase in response thereto.

The Zemstvos is an order of public officers with exceedingly limited powers. Their jurisdiction is wholly local, and their biggest work is that of looking after the public roads. When they meet, however, they are at once the most representative body of Russians and the only political body of importance, saving of course the Government itself, in Russia.

By special permission their recent meeting was private.

The Czar's response is quite a concession, but they are not likely to be content with aught short of a constitutional government—which we cannot hope for except at the price of internal strife of no small degree. The Czar's ukase calls for equal administration of law for all classes—that is, the democratization of Justice,—extension of local self-government, religious toleration, moderation of the notorious condemnation by administrative process, reasonable freedom of the press.

This is quite a step in the direction of reform. We may, therefore, be grateful that the Old Year did bring to Russia a clearer conception of the rights of men.

STATE NEWS.

Raymond Bynum, who killed J. H. Alford, has been arrested in Gates County.

The Raleigh Public Schools have organized cooking and sewing departments, and opened them to people of all ages. Another mark of the industrial awakening!

Tom Dewey, absconding cashier of the Merchants' and Farmers' Bank of New Bern, has returned to New Bern, and is now under bond. We hope he will tell the whole story.

The New Year brings good news for the advocates of temperance. The papers promise that the County Commissioners of Person County will decline to issue liquor licenses in 1905. Wilmington has increased her license from $200 to $600—a step that makes, at least, toward the city governing the saloons rather than the saloons running the city.—Scotland Neck goes prohibition by agreement.—Rockingham becomes prohibition by act of the commissioners in response to public sentiment. This is more progress than has been reported in a long time, and, the best of it is, it is in response to well-defined public opinion.

The Raleigh Township School Committee will petition the present General Assembly to enable them to enforce compulsory measures in this township with a view to giving every child a three years course in the schools. This is a measure in behalf of the helpless children of worthless parents. It will not prevent any child from working that should work. The State not only has a right to educate, but it is under necessity. Moreover, 1908 will mark the disfranchisement of thousands of young white men unless some such measures are widely adopted. Compulsory measures are working well in Macon County, and Washington, N. C. If we must tax ourselves to educate the future members of our democracy, we have right to compel those members to realize the advantage that we expect the Commonwealth to derive from their education.

There are things worse than war. A sordid slothfulness is worse. A cowardly acquiescence in injustice is worse.

Bills For and Against Temperance in the Coming General Assembly.

To the Friends of Temperance:

Bills will be offered in the General Assembly now about to convene, as follows:

1. To repeal the Watts Act.
2. To make the county—not the municipality—the voting unit in local option.
3. To make the township—not the municipality—the voting unit in local option.

Plainly, the design of these bills is to overthrow the Watts Act. Let the friends of temperance, therefore, be vigilant to discover and swift to rebuke movements in behalf of these bills.

4. A bill will be introduced to repeal the present anti-jug law; and a determined effort will be made to carry it. The present law was enacted by accident. But if it shall survive a square fight, it may no longer be regarded as an accidental law. The law is a great protection to prohibition territories and localities, and representatives of prohibition counties, cities and towns should be urged to vote for it; for these points are entitled to the protection of the Commonwealth.

5. A bill will be introduced to limit the number of dispensaries in a county to one. To honeycomb the commonwealth with dispensaries is a poor scheme of temperance. Any little crossroads that stands in need of revenue may set up a dispensary, and in the end we should be in no better condition than in the day of the bar-room.

One dispensary to a county—and that only where conditions make it a desirable substitute—is enough.

6. A bill will be introduced to apply the prohibitory feature of the Watts' act to towns of five hundred population or less. This is in keeping with the principle of the Watts Act, as declared by the Democratic platform—namely, that bar-rooms and distilleries should not be suffered to carry on their traffic in insufficiently policed districts. A town of five hundred population is but little better policed than a rural district.

Moreover, this bill will wipe out the disgrace of the incorporation of whiskey distilleries and bar-rooms such as Williams, Shore, and certain points in Edgecombe and other counties. It will put an end, too, to this sort of evasion of the Watts Act.

Evidently there is plenty of work ahead for the friends of temperance, both defensive and offensive. Let us go into this effort with the splendid zeal which has so far characterized our efforts and crowned them so often with success.

Remember the Convention January 19-20, at Raleigh.

J. W. BAILY.
State Chairman.

"I see that a London doctor has discovered that the vermiform appendix is useful after all." "Sure it is—to the doctors."—Cleveland Leader.

No matter what our losses may be, we are gainers if they bring us closer to Christ.

Cabbage Plants and Sea Island Cotton Seed

Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakefield" and "Charleston Large Type Wakefield" two earliest sharphead varieties, and head in rotation as named. "Succession," "Augusta Tucker" and "Short Stem Flat Dutch," the 3 best flat head varities, and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1,000; 10,000 and over, $1.00 per 1,000. Terms: Cash with order; or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina sea coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 pounds per 1,000, and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut-rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

Our Cotton Seed. List of our Long Staple variety of SEA ISLAND COTTON sold this year in Charleston on December 2 at 12 cents per pound. Seed $1.25 per bushel, lots of 10 bushels and over $1 per bushel.

My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.

Wm. C. GERATY, "The Cabbage Plant Man." Post & Telegraph Office. **Young's Island, S. C.**

Good News from Pastor Sheets.

On the first Sunday in this month, I closed my eleventh year as pastor of Piney Grove church at Wallburg. On Sunday morning after the sermon, Bro. C. M. Wall asked me to come down in front of the pulpit, where in a neat little presentation speech, in behalf of the church and friends, he presented me with a twenty-five dollar suit of clothes. It was a complete surprise, as their plans had been so well laid, that I had no intimation whatever of their purpose. And could I have gone to the convention this church and South Side would have met the expense.

The Sunday following, I closed my work with South Side, having been there twelve years, the first five as missionary, after which, the church was constituted. My resignation was made in order to locate a pastor on the field. Pastor W. H. Wilson resigned at Waughtown and J. M. Stanford at Kernersville. These three churches united in calling Elder A. L. Betts as pastor, who will reside at South Side, which church voted unanimously to take him for half his time.

This is an inviting field and Brother Betts will have a noble people to hold up his hands.

HENRY SHEETS.

Lexington, N. C., Dec. 15,1904.

Bertie Union.

The Bertie Union Meeting meets with Woodland Baptist Church Friday before the fifth Sunday in January, 1905. All delegates that prefer coming by railroad will please notify one of the Committee on Hospitality and the committee will see that said delegates are met at and taken back to train, and a home during the Union Meeting secured for them.

We have two trains each day, except Sunday. Train from Boykins, Va., arrives here at 12.07 p. m.; train from Lewiston and Kelford, N. C., arrives here at 2.10 p. m.

Delegates will please notify which train they will come on.

C. W. HARRELL,
J. M. ODOM,
C. H. GRIFFIN,
Committee on Hospitality.

Woodland, N. C.

Wilmington Union.

The Union Meeting of the Wilmington Association convenes with the First Baptist church, Wilmington, N. C., Friday, January 27, 1905, at 10 a. m.

Introductory sermon, Rev. J. A. McKaughan; alternate, Rev. C. H. Utley.

First Query: The Attitude of a Christian Towards the Whiskey Traffic. J. A. Oates, Rev. M. C. Walton, D. J. Corbett, J. H. McDougal.

Second Query: The Best Methods of Developing Christians Along All Lines of Church Work. Rev. J. A. Smith, L. R. Highsmith, Rev. J. D. Hocutt, E. Z. Melton.

Third Query: Institute Work. Rev. Hight C. Moore.

Fourth Query: Importance of Denominational Literature in the Homes of Church Members. Rev. W. H. Davis, C. D. Weeks, Rev. C. H. Utley, J. T. Bland.

Fifth Query: The Importance of Co-operation in Religious Work. Rev. Everett S. Edwards, Rev. J. H. Dodson, D. L. Gore, J. W. Bowen.

Sunday Morning Sermon.—Rev. Hight C. Moore.

Sunday Afternoon Sunday-school Rally.—Rev. Hight C. Moore.

Sunday Evening, General Sunday-school Work.—Rev. Hight C. Moore.

Hope the churches will appoint messengers at once and promptly report names and addresses to Pastor Fred D. Hale, Wilmington, N. C., so that homes may be assigned them.

D. L. GORE,
Chairman Ex. Com.

THE TEACHING PROFESSION UNDERPAID.

The Forceful Wide-Awake Teacher in Demand in Other Callings.

It is a well recognized fact that the teaching profession is less adequately compensated than any other and that no other calling includes in its ranks so many underpaid men of force and talent.

It is also true that the forceful, wide-awake teacher is in demand more in other fields of endeavor just as honorable and far more remunerative.

In the world of business, there is a great educational work going on, which the born teacher is admirably adapted to, and which affords ample scope for usefulness and at the same time presents the largest opportunities for material advancement that are to be had in business.

The great business of writing life insurance is a profession and an honorable one, and the man who is successfully engaged in it is no less an educator than the teacher. His work is to educate men to the appreciation of the benefits of life insurance, and as he advances in his profession his work is enlarged to educating other men in this art of demonstrating the advantages of life insurance.

The results of this work of education in which the life insurance solicitor is engaged are far-reaching in their beneficence, and with the world's progress, the time is coming when every home in the broad land will have thrown around it the protecting arm of life insurance. Its chief beneficiaries are the women and children of the country, and as the life insurance solicitor pushes his work of education, the man who does not provide by life insurance for those who are dependent upon him will be regarded as shiftless or criminal, and hostility to life insurance will become a badge of ignorance.

This is the work of education into which the industrious, resourceful teacher may step and find himself independent.

The Southern Loan and Trust Company of Greensboro, N. C., is an old line legal reserve company with a surplus to policy-holders of $230,000. At the same time it is a home company and affords to him who wishes to enter the business of life insurance the best opportunities that are to be had for advancement and promotion.

This is a day of doing things and of doing things ourselves, and the life insurance company that keeps at home the money entrusted to it, and that contributes to the upbuilding of, instead of being a drain upon, the State in which it is located, is the life insurance company of the future.

Correspondence is invited with any one desiring to enter the field of life insurance soliciting.

Address,
A. W. McALISTER,
Manager.

....Evidently "The Simple Life" was written for Paris. We have been living it down here in North Carolina all the while.

SKIN PARASITES.

Live and multiply in the skin of the sufferer from Tetter, Itch, Ring Worm and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. If you have a friend suffering from such troubles, tell him of Tetterine. Fifty cents at druggists or by mail from

J. T. SHUPTRINE,
Savannah, Ga.

Our Total Population.

The total population enumerated by the twelfth census was 76,303,387, but while the area of enumeration covered Alaska and Hawaii it did not include Porto Rico, the Philippines, Guam or Samoa. The population of these newly-acquired islands has, however, been ascertained partly by estimates and partly by special censuses. Including these estimates, the total population of the United States and its outlying possessions in 1900 was as follows:

Area of enumeration	76,303,387
Philippine Islands	6,961,339
Porto Rico	953,243
Guam	9,000
Samoa	6,100
Total	84,233,069

The only countries surpassing the United States in number of inhabitants are the Chinese Empire, the British Empire, the Russian Empire, and probably France, with the inclusion of its African possessions.—The Century.

A SYMPHONY IN GRAY.

In the 1905 Calendar of N. W. Ayer & Son the Philadelphia Advertising Agents, is worked out a color scheme in grays and white so harmonious as to merit the above title.

On the back-ground of gun metal gray cover paper is developed in lighter tones their well-known medal trade-mark and motto "Keeping Everlastingly at it Brings Success;" the latter being the predominant feature of the design.

The calendar is a large one, fourteen by twenty-eight inches and designed for office or library. The figures are large and, being printed in white, stand out clearly across a large room.

Whether the popularity of Ayer & Son's calendars is due to the uniformly tasteful design, to their utility, or to the epigrams on advertising and business-building which fills the blanks left on the flaps, it is hard to say, but they have enjoyed a steady sale for years at twenty-five cents each; for this sum, which barely covers cost and postage, the 1905 edition may be had as long as it lasts.

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Sauers
FLAVORING EXTRACTS
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AT YOUR GROCER.
10c and 25c.

Notice.

Having qualified as administrator of the estate of M. V. Norwood, late of Wake County, this is to notify those having claims against his estate to present them to me on or before December 1, 1905, or this notice will be plead in bar of their recovery.

JOS. V. NORWOOD,
November 28, 1904. Admr.

XMAS GIFTS FOR THE BOYS.

TOY MAGIC LANTERNS, SLIDES, FOUNTAIN PENS, CAMERAS, and other novelties. Catalogue Free on request. L. MANASSE,
Tribune Bldg., CHICAGO, ILL.

FINE CAMBRIC NIGHT GOWNS, 98c

WORTH $1.25.



60 inches long, full width, deep hem around the bottom, finished seams, pearl buttons, well made buttonholes, dainty embroidery. Five styles in High Neck, Square Neck and V Neck. A Chemise Gown is shown in the illustration. Yoke make with torchon lace insertion, with beading and ribbon. Ruffle of lace on neck and sleeves. No other Gown made at 98c. to equal this one in value.

Mail or express charges prepaid on half dozen Gowns.

In ordering less quantities, allow 12c. postage for each gown.

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BIBLICAL RECORDER.

Temperance.

Has Six Saloons and Therefore Gets no Railroad Shops.

Fitzgerald, Ga., is a town of about 4,000 population, on the Atlantic and Birmingham Railroad. It has six saloons. Not long ago an effort was made to secure the erection of the building and repair shops of the road at Fitzgerald. The president of the road, Mr. Raoul, was waited upon by a committee of citizens. The president very frankly told them that he considered Fitzgerald the most desirable place on the road for the location of the shops from every consideration—save one. That one objection is its saloons. He stated that from past experience he would not consent to the location of the shops of the road in any community where labor is rendered unreliable by the presence of gin-mills, and that, since Fitzgerald will keep its saloons, the propositions to locate a great railroad business there will not be even entertained.—Baptist and Reflector.

Were the Russian Officers Intoxicated?

The Leeds Mercury was the first among British newspapers to express the view that drunkenness on board the Baltic Fleet was mainly responsible for the North Sea outrages on British fishing vessels, and a Russian version of what took place is now to hand, which supports that view. It is translated from a letter written by a sub-lieutenant to his father, a Russian merchant in London. The young officer affirms that the great majority of the crews—officers and men alike—were intoxicated, and gives this as the reason for the fleet being so far out of its proper course down the North Sea. "We knew we were out of our course (says the writer), and had fears that we should run aground somewhere. An alarm was given that the admiral's ship had done so, and in the confusion which followed three of the vessels of the rear squadron collided. In the midst of this confusion we came across what we believed to be a flotilla of torpedo boats, and, as we had instructions to fire upon any suspicious craft, we quickly trained our guns and sank several. Later on in the night there was a rapid exchange of shots between our vessel and another, and it was only when we recognized from a small shell which came aboard, but did not explode, that the amunition was Russian, then we saw a mistake had been made and that we had been firing upon one another. We had several men wounded."

She Saved His Life.

An English preacher tells this true story of a mother's noble service in watching over children, the children of a rum-seller. She couldn't keep her husband out of the business, but she saved his children out of the midst of the fire of temptation:

A wayside inn, with father and mother and ever so many children. A busy little inn this was, with many coming and going and plenty of hard work. Not a very likely post as an outpost of the temperance army. But so it really was. Not quite the place, either, the mother would have chosen for her children, who were very dear to her. But there she was, and there they were, too; so she resolved to make the best of it she could, and the first thing was that on their table nothing that could hurt should ever be found. It was always a temperance table, and all the children were temperance children. The result was, they grew up lifelong teetotalers. And out of that little inn came quite a small army of temperance workers. By and by each got a home of his own, and they are teaching their children the same true lesson and good habits. I know the way into one of these homes. There is the mother, a splendid mother: all the children in the Sabbath School, mission workers, and lovers of the Saviour. Each one puts away some of his modest pocket money to help others. This is one of the happiest, sweetest, bonniest homes you need wish to see, and all the work of a woman who, though living in a wayside inn, loved and kept her children away from the great destroyer of child joy.

You see sisters and mothers can do much more than anybody else to make the world good and happy if they will try.—The Classmate.

Drink and the Working Man.

On Monday evening, in the Free Trade Hall, Manchester, Mr. John Burns delivered the Less-Rayer Memorial Lecture. His subject was Labor and Drink. Mr. Burns pointed out that drink was the most important as it was the heaviest handicap with which we load our goods against ourselves in the markets of the world. Germany with fifty-six millions of people spends on drink £150,000,000. At Britain's proportion they would spend £270,000,000 The United States, with seventy-six millions of people, spends on drink £234,000,000. At Britain's proportion they would spend £360,000,000. The joint advantage of Germany and America over Britain in home and foreign markets is therefore £250,000,000. Mr. Burns has hit the nail on the head. Till we can reform the drinking habits of our population we shall continue to lag in the march of the world. Another very striking fact brought out by Mr. Burns was the state of Ireland. In 1841 Ireland had 14,162 public-houses with a population of 8,175,124. Yet in 1903 with only 4,413,655 people, Ireland was cursed with 16,740 public-houses and 1,702 grocers' licenses, that is with 4,000,000 fewer people it has added 4,000 more dram shops. The address was not wholly pessimistic. Mr. Burns expressed the opinion that the working people, as a class, are ever so much soberer than they were, but the reform must be at an accelerated pace.

Boys and Cigarettes.

The effects of cigarette using by young boys would be a startling revelation to many of their mothers if they understood the alarming proportions to which it has grown in this country.

A magistrate in Harlem Court, New York, made the following significant declaration the other day:

"Yesterday I had before me thirty-five boy prisoners. Thirty-three of them were confirmed cigarette smokers. To-day, from a reliable source, I have made the grewsome discovery that two of the largest cigarette manufacturers in this country soak their products in a weak solution of opium."

The fact that out of thirty-five prisoners, thirty-three smoked cigarettes might seem to indicate some direct connection between cigarette and crime.

And when it is announced on authority that most cigarettes are doped with opium, this connection is not hard to understand.

The cigarette is to young boys very much like what whiskey is to grown men. If it does not directly cause crime, it at least accompanies it in nine cases out of ten.

It must be universally admitted that the majority of young boys addicted to cigarettes are generally regarded as bad boys. It is an addiction that does not ally itself with the high virtues of manly youth. It leads to bad associations and bad environments. He must be a strange boy indeed who can derive moral and physical good from cigarettes.

Opium is like whiskey—it creates an increasing appetite that grows with what it feeds upon. Even pure tobacco has the same effect.

The growing boy who lets tobacco and opium get a hold upon his senses is never long in coming under the domination of whiskey, too.

Tobacco is the boy's easiest and most direct road to whiskey. When opium is added, the young man's chance of resisting the combined forces and escaping physical, mental and moral harm is slim indeed.

It is a deadly combination in most cases. There are few, if any cases, in which it is not more or less harmful. Stomach and nerves and willpower weakened for life is the common result, even though the habits finally be mastered.

HEALTH IS YOUR HERITAGE.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from Catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you, and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine), that they are willing to send, free and prepaid, to any reader of the Biblical Recorder a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer, and write to-day to the Vernal Remedy Company, Le Roy, N. Y.

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31 Revival Sermons—Banks, $1.25
Religion in Hompespun—Meyer, net $1.00
Modern Crisis in Religion—Lorimer, net $1.00
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Trains leave Raleigh as follows:

No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Botson and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.

7.35 p. m.—"Seabord Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Foreign Mission Facts.

BY R. J. WILLINGHAM, CORRESPONDING SECRETARY.

Now that the State Conventions are about over, our people will be turning their attention more to the consideration of Foreign Missions, and we give a few facts which we trust will be helpful.

The Conventions this year have been glorious. The writer has just made the twelfth round of these meetings, and this year seems to him to be decidedly the best for unity of purpose, consecrated effort, fellowship of the saints and the presence and power of the Spirit. God is moving us, and calling us to higher service in His name. We have heard earnest prayers that the Father would thrust forth laborers, and have seen over forty of our young people volunteer for service in foreign lands. Most of these will have to prepare themselves, but some will go out right away. Though we have already sent, since the Southern Baptist Convention in May, thirty-six new missionaries, and have others under appointment to sail soon, yet we need at least fifteen more men and several single women right now for important points. Bro. McCollum is pleading for five men for Japan. Bro. Smith, for two for Africa. We greatly need two for Italy, three for Brazil, two for China, while Mexico and Argentina each should be re-enforced at once. Surely out of all our thousands of preachers God has some whom He can call to this work. Let us pray to Him for them.

LARGE GIVING.

A desire has been in our heart for sometime that some one or more would give $1,000 this year, and so raise the standard among us. Several are giving $500 or $600, the salary of a missionary. Great was the joy of the brethren when at the Georgia Convention a brother rose and gave $5,000. He thus sets an example for larger things in God's service. He said that he hoped it would not be long before some one would give $50,000. Let us praise God and take courage. When a noble, consecrated layman looks at and loves the work this way, better times are ahead.

RECEIPTS.

We give below the receipts from the various States from May 1 to December 6, 1904:

Georgia, $13,759.24; Virginia, $12,726.36; Kentucky, $10,676.39; South Carolina, $9,766.15; North Carolina, $8,320.38; Missouri, $7,013.21; Alabama, $6,589.64; Tennessee, $5,182.61; Mississippi, $4,214.34; Texas, $3,903.08; Maryland, $2,019.53; Louisiana, $1,107.60; Florida, $739.60; District of Columbia, $588.94; Arkansas, $501.98; Indian Territory, $204.30; Oklahoma, $157.91; other sources, $343.88. Total, $87,815.14.

It looks from the above like some of the States will easily give the 25 per cent increase asked for this year. We hope all will do so.

NEWS FROM THE FRONT.

Glorious tidings come from "the far-flung battle line." The Lord is blessing the workers, hundreds of baptisms are being reported—new churches are being organized. Our hospitals and Publishing Houses and Training Schools are doing a great work. We have not time to give it all here. One worker in Africa reports over 320 baptisms in six months. A worker in North China tells how the little chapel must be pulled down and a larger one built, because of the numbers who flock around to hear the gospel. How can God's people here remain indifferent or idle?

Neuralgic Pain! Rheumatic Pain! Instantly Relieved by Painkiller (Perry Davis)

Obituaries.

What is Dying?

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze, and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until she hangs like a speck of white cloud just where the sea and sky come down to meet and mingle with each other. Then someone at my side says: "There! She's gone!" Gone where? Gone from my sight—that is all. She is just as large in mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of her destination. Her diminished size is in me, and not in her.

And just at that moment when someone at my side says: "There! She's gone!" there are other eyes that are watching for her coming; and other voices ready to take up the glad shout: "There she comes!"

And that is—"dying."—Luther F. Beecher.

BRADLEY.—Mrs. S. D. Bradley (nee Mary Copeland) was born September 12, 1872, and died November 18, 1904.

She was married September 7, 1898, and leaves a husband and three children, with relatives and friends, to mourn their loss.

The deceased was a member of the Hobgood Baptist Church, and was laid to rest in the town cemetery to await the resurrection of the just.

G. L. MERRELL.

MORRIS.—Bro. M. B. Morris, aged 60 years, died at his home in Bertie County, November 18, 1904. His funeral was preached by the undersigned, and his earthly remains entered in the family burying ground in the presence of a large concourse of friends and relatives.

He was a loyal citizen and a faithful member of Ross' Baptist Church from his youth. He leaves a widow and six children to mourn their loss, which is his eternal gain.

JAS. W. ROSE.

Edenton, N. C.

LEA.—Mrs. Caroline W. Lea (nee Miss Caroline Whiten) died in the hospital in Richmond, Va., November 15, 1904, at a few minutes past 4 o'clock p. m.

Mrs. Lea had been a great sufferer, and all that medical skill could do was done for her by her physician, and finally an operation was necessar and it was impossible for her to survive, so in a few hours after the operation, death came and claimed her.

She joined the Baptist church of Henderson when she was just fourteen years old, and was a member at her death. In her pastor's visits in her sickness, how glad she seemed when together we would talk with Jesus about it all. It was a source of great comfort to her father and mother to find in her Bible given to her when quite a girl, so many marked places, especially the promises of Jesus to those who love Him.

She leaves a vacant place not only in a beautiful home, but a vacancy in the hearts of her relatives, and especially in those of the father and mother who loved her devotedly that Jesus only can fill.

Caroline was just twenty-six years old, and why any one so young and fair and tender should be taken just when life was beginning to mean so much we cannot know now, but some time at the feet of Jesus we will understand.

Cheer up dear broken, bleeding hearts, for just on the other side, among Eden's bowers, is Caroline awaiting your coming.

May God bless the bereaved ones.

PASTOR.

Resolutions of Respect.

Near Lumberton, N. C., October 7, 1904, at 5.15 a. m., God saw fit to remove from us to heaven our dear sister, Miss Laura Etta Prevatte, we bow in humble submision to the will of Him who always welcomes the faithful. We feel that our loss is her eternal gain. Therefore be it

Resolved 1. That while yielding in humble submission to One who doeth all things right, we can but lament the death of one who, by her kindness and loyalty, had impressed us as a true follower of Christ.

2. That as a member of our church, she was earnest and enthusiastic, a devoted member whose place will not be easily filled, and whose presence will long be missed.

3. That she who has passed from our membership to join the redeemed should inspire us to greater and more active service in Christ's kingdom here.

4. That we extend our deepest sympathies to the bereaved family and pray that they may be resigned to the will of our Heavenly Father.

5. That a copy of these resolutions be sent to the family of the deceased, a copy be spread on the minutes of our church and copies be sent to the Biblical Recorder and to the North Carolina Baptist.

Done by order of conference, October 18, 1904.

MISS SOONIE PREVATTE,
MISS IRENE PREVATTE,
MISS EDNA PREVATTE,
MISS DOVIE PREVATTE,
Committee.

Read and approved in conference November 12, 1904.

REV. J. W. COBB,
Moderator.

Whereas, it has pleased Almighty God to remove from earth to heaven our beloved Sister Hilliard, wife of our beloved pastor, Rev. J. M. Hilliard; and,

Whereas, our church and Sunday-school feels a deep loss in her death; therefore be it

Resolved 1. That we bow in humble submission to the divine will of our Heavenly Father, believing in the promise that all things work together for good.

2. That Green Street Church and Sunday-school has lost a true and faithful member.

3. That our pastor has lost a devoted wife, the church and Sunday-school a worthy member and the neighborhood a kind and helpful friend.

4. That a copy of these resolutions be spread on our minutes and also be published in the High Point Enterprise and Biblical Recorder.

Respectfully submitted,
DR. J. B. RICHARDSON,
J. C. CROSS,
F. L. FIDDLER,
Committee.

High Point, N. C.

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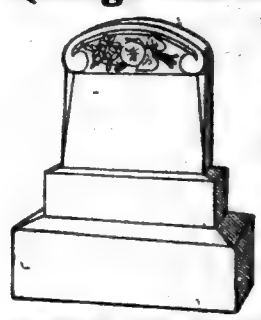
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No. 34, now due at 1.20, leave at 1.25, will arrive at 1.25 and leave at 1.30.

No. 31, now due at 3.50, and leave at 4.00, will arrive at 3.35 and leave at 3.40.

No. 43, now due at 7.30, leave at 7.35, will arrive at 6.55 and leave at 7 o'clock.

C. H. GATTIS, T. P. A.,

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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NOTICE.

Elder J. W. Rose will represent the Recorder in the Chowan Association. We commend him to the churches.

Acknowledgments.

January 4, 1905.

State Missions.—L. M. Curtis, $5; J. J. Lansdell, 1.00; Liberty, 1.00; W. M. S., First, N. Wilkesboro, 7.00; Forestville, 3.37; Aberdeen, 3.25, Home Board, 1,575.00; as per receipt, 25.00; Arlington, 2.46; Merry Oaks, 1.00; Jersey, 4.00; Denton, 6.22; Mt. Creek, Green River, 5.41. Total this week, $1,639.71. Previously reported, $805.67. Total this year, $2,445.38.

Foreign Missions.—Cedar Creek, $2.40; Autryville, .85; W. M. S., Antioch, (Xmas), 3.40; Macedonia, 10.00; W. M. S., Pleasant Hill, Green River, 1.00; Montforts Cove, Green River, 2.42; Rutherfordton, 8.00; S. S., Rutherfordton, 1.75; Holly Grove, 2.08; Pittsboro, 6.18; W. M. S., Bethel (Xmas), 2.80; First, Raleigh, 27.80; W. M. S., Mars Hill, 27.40. Total this week, $96.08. Previously reported, $159.54. Total this year, $255.62.

Home Missions.—Mt. Gilead, $1.83; Lennons X Roads, 5.30; Smyrna, .63; W. M. S., Pleasant Hill, Green River, .40; First, Raleigh, $7.80; Edenton 10.00. Total this week, $25.96. Previously reported, $179.40. Total this year, $205.36.

Education.—Sawyers Creek, Chowan, $25.00; Friendship, 1.00. Total this week, $26.00. Previously reported, $64.46. Total this year. $90.46.

S. S. and Colportage.—R. S. Stephenson, $1.00; S. S., Taylorsville, 1.00; Summerfield, 1.00. Previously reported, $34.29. Total this year, $37.29.

Ministerial Relief—Sawyers Creek Chowan, $5.00; Poplar Springs, 5.00; Caroleen, 1.70; Caroleen, 1.70; Chiloh, 4.00; Macedonia, 4.00; First, Gastonia, 8.53; Marion, 1.65; Edenton, 15.50. Total this week, $47.08. Previously reported, $41.15. Total this year, $88.23.

Yates Memorial.—Sawyers Creek, Chowan, $10.00; Chapel Hill 15.00; W. M. S., Goldsobor, 3.00. Previously reported, $5.22. Total this year, $33.22.

Murphy School.—I. P. Hedgepeth, $5.00.

Total reported for all objects this week	$1,870.83
Previously reported for all objects	1,291.16
Total reported for all objects this year	3,161.99

WALTERS DURHAM,
Treas. Baptist State Con.

An Appeal.

Dear Brethren: We have decided to build a house of worship next year. Our aim is to build a good one. We do not know where the money is coming from, but we have faith that we will get it. There are only a few members in our church, and they have made great sacrifices in building the Sylva Collegiate Institute and young ladies' dormitory. Our little church has within the last four years raised four thousand dollars, with Bro. A. E. Brown to lead us in the work. Brother Brown raised about the same amount outside our church and gave to us; so we now have a school that we are proud of and the work it is doing. We have no church and have to use the hall of the school building, and it is so inconvenient for night services we cannot get the young people out to our prayer-meeting and the B. Y. P. U.

We must build a church to have the young people in these meetings, and will ask all to help us what you can.

Most respectfully,
T. C. BRYSON.
Sylva, N. C., Dec. 17, 1904.

A FAMOUS SEED HOUSE.

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BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 27.

RALEIGH, N. C., WEDNESDAY, JANUARY 11, 1905.

THE AYCOCK ADMINISTRATION.

A Governor of North Carolina may take his seat, appoint the several institutional boards, pardon a few more or less deserving criminals, accept an occasional invitation to make an address, utter three or more messages to the General Assembly, draw his salary, and pass out; to such a condition have the upper mill-stone of National government and the nether mill-stone of self-government reduced State government.

A mediocre man is, therefore, safe in the Governor's seat. Only the exceptionally weak or the exceptionally strong man may make his occupancy memorable. That one finds it difficult to recall our succession of Governors, that one finds it difficult to connect any Governor with certain important achievements, that even our foremost men confess to ignorance of the Governors of other States, argues just this—that the Governor's place at the present time is not as important as it is conspicuous, and that for a season the Southern States have succeeded in elevating to the Governor's chair men for the most part of the mediocre type and worthy to be forgotten. We all know Vardaman, not because he is not mediocre, but because he is vicious.

This week a North Carolina Governor steps from his high station into the rank and file who cannot be forgotten; whose name will continue to be associated with all that the Commonwealth holds dear; whose administration will continue to be a standard by which many another will be tried and found wanting; who himself will be thought of rather than his office, whose name in private speech or public conference will stand for somewhat more than the fact that he was once chosen Governor and behaved himself well; very much more than that indeed.

These four years have been remarkable years in American history. The Nation has marvelously prospered within and achieved the greatness of power in the eyes of those without. But they have been more remarkable with regard to the Southern States. They have marked the hour of the South's complete recovery from the prostration of war, the rehabilitation of her civilization and her fortunes—whereby she has come over the hill and stands upon level country at last; and not only so, this very administration of which we are speaking marks the hour of the recovery of the suffrage from hands all too unready for it. To have been the man that made possible such an hour were fame. To have been Governor in such an hour were fame or—infamy. Let us grant that the circumstances made for a spectacle; and let us certify that Governor Aycock chose fame.

This is his first claim to the applause of his people:—he not only took the ballot from the hands of an untutored race, but he assumed from that very hour a firm, an uncompromising attitude of guardianship for that race, and he saved to that race the rights and opportunities which its friends once deemed dependent upon the possession of the ballot, setting his successors a monumental example here. The election of Governor Aycock was in the nature of a revolution. The passion of the time was terrible. A weak man or a bad man would have permitted the destructive forces of that time to over-reach themselves. But above the confusion his voice has been from the first clarion clear, a voice of peace and for peace, a voice for law, a voice for justice, a voice for equal rights, a voice for "judgment in righteousness," and a voice, too, for the education of the disfranchised as well as the enfranchised. He has been a tremendous buttress against all downward tendencies in the very hour when these tendencies were at high tide, and not only a buttress against downward tendencies, but a singularly effective exponent of all the varieties of nobleness.

For this, for heartening every lover of the nobler way, for encouraging and leading the State into the nobler spirit, he deserves to be thanked forever. When his speeches and his service and his name have been lost in oblivion, the spirit which he has imparted will be resident here in larger measure than is now possible.

One cannot credit Governor Aycock with the magnificent industrial revival in our State; but one may safely say that the tone of his administration has in every way encouraged that revival, and that but for him the industrial factors in the Commonwealth might have faltered more than once. His hand at the helm has given us all confidence. Nor may one attribute to him solely the practically complete awakening of the people to the importance of public education; but we all must realize that he has been the central factor in this awakening, that he has directed it, that its other leaders could not have achieved without him what has been achieved, and that altogether no man has served the Commonwealth with quite the enthusiasm and the effectiveness that he has in respect to our free schools. Mightily has he wrought in their behalf, overcoming obstacles so grandly that many have failed to appreciate his difficulties.

These are the two fields of usefulness in which he has magnified his office. In the administration of affairs, in his public messages, in his appointments, in the one critical matter of his term, the lease of the Atlantic and North Carolina Railroad, he acquitted himself with that poise, singleness of purpose and good judgment which his larger achievements would bespeak. There are no minor blunders to blot the noble page that he has written in the State's history.

With so much said, this article would fall far short of justice should we stop here; for the peculiar mark of the Aycock administration has not yet been mentioned. We have had a Governor of the people—not of the office. He has campaigned as Governor more than he campaigned for the office. When he might have chosen without criticism the quiet life of his family in the midst of well-earned ease and honor, he did choose the hard life of the campaigner. No school's invitation has been too insignificant for his acceptance, no call for the inspiration of his presence has been too remote for his attention; neither heat, cold, nor the love of his home has deterred him. We have had in Governor Aycock a man in high office giving himself in speeches of great eloquence to the actual shepherding of the people—a leader indeed and in truth, a Governor who served, a Governor who has led not only by authority of office, but by the authority of a loving heart, a richly endowed mind and a wonderful gift of conveying his spirit to his people. He has been a veritable evangel of education and of high ideals to all the people.

We rejoice that Mr. Aycock is in his prime. Such praise as we here speak is more often heard of the aged or the departed. But this man stands amongst his fellows with the best of life before him. It is well to have such a man in the public service; but it is enough to have him in the body politic. In the hour of need we shall not fear: his clear voice shall not fail in North Carolina.

When a man's religion robs him of his manhood he needs to examine its brand.—Ram's Horn.

RESISTING THE EDUCATION ACT IN ENGLAND

Glengyle, Brunswick Road,
Sutton, Surry, England,
November 19, 1904.

Rev. C. L. Laws, D. D., Baltimore, U. S. A.

Reverend and Dear Sir:—Seeing in "The Crusader," the organ of the Passive Resistance movement in this country (a copy of which I send you by this mail), that you had so boldly and so worthily maintained our position in this great fight for freedom of conscience and righteousness against the Archbishop of Canterbury, I felt impelled to write you a few thankful lines for the Christian stand you have taken.

I write not only on my own behalf, but on that also of the hundred thousand Passive Resisters of this country. By slip attached you will see the large number of persons who have suffered during the last fifteen months on this behalf, to 4th inst. The last clause (imprisonments) includes "one thrice" imprisoned. That refers to myself, as I was the first in the country to be so treated, and am the only one who has been three times imprisoned for "conscience sake" in this twentieth century. Though I am "a jail bird," in the parlance of some of our sneering opponents, I have behind me a record of over fifty years of Sunday-school work; have amongst my children four missionaries (A. B. M. U.), and one a Congregational minister, and my sister is one of the faculty at Northfield, Mass., from where my dear and intimate friend, the Rev. Dr. Campbell Morgan, has just returned to this country.

Since my first imprisonment, twelve months ago, I have devoted nearly all my time and strength in writing for various papers and addressing meetings all over the country. The enthusiasm is great, and the self-sacrifice of some of the poorer men and women in this cause is worthy of our Puritan fathers. If I were able to lecture in America on this subject, I could raise such a flame of indignation as would largely help to sweep out of office the inept and unrighteous government that is the curse of this land. I have no doubt that the next general election will see their end: if not, then we shall see another revolution, and God will give us another Cromwell. Why, sir, I know personally one gentleman, a magistrate and public benefactor, who has, during the last year, been summoned and distrained upon thirteen times for the sectarian part of this iniquitous education rate, and it has cost him hundreds of pounds. This is termed by our Anglican and Roman Catholic opponents—"cheap martyrdom."

Our late friend, Dr. Lorimer, was strongly on our side, and I venture to hope that you will take his place and make the United States ring with our wrongs and persecution.

Most of the papers in this country have been captured by the ascendant powers and will publish no reports of our meetings, trials, or imprisonments; but England is awaking and in the words of Sir Thomas More, "The English people have been long asleep; when they awake they will be hungry." Our watchword from the first has been: "God is with us—we will never submit."

Again thanking you for your brotherly sympathy and support, I remain, dear sir,

Yours in His service,
(Signed) WALKER A. PARKER.

N. B.—The act was in operation in the previous twelve months before it began in London; hence the London returns are only for three months.

Summonses, 35,520; summonses, London, 1,158—total, 36,678.

Sales, 1,395; sales, London, 31—total, 1,426

Leagues, 597; leagues, London, 38—total, 635.

Imprisonments, 61; imprisonments, five twice; imprisonments, one thrice.

A POINTED REMARK.

To the Roman Catholic, baptism means something; it is that in which regeneration takes place. It means something to the Baptist; it is a token that regeneration has already taken place. To the evangelical Pedobaptist it means neither of these; it means practically nothing at all.—From The Unfolding of Baptist Doctrine, by Norman Fox.

God's Search for Man.

BY A. C. DIXON, D.D., BAPTIST, BOSTON.

The Scripture to which I invite your attention is so familiar that I hardly need read it (you could doubtless repeat it together)—a part of the fifteenth chapter of the Gospel of Luke, coming out of the third verse: "He spake this parable unto them." Not "these parables." It is not quite scriptural, therefore, to say, the parable of the lost sheep, and the parable of the lost piece of money, and the parable of the prodigal son. They are not three parables, but one parable in three parts. And we have in this parable of three parts, it seems to me, without pumping anything into the words, a presentation of the Trinity—Jesus Christ as the Good Shepherd seeking the lost; the woman representing the Holy Spirit seeking the lost; the Father seeking and receiving the lost; God's search for man, His search through the Son, His search through the Holy Spirit, His search through His providences. And in the last part we have the human side more or less—man's search for God; how it is that man responds to the search of God for him in beginning the search for God.

The Pharisees came murmuring and saying, "This man receiveth sinners, and eateth with them." Jesus does not apologize for it, but He says: "So far from my not receiving sinners, I am looking for sinners." God not only receives sinners when they come to Him, but I would present to you in this parable the great fact that God is searching for sinners. He is holding a reception for sinners; but He is also on the lookout for sinners, and the whole Trinity is involved in this search for man. Now may the Spirit of God help us—oh, how much we need Him!—as we go along through this parable and see how God searches for men.

I. The first thought in it is personality: "What man of you," "What woman," "What father"; and is it saying too much to say that we have in this parable the shepherdhood of God, the motherhood of God, and the fatherhood of God—God the Son, and God the Spirit, and God the Father as a person? "What man of you?" Jesus Christ was a man, God manifest in the flesh. He was not an institution, He was not a society, He was not an organization, He was not a committee; He was a man, a personal God seeking a personal sinner. Now committees are good sometimes, organizations are good, societies are good; but is it not one of the tricks of Satan to lead us to depend upon societies, upon church organization, upon committees, upon movements to-day?—something instead of God in the way of seeking sinners; and God seeks through the person. It is the individual touch, not the touch of the crowd upon the community, though that makes the atmosphere. Pentecost made an atmosphere for the centuries that followed. It is not bringing to bear great numbers upon the individual or upon the crowd, but it is the touch of heart to heart, hand to hand, mind to mind, soul to soul, that does the work of saving.

The touch of a man led me to Jesus; the touch of a man led me into the ministry; and that was all, so far as I can see—God using the Word, and God using other things. But everything went along the line of the touch of a man. When I was eleven years old my dear old father said: "My boy, I am going to hold a meeting at the old Buffalo country church next week, and I wish you would go with me down there and just spend the time, if you would like"; and on the way to that meeting he sat in the buggy and talked to me about Jesus, about heaven, about sin, about salvation, and then he got up in the meeting and preached on the text, "Believe on the Lord Jesus Christ, and thou shalt be saved." I do not remember a word of his sermon; I remember the talk in the buggy, and I remember the fact that father took the text, and I accepted Jesus Christ because he took the text and preached it, and because I believed that what he said he meant, and back of that text was a man trusting in Jesus Christ and showing it by his life.

Eighteen months ago I stood in an old country churchyard and laid away the form dearest on earth to all our family—our mother. We mingled there, the boys of years ago. And as I stood there on that little hilltop in front of the country church, there came before me another vision—how it was that the hand touch of a humble farmer, who could hardly read and write, had led me into the ministry. Within twenty feet of the place of my mother's grave it had been done, there under the old tree that still stands. My father had begun on revival services, as they called them, and he was also working at a meeting a few miles away from there that was so good that he thought he ought not to discontinue it. He sent me up to his country church to tell the people that their meeting must be postponed. I rode up on horse-back into the company of farmers discussing matters in front of the church. I told the deacon who came that father would not be there, and he must adjourn the meeting. He touched me on the knee as I sat there on the horse, and said: "My boy, can't you come in and hold a meeting for us?" My heart went up into my mouth. I had never done that in my life. I was a little ashamed not to do it. He pressed me lovingly, earnestly. I saw the tears in his eyes, and his lip quivering. "Oh," he said, "it won't do to dismiss these people. Come in, my son, and we will help you the best we can." I dismounted, went in, read a chapter, don't know what I said, and I do not suppose they do. It was very little; but we had some inquirers in that meeting, some who accepted Jesus Christ. And the old farmer came to me and said: "Won't you come back to-morrow?" That scared me worse. How in the world could I go back and hold a meeting? To-morrow was Sunday, and that would look like preaching, and as I rode home I prayed God every breath, as I thought of it, that He would give me a sermon. I didn't have one in the world; and He gave me one I have preached a hundred times since almost exactly as I preached it then. The meetings went on for ten days, and there were forty or fifty converts; and though I was studying to be a lawyer when that old farmer touched my knee, I haven't wanted to be a lawyer from that day to this. The whole current of my life was changed by the touch of that old man's hand and his earnest entreaty. "What man of you?" Do not wait for the committee; do not wait for the movement; but move yourself. It is through the individual that God reaches the individual, as He reached the individual and the world through Jesus Christ.

II. The next thought is ownership. "What man of you having a hundred sheep?" "what woman having ten pieces of silver?" God owns us. Created at first, purchased by the blood, He owns us by right of creation and redemption, and in that circle of ownership there is no slaves, but the best liberty the soul ever enjoyed. Ownership seems to imply bondage, slavery; but in God's service ownership implies liberty, freedom. "I am the servant, O Lord," said David; "thou hast loosed my bonds." We make servants by binding bonds; God makes servants by loosing bonds. He makes us free that He may make us serve, and it is the liberty of God that makes us serve with a glad heart. You have read of the Englishman going through the slave market at Cairo, I am sure, coming upon a black man and asking the Arab slave-driver what he would take for that fellow. And the black man saw what he was up to, and had sense enough to know that an Englishman ought not to be trading in human flesh, and he said to the slave at his side: "If that fellow were home, he wouldn't believe in slavery; but now that he is off, he is trying to make money by buying and selling us; I would like to put a knife in his heart." The Englishman went on and consummated the bargain, and then came before the black slave with a roll of paper in one hand and a roll of money in the other, and said: "Here is your liberty, sir, and here is something to begin with. Go out now and make a man of yourself." The black slave could not take it in; it was too much for him. He said: "You don't mean it, sir!" "I mean, you are your own man. I have bought you, and I give you back to yourself." "Do you mean, sir, I can do just as I please?" "That is what I mean." "Well, now," he said, "if I can do just as I please, won't you let me go with you, and serve you for the rest of my life?"

Was that a natural thing? That man made him a servant by liberty, and God makes us servants by giving us freedom. Ownership comes; we are free; we have been bought of God, and we are free to serve Him in the circle of His will, and that is the largest liberty. The best liberty a sheep ever had was in a sheepfold. When a sheep gets on the outside and takes that sort of liberty into its teeth, it is apt to wander off, and the wolves will have it before it knows it. The liberty for a sheep is in care of the shepherd. The sheep's liberty must be modified by the limitations of the shepherd's love, and the shepherd's provision.

But you notice it is ownership without possession. "What man of you having a hundred sheep, if he lose one of them?" A man can own what he does not possess, as he can possess what he does not own. Mr. H. M. Moore went into the noon meeting at Tremont Temple with a splendid hat and a good overcoat on, and he put his hat and overcoat down, thinking that all Boston was honest just at that moment. He still owns that overcoat, but another fellow possesses it. There has been no breaking of the right of ownership. He owns it, but the thief has it, and he had to borrow a hat or send to his store for a hat to go home with. So God owns, but we may be lost. "What man of you having a hundred sheep, if he lose one of them?"

III. And have you noticed the definition of "lost" given in this parable? It is given in the third part: "Father, give me the portion of goods that falleth to me." Setting up business independently of God is a good definition of lost. "Father, give me the goods that falleth to me," and He took God's gifts and forgot the Giver; he took God's good gifts, and went off and went into business and pleasure for himself; and the lost sinner is the one that has gotten out of right relation with God. He is having God's gifts, and will not acknowledge God. It almost broke my heart this morning when a friend came to me and, mentioning a dear friend of years' standing in New York City, who is getting rich by the hundred thousand dollars, told me that that friend had said he had not prayed in twelve months, and he had not read his Bible for over twelve months. Oh, the gifts of God that shut out the Giver! The gardener of the Lord had shut out the Lord of the garden. He was hiding himself from God in the very gifts of God, setting up independently of God. That is the lost sinner.

IV. And notice again—evangelism. "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost?" There is the thought of sacrifice—leaves the ninety and nine. It is very pleasant for a shepherd to look after the ninety and nine. Nothing more delightful than to feed the ninety and nine, those who keep in the pen and won't jump out, those that behave themselves—the good church, the church that is congenial. Oh, it is so delightful to have a mutual admiration society, the sheep liking the shepherd, and the shepherd liking the sheep, and we just stay together, and they feed so nicely, and we take time to prepare the food, and they all come and by some word or other, or some action, indicate that they do like this food so well, and they get so fat and so slick and so nice, and we get proud of our ninety and nine. We just delight to look after the ninety and nine, and the temptation of the devil very much is to give to the ninety and nine, and that the great work of the church is to look after the saved, build up the saved. But while we prize the ninety and nine, and delight in the shepherd's work, let us not forget the one that is lost; let us not forget the people that do not believe in Jesus Christ; let us not forget the people in the villages of New England that are wandering out on the hills bleak and barren; let us not forget the people in the dining-room and in the kitchen and that we meet here and there that have not accepted Christ. Our mission is to take care of the ninety and nine by reaching the one, and the man who looks after the ninety and nine and forgets the one, the first thing he knows he will have an empty pen; there will be no ninety and nine there to look after. If he does not follow after the one, the ninety and nine will die and go to heaven, and then where will he be? Many of our churches that have been so delightfully situated, pastors loved and appreciated, have died from looking after the ninety and nine until they went to heaven, and on the outside thousands of souls that might have been reached if we had gone out after the one, and one at a time.

I would like to strike a keynote as to the best way to save the church by saving the lost; and may I ask your prayers for a class of brethren, not one only, but they number scores just now since God has been moving along evangelistic lines. Now and then a preacher comes to this one and that, and lays the hand on the shoulder, and says: "My brother, God has called you into this. He wants you to leave the ninety and nine; He wants you to get out of that comfortable, delightful place of feeding the sheep, so precious, where you can be in your home and where you can have all the ministries of love and give yourself to the work. God is calling you to the hills, and to the hotels, and to the night train, and to weariness and hard work, away from the ninety and nine."

But there is a comfort about this. The shepherd with the ninety and nine in the fold can do better work looking after the one, conscious that the ninety and nine are feeding about him and are anxious for the return of the one and looking for the coming back of the one that has wandered off. Mr. Moody telegraphed to me from the hotel in New York to come over and take breakfast next morning, and when I went over he said: "You are Southern born, and God, I believe, has called you to prach to the soldiers in Tampa, as they are getting ready to go to Santiago or to go to Cuba; you can do that in the heat better than a Northern-born man." The next Monday we were on our way to Tampa, and when we got to Tampa and found things in confusion, the thing that stirred my heart and nerved me and made me strong for the three weeks of work in the heat—96 deg. in the shade night and

day—was the letter that came from one of our deacons at home, in which he said: "In the Hanson Place Church many of us are meeting every night, and praying God to bless you as you preach to the boys at Cuba." Oh, the ninety and nine give strength to the shepherd!

When I was in Chicago I got into the secret of Mr. Torrey's success in Australia. The church in Chicago of which he is pastor, that has not seen him for months and was struggling along without a pastor, on Saturday night, after a three or four hours' meeting of Bible study and other things, met in the chapel at nine o'clock, and there were some two or three hundred that were on their knees from nine o'clock until ten, praying God to bless the pastor in Australia. When the ten o'clock hour struck, a man came up to me and said: "Another little company of us are in the habit of continuing this meeting, and we do not look at the clock; we sometimes stay until day. If you will come with us, we will be glad to have you;" and a little company went off to pray God to bless Torrey in Australia. Oh, the ninety and nine at home were the inspiration of the shepherd looking after the one that was lost! and if God will give to the churches the spirit of evangelism that will make them stand with their pastors as they go off preaching the Gospel, the spirit of this parable, it seems to me, will be met, and the ninety and nine will rejoice over many a returning wanderer.

V. Notice again: discovery and recovery; going after it until you find it; going after it and persistent about it; whatever be the discouragement, still going until you find it. Whatever else the church may be doing, and however low the spiritual thermometer, the business is to keep pressing after the lost. Have the one before you, and by prayer and letter and visit and sermon persistently seek to save the one that is lost. Evangelism is to Christianity what the alphabet is to literature and what the multiplication table is to mathematics; and a church that tries to do the work of Christ without evangelism is trying to make a literature without an alphabet, and a principal without a multiplication table. Jesus said—and it was His first command—"Follow me, and I will make you to become fishers of men;" and then His last command was, "Go ye into all the world and preach the Gospel" to the individual—"to every creature;" and between these two, the first and the last comman, are the words, "The Son of Man is come to seek and to save that which was lost"—the whole spirit of the Gospel, the keynote of which He gave in His command, and the keynote of which He rang out with louder and sweeter tone in His last commission, running through the whole spirit of Christ. And then the Holy Spirit (through Paul, as if to emphasize the first and last command of Jesus, wrote to a pastor, "Do the work of an evangelist." There is danger that you, pastor, in feeding the ninety and nine will forget the one. Do the work of an evangelist; that is the ringing command of the Leader to every pastor, through Timothy. Do the work of an evangelist until you find. Feed the ninety and nine. Oh, it is pitiful to see the ninety and nine grow poor and weak and sick for the lack of food. A man came to me some time ago and said, "I never had such fodder to eat in my life; it is the thinnest stuff I ever tried to live on;" and he loved his pastor too, but he said when he wanted a good, square barbecue meal he had to go off somewhere else to get it. And the pastor himself of a certain church fell in behind two women as they were going home after his sermon, and he heard one of those women say to the other, "I feel as if I had been eating wind half an hour;" and he went off feeling a trifle down-cast because he had not fed the sheep as he ought. God forbid that the ninety and nine should be neglected; but the ringing command to the pastor is, "Do the work of an evangelist," as well as "Feed the sheep."

This is discovery and recovery. "When he findeth it, he layeth it on his shoulders." Discovers; recovers. He does not simply find it walking across the hill on the other side of the ravine; he finds it and he lays it on his shoulders. Oh, the word of Christ has a way of finding us! It found me through the word of my father. Dr. Mackay's friend in his congregation was told to read the Bible and he would learn the way of life, and he read on and on without seeing anything that seemed to apply to him until he got to the fifty-third of Isaiah, "He was bruised for our iniquities;' 'and that found him and put him on his knees, and he looked to the Lamb of God and was saved. Jesus has a way of finding us, but He does not simply find us, discover us to ourselves and to Himself, but He recovers, He puts us on His shoulders—the union of tenderness with strength, of gentleness with superb vigor, of weakness with power. The little lamb, torn perhaps, upon the shoulders of the shepherd, can not hold out. Why, it did not have to hold out; it just lay on the shoulders, and the shepherd held on himself. We say: "You don't have to hold out: just hold on." Oh, no; you don't have to hold on; you just have to let limp weakness lie upon the power of God in Christ, and the weaker you are the stronger He will be if you commit that weakness unreservedly to Him.

I can hardly say that thought without thinking of my friend, who, walking out through his farm one morning, saw a little fawn jump over the fence; and it stood there with its great, liquid eyes gazing about, and the hounds not two hundred yards behind, with yelping, blood-thirsty throats ready to devour it. And the little fawn caught sight of my friend, and fell in a heap in the plowed ground at his feet, panting and weak, as if to say Protect me from the hounds. And he stood there and fought the dogs off as they came, and then took the fawn on his shoulder and carried it home; and twelve months after that, if you had gone through the front gate of the old Southern farm-house, you would have seen a little deer playing with the children, that had been raised in the family. Oh, the time was when, chased by our sins, helpless, we caught a view of Christ, and we fell at His feet, and He discovered us. He found us in our weakness, and He took us on His shoulder, and He has been keeping us by that power ever since.

VI. The next thought is joy. "On his shoulders, rejoicing." The Lord Jesus was the Man of Sorrows. He wept over Jerusalem, and wept with Mary and Martha. The Man of the broken heart, being in agony, He prayed more earnestly; He sweat great drops of blood. Lord Jesus, Thou didst shed tears enough for us, and Thou hast promised to wipe all tears from our eyes. Help us to wipe the tears from Thine eyes. O Jesus, help us to make Thee glad. We can make Thee rejoice. The Voice from heaven said, "This is my beloved Son, in whom I am well pleased," and that same Voice from heaven will say to us if we are faithful, "Well done, good and faithful servant;" and then heaven will begin, and the consciousness of making Christ glad is heaven here and hereafter. O friend, if you want to wipe the tears from the eyes of Jesus and fill His heart that broke with exultant joy go out and seek a lost sinner; let Christ seek some one through you, and every sinner that is saved will thrill the heart, the once broken heart of our Lord, with joy.

THROUGH THE NEW TESTAMENT IN ONE YEAR.

Notes for the Family Circle: The Daily Scripture Portion.

(Copyrighted 1904 by the Council of the World's Morning Watch, Clifton Springs, N .Y., by J. R. Miller, D. D., Author of "The Spirit of Christ," etc.)

Sunday, 15 January, Matt. 11:2-30.—Each one has his own particular work assigned to him. John the Baptist was "sent from God" for a divine work. He was to go before Christ and prepare the way for Him. In a little while his work was finished. It was not easy for him to lie in prison, however, for he loved activity and longed to be useful. It is no wonder that once he became discouraged and a little uncertain as to the Messiahship of Jesus. He did the right thing, however, with his fears—he took them to Jesus. That is what we should always do with our doubts. Christ's commendation of John was very hearty. He spoke of his strength and loyalty and said that among all men there had not arisen a greater man than he. We should try to live so that Christ will commend us. We need not worry much over what people think about us, but we ought to want to have Christ think well of us. It should startle our American cities to read what Jesus said of the cities in which He had spent much of His time. We know far more about Christ than the people of those cities did. Have we received Him and honored him? Wonderful is Christ's invitation, calling to Him all that labor and are heavy laden, and promising them rest. The world has no power to give us peace, but Christ is able to give rest of soul to every one who comes to Him.

Monday, 16 January, Matt. 12:1-21.—God gave the Sabbath to us to be a day of rest. We rob ourselves if we fail to keep the day sacred and holy. The Sabbath is not meant to be burdensome to us. The Jewish teachers made it so in their days by adding their own rules to the divine commandments. But as God gave it to His children it was not burdensome, but full of blessing. Jesus kept the Sabbath in the way God meant it to be kept, but He did not follow the minute regulations with which the Jews had burdened the day. The Sabbath is truly kept when we use it as a rest day, in which to renew our strength for the work of the six days to follow. We ought to be ready Monday morning for doing our work well. The Sabbath is also meant to be a day for spiritual uplifting. We ought not to miss the worship in God's house. We should meet God, look into His face, listen to His voice, and receive His strength, joy and peace, so that we may go into the week before us better prepared to meet its duties, its struggles, its trials, its tasks, and to live sweetly and beautifully. Then the Sabbath should be a day of doing good. Jesus healed men on that day. It is not enough to enjoy its rest ourselves and to engage in God's worship. It would be a selfish Sabbath-keeping if no one was helped by us in some way.

Tuesday, 17 January, Matt. 12:-22-50.—Some people always misinterpret the good things others do. The works of Jesus were misunderstood. The common people were rapturous in their praise, but the Pharisees said that He was under the influence of evil spirits, that it was Beelzebub in Him that did the miracles. It is a grievous sin to speak in this way of those who are doing good. Some people always try to find a bad motive for others who are doing God's work. We need to guard ourselves very carefully lest we grieve Christ in condemning those who are engaged in His work, and perhaps are doing it so as to please Him. Christ would have us keep special watch over our hearts and thoughts. So long as the heart is right, the life will be right, too. But if the heart be full of bitterness and of evil, the life will also be wrong. The heart is the fountain from which all the life flows. It is not enough to have our hearts cleansed of evil. So long as they are empty they offer temptation to evil to return again in still greater power than before. The only safe thing to do with our lives is to have the evil cast out and then to have them filled with good. We are safe only when we are actively engaged in Christ's service, doing the work with all our strength. Empty hands are always ready to do something wrong. Busy hands are safest.

Wednesday, 18 January, Matt. 13:-1-23.—Our lives are little patches of ground on which heavenly seed is cast by the great Sower. He wants them all to become beautiful, bearing rich harvests. It is important that the soil of our lives be prepared to receive the seed. If it is not, we cannot expect it to produce much. If it has been trodden by worldly feet, the seed will not sink into it and the birds will pick it up. Too often this happens, for the birds are always watching in the sower's path, ready to carry off the seeds he lets fall. If the soil is only shallow, with hard rocks under it, the seed may begin to grow, but the first hot sun will scorch it. Too many people are emotional and begin well, but soon get discouraged and give up. If the thorns and briers of worldliness and pleasure and anxiety are allowed to grow up in our hearts, they will soon crowd out the good things, so that they will not ripen. The only way to make sure of blessing from the words of God which fall upon our lives is to have our hearts open, like well plowed soil, so that the seed may sink into them and grow and bring forth large harvests. We should learn to be good hearers and diligent Bible students. We do not know what we miss when we do not receive God's word into our hearts and let it grow into rich fruit in our lives.

Thursday, 19 January, Matt. 13:-24.43.—Christ is not the only sower who scatters seeds in this world. All the seeds that He sows are good, seeds of heavenly plants that He would have grow in our hearts. But the evil one comes also and sows tares where the good seed has been sown. Bad books and bad people and the evil influences about us leave seeds in people's hearts. The sower of these seeds is very diligent and watches every opportunity to do his wicked work. Only God can protect us from the evil that is in the world. Most good things in our lives begin in very small ways, but, if nurtured, they will grow into much beauty and power. The tiniest seed becomes, by and by, a tree, casting shade and sheltering the birds. The little bit of leaven hidden away in the heart of the dough in a short time leavens the whole lump, and one good thought lodged in a human life, may change the whole life into beauty and blessing. We should always be very patient and hopeful in trying to do good. If we can lodge only a single good word in anyone's heart, we cannot tell what the final effect will be, into what a large blessing it may grow. A single text of Scripture has oftentimes transformed a life. One page of the New Testament has been known to change a whole village from sin into holiness. The words of Christ have divine life in them and wherever they are scattered blessing comes from them.

Friday, 20 January, Matt. 13:44-14:12.—We should be willing to give up everything else in order to get Christ. We should be glad to sell all our possessions that we may buy the one little field in which the great treasure is hidden. We should be glad to exchange the largest earthly wealth for the one pearl of God's love and grace. Some day there will

(Continued on Page 11.)

News Notes.

....Mr. Cullom's Bible work will appear next week.

....Dr. A. T. Robertson will leave for Europe February 1.

....See announcement of reduced rates to Temperance Convention.

....Dr. C. H. Judson recently gave Furman University, S. C., $5,000. We congratulate President Poteat.

....And did you let the New Year come in without raising your pastor's salary?

....Sunday-school Teachers Normal Course begins next week. Be sure to follow it.

....Bro. J. J. Marshall has changed his address from Vaughn to Macon, R. F. D. 2.

....Which would you prefer—to be pounded with books or lard, meat, eggs, etc.? Or just words? Or just love?

....Pastor Tyree, of the Raleigh First church, will have each day in the week a noon prayer-meeting at his church.

....The Union meeting of the Raleigh Association will take place with Mount Olivet church, January 28th and 29th.

....Temperance Convention January 19-20. Great program in store. Important measures to determine. Everybody come!

....Dr. J. L. White, Macon, Ga., and Dr. J. E. White, Atlanta, Ga., expect to attend the Baptist World's Congress in London.

....We were glad to see Bro. A. C. Hamby, of Orange County, Monday. He is attending the Pastor's Course at Wake Forest.

....Why not go with us through the New Testament this year? Why not read the Daily Portion at the breakfast table with your family?

....A. J. Holt, Texas, becomes financial agent for Southwestern Baptist University, of Tennessee, in the effort to add $100,000 to endowment.

....The Edgemont Baptist church, Durham, gave evidence of their well-deserved love for Pastor Harris in an abundant New Year pounding.

....Our congratulations to Dr. C. C. Brown. He recently celebrated the 30th anniversary of his pastorate at Sumter. Thirty more happy years to him.

....The Florida Winter Bible Conference (somewhat of a midsummer meeting) will take place at Gainesville, Fla., Feb. 5—20. It is interdenominational.

....How many North Carolinians will attend the Baptist World Congress, London, in July? At least ten of our churches should send their pastors. Who will be first?

....We met Hon. H. T. Crawford, of Waynesville, Sunday morning. His face was shining with the joy he had in a sermon that Pastor Massee of the Tabernacle had just preached.

....Pastor E. Y. Pool is doing well at Sanford. His people love him, and his work is advancing all along the line. He is a great friend to the Recorder, and feels that all of his people should have it.

....We are very grateful to Pastor Tyree for urging the Raleigh First church to follow the Recorder's Bible work in the New Year. We hope all the pastors are urging their people to read the Bible daily and in an orderly arrangement.

....Elder J. M. Arnette has entered upon his work at Albermarle. He is an excellent and well-equipped young minister and we are confident our cause will flourish under his ministry.

....Pastor Larkins, of Henderson, was in a happy frame of mind Monday morning. His church has begun the new year with all debts paid and a determination to go forward along all good lines.

....We are informed that the following friends read the Bible through with Brother Taylor last year: John E. Ray, Mrs. Ray, John E. Ray, junior; Mr. and Mrs. C. V. Brooks; Mrs. S. B. Wilson, Mrs. L. D. Price.

....Pastor G. J. Dowell, of Carthage, is more and more loved by his churches. His work is a marvel. For thirty years, from the time he was ordained to the present, he has not had a vacant Sunday. Has always had a place, and has always filled that place well.

....The Cameron church is a model for many others. There are only sixty-two members, and fifty-seven of them contribute to the objects of the Convention and church expenses. Such men as C. C. Jones, C. H. Teague and J. Q. Stutts are an inspiration to a pastor.

....Pastor Thomas of Edenton writes: "My people have been very kind to me this Christmas, and the work seems to move forward. There are signs of progress in the old town, and Edenton may yet become a large factor in the Eastern section. We are cursed, sorely cursed, with the saloon.

....We rejoice that Elder T. G. Wood has accepted the mission field at Manteo, Dare County. He is a strong man and weak points need strong men. "I go," he says, "to try to kindle a beacon-light upon our coast." May the Light of the World go with him.

....In a recent letter Pastor Lunford, of Ashville, writes, "A great day yesterday. Baptized six last night." Those who heard him at Elizabeth City must have been struck with the spirituality of his atmosphere, wonderfully fulfilled in his mien, his voice and his utterances. We have in store for our readers two little discourses from him of high value.

....The Christian Index announces that Bro. W. M. Jones, of Williston, has been called to West Point, Ga. Brother Jones has been pastor at Williston for several years, and he is highly esteemed by the people and his brethren throughout the State, and if he decides to accept the call to West Point his leaving will cause much regret. Georgia is drawing on South Carolina for pastors.—Baptist Courier.

....In the exposure of Thomas Jefferson's rationalism induced by the publication of his "Bible," we have a striking vindication of Dr. Kilgo. Even the very paper that bitterly assailed Dr. Kilgo for referring to Jefferson's monstrous religion, on Sunday, December 25, printed an exposure of Jefferson by Bishop Candler far more scathing than Dr. Kilgo's. Well, we are glad at any rate for one evidence that they can change for the better.

....The Johnston County Association displays that genius for getting the right man which has made the Tar River Association notable. Her latest addition is D. F. Putnam, than whom, measured by the actual growth of his churches, there is not a more effective man in all our ranks. Bessemer City, Cherryville and the country round have been remarkably developed by him. The old Kings Mountain will miss him. But Johnston County needs just such men.

....Rev. James P. Eagle, formerly Governor of Arkansas, who died recently, left an estate of about $150,000. He left to Ouachita College, at Arkadelphia, $15,000; $2,500 to the Second Baptist church of Little Rock; $500 to the Baptist church in Hot Springs, and the residue to relatives of himself and his wife.—Ex. That is pretty well for a brother who was nominated to the presidency of the Southern Baptist Convention as a "a plain country preacher"!

....The Lumber River Association (colored) has in the last few years bought land near the town of Lumberton and erected school buildings at a cost of several thousand dollars. This is remarkable in view of the condition of the colored people and their churches in that section. The school has an enrollment of more than 150 pupils, and supports three teachers for eight months of the year. This is almost wholly the result of the awakening brought about through the New Era Institutes.

....We are grateful to Mr. S. A. Ives for the following interesting items: "On Sunday, December 11, Rev. E. C. Livingstone, formerly of the Christian denomination, was received, upon experience, into the Baptist church of Pine Bluff. On Tuesday evening, December 27, a very appreciative audience enjoyed a characteristic address by Prof. J. B. Carlyle. It will not soon be forgotten. He has warm friends among us. W. N. Clarke, D. D., of Colgate University, having been granted leave of absence for the mid-winter term, has taken a cottage at Pinebluff, and is devoting himself to the preparation of his forthcoming book."

....Mr. A. C. Dixon writes: "The 400 Baptists who voted at Northfield last summer to hold an Evangelistic Convention at St. Louis next May did not have in view any form of organization. Indeed, the thought of some was rather to prevent the organization of a new society by the fraternal co-operation of all existing societies equally interested in evangelistic work. There is no doubt of the fact that the evangelistic sentiment among the Baptists of the United States and Canada is widespread and strong enough to be crystalized into a great organization, but, in our judgment, there is no need of it, provided the existing societies will give to evangelism the place in their policy that its importance demands."

....Observing the interest of our readers in Evangelism, we print this week a sermon touching the subject by A. C. Dixon. Our treatment of the Bible lesson also bears upon this subject. In our next number we shall present an article by the notable W. J. Dawson on "The New Evangelism"—that is evangelism proposed in light of the modern liberal (so-called) theology; and the week following "A Message to American Churches" from him. Mr. Dawson has achieved the singular success of arousing an old and dignified and cultured London church to the Christian's witnessing duty, and he has been engaged by the American Congregationalists to lead a campaign with the express purpose of awakening their churches. We understand that a recent meeting conducted in Old Plymouth church, Brooklyn, by Mr. Dawson and Dr. Hillis the pastor, resulted in 600 conversions. This is the church of Beecher and Abbott, and of course it represents their theology. The effort to give the Higher Criticism a constructive, soul-winning character, will be watched with intense interest everywhere. But we value Mr. Dawson's article rather because they lay emphasis upon witnessing and soul-winning first of all.

....We are glad to have this note from Elder J. T. Riddick, Spurgeon Memorial Church, Norfolk: "My work last year was, under God, very encouraging. It was by far the best in the history of the church. We raised for all purposes $3,900. Of that amount $500 was for missions. My good people have shown in a very substantial way their appreciation of their pastor by handing over to him for a New Year's gift a check for the amount of $100, and raised his salary from $1,000 to $1,200. No people on earth were ever kinder to their pastor than the Spurgeon Memorial people. We received into the fellowship of our church last year about one hundred people. May God bless us all and make us more useful this year than ever before."

....The indications are that there will be a good attendance at the Conference in New York on January 25th to consider the question of a general organization for American Baptists. Many persons who are not formally appointed by societies and State Conventions are accepting the invitation to be present. Communications from those who have signified their purpose to attend have been received from New England, the Middle and Southern States, and even Texas and the Dakotas. It is probable that the rooms of the American Baptist Home Mission Society will be inadequate for the accommodation of the Conference, in which case arrangements will be made to hold it in the lecture room of the churches, due notice of which will be given next week.

....Bro. R. D. Haymore of Mt. Airy writes: "Within the last year I have preached more and traveled more miles than in any year of my whole life, and until the last few weeks my health has never been better. Some of the meetings in which I have aided pastors have been fruitful in conversions and additions to the church, and some of them have not—but all of them have been helpful and satisfactory to the pastors and people. If the way opens, I would like to hold about one meeting each month, not more, than this anway. Last spring, summer and fall, I was not able to answer favorably many of the invitations which came to me. For this I was sorry, and would be glad to correspond with any of these or others who may wish my services." Bro. Haymore requires no introduction at our hands, but we take the opportunity to say that he is unusually well-qualified to aid pastors. In fact, we feel that with Brethren Edmundson, Smith and Haymore in position to aid our pastors, we have an excellent prospect for the larger evangelistic work that seems assured for this year.

....We have pleasure in printing the following tribute to Pastor M. A. Jenkens' work at Dublin, Ga., from the Courier: "Rev. M. A. Jenkens has received a big increase in salary from the members of the Dublin Baptist church. His salary for some months past has been $1,200, but at a conference of the church held Wednesday night last his salary was raised to $1,500, a two months' vacation was granted him with full pay and he was voted $150 from the treasury o fthe church for the purpose of assisting in paying his expenses to the Baptist Congress which will be held in London next summer. Mr. Jenkens has been pastor of the Dublin Baptist church for several years. He endeared himself to the members of the church from the very first and his popularity increases with each passing year. He is a young man of determination, force of character, deep religious convictions, and is a splendid preacher. Since coming to Dublin Mr. Jenkens has labored hard

for the advancement of religion generally and the Dublin Baptist church particularly. His labors have met with signal success. The Baptist church is today in the most prosperous condition in its history, and the probabilities are that within a few years more the church will double in membership and usefulness. Just at the present time the members of the church are engaged in the erection of one of the handsomest church edifices in the State. The hardest worker in this cause is Mr. Jenkens. It is probable that Dr. C. J. F. Anderson, who preached in this city two months last summer, will supply Mr. Jenkens' place as pastor while he is in Europe. Dr. Anderson promised last summer to come back to Dublin next summer if it were possible for him to do so. There is every reason to believe that the people of Dublin will have another opportunity of hearing this gifted man preach, if he is not sent back to Rome as missionary in the meantime."

..."The typhoid fever situation is not as it has been reported. The scourge is over. There are no cases at the Infirmary and no indications of any new ones, though a sporadic case once in a while may occasion no surprise. Dr. Julian has added to his already excellent reputation by the skill with which he managed the patients and the wonderfully successful record that was made. The origin of the disease so fully and faithfully investigated by Drs. Julian and Battle has been given to the public and has been accepted by the medical profession." We find the foregoing in Charity and Children. It probably refers to a note in the Recorder. That note was based upon information received before Christmas saying that there were some new cases. We are glad to hear that there are no others. We respectfully disagree with our brother relative to the statement of Drs. Julian and Battle. Their statement referred to the spread, not the origin, of the fever. No statement of the origin of the disease has been seen by us. And we cannot say that an epidemic that lasted from July to January—nearly six months—could add to any physician's reputation for skill; more especially when that physician put in a substitute and took a trip to the world's fair at St. Louis in the midst of the scourge.

....The reply of the editor of the Presbyterian Standard to a recent editorial in the Recorder would call for no comment by us but for a mistake or two which we must correct. We have never thought and never said that the editor of the Standard was right in his treatment of Dr. Egbert Smith. We did recognize with wonder the fact that the editor of the Standard had won out in that matter; and we did say that the editor of the Recorder would not treat—would not be permitted to treat—a Baptist minister as the Standard had treated Dr. Smith. The Standard goes into quite a defence of that factor in the cigarette trust who we referred to as the Standard's benefactor. That is altogether unnecessary. Mr. Geo. W. Watts' personal character is not involved in this matter. We respect him as fully as the editor of the Standard does, and, we take it that he will place a proper estimate upon the Standard's haste to muddle this matter by lugging in a defence of himself. As to the intent of Mr. Watts' appropriations, we offer no reflection whatever. It is not necessary that he should have a sinister motive. But the fact remains that the Presbyterian Standard has these four years steered clear of any criticism of the cigarette evil or the trust itself. Whether the owner pastes a mortgage and deed upon him or not, the ox knoweth his owner. We have offered no objection to this: our objection is to receiving lectures upon our moral duties from such a source. We will say in conclusion, that we are indifferent to any reputation we may have with the editor of the Presbyterian Standard for insincerity. It is but natural to one of his self-esteem to flatter himself that his critics do not mean what they say of him.

....The minds of our readers are turning to the subject of—rather let us hope the duty of—evangelism, personal evangelism; the coming of that hour when the churches shall be lively bodies of witnesses to the crucified and risen Savior. They are, therefore, interested in the news of a wonderful awakening in Wales that bids fair to kindle the lights of God throughout the world. We quote from the Congregationalist: "Current English journals contain nothing so inspiring as their accounts of the revival in progress in Wales, which is characterized by one correspondent as a 'nation's wistfulness for God.' So inclusive and powerful is this awakening that prominent Londoners like William T. Stead, Rev. C. Silvester Horne and Mr. Lloyd George, M. P., have visited Wales to study the phenomenon at close range. They see almost nothing to criticise and are profoundly impressed with its reach and genuineness. In both south and north Wales scores of villages have been so influenced that literary and political clubs and popular amusements have had to give way to the revival meetings which are held morning, afternoon and evening and marked by solemn and uplifting scenes. The Anglican church is to some extent included in the movement, and not only ministers and other natural church leaders express joy over results, but magistrates who have had far fewer cases of drunkenness to try, employers of laborers and policemen are bearing witness to the good which the revival is doing. Some of its conspicuous features are the potent influences of singing; as would be expected in the case of a music-loving people like the Welsh, the healing of long-standing controversies and estrangement, the holding of great open-air prayer meetings and the opening of lips that have long been sealed in testimony to God's love and mercy. Evidently the correspondent of the Christian World does not speak too strongly when he says: 'No one can tell where it may end: Wales—England—Scotland—Ireland—the whole world? Why not? It can be had wherever men and women are prepared to give themselves with one accord to prayer.' Specially significant is the fact that this Welsh revival has come up so quickly and spontaneously and has gone forward without great reliance on human leaders. One young Welsh miner, Mr. Evan Roberts, who was himself deeply touched by words of Rev. F. B. Meyer which he heard last August, has been conspicuous in the movement as well as a little group of women singers who have gone with him from place to place. Two or three other missionaries of different denominations, as well as Gen. William Booth, have been effective in helping to spread the fire. But in the main the revival has grown out of the faith and prayer of many towns and villages and has been promoted by the normal means at the disposal of any local church. This, to our minds, is the greatest lesson which the revival carries for English-speaking Christendom. It encourages the hope and expectation that any church, or entire nation for that matter, may in these modern days be the recipient of deep spiritual blessings which shall lift its life to a higher plane and bring men by thousands into the kingdom of God."

Reduced Rates to Temperance Convention at Raleigh, Jan. 19—20.

Mr. W. H. Fitzgerald, Commissioner Associated Railways (Atlantic Coast Line, Seaboard Air Line and Southern Railway) advises that a rate of a fare and a third plus 25 cents will be allowed on account of our Convention.

The reduction will be granted on your return ticket. That is, delegates will pay full price for ticket to Raleigh. At Raleigh they will receive certificates which will entitle them to purchase return ticket at one-third regular price.

J. W. BAILEY,
Chairman.

N. B.—Newspapers will confer a favor by keeping this notice standing until January 19th.

A Shower of Books.

It rained books at Wake Forest New Year's day. From 3 to 5 p. m. a gentle shower fell about the pastor's home and during this time many of the flock were sheltered for a little while under his roof. There was no thunder, but the sunshine of good-will accompanying the shower made many bows of promise on the horizon. When all was over, forty-nine beautiful books were gathered up, big books, little books—creamy classics representing many lands and literatures from Plato and Omar Khayyam to Spencer and Kipling. A strange thing to be noted is the fact that in the entire collection there were no two books alike and only two duplications of what was already in the pastor's library, evidently showing design and fore-knowledge on the part of some one, and everybody in the pastor's family was taken completely by surprise.

I have thought it fitting to mention the matter in this public manner in the hope that the suggestion may become contagious and that similar showers may be precipitated in congregations where intellectual droughts prevail or threaten. It is the writer's opinion that in the average pastor's home there is more lack in the library than there is in the pantry. Most pastors are well fed, but not all of us are well read. Not many will sympathize with our cook who, on being called in to see the gifts, exclaimed with an air of disgust: "Umph, dat ain't nothin'."

A little thoughtfulness on the part of congregations, with the help of an expert who knows the book-world, would make green spots in the memory of many a pastor and green pastures for their flocks.

J. W. LYNCH.
Wake Forest, N. C., Jan. 3, 1905.

From Missionary Bryan.

In my last I promised you to tell you more about the Old North Gate Work, a work sacred and beloved in North Carolina because of its connection with our Father and Mother Yates.

Mrs. Seaman bought a piece of land adjoining the church and had a splendid dwelling built upon it for our single ladies.

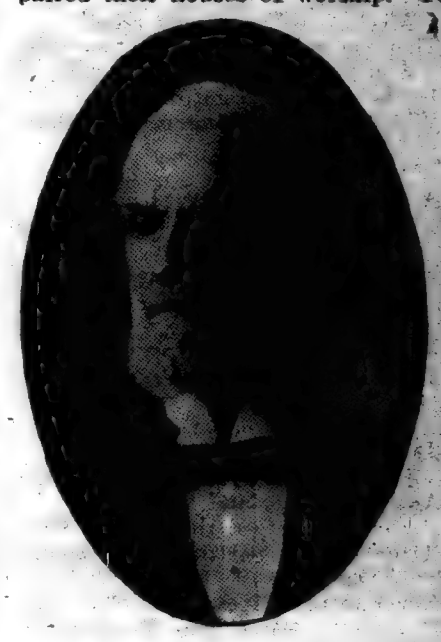
Mr. Smith, of Alabama, paid for a good brick building, three stories high and 30 x 40 feet, to be used by Miss Kelly for a Chinese Women's Training Home. We raised the money over here to build a like building, somewhat larger, to hold about forty Chinese girls, to be used by Miss Price as a Girls' School. This is a very handsome and useful piece of property, and it is being used by these faithful single ladies to do our best work in Shanghai. They are doing foundation work in preparing mothers for Christian homes. Their work is so encouraging that both of them are being over-worked. Two of the very best single ladies ought to be sent as soon as possible to assist in this great and important work. If one of these two ladies should break down, I do not know what we would do.

The church is doing better than at any time in its history. Brother Wu, the pastor, is not a very aggressive man, but he is a very lovable man, and makes an excellent pastor. He came to us from the work of the Northern Baptists at Ningpo, and they are now calling him back to teach in their Theological Seminary at Shaoshing. We are praying God to keep him here. He is our only ordained preacher.

Fraternally,
R. T. BRYAN.
Shanghai, China, Dec. 2, 1904.

Elder F. H. Jones, Reidsville, N. C.

Brother Jones is one of the most useful as well as active pastors in the Piedmont Association. Though past the active age of most men, he has wonderfully developed the work in his field. The mission points which he serves have built and repaired their houses of worship. To



one, at Mt. Calvary, 50 members have been added in about a year. He numbers his loving friends by the hundreds. His Corinth church at Friendship gave last year over a hundred dollars to the Orphanage. This cut is printed by courtesy of Piedmont Messenger.

Find out men's wants and will,
And meet them there! All worldly joys go less
To the one joy of doing kindnesses.
—Robert Herbert.

THE SEED QUESTION.

One of the prerequisites for successful gardening and farming is the use of seeds of known vitality and quality. It is not enough to have good soil, excellent fertilizer and perfect cultivation. Such a combination of conditions assures fair returns unless the seeds used are without vitality; and nearly any sort of seeds will germinate to some degree. But to get perfect results it is essential that the farmer and gardener assure himself that the seeds used will not only germinate, but that they will produce the best possible quality of produce. This can not be done by using seeds of Government distribution, bought indiscriminately and distributed for the sake of political influence. Nor can it be done by depending upon the doubtful seed supply druggists and merchants who handle seeds on commission. For certain results it is best to go to some such reliable house as Johnson and Stokes, Philadelphia, who make a scientific study of seed culture, developing each kind of seed to its highest perfection. Inferior seeds are a curse to the farmer and trucker. The wise planter will be sure of the quality of his seeds before planting.

Home Circle.

A Mother's Love.

Some day,
When others braid your thick brown hair
And drape your form in silk and lace,
When others call you "dear" and "fair,"
And hold your hands and kiss your face,
You'll not forget that far above
All others' is a mother's love.

Some day,
Mong strangers in far distant lands,
In your new home beyond the sea,
When at your lips are holy hands,
And children playing at your knee,
Oh, then, as at your side they grow,
How I have loved you, you will know!

Some day,
Your daughter's voice, or smile, or eyes
My face will suddenly recall;
Then you will smile in sweet surprise,
And your soul unto mine will call
In the dear unforgotten prayer
Which we at evening used to share.

Some day,
A flower, a song, a word may be
A link between us strong and sweet;
Ah, then, dear child, remember me!
And let your heart to "mother" beat.
My love is with you everywhere—
You cannot get beyond my prayer.

Some day,
At longest it cannot be long,
I shall with glad impatience wait,
Amid the glory and the song,
For you before the Golden Gate,
After earth's parting and earth's pain
Never to part! Never again!

—American Messenger.

A Rich Man's Advice to Another Rich Man.

There is a story which is worth repeating, for it shows the relation of one benefaction to another. When George Peabody, near the end of his life, came to Baltimore, the place of his former residence, he was invited to dine by Mr. John W. Garrett, and Mr. Hopkins was invited to meet him. It is my impression that they were alone at the table. The substance of Mr. Peabody's remarks has thus been given by the host:

"Mr. Hopkins, we both commenced our commercial life in Baltimore, and we knew each other well. I left Baltimore for London, and from the commencement of my busy life I must state that I was extremely fond of money, and very happy in acquiring it. I labored, struggled, and economized continuously and increased my store, and I have been very proud of my achievements. Leaving Baltimore, after a successful career in a relatively limited sphere, I began in London, the seat of the greatest intellectual forces connected with commerce, and there I succeeded wonderfully, and, in competition with houses that had been wealthy, prosperous, and famous for generations, I carved my way to opulence. It is due to you, Mr. Hopkins, to say, remembering you so well, that you are the only man I have met in all my experience more thoroughly anxious to make money and more determined to succeed than myself; and you have enjoyed the pleasure of success, too. In vigorous efforts for mercantile power, capital, of course, and large capital, was vital. I had the satisfaction, as you have had, of feeling that success is the test of merit, and I was happy in the view that I was in this sense, at least, very meritorious. You also have enjoyed a great share of success and of commercial power and honor. But, Mr. Hopkins, though my progress was for a long period satisfactory and gratifying, yet, when age came upon me, and when aches and pains made me realize that I was not immortal, I felt, after taking care of my relatives, great anxiety to place the millions that I had accumulated so as to accomplish the greatest good for humanity. I looked about me and formed the conclusion that there were men who were just as anxious to work with integrity and faithfulness, for the comfort, consolation, and advancement of the suffering and the struggling poor, as I had been to gather fortune. After careful consideration, I called a number of my friends in whom I had confidence to meet me, and I proposed that they should act as my trustees, and I organized my first scheme of benevolence. The trust was accepted, and I then for the first time felt there was a higher pleasure and a greater happiness than accumulating money, and that was derived from giving it for good and humane purposes; and so, sir, I have gone on, and from that day realized, with increasing enjoyment, the pleasure of arranging for the greatest practicable good for those who would need my means to aid their well-being, progress, and happiness."

Father and Child.

A man is sometimes thoughtlessly careless and inconsiderate in the home, and if he is shown himself as others see him, he will mend his ways. When he vowed at the altar to endow his wife with all his worldly goods, he was not supposed to mean one dress a year, and a hat in two years.

And because he made such violent love to a girl and sent her so many flowers and pounds of candy, he must not be surprised if she expects some of those attentions after marriage. Nor must he think she will be satisfied with the ancient joke of the man running after the street car.

When Iago was torturing the soul of Othello with tales of Desmonda's infidelity, he tried to comfort his soul by saying, "She had eyes and choose me." A wife may say the same thing of her husband, and yet she likes him to tell her of his love.

Even a very young child quickly learns what to expect from the father, and he will meet him on whatever ground the father has mapped out. The man who keeps his child at a distance and has only words of reproof for him, can never hope to win that child's love.

The busy man who goes to his work in the morning before the children are awake, and returns at night after they are asleep, cannot get on very familiar terms with them. Some one has told the story of a little boy coming in crying to his mother one Sunday morning. When she asked him what was the matter, he answered:

"A man out there slapped me, and made me come in the house." It was the child's own father, but he had seen him so seldom that he did not recognize him. A mother who has been over-indulgent to her child, is often compelled to call upon the father to enforce her commands. A child who is obstinate or refuses to obey, is subdued by the threat—"I will tell father when he comes," until the child begins to think the father a very severe person.

This is scarcely just to him, and he does not relish the position of a last tribunal. His ideas of child government may be entirely different, and he may wish to control by love and not by fear, but if he is called upon always to enforce the obedience of the child, he will be regarded as a personage much to be feared.

No other such an exalted sensation can come to a man as when he holds in his arms his first-born son. The helplessness of the infant appeals to his tenderness, and his pride is gratified that the name of his race is to be perpetuated. He has dreams of ambition for the boy, and he hopes to see him great beyond anything which he himself has attained. —Maude Murray Miller in the Pilgrim for December.

Six Sayings to Remember.

Out of a large number of quotations selected by its readers the Woman's Home Companion for January prints the following as the six most helpful mottoes for the New-year. They are worth remembering:

"There is something better than making a living; making a life."

"Our success in life depends upon our will to do."

"It is never too late to be what you might have been."

"Great principles are in small actions. If we fail in our present circumstances to live nobly, we need not imagine we should have done better on a grander scale. Develop great character in simple duties and in inconspicuous trials."

"To be of good cheer in case of disappointment; exercise greater charity toward the erring, and make more allowance for the opinions of people whose views differ from mine; to smile more and frown less."

"To be honest; to be kind; to earn a little, and to spend a little less; to make upon the whole a family happier for his presence; to renounce, when that shall be necessary, and not be embittered; to keep a few friends, and these without capitulation; above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy."

Shad Roe and Lettuce.

Let the roes stand in cold salted water about fifteen minutes, then drain. Drop into warm water to which has been added two tablespoonfuls of lemon-juice, and simmer for fifteen minutes. Drain, and plunge into cold water, and when cool let them dry. Cut into slices one and onehalf inches thick, season with salt and pepper, dip in beaten egg, then in grated breadcrumbs, and fry in boiling lard until a light brown. Line a shallow bowl with crisp lettuce-leaves so as to have the effect of a wreath, put in the broiled roe, piling it rather high in the center, and add a few lettuce-leaves near the top.

Do now the good which you can, or the day will come when you cannot do the good which you would.—C. C. Earle.

$$

Southern Farmers

If you would increase production, study your seed. It is more important than land or fertilizer.

Why waste your fertile soil, your expensive fertilizer and your valuable time cultivating crops from doubtful quality seed?

Good seed costs so little in proportion to the crop, that it is not wise to **Save the Pennies,** when by paying a little more, you will **Reap the Dollars** from improved crops.

Our **Garden and Farm Manual** (Free) tells of our many improved varieties that are **Sure Money-Bringers,** such as **Quick Cash Cabbage, Sparks' Earliana Tomato, New Peep O' Day Sweet Corn, Black Beauty Egg Plant,** etc., etc.

We issue a **Poultry Supply Catalogue** as well. If interested, send for this also.

JOHNSON & STOKES
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CUTICURA

Soap, Ointment and Pills the World's Greatest Skin Cures.

PRICE THE SET $1

Complete Treatment for Every Humour, from Pimples to Scrofula.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of the scalp, as in scalled head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants and the anxiety of worn-out parents, as in milk crust, tetter, and salt rheum, all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment, and Pills are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy, have made them the standard skin cures and humour remedies of the civilized world.

The grandest testimonial that can be offered the Cuticura remedies is their world-wide sale, due to the personal recommendations of those who have used them. From a small beginning in the simplest form, against prejudice and opposition, against monied hosts, countless rivals, and trade indifference, Cuticura remedies have become the greatest curatives of their time, and, in fact, of all time, for nowhere in the history of medicine is to be found another approaching them in popularity and sale. In every clime and with every people they have met with the same reception. The confines of the earth are the only limits to their growth. They have conquered the world.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors. Send for "A Book about Cuticura."

Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $60 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

DE LOACH PAT is the Original and Simplest Variable Friction Feed.

SAW MILLS

Avoid imitators and infringers and buy the Genuine. Catalogue Free of Mills, 4 H. P. and up. Shingle, Planing, Lath and Corn Mills, four Stroke Hay Presses, Water Wheels. We pay the freight.
DeLoach Mill Mfg. Co., Box 982, Atlanta, Ga

Sterling Silver

We carry full lines of Spoons, Forks, Knives, Tea Sets, and Fancy Pieces. Illustrated catalogue "C" contains about 4,000 items of Jewelry, Watches, and Silverware.

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PLEASE MENTION THIS ADVERTISEMENT

The B. H. STIEF JEWELRY CO.

NASHVILLE, TENN.



SPECIAL
Six solid silver teaspoons good weight, $2.75 mail paid.

Young People's Page

Be a Good Boy; Good-by.

How oft in my dreams I go back to the day
When I stood at our old wooden gate,
And started to school in full battle array,
Well armed with primer and slate.
And as the latch fell I thought myself free,
And gloried, I fear, on the sly,
Till I heard a kind voice that whispered to me:
"Be a good boy; good-by."

"Be a good boy; good-by." It seems
They have followed me all these years.
They have given a form to my youthful dreams
And scattered my foolish fears.
They have stayed my feet on many a brink
Unseen by a blinded eye;
For just in time I would pause and think:
"Be a good boy; good-by."

Oh, brother of mine, in the battle of life,
Just starting or nearing its close,
This motto aloft, in the midst of the strife,
Will conquer wherever it goes.
* * * * * *
Mistakes you will make, for each of us errs,
But, brother, just honestly try
To accomplish your best. In whatever occurs,
Be a good boy; good-by.

—John L. Shroy, in Saturday Evening Post.

Trust, if You Would be Trusted.

One's manner of greeting friends is a very good indication of character; it shows whether he is a starved, narrow, pinched nature, or hearty, whole-souled, and generous. Your narrowness or your breadth, the poverty or the wealth of your soul is indicated in your salutation. If you greet your friend with a guarded reserve, or if you shake his hand in a cold, perfunctory way, he very quickly reads your feelings and is chilled by them. On the other hand, if unselfishness runs in your veins, and you are animated by a hearty good will and cordial generosity, your greeting will go straight from your heart to the heart of your friend. He will be warmed and cheered by it.

A great many people are too suspicious, small-minded, and selfish to have real friends. Being narrow and selfish themselves, they can not understand how another can render service without thought of return. They are always on the lookout for motives. They betray their suspicions in their hesitancy and coldness of manner. Always on the defensive, they have their guards up on all sides. Everybody who approaches them or shakes hands with them knows it, and, of course, will be thrown on the defensive also. By cultivating this attitude of suspicion and reserve they rob themselves of the highest joys of life. They trust no one, and no one trusts them. They cut themselves off from all real and permanent friendships. Love and friendship demand frankness, trustfulness, and reciprocity.

If you wish to be loved and to have friends, throw away your reserve and your suspicions. Believe in your friends for pure friendship's sake. When you meet one, do not offer him the tips of your fingers, or give your sympathy stingily and grudgingly, as if you were afraid you would commit yourself by being cordial. As New Englanders do, even at a first meeting, grasp your friend's hand warmly. Put your heart into your fingers. Do not give him a cold, formal "How do you, do?" but a hearty, whole-souled salutation. Throw your personality, love, and good-will into your "How are you?" Do not be afraid to let yourself out. Do not be on your guard every moment. Give yourself up heartily.—Post.

How He Climbed.

Suspended above the desk of a Pittsburg bank president is this motto: "Do the Hard Things First." Ten years ago he was discout clerk in the same bank.

"How did you climb so fast?" asked the unknown writer of this story.

"I lived up to that text," he replied.

"Tell me about it."

"There is nothing much to tell," I had long been conscious that I was not getting up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of the work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing capacity for my work.

"One morning I woke up, and took stock of myself to see what was the matter. Memoranda of several letters that had long needed attention stared at me from my calendar. I had been carrying them along from day to day. Inclosed in a rubber band were a number of unanswered letters which necessitated the looking up of certain information before the replies could be sent. I had tried for days to ignore their presence.

"Suddenly the thought came to me: 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying little things, my mental muscles have been allowed to grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't half as hard as I expected. Then I took a card and wrote on it: 'Do the Hard Things First,' and I put it where I could see it every morning. I have been doing the hard things first ever since."—W. T. Ellis, in the Westminster.

Why So Many Young Men Fail.

"One trouble with many young men who start out in business is they try to do too many things at once," says Hetty Green, "The Richest Woman in America," in the Ladies' Home Journal. "The result is that they don't know as much as they ought to about any one thing, and they naturally fail. The trouble with young men who work on salaries is that they're always afraid of doing more than they're paid for. They don't enter into their work with the right spirit. To get on and be appreciated a young man must do more than he's paid to do. When he does something that his employer has not thought of he shows that he is valuable. Men are always willing to pay good salaries to people who will think of things for them. The man who only carries out the thoughts and ideas of another is nothing more than a mere tool. Men who can be relied upon are always in demand. The scarcest thing in the world today is a thoroughly reliable man."

A QUICK CURE For Coughs, Colds Allen's Lung Balsam

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WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 Cottage St., Melrose, Mass.,
January 11, 1904.

Dear Sirs: "Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours,
I. C. RICHARDSON.

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THE PASTOR AND THE NEW YEAR OPPORTUNITY.

We have been favored with a few of the formal greetings of pastors to their people upon the occasion of the New Year; and, it seems, we may serve quite a purpose by submitting them to the Recorder's magnificent congregation:

Calvin S. Blackwell, pastor of the First Baptist Church, Norfolk, sent the following "Aspiration," to his flock:

Haste without hurry, care without worry, zeal with composure, and heart in the task. To learn much from books, more from life, and most of all from Christ. To combine sanity with spirituality and conscience with religion. To rest in being and bestowing rather than in getting and holding. To seek the gains of growth; to esteem health a treasure and life a sacred trust. To temper strength with tenderness; to unite reason with intuition. To transfigure the commonplace; to discern the mystic meaning of the simple; to find nothing common or unclean. To heighten faith, to lengthen hope, to broaden love. To tune the harp; to awaken new harmonies; and, in self-mastery, to uncover the secret of the masterful Godman.

Pastor Rufus W. Weaver, of the Brantly church, Baltimore, sent this, entitled "My Creed," to his people:

There is but one thing needful—to possess God. There is but one theme of exhaustless interest—our relation to God and His world. There is but one idea surcharged with power sufficient to lift man into fellowship with God—the Gospel of the Son of God. There is but one purpose running through the whole creation—the education of man for a life of larger activities. There is but one way by which man may be educated in this higher life—the culture of the consciousness of Christ under the inspiration of the Spirit of God. There is but one aim in life transcending all other aims—the mastery of the lesson of love until love be perfected in us.

"For life with all it yields of joy or woe
And hope and fear,
Is just our chance o' the prize of learning love."

Pastor Weston Bruner, of the Fifth Baptist Church, Washington, sent a pretty folder, containing his sermon and subjects for January with this, among other appropriate sentiments:

"Hitherto
The Lord hath blessed us,
Crowning all our days;
Henceforth
Let us live to bless Him;
Live to show His praise."

Pastor T. J. Taylor, of Warrenton, has for a number of years sent out a poem of his own composition expressing his sentiments in view of the holidays. This year his subject is Heart Yearnings, and well may we appropriate them:

Just to walk with my Saviour
Ev'ry day;
Just to follow in His steps
All the way;
Just to know He leads the way,
And He will not let me stray,
But will keep my feet for aye
In the way.

Just to catch whispered secrets
From above;
Just to feel my heart aglow
With His love,
As I lean upon His breast,
And I trust in him, and rest,
And my waiting soul is blest
From above.

Just to know that my Saviour
Holds my hand;
Just to know He will lead me
To that land,
Oft revives my fainting soul,
Makes my wounded spirit whole;
For I'm safe in the control
Of His hand.

I would not run before Him
In the way;
Nor idly far behind Him
Would I stray;
But just learn His will complete,
Humbly sitting at His feet,
Where I find His service sweet
Ev'ry day.

Pastor Cashwell, of West Durham, issued a "Benediction" with which we may close this collection:

The Lord be gracious unto you and cause His face to shine upon you. May Christ be your model, and His command the measure of your duty.

THE BAPTIST HYMN AND PRAISE BOOK.

The Baptist Hymn and Praise Book. By the Baptist Sunday School Board, Nashville, Tenn.; Southern Baptist Convention. Edited by Lansing Burrows, D. D., and a committee consisting of Messrs. W. W. Landrum, John F. Purser, A. C. Davidson, S. M. Brown and E. C. Dargan.

Just what Old Hundred gains by being printed in the South and by a Baptist Board we venture not to demonstrate. Nor may we here hazard to reveal wherein the Southern taste in music so differs as to require a separate publication. "Dixie" hath her distinctions, but far be it from us to argue them here. But that we have before us a most excellent publication of hymns by the Sunday School Board of the Southern Baptist Convention, it is no venture to assert.

It is a church hymn book, not a Sunday-school hymn book; although we cannot justify the discrimination. For in our ignorance we cannot discover why a jig or a comic opera tune is more to be desired by Sunday-schools than by churches. Ragtime is never to be justified in any religious connection. Likely another age will either tell us why or pronounce the Sunday-school music of the present time as the unmitigated abomination of religious life in the early years of the twentieth century. However that may turn out, these are the dignified, the lofty hymns, in word and tune, that have given to Christianity precedence above all other religions whatever, and that in themselves set up an argument for our religion that is overwhelming.

It appears to us that the chief merit of this book is its arrangement. The hymns might be found in other books, but their arrangement is convenient, instructive and appropriate. Another point of excellence is the exclusiveness of the work. There are only 588 hymns, and 588 are enough. The average church uses less than 100; but this is without just reason, and we could wish that the churches that purchase this book might undertake to become familiar with its entire contents. Upon attending other churches one is often refreshed by hymns that are in his church's book but which are never used. We recall with what deep pleasure we heard at one evening's prayers during the meeting at Jackson Springs the hymn—

"Sun of my Soul, thou Saviour dear,
It is not night if Thou art near."

In ten years of church-tramping we had never heard that hymn, and it were worth the pilgrimage.

Upon receiving this book we looked first for the best of all the funeral hymns—only to be disappointed. Somehow the Baptists seem determined to consign it to the Episcopal congregations; and one must attend a funeral conducted by them to hear the nobly plaintive, the beautifully aspiring—

O Paradise, O Paradise,
Who doth not crave for rest?
Who would not seek the happy land
Where they that loved are blest?
Where loyal hearts and true
Stand over in the light,
All rapture through and through,
In God's most holy sight.

But we bow to the editors. They have made an admirable book, worthy of the Southern Baptists; the matter, music, tunes and subjects are excellently arranged, and the selective principle reflects an experience quite representative of our Southern Baptist churches.

Our Baptist Book Store at Raleigh will supply our churches with this book. Single copy, 85 cents; per dozen, $8.00; fifty copies, $30.00; one hundred copies, $55.00. Pulpit edition, $1.50 per copy. These prices are wonderfully low.

TOUCHING THE HONOR OF NORTH CAROLINA.

Editor Biblical Recorder, Raleigh, N. C.

Dear Sir:—Will you kindly explain in the Recorder more fully what is meant by these items in the issue of January 4th: 1. Under the head of "The General Assembly: "The following important matters will come before the Assembly." "Payment of bonds pronounced good and collectable by the Supreme Court." And under the head, News Notes: "If a Commonwealth will not pay her honest debts, what may be expected of her citizens?"

Have the above items any relationship? Do they refer to the North Carolina bonds repudiated by the State? Is the Biblical Recorder advocating in this manner the payment of the North Carolina bonds held by South Dakota, and for which that State has judgment against North Carolina from the Supreme Court?

Respectfully yours,

S. J. MONTAGUE.

Our inquirer's surmise is correct. We referred in each instance to the bonds involved in the South Dakota suit. We believe they should be paid.

Now hear our reasons:

(1) These bonds were not issued by the carpet-bag Legislatures. They were issued by Democrats, not alien, but citizens of North Carolina. They bear the honorable names of Jonathan Worth, Governor, and Kemp. P. Battle, Treasurer, and the great seal of the State of North Carolina.

If these bonds were carpet-bag bonds we should not be concerned. But they are not.

(2) These bonds were not issued in fraud and they were honestly used in building a railroad for the Commonwealth.

The carpet-bag bonds were the mere documents of robbery. These bonds are the evidences of an honest debt made by honest men in the name of an honest State.

(3) We have it on the best authority—a member of the General Assembly that issued these bonds and now a judge of our Superior Court—that these bonds were by accident included in the act to compromise the State's debt. We will give his name upon request.

(4) North Carolina was prostrated by the war and by reconstruction. She has been too poor to pay these bonds. But like a citizen having recovered from a series of disasters and once more becoming able, she may now set about to give her people and her sister States an example of her regard for a moral obligation. A man may die and death may dissolve his debts; but a State never dies.

(5) We put aside the consideration that these bonds have been declared valid and collectable, and that unless we shall pay them the State's property will be sold for debt before the Capitol of the Nation at Washington—a humiliation that we look forward to with great aversion. But nevertheless this is a consideration of powerful weight. We would prefer to pay the debt without the sale.

We are aware that the lawyers for the prosecution in this case are men of unsavary records; that persistent effort has been made to associate these bonds with the fraud bonds of the carpet-baggers; that in fact every effort has been made to hide the merits of the question and make it terribly unpopular to advocate the payment of these bonds. But we behold here a matter of honor and a high moral obligation, in which we would not have North Carolina in this new day of her hope to falter—not to say fail. And to this we cheerfully give our heart and hand.

THE MAN IN THE MOON SAW.

Some very stingy church members.

Preachers who made debts and did not pay them.

Wealthy Baptists who gave almost nothing to send the Gospel to others.

Church members who seemed glad when they had a seeming affront.

Members of Baptist churches without conviction as to Bible doctrine.

Those who are sure to find fault with the pastor when he urges effective church discipline.

Deacons who thought their duty performed when they had passed the bread and wine at communion.

Men whose piety does not measure with the length of their public prayers.

HENRY SHEETS.

PETER PLAIN REDIVIVUS!

Mr. Editor:—I am pleased, sir, to report that the General Assembly has arrived; and with your permission I shall submit such observations as the performances of this august body may justify—always remembering the direful visitation upon my defenceless head which my over-frank remarks brought toward the close of the last session from a Senator, who, alas, like many another, is no more known to the place that knew him too well, but not wisely.

In his seat sits Father Time, whom the Pen, of all the weapons and devices of men, alone is superior to. (I am aware, sir, that this classic allusion to the Senator from Wake will be appreciated only by those who have seen both his picture and the picture of Father Time. And this reminds me of a conversation that took place during the Baptist Convention at Elizabeth City. "Who is that jolly old fellow you have for president?" inquired a resident of a delegate. "Why," said the delegate, "that is Dr. Marsh." "Oh, indeed," the resident interjected, "I thought he was Colonel Peck, the father of Peck's Bad Boy!" The resemblance is striking; but not more so than is the Wake Senator's to the Almanac's hero of the scythe.)

It was most singular, sir, that night of the caucus. Do you remember the crowds and the heart-breaking struggle for the poor little offices that have attended the opening of all the Legislatures since 1870? As I have seen them I have thought of that terrible picture—The Battle for Bread? Well, there was no struggle here. Only a few poor fellows in the rotunda, and just a few in the lobbies. We are fallen upon better times. Men are no longer fighting for four dollars a day in North Carolina, Heaven be praised! The pity of it was, though, that the few who fought most desperately were Confederate soldiers!

Mr. Guion had a walk-over for Speaker. I will not undertake to account for it. One of the other candidates hinted at it the next day when he confessed that he thought the gentlemen had acted wisely in choosing Mr. Guion. He is a first-rate man. He is a lawyer, in the prime of life, makes a good speech and gets on well with men, an excellent thing in speakers and everybody else. He is not a Prohibitionist. He is a Democrat, which is a white horse of another color. He voted for the Watts Act two years ago, made a fine speech for it in a critical hour, and voted for prohibition in the New Bern election.

Now, sir, this is all I know about the House: for it is folly to "size up" 120 legislators, 100 of them new men, before they have sized up one another. I judge by the fact that they elected the old clerks, for the most part, that they are somewhat disposed to take things handily. Mr. Graham will take a leading part in the discussions, of course, for which his experience, his knowledge of law and his love of the arena well qualify him. But I hesitate to venture more just now. I should like to see a towering leader appear in this House.

I know more about the Senate; and I am inclined to think more of it than I did of the last one, and I thought well of the last one. It is a really fine body of men. Lieutenant Governor Winston takes to his office as he does to anything political—like a duck to water. He is well-qualified. Yes, I know about George White. But what of that? Shall we remember a fool blunder forever? I admire the Democratic Party for restoring Mr. Winston to its bosom. Repentance should always be met with forgiveness. He has surely repented and brought forth fruit meet for repentance. Besides, I believe in the loose theory of party ties. You see if they forgive Mr. Winston they will forgive some of the others of us who may kick out at any time. Mr. Winston is an able man and a clever man—generous; why he would give you his coat any day upon demand. There are three of them—George, Robert, Frank; and the question is which is the smartest. The first is the most brilliant and scholarly, and a better man within and without than he has been painted and more deserving of a fellow's love.

I am reminded of one of Dr. George Winston's pieces of cleverness, which I will relate by way of parenthesis. The A. and M. boys had rebelled, and a newspaper man produced two columns of fanciful and would-be philosophical comments on the President's poor policy. Some one called his attention to it. "Well," said he, "there are three sorts of philosophers, the philosopher, who loves learning; the fullosopher, who is full of learning; and then there is—— the foolsopher. Good day, sir!"

Mr. Robert Winston is the most level-headed and a capital hand at any task; but Mr. Frank Winston is the best all-round man of the three, the most open-hearted, brilliant, too, full of humor, and in the actual engagement always better than he promised to be. He has more of the boy in him than his brothers. I make bold to say to you that he did make a good judge notwithstanding your criticisms. He will make a good President of the Senate, and—should anything happen, he would surprise some of us. He can squelch the boy in him upon occasion. And shall we not be grateful for a man now and then in whom the rollicking spirit of boyhood flourishes?

What about the Committees? Well, let's not count chickens so soon. They look promising. But there is many a fact twixt the bill and the act—to be poetic. I see the House expects to have a special committee on the Liquor traffic. That is just as well. I hope they will resolve themselves into a corps of pall-bearers for the liquor business.

I am, sir, with apologies, etc.,

PETER PLAIN REDIVIVUS.

Sunday School Department.

THE EARLIEST EVANGELISM.

Bible Lesson for January 15. John I. 35-51.

Golden text: "Thou art the Son of God: Thou art the King of Israel."

Jesus emerges from the wilderness and, conscious of His mission, begins His ministry. John the Baptist, who has prepared for Him better than he knew, looks upon Him "as He walked" and cries a second time, "Behold the Lamb of God." Two of John's disciples, perhaps perceiving that this was the word from John signifying the hour when they must leave him and begin the work for which he had prepared them, immediately follow Jesus. Their greeting is most simple and the record is convincingly unpretentious. "What seek ye?" Jesus inquires. They do not answer His question, but inquire meaningly, "where abidest Thou?" "Come," He says, "and ye shall see." Of the friendly "What seek ye?" —of the half-confused "Where abidest thou?" (as much as to say "we seek thee, but more we cannot say"); of the heart-grasping "Come and ye shall see"—much might be written. But let us respect the simple beauty of the colloquy. It is enough for us to observe the hearty approachableness of Jesus; His readiness to receive sincere inquirers.

Then they had a day together, and learned where He abode. Heaven was not so far away as they had thought. And no sooner had they learned than they began teaching.

Evangelism.

The mind of Christendom is turning toward the subject of Evangelism—of carrying to men the news of Christ's salvation. We have here a timely lesson.

Consider John the Baptist. What was the manner of his evangelism? To two men he cried, Behold the Lamb of God.

Consider Andrew. He first findeth his own brother Simon and saith unto him, "We have found the Messiah."

Consider Jesus. "He findeth Philip and saith unto him, Follow me."

Consider Philip. He findeth Nathanael, and saith unto him, We have found Him of whom Moses and the prophets did write, etc.

Is it not simple?

It is the only way. The personal enthusiasm of a personal experience with Jesus thrusting one here and there with the word of Him; not Jonathan Edwards revivals; not preaching torment, not praying for revival, not moral influence, not the plan of salvation; not a commission or a convention; not even an evangelist with a singer! But only this—a soul fired with the Master's touch. Let us arrive at that and the evangelism will come.

Our trouble is we have not the Personal Jesus to bring our friends to—not as Andrew had. But know more of that? They spent a day with Him. self known through us; and will He not speak in the hearts of our friends as He did speak in our own hearts? If not, it is all a dream. For He did promise nothing less.

The First Impression.

Observe the immediate impression of Jesus upon men. It is quite different from the impressions made as He followed His trade—at least we may so infer from the utter silence upon His relations to men in all that time. Now He says Come, and they come. Now He spends a day with two men and they go forth proclaiming Him Messiah to their dearest relatives. We read herein more than credulity. We read His Power. It was not in what He said. It was rather in what went on within them as they saw and heard Him. High and foolish notions had they of Messiah. In Him was not much according with those notions. But in Him was that that seized their souls with the conviction that they of all the men in the world had found the Messiah. Such is the power of an experience with Jesus. Might I not know more of that? They spent day with Him. Have you ever done so much? No wonder the race cries out in doubts and despair when not one in a thousand Christians can say that he ever spent a day with His Lord and Master.

Probably the face of all the world would be changed if the readers of this paper would do just that; and on the morrow we should have such an evangelism in North Carolina as would sweep the world with its power.

His Promise.

Jesus manifested His power in three ways in this lesson: (1) His commanding power; (2) His power to know men—in the case of Peter; (3) His power to see beyond the eye. They were all of Himself, and one no more miraculous than another. He was well assured of His authority, therefore. And His promise reads as if, having exercised this authority to impel these men to follow Him, He would now hearten them with a Promise. It is mercy and love that move Him, not desire to hold them by great hopes. He would assure them of God's help and approval. He gives them a vision of what He has already seen.

And there appears in impressive contrast that mysterious designation of Himself—"son of man." Just what it means we would not venture to say. That it refers to His humanity seems granted; but that the very phrase speaks of His divinity seems more clear, for what man would refer to himself as the son of man? It is as if He were so impressed with the eventual overwhelming acceptation of His deity that He speaks thus of Himself to preserve the invaluable thought of His humanity. Moreover, it was not a new expression, but one that Israel had come to connect with the Christ. And there is, finally, a breadth in His use of the word Man that speaks not of His birth of a woman in behalf of a nation but rather of a vast relation to all mankind. But we hold the opinion that His use of the expression reflects a fresh consciousness of His humanity in the hour when the consciousness of His deity was most overwhelming.

HINTS FOR THE TEACHER.

BY H. C. MOORE.

1. First of all, and before you appear in class, learn or re-learn from this lesson these things:—follow Jesus, as did these primitive disciples; abide and commune with Him, like those two early seekers; then, Andrew-like, come forth to bring some other to Jesus.

2. As a lesson background, consider a moment the Messianic hope: its intensity among the Jews; its material and worldly nature; and its true emergence here in the acceptance of Jesus as the Messiah.

3. See that the setting is clear and make it graphic: Bethany beyond Jordan, one scene of the Forerunner's ministry; time, February or March, 27 A. D.; the Baptist at the zenith of His fame while Jesus is making the first step upon the threshold of His work.

4. Fix in mind the facts here recorded: on the first day the winning of three, probably four, disciples near Jordan; and on the second day the winning of two more on the eve of return to Galilee.

5. Study and develop brief sketches of the characters here appearing: John the Baptist in the foreground making Jesus the central figure now and henceforth in the Gospel story and surrendering to Him his aptest followers—first Andrew and John, then Peter and probably James, and finally Philip and Nathanael (who was perhaps Barthomew)—at this time beginning their discipleship but later called to apostleship.

6. Mark how Jesus won these first disciples. There was preparation, for this saving work was on the basis of the Baptist's ministry; adaptation, for no two were treated exactly alike; experience, for the seekers were themselves to come and see; co-operation, for the converted were to bring others to Jesus.

7. In your explanation note the designations of the Saviour here employed. He is called "Jesus" by the author; "Lamb of God" by the Baptist; "Rabbi" by the two seekers; "Messiah" or "Christ" by Andrew; "of whom Moses did write," and "Son of Joseph" by Philip; "Son of God" and "King of Israel" by Nathanael; and "Son of Man" by Himself.

8. Observe that they are real seekers of this Saviour who find Him. "Whom seek ye?" still says the Master. And when we seek Him, with Andrew and Philip, we find Him the Messiah, fulfiller of Moses and the prophets; and, further, when we have found Him, we will seek others as Andrew sought his brother and Philip, his companion.

9. Let not your class turn away before you have said to them with the Baptist, "Behold the Lamb of God;" with Philip, "Come and see;" and reiterated the Master's word, "Follow me." And may it be that you will discover an Andrew who will declare, "We have found the Messiah," or a Nathanael confessing, "Rabbi, thou art the Son of God!"

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JOHNS, Raleigh, N. C.

A Glance at the Work of the Associational Vice-Presidents.

BY MRS. J. C. MURCHISON.

(Presented at the Annual Meeting)

As so many of the Associational Vice-Presidents found it would be impossible for them to attend the Annual Meeting and make personal reports, Miss Heck requested them to send me a report of the year's work with plans and aims for the coming year. In reading these reports as they came to me from our Vice-Presidents in various parts of the State, my attention was attracted to several things common to them all.

First and foremost was the bright, hopeful tones that ran through them; not one gloomy word! The key-note was, "Our women more interested, our work moving forward." As I carefully read each line, I knew that every word had been written by working, praying women. Behind them stand the promises of God, and the foundation is being laid, perhaps slowly, but surely, for a glorious onward movement for our work in North Carolina.

I said there was no gloomy word; but they had experienced discouragements, and felt that many difficulties yet remained to be overcome before we reached our aim; a Society in every church and every woman in the church a member of that Society. And (does it sound strange to you?) their discouragements and difficulties were the same, namely, lack of a leader in many churches; pastors unappreciative of the great good to be accomplished by organizing the women into a individual work; country churches with a scattered membership, and lack of interest in a number of the women. These have a familiar sound, not only to all Vice-Presidents, but to every missionary worker. Have patience but a little while. Wait until our University and other schools send out the girls, now within their walls into every nook and corner of the Old North State, not only learned in books, but filled with greater understanding of the meaning of God's Word; filled too with a great desire to help humanity, and prepared for leadership by noble men and women. Let us organize the work and they will come with new plans, new life, and build on our foundations a structure whereof we have not had courage to dream.

Now as to these pastors. We can only endeavor to impress upon them the great advantage it will be to their churches to have the women organized into a working force.

One gentleman, a prominent worker in our denomination, says the church of which he is a member was at a stand-still until a Woman's Missionary Society aroused it to activity. Many pastors bear similar testimony.

Not long ago a Society was organized in a little country church that had been accustomed to contributing about fifteen dollars a year to missions. In the first year of its organization the women gave eighteen dollars to the mission objects, one-fifth more than the whole church had given heretofore. If the first attempt to gain the assistance of the pastors don't succeed, "try, try again."

This is a day when not only education, but the question of good roads, occupies a prominent place in the public mind. And good roads we know will "shorten distance" and make it much easier for the people to reach the country churches. This difficulty of getting the members to attend meetings in the country is due in a large measure to the greatest difficulty with which we have to contend—lack of interest in many of our women, for if every heart was filled with the desire to "Go where You want me to go, dear Lord, to do what You want me to do," then we'd have no difficulties of any kind. Surely we can take courage from what has been done to look forward to better education, better roads and, above all, better women and better work for the Master.

These reports tell of much work done, both visiting and writing, and show a large increase in the number of Societies, in the membership and in the aims for 1905. I have noted general features which characterize work common to the entire State, but I would like to call special attention to a few specific plans.

Miss Hubbard, of the Eastern Association says that during the summer she visited eight of the country churches in which there were no Societies and held meetings with the ladies. As a result at that time, she organized one Society and reorganized one. Since then three Societies have been organized in these churches. Other Vice-Presidents have visited the churches in their Associations, and pleased with the results, have planned to do more visiting than ever before. There can certainly be no plan productive of more good.

Mrs. Pope, of the Robeson Association, points with pride to the number of Societies that report promptly each quarter. We are not surprised at that when she tells us that each quarter she writes a letter to every Society, not a letter common to all, but one suggesting plans of work, especially adapted to the needs of the Society to which it is sent. It reminds them of the quarterly report, then if it is not promptly sent, a card is written to the President or Secretary of each Society. "A gentle reminder can do much good."

Mrs. Young, of the Mitchell County Association, says she tried in vain to interest the women by meetings of various kinds. Last Christmas, at Bear Creek Church, a "Christmas Offering Service" was held, the children being given active parts. As the fathers and mothers listened to their children it touched their hearts, and their eyes were opened to their duty. The church was aroused. The interest spread throughout the Association and four new societies have been organized. "A little child shall lead them."

Mrs. Howard, of the South River Association, suggested to the Societies that they adopt some social feature; this has helped very much to increase the membership. The Woman's Missionary Society and Sunbeams of Salemburg are going to support a Bible woman in China in 1905.

Mrs. Ramseur, of the Kings Mountain Association, has secured, in every church, an agent for the Foreign Mission Journal and Home Field, believing that knowledge of the pressing needs will arouse many. To ladies recommended by the pastor of the churches, a circular letter was sent, enclosing an apportionment card. The letter states that the whole Association contributes a little over $1,000 to missions; that if every woman member of the Baptist churches in that Association would give two and one-half cents per month in a year it would amount to $1,140 given by the women alone. Each lady receiving these letters is asked to personally visit the ladies of her church and try to secure a pledge for that amount, or a pledge of at least a penny a month. These letters are interesting, and I am sure that Mrs. Ramseur would gladly send a copy to anyone who cares for further information in regard to this plan.

A great deal of thought and work is being given to Woman's meetings at the Associations. All the Vice-Presidents who have held meetings this year report them better attended and more interest shown than ever before. Many Societies organized as a result.

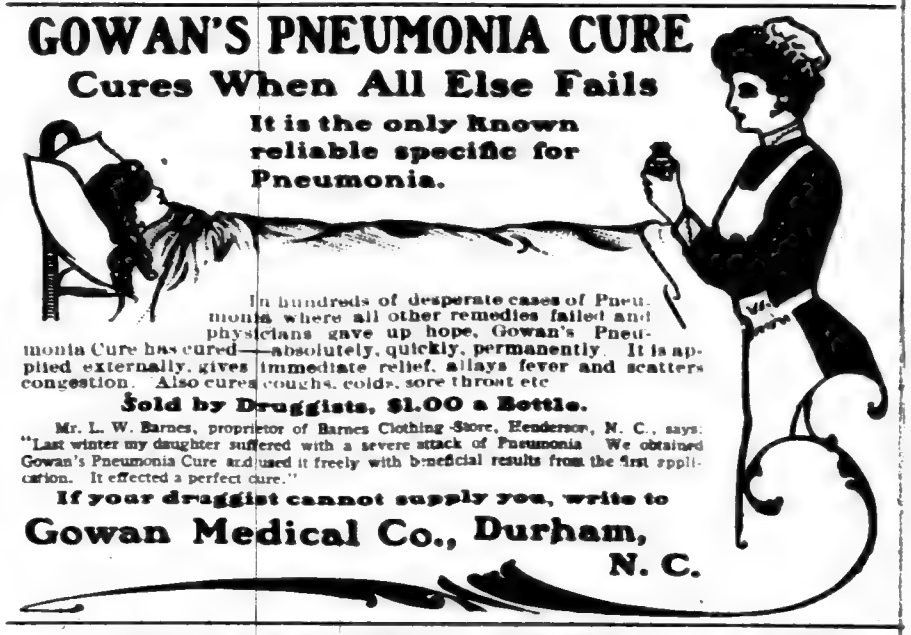
In the Pee Dee Association a program of the meeting is published six weeks before the Association meets. The President of each Society is notified and asked to send three delegates and a written report of the year's work. The recommendations and plans of work adopted at the meeting are printed in Associational Minutes. Both Pee Dee and Piedmont Associations give their Vice-Presidents a regular department in the Associational Minutes for the minutes of their Associational Meeting and for statistics showing the amounts contributed by the Societies during the year. In this way every church and pastor can keep fully informed in regard to what the Societies are doing.

Mrs. Henry says the Wadesboro Society has a printed program of their year's work and would like to exchange with any other Society that has a similar plan.

Mrs. Gibson, of the Carolina Associations, has so many good plans. Throughout the bounds of the Association she has scattered vegetable seed asking that the vegetables raised be sold and the proceeds given to misions. She has asked a number of the women to give the proceeds from the sale of eggs from one hen to missions; this has given good results, the smallest amount being sent in was thirty cents, the largest one dollar and sixty cents. She has prepared a chart showing what would be the result if every one of the two thousand two hundred and one Baptist women in that Association would give at least a postage stamp to missions, and the wonderful result of the proceeds of the sale of eggs from one hen be given. At the Associational Meeting she had the girls of Fruitland Institute give a demonstration of how a regular monthly meeting should be held, taking Mexico for a subject, and having a thoroughly interesting program rendered.

I wish it were in my power to impart to you some small portion of the good that reading the words of the earnest women has done me! Do they not fill you with an increased desire to do your part? "Let us therefore attemnt great things for God and expect great things from Him."

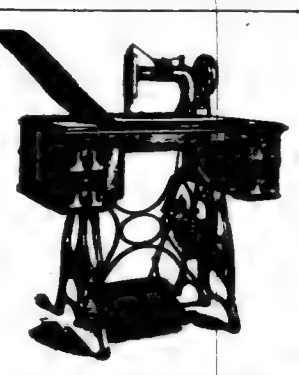
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ACID IRON MINERAL CO., J. H. Guest, Gen. Mgr., Salem, Va.
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Sunbeams' Corner.

Conducted by Miss ELISABETH M. BRIGGS, Band Superintendent for North Carolina.

A happy New Year to all to-day!
Though winds are blowing and skies are gray,
And snow and icicles fill the air,
While mercury stands—I'll not say where—
And each one's thinking, "O dear! O dear!
A pretty way to begin the year!"

But it lies with you, I'll whisper here,
To make me a sad or a merry year;
For all the sunshine that's in the sky
Will not bring smiles if you choose to cry.
Nor all the rain that the clouds can hold
Will tarnish a soul that's bright as gold.
And so, whatever your score may be,
Just please remember, and don't blame me!

—St. Nicholas.

January.

I'm little January
Perhaps you do not know,
How far I've come to see you
Across the fields of snow.

I've lots of little sisters,
A little brother, too,
And every one is coming
To make a call on you.

But I got ready quickly,
And came right straight off here,
To be the first to greet you,
This happy bright New Year.

—Youth's Compaion.

A Happy New Year.

By the cosy fireside, in the glancing light,
Father waits and mother, too, till the silent night.
Sudden fills with pealing bells, telling all who hear,
"Gone - is - nineteen - hundred - four! Comes another year!"

Nestled in their snowy beds little people sleep
While the stars in distant skies quiet vigils keep.
They hear not the ringing bells, chiming far and near,
"Waken, children, waken all! Happy glad New Year."

Midnight's message day repeats, New Year wishes speed
Round the world with loving thought for the whole world's need.
Shall we wish and work that those who in darkness drear
Look to us for light and life may have a happy year!

—Floris.

Near Sighted Polly.

Miss Alice had written a set of resolutions for her Sunday-school class. Each girl had been given a copy before the old year said good-bye, and on New Year's Sunday they brought back the papers. Five were signed and one was not. The unsigned one belonged to Polly Sanders.

"Oh! didnt you think you would like to 'resolve' with the rest of us?" asked Miss Alice.

"I didn't see any use in it," Polly answered, shrugging her shoulders.

Then Agnes Brent said, "Mamma thought it was so reasonable. She said there wasn't a thing in the list that we ought not to be glad to do."

"Let me read them, and find out which resolution troubles Polly." And then Miss Alice read:

"Resolved 1. That I will, beginning with the new year, try to be in my class every Sunday.

"2. That I will study my lesson before coming to Sunday-school.

"3. That I will be quiet and attentive, always remembering that I am in God's house on his day.

"4. That I will be careful to bring my contribution to the class collection every Sunday.

"5. That I will be very careful to give all I can for missions—"

"There!" Polly interrupted. "I can't see why I should 'resolve' that. I can't see why I should give money for the heathen, and father says so too. I can't see why I owe 'em a single cent."

"What ails your eyes, Polly? You keep saying 'I can't see' and 'I can't see,'" said Lutie Burgess with a roguish laugh.

"She's near-sighted," said Caddie Brown. "My sister Louise couldn't see the figures on the black-board at school so's to read 'em, and mamma had to buy her some spectacles."

Agnes clapped her hands softly, as she exclaimed, "If Polly is so near-sighted that she can't see why we ought to give to missions, let's take a collection and buy her some glasses."

"I can't see that I need spectacles," Polly began half angrily, and the other girls laughed so heartily to hear her favorite expression again that Miss Alice had to check them.

"I think we all need spectacles when we undertake to work for Jesus," she said, as they became quiet. "Our eyes are not strong enough to see as He sees. Things that look very clear to Him we can't see at all. One of the things we do not understand is how He is going to enlighten all the people who are so ignorant and so far away from Him as the heathen nations are. So we have to go to His Word and there we read, 'Go ye into all the world and preach my Gospel to every creature.' Now we have a pair of spectacles that shows us 'the figures on the black-board,' we will say," and Miss Alice smiled at Caddie Brown. "We cannot see how God is to do His part,—that isn't our business. But we see what our part is, and that we must either go, or help send others. Isn't that clear?"

"Yes'm, yes'm," answered the girls.

"All these duties are plain and simple when we look at them through the glasses God gives us, aren't they? Now, Polly, can you 'resolve' with us when you look through that text?"

"Why, yes, I'm willing to help, but father says it'll take a million years, and I can't see—"

The girls began to laugh again, but Miss Alice said softly as she clasped Polly's hand: "Lord, open thou our eyes, on this first Sabbath of this new year."—Selected.

MORPHINE

OPIUM, WHISKEY AND ALL DRUG HABITS

CURED WITHOUT PAIN AT YOUR HOME.

If you are addicted to these habits you think you will quit it. You won't; you can't unaided, but you can be cured and restored to your former health and vigor without pain or the loss of an hour from business at a moderate cost. The medicine builds up your health, restores the nervous system to its normal condition; you feel like a different person from the beginning of treatment. LEAVING OFF THE OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars, address DR. B. M. WOOLEY, 305 Lowndes Building, Atlanta, Ga., who will send you his book on these diseases FREE.

When writing advertisers, please mention this paper.

Through the New Testament in One Year.

(Continued from Page 3.)

be a separation between the good and the evil. Here the two grow together and we cannot separate them. In the heavenly life only the good will be gathered in. We should think carefully as we live in this world whether we are being prepared now for a place among the holy or among those who love not our Master. We are settling these common days where we shall live and what we shall be in eternity. Character will decide our destiny and we are making our character by our thoughts and words and acts as we go along. We should be willing to lose everything of this world's honor and comfort rather than lose our place among Christ's faithful ones. If John the Baptist had kept quiet about Herod's sin, he would not have been cast into prison and might have lived many years. The reward of his faithfulness was the dungeon and martyrdom. But he is not sorry now that he was true and spoke out bravely for God. We never shall be sorry for the suffering which doing right brings upon us.

Saturday, 21 January, Matt. 14:-13-36.—No matter how weary we are, we should be ready to answer the calls of human need. Jesus had retired to the wilderness for quiet and rest, but the people flocked after Him. When He saw them, He had compassion and blessed them. He preached to them the things of God, but when they became hungry, He also supplied their physical wants. Christ wants to help and bless the needy world through His friends. He bade the disciples feed the multitude that day, and He used the little provision they had in doing it. While the increasing of the food was wrought by Him, the dispensing of it was through the hands of His friends. We may think we cannot be of much use in the world, our gifts and resources are so small. But when Christ blesses even our few barley loaves, we do not know how many persons' hunger they may feed. It is a great comfort to us to know that while we are struggling in this world with needs and difficulties and sorrows, Jesus sees us from His mountain top and is interested in us. For a time He may delay to come, but in the end He will appear, walking upon the very waves of our trouble, bringing deliverance and blessing. If only we would believe, we should be able to walk on the wildest waves. It is our little faith that makes us so weak.

CHESTERFIELDIAN MANNERS.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cents box of Tetterine. It has cured me of a skin disease which doctors in seven States failed to cure." If you have any skin disease, try a box of Tetterine, and you will be as appreciative as Mr. Cantrell. It is infallible in its effects, fragrant and effective.

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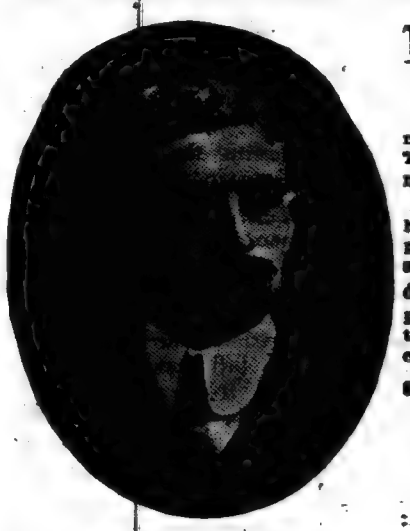
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Stoves, Jap-a-lac, Gypsine, Paints, Varnish, Stains, Johnson's Floor Wax, Vegetable Slicers, Bread Workers—mixes dough in three minutes.

THE BEST WASHING MACHINE, $6.50.

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...BUCK'S STOVES AND RANGES...

Current History.

Port Arthur.

The formal surrender of Port Arthur was without incident. The necessary documents having been signed, the Japanese army marched in and took possession. They found the city practically destroyed, the warships mined, and withal, a scene of utter horror beggaring all description. There were 25,000 Russian soldiers ill or wounded, with little food and less medicine. The ammunition had been practically exhausted. General Stoessel is not to be blamed for surrendering; it was only humane to surrender. On the other hand, the Japanese have won undying fame by taking a city that the best devices of the 19th century had been invoked to make invincible.

Russia is beset with gloom, and there are ominous suggestions of revolution. But the Czar will not talk of peace.

The general opinion is that Japan's position is secure. The Baltic fleet has been recalled: and her sway of the Pacific is, therefore, absolute. One cannot doubt that she will enter upon the spring campaign in better fighting trim than Russia.

* * *

Governor Aycock's Message.

Governor Aycock closes his administration with a message every inch worthy of himself, breathing lofty patriotism and high moral ideas. On Temperance he takes high ground, specifically approving the Watts Act and calling for measures to perfect it and enforce it. Against lynching he offers a noble plea for law and calls for measures of ascertaining and punishing lynchers. He also insists upon speedy trials and prompt punishment of criminals. He takes with regard to divorce the same high ground taken by the religious denominations—an act that promises to aid considerably in this sorely needed reform.

His review of conditions is excellent. Of course he has much to say for education, commending heartily the higher institutions and guarding with well-known zeal the cause of the free schools. In this subject he takes his position against agitation in behalf of dividing the school funds in proportion as paid by the races. Governor Aycock stands by the race from whose hands he helped take the ballot.

As to railway legislation, Governor Aycock makes some important recommendations. In the first place, he believes that it should be a misdemeanor to walk on the track except in crossing. Next the abolition of second class passenger rates is endorsed. In no other State are trains required to carry two compartments, it is said; and the combination would insure better service. Railroad accidents are discussed, and the belief asserted that their frequency is due in part to overworking the employees, making them inefficient. "There can be no doubt of the right and duty of the Legislature to pass such laws as shall render less frequent railroad accidents by restricting the number of hours of continuous service which can be given by the employees of the railroad."

In behalf of the insane and the helpless; and for the Confederate veteran the Governor speaks as we all would expect him to speak—from a heart that would deny them nothing that the State can afford.

* * *

Remarkable Negroes.

The largest housecleaning and renovating business in New York is controlled by a negro, James Garner. He started in 1880 and is looked upon as one of the wealthy negroes of New York City. His parents were slaves, and when he began business he had to carry his own ladders and tools. Now he has horses and wagons and plenty of help.

About six years ago a young negress opened a dressmaking shop on Sixth Avenue, New York. She did so well that at last she got a contract from Hurting & Seamon, managers of Williams & Walker, to make all the dresses and costumes for the company. Today she has one of the largest dress-making establishments in that city.

The following facts are gathered from the New York Sun's special correspondent at Berlin:

Hazelda Harrison, an 18-year-old La Porte, Ind., mulatto girl, who made a brilliant debut as piano soloist with the Berlin Philharmonic Orchestra in October, is the sensation of the hour in musical Germany. She is the first of the colored race to appear on the exclusive German concert stage. The girl is the daughter of a humble hair dresser who has worked at that occupation for ten years to provide a fitting artistic education for his talented child. At her Berlin debut with the Philharmonic orchestra she played the Chopin E minor and the Grieg A minor concertos and the hypercritical critics of the Berlin music world united in declaring her a most gifted young woman. She played with clean, accurate technique and a delightful touch, and her readings revealed a true musical nature. She is described as slight and comely and of the olive complexion type. When she was only eight years old she was pounding away at the most ambitious sonatas under the direction of a well-know German master living in her native town in Indiana. Prof. Victor Heinz, who came here to see her formally launched upon her professional career. Hazelda Harrison's grandfather was a slave in the South.

* * *

Items.

The President had Dr. Edwin A. Alderman, formerly of North Carolina, to dine with him last week. The President appears to be seeking to know the South's best men.

Congress is considering the State-hood bill—the bill to make States of Oklahoma, Indian Territory, Arizona and New Mexico. There is quite an effort to incorporate in the Indian Territory act an article forbidding the sale or manufacture of intoxicating liquors.

The one significant item in the General Assembly last week was the unfortunately handled motion to raise the Governor's salary to $5,000 per year. Mr. Glenn, in whose interest and with whose consent (apparently) the bill was offered, suddenly sent a telegram requesting that the bill be not passed. This left his friends high and dry, and may be put down as blunder number 1 in the new Governor's list.

Colorado has for months been on the verge of civil war. The trouble began between the union miners and the mine owners, represented by certain non-union miners. Twelve of the latter were killed at one time. Martial law was declared, and the militia took charge. The election coming on the matter became political. The Governor was a Republican, a Mr. Peabody. Every effort was made to beat him, and the Democratic candidate, Mr. Adams, was elected on the face of the returns. Fraud was charged. Mr. Adams courts investigation. But the Legislature is Republican; and the investigating committee is Republican. Naturally there is great restlessness. If Mr. Adams is deprived of the office without due and clear grounds the worst is to be feared. The situation is much like that that culminated in the Goebel tragedy in Kentucky.

New Found.

The next Union meeting for the New Found Association will meet with New Found Baptist church, January 27, 1905, at 11 o'clock a. m. Introductory, by Rev. C. C. Clubb; alternate, Rev. L. P. Hall.

Organization, 1 o'clock p. m.

First subject: What have Baptists done for the world that other denominations would not have done? Rev. W. N. Martin, Rev. R. H. Hipps.

Saturday.—Did the church of Christ ever have branches? If not, are the different Protestant sects any part of His church? Revs. T. D. Lanning and W. T. McFalls.

11.00 a. m.—Sermon. B. B. Plemmons.

1.00 p. m.—Do Christians receive the baptism of the Holy Spirit as the apostles did on the day of Pentecost? Elder C. E. Jervis, B. P. Green.

In what sense is Jesus Christ the propitiation for the sins of the whole world? Rev. A. J. Miles and S. P. Parham.

Sunday.—Sermon, by Rev. A. E. Brown.

Truly,

REV. J. D. COLLEY,
Missionary.

Montgomery.

This Union will convene with the Baptist church at Troy, Friday before the fifth Sunday in January, 1905.

Introductory Sermon at 11.30 a. m., by Rev. W. M. Bostick.

Organization at 2.00 p. m.

Queries:

1. What should be done with delinquent church members who do not attend their church meetings, and do not help to support their pastor? T. F. Haywood and Rev. H. M. Ingram.

2. Is there as much co-operation among our churches as there should be for the best interest of all? C. T. Green and Rev. G. W. Henderson.

3. What is Bible discipline in a Baptist church? Rev. W. M. Bostick and Rev. J. W. Little.

4. The qualifications and duties of a deacon. W. B. Owen and Rev. J. R. Jordan.

5. The best means to reach the unsaved. Rev. D. P. Morris and Rev. Jasper Williams.

All the churches are requested to send a full delegation.

K. C. HORNER,
For Committee.

For Blowing Rock.

Acknowledgment of contributions for Blowing Rock church:

F. P. Moore, $25.00; L. W. Farthing, $5.00; D. D. Dougherty, $2.50; B. B. Dougherty, $2.50; W. C. Fields, $5.00; Three Fork Association, $3.17; W. P. Horton, $2.00; W. R. Beach, $1.00; Mrs. W. R. Beach, $1.00; C. A. G. Thomas, $7.00; Pink Shell, $.25; Sulphur Spring church, $2.25; Liberty (Meth.), $1.92. Total, $58.59. Previously acknowledged, $82.47. Grand total, $141.06.

Many thanks.

I. W. THOMAS,
Pastor.

Lenoir, N. C., Dec. 27, 1904.

It was a true saying of a living author: "Every man is a man after God's own heart if he acts out in faith the special function for which he is fitted." To be a man after God's own heart, as the beloved Son was, is his call to each of us.—W. H. Channing.

Cabbage Plants and Sea Island Cotton Seed

Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakefield" and "Charleston Large Type Wakefield" two earliest sharphead varieties, and head in rotation as named. "Succession," "Augusta Tucker" and "Short Stem Flat Dutch," the 3 best flat head varities, and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1,000; 10,000 and over, $1.00 per 1,000. Terms: Cash with order; or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina sea coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 pounds per 1,000, and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut-rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

Our Cotton Seed. Lint of our Long Staple variety of SEA ISLAND COTTON sold this year in Charleston on December 2 at 32 cents per pound. Seed $1.25 per bushel, lots of 10 bushels and over $1 per bushel.

My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.

Wm. C. GERATY, "The Cabbage Plant Man." Post & Telegraph Office. Young's Island, S. C.



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—14—

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CHAS. M. STIEFF,

Manufacturer of the piano with the sweet tone.

Southern Warerooms 211-213 N. Tryon St., Charlotte, N. C.

C. H. WILMOTH, Mgr.

Bertie Union Meeting.

The next session of the Bertie Union Meeting meets with the church at Woodland January 27-29, 1905.

To preach the introductory sermon, W. L. Brett; alternate, A. T. Howell.

To preach the missionary sermon, J. P. Bowers; alternate, S. B. Barnes.

PRACTICAL SUBJECTS.

1. Should members be excused from non-attendance upon regular church conferences without a good and reasonable excuse? J. A. Speight and J. S. Mitchell.

2. The duty of church members in supporting Foreign Missions, by L. M. Curtis and J. T. Williams.

3. Should the Bertie Union be divided into two bodies? J. R. Taylor, T. T. Speight, Henry Miller and R. P. Thomas.

4. Should a church member who is well able to contribute his reasonable part to the payment of pastor's salary be excused when he refuses to do so? C. W. Scarborough, T. G. Wood and Everett Lassiter.

J. W. BOONE,
Moderator.

W. R. COBB, Clerk.

Neuse Union.

The next session of the Neuse Union will be held with the Kinston church, January 27-29, 1905.

PROGRAM.

Friday, 7.30 p. m.—Introductory sermon. J. B. Jackson.

Saturday, 10 a. m.—Organization.

10.30 a. m.—The Model Christian Life—What it is, and how it may be attained. W. P. Campbell and T. J. Hood.

11.30 a. m.—Education.

1. What should be the end sought in education? G. E. Lineberry.

2. Does our Winterville School stand for such education? T. H. King.

12.30 p. m.—Adjourn.

2.30 p. m.—Special prayer that the spirit of evangelism may come upon our people in the Neuse Association. Led by J. W. Nobles.

3.00 p. m.—In recent years have we not failed to lay due emphasis upon the work of our men? Why not a Man's Missionary Society as well as a Woman's Missionary Society in every church? W. L. Bilbro and W. F. Fry.

7.30 p. m.—Sermon. N. S. Jones.

Sunday, 11.00 a. m.—The Missionary Church. Livingston Johnson; alternate, W. F. Fry.

3.00 p. m.—Some things we need to realize about the Sunday-school. H. C. Moore and B. W. Spilman.

7.00 p. m.—Sermon. J. W. Nobles.

Every church is requested to send representatives. Notify Rev. G. N. Cowan, Kinston, N. C., by the 20th whether you will go by rail or private conveyance.

COMMITTEE.

Pilot Union.

The Union meeting of Pilot Mountain Association will meet with Providence Baptist church on Friday before the fifth Sunday in January, 1905.

PROGRAMME.

Introductory sermon to be preached by Thomas Carrick, H. A. Brown, alternate, Friday morning at 11 o'clock.

After organization the following subjects will be discussed:

1. Should a church discipline a member who could, but does not attend its services, and who is able, but will not contribute to its support? Speakers, W. H. Wilson, R W. Crews, R. M. Loftis.

2. What are Baptist principles worth to the world? Speakers, H. A. Brown, B. K. Mason, A. L. Betts.

3. Are our churches declining in spirituality, if so, why? and what is the remedy? Speakers, C. C. Haymore, J. M. Stanford, J. B. Johnson.

4. Should a church discipline members for using intoxicating liquor as a beverage? Speakers, T. M. Baker, P. Oliver, T. B. Lindsay.

J. B. JOHNSON,
S. G. TAYLOR,
D. F. KING,
Committee.

Union at Scotland Neck.

Program for the Union of all the Unions in the Tar River Association, January 27-29, 1905:

Thursday, 7 p. m.—Sermon. S. L. Morgan.

Friday, 9.30 a. m.—Devotional Exercises. J. K. Howell.

10.00.—Organization.

10.30.—Reports from mission fields.

11.00.—How to Make a Prayer Meeting Interesting. J. W. Downey, A. G. Wilcox.

11.30.—How to Interest Our Young People in Church Work. J. T. Jenkins, M. P. Davis.

2.30.—Aged Ministers' Relief. A. T. King, G. W. May.

3.00.—Should Baptist Boys be Educated in Baptist Schools? Samuel L. Morgan.

4.00.—The Best System of Finances. J. W. Morgan, J. K. Henderson.

7.00.—Devotional Exercises. G. L. Merrill.

7.30.—Our Home Board; (1) Its Past Results, S. W. Oldham; (2) Its Present fields and opportunities, T. S. Crutchfield; (3) Its methods and advantages. I. N. Loftin.

Saturday, 9.30.—Devotional exercises. W. L. Harris.

10.00.—Do Baptist pastors and churches give sufficient attention to discipline? T. J. Taylor, R. D. Carroll.

10.45.—Spiritual condition of our churches. Josiah Crudup, G. M. Duke.

11.30.—Orphanage. B. Craig, J. D. Hufham.

3.00.—Pastor's Conference. Led by T. J. Taylor.

Ladies' meeting at same hour.

7.00.—Devotional exercises. G. W. Coppedge.

7.30.—Woman's Work. Report.

8.00.—Address on Woman's Work. J. W. Bailey.

Sunday, 11.00.—Distinctive Baptist Principles and Baptist Obligation. A sermon. J. D. Larkins.

7.30.—Foreign Missions. A sermon. H. H. Mashburn.

Reading Church Letters.

Elder J. M. Holleman, of Apex, has spoken my sentiments on reading church letters at our Associations. It is just as important for the delegates and others composing these bodies to hear the letters from the different churches read, as it is for Associations to hear reports of committees on missions, periodicals, temperance or any other object of our Convention. Why not? Dispense with reading these letters, then the next thing in order will be to do away with sending up church letters at all. Why not? Yes, why not have the preacher do all the reporting? Yes, go right in to the one man power business at once, and "save time."

R. Q. A. TEAGUE.

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Dr. J. Newton Hathaway, of Atlanta, the author of eight valuable medical books on as many different diseases of the body, has just announced that he will send any one of the books free of charge to those afflicted. As Dr. Hathaway is the recognized authority on Chronic Diseases in this country, you can readily appreciate the value these books will be to you. His idea in sending them out free is to further acquaint those afflicted with his successful method of treating the Chronic Diseases of men and women. His treatment for these diseases is based on 25 years of close study, during which time he has been connected with some of the leading hospitals of the world, where he was in position to study every form of the different diseases. He has been established in Atlanta for nearly eighteen years, and this alone is sufficient to convince the most skeptical of his reliability, without taking into consideration some of the marvelous cures he has effected.

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BIBLICAL RECORDER.

Behold! What Hath God Wrought !!

BY REV. A. B. CARANISS.

Brother Editor:—As one of the pioneer missionaries at Shanghai, China, half a century ago, where Yates, Shuck, Pearcy, Tobey, Hartwell, Crawford and I, with others, sowed Gospel seed in hard and stony ground with but small visible results, it was with much delight I received your Recorder of December 7, 1904.

On the cover I saw, printed in Chinese characters, a letter from some Chinese school boys. Then I read of the Baptist Seminary for Chinese Girls, not more than twenty or thirty yards from where Dr. Yates and I lived, near the North Gate. I had also full account of the Yates College for Boys and Young Chinese Preachers, at Shanghai, with a bright outlook for both institutions. Then I looked at Dr. Graves' Theological School at Canton and their Chinese Publishing House for printing Bibles, religious books and tracts and a Chinese newspaper. In addition to all this, when I thought of the 100,000 converts to Christianity in China, and the wide and open door for the spread of the Gospel in that land, I could but again exclaim, Behold! What hath God wrought!!

Dr. Graves, Mrs. Crawford, Mrs. Pearcy, Mrs. Haynes, Dr. Hartwell and I are all that are left of that pioneer band of missionaries sent to China by the Southern Baptist Convention.

We sowed, others watered, but God hath given the increase. The present missionaries are bringing in the sheaves with joy and gladness. What an inspiring fact!

The workers die, but not their deeds; the work goes on, for God inspires others to take their places and perpetuate His kingdom. As a striking object lesson on this point, I need only cite your readers to Wake Forest College, where God has already inspired and is still inspiring so many to take the places of Yates and others who have gone before.

Thus, the Gospel seed, we now sow in tears,
Will a good harvest yield, in coming years;
When the sowers are on the other shore
Rejoicing with those who have gone before.

Thoughtful.

General "Joe" Wheeler relates the following amusing incident that took place during the night of the El Caney affair:

"General Lawton's division was marching back to El Poso, there to take up a new position in the morning. The General, in company with Major Creighton Webb, inspector general of his staff, was standing at the edge of the road, watching his troops file past. Just as the dawn was breaking the colored troops came in sight. They gave evidence of being dead tired, but were nevertheless full of 'ginger.'

"General Lawton's attention was attracted to a certain corporal of the 25th Infantry, a great six-foot negro, who, in addition to a couple of guns and two cartridge-belts loaded full, was carrying a dog. The soldier to whom the other gun belonged was limping alongside his comrade.

"The General halted the men. 'Here, corporal,' said he to the six-foot man, 'didn't you march all last night?'

"'Yes, sir,' responded the negro, saluting.

"'And fought all day?'

"'Yes, sir.'

"'You have, besides, been marching since 10 o'clock to-night?'

"'Yes, sir.'

"'Then,' said Lawton, 'why on earth are you carrying that dog?'

"'Well, General,' replied the negro, showing his white teeth in a broad grin, 'the dog's tired?'"—Woman's Home Companion.

Temperance.

The Cost of a "Plain Drunk."

The following graduation of penalties for a "plain drunk" seems to indicate that higher civilization is more tolerant of intoxication than benighted communities or communities so considered:

In this country, $2 and costs.

In Persia, eighty lashes on the soles of the feet.

In Turkey, the bastinado to a more severe extent.

In Albania, death.

In the three later instances the extreme penalty is given above.. Before the officials give a man up as confirmed in his cups, they lecture him. In Persia they put him on the black-list first, and forbid him the baazars, except in certain hours, and then under police supervision, and also places of amusement and worship.

In Turkey the offender receives an admonition and is fined for the first offense, and the bastinado in applied afterwards if the crime is repeated.

Among the mountaineers of Albania and Montenegro drunkenness is regarded as a political offense, and for that reason is considered more serious than if it were a moral one.

Among the mountaineers fighting and drinking are not considered to go together, and to be able to fight is the first duty of a citizen. Therefore the drunkard is harshly dealt with. At first they try moral suasion with the festive tippler; but when that fails and he persists in making the mountain peaks ring to his Montenegrin substitute for "We don't go home till morning," he is declared to be a danger and a disgrace to his tribe and his country, and is quietly assassinated by order of the local chief.—The National Advocate.

"As Others See Us."

"There goes a young man whom I saved from going to the dogs through drink," remarked a court stenographer. "He is a tip-top fellow, and has plenty of ability, but two or three years ago he began to let red liquor get the better of him.

"He had a good position at the time, and I don't think he exactly neglected his work, but it got to be a common thing to see him standing around barrooms in the evening about two-thirds full and talking foolishly. A few of his intimate friends took the liberty of giving him a quiet hint. As usual in such cases, he got highly indignant, and denied point-blank that he had ever been in the least under the influence of liquor. All the same, he kept increasing the pace until it became pretty easy to predict where he was going to land, and it was at that stage of the game that I did my great reformation act.

"I was sitting in an up-town restaurant one evening, when he came in with some fellows and took a seat without seeing me. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment I pulled out my notebook and took a full shorthand report of every word he said. It was the usual maudlin rot of a boozy man, and included numerous candid details of the speaker's daily life.

"Next morning I copied the whole thing neatly on the typewriter and sent it to his office. In less than an hour he came tearing in to me with his eyes fairly hanging out of their sockets.

"'Great heavens, Jack!' he gasped, 'what is this, anyhow?'

"'It's the stenographic report of your monologue at ———'s last evening,' I replied, and gave him a brief explanation.

"'Did I really talk like that?' he asked faintly.

"'I assure you it is an absolutely verbatim report,' said I.

"He turned pale and walked out, and from that day to this he has not taken a drink. His prospects at present are splendid. All he needed was to hear himself as others heard him."—Exchange.

What Difference Will It Make

A thousand years from now whether you
Live in a mansion or a cottage,
Wore "tailor-mades" or "hand-me-downs,"
Sported silk socks or woolen,
Ate canvasback duck or Hamburg steak,
Slept in a hand-carved bed or an iron one,
Traveled by automobile or trolley,
Owned a fast horse or a plug,
Belonged to a fashionable club or were a stay-at-home,
Walked on velvet carpets or ingrain,
Sat on Louis XIV. furniture or wooden-bottomed,
Used solid silver or plated,
Stuck diamond studs in your shirt front or mother of pearl,
Sipped green turtle soup or tomato,
Had a million in bank or nothing at all?

But it will make a mighty big and eternal difference whether you were a
Man of honor or a scoundrel,
Truth teller or a liar,
Brave fellow or a coward,
Straightforward chap or a sneak,
Worker or a loafer,
Patriotic citizen or a boodler,
Chivalrous friend or a selfish curmudgeon,
Generous giver or a stingy skinflint,
Humane employer or a sweater,
Conscientious workingman or a shirk,
Loyal husband or a social leper,
Lover of your children or a brute,
Practicer of self-control or a slave of appetite,
Conversationalist of clean lips or of foul,
Reader of pure books or of filthy,
Believer in God or an atheist,
Confessor of Christ or a denier,
Reverer of the Bible or a scoffer,
Striver after righteousness or an indifferentist!

These things will bear a little thinking about!

There is the almighty dollar, indeed.

But there is also the immortal soul.

"What shall it profit a man . . . ?"
—Western Christian Advocate.

The fear of others' displeasure and the foolish, cruel wish—a wish doomed to eternal disappointment—have robbed me of all nobility of manhood. Every time I trample down such fear I become an immortal.—Mozoomdar.

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SEABOARD

Air Line Railway

The Seaboard Air Line Railway announces the inauguration of the "Shoo-Fly" train, between Weldon and Raleigh, with connections from Oxford, Louisburg and Warrenton, commencing Monday, 9th.

The trains will be known as No. 27, Southbound, and No. 30, Northbound, will stop twenty minutes at Norlina for breakfast and supper, and will be operated daily (except Sunday), commencing Monday, January 9th, on the following schedule:

No. 29.	Lv.	Weldon	6.45 a. m.
	Ar	Norlina	8.00 a. m.
	Lv.	Norlina	8.20 a. m.
	Ar.	Henderson .	8.53 a. m.
	Lv.	Franklinton.	9.25 a. m.
	Ar.	Raleigh	10.15 a. m.
	Lv.	Oxford	7.45 a. m.
	Ar.	Henderson .	8.30 a. m.
	Lv.	Louisburg ..	8.45 a. m.
	Ar.	Franklinton.	9.15 a. m.
No. 30.	Lv.	Raleigh	5.00 p. m.
	Ar.	Franklinton.	6.30 p. m.
	Ar.	Henderson .	6.29 p. m.
	Ar.	Norlina	6.55 p. m.
	Lv.	Norlina	7.15 p. m.
	Ar.	Weldon	8.30 p. m.
	Lv.	Henderson ..	9.00 a. m.
	Lv.	Henderson ..	6.40 p. m.
	Ar.	Oxford	9.45 a. m.
	Ar.	Oxord	7.25 p. m.
	Lv.	Franklinton.	6.10 p. m.
	Ar.	Louisburg ..	6.35 p. m.

The above schedules on the branch lines will in no way affect the present connections with regular Nos. 39 and 41.

For further information in regard to schedule, apply to

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Marriages.

EVANS—HENDERICK.—By the same, at the same time and place, Mr. Robert E. Evans and Miss Fannie May Henderick.

CARROLL — DARNELL. — At Warrenton Baptist parsonage, on December 22, 1904, Mr. Levi Carroll and Miss Lena Darnell, T. J. Taylor officiating.

AIRS—BLANTON.—On December 7th, 1904, at the home of the bride's father, in Harry County, S. C., Mr. Willie Airs to Miss Blanton, Rev. L. B. Boney officiating.

FRAZIER — CURL.—By T. J. Taylor, on the 21st of December, 1904, at the residence of J. L. Curl, near Warrenton, Mr. George R. Frazier and Miss Hattie A. Curl.

MUSTIAN—CARROLL.—On the 27th of December, at the residence of Mrs. Caroline Mustian, near Warrenton, Mr. Willie Mustian and Miss Ava Carroll, T. J. Taylor officiating.

EVANS — MUSTIAN.—On the 27th of December, 1904, at the residence of Mrs. Caroline Mustian, near Warrenton, Mr. Alpha Omega Evans and Miss Josephine Mustian, T. J. Taylor officiating.

ANDERS — TAYLOR.—On December 20th, 1904, at the home of the bride's father, Mr. Walter Anders, of Ivanhoe, N. C., to Miss Minnie Taylor, of Atkinson, N. C., Rev. L. B. Boney officiating.

WINBORNE — ELLIOTT. — On December 28, 1904, at the home of the bride's father, Mr. W. H. Elliott, Mr. W. H. Winborne and Miss Annie P. Elliott, both of Chowan County, N. C., W. B. Waff officiating.

SUMMERLIN—AARON.—In the Baptist Church of Mount Olive, N. C., Thursday night, December 22, 1904, George E. Summerlin and Miss Emma Aaron, both of Mount Olive, N. C., Rev. R. J. Bateman officiating.

GREEN—YATES.—On December 27th, 1904, at the home of the bride, near Inwood Church, Wake County, Mr. Herman P. Green to Miss Anna Yates. The ceremony was performed by Rev. A. D. Hunter, assisted by Rev. Mr. Martin.

Obituaries.

PATTERSON.—On December 20, 1904, Bro. Charles G. Patterson, of Vance County, N. C., departed this life. He was 64 years old. Brother Patterson was a member and deacon of Poplar Creek Baptist Church. He was a man of deep piety, much beloved by his brethren in the church and by his neighbors. His funeral services were conducted by his pastor, and his burial took place at his home. One of our best men has gone to his heavenly rest. He was a man of feeble health but of strong spiritual life.

A. D. HUNTER, Pastor.

ERWIN.—Dr. Thos. G. Erwin was born in Steel Creek, N. C., January 4, 1847, and died at Forest City, N. C., November 16, 1904.

July 6, 1871, he was married to Miss Nancy Richardson, after which he began the study of medicine at Charleston, S. C., and afterwards graduated at the medical college, Augusta, Ga.

Dr. Erwin, after his graduation, was actively engaged in his chosen profession until he was taken sick in March, 1904.

Dr. Erwin was a Baptist and a Christian in the broadest sense. He seems to have had a premonition of his death, but without alarm. He spoke calmly about death and gave explicit directions about his body after his spirit had taken its flight.

The wife and brother of our deceased brother have the deepest sympathy of their friends.

The funeral exercises were conducted in the Baptist church at Matthews, by Rev. W. B. Renfrow, after which the body was delivered to the Masonic Lodge, of which he was a member, and put away in their manner.

WHITE.—Sister Kate E. White died at the home of her sister, Mrs. W. P. Hoggard, Aulander, N. C., December 23, 1904, after an illness of nearly five months. She was in her fifty-fifth year, was the widow of Mr. Joseph W. White, and has been a member of Pleasant Grove Baptist Church for many years.

"Aunt Kate," as she was familiarly known, was a faithful, good woman and loved by all who personally knew her. She was perfectly resigned to death; she said "Jesus can make my dying bed as soft as downy pillows are." One week before her death she uttered a prayer. "Oh, dear Jesus, please cut the tender little cord between life and death and take me in that home where I shall feel no more pain."

She called her children around her bedside and begged them to live useful, Christian lives. Her body rests by the side of her husband at her old home in Hertford County.

We all miss dear Aunt Kate; oh, so much we miss her in our home. We shall meet her again in the "sweet bye and bye," where no farewell tears are shed.

Our loss is her eternal gain. May God bless and comfort the orphan children.

Written by one who loved her.

ROSA.

WARD. — Sister Roy Memory Ward, daughter of Bro. and Sister S. E. Memory, of Whiteville, N. C., departed this life October 1, 1904, in her twenty-second year.

Sister Ward was born in Atlanta, Ga., December 21, 1882. About a year ago she was happily married to Mr. Vincent Ward, of Conway, S. C., where she made her home till the summons came. Her sudden and unexpected death was a great shock to the family, especially to her father who, at the time, was critically ill.

She leaves a devoted husband, father, mother, one brother, Thomas S., and two younger sisters, Irene and Annie, to mourn their loss.

The sympathy of the entire community go out to the bereaved family and grief-stricken husband.

Sister Ward was a member of our Whiteville church, and in conversation with her pastor some time before, expressed her abiding faith in Christ. She leaves behind with her loved ones here the assurance that their loss is her eternal gain. Now may He, who having loved His own which were in the world, land them unto the end, comfort the bereaved hearts, and as He said to another: "What I do thou knowest not now; but thou shalt know hereafter."

J. G. BLALOCK, Pastor.

CHEEK.—Bro. Nash Cheek departed this life at his home in Durham County, November 22, 1904. He was born August 29, 1823, in Orange County, N. C., was converted in early life and was baptized into the fellowship of Cane Creek Church by Elder G. W. Purefoy in 1840. In 1844 he was married to Miss Margaret Alice Bishop, who was baptized at the same time and place that he was. Six sons and four daughters were born as the result of their life-time union, and five sons and three daughters, with the aged mother, still survive, and quite a number of grandchildren and some great-grandchildren. His mother lived to the great age of 102 years. He changed his home several times during his long life, but never lived but a few hours' ride from the place of his nativity. In consequence of his movings, he held his membership with the following churches: Chapel Hill, Lystra, Mt. Pisgah, Durham and Mt. Moriah, besides Cane Creek, where he was baptized. But wherever he happened to hold his membership he was zealously engaged in the Master's work. Sunday-school work—often being superintendent—prayer-meeting work, in which he generally took the lead, and revival meetings were his chief delight. Being gifted in exhortation, singing and prayer, he was very useful in revivals and his help was much sought in protracted meetings. He was a regular attendant of the meetings of the Associations; first, Sandy Creek, and then Mt. Zion, after its organization.

He was made deacon while a member of the Chapel Hill Church, and in 1886 was licensed to preach by the Mt. Moriah Church, but being then well advanced in years, he never got fully into the work of the ministry, and being a man of limited means, was obliged to give the most of his time to manual labor to make a support for himself and family.

I knew the deceased about twenty years, and during that time regarded it as a special privilege to be in his company, if it was no more than to step out on the street and shake hands with him and exchange the ordinary salutation. When opportunity served to engage in conversation with him, I always felt benefited by it. If I am any judge, he was a man whose life was "hid with Christ in God."

His mortal remains were laid to rest in the city cemetery of Durham the day following his death, the funeral services being conducted at the grave by Pastor Parker of the Second Church of Durham; the hymns sung were those selected by himself in advance, one being "How Firm a Foundation." The day was an ideal one, and quite a large crowd assembled to pay their respects to one who had "served his generation by the will of God," no more to be seen in the walks of this life, but to have part in the first resurrection and to receive the "crown of righteousness, which the Lord, the righteous Judge, shall give at that day . . . . . unto all them that love his appearing." (2 Tim. 4:8.)

Thus one after another of the old land-marks is falling. There is quite a number in and around Durham who have passed their four-score. Who next? is a solemn question.

The grace of the Lord Jesus be with those whose hearts are specially smitten by this dispensation of divine providence.

J. J. LANSDELL.

Durham, N. C.



GOOD POTATOES BRING FANCY PRICES

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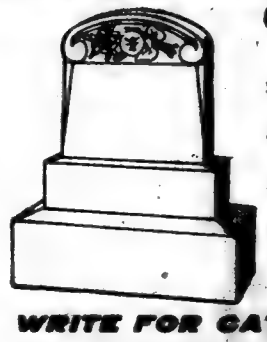
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No. 31, now due at 3.50, and leave at 4.00, will arrive at 3.35 and leave at 3.40.

No. 43, now due at 7.30, leave at 7.35, will arrive at 6.55 and leave at 7 o'clock.

C. H. GATTIS, T. P. A.,

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FOUNDED 1833 BY THOMAS MEREDITH.

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Acknowledgments.

January 14, 1905.

State Missions.—S. S., Rock Spring, $3.60; Mt. Gilead, Cedar Creek, 3.14; Tarboro, 1.50; First, Greensboro, 1.15; Yates M. S., First, Charlotte, 10.00; E. P. R., W. M. S., Cameron, 5.00; Flat Creek, .69. Total this week, $25.08. Previously reported, $2,445.38. Total this year, $2,470.46.

Foreign Missions. — Brantley's Grove, $5.00; Faison, 1.25; Tarboro, 4.24; Sunbeams, Tarboro, (Xmas) 3.97; W. L. S., Tarboro (Xmas), 1.34; W. M. S., (Xmas), 2.35; Sunbeams, Gastonia, (Xmas), 10.51; Ballards Bridge, Chowan, 51.50; Reynoldson, Chowan, 9.50; Cameron, 7.10; E. P. R., W. M. S., Cameron, 10.00; White Lake, Bladen, 1.31; W. M. S., Boiling Springs (Xmas), 1.00; Vernon Hill, 4.00; W. M. S., Hendersonville (Xmas), 5.00. Total this week, $118.07. Previously reported, $255.62. Total this year, $373.69.

Home Missions.—Faison, $1.35; First, Greensboro, $9.65; Forks of Little River, 1.02; Wadeville, 2.56; Yates M. S., First, Charlotte, 15.20; E. P. R., W. M. S., Cameron, 10.00. Total this week, $39.78. Previously reported, $205.36. Total this year, $245.14.

Education.—Mrs. A. F. Purefoy, $2.00; Morgan Hill, 4.29. Previously reported, $90.46. Total this year, $96.75.

S. S. and Colportage.—S. S., Bessemer City, $1.23; S. S. Board, 100.00; Poplar Creek, 2.25. Previously reported, $37.29. Total this year, $140.77.

Ministerial Relief.—Holly Springs $.50; Spring Hope, 3.59; Mt. Gilead, 2.30; Rocky Mount, 12.95; Mt. Harmony, 1.15; Morganton, 6.23. Total this week, $26.72. Previously reported, $88.23. Total this year, $114.95.

Students Aid Fund—Back Swamp, $2.35; Maxton, 2.65; Ashpole, 1.17. Total this year, $6.17.

Murphy School.—J. M. Stoner, $25.00. Previously reported, $5.00. Total this year $30.00.

Total reported for all objects this week	$350.59
Previously reported for all objects	3,161.99
Total reported for all objects this year	3,512.58

WALTERS DURHAM,
Treas. Baptist State Con.

God alone is everlasting and of infinite greatness, filling all creatures: the comfort of the soul and the true joy of the heart.—Thomas a Kempis.

Sandy Run.

The Sandy Run Sunday-school Convention will meet with the church at Forest City, the fifth Sunday in January, and Saturday before.

The program is as follows:

Saturday, 11 a. m.—Introductory Sermon, by C. L. Dowell; alternate, A. Hunt.

First Query: How shall we keep our young people interested in Sunday-school work? G. B. Pruett and L. G. L. Taylor.

Second Query: Can we fail to support missions and be on Scriptural grounds? B. P. Green and J. B. Thorn.

Third Query: How shall we get the young people of our church to attend Saturday meetings? H. D. Harrill and Pink Whisnant.

First Scripture: Eph. 6:1-4. J. M. Goode, G. B. Pruett.

Second Scripture: Prov. 23:31-32. Z. D. Harrill and George Cole.

Talk to children Sunday, by B. M. Bridges.

Missionary Sermon, by Z. D. Harrill.

J. M. GOODE,
Chairman.

W. A. TOMS, Secretary.

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Administrator's Notice.

Having qualified as administrator of the estate of Bunnie P. Mangum, late of Wake county, this is to notify those having claims against his estate, to present them to the undersigned on or before January 11, 1906, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

WM J. BAILEY,
Administrator.

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Having qualified as administrator of the estate of M. V. Norwood, late of Wake County, this is to notify those having claims against his estate to present them to me on or before December 1, 1905, or this notice will be plead in bar of their recovery.

JOS. V. NORWOOD,
November 28, 1904. Admr.

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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 28.

RALEIGH, N. C., WEDNESDAY, JANUARY 18, 1905.

GOVERNOR GLENN'S INAUGURAL.

The prevailing wind at Raleigh is that most hated of fishermen's winds—the northeast. The arrow has striven diligently of late to work around to the southwest, and it has succeeded in pointing to the balmy Gulf as much as ten hours at a time upon several occasions since New Year's day. The first days of the week right well did it fight for a position on the westward, and I thought it might rest between west and north—that region of blue sky and bracing air; but Wednesdays morning, January 11th, the Atlantic had her way and from her chilling northeast regions misty, deadening winds and disheartening clouds swept down upon our city busy and buzzing with the inauguration of Governor Glenn.

The flags upon the east front of the capitol presented a dauntlessly bold array to the enemy, but to no avail. At one o'clock the river of strange faces and umbrellas swept down Fayetteville street: It was obvious that the Governor was to be inaugurated indoors—at the Academy of Music—and the parade was not to be seen above the Post Office corner. We watched the tide of peoples rush by, and we realized again that no one may ever know the people of North Carolina; not one in fifty did we recognize.

The Governor had a house more than full. The crowd would have filled two such houses. He read his speech. We take it the office and the occasion sobered him. We commend him for it anyway; for we do not like his frantic way of speaking. One might forgive him, for he does it as well as it can be done; but the example is not to be commended.

But our readers are more concerned with the matter of his speech and we shall venture now to submit a few remarks relative thereto.

It was a commonplace address. There was no unity in it; no continuity; no progress: only a lot of commonplace remarks upon a series of commonplace subjects; nothing to create fresh interest; nothing to awaken enthusiasm; nothing to arouse fears; not an eloquent sentence, but many crude sentences; not one "flight" of oratory, but much matter-of-fact comment.

He said the Suffrage Amendment had had good general effect; that we have had four years of peace and prosperity while other regions had had war or famine; that the State has been too modest—a declaration we often hear and always resent, for whatever we may say about a State that claims to have been first everywhere and always and in everything and to be inhabited by the best people on earth, etc., etc., she cannot be accused of being too modest;—that we need more folks; that capital and labor should dwell together in harmony; that we can judge a State's progress by her schools and roads; that "illiteracy, the twin sister of vice, is the greatest curse to a people"; that we should have better roads; that we should have law and order, and that mob-law and lynching are to be deplored; that taxes should be low; that legislative appropriations should be economical; that pardons should be granted only for extraordinary causes; that upon the General Assembly "devolve grave and important duties"; —these are the more conspicuous commonplaces that he indulged in. Let us remember that they are at any rate good commonplaces.

But we would not have the reader to understand that the address was wholly barren.

The new Governor's treatment of the subject of common school education indicates that he will follow up the work of his predecessor. His declaration with regard to the division of the school fund between the races, while by no means so direct and bold as ex-Governor Aycock's, boils down to precisely the present policy—which has been the policy of the State since 1870. We are glad that the new Governor endorses this policy; but why did he ever raise a cloud about it? There will be disappointment in Franklin County.

With respect to industrial education his zeal leads him a bow-shot beyond the mark. Six months ago he was declaring for industrial education for the negroes as if that were possible in the free schools. Now he praises industrial education above all other education, speaks of its expensiveness, which he must have discovered since he advocated it for the colored race, and suggests that the General Assembly require that in the University of North Carolina "industrial education be taught in reality."

It happened that we were conducted through the University last summer by Professor Gore. We were convinced that the University of North Carolina is teaching industrial education—to employ the Governor's typically indifferent phrase—in quite a real and high degree. This we appreciate. But we hold that we are in great danger of losing sight of the real values in education—the values that are summed up in the word Culture, in the word Learning, in the word Civilization. Let the University of North Carolina be encouraged in her aspiration to be a great institution of the higher education, of the highest scholarship, rather than of mere industrial training. The A. and M. College is amply sufficient for the industrial training of the young men more fitted to master the material domain; and the colleges and the University may serve a higher purpose by confining themselves strictly to cultivating the intellectual accomplishments. For after all is said—and we value industrial training—industrial education, so-called, is not education. Neither Science, Machinery, Agriculture, Skill nor Work can take the place in the curriculum of the Classics, of Philosophy, of Economics, of Language, of History.

The Governor takes high ground on the divorce question. For this we praise him heartily.

He calls for a better road law. We venture to suggest that if he will do as much to build good roads as Mr. Aycock did to build schools, he will retire with an equal title to undying gratitude.

And since we have ventured, and he invites advice rather than blame, we will say that in our judgment Mr. Glenn's path of duty and way to glory lies in leading the State in three causes, namely good roads, compulsory education, and the improvement of conditions touching the drink evil and, particularly, the thorough enforcement of anti-liquor laws by State officers. But he intimates that he does not think we are ready for compulsory education. Perhaps so: He can get us ready in two years, if he cares to. And as for temperance, he leaves us in a sea of doubt.

He might be the Temperance Governor. Temperance Democrats nominated him, and his campaign was waged upon the temperance issue. But what does he mean by his compound sentences, the independent clause speaking for temperance, the dependent clause talking the other way? Here are his words, lest we do him injustice:

"While temperance cannot be forced upon a man; still, the fact that business concerns no longer knowingly employ drunkards, and legislation has rendered it more difficult to get strong drink, has certainly conducted to peace and order, and been of incalculable benefit to the manners and morals of our young men.

And while I advise the real friends of temperance not to be too zealous in their demands, until the beneficial effects of the present laws become recognized and upheld by all good citizens; still we must take no backward step in a cause which is so significant of good to the State. If the Watts law needs amendment to make it more effective and less discriminating, let it be done, but the cause of good morals should not allow the sale or manufacture of liquor anywhere in the State unless municipal protection or something equal thereto, is guaranteed. For far above the right which any man has to sell liquor as a business, there stands the sacred duty of the State, to guard and protect its men, women and children, and its schools and churches.

When the people at a fair election have voted out liquor, they are entitled to have 'blind tigers' suppressed, and if the police and county officers will do their full duty in making arrests, and our judges enforce the law by adequately punishing those who defy it, we will have no liquor traffic, unless the people again vote its return."

We take it that the foregoing indicates that Governor Glenn means well, but that his mind is not quite clear. We trust the people of North Carolina will make it clear to him that the hour has struck for the appearance of a Governor who will be bold and strong for the enactment of reasonable temperance measures and the rigid enforcement of them. We do not like the "whiles" and the "ifs" in his statement; and we know well enough that the liquor men can read just what they most desire to read in his intimation that the Watts Act is "discriminating" and therefore should be amended; that liquor may be sold or manufactured in rural districts if "municipal protection or something equal thereto is guaranteed." Of course something equal thereto cannot be guaranteed in the rural districts. But why does the Governor suggest the idea? Is it possible that he wobbles?

A Governor is like a performer before all the people: He may choose the tight wire or the slack wire. It is easiest walking the tight wire. But if one chooses to walk the slack wire, he has his trouble for his pains. The people prefer to see the wire tight and the performer go straight across. They may admire slack-wire work in the circus, but wobbling in political office gives them heart-trouble.

Now is the time, your Excellency, for bold work. Improve and enforce our laws regulating and restraining the liquor traffic and ameliorating the drink evil, and the people will love you. Wobble; and you will wish that you had never been Governor.

FROM E. D. P. TO R. B. W.

R. B. W.—Who is R. B. W.? To relieve him of his solicitude, as misery loves company, we will say our conjectures as to what he means are as great as his to the meaning of those two sentences. Does R. B. W. suspect that installing a new organ is too great a success to evoke prayer, or does he conjecture that listening to one would have to be sustained by prayer? Brother, thank the editor that he did not head your note, "Yes, Guilty." Whether R. B. W. is guilty of a suspicious mind, it matters not—he must have one to observe the ridiculous. We all say strange sounding things—even Milton taken out of connection. "Read Paradise Lost," Book 1, lines 254 and 255, and then "conjecture."

January 5, 1905. E. D. P.

A METHODIST EDITOR'S REMARK.

One sees at a glance how absurd the charge is that Baptists "make too much" of baptism. Except the Friends, who discard all water baptism whatever, no Christians make so little of baptism as do Baptists.

They do not baptize infants; they do not baptize adults when immersion would be unadvisable.

There was truth as well as humor in that remark of Dr. James M. Buckley, the renowned Methodist editor, that the Episcopalians have very few bishops, the Methodists pay very little regard to methods, and the Baptists do very little baptizing.—Norman Fox, in The Unfolding of Baptist Doctrine.

BIBLE STUDIES.

By W. R. Cullom, Th. D., Chair of the Bible, Wake Forest College.

ADAM: The End of the Physical and the Beginning of the Spiritual Creation.
(Read Gen. 1, 2; Psa. 8; Heb. 2: 5—18.)

The word Adam means man, and is about equivalent to our phrase human-being. But whether it be a proper name or not, for us he is the first man, and the progenitor of the human race. Two theories stand over against each other as to the process of creation. One thinks of the creation as instantaneous, while the other thinks of it as involving a long and tedious process. The first chapter of Genesis does not discuss the process, but simply declares the fact that God is the creator of all things. But whatever may be true of the method, all are agreed that Adam stands at the head—the crowning work of physical creation. Three things in the first two chapters of Genesis would lead us to conjecture that the work of creation reached its culmination in Adam. (1) The introductory character of the account of the creation of everything up to man. The creation of sun, moon, stars, etc., is described with a mere touch of the brush, as it were, and the account hastens on to the main subject of the book. (2) When we reach the account of man's creation in 1:26-28, we see the account of his constitution and destiny given with a detail that is not true of any other part of creation. (3) Moreover, when we come to chapter 2 we are presented with a still more detailed account of his make-up, showing the two sides of his constitution and the source of each. He was born of the dust of the ground as to his body, but was an offspring of God's own life as to his spirit (2:7). (4) As we follow our way through the wonderful panorama of this book, we are more and more convinced that what might be called conjecture in the opening chapters, has now become absolute certainty. The central theme of the book is not geology, or astronomy, or zoology, but man. As Bible students, we turn to Adam with new interest, and hail him afresh as the crown and glory of God's work in the physical sphere. Says Macus Dods: "Man was the chief work of God for whose sake all else was brought into being. The work of creation was not finished till he appeared: all else was preparatory to this final product. . . . Without man the whole material universe would have been dark and unintelligible, mechanical and apparently without any sufficient purpose. Matter, however, fearfully and wonderfully wrought, is but the platform and material in which spirit, intelligence and will, may fulfill themselves and find development."

But, while Adam is a most interesting character as the crown of God's physical work, interest in him centres chiefly in the fact that he is the gateway leading out into the world of mind and spirit, the world of religion and morals. Where he closes one cycle, he opens another, larger and infinitely more glorious.

In his endowment with God-likeness (1:26) there was involved a capacity for the infinite; there was opened a doorway into the Eternal. Nay, was he not made in himself to be a part of the eternal order of things? Many questions are suggested by the terms "image" and "likeness' in 1:26. Orelli must be right when he says: "In himself, apart from his relation to the universe, man bears in his attributes the image of God specifically distinguishing him from all lower creatures. . . . . By the image of God, therefore, we are to understand the essence and sum of that which distinguishes man from the creation subject to him. In the fact that as an ethical, personal being, man deliberates and speaks and acts consciously like God, does the peculiar excellence expressed in those phrases come clearly out, and from this affinity follows his calling to rule on the earth like God."

A distinction, however, which is often lost sight of, must be made at this point. Too many people think of Adam as coming from his Maker's hand perfect, i. e., possessing full-grown every attribute and endowment that could be bestowed on him. Such is by no means the teaching of the Bible. The very verse which commissions Adam to world-rulership (1:28), marks out also the path along which that goal was to be attained. God was too merciful, not to say too wise, to place his newly-made child in a position of such tremendous power and awful responsibility. On the contrary he places the inexperienced creature among the raw material of the universe, so to speak, and says to him: "Be fruitful, and multiply, and replenish the earth, and subdue it." After the earth has been filled and subdued, then the Creator goes on to say, "Have dominion." When a man tries to step into a position of power and rulership without conflict, and a conflict too that means vital experience, he is trying to reverse the divine order of things; and the man who either separates what God has joined together, or reverses the order of relationships ordained of God, does so at his peril. God has said: "Subdue the world and then rule it." Adam was only at the beginning of his career looking toward world-wide sovereignty.

The First Lesson.

The Creator did not give the command to subdue, and then leave his creature to drift aimlessly about in the world if perchance he might hit upon the key that would unlock for him the first door to success. But, "the Lord God planted a garden eastward, in Eden; and there He put the man He had formed, to dress it and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (2:8, 15-17.) Several important facts are involved in these statements. (1) Adam was given a limited sphere of activity—a garden. We saw above the goal that God placed before the man was world-rulership. We saw also the path to that goal—toil and conflict; we see now that God gave him only a limited task to perform, viz.: to dress and keep the garden. This was definite and specific. It may have been a small place, but Adam's success or failure in it determined whether he would go into a larger place or lose the place he had. It is ever so. Adam's experience here is suggestive of a universal principle in the kingdom of God. (See Luke 8:18; 16:10-12.) (2) The Creator held the title to the man and to the garden while Adam was serving his apprenticeship. The prohibition with reference to the tree of the knowledge of good and evil was a constant reminder that the ultimate law for governing both Adam and the garden was the will of God. It makes no difference what this tree was. Its significance lies in the fact that God has identified his will with it. To recognize the will of God as supreme, and to follow the dictates of that will meant life in the largest and fullest sense; to disregard that will meant death in its deepest and most awful sense. Let us watch with abated breath the result of this probation. In the meantime, let us read the poetic account of this same ideal for man in Psalm 8, and also the account of the reopened door to this ideal as seen in Heb. 2:5-18.

Questions: (1) Name four reasons for thinking of Adam as the crown of physical creation. (2) What is involved in the terms "image" and "likeness" in Gen. 1:26. (3) What is involved in the word "subdue" in Gen. 1:28. (4) Discuss God's first lesson in Adam's training.

THROUGH THE NEW TESTAMENT IN ONE YEAR.

Notes for the Family Circle: The Daily Scripture Portion.

(Copyrighted 1904 by the Council of the World's Morning Watch, Clifton Springs, N. Y., by J. R. Miller, D. D., Author of "The Spirit of Christ," etc.)

Sunday, 22 January, Matt. 15:1-28.—We should be careful not to add to God's words the opinions and fancies of men. That is where the people in our Lord's time made such a mistake. Their rules prescribed all kinds of external ceremonies, but Jesus said that it is the heart we need to watch. Our hearts make us, whether they are good or bad. It is not the things we eat and drink that defile our lives, but the things we think about and love and cherish. If our thoughts are white our lives will be white. Many a mother carries burdens on her heart because of her childrens' condition or danger. The Canaanitish woman said, "Have mercy upon me," although it was her daughter that was "grievously vexed with a demon." The suffering was her child's, but the grief was the mother's. The woman's persistent faith teaches us a great lesson. She knew that she was in the presence of One who could heal her child and she would not go away until her prayer was answered. She got her prayer at last, and so will everyone who trusts as she did. If she had not continued to plea, if she had given up when Jesus seemed to repulse and disdain her, her child would not have been healed. May it not be because parents are not importunate that more of their prayers for their children are not answered?

Monday, 23 January, Matt. 15:-29-16:12.—The compassion of Christ never fails. Wherever He went when He was on the earth throngs came to Him and they were largely throngs of sufferers, many of them abject and pitiable in their misery. But none ever came in vain. The most distressing cases were healed. The hungry were fed. The Demoniac were made sane. The leprous were made clean. He is the same today, the Christ of the weary, the tempted, the unfortunate, the sinning and the sorrowing. Once in France, when a queen was journeying on her way to Paris, the command was given that no sick person, no blind or lame, no deformed or sad persons should be permitted to be on the route over which she was to pass. The way was to be kept clear of all who would start painful thoughts. None were to be there but the strong and well, the gay and happy, the prosperous and joyous. But wherever Jesus goes He welcomes specially those who are in distress or need, the broken and unsuccessful, even the outcasts. A prize was offered some years since for the best definition of a friend, and this was the one which received the prize: "A friend is the person who comes in when every other one has gone out." That is the kind of friend Christ is. When every one has turned away He comes and gives help. Those whom no other one cares for He takes up.

Tuesday, 24 January, Matt. 16:13-17:13.—Jesus is the Christ, the Son of God. He came to be the world's Redeemer. We must never forget, however, that He made redemption for us by going to His cross. His disciples could not understand this. They wanted a triumphant Messiah, and were startled when He told them that He must suffer and be killed. In our own day there are many who would leave the cross out of Christianity. They want an unsuffering Christ, a teacher, an example, a friend, yet not an atoning Savior. But the cross is at the heart of the gospel. We can be saved only by one who suffered for us. "Without shedding of blood there is no remission." Then in our own lives, too, we must accept the law of the cross. We must die if we would live. We must lose if we would gain. We must suffer if we would reign. We can help others only through self-denial and cost. The transfiguration gave the disciples a glimpse of the glory of Christ, which assured them that He was the Son of God in spite of the sufferings and death He had told them lay before Him. The cross did not quench one beam of His brightness. Indeed it brought out His glory in the fullness of its splendor. So those who are called to suffer for Christ have nothing to fear. Nothing can dim the brightness of their life.

Wednesday, 25 January, Matt. 17:-14-18:14.—Christ is the friend of the children. A suffering child was brought to Him and He had compassion on him and healed him. The disciples had not been able to cast out the evil spirit, but no case is too hard for Jesus. "Bring him hither to Me," He said, and the boy was cured at once. There are a great many sick children, many feeble-minded, many morally weak. Jesus loves children and wants every distressed child brought to Him. He may not always heal them, but He will always bless them. Jesus honored another boy, too, by using him as an example of true greatness. Humility, simplicity, trustfulness and docility—qualities of childlikeness—are marks of true greatness. Pride and resentment and ambition are not traits that please God. Jesus tells us also of the regard there is in heaven for the children. He who receives a little child in Christ's name receives Christ Himself. The greatest of crimes is a sin against one of Christ's little ones. It is a perilous thing to despise a little child, for their angels do always behold God's face, are admitted to God's very presence, and are the highest and most honored of all the angels. To sin against one of these little ones is to strike at their guardians, who are the strongest and most honored of the angels. So dear to God are the children that if even one of them wanders away and is lost, all heaven sets out to find the lost one.

Thursday, 26 January, Matt. 18:-15-35.—How to deal with those who have wronged us is one of the most important of all practical questions in morals. Our Master has made His teaching on the subject very plain. He tells us that when one has done us an injury, we should first of all go to him alone and seek to settle the matter. We are not to demand that he shall come to us because he was first in the wrong, but are to go to him. Then, instead of talking about his sin to other people, we are to keep quiet about it elsewhere and talk with him about it privately. If this rule were followed in its true spirit many differences between people would never grow into quarrels, and many incipient enmities would become friendships. The lesson of the forgiveness of wrongs is not an easy one to learn. Especially when the injury or offense is repeated over and over again, it is hard to maintain the forgiving spirit. Peter thought forgiving seven times would certainly exhaust the requirement, but Jesus said, "Not seven times, but seventy times seven," that is, without taking any note of the number of times. Forgiveness is to be a fountain of love in the heart, a fountain which is inexhaustible. Forgiveness is not a matter that is merely desirable—it is essential. When God has forgiven us we must be forgiving to others; otherwise His forgiveness of us will be withdrawn.

Friday, 27 January, Matt. 19:1-15.—We may learn much from Jesus about the sacredness of the home. He

instructed His disciples when He sent them out, to say at the door of every house where they were kindly received, "Peace to this house." One home especially was blessed by our Lord's visits—the home of Martha and Mary. He was received there as a guest, and found love, comfort and cheer in its shelter. His presence made that home holy to all Christian thought and memory. Jesus spoke of marriage as a sacred compact, reaffirming the earlier divine teaching concerning its meaning—that a man shall leave his father and mother and cleave to his wife. He spoke also in plain words of divorce, and His teaching should be remembered in these days and kept before the world. Jesus also showed His love for children. "It is only a child," people say, as if a child were of little worth. Even the disciples sought to keep the mothers with their babies away from Him, thinking He would be disturbed by them. But He showed His displeasure with those who would keep the children away and welcomed the little ones to Him, taking them into His arms and blessing them. All this teaches us that home is intended to be the holiest place on earth. We should do all we can to make our own homes beautiful with the beauty of heaven and sweet with the sweetness of the love of Christ.

Saturday, 28 January, Matt. 19:16-20:16.—There is great danger in money. Not many people have any fear of getting rich, and yet Jesus gave very serious warning against the danger. The example of the young man who came to Him is full of instruction. He was sincere and earnest. But when Jesus had answered his question and told him what he must do to have eternal life, the young man was staggered. He stood a few moments, weighing the meaning of the words he had heard, and then turned and went away. He could not pay the price. General Armstrong once said to a friend, "When you see me getting rich, pray for my soul." A minister found on his pulpit desk one Sunday morning a note which read: "The prayers of this congregation are requested for a man who is growing rich." Not many people ask for prayers when they are growing rich, but there is no time when prayers are needed more. Francis Xavier said that in all his life as a priest, after hearing the confessions of thousands and thousands of men, he had never heard any man confess the sin of covetousness. We need to be on our guard all the while lest this subtle danger overtakes us. Money is a good thing when it is used in the right way. Consecrated money has tremendous possibility of power in Christ's work. But no one should think that only the rich are exposed to the danger of covetousness. A man with only a few dollars may be in as much danger as the man with millions.

Sunday, 29 January, Matt. 20:17-34.—There is always danger in human ambition. A proper ambition is right. We should seek to make the very most we can of our lives. But there are two things we need to guard. The things we are ambitious to attain must be really the best things. Then we must seek for these best things in the right way. If we desire these attainments that our lives may become more and more an honor to Christ and that through our achievements we may bless the world, the ambition is worthy. The two disciples who came to Jesus asking for the first places were thinking of His Messiahship as earthly royalty. What they sought was, therefore, worldly position. Yet their hearts were right—they were only ignorant. When Jesus asked them if they could drink his cup they said they could. Their dream of greatness was changed by and by. After the crucifixion and the ascension, they understood what the first places with Christ were, and they did not shrink from drinking the cup. We do not know what we ask when we make our requests for earthly things. If our hearts are right, if we truly love Christ and desire His honor and glory, we shall be led out of the vagueness and the shadowiness of our own ignorance into clearer light, and as the cross is revealed to us we shall take it up and carry it after our Master with love and trust.

The New Evangelism.

BY THE REV. WILLIAM J. DAWSON, LONDON, IN HOMILETIC REVIEW.

The new evangelism is a term not easy to define. What I mean by it, speaking generally, is that it is an evangelism which is united with the fullest culture and accepts the best results of the highest biblical criticism. It seems to me that there has been a fatal tendency to regard an evangelist as a person whose function lies separate from the work of the regular pastor and teacher. Without indulging in a single word of captious or uncharitable criticism, we are bound to admit that the work of the evangelist has rarely been associated with a full range of scholarship and culture. The point I desire to emphasize, then, is that for this age and for the conditions in which we have to work, we need evangelists of the broadest culture.

If we go back to the great evangelical revival of the eighteenth century, we have the most remarkable of all examples of what this means. John Wesley was one of the truest scholars of his time. He wrote histories, published grammars, even edited a novel, and yet he was content to preach by the wayside to a brutalized and illiterate people. One would have supposed that a man of fastidious culture was the last man calculated to speak in the language of the common people and to the common conscience. The example of Wesley proves that it is possible to unite the highest qualities of the intellect with the truest apostolic passion for the souls of the people. I would venture to say that no error is greater than to suppose that because people are themselves ignorant and neglected they are indifferent to the higher qualities and graces of the intellect in a speaker. All other things being equal, the greater the range of the intellect in a preacher, always provided that it is matched with greatness of soul and tenderness of sympathy, the greater will be his power over the multitude. My conclusion, therefore, is that for the work of the new evangelism we need the ripest scholars and the greatest preachers of our churches.

The evangelist has too often taken occasion to publicly dissociate himself from all that is understood as culture, and to ally himself with views and opinions that are impossible among thoughtful men. But surely it is not necessary in evangelistic work to insist, first of all, upon some narrow definition of verbal inspiration, or to treat the authenticity of the Book of Jonah as though it were a necessary issue of the Christian faith. The question is very generally a question of emphasis. The great principles and truths which underlie the evangelistic appeal are quite untouched by the details of biblical criticism. It is upon these that the emphasis should lie, and, for my own part, no new light which has come to me through what is called the higher criticism of the Bible has for a moment interfered with my conception of the great spiritual verities which Christianity has given to us for the redemption of the world.

Is it necessary to say a single word concerning the call of the times for the rekindling of the evangelistic spirit? We are face to face with the tremendous and menacing fact that people are growing away from the churches by the mere growth of the population in all our great cities. The recent census of Sabbath worship taken in London revealed that only one person in five among the six million of population was found in a place of worship. And I imagine that things are little better in New York and Chicago. In the meantime what are the churches doing? Too often they are engaged in barrack-ground drill instead of being engaged in active and effective propaganda. Cultivated parochialism is the note of too many of the churches. It is fatally easy for a company of good and pious people to sink into this condition of cultivated parochialism. We gather into our churches a community of people much alike in qualities of mind, social condition, and intellectual tastes, and the church thus constituted is apt to become much more of a social club than a propagandist center. We have plenty of force in our churches for the Christian conquest of our great cities, but we have failed to mobilize our forces. The saying of Napoleon that the only way to have a conquering army is to have an army that is always fighting, applies also to the greater questions of spiritual conquest. No man can keep his own soul alive who is not trying to save other souls, and no church that is not passionately trying to win the world that is without is truly alive.

Just as the loss of the evangelistic spirit in the church means ruin, so the loss of the evangelistic note in preaching means extinction for the preacher. How many of us there are who, on a Sunday night, have come home with the miserable sense that we have been beating the air, with a sense of unreality about the work that we have tried to do. Analyze such a condition, and is not the final result this: The reason why we feel a sense of unreality in our work is that we have lost the evangelistic note in preaching? In Nathaniel Burton's "Yale Lectures on Preaching" there is one phrase that struck me as singularly true and deeply pathetic. He said that the great thing he regretted in reviewing his life's ministry was that he had so often preached "without an aim." It is this preaching without an aim, this lack of definite purpose, which produces the weary sense of unreality, and it is only by recovering the aim and preaching for the definite redemption of men through the message preached, that we can recover our own sense of joy and efficiency in the work.

These convictions have been brought home to me by certain happenings in my own experience. Eighteen months ago I attended the meetings of the Free Church Council in Brighton, England. It is a council composed of delegates from all the free churches of Great Britain. At the Brighton meetings very much was said about how to reach the masses, and at last a proposal was made that the Council itself should make a definite and practical attempt to reach those who lie outside the operation of any of the churches. To accomplish this purpose a great midnight meeting was arranged. The members of the Council, ministers of all denominations, laymen from every part of the kingdom, marched a thousand strong through the streets of Brighton, stopping as they marched at theater doors and public houses, gathering together the loungers and the loafers and crowds of other interested people, until when the procession returned at midnight it numbered not less than three thousand persons. To this great promiscuous crowd the Gospel message was preached; the preacher was Gypsy Smith, and at the close of his address I saw what I have not seen since I was a boy, learning to preach in Cornwall: scores of men and women rising through the vast throng and asking to be prayed for.

The next day I said to Gypsy Smith:

"How would you like to conduct a mission in a highly respectable church in a highly respectable neighborhood?"

He replied: "I would like to conduct a mission in your church."

I said, "You shall."

I went home and told my people of the arrangement I had made. At first they were not very keen about it, but gradually the idea took hold upon their hearts and sympathies. I found where I least expected it people eager and desirous to take up Christian work. I found unexpected depths of Christian fervor and enthusiasm. At length the mission was held. In ten days we had twenty thousand people within the walls of the church, and between six and seven hundred went into the inquiry meetings, including persons ranging through all the social grades, from an officer in the British army to a poor tinker, picked up at a lodging-house, who had never had a Bible in his life. And, to crown all, my church mobilized itself for such a midnight meeting as we had held in Brighton, headed by two Salvation Army bands. We started from the doorway of my church one thousand strong, returning an hour later with an immense concourse of people. In the course of that procession saloons were visited, and in not one single instance was an insult offered to one of our workers. When I rose at ten o'clock at night and gave out the hymn, "Rescue the Perishing," my heart thrilled and sank in me. I had never seen such a congregation in my life. There were hundreds of men the worse for liquor, and yet there was not one who did not know the hymn, and not one who did not sing it.

From that great mission in my own church dates a new life in the church itself and a new spirit in my own ministry. One thing stands proved: That it is possible for an organized church in a highly respectable neighborhood to mobilize itself for spiritual conquest. It is also proved that the man in the street is not so indifferent to religion as we imagine him to be. The moment the church shows herself in earnest and eager to seek the lost, the lost are only too grateful for the love and tenderness shown them. We have all talked a great deal about the new revival which is to be ethical, but there will be no ethical revival without a precedent spiritual revival; and the beginning of all revival today, as through all the ages, must be a rekindled passion for the redemption of men and women which urges us to go outside the barrack-yard into the great strenuous field where alone the battle can be fought and won.

A Lover's Christmas.

Fade the last embers in the year's chill urn;
Ah, love, how red the holly-berries burn!

A shroud of ermine hides the meadow-ways;
Ah, love, how green are still the ivy sprays!

Black are the boughs against a sky of gray;
Ah, love, how golden is the Yule log's ray!

Behind the wood the sad wind plaineth long;
Ah, love, the mirth within the mummer's song!

In garth and orchard naught but gloom and dearth;
Ah, love, the joy about the Christmas hearth!

Winter's white woe, its bitter sting and smart—
Ah, love, the love aye vernal in the heart!

—Clinton Scollard in the December Woman's Home Companion.

News Notes.

....Next—Foreign Mission number.

....New subscribers are coming in every day.

....Get ready for the Fifth Sunday Meeting.

....February 12 is universal day of prayer for students.

....Buie's Creek Academy will enroll 300 students this year, having now 475.

....Any reader is at liberty to write a kindly note about his or her pastor for these columns. Try it.

....Petitions are circulating at Asheville for Prohibition and Dispensary. Get together, good friends!

....Remember we want your renewal this month by all means. Look at your label and let us hear from you.

....Principal Beam, of Bethel Hill, writes: "Our school this session has surpassed all previous sessions."

....The best helper of the saloon cause is the extreme prohibitionist—the man who must have things his own way or not at all.

....Bro. J. E. Dowd is conducting a splendid school at Marshville. The school continues to grow and prosper under his management.

....Governor Glenn is a Presbyterian, and he has written to Dr. Moment, the Raleigh pastor, that he desires to be useful in his church.

....Mr. George V. Tilley is supplying the New Bern Tabernacle pulpit while Pastor Jones is spending his honeymoon in the land of flowers.

....We return Editor Bell's (Christian Index) New Year's greetings. May he have much prosperity and as much peace as a good Christian should have.

....All his friends will take pleasure in the recognition accorded Dr. Hufham in his selection as chaplain upon the occasion of inaugurating Governor Glenn.

....Mr. George W. McDaniel, of Texas, accepts the call to Richmond First church. W. A. Hamlett succeeds him in Texas—at the Gaston Avenue church, Dallas.

....Liquor dealers at Asheville contributed to both sides in the recent election. After the election the Democrats returned the contribution that they received. The matter will be aired in court.

....Dr. Hufham had with him the manuscript of the first of his Reminiscences while in Raleigh last week. But he wished to revise it before placing it in our hands. We hope to have it this week.

....With Mr. Jerome going after the gamblers with all his might and Mr. Phipps giving $1,000,000 for the building of model tenement homes in New York, one may take heart of hope that the millennium is coming yet.

....Rockingham is hoping for the speedy return of Pastor Britt to his work. He has been much overworked, and has been out for repairs, but is better now. We have few young men so strong and useful.

....We were glad to see Superintendent T. S. Franklin, of the Tryon Street, Charlotte, Baptist Sunday-school. He has within a short time by his vim and resourcefulness made for himself a place amongst our most efficient superintendents. A successful business man, his qualities ideally fit him for leadership in religious work.

....North Carolina takes a just pride in the surpassing success achieved by J. F. Love, as Secretary of the Arkansas Convention. He has exhibited all the qualities of a great Secretary—tact, earnestness, wisdom, enthusiasm, consecration and success.

....The old church at Thomasville is taking on new life. They have recently beautified the interior of the building, and quite a number have been added to the membership of the church. Pastor Harrill is a wise worker and has the love and confidence of the people of the whole town.

....Pastor Hale, of Wilmington First church, was University preacher, at Chapel Hill, Sunday. Brother Hocutt, who heard him Sunday night, said to us that he never heard a better sermon; and, in response to Dr. Hale's appeal, he heard numbers of young men seriously discussing their duty to wholly serve God.

....The Philaretian Society of our Baptist University has been made happy by being presented with a check for five hundred dollars to furnish their new and commodious society hall in the Faircloth building recently erected. The money was recently raised in the city by a gentleman friend of the society—Mr. John T. Pullen.

....Are we not in great danger of centering attention away from the home as the arena in which life's problems must be solved? The Legislature may enact laws and organizations may promote causes to ameliorate evils fostered by negligent homes. But the home alone can produce manhood and womanhood that needs no remedies and no laws.

....Pastor Watson and his church at Monroe are doing a handsome thing. They are enlarging their house of worship and making it practically new inside. This improvement will cost about six thousand dollars. Monroe Baptists will soon have one of the best houses in the State. The people seem much pleased with such prospects, and Pastor Watson is happy in his work.

....In going to Atlanta Mr. Junius W. Millard undertakes a work that will prove him. He did well in the great pulpit of Fuller. But now he has a larger opportunity—namely that of building a great church. It is one thing to succeed to a great ministry—and that is honorable—but it is another to make a great church. Mr. Millard has chosen wisely, and North Carolina's heart is with him in his task.

....Bro. B. S. Funderburk, of Chesterfield, S. C., has just begun his work as pastor at Wingate. This is a strong church—stronger, says Pastor Watson, than the Monroe church—and should have a pastor on the field all the time. There are some of our very best men in this church, and they will not be content to have only once a month preaching much longer. Prof. Dry has a flourishing school and is doing a great work for Union County.

....We are grateful to our friend, Editor Ivey, of the Raleigh Christian Advocate, for a copy of the North Carolina (1905) Methodist Handbook. It is an admirable compendium of information relative to the Methodists and their work; and throughout it bears the marks of Editor Ivey's skill, industry and devotion to his denomination. Such work should be rewarded by enthusiastic support, and, we are glad to say, that with respect both to his publication and the equally excellent Advocate, Dr. Ivey is receiving very substantial support from his constituency. We receive no better Methodist Conference organ than the Advocate.

....The number of North Carolina counties permitting sale of liquor through bar-rooms has been reduced in two years from more than fifty to less than twenty. This is the greatest temperance progress in the State's history.

....Bro. J. H. Hildreth will have the sympathy of many friends in the sad loss that has come upon him in the death of his father on the 18th of December. He was in his 68th year. Brother Hildreth's mother died a few years ago. We wish to express our heartfelt sympathies in his great loss and sad bereavement. —Baptist Courier.

....The Pastor's course at Wake Forest is now in progress. The attendance is larger than ever. On the fifth Sunday Dr. Willingham will be present. Bro. Cullom writes: "Any pastors who can leave home after the fourth Sunday to get back just before the first Sunday in February could put in the time well with us, and miss no appointment from their fields."

....Bro. W. H. Davis writes: "Please change my address from Holt-Morgan Mills, Fayetteville, N. C., to Wilmington, N. C., 408 Queen Street. I have taken charge of the South Side Baptist church of this city. I began work as pastor on the first Sunday in January, 1905. Hope to be pleased with my new field and do good work this year. At present the outlook is hopeful.",

....Bro. S. D. Swaim has moved from Mocksville to Cooleemee. In a note from him to Secretary Johnson, he says: "Our work here, we think, is in good condition. Our beautiful and commodious house of worship will soon be completed." Brother Swaim and his people have worked so quietly that few people knew they were building a house of worship, when lo, the news comes that it will soon be completed.

....Brooklyn Baptist Church, Wilmington, N. C., has called Bro. J. A. McKaughan, of Ashpole, and he has accepted. Brother McKaughan is one of our very best pastors, and shows his devotion to the cause by accepting this handsome pastor's home for Brooklyn. Brother McKaughan has been building pastor's homes for several years, and we feel sure that he will excel himself, with the strong men of Brooklyn to help him.

....We are much pleased to discover that so many read the Bible through under Bro. Taylor last year. We have the following names this week: Mrs. T. J. Dixon, Miss Ida Dixon, Mrs. L. J. Carroll, Mrs. J. W. Stokes, Mrs. M. J. Fryar, Rob. W. Watson (aged 13 years), Mrs. J. C. Goodman and three of her daughters, Misses Lela, Julia and Mayme, Prof. N. W. Britton. We hope many are now reading the Bible work for 1905.

....Bro. J. E. Smith, of Charlotte, who has been engaged in the work of an evangelist for some months, will remain in that work through the spring. He has some time not yet arranged, and any pastor desiring his services would do well to write to him at an early date. Brother Smith makes no charge for his work, but leaves it entirely with the church to make a voluntary offering, and he goes to the weak as well as the strong churches.

....Pastor J. J. Adams writes: "With grateful hearts we begin a new year with the Milton field. There are many Christmas gifts, one of which is a new suit of clothes from Shiloh Church, which are a continued reminder of God's goodness and the kindness of these dear people, that help us go on our way rejoicing. To-day has been one of my best days. I doubt if there is a country church in the State that has done more than Shiloh did to-day."

....The fame of Miss Medora, daughter of Rev. Dr. P. S. Henson, now of Boston, as a vocalist, has gone abroad, and we heard it several years ago. But all that has been said is proven to be none too praiseful when it is known that as Mrs. Medora Henson Cook she has been appointed Professor of Music in the Royal College of Music, London.—Journal and Messenger.

....The church at Marshville, Bro. G. O. Wilhoit pastor, has made their house of worship new—practically building—and the house is worthy of the membership. Sunday-school rooms and baptistery have been added, along with the enlargement. Brother Wilhoit is happy in his work and says: "My people here have a practical religion, the kind that makes a man show his faith by his works."

....This paragraph from the Alabama Baptist will be read with interest in North Carolina: "Troy.—More than seventy members have been received into the fellowship of our church as the result of a meeting now closing. Dr. J. J. Partin, of Joplin Mo., who is tenderly remembered by many Alabamians, has been with us nearly two weeks and has faithfully preached the gospel. This number goes far beyond a hundred received since we came to Troy the last of March.—W. D. Hubbard.

....Pastor C. D. Graves and his church at Wadesboro expect soon to be supporting a missionary on the foreign field. Wadesboro can do anything she desires in the work of missions. The church has in it the men and the money, and these two consecrated to God, and dedicated by the wives and mothers can make the powers in China tremble. The Associational school at Wadesboro, under the wise leadership of Brother Ferrell, is making real progress, and they are having the best year in the history of the school.

....The Broad Street Church, Winston, and the Lenoir Church, have become self-sustaining. Bro. B. K. Mason is pastor of the former and Bro. G. H. Church of the latter. These churches voluntarily came off the Board. In doing so, they expressed their gratitude for what the Board had done for them since their organization, and assured the Board that they would be glad to show their appreciation by contributing loyally and liberally to the objects of the Convention. May many other mission churches do likewise.

....The Baptist Argus prints a photograph of C. L. Greaves with this paragraph: "Bro. Greaves was born at Elizabeth City, N. C., in 1872. He graduated from Wake Forest College in 1897 and has since been a successful pastor in his native State, serving the churches at Rockingham, Reidsville and other villages. Bro. Greaves entered the Seminary October 1, 1904, and was called to Eminence, Ky., December 11. He began the work as pastor there January 1, and will continue studying until next June. We extend him a hearty welcome to Kentucky."

....The Conference on Wednesday, January 25th, in New York City, to consider the question of the organization of a General Baptist Convention, will meet in the lecture room of the Fifth Avenue Baptist Church, on West Forty-sixth Street, near Fifth Avenue, at 10.30 a. m. This change is made for the better accommodation of the Conference, which would doubtless overtax the capacity of the Home Mission Rooms. The church is only about five blocks from the Grand Central Depot, and can be reached by the Subway to the Grand Central Depot; or by the Madison Avenue surface cars, which go within one block of it; or by the Sixth Elevated to Forty-second Street. All persons interested in the subject are invited.

....The Biblical Recorder of last week seems to throw a little blame upon the editor of Charity and Children for leaving the Convention before the Orphanage report came up. Expecting the report to be read at 11 o'clock, the hour designated by the committee, we arranged to be in Franklin, Va., on Saturday night, and we met the engagement, which we would do again under the same circumstances.—Charity and Children. No. Not a bit. We merely made the point that the Recorder was not to be blamed.

....Bro. J. D. Bowen writes from Louisville Seminary: "Bro. L. M. Hobbs, of Clinton, N. C., was compelled to give up his course and go back to North Carolina on account of his health. He left last Saturday night. He hated to go, but he has been gradually failing in health ever since he came here. He was a close student. He recited well. He is one of the sweetest spirits I've met here. We were all sorry to see him leave. I hope some pastorless church or churches may call for his wise leadership down there right soon. He has many charming talents."

....Dr. Everette Gill and wife have been appointed by the Foreign Mission Board missionaries to Italy. Dr. Gill is at present pastor in Louisville and is considered in all respects a very able man. He is from Missouri. Mrs. Gill is from Missouri also and is a daughter of the late Dr. W. H. Williams, formerly editor of the Central Baptist, and at one time pastor of the First church, Charleston. Mrs. Gill's mother is a native of Charleston, daughter of the late Daniel H. Silcox, for many years a prominent merchant of Charleston and deacon of the First church.—Baptist Courier.

....Pastor Simms, of Waynesville, writes: "The outside of our house of worship has been completed. The roof being of slate, will run the cost of the building up some $400 more than we estimated. Nearly $5,000 have been paid. Three thousand are needed to pay up what we owe, for enough also to enable us to complete the Sunday-school rooms for occupancy. On last Wednesday night at the annual church conference, the church ordered the trustees to 'make a loan of not over $4,000 in order that the same may include the erection of a parsonage also on the same lot with the church.'"

....It is amusing to note the blunders of the average secular paper in trying to give the news of churchmen and matters. In a late Knoxville daily we saw the following inaccuracies: "Rev. J. A. Holt coming to help Female College," "Rev. Reau E. Folk, president of the Anti-Saloon League," "Dr. J. J. Van Nenn, of Nashville, editorial secretary of the Tennessee Baptist Convention," "Prof. J. L. Moore, of Vanderbilt," "Dr. Hale, of the Southwestern University, at Clarksville," and "Rev. C. A. Folk, of Nashville." After all, what is fame? —Baptist and Reflector. Now does Dr. Folk really think that he is famous?

....We learn with great sorrow of the death in Mocksville last Sunday morning, of Mrs. Mattie Clement, widow of the late Maj. W. B. Clement, a trustee and devoted friend of our Orphanage. Mrs. Clement was of gentle blood, being a niece of Judge John Kerr, and in every way worthy of her noble ancestry. She was a devoted and loyal member of the Baptist church of Mocksville and a friend and helper of the weak and needy. It was our high privilege to know her well, and we have not known a better woman. May the Lord bless those who will weep for her when all other tears are dried!—Charity and Children.

....The editor of the Chronicle rejoices that he now has associated with him in the office Bro. David F. Lawrence. For over a year Bro. Lawrence has been interested in the paper financially; but now he comes to add his personality to the force. Mrs. Lawrence is a native of this State, having formerly resided in Shreveport. Mr. Lawrence is no stranger to our people. For some time he was one of our missionaries in New Orleans and did a noble work there. The writer has known Bro. Lawrence for years. We were class mates in old Wake Forest College, and have been friends since our school days. We congratulate Louisiana Baptists on the coming of David F. Lawrence.—Editor Bruce Benton in Louisiana Baptist Chronicle.

....Bro. A. P. Sorrels writes: "Beginning Saturday, December 24, and closing Sunday, January 1, we enjoyed a revival season at Clear Creek Baptist Church, McDowell County, N. C. Rev. E. Buchanan aided the writer in the meeting. Nine happy converts were approved for baptism; one young man was restored to church fellowship, and other cold members renewed their vows. The church was generally revived. There is a hopeful future for Clear Creek Church. The Clear Creek department of the Greene River Associational school began its spring term January 3rd, Mrs. C. S. Manney, teacher. We hope for a good school this term. We have some strong opposition, but we hope the friends of the school will be stronger than the opponents. We want to take this beautiful Catawba valley for Christ. The Clear Creek school is intended to help in the battle."

....We regret to announce the sad news contained in the following dispatch found in Monday's Charlotte Observer: "Columbia, S. C., Jan. 16.—Rev. Harvey Hatcher, D. D., of Atlanta, one of the best known Baptist ministers in the South, dropped dead in the lobby of the hotel at Beaufort, this State, at 4 o'clock this afternoon. He had just entered the hotel from the street, and stood near the office railing, when he suddenly fell forward and remained unconscious for seven minutes, when he expired. He preached a sermon at the Baptist church this morning, and intended to preach again tonight. In company with a party of South Carolina Baptist ministers, Dr. Hatcher had gone to Beaufort on Monday last to participate in a deer hunt on Hilton Head Island. During the three days' hunt the party had bagged nine deer. Dr. Hatcher himself killing a fine buck. Dr. Hatcher was apparently in good health and had greatly enjoyed his outing. He was an active preacher for 50 years and had charge of the Atlanta branch of the American Baptist Publication Society. He was 72 years of age and a native of Suffolk County, Va. He was a brother of the distinguished Rev. Wm. E. Hatcher, of Richmond, Va."

ONLY ONE PRESCRIPTION.

Dr. M. S. Fielder writes: "I know Tetterine to be a radical cure for tetter, salt rheum, eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles." The explanation of Dr. Fielder's policy is, that he never fails to cure such diseases when he uses Tetterine.

50 cents a box at druggists or by mail from J. T. Shuptrine, Savannah, Ga.

Churches, Sunday-schools, or Young People's Societies wanting hymn books, can supply themselves free on terms easily complied with. Address Baptist Book Concern, Luisville, Ky.

Statement from the Physician of Our Orphanage at Thomasville.

(Copy of Report Published in Charlotte Observer and News and Observer Nov. 13, 1904.)

To the Editor:—After weeks of investigation of all the conditions pertaining to the epidemic of typhoid fever at the Orphanage, and especially the thorough examination of the milk and water supply, which is generally accepted as the medium of dissemination of the great majority of cases of typhoid fever, we find that neither the milk nor the water contains typhoid bacilli and cannot be responsible for this outbreak, but we have arrived at the conclusion that the privies are wholly responsible for the spread of the infection.

The alteration of the privy system, sewerage, so persistently urged for years by the general manager and the physician in charge, is now being pushed as rapidly as possible, although we have or some time past been using daily disinfectants in the privies.

C. A. JULIAN, M. D.,
Physician in Charge.
J. T. J. BATTLE, M. D.,
Member of North Carolina Board of Medical Examiners.
Thomasville, N. C., Nov. 12, 1904.

In order that the readers of the Recorder may fully understand our position, I desire to add the following extract from my paper on Typhoid Fever, read before the Guilford County Medical Society in Greensboro, December 5, 1904, in reference to the origin of fever at the Orphanage, with authorities cited to support me:

"Cause.—I have looked up numerous and valuable contributions on this subject and most writers on the causation of typhoid fever consider the disease propagated by infected milk or water. Naturally, I laid more stress on these than on any other mode of propagation, and upon the appearance of the outbreak closed a suspicious well, then the springs, and gave a general order to drink direct from the deep well which is nearly 900 feet in solid rock. Examination of the milk and the water showed no infection. In the meantime the privies were frequently cleaned and disinfected and all stools of typhoid patients disinfected and buried. For years I had been denouncing our box privy system. Dr. Stiles, U. S. Marine Service, when investigating some cases of Uncinaria with me two years ago spoke out strongly against the box privy. I could find no authority to sustain me in the theory that normal human feces could cause typhoid fever, but I was consumed with the idea and really predicted this outbreak in several of my annual reports to the trustees. My greatest dread, however, was that the privies would become infected and pollute our springs. Dr. Frederick P. Henry, of Philadelphia Hospital, believes that the bacillus coli communis may, outside of the body, be converted into bacillus of Eberth and cities Rodet and Roux's investigation on that line.

"Von Petenkofer traced the great Munich epidemic to Munich itself as the breeding place and showed the pollution of the soil of the city came principally from human excrement and privies.

"It has been made evident that no proper house drainage is possible without rational sewerage system, and in many places where epidemics were frequent subsequent sanitary work changed the hot-bed of typhoid fever and absolutely freed the place from this disease, notwithstanding the fact that they will continue to drink from the same wells as before.

"In Munich the yearly average mortality was cut down from 208 to 40 after new system of drainage.

"During the Spanish War there were 2,774 deaths from typhoid fever and it was shown by bacteriologists that the lack of common sense hygiene produced the trouble and that open privies caused more cases than did polluted water. Open privies cannot be protected from flies, and so long as one can get into feces and thence alight upon the first article or dish or raw food that he happens to espy, he is in a fair way to present to his host an infected repast.

"A very careful investigation has proven to us that this epidemic was caused by the privy system and that the common fly was the carrier.

"I also believe the air pollution from the privies produced a slow intoxication increasing under the prevalence of the cause day after day until a point was reached when health was overcome.

"C. A. JULIAN, M. D."

We cheerfully print the foregoing. But we regret that it does not throw any satisfactory light upon the fact that an epidemic of typhoid fever was permitted to prevail five months in our Orphanage.

The letter of November 13th, printed above, was also printed in the Recorder. On this letter we base our statement that no official statement of the origin of the fever has been given out. By referring to the letter the reader will see that Drs. Julian and Battle speak of "the spread of the infection."

There is a difference between "the spread" of an infection and "the origin" of an infection.

But in his paper read to the Guilford doctors, Dr. Julian does speak definitely of the origin of the infection, declaring that the privies were the origin. We are glad that he does. It enables us to proceed definitely.

We accept his statement without any reservation whatever.

Now, however, several questions arise:

First, how is it that it required from July 7, 1904, to November 12, 1904—four whole months—for the doctors in charge to discover the cause of the spread of the infection? One might have gone around the world twice in that time.

In four months an epidemic has done its worst—has attacked all the susceptible cases in reach.

Second, if the privies were the cause of the spread of the infection, why did not the physicians in charge see to it that they were disinfected so often that they could not spread it?

It would have required lime, fire, earth and constant attention; but these simple measures are to be preferred to a stricken orphanage, fevered children, the nameless dread of an uncontrolled epidemic, sleepless nurses, a distressed people, and death itself.

Within two days after it was discovered that the fever was epidemic every possible means of its spread ought to have been cut off—water, milk, food, and privies. This could have been done and every intelligent person knows it.

Whether the cause was water, milk or privies, the epidemic should have been stamped out in thirty days in this time of sanitary knowledge. Ordinary intelligence would have prompted those in charge to cut of all possible causes at once. We cannot, therefore, modify our statement than an epidemic of typhoid fever lasting nearly six months cannot add to any physician's reputation for skill. Since Dr. Julian does not mention his holiday in the midst of the epidemic, we can afford also to pass it by. The evidence is that the epidemic flourished equally in his presence and absence. —Editor.

Home Circle.

Revelation.

Ah, mocking-bird, I did you grievous wrong
Once, when I thought you but a simple bird
Mad over music, noisy, free of word
While yet the fragrant summer nights were young;

There came an hour when Love, revealing, strong,
Stood at my side and hushed me, and I heard
The dark close silence on a sudden stirred
By the resistless rapture of your song.

Now, when afar to waiting wood and hill
Trembles exquisite clear your sweet prelude
Before the passion of the melody,
All the slow pulses of my being thrill,
And all my heart pours out a silver flood
Of answering—half pain, half ecstasy.

—Nannie Byrd Turner, in the December Atlantic.

The Country Girl in the City.

There is no prejudice against country girls in the big city stores. Several superintendents have told me, that all things being equal, they prefer the out-of-town girls to the city girl, because she proves more earnest in her endeavors, largely because she has more at stake.

The out-of-town girl must expect a rigid cross-examination at the hands of her prospective employer. He will want to know with whom she intends to board, and what she will pay. This, because he knows just what salary he can offer and how she must make that stretch to cover nourishing food, presentable clothing and incidental expenses. If he is more than ordinarily impressed by her appearance, he may add a dollar a week to the salary he would offer the city girl who lives with her parents.

If the out-of-town applicant will be entirely frank with the superintendent in the matter of her finances, he will advise her wisely about ways of living.—January Woman's Home Companion.

The Legend of the Stork.

'Of all the birds in the Vaterland, I must confess none interested me to such an extent as the stork. To the Germans, he has been synonymous with domesticity for generations. He is supposed to possess all the virtues commonly attributed to the model husband and father. It is perfectly natural, therefore, that old and young should eagerly welcome his arrival in the early spring and express regret at his departure for the South at the end of July. Well do I remember the excitement occasioned in the quiet streets of staid old German towns when the first storks appear. "Die Stoerche sind da!" "the storks are come!" the cry rings out jubilantly and brings all the inhabitants to the doorsteps, for the birds are the harbingers of spring. And the good old folk rub their eyes and crane their necks until they discern the travelers of the sky, far up in the ether, and exclaim: "Ja, wahrhaftig, da sind sie," meaning—"yes, truly, there they are."

And, before long, Mr. Stork selects a mate and builds a nest for himself and spouse, where they divide the task of raising a brood. It is amusing to note, with the aid of an opera-glass, how the food is apportioned and thrust down the gaping bills of the young ones. The little birds are fed by their parents and are allowed to remain in the nest for two months, but at the end of that time they are unceremoniously bundled out of their snug quarters and obliged to fend for themselves.

The appearance of this giant bird, with the black and white plumage, long red legs and straight red bill, always struck me as being comical, though I never tired of watching it and its mate, while they were building the family home on the top branches of a big tree, or the ridge of a capacious barn. Now and then the storks would also take possession of the top of a chimney that was not in use and complacently regard the world from this point of vantage. But most of all it used to amuse me to observe the birds stalk pompously after the German plowmen, in the hope of catching a dislodged mouse or mole.

When its close association with the life of man is taken into consideration, it is not at all strange that the stork should have become the object of superstition. To this day, many a German townsman hastily runs his hand into his pocket and jingles the coins of the realm at sight of the first stork, as this is supposed to insure an abundance of funds for the balance of the year. Peasants place an old wheel or a discarded harrow on top of their barns as an invitation to passing storks to settle on their farms, under the impression that their homes will not be visited by fire or struck by lightning if the invitation is accepted.—Hugo Erichsen in The Pilgrim for January.

Gems from Thoreau's Journal.

LOVE.

It is hard to preserve equanimity and greatness on that debatable ground between love and esteem. There is nothing so stable and unfluctuating as love. The waves beat steadfast on its shore forever, and its tide has no ebb. It is a resource in all extremities, and a refuge even from itself. And yet love will not be leaned on.

A RESERVED HOUR.

The whole of the day should not be daytime, nor of the night night-time, but some portion be rescued from time to oversee time in. All our hours must not be current; all our time must not lapse. There must be one hour at least which the day did not bring forth,—of ancient parentage and long-established nobility,—which will be a serene and lofty platform overlooking the rest. We should make our notch every day on our characters, as Robinson Crusoe on his stick. We must be at the helm at least once a day; we must feel the tiller-rope in our hands, and know that if we sail, we steer.—H. D. Thoreau, in the January Atlantic.

THE PINE WOODS.

The pine stands in the woods like an Indian, untamed, with a fantastic wildness about it even in the clearings. If an Indian warrior were well painted, with pines in the background, he would seem to blend with the trees, and make a harmonious expression. The pitch pines are the ghosts of Philip and Massasoit. The white pine has the smoother features of the squaw.

The distant woods are but the tassels of my eye.

Books are to be attended to as new sounds merely. Most would be put to a sore trial if the reader should assume the attitude of a listener. They are but a new note in the forest. To our lonely, sober thought the earth is a wild unexplored. Wildness as of the jay and muskrat reigns over the great part of nature. The oven-bird and plover are heard in the horizon. Here is a new book of heroes, come to me like the note of the chewink from over the fen, only over a deeper and wider fen. The pines are unrelenting sifters of thought, nothing petty leaks through them. Let me put my ear close and hear the sough of this book, that I may know if any inspiration yet haunts it. There is always a later edition of every book than the printer wots of, no matter how recently it was published. All nature is a new impression every instant.—H. D. Thoreau, in the January Atlantic.

Green Tomato Recipts.

The availability of the green tomato as an addition to the menu has hardly been appreciated. We are familiar with it as a relish, combined with onions and peppers, and have thought that there its usefulness ended. Recently several recipes have appeared in public print that have shown how the green tomato may be employed in various other ways. The two following methods have been tried, and the result has proved excellent:

FRIED TOMATO.

Wash tart, firm apples and round, solid, green tomatoes and cut in rather thick slices without peeling. Have some pork drippings or olive oil smoking hot in a good-sized frying pan, roll the slices in cornmeal, batter or flour, seasoned with salt and pepper, and fry a golden brown on either side. Serve with slices of crisp salt pork, sausage or frizzled beef.

GREEN TOMATO PIE.

Slice enough firm green tomatoes to fill a pie. Mix together a generous half-cup of sugar, a tablespoonful of butter, a tablespoonful of lemon juice, a saltspoon of salt and a sprinkle of cinnamon and cloves. Mix with the tomato and bake with two crusts like an apple pie. Serve with a grating of Parmesan cheese on top.

The Humming-Bird's Long Flight.

That it may have the entire field to itself and escape the keen competition of hosts of tropical relatives for the nectar and minute insects in the deep-tubed brilliant flowers that please him best, that jeweled atom, the ruby-throated humming-bird, sole representative of his family east of the Mississippi, travels from Central America or beyond to Labrador and back again every summer of its incessantly active little life. Think what the journey from Yucatan even to New England must mean for a creature so tiny that its outstretched wings measure barely two inches across! It is the smallest bird we have. Wherein lodges the force that propels it through the sky at a speed and a height which take it instantly beyond the range of human visions?

Lamp-chimneys that break are not MACBETH'S.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

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AT YOUR GROCER.
10c and 25c.

BABY'S FACE MASS OF SORES

Ears Looked as if They Would Drop Off—Body Entirely Covered with Humor—Three Doctors Could Not Cure—Child Grew Worse.

CURED BY CUTICURA IN TWO WEEKS

Mrs. George J. Steese, of 701 Coburn St., Akron, Ohio, tells in the following letter of another of those remarkable cures of torturing, disfiguring skin humors daily made by Cuticura Soap, assisted by Cuticura Ointment, after physicians, and all else had failed: "I feel it my duty to parents of other poor suffering babies to tell you what Cuticura has done for my little daughter. She broke out all over her body with a humor, and we used everything recommended, but without results. I called in three doctors, they all claimed they could help her, but she continued to grow worse. Her body was a mass of sores, and her little face was eaten away, her ears looked as if they would drop off. Neighbors advised me to get Cuticura Soap and Ointment, and before I had used half of the cake of soap and box of ointment the sores had all healed, and my little one's face and body was as clear as a new-born babe's. I would not be without it again if it cost five dollars, instead of seventy-five cents, which is all it cost us to cure our baby, after spending many dollars on doctors and medicines without any benefit whatever."

SLEEP FOR BABIES

Rest for Mothers.

Instant relief and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great skin cure, and purest of emollients.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Props. Send for "How to Cure Baby Humors."

Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $40 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

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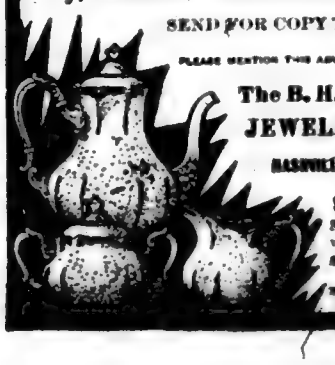
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Six solid-silver teaspoons, good weight, $2.75 mail paid.

Young People's Page

When I'm Grown.

When I'm grown, won't it be fun
Making boys my errands run?
Work is very bad for me,
That is plain as plain can be.
I can feel myself grow sick
When I've played, and then must pick
Up the toys that I have had.
Work for me seems most too bad.
Raking leaves for me is kept,
I can't play till walk is swept,
And my broom, sometimes it stops
Where the boys are spinning tops.
Mamma says, "All men must work;
No great man was known to shirk."
Papa's work I like the best—
Ride on train, and all the rest.
Papa stands each day to show
How much more I need to grow.
I've reached buttons on his vest.
When we find I've grown the rest,
He'll say, "John, you may, I think,
Come down town and write with ink."
Then I'll put some glasses on,
Looking over to say, "John!"
To some boy with work not done.
When I'm grown, won't it be fun?
—Louise T. H. Pope, in Christian Register.

The Woods in Winter.

The mercury stood below zero just before daylight, and in the dull sky no fading stars were to be seen. Keen and bitter as was the cold, the air was still. After it grew light the intense cold, congealing the moisture in the atmosphere, began to sift it down in light fine snow, which, as the moments passed, fell more and more thickly, until it was hard to see across the home lot from the house to the gate. One looked out on a white world. Warm and cheery as it was within the house, strings were tugging toward out of doors, and before the morning had half passed the feathery whiteness of the undisturbed snow was broken by a trail leading from the house. Though the snow lay deep, it was so light that walking was not laborious; and, though the cold was sharp, rapid exercise made the blood course swiftly Fthrough the veins. Down in the "run" all was white save where the gray stems of alder, or the thicker trunk of swamp maple rose above the snow, and standing by the brookside the ripple of the water as it poured over stones and tinkled against the shell ice was heard beneath the white covering. The weeds stand high in the old corn lot beyond, but a multitude of migrants have long ago stripped them of seeds, and not a bird was visible until the border of the woods was reached. Then, from a bunch of ragweed a white-throated sparrow sprang into the air, paused for a moment on an alder twig, and plunged deep into the woods.

Half a mile of winding walk through the forest showed nothing alive. The swamps were frozen, yet here and there some warm spring below had melted a hollow in the icy covering, so that it broke easily with a resounding crash. At the end of the woods the rolling lots were white, with only here and there a black cedar to interrupt the view. The wind had risen now, snowflakes were falling thicker than ever, and whirling about in the fashion of a true Western blizzard. Along the road song sparrows and juncos were hiding from among the tangled cat briers and blackberry vines, and when disturbed tossed themselves into the air and were whirled away to some other nook, where comfort might be found. In another strip of woods the winter chopper had been at work, and great chestnuts and white-barked beeches lay prostrate on the ground, partly cut up now into neatly piled cord wood. On the hillside at the border of the wood the warm spring, open even in this sharp cold, looked dark and deep, and somewhere down below a multitude of frogs were sleeping in its oozy bottom. From the undulating meadow which crowns the hill, dotted with conical cedars, with great erratic bowlders and a few gnarled and twisted apple trees, sprang a single meadow lark, which, helpless in the wind, after a short flight, threw himself down behind a stone wall.—Forest and Stream.

Fred's Temptation.

One morning Fred was up with the sun and down at the river, with his head through the bridge-rails. "Ho!" he cried, "there is Jack Slack's sail-boat. I wish I was in it."

The breeze was so fine that on came the boat. "Wonder how I could make Jack see me?" thought Fred. "I'll run along the river path and shake my handkerchief, then Jack will come in for me."

Away he ran, thinking what a fine day he would have fishing.

What did your mother say?"

Fred stopped suddenly as if a pistol had gone off at his ear. But in a moment he knew it was his conscience—the voice of God put into our hearts to tell when we do wrong. "Sure enough! mother said, 'Fred don't get into a boat without asking me.'"

Now he was just where Jack could see the red handkerchief.

"Better wave it! No harm to go this once."

Fred knew that was Satan's voice. Would Satan be strong enough to get Fred to do naughty? Satan is very strong—stronger than all the boys put together, unless they have God to help them. Would God help Fred? Yes; God says to all. "Resist the devil and he will flee from you."

Fred asked God for strength to say no, and directly you could have seen him hurrying home to breakfast, happy as a bird.—Exchange.

An Innocent Make-Believe.

Lady Henry Somerset, so well known for her temperance work, relates that her sympathies were first enlisted in philanthropic service for poor children by the following incident:

"It was in this way," she said. "I was moved in that direction by the rare patience and imagination of one little boy. His example convinced me that patience was one of the qualities I needed most, and in seeking it I grew into that work. I was in a hospital on visiting day, while the doctors were changing a plaster cast which held a crippled boy's limb. The operation was exceedingly painful, I was told; yet, to my surprise, the little sufferer neither stirred nor winced, but made a curious buzzing sound with his mouth. After the doctors left I said to him:

"'How could you possibly stand it?'

"'That's nuthin',' he answered; 'why, I just made believe that a bee was stingin' me. Bees don't hurt very much, you know. And I kept buzzin' because I was afraid I'd forget about it's being a bee if I didn't.'"—Zion's Herald.

A Chain of Monkeys.

Who ever heard of a chain of monkey's? According to a writer in Cassell's Little Folks, such a thing is not only to be heard of but to be seen. This is what he says: "One of the strangest-looking inhabitants of the forest of the Amazons is a monkey which, from its long, lanky, spindle-legged figure, is called the spider monkey. The animal rejoices, moreover, in the possession of a tail so useful as almost to be equal to a fifth sense. As the creature is a poor jumper, this tail is its chief means for getting about from tree to tree.

"When a company of these monkeys has to cross a wide river, they first of all look for a spot where the trees are tallest and where they stretch out farthest across the stream. A proper tree having been found, they climb to the best of the highest branches and there form themselves into a chain by hanging onto each other's tails. The chain is, of course, free at the lower end, and when all is ready it begins to swing to and fro until it has force enough to carry it to a tree on the opposite bank. Then the bottom monkey scuttles as fast as he can to the top and holds on tightly. The top monkey on the other bank then lets go, and the whole chain is swung across the river."

The Fear of Being Thought "Queer."

The fear of being thought peculiar prevents a great many people from reaching the limit of their possibilities. These people can endure unmerited blame, and even calumny, with fortitude. They are patient under great trials and are not afraid to face difficulties, noble in many ways, and weak, perhaps, only in this one point. Fear of ridicule, of being thought different from other people, appears to be the one vulnerable spot in their armor. They seem unable to rid themselves of the idea that they excite comment everywhere because of their supposed peculiarities.

Nine times out of ten, this "queerness" is a disease of the imagination, and has no real existence. The victim of such a morbid condition of mind must be his own physician. The veriest tyro in the world's ways must know that men and women are too busy with their own affairs, too much occupied with selfish cares, to think much about him, whether he is like or unlike other people of his acquaintance. Rest assured they are not watching you or analyzing your words and movements. Be your natural self as far as you can, and do not trouble yourself about what others think or say of you. Do what you think to be right, and give yourself no concern as to what others think of your words or actions, and you will find that your "queerness" will soon fall away from you.—Success.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

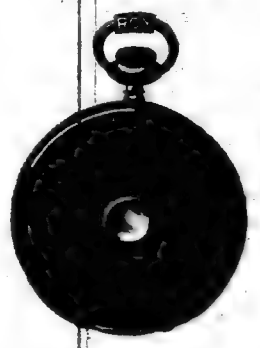
There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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Trial Bottle, 10c at druggists.... by dose at fountn.



FIFTIETH ANNIVERSARY

We propose celebrating our Fiftieth Anniversary February 1st, 1905, by giving our friends and customers unparalleled opportunity to buy Diamonds, Watches, Jewelry of all kinds; Solid Sterling Silver and the best plated ware made. Write at once for Special CUT prices on all goods in our 1904 Catalogue No. 15. We challenge competition on goods of equal merit. Order catalogue at once, if you have not received it, as we have only a limited number left over. So far as we are informed, we are the only house that sells solid sterling silver spoons and forks strictly by weight; of the very best made. Satisfactory reference given when desired. Address

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For the treatment of MORPHINE, WHISKEY, TOBACCO, DRUG AND NERVOUS DISEASES.
Special nurses and apartments for lady patients; massage and electricity when indicated: treatments private and confidential. No pain on withdrawal of Morphine.
S. M. CROWELL, M. D., Physician in Charge, 8 West Third St., Charlotte, N. C.
References: Members of the Charlotte Medical Society.

A DEFINITION OF EVANGELISM.

Getting the ninety and nine to get up and go out after the lost.

NORMAL STUDIES FOR SUNDAY-SCHOOL TEACHERS.

They begin this week on ninth page. Are you a teacher? Do you wish to be a better teacher? Then follow these studies.

A PRIZE FOR GOOD WORKS.

Try that first Bible Study under Dr. Cullom. Read it. Then answer the questions. Suppose you answer them in writing. Then preserve the papers. We will give a handsome Students' Bible to the reader who sends in the best answers at the end of April.

A DISPENSARY QUESTION.

An esteemed friend, who is teetotally opposed to liquor dispensaries, inquires: If revenue is the thing—as apparently implied in a recent statement of the editor of the Recorder in his capacity as Chairman of the Anti-Saloon League—why not let little towns have dispensaries?

The answer is, of course, revenue is not "the thing." We spoke of it not as a motive proper, but as a motive improper—a motive nevertheless active and to be reckoned with.

The Recorder stands for ultimate prohibition. So does the Anti-Saloon League. The dispensary under any conditions is temporary. For this reason we are avoiding the South Carolina State-system. Our dispensaries are local and are established by local option. They may be abolished by a vote of the people, voting being permissible every two years.

We must realize after seventy years of disastrous experience that the step from the open saloons to prohibition is in many instances impracticable. Hundreds of cities and twenty-five States have been carried for prohibition; but none of the cities have remained prohibition, and only two of the States have held out. The logical consequence, according to this experience, of city or State prohibition, is high license. On the other hand, prohibition has held its own in towns and rural districts.

For this reason we are inclined to make the experiment of the dispensary in cities. It has these advantages: It supplies the demand for liquor which would be supplied under prohibition by blind tigers. It controls the drinking of liquors to the extent of cutting off the mixed drinks, the general attractions of the bar-rooms, the enticements of competition; and it also limits the hours of sale. Against the revenue argument set up in behalf of high license its profits set up an overwhelming answer.

The dangers of the dispensary are that those who run them will endeavor to do too large a business; that they may fall into corruption; that they may become political; that they may lead the people into the sin of favoring a dispensary because it reduces taxes—a sin as gross as that of the bar-keeper who sells liquor for the money that is in it. Let us watch these dangers.

We have in North Carolina three experiments, as follows:

(1) The experiment of rural prohibition.

(2) The experiment of city prohibition in Durham, Charlotte, Greensboro and Goldsboro.

(3) The experiment of a city dispensary.

Let us see to it that the experiment of rural prohibition succeeds. If it shall fail, all is lost—all.

Let our prohibition cities do all possible to make their measure a success. If they shall, all is won. We promise, Raleigh will fall in line just as soon as she is assured that prohibition will hold good in Durham, Greensboro, Charlotte and Goldsboro. She has right to this position, for she faithfully tried prohibition once.

But, lest we venture all and losing, fall once more into the hands of the saloons, let us not precipitately turn against the dispensary. Let us hold it until we are assured that to give it up will not be to surrender to high license. It at least gives us fighting ground against the intolerable saloon.

JESUS IN HIS SOCIAL RELATIONS.

Bible Lesson for January 22. John II. 1-11.

We have for our consideration the simple narative of Jesus at the wedding in Cana.

To conceive of Jesus as God when we behold Him upon the Mount of Transfiguration, before the tomb of Lazarus, uttering a discourse wonderful in its power, or upon the Cross, is not so difficult; but to behold Him as one of the guests at a wedding and conceive of Him there as God, is difficult in the highest degree. Nevertheless this is our task now. It is no venture to assert that to do this is likely to work a change in one's conception of God: To work such a change was and is precisely the mission of Jesus.

Jesus and Society.

He had begun His mission. He was aware of His Deity. This record is no accident. It is a part of His life, a part of His work. We are to think of Jesus as fulfilling His mission and giving us an Example not only in His words and wonders, but also in His social life. He here shows us how we are to redeem our social relations—not by abandoning them, nor yet by using them as preaching occasions, but by glorifying them with right motives and a sympathetic spirit. This, then, is the first lesson of the Master's presence at Cana: In following Him we are not to turn our backs upon society, but we are to accept our social opportunities as Christian duties.

Picture a modern wedding reception. Think of the Master there—not preaching, not forbidding, not throwing a gloom over the joyous occasion, but quietly taking His place among the guests, and contributing His share to the general joy. It is by no means necessary to preach in order to do one's duty at such an affair. In fact it would be unChristian—unlike Christ—to preach, to make one's self conspicuous—at such a time.

Young Christians are often warned to forswear society—an impossible, an unnatural, and an unChristian thing. This lesson plainly bids us to go into social life and make it what it ought to be by conducting ourselves as Christians should.

Jesus and the Wine.

And so far from forbidding the host to serve wine, He supplied the host with wine when the supply had been exhausted. And yet He knew of the sin of drunkenness. The Drink Evil was active in His time. How are we to explain this? Shall we say that He made wine to show His Power? That does not explain. For why use wine to that end? He could have as readily manifested His power in a thousand ways. Shall we say the wine that Jesus made was unfermented? It was pronounced good wine by those that drank it. If John—who was as careful of the reputation of Jesus as you or I—meant this, why did he not explain? We do not know. But we are inclined to accept the full force of the language as it stands without a theory. The lesson is none the less simple.

Jesus here gives us an example in accord with the larger example of His participation in a social event: He gives us the example of making a blessing of a neutral thing, a thing which may be made either a sin or a virtue. One may make his social life a curse or he may make it glorious with Christian sympathy, Christian fellowship, Christian kindliness, Christian unselfishness, Christian helpfulness. So He used the wine. He made it a blessing. And we do not hesitate to say that His followers have right to do likewise. But let them beware. Let them be sure. Let them consider what it may mean. Let them reflect on the probable consequences of their example. We decidedly incline to the opinion that Jesus would not replenish the supply of wine at a modern social function. On the other hand, it may be argued that the solution of our drink problem lies not in total abstinence, but in Christian temperance. Back of the problem lies the fact that only the grace of God in a man's heart is sufficient; that were all men Christians we should have no intemperate men and, therefore, no drink evil. That Jesus offered His religion as the fundamental solution of all questions, we cannot doubt.

Jesus and His Mother.

It was His mother that told Him of the need for more wine. His reply to her seems almost rude. But we may be sure that it was anything but that. Her remark indicates that she somehow felt that He could relieve the situation. His reply indicates His intense sense of His relation to God, as if He would say once and for all. "You must realize that I am come to do the will and the bidding of God, not you." It was painful, but necessary. We must all of us get God's will in between us and the wills even of our mothers. Had He made this wine, had He used His power to make wine of water merely to gratify His mother, it would have been but little above yielding to the temptation in the wilderness: It would have been to subject His Messiaship to earthly ends.

His Glory.

The final verse is full of light. "This beginning of His signs did Jesus in Cana of Galilee, and manifested His glory; and His disciples believed on Him." Greater than the wine was "His sign." Let us not forget "His sign" in our confused debates about the material substance involved. It would never do to lose sight of the significance of a miracle of healing by preoccupying our minds with a discussion of leprosy. Here was the occasion of the manifestation of His invisible deity. "His sign" was power over nature; power from on High; and Power stood out here. And as they beheld His gentleness, His dignity, His power and His readiness to use that power to relieve a fellow's need, not in response to his mother nor in response to human expectation, but in response only to God and the manifestation of God's sympathetic participation in our affairs, His disciples believed on Him.

May we not raise two questions: Would not many believe on Jesus now if He were presented in the true social aspects of His character rather than in the sorrowful and awful aspects? Would not God seem more like a father if His sympathy, His participation with us in our daily engagements, were more often portrayed than His punishments, His might, and the great attributes that add to the sense of His awfulness but hide His loving kindness?

Points from Various Pens.

Jesus is able to sanctify our joys without taking away but rather by adding to their joyfulness.

Jesus is favorably disposed to luxuries upon occasion; for neither the feast nor the wine were necessities.

Jesus recognized that a ministry separated from family life, that did not relate itself to the home and the essential social relations, would fail.

Mary felt that all she had to do was to tell Him what was wanting. She was as sure of His readiness to meet the need as she was of His power.

Jesus manifested His glory at a social function. May He not do so through you? He did so by sympathetic helpfulness.

NEW BOOKS.

The Students' Chronological New Testament. With Introductory Historical Notes and Outlines. By Archibald T. Robertson. Fleming H. Revell Co., New York. $1.00.

In this volune the books of the New Testament are not arranged in actual chronological order, but are grouped and in their respective groups are put in chronological order. We have first the gospels, with Mark first and Matthew second. Next Acts; then James. The next group is the Epistles or Paul. Then the Remaining General Epistles and Hebrews; then Revelation.

We find the rearrangement suggestive; but the valuable feature of the volume is the outlines of the several books. They give the student quite a comprehensive preview of the book to be studied. We value also the brief introductory notes, and, more especially, the topical sub-heads indicating at top of each page the contents below.

It is altogether an excellent work, and indispensable to one who would study the New Testament by books and then as a whole. For us to say that Dr. Robertson has done his work well appears almost out of place; but we certainly cannot afford to say less.

WHEN SHOULD THE CONVENTION MEET?

Editor Recorder:—I note with interest what you say in the Recorder of to-day concerning so many of the members of the Convention leaving before the close. I have often had to do so with keenest regrets. Perhaps many have been situated like myself. For instance: take the country pastor, who generally has the care of four churches. His year's work generally ends in December. He usually wishes to round up his year's work and, if absent, this cannot be done, hence it is almost a necessity to return.

And then, too, the meeting of the Southern Baptist Convention is on the second Sunday in May, and should he wish to attend this meeting, one-sixth of his time is missed to that particular church.

You can scarcely imagine how much I was impressed with this suggestion of yours: "It would be better still to begin on Tuesday night or Wednesday morning and close Friday night." In my opinion it would tend to correct, in a measure, the leaving before the work has been done. It would be a relief to the country pastor.

Cordially yours. HENRY SHEETS.

Lexington, N. C., December 21, 1904.

Self-conceit deceives no one but yourself.—Ram's Horn.

SUNDAY-SCHOOL QUESTIONS.

A Four-Months Elementary Normal Course for Sunday-School Workers.

By Field Secretary Hight C. Moore.

Foreward.

Including pastors with Sunday-school officers and teachers there is among the white Baptists of North Carolina an army of ten thousand active Sunday-school workers.

As a help to them in their work this course is primarily designed, though it may be of service to all who are interested in the teaching work of the churches. A hundred questions covering various phases of the Sunday-school are asked and answered, the latter half of the course dealing exclusively with the work of the teacher.

In the preparation of the questions to be considered I am indebted to Prof. T. Neil Johnson for valuable suggestions. For the most concise and helpful answers to them, I am ransacking the best books at my disposal.

No doubt other questions will arise in the minds of those who follow these studies from week to week. If so, I shall be glad to answer in occasional supplementary notes such as may be of general interest. Let inquiries be sent to me direct as they arrive.

And so in the spirit of true learners and loyal disciples let us take up these questions with a view to the betterment of our Sunday-school conditions and thus for the glory of God.

HIGHT C. MOORE.

Raleigh, N. C.

* * *

1. What is a Sunday-school?

"A school held on Sunday for study of the Bible and religious instructions," replies the dictionary (Webster) emphasizing its curriculum.

"A meeting for religious worship in which teaching is the central idea," answers Spilman, having in mind its purpose.

"The Christian Church engaged in teaching and studying the Holy Bible," responds Hamill with a view to its control.

"The church and congregation, especially children, meeting on Sunday for the study of the Scriptures," says Edward Judson with special reference to its participants.

And its method seems central in Trumbull's definition: "A Sunday-school is an agency of the church by which the Word of God is taught interlocutorily, or catechetically, to children and other learners clustered in groups or classes under separate teachers; all these groups or classes being associated under a common head."

Classification is uppermost in the definition worked out under the direction of Mrs. J. W. Barnes, at the Rhode Island Summer School: "A complete Sunday-school is one which meets the needs of each individual member, at each stage of his development, and plans for its own perpetuation as an institution."

2. What authority is there in Scripture for Sunday-school work?

Of many references that might be given, the seven following will doubtless be sufficient:

(1) Moses completing his law and his life commanded: "Gather the people together, men and women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." (Deut. 31:12.) Here we have the participants and purpose of the Sunday-school.

(2) Jehoshaphat made this work basic in his reformation, appointing five princes, two priests and nine Levites to instruct the people. "And they taught in Judah, having the book of the law of the Lord with them; and they went about throughout all the cities of Judah and taught the people." (Chron. 17:9.)

(3) Ezra, returning from Babylon to Jerusalem came with an open Bible, summoned a great assembly, and with various helpers presented to them the law. "And they read in the book in the law of God distinctly; and they gave the sense and caused them to understand the reading." (Neh. 8:8.)

(4) Christ commanded His followers to engage in this teaching work to the confines of the world, both in space and time. Read the Great Commission (Matt. 28:18-20) and see: "Teach all nations . . . . . and teaching them to observe" . . . . Moreover, He was Himself primarily and preeminently a teacher. Note the first of many passages thus presenting Him: "And Jesus went about all Galilee teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of disease." (Matt. 4:23.) Teaching, mark you, first of all.

(5) Apostles, though persecuted in this work, followed the Master. Peter and John, for example, taught as well as preached. "They ceased not to teach and preach Jesus Christ." (Acts 5:42.)

(6) Churches in New Testament times failed not to engage in it. Thus of the most aggressive and influential of them it is said: "Now there were in the church that was at Antioch certain prophets and teachers." (Acts 13:1.) Pastors and Sunday-school workers, we would call them to-day.

(7) Missionaries, the two great primitive pioneers, in that same church founded a school of training and a sphere of powerful influence. "Paul and Barnabas tarried at Antioch, teaching and preaching the Word of the Lord, with many others also." (Acts 15:35.)

Thus, we conclude that beyond question, Sunday-school work is authorized in the Bible, and no one can ignore it without being disregardful of duty and disobedient to Scripture.

3. When, by whom, and how was the modern Sunday-school movement originated?

In July, 1780, Robert Raikes, of Gloucester, England, editor of the Gloucester Journal, member of the Church of England, worker among criminals in England prisons, became impressed that prevention of vice in the child was better than cure of crime in the adult. Accordingly, he secured a house and started his Sunday-school, which was not a church, but individual enterprise, was designed only for neglected children, was taught by paid teachers (four women receiving each about 25 cents per Sunday), was practically an all-day session (lasting from 10 a. m. till 5 p. m.), and instruction was given not in the Scriptures, but in secular studies, though the Church of England Catechism furnished an afternoon lesson.

The movement, thus started, at length fruited on the one hand in the public school system of England and on the other in the modern Sunday-school with the Bible only for its text-book, volunteers for its teachers, and everybody for its attendants. There was bitter opposition at first and for long, but soon the movement spread over England, then over America, and now is advancing into all parts of the world. (See Spilman's booklet on "The Sunday-School," pages 10-12.)

NOTES OF AN ONLOOKER IN THE GENERAL ASSEMBLY.

To the Editor:—The General Assembly is well under way. Within ten days several of the more important bills have been introduced, as follows: The divorce reform bill, the anti-child labor bill, the anti-morphine bill, the higher salary bill, and the temperance question has come up in the Asheville distiller bill, the jug-law contest and numerous other measures which I will speak of in this letter. This is well; for this session must devote weeks to revising The Code, and the sooner the work for temperance is under way the better.

The sentiment for divorce reform seems quite overwhelming. There will be the usual battle over the child labor bill; the anti-morphine bill is well on its way to the statute book; but the temperance questions referred to are somewhat involved, and the larger temperance questions are awaiting their opportunity. Let me first speak of the anti-child-labor bill.

I am for the protection of the children. They cannot defend themselves; and I am in for defending them and their defenders. You may call me sentimental if you care to, but I know it is wrong, I know there is nothing that can justify us in permitting a girl under fourteen years of age to be put to work in a mill. You may say poor widow mothers need their little earnings. I reply, a Christian man would better support that poor mother, and thus save her, her child and his own soul—so far as works can save a soul. You may say that Southern prestige in manufacturing depends upon cheap child labor. Then, say I, let the prestige rip. The price is too high. I will not argue over dollars where a life is at stake. And I despise the man that can.

Mr. A. J. McKelway is here in the interest of the anti-child-labor law. He is a great sinner, in a controversy, as you know. But a work like this will redeem any man. And he is working at it earnestly, wisely and with his well-known zeal. Strength to his arm!

You are bound to admit that they have you in a corner with regard to the jug-law. You cannot contend that an accidental law should not be repealed. But if this law is repealed, you have no assurance that another will be enacted. Moreover, the representatives of the counties along the Virginia border are certain to make trouble for any State anti-jug law. Probably the solution of your difficulty lies in local anti-jug laws. Let any county or city that wants one call for it.

That both Senate and House should have found it necessary to create special committees on the regulation of the liquor traffic is quite a tribute to the liveliness of the temperance question in North Carolina. Many of the temperance contests promise to be of a local character like that from Asheville. But the issue will be more distinctly defined in some of them. The Asheville bill raised the choice between several small distilleries and two or three large ones—always a troublesome question because so many men will side with the small dog. The Assembly responded to Senator Webb's wishes and decided for the large distilleries. This is well; but Asheville—beautiful Asheville—should have no distilleries at all. And, mark my work, she is coming!

I was struck with wonder as I observed the opposition to Senator Wright's bill to prohibit the sale of morphine, cocaine and the other deadly drugs of that well-known group, except upon prescription by a physician. I could not believe that anyone would oppose such a bill, seeing that the drug habit is so ruinous and, too, that it is spreading so rapidly. But Senators Stubbs and Burton deliberately endeavored to disembowel the bill. I wonder what these men mean; what motives dominate their hearts; what conception they have of their duty; what they really desire for North Carolina. I can give a man much latitude on liquor legislation; but when these Senators add to their persistent opposition to all temperance measures opposition to a measure of this sort, I give them up utterly. I wonder wherein the people of Martin and Rockingham feel that these men represent them. The bill passed the Senate, of course, and I hope no one in the House will disgrace his constituents by opposing it.

Senator Everett's bill to put Richmond County under prohibition is a master stroke. It will remove the last saloons and distilleries from a great area in North Carolina—reaching eastward to Wilmington, westward to Asheville, north to a line drawn through Salisbury and Raleigh, and South to the South Carolina line. It passed the Senate practically without opposition; but there will be trouble for it in the House.

It is in connection with this bill that little Mr. Lockhart, of Anson, has made a public explanation that very plainly indicates who his guardian is. It got out that he had presented a petition from citizens for the passage of this bill. His constituents rebuked him, according to his explanation; and now he denies the charge! When he gets older he will understand that it is right to present petitions whether one approves them or not. And, I trust, he will yet learn that it is no shame to present a petition from friends of temperance. By his precipitate apology he has simply—very simply—announced to the world that he is in the General Assembly with a collar round his neck and a string to the collar, and liquor men hold the string. It is well that some one guides him. He might accidently vote right and have to apologize again.

That stalwart representative of stalwart Mecklenburg, Mr. Alexander, has introduced his bill to fix bar-room licenses throughout the State at $1,000, close them at 8 p. m. daily, and remove screens, etc. His bill to this effect came wonderfully near passing two years ago. And Senator Arendell's bill to put Morehead under the Watts Act and the Atlantic Hotel bar and gambling hell at the mercy of the Morehead people passed the Senate promptly.

So you see, Mr. Editor, there is abundance of temperance legislation on hand. I will be able to tell you when the House takes a vote or two what you may expect. The Senate is reasonably reliable. In fact when on Saturday the contending forces resorted to the Bible, with Mr. McLean, the temperance warhorse of Scotland, and Everett of Richmond holding the Book for temperance, and Mr. Empie, of New Hanover, quoting Paul to Timothy, in defense of liquor, I realized that the liquor cause is in a bad way in the Senate. The devil can quote Scripture to his purpose; but I defy him or his representatives to stake the liquor cause on Holy writ.

The most impressive event in the Senate last week was the retirement of Lieutenant-Governor Turner. The State never had a better. Few men are so well-poised as he; few so courteous and obliging; and none more loyal to the right. I have watched him throughout his term of service. His work has been as worthy in its way as Governor Aycock's. I was surprised that Mr. Turner did not receive a larger vote for Governor. But I happen to know that he is not disposed to fight his way to office. And I admire political self-respect. We shall yet behold a time when the people will seek the man. Mr. Turner is a valuable asset in North Carolina politics.

I have not yet heard a decent speech—not even an effort to make one. I glory in the hope that our leaders are learning better. Later on I hope, however, that we shall have a warm contest of some sort. I want to see some of those occasions that make men appear at their best.

Yours, etc., PETER PLAIN.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

"How We Made Our Sunbeam Society a Success."

First in importance is a good leader for president, with executive ability and tact; preparing the program well in advance, giving those who are to take part ample time for preparation. Occasionally some member of the Society may prepare the program, subject, of course, to necessary change by president. Recitations and select reading by the children, brief and instructive, are of much importance; making frequent songs an especial feature of the meetings, as all children love to sing, and, if possible, having some members of the Society render the music, as active membership develops interest and enthusiasm, and by occasional public services, as many as possible taking part. This creates new life and interest in the work and encourages the children to greater zeal, developing a love for the work; asking questions on missionary topics, the children answering; having a brief sketch on the life of some noted missionary—Cary or Yates, for example. This instructs, as well as interests, the children. Not having the meetings so long as to prove tiresome; three-quarters of an hour is usualy sufficient; endeavoring to interest the children in the work, letting them feel that it is their Society and their work; that its success largely depends upon their zeal and efforts put forth in the cause; having a committee to look after absent members and finding a reason for their absence; also a committee soliciting new members. A cradle roll adds materially to the treasury, and trains the wee ones for future membership. Honorary members are also a financial addition and increases the interest of adult members who are not otherwise active in the work.

Having the children recite Bible verses, thus enabling a large number to take part; keeping a definite object before the children, the reason why we contribute to missions; making everything real and tangible, as children are hard to interest in vague and indefinite schemes; if possible, having the children earn their own money for their offering, as this impresses them with its value, and making each child feel that he or she is an important, indispensable member of the Band, thus impressing them as to individual service; Lady Managers over the work offering constant, earnest prayer for wisdom in training the child-heart, and invoking the aid of the Holy Spirit in impressing the children with the importance of the work.

Another thought is the progressiveness of the Sunbeam work. As the little tots are trained and developed in the cause of missions, and as they become older, they can then enter the advanced Societies, and later becomes officers and teachers, training other little minds and hearts in the great commission.

Who can foretell, or fully estimate, the great work accomplished by the Sunbeam Bands?

Only Eternity will reveal the grand results!

MRS. E. K. PROCTOR, JR.
Lumberton, N. C.

My Dear Miss Heck:—Please announce in the next issue of the Recorder that the women of the First Church, Gastonia, extend to all the women of the South Fork Association a cordial invitation to be present at their "Missionary Rally," January 30th to February 1st.

Miss Annie Armstrong will be here at that time and we trust her efforts in the Master's name will start a missionary revival in this Association.

Also ask the delegates to send their names to me before the 30th so homes can be arranged for them.

Thanking you in advance for this, and asking you to remember us in prayer, I am,

Very sincerely,
MRS. BEELER MOORE.
Gastonia, N. C., Jan. 10, 1905.

From One of Our Yates Memorial Missionaries.

Miss. Heck:—Having some reasons that make us hope that God's time to graciously favor this part of His field has come, I have been wanting to write you a long time. Meetings were held at the three outstations connected with the Soochow main station this summer. The first was at Changzele, where there were twelve members. At the close of the week two were baptized into the fellowship of the church. Then Mrs. Britton and the children went with me to Quinsan. We stopped our native house-boat outside one of the city gates, and continued there about a week. Brother Tatum and Miss Kelley, of Shanghai, have done faithful work there for the last eight or ten years, and there is also an excellent evangelist located in that station. Two were added by baptism at the close of this meeting. On coming home, we protracted the services here ten days. During the time four united with the church by baptism. Our native evangelist and I preached together most of the time at this point. As we are taught to teach after discipling and baptizing, after returning from our Sunday-school Lessons Committee meeting in Shanghai, a Bible class was held three weeks, studying morning and afternoon the book of Deuteronomy. We had an average attendance of seventeen—nearly all Soochow members. Later, the same book was studied seven days by a class of eleven at Changzele; also nightly evangelistical services were held, and two were baptized on the Thursday evening before I left, making sixteen members there now. Two had been added to our church here this year before the four in the summer. We have now a membership of thirty. Do let us praise the Lord for all His grace bestowed upon the children of men, and pray that He may pour it out in greater and greater abundance.

Our church in Quinsan numbers fourteen, and the preacher there is doing faithful work in teaching them God's Word, as well as evangelistic and other pastoral work. We try to visit them about once a month. We hope our new mission home, in a most desirable part of the city, is now about secured, and that Brother McDaniel and family may soon be able to move out of their rented Chinese quarters. Our Brother and Sister Thomas are expected next week, and this new home will also furnish them a temporary dwelling place.

We thank God and the brethren for these reinforcements, and now we ask for your continued prayers and sympathy.

Mrs. Britton is busy teaching our two boys, together with much missionary thought and work. We are thankful for continued good health. With our greetings.

Fraternally,
T. C. BRITTON.
Soochow, China.

A friend has many functions. He comes as the brightener into our life, to double our joys and halve our griefs. He comes as the counselor, to give wisdom to our plans. He comes as the strengthener, to multiply our opportunities and be hands and feet for us in our absence. But above all use like this he comes as our rebuker, to explain our failures and shame us from our lowness; as our purifier, our uplifter, our ideal, whose life to us is a constant challenge in our heart, "Friend, come up higher, higher along with me; that you and I may be truest lovers who are nearest to God when nearest to each other."—Christian World.

To me there is something thrilling and exalting in the thought that we are drifting forward into a splendid mystery, into something that no mortal has yet seen, no intelligence declared.—E. H. Chapin.

Not what happened to myself today, but what has happened to others through me—that should be my thought.—Frederick Deering Blake.



Sunbeams' Corner.

Conducted by Miss Elizabeth W. Bryce, Band Superintendent for North Carolina.

What Was He Doing?

Five-year-old Beth brought her Sunday-school lesson paper and climbed up on big brother Howard's knee. "Explain this to me," she coaxed, pointing to one of the pictures. "What is the funny-looking boy doing down by the side of the road?"

"Well, he has a little wheel rigged up; seems to be grinding out something," Howard began, and then he stopped to read what was printed under the picture. "Poor little chap!" he exclaimed. "You never would guess what he's doing, Puss. You see he is a little heathen and doesn't know about any God but the horrible idols that the people worship in his country, and he has been taught that these gods are pleased if he takes a lot of pieces of paper that have prayers written on them and sticks them on this queer little wheel and then turns the wheel round and round! Think of that! He really believes he is praying every time the wheel turns!"

Beth looked almost scornful. "Why doesn't his mamma tell him how to say his prayers like we do?" she asked.

"Oh, that's another sad thing. She doesn't know anything about that kind of praying. Very likely her way of praying is to buy printed prayers from the priest and go to the temple and stick them on the god, on the big ugly image, you know. Then if they don't drop off she believes that her prayer is heard. Or maybe she brings food and sets it before the god and asks him in her heart to take the food as an offering and heal her sick child or give her husband a good crop of rice, or whatever it is she wants very much. Then the priest comes when she is gone and gets the nice food she left for the idol. I hope some day the missionaries will see this bright little fellow and coax him into their school, and then when he learns that there is a loving Father in heaven that he can pray to just as he would talk to his own father, the little chap will teach his mother about Him. That's what happens sometimes. I remember reading of one boy who had been taught at a mission school and went back to his own village on a visit. He was a real little preacher and big crowds of the grown-up people came every day to hear him talk and sing the songs he had learned. He told them about Jesus and what they should do to please Him, and even the old people were so interested they asked him to tell it again, over and over. They were so happy to hear about a God that loved them and wanted to help them instead of sending famine and sickness and all kinds of trouble, as they think that their gods do."

"I could sing 'Jesus Loves Me' for them if I were there," Beth said with a far-away look in her earnest little face. "I wish they could come to our Sunday-school."

"They couldn't understand, Puss, for our language is so different from theirs. The best way is to send our kind of Sunday-school to them. Every time you give any missionary money you can think how you are helping some little fellow like this to learn about God and how to worship Him."—J. C. G. in Junior Builders.

For Jesus's Sake.

"I'd like to be a Christian," said Gertrude slowly, "but it's so hard, Miss Price, I'm afraid I'm not ready to begin yet."

Her teacher looked earnestly into the young face under the pretty rose-wreathed hat; at the slender fingers playing with the lace parasol that lay across her lap. "Dear child," she said, "sometimes I wonder if it isn't too easy! Let me show you the contrast," she went on, answering the surprise in Gertrude's face. "You can hardly remember a time when you weren't carefully dressed and sent to Sunday-school. You have had pictures, lesson papers, books, and every help to learn the story of Jesus. You have heard all these years how he loves you and wants you to give Him your heart. It is all an old story. Sometimes you are almost a little tired of hearing it over again. The other day I read of a twelve-year-old girl in India. She came to the mission school to learn to read, and heard of Jesus for the first time. Her heart was so full of love she wanted to give her life to serving Him. But her father and mother years before had promised she should be the wife of an old man who hated everything Christian. He heard she was learning the foreign religion and took her away to his home. Only once, at night, did the missionaries see her. She stole back to tell them that she meant to be faithful to what they had taught her. Gertrude, there were scars on that little child-wife's arms and ankles, and she finally told her teacher that her husband had burned her to try to force her to give up being a Christian."

Gertrude was very pale. "O, Miss Price! Didn't they do something to stop him?"

"They couldn't, dear, for he was rich and powerful, and in that country a man can be cruel to the women of his household without any interference. The poor child told the missionaries that she would only have worse to suffer if they tried to protect her. So they could only cry over her and pray for her. She said: 'I can bear it for Jesus.' She might have said it was hard to be a Christian, don't you think?"

There were tears in Gertrude's blue eyes. "I'm ashamed to have said or thought that," she confessed.—Selected.

What the Children Have Done.

The Missionary Review of the World tells what the children have done for missions. The children of the American Board raised $46,000 to build the missionary vessel, the Morning Star. The children of England built the John Williams, another missionary vessel, and gave $29,000 besides to help build other ships of the London Missionary Society. The children of Scotland built the David Livingstone, and the children of Australia gave $25,000 to the Dayspring, Rev. John G. Paton's ship. During the fiscal year that closed last March, the Sunday-schools of the Methodist Episcopal Church raised $400,000 for missions. What noble work are the Sunbeams of North Carolina going to do for the coming year?

Free Catarrh Remedy.

Trial Box of Dr. Blosser's Catarrh Cure Mailed Free to any One Suffering from Catarrh.

Dr. J. W. Blosser, the celebrated Catarrh Specialist, offers a trial box of his valuable remedy to any one suffering from Catarrh, Asthma, Catarrhal Deafness, etc. The remedy is applied in the form of a warm medicated smoke-vapor, which being inhaled, makes a direct treatment of the diseased parts.

Wonderful success has attended the use of this remedy. Thousands of cases have been cured—many of them were of 15, 20, 25 and even 40 years standing. The cost of the treatment is only $1.00, and a trial box will be mailed to any sufferer who will write at once. Address, Dr. Blosser Co., 90 Walton St., Atlanta, Ga.

YOU HAVE NO FRIENDS

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine,) so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

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In the First Six Months of This Year in New York City Alone.

In New York City alone, between Jan. 1st and July 1st, 1904, 5,498 people died from Pneumonia. Ninety-seven per cent. of these lives could probably have been saved had Gowan's Pneumonia Cure been used in time. This great remedy is a simple and harmless but wonderfully powerful compound that, applied externally, quickly scatters congestion, allays inflammation, stimulates the heart action and supplies an easily assimilated food for the lungs, effecting a complete and permanent cure in a remarkably short time.

Hundreds of letters have come to the manufacturers from various parts of the country, telling of marvelous cures accomplished by this grand medicine. People who know its worth cannot say too much for it. Leading physicians prescribe it and say it is the *only known reliable specific for Pneumonia.*

If your druggist cannot supply you, send $1.00 for full size bottle to Gowan Medical Co., Durham, N. C. Convincing proofs of its efficacy will be sent free to any address.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.

Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

Baptist Quarterlies 2 cts. each.

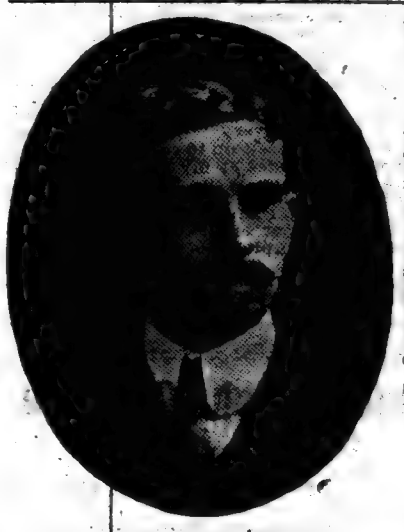
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Acknowledgments.

January 18, 1905.

State Missions.—M. J. Lawrence, Dort, N. C., $3.00; Siler City, 10.00; Baptist Chapel, So. River, 2.24; Christian Harbor, 5.00; Sneed, 2.27; Bayboro, 4.32; W. M. S., Lea Bethel, Beulah, 1.14; W. M. S., Clement, Beulah, 1.23. Total this week, $29.30. Previously reported, $2,470.46. Total this year, $2,499.76.

Foreign Missions.—M. J. Lawrence, Dort, N. C., $1.63; W. M. S., Sandy Bottom, Neuse (Xmas), 2.00; Sandy Bottom, Neuse, 1.00; W. M. S., Sawyers Creek (Christmas) 10.00; W. M. S., Sawyers Creek, 5.00; Wakefield, 7.50; Cypress Creek, Bladen, 1.02; Margarettsville, 6.93; Christian Harbor, 5.00; Speed, 1.36; W. M. S., Cane Creek, 3.28; Sunbeams Cane Creek, .88; J. C. Owen, Cane Creek, 2.16; Sylva, Tuckaseigee, 1.00; Burnt Swamp (Croatan), 7.00; W. M. S., Lea Bethel, Beulah, 1.13; W. M. S., Clement, Beulah, 1.34; W. M. S., Shelby, Kings Mt., (Christmas), 12.60. Total this week, $70.83. Previously reported, $373.69. Total this year, $444.52.

Home Missions.—W. M. S., Sawyers Creek, $5.00; Wakefield, 8.80; Baptist Charel, So. River, 2.65; Germanton, Pilot Mt., 2.10; W. M. S., Cane Creek, 1.07; Sylva, Tuckaseigee, 1.00; Troy, Montgomery, 3.30, W. M. S., Lea Bethel, Beulah, 1.13; W. M. S., Clement, Beulah, 1.33. Total this week, $26.38. Previously reported, $245.14. Total this year, $271.52.

S. S. and Colportage.—Sandy Bottom, Neuse, $.50; Mt. Olive, 3.23; West End Raleigh, 3.63. Previously reported, $140.77. Total this year, $148.13.

Tichenor Memorial.—W. M. S., Lea Bethel, Beulah, $4.00; W. M. S., Shelby, Kings Mt., $5.65. Previously reported, $1.43. Total this year, $11.08.

Ministerial Relief.—M. J. Lawrence, Dort, N. C., $2.00; Sandy Bottom, Neuse, 1.00; S. S., Cedar Creek, 2.87; Great Marsh, 6.40; Hebron, .50; Long Branch, 3.00; Mt. Olive, 2.10; Pleasant Grove, 3.10; Back Swamp, 2.25; Lumberton, 31.40; Friendship, 1.00. Total this week, $55.62. Previously reported, $114.95. Total this year, $170.57.

Student's Aid Fund.—Clinton, $5.22. Previously reported, $6.17. Total this year, $11.39.

Murphy School.—Mars Hill, $5.00. Previously reported, $30.00. Total this year, $35.00.

Total reported for all objects this week	$209.36
Previously reported for all objects	3,512.58
Total reported for all objects this year	3,721.94

WALTERS DURHAM,
Treas. Baptist State Con.

Beulah Union.

The Union Meeting of the Beulah Association meets with Beulah Baptist Church, Friday before the fifth Sunday in January, 1905. It is earnestly hoped that each church will be represented.

11.00 a. m.—Preaching by Elder S. B. Wilson.

12.30.—Dinner.

2.00 p. m.—Organization, with reports of progress of the Convention's work during 1904.

Specially Foreign Missions.

Saturday.—State Missions. The church covenant as found in the minutes of the last Association. The Sunday-school Convention. See minutes, page 5.

Sunday.—What can be done to improve the song and praise services of our churches and Sunday-schools?

11.30 a. m.—Preaching. Offering for State Missions.

Let all who come be prepared to speak on these subjects.

J. J. ADAMS,
Committee.

Sandy Creek Union.

The next session of the Sandy Creek Union will be held with Emman's church, beginning on Friday before the fifth Sunday in January, 1905. The introductory sermon will be preached on Friday at 11 o'clock a. m., by Rev. G. W. Harmon.

The following queries will be discussed:

1. The importance of good religious literature in the home. Rev. J. L. Smith, R. B. Lineberry, R. P. Johnson and Rev. W. T. Hurst.

2. How should a church deal with absent, indifferent and delinquent members? Revs. O. T. Edwards, G. J. Dowell and W. H. Strickland.

3. Best method for raising money for missions and other objects of benevolence. Revs. E. Y. Pool, N. H. Shepherd and Bro. D. L. Webster.

4. Does the Scriptures teach total abstinence from intoxicating liquors? Revs. R. R. Moore, G. J. Dowell, O. T. Edwards and W. T. Hurst.

5. The importance of co-operation in church work. Revs. N. H. Shepherd, E. Y. Pool, G. W. Harmon and W. H. Strickland.

L. R. DIXON, Pastor.

Mecklenburg and Cabarrus Union.

The Mecklenburg and Cabarrus Union meets with the Second Baptist church, Concord, N. C., January 27-29, 1905.

Friday, 11.00 a. m.—Devotional exercises. L. R. Pruett.

11.30.—Organization and short verbal reports from the churches.

2.00 p. m.—What is the best method for raising mission money? R. H. Herring.

2.30.—How can we best develop our young converts in Christian activity? A. C. Barron.

7.30.—Sermon. A. C. Barron.

Saturday, 10.00 a. m.—Devotional exercises. J. F. Davis.

10.30.—What are the three most necessary qualifications for a minister of the Gospel? J. Q. Adams.

11.00.—The needs of our present mission fields and unoccupied territory. L. R. Pruett, S. F. Conrad.

2.00 p. m.—Home and home influences. D. M. Austin.

7.00.—Sermon. C. M. Murchison.

W. T. TALBIRT,
For Committee.

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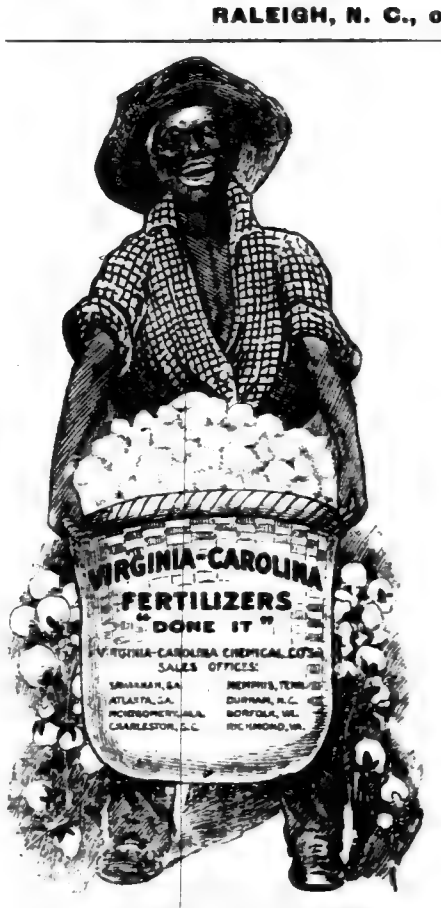
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J. M. REESLER, Pres.

Administrator's Notice.

Having qualified as administrator of the estate of Bunnie P Mangum, late of Wake county, this is to notify those having claims against his estate, to present them to the undersigned on or before January 11, 1906, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

WM J. BAILEY,
Administrator.
NEUSE, N. C., R. F. D., No. 1.

Current History.

Program of the National Government

The President has made clear thus early four great policies of his administration: (1) He will have freight rates regulated, with a view to remedying the abuses of the trusts and the railroads. This amounts at a single stroke to Government control of the railroads. (2) He is investigating the trusts, and the trusts are taking warning. They are by no means so flagrant as they were. (3) He calls for revision of the tariff with a view to an adjustment of rates. (4) He is building a large navy. Mr. W. J. Bryan does himself credit by declaring that he will stand by the President in the first three reforms. They are reforms demanded by the Democrats. Mr. Bryan's position is not that of a partisan, but it is that of a patriot statesman, and it commends him to the country.

It is also said that the Panama Canal Commission will be abolished because it is cumbersome; and the work will be put in the hands of the chief engineer.

Senator Cockrell, of Missouri, has been made a member of the Interstate Commerce Commission.

The Senate continues to investigate the Mormons, now hearing evidence in their defence. It is also debating the Statehood bill.

The House, under leadership of Speaker Cannon, is fighting against tariff revision at this session.

Items.

The United States spent last year $2,000,000 for education in the Philippines.

The French Ministry after three years of great work has voluntarily resigned.

We trust the readers of this paper are not interested in the personal affairs of Mr. Brodie Duke.

North Carolina loses one of her foremost men in the death of Judge Fred. Phillips; and Virginia one of hers in the death of Thomas F. Goode.

Business in the South is in a State of reserve on account of the price of cotton. A few years ago the fall in price would have brought collapse; but now farmers and merchants are standing together in a common cause.

News from the war was of the most meagre sort last week. Twenty thousand Japanese of the army beseiging Port Arthur have gone to aid Oyama. The Russian captives have gone to Japan. There is talk of peace, as usual, but Russia gives no sign of the necessary overture.

Macon, Ga., Jan. 15.—A special to The Telegraph from Waycross, Ga., says that the city council has placed a license tax of $30,000 per annum on saloons. The tax was formerly $15,000. It is needless to say that not very many saloons will do business in the little city of 6,000 inhabitants.

Last week all the New York dailies solemnly announced that, owing to a decision by Judge Ammon adverse to certain practices of our monumental law-breakers, the liquor dealers, Sunday, the 8th, would be a "record breaker" for "dryness" in New York. But they were false prophets. The liquor sellers were only a little more aggressive in their contemptuous violations of the law—that was all. The "side doors" swung easily to all who wished to enter, and the festive week-old sandwich played its usual part in the roaring farce. The good people of New York may as well make up their minds to the unpleasant fact that the police have no intention of enforcing the Raines law, until another Roosevelt compels them to do so. The present Commissioner may make ado about it, but he makes no effort to enforce the law. It is the old story—"much cry and little wool." Meanwhile iniquity abounds, and the whole city has become a greater "Hell's Kitchen," in which the lawless element has the upper hand. And what is going to be done about it?—Examiner.

This from the Charlotte Observer is interesting: "The blind tigers have taken a start and two of them have been caged at the police station. Up to yesterday the record showed fourteen arrests this year as compared with fifty for the corresponding time last year. The policemen say that the old topers have been helplessly and miserably sober. They are too poor to order whiskey in quantity. They cannot dead beat as they were wont to do by loafing in saloons. They cannot pull the blind tiger's tail, because the blind tiger knows they will not do to trust. So they are on the water wagon with unwilling hearts."

A bane of the competitive system is the binding of the child to the wheel of industry. Immature, ignorant, and formless nearly 2,000,000 children between ten and fifteen years of age are today working for wages in the United States. Of course it is not meant that these children have not had some elementary education, but that the circumstances of their lives and the conditions of society have put them prematurely at toil harmful to mental, moral and physical growth. This child servitude is generally profitable to employers, and is doubtless thought by parents and children who are parties to it to be profitable to themselves, but the less interested observer is bound to see in it a practice that is burning the candle of the race at both ends. It is a system with a momentum not easily controlled. None the less our child labor system is within the regulation of law.—Standard, Chicago.

Mr. Glenn's first message to the North Carolina General Assembly was one recommending our increase of the salaries of Superior and Supreme Court judges. But he does not name the amount! These officials now receive $2,500 per year with $250 for expenses.

Have You Rheumatism?

You Can Be Cured Free

A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down, or being half choked to death, and every sufferer from rheumatism should welcome this marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home treatment, and will not keep you from your work.

As you know, if you've tried them, every so-called rheumatic remedy on the market to-day except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is, they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism: That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a package of "Gloria Tonic" free of cost. No matter what your form of Rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one, but write me to-day sure. "Gloria Tonic" will stop these aches, pains and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

DR. G. QUINTERO, X. Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

HON. EUGENE H. PLUMACHER, U. S. Consul, Maricaibo.

STEVENSON MACADAM F. I. C., F. C. S., of Analytical Laboratory Surgeons Hall, Edinburg, Scotland.

L. L. RATHMAN, CALOOTH, South Australia.

THE EDITOR of the famous Medical Journal "Health," London, England, and many others.

So far this marvelous remedy has cured persons of upwards 86 years of age, their suffering dating from 3 weeks to 62 years. It is put up in tablet form, and is free from ACIDS and ALCOHOL.

If you are a sufferer send your name to-day and by return mail you will receive "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life, and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once, and soon you will be cured. Address: JOHN A. SMITH, 467 Gloria Bldg., Milwaukee Wis.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. H. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

Dobbin & Ferrall

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123 and 125 Fayetteville St.,

RALEIGH, N. C.

WE ARE SHOWING

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CHIFFON BROADCLOTHS,

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We will prepay Express freight on all cash mail orders amounting to $5.00 or more.

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Merchants who do not handle it should write,

THE J. H. EDGERTON CO.,

SMITHFIELD, N. C.

Wanted Agents,

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary. Write for particulars at once.

W. T. HOOD & CO.,

Old Dominion Nurseries, RICHMOND, VA.

Mention this paper.

Notice to Creditors.

Having qualified as administrator of the last will and testament of J. H. Alford, late of Wake County, this is to notify those having claims against the estate to present them to me on or before January 15, 1906, or this notice will be plead in bar of their recovery.

W. M. JONES, Executor.

RALEIGH, N. C.

FINE CAMBRIC NIGHT GOWNS, 98c

WORTH $1.25.



60 inches long, full width, deep hem around the bottom, finished seams, pearl buttons, well made buttonholes, dainty embroidery. Five styles in High Neck, Square Neck and V Neck. A Chemise Gown is shown in the illustration. Yoke make with torchon lace insertion, with beading and ribbon. Ruffle of lace on neck and sleeves. No other Gown made at 98c. to equal this one in value.

Mail or express charges prepaid on half dozen Gowns.

In ordering less quantities, allow 12c. postage for each gown.

Miller & Rhoads, Richmond, Va.



THE COUNTRY IS RINGING WITH THE PRAISES OF THE

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FAMOUS BECAUSE MERITORIOUS.

THE BEST IN AMERICA FOR $1.50

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Revival addresses—Torrey, net $1.00
Crisis of the Christ—Morgan, net $1.50
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$1 Revival Sermons—Banks, $1.25
Religion in Homespun—Meyer, net $1.00
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RALEIGH, N. C.

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BOTH ONE YEAR FOR $2.00

The regular price is $2.50, and this sacrifice offer is made only to introduce the paper into new homes. You must be a new subscriber to one or both papers. Address all orders to the

BIBLICAL RECORDER.

Temperance.

The Army Canteen.

When Congress meets, the War Department ought to be called to account for its intolerable slowness in spending that million and a half of dollars which was appropriated for soldiers' club-houses at the army posts of this country. The money has been available for two years now, and barely a beginning has been made at providing the building for this purpose. With anything like common American bustle, a club-house could have been up and in use by this time at every important post between the Atlantic and the Pacific. Instead, however, of giving attention to this duty imposed by statute, the department has been busy again with its usual fall engagement of gathering opinions from army officers in condemnation of the anti-canteen law. The whole situation is a shame to the mmilitary authorities of the Government. It is not willingly that the American people ignore the professed judgment of the army's leaders in regard to what is best for the enlisted men; the officers ought to be specialists whose judgment could be depended upon. But how is it possible to trust the genuineness of all this lamentation about the awful influence that the dives outside the forts have upon the men, when only the shadow of an effort is being made to furnish inside the forts the innocent counter-attraction that Congress has ordered for the soldiers? It ought to be made very plain that no liquor-selling canteen is coming back into the army posts until the army officials have given a fair trial to the virtues of a canteen that doesn't sell liquor—for that is about what the new club-house would be. And the War Department, instead of wailing all the time about the dives near the forts that ensnare the poor soldiers, had better get to work and make an honest endeavor to clear away the dives. We do not believe there is a State Legislature in all the country that would not immediately pass a law prohibiting saloons and disreputable houses within four miles of all military reservations—provided the War Department would ask it as a favor to the national Government. But somehow or other the department acts as if it would rather have the dives stay than to lose a valuable argument for the restoration of the military beer-saloon.—Interior.

Non-Alcoholic Treatment.

A remarkably interesting report is made by Dr. A. Monae Lesser of ten years' experience in the New York Red Cross Hospital. A copy of this report should be placed in the hands of every physician. From this report we cull the following paragraphs:

"Ten or fifteen years ago," says Dr. Lesser, "few of the medical men of this country would dare to allow a patient to suffer from a weak heart, shock, or other impairment in circulation of nervous system without giving an appreciable an active dose of alcohol as a stimulant; or where the patient could not partake of food to give alcohol as a substitute for the latter.

"To say that a certain drug is absolutely necessary for certain conditions would be right if there were only one kind of medicine possessing the action looked for. Fortunately, nature has been wise enough to give us many drugs which have similar effects, though with slight variation."

"Alcohol," says Dr. Lesser, "has no doubt thereby acting upon the circulation, agitating first the action of the heart, but later relaxing the vascular as well as the muscular system, and leaves them in a condition more weakened than they were before a stimulant was needed. Therefore, the action of alcohol as a stimulant is always at the expense of a resulting destructive element."

Dr. Lesser's report further speaks of a number of experiments tried on animals suffering from infection. It proved that those who were treated with alcohol were invariably worse than those treated without. In twenty-four cases, twelve were treated with and twelve without alcohol.

One point of danger in the use of alcohol must be referred to and the ill effects should be widely taught: That is the habit of many, and surely with the best intention, to give a person alcohol on a cold day in order to induce warmth. Few people know how they injure the life of the person who takes it. The feeling of warmth which is produced by the alcohol is simply borrowed on usury interest, and is the result of an increased flux of blood from the interior of the body to the surface; this action is produced by alcohol. The warm blood thrown out to circulate upon the surface nerves, induces a feeling of warmth and ease; but it must be borne in mind that when the blood returns, as naturally it must, to the interior, it is much cooled off and below the temperature in which the body requires it, or can exist. Hence, the diminution of internal temperature from the blood which is circulated on the surface causes in many cases death through cold, and the cold having been produced by the increased surface circulation through alcohol.

Above all the clinical report is the most gratifying, particularly the recovery of the various kinds of cases, the low mortality list among the so-called non-malignant diseases, and the simplicity with which treatment as practiced at the Red Cross Hospital, under the direction of Dr. A. Monae Lesser, strictly without alcohol.

The report is more interesting inasmuch as Dr. Lesser, a German by birth, in former years treated with alcohol and partook of it as thousands of others, and was convinced, against his own expectations, to this absolutely radical change.

The organizers of the Red Cross Hospital, particularly Mr. William T. Wardwell, may indeed claim with pride that it is the first institution of its kind in America in which every energy was exerted to prove that disease can be cured to greater advantage without alcohol as a medicine or food.—Temperance Advocate.

An Unconscious Slave.

A young man had carelessly formed the habit of taking a glass of liquor every morning before breakfast. An old friend advised him to quit, before the habit should grow too strong. "O, there is no danger; it's a mere notion; I can quit any time," replied the drinker.

"Suppose you try it to-morrow morning," suggested the friend. "Very well; to please you I'll do so, but I assure there is no cause for alarm."

A week later the young man met his friend again. "You are not looking well," observed the latter. "Have you been ill?" "Hardly," replied the other one. "But I am trying to escape a dreadful danger; and I fear I shall be ill before I shall have conquered. My eyes were opened to an imminent peril, after I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend. "The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. Swearing off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink shall never catach me in his net again."—Rev. Louis A. Banks, D. D.

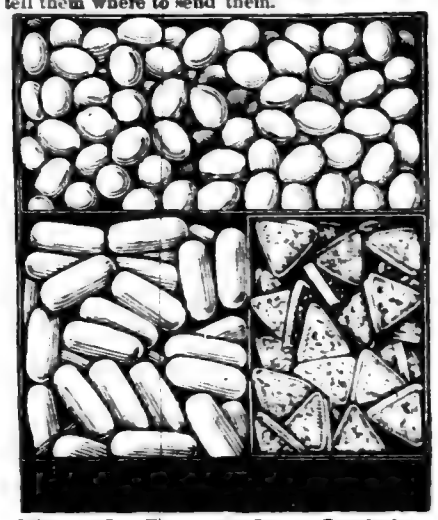
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Get Instant Relief RUB ON
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A New Cure For The
Kidneys,
BLADDER, RHEUMATISM,
Bright's Disease, Dropsy, Gravel, Backache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles.
3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any sufferer, *whether man or woman*, a complete test course of their three new remedies that relieve and cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them.



What The Free Package Contains.

One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.

One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, *the cause of Rheumatism.* Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are dissolved, the urinary passages are restored to a healthy condition.

And a large course of Formula C.—So immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Is unfailing in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is as exhaustive, thorough and complete treatment as was ever formulated for the cure of these destructive diseases. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the PAPE MEDICINE CO., 8 E. 4th St., Cincinnati, O., telling where to send them, and the complete test course of each of the Formulæ A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

Frut Trees.
Old Reliable Greensboro Nurseries, John A. Young, owner. We also raise fine Poland China and Mammoth Black Hogs and fine Jersey cattle. Agents wanted.
Address
JOHN A. YOUNG,
GREENSBORO, N. C.

Cancers Cured.
We want every man and woman in the United States to know what we are doing—We are curing Cancers, Tumors and Chronic Sores without the use of knife and are indorsed by the Senate and Legislature of Virginia. If you are seeking a cure come here and you will get it.
The Kellam Cancer Hospital,
RICHMOND, VA.

SEABOARD
AIR LINE RAILWAY

The Seaboard Air Line Railway announces the inauguration of the "Shoo-Fly" train, between Weldon and Raleigh, with connections from Oxford, Louisburg and Warrenton, commencing Monday, 9th.

The trains will be known as No. 27, Southbound, and No. 30, Northbound, will stop twenty minutes at Norlina for breakfast and supper, and will be operated daily (except Sunday), commencing Monday, January 9th, on the following schedule:

No. 29.	Lv. Weldon	6.45	a. m.
	Ar. Norlina	8.00	a. m.
	Lv. Norlina	8.20	a. m.
	Ar. Henderson .	8.53	a. m.
	Lv. Franklinton.	9.25	a. m.
	Ar. Raleigh	10.15	a. m.
	Lv. Oxford	7.45	a. m.
	Ar. Henderson .	8.30	a. m.
	Lv. Louisburg ..	8.45	a. m.
	Ar. Franklinton.	9.15	a. m.
No. 30.	Lv. Raleigh	5.00	p. m.
	Ar. Franklinton.	6.30	p. m.
	Ar. Henderson .	6.29	p. m.
	Ar. Norlina	6.55	p. m.
	Lv. Norlina	7.15	p. m.
	Ar. Weldon	8.30	p. m.
	Lv. Henderson ..	9.00	a. m.
	Lv. Henderson ..	6.40	p. m.
	Ar. Oxford	9.45	a. m.
	Ar. Oxord	7.35	p. m.
	Lv. Franklinton.	6.10	p. m.
	Ar. Louisburg ..	6.35	p. m.

The above schedules on the branch lines will in no way affect the present connections with regular Nos. 39 and 41.

For further information in regard to schedule, apply to
C. H. GATTIS, T. P. A.,
Raleigh, N. C.
C. B. RYAN, G. P. A.,
Portsmouth, Va.

CROSS & LINEHAN CO.,
UP-TO-DATE
CLOTHING AND MEN'S FURNISHINGS.
Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.
CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

Pastor Putnam's Farewell to His Field.

Dear Recorder:—Five years ago I accepted a call to the Cherryville Baptist Church and moved to that place with my family. The church up to that time had been aided by the State Mission Board. I found about one hundred members, a great many of them not permanent, as they were engaged in cotton-mill work.

During my pastorate I baptized one hundred and fifteen. Instead of one Sunday, the church now has preaching twice a month. A comfortable pastor's home has been built on the church lot, the church building very much improved, increasing the property to three times its former value. A Woman's Missionary Society was organized last year and is doing some splendid work; also a Sunbeam Society. The church now has near two hundred and fifty members and stand first in the town in congregations and Sunday-school attendance.

It has been a great pleasure to the pastor to see this church arise from a mission point to the second or third church in the Association from a financial point of view. There is great possibilities yet before this church. May God guide them in securing the right man to lead them to greater fields of usefulness.

For four years it was the writer's privilege to be pastor of the Bessemer City Baptist Church. When the work was first taken up there were about thirty members having no house of worship. Only two of the families belonging to the church owned their homes. The Lord's blessing was upon the work from the very beginning. A house was erected, closed in and seated by September of the first year. In this house we held a meeting which resulted in about forty accessions; thirty by faith and baptism. Among this number were some good helpers. The house was soon finished and formally dedicated to the Lord's service in June, 1903, by Secretary L. Johnson. For two years the pastor has preached twice each month—morning and night—the last year without any assistance from the Mission Board.

The town is growing and the church is improving continually.

Bro. J. C. Gillespie has been called and will live in the field, giving them three Sundays—morning and night

It is hard to turn from a people with whom we have wrought just when they are reaching a point where things have gotten in such nice shape for the future; but the Lord seems to be directing us to other mission fields. We humbly and cheerfully submit to His leading and enter upon our new work in Johnston County with a desire to do the Master's will.

Fraternally,
D. F. PUTNAM.

Benson, N. C

Ordination.

On Saturday, December 30, 1904, Bro. E. A. Paul was ordained, or set apart to the full work of the Gospel Ministry, at the Baptist church in Orrum, N. C.

Revs. J. J. Scott, I. P. Hedgpeth and W. A. Humphrey composed the presbytery. After a careful examination of the candidate before the church, it voted to proceed with the ordination. The sermon was preached by J. J. Scott, the charge delivered by I. P. Hedgpeth, and prayer was offered by W. A. Humphrey, and the benediction by E. A. Paul.

W. A. HUMPHREY,
Sec. Pres.

From the lowest depth there is a path to the loftiest height.—Carlisle.

Marriages.

THOMAS—ROGERS.—At the residence of the officiating minister, Carthage, N. C., December 27, 1904, Mr. Walter M. Thomas, of Cameron, N. C., and Miss Mattie Rogers of the same place.

Obituaries.

Ah! friends, dear friends, if any such there be,
Keep not your loving thoughts away from me
Till I am gone;
I want them now to help me on my way,
As lonely watchers want the light of day
Ere it is morn.

BAKER.—Entered into rest on the first day of January, 1905, our esteemed and lamented friend, John B. Baker, of Goldsboro, N. C. Comparatively young, but a great suffer for most of his short life, that has been purified and fitted by long and patient suffering for that better and holier life beyond where tears and pain never come, but where Jesus and love are supreme.

He leaves a host of friends, a sainted, aged mother, three brothers and three pious, noble sisters, who mourn his departure.

"The dials of earth may show
The length, not the depth of years.
Few or many they come, few or many they go—
But our time is best measured by tears."

V. R. E.

Mrs. Sarah Hester Fleming.

On January 3, 1905, death entered the home of Mr. James Daisey Fleming and took from him his bride of only four weeks.

Mrs. Fleming was born November 8, 1885. She was the daughter of Mr. and Mrs. Ralph Currin, of Northside, Granville County. Just four weeks from the day she was married, and about the same hour of the day, her funeral was preached and she was laid to rest near the church she loved so well, and of which she had been a member since her thirteenth year (Concord Church, Flat River Association). Bro. H. H. Mashburn baptized her. She was a model young woman. Everybody who knew her loved her. This was attested by the large crowd who attended the funeral. Although the day was cold and disagreeable, the church was filled with those who were anxious to show a last respect to the deceased.

To us this seems a strange Providence, that one so sweet and lovely and in the very bloom of life, with such a happy prospect before her, should be so soon cut down. But we know that "God doeth all things well," that He makes no mistakes and that in some way it is best for all concerned; "For all things work together for good to them that love God." We are assured that she loved Him, and that she is with Him. We will think of her as in heaven, and may it be another tie drawing us to that blest abode.

We extend our heart-felt sympathy to the bereaved and heart-broken husband, parents and relatives, feeling sure that their loss is her eternal gain.

She was laid to rest by loving hands. Beautiful flowers were placed upon the grave. Many expressions of appreciation of her gentle, consecrated life was heard on every hand, and we parted, feeling that we had done all we could for her. But her influence still lives among us. In this sense her work is not yet done. Let us copy her virtues and emulate her examples.

EDWARD R. HARRIS,
Pastor.

Mrs. Mary Ashworth.

Since it has pleased our Heavenly Father to remove from our Society one of our oldest and best members, Mrs. Mary Ashworth, who died at the age of 83 years; therefore be it

Resolved 1. That we bow in humble submission and reverence to His will knowing that He is infinite in His love, mercy and wisdom.

2. That we cherish her memory and her many virtues, especially her meek and quiet spirit and abiding faith in God's promises and dealings with His children, her devotion to duty in every relation of life, as mother, friend and Christian.

3. That we express our deepest sympathy to her sorrowing family and commend them to God, who never makes a mistake.

4. That a copy of these resolutions be sent to the Biblical Recorder and to the family.

MRS. JONES,
MRS. McCRACKEN,
MRS. FREEMAN,
Committee.

In Memoriam.

The following resolutions were unanimously adopted by the Blackwell Memorial Baptist Church, of Elizabeth City, N. C., January 5, 1905:

Whereas, Almighty God has called from our midst Mrs. Sarah C. Bell to her reward above; and,

Whereas, she was the oldest and one of the most faithful members of our church; faithful and true as a Christian, as a mother and as a friend. Indeed she was ever faithful and devoted to every interest of the Lord and of humanity. Powerful in prayer, earnest in faith, she ever looked to the Bible as her guide and stay. She was tender and considerate in all her dealings and always consecrated her life to the calls of duty; and,

Whereas, we so sensibly feel our loss, be it, therefore, resolved

1. That we bow in humble submission to our Heavenly Father's will, knowing that our loss is her eternal gain.

2. That we deeply sympathize with the family and loved ones in this their hour of sorest bereavement, and that we commend them to the tender care of that Saviour whom she loved and served.

3. That a copy of these resolutions be spread on the church record, a copy be sent to each of the town papers, also one to the Biblical Recorder, one to the Wilmington Star, Wilmington, Delaware, and one the family.

W. A. AYERS,
M. N. SAWYER,
C. D. GALLOP,
Committee of the Church.

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whiskey habits to have one of my books on these diseases. Address DR. B M. WOOLLEY, Atlanta, Ga., Box 389, and one will be sent you free.

IMPORTANT CHANGE IN THE SEABOARD SCHEDULE, EFFECTIVE NOVEMBER 27.

No. 34, now due at 1.20, leave at 1.25, will arrive at 1.25 and leave at 1.30.

No. 31, now due at 3.50, and leave at 4.00, will arrive at 3.35 and leave at 3.40.

No. 43, now due at 7.30, leave at 7.35, will arrive at 6.55 and leave at 7 o'clock.

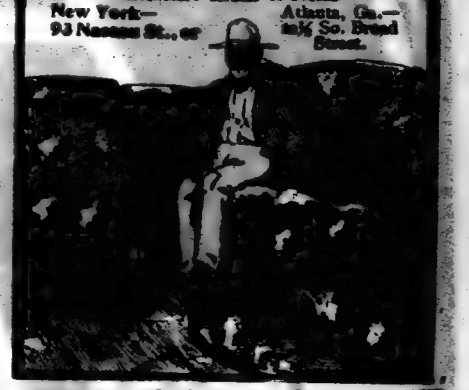
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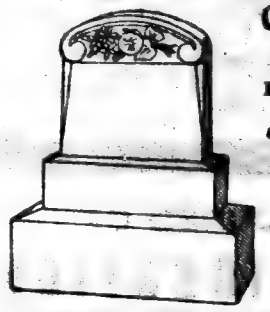
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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 29.

RALEIGH, N. C., WEDNESDAY, JANUARY 25, 1905.

OUR MINISTERIAL SUPPLY.

BY W. J. M'GLOTHLIN, CHAIR OF CHURCH HISTORY, SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

The dominant note at the North Carolina State Convention was the need of men. This cry is rising from all denominations and from every part of the country and is becoming louder and louder. In view of this condition I have thought it worth while to gather by actual inquiry from our leading schools the facts concerning the supply of men who are preparing to preach among Southern Baptists. These facts I give in tabular form below. It will be observed that some reports are incomplete, and in order to get totals for all the years from 1899-'00 on, I have supplied some figures. These are inclosed in parentheses and are easily distinguishable from those given by the college authorities. The last column gives the men who had matriculated up to January 1, 1905.

	'99-'00	'00-'01	'01-'02	'02-'03	'03-'04	1904
Baylor University	81	81	81	105	96	105
Georgetown	25	33	26	20	21	32
Burleson College (about)	5	5	5	5	5	5
S. W. Baptist University	(35)	37	(32)	30	35	32
Jno. B. Stetson	From 1 to 5 each year.					
Carson & Newman	(32)	32	31	33	30	(32)
Wake Forest	48	46	48	56	49	57
Onachita	(28)	29	30	28	34	28
Bethel	15	11	13	16	24	20
Howard	(37)	(38)	(40)	(40)	40	40
Furman (new men)	1	11	8	12	5	4
William Jewel	120	122	117	135	87	110
Mercer University	33	29	26	21	25	29
Mt. Lebanon	(12)	13	12	10	14	12
Mississippi	(30)	34	30	33	38	43
Simmons College				5	11	14
S. B. T. Seminary	256	231	242	260	273	235
	763	752	741	799	789	798

This table does not contain all the men who are preparing for the Baptist ministry in the South. It was impossible to obtain statistics from all of our Baptist schools, and there are a few men in State and other institutions. But it is safe to say that the schools here represented have four-fifths of all of our ministerial students. Add to this number one hundred for all other schools, and we have nine hundred as the whole number of men who have been preparing for the Baptist ministry in the South, at any one time in the last five years. These men spend an average of perhaps three years in school, so that there are perhaps not more than three hundred to three hundred and twenty-five men entering the work of preaching annually, with anything above a common school education. Of these many do not obtain any college degree and not more than seventy-five complete a seminary course. This is the supply of trained ministers, or at least, of ministers in training for Southern Baptists, for 20,000 churches and 1,800,000 members. Is it adequate?

It will be observed from the table above that with the exception of one or two schools there has been no certain increase in the number of men who are studying for the ministry within the last five years. There is no means of knowing how many men are entering the ministry. But it is my belief that a larger and larger proportion of the whole number entering the ministry are seeking a higher education. If this be true the absence of increase in the number who are studying in our schools indicates an actual decrease in the whole number who are taking up the work.

Along with this situation as to supply there is an ever increasing demand for competent men. It is due to several causes. In the older States many of the churches, already established, especially village and country churches, are demanding better trained men. And then the increase of population and the progress of the Baptists require the formation of new churches. According to the Baptist Year Book, seventy-two new churches were organized in the Southern States in the year 1903. At that rate there has been an increase of three hundred and fifty churches in the last five years while there has been little or no increase in the number of men preparing for the ministry.

Two other sources of increasing demand must be mentioned. Our great frontier is filling up and developing very rapidly. Both the Home Mission Board and the Home Mission Society are calling for men. During the year 1903 seventeen new churches were organized in Oklahoma and the Indian Territory, and in the last five years the number of churches in New Mexico alone has grown from seventeen to forty-six. Where shall we get men to meet this demand?

Another source of increasing demand is the foreign field. The Foreign Board has probably sent out more men in the last ten years than in all the rest of its history, and it is now continually calling for men. Prominent pastors are laying down their work at home to go in response to the imperious call. But who shall fill their vacant places? This demand must never grow less; it must ever increase. God grant that it may, but whence will come the men to meet it?

This situation should awaken the most serious concern. Indeed, there are not wanting signs in many quarters that earnest Christian men are being aroused, and already this renewed thought and prayer seem to be bringing forth fruit. There are indications in the reports above that this year will show a considerable increase in the enrollment of ministerial students. I hope this marks the turning of the tide.

A word in conclusion, about the causes and the remedy for our needs.

In my opinion the chief causes may be grouped under three heads:

1. The decline of the country population and the country churches in comparison with the city population and the city churches. The city churches have never afforded their due proportion of ministers, and as we become more and more a denomination of the city, we must feel the decrease in the supply of ministerial students.

2. The general character of the age—prosperity, emphasis upon material things and upon the secular in education.

3. The lack of spiritual power in the churches. We have been counting the number of our converts, the amount of money we contribute, our material equipment and have neglected the number and quality of men we were making. The church has lost its grip upon the springs of life in men, it does not appeal to the heroic in them.

But is there no remedy? I suggest two considerations: (1) The situation is a call to prayer for men, for laborers. This is the only specific thing for which Jesus ever commanded His disciples to pray. A deepening of spiritual life, a firmer grip on the eternal realities of our religion, expressing itself in earnest prayer to God for men, will bring the laborers. The ministry has never been an attractive calling for men ambitious of place and power, nor is it desirable that it should be. God must "thrust" men into it, often against their wishes, through a sense of compelling duty, even as in apostolic times. Men should enter the ministry at the call of God for service. No other motive is worthy of consideration. (2) The question of entering the ministry should be laid upon the hearts of our Christian young men everywhere. We want in the ministry no young men whom God has not called, but that must not hold us back from urging the claims of the ministry on their attention. We do not want unconverted men in the churches, but we urge them with all our power to accept Christ and enter the churches. We want no men to go to the foreign field whom God has not called, and yet we solemnly urge them to consider their duty in the matter. So as to the ministry. We have no right to assume that God will provide us with preachers without any care or thought on our part. Let pastors, college professors, all Christian workers look out worthy young men and lay upon their hearts the solemn question, and let us pray the Lord of the harvest that He will thrust forth laborers into His harvest.

THE PENALTY FOR NEGLECTED SERVICE.

BY WILLIAM LUNSFORD, PASTOR, ASHEVILLE.

Quench not the Spirit. The Spirit warms the heart. If the heart is filled with the Spirit of God, it warms toward God's service.

If the Spirit is withdrawn the heart grows cold. Apathy in Christian service is a sure way of driving off the Spirit of God. Sooner or later the penalty must be paid.

One day not a great while ago, I called to see a sick woman. She had come from a far away section to battle with a fell disease in this beautiful and favored mountain section.

She had means and lived in a beautiful home. I was led into her room by her husband. She smiled faintly, and held out to me the hottest hand I think I ever touched, while her face was scorched with fever. Knowing that she was a Christian, I read such passages as I thought appropriate for consolation, prayed with her, and left. Some days afterward, her husband approached me on the street, and asked if I would not visit his home again, saying that his wife was sorely in need of spiritual help. I went back. When I entered the room the nurse left it, and then this poor, emaciated, tired woman, told me of her fears about dying. The future to her was cold, and dark, and hopeless. She knew that her end was near, and dreaded it because she could see no ray of light about the grave, only an "old box" as she expressed it, in which she would be shipped back home, and the buried out of sight forever.

In answer to something I said about prayer, she replied: "I don't pray, I can't pray. I have tried my best but can't."

Surprised at finding her in this unhappy state of mind, I sought at once to find the cause of it.

I asked if she were not a Christian. She answered as if she preferred to say that she held church membership. She was a member of the Presbyterian church. She then told me of her wasted life, so far as service for her Lord was concerned.

Her time had been given to her children, to her husband and friends. Jesus had no place in the program of her life, not that she meant to exclude Him, but had simply done so by failing to provide a place for Him.

I then told her that her darkness was not unnatural; that by her forgetfulness and unfaithfulness she had driven away the Holy Spirit, and put out His holy fire.

That she had so lived as to compel the withdrawal of the gentle Spirit of Him who warms the heart, and brings it to yearn for the service of God, while making that service most sweet and delightful, and that the darkness which had so filled her with terror would not disappear, and the peace which she so much desired would never come till she bowed her heart in repentance and claimed that forgiveness which her Lord stood ready to bestow. This she did. Some two weeks afterwards the end came, a quiet and peaceful end.

But, oh! the long dark days, the black nights of despair, before rest was found. This poor woman, like Jacob of old, had a personal matter to settle with God, and there could be no light till that was done. Thousands are following in her footsteps, and like her must soon or late pay the penalty of neglected service, and like her must settle with God a matter purely personal, and in the meantime eat the bitter fruit of a life that had no place in its plan for Him.

"Speaking the Truth in Love," Eph. 4:15.

BY J. A. STRADLEY.

Pilate asked: "What is truth?" He may not have asked this question with a sincere desire to know the truth, but it is perhaps the greatest question of the ages. Christ answered the question when He said: "I am the way, the truth, and the life; no man cometh unto the Father but by me."

Truth is the opposite of all that is false. Christ is the true Messiah. He says, "all that came before me are thieves and robbers." And of course, all who have come since are the same. Not only is Christ the emboyiment of the highest truth; but He also says of God: "Thy word is truth." Every word that God has spoken is infallible truth. God is the only being in the universe who knows perfectly all things. He knows all that is true, and all that is false. He is the only being who speaks absolute truth. Many of the wisest and best men believe and teach much that is not truth. They accept the teachings of men in many things as truth; or they are blinded by prejudice. They think they are right. They mean well. But they hold and teach much that is not Bible truth. God's truth is simple, plain, life-giving, and open to all. We ought to seek for it, find it, embrace it, and abide by it. Nothing else will stand the test in the great day of final accounts.

1.—THE TRUTH.

Writing is a very extensive and efficient means of communicating knowledge. The Bible contains God's written word and will; and is the highest and truest source of truth the world has ever had, or will have. But the truths of the Bible are learned much more extensively from speaking, than from reading. There are millions of people who cannot read, and who must learn all they know of Bible truth by having others to speak it to them. Millions who can read do not take much time to read the Bible. They are too busy, or too indolent to take time for reading; or, if they read they do it carelessly, and do not understand what they read. So about all they know of the Bible is what is taught and explained to them by Sabbath-school teachers, preachers, or friends. So far as we know Christ spoke all the truths He gave the world. He wrote nothing. "It pleased God by the foolishness of preaching (teaching) to save them that believe." A vast majority of all saved people were led to Christ by the spoken Gospel. "Actions speak louder than words," is an old maxim. We may speak the truth powerfully to others by living holy lives before them.

Not many religious teachers of today can say with Paul: "I have not shunned to declare unto you the whole council of God." There is a strong tendency to tone down, or hold back those distinctive Bible teachings, that make us Baptists. We are getting so anxious to be popular with other denominations that we are failing to emphasize as we should, the Bible teaching of a converted church membership; believers alone as proper subjects for baptism; immersion alone as Bible baptism; and the Lord's Supper as restricted to scriptually baptized believers. Why should we hesitate to speak the truths God gives us, and commands us to speak? O for a revival of grace, and wisdom, and boldness, to "speak the truth." Nothing but Bible truth can bring our sin-cursed earth back to God and happiness.

2.—SPEAKING THE TRUTH.

When I first began to preach I thought the above named Bible truths so plain and important that all people ought to see and believe them. I could hardly believe that those who do not hold these truths could be Christians. But I have found out that it is possible for people to be Christians, that is, to repent of sin, believe in Jesus, and love Him, and yet hold and practice things the Bible does not teach. Some of the most pious people we know, accept sprinkling for baptism, and have unconscious infants baptized, as they call it, things which the Bible no where teaches. But how are we to get these good people to see the truth? We must love them as Christians, and lovingly speak God's truth to them, and kindly urge them to accept, and do just what God commands. We cannot force people to accept truth; but we can kindly persuade them to search for and embrace truth.

For the more than fifty years of my observation, Christians have been wrong. From my boyhood up to middle life, the pulpits, and the presses of the country were arenas of bitter religious controversy. This was wrong, at least in this, that the element of love was lacking. But of late years we have drifted off to the opposite, and perhaps more dangerous extreme. Now many Baptists do not speak the truth; that is, they do not speak those distinctive Bible truths that make us Baptists, and which makes them differ from other Christians on many essential Bible teachings. But, so strong has grown the thirst for Christian union, and popularity, that Baptists are afraid to teach their distinctive views, lest they offend others. And for this reason we are suffering a tremendous loss. Baptist wives say, "There is so little difference between denominations; one is about as good as another, so as a matter of convenience I will join my Pedobaptist husband's church." Others say: "It is more convenient to be sprinkled than immersed, and sprinkling will do just as well, and so I will take that as baptism." And of course they join Pedobaptist churches. In withholding the truth Baptists are fearfully wrong. God requires us to "speak the truth in love." We can and ought to speak the whole truth in love; and if we thus speak it, no sensible person, with even a small supply of grace, will be offended.

The Needs of North Carolina's Mill Workers.

BY I. N. LOFTIN, PASTOR.

From my window tonight as I begin to write these words I look across a snow covered town into the electric eyes of a great cotton factory, beneath which eyes I know a thousand little fingers must through the silent watches of the night splice roping in as many different places. I hear the hum of sixty thousand spindles and am thankful to know that God's fatherly ear can hear the mingled voices of children above the roar of machinery as easily as He can above the strains of music. To speak for them and of them fills me with joy and fear. Joy because my God is their God and my God is your God, so far as His choice is concerned. Fear because they have not the environment to help them in choosing that we neeeded to help us in making Him our God.

Those children, young men and young women, older men and older women, are as a rule living in a world no larger than their machines. (I speak generally of cotton mill people in the South, most especially North Carolina, and I speak as one of them for I can "put in as many shuttles" in a day as the average weaver.) And men are never any greater than their spiritual and intellectual outlook. Men it seems to me get their idea of manhood from their idea of God and the world. Man is complete in the same proportion that his conception of God is enlarged. If any of this be true, then it is very essential from an economic as well as from a religious point of view that some factor be brought into play that will widen the horizon of this increasing class of Southern citizenship. It is true that some of the best blood that ever throbbed through the veins of North Carolina's manhood now has children in our mills. The older ones of these families remember the old regime and "better days" before the time which we may call the industrial awakening in the South. These older heads as a rule breath an awful hatred out upon the circumstances, and the men which they think have brought these things about and this instills into the younger minds the same feeling, and, engenders within them a great prejudice against the outside world and even against many forces which tend to their own betterment.

Furthermore, it is a prevalent idea in the South that cotton mill labor is degrading and that cotton mill laborers compose a degraded class of our social fabric. With this idea permeating the public mind the mill operatives soon catch suggestions of it, and as they are naturally shut out from many social advantages, they brood over the idea until they conclude that they are distinctly a class to themselves with a lower standard of manhood than the outside world. Then it is that their pride so far as social and moral worth is concerned is wounded, ambition is lowered and growth is fettered. Then with pride hurt, ambition debased and growth dwarfed, home the stepping stone to heaven, the crown of earthly love receives the first blow from the monster discontent. In this condition, with home crippled and imagination on fire because reason has not kept apace with fancy it becomes true with them that "distance lends enchantment" and they begin to listen with credulity to the whispers of fancy and to pursue with eagerness the phantoms of hope" that seem to lead to greener fields around another mill, and thus the transient element of our milling population is rapidly being increased. And this transient element is indeed a menace to both operatives and operators, to government and to religion.

The church must ever be as Christ intended the great resisting force of social evils, its services must be the greatest social factor in elevating humanity, but, the church in this progressive age must use every legitimate agency to cope with the increasing evils and the rapidity of commercialism. And it is true that preachers cannot meet the demand from the pulpit. Therefore some agency like unto literature must be brought into action. Too, it seems true that no people rise higher than they have a great literature, and people who have not had fair educational advantages do not read unless the matter touches their life. I believe with all my soul that one great need in the factory life of the South is a literature in which the attention of our boys and girls will be caught by the hum of machinery. They have a language that belongs to the mill as does every other occupation, and a story of a boy who did well his part with "a pick out," "a break out," "a scratch up" and "a dock," would do more good than many sermons in our regular form. If nothing else will catch their attention give them a paper titled, The Humming Spindle and the Clanking Loom, with a motto, Threads of usefulness thrown into the warp of character weaves a robe for Eternity. Teach them even when they know it not that "through the ages one increasing purpose runs," and that all things are working to that "one far off divine event, to which the whole creation moves."

Teach them that beauty, truth, loving kindness and brotherly love are the paint mixtures the artist would use if he were going to put on canvas the character that leads to the glory of God, and, often my brethren, the best way to mix these paints is with the brush of a living literature painting on the human soul. And truly I believe that the song of the spindle, the drum beat of the loom, if it be to the glory of God, is music just as sweet as the chime of bells when the herd wend their way o'er hill and dale at even tide.

Good Work.

Early in the fall you asked all the churches which had increased their pastor's salary during the year to report to you, but for some reason ours did not report.

I began my work with Pleasant Grove Church, Granville County, during the summer of 1903, after their pastor had resigned to take work in Western North Carolina. The church had just been remodeled and there was still some debt to be paid, but the brethren seemed to think they were in spiritual need as much, or more, than financial.

We began our work strangers to each other, the debt was soon lifted, and at the church's request I left my college work early in the fall in order to be with them in a week's meeting.

Never have I seen a church work more heroically than they for heavenly blessings, nor was their work in vain, for at the end of the week's meeting I went to the water with twelve candidates for baptism.

Since that time we have moved steadily forward in all directions. The Sunday-school enrollment has nearly doubled, and the pastor's salary has been increased.

Rev. A. C. Sherwood did the preaching in our revival last summer, and ten others were added to our number by baptism. It is with a great deal of regret that I have given up the church—was forced to do it by the fact that my college work ends in May, and it is impossible for me to yet know where my work will be after that time.

During the summer it was my good fortune, by the help of God, to assist in meetings in Granville, Wake, Durham and Union Counties, as a result of which more than seventy persons accepted our Lord Jesus Christ as a personal Saviour.

Pleasant Grove has called Brother Sherwood to be its pastor, and may God abundantly bless him and them is my prayer.

Fraternally,

M. D. AUSTIN.

Wake Forest, N. C., Jan. 5, 1905.

A Better Understanding.

Dunn, N. C., R. F. D. 1, Jan. 11.

In a recent Recorder you said you would like to know just how many read through the Bible last year under Mr. Taylor. My father (M. W. Naylor), my sister (Lula Naylor), and myself have read it through.

I have a better understanding of the Bible now than ever before. I shall study it under Dr. Cullom this year.

Our new church at Spring Branch, (Sampson County), is going up rapidly.

Pastor J. A. Campbell knows how to lead us.

The Recorder gets better each week. Cordially,

MISS DELITHA NAYLOR.

Unhappy is the man for whom his own mother has not made all other mothers venerable.—Richter.

If you would reform the world from its errors and vices, begin by enlisting the mothers.—C. Simmons.

If there be aught surpassing human deed, or word, or thought, it is a mother's love.—Marchioness de Spodara.

BIBLE STUDIES.

By W. R. Cullom, Th. D., Chair of the Bible, Wake Forest College.

Adam: The Old Testament Prodigal.

(Read Gen. 3; Matt. 4:1-11; Luke 15:11-24.) The third chapter of Genesis is one of the most remarkable productions in the world. It will fascinate a little child as but few fairy stories can; it will furnish food for thought and reflection for the most mature philosopher. Three of the most tremendous facts in all the universe of God find their origin in this chapter so far as the human race is concerned. These are temptation, sin, and the gospel. A little parable may help us in grasping some of the features of this chapter: I left my home some time ago to be gone for several weeks. My children—a boy and a girl—kissed me good-by with all the tender affection possible for a child to exercise toward a parent. During my absence these children were often in my thoughts. As the days of our separation dragged by my heart longed more and more to grasp these dear ones in my arms and revel in such mutual expressions of joy and love as are possible only to the holy sanctuary of the domestic circle. When I came in sight of home on my return my heart was all a-flutter with delightful expectancy as I watched eagerly for their joyous faces and happy shouts, each vieing with the other to see which could be the first to clasp papa's neck. Alas, I came in sight of home, but saw no one. I came to the gate, but saw no face, nor heard a voice. I walked into the hall-way, and went from room to room, but silence reigned everywhere; and everything presented a most neglected and deserted appearance. My heart sank within me, and I was just ready to cry out with an awful shriek of unutterable woe and anguish, when I peeped around a corner into an out-of-the-way closet, and lo! crouched away in a corner were both my children. When they saw me they shrank away from me as if from the prince of demons. I said, "Children, where are you, and what have you done?" They made reply: "We heard thy voice in the house, and we were afraid, and hid ourselves." I looked on these dear ones, flesh of my flesh, and bone of my bone, and saw that their pristine innocence was gone; and instead of it they were now possessed of spirits filled with all manner of suspicion, rebellion, and wickedness. I said, "Surely an enemy hath done this. Is there any cure in all this world for this awful calamity which has befallen my children?" The only answer the earth could furnish to my question was the hollow echoes of my own voice.

I turn from the parable to the picture in the third of Genesis. I see some progressive theologian read the chapter, gaze upon the picture for a moment, rise up hastily and exclaim, "Sin is a fall upward!" I turn to the beautiful comparison of the Psalmist: "As a father pitieth his children, so the Lord pitieth;" and the still more beautiful comparison of our Saviour: "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" From such comparisons I draw the conclusion that by as much as God is greater than an earthly parent, by so much is His love greater for His children than is that of a human parent for his? I then analyze my feelings in my parable, and make the application to God the Father as he walked "in the garden in the cool of the day." I am finite; he is infinite. I am sinful; he is holy. What must the awful catastrophe of Eden have meant to God!

The trial in Eden was evidently meant to be a step upward. George Adam Smith says: "Temptations are of two kinds. They may be little short of penal; pursuing us from our past, the results of old indulgences, and never coming upon us but with that added force to them, and weakness to us, which springs from the recollection of our former defeats by them. Or like Christ's they may be not punishments, but discoveries, opportunities and tests: the vision to us of our greatness, that two worlds are in contest for our souls; the proof that we are trusted of God; the obligation to some higher task; the signals of a growing and a destined nature." The distinction made here is an important one. James has the same distinction in mind when he says: "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil neither tempteth he any man; but each man is tempted when he is drawn away by his own lust, and enticed." (Jas. 1:12-14.) Of course God could have made Adam to grow like a tree or a sheep, viz., by simply responding automatically to the laws of nature about him. But for him to grow and come to maturity by intelligent, voluntary choice, and so come to possess a personality and character of his own, it was necessary that he should be put into a place where contrary choice was possible. The temptation, then, of both the first and the second Adam carried with it great possibilities for good; and the same is true of all temptation. But, alas, there was, and is still, an equal possibility to evil. To endure the test and remain loyal to God means to step higher; to fail in the test means to go down. When people talk of Adam's fall being a fall upward they must have in mind what would have been the result if he had not succumbed to the tempter. Instead of Adam's using his opportunity in Eden for his own good, and the good of his posterity, he yielded and brought upon himself and his posterity the awful fact of sin, and all that goes along with it. That this is the real truth conveyed by this chapter is abundantly proved by the subsequent record in the Bible. (See especially Romans 5:12-21.) There does not then appear to be any more ground for saying that Adam's fall was a fall upward than for saying that the New Testament prodigal's career of leaving home and father, and wasting his substance was an upward career. Both prodigals were endowed with possibilities and opportunities that were remarkable in their scope, and tremendous in their bearing; but both not only failed to use their possibilities and opportunities, but by their own confession they so set at naught and trampled under foot their Father's expressed will as to bring shame, humiliation and awful guilt upon themselves. The man who begins by saying that evil is not a reality begins on a false premise both from the standpoint of the Scriptures and from the standpoint of long and bitter human experience. This picture in Genesis does not go into any metaphysical explanation of sin, either as to its origin or as to its nature. Sin is here seen as an awful reality. When I see my children in the awful plight described in the parable above I am in no mood to philosophize. I want a remedy. When the child is cured there may then be time to think of the mataphysical side. God does just what my heart tells me I would do. He goes to work on the remedy.

THE PROTEVANGELIUM

Genesis 3:15 is known as the protevangelium, or first gospel. It is a most encouraging thing to those of us who feel that we are guilty sinners to see God himself providing clothing for his poor, wretched children. They did like so many of their successors have done when they felt that they were unfit for their Maker's presence: "They sewed fig leaves together and made themselves aprons." But neither Adam nor any of his posterity have been able to hide themselves from their sin or from the searching holiness of their Creator by their own efforts. "And the Lord God made for Adam and for his wife coats of skins, and clothed them." Some have thought that the slaying of animals to get a covering for Adam's shame and guilt was the beginning of the assertion that "without the shedding of blood there is no remission of sins." This is abundantly taught elsewhere, whether it is here or not. Certainly in the curse upon the serpent where God says, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel," we are assured of a perpetual conflict between man and evil until the seed of the woman shall bruise forever the head of the serpent. The conflict between light and darkness, between truth and error, between God and Satan from that day to this has been but a partial fulfillment of this verse. The end is not yet, but as sure as there is a God, and that he is greater than the prince of darkness, so sure are his servants that victory shall be theirs.

Questions.—(1) Tell the parable of the lesson, and apply it to the third chapter of Genesis. (2) What of the idea that Adam's fall was a fall upward? (3) Explain the two kinds of temptation. (4) Why was it necessary that Adam should have the alternative of good and evil placed before him? (5) What is the beginning of the gospel in human history? (6) When will God's original purpose in the gospel be fulfilled?

Dr. Harvey Hatcher.

BY V. I. MASTERS.

Dr. Harvey Hatcher, who died suddenly of heart failure at Beaufort, S. C., on Sunday afternoon, January 15th, was once associated with the Biblical Recorder as its field man. He has in North Carolina a large number of friends, who will be glad, I am sure, to read some account of his passing away from one who was with him in the last days.

Dr. Hatcher had come to Beaufort to recuperate, and had been on a deer hunt the week before, with a party of friends, down on the beautiful and semi-tropical Hilton's Head island, which fronts on the open sea. He had killed a fine deer, and was in good health and fine spirits.

He remained in Beaufort on Sunday and preached for Pastor M. L. Lawson at the old Baptist church there. He dined with Bro. Charles E. Danner, a prominent member of the church, and after three o'clock returned to his hotel. After a few minutes he was seen to be sinking to the floor. Within seven minutes his true and generous spirit had fled from the stalwart body, so long its capable vehicle in impressing himself for good upon the world, to the other world, the better shore.

Thus passed away a man who for fifty years has served the Lord and the Baptists of the South as a minister of the gospel. He was probably more generally known among the masses of the denomination throughout the South than any man of his day, and everywhere he went he made friends who longed for him to come again. For thirty years he travelled for Baptist interests. Ten years he was with the Recorder, the Central Baptist, and the Index. And for about twenty years now he has been a special Southern agent of the American Baptist Publication Society, traveling largely in the South.

I sometimes thing men like Dr. Hatcher, of mature character and talents, who devote their lives to travelling among the people in the interest of His Kingdom, are not appreciated by many brethren as highly as their usefulness merit. Thousands of homes have received new courage and hope and sweetness from the visits of Dr. Hatcher. In the thronged city and by the quiet fireside of the retired country home alike, he was an unfailing dispenser of optimism and unaffected sympathy and fellowship. Into tens of thousands of lives he has brought helpful and hopeful impulse. It may have been scarcely more than a casual greeting, but it was at once democratic, manly and true.

Dr. Hatcher was unpretentious and simple in his manner, but he had a marvellous knowledge of human nature and wonderful tact. His two more than three score years and ten were not spent without avail. In his own character, as through his deeds, great good had come. There was maturity with sweetness, dom with love.

If this life was all, we should feel discouraged to think that such mature fruits and character, grown through many years, should be taken away, while many of us less tutored in life's school, with many a lesson yet to learn, remain in the world comparatively unfitted for the higher service he rendered.

But this life is only a training school for another and higher, and this venerable disciple has entered upon the blessed experiences of that life, not a babe, but mature and full of good works.

May our last end be like unto his, and may the many who knew and received benefit from him receive in the comtemplation of this ripe and useful life some new and stronger purpose to be faithful until the summons of each shall come, perchance as suddenly as did that of Dr. Hatcher.

Kinston's Regrets.

Whereas, we, the members of the Kinston Baptist Church, have heard the resignation of our pastor, Rev. G. N. Cowan, as announced from his pulpit on January 1st; therefore

Resolved 1. That this resignation causes us deep regret and sincere sorrow, since his ministration for nearly three years has taught us to love him as a noble man, a gentle and delightful companion, and pure Christian of deep piety and devotion to his holy calling.

2. That believing it to be the will of God that our brother should leave us for a larger field of usefulness, we cannot refuse to accept his resignation.

3. That our "heart's desire and prayer to God" shall go with him wherever the Master may direct, and that his labors may be crowned with abundant success.

J. A. McDANIEL,
Chairman.
E. F. COX,
DR. R. G. COBB,
C. W. PRIDGEN,
J. J. ROGERS,
Committee.
RICHARD H. LEWIS, Secretary.
Kinston, N. C., Jan. 12, 1905.

A Good Example.

Mars Hill, N. C., Jan. 13, 1905.

Dear Editor: I have been greatly benefited by reading your paper, and also by reading the Bible under Brother Taylor. I got through the Bible and learned more about it than ever before. I will now study under Brothers Cullom and Miller.

Yours truly,
MRS. N. M. DANIEL.

Let France have good mothers, and she will have good sons.—Napoleon.

News Notes.

....Wake Forest anniversary February 10.

....Elder J. F. Love will edit the Arkansas Baptist Advance while the regular editor makes a tour of the State.

....Professor Carlyle intends to raise the full amount for the Alumni building before June. Let us all help him.

....We regret to hear of the death of Miss Lucy Moore, aged fourteen years, sister of Mr. Hight C. Moore. She was a Christian.

....We offer the Miller Readings this week without the comment, giving place instead to Dr. Cullom's excellent work in Genesis.

....Bro. J. R. Rich preached recently for Fayetteville Street church, Raleigh. He is doing well with his paper, the Messenger, of Greensboro.

....First Baptist Sunday-school Charlotte, had a Midwinter Rally Sunday. Editor Arch. Johnson spoke. That means they had a treat.

....If your subscription has expired, kindly renew it before February 1st. Our year ends February 5th, and we must make thorough collections.

....Friends of Thomas Spurgeon celebrated his forty-eighth birthday by giving $2,500 for the work of Metropolitan Tabernacle, London.—Baptist Argus.

....Henderson church gave a reception on Monday night. Every church should have a social occasion every little while. Religion and social life go together.

....Dr. T. P. Matthews, for twenty years chairman of the Baptist Southern Foreign Mission Board, died at his home in Manchester, Va., on January 12.

....Mars Hill College, says Principal Moore, is full to overflowing. There are over fifty girls in the Spilman Home. A dozen others would come if we had room.

....Lumberton church recently raised $500 for Foreign Missions. Assistant Secretary Bomar was present. The church will support a foreign missionary.

....We are glad to learn that the Seminary has just received $3,000 on its endowment, from one who asked that his name be withheld. We reported $20,000 last week.—Baptist Argus.

....Dr. C. S. Gardner, of Grace Street church, Richmond, Va., has recently closed a series of meetings in which there were 24 professions. He was assisted by Dr. W. M. Vines, of Norfolk.—Ex.

....Of course the liqorites are crying out that the people are being legislated to death. Come out and fight square. There is nothing in that old cry that has been heard from the time of Moses until now.

....The day the Temperance Convention adjourned the Midsummer Meeting Committee met, and we have begun preparing for it. May we have a season of refreshing at Jackson Springs. Speed the months!

....Even our nearest neighbors cannot keep up with the rapid progress in Tennessee. The Baptist Argus and the Biblical Recorder say Dr. A. J. Holt, of Nacogdoches, Texas, is to become financial agent of the Southwestern Baptist University at Jackson. No so, beloved; he is to be president of the new State Baptist Female College at Knoxville. —Baptist and Reflector. We got it from the Argus.

....The Baptist Tabernacle is the scene of frequent conversions under the stirring preaching of Pastor Massee. He reported six recently, among them a member of the General Assembly.

....The South Fork Union will meet with the church at Alexis the fifth Sunday, and the new house of worship will be dedicated. We thank Pastor Payseur (C. W.) for an invitation to be present.

....The Committee on Evangelization met last week. Among other things it agreed to emphasize this most important of matters in the Midsummer Meeting and the Pastor's Conference that will precede the next Convention.

....Secretary Frost announces that H. Beauchamp becomes Field Secretary of our Southern Baptist Sunday-school Board. Little Rock, Ark., will be his headquarters. The policy of the Board is to have a field worker in every section of the Convention.

....Georgia will now have a dollar Baptist weekly, Elder H. R. Bernard being managing editor. Dr. Len G. Broughton will be one of the editors. We have no doubt that it will stir things in Georgia. Bernard and Broughton—what a yoke of warhorses!

....The South African Baptist since 1902 increased its size and has run its circulation from 8,500 to 14,675.—Baptist Argus. If South Africa can do so well for a paper, what may North Carolina not do? We are striking for 5,000 new subscribers this year.

....The Baptist Chronicle, Louisiana, says that conditions in New Orleans are fast changing and that the prospects for Baptist growth are very much improved. There are now five white Baptist churches in the city, and the St. Charles Avenue church has secured an eligible lot costing $15,000 and will erect an elegant house of worship.

....Married. Somewhere in the wilderness, very recently, after a long courtship, the American Baptist Flag and the Landmark Baptist, J. N. Hall and Ben. Bogard, d. d., officiating. Ceremony — orthodox Landmark. Two papers with but a single thought, and that quite puny; one pen that speaks as two. May they live happily ever afterward.

....Bro. W. G. Hall has resigned his field in Person County to accept the East Carteret field. Davis will be his post-office. He has done a good work on his present field, and his churches appreciated him. Ephesus and Clement sent him to the recent Convention, which is a token of love. He will take up the work at Davis the 1st of February, and we expect to see the work prosper.

....The Christian Index of last week said: "The friends of Dr. B. D. Gray, throughout the South, will be pained to learn that he has been quite sick for the past ten days. He is up again, but quite weak. It was his purpose to attend the Florida Convention this week, and go from there to Cuba, but, of course, this will not be possible on account of his illness." Our sympathy to "Old Dan."

....The financial statement of the First Baptist church of Dallas, Texas, for the past year shows $22,110.34 raised for all purposes, distributed as follows: State Missions, $3,489.78; Home and Foreign Missions, $3,485.07; city missions, $2,864.62; county missions, $268.40; total for missions, $10,107.87; for the poor, $379.15; Salvation Army, $45.45; old ministers' relief, $55.30; ministerial education, $412.75; Orphans' Home, $317.28; church building fund, $5,576; current expenses, $5,216.54.—Baptist Courier.

....And still the Bible Readers come. The following go on the roll of those who read the Bible through last year: Mrs. N. V. Parker, Mrs. R. H. Bishop, Miles Bobbitt, Mrs. J. H. Jeffress, Mrs. Sallie McN. Livingston, Nettie E. Marshburn aged 13, Mr. and Mrs. G. L. Merrell, Mrs. M. G. Fryar.

....The denomination will take pride in the appointment of Mr. Harry Trantham, a worthy son of Wake Forest and the Baptist family, to a Rhodes scholarship, entitling him to the advantages of Oxford, England. It will be remembered that Cecil Rhodes devoted millions to this foundation with a view to uniting the German, English and American people.

....We hear most encouraging reports of the revival at Wake Forest. Bro. Livy Johnson who conducted the meeting thinks he never was in quite so happy a revival. His face was beaming with joy as he told of the manifestations of grace. A large number of students were converted. Eighteen were received for baptism Sunday night, and a very large number of backsliders reclaimed.

....The editor of the Recorder is in position to know, and the Charlotte Observer will take his word for it that the present anti-jug law was passed by accident, the entire General Assembly including the author of the act being under the impression that it was local. It is not like the Charlotte Observer to maintain its present attitude of suspecting fraud. And while we are on the subject, will not the Charlotte Observer add to its endorsement of the Watts Act its approval of a bill to protect that act to the extent of applying the rural prohibition feature of that law to small towns?

....There are six young men in school here who expect to become foreign missionaries. Prof. and Mrs. John F. Lanneau delightfully entertained these student volunteers at dinner in their home one day this week. Rev. Mr. Johnson, who is conducting the protracted meeting, and Prof. Cullom, their teacher, were also present to partake of the good things prepared for the Lord's children. Mr. Johnson is making his home at Prof. Lanneau's during the meeting.—Wake Forest Cor. Charlotte Observer.

....In the thrilling contest against the saloons and distilleries at Hamlet and Hoffman the hero was not present. Hundreds came from all that section, and we would give every one of them his due; but we would also in such an hour give much to convey to the heart of the heroic man, who having broken his health in the work of making possible the great victory, was by reason of this prevented from sharing in the triumph of the hour. We refer to D. C. Britt, our pastor at Rockingham. May the victory cheer his heart, quicken his blood and turn him again upon the road to health. Little soldier, we shall need you many another time!

....Last Sunday night, at the Royall Mills Baptist church, north of town, Rev. Jesse McCarter, of Sevier County, Tenn., was ordained for the ministry. Drs. William B. Royall, W. R. Cullom, J. W. Lynch and Rev. S. W. Bennett delivered the charge; Dr. Cullom preached the ordination sermon; and Rev. Mr. Hamby, who is taking the special work for pastors here, offered the ordination prayer. Mr. McCarter was called to the Corinth Baptist church, in Nash County, near Louisburg, recently and accepted. He took charge last Sunday. This pastorate was made vacant by Dr. R. H. Marsh resigning. Dr. Marsh has been for a number of years president of the North Carolina Baptist State Convention. Mr. McCarter will preach at Corinth once a month.—Wake Forest Cor. Charlotte Observer.

....We cannot understand how we failed to receive the sad news of the death of Bro. Charles M. McIntosh, pastor at Windsor, which occurred early in the new year, typhoid fever and heart-failure being the causes. He was a most excellent man, unassuming but consecrated, studious, greatly in earnest and full of promise. We had always thought of him as in the beginning of a long and noble career. His Windsor pastorate had won for him a strong place in the West Chowan ministry. We cannot now write a sketch of his life. We hope some friend will do so. The sympathy of the brotherhood will go out to his wife and other loved ones.

....We are glad to notice the continued effort being made to discontinue the secret societies and fraternities in high schools and other institutions for secondary education. As Superintendent Cooley says, parents should clearly understand that the high school "frat" means a liberal education in snobbishness, in loafing and in the manipulation of school politics. Some parents, too, have already learned to their deep sorrow and disgrace that these secret societies mean the moral ruin of their sons and daughters. By all means let the "frats" be discontinued.—Standard, Chicago. There is great uneasiness on this subject throughout North Carolina since the quasi-frat system was forced upon Wake Forest College.

....It should be understood that the North Carolina Press Association did not authorize the present movement to have the General Assembly repeal the newspaper pass law. The President of the Association did recommend this, but his recommendation was defeated on the floor of the Association; and he was authorized only to appoint a committee on legislation. Personally we do not care whether the law is repealed or not. In our judgment the present law is a good one, however. But the point of our protest now is that the President of the Association has appointed a committee on legislation wholly opposed to the law, and is, therefore, going quite beyond the bounds of propriety. He will yet learn that the right way to do things is the only way, and that the crooked path always ends in the mire.

....We are glad to have the following from Bro. Lacy Hoge, of Jackson, Ga.: "May I say a word through your paper about Bro. John W. Ham, who has been called to Pilot and Enquay Springs, N. C.? Brother Ham has accepted the call and leaves today for Raleigh. Brother Ham belongs to one of the best of the Georgia families. He is an earnest, consecrated Christian man. He gave up a good position here, about 18 months ago, to go to the Moody Bible School and prepare for the work of the ministry. Since his return he has been working at Pepperton, a mission of our church, and has done fine work there. One of my deacons, the Superintendent of the Mission Sunday-school, said to me this morning: "I don't see how we can get along down at Pepperton without Brother Ham." I trust that the Lord may make him a blessing to the cause in North Carolina. Brother Ham is the second minister the Lord has called from our church since I have been here. We are praying for the Lord to call one or more of our people to the foreign field. Last November we gave letter to Brother Lee who was called to E. Macon church, now we send out Brother Ham, and we are expecting any time to hear that a consecrated Christian woman has decided to go out for the Master."

....Pastor Lunsford, of the Asheville First Church, writes: "The opening of the new year found all departments of church work ready with fine reports. Late in the autumn

we lifted the debt on North Asheville Mission, and projected a plan for the building of a splendid mission chapel in Chum's Cove, which was completed and entered some three weeks ago. The church gave a little less than $2,000 to Home, State and Foreign Missions combined. Of this amount, $789.42 were given by the women, $500 to the Orphanage, and a goodly sum to education and other benevolences. The exact amounts cannot be ascertained on account of the death of Bro. W. C. Stradley, our former treasurer. The Sunday-school, to all purposes, gave $1,600. Fine reports from the Senior and Junior B. Y. P. U.'s. The work of the old year was closed owing no man anything. Since May 6, 1904, the coming of the new pastor, there have been forty-seven additions to the church—forty-four by baptism and thirty-five by letter."

....The Florida Convention met recently. We gather the following financial summary from the Baptist Courier's report: For missions and benevolence and ministerial education about thirty thousand dollars were raised the past year. Some of the items are: Church building, $8,528; State Missions, $6,548; Orphanage, $3,463; Foreign Missions, $3,372; Home Missions, $2,619; Aged Ministers, $425; Seminary, $211. Other items, and woman's work foot up a total of $30,512.51. This is a fine showing. Dr. Geiger, Secretary of the State Board of Missions, received hearty congratulations on every hand and he was very happy over the results. He announced to the Convention that the Board had already planned for greater things the coming year and the brethren assured him that he would have the support of the people. The Orphanage at Arcadia is growing, and the administration of Bro. B. M. Bean and wife is giving general satisfaction. To Bro. W. L. Mahon, who had charge of raising the funds for the buildings and starting this enterprise, much is due for the success achieved up to the present time.

Revival in Wales.

Wider in territory and deeper in experience is the substance of the latest reports of the religious movement in Wales. Beginning in the south it has extended to the northern part of the principality. It is accompanied by much emotional demonstration, but no less by striking ethical evidence of its genuineness. Groups of people on the streets, in the fields and in the mines as well as in churches break out in singing, testimonies are given and prayers offered, and women are as often heard as men in the meetings, which in some parts of Wales is unusual. The fruits of the revival are seen in debts paid, enemies reconciled, saloons closed for want of patronage, theatres deserted, and men and women of notoriously evil character becoming morally clean, wholesome and kind to their children. Even public social meetings and lectures have been given up in favor of prayer-meetings. The British Weekly publishes opinions gathered from many Welsh ministers concerning the revival, the general tone of them being in marked contrast to those recently published in the same paper concerning the Torrey meetings in England. From Wales comes a united chorus of grateful approval. Theological controversy appears to have no place thus far in the movement, but those who participate in it are absorbed in the joy of knowing God through love to Christ, and in bringing others to like experience of holy living.

The churches are facing the new responsibilities laid on them by unexpected accessions from the ranks of those who have heretofore been strangers to them or only indifferent acquaintances. More than twenty thousand persons have joined churches in Wales during the last three or four weeks. The vital question is how to convert this enthusiasm into abiding character and wise service. New methods of instruction are necessary, and new ways of making the church a home and a help to the worthier and higher life for all classes of people. Matters of form and ritual are for the time losing their importance. Such problems as the prayer-meeting and the second service have disappeared now that prayer and praise are spontaneous, and many have something of religious experience or aspiration which they are eager to express. The order of service and the sermon are of secondary consequence when they may be broken in upon by testimonies or by songs which spring forth from glad hearts. These temporary conditions will of course change into settled habits, and much wisdom will be required to guide enthusiasm into steady streams of service flowing through useful channels. Visitors from England and Scotland are studying the revival and returning to kindle their own communities to new spiritual life. A new hope is finding expression and a new confidence in the power of Christianity, and these in unexpected quarters. This is well illustrated by an article in the London Spectator declaring that Christianity is the one religion which bears within itself the power of rebirth, the capacity for spiritual resurrection. Notwithstanding the destructive force of the weight of formulae and ceremonies, the clouds of mysticism, the cold aspersions of science, the acids of secularism, "with Christianity it is always sunrise somewhere in the world."—Congregationalist.

Through the New Testament in One Year.

Monday, January 30—Matt. 21:1—32.

Tuesday, January 31—Matt. 21:33 to 22:14.

Wednesday, February 1—Matt. 22:15—46.

Thursday, February 2—Matt. 23.

Friday, February 3—Matt. 24:1—28.

Saturday, February 4—Matt. 24:29—51.

Sunday, February 5—Matt. 25:1—30.—From Daily Bible.

Dr. Julian Declares that He Gave all Necessary Orders.

To the Editor:—1. I desire to answer emphatically the questions propounded in your last issue regarding the typhoid epidemic at the Orphanage. It did not take four months to find out the cause of the epidemic, but it was four months before I was willing to give it out to the public. I predicted the outbreak from this cause nearly four years ago, and in my report to the Board of Trustees declared that the privies would be the cause of a frightful epidemic of typhoid fever. While I was sure from the beginning that this was the cause, I was constantly eliminating this and all other supposable causes, and waited until I had established it in my own mind and then the public would know and believe me. I could have given out a cause at any time, even the first day, but I believed the people had faith in me, knowing that I was cutting off, as far as it was in my power, every possible source of infection, and when I did give it that they would accept it, and they did accept it.

2. Every annual report of mine smacks of my disgust for a privy, and I have begged for their destruction. When the first case occurred, and before it became epidemic, I ordered every privy cleaned and it contents disinfected and destroyed. There was not a day during the epidemic that I did not give the same order. In the beginning, when there were only a few cases, the General Manager called the Executive Committee together. I went before them and told them that I did believe the privies were the cause of the trouble; asked them to have them removed as soon as convenient and establish a system of sewerage. A member of the Executive Committee, Dr. Montague, a physician in good standing in this State, went with me to the privies weeks before the epidemic took on such proportions, and we gave orders for the thorough disinfection, cleaning and removal of feces. We also discussed before the Executive Committee the manner of cleaning, and the kinds of disinfectants to be used. I forbade the use of water except from the deep well, the use of milk in the cottages and raw food and fruits. I went to the kitchens and ordered that no cold food should be put up and reserved. Further than this, I visited the dormitories and saw that they were over-crowded, and denounced that. Our Infirmary is small. The onset of typhoid fever in children is so sudden that early in the epidemic there were twenty-three cases attacked before we were aware of it, and a good many had to remain in the dormitories for lack of room in the Infirmary. They were moved later, however, to the Infirmary, but were ordered isolated before their removal. Every house had an order to disinfect and destroy the stools. I ordered that every one who came in contact with a case before leaving the building to thoroughly disinfect their hands. I ordered that even the slops, the wash-water and the urine be buried.

We had barrels of lime, one barrel of creolin, hundreds of tablets of bichloride of mercury, carboy of formaldehyde, carbolic acid, Platt's chorides for the beds, towels and linens, and many other disinfectants, also warm water, soap and scrub brushes for the hands.

Many of our cases were confined to the bed for over two months, and it would have been impossible to stamp it out in thirty days.

This institution is unlike colleges and other institutions where children are being educated. They have no homes to be sent to, and we were obliged to keep the well children in the same dormitories where the others were stricken. We had no means of clearing the houses of their inmates.

I had hoped that after I had refused to notice criticism on my holiday that it would not again be made prominent. I only failed to answer it because of my desire to subordinate my domestic affairs. I had been in the epidemic from the 11th of July to the middle of October, and with my other duties in my general practice, I was completely broken down and sick. I had also arranged months before that to visit my brother whose home is in St. Louis. I was compelled to have the vacation, and the Orphanage freely consented. I obtained the services of a prominent physician, Dr. J. T. J. Battle, of Greensboro, who came to the institution and gave his whole attention to the fever children, attending to no other practice for me in the town, and his services proved satisfactory to me and to the Orphanage, and I consider that he was no mean substitute.

I have given you a just, accurate and faithful account of my doings. I am not in charge of the Orphanage, and I stand ready and willing to defend every action of mine during the twelve years of my supervision of the medical department.

C. A. JULIAN, M. D.

[Dr. Julian here assures us that he gave orders.

Why does he not say that these orders were promptly executed? He says not a word about their execution. An order is worth nothing against an epidemic if it is not executed.

Does he mean to leave us this explanation of the fact that the epidemic prevailed five months?

We observe a singular constraint in this respect throughout his letter, as indicated by—"I ordered;" "There was not a day ..... I did not give the same order;" "We gave orders for thorough disinfection;" "We discussed;" "I denounced;" "Were ordered isolated;" "I ordered;" "I was not in charge."

Does the doctor mean to say that he expected to cut off the epidemic by giving orders? That is decidedly a Chinese theory of medicine.

If he will add that he gave orders for daily, thorough and complete disinfection and sanitation, and that these orders were promptly and effectually executed, we will drop the matter forever as a mystery beyond explanation.

Why trifle over this serious matter? Why not make once and for all a complete and satisfying statement?—Editor.]

Brushy Mountain Sunday-School Convention, Mt. Pleasant Church, January 28-29.

Saturday, 11 a. m.—Introductory sermon by A. T. Pardew; alternate, W. F. Carlton.

1.30 p. m.—Enrollment of delegates.

2.00 p. m.—How may we secure more careful study of the lessons? By the delegates.

2.30 p. m.—How I conduct a review. By C. C. Wright, H. J. Steelman and S. J. Honeycutt.

Sunday, 10 a. m.—Devotional exercises.

10.15 a. m.—Sunday-school lesson for the day.

11.30 a. m.—The relation of the pastor to the Sunday-school work. By A. T. Pardew, J. T. Nichols and J. F. Eller.

1.30 p. m.—How should the officers of our Sunday-schools treat the little children? By B. F. Eller, W. F. Eller, W. F. Carlton, W. S. Hall and D. V. Nichols.

2.30 p. m.—Report of committee on place and program for next meeting.

S. J. HONEYCUTT,
D. V. NICHOLS,
H. J. STEEMAN,
Committee.

A Rising Tide.

We present below with grateful acknowledgements a list of friends who have enabled the Recorder to begin the New Year happily and hopefully with additions to its list which still leads the State:

W. S. Green, Elder Josiah Elliott, A. J. Floyd, F. W. Day, Miss Laura Stilwell, D. A. Liles, Elder J. M. Hilliard, A. L. Grayson, J. W. Downey, Geo. W. Cochran, Mrs. G. W. Goodwyn, J. R. Moore, Elder J. A. Beam, J. G. Benfield, David Hollowell, T. A. Watson, P. G. Montague, J. H. Willson, Nathan Riddick, C. F. Ellen, Elder W. B. Waff.

"AND THE CAT CAME BACK."

That is the story of tetter cured by other medicines; not so when Tetterine does the work. B. H. Tatner, McDonald Mills, Ga., writes: "Tetterine is the only remedy I ever sold that would cure tetter so it would not return. Sold 6 dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had had tetter for 52 years; 2 boxes cured him sound and well." 50 cents a box at druggists or from J. T. Shuptrine, Manufacturer, Savannah, Ga.

Home Circle.

Banzai to the Soldiers.

"The Japanese women never weep." So concluded the writer of a Japanese love story. If that writer could have seen a parting that I witnessed yesterday, he would not thus have committed himself. The man was not a "little Jap." He was not a tall man, either. Of medium height, with a big chest and square shoulders, and a countenance which, if not altogether handsome, was unmistakably honest, he was a typical soldier and a man. There were others similarly uniformed on the platform, and a small crowd wearing the traditional kimono and clogs watched them with admiration as they strapped up their accoutrements or squatted on their knapsacks and talked and puffed their cigarettes. That might be their last sodan on that station, for they were off to face the Russians in Korea.

Through the wicket gate came a woman. The official there did not insist on the platform ticket, which is essential on all Japanese railway stations for the privilege of "seeing off;" he stood aside and allowed her to pass. She was distinctly pretty, and with the pleasantest arigato in acknowledgement of the privilege accorded her by the official, passed on to the platform. I noticed that her lips were reddened and her face was slightly powdered, and the tiny baby she was carrying on her back was dressed in his picturesque holiday garb. The little girl who clung to the woman's kimono was also attired in a new dress of the brightest colors, her straightly cut hair with the little shaven circle on the crown bearing evidences of special attention for a special occasion, and her chubby little face delicately "improved" by a cosmetic touch.

The woman's smile of thanks quickly gave place to a look of concern, but her countenance brightened again as she espied the group of soldiers, and the one for whom she was looking pressed through the little throng and advanced towards her. Again she smiled and courtesied as her husband greeted her in that severely polite and formal way which is the manner of Japanese husbands at all times. With but a word to the woman, he playfully snapped his fingers for the edification of his son and heir, and then the little girl left her mother and took her father's outstretched hand in both hers and looked up at him inquiringly. They sauntered to the quiet end of the platform, the mother folding her hands at her back for the support of the infant—a sure sign of fatigue—and I could see by the manner of the little girl as she sidled up to her father, almost overbalancing herself on her tiny clogs, that he had cracked a joke for her especial benefit.

For a while I forgot that little family as I noticed the railway officials busily displaying from the waiting rooms and booking offices, the hino-maru, the unpretentious but effective Japanese flag, which has so frequently been entwined with the Union Jack of late, while many people were arriving, all paying for a platform ticket, and all bearing a hino-maru of some description. They brought red and white lanterns, too, and I now understood why it was that the tea houses in the vicinity of the station—the "station hotels"—were festooned with lanterns bearing the familiar emblem of the Rising Sun. These, I afterwards learned, were left burning all night while the troop trains were passing through "to light the soldiers on their way."

There was yet half an hour before the train was due, but the patter of clogs on the paved platform increased, and all was already bustle and excitement. After all half an hour is nothing of a wait for a Japanese crowd; half a day would hardly exhaust their patience. Young girls in bright kimono and gay obi, with flowers or ribbons in their coiffured hair, brought quaint little baskets, and a couple of smiling coolies carried bundles of long bamboos. I was the only alien on the platform, and in the excitement of the moment my presence was hardly noticed.

A full hour had elapsed; the train was more than thirty minutes late, and evening was falling. The approach of the train was heralded by an unmusical screech, evidently turned on for the occasion by the patriotic engine driver, and it was greeted with a vociferous Banzai!—which sounds very like "Hurray" when shouted by a crowd—and as it steamed slowly in, a hundred heads were thrust from the windows and a hundred tiny flags fluttered and rustled in response to the Banzai and waving of the crowd. Banzai! Banzai!! Ban-Banzai!!!

The little group of soldiers on the platform were jocularly hustled into a compartment reserved for them, all being presented by people in the crowd with flags, amidst the heartiest Sayonaras. It was then that I noticed the mother and the children. There were no embraces with their good-byes, no kisses, no cambric handkerchiefs. The father merely patted the baby's head and stroked the little girl's cheek, and bowed profusely to his wife, with many "last words."

This was the most impressive "send-off" I had ever witnessed. The undoubted sincerity of the crowd—many of the young men in which would eventually have themselves to go to the front—was very noticable. There was nothing of the hilarious after-dinner "For-he's-a-jolly-good-fellow" element about this Japanese farewell. The demonstration was voluntarily planned to cheer the soldiers, and it did much to prove to them—if, indeed, such proof were necessary—that the heart of the nation would be with them wherever they might be sent in their country's cause.

The train with its precious burden lumbered onwards, the waving of flags and lanterns, the Sayonaras, the Banzias, being responded to as lustily as at first. The after half of the train consisted of horse boxes and vans, beneath the dark covers of which could be seen the wheels of the gun carriages. It was gone. Then in a flash the horrors of war pierced my mind. These sombre cars as they left the station in the semi-darkness seemed to cruelly shut off the brave laughter and shouting as the sounding gradually died away. There was an indescribable silence in the ebbing crowd, and my spirits sank as I noticed that sweet young mother and her two bairns, blissly ignorant of her cares. The baby was dangling a miniature red lantern on a small bamboo, which somebody had given him; the woman's face was momentarily screened by her long sleeve, and then a glimpse from the weired lantern light her powdered face told its own story. It was as if the bloom had been rudely erased from the fruit—she was crying. She drew O Hana San to her, and as they shuffled homewards in the darkness, I thought of that sentence: "The Japanese women never weep!" Maybe they seldom allow their tears to be observed; but, believe me, there are many soft brown eyes moistened in "Happy Japan" to-day.—Kobe Letter in St. James' Gazette.

Mourning.

English travelers in America express astonishment at the general employment of a black band on the left arm to indicate mourning. In Great Britain this custom is confined to servants, and to see it followed by people of unquestioned refinement and good position has been a source of some curious blunders.

Swathing oneself in crepe is now not regarded as good form. If grief is so severe as to demand the complete withdrawal of the sufferer's countenance from the public gaze, absolute retirement is a far better method than the parade of woe that the donning of a quantity of somber garments involves. Public obsequies are sometimes necessary to satisfy the feelings and sentiments of a community or of an institution. In such instances it is better, if there are members of the family too infirm or too stricken with grief to accept the limitations of conventional church exercises, to arrange a private service at an earlier hour at the house.

Subsequent to the passing of the first shock of the bereavement a wearing of mourning garments made in simple and becoming style, or the use of the band above referred to, has much to commend it. There is an instinctive rejection of bright colors on the part of the person in sorrow, and one who adopts these conventional signs of mourning will find himself spared the annoyance of awkward questions that sometimes make further conversation impossible. Worn with a respectful regard for the feelings of others, mourning emblems have an honorable place in the wardrobe. Intended and exhibited ostentatiously, they raise grave questions as to the sincerity of the wearer's grief.

How "Abide With Me" Came to be Written.

Henry Francis Lyte, author of that matchless composition, "Abide With Me," for twenty years was a sufferer from consumtpion. During this time he was the minister over a parish composed largely of fisher-folk in a coast town of England. He labored faithfully among his people, yet he always longed to do something that would have an influence for the good of humanity after his death—a longing which found expression in a beautiful poem. The story of how this desire came to be fulfilled through writing "Abide With Me," is related in the February Delineator, in an interesting paper by Allan Sutherland, giving the history and romance of the famous hymn.

"In the autumn of 1847 his physicians informed Mr. Lyte that it would be necessary for him to relinquish his work and spend the winter in Italy. When the last Sabbath of his stay in England (September 5, 1847) arrived, he determined to preach once more to his little flock and to celebrate with them the Lord's Supper. In spite of the protest of friends, he carried out his intentions, although scarcely able to stand in the chancel. In words of melting tenderness he pleaded with his people to live holy lives, and when he took his leave of them there was scarcely a dry eye in the church. The day had been well-nigh perfect, and in the late afternoon, recovering somewhat from the strain of the service in the church, he walked slowly and feebly down the terraced walk to the water he loved so well and which he was about to leave forever. The spell of the hour was upon the minister. While the bright sunset colors faded into the sober grays of twilight, he slowly made his way back to the house in prayerful silence and went to his room. When he joined his family a little later he bore in his hand the words that were destined to move thousands. His prayer had been answered. His last evening in his old home had produced that which will be a blessing so long as the heart turns to its Maker for help in times of need."

All that I am, or hope to be, I owe to my angel mother.—Lincoln.

SCRATCHED DAY AND NIGHT

Lady Suffered Tortures with Itching Scalp Humor — One Box of Cuticura Ointment and One Cake of Cuticura Soap Cured Her.

WILL NEVER BE WITHOUT CUTICURA

"My scalp was covered with little pimples and I suffered tortures from the itching. I was scratching all day and night, and I could get no rest. I washed my head with hot water and Cuticura Soap and then applied the Cuticura Ointment as a dressing. One box of Cuticura Ointment and one cake of Cuticura Soap cured me. Now my head is entirely clear and my hair is growing splendidly. I have used Cuticura Soap ever since, and shall never be without it. (signed) Ada C. Smith, 309 Grand St., Jersey City, N. J."

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Assisted by light dressings of Cuticura, the great skin cure. This treatment at once stops falling hair, removes crusts, scales, and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

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Send for "How to Cure Every Humour," and "How to Have Beautiful Hair."

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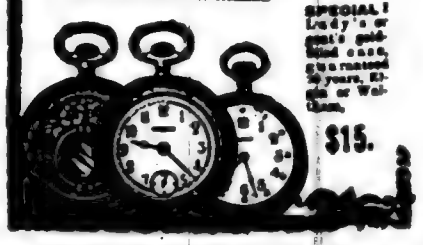
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Young People's Page

The Joy of Living.

Oh! I am happy in the morning when
the sun begins to peep,
And the golden colors shoot up in
the sky:
And the little birds are singing that
they're thankful for their sleep
And are telling how they'll break-
fast by and by.

Oh! I am happy at the noon-time
when the sun is getting hot,
And the poplar leaves are rustling
in the heat;
The old dog is getting lazy and the
dinner's in the pot,
And the longing, and the stretch-
ing's awful sweet.

Oh! I am happy in the evening when
the sun hangs red and low,
And the promise for the morning's
bright and clear;
And the supper bell is ringing in a
way that's mighty slow,
And I'm awful glad that bed-time's
drawing near.

—Frances van Etten, in Leslie's Weekly.

Rags.

"Pooh!" says Fred; "who cares about rags? Come, Aunty, do give us something better than old rags to talk about. Don't we hear enough about rags when the ragman comes around with that old song, 'Rags! rags!'—as if we were nothing but rags?"

But, my dear, do you not know that there is really something beautiful to be learned even from rags? Let me tell you something about them.

Nature, who is like a loving mother to us all, is always looking about to see that all her myriad children are kept well fed and well clad.

Robert asks, "Who are her children?"

Never had mother more, and never had mother a heart so big and warm—and she loves us all. Her children are more than I can count—from you and me down through every animal and tree and plant. Her daily thought is, "How shall all my children be fed and clothed?"

"I call her Mother Nature, which is one and the same thing as the motherhood and Fatherhood of God. Little Ellen says she didn't know before that there was a Mother God.

Oh, yes, dear children! God, who is the great source and supply of all our wants, is too far above our understanding for us to comprehend Him. But we know this: He must be our Father and Mother, both in one. In Him are the tender love of a mother and the strong, fond care of a father—just such love and care as earthly fathers and mothers have; only His love for us is far greater than even the love of one's own parents.

I know of a family where there are several boys and girls. When a pretty dress is made for one of the girls, and through some mistake it happens to be too small for her, the mother says: "Oh, well, it will just fit Emily." Or, if the suit she has made for Bennie is too small for him, she says: "No matter; it will just fit little Ralph!" So nothing is wasted in that home.

Now, Mother Nature does the same, only what is very wonderful, she makes all the new garments out of old material—out of "rags!" But let me tell you more about this sort of rags.

I always feel so bad to see the leaves, which have been made the trees and shrubs and flowers so beautiful, chilled by the frost and fallen to the ground. It is then the time of rags, and nothing but rags. It is as if the spirit of every plant and tree and flower had crept away into the roots in the ground—just as a weary child creps away to bed because it is too tired to play. And when the trees and plants and flowers wake in the spring-time, behold, dear Mother Nature (or God) has given them all beautiful new robes. She causes the old leaves to rot on the ground under the snow, and then the spirit of the plant, or tree, sets to work with all its might to draw up nourishment through its roots, so that the buds and leaves and flowers may grow again. New grass clothes the hillsides, and each spring all the world takes on fresh, lovely garments—made from rags! Why, spring couldn't do without the rags and tatters of the past seasons. These rags can be made over again into whole new things, fresh and beautiful each spring.

There is nothing that need be wasted. Old rags (I mean now the sort we usually think of as rags—those of cloth), old iron, old papers—all can be made new again. So when you see bits of old tin or iron covered with rust, or planks on the old foot bridge that are decayed so that they are unsafe to step on, and other things "going to decay," as we say, remember that this is God's way of making things new again—out of the old. Mother Nature never allows anything to be wasted. She has some good use to make of everything and thus she says to us:

"Don't let anything be wasted of all that I have given you; for I have all the world to feed and clothe."—Mary J. Woodward-Weatherbee.

According to Directions.

"Now, children," said the teacher, as she distributed the flower seeds among the little ones, "I want you to plant these in pots, and when they begin to grow don't fail to tell me. I will give a prize to the one who reports first." The Chicago Tribune tells of the boy who won the

At 5 o'clock one morning a few weeks later the family with whom the teacher boarded was aroused by a loud ringing at the door-bell. The man of the house went to the door. "Who's there?" he asked.

"Tommy Tucker."

"What do you want?"

"I want to see Miss Adair."

"What's the matter? What do you want of her?"

"I want to tell her something."

"Won't it keep till daylight? Can't I tell her myself?"

"No. It's something she wanted to know just as soon as it happened, and nobody else can do it."

Tommy was admitted and shown into the parlor. Miss Adair was awakened, and informed that a boy wanted to see her on business that allowed of no delay.

"Why, Tommy!" she said. "What brings you here so early? What has happened?"

"Teacher, mine's growed."—Selected.

A Clever Boy.

Near the end of the season our boy announced the height of our tall maple tree to be thirty-three feet.

"Why, how do you know?" was the question.

"Measured it."

"How?"

"Foot rule and yardstick."

"You didn't climb that tall tree?" his mother asked anxiously.

"No'm; I just found the length of the shadow and measured that."

"But the length of the shadow changes."

"Yes'm; but twice a day the shadows are just as long as the things themselves. I've been trying it all summer. I drove a stick into the ground and when its shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."—Selected.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp Root, Will Do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble.

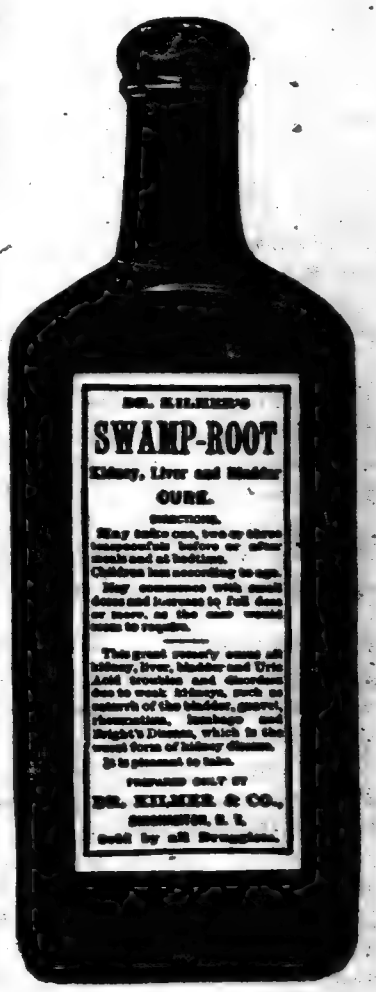
I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr Kilmer's Swamp-Root, the world-famous new kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



(Swamp-Root is pleasant to take.)

How To Find Out.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp Root is so well known that our readers are advised to send for a sample bottle.

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CREDITA AND CREDENDA.

Mr. Spence makes a nice discrimination and a most timely one. The Recorder is always grateful for a point like that that he makes. See how luminous and how full of relief he makes the difcult subject.

MEN NOT WANTED.

Mr. Weldon puts a quietus upon the call for men! Does he? He proves there are plenty of men wanting fields; but that amounts by no means to proving that there are plenty of men. The cry for men that was raised at Elizabeth City was for men. There is a difference between mammalian bipeds and men! We insist that men, strong men, are sorely needed by the kingdom of God. The "big" churches need them more than the "little" churches.

We have in this week's Recorder an impressive treatment of this subject by Dr. W. J. McGlothlin, of our Seminary. It was he who first struck the keynote at Elizabeth City. His discussion will be read with interest throughout the region of the Recorder's circulation. We invoke in advance the particular attention of the Southern Baptist editors.

WILL REMAIN IN NORTH CAROLINA.

It is significant of much that Mr. C. H. Poe, editor of The Progressive Farmer, has declined a flattering offer, to remain in North Carolina. His offer was from New York, from one of the ablest magazine publishers in the world, and would have associated him with the leaders of American thought. The fact that he decides to reject such an opportunity as this, coupled as it was with a larger salary than might reasonably be expected in North Carolina, is, we say, significant of much. It signifies for one thing that the hour has struck when a young man can see more worth his while in North Carolina than in New York. Not many of our young men are likely to be tempted as Mr. Poe has been; but if any one shall, he will remember Mr. Poe's example.

We propose that the farmers of North Carolina shall vindicate Mr. Poe's decision by rallying to his endeavors to make The Progressive Farmer the foremost farmer's paper—as it is even now the best—in the Southern States. Every farmer in the State and the South ought to read his paper.

TWO WORKS ON THE HOLY SPIRIT.

We are grateful for two books on the Holy Spirit, books not of the hortatory character all too common on this profoundly mysterious subject, but thoughtful, scholarly, instructive.

Speaking broadly, we have two schools of American Christians touching the doctrine of the Holy Spirit. One believes that the Spirit of Pentecost is possible in His enduing power to every Christian; the other believes that, while another Pentecost is not likely, the Spirit of God does move in the hearts of men. The one would encourage the churches to expect the Enduement of Power to become universal; the other would restrict it to the hour of Pentecost or, at least, to a few chosen individuals now and again as in God's view such a demonstration of the Spirit may be needed.

These books are calculated to build up in the reader thorough knowledge of the Bible teaching concerning the Holy Spirit. One is entitled "The Spirit of God in Biblical Literature." By Irving F. Wood. A. C. Armstrong & Son. $1.25. The plan of this book is to fairly and fully examine every Scripture reference to the Holy Spirit. It is the work of a scholar and will appeal to any student. The other book is entitled "The Holy Spirit Then and Now." By E. H. Johnson, LL. D. Griffith & Rowland Press, Philadelphia. $1.10. While not so minute as the work by Dr. Wood, this book covers the subject quite as completely; and the two, each being from a different view-point and by a different method, by a specialist, make an excellent treatment of the subject. We know of no more attractive field of study than that offered by these works. They are worth thousands of the little works by Gordon, Miller, Torrey, etc., sent forth to prove a peculiar doctrine, and conceived in an altogether one-sided consideration of the subject.

SALARIES AND THE SUPPLY OF MEN FOR THE BAPTIST MINISTRY.

Doctor McGlothlin's article brings to the consideration of this most important and most timely subject the first definite statement of facts. Valuable as his comments are, his article will serve best in making plain to us the data necessary to an effectual consideration of the subject.

The need for men in the ministry is not local; it is not confined to any denomination. It is less felt in the South than in the North; and the realization of it is fresher to Southern Baptists than to any other religious body in the country. But the need and the realization of it by Southern Baptists are none the less well-founded. We have observed remarks and discussions touching the matter in nearly every Southern Baptist paper of late.

Our present purpose is to direct attention to Dr. McGlothlin's article. We hope our Southern Baptist contemporaries will take up the consideration of the subject in full light of his facts and his discussion of them. But we may venture a remark or two.

First, all told, our visible supply—to use a market phrase—of trained ministers, while encouraging as compared with the prospects of other denominations, is not sufficient for the demands upon the Baptists of the South. We have a prospect of the accession to our ministry of about 300 more or less educated men per year; that is twenty for each State.

But, on the other hand, twenty are more than a State like North Carolina will make way for in a year! Or, at least, twenty are as many as she has made room for in any one year of the last decade.

We cite this fact to suggest that one element in this discussion is in the churches' attitude. When young men perceive that the penalty of preparing for the ministry is exile from their State they are less likely to respond to God's call.

Particularly is this true of the stronger men. They have other opportunities and far better opportunities, and are tempted by them.

Again, the matter of financial compensation must be considered. Suppose twenty young men of fair intelligence stand before us at the age of eighteen under conviction of the call to preach? They must prepare. Say they decide to take three years at college and two in the Seminary. They each sink five years of labor and at the lowest estimate $1,000 cash into their call. At the end of five years what is their prospect in North Carolina? Has there been a year in our history when North Carolina Baptist churches offered as much as $750 each to twenty Seminary men? There has not been a year when they offered that sum to six!

We point out here simply the necessity of offering young men who have spent years in college and Seminary a decent living—say $1,000 in cash per annum—from the beginning. Until we shall, we may expect sorely to feel the need for strong men.

And this is the need: not for giants; we do need giants; but the present need is for strong average trained men. The population is rapidly rising in intelligence. The minister is confronted by a congregation each year more exacting, more cultivated. The magazine, the new book and the newspaper are his competitors. He must be no ordinary man.

And yet we are offering an average salary of about $600. He is indeed an extraordinary man who having full powers will proceed upon this prospect to prepare for the ministry.

Granting that it is a man's duty to obey God, are we justified in playing the heathen and making him pay such a price? Are we not standing in the way of our prayer—Christ's prayer—that God will thrust forth laborers into His harvest?

It is not in men, not in the modern young man, thrilling with the new industrial impulse of the Nation, to make such a choice as we would compel him to.

And so, while granting that it is a matter of prayer, that it is a matter for God, we rise to insist that while the churches pray they also prepare.

Of course there is the objection that we are liable to make this highest of matters mercenary. We are doing nothing of the kind. There is nothing mercenry in expecting a $1,000 salary. It is as unselfish as we can reasonably expect a man to be. It means as much sacrifice as a man can well sustain.

IN BEHALF OF THE TOILING CHILDREN.

With your kind permission I send out an appeal to every man and every woman who loves the children to help in furthering the cause of the children in the mills. A bill has been introduced into the Legislature asking that the girls under fourteen shall be kept out of the mills. The doctors say that this will save the large mapority of the girls from untold misery in after life. It is proposed to raise the age limit from twelve to fourteen years for boys who cannot read and write. Experience testifies that this provision will send the boys to school. And it is proposed to prohibit night work in the mills for all children under fourteen.

May I not ask that those who are interested in this cause will write to any member of the Legislature they may know, urging the passage of this bill for the sake of the thousands of children even now toiling all day or all night in the mills?

In the name of the Christ-child.

A. J. McKELWAY.

A COMMENT ON THE CRY FOR MEN.

Dear Brother:—Thanks for your space soliciting correspondence relative to a vacant field near here. The same heart would feel more thankful for space for the following: Precious time prohibits an answer and continued correspondence with the nearly forty applicants to the vacant field to which I recently referred to in the Recorder. I have sent the letters to one of the pastorless churches for consideration. Those desiring a continued correspondence will write Dr. William Lyda, Brevard, N. C., R. F. D. No. 2.

Brother Bailey, perhaps one-half of those applicants were from three other States. One was from Cuba. A very few of these applicants stated that they were in good fields, and fields in which they were appreciated. Until this correspondence I felt grieved that there seemed to me a scarcity of ministers. I now take the view of an optimist as to a sufficiency of ministers.

L. T. WELDON.

Brevard, N. C., December 20, 1904.

CREDITA VERSUS CREDENDA.

Editor Biblical Recorder:—Your quotation from the Western Recorder's commendation of Dr. W. R. Harper's protest against the rejection of creeds, reminds me of a very important distinction that should always be observed in any discussion of this subject. Whether it is right or wrong for Baptists to reject creeds depends upon what the word creed is understood to mean. Creeds are of two sorts, statements of facts, and statements of doctrine. The Latin fathers would have set forth this distinction by the use of two Latin words, credita, meaning things which are believed, and credenda, meaning things which must be believed. Credita are voluntarily accepted facts; credenda are formal doctrines imposed from without and subscribed to by some formal act. Credita furnish ample room for the full play of personal liberty; credenda fetter and bind the individual conscience. Credita are tentative in form, inviting investigation; credenda affect to be ultimate, thus retarding progress of thought. For those whose creeds are credita, religious orthodoxy is measured by the Bible; for those whose creeds are credenda, orthodoxy is measured by the creeds themselves. The Baptists belong to the former class, and the place which they have given to the Bible, as having sole authority to bind the conscience, together with their conception of Christianity, makes it eminently proper that they should reject man-made creeds. The record they have made in history shows that they evidently believe things, and that they are accustomed to maintain their beliefs without regard to cost in blood and treasure: but it also shows that they have been unalterably and consistently opposed to creeds, in the sense implied by the word credenda. Yes, Baptists have creeds, as the learned president of the Chicago University insists, but only in the sense implied by the word credita.

J. PAUL SPENCE.

THE CONVERSATION OF JESUS WITH NICODEMUS.

Bible Lesson for January 29. John iii. 1-15.

We have for our consideration the conversation of Jesus with Nicodemus. Let us first endeavor to discover the purpose of Nicodemus and the purpose of Jesus in this conversation; for we cannot understand a conversation unless we get into sympathy with the view-points of the speakers.

The View-Point of Nicodemus.

Nicodemus was a leading Jew; an eminent teacher of the sect of the Pharisees. He looked for Messiah, studied the Scriptures, maintained the Hebrew traditions and doctrines, observed the law, and hoped earnestly for the restoring of his nation. The fame of Jesus had increased, by reason of His miracles and His extraordinary scourging the money-changers in the temple at the recent Passover, until He was a subject of not only of interest but of great respect and concern to the Sanhedrin. We risk nothing in saying that more than one of the great ones had wondered silently—and perhaps had expressed to his fellows—Is it not possible that this is Messiah? Recall that they had actually sent a delegation to inquire of John if he were not Messiah; and John was less impressive than Jesus. For John wrought no miracle. Remember, too, John's answer was calculated to quicken their hopes; for he had plainly said that Messiah was all but at hand. Moreover, consider the tribute of Nicodemus—"We"—my colleagues and I—"know that thou art a teacher come from God." The Sanhedrin that is yet to crucify Him now greets Him as master and prophet.

So Nicodemus either sent by tacit understanding of some of the leaders, or taking the responsibility upon himself, comes at night—and this indicates the delicacy of the situation—with this in his heart: "I will see what is in this Jesus who has created such a stir, who has wrought such wonders, who is spoken of here and there as Messiah, and who is evidently a prophet of God."

In all likelihood Nicodemus had in mind to perform a public service. He was not seeking salvation; for he regarded himself as a saved man. His object was to get at Jesus, to find out who He was, and, perhaps, if he should discover great merit in Him, to make way for His recognition by the Sanhedrin. For, to be sure the Sanhedrin expected to introduce the Messiah and advance His cause when He should come. It was a high and ambitious mission for Nicodemus: He might discover Messiah and make way for Him!

The View-Point of Jesus.

Very plainly the purpose of Jesus was to make clear to Nicodemus the absolute and fundamental difference between them. Three times, He says, "Ye must be born anew." (Vss. 3, 5, 7. "You speak of me as a teacher come from God. You cannot understand; you do not know what you say. Without being born again you cannot see the kingdom of God. Jesus understood the nature of Nicodemus' mission by night, and with a single sentence revealed to him His own full knowledge of their hopelessly different conceptions. He almost forbade His inquiry to speak of God! Vs. 3. Of all that Jesus said to him, only one expression was familiar—"Kingdom of God"—but Nicodemus thought he was in that Kingdom, and when Jesus said that he must be born again to enter it, Nicodemus must have despaired of the hopes that had brought him hither.

It is characteristic of Jesus that He went to the very heart of the matter at first. He could compromise nothing. He could entertain no false hopes. Once and for all He made known His own full recognition of the absolute distance between Himself and the religious leaders of His time. It is not to be wondered that in this shadow the thought of His crucifixion swept over Him and He spoke of it. (Vss. 14, 15.)

We may infer that He had a second purpose and a third purpose: To reveal to this well-meaning man the way of salvation for his own benefit and the benefit of his fellows; and also to reveal Himself, not by claim, but by teaching, as Messiah. (Vss. 12, 13, 14, 14.)

In speaking of the purpose of Jesus we desire the reader to dismiss the idea of conscious purpose; and say that Jesus was on this occasion Himself, manifesting as ever His divine character. For the greatest men—we say with proper reverence—are not conscious of design:—They are themselves; they live their lives out; they act and speak ingenuously; and their greatness is in just that unselfconsciousness which is the heart of naturalness, of sincerity and power. We always prefer this view of Jesus.

John's Purpose.

John's purpose was to portray Jesus as Messiah manifesting Himself as such not by claims or signs, but by His character, His conduct, His teachings, His life. And so He gives us this memorable scene. In it we behold the following Messianic manifestations:—

(1) The utter independence and originality of Jesus. He hesitated not to overthrow the Sanhedrin itself and say to a great teacher, You must be born again. The very boldness with which he disappointed the mistaken expectations of the one man who might have introduced Him as Messiah really in the long process of time mark Him as Messiah.

(2) His authority. He presents Jesus as assuming to have absolute knowledge of God and His ways; and as stating His mind on the subject as no mere man would have dared do. He quietly declared to an eminent member of the Sanhedrin his ignorance and distance from salvation and the Kingdom of God.

(3) In the character of the teaching. It was such teaching as could have come only from Messiah: Its subject was salvation and it treated of the deepest mysteries of man and God. He spoke of eternal life—a then abandoned subject—with perfect assurance.

(4) In the content of the teaching. Not only in its originality, its authority and its subject matter, but also in what He had to say of Himself, He left no room for doubt that He was Messiah.

These five points should be thoroughly elaborated by the teacher.

The Words Themselves.

But what does Jesus' message to Nicodemus mean to me?

First, that salvation is not by signs. We may know Jesus as a wonder-worker, but not as a Savior. Vs. 2.

Second, that salvation is not by recognizing the greatness of Jesus. Nor is it enough to know Him as teacher. (Vs. 2.) Teacher, I am, says He; but I must be more than teacher and you must be more than pupil in order that I may be aught to you. It was not enough to know Him as a teacher from God.

Third, that salvation is not by birth—as Nicodemus thought—or by religious accomplishments—as Nicodemus surely thought.

Fourth, that salvation is by the Spirit of God. Even Jesus here seems to labor under a sense of His limitations: He must wait for the Spirit to reveal Him to Nicodemus.

Fifth, that it is an utter change, deeper than signs or learning or good works; a change within amounting to a rebirth.

Sixth, that it was a mystery beyond the marvelling of men. (Vs. 7.)

Seventh, that in the mystery of it all one fact stands clearly, that in the suffering of the Son of Man and the faith of the sinner, the new birth was to be brought about. Vs. 15.

Difficulties.

In the reply to the wondering question of Nicodemus. How can these things be? Vs. 9. Jesus answers in a contrast between earthly things and heavenly things. The former refers to the fact that a man must repent and be born anew; the latter to how this comes about.

"Born of water" refers probably to John's baptism—not to baptismal regeneration, but to baptism as the sign of repentance, the putting away of sin and the turning toward God. Born of the spirit refers to regeneration.

SUNDAY-SCHOOL QUESTIONS.

A Four-Months Elementary Normal Course for Sunday-School Workers.

By Field Secretary Hight C. Moore.

1. What is the aim of the Sunday-school?

"Aims in our work should be definite, clearly understood, and consistently followed," says Blackall; and he names instruction, conversion, and culture as the three distinct aims before us.

Peters in "Handbook on Sunday School Work" conceives the purpose of the Sunday-school to be fourfold: "(1) To give instruction in the Bible; (2) through this instruction to lead persons to Christ; (3) to develop in these persons who have been led to Christ a symmetrical Christian character, and (4) to train them for efficient and useful service."

In "The Front Line of the Sunday School Movement," Peloubet says: "The supreme and ultimate aim of Sunday-school teaching is perfect Christian character and the life which is its natural expression."

5. What should be taught in the Sunday-school?

The Bible, all the Bible, the Bible for all and all the time—this is the centre and substance of all proper Sunday-school study.

But along with it, and because of it, there is legitimately and logically, though not technically, nor perhaps even systematically, instruction as to the spirit and form of worship, the debt and duty to man, and the culture of character and conduct.

6. Who ought to be in Sunday-school?

Men, women, children, and strangers, according to the command of Moses; everybody who can understand, according to the example of Ezra; all who would be disciples, or truth-learners, according to the custom of Christ, the apostles, and early Christians.

The ideal given on the title page of Blackall's "Sunday School Work and How to Do It," is suggestive:

"A home school and missions for every Baptist Church;
Every member of the church in the Sunday service;
Every member of the school in the church service;
All and always for Jesus Christ our Lord and King."

So we should say, in brief, that the Sunday-school is for every one who has a mind to be enlightened and a soul to be saved; it is for everyone who can be led to any slight understanding of the Scriptures, who is capable of entertaining holy impulses who can at the least and lowest do good by receiving good.

7. What are the total Sunday-school statistics for North Carolina, the United States and the World?

In North Carolina the approximate figures, according to Secretary S. M. Smith, are as follows: Six thousand Sunday-schools, 40,000 officers and teachers, 350,000 scholars and total enrollment of 390,000 (which is only about one-fourth of the population of the State).

In the United States the figures two years ago were: 139,817 Sunday-schools, 1,419,807 officers and teachers, 11,493,591 scholars—the total being 13,992,703.

In the world, according to figures given in the World Evangel in 1904, there are 260,905 Sunday-schools, 2,414,757 teachers, 23,442,9998 scholars, making a total enrollment of 26,055,688.

How many in the Baptist Sunday-school army in the nation, the South, and the State?

In the United States, according to the Year Book for 1904, the Baptists (colored included) have 28,408 Sunday-schools, 204,498 officers and teachers, and 1,934,661 scholars.

In the 1904 Annual we find that there are in the Southern Baptist Convention 11,409 Sunday-schools with an enrollment of 761,059.

The 1904 Annual of the Baptist State Convention credits the white Baptists of North Carolina with 1,427 Sunday-schools, 8,744 officers and teachers, and 105,095 scholars.

9. How does the Sunday-school enrollment compare with the church membership of the Baptists?

In North Carolina there are 1792 Baptist churches (white), while the Sunday-schools (including all reported mission and branch schools) are fewer by 365; and to equal numerically the church membership of 182,614, we must add 77,519 to the present Sunday-school enrollment.

In the consistuency of the Southern Baptist Convention there were in 1904, according to Lansing Burrows, 20,431 churches with a membership of 1,805,889; thus there are 9,022 more churches than Sunday-schools, and the Sunday-school enrollment is less than the church membership by 1,044,830.

According to the Year Book, the Baptists of the United States have 45,727 churches, being 17,319 more churches than Sunday-schools, while the total church membership is 4,506,747, thus exceeding the Sunday-school enrollment by 2,367,588.

CORRECTION.

In the letter of last week concerning the General Assembly we fear two injustices were done. The letter was written from newspaper reports, and based on statements in those reports that were incorrect.

We refer first to the paragraph relative to Mr. Lockhart. He informs us that he made his statement concerning the petition from Richmond County in no spirit of apology. That is to be accepted; and accepting it we cheerfully withdraw the entire statement concerning him since it was based upon the opinion that his statement was in the nature of an apology.

With regard to the paragraph touching the anti-morphine bill we are glad to say that the opposition of Senators Stubbs and Burton was based not upon the purpose of the bill but to question of the wisdom of its strictness.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee. Mrs. W. N. JONES, Raleigh, N. C.

ACROSS THE LINE.

A North Carolinian at the Woman's Meeting in South Carolina.

Wadesboro, N. C., Dec. 10, 1904.

My Dear Miss Heck: You consented for me to attend the South Carolina Convention, but imposed as a tax for desertion an account of the meeting.

It is a difficult task to put in a letter that which took place in Laurens on Tuesday, Wednesday, Thursday and Friday of the Woman's Meeeting and the Woman's Session held at Chester on Saturday of the Convention week. However, I make an effort to relate some things that impressed me.

First: The women went about the Lord's work in an earnest business-like way. No trunks nor hat boxes obstructed, but valises and Bibles were seen instead. Last year the women of South Carolina held their first annual meeting separate from the Convention. This was an experiment, but has proved successful beyond the hopes of its staunchest advocates.

At the last session more than one hundred and seventy-five delegates were present.

The women support seven missionaries.

Saluda Association supports two missionaries—Miss Berger, Anderson City missionary, and Miss Addie Burton, of Mexico.

North Greenville supports Mr. Canada, of Brazil.

Enfield has John Lake on the foreign field.

Welsh Neck has raised $500, and will support a missionary this year.

The young ladies are not without a representative. Their missionary, Miss Laura Stumr, is at work among the Osage Indians.

Mrs. Maggie Griffith Entzminger gave a touching account of her work in Brazil, relating her hopes and aspirations, and how she loved the work, especially in Pernambuco, where the Griffith memorial chapel stands. The work there was prospering, and she desires to return, as soon as her health will permit.

Miss Adalee Branham, formerly a missionary in Cuba, but now of Tampa, Florida, is a most charming speaker, and held the audience spellbound while she plead for more help in Cuba.

The women made some changes in the constitution, which the convention approved.

The report of womans' work was presented by Dr. Roper, of Spartanburg, to the State Convention, and showed an increase of more than $1,900.

On Saturday afternoon during the convention work, the President, Mrs. J. D. Chapman, held a womans' meeting in the Methodist church. Regardless of the down pour of rain a number of Christian women listened attentively to an earnest talk by their much loved President. Miss Maria Jones told of her plans and hopes of a hospital in Columbia, where she and Miss Baker are in great need of such a building to facilitate the work among the mill people.

Miss Dowell touched the hearts of all with her plea for deeper consecration, and how we could be helpers in using our Christian homes for influencing the young people who come into our towns from the country churches.

My letter is already too long, but I must tell you that at the close of Dr. Willingham's address before the convention a young lady offered herself as a missionary.

I did not get home in time to answer your letter about our aim for 1905. The Pee Dee will do her best to reach her appointment. Other States find this plan successful, and I believe we will not be an exception. I am anxious to hear of our meeting at Elizabeth City.

Yours in the work,
MRS. T. B. HENRY.

New Societies.

Brunswick Association—Long Branch: President, Mrs. Isaac Jennett; Secretary, Mrs. S. P. Kirk, Regan, N. C.

S. B., Antioch: President, Miss Florence Dosher; Secretary, Mr. Melvin Smith, Suburb, N. C.

Cape Fear and Columbus Association.—Boardman: President, Mrs. W. S. Brewer; Secretary, Miss Retta Joyner, Boardman.

Carolina Association.—Hendersonville: President, Mrs. J. L. Edgerton.

Chowan Association.—Hertford: President, Mrs. Wm. Madre; Secretary, Mrs. J. N. Boothe, Hertford, N. C.

Kings Mountain Association.—Cleveland Mills: Secretary, Mrs. J. A. Ramsaur, Cleveland Mills.

Liberty Association.—S. B. Newton: President, Mrs. J. W. Watson, Newton.

S. B. Madison: President, Mrs. J. A. Wilson, Madison.

Little River Association.—S. B. Dunn: President, Lela Charles, Dunn.

Mt. Zion Association.—Swepsonville: President, Mrs. C. W. Newcomb; Secretary, Miss Cora McBane, Swepsonville.

S. B. Swepsonville: President Miss Zania Pickard; Secretary, Miss Lena Lloyd, Swepsonville.

S. B. Graham: President, Mrs. J. C. M. Davenport; Secretary, Miss Rosa Meynor, Graham, N. C.

Piedmont Association.—Haw River: President, Miss Fannie Williams; Secretary, Miss Nellie Cole, Haw River.

S. B. Haw River: President, Miss Ada Huges; Secretary, Miss Emma Cates, Haw River.

Proximity: President, Mrs. D. L. Lewis; Secretary, Mrs. J. A. Bancle, Maple Street, Proximity.

Pilot Mountain Association.—Leaksville, Y. L.: President, Miss Lottie King, Leaksville.

Leaksville, Lower Light: President, Mrs. A. T. Hopper; Secretary, Miss Dollie Trent, Leaksville.

Johnston Association—Lee's Chapel: President, Mrs. N. B. Lewis; Secretary, Miss Mary Bunn, Selma, R. F. D.

Mt. Moriah: President, Mrs. C. E. Gower; Secretary, Emma Pool, Clayton, R. F. D.

Smithfield, S. B.: Secretary, Mrs. W. M. Petteway, Smithfield.

Raleigh Association.—Cornelius: Mrs. C. M. Murchison, President, Cornelius.

Garner: President, Mrs. W. F. Black; Secretary, Mrs. M. C. Penny, Garner, N. C.

Cary, S. B.: President, Mr. C. Hilliard; Secretary, Miss Elsie Scott, Cary, N. C.

South Yadkin Association.—Chestnut Hill: President Miss Foy Daniel; Secretary, Miss Ila Ward, Chestnut Hill.

Tar River Association.—Rocky Mount, Y. L.: President, Miss May Williams; Secretary, Miss Annie Sadler, Rocky Mount.

Maple Grove: President, Mrs. J. W. Jackson; Secretary, Miss Loula Jac'son, Mapleville.

West Chowan Association.—Aulander: President, Mrs. W. L. Britt; Secretary, Mrs. A. J. White, Aulander.

Association Unknown.—Elm City, S. B.: Mrs. S. W. Oldham, Elm City.

Waxhaw, S. B.: Miss Elizabeth Chears, Waxhaw.

Grove Hill: President, Mrs. Walter Robinson; Secretary, Miss Mundy Davis, Grove Hill.

Stanly Association. — Kendalls: President, Mrs. Nolie Nanney; Secretary, Mrs. Julia A. Miller, New London.

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Mr. W. B. Bagwell, a well known business man of Durham, N. C., says: "My little niece had been sick for months with inflamed chest, protracted cough and congested lungs and had become very much emaciated. From the first application of Gowan's Pneumonia Cure she began to improve and in a few days was romping over the house. I think Gowan's Pneumonia Cure is a wonderful remedy and advise every one troubled with throat, chest or lung ailments to try it."

Dr. George F. Brock, a prominent physician of Brock, N. C., says: "Some time ago I received a bottle of Gowan's Pneumonia Cure. After trying it in a case of congested lungs, it gives me pleasure to state that it gave entire satisfaction."

If your druggist cannot supply you, write to
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ACID IRON MINERAL

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Is a great natural remedy of wonderful curative power mined from a natural deposit. It cures all diseases, involving inflammation, by purifying the blood and directly healing the irritated parts. *Try it on an external sore and watch its magic healing.* It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

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"Cured me completely of bladder trouble." Mrs. Nading, Winston, N. C. "For sores A. I. M., is worth its weight in gold." J. H. Davis, Beaufort, S. C. (Blood Poison.) "By use of A. I. M. I was cured in a few weeks." J. P. Wingard, Branchville, S. C.

ACID IRON MINERAL CO., J. H. Garst, Gen. Mgr., Salem, Va.
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For the treatment of MORPHINE, WHISKEY, TOBACCO, DRUG AND NERVOUS DISEASES.

Special nurses and apartments for lady patients: massage and electricity when indicated: treatments private and confidential. No pain on withdrawal of Morphine.

S. M. CROWELL, M. D., Physician in Charge, 8 West Third St., Charlotte, N. C.
References: Members of the Charlotte Medical Society.

Sunbeams' Corner.

Conducted by MISS ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Why I Would Not Like to Live in China.

(By a Girl Eight Years Old.)

China is a beautiful country on another side of the world, but I would not like to live there because little girls are not treated as they are in this country.

They have no Sunday-schools nor public schools nor leagues nor band, except where there are missionaries, and instead of loving Jesus they worship idols.

Then, too, in China little girl babies' feet are bound so tight that they cannot grow, so when she is old enough to run about and play like little girls of this country do, they cannot, because it pains them to be on their feet. A Chinese lady is looked down upon if her feet are large, and she cannot walk about if they are small. When she goes out she rides in a box with a pole at each end.—Children's Missionary Friend.

Here is a letter from the Rainbow Circle, of Asheville, telling of their happy Christmas. It is a good suggestion for other Bands, and I hope will be remembered next Christmas.

E. N. B.

Asheville, N. C., Jan. 16, 1905.

Dear Miss Briggs:—You, perhaps, know that we have a Sunbeam Band at West End Church, Asheville; I wrote to Miss Draughan to report its organization.

Our Band was organized August 30, 1904. Our name is the Rainbow Circle of West End Church. We have ten members, and they are a lively, enthusiastic, energetic band of girls. They meet twice each month at my house, as this is more convenient for me, as I have small children, and there are times when it is almost impossible for me to be away from home.

We use Kind Words and the Biblical Recorder in our meetings, reading and discussing articles in these papers. This quarter we are going to use the catechism on "Doctrines," found in the Intermediate Quarterly of the S. B. C.; also the things suggested in the first part of the same quarterly as "Things Every Boy Should Know."

We have an election of officers every three months. I find the girls like this best. We elect each officer by ballot.

Perhaps you would like to know how the "Circle" spent Christmas. They were very anxious to do something to make some one happy, and different things were mentioned; but they decided to prepare a Christmas tree for some family where there were several small children. A committee was appointed to make the selection; several families were found where a tree would be appreciated, but there were three families that it seemed neither could be overlooked; but as that would necessitate three trees, and as there were fifteen children in the three families, it seemed quite an undertaking, but the Lord was with us, and friends heard of our plans, and, unsolicited, contributions began to come in, and we had our three trees, with candy, oranges, apples and nuts and a present for each child, and the parents, too.

We secured the help of two little boys (one of them had a pony and wagon) to haul our trees for us. We had notified the children that "Santa" would be there that afternoon. All the members of the Rainbow Circle were present, and some friends besides, and we all went together. After the trees were placed, the girls soon decorated them and placed the presents on, and then they sang a Christmas carol, had prayers, and the presents were distributed. We felt very sad when we went to one home; the father was under the influence of drink and was asleep. We had no song there, but placed the presents on the tree, and prayed for the family and the father, and left.

You cannot imagine our joy when that father came into Sunday-school the next Sunday with all his children, which has not been his habit.

All the members of the Rainbow Circle said that it had been the happiest Christmas they had ever spent.

I have written you quite a long letter to be the first one, but I hope you will pardon me if I have intruded on your time. We will be very glad to have any help or suggestions that you will give us.

I feel very incompetent to be the leader of these girls; but there seems to be no one else at present to do so. Pray for me that the Lord will give me wisdom and strength and guidance in this duty.

Yours in the work,

MRS. W. E. LOGAN.

Asheville, N. C., R. F. D. No. 3.

How Chinese Artists Illustrate the Bible.

I once asked several Chinese artists, in different cities, to illustrate for me the parable of the Prodigal Son. Most of the artists were heathen, but heathen and Christian alike depicted the "Far Country" as an opium den. One artist went further than the story, and showed the two brothers as children walking out with their aged father, the prodigal showing his unfilial proclivities by refusing to hold his father's hand, while the elder brother is dutifully clinging to the old man. Another artist skilfully introduced the household dog barking at the figure in rags, in whom he failed to recognize his master's son. All artists represent the father and son meeting without the father's open arms and loving kiss; he simply stands and the son kneels to him. The feast is always a great feature, at which, alas, foreign wine-glasses hold a conspicuous place, showing that the Chinese consider wine as a necessary part of foreign festivity.

The importunate widow is represented as clinging to the mandarin's great state chair, as he is proceeding along the streets. This is the way in which a Chinese widow has often to seek redress, but she is not exactly the widow as we picture her.

In the parable of the wedding feast the excuses are graphically drawn; the king's servants are seen delivering the red invitation papers, one giving to a man contemplating some oxen critically, another to a man whose newly-married bride is looking out of a window in his house.

In the story of the man who did not deign to dress in the wedding garment, we have all the guests arrayed in the plum-colored ceremonial garments, and one young man presenting himself with his own fine blue silk coat, evidently considering his own dress quite fit for the occasion. As he comes forward to take his seat he is espied by the king, and seized by his orders, while in the last picture his fine clothes are all stripped off, and he is undergoing the penalty of disobeying and insulting the king who had so graciously invited him.

We have been accustomed to dress that man in the coarse garb of every day, but the Chinese Christian artist sees the sin to be thinking that our best in good enough to pass the King's scrutiny.

Another Christian artist presented me with a picture of Christ and Zaccheus. Christ and his disciples are standing near the tree in which Zaccheus is perched on an overhanging bough; Christ is dressed as a smart young Chinese gentleman. At first sight one's feelings of reverence and solemnity undergo a severe shock, but on a further consideration of the picture the figure has this great beauty in it, that Jesus is of every country, the man of men; and, as St. Paul gladly owned himself, all things to all men—to the Jews a Jew, to those under law as under law, that he might save some—so his great Master is of every nationality, that he may save men out of all nations: and it is a joy to feel that to the Chinese he is already being painted in their inner thoughts as one of themselves, clad in their dress, a man of their nation.—Selected.

Churches, Sunday-schools, or Young People's Societies wanting hymn books, can supply themselves free on terms easily complied with. Address Baptist Book Concern, Luisville, Ky.

Address WILBUR R. SMITH, LEXINGTON, KY. "Cheapest and best College." COMMERCIAL COLLEGE OF KY. UNIVERSITY. Refers to thousands of successful graduates. Cost to complete Full Business Course, including Tuition, Books and Board, about $90. Phonography, Type-Writing and Telegraphy taught. Address WILBUR R. SMITH, Lexington, Ky.

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We issue a Poultry Supply Catalogue as well. If interested, send for this also.

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New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

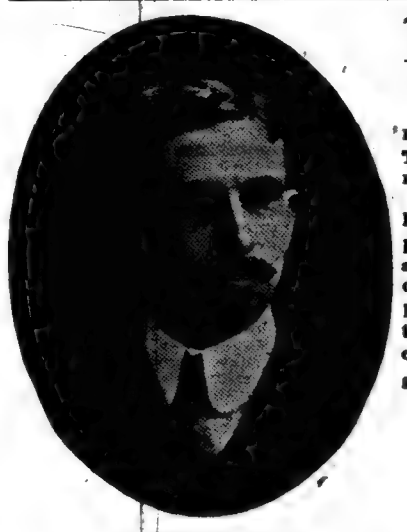
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Under this treatment the patient is cured by natural agencies. No medicines are used. The Biggs Treatment embraces everything that is curative nothing that impairs or destroys vitality.

Hundreds of sick people have been restored to health by this method. Many of them had been pronounced "incurable," but, nevertheless, they are now well. If you are interested in the cure of disease, write me for free literature which explains my method. I will also send numerous testimonials from well-known people whom I have cured. Do not postpone the matter—you may forget it. Write to-day.

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THOS. H. BRIGGS & SONS
RALEIGH, N. C.
THE BEST PLACE TO BUY.

Current History.

Russia on the Verge of Revolution.

Sunday the news flashed throughout the world that 1,500 men had been shot down in St. Petersburg, Russia: and well-informed men thrilled with the impression that the blow has fallen which means revolution and the end of the autocracy.

For months it has been known that Russian discontent was organized into a vast net-work of committees with a central executive board; for months the mutterings of discontent have grown more ominous. For months press and people have dared to take liberties that ten years ago would have exiled them in arctic Siberia. Over all has brooded the repeated reverses in Manchuria and on the Pacific; heavy taxes, conscription, open scandal. Then came a great strike of workmen, led by a priest, Father Gopon.

These workmen to the number of 150,000 paraded the streets of St. Petersburg for days. They openly expressed confidence in the Czar, that he would espouse their cause. Their reward is a massacre at the hands of his soldiers, men, women and childen being fired upon.

Papers and industries have suspended. Fifty thousand soldiers are encamped in the streets.

It appears that the revolution that will remake Russia and elevate the people, is at hand.

Of less significance is the effect upon Russia's fighting power. To say the least, this Terror—for it is nothing less—destroys her last hope of recovering against Japan.

The following press report contains the best available statement of the matter:

St. Petersburg, Jan. 22.—This has been a day of unspeakable terror in St. Petersburg. The strikers of yesterday, goaded to desperation by a day of violence, fury and bloodshed, are in a state of open insurrection against the government. A condition almost bordering on civil war exists in the terror-stricken Russian capital. The city is under martial law, with Prince Vasilchikoff as commander of over 50,000 of the Emperor's crack guards. Troops are bivouacked in the streets tonight at various places on the Nevesky prospect, the main thoroughfare of the city. On the island of Vassilostrow and in the industrial sections infuriated men have thrown up barricades, which they are holding. The Empress Dowager hastily sought safety at Tsarskoe Selo, where Emperor Nicholas II. is living.

Minister of the Interior Sviatopolk-Mirsky presented to his majesty last night the invitation of the workmen to appear at the Winter Palace this afternoon and receive their petition; but the Emperor's advisers already had taken a decision to show a firm and resolute front, and the Emperor's answer to 100,000 workmen trying to make their way to the palace square today was a solid array of troops, who met them with rifle, bayonet and sabre. The priest, Gopon, the leader and idol of the men, in his golden vestments, holding aloft the crosses, marching at the head of thousands of workmen through the Narva gate, miraculously escaped a volley which laid low half a hundred persons.

The figures of the total killed or wounded at the Moscow gate, at various bridges and islands and at the Winter Palace vary. The best estimate is 500, although there are exaggerated figures placing the number as high as 5,000. Many men were accompanied by their wives and children, and in the confusion, which left no time for discrimination, the latter shared the fate of the men. The troops, with the exception of a single regiment which is reported to have thrown down its arms, remained loyal and obeyed orders. But the blood which crimsoned the snow has fired the brains and passions of the strikers and turned women, as well as men, into wild beasts; and the cry of the infuriated populace is for vengeance.

Mr. Bryan.

Mr. William Jennings Bryan was in Washington last week and visited the President and Congress. The persistence of great interest in him can be accounted for, in light of his defeats, only on the ground that vast numbers of people are convinced that in his policies he is honest and that they contain much that is needed by the American Commonwealth. In this connection it is interesting to observe that President Roosevelt is now proposing to adopt Mr. Bryan's attitude with regard to railroads and other great corporations, to the extent of advocating direct government control and supervision.

The Textile Strike.

The great Lowell, Mass., strike ended last week in failure, the new Governor Douglas acting as peacemaker. The strike, which began here on July 25, 1904, was the greatest disturbance the textile industry of America has ever known. When the mills involved were obliged to close their gates about 25,000 operatives were thrown out of work. Seventy-one mills, controlled by thirty-three corporations, stopped the machinery and it remained idle until the middle of November, since which time most of the factories have been running, generally with less than one-half the usual force. The strike was directly due to a reduction of 12½ per cent in wages. The mills had reduced wages 10 per cent eight months previously. Under the second reduction the standard price for weaving was 17.32 cents per cut. The last reduction was not met by the six mills of the Fall River Iron Works, a concern conducted independent of the Fall River Manufacturers' Association. The yarn and thread mills, the Barnaby Gingham, and Stevens Quilt mills were also out of the wage reduction agreement. The mills affected by the strike have a combined capital of $25,000,000 and have 2,300,000 spdindles. During the months the seventy-one mills have shut down the operatives lost nearly $150,000 weekly and the corporations about $23,000. The aggregate direct losses to all interests is estimated at fully $5,000,000. The indirect losses were also considerable.

The Temperance Convention.

Two hundred and fifty delegates, representing all the walks of life, college professors, ministers, lawyers, physicians, politicians and wage-earners responded to the call and assembled at Raleigh, January 19th. Mr. H. A. Page was chosen president, Mr. W. A. Dunn having acted in that capacity temporarily. Mr. John A. Oates and Mr. Walter Cahoon were elected secretaries. After several speeches the State Chairman's report was received—which see in our regular Temperance department. We cannot give a full account of the Convention. It was enthusiastic, rejoicing in repeated victories and determined to hold the fort. One thousand four hundred dollars was raised and the chairman instructed to raise $3,000, every dollar of which will be needed to maintain our work.

The following is a statement of the legislation approved by the Convention:

1. Recognizing that the liquor traffic is the source of disorder and crime, we reaffirm the principles of

Easy to Quit Tobacco or Cigarettes,

Each of the Undersigned, for Himself, Freely and Voluntarily, Testifies as Follows;

I hereby certify that I was completely cured of the tobacco habit more than two years ago by Rogers' Tobacco-Specific. I have not used tobacco in any form since, nor had any desire to do so. I found Tobacco-Specific not only perfectly harmless, but of great benefit to my general health. Before taking Tobacco-Specific I had used tobacco the number of years set opposite my name below.

Rev. W. W. Glenn, Meridan, Miss.,	45 y'rs.
Rev. W. J. Simmons, Opp, Ala.,	8 "
Green R. Joyner, Atlanta, Ga.,	50 "
I. A. Sancier, Nugent, Miss.,	40 "
H. J. Herrick, Att'y, Honston, Mo.,	45 "
James Lilley, Bangor, Cal.,	45 "
J. A. Ross, Beaverdam, Ohio,	68 "
T. B. Sharp, Uniontown, Ark.,	32 "
I. H. Webster, Manchester, N. H.,	40 "
A. M. Wells, Kinsley, Kans.,	50 "
J. B. Murray, Camden, Wash.,	40 "
Henry Bowen, Topsham, Vt.,	30 "
Allen Dryer, De Witt, Mich.,	40 "
Dan Makinster, Redfield, Iowa,	45 "
I. T. Saunders, Rushville, Ind.,	25 "
James A. Ward, Delta, Idaho,	35 "
Thos. J. Kitchens, Avera, Ga.,	35 "
H. W. Hann, Stevensville, Ont.,	25 "
C. C. Jobes, San Diego, Cal.,	37 "
T. H. Olson, Gunder, Iowa,	31 "
W. M. Jones, Alexandria, Ind.,	25 "
J. W. Pinger, Waterville, Wash.,	25 "

Hundreds upon hundreds of people in all parts of the country have been cured by Tobacco-Specific. It is a harmless vegetable remedy, made by a noted chemist of Cincinnati, and is practically odorless and tasteless. It can be given in food or drink at meal time, and will positively cure any case without the patients' knowledge.

Taken by the patient himself it is just as certain to cure. It cures all forms of tobacco habit, whether that of pipe, cigars, cigarettes, snuff or chewing.

The Rogers Drug and Chemical Co., 1666, Fifth and Race Sts., Cincinnati, Ohio, will send you free, in plain wrapper, a trial package of Tobacco-Specific, and the most valuable book on the subject ever published, if you will send your name and address.

EXAMINE Your Own EYES  FOR Glasses

We send free a sample method of testing your eyes at home. We sell a single pair of glasses at wholesale price. Write for our method to-day.

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That Rankling Cough Positively Cured by Allen's Lung Balsam

Cabbage Plants and Sea Island Cotton Seed

Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakefield" and "Charleston Large Type Wakefield" two earliest sharphead varieties, and head in rotation as named. "Succession," "Augusta Tucker" and "Short Stem Flat Dutch," the 3 best flat head varities, and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1,000; 10,000 and over, $1.00 per 1,000. Terms: Cash with order; or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina sea coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 pounds per 1,000, and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

Our Cotton Seed. Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on December 2 at 31 cents per pound. Seed $1.25 per bushel, lots of 10 bushels and over $1 per bushel.

My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for thirty-five years.

Wm. C. GERATY, "The Cabbage Plant Man." Post & Telegraph Office. Young's Island, S. C.

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J. M. FROST, Secretary,
Nashville, Tenn.

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M. B. Pres.

Administrator's Notice.

Having qualified as administrator of the estate of Bunnie P Mahgum, late of Wake county, this is to notify those having claims against his estate, to present them to the undersigned on or before January 11, 1906, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

WM J. BAILEY,
Administrator.

NEUSE, N. C., R. F. D, No. 1.

OFFICE OF
CRANBERRY IRON AND COAL CO.,
PHILADELPHIA, Jan. 23, 1905.

The annual meeting of the stockholders of the Cranberry Iron and Coal Company will be held at the office of the company, No. 240 South Third street, Philadelphia, Pa., on Tuesday, the 31st day of February, 1905, at 12 o'clock M., for the purpose of electing a Board of Directors to serve during the ensuing year, and for such other business as may be brought before the meeting.

JOHN S. WISE, Secretary.

Land Sale.

By virtue of authority of a certain mortgage deed executed to me by Griffin Stewart and Notie Stewart his wife on the 26th day of May, 1902, and recorded in Book 172, Page 280 in the Register of Deeds office for Wake County, N. C., I will at public outcry at the court house door on Tuesday, February the 7th, 1905, sell to the highest bidder for cash, the following described property: A part of the Griffin Stewart tract of land in Buckhorn Township beginning at the Southwest corner of my land, it being C. J. Bright's corner, in B. R. Barker's line; thence E. with B. Q. Barker's line to a corner; thence N. with B. Q. Barker's and J. J. Jewart's line and James Stewart's line to Neil Stewart's corner; thence S. to Neil Stewart's corner to the Smithfield Road; thence W. with said road to C. J. Bright's line; thence S. with C. J. Bright's line to first station, containing about forty-five acres. Time of sale 12 o'clock m., January 5, 1905.

C. J. BRIGHT,
Mortgagee.

State regulation and of adequate police protection now contained in the Watts law. Holding that the liquor traffic should not be forced upon any community against its will, we also hold that on account of the nature of the traffic, and especially its debauching effect upon the fountain of government, the suffrage, every advantage should be given the cause of temperance consistent with the rights of self-government. While the sale and manufacture of liquor is allowed now only in incorporated towns, it is the privilege of the governing bodies of both counties and towns to refuse to issue license. We advocate the extension of the same principle of police power so that, where an incorporated town, through the sale of liquor, becomes a nuisance to neighboring counties, such sale shall be prohibited by legislative action.

2. We recommend that the Legislature pass a State anti-jug law.

3. That no liquor shall be sold, rectified or manufactured in a town having less than two hundred qualified voters.

4. That all saloons shall be required to close their doors between the hours of 8 p. m. and 6 a. m.

5. That no spirituous, vinous or malt liquors shall be shipped into or out of prohibition territory.

6. That the Watts law be amended so as to forbid the rectifying of liquor wherever its manufacture and sale are forbidden.

7. That in any prohibition or dispensary territory the possession by any person of a license to sell or manufacture liquor shall be considered prima facie evidence of guilt.

8. That the laws be so amended as that where a person has been convicted once of the illegal sale of liquor, a second conviction shall be punished by imprisonment.

9. That our Representatives in Congress be urged to support the Hepburn Dolliver Bill, or some similar provision, to prevent the shipment or liquor from one State into the prohibited territory of another State.

10. That wherever public sentiment shall support the action, counties having prohibition shall be taken out of the operation of the Watts law by legislative enactment and prohition made permanent.

11. That the sale or distribution of liquor by a club to its members should be forbidden.

12. That the drinking or handling of intoxicating liquor in restaurants in towns where prohibition or the dispensary prevails should be forbidden.

13. That we recognize that the dispensary as an alternative to the saloon and that temperance people are justified in supporting it, when, in their judgment it is the only means of destroying the saloon, with prohibition as the ultimate goal.

Review of the Genera Assembly.

Last week was the most eresting yet in the present session of the General Assembly; not that important measures were passed, but that many important ones were proposed and discussed in the committees.

Of measures passed, the Asheville and Richmond County liquor bills were the only significant ones. The Asheville bill proposed to exclude from that city distilleries that make less than a certain number of gallons of liquor per day. In the House there was a vigorous discussion, led by temperance men pro and con. The vote was by no means a test of the temperance strength. although the act is regarded as somewhat in the direction of temperance.

The Richmond County bill was a temperance measure, as it breaks up the distilleries and bars at Hamlet and Hoffman and makes Richmond a prohibition county. It passed almost unanimously, and, therefore, there was no test vote. Senator Everett and Messrs. Cameron Morrison, Settle Dockery and Rev. D. C. Britt deserve great credit for bringing this legislation to pass. Mr. Morrison made a really powerful speech in its behalf.

The impression is that the House and the Senate will stand for reasonable constructive temperance legislation. We have no idea, however, that they will enact any radical measure. In fact, we take it they will not be expected to enact any temperance laws save such as are necessary to making the Watts Act effective. To seek more is to decidedly embarrass the progress of temperance in North Carolina.

* * *

The leading Christian denominations were represented before the Judiciary Committee last week in the interest of divorce reform. It was an impressive occasion. They petitioned unanimously for a law restricting the past nuptial grounds of divorce to the act of adultery. Several bills of this tenor have been introduced.

Mr. Winbourne's bill to so amend the Constitution that special taxes for popular education may be voted by each race for its own schools has received a favorable report. This act would not interfere with the Constitutional guarantee of four months' schools for each race. But it would widen the gulf between the races, would upset our educational order, bringing in much confusion. And, if not for those reasons, it should be defeated because it is not worth a tithe of the trouble it would cause. If Southern white people know what is good for them, they will keep the education of the negroes in their own hands.

The Reformatory institution was so far approved that a committee was appointed to draft a bill to create it.

Of anti-liquor bills, the jug-law, the bill to exclude the sale and manufacture of liquor from towns of less than 200 qualified voters, the Alexander bill to require all saloons to close between the hours of 8 p. m. and 6 a. m., and to pay $1,000 license and have no screens, are before the House and Senate. The first two will come up for a vote this week.

The bill to increase judges' salaries to $3,000 is in hand. Three thousand is certainly a slight increase.

Mr. McKelway speaks elsewhere of the anti-child labor bill.

The bill to devote $5,000 to a monument to the late Senator Ransom bids fair to pass. We do not feel for this movement as we felt for the Vance monument bill, and we should not care if it failed.

The A. and M. College is asking for $100,000 and the Normal College for $110,000. The State University's annual appropriation will probably be increased to $50,000. In view of the fact that the charitable institutions are practically demanding larger appropriations, there is already talk of issuing bonds—which would be a political blunder of lasting effect.

A bill has been introduced to appoint a committee to investigate the South Dakota bond matter. There is a decided under-current in favor of paying these bonds; but the Democratic party platform is being invoked against this course, and the politicians are lying low. One thing is certain, the State will have to pay these bonds or be subjected to the National humiliation of a sheriff's levy. Why make a wry face over it? It were far better to pay the bonds; to pay the entire issue of the series; and to take the ground that these bonds, having been issued by responsible representatives of the Commonwealth are good, while the $45,000,000 carpet-bag bonds having been issued by aliens, usurpers and thieves by no means representative of the State, deserve the repudiation which they have received. In our present position the scalawag bonds are helped by being in company with these other bonds. Let us make the distinction once and for all.

Thanks.

Resolved 1. That the members of the Philaretian Literary Society are indebted to Mr. John Pullen for his earnest and successful effort towards raising a contribution of $500.00 in their behalf, for the purpose of furnishing their new hall.

2. That we extend to Mr. Pullen our hearty appreciation and sincere thanks for the great service that he has rendered us.

3. That these resolutions be spread upon the minutes of our society, and that copies be forwarded to the papers for publication, and to Mr. Pullen.

LUCILE WITHERS,
President.
ELOISE DOUGH,
NINA BROWN,
CLARA BURKE,
Committee.

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Temperance.

Report of Chairman of Executive Committee, State Anti-Saloon League.

Inasmuch as six months more than a year have elapsed since the temperance forces of North Carolina met in State Convention, it seems to me well to submit a report covering two years. This seems to me all the more desirable because it was just two years ago that I found myself under the necessity of representing you in behalf of our cause in the General Assembly.

Work in the Office.

Within these two years I have sent out 600,000 leaves of literature in behalf of temperance, amounting to 100,000 complete publications. I have sent out more than 100,000 circular letters and, I estimate, several thousand actual letters. I sent out during the General Assembly of 1903 many thousand petitions which were signed by between 30,000 and 40,000 people and submitted to the General Assembly. I have sent out 60,000 pledges and 10,000 of them have been returned to me bearing the names of a rising army of total abstainers. A dozen or more addresses to the friends of temperance have been issued in the public press.

Expense.

For support of the work in the General Assembly of 1903, I received $571.53. From this sum enough was saved to maintain our work until July 7, 1903, when our first Convention met, and its members pledged $2,500. Of this sum $956.93 has been collected, including a few items that were not pledged. I am glad that I can report to you that we come to this hour without serious debt. We owe less than $100, and $75 of that is owed to our attorneys.

It is my duty to inform you how the total sum of $1,828.46 has been expended. I have spent $600 for stenographer and assistance; $200 for printing; $503 for postage; $450 for salary of Mr. Hinton, our field representative for a time, and for traveling expenses; $75 for attorneys. Mr. Hinton, I may say, served us earnestly and effectually for a few months, but it seemed to him that the financial response to his efforts did not justify him in continuing.

Work Accomplished.

Within these two years 130 local leagues have been organized; 90 county executive committees have been appointed. I am well aware that few of the local leagues meet regularly; but they have organized spontaneously; they have met and worked whenever occasion required, and this is all that may be asked. From my correspondence I have enrolled a list of 4,000 North Carolina temperance workers, most of them ministers, but many of them stalwart laymen. Altogether, I feel assured in saying that we have one of the most thorough, responsive and effectual organizations that has ever been formed in the interest of temperance in North Carolina. By means of it we may reach every locality in the State at any time through men whom to reach is to touch the heart of North Carolina.

I would not accredit our organization with all that has been achieved in the temperance cause within these two years. We worked, for example, in the General Assembly of 1903, under peculiarly auspicious conditions. I refer to Governor Aycock's and Senator Simmons' friendly attitude to the Watts bill. Our Executive Committee advanced the London bill, but we so directed our contest that in event of failure its effect would be favorable to the Watts bill.

Moreover, the State Anti-Saloon League fell heir to the temperance interest that had been accumulating in North Carolina in all the years when fear of the black vote prevented the friends of temperance from forwarding their cause and kept them at the mercy of the bar-keepers and distillers.

And so I make record of the achievement of these two years in full recognition of the fact that this is not our record, but rather North Carolina's record.

The Watts Act alone brought prohibition throughout our rural districts. The number of grain distilleries was reduced from 392 to 78; number of fruit distilleries increased from 442 to 462; I have not been able to discover any statistics of the number of bar-rooms abolished by the Watts Act; but I have reason to think that the number was not great, since for years the bars had been finding the rural districts too good for them. For the year 1903 the United States Revenue Report shows a reduction of retail licenses from 1,185 to 817. This indicates the number of saloons closed 368. Fifty more have closed since.

We have had local option elections in 35 towns and cities. We have carried for prohibition, as follows: Statesville, Elizabeth City, New Bern, Goldsboro, Nashville, Benson, Hillsboro, Wadesboro, Greensboro, Durham, Roanoke Rapids, Charlotte, Southport, Jacksonville, Pilot Mountain, Graham, Scotland Neck and Rockingham.

We have carried for dispensary, as follows: Raleigh, Oxford, Wilson, Greenville, Kinston, Henderson and Fremont.

We have been defeated in ten places, as follows: Washington, Wilmington, Rocky Mount, Tarboro, Weldon, Sprir- Hope, Reidsville, Salisbury, Morganton and Marion.

Bar-rooms and distilleries are permitted to exist now in only twenty counties, as follows: Buncombe, McDowell, Burke, Rowan, Rockingham, New Hanover, Richmond, Halifax, Edgecombe, Pitt, Green, Martin, Hertford, Beaufort, Washington, Chowan, Halifax, Bertie, Nash and Caswell.

And before the present Assembly shall adjourn, the days of the saloons in two others will likely be numbered. Two years ago saloons were licensed in fifty counties.

From Wilmington to Asheville, along our Southern border, no liquor may be sold save at Hamlet and Hoffman. From Morehead City to Asheville through the centre of the State, liquor may be obtained of bar-rooms at only La Grange, Salisburg, Morganton and Marion.

With prohibition in Asheville, Salisbury, Morganton, Marion and Winston-Salem, we should have practically the entire portion of the State west of Raleigh under prohibition.

It is evident that the most of our work that remains to be done lies in the east; and in the east most of the saloon towns are between the Atlantic and North Carolina Railroad and the Virginia line. They are many of them small towns, and, therefore, easily dominated by the mercenary liquor element. Many of them have long been subject to that class of politicians who condoned their own unfitness by holding up the awful threat of the negroe's unfitness—a class that must pass out now that the negro no longer remains to afford a flattering background for their unworthiness.

It becomes us here to salute with a cheer the noble men who have led in the actual local battles, and to whose patriotism, wisdom and zeal, the victories have been due; and it becomes us no less to honor those who have gone valiantly to defeat in a cause that nothing can daunt—which shall never know real defeat. For we follow the captain who presides over the ages.

I would thank, too, the public press, denominational and political, for its readiness to give us access to its columns. And I would make record in particular of the good work done in our general cause by the News and Observer, of Raleigh, and the Charlotte News, of Charlotte, and I would not forget the earnest work of the Dispatch, of Wilmington.

I take it as my duty to submit to you not only an historical record, but also such suggestions as my work may have discovered to me.

I think it timely to make a plain statement of our policy to this effect.

(1) That we are not partisans, that we would under no circumstances form a political party, but, on the other hand that we will not be trifled with. We will throw the weight of our influence for temperance without regard to parties.

(2) That temperance laws must be enforced. We are on trial now. If our cause fails, we shall—and ought—to take a back-seat for ten years. And all depends upon rigid enforcement of the laws. It becomes us, therefore, as we love our cause and value the achievements of these two years—the heritage of more than one generation's prayers and labors—to insist in imperative temper that the laws must be enforced. Let us say this respectfully, but earnestly, to the Governor, to the solicitors, to the sheriffs, to the mayors. Let us make law-enforcement an issue in every election. And let us urge the judges to inflict the penalties of the laws as they never have before.

(3) It is timely to make a declaration relative to the dispensary. I am sure of your applause when I say that we should declare that our aim is prohibition and nothing short of it. I have a higher aim, however, and that is—the permanent cure of the drink-evil. I believe in prohibition as the best remedy in rural districts and small towns. But I must believe in the dispensary or some other restraining and regulating substitute as a temporary step in towns of 4,000 population or more. And I have been forced to this belief by the history of prohibition in the United States. In a word, I advocate the dispensary as a step toward prohibition where experience has indicated that the step from high-license to prohibition cannot be successfully taken.

(4) We must also reckon with the quite widespread desire for a general election with State prohibition as the issue. We have made our progress so far by local effort. Local option is universally recognized as the best method of reckoning with the liquor traffic. In my judgment, if we should now obtain a State prohibition law, the local sense of responsibility would undergo a decided weakening. This we cannot afford. Moreover, resentment in towns that have voted for saloons would lead to open defiance of the law. I fear, on the whole, we should fall into much confusion, and in the end lose our present progress. Let us reflect upon the fact that of twenty-six States that have adopted State prohibition, only two now hold to it; and neither of them maintains it.

I advise, therefore, that we concentrate our efforts upon making good our present laws, upon proving that prohibition will work in the rural districts and in towns that vote for it; and also in the work of carrying other towns as rapidly as possible. For the present, let the emphasis continue to be local. Meanwhile our present work of agitation, education and organization will go on and bring us to the hour when by Constitutional Amendment we may make enduring the expressed and fixed will of the people, and hand down to our children a Commonwealth armed against the Drink Evil, not only by law, but in the hearts of her people. So shall we not only serve our own, but also offer to our beloved Republic a citadel of power against the day when the saloon cause shall grapple with her to the death. For to such a day every hour speeds us.

(5) We must realize that unless we by some means maintain the interest in our local leagues they will lose their virility. A league in a quiet temperance district does not feel its need for existence. But we need it. If we could establish a little paper or employ a strong campaigner to devote his whole time to the work of vitalizing the local organizations, or do both, our general progress would be swifter and surer. We cannot forget that most temperance movements have been permitted to die by indifference. The opposition arouses and quickens us, but when we win the battle then we go to sleep; and soon it is worse than if we had never fought. God forbid that it shall be so with us.

I place this responsibility upon you. You cannot expect me to do as much work as I have done. But if I could, I could not do the work needed now. We must do more than we have done.

Conclusion.

In conclusion, let me say that I very much desire to be released from this charge. I am sure, moreover, that a new man will bring to it fresh strength, fresh zeal and fresh resources. For months I have deferred long-cherished and important plans in order that I might discharge the task you have committed to me. Now that our work is so well established, I can relinquish it without fear. And this, I am persuaded, is required not only by the plans referred to, but also by the necessity of guarding my health. As an editor and a citizen, you may rely upon the full value of my support, and always upon my grateful remembrance of your unfaltering loyalty to my endeavors.

J. W. BAILEY,
Chairman.

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Marriages.

WORMACK—HALE.—Mr. Robert B. Wormack to Miss Lossie Hale, at pastor's residence, Henderson, N. C., J. W. Downey officiating.

CHANEY — YARBOROUGH.—At Shiloh Baptist Church, in Caswell County, N. C., December 21, 1904, Mr. E. F. Chaney, of Hamer, to Miss E. G. Yarborough, J. J. Adams officiating.

JONES—KERSEY.—At Shiloh Baptist Church, in Caswell County, N. C., December 21, 1904, Mr. R. J. Jones, of Person County, to Mrs. Delula David Kersey, J. J. Adams officiating.

PUCKET—HOYLE.—At Henderson, N. C., December 11, 1904, E. L. Pucket, of Granville County, N. C., to Miss Eva Hoyle, of Vance County, N. C., Rev. J. W. Downey officiating.

FRANKLIN—BARKER.—At Shiloh Baptist Church, in Caswell County, N. C., December 14, 1904, Mr. Wm. G. Franklin, of Cunningham, N. C., to Miss Edith Barker, J. J. Adams officiating.

Obituaries.

DUNLAP.—Mrs. Sallie Ann Dunlap, wife of Bro. John H. Dunlap, died at Hallison, Moore County, N. C., December 24, 1904.

She was about 36 years old, and had been a member of the Baptist church ever since before she was grown, and lived a consistent Christian life. She was very kind-hearted and made her home pleasant for all about her.

The writer has been intimately acquainted with her from her early childhood, and never heard her speak evil of any one.

When a school girl she was highly esteemed by all for her kindness.

She leaves a kind husband and four children to mourn their loss, and she has gone to join her little girl (Mollie) who went to heaven about four weeks before her ma.

We laid her to rest in the cemetery at Sandy Branch Baptist church (where she was a member) on Christmas day, late in the afternoon, after a short burial service, conducted by her pastor, Rev. J. L. Smith.

May the Lord bless the bereaved ones! L. R. DIXON.

Dr. W. B. Watford.

On the second Sunday in December, 1904, our senior deacon, devoted friend, and beloved physician, Dr. W. B. Watford, after an illness of about three weeks, was summoned by the angel of death to appear before his beloved Master to render an account of his stewardship for the manner in which he has conducted himself during the last eighty years of his earthly existence. When the summons came he did not shrink, but like a true soldier, standing with his face to the front, with his armor buckled on, he was ready and willing to obey.

Only six months previous his beloved wife was called to exchange a world of sorrows, cares and afflictions for one of rest, peace and happiness.

Brother Watford seemed to have no desire to linger here longer, but was willing to depart and join that happy throng in the beautiful beyond.

For several years past he had been subject to bodily afflictions, but like a true soldier of the cross he bore his afflictions with patience, without a murmer. He really possessed a jovial disposition, always seemed to be in a good humor, ready at any time to give or take a joke from his brethren. Indeed, such was his life civil and religious, that he made friends wherever he went. As a citizen he was kind and obliging, patriotic and helpful in the various duties of life. As a Christian his life shone brighter and brighter as the years passed and as he began to near that period when the last summons came: "Child, your father calls —come home."

His life was such that everybody thought well of him, no one had a disposition to say aught against him.

We all miss his genial face, whether in church services, in the missionary society, in the Sabbath-school, or along the streets of our little town, we know no one who would be missed with greater concern. Brother Watford took great delight in attending his church services, and when not called off on professional services, we might reasonably expect to see him filling his accustomed seat. He was ever ready to hold up the hands of his pastor by prayer, by council, and by hearty co-operation in the various services of the church.

Whereas, our Heavenly Father, in His allwise providence has seen fit to take from us our senior deacon and beloved brother; therefore,

Resolved 1. That we bow with submissive hearts to the will of our blessed Master in this dispensation of his divine providence, thanking Him for the life and Christian influence shed by our brother while here among us, and now that he is gone, we will strive to emulate his Christian graces and push forward in the Christian's warfare until we shall be called up higher to receive our final reward.

2. That our church has lost a faithful deacon, a wise councilor and a true friend. The missionary society feels that it has been bereft of one of its most helpful members. Our Sunday-school feels the loss of a faithful friend and a well wisher and able adviser.

3. That a copy of these resolutions be sent to his beloved daughter, one be spread on our church records, and also a copy be sent to the Biblical Recorder for publication.

W. B. FELTON.
C. C. HOLDER.
D. R. BRITTON.

Thomas Slade.

Thomas Slade was born January 5, 1830. He grew up on the farm, and learned from nature, and in the free school, until he was ready to enter Wake Forest College, where he graduated in 1852. Among his classmates were Dr. Mitchell, Dr. Pritchard and Judge Faircloth. These and others of his class were often the subject of comment, of whom he spoke in highest terms.

The first five years after he completed his college course, were spent teaching at Howard College, Ala. Afterwards several years were spent teaching near his home at Trinity church, Caswell County, N. C. While teaching he induced many young men to go to Wake Forest for training.

At the age of forty he was married to Miss Sunie Howard, of Alabama. The marriage was blessed with two children—one son and one daughter. They both live yet with their mother at the old home.

Brother Slade was converted while young, and united with the Trinity Baptist church, of which he lived a consistent member until his death. He loved his pastor and stood by him in all good causes. During his life many good men were his pastor. I don't remember of hearing him speak evil of any one at any time. I don't remember of seeing him fretted at any time.

He was sick about nine months previous to his death, but was patient in all his suffering. His prayer was to the Father for mercy, and grace, in the hour of death. When death came it found a peaceful expression on his face. He was called to his heavenly home December 24, 1904, in the seventy-fifth year of his age. S. B. WILSON,
His Pastor.

Mrs. Julia A. Buffaloe.

Wheeras, God has removed by death our sister, Mrs. Julia A. Buffalo; and,

Whereas, we desire to put upon record our appreciation of her worth as a Christian and fellow-helper; therefore be it

Resolved 1. That our Societies, the Missionary and Ladies' Aid, in joint meeting assembled, do hereby express their sorrow at the great loss they have sustained by her death. Her gentleness of spirit, her devotion to duty and her lovely example were to us a constant inspiration in our endeavor to serve the Master.

2. That our Societies do hereby express their earnest desire to emulate her worthy example in Christian living and faithful service.

3. That we hereby tender the bereaved family our heartfelt sympathies, and the secretaries of our Societies be instructed to forward to the family a copy of these resolutions, and that they be spread upon the records of our Societies.

(Signed)
MRS. A. B. DUNAWAY,
MRS. C. D. RAY,
MRS. S. H. CANNADY,
Committee.

Mrs. D. S. Kennedy.

Whereas, it has pleased our Heavenly Father, in His infinite wisdom, to remove from our midst our beloved sister, Mrs. D. S. Kennedy; and,

Whereas, we, the Woman's Missionary Society, wish to record our loss in her death; therefore be it

Resolved 1. That our Society has lost a faithful member whose place cannot be easily filled.

2. That we deeply deplore our loss, but feel assured that she died in the hope of a blessed immortality.

3. That we extend our sympathy to the bereaved husband and family in their sore affliction, and pray that the sustaining grace of God may be their portion.

4. That a copy of these resolutions be sent to the family of the deceased, to the Biblical Recorder and spread upon the minutes of our Society.

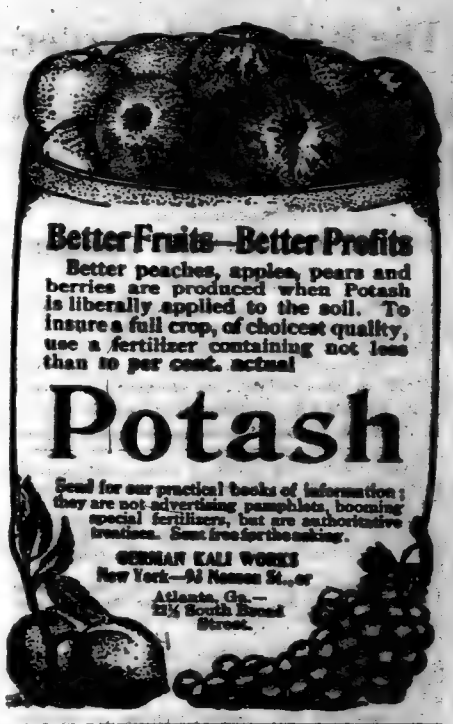
MRS. O. P. MIDDLETON,
MRS. J. W. R. BASS,
MRS. H. G. OWEN,
Committee.

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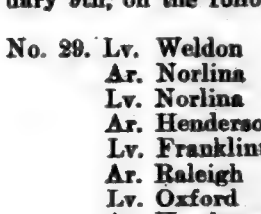
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The Seaboard Air Line Railway announces the inauguration of the "Shoo-Fly" train, between Weldon and Raleigh, with connections from Oxford, Louisburg and Warrenton, commencing Monday, 9th.

The trains will be known as No. 27, Southbound, and No. 30, Northbound, will stop twenty minutes at Norlina for breakfast and supper, and will be operated daily (except Sunday), commencing Monday, January 9th, on the following schedule:

No. 29.	Lv.	Weldon	6.45 a. m.
	Ar.	Norlina	8.00 a. m.
	Lv.	Norlina	8.20 a. m.
	Ar.	Henderson .	8.53 a. m.
	Lv.	Franklinton.	9.25 a. m.
	Ar.	Raleigh	10.15 a. m.
	Lv.	Oxford	7.45 a. m.
	Ar.	Henderson .	8.30 a. m.
	Lv.	Louisburg ..	6.45 a. m.
	Ar.	Franklinton.	9.15 a. m.
No. 30.	Lv.	Raleigh	5.00 p. m.
	Ar.	Franklinton.	6.30 p. m.
	Ar.	Henderson .	6.29 p. m.
	Ar.	Norlina	6.55 p. m.
	Lv.	Norlina	7.15 p. m.
	Ar.	Weldon	8.30 p. m.
	Lv.	Henderson ..	9.00 a. m.
	Lv.	Henderson ..	6.40 p. m.
	Ar.	Oxford	9.45 a. m.
	Ar.	Oxord	7.25 p. m.
	Lv.	Franklinton.	6.10 p. m.
	Ar.	Louisburg ..	6.35 p. m.

The above schedules on the branch lines will in no way affect the present connections with regular Nos. 39 and 41.

For further information in regard to schedule, apply to

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Raleigh, N. C.
C. B. RYAN, G. P. A.,
Portsmouth, Va.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Acknowledgments.

January 25, 1905.

State Missions.—Greens X Roads, $12.50; Mt. Olive, 15.00; Caesar, Kings Mt., 3.00; Coleraine, W. Chowan, 10.50; Enon, 2.11. Total this week, $43.11. Previously reported, $2,499.76. Total this year, $2,542.87.

Foreign Missions.—W. M. S., Marshall, (Xmas), $4.50; W. M. S. Hickory, 4.15; Sunbeams, Hickory, 5.70; W. M. S., Tabernacle, Raleigh. (Xmas), 25.00; Caesar, Kings Mt., 1.00; Poplar Springs, Kings Mt., 2.13; Mt. Gilead, Montgomery, 4.53; Eagles, Tar River, 5.00; W. M. S., First, Greensboro, 8.00; Island Creek, Flat River, 10.16; Ramseur, 3.18; Pittsboro, 6.25; Christian Harbor, 2.50; Sun. Youngsville, (Xmas), 6.00; W. M. S., Henrietta, (Xmas off.), 7.75; W. M. S., Hillsboro, 2.50; W. M. S., Greenville, Tar River, (Xmas) 13.35. Total this week, $111.70. Previously reported, $444.52. Total this year, $556.22.

Home Missions.—Jersey, $2.15; Reeds X Roads, 3.00; Pleasant Grove, Kings Mt., 3.60. Total this week, $8.75. Previously reported, $271.52. Total this year, $280.27.

Education.—Jersey, $2.02; State Line, 2.00. Previously reported, $96.75. Total this year, $100.77.

S. S. and Colportage.—Mars Hill, $2.00; S. S., Red Springs, $2.25. Previously reported, $148.13. Total this year, $152.38.

Ministerial Relief. — Western Prong, C. F. and Col., $1.42; First, Fayetteville, 12.94; Livingston's Chapel, C. F. and Col., 1.39; So. River, So. Yadkin, 1.78; Ronda, Elkin, 1.88; Macedonia, Elkin, 1.63; Mars Hill, 1.00; Cedar Creek, 2.00; Abbotts Creek, 4.00; Warrenton, 10.33. Total this week, $38.37. Previously reported, $170.57. Total this year, $208.94.

Murphy School.—E. F. Aydlett, $50.00; Ballards Bridge, 3.25; Gatesville, 3.50; Reynoldson, 6.00; W. R. Cullom, 5.00. Total this week, $67.75. Previously reported, $35.00. Total this year, $102.75.

Total reported for all objects this week	$277.95
Previously reported for all objects	3,721.94
Total reported for all objects this year	3,999.89

WALTERS DURHAM,
Treas. Baptist State Con.

The night after the bill passed to abolish the bars and distilleries of Hamlet a fire occurred which destroy several of those institutions. There are several opinions relative to its origin.

Yeopim Union Meeting Postponed.

On account of small-pox in the vicinity of Beulah, the Union Meeting will not be held with said church in January, 1905.

Churches desiring the April session of the Union Meeting will please let it be known as early as possible.

Send State Missions and other funds of this Union Meeting to the clerk, W. D. Welch, at Mintonsville, N. C.

LYCURGUS HOFLER,
Moderator.

Gatesville, N. C., Jan. 19, 1905.

Notice.

The regular annual meeting of the stockholders of the Biblical Recorder Publishing Company will be held on February 6, 1905, at 7.30 p. m., in the office of the Biblical Recorder at 106 W. Martin Street, Raleigh, N. C

JOHN S. PEARSON,
Secretary.

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Notice to Creditors.

Having qualified as administrator of the last will and testament of J. H. Alford, late of Wake County, this is to notify those having claims against the estate to present them to me on or before January 15, 1906, or this notice will be plead in bar of their recovery.

W. M. JONES, Executor.
RALEIGH, N. C.

BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 30.

RALEIGH, N. C., WEDNESDAY, FEBRUARY 1, 1905.

THE CLANSMAN, BY THOMAS DIXON, JUNIOR.

We have just flung Thomas Dixon's new book, The Clansman, on the table—finished. The tingling of one's nerves is the best evidence of its power. It is interesting, absorbing, powerful. Defects it has as a novel, but as a narrative no one can deny its power; and in the fact that it is a narrative, not a novel, lies its appeal to us.

Mr. Dixon has improved upon his other two works in every respect; but he has not yet mastered the art of portraying character, and we doubt that he ever shall. Action is his field. He does narrate events with rare dramatic power. To illustrate, he must tell us that Stoneman is bad; he cannot portray Stoneman so that we shall know that he is bad. He cannot portray the loving of sweethearts; he can only tell us all about it. He cannot make Lincoln live before us, but he can tell the tragedy of his death.

It is a great art—to create characters, to breathe the breath of life into names; to stand Hamlet, Tito Milema or Becky Sharp upon the stage forever. It is the highest literary accomplishment unless we reserve Poetry. But to describe events with true dramatic power is no mean art; and in this Mr. Dixon has come at last to be, to put it mildly—strong.

It is well for the South and for America that such an one has come to the kingdom for such a time as this—a time of peace, of good-feeling, and of a generation ignorant of the trials with which the fathers were tried and in which they were not to be found wanting; ignorant of and even indifferent to an hour into which much of our best was thrown and out of which much good and evil have come and continue to come.

There is the story of the Rise of the Defeated South from ashes and humiliation in '61-'70 to complete triumph in 1900. That is an epic yet to be sung. In The Leopard's Spots Mr. Dixon treats it inadequately to say the least. Miss Glasgow has done it better; but neither has more than touched the garment's hem of the great theme.

There is the story of the plans of the more stubborn Southerners to perpetuate slavery in one way or another despite the arbitrament of arms. James G. Blaine and Charles Sumner—not to mention ten thousand lesser lights—have made the most of that in their political discussions even as a full ten thousand Southern politicians have harped on the string of Reconstruction.

There is the story of the War's Aftermath, of the over-zeal of Abolitionists wild with the dream of negro citizenship and negro justice, and urged by the insane spirit of vengeance and hate bred in the long years of the struggle; the story of States prostituted, of civilization prostrated, of the Rule of Scalawags, Looters, Negroes, Union Leagues, Freedman's Bureaus and all that grand galaxy of terror and filth, over a noble and gentle race of men and women; the story of the rise of an Invisible Empire of defeated soldiers who in poverty and weakness by the might of right and the courage of consecration to all that is holy, terrorized the aliens that had assumed to rule them, disarmed the black cohorts, struck down their white satraps, and drove from out the Temple of our Liberties the horde that had in an evil hour been put into possession of the holy of holies itself.

This is the story of The Clansman. It is material for the hand of a master of dramatic narrative.

The matter of the book is more important than its style in this instance at any rate. What concerns us most is that Mr. Dixon tells the truth of history. With quite creditable skill he has woven into the form of a novel a sequence of events entirely in accord with the experience of the South, working out precisely what did work out. We wonder at the involved character of the plot—how the lines cross; how the critical moments are pitched. Next to the strength of his narrative, he is ablest in these inventions. But while we cherish these evidences of his growing skill, we are grateful most that he has used his power and his skill to set forth the truth of history,—cruel, horrible, to be sure,—but true and heroic and needed by the world. He has given us a vindication of the Ku Klux that is overwhelming its fulness.

With the teachings of the book concerning the negro, we are not in accord. We are not so hopeless as Mr. Dixon. His forte is no more sociology than it is theology. He is too intense, too impulsive, too absolute, for an essayist. But with his teachings with regard to the wrongs of Reconstruction—not the necessity for it, but the ruthless manner of it—every intelligent Southern man must be in accord, and must be grateful for such a portrayal of it as this—a portrayal that will reveal to him that reads the secret springs of Southern political history from 1860 to 1905; and, what is more, will reveal no little of the character of the fibre in the Southern soul.

We are aware that there was a better side in the North than that represented by Stoneman. So is Mr. Dixon. It is not without significance that he assigns the dominance of the Stoneman regime to the deed of a Southern man, a madman, Wilkes Booth. Teh Clansman makes a hero of Abraham Lincoln; and, secondarily, we were astonished to discover, of Andrew Johnson, who appears in better light that we have ever seen him. Most palpably Mr. Dixon holds a brief for the South, but he is fair to the North.

We say the love story that runs from the first page to the last is not important. It is well plotted, well devolped and interesting, even if the love-making somehow does not reach the mark. But if not important, it is not without significance. Ben Cameron, of the South, is in love with Elsie Stoneman, of the North, and Phil Stoneman, of the North, is in love with Margaret Cameron, of the South. Against the back-ground of fierce sectional prejudices and animosities, these personal unions of typical children of the sections reveal the deeper tie of American blood, of personal contact, and are prophetic of the complete union even now closer at hand than sometimes appears. In this view, the love-story is more than significant. It gilds the whole of it with the pure gold of romantic love welding a divided race.

But the value of the book lies in its truth and the splendid dramatic power with which it is told. And for this only we desire for it the widest circulation.

Published by Doubleday, Page Co., New York. Price, $1.50. Cloth; 374 pages; illustrated.

BETWEEN BAPTISTS AND PRESBYTERIANS.

The question between Baptists and Presbyterians is, Of whom should the church consist? The Presbyterians agree with the Baptist, as against the Romanist, that regeneration is not wrought in baptism, but against the Baptist (and the Romanist also), they declare that the church may properly include unregenerate persons, namely, the unconverted children of believers. The Baptists, however, with a "Say not, We have Abraham to our father," refuse to give baptism except to those who have a faith of their own.—Norman Fox, in The Unfolding of Baptist Doctrine.

THREE-SCORE AND TEN: A REVIEW.

REMINISCENCES OF J. D. HUFHAM, D.D.

The preparation of this series of papers is due to the kindness of the people among whom my life has been spent. They have been so gracious to me everywhere and at all times; so ready with words of approval and encouragement; so prompt to follow where I led; so prone to credit me with talents which I do not possess, and to think well of my poor services, that it has been easy and pleasant to labor among them, hard to withhold the hand from what they wanted me to do. Under such circumstances self-sacrifice has been a joy, labor a delight.

And so when they began to count me an old man and to ask me for some written record of a busy and not wholly unfruitful life which was nearing its close, what could one do but promise! For some years the promise was impossible of fulfillment: labors did not remit and ill health held its grip. Now, however, leisure and strength have met together and the task is begun.

It is not expected of me to put down a collection of dates and figures, showing the number miles which have been traveled or the sermons and addresses which have been delivered: that would tell little to the preacher and nothing to the general reader. Nor is it to make parade of the feelings and reflections which may have been awakened by the events and experiences of the years which have gone. It is to record some of the more important things which were observed by one who, living in a stirring and memorable period of the history of North Carolina, looked out on life with the eyes of a man and tried to fill a man's place in a world of men.

The seventy-one years which make up the term of my life, include three periods. In the first of them, 1834-1861, the old civilization, with African slavery as its basis, came into the fulness of its fruitage; showing its greatest and its best, whether in the way of ideals or achievements. After a hundred and seventy years of preparation and promise, 1661-1831, there followed a brief season, 1831-1861, of fruitage and fulfillment. In this season which closed with the signing of the ordinance of Secession on the 20th of May, 1861, slave-holding reached its best, agriculture flourished, the railroads which intersect the State from North to South and from East to West were built, the University was prosperous beyond the dream of its founders, an excellent system of public schools was put into successful operation, religious colleges were founded at Wake Forest, Davidson and Trinity, seminaries for the education of girls were established in many parts of the State, the churches increased in numbers and efficiency and the houses of worship were improved, Sunday-schools became common even in the country, great academies like those of the Horners, A. M. Craig and Bingham were feeding the colleges and fostering the spirit of education; the system which we know as industrialism, was making good head-way, able newspapers in the centres of population were spreading intelligence and forming the reading habit among the people, North Carolina had borne an honorable part in the war with Mexico, and at Washington her representatives had occupied no mean place in the Cabinet and in Congress. This must always be regarded as the Golden Age of North Carolina. The names of the men who embodied its spirit and conducted its movements must live in our annals and in the hearts of the people to the very end of all things: Nathaniel Macon and W. A. Graham, statesmen,

(Continued on Page 9.)

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH. D.
Chair of the Bible, Wake Forest College.

Some Questions in Genesis 1-3.

While we are dealing with these first chapters in Genesis, it may be well to pause and reflect on a few of the questions that will arise in the mind of a thoughtful reader. For instance, what can be said about the method of creation described here and that which the geologist thinks he finds written in the rocks? Much has been said and written in the last few years about life. These chapters are full of the subject. Has our modern research and learning any light to throw on the subject as it is treated here? And then, we see man threatened here with death. What is death? Whence came it, and for what purpose? Did death enter the stream of life as a consequence of transgression on the part of Adam and Eve; or was it in the world before the advent of man?

Some people are afraid to think on such questions, and to compare what God has said on them in nature with what he has said on them in the Bible. Let us not fear. God is one, and His work is one. When we know the whole truth, there can be no contradiction. All knowledge at present is partial. (1 Cor. 13:12.) Let us therefore not conclude that there is no such thing as harmony, even if we do not always find it to our own satisfaction. Jesus, the great Teacher, kept many things in the background, promising to make them known after a while. Some of these things have been made known; many of them are still among the unknown so far as we are concerned; and I shouldn't be surprised if eternity itself is spent in one constant exploring expedition as we go on wondering, marveling, and trying to fathom the depths, explore the heights, and survey the wonders of love and grace.

But, when I begin to raise such questions as those suggested above, and ask what has been done and what is being done in exploring the secrets of matter, I am confronted by the fact that my life is taken up in other things than peering through a microscope. There are, however, honest, faithful men who are giving their lives to this work. If I wish to know the result of what they see, I must approach them as an honest man conferring with honest men. Neither the theologians nor the scientists have a monopoly on honesty and sincerity; nor has either side a monopoly on the opposite vices. For them to call me names as a theologian and Bible student, and for me in turn to call them names as scientists, would not make one step of progress for either of us. Let us imagine ourselves in a company made up of typical representatives of these two classes. We are talking reverently and candidly about matters connected with these first chapters of Genesis. I say to them: "Gentlemen, I have always thought of these creative days as being days of twenty-four hours each, just as we reckon a day now. I have also thought of the Omnipotent one as, by one utterance of His voice, hurling worlds and suns, planets and systems into existence in all their cosmic beauty in a mere instant of time. When He had finished this gigantic task, He took a much needed rest 'on the seventh day from all His work which He had made.' What is your view of this matter?" To which one replied: "This idea of a carpenter God,' acting from the outside on the material that we see about us has no support from the marks of Himself that He has left on the things He has made. And both David and Paul seem to think that these things about us constitute a legitimate source of information on this point. Psalm 19:1 says: 'The heavens declare the glory of God; and the firmanent sheweth his handiwork;' and Rom. 1:20 says, 'The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divnity.' In so far as we can gather information from the things that are made, there seem to us to be two errors in your thought of the creative process. The first one has reference to the length of the creative days, and the consequent method of creation suggested by this changed conception of the days. There is evidence that is entirely satisfactory to us for believing that the earth, the sun, the planets, and all the things we see had a long history before they were brought into their present shape; and that they have come to their present condition through several long but well-defined periods. And, as there is nothing in the Scriptures to forbid the word day being applied to one of these periods, we think the word means an indefinite period. We find, however, that we use the word day in an indefinite sort of way when we speak of the day of Abraham, the day of Moses, etc. And we should never forget that the Bible uses the language of plain, every-day life rather than the language of the schools. Another error, as we think, in your conception is to be found with reference to your thought of God in His relation to His work. You seem to us to think of God as sitting off, apart from His work, and acting on it from afar. This would be the God of Deism, but not the God of Christ, nor of the Bible, nor of nature. We see abundant evidence of God in His works, but it is of a God who is ever present, working in and through the operations of His own hands. When we turn to the thought of Jesus on this subject, we see that He thinks of God as one that 'worketh hitherto.' Paul likewise, in a great utterance on the same line, speaks of God as the one in whom we live, and move, and have our being.' We therefore prefer to think of God as a personal, intelligent Being, and one who does not stand afar off from the works of His hands, but who is ever present in every part of His universe, filling all in all. In other words, we would emphasize the imminence of God, not to the exclusion of His transcendance. We believe this to be the Bible conception of God, and the one which is most helpful to His creatures in their every-day life. We think that Paul's thought in this connection to be very close of kin, if not identical, with that of Tennyson in those beautiful lines:

'Speak to Him then for He hears, and Spirit with Spirit can meet—
Closer is He than breathening, and nearer than hands and feet.'"

I turn from this part of the conversation with a feeling that this generation may congratulate itself on the change that has taken place in our conception of God, but with the feeling also that we must take good hold lest we lay a foundation for Pantheism, or at least for Unitarianism, in this new thought. We may talk together more about God later.

These friends are very kind, and as I am anxious to see this matter from their side as well as my own, I will venture to raise one or two other questions. What about these mysterious things we call life and death? They meet us in these chapters. Life must have been on the earth before man came. Have you anything to say of its origin, or its nature, or its operations that would help an ordinary layman as he reads his Bible and thinks over these things?

"Well," the spokesman begins, "we have nothing to say about the origin of life. True, some men, Mr. Weismann for example, do tackle the problem and wrestle with it a little, but really we must admit that we cannot go back of Genesis on this question. But, taking life for granted to begin with, we may say some things about it that might interest you. A statement made by Sir Archabald Geikie in the Encyclopaedia Britannica is quite remarkable. He says: 'Each successive period in the earth's history since the introduction of living things has been marked by characteristic types of the animal and vegetable kingdoms, and that, however imperfectly they may be preserved, or may be deciphered, material exists for a history of life on the planet.' We hardly think that any detailed account of what seems to us a constant stream of life from its lowest to its highest form would be of special interest to you. But we would say roughly that all physical life is divided into two parts. The first is that most simple form seen in a little animal that has only one cell; the second consists of that higher and more complicated form in which we find all grades, varieties, and complications of cells combined into one organism. In your discussion on Adam you have pointed out that the Scriptures place Him at the head, as the crown and summit, of physical creation. He is then the highest type of this organized life. You have pointed out, also, that he is the opening door into the spiritual, being a partaker of God's own life, which must be pure spirit. Man, then, according to our view, is a sort of microcism."

"I am glad to get this simple statement about life, though there is so much that is not touched. You have said nothing about the connection between the simple and the more complex forms of life. Are they connected with each other in any way?"

"Well, that is rather hard to determine with any degree of certainty. Tennyson had some such thought in his mind when he held the little flower in hand and exclaimed:

'Flower in the crannied wall
I pluck you out of the crannies:—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I would know what God and man is.'

"The point, however, that you have in your mind is whether or not this doctrine of the unity of all things would affect in any way your conception of these chapters in Genesis. To this inquiry we would say again, that it would only affect your thought of the method by which the finished product presented in Genesis was produced. A man may believe in the unity of all living organisms and yet believe just as reverently and as earnestly that God is the Creator of all, as if he believed that each separate phase of life was brought about by its own creative fiat."

"This is just what I wanted to know, and am glad to get such comforting assurance at this point. Now about that other mystery which we call death. But I am reminded that the hour has come when another engagement claims my attention, and we shall have to defer that topic until another time."

In the meantime, let us read and reread these first chapters of Genesis, and ponder over the great thoughts and expressions there until the One who at first said, "Light shall shine out of darkness," shall "shine in our hearts, to give the light of the knowledge of the glory of God" as it is "in the face of Jesus Christ." For Jesus Christ is to be found, even in the beginning. (John 1:1-4; Col. 1:16.)

Questions: (1) What are some of the questions suggested by a thoughtful reading of Gen. 1-3? (2) What thought is expressed about the partialness of our knowledge? (3) In our imaginary conversation compare the two conceptions of the creative process. (4) Do the same as to God's relation to His works. (5) What does Sir A. Geikie say about the possibility of a history of life on the earth? (6) What are the two extremes of physical life? (7) What may be said of the unity of all things? (8) In what way and to what extent does the modern doctrine of unity affect our conception of these chapters? (9) What shall we talk about next?

SUNDAY-SCHOOL QUESTIONS.

A Four-Months Elementary Normal Course for Sunday-School Workers.

By Field Secretary Hight C. Moore.

ORGANIZATION.

11. What principles should govern in classifying a school?

The following may be regarded as covering the ground sufficiently for all practical purposes.

(1) Age. Persons of the same ages naturally gravitate together, having similar tastes and temper, common interests and aspirations. Age is therefore the usual and for voluntary attendants is, probably the best basis for classification.

(2) Attainment. The educational basis is sometimes practicable; that is, the Sunday-school classes are regulated with some flexibility according to the grades in the day school. Certainly the intellectual tastes and accomplishments of the pupils should always be considered in class assignment.

(3) Sex. Little children of both sexes should be included together in primary classes. Entering the intermediate department, boys and girls will usually do better in separate classes. Occasionally it may be well for young men and young women to be taught together. Among the older members, mixed classes are the rule.

(4) Size. A class should ordinarily number from six or eight to ten or fifteen. There is thus more room for personal contact and individual work. Besides, it is physically impossible to teach many pupils where many classes are gathered in one room. But if there be a good teacher and a separate room with teaching facilities, a class may be indefinitely large, sometimes running even into the hundreds.

(5) Congeniality. While social lines are by no means to dominate, yet a proper classification will often have regard to week-day companionships and associations, or at least be so disposed that the class relationships may be agreeable. The more congenial its members are, the more successful the class is likely to be.

(6) Conduct. A few inattentive or boisterous pupils will demoralize a whole class, dissipate the instructions, however earnest, and discourage the most faithful teacher. Perhaps the trouble is in the classification; the class may be too large or these pupils may need to form another class with kindred spirits under a teacher peculiarly adapted to them.

(7) Aim. Sometimes the object in view will be the factor determining how the pupil shall be classified. Thus groups will be formed for normal study, supplemental work, preparation for substitute teaching, and the like.

12. Name the departments into which a Sunday-school should be divided.

Primary, Intermediate and Advanced is the usual classification of the average school there being no rigid lines according to either the age or attainment of the pupils.

With age as the chief factor, Peters would arrange a Sunday-school in six departments:

(1) Primary. Age, four to eight years.

(2) Intermediate. Age, eight to twelve years.

(3) Advanced. Age, twelve to sixteen years.

(4) Senior. Age, sixteen to twenty years.

(5) Normal. For those from Senior Department willing to become teachers and to prepare for it.

(6) Lecture. Age, twenty years to death.

Adopting in the main an educational basis, the Calvary Baptist Sunday-school in Washington is graded as follows:

(1) Home Department. — Those who cannot attend Sunday-school.

(2) Kindergarten.—Children under day-school age.

(3) Primary.—First to third grades in day-school.

(4) Intermediate.—Fourth to six grades in day-school.

(5) Junior.—Seventh grade in day-school to eighteen years of age.

(6) Adult.—Eighteen years of age and upward.

13. How should the departments be further divided into classes?

The Primary Department might be divided into two sections, as Schauffler suggests: Those who cannot read and those who can read easy words when printed on the blackboard. From each of these sections one or more classes may be formed.

The Intermediate Department will ordinarily have several classes grouped possibly into Junior and Senior sections, each covering roundly about two years.

As to the more advanced departments, the principles of classification above enumerated may perhaps be applied without elaboration.

14. What class organization is sometimes helpful?

Class organization is perhaps not adapted to every school and certainly not to every class in any school, but if it is wisely managed among the larger and older classes, it may often prove helpful.

The object should be the promotion of a proper class spirit, the mutual acquaintance of its members in a social way, their enlistments in various Christian undertakings, and the unity of the class both within itself and with the school.

The organization should, as a rule, be very simple. The class teacher may be considered the president; there will also be a secretary who shall attend to the class record, a treasurer who shall take up the class collections and turn them over to the school treasurer, and various committees (as on strangers, new scholars and absentees). Occasional social meetings or outings may supplement the Sabbath class-work and serve a good purpose.

As an example of class organization, take the class of more than two hundred young men in Calvary Baptist Church in Washington. Its objects are stated as follows: "First, to advance the interests of the class; second, to increase the mutual acquaintance of its members; third, to promote among them a higher Christian life; fourth, to afford them material assistance when necessary." Concerning it, the pastor says: "This class holds regular monthly meetings for the transaction all business affairs and the cultivation of acquaintance; has an annual banquet, an annual concert, and disburses several hundred dollars yearly. In a word, it is a centre of spiritual inspiration and power among our young men."

Striking and popular illustrations of class organization as related to a general movement are found in the Baraca classes for young men and the Philathea classes for young women.

15. Through what departments may non-attendants be reached and enlisted?

The Cradle Roll has been devised for infants, and the Home Department for adults.

(1) The Crade Roll plan, widely adopted since 1896, is as follows: The name, date of birth and residence of a new child in the congregation or community are either secured by a teacher having this department in charge or sent by the parents to the Primary Department. Due record is made in record book or on wall roll, certificate is sent to the babe, birthday cards usually follow, and there are occasional visits by the leader of the department. In thus making the child a prospective Sunday-school scholar, the interest of parents is often awakened and they are sometimes won to the school and church. Says Dr. Greene, of the Cradle Roll idea: "It is much more important than would be supposed by the thoughtless. It is a natural line of kindergarten work."

(2) The Home Department, originated in 1881 by Dr. W. A. Duncan, of Syracuse, N. Y., "is that department of the Sunday-school whose purpose is to secure systematic study of the Bible by those who for any reason do not attend services of the Sunday-school." It aims to reach the shut-ins, as the aged, the infirm, mothers of young children; and the shut-outs, as railway employes, commercial travelers, hotel and drug clerks, and the like. In plan, as outlined by its founder, it "is a recognized branch of the school under a superintendent, regularly appointed, and having a corps of visitors, whose duties it is to visit the Home Class at stated intervals for the purpose of distributing the requisite lesson literature, receiving the class report cards, and the Home Class offerings." Of its advantages, we may say it reaches those otherwise unreached by the school, promotes concerted Bible study in the home and congregation, increases attendance at church and Sunday-schools, aids the pastor by systematic visitation, enlists in the school the membership and constituency of the church, develops Christian workers, and advances the cause of true evangelism. It is workable in schools large and small, in city and country, in summer and winter. The chief requisites to its success are an efficient superintendent and faithful visitors.

The Japanese Gift-Token.

When the Japanese gives a present he wraps it up neatly, ties it with a red and white string specially used for gifts, and puts on it a queer little paper symbol. It is made of several layers of paper of different colors, the colors showing on the edges when the paper is folded into the shape of the "noshi," which is the Japanese name for this symbol of a present. The tongue through the middle of the "noshi" is generally of dried sea-weed.

The use of this sign on presents is very old. It goes back to the custom of giving fish for presents. When the Japanese were mostly coast people, living by means of fisheries chiefly, a sea product was the natural thing for them to give. But as they grew away from the limited life and products of the fisherman's trade, other things than fish came to be given as gifts; yet the feeling that a fish was the proper thing to give prompted the making of the sign of a fish on the outside of the present. Thus our little, every-day "noshi" has something of a people's history behind it.—The Children's Missionary.

The American Saloon and Its Substitutes.

BY ALFRED H. MOMENT, D.D., PASTOR PRESBYTERIAN CHURCH, RALEIGH.

Well might the great words of the ancient Prophet stand in the foreground of this discourse: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and maketh him drunken." (Hab. 2:15.)

Demosthanes once made the remark that every address should begin with an uncontrovertible proposition. My address to-night begins with an uncontrovertible proposition, namely, The American Saloon is an Unmitigated Evil to the American People.

It is the upas tree of the land that everywhere gives forth its death-spreading poison; it is an affluent river that flows wide over this beloved country, carrying filth and abominations in its channel; it is the one well-nigh, unchecked epidemic that has put a hectic flush of disease and shame upon the nation's cheek; it is an open and running ulcer that is sapping the vitals of our civilization and exhausting our moral strength.

So uncontrovertible is the proposition before us that the question, what shall be done with the saloon; what substitute can be provided for it, is the most gigantic problem this nation has to solve—one greater than the currency question, the trust question, the tariff question, or any foreign issue.

As witnesses to the supreme magnitude of the problem, the legislative bodies of all the States of the Union have it in hand; the pulpits of the nation are speaking with a united voice as upon no other public issue and evil judges and magistrates are declaring that seven-tenths of all crime are traceable to this one cause; physicians of highest skill and long experience are becoming more and more outspoken against our National epidemic; and never was the pen of condemnation more daringly employed in opposition to this universal plague-spot. Let there be empaneled any jury of highest authority, and its unanimous verdict will ever be that the American saloon is an unmitigated evil to the American people.

THE SALOON AND POVERTY.

How boastful we are of our prosperity. But there is a book fresh from the binder's hand. It is by Robert Hunter, who has a national reputation as a charity worker. He tells the people of this country that in the midst of their unparalleled success there are 10,000,000 people in the United States who are underfed, under-clothed and wretchedly housed; that of these 10,000,000, there are 4,000,000 who have gone down into absolute pauperism and moral degradation; that parts of New Orleans, Cincinnati, Chicago, New York and Boston are in conditions equal to the worst portions of London, Paris and Moscow; and that vagrancy, insanity, suicide, crime and pauperism are all frightfully on the increase. Mr. Hunter declares that of the other 6,000,000, there are 1,700,000 children forced to be wage-earners who ought to be provided for, and should be in school; that of the 5,000,000 working women, 2,000,000 are earning starvation wages and are on the ragged edge of ruin; that there are over 2,000,000 workingmen who are unemployed from four to six months of the year; and that annually there are vast multitudes sinking down from the poor class to the pauper class.

In dealing with the several causes that have brought the submerging of these millions, Mr. Hunter makes out a terrible indictment against the saloon, declaring it to be the feudal lord of the unfortunate classes and the saloon-keeper to be the most potent agent in plunging masses of the people into the abyss of pauperism and moral degradation.

Were we to allow other witnesses of like purport to ding-dong their testimony into our ears, the effect would be as if the seven thunders of Patmos reuttered their voices. A few years ago, in a Western town, an enterprising newspaper took pains to collect data, upon which to calculate the relative business of the place, and found that in one year the dry goods and book and shoe stores, the groceries, bakeries and fuel dealers had transacted a trade of $1,875,000, while the saloons had sold over $2,000,000 of liquors.

It is but a few years since the saloons of Philadelphia outnumbered, by nearly 600, all the bakeries, groceries, public schools and churches of that great city. A prominent clergyman of the place has given out the statement that at a recent election the saloons controlled an average of twenty-six votes, which brought to the polls 156,000 voters for law-breaking and unrighteousness.

Mr. Jacob Riis has recently collected figures from various charity organizations to show that during the last eight years about one-third of the entire population of Greater New York has been in whole, or in part, supported by charity, and that the main cause of the deplorable state of things is to be found in the financial and political prosperity of the saloon-keeper.

Upon the basis of a recent United States census, it has been estimated, taking the country as a whole, that for every dollar spent for the two necessities of living—food and clothing—the saloon takes in fifty cents.

Thus do the seven thunders, not of Patmos, but of America, utter their voices in favor of my uncontrovertible proposition.

THE SALOON THE SCHOOL OF VICE.

But, moreover, this proposition that the saloon is an unmitigated evil, is a Gilbraltar of truthfulness, because of its educational power. Satan, as well as Christ, has his schools for the people. The saloon is the greatest for evil this country has ever had. Wherever it is established in city, town, village or crossroads, the public bar educates young and old into the alcoholic appetite, it educates the tongue into loose, unbecoming speech, the ear to the hearing of things coarse and vulgar and the whole manhood to ways unfit for the pure home and decent society.

THE SALOON'S THREEFOLD POWER.

No intelligent, fair-minded man can study the saloon problem and not be convinced that here is an institution that has three impregnable fortifications that well-nigh defy the united forces of righteousness. The first of these is Wealth. A business that has, in this nation, invested capital to the amount of a billion and a quarter of dollars has an empire of strength at its command. The second is Political Influence. In the government of the United States the saloon is an autocrat more despotic than Sultan or Czar. The third is Appetite. And what I would ask is more tyrannical than a depraved, insatiable appetite? I once sat in conversation with a man who, every few minutes, took from his vest pocket three or four quinine pills and chewed them down. Then he told me he was trying to give up drink; that he was well-nigh crazed with desire for it and was endeavoring to fight his appetite with quinine.

A poor unfortunate in Sing Sing prison said to one of the guards: "Take me out and hang me, or else give me a glass of whiskey." And when the fact is stated, that the day before last Christmas the Raleigh dispensary sold $2,800 worth of liquor, can the tyranny of the appetite be questioned?

Now, it is this appetite that is produced directly, or indirectly, by the

(Continued on Page 14.)

News Notes.

....Jacksonville, Fla., bids for the Southern Baptist Convention in 1906. We vote aye.

....Bro. William Brunt changes his address from Lumberton to White Oak, Bladen County.

....If you have received an invitation to renew your subscription, will you not accept it this week.

....Dr. Gordon said nearly twenty years ago—"It is more man rather than more men that we need."

....Now let us lay our plans for a great round up—as Dr. Gambrell calls it in Texas—for Home Missions and Foreign Missions.

....Greensboro has organized a Law and Order League to enforce Temperance laws. That's the way to put a quietus on Mr. Prohibition-Does-Not-Prohibit and all his tribe.

....The people of Edgemont are delighted with Pastor E. R. Harris, and they have added so much to their house of worship that a visitor feels that he is in a new church. Work always tells on a preacher.

....Dr. A. T. Robertson is now on the way to Europe. He will send us some letters. Our readers will be glad to know that his Jackson Springs addresses on The Words of Jesus will soon be printed in book form.

....Yes, Bro. Baptist and Reflector, we will let you ask again and again, "What is Fame?" And here's hoping you will find out by attaining to it. Be assured that we did not mean to be caustic in the former note.

....Pastor Howell, of Murfreesboro, writes: 'The Lord is smiling on our work in my two churches—Murfreesboro and Mt. Tabor. All bills were promptly paid at the end of the year. The pastor was generously pounded by both churches."

....The Recorder never before printed as attractive a table of contents as we present this week. Call your neighbor's attention to some of the articles—Dr. Hufham's, for example; or Dr. Cullom's; or Dr. Moment's; or Campbell Morgan's.

....Evans Roberts, the Welsh spiritual leader, prays, "Bend the church." Principal Forsyth, chairman of the Congregational Union of England and Wales, says, "The first need of a better world is a holier Church."—Congregationalist.

....Rev. B. W. Spillman, Field Secretary of the Sunday-school Board at Nashville, has accepted a position on the editorial staff of Service, the magazine issued by the B. Y. P. U. of America. This will be in addition to his other duties.—Ex.

....The Examiner, speaking of the proposed union of Northern and Southern Baptists into one Convention, says: "There need be no formal organization; the less machinery." We hope the Examiner will stick to that.—Western Recorder.

....Bro. I. W. Thomas writes: "We are having a good meeting in Lenoir Baptist church. This is the second week, and great interest has been awakened. A number have professed faith in Christ. Rev. W. P. Southern is helping the pastor. He is full of the spirit and God's word."

....Thomas Dixon, the elder, is eighty-four years of age. He has organized more churches, we suppose, than any man in North Carolina. He has baptized 5,000 persons. He is yet a pastor in active service. He has served one church nearly sixty years. He combines as many of the qualities of a patriarch of Israel as any man that has lived in North Carolina.

....Remarkable revivals, reaching and stirring the entire cities, are reported from Schenectady, New York, and Denver, Col. In the former city the manifestations have been particularly impressive, even so as to call for the atention of the New York daily press.

....The destruction of the building of Bethel Hill Institute, by fire, is a real calamity. But such a disaster will not put a period of Principal Beam's good work. The loss of $7,000 is covered by only $3,000 insurance. His friends will send him their sympathy, bid him rebuild and help him do it.

....Principal Moore, of Mars Hill College, has an offer of $2000 for his work on condition that he will raise an equal sum by March 1st. It will be a shame to lose the opportunity. Mars Hill will give $500. That leaves $1,500 for the rest of us. Will you not send him a gift this week? Address Principal Moore, Mars Hill College, Mars Hill, N. C. In no cause could you make a more deserved gift.

....Our gentle Asheville pastor gives us ever so tender a protest. But it is sufficient to reveal that he misapprehended our sky-lark editorial. We did not say that doubting and depression should be accepted, but that they were conditioned in our humanity, and were to be resisted; that some may rise above them at once—and they are skylark Christians; and others rise and fall and rise again—and they are field-lark Christians.

....The church at Wilson is taking on new life; new members are coming in almost every Sunday, cottage prayer-meetings are being held all over the town, the Sunday-school is too big for the house, and the church is planning to build a house of worship to their annex. They intend to add about a $12,000 house to the present one. The members are delighted with Pastor Jenkins, and the Wilson church is able to do anything they desire, if they will all march forward in the spirit of the Captain of our salvation.

....The union of unions in the Tar River Association which recently convened at Scotland Neck was a real success. The speeches were instructive and much enjoyed by those present. The speeches by J. W. Morgan and J. K. Henderson on the "The best financial system in church work," were the best we have heard on the subject. They favored the weekly contributions being made through the envelope system; the gifts to be according to the prosperity of the individual. Scotland Neck is an ideal place for a mid-winter Union.

....Pastor A. L. Betts writes: "I am now settled in my new field and have all my appointments arranged The people have received me very kindly and gladly, and already there are signs of a new interest along all lines of church work. The Baptists of South Side and Waughtown are capable of great development, and I trust that at no distant day each church may have a pastor for all his time. Kernersville church is putting on new life and is aiming high this year. The congregations are large at all these churches, and the mid-week services unusually good."

....The Faculty of the School of Music of our Baptist University for Women delighted a large audience which accepted the invitation to the Recital in honor of the General Assembly. President Vann has succeeded to a remarkable degree in obtaining for the University the reputation and the prestige which it ought to command as one of the representative institutions of a great people. There is no danger that our readers will cease to love him, but they should also know what manner of high service he is rendering us. The University's foremost position is due in no small measure to him.

....We cannot commend too heartily the plans of the Junior and Senior classes of Wake Forest College to make a gift to the College, in the form of a handsome archway gate for the campus. Every living class should have at Wake Forest some memorial of its gratitude; and, we venture the opinion, these memorials should every one be ornamental—artistic—rather than merely useful. Our motive here is akin to that which prompted Israel to lavishly decorate her temple and altars. There is somewhat nobler than the utilitarian motive; and our institutions are the places above all others for the exercise of it. Education without art—well, you may call at education!

....In response to words of sympathy, Dr. W. E. Hatcher writes in a personal letter regarding his brother, Dr. Harvey Hatcher: "There is a ripened and luminous cheerfulness around the ending of his life. He went suddenly and I could hardly think of his dying any other way. He was alert by nature, and it was like him to take heaven by a bound. There is nothing to regret about his death, except his separation from us. His work was done, his peace with God was made long, long ago, and he had no terror in setting forth upon the mysterious journey to the Invisible Land. I am proud to think that he has already seen the King in His beauty."—Baptist Argus. That is the Christian's way to regard death.

....Dr. J. S. Bassett retires from the South Atlantic Quarterly, after having established it as the leading magazine in the South commanding the recognition of the more thoughtful people throughout the country. He is succeeded by Dr. Edwin Mims, who has all the qualities of a successful editor, being a writer of widely-recognized ability, a thinker of the broadest outlook, and a citizen with large purposes. With him is associated Dr. W. H. Glasson, of Trinity's chair of Economics and Social Science. He is not so well-known as Dr. Mims, but those who know him regard him as one of the foremost young men in the ranks of Southern teachers. He will bring to the magazine a thorough mastery of a department of thought most vitally related to Southern progress in the present time. The Quarterly and its new editors have the best wishes of the Recorder.

....Dr. Thomas Hume keeps us under obligation to him by sending every little while valued and clever notes for this column. We commend his example. Here is his latest: "The inevitable 'grippe" interposed to delay me in giving some expression to our pleasure at Rev. F. D. Hale's visit and sermon at the State University. His striking representation of the value of personal acquaintance with Jesus, of the direct communication of doubts and fears and hopes to Him and of the all-sufficing answer He will give to the honest inquirer was of great service to the spiritual life of the throng of students who heard him. His morning sermon at our church was very impressive and helpful. We heartily join in the welcome to so vivid and useful a preacher, and send our congratulations to the Wilmington church on having so efficient a leader."

....Dr. H. K. Carroll every year compiles the religious statistics of the country for the New York Christian Advocate. He gives those for 1904. The largest denomination is the Northern Methodist with 2,800,000 members; we omit odd thousands. Next comes the Negro Baptists, with 1,900,000; third, Southern Baptists, (white), with 1,850,000; Southern Methodists, 1,550,000; Campbellites, 1,200,000; Northern Presbyterians and Northern Baptists each 1,000,000. The Catholics claim 10,000,000, but they count everything in sight and much out of sight. The increase for the year is given, and in this the Southern Baptists are far in the lead, for which we thank God and take courage. Southern Baptists, 45,000; Campbellites, 26,000; Northern Methodists, 25,000; Northern Presbyterians, 25,000; Southern Methodists, 27,000; Colored Baptists, 20,000; Episcopalians, 25,000; Northern Baptists, 19,000. The Campbellites made the greatest gain in proportion to their number.—Western Recorder.

....We are delighted to discover that so great a number of our readers read the Bible through last year. Here are the names received this week: Mrs. G. M. Beavers, Mrs. Geo. W. Womble, I. W. Thomas, R. H. Marsh, Mrs. R. H. Marsh, Mrs. C. F. Cannady, Mrs. Jane Currin, Mrs. W. C. Currin, Mrs. W. L. Currin, Jo. Currin, Mrs. J. S. Hobgood, Miss Annie Hobgood, Miss Hattie Mize, Miss Cora Phipps, Miss Jessie Phipps, Miss Gypsie Ragland, Mrs. D. H. Hewitt and her daughters, Misses Daisy and Elsie, Miss Nettie E. Marshburn, Thomas B. Fleming, Sr., and Misses Delia and Nannie Fleming, Mrs. M. J. Keith, Mrs. T. S. Evans, Miss Eunyce Bland, Mrs. Eliza Bland. The names running from R. H. Marsh to Mrs. D. H. Hewitt are of members of Enon church, of which Dr. Marsh is pastor. That church leads all the rest in this good work.

....We thank a friend for the following note: "Having been pastor at Reidsville only a short time (since last November) Brother Bradshaw has already endeared himself to his people in this new field. This bright, young mountain preacher, has applied himself to this work with his characteristic energy, and his sermons and prayermeeting talks, have been so full of pure, unadulterated, gospel truths, delivered from a heart that is all on fire for the salvation of sinners, that we are praying and looking with great confidence for a great outpouring of the Spirit. Brother Bradshaw has already visited in the homes of every resident member—proving that he is a model pastor as well as preacher. Our prayer meetings and Sunday-school work have taken on new life, and we have as bright an outlook for the best year's work the church has entered into for some time."

....We have the Wake Forest Student for January—a month late. It is an excellent number, very strong in the variety and quality of its contributions, indicating that the student body is more capable of thinking and writing than it once was. The editorial departments are somewhat scant, we regret to say. We learn from the Portfolio that the discipline of the College has been entrusted to the "Honor System." We quote: "At a second meeting the organization appointed a committee of seven representative students, to whom any misdemeanors may be reported by the students. The committee will try any one who may be accused, and, if they deem it necessary, report him to the Faculty for discipline. Heretofore, on examinations, while members of the Faculty may be in the room for the purpose of answering questions, the students are not to be watched, but left solely on their honor. If a student sees another cheating, he may report him to the committee, with the assurance that his own name will not be made known."

If we charged so much a head for sunsets, or if God sent round a drum before the hawthorns came into flower, what a work we should make about their beauty! But these things, like good companions, stupid people early cease to observe.—R. L. Stevenson.

The Welsh Revival and Its Lessons.

BY REV. G. CAMPBELL MORGAN, D. D., LONDON, IN CHRISTIAN COMMONWEALTH.

It was my holy privilege to come into the centre of this wonderful work and movement. Arriving in the morning in the village, everything seemed quiet, and we wended our way to the place where a group of chapels stood. O, these chapels through Wales! Thank God for them! Everything was so quiet and orderly that we had to ask where the meeting was. A lad, pointing to a chapel, said, "In there." Not a single person outside. We made our way through the open door, and just managed to get inside, and found the chapel crowded from door to ceiling with a great mass of people.

THE THREE CHARACTERISTICS OF THE MEETINGS.

It was a meeting characterized by by a perpetual series of interruptions and disorderliness. It was a meeting characterized by a great continuity and an absolute order. You say, "How do you reconcile these things?" I do not reconcile them. They are both there. If you put a man into the midst of one of these meetings who knows nothing of the language of the Spirit, and nothing of the life of the Spirit, one of two things will happen to him. He will either pass out saying, "These men are drunk," or he himself will be swept up by the fire into the kingdom of God. If you put a man down who knows the language of the Spirit, he will be struck by this most peculiar thing. I have never seen anything like it in my life; while a man praying is disturbed by the breaking out of song, there is no sense of disorder, and the prayer merges into songs, and back into testimony, and back again into song for hour after hour, without guidance. These are the three occupations—singing, prayer, testimony.

In the afternoon we were at another chapel, and another meeting, equally full, and this time Evan Roberts was present. He came into the meeting when it had been on for an hour and a half. He spoke, but his address—if it could be called an address—was punctured perpetually by song and prayer and testimony. Evan Roberts works on that plan, never hindering ay one. I venture to say that if that address Evan Roberts gave in broken fragments had been reported, the whole of it could have been read in six or seven minutes. As the meeting went on, a man rose in the gallery and said, "So and So," naming some man, "has decided for Christ," and then in a moment the song began. They did not sing Songs of Praises; they sang Diolch Iddo, and the weirdness and beauty of it swept over the audience. It was a song of praise because that man was born again. There are no inquiry rooms, no penitent forms, but some worker announces, or an inquirer openly confesses Christ, the name is registered and the song breaks out, and they go back to testimony and prayer.

In the evening I stood for three solid hours wedged so that I could not lift my hands at all. That which impressed me most was a congregation. I stood wedged, and I looked along the gallery of the chapel on my right, and there were three women, and the rest were men packed solidly in. If you could but for once have seen the men, evidently colliers, with the blue seam that told of their work on their faces, clean and beautiful. Beautiful, did I say? Many of them lit with heaven's own light, radiant with the light that never was on sea and land. Great rough, magnificent, poetic, men by nature, but the nature had slumbered long. To-day it is awakened, and I looked on many a face, and I knew that men did not see me, did not see Evan Roberts, but they saw the face of God and the eternities. I left that evening, after having been in the meeting three hours, at 10.30, and it swept on, packed as it was, until an early hour next morning, song and prayer and testimony and conversion and confession of sin by leading church members publicly, and the putting of it away, and all the while no human leader, no one indicating the next thing to do, no one checking the spontaneous movement.

THE MAN HIMSELF.

Evan Roberts is hardly more than a boy, simple and natural, no orator, no leader of men; nothing of the masterfulness that characterized such men as Wesley and Whitefield and Dwight Lyman Moody; no leader of men. One of the most brilliant writers in one of our papers said of Evan Roberts, in a tone of sorrow, that he lacked the qualities of leadership, and the writer said if but some prophet did not arise he could sweep everything before him. God has not chosen that a prophet shall arise. It is quiet true. Evan Roberts is no orator, no leader. What is he? I mean now with regard to this great movement. He is the mouthpiece of the fact that there is no human guidance as to man or organization. The burden of what he says to the people is this: It is not man; do not wait for me; depend on God; obey the Spirit. But whenever moved to do so, he speaks under the guidance of the Spirit. His work is not that of appealing to men so much as that of creating an atmosphere by calling men to follow the guidance of the Spirit in whatever the Spirit shall say to them.

God has set his hand upon the lad, beautiful in simplicity, ordained in his devotion, lacking all the qualities that we have looked for in preachers and prophets and leaders. He has put him in the forefront of this movement that the world may see that he does choose the things that are not to bring to naught the things that are, the weak things of the world to confound the things that are mighty; a man who lacks all the essential qualities which we say made for greatness, in order that through him in simplicity and power He may move to victory.

PECULIARITIES OF THE MOVEMENT.

There is no preaching, no order, no hymn-books, no choirs, no organs, no collections and, finally, no advertising. I am not saying these things are wrong. I simply want you to see what God is doing. There were the organs, but silent; the ministers, but among the rest of the people, rejoicing and prophesying with the rest, only there was no preaching. Everybody is preaching. No order, and yet it moves from day to day, week to week, county to county, with matchless precision, with the order of an attacking force. Mr. Stead was asked if he thought the revival would spread to London, and he said, "It depends upon whether you can sing." He was not so wide of the mark. When these Welshmen sing, they sing the words like men who believe them. They abandon themselves to their singing. We sing as though we thought it would not be respectable to be heard by the man next to us. No choir did I say? It was all choir. And hymns! I stood and listened in wonder and amazement as that congregation on that night sang hymn after hymn, long hymns, sung through without hymn-books.

The Sunday-school is having its harvest now. The family altar is having its harvest now. The teaching of hymns and the Bible among those Welsh hills and valleys is having its harvest now. No advertising. The whole thing advertises itself. You tell me the press is advertising it. They did not begin advertising until the thing caught fire and spread. One of the most remarkable things is the attitude of the Welsh press. I come across instance after instance of men converted by reading the story of the revival in the Western Mail and the South Wales Daily News.

THE ORIGIN OF THE MOVEMENT.

In the name of God let us all cease trying to find it. At least let us cease trying to trace it to any one man or convention. You cannot trace it, and yet I will trace it to-night. Whence has it come? All over Wales—I am giving you roughly the result of the questioning of fifty or more persons at random in the week—a praying remnant have been agonizing before God about the state of the beloved land, and it is through that the answer of fire has come. You tell me that the revival originates with Roberts. I tell you that Roberts is a product of the revival. You tell me that it began in an Endeavor meeting where a dear girl bore testimony. I tell you that was part of the result of a revival breaking out everywhere. If you and I could stand above Wales, looking at it, you would see fire breaking out here, and there, and yonder, and somewhere else, without any collusion or prearrangement. It is a divine visitation in which God—let me say this reverently—in which God is saying to us: See what I can do without the things you are depending on; see what I can do in answer to a praying people; see what I can do through the simplest who are ready to fall in line and depend wholly and absolutely upon me.

A CHURCH REVIVAL.

What is the character of this revival? It is a church revival. I do not mean by that merely a revival among church members. It is that, but it is held in church buildings. I have been saying for a long time that the revival which is to be permanent in the life of a nation must be associated with the life of the churches. What I am looking for is that there shall come a revival breaking out in all our regular church life. The meetings are held in the chapels, all up and down the valleys, and it began among church members; and when it touches the outside man it makes him into a church member at once. I am tremendously suspicious of any mission or revival movement that treats with contempt the Church of Christ, and affects to despise the churches. Within five weeks twenty thousand have joined the churches. I think more than that have been converted, but the churches in Wales have enrolled during the last five weeks twenty thousand new members. It is a movement in the church and of the church, a movement in which the true functions and forces of the church are being exercised and filled.

From Pastor G. M. Duke.

I hope you will give me space in your valuable paper for a few lines. I wish you and the paper greater success than ever before.

We are moving along on my field very well. You know that winter is a trying time with country pastors and churches, but there are some things that relieve the monotony and brighten their horizon. Of one of these, I wish now to speak.

On Monday after Christmas day, Sister Lucy Uzzell, Sister Webb and Lola Jackson came over and took possession of the preacher's home, made company of his family, decorated the house, and set the table. The people began to come in. Hot coffee and sandwiches were served. A continual stream came in all day. Oh, it was a delightful day to us all, an inspiration to the preacher and a blessing to us all. They left with the preacher so many substantial tokens of their respect and esteem that we can live many days to come without buying. These are bright days in the country preacher's life.

On Friday following, Cedar Rock sent, by Brethren Gilliam and Gordan, substantial tokens of their love and respect.

I and family are happy.

There may be some better people than mine somewhere, but I do not know where. All are good to me and mine.

On Sunday, at Cedar Rock, Bro. J. A. Coppedge and family secured letters to unite with the Baptist church at Greensboro, to which they will move.

We are sorry to lose them, for they are most excellent Christian people, useful members and good workers.

We cheerfully commend them to the Christians of Greensboro.

With best wishes for you and all, I am,

Yours in hope,

G. M. DUKE.

Mapleville, N. C., Jan. 18, 1905.

Brother Miller's Field.

Dear Recorder:—I will just give you a word from my field as we turn our faces toward 1905. My churches, viz., Holloway's, Jersey, Reed's Cross Roads and Rich Fork, have enjoyed good meetings during the past year, and most of them have gone forward in their contributions for State Missions and the other objects for which we have had our collections. We are hoping to make a large advance for Foreign Missions at our collections in February and March.

Reed's Cross Roads increased my salary 25 per cent, and also helped to pay my way to the Convention.

Bro. G. M. Garrison (W. F. C., 1903) is running a good school at this place, which greatly strengthens the work of the church.

Upon the whole, I think all my churches will go forward this year.

JOHN R. MILLER.

Thomasville, N. C., Jan. 16, 1905.

The attention of our readers is called to the advertisement of the Dime Savings Bank, Raleigh, N. C., in this paper. To those who are looking for a safe place to deposit their savings or trust money and at the same time receive a good per cent in interest on it, this bank offers a fine opportunity. Its officers and directors are practical and successful business men and Christian gentlemen worthy of confidence. The local business of the bank has grown steadily, and they are now arranging to handle a larger out of town patronage.

For information about doing your banking by mail or other particulars, address

WALTERS DURHAM, Cashier,
Raleigh, N. C.

Mr. F. D. Johnson, of the F. D. Johnson Jewelry Company, No. 1, Maiden Lane, New York, will close out the business in New York, February 15, 1905, and be associated with the Carter Allen Jewelry Company, of Shreveport, Louisiana, after March 1st. All cash orders sent in before the 15th of February will be filled at a special discount of 10 per cent from catalogue, No. 15, prices, except precious stones, solid gold chains and solid sterling silver goods. No engraving promised free, or for pay, on account of time.

The mother of President Loubet died in France at the age of 92. President Loubet was very devoted to her. She was a market woman, and refused to give up her occupation to go to live with him after he had been elected President. He, however, would go to see her and would sit by her side in the market place. This fact gave him a very strong hold upon the common people of France.—Baptist and Reflector.

It appears that Kuropatkin has again been defeated by Oyama, the Russians losing 10,000 men.

Home Circle.

Life's Lessons.

The eggs in the nightingale's nest
transforms plumage and song;
Out of the acorn at last comes the
oak tree stately and strong;
Out of the savage soul, out of the
thrall and the slave
Come patriot, martyr and saint, the
noble, the true and the brave;
Out of poor ignorance, truth, and
out of man's fetters release;
Out of the tempest the calm, and out
of the battle sweet peace.
For the Master who made us, made
all with a wisdom transcending
our thought,
Infusing that wisdom in all the
countless creations He wrought.
And stars in their courses, and men,
or nations, the lowest and best,
Are neither no more nor less than
the trees or the eggs in the nest.

When Sickness Comes.

Health and its pleasures have often been praised, but it is not so easy to see the blessings of sickness. Yet the time of sickness is the opportunity for all the finer qualities of the family life to shine the brightest. For the sufferer there is patience in pain, and cheerful endurance of weakness and weariness, and resignation in being laid aside from the active ways of life. But for the rest of the family how large the field for the cultivation of the most charming graces! Love flows in its purest and most limpid stream in ministering to the members of the family who may be ill. An air of cheerfulness in the household dispels the despondency which will inevitably at times cloud the sky for the sick one. Patience is required for the doing of the multitude of little things which mean so much for the comfort of the invalid, and yet which sometimes seem to others more numerous than is necessary. And, beside all that must be done, a loving ingenuity in planning pleasant surprises to soften the loneliness and weariness of the sick room brings a fresh delight to the one who is compelled to look only on four walls day after day. While sickness is not at all to be desired, it need not bring gloom and irritation, but may be made a time of closer knitting of the ties of family love.—Watchman.

How to Avoid Colds.

Habitual colds are due to an ill-kept skin on the outside, and dyspeptic mucous membranes on the inside, the result of indigestion or constipation, coupled with carelessness, says the Youth's Companion. Cold water, proper food and common sense are the foundations upon which a cold cure must rest. A cold sponge bath, one to three minutes' long, with a brisk dry rub immediately before and after, is excellent—usually all that is necessary to keep the cutaneous circulation alive and the skin reactive. For those unaccustomed to cold water, tolerance can be gained in three weeks' time by the use of water at any comfortable temperature, making it one degree colder each day, until it can be employed without dread as cold as it will run. Salt may be added to the water for its stimulating effect. Cold water intelligently used does not steal vitality, but fosters it. It stimulates the nerves that control the expansion and contraction of the blood vessels and regulates the cutaneous circulation. The dry rub is a fair substitute for those who can not take the cold sponge. Hot water may be employed once or twice a week when a full bath is taken and soap used. This bath should end with a cold sponge. For cold feet, wading ankle deep in cold water in the bath tub for one or two minutes before retiring will be found effective. If reaction does not set in after brisk rubbing, wrap the feet in flannels; they will soon thaw out. Do not use hot water bottles or other debilitating forms of heat. Cold hands may be treated on the same principle, but they have to be kept in cold water usually a much longer time. Some colds are due to micro-organisms that attack the air passages; but this is much less likely to happen in a person whose powers of resistance have been raised by dietetic and hygienic measures. If colds result from dust in the nasal passages, as sometimes happens, the nostrils may be washed out regularly with some warm alkaline solution, and with as much satisfaction as one brushes the teeth. This is properly a part of the morning toilet, for those, at least, who suffer from catarrh in the atmosphere of great cities. Operative interference on the nose and throat may be required for deformities of diseased tissues which act as an exciting cause. The inside and outside skins of the body are so much in sympathy and so dependent on each other that any disorder of the one is sure to react upon the other, and this is especially true of the alimentary canal and the skin as a whole. Over-eating when tired, over-eating in connection with the over-exertion, indulging in things known to disagree, are among the causes of colds; for taking cold is ordinarily nothing but a successful attack from without.

Suggestions for Housekeepers.

Housekeepers may be glad to know that instead of lard or bacon-rind a turnip cut in half and the griddle thoroughly rubbed with the raw side will answer the purpose of greasing, fry the cakes a nice rich brown, and there will be no sticking, and no odor or taste of the turnip. There is no smoke and mess as when lard is used, nor is the nice flavor of the buckwheat destroyed as by the use of grease.

Clean your iron cooking-utensils with a piece of soft red brick.

Brown paper moistened in vinegar will polish your tins until they shine like silver.

Rub a drop of olive-oil on your knives and forks before putting away, and they will retain their brightness and be free from rust.

To clean flat-irons, rub them on green cedar.—Woman's Home Companion.

Midwinter Fashions.

Any fur is fashionable so long as it is not clumsy in appearance, for wraps must outline the figure vaguely. Furs must be heavy in reality, but they must not be so in effect. The long redingote, one of the features of the season, is beautiful when fashioned of sealskin, but lends itself to development in all kinds of materials. The big rolling Russian collar that suggests comfort on cold days is back again, though some of the smartest models show the stole effect with tailor vests.

Velvet remains in favor for dressy afternoon gowns, while in the pale colors it is fashioned into charming evening toilettes. Among the season's revivals is faille, with an added softness that gives to it a new name—faille suave or chiffon faille. Seemingly more popular than ever are the silks with a crepe finish. For the afternoon gown, broadcloth is most seen, and every tone of the season's colorings is offered in the fine French varieties. Delicate gray and biscuit broadcloths, with open-work for broderie anglaise designs, suggest effective combinations with plain cloth of the same shade. The vogue of handwork transcends that of any previous period. Mexican and Renaissance lace-work, English eyelets, Persian and all the other Oriental embroideries, and all laces are mingled.—From The Delineator for February.

Luncheon Hints.

COLLEGE GIRLS' SANDWICHES.

An especially good bread for sandwiches is made by scalding one-half a cupful of milk, adding to it an equal amount of boiling water. When lukewarm stir in three-fourths of a cake of compressed yeast (previously dissolved in three tablespoonfuls of lukewarm water) half a tablespoonful each of lard and butter, two tablespoonfuls of molasses, one cupful of chopped nut meats with one half a cupful of white flour and three cupfuls of entire wheat flour. Knead well and when well raised divide into loaves and when light bake in a steady oven. English walnuts or pecans are preferable but do not chop too fine. Slice very thin for sandwiches.

RAISIN SANDWICH.

Having stoned, chop to a paste two dozen olives. Add half a teaspoonful of celery salt, one teaspoonful of tomato catsup, one-fourth of a teaspoonful of prepared mustard, two drops of tabasco sauce and half a cupful of mayonnaise dressing. One-fourth of a teaspoonful of pepper may be used in place of the tabasco sauce. Spread the paste on bread just a few moments before serving.

POTTED TONGUE.

An unusual yet very palatable sandwiches for the school lunches as well as a desirable "emergency" dish is made from boiled fresh tongue. When cold, mince very fine after the skin has been removed, then add six tablespoonfuls of butter to each pound of meat, salt, pepper, and a taste of mace, nutmeg and cloves if agreeable. Mix well, place in small jars and pour melted butter over to exclude the air.

INDIVIDUAL CUP CUSTARD.

Beat lightly together one egg, one tablespoonful of sugar, a drop or two of flavoring or spice, tiny speck of salt and one-half a cupful of milk. Pour into a china cup or individual ramkin and cook slowly in water until set. For chicken jelly custard proceed as for cup custard, using chicken stock in place of milk, and omitting the sugar; add tiny cubes of cooked chicken. A tiny bit of gelatin or cornstarch will hurry congealing.—Imogene St. John, in The Pilgrim for February.

EUREKA.

Eureka Springs, Ark.,
March 15, 1904.

Dr. J. T. Shuptrine:

Enclosed find 50 cents in stamps for a box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was Cancer. I send for another box. It is the only remedy I ever had that did any good. Respectfully,

MRS. W. E. PENN.

Unexcelled for all skin diseases. All druggists, or post paid from the manufacturer at 50 cents per box. J. T. Shuptrine, Savannah, Ga.

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Harness Oil and Leather Dressing

The Greatest Preserver and Beautifyer of Leather Ever Made.

Satisfaction guaranteed or money refunded.
Merchants who do not handle it should write,

THE J. H. EDGERTON CO.,
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Wanted Agents,

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary. Write for particulars at once.

W. T. HOOD & CO.,
Old Dominion Nurseries, RICHMOND, VA.
Mention this paper.

If You Suffer, Write to Dr. Hathaway.



DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

If you are afflicted with some stubborn chronic diseases and have been declared incurable by doctors, do not think that just because you cannot call for treatment at my office, you are doomed to suffer the balance of your days, for by the aid of my complete system of Self-Examination Blanks, I can give your case a thorough examination and cure you at your own home. I realize that a great majority of the afflicted could not possibly call at my office, I originated a method by which I can treat patients at a distance. In this way I have cured people whom I have never seen. I have a positive cure for Blood Poison, Nervous Debility, Stricture, Varicocele, Kidney, Bladder and Rheumatism, diseases of women, etc., and other private diseases of men, and if you are thus afflicted, send for one of my Self-Examination Blanks at once, and let me tell you what to do for a cure. My treatment is based on over a quarter century of close study, and there is no case that I do not thoroughly understand. The average practitioner cannot possibly treat them successfully, no matter how competent he may be, because he has not had the experience necessary. I will send you a valuable book on your disease, which will further acquaint you with my new method of curing these diseases. Do not put it off longer, but write right now. The address is J. NEWTON HATHAWAY, 56 Inman Bldg., Atlanta, Ga.

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Why waste your fertile soil, your expensive fertilizers and your valuable time cultivating plants from poor seed?

Just as easy and immensely more profitable to grow our **Thoroughbred Seeds**, which produce fine, early vegetables that command the highest prices.

Our beautifully illustrated **Garden and Farm Manual** (Free) tells the story of our many improved varieties.

Try our **Quick Cash Cabbage**, our **Earliana Tomato**. You will find them profitable **Money-Getters.**

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Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $40 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

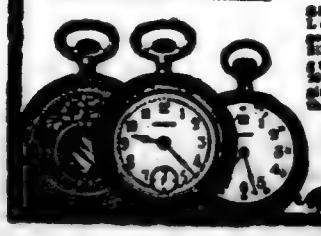
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Please mention this advertisement.



SPECIAL! Lady's or gent's gold filled case, guaranteed 20 years, Elgin or Waltham, $15.

Young People's Page

The Bloody Wars of the Ancients.

In ancient times, when we fought with battle-axes, swords and spears, and with bows and arrows, it was necessary that armies should come to very close quarters in order to get within range. An open field was usually chosen, within which both armies lined up in mass form to oppose each other. Then men entered the fray like a lot of ravenous wolves. The battle was decided less by skill than by sheer brute force and the power of numbers. Defeat then meant annihilation. There were no means for covering retreat. When the battle began to turn, the enemy was already at the heels of the vanquished and in a position to cut them down without mercy, while yet frenzied with the fury of the fight. It was not infrequent then that half the numbers engaged were killed. One hundred thousand Persians fell in a day before Alexander. Hannibal slew at Cannae, 216 B. C., forty-eight thousand Romans out of sixty thousand. In the great battle in the Valley of the Marne, in October, 451 A. D., between the combined Romans and Goths, and the Huns under Attila, the allies slew the invading barbarians at the rate of one hundred thousand a day for three days. That was the bloodiest battle in history. That bloody job stands pre-eminent as an instance of justifiable homicide. It saved Europe from savagery, and rescued civilization.

It is estimated that Caesar's wars cost more than two million lives. His war bulletins did not report a long list of wounded and a short list of slain. They were death-lists—so many killed. The number of wounded was insignificant.

When firearms were introduced tactics were changed, and armies were no longer hurled bodily upon each other, staking everything upon the issue; but for a long time the firearms were primitive and would not shoot very far, and the tactics were but a modification of the older and simpler methods of hand-to-hand fighting.—Hudson Maxim.

Bayard Taylor's Memory.

BY J. B. M'CASKEY.

Let me recall a noted son of Pennsylvania, Bayard Taylor, who has taken an honored place among the authors and poets of the past generation. His memory was as remarkable as was his habit from childhood of storing it with those things in literature which he most enjoyed. "Reading," we are told, "had charms for him from his earliest years, his mother having taught him to read by the time he was four years old. He showed great aptitude also for committing poetry to memory. In the evening, after he had gone to bed, his mother would hear him repeating poem after poem to his brother, who slept in the same room with him." The eagerness with which the boy read is measured by the hold which his memory kept on those early readings. Years afterwards, when on his travels, poems that he had learned, or books from the library that he had read, came back to him as he visited in person many places which he had known in imagination. He was sent to school to Ruth Chambers, a good Quaker lady, shortly after he had been taught to read by his mother. This school was a delight to him, and he was fortunate in the care of such a teacher. She taught her pupils beautiful poems, and had them commit to memory many choice things—best thoughts of the best thinkers. "I have never forgotten," he once wrote to his old teacher, "the days I spent in the little log school-house and the chestnut grove behind it, and I have always thought some of the poetry I then copied (and committed to memory) from thy manuscript books has had an influence over all my life since. There was one verse in particular which has cheered and encouraged me a thousand times when prospects seemed rather gloomy:

Oh, why should we seek to anticipate sorrow,
By throwing the flowers of the present away,
And gather the black-rolling clouds of to-morrow,
To darken the generous sun of to-day?

Thou seest I have good reason to remember those old times and to be grateful to thee for encouraging instead of checking this early development of my mind."

"Poetry," he writes, "had great influence over me from childhood, and to-day the poems live in my memory which I learned at the age of seven or eight years, and which drove me to desperate attempts at imitation. I have been surprised to find myself repeating songs, without the failure of a line or word, which I learned from a Mexican when a school-boy, and had not thought of for twenty years. The unused drawer of my mind had somehow been unlocked or broken open while I slept."

Mr. Boyesen says of him: "He could quote by the hour English, German, Italian, and even Swedish poetry, and apparently have inexhaustible treasures in reserve. A single reading sometimes sufficed to fix a poem indelibly in his memory. I never happened to allude to any passage in the first part of Faust, of which he made a translation, that he could not recite it at a moment's notice. I verily believe that he could repeat this poem from beginning to end."

Loubet's First Love.

"An affecting incident was the recent visit of President Loubet to his mother at Montelimar. The mother of the French president is an humble market woman in the little village, and despite her son's endeavors, refused to leave the place where she was born and has lived for three-quarters of a century. Her son awaited her in the market place as she drove up in her little cart loaded with vegetables. Assisting his mother to alight, President Loubet gave her his arm and escorted her to her accustomed seat. Then placing over her a large umbrella to shield her from the threatening weather, he sat by her side and mother and son enjoyed a long talk together.

"We can learn more of President Loubet's true character from this little incident than from volumes of biography that might be written. No man worthy the name of man ever forgets his mother. She is his first love, and to her he remains true throughout the years. Married or single, old or young, he is still her child. M. Loubet is one of the most popular men who ever occupied the presidential chair. The people feel that he is one of them; that he can enter with sympathy into their life; that he is a man of their own kind. The incident which we have just related will bind M. Loubet more closely than ever to his loyal people."

No boy or girl who neglected mother, or allowed position to separate them, ever came to true greatness. The writer knew a young man, years ago, who hired his poor brother to leave town to prevent him being present when he was to be married. On another occasion the same young fellow refused to recognize his poor, aged father. Learning these facts, many, who had thought well of the foolish fellow, lost all respect for him, regarding him as an ingrate, unworthy the respect of right-thinking people. He has never amounted to much, because he lacks the essential elements of manhood, which have made President Loubet great.

A Lively Little Bear.

One evening the stage-driver set down on my lawn a wooden box, from which proceeded curious noises. "Uh! Uh! Uh! Wow! Wow! Scratch, scratch, scratch! Wow! Uh-h-h-h-h!" These were a few of the sounds which were pouring out of the cracks in the box, and as we went up to investigate we saw a large card, on which was written: "Please water me and give me something to eat, but do not give me fruit or sweets, as it makes me sick. I like milk. I am for Ernest Harold Baynes, The Haven Cottage, Newport, N. H." This was all very interesting so far as it went, but no clew to the contents of the box, so with a hammer and chisel I pried off the cover, and out popped the little black head of a baby bear.

"Oh, the little dear!" cried a lady who was present, at the same time springing forward and catching up the cub in her arms.

"The little dear," however, had been penned up for more than forty-eight hours, and moreover he was literally as hungry as a bear and in no humor for being petted. So he promptly bit the lady, tore a long rent in her dress with his hind paws, and she quickly dropped him, having learned one the most important rules in the study of animals: "Never take liberties with any creature until you know something of its habits." This rule applies in the case of bears as well as in the case of skunks. A bowl of crackers and milk met with his instant approval, and without waiting for it to be set before him, he stood up on his hind legs, seized the rim of the basin with his paws, and hoisted himself into it. Then it was set on the ground, whereupon he lay down, threw his fore paws around it, and fairly buried his little face in the food.

Except when he is hungry "Jimmy" is not cross; he simply wants to have his own way, and then he is as happy and good-natured as can be. But having his own way means getting into all sorts of mischief, and while his antics are often very amusing they are sometimes very embarrassing. He is particularly fond of ladies and girls, and he seldom sees one without running up to her and clasping about the skirts with his fore paws and biting at her in a playful manner. If she happens to be nervous, and runs away, "Jimmy" is after her at his best pace, and never fails to catch her unless she takes refuge inside the house.—October Woman's Home Companion.

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BLYMYER CHURCH BELLS
MAKE OTHERS BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
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THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 9th, 1903.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

Mrs. E. Austin.
19 Nassau Street.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in The Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Cancers Cured.

We want every man and woman in the United States to know what we are doing—We are curing Cancers, Tumors and Chronic Sores without the use of knife and are indorsed by the Senate and Legislature of Virginia. If you are seeking a cure come here and you will get it We guarantee our cures.
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Hicks' CAPUDINE
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Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation.
Absolutely Harmless. IT'S LIQUID.
Trial Bottle, 10c at druggists—by dose at fountain.





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For the treatment of MORPHINE, WHISKEY, TOBACCO, DRUG AND NERVOUS DISEASES.

Special nurses and apartments for lady patients; massage and electricity when indicated: treatments private and confidential. No pain on withdrawal of Morphine.

S. M. CROWELL, M. D., Physician in Charge,
8 West Third St., Charlotte, N. C.
References: Members of the Charlotte Medical Society.

LOOK AFTER THE POOR.

Let no one suffer in your reach this winter weather. For a brother man to suffer is for Jesus Christ to suffer. To let a brother man suffer is to let Jesus Christ suffer. Make it the rule of your life that no one shall suffer hunger or cold in your reach. A religion that does not relieve the poor is not worthy of the name of Christ.

And give them not only alms, give them the help of a personality animated by Jesus Christ.

THE STRENGTH OF THE AUTOCRACY.

The speedy collapse of the almost revolutionary strike in Russia is no especial tribute to the Russian arms. It is rather a reflex of the low condition of Russian life: Much cannot be expected of a people in great ignorance, held down by poverty, and prevented from contact with the ideas that contain that germ of liberty which has awakened one nation after another and made civilization what it is. Russia controls not only the police, but she controls the Church, the press, the school, and so her people can forget the dream of liberty, the horror of a massacre of their brothers, and for the promise of food and better hours, quietly abandon their leaders and return to work. Such a massacre in England, Germany, France or the United States would have meant war. But in Russia men do not know the value of life, do not know that God values them, do not know what human rights are. The present generation may as well abandon hope of seeing the looked for revolution in Russia. It cannot come from the people. The students, the nihilists, the reformers must do an immense work of preparation yet.

SIGNS OF AN AWAKENING.

We add this week to numerous evidences, recently printed, of the consciousness throughout Christendom that the hour of another awakening is about to strike, two notable lights upon this important subject,—namely Campbell Morgan's description of the awakening in Wales and the call to prayer issued by numerous representative men of the Christian denominations in the United States. They contain great news, even such glad tidings as the angels announced to the shepherds of Judea.

Let the reader betake himself earnestly to prayer that God will open the eyes of His people and that speedily.

We have no plan for the revival. We have not a care as to the form it shall take. What we desire is that the power of the Spirit of God shall be poured out upon His people, that all that we grasp at concerning Him may be realized. Let us drop from our consciousness the subject of human means and methods, of what to preach and not to preach. Let us not even imitate the plans—or lack of plans—in Wales. Rather let us all submit ourselves to God, pray for Him to manifest Himself, and leave all else to the hour in which His Spirit shall be poured out upon us.

What if from the hearts of this paper's readers should ascend straightway the cry in all sincerity "Even so, Come Lord Jesus, come quickly"!

DR. HUFHAM'S REMINISCENCES.

Our readers will see with what a wide view Dr. Hufham sets out to record his reminiscences. We would not have it otherwise; for in making record of the relation of his life to North Carolina history, he will not only refresh the rising generation with a first-hand story of vital history, but will serve also the larger purpose of bringing into view the important relation of North Carolina's history to our denomination of our denomination's history to life in North Carolina.

We look forward to a long and stirring series of brilliant papers recounting the inspiring struggles of other days, telling us the stories of the fathers into whose labors we have entered, and laying bare the sacrifices upon which our present strength is founded.

In his introductory Dr. Hufham turns his phrases with old-time grace and eloquence; and as one reads he may easily picture the figure of a grand old man standing upon the hill-top and sweeping with eagle eye the round horizon of a life rich in more than half a century of service at the centre of Baptist work and thought in North Carolina.

We count the Recorder more than fortunate in obtaining this rich contribution to the minds and hearts of our people. In our judgment it will be the most valuable literary work in North Carolina this year, and we shall not be surprised if it shall be awarded the Patterson Loving Cup lately endowed for the encouragement of literature in North Carolina.

THROUGH THE NEW TESTAMENT IN ONE YEAR.

Again on account of the unusual amount of reading matter of a general character in hand, we must print the Daily Bible Portion without Mr. Miller's comments.

The Readings for week ending February 12th are as follows:

Monday, February 6—Matt. 25:31-46.
Tuesday, February 7—Matt. 26:1-30.
Wednesday, February 8—Matt. 26:31-56.
Thursday, February 9—Matt. 26:57-75.
Friday, February 10—Matt. 27:1-26.
Saturday, February 11—Matt. 27:27-44.
Sunday, February 12—Matt. 27:45-66.

NOT FAR FROM THE KINGDOM.

The Charlotte Observer accepts the Recorder's statement that the Hoey anti-jug law was passed by accident; and in reply to our inquiry makes the following statement:

"The Observer endorses the Watts law, as stated, and favors its application to small towns. In a word, while an anti-prohibitionist on principle, and while believing that the best method of dealing with the question in large communities is under a system of high license and police regulation, it thinks that the traffic in liquor should not be allowed in small towns or in country districts where it cannot be controlled.

"The Biblical Recorder and the Observer are not very far apart as to the practical end of the matter."

That is, the Observer is in accord with the State's present policy with regard to the liquor traffic; but that it believes on principle in high license in cities.

We can never approve high license for the one reason that the saloon propagates the liquor traffic. Any true temperance position must stop short of that; and, must, on the other hand, maintain a policy that will at least tend to decrease the traffic.

We accept Dr. Moment's incontrovertible proposition, in his able discourse elsewhere in this paper, that the saloon is an unmitigated evil, and, therefore, not to be tolerated.

The Temperance forces of North Carolina stand for the abolition of the saloon. Their slogan is "The Saloon Must Go!" That accomplished, we must set about to establish temperance.

* * *

We are even now at this juncture in most of the State. How shall we securely establish temperance where we have put the saloon out of business? This is the critical question in temperance reform. For if we fail here, the saloons will return. In view of the extreme importance of this matter, we will submit here three policies that we regard as essential to success:

(1) Enforcement of prohibition laws.

If we do not enforce our laws they will die. To this cause we must all arise.

(2) Devise legitimate means of so supplying the legitimate demand for liquors that that demand may be relieved without catering to the illegitimate demand.

On this pivot the whole matter turns. Here is where all the failure have been made. Here is the point where the great problem will be solved.

To deny that there is a legitimate demand is no more than to stick your head in the sand to escape a lion. Theoretically it may all be illegitimate; but practically it must be reckoned with. The present plan is to supply this demand by means of drug-stores and physicians' prescriptions. All turns on the physician. He must refuse to gratify the impostor. On the other hand, he should supply a man or a family in actual need without charging for the prescription.

In Greensboro they propose to employ one druggist who shall sell liquors at cost—upon prescription—he receiving a salary. This strikes us as an admirably practical experiment. Indeed it promises more than any plan yet proposed.

(3) To preach temperance. The present wave of sentiment for temperance is due to the work of the preachers and teachers. Let them not desist now; but rather let them with redoubled earnestness exhort the people to avoid liquors.

* * *

As for our progress against the saloon and the distillery, we are rapidly approaching the hour when we must rely upon local effort. The General Assembly has given us good general laws. We cannot now expect it to regulate the traffic wholly. We have viewed with alarm the tendency to fight the local battles out in the General Assembly. The place for them is the local polls. We recognize, of course, that in the instances of Hamlet, Hoffman, Myrtle, Williams, Shore, Advance, etc., there is ground for action by the General Assembly; but our temperance forces will make a great mistake if they suffer these cases to lead them into the false step of fighting their local battles out on the floor of the General Assembly.

THE EVERY DAY CHRIST.

Bible Lesson for February 5. John 4:5-14. Read 4:1-42.

We have for our consideration the surpassingly beautiful and simple talk of Jesus with the woman at the well of Jacob in Samaria. Every detail is significant; and the whole forms a passage not surpassed in all the records of our Lord. It will be well to contrast this conversation with the interview with Nicodemus: For the woman, the simplest, crystal-clear parable of the blessing of salvation; for the scholar a profound statement of the deep nature of salvation.

It has been fashioned to attack the genuineness of the Gospel by John, citing his statements as indicating imposture. But who can read this narrative and explain it as the utterance of one who wrote deceitfully? It is agreed that the purpose of the Gospel—agreed by those that doubt and those that believe—is to show forth Jesus as Christ. Can any one conceive of a writer with this purpose admitting that Jesus was wearied—the Master of life, the Christ in whom was the life of the world, wearied! One who would deceitfully set out to prove that Jesus is the Christ would hardly suffer such a statement to creep in. And more significant, John tells us here of the conduct of Jesus as He sat upon the curb of Jacob's well. Historic spot, signal hour in which the dream of the generations of Jacob was fulfilled. Splendid theme for a ready writer! And yet not a word of that. The writer tells only of the talk of Jesus with a despised woman. It is inconceivable that an impostor or any man writing on his own account could have made this simple record under the circumstances. The "interior evidence," as it is called, is all one way—wholly to the effect that this record is the very gold of genuineness.

The Picture of Jesus.

But, turning from the idle controversy of the critics to the story itself, how like our Lord it all seems: Weary, but seeking rest for a woman's soul; thirsty, but giving a woman to drink of the water of life; a man but announcing Himself Messiah, and by word and character convincing her beyond all doubt.

And what a character!

Consider the new broadness He here introduces: The Messiah of the Hebrews, the Jew of the Jews, going into Samaria! And worse, talking with a woman! And worse yet, talking with a defiled Samaritan woman.

It is a stuning blow that He gives race prejudice and false custom; a tremendous blow for the rights—the true elevation—of woman. Less than Messiah would have been ruined by the rebound. But He quietly goes His way into the despised land, as if He would say once and for all that His cause was all humanity without regard to race; that His mission was not of blood, but of the spirit and therefore universal. And He reckons not with rebound or any ruin whatever.

Likewise with regard to the woman. It was a most unseemly, a really ruinous thing. Should you or I do its equal nowadays our friends might grant the rightfulness of it, but bemoan its unwisdom, its uselessness. One woman in the balance against His popularity, His "wider" usefulness!

But Jesus knew. He here delivers the first blow against the age-long doctrine of the inferiority of woman. He here strikes the blow whose effect has been felt throughout the ages since, destroying the shackles of woman's oppression and lifting her up until today she stands honored of all mankind, and so uplifted, lifting with her the entire race.

His message to her is important. But of equal importance is His action in breaking over once and for all race prejudices, thus announcing the universality of His Kingdom of the Spirit; and in daring to talk with a woman, thus announcing her equality with man. In such actions He was Messiah in a way not to be compared with the mere Kingship that the Jews expected of Him: He planted the seeds that have come up and brought forth the present blessedness of the race. To have fulfilled the Hebrew dream and have failed to do these "ruinous" things;—how futile it would have been.

The Scripture.

With perfect aptness He uses the occasion. With Him everything led to God; the sparrow, the lily, the paralytic, the grain of mustard seed, the lost sheep, and the well. Not in the pulpit, but simply face to face, on a "secular" day and on an occasion so secular as the drawing of water He plys His task of revealing God. So should you and I.

We have here the parable of the well. As the well is to the thirsty tongue, so would He be to the thirsty soul—save that, whereas the water is efficacious but for a time, He quenches the soul's thirst once and forever, becoming in it not a well to draw from on occasion, but a well ever bubbling, ever springing up, ever overflowing unto life eternal.

We are not to think of Jesus as one to go to when in need; but as One to live constantly in the heart, constantly refreshing it. We are not to think of ourselves as serving Jesus, but of Jesus as the fountain within serving us, making us what we are, and overflowing from us into the lives of all about and thus through us serving God and all men. The Christian carries this bubbling well of Christ in himself. It is for this reason that he is what he is. And in just this sense did Paul speak, feeling that the emotions that he felt were not his emotions, that the work that he did was not his work, that the spirit that led him on was not his spirit, but that these were of Christ, so that he could say, "No longer I live, but Christ liveth in me." The Well overflowed in him, inundated him, was all of him.

Notes.

Contrast the woman with Nicodemus. She believed so promptly. Why? Was it not because of her simple spirit, her longing for the Christ unconfused by over-learning, her sense of sin unobscured by the righteousness of works or formal religion?

* * *

The verses stop short of the passage in which Jesus declares Himself Messiah; but verses 10 and 11 imply it; and the teacher may dwell profitably upon the fact that He did here declare His Messiahship to this woman, choosing to tell her rather than the great and mighty. The reason was doubtless in her readiness. And her readiness lay not in her holiness nor in her knowledge, but in her sense of personal need. The Pharisees did not need Messiah for themselves; they desired Him for the nation's sake. Jesus comes to the sinner that realizes that he needs Him.

Instead of praying for Jesus to come and help the church, pray that He will come to you!

* * *

And these secular occasions. Was He not a few weeks ago at the Cana wedding? And now with a woman in her daily work. He is not a Sunday Christ. Not a protracted meeting Christ. He is an every day Christ, a business office's Christ, a house-wife's Christ, a kitchin Christ, a plowman's Christ, a wayside Christ, a market-place Christ.

Do we not complain that our every day affairs take us away from Christ; that had we naught to do but preach, we should be ever so holy? It is a fatal blunder. Christ would rather find you in your work. He means to be a well of water springing up within you so abundantly that your work will not interfere, but rather will widen His blessing. Rather than the priest in the temple He chooses a woman at her work!

Grant unto us, our Father, that we shall find Him in our daily labors; that in the midst of our labors to quench the thirsts of the body we may have the eternal well within; that here and there, whatever we do, wherever we go, we shall expect to have Him sitting by us, aye living in us, as we labor. And so shall we cease to make excuses and rather grow into Thy fulness, no longer thirsting, no more complaining, but dwelling in the midst of the life Eternal even in the now.

AIDS FOR THE TEACHER.

I. Approach to the Lesson.

After the conversation with Nicodemus during Passover in April 27th A. D., the remainder of the Judean ministry, lasting through the year, was spent preaching and baptizing in the outlying districts of Judea. Then owing to hostility of the Jews, and to prevent a clash with John's over-sensitive disciples, Jesus withdrew from Judea. For moral reasons, no less than for convenience, "he must needs go through Samaria." On the way northward Jesus and the disciples, late one afternoon, came to Sychar, the ancient Shechem, regarded by Stanley as "the only very beautiful spot in central Palestine." Here was Jacob's well, which exists to-day, being seventy-five feet deep and about eight feet in diameter, but furnishes no water.

II. Approach to the Pupil.

What better can the teacher of this lesson do than to sit at the feet of the Great Teacher and learn from Him the method of successful approach to the pupil? Mark first His approachability, though wearied; then His tact in asking a trifling favor; also His purposefulness in the interview; the clearness and incisiveness of His remarks, holding the conversation to His purpose; how instructive; how He led the woman from what she knew to what she did not know; and, finally, how He led her to accept and proclaim Him as the Messiah. But one scholar, a woman, probably poor, possibly unworthy, member of a mixed race, dominated by local prejudices; yet Jesus taught her the way of life.

III. Points for Emphasis.

(1) The hour of weariness and weakness, the day of small things is not the despised. (2) The unlikely pupil may be transformed into a flaming evangel. (3) In every soul there is a deep, unsatisfied thirst for something the world cannot give. (4) To reveal and awaken this thirst, the sense of sin must be touched and exposed. (5) Then let the Gospel invitation of our Golden Text ring forth: "Whosoever will, let him take the water of life freely."

WHITHER BOUND?

BY PASTOR WILLIAM LUNSFORD.

Once an editor wrote that he had recently talked with a noble minister, who said, that if he were sure of the beyond, there were times when he felt that he would like to resign his work, fold his arms and fall asleep, never to wake again, in this world; and the editor wrote as if he were in perfect sympathy with the feelings of the minister. I wondered at all this. Is there such a thing as salvation? Is God's word clear and unclouded here? Have I a personal Saviour? Do I trust Him as such? Is there such a thing as vital union with Jesus and fellowship with the Father? Is heaven real? Is salvation real? Then why not be assured? Are we agnostics, or are we followers of Jesus? If the minister is to doubt, pray who can ever be sanguine?

The trouble I am sure, is not with anything that God has done or failed to do. The Gospel is clear and full and sufficient. What we need is the coming of the Holy Spirit in his mission of searching, in his mission of casting forth, in his mission of cleansing, in his mission of renewing and teaching and enlightening, until our eyes shall become so wide open to the things which are revealed to His own, that we can no longer doubt.

BOOK NOTES.

How to Master the Bible, by Rev. James M. Gray, D. D.; published by The Winona Publishing Company, Chicago. Price, 40 cents, net.

Mr. Gray has given his little book a pretentious title, but he has filled its pages with inspiring, suggestive and helpful matter. The plan suggested is to begin with Genesis and to read each book at a single sitting. Do this repeatedly, independently and prayerfully. The method requires courage, but it is practical, and would give one an extensive and accurate knowledge of the Bible. T. J. TAYLOR.

* * *

Hid in the Heart. Scriptures That a Child of Ten Should Know. Selected by George E. Horr, D. D. American Baptist Publication Society. Price 50 cents; fifty-one pages. These selections are excellent. We hope parents who read this note will be reminded of their plain duty to store their children's minds with Scripture. It must be done, too, when the child is young. The Word of God hid in the heart is invaluable to the Christian life. Is not this a point of shameful neglect at present by many parents?

He who is to bless the Israel of God must live never to the God of Israel.—Matthew Henry.

THREE-SCORE AND TEN: A REVIEW.

(Continued from Page 1.)

in the larger sense of that word; Dudley and Morehead to whom we are indebted for the two great lines of railroad which have been such a blessing to the State; Reid, who put the finishing touch to the work which had been begun by the Regulators and carried forward by Thomas Person and Willie Jones, its watchward and battle-cry, "The people are master": Gaston, Ruffin and Pearson as judges; Badger, Bragg and B. F. Moore as lawyers; Calvin H. Wiley, the apostle of public schools.

To the Baptists especially the period which we are considering must continue to be a subject of proud and grateful recollection and must furnish inspiration to nobler and larger things. It had witnessed the organization of the Convention which was simply a declaration that the Baptists of the State are one people and are to work together for the good of North Carolina and the salvation of men to the ends of the earth; the founding and the endowment of Wake Forest college; the founding of seminaries at Murfreesboro and Oxford and for the education of girls; the starting of academies in many of the Associations; the establishment and maintenance of the Biblical Recorder; the sending of a missionary to the heathen, fore-runner of a company which, increasing in our own time, must continue to increase till the kingdoms of the world shall have become the kingdoms of our Lord. Into this short space of time all the enterprises which now fill the hearts and hands of the Baptist people, had their birth—all save one, the Orphanage at Thomasville.

In 1865 the great structure which it had taken two centuries to build was a splendid ruin. Four years had sufficed for its destruction. Practically North Carolina no longer existed as a State: it was only a military district, one of a number of conquered provinces. The descendants of the men who had founded and built it, in whose hearts was the spirit and in their veins the blood of the heroes of Moore's Creek and Ramsour's Mill, Kings Mountain and Guilford Court-house, strove gloriously but vainly to preserve and perpetuate it. North Carolina as it existed at the beginning of 1861 had filled its place in the plans of an all-wise Providence and was ready to pass away.

Through forty years the people have been engaged in building a new Commonwealth, mainly out of the debris of the old. It is too early to forecast their work. When a friend was congratulating Macaulay on the great popularity of his history, he asked, "What will 1900 say?" And we may ask in reference to the work which has been done since 1865, which is still going on, "What will 2061 say?" Thus far, in spite of the mistakes which are incident to every human undertaking, the builders have done wisely and well; and the old man who loves his native State may feel confident that when his eyes look upon it for the last time they shall behold a Commonwealth which in population and wealth, in wise laws faithfully administered, in general intelligence and prosperity, in all the elements which make for truth and righteousness, surpasses that of which he is so proud, for which he has not yet ceased to grieve.

To have lived through the period of which we are now treating, to have drunk its spirit, to have had personal knowledge of many of the leaders, and to have borne any humble part in its activities and achievements, are things to be thankful for. To write of it will be pleasant. If the writing shall interest those for whom it is intended, it will help to assure me that life has been worth living. If it shall fail to interest, the man who writes for the newspapers always has this advantage—he can stop.

TO ALL SUNDAY-SCHOOL WORKERS.

A new book, "The Front Line of the Sunday School Movement," by Dr. F. N. Peloubet, has recently been published. It is so brimful of everything good, and has been so helpful to me, that I desire to recommend it to you. Get it by all means, and you will be highly pleased and profited.

THOMAS H. BRIGGS,
Supt. First Baptist Sunday School, Raleigh.
Raleigh, N. C., January 20, 1905.

SAINTLY FOR LIAR.

Many are saying that Thomas G. Lawson, who is exploiting his views on "Frenzied Finance" in the papers, is utterly unreliable and cannot be trusted. Whether this be true or not, we know not, but we know that a man can be a great mendacist and yet tell a great deal of truth.—Western Recorder.

He who makes friends makes the best fortune.—Ram's Horn.

W. M. S. Department.

Japan of To-Day.

My purpose in this paper is not to write a hand-book on Japan. This has already been done so often that we are reminded of that statement by the preacher of Ecclesiastes: "Of making many books there is no end." I shall endeavor merely in the few moment allotted to me, to state as concisely as possible, a few salient points touching this wonderful country—its people and its present condition—and I do this with the hope that I may, to some extent, arouse interest in that part of the Master's vineyard about which our societies are to study during the coming year. My task should not be a difficult one just at this time, when the eyes of the world are riveted upon this little kingdom now engaged with her giant enemy in a death-grapple before the walls of Mukden.

But aside from the above consideration, Japan is one of the most interesting nations in the world if we consider simply the physical features of the country. All who have stepped upon Japanese shores agree in praising its natural beauties. The skies are bluer, the sun is brighter than in other climes. The soil is of surprising richness, and "roads, paths, cascades, peasant's houses, inns, temples"—all the earth seems drowned by the luxuriant verdure, which is rendered picturesque by being mingled with flowers of every hue.

The very shape and position of this island country renders it unique and adds to its interest. It is the shape of a bow, long and narrow, curving toward the coast of Asia. Its greatest width is less than 200 miles, while it extends northeast and southwest a distance of over 1,200 miles. If stretched along our Atlantic coast, it would reach from Portland, Maine, to Jacksonville, Florida. In consequence of this, it possesses every variety of climate, from the perpetually snow-capped mountains of the north to the almost tropical sun in the south.

Among the mountains, in which Japan abounds, very many are volcanic, though few of these are now active. The force, however, repressed in the earth beneath, keeps the surface in constant disturbance, earthquakes in some localities being of almost daily occurrence, insomuch that someone has said the Japanese are not surprised at being awakened to find the chimney in bed with them.

The area of the country is a little less than that of Virginia, North Carolina, South Carolina, and Georgia combined, yet it has a population of 45,000,000. This, in consequence of the fact that northern Japan is mountainous and bleak, renders southern Japan one of the most densely populated portions of the globe.

But, since the most interesting study to mankind is man—unless it be woman—the Japanese people themselves constitute the most attractive topic in a consideration of Japan. And not only is this the most interesting, but it is the most difficult part of the study, as well. It is not an easy thing to know a person, and especially is this true if that person be a Japanese. To know his stature, the color of his skin, the hue of his hair, is not by any means to know him. These things are merely accidentals. To know the man we must look into his soul, and here is the difficulty. We meet a Japanese and we at once begin to wonder what thoughts fills his mind, what emotions control his heart. Under this head I can do nothing better than to refer our ladies to the writings of that consummate genius and matchless word-painter, Lafcadio Hearn. Born in Greece, educated in France, afterwards spending some years in America, and then going to Japan, he became enamored of the Japanese people, conformed to their customs, adopted their religion, married a Japanese wife, and, dying a few months ago, he was buried with a Buddhist ceremony in a Japanese grave. In the several intensely interesting books he has left us, he opens up to view the soul of the Japanese people as no other writer has ever been able to do. Every Missionary Society following our course of study on Japan should own some, or all, of his books.

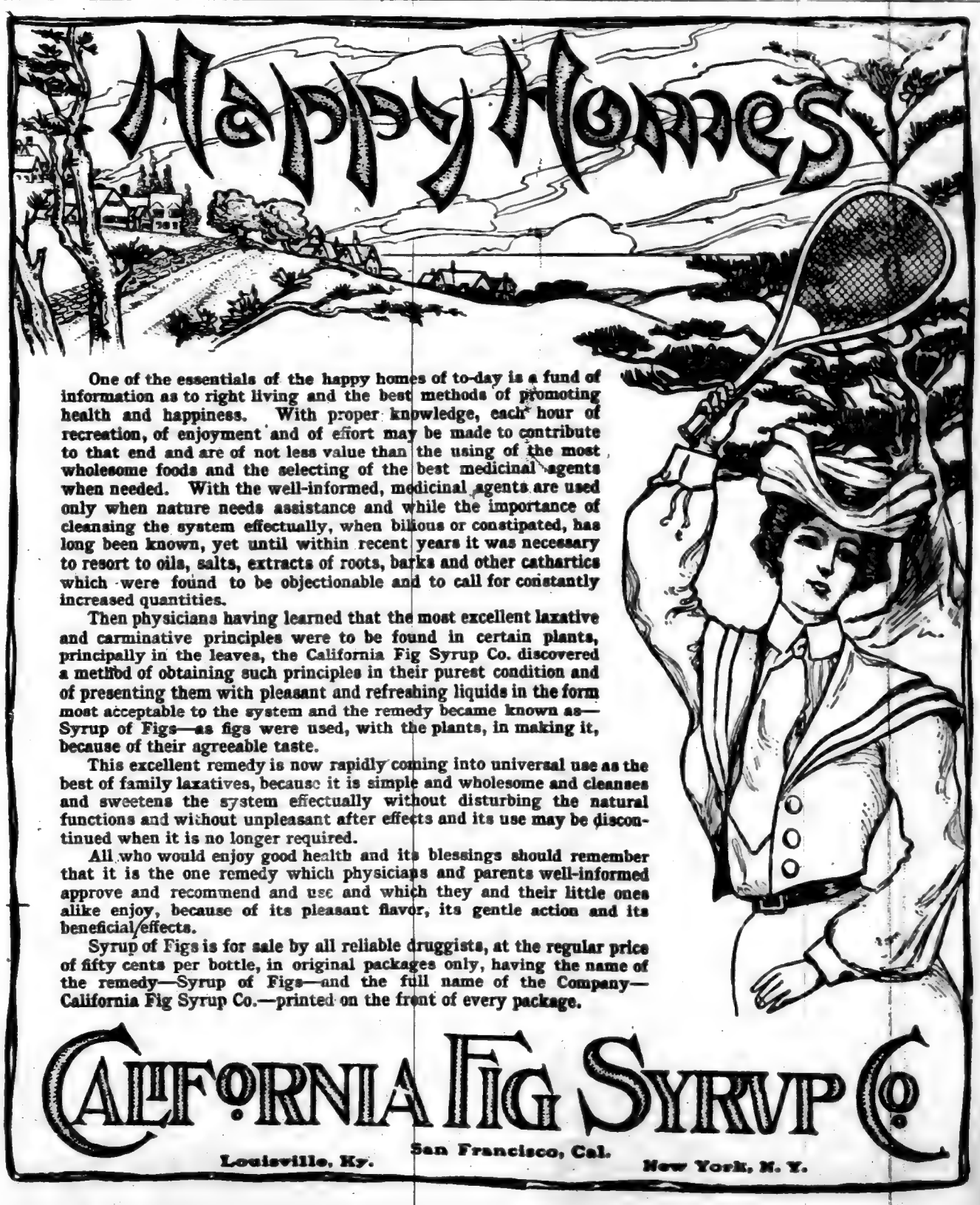
To illustrate the method of the author above-mentioned, as well as to notice a characteristic difference between the Japanese and Western people, I call attention to their ideas concerning the display of affection, as related by Hearn. The subject of kisses, caresses and embraces occupies a large place in our poetry and prose fiction, but in Japan literature they have no place whatever. Such tokens of affection are unknown in Japan, and the frequent mention of it in our literature is in their eyes indelicate, if not positively indecent. A Japanese author tells of two lovers, long separated by a cruel fate, suddenly meeting in one of the temples; instead of their rushing into each other's arm with cries of affection, as a Western writer would represent them, they merely sit down and, for a time, gently stroke each other.

Touching the question of hatred and revenge in the Japanese people, I quote from Hearn: "Under all the amazing self-control and patience of the men there exists an adamantine something very dangerous to reach. Touch it wantonly, and there can be no pardon." "Under the submissive sweetness of the gentlest Japanese woman—a sweetness of which the Occidental can scarcely form any idea—there exist possibilities of hardness absolutely inconceivable without ocular evidence. A thousand times she can forgive, can sacrifice herself in a thousand ways unutterably touching; but let one particular soul-nerve be stung, and fire shall forgive sooner than she. Then there may suddenly appear in that frail-seeming woman an incredible courage, an appalling, measured, tireless purpose of honest vengeance." To study further the character of this remarkable people, as it is delineated by this author, would be most interesting, but I hasten to speak briefly, in the last place, concerning the present status of Japan as a nation.

"New Japan" is a term that is much used but little understood. Few know to what an extent Japan of today is really new. Japanese scholars claim for their country a written history extending backward over 2,500 years, but all of this period prior to the middle of the last century, was one long dark night of ignorance, superstition and feudalism. About this time, however, the clouds began to rise, and soon the light in all its glory burst in upon this little kingdom of the sun. Prior to 1853, the ports of Japan were closed to foreign commerce and foreign civilization, all atempts to enter had been futile. But during that year, Commodore Perry sailed from the United States for Japan with his fleet, carrying not only the eqipments of war, but armed with the new forces of Western civilization—"telegraph, railway, locomotive, electric apparatus, plows, sewing machines, dictionaries, lamps, locks, and whatever, being portable, illustrated the world's progress and the American spirit and purpose. Even whiskey and cordials were not left out." As the Japanese viewed these tokens, he read the signs of the times. Through them he heard the question asked whether Japan should "remain Oriental and die, or join the world's brotherhood and live." The answer was not long delayed. The Japanese love for his country is stronger than his love for his life. The customs of these foreigners are not tasteful to him, but to save his country from death, he adopts them, and the work is begun in earnest. From every civilized land specialists are invited to their country—statesmen, military experts, engineers, scientists, teachers, merchants—thousands of men of every profession who should assist them in laying the foundations of the new civilization. They constructed railroads in every direction; established a national educational system second to none; opened hospitals that aroused the admiration of foreign medical men. They studied, they worked, they traded; and the nation became educated, peaceful and prosperous.

(To be Continued.)

All that I am mother made me.—John Quincy Adams.



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO.

San Francisco, Cal.

Louisville, Ky. New York, N. Y.

Sunbeams' Corner.

Conducted by MISS ELIZABETH N. BATTEN, Band Superintendent for North Carolina.

Enough.

BY SALLY CAMPBELL.

Miranda Ryon had lived up in the hills all her life. She was thirteen years old.

"She might be fifty," Uncle Job Wilson said, "she's that old-fashioned. And of all the young ones forgetting ideas! Ever since she began to know anything she's been liable to them."

Miranda had an idea to-day. She had taken it down to the pasture with her to see what she could make of it. She had it from the strange minister who preached in the church yesterday.

"It's big," Miranda told herself, sitting on a broad, flat rick under the sweet balsam. "It is very big and I'm rather small. But it certainly sounded very lovely."

Miranda sighed and her mouth shut tight. Her face took on what Uncle Job would have called "its up and coming look."

"I'd like to do it if I could," said Miranda. "Two is only a few," she reflected, soberly. "We are just girls,—not at all old. I wonder whether we'd do. That is the first thing to know."

She was still ndecided when she heard a voice out in the road beyond the fence.

"I gess I'm lost," said the voice. "I don't see any house. Hello!" As its owner caught sight of Miranda peering at him through her green covert. "Can you tell me where Mr. Brown lives?"

Miranda knew who this boy must be. She had seen him at church. She told him his way, and then she leaned over the fence and asked him a question in turn.

"You are the minister's son, aren't you?"

"I? Oh, no. I don't belong to him. I just came along to keep him straight. He's a jolly preacher, isn't he?"

Miranda thought it a queer word to use about a preacher; she didn't think that it was a nice word. Her dark eyes grew darker with disfavor under the shadow of the balsam boughs. But still it was possible that this boy might be able to satisfy the doubt that troubled her.

"Do you know," she asked him, "whether just two can be a society?"

"Two can be a society?" echoed Porter Williams, wrinkling his forehead. "What's all this?"

"Yes, two," repeated Miranda, with a touch of impatience. "Two persons,—two girls like me. Can we be a society like those the minister told about yesterday?"

"Oh, yes!" Porter understood now. "Well, three would be better, you know. One advantage about three is that then you would have a casting vote among you. That is a great convenience sometimes."

Miranda drew away from the fence without more words.

"I say," said Porter, persuasively, "invite me over there to sit down on a piece of that rock with you. I am tired after these roads. And tell me what project you have on hand. Of course, a society might be made out of just two girls, if you went about it economically."

Miranda was not at all shy. She willingly went back to her seat, leaving a very generous portion of the broad rock slab at the disposal of her guest.

"Well, now," said Porter, "let's see. You wish to be one-half of a missionary society, do you?"

"Yes, and Kitty Brown will be the other. She will, I know."

Porter cast about in his mind for a question that would "draw the funny little thing out."

"Are you and Miss Kitty interested in the heathen?" he asked.

"I've always heard about them before," said Miranda. "But I've never thought about them."

"It is not the only case on record," murmured Porter.

"But after what the minister told yesterday I feel sorry for them. And so I'd like to be in a society that helped them. When I talk to Kitty she will like it, too."

"How were you thinking for helping the heathen?" said Porter.

"With collections," answered Miranda, promptly.

Porter looked off at a distant cow, but what he really saw was the broken brim of the boy's straw hat that lay beside Miranda, and her well-worn calico frock and stout, shabby shoes.

"One would suppose, to hear her," he reflected, "that she had millions to draw on."

"Kitty and I will earn some money and give it," said Miranda.

"Can you?"

She nodded. "We always earn our money."

"How?"

"Different ways. Uncle Job Wilson says that there's always jobs about for girls that don't go to sleep in the daytime and are handy."

Porter turned his eyes from the cow to her.

"You look wakeful enough," he said, candidly. And you are handy, aren't you?"

Miranda smiled. "As long as the wild strawberries last we can pick them for sale. They are ten cents a quart. But they are getting scarce. But Kitty and I will think of something else."

Porter was to stay a week in the country. Two or three days later, he went to the Ryon farmhouse in search of Miranda.

"Oh, they're not been back since breakfast,—she and Kitty Brown!" laughed good-natured Mrs. Ryon. "They weren't here for their dinners yet, and I don't know when they will come, I'm sure. I guess I'll be in debt by night."

"How is that?" asked Porter.

"We've been so busy all the spring," she explained, "that my garden has had the go-by. Weeds are in the turnips and it's looking bad. So I told the girls that if they'd hoe over the ridges and weed out the weeds,—by the roots, mind you,—and start it going again, I'd pay them ten cents a ridge. So off they went to it. And I've had the house-work to myself all day."

Porter met Miranda at the end of the lane.

"How much did you make?" he asked.

"Twenty-five cents apiece," said Miranda, beamingly. "We'll finish off to-morrow. It will be ninety cents in all."

"Let me tell you what to do with some of it," said Porter. "Buy some cotton cloth—the unbleached kind—and make bags of it, about fourteen inches square, and fill them with sweet balsam. The people down in the cottages will give you a quarter for them.

Miranda's eyes opened wide with delight.

"Yes, they will," said Porter. "Balsam ain't so easy to get, you know. And it takes a lot of it. It will make your hands awfully sticky and dirty, though."

Miranda spread her small earth-stained fingers before her and laughed happily.

"They'll wash," she said. "That's splendid. We are earning money fast."

Porter was doubtful whether he ought to ask the question that was in his mind, but he asked it boldly, notwithstanding.

"You are not going to give all this money to your missionary society, are you?"

"Why, yes. We are making it for that. We never gave anything before, so we ought to give a good deal now."

"You are good, said Porter.

"Oh, no; we'd rather. And it's easy to do. We don't really need it. We have most things, anyway, you know."

Porter thought of certain thoughts of his when he had looked up and down the long, rough country road and at the few small farmhouses holding to the stony hills, and he almost whistled. Instead, he said:—

"Have you organized yet?"

"It took Miranda a moment to guess his meaning. Then she smiled on him brilliantly.

"Yes, last night. Bella Wilson organized us."

"Who is she?"

"She's Uncle Job Wilson's daughter. She couldn't belong to a girl's society, for her hair is half gray. But she will help us. She always likes to help. She's a good Christian throughout. And she prays like it. The minister said that the prayers of a society made a great deal of difference."

"Yes," assented Porter, as she paused.

"Her's are lovely. When she asks God to bless the heathen, you know that He'd like to do it for Bella, even if he didn't want it so much Himself besides. It makes you understand praying better—and God more."

As Porter went his way he said to himself:

"When it comes to missionaries societies, I guess millions aren't the biggest thing to draw on."

He left the next day. Some time along in the fall, the great town church to which he went started a new enterprise. It was a Boys' Missionary Society, which has prospered much until this hour.

Often when Porter thinks of Miranda, he says:—

"Two was enough to make two missionary societies!"

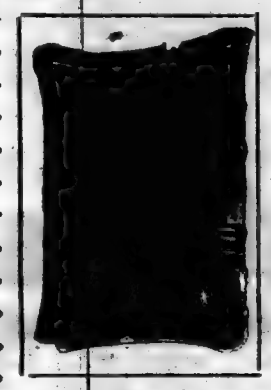
I would desire for a friend the son who never resisted the tears of his mother.—Lacretelle.

Deep Seated Coughs Cured Allen's Lung Balsam

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Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

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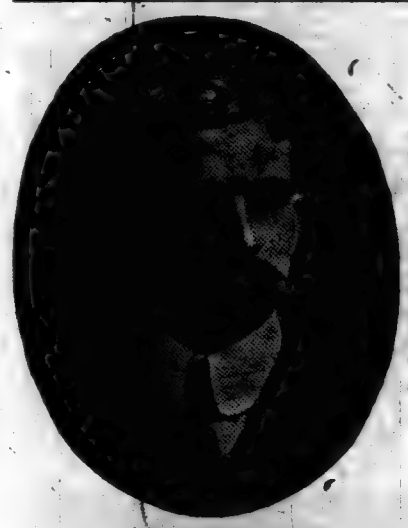
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Current History.

Review of the General Assembly.

The work of a member of the General Assembly is not appreciated by the average man; and for this reason they do not command the sympathy that they deserve. It is true that there are useless members, insignificant members, wrongly-disposed members; but these are exceptions. The average member of a North Carolina General Assembly does a double day's work every day of the session. If you do not think so, go up to the Capitol early in the morning or late in the afternoon and see the committees considering bills and hearing pleadings. It is here that most of the work is done.

Last week the daily sessions were not unusually animated, barring the undignified discussion of the "woman's rights" bill in the Senate. But the committees did an immense amount of work.

* * *

The reader is likely most interested in the progress of temperance legislation. Last week brought this subject to quite a point. The period of confusion has passed. It has been widely reported that we have a temperance legislature. Perhaps so: but it is not by any means a prohibition legislature. If we judge aright, the large majority of the members are interested in measures that will soundly make for the progress of temperance. But whether they can agree upon certain measures remains to be seen. There is a considerable fear in the Assembly that a mistake may be made that will be costly to the cause. We would say, in a word, that while there are in the body strong opponents to any temperance measure, the large majority are in an excellent temper upon the subject, and we may expect some substantial progress along the folowing lines:

(1) The expulsion of distilleries from towns small enough to be dominated by them.

(2) The expulsion of saloons from towns not sufficiently policed.

(3) An increase of the penalties for breaking the anti-liquor laws.

(4) A sufficient number of local anti-jug laws to practically protect our prohibition and dispensary towns.

(5) Special local legislation only where it is needed and the representatives of the county request it.

The accidental jug-law was repealed without opposition. A new one has been introduced; but certain counties will likely be left out of it upon request of their representatives.

* * *

The Judiciary Committee has unfavorably reported the Divorce Reform bills. The battle will be fought out on the floor of the Assembly. And it must be. Let the people speak.

* * *

The features of real interest in the Assembly last week were the Lacy Relief bill in the House and the Judicial Salary bill and the Married Woman's Contract bill in the Senate.

The Lacy bill proposed to pay to Treasurer Lacy $370 stolen by Martin, the clerk under the Fusion regime, who while holding over a few days to aid in transferring the books of the office stole this sum in addition to $16,000 stolen before Mr. Lacy took charge. Mr. Lacy's cause was good, in our judgment; but he made a mistake to assert it. The Senate passed the bill. So did the House. But then the House repealed its bill, thus giving him an adverse vote. This repealing bill is now in the Senate. It is evident that no matter what happens the matter has been so bungled that Mr. Lacy cannot afford to take the money.

The Salary bill, increasing judges' salaries to $3,500, has passed the Senate, not without surprising opposition. Very probably there will be a heavy fight in the House. Our public salaries have remained low for political purposes all too long. This slight increase is almost required by the dignity and welfare of the State.

The Woman's Contract bill proposed to permit married women to make contracts independently of their husbands. It was defeated, as it should have been—notwithstanding that so clear-headed and attractive a man as Senator Ward of New Bern, introduced it. The discussion of this bill was amusing and far below the dignity of the Senate. The young bachelors seemed to monopolize the discussion and rather vulgar (in the better sense, of course) personal allusions abounded. One Senator made himself a particular mark for the galleries. And another made a palpable failure in an effort to be funny.

The Reformatory bill; the child-work bill; the railroad bills to abol-

(Continued on Page 13.)

CURE YOUR OWN KIDNEY and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. H. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

A New Cure For The

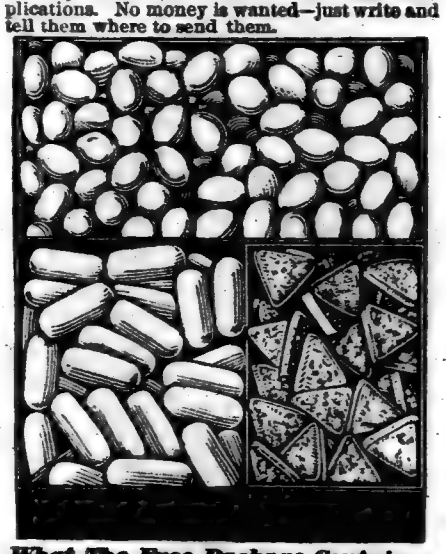
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One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.

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And a large course of Formula C—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Is unfailing in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is as exhaustive, thorough and complete treatment as was ever formulated for the cure of these destructive diseases. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the PAPE MEDICINE CO., 8 E. 4th St., Cincinnati, O., telling where to send them, and the complete test course of each of the Formulas A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

Churches, Sunday-schools, or Young People's Societies wanting hymn books, can supply themselves free on terms easily complied with. Address Baptist Book Concern, Luisville, Ky.

Take a Guess

On the number of parts (individual pieces) in a Stieff, or a Shaw, or a Kholer Piano. For 50 nearest guesses on each piano we will issue a coupon which will entitle you to a receipt for $25.00 payment on any piano you may select when you are ready to buy. Guesses will be received in Charlotte office not later than April 1, 1905, date of our removal. Watch for our next ad.

Chas. M. Stieff,

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SOUTHERN WAREROOMS,

211-213 North Tryon St.,

CHARLOTTE, N. C.

C. H. WILMOTH, Mgr.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by Jack Howell and wife, recorded in book No. 163, at page 606, in Register of Deeds office of Wake County, N. C., I will, on Saturday, the 4th day of March, 1905, offer for sale and sell to the highest bidder, for cash, at the court house door in Raleigh, at 12 o'clock m., that lot, with two room cottage thereon, located and situate on the southside of East Worth Street in the southeastern portion of the city of Raleigh, being lot No. 39 in Shaffer's plot No. 3 in the division of the J. W. B. Watson lands, which plot is recorded in book of maps 1885 at page 27 in Register of Deeds office of Wake County, and the same lot which B. F. Montague, Trustee, and A. H. Green, Executor of J. W. B. Watson, conveyed to Jack Howell February 18, 1898, by deed recorded in book No. 166 at page 615 in said Register's office, and more fully described as follows: Beginning at a stake on the south side of East Worth Street, being the N. E. corner of lot No. 38 of said plot, said stake being 60 feet east of East Street, and runs thence south along the east line of lot No. 38, 100 feet to the north line of lot 42, thence east, along the north line of 42, 60 feet to a stake S. W. corner of lot 40, thence north with west line of lot 40, 100 feet to Worth Street, thence west along the southern line of Worth Street, 60 feet to the beginning. For full description of said lot see mortgage above referred to.

This 31st day of January, 1905.

E. P. MAYNARD,
Mortgagee.

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BIBLICAL RECORDER.

Notice to Creditors.

Having qualified as administrator of the last will and testament of J. H. Alford, late of Wake County, this is to notify those having claims against the estate to present them to me on or before January 15, 1906, or this notice will be plead in bar of their recovery.

W. N. JONES, Executor.

RALEIGH, N. C.

Administrator's Notice.

Having qualified as administrator of the estate of Bunnie P Mangum, late of Wake county, this is to notify those having claims against his estate, to present them to the undersigned on or before January 11, 1906, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

WM J. BAILEY,
Adm'nistrator.

NEUSE, N. C., R. F. D, No. 1.

OFFICE OF
CRANBERRY IRON AND COAL CO.,
PHILADELPHIA, Jan. 25, 1905.

The annual meeting of the stockholders of the Cranberry Iron and Coal Company will be held at the office of the company, No. 240 South Third street, Philadelphia, Pa., on Tuesday, the 21st day of February, 1905, at 12 o'clock M., for the purpose of electing a Board of Directors to serve during the ensuing year, and for such other business as may be brought before the meeting.

JOHN S. WISE, Secretary.

Land Sale.

By virtue of authority of a certain mortgage deed executed to me by Griffin Stewart and Notie Stewart his wife on the 26th day of May, 1902, and recorded in Book 172, Page 280 in the Register of Deeds office for Wake County, N. C., I will at public outcry at the court house door on Tuesday, February the 7th, 1905, sell to the highest bidder for cash, the following described property: A part of the Griffin Stewart tract of land in Buckhorn Township beginning at the Southwest corner of my land, it being C. J. Bright's corner, in B. R. Barker's line; thence E. with B. Q. Barker's line to a corner; thence N. with B. Q. Barker's and J. J. Jewart's line and James Stewart's line to Neil Stewart's corner; thence S. to Neil Stewart's corner to the Smithfield Road; thence W. with said road to C. J. Bright's line; thence S. with C. J. Bright's line to first station, containing about forty-five acres. Time of sale 12 o'clock m., January 5, 1905.

C. J. BRIGHT,
Mortgagee.

4% INTEREST PAID ON DEPOSITS.

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Mechanics Dime Savings Bank, Raleigh, N. C.

4%

Deposits, $200,000.00. OFFICERS: Chas. E. Johnson, President; C. B. Edwards, Vice-President; Walters Durham, Cashier; W. N. Jones, Attorney. DIRECTORS: Chas. E. Johnson, C. B. Edwards, Carey J. Hunter, Dr. K. P. Battle Jr., C. P. Wharton, John A. Mills, Chas. B. Park, John Ward and D. M. King.

Banking done by mail. Correspondence solicited.

(Continued from Page 12.)

ish second class cars, and to reduce passenger rates to 2½ cents a mile, and to put an end to Sunday freights; the bill to establish an immigration department,—are in the committees. The South Dakota Bond matter is now in the hands of a committee to investigate, etc. The Fish bill—to determine the geographical limits of seining in certain eastern waters for shad, herring, etc., —will come up this week.

The anti-morphine bill has become a law.

* * *

Of local but not insignificant interest last week was the hearing of the bill to free Advance from the distilleries that have invaded that town. The bill was unanimously approved, and it has passed the Senate. The bill was opposed before the committee by young Mr. Grant, representative from Davie in the House. He admitted that he was attorney for some of the distillers involved. This being true, he should have had the good sense to hold hands off in the matter. But not content with appearing in the double role of attorney and legislator, he did not hesitate to attack the veracity of Mr. Curtis, the Presbyterian minister in Advance—a man of unimpeachable honor. We have known nothing worse in six legislatures. He deserved the rebuke that the committee's unanimous vote carried.

* * *

The War.

Reports of activity before Mukden were incessant last week. A popular theory was that Kuropatkin was merely diverting attention from Russian internal affairs; but, on the other hand, it may be that he has resolved on the extremely desperate expedient of a winter battle. This would be extraordinary; but a defeated army might be justified in taking a rare chance to strike a redeeming blow.

* * *

In Russia.

The fires of Liberty are banked once more in Russia; the great strike has collapsed; and the strikers are no more to be seen on the streets. It is reported that they were on the verge of starvation, and that this was the secret of their failure. The Government has promised them better hours and pay. About 2,000 men are under arrest, including Gorki, the novelist, who openly pronounced revolution. Father Gopon seems to have escaped and to have passed into silence. There has been no word of him in the papers for days. It is surmised that the Government will not severely punish many of the strikers.

The strike in Moscow was not so violent as that in St. Petersburg, but it is more persistent. Monday's papers report that it is yet in progress.

* * *

Items.

Mr. G. A. Oglesby, minister of the Methodist Conference, was killed last week in an accident on the Aberdeen and Asheboro Road—the first fatality in the records of that enterprise.

* * *

The Atlantic and North Carolina Railroad, having increased freight rates, the Kinston merchants have made an impassioned appeal against the confirmation of the lease in the General Assembly.

* * *

The House of Representatives in Washington has formally presented Federal Judge Swayne, of Florida, for impeachment, upon the charges that he collected $10 a day for his expenses when they were less, used a private car of a railroad in the hands of a received appointed by himself, and lived outside the district of which he was judge.

A Day of Prayer and Fasting.

SATURDAY, FEBRUARY 4TH, 1905.

The deep and very real work of grace which has spread throughout Wales awakens praise and profound thanksgiving to God in the hearts of Christians in America, inspiring the hope that this may be but the beginning of the world-wide revival for which prayer has long been offered, to the end that God will in mercy graciously visit the United States with a manifestation of His Holy Spirit.

The revival now in progress is moving like a prairie fire beyond the borders of Wales into England, and recently the Rev. R. A. Torrey has written of marked spiritual blessing in Liverpool in the conversion of hundreds of perishing souls. In Liverpool the scenes described of the Spirit's spontaneous and mighty working partake of the character of the revival in Wales, which is manifestly proven to be a supernatural work by the regeneration of thousands, the closing altogether of liquor saloons in some communities, and the intense concern on the part of the multitudes who throng the churches and open-air gatherings where the Gospel is preached.

Recognizing with sorrow of heart the decline of piety in our own land, the dearth of genuine conversions, the increasing spirit of worldiness in the churches, and the very alarming spread of rationalism throughout the land, a day of prayer and fasting has been agreed upon, to the end that Christians, both clergymen and laymen, may be awakened from lethargy, and in humiliation and contrition of spirit may lay hold of God and His promises and prevail in prayer to the end that believers may be quickened and perishing souls may be saved, and that God may speedily revive His work in our land. After much prayer, Saturday, February 4, 1905, has been designated as a Day of Prayer and Fasting for Christians throughout the United States.

"Ye have not because ye ask not." (James iv:2.)

"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth." (1 Tim. ii:3, 4.)

"Then shall we know if we follow on to know the Lord, His going forth is prepared as the morning, and He shall come unto us as the rain, as the latter and former rain unto the earth." (Hos. vi:3.)

"And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh." (Acts ii:17.)

"And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." (Jno. xiv:13.)

"Wilt thou not revive us again, that thy people may rejoice in thee." (Psa. lxxxv:6.)

"Revive thy work in the midst of the years: in wrath remember mercy."

Mr. John Willis Baer, Mr. W. E. Blackstone, Rev. Len Broughton, Mr. John M. Cornell, Rev. C. R. Redman, Mr. Francis E. Fitch, Mr. Harry Frost, Rev. Daniel S. Gregory, D. D. LL. D., Rev. Richard Hartley, Rev. T. O. Lowe, Bishop Chas. C. McCabe, Rev. Kenneth MacKenzie, Jr., Prof. G. Macloskie, D. D., LL. D., Mr. Max Wood Moorehead, Rev. Arthur T. Pierson, D. D., Rev. C. I. Schofield, D. D., Rev. George Soltau, Pastor W. C. Stevens. Mr. George B. Studd.

SUGGESTIONS FOR PUBLIC GATHERINGS.

1. Hours for services: 10.00 a. m. to 12.00; 3.00 p. m. to 5.00 p. m.; 7.30 p. m. to 9.00 p. m.

2. Where possible, a different leader should be appointed for each period.

3. Special Scriptures: Acts 1: 12-14; Acts 2:1-39.

4. The reading of extracts bearing upon the present revival in Wales and in England.

5. Avoid addresses, and hold much prayer.

6. Emphasize the need of confession of sins, personal, as a church, and as a nation. (Job xlii:5, 6; Daniel ix:2-9; Acts xiv:18-20.)

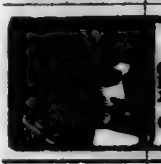
7. Emphasize the need of restitution. St. Luke xix:5-9; Malachi iii: 10.)

To Bible Readers.

I have received a good many letters from those who followed my course of Bible Readings last year, requesting me to furnish them an outline of readings for this. I advise these, and all others, to follow the excellent course of readings now running through the Recorder. I am preparing a system of readings and comments on the Gospels and The Acts of the Apostles which I purpose publishing the last of this year to be used in 1906.

The words of appreciation that have come to me from Bible readers are a source of encouragement.

T. J. TAYLOR.



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The American Saloon and Its Substitutes.

(Continued from Page 3.)

educational power of the American bar. On four continents I have heard men argue against all temperance reform, saying, the people will drink any way, and you can't stop them by your temperance societies and legislative enactments. There was truth in their argument, for appetite knows no law, save that of its own gratification; it scorns all prohibitions that stand in its way, and it declares to all moralists, reformers and legislators: "You may be able to yoke the north wind, but you can't yoke me."

And so abide these three mighty Port Arthurs of our Russian iniquity—Wealth, Politics, Appetite—but the greatest of these is appetite!

In view of such facts, how great is the obligation of the American people to secure some real and permanent substitute for the saloon! Chiseled on the marble above the tomb of the great Emperor Akkabar, in the land of the Ganges, are a hundred names of God. And is not God worthy of a hundred names emblazened in all the polyglot languages of earth? Has He not a hundred blessings and benedictions for any people who fear Him and keep His commandments? But alas! alas! has not this same God a hundred curses for that people who, having in their midst an immoral system of education, do not obliterate it by an all-powerful substitute?

THE SALOON AND THE CHURCH

But, speaking as I do to-night, in one of the most thoroughly orthodox and universally Protestant States of this Republic, I will again boldly declare my proposition to be uncontrovertible, because of the almost universal rule in this country of the Protestant churches to exclude saloon-keepers from church membership and from all the official boards thereof. In making the statement, I'm sure this whole audience feels the wisdom and justice of this attitude of the great Protestant church of America toward the business, against which to-night I am, in this public way, bringing this uncompromising indictment. You feel that it is most becoming sacred things in this land that the saloon-keeper should be excluded from church membership and from all official connection with its management.

But why do you give your approval? You would not exclude the farmer, the lawyer, the tanner, the shoe-maker, the peddler or the physician: Why single out this man in your community and say to him: "As long as you are a saloon-keeper you must not expect to set with God's people at the communion table; you must not ask to be received as a member of any Protestant church; you can take no part in this work."

You, Christian people, take this strong stand; then, in consequence, these five weighty propositions I would call attention to.

1. A business which of itself and apart from all personal considerations, excludes a man from membership in the church, is an unmitigated evil which calls for some heroic and uprooting substitute.

2. A business that excludes a man from membership in the Church of Christ cannot be legalized without sin on the part of those who do the legalizing. Hence, the licensed system of the United States is a great national sin, and the sin will abide till a substitute has been provided.

3. When a church member, directly or indirectly, gives his vote to the support of an institution which the church has declared to be sin, that church member is a sinner in the light of all consistent conduct.

4. As no saloon-keeper can be a member of the Protestant church, no political party that stands for the saloon can be consistently supported by the votes of members of the Protestant church.

5. As the great Protestant church of this land, in its various branches, has made the saloon-keeper a religious outlaw, so likewise the State, in order to be in harmony with the kingdom of God, must make the saloon a political outlaw. A Christian nation can take, consistently, no other ground.

In the light of God's Word, in the light of the growing Christian sentiment of the age, in the light of that divine authority which the church of Jesus Christ has upon the earth, I challenge the legislative bodies of this nation to meet and answer these five propositions, or any one of them. No argument can these assemblies of wise men bring forth; but of excuses for the existence of this open and running ulcer they can bring many—all summed up, however, in lawlessness and political corruption.

The members of the General Assembly of North Carolina, now in session at this capital city, represent constituencies that are not infidel, agnostic atheistic, or anything of this sort, but Christian; in nearly every case they have been elected to their high and honorable responsibility by voters who are members directly, or indirectly, of one of the great Protestant denominations. It is, therefore, for these men to stand by their colors and so legislate that their bold enactments may lift higher and higher the uplands of the temperance cause; may by their official deeds and personal example form a vast watershed, down which shall flow new rivers of temperance sentiment, with resistless currents and unflinching cataracts, that will cleanse this awful abomination from the State of North Carolina.

SUBSTITUTES FOR THE SALOON.

Thus from every angle of vision my first proposition is uncontrovertible, that the American saloon is an unmitigated evil. What, then, shall be its substitute?

Following the example of Earl Gray, of London; and with the purest of motives, Bishop Potter, of New York, has lent his powerful influence to an effort on this side of the Atlantic to make the saloon respectable. Here are its chief features: (1) A certain amount of invested capital; (2) an elaborately fitted up establishment: pictures to please the eye, couches and chairs to rest the body, books to feed the mind; (3) liquors of the best quality, sold at a cost not to realize more than 5 per cent profit on the capital invested; (4) only a limited quantity sold to customers; (5) no gambling, no coarse language, no drunkenness; (6) a separate room for women; (7) a large revenue to the State.

While you are thinking how practical such a saloon as this, revamped with all these elements of respectability, would be here in Raleigh, or in any other town, city or village in this State, allow me to call your attention to the fearful arraignment this new institution gives to the old American bar, making it a place of drunkenness, blasphemy, gambling, bad liquors and enormous profits!

Another substitute for the saloon is the dispensary. When climbing a lofty mountain if you cannot get a strong alpnstock with sharp steel spike, then take the next best thing, for in such perilous traveling any kind of a stick is better than none. As a substitute for the saloon, the dispensary is any kind of a stick, and it is better than none. That is, any change, under the blue canopy, is better than the public bar, which has from the State the right to make drunkards, criminals, widows, orphans and imbeciles. The dispensary puts the traffic into the hands of respectable men, who do their work not for profits, but as a public duty; it takes the traffic out of politics very largely; and, above all, it does away with the bar-rooms as a school of crime.

There is no legislation possible against men drinking. Appetite, is an autocrat. The twelfth psalm says, "A man's lips are his own;" and, so, if a man is determined to wallow his life in the swill of iniquity, no State has either the power, or the right, to prevent him, except he has taken away his own liberty by becoming a criminal. But the State has not only the right, but the moral responsibility rests upon it, to enact and execute righteous laws. If, therefore, the dispensary is the very best, workable, scheme the civilization of North Carolina is able to execute, then by all means let us have this substitute, for it is far better than nothing, though it be but any sort of a stick in our alpine climbing.

PROHIBITION

A third substitute is prohibition. If the saloon is an unmitigated evil, as the Protestant Church of America declares it to be; as its educational influence proves it to be, and as every fact in connection with it clearly shows, then the dispensary system, the respectable saloon idea of Earl Gray and Bishop Potter, the high license plan and every other such device, do nothing more than haggle at the bark of this upas tree of iniquity, and here and there lop off a branch, while the thing that ought to be done, and must be done, is to girdle the tree and cut it down! Nothing can do this but prohibition!

High license has been tried with an absolute failure. The respectable saloon is a name without a significance. The dispensary is just better than nothing. But the temperance forces of this State and nation never intend throwing away the whole right wing of the army. Tell me I'm trying to skate on ice that is too thin? Tell me that while prohibition is a good thing there are too many difficulties in its way? My answer is, that men and women who have hearts illuminated by that sun that bursts forth from every page of the New Testament, are not in the habit of avoiding difficulties!

Prohibition is the watch-word and battle-cry of these determined temperance workers; and their banner shall yet float victoriously upon every State-house of this American Republic!

The younger Pliny, that immortal orator and author of old, caused it to be recorded for future generations to read, that for 600 years after the founding of Rome there had been no crime of parricide among the people; that for 600 years the Latin language had no word for the crime; and that, after so long a time, when the awful deed had been committed, Rome passed a terrible law, the main purpose of which was to be prohibitory. The law said:

"Every one guilty of parricide shall be flogged with a whip, then sewed up into a sack with a dog, a cock, a viper and an ape, and cast headlong into the sea."

It is the saloon that is the parricide of the American people: it murders fathers and mothers, brothers and sisters, wives and children, friends and neighbors! Nothing but the most strenuous law can cope with this greatest criminal of the nation.

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Young Man's Make-up—Vance, net 75c.
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Marriages.

TALLY—WILKIE.—On January 15, 1905, near Bear Creek, N. C., Mr. James A. Tally to Miss Ella E. Wilkie, Rev. W. H. H. Lawhon officiating.

Obituaries.

SLEDGE.—On Janary 4, 1905, at the home of his son, Bro. W. M. Sledge, in Elm City, N. C., in the sixty-third year of his age, Bro. William Sledge. He was a member of Bear Swamp Baptist Church. He had been a great sufferer since last July, and death came as a sweet relief. S. W. OLDHAM.

STRAYHORN. — After many weeks of painful illness, Sister Lucy Cannady Strayhorn, of Thomasville, N. C., passed away on January 13, 1905. She professed faith and was baptized into the fellowship of Brassfield Baptist church by Elder James S. Purefoy, at the aged of thirteen. For thirteen years she had been a faithful member of the Thomasville church. She leaves behind a grief-stricken husband and son.

G. P. HARRILL, Pastor.

WOODRUFF.—December 7, 1904, Mrs. Amelia Woodruff fell asleep in Jesus, at the home of her daughter, Mrs. Dr. Taylor, of Mocksville, N. C., in her 78th year. Early in life, she joined the church, and her presence there, where she always loved to be, was full of inspiration.

Truly hers was a beautiful life—so gentle, patient, and unselfish, so unostentatious and yet attracted all who knew her.

In sickness and death she was no less beautiful.

Though suffering intensely, she never murmered, but always rejoiced in her Savior, often saying, "I am almost home."

Surely such a life and death is enough to encourage the most skeptical. FRIENDS.

FRY.—Mrs. Dr. W. W. Fry passed over the silent river, December 30, 1904. She was sick for four months. She leaves a loving husband and three devoted children, one daughter and two sons, Mrs. J. M. Hobbs, of Greensboro; Rev. Casper H. Fry, of Gass City, Ind.; Mr. P. W. Suggs, of Austell, Ga. Sister Fry was a member of the Carthage Baptist church, at which place she has resided for two years. She has been a constant Christian since childhood.

The funeral was preached at her church by Rev. Mr. Dowell. Her remains were laid to rest in the Union cemetery on Saturday, the 31st of December.

We grieve with the bereaved husband and children, and many loving friends who will grieve after our dear friend. We commend them to the great Comforter who solaces us in the hour of affliction.

LEWIS.—Deep grief was felt in Caswell on Saturday morning, January 7, 1905, when the sad news was spread that young Mr. Marshall Lewis, son of Mr. and Mrs. David Lewis, had died at his home near Atkinson, N. C.

He was ill for only a short while, causing it to be the more distressing to his friends to hear of his untimely death.

He was born September 1, 1883, living only 22 years, 5 months, and 6 days.

Though he died in his youth, we feel sure that his life was a sunshine to all who knew him. He was the jewel of a large family, and a friend to all who knew him.

He united himself with the Baptist church at Calvins Creek, when fifteen years of age, and has served a useful member since.

He was laid to rest in the old family burying ground near Calvins Creek, on Sunday morning, January 8th, at 11.30 o'clock.

He was the first of his father's family to die, thus causing it to be the more distressing.

There is the most profound sympathy for his bereaved parents, and the other members of the family, consisting of five brothers and two sisters—Mr. E. D. Lewis, of Kimball, W. Va.; Mrs. R. P. Peterson, of Atkinson, N. C.; Mr. Colin, Miss Ethel and Masters George, Clifford and Hubert Lewis, of Atkinson, N. C.

The weakening pulse, the shortening breath, the last faint fluttering sigh, and then we weep and call it death. But can the Christian die?

The prison bars asunder break,
The captive is set free,
And angels' harps in glory wake
To sweeter melody.

The ransomed spirit takes it flight,
The heavenly goal is won;
Beyond the power of sin's dark night,
A new life is begun.

A life that ever shall increase
In wisdom's boundless joy,
Where sweet surprises never cease,
And love finds fresh employ.

A life with God the source of life,
Eternal, true, sublime,
Beyond the reach of earthly strife,
Beyond the frosts of time.

O glad, new life, 'mid joys supreme,
Unfettered, pure and free,
Our waiting hearts but faintly dream,
What thy delight shall be.

BOONE.—Died at his home near Cedar Rock, Franklin County, December, 1904, Bro. E. H. Boone, senior deacon of Cedar Rock Baptist church.

He was born March 15, 1832, married March 31, 1858. Joined Peach Tree church, November, 1854. Afterwards joined Maple Springs, and when Cedar rock was organized united with that, and remained with it until death. He possessed all the qualities necessary to make a good and useful man, a man of deep convictions: his life was guided by the teachings of the Scriptures; industrious and economical he provided well for those whom he loved. Gentle and courteous, he was the devoted husband and model father. A sincere lover of his fellow men, he was the kind neighbor and true friend.

Looking on the bright side of life, he knew how to make your visits to his home pleasant, and to be the agreeable companion, a true lover of his country, he was the law-abiding citizen and true patriot.

Having suffered himself, he knew how to feel for others. He heard the orphans' cry and the widows' wail, and distress of every kind found in him a ready sympathizer and willing helper. In all his experience as a Christian and church member, he trusted his Savior with child-like simplicity, served Him and His church faithfully. True to his church and all her works his name was a tower of strength, his presence a benediction. The support of his pastor, the comfort of his brethren, the sun and joy of his home he lived; in his death he has left us a heritage of righteousness more lasting than brass, more durable than marble. Brother Boone suffered a long time, which he bore with Christian patience. He is now, we believe, at rest with his Savior, where we hope to see him some time.

His funeral was preached by the writer to a large crowd of relatives and friends, and he was buried by the Masons (near his home) of which order he had been a consistent member for a long time.

May the Lord comfort the widow and children, his aged brother and all the relatives and friends of our dear brother and overrule it for good, is the earnest prayer of the writer. G. M. DUKE.

Mrs. M. K. Clement.

Resolutions adopted by the Mocksville Baptist Sunday-school:

It is with sadness that we write of the death of our beloved friend and sister, Mrs. Mattie Kerr Clement, who departed this life on January 8, 1905.

Whereas, the all powerful God has deemed it best to remove from us this friend, co-worker and beloved teacher; therefore be it

Resolved, That in this sore bereavement we humbly submit to the will of our heavenly Father, who doeth all things well.

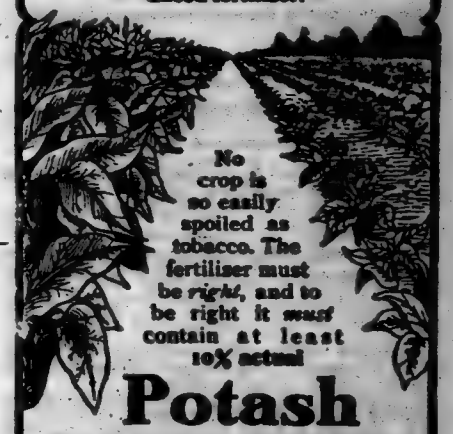
2. That the Sunday-school has lost one of its most faithful and efficient teachers. We mourn her loss, feel her absence, and thank God that her Christian influence still lives.

3. That we tender our heartfelt sympathy to the bereaved family in this dark hour of affliction, praying the blessing of God upon them, and trusting that son, brothers and sister may always live the true life and meet her in the home not made with hands, eternal in the heavens.

4. That a copy of these resolutions be spread upon the records of our Sunday-school; that a copy be sent the Biblical Recorder, North Carolina Baptist, and to each of our local papers for publication, and one to the bereaved family.

LEONORA TAYLOR,
F. A. FOSTER,
PERCY BROWN,
MARY GREEN,
Committee.

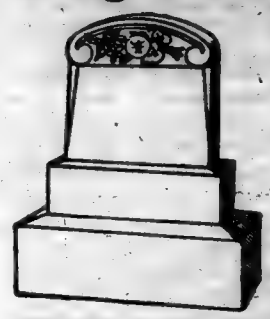
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Acknowledgments.

February 1, 1905.

State Missions.—Worthville, $6.35; James W. Powell, Fair Bluff, $5.00; Shady Grove, So. Yadkin, 2.00; Amis, 20.00; Jones Bay, Atlantic, 1.00. Total this week, $34.35. Previously reported, $2,542.87. Total this year, $2,577.22.

Foreign Missions. — Jonesboro, Sandy Creek, $4.68; W. M. S., Warsaw, (Xmas) 3.00; W. M. S., Warsaw, 2.25; Magnolia, 2.50; S. S. New Bethel, 5.00; W. M. S., Carthage (Xmas), 6.15; Sunbeams, Carthage, (Xmas), 2.30; Providence (Shawboro), 10.50; Fair Bluff, Robeson, 2.76; W. M. S., First, New Bern, (Xmas), 14.91; Murfreesboro, W. Chowan, 12.16; Elm City, Tar River, 3.00; W. M. S. Elm City, Tar River, (Xmas), 2.25; W. M. S., Elm City, Tar River, .75; Sunbeams, Elem City (Xmas), 3.00; Miss C. C. Lilly (Xmas), 2.50; W. M. S., Laurinburg (Xmas), 19.00; W. M. S., Bear Creek, Mitchell Co., (Xmas), 4.00; W. M. S., Wilson, Tar River, (Xmas), 10.00; Y. L. M. S., Rocky Mt., Tar River, (Xmas), 2.00; Y. L. S. C., Scotland Neck, Tar River, (Xmas). 7.55; Judson's, 3.17; Swepsonville, (Xmas), 1.50; Rutherfordton, 7.00; Dawson, 2.05; Gethsemane, 1.68. Total this week, $135.66. Previously reported, $556.22. Total this year, $691.88.

Home Missions.—W. W. Johnson, $1.70; Providence (Shawboro), 10.50; Fair Bluff, Robeson, 2.55; Murfreesboro, W. Chowan, 12.15; New Hope, Tar River, 2.60; Sun. Perry's Chapel, Central, .60; Shady Grove, So. Yadkin, 2.00; Rutherfordton, 3.00. Total this week, $35.10. Previously reported, $280.27. Total this year, $315.37.

Education.—Dr. Jno. Mitchell, $5.00; Dr. G. W. Paschal, 2.00. Previously reported, $100.77. Total this year, $107.77.

Ministerial Relief—Holly Springs, Little River, $3.00; Merry Oaks, 2.00; Jas. W. Powell, Fair Bluff, 5.00; Judsons, 2.54; Mt. Lebanon, 1.08; Rutherfordton, 1.20. Total this week, $14.82. Previously reported, $208.94. Total this year, $223.76.

Yates Memorial.—W. M. S., Cedar Creek, Cedar Creek, $11.58; W. M. S., Bethesda, Mt. Zion, 1.00; W. M. S., Chapel Hill, 1.00; W. M. S., Mt. Carmell (Xmas), 3.00. Total this week, $16.58. Previously reported, $33.22. Total this year, $49.80.

Total reported for all objects this week	$244.21
Previously reported for all objects	$3,999.89
Total reported for all objects this year	$4,244.10

WALTERS DURHAM,
Treas. Baptist State Con.

The Conference at New York on a General Convention of American Baptists.

The great blizzard on the 25th seriously interfered with the attendance, but about seventy persons from the North, the South and the West were present. Two sessions were held on the 25th, a special session of a committee of eight on the same evening, and the final session on Thursday forenoon.

A most delightful and fraternal spirit and absolute unanimity in its action characterized the meetings. From representatives of the Conference and from numerous letters it was clear that the feeling is pronounced and general in favor of the proposed organization.

It was voted to call a meeting in St. Louis on May 16th and 17th for the purpose of organizing the General Convention of Baptists of North America; and a special committee was appointed to formulate a plan of organization in accordance with the decisions of the Conference, and to make arrangements for the meetings.

Further particulars will appear next week.

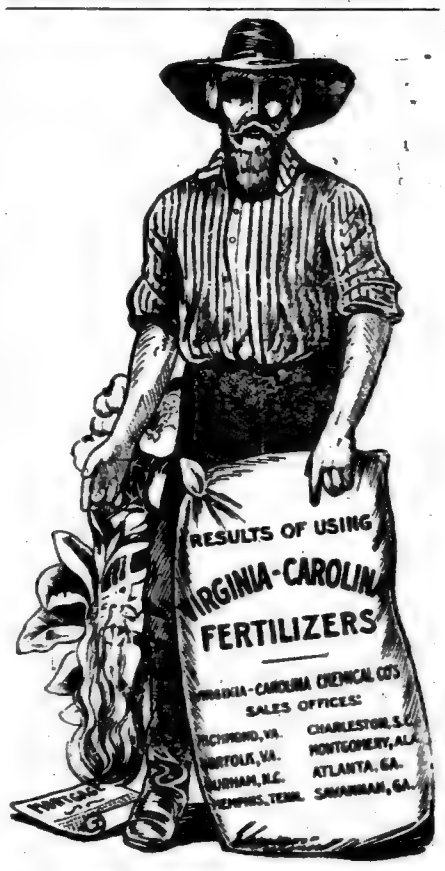
Notice.

The regular annual meeting of the stockholders of the Biblical Recorder Publishing Company will be held on February 6, 1905, at 7.30 p. m., in the office of the Biblical Recorder at 106 W. Martin Street, Raleigh, N. C.

JOHN S. PEARSON,
Secretary.

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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 31.

RALEIGH, N. C., WEDNESDAY, FEBRUARY 8, 1905.

REFLECTIONS ON THE GREAT WELSH REVIVAL.

BY JOHN ELLINGTON WHITE, D. D., ATLANTA.

I have followed with eagerness the course of the great manifestation in Wales known as the Welsh Revival. In the columns of the British Weekly, and from other English papers to which I have access, I have felt the reflection of this most remarkable movement. It is wonderful. I have asked myself whether Pentecost should be held by Christians as a diviner event than the Welsh Revival.

A whole country burning with the love of men's souls, ringing with the name of Jesus and singing the Gospel. A million and a half people with practical unanimity owning religion above business, yet keeping at their work, acknowledging the value and necessity of business and material progress, yet subordinating these things to faith and love and God.

Peculiar in method. No organization, little preaching, altogether free from any semblance of manipulation, lacking entirely in those agencies which we have in this country regarded as necessary to any thorough and sustained evangelistic movement.

Peculiar in results. The converts join the churches spontaneously. Thirty-two thousand have been received in less than three months. Fifteen pastors I counted in the British Weekly reported 1,133 additions to their churches by baptism and very many more applying and yet to be baptized.

Our Young Mens' Christian Association in Atlanta, the strongest evangelistic agency in the city, day in and day out, reported over 1,600 confession during last year, but only seventy-eight additions to churches.

The great Chapman meeting, lasting two months, and requiring an expense of $9,000, showed three thousand cards of confession signed; yet I have just ascertained from each pastor the accurate information of results and the total additions to the churches of all denominations aggregates less than 300.

Peculiar in effect. The Welsh revival has reformed Wales. The results are to all beholders markedly ethical. Ale houses are shut up, houses of ill-fame emptied, old quarrels made up, the mules in the mines have had to learn a new vocabulary of the new-born miners who formerly cursed and swore.

Mr. William T. Stead, of the English Review of Reviews, has been on the ground and regards it as an event of unspeakable and world-embracing importance. So other men of his standing come back from Wales with but one explanation—"God."

This Welsh Revival makes two profound impressions.

1. Discouragement.

It seems that preaching is not the present means for saving the world. This is my feeling. Preaching sermons is an art, but it is not the weapon on which God is going to rely.

Ranked with other intellectual, educational and moral agencies, it is the most beautiful, the most fascinating and I may say, most useful of all the modern arts. But as a spiritual means, so I am sorrowfully brought to reflect, it is not the power of God to bring the Gospel to men any longer.

And I mean no criticism. It is distressing for a man to prepare himself, theologically, homiletically; for us thousands of men to make ready, give up professions, equip and arm ourselves to preach and then for God to come and take hold of an untutored Welsh miner and set the kingdom up in Wales in a day. We can do no better. Tomorrow we will begin as we began last week to make our sermons. We will consult exegesis, construct exposition and make application, and we will sincerely pray to God and even plead for power to deliver the message. We will deliver that sermon next Sunday, and some will say "with power." The good men and the good women in our churches will thank us for preaching so helpfully. A widow will write a note, a young woman also, and a young man, saying how helped they were. This was my experience last week, as it is frequently. I was happy. I am happy. It is worth doing. But that noble art, that consecrated business, that passionate employment, is not the means God is going to save the world with. It is profoundly discouraging.

Every Sunday afternoon at the Y. M. C. A., and every Sunday night in my church, I preach directly to and for sinners. There are confessions every week, but this is not Wales, this is not God doing His best with the Gospel, this is not, I fear, the straight will of God to the sacred end of making every knee to bend and every tongue confess. Sermons! Sermons! Sermons! Grand sermons! True sermons! Honest sermons! Ten thousand every week in Georgia. Five hundred thousand every week in America. But God goes on by and takes up with a Welsh miner's lad, aged twenty-four, and lights his fire to sweep a nation into the kingdom in a few days.

There is another profound discouragement to me about this Welsh revival.

It goes without organization. I am an organizer by intinct and habit. It is our great American genius to organize. I have believed in organization; I do believe in organization. As a matter of reason and sense, organization wins. I am devoted to the organized work of Baptists. It is a thousand times better than the disorganized work of Baptists or the unorganized work.

We have thought in sincerity that a revival was impossible without organization. On it the evangeists and pastors lavish their plans and spare no pains to perfect it.

This was the characteristic emphasis of the great Chapman meeting here as it of the Torrey-Alexander evangelism in England.

It is nothing less than a tremendous blow to evangelistic organization for God to go to Wales and save a whole people without any committee or organization of any kind. The question will not be quiet, "Why do it if God can and will work better without it?" Gipsy Smith, an organization evangelist, returned from a visit to Wales, and the first utterance he made to a company of ministers was, "I believe from my very soul we organize and plan and program so that the Holy Spirit has not a chance."

We have heard comment like that before, but it made no impression; but now here before our eyes God has punctuated our conference on evangelization with an accent that disheartens us very really.

2. Encouragement.

But the Welsh revival is not all discouragement. I feel that God means to teach us, perhaps to restrain, possibly to rebuke us, but also to encourage us.

One glorious fact stands clear, outshining from Wales into the eyes of the whole world. There is a God of power. He has revealed Himself so sharply, so distinctly, so powerfully, that everybody must see it.

That gives me a fresh grip on my life. The difficulties are not less real, the resistance to the Gospel not less stubborn, but the winning power seems more certain and available.

In reality, Christian optimism is the sense of the certainty of God. What if preaching sermons must take a secondary place; what if the simple witnessing of Christ out of just so much experience as one has in himself is the true ministry of the Gospel; what if organization is not the divine method of evangelizaiton—there is no loss, no defeat, but the more certain victory since God is at hand to do the work!

I now understand as I did not before, what H. C. McGregor saw and felt when he said: "I had rather teach ten men to pray than a hundred to preach."

What wildness and unreason is there in the proposition that our Seminary should make Praying instead of Preaching the passion and the protest of its curriculum, if prayer and praying is the only access we have to the power of God which can work everywhere even as it is this hour working in Wales!

WHY TUBERCULOSIS IS NOT PREVENTED.

"Tuberculosis, is the real race suicide," writes Samuel Hopkins Adams in the January McClure's. And he treats us to a sledge-hammer arraignment of the "ignorance, prejudice, and greed" by which alone this disease remains "the scourge of the world," although it is "often curable, almost invariably susceptible of alleviation, and always preventable."

Of the 75,000,000 living Americans, 8,000,000 at least must inevitably die of tuberculosis. This is horrible—the more so that the loss of these lives might have been prevented. The only serious source of infection is by the sputum coughed up by the sufferer; if this is properly cared for, as by means of disinfected cloths, the intelligent consumptive is never a peril to others. And modern science can relieve his own condition—can cure it, if it be not too far advanced—by the simple means of cleanliness, fresh air and sunlight, and regular habits. Indeed, a tremendous reduction of the death rate has, in some places, already been made—in New York, over forty per cent in fifteen years; in Boston, fifty per cent in seventeen years. Why, then, has not "The Great White Plague" been practically stamped out from our enlightened country?

The most immediate problem in the fight is the disposition of the helpless consumptive. And the United States is almost without proper sanitaria for this purpose. "Barring New York, Cincinnati and Baltimore, no city has accommodation for one-twentieth of its consumptives actually perishing for lack of the simplest treatment. This disgraceful condition will remain until large sums are voted for the building of proper sanitaria.

Knowledge of conditions is the second requisite. Every careless consumptive creates a center of infection which should be promptly reported and cleansed. And it is almost incredible that the chief hindrance to the compulsory registration of cases comes from a large class of the medical profession themeselves! So much so, that in Chicago, for instance, the board of health has rejected physicians' reports concerning causes of death as less trustworthy than those of the undertakers. Some of our legislators are taking heed of this criminal neglect; but much too slowly.

Other responsible allies of the "Great White Plague" are the owners of crowded, filthy tenements—breeding grounds for the disease—who save money by evading the tenement-house laws. Mr. Adams handles without gloves such "respectable" bodies as the Trinity Church Corporation of New York, and the University of Chicago. Both these have bitterly refused to undergo the expense of compliance with the law, which would greatly reduce the awful percentage of deaths from consumption in their unhealthy rookeries—but would also reduce their income. The shame of such wealthy "slum proprietors," whose gold is bought by the lives of helpless tenement-dwellers, is, we trust, without parallel in our country.

Mr. Adams, in a conclusion with which we heartily agree, urges every citizen to lend his countenance to the education of the public, the appropriation of sums for sanitaria, and the enactment and enforcement of wise legislation.

OBLIVION.

Green moss will creep
Upon the shady graves where we shall sleep.

Each year will bring
Another brood of birds to nest and sing.

At dawn will go
New ploughmen to the fields we used to know.

Dusk will call home
The hunter from the hills we loved to roam.

She will not ask,
The milkmaid, singing softly at her task,

Nor will she care
To know if I were brave or you were fair.

No one will think
What chalice life had offered us to drink;

Will laugh or weep
For the sweet secret which our dust will keep.

—John Charles McNeill, in Charlotte Observer.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH. D.,
Chair of the Bible, Wake Forest College.

Adam and Physical Death.

Among the questions raised in our study of last week, it will be remembered that one of them had reference to death—physical death. People may sing, "Death is Only a Dream," but as far back as the memory of man and the records of man run, not to the contrary, death has been a terrible reality which all men, good and bad, have had to meet. So universal has it been in all the ages past that no one, to-day counts on any such thing as escape. What then is death? Whence came it, and why? Was it in the world before Adam's transgression, or did it come as a consequence of his sin? If the study of God's works in nature can throw any light on these questions it will be most gratefully received. Imagining ourselves, then, in the same group of friends as those of last week, let us ask that they tell us all they can about these matters.

"Well," they begin, "there are several things that are clear to us about death, e. g.: (1) It was in the world long before Adam and Eve were; (2) it came in originally as a blessing to and promoter of life, and not as a curse on sin; (3) whatever connection death may have with the human race it has with the race as such, and not with any particular section of it. In proof of our first point, we call attention to what is a well-known fact among those who have studied the records of the rocks at all, viz. that the fossil remains of animals that lived and died long before man came on the earth are found to-day in any abundance hidden away in the rocks. This is a point that any one can easily look up for himself, and will prove to be a most facinating line of study. If you ask us how we know that these animals lived and died before the coming of man, our reply is that God has so recorded it in the earth, and we are simply reading what He has written there." "But," I reply, "I have heard people talk of the world before sin came, and describe it as a sort of beautiful flower garden in which there were no thorns, no darkness, no pain, no death, etc. What do you think of that?"

"We have heard many such descriptions ourselves, but they were imaginary pictures. There is not a word in these first chapters of Genesis to suggest anything of the sort. These chapters do tell us that the lower animals were made before man, but not a word is said as to whether those animals lived on perpetually, or whether they run their life course and died just as animals do now. When, therefore, we examine the rocks and find there the records of death before the coming of man, we feel very comfident that death was in the world before man."

"As to our second point: if death was in the world before man, and sin had its origin in man so far as this world is concerned, it follows then that death did not originate as a consequence of sin. To prove that death came in as a blessing to and and promoter of life is a little more complicated. We shall here have to recall what was said in our talk together last week about the general division of life into two sections—the simple and the complex. The simple is that unorganized form of life which consists of just one cell; the complex is that higher form of life in which a group of cells so adhere together as to form an organism. All the animal bodies that we can see with the naked eye including the human body are such organisms. Now life in its simplest forms does not appear to be subject to death. Of course it can be killed with poison or with heat, but it does not die naturally. The little cell simply divides at a certain stage in its history and becomes two cells, each exactly like the one we had before. These two in turn divide after awhile and become four. And so they go on indefinitely; but if any such thing as death has ever occurred among them in a natural way, no suggestion of it has been found. This is one side of the matter. Now, when we pass to the other side and look at the other extreme of life as we see it manifest in its highest organic form (the body of man) there death is a universal experience—not to mention the one or two exceptions of Holy Writ. These two facts would naturally suggest to us that death came in somewhere between the lowest and the highest forms of life. If one wishes to consult a brief, but able discussion of this subject, he is referred to two essays by Prof. August Weismann: 'The Duration of Life' (1881), and 'Life and Death' (1883.) Prof. Arthur Milnes Marshall, in his essay on 'Death' (1893), gives an account of a very interesting experiment by Maupas. We quote briefly from what he says: 'The problem which Maupas set himself to solve was to determine the relation between the two modes of reproduction (i. e., the one referred to above by division and the ordinary method), and to find out what causes lead to the substitution at particular times of one process for the other.' Without going into an account of the experiment, we will simply state three of his conclusions: (1) 'Death is not an intrinsic necessity, either of life or of organization; (2) natural death first appeared so far as we know at present, among the higher protozoa (the simpler forms of life); (3) death is closely associated with the occurrence of conjugation; and the consequent alternation of the two methods of reproduction.' From this experiment, it appears that death entered the course of life just at the point of change between the simple and the more complex forms of life. Death came in as a part of the machinery leading to a higher, and yet higher, form of life. This would seem to make good our second point, and enable us to place even death itself among the 'everything' of Gen. 1:31, where we read, 'God saw everything that He had made, and, behold, it was very good.'"

"So then, gentlemen, you think that death was a part of the machinery of organized life, and Adam being a part of that life, he would have died even if he had not sinned, do you?"

"That is just it."

"But do not the Scriptures, both the Old and the New Testaments, connect death with the entrance of sin into the world? In Gen. 3:3 we read: 'Of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die.' I ask, does not this passage connect death with Adam's transgression in such a way as to show a causal relation between them?"

"We think the passage to which you refer does connect death and sin, but not necessarily in such a way as to show that one brings on the other. You are of course familiar with the fact that an existing phenomenon may receive a new significance long after its origin. Such for instance seems to have been the case with the curse on the serpent in Gen. 3:14f. The same principle seems also to apply to the use of the rainbow as a special symbol after the flood (see Gen. 9:13); and the custom of circumcision was practiced among many peoples before it was made the sign of the covenant with Abraham (see Gen. 17:1, 9-14). On a superficial glance one might suppose that the things referred to in these passages were originated immediately in these several connections; and yet we know that some of them, and are practically sure that all of them, were in existence long before the reference to them here. They were given a new significance at the points referred to, and why may not the same principle apply to the connection between sin and death in Gen. 3:3?"

"Well, this explanation might possibly pass for Gen. 3:3, but how do you account for the connection between sin and death as set forth by Paul in Rom. 5:12 and 1 Cor. 15:21f? Does not Paul here establish a causal relation between the things we call sin and death?"

"We should like to answer your question by asking you a further question, and then proceed with a little discussion of the matter. Does not Paul say in Rom. 8:2 that 'the law of the spirit of life in Christ Jesus made me free from the law of sin and death?' But in spite of this, did not Paul die just like other men? One of the foundation doctrines of our Christian faith is that Christ Jesus, in His incarnation, death and resurrection, met the demands of the law and paid once and forever the penalty of our sin. We sing, 'Jesus paid it all; all the debt I owe.' But in spite of this great doctrine, do not the very best Christians succumb to disease and die just like the lowest reprobate so far as physical death is concerned? If this death is the penalty for sin, why is it not taken away from the man who is in Christ, the one in whom we are made 'free from the law of sin and death?' It seems to us that when Paul speaks of death entering the world through sin, he must have in mind something else than physical death. He does appear to have physical death in his mind we admit, but it must be that he is thinking of the new and awful significanre of death as it appears in the shadow of the awful tragedy in Eden. Dr. James Denny, in his 'Atonement and the Modern Mind,' p. 95, gives expression to our feeling at this point. He says: .... 'We may call sin a spiritual thing, but the man who has never felt the shadow of death fall upon it does not know what that spiritual thing is; and we may call death a natural thing, but the man who has never felt its natural pathos deepen into tragedy as he faced it with the sense of sin upon him does not know what that natural thing is.' We think this view of the matter is further strengthened by way Paul thinks of death in connection with the Christian. He does not hesitate to put it down among the blessed assets of those who are God's children through faith in Christ (see 1 Cor. 3:21f; compare Rom. 8:38f). Moreover, in his marvelous song of triumph over the grave, he shouts, 'O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ' (1 Cor. 15:55-57). Observe here that Christ does not take away death itself, but only that which makes death a horror instead of a joy, viz., sin.

Our conclusion, therefore, is that physical death entered the stream of life long before the advent of man, and came in originally as a blessing and a promoter of a higher order of life. When it comes to man, it comes to him as man, and means the same to all men irrespective of any special relation to God. When sin entered the world through transgression, death came to have a new meaning. "The sting of death is sin." God had intended death as a blessing in that it promoted a higher type of life for the race, and was probably the gateway into a fuller and richer fellowship with himself for the individual; but sin has made death the entrance into a state of permanent separation from God, and so death through sin was transformed from a blessing into a curse. The work of the Son of God, however, has pulled out forever the sting for those who will accept that work and make it their own by faith, and so has snatched death itself out of the realm of the curse and placed it among the blessings of God's children. So that in Christ, we can face the trying hour singing: 'I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, no depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'"

We will turn away from this talk, then, thanking our friends once more for their great kindness. We will turn to the old Book, and, clasping it to our hearts closer than ever, will read, and pray, and think, and try to follow more closely the footsteps of him who is the "light of life," until "the earthly house of our tabernacle be dissolved," and we enter the "building from God, a house not made with hands, eternal, in the heavens."

Questions: (1) What is the subject before us in this study? (2) What is the argument used to show that death was in the world before man? (3) State the two general divisions of all life. (4) Is such a thing as death seen among the lowest forms of life? (5) Where does death seem to come in? (6) Would Adam probably have died if he had not sinned? (7) Give the argument for the position that death is not necessarily a consequence of sin in Gen. 3:3. (8) Explain the relation between sin and death in Paul's writings. (9) State the conclusion. (10) What should we do in face of all this?

A Happy Beginning.

May I greet the brethren of my native State through the Recorder? I am in Virginia—except a part of my mind. Old North Carolina will ever be dear to me; and yet, my present environment tends to produce forgetfulness of my old home. I have long heard of "old Virginia hospitality," but now I imagine I feel just a little like the Queen of Sheba did when she said: "The half was not told me." I have a dear people to labor with. They are sympathetic and appreciative. Each of my churches made me very generous Christmas remembrances. One of my members sent me to the World's Fair. My daily prayer is that I may be worthy of such confidence and kindness.

My churches are good workers. They give liberally for missions and other objects, and one of them is building a parsonage.

The first six months of my ministerial life, as well as the first six of my Old Dominion life, have just come to a close, and I must say that each has already begun to lend me its charms.

I enjoy reading the Recorder more and more, for I believe it gets better and better. That excellent paper, the Religious Herald, is ours now; but, for me, it cannot fill its own place and the Recorder's too.

LELAND J. POWELL.

Ray, Va., Jan. 18, 1905.

Hawaii children learn to give to missions very early; the mother holds the baby's hand, with the penny in it, over the contribution box and gently shakes the little fingers till the money falls into the box; then she kisses the hand and the baby soon learns to think it a very nice thing to do.

Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY RIGHT C. MOORE,
Field Secretary.

Officers—The Pastor.

16. What is the pastor's position in the Sunday-school?

The pastor of the church is of course pastor of the Sunday-school. As to this official relation to the school, Foster says: "The pastor is the chief officer of the Sunday-school in the same way that the President of the United States is the commander-in-chief of the army. The President never takes command himself, but the commanding general, while paramount in the army, is nevertheless recognized as under the direction of the President." And as to the relation of pastor and superintendent we quote from Hamill: "Though above the superintendent in authority as the general officer of the church, the pastor is rigthly placed second in the executive management of the school. . . . He should not meddle with the superintendent's duties. His relation is official, not officious. The superintendent who does not honor his pastor as his superior officer, or the pastor who lords it over his superintendent, is unworthy the place he holds."

17. What is the pastor's duty to and in the Sunday-school?

Scauffler says: "The pastor must be a thorough believer in Sunday-school work, and must of necessity love children and young people. He should realize that the Sunday-school of to-day is the church of to-morrow, and should also realize his personal responsibility for the welfare of the school. In order to do this, he must be clear in his aims, enlightened as to his methods, helpful to his officers and teachers, a frequent visitor in his school. He should see that the ranks of the teachers should be well filled, that the music is helpful, and the library useful. If the school is not too large, he will know the scholars in their homes. He will co-operate with the teachers in securing the conversion and spiritual culture of the members of the school."

His duties are two-fold, according to Foster: (1) There are some things the pastor can do for the school outside the school—interest the church in the school, consult with the superintendent, be the friend and advisor of every teacher. He may supplement the superintendent's work whenever needed, as in teachers' meetings, reviews, supplemental lessons, and Sunday-school prayer-meetings. (2) He can render help in the school as follows: Take a class temporarily; act as substitute teacher; move quietly about the school; conduct religious conversation in the classes; make the school feel his sympathy; bring the work of the school to a focus (often in five-minute talks); meet the teachers for conference; hold inquiry meetings; have conversational meetings, in which teachers and other workers join.

18. What is to be done with a pastor who ignores his duty to the Sunday-school?

Such pastors, we surmise, are very, very rare. As a rule, the pastor should in some way serve the Sunday-school or in no way serve the church.

How may zealous members interest and enlist a neglectful pastor in Sunday-school work? Pray for him. Talk to him. Work with him. If he is uninformed, let him know the place and power and possibilities of the Sunday-school, and he might appreciate the gift of a book bearing on the subject. If he is diffident, ask his counsel and co-operation in the school, on his pastoral rounds and in the pulpit. If there is something definite for him to do (as there is), and his people expect it of him (as they should), he will generally do it.

Yet if there should be anywhere a pastor who deliberately ignores and persistently disregards his duty in this Bible-authorized teaching work, but one correct course is open: There is no room for such a man at the head of a loyal, active, missionary church; the pastoral tie must be severed; let the church call for his resignation.

19. What is the pastor to do with a church that has no Sunday-school?

The pastor will usually succeed in starting a Sunday-school in a church hitherto negligent, if opportunely and in proper spirit he does these three things: (1) Preach on the duty and necessity and opportunity of the teaching work of the church; (2) talk it in the homes of the members; (3) bring it up in church conference and there suggest the authorizing of a Sunday-school, the election of officers, and the purchase of supplies.

If the organization of a school on usual lines be impossible, one of the following steps may be taken: (1) Get some consecrated member, man or woman, to form a class of whoever will come and teach them the Bible. (2) Or it may be that the aid of some efficient member of a neighboring sister church may be enlisted, if only temporarily. (3) If neither of these can be done, let the pastor himself conduct a specimen Sunday-school each Sunday morning of his appointment.

By all means have a Sunday-school of some sort, however short of the ideal; of some size, whether large or small, and for some time though but for a few Sabbaths in the year. And if toward this end the pastor plan, prays, pushes and persists, he is likely to succeed.

20. What are some of the pastor's Sunday-school problems and how, is he to master them?

"Nothing is of greater practical importance to the pastor than a mastery of the problem of the Sunday-school," says President Mullins in closing an address on "The Pastor's Sunday School Problem and Its Mastery." A few of the problems are: The teachers' meeting, securing competent teachers; normal training for the teacher; the library; the removal of various obstacles to Sunday-school success. Some questions of a different character are: How to lead the scholars to a decision for Christ; the training of new converts; how far to project himself in the Sunday-school. The following are named as requisites to understand and utilize the opportunity in the Sunday-school: Believe thoroughly in the Sunday-school, be intimately acquainted with the personnel of the teaching force; know fully the kind of work done in the school; understand how to combine the ideal with the practical. It is advised that every pastor get and master a few good books on the Sunday-school; the reading of at least one a year would be profitable.

Jesus and the Wine.

In the Sunday-school lesson for January 22nd, the one thing which seemed to bother most writers was, What sort of wine did Jesus make? I believe that some were bothered with the question as to why did Jesus make wine at all. I believe that a satisfactory answer is possible to both of these questions; and think that just at present is a good time to give these answers. And, also, I wish to say that the answers to these questions herein proposed are such as will help us in our study of the entire life of Christ.

It were easy to answer the second question: it was a festive occasion; Jesus was among the invited guests. Common politeness demanded that he do all required of him to make the festival enjoyable. He was willing to grace and bless social functions. Hence, when he was appealed to he used his power to help make the evening more enjoyable. But the difficulty, with an easy solution, is that it is generally incorrect. And the above as an answer to the second question, Why did Jesus make wine at all, is not exception to the general rule. It is too easy to be accepted. Let us attempt to find another answer.

Jesus was just about ready to begin his work—ready to open fully the New Dispensation. It was eminently fitting and wise that the first miracle should typify that dispensation. The New Dispensation was to be one of joy, exhilaration, gladness. Wine is spoken of in Holy Writ as that which makes glad the heart of man, and as that which makes his face to shine. And so, if the first miracle of the New Dispensation was to typify that dispensation, it was almost a necessity that this miracle be the making of wine, or something in the sphere of nature capable of the same symbolism. Moreover, there is more than a striking analogy between this, the first miracle of the New Dispensation and the first miracle of the Old Dispensation. In the first miracle of the Old Dispensation water was the medium used, as also here in the New; but in that first miracle of the Old Dispensation the water was turned into blood—the symbol of death. In this, the first miracle of the New Dispensation, water is the medium employed. But in this miracle the water is turned into wine—the symbol of life.

These considerations help us very much in answering the other question. I have given the answer to the second question first, because that answer will put us on the road toward a correct answer to the first question: What sort of wine did Jesus make? Dr. Eaton's statement that it could not have been fermented wine, because fermentation is a process, and a process requires time, is certainly facetious, if not satisfactory. In the consideration of miracles, it is always best not to limit the power of the divine One only to this extent; He cannot violate a natural law. And so we would say emphatically that Jesus could have made wine containing any property he might wish it to have. The question is as to what sort of wine Jesus did (not could) make? If one is willing to accept the reasoning and the answer given above to the other question, it will not be hard for him to accept the statement that the kind of wine which Jesus caused to be furnished to those wedding guests was an enlivening sort. From its place in the catalogue of miracles; from its symbol as contrasted with the symbol of the first miracle of the Old Dispensation; from its meaning as ushering in the New Dispensation; from these and other considerations, we conclude that the wine Jesus made was exhilarating. To make this wine be the dull, insipid drink that unfermented wine is, is to make both Dispensations almost similar, or to destroy the symbolism altogether. We believe that God worked in each Dispensation; but we believe also that the spirit of the two was essentially different: the first savoring of death ("the letter killeth"); but the second savoring of life (Jesus said, "I am come that they might have life"); and we believe that the first miracle in each Dispensation symbolized beautifully this essential difference.

Sincerely,

W. L. BRITT.

Aulander, N. C., Jan 28, 1905.

Freedom only leaves a man free to climb up.

Correspondence of Doctors Lyman Abbott and T. T. Eaton.

My Dear Dr. Abbott:—Have noticed what some of the papers have said about your recent addresses, and am moved to ask you a question. Giving up the authority of the Bible, we must, as you say, rest our religion on the same basis as our science, viz.: on nature, including human nature. Now I do not find anything in nature that teaches God's love to man. Such an idea was unknown to the Egyptians, the Greeks and the Romans, as it is unknown to all the heathen to-day. The idea is not found where the Bible has not gone and imparted it: Giving up the authority of the Bible seems to me to compel us to give up the belief that God loves man. Assured that you believe God does love man, I am constrained to ask what basis you have for such belief. An early answer will oblige,

"Most respectfully yours,
"T. T. EATON."

To that letter there came the following reply:

"My Dear Dr. Eaton:—Your letter of December 22nd is received; but this is the first moment I have had in which to answer it. The sermon at Harvard you will find in this week's Outlook, as nearly as I could reproduce it. You will probably not be surprised to find that a paragraph report of thirty or forty lines, assuming to give the substance of a sermon which occupied half an hour in delivery, and made by a reporter who gave what seemed to him the striking sentences without their context, did not very accurately represent the sermon. My object was to convince five or six hundred students before me that we are ever living in the presence of God, or perhaps rather, I should say to awaken in them a consciousness of that presence. And I am glad to be able to say, as the result of interviews with some of them afterwards, that I did not wholly fail of that purpose.

"I do not give up the authority of the Bible, or rest religion on the same basis as natural science. I think, however, that the authority of the Bible is spiritual, not external. It lies in the witness of the Spirit. The people when they heard the Sermon on the Mount said that Christ spoke with authority. This authority was not in miracles, for no miracles accompanied the preaching of that sermon. It was in the answer of their own conscience to his declaration of the law, and their own needs to his offer of the glad tidings.

"Of course, all this is very familiar to you, because, if I mistake not, it is all essentially Wesleyan doctrine.

"Nor did I maintain that the basis of our religion is the same as the basis of science. I only attempted to show the students that science and history and literature, the first interpreting nature, the second progress, the third life, all confirmed the fundamental faith of religion in an ever-present and an ever-active God.

"I might write much more at length if time allowed me. As it is, I must content myself simply putting in this brief disclaimer of opinions attributed to me by the press, and refer you to the full report of the sermon in the Outlook, bearing date December 31st, and to my last volume from the press, 'The Great Companion.'

"Thanking you for writing me so frankly, believe me,

"Yours sincerely,
"LYMAN ABBOTT."

The measure of love is sacrifice. The test of it is not in the enthusiasm with which it is expressed, not in its demonstrativeness. It is measured by blood drops.—A. Z. Conrad.

News Notes.

....Pastor J. B. Bozeman goes from Langley, S. C., to Douglas, Ga.

....Pastor M. W. Gordon goes from Fort Mill, S. C., to Brewton, Ala.

....To be sure every one is praying that God will bless North Carolina as He is blessing Wales.

....Pastor E. B. Jackson resigns Summerville, S. C., to accept the Walterboro, S. C., pastorate.

....Pastors desiring the assistance of Bro. E. J. Edwards in canvassing for new subscribers should inform us.

....We are glad to know that Bro. R. H. Hewlett has so far improved in health that he expects soon to take up his work again.

....Now is a good time, Bro. John Lewis, our friendly Welshman, to tell the Recorder about your people and land—the churches and ways, etc.

....Dr. Broughton recently preached at Monroe College, Ga., a few days. Some thirty or forty girls confessed Christ and 26 were baptized.—Ex.

....Write letters to your Representatives in the General Assembly and let them know how you stand. The liquor lobby is doing all it can to make them forget the people.

....An unknown friend recently gave Union Theological Seminary, New York City, $1,100,000—one of the largest gifts ever made to a Seminary. The institution is undenominational.

....Bro. N. W. Britton, of Woodland, Bertie County, writes: "We had a splendid union meeting. Elders A. T. Howell, R. L. Gay of Virginia, and Livingston Johnson, preached helpful and encouraging sermons."

....The Recorder closed another prosperous year February 6. But the recent unfavorable weather has deterred many from paying their subscriptions. We hope they will not let the matter pass out of mind.

....On Sunday, February 5th, the tenth anniversary of Dr. J. L. White's pastorate in Macon, Ga., was appropriately celebrated. His North Carolina brethren will join us in congratulating him upon this happy occasion.

....We are glad to add the following to the long list of our Bible Readers: Miss Mollie Dyer, Mrs. Fannie Ragland, Mrs. D. F. King, Mrs. S. G. Holleman, Mrs. R. L. Tyson. Nearly all last year's readers will take the New Testament Readings this year.

....We are glad to hear that Dr. Wiley Powell, of Asheville, has been impressed that he must preach the Gospel, and is now on the way to Louisville Seminary. The action of such a man as he does far to convince one that there is yet such a thing as a direct, divine, irrestible call to preach.

....The Wake Forest Literary Societies have issued invitations to the Anniversary Exercises February 10. We thank the Philomathesian Society for one. The invitations are of unusual dignity, and we are very grateful that the high school style—owl, urn, colors and ribbon—has been laid aside forever.

....The Courier-Journal says that the Baptist Flag has bought out the Landmark Baptist and the Sword and Shield, two other "anti" papers of small size. There is a drift towards organization of the anti forces in the West. If only Editor Hayden would form a partnership with Editor Hall's Flag we all might be happy yet.—Baptist Argus.

....Louisville, Kentucky, is now entering upon an evangelistic campaign; much organization; great choir; a score of evangelists; great advertising. It presents an impressive contrast to the reports from Wales.

....Asheville First Church will give $500 to Mars Hill College. This leaves $1,000 for the rest of us to raise in order to add $4,000 to her endowment. It is a golden opportunity indeed. Send your contribution right away to Principal Moore, Mars Hill, N. C. Offer expires March 1st.

....The Christian Index states that Dr. W. W. Landrum, Dr. John E. White, Dr. John F. Purser, Rev. O. J. Copeland, Rev. M. A. Jenkins and Rev. A. M. Bennett will be sent to the World's Congress in London next July by their churches. We continue to wonder why none of our North Carolina churches have decided to send their pastors.

....The Education Commission of the Georgia Baptist Convention recently held an important meeting in Macon. This commission proposes to have a system of correlation in the Baptist schools of Georgia, Mercer University, Shorter and Monroe Female Colleges will constitute the head of the system, with a number of affiliated high schools.—Ex.

....We regret to hear of the death of the father of Dr. J. J. Hall our Fayetteville pastor. In communicating the news Dr. Hall says of him: "He was in his 86th year. I never have known his like. He knew his Bible from lid to lid; loved it; lived it; and for seventy years was a Baptist, and became the father of three Baptist preachers."

....Pastor Tyree twice called the attention of his congregation to Campbell Morgan's report of the Welsh revival as printed in the Recorder. Did other pastors? If not, it is not too late. The report has been put in a pamphlet form for free distribution. Write to Fleming H. Revell Co., Publishers, New York City, and call for as many copies as you need.

....Pastor Parker, of Durham Second church, writes: "We celebrate our seventh anniversary with Second church tomorrow with appropriate exercises. We count the past year the best and most successful of all our service. I have received over two-thirds of present membership in our church since I have been pastor. The prospect was never brighter for our church and Sunday-school than it is now."

....Dr. E. E. Smith, one time Minister to Liberia, has accepted a position on the staff of the Baptist Sentinel, organ of the colored Baptists. This excellent paper is conducted by Brother Williams with industry, ability and devotion. It is one of the best representatives of the colored race. In fact, such a paper goes far to create hope for the race. We are sure Dr. Smith will prove a strong addition to the Sentinel. Let the colored Baptists rally to its support.

....At London next July it is proposed that there be formed a permanent Baptist World Alliance. Of course such an organization will be composed of individual Baptists only, and have no more authority than a district association. But it might become a rallying point for pressing home upon the religious world the fundamental principles of our faith. The world needs to know and feel Baptists as a whole.—Baptist Argus. Come now, Brother Prestridge, are you not running away with yourself on the subject of big organizations? How, for example, may a World Alliance assist in pressing home our fundamental principles? Must not that be done by the individual?

....Bro. R. L. Staley, who has been laboring at Biltmore for three years, has been called to take charge of the churches in Wilkesboro and North Wilkesboro. He comes originally from Ohio. His field will be full of promise and his friends hope he will be able to meet the requirements of the hour.—H. A. Brown, in Christian Index.

....The Baptist and Reflector announces that the Southern Baptist Press Association will meet in Hot Springs, Ark., March 29. An interesting program will be provided for the occasion. The last meeting of the Association was in Biloxi, Miss., and if the coming session shall be as pleasant as the last, the editorial fraternity may be contented.

....We hear that the First Church of Atlanta has added $1,000 to the pastor's salary and will instruct him to go to the Baptist World's Conference in London at their expense. This information comes through others than Dr. Landrum, but we know how his heart rejoices in these tokens of his people's growing affection.—Religious Herald.

....The Hon. William Jennings Bryan, on his recent visit to Jackson, Tenn., to address the Southwestern Baptist University, told President Hale that his (B.'s) father was a Baptist and came near sending him to William Jewell College, but sent him to another institution. This led to his joining another denomination. When will Baptists learn wisdom?—Western Recorder.

....In a private letter to the editor, Rev. E. F. Rice, pastor of the church at Kershaw, expresses himself as well pleased with his new field and is greatly encouraged in his work. He received a cordial welcome from the people of Kershaw. Several members have been received and the outlook is very encouraging.—Baptist Courier. Is that the E. F. Rice who was at Wake Forest 1889-92?

....Several of our exchanges are saying truly that God can send as great a revival on this land as on Wales. And we may hope He will when conditions are the same. Even secular papers in England attribute the coming of the blessing to "Wales being saturated through and through with knowledge of the Scriptures."—Western Recorder. Here is evidence that we are making no mistake by putting all emphasis upon Bible study.

....Pastor M. A. Jenkens writes from Dublin, Ga.: "How is this for setting a pace? The Dublin First Church with a $20,000 house to build, and only half the money secured, comes up with a little over $1,000 for Foreign Missions for this year. Last year we went $200 over our subscriptions, and we will do it this year. Sure as you live, it is the church that gives that gets. Pastors press the subject of missions. It means life."

....Perhaps there is not a better church in all the land than the First Baptist church of Bluefield. Pastor S. H. Thompson has just closed his first year's work. His annual report makes interesting reading. He pays high tribute to his members, and his statistics testify to the successful work done by pastor and people. This noble curch believes in pastoral support. But it is the one church, so far as I know, that gives more to missions than to pastor's salary. Last year they gave $1,277 to missions and $543 to sundry other objects. This says nothing of boxes sent to frontier missionaries and to the Orphanage and the many benefactions bestowed on the pastor and his family. During the year there were forty-six additions to the church. Only think of it. A few years ago this great church was organized by our State Mission Board. —Religious Herald.

....See how enthusiastically Virginia supports her Temperance work. And yet much more has been accomplished in North Carolina on one-third the income! Our people must support the work if they would make a success of it.

....The Orphanage is all right. Everybody is well and every prospect pleases. The sewerage system will soon be in running order and we hope the board of trustees, when they come to see us again, will take dinner in the big dining hall, which is so greatly needed at this very hour. —Charity and Children. We are very glad that the fever is gone. And we devoutly hope that the discussion relative to it will cause no one to waver in his support of the Orphanage. There is no reason why it should.

....All graduates and former students of the Woman's College or Richmond Female Institute are requested to send their names, both maiden and married, date of attendance, present address and occupation, to Miss Clara V. Becker, Corresponding Secretary, 2401 Grove Avenue, Richmond, Va. The Alumnae Association of the college is preparing a roll and wishes to be in touch with as many former students as possible, and earnestly asks every alumnae who reads this paragraph to respond at once to the request it contains.

....Rev. M. A. Adams is just closing his first year's pastorate at Eastville and Cheriton churches, Northampton County. During the year ten members have been received by letter, one has been restored, eighteen have been baptized, and three await the ordinance now. The churches have raised for all purposes $2,200. This is an excellent showing, considering that at the beginning of the year the membership did not exceed one hundred. Pastor Adams writes: "The regular congregations are larger than since I came, and the Sunday-school is the best in the history of the church." On the 24th inst., his people gave him a generous pounding, literally filling his larder with the necessities of life.—Religious Herald.

....Pastor Z. J. Edge writes from Bristol, Va.: "At West Bristol Baptist we have just closed one of the sweetest meetings that has been held in Bristol for years. Rev. J. B. Cross, one of the State evangelists of Virginia, assisted. He is a forceful speaker, earnest, simple and fearless. There were eighty professions of faith, thirteen received by letter and restoration, thirty-three approved for baptism, making forty-six additions to the church. Others will join. This makes since my coming, (January, 1904), 50 received by baptism, forty-three by letter and restoration, total of ninety-three additions. The church increased its contributions over the previous year 75 per cent. God has been gracious to us. To Him be all the glory."

....We want to suggest that the month of March be made, by our pastors and churches, a season of special prayer for preachers. Let it be a season when pastors will preach on the subject, at all their churches, direct their people's thoughts to this great subject, and lead them in fervent prayers, in accordance with the exhortation of our Lord. What say the pastors to this? Speak out, beloved. Write us cards, if you and your churches will join the prayer circle, making special prayer for laborers, during March. So may all our hearts comes together in one, and our petitions ascend, as the voice of one man, to the throne of grace. Where two of you shall be in harmony, our Lord said, answer shall be made. Cannot many of us agree in this matter?—Christian Index.

....Mrs. M. A. Lacy writes: "The faculty and students of Oxford Seminary have recently had a great pleasure in a visit from Miss Fannie Heck. She spent the time from the 20th to the 23rd of January with us, and in her own quiet, persuasive way, influenced us all, I think, to more earnest thoughts of our duty to God and man. One of the results of her visits was the organization on Sunday night of a Young Women's Christian Association, in which were enrolled forty-one charter members. By secret ballot, Misses Daniel, Stallings, Hester and House were elected respectively as president, vice-president, secretary and treasurer. This selection of officers is a wise one, and we expect that the body led by them will do a good work. Miss Powell, President of the Maggie Nutt Missionary Society, and Miss Liles, Secretary, were continued as a committee of the Y. W. C. A., going on with the missionary work as before. Miss Heck shows in a remarkable degree the power of sanctified commonsense. Her tact and modesty are equal. With no noisy effort, no show or display, she quietly does what her hand finds to do. She is an inspiration to those who come under her influence. Such women make for righteousness and strength all things good. May their number be multiplied."

....The following press-dispatch from London is quite suggestive: London, Feb. 4.—Royal Albert Hall, London's greatest auditorium, with a seating capacity of at least 11,000, was well filled tonight when Reuben A. Torrey and Chas. M. Alexander, the American evangelists, opened one of the most remarkable religious revivals in the history of the metropolis of the United Kingdom. Lord Kinnaird, president of the Evangelical Council, presided, and those on the speakers' platform included some of the best-known churchmen of England. The audience was drawn largely from the West End and yet included a number of poor people. The choir will be retained throughout the coming months, during which meetings will be held in Albert Hall. Seldom has the vast hall presented such a scene as when the audience, freely entering into the spirit of the old-time hymns, joined in the chorus, and 16,000 voices swelled in the well-known harmonies. Owing to the number of speakers, all of whom welcomed the Americans to London, Mr. Torrey spoke briefly. One of the most remarkable things about the meeting is its organization. For the last month London has been flooded with advertising matter announcing the coming of the revivalists. Already some funds had been collected, and $25,000 more is needed before the preliminary expenses are paid, but there is no doubt a greater sum will be forthcoming if it is wanted.

....We have the Baptist Review and Expostor for January, begining the second volume. We observe that it is maintaining the high level upon which it was projected, this number coming well up to the requirements of a Quarterly representing the ablest Baptist thought. The table of contents is as follows: Jesus Christ the Giver of the Ethical Life which He demands, by James Stalker; The Biblical Picture of Jesus, by A. T. Robertson; Strong's Systematic Theology, by Albert Henry Newman; The Rich Man and Lazarus, by B. H. Dement; The Present Missionary Situation in China, by R. H. Graves; The Difficulty in John xiii., 1, by S. M. Provence; and a long list of book reviews of great value. We wish the brethren who took exception to our statement in the recent Convention that Christianity has an ethical mission would read Dr. Stalker's article. The table of contents indicates that the Quarterly is succeeding in obtaining a greater range of variety than at first seemed likely. We regard this magazine as calculated to give our Seminary and Southern Baptists the prestige which they ought to have in the world's theological thought; and for this reason we seek for it the most generous support. In taking this view-point we do not, of course, mean to lose sight of the fact that its value as a means of instructing its readers, particularly in stirring their minds with the broadest outlook, is a sufficient motive to induce one to subscribe $2.00 per year. The Seminary Press, Louisville, Kentucky.

The Marshal Church Building.

I want to second Bro. Johnson's suggestion that the Baptists of the State finish the Marshall church in memory of Mrs. Wood. I know the situation at Marshall and how hard and faithfully Brother Wood has worked and how his wife stood by him. Her last thoughts in this world seemed to be for the completion of that church. She denied herself, while living, for its completion, and may have shortened her days by so doing, and now after she is gone we have an opportunity of showing our appreciation of the self-sacrificing labors of this good pastor and his wife who came among us as strangers and have shown by their works their unselfish desire to promote the establishment of the truth; and I know of nothing which we can do that will so help Brother Wood bear his great sorrow as for us to come to his side and finish that building.

There is another consideration which I wish to urge. A cotton mill is being completed at Marshall, and in a few weeks there will be a large increase in the population. We must have this church open to receive them. The church is small; when Brother Wood came to it there was only one male member, and while its growth has been exceedingly gratifying, they are yet too weak to complete this house alone. They have wrought and sacrificed nobly, and now in this hour of their bereavement nothing could so encourage them as to know that they are to have help in finishing their church-house.

The life and labors of Brother Wood and his wife in Marshall have been the greatest blessing that has ever come to the town.

North Carolina pastors, you know how to comply with a request like this.

A. E. BROWN.

Through the New Testament in One Year.

Monday, February 13.—Matt. 28: 1-20.

Tuesday, February 14.—Mark 1:1-45.

Wednesday, February 15.—Mark 2: 1-28.

Thursday, February 16.—Mark 3: 1-35.

Friday, February 17.—Mark 4:1-41.

Saturday, February 18.—Mark 5: 1-43.

Sunday, February 19.—Mark 6:1-56.

The Fire at Bethel Hill Institute.

I thought to have written you before now relative to our great loss on January 25th but owing to the confusion incident thereto, I have been unable to do so. We have received scores of letters filled with loving sympathy from kind friends, almost every one offering to help us rebuild.

Our eyes were filled with tears and our hearts with deep gratitude as we thanked God for such loving friends.

Some of our friends, and almost every one of our former friends, asked us to write them the full particulars of the fire. As it would be impossible to write each an individual letter, I would be glad if you would print this letter in the Recorder, knowing that through its medium the most of our friends would be informed.

About half-past two o'clock on Wednesday afternoon, while the wind was blowing a perfect gale, we noticed that there seemed to be much smoke blown to the ground. This aroused our suspicions, and in investigation proved that the roof on the west side was in a light blaze and that the steeple was already nearly consumed. All in the building were at once notified and every one escaped unhurt the most of them saving their wraps and books. The flames spread so rapidly that we only had time to save one piano and some twelve or fourteen desks. In an hour's time after discovered, this large building, one hundred feet long and forty-six feet wide, was entirely consumed except the sills. There were many thousand feet of lumber in the building—eight thousand in the sills alone. It was terrible to see the labor of years perish in so short a time. But our Father makes no mistakes, and we murmur not at this dispensation of His providence.

From all indications, we judge that the building was fired by sparks blown into the trash near the steeple and soon fanned into flames by the winds.

We have three reasons for thinking this, viz.:

1. The neighbors all say the fire was first seen by them on the roof near the steeple.

2. The first thing to fall was the bell, soon followed by the entire belfry.

3. As soon as informed of the fire, one of the young men ran upstairs into the auditorium as far as the rostrum, but saw no fire inside.

This building was erected some ten years ago, when lumber and labor were both much cheaper than now, at a cost of about $7 000. We had only $3,500 insurance on it.

Since the fire, we have fitted up six rooms for teaching purposes at the dormitories and are pressing on with the session's work. The students are enthusiastic over our being enabled to continue the work and seem determined to do better work than ever.

Having been so busy attending to present necessities, we have had no time for formulating plans for rebuilding but will write you later.

To those who have so kindly sent us messages of love and sympathy and assurance of their financial assistance, we return our most heartfelt thanks and pray that God's richest blessings may ever rest upon them.

Sincerely, J. A. BEAM.

The Work at Lincolnton.

The cause is moving on here very well. I just passed my sixth anniversary as pastor the first of January. When I came here I found a little band of thirty members here. They were trying to have preaching once a month. They could pay a very small salary. During the years the work has gone on gradually till now we have over a hundred members with a continual growth not only in membership but in liberality. We now have preaching every Sunday, an interesting prayer meeting and a lively Sunday-school.

During Christmas week the brethren and sisters took charge of the parsonage and for the entire week good things kept coming in until the pantry was well filled. The brethren have since we have been here been very good to us. I have never served a better people in all my ministry.

The first of the year I decided that I had been on the field long enough, and offered my resignation as pastor, which the church promptly accepted, and then as promptly recalled me unanimously. Other fields have been offered me, but the church have insisted that I remain with them, so I finally consented to do so.

They have raised my salary $125 a year. I trust that I may be worthy of such love and confidence, and to serve such a people. The outlook for the Baptist cause here seems now to be better than it has ever been before. Our people are interested in the great temperance movement in the State. We hope that needed improvements will be made on what we already have. I rejoice in the growth of the Recorder.

D. P. BRIDGES.

Lincolnton, January 30, 1905.

Seminary Letter.

The spring term of the Seminary began February 1st with several new men. Bro. Walter N. Johnston, of North Carolina, joined us, and we are glad to welcome all who will come.

Bro. T. B. Davis has been compelled to give up the work and go home on account of rheumatism. The doctors advised him to go to the mountains and get it out of his system.

On account of sickness in his family, Dr. A. T. Robertson will not leave for Europe until March 1st. He will continue to teach New Testament for another month, to the delight of a large class—over a hundred men.

Len. G. Broughton, of Atlanta, Ga., came on Mission Day and brought a message from his great heart on "Soul Winning," which touched every heart and quickened every inspiration. This son of North Carolina has a large place in the kingdom of God.

Louisville is on the eve of a great evangelistic campaign of all the churches. Several men of national reputation will take part, and all are praying for and expecting a great revival.

Louisville and all Kentucky is cursed with the saloon and distillery. In this city vice and shame are open and flagrant. However, the time is ripe for a revival, and we are praying that the power of evil may soon be broken.

It is a rare treat to be here at the centre of Baptist life in the South, where the Baptists are doing things. Bro. A. C. Cree, at 22nd and Walnut Street is holding his own with any in the city. He is also assistant to Dr. Mullins in Systematic Theology.

We are all looking toward North Carolina expecting great things of our Baptist hosts, and anxious for the time to come when we may return and take up the work again.

I am serving the church at Evergreen near Frankfort, Ky., for half time. This is a great country church in the famed blue grass region.

The Recorder comes like an old friend, and grows better every week.

Yours in love,

CHA. E. MADDRY.

February 3, 1905.

Notice to Cotton Farmers.

All Wake County cotton farmers are requested to meet at their respective township voting precincts on Saturday the 11th, at 2 o'clock p. m., to perfect the township organization of the Cotton Growers' Convention.

It is very important that every cotton farmer identify himself with the movement so that we may act in unison in our endeavors to bring about better prices for cotton.

The Wake County meeting is called to meet in Raleigh, at the court house, on Wednesday, the 22nd, at 12 o'clock. A full attendance at that meeting is desired. Let every township, at the Saturday meeting appoint delegates to attend the county meeting on the 22nd.

DR. N. M. BLALOCK.

Secretary pro tem., Wake County Cotton growers Convention.

Home Circle.

From "The Meadow Lark."

I heard a Lark in the meadow sing:
"Life soon passes!"
He called from his throne of grasses,
"Life is vanishing, vanishing!"

. . . . . .

"O Bird," I cried, "what hope is thine,
What longed to-morrow,
That thou shouldst such contentment borrow,
Nor for thy little day repine?"

I watched him and I pondered long.
On my ear beating,
Came to me dominant, entreating,
That liquid affluence of song.

What hope, what rapture in that strain!
Like flaming fire
My soul swept up and could not tire,
Borne on those gusts of bliss and pain.

I mounted, at heaven's gate to cling.
"Life soon passes!"
O joy! O voice from the grasses!
Life is vanishing, vanishing!
—Evelyn Phinney, in the February Atlantic.

Old Friends.

In front of a confectioner's shop in Paris there used to sit a woman with two wooden legs. She sold pictures and songs and played well on the violin. In 1848 she was there, very pretty, and dressed with a good taste, and when Louis Napoleon, then merely Prince Louis, used to go through the street nearly every day, he never passed without giving her something.

She knew him, and was also aware of his pecuniary embarrassments and his political ambitions. One evening she said to him: "Monsieur, I want to say a word to you."

"Say it, madame."

"They tell me that you are a good deal cramped just now. I have at my house a comfortable sum, which is earning nothing. Let me offer it to you. You will return the favor when you are Emperor."

Prince Louis did not accept the money. But he did not forget the kindness, and when he became Emperor he offered her a small annuity. The woman was as independent as he was generous. "Say to the Emperor," she returned, "that it is exceedingly good of him to remember me; but I cannot accept his offer. If he had accepted mine, I won't say what might have happened; but as it is no!"

Too Busy to Love.

My mother'd love me a whole lot, too, if she wasn't too busy," loyally declared a small maiden, who had hungrily watched the home leave-taking of a little companion as they set off for school. "She has pretty much housework to do."

The "much housework" and other work seem to take precedence of love in many households where the members would be shocked if they fully realized the fact. Love their own? Of course they do; and all the toil is for the sake of these beloved ones, they say and really believe. And yet the work has become a fetish—not something for the family comfort, but something before which all else must give way, to which everything else must be sacrificed.

Washing, ironing, sweeping, dusting, must take their appointed course and be finished according to the appointed time, whatever becomes of life's higher needs. There is no elasticity in the system, no time for tenderness or sympathy; for the hour's talk that might clear away doubt and misgiving; for comforting sore hearts or binding up wounded spirits.

There are usually notable housekeepers in such households—women of whom neighbors speak admiringly and accounts the wonders they accomplish—but there is seldom any deep home-spirit. Work counts for everything until some dreary day when the inevitable shadow falls across the threshold, and all things change values. The tasks that seemed so important only yesterday—what do they matter?

"But, oh, for the touch of a vanished hand
And the sound of a voice that is still!" —Selected.

The College Girl and Marriage.

There is undoubtedly much to be said in favor of college education for women, but there is also something to be said against it.

Very indirectly, of course, but not the less surely, higher education for women is a blow at the home. The college girl for four years has a mighty pretty time of it. In girls' colleges or co-educational institutions she is a young queen. The institution is managed solely in her interest; she is a great factor in its social life. Is it any wonder that she gets a high idea of herself and her mission in the world?

In college she meets the best minds of to-day and of the old days. She hobnobs familiarly with Horace; she is taught that Macaulay was a poor chat when it came to writing and thinking. She could show Shelley his mistakes as a poet, and can tell why Froude should not be taken too seriously as a historian. Is it any wonder that she gets a high opinion of herself? Is it any wonder that she has no very correct conception of value?

Shall she, one of the elect, marry a plain man who has never read "Quis multa gracilis?" Shall she, this young Diana-Minerva, go into retirement and teach an ordinary baby to say "boo?" Can one blame her very much if, with her ideas, she hangs back? And that she does hang back statistics and your own experience will prove to you.

The question is whether it is not possible to keep to higher education for women without driving them away from their duties as mere members of a social organization. One way would be to shorten the term required for graduation. Another way seems to be to urge on all women as strongly as possible the necessity of seeing life whole, and to show them that knowledge and happiness are not always the same thing. But the best way to all would be to combine more common-sense education with the so-called "higher." If girls were taught that to know how to do the many little things that make a family happier is better than being able to draw a diagram of the interior of a cat, "higher" education would be more to the purpose. It is important to impress on these girl gradutes the fact that a woman who raises a family "is greater than she who taketh a city."—Woman's Home Companion.

One of Lincoln's Kind Acts.

One summer morning shortly after the close of the Civil War, the not unusual sight in Washington of an old veteran hobling along could have been seen on a shady path that led from the Executive Mansion to the War Office. The man was in pain, and the pale sunken cheeks and vague far-away stare in his eyes betokened a short-lived existence. He halted a moment and then slowly approached a tall gentleman who was walking thoughtfully along. "Good morning, sir. I'm an old soldier and would like to ask your advice."

The gentleman turned, and, smiling kindly, invited the poor old veteran to a seat under a shady tree. There he listened to the man's story of how he fought for the Union and was severely wounded, incapacitating him for other work in life, and begged directions how to apply for back pay due him and a pension, offering his papers for examination.

The gentleman looked over the paper and then took out a card and wrote directions on it, also a few words to the Pension Bureau, desiring that speedy attention be given to the applicant, and handed it to him.

The old soldier looked at it, and, with tears in his eyes, thanked the tall gentleman, who, with a sad look, bade him good luck and hurried up the walk. Slowly the soldier read the card again, and then turned it over and read the name of the owner. More tears welled in his eyes when he knew whom he had addressed himself to, and his lips muttered: "I am glad I fought for him and the country, for he never forgets. God bless Abraham Lincoln!"

How "Just as I Am" Came to be Written.

In the March Delineator Allan Sutherland gives an interesting account of the origin of "Just As I Am," Charlotte Elliott's famous hymn. After telling how the hymn came to be inspired through a remark of Dr. Caesar Malan to the invalid composer, when she had told him that she did not know how to find Christ—"Come to Him just as you are," said Dr. Malan—it is related that the hymn first appeared anonymously in The Yearly Remembrancer. Dr. C. S. Robinson, a noted clergyman, states: "Beginning thus its public history in the columns of an unpretending magazine, the little anonymous hymn, with its sweet counsel to troubled minds, found its way into scrap-books, then into religious circles and chapel assemblies, and finally into the hymnals." That the hymn has had a deep influence for good upon humanity may be seen from the testimonies of ministers given in this article, and from the fact that after the death of Miss Elliott, above a thousand letters were found among her papers thanking her personally for the great blessings which had come to the lives of the writers through the instrumentality of "Just As I Am."

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time, and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well-known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money, as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

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To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary. Write for particulars at once.

W. T. HOOD & CO.,
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FREE MEDICAL BOOKS TO THE SICK.

Dr. J. Newton Hathaway, of Atlanta, the author of eight valuable medical books on as many different diseases of the body, has just announced that he will send any one of the books free of charge to those afflicted. As Dr. Hathaway is the recognized authority on Chronic Diseases in this country, you can readily appreciate the value these books will be to you. His idea in sending them out free is to further acquaint those afflicted with his successful method of treating the Chronic Diseases of men and women. His treatment for these diseases is based on 25 years of close study, during which time he has been connected with some of the leading hospitals of the world, where he was in position to study every form of the different diseases. He has been established in Atlanta for nearly eighteen years, and this alone is sufficient to convince the most skeptical of his reliability, without taking into consideration some of the marvelous cures he has effected.

Simply mention your disease and the right book will be immediately sent you. 1. Diseases of the vital organs; 2. Throat and lung troubles; 3. Female diseases; 4. Stricture; 5. Varicocele; 6. Blood poison; 7. Kidney, bladder and rheumatism; 8. Nervous debility. If you do not suffer yourself, send him the name of some one that does. The address is J. NEWTON HATHAWAY, M. D., 25 Inman Building, Atlanta, Ga.

Southern Farmers

If you would increase production, study your seed. It is more important than land or fertilizer.

Why waste your fertile soil, your expensive fertilizer and your valuable time cultivating crops from doubtful quality seed?

Good seed costs so little in proportion to the crop, that it is not wise to **Save the Pennies,** when by paying a little more, you will **Reap the Dollars** from improved crops.

Our **Garden and Farm Manual** (Free) tells of our many improved varieties that are **Sure Money-Bringers,** such as **Quick Cash Cabbage, Sparks' Earliana Tomato, New Peep O' Day Sweet Corn, Black Beauty Egg Plant,** etc., etc.

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Young People's Page

Spurgeon on Theater-Going.

Are there not many persons who find in the theatre precisely that kind of recreation and rest which is most useful for the discharge of their daily work?

"It may be," said Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue this way: Granting it perfectly safe and profitable for myself to go to the theatre; if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring by my example into temptation which but for my self-indulgence they would entirely escape.

"I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling-hell there are the most beautiful in the world. I never go near them, and why? Not because there is any danger of my passing through the gardens to the gambling-tables. No; but a friend of mine once related the following incident to me: 'One day Mr. Blanc met me, and asked how it was I never entered his grounds. "Well, you see," I said, "I never play, and as I make no returns whatever to you, I hardly feel justified in availing myself of the advantage of your grounds." "You make a great mistake," said Mr. Blanc. "If it was not for you and other respectable persons like yourself who come to my grounds, I should lose many of the customers who attend my gambling-saloons. Do not imagine that because you do not play yourself you do not by your presence in my grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves perfectly safe in following you into my gardens, and thence to the gambling-table the transition is easy.'"

"After I heard that," continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to the theatres."—Pall Mall Gazette.

Valentine Party Costumes.

In choosing a costume for a St. Valentine party, an important thing to keep in mind is the question of its being really becoming. The person's height, proportions, coloring and adaptability should be taken into consideration before determining the style of dress. It is not always the elaborate costume that is most becoming—a simple one may be infinitely more effective.

For blondes, the following costumes are particularly adaptable: Queen of Hearts, Queen of Folly, Marguerite (white daisy), Faust's Marguerite, Fairy, Colonial, Moonlight, Priscilla, Maid of Scotland, Queen Elizabeth, Bo Peep, 1830 costumes, and those of the Danish, Swedish and Dutch peasantry; for brunettes, Japanese, Greek, Queen of the Gipsies, Lady Bug Black-eyed Susan, Tulip, Black Bird, Night, Cleopatra, Minneshala, Italian, Spanish and Oriental costumes. For men, the costumes worn during the reign of Louis XIII, XIV, XV and XVI, George Washington, Puritan, Quaker, St. Valentine, Scotch laddie, and of the Dutch, Swedish, and Italian peasantry.

It would be easy to find among historical characters many interesting subjects for such an occasion.

These costumes need not be expensive—the American girl cleverly substitutes all sorts of imitations for the silks, heavy brocades, and rare old laces, when she has not been fortunate in inheriting heirlooms. The highly glazed muslins, chintzes, mercerized effects, cretonnes and sateens, are good substitutes for the pompadour and china silks; and tarlatan takes the place of mull, tulle, and chiffon with excellent results.

The jeweled sequins and beads, both in irridescent and gold and silver, displace the genuine articles, and assist largely in picturing the costume correctly.

The Queen of Hearts—a suitable costume for the hostess—can be carried out at a trifling expense. The gown should be of soft white material of a clinging nature, cut long all around and slightly trained. The hearts may be cut out of red paper cambric or even of heavy red glazed paper, and sewed or pasted on to the gown, while a red satin girdle, white ruchings, and an arrangement of hearts in the hair to simulate a crown gives a queenly effect.

The costume of Marguerite is particularly pretty for one short of stature, and may be combined in a similar way for yellow daisy or black-eyed Susan, by making the petals of yellow with black shirred centre. The slippers and hosiery should be black. As represented for a blonde, the petals are made of white paper cambric, tinted slightly with water-colored paints. These petals fall over a flounce of white tarlatan, made very full. The centre of the flower is represented by yellow silkoline closely shirred, while a chain of white daisies and a few arranged in the hair assist materially in carrying out the flower scheme. With this costume, white satin slippers and silk hosiery should be worn.

The Lady Bug costume is quite unusual, and will develop prettily. The sharp-tailed jacket is of turkey-red cotton, and the skirt box-plaited, both being decorated with lady-bugs cut out of black glazed paper and pasted on. The bonnet should be of sage green, with an overlap of stiff white material. If desired, the head covering could be omitted, and foliage gracefully arranged as a substitute. —Elizabeth Steadman, in The Pilgrim for February.

How Animals Swim.

Almost all animals know how to swim without having to learn it. As soon as they fall into the water, or are driven into it, they instinctively make the proper motions, and not only manage to keep afloat, but propel themselves without trouble. Exceptions are the monkey, the camel, giraffe, and llama, which cannot swim without assistance. Camels and llamas have to be helped across water, and giraffes and monkeys drown if they enter it. Now and then both of the latter species manage to cross water-ways when they are driven to extremities just as human beings occasionally can keep themselves above water through sheer fright.

A funny, though able, swimmer is the rabbit. He submerges his body, with the exception of head and tail. The latter sticks away up into the air, and his hind legs make "soap-suds" as he churns the water madly to get away. But with all his awkwardness he is a swift swimmer, and is beaten only by the squirrel among the land animals.

The squirrel swims with his heavy tail sunk away down in the water and his head held high. He cleaves the waves like a duck, and a man in a row-boat has all he can do to keep abreast of the swimming squirrel.

One thing that none of the land-living animals does is to dive. No matter how hard pressed a swimming deer, rabbit, squirrel, or other purely terrestrial animal may be, it will remain above water. But the muskrat, beaver, ice bear and otter dive immediately.—Farming World.

The noblest question in the world is, What good may I do in it?—Benjamin Franklin.

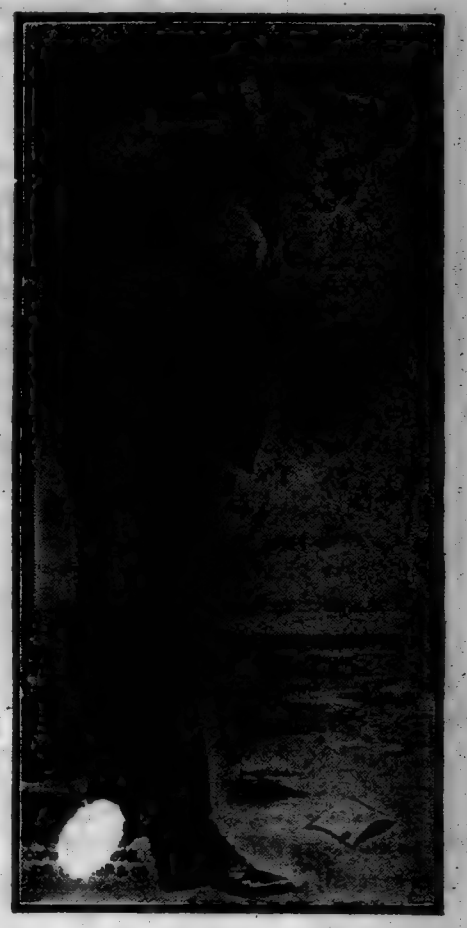
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Among the many famous investigated cures of Swamp Root, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

GENTLEMEN:—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble, and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,
B. H. CHALKER,
Ex-Chief of Police, Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular, heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

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The genuineness of this offer is guaranteed.

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Gowan's Pneumonia Cure is the best remedy for Croup ever compounded. It relieves instantly and cures permanently. Equally good for Sore Throat, Tonsilitis, Pleurisy, Coughs, Colds and La Grippe. It is the only known specific for Pneumonia. *Applied Externally.*

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GOWAN MEDICAL CO.,
Gentlemen:—It gives me great pleasure to testify to the wonderful merits of Gowan's Pneumonia Cure. Last night I had occasion to use it in my family on a severe case of croup. Within thirty minutes from the first application my little boy was free of all pain and sleeping soundly. The effect was immediate and permanent. I cheerfully recommend it.
Yours truly,
(Signed) W. W. SHAW,
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8 West Third St., Charlotte, N. C.
References: Members of the Charlotte Medical Society.

THE MANAGEMENT OF OUR ORPHANAGE DURING THE EPIDEMIC.

The Manager of our Orphanage has a communication in Charity and Children touching recent utterances of this paper concerning the epidemic. He does not deny that the orders of the physicians during the epidemic of typhoid fever were disregarded. This confirms the information we received in October, when Dr. J. T. J. Battle was in charge, that Dr. Battle was greatly harassed by the failure of the management to co-operate in his efforts to exterminate the scourge.

Instead of addressing himself to this serious charge, the General Manager is content, first, to declare that our ventilation of this matter is untimely, in that it came when others—ignorant of the real situation—were congratulating him: and, secondly, to question our motive, accusing us of ill-will to the Orphanage—an institution that no man in his right mind could entertain ill-will against; and one that this writer has spoken for often, written for often, and loved and supported all his life. The evidence of our ill-will consists in such statements as that we have not visited the Orphanage in three years—as if one had to go up year by year and prove his love!

Of course we have the tenderest regard for the Orphanage, and have felt keenly for every one connected with it during the epidemic. But our regard for the institution impels us to protect it rather than to keep silent under the present circumstances—which we do not hesitate to say jeopard the very existence of the institution.

As to the untimeliness of our course, we are sure we would have been accused of unfeelingly embarrassing the management, had we spoken in the midst of the epidemic. To wait six months more would be to let the whole matter go by default. It is obvious therefore that the course that we have pursued was, in point of timeliness, the only course to pursue.

* * *

But this is not a question of timeliness or of personal motives.

This is the question: Were the orders of the physicians, when they were respectively in charge, promptly and properly executed by the management?

If they were, we owe the General Manager and the denomination an humble apology; and a statement from the physicians answering this question in the affirmative will be promptly followed with such an apology.

But if no such statement shall appear, the responsibility in this grave matter will fall upon the General Manager; and the denomination will agree that we have done no more than our duty in laying bare this remarkable instance of deliberate stubbornness, for which many children and a great denomination have paid a fearful price.

* * *

This is the question, and we are not to be lured from it by trite questions of timeliness and untimeliness or irrelevant questions of motives. Motives are with God.

But since the General Manager has charged that we manifested no sympathy with the Orphanage during the epidemic, we will review our course briefly.

In Charity and Children, he says: "Now this was five months after the epidemic had started, and in all this time the editor had never in any way expressed any sympathy," etc.

Now let us look at the files of the Recorder:

The epidemic broke out in July. When we first heard of it we made no mention of it, thinking that the cases were sporadic and would soon pass. This was in sympathy. When, however, early in September it was apparent that the fever was epidemic, we copied the statement of Charity and Children, saying "It gives us pain to learn," etc. That was September 7th.

On September 28th we printed the following:

"There is everywhere general grief for the affliction of our Orphanage. Manager Boone's announcement that there are thirty cases of typhoid fever in the institution touches every heart. Let us not forget in our sorrow that this makes new demands upon us. The institution must have funds to meet the necessities of the situation—extra nursing, medicine, sanitation, etc.;—and as soon as possible we must provide against another epidemic. We must put in a system of waterworks. Brother Boone and Dr. Julian long ago called for such a system. But we waited a little too long to supply their needs. We understand that the sick children are getting on very well under the circumstances. They are in good hands. All that skilful and tender men and women can do for them is being done."

Observe our sympathetic allusions to Brother Boone and Dr. Julian. We did not dream at the time that the facts were otherwise than we stated.

On October 5th, we printed the following:

"The situation at our Orphanage is not reassuring; and yet for the very extent of the epidemic we have reason to hope that the tide will soon turn. There have been forty-four cases, and two deaths. There are now twenty-one in the infirmary, and it is more than full. Imagine the care and distress of those who have to battle hand to hand with this scourge! To be sure the sympathy of every one goes to them; and from many directions there are coming substantial tokens of it. We understand that, while no one knows precisely the source of the epidemic, it is generally agreed that the population was too great for the facilities. Two hundred and eighty children are there. A sewerage system would have carried off the filth attendant upon such a population far more rapidly than any other means, and likely the institution would have been spared. We are glad to say that the trustees have ordered such a system. The cost will be $6,000 or more. The Convention will endorse this; but the rank and file of our denomination should not wait for that. With our words of sympathy and our prayers for deliverance, let us send in funds for the prevention of another such disaster. We may say, by the way, that there has been no appeal for aid addressed to the general public. Brother Boone's appeal was to the Baptists. But there never has been a time when fellow Christians were not welcome to contribute to our Baptist charities."

The foregoing notes put an end to Brother Boone's statement that we had "never in any way expressed any sympathy." On the contrary, there is in them full sympathy with him, a practical defence of him and a plea for help. The thought of criticism had not entered our mind.

But later in October we were informed from two reliable sources that the physician then in charge when the epidemic was at its worst—Dr. J. T. J. Battle—could not get his orders executed; orders that he regarded as essential to stamping out the fever. We were called upon to sound the alarm. We were surprised and distressed. We did not want to do anything that would add to the burdens of those who had this fearful scourge upon their hands. On the other hand, we must in duty protect the children. It occurred to us that if the State Board of Health should be called in, that would clear the matter up without embarrassing any one. We knew the State Board's orders would be obeyed. So we suggested that the Board be invited to come. Nothing came of this.

We had done all that could be done at that time. We were left to the necessity of waiting until the epidemic was under control before speaking again. This we did. And the epidemic ran its course until the winter weather effected the sanitation that the management would not effect.

Of course we give honor to the matrons, the teachers, and the nurses for their noble work. We have said nothing that justifies the General Manager in bringing them into this matter. Nor have we attacked the trustees. He or the physicians must bear the burden of this calamity. He is no more to be justified in bringing the trustees in between him and the responsibility for this matter than he is in bringing in the innocent women who came so nobly to his aid in the time of distress.

Moreover, if the physicians declare that they gave orders and he did not execute them, the responsibility must rest upon him alone.

* * *

To sum up:

We do charge that orders of the physicians in charge of the Orphanage in the critical period of the epidemic were disregarded to an extent that subjects the management to grave criticism.

We do hold that, disagreeable as the duty is, it is our duty to acquaint the denomination with this situation. And, having done so, we shall be content to bear in silence the denunciation that has been, or may be, visited upon us.

In conclusion, let us remind all parties to this matter that there is one way out of it, and only one, namely: Let the General Manager produce a statement from the physicians that he satisfactorily executed their orders; to be specific, let Dr. J. T. Battle contradict the information that we have received and acted upon, namely, that his efforts to stop the epidemic were hindered and handicapped by reason of the General Manager's indifference to his orders. If he did carry out orders, the physicians will say so. If he did not, and they will not say so, it will be vain to talk about motives or timeliness or to bring in the nurses and trustees.

TRYING TO "SAVE" WILLIAMS & SHORE.

The following dispatch from Raleigh appeared in the Charlotte Observer February 1st:

"One of the most powerful lobbies ever seen here is working to save Williams and other distillery towns. Williams, who by his personal influence secured a charter for his place two years ago, is on hand directing his fight, and and has able workers, including Alfred M. Waddell, of Wilmington. Many lawyers are employed by Williams and distilleries at Shore, Advance and other distillery places. Considerable feeling is developing. Some members of the Legislature say there is actually doubt as to whether these places will be abolished, and some express unbounded astonishment and regret at this, as they thought abolition would be prompt. The Republicans are freely ridiculing the Legislature and offering to bet it will not repeal the charter of Williams. The matter is postponed until to-morrow week."

This is every word true: a big distiller and his henchmen are here trying to run over the Democratic Party, the Temperance forces and the General Assembly.

And the worst is, many members are wavering. Unless the people speak they will go over. Let them hear from YOU.

DR. WHITE ON THE REVIVAL IN WALES.

There is the power of a moved spirit in Dr. White's article. Doubtless this Welsh revival is similarly moving hearts throughout Christendom. Let us beware lest the revival moves us rather than the Spirit in the revival.

Dr. White's zeal carries him beyond the mark. Of course God does not convert people by preaching. He never did. And no one ever thought He did. It is not by might nor by power, but by my Spirit, saith the Lord. Preaching has its place. Preaching has its place in the Welsh revival. Preaching made way for it. Now that it is at hand, preaching stands aside. When Christ comes John the Baptist may retire.

But preaching is not done for, and never will be till Millenium.

Perhaps the Welsh revival does signify that we should change the note in our preaching. The revival is thought to have come in answer to the prayers of Evans Roberts, who prayed fourteen months for it. He began preaching terror; but, says he, the Spirit bade me preach Christ and His love rather.

And, also, the Welsh revival lays great emphasis upon personal work.

Nor are our Seminaries to become schools of prayer. That would be utter foolishness. They are not to become less schools of learning, but they may become more schools of prayer. It were a fatal blunder to assume that God wants us only to pray. He wants us to pray, as some one has said, as if we could do naught but pray; and to work as if we could do naught but work. The Welsh revival is not going to deprive Christianity of its chief glory—namely, that it is the religion of life, of living, of working, of character, of being and doing. It will instead emphasize just that. It calls us to pray and to be personal workers.

Nor shall we dispense with organisation. We

shall rely on it less, but we shall need it: Not less order, but more dependence upon God.

The Welsh Revival, by the way, is a Baptist revival. Wales is a land of Baptists. The saying is "all Welshmen are Baptists." We Baptists should be "humbly proud" of the fact that God has chosen us for this signal visitation. It means much truly.

JESUS REVEALING HIS OMNIPRESENCE.

(Bible Lesson for February 12. John. 4:43-54.)

It is the story of the healing of a nobleman's son.

It is the story of our Lord's gentle tending a little upreaching flame of faith.

It is the story of a father's anxious heart and the wonderful mercy and power of the Master of Life.

It is the story of the Master revealing Himself as indeed superior to Time, Space, Disease and all other Physical Conditions. Until now His signs have been related to His present person, save in the instance of the call of Nathanael. Now this sign goes beyond seeing—rebukes the faith that must depend upon sight (vs. 48); rebukes it and builds it up, for our Lord is no destroyer of even the most despised reaching after Him. A broken reed He will not break; smoking flax He will not quench.

A SURVEY.

But let us for a moment survey our progress until now. John began by introducing Jesus as the Life and Light of Men—the Christ of creation, God as Christ. Then he gave us his own testimony ("we beheld His glory"), and the testimony of John the Baptist—"and I have seen and have borne witness that this is the Son of God." Then the wonder of the appeal of His Person to James and John and Andrew and Peter. Then His power over nature at the Cana wedding. Then His revelation of the divine origin of His salvation to Nicodemus. Then His tender self-revelation to the believing woman of Samaria. Now His mastery over life.

In each instance, He, the unchanging Christ, is different, is changed! But in each case He is the saving, unchanging Christ. To every one according to his need—that is His principle. Is your faith weak? He will reach down for the half-lifted hand. Are you beset with doubts? Bring yourself with them to Him. Are you greatly conscious of your sins? Let them not deter you. Do you seek a physical blessing? He will give you that and a greater.

THE RETURN TO GALILEE.

Then to the Passover at Jerusalem. Now He returns to His own. And the explanation is, "For Jesus Himself testified that a prophet is without honor in his own country." Have we not a contradiction here? Did He return to Galilee because He knew that He would be without honor there? And expecting no honor, did all the people's interest in Him disappoint Him? Not so. We take it the proverb refers to His leaving Jerusalem—that city was the Lord's own in the very deepest sense. It was with a sad heart doubtless that He left the city of the Temple, of His Fathers, of His Love, of His Hopes, knowing not only that a prophet is not honored by his own, but that His own were beyond hope. He begins His Galilean ministry because He has despaired of His Jerusalem mission. The shadow of the cross goes with Him through Samaria and into the land of His youth and young manhood. His purpose is fixed. He must lay the foundations of His kingdom now, while He can, and here in Galilee, where He may. Seeing that He was received so much more readily in Samaria, seeing that He found there a spiritual readiness no where else to be found, even so that He spoke of the whiteness of the harvest (John 4:35-38) and the work of preparation done by others—He might have been tempted to begin His work in Samaria. But He loved His own. He was true to His own, whether they were true to Him or not. He was yet to lift up His voice and weep for His own—crying "Jerusalem, O Jerusalem!"

THE LESSON.

Coming to Cana, He finds honor enough of a sort. A king's officer meets Him and begs Him to hasten down to Capernaum and heal his little son. He has heard—as the rest of Galilee has—of the wonders of Jesus. And he would utilize His power to save his son from the point of death. It is faith, but not saving faith. Watch the Master build it up.

The nobleman is thinking of his son. Jesus is thinking of the nobleman's soul. His tender task is to take the faint faith of the man and perfect it. Jesus never wrought a miracle for His own defence or His personal glory. He wrought them in mercy or in response to faith with a view to making it whole.

So Jesus strikes into the nobleman's mind. You believe in Me as healer. You think there is some strange power in Me. You believe in Me as miracle-worker. "Except ye see . . . . . ye will not believe" in me as Me—as all that He is, as Christ. It was as if He said, "I would have you believe on Me not as wonder-worker; I am far more; and that you should so believe on Me is far more important than the healing of your boy." There was wistful yearning in His eyes and voice.

The nobleman is not set back. His heart beats faster. Faith dawns more clearly. But he cannot forget his child. He urges his request. No matter how low his faith, there is faith. It is no question with him of his opinion of Jesus. It is no time for theology; no time for religion. "Thou canst heal; I believe that; haste to my son. I do not want signs; I want my son's life." He does not think Jesus could raise him from the dead. (Vs. 49.) It does not enter his mind that Jesus can heal his little boy without being present. (Vs. 49.) But the great fact stands out that he does have a persistent belief in the power of Jesus. And as he has seen Him and heard Him, the seeds have taken root. He apprehends but dimly. And the Master knows how distressed his heart is—how it is too distressed to take further teaching now.

And so, Jesus responds even beyond his hopes. He expected the child to mend slowly. Behold, the messengers say, "the fever left him." And now the nobleman and all his family believe—not only in His power to heal, but in His love, and in His salvation. Think you, had Jesus had no colloquy, had He healed the boy with a wave of the hand, the nobleman would have believed Him more than magician?

So Jesus builds up faith that is but one degree removed from sight, into faith in Himself as Messiah.

But, better still, He reveals that, independently of His Person, He is present everywhere. Men now pray for Jesus to come. He is here. Men build theologies on their theories as to His coming. He is come. There be those like the nobleman who would "see" Him; to them this lesson is a lesson indeed. He does not despise that faith. But He would build it up into faith that would not depend upon the sight of Him; that would set up His kingdom now without seeing Him.

Must He say of you, "Except you see?" We hear that He is in Wales. Is He not also in North arolina?

Of His mastery of disease, what shall we say? Of His mastery of space? What shall we say? This was the Master. Much more might be said, but this is enough. And when all has been said, His gentleness, His fanning of the feeble flame of faith not only unto healing but even unto salvation, appear but the larger in the contrast.

NOTES.

Should we pray Him to heal our loved ones? Certainly.

* * *

It was not the last time Christ came to a home by way of a sick child.

* * *

And this was the second "sign"—the sign of a Master come to save us from doubt and disease.

* * *

Despise not feeble faith.

* * *

Three degrees of faith: (1) Faith in what we have heard of Jesus. (2) Faith in the word of Jesus. For when Jesus said, "Thy Son liveth," the man was content. (3) Faith in the Lord and Saviour.

* * *

The nobleman came to Cana upon a mission faith in healing. He returned to Capernaum upon a mission of faith in salvation. It was he, more than his son, that the Lord healed.

TEACHING THE LESSON.

BY RIGHT C. MOORE.

I. Approach to the Lesson.

After two days of successful ministry among the Samaritans, Jesus with His disciples continued their journey northward from Judea into fertile, populous, enterprising Galilee, henceforth the main field of His work. Many of the Galileans had witnessed His achievements at the Jerusalem Passover and were impressed with His prophetic and miraculous power. They returned home only to spread His fame. So "when he came into Galilee, the Galileans received Him." His first stopping-place was Cana, the home of the disciple Nathanael and the scene of the first miracle, and thus the most favorable point for the beginning of His work in Galilee.

II. Points for Emphasis.

The lesson of the lesson is faith. Observe it in five aspects: (1) Faith directing. The distressed nobleman heard of the coming of Jesus and his faith, though small at first, led him from the sick bed at Capernaum to the Savior at Cana. (2) Faith persistent. Seeming rebuke does not chill the ardor of the anxious father in behalf of the dying son. (3) Faith rewarded. The manifest earnestness, the profound solicitude, the humble persistence of the nobleman won immediately its rich reward. (4) Faith corroborated. Returning homeward, the nobleman learned from his servants the hour of his son's recovery; it was the hour of his appeal to Jesus. (5) Faith multiplied. Not merely was a dying boy brought back to health and a sorrowing family hade glad by this miracle; but what was far greater and more glorious, a high officer of Herod's court and his household were led to the acceptance of Jesus as the Messiah.

III. Questions for Consideration.

Describe Galilee and tell how it was fitted to be the scene of two great years of our Lord's ministry. How was the proverb as to the prophet without honor in his own country applicable to Jesus? How did the Galileans now receive Him, and why? Why was Cana the most favorable point for beginning this ministry? Tell of the nobleman's appeal—who he was, where he resided, how his son was lying at the point of death with fever, and with what anxiety he went in person to the Great Physician. Was the first response of Jesus encouraging or discouraging? Was the word of Jesus (verse 50) sufficient for appealing father and afflicted son? What was the effect of this miracle in the nobleman's family (verse 53)? Would not this miracle have some bearing upon the future residence of Jesus in Capernaum?

NEXT LESSON.

Subject: Jesus at the Pool of Bethesada. (John 5:1-15.)

Read John 5:1-47.

Memory Verses, 8, 9.

Daily Readings on the Lesson:

Monday—Jesus at the Pool of Bethseda. (John 5:1-15.)

Tuesday—Help for the Helpless. (Luke 5:17,16.)

Wednesday—Love and Pity. (Isa 63:7-14.)

Thursday—"What About Doing Good." (Acts 10:34-43.)

Friday—A Question Unanswered. (Mark 3:1-8.)

Saturday—Enemies Silenced. (Luke 13:10-17.)

Sunday—Duty of Praise. (Psalm 107:10-22.)

A QUESTION FOR YOU.

Writing in The Congregationalist, November 26th, 1904, a woman puts this question: If you had before you a man of good intelligence and moderate education, a man, that is, who could read and write freely, but who had only a narrow outlook on the history even of his own country; and if, this man having never heard of Christianity, you could hold his undivided attention for three minutes, what would you say to him?

We submit this question to our readers with the request that they will send us their answers—remembering that they must be three minute answers.

AND IT SHALL COME TO PASS.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. (Acts 2:17-21.)

"PINKEY PERKINS" STORIES.

The first of a series of stories dealing with the adventures and misadventures of "Pinkey Perkins," "a real boy," comes in the February St. Nicholas. The author, Captain Hammond, is a West Point graduate, who has seen much active service. Captain Hammond served in the Philippines, and was also a member of the expedition for the relief of Peking from the Boxer rebellion. It was at the time of the rescue of the members of the various legations at Peking that he met his wife, who is a niece of Minister Conger. Captain Hammond is now stationed at West Point as instructor in the Department of Drawing.

1st page.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

Japan of To-Day.

(Concluded from last week.)

In addition to all this, with the accession to the throne in 1868 of the Mikado Mustsuhito, the present Emperor, who was born on the very day that Perry's "peaceful aramda" received orders to sail for Japan, the old feudal system of government was abolished. In 1869, for the absolute monarchy was substituted a constitutional government, in which the Mikado is head, but is as
Cabinet of Ministers, a House of Peers, and a House of Representatives. Old Japan was dead; new Japan stood in its place, a "nation born in a day."

Notwithstanding all this, Western nations were not inclined to take Japan seriously. To them Japan was simply a pleasant land of beautiful scenery, inhabited by an interesting people, who of late had shown themselves very imitative, and apt at assimilating Western civilization. To the Western mind, "ever ready to mistake bigness for greatness," the huge Chinese Empire was still the formidable power of the East. The result of the war between China and Japan, however, changed all this. Japan had destroyed the fleets and crushed the armies of the great empire. Before this, Japan had asked in vain for recognition in the Brotherhod of Nations. Now, governments that had just before treated Japan with contempt, look on her as a dangerous rival; and England, the greatest of maritime powers, is willing to accept her as an ally.

To-day, as Japan holds at bay the st formidable of European continental powers, she is forcing anew n the world the conviction that she is a power to be reckoned with—a power that is destined to dominate the East. While we pray that the God of Battles will direct this cruel contest so as to promote the interests of His kingdom, and usher in the reign of the Prince of Peace, let us open our eyes to the opportunities these conditions present to us, and work as well as pray. Japan has lit the torches of civilization for the sleeping millions of the Orient. She feels it her mission to organize Korea, and ultimately all of China, which is one-fourth of the world. She is sure to succeed to a greater or less extent. Shall she give to China a Christless civilization, or shall it be intertwined with that Gospel under whose transforming power the civilizations of the West were born? What the answer to this question shall be depends partly upon us. And what we do must be done quickly. The enlightenment of Western thought is fast breaking the shackles of superstition from Japan. If Christianity does not speedily take possession of her, agnosticism will. As we take up during the coming year a study of Japan through that most fascinating text-book, "Dux Christus"—a study that no society in the State can afford to miss—let us work and pray to realize this motto: "Japan, and through her the Orient, for Christ in this generation."

I close by qoting the beautiful lines of Archibald Hopkins' little poem on the rennaisance of Japan:

"Roused from the slumber of an age-long night,
She dropped the lacquered armor she had borne,
Nor thought herself a recreant, forsworn,
Fronting with steadfast eyes the growing light,
Her nightmare dreams all put to instant flight,
Hers not the part unfruitful years to mourn,
Hers not to cling to what she saw outworn,
She planned anew, based on her ancient right,
A fabric, strong Time's wasting to defy,
Then turned her thought to choose from out the West,
Whate'er her wisdom taught would serve her best;
And now she stands queen of the rising East,
To lead its peoples higher paths to try,
Till nations clash no more, and wars have ceased."

MRS. J. W. MORGAN.

Missionary Stephenson's Report.

To the Brethren and Sisters of the First Baptist Church.

The following is the report of your missionary for the year 1904:

Sermons preached, 119.

Prayer-meetings conducted, 84.

Held three revival meetings in which there were 48 professions.

Joined the Baptist Church, 38.

Number baptized during the year, 24.

Funerals conducted, 12.

Visits made, 563.

Marriages, 10.

Bibles given out, 198. These Bibles were secured for me by Bros. Jno. E. Ray and John T. Bullen.

Denominational tracts given out, 418; some of which were furnished by Dr. Tyree.

My field has given for missions and other objects, $237.39.

As to my field work:

I conduct services at West Raleigh Church every Sunday night.

Prayer-meeting at West Raleigh Church every Wednesday night.

At our Mission Station, which, as you know, is run under the auspices of Dr. Tyree's Sunday-school class, every Thursday night.

At Samaria Baptist Church every third Sunday afternoon.

At Garner Baptist Church every fourth Sunday morning.

We have recently been invited to conduct services every fourth Sunday afternoon at the Soldiers' Home.

The missionary would state that the brethren and young people of this church have assisted him very much in this work.

Your missionary would say that he would like for the brethren to furnish him with more tracts and Bibles. Our work seems to be moving along very nicely, and your missionary wishes to express his appreciation for the kind advice of Dr. Tyree and the brethren in his work. Realizing that your missionary has made mistakes, but assuring you that at any time the missionary would appreciate the advice of the brethren, I feel that since I have been your missionary that this has been the happiest year that I have spent in Raleigh.

After consulting the mission committee of this church, your missionary gave up the Garner Baptist Church, as he could not give them the time desired.

The missionary and Mrs. Stephenson wish to thank the good ladies of this church for the many kindnesses shown them through the past year, assuring you that we appreciate the same.

I could not close this report without mentioning Brother Douglas, a member of this church, who is doing a great work as the superintendent of the West Raleigh Sunday-school in building up the school. The treasurer of this church, Bro. J. B. Martin, has sent the missionary his check every month.

Your missionary would ask for the prayers of the brethren and sisters in his work.

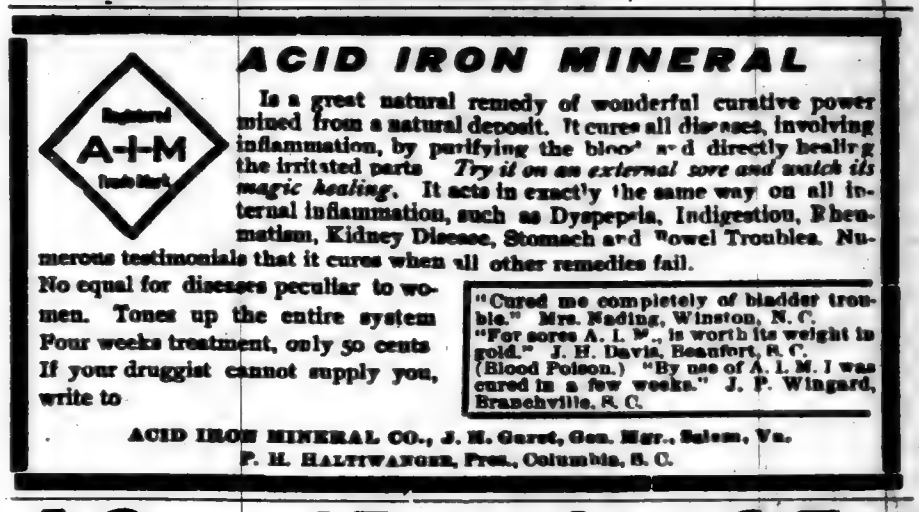
Respectfully submitted.

R. S. STEPHENSON,
Church Missionary.

Raleigh, N. C.

A solid fame is better than a sounding one.







Sunbeams' Corner.

Conducted by Miss ELIZABETH N. Bagley, Band Superintendent for North Carolina.

The Pig Baby.

Pobai's little brother was ill.

Pobai's mother is a Christian, but her father and grandmother are not. Her father is very friendly to the foreigner teachers and has read many of their books and knows all about the gospel. He says that the doctrine is good, but that he cannot "do it," for if he did he would have to give up his wine-drinking and trading on the Sabbath and other wicked practices. Besides, his mother is a great spirit worshiper and it would grieve her much for him to give up the faith and customs of his fathers. Then, too, he would meet with much ridicule and abuse from his friends if he became a believer in Jesus, for it is accounted a disgrace to forsake the worship of ancestors and to worship only God. In his heart he has no objection to his wife's being a Christian, but on account of the disgrace it brings upon him if she attends church, he does not allow her to go sometimes for months at a time, and he has given her many a beating because she went, anyhow. Pobai is now seven years old, and because she is little her father and grandmother probably think we can do her no harm by our teaching, so they allow her to come to both Sabbath and day school. Her little sister is about four years old. The first baby that came into this family was a boy, who died when about three years old. As boys are more esteemed in Korea than girls this was a very great sorrow, and a boy baby was earnestly longed for, especially by the father and grandmother. So great was their rejoicing last fall when this beautiful boy was born. He was plump and fairer than many American babies, and no one was ever more welcomed or loved.

And now he was ill with erysipelas.

The father looked at the fiery red swelling and his heart sank within him, for he well knew how fatal this disease was among Korean babies. He went out and got a native doctor to come and look at it. But the mother took him aside and said: "The foreign lady doctor has always treated our children so skilfully when they were sick, why do you call this Korean doctor instead of her? Let us take the baby to her."

"All right," said the father. "I was just so troubled in my mind that I did not know what to do."

So the baby was wrapped up and brought to the dispensary that night. I went down and applied medicine to the infected place, and the father anxiously inquired if the baby would get well. He went home and passed a sleepless night, while the mother and baby remained at the hospital. Before breakfast the next morning I went down to see the baby, and found the father already there, anxious to know if the baby would get well if I used my medicine. I told him that erysipelas was a very dangerous disease in a little baby and that it was impossible for me to say whether it would get well or not, but that I would do everything that I could for it. But he was not satisfied and wanted me to assure him that I would cure the baby if he left it there. Then the grandmother heard of two children who had taken my medicine and died soon afterwards, so she thought they had better take the baby away and treat it according to native methods unless I would promise to cure it if they left it with me. So with a heavy heart the mother took the little one back home, for she had no faith in the native treatment.

The doctors were called in and they applied their medicine and assured the parents that they need have no uneasiness if they used that medicine. But the disease continued to spread and the baby to grow worse. Other doctors were called in and they gave their medicine and assurances that the baby would get well all right. But the parents knew that it is the custom with Korean doctors always to say that if their medicine is used the patient will get well, so their assurances di dnot give them any comfort, especially as they saw the baby was growing worse all the time. The mother prayed to God to heal her little one if it was His will, and the father called in sorcerers, who beat their drums and made a great noise and offered food to the spirits, but still the bab got no better. Finally some one said: "The best remedy for erysipelas is to kill a pig and put the baby inside. Why do you not do that?" So early Sunday morning a pig was obtained and killed, its head and legs cut off, and the body split open. The little fevered baby was laid inside and the pig was tied tightly around it. But the fever got higher and the baby worse, so that about the middle of the afternoon the father said: "We have done very badly; we took the baby away from the foreign doctor, who knows better than we what to do for it. We have tried everything and the baby only gets worse, and now it is going to die. I am going to see if she will come and do anything for him now." So I was a little surprised when my helper told me that Mr. Yew had come with coolies to take me to see the baby as it was about to die. I said to Mr. Yew: "You know that it is very hard for me to go and treat a patient that has been taken away from me and treated by native doctors until the relatives think there is no hope and want me to take the case again; and you know how many there are who try everything they hear of and then, when they think the patient is going to die, send for me, or bring the patient to me, and if I give medicine and the patient dies, I am blamed for it."

"Yes," he said, "I know we Koreans do that way, but we have made this bargain among ourselves, that if you will come and treat the baby, whether it lives or dies we will not blame you, but will only be grateful to you, for we feel positive it will die unless you can do something for it. We know now that we did badly in taking the baby from you, and we know that you have always treated our children well, but we were just so troubled that we did not know what we were doing."

I took some medicines and went with him, for I felt that it would at least be a comfort to the mother, even if I could not help the baby, whom I found lying on the floor and almost in convulsions. I began to remove the covering and imagine my surprise when, instead of the little white body, I found a black, hairy pig enveloping the baby and reaching from its armpits down to its toes, one little foot only was partly sticking out.

"What does this mean?" I asked.

"That is the last remedy we tried, and we will take it off if you say so, for it has not done any good, and the baby has only grown worse since we put it in the pig."

"By all means, take it off," I said, "for it only makes the fever higher."

So the pig was removed, and when a basin of water had been brought, the baby was washed aff and medicine applied. The hot head was cooled off, and soon the convulsive jerkings ceased and the baby opened his eyes and seemed brighter.

"He is better," said the father, delightedly.

"Yes," I said "he wants to say 'thank you,' for taking him out of that pig and making him feel more comfortable."

I left medicine and directions, feeling sure that they would now be followed. The next day the baby was a little better, and he continued steadily to improve until he was well again. And so, as he has never received any name, we often designate him the "Pig Baby."

"I am so grateful to you," said Mr. Yew. "I cannot tell you how thankful I am for what you have done for the baby."

"It was God who sent me here," I replied, "and it was God who spared the life of your child, and to Him you should give thanks."

"Yes, yes, I am grateful to Him, too."

And perhaps he is, for two weeks later he allowed Mrs. Yew to bring the baby to church, and very often since he has let her come to church. We hope it is beginning of better things for her and him, too, and that the gospel which he has known and rejected for so long may find an abiding-place in his and his mother's rebellious hearts. Pray for them and for the many others like them.—Selected.

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Administrator's Notice.

Having qualified as administrator of the estate of Bunnie P. Mangum, late of Wake county, this is to notify those having claims against his estate, to present them to the undersigned on or before January 11, 1906, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

WM. J. BAILEY,
Administrator.
NEUSE, N. C., R. F. D., No. 1.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

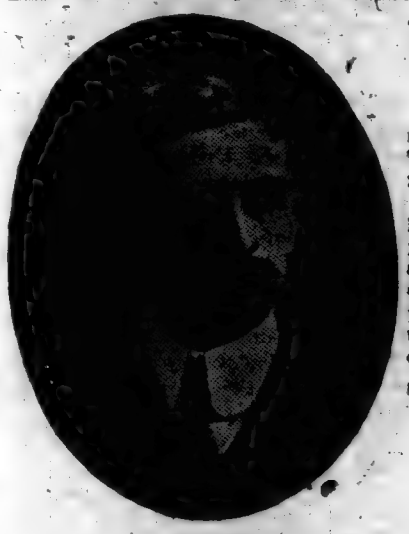
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Send for prices of anything needed. We carry largest stock of Church and Sunday-school supplies in the State.

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Current History.

Review of the General Assembly.

The important event in the General Assembly last week was the hearing of the bill to regulate the employment of children in our factories. The present law forbids working children under twelve years of age. The bill proposed to forbid working girls under fourteen; illiterate boys under fourteen; and boys in any condition under twelve. This bill was utterly overthrown.

The audience was an impressive one. The leading mill-owners of the South were present. Secretary McKelway, of the National Child Labor Organization, ably defended his bill. But these mill owners, thirty or forty of them, the pick of the manufacturers in North Carolina, eminently respected men, every one earnestly opposed the bill.

We are puzzled by their opposition, but we shall look into the matter before speaking definitely. Abstractly, we know that it is a wrong to work girls under fourteen; it destroys mothers. Abstractly, no boy should be permitted to enter upon his work-a-day life until he has learned to read. The girl has a divine right not to work. The boy has a divine right to an elementary education. It is a wrong against them as human beings, it is a wrong against the State of which they are a part, to work them in factories. Abstractly, we say.

But these mill-owners are such fine men, good Christians, humane, level-headed men; and they opposed this bill so earnestly that we are bound to believe that they have a view of the matter that we cannot see—not a selfish view, either. So thinking, we shall invite them to present their view. To be sure their arguments before the committee were utterly without force. It was their earnestness that impressed us. We take it, the arguments do not reveal the bottom of their attitude. The matter must be fully threshed out these coming two years. Men who work little girls and illiterate boys must have an adequate reason for it and must make it plain.

* * *

Next in importance were temperance matters. The liquor men—as they are called—assumed the offensive. They held up the new jug-law. And from Williams and Shore a powerful lobby against the Ward bill has set in. Mr. Glenn Williams, in frock coat, silk hat and Presiding Elder manner, is superintending his forces. He intends once more to break over the State and party policy by personal influence. His distillery is law-abiding, so we have reason to think. It is worth $100,000. It has been where it is for generations. But it is a distillery in the country, and if his is excepted, why not except some other man's—and away goes your law.

Mr. Williams bears a letter from Governor Glenn, our "Temperance Governor," saying that his distillery should not be molested. He is showing it to the members of the General Assembly. From Governor Glenn to Glenn Williams sounds well. If the letter accomplishes its purpose, we shall name the distillery the Glenn-Williams distillery and move to name the town Glenn-Williams after its sole industry and reason for existence.

* * *

Next in public interest is the divorce bill. The Judiciary Committee, composed wholly of lawyers, has agreed upon a bill that makes scant reckoning with the expressed wishes of the churches in North Carolina—and promises little, if any, improvement upon present conditions. It makes abandonment a cause for divorce. This bill will have the powerful spport of the Judiciary Committee, but it will be vigorously opposed on the floor of the House and the Senate. In our judgment the General Assembly will make a costly blunder if it goes before the people with abandonment continued in our statutes as a cause for divorce.

* * *

The Vann Fish bill was a subject of great interest. If we may judge by numerous bills, fishing is receiving at last its proper consideration in North Carolina. It is not only a great business, but it is also an art and a pastime of classic worth and not to be despised. We were in thorough sympathy with the Vann bill and rejoiced to see it pass the Senate. The object of the bill was to put an end to the setting of Dutch nets off the inlet, which catch the shad before they get into the fresh waters of the Chowan, where they may deposit their spawn. Under present conditions the great industry would soon play out. Under the Vann bill the shad will not only have a chance to breed, but the people along the Chowan will have a chance to catch a fair share of them.

* * *

So much for the more immediate matters of interest. The railroad bills are still in committee; so are all the appropriation bills, save the Pension Act, which is on its passage. It promises an increase of about $100,000 for Confederate pensioners. The merchants' purchase tax has been omitted from the Revenue Act by the committee. The Winborne bill providing that each race levy upon its own members special school taxes in behalf of its own schools, is also in committee.

* * *

Progress Against Trusts.

Again the Government has shown that it can protect the people against the trusts. On January 30 the U. S. Supreme Court handed down a decision against the Beef Trust, continuing the injunction against its unlawful operations.

The Northern Securities case and this case, together with the President's movement to regulate railroad rates, prevent discrimination, etc., have inspired the people of the Nation with great hopes. Recently Mr. Roosevelt met some of the leading capitalists of the country and spoke to them freely of his attitude. We are indebted to the New York Evening Post for the following account of it:

"Mr. Roosevelt carefully chose his words for the special audience that faced him at the Union League dinner in Philadelphia on Monday night. The majority of the diners represented capitalistic and railroad interests. Bryan's praise, as has been noted in these dispatches, has not given much pleasure to the President or his immediate friends. It was thought desirable to reassure the more conservative interests. While insistent that there should be some railroad legislation, Mr. Roosevelt is desirous of no sudden and violent changes. Hasty or vindictive action, he told the Union League men, would merely work damage; but in temperate, resolute fashion there must be lodged in some tribunal the power over rates, and especially over rebates, which will protect alike the railroad and the shipper, and put the big and the little shipper on an equal footing.

"What the railroads most object to is the lodging of the rate-making power with the Interstate Commerce Commission. It seems to have been generally assumed that under whatever law was passed the members of the present commission would remain in office. Any one who is at all familiar with the personnel of the commission as at present constituted will understand the apprehension the railroads have felt at such a possibility. It may be definitely stated that when new legislation is passed giving the commission the power to make rates that body will be entirely reorganized. That some of the members of the commission have been recently reappointed will not prevent the President from lopping off their heads. He realizes that men of an entirely different character will be needed on a commission with increased powers. So long as the members have such limited powers for either good or evil it was not thought necessary or desirable, in the face of coming legislation, to make any changes."

* * *

A Terrible Battle.

It appears that Kuropatkin did attempt in the last days of January, in the midst of snow and ice, to turn the Japanese flank. But his desperate effort not only failed, it left him in worse position than he began with. The fighting lasted four days, the Japanese losing 7,000 men, the Russians 10,000. The Russians were driven across the Hun River. The Japanese seem to be invincible.

* * *

An Obstacle to Arbitration.

Certain proposed treaties looking to the elimination of war by means of arbitration are being opposed by Southern Senators on the ground that under these treaties foreign holders of repudiated Southern States' bonds could sue in the Court of Arbitration and recover. This would be a just ground of opposition were it not without basis in fact. "Nothing could ever be sent to the Hague court which the President of the United States did not see fit to submit, and no President would be likely to submit anything in which he could not carry out the results of a tribunal by any existing Federal machinery should the decision go against him. The United States Government has no way of making the States pay their old debts, and to suppose that a President would submit such a question to arbitration is absurd in the extreme. It has been suggested that the validity of a South Dakota divorce would be just as likely to be sent to international arbitration."

* * *

The Czar to His "Children."

Comparative order has been restored in St. Petersburg, Moscow and Warsaw. It is now estimated that the police and soldiers killed 1,000 men and women in St. Petersburg and 500 in the other places.

It will be remembered that the 1,000 killed in St. Petersburg were on their way to petition the Czar for relief, carrying his picture before their faces. On February 1st, after the worst was done, this ruler invited a deputation of working men to come before him. The following is a report of the scene:

On arriving there the workmen were admitted to one of the halls of the palace. The Czar entered the hall, accompanied by Grand Duke George Mikhailovitch, General Hesse, the minister of the imperial court, and the commandant of the palace. The workmen bowed deeply before the Czar, who said:

"Good day, my children."

The workmen replied: "We wish your majesty good health."

The Czar then said: "I have summoned you in order that you may hear my words from myself and communicate them to your companions. The recent lamentable events with such sad but inevitable results have occurred because you allowed your-

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whiskey habits to have one of my books on these diseases. Address DR. B M. WOOLLEY, Atlanta, Ga., Box 388, and one will be sent you free.

Notice to Creditors.

Having qualified as administrator of the last will and testament of J. H. Alford, late of Wake County, this is to notify those having claims against the estate to present them to me on or before January 15, 1906, or this notice will be plead in bar of their recovery.

W. N. JONES, Executor.

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Somewhat more like Russia Crash, yet soft as kid—27 inches wide, $1.25 per yard—spring weights.

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Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by Jack Howell and wife, recorded in book No. 163, at page 606, in Register of Deeds office of Wake County, N. C., I will, on Saturday, the 4th day of March, 1905, offer for sale and sell to the highest bidder, for cash, at the court house door in Raleigh, at 12 o'clock m., that lot, with two room cottage thereon, located and situate on the southside of East Worth Street in the southeastern portion of the city of Raleigh, being lot No. 39 in Shaffer's plot No. 3 in the division of the J. W. B. Watson lands, which plot is recorded in book of maps 1885 at page 27 in Register of Deeds office of Wake County, and the same lot which B. F. Montague, Trustee, and A. H. Green, Executor of J. W. B. Watson, conveyed to Jack Howell February 18, 1898, by deed recorded in book No. 166 at page 615 in said Register's office, and more fully described as follows: Beginning at a stake on the south side of East Worth Street, being the N. E. corner of lot No. 38 of said plot, said stake being 60 feet east of East Street, and runs thence south along the east line of lot No. 38, 100 feet to the north line of lot 42, thence east, along the north line of 42, 60 feet to a stake S. W. corner of lot 40, thence north with west line of lot 40, 100 feet to Worth Street, thence west along the southern line of Worth Street, 60 feet to the beginning. For full description of said lot see mortgage above referred to.

This 31st day of January, 1905.

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selves to be led astray by traitors and enemies to our country. When they induced you to address a petition to me on your needs, they desired to see you revolt against me and my government. They forced you to leave your honest work at a period when all Russian workmen should be laboring unceasingly in order that we might vanquish our obstinate enemy.

"Strikes and disgraceful demonstrations led the crowds to disorders which obliged and always will oblige the authorities to call out troops. As a result innocent people were victims. I know that the lot of the workman is not easy. Many things require improvement, but have patience. You will understand it is necessary to be just towords your employers, and to consider the condition of our industries. But to come to me as a rebllious mob in order to declare your wants is a crime.

"In my solicitude for the working classes I will take measures which will assure that everything possible will be done to improve their lot and secure an investigation of their demands through legal channels.

"I am convinced of the honesty of the workmen and their devotion to myself, and I pardon their transgression. Return to your work with your comrades and carry out the tasks allotted to you.

"May God assist you."

* * *

The Gallinger Amendment.

Senator Beveridge has secured unanimous consent of the United States Senate that a vote shall be taken on the Statehood bill on Tuesday, February 7th. It seems probable from present appearances that neither Arizona nor New Mexico will be granted Statehood, as they do not want to be made one State, and the opposition will be strong enough to prevent their being made two States. It is likely, however, that Oklahoma and the Indian Territory will be made one State under the name of Oklahoma. The main question about them seems to be with reference to the Gallinger amendment, prohibiting the sale of liquor in that part of the State which is now the Indian Territory for a period of twenty-one years, and providing that after that time a vote shall be taken upon the question of the sale of liquor there.

This is nothing but the sheerest justice and the commonest honesty, as the treaty made by the Government with the Indians prohibits the sale of liquors in the Indian Territory. Shall we keep our pledge to the Indians, or shall we violate it for the sake of gain to the liquor dealers? That is the question.—Baptist and Reflector.

Conference of American Baptists.

The meeting of representative Baptists at the Fifth Avenue Baptist church in New York, Wednesday and Thursday, January 26-26, was of deepsignificance to the denomination. The delegates came from North, East, South and West, many of them traveling long distances to be present. They met in response to the call issued by the American Baptist Home Mission Society for a conference to consider the advisability of organizing a General Convention of the Baptists of North America. All felt the extreme importance of the question, in relation to the development of the life and influence of the denomination, and the spirit of the gathering from beginning to close was delightful.

Dr. H. L. Morehouse, who brought the meeting to pass, called the brethren to order, read the call, and suggested a temporary organization, which was effected by the election of Dr. S. H. Greene, of Washington, as chairman, and Rev. Charles H. Moss, of Massachusetts, as secretary. These officers were subsequently made permanent. The roll-call showed seventy-two present at the first session, from Maine to Georgia, from the Atlantic to South Dakota and Missouri. Some came as individuals, the majority as representatives of societies, State Conventions, or educational institution. The list of names is too long to print but it is made up of well-known men whose opinions carry weight, and who were entitled to voice the sentiment of their sections. The representation from the South was especially gratifying, and none entered more heartily into the purpose of the Conference than these brethren.

A gracious welcome was extended, on behalf of the Home Mission Society and the Fifth Avenue church by Dr. R. P. Johnston, who said the movement originated in the minds and hearts of Baptist men and women all over the country, and was only voiced by the Society that issued the call. It means the cultivation of the spirit of unity and fellowship. Baptists of all people should come together. They are substantially one in aim, spirit and purpose, and should face their problems together. What is needed is the thought, not of a section, but of the whole country. A man who loves his country knows no North, South, East or West. He hailed this movement as a mighty forward stride, denominationally. Dr. Greene responded heartily to the spirit of the welcome, and hoped the brethren would realize the vast importance and outreach of the work in which they were engaged on this eventful day for Baptists.

Dr. Morehouse made a statement as to the replies he had received from organizations and individuals covering the whole country. In these communications twenty-six State Conventions, three general Societies, and various educational institutions were represented; and they were unanimous in favor of such a convention as is proposed. The fifty or sixty letters from prominent individuals, leaders in the educational and ministerial and lay ranks of the denomination, were warmly sympathetic.

This opened up the first point for discussion and decision—whether there is a growing desire for an organization of American Baptists. The brethren who spoke to this question gave no uncertain sound. Dr. MacArthur of New York, Dr. Burgess of Kentucky, Dr. Merriam of Massachusetts, Dr. Carvelt of New York, Dr. Lowrey of Mississippi, E. M. Thresher of Ohio, Dr. Barbour of Massachusetts, Dr. Riley of Texas, Dr. Calley of Illinois, Dr. L. L. Henson of Rhode Island, Dr. Mabie of Boston, Rev. J. T. Proctor of China, and Dr. Elder of New York, were unanimous in their expression. As a missionary from the foreign field, Mr. Proctor said all the brethren there were praying for something like this at home. The conference voted unanimously that a general organization was called for by the denomination at large. The discussion was marked by the fraternal spirit. Dr. Morehouse said the Home Mission Society felt that as the whole country came together in the great political conventions to discuss national questions, as educational and other national organizations drew their representatives from all sections of a common platform, so the time has come when Baptists, who in number of members stand second in the list of Protestant denominations, should come together to consider questions at large, cultivate fellowship, and thus minister to their own self-respect as well as extend their influence. This would not only not impair but reinforce existing organizations. Dr. Lowrey said leading laymen in the South were heartily in favor of such a movement, which should bring all Baptists in touch. To remove misunderstandings nothing but contact was necessary. Mr. Thresher said the spirit of unity was what the denomination needed to enhance its power. Dr. Rowland said the Board of the Publication Society acted with great unanimity in the matter, and Drs. Mabie and Barbour reported to the same effect for the Missionary Union. Dr. Riley said the call was hailed with enthusiasm in Texas. The common utterance was that the movement is in the right direction, wise and timely. "We belong to a new generation," said Dr. Mabie. "How happy we are to feel that the old chasm is bridged, and that we are led as a result of the educational process of providence to a day like this, which marks an epoch. It is perfectly feasible. God is leading us."

It was voted to appoint a committee of seven to prepare a summary of opinions expressed in the course of the discussion, and to submit a report for the action of the conference. The chair appointed as such committee: Joshua Levering, Esq., of Maryland, chairman; E. M. Thresher, Esq., of Ohio; W. T. Lowrey, D. D., of Mississippi; S. W. Woodward, Esq., of Washington, D. C.; L. L. Henson, D. D., of Rhode Island; J. S. Dickerson, Esq., of Illinois; M. J. Breaker, D. D., of Missouri. To this committee subsequently Dr. Morehouse was added.

At the afternoon session on Wednesday there was a long discussion concerning such important questions as to whether the proposed convention should include the continent of North America with contiguous islands, what relation it should sustain to the existing denominational organizations; what limits should be set to its powers; how often the meetings should be held; what organization was necessary, and what the basis of representation should be. The last was the most difficult to decide upon. All points were reported upon by sub-committees and then freely discussed in the best spirit. None of the storm raging outside crept into the vestry, where the atmosphere was one of peace and fraternity and earnestness.

The evening was given to the committee of eight, to prepare its report. This was brought to the conference Thursday morning, and its conclusions were as follows, which were unanimously adopted by the conference as they had been unanimously reached by the committee: 1. That the name of this Convention shall be the General Convention of the Baptists of North America. 2. That this Convention can exercise no authority other than that which the weight of its opinion may carry, nor shall it interfere in any way with the churches or with the missionary, educational and other agencies of the denomination. 3. The objects of this Convention shall be to promote closer fellowship between American Baptists, increased denominational efficiency, and the spirituality and evangelistic spirit in our churches; and to discuss subjects bearing upon the missionary, educational and philanthropic enterprises of the denomination, and upon the moral and spiritual welfare of society. 4. This Convention shall be composed of duly appointed representatives from churches, local associations, and territorial, provincial and State Conventions (or general associations); (1) each church may send one representative and one additional representative for every hundred members or fraction thereof above the first 100; (2) each local association may send a representative, and one additional for every ten churches or fraction thereof above the first ten; (3) each territorial, provincial and State Convention (or general association) may send 10 representatives, and one additional for every 10,000 members or fraction thereof above the first 50,000. 5. The officers of this Convention shall be a president, three vice-presidents, a secretary, a treasurer, and an executive committee to be composed of these officers and nine other members, all of whom shall be chosen by the Convention, and who shall serve from the close of the session at which they are elected until their successors are elected. 6. The first meeting shall be held at St. Louis, on Tuesday evening, May 16, 1905, and Wednesday morning and afternoon of the 17th. 7. In addition to the membership as provided in section 4, the first meeting shall also be composed of delegates to the Southern Baptist Convention meeting in Kansas City, Mo., May 12-15, 1905; delegates to Baptist Societies holding anniversaries in St. Louis, Mo., beginning May 17, 1905, and such representatives of the National Baptist Convention, the Lott Carey Baptist Convention, the Canadian Baptist Convention, the Mexican National Baptist Convention, and of such other Baptist Conventions as may find it possible to attend. 8. That a committee of arrangements for the first meeting shall be appointed at this meeting.

The committee eight, with the addition of Mr. Joshua Levering, was continued as a committee of program and arrangements for the St. Louis meeting, and also to formulate a plan for permanent organization to be presented for adoption at St. Louis, these suggestions to be published in the denominational newspapers not later than April. Thanks were extended to the church for hospitality, and to the Home Mission Society for calling the conference. The closing moments were then spent in a devotional service, which most fittingly ended what all believe to be a meeting whose importance will be more fully realized in years to come than it can possibly be by those who participated in it.

This report was prepared for the press, under direction of the Conference, by Rev. H. B. Grose, W. C. Bitting, D. D., and Rev. C. H. Moss.

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75c. grade for 59c. yard
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Temperance.

In Fayetteville.

There was great activity last week in the prosecution of liquor cases in Fayetteville. As a result, a white man and a negro are on the county roads in stripes for six months each. Two white men are bound over to the next term of court and a negro is now in jail in three cases to be tried at the next term of court. And this is not all. There is more to be done. The people are determined that the violaters shall be brought to justice. Conditions are greatly improved here. It is a matter of comment that drinking and drunkenness are not in evidence, One has but to watch the express receipts at the depot to see the difference. All this shows that the law can be enforced, and when enforced, drunkenness is reduced to a minimum. It takes vigorous measures to bring this about and it takes persistence as well. Judge Ferguson and Solicitor Lyon are to be commended for their work in this matter. —N. C. Baptist.

Greensboro Will Enforce the Law.

We are glad to reprint the following appeal from the Executive Committee of the Greensboro Law and Order League:

"To the Members of the Law and Order League.

"Gentlemen:—The purpose of this letter is to invoke the assistance of every member of the Law and Order League in the enforcement of the Prohibition Law in Greensboro.

"There could be no stronger proof of the value of prohibition than the sudden and remarkable change which came over the city from the time that the new law went into effect. The police records show that there were sixteen arrests for drunkenness during the first sixteen days of December last and that there have been four arrests for drunkenness during the first sixteen days of January. They also show that for the first sixteen days of January of last year there were eleven arrests for drunkenness, January of last year being a fairer basis of comparison than December, as there is usually a falling off in the number of arrests for drunkenness after the Christmas holidays.

"There should be great encouragement in this record to those who believe that prohibition is the best solution of the liquor traffic. We wish to call your attention further to the gravity of the offense of violating this prohibition law. This law is not a legislative enactment, but regulation voted by an overwhelming majority of the voters of Greensboro as part and parcel of our own local self-government and for the protection of our civic and domestic life, and the deliberate violation of this law is a grave offense against the whole community. We therefore ask that each member of the Law and Order League will report to some member of its Executive Committee any persons or places by whom or at which he has reason to suspect that the law is being violated. If every member of the League will lay it upon his conscience to co-operate with the Executive Committee in the manner suggested above, the enforcement of prohibition in Greensboro is already a foregone conclusion.

"Another most gratifying indicatin is that the law-abiding citizens of Greensboro who voted against prohibitoin in the election last summer are manifesting their good citizenship by standing for the enforcement of the law as long as it is a law, and that to this extent the good people of Greensboro are united on this question regardless of any difference of opinion; so that the conditions for the successful enforcement of the prohibition law in Greensobro are as favorable as it is possible for them to be, and its success rests in the hands of its friends.

"Yours truly,
"A. W. McALISTER,
"Chairman Executive Committee."

Vermont and Rum-Selling.

A strong reaction in temperance sentiment in Vermont has taken place. It will manifest itself in the Legislature. Forty-four towns which last year voted in favor of license, this year voted no license, while only one changed from no license to license. Most of the towns still for license declare for it by reduced majorities. We have learned from various sources that the effect of license has been very bad. Citizens of Burlington, Vt., have told us that the demoralizing influence of the saloons upon youth in that college city is greatly increased, and all over the State the consequences of ill-considered action are being realized. Apart from the merits of prohibition, or license with local option, the spirit manifest in the repeal of the prohibitory law was decidedly demoralizing. Those who openly and avowedly supported the movement and those who openly and avowedly resisted it were in a consistent position, but some of the so-called statesmen who carried water on both shoulders are now being regarded as time-servers.—New York Christian Advocate.

Prohibition One Month.

Charlotte is one month out on the untried sea of prohibition and the Observer man was present when she took her bearings last night. In the month of January, 1904, there were committed 166 crimes of all kinds. Of these fifty-five were drunks and one was a blind tiger. During the month which ended yesterday there were committed seventy-three crimes of all kinds. Fifty-five of these were drunks and thirteen were blind tigers. The total criminality in this year is 56.1 per cent less than last year for the corresponding period.

The only increase shown by the docket is in blind tigers. The chief of police says that he does not think there has really been any increase in this respect, but since prohibition became effective, the tigers have been more easily brought to bay. Every drunk, now, gives promise of the discovery of a tiger, but when the saloons were open the presumption was that the drunkard obtained his booze legitimately.

Of the ten drunks last month, several came in from Salisbury and other saloon towns and were arrested about the depot. Chief Erwin reports better order last month in the city than in any other month since his occupancy of the position. His opinion, for what it may be worth—for the day of the prophets, except Dowie, is past—is that this first month of the new regime will prove representative.—Charlotte Observer.

A PROGRESSIVE AND SUCCESSFUL FINANCIAL INSTITUTION CHANGES ITS CORPORATE NAME.

The announcement of the change of name of the Southern Loan and Trust Company, of Greensboro, N. C., to Southern Life and Trust Company, comes at the close of a most successful year in the history of this progressive institution. This change of name has been made in recognition of the importance which its life insurance business has developed into. This branch has kept pace with the company's record for success in all its undertakings and has contributed its part to the $30,000 which has been added to the company's surplus during the year 1904. By economy of management and conservatism of the selection of lives insured, this company has achieved results upon its initial life insurance operations such as have been accomplished by no other legal reserve life insurance company within the last twenty years. This record, the immensity of the opportunity which is presented to a safe, sound, conservative home life insurance company, and the fact that "there is nothing human which is more secure than a well established life insurance company," have induced the directors of the company to recognize this branch of the business as co-ordinate with its Trust and Banking Departments by adopting for its corporate name "Southern Life and Trust Company."

Coincident with this change of name, the Southern Life and Trust Company has sold its real estate and real estate loan business to the Southern Real Estate Company, a corporation just organized with a paid in capital of $25,000, and will in the future confine its operations to the three closely allied branches of business, administration of trusts, banking and life insurance. The company starts into 1905 with a surplus security to its patrons of $245,000.

When it is recalled that in 1890, fourteen years ago, this company began business here with $25,000 capital, and that by persistent work and persistent success in everything undertaken, this modest initial capital has grown, by its surplus earnings, into $245,000, it will be seen that this institution has grown as Greensboro has grown, and that it furnishes one of the best examples of the city's growth and progress.

SPECIAL RATES WASHINGTON, D. C., PRESIDENTIAL INAUGURATION CEREMONIES, 4TH MARCH, 1905.

On account of above occasion the Southern Railway will sell low rate round trip tickets to Washington.

For individuals rate of one first-class fare plus 25 cents for round trip.

For military companies and brass bands (20 or more on one ticket) one cent per mile in each direction, plus arbitraries.

Tickets on sale March 2 and 3, with final limit March 8, 1905, except an extension of limit can be obtained so as to leave Washington not later than March 15th, by depositing ticket with Joint Agent and on payment of a fee of $1.00.

Two elegant trains each way every day. You might as well enjoy the best. For further particulars, Pullman reservations, etc., call on any Agent Southern Railway or address,

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Marriages.

MARKS — HOWELL.—On the 24th inst., Mr. J. H. Marks and Miss Maude Howell at the home of Mr. D. H. Martin, Weldon, N. C., Rev. J. K. Howell officiating.

MYERS—EVERHART.—At the home of the bride's father, Mr. S. L. Everhart, near Thomasville, on January 25, 1905, Mr. E. K. Myers to Miss Ella May Everhart, and Mr. Philip Arthur Myers to Miss Fleeta Everhart. Both couples under the same ceremony; John R. Miller officiating.

Obituaries.

BOWLING.—J. W. Bowling, member of Shady Grove Baptist Church, Raleigh Association, was born October 25, 1832, and died January 22, 1905. He was converted and joined Olive's Chapel Church in early life; lived the life of a consistent Christian, read the Recorder, and was loyal to all the interests of his Master's kingdom.

He leaves two children—one the faithful engineer on the Aberdeen and Asheboro Railroad, favorably known to all who attended the Mid-Summer Meeting, and the other the devoted wife of Mr. L. E. Rollins. A good man has gone to his reward.

Charles M. McIntosh.

Rev. Chas. M. McIntosh, the eldest son of Mr. and Mrs. Asa McIntosh, was born near Carthage, N. C., about 31 years ago.

In early life he gave his heart to Christ and was baptized by Bro. F. M. Watson into the fellowship of the Bethlehem Baptist church near his boyhood home. He was reared on the farm and attended the schools of his native county at Bethlehem and Carthage. He also attended Wake Forest College, graduating in the class of 1898. He taught school for a while in Carthage, and was assisted by the noble young woman destined afterward to become his wife.

He felt called to preach the gospel and was ordained by the Association at the meetings of the Sandy Creek in the town of Jonesboro. Subsequently he attended the Southern Theological Seminary at Louisville, and accepting a call from the Baptist church at Windsor, N. C., he returned to this State. In the latter part of 1903, he was very happily married to Miss Maude Coble, of Laurinburg, who survives him. The last time it was my pleasure to see Brother McIntosh, was at the Convention at Elizabeth City. He seemed at that time to be enjoying most excellent health and spirits. Not long after, he was taken with typhoid fever, and though sick nearly three weeks, yet his symptoms indicated no serious danger, nor did there seem to be the least cause for alarm. He spoke frequently of his work and what he wished to do when he should recover. He read the papers, kept up with current events, and took interest in all that was transpiring around him. While talking and laughing on Friday morning he was taken quite ill, and one was dispatched for a physician, but it was too late.

"Gently the passing spirit fled,
Sustained by grace divine."
"The voice at morning came,
He started up to hear;
A mortal arrow pierced his frame,
He fell but felt no fear."

Thus while planning his year's work his unexpected end came, and was the severest shock to his beloved family and his hosts of friends.

His life was one of deep piety and consecration. He was a well-equipped, useful, earnest, faithful and beloved minister of Jesus Christ. His life was pure and gentle. His preaching plain, simple, but strong.

He died young, but his works will live here and follow him hereafter. Brother McIntosh was a member of the Lodge of A. F. and A. M., and was buried with Masonic honors by the Carthage Lodge.

A large concourse assembled to attend the funeral services conducted by Elder Geo. J. Dowell and Elder J. K. Roberts assisting. To the young wife so sorely bereaved, the father, mother, brothers and sisters, so suddenly called upon to give up their best treasure, the many loved ones who linger upon the shores of time that were so fond of him, the church of Windsor bereft of their young, beloved and talented pastor, we offer our sincere condolence, and pray God may sustain them in this hour of great sadness.

GEO. J. DOWELL.

Mrs. Rebecca Hart.

Sister Rebecca F. Hart departed this life on the morning of December 24, 1904. While many fathers were preparing good things for their children and loved ones in their earthly houses, our loving Father in heaven was welcoming our dear sister to her eternal home.

Our sister was born January 15, 1841. While quite young she gave her heart to God, and was baptized by Dr. Waitt. She united herself with White Rock Baptist Church, now known as Hester's church. Several years ago she moved her membership to Mountain Creek Baptist Church, of which she remained a happy and faithful member until her death.

On December 8, 1859, she was married to J. R. Hart, of Granville County. They lived happily together for forty-five years.

She leaves a kind and loving husband, seven faithful and devoted children, all of whom are members of her own church, and a host of loving friends to mourn their loss. We weep not as those who have no hope, for we believe by her beautiful and Christlike life, as the lamp of this life went out, caught into a more glorious glow on the eternal shore, in that city of God.

Her pastor keenly feels his loss, and will miss the hearty handshake and smile with which Sister Hart always greeted him in her home and church. Her sympathy and prayers helped him preach.

May we all try to emulate the life of this good woman.

"Gone to the grave is our loved one,
Gone thro' the night of gloom;
Lowly we bend o'er our friend
Now borne away to the tomb.
She is gone down the valley,
The deep, dark valley;
We'll see her face never more,
'Till we pass down the valley,
The dark, death valley,
And meet her on the other shore."

A. V. JOYNER.

In Memoriam: William Marchant Brewer.

Twenty years ago God sent to the home of Prof. John B. and Mrs. Brewer, then located at Murfreesboro, N. C., a dear little baby boy, an only son, after the gift of four daughters. How happy we all were to welcome the dear boy, and in a short time he was the pet of the whole Chowan Female Institute. We heard his first baby words and delighted to sing him to sleep, first telling him wonderful tales of horses and trains and steamboats and other things dear to his boyish heart.

The boy grew in stature and easily into our hearts. An express wagon pulled by a goat around the campus, and managed by a boy in pants, was a picture we daily watched for. How well do I remember how proud and happy the little fellow looked when one time he hitched up the goat and took my valise to the train for me!

Then came books and school life when William was the joy of his teachers—always happy and bright, polite, obedient and lovable.

I saw him again when on the threshold of manhood preparing for college life, the pride of his parents' heart, the centre of a charmed circle of friends. But he was the same dear boy, making the best of everything, facing the world with a smile and a song and invariably accompanied by the little sister, never truly happy far away from him.

I loved to see him in conversation with my boys whom he ever treated with loving affection, and they regarded him with boyish admiration.

How well I remember the morning he started off for college! And how straight and tall and manly he appeared in his uniform when at home for the Christmas holidays! Mournful memories all, but precious for those of us who loved him.

A spell of sickness the second session while at Blacksburg made it expedient for him to remain out of college a year, and a proposition to do surveying for his brother-in-law, Mr. John Gore, of Wilmington, seemed just the thing to restore his physical system.

Presentiments of impending evil upon leaving his father's home in Franklin, seemed constantly to present themselves to him, but he thoughtfully did not mention them to his family. Expressing these forebodings several times to a friend, she said one day: "In view of that, William, how about the future?" "That's all right," he replied, "I settled that long ago." Though not a church member, Pastor Lawless said he had no doubht but that he was a Christian. Blessed hope, that when the cruel waters closed around about him, his feet were firmly fixed upon the Rock of Ages.

God gives us the privilege of offering Him our choicest gifts, and though the heart lies crushed and bleeding, we would not withhold them. Each loved one who goes before but strengthens the cord that binds us to the brighter land, for where our treasures are, our hearts follow hard after. Surely God the Father, who gave us His only Son, will know how to pour the oil of consolation into the wounded hearts of the parents, and that same Jesus who wept with Martha and Mary will comfort the sorrowing sisters. Thank God for the sweet assurance of a life where there will be no more separations and of the sweet hope of meeting our dear William there.

LILLIAN WRIGHT CHASTAIN.

$

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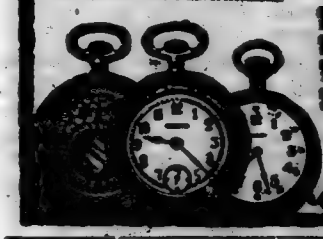
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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

Acknowledgments.

February 8, 1905.

State Missions.—Louise, Meck. and Cab., $6.80; Sandy Run Inst., 3.01; Cape Fear, Cedar Creek, 2.50; Ebenezer, Chowan, 4.00; Berea, Chowan, 16.00; Mayock, Chowan, 1.00; Sawyers Creek, Chowan, 5.00; Bertie Union, 5.83; Pee Dee Union, 3.52; Wilmington Asso., 18.22. Total this week, $65.88. Previously reported, $2,577.22. Total this year, $2,643.10.

Foreign Missions.—Mt. Hermon, Raleigh, $14.00; Hobgood, 1.15; Republican, W. Chowan, 4.80; S. S., Hickory, 1.10; Troy, Montgomery, 3.85; Union Meeting Magnolia, 6.25; So. River Asso., 7.24; S. S. Edgemont, S. S. Japan, 10.83; Lawrence X Roads, W. Chowan, 5.00; W. M. S., Lawrence X Roads, W. Chowan, 1.50; Mt. Carmel, W. Chowan, 4.30; J. T. Welch, 2.00; Bertie Union, 5.00; Pollocksville, 4.23; W. M. S., Pollocksville, 5.77; Wilmington Asso., 1.50; W. M. S., Lumberton (Xmas), 10.05; W. M. S., Lumberton, 22.45; Matthews, 2.00; W. M. S., Cane Creek, Mt. Zion, 2.60; Edenton, 31.39; Mrs. L. D. Price, Meck. and Cab., (Xmas), 1.00; Robeson Asso., 131.90. Total this week, $279.91. Previously reported, $691.88. Total this year, $971.79.

Home Missions.—Macedonia, Chowan, $6.00; Second, Goldsboro, 1.40; Falling Creek, 2.17; Mt. Nelson, .38; Aberdeen, 2.22; Gravel Hill, Liberty, 3.20; So. River Asso., 1.48; Shiloh, Chowan, 10.00; Mt. Carmel, W. Chowan, 6.50; Wilmington Asso., 4.00; Matthews, 2.00. Total this week, $39.35. Previously reported, $315.37. Total this year, $354.72.

Education. — Shiloh, Chowan, $10.00; Bertie Union, 5.00. Previously reported, $107.77. Total this year, $122.77.

Ministerial Relief.—Cape Fear, Cedar Creek, $1.00; Wilmington Association, 2.78; Matthews, 5.00. Total this week, $8.78. Previously reported, $223.76. Total this year, $232.54.

Murphy School.—First, Greensboro, $30.00; Wiley N. Gregory, 5.00. Previously reported, $102.75. Total this year, $137.75.

Total reported for all objects this week	$443.92
Previously reported for all objects	4,244.10
Total reported for all objects this year	4,688.02

WALTERS DURHAM,
Treas. Baptist State Con.

If we live in the Spirit we shall be led by Him every day and every moment.—Andrew Murray.

Won the Prize.

Editor Biblical Recorder:—I wish to inform you that I have read the Bible through under T. J. Taylor's instruction. I am only thirteen years old. I am not a member of the church. My papa promised me if I would read it through he would give me a nice Bible. He gave me a Bagster's Teachers' Bible. Gave 75 cents for it.

Yours.
NETTIE E. MARSHBURN.
Ham, N. C.

THE HAPPY DRUGGIST.

Mr. W. R. Fountain, of North Carolina, says: "I have been selling Tetterine for fears, and it comes nearer giving satisfaction than any remedy I have ever sold." Cures all forms of skin diseases.

If your druggist hasn't it, send 50 cents for one box to

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SPECIAL RATES TO WASHINGTON, D. C., BY S. A. L. RAILWAY.

Account of the President's inauguration March 4th, the Seaboard announces a rate of one fare plus 25 cents from all points on its line to Washington and return. Tickets will be sold March 2-3, final limit March 8th, with the privilege of extension to March 18th, upon payment of fee of one dollar. For military companies and brass bands, one cent per mile per capita for 25 or more on one ticket.

We have double daily service from principal points in North Carolina without change to Washington, trains consisting of vestibuled day coaches, dining and sleeping cars.

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Most Excellent Results Obtained.

The following letter illustrates the excellent results obtained by an insurer in the Connecticut Mutual Life Insurance Company, of which W. R. Crawford, Jr., is State Agent:

"Ayden, N. C., R. F. D. No. 1,
"January 13, 1905.

"W. R. Crawford, Jr., General Agent
The Connecticut Mutual Life Insurance Company, Raleigh, N. C.

"Dear Sir:—My husband, Robert A. L. Carr, took an ordinary participating life insurance policy in the company you represent March 10, 1868, costing $128.50 for $5,000.

"Certification of Mr. Carr's death were forwarded to you Saturday, January 7th, and check arrived here January 12th, in settlement.

"The policy has been in force 36 years and 10 months. I enclose every receipt. The cost of the $5,000 received proves to be only $2,468.22, which is accounted for by the interest earnings being credited annually on the premiums to be paid, which is the custom of the company you represent, of which my husband thought so much. Thanking the company for their profitable protection of the money we have intrusted to their care, and your prompt attention and settlement, and wishing the company and yourself the success you certainly deserve, I am,

"Very truly yours,
"MRS. SARAH CARR."

SPECIAL TRAIN TO WAKE FOREST FEBRUARY 10.

The Seaboard Air Line announces on account of the Anniversary Literary Societies, Wake Forest College, they will operate special train from Raleigh to Wake Forest and return Friday, February 10th, at the round-trip rate of 55 cents.

Train leaves Raleigh at 7.00 p. m., returning leaves Wake Forest at 11.30 p. m.

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Our Cotton Seed. Lint of our Long Staple variety of SEA ISLAND COTTON sold this year in Charleston on December 2 at 32 cents per pound. Seed $1.25 per bushel, lots of 10 bushels and over $1 per bushel.

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Wm. C. GERATY, "The Cabbage Plant Man," Post & Telegraph Office. **Young's Island, S. C.**

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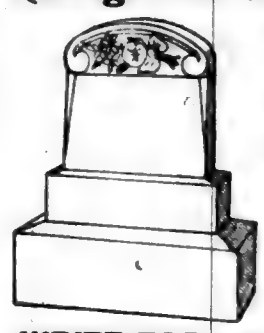
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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 32.

RALEIGH, N. C., WEDNESDAY, FEBRUARY 15, 1905.

THREE EMINENT DOCTORS ON SIN: ITS FORGIVENESS; ITS PENALTIES; ITS CURE.

It is not without significance to the writer that quite without premeditation he has recently read three treatments of the subject of Sin, and it may not be without value to the reader; for this is one of the central subjects in human life, whether Christian or unchristian. The sense of sin, the reproach of conscience, the mystery of evil, are common to us all. They perplex both good and bad. Sin may well be denominated the horror of the human race— the curse, to use God's word.

The sense of sin has a prime and vital bearing upon religion. The man reckoning with his sins and the mystery of conscience looks about him for explanation, for remedy, for relief. Fortunate for him if in such a mind he beholds the lifted-up Christ. But this is not the end of the matter. The old sin-curse survives, the consequences of sin occur, sin itself befalls, and the Christian has his problem of sin as well as the unforgiven sinner. Upon his treatment of this most personal of problems depends the soul's progress.

The discussions we have referred to are (1) "The Forgiveness of Sins," the first of a series of sermons by George Adam Smith, recently printed in a volume bearing the title of this sermon, published by A. C. Armstrong & Son, New York (1.50); (2) Two Sermons on Eternal Punishment and Eternal Life, in the new volume, "Sermons Addressed to Individuals," by Reginald J. Campbell, minister of the City Temple, London, also published by Messrs. Armstrong (1.25); and,finally, the chapter on "Devout Forgetting," in Lyman Abbott's latest work—"The Great Companion" (The Outlook Company, New York; $1.00.)

General Impressions.

Let us first record several general impressions.

The awfulness of sin stands out and should stand out upon every thought of the subject. Sin as simple wrong against one's self, sin as expression of the Evil with which life is mysteriously encompassed, sin as divorcement from God, sin as working out sure retribution, sin as the one thing which one must contend against all his hours and answer for as long as he lives, and longer, stands out an awful reality.

It is not without impressiveness that these three men, who are foremost in the adaptation of the results of modern research and scholarship, should so signally reaffirm the orthodox doctrine of the nature of sin and its awfulness.

The consciousness of one's sinfulness is fundamental in religion. Christianity that basis itself upon less than this reality of sin is not the Christianity of Him that came to call sinners to repentance. Conviction of sin is necessary to conversion.

Repentance of sin is the sinner's beginning of religion; and repentance is not repentance of the consequences of sin, present or anticipated, but repentance of sin itself—the repentance that realizes that sin has other than mere personal consequences, that sin is sin because it is sin against God, and against Him only; that repents of sin not because of its consequences, but because of God.

And, finally, there is no sin that one is bound to commit. Not one. You are sinful, but God allows you no sin. He grants no indulgences. He instead commands you to be holy; He expects you to be perfect. And you yourself, even while recognizing your sinfulness—indeed most of all in such an hour—rise to meet His expectation. The best of saints have borne the best of testimony to their sinfulness and at the same time to the justness of their obligation to be holy.

Fruits of the Forgiveness of Sin.

Mr. George Adam Smith dwells upon The Forgiveness of Sins. He is a master in the Scriptures, and a singularly clear expositor. We value most his message. His aim is not to discuss the Atonement; but he cannot forbear to begin and close his sermon with it. "How," he inquires, "is the forgiveness of sins assured to us? To which the answer is: 'Through the perfect sacrifice offered once for all in the life and death of Jesus Christ, the Son of God." With such an introductory one feels safe in taking him by the hand as he goes into the mind of God toward us in the forgiveness of sins.

He treats in particular of the consequences of forgiveness, raising the question, Does forgiveness carry with it remission of the material consequences? This question comes home to us everyone. Mr. Smith gives one more consolation than Mr. Campbell; but even he fails us. Forgiveness may and may not carry with it remission. We may pray for it at any rate. With this he moves into the larger considerations. A truly repentant sinner, he says, will not pause for an answer to his hopes of remission. He will view the larger consequences. He will long most for restoration. And that is assured. Not only hereafter, but here. And now he comes to his main message, that forgiveness is the sign of God's trust. He not only forgives, but in forgiving He says, "Sin no more;" He gives us the word of His trust, and His work to do. He honors us with the expectation that we shall not fall again (for the "Sin no more" is not the expression of a command so much as it is the expression of a confident expectation). God is confident that we will fly to Him the next time of trial. This Mr. Smith presses home as the great motive to holiness, and so it is: God forgives and restores us to His love, and not only so, He trusts us undeserving as we have been and are.

Suffering for Sin Inevitable.

Mr. Campbell dwells terribly on the consequences of sin. He believes in the vicarious atonement of the Christ; but, he declares, no man, no one, can bear another's punishment. He makes a straight distinction between vicarious punishment and vicarious suffering. For Christ to suffer vicariously for us is but to make our punishment the more exquisite—the more intense.

Mr. Campbell gives another meaning to the word "eternal" than that implied in the word "everlasting." He would not by any means limit it by terms of time. "Eternal life," he says, "is expresed in kind, not in duration, and every true follower of Christ is in possession of it now." He admits that he entertains hope for the last person in the world. "Punishment," he holds, "has a merciful purpose, and repentance, which shrinks not to accept the consequences of sin, secures in the divine order their certain transformation into good."

But lay not the flattering unction to your soul that he thus relieves one's dread of punishment. He seems rather the more to dwell upon it. "It is impossible," we quote, "not to believe in eternal punishment." . . . . . "Inevitably, here or on the other side of death, wrong living works itself out in tragedy." . . . . "I have heard it said that the moment you eliminate the time element from the thought of eternity you have taken away its dread. It is exactly the opposite with me. The moment I take the time element out it seems as if eternity is crashing upon me." Thus he paints a terribly real picture of the inevitable consequences of sin, and while he drops the time element from consideration, he endeavors to make the punishment the more dreadful, the more certain, and eternity more eternal.

The value of his message lies in his emphasis upon the inevitableness of punishment, both here and hereafter. But he holds out a hope in Christ. He does not let the Christian off in this world. He passes with only a word the possibility of remission of consequences. Forgiven or unforgiven, we must suffer the material consequences, and we should not ask to be relieved of them. "He (Jesus) can remit all consequences of evil if He pleases. He hath suffered for the sin of the world. But you must not make terms with Him. What you must do is to cut off the hand if it be necessary, lop off the foot, pluck out the eye. Be right with God rather than wrong with the dominion of the whole world." He assures us of forgiveness in Christ, but he leaves the impression that sins committed, either before or after conversion, may have to be reckoned with beyond the grave. He promises the ultimate redemption of the sinner that dies out of Christ; but the burden of his teaching is that, converted or unconverted, one that sins must suffer and suffer terribly for his sins. It would seem that he actually hopes to make the penalty of sin more abhorred than the everlasting damnation of the orthodox creeds. But this is impossible; there is nothing to compare with the thought of the everlasting punishments of hell.

The Cure of Sin.

Dr. Lyman Abbott's message is to the man that has lost comradeship with God by wilful wrongdoing. How shall one recover it? He asks, "When our iniquities have separated between us and our God, and our sins have hid His face from us that He will not hear, how shall we regain our Great Companion?"

His answer is, "You are to believe that you are forgiven, not because you experience any change of feeling, but because Christ declares that He forgives you." "He declares that he will receive to the uttermost all those that come to Him." . . . . "Until you believe this, of course you cannot have peace, for peace is the result, not of being pardoned, but of believing that you are pardoned." We are not to dwell on the past save only so far as is necessary to avoid the sins of the past. "God blots our sins out of the book of His remembrance; it is neither right nor wise for us to engrave them with pens of steel in the book of our remembrance." "The last time before His death that Peter looked on Jesus was as Jesus was being led out from the court of Caiaphas to Pilate's judgment-seat, and the oaths and curses with which Peter was denying his Lord were still trembling o nhis lips. The first time after His resurrection that Peter saw Jesus was by the Galilean Sea, when the Master asked that disciple, Do you love me? as many times as the disciple had denied the Master. Christ recalled the past, burnt it in upon Peter's memory, probed his heart to the uttermost despite the hurt of the probing. But He did it only that He might add emphasis to the instruction, 'Feed my sheep.' The only value of the backward look is as a preparation for a future life."

This recalls Dr. Smith's message that God restores us sinners and gives us His work to do just as if we had not sinned against Him; and this restoration is more, is a more impelling motive, than any mere remission of material consequences could be.

* * *

And now shall we not put down our sins, give thanks to Him for His forgiveness, and go out in joy to sin no more, to feed His lambs, remembering that He has restored us to companionship with us and is with us all the days and every day?

A MOST ACTIVE PREACHER.

The daily papers tell of a professed Baptist preacher who lived for a while near Texarkana, married there, left his wife and ran off with his step-daughter, lived with her a year, left her in destitute circumstances, went to Tennessee and married two other women, got sanctified, and is now in jail. "Who will say that fellow did not take a logical course, though it was round-about in its way?—American Baptist.

A PUBLICAN INDEED.

In a speech which we heard not long ago a certain bright lawyer remarked that he was a church member, but not a very consistent one. "I am," he said "like the Pharisee; I place my hand upon my breast and cry out, 'God have mercy upon me a sinner.'" When the large audience laughed immoderately he saw that he had made a mistake, was confused, attempted to correct himself, and said, "I meant, of course, the Samaritan." It was a good while before the laugh which followed subsided sufficiently for him to proceed.—Baptist and Reflector.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH. D.
Chair of the Bible, Wake Forest College.

"If a Man Die Shall He Live Again?"

In our study of last week the question of death was before us. We tried to think somewhat of the origin and purpose of death, both before and after the entrance of sin into the world. It seems fitting that we should now consider the question of life after death. What is the prospect that men will have a conscious existence beyond death?

MR. FISKE'S QUESTIONS.

Two questions raised by the late Mr. John Fiske are pertinent to our inquiry: (1) "Can we by searching our experiences find any reason for adopting such an hypothesis, [i. e. the hypothesis of a spiritual world]? (2) Supposing we can find no such reason, would the total failure of experimental evidence justify us in rejecting it?" His reply to his first question is altogether negative. In replying to the second he says: "The entire absence of testimony does not raise a negative presumption except in cases where testimony is accessible. With the hypothesis of an unseen world that is purely spiritual, the testimony must, under the conditions of the present life, be forever inaccessible. Acordingly our failure to produce it does not raise even the slightest presumption against the theory. When conceived in this way the belief in a future life is without scientific support, and beyond the range of scientific criticism. It is a belief which no imaginable future advance in physical discovery can in any way impugn. It is a belief which is in no sense irrational, and which may be logically entertained without in the least affecting our scientific habit of mind and influence our scientific conclusions." ("The Unseen World," pp. 44, 50.)

Mr. Fiske was a great scientist and a great philosopher. If we start then from his standpoint to argue the question before us, whatever evidence we can find looking towards a future conscious existence will be so much positive proof of such existence without any thing to offset it on the other side.

To begin with, we will notice the universality of the belief in a future conscious existence beyond death. Of course it will be impossible to trace any of the ideas in this connection to their origin, for they come down in one form or another from prehistoric times. As far back in the past, and as far abroad in the present, as we have any record of men's thoughts and feelings on this subject they have looked forward and do look forward to a future existence in some form. Prof. Max Muller says: "I believe it has never been contested that even the lowest savages now living possessed words for body and soul." Whence comes this universal belief? Is it a mere accident or is it a basic instinct of soul? Wherever we find an instinct in the lower orders of creation, there is always an objective reality to correspond with it. When the birds of the cold north leave their native haunts to seek a warmer clime in the south they always find it. Has nature supplied an external reality to meet every instinct of the lower animals only to disappoint and mock the highest of all instinctive generalizations? "If the religious instincts of the human race point to no reality as their object, they are out of analogy with all other instinctive endowments. Elsewhere in the animal kingdom we never meet with such a thing as an instinct pointing aimlessly." (Geo. J. Romanes: "Thoughts on Religion," p. 82.) We contend, therefore, that this universal belief in a spiritual world and in a future state of conscious existence in that world is a strong presumption in favor of the reality of such a world and of a future life in that world.

We suggest, once more, the sense of partialness or incompleteness of man's life here as an argument that he will live hereafter. By this idea of partialness we do not mean to note simply the fact that so many lives are cut short by death ere they reach any degree of completeness for a human life even in this world. If we will compare our real selves at any point in life with our ideal selves, or if we will compare ourselves as we are with ourselves as we hope to be, we shall be compelled to feel that there must be opportunity for development hereafter, or that God's noblest work will be cut short before it has made a good beginning. This idea has been well worked out and expressed by Professor Royce, of Harvard. He says: "The goal of every finite life, in its finitude, is a fragment. When I seek my own goal, I am looking for the whole of myself. Never in the present life do we find the self as a given and realized fact. It is for us an ideal. Its true place is the eternal world, where all plans are fulfilled."

"We'll catch the broken thread again,
And finish what we've here began."

We insist, then, that this sense of partialness in the oldest of human beings on this earth, and with reference to the highest part of their being at that, links itself with the argument from universal belief as a further strong presumption in favor of a future life. Apart then from any special revelation on the subject, we have very strong grounds for looking forward to a "life beyond." But when we turn from these natural presumptions to the teaching of the Scriptures, there the evidence is strong, clear and cumulative. But in approaching the Scriptures a few general observations may be helpful: (1) The Bible takes some things for granted and does not pretend to discuss them in a formal way. Take the question of God's existence as an example. The Bible nowhere seeks to prove that there is a God, but in its very first verse assumes this as one of the fundamental facts of existence. So with reference to the question before us. The conscious existence of the soul after death is one of the basal assumptions of the Bible, and we can perhaps learn as much from what is not said on this subject as from what is said. Without the fact of a future existence as one of its primary postulates, much of the Bible is meaningless. In turning to the Scriptures, therefore, our appeal will be to certain great underlying principles in the Book rather than to a collection of separate and detached sayings. (2) When we begin to examine the teaching of the Bible on any subject we must remember that revelation, like the path of the righteous, "shineth more and more unto the perfect day." In other words, revelation is progressive, and if we fail to keep this fact before us we shall often find ourselves in trouble. Jesus taught this. He says in Matt. 5:17, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." The word "fulfil' here means to complete or fill out; so that we need not expect to find such full and complete teaching in the "law and the prophets" as we find in Jesus. The same thought is expressed in Heb. 1:1-3. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath in the end of these days spoken unto us in his Son, whom He appointed heir of all things, through whom also He made the worlds; who being the effulgence of His glory, and the very image of His substance," etc. (See also 2 Pet. 2:19). In accordance with this principle, we shall not be surprised if we do not find many things taught so clearly in the Old Testament as they are in the life and words of Him who is the "Light of the World." (3) In studying the doctrine of a future life in the Scriptures, we must remember that in the Old Testament the individual occupies a comparatively small place. "The people of Israel, in their collective capacity, sustain a peculiar relation to God, but the individual is content to be a part of this peculiar people." It is only when the nation is destroyed and sent into exile that prophets like Jeremiah and Ezekiel begin to "change the religious centre, making it no more the conscience of the people, but the conscience of the individual." These remarks will prepare us for our next study, viz., the teaching of the Scriptures on the doctrine of a future life.

Questions: (1) What is the question before us in this study? (2) What two questions from Professor Fiske are suggested, and what is their bearing on our question? (3) State and explain the nature of the argument from "universal belief." (4) Do the same as to the argument from our sense of incompleteness in this life. (5) State and study the three general principles about the Bible which we should carry with us in the investigation of any subject.

From Crozer Theological Seminary.

I have just read the Recorder and was much interested in affairs in the home State. Then I wondered if the home people were not interested in their boys at Crozer. I remember while home last summer I had to promise to keep you informed. This question was often asked me: What kind of school is Crozer? I take for granted that you understand that it is thoroughly Baptist in the most orthodox sense of the word, so much so that I have wondered if there wasn't danger of its leaning back the other way. You want to know the methods of teaching. I would say largely the Laboratory method. We are critics in the sense that every Bible student is a critic seeking for truth. But we are constructive rather than destructive in our methods. Every professor comes to his class room with a profound reverence for the truth. True, frequently the professor takes the side of the destructive critic, dealing a few sledge hammer blows when the whole fabric of our childhood faith seems trembling to the fall. We are expected to defend it. A regular debate ensues. Thus we are taught to meet the enemy and defend the truth. The professor taking care that every man is left stronger in the faith than he was before.

In the department of church history the best university methods are employed. The student is guided to the sources and there he gathers for himself from the great storehouse of knowledge.

In exegesis, personal investigation, written work, oral recitation and discussion are all employed. Special care being taken to reach and emphasize the spiritual truths which are the life of the Scriptures. It would be intreesting to speak of the other departments, but I want to say a word in answer to another question that was asked me so often.

Why do not our educated men come back to us? Will you let me ask a question? Do you make it possible? Already this spring there have been several State Secretaries here looking for men to locate in their States. They come, get acquainted with the men, gather what facts they can. They introduce these men to the churches, giving them the facts they have gathered, then leave the churches to do the rest. One says that he can settle the whole senior class in his State if they will go. Another says that they want the best and under God they are going to have them.

Now let me say another thing: North Carolina has one of the best all round men in this year's class—Mr. W. O. Rosser. He can be saved to North Carolina if some church will do so. True he is now in the pastorate; but you can move him. He is a graduate of Wake Forest College. He is just completing, with honor to his State and credit to himself, a three years' course in this, one of our best Theological Seminaries. Will North Carolina churches neglect their opportunity and then complain?

Will you let me call your attention to another man? Many of you don't know that he is here—Mr. C. G. Wells, late of Statesville, N. C. He is here taking a course in church history, thus the better fitting himself for work in the future. He will complete this work and be ready to re-enter the pastorate the first of June. He has already proven himself to be one of our strongest men. Will the North Carolina churches suffer him to go elsewhere? I hope not.

I have written these lines without the knowledge of these gentlemen, but I felt that it was my duty to let you know. Now I am trusting that you may save them to North Carolina. If you do this I shall be happy.

Yours in Christ,
SQUIRE J. BEEKER.
Chester, Pa.

How the Wales Revival Began.

So far as the revival can be ascribed to human instrumentalities, the most important influence has been exerted by a young miner named Evan Roberts. He is only twenty-six, and his smooth-shaven face gives him a boyish aspect. Last summer, just as he was beginning a course of study preparatory to entering the ministry, he received what he considers a baptism of fire. It led him to return to his rural home to wait for further revelations from heaven. In the course of a week they seemed to come to him and since that time, accompanied by several women singers, he has been going about among the churches, speaking for a day or two at each, and arousing a marvelous response. Modest and retiring in disposition, there is something wonderfully magnetic in his personality. He seems to have as clear a consciousness of a divine commission as ever Joan of Arc had.

But now it will be said that this mighty religious awakening is due to some special individuality. But the Transcript says that is not so. Let us quote again:—

"But the movement does not appear to be dependent on any one man. It is breaking out spontaneously and with power in every part of the country. Great meetings are held at railway stations as well as in the churches, where morning, afternoon and evening large congregations assemble. Down in the mines, too, half hour prayer meetings are held twice a day, the men in the different shifts descending a half hour earlier in order to enjoy the opportunity without trenching on their employers' time. Members of Parliament are joining with unlettered peasants in fanning the flames. Even the Anglican church is introducing prayer meetings, and its members are as eager as Non-Conformisits to reap the fruits. According to William T. Stead of London, magistrates, policemen, employers of labor and other disinterested observers are one in asserting that the revival has done good and only good."

WILLIAM ASHMORE.

A solid fame is better than a sounding one.

Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY HIGHT C. MOORE,
Field Secretary.

Officers—The Superintendent.

21. What kind of man should the superintendent be?

Peters names seven admirable characteristics which he should have or seek to attain: cheerfulness, teachableness, lovableness, gentleness, firmness, executive ability, and piety.

While granting that all desirable qualities are not possible in any one person, Foster mentions five as important, if not essential: a consistent life, sincere piety, familiarity with the Bible, administrative ability, and that he must be strong-willed, but not self-willed.

Of the model superintendent, Semelroth says there are four things he should be: spiritually minded, exemplary in character, a Bible student, sociable. And there are two things he should have: devotion to his work and executive ability.

The ideal qualifications according to Spilman are threefold: (1) Social—he must be even-tempered, considerate, firm, fond of children, sympathetic. (2) Mental—he must have common sense, appreciation of work, punctuality, progressive spirit, executive ability, judgment as to teaching, patience. (3) Religious—he must be a Christian, a Bible student, and must know and believe the teachings of his denomination.

22. By whom and how often should the Superintendent be elected?

Preferably, by the church in regular conference; this commits the church to its teaching work, gives the Superintendent church backing, makes him responsible directly to the church, effaces the imaginary line separating the school from the church, and may forestall the possibility of having an officer who is unconverted, incompetent or in some way unsatisfactory.

Quite often, however, the election of Superintendent is left to the school as a body and sometimes it is entrusted to the officers and teachers.

Of course in mission fields or in very weak congregations the right person may with entire propriety take the lead of his own accord or upon request of pastor, of other members, or of the people in the community.

The term of office is usually a year. The faithful Superintendent should and is likely to be re-elected, and the one who is inefficient can be gotten rid of most easily by the election of a successor at the expiration of his term.

Just here it may be said that the custom of electing a new Superintendent every year in order "to pass around the honor" is much to be regretted, if not reprobated. Get the right man—keep him—stand by him; this surely is good counsel.

23. What are the duties of the Superintendent?

This officer himself, the pastor, the school, the church, the people want to know. Listen again to the voice of experts:

Foster says the superintendent is to superintend the school, arrange the school in classes, choose teachers, open and close the school, plan details, direct others, have right ideas, determine the religious atmosphere of the school.

Spilman says that during the week he should plan constantly for the school, do some visiting, conduct (or at least attend) the teachers' meeting. During the Sunday-school session he should be on time, call to order promptly, conduct opening exercises, while lesson is being taught supply teachers, welcome new scholars and visitors, sound warning bell five minutes before close of teaching period, and conduct closing exercises.

Semelroth says in general he is to lead the school, interest teachers, study methods, develop workers, visit parents, teachers, scholars. In the school before opening—be on time, have all things in order, greet attendants; during opening—direct the service, place substitute teachers, counsel with teachers; during lesson hour—observe all things, inspection, visit special classes; during closing—direct service, review lesson, present the week's work.

Peters says that in the school he is to begin on time, lead general exercises, have oversight during class work, use blackboard for platform review of lesson, and make closing exercises helpful. Out of the school he is to prepare for work of school by holding cabinet meetings, weekly teachers' meeting, visit pupils as often as possible, read and study along the line of his work, attend Sunday school institutes and conventions, and prepare all details of work in the school.

"Who is sufficient for these things?" And yet, dear fellow-workers, we can be all we ought to be and do all we ought to do through Christ who helps and strengthens us.

24. What are some of the Superintendent's problems?

The following were recently named by several superintendents in a leading newspaper:

(1) To secure earnest, spiritual teachers.

(2) To get adult church members interested.

(3) To secure thorough study of lesson by pupils before coming to class.

(4) To secure teachers and hold scholars from fifteen years upward.

(5) How to secure more and better study of the lesson.

(6) How to get and keep boys between fourteen and twenty-one.

(7) How to retain young men and boys in the Sunday-school.

(8) To get scholars of all ages to become more interested in Bible study and to make use of best helps.

(9) To procure competent teachers for permanent work; also a classification satisfactory to both teachers and pupils.

(10) How to secure regular attendance of present members and to get into the school children of non-church-going families.

(11) Teachers: how to get them at all; how to get them well qualified; how to have them regular; how to keep them interested.

(12) Insufficient class-room accommodations for young people and adults, resulting in losing large numbers of these from our membership.

(13) Indifference on the part of young people between sixteen and twenty-one as to the duty and privilege of open confession of Jesus Christ.

(14) To secure Christian teachers who will emphasize salvation rather than the educational phase when presenting the weekly lesson.

25. What is to be done with an incompetent Superintendent?

In the first place, with much care and prayer elect as superintendent the very best person available for the position. This will avert a multitude of perplexities besides serving the best interests of the school.

If, however, the man chosen develops any seeming incompetence, it is not at all unlikely that friendly counsel and hearty co-operation will go very far toward promoting his efficiency. Try it and see.

But if one is elected who proves to be incurably incompetent, showing it perhaps in persistent neglect, in satisfied ignorance, or in conceited domineering, he should by no means be continued in office. At the first opportunity (and if urgent, make the opportunity) let another be chosen who will try to discharge the duties of the office faithfully.

Juniper Springs and Holly Springs.

I took charge of Juniper Springs church two years ago. The first year I came from Wake Forest to my appointments once a month.

Last year I took charge of Holly Springs church just three miles from Juniper Springs. At this time I came to live among the members of the two churches, giving them two-thirds of my time. They were paying to the support of their pastor at this time from $60 to $75 each. In good faith we started to repair our house of worship at Juniper Springs, repairing it outside and inside, and furnishing it with a nice organ, put us in good shape for service.

We are now having preaching twice a month, and have raised pastor's salary from $75 to $200. Also have doubled on other objects.

At Holly Springs, in one year's time we have built a new house of worship, costing something over $1,000. It is the nicest country church we have seen, and glad to say that there is no debt on it.

They have also raised the pastor's salary from $60 to $150 for one service a month, and have pledged to increase missions 50 per cent.

These two churches work together nicely. Our next plans are to build a parsonage and support a man on the field.

B. TOWNSEND.

Broadway, N. C.

From Pastor Cowan.

As a friend to the cause of temperance, and desiring to see our people more intelligent advocates of this cause, I wish to commend the work that Dr. E. O. Taylor, of Boston, is doing at this time in our State. He delivered his series of lectures in Kinston not many days since, and I am sure great good was accomplished. It is not his aim to appeal so much to the sentiments of the people, but to instruct them. The facts that he presents cannot fail to impress the intelligent and thinking mind. Any of our towns, in our opinion, would do a wise thing to secure the services of Dr. Taylor.

I suppose you are aware that I have decided to go to Bristol, Tenn., to serve the First Church. It was very difficult for me to make up my mind to leave Kinston, and especially to leave the State. But after considering all the facts in the case, I decided to this end. Bristol being in the mountains, my native clime, was one of the things that led me to this decision. Being a native of the mountains, I feel the deepest interest in the mountain people. I also felt that I might be able to do a larger work in Bristol than here. I hope this change will be for the upbuilding of the kingdom of God. I shall miss many things by this change; the greatest of all, possibly, will be the helpful fellowship of my brethren of the North Carolina Convention. I have, and will ever have, the profoundest interest in the welfare of my native State. While just across the border, I will seek every opportunity to serve my State. I hope often to have the privilege of striking hands with my brethren with whom I have had the privilege of being associated and who have been so helpful to me in many ways. If possible, I will read the pages of the Recorder with an added interest when I have reached my new field.

Sincerely yours,

GEO. N. COWAN.

Kinston, N. C., Jan. 6, 1905.

There are people who go about the world looking for slights and they are necessarily miserable, for they find the mat every turn.—Drummond.

A Typical Coal Mine Meeting.

(From a Correspondent of a British Weekly.)

I descended the pit at six o'clock the other morning. Reaching the bottom, I walked along the "partings" till I reached the "Baltic" seam. My guide, after explaining the workings of the mine, piloted me to a recess in this seam where a number of colliers had assembled. Presently the numbers increased, till over three hundred men, each with his safety lamp, were gathered in a strange crowd. Some were seated on the floor; others knelt and numbers were standing. One of the number struck up Diolch Iddo (Thanks to Him); this was taken up by the others, and repeated again and again. An old collier jumped up and told in Welsh how, after five unsuccessful attempts to get a fellow-workman to give his heart to God, he had at the sixth attempt the previous night triumphed. Diolch Iddo again rang through the galleries. Two men prayed simultaneously, one in English and one in Welsh. Before they had finished, from the far end of the seam came the strains—in a rich bass voice—of "Guide me, O Thou Great Jehovah."

In a moment everybody present was singing this beautiful hymn. Never did it sound so impressive as deep down in the bowels of the earth that morning. A dozen colliers of all ages testified at once, and prayer followed prayer in quick succession, when in a truly "encircling gloom" the men sang, "Lead, kindly light," many of them swinging their lamps; one marveled at this great change that had come over these men, whose unsual occupation before starting work was singing comic songs and indulging in coarse jest and vulgarity. The ponies walking between the curve lines on their way to the workings seemed amazed at the strange sounds and scenes. A brief address in Welsh was delivered by one of the men who appealed for those who were on their way to glory to show lamps. Hundreds were hoisted aloft, and a few remained on the ground. The owners of the latter were immediately objects of pity and prayer. All went on their knees and sang, "For you I am praying," and as it was time to commence work, the benediction was pronounced, the men marching to their work singing, "Throw out the life line."

Mr. David Davis, the manager of this pit, told me he had not heard one of the men swear for over three weeks—a remarkable thing indeed. This scene is only one, typical of many that are daily taking place in South Wales coal mines, and at which many men are being converted.

Dr. Irvine was an Episcopal Clergyman who wrote to his Bishop, giving a case, without mentioning names, in which a divorced female parishioner had married again. He asked the Bishop what should be done, and the Bishop replied that she should be suspended from the Communion of the church. This was accordingly done, but it turned out that the offending woman was very wealthy and a friend of Bishop Talbot. So the Bishop and the woman put their heads together and Dr. Irvine soon found himself another John the Baptist with his ecclesiastical head cut off. Lately influential friends of Dr. Irvine have agreed to bring the Bishop to trial for this alleged offense, which, if true, was certainly an outrage on justice.—Presbyterian Standard.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.—Thomas Carlyle.

Sincerity is the one secret of success in the search for God.

News Notes.

...Of eight candidates from Wake Forest College for law licenses last week six were successful.

....Dr. J. W. Warder, a venerable minister of Louisville, died February 3rd, aged seventy-nine years.

....Evans Roberts wass oe arnest in his prayers that his landlady requested him to leave her house.

....Shaw University at Raleigh is printing an excellent monthly, called "The Workers." President Meserve is editor.

....Bro. R. B. Nichols, assistant principal, writes that the enrollment of Leesville High School is 25 per cent greater than ever before.

....Elder J. Henry Booth is now at Mangnolia, having formerly received his mail at Beulaville. He will strengthen our cause in the Eastern.

....Send a letter by next mail to the member or members of the House from your county urging the passage of the Ward bill. All depends upon the people.

....But you will send in your subscription as soon as the weather opens, will you not? This bad season has almost paralyzed our business department.

....Pastor W. H. Sledge, Wake Forest, 1902-1904, has accepted the care ofTattnal Square Church, Macon, Ga. Bro. M. A. Jenkens was once pastor there.

....Both the North Carolina Advocates have special campaigns for new subscribers on hand. The Recorder hopes that its friends will lose no opportunity to speak a word for it now and then.

....The Biblical Recorder seems to be getting its eyes open to a little matter that we called to its attention a few weeks ago.—Presbyterian Standard. We wish as much could be said for the Standard.

....We regret to hear that Bro. N. D. Johnson, brother to Archibald and Livingston Johnson, is suffering with rheumatism. We trust very soon he will be fully restored to his work in the school-room.

We regret to hear that Pastor J. O. Alderman has resigned the care of our East Durham church, a pastorate for which he has shown the highest qualifications, the church having flourished ever since he took charge.

....Pastor Lunsford's article on "The Penalty of Neglected Service" was reprinted in full in the Christian Index and the Christian Advocate, Nashville. The average religious paper hungers and thirsts for just such contributions. They touch the heart.

....We are glad to welcome such an addition to the ranks of North Carolina's newspaper men as Mr. Paul Scarboro, son of Bro. C. W. Scarboro. He is a vigorous, alert and intelligent writer; and the first number of his paper, "The Hertford Herald," promises richly.

....On page 5 of the minutes of the last session of Raleigh Association it is stated that "Bro. D. P. Robbins presented the claims of Fuquay Springs Church, when a collection was taken amounting to $26.55." It should read: "Amounting, in cash and pledges, to $26.55."—Clerk.

....We rejoice to learn that only $500 is now needed to make good the $2,000 offered to Mars Hill College. That is to say that the entire $4,000 depends upon the rest of us raising only $500 by March 1st. Let Brother Moore count you in this great opportunity, reader. Address R. L. Moore, Mars Hill College, N. C.

....Pastor Hall, of Fayetteville, is excellently qualified to conduct a European party. Having lived in England and having conducted tour-parties, he knows the highways and by-ways, the ins and the outs. We hope at least a dozen North Carolina pastors will go with him.

....Only one of all our readers responded to our invitation to write an appreciative paragraph about their pastors for this column. We renew the invitation. We will send a nice book to the reader who sends the most admirable paragraph, not over 200 words, about either church or pastor.

....Sunday's paper reported that E. E. Bomar, Assistant Secretary of our Foreign Mission Board, has disappeared unaccountably. When last heard of he was in Montgomery, Ala. That was twelve days ago. He had appointments at two other places, but did not fill them. Monday's papers brought the news that Mr. Bomar is ill at Pensacola, Fla.

....Dr. H. M. Hamill and Mrs. Hamill will conduct a "Carolina Summer Training School" at Wrightsville Beach, N. C. (near Wilmington), June 15-21 next. A great time is expected. Special low rates. Surely many of our Sunday-school workers will begin early to arrange to attend.—Exchange. A sort of Methodist Midsummer Meeting, is it not?

....We regret very much the departure of Pastor G. N. Cowan from North Carolina. It is true a large work awaits him at Bristol; but he has done so well at Kinston, has obtained such a hold upon our people; has taken such a promising part in our general meetings, that it seems more than a pity to give him to another State. Let the Old Dominion treat him well.

....Bro. W. T. Bradley writes: "Rev. W. T. Staley, former pastor at Biltmore, N. C., has gone to take charge of the Baptist church at Wilkesboro, N. C. The people of the latter place are fortunate in securing the services of such an able and consecrated minister. It is with grief that we Buncombe County folks have to submit to his going away, yet we trust that God's hand is in it all."

....We are glad to enroll the following upon the list of Bible Readers for 1904: Miss Lizzie D. Lancaster, Mrs. Annie Lancaster, Mrs. J. R. Baldwin, Miss Lucy S. Baldwin, Mr. and Mrs. John Lindsay. Brother Lindsay writes: "Mrs. Lindsay is reading the New Testament. I am following Bro. W. R. Cullom, and like him ever so much. He throws a new light on it." It strikes us that Dr. Cullom is doing uncommonly fine work. Next week he writes on "The Future Life."

....We thank Brother Eller for the following note: "The Memorial Chapel at Sandy Creek, N. C., erected to the memory of Elder Shubal Stearns is completed all except the seats, which are improvised. The house presents a neat and really beautiful appearance. Our indebtedness is very small except the thanks we owe to Bro. L. Johnson, the Recorder and many contributors which are hereby extended to all who have aided us. Congregations are good. Baptized three times during the past year at the old place."

....Bro. L. A. Loyd, of Warren Plains, one of the beneficiaries of our Board of Ministerial Relief, writes: "I desire through the Recorder to thank the dear brethren and sisters for the help they are extending to me in my old age. It is a joy to know that the cause of Christ is prospering in our beloved State. Our denominational growth is marvelous; I daily thank God for our wonderful progress. The weekly visits of the dear old Recorder greatly help and cheer me."

....Our readers must be more or less aware of the movement in Kentucky, Arkansas, Kansas and Texas, to separate from the Southern Baptist Convention on so-called Landmark and Gospel Mission lines. Dr. J. J. Taylor has recently submitted quite a powerful argument against the movement. But, if we may judge from the writings of Messrs. Hall, Bogard, Scarboro & Co., they are not men to be reasoned with. They are petty leaders—the most difficult men in the world to deal with. They must lead. And yet to let them lead spells ruin. We fear the best that can be done is to await while Experience teaches another lesson.

....The most notable banquet in the State's history took place at High Point last week. It was in honor of Secretary Metcalf, of the Department of Commerce. Notable men from various parts of our country were present. The occasion was in recognition of the commercial advancement of High Point; and for a token that her advancement has been made without the "aid"—as they say—of saloons, no wine was served. Mr. J. Elwood Cox, to whom the banquet is largely due, says: "We claim to be the banner temperance town in our State and are a living demonstration that a town can be successfully built up without bar-rooms."

....The organization of a great Landmark Baptist Publishing Company and a General Association of Landmark Baptists of the United States are two things immediately before us. Have you bought stock in a good investment? It will pay anyone who has money to invest to put it into this proposed company. Good dividends will be declared. Twenty-five dollars will pay for one share. The capital stock will be $100,000. Write to Ben M. Bogard, Little Rock, Ark., and tell him how many shares you will take. Act promptly and it will insure success.—Baptist Flag. This is the first time that a religious denomination has promised to pay dividends! What are we coming to?

....The social event of the year at Wake Forest is Anniversary—the celebration of the founding of the Literary Societies. It fell this year on Friday, February 10th. The occasion was in every way in keeping with the best traditions, a representative attendance of young people and old people, good speeches, enthusiasm and social fellowship. The debaters were Messrs. Edward Long, William Poe, J. C. Patton and Eugene Turner; the orators, Messrs. A. H. Olive and M. D. Austin. On the evening before the day proper the Glee Club gave a concert. On Anniversary night the usual reception was followed by a banquet tendered its friends by one of the fraternities—or social clubs.

....The editor of the Recorder is a victim of deplorable treachery: His memory—so fully trusted—has gone back on him. He said that Wales was largely Baptist, that the saying is, all Welshmen are Baptists. It is not true. Baptists are strong in Wales; but they rank only third, the Calvinistic Methodists ranking first. Is it possible that the statement we had in mind was "all Welshmen are Calvinists?" We think not, but that is the only explanation we can offer. But the pity of it is that henceforth we cannot trust our memory, but must turn to the Encyclopaedia to verify the strongest impressions. Is it the touch of age? Heaven forbid. But yesterday too young; and today too old!

....Baptist churches in Wales are gathering in fruits of the great revival in that land. The British Weekly thus describes a baptismal scene at the Gwaun River, where ninety-four converts were baptized by the Rev. Dan Davies on a bitter cold day: "The scene was a very remarkable one, being witnessed by a great gathering of people to the number of about five thousand, who lined both sides of the river and the furze-covered hill which overlooks it. The day was bitterly cold, which sent a shudder through the candidates as they stepped into the river one after the over. Also it may be worth while to note that here was a single man, the Rev. Dan Davies, who immersed ninety-four candidates in less than half an hour. This is more than three a minute. Twelve apostles at that rate could easily have immersed over 17,000 on the day of Pentecost.—Western Recorder.

....Bro. W. F. Fry writes: "The going of Pastor G. N. Cowan from our Association to another field of work is such a loss as we feel will be almost irreparable. During his stay at Kinston of nearly three years, his services were not confined to that church alone. He considered himself a servant of the Lord in a broader sense. As chairman of the Executive Committee of the Association he labored as few men do to make the mission work permanently effective. Every part of the Association has felt his strong mental and spiritual personality, and we are stronger as an Association for his having spent this time in our midst. To a member we grieve at his going from us, but at the same time rejoice at his opportunity for greater usefulness. If some of us were to try to express ourselves personally, we could not find words with which to do it.

....Last Sunday Rev. Mr. Foushida, a Japanese of culture, preached in the Baptist church here. He has just graduated from Baylor University in Texas and is now going to the Southern Baptist Theological Seminary at Louisville, Ky., where he will take a full course before returning to his home-land as a missionary. He has been in this country four years, was converted to the Christian religion eleven years ago, and has had the purpose before him of coming to this country and fitting himself for missionary work at home. He speaks the English language very well, is a good speaker and is quite graceful in his gestures. He will doubtless do great good in Japan as a preacher of righteousness. He said that the reason he is not in the Japanese army fighting the Russians is because he is an inch or two too short to measure up to the army regulations.—Exchange. This is probably the Japanese fraud against whom we warned our readers. Look-out for him. This note refers to a town in the West Chowan, in which region he has raised several collections. He may bob up in your town to-morrow.

....Bro. John A. Estridge writes from Archer: "We have for our pastor one of the best preachers in the State. He has been with us three years, and will, I trust, be with us many more. I do verily believe he gets better every time he comes. He has accomplished great things for the Master in this community. Here are some of the results of his labors: When he became pastor the church had thirty-two members; now she has a membership of seventy-eight. Then she gave for all objects, except pastor's salary, $4.85. This year she has pledged $20. Then she gave her pastor less than $10; now she gives him over $50. Then for all objects, pastor's salary included, she gave less than $15; now she gives $70 or more, all told. So you see she has nearly thribbled her membership, while her gifts have been multiplied by five. And not only this, but the church has done a $75 job of repairs on her house of worship, and now has part of the shingles on the grounds to put on a new roof. When that is done we will have a very comfortable house of worship. We also hope to paint our house later. All this improvement has been made in three year's

time. The attendance is very good, especially on Sunday at each service. On our last meeting, the fourth Sunday in January, our pastor preached a very practical sermon, outlining our duty for 1905. He made an earnest request that not only the Christian people, but the sinners of the community, make it a rule to go to Corinth on Saturday before each fourth Sunday, and thereby show due respect to God. The man I refer to as our pastor is the Reverend A. A. Pippin, of Wakefield, N. C. May God bless him and give him many stars in his crown, for he is fighting a good fight, and making full proof of his ministry. I am going to say something now that will encourage Brother Johnson. I think if the Lord blesses us with such an ingathering this year as He did last year, we can say to the Board, thank you, good brethren, for your assistance in the past; you have nourished us in time of weakness and of need, and now we gladly relieve you of our burden, and strike hands with you in the onward march toward the promised land, hoping that if any shall fall by the wayside, faint and weary (as we once were), we may help you to lay hold of them and rescue them (as you did us) from the power of the enemy, whose only desire it is to destroy. May the Lord give us such an ingathering, and even more; and His name shall have the praise both now and forever. Amen. May the Lord bless the old Recorder. It gets better and better."

The Murphy School—A Reminder.

Quite a number of your readers, outside of these mountains, have substantially interested themselves in our Baptist School at this place. Certainly they, and it may be also others, will be glad to know just what we are doing in this school. I will, therefore, write very briefly about our work here.

The school began 4th November, last, with twenty students on its roll. It now has one hundred and twenty students on its roll—an increase of six hundred per centum in three months. We think this is not bad for our first session: indeed, we think this is very fine. None of our friends thought at the beginning, that the school would grow to such proportions in so short a time. But we have, as we think, other surprises in store for our friends—surprises which will disclose themselves before the present session shall come to an end. We think we shall have on our roll one hundred and fifty students by the middle of March proximo.

The gathering of this large number of students here has not been secured by drawing upon the patrons of other schools. Our information is, that all our other schools in these mountains are more largely attended than ever before. Bellevue School, only ten miles distant from Murphy, has the largest number of boarding students in its classes this year that it has ever heretofore had, since it passed into the hands of its present management. The building of the school at Murphy has not hindered anyone of our other schools. It has helped them rather. Indeed, a leading citizen of Murphy told this writer the other day, that our school had greatly stimulated the graded school here, so that it was a much better school now than it had ever been before. We are glad of this. Our aim is to help, not to hinder.

Our school at Murphy has six teachers. They are Prof. B. D. Thames, Principal; Mrs. B. D. Thames, music, stenography and typewriting; Prof. J. E. Crim, ancient languages, mathematics and physics; Mrs. J. E. Crim, preparatory and bookkeeping; Miss Idson, art, and your humble servant as a temporary helper in the teaching of certain classes. All these teachers, excepting the temporary helper aforesaid, are fine instructors in their respective lines, and they are doing most admirable work.

We must not omit to say just here that we have as fine a set of boys and girls—young men and young women—as can be found in any school of like grade anywhere. They are fine young people, and we are proud of them.

We are planning to erect within the next six weeks a handsome and commodious school building. This new building will contain five large and comfortable school rooms—so arranged that three of them may be thrown together to form a large and attractive auditorium. We are not asking help for this new building from abroad.

The first church of Durham and the First church of Raleigh promised this writer to give one hundred dollars each to help with the last payment of $750 on our school property. The church at Franklinton and the church at Wake Forest promised $50 each on said debt. This writer does not know how much of this has been paid. But he asks that the unpaid amounts may be paid over to Secretary Livingston Johnson as soon as may be, as the money is needed now.

The writer takes this method also to ask those brethren and churches that pledged for this fund at the late Convention at Elizabeth City to send Brother Johnson their pledges as soon as possible. We are needing the money, and we are needing it now!

BAYLUS CADE.

Murphy, Feb. 4, 1905.

Convention Headquarters.

The Coates House will be headquarters during the meeting of the Southern Baptist Convention, May 12th to 17th, 1905.

Rate, American plan, $3.00. A limited number of rooms at $2.50. Room, with bath, $3.50 to $5.00, with a reduction of fifty cents per day for each person where two or more occupy the same room, and this reduction applies to all rates as above given.

Near the Coates House, within one to three blocks, are the Brunswick, Virginia, Savoy, Richelieu, Merchants and Baltimore. Nearer the church, where the Convention will meet, are the Midland, Metropolitan, Victoria, Cooper, Stratford, Carleton, and others, whose rates will be given a little later.

Those wishing to engage rooms at the headquarters should address the Coates House, Kansas City, Mo.

F. C. McCONNELL.

Baptist Congress in London.

I am arranging to take a select party to the World's Baptist Congress. The trip will include first-class ocean passage, Scotland, the Romantic Trossachs, Edinburgh, Melrose Abbey—Sir Walter Scott's country. Through beautiful England, visits to Warwick Castle, Bedford, Stratford on Avon, Windsor Castle, the famous places of London. All expenses met, including hotel accommodation in London. Would you like to take this for $225? Then write me at once.

An extended tour on the Continent—including one week and carriage drives in Paris, lovely Versailles, Brussells, Amsterdam, Antwerp, if desired, at the lowest rates, with comfort and pleasure. Everything furnished.

Let me hear from you as soon as possible. Information cheerfully given.

J. J. HALL.

Fayetteville, N. C.

Somewhere along the path of life, the kindness that we have shown will come back to us. Every deed of love goes on forever, and in its journeyings to and fro it will sometimes pause at the gate of our own lives, or burn its incense upon our altars.

From Elder Wood.

I ask for space to enter just two items. One in reference to my recent field, the other to my present work.

As you know I was pastor of Chowan, Union and Lewiston churches, in the West Chowan Association. At the date of my leaving, Lewiston was thinking of combining with several small churches around, and forming a field with the pastor located in that village. A most excellent idea, and one I trust they have carried into effect. This is a strong church, not yet fully awake, however, to its mission in the world, but with its large membership, many of whom are as the salt of the earth, capable of great development. I served them four years. They were good to me, and during this time they greatly improved their house of worship, and increased fourfold their gifts to benevolence.

The Union church is unique, in that it is almost exclusively a congregation of young people. Two or three "fathers and mothers in Israel"—just enough to tone down and give dignity to the body, and all the rest young men and women, lads and lassies. And such delightful young folks they are too! It was a joy to serve them, but a fearful responsibility as well. May a God-sent and spirit-filled man become their pastor.

This church planned before I left to unite with Chowan church and employ a pastor between them, and if they succeed this will constitute one of the choicest fields in eastern North Carolina. Think of it a moment: Two young, vigorous churches, each in a thriving village only seven miles apart, and composed of energetic, cultured, consecrated young people mainly! An ideal pastorate truly, and one whose future unfolding is illimitable.

Brother Minister, a word in your ear: If you get a call to this field and God opens up the way accept it by return mail. Don't try any candidating plan with them. They are suspicious of job hunters, and will have nothing to do with you. Wait until you are called, then roll up your sleeves and go in, and your lines will indeed have fallen in pleasant places. You will not find anywhere a nobler, kinder, more tolerant and helpful people, and I know, for I have served them one, four, the other nearly twenty years. "Why did I leave such an ideal pastorate?" Oh, I don't know. On gloomy days I think maybe it was for lack of sense. My only explanation is I seemed to hear "a voice from Macedonia" calling me, and I just had to come. And so here I am, on the rim of the continent, doing the first distinctly missionary work of my life.

How is it no one has written you of the dedication of the Chowan church?

Capt. T. D. Boone is a matchless scribe, and others there wield the pen of ready writers, and yet nothing has appeared. Well, it was a good time. You know we had not long finished a beautiful building, costing with furnishings a little over two thousand dollars, and were only waiting to complete the payments before dedicating. We did not think it was ours to give until paid for. On the second Sunday in December therefore with prayer and praise, and tears of joy it was set apart for the service of Almighty God.

Rev. T. C. Skinner, of Baltimore, Md., preached the sermon, for us. Were I to write what I think of this brother you would call me partial. I wish you knew him. He is as handsome and stalwart as a Viking, and yet withal, a modest, genial, kindly soul, and the prince of good fellows. Graceful in bearing and delivery, fluent and forceful in utterance, he is a capital preacher and gave us a tender, strong and helpful sermon.

At night we had interesting addresses from Revs. L. M. Curtis, of Ahoskie, and Geo. B. Harrill, of Thomasville, brethren who had formerly served the church with great acceptance and efficiency.

My second word must go over to another time, as this is long enough. I will only say that I am in the midst of great destitution from a Baptist point of view. My field is Dare County, my headquarters Roanoke Island, my postoffice Manteo. I know of no other Baptist preacher that lives or labors in Dare. But the outlook is brightening, and I am hopeful. If I may I will write you later of the work here.

T. G. WOOD.

Manteo, Dare County.

Through the New Testament in One Year.

Monday, Feb. 20.—Acts 5:1-42.
Tuesday, Feb. 21.—Acts 6.
Wednesday, Feb. 22.—Acts 7:1-50.
Thursday, Feb. 23.—Acts 7:51-8; 4.
Friday, Feb. 24.—Acts 8:5-40.
Saturday, Feb. 25.—Acts 9:1-25.
Sunday, Feb. 26.—Acts 9:26-43.

The reader may be surprised to find that the readings are not to be straight through the New Testament. Never mind, they will carry you through.

Bethel Hill: An Open Letter.

Dear Comrades and Schoolmates:

To say that I am grieved to learn, through the columns of the Biblical Recorder, the destruction by fire of the building of Bethel Hill Institute, would be to put it mildly. We know how that Brother Beam has put into that institution his all; including time, money and talent. We further know what a blessing it has been to the community, Person County, the State, and the world.

Now I have this suggestion to make: That every old student, and new ones too, pledge to Brother Beam as a building and equipment fund the minimum sum of $5. Make it much more if you can. I suggest $5 as the least amount. I presume that there have at least five hundred students attended B. H. I. since 1888, the year it was first opened by Brother Beam. This being true, and taking for granted that you will pledge Brother Beam $5 at least, he will thus secure $2,500 in addition to the $3,000 insurance, which I understand he will get. Of course he cannot begin to replace the building for what it cost him; labor and material being at least 35 per cent above what they were when he begun in 1894 to build. Should we not make the amount contributed by the old students at least $4,000? If the poorest will pledge $5 and the more prosperous as the Lord has prospered him or her, the amount I believe will exceed $4,000. I would like to see the one destroyed by fire replaced by a substantial brick building. Let all who are interested in B. H. I., all who are interested in moral training as well as mental, come nobly to the assistance of Brother Beam at this time. Write him at once stating how much you are willing to aid him.

Yours in His name.

THOS. J. HUDSON.

Vigo, Ohio, Feb. 10, 1905.

PERFECT TORMENT.

Any reader of this paper who suffers from any form of skin diseases, and is tormented with burning, itching, cutaneous affections of any kind, can secure immediate relief and cure by using Tetterine. Infallible for all skin diseases.

Your druggists, or by mail, postpaid, 50 cents, J. T. Shuptrine, Savannah, Ga.

An automobile recently made a mile at Ormond, Fla., in 32 seconds and a fraction.

Home Circle.

The Days Gone By.

O the days gone by! O the days gone by!
The apples in the orchard, and the pathway through the rye;
The chirrup of the robin, and the wistle of the quail
As he piped across the meadows sweet as any nightengale;
When the bloom was on the clover, and the blue was in the sky,
And my happy heart brimmed over in the days gone by.

In the days gone by, when my naked feet were tripped,
By the honeysuckle tangles where the water lilies dripped,
And the ripples of the river lipped the moss along the brink
Where the placid-eyed and lazy-footed cattle came to drink,
And the tilting snipe stood fearless of the truant's wayward cry
And the splashing of the swimmer, in the days gone by.

O the days gone by! O the days gone by!
The music of the laughing lip, the luster of the eye;
The childish faith in fairies, and Aladdin's magic ring—
The simple, soul-reposing glad belief in everything—
When life was like a story, holding neither sob nor sigh,
In the golden olden glory of the days gone by.
—James Whitcomb Riley.

Care of the Feet in Cold Weather.

Of great influence on the general health than appears at first glance is the care of the feet in winter. Aside from the discomfort suffered, the nerves and temper are never improved by the constant "nagging" of cold feet.

The cause may, of course, be deficient circulation, the heart not being strong enough to pump the blood thoroughly into the capillaries of the extremities, or the cause may be a nervous disorder, and in such cases a physician's advice is necessary. But in many cases cold feet are the result of neglect or vanity.

A neat, trim appearance in a shoe that fits perfectly, is greatly to be admired; but many times the shoe does not stop here; and a foot is never admirable when squeezed into a shoe so tight that every separate joint is visible. A shoe too narrow forces the bones of the foot together, often causing them to grow out of shape, and always compressing the blood-vessels which wind in and out, over and under and between the bones. It is the blood supply that warms the feet. If this be impeded at any point, either by too tight and narrow a shoe, by drawing the laces too tight around the ankles or by tight "garters," the result is inevitably cold feet. Placing the feet in hot water warms them quickly because the heat rapidly expands the coats of the blood-vessels, particularly of the capillaries, and the blood flows quickly and fully through them.

When the feet are once accustomed to moderately thick soled shoes, a thin sole is uncomfortable in all seasons. Heavy hose are not always desirable, particularly where there is a tendency to excessive perspiration. In such cases, two pairs of thin silk or lisle hose are sometimes satisfactory, the outer pair taking up the moisture from the inner pair, and leaving those next the foot dry.

For the ordinary case of cold feet, bathe in warm water in which is a liberal tablespoonful of mustard, dash cold water over them and rub briskly, slapping the soles in a manner that is really very near to punishment. Exercise by rising upon the toes, then settling back upon the heels, raising the toes from the ground while so doing, repeating this several times, beginning with a few times and increasing the number. Brisk walking is good exercise for cold feet.

Do not wear low shoes and cloth gaiters. Shoes made with an inner cork sole are to be recommended. Do not keep rubber overshoes on longer than is necessary, as they cause the feet to perspire. Feet are more quickly warmed if the shoes are removed.

Never go to bed with cold feet. For nothing in the world is the hot water bottle a greater boon. The old-fashioned soapstone or a flat-iron, a small stone jug—though the latter never seems quite safe—anything is better than cold feet.

Have a pair of knitted, fleece-soled bedroom slippers, or, failing this, a very comfortable pair can be made of eider-down flannel, cut high enough to cover the ankles. Cut them small enough so they will not slip off.—the elasticity of the material will allow this.—The Pilgrim for February.

What Baby Needed.

A young mother left her baby with her obliging mother-in-law one night in order to attend the wedding of a relative who lived in a town about a hundred miles distant. The young woman, apparently free from all family cares, spent an enjoyable evening, until just about midnight, when an expression of acute anxiety flashed across her countenance.

"Oh, George," she exclaimed, clutching her husband's arm, "there was one thing that I forgot to tell your mother to do for the baby, and he'll never go to sleep without it. You must go right out and send her a telegram."

"Nonsense," said George, "this isn't the first baby she has taken care of."

"But, George, she'll never think of doing just the right thing, and the baby won't accept any substitute. I know he's crying hard at this very minute."

She was right. A hundred miles away a weary grandmother was at her wits end because she could think of nothing that would pacify a wailing infant, who was most wretchedly sleepy, yet utterly unable to go to sleep. She was pacing wearily back and forth in the nursery to the accompaniment of her grandson's howls, when the door-bell rang and her daughter-in-law's telegram arrived. Tearing it open, the tired, perplexed grandmother read:

"Lay baby on his stomach in the crib."

Two minutes later the baby, adjusted to his liking, was sound asleep.—Leslie's Monthly.

Visiting Friends.

After all is said and done, visiting friends must always be the most delicate of pleasures. Of all forms of social enjoyment, a well-chosen house party is perhaps the most complete and satisfactory. It is only during such short vacations (and on board ship) that the galling harness of every-day routine drops completely from one's weary shoulders; it is there only that we escape entirely from the myriad little cares and wories that lie in wait for us outside. On looking back many of us will be surprised to find how most of our truest friendships date from the occasion offered by a visit. One may go on meeting people for a decade at formal entertainments, and at the end of that time know less of their selves than is revealed by one short "week-end" passed together under a congenial roof—especially if it be a home where the welcome is sincere and the liberty is complete, and where the host and hostess have taken the trouble to sleep from time to time in their guest-chambers.

If only the people who ask us to their homes would realize that this is the most subtle compliment which can be paid a visitor, there would be fewer Amphitryons wondering why their entertainments have so little "go" and why their guests seem so pleased when Monday morning arrives. A tranquil manner, an avoidance of the showman spirit, a real, not an assumed, pleasure in gathering their friends about them, are the esentials without which no mortal, though he be the owner of the most splendid establishment and have the wit of the de Mortemarts, can achieve real success as an entertainer.—The Century.

The gossiping habit is bad enough in women; it is vastly worse in men. What shall we say of it in a Christian minister? He, of all others, is bound by every consideration to avoid it. A thousand things come to his knowledge that he ought never to repeat. Many people talk to him with a sort of thoughtless freedom about their neighbors, trusting to his discretion to keep silent. It may not be right for him to listen to their tales; it certainly is not right, after he has listened, to become a repeater of all this small title-tattle.—Exchange.

Mrs. Hayrick—My husband ain't ter home; he's out in the field with the cattle.

Insurance Agent—Will I have trouble in finding him?

Mrs. Hayrick—No. He's got a beard.

A New Cure For The

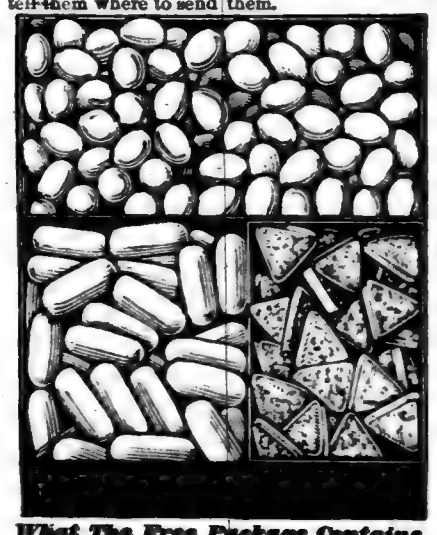
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BLADDER, RHEUMATISM,

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One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.

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Young People's Page

The Round-Up.

The most systematic work with cattle which ever fell under my observation, was that of the round-ups during the palmy days of the Cherokee Strip. The range was about sixty miles wide by two hundred long, and almost exclusively devoted to the maturing of young Texas steers into marketable beef. It had a grazing capacity of from one and a half to two million cattle, requiring about two thousand men and twelve to fifteen thousand saddle horses. When a lease was finally secured, by an association of cowmen, from the Cherokee nation, it was alloted and fenced into pastures, ranging in size from ten to two hundred thousand acres. The round-ups usually took place in June, or as early after shedding their winter coats as the brands were readable. Under orders of the president and secretary, by authority of the directors, an annual call was made for a general round-up of the Strip. The work was done in three divisions, known as the eastern, middle and western; and a meeting place and date were appointed for each department. Several days before the appointed time, the men began to gather at the different rendezvous. Every ranch or cattle company usually sent two or three men to represent it on each of the three sections, to which were added the local help, owners, and special inspectors from other associations, until the number might reach, in each division, five to seven hundred men on the morning of starting. Although the range was enclosed, there were winter drifts' where the cattle leveled down barb-wire fences as easily as they crossed creeks in summer. The object of the round-up was to return these wandering animals to their owner's range. The evening before the start, a captain was elected for each division, and every man present was subject to his orders. At the expense of the association, a general commissary of several wagons and cooks, augmented by ranch outfits, went along, carrying blankets and provisions. The local help on each range usually drifted all their cattle into one end of the pasture, in advance of the round-up, and on its arrival, a few hour's work and all strays were cut out and taken along. Two or three separate ranges were thus worked in a single day; and whether fifteen or thirty thousand cattle were passed upon, hundreds of alert eyes scrutinized every brand. The strays were arried along with the round-up both they and the saddle horses being night-herded by shifts of men. The work of the annual round-up of the Strip sometimes required thirty days; and then the men returned home with their cattle, and the stock taking was over until another year. —Andy Adams in the Pilgrim for February.

Diamonds in Africa.

The diamond fields of South Africa were discovered in 1867, the first diamond being discovered by a Boer, Van Niekerk by name. It attracted attention as being merely a bright stone, and was sent to Dr. Atherstone, a leading mineralogist of the colony, who pronounced it a diamond. Its weight was 21.25 carats, and it was sold for $2,425 to Sir Philip Wodehouse, governor of Cape Town. Further search did not disclose other diamonds until 1869, when a few of the smaller size were picked up by the natives. In 1869 a large, white diamond, weighing 83.5 carats, was found on a farm near the Orange River. This was sold for a sum of 500 sheep, 10 oxen and 1 horse, and later sold for $53,320 in Hope Town and again sold for $121,250 to the Earl of Dudley, this diamond becoming known as the "Star of South Africa." Soon after this placer diamond mining was started on the Vaal River, with the result that more diamonds were found. The news spread rapidly, attracting all nationalities, until the banks of the stream for some distance were staked off into small claims resulting in the forming of a town of 2,000 diggers, with stores and a newspaper.

The finding of diamonds on the rivers led to further search in other districts, diamonds being found in 1870 at Jagersfontein. In 1871 diamond mining was started in Kimberley, claims being staked here as at previous places, each claim measuring 31 feet square with fourteen roadways 15 feet wide crossing the fields north and south 47 feet apart. —Engineering Magazine.

Save the Buffalo.

For years it was generally understood that there was no chance of saving the buffalo; nor would there have been a chance but for the fact that a few public-spirited men bought up most of the few surviving animals and carefully guarded them. One of the first to act was the late Mr. Austin Corbin, who bought thirty of the finest animals he could find, and put them in his great game preserve, the Blue Mountain Forest, in New Hampshire. Here it has been proved that the buffalo is not only as easy to rear as domestic cattle, but that it is a great deal less expensive to feed. The original herd has increased to one hundred and sixty head, and as I write this article most of them are grazing on a mountain-side just outside my garden. They have twenty-four thousand acres over which to roam, and sometimes we do not see them for weeks. Then all at once we may hear a sound like the rolling of thunder, and looking out, we see the whole herd tearing down the mountain-side, until the very mountain itself seems to be running away.

When the last census was taken, two years ago, there were one thousand seven hundred and fifty-three buffaloes in the world, and of these, just about one thousand were in the United States. Here, then is one more chance for the American people to save the race from extinction. At present almost all these animals are in the hands of a few private individuals, and there is no guarantee that many of them may not be sold at time for their hides and heads, which of course are now very valuable. Moreover, the greater number of them are in three or four large herds, and if disease should strike any one of these herds the chance of saving the buffalo would be greatly lessened, if not destroyed entirely. There seems to be just one safe way to proceed in the matter, and that is for the United States government to purchase say half a dozen reasonably small herds, of about fifty head apiece, and maintain each in a different part of the country until there are enough buffaloes to make it practically certain that the race is out of danger of extinction. The government has already made the experiment with a small herd now in the Yellowstone Park, and this herd has doubled in numbers in a very short time.—Ernest Harold Baynes in the February Woman's Home Companion.

"Gumption" and a File.

If a boy has any "mechanical faculty," if it comes to him to use tools, let him be thankful. Such a gift of nature—"gumption" it is ometimes called—deserves to be cultivated. It will serve its possessor many a good turn, though it may never serve him quite so well as it served a man who tells his story in the Cleveland Plain Dealer. He opened a door for himself in a really striking manner.

When I was fourteen years old, he says, it became necessary for me to go out in the world and earn my share of the family expenses. I looked about with small success for a week or two, and then I saw a card hanging in a store window—"Boy Wanted."

I pulled down my hair, brushed the front of my jacket and walked in.

"Do you want a boy?" I asked of the clerk.

"Back office," he said.

I walked back to the little den with a high partition around it, and pushing open the door, which I noticed was slightly ajar, cap in hand, I stepped in.

It was a chilly day in November, and before I spoke to the proprietor, who was bending over a desk, I turned to close the door. It squeaked horribly as I pushed it shut, and then I found that it wouldn't latch. It had shrunk so that the socket which should have caught the latch was a trifle too high. I was a boy of some mechanical genius, and I noticed what the trouble was immediately.

"Where did you learn to close doors?" said the man at the desk.

I turned around quickly.

"At home, sir."

"Well, what do you want?"

"I came to see you about the boy wanted." I answered.

"Oh!" said the man with a grunt. He seemed rather gruff, but somehow his crisp speech didn't discourage me. "Sit down," he added, "I'm busy."

I looked back at the door.

"If you don't mind," said I, "and if a little noise won't disturb you, I'll fix that door while I'm waiting."

"Eh," he said, quickly. "All right. Go ahead."

I had been sharpening my skates that morning, and the short file I used was still in my pocket. In a few minutes I had filed down the brass socket so that the latch fitted nicely. I closed the door two or three times to see that it was all right. When I put my file back in my pocket and turned round, the man at the desk was staring at me.

"Any parents?" he asked.

"Mother," I answered.

"Have her come in here with you at 2 o'clock," he said, and turned back to his writing.

At twenty-five I was a partner in the house; at thirty-five I had a half interest; and I have always attributed the foundation of my good fortune to the odd recommendation I then had in my possession—the file. —Youth's Companion.

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Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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References: Members of the Charlotte Medical Society.

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THE ADVANCEMENT OF JAPAN: ITS MEANING TO CHRISTIANITY.

Japan has made good every claim to national greatness that may be made in war. She has not only whipped Russia in tremendous engagements by land and sea, but she has managed her army in the field in a way that sets a new standard for the most enlightened nations; and, better yet, she has restrained herself in the midst of her triumphs with surpassing poise. The management of the American regiments during the Spanish war cannot stand in a comparison with Japan's care for her army in Manchuria. We lost thousands by disease where she has lost hundreds. If her success in taking impregnable Port Arthur were a matter only of sacrificing 100,000 men in frontal attacks that civilized nations would not approve, we might charge her success to barbaric indifference to the value of a human life. But when we are told that her hospitals have restored by far more wounded soldiers to the fighting lines than were ever returned before, when we are told that the death-rate from disease has been incomparably below that of any other nation's armies in ancient or modern times, when we are told that she has kept her legions in prime fighting condition on less expense than was ever done before, and when we are told that her treatment of her captives has surpassed the records of chivalry, we cannot use the word "barbaric." Nor can we use it when we are told that whether in planning the campaign by sea and land as a whole or in taking Port Arthur, every movement has been scientifically prepared and precisely executed, and the most scientific defences have been overcome with the best science, even so as, on the whole, to make war a higher science than Napoleon himself made it, we must, whatever else we do, forever put out of mind the delusion that Japan is either a barbaric or a backward nation.

And for the same reasons we must cease to flatter ourselves that Japan learned her arts from England and America; for she has far surpassed us. Very probably we shall yet discover that in the internal condition of the Japanese empire, in the loyalty, the peace, the industry and the energy of her people, she has quite as much to teach us as to learn from us. For example, we must now perceive that in learning power—a great power, too—she does surpass us. For while we have been flattering ourselves with thoughts of our superiority, Japan has been selecting with marvelous discrimination the best of our arts, in peace and war, and adding them to her own; and our soldiers and surgeons have just begun to realize that whether in the actual engagement or in caring for the fighting men in camp or hospitals she has much to teach us.

We must dismiss forever the delusion that Japan's present greatness began when Commodore Perry opened her doors. And, on the other hand, we must recognize the vitality of an Oriental nation that could open her doors to the Occident, at once receive freely the impact of an utterly new and vital civilization without being in the least upset, and so far from that actually so welding the good of both Orient and Occident as to excel the world! It is the first time two civilizations have met in one nation without catastrophe.

Japan will henceforth cease to be in our eyes a learner only. She has become a teacher; and the western generals, admirals and surgeons now sitting at her feet will find economists, publicists, and we cannot say who else soon beside them. Japan has learned our secrets. She knows what is in us. But we do not know Japan's secret. We cannot explain her. But we shall.

Japan as a teacher. Japan as a positive rather than a mere receptive nation! What does it mean to one that looks for the spread of Christianity over the whole world? No one can safely say. But we can venture a thought.

Japan has received Christianity with unexampled openness of mind, showing none of the contempt of the average heathen nation for Christianity, indeed we might say none of the contempt of one civilization for another! Is it too much to hope that as the Japanese have given the race new standards of devotion to country they will soon give us new standards of devotion to Christ? We think not. Is it too much to hope that a nation which has revealed her capacity to receive freely the fruits of our civilization and improve upon them, will also reveal her power to receive the religion underlying that civilization and furnish it with a spirit, a meaning, an interpretation and an application all her own and fraught with much of good, much of light, for all Christendom? We think not.

The final interpretation and application of Christianity will be universal. That is implied in the Great Commission, and it is suggested directly in more than one passage of Scripture. That Japan will bring us nearer to this final conception, we have reason not only to devoutly desire, but to confidently expect.

TRAINED MEN.

We welcome the discussion suggested by Pastor M. A. Adams; but we are at a loss to explain why he puts questions to us so absurd as those that imply that we would give rank—financial or otherwise—according to the length of time a man has spent in college or seminary. It is absurd, to say the least.

We do not insist that every man shall go either to academy, college, seminary or to training school. But we assume that in the present time the average man called to devote his life to preaching will prepare thoroughly. Is that a wrong or a violent notion?

There are ministers who may do without college education, but they are rare men who would not be benefited—whose effectiveness would not be immensely augmented—by a college and seminary course. We were writing of the average man, not the exceptional genius; and we were presuming that he would prepare himself for the work of his calling by a college and seminary course.

But to come directly to the main question—What do we mean by "Trained Men?"—we will make a double definition, as follows:

First, with a view to his work: A trained minister is one who understands the Bible; who has a grasp of Christ and Christianity; who can deliver his message with a view to the needs of the varied humanity that he must minister to; who has mastered the truth, or at least so much of it as entitles him to stand forth as a revealer of that which the men before him do not know; whose acquaintance with life, past and present, general and individual, is sufficient to make effectual for instruction his own experience with God.

This with a view to the pulpit rather than the pastorate, which we will let pass for the present.

Second, with a view to the sources of his training: A minister can no where so well equip himself in knowledge of the Bible truth in its relations to humanity as in college and seminary. Much he must learn by experience. But much he must learn in order that his experience may be luminous to him and of value to his fellow-men.

This age demands full-rounded, well-prepared, trained ministers. An uneducated minister cannot hold an educated audience—not by piety or consecration, or anything else, for the simple reason that he cannot adapt his message to the wider view-point of his hearers. And the call for men is, therefore, a called for educated men.

THE CITADEL OF TEMPERANCE PROGRESS.

To make permanent the present progress in behalf of the cause of temperance, we must do three things, namely:

I. Convince the public that the Drink Evil is a great evil that must be treated—remedied, relieved.

II. Convince the public that saloons are in no way fitted to remedy or relieve this Evil, but that they make it worse. To advocate the saloon or to acquiesce in it is to surrender in despair.

III. Convince the public that wherever possible prohibition must be the policy; but wherever it is not possible some possible measure, less than the saloon, on one hand, and short of prohibition on the other, must be the policy.

THE MERCY OF OUR LORD.

Bible Lesson for February 19. John v:1-15. Read John v.:1-47. Omit verse 4, as it is now regarded as an unauthorized addition to the original.

We have for our consideration the narrative of Jesus healing the paralytic (or helpless man) who had come for treatment to the pool of Bethesda.

His Ruling Motive—Mercy.

Let us first notice that the beneficiary of this miracle had no faith in Jesus. He only suggested that He help him into the pool at the proper moment. It is clear that Jesus had no purpose here of giving a "sign." We cannot believe that He ever did work a miracle for the miracle's sake or for His own defence, advancement, or glory. It stands out here—as it really stands out in all His works and ways—that His one motive was mercy. And this is a greater sign of His Messiahship than any wonders could be. He had miraculous power because He is Christ; He manifested it not to prove that He is Christ, but because He is Christ. And in manifesting it, He inevitably manifested Himself as Christ. He performed miracles like a fig-tree brings forth figs. The figs do prove the fig-tree, but that is not their purpose.

Once again in His beloved Holy City, and on the Sabbath of a feast, probably the great Passover, full of the promise of Himself. But not to the Temple this Sabbath; not to the doctors as in His youth; not in the throbbing crowd. He comes here to this pool of life's unfortunates. Israel had looked for a Messiah of the Temple and the Throne. Here He is the Messiah of mercy, the Helper of the Helpless. And after 2,000 years how much more this Messiahship becomes Him than any marshaling of mighty armies or overcoming with vast miracles!

Of all the things to do, of all the places to go to, of all the thousands that need Him, Jesus seeks out the most helpless and despised man in Jerusalem, and devotes Himself to him in a great tide of mercy. Was it waste? Perhaps. Might He not have preached? Perhaps. But who will say that it does not become Him now more than anything else He might have done that day? Divine waste! Divine preaching!

Our Lord could not resist the appeal of utter helplessness. This and this alone explains the miracle. There is no better portrayal of Him than this.

Messiah of the Spirit.

Let us notice now our Lord's new policy of secrecy. At ana He performed a miracle in a conspicuous place; and again and again as He went about. Now He shrinks from the multitude. He must be merciful; for that He cannot help. But see how He strives against the consequences of His mighty works! Well does He know that He is in danger of wrecking His mission by becoming in the popular eye a worker of wonders instead of a Messiah of the Spirit. It is as if He would say again as He said to the nobleman, it is far more important to receive Me than to receive my healing. Healing is nothing. I heal because I am Messiah; but healing is small part of Messiah's mission. To far greater things am I come. Do not believe in me as healer or for the healing's sake.

And we who today involve ourselves in a discussion of His healing rather than of Himself show how wise He was in His purpose to reduce the material to the lowest significance and exalt the spiritual to the highest.

The Master.

In His mercy He thus stands before us as Messiah. But there is another manifestation of deepest import. He bids the paralytic to arise and walk, and lo, he arises and walks. Others give commands. Confucius utters a negative golden rule. Plato commands us to be virtuous. But Jesus alone commands and in the same breath conveys the power to obey. Herein His supremacy appears in unique relief. Indeed herein is the secret of His religion, the sign of its truth, the mark of its superiority: He not only commands us to be holy; but He conveys to us His power that we may be holy. Of us no power is required. Of us naught is expected, naught save one thing only—the willingness to be made whole. Vs. 6. It seemed almost a superfluous question when He put it; but how large its significance now! Whoever will, let him drink of the water of life freely.

We call Him Master because of Him alone may it be said that He conveys the power to obey His commands. It is not as model or as ideal that He appears, but as the source of power to live up to

His example, the well springing up, as He said, in the heart unto life eternal.

And again, He overrides the law of Sabbath; not God's law but the Hebrews' law. It required more than man to heal; more than wonder-worker to be so moved with mercy; even God to convey the power to execute His commands. And it is no wonder that He stopped not at all at the foolish objections of the Jews. A man of real greatness might have done that: Messiah could do no less. We cannot here go into His luminous exposition of His conduct, but let the student dwell upon it as He reads the chapter.

Jesus and Sin.

And, finally, He overtakes this healed paralytic. He had intended to go to the root of the matter from the beginning, perhaps, to fulfill for him a higher purpose. It is clearly indicated that Jesus regarded his affliction as the consequence of sin. (On this subject see editorial on first page.) And the sequel is full of terrible meaning. That sin should bring disease—nearly forty years of helpless misery—is bad enough. But there is somewhat worse. Sin no more, says the Master who can give power to obey His commands, lest a worse affliction befall thee. Whether He referred to physical or ultimate consequences is no matter, it is enough that He warns a man to sin no more, not for love of Himself, but lest worse befall Him. Here the Master is moved by mercy again. He foresees the terrible consequences of sin. He seeks the man out to solemnly warn Him against them. How He does long to save us from our sins! Not only because He loves us, but because He dreads for us the terrible suffering that awaits sinners. Mercy is His name.

We have then three successive steps in which Jesus appears as Christ, (1) mercy; (2) power to heal; (3) power to convey power. And, finally, we have an impressive testimony to Christ's horror of the consequences of sin. We have also, by analogy, the lesson that willingness to be helped of Him is all that He requires of sinners.

READINGS ON NEXT LESSON: JOHN 6: 1-14.

M.—Miracle of the Loaves and Fishes. John 6:1-14.
T.—The Bread of Life. John 6:25-40.
W.—Believe, and Live! John 6:41-51.
Th.—The Seven Loaves. Mark 8:1-9.
F.—The Manna. Exodus 16:11-18.
S.—The Handful of Meal. I. Kings 17:8-16.
Su.—Filled and Satisfied. Psalm 107:1-9.

PREPARING TO TEACH.

BY H. C. MOORE.

1. Note the Connection.

After the healing of the nobleman's son, according to the best chronology, came the first rejection at Nazareth. Then followed the removal to Capernaum, the call of the four disciples, the first preaching tour in Galilee, the healing of the paralytic, the call of Matthew and the question about fasting. It was probably in April 28 A. D., two or three months after the second miracle at Cana, that Jesus made a visit to Jerusalem, the leading event of which was the healing of the impotent man.

2. Picture the Scene.

As Jesus was walking about the city on the quiet Sabbath He came to the Pool of Bethesda, which was probably fed by an intermittent spring, and there found many afflicted ones waiting for the supposedly healing waters to be stirred. Among them was an invalid of thirty-eight years. Jesus had him take up his bed and walk. The man believed, obeyed, and was healed. But the Jews, discovering the Healer, arraigned Him before the Sanhedrine on two charges. (1) Sabbath-breaking in that He commanded the healed man to carry his bed on the Sabbath, contrary to Jewish law; and (2) blasphemy, because He made Himself equal with God. The defense of Jesus instead of conciliating the authorities, only intensified their hostility. The result of the trial was probably the expulsion of Jesus from Judea under threat of death.

3. Points for Empasis.

The lessons of the lesson centre about Christ, the miracle working Son of God. (1) Christ needed: the impotent man needing other than Bethesda, and type of the helpless, unsaved to-day. (2) Christ coming: is He not ever present where there is need of Him? (3) Christ commanding: the infirm man was called on to do something despite his infirmity; likewise the impotent sinner has his duty to perform. (4) Christ curing: the man was willing: he obeyed the Lord's command; and he was healed. (5) Christ confessed: the beneficiary acknowledged his Benefactor. (6) Christ criticised: it was far-fetched, came from the professedly good, and led to wicked, legal procedure; thus satanic violence, though with changed front, is existent to-day. (7) Christ continuing: the Sanhedrine court, the capital city, the Judean district cannot destroy His work; there is more congenial atmosphere otherwhere and His work shall go on. And may it go on till every spiritual cripple is healed and all opposition is utterly vanquished.

THE WELSH REVIVAL AGAIN AND PREACHING.

BY JOHN E. WHITE.

It will not do, if the Lord has a sharp point for us in what He is doing in Wales, for us to blunt it by controversy over the exact place of its application.

Let us take pains to get the point into us somewhere.

My "Reflections on the Welsh Revival" in last week's Recorder were wide open to protest and amendment. I realized that, in fact, protested myself against it. Of course from the broad point of view my reflections on the subject of preaching is not a calm review of the whole matter. I did not mean it so.

Since then I have for the first time seen Campbell's Morgan's address in the Recorder, and now have the pamphlet containing the full address. Every Christian should send a two-cent stamp at once to the American Baptist Publication Society and get it. I come back to say now that my "discouragement" remains. The day of the Sermon-Preacher as an evangel of the kingdom is passing in the flame that is sweeping Wales.

He will remain, he will persist, he will still do great and good work for the kingdom of God. I think I said his art was the most beautiful, the most fascinating, the most useful. The Christian Lecturer and Teacher will find and hold his place. But he will not lead the advancing hosts of salvation. His generalship will be of the camp and the drill ground.

The Modern Sermon, the sermon as it is taught in the Theological Seminaries, as an art of speech and literature is not to be God's weapon for future Pentecosts. God is drawing a line between the Minister and the Messenger.

A good friend has protested to me that "it hath pleased the Lord by the foolishness of preaching to save them that believe."

Oh! that is just it. "The foolishness of preaching" is what none of us are guilty of if we can help it. 'Tis the "foolishness of preaching" as the great Apostle meant it; the preaching that the Greeks laughed at as foolish and unlearned and crazed; that our teachers and our time have led us away from as foolishness to be avoided. No man dares to pretend to know God's mind in the Welsh revival, or to read out of His mighty work there a creed or cult or fashion of spiritual things. Least of all may we dare to imitate that work in our methods of evangelization. But great principles are outstanding from what is going on there, to teach us with the same authority that the Pentecost of other days does. Principles are realized only as they become convictions. My conviction is that the hour is coming, and even now is when the love of impenitent and unbelieving souls will command a revulsion from the regnant preaching ideal of the present time. Spiritually minded men who minister to cultured communities are at their heart sick of failure to reach the conscience and lead men to repentance. The movement to be led by W. J. Dawson with the Congregationalists of this country is a confession of their failure. It is reaction against the certain drift among educated people away from personal Christianity. I believe it will itself fail because it is a compromise with culture. It proposes at the outset to vouchsafe to the modern man the right to resist the constraint of the spirit. In the cities we see and feel it every day. Our power is reduced to compromises with the sermon. To come boldly out in our churches and ask the people to let go of themselves, take off the grip of self-restraint and be free as water to the management of the Holy Spirit, results usually in somebody telling you that you have preached a fine Gospel sermon and the people go away glad that they have such an earnest pastor. Then the pastor is likely to be tempted to make his sermons in an earnest style. The preacher is satisfied with his sermons and the people satisfied with the earnest preacher.

The devotion to the sermon is a snare and a delusion. That is still my discouragement. Close by that thank God abides the encouragement.

Campbell Morgan says that there was no preaching in Wales. He denies that preaching was the origin of the revival. Yet he says: "The Welsh revival is the revival of preaching to Wales. Everybody is preaching." In full view, this brings perhaps the weakness of our ministry of salvation to men. The called out of God, the church, gets sermons, but lacks preaching that sets a standard of preaching within the reach of the church to follow and practice.

Mr. Morgan relates that he met a preacher in Wales who said: "I have got a sermon in my pocket. It has been there for three weeks. I went down to my church three Sundays ago with a sermon prepared, my notes in my pocket, and that morning some man broke out in testimony and it was followed by prayer and singing, and it has never closed, but two hundred people have joined the church."

Mr. Morgan says: "It is a divine visitation in which God—let me say this reverently—in which God is saying to us, See what I can do without the things you are depending on; see what I can do in answer to a praying people; see what I can do through the simplest who are ready to fall in line and depend wholly and absolutely upon me."

Now to our own seminary and the reference made to it as "a school of prayer." From what I can hear God is already thrusting His hand down there at that point. I think I am right. Its dominant note should be prayer and not learning; spiritual, not intellectual. In any true and generous definition of prayer there is room for everything a man can do co-operative with God to save men. Prayer is the whole process in Wales. In so far as the work is supernatural, prayer is the open sesame of all its power.

Let us keep this clear. For if God will bless us at this time, the blessing will come first to those who are seeking it. The weight of the prayerless thousands may lie on the shoulders of the praying few who will go upon their knees to lift it.

Atlanta, Ga.

THE CALL FOR MEN.

I have been interested in this "call for men" ever since it first came to my attention. Now, that there is to be a series of articles in your paper, from a high authority, let us also have a full and free discussion of the whole question by the people generally. This question concerns our whole work, and is far-reaching indeed. Now, I would like to have a few questions settled; a few terms defined.

1. What do you mean by the term, "trained ministers?" I notice that is the burden of both your articles and a large part of Prof. McGlothin's article. It was also the burden of the statements at the North Carolina Convention. Do you mean a certain curriculum prescribed by certain institutions, in good and regular standing, and when a man has completed said curriculum he is trained, or do you mean, a man is trained when he has become an adept in the use and applications of God's word, whether he acquired this at home or in the schools? There are also schools like the Chicago training school, the Northfield School that make a speciality of Bible training, to the exclusion of all other training—now do you mean this? I confess to a great confusion as to what is meant by "trained men" so far, and in my opinion the term needs to be definitely defined. So far no standard has been set, and we are at sea as to how to form a judgment. Will you not tell me what is meant by "trained men"?

2. Again the burden of both your argument and also that of Professor McGlothin more or less assumes the fact that because a man has spent three years in college and two years in the Seminary he is to start at $1,000, while the man who has spent no years at either, or only been to college must start where he can. Now do you mean this? And is this what you mean by "trained men," and the compensation of the same without the regar dto the ability to render service? The fact is that some most effective Bible students and best trained workers have been denied the privileges of college and Seminary, and in many cases only the college has been available. Now the question arises shall we draw an invidious distinction between the men in the work favorable to a man who has completed a curriculum and unfavorable to the man who has not, when both are often equally gifted in the ministry of the Word? Please answer these questions in the Recorder. So far as I am personally concerned I believe in both college and Seminary training, and the special schools also, but I am equally certain that many are efficient without either, and my present inquiry is to ascertain in what sense this term is to be used in the present discussion.

Sincerely yours,

M. A. ADAMS.

Eastville Station, Va., Jan. 26, 1905.

Mrs. Eddy—"There is no matter. All is mind."
Learner—"Is money matter?"
Mrs. Eddy—"There is no matter."
Learner—"Well, I have a million dollars in my mind. Will you please cash me a check for a hundred thousand?"
Mrs. Eddy—"Yes, in my mind."
Learner—"No matter—never mind."—Newark Daily Advertiser.

A man may be measured by his estimate of men.—Ram's Horn.

Letter from Mexico.

It has been so long since I have contributed anything to your columns that if you had not been the most generous paper in the world towards this unworthy contributor, you would have stopped my paper long ago. But you have learned to be long-suffering, also, and I trust to your goodness.

I wish we could send you some of our beautiful weather—it is just simply perfect, and after the unusually rainy winter we have had up to the end of the old year, we are learning to appreciate it. But oh, how the late rains have made the roses grow! You shall gather bushels of them when you come to see me.

Our mission work here is growing, too, and giving promise of an early harvest. While my husband has been off on a long preaching tour in the direction of the Pacific coast, I have been doing an unusual amount of visiting and teaching among the people here, and seeing the good results already in our Sunday-school and Woman's Meeting for Bible study. Last Sunday we had eighty-two in Sunday-school, and about one-fourth of the school were in my class of little ones. I have found it very hard here to keep up a large class of women for Bible study, but they are coming out better now, and the last meetings have averaged over thirty. Iam going to quote from one of Mr. Chastain's last letters, thinking it will be more interesting to you than anything I can write about here. He has been gone since the 19th of December, and speaks of having one of the most successful trips he has ever made. He writes from close to the Pacific coast in "tierra caliente," or the hot country, as you would call it:

"* * * We had a good meeting in Guayameo, which is two days' ride farther south than where we are now in Huetamo. We remained in Guayameo nearly a week, had good congregations, two meetings each day. As a result the church was revived, three persons baptized and one restored. We have arranged to hold two or three meetings here, and are praying the dear Lord to open the hearts of these people to receive the truth. We are now on the home stretch, having left Guayameo at 3.30 a. m. day before yesterday. We reached Carachurio at 7 a. m., got breakfast and sang and prayed and talked with two families of believers. Leaving there at 8.30 a. m., we pushed on under a scorching sun for four and a half hours, reaching Las Juntas at 1 p. m. We had sent an appointment on ahead two days before, so they were expecting us. They had a good dinner ready for us—a big fat hen cooked with plenty of red pepper. Though my companion drew in his breath several times and puffed and blew at the chilli, for me, who had been riding since 3.30 in the morning with only a cup of orange-leaf tea and corn bread for breakfast, in spite of the red pepper and garlic seasoning, that chicken was delicious. Time and again on this trip I have been greatly amused at my brother missionary who is new at the business of roughing it in the ranches. He remarks upon being hot, cold, tired of walking and leading his horse up and down the mountain sides, hungry, can't sleep on the ground where the insects bite him, shows me his hands all inflamed with mosquito bites, etc., etc., yet he is a noble man of prayer and of God, and he is going to learn how to rough it. He has made it very easy for me to love him very dearly.

We re-crossed the Balsas River day before yesterday at nightfall. You would be greatly amused to see the very small ferry boats. They took over my companion, myself and the two horses at one trip, then went back and took on the servant and two pack-mules. Then [illegible] turn the horses cross-wise with the boat, one with his head up stream, the other with his head down, so that if both jumped out, one would go up and the other down. We slept on the bank of the river and had a nice little meeting with some believers. The man with whom we stopped said to us: "Come in, come in, I have not a cent in the world nor a grain of corn, I'll tell you frankly, but I am well, come in." We took him off with us to hunt some supper and had him eat with us, and then had a meeting with him. These people are miserably poor: have nothing, don't wish for anything, and their few needs are easily supplied. Yesterday we rode for several hours along the banks of the Balsas. When this stream is dry they raise crops of water-melons in its bed. Now it is not dry, and I had hoped to see some crocodiles as in former trips I have done, sunning out on its banks, but it was evidently too early in the morning for them to be out of the water. About midday they crawl out on the sand-bars to sun and bake themselves. We have seen plenty of iguanas, which they say the Mexicans cut up and stew and eat, passing them off for chickens. The Spanish for crocodile is caiman. Now here comes a conundrum for you: Who is the ugliest man living on the Balsas River? The Caiman.

"We purpose staying over here till next Monday, as our horses are considerably fagged. We had to give up reaching the coast because the fresh horses promised us failed to show up at the time promised. I am considerably tanned, but my health is better than when I left home. I hope to be home by the 20th."

But my letter had best close here, or I shall risk making you glad twice.

We greatly enjoy the Recorder and are thankful for its continued visits.

Sincerely and with Christian love,

LILLIAN WRIGHT CHASTAIN.

"Melican Heathen."

The story is told of a Chinaman who applied to a wealthy family for work. He was asked: "Do you drink whiskey?"

"No; I Clistian man."

"Do you gamble?"

"No; I Clistian man."

He was employed and proved to be an excellent servant. In course of time the mistress of the mansion gave an elaborate euchre party, at which wines were served. John waited on the table with exceeding deftness and acceptability. The next morning he asked for his wages, saying he wanted to quit work.

The astonished mistress asked him: "What is the matter?"

The Chinaman said to her: "I Clistian man. I told you so befor'; no heathen. No workee for Melican heathen."

The Chinaman, whether in this country or at home, is impressed quite as much by American example as by precept. Alas! that there are so many "Melican heathen!"—Selected.

LAMP-FITS.

How do you know what chimney fits your lamp?

Your grocer tells you.

How does he know?

He don't.

Do you then?

That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

MACBETH, Pittsburgh.

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Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakefield" and "Charleston Large Type Wakefield" two earliest sharphead varieties, and head in rotation as named. "Succession," "Augusta Tucker" and "Short Stem Flat Dutch," the best flat head varities, and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1,000; 10,000 and over, $1.00 per 1,000. Terms: Cash with order; or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 25 acres on South Carolina sea coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 pounds per 1,000, and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut-rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

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Taking Out Christianity.

Norah had a "model village," and she never tired of setting it up.

"What kind of a town is that, Norah?" asked her father. "Is it a Christian or a heathen town?"

"Oh, a Christian town," Norah answered, quickly.

"Suppose we make it a heathen town?" her father suggested. "What must we take out?"

"The church," said Norah, setting it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go; there are no public schools in heathen lands. Take the public library, too," her father directed.

"Anything else?" Norah asked, sadly.

"Isn't there a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Norah, very soberly.

"Yes, and that Orphan's Home at the other end of town."

"Why, father," Norah exclaimed, "there is not a good thing left! I wouldn't live in such a town for anything! Does knowing about Jesus make all that difference?"—Selected.

How Sego Learned to Think.

There are two little boys at our fireside who always ask when told a story, "Is it true?" As I think you may be like them, I will tell you in the beginning that this is a true story. It was told me by an old missionary who had spent a quarter of a century in Africa. When this good man entered upon his field of labor, he found the people living in great idleness. They were slow of motion, slow of speech, and sluggish in mind. One of the first men he met was named Sego, but the missionary could not interest him in the wondrous story of a Savior's love. Sego did not want to think; he did not want anything. He was perfectly content with himself and everything around him. But the missionary must have a house for himself and family, and he asked Sego to aid him in building it.

"Why do you make it such a queer shape?" Sego asked when he saw the square corners. "Houses ought to be round. Then the fire can be exactly in the middle, and when I crawl into my hut through the little round door, on cool nights or rainy days, I can lie down without turning around. Thus my head will be toward the fire, but in this queer shaped house you will always have to think before you lie down. What do you want with such a high door? and why are there so many holes?" By holes Sego meant windows.

The missionary was very glad to hear Sego ask so many questions. He answered them in a way that would make Sego himself begin to think. One day the missionary sent him with a note to a friend at another mission station. "But why don't you tell me what to say?" Sego asked.

"The paper will say to my friend what I want said," replied the missionary.

Sego looked his astonishment; then hurried away, carefully guarding the wondrous bit of paper. The missionary's friend gave Sego some books to carry back. "Did that paper tell you to give me these?" asked Sego.

"These words and letters here tell me so," was the reply.

"Could I learn to make these words and read them off like you do?"

"Certainly you could."

These words filled Sego with such intense desire that he returned to the mission eager to begin learning in the very books which had been presented to him in vain. He was so anxious to learn that he made rapid advancement, and was soon able to read for himself the sweet story of God's love. Now he began to want many things. He wanted a suit of clothes like the missionary wore; he wanted a square house with holes in it, so that he could sit down and read; he wanted his wife and children to sit down and learn to read too; and he wanted everybody in his village to live better lives. Thus Sego's thinking brought to pass wondrous results.—Selected.

Are You a Cucumber Boy?

"When I was a little boy," writes an old gentleman, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that I knew it was not possible for the cucumber to have passed through the neck of the bottle. So I wondered and wondered how it got there. One day, out in the garden, I came upon a bottle slipped over a little green cucumber that was still on the vine, and then I understood. The cucumber that had been given to me had grown in the bottle. I often see men with bad habits, such as I wonder any strong, sensible man could form, and then I think that likely they grew into them when they were young and cannot now slip out of them, just as the cucumber that had grown in the bottle could not slip out again. I hope no one of my little readers will ever be a cucumber boy, letting bad habits grow while he is young that will become so large and strong by the time he is a man he cannot rid himself of them. Remember the story of the little green cucumber, and don't, don't give these habits the least chance to grow while you are young. Mind! if ever once they slip in, they will begin to grow right away.—Selected.

The Light Blind Jennie Sees.

A few doors from the chapel an alley sets into the block. We halted at the mouth of it. "Come in," said Mr. Devins, "and wish Blind Jennie a merry Christmas."

We went in in single file; there was not room for two. As we climbed the creaking stairs of the rear tenement, a chorus of children's shrill voices burst into song somewhere above. "It is her class," said the pastor of Hope Chapel, as he stopped on the landing. "They are all kinds. We never could hope to reach them. Jennie can. They fetch her the papers given out in the Sunday-school and read to her what is printed under the pictures, and she tells them the story of it. There is nothing Jennie doesn't know about the Bible."

The door opened upon a low-ceiled room, where the evening shades lay deep. The red glow from the kitchen stove discovered a jam of children, young girls mostly, perched on the table, the chairs, in one another's laps, or squatting on the floor; in the midst of them a little old woman with heavily veiled face and wan, wrinkled hands folded in her lap. The singing ceased as we stepped across the threshold. "Be welcome," piped a harsh voice with a singular note of cheerfulness in it. "Whose step is that with you, pastor? I don't know it. He is welcome in Jennie's house." The girls moved up to make room.

"Jennie has not seen since she was a child," said the clergyman gently, "but she knows a friend without it. Some day she shall see the great Friend in His glory, and then she shall be Blind Jennie no more."

The little woman raised the veil from a face shockingly disfigured touched the eyeless sockets. "Some day," she repeated, "Jennie shall see. Not long now—not long!" Her pastor patted her hand. The silence of the dark room was broken by Blind Jennie's voice, rising cracked and quivering:

"Alas! and did my Saviour bleed?"

The shrill chorus burst in:

"It was there by faith I received my sight
And now I am happy all the day."

—Jacob A. Riis.

DANGEROUS COLDS, HEAVY COUGHS, Speedily Cured by Allen's Lung Balsam

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WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

EUREKA.
Eureka Springs, Ark., March 15, 1904.
Enclosed find 50 cts. for box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was cancer. I send for another box. It is the only remedy I ever had that did any good.
Mrs. W. R. Penn.
Unexcelled for all skin diseases. All druggists, or postpaid from the manufacturer at 50 cts. per box.
J. T. Shuptrine, Savannah, Ga.

THE LARGEST SALE OF ANY ONE BRAND IN THE UNITED STATES
Sauer's
BEST BY TEST.
AT YOUR GROCER.
10c and 25c.

Administrator's Notice.

Having qualified as administrator of the estate of Bunnie P. Mangum, late of Wake county, this is to notify those having claims against his estate, to present them to the undersigned on or before January 11, 1906, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

WM J. BAILEY,
Administrator.
NEUSE, N. C., R. F. D., No. 1.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

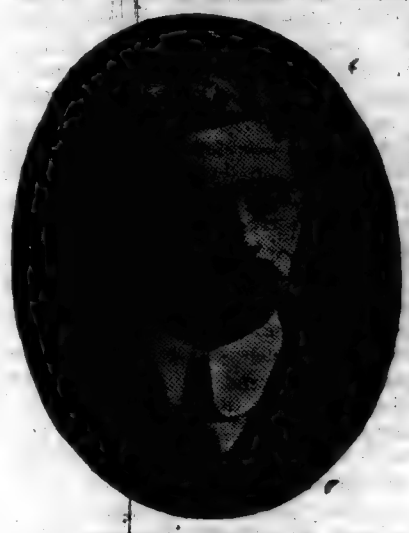
Baptist Quarterlies 2 cts. each.

Teachers' Bibles

$1.25. Indexed, $1.50, postpaid. We do not sell this book for less in any quantity.

Send for prices of anything needed. We carry largest stock of Church and Sunday-school supplies in the State.

Alfred Williams & Co.,
RALEIGH, N. C.



The Biggs Treatment

Under this treatment the patient is cured by natural agencies. No medicines are used. The Biggs Treatment embraces everything that is curative nothing that impairs or destroys vitality.

Hundreds of sick people have been restored to health by this method. Many of them had been pronounced "incurable," but, nevertheless, they are now well. If you are interested in the cure of disease, write me for free literature which explains my method. I will also send numerous testimonials from well-known people whom I have cured. Do not postpone the matter—you may forget it. Write to-day.

ANDREW C. BIGGS,
228 E. Washington St.,
GREENSBORO, N. C.

EVERY PURCHASE

Must Be Satisfactory!

S. W. P.
THE BEST PAINT.
Buck's
THE BEST STOVES.
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THOS. H. BRIGGS & SONS
RALEIGH, N. C.
THE BEST PLACE TO BUY.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.
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Acknowledgments.

February 15, 1905.

State Missions.—Ninth Avenue, Charlotte, $16.00; First church, Greensboro, 1.10; Shady Grove, Central Union, .50; Brown's Creek, Central Union, .50; Summerfield, 2.42; W. M. S., First church, New Bern, 12.85; Elam, W. Chowan, 3.17; Clyde, 7.56. Total this week, $44.10. Previously reported, $2,643.10. Total this year, $2,687.20.

Foreign Missions.—Cedar Creek Union, $5.00; Hominy, 2.50; Beaver Dam, 12.33; First church, Asheville, 84.65; W. M. S., First church, Asheville, (Xmas), 43.90; W. M. S., First church, Asheville, 26.55; First church, Greensboro, 38.42; W. M. S., Ansonville, (Xmas), 1.00; W. M. S., Ansonville, .65; Cameron, 6.20; W. M. S., Leaksville, Pilot Mt., (Xmas), 1.25; Lower Lights, Leaksville, Pilot Mt. (Xmas), 2.00; Sunbeams, Murfreesboro, W. Chowan (Xmas), 3.73; Sunbeams, Smyrna, C. F. & Col. (Xmas), 2.00; Sunbeams, Smyrna, C. F. and Col., 2.10; Shady Grove, Central Union, .50; Brown's Creek, Central Union, .50; Galeed, Central Union, 15.17; Hickory Grove, Central Union, 5.65; Love's Grove, Central Union, 1.00; Sandy Grove, Central Union, 4.78; Abbottsburg, Central Union, 3.31; Centre Road, Central Union, 1.76; Union collection, Central Union, 4.57; Ballards Bridge, Chowan, 5.85; S. S., Reynoldson, (Japan), 5.15; Williamston, Tar River, 16.00; Laurel Branch, French Broad, 3.00; Elam, W. Chowan, 2.15; Clyde, 16.52. Total this week, $323.19. Previously reported, $971.79. Total this year, $1,294.98.

Home Missions.—First church, Greensboro, $.75; Shady Grove, Central Union, .80; Brown's Creek, Central Union, .50; Galeed, Central Union, 15.57; Zion Hill, Central Union, .95; Love's Grove, Central Union, 1.00; Mill Creek, Flat River, 25.00; Griffins X Roads, Columbus Union, 3.10; Clyde, 6.68. Total this week, $54.35. Previously reported, $354.72. Total this year, $409.07.

Education.—Reynoldson, Chowan, $10.00; Spring Branch, Columbus Union, 1.10; Clyde, 4.02. Total this week, $15.12. Previously reported, $122.77. Total this year, $137.89.

Ministerial Relief.—Cedar Creek Union, $4.50; Galeed, Central Union, 10.10; Hickory Grove, Central Union, 2.30; Hickory, So. Fork, 12.00; Spring Branch, Columbus Union, 2.00. Total this week, $30.90. Previously reported, $232.54. Total this year, $263.44.

Total reported for all objects this week	$467.66
Previously reported for all objects	4,688.02
Total reported for all objects this year	5,155.68

WALTERS DURHAM,
Treas. Baptist State Con.

Current History.

Review of the General Assembly.

The absorbing subjects in the General Assembly last week were Divorce, in the House, and Temperance, in the Senate; subjects that indicate quite a moral revival in the Commonwealth. The House postponed the consideration of the Divorce reforms until Tuesday, February 14—St. Valentine's Day, the mating day, of all the days in the year to talk about divorce! And so the discussion of the Ward bill in the Senate became the all-absorbing subject.

The debate was the ablest that we have heard in two sessions of the Assembly, far surpassing the discussion of the Watts Act two years ago. The opposition was intense, and three of the speakers gave way to their feelings, but their offenses were not serious and may easily be overlooked. When Senator Fleming alleged bad faith, when Senator Empie drifted into personalities, when Senators Stubbs and Williams preached the funeral of the Democratic party, the latter actually declaring that he would repudiate the supporters of the Ward bill when the next campaign came on.—when these gentlemen did these things we all recognized that their opposition to temperance had carried them to a point of intemperance. Mr. Gilliam, always displays ability in his speeches, and, moreover, he utters himself with courtesy, managing, as a gentleman should, to do so without in the least detracting from the force of his argument. But he raised a dangerous point, that of the obligation to reimburse distillers (and, we take it, bar-keepers) put out of business by temperance movements and measures. If we are not mistaken, an agitation in this behalf would carry the State for prohibition very shortly.

The support of the bill was magnificent. Very rarely does a Senate debate win votes; but this one did. Senator Ward, from whose support the bill takes its name, managed his cause with fine judgment. He owes much to his fellow-Senators; but, on the other hand, they recognize that all in all he was the most suitable man to advance this bill: clear-headed, conservative, clean-handed and popular; no one could charge fanaticism against him, there was no danger that he would carry his cause to embarrassing lengths, and, on the other hand, he was fitted to bring to it strength from every direction. He defended the bill skilfully and presented its merits with fine effect.

Senator Long who had introduced a bill of the same tenor deserves praise for withdrawing his bill in the interest of the Ward bill, thus insuring unity amongst the temperance forces; and he followed this action with an earnest day-in and day-out support of the Ward bill that is beyond praise. He also made a strong speech.

Senator Scales, whose standing as a leader in North Carolina grows more secure with every year, displayed many of the best qualities of the debater. He riddled the position, especially the temperance pretensions, of the opposition; and made point after point in behalf of the merits of the bill. He was first, we believe, to arouse the galleries and lobbies to spontaneous applause.

Capt. Thomas W. Mason brought the discussion to a climax with a ten-minute speech that had more power in it than any short speech we ever heard. His venerable form was one element; there is about him all the marks of character, of nobleness, of chivalry; better still when he speaks a whole life gives tongue, a whole, long, true life; and, as if this were not sufficient, he has the orator's voice, the orator's style, and the orator's power to find the heart of a matter. Two points that he made will not soon be forgotten: One that the Democratic party must stand for Education and Temperance; the other that morality will not make progress by standing still. His defense of himself for voting against Mr. Williams' interest was pathetic and powerful.

The other speakers were Messrs. Hector McLean (who always talks with great earnestness for temperance), Senator Webb, who in explaining his vote went to the heart of the matter, namely that unless this bill should be enacted there would be no end to the complaints from small towns; Senator Vann, whose brief tribute to Senator Mason did himself great honor, and whose great conservatism made his vote doubly significant; and Senator Wright, whose positions on moral questions have been uniformly worthy of a Christian gentleman.

The following is a list of the voters for and against the bill:

Those voting in the affirmative were: Senators Alexander, Arendell, Boddie, Bragaw, Everett, Foushee, Long of Iredell, Long of Person, Mason of Gaston, Mason of Northampton, McCuloch, McLean, Moore, Odell, Scales, Stringfield, Thorne, Turner, Turrentine, Vann, Ward, Watkins, Webb, Wright, Zollicoffer—25.

Those voting in the negative were: Senators Aaron, Bryan, Burton, Cox Senators Aaron, Bryan, Burton, Coxe, Crisp, Eller, Empie, Fleming, Gilliam, Grady, Miller, Ricks, Sinclair, Somers, Stubbs, Williams—16.

The bill now comes up in the House. It will require every ounce of temperance influence in North Carolina to carry it through.

* * *

The one other matter of importance was the communication from the Governor on the subject of the judgment of South Dakota against North Carolina in the matter of the bonds of the well-known compromise issue. The Governor calls upon the General Assembly to take action, to do one of three things, namely (1) compromise; (2) pay; (3) let the stock be sold as ordered by the court. The third will amount to disgrace. We hope the General Assembly will face this serious situation courageously. A resolution has been offered to appoint a commission to advise the General Assembly on this matter. It is a great pity that the body is hampered by a resolution rushed through the Democratic Convention which practically would bind the Assembly to do nothing.

* * *

Senator Webb has introduced a bill calling for a $500,000 bond issue; to improve the capitol and meet other needs. Every year the demands of the State's institutions, charitable and educational, threaten to bankrupt the treasury; and a bond issue is suggested. There is no doubt that sooner or later we shall have a bond issue. But a $500,000 bond issue would cost more than it is worth. Five or ten million dollars for permanent improvements would bring to pass some things that would justify the bonds before the people. We shall come to something like that after a little.

HEALTH IS YOUR HERITAGE.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from Catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you, and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine), that they are willing to send, free and prepaid, to any reader of the Biblical Recorder a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer, and write to-day to the Vernal Remedy Company, Le Roy, N. Y.

Simmons and Overman Vote.

North Carolina will be glad to know that in voting for Statehood of Indian Territory and Oklahoma, Messrs. Simmons and Overman voted for an amendment enacting prohibition in Indian Territory for twenty-one years.

The gentlemen who so earnestly protest against the Democratic Party making a temperance record are getting more lonesome every day.

Tobacco Heart.

Below is a Simple Test That Will Show You Absolutely Sure If You Have Tobacco Heart.

Thousands Die From Tobacco Heart Every Year.

A simple, sure test will tell you if you have tobacco heart: Count your pulse in the morning before you have used tobacco in any form; then take a chew or light a cigar; chew vigorously or smoke the cigar steadily for 10 minutes; count the pulse again. The pulse will be 10 or 15 beats more per minute if you have tobacco heart. This test is unfailing.

Tobacco injures the heart numbs the nerves and brain, stagnates the blood, dims the eyes, destroys the complexion, ulcerates the stomach and weakens the kidneys, causing in many cases fluttering palpitation, shortness of breath, numbness or pain in the left side, in the arm or under the shoulder blade, fainting spells dizziness hungry or weak spells, spots before the eyes, sudden starting in sleep, choaking sensation in throat, oppressed feeling in chest, cold hands and feet pain when lying on left side, dropsy, swelling of the feet and ankles.

Why continue to use this dangerous weed when it is so easy to quit? A new discovery has been made by a celebrated Cincinnati chemist that is odorless and tasteless. Ladies can give it safely in tea, coffee, milk or any kind of food, and quickly cure the patient without his knowledge. Send your name and address for a free trial package sent by mail in plain wrapper, together with hundreds of testimonials from grateful people who have been cured. This new discovery cures tobacco habit in every form. Write to-day to Rogers Drug & Chemical Co., 208 Fifth and Race Sts., Cincinnati, Ohio, and they will gladly send the free package by return mail.

We Want

The address of every reader of this paper, man or woman, that is interested in canning fruits and vegetables for home or market purposes. We can help you.

RANEY CANNER CO.,
CHAPEL HILL, N. C.

Notice to Creditors.

Having qualified as administrator of the last will and testament of J. H. Alford, late of Wake County, this is to notify those having claims against the estate to present them to me on or before January 15, 1906, or this notice will be plead in bar of their recovery.

W. N. JONES, Executor.
RALEIGH, N. C.

Dobbin & Ferrall

AT TUCKER'S STORE
123 and 125 Fayetteville St.,
RALEIGH, N. C.

Rough Silks for Spring

"RAJAH"

The leading Oriental, Hand-woven Rough Silk, so much in vogue this season—all shades—30 inches wide, $1.25 per yard.

"BURLINGHAM"

Somewhat more like Russia Crash, yet soft as kid—27 inches wide, $1.75 per yard—spring weights.

Shall We Mail Samples?

Dobbin & Ferrall.

Railway Accidents.

Mr. Ellery Sedgwick has prepared for Leslie's Monthly a chart showing the annual number of deaths from railway accidents in the United States for the past fifteen years. Such casualties for 1904 were: Killed, 3,787; injured, 51,343. A deplorable feature of this objective exhibit is that the ratio of casualties has increased year by year more rapidly than the mileage of the railroads. The killed are mostly employees—engine drivers, firemen, mail clerks, and express messengers especially, all of whom are kept by their duties near the forward end of the train.—Ex.

* * *

Russia.

The news from Russia is all in the nature of aftermath.

The war situation remains unchanged. The Japanese report having buried 2,000 Russian dead since the engagement of the last of January. There are rumors that Russia is more inclined to peace, but, of course, they cannot be substantiated.

The Czar has restored order at St. Petersburg, and the Warsaw strikers seem to be unable to gather great force. The Czar said to the son of Tolstoi last week that he intends as soon as possible to give the people a representative government—probably based on property rather than popular suffrage. This would be a great step in advance of present conditions.

* * *

Santo Domingo.

The island republic of Santo Domingo having failed to attain peace or prosperity, and being a territory that the United States must control if any power does, there is in negotiation between that country and the United States a protocol whereby this Nation assumes virtual charge of this outlying government. The new relation of the two governments is not to be annexation but a friendly protectorate. Nor is San Domingo given to us, nor do we buy it; but in return for our service as a Dominican receiver we may acquire the use of a coaling station on Samana Bay. Taking charge of the customs the United States will reserve 55 per cent for collection and the payment of accumulated Dominican indebtedness. The republic's debt is $32,280,000, of which European bondholders claim $7,000,000. To make Santo Domingo a going proposition the United States will do all possible to promote the welfare and progress of our constructive dependency. Santo Domingo's foreign trade amounts to between $8,000,000 and $9,000,000 a year, exports nearly doubling imports. It is generally rumored that this action is significant of the intention of the United States to assume guardianship over the affairs of the nations of Central and South America.

* * *

Items.

The National House of Representatives has passed the bill authorizing the Commerce Commission to regulate freight rates.

One of the members of the North Carolina General Assembly died last week, Dr. Phipps, of Watauga. He was an excellent man. A colleague informs us that in his last hours he prayed earnestly for the passage of his bill for compulsory education in his county.

The worst storm since 1886 has fallen upon our entire country east of the Rocky Mountains. For ten days it has had North Carolina in its grip, and on Monday it is snowing again at Raleigh. The storm reaches from New England to Florida on the East and over the inland from the Dakotas to Texas. In the West many cattle are perishing. In the South much fruit has been lost.

A Word About Kinston Church.

It will soon be three years since I came to Kinston. My relations with the church here has been exceedingly pleasant. When I entered upon the pastorate of Kinston church I found many noble people ready to stand by the new pastor in every good work. The bond of love and sympathy that binds together a pastor and his people has grown very strong during the months and years since I first knew these people. I have received nothing but kindness at their hands. Their appreciation of what I have tried to do has been abundant. The kind words of the ministers of the several churches and of many of the citizens of the town at the farewell service will linger with me as long as I live.

We can safely say the church has made progress since we came to Kinston. While this is true, we were not able to realize some things upon which we had set our heart. The church has been burdened with a debt for some years. This has greatly taxed many of the members, yet they have responded nobly to calls from the many departments of our work. We have been able to reduce the debt upon the church until it need no longer be a burden. Already the members are talking about the dedication service which they hope will take place in the near future.

Numerical growth is not so marked in this section as it is in many other parts of our State. The larger part of the people in and around Kinston believe in immersion, but such a large per cent of them are not of the Missionary Baptist type. But, it seems to me, we have great reason to be encouraged. With the excellent school at Winterville and the increasing missionary spirit of the churches in the Neuse Association as is seen in the enlarged contributions from the First church, Goldsboro, and Kinston church in recent years, we can speak with confidence and hope about our work in this part of the State.

I leave tomorrow for my new field. For some days I sought the guidance of the Spirit before I decided to take this step. It is not easy to separate from those you love so dearly. I do not know who will be my successor at Kinston. I hope the Lord will direct this church in their efforts to secure a pastor. The man who comes to take up this work will find many as noble and faithful people as can be found anywhere.

"Finally, brethren, farewell."

Sincerely,

GEO. N. COWAN.

Kinston, N. C., Feb. 9, 1905.

THE OTTARAY SANATORIUM.

For the treatment of Alcohol and Drug Addictions and Neurasthenia. A Branch of the James Sanatorium, Memphis, Tenn.

Have you not been looking for a Private Sanatorium where you could enjoy all the comforts of a refined home and be made happy, comfortable and contented?

And would you not prefer to have as your physician a man like Dr. Melton whose twelve years of experience have won for him the reputation of being one of the ablest and best posted physicians in the treatment of Morphinism and Alcholism in the Southern States?

And further, would you not prefer to go to the clear sunlight, pure air and invigorating climate of

The Land of the Sky,

and fight your way back to health in that magically strength-inspiring atmosphere where nature is herself a nurse?

If So Write Dr. W. C. Melton, Supt., No. 74 Main Street, Asheville, N. C.

He will send you a full description of such a Sanatorium and quote you prices for treatment and board. You will be glad later that you wrote him.

When writing advertisers, mention this paper.

CURE YOUR OWN KIDNEY and Bladder Disease at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

Linens at Reduced Prices

We Can Only Quote a Few Specimen Values and Prices.

Write us for full information. You'll find the sale to be of the utmost importance to you.

TABLE DAMASK, 58 inches wide, full bleached, extra heavy—21c. Yard.

Full Bleached Linen Damask.

50c. grade for 49c. yard
75c. grade for 59c. yard
$1.00 grade for 75c. yard
$1.25 grade for $1.05 yard

GERMAN LINEN NAPKINS, $1.25 dozen, reduced from $2.50. Heavy, Silver bleached, Embossed dinner size.

LINEN CAMBRIC, 1yard wide, 29c. yard usually sells at 40c.

ALL LINEN SHEETING, 90 inches wide, 79c. yard, reduced from $1.00.

MILLER & RHOADS

Richmond, Va.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by Jack Howell and wife, recorded in book No. 163, at page 606, in Register of Deeds office of Wake County, N. C., I will, on Saturday, the 4th day of March, 1905, offer for sale and sell to the highest bidder, for cash, at the court house door in Raleigh, at 12 o'clock m., that lot, with two room cottage thereon, located and situate on the southside of East Worth Street in the southeastern portion of the city of Raleigh, being lot No. 39 in Shaffer's plot No. 3 in the division of the J. W. B. Watson lands, which plot is recorded in book of maps 1885 at page 27 in Register of Deeds office of Wake County, and the same lot which B. F. Montague, Trustee, and A. H. Green, Executor of J. W. B. Watson, conveyed to Jack Howell February 18, 1898, by deed recorded in book No. 166 at page 615 in said Register's office, and more fully described as follows: Beginning at a stake on the south side of East Worth Street, being the N. E. corner of lot No. 38 of said plot, said stake being 60 feet east of East Street, and runs thence south along the east line of lot No. 38, 100 feet to the north line of lot 42, thence east, along the north line of 42, 60 feet to a stake S. W. corner of lot 40, thence north with west line of lot 40, 100 feet to Worth Street, thence west along the southern line of Worth Street, 60 feet to the beginning. For full description of said lot see mortgage above referred to.

This 31st day of January, 1905.

E. P. MAYNARD,
Mortgagee.

SPECIAL RATES TO WASHINGTON, D. C., BY S. A. L. RAILWAY.

Account of the President's inauguration March 4th, the Seaboard announces a rate of one fare plus 25 cents from all points on its line to Washington and return. Tickets will be sold March 2-3, final limit March 8th, with the privilege of extension to March 18th, upon payment of fee of one dollar. For military companies and brass bands, one cent per mile per capita for 25 or more on one ticket.

CHAS. H. GATTIS, T. P. A.,
Raleigh, N. C.

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Endorsed by business men from Me. to Cal. Our diploma represents in business what Yale's and Harvard's represent in literary circles.

POSITIONS. Written contract given to secure position or to refund money; or may contract to pay tuition out of salary. Over 6,000 students each year. No vacation; enter any time. DAY and NIGHT session. SPECIAL rate if you call or write SOON for "Proposition B." Catalog FREE. We teach BY MAIL successfully or REFUND money.

TAKE A GUESS

On the number of parts (individual pieces) in a Stieff, or a Shaw, or a Kholer Piano. For 50 nearest guesses on each piano we will issue a coupon which will entitle you to a receipt of $25.00 payment on any piano you may select when you are ready to buy. Guesses will be received in Charlotte office not later than April 1, 1905, date of our removal. Watch for our next ad.

Chas. M Stieff,

Manufacturer of the Piano with the sweet tone.

SOUTHERN WAREROOMS,
211-213 North Tryon St.,
CHARLOTTE, N. C.
C. H. WILMOTH, Mgr.

Atlantic & North Carolina R. R.

(Howland Improvement Company Lessee.)

Schedule in effect February 5, 1905.

EAST-BOUND.

Station.	No. 2.	No. 4.
Leave Goldsboro	3.45 p. m.	8.00 a. m.
" LaGrange	4.16 "	8.32 "
" Kinston	4.40 "	8.55 "
" Dover	5.02 "	9.14 "
" Cove	5.16 "	9.27 "
" Tuscarora	5.26 "	9.37 "
Arrive New Bern	5.45 "	10.00 "

Station.		No. 7 (Accom.)
Leave New Berne	5.55 p. m.	12.30 p. m.
" Riverdale	6.18 "	1.12 "
" Havelock	6.34 "	1.48 "
" Newport	6.50 "	2.09 "
Arrive Morehead City	7.13 "	2.55 "

WESTBOUND.

Station.	No. 4.	No. 6. (Accom.)
Leave Morehead City	7.40 a. m.	8.30 a. m.
" Newport	8.11 "	8.54 "
" Havelock	8.27 "	7.08 "
" Riverdale	8.42 "	7.23 "
Arrive New Bern	9.00 "	8.05 "

Station.		No. 6
Leave New Bern	9.15 a. m.	6.10 p. m.
" Tuscarora	9.27 "	6.22 "
" Cove	9.40 "	6.44 "
" Dover	10.03 "	6.55 "
" Kinston	10.27 "	7.20 "
" LaGrange	10.51 "	7.42 "
Arrive Goldsboro	11.20 "	8.10 "

Trains 2, 4, 5 and 6 run daily.
Trains 7 and 8 run daily except Sunday.
CONNECTIONS.—At Goldsboro, with Southern Railway and Atlantic Coast Line. At Kinston and Newbern, with Atlantic Coast Line.

E. P. POWELL, General Manager.
E. A. NEIL, Traffic Manager, Goldsboro, N. C.

Temperance.

Prohibition in Goldsboro.

Some of the great beneficial results expected by prohibitionists have been attained, while the calamities so confidently prophesied of, at the time, by the liquor interests have failed to come to pass. The wives and children of laboring men who formerly spent their earnings in bar-rooms have been fed, and clothed, and sheltered, as never before in their lives. Men who at the beginning of 1904 were "soaking" their entire earnings in the bars are now accumulating property. Drunkenness and profanity, formerly so prevalent, have departed from our streets. It is just as safe now for ladies to traverse the great throngs of people who crowd our streets on Saturdays as it is for them to pass on any other day. As to the effect of prohibition on business, one of the most energetic of our prohibition leaders, one of the few most thoroughly despised by the anti-prohibitionists, a merchant, has just closed the most successful year's business he has ever done, and he has been in business in Goldsboro for a number of years. In fact, no business, except the liquor business and branches allied thereto, such as the fellow who sells a drunken man a three dollar suit of clothes for fifteen dollars, or who swaps him a blind horse for one with two good eyes, and receives a bale of cotton to boot, has suffered, or is suffering, in Goldsboro on account of prohibition. On the other hand, vice and crime have been diminished and decency and order stimulated thereby.—Goldsboro Cor. Christian Advocate.

An Anti-Jug Law.

INTRODUCED BY MR. YOUNG, OF ASHE.

The General Assembly of North Carolina do enact:

Section 1.—That it shall be unlawful for any person, Corporation, Railroad Company, Express Company, Steamboat Company, Public Company or Common Carrier to transport, carry or convey, ship consign or deliver any barrel, package, jug, case, keg, box or other package containing spirituous, malt or vinous liquors of any description by whatever name known from any point, place landing, station or depot within the State of North Carolina, except as hereinafter permitted in this act, and in the maner hereinafter set forth.

Sec. 2. That if any corporation, railroad company, express company, steamboat company, or other common carrier, shall receive any barrel, package, jug, case, keg, box, or other package which from inspection, mark, label or otherwise appears to contain any spirituous, vinous or malt liquor, or which they or their agents have reason to believe does contain any spirituous, vinous or malt liquors from any person, firm, corporation, railroad company, express company, steamboat company or other common carrier outside the State of North Carolina or in transit shipped, addressed, consigned or to be conveyed and delivered to any person, firm, agent or otherwise, within the said State of North Carolina, such corporation, railroad company, express company, steamboat company or other common carrier shall stop and detain any such barrel, package, jug, case, keg, box or other package containing spirituous, vinous or malt liquors at the first station, depot, landing or agency of such corporation, railroad company, express company, steamboat company or other common carrier located and being within the State of North Carolina, and shall notify such person, firm, corporation, consignee or other party to whom such barrel, package, jug, case, keg, or other package containing spirituous, vinous or malt liquor has been shipped, addressed, consigned or to be delivered of the place and cause of detention, and if such person, firm, corporation, consignee or other person does not appear in person and receive such barrel, package, jug, case, keg, box or other package within thirty days from the mailing of such notice, the said barrel, package, jug, case, box or other package shall be sold at public auction to the highest bidder at the place of detention by the said person, corporation, railroad, express, steamboat companies or common carrier, and the proceeds of such sale shall be and remain the property of said corporation, person, railroad, express steamboat companies or common carrier.

Sec. 3. That the carrying out and enforcement of any of the provisions of this Act by any person, corporation, company, or common carrier, within this State, shall not constitute a cause of civil action against any such person, corporation, company or common carrier in any court in North Carolina.

Sec. 4. That no person, corporation, railroad company, express company, steamboat company or other common carrier shall be liable for or suffer any recovery in any civil action or suit for costs or damages, or otherwise, or in any manner, for any amount whatsoever for carrying out the provisions of this Act and no judgment shall be obtained or valid against any such person, corporation, company or common carrier for carrying out and enforcing the provisions of this Act.

Sec. 5. That any person, company, corporation, or common carrier, who shall violate any of the provisions of this Act, shall pay a fine of five hundred dollars for each offense or be imprisoned in the discretion of the Court.

Sec. 5. That all laws and clauses of laws in conflict with this Act are hereby repealed.

Sec. 7. That this Act shall be in force July 1, 1905, after its ratification.

Liquor in Politics.

Asheville.—Every county candidate, Democrat and Republican, at the November election will be summoned before the grand jury of the Superior Court which meets here February 6. There will also be summoned before the grand jury the county chairmen of the two political parties, and the saloon men and distillers of Asheville. This array of witnesses will be asked to tell the grand jury about alleged use of liquor in the last campaign for the purpose of influencing votes. The action of the solicitor of the Superior Court is the result of a charge made by a local distiller that he had on file orders for 600 gallons of whiskey he had supplied to the Democratic committee for campaign purposes. In return for the liquor furnished, the distiller alleges that he was promised "protection" as far as anti-liquor legislation in the State Legislature was concerned.—Asheville Cor. Charlotte Observer.

A Chained Giant.

The Ram's Horn of January 28 has a striking frontispiece, entitled "A Chained Giant." "Public Opinion," a stalwart man, armed with the sinuous whip of the "Law," is straining at the chain of "Politics." He is trying to reach the saloon keeper who is serenely smoking a cigar in his doorway, his smug, pig-like face wearing a look of self-satisfaction and security. Under the picture is the legend, "But the chain is about worn out and cannot hold him much longer." With all the forces of religion, education, business and government pulling at the chain, it certainly cannot hold much longer, and then the saloon, "that institution which is the harbor and protector and sponsor of everything bad," will be whipped out of every community by public opinion armed with the law.—Baptist and Reflector.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last smyptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing catarrhal deafness, ashma, brochitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, ninety Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

SPECIAL RATES WASHINGTON, D. C., PRESIDENTIAL INAUGURATION CEREMONIES, 4TH MARCH, 1905.

On account of above occasion the Southern Railway will sell low rate round trip tickets to Washington.

For individuals rate of one first-class fare plus 25 cents for round trip.

For military companies and brass bands (20 or more on one ticket) one cent per mile in each direction, plus arbitraries.

Tickets on sale March 2 and 3, with final limit March 8, 1905, except an extension of limit can be obtained so as to leave Washington not later than March 15th, by depositing ticket with Joint Agent and on payment of a fee of $1.00.

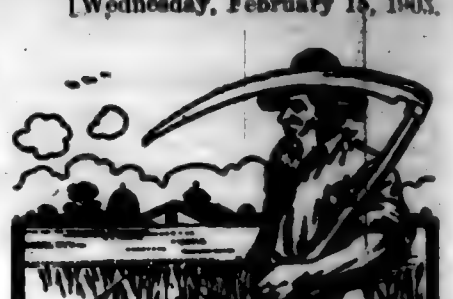
Two elegant trains each way every day. You might as well enjoy the best. For further particulars, Pullman reservations, etc., call on any Agent Southern Railway or address,

T. E. GREEN, C. T. A.,
Raleigh, N. C.

Wanted Agents,

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary. Write for particulars at once.

W. T. HOOD & CO.,
Old Dominion Nurseries, RICHMOND, VA.
Mention this paper.



Your Wheat Crop

or any other crop under the sun, which you will plant will be a large, fine one if you give new life to your land by using

Virginia-Carolina Fertilizers.

They are skilfully made, of the purest materials, best ammoniates procurable, and the highest grade phosphates, months before they are shipped in brand-new bags! The goods will reach you in good, dry, mechanical condition! Our guaranteed analysis is often exceeded. If your dealer cannot supply you, write us at the city nearest you, and we will see that you are furnished.

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CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

CLINARD — CRIDDLEBAUGH.—On January 24, 1905, at High Point, N. C., Mr. Clay H. Clinard to Mrs. Cordelia Criddlebaugh, Rev. Thos. Carrick officiating.

COOK—CHEVES.—Mr. M. L. Cook, of Williamston, to Miss Kiva Cheves, of Sutton, Franklin County, January 31st, Rev. J. M. Duke officiating.

Obituaries.

WILSON.—On the 26th day of December, 1904, Sister Mary M. Wilson passed from the scenes of earth to the home above, in the 70th year of her age. She was the loving and faithful companion of Rev. John C. Wilson who, for many years, did very efficient service as pastor in the Raleigh, Sandy Creek and Mt. Zion Associations. It is remembered by those who knew him that Brother Wilson died ten years ago last July.

Brother and Sister Wilson were companions in the service of God, serving their generation from 1846 until the death of Brother Wilson.

Quiet cheerfulness, resulting from faith in, and faithfulness to, God, characterized their lives. They commanded, without an effort, the confidence, respect and love of those who knew them. They leave behind them a son, Bro. Seaton Wilson, of High Point, and Sister L. W. Griffin, who lives near Bynum. These mourn, but not as those who have no hope.

The remains of Brother and Sister Wilson lie side by side in the cemetery at Mt. Gilead church, awaiting the day longed for.

JOHN C. HOCUTT.

Chapel Hill, N. C., Feb. 7, 1905.

DUNNING.—After a continued illness, Sister Sallie Dunning, of Aulander, fell on sleep January 29, 1905, in the eighty-third year of her age. Deceased was a member of Connaritsa Baptist church for a long time. She leaves an aged husband, several children and grandchildren, to mourn her death. She was resigned and ready for death, and we believe she is now where the words of the text selected by herself indicated: "Where the wicked cease from troubling, and the weary be at rest."

W. L. BRITT.

Aulander, N. C., Feb. 3, 1905.

FRAYSER.—Died at his home at Pt. Caswell, N. C., December 23, 1904, Bro. R. Beverly Frayser.

He was born September 23, 1821, in New Kent County, Va.

After leaving the high school he was a student at Columbia College, Washington, D. C.

He was a teacher during his young days, but early in life he began the practice of law. Coming to North Carolina in the spring of 1867, he continued the practice of law until a few years ago when feeble health compelled him to retire.

He was a man of much intellect, of great information, of warm heart, and devoted affections, yet had a child-like faith in the Redeemer, and a profound admiration for the Word of God, of which he was a close student.

He was not perfect, he had his faults and peculiarities, but they were the faults of a nature that looked for the perfect.

Brother Frayser scorned what was mean and low in anyone. Pure in morals, temperate in habits, sincere in convictions, he could not always make allowance for low morals, drunkenness and vice.

He professed religion in 1857, and joined the Disciples. There being no organization of the Disciples at Pt. Caswell, he attended the Baptist church, and many times his intelligent face and warm heart helped the writer to preach.

He leaves a wife, three daughters and one son, also one brother and one sister.

He left behind him no treasures of silver and gold, but a better heritage—an example of pure and high living. R. H. HEWLETT.

Mrs. Rhoda Scott.

Mrs. Rhoda Scott departed this life January 8, 1905, aged 82 years, eight months and twenty-nine days. She was a sister of ex-Governor Reid and the last member of that distinguished family. Through natural inheritance, innate refinement and assiduous culture of the higher life, she became a woman of charming personality. She belonged to the old-time Southern women whose dignified bearing and engaging manners made them centers of attraction. She presided with grace and dispensed a generous hospitality. Her home, in years gone by, was the resort of some of the purest and best people the world ever knew. The "prophet's chamber" was there, and many a tired servant of the Lord found sweet refreshment and encouragement while under her roof. She was a model wife, a tender, patient, loving mother, a kind neighbor, a true Christian with a yearning heart, a growing faith and a steadfast hope. In her later years she was tenderly cared for by her dear children, whose devotion to her was touching and beautiful.

She came to her end with no shadows on her sky, no fears in her heart, no doubts in her mind—full of years and good works—a mother in Israel and a trusting disciple of her blessed Lord. She leaves behind her the priceless treasure of a good name, the memory of a pure, holy life, the sweet and hallowed influences of long years devoted to the service of God and the welfare of those whom she loved.

"The stream is calmest when it nears
the tide,
And flowers are sweetest at the
eventide;
And birds most musical at close of
day,
And saints divinest when they pass
away." H. A. B.

Resolutions of Respect.

Whereas, it has pleased our Heavenly Father in His infinite wisdom to remove from us our beloved sister, Mrs. Amelia Woodruff; therefore be it

Resolved 1. That we wish to put upon record our appreciation of her as a Christian and co-worker.

2. That our church has lost a faithful member whose place cannot be easily filled.

3. That we deeply deplore our loss, but feel that our loss is but her eternal gain.

4. That we extend our sympathy to the bereaved family in their sore affliction and pray that the sustaining grace of God may be their portion.

5. That a copy of these resolutions be sent to the family of the deceased, and a copy to the Biblical Recorder and North Carolina Baptist for publication.

F. A. FOSTER,
MRS. G. W. GREEN,
Committee.

Mocksville Baptist church.

Whereas, God in His infinite wisdom removed from earth to heaven on the morning of January 8, 1905, our beloved friend and sister, Mrs. Mattie Kerr Clement; therefore

Resolved 1. That while we yield with deep humility to the hand of providence, we can but mourn the loss of one who by her kindness and loyalty has done so much for the advancement of Christ's kingdom.

2. That the church, Society and community has lost one of its most earnest workers and loyal, faithful Christians. Many are the friends who lovingly recall her ministry of love and comfort in their afflictions.

3. That we extend to the bereaved family our deepest sympathy, and pray that God may comfort them in this sad hour.

4. That a copy of these resolutions be spread upon our church record, also upon the minutes of our Missionary Society, one to be sent to the family, one to the Biblical Recorder and North Carolina Baptist.

LEONORA TAYLOR,
MRS. G. W. GREEN,
F. A. FOSTER,
Committee.

Adopted by Mocksville Baptist church and W. M. Society.

Lumbago
Get Instant Relief RUB ON
Painkiller (Perry Davis)

Wood's Grass
AND
Clover Seeds.
For clean fields and clean crops,
Sow Wood's Trade Mark Seeds,
the best qualities obtainable.
Wood's Seed Book gives the fullest information about Grasses and Clovers, best time and methods of seeding, kinds best adapted to different soils, quantities to seed per acre, best combinations for hay or pasturage, and much other information of the greatest value to every farmer.
Wood's Seed Book is mailed free on request. Write for it, and Special Price List of Farm Seeds.
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RICHMOND, - VIRGINIA.
WOOD'S SEEDS
—Awarded—
GRAND PRIZE - ST. LOUIS, 1904.
GOLD MEDAL - PARIS, 1900.

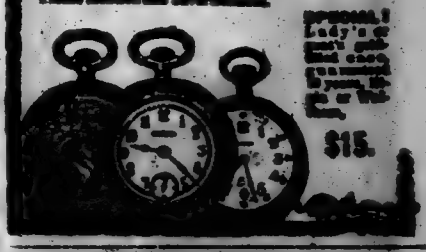
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Old Reliable Greensboro Nurseries, John A. Young, owner. We also raise fine Poland China and Mammoth Black Hogs and fine Jersey cattle. Agents wanted.
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JOHN A. YOUNG,
GREENSBORO, N. C.

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FERRY'S SEEDS
—the standard after 40 years' test. They always produce the largest and surest crops. All dealers sell them. Our 1905 Seed Annual free on request.
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Steel Alloy Church and School Bells. Write for Catalogue. The C.S. BELL CO., Hillsboro, O.

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The quality and quantity of the crops depend on a sufficiency of
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in the soil. Fertilizers which are low in Potash will never produce satisfactory results.
Every farmer should be familiar with the proper proportions of ingredients that go to make the best fertilizers for every kind of crop. We have published a series of books containing the latest researches on this all-important subject, which we will send free if you ask. Write now while you think of it to the
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Atlanta, Ga.—25½ South Broad Street.

The B. H. STIEF JEWELRY Co.,
NASHVILLE, TENN.
We sell watches that make us friends. We are familiar with the best makes, and select only such movements and cases as we can recommend. It doesn't matter whether you want to spend much or little, we guarantee quality and price. Our complete catalogue will interest you. FREE. WRITE TO-DAY.
WATCHES.
Please mention this advertisement.

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Cures
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Gives Relief in Five Minutes.
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AT ALL DRUGGISTS.
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Money saved is money made
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Autograph
SHOES

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SELF-PRONOUNCING COMMENTARY on SUNDAY SCHOOL LESSONS for 1905, by REV. J. M. COON. All the Lessons in self-pronouncing form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, Topics of Young People's Societies, also Benediction, Pledge, etc. 128 pages. Pocket Size. Red Cloth 15c. Morocco 25c. Interleaved for Notes 50c, prepaid. Sermons taken. Agents Wanted. ADDRESS W. WOOLE, Lakeside Bldg., Chicago.

FROM THE EARTH'S VEINS TO YOUR VEINS.



WE DON'T CARE if you are skeptical, we care not if you have no confidence, it makes no difference if you give no credence or belief, it matters not even if you lack hope. It takes only a trial—all we ask. It will do the work—it cannot help doing it. It comes from out the ground, from the earth's veins, the dust out of which man was first made, and flows like fire through the veins of the sufferer, the sick and the needy, curing whether the user believes in it or does not believe.

CRUTCHES ARE THROWN AWAY but not through hope, bandages are taken off, but not through confidence, purges are poured into the sink, hot water bottles are laid away on the shelf, plasters are destroyed, but not through faith. It is the work the Ore was made for, the duty for which it was put into the earth's veins and it can no more help doing it than can man help following his natural destiny—the sufferer can no more resist its action, its power, than can man resist the power of the sun, the tides of the earth itself.

IT IS DIFFERENT from anything that has ever before been offered, from those other treatments you have used, as is pure milk from chalk and water or the brilliant sunlight from a tallow candle. It flows like life through your veins, pure as it came from the veins of the earth and acts in a different manner, cures in a different way. It is different from all others and can be differently offered to those in need—on trial, the user to be the judge—a way sellers of medicine dare not duplicate or copy.

IF YOU WANT IT if you need it, if you are suffering for it, wasting away day by day, for lack of that help and health which it alone can bring to you—SEND FOR IT! It will not cost you one single penny if it does not help. Nothing to begin with, nothing at any time if you are not satisfied, if you don't want to pay for it. You are to be the judge!

OLD CHRONIC CASES are those we seek especially. It matters not what you think, what you have thought, what the doctors think or what they would make you think. It counts not a whit what desperate efforts you have already made, what disappointing failures you have already been through—SEND FOR IT ON TRIAL! It is different—a trial will prove it, the only thing that can prove it, the only thing that is needed to prove it. A trial will tell its own plain story, a story that will mean comfort, peace, health and happiness for you. You must only first open the book, by sending for it, by beginning its use.

You Are to Be the Judge!

The deciding power is to be left entirely with you. You say yes or no, right or wrong. If it does not help you, you do not pay—not a cent! We know it, know it will help, know it will cure, know we will be paid, or we could not, would not, dare not offer it on trial in this way. Read our Special Offer and then send for a package to-day. If you need it, how can you refuse?

Read This Special Offer

We will send to every subscriber or reader of this paper or worthy person recommended by a subscriber, a full-sized One Dollar package of VITAE-ORE by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt if the receiver can truthfully say that its use has done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully and understand that we ask our pay when it has done you good, and not before. We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. VITAE-ORE is a natural, hard, adamantine rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 200 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing disease, as thousands testify, and as no one, answering this, writing for a package will deny after using. VITAE-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach every case with a more rapid and powerful curative action than any medicine, combination of medicines or doctor's prescription which it is possible to procure.

VITAE-ORE will do the same for you as it has for hundreds of readers of this paper, if you will give it a fair trial. Send for a $1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitae-Ore cannot benefit. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just what we agree.

"The Lord hath created medicines out of the earth, and he that is wise will not abhor them."—Eccl. xxxviii, 4.

A Certain and Never-Failing Cure for

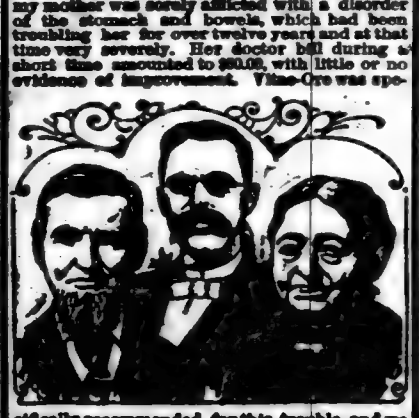
Rheumatism
Bright's Disease and Dropsy
La Grippe
Blood Poisoning
Sores and Ulcers
Malarial Fever
Nervous Prostration and Anaemia
Liver, Kidney and Bladder Troubles
Catarrh of Any Part
Female Complaints
Stomach and Bowel Disorders
General Debility

A Male and Hearty Trio.

ENTIRE FAMILY PERMANENTLY CURED OF SERIOUS CHRONIC AILMENTS.

Stomach and Kidney Troubles, Rheumatism and Bright's Disease Made to Disappear.

My entire family has great reason to be thankful to Vitae-Ore, as it is to this remedy that we owe our state of good health during the past few years. It has, indeed, worked wonders for all of us. When we first learned of it, six years ago, my mother was sorely afflicted with a disorder of the stomach and bowels, which had been troubling her for over twelve years and at that time very severely. Her doctor bill during a short time amounted to $60.00, with little or no evidence of improvement. Vitae-Ore was specifically recommended for this trouble, and we had mother give it a thorough trial. It gave her immediate benefit, the relief being almost from the first dose, and it was only a short time before we could report her entire cure. It has been permanent, as there has been no return of the trouble.



Father was also afflicted with Kidney Trouble, pronounced by the physicians Bright's Disease, and although at first skeptical, he gave it a trial upon seeing what it was accomplishing for my mother. The result was the same as in her case and he now has no symptoms of his old malady. I personally had been troubled off and on with Rheumatism and Kidney Trouble and my condition at the time we first learned of Vitae-Ore was causing me a great deal of uneasiness, as I feared it would become chronic, and I used Vitae-Ore continuously for about three months' time with the same results. We are, indeed, a hearty trio, all now enjoying the best of health, and we owe it all to the remarkable powers of Vitae-Ore.

Many of our friends and neighbors, learning of what it has accomplished for us, have used it for similar ailments, and I know of many cures as satisfactory as ours have been.

O. H. WARD, Newcastle, Pa.

Write for a Package To-Day

to be sent to you by mail, postpaid by us, at our risk and expense. Give your age and ailments, and mention this paper. Do not delay! Each day lost makes your troubles older, your condition more aggravated, harder, more obstinate. NOW, written backwards, spells WON. Win your cure by sending for a package, now, TO-DAY!

Make the Effort Which Means Your Cure

Nothing is so pitiable to witness as wrongly applied effort, particularly so when the effort thus put forward is earnest and persistent, of a kind that, placed in the proper channel, would be productive of the results sought after. Especially is this true of the attempts of sick and ailing people to secure a cure for their ills, many wasting some of the best years of their lives in an effort along the wrong direction, lives that are made miserable by a protracted disorder that apparently defies all efforts to eradicate it. They will apply themselves diligently to the treatment, will follow it and dose themselves day after day with a determination and spirit that is, indeed, commendable, but the effort is misdirected and nothing but additional and prolonged distress comes of it.

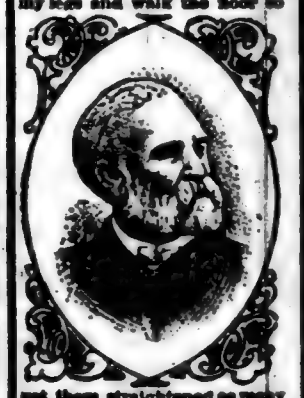
The trouble is, that they are treating the SYMPTOMS, the external evidences of a disturbance within, and not the CAUSE which brings it about. They deaden the immediate discomfort by drugging with narcotics and preparations which depend for temporary efficacy upon a narcotic influence and are doing nothing to get at the fountain head of the trouble, which remains in its seat, undisturbed and unconquered. Thus it is that the treatment is kept up, week in and week out, month after month, year after year, the sufferer always seeking a cure and not realizing that what he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptoms instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the CAUSE goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

Vitae-Ore treats the CAUSE, not the symptoms. It gets into the veins, courses through the vital organs, doing its good work in each, setting each to rights and by so doing removes the inward disorder itself. It is a CURE and not merely a check for a time upon the outward physical manifestation of that disorder. This is one of the reasons for the absoluteness and permanency of its cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the ease with which Vitae-Ore effaces such different symptoms by the perfect removal of these underlying and controlling causes.

STOMACH & KIDNEY TROUBLE.

Appetite Good—Can Eat Anything.

I have had Stomach Trouble for twenty-five years and Kidney Trouble for ten years. I suffered with Cramps at night so bad that I would have to rub my legs and walk the floor to get them straightened as many as four or five times a night. Since using Vitae-Ore my stomach is all right, my appetite is good and I can eat anything. My Kidney Trouble is cured and the Cramps are a thing of the past. Every suffering mortal should give it a trial.



J. M. CARR, Kenton, O.

NOT A PENNY UNLESS BENEFITTED

☞This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. T. F. Dept., Vitae-Ore Bldg. CHICAGO, ILL.

BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 33.

RALEIGH, N. C., WEDNESDAY, FEBRUARY 22, 1905.

A SUGGESTION FOR THE SOUTHERN BAPTIST CONVENTION.

JUNIUS W. MILLARD.

The year 1905 is to be a memorable one for the Baptists of the world. For the first time in the world's history, a World's Baptist Congress is called to meet in London this next July. The last religious census of London proves that the Baptists are the most aggressive body of Nonconformists in that great world-city. In the United States, where the Baptists are most numerous, there is much to encourage us. The meeting held in New York, January 25th, developed a remarkable spirit of fellowship and unanimity, especially noticeable to all those who were present. The Southern Baptist Convention and the Northern Anniversaries meet this year in two large cities in the same State, while another conference is to be held by their respective delegates in St. Louis on the days which intervene between their sessions. Our Southern Baptist Convention was never stronger in the affection of its constituents, its internal affairs were never in better shape, and it has never before raised so much money for its various objects. Apparently, the Baptists of the world are coming to themselves, and after many centuries of real, though more or less obscure, work for the Lord, are just entering with the new century upon a consciousness of their world-mission.

And yet, speaking for America, and more especially for this same Southern Baptist Convention, there is one point where we are weak. There is no one to interpret for us to the world our own ideals and longings, nor voice for us this new and larger life. There is no one to keep alive within us the desire for larger things. We have no official mouth-piece, no watchman upon the wall who is to look abroad for the vision that tarrieth.

In looking around for some agency to entrust with this larger work, we find that we are limited in this direction. We have no pope, no bishop, nor do we need one. In order not to multiply organizations, it is best that we find what we need among existing agencies. Where shall we look? Our secretaries will not do, for they are specialists and are too busily engaged in raising funds for their various boards. Our religious papers cannot do it, for we have no one paper that can speak for the entire denomination, and those which we have are too much engaged with other problems. Besides, the one who must do what is here suggested must not be self-appointed. So we are driven to the conclusion that at present we have no one who is expected to do broad thinking for the denomination.

Why not use the president of the convention as a watchman for his brethren of the larger trends of religious thought, to bring to us each year such suggestions as would point the way to better things? Let him strive each year to strike the key-note for the session of the convention.

Under present conditions, of what real use is the president of the convention to the denomination? In return for an empty honor, he gives merely the services of a presiding officer. We have never surrounded the office with sufficient dignity. During the interim between the sessions of the convention, like the rest of us, the president is a non-enity. Elected the first day of the convention, he ceases to exist on the last day. Why not make the office a place of genuine service and real dignity, by entrusting the incumbent with real duties, and attach to them real honor?

I would suggest that at each session of the Southern Baptist Convention we have an opening address by the president, who was elected at the previous annual meeting, the address to rank in importance with the annual sermon, and like the sermon to be given an hour when the Convention can give it real attention. I would have the address printed and published at the expense of the convention, in the minutes or otherwise. Personally, I would suggest that this address might take the place of so many speeches and counter-speeches of welcome and response, which consume time, but do not minister to edifying. The president would thus have a whole year in which to mature his thought and prepare his address, and we would be the gainers.

Now is an especially good time for us to think of this, for our greatly honored president, ex-Governor Eagle, has gone to his reward with the Lord. As we must elect a new president this year, we can do so with this idea in mind. We are fortunate in having able material from which to select. Hon. Joshua Levering is just back from a trip around the world, having visited nearly all our mission stations on foreign fields, and is well able to give a thoughtful address upon some phase of the world-mission of Christianity. Editor E. W. Stephens also spent much of last summer in Europe, and with his observant eyes saw much that would be helpful to his brethren if interpreted to us by him. Philosopher J. B. Gambrell could easily take any one of a hundred subjects that have been lying fallow for many years in his fertile brain and open to us new possibilities ahead of our denomination. And we have others as able as these who have been mentioned.

This is no radical departure which is here suggested, but is in line with the practice of many Non-conformist bodies in England, and with the practice of Baptists the world over, with the exception of the Baptists of America. Rev. R. F. Horton, president of the Congregational Union of England and Wales in 1903, delivered an address of great power on "Congregationalism and the Catholic Church." Dr. Alexander MacLaren, of Manchester, when president of the Baptist Union of England, delivered an address on "Preaching, the Message as Well as the Method." Hon. Lloyd-George, M. P., when president of the same body, spoke on "Conscience." Thirty-five years ago, Rev. Wm. Robinson, of Cambridge, delivered his presidential address on "A Vindication of the Anabaptists," and Rev. John Wilson, the present president, has spoken twice, once on "The Prophetic Ministry of the Christian Church," and this last October on "The Priestly Ministry of the Christian Church." Prof. W. C. Kernot, A. M., M. C. E., president of the Victoria Baptist Union, of Australia, spoke a year ago to the practical query, "Can a Scientist Be a Christian?"

Of course, not all such addresses would be up to the standard of these, but some of them would, and some would surpass them, and all would represent a real effort to entrust to an honored brother the duty of keeping his eye upon the world-movements about him, and of doing some advanced thinking for the denomination, and then, as a watchman set upon the walls, of sounding a clear note whether of warning, entreaty or encouragement. It would make for progress. We would get out of the ruts. The president of our convention would have real function to perform. He would be worth something, indeed much, to the denomination. We would have a spokesman, a representative, and he would be none other than one of us, whom we ourselves select for this high place for a session. Having done this work for us, he would step down and remain afterward what he was before, the equal of his brethren. We would be doing new and better work with no increase of machinery. We could elect a new president every year, if we choose, or retain the same man in office for several consecutive years, as we have done in the past. But the experiment is worth the making.

Baltimore, Md.

A POINTER.

A New York layman hits the nail squarely on the head when he says: "The need of America is not another man-made movement, but a God-sent revival."

A THREE MINUTES MESSAGE TO AN UNCONVERTED MAN.

My brother, you were not born to die and be no more like a brute. You have a soul that will exist forever. You are not here by chance; but you are the creaiton of an all-wise God whom we Christians worship. His power, wisdom and goodness are seen in all His works. The heavens declare His glory, and His wisdom is clearly seen in the adaptation of each part of His creation to the whole.

This Creator is the Christian's God. He has given us a book—the Bible—that tells us of Him and our relation to Him. He made you for His glory, and demands your service. To disobey Him is sin, and "the wages of sin is death." All have sinned; you have sinned. But He does not wish any of His creatures to die forever.

He still loves you, and has so loved you that He gave His only Son to die in your stead. In this way He has atoned for your sin, and now you may be freed from the penalty of sin by believing on His Son, Jesus, as your personal Saviour. Besides, there is no other way to be saved, and you need no other way. Since He has so loved you, as to die for you, you ought to so love Him, as to hate sin and turn from it, and believe in Him with all your heart. Follow the teachings of this Book and God's spirit will make it a "lamp for your feet," and lead you to salvation and eternal happiness.

Refuse His redemption, and there is no escape from God's wrath and endless death. Will you pray Him to help you?

J. M. WHITE.

WHO IS THE CHRISTIAN?

He who dwells in the world as a son in his Father's house, sharing with his brothers the good things it contains:

He who is free because he makes the Father's will, and the laws that spring from it, his own:

He who finds everywhere that chance to love is the best thing any station can afford, and welcomes the suffering which puts it to the test:

He who instinctively takes the point of view of the man with whom he deals, and finds social service as absorbing as his personal affairs:

He who prefers the sweet peace of obscurity, yet lets his example shine as far and wide as God's glory and man's good require:

He who, recognizing his own elemental tendencies in others' failings, is ever ready to forgive:

He who sees that doing wrong is a worse evil than the injury it inflicts, and would cut off his right hand rather than cause another needless pain, or loss, or degradation:

He who is so intent on doing good that he never doubts that all needed goods will come to him in return:

He who needs no oath to support his integrity, and whose kindness knows no bounds:

He who speaks his inmost thought, and acts out his noblest impulses:—

He who does these things? No.

He who, finding them beyond his strength, confesses as Lord and Master the Christ who did and taught them; and cultivates the Spirit by whose aid these and a thousand kindred graces may be progressively attained.—Written for The Congregationalist by William De Witt Hyde.

OF THE IDEAL RELIGIOUS NEWSPAPER.

One feature of the religious paper is its contributions from others than the editor. Those having a personal bearing and those which have a lengthy bearing—from one to three columns—ought to be excluded. The publishing or rejecting of contributed articles ought to be left to the judgment of the editor. The contributor who would object to that treatment would show a weakness which would indicate that the paper had lost very little by the absence of his article. Our kind Heavenly Father is just as wise in what He conceals from us as in what He reveals to us, and the same is true of our ideal paper—our editor is wise in what he puts into his paper, but equally wise, if not more so, in what he keeps out, both from his contributors and from his own pen.—Rufus Ford, in Baptist Courier.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH. D.
Chair of the Bible, Wake Forest College.

The Future Life: What Saith the Scriptures?

Since writing on this subject last week my attention has been called to Haecle's objection to the doctrine of immortality, viz., that "such an idea is in hopeless contradiction to the most solid empirical truths of modern science." Haecle argues this proposition on the assumption that "the conscious life of man is so related to his perishable physical organism that, if the latter be destroyed, the former must cease to be." This is simply the old doctrine of materialism revived and restated. In connection with this objection, I desire to submit a paragraph from the pen of the Rev. P. Carnegie Simpson, of Glasgow. "It is obvious," says he, "that the answer to this question depends on the kind of relation existing between body and spirit, between brain and mind. That there is a relationship between them is indisputable, and it is marvelously subtle and intricate—so much so that probably a physical movement is associated with every mental one. But all this correspondence between mind and brain—which is to be recognized in the fullest and freest way—does nothing to answer our question whether if the brain be destroyed the mind is destroyed too. Things may be in one kind of relation to each other so that if you take away the one you end the other; or they may be—equally closely and minutely—related to one another with no such consequence. A couple of illustrations will make this plain. Steam is related to, say, a locomotive engine. Take away the engine and there is an end to the steam. But why? Because of the kind of relation between the engine and the steam—because it is a causual relationship. But take, say, a ray of light in a prism. The refraction and colonization of the light are in manifest relation to the prism. But take away thep rism, and do you destroy the light? Certainly not. And why not? Because the kind of relationship here is not that of a cause—the prism does not cause the light—but is rather that of a medium supplying opportunity for one particular form of its manifestation. I hope this is clear, and, if it is clear, the application of it will be clear too. The whole question of the possibility of continuance of conscious life after the dissolution of the body is simply this—is the relationshin of matter to mind that of a cause as an engine's is to steam, or merely that of a medium as a prism's is to light? If it be the former, then physical death ends spiritual existence too; but if it be the latter, then physical death ends merely one particular form, the bodily, of spiritual existence, but that existence itself may continue just as light continues to be, even though, by the breaking of a prism, one particular form of its manifestation is destroyed."

We return, then, to where we were last week. Let us recall the points studied then. (1) From Prof. John Fiske we gathered the confession that physical experiment could say nothing against a future life, which is altogether a thing of the spirit. (2) We suggested the universal and instinctive belief in a future life as strong evidence of its reality. (3) We saw this argument further strengthened by the sense of partialness and incompleteness found in the oldest and most mature individuals the earth has produced. (4) We observed finally some general principles that should guide us in our approach to the Scriptures on this or any other subject.

And now, what saith the Scripture?

So far as the Old Testament is concerned, its teaching may be said to fall into three groups of ideas. (1) Those ideas which were more or less common to the chosen people and to certain other peoples outside the chosen race. Some one has said that "the theme of the Bible is the entrance of God to the spiritual life of man. 'I will dwell in them and walk in them, and I will be their God and they shall be my people.'" In making this entrance into human life God had to begin with man as He found him and so it is just what we should expect, that in the beginning of revelation there should be much in common between the chosen people and other contemporary nations. Accordingly, in the early ages of Israel's history a future life seems to have been taken for granted by its sages and prophets, but there is very little definite teaching on the subject, and so far as I can recall, no appeal is made to it in the way of warning to the wicked or of inspiration to the righteous. The early efforts of God are put forth towards establishing a knowledge of Himself in the minds, hearts, and lives of this people. When this primary and fundamental task has been carried forward to a sufficient degree of perfection, we shall find many precious doctrines growing out from it like so many flashes radiating from the heart of the diamond. Among these doctrines is that of a future life as held by the Hebrew people. (2) From this common starting point Old Testament faith rises through consciousness of fellowship with God to the clear conviction that death itself cannot break that fellowship for the righteous; or, if it does, it shall be renewed again afterwards. "This principle," says the late Dr. A. B. Davidson, "grasped with convulsive earnestness in the prospect of death, became the Hebrew doctrine of immortality. This doctrine was but the necessary corrolary of religion. In this life on earth the true relation of men and God was felt to be realized; and the Hebrew faith of immortality was a faith that the dark and mysterious event of death should not interrupt the life of the person with God enjoyed in this world." This seems to have been the origin and course of the development of the Hebrew doctrine of a future life so far as the righteous are concerned.

Let us, however, not fail to get the point. It is not claimed that we have here the origin of a belief in a future life. We have seen that this is probably instinctive, and belongs to all people, of all times, and in all places. There is a difference between the possession of an instinctive belief and the formal statement of that belief, showing the grounds upon which it is based, etc. What we are saying here has reference simply to the doctrine or formal teaching as to a future life in the Old Testament, and not to the primary conception of that life. We maintain that the doctrine originates and grows with the origin and growth of a knowledge of God. Absolute complete knowledge of God will make possible an absolute and complete doctrine. (3) The third step in this Old Testament teaching then is a very natural one. In the progressive revelation of Himself to the chosen people, God brought into the conscience of that people a consciousness of His eternal holiness. This gave rise to the conviction of an essential and ever present moral order in the universe. But the Hebrew looked around him and by actual observation saw "the wicked in great power, and spreading himself like a green tree in its native soil;" he saw the wicked likewise plotting "against the just and gnashing upon him with his teeth; they drew out the sword and bent their bow to cast down the poor and needy, to slay such as be upright in the way;" he saw, on the other hand, many of God's most faithful ones, men like Job and David, who served Jehovah with the most ardent devotion and the most unswerving loyalty, caught in the meshes of these wicked plottings; he saw the righteous suffer unto death at the hands of the wicked; and all this was a most severe strain on his faith. How could he account for it? When the Hebrew saw all this, in spite of his postulate of a moral order, he was driven to feel out for a more definite and satisfactory solutions of thep roblem than he saw around him. It is in the midst of such a struggle as this that many of the imprecations, so frequent and so puzzling in the Psalms, are to be found. Dr. J. J. S. Perowne, in speaking of this matter says: "How deeply the problem of God's righteousness exercised their (the Hebrews) mind is abundantly evident from numerous places in the Psalms. They longed to see that righteousness manifested. It could be manifested, they thought, only in the evident exaltation of the righteous, and the evident destruction of the wicked here. Hence, with their eyes always fixed on temporal recompense, they could even wish and pray for the destruction of the ungodly. The awful things of the world to come were to a great extent hid from their eyes." (Com. on Ps., 35.) This doctrine of God's holiness and the consequent conviction of a moral order, clashing against the many and glaring contradictions to this fundamental postulate of faith continued its work in this people. As we look back upon it now we can see that it was under the direct guidance of God's Spirit. Through sacred song and prophetic utterance it went on from David and Job to Ezekiel and Jeremiah, and from Ezekiel and Jeremiah to Zechariah and Malachi. Now it is the righteous God coming for judgment on the wicked; now it is the covenant God, Jehovah, coming for deliverance and salvation to his suffering servants. "The Day of Jehovah," with its double significance of grace and deliverance for the righteous, and of judgment and penalty upon the wicked is one of the most familiar conceptions in the prophets from Joel to Malachi. This climax of this growing conviction of an essential moral order in the universe and that this conviction will ultimately vindicate itself is reached in Daniel 12:2, where we are told clearly and plainly that many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Thus, we have pointed out the development of the doctrine of a future life in the Old Testament through its three stages. (1) Beginning with the common instinctive belief, we pass (2) through their growing consciousness of fellowship with God, to the assurance that death cannot break this fellowship for the righteous; (3) from their sense of God's holiness follows the conviction of a moral order, and this demands a future life for the wicked, which is assured in so many words in Danel 12:2. The New Testament doctrine on this subject will have to be reserved for another study.

Questions:—(1) What is Haecle's objecton to the doctrine of a future life, and what does P. Carnegie Simpson say in reply? (2) Give summary of last week's discussion. (3) What is said as to the common starting point between Israel and other nations on the subject before us? (4) What was the origin of Israel's doctrine of future life for the righteous? (5) What distinction is made between a great belief in the soul and the formal statement of that belief? (6) Show how the doctrine of a future life for the wicked came to grow stronger and stronger, and how it reached its climax. (7) Give a summing up of the Old Testament teaching on our subject.

Wales.

BY PASTOR JOHN LEWIS.

When the genial editor makes such a reasonable request in such a complimentary way it is not easy to deny him, even if one were inclined to do so. It is true that I promised a review, or a resume, of Newman's peerless monograph on the history and characteristics of those who have in different countries throughout the centuries protested against infant baptism and I have not yet fulfilled that promise. But that can wait. That topic is always timely as long as the unscriptural and mischievous practice of infant baptism continues.

Wales has been forced to the front recently by its attitude towards the infamous education act, but more by the marvelous, mighty spiritual revival that has been sweeping over the land overthrowing deep-rooted iniquities in its way. Christian people have thus become intensely interested in the obscure little land and its people, and the tonic is timely.

I confess that there appears to be some need of accessible information; but I must confess also that I feel ill-prepared to furnish it. It is true that I spent the first twenty-six years of my life in the country but during the first twenty-one years I traveled little and was kept close to the anvil and account books for many hours each day from the time I left school till I began to study for the ministry. During the next two years and a half when I was in a preparatory school I traveled a little in my native county of Carmarken in South Wales. During the next three years I was in Pontypool Baptist College, Monmouthshire—a county that belongs politically to England, but ecclesiastically to Wales.

It must be borne in mind that Wales has a State church and that the people who despise this church are compelled to support it.

During the time I was in college I preached almost every Sunday in different places under the direction of the president of the college, Dr. Edwards, now of Cardiff. The three Welsh Baptist colleges have been removed to the three university towns—Cardiff, Bangor and Aberystwyth—since I left in 1885. During these three years I often visited the places now visited by the spiritual awakening and conducted religious exercises in them. Sometimes in English and sometimes in Welsh; sometimes the singing, praying and preaching in one service would be partly in English and partly in Welsh. During vacations the students went from church to church and from member to member to collect funds for the college. This custom took us through several counties in South Wales, but I never visited the churches of North Wales.

Twenty years is a long time to keep things fresh in memory. An eccentric hearer of mine used to say, when a leading deacon used to give the date of everything, that the memory of the average man is not good for details for more than six or eight years, I was inclined to doubt that, but when I went back to Wales after an absence of twelve years and had my companions come to me and say, "Don't you remember me," "Don't you remember this or that event," I came to think that my eccentric friend was about right.

Again, I have not the pen of a ready writer. I do not use it enough, and the Welsh idioms and complex sentences will creep in in spite of all my care. Dr. Thomas, who was pastor of Jarvis Street, Toronto, the

wealthiest, if not the largest, Baptist church in Canada, told me once: "I went back to Wales and the people wanted me to tell them about American life. I tried, but found I was misunderstood so often that I had to give it up as a bad job." If Dr. Thomas, with his fine descriptive powers, had to say this, how much more your humble scribe. But I will do my best. Captain Clark, of the "Oregon," when chasing the last ship of Cervera's fleet, assured the chief engineer that no one could do better than his best. I asked a colored man last summer and he confessed he did not know whether any one could do better than his best or not!

To those who are sufficiently interested in Wales and its people and religious institutions and customs to buy a book, I would most heartily recommend "Echoes from the Welsh Hills; or Reminisbences of Preachers and People of Wales by Rev. David Davies, Weston-super-mare, London; Alexander & Shepheard." The price is about a dollar and a half, or two dollars when imported. I am under the impression that a second volume has been published, but am not sure. Dr. Davies was afterwards pastor of the church at Regents Park, London, as successor to Rev. F. B. Meyer, if I mistake not. He was brought up in the home of a noted Welsh Baptist minister in Carmarthen, and afterwards in Cardiff, who married an English woman of great intellectuality and spirituality that had been disowned and disinherited on account of her conversion to Baptist views. He has an exceedingly fascinating style and the book is thoroughly reliable as well as readable. It is possible the author has not pictured the dark side of Welsh life, even religious life, as an impartial historian would have to do, but the book is not history. It is written somewhat in the form of a novel introducing many sermons as it describes religious meetings and religious and social customs with wonderful vividness. The preachers introduced at the same meetings were not always contemporaries. I understand that Gladstone, who spent much time in North Wales, commended it highly. If the editor desires to give much space to this subject, I will quote frequently from this book.

There appears to be much need of information, for even the infallible editors who are supposed to know everything, or have the means at hand to know everything that can be known, seem to be somewhat in the dark about the little country and its people. The first lesson that needs to be taught is one in geography. The first account that fell under my eye of this wonderful awakening was in the hundred-eyed Argus, but it appears that the eyes were not quite open. On the front page in large type there appeared "A Mighty Revival." This first sentence read: "A mighty revival has broken upon Scotland, led by an uneducated young man, Mr. Evan Roberts." The name of the man struck me at once as Welsh rather than Scotch. Then came Newcastle-Emlyn (or Castell-newyed-Emlyn in Welsh), a town in which I myself preached while collecting for the college in Cardiganshire (Sir Aberteifi in Welsh).

When the editor of the Argus returns from London I hope the intellectual spiritual fervor—I will not say eloquence—of the Welsh preachers, and the melodious fervor of the Welsh singers, shall have made such an impression upon him that it will be impossible for him to make even the slip of implying that Scotland is Wales or that Wales is in Scotland. The Scotch are a sturdy folk, and as a people no one has need to be ashamed of them—no better immigrants come to this country to-day—but the Welsh and Scotch are not one people.

It is true that the Highlanders of Scotland, not the Lowlanders—the Drumtochty folks of Ian Maclaren—are close kin to the Welsh as they are to the Cornish, the Irish and the inhabitants of the Isle of Man and of Brittany, but Scotland is not Wales, neither is it in Wales, or Wales in it. England separates them. It is true that the Cimbric language, spoken in Wales, and the Gaelic, spoken in the Scotch Highlands, are closely related—and I have been claimed as a Scotchman by Scotchmen—but there is a greater difference between them than there is between the Scotch and the Irish or Manx Gaelic. The English and Lowland Scotch are Saxons, if I mistake not; the Welsh and the Highland Scotch are Celts. There is more reason for saying that Wales is in England than in Scotland, because it is ruled from London, but England, Scotland and Wales are distinct portions of Great Britain; Ireland is not.

The country may be compared most readily with either Massachusetts or New Jersey in area and population. It is slightly smaller than either of these States in size and in number of inhabitants. Christmas Evans has been called "The wild preacher of wild Wales," in reference to the hilly, if not mountainous, character of the country. The population is twice as dense as that of North Carolina, if not denser, and a very large proportion of them do their work under ground in coal and other mines. Iron, tin and copper are manufactured very extensively. During recent years some towns have been decmiated by the success of the tin industry in the United States.

Like Brother Shankland, one of the Welsh correspondents of the Argus, I was brought up in Carmarthenshire in an agricultural town. He and I were members of the same church, and began to preach at its request. There the churches are looking out for young men that are "apt to teach," and the pastors and deacons encourage them to exercise their gifts and prepare themselves for the ministry when satisfied they ought to enter. When I began I was working at my trade as a blacksmith. Most of our Welsh preachers have earned a trade. Dr. T. Wilton Davies, the other correspondent of the Argus, was professor at Haverfordwest College, about thirty miles from my home, and had a trade.

The second lesson must be in religious history or statistics. Another infallible editor says: "The Welsh revival, by the way, is a Baptist revival. Wales is a land of Baptists. The saying is that 'all Welshmen are Baptists.' We Baptists should be 'humbly proud' of the fact that God has chosen us for this signal visitation.' I have no recent satistics at hand to compare the denominations, but I believe the editor owes our Presbyterian brethren and the Congregationalists an apology. There was some dispute about the statistics in Dr. Ree's "History of Protestant Non-conformity in Wales," 1883. It was claimed by some Baptists that he had reckoned the baptized infants and not taken the communion roll of the Pedobaptist denominations. According to him, I think, the Baptists stood third—after the Calvinistic Methodists—the Wesleyan Methodists are not numerous in Wales—and the Congregationalists. Many changes, of course, may have taken place since 1883, and the editor may have some recent information available which I have not. If I mistake not, I read that Mr. Evan Roberts is a Congregationalist, but I also read that the revival had a strong tendency towards the Baptists when the converts came to unite with the churches. We have much to be proud of, but not of leading in this, unless the editor has information I have not. If he has, let us have it. I could help the readers more if I had the "British Weekly" and the Baptist papers of Wales and England, as well as some books that have been published since I left, and which I have not been able to secure. My relatives, while connected with the evangelical churches, and doubtless deeply interested in this wonderful revival, have almost ceased to correspond with me. Such is the effect of distance and time not infrequently.

Midway, Va., February 9, 1905.

Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY RIGHT C. MOORE, Field Secretary.

Officers—Subordinates.

26. Besides pastor and superintendent, what other officers are needed?

"The number of officers needed in a school depends upon its size. In a small school of twenty to fifty, ordinarily a superintendent and secretary will suffice—the secretary acting also as treasurer and librarian. In a larger school, numbering from fifty to a hundred, an assistant superintendent is desirable; the treasurer should be a separate officer, while very likely a librarian also is needed. If the school is divided into departments, each department needs a superintendent of its own. Then, as the schools grows, a larger number of officers is needed. Large schools numbering two or three hundred should have at least these officers—a superintendent, an assistant superintendent, a superintendent for the primary department, a secretary, a treasurer, a librarian, and a musical director."—Foster.

27. By whom and how should these officers be chosen?

They "should be chosen by the teachers and other workers, and not by the school as a whole. The boys and girls of the school are there to be instructed and not to rule, and they should not be allowed to participate in the choice of officials or teachers; any concession in that direction will end in difficulty and failure. When the officials are selected, the approval of the church will be in order; such actions should always be taken before they enter upon their duties."—Blackall.

28. What are the duties of the assistant superintendent?

Of course he is to take the place of the absent superintendent. But, in addition, there are other duties which may properly devolve upon this officer whom Blackall terms "associate" rather than "assistant." These duties should be clearly defined and understood among the school officials. One or more of the following tasks may be assigned him:

(1) See that the building is comfortable.
(2) Greet the pupils.
(3) Welcome visitors.
(4) Classify new pupils.
(5) Secure substitutes for absent teachers.
(6) Act himself as substitute teacher.
(7) Assume regular charge of a class.
(8) Conduct a black-board study, Bible drill, lesson review or application.

29. What are the duties of the secretary?

The church or school having supplied him (or her) with the right kind of a record book, it is his duty to—

(1) Keep a correct catalogue of the members of the school, enrolling the name of every new scholar, and, with the aid of the superintendent and teachers, revise the roll every year.

(2) Record each Sunday the attendance of officers and teachers and the total number of pupils in each of the classes and of the school as a whole. It is important that the secretary should write legibly and correctly.

(3) Note in the school register important events (as, organization of a new department, building special rooms, holding an institute or revival), and thus preserve a history of the school. The record book should be kept from year to year.

(4) Report the school statistics every Sunday to the school either orally (reading distinctly so all can hear) or on black-board (writing plainly so all can see); and to the church conference annually, or perhaps quarterly.

(5) Perform his duties during the school hour at such time and in such way as not to interrupt in the least the work of the school.

30. What are the principal duties of other officers?

(1) "The treasurer should receive the funds of the school, pay them out only on the written order of the superintendent, keep an accurate record of all funds received and paid out, and report regularly to the school."—Spilman.

(2) The librarian should have charge of all the school's literature, including with the library Bibles, hymn-books, and lesson helps. He should be discriminating as to books, courteous to the pupils, and accurate in his record.

(3) The chorister, as the leader of the music, will select the songs generally, arrange for regular choir practice, and promote in every right way the musical feature of the school. He will need piety, patience and perseverance.

(4) The organist should have a knowledge of music, be punctual and accommodating, and co-operate with the chorister in leading the music of the school.

(5) The usher, or ushers, should see that cordial greeting, hearty welcome, and needed attention are accorded attendants, especially diffident pupils, new-comers, visitors and strangers.

(6) The sexton (according to Spilman) should have "common-sense enough to see what needs to be done and energy enough to do it; a broom; a dusting brush that will stand much hard usage; a thermometer. Being thus supplied he should keep the room clean; ventilate it properly; keep it comfortably warm in winter; if there is a bell, ring it on time."

Faithful Until Death.

John Elliot, on the day of his death, in his eightieth year, was found teaching the alphabet to an Indian child at his bedside.

"Why not rest from your labors?" asked a friend.

"Because," said the venerable man, "I have prayed to God to make me useful in my sphere, and he has heard my prayer; for now that I can no longer preach, he leaves me strength enough to teach this poor child his alphabet."

After such an example of obedience to the command, "Be ye faithful unto death," who can plead inability to serve the Master?

Cherish ideals as the traveler cherishes the north star, and keep the guiding light pure and bright and high above the horizon.—Newell Dwight Hillis.

Repose we may possess even in the most arduous toil; ease we can never have while we are surrounded by conditions which are hostile to our highest life.—Hamilton W. Mabie.

News Notes.

....Help Mars Hill.

....The Interstate (N. C. and S. C.) Y. M. C. A. will meet at Asheville, March 11-14.

....News notes and letters requiring rewriting are delayed this week because the editor has for three weeks been very much engaged in supporting the Ward Bill.

....The Tabernacle (Atlanta) Bible Conference and School of Methods will take place March 21-April 2. F. B. Meyer, A. C. Dixon and W. R. Moody are among the speakers.

....Pastor J. D. Bowen has accepted work in Greenville, S. C. He has done excellent work in North Carolina and we commend him heartily to the South Carolina brotherhood.

....It is reported that President W. R. Harper, of Chicago University, is suffering with an incurable disease, and that he will this week undergo an extremely critical operation.

....Pastor C. J. D. Parker, of Durham Second church, has been called to Fourth Street church, Portsmouth. Should he go not only Durham but our entire Convention would feel the loss.

....We regret to record the death of Mr. James H. Garvey, of South Dakota. He graduated at Wake Forest in 1872, and shortly afterwards went West. He was a member of Bethel Baptist church, Ashe Co.

....The esteemed Dr. A. E. Owen becomes senior editor of the Baptist Worker, of Virginia. We hope he will find his new relations pleasant and profitable. Mr. Boyles, the owner, deserves congratulations.

....Rev. J. R. Moore, of Westminster, will be among the pilgrims to London in July. His churches, Westminister and Easley, will provide for the trip, and we predict that he will see as much of the Baptist World Congress as any man who attends.—Baptist Courier. Good!

....The series of meetings in Lenoir Baptist church have closed, and the work taken up on Cotton Hill, near the Lenoir Cotton Mills. The meeting in the factory district is growing in interest. Bro. W. P. Southern is still leading in the work. The weather is very cold.

....Sorrowful news indeed comes from the Baptist Orphanage at Salem. Seventeen sick with varioloid, and, of course, many other cases likely to be developed. We sincerely pray that our Heavenly Father may have the helpless ones in His holy keeping.—Religious Herald.

....A. E. Brown is now trying to do for the mountains of Kentucky what he did for Western North Carolina. Is any man building a surer foundation of enduring fame than he? One of these days a great system of Secondary Schools and a redeemed country will arise up and call him blessed.

....La Grange is on the lookout for a pastor. These mission churches, which have a great mission in our land, cannot afford to be long without a shepherd. La Grange has a future before it, and we hope a field can be made and a man secured real soon. His kingdon requires haste and faithful workers.

....Last week the first statue to a woman was unveiled in Statuary Hall, Washington. Its subject is Frances E. Willard, the great advocate of temperance. That is not without significance every way: it suggests the recognition of woman in civic relations, and also the place of temperance in the field of achievement.

....Bro. N. S. Jones has accepted a call to the Tabernacle church, New Bern, where he has supplied for some months. This is well, for few churches do so much work to their strength, and Brother Jones delights in progress.

....Our Southern Baptist exchanges brought into view two interesting situations last week: (1) The announcement that Pastor Harvard Jones, of Chattanooga, is preaching annihilation; (2) that at Toccoa, Ga., an institution for ministers has been formed that is decidedly Keswickian in its make-up. More anon.

....Professor and Mrs. W. N. Clarke, of Colgate University, are spending the winter at Pine Bluff, N. C. Dr. Clarke expects to resume his duties in the Seminary with the opening of the spring term.—Examiner. We welcome these distinguished guests to North Carolina with many regrets that our winter has been so harsh.

....Next to England there are more Baptists in Wales than any other European country. The population is about 1,700,000, and the Baptist membership is 115,000. In the great revival which is sweeping over that little country and which is working such transformations in the lives of the people, it is pleasant to know that our Baptist brethren are taking an important part and are reaping a liberal share of results. —Baptist Courier.

....The church at Goldsboro is moving steadily forward. They have decided not to build a new house of worship at the present, and are doing some repair work on the present house. They will spend about eleven hundred dollars on improvements, which will make the present house very comfortable and meet the needs of the present. Pastor Fry has been in the clutches of la grippe, but is now ready for work again. The people on every hand speak highly of Brother Fry, and he is much in love with his people.

....Elders Said M. Jureidini and I. N. Yohanon will both be at Texarkana March 22nd. From there they hope to start immediately to their fields of labor. The churches should take collections for them and send it by the hands of their messengers to Texarkana so that they may be both well supplied when they start. These are faithful men and they are capable of doing a good work in the fields to which God has called them.—American Baptist Flag. By all means let the churches get these brethren off. We have been hearing of them long enough to be sure.

....Professor Shailer Matthews asks: "Are the churches belittling the ministry?" One of his sentences is, "You cannot turn a prophet into a hired man." Also you cannot belittle a prophet. When a vacant church has "applications" by the score, and sometimes by the hundred, that church may get an idea that is belittling to the ministry. Would it not be just as well for all preachers to resolve to wait for the lightning of a better call to strike them without putting up too many lightning roads?—Presbyterian Standard.

....Evans Roberts, of Wales, gives this as his experience: "As one and the other prayed, I put the question to the Spirit, 'Shall I pray now?' Wait awhile, said He. When others had prayed I felt a living force coming into my bosom; it held my breath, and after every prayer I asked, 'Shall I now?' and the living force grew and grew. My heart was overflowing. I fell on my knees with my arms over the seat in front of me, and the tears and perspiration freely flowed. For about two minutes it was fearful. I cried, 'Bend me! bend me! bend me!' O wonderful grace! What bent me was God commending His love and I not seeing anything in it to commend. After I was bent, a wave of peace came over me. The audience sang, 'I Hear Thy Welcome Voice,' and as they sang I thought of the bending at the Judgment Day, and I was filled with compassion for those who would be bent on that day, and I wept. Henceforth the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all the principality. A plan was agreed upon, and eight of us were to go through Wales, and I was to pay all expenses. After the wonderful experience at Blaenannerch, I had prayed God to 'fire' six souls in the church at Newcastle Emlyn, and six were 'fired,' and straightway I was commissioned home to Loughor."

....In a personal letter from Rev. John T. Albritton, of Mount Olive, he says: "Bro. R. J. Bateman is the livest preacher we have had in these parts for a long time. I wish you could hear him. He contemplates giving all his time and energy to the Mount Olive church at some time not far distant. He already gives them three Sabbaths, and it seems to be a mutual wish that he shall give the fourth also. Mount Olive's gain would be Bear Marsh's grievous loss, however. Yet, be it so, if the Lord so wills."—North Carolina Baptist.

....A Missouri editor wondered how he would get clothes on over his wings when he got to heaven; an Arkansas editor replied as follows: "The Missouri editor should wonder how he will get his hat on over his horns." It should be understood that these were secular editors. Certainly they were not Baptist editors.—Baptist and Reflector. In view of certain attacks upon him, this denial in behalf of Baptist editors is more than generous. Editors often grow horns in this life—religious editors; not to mention the life to come.

....The Baptists of Kinston are looking for "a man with the shepherd's heart." Not every church has such a pastor as Kinston lost when Cowan went away, and no church ever loved her pastor more. Kinston is one of our best churches, and deserves a good pastor. We hope he may be ordered of the Lord, and that right soon. How hard it must have been for Brother Cowan to leave the people who love him so, and whom he loves so much. Cowan thought of his Master's work first, and after all, that is what uplifts a church and makes progress.

....Our friend, Pastor Davis, of Tarboro, requests that we give our authority for warning the churches against a certain Japanese. Our authority is Secretary R. J. Willingham, who placed in our hands letters exposing the man. Whether the Japanese who has recently been moving in Eastern North Carolina is the man that Dr. Willingham has in mind, we cannot positively say. It is easy to change names when personal identity cannot be established. We suggest that the churches require of these wandering brethren to produce credentials from Secretary Willingham or Secretary Johnson.

....The church at Greenville is soon to slate their house of worship and make some other improvements. The work is moving steadily forward under the leadership of Pastor King. He is a man of tact, devoted to his work and people. Brother King has been doing as good work for the Recorder in his church as any pastor in the State. He has gotten many people who were not members of his church to take the Recorder, and almost every one of the subscribers have since joined the church. Suppose every pastor should make such an experiment, how the paper would grow, the church membership increase and the Baptist Zion in North Carolina would bound forward.

....Bro. N. H. Shepherd, of Lindhurst, writes: "I declined the call to Gum Springs church, and resigned at Eagle Springs, and am serving Moore's Chapel, Mt. Olive, Rocky River and Tyson Creek. My work has started off nicely and I have fallen in love with my people. And what pleases me more is, I like them better everytime I see them. I am trying to run a school here at Lindhurst—Hickory Mountain Academy—and I am about as hard-worked a man as there is in this section. Running a high school and serving four churches is no small job. But we are getting on nicely and I think we can build up a splendid school here."

....We are permitted to add the following names to our list of Bible Readers for 1904: Miss Lou Fant, A. C. Parham, Mrs. A. C. Parham, Mrs. W. H. Johnson, Mrs. J. M. Prim, Sr., J. M. Prim, Sr. Brother Parham writes: "Wife and I followed Brother Taylor's course in Bible reading, and are now taking the New Testament course as given in the Recorder. We are much edified by Brother Cullom's articles, which we think highly instructive. You are doing great things for the people if they will only accept your efforts to help them to understand and rightly appreciate the Word of God. I often think of you, my brother, and pray that God will bless and bear you up under the great work before you."

....Bro. John D. Berry writes: "Old Shiloh Baptist Church, the proud mother of the Baptist denomination of our beloved 'Old North State,' has been standing for the period of 178 years. Like all others, she has endured hardships and privations, but by the help of our Creator she still stands as a beacon-light in this world. She has had many able pastors, and is now in a prosperous condition under the guardianship of a most worthy and godly consecrated man in the person of Rev. S. F. Bristow. He is truly a man after God's own heart. The light of his salvation shineth forth with extraordinary brilliance as he standeth before his congregation and delivers to them God's message of eternal life. Surely he is a man called of God to preach His Gospel."

....A friend writes: "Our church at Polkton has extended a once a month call to Brother Hobbs, of Clinton, N. C., for the remainder of this Associational year. The church at Lilesville has also called him for two Sundays in each month. He filled his Polkton pulpit the first Sunday, and pleased his people indeed. We are hoping for good things under his leadership. Pray for us. The Pee Dee Union met with us Friday before the fifth Sunday in January. We were glad to have the brethren with us. The character of the work seemed to be above average. The weather being very unfavorable, the congregations were small, with the exception of Sunday, when the Wadesboro pastor, Brother Graves, preached to a crowded and appreciative house. His 11 o'clock sermon was good and practical, to say the least. His evening sermon we did not hear. He is such an earnest, faithful and sweet-spirited Gospel preacher that it is not wonderful that his churches wherever he goes fall in love with him. We rejoice that Bro. C. H. Martin has again entered the pastorate, having taken charge of four of our churches—Red Hill, Peachland, Mineral Springs and Mount Olive. Brother Martin is a good and strong man, and our churches need him. It is not long since he was one of the most efficient and best beloved pastors in our Association."

....A special from Durham, under date of February 12th, says: "Never in the history of the institution has the student body of Trinity College been so stirred in a religious way

as it has been during the last few days by the series of services conducted by Dr. J. C. Kilgo, under the auspices of the college Y. M. C. A. The meetings have been conducted in the hall of the association and every night the place of meeting has been well filled. The general theme of Dr. Kilgo's sermons has been the love of Christ and the will and determination of man. By plain, strong, sermons and the singing of old-time hymns, without instrumental accompaniment, the students of the college have been awakened to realize either their lapsed condition of religious life or helplessness. Thus almost every evening from a half dozen to a score of young men have been made to change their lives, until now there are less than a score of unconverted men in the college community. The meetings came to a close last night, and this evening Dr. Kilgo will begin a similar series of services at Trinity Park School, these to be under the auspices of the school Y. M. C. A."

....The organization of the Baptist Publishing Company was effected in Little Rock, Ark., last week. The charter calls for a capital of one hundred thousand dollars, forty thousand of which was subscribed and twenty-five thousand paid in. J. N. Hall was elected president with powers of a general manager of the business. B. M. Bogard was elected vice-president, with authority as circulation manager in the field. Blount C. Trice, a prominent attorney of Little Rock, was elected secretary, and W. R. Cross, a successful merchant of Magnolia, was elected treasurer. Brother W. M. Barker, of Wynnewood, Indian Territory, was elected assistant editor, and J. N. Hall was elected editor. The directors of the company are J. N. Hall, W. M. Barker, W. H. Pasley, O. Echols, B. C. Trice, W. R. Cross and B. M. Bogard. It was decided to buy a lot in Little Rock and build a suitable house for the manufacture of books and all forms of sound Landmark Baptist literature. This enterprise will have a financial backing that will insure a strong breakwater against the tide of liberalism that is sweeping in on us. Every Landmark Baptist in the land should take some stock in this enterprise. Shares are worth $25 each, and we want the full hundred thousand dollars. With that sum of money the house can do a business that will be amazing. The entire management will be economical, and the good of the cause and the glory of God will be the leading aim. Baptists from anywhere can take stock if they wish. Send to Blount C. Trice, Little Rock, Ark., for particulars—Baptist Flag. Thus the new Southern Baptist denomination begins.

Dr. J. T. J. Battle on the Orphanage Epidemic.

"I flatly deny that I refused to co-operate with Dr. Battle in his efforts to exterminate the scourge, or that I refused to carry out his orders to stop the epidemic. Dr. Battle came to the Orphanage at the joint and urgent request of Dr. Julian and myself, with the assurance from me that I would do everything in my power to assist him to find the cause. That was my great and deep concern, to stop the spread of the disease. Furthermore, Dr. Battle never expressed to me one word of complaint for not co-operating, nor anything else. Now Mr. Bailey says he received information from two reliable sources. He must prove it before a proper tribunal or he will be held responsible."

The above quotation from Mr. Boone's article in Charity and Children of February 16, 1905, calls for a statement from me as to whether I understood the situation at the Orphanage during my stay there, which was from October 15th to 29th. However much I deprecate being drawn into this controversy, as I now see it it devolves upon me, as a duty to myself, to state explicitly my position. When I had investigated the surroundings satisfactorily, I arrived at the following conclusion, which I stated to Mr. Boone, viz., the flies are carrying germs from the latrines to the dining rooms, and in that way the germs are taken into the system with the food.

Now the remedy: A man to clean the latrines twice a day, and every child to throw lime immediately over the excrement; a man to visit the houses sufficiently often to see that it is done, and the epidemic will be over in two or three weeks.

Mr. Boone did not accept my theory, but said there was a "missing link" in it; not accepting my theory he naturally disregarded the instructions necessary to carry out that theory. I visited the Orphanage again on November 11th and the following letter will explain itself:

Greensboro, N. C., Nov. 12, 1904.
Dr. C. A. Julian, Thomasville, N. C.

Dear Doctor:—I am anxious to be understood correctly in regard to the situation at the Orphanage, and will write you in detail. On October 15th when I went there, and the water which was being used for drinking purpose had been examined and pronounced "Good," I expressed myself to Mr. Boone that it was my firm belief that the flies were carrying the germs from the privies to the dining rooms, and in that way the disease was spreading, and the only means to stop it was to clean out the privies twice a day and have every child to throw lime over the faeces as soon as passed. I further stated that when cold weather came and drove the flies into the houses I would expect an increase of cases, in from two to three weeks. I said in the presence of you and Mr. Boone yesterday that I thought the privies should be cleaned out twice a day.

If they are not, and we have some warm days so that the flies can get out I think we will have another increase in the number of cases.

The Charlotte Observer had it about October 20th that it was "thought that the epidemic could be stamped out in two weeks." I had said to several here in Greensboro that I believed it could be done in two or three weeks. I don't know where the Observer got the information, but that was my opinion. I think it can be stopped effectually now if that precaution is taken. Otherwise it may continue until the flies are all killed.

Yours most truly,
J. T. J. BATTLE.

On December 2nd Dr. Julian replied to the above letter and I quote the following from his letter:

"Your letter was perfectly satisfactory, and we have found that you were right in every detail.

I thank you for your kindness and help at the Orphanage, and can fully accept your theory as to the fly being the carrier of the infection, and I have very satisfactory proofs of it."

Anticipating the possibility of what has now arisen I quote the following letter, the answer to which I regard as conclusive:

Greensboro, N. C., Feb. 16, 1905.
Rev. Thos. Carrick, High Point, N. C.

Dear Sir:—Do you remember that I interviewed you and Mr. C. E. Holton in Greensboro on October 18th in your capacity as Chairman and member, respectively, of the Executive Committee of the Orphanage, in regard to the epidemic there? Do you still remember how emphatically I expressed to you the supreme importance of having my directions as left with Mr. Boone fully carried out? In that interview you and Mr. Holton assured me that both would go to Thomasville the next morning for the purpose of accomplishing that end. I wish to know if you on that occasion presented my convictions as given to you, to the Superintendent?

Yours most truly,
J. T. J. BATTLE.

High Point, N. C., Feb. 16, 1905.
Dr. J. T. J. Battle, Greensboro, N. C.

Dear Sir:—Your letter of today received and contents noted. I remember very distinctly the interview Mr. C. E. Holton and myself had with you on October 18, 1904, in regard to the epidemic of fever at the Thomasville Baptist Orphanage. I also remember the emphasis you put upon having your directions as left with Mr. Boone, fully carried out. Yes, Mr. Holton and myself assured you that we would go to Thomasville next morning and urge this matter upon Mr. Boone as General Manager, and this we did.

I stated to Mr. Boone that Mr. Holton and myself had had an interview with you and that you thought that you had positively found the cause of the epidemic, and that it was in the use of the box privies, and that the flies were the carriers of the germs. Mr. Boone did not seem to be certain about this. I said to Mr. Boone that whatever might be his private opinion, still by a process of elimination we seemed to be forced to the conclusion reached by Dr. Battle. I mentioned your suggestion that the privies should be cleaned out twice a day and lime used at least three times each day. To this Mr. Boone said he had the filth carted off twice a week and lime used once a day. I urged that this was not enough and that your orders must be carried out, as you were supposed to know more about matters of this kind than he and I would. He replied that it was a difficult matter to get this much done and the boys would not put the lime on more than once a day. To this I replied that if the boys could not, or would not do this work, to employ some man whose business it should be to carry out the Doctor's orders in this matter. I urged that it was not of much importance to have a doctor unless his orders were obeyed. Mr. Boone did not say what he would do in the future, nor do I know as to how well your orders were executed after this time. This matter of the use of lime and the removal of the excrement so as to prevent the flies from carrying the germs of the disease seems to have been the one thing neglected during the epidemic.

Fraternally,
THOMAS CARRICK,
Chairman Ex. Com.

I trust my position is now distinctly understood, and that this will terminate my relations to the pending controversy.

J. T. J. BATTLE.

Greensboro, N. C., Feb. 18, 1905.

From Missionary Tatum—A Delayed Letter.

Dear Recorder:—I note with interest some comments you make concerning the South Yadkin Association, which met at Fork church. That church is my grand-father church, i. e. my father first held his membership there. You mention the collection of $61.50 for the meeting-house at Harmony. From another source I learn that the Association pledged itself to support a missionary on the field, and from the bounds of their Association if the Lord calls one. The individual to be supported frequently and naturally follows the ability and willingness to support that one. May it be so in this case.

The Board has lately appointed Rev. and Mrs. Province to our station. We expect them next week. We are thankful for these. We have also been begging for a lady to join Misses Price and Kelly in teaching in the Girls' School and the Women's Bible School. This request has been before the Board for months. Wonder if such a helper is to come from the South Yadkin, or some other Association!

These last years and months the South Yadkin has sustained some losses from her ranks. I have shared the loss. Those prominently in mind now are E. Frost, S. J. Tatum and John B. Holman.

E. Frost was a friend to the children, especially to the fatherless. I lived under his roof and know from personal experience what his kindness and encouragement to a fatherless boy meant. He made the first plans for my going to Wake Forest that were confided to me. He took me to my first State Convention.

S. J. Tatum was a beloved kinsman. He was my elder, and gave me and others a good example of a life characterized by sunshine and faithfulness.

Many who esteemed him could bear witness to the fact that John B. Holman was a gentleman because he was gentle; but not a gentleness that lacked in rectitude. In the earlier days, when there were fewer homes to dispense Christian hospitality, how many timed their journey to spend the first night with John Holman and family! I never heard of one being turned away. His home was the Baptist hotel for his brethren who dwelt in the extreme limits of the Associational territory.

We can learn lessons of faith, hope and charity from all three of these men.

It was our pleasure to receive Dr. Bryan and family (save one) as they returned to their station October 3, 1904. Now for Yates College.

The Lord bless those who work and long for the coming of the kingdom in North Carolina and to the ends of the earth.

Yours fraternally,
E. F. TATUM.

Shanghai, China, Oct. 21, 1904.

Good News in the Robeson.

I write to give you, what to me is, a piece of good news. On last Sunday we held our first service in our new house of worship at Raeford, N. C. While the day was a cold and rainy one, the congregation was very good—two or three times as large as I expected it to be. The house is a real beauty. With the exception of a very little painting, the house is complete. It is furnished with baptistery, dressing rooms, etc. The auditorium will seat about four hundred.

On Sunday night I preached to the Y. M. and Y. W. C. A. of Raeford Institute. The service was held in the Presbyterian church, and notwithstanding the weather was so disagreeable, the congregation was again good. The people of Raeford are truly a "church-going" people. During the time we were without a house to worship in the Presbyterians kindly gave us the use of theirs.

We hope now, that we have a nice house of worship conveniently situated, to grow faster. We have in this church some of the very best people on earth, and who are willing to toil and sacrifice for the Master's cause.

Next Sunday is the day appointed to reorganize our Sunday-school. During the time we had no house of worship, we had no Sunday-school.

We hope to have you present at our dedication service, the date of which we will notify you later.

My work at my other churches is moving along nicely.

Yours sincerely,
A. E. C. PITTMAN.

Rennert, N. C., Feb. 17, 1905.

Home Circle.

In Winter.

The valley stream is frozen,
The hills are cold and bare,
And the wild white bees of winter
Swarm in the darkened air.

I look on the naked forest;
Was it ever green in June?
Did it burn with gold and crimson
In the dim autumnal noon?

I look on the desolate garden;
Is it true the rose was there?
And the woodbine's musky blossoms,
And the hyacinth's purple hair?

I look in my heart and marvel
If love were ever its own—
If the spring of promise brightened
And the summer of passion shone.

Is the stem of bliss but withered,
And the root survives the blast?
Are the seeds of the future sleeping
Under the leaves of the past?
—Ralph Waldo Emerson.

A Sunday Meditation.

The ringing bells call me to thy house, O Lord, on this day set apart for thy worship.

All days are thine, O Lord, and in all the ways of life, and in all places, I may truly adore thee.

But on this day, and thy house, where thy people assemble in thy name to honor thee and to hear thy Word, there are treasures of grace and strength and peace for all the other days and for all the other duties of life.

Therefore, O Lord, hear thy servant, who now goes forth for this blessed season of public devotion and instruction.

I surrender myself to thee; I leave behind me 'all worldly cares and studies; I go to thy house to join with thy people in loving devotion, and as we shall together praise thy name, hear thy Word, plead thy promises, and consecrate ourselves to thy constant service, do thou pour out upon us, O Holy Father, thy blessed Holy Spirit, through Jesus Christ our Lord. Amen.—Bishop Vincent.

Gathered Fruits.

Well-being is the only true wealth.

Love is as easy to lend as it is to borrow.

There are no heavenly rewards apart from the heavenly race.

If you would win the saint's glory, you must fight the saint's fight.

The firmest thing in this inferior world is a believing soul—Leighton.

The life will go right when the compass of conscience is adjusted to the pole-star of Christ.

What can any man better follow than the guidance of law, duty, conscience, these cherubim of God.

There are many people in the world who don't know what they really are till circumstances show them.—Jean Ingelow.

Of all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.—A. T. Pierson, D. D.

The richest fruits of God's love hang on the low boughs of the overloaded tree of providence. Reach up your hand in prayer and pluck them.

If we would be generally good, we must be careful to be good in every particular, for generalities are made of bundles of particularities.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.—J. H. Newman.

Be patient with every one, but, above all, with yourself. I mean, do not be disturbed because of your imperfections and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—Francis de Sales.

Sufficient for each day is the good thereof, equally as the evil. We must do at once, and with our might, the merciful deed that our hand findeth to do, else it will never be done, for the hand will find other tasks, and the arrears fall through. And every unconsummated good feeling, every unfulfilled purpose that his Spirit has prompted, shall one day charge us as faithless and recreant before God.—J. H. Thom.

About costly gifts to Christ what can be said? Is he worthy of our choicest and best? What really gives value to what we give to Christ? Should we follow the impulses of love for Christ? Should we give expression to them? What would men think of it and ought we to care? What does Christ think of it? Does love glorify our gifts and deeds? Are there peculiarly opportune times in which to honor Christ? What are they? Need the Christian hesitate when love inspires a deed? Is love inventive in Christian service? Must all service be in the prescribed ways? Does your soul honor Christ? Do your deeds honor Him? Will you stand by Him when men are about to crucify Him? —Selected.

Two Views.

"I've only one life here to live," said a young man, flippantly, "and I'm going to make the most of my time." He was first in every pleasure; he visited every country in search of new delights, and at the age of forty he had burned the candle of his life at both ends, and drifted out into eternity. Having lived for self, he had few mourners, and ere the grass was green above his last resting-place he was forgotten.

"Ive only one life to live here," said an earnest-faced young man; and his eyes looked out upon the world with all its needs, temptations and suffering. "Only one life to live, so I must make the most of my time." Up and down the earth he traveled. The friendless found in him a friend, the sorrowing ones a comforter. The weak and hopeless ones were cheered, the tempted were strengthened, and the degraded lifted up and encouraged to better living.

After four-score years of kindly, useful deeds, he one day, with a smile, closed his eyes upon this world's scenes. His many friends came crowding round to take a last farewell. Through tearful eyes they looked, and saw God's peace upon the quiet face; the same gentle smile rested about the lips, and the willing, helpful hands were clasped across the quiet breast. How many loving words those lips had spoken! How many blessed deeds those hands had done!

And now, though many years have passed, his words and deeds are not forgotten; and over his grave fresh flowers bloom, planted by loving hands.

You and I have but one life to live here upon earth. What shall we make of it? The choice lies with us. Shall we live for self or the Maser? —Kate H. Chapin.

Milk Toast.

The very best way to make milk toast is by the time-honored recipe handed down from our grandmothers. They browned and buttered the toast, setting it aside to keep hot while they heated and stirred smoothly together over the fire one tablespoonful each of flour and butter and one-quarter teaspoonful of salt to each cup of milk. The hot milk was added and all cooked to a smooth, slightly thickened cream. Then the slices of toast were bathed in the liquid just long enough to soften them, before the whole was dished and sent in to the table. This, it may be repeated, is the best way, but, if the milk is rather limited, an allowable variation is to add a pinch of salt to each slice of toast, pour boiling water quickly over, and then replace it with the hot, thickened milk on the platter on which it is to be served.

Secret of the Lemon Pie.

Grate the rind of two lemons; add a cup and a half of white sugar, two heaping tablespoonfuls of unsifted flour, and of corn starch. Sift and add yolks of three beaten eggs, juice of two lemons, a piece of butter, and two cups of water. Cook in another dish, containing boiling water, pie tin lined with pastry. Bake and spread on top the whites of the eggs beaten stiff, together with three tablespoonful of sugar. Brown slightly in oven.—Kate Herman.

Kentucky Hospitality.

John Fox, Jr., the Kentucky novelist, tells some good stories of Southern hospitality in his introduction to the "Blue Grass Cook-book," compiled by Minnie C. Fox (Fox, Duffield & Company). "I have heard," he says, "of a man stopping to spend the night on a Georgia plantation and staying on for twenty years. I have heard of an old major in Virginia, the guest of the father of a friend of mine, who every spring had his horse saddled and brought to the fence, when the following annual colloquy took place:

"'O, you'd better stay awhile longer, major,' the host would say.

"'No,' the major would say, 'I reckon I'd better be goin'.'

"After every mint julep this interchange would take place. At the end of the third the major invariably weakened.

"'Well,' he would say, 'I reckon I'll stay a little longer.' And he would stay another year. This went on for a decade.

"These things I have heard; what follows I know. There was a famous place near Lexington once, which I will call Silver Springs, and there was a guest there of twenty years' standing. One morning he went over to the home of his host's son, liked it over there, and stayed ten years, until he died. But there is yet a better story of Silver Springs. So many guests actually died there that the host provided them with a graveyard. Some fifteen years ago the church near by was torn down, the graveyard was sold, and all the bodies had to be removed. The son of the master of Silver Springs wrote to what relatives of the dead guests he could find. No answer came, and the daughter of the son, who has been a lifelong friend of mine, took the seven guests, sang 'Nearer, my God, to Thee' over them, and buried them in the family plot. There the seven rest to-day."

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I want every man suffering from any disease of a private nature to write me for full particulars about my new system of curing these diseases, which cures in half the time required by the old method. You can take same at your own home, and all medicines are sent in plain packages and correspondence confidential, no one will ever know anything about it. My experience in the treatment of these diseases extends over a quarter century, and you take no risk whatever in placing your case in my hands. This wide experience enables me to at once understand your case and to prepare treatment accordingly. I have cured patients scattered all over the country, whom I was able to cure by my system of home treatment. You cannot expect to go through life in such a condition, so write me at once for my Self-Examination Blank, and let me make a complete diagnosis of your case, and let you know just what I can do for you. Do not give up if your doctor has given your case up as incurable, as nine out of ten average physicians will give up a case as incurable just because it does not readily yield to their antiquated methods. Diseases of this nature need skillful, scientific treatment. So write me at once. No charge for examination. Address, J. NEWTON HATHAWAY, M. D., 35 Inman Bldg., Atlanta, Ga.

$$$

Young People's Page

February.

To-day, while yet the trees are bare,
A hint of spring is in the air;
And merrily the streamlets flow,
Unlocked at last of ice and snow
That melt and disappear.

I saw, at dawn of morn to-day,
The wild geese on their northward way
In tireless flight go wedging by,
Midway between the earth and sky—
A sign that spring is near.

Along the eastward-sloping hill
Some water snowdrifts linger still,
But warm winds from the southland blow,
And soon the blossoming land will know
That spring is with us here.
—Farm Journal.

A Thrilling Fact.

"Suppose," said the wise orator—
"though 'tis a thought stupendous,
Suppose a baby one year old, with arms of the tremendous
Length of ninety-three odd million miles,
Should, in a freak of fun,
Reach up and touch the sun?
That child would be
253
Years old,
I'm told,
Before it learned
Its hand was burned!"
—Jane Ellis Joy, in St. Nicholas.

How Puss Gray and Popover Got Down.

There were three Ross children, and there were three Ross kittens.

Mrs. Ross had thought at first that one kitten was enough; but at the end of a week she decided that the kitten, at least, was not having a very happy time. The children wanted it to be in three places at once, and the little thing was sore all over.

The first kitten was yellow and named "Sunflower." When the two other little cats were added, the children called them "Puss Gray" and "Popover." Puss Gray was very well-behaved in deed. He wore white gloves, and would let you hold him as much as you liked. Sunflower was cross and nervous. Popover wanted to play all the time. If you would not wiggle strings and things for him, he would go off and romp with the grass and the shadows. He was very fond, too, of cuffing Puss Gray just as he had closed his eyes to take his afternoon nap, and he liked very much to jump out at Sunflower from beneath a bush. Whenever he saw Mrs. Ross going upstairs, he would run up after her, and then ride down upon her dress, bump, bump, from stair to stair. But cuffing Puss Gray was his favorite fun.

One day when Polly Ross and Sunflower were out at the farther end of the garden making calls, and the two boys were fixing a dam in the brook, something happened.

A little yellow dog came running into the yard and badly frightened Puss Gray and Popover, so that the two scamped as fast as they could toward the tall elm tree by the gate. Popover was ahead, but Puss Gray was hardly a tail's length behind; and before the boys, who had just come in, could drive the dog away, both of the kittens were far up among the leaves of the elm.

The dog, of course, was sent home, and then the boys went back to the tree and called to the cats to come down; but the louder the boys called, the higher the frightened little creatures went, and at last it seemed to the children as if they were fully half way up to the sky.

The ladder in the barn was not long enough to reach them, and nothing that any of the Ross family could do was of any use, for it was decided to be unsafe for the boys to climb to such a height, as the kittens were hovering up among the merest twigs. Perhaps you remember that the first time you ever climbed a tree you were afraid to come down; if you do, you understand what was the mater with Puss Gray and Popover—it was the first time they had ever been up in a tree!

At night the children had to go to bed and leave the kittens still in the tree, where the poor little things cried so hard that Polly slept with her window closed, although it was a very hot August night.

In the morning, when Polly awoke, she ran at once to the window to see if she could see the kittens. Puss Gray had come pretty far down and was sitting upon a large limb, and he looked to Polly as if he were fast asleep. At first Polly could not find Popover anywhere in the tree, but after a moment she discovered him; he was walking slowly out along the very limb upon which Puss Gray was curled up. When he reached him, to Polly's horror, although she felt perfectly certain of what he was going to do, he stopped for a second, and then he raised his paw and gave Puss Gray a smart cuff on the tip of his white ear.

Down came Puss Gray, tumble, tumble; and the naughty Popover lost his balance and downward through the air he came, too!

Polly gave a little cry of dismay, for she was almost certain they would both break their necks; and then she turned and ran out of her chamber and downstairs as fast as she could, wiping the tears from her cheeks. But when the little girl reached the yard, there the two kittens were, sitting on the back doorstep, side by side, and mewing for their breakfast.

Polly's father gravely told her that all kittens had nine lives, but she did not understand very well what it was that he meant.—Florence Elizabeth Dunn.

The Four Plants.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The tutor said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now, pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits and passions. When they are young we can cast them out readily, but only divine power can uproot them when they are old."—Classmate.

TETTERINE

Is a prompt and effective cure for tetterine, ring-worm, ground itch, eczema, erysipelas, infant sore head, chaps, chafe, sunburn, insect bites and all forms of cutaneous affections. Why suffer from this annoying disease, when a 50 cent box of Tetterine will relieve you!

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THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 Cottage St., Melrose, Mass.,
January 11, 1904.

Dear Sirs: "Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.



If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Raleigh Biblical Recorder. The genuineness of this offer is guaranteed.

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Banking done by mail. Correspondence solicited.

MR. MILLARD'S SUGGESTION.

That is a capital suggestion from Mr. Millard: To have the President of the Southern Baptist Convention make an annual address will lend dignity to the Convention and greatly magnify the value of the position of President without in the least increasing its authority.

We should like to see the suggestion adopted in our North Carolina Convention.

THE YEAR'S WORK BEGINS.

With March the year's work begins in North Carolina. January and February are closed months.

From March 1st to April 1st we have sixty days in which to arouse the churches to their missionary obligations. Shall we not have the heaviest campaign for Home and Foreign Missions in this period in all our history? Let us see how much we can do for the Savior—our Savior and a lost world's redemption.

DR. BATTLE'S LETTER.

The letter from Dr. J. T. J. Battle in this paper calls for no comment upon our part. Having heard what we had, it would not have been dutiful to decline to bring the information out. Having done this, we have no apology to make. It is painful, to be sure; more painful to the writer than he cares to reveal. But it is necessary.

As for the communication in Charity and Children of last week we will be content with saying that in bringing this affair to light we have done no more than is the privilege and the duty of any Baptist in North Carolina.

MEN—ONCE AGAIN, MEN!

We assure Mr. Weldon that we did not intend the thirty applicants for the vacancy he announced should appropriate our epithet—not at all. Nor did we intend that any one should appropriate it. We know the professions in North Carolina right well. We believe that the standard of manliness is higher and varies less in the ministry than in any other. Only two weeks ago, Livingston Johnson cried out—"Would that we might have just once a General Assembly made up of ministers"—expressing just the conviction that they would be firmer than any others in the right.

We meant only to point out that the fact that there are so many applicants for every vacancy does not contradict the cry for men but emphasizes it, placing the emphasis upon "men."

FARMERS UNITED.

We print in this paper a letter from Bro. A. C. Green, one of the best citizens of Wake County, concerning the Farmers' Meeting at New Orleans. We have not succeeded in manifesting the interest that we entertain for the recent farmers' movement to control the production of cotton, resist the speculators and obtain a fair return for their labor.

The success of the effort to obtain concert of action on the part of the farmers is most significant: It marks a turn in the tide of affairs. Heretofore they have not been able to hold their cotton: The South was dependent and at the mercy of money-lenders. Today the South is independent—on her feet after forty years in the wilderness.

Moreover, the farmers have not been able to reach an agreement. But now they are agreed. Their plan of action is at work. They are holding their cotton almost to a man.

Heretofore whenever they have organized political questions have run away with them. Now they mean business, and the politician must take a back seat.

We are in hearty accord with their plan—to hold their cotton now on hand until prices shall rise; and to reduce the acreage and the expense of cultivating twenty-five per cent this spring.

We have one suggestion to make: The good farmer will prove his excellence by devoting the twenty-five per cent of acreage taken from cotton to some food crop. He will not abandon the land.

Suppose some of our farmers place this extra land this year in the hands of their boys?

SENATOR SIMMONS RESPONDS.

Maddened by the passage of the Ward bill in the Senate and made desperate by the prospect of its passage in the House, the opposition suddenly turned upon United States Senator Simmons. In response to their criticisms he gave out this statement, which will be found on our news pages. It should be preserved.

If the opposition thought to bull-doze him, they were foolish. If they thought to frighten him, they were more so. Senator Simmons is not the man to weaken under any circumstances. He is serving his State. He is not a radical prohibitionist, but he is a sound advocate of temperance and of practicable measures rightly conceived in the interest of temperance. He has adopted the policy of rural prohibition and municipal local option, and the opposition is very much mistaken if it thinks to drive him from his position.

Moreover, their threats will come to naught. If they have any effect they will strengthen the popular regard for Senator Simmons. He became Senator because of his magnificent political leadership. He will remain Senator not only on that account but because he is bravely using his power to serve the people of our Commonwealth. Every effort the distillers make against him elevates and fortifies him in the esteem of the people.

GOVERNOR JARVIS ON THE BONDS.

Since Vance no name is significant of more in North Carolina than the name of Jarvis: leader of the people, Governor, United States Minister, Senator. Last week he gave out this ringing declaration on the subject of the South Dakota bonds:

"I do not think this Legislature should adjourn without providing for retiring the whole issue of bonds outstanding, of the character of the Schafer bonds. An act should be passed providing for prompt payment in the case of South Dakota, with judgment for interest and costs, without a reduction of one penny and authorizing the Governor and Treasurer to issue new bonds in place of the outstanding Schafer bonds, upon such terms as may be agreed upon. A great State like North Carolina cannot afford to stand in an attitude of repudiating an obligation which we admit to be legal, and we cannot afford to allow the perfidy of Butler and Russell to stand in the way of the State's discharging her obligations."

How well these words would have become the Governor of North Carolina! But instead he seems indifferent whether the Commonwealth pay in full, compromise or be sold out upon the steps of the Capitol at Washington.

We salute Mr. Jarvis. Our foremost private citizen, his voice will be heard above the petty counsels of the politician.

BUILDING UP MARS HILL COLLEGE.

Our people are responding generously to the opportunity to strengthen Mars Hill College. This response is the reasonable result of the admirable work of that institution. With exceedingly limited resources it has succeeded in serving our denomination to an extent out of all proportion to our gifts to it. There is now a large enrollment of young men and women, and they are in the hands of a very able faculty.

The College meets a real demand in the West. It holds out the only prospect of collegiate training to hundreds of our Baptist boys and girls.

We rejoice in the present recognition of this institution. It means much.

We have it on good authority that the brother whose recent offer of $2,000 on condition that an equal sum should be raised by February 28th, has even larger plans in mind. Trusting that this is so we write now to encourage our people to respond to the call of the College to the end that he may be encouraged. Let us make Mars Hill a strong institution.

GROWTH IN SIN.

The statement of McCue, the Virginia wife-murderer, that he killed his wife in obedience to an evil spirit within him which he could not resist, is a striking commentary on the doctrine of sin. Who has not felt that sin came into him, that he was not himself when he sinned, that a spirit of evil invaded him and constrained him to sin? So long as this is the experience of men, the doctrine of a personal devil will not suffer seriously from academic attack.

We may well conceive that the murderer McCue yielded to sin until satan took complete charge of him, and brought him to murder and the murderer's fate. One of the penalties of sin is an increase of satan's power over one's soul. We hear sermons on Growth in Grace. There is opportunity for a sermon occasionally on Growth in Sin.

PROBLEMS OF THE PRESENT SOUTH.

The name of Edgar Gardner Murphy has become familiar throughout the Nation as that of the representative of a new order of things within the South. And yet he is more keenly appreciative of the old order than many who appeal with more sentiment than knowledge to the cherished spirit of the past. He brings to his task of moving the South onward in education, in politics and in social order, not only a lofty appreciation of the Old South, a proper reverence for the fathers, but also the convictions of a man who has discussed his data with a clear mind and in the light of a wide knowledge of life. It is because of his progressiveness that he is thought of as a radical, because of his unprovincial outlook that he is thought of as a representative of an alleged Southern school that goes to New York for its thinking. But one who will read his book—Problems of the Present South—will perceive that no Southerner of the generation since the war more generously values the achievements and the spirit of the Old South; and that so far from going North for his ideas, he is conveying to the North the very best thought of the South. So far from taking New York's point of view, he is transferring New York to his point of view.

It is this sort of leadership that the rising generation needs—that of a man fully appreciative of the glorious old order but bringing to the new time and its intenser problems a mind schooled in the national, even the world-wide, point of view.

Mr. Murphy points out as only a few men have the evidence that "the present industrial development of the South is not a new creation. It is chiefly a revival." In 1860 the South had 387 miles more of railroads than the New England and Middle States. "In 1860 the wealth of the South had exceeded the combined wealth of the New England and Middle States by $750,000,000; but in 1870 we find conditions reversed and the wealth of these States exceeding the wealth of the South by $10,800,000,000." It was the war—not climatic lethargy—that cost the South her industrial ascendency.

The rate of our recovery is indicated by the following data: "In 1880 the value of manufactured products of the South was $200,000,000 less than the value of her industrial products. But in 1900 all this is changed. The value of Southern manufactures then exceeded the value of Southern agricultural products by $190,000,000, and if mining interests be included, by nearly $300,000,000." Thus the South has become a manufacturing—rather than an agricultural—country; and the rapidity of her progress is indicated by the fact that the number of cotton factories grew from 412 to 900—more than doubled—in the last four years.

But the Present South is distinguished from the Past South by even larger and more significant facts than these: The disappearance of slavery: the appearance of negro citizenship; the rise of the poor whites; the movement of the croppers from the farm to the factory millage; the new democracy—the new elements transforming the old aristocracy; the consequent demand for more

effectual means of popular education; the more vital contact with the life of the rest of the National, and the true Nationalism. These are the elements that make the Present South an object of unique and intense interest in many quarters, but in none so much as in the South itself.

Mr. Murphy reduces the Problems of the Present South to the Problem of Education—for whites and blacks; of Child Labor; the Problem of Democracy. To these subjects he brings an unrivaled amount of direct information; and he treats them with rare thoughtfulness and wisdom.

We will say for the book, that it has given us a better, a clearer, a more optimistic, view of the South that was, of the South that is, and the South that is to be, than all the other books that we know anything about. And so we wish we might put it in the hands of every young man in the South.

Problems of the Present South. The MacMillan Company, New York. By Edgar Gardner Murphy. $1.50.

THE COMPASSION OF JESUS.

Bible Lesson for February 26. John 6:1-14. Read John 6:1-71.

We have here John's report of the miracle of the loaves and fishes, by which Jesus fed 5,000 people. It is the only miracle that is reported in each of the Gospels, and the fact that each varies from the other but all make a complete whole is suggestive both of the genuineness of each report and, moreover, of a true theory of the Bible's accuracy—to-wit, that one part fulfills another; that though details may vary the whole, one detail modifying another, is accurate. The student will read and compare each report.

The Handicap of Fame.

The time had come when Jesus must abandon His general work or at least make it subsidiary to His personal work. (Mark 6:30,31.) Moreover He perceived that His disciples were weary. He had sent them forth; they had labored faithfully (Mark 6:12,13). And now, as a result of His works and theirs, His fame was a burden and a hindrance. Mark 6:31. The crowd was so pressing that they could not travel by land. Moreover, Herod had beheaded John the Baptist and was now looking for Jesus. (Luke 9:9.) The shadow of the Cross fell upon Him.

We find then Jesus had four motives in retiring from publicity, (1) His disciples' need of rest and (2) His desire to devote Himself more exclusively to preparing them for the hour of His departure and their great life-work; (3) the desire to be free from the heartrending harassments of His fame, the crowd, their petty wishes and their pitiful needs; (4) the realization that should He continue His public ministry Herod might visit upon Him the fate of John the Baptist before He should have made complete the preparation of His own for their trying work.

We might dwell upon His thoughtfulness of His disciples. Much more than they had He done. All that they had borne He had borne in ten-fold intenser degree, for He felt more, knew more and was incomparably more burdened than they. And yet He seeks rest not for Himself, but for them. It was like Him.

The Shadow of the Cross.

Of more significance is His change of policy. His ministry had begun publicly. At first He had gone boldly into the Temple and driven forth the money-changers. Later He sought out a helpless man at the Feast rather than the great and mighty or even the throng. Now He seeks to get away from the crowd altogether.

It is the shadow of the Cross: He realizes that the night approaches when He can work no more. Greatly does He love the multitude. Deeply does Pity call Him. But He must devote Himself now to more important work than preaching to crowds, or healing the afflicted, or giving "signs" of His Messiahship: He must devote Himself to the tedious work of instructing His chosen in the real nature of His mission—in the commonplace not the extraordinary, in the natural not the supernatural. He must prepare them for His ignominious death and for their heroic calling that shall follow. He must get out of their minds the thoughts of wonders and get into their minds the great ideas in which His mission consists. For the structure of Christianity stands not upon the miracles of Jesus but the ideas of Jesus.

The fate of John the Baptist came home to Him, and He began to concentrate Himself upon the task of preparing His chosen against the hour when that fate should be His.

The Miracle of the Miracle.

And now the wonder above the wonder of the multiplication of fishes and loaves; the wonder of this Master, this mightiest of Beings, changing His plans for pity. The silent pleadings of the multitude had more weight with Him than His own judgment; Once more He yielded to His great heart's tenderness.

He thought to escape them. The fame of it all was mockery since it was based upon misapprehension. He knew them. They sought the loaves, the fishes, the wonders. They were worthless, as we say. On they come by a shortcut on land. As He seeks rest, they overtake Him. He lifts up His eyes. And compassion takes possession of Him. No matter that they are mean and worthless; no matter that they utterly mistake Him; no matter that they shall yet cry out against Him. He thinks of their shepherdlessness, their need of guidance, their lack of aim, their want of a leader to feed them with the Bread of Life: and He abandons His purpose and lays aside His decision in order to feed them Himself—to feed them on the Kingdom of God. (Luke 9:11.)

No man has sounded the depths of His heart's pity.

As they listen the time slips. They are now far from home and weary. Must they go hungry? Did He ever send a man home hungry? One feels that He would explore the Power of God to feed a hungry man, to quench the thirst of a soul. To be sure He has no supply; and the most that His friends can raise is 200 pennyworth. Shall He, therefore, send them away?

The Master's Way.

That would be like you and I; but not He. He never avoided a difficulty. He is Master of all difficulties. He invites them. Let the multitude sit down, that is let it prepare to eat; and right confidently do they obey Him. And now taking the loaves and fishes, "and looking up to Heaven," He blessed and brake. Even the Master gives thanks for daily bread. To one who dwells a moment upon this scene our table-thanks should forevermore have fresh significance.

And now the people are fed. The slightest wonder of it all is the wonder of making hundreds of fishes of two. The wonder of wonders is His patience, His compassion, His love. Once again we find the "sign" not in the thing that He did, but in the heart in which it was conceived. He knew that it was a mistake (so to speak) and against His purpose to do this, to further deal with the multitude; but the compassion of His heart once more constrained Him.

Notes.

His disciples, who knew Him best, did not sit idly by and leave the burden of feeding the crowd to Him; nor did they request Him to perform a miracle. They appear here in the best light: They did their best to relieve Him. They looked up the food; they offered all their money; and, failing, they besought Him to bid the multitude depart. They knew better than to depend on miracles to get them out of predicaments, which is more than some modern disciples do—if we may judge by their prayers.

Observe that Jesus was not prodigal of His power: He saved the fragments for future use. It is the most impressive lesson in all history in frugality. God wastes nothing.

Was the lad and his loaves an accident? At any rate do not permit this simple incident to be so symbolized as to take up the lesson. On the other hand do use it to the point: God can and will magnify and multiply all that anyone, howsoever humble, may bring to Him. Such as you have bring to Him.

Jesus preferred the work of teaching twelve men in a quiet place to the fame of talking to and working miracles before the thousands. Which of His disciples today would make His choice? What a rebuke to the seekers after the crowd?

Does not this lesson greatly emphasize the educational foundation (the "teaching them all things," etc.,) of our religion. Jesus is here taking His chosen apart to educate them. In patient instruction is the secret of Christian progress. Here is comfort for the teacher.

Following Him, shall we evade, shall we dodge difficulties, or shall we face them? Shall we "send them away" or shall we grapple with them in His name?

The power of the Kingdom of God is not to be measured by money, whether the modern Andrews think so or not.

But consider above all His personality as here manifested.

THE TEACHER AT WORK.

BY H. C. MOORE.

I. Note the Year Unrecorded by John.

Since the events of last lesson a year has elapsed during which occurred (say Stevens and Burton) the following events recorded in the other Gospels:

1. Organization of the Kingdom: including the widespread fame of Christ, the choosing of the Twelve, and the Sermon on the Mount.

2. The Second Preaching Tour: on which the centurion's servant was healed, the widow's son raised at Nain, the last message received from the Baptist, and the anointing of Jesus in the house of Simon the Pharisee.

3. A Day of Teaching by the Sea of Galilee: embracing the warnings to the Scribes and Pharisees, the unpardonable sin, the kindred of Christ, and the seven parables.

4. A Day of Miracles by the Sea of Galilee: stilling the tempest, the Gadarene demoniac, raising of Jairus' daughter, the two blind men, and the dumb demoniac.

5. The Third Preaching Tour: embracing the second rejection at Nazareth, the mission of the Twelve, and the news of the Baptist's death.

About the middle of April, A. D. 29, and just a year from the cross, the crisis at Capernaum was reached. Jesus thereupon retired across the sea to an uninhabited district where occurred the feeding of the five thousand, the only miracle recorded in each of the four Gospels.

II. Analyze and Examine the Lesson Text.

1. The Scene (verses 1-3.) What were "these things?" Describe the "sea of Tiberias." Why did the multitude follow Jesus? What is the significance of John's term for miracles? How did the people reach the other side of the sea? What did Jesus do for perhaps several hours?

2. The Need (verses 4-7.) What feast is named as a note of time and as accounting for the presence of great throngs? Would Jesus send the crowd away hungry? How did He prove Philip? What was the need according to Philip's response? (Note that a Roman penny was the wages for a day's labor.)

3. The Supply (verses 8 and 9.) Who discovered it? Who had it? What was it? (In size, the loaves were like our griddle-cakes; the fishes, like our sardines.) Was it sufficient?

4. The Miracle (verses 10 and 11.) What was the order of Jesus? How many obeyed? What did Jesus do with the lad's loaves and fishes? Was anybody left hungry?

5. The Fragments (verses 12 and 13.) What did Jesus bid the disciples do? How much was gathered up?

6. The Effect (verse 14.) What did the people say? Do you think their conception of Him was accurate? (Note, in subsequent verses, how they tried to make Him king, and, the next day, how He by His discourse on the Bread of Life lost many followers.)

III. Present the Miracle-Worker in These Aspects:

Seeking the quiet, restful solitudes.
Compassionating the hungry multitudes.
Testing Philip's philanthropy and piety.
Using slender means for glorious ends.
Commanding before blessing the needy.
Distributing through His disciples.
Supplying every waiting, receptive individual.
Combining sufficiency with economy.
Teaching a truth in every miracle.
Presenting Himself as the Bread of Life.

FROM MR. WELDON.

I think the comparison of God's ministers to "Mammalian bipeds" too ignominious. I suppose the forty applicants to the vacant field in Western North Carolina are readers of the Recorder, and saw the ignominious appellation. I solicited the correspondence, and it was their prerogative to answer. Some of those letters were indicative of educational advantages, and others showed a deficit of literary training. But neither God nor the Baptists have absolutely declared that a collegiate and Seminary training are prerequisite to usefulness, even in the ministry. Has not God recently used the "illiterate miner," Evans Roberts, of Wales, in the conversion of more than twenty thousand precious souls? Relative to the scarcity of aspirants to the ministry I quote Dr. Mullins in the Baptist Courier, December 29, 1904:

"Our attendance in the session of 1900-1 was 232, for that of 1901-2 it was 243, for that 1902-3 it was 293; the enrollment for the session of 1904-5 is not completed. We have enrolled up to date 233 students. We expect to receive 35 or 40 more within the next two months, which will probably make the attendance equal to that of last year."

I do not ask for the publication of this, but leave it entirely with you.

Fraternally,

L. T. WELDON.

Brevard, N. C., Feb. 9, 1905.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

If your Society has failed to recieve the Quarterly Letters from the Central Committee it is because you have failed to send the proper address. Please look into this at once.

The Unifying Board.

REV. W. W. LANDRUM, D. D.

The Home Mission Board is a Foreign Mission Board. Pray for our two B's—I mean Bryan in Shanghai and Brown at Asheville. Bryan is to have charge of the educational work of our Chinese brethren in the Celestial Empire. Brown is to be superintendent of our educational work in the mountain region of the South. Whoever loves Christian education as conducted by Southern Baptists will offer up petitions for both Brown and Bryan. The cause is one. Whoever separates them in his prayers is no true friend to either.

Remember Barton and Whitinghill. Both are superintendents of mission work. Barton bears on his heart the uplifting of the "brother in black." Whittinghill is devoted to the Christian culture of Italians. The negroes in our home land are as precious in Christ's sight as the inhabitants of classic Italy. If the superintendent of natives in Italy would enlist our sympathy and co-operation why not Barton and his wards in our own Southland? True, the superintendent in the "Eternal City" is farther away than the superintendent in Little Rock, but each is in the centre of his field. The negro Baptist of Arkansas are said to be the most united and aggressive of any State in the South. They are willing to set a good example of cordial co-operation with their white brethren. The duties of Barton and Whittinghill, like their salaries, are about on a parity.

Remember Baltimore as well as Canton: St. Louis as well as Lagos; New Orleans as well as Rome; Memphis as well as Tokio. The cities of America need to be taken for Christ as much as the cities of China and Japan.

It was in a city, Jerusalem, that God localized His presence. Cities were the first to welcome and foster the dissemination of the Gospel of Christ. From Jerusalem to Antioch and from Antioch to Ephesus and from Ephesus to Corinth and from Corinth to Rome the evangel coursed its way, capturing city after city. The apostles seized the cities as magazines of storage and supply for their world-wide advance on the strongholds of superstition and sin. Providence, history and revelation unite in showing God's appreciation of cities. Ideal society on earth will be found at last in urban conditions rained to sinlessness.

The salvation of the cities of the South under God is largely committed to the missionary efforts of the Home Mission Board.

Pray for the Home Mission Society of New York as earnestly as you do for the Home Mission Board of Atlanta. Both are Baptist organizations laboring in the same Southern field for our negro brethren. We work together. We appreciate one another. Northern Baptists put out their main force in the education of the negro, and Southern Baptists in his evangelization and training in denominational affairs. Neither organization can succeed without the fraternal aid of the other.

Pray for wisdom and zeal on the part of the several State Boards of the South when you ask the great Head of the Church to live in the Home Mission Board.

These Boards move together and see eye to eye. In other words, the Home Mission Board seeks to be, and by nature ought to be, the great unifying power of Southern Baptists. It is central to every activity of our people. It is the one great bond of brotherhood between the North and South, the Anglo-Saxon and the African, the natives and the foreigner, our land and those beyond the seas. Its work reaches around the globe through influences set in motion here at home.

Two Letters From Dr. B. D. Gray, Secretary of the Home Mission Board.

My Dear Sister:—Another Week of Prayer and Special Gifts for Home Missions! What a glorious privilege for all our Southern Baptist women to be engaged simultaneously in a week of prayer for our dear Southland! Great results must surely follow. God will hear you. It means prayer for your own people, your own homes, for this dearest of all lands to us—where Baptists have their fairest opportunity in the world, and consequently their greatest responsibility.

The work of our Home Board is being greatly blessed of God. From Cuba the tidings gladden our hearts, and in all parts of the great Southland the smiles of the Lord greet the workers in the harvest fields. Especially does His favor rest upon our women missionaries just now. They are leading many souls to Christ and are finding access where men cannot go. We need fifty consecrated, capable women for this work.

Then we need, we must have, great giving. The enlarged work of our Board calls for such gifts in number and size as we never before have made. I dare to hope, in view of our needs and the favor of God upon our work, that our good Baptist women of the South will bring into the treasury not less than $10,000 during this third week in March. Will you not yourself do all in your power and help to secure a gift from every woman in your church?

May God give you great faith, large petitions and ample answer to all your prayers.

Yours in Christian bonds.
B. D. GRAY,
Corresponding Secretary.

Dear Brother Pastor:—The work of our Home Mission Board needs enlargement on all lines. Every department of the work is being prospered by the Lord. Many souls are being won to Christ, weak churches are becoming strong and waste places turned into gardens of the Lord. But the cry for laborers is distressing. The cry comes to us from all directions for a large number of capable women, for the cities, the frontier country, the mills and the mines and the foreigner in our midst. We need them now. We need men, too, of a high order of ability and devotion in Cuba, Panama and the Isle of Pines and for the vast destitution in our beloved Southland.

For carrying forward this great work we must have money. Our appropriations are far greater than last year. We need a corresponding increase in gifts from the churches. Great giving is a necessity. Under the leadership of the Woman's Missionary Union the Baptist women of the South are to make the third week in March a Week of Special Prayer and Gifts for Home Missions. Beloved brother, please give them your help in every way. Pray for them. Pray with them. Encourage them to do great things. We are hoping for $10,000 from this Special Week of Praying and Giving. It is extra to the regular gifts for Home Missions.

May the Lord crown this worthy effort with abundant success.

Yours in Christian bonds,
B. D. GRAY,
Corresponding Secretary.

Programs and Offering Envelopes sent on request by (Miss) Fannie E. S. Heck, Raleigh, N. C.

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References: Members of the Charlotte Medical Society.

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The Work at Spencer.

On the 12th day of December, 1897, in an humble home, was organized the Spencer Baptist Church, composed of three members: W. P. Campbell and wife, and Mrs. E. M Barnes. Rev. J. N. Stallings was chairman of the little group, and served as pastor something over one year, receiving for his services the sum of sixty dollars per year, or $5.00 per month. But this is not his only reward, for he has evidently laid up to himself a goodly bank account upon which he can draw when temporal things shall have passed away. In the midst of prosperity it is human to forget those who come to our help in a time of need, but the Spencer Baptist Church can never repay to this venerable old man its debt of gratitude. His sacrifices were indeed beautiful, and the results of his labors will never be known until the final coming of his Lord.

On the 20th of February following its organization, the little band decided to rent a very shackly affair known as "Smith's Hall" in which to hold public worship.

August 14, 1898, church asks for admission into the South Yadkin Association, and at the same time appoints a building committee, consisting of W. P. Campbell, Luther Lloyd, W. F. Hunter, C. P. Gray and J. S. Eagle. With no money, and no pledges save the promises of God to be with those who trust Him, these brethren began their labors, and the results show how faithfully and well they discharged the trust committed to them.

November 10, 1898, church pledges $250 for pastor's salary for 1899, and asks aid from the State Board of an equal amount. Up to this time it had received nothing from the State Board, but had been struggling alone.

Brother Stallings having other labors, and the church wanting a pastor who could devote his entire time to its service, on the 28th of November extends a call to Rev. J. C. Holland, of Danville, Va., to become its pastor. This call seems to have been declined, for on the 29th of December following, the church calls Rev. A. L. Betts, of Raleigh, who also declines, as on January 12, 1899, a call is extended to Rev. C. G. Wells, who accepts (February 23rd), and enters at once upon his labors.

May 4, 1899, each male member agrees to serve one month as sexton—too poor to hire one; yet at this same time the treasurer is instructed to pay the pledge of the church to Home and Foreign Missions. So we see that the spirit of sacrifice and the spirit of missions is alive in this little body from the earliest beginning.

May 15, 1899, the ordinance of baptism is administered for the first time, the candidates being Sisters Clark and Armstrong.

August 27, 1899, letter to Association is read, showing membership to be 29, of which fourteen has been added during the year. "Pastor's salary and all other obligations have been paid to date; that every member has been a contributor," the total amount raised being $632.26, or $21.49 per capita.

November 2, 1899, building committee recommends acceptance of plans for building and pays $30.00 for same, the Southern Railroad Company having donated the lot.

April 3, 1900, work on building is begun, and the first service in new house is held July 22, 1900. In addition to the lot, the Southern Railroad Company, through Col. A. B. Andrews, gives $500 towards the erection of the house.

June 1, 1902, church dedicated, about $4,000.00 having been expended.

At session of South Yadkin Association, September, 1902, the church pledges to the objects of the Convention for the year 1903, $45.00.

January, 1903, the church, after prayerful consideration, decides not to ask any further aid from the State Board, which had contributed up to this time $427.07.

March 1, 1903, Pastor Wells resigns. Brother Wells laid the foundation broad and deep, and left the people cemented together in the strongest ties of brotherly union. He still enjoys, to a large degree, the love of the little flock he led so wisely and well.

May 28, 1903, Rev. J. M. Haymore is called, and enters upon his labors June 28th. The results show that the church made no mistake in calling Brother Haymore, our present pastor. His first work was to see that the pledge of the church for 1903 of $45.00 was made good. The Association minutes show that this pledge was not only redeemed, but the church gave to the objects of the Convention for that year $103.48, more than double what it had promised; nor did it stop here, but promised for 1904, $122.00 and pays $155.80, and raised for all objects, $1,410.08. The church has promised the Convention for 1905, $294.00.

When we consider the fact that there are just a little more than one hundred members, and these all poor—not a single person of means in the entire membership, all having to work for their daily bread—we doubt if the church has a parallel in the State.

The writer's connection with the church dates from last August. Since that time the growth has been wonderful, both in the church and the Sunday-school. Such union of sentiment, such harmony and brotherly love, is beautiful beyond description.

The pastor is not only an able expounder of the Gospel, who preaches twice every Sunday, but seven days in the week—on the streets, in the homes of the people, in the bed-chamber of the sick, he proclaims the Gospel of his Master.

Having said this much of the past, we now look to the future. We are just making arrangements for a valuable Sunday-school library, suitable alike to church and Sunday-school. Nor can we stop here, for the Sunday-school and the congregation have outgrown the present house of worship, and plans for enlargement are being considered. And when this people start to do a thing, they do it.

L. THOMAS.

Spencer, N. C.

A Baby Canary's Music Lessons.

In the account of a pair of canaries and their offspring, which was published in The Ladies' Home Journal, Florence Morse Kingsley tells how the oldest baby bird, as soon as he had learned to flutter from one perch to another and to reach for a seed and crack it, was put into a cage by himself and hung out on the veranda near the father bird, who was named Wee Willie Winkie and was a superb singer. Then the baby bird's education began. First, he learned to jump fearlessly into his china bathtub and flutter his wings and get himself gloriously wet, just as father did. Next, he cuddled himself into a delightfully comfortable little bunch on his perch and listened attentively while Wee Willie Winkie sang his wonderful song. The second week we heard a funny, sweet little chirping and gurgling. It was the young canary: he had begun to study his profession in earnest. Hour after hour the little fellow practiced, happily and patiently. One day he trilled a little trill, and the next day he had learned three new gurgles, and the next after that he wove the trill and the gurgles together and added a longer trill on a higher key. In six weeks' time we were asking, "Is it Wee Willie Winkie who is singing, or the baby?"

A New Way to Wash Faces.

It was in a country school, and I was hearing my little second reader class. The lesson that day was a story about flies, their curious ways and habits. Among other things the story said that flies always kept their faces clean, and then went on to tell how they rubbed their feet over their heads, as could often be seen by watching them. The last thing in the lesson was the question: "What lessons can boys and girls learn from the flies?" I asked the children to answer the question. Only one small boy ventured an answer, and that was: "To wash our faces with our feet."—Selected.

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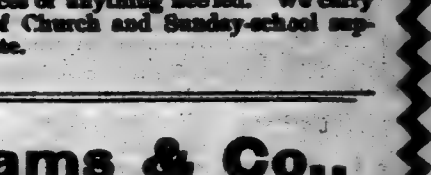
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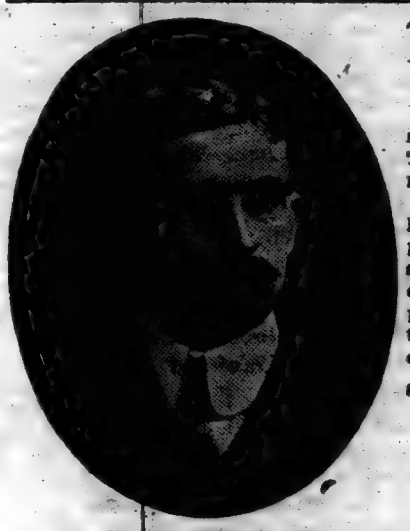
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THE BEST PLACE TO BUY.

Current History.

Review of the General Assembly.

The following were the more important subjects before the General Assembly last week:

(1) The Ward Bill.
(2) The Jug-law.
(3) Divorce Legislation.
(4) The South Dakota Bond Judgment.
(5) Bond Issues.
(6) Judicial Salaries.
(7) Railroad Rates.
(8) Reformatory.
(9) Jamestown Exposition Appropriation.
(10) Appropriations.

(1) The opposition to the Ward Bill, perceiving that they would be defeated in the House, resorted to the desperate measure of summoning the Democratic Committee organization. This body will meet Tuesday night. It is not expected that it will undertake to legislate.

The prospects for the passage of the bill are good, but the opposition is more desperate than we have ever met. It becomes the people to fortify their representatives: A weak man cannot stand alone in the present storm.

The Jug-law was passed for fifty-three counties only. The following counties were excepted in respect for the request of their representatives: Wayne, Sampson, Wilson, Anson, Clay, Rowan, Rockingham, Caswell, Pitt, Transylvania, Stanly, Pasquotank, Davie, Jones, Martin, Edgecombe, Halifax, Currituck, Chowan, Camden, Madison, Tyrrell, Wilkes, Granville, Lenoir, Yadkin, Alexander, Columbus, Onslow, Polk, Swain, Henderson, Cherokee, Beaufort, McDowell, Buncombe, Jackson, Harnett, Surry, Pamlico, New Hanover.

(3) The House passed on second reading a very stringent divorce law by a decisive majority. It is clear that the House will stand for the position taken by the religious denominations. The Senate's position is as yet a question.

(4) The Governor sent a letter to our U. S. Senators suggesting that they offer a resolution to censure South Dakota—as if that could affect anything. Our Senators responded by saying that South Dakota was taking no steps in the matter. A resolution was offered and passed in Senate and House appointing a special Committee to advise the General Assembly what to do.

(5) Under pressure of the annual raid upon the Treasury, bond issues were repeatedly suggested all the week. But they have met with scant encouragement.

(6) The bill to make salaries of Judges of Supreme and Superior Courts $3,250, passed.

(7) The agitation to reduce railroad rates continues; but no action has been taken.

(8) The Senate passed the bill to establish a Reformatory, appropriating, however, only $10,000.

(9) The Committee has agreed to recommend an appropriation of $50,000 for the Jamestown Exposition. Ten thousand dollars would be ample, as the exposition will be largely a naval spectacle.

(10) As the end of the session appraches the demand and the rivalry for appropriations becomes intense. The following newspaper paragraph expresses the situation: "Graham, of Granville, came out from the committee on appropriations late this evening and said the committee had just completed footing up the sum total of appropriations, so far recommended by the various committees, and was aghast at the figures. For the succeeding two years they amounted to an increase of one-quarter of a million dollars, and the whole amount meant more than a half-million dollars more than the State, under the most favorable conditions, could be expected to receive in all revenue for the next two years. The difficulty now is, how to scale the amounts asked for according to ability to pay. The importance, if not the necessity, of Senator Webb's bill authorizing the issuance of a half-million dollar bond issue to provide additional buildings and support for the insane of the State looms up proportionately."

* * *

Senator Simmons on the Ward Bill.

Washington, D. C., Feb. 14.—Senator Simmons, discussing tonight the situation with reference to temperance legislation pending at Raleigh, said that neither the notice of Senator Williams, of Davidson, nor the reported action of the opponents of the Ward bill was causing him any alarm as far as he is personally concerned. He said that since he had been in public life he had sought to do the duty of the hour as he saw without regard to the denunciation and threats of those who differ with him; that since he had been in the Senate, both with reference to his position on measures at Washington and in the State he had not stopped to inquire or debate with himself the effect of his action upon his personal fortunes and ambition, for in his opinion no man can do that and be of much, if any, benefit to his constituency.

Speaking of the Ward bill, Senator Simmons said he was earnestly in favor of it, and that with respect to it he had no doubt as to his duty and the best interest of the Democratic party. He added that, destroying the four hundred little distilleries in the interest of morality and in the discharge of public duty had not hurt the Democratic party but had greatly strengthened it. Neither would it hurt the party, in serving the same great public interest, to put out of operation the big distilleries of a few rich men in and out of the party, whose distilleries by a legislative device were imprudently exempted to the operation of the law which struck down these little distilleries.

If the Legislature shall now deliberately continue this exemption in favor of a few rich distilleries the people will want to know in the next campaign why this discrimination; they will want to know under whose leadership the Democratic party has become the champion of special privileges to these big distilleries. These big and rich distillers have not saved the Democratic party in the past and they cannot destroy it in the future. The people have more interest in protecting the morality of their children than in protecting the investment of these dispensers of vice and social and political debauchery.—Dispatch in News and Observer.

* * *

President Roosevelt on the Race Problem.

The President has evidently undertaken to convince the Nation of his sympathy with the South. In a speech last week he undertook to define his attitude toward the negro. The feature of his speech was his whole-hearted approval of the following utterance of Robert Strange, Bishop Coadjutor of the Eastern Diocese (Episcopal) of North Carolina:

"What should the white men of the South do for the negro? They must give him a free hand, a fair field, and a cordial Godspeed, the two races working together for their mutual benefit and for the development of our common country. He must have liberty, equal opportunity to make his living, to earn his bread, to build his home. He must have justice, equal rights, and protection before the law. He must have the same political privileges; the suffrage should be based on character and intelligence for white and black alike. He must have the same public advantages of education; the public schools are for all the people, whatever their color or condition. The white men of the South should give hearty and respectful consideration to the exceptional men of the negro race, to those who have the character, the ability and the desire to be lawyers, physicians, teachers, preachers, leaders of thought and conduct among their own men and women. We should give them cheer and opportunity to gratify every laudable ambition, and to seek every innocent satisfaction among their own people. Finally, the best white men of the South should have frequent conferences with the best colored men, where, in frank, earnest, and sympathetic discussion they might understand each other better, smooth difficulties, and so guide and encourage the weaker race."

* * *

Russia in Terror.

Grand Duke Sergius, uncle of the Czar, and one of the leaders in the drastic Russian policy, was killed by a bomb thrown into his carriage upon the streets of Moscow last week. This is the third signal assassination in Russia within a few months. The Empire is in terror. The Czar and his family are practically prisoners. They dare not even give the remains of Sergius a State funeral, lest the occasion be used to destroy them.

The Czar has called his council and, it is said, he is on the point of seeking terms with Japan, the conditions in his Empire demanding that he abandon the war.

Moreover, he seems about to address himself to granting many desired reforms.

* * *

The War.

The renewed activity in Manchuria pressages the decisive engagement which the opening of the weather will precipitate. In the recent engagement Japan was more successful, but the extreme weather made it impossible to reap the full results of victory. Since then there have been numbers of minor attacks and reprisals, but they are without great significance.

* * *

Items.

Congress appropriated $138,250,100 for Federal pension February 18th.

General Lew Wallace, to whom millions are indebted for "Ben Hur," died last week.

The House of Representatives of Congress passed by a practically unanimous vote the bill to empower the Interstate Commerce Commission to fix railroad rates. It is good to see the political parties united in this great cause.

The cashier and teller of the State Bank of Fayetteville—Messrs. Haigh and Myrover—having been found $28,000 short in their accounts, has gone into the hands of a receiver. It expects to pay out in full. Haigh and Myrover are under arrest.

Early in the week the little son of Senator Beasley, of Currituck, was reported missing. A thorough search has failed to find him, and the worst—in view of the bitter weather—is feared. The little fellow was on the way home from school when last seen.

The United States Senate has blocked arbitration once more. Several treaties providing for arbitration of international difficulties having been negotiated by Secretary Hay, they were referred to the Senate for approval. The Senate promptly destroyed them by an amendment. The motive of the Senate was to preserve its own power, rather than commit matters grave to the President.

With the promise of the Holy Spirit to lead us into all truth, there is little excuse for ignorance, and less for error.

Christian Work for Japanese Soldiers.

There are now nine Young Men's Christian Association secretaries working amng Japanese soldiers at five important military bases in Manchuria, including Dalny and Newchwang. Permission to carry on this work was granted in the fall of 1904, after all other attempts to get permission for Christian work at the front had failed. After watching their work critically for three months, General Terrauchi, Imperial Minister of War, gave the following unsolicited testimonials to its value to the men from the viewpoint of the Japanese Government in a conversation with Mr. Ebara Soroku, M. P., the Chairman of the House Committee of the Constitutional Party, who is President of the Tokyo Young Men's Christian Association: "I wish to express my deep appreciation of the splendid work being done by your Association in behalf of our soldiers at the front. At first I had slight interest in the matter, thinking that like many other propositions presented to us, it would pass over with little result. When your work was first launched I had some feelings of anxiety concerning it, but I may say now that all apprehension has been turned into admiration, and I express both the opinion of men at the front and in Tokyo, when I say that this work has proved successful beyond our expectations." This is the most striking endorsement of Christianity ever given by a Japanese official. It is obvious that such words from a quarter so near the throne will do much to place all Christians and Christian institutions even higher than at present in general esteem by a Japanese.

The aggressive effort in Manchuria would not be possible, except for the co-operation of the Christian people of America through the International Committee of Young Men's Christian Associations, which is now soliciting funds for this work. The Japanese railroad and steamship companies give free transportation for all supplies, but the expense for salaries, outfits and supplies calls for $20,000 in 1905. By the middle of the spring it is proposed to have fifteen secretaries at work in Manchuria of whom about two-thirds will be Japanese. Contributions toward this work may be sent to Mr. F. B. Schenck, Treasurer, 2 West 29th Street, New York City.

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Write for surplus bargain list.
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The Inner Life of Wake Forest College.

There is no church in the State, perhaps, in which there is such a general interest felt as in the church at Wake Forest College. Young men are gathered there from all over the State and from other States. When a young man goes from a Christian home to Wake Forest, there is at once an interest created, if it did not before exist, on the part of the inmates of that home, in the college church. For this reason, a word about the church life of Wake Forest will, I think, be of general interest to the Recorder readers.

For nine years I have attended all the commencements except one. At commencement a trustee can see the business side and enjoy the public exercises, but sees nothing, practically, of the church life of the college.

It was my pleasure, during January, to spend twelve days at Wake Forest in a meeting with Pastor Lynch. This visit gave me an opportunity to see the inner life of Wake Forest as I had not seen it since I was there at school, more than twenty-five years ago.

It is my deliberate judgment that there is no church in North Carolina surrounded by such a fine spiritual atmosphere. Christian sentiment largely predominates, and this makes Wake Forest in fact as well as in name, a Christian institution. I do not know any where more spiritually-minded men than are to be found in the faculty of Wake Forest. The ministerial students, as a whole, are godly young men who have the spiritual welfare of their fellow-students at heart. Of the three hundred students who matriculated this year, all are members of churches except about thirty. The beautiful campus is surrounded by cultured Christian homes. It is a rare exception to find a home in this model college village where Christ is not enthroned.

During the recent meeting the whole community seemed enwrapped in a very atmosphere of prayer. In the class rooms prayers were offered for God's blessings on the meeting, and consecrated teachers pointed their pupils to the Great Teacher, and urged them to learn of Him lessions of eternal life. In the dormitories, bands of Christian students met to pray. In the homes godly men and women went often to a throne of grace. There was no cant, far from it, but in a candid, sincere, rational way, men talked about the great matter of salvation. I have never been in a meeting where the subject of religion could be discussed so freely and with so little restraint. It was beautiful to see young men going to their teachers with the all-important question, "What must I do to be saved?" just as they would about any problem in their studies except, of course, with more earnestness, because of the importance of the question. Look in my direction and you see a Christian student walking with a fellow-student and trying to point out to him the Way of Life.

I have never preached in any meeting when it was so easy to tell the simple Gospel story. A half hour before the preaching service, the Y. M. C. A. held a prayer-meeting in the little chapel, which was a fine preparation for the regular service. The music was soul-stirring and inspiring. The hymns, selected by one of the professors, were always appropriate, and as the choir sang "with the spirit and the understanding," you felt that they were "making melody in their hearts unto the Lord." As the preacher began his sermon, he was sure that he was upborne by the prayers that arose from scores of earnest hearts.

While, as has been stated, nearly all of the students are church members, many of them said they had never been converted, while others had wandered so far from their Lord that they were almost afraid to claim the Christian's hope. "There was joy in the presence of the angels of God," as these young men came forward, more than a hundred of them, some to confess Christ and others to reconsecrate themselves to His service.

The cultured, consecrated, scholarly pastor of the Wake Forest church is peculiarly fitted for the delicate and different duties of a college pastor. His preaching appeals to the heart and heart. While he may not be permitted to see the direct fruits of his ministry, as he would if pastor of some city church, he is filling, in my judgment, the most important pulpit in the State. His influence is not local, but State wide. He is preaching to those who are to be the leaders in our churches all over the State in the near future. For this peculiar kind of work I do not know a man so well fitted as Dr. Lynch. Let us hope that he may spend his life as pastor of our college church.

Of course all are not saints who go out from Wake Forest College. A young man came to Christ, asking what he must do to be saved, but went away without salvation. Those who go away from Wake Forest unsaved, do so, not because of the instruction they receive, but in spite of it. If a Baptist parent were to ask me where, in my opinion, was the best place to send his boy to school, I should unhesitatingly say "Wake Forest College." The educational advantages are as good as can be found anywhere, as is demonstrated by the stand her students take, and the religious influences are the best that I know of.

LIVINGSTON JOHNSON.

From Big Ivy.

As we are doing some work under the direction of the State Mission Board, possibly it would be well for us to let them hear from us occasionally.

We have been moving along very nicely with our work until the inclement weather set in. We have not been able to hold services only part of the time on account of rain, snow and ice, but we are hoping that the weather will moderate soon.

I consider that the Big Ivy field has been, and we hope will be, greatly blessed in many respects. There are two splendid schools on this field which are doing academic work. One is at Morgan Hill under the wise leadership of Prof. Fred. M. Burnett, and the other at Democrat, which has for its principal, Prof. Liles, from Jackson County, who is well qualified for the place which he now occupies.

Last summer Bro. B. W. Spilman and Hight C. Moore held a Sunday-school Convention at Barnardville, which was a great treat indeed for our people. We have them under promise to come back next summer to Democrat.

We are expecting Rev. W. H. Woodall to begin a Bible school at Antioch church, March 12th, and continue until the 21st, which will give us a splendid opportunity to better equip ourselves for the Sunday-school word and our work in general.

Also Rev. L. H. Green, of Bakersville, is expected to assist us soon in a meeting at Barnardville. All of our churches are getting upon higher ground. Black Mountain, which is assisted by the Board, has more than paid their salary already, and to show their humble pastor that they appreciate his work, they gave him $22.50 for a Christmas gift—not to be counted on the salary at all. This, of course, was highly appreciated by pastor and family.

Our home church gave us a good substantial pounding for a Christmas gift. They, of course, were aided by the Methodists and others in the little village and community around. Pastors and their families know about how we appreciate such good gifts as these.

Our lot is cast among a good people. We earnestly desire the prayers of every Christian whose eyes may fall upon these lines. I feel that God is with us, and I hope and pray that He may lift these good people to higher plain and give them a brigher day.

We hope to complete our church-house at Barnardville in the near future. We aim to have our house done at Black Mountain before the Association.

Yours in His service,
J. A. BRENDELL.
Democrat, N. C.

Think of the Old Preacher and His Family.

All we ask is a proper consideration of these old worthy servants and their families and you will not fail to contribute to their needs. I believe our people are becoming more interested in this department of our work, as the contributions show during the past year. Sometimes other objects crowd themselves into our minds to the exclusion of the old preachers' wants and needs. If we could occasionally meditate a moment and ask ourselves this question: Would we like to be treated (if we were in the old preacher's place) as they are treated by some of us? I believe we would increase our contributions more.

I am real glad to announce to the brethren that we are making progress. Our contributions from the Convention of 1902 to February 11, 1903, was 77.55; from the Convention of 1903 to February 10, 1904, was $115.48; from our last Convention to February 8, 1905, is 232.54. The year 1904 was an increase of about 100 per cent over 1903, and the increase over 1904 was a little over 100 per cent. If we continue until the meeting of the Convention in Raleigh at the same rate, we can report the largest amount ever contributed from the churches to this object. But, brethren, while this is true, our list still grows longer. Our list of beneficiaries is just a little longer than ever before, with two that I know of to be acted upon at our next meeting on the last of this month.

We would like so much to meet creditably these trying needs that come before us. Those we have now on the Board, as well as those who may apply. To do this we would urge all the churches to give at least one collection during the year, and let the pastors inform their people so that they can give intelligently and liberally. If you let them know about the demands upon us, they will respond, for surely every one is in sympathy with this work.

FIGURES DO NOT LIE,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of the Biblical Recorder can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the many other diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.



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Rough Oriental Weaves,
SUCH AS
Rajah, Burlingham, Bungalow, Etc.,
ARE ESPECIALLY STYLISH.
Rajah, 20 inches wide, $1.25 yard; Burlingham, 27 inches wide, $1.75 yard; Bungalow, 27 inches wide, $1.00. These come in White, Natural Black, and all the colors required this Spring.
We will gladly send samples.

Dobbin & Ferrall.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by Jack Howell and wife, recorded in book No. 163, at page 606, in Register of Deeds office of Wake County, N. C., I will, on Saturday, the 4th day of March, 1905, offer for sale and sell to the highest bidder, for cash, at the court house door in Raleigh, at 12 o'clock m., that lot, with two room cottage thereon, located and situate on the southside of East Worth Street in the southeastern portion of the city of Raleigh, being lot No. 39 in Shaffer's plot No. 3 in the division of the J. W. B. Watson lands, which plot is recorded in book of maps 1885 at page 27 in Register of Deeds office of Wake County, and the same lot which B. F. Montague, Trustee, and A. H. Green, Executor of J. W. B. Watson, conveyed to Jack Howell February 18, 1898, by deed recorded in book No. 166 at page 615 in said Register's office, and more fully described as follows: Beginning at a stake on the south side of East Worth Street, being the N. E. corner of lot No. 38 of said plot, said stake being 60 feet east of East Street, and runs thence south along the east line of lot No. 38, 100 feet to the north line of lot 42, thence east, along the north line of 42, 60 feet to a stake S. W. corner of lot 40, thence north with west line of lot 40, 100 feet to Worth Street, thence west along the southern line of Worth Street, 60 feet to the beginning. For full description of said lot see mortgage above referred to.

This 31st day of January, 1905.
E. P. MAYNARD,
Mortgagee.

Temperance.

Wycross, Ga., and the Liquor Problem.

Considerable comment has been occasioned by a recent press dispatch from the town of Waycross, Ga., announcing that liquor license for the year had been fixed at $30,000. A statement has been issued regarding the matter in which it is said that for sixteen successive years the council has fixed this sum as the price for the privilege of purveying liquor to Waycross's 9,000 inhabitants. No one has ever appeared to avail himself of the law, but it is there for any one who sees the chance for profit in it. Four policemen keep Waycross in order, 93 per cent of the children attend school, and nine out of ten of the white population own their own homes. There is no poorhouse. Even as a business proposition, the prohibitive license has worked well, since two railroad shops and a car factory have been located in Waycross.—Charlotte Observer.

"I Am Not That Man."

Mr. Taylor, during his visit to Ireland some years ago, was dining with a merchant at Sligo. "He had eight beautiful children. He had his wines and brandy on the table, and, of course, asked me to drink, and I had to give my reasons for declining. This gave me an opportunity to put a little temperance, and while I was making my little speech by way of apology, I made this remark: 'I would like to see the man who could truthfully say, "No relative or friend of mine ever fell through intemperance."' I saw that this had struck him; his knife and fork fell from his grasp, and he remained silent for some seconds.

"'Well,' said he at length, 'I am not that man. My first Sunday-school superintendent was a man of genial spirit and noble mien. He went into the wine trade, and died a drunkard before he was forty. My first class leader, I believe, was a good, intelligent, useful man; but he too yielded to the habit of intemperance, and died a drunkard. My own father suffered through intemperance.'

"'Yes,' I exclaimed, 'and you yourself are spreading before your friends and your children the instruments of death which slew your first Sunday-school superintendent, your first class leader, and your father. The very rope with which they were hung you are adjusting to catch your children. I cannot afford to put my head into such a halter as that.'"

Unlawful Laws.

"It is said that fifteen per cent of the laws on the statute books of the States of the Union stand there in defiance of acknowledged laws of social and economic science. Every such statute is blood poison in the body politic. Around every such law will gather a festering sore. Every attempt to heal this sore will be resisted by the full force of the time-servers." What an exemplification of these sober words is found in the license granted by the State to the saloon, which is the centre of vice and the source of political corruption. In return for a certain sum of money, the State sells the right to the bar-keeper to debauch its citizens. The tap-root of the liquor problem consists in the fact that the State licenses an acknowledged evil. Until the basal fallacy is overthrown, all temperance reforms are merely curative. So long as the alliance between the State and the saloon endures, a festering sore will disturb the body politic. For a liquor license granted by the State stands in defiance of economic and social science.—Religious Herald.

Prohibition and Prosperity.

It is frequently alleged that prohibition injures a town or city. The experiment is now in progress in a number of North Carolina cities and towns. We recently printed a paragraph on the prosperity of Goldsboro. This week we have the following concerning New Bern, which has been under prohibition several months, which we found in a recent number of the Charlotte Observer:

The city of New Bern is enjoying a season of prosperity, which for duration and extent is really remarkable. In no way does the welfare for a community make such a good exhibit as when its appearance by erecting new buildings and improving the old ones. The fact that this manner of improvement is the most expensive is also another sign that the prosperity is extraordinary.

For three years there has been a continual boom in New Bern, and the population has increased at a rate that has given rise to a good deal of wonder.

A conservative estimate on the aggregate amount of money expended in the city during the past three years is $250,000. About 100 new buildings have been erected. Conspicuous among these are residences built by W. B. Brick, Graham Richardson, Dr. N. H. Street and George Waters. James A. Bryan has built a handsome two-story block of stores which has added gratly to the appearance of one of our main thoroughfares. Several other stores have been overhauled to the extent of almost building anew. Then the more pretentious edifices of the Centenary Methodist Church, graded school and opera house, the building boom has made the prosperity feature of New Bern more than a wave; it has stability.

Preparations are being made to double the amount of shipments of lumber. The plants of Munger and Bennett and the recently reorganized New Bern Lumber Company, have opened with a very much larger capacity; the Blades interests have also increased their capacity. Instead of the lumber shipments being 200,000,000 feet, as has been the case for the past few years, the output will reach 450,000,000 or 500,000,000 feet in 1905.

In every detail of commercial life it can be shown that New Bern has grown since the last census; is growing rapidly, and will continue to grow, and there is no reason to doubt that she will be the leading city of the State both comercially and financially.

When Chilled to the Bone
Painkiller (Perry Davis)
is needed to prevent colds and to ward off Disease

SPECIAL RATES WASHINGTON, D. C., PRESIDENTIAL INAUGURATION CEREMONIES, 4TH MARCH, 1905.

On account of above occasion the Southern Railway will sell low rate round trip tickets to Washington.

For individuals rate of one first-class fare plus 25 cents for round trip.

For military companies and brass bands (20 or more on one ticket) one cent per mile in each direction, plus arbitraries.

Tickets on sale March 2 and 3, with final limit March 8, 1905, except an extension of limit can be obtained so as to leave Washington not later than March 18th, by depositing ticket with Joint Agent and on payment of a fee of $1.00.

Two elegant trains each way every day. You might as well enjoy the best. For further particulars, Pullman reservations, etc., call on any Agent Southern Railway or address,

T. E. GREEN, C. T. A.,
Raleigh, N. C.



Rev. J. Cal. Littrell.

Rev. J. Cal. Littrell, one of the most prominent ministers of the Cumberland Presbyterian Church, and a member of the Board of Church Extension, in a recent letter writes as follows: "I was a sufferer from catarrh for twelve years and it developed into the worst form, impairing my eyesight and injuring my hearing; my bronchial tubes and one lung were also greatly involved, unfitting me for my ministerial duties. By the use of Dr. Blosser's Catarrh Cure in the year 1881, 23 years ago, I was permanently cured. I have never had a return of the disease, nor have I felt the effects of it since. I most heartily recommend to all sufferers Dr. Blosser's Catarrh Cure as a remedy that cannot be excelled."

If you suffer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser, 90 Walton Street, Atlanta, Ga., and he will send you, by mail, a free sample of the remedy that cured Mr. Littrell and has cured thousands of others.

A large box of the remedy containing a month's treatment, will be forwarded, postage paid, for one dollar.

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Marriages.

HENDERSON — FREEMAN. — At Enon Chapel Baptist Church, December 4, 1904, Mr. Albert Henderson and Miss Lollie Freeman were united in matrimony, E. C. Andrews officiating.

PORTER—MAUNEY.—On January 31, 1905, at the home of John P. Boyd, in Polkton, Anson County, N. C., Mr. MacL. Porter, of Virginia, and Miss Susie Mauney, of Polkton, N. C., John P. Boyd officiating.

DUMAS — STATON. — On February, 9, 1905, at the home of the bride's father, W. C. Staton, in Wadesboro Township, Anson County, N. C., Mr. Millard Dumas, of Palatka, Fla., and Miss Estelle Staton, John P. Boyd officiating.

Obituaries.

ROGERS.—About sunset, on the 2nd of February, 1905, little Bunnie Rogers, the son and only child of Mr. and Mrs. Willis Rogers, breathed his last. He was only one year and seven months old, but he will be sadly missed by all who knew him, for to know him was to love him. His mother, who was a faithful member of Midway Baptist Church, died when he was only a few days old. His aunt, Mrs. Bettie Forrest, took him and gave him all the love and tender care of a mother. She loved him dearly, and well she might, for he loved her as a mother, because he had never known anyother. He had always been a healthy child until four weeks ago, when he was taken with a lingering illness which terminated in meningitis, of which he died. To those who have loved him it was hard to give him up. But they should turn their thoughts to God and pray for strength with which to bear this the greatest sorrow of their lives and to bow in humble submission to the One who doeth all things well. Those who love him should remember that the One who gave him life thought best to take him home to the bright and better land, to the loving mother who has gone on before and was patiently waiting for him on the other shore.

May God comfort the grief-stricken ones in this their greatest trouble, and may the father who has lost his dear ones on earth live such a life that when he is called from his earthly home he will be prepared to join his dear wife and child who has gone on before and will gladly welcome him home.

A RELATIVE.

John Homer Gore, Jr.

John Homer Gore, eldest son of Mr. D. L. and Mrs. Elizabeth R. Gore, of Wilmington, N. C., was born February 9, 1873, and on December 10, 1904, he died.

John H. Gore, Jr., was an unusual man and a marked character even in thirty years of his life. He was of a mental nervous temperament, with a strongly accentuated intellectuality. He knew his splendid library of great books. He communed with the great Master who had thought on the printed page. He had a real affection for his beautiful books. It was charming to meet him in the mood and exchange thought and sentiment about men, character, eras and the philosophy of events. But his practical mind would not permit him to live in the past; that was only his intellectual play-ground. His reading was abreast of the day. His periodical list was extensive and admirably balanced, so he was one of the best posted men on all phases of current thought and conditions.

His mind was legal to a degree, to which each year of the practice of law was adding a large element of the judicial. His law library was large, and up to the latest books from the legal presses. He would have the best. He was built mentally on a large plan. He had ideals and strove to reach them.

He was progressive, and with the ardor of youth had as yet little patience with conservative obstructionists. This, with his fearless candor and contempt for sham frequently made an opportunity to misunderstand him.

He was the soul of frankness, which was not always popular, but no man ever questioned his honor or honesty. The writer had a clear view of this side of his character during an interesting interview with him in relation to connecting himself with the church. He had some mental reservations about certain theories of religion. He could not sham—not a streak of can't in him. He bluntly stated it all, and then we argued it out to a finish, and to a mutual satisfaction.

There was in John Gore the making of a great and useful man. The substratum of moral earnestness and honesty was in him. He had a capacity for work, and not afraid to take hold of it.

Marriage either helps or hurts men. He was fortunate in his marriage, and beautifully devoted to his home. It was a real source of inspiration to him. It was a delight to his pastor to see the symmetrical in his home. Wife, child, love without pretense; comfort without ostentation; books, music, art; hospitality without affectation.

The tragedy and shock that broke in on it all deeply grieved all who knew John Gore. His faith in God was clear and firm; his trust in Jesus was intelligent and sincere, though without outward show.

CALVIN S. BLACKWELL.
Norfolk, Va.

Abner Harrell Askew, M. D.

Dr. A. H. Askew, son of John O. Askew, was born April 9, 1844, at Pitch Landing, Hertford County, N. C., and died of dropsy at his home in Harrellsville, same county, on the morning of February 1, 1905. He attended preparatory school at Harrellsville, after which, for two or three years, he attended the State University at Chapel Hill. He entered the Confederate service near the close of the war, was taken prisoner near Petersburg the day after its evacuation, and did not reach his home till the following June; after which he read medicine under his kinsman, Dr. A. J. Askew, of Bertie County, and later graduated from a medical school in Philadelphia, and in 1867 began the practice of his profession with his former teacher and kinsman, Dr. A. J. Askew. About 1871 he was united in marriage to Miss Agnes W. Askew, who in sorrow now survives him. Locating for awhile at Petty Shore, Hertford County, he removed to Harrellsville, making this place his permanent home. Dr. Askew followed his profession with great efficiency and singular devotion till failing health, near the close of 1903, compelled him to lay it aside. Much of his professional success was due to the beautiful and untiring devotion of Sister Askew, his faithful companion, who now survives him in deepest grief.

There union was not blessed with children, which makes her sorrow the more desolate, but she sorrows not as one who has no hope. As every cloud has its silvery lining, her mourning is somewhat relieved by the cheering memory of his beautiful resignation during his suffering which, at times, was acute beyond expression. During the sixteen months of his decline and suffering, he was patient, cheerful and uncomplaining. Never a word of murmuring was heard to escape his lips though he knew full well his disease, dropsy, was fatal, and his departure only a question of time and ability to endure suffering.

Brother Askew joined Bethlehem Baptist church, Hertford County, early in 1859, but, like so many others, he let the cares of life and the demands of professional duties draw him away from his church obligations, and, so for a number of years, his membership lapsed. Some three years ago he told the writer of his purpose to remove his covenant with his church, which purpose he put into effect some months ago, while at the Hospital in Norfolk. Accordingly, he was restored to his old church and transferred by letter to his home church in Harrellsville, in whose fellowship he died in faith and in hope of a better life. The ministry of suffering most beautifully manifested its sanctifying power and grace in his case. He seemed to take orders directly from his Savior as to the time and manner of his departure. Dr. Askew was one of a diminishing number among us who embodied the chivalry and ideals of old Southern spirit and life. Reared in the case of luxury and of ample means, yet he was not beguiled into a life of genteel leisure but chose the noble but arduous profession of healing the suffering of his fellow-mortals, and achieved signal success; he stood for years at the very front of his vocation.. He was faithful and kind to his patients, was never known to turn an unsympathetic ear to a sufferer on account of poverty or color. The large and sympathetic audience gathered at his funeral attested the esteem in which he was held by all classes, irrespective of color. On account of the illness of his pastor, Bro. J. A. Speight, the burial services were conducted by the writer in Harrellsville Baptist church, in which a number of the citizens paid tender tributes to his worth. He was buried at the old homestead at Pitch Landing, in the family burial ground, where sleep his father and mother, two brothers and two sisters. He leaves a sorrowing widow, two brothers: John O., a merchant in Harrellsville, and William, a farmer near Powellsville, and one sister, Mary, wife of Judge W. P. Shaw, of Winton, besides many relatives and friends to mourn their loss, which we trust is his eternal gain. May the God of all Grace comfort the survivors and sanctify this affliction to their highest good.

"We shall sleep, but not forever.
Gone, but notf orgotten."

L. M. CURTIS.

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Schedule in effect February 5, 1905.

EAST-BOUND.

Station	No. 8.	No. 4.
Leave Goldsboro	3.45 p. m.	8.05 a. m.
" LaGrange	4.18 "	8.38 "
" Kinston	4.40 "	8.56 "
" Dover	5.02 "	9.14 "
" Cove	5.16 "	9.27 "
" Tuscarora	5.28 "	9.37 "
Arrive New Bern	5.45 "	10.00 "

Station.		No. 7 (Accom.)
Leave New Berne	5.55 p. m.	12.30 p. m.
" Riverdale	6.13 "	1.13 "
" Havelock	6.24 "	1.40 "
" Newport	6.39 "	2.00 "
Arrive Morehead City	7.12 "	2.35 "

WESTBOUND.

Station.	No. 4.	No. 8. (Accom.)
Leave Morehead City	7.40 a. m.	4.30 p. m.
" Newport	8.11 "	4.54 "
" Havelock	8.27 "	7.02 "
" Riverdale	8.43 "	7.20 "
Arrive New Bern	9.00 "	8.05 "

Station.		No. 6
Leave New Bern	9.15 a. m.	6.10 p. m.
" Tuscarora	9.37 "	6.32 "
" Cove	9.49 "	6.44 "
" Dover	10.03 "	6.58 "
" Kinston	10.27 "	7.20 "
" LaGrange	10.51 "	7.43 "
Arrive Goldsboro	11.20 "	8.10 "

Trains 3, 4, 5 and 6 run daily.
Trains 7 and 8 run daily except Sunday.
CONNECTIONS.—At Goldsboro, with Southern Railway and Atlantic Coast Line. At Kinston and Newbern, with Atlantic Coast Line.

R. P. Pearsall, General Manager.
E. A. Hine, Traffic Manager, Goldsboro, N. C.

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The Biblical Recorder.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

Acknowledgments.

February 23, 1905.

State Missions.—Troy, $1.65; Mt. Tabor, 14.63. Previously reported, $2,687.20. Total this year, $2,703.48.

Foreign Missions. — Sunbeams, First, New Bern, $5.00; Sunbeams, Pittsboro, .75; Mt. Moriah, Johnston, 12.00; Tabernacle, Yates School for Boys, 100.00; Roberdel, Pee Dee, 1.30; Woodland, W. Chowan, 10.00; W. M. S., Mooresville, So. Yadkin, 2.50; Sunbeams, First, Charlotte, (Xmas), 10.00; Sunbeams, First, Charlotte, 2.50; W. M. S., Salisbury, So. Yadkin, 3.43; W. M. S., Rougemont, Mt. Zion, (Xmas), .90; Sunbeams, Rougemont, Mt. Zion, .85; Sunbeams, Rockingham, Pee Dee (Xmas), 5.50; W. M. S., Pleasant Grove, Robeson, 1.35; W. M. S., Elam, W. Chowan, 5.80; W. M. S., Scotland Neck, Tar River, (Xmas), 15.50; W. M. S., Fruitland, Carolina, (Xmas), 3.50; W. M. S., First, Statesville, So. Yadkin, (Xmas), 12.00; W. M. S., Holly Springs, Raleigh, (Xmas), 2.00; W. M. S., Holly Springs, Raleigh, 4.75. Total this week, $199.63. Previously reported, $1,294.98. Total this year, $1,494.61.

Home Missions.—Woodland, W. Chowan, $10.00; W. M. S., Salisbury, So. Yadkin, 3.43; W. M. S., Rougemont, Mt. Zion, 2.35; W. M. S., Pleasant Grove, Robeson, 1.35. Total this week, $17.13. Previously reported, $409.07. Total this year, $426.20.

Education—Swepson bequest, $72.79; First, Wilmington, 4.25. Total this week, $77.04. Previously reported, $137.89. Total this year, $214.93.

S. S. and Colportage.—B. Y. P. U., Second, Durham, $1.25. Previously reported, $152.38. Total this year, $153.63.

Ministerial Relief.—Beaver Dam, Three Forks, $2.10. Previously reported, $263.44. Total this year, $265.54.

Yates Memorial College.—W. M. S., Seaboard, W. Chowan, $3.00. Previously reported, $49.80. Total this year, $52.80.

Total reported for all objects this week	$316.43
Previously reported for all objects	5,155.68
Total reported for all objects this year	5,472.11

WALTERS DURHAM,
Treas. Baptist State Con.

The Cotton Convention at New Orleans.

The farmers of Wake County did me the honor to send me as a delegate to the New Orleans Cotton Farmers' Association, and while it was a hard trip for an old man, I am glad for several reasons I went.

1. It was one of the grandest meetings of the grandest set of men that has ever assembled in the South on secular business; typical farmers who farm, and I want to say there were no fool measures adopted. We had the sympathy of the bankers and co-operation of business men and manufacturers; and every phase of the cotton question was discussed.

The door of hope was closed against the politician.

2. I was so glad to be there to see the South standing as one man to save this dear Southland and her institutions. It is the only time I have seen any Southern patriotism since General Lee stuck his sword in that apple tree at Appomatox Court House. My heart would swell with pride at the outburst of patriotism at times, and it recalled the days when we were on the march to Gettysburg after wading some of those rivers and the band was made to play Dixie to revive our spirits, and when our band would play just one strain of Dixie the cheers were deafening.

3. The cause was placed higher than dollars and cents. The cause was placed on the manhood and womanhood of the South, to stand for our rights and to show to the world that we will not toil and sweat in vain, and to have our children go down in poverty and ignorance through our mistakes and at the hands of cotton gamblers and speculators.

Yes, we had some women in the Convention. I guess they were delegates, for they stood with us even when the hall was about at the freezing point, and Mr. Editor, the enthusiasm must have come from the spirit of patriotism and not from the low plain of dollars and cents.

If you will allow the expression, I have been down in the mouth ever since Lee surrendered. But suppose it was because the flower of the South's manhood was slain from Bethel to the Appomattox, and from Vicksburg to Bennettsville; but I thank God we have in these forty years raised up another set that is going to stand for the right and for justice.

Some yet say we will not win, and the echo has already been heard around the world, wherever a bale of American cotton is spun.

Now I read that Noah preached to those old sinners down there in his country one hundred and twenty years telling them to get out of the rain. But I imagine they only said to him, your old boat will never float on this dry ground, but it did float. If the farmers will stand together, hold cotton and reduce the acreage, the wisest men have not dreamed of the possibilities that lie before this glorious South land of ours.

A. C. GREEN.

Raleigh, N. C., Feb. 17, 1905.

SPECIAL RATES TO NEW ORLEANS, LA., PENSACOLA, FLA., MOBILE, ALA., ACCOUNT OF MARDI GRAS CELEBRATION AT THE ABOVE POINTS, MARCH 2ND TO 7TH, BY S. A. L. RAILWAY.

The Seaboard announces a rate of one fare plus 25 cents from all points on its line to New Orleans, La., Pensacola, Fla., and Mobile, Ala., and return, account of the Mardi Gras celebration at these points, March 2nd to 7th. Tickets will be sold March 1st to 6th, inclusive, with final limit to leave all three points not later than March 11th, except on payment of fee of 50 cents and an extension of limit can be obtained until March 25th.

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Notice to Creditors.

Having qualified as administrator of the last will and testament of J. H. Alford, late of Wake County, this is to notify those having claims against the estate to present them to me on or before January 15, 1906, or this notice will be plead in bar of their recovery.

W. N. JONES, Executor.

RALEIGH, N. C.

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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 34.

RALEIGH, N. C., WEDNESDAY, MARCH 1, 1905.

FLOWING STREAMS.

BY PASTOR WILLIAM LUNSFORD, ASHEVILLE, N. C.

The beloved John is our informant, that one day, the same being the last day of a great feast, Jesus stood and cried.

How often the words of Jesus rise to the importance of a cry.

When the disciples approached him at the close of his talk with the woman at the well of Sychar, and spoke to him about eating, his reply, "My meat is to do the will of Him that sent me," was equivalent to a cry. When surrounded by the multitude, he upbraided the cities of Bethsaida and Chorazin and then commended the Father for revealing the Gospel to the simple, he cried: "Come unto me all ye that labor and I will give you rest." And on this last day of the feast he lifted up his voice and cried: "If any man thirst let him come to me and drink, and out of his inner life shall flow rivers of living water."

He cried, "I am a river." Mr. F. B. Myers in the Homiletic Review says, here is the suggestion of humility. The river takes the lowest place, finds the lowest ground, and settles in pools that the aged and infirm and children and cattle may drink. So Jesus finds the lowest place in your life, and all that you have to do is to stop, drink and pass on, transmitting whatever of blessing you may have received to another.

He says that the river is "effortless." "No struggling, nor puffing, nor panting." We plan our work for the day. At night it is but half accomplished. We are tired, for we have striven hard. We have made great effort. How unlike that river of whose waters we are invited to drink that we may become a flowing river, without that effort and friction which tires and breaks down.

"The river is constant." The river flows right on through all the changes of weather and season. My home is on its banks. I wake in the night and can hear the murmur of its waters going by, and so on from day to day, from year's end to year's end.

"The river grows broader and deeper as it flows." Is there anything more pleasing than to look upon gray hairs that tell of a life that has grown stronger and richer and deeper as it flowed, reaching its highest point of grace and beauty and fullness as it reaches its end, passing out into eternity's great sea a model of completeness, just as the river reaches its climax when it reaches its end, and gives its waters into some great and boundless ocean?

The river gives life as it flows. The cattle come down from the hills to drink of its waters. The wild creatures of the forest, every living thing finds life in its waters.

"Mine," he declares, "are rivers." I am just as much a part of the great scheme to redeem this world as Christ was. He is the river of which I must drink, and I am the river of which this world must drink.

This river life is conditioned on four things.

1. Thirsting. If any man thirst. Jesus has no life-giving riches to impart to the individual who does not thirst for him. The psalmist expressed it when he said: "As the hart panteth after the water brook so panteth my soul after thee."

You may have seen the hounds in full cry after the tired, panting deer. Its course points straight to the river, and now we watch the race, while fences and ditches are leaped at a bound, until the poor animal so hotly pursued reaches the coveted place, and leaps into the water, and is safe from its pursuers.

If when pursued by the hounds of sin I fly to Jesus as one who thirsts for him, I shall find protection and security. His love is deep enough, his grace broad enough, to shield and save me.

2. Coming. In Nicodemus we find one, not only thirsting but coming, not as did the Centurion that his servant might be healed, not as Jairus, who pleaded for his daughter, but as one who would in some mysterious way, have the waters of that river start in his own life a new river channel through which the love of God and the grace of God might flow out upon the lives of others.

3. Drinking. If any man thirst let him come and drink. There must be the thirsting, and the coming, and the drinking. Some have thirsted and have come, and yet would not drink. The young ruler did this. Our own acquaintances are doing this now. Loved ones in our homes, who eat at our tables, and sit with us in the house of God, have seemingly taken the first two steps but will not take the third.

4. Flowing. My first drink of him who says: "I am a river," puts within me the well of life, but it is the drinking from day to day that causes the well to run over and the stream to flow out as God's flowing river.

I look into your face and find that which I have looked into my own and found; for there I read something of unrest and disappointment.

Your Christian life has not been what you looked for and expected, but a sort of weary drag, and time and again you have felt like giving up the whole business. You drank once and that draught was doubtless sufficient for salvation. But of that river you have drunk so seldom since that therein I find the secret of your failure. Your life does not flow.

THE CRY FOR MEN.

(From Baptist Argus.)

Under the above caption the Biblical Recorder gives its front page to an awakening article from Prof. W. J. McGlothlin. The writer gives figures and estimates showing that only about 900 young men in the South are now students for the ministry, and he pronounced the number sadly inadequate. He says: "This situation should awaken the most serious concern." He assigns as causes for our alarming shortage of ministers: (1) the growth of our city population, which gives forth almost no ministers; (2) the general prosperity of our age, which entices from the churches many of its young men; (3) the lack of spiritual life in the churches; (4) the calls of the great and growing West and the foreign mission field, the churches' elevated standard for ministers, and the growth of weak churches, enabling them to claim more of the time of their pastors.

Professor McGlothlin does well to call attention to this matter, which is growing serious indeed. There are not a few unemployed ministers, some of whom are only temporarily out of work, but many of them have retired from age, or the churches have ceased to be satisfied with their limited preparation. Very many of our country churches have in them young people who have graduated in colleges, traveled and read books, and they have influenced the churches to have preaching oftener and to demand men of special training.

This shortage in equipped ministers is growing from year to year and there is no relief in sight. It is a time for the churches to pray to the Lord of the harvest for more laborers.

TO THE MAN THAT NEVER HEARD OF CHRIST.

To the unfortunate man who never heard of Christ, I would say, that dread apprehension you have of a great power, or being, of whom you know so little, is God, your Creator, Him declare I unto you. That feeling that a great sacrifice must be made is felt by every people, nation, kindred and tongue, and has led them to offer even human beings.

Christ, Son of your Creator, was offered as sacrifice for you, and accepted by God. You are free if you will believe.

The inclination all people have to worship, though they have taken improper objects as objects of worship, is all they have preserved from the ruins of the fall.

Take Christ for your object in worship and the Spirit will comfort and make you know what you are saved.

OSCAR WILSON.

THE PATH THE CALF MADE.

BY SAM WALTER FOSS.

One day through the primeval wood,
A calf walked home, as good calves should
But made a trail all bent askew,
A crooked trail as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead.
But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too
As good bell-wethers always do.

And from that day o'er hill and glade
Thro' those old woods a path was made;
And many men wound in and out,
And dodged and turned and bent about
And uttered words of righteous wrath
Because 'twas such a crooked path.
But still they followed—do not laugh—
The first migrations of that calf,
And thro' this winding woodway stalked
Because he wobbled when he walked.

This forest path became a lane,
That bent, and turned, and turned again;
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one
And thus, a century and a half
They trod in the footsteps of that calf.

The years passed on in swiftness fleet;
The road became a village street;
And this before they were aware,
A city's crowded thoroughfare!
And soon the central street was this
Of a renowned metropolis.

And men two centuries and a half
Trod in the footsteps of that calf.
Each day a hundred thousand rout
Followed the zig-zag calf about;
And o'er his crooked journey went
The traffic of a continent.

A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way
And lost one hundred years a day;
For such reverence is lent
To well-established precedent.

A moral lesson this might teach,
Were I ordained and called to preach;
For men are prone to go it blind
Along the calf paths of the mind,
And work away from sun to sun
To do what other men have done.

They follow in the beaten track;
And in, and out, and forth, and back,
And still their devious course pursue,
To keep the paths that others do.

But how the wise old wood gods laugh
Who saw the first primeval calf!
Ah! many things this tale might teach,
But I am not ordained to preach.

TO JOHN HENRY BONER.

FROM RICHARD WATSON GILDER, IN THE CENTURY.

In life's hard fight this poet did his part:
He was a hero of the mind and heart.
Now rests his body 'neath his own loved skies,
And from his grave "Courage!" his spirit cries.

Some of the grandest things that have been done in this world by heroes of God have been done by those who were feebly endowed, as the world judges, for the task which was before them; but they were done. Not from the seen, but from the Unseen, did they draw their strength.—R. J. Campbell.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH. D.
Chair of the Bible, Wake Forest College.

Life After Death—Climax of the Argument.

We have seen in our last two studies that the instinctive consciousness of mankind outside the Bible, and the growing consciousness of God as set forth in the Old Testament, both demand and point forward to a conscious life beyond death. We have seen also that, from the very nature of the revelation of God unfolded in the Bible, we have a right to expect the bearing of that revelation on any subject to reach its climax in Jesus Christ, who came not to destroy the law or the prophets, but to fulfill or complete them. As we pass from the Old Testament into the new, do we find this natural expectation met and realized with reference to the question before us? There appear to us three reasons for maintaining most emphatically that we do:

Christ's General Estimate of Man.

We are aware that some good people are believing and teaching that man is not endowed with the gift of mending conscious existence except as he enters into fellowship with Christ by faith, and so becomes a partaker of the inextinguishable life that is brought to us in him. This is not the place to discuss this question in general, but we must remember that we are told in so many words that Jesus "knew all men, and He needed not that any one should bear witness concerning man: for He himself knew what was in man." Whateyer estimate, therefore, He puts upon man must be a true one, and have an all-sufficient reason back of it. What, then, did He think of man—in his essential make-up, in his character and worth, and in his destiny?

1. As to the constitution of man, Jesus and His followers in the New Testament uniformly and consistently recognize the two elements of body and soul. "Be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10: 28; see also 1 Cor. 5:5; Heb. 10:22.) It is also recognized that death will dissolve the union between these two elements, but "the soul continues its conscious existence until that reunion of body and soul which is styled resurrection." (See the parable of the Rich Man and Lazarus, Luke 16:19-31.) Observe, too, that in this parable it is taught that both the good and the bad have conscious existence after death. These observations apply to man as such without regard to any special relation to God. As Dr. Estes well remarks: "The difference between Christians and others does not lie in the possession by the former of faculties not possessed by the latter. The difference is uniformly regarded as not psycological, but moral, an unlikeness not of constitution but of character." This leads to:

(2) A consideration of Jesus' estimate of man's character and destiny. From beginning to end everywhere the New Testament recognizes man as being in a sinful condition and needing a change. John the Baptist's first word was, "repent." Jesus began with the same message. He also taught that men's evil lives were but the expression of an evil nature. "By their fruits ye shall know them." Peter, on the day of Pentecost, began his great Holy Ghost sermon by telling men to "repent." Paul in Rom. 1-3 shows at some length that all the world is corrupt and sinful—the Gentile world and the Jewish world. But, in spite of all this, Jesus and His disciples everywhere treat man as a being of inestimable worth. "God so loved the world that He gave His only begotten Son"—He loved the whole world, the bad and the good. "If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains and seek that which goeth astray?" When the self-righteous Pharisees complained because He made Himself the friend of publicans and sinners He gave them those matchless parables in Luke 15 as His apology. So exalted is His estimate of man that He asks: "What doth it profit a man to gain the whole world and forfeit his life or soul?" And when He commissions His disciples to take up His work of saving men and carry it on unto the ends of the earth, He tells them plainly that they will have to meet hardships, difficulty, opposition, persecution, and even death itself; but He also assures them that the mission on which they are sent is one in which they can well afford to follow His example and lay down their lives. Now is such an estimate of man's worth consistent with belief that man is in himself a creature of only a few years? Or does it suggest, and even carry with it assurance, that man is to live forever?

Christ's Direct Teaching About Man.

Moreover, our Lord's direct and specific teaching about the destiny of man is to the effect that he is to live on after death. For instance, in John 5:28f., Jesus says: "The hour cometh in which all that are in their tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." In Heb. 9:27 we read that "it is appointed unto men once to die, and after this judgment." Why have a judgment after death for those who are not? When Jesus speaks of the awful fate awaiting those who fail of the opportunity offered them here he uses words and phrases that are meaningless if death ends all. Such words, for example, as "outer darkness where there is weeping, wailing, and gnashing of teeth" do not fit into any other teaching than that man as such, both the bad as well as the good, is to live on after his body has returned to dust. See also what was said above about the parable of the Rich Man and Lazarus. Finally

Christ's Exemplification of the Fact.

Jesus exemplified the truthfulness of His view of man and of His teaching about man in two ways. (1) By raising several people from the dead, and (2) by rising from the dead Himself. On at least three occasions He raised people from the dead. For instance, we have the case of Jairus' daughter (Mark 5:21-24, 35-43), the case of the widow's son at Nain (Luke 7:11-17), and the notable case of Lazarus at Bethany (John 11:1-46). There may have been many other cases for aught we know, for we have recorded in the Gospels only a small fraction of the things which Jesus did and said. (John 21:25.) Now the point in this connection is, what did Jesus do to these parties whom He raised from the dead? Did He create souls for them? Or, did He, by His miraculous power, call back the same souls that were in these bodies before death? To put the question in this way is perhaps to answer it in the strongest way possible. Is there a suggestion anywhere that the souls of these parties are different in any way from the souls of people in general? Unless they are, then these cases must show to us beyond doubt that souls live on after death.

But the climax of all Jesus' claims and all His teachings is reached in His own resurrection from the tomb. He came into this world as the great pioneer of the race. In Heb. 12:2, wheer Jesus is spoken of as the "author of our faith," the author almost certainly means to present Him in the capacity of a pioneer, and to speak of us as followers in the way blazed out by Him. Among the articles of this faith we observe several great facts, e. g., (1) that God is; (2) that He enters into relationship with His creatures in this world; (3) that the worlds were framed through the Word of God; (4) that those who thrust themselves out on the great principles of faith to obey and follow them regardless of circumstances ever have been and ever shall be rewarded by a realization of those old words—

"Hope shall change to glad fruition,
Faith to sight, and prayer to praise."

(See several places in Heb. 11.) Now, of those who have yielded themselves absolutely and unconditionally to the "faith" here spoken of, Jesus of Nazareth, the Son of God and the Son of Man, stands out to all the world and to all time as the "author," or pioneer, the "head," the "chief corner-stone," the "all and in all." But no name or group of names can tell all that He is. He is God's test case for all the universe. If He fails at the final and crucial moment, all is lost; our "faith is vain:" we are yet in our sins; we are so deluded that we are "of all men most miserable." What tremendous issues, then, hang on this case! Let all the universe of God—past, present and future—turn their eyes upon Him as He comes to meet the issue. He made His declaration of burying Himself out of sight and of thrusting Himself on God at the outset of His career when He was buried in the Jordon. From that hour He has walked with steady tread until now He is in the valley. We hear a cry from Him, "O my Father, if it be possible, let this cup pass away from me." His enemies begin to whisper among themselves, "He's about to fail." But then there comes the same submissive voice that we have heard from the beginning, "Nevertheless, not as I will, but as thou wilt." See He battles with the powers of darkness to the last until He yields up His spirit to the Father. His lifeless form is taken tenderly from the cross and laid in Joseph's new tomb.

An evil world has done all it can do. Will God now vindicate His servant? Surely, this must be the moment of "silence in heaven." But the waiting was not long. On the third day a few women came early as it began to dawn toward the first day of the week, and to them the secret was told, and then to another and to another, until His followers knew by "many infallible proofs" that Jesus of Nazareth, a man approved of God by mighty works and wonders and signs, which God did by Him; Him being delivered up by the determinate counsel and foreknowledged of God, whom God had raised, having loosed the pangs of death: because it was not possible that He should be holden of it." We turn from the empty tomb, and in presence of the risen and ever-living Christ, declare that we will believe and trust forever world without end all that He teaches about God, about man, about death, about the future. His estimate of man must be the real one, and all that He taught with reference to the future of the good and the bad must be even so.

Let those then who reject Him and go down to death know that there is before them "a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries."

Let those who are trusting themselves to Him go down into the valley leaning on His own blessed words: "I am the resurrection and the life: he that believeth on me, though he die yet shall he live; and whosoever liveth and believeth on me shall never die. . . . . Where I am there shall also my servant be."

Questions: (1) Where do we reach the climax of our subject? (2) What is said as to Jesus' knowledge of men? (3) What do Jesus and His followers teach about the constitution of man? (4) What of his character, worth, and destiny? (5) What are some of Christ's direct teachings about man? (6) What is taught us by the cases Jesus raised from the dead? (7) What is involved in His own resurrection?

Dr. C. C. Brown Strikes Bottom.

Dear Brother Editor:—Surely you will say, Brown has struck bottom when he begins to hawk and cry his own intellectual wares. In this I am willing to agree with you; but then a fellow ought to strike something now and then, and if nothing else is within reach, he can hit the said bottom.

In order that I may be perspicuous, let me adopt the manner of the story writer, thus:

BROWN'S BRASS.

A Novelette in Ten Chapters.

Chapter I. I have arranged to join the holy company of the tourists who are going to London in July—two or three hundred of us.

Chapter II. I expect to meet there representative Baptists from the four quarters of the globe, and also from other quarters, if there are more than four—Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. No arrangement has yet been made to meet King Edward VII, but I will offer a motion on the first day of the meeting, if it seems to be wise, to admit him to the privileges of the floor. You may rest assured, it will startle him to look upon us Americans, each one of whom was born a king.

Chapter III. After the great Congress adjourns, I purpose to visit portions of England, Scotland and France, in order to allow the people to acquaint themselves with me, and with such others of the party as they may condescend to meet. The party, however, will be very select, as each man will select himself.

Chapter IV. The representative of a Southern paper, offering a mild and harmless remuneration, wishes me to send back letters to his paper.

Chapter V. I am willing to do this thing, but not upon his modest and meagre terms. Time and toil on a journey like that will be valuable above rubies. Selah!

Chapter VI. But I will agree to prepare and send to several papers five syndicate letters, to be published in each at the same time, for the modest sum of $5.00 per letter, each of said letters to contain "copy" sufficient for two ordinary columns—say not less than 1,500 words.

Chapter VII. In commendation of these letters of mine—and who will commend them if I do not?—I may say that I will give bond not to send back to America a transcript of Baedeker's Guide Book, as is so often done, and not to give a routine account of the Congress, nor of anything else. The letters shall be made up of the incidents of the journey, of the details of travel, of the history of men and things as they go, and of the impressions made upon a poor fellow who now, for the first

time, has dared to venture beyond the shadow of his own church steeple.

Chapter VIII. In mercy or in wrath—some say the one, some the other—the good Lord has turned the grotesque and humorous side of everything towards me. If your paper is too solemn and pious to admit such matter into its columns, I hope you will crush the serpent in the egg, and not give my MSS. a chance to knock at your door. It is always disagreeable to me to know that I am disagreeable to another. However, in these letters I will restrain my muse, and try to be as sober-minded as the conditions will allow.

Chapter IX. The letters will come to you typewritten, and no demand for payment for the goods shall be made until they have been placed at your disposal, or until after my return home. I add this codicil because the indications are that I shall be sorely in need of funds when I get back.

Chapter X. This proposition has been submitted to no two Baptist papers in the same State, and if you will be quiet about the syndicate feature, and publish it neither in Gath nor in Askalon, the reading public will live and die in the enjoyment of an enviable ignorance. Only the editors will know the facts, and many of them do not read the religious exchanges. Selah!

You will please now retire to your sanctum, Brother Editor, put your feet back of your neck as if in a studious posture, and consider this proposition well before taking action. It would be a lasting sorrow to me to know that I had perverted your judgment and led you astray. Editors are not immune from temptation! (This last sentence I will copyright.)

Yours fervently and fundamentally, C. C. BROWN.

Sumter, S. C. Feb. 21, 1905.

Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY HIGHT C. MOORE, Field Secretary.

Equipment.

31. What kind of building is most suitable for Sunday-school work?

Almost an ideal structure is thus described in the North Carolina Sunday School Beacon:

Smith Memorial Hall, the model Sunday-school building of the First Presbyterian Church of Greensboro, combines the best attainments of modern Sunday-school architecture with original features of its own. The building is connected with the church by an ornamented cloisterway forty feet long, and together they form an imposing and harmonious whole. The purpose of the building was to provide the most perfect possible facilities for the study of the Bible by the whole congregation, young and old. There are nearly forty apartments in the building, and its total cost, complete and furnished throughout, was about $30,000. The Sunday-school room proper is on the semi-circle plan, the outer walls running parallel for twenty-two feet after completing a half-circle of thirty-nine feet radius. The main auditorium on the first floor seats 250, exclusive of the large rostrum. Opening into the auditorium and shut off from it by curtains running by wheeled brass rings on a brass rod, are twelve class rooms. The primary class room seats 180 children, the kindergarten department seats 75, and the other ten class rooms seat from twenty to twenty-five each. When the curtains and folding doors are thrown back, the inmates of all the twelve class rooms are given equal and easy view of the superintendent. The whole first floor can be transformed into an auditorium seating nearly 700. The unique feature of the building is the arrangement of the upper class rooms. Looking up from the rostrum one sees a semi-circular gallery, with an overhang of nine feet, rising tier on tier, seated with opera chairs, every one of which commands a view of the rostrum. Around the lower front part of the gallery runs a wall-way three feet wide. Under and behind the gallery are fifteen class rooms, each entered from the walk-way by going down four steps from an opening in the gallery tiers. The doorway to these rooms is closed by a sliding curtain. At one end of the walk-way, but not under the gallery, is another room, making sixteen rooms in the upper story. These rooms vary in seating capacity from fifteen to thirty-five. When the whole school meets together, the upper-room classes occupy the lower front opera chairs of the gallery. The seating capacity of the gallery is over 600, making the total capacity of the building not far from 1,400. All rooms are equipped with maps and blackboard and with electric bells wired to a button on the superintendent's desk. The building has four entrances, is heated by steam, lighted by gas and electricity and ventilated according to scientific sanitary methods.

32. How can the average one-room church building be best adapted to teaching work?

Let Dr. Blackall answer: "If it is impossible to have a building especially adapted to the purpose of teaching, then the one room that must answer for all departments of church work should be properly arranged and appointed for the threefold object of public worship, school sessions and social meetings. The seating should be in short sections. Each alternate seat should be reversible, so that classes may be fairly well grouped. Windows should be arranged to furnish abundance of light. Ventilation should be regarded as essential. Screens or curtains should be at command at least to separate the departments; these should not be so arranged or used that the one audience room is marred and rendered unattractive. Comfort, convenience, and utility should be studied at every point. Often it will be possible, by stretching the cost a little, to combine accommodations for public worship and school needs without very material detriment to either."

33. What appliances are helpful?

The school furniture will ordinarily include a table or desk for the superintendent and the secretary, and sometimes for the teachers.

As to record books: in a very small school one will generally be sufficient for all purposes; in larger schools a book (or record blanks) will be needed for each class and for the school treasurer as well as for the secretary.

Blackboards are very useful. Certainly there should be one for the scholars as a whole, usually also for the primary class, and preferably for all classes having their own apartments.

Maps (as of Palestine), charts (as of the Life of Christ), pictures (as of those illustrating the weekly lessons) and wall rolls (as of suitable mottoes, hymns and Scripture selections) are often very serviceable.

If the song services are accompanied by organ, piano or orchestra, one or more musical instruments will of course be a part of the the equipment.

34. What literature is needed?

Bibles, first of all; for the Bible school should never be without Bibles. Plenty of them; in fact, one for each attendant is not one too many. Whether they belong to the school or the individuals composing it does not much matter, if only they are there, and there every time. And they should be fully used both in class work in school exercises.

Of course lesson helps will be furnished for both teachers and pupils in the various grades of the school. Get the best; your denominational publishing house doubtless has them for you.

And there should also be a full supply of the right kind of song books. Otherwise general participation in this attractive feature of worship is quite out of the question. Don't neglect the standard hymns; sing them often and see that the children know many of them by heart.

35. The Sunday-school library—what about it?

Here are three excellent suggestions from Spilman: "(1) There should be one. . . . . People are going to read something. The Sunday-school should help to direct the reading in the right direction. (2) It should have the right kind of books. Care must be exercised as to the binding, if the books are to stand much usage; as to the paper and print, if the eyes are to be considered; as to literary merit, if the taste of the scholars is to be trained in right directions; as to the moral tone, if the moral and religious side of the nature is to be guarded; as to Baptist doctrine, if the denominational life is to be maintained. (3) There should be variety. The insipid, "good-goody" book about the little curly-haired boy who being overly pious, died early and went to heaven, is no longer in demand. There should be some books of a strong religious tone; some of a purely literary character. Biography should find a large place. Some of the best books on the missionary movements of the world, at home and abroad, should have a place. Reference books for Sunday-school workers, such as the standard Bible dictionaries, commentaries, religious encyclopedias, and books on Bible geography, institutions, manners and customs, together with the best books on the Sunday-school, should be there for the benefit of the teachers. We must have books that are Baptist in teaching, tone and spirit."

Personal Work in the Wales Revival.

BY CAMPBELL MORGAN.

What effect is this work producing upon men? First of all, it is turning Christians everywhere into evangelists. There is nothing more remarkable about it than that, I think. People you never expected to see doing this kind of thing are becoming definite personal workers. A friend of mine went to one of the meetings, and he walked down to the meeting with an old friend of his, a deacon of the Congregational Church, a man whose piety no one doubted, a man who for long years had worked in the life of the church in some of its departments, but a man who never would think of speaking to men about their souls, although he would not have objected to some one else doing it. As my friend walked down with the deacon, the deacon said to him: "I have eighteen young men in an athletic class of which I am president. I hope some of them will be in the meeting to-night." There was a new manifestation. This man had had that athletic class for years, and he had never hoped that any one of them would be in any meeting to be saved. Within fifteen minutes he left his seat by my friend and was seen talking to a young man down in front of him. Presently this deacon rose and said, "Thank God for So and So," giving his name; "he has given his heart to Christ right here." In a moment or two he left him, and was with another young man. Before that meeting closed that deacon had led every one of those eighteen young men to Jesus Christ, who never before thought of speaking to men about their souls.

My own friend, with whom I stayed, who has always been reticent of speaking to men, told me how, sitting in his office, there surged upon him the great conviction that he ought to go and speak to another man with whom he had done business for long years. My friend suddenly put down his pen and left his office and went on 'Change, and there he saw the very man; and going up to him, passing the time of day to him, the man said to him, "What do you think of this revival?" And my friend looked him squarely in the eye and said, "How is it with your soul?" The man looked back at him and said, "Last night at twelve, from some unknown reason, I had to get out of bed and give myself to Jesus Christ, and I was hungering for some one to come and talk to me." Here is a man turned into an evangelist by supernatural means. If this is emotional, then God send us more of it! Here is a cool, calculating, business shipowner, that I have known all my life, leaving his office to go on 'Change and ask a man about his soul.

Down in one of the mines a collier was walking along, and he came, to his great surprise, to where one of the principal officials in the mine was standing. The official said, "Jim, I have been waiting two hours here for you." "Have you, sir?" said Jim. "What do you want?" "I want to be saved, Jim." The man said, "Let us get right down here;" and there in the mine the colliery official, instructed by the collier, passed into the kingdom of God. When he got up he said, "Tell all the men, tell everybody you meet, I am converted."

The movement is characterized by the most remarkable confession of sin, confessions that must be costly. I heard some of them, men rising who have been members of the church and officers of the church, confessing hidden sin in their heart, impurity committed and condoned, and seeking away. The whole movement is marvelously characterized by a confession of Jesus Christ, testimony to his power, to his goodness, to his beneficence, and testimony merging forevermore into outbursts of singing.

This whole thing of God; it is a visitation in which he is making men conscious of himself, without any human agency. The revival is far more widespread than the fire zone. In this sense you may understand that the fire zone is where the meetings are actually held, and where you feel the flame that burns. But even when you come to it, and go into the railway trains; or into a shop, a bank, anywhere, men everywhere are talking of God. Whether they obey or not is another matter. There are thousands not yeilded to the constraint of God, but God has given Wales in these days a new conviction and consciousness of himself. That is the profound thing, the undying truth.

Each day is like a furrow lying before us; our thoughts, desires, and actions are the seed that each minute we drop into it, without seeming to perceive it. The furrow finished, we commence upon another, then another, and again another; each day presents a fresh one, and so on to the end of life. . . . . sowing, ever sowing. And all we have sown springs up, grows and bears fruit, almost unknown to us; even if by chance we cast a backward glance we fail to recognize our work.—Selected.

Thanksgiving is a good thing; thanksliving is better. Self-control reaches its highest discipline in the absolute giving away of the whole life to the care and service of God.—Joseph Parker.

News Notes.

....Revive thy work, O God!

....They are gracious words that the Greensboro pastor speaks this week.

....We regret to hear that Secretary B. W. Spilman is ill and in a hospital at Richmond.

....Understand, please, that temperance reform is a work of a thousand years, not of a day.

....We are glad to add to the list of our Bible Readers Misses Frank, Nannie and Maggie Mason.

....Pastor W. H. Davis, of Southside, Wilmington, writes: "I am delighted with my field of labor."

....We infer from a letter in the Christian Index that Dr. E. E. Bomar is well again and at work.

....They are reporting 3,000 conversions at a time in the Louisville revival. We will count when they count—on the rolls of the churches.

....We omitted the New Testament Readings last week by accident. Take the Readings this week as usual. The omissions will be duly supplied.

....John D. Rockefeller has offered Mississippi Baptist College $35,000 on condition that $100,000 is raised by Baptists of that State.—Argus.

....Elders W. A. Ayers, of Elizabeth City, and J. J. Hall, of Fayetteville, will attend the Baptist World's Congress. Brother Ayers' church will send him.

....Lieut. Hobson, of Santiago fame, is in Louisville, engaged in the evangelistic campaign and great audiences are in attendance upon his speaking.—Baptist Argus.

....President Harper, of Chicago University, survived the surgical operation last week; but the physicians found it impossible to relieve him. He is not expected to live more than a year.

....Our invitation to our readers to write notes about their pastors and churches is proving very attractive. Do not let yours be left out. We suggest that writers be careful to say something definite. A few praiseful adjectives ring hallow.

....Pastor J. J. Douglass, Dunn, N. C., is enjoying his work and has better health than for years. He some time ago refused a call to Florida because of his love for his present work and his general good health and happiness in his present work.

....Dr. E. E. Bomar, whose illness at Pensacola, Fla., was mentioned in the Courier last week, was brought to Spartanburg, his old home, where he is being cared for by his relatives. Our last information was that he was improving.—Baptist Courier.

....In 1901 Texas Baptists federated their schools and started out to raise $210,000 for them; but up to the present they have put into their schools over $650,000. Baptists everywhere are watching the campaign now being waged under the leadership of Dr. J. M. Carroll.—Ex.

....Mr. W. E. Bailey, youngest son of Elder Josiah C. Bailey, died suddenly at his home in Emporia, Va., February 22nd. He was one of the best men in the world, true to every relation of life: a devoted friend, a useful citizen, an honest and successful business man, a loving son, husband and father, a faithful Christian. In a subsequent number we shall print a sketch of his life.

....It grieves us to record the death of Mrs. A. D. Hunter, wife of our brother of that name who is known throughout the State as a pastor and friend. In the roll of good women who have proved worthy helpmeets for the ministers of God, she has a high place. We extend the sympathy of the brotherhood to our brother and his family.

....Rev. Luther B. White, formerly pastor of churches in Edgefield County, now principal of the Haywood Institute, at Clyde, N. C., and Miss Lena Maude Haynes, of Clyde, were married February 9th. We extend congratulations and good wishes. Brother White is a younger brother of Rev. G. P. White, of Ridgeway.—Baptist Courier.

....A friend at Middleburg writes: "For eight years Rev. W. R. Cullom, of Wake Forest, has been our pastor. A noble consecrated Christian, a wise expounder of God's Word, truly he has led us in pastures green. We think he is one of God's noblemen and hope the day is far distant in the future when he shall see fit to sever his connection with us."

....Bro. J. A. Estridge, of Archer, writes: "Please say through the Recorder that the total membership of Corinth is 87, instead of 78 as you put it in Recorder of the 15th. Also I should have mentioned the good work of Rev. J. W. Smith, of Clayton, our former pastor. He did some good work and added several to the church. He is indeed a fine man."

....Biblical Recorder: "But you will send in your subscription as soon as the weather opens, will you not? This bad season has almost paralyzed our business department." During the few days of below zero weather our mail almost ceased, but since then we have had the most profitable mail in the Argus' history. —Baptist Argus. But we meant our suggestion for the Recorder's benefit.

....We thank Bro. J. D. Moore for the following: "We sincerely hope that not only the 2,000 new subscribers will be secured during 1905, but that that amount will be doubled. Why not? There are thousands of Baptist families in North Carolina who do not take the Recorder, and it is amazing to me how they can live and still be up to date Baptists and not take the Recorder."

....Bro. A. L. Grayson writes: "Referring to last year's Bible Readings, I would report that Mrs. Grayson and myself read the course through, as did also our daughter, Alda Grayson, who is eleven years old, and completed last reading on December 31, 1904. We feel that we have been helped by these readings, and glad to see the New Testament readings as appearing in the Recorder."

....We are very glad to hear—and we are sure many of our readers share our pleasure—that Bro. C. J. D. Parker has declined the call to Portsmouth. His success at Durham has been very unsual. His church is one of the stronger churches of our Convention, and pastor and people are united in the strongest bonds. There is no reason why Bro. Parker should not fulfill a life-long ministry in his present pastorate.

....We met recently Dr. Cobell Hening, the Secretary of the Virginia Baptist Educational Commission. He was running over with enthusiasm. As we talked with him we thought of Stringfield's work. Brother Hening has a vision of a great Baptist school for women in Virginia. One place will give over $100,000 for it. But Richmond should have it and ought to offer $250,000 for it. The Old Dominion has led us in her time to our honor; now with honor she follows our example.

....Dr. Thomas Hume writes: "Our pastor, to our great grief, resigns to go to Statesville, N. C., April 1st. He has had a united church, the respect and affection of the community, the largest congregation in the town, the special interest of the student body in his preaching. He is indeed eminently fitted for the work in this peculiar field, and we cannot at first view reconcile ourselves to such a loss. Without any formal resolutions we wish to bear witness to our loving regard for so admirable a man and preacher."

....Pastor C. C. Williams, one of the faithful men from whom our readers do not hear often, writes that his work at Battleboro, where he has been pastor six years, is moving on well. Recently he had the largest congregation there in the history of his pastorate. Hopkins Chapel is his home church. He has preached here more than four years. It is a good church, large crowds all the time, and he says, "we are looking for a revival this year." Bro. Williams is not yet engaged for first and second Sundays.

....Bro. R. Q. A. Teague writes: "Please let me thank God through the Recorder for Elder John E. White's articles in the Recorder on the "Welsh Revival." I feel like the Recorder and everybody else that has Christ's spirit in their hearts ought to thank the Lord for what He is doing through Elder White in drawing a line between 'formality' or men's work and the pure unadulterated workings of the Holy Spirit. It does seem to me that men in high places are almost ready to leave God out. Remember I am just speaking of things as I see them."

....The editor of the Recorder presents this number with apologies. The first part of the week he was engaged with all his mind and soul and body in advancing the cause of the Ward bill. The sudden death of Mr. W. E. Bailey, his uncle, called him out of Raleigh the latter part of the week. We are confident that the sermon by Mr. Lunford and the editorial on Foreign Missions by Mr. Tyree will more than replace the usual editorial matter, while we point to our Current History as comforting evidence that our excellent business manager is also a capable man with the pen.

....Prof. John Roach Straton, Professor of Oratory and Literary Interpretation, will at the close of the spring term withdraw from Baylor's faculty. He makes this change that he may devote himself entirely to the work of the Christian ministry, for which he has been preparing himself for several years. He has formed strong attachments in the University, both officially and socially, and it is only upon his conviction that the ministerial work has superior claims upon him that he severs these relations.—Exchange. We should like to hear that Brother Straton had been cantured by some church in North Carolina. He is a strong young man.

....The Middle Street Church, New Bern, has opened a mission in the northern part of town. This is a fine residence section, and a church will be needed there before many years. Pastor Cox is making the people feel his power as a preacher and pastor in New Bern. Some of the aged members of Middle Street Church are saying: "Brother Cox is the strongest preacher that has been in New Bern in many years." Pastor Cox says: "My people have been very kind to me; have shown many signs of their love." There are many able and fitted people in this church, and if every one would rally around the pastor and the most faithful members, New Bern would be stirred from center to circumference.

....Dr. J. M. Weaver, of the Chestnut Street church, Louisville, Ky., has just celebrated the fortieth anniversary of his pastorate with that church and the occasion was full of interest and kind words for this faithful servant of the Lord. There are not many men who have been able to preach to the same people for the space of forty years in succession, and still be popular with them. Dr. Weaver was one of the solid Baptists of Louisville who opposed the Whitsitt vagaries.—Baptist Flag.

....J. W. McCollum: "From my Japanese papers just received I see that in a few months we Japanese will have our reserves in readiness for the field and there will be 600,000 of them. Their ages are between 23 1-3 and 37 1-3 years. This shows our resources as to men. When the war began we did not owe a single dollar to foreigners and now we owe only $200,000. Japan has hardly begun to express itself. Russia might as well get up and leave Manchuria, for the mastery of Japan is assured."

....The people around Benson and Four Oaks are delighted with their new preacher, Bro. D. F. Putnam. The Johnston Association has indeed shown business ability and wisdom in conducting their work, no less in securing Putnam than in their wisest move. The work Brother Putnam did in the King's Mountain Association was of the highest order, showing real ability, and he will do equally well in the Johnston. He says, "I have good congregations at every point (he has only eight) and am very hopeful about my work."

....The Smithfield church will soon complete a chapel at the cotton mill, where they have been doing mission work for some time. Brother Suttle has a great hold on his people, and people are constantly professing Christ at the regular services. How God uses a manly preacher, and there are none too many of them, to establish His kingdom in the hearts of men. Johnston County is feeling the influence of Pastor Suttle's efforts for prohibition and every good work. When he sees an opportunity to do this generation a good turn he uses it. He would speak if he knew the stars would fall—so should we all.

....The sky is blue once more, and there are stars by night: The backbone of winter is broken. We take it that a thousand things to do crowd upon every active Christian, especially every pastor. There are the missionary collections: there are the Sunday-schools to build up; there are the scattered flocks to assemble. Well, let us go at these tasks with good heart. The Recorder desires to be modest. But we cannot refrain from requesting that in your plans for the new year you will endeavor to increase its usefulness. We receive new subscribers every week, but there are some ripe fields that are not often harvested. Brother, lend us your support!

....Bro. W. F. Staley writes: "We are located at North Wilkesboro, surrounded by good people. The brethren received us cordially and have showed us no little kindness. They also purchased the residence of Rev. Mr. Bradshaw, to be used as a parsonage. And the Ladies' Aid Society took hold of it, and beautified it by painting and papering. The brethren and ladies have done nobly in seeking to provide a comfortable home for us. I am well pleased with the outlook, and find most excellent people in all the churches. We are going to organize a B. Y. P. U., and then all the departments of church work will be equipped for more efficient service. Have begun to give Bible readings at the prayer meetings, which will be beneficial to all. Hope to have a prosperous year."

....Mrs. E. B. Olive writes: "Josiah Crudup, who has for the past three years been pastor of the First Baptist church of Washington, N. C., is loved and esteemed not only by all the members of his church, but by all who know him, even his might-be enemies—the liquor men, respect him. Mr. Crudup's sermons are masterpieces of logic and eloquence, and delivered in such a way as to go at once to minds and hearts of his hearer and then to carry them, with him to the very finish. Mr. Crudup always selects an interesting subject and then exhausts every resource to make it a success. As a gifted and able preacher, he is acknowledged by all who have heard him, as a friend and companion he is liked by all who have had the pleasure of knowing him. Washington was surely blest when this able man of God came into her midst, and most especially the church of which he is pastor. May he be spared to a long and useful service in the Master's vineyard."

....The public has been informed of a purpose of some of the friends and admirers of the late Isaac Erwin Avery, at the time of his lamented death the city editor of this paper, to collect and put in permanent form some of his best work, as a contribution to Southern literature. From the proceeds of the sale of the book it is proposed to establish a perpetual memorial of him in scholarships at Trinity College, from which he was graduated in 1893, to be known as the Isaac Erwin Avery scholarships. It is a pleasure to be able to state that the work looking to these ends is in active progress. The papers in which his work appeared are being clipped for his contributions, and these clippings will be submitted to the board of editors at a meeting to be held at Greensboro on the 4th of February and the editors will make from them such selections as are intended to go in the book. This volume will be printed and bound in the most artistic and attractive manner, and will contain, in addition to the matter the preservation of which is one of its objects, a sketch of Mr. Avery, an appreciation, an analysis and such other collateral material as will tend to its completeness. It cannot be doubted that it will be largely sought for. A prospectus will appear in a few days and the volume itself with the very least delay possible.—Charlotte Observer.

....The Birmingham Age-Herald has discovered a negro farmer in Talladega (Ala.) County who rents lands from a white landlord, and who, last year, began work owing $1,900. From the proceeds of his farm he paid his rent and paid back the $1,900 and has money in the bank to his credit. The Age-Herald comments on this in a most commendable way, and admits that such men, regardless of the race, are of great value to the State and should be protected in all their rights. The Montgomery Advertiser, one of the ablest and oldest of Southern papers, also commented at length on this incident, and to show the spirit of its article, we quote the following extract: "What the Age-Herald says about the efforts of the immigration agents to induce men of this class to leave Alabama is of interest. Those who want to colonize negroes in other States will naturally want just such men as this Talladega negro, and they are just the men who ought to remain in Alabama; and they will remain here if they have the right kind of encouragement. All they need is equal and exact justice in the effort to live. They do not want social equality nor political supremacy. They want exactly the same chance to earn an honest living and to enjoy the fruits of their labor that a white man has, and they should have it. They want a chance to educate their children in their own schools just as the white do, and they should have that opportunity. Should they qualify themselves to vote they should have the privilege of voting their choice equally with the white man. If negroes like this one are treated justly they will remain in Alabama and become good prosperous citizens. What is equally important, their example will have much to do with forming the character and habits of others of their race."

The Spring Campaign.

For two months the churches have had a rest because of the severe winter weather, but now the spring has come and we must bestir ourselves.

It has come to be understood that March is to be given to Home Missions in North Carolina. Next Sunday is the first Sunday in March. We must begin next Sunday and use to the very best advantage possible the four Sundays in the month, in order to meet our obligations to Home Missions. The Home Mission Board is doing much towards strengthening our cause in the South. The great stream of foreign population which has hitherto gone into other sections of our country, is now turning to the South. In a very short time our doors will be wide open to receive those who come from all quarters of the earth. Are we ready for this flood-tide of immigrants? Is the truth so firmly planted here that the dangerous doctrines always accompanying foreign immigrants cannot effect us? If not, let us, through the Home Mission Board, strengthen our fortifications that we may not suffer in religious matters.

North Carolina is asked to raise $12,000 this year for Home Missions. Let us glance at the figures and see what our starting point is. We are a little ahead of what we were this time last year: say $150, but we have not raised half the amount which we hope to raise for Home Missions. Up to now, we have raised since the meeting of the last Southern Baptist Convention in round numbers $5,000, leaving $7,000 to raise in order to bring up the $12,000. North Carolina has never yet failed to show her loyalty to the Home Mission Board, and I feel sure this year will be no exception.

Having had two months to "catch up," let us lay hold with strong hands and do great things for Home Missions during the month of March.

LIVINGSTON JOHNSON.
Corresponding Secretary.

Letter from China.

Pochow, An Hwei, China,
December 27, 1904.

To the Members of the First Baptist Church of Gastonia, N. C.

My Dear Brethren and Sisters:—Your check for fifty dollars came to me about the time I mailed my last letter to you, some days after my arrival here. Again I thank you one and all, in Christ, for thus giving of your means to keep me here, and I still crave your earnest prayers that I may do God's will here among this lost and benighted people. The women come in crowds every day to see us. Some from the nearby villages come into the city on business and drop in "to see," as they say. From half-past ten o'clock in the morning until three, and after, in the afternoon (the time between their two meals) there is a constant coming and going. Some stay for awhile; others come in and ask a question or two, and are off. One woman, yesterday, seemed rather disappointed that I had no pipe to offer her. She looked around the room, after she had greeted me, and said: "Don't you smoke?" "Haven't you any tobacco?" To both her questions I answered no, and after she had talked awhile longer she asked again: "Don't any of you smoke?" Again, I assured her we did not, and then she sighed, as much as to say: "What queer people, to miss such a luxury in life!" With these people, who smoke so much, it has almost become a necessity, and she, having walked in from her village, felt the need of a smoke. One of the first things they ask us when we go to their homes, is to smoke, offering us the family pipe, which is common property for home-folks and visitors alike. I am glad to say, though, that some of the women come seemingly with a higher motive than merely "to see." A few seem interested in what they can hear, and have come more than once and asked to be told more of this "good tidings."

One Mrs. Chang seems most earnestly seeking to know the whole truth. She had been here several times before I arrived, and Mrs. Blalock told me of her earnestness. She came about sundown, Christmas Eve, and stayed until after 8 o'clock. She said she didn't want to come in the day-time, because the crowds were coming and going so much she couldn't listen as she wanted to. She is a widow, and has been for years. She has one very good son, the only child, who died some months ago. Her grief for him has almost driven her crazy at times, and she said she hadn't left home since his death till she came here. This son had evidently heard the Gospel somewhere, for he told his mother, before he died, to throw away all her idols and worship the true God. This she said she had done, but she wanted more light on the subject. Such a look of pain came over her face while we were talking of the true God, and His love for us, and she said: "But we didn't know." I told her that was the very reason why we had come, that they might know. We prayed with her, and after brother had said "Amen," she herself uttered a few words, imploring Christ's forgiveness, and acknowledging that she was a great sinner. I believe she is one of God's chosen ones, and I hope that she may prove her faith by a faithful witnessing for Christ among her own people. Pray for her, and others, who seem interested. We need your most earnest prayers, for, unless the Lord blesses the work of our hands, it is all worse than vain. Some ask us how, and when, we worship. To the latter question, many reply: "Every seven days," getting their idea from the Catholics, in the first place, who have named Sunday "worship day." I try to tell them that we worship every day, or should, and that there is no set time or place, but that "the Father seeketh such to worship Him, who worship Him in spirit and in truth." Mrs. Blalock, who is boarding with us, started last week, with her husband, to Kwei-teh-fu, one of our mission stations, one and one-half day's journey from here, but she soon contracted cold, and after staying a day in a cold inn, they returned Christmas night, and she seemed to be bordering on pneumonia. We sent for a doctor yesterday, instructing the messenger to go day and night, but even then the nearest doctor cannot reach here earlier than five days. She has less fever to-day, however, and will continue to improve, I trust.

We shall soon enter upon a new year. May it be a happy, useful one to all of you! With Christian love and good wishes to all.

Your sister in Christ.
ATTIE TEXAS BOSTICK.

Our Special Features.

I heartily congratulate you upon the two "Special features for the New Year." It was a happy thought—to have Professor Cullom give your readers the conclusions of devout modern Biblical-criticism, and Dr. Hufham tell us the observations and experiences of his long and eventful life. I now look forward to the coming of the Biblical Recorder with a distinct interest which places it easily first among a score of religious journals.

While spending some days at Wake Forest College, about a year ago, I learned to appreciate Brother Cullom's admirable work in the class-room. He brings to his great task of teaching the Word of God to young men, who are, in turn, to become leaders and shapers of religious thought, a scholarship both thorough and devout, a mental temper delicately sensitive to the discoveries of truth in every realm, and a personality that inspires confidence and enthusiasm. I doubt not these characteristics will appear in the series of Bible studies so auspiciously begun. I cannot expect to agree with Professor Cullom, in all respects, as he moves along a way over which the world's master-minds have gone, and often waged fierce conflict, but I am sure I shall be instructed, edified, and delighted.

And of Dr. J. D. Hufham,—since I first knew him and heard him talk, as only he can talk,—some 18 years ago—I have longed to feast mind and heart on just such a rich repast as he is preparing for the readers of your paper. How much he knows! It is not given to many lives to comprise, within their narrow bounds, so many potential historic periods, and to touch so intimately their salient events. He knows things every citizen of North Carolina needs to learn, and every Baptist should rejoice to be told. Should Dr. Hufham now give to the world, through the columns of the Biblical Recorder, unwritten-history comprehensively, in the charming reminiscent style of which he is master, he, and you, would deserve the gratitude of every Baptist in the State, and our children's children would call you blessed. I charge you, whatever you may do or neglect to do, do not suffer this promise to fail; for, when J. D. Hufham passes from the earth, there will not come another.

With these "special features for the New Year," the Biblical Recorder, I am profoundingly convinced, demands, by sacred right, a welcome to every Baptist fire-side in North Carolina.

HENRY W. BATTLE.
Greensboro, Feb. 21st.

Weekly Paper at Wake Forest.

Wake Forest, Feb. 25.—At a meeting of the Athletic Association tonight it was decided to get out a weekly paper, representing the Athletic Association, the literary societies and the Young Men's Christian Association. The chief editor is to be Joe Patton, of Burke County; for the Athletic Association, P. C. McDuffie, of New York; for the Euzelian Society, George A. Peck, of Norfolk, Va.; for the Philomathesian Society, Eugene A. Turner, of Wake County. The faculty editor will be Dr. Walter Sikes, professor of political science; the business manager, Bruce Powers, of Wake County, and his assistant, Samuel H. Yokeley, of Davidson County. The Y. M. C. A. editor will be chosen Monday night. The name for the publication is not yet decided upon. The first issue will appear week after next.—Charlotte Observer.

Deep Seated Coughs Cured by Allen's Lung Balsam

Home Circle.

"Oh Ask Me Not."

Love, should I set my heart upon a crown,
Squander my years and gain it,
What recompense of pleasure could I own
For youth's red drops that stain it?

Much have I thought on what our life may mean,
And what its best endeavor;
Seeing we may not come again to glean,
But, losing, lose forever.

Seeing how zealots, making choice of pain,
From home and country parted,
Have thought it life to leave their fellows slain,
Their women broken-hearted;

How teasing truth a thousand faces claims,
As in a broken mirror,
And what a father died for in the flames
His own son scorns as error;

How even they whose hearts were sweet with song
Must quaff oblivion's potion,
And soon or late their sails be lost along
The all-surrounding ocean.

Oh, ask me not the haven of our ships,
Nor what flag floats above you!
I hold you close, I kiss your sweet, sweet lips,
And love you, love you, love you!
—John Charles McNeil, in the March Century.

CHARMING DOLLY MADISON.

She Stands Out as the Greatest of all Mistresses of the White House.

To define the charm of a charming woman is always difficult. Dolly Madison's features were not regular, nor was her figure perfect. She was not witty, nor was she wise, and she participated little, if at all, in her husband's intellectual life. Nevertheless, she stands out as the greatest of all mistresses of the White House, and her popularity was unbounded. She ruled over her world in Washington with genial good nature and instinctive tact. Her nature was warm, affectionate and impressionable. She loved life and people, and her world loved her. Her brilliant coloring, animated face and well-rounded figure went with a cordial manner and a sympathy for those about her amounting to genius, and she was always ready to bubble into laughter.

Who could resist such a woman, the wife of a President? She was the center of observation at the Inaugural Ball, but she would have been the center of observation at any ball, even if she had not been the President's wife. She had, in fact, ruled as indisputably over the little boarding-house in Philadelphia kept by her mother, when she was the Widow Todd, as she did over the White House as Mrs. Madison.—From Gaillard Hunt's "The First Inaugural Ball," in the March Century.

What American Girls Need.

What American girls need is a high ideal—shall I say a new ideal?—of womanhood.

To be pretty, to be daintily dressed, to be courted, flattered and coddled is the dream of most girls. The dream must be replaced by determination, energy and effort to be a helpful, hopeful, useful member of society. Womanly beauty and charm will grow of itself when character has been formed on lines of eternal truth, self-reliance and graciousness. Every girl should be helped at home and in school, before she is far in her teens, first to become an expert in all the work which centers in the home and in the care of the wardrobe, and second to study some occupation, trade or profession by which she can earn a comfortable living for herself and those who may be dependent upon her. I put domestic work first because, no matter what her wage-earning occupation may be, or no matter what riches she may seem to have in reality or in prospect, every girl should be practically prepared to be the wife of a poor man. In no other way than by strict training in cooking, laundry-work and general housekeeping, plain sewing and dress-making, can such preparation be made. This doesn't sound romantic, but it is really dictated by the very heart of romance; namely, belief in marriage for love, and for love alone. "Love in a cottage," in a cabin—nay, in a city tenement, and a flat besides—is a reality: but when a slattern sits by the fire, when a peevish woman serves burnt fried steak every day, when unkempt children clamor and the window-shades are all awry then poor Love flies away and never comes back, and to our helpless, dreaming girl how hard the reality seems!—February Woman's Home Companion.

Manners When at Church.

No, your manners in church are very bad. And shall I tell to whom you are rude? To God himself. You have no right to saunter lazily up the aisle in the house dedicated to him.

You have no right to move about, arranging, stroking, and straightening your gown; your manners should be quiet and in good order.

You have no right, during the time the hymn is sung, to carefully observe the bonnets and wraps of the congregation.

You have no right to discuss the sermon as you walk down the aisle. The preacher has done his best, and in the name of God, and you have no right to criticise him.

You wonder if you have committed all these sins—and you do not believe you have. My dear, think it over, and you will find one or two may be laid at your door. Only little faults, only little rudeness—but to the King of kings!

Every time we consent to sin the curtain drops and the warm rays from heaven are cut off from our hearts. And then comes frost.—Exchange.

THE PEASANT AND HIS LAND.

Contradictory Interests of the Finnish Landlord and the Peasant.

Princess Obolensky, Count Tolstoy's youngest daughter and faithful disciple, and the gracious mistress of the household in the temporary absence of Countess Tolstoy, mentioned another practical consideration which her father had urged the evening before. She said he held that the one great need of the peasantry was more land. She and her husband had sold their land on easy terms to the peasants. These now have good steel plows, have quit drinking vodka, send their children to school, and are eagerly inquiring about improved methods of tillage, how to sow grass and what brands of cattle to keep. The next village, composed of precisely the same sort of people, have copied none of these improvements, simply because they have so little land that they are hopeless.

Perhaps if the peasants were asked what they wanted, it would be something very different from the zemstvo proposals, which would, if adopted, transfer power from the Emperor to the landlords. Perhaps the peasants would prefer to let power remain in the hands of the Emperor. Moreover, this transfer of power might tend to perpetuate the present unjust distribution of the land, since an autocrat was more likely to compel a redistribution than the landlords were to consent to it. Besides, it was not to be overlooked that the constant, everyday interests of the landlords and of the peasants were contradictory, since the poorer the peasants the cheaper their labor and the greater the profit of the landlords.—From David Bell MacGowan's "The Outlook for Reform in Russia," in the March Century.

Past Mercies.

In times of trial and discouragement it is well to remember past mercies. When heavy burdens of duty weigh down the soul the heart will gain strength by a reference to what God has done in the past. A minister was about to engage in a revival campaign in a western city. He was much exercised over the spiritual condition of the community. The church was one of the oldest in the State, and one which had made an honorable record, but for years there had been no revival. The people had come to think that revivals such as the fathers witnessed were not to be looked for in these days, and they had ceased to expect them. They did not look with much favor on revival efforts. But the pastor, seeing the need, prayed earnestly for divine help. Then this thought came into his mind: God has poured out his Spirit graciously in former days in this very house under the preaching of my predecessors. The names and faces of those illustrious predecessors came vividly before his mind. They were older, wiser, and greater men than he. But he remembered that God is no respecter of persons, and that he is just as willing to pour out his Spirit now under the preaching of his servant as he was then. This thought of past mercies gave the faith of the pastor such a grasp of his privilege as he had never had. His doubts vanished, and he saw the blessing before it came. It was the beginning of a gracious work, in which two hundred souls were converted. This is precisely the way in which the Lord encouraged Joshua. "As I was with Moses, so I will be with you," said he. To us the same promise comes. As the Lord was with our fathers, so will he be with us. His former mercies shall be repeated to all those who trust in him.—Christian Advocate.

The Charm of Winter.

He who does not know the charm of winter loses half the year. It is easy to pretend to like Nature and fresh air in the drowsy summer-time, when "toiling in town here is horrid," but the real outdoor woman knows that winter has his wonders, too. To feel the sting of the winter wind; to see the sun glisten along the ice fields; to watch the slow dusk come in the heaven, and the far-off red fire of evening color the western world; to stamp coldly home to the warm fire and supper—these are some of the pleasures which come with outdoor exercise.

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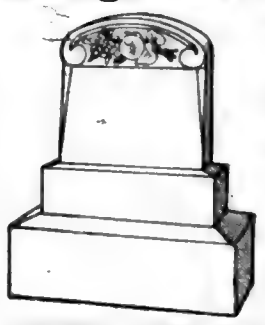
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Young People's Page

The Prize Report.

At a meeting not long ago I spent half an hour asking the different children what they had done for Sunshine—if they had discovered any new way of making some one happy, etc.

I noticed a tiny, blue-eyed girl who seemed to devote her whole attention to applauding every report. Her little hands were red as fire from vigorous clapping. She wore a yellow ribbon bow almost as big as herself.

"Dear me; do you belong to Sunshine!" I exclaimed. "Why; you are too little; you can't pay dues! Now, I wonder what in the world such a mite of a girl did to get such a big Sunshine bow pinned on her?"

Her eyes fairly danced with delight as she stood up to report.

'What could such a little girl do!" I repeated, and the children held their breadth that they might hear the answer.

She swayed gracefully to and fro, and then, with a wee laugh, said:

"Oh, I just smile on the old folks."

It was voted by the branch that her report was the best, and she went home with a blue ribbon attached to her Sunshine bow.—Sunshine Bulletin.

A Japanese Story.

A group of girls were around the well one day. They belonged to the richer class of small land-owners in that part and were all well-dressed and well-fed. To them came a youth very poor, and very meanly clad, and asked to be allowed to drink out of one of their pitchers; but they all turned away, disdainfully because of his poverty, giving him scornful looks and cold comfort, and he went upon his way unrefreshed and sorrowful. Then the teller of tales, who was sitting on the seat in the shade of the cheery trees, called the girls to him, and they left the well and crowded round him, thinking to hear some pretty story, and he told them a tale.

"Once when the earth was very gay and glad," said the story-teller, "a great bamboo reared its graceful head toward the skies, a thing of beauty and a joy forever. And all who passed by stopped to look at it, because it was so tall and proud and swayed so gracefully to every passing breeze. Close to his fair, strong bamboo dwelt a rough old willow tree, so old and ragged that none ever thought of giving it more than a passing glance, and the bamboo in its pride looked down upon the hoary willow. One morning, when the dew was on the grass, the bamboo and the willow saw a thin, weak little shoot rising between them, a futile thing that had leaped out of the ground in the night, and the wind blew it hither and thither until it was twisted and tangled and almost broken, and the bamboo laughed at the weak thing and told it to crawl along the ground and not try to stand alone; but the willow whispered to the new-comer to be brave and patient, and told it to wait with patience until the warm sun came and gave it strength.

"'Let me lean against you and grow strong, I pray,' pleaded the weakling to the bamboo; but the proud beauty shook off the clinging tendrill of the helpless one, and would have none of it, and the little stranger, faint and sick at heart, fell on the ground and crawled to the foot of the willow tree to die. But the willow called to it to take heart, saying, 'Clasp your tender tendrils in my bark and hold on to me,' and the stranger did so.

"Day by day it grew in strength and beauty, wrapping its soft green limbs around the old willow. One day a great mass of buds showed themselves among this green foilage, and the bamboo sneered, crying: 'What are those ugly lumps that are now coming among your leaves! Is it a plague that you have brought so near me!' But the next day the sun shone on the buds and they burst open, and the old willow was one great blaze of glory from the ground right up to its topmost height.

"That night the man who owned the ground said to his workmen: 'Clear a space around the old willow; cut down and burn all that is in the way; for the gods have sent us this lovely thing, and we must protect it.' And one of his hired men said: 'Shall we spare the bamboo! It is straight and tall and strong.' 'Not so,' replied the master. 'Japan is full of bamboos as straight and as tall, but a willow crowned with such beauty as this no man hath seen.' And the thing was done, even as the owner had commanded."

When the damsels heard this tale, they rose and took their water jars and went away, abashed, because they knew that their false pride had been rebuked.—London Daily News.

Lizzie Green, My Barometer.

"What! a girl barometer?" I hear you ask. No; only a little green tree frog. The boys called her "Lizzie Green, Frogland's Queen." But the poor little thing was in captivity, and her castle a big glass fruit can (hotel size), roofed by a loose-fitting glass cover with a hole in the top for air, while her throne was but a tiny wooden ladder, on the topmost round of which she sat in fair weather. When cloudy, she sat half in and half out of the water which flooded her castle, croaking, "Rain! Rain!" But when it really was raining she would dance and plash about in the water as if half-crazy with joy.

We kept her jar in a window garden, and frequently took off the glass cover and let her hop out among the plants. Sometimes she would sit on the leaves and be oh, such a bright, beautiful green; but when she squatted on the earth in which the plants grew she became dark brown, almost the color of a toad.

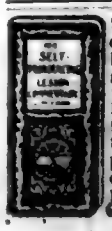
She knew me (then her "little mistress") very well, and would turn to the side of the glass nearest to me when she heard my voice if I came back into the room after being out. She would also come hopping toward me from among the flowers when I called her, and seemed to love to have me talk to her. The rest of the family she never noticed; I suppose she had not the brains to take in any more, or maybe it was because I fed her that she loved me best.

I had to catch flies to keep her alive during the winter, when there were none handy for her to catch. She never learned to eat anything else, and dead flies she scorned.

The light of a lamp always excited her so that my father thought it must hurt her; therefore we kept her jar shaded after lights were lit.

I had her just a year—from one spring to the next—after which I returned her to the grape-vine on which we found her, thinking her health might suffer if we kept her longer housed.

I have two pet tree frogs now out in the yard on a vine. I do not allow them in the house, but they will follow me on the porch. One would not think a cold-blooded frog could show so much affection.—Helen A. Steinhauer, in the Classmate.



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If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble.

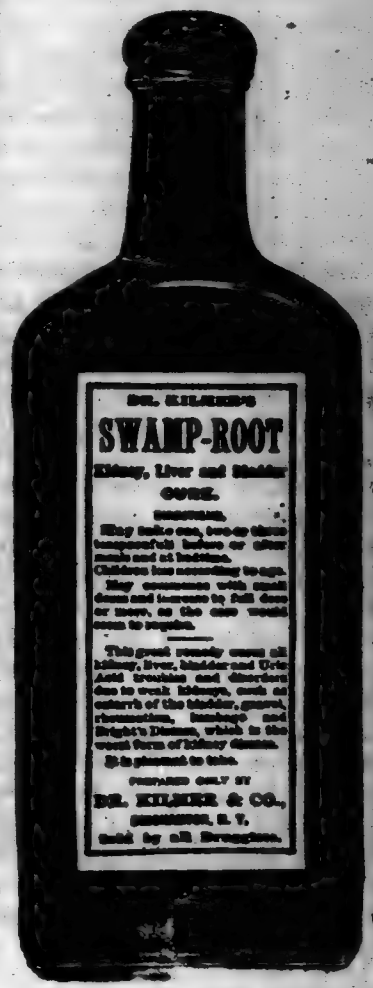
I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr Kilmer's Swamp-Root, the world-famous new kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



(Swamp-Root is pleasant to take.)

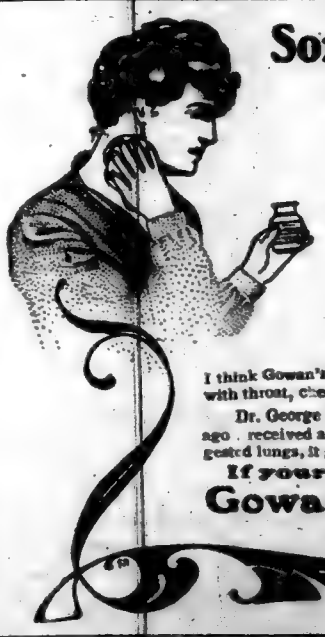
How To Find Out.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

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REASONS FOR FOREIGN MISSIONS.

BY W. C. TYREE, D. D.

The hope of the foreign mission cause depends upon keeping in plain view the principles on which the great enterprise is based, and the true motives which should actuate us in its promotion. Interest and enthusiasm in this great work can never increase, but will inevitably wane, and contributions, both in money and missionaries, will diminish instead of enlarging, if false principles and motives take the place of the live ones, or if the work becomes mechanical and is supported without any real regard or direct reference to the true principles and right motives. There are certainly four great reasons for this effort to evangelize the world.

1. All nations need the Gospel. Their moral degradation requires just such a remedy. The vices which prevail among the heathen and make them so despicable and miserable, can and will never be removed by anything else but the Gospel of Christ. The heathen need the Gospel to give them the comforts and blessings of the home and family institution where women are honored, children are appreciated, and purity and virtue are sacredly regarded. They need the Gospel to give them the many precious and priceless benefits of Christian institutions and civilizations. They need the Gospel because without it the people are deprived of all the comfort, peace, and hope that Christianity affords in life and in death. With many I know it is a question as to whether the heathen can be saved, and will be saved, without the Gospel, and some have reached the conclusion that those who have not heard of Christ will not be lost. Such doubt or denial is based, I think, entirely on human judgment and opinion concerning justice, etc. But about this question the only source of trustworthy information is the Bible. It is not wise, proper, or just to base an opinion about a matter involving the eternal destiny of untold millions upon a mere human conception of justice. It is surely a question that God must decide, and from His Word we must get the only reliable answer. Is there even one declaration or promise in the whole Bible clear enough and sure enough to risk on it the eternal destiny of the whole heathen world? So far as I have been able to see there is not a single passage from Genesis to Revelation which, fairly interpreted, gives any ground of hope that the heathen, who have not heard of Christ, will be saved. On the contrary, there are many statements which seem to me to declare plainly that they will surely be lost, and lost forever. And besides, the direct statements concerning this matter, the instructions we have in God's Word to carry the Gospel to all nations, is a clear implication that they, like we, must be saved by the Gospel, if saved at all, and without it they must be lost. This same inference may, and must, be drawn from the fact that wherever the Gospel has been proclaimed, even among the most ignorant and degraded, it has existed a saving and sanctifying power. If the heathen have been saved by the Gospel, the heathen will be lost without the Gospel, seems to me to be a necessary inference.

2. Christians are commanded to send the Gospel to all nations. When converted we surrendered to Christ. When we believed on Him we accepted Him as our King, and voluntarily put ourselves under His authority. We recognize our sacred duty to obey His commands. We refrain from doing wrong because He commands it; we try to do right for the same reason. Christ commands His followers to be baptized and to celebrate the Lord's Supper, so we all regard them as sacred duties. His command to evangelize the world is just as clear, just as emphatic, just as universal, as any other command that He ever gave. Not to do our duty about foreign missions is just as disobedient to Christ as when we commit a sin, or refuse to be baptized and observe the Supper. "Why call ye me Lord, Lord, and do not the things which I say?" "If ye love me keep my commandments," says Jesus. Even if it was not so clear from the Bible that the only hope of salvation the heathen have depends on sending them the Gospel; even if the Bible taught that they would be saved without the Gospels; even if all the labors and efforts of all the missionaries were utterly fruitless, still our duty to send out missionaries would be plain and imperative. For our Lord says, "Go ye into all the world and preach the gospel to every creature." That He gave this command is as certain as anything else that the Lord ever said, and that this command is binding on all believers, and is to be literally construed, is clearly demonstrated by the action of the inspired Apostles and first Christians, for they began at once to do foreign mission work. God put the seal of His approbation upon their efforts as He has continued to do upon the efforts of His servants in this direction ever since. The whole history of Christianity is one great commentary on the great commission. The marvelous success of foreign mission work, the wonderful growth and prosperity of churches engaged in it, and the blight and decay of the churches neglecting it, is a clear and emphatic interpretation of our Lord's great command. It teaches us plainly that the real mission of churches is to evangelize the world, and it solemnly warns us against omitting this duty and neglecting this mission.

3. Experience has demonstrated that foreign mission work is a most effective means of grace to individual Christians and that it promotes the spiritual life and growth of churches. The reason for this is easily seen. To win souls to Christ is the ultimate end of the Christian's existence, as fruit is of the tree, to evangelize the world is the real mission of the church, as the winning of battles is of the army; and everything thrives and prosper where it fulfills the end of its being. Love is the essence of Christianity; so everything that promotes love is a sure and effective means of grace. The most unselfish work that God has given us to do is foreign mission work. When we contribute to State missions, to home missions, or to the cause of education, there is some alloy of selfishness in the motive; but when we give to foreign missions, whether it be ourselves, our children, or our money, the motive is absolutely free from selfishness, we do it from love for Christ and love for souls. Our efforts and contributions to this work are prompted by love, and they promote love in our hearts, for love grows by expression and exercise. Selfishness is the root of every vice and love is the root of every Christian grace. Foreign mission work is a powerful means of grace because it suppresses the one and promotes the other. There never has been a time when the influence of such work has not been needed by God's people, for selfishness has always been the greatest obstacle and foe to piety and godliness. But I feel that the conditions that now exist make this influence more necessary than ever. Our people are prosperous, many are making money and some are getting rich. There is much to encourage and stimulate the desire and effort to acquire wealth; and where wealth has been acquired it has a powerful tendency to make Christians selfish and self-indulgent. While we may and ought to thank God for prosperity and wealth, we must not forget that they always involve fearful peril to the souls and spiritual life of Christians. It was Jesus who said, "How hardly shall they that have riches enter into the kingdom of God." The foreign mission spirit is, I believe, the most effective antidote to the baneful and blighting influence of wealth and prosperity, to which our people and our churches are exposed. Pastors are rendering their people the wisest and greatest service and doing much to protect and promote the welfare of their souls by developing the foreign mission spirit among them.

4. The last reason to which we call attention is the fact that for the knowledge of Christ and for all the benefits of Christianity and Christian civilization, we, ourselves, are indebted to the foreign mission efforts of others. We know that the Gospel was first proclaimed, and churches were first organized in Palestine—in another continent, in another hemisphere and in the midst of another nation, speaking another language. At that time our ancestors in Europe were heathen and idolators. From Palestine the Gospel was sent by foreign missionaries, to Gentile and heathen nations, and from nation to nation, and continent to continent, until our ancestors were evangelized. Had it not been for foreign missionaries, sent out by the churches, we would never have had the Bible, or heard of Christ. When this is true it is strange, indeed, that any should not believe. Surely we must acknowledge the obligation to give to others the Gospel, which was given to us.

Shall we, whose souls are lighted
By wisdom from on high,
Shall we to men benighted
The light of life deny?
Salvation! oh salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

A QUESTION ASKED.

I wish to ask a question in regard to paying men for work. If we hire a man to work for us one year for so much, and he agrees to work for that price, and he sets in and works till harvest time; he goes to the field one day and it begins to rain so hard the other hands can't get there, and he goes off and stays till the harvest is over and then returns and demands full pay, is it right to pay him for the whole year?

I know a church that called a pastor for the year—and a good one he was—he did his duty so far as I know till the protracted meetings began. I did not think I ever saw the interest greater. The unconverted, when spoken to on the subject of their salvation, would weep bitterly. They did seem to be very much concerned. I have never seen them so much so since. I think it was Tuesday morning that the people who had to go some distance were overtaken by a rain that prevented them from starting till it was too late even for those near by to go out to church, though they were ready when the rain began. There were but few present on account of the rain. As the pastor had other business to look after, he being a school teacher, thought himself justifiable in closing the meeting, and did so. Leaving the convicted sinner with a heavy heart in disappointment and the church sad and alone without a shepherd, the work stopped short in the midst of bright prospects. Did the pastor do his duty or not? I wish the Recorder to answer the question.

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The answer to this question depends altogether upon the minister's reason for leaving. It is but right to assume that he had a sufficient reason, in the absence of any evidence to the contrary. It would never do to condemn him upon the statement of one man. The Recorder is not inclined to sit in judgment in such cases, but when it does, it must hear both sides. And, furthermore, as we have said more than once, this method of getting at a brother through the Recorder is not one to be encouraged.—Editor.

A DEFINITION.

We are asked to explain what is a "Landmark Baptist." It is a little difficult to say. Originally a "Landmark" Baptist was one who did not believe in giving any official recognition to ministers of other denominations since they are neither Scriptually baptized nor ordained. Now, however, the term "Landmark" is applied to all Baptists who oppose receiving "alien immersions," and who believe in Baptist continuity since the days of the Apostles. During the famous "Landmark" controversy, Drs. Howell and Graves were the recognized leaders on the opposite sides, Dr. Graves being the "Landmarker" and Dr. Howell being the "Anti-Landmarker." But were Dr. Howell alive now, he would be called a "Landmarker," so greatly has the usage of the work changed. Indeed "Landmark" Baptist has about come to mean a straight up and down, stalwart Baptist.

Dr. Broadus was once asked whether he was a "Landmark" or an "Anti-Landmark" Baptist. He answered that he was a simple, straight up and down Baptist.—Western Recorder.

Therefore Dr. Broadus was a Landmark Baptist in spite of himself! Q. E. D.

Because Jesus Christ is with you, in you, in the midst of you, you are neither small nor poor, neither struggling nor isolated. Count not yourselves, count the Lord, then victory is assured.—Joseph Parker.

SOME HUMOROUS EXPERIENCES OF THE RECORDER REPRESENTATIVE.

I was standing on the street corner in the town of G—— one day, talking Recorder to a gentleman, when a friend of his from a neighboring town came up. I was introduced. The man from D—— said to his friend: "Don't you take the Recorder?" "No," was the reply; "do you?" "Yes, could not live without it; I learned my letters on it; it is a household necessity; can't see how any Baptist in North Carolina can get along without the Recorder; take your church paper, and you will never regret it."

He went his way. I felt grateful to him, and congratulated myself on the good help I should find in him on my arrival in D—— the next day. On reaching D—— I inquired at the hotel of the whereabouts of Mr. H——. "His store is on the corner north of the court-house," said the clerk. I looked at my list, and not seeing his name, I felt that there must be some mistake about his paper. I found his store and asked if he could spare me a few minutes.

"Your name is not on my list," I remarked. "How about that Recorder of yours?"

"It comes to my brother," said he; "we are in business together, so it is all the same."

"What are your brother's initials?" I questioned.

He told me, and I again searched my list in vain.

"Your brother does not get the Recorder," I replied.

"Well, he has been getting it."

"When?"

"All along; every week."

"Have you seen the Recorder since we have been making it sixteen pages?"

"No; that's a late thing, is it not?"

"Only about eleven months."

* * *

When doing some work in a village one afternoon, my attention was called to a merchant who did not take the Recorder. I called on him, found him a great, strong fellow, not burdened with the appearance of a literary man.

After introducing myself, I said: "Mr. A——, one of your friends suggested that you might wish to subscribe for the Recorder, and I called to see if you so desired."

"I suppose I ought; but what little time I have I put it in reading my Bible." His face was a sufficient witness that he did not read the Bible, so I made bold to say:

"You do not read your Bible; you need not let that hinder you. You know that you are joking about reading the Bible, and if you insist that you do I will give you an examination here before these friends."

He laughed and said: "You are right; I never read the Bible, and would not read the Recorder."

J. S. FARMER.

"APPRECIATIVE PARAGRAPHS."

The editor of the Recorder's invitation to the churches of North Carolina to publish "appreciative paragraphs about their pastors," and his offer of "a nice book to the reader who sends the most admirable paragraph not to exceed two hundred words about either church or pastor," suggests the following reflections:

It is so much more appropriate and humane to say the good things one feels about churches, pastors or individuals before they sever their relationships than afterwards. Flwers upon one's coffin are suggestive and beautiful. But who has not seen flowers upon coffins, placed by individuals sometimes, who had not been forward to strew them in the path of the deceased while alive? This custom of decorating the dead and leaving the living unadorned is barbarous. The anointing Mary gave to our Lord was "against his burial." But Nicodemus' good deeds came after his Lord had been crucified. If he loved his Lord before, we are not told, however, when he showed it Christ desired no post mortem display. He saw her deed, and he at once erected to her "a memorial" greater than that ever erected to the memory of any mortal. But he erected it to her before she died. She heard his words. Some one has said "there are no live heroes." That is, to perform a noble deed one must die to be heroized. Is this not measurably true? In the same issue of the Recorder in which the above "appreciative paragraph" occurs, are loving words written of an outgoing pastor: "To a member, we grieve at his going from us." Not in the least do we doubt it. But are churches and and are we pastors as forward to say "appreciative" things before the relationship of pastor and people is severed as afterwards? People and churches need encouraging before they die; not so much after. "The living will take it to heart." Pastors going out may not be as much encouraged by the long resolutions "recorded on the church records and published in the Biblical Recorder" as they might be were similar resolutions passed, recorded, etc., before they depart. "God is not a God of the dead, but of the living." We are to be "living epistles," not tombstones telling of what dead men have done. "If people have anything they can say about me that is good, I hope they will say it while I live," is the way I have often said it to my people. I am glad to say a thousand times along life's highway I've heard encouraging words. It is enough! Doubtless many of us have heard more than we deserved. But the hearing was an incentive to nobler deeds and a better life.

Churches nor pastors need publish their love abroad. The ties that bind are sacred—too sacred to be uttered as formalities. We read, "They that feared the Lord spake often one to the other and a book of remembrance was written." That book is enough for this pastor; enough for this church.

B. W. N. SIMMS.

THE SON OF GOD THE WATER OF LIFE.

Sunday-school Lesson for March 5. John vii., 1-52.

The Feast of Tabernacles was the most joyous of the Jewish festivals. It celebrated the ingathering of the harvest. The people wove branches of olive, myrtle and palm trees into huts, placed them on the roofs of their houses, in the streets and squares of Jerusalem, and lived in them for several days. The grapes, olives, figs and grain had been garnered. Trumpets were blown twenty-one times each day, the multitude marched through the streets singing hosannas, and waving palms. In the evenings the city was illuminated, lanterns were swinging from the house tops, the people abandoned themselves to a kind of carnival, and men danced by the light of torches in the temple area till the gates were closed.

It was into such scenes that Jesus came unannounced, and at first unrecognized (vs. 10, 11). Many were talking about Him under their breath, some insisting that He was a good man, and others affirming that He was an imposter; yet they were afraid to express their opinions openly because the hatred of the rabbis for him had become well known (vs. 12, 13), and they had power to arrest those whom they disliked as disturbers of the peace. When Jesus suddenly appeared in the temple as a rabbi (v. 14) the people were astonished, and still more that no one of those who had threatened Him attempted to arrest Him. They asked one another if it was because the rabbis had become convinced that He was the Messiah (vs. 25, 26). They, themselves, however, declared that they did not believe He was the Messiah because there was no mystery about His origin as the carpenter of Nazareth. The more vividly these scenes are described and the characters of the carousing people are understood, the more impressive will appear the message of Jesus standing among them and before them as the Christ. We have to consider:

1. The source of Jesus' teaching. It is most plainly declared in verses 15-24. It is taught by some scholars, however, that this passage belongs with the account of the healing of the man at the pool, following 5:47, and it certainly forms a fitting conclusion to that discussion between Jesus and the rabbis. The source of His message, at any rate, is reaffirmed in verses 28, 29. He declared that he knew God, and challenged His hearers to test Him by their own knowledge of God. They failed to understand Him, He said, because they knew so little of God. Yet if they set themselves to do the will of God so far as they already knew it they would know surely the source of Jesus' teaching (vs. 17, 18).

The same test is sufficient now and it is still the only one. Did Jesus seek to glorify Himself? Did He aim to live selfishly? Did He work to gain the possessions of other men? Did He seek official position to satisfy Himself? If He did these things we know that He did not come from God nor manifest God. On the other hand, did His life fulfill His saying, "My meat is to do the will of Him that sent Me, and to accomplish His work?" Do His words exalt righteousness, waken our consciences, convict us of sin and make us ashamed of it, stir in us holy affections and ambitions? If they do, then we are little concerned as to whether or not His earthly origin was obscure. We may know whence He came if He reveals to us the Father.

2. The living water offered. The great feast culminated when water, brought in a golden pitcher from Solomon's pools, was poured forth in the temple area in the presence of the awed and silent throng. It witnessed to them of the rock in the wilderness cleft by Moses' rod to satisfy the thirst of the Israelites, their fathers (Num. 20:11). Jesus seized the solemn moment to send forth in His ringing voice the invitation, "If any man thirst, let him come unto me and drink." He promised them if they would trust Him and follow Him the Scripture should be fulfilled in them that living fountains within them should flow forth to bless men. Was He thinking of that promise of the great prophet of Israel to those who should live righteously and serve others in need, that "Jehovah will guide thee continually . . . thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:9-11)? John thought it necessary to explain his meaning, as the gift of the Holy Spirit which could not be bestowed in its fulness till after the resurrection of Jesus. What that gift is Jesus told His disciples. The Spirit of truth should guide them, and should reveal to them the Father and the Son (John 16:13-15). It is a promise every day being fulfilled in those who can say Jesus is my Lord (1 Cor. 12:3).

3. The divided hearers. The streets were filled during the feast days with excited multitudes arguing whether or not Jesus was the Christ. The Pharisees proved to them that He was not the Christ by turning to their Bibles and pointing there to the prophecy that the Christ was to come from Bethlehem, while Jesus came from Galilee. But the convincing evidence to the genuine seeker for truth is always the same. Those who want holiness gravitate toward Christ. Those who have surrendered themselves to sin gravitate away from Him (John 3:18-21). Which way are you going?

—Dr. A. E. Dunning, in the Congregationalist.

THE HOMILETIC.

Nowhere in current literature can one gain a clearer idea of the causes of the present struggle in France between clericals and anti-clericals than that given in an article in The Homiletic Review for February, written by Prof. Firmin Counort, a Frenchman and an anti-clerical Catholic. He describes in a simple style worthy of a countryman of Daudet the true story of a French village, transformed from a condition of peace and religious good-will into factional strife and decline of religious faith by the meddlesome political activities of the abbe. It is a graphic illustration of what has been going on all over France and which has now culminated in a tremendous national struggle.

While Prof. Counort gives us an interior glimpse into the drama being enacted in France, Rev. Dr. Wm. Elliott Griffis gives us an almost equally intimate view of "The Mind of Japan." Dr. Griffis writes out of many years' residence in Japan, and his interpretation of Japanese philosophy is keen, appreciative, and illuminating. "New Japan," he writes, "was made not from without, as the foreigners think, but from within, by the voices crying from the flame and the blood-pit." Again: "Probably nine-tenths of the men in high station in this twentieth century Japan, calm, resourceful, alert, contemptuous of death and discomfort, were in their youth brought up in the Oyomei philosophy. What that philosophy is, and who Oyomei its founder was, are told in lucid style.

The usual amount of high-class sermonic discourses is given by Rev. Washington Gladden, by the Bishop of London, by Dr. Henson, Dr. Hamlin, Dr. J. C. Jackson, and others.

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THE MAN IN THE MOON SAW.

Picayunish Baptists.

Baptists who do not attend prayer-meetings.

Those who thought that preaching was an easy thing to do.

The member who always wants to change pastors.

Brethren who excused themselves from duty because others failed.

The brother who remained away from church because money was to be raised.

Church members whose chief business was to obstruct the work of the church.

People who really believed that sprinkling and pouring, as an ordinance, were taught in the New Testament.

Those who subscribed to the support of the church and then failed to pay.

Brethren who failed to vote when it came to withdrawing fellowship from unworthy members.

HENRY SHEETS.

THE ROCK.

Thomas Carlyle, shortly before his death, said: "I am now an old man, and am done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my mother's lips." And there is nothing else. Modern substitutes for "the faith once for all delivered to the saints" are worthless.—Western Recorder.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JONES, Raleigh, N. C.

How Every Woman was Interested in Our Mission Box.

READ AT THE ANNUAL MEETING.

Our Society numbers twenty-six members, but the workers for our mission box were thirty; the donors must have numbered a hundred. It was the one feature of our year's work which busied every hand, the magnet which attracted every heart of the Society. How, do you ask, was this accomplished? First, so much depends on the president! Fortunately, ours is one whose heart is all aglow with zeal, and, more than all, with a real love for the work. For her no duty is ever arduous, no time inconvenient. "Our Missionary Society" is the one theme of her conversation. She talks, she visits, she works for it. No wonder her example is an inspiration to the other members. For months before the time, we are now and then admonished to "remember the box we are to send to our frontier missionary in the fall."

For three years now we have made it a point to have the box ready for shipment by the 1st of October. Thus the matter is kept alive in the minds of the members. It is most important, too, to find just the missionary whose needs are best adapted to the capability of the Society. In July of last year the secretary was asked to write to Miss Heck for the name of a missionary. The name came, but from the Society there was a chorus of objection. His wants were such as we could not possibly supply. The letter was returned, and again Miss Heck was appealed to. With her characteristic patience and kindness she submitted another name which proved to be just what we wanted. Then we were ready for work. A meeting of the Society was called, our pastor making the announcement from the pulpit, and urging the ladies to attend. The local papers also mentioned the time of meeting and the work the ladies were doing. There were thirty present at the meeting—more than the entire membership. Some were there to work, some to see what the others were going to do. The entire number was divided into six sections, or committees—one committee to provide for the pastor, one for his wife, one for each child, and a household committee. These committees being independent, and perfectly free to provide for their own particular missionary in any way they saw fit—subject, of course, to the call and direction of their chairman. The chairman was in a great measure responsible for the work of her special committee. It was at her home that the meetings were held and the work and planning done. With her lay either success or failure. To hold her committee together, to get them to contribute, to solicit contributions from others, and to meet time after time to sew and to plan, required no little thought and tact. But this was done by every one of the six chairmen. The meetings soon began to be looked forward to with real delight. Often when fingers grew tired and conversation lagged, refreshments were brought in—hot chocolate or coffee, and wafers, or if the afternoon was warm, a refreshing lemonade or sherbet; sometimes a pleasant drive was the reward. What fun the household committee had! While the others were enthusiastic over their own particular "baby" or "missionary," nobody had quite such a real good time as the householders. Their merry quilting parties were just the happiest, brightest, wittiest and best of all.

In two weeks all was finished—from the preacher's entire outfit to the "hundred and one" dainty belongings of the wee baby girl. Nearly a hundred new garments had been cut and made.

When the day for preaching came all met at the church where a big box had been provided, and all eager to see what the others had done—each with just a tiny fear in her heart that some other committee had accomplished more than hers. But there was no cause for fear; the work had all been done, and well done. The value of the box was $123.17.

The other Societies will be glad, I am sure, to know the plan adopted by the Society whose box was the largest and costliest of any in the State, that of the First Baptist Church of Durham, valued at $208. Mrs. B. L. Tyree says:

"The minister to whom we sent the box had eight in family. A committee of one or two ladies each took a member of the family to fit out completely—bedding, fancy articles, curtains, etc, with fine result; all becoming very much interested and gifts were numerous. I had the boy of twelve, and shall ever watch his career with interest, hoping he, too, will become our missionary—in the steps of his father following. We seem to know them better by this plan, and will use it again next year."

While these gifts have carried comfort and good cheer to the homes of the missionaries, they have left behind a far greater blessing in our own hearts.

MRS. W. F. MARSHALL,
First Baptist Church, Gastonia, N. C.

How a Successful "Week of Prayer" Was Conducted by Our Woman's Missionary Society.

About one month before the time appointed to engage in the meeting our secretary ordered a number of envelopes to be distributed, and at the next church service our pastor, who is always interested in missions, announced from the pulpit that the mission envelopes would be distributed that day; also fully explained the object to which the contribution would be sent. The sisters whose duty it was to distribute them stood at the entrances and handed an envelope, accompanied by a tract on missions, to not only each member of the Society, but to every female member of our church, cordially inviting each one to come to the meetings during the "Week of Prayer."

The week prior to our first meeting, a previously appointed committee tried to see as many of the sisters as possible and remind them of the meetings the following week, at the same time repeating the explanation of its appointment, and urging each one to even make a sacrifice, if need be, to attend.

Our pastor again on the morning of the Sabbath on which the Week of Prayer began announced that the ladies were all cordially invited to come that afternoon and take part in the first meeting. The sisters, too, after services were over, gave a pressing invitation to all. By that means our first meeting was a full one.

After our beloved president had opened the meeting by reading a psalm, and had poured out her soul in prayer to Him for strength and guidance and faithfulness during the week, each one present was requested to either read a passage of Scripture or a tract bearing upon the subject in view.

Before adiourning appointments were made for the meetings at private homes during the week, different ladies deciding what day she wished to have it.

On Wednesday, the day for the ingathering of envelopes, a large number met and the special program was carried out, in which all took a part.

As each one handed in her offering, a prayer ascended to God for His blessings upon it, after which many voices joined in the hymn, "Praise God from whom all blessings flow."

Thinking that the program was over, all began to gather up tracts, Bibles, etc., but we were suddenly settled again, when two bright little girls entered with dainty refreshments. While this feature is not essential, it does help to bring congenial souls nearer together in the spiritual work. I shall never forget the following afternoon meeting, which, after our president had conducted in such a sweet Christian spirit, and asked that each one bow and join in a chain of prayer, how voices that were never before heard to pray audibly were tremblingly and feelingly lifted in behalf of missions.

The last meeting on Saturday was somewhat a public one, and was conducted by our pastor. While there were some ladies of different faiths present, each heartily endorsed our efforts and all returned to their homes desirous of doing more for missions at home and abroad.

MRS. B. W. RAY.

Leaksville, N. C.

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Cures That Headache.
Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation.
Absolutely Harmless. IT'S LIQUID.
Trial Bottle, 10c at druggists—by dose at fountain.

In the Atlantic.

Since my arrival upon my new field of work I have hardly found time to let you hear from me.

I reached my destination on the 27th of October, 1904, at a new home and among strangers, here in Eastern North Carolina. But I am glad to say that I found good people—not perfect—but some of them are the "salt of the earth."

I have pitched my tent at Swansboro in Onslow County. This is a part of the field served by our beloved Brother Paul, a man of God who has gone on before. He is dead, but yet he lives in the memory of this noble people of whom I am an humble servant.

The work seems to be moving on nicely, and I am very happy in the vineyard of the Lord. Since I came to Swansboro the churches on my field have neatly furnished the parsonage here at Swansboro. A memorial began by some of the former pastors.

There is vast destitution in this country as many know, but I think that we have room to rejoice. One of my churches is in what we call a "hard shell" settlement, and in that church there are near eighty children in the Sunday-school engaged in the study of God's Word. This is the church (Atlantic) over which Brother Paul spent many hours of toil.

The great need of men and money for this part of our beloved State is appalling; not the need of more churches, 'tis true perhaps we need more churches, but in this Association we need money to put good men at the churches already built. Some of our weaker churches pay say $25. I contend that we need to support men until they can educate these people to pay to the Lord. Some of our people think that they give to the preacher and to missions. They need to be taught that it is not give but pay. Yes, the paying of an honest debt. Two of my churches are paying to the Lord's cause very liberally, but not what they might do. The trouble is this: they need education along the line of personal duty toward God.

The Onslow County Union met at Piney Grove church. As a rule the winter Unions are almost a failure, but ours was quite a delightful one. All the churches were represented except two, and they were represented by their pastors. The next Union will be held with Bear Creek church. We are praying for a glorious Union. Let all our churches be represented at the next Union.

Yours in the work for Christ.
EDGAR C. ANDREWS.

Preserving Meat on the Farm.

The old method of pickling meat in a strong salt-peter brine is still very generally used by farmers in putting up their annual supply of meat. This method produces a strong flavored and rather dry and indigestible product. There is a popular impression that salt-peter is a very powerful preservative, and that salted meat will not keep without it. In fact, salt-peter is not a preservative at all. It is a strong astringent, hardening the meat fibers, expelling the natural juices and decreasing the nutritious qualities of the meat. When taken into the human body in quantity, salt-peter acts as a powerful irritant to the mucus membranes of the stomach, bowels and kidneys. Death has been caused by large doses of this substance. The use of salt-peter upon meat is unnecessary and undesirable. A much better and safer substitute is cream of tartar—potassium bitartrate.

Of recent years manufacturing chemists have not been backward in offering to farmers and butchers various meat preservatives, sold under fancy and misleading names, at exhorbitant prices. These "patent" meat preservatives and coloring matters are all injurious to health and should be let severely alone.

To make a good, mild and wholesome meat pickle take the following materials—for each 100 pounds of meat:

Common salt, 8 pounds; brown sugar, 2 pounds; cream of tartar, 2 ounces; water 4 gallons.

Directions: First boil the water for 15 minutes and then stir in the salt, sugar and cream of tartar. Keep hot until all dissolved. Let the pickle cool before using.

Pack the cut meat as solidly as possible in a clean barrel. Place the larger pieces at the bottom. No piece should measure over 6 x 12 inches. Pour on the cooled pickle and completely cover the meat. Cover the barrel tightly and set away in a cool, dark, dry place. The meat may remain in the pickle until wanted for use. If to be smoked, remove from pickle after six weeks and drain for a day or two before smoking. To smoke use green hickory wood. Those who like a flavor may add a few chips of sassafras or juniper berries. The smoke-house must be dark and air-tight except the chimney. This should be covered with wire mosquito netting. The "skippers" which damage farm cured meat most often attack the meat in the smoke-house. The parent of the "skipper" is a fly which infests meat houses, but which may be easily kept out by means of wire netting and well closed framing.

After smoking until a light brown color is attained wrap each piece of meat in brown paper and enclose in bags made of unbleached muslin. Tie or sew these securely, then dip the bags for two minutes into a thick lime or ocre wash to which has been added a little salt and some liquid glue. The water used in making this wash should have been boiled. Instead of bagging the smoked meat it may be packed solidly and deeply in clean dry oats or chaff.

It is not generally known that fresh meat and sausage may be kept sweet and sound during the cooler months by boiling or frying until about half cooked and then packing solidly into earthen jars. Cover the jars and set away in a cool, dark, dry place.

(Signed) GERALD McCARTHY,
Biologist N. C. Department of Agriculture.

I have in my heart a little plant called reverence, and I go to church to have it watered once a week.—Emerson.

Neuralgic Pain ! Rheumatic Pain ! Instantly Relieved by Painkiller (Perry Davis)

SPECIAL RATES WASHINGTON, D. C., PRESIDENTIAL INAUGURATION CEREMONIES, 4TH MARCH, 1905.

On account of above occasion the Southern Railway will sell low rate round trip tickets to Washington.

For individuals rate of one first-class fare plus 25 cents for round trip.

For military companies and brass bands (20 or more on one ticket) one cent per mile in each direction, plus arbitraries.

Tickets on sale March 2 and 3, with final limit March 8, 1905, except an extension of limit can be obtained so as to leave Washington not later than March 18th, by depositing ticket with Joint Agent and on payment of a fee of $1.00.

Two elegant trains each way every day. You might as well enjoy the best. For further particulars, Pullman reservations, etc., call on any Agent Southern Railway or address,

T. E. GREEN, C. T. A.,
Raleigh, N. C.

About costly gifts to Christ what can be said? Is He worthy of our choicest and best? What really gives value to what we give to Christ? Should we follow the impulses of love for Christ? Should we give expression to them? What would men think of it and ought we to care? What does Christ think of it? Does love glorify our gifts and deeds? Are there peculiarly opportune times in which to honor Christ? What are they? Need the Christian hesitate when love inspires a deed? Is love inventive in Christian service? Must all service be in the prescribed ways? Does your soul honor Christ? Do your deeds honor Him? Will you stand by Him when men are about to crucify Him?—Selected.

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Dr. M. S. Fielder writes: "I know Tetterine to be a radical cure for salt rheum, eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles."

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WATCHES.
Please mention this advertisement.
SPECIAL! Lady's or gent's gold filled case guaranteed 20 years, Elgin or Waltham, $15.

New Song Books for 1904
Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.
Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.
Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail. Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.
Baptist Quarterlies 2 cts. each.
Teachers' Bibles
$1.25. Indexed, $1.50, postpaid. We do not sell this book for less in any quantity.
Send for prices of anything needed. We carry largest stock of Church and Sunday-school supplies in the State.
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Under this treatment the patient is cured by natural agencies. No medicines are used. The Biggs Treatment embraces everything that is curative nothing that impairs or destroys vitality.
Hundreds of sick people have been restored to health by this method. Many of them had been pronounced "incurable," but, nevertheless, they are now well. If you are interested in the cure of disease, write me for free literature which explains my method. I will also send numerous testimonials from well-known people whom I have cured. Do not postpone the matter—you may forget it. Write to-day.
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THE BEST PLACE TO BUY.

Current History.

Review of the General Assembly.

The General Assembly receives per diem until March 4. After that the members will be on their own expense. It is certain that they will not remain in session long without pay.

But they have much work to do. For as yet none of the bills of State-wide importance have passed. The temperance bill; the Revenue bill; the South Dakota bond matter; the Atlantic & North Carolina charter extension; the divorce bill; the reformatory bill; all the appropriations; railroad rates; the Code; poll-tax bill,—are all in stages of passage; but at this writing (Monday, Feb. 27), none of them has become law.

It is very unfortunate that so much remains for the final days of the session.

On Tuesday, 21st, the air was cleared so far as the Ward bill was concerned. It was the most desperate contest in the history of temperance legislation in North Carolina. On that day the House Committee approved the bill by a vote of 23 to 4. That night the Democratic State Committee declined to take action; and since action was invoked by the opponents of the measure, their refusal was a signal victory for the bill. The vote will occur on the 28th.

The jug-laws, new and old, are "hung up" in the Senate. We take it the old law will be repealed; and the new—with forty or more counties exempted—will pass. We would rather have no law than an accidental law.

All thought of a bond-issue for building, etc., has been abandoned. In a few years we shall probably have one big bond issue that will relieve the strain for years.

The bill to reduce railroad rates (first class) from 3¼ to 3 cents passed the House by an easy majority. It will hardly pass the Senate.

The Revenue bill fortunately is so much like the present law that it will require but little attention.

The agitation against extending the Atlantic & North Carolina Railway charter—as promised when the road was sold—is based upon the charge that the new owners have increased rates and are not keeping their contract. It appears that the agitation has gone far enough to prevent extension during the present session.

The bill against Sunday freights is dead, having been withdrawn in the interest of the truckers.

The divorce bill—a bill in line with the petitions of the religious denominations—passed the House by decisive majorities. It will now come up in the Senate.

The other bills are in the same position that they were when we last wrote.

* * *

Russia and the War.

The protest of the Russian people against the bureaucratic system of government has been strikingly strengthened by the action of the students of the University of St. Petersburg in suspending their studies for the remainder of the year. At a meeting where 3,000 of the students of the city were present resolutions were passed declaring for freedom of speech, a free press, and freedom of conscience. The conditions in Russia are extremely critical. After every unsuccessful battle or some unusual resistance of its people an announcement appears that the Emperor is about to name proposals of peace. Immediately following the assassination of the Grand Duke Sergius, the Associated Press dispatches gave out the following which is not without interest inasmuch as sooner or later peace terms must be considered:

"The question of peace has not only been formally discussed, but the conditions of which Russia is prepared to make peace have practically been agreed upon. They are as follows: Korea to be placed under Japanese suzerainty; Port Arthur and the Liao Tung peninsular to be ceded to Japan; Vladivostock to be declared a neutral port with an open door; the Eastern Chinese Railroad to be placed under neutral international administration; Manchuria as far north as Harbin to be restored as an integral part of the Chinese empire. The difficulty lies in settling the question of indemnity upon which it is known that Japan insists, but it is thought that this difficulty is not insuperable.

"The most trustworthy opinion in St. Petersburg is that in view of the internal situation and the enormous difficulty in carrying on the war, peace on the terms outlined will be concluded in a comparatively short time if the indemnity question can be arranged, but it is quite possible that Russia will risk another battle before a decision is reached."

Then closely following the above announcement comes the Emperor's negative decision with reasons assigned as follows:

"First, the judgment of the chiefs of the army that Field Marshal Oyama not only cannot defeat General Kuropatkin, but stands in danger of defeat himself. How cowardly, therefore, for Russia to ask for mercy, with all the men and money essential to a successful war!

Second, All the forces of criticism now directed against the government for having fought rather than yield to legitimate interests and for having failed to win victories would be continued with added fury against the government that accepted war and then betrayed the country. A government that would crave peace of Russia's enemy while still capable of winning victory would be giving the party of change genuine grounds for a revolution."

* * *

For New Cotton Markets.

Senator McLaurin, of South Carolina, as spokesman for the committee appointed at the New Orleans Cotton Convention, has presented to President Roosevelt an address prepared by the committee asking for his influence with Congress for the appointment of a Commission to study and report on foreign markets for American cotton. The countries specially mentioned whose markets it is desirable to cultivate are China, Central and South America, the Persian Gulf, and the Mediterranean and Red Sea regions. Our exports of cotton cloth to China in the year of 1904 amounted to $14,000,000, which is fifty per cent over the preceding year. But it is said, that notwithstanding this wonderful increase, the demand on us still represents only a small fraction of the consuming capacity of the vast population of that empire. At the present rate of export we are sending to China about the equivalent of one yard of cotton fabric for every inhabitant. If the consumption of cotton cloth in China was as high for each individual as it is in the United States, the cotton crop of the world would not supply the demand.

"In conclusion, the address called attention to the fact that in half a century from 1850 the value of cotton products has grown from $128,769,000 in 1850, to $721,949,000 in 1900, and that if we add to these figures the value of the products of the linen, jute, hemp and bagging mills of the country, there is an additional product of $431,002,000, making the total value of the products of our textile mills, when they finally reach the market, $1,134,971,778. This, if added, does not include our great cotton-seed industry, which represents a value of about $60,000,000, and which, under the influence of the Grout bill, is selling its oil today at five cents a gallon under its relative value to other oils and greases."

* * *

Standard Oil.

The report of the Bureau of Corporations on the beef trust being about complete arrangements are being made to begin at once inquiry into the Standard Oil. Three events of some importance which have recently occurred in connection with the latter trust are worth mentioning: (1) The legislature of Kansas passed a bill carrying an appropriation of $410,000 for the purpose of building an oil refinery to be owned and operated by the State. (2) In New York the Standard Oil Company declared a dividend of 15 per cent; and (3) in the House of Representatives at Washington by unanimous vote a resolution was passed asking for an investigation of the Standard Oil business by the Department of Commerce.

The labor for the government refinery in Kansas is to be supplied from a new penitentiary. Governor Hoch is said to have explained in signing the bill that it was designed only to compel a monopoly to be fair, and that the State would withdraw from the business as soon as normal conditions were restored. Another bill that has passed the Kansas legislature makes the Standard Oil Company's pipe lines in that State common carriers; and still another that fixes a maximum freight rate (railway) for oil. These are in the interest of the independent and the State's refineries. Persons wishing to set up independent refineries in that State are assured of the State's protection.

The results of the investigation of the Commission are to be reported to Congress as a basis for legislation, and furnished to the Department of Justice for use in legal proceedings, if the law has been violated. In a note to Mr. Garfield, of the Commission, Mr. Roosevelt requested that they "act vigorously on the resolution at once." The complainants say that in the Kansas field the Standard was the only buyer of oil, which it piped to a refinery in Kansas City; that, having obtained control, it reduced the price paid for oil from $1 to 47 cents a barrel; that when well owners appealed to the legislature the Standard declined to buy oil and boycotted the field, where there has since been no market for the output of the wells.

* * *

Report on North Sea Incident.

The official report of the Commission of Admirals appointed to investigate the North Sea incident has been made public. The decision is quite lengthy and shows a spirit of compromise. A majority approved the British contention that no torpedo boats attacked Admiral Rojestvensky's squadron, and that therefore the opening of fire on the English trawlers was not justified. The Russian contention was also approved, that the Admiral acted according to his belief, and that no reflection can be made upon his military valor or sentiments of humanity; that he did all he could to prevent the trawlers from being the object of Russian fire, and that under the circumstances preceding and following there was such danger to the squadron as to warrant him in continuing his route without stopping to render aid to the English vessels.

Items.

Twelve blocks valued at $5,000,000 were destroyed by fire in New Orleans Sunday.

The railway rate bill will go over until the next session of Congress which may be an extra session called about October 1st.

It is reported that Mr. Carnegie proposes to give $500,000 to the University of Virginia upon condition that the authorities of that institution raise a like amount.

It is stated that the sale of fertilzer tags up to this date is $10,000 smaller than one year ago. The unusually cold weather has been the cause. It appears now that winter's backbone is at last broken and that with the beginning of March business in all lines will become active again.

The city of Hot Springs, Ark., has suffered from a disastrous fire. The number of lives lost is three, and the lowest estimate of property destroyed one million dollars. The fire started in the Grand Central Hotel early Saturday morning, and went destruction-bent for five and one-half hours uncontrolled.

An explosion in the Virginia Mines, near Birmingham, Ala., last week, supposed to have been caused by gas, entombed over one hundred miners, all of whom lost their lives. Thus in an instant immeasurable grief was brought into over three hundred homes. A fund has been started for the relief of the widows and orphans which amounts to $25,000.

Gen. Fitzhugh Lee last week made an address to the members of the North Carolina General Assembly on behalf of the Jamestown Exposition which is asking for an appropriation from the State for the exposition at Hampton Roads in 1907. The State of Virginia has appropriated $200,000 and $2,600,000 is asked for from the national government. Speaker Cannon's opposition bids fair to kill the bill in the House. General Lee and others are hoping to bring the influence of the President to bear in favor of its passage.

This is high honor—that our courage may kindle a like flame in other hearts. This is grave peril—that our fear may dishearten others.

Some of the NEW DRESS GOODS

Mohair Brilliantines, **Lustre Wools,** **Checked Voiles,**
Mohair Sicilians, **Embroidered Voiles,** **Plain Voiles,**
Novelty Mohairs, **Plaid Voiles,** **Silk Warp Eolliennes,**
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The MOHAIRS range between 50c. and $1.75 a yard.
The VOILES from 50c. to $1.50.
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Write us for samples. Our superior mail order system enables you to shop with perfect satisfaction.

Miller & Rhoads,
Richmond, Va.

Through the New Testament in One Year.

(From Daily Bible, Clifton Springs, N. Y.)

Monday, March 5.—Acts 10:1-23.
Tuesday, March 6.—Acts 10:24-48.
Wednesday, March 7.—Acts 11:1-18.
Thursday, March 8.—Acts 11:19-30.
Friday, March 9.—Acts 12.
Saturday, March 10.—Acts 13:1-26.
Sunday, March 11.—Acts 13:26-52.

Investigation of Scuppernong Grape.

The United States Department of Agriculture is investigating the scuppernong grape with a view to determining the best varieties, methods of culture, pruning, training, etc., as well as the uses to which the fruit can be put. One of the features of this investigation which is considered of particular importance is the locating of vines of this type, either wild or in cultivation, that are known to excel in productiveness, size, color or quality of fruit, or some other important particular.

In this connection, the Viticulturist of the Bureau of Plant Industry, who has the work in charge, will be glad to receive reports on such vines from persons who know of their existence, stating the facts regarding them and the points of special merit that have been observed in them.

Correspondence regarding such vines should be addressed to Geo. C. Husmann, Viticulturist, Bureau of Plant Industry, U. S. Department of Agriculture, Washington, D. C.

The Department will, upon application, furnish special mailing boxes and franks with which specimens of choice varieties can be forwarded to the Viticulturist for examination, without cost to the sender.

A Brother Beloved.

Our earliest remembrance of our Pastor H. A. Brown, carries us back over twenty-seven years, when as a little child, he told us "the story of Jesus's love."

As we review the long lapse of time, with its sunshine and shadows, the image of our beloved pastor is so closely associated with all our joys and sorrows that we feel we can offer no tribute worthy of the unselfish life that he has led among us. In the home he has watched us pass from childhood into womanhood. As the marriage vows have been taken, his was the voice to evoke God's blessing on us through the journey of life, and once more the familiar voice is heard, when the first born is welcomed into the home. And again when the scene is changed, and all seems so dark and lonely, for we have just left the little new-made grave, he so faithfully stands by us and points us to a higher and better life. In this way his most beautiful sermons have been preached in how many homes?

While in the church we dare not place an estimate on the work he has accomplished, in the twenty-seven years of untiring service. He has not only seen the first church grow into two self-supporting churches, but two Mission Chapels stand as monuments to his leadership in the Baptist cause of Winston-Salem. And as a church we feel that we owe much of the spirit of love and unity which exists, to the wise and consecrated leadership of our pastor H. A. Brown.

MRS. JAS. J. RODDICK.
Winston-Salem, N. C.

Castalia and Mt. Olivet.

I took charge of Castalia church, Nash County, and Mt. Olivet, Granville County, the first of the year.

At our first service at Castalia the fourth Saturday and Sunday of January, the attendance was very good, and there were many things to encourage us. I have some very loyal members, as every pastor has, and they express the desire that we do more for the Orphanage and Missions this year than we have done in the past. I feel deeply the responsibility resting upon me in my first pastorate trying to lead in Christian work.

Owing to the unusual severity of the weather I was not able to fill my January appointment at Mt. Olivet, and my brother of Wake Forest College very kindly held services for me. In February I had a very large congregation to greet me at my first service.

Since the completion of the bridge across Tar River we think we will find it necessary to enlarge our house of worship. I hope to be able to give more time to the church at this point when my school work at Castalia closes for the spring.

I have been trying to lay special emphasis upon the need of more spiritual power and closer communion with God. I have been following with interest the progress of the great Welsh revival, and I feel that it will give me more faith in the power of prayer and of the working of the Holy Spirit. And I think if there were more of the spirit of prayer in our churches it would be more possible for our pastors in the country to preach a saving gospel the year round without being dependent upon the conventional summer revival for additions to the church.

P. D. MANGUM.

THE MEN AND WOMEN

Who Enjoy the Choicest Products of the World's Commerce.

Knowledge of What Is Best More Important Than Wealth Without It.

It must be apparent to every one that qualities of the highest order are necessary to enable the best of the products of modern commerce to attain permanently to universal acceptance. However loudly heralded, they may not hope for world-wide preeminence unless they meet with the general approval, not of individuals only, but of the many who have the happy faculty of selecting, enjoying and learning the real worth of the choicest products. Their commendation, consequently, becomes important to others, since to meet the requirements of the well informed of all countries the method of manufacture must be of the most perfect order and the combination the most excellent of its kind. The above is true not of food products only, but is especially applicable to medicinal agents and after nearly a quarter of a century of growth and general use the excellent remedy, Syrup of Figs, is everywhere accepted, throughout the world, as the best of family laxatives. Its quality is due not only to the excellence of the combination of the laxative and carminative principles of plants known to act most beneficially on the system and presented in the form of a pleasant and refreshing liquid, but also to the method of manufacture of the California Fig Syrup Co., which ensures that uniformity and purity essential in a remedy intended for family use. Ask any physician who is well informed and he will answer at once that it is an excellent laxative. If at all eminent in his profession and has made a special study of laxatives and their effects upon the system he will tell you that it is the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually, when a laxative is needed, without any unpleasant after-effects. Every well-informed druggist of reputable standing knows that Syrup of Figs is an excellent laxative and is glad to sell it, at the regular price of fifty cents per bottle, because it gives general satisfaction, but one should remember that in order to get the beneficial effects of Syrup of Figs it is necessary to buy the genuine, which is sold in original packages only; the name of the remedy—Syrup of Figs and also the full name of the Company—California Fig Syrup Co.—printed on the front of every package.



FOR SALE BY ALL LEADING DRUGGISTS. *PRICE FIFTY CENTS PER BOTTLE.*

CHANGE OF SCHEDULE OF THE ATLANTIC AND NORTH CAROLINA RAILROAD.

Effective February 26th, train No. 5, leaving Goldsboro at 8 o'clock a. m., arriving New Bern 10 o'clock a. m., will be run through to Morehead City depot, leaving New Bern at 10.10 o'clock a. m., arriving at Morehead City depot at 11.30 o'clock a. m. Return train No. 6 will leave Morehead City depot at 4.30 o'clock p. m., arriving New Bern 5.45 o'clock p. m., arriving Goldsboro 8.10 o'clock p. m.

The above trains connect with transfer boat to and from Beaufort, N. C., and will afford double daily passenger service between Morehead City depot and Goldsboro.

The increased passenger service should greatly accommodate the people traveling to and from that portion of the A. and N. C. R. R. between New Bern and Morehead City depot.

TRUCKERS AND GARDENERS SHOULD PLANT LARGELY OF EARLY PEAS.

The severe weather which we have experienced during February, and which has extended far down into Florida, is going to make a considerable shortage in early green vegetables, and on this account our markets will be very bare of green vegetables until late in the season. Indications are that the earliest crops of green vegetables will sell at good prices, both in home markets and in the large cities North.

The opportunity presented to our Southern truckers and gardeners, to make money out of peas and other early truck crops, is one that they should not fail to take advantage of. Early peas are one of the first crops to come in and can be safely planted just as soon as the ground can be gotten ready.



The Crowell Sanitarium

For the treatment of MORPHINE, WHISKEY, TOBACCO, DRUG AND NERVOUS DISEASES. Special nurses and apartments for lady patients; massage and electricity when indicated; treatments private and confidential. No pain on withdrawal of morphine.

S. M. CROWELL, M. D., Physician in Charge, W. Third St., Charlotte, N. C.
References: Members of the Charlotte Medical Society.

A man's body and his mind are exactly like a jerkin and a jerkin's lining, rumple the one and you rumple the other.—Sterne.

Temperance.

Dared to Be a Daniel.

Hurrah for Rev. Geo. W. McDaniel! We do not mean simply on account of the fact that he has been called to the pastorate of the First Baptist church, of Richmond, Va.—that in itself is a great honor to any man—but the special occasion for honor to him is the fact that he refused to entertain a call to the church because two of its members were engaged in the whiskey business, and only agreed to accept the call when these men withdrew from the church.—Baptist and Reflector. But they did not withdraw from the church. They did withdraw from the business.

In South Carolina.

The various resolutions before the Legislature, and amendments offered in connection with the dispensary law, show that our law-makers are greatly concerned on the subject. The general impression is that some changes are necessary, but agreement has not been reached on the one hand on the part of the friends of the dispensary, nor on the other on the part of those who believe some better solution of the liquor problem is possible. It is evident that there is a growing unrest among the people, and dissatisfaction with the present enforcement of the law.—Baptist Courier.

The Law Not a Failure.

The New York Tribune utters an editorial wail over the sad case of the United States soldiers in the Philippines because, in the absence of a bar in the barracks, they are compelled to seek liquid refreshments in the vile resorts that cluster around the posts. There are three questions as to which we wish The Tribune would enlighten its attentive readers, among whom we are pleased to class ourselves.

(1) To what extent has the law of Congress relating to suitably appointed recreation rooms for the common soldiers, and for which the sum of $1,500,000 has been appropriated, been enforced at the army posts in the Philippines?

(2) Has or has not the Philippine government power to suppress the vile resorts referred to?

(3) If it has not such power, can not, and if it can should not, Congress confer it, in order that our soldiers may not be subjected to the temptation of these resorts, at least until the anti-canteen law has been given a fairly decent trial, which it has not yet had? It seems to us that the advocates of the repeal of the anti-canteen law are in duty bound to answer these questions before insisting on a return to liquor-selling at army posts. It cannot be justly claimed that a law that has never been enforced is a failure. The failure lies elsewhere.—Examiner.

"Papa's Prayer."

A great many people are spending their breath praying when they ought to be materializing their prayers. Are you one of them? It is useless to pray down blessings upon your pastor, or the poor and needy, when your granaries and larders are fairly bursting with them. The following may be a timely hint:

Sickness came one year to the poorly-paid pastor of a country church. It was winter, and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones, and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened a stout farmer-boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.

"Pa couldn't come, so I've brought his prayers," replied the boy.

"Brought pa's prayers? What do you mean?"

"Yes, brought his prayers and they're out in the wagon. Just help me, an' we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, oatmeal, turnips, apples, warm clothing and a lot of jellies for the sick ones. The prayer-meeting adjourned at short notice.—Gospel Banner.

Due Notice.

The recent temperance convention put the saloon-keepers of whiskey towns on due notice that it would be better for them to confine their sales to their own communities. And the Legislature at the same time furnished a fine example of what the temperance convention meant by shutting up the saloons in Hamlet and Hoffman, on petition, not only from Richmond County, but from the surrounding counties. The saloon-keepers of Salisbury will do well to take notice. Salisbury has voted whiskey in. The good people there were out-voted or cheated (saloon voting is generally connected with cheating), and Salisbury has to endure the shame of being, according to one of the advertisements in the Charlotte Observer, the leading corn whiskey market of North Carolina. But if Salisbury, through its opposition to the anti-jug law and its advertisements and its encouragement of blind tigers, tries to break down the prohibition cause in the surrounding counties, why Mecklenburg and Gaston and Cabarrus and Iredell and Stanley and Davidson will go to the next Legislature en masse, with the biggest petition on record, against the continuance of the Salisbury dram shops. Salisbury may well profit by the examples of Hamlet, Hoffman and other former whiskey hells.—Presbyterian Standard.

Brevities.

No church and State for Americans. So say we all. But how about saloon and State?

We are first Christians, then Americans, and we are political partisans afterward. No follower of Christ can afford to cast a vote not in harmony with his convictions as to the claims of God and country. Mere party success is of no account as against uprightcousness, purity, sobriety, honesty and noble principles.—Mich. Christian Advocate.

Many a man salts away money in the brine of other people's tears.

One morning when the family had eggs for breakfast they were all boiled soft. Ethel preferred hers hard, and when her mother offered her one, she refused, saying, "Oh, I can't eat that. 'Tisn't ripe."—The Little Chronicle.

....The most successful convention in the history of the Anti-Saloon League was held last week in Lynchburg. About three hundred delegates were present, representing all sections and interests of Virginia. The large auditorium of the Centenary Methodist church was crowded to its utmost capacity at all the night sessions. A collection, amounting to $2,500, was taken for the work of the coming year. This sum was given rapidly and with fine enthusiasm. The speeches were of a high order, while the business meetings were characterized by directness, practical sagacity, and conservatism. It is gratifying to note the steady growth of the League and the increasing unity which it is giving to all temperance agencies in Virginia. Indeed, the League itself is an effect rather than a cause; for the League is simply carrying forward the same temperance plans which had been inaugurated in this State long years ago by such veterans as Geo. W. Hawxhurst, Dr. W. W. Smith, Judge Wm. H. Mann, Prof. G. M. Smithdeal. This continuity is one of the main elements in the strength of the Anti-Saloon League. It rests upon foundations that were laid deep and strong by the fathers whom all gladly honor as pioneers in this reform. From the start all temperance societies have heartily co-operated with the Anti-Saloon League.—Religious Herald.

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If you are afflicted with some stubborn chronic disease and have been declared incurable by doctors, do not think that just because you cannot call for treatment at my office, you are doomed to suffer the balance of your days, for by the aid of my complete system of Self-Examination Blanks, I can give your case a thorough examination and cure you at your own home. I realize that a great majority of the afflicted could not possibly call at my office, I originated a method by which I can treat patients at a distance. In this way I have cured people whom I have never seen. I have a positive cure for Blood Poison, Nervous Debility, Stricture, Varicocele, Kidney, Bladder and Rheumatism, diseases of women, etc., and other private diseases of men, and if you are thus afflicted, send for one of my Self-Examination Blanks at once, and let me tell you what to do for a cure. My treatment is based on over a quarter century of close study, and there is no case that I do not thoroughly understand. The average practitioner cannot possibly treat them successfully, no matter how competent he may be, because he has not had the experience necessary. I will send you a valuable book on your disease, which will further acquaint you with my new method of curing these diseases. Do not put it off longer, but write right now. The address is J. NEWTON HATHAWAY, 35 Inman Bldg., Atlanta, Ga.

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From Elder Jordan.

I am shut in on account of snow and ice. We are having cold, snowy weather in the mountains; but we have plenty of good hickory wood and good fires. Old and feeble as I am, I have the care of four churches this year, embracing a section of country about twenty miles long and from five to ten miles wide; a great opportunity with a tremendous responsibility. I am longing and praying for and expecting a glorious revival of religion in the church and a great awakening among the unconverted this year. I have taken charge of another old church almost extinct to resurrect and take on new life. Here we already see signs of the presence and power of the Holy Spirit and a work of grace. It seems to have fallen to my lot in my old age, with its infirmities, to build up the waste places in the kingdom of our Lord. We shall soon begin the erection of a meeting-house for God at the great Toxaway Lake, where we had the glorious meeting and baptizing last summer. God has no meeting-house from Cashier's Valley to Flat Creek, a distance of about twenty miles; just small school-houses to preach the Gospel in; while at Fairfield, Sapphire and Lake Toxaway they have large hotels, well furnished with cook rooms, dining rooms, ball rooms, card tables, ten pin alleys, and place where you can get some whiskey if you want it, legalized by the Legislature of North Carolina—but no place to meet and worship God.

This whole country is truly a mission field, white unto the harvest, and I am left almost alone to look after the spiritual interest of the people, both saint and sinner. Beside the care of the churches, I have to act as revenue officer, and look after the illicit distilleries and stillers, and other places of sin and iniquity. It taxes my brain and body, and all for a mere song financially. But something must be done or the country is gone morally and religiously. Nothing but the pure and unadulterated Gospel of the Son of God will save any people from the power and dominion of sin, and from death and hell. Vital Godliness is at a low ebb in Transylvania County, and the condition of the church at Laodicea would apply to many of the churches in Transylvania.

I have done a great deal of pioneer work in my day to lay a solid foundation to build up the kingdom of our Lord and Saviour Jesus Christ, and made many sacrifices to preach His own everlasting Gospel.

I can take forty years out of my life during which period I was at home very few Sundays. Did not have the privilege and pleasure of going to church and Sunday-school with my family, but sometimes at one end of the State and then at the other end, laboring to win souls to Christ and strengthen believers in the Christian race. But my work is nearly done, and I shall soon have to go and give an account of my stewardship.

F. M. JORDAN.

Good Bye to Pastor C. N. Cowan.

Pastor Cowan has taken up his work in Bristol, Va.-Tenn. He preached his last sermon in Kinston February 5th. I was in Kinston when he came to take up his work in June, 1902. A few weeks later I united with the church there, and have ever since been closely associated with him in his work. I think it fitting that I say a few things about him and his work.

His life was a constant source of inspiration. There was not a man, woman or child in Kinston but that saw in Cowan a walking illustration of the Scripture, "For to me to live is Christ." A citizen of the town, one of the best men in it, said to me once that it worried him to see Cowan around the town. "For," said the man, "the very sight of him is a protest against my own shortcomings."

His is a great, strong, rugged character—like the mighty hills of Western North Carolina, among whose peaks he first saw the light. His heart is as tender and sympathetic as that of a refined woman and as guileless as that of a baby.

He is a strong preacher. His intense heart power and great earnestness give to his words a charm which binds the hearer to the preacher and makes one go away longing for a better life.

The Sunday-school felt the touch of his constant helpfulness. The women, in all of their work, found a friend and helper.

He developed the grace of liberality in the church—especially was this true of Foreign Missions, the gifts to this work being increased three or four-fold during his pastorate. But Foreign Missions was not all. If I am not mistaken it was from Kinston that the largest contribution of any church in the State went to our own State Sunday-school work. The Neuse Association will miss him. He was chairman of its Executive Committee and its member on the State Board of Missions and Sunday-schools. And the Winterville school has more than one reason to thank God for the coming of Pastor Cowan.

His relation to the other denominations of the town was most cordial. Upon his going, the Pastor's Conference gave him a farewell on Sunday night, February 5th. This service was a joint meeting of the five evangelical churches of the town in the Baptist church, presided over by Pastor P. B. Hall, of the Christian church.

Mrs. Cowan is in every respect worthy of her splendid husband. Culture, refinement, consecration combined with a sweet-spirited helpfulness, won for her the love of everyone whose life she touched—and their name is legion.

B. W. SPILMAN.

Kinston, N. C.

The Spirit of God is your companion. Most exalted of all beings, He abides with you on the footing of a friend, to teach, persuade, purify and bless.—George Bowen.

I am glad to think that I am not bound to make the world go right; I am bound to discover and to do, with cheerful heart, the work that God appoints.—Jean Ingelow.

A PREACHER'S DISCOVERY.

A Prominent Minister of Atlanta, Ga. Is the Discoverer of a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves (no tobacco), which are smoked in a common clean pipe or cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid. Address, Dr. J. W. Blosser, 90 Walton St., Atlanta, Ga.

Obituaries.

C. M. McIntosh.

The following resolutions were adopted by the Sunday-school of Cashie Baptist Church, Windsor, N. C.

Whereas, Almighty God, in His infinite wisdom, has called to His heavenly home our beloved pastor and friend, Rev. Chas. M. McIntosh; and,

Whereas, we are so grief-stricken and feel so sensibly our great loss; therefore be it

Resolved 1. That we bow in humble submission to our Heavenly Father's will because our loss is his eternal gain.

2. That our Sunday-school, in which he was loved so well, has lost a devoted friend and able teacher.

3. That we deeply sympathize with his bereaved wife and loved ones in this sad hour, and commend them to the loving care of Him who gave and who hath taken away.

4. That a copy of these resolutions be spread upon the record of our Sunday-school, a copy be sent to the Biblical Recorder, the Windsor Ledger and one to the bereaved wife.

C. A. COOK,
W. L. DAVIS,
CHAS. J. SAWYER,
J. H. MATTHEWS,
Sunday School Committee.

CURE YOUR OWN KIDNEY and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wished us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

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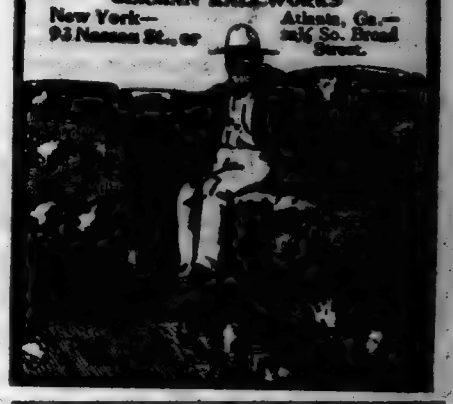
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Schedule in effect February 26, 1905.

EAST-BOUND.

Station	No. 3.	No. 5.
Leave Goldsboro	3.45 p. m.	6.00 a. m.
" LaGrange	4.16 "	6.30 "
" Kinston	4.40 "	6.52 "
" Dover	5.02 "	7.14 "
" Cove	5.16 "	7.27 "
" Tuscarora	5.23 "	7.37 "
Arrive New-Bern	5.45 "	10.00 "
Leave New Berne	5.55 p. m.	10.10 p. m.
" Riverdale	6.15 "	10.28 "
" Havelock	6.31 "	10.44 "
" Newport	6.47 "	11.00 "
Arrive Morehead City	7.12 "	11.25 "

WESTBOUND.

Station.	No. 4.	No. 6.
Leave Morehead City	7.40 a. m.	4.30 p. m.
" Newport	8.11 "	4.57 "
" Havelock	8.27 "	5.13 "
" Riverdale	8.42 "	5.29 "
Arrive New Bern	9.00 "	5.45 "
Leave New Bern	9.15 a. m.	4.10 p. m.
" Tuscarora	9.37 "	6.32 "
" Cove	9.49 "	6.44 "
" Dover	10.03 "	6.58 "
" Kinston	10.27 "	7.20 "
" LaGrange	10.51 "	7.42 "
Arrive Goldsboro	11.20 "	8.10 "

CONNECTIONS.—At Goldsboro, with Southern Railway and Atlantic Coast Line. At Kinston and Newbern, with Atlantic Coast Line.

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Acknowledgments.

March 1, 1905.

State Missions.—W. M. S., Fort Barnwell, Neuse, $1.00; W. M. S., Second, Durham, 2.00; S. S., Olive Chapel, 6.53; W. M. S., Kenansville, 2.00; Bessemer, 7.48; S. S., Bessemer, 2.52; Zion, 10.00; Mt. Gilead, Montgomery, 1.31; Palmersville, .40; Ebenezer, Eastern, 1.01; State Line, Flat River, 2.00; Brewertown, W. N. C., 2.00; H. C. Bridger, 80.00; W. M. S., Fayetteville St., Raleigh, 5.00. Total this week, $123.25. Previously reported, $2,703.48. Total this year, $2,826.73.

Foreign Missions.—W. M. S., Madison, Pilot Mt., (Xmas), $4.00; M. B. Salem Mission (Xmas), 1.00; W. M. S., Fort Barnwell, Neuse, 1.00; Sunbeams, Fort Barnwell, Neuse, 1.00; Sunbeams No. 1, Lumberton, 4.43; W. M. S., First, Fayetteville (Xmas), 6.83; W. M. S., First, Fayetteville, 5.54; W. M. S., Second Durham (Xmas), 20.00; W. M. S., Second, Durham, 2.65; Western Prong, C. F. and Col., 2.22; W. M. S., Mill Creek, Brunswick, 1.00; W. M. S., Holly Grove, 5.00; Mt. Gilead, Mt. Zion, 1.30; W. M. S., Mt. Gilead, Mt. Zion, 2.10; W. M. S., Kenansville, 2.00; Poplar Springs, .82; Fifth Sunday, W. N., Kings Mt., 12.43; W. M. S., Polkton (Xmas), 2.70; W. M. S., Polkton, 3.00; Sunbeams, Johnson, 1.00; S. S., Caroleen, 15.00; W. M. S., Rich Square, (Xmas), 1.00; Sunbeams, Forestville, .85; Cleveland, So. Yadkin, 5.00; Holly Springs, Little River, 1.75; Lee Holand, Spring Hill, Pee Dee, 7.00; W. M. S., Hebron, W. Chowan (Xmas), 3.57; W. M. S., Yanceyville, Beulah, (Xmas), 2.25; W. M. S., Yanceyville, 1.45; W. M. S., First, Charlotte, (Xmas), 30.00; W. M. S., Fayetteville St., Raleigh, (Xmas), 3.00. Total this week, $150.89. Previously reported, $1,494.61. Total this year, $1,643.50.

Home Missions.—W. M. S., Fort Barnwell, Neuse, $1.00; W. M. S., Second, Durham, 2.00; W. M. S., Kenansville, 2.00; Ramseur, 3.61; W. M. S., Hebron, W. Chowan, 7.06; Sunbeams, Hebron, W. Chowan, .69. Total this week, $16.36. Previously reported, $426.20. Total this year, $442.56.

Education.—Lennons X Roads, C. F. and Col., $4.20; Smyrna, C. F. and Col., 1.35. Previously reported, $214.93. Total this year, $220.48.

Ministerial Relief.—Palmersville, $2.00. Previously reported, $265.54. Total this year, $267.54.

Murphy School.—Warrenton, Tar River, $6.79; Browns, Tar River, 3.21; J. D. Hufham, 5.00. Total this week, $15.00. Previously reported, $137.75. Total this year, $152.75.

Total reported for all objects this week $313.05
Previously reported for all objects 5,472.11

Total reported for all objects this year 5,785.16

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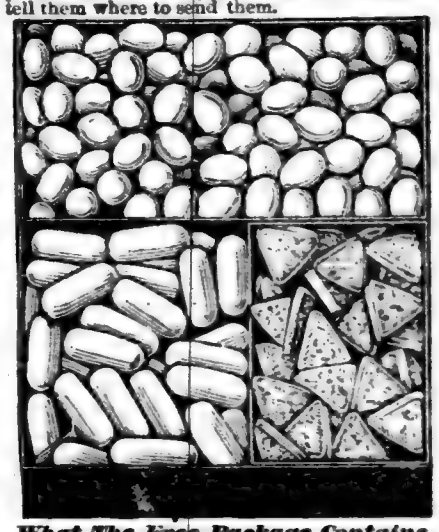
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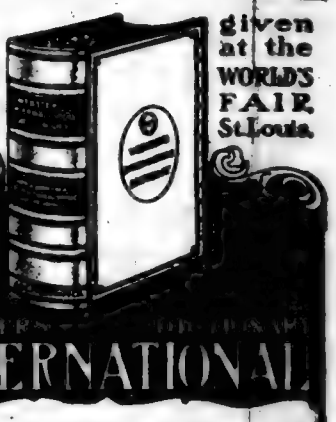
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DEAR SIR:—The Stieff Upright Piano, which you sent to the New England Conservatory of Music on trial last October, has proved entirely satisfactory, and on the strength of this trial, I have decided to place an order with you for twenty-five (25) Stieff Upright Pianos, same style as sample submitted.

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BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 35.

RALEIGH, N. C., WEDNESDAY, MARCH 8, 1905.

ABANDONED ELEMENTS IN NORTH CAROLINA POLITICS.

Saloons or distilleries are permitted by law to operate in North Carolina in only twenty counties—looking forward, of course, to the hour when the recently enacted Ward Act shall go into effect. Dispensaries exist in a dozen others.

Moreover, saloons and distilleries may exist only in towns, distilleries in towns of more than 1,000 inhabitants; saloons in towns that maintain a municipal government with two policemen.

This condition is neither radical nor exceptional. There are only 35 license counties in Alabama, 29 in Arkansas, 13 in Florida, 33 out of 137 in Georgia, 35 with one license each in Kentucky and 19 with two license each, 9 in Maryland, 12 in Tennesee out of 96, and 46 in Texas.

We have had a great furore in North Carolina as if her policy were extraordinary. The foregoing information indicates that she is only keeping pace with her sister States in the South. The truth is the saloon must go. The people of this country have come to the point where they must decide whether to accept a policy that will increase the Drink Evil or set up a policy that will ameliorate it; and quite naturally they are choosing the latter. In other words they have come to a time when they must choose between surrendering to the saloon or requiring the saloon to surrender to them; and quite naturally they have chosen the latter.

In his speech before the Committee of the North Carolina House Mr. Pou—one of the most acute men in the State—remarked that the saloon power is rotten—like a rotten post, he said, that cannot stand a square blow. It is precisely true. Wherever the people turn upon it, it crumbles before them.

* * *

The saloon and the distillery ceased on February 28th to be politically powerful in North Carolina. Their appeal to the Democrats failed. The State Committee declined to serve them, and only fifteen Democrats were found in the House—where there are 99—who would vote against the Ward bill. On the other hand, the Republicans in the Senate and House went on record as favoring, in one instance, State prohibition and, in another, a State election on the question of license or prohibition. It is true that the action of the Republicans may be charged to the account of party tactics; but, be this as it may, we do know that most of the Republicans in the General Assembly were elected as temperance men, and the party leaders cannot forget this.

It is obvious, therefore, that the liquor interests cannot hope to appeal to either party.

Two years from now the Democrats will stand on their admirable record of constructive measures in the interest of temperance; and we expect the Republicans to stand on their record for State Prohibition. Such a situation will present a critical opportunity. It may be used brilliantly to make for temperance. It may be used as well to make for confusion and ruin. For division would greatly injure our cause. It becomes the temperance forces to have a care just now.

Our present point is, however, that the liquor interests are abandoned elements in North Carolina politics for the first time in half a century.

* * *

But let us understand plainly that we have not solved the problem of the Drink Evil. We are only in the beginning of the solution of the most perplexing of the social problems. This writer desires now above all else that the temperance forces of this Commonwealth will be wise and patient. We are assured practically of the success of prohibition in the rural districts. But in our cities we must for some time regard either dispensaries or prohibition in the nature of experiments.

We take this position, which no one can controvert, and we want our readers to take it with us: The saloon is no solution at all; it makes the Evil worse. It is, therefore, not to be tolerated. Whatever happens, let us resolve that we will not let the saloons come back.

If the dispensary plan shall fail, let us take prohibition. If prohibition succeeds, let us take prohibition. But if prohibition shall fail, let us not deceive ourselves. We are in for curing the Drink Evil, not for Prohibition. If Prohibition and Dispensary fail, let us propose some other plan—like the Greensboro Medical Dispensary, for example, or the limited sale as in Vermont and New Hampshire.

That is to say, we are not going to return to the saloon because the saloon makes the matter worse. We are going to work at this Drink Evil until we arrive at the best plan of curing it. That there is possible such a plan we cannot doubt, nor can we doubt that with patience we may work it out: In no State in the world are conditions so favorable for this high endeavor as in North Carolina.

A GREAT AMERICAN REVIVAL.

BY C. J. THOMPSON, PASTOR AT DURHAM.

In the year 1857 there came a great revival of religion, beginning first in New York City, then spreading throughout this whole country.

The beginning and characteristics of this work of grace were not unlike those of the Welsh revival to-day. The beginning of this revival, which stands out as one of America's greatest, was in the Old North Dutch Church on Fulton Street, in the city of New York. Seemingly, it began through one man, kneeling day after day upon the floor of the lecture room of that church, praying earnestly for God's blessings upon that city.

It was Jeremiah Calvin Lanphier, who had been appointed city missionary by that church. He had canvassed the lower wards and learned the destitute and deplorable condition of the thousands of that great city. It burdened his soul and drove him in secret with God. Every day, and sometimes many times during the day, that man was alone with God, prostrate upon the floor of that room, agonizing in prayer. He prayed earnestly to be instructed by the Spirit, and that he might be willing to follow the Spirit's leadings. The more he prayed as the weeks passed, the more he felt that God was hearing his prayers, but had no intimation as to the methods of grace he would use. A noon-day hour of prayer for business men came to his mind as a good thing. He suggested and appointed the hour for it in that same lecture room. This, so far as I know, is the origin of the noon-day prayer services which are kept up in many of our cities now.

At the first meeting, referred to above, there were six persons present; at the second, there were twenty, and at the third forty. From the first meeting God gave them the spirit of prayer as they had never had before.

Within a short time, without organization and without human leaders, every church of every name in New York City and Brooklyn was holding daily prayer-meetings, and an unprecedented revival was pervading the whole cities. Not only churches were used, for they soon were filled to overflow, and the theatres and every available hall was packed at mid-day for services.

At all these meetings the spirit of prayer was the leading thing. It began in prayer and continued as a work of prayer. The prayer passion possessed the hearts of God's people, and they loved to pray, they had to pray, else their hearts would burst. God had given to the people the spirit of prayer.

And while Christians came together, prayed and confessed their sins, the unconverted came and were saved by the thousands and tens of thousands.

Within a few months, and about the beginning of the year 1858, this revival spirit caught in Philadelphia, and possessed that city as had been true of New York and Brooklyn. It was said that scarcely on earth at any time was there ever such meetings as those held in Jane's Hall.

This same revival spirit spread to Boston, Baltimore, Washington, Richmond, Charleston, Savannah, New Orleans, Memphis, St. Louis, Pittsburg, Cincinnati, Chicago, and many smaller towns.

Not only in the cities, but in the country, in railroad cars, and on steamships, were noon-day prayer-meetings held with the same results. No portion of our country perhaps escaped the influences of this great work of grace.

The characteristics of this revival were somewhat unique—the present revival in Wales excepted. It was characterised not by great preaching, but by great praying, as has already been said. There was not much preaching, the meetings being more of the nature of prayer-meetings. Christians prayed with the expectation of receiving, and therefore did receive.

It was a work chiefly of laymen. Of course preachers gave themselves to the work, but to every preacher there were scores of other men and women praying and laboring just as earnestly.

It was characterized by frank and costly confessions of sin. Men who had lived in secret sins confessed them openly. Christians and unconverted alike opened their hearts to God and before men.

Personal efforts for the salvation of others was a prominent feature of this revival. Men's souls burned for the salvation of the lost; and they went out everywhere, soul seeking soul, making lists of the unsaved, and checking off one by one as they were led to Christ. Men were surprised at the ease with which they approached the indifferent, and the hardest and hopeless cases were brought to Christ.

The influence and results of this revival were no less remarkable.

It quickened Christian faith into that genuine reality which people had not witnessed and experienced before. Men believed God and took Him at His Word and saw it literally fulfilled.

It was a transformation of the business world and many business men. Men ceased to have two standards—one for church and another for business conduct. People who had felt that if they carried the principles of the Gospel into their business they would fail, as they could stand no chance in the close and keen competition by the laws of trade, under the power of this work of grace, were made to feel that it was either to set their business right or to lose their souls. Wrongs were confessed and adjusted, old debts paid, and alienated parties reconciled.

It gave the world a new conception of Christianity and of the churches. Men of the world, even skeptics and infidels, were disarmed of all criticism, and awed in the presence of those meetings, and felt that when God's people united their prayers on a person he would be saved—hence they came and were anxious to put their cases before the people of God for prayer.

This American revival was very similar, in many respects, to the revival in Wales now. It was such that brought people to give God the first place in their hearts and lives, and to give their souls with great intensity to the work of leading others to Christ.

From the recent manifestations of God's saving power in Australia, in Wales, in England, and some places in our own country, I am led to hope that we are entering upon a world-wide revival, such as has not been witnessed in the history of Christianity. May it be so, and come to our country, to North Carolina, and to Durham, in the near future.

We need it, and God is willing to give it.

The three-fold condition which will bring it is: That God's people everywhere pray for it—pray as the Syrophenician woman prayed; to give ourselves unreservedly over into God's hands, soul, mind and body; and to commit ourselves to the guidance of the Spirit in the doing of God's will, in great and small things, just so far as he shall make His will known to us.

Durham, N. C., March 1, 1905.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH. D.,
Chair of the Bible, Wake Forest College.

Cain and Able, or External and Internal Religion.

Some one has said that a newborn babe is a little bundle of possibilities. This is doubly true in that it is a bundle of possibilities for good, and an equally patent bundle of possibilities for evil. When Cain was born his mother looked into his innocent face, and, remembering the promise of God in Gen. 3:15 that her seed should bruise the serpent's head, she said: "I have gotten a man with the help of the Lord." Evidently she expected that God was about to fulfill for her and her race that rich promise, and so she called the name of the child "Cain," which means "acquired." But alas, for poor human short-sightedness! Many a hard-fought battle lay between Eve and the realization of her heart's desire. The seeds of distrust and if disobedience have been planted in Eden, and they must bring forth their legitimate fruitage. We shall see some of this presently.

In the process of time another son was born into the same household, and the mother now, flying from one extreme to another, called his name "Abel," which means "a breadth," and hence comes to signify "evanescence, vanity, emptiness." God, however, is in the back-ground; and He neither allows sin to fail of its harvest, nor His promise to fall to the ground. Let us neither run before Him nor become discouraged if we seem tardy in fulfilling our hopes. These two men—Cain and Abel—suggest much. The truth is, we never know what is in any man until we see him thrust out into the world where he is in competition with his fellows. Every such fellow human being is at once an opportunity for bringing to the surface and applying in a most practical way all the good and all the bad that is in every one of us. What a fearful thing to live in a world filled with creatures like ourselves! Nay, shall we not say, What a glorious thing to live in such a world? Let us watch these men and study social science from the highest of all authorities—the Book of God.

We observe in the first place that each of them had a definite and worthy occupation. "Abel was a keeper of sheep, but Cain was a tiller of the ground." This is one of the greatest ideals of the Bible—"to every man his work," and every man doing his work to the best of his ability. No sin mentioned in the pages of Holy Writ is visited with surer or severer penalty than idleness and barrenness. The old view of heaven as a place of idleness and sitting down beneath the shade of the trees is happily passing away, and we are coming to think of the eternal life with God as a life of perpetual growth, and of unceasing and even growing activity. This life is but a training school for the life to come. Of course, then, people are going to have something to do: that something is going to be worthy of the best that is in them, and they are going to pursue it in a manner worthy of sons of God.

Another thing about these men is that they were both religious, and their religion found expression in specific acts of worship toward God.

"In process of time, it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." Men everywhere are religious. This is one of the basal facts of human nature, and can always and everywhere be appealed to. This is the basis of all mission work. This religious nature, moreover, must have expression. Men have often tried to repress it in one way or another, only to see it break out with redoubled force in some new and unexpected form. The religion of Cain and Abel also expressed itself in a very practical way. We hear nothing at all of their profession, but see each of them making an offering to God of just such as he had.

At this point we observe a most peculiar difference in the treatment of the two men at the hands of their common God and Maker. "The Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had no respect." Why this difference? Some have suggested that it was because Abel brought a bloody offering, while Cain brought of the fruit of the ground. But this is not suggested by the Scriptures, nor does it accord at all with the spirit of the whole passage. There is abundance of teaching in the Book on the subject of blood as an atonement for sin: and we do not need to force it into a passage just for the sake of bringing the passage into some preconceived theory of ours. Everything in this immediate connection goes to show that the offering of Cain in itself was just as acceptable to God as was that of Abel. See what the Lord says to him: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin coucheth at the door." That is, your fault lies at your own door. This last statement would suggest that there was something wrong about Cain, the offerer, rather than about the offering. The same thing would be suggested also by the way Cain was affected. "Cain was very wrath, and his countenance fell." This suggests that he came with high looks, or in pride, and when his pride was wounded it produced an outburst of wrath rather than a heart of contrition. His after life likewise showed the same thing to be true. The Lord had said to him, "unto thee shall be his desire and thou shalt rule over him." Sin seems to be thought of as a venomous beast, ready to pounce upon its victim; and God was there ready to give all needed grace and strength for a glorious victory. This is seen in the clear-cut statement, "Thou shalt rule over him." But, alas, instead of his accepting and using this grace and strength, he was overcome by anger, and became the bond-servant of sin and passion, where he should have been a prince and a sovereign of God.

That this is a true diagnosis of the case is apparent, finally, from the New Testament reference to it. In Heb. 11:4 we read that "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous." Two words in this passage should be studied carefully, viz.: "faith" and "righteous." These both have reference to the state of mind and heart on the one hand, and of the life flowing out from this state on the other. Abel's offering was a plain, simple, natural expression of the disposition that was in him. Having a right heart, he simply meant to do the right thing. This is righteousness in deed and in truth; and the faith that lies back of this sort of righteousness and constitutes the soul for the production of such righteousness is a faith that approaches God in a very different spirit from that of Cain. It is a faith that somes saying:

"In my hand no price I bring.
Simply to the Cross I cling."

With Abel, religion is an internal state, and all worship and offerings are but a natural expression of this state or character; with Cain, on the other hand, religion consists in external acts performed at stated times without reference to the disposition that lies back of them. With Abel, religion is real, vital fellowship with a present, indwelling, guiding, controlling God; with Cain, religion consists in perfunctory acts of homage done to please or to count favor with a God who sits far away, and looks on from his cold, hard throne. With Abel, the acts of religion are the natural fruit of the tree "in its season," with Cain, acts of religion consist in manufacturing fruit according to his own notion and hanging it on the tree for the purpose of show. With Abel, religion is life; with Cain it is dead works. It is not a thing to be wondered at, then, that the one was accepted and the other rejected. God is the same yesterday, today, and forever; and he had no more use for a selfrighteous Pharisee in Cain's day than he did in the day of Jesus; and he has no more use for a religion made up of dead works in 1905 than he did in the days of Jesus and of Cain. Let us all therefore take heed and beware, lest we be puffed up with an evil heart of unbelief, fall into the snare of Satan, and go "the way of Cain." "Keep thy heart with all diligence; for out of it are the issues of life."

Questions: (1) Explain the names of Cain and Abel, and what they signify in this connection. (2) What is said of men's relation to each other in this world? (3) What is said of the Bible ideal as to work? (4) What is said of the universality of religion and of worship? (5) Explain why Cain's offering was rejected and Abel's accepted.

Resolutions of the Warren Union Concerning Church Membership.

In the recent meeting of the Warren Union at Roanoke Rapids, an entire session was taken up in discussing how to deal with indifferent and absent church members. The result was that resolutions were adopted recommending to the churches a more definite and decisive policy than is usual. Churches, in adopting them, were to put themselves on record as requiring of their members definite and practical evidences of a change of heart, and were to urge absent members to take their letters and to unite with the churches nearest them.

Later in the session, however, it was learned that these resolutions were substantially the same as the resolutions adopted recently by the church at Littleton. And believing that a thorough discussion of the questions at issue would help the churches generally to arrive at a well-defined policy, the Union voted to ask me to present the Littleton resolutions to our State papers for publication, and to invite general discussion. It is hoped that such such discussion may lay open the merits and defects of the resolutions, and that thus our churches may be helped to a definite conclusion as to how to deal with the absent, the indifferent, and the delinquent.

The resolutions of the Littleton church aim to deal with the question of church membership in the widest sense. They may be summed up in these four points: (1) certain practical evidences of a change of heart are to be insisted on; (2) absent members are to be urged to take their letters; (3) regular letters are to be granted to none but those who can be truthfully declared "in good standing;" (4) the church roll shall include only actual members, and shall be revised yearly.

These resolutions are the growth of a conviction that our eagerness for numbers is tending to diminish our care in receiving members, and our energy in administering discipline. We justly boast that we stand ahead of all other denominations in our zeal for a regenerate church membership. But everywhere we may see some warrant for the recent charge made by our eminent theologian, Dr. A. H. Armstrong, that not only is our "old zeal for conversions dying out," but "our churches are less careful (than formerly) in their examination of applicants for admission to their membership." No church admits the charge, but is it not wise to admit it, and then for each one to determine that for himself the charge shall no longer be just? Do we not need a new vision of a spiritual church membership? The aim of the following resolutions is that by constantly insisting upon the principles involved, the church may be educated to regard church membership as being (in the words of Bro. T. J. Taylor) "at a premium."

RESOLUTIONS RELATING TO MEMBERSHIP.

Believing that the purity and the success of the church demand greater care than is usual in the reception of members, and in the administration of discipline, therefore resolved by Littleton Baptist Church:

1. That no one shall become a member of our church who does not give satisfactory evidence of conversion.

2. That no one shall remain a member of the church who does not continue to show evidence of a change of heart.

3. That as evidence of a change of heart we require, among other things, devotion to one's church, attendance upon its services, and readiness to contribute to its support; and that any member failing in these duties to his church shall promptly become the object first of our loving admonition, and then of discipline.

4. That we recommend to every member who removes to a distance, or who expects to be absent for as much as a year, that he apply for his church letter, and unite promptly with the church nearest him.

5. That a church letter certifying that one is "in good standing and full fellowship" shall not be granted to a member who has been out of touch with the church, or out of active co-operation with the church, for as long a period as two years.

6. That the church roll shall be revised once every year, prior to the meeting of the Association, and that all those shall then be dropped from the roll, who, if tested by the last rule above, could not be declared "in good standing and full membership." This step, however, must have been preceded by faithful efforts on the part of the church and of the individual members to reclaim the erring and indifferent.

7. That a copy of these resolutions shall be given to every new member of the church, and that previous to roll revision every year a copy shall be sent to every absent or delinquent member.

These resolutions are sent out with a circular letter explaining some of the principles embodied in them, pointing out the reasonableness of the resolutions, and inviting each member to co-operate in making them effective.

Would it not be well to have these resolutions discussed thoroughly through the columns of your paper, and for each of the Unions in January to decide upon a definite policy in regard to the questions involved?

S. L. MORGAN.

Littleton, N. C., Nov. 21, 1904.

The Sunday-School Institute.

BY HIGHT C. MOORE.

I.—What It Is.

A Sunday School Institute is a school of instruction in Sunday School work.

It differs from a Normal class mainly in that it occupies a short time (from a few hours to a few days) while the class continues, generally at weekly intervals, indefinitely.

It differs from a rally in that it aims primarily to impart instruction to the interested while the rally is designed to arouse interest among the indifferent.

It differs from a convention chiefly in that it has no organization; it consists simply of an instructor and persons to be instructed.

The instructor, or leader of the institute, may be a local or a general worker who knows something of Sunday School work and knows how to teach others.

The Sunday-school Institute is thus an adaptation of the university extension idea with traveling lecturers, miscellaneous audiences, and more or less technical instruction.

II.—What It Aims to Do.

1. Aid officers in organizaztion and management.
2. Instruct teachers in the art and science of teaching.
3. Discover and develop other teachers and workers.
4. Discuss and illustrate the best methods of Bible study.
5. Promote school organization, as Normal classes, home departments, teachers' meetings.
6. Foster the mutual acquaintance, association and assistance of Sunday School workers.
7. Deal with actual needs and problems in the section where it is held.

In short, educate the educators, teach the teachers, lead the leaders to the highest efficiency and usefulness.

III.—When and Where to Have It.

Whenever and wherever suitable to most of those needing and desiring it.

Generally, not in a remote corner "to wake up that section," for this can better be done by a rally.

Usually, at a time and place convenient to the holder of the institute who probably has many other points to make.

Rarely on Sunday alone which is better adapted to arouse general interest than to impart technical instruction.

Perhaps on Monday and Tuesday in the city, with afternoon and evening sessions, beginning with rally on Sunday.

Perhaps on Friday and Saturday in the country, with all-day sessions, closing with rally on Sunday.

Quite often a one-day institute will suffice and for it any day in the week may be utilized.

And good work may be done
And good work may be done
an evening hour be available.

IV.—How to Get Ready for It.

1. Decide on time and place six or eight weeks beforehand.
2. Announce the institute in all the newspapers, churches and Sunday Schools in the territory to be covered; and keep it up till the meeting is held.
3. See that every Sunday School worker in reach gets not only the announcement, but a personal invitation to be present.
4. Let the church in which the institute is to be held send out a statement offering hospitality to attendants from a distance.
5. Provide a blackboard and any other available facilities for instruction.
6. Acquaint the leader of the institute with local conditions that may need stimulus or correction.

V.—Who to Enlist in It.

All Sunday School workers in reach.

Every pastor who has a live or lifeless school.

Every officer who has a problem or a perplexity.

Every teacher who faces a trial or a triumph.

Every parent who takes or sends to Sunday School.

Every pupil who aspires to be a worker.

Every church member whether dutiful or negligent of this work.

Everybody, in fact, who is, or can be, interested in Sunday School work, wants to know more about it and strives to be more efficient in it.

VI.—How to Manage It.

1. Open each session with devotions conducted by pastor or superintendent.
2. Let the leader lead, keeping a steady hand on the exercises and holding all to the purpose of the institute.
3. Discover the lines of local need and interest, and center the institute about them.
4. Make everybody free to raise a pertinent question or inject a sentence discussion at any time.
5. Provide for question box, round table, or open conference.
6. Allow occasional periods for brief general discussion of topics leader or speaker has considered.
7. Two or three thirty-minute popular addresses a day by experts when available, will combine inspiration with instruction.
8. Enroll all officers and teachers; and, if desired, all attendants who are willing to register.
9. Take a general offering for Sunday School work.
10. Begin and close on time.

VII.—What to Embody in It.

1. Have no cut-and-dried program; that belongs in the field of the rally or convention.
2. On the contrary, let the leader build the program on the spot around actual needs.
3. Yet there may be announced inspirational speeches, these coming usually at night in town or city, generally closing the forenoon service at all-day sessions in the country.
4. In the open conferences such topics as, "How our School is Conducted," "The Best Thing in Our School," "Difficulties we Have Overcome," and "Problems yet Unsolved," might be considered, the leader always leading and perhaps noting on the blackboard the points suggested.
5. The characteristic feature of the institute is its practical instruction, imparted perhaps usually in lecture form and embodying treatment of various phases of Sunday School work, as organization, management, lesson preparation, teaching methods and problems, week-day duties, and so on.
6. Demonstration will often be quite practicable; that is, the putting of suggestions into immediate operation, as, for example, forming a class and teaching it, a Sunday-school lesson, holding a teachers' meeting, inaugurating a canvass for new scholars.
7. A song or a prayer ought to be appropriate any time, as following speeches or between discussions of topics.

VIII.—What to Leave Out of It.

1. Business.
2. Cynicism.
3. Braggadocio.
4. "Long-winded speeches."
5. Irrelevant discussions.
6. Clashes and misunderstandings.
7. Doubtful experiments and expedients.
8. "Dr. Dry-as-Dust, however eminent in scholarship; also the crank, the faddist and the hobby-rider."
9. Everything and everybody disconnected from Sunday-school work, and, too, that part of Sunday-school work needing present attention.

IX.—How to Get the Most from It.

1. Secure the best leader available to conduct it.
2. Be teachable.
3. Come in prayerful mood.
4. Bring to it as many people as possible.
5. Have your problems clearly in mind and be ready to express them.
6. Participate by question or suggestion as there is opportunity.
7. Have your Bible at hand, especially when a Biblical theme is to be discussed.
8. Take a sharp pencil and a spacious blank book and use them liberally.
9. Make the sessions short, spicy, pointed and practical.

X.—After It—What?

1. "Think on these things."
2. Tell them to others.
3. Test them in your class and school.
4. Transmute them into personal growth and efficient teaching.
5. Try in every possible way to promote Sunday-school work and thus advance the kingdom of God.

Chas. Mason McIntosh.

Chas. Mason McIntosh, son of A. S. and Tiny McIntosh, was born Sept. 12, 1873, and died Jan. 13, 1905. He left a wife, father and mother, three brothers and two sisters to mourn their loss.

The home of his boyhood was in the country near Carthage, in Moore County, North Carolina. He grew up on the farm and learned to labor and wait. Nature taught him his first lessons. Fountain and stream, valley and hill, forest and field all spoke to him about purity and peace. He did not live long enough to get rid of the sweet lessons he learned when a boy. They seemed to be growing in his nature.

The writer remembers the first day Charles went to school. His mother carried him and had some difficulty in leaving him when she started back home. He soon learned to play with us and loved to stay. The old school-house was built of logs. The seats were trees cut down and flattened on one side with holes bored in the other side and pins driven in them. The cracks in the house were all open. At the back end a log had been cut out to make a writing desk. At that desk the deceased took his first lessons in penmanship. In that old house he learned how to spell by heart, to work simple sums in arithmetic, and began to study geography. In the little cleared place of land back of the house that had been worn smooth by the bare feet of the children of many generations, we learned to play "base," "round town," "cat" and other games unknown to the children of to-day. Charles was strong and healthy and always ready for play and fun. Here in the class and on the play-ground the first cords of friendship were spun. They have grown stronger through the years, and we love his memory still, although separated for a while.

Not satisfied with the taste of knowledge he had gotten in the "old field school" he decided to continue his studies. He went to school to J. R. Pendergrass at Bethlehem and J. R. Hankins at White Oak near his home and then attended the academy at Carthage under Cole and Evans and went from there to Wake Forest.

His parents were members of Bethlehem Baptist Church. They were faithful to attend preaching and Sunday-school and in carrying their children. There was a "gang" of us who attended Sunday-school regularly. As soon as Sunday-school was dismissed the "gang" would get together and start as if we were going home. But the way was not without temptations. Not far from the church there was a great gulf fix. Other people passed over it, but we must pass through it. When the cool refreshing waters of the kind old creek that seemed to enjoy our visits and laugh at our tricks had been thoroughly stired, each fellow dressed and rushed on home to enjoy the good country dinner that awaited each mother's boy. I have never heard of but one man who had not been a boy. This man made the greatest mistake that has ever been made by man. Those creatures who do not take on to boyish tricks are not apt to take on to mannish tricks. If there was a fight or a serious quarrel in the "gang" I do not remember it. This was due largely to the kind and peaceful disposition of that one who sleeps.

Charles was the first of the "gang" to become a Christian. In a meeting at Bethlehem conducted by W. F. Watson in the summer of 1890 he made a profession of faith in Christ and was baptized with several others in the "old swimming hole" at the close of the meeting. It was some time before he made known his intention to preach.

He graduated from Wake Forest in 1897. His first work after graduation was at Autryville, in Sampson county, where he taught three years and served country churches. In the summer of 1900 he become principal of the school at Carthage and was elected superintendent of public schools in Moore county. At the end of two years' successful work he decided to devote all of his time and energy to the ministry. He gave us his work at Carthage and entered the Seminary at Louisville in October, 1902. In the summer of 1903 he accepted the pastorate of Roxobel and Windsor in Bertie County. At the end of one year Windsor called him for full time. He gave up his work at Roxobel and gave all of his time to Windsor until God took him.

On the 30th day of December, 1903, he was married to Miss Francis Maud Coble, of Laurinburg, N. C. Their life together was short, but very happy. It was my pleasure to spend some time in their pleasant home last summer. Why God should separte two so devoted and happy and bring a life of so much promise to an end we cannot tell. His people were devoted to him and he was leading them to higher things. "Now we see through a glass darkly," but after a while we shall see clearly and understand.

"Behind the dim unknown
Standeth God within the darkness
Keeping watch above his own."

Beloved, playmate and friend, as we toil on for the God to whom thou hast gone, sweet will be thy memory till we meet again.

W. C. BARRETT.

One of the saddest features of the recent presidential campaign is the unholy, unwise and discouraging quarrel which has been disclosed in the Prohibition party. The chairman of the Prohibition central committee and a group of his fellow members and two Prohibition newspapers are involved in a discussion in which disagreeable names are being applied all round and the enemy is dancing with "ghoulish glee." It is difficult enough to get votes at any time for Prohibition candidates, even when the candidates of other parties are making fools of themselves. It will be still more difficult to secure votes for Prohibitionists and to advance the interests of the party when such unpleasant facts are brought to light as those which are being published these days in the Prohibition press. It is high time that the party be reorganized if it cannot keep peace among its own executives.—Standard.

News Notes.

....Send in your renewal.

....Pastor Fry, of Goldsboro, will aid in a meeting at Winterville soon.

....To new subscribers until January 1, 1906—$1.00. Send in the lists—long ones!

....Don't let the talk about "man-made revivals" prevent you from doing your part.

....Pastor Tyree reports many evidences of power from on High in the meeting at Wadesboro.

....We regret to hear that Dr. J. A. Speight has been sick. We trust that ere this he has been restored to his work.

...."That Jap" was evidently a fraud of the first water. The churches that he robbed have only themselves to blame.

....Bro. J. D. Moore, brother of our Hight C., has resigned the care of the church at Barnwell, S. C. It is time for him to come home.

....Seven thousand people are reported to have confessed Christ as Lord in the Louisville revival. Will seven hundred join the churches?

....Over forty new missionaries have gone out since the last Convention. Nine more are under appointment to go soon.—F. M. Journal.

....Mt. Olive church is moving forward handsomely. She now has one of the best young pastors in the State for all his time—Brother Bateman.

....Andrew Carnegie offers $500,000 to the University of Virginia provided $500,000 more shall be raised. We congratulate President Alderman.

....William Carey, grandson of the famous missionary, recently was at the Baptist Mission, Tura, Assam, working on his history of the Garo mission work.

....We regret to hear of the death of Mr. W. C. Y. Parker, formerly of Warrenton. He was an earnest Christian and found much joy in Christian work.

....Georgia has a State Evangelist—J. M. Walker. She will have another. Is it not a mistake to draw a line between the pastor's office and the soul-winner's work?

....Pastor R. P. Walker is proving unusual editorial ability in the conduct of the Atlantic Messenger. It is one of the best local Baptist papers to be found anywhere.

....Well, if you will not send your pastor to the Baptist Congress in London, send him to Kansas City Convention and the Midsummer Meeting—and don't forget his wife.

....We are grateful to Mr. Hight C. Moore for the discussion of the Bible lesson this week, the editor's other duties having prevented him from preparing the lesson as usual.

....President Roosevelt has accepted the chairmanship of the "Advisory Committee of Harvard Missions," a society of the University for supporting missions.—Watchman.

....We hear that Bro. C. H. Utley has accepted a field in the Eastern. If so, that Association may congratulate itself upon the addition of another vigorous young man to its forces.

....Pastor Fulford Writes: "Mrs. Fulford and myself followed Brother Taylor through the Bible last year. I am this year reading the Bible according to Dr. Grey's plan; and also following Brother Cullom in his Bible studies."

....Secretary Willingham writes that Dr. Bomar is slowly recovering, but will not be at his post for some time. Brother Willingham will have to carry the work alone. The pastors will make it easy for him.

....Pastor Hobson, of Jacksonville, says: "We are having overflowing congregations, and a perennial revival. Baptized eight on last Sunday evening, and at almost every service some one or more confesses Christ."

....The latest figures for Protestants in India are: "Episcopalian 225,619, Presbyterian 57,065, Baptist 335,758, Methodist 133,446, Congregational 107,978, Lutherans 108,217, a grand total of 825,466."—Central Baptist.

....The Broad Street people, Winston, say their church and work is in better condition than for years. Pastor Mason is proving himself the right man in the right place. The work is prospering and the people are pleased.

....The Southern Witness is now a sixteen page paper, and its pages are bright and wholesome. This paper is the only one in the South that is run by a State Convention. Its career will be instructive. Dr. C. S. Farriss is one of the editors.

....The recent contest between the Temperance and Anti-Temperance forces was easily the most intense in the State's history. So far as such a contest can be the result was decisive. It devolves upon the temperance forces now to make good.

....Bro. A. D. Hunter writes: "Please let me say through the Recorder that I greatly appreciate the many expressions of sympathy for myself and my children, that have come from various brethren, since the death of my wife. Surely these are dark days. May the Lord lead and direct us. In Him we trust."

....Pastor R. M. Loftis, Pinnacle, N. C., has been very sick with pneumonia; has been in doors for more than three weeks. We are glad to be able to state that he is improving, and we hope he will soon be at his post of duty again. He is one of our faithful ministers, holding a big place in the hearts of the "Pilot Mountain" brethren.

....Bro. C. C. Haymore is pleased with his people at Gibsonville, they are delighted with him. The Recorder and every Baptist interest find a strong friend in Brother Haymore. He is the church builder of the Pilot Mountain Association, and his churches are always developed in the missionary work. We need more men who can lead the people and build up the cause in the weak places. The church that fails to go forward loses ground.

....Pastor Fulford writes: "Rev. Jas. J. Kane, M. A., retired Chaplain United States Navy, has been spending a few weeks in Southern Pines. He has contributed much to the edification and general uplift of the Baptist cause since coming to our town. He has bought a very desirable lot and will begin at once to erect a handsome house. He proposes to spend eight months of the year here and will place his membership with the Baptist church."

....There were buds on the willows Sunday afternoon, a blue-bird flew across the field ahead of us, a dead caterpillar lay in the path, the "shad-frogs" were trilling all the afternoon, and the tadpoles were livelier than they have been in months. Robins were seen Saturday. It will not be long now. Which of our young people will report the first mocking-bird, the first swallow, the first tree-frog, the first rain-crow, the first skunk-cabbage, the first jasmine, etc., etc.? Any first thing—young bird, flower, leaf—should mark a day in the calendar.

....The following party, Rev. C. E. Smith, and wife, Rev. J. S. Compere and family, Rev. J. B. Wakem and wife, expect to sail from New York on the steamship "Baltic" for Africa, March 29, 1905.—F. M. Journal.

....Rev. C. A. Upchurch supplied the Tabernacle church, New Bern, the fifth Sunday in January. He is a live young preacher and does good work anywhere. He is now a student at Wake Forest College.—Atlantic Messenger.

....The pastors attending the Wake Forest Pastors' Course recently presented Dr. Cullom with a handsome cane in token of their appreciation. Bro. S. B. Wilson made the presentation. Few men are serving our denomination so fully as Dr. Cullom.

....Does it not begin to appear that the Russo-Japanese war will greatly hasten the hour of freedom in Russia, breaking the power of the oligarchy and the even more despicable hierarchy? So does God make the wrath of man to praise Him. War is often the only way for progress.

....During last year Dr. A. P. Montague, President of Howard College, built and dedicated a large dormitory for the college. He is now joined in the effort to build for the college a suitable building for the sciences. He ministers superbly in the great interest committed to his charge.—Forum.

....Errata in our article on "The Sunday School Institute" on third page: The last paragraph of section III. should read: "And good work may be done through only a half-day or perchance an evening hour be available." And the first item of section VIII. should be "dulness' instead of "business."

....The roof is on the new house of worship at High Point, N. C., and Pastor "Tom" Hundley is just entering on the second year of his pastorate. The church has had the best year in its history. In April they will have a week's campaign for missions. We congratulate our dear friend and his people.—Religious Herald.

....Pastor Betts is happy on his new field at Southside, Winston. The pounding he received abides, and many good works do show themselves among his people. Brother Betts is an earnest minister of Christ; he will prove himself very fitted for his splendid work on this new field. How he works for the Recorder, missions and all parts of our work!

....Pastor Brown, of Winston, after twenty-seven years of service, is the most popular preacher among his own people in North Carolina. Such a man is a living demonstration of the power of God among men. Everybody in Winston feels that they have a claim on Brother Brown. His work is prospering, his church is being built up, and the unsaved are coming in from time to time.

....Not many white men have given stronger proof of religious principle than the negro athlete, "Major" Taylor, who is said to be the greatest racing cyclist in the world. He was offered $10,000 last year if he would take part in certain contests in various cities of France, but resolutely refused to accept the money because the races were all held on Sunday. Although in America and England he has never been beaten, upon the continent of Europe he is practically barred, since he will not race nor exhibit on the Lord's day, and no other day is offered by the continental associations. His example must certainly shame many white Christians who make multitudinous excuses while abroad for doing "as the Romans do."—The Interior.

....Kenneth Beasley, aged eight years, disappeared from school near Poplar Branch, Currituck County, nearly a month ago. His father was in the State Senate. There are two opinions, one that the little fellow was kidnapped, another that he was drowned. The circumstances are exceedingly distressing, and the entire State sympathizes with the father and mother.

....Principal Moore, of Mars Hill, writes: "Every dollar of our $3,000 has been secured $600 from the school, $500 from Asheville First church, and $1,000 in cash and notes, and no one stands for more than $50. Many, entire strangers to me, sent contributions. Their letters are a treasure." We congratulate him and the brethren in the West. Indeed the entire denomination is to be congratulated.

....The work at Elkin is moving forward grandly. Pastor Beach is constantly receiving members into the church. He keeps his people informed on missions and all of our work. Few pastors work so hard to have the Recorder in the homes of the people as does Beach. He is doing his part to develop the new, but great in possibilities, Surry Association. We need five more such workers in this Association.

....Bro. L. M. Curtis writes: "I take this means to return grateful thanks to the Ladies' Missionary Society of Ahoskie Baptist church for the unexpected gift of a handsome set of buggy harness. This highly appreciated present is another of many such tokens of thoughtful kindness I have received from this source during my sojourn in this community. This reminder is an abiding appeal t omy gratitude, and a perpetual stimulus to better and more faithful service."

....Part one of "Sunday School Questions" relating to Sunday-school management will be concluded next week. Part two, embracing the remainder of the course, will deal exclusively with the work of the teacher. Mr. Moore has just spent ten days at Globe with his youngest brother who is critically ill with typhoid, and in lieu of his regular department, submits this week an article on "The Sunday School Institute," which is especially timely in view of the fact that an institute is proposed for each of our sixty associations this year.

....We have examined with much interest the first two copies of The Religious Forum, the new Baptist paper of Atlanta, Ga. It is unique. Evidently it will not follow the beaten track. Our good friend Bernard is almost as incapable of that sort of thing as his co-laborer, Dr. Broughton; and, we understand, Editor Anderson is also an individual. The paper's first emphasis is upon Bible Study, Better Methods of Work, and Free Expression of Opinion. These are good lines of interest and of service. The Forum will stir things; but it will be sadly handicapped by its low price.

....R. T. Beverly (colored), who lives in the southern part of Anson County, is one of the largest landowners and one of the most successful farmers in that part of the county. Twenty years ago he was working for wages at ten dollars a month. Since that time he has bought and paid for about eighteen hundred acres of fine farming land. In 1904 he ran fourteen plows, and besides an abundance of corn and other food-stuff, he made more than two hundred bales of cotton. All of this wealth was dug out of the ground by this honest, thrifty and economic man. He has never wanted for friends among the white business men of the county because he has always shown himself worthy in every respect.

....Our usual offer to new subscribers of the Recorder for the balance of the year $1.00 now comes into season. The Recorder will round out its seventieth year this summer. Will not our friends aid us in adding a full 1,000 new names to our list during this campaign? Mention the matter to your friends. We will send sample copies to any one. From March to January 1, 1906, for $1.00 is a below-cost offer, and it should find subscribers in every church in our Convention.

....Mrs. Follette, of Wake Forest, wishes to visit as many of the churches in the Atlantic Association as possible to organize Missionary Societies. She does this work under the direction of the Central Committee. She desires to correspond with the pastors of the Association in regard to this work. Address her at Wake Forest, if you would like to have her assistance. Pastors, have her to visit your church and organize a society, for she is fine in this work.—Atlantic Messenger.

....W. T. Stead, the noted journalist, says in The Review of Reviews that the story of the very first outbreak of the revival in Wales traces to the trembling utterance of a poor Welsh girl, who, at a meeting was the first to rise and testify, saying, "If no else will, then I must say that I love the Lord Jesus Christ with all my heart." There is the secret—personal witness-bearing to Christ in love. How many readers of this paragraph will say now, "Then I must say that I love the Lord Jesus Christ with all my heart?"

....The Word and Way says the great "union meeting" in Kansas City was a failure. Of course it was. All of them are failures. The Lord never intended for His people to compromise His truth by any such combinations. In the Kansas City meeting, at the close, the reports claimed 6,000 converts. Two weeks after the close the reports claimed 3,000 converts, but only about 150 persons have united with all the churches in the city as a result of the meeting. They spent $10,000 in money, and did a sight of organizing, and whooping, and advertising, but the thing was a flash.—Flag.

....Dr. Osler did not say that men of sixty years of age or more ought to be chloroformed. He said only that men at that age might wisely be retired. He also said that the work of the world is done by men under forty. It is true that ordinarily men at sixty cannot do the work they did at forty, but there is abundant evidence that they can do good work and that they have a large place in the general economy. Dr. Osler himself is more than fifty. We can name a list of ministers in North Carolina whose best work appeared after they were fifty. The best example of them is Pastor Gwaltney, of Hickory.

....Bro. J. M. Arnette writes: "I am glad to be able to report growth in our church in the grace of giving to Foreign Missions. Last Sunday I tried to preach from the text: "Ye are the light of the world," and the Holy Spirit moved the church with the desire to become a greater light. At the close of the service our collection in cash and individual pledges did not stop at $30.00, the amount pledged to the Association, but amounted to nearly $90.00, and has since increased to more than $100. I thank God for this evidence of growth. I have been here only two months, yet we have received several into the membership of the church and our congregations have been large, notwithstanding the severe weather, so much so that we feel the need of a larger seating capacity. Brother Herring did an excellent work here, and it is therefore much easier for the present pastor to build."

....The prize winners in the essay-writing contest founded by Miss Helen Gould are Rev. William Thomas Whitley, Preston, Eng., a Baptist, who gets $1,000; Rev. G. H. Beard, Burlington, Vt., a Congregationalist, who gets $500; and Charles B. Dalton, New York, a school teacher, who gets $250. The theme of the essays was the origin of the Roman Catholic and Protestant Episcopal versions of the Bible. Two hundred and fifty-five essays were received and examined by the judges.—Congregationalist.

....Rev. W. L. Hutchins, of the East Bend Circuit, called last week returning from Raleigh, where he had been for several days in the interest of temperance legislation.—Baptist and Reflector. This note reminded us of Brethren Beach and Sampson. There is an East Bend in North Carolina—Yadkin County—and a Raleigh. These brethren recently returned from Raleigh to East Bend, and now they may say to old Yadkin that she is a dry county. Heaven bless these brethren for their earnest work.

....Pastor W. F. Staley is much pleased with his work at Wilkesboro and the people are delighted with their new shepherd. These people know how to love a preacher, how they did, and do yet, love Brother Bradshaw. They are doing all sorts of nice things for their new pastor, and he will prove himself worthy of their greatest efforts. Brother Staley is from Ohio, but already has much mountain tar upon his heels, having served with the beloved Dr. Vines in Asheville and later at Biltmore. He is working for the Recorder. He says: "I am anxious for all of my people to take and read the Recorder."

....Pastor Reddish, of Gastonia: "Dr. Willingham was with us Monday night and delivered a great address on Foreign Missions. The address was followed by our church subscribing five hundred and fifteen dollars. Two brethren lead off by each giving the salary of a native missionary, one hundred dollars. It was a meeting of great spiritual power. After addressing the Woman's Missionary Society yesterday morning, Dr. Willingham left for Lincolnton where he spoke to the brethren and sisters there, in the afternoon. Brother Bridges was made happy by seeing his church subscribe over one hundred dollars to Foreign Missions. I believe that a missionary revival in the South Fork Association is at hand."

....By the will of the late Mr. John J. Jones, after certain personal bequests, the following sums are given: To the New York Christian Home for Interperate Men, $3,000; to the New York City Baptist Mission Society, $5,000; to the New Jersey Baptist Convention Society, $10,000; to the Women's Baptist Foreign Missionary Society, $10,000; to the American Baptist Missionary Union, $50,000; to the Baptist Home Mission Society, $5,000; to the Education Society at Hamilton, one-half the residue; to the New York Baptist Union for Ministerial Education at Rochester, one-half the residue. The exact amount of the residuary estate will depend on prices realized from securities, but there will be at least a million to divide between the seminaries at Rochester and Hamilton.—Examiner.

....We find in the current National Baptist Union (March 4th) the following statement of the attitude of the Commission of the National (negro) Convention, with which clearly Dr. Barton's statement does not square: "This committee, however, favors the co-operation of all general Baptist organizations, North and South, through our Home Mission Board, in missionary and evangelical work among the negroes in the entire country upon a fair and equitable basis, so as to reach the masses of our people in all sections. We are also opposed to any plan of co-operation which is exclusive in its character, or would prohibit the National Baptist Convention from co-operating with similar Baptist bodies upon the same conditions and under the same circumstances. We also favor the acceptance of donations for special and designated work in missionary efforts." That is to say the Commission stands against the exclusive policy of the Home Board of the Southern Baptist Convention. Will Dr. Barton explain his statement?

....Dr. C. S. Blackwell writes to the Religious Herald: "A mighty manifestation of the Spirit's power was felt in the Ministers' Conference to-day. There were twenty-four pastors present. Dr. Q. T. Davis and Rev. M. Adams, of Philadelphia, Pa., and Eastville, Pa., respectively, conducted the devotions. An address on Evangelism was made by Pastor Riddick, and it was discussed by Adams, Garrett, Ewen, Fristoe, Rabb, Vines and Dudley. The spirit of soul-saving was in the atmosphere. The heart of the Conference seemed literally travailing in agony for souls. The white glow was reached when a brother moved that we call one of our number to go to the foreign field, indicating Japan. Prayers were offered for the Spirit's guidance. A committee was appointed to wait on the brother (who was not present) and inform him of the action of his brethren." Is not this rather novel? It is true, John Knox was called to preach in just this way; but should not a man be left alone in such a matter?

For Marshall.

The following amounts have been sent for the Marshall church. In order to save space in the Recorder, I waited until now, so as to publish all at once:

E. L. Middleton, $1.00; W. C. Tyree, $2.00; W. B. Owen, $1.00; Pinkney Oliver, $1.00; J. P. Boyd, $1.00; Mrs. J. P. Boyd, .50; J. R. Moore, $1.00; J. S. Kilby, $1.00; Miss Amanda Cheek, $1.00; Mrs. C. P. Gaylor, $1.00; Miss Macy Cox, $1.00; J. B. Stroud, $5.00; R. D. Caldwell, $5.00; W. M. S., First Church, Greensboro, $5.55; G. L. Merrill, $1.00; Mrs. Merrill, $1.00; T. J. Latham, $1.00; Mrs. T. J. Latham, $1.00; Mrs. E. L. Betts, $1.00; Mrs. W. Z. McGougan, $1.75; Mrs. M. B. Fleming, $1.00; Miss H. D. Taylor, $2.00; W. L. Kivett, $2.50.

If there are any mistakes in the above acknowledgements, or if the name of any contributor has been omitted, please let me know at once.

In behalf of the struggling little band at Marshall, I thank those who have contributed.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Home Missions and Two Months of Peril or Promise.

Our Home Board has enlarged its appropriations more than 50 per cent during the past year. It could have been made a 100 per cent greater without meeting all the calls for help. The cry for help from Memphis and New Orleans was heard at our Convention last May. The Board has heeded that call, and is spending $10,000 in Memphis and $25,000 in New Orleans. But we are having to borrow the money to meet those appropriations. Our contributions, while in excess of last year, have not come up in proportion to our increase in appropriations. We are threatened with a heavy debt if the churches and brethren do not come strongly to our help in the next sixty days.

The Lord is graciously blessing our workers, souls are being won to Christ, waste places are being built up and made strong for effective service. For the present, these places need our support. In most cases they will become great centres of influence. The supreme thing is to help because our appropriations are already as large as we dare to make them. Less than one-third of the money necessary to meet the appropriations of the year had been received up to February 15th. We must have at least $50,000 during March and $60,000 during April, if we come to the Convention with all obligations met and no debt against us.

Bad Weather.

During January and February, the weather has been bad without precedent. Almost nothing could be done in the country districts for collections, and our receipts for the month were nearly $2,000 short of the same month last year. Sickness of the Secretary and his absence in Cuba for nearly a month have prevented an active campaign for contributions. We therefore appeal to our brethren of the South to come to the help of our Board at the present time. Will not the pastors lead their churches into large things for this great fundamental work of Home Missions? We must have the united support of the entire brotherhood?

Week of Prayer and Special Offering.

Will not our good women throw themselves into this great work for the salvation and development of the South? The Week of Prayer and Self-Denial with Thank Offering for Home Missions, March 12th to 19th, ought to bring a great blessing to the hearts of our women, and a large sum into the treasury of our Home Board. We hope for at least $100,000 from our Baptist sisters during that Week of Prayer. May not all the Baptist women of our Southland be enlisted in this work? Some can give large amounts. Let the great multitudes give their small amounts, and the total will gladden all hearts.

Our Home Field.

Our circulation is increasing rapidly, but we must have a much larger increase. We want 7,500 new subscribers during March and April. The paper is full of facts and figures about our work. It ought to be in every home. Help us to extend its circulation.

Prayer for the Work.

Let us have the prayers of all our people for Home Missions. It is a work at our very doors, on the success of which our civilization depends. It is the Lord's work. Let us pray His blessing upon it, and give our money for it, and so shall the kingdom come in our beloved Southland.

Fraternally,

B. D. GRAY.

Southern Pines.

Your broad invitation, I am sure, includes the humble pastor and little flock at Southern Pines. I desire to say that the outlook here is more hopeful than since I have known the place. The good ladies, irrespective of denomination, have raised the money and have painted the church-house handsomely, and have sufficient money on hand to place a nice wire fence around the grounds.

Another step forward is, we have raised enough to pay the church debt, or so nearly so that we are greatly encouraged, and made hopeful that the goal is near.

What we must have next is sufficient funds to complete the annex, which will require about five or six hundred dollars. We will be necessitated to appeal to our brethren, and surely there are this number who will gladly give us $1.00 each for this work. When a pastor and people have struggled as we have here, surely we need encouragement not for our sakes, but for the honor of the Master.

Fraternally,

W. J. FULFORD.

Home Circle.

The Waiting City.

A city throned upon the height behold,
Wherein no foot of man as yet has trod;
The City of man's life fulfilled in God.
Bathed all in light, with open gates of gold,
Perfect the City is in tower and street,
And where a palace for each mortal waits,
Complete and perfect, at whose outer gates
An angel stands its occupant to greet.
Still shine, O patient City, on the height,
The while our race in hut and hovel dwells.
It hears the music of thy heavenly bells
And its dull soul is haunted by thy light.
Lo! once the Son of Man hath heard thy call
And the dear Christ hath claimed thee for us all.
—Phillips Brooks.

Is Happiness Worth Living For?

Happiness is not a proper object of desire, or a worthy aim in one's life-striving. Purity, patience, helpfulness, cheerfulness, lovableness, gladness, or resultant joy, may indeed be a proper or a worthy aim in life; but happiness is below any one of these as a purpose of life or being. Happiness is that which is welcome, or is profitable or pleasing, as it happens or comes to one in his course through this world. It does not depend on his being right or doing right. It is not in or of one's self. It is nothing that is a result of any noble or commendable line of aim or action. To desire happiness, or to seek it as a consequence of one's doing, is like hoping or expecting to have good luck or an easy time. It is far better to have a life of constant trial and suffering while in the path of duty, striving to serve God and to do good to one's fellows, than it is to have an easy time, and to experience happiness and hours of pleasure while pursuing any other course than that of duty at any and every cost. The right way is the best way whether happiness is or is not met there.—Sunday School Times.

Facts About Winter Flowers.

Preserving Geraniums in Winter—Take the plants out of their pots, trim off the leaves and branches, knock the soil from the roots, and tie them up in bunches. Hang them roots upward in a dark, dry cellar where they cannot be touched by frost. In the spring bring them out and repot them in good soil.

Lettuce in Winter—You can produce a head of lettuce in from twenty-four to forty-eight hours' time in winter by first filling a box with rich earth mixed with one-third part of slaked lime, and watering with lukewarm water. Then take the seeds, which have been previously softened by soaking in strong brandy for twenty-four hours, and sow in the usual way.

To Obtain Fresh-Blown Flowers in Winter—Choose some of the most perfect buds latest in blowing and ready to open. Cut them, leaving to each a piece of stem about three inches long. Cover the end of the stem immediately with sealing-wax, and wrap each bud, which must be perfectly dry, separately in paper. Put them in a box. When you wish the flowers to bloom, cut the stems at night, and place them in some water in which a little niter of salt has been dissolved, and the following day you will have a display of fresh-blown flowers.—February Woman's Home Companion.

Falling Away from God.

The falling away from the fellowship and love of God is a fearful thing, and yet it would seem that it is of constant occurrence. The saddest mistake in life is to desert Jesus Christ. How often men cry out in their agony of soul in the words of the Psalmist, "Restore unto me the joy of thy salvation." Had David never enjoyed salvation, then there could have been no restoration, and that could not come unless the joy was lost. Step by step, little by little, we are drawn back into the world by this evil and that temptation, until we get far away from God. Strong drink, cheating, wronging, defrauding, the love of money, hatred, malice, envy and such kindred sins, if we yield, drag us down, and we drift away. Watch, therefore, lest you be tempted and fall into divers sins that will cloud your life and call down upon you the wrath of God.—Alabama Baptist.

The Spring Fashions.

As individualism in matters of dress becomes more pronounced, the boundary lines of fashion grow more and more vague, says The Delinator for March. And continuing, in the article "Fashions in New York:" There are many unusually attractive designs for spring, and chief among them is the shirtwaist dress. Both plain and fancy effects will be worn, the style depending entirely upon the occasion. For morning wear the silky mohairs in either plain or plaid effects are newest and at the same time most practical, while for the dress that is to have a touch of elaboration there are pretty silks, with taffeta in the lead. There is nothing like a trim, becoming tailor-made for all-around use. There is infinite variety in the spring coat. It ranges from the jaunty, abbreviated bolero to the graceful, enveloping redingote. Drape effects characterize the simplest shirt waist as well as the dressy gowns.

The last cry in things fashionable is shaded leather, especially in the form of belts and stocks finished with buckles of hammered copper or silver.

The same handsome fabrics that are used to make the top garments of older persons are suitable for the small maid's coat, and, while the same designs are not employed, there is similarity in the long lines and the graceful fulness that characterize them. The softest cloth weaves, silk and pongee are suggested for the dressy little coat, while that intended for greater service may be made of heavy serge or cheviot. Even in these tiny wraps is the vest introduced, suggesting a harmonious combination of materials as of colors.

Fancy Doubles for Childrens Parties.

Beat two eggs till very light, add two-thirds of a cupful of sugar, half a cupful each of grated chocolate, chopped nut meats (pecan or walnut), candied cherries, sultana raisins, and chopped citron, with half a teaspoonful of salt, one teaspoonful of vanilla and a cupful of sifted flour sifted the second time with one and one-half teaspoonfuls of baking-powder. Mix well and drop by the teaspoonful onto a buttered tin, shaping each tiny cake round and press a nut meat of candied cherry into the center of each. Bake ten minutes, having the tin on the floor of the oven, and when done spread jelly or icing on the under side of one-half the cakes and press the other halves upon them.

The Millinery of Spring.

Whimsically upturned brims characterize the hats of the moment, some of which are unusually attractive. Hats of the Colonial order remain favorites because of their general becomingness.

The ostrich feather in its latest guise is manipulated into the flat shape of a quill and used in quill fashion to trim the smartest walking hats.

The spring colors in millinery are wonderfully attractive. That brilliant hues will be most favored is certain. Bright-colored headgear when worn with a harmonizing costume is vastly becoming, and the idea has an economical interest, since one hat may be made to do duty with several costumes. A pinkish mauve, which in the darker tones is closely allied to the Burgundy shades, is a modish spring color. The new pinks and reds are on the rose and raspberry shades. There are shown tailor models in straw that will freshen up the mid-season's costume or provide the touch of completion to the new street suit. Both rough and fine, satiny straw braids are used to make these early-season hats, and all the fashionable colors are procurable. The mixed straws are especially pleasing—several shades of one color or contrasting colors being blended. Those combining dark blue, green, yellow and red in a plaid weave are liked for youthful wearers. The hats are fashioned in a variety of shapes, and in almost every instance the only attempt at trimming is a shaded quill with straw bow or loops. For the dressy hat that is to take the place of the velvet creation of the winter, tulle or lace is used.—From the Delineator for March.

Baked Ham.

Trim off all blackened parts and place the ham in cold water to boil for fifteen minutes. Drain off and put in clear cold water allowing it to boil slowly for two hours. Remove from kettle and when cool enough to handle, cut off the rind, covering the upper part with a thick paste of flour and water, then put in a pan half filled with water or sweet cider and bake till tender. Lift into another pan after removing the crust, stick whole cloves in the top and sides, sprinkle with the cracker crumbs and set in the oven to brown. Garnish with a fancy paper frill over the top and on the platter.

God Knows.

My life is not what I would have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people to speak to me about all manner of trifles; must engage in public work on everything; employ my life on what seemed uncongenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings, and weaknesses, what I can do and what not do. So I desire to be led, and not to lead; to follow Him. Am quite sure that He thus enabled me to do a great deal more in ways that seemed to me to be almost a waste of life, in advancing His Kingdom, than I would have done any other way. I am sure of that.—Norman McLeod.

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Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

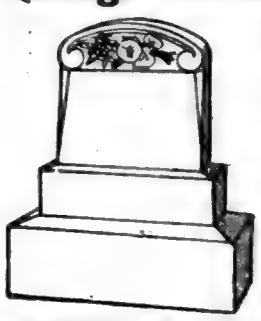
Dr. W. M. Tunstall, of Lovington, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars, address DR. B. M. WOOLEY, 300 Lowndes Building, Atlanta, Ga., who will send you his book on these diseases FREE.

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Young People's Page

The Crow that Wasn't Afraid.

A story of some crows that bothered Farmer Grandpa by digging up his corn is told in Primary Education.

"I believe they laugh at my scarecrow," Grandpa said.

"Yes, they do. I hear 'em," Perley cried. "They got together in a regular conflagration (Perley meant congregation), and laughed out loud—O very loud! 'Caw, caw, caw—if that isn't their way of saying 'haw haw!' then I'm mistaken."

Grandpa smiled. But it got to be no smiling matter at all. Things began to look serious indeed out in the corn patch. At last Grandpa hit upon a device. He came into breakfast one morning looking quite satisfied and happy.

"I've got 'em now,' he said complacently.

"Got who, David?" dear old Grandma asked.

"The crows—every mother's son of 'em. Let 'em dig up my corn rows now, if they want to. I've spread that enormous blue umbrella that the whole family used to go to meeting under when I was a boy—I've got it out there in the middle of my corn patch, looking like a giant mushroom."

"Or a circus tent," put in Perley, gleefully. He had been walking all around the corn patch in a triumphant procession of his own.

"I guess they'll laugh o' the inside of their mouth now!" he exulted.

But that noon, at dinner time; Perley came in out of the blazing sunlight with his little red, moist face drawn down lengthily. He waited until Grandpa asked the blessing and filled all the plates. It was hard work to "break it" to Grandpa, but when you have a thing to do, you had better do it before you begin on your mashed potatoes and chicken. It was good reasoning, and Perley straightened in his chair.

"Grandpa," he said solemnly, "there's a crow sitting under that umbrella down in the corn patch. I saw him. He looked real cool and comfortable, out of the sun."—Presbyterian Standard.

A Momentous Sneeze.

Perhaps because an elephant sneezes so seldom, or because he sneezes so loud, Oriental folk are very superstitious about the occurrence, and believe that to hear an elephant sneeze brings good luck. The Baltimore Herald gives an account of the effect produced by the sneeze of Jumbo II. at the Maryland Industrial Exposition.

Jumbo's sneeze is like the bursting of a boiler, and it created a fairly good-sized panic. The elephant began to get ready for the sneeze half an hour before it happened; and, as the time for the event drew near, he was rolling about in his cage, apparently in great agony. Suddenly he stopped, gave one bellow, and then sneezed.

The look of perfect contentment on his face after the great event was in startling contrast to the terror seen on the faces of the fleeing people.

Among the Mohammedans of the Oriental and Singhalese villages Jumbo's sneeze caused wild excitement. They rushed to the cage and, bowing low before his elephantine highness, began praying at a rapid rate. When they finished, they explained that an elephant's sneezes are of the rarest occurrence; and the event was one of great significance to them. Elephants are susceptible to cold, and catch cold, easily; but it is very, very rarely that they sneeze.

Captain Miller, Jumbo's keeper, says it is a good thing that this is so; for a few more sneezes such as Jumbo gave that day might blow the top of his head off.—Christian Register.

"It's Very Hard."

"It's very hard to have nothing to eat but porridge, when others have every sort of dainty," muttered Dick, as he sat with his wooden bowl before him. "It's very hard to have to get up so early on these bitter cold mornings, and work all day, when others can enjoy themselves without an hour of work. It's very hard to have to trudge along through the snow while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting, "to have food when so many are hungry; it's a great blessing to have a roof over one's head when so many are homeless; it's a great blessing to have sight, and hearing, and strength for daily labor, when so many are blind, deaf, or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Dick, there is one thing that I do thing very hard."

"What's that?" cried Dick, who thought that at last his grandmother found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings." — Phrenological Journal.

Roof Dogs.

Our city sky scrapers will produce a new kind of dogs, perhaps. There are dogs in New York and other large cities, belonging to the janitors of these tall buildings, that always stay on the roofs and never set foot on the ground. These roof dogs are not lonesome, for there are people living on the roofs as well, and a plenty of other dogs. Sometimes, looking from an office window in a sky scraper, one may see half dozen dogs gamboling over the roof beneath him.

The roof dog need have no fear of the dog catcher, who strikes terror into the hearts of the dogs on the streets below that have paid no license. He need not be careful about keeping his feet clean, lest his master say "Keep down! keep down, I say, with your muddy feet!" But the roof dog can't bark at people passing on the street or bury bones to dig up again. The dog on the street would be very foolish to grow discontented because the roof dog is so much above him in the world and wish that he were a roof dog instead. Your own place is the best place if you will make it the best place.—Junior Endeavor World.

Brave in Defeat.

It is said that during the terrible retreat from Moscow in 1813, when, in the heart of winter and in bitterest need of necessities, it had become almost impossible to present any sort of appearance, a certain general appeared before Napoleon one morning as immaculately attired as if for parade. The Emperor's commendation was instant.

"My general," he said, "you are a brave man."

The incident has its significance for common days. Napoleon's generals were always brave men; again and again they had joyfully risked their lives; again and again they had cheerfully endured the heaviest hardships; at that moment any one of them would have faced any danger without flinching. But among them all was only one who was brave enough to refuse to wear the guise of discouragement and disorder. In the midst of defeat he carried himself like a conqueror.

There is no finer courage. On the battle field of life there are many sore encounters; the brave soul is not the one whose deeds are most heroic in the high stress of conflict, but the one who in times of defeat refuses to yield to the demoralization of discouragement.—Forward.

A Smart Puppy.

In a town where I once lived was a little brown puppy owned by a Mr. Neal. This little dog went to market for his mistress. She would give him a basket and put a note in it for the owner of the beef market, telling him what she wanted. The dog would trot down the street straight to the market, holding the basket-handle in his mouth.

When the man gave him the beef and he started towards home no other dog was allowed to touch it. He would fight so bravely for it that a dog twice as large as he was would not venture to rob him of his basket.

He was so used to going for beef that if he was just walking around anywhere and a person would let him have a basket he would run off to the market.

ALMA HOLLAND.

Note.—The Recorder will be delighted to print brief letters from young people if our young friends will follow these directions:

I. Write about something—not just a letter, but a true story or a made-up story.

II. Write carefully.

III. Don't be angry with the editor, if he declines to print what you write.

IV. Write for the purpose of interesting, not for the purpose of seeing your name in print. You should prefer not to see your name in print.

V. Let us know your age.

EDITOR RECORDER.

Varieties.

"We had the minister for dinner last Sunday," said little Henry. "Huh! That's nothing," rejoined small Fred. "We had a turkey."—Chicago News.

"Mamma," said the little one, "there's a girl in the next block that's a lot sicker than I am." "You're not very sick, pet," replied the mother; "not even in bed. You'll be out playing again in a day or so." "I know it, mamma, so don't you think we ought to do something for the little girl that's so much sicker?" "What would you like to do?" "I'd like to send her that nasty medicine the doctor left for me."

While it is true that "Religion never was designed to make our pleasures less," it should be remembered that there are pleasures and pleasures, and that even legitimate pleasures may be followed foolishly, selfishly and blindly, so that they tend to the undoing, instead of the making of character. Some are in themselves degrading; others, right under certain conditions, become wrong when followed for their own sakes, and not as a means of recreation; or when they are indulged in to excess, or when associated with questionable practices. The regeneration of pleasure, and its regulation and due subordination to the higher ends of life, are matters that need more careful and honest treatment from religious teachers.—The Christian.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 9th, 1903.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

Mrs. E. Austin.

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A SCARE-CROW?

We do not believe that Editors Bell, of the Christian Index, and Pitt, of the Religious Herald, will insist upon the notion that the admission of delegates from the negro Baptist conventions into the proposed general convention of American Baptists, amounts to social equality. The Southern position with respect to social equality is sound, but we can make it and ourselves ridiculous by straining it. We cannot afford to make a scare-crow of it. On the other hand, we must recognize our obligation of brotherhood with all Christians, white and black; and we can recognize it without in the least compromising the real opposition to social equality. Of course if brethren desire to frustrate the movement for a general organization, the scare-crow will work to perfection. For one rather than have a discussion of the subject—rather than have part in the humiliation of such a discussion—we would decline to have aught to do with the proposed conventoin. But Drs. Bell and Pitt are no more capable than we are of this sort of thing. Let them reconsider their position.

A STANDARD OF CHURCH STANDING PROPOSED.

The communication in this paper from the Littleton Pastor, speaking for the Littleton church and the Warren Union, was received several months ago. It has awaited a fair opportunity to the end that it might receive the attention that it deserves.

The communication discloses a familiar condition, namely that of churches afflicted with dead names or indifferent members. We fear that nothing effectual has been proposed against the modern disposition to leave one's church membership in the "old home" church or in one's trunk, and even less has been done to save the churches from listless members.

Our present question is, Is the Littleton remedy effectual? If effectual is it wise? A subsequent question would be, If the Littleton remedy is either unwise or ineffectual, what remedy shall we adopt? For we must have a remedy.

We cannot this week discuss the questions involved. Our purpose is to refer them to our readers, calling on one hand, special attention to the standards of membership suggested by the communication from Mr. Morgan—evidence of regeneration, interest in the local church, readiness to support it, etc., etc., and, on the other, to the obvious wisdom of making it the gravest of matters to withdraw church-membership from a person.

THE PRESIDENT.

The inauguration of Mr. Roosevelt is without the usual significance, since he has had three years to make himself known and has used them right heartily. There is no doubt that he is impulsive and high-handed, on one hand, and sincere and high-minded, on the other.

It is to be hoped that the United States Senate has taught him a valuable lesson in the International Treaty and Rail Road Regulation cases. In each of these cases he had the right side. No one doubts that rail road regulation is demanded in the interest of the Republic or that our country should be put into position to further the cause of International Arbitration. But it is not altogether to be regretted that the United States Senate called so sudden a halt to the President's steps in this direction as to compel him to be careful another time not to make so personal a matter of the Government's policies.

Mr. Roosevelt seems determined to regulate the trusts and corporations, to give our island possessions a government that will do us honor, to curb the interests that have for years threatened to take his party captive, and, finally, to present himself to the South as a sympathetic friend. He will find himself cordially approved throughout the Nation in these policies.

Of his ability there can be no doubt. By birth, training and experience he has unusual advantages in his great office. He is, however, so pronounced in his policies, so enamoured of the imperialistic program, so quick and so independent, that, despite his recent semi-rebukes by the Senate, one will not feel quite secure against some sudden entanglement so long as he is President.

LIGHT AT WAKE FOREST.

Pastor Dunaway is guilty of high treason, presumption and disloyalty: He is criticising Wake Forest and he has put the Board of Trustees on the defensive.

That's what comes of "importing" men from other States! A foreigner will see things! The North Carolina men, having been educated in that very darkness, having learned the paths and places so well,—how could they be expected to discover that it is pitch dark at Wake Forest?

We suggest that there are two ways out of this situation, as follows:

First, denounce Brother Dunaway. Is he not a foreigner? Is he not a critic? Is he not interfering with the Board's business? Is he not making trouble and expense? Is he not driving boys away from Wake Forest? Is he not an enemy of Wake Forest? Why, he has never been seen there but once in his life! Is he not fit for the hangman, any how? Out upon him—the monster, he would be pope over us all. Our eternal principles are at stake! Out upon him in Heaven's name!

His business is to preach at Oxford and visit the saints there. He is out of his domain and we call upon every body to put him back.

That is one way.

The other way is, To provide light at Wake Forest.

They do need it. It is dark there at night, just as dark as it is any where else when there is no light. W speak out of experience. It was January, 1893, snow six inches or more; time 12:15 a. m., place Wake Forest. We came safely down the avenue and within the north gate, where there are four walks. There was not a light in the dormitory, every soul asleep; and the depot light could not be seen. It is true that a senior, a graduate in astronomy, navigation, surveying and several other things, was lost right there in that campus.

Let there be light at Wake Forest.

THE HOME BOARD AND THE NEGRO.

Field Secretary Barton has a communication in this paper touching this subject. It is not our purpose to discuss this matter now; for it is a matter on which there are two decided opinions, and we desire to emphasize the points of agreement rather than the points of difference. We must, however, in view of Dr. Barton's statement, offer a paragraph or two; but before doing so let us make a remark to the point.

We are more than desirous that North Carolina shall generously support the Home Mission cause this spring, and we are sure she will. Our people are not little—that they will sacrifice a cause to a difference of opinion. Let us show rather that we can give as well as criticise. Furthermore, the Recorder does not doubt that within a few months a perfectly satisfactory arrangement will be reached.

Taking up now Dr. Barton's statement, we call attention to the approval of the National Convention's Commission policy of ignoring the State Convention. That is false, we take it, to Baptist polity. We shall stand for the autonomy of the State Conventions in any event.

Dr. Barton also speaks of the Commission's disposition toward universal co-operation. This, we take it, is inevitable. Neither the negroes nor the Southern white Baptists should care to exclude the Northern Baptists from mission work in the South.

Since we have the subject in hand, we will take occasion to state the Recorder's position. We stand for—

(1) Co-operation of American Baptists in Missions to the negroes.

(2) Recognition of negro Baptists bodies without unjust discrimination.

(3) State Control in Missions to the negroes, including supervision.

We hope the Commission of the Southern Baptist Convention will propose a plan along these lines.

A NEW COMMENTARY.

We highly prize the first volume of the Practical and Devotional Commentary on the New Testament, edited by W. Robertson Nicoll, and published by A. C. Armstrong & Son, New York.

The present volume is on the Epistles to the Colossians and Thessalonians, and the commentator is the late Joseph Parker, of the London City Temple. His sentences fairly gleam with light. We have seen no other work in quite so full sympathy with Paul.

The arrangement is admirable, being an improvement upon any that we have seen. The volume is handy. The print is large, and there is none of that crowded effect that characterizes the average commentary.

Dr. Robertson Nicoll is one of the foremost editors of our times, and the Armstrongs are the foremost American publishers of religious works. A great commentary is, therefore, to be expected. This first volume certainly meets the most exacting requirements.

It will be interesting to add the following statement from the announcement of this work:

"Its volumes will be the work of the foremost living theologians. Thoroughly alive to the necessity of taking advantage of every help that modern scholarship offers, this commentary will at the same time retain a healthy conservatism of judgment."

Price $1.25 per volume.

MR. MILLARD'S SUGGESTION.

In a recent number of the Recorder Mr. J. W. Millard suggested that Presidents of the Southern Baptist Convention should make annual addresses.

The Christian Index says:

Rev. J. W. Millard, of Baltimore, has written an article in the Biblical Recorder which is well worth consideration by the Southern Baptist Convention. It is that the Convention fall into line with a great many other large religious bodies, and have its Presidents, each deliver an address at the opening of the session, which shall present to the body some great phase of denomination life, work or doctrine. This will dignify the office of president, making of that officer not a presiding machine only, but a leader in denominational thought. He suggests that this might well take the place of the address or addresses of welcome and response. This, however wise, is a mere side suggestion. We cordially endorse the main idea. For several years past we have been reading the addresses o fsome of the presiding officers of the Northern Baptist Societies, and have found them, in some cases, very trumpet calls to the duties of the hour in the respective fields occupied by the societies they represented.

The Baptist and Reflector says:

This is a good suggestion. We cordially endorse it. Our Presbyterian brethren always have their retiring moderator to preach a sermon or deliver an address of the kind. It is customary, also, for the President of the B. Y. P. U. and other similar bodies to deliver such an address. The only trouble about it is that it requires different qualifications to make an interesting address from what it does to preside over a body like the Southern Baptist Convention, and it may not always be possible to find one man who can do both well.

A DEADLY PARALLEL.

Christian Index).

J. Wilbur Chapman, writing in The Interior, says:

"I began my labors about the 1st of October in Atlanta, Ga. For five weeks an evangelistic campaign was held in that city, with the result that thousands reconsecrated themselves to Christ and not less than three thousand people joined the churches almost as soon as the meetings closed."

Dr. J. E. White, of this city, writing to the Biblical Recorder, says:

"The great Chapman meeting, lasting two months, and requiring an expense of $9,000, showed three thousand cards of confession signed; yet I have just ascertained from each pastor the accurate information of results, and the total additions to the churches of all denominations aggregate less than 300."

THE SLAVERY OF SIN.

Bible lesson for March 12: John 8:31-40.

Golden Text: Whosoever committeth a sin is the servant of sin.—John 8:34.

The most awful slavery upon earth is that of sin. In the paragraph before us it is set forth in a dozen aspects:

1. It satisfies man with mere intellectual assent to the words and mission of Christ. The preceding verses relate the substance of a controversy between Jesus and the ecclesiastics which terminated in a superficial acceptance of Jesus by many of the Jews. But they did not trust Him savingly because sin held them back. They merely "believed Him." (Verse 31.)

2. It allows man to hear the word of God, perhaps to obey it in some part and for some time, but not to continue or abide in it as a rule and habit of life. The mark of true discipleship, says Christ, is this: "If ye continue in my word, then are ye my disciples indeed." (Verse 31.)

3. It keeps man from the knowledge and freedom of the truth. He remains shackled in the face of the divine promise: "Ye shall know the truth and the truth shall make you free." (Verse 32.)

4. It places man on a false foundation and makes him boast of its safety. Witness the proud declaration of these Jews: "We are Abraham's seed." (Verse 33.)

5. It deceives man into thinking that he is not and has never been it slave. At such a hint the hearers of Jesus were incensed: "We . . . were never in bondage." (Verse 33.) Sin is so delusive that its most closely manacled victims conceive that they are free.

6. It raises defiant inquiry to the exposure of its presence and power. "How sayest thou, ye shall be made free?" (Verse 33.)

7. It causes man himself to forge the very fetters that bind him. "Whosoever committeth sin is the servant of sin." (Verse 34.) First, isolated iniquities; then the victim soon becomes enfolded by sinful habits, fettered by his errors, at ceaseless war with his moral nature and helpless in view of the awful destiny awaiting him.

8. It renders man a spiritual outcast. "The servant abideth not in the house forever." (Verse 35.)

9. It induces him to reject the only Being who can make him free. He declines the proffered liberty through the present Savior: "If the Son shall make you free, ye shall be free indeed." (Verse 36.)

10. It fills the heart of man with hate and murder. "Ye seek to kill me, because my word hath no place in you." (Verse 37.) "Ye seek to kill me, a man that hath told you the truth, which I have heard of God." (Verse 40.) Yet they were they said, Abraham's seed and had never been in bondage!

11. It ensnares man in the meshes of inconsistency. His claim is far above and out of line with his conduct. "If ye were Abraham's seed, ye would do the works of Abraham." (Verse 39.)

12. It identifies man with Satan in a kinship of character, conduct, and destiny. "Ye also do the things which ye heard from your father." (Verse 38.)

Ah, surely the most awful slavery upon earth is that of sin. Faithfully and for long its slave toils in chains and darkness, deluded with the belief that he is free and hoping for wages he will never receive. How is it that man can pride himself on the galling fetter merely because it glitters? Why is it he is content to grope with a taper in a rayless dungeon when he could rejoice as a freeman in the unclouded day? Why not welcome the heavenly Liberator who waits to serve and longs to free, and pleads to save immortal souls?

SELECTED NOTES FOR TEACHERS.

RIGHT C. MOORE.

1. The Scene.—Jesus in the midst of the Jews in the treasury quarter of the Temple in Jerusalem during the progress of the Feast of Tabernacles in October, 29 A. D., just six months before the crucifixion.

2. The Leading Thought.—"Light, realization of self-helplessness, and freedom, combine to make the ideal Christian man. He radiates light, he finds strength in Christ, he experiences freedom." (Sanders.)

3. The Hearers.—About Jesus were two classes of hearers—those that "believed on him" with a trust that saves and those "who believed him" with a superficial acceptance of His Messiahship.

4. The method of Jesus.—His "way of dealing with these Jews is full of instruction. He does not repel their imperfect belief, but gently tries to develop it. He does not quench the dimly burning wick, but seeks to tend it into flame. Such incomplete apprehension of Him can only be changed into the saving trust which will really knit them to Him by abiding in His Word." (Maclaren.)

5. What is Truth?—Truth is here used in a sense equivalent to reality." Robertson contrasts truthfulness with veracity: "Veracity implies a correspondence between thoughts and realities. To be veracious it is only necessary that a man give utterance to his convictions; to be true, it is needful that his convictions should have affinity with fact."

6. Freedom by Truth.—"Christ's truth does emancipate. The freedom here includes, first, deliverance from the condemnation of sin; second, from its power; third, from the world's bondage; fourth, from the tyranny of the devil; fifth, ultimately from the stains and scars of sin. Discipleship as here defined is three-fold: First, abiding in Christ's word; second, knowing the truth; third, freedom by the truth. Paul's freedom as a Roman citizen saved him from scourging (Acts 22:29); this, from eternal punishment."

7. Bondage of Sin.—"Whosoever committeth sin is the servant of sin"—the slave, literally. "Committeth" does not signify a single act, but a series of acts, a habit of life, the sphere in which one lives and moves. One who sins is one who loves sin, dwells in it, has his home in it, and hence is under its dominion and power; therefore is its slave. True of the drunkard, the worlding, the pleasure-seeker, the self-indulgent, the self-seeker. No matter what the form of the sin, he who lives in it and for it is its slave.—Morehead.

8. An Insidious Slavery.—The hearers of Jesus were the strictest religionist of the world." Why should Jesus tell such men that they were the bond slaves of sin? They did not steal, nor blaspheme, nor drink. They did not play worldly games, nor attend the theatres when in Rome. Their sins were bigotry, self-righteousness, and unbelief. And to those sins they were in a slavery so absolute that they did not even know it. Nay, they were most self-righteous and self-complacent at those very points. There is no heart so hard as the heart of a religious formalist."

9. How Freedom Comes.—"The contrast between slavery and freedom should be worked out; slavery is of habit, illustrated by instance through drink, opium and tobacco; habits are the creation of repeated choices; the order is, choice, habit, slavery. Deliverance from slavery must go back to deliverance from choice. Freedom is given by Christ; illustration and proof: One comes into that freedom, first by surrendering to Christ and after by staying with Christ. One who does that no longer can choose the sinful things; when choice ceases habit is broken; with habit broken slavery is at an end.

DARKNESS AT WAKE FOREST.

My Dear Brother:—I have recently returned from a visit to Wake Forest College whither I went to deliver a series of lectures in the Pastors' Course. Until then it had not been my privilege to tread the classic grounds of the campus, nor the honored halls of learning from which so many well equipped men have gone out in the various pursuits of life.

You will permit me to give the impressions of my first visit. I was much pleased with the professors. They are cordial, able, and enthusiastic, and are well worthy of the confidence of the brotherhood. It was a pleasure to know "Thom," the professor of wood. He has served faithfully and long, and in my judgment, the trustees ought to promote him to the chair of furnace and coal.

The buildings are well planned, and are, so far as I had opportunity to observe, in good condition. The scientific hall, which is now in the process of construction, will, when completed, quite fully meet the present demands, so far as buildings are concerned.

There was one thing, however, which impressed me very unfavorably, and that was the great need of a central plant for heating and lighting. The lecture rooms are heated just as they were fifty years ago, by stoves for burning wood, and there seems to be no arrangement for lighting except by kerosene oil lamps.

The campus is as dark on a moonless night as Erebus, and is as churchless as an abbey where monks are cloistered.

I must express to you my surprise at this condition of things. I have asked several persons why the college had not better facilities for heating and lighting, and they laughed without giving the desired information. They impressed me by their laughter and evasion, as though there might be some joke about it, which was a secret not to be divulged. If that be true, I want to ask pardon through your columns for an innocent prying into things, which, I supposed, were of public interest.

I fail to understand why the Baptists of the State should be satisfied with the present plan for heating and lightning, and do not provide a better system and thus put the school in line with other first-class colleges.

Can you explain why? It is supposed that editors know, and I am sure you do. I am assured of your interest in the prosperity of the institution which prepared you so thoroughly for the great work you are doing so admirably.

Perhaps I have written what I ought not. I have so recently come to the State it may be I ought not to play the role of an agitator. Excuse me if I make that impression. When I came to my field nearly one year ago, I received a very hearty welcome from the good people whom I have the honor to serve, and in my response said I came to give my influence and co-operation to every movement that promised to promote the welfare of the people religiously, educationally or socially. That fixed and growing purpose explains this letter.

Very fraternally yours,

A. B. DUNAWAY.

"WHITHER ARE WE DRIFTING?"

I notice that the higher State schools are not at all modest in the amount of money asked of the present Legislature. It seems that the amounts asked for are increased every two years. Will there never be any let up? What does it all mean to the future of North Carolina?

The denominations have to support their own schools and then have to pay these higher schools to compete with the denominational colleges. And so far as my observation goes, there are few poor boys and girls in these schools. Those who patronize them are, as a rule, well able to pay full tuition. It is all wrong in principle. The thousands of poor children in the State are doomed to only a four months' term. Why not begin at the bottom? Pay the free school teachers what they ought to have and there will be a livelier interest in our common schools.

I am glad that Charity and Children has spoken out in no uncertain sound.

Is this course, so long practiced, that which is keeping North Carolina down at the foot as compared with other States?

Every freeman ought to lift his voice in favor of the poor children of the State. There are thousands who feel just as I do, and will, in my opinion, be heard from if the present condition continues. God bless the right.

HENRY SHEETS.

INHERITANCE.

There lived a man who raised his hand and said,
"I will be great!"
And through a long, long life he bravely knocked
At Fame's closed gate.

A son he left, who, like his sire, strove
High place to win;
Worn out, he died, and, dying, left no trace
That he had been.

He also left a son, who, without care
Or planning how,
Bore the fair letters of a deathless fame
Upon his brow.

"Behold a genius, filled with fire divine!"
The people cried,
Not knowing that to make him what he was
Two men had died.

—Isabelle Ecclestone Mackay.

GOOD.

The action of the students of New Hampshire College of Agriculture in declining a gift of $1,000 for aid in caring for the victims of a railroad accident is an example of the old American spirit, which has been lost in so many instances through foreign influence. The students passed a resolution appreciating the offer of the money and the spirit in which it had been tendered; but stated that they were actuated by purely humanitarian motives. "It was our duty and our privilege to render this assistance, and our only regret is that we could not do more for the unfortunate victims." All honor to New Hampshire and her young men! There are still Americans.—Journal and Messenger.

IT LOOKS SO.

In commenting on the recent organization of the Baptist Publishing Company in Little Rock, the Biblical Recorder says: "Thus the new Southern Baptist denomination begins." Let us hope not, though it looks so.—Baptist and Reflector.

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—Stevenson.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOYNER, Raleigh, N. C.

God's Gifts—Our Returns.

When the Psalmist exclaimed, "Bless the Lord, O my soul, and forget not all his benefits," his heart was so full of gratitude that he was forced to enumerate the many mercies God had shown toward him. His sins were forgiven, diseases healed, life preserved and bodily needs supplied. Yea, many other tokens of divine favor rested upon him. He realized fully that he had not merited these benefits. They had been granted to him by a merciful Father who had blotted out his sins. His heart seemed to swell with joy and thankfulness as he recounted each mercy and each attribute of the Divine Father, until, in a climax of ecstasy, he called upon himself any everything in heaven and earth to "Bless the Lord."

Should not we, also, dear women of the South, sing of the many mercies that David's God and our God has shown us? If we indulge in a little retrospection we shall find that we, too, have experienced sins forgiven, health restored, lives spared, and daily bread has been given in abundance. Through all our lives there are evidences of the protecting care of our Heavenly Father—unnoted though they may have been at times. Nor have we merited them. To us, also, they have free gifts. Then let us, too, "Bless His holy name."

Especially for the past year should we offer thanks. As a nation we have enjoyed many material blessings. Those who claim to know tell us that the country has never seen better days. In his Thanksgiving proclamation Mr. Roosevelt says that "much has been given to us, and much will be expected from us." Industries thrive and prices are fair. Prosperity walks with us hand in hand and peace is brooding over our land. It is true disasters have come by fire and by water. They have been accidents, however, and have not indicated internal nor external strife. When compared with the horrible carnage of the Eastern war, or the bloody riots of the strikers in Russia, they sink into insignificance.

Our country has been doing "notable things for the welfare of its own people," but, has it increased its returns to the Master in proportion to the gifts he has bestowed? I think not. Unless some peculiar affliction has come to it there is not a church nor missionary organization in our land whose contributions to God's cause should not be enlarged. "For unto whomsoever much is given, of him shall be much required."

The South as a part of the nation is enjoying a share of this prosperity. In order that its spiritual and moral development shall keep pace with the material, the foreigners, who are flooding our land, must have Christ preached to them; our own unsaved people must be south—perhaps on the plains of Texas, or in the new towns of Oklahoma. Negroes, Indians and Cubans must experience God's saving grace.

To this end the Home Mission Board is earnestly endeavoring to enlist the sympathy and co-operation of every Southern Baptist. God has shown His approval of this particular work by increasing both workers and harvest during the year. Indeed we are reaping where we have sown, and while we have stood with folded hands, our God has wrought silently wondrously for us. Reports from field secretaries and missionaries tell of the rebirth of souls, of churches being planted and of the marvelous possibilities that are open to our denomination—could we but grasp them. How much is being lost to us forever because of lack of funds to take and hold certain strategic points. Lost opportunity! The plea comes for earnest prayer for our Board and its laborers; for more workers—especially women—for enlarged contributions.

Most pressing is the need of money for the chapels in New Orleans and El Passo. In Cuba desirable lots for chapels have already been purchased and others ought to be bought at once. Our interest in this alluring field should be greatly quickened by the fact that very recently a dear young girl, herself a "child of silence," has gone there to seek others whose ears are deaf and whose tongues are dumb in order to teach them to hear and heed the Saviour's voice as it calls to them in their hearts, and to answer in the universal language of love and obedience. Another new work has been inaugurated lately, among the Osage Indians, and two other young women have given themselves to this. The mountains schools of North Carolina are imploring aid, and surely they ought to have it in view of the fact that they are doing such remarkable work with such poor equipment.

Obligations crowd upon us thick and fast. May we recognize in them golden opportunities! Since God has so graciously blessed us this year, both in temporal and eternal matters, let us, Woman's Missionary Union workers, again using the words of the sweet singer of Israel, ask, "What shall I render unto the Lord for all His benefits towards me?" And, like him, may we be enabled to say, "I will pay my vows unto the Lord now in the presence of all His people."

Women and children of the South are asked to raise during this Week of Prayer and Special Gifts to Home Missions not less than ten thousand dollars. Shall the Board ask this of us in vain? A far larger sum could be profitably used at once. Let us, therefore, not dishonor God and dwarf ourselves by offering dimes when dollars belong to Him—according to nor ability He expecteth us to give. And with each gift, whether it be large or small, let us reconsecrate ourselves to His service pledging greater loyalty to His commands and more loving obedience to His will. And with this surrender of self and money, may there come to us the blessed assurance of service accepted, and may He lead us individually into larger and richer experience, and as a nation to nobler and loftier ambitions!

MRS. J. A. BARKER,
President W. M. U. Auxiliary to S. B. C.

Send for programs, envelopes and leaflets for use during Week of Self-Denial for Home Missions to Miss Fannie E. S. Heck, Raleigh, N. C.

Another of the group of iron and steel magnates who have made collossal fortunes in and around Pittsburg, Pa., has come to see his duties as a stewart of wealth. It is announced that Mr. Henry Phipps, now a resident of New York city, will cooperate with ex-Tenement House Commissioner Robert W. DeForrest and other expert students of the problem in building model tenements in New York city, the first instalment of capital amounting to $1,000,000, on which a four per cent dividend is expected. George Peabody years ago set an example of this sort of provident philanthropy in London, and the wonder is that more of our American milloinaires have not turned to it earlier.

Don't be gazing at the mountain and river in the distance, and saying: "How shall I ever get over them?" When you come to the mountain and the river you will come to the light and strength that belongs to them.—M. A. Kelty.

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A General Missionary for Western North Carolina.

The question was mentioned by three brethren who rode on the train together as they returned from the Convention of Elizabeth City. The question was asked, "Now that A. E. Brown is out" (into the general work of the Home Mission Field) "do we not need a man in Western North Carolina as a general missionary or as assistant Secretary of State Missions?"

The writer was asked to "answer this question through the Recorder." He has not studied the needs of the west especially. What he writes therefore will be rather from a general than a pecific standpoint.

On general principles the more closely a mission field is worked, the more productive it will be. If there be cause for a district missionary in any portion of the State who may supplement and aid the work of the General Secretary, then most surely such assistant or district secretary is needed in Western North Carolina. We subjoin a few reasons which we pen without premeditation:

1. Because the one we had was a great help to the churches of Western North Carolina. Rev. E. F. Brown, measurably covered a large part of the field, even while he also specifically looked after the interests of the Baptist schools. If he helped the work even while giving to it only a part of his time, how much more could the work be pressed by a good man giving it all of his time? This seems plain.

2. As a second reason we might mention the fact that: Other States are successfully working along this line. No one man can cover all of the territory in any State. It is next to impossible for him to do so, even in North Carolina. The Superintendents of State Missions generally are over worked and under paid. They bear the most of the burden of the work, and generally all of the blame attached to it. If he had several assistants, his work would be lightened. Is this not true?

3. We anticipate objection: "The pay; where will it come from,"? etc.

We reply, the greater the field is worked, the more the spirit of missions will grow. Churches remote from larger centers of denominational influences suffer from lack of touch. A general missionary to visit such, would greatly help and cheer the spirits of God's saints who suffer from remoteness. Especially is this true of churches in towns away from the railways, and such as are located about in the mountains. To these a missionary would be helpful, very helpful. He would talk and preach missions and evangelization. Thus stirring the hearts of the people, in talking and preaching to them about missions, informing them as to the sweets of Christian giving, etc., he would gradually exert such an educating influence over them as that they would give more liberally to the support of the State work. It would be interesting (if not too sad) if our Corresponding Secretary of State Missions would give us publicly a statement of the per cent of mission money given by the 60,000 Baptists of Western North Carolina, as compared with the rest of the State; or even with the sections termed "Factory Sections," etc. Cultivating a field will make its products more abundant. The history of missions shows, the more closely you work a field the richer are its products. Western North Carolina needs the cultivation of the missionary spirit.

4. We add this fact: Even if the Corresponding Secretary could visit our section as often as he might those east, and granting that we are as much "up on mission" as we are on other matters, or as well up as those east of us; yet, the fact that hundreds of churches never see a missionary, never come in touch with any other preacher except their pastor (alas, alas! how sadly we know it!) this fact alone demands that something be done by which more of the churches can be touched annually (if not oftener) by some representative of the denomination at large.

5. I close with two questions: First will it pay to have a missionary or Assistant Secretary of State Missions for Western North Carolina? We reply, undoubtedly. It might not pay in dollars. Does the school work pay? Does the Sunday-school work (the missionary) pay? Does the Bible Institute work pay? The State missionary pays far better in immediate returns. Those others all pay in seed sowing. But the quickening of the churches, the cultivation of the spirit of missions and of giving, and the bringing of the more remote regions into closer touch with the pulse of the greater bulk of the workers, would greatly augment the evangelistic spirit; and, it would also quicken every other interest. The second question: Will it pay to have no missionary secretary in these parts? It does not seem so, to this writer. To him it seems we are losing much already because we have none. It is said "all Western North Carolina is Baptist" etc. What a mistake! There are tens of thousands (?) Presbyterians here. And these are the live kind. They grow—they teach—they work—they progress! Their churches, their schools and their presbyteries are aglow with forward zeal. If the Baptists do not stir themselves in Western North Carolina they will most surely lose ground. Activity is life, inactivity is death. Standing still to see the salvation of the Lord, is not half so absorbing as going forward into the waves, and witnessing their retreat. Doing without a district secretary will lessen our interest in missions, in State evangelization, in the Sunday-school work, and in individual development. There are a dozen Geo. Truetts, A. C. Dixons, T. C. McConnells, and Sanford M. Browns in Western North Carolina yet. A missionary will help to dig them out.

B. W. N. SIMMS.

A Word About Preaching.

Where Christ said preach once: "ye are my witnesses," is repeated time after time. "Ye shall be my witnesses," seems to define His idea of preaching. Put along side of this Rev. 12:11, "And they overcame him because of the blood of the lamb and because of the word of their testimony." and we have a victorous ministry defined. "And, they loved not their life, even unto death," sets for us the measure of our consecration. What is a witness? Is it not one who speaks out what he knows for himself and has actually experienced. What we need is living witnesses who "by the word of their testimony" are willing to give account of the faith in them.

When the churches of Christ in North Carolina are ready with a "word of testimony" that "Jesus Christ has saved me" and can say "come and see" and "taste that the Lord is good," then Zion shall travel and sons and daughters will be born into the kingdom of our Lord.

Come, Holy Sprit, and give us a new experience of grace.

What we need is not a new theology but a new light upon the old. And not a new evangelism, but the evangel of God flying through this earth of ours. Fly faster O, Evangel of God, and sweep over all the earth. And to this end, "Let us pray!"

J. J. ADAMS.

Blanch, N. C., Feb. 21, 1905.

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THOUSANDS OF CHILDREN Suffer untold agonies from ring worm, ground itch, eczema, scalp eruptions and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine. 50 cents per box, all druggists, or by mail from the manufacturer.

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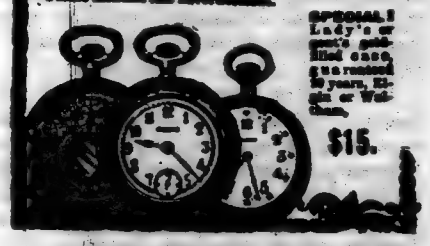
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And would you not prefer to have as your physician a man like Dr. Melton whose twelve years of experience have won for him the reputation of being one of the ablest and best posted physicians in the treatment of Morphinism and Alcholism in the Southern States?

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He will send you a full description of such a Sanatorium and quote you prices for treatment and board. You will be glad later that you wrote him.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 doz. or $3 doz. by mail.

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Current History.

Review of the General Assembly.

The General Assembly of North Carolina reached an end Monday. As usual the last week was crowded with important bills.

The Ward bill—printed elsewhere in full—passed.

The Divorce bill—on practically the lines requested by the religious denominations—passed.

The South Dakota bond judgment was settled on terms offered by the holders of the bonds, namely 25 cents on the dollar plus interest. The total is about $225,000.

The anti-bucket shop bill passed.

The Reformatory bill failed.

The Jamestown Exposition appropriation of $30,000 went through on condition that the United States shall appropriate $1,000,000 for that celebration.

The most important bill of the week was the appropriation bill. It passed, carrying the following appropriations:

School for Deaf, Morganton, regular, 1905, $42,500.00; 1906, $42,500. Special, $5,000.

Deaf, Dumb, Blind, Raleigh, regular, 1905, $60,000; 1906, $60,000. Special, 1905, $7,550; 1906, $7,550.

Hospital for Insane, Raleigh, regular, 1905, $75,000; 1906, $75,000. Special, 1905, $38,835.45; 1906, $23,000.

Insane Hospital, Morganton, regular, 1905, $135,000; 1906, $135,000. Special, 1905, $11,000.

Insane Hospital, Goldsboro, regular, 1905, $58,000; 1906, $58,000. Special, 1905, $29,200.

Soldiers Home, Raleigh, regular, 1905, $15,000; 1906, $15,000. Special, 1905, $3,000; 1906, $2,000.

A. & M. College, Raleigh, regular, 1905, $25,000; 1906, $25,000. Special, 1905, $5,000.

University of N. C., Chapel Hill, regular, 1905, $45,000; 1906, $45,000. Special, 1905, $25,000; 1906, $25,000.

Cullowhee Normal and Industrial, regular, 1905, $3,000; 1906, $3,000. Special, 1905, $3,500.

Normal and Industrial, Greensboro, regular, 1905, $40,000; 1906, $40,000. Special, 1905, $97,000; 1906 $15,000.

A. & M. College, negro, Greensboro, regular, 1905, $7,500; 1906, $7,500. Special, 1905, $3,750; 1906, $3,750.

Appalachian Training School, regular, 1905, $2,000; 1906, $2,000. Special, 1905, $4,000.

Totals, 1905, $740,835.45; 1906, $584,300.

The Confederate Pension bill will carry $75,000 more than the present law.

* * *

Congress.

The short session of Congress adjourned March 4. The session was without significance, no important measures being passed. The defeat in the Senate of the Railway Regulation bill and the International treaties were the two significant matters, and they are very significant, being the beginning of a strenuous conflict between the President and the Senate.

* * *

The Troubled Czar.

With a disastrous war and the gravest internal complications on his hands, the Czar is the most troubled man in Europe.

A few days ago he declared that the war must go on.

Last week he proved practically as unyielding to the demands of his people for a more representative government. He did promise to assemble leading men of the Empire to advise him, but he promised neither a constitution nor a National Assembly or—to use the Russian designation—a Zemsky Sobor.

Mr. E. J. Dillon, an authority of no mean prestige, declares in the Review of Reviews that revolution is inevitable; the people having lost faith in the Czar forever. He expresses the opinion that after the war is over the fires of revolution now smouldering will flare up throughout the Empire. He even hints at violence of the gravest type.

* * *

The Battle of Mukden.

Throughout the week a great battle has been raging before Mukden. The Japanese seem successful, but the decisive hour has struck.

Monday's dispatches indicate that Kuropatkin realizing the difficulty of retreating to Tie Pass—beyond Mukden—has rallied his forces and is giving battle with renewed vigor. The reports are from St. Petersburg, and the fact that they are so favorable to the Japanese indicate that Kuropatkin's defeat is all but inevitable.

It appears that Kuropkatin has maintained his center, but that on east and west his flanks have been turned. If this is true, in all probability his retreat will be cut off and we shall have a decisive battle fought out to the last ditch.

The Russians report 400,000 men in the field; the Japanese do not report their number. It is known that the besiegers of Port Arthur are now with Oyama.

The general impression throughout Europe is that this is the last battle—that whether successful or not, Russia will make it an occasion to seek peace. So may it be.

* * *

The Boxer Indemnity.

It has been decided to return $23,000,000 of the $25,000,000 indemnity demanded of China after the Boxer outbreak. It was evident that other nations were determined to mulch China in enormous sums, and after long discussion this government put its claim at $25,000,000 lower than others, though it did more work than most other nations. About $3,000,000 of this has already been paid. Our government now finds that this is sufficient to meet all just claims. It has paid all allowances made to American citizens for losses. In most cases these were losses of missionaries, and as much as can be honestly charged for our expenses in sending troops to quell the outbreak.

This is too great a nation to profit by injustice, and it is therefore decided to notify China that the demand for the remaining $22,000,000 will be canceled. In this way we will present an example of honesty to the world, which will not be without its influence on China itself. Christian Chinese converts suffered greatly, and many of them lost their lives in the Boxer outbreak; yet this has occurred in persecutions of many ages in the past. But the result seems to be an open door for missionary labor in China, and Christian converts will hereafter be on a far better footing as respects the government.—Ex.

* * *

Items.

Congress appropriated $671,000 for improving waterways in North Carolina.

In the death of Judge Howard, of Tarboro, the State loses another of its greater men.

The United States Senate acquitted Federal Judge Swayne of the charges presented in his impeachment.

Mrs. Leland Stanford, of California, whose wealth has been lavished upon the Leland Stanford, Jr., University, died suddenly last week. She declared that she had been poisoned. She was 80 years of age.

Reidsville, Feb. 28.—As a result of the charge of Judge Cook to the grand jury yesterday, in which gambling in high and low places were touched upon, Messrs. R. L. Watt, Russell Tucker, C. A. Penn, Fred. Ford and several other of the most prominent society gentlemen of the place, have been summoned before the grand jury to-morrow to testify, it is supposed, about the numerous card parties and other parties in which prizes have been given. Among the Reidsville men serving on the grand jury are Messrs. E. M. Redd, foreman; Joseph Lindsey and S. H. Bushnell. It is said that if there are indictments drawn against every one guilty under the law as laid down by this judge yesterday, most of the women and children as well as the men will be summoned to court. The church choirs and societies have been giving contests in Reidsville at which prizes were offered, and it is a rare thing that prizes are not awarded at the social functions in the town.—Charlotte Observer.

* * *

Market.

Cotton 7¼@7¾. Receipts light. Flour 5.19@5.20. Wheat 1.10@1.15. Mess pork per bbl. 12.60. Ribs 6.70 per hundred. Sides 6.75. Corn meal 1.25@1.30. Corn 54@58.

Baptist Congress Information.

Assistant Secretary W. T. Whitley, LL. D., writes: "Everybody who gets proper credentials and notifies us, writing not later than June 1st from America, will receive the offer for the eight nights, July 11th to 18th, inclusive, of supper, bed and breakfast in some suburban home. This will leave him to defray his car or railroad fare of twenty-five or thirty-five cents, and to find any other meals that he wants. Within a quarter of an hour's walk of Exeter Hall there are hundreds of private boarding-houses, lodging-houses and temperance hotels at all prices." A list of these boarding places will be published in due time and a committee in London will aid the visitors in getting located. The Transportation Manager and Dr. and Mrs. J. H. Eager will aid in this work.

The English Baptists have suggested that "Congress Sunday" be set apart among the Baptist churches throughout the world. The general theme being, "Baptist Unity," and the same songs to be used, which will be named later.

J. N. PRESTRIDGE.

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Trial Package of Dr. Blosser's Catarrh Cure Mailed Free to Sufferers.

Dr. Blosser, the noted catarrh specialist, of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma and Catarrhal Deafness. He has decided to send free trial packages of his remedy to sufferers who will write him.

This remedy is a harmless, pleasant vegetable compound, which is smoked in a pipe or cigarette (no tobacco). The medicated smoke-vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, 90 Walton St., Atlanta, Ga.

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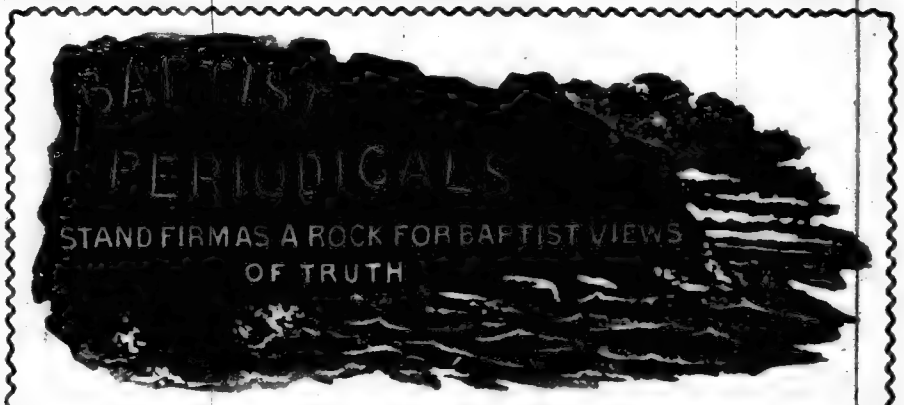
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Young Reaper (semi-monthly)	3 "	12 "
Young Reaper (monthly)	2 "	6 "

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Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 30 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 40 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 30 lessons in the Acts and the Epistles. Price, in paper cover: Parts I. and III., 15 cents each; Part II., 20 cents. The complete work, 40 cents.

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FROM DAILY BIBLE.

Monday, March 12.—Acts 17:16-34.

Tuesday, March 13.—Acts 18:1-23.

Wednesday, March 14.—Acts 18:24-19;20.

Thursday, March 15.—Acts 19:21-41.

Friday, March, 16.—Acts 20:1-16.

Saturday, March 17.—Acts 20:17-38.

Sunday, March 18.—Acts 21:1-16.

$21000 from North Carolina.

It is just two months before we must close our books for the Convention year. For seven successive years we have been able on the 1st of May to report "all accounts paid in full and no debt." We trust that this year we shall be able to do the same. Our receipts up to this time are ahead of what they were last year at the same date. Many churches are enlarging their contributions, and we rejoice in the increased interest among our people. At the Convention in Nashville last May the Board was instructed to make an advance. Since that time we have sent out over forty new missionaries, and a number of others are under appointment to go soon, so that it now looks as if by the last of April we will have sent out at least fifty new missionaries during the year. It has taken a great deal of money to put these workers on the field, and start them in the work, but we rejoice in the excellent men and women whom God has given to us. Earnestly did we pray to Him for them, and He has answered our prayers.

In addition to the large number of new missionaries, we are glad to say that excellent reports are being received from the foreign field. Our missionaries tell of many conversions, and when we meet in Kansas City we can rejoice over the large number who have been gathered from heathen darkness into the marvelous light of the Lord Jesus. Our medical missions, printing presses and schools are doing well. All of these things have required money to establish and run them, but God is adding His blessing.

The question now with us is as to how the churches will respond in these next two months. Quite a number of the churches have already taken up their Foreign Mission collection, and we are glad to say that a number of them have doubled, and in some cases quadrupled on the amount formerly given, while quite a number are adding twenty-five and fifty per cent to their previous gifts. Every church is asked to give at least twenty-five per cent advance.

If you have not taken a collection in your church already, will you not do so at once? It is best in many cases to get the brethren to subscribe, and give them a month to pay, as many of our people are not prepared to pay cash. We hope that pastors will have special services of prayer in their churches, and will earnestly present the claims of a lost world from the point of the love of God, obedience to Christ and following the guidance of His Holy Spirit.

From May 1, 1904, to March 1, 1905, North Carolina had given $9,673.41. The State was asked to give this year $21,000. This leaves quite a large amount to be raised in the next two months. Will not every pastor and church take part in this great enterprise.

If mission envelopes or tracts are needed, they will be supplied, free, on application to the Foreign Mission Board, Richmond, Va.

Let us all earnestly pray God that He will open the hearts of our people for this work, and each one do his best.

R. J. WILLINGHAM,
Corresponding Secretary.
Richmond, Va., March 1, 1905.

The National Convention's Commission.

The Commission appointed by the National Baptist Convention met at Montgomery, Ala., February 24th. The attendance was good, nearly every member answering to his name at roll call, and the few not answering being represented by proxies. The spirit of the meeting was earnest, the members expressing themselves as feeling that upon their deliberations and conclusions much depended. The discussions were marked by moderation and a real desire for the religious good of the race, and by the most cordial regard for the white Baptists. Drs. Stakely and Gregory were present at the forenoon session, and Dr. Stakely delivered one of the several addresses of welcome to the Commission. The presence of these brethren and Dr. Stakely's address, which was well worthy even of him, added much to the interest of the meeting and were seemingly much appreciated by the negro brethren. I do not know whether the report which was adopted to be presented to the National Convention at Chicago next September will be published. I may say to the brotherhood that it seems to me a conservative and wise report. It recognizes that Secretary R. H. Boyd and the Home Board of the National Convention acted within their authority in entering into co-operation with the Home Board of the Southern Baptist Convention, and recognizes the events of the present plan. It invites the co-operation of all national bodies through the Home Board of the National Convention and expresses the view that it is not for the best interests of the cause that work should be carried on between national bodies and negro State Conventions independent of the National Convention and urges all negro State Conventions to do their mission work through the Home Board of the National Convention. A paragraph looking to a sort of organic union between the National Convention and whatever general bodies it co-operates with by which each body included in any scheme of co-operation should appoint three representatives to sit with the Home Board of the National Convention was voted down, unanimously as I recall it. The only comment that need be made here is, that the whole tenor of the report is in perfect accord with the views of our Southern white Baptists as to the best plan for our helping the negro in his religious struggles. If the Convention at Chicago adopts the report, as it will doubtless do heartily, I can see no reason why the Southern Baptist Convention may not have an open way to help the negroes on an enlarging scale.

A. J. BARTON,
Field Secretary.
Little Rock, Ark., Feb. 27, 1905.

At Work in China.

Dear Recorder:—Beginning with this month, December, we held an eight days' class for the instruction of our native helpers in the best methods of evangelistic work. Those in attendance included evangelists, colporteus and Bible women, with a few others of our leading Christians—twenty in all. Our lessons consisted of those portions of the New Testament in which the methods of Jesus and His disciples are most fully bronught out.

Believing that the Bible contains answers to every objection raised to Christianity, sufficient to satisfy every candid mind, we collected and answered in the class those most frequently met with by the workers. Here are a few characteristic ones. "I krow that the doctrine is true and intend to be a Christian some time." "It is not necessary to be a Christian, but only a good man." "Afraid I might go back into sin again, be excluded from the church, and thereby lose faith." "Too old to be a Christian." "Cannot keep the Sabbath." "I will wait till my father and mother are buried and I have burnt paper at their graves." "I believe the doctrine is true, but if I became a Christian I would have no way of supporting myself and family." "I will wait until other people believe—the emperor officials, etc." This doctrine is a foreign doctrine. We have enough of our own." I do not know which is better, the Protestants or Catholics." "If I believe I cannot worship my ancestors." If God wishes to save me, let Him reveal Himself to me that I may see Him, and I will believe." The Gospel is perfect and demands perfection in all its advocates. Therefore all who become Christians must have the innate principles of righteousness within themselves. I am naturally sinful, therefore cannot be a Christian." "I am a good priest already and cannot change my religion." "I have cast away my idols. God will not have me. The devil will not have me; the idols will not take me back. What can I do?"

Many others were mentioned, but these will be sufficient to give some idea of what every evangelist must meet every day if he comes into close contact with the people. We tried to impress the idea that it is better to cultivate well a small plat of ground and reap the harvest than to be eternally sowing broadcast seed from which there is little or no fruit gathered.

As the first fruits of the work done in the class, there are to be fourteen men examined for baptism to-morrow. One brother has put in two weeks in one small village with this result.

Hoping this may be of help to some in the home land in getting a clearer idea of the problems we have to meet, I am,

Yours fraternally,
J. C. OWEN.
Pingtu, Jan. 17, 1905.

Woodland's Pastor.

A few weeks ago you gave your readers a chance to say through the Recorder something good about their pastors. Just at the time of reading the invitation so many good things about our pastor passed across my mind that I thought I would write at once; but so many home duties caused me to procrastinate until I saw my second chance, and I fear now I shall not be able to put my good thoughts into good sentences.

One of the many good qualities about our pastor is his being so self-sacrificing; he will deny himself of almost any pleasure, comfort or even necessity for the good of his people. I believe him to be altogether unselfish. He is sympathetic. In our troubles, losses and disappointments, he is always ready to comfort, console, offer prayer or be of service in any way possible. He is always ready to help and encourage his Sunday-schools, not only in words, but in works. He is particular about his visits among his people, and tries so hard in his genteel way to make all feel pleasant, and that it is good for him to be with us, never once forgeting to search out his poorest and most humble people. I believe him to be an ideal prayer-meeting worker. In short, we congratulate ourselves in having almost an ideal pastor in the person of E. J. Harrell.

Respectfully,
MRS. C. H. GRIFFIN.
February 23, 1905.

If you desire heaven you must win it; for heaven is a temper, not a place. . . You must win it by that obedience to God's laws which nothing but the grace of Christ can enable you to render.—Archdeacon Farrar.

That European Trip.

My tour will include the principle cities in Scotland, England, France and Belgium. Everything included. The best of hotels. Carriage drives in London, Paris, Brussells and other cities. First-class ocean steamer. Splendid accommodations for $245. Write me at once for full information.

J. J. HALL.
Fayetteville, N. C.

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Schedule in effect February 26, 1905.

EAST-BOUND.

Station	No. 8.	No. 5.
Leave Goldsboro	3.45 p. m.	5.03 a. m.
" LaGrange	4.16 "	5.25 "
" Kinston	4.40 "	5.52 "
" Dover	5.02 "	6.14 "
" Cove	5.16 "	6.27 "
" Tuscarora	5.26 "	6.37 "
Arrive New Bern	5.45 "	10.00 "
Leave New Berne	5.55 p. m.	10.10 p. m.
" Riverdale	6.15 "	10.28 "
" Havelock	6.21 "	10.44 "
" Newport	6.47 "	11.00 "
Arrive Morehead City	7.12 "	11.26 "

WESTBOUND.

Station.	No. 4.	No. 6.
Leave Morehead City	7.40 a. m.	4.00 p. m.
" Newport	8.11 "	4.57 "
" Havelock	8.27 "	5.13 "
" Riverdale	8.43 "	5.29 "
Arrive New Bern	9.00 "	5.45 "
Leave New Bern	9.15 a. m.	6.10 p. m.
" Tuscarora	9.37 "	6.33 "
" Cove	9.49 "	6.44 "
" Dover	10.03 "	6.58 "
" Kinston	10.27 "	7.20 "
" LaGrange	10.51 "	7.42 "
Arrive Goldsboro	11.20 "	8.10 "

CONNECTIONS.—At Goldsboro, with Southern Railway and Atlantic Coast Line. At Kinston and Newbern, with Atlantic Coast Line.

E. P. POWELL, General Manager.
E. A. NYE, Traffic Manager, Goldsboro, N. C.

Temperance.

THE WARD LAW.

A Bill to be Entitled an Act to Amend Chapter 233 of the Public Laws of 1903, Regulating the Manufacture and Sale of Liquors in North Carolina.

The General Assembly of North Carolina do enact:

Section 1. That section 1, chapter 233 of the Public Laws of 1903, be amended by striking out the word "manufacture" in line two thereof, and that said chapter and section be further amended by striking out the words "or manufacture" in line five thereof, and that said chapter and section be further amended by adding after the words "special statute" in line seven of said section the following: "It shall be unlawful for any person or persons, firm or corporation to manufacture or rectify for gain any spirituous, vinous or malt liquors, or intoxicating bitters within the State of North Carolina, except in incorporated cities and towns having not less than one thousand population, wherein the manufacture of liquor is not, or may not hereafter, be prohibited by law or regulated by special statue."

Sec. 2. That section 4 of chapter 233 of the Public Laws of 1903 be amended by inserting after the word "manufacture" in line two thereof the words "or rectification."

Sec. 3. That section 19 of said chapter be amended by striking out the words "manufacture and" in lines two and three thereof and inserting at the end thereof the following: "That nothing in this act shall be construed to repeal, alter or amend any special act prohibiting or regulating the manufacture of liquors in any incorporated city or town having not less than one thousand population."

Sec. 4. That chapter 233 of the Public Laws of 1903 be further amended by adding after section 19 the following, numbered as "section twenty:" "That every incorporated city or town in which spirituous, vinous or malt liquors or intoxicating bitters are permitted to be sold or manufactured under the provisions of this act shall maintain a town or city government, as provided in its charter of incorporation, and a police force of not less than two policemen; and it shall be the duty of some member of said police force to visit each place where liquor is sold or manufactured in said city or town at least once every week and make a careful and thorough inspection and examination thereof, with a view of ascertaining whether the laws regulating the manufacture and sale of liquor are observed and obeyed, and whether the said business is conducted in an orderly and lawful manner, and to make a written report setting forth the result of said visitation to the mayor and board of aldermen, or other governing authorities, of said city or town, which report, or several reports, the said mayor shall deliver to the solicitor of the district on or before the assembling of the ensuing term of the Superior Court of the county in which said town or city is situated; and in case such town or city shall fail to maintain a city government or provide the police force, investigations and report herein prescribed, the board of commissioners of the county in which the same is situated may revoke and cancel the license and permission authorizing the sale and manufacture of liquor in said town or city."

Sec. 5. That said chapter 233 of the Public Laws of 1903 be further amended by adding thereto another section, after the preceding section, to be numbered "section twenty-one," as follows: "That the possession of, or issuance to any person, firm or corporation of a license to manufacture, rectify or sell, at wholesale or retail, spirituous or malt liquors by the United States government or any officer thereof, in any county, city or town where the manufacture, sale or rectification of spirituous or malt liquors is forbidden by the laws of this State, shall be prima facie evidence that the person, firm or corporation having such license, or to whom the same was issued, is guilty of doing the act permitted by the said license, in violation of the laws of this State."

Sec. 6. That chapter 233 of the Public Laws of 1903 be further amended by changing the figures "20" in line 1, section 20 thereof, to the figures "23."

Sec. 7. That all laws and clauses of laws in conflict with this act are hereby repealed: Provided, that nothing in this act shall be construed to repeal, alter or amend any of the provisions of chapter 233, Public Laws 1903, known as the "Watts Bill," relative to the manufacture or sale of cider, wine or brandy, but same shall remain in full force.

Sec. 8. That this act shall take effect from and after the first day of January, A. D. 1906.

Uses the Government.

We are informed by an authority that the whiskey trade has tampered with legislation until by a network of subterfuge it uses the Government of the United States to aid it in defrauding the people. The authority said, "The 'two-stamp,' or distillery whisky is taken into the 'rectifiers' and adulterated, two barrels made into twelve by the aid of all kinds of stuff, and then the 'two-stamp' can be exchanged once and then again until the last stamps deceive all but an expert. In this way the government aids scoundrels in selling a vile, cheap mixture for pure whiskey."—Baptist Argus.

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All farmers and gardeners ought to have a copy of the 1905 seed annual of the Ferry Company. It contains information and suggestions that are invaluable. The annual will be mailed free to anyone addressing D. M. Ferry & Co., Detroit, Mich.

FREE MEDICAL BOOKS TO THE SICK.

Dr. J. Newton Hathaway, of Atlanta, the author of eight valuable medical books on as many different diseases of the body, has just announced that he will send any one of the books free of charge to those afflicted. As Dr. Hathaway is the recognised authority on Chronic Diseases in this country, you can readily appreciate the value these books will be to you. His idea in sending them out free is to further acquaint those afflicted with his successful method of treating the Chronic Diseases of men and women. His treatment for these diseases is based on 25 years of close study, during which time he has been connected with some of the leading hospitals of the world, where he was in position to study every form of the different diseases. He has been established in Atlanta for nearly eighteen years, and this alone is sufficient to convince the most skeptical of his reliability, without taking into consideration some of the marvelous cures he has effected.

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Marriages.

PERRY—LEE. — January 25, 1900, at Branning, N. C., Mr. P. Perry and Miss Maggie Lee, S. B. Barnes officiating.

JESSUP—SPRUILL.—Mr. William Jessup, of Hartford, N. C., and Miss Mabel T. Spruill, of Bertie County, S. B. Barnes officiating.

PERRY — PEARCE. — January 18, 1905, at Branning, N. C., Mr. F. L. Perry and Miss Ella D. Pearce were married, S. B. Barnes officiating.

BYRUM—CLARK—At the home of the bride, in Bertie County, N. C., Feb. 19, 1905, Mr. R. L. Byrum and Miss Mattie Clark, S. B. Barnes officiating.

MITCHELL — EARLY.—At the residence of J. W. Mitchell, Esq., in Bertie County, N. C., on the 22d of February, 1905, by Elder John Mitchell, Mr. Graham W. Mitchell and Mrs. Ella Earley, both of Mitchell's Township.

Obituaries.

SMITH.—On the 27th of November, Bro. Gaston Smith, who was a member of Enon Chapel Church, passed away. He had been a consistent member for many years, and also a deacon. He has gone from us, but not forgotten. His seat is vacant, and in its vacancy his church misses his power and his family a loving husband and father. As he followed Christ let us follow him. By his pastor.

E. C. ANDREWS.

HOLLOMON.—Mamie Hollomon, daughter of Mr. and Mrs. Junius Hollomon, of Center Grove, Bertie County, passed into eternal rest on January 27, in her 24th year, after a short illness of measles. Sister Mamie was a member of Center Grove Baptist Church, quiet and faithful and always in her place in the house of the Lord. We believe it is well with her. She leaves a father and mother, one sister and four brothers to mourn her departure. L. M. CURTIS.

GARVEY.—Jas. H. Garvey, of South Dakota, died of typhoid fever Jan. 3, 1905, aged nearly 63 years. He was an alumnus of Wake Forest College in class of 1872, taking the A. B. course. After graduation he taught for three or four years at Forestville. Then at Oak Forest Academy, Wilkes County, and later was principal of Jefferson Academy, Ashe County. He left North Carolina nearly thirty years ago and never returned. He followed farming and stock raising in Dakota. He was a member of Bethel Baptist Church, Ashe County. I hope it is well with him.

I. W. THOMAS.

LEE.—Annie Lee, youngest daughter of Mr. and Mrs. R. E. Lee, died February 12, 1905, from heart trouble brought on by rheumatism. She had been for some days before her death a great sufferer and death was a relief. She was in her thirteenth year. For two years she had been a happy little Christian. In April of 1903, she professed faith in Christ and was baptized by the writer; and died as she since then had lived. So her loved ones while they sorrow, sorrow as those not without hope, for if they live and die as she did they will see her again.

R. G. KENDRICK, JR.

Laurinburg, N. C., Feb. 27, 1905.

HOLMES.—Mrs. Melcenie Jane, wife of Mr. W. McD. Holmes, was born on January 1, 1839, and on January 15, 1905, at her home near Youngsville, N. C., entered into her heavenly rest.

The writer knew her for many years and always thought of her as one of those spoken of by our Lord as "the salt of the earth." Peculiarly applicable to her are the words in Prov. 31:28: "Her children arise up and call her blessed: her husband also, and he praiseth her."

The children who, with the devoted husband, are left behind to cherish her memory are Mrs. John F. Mitchell, Mrs. Alexander H. Shearon and Mrs. C. E. Reitzel.

"Precious in the sight of the Lord is the death of His saints."

W. B. ROYALL.

Resolutions of Respect.

Whereas, our kind Heavenly Father in His infinite wisdom has called to His eternal home our beloved brother, Elder Chas. M. McIntosh, an honored member of this body, and

Whereas, we are so grief-stricken and feel so sensibly our great loss; therefore be it

Resolved 1. That we bow in humble submission to the will of our Father, feeling that our loss is his eternal gain.

2. That we feel that in the death of Brother McIntosh the Bertie Union has lost a Godly, consecrated Christian, and an able, well-equipped minister of Jesus Christ.

3. That we deeply sympathize with his broken-hearted widow and loved ones, and the churches which he so faithfully and efficiently served, as an under shepherd, and that we commend them to the consolation of the rich grace of Jesus Christ.

4. That a copy of these resolutions be spread upon records of this union, a copy be sent to the Biblical Recorder for publication, and that one be sent to his heart-broken companion.

A. T. HOWELL,
E. J. HARRELL,
N. W. BRITTON,
Committee.

On December 24, 1904, at 12.45 m., God saw fit to remove from us to heaven our dear sister, Mrs. Lottie B. Wood. We bow in humble submission to the will of Him who always welcomes the faithful. We feel that our loss is her eternal gain.

Resolved 1. That while yielding in humble submission to One who doeth all things right, we can but lament the death of one who, by her kindness and loyalty, had impressed us as a true follower of Christ.

2. That as a member of our society she was earnest and enthusiastic, a devoted member whose place will not be easily filled and whose presence will long be missed.

3. That she who has passed from our membership to join the redeemed should inspire us to greater and more active service in Christ's kingdom here.

4. That we extend our deepest sympathy to the bereaved husband and pray that he may be resigned to the will of our Heavenly Father.

5. That a copy of these resolutions be sent to the husband of the deceased, a copy be spread on the minutes of our society, and a copy be sent to the Biblical Recorder.

Done by order of the Woman's Missionary Society, February 11, 1905.

MRS. CORA ALLISON,
MRS. M. G. RUDGINS,
MRS. W. J. McLENDON,
MRS. CALVIN OWENSBY,
Committee.

Whereas, it has been our pleasure to know Mr. William T. Dehart, of Bryson City, N. C., as a fellow-student; and, whereas, it has pleased God to remove him from our midst, we the members of the Philomathian Literary Society of Mars Hill College do hereby adopt the following resolutions:

Resolved 1. That while Mr. Dehart was permitted to remain at Mars Hill only a few days and though our association was brief, his conduct was such as to command the respect and esteem of all.

2. That we extend our heartfelt sympathy to the bereaved family and loved ones in this, their hour of grief and commend them to the consoling love of Him in whom we have the assurance the deceased put his trust.

3. That a copy of these resolutions be sent to the family of the deceased, and also to the Biblical Recorder and "Appalachian" for publication.

T. L. JOHNSON,
ALBERT SAMES,
B. B. SMART,
Committee.

H. T. HUNTER, President.

Whereas, on the 19th of January ult., it pleased our dear, loving Heavenly Father in His wisdom and just dispensation to remove from our midst in the bloom of youth, our friend and co-laborer, Miss Lois Bass, our efficient organist and helper in our Sunday-school, and transplanted her spirit in that bright and happy land where there shall be no sickness, pain or death.

We shall miss her genial, sunny smiles, and as members of the Selma Baptist Sunday-school invoke the aid of the Holy Spirit to enable us to bow in submission to His divine will; and be it

Resolved 1. That we extend to her bereaved family our heartfelt sympathy in this, their sad bereavement, and assure them that we sympathize with them, and that all who knew her loved her.

2. That through this dispensation of God's providence in affliction and death, it may be His means of sanctifying our loss to the salvation of our souls.

3. That a copy of this be sent to her family, and a copy to the Biblical Recorder with request that it be copied in the Richmond Dis-

Respectfully submitted,

MRS. H. HOOD,
MRS. A. JONES,
A. Z. TAYLOR,
Committee.



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Effective February 26th, train No. 5, leaving Goldsboro at 8 o'clock a. m., arriving New Bern 10 o'clock a. m., will be run through to Morehead City depot, leaving New Bern at 10.10 o'clock a. m., arriving at Morehead City depot at 11.30 o'clock a. m. Return train No. 6 will leave Morehead City depot at 4.30 o'clock p. m., arriving New Bern 5.45 o'clock p. m., arriving Goldsboro 8.10 o'clock p. m.

The above trains connect with transfer boat to and from Beaufort, N. C., and will afford double daily passenger service between Morehead City depot and Goldsboro.

The increased passenger service should greatly accommodate the people traveling to and from that portion of the A. and N. C. R. R. between New Bern and Morehead City depot.

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Acknowledgments.

March 8, 1905.

State Missions.—Wadeville, Montgomery, $1.66; W. M. S., P. M., Charlotte, 5.00; Worthville, 1.75; W. M. S., Mt. Carmel, 1.00; W. M. S., Youngsville, 3.50; Sunbeams, Youngsville, 1.40; Sunbeams, Deep Spring, Pilot Mountain, 1.00; W. M. S., Lea Bethel, Beulah, .72; W. M. S., Waynesville, 5.00; Star, 2.57; Republican, .28; W. M. S., Swansboro, Atlantic, 4.00; W. M. S., First, Wilmington, 3.52; W. M. S., White Oak, So. River, .80; Chowan Sem., W. Chowan, 1.40; W. M. S., Chowan, W. Chowan, 10.00; W. M. S., Caroleen, Sandy Run, 1.80; W. M. S., Sandy Bottom, 1.10; W. M. S., Washington, 9.40; W. M. S., Thomasville, 2.00; Sunbeams, Ninth Avenue, Charlotte, 3.50; W. M. S., Lexington, Liberty, 2.50. Total this week, $63.90. Previously reported, $2,826.73. Total this year, $2,890.63.

Foreign Missions. — Wadeville, Montgomery, $1.72; W. M. S., Pittsboro, (Xmas), 9.70; W. M. S., P. M., Charlotte, (Xmas), 10.00; W. M. S., P. M., Charlotte, 15.00; Worthville, 2.00; W. M. S., Leaksville, 2.00; W. M. S., Weldon, Tar River (Xmas) .50; W. M. S., Weldon, Tar River, 5.00; W. M. S., Kinston, Neuse (Xmas), 30.00; W. M. S., Kinston, Neuse, 54.61; Y. L. M. S., Kinston, Neuse, 1.50; Coleraine, Chowan, 6.00; W. M. S., Cashie, W. Chowan, 15.00; Mrs. M. A. Iddings, Mt. Vernon, .50; W. M. S., Tabernacle, New Bern, (Xmas), 12.50; W. M. S., Tabernacle, New Bern, 7.76; Sunbeams, First Durham, 7.88; Jr. B. Y. P. U., Clayton, 7.58; Yates M. S., First, Charlotte, Meck and Cab., 54.60; E. W., First, Durham, (Xmas), 10.36; E. W., First, Durham, 12.71; W. M. S., Deep Spring, Pilot Mt., 6.00; W. M. S., First, Durham, (Xmas), 30.00; W. M. S., First, Durham, 45.35; Lawrence X Roads, W. Chowan, 1.00; W. M. S., Lawrence X Roads, 1.00; W. M. S., Lea Bethel, Beulah, (Xmas), 8.85; W. M. S., Lea Bethel, Beulah, .71; W. M. S., First, Goldsboro, (Xmas), 10.40; W. M. S., First, Goldsboro, 10.45; Aberdeen, 2.20; W. M. S., Chadbourn, C. F. and Col., .65; Sunbeams, Chadbourn, C. F. and Col. (Xmas), 7.86; Sunbeams, Chadbourn, C. F. and Col., .50; W. M. S., Marion, Green River, (Xmas), .75; W. M. S., Marion, Green River, 5.25; W. M. S., Lilesville, Pee Dee, 1.60; Sunbeams, Lilesville, Pee Dee, .51; W. M. S., Albemarle, Stanly, 3.75; W. M. S., Swansboro, 8.00; W. M. S., Elizabeth City, Chowan, (Xmas), 6.15; W. M. S., Mt. Moriah, Johnston, 1.50; W. M. S., First, Wilmington, (Xmas), 14.00; W. M. S., First, Wilmington, 7.06; Y. L. Aux., First, Wilmington, 1.11; W. M. S., Spring Branch, So. River, 1.00; W. M. S., Whiteville, C. F. and Col., 2.00; Sunbeams, Whiteville, C. F. and Col., .31; W. M. S., Parkton, Robeson, 4.25; W. M. S., Ashpole, Robeson, (Xmas), 4.75; W. M. S., Ashpole, Robeson, 5.25; Sunbeams, Ashepole, Robeson, (Xmas), 7.45; Sunbeams, Ashpole, Robeson, 2.66; W. M. S., Piney Mt., French Broad, .62; W. M. S., Waynesville, Haywood, (Xmas), 5.00; W. M. S., Waynesville, Haywood, 5.00; Sunbeams, Waynesville, Haywood, 1.00; W. M. S., Galeed, Bladen (Xmas), 3.00; W. M. S., Galeed, Bladen, 5.00; W. M. S., White Oak, So. River, (Xmas), 4.60; W. M. S., White Oak, So. River, .80; W. M. S., Clinton, Eastern, (Xmas), 1.55; W. M. S., Clinton, Eastern, 3.10; W. M. S., Roan Mt., Mitchell Co., 2.00; W. M. S., Cane Creek, Mitchell County, 1.00; W. M. S., Concord, So. River, 3.00; W. M. S., Chowan, W. Chowan, (Xmas), 5.55; W. M. S., Mt. Tabor, W. Chowan, 10.20; W. M. S., Edenton, Chowan (Xmas), 11.75; W. M. S., Edenton, Chowan, 6.50; W. M. S., Salem, So. River, (Xmas), 8.00; W. M. S., Salem, So. River, 3.36; Sunbeams, Salem, So. River, (Xmas), .89; Sunbeams, Salem, So. River, .30; W. M. S., Bear Creek, Mitchell Co., 3.50; W. M. S., Silows Chapel, Mitchell Co., 2.00; W. M. S., Fair Bluff, Robeson, 3.77; W. M. S., Rockfish, Cedar Creek, 10.00; W. M. S., Mocksville, So. Yadkin, (Xmas), 2.60; W. M. S., Mocksville, So. Yadkin, 2.15; Sunbeams, Mocksville, So. Yadkin, 1.23; W. M. S., Graham, Mt. Zion, 5.00; Sunbeams, Graham, Mt. Zion, 1.70; W. M. S., Seaboard, W. Chowan, (Xmas), 2.00; W. M. S., Seaboard, W. Chowan, 3.00; W. M. S., Regan (Xmas), 2.75; W. M. S., New Hill, Little River, (Xmas), 2.00; W. M. S., New Hill, Little River, 3.00; Sunbeams, Scotland Neck, Tar River, 5.76; Sun., West Durham, Mt. Zion, (Xmas), 1.50; W. M. S., Bethel, Sandy Run, (Xmas), 1.64; W. M. S., Bethel, Sandy Run, 2.73; Y. L. M. S., Clinton, Eastern, (Xmas), 1.45; Sunbeams, Clinton, Eastern (Xmas), 1.25; Sunbeams, Clinton, Eastern, .75; W. M. S., Caroleen, Sandy Run, (Xmas), 2.45; W. M. S., Caroleen, Sandy Run, 1.75; W. M. S., First, Winston, (Xmas), 15.00; Brevard St., Winston, 40.15; W. M. S., Cary, (Xmas), 12.86; W. M. S., Cary, 6.60; Vernon Hill, 1.50; W. M. S., Buckhorn, (Xmas), 1.00; W. M. S., Buckhorn, 1.00; Lees Chapel, .75; W. M. S., Roberdel, Pee Dee, (Xmas), 2.30; W. M. S., Carthage, (Xmas) 1.40; W. M. S., Carthage, 2.30; W. M. S., Washington, (Xmas), 6.00; W. M. S., Greenville, Tar River, 8.75; W. M. S., Thomasville, 5.00; New Bethel, Johnston, 1.25; W. M. S., Ahoskie, W. Chowan, (Xmas), 5.00; W. M. S., Clayton, Johnston, (Xmas), 14.70; Mt. Olive, 14.81; Sunbeams, First, Fayetteville, (Xmas), 3.10; Sunbeams, First, Fayetteville, 3.00; W. M. S., Morehead, (Xmas), 3.75; New Bethel, Kings Mt., 30.85; Y. L. M. S., Lumberton, (Xmas), 3.50; Y. L. M. S., Lumberton, 5.70; Y. L. M. S., First, Greensboro, (Xmas), 19.50; Y. L. M. S., First, Greensboro, 5.50; Sunbeams, Greensboro, (Xmas), 1.75; Sunbeams, First, Greensboro, 1.75; W. M. S., Lexington, Liberty, (Xmas), 1.55; W. M. S., Lexington, Liberty, 2.50; Sunbeams, High Point, 1.00; Sunbeams, Thomasville, (Xmas), 1.85; Sunbeams, Thomasville, .80; W. M. S., Lumberton, No. 2, 2.45. Total this week, $844.36. Previously reported, $1,645.50. Total this year, $2,489.86.

Home Missions.—Worthville, $3; W. M. S., Mt. Carmel, 1.00; W. M. S., Lea Bethel, Beulah, .72; W. M. S., Chadbourn, C. F. and Col., .65; Sunbeams, Chadbourn, C. F. and Col., .50; W. M. S., Marshall, French Broad, 1.90; W. M. S., Hickory, Tar River, 1.16; W. M. S., Swansboro, Atlantic, 4.00; W. M. S., First, Wilmington, 3.53; W. M. S., Spring Branch, So. River, 1.00; W. M. S., White Oak, So. River, .80; W. M. S., Sandy Creek, Tar River, 2.00; W. M. S., West Durham, Mt. Zion, 2.00; W. M. S., Siler City, Sandy Creek, 8.75; W. M. S., First, Winston, 5.00; S. S., Johnson's, 3.07; Weldon, 20.00; W. M. S., Roberdel, Pee Dee, 2.85; W. M. S., Carthage, 8.60; W. M. S., Washington, 2.40; Sandy Run, 1.80; Y. L. M. S., First, Greensboro, 5.25; W. M. S., Lexington, 1.50; First, Gastonia, 28.90; Rich Fork, 2.10; Maple Springs, 2.20. Total this week, $114.68. Previously reported, $442.56. Total this year, $557.24.

Education.—Dawsons, Tar River, $2.00; Gethsemane, Tar River, 2.00; W. M. S., Clayton, Johnston, 4.40. Total this week, $8.40. Previously reported, $220.48. Total this year, $228.88.

Tichener Memorial.—W. M. S., Pittsboro, $5.35; W. M. S., P. M., Charlotte, 10.00. Previously reported, $11.08. Total this year, $26.43.

Ministerial Relief.—Weldon, $20. Previously reported, $267.54. Total this year, $287.54.

Yates Memorial College. — Mt. Zion Asso., $.25; Beulah Asso., .75; W. M. S., Ahoskie, W. Chowan, 10.00. Previously reported, $52.80. Total this year, $63.80.

Total reported for all objects this week	$1,077.69
Previously reported for all objects	5,785.16
Total reported for all objects this year	6,862.85

WALTERS DURHAM,
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BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 36.

RALEIGH, N. C., WEDNESDAY, MARCH 15, 1905. 1

A MESSAGE TO THE CHURCHES.

BY EVAN ROBERTS, LOUGHER, WALES, IN HOMILETIC REVIEW.

The power of the revival in South Wales is not of men, but of God. He has been close to us and has shown us the way.

There is no question of creed or of dogma in this movement. The work that is being done has the support, I believe, of all Christian people and Christian churches in our country. I have merely preached the religion of Jesus Christ as I myself have experienced it.

God has "made me glad," and I am showing others the great joy of serving Him, a joy so great and so wonderful that I shall never be able to express it in its completeness. We are teaching no sectarian doctrine, only the wonder and the beauty of Christ's love, the love of man for Him, and the love of man for man.

I have been asked concerning my methods. I have none. I never prepare the words I shall speak. I leave all that to Him. I am not the source of this revival. I am only one agent in what is growing to be a multitude. I am not moving men's hearts and changing men's lives; not I, but "God worketh in me." I have found what is, in my belief, the highest kind of Christianity. I desire to give my life, which is all I have to give, to helping others to find it also. Many have already found it, thank God! and many more are finding it through them.

This is my work as He has pointed it out to me. His Spirit came to me one night when upon my knees I asked Him for guidance, and five months later I was baptized with the Spirit. He has led me as He will lead all those who, conscious of their human weakness, lean upon Him as children upon a father. I know that the work which has been done through me is not due to any human ability that I possess. It is His work and to His glory.

"I was not ever thus, nor prayed that Thou
Should'st lead me on.
I loved to choose and see my path, but now
Lead Thou me on."

I desire nothing but to be allowed to continue this work that has been begun. "The Lord is my Shepherd. I shall not want." All things necessary He has provided and will provide. I wish no personal following, only the world for Christ.

Some things have been said about our meetings and about me which are not true, but God's truth has not been hurt by these misstatements, and they, therefore, matter little. I believe, too, that He has put it into the hearts of those who have written of the revival to say helpful things, for some of the papers have carried our message to many whom we have not personally reached.

I believe that the world is upon the threshold of a great religious revival, and I pray daily that I may be allowed to help bring this about.

I beseech all those who confess Christ to ask Him today, upon their knees, if He has not some work for them to do now. He will lead them all as He had led us. He will make them pillars of smoke by day and pillars of fire by night to guide all men to Him.

Wonderful things have happened in Wales in a few weeks, but these are only a beginning. The world will be swept by His Spirit as by a rushing mighty wind. Many who are now silent Christians, negative Christians, Christians whose belief means little to them and nothing to any one else, will lead in the movement. Groping, hesitating, half-hearted Christians will see a great Light, and will reflect this Light to thousands of those in utter darkness. The whole world will hear His massage of "peace, good-will toward men," and, listening, will be blessed. Thousands upon thousands will do more than we have accomplished, as God gives them power. This is my earnest faith, if the churches will learn the great lesson of obedience to the voice of the Holy Spirit. Obedience! Obedience!! Obedience!!!

THE AFFILIATION OF BAPTIST SCHOOLS IN VIRGINIA.

BY SECRETARY B. CABELL HENING.

I take pleasure in yielding to your request that I tell your readers something of the aims and prospects of the movement to make and foster a system of the schools under Baptist Control in Virginia. We already possess much in the way of educational plants and equipment. Richmond College for males is worth more than a million dollars. Academies for boys are doing well. Our schools for girls and young women though supported in the past in a purely fragmentary way and depressed by debt, and suffering for want of better equipment have done surprisingly good work, and deserve the highest praise. But our former methods (or rather want of methods) have not been satisfactory, and the Baptist Education Commission of Virginia is charged with the work of getting our schools into a system and relating them to each other in helpful ways. We are to relieve them of indebtedness, secure for them better equipment, and to create some where in the State a great college for women affording the very best facilities for their education.

A school can enter the system, only, when the property title is good, when its charter provides that the trustees shall be elected or renominated directly or indirectly by the general association, when its liabilities are not too great in proportion to assets, and when it is agreed that no further mortgage shall be placed on its property without the advice of the Executive Committee. In other words denominational ownership must be sure and properly safeguarded. We further seek not only denominational ownership, but denominational management for our schools. If we are made responsible for them, and must answer to the public for them as a denomination, then their conduct and management must be in the hands of the denomination, and they be not farmed out and placed under the control of individuals.

We desire also to foster a spirit in our churches by the which our people will make systematic and and regular contributions to the education under their care.

A great need for some different way of doing much of our educational work is evinced not only by the condition of many of our schools, but from the further fact that many of our people have lost confidence and interest in them. The way is not all clear, but success is not at all impossible. I am quite sure that former methods will bring us greater disaster. Our movement is new to our people, but wherever our plans are explained they are heartily approved. This year must be spent largely in doing foundation work. By November of this year we hope to have more than a $100,000 available somewhere with which to begin our great college (and I am almost sure we will have that much or even more) and then we can decide as to location and go on to success.

Richmond, Va., March 4, 1905.

COMMON AND UNCOMMON; CLEAN UNCLEAN.

One of the alleged "cheap" Baptist papers published in another State says: "We publish a paper for the common people and are proud of it." How long has it been since Baptists were divided into "common" and "uncommon?" We count nothing too good for our Baptist people and do not recognize any such distinction as is here indicated. If by "common people" this editor means our people of limited means, we would remind him that many of the clearest-headed, warmest hearted, most devout and influential Baptist people are poor in this world's goods. They are just as much entitled to the best and are just as appreciative of the best as those who are more prosperous. Perhaps this editor would have been more accurate if he had said, "We publish a common paper for the people."—Religious Herald.

SEND THY SPIRIT.

The following hymn, written for use at revival meetings in South Wales, was first sung at Bethany Chapel, Cardiff, on January 8, 1905.
Tune, "Assurance." (Ton y Botel.)

Send this spirit, I beseech thee,
Gracious Lord, send while I pray;
Send the Comforter to teach me,
Guide me, help me in thy way.
Sinful, wretched, I have wandered
Far from thee in darkest night,
Precious time and talents squandered,
Lead, O lead me into light.

Thou hast heard me; light is breaking—
Light I never saw before.
Now my soul, with joy awakening,
Gropes in fearful gloom no more:
O the bliss! my soul, declare it:
Say what God hath done for thee;
Tell it out, let others share it—
Christ's salvation, full and free.

Multitudes, whom thou art seeking,
Seek for thee this very hour;
Saviour, let them hear thee speaking;
Come with soul-converting power.
Lo, he comes—the ransomed own him;
This the song I hear them sing:—
"In my heart I will enthrone him,
Christ, my Savior, Lord and King."

W. E. Winks, V. D. M.

PUBLIC WORSHIP.

God enjoins public worship upon us in many ways. Both by the example of His Son during His incarnation and many of those persons over whom He had immediate control; and also by many precepts in His holy Word. Private prayer and Bible reading at home are very necessary to exalted Christian character, and cannot be dispensed with, but they can in no sense take the place of public service. To persons who make excuses for themselves, that they will remain at home and read their Bibles instead of hearing the sermon, or that they will read their Bibles instead of perusing wholesome, Christian literature, usually make it an excuse and pretense merely to avoid some obligation suggested by another, or to furnish their own consciences an excuse for contemplated lethargy. In appropriate public worship there are a number of essentials; first, the people must attend. No service can be valuable without the people, and in any given church or congregation the larger the number present the better it is. Second, the people must be interested in order for the service to be valuable. Occupied minds and listless hearts never bring religious blessings to any one, although present in body. Third, the people must be willing to hear and to learn under difficulties if it is necessary. We cannot but deplore the sentiment that is becoming established in our country, requiring all sermons to be short; and, moreover, the church-house be comfortable and convenient; and where these elements are lacking an excuse is furnished for absence from the service. The Jews stood up for hours to hear the reading and explanation of the law. The preacher must have an object in view in the part he performs in the public service. No preacher can accomplish much that is valuable when there is no aim in what he does. The Word of God must furnish his theme. Politics, temperance, society, gossip and other subjects may furnish themes for interesting addresses on other occasions, but in public worship the Gospel, and the Gospel only, should be the preacher's theme. The conclusion of all this is, that it has been demonstrated many times over that when the preacher preaches the truth, and the people hear it with interest and are made to understand it, that they are made happy. They always rejoice and the object of the preacher is accomplished in this way when it could not be attained in any other way.—From the Guardian, Waco, Texas.

The Lord knows how to make stepping stones for us of our defects; it is what He lets them be for. He remembereth—He remembered in the making—that we are but dust; the dust of earth that He chose to make something a little lower than the angels out of.—Mrs. Whitney.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH D.,
Chair of the Bible, Wake Forest College.

Cain and His Brother.

In our study of last week we saw Cain and Abel as two individuals, each sustaining a personal relation to God. We saw that each one was accepted or rejected of God according to the state of heart with which they approach Him. This matter that we speak of as a "state of heart," or, as it is called in Heb. 11:4, where Abel is spoken of, "faith," is a much more practical thing than might at first appear. It determines not only what a man is in his relation to God, but also what the man will do in his relations with his fellows. If we know the state of a man's heart we can easily predict his general line of conduct under given conditions. Fortunately for us, God has so fixed our conditions in this world that they necessarily bring to the surface what is on the inside, and cause a man to express his real condition in conduct. Of course, in saying this, it is understood that a man may live for a moment, as it were, in an artificial way, but this cannot last. Our real selves must come out and be expressed. Hence it was that the hint was thrown out last week that we have in these two men a fine opportunity to study social relations.

What is God's idea of man's relation to his fellow man? It is clearly the idea that all me are brothers, and that every tie and every obligation connected with the word brother belongs to every man in his relation to every other man. In order to make this proposition clear, and also to see Cain in his proper light, let us make an illustration from life about us. Suppose a father and mother with a large family of children, say ten, of all ages from the young man of twenty-five to the little infant in the cradle. The father and mother die and leave those children alone in the world. The oldest brother is a strong, stalwart young man, but he looks at the infant and says, "I have no obligation to it. There are a dozen other young men in the community just as strong as I am, and it is just as much their place to look after the babe as it is mine. I will have nothing to do with it." What would any civilized community think of such a man? Would they not say that he is unworthy the name of a human being and drive him out of their midst? But why? Wherein lies his special obligation? Of course you say it lies in the fact that the blood that courses through that little infant's veins is the same blood that courses through his veins, since they had the same father and the same mother. If, therefore, he is in any sense a worthy brother, he will clasp that little one to his heart, and declare to all the world that it shall be defended with the last drop of his life's blood, and nourished and cared for with the last particle of his possessions and energy. But, one may say that no such fact as this obtains in our general relations with each other in the world. Let us turn and read one of the most luminous passages in all literature on this subject—the parable of the Good Samaritan (Luke 10:25-37). Again in Matt. 23:8f., Jesus says: "All ye are brethren. Call no man your father on earth: for one is your Father which is in heaven." The apostle Paul then, who is beyond all question the greatest of the interpreters of Christ's person, spirit and doctrine, is even more specific on this point when he declares that, "God hath made of one blood every nation of men for to dwell on all the face of the earth." (Acts 17:26.) It is therefore no hollow formality that when men come to themselves in Christ, the Son of man, they begin at once to look up instinctively to God and say, "Father"; and to look around on their fellow men and say "brother."

How Cain Met This Situation.

When the question comes to Cain, "Where is Abel, thy brother?" he repudiates all obligation in the matter, and sullenly asks: "Am I my brother's keeper?" Cain here puts himself among the anti-missionaries, saying in effect, "It is none of our business to be looking after our fellowmen. God made them, and when He wants them cared for He will do it without any of your help or mine." In spite of this attitude, however, there is much that can be said for Cain. We observed last week that he had an honorable and useful occupation, and he seems to have worked diligently and faithfully, for he had something to bring to God. We may note also, as a further evidence of his energy and "push" that the first marks of civilization are to be found with Cain and his family. For example, we see here the first city (v. 17), the first musical instruments (v. 21), the first implements of brass and iron for cutting (v. 22), and a beginning of poetry (v. 23). Surely much good may be said of a man who has done so many useful things. The great question that concerns Cain, and every man from his day to ours, is not whether many nice things may be said about him, but what is the verdict of God with reference to him? The verdict of God is ultimately the same as the verdict of conscience, of life, of history. On what principles then does God estimate a man? If we can learn this, we may be able to see better how the matter stands with Cain. God goes to the very fountain of one's being to estimate him. The mere fact that a man is energetic, honest, and even useful to the world in a certain way, is not enough. There may be mixed with all this sins that would turn the beautiful handiwork of God into vices that would disrupt and tear asunder the most sacred relationships that he has ordained for his children's good and happiness, and even go so far as to destroy from the earth the last vestige of God's image. Such things are actually to be seen right in the midst of all Cain's industry, civilization, and useful inventions. In verse 19, for example, we see the first recorded case of polygamy which suggests a type of home life far removed from God's original plan (cf. Matt. 19:3-6). Without a pure, wholesome home life, we may have a civilization of a certain sort—of the Cain sort—but not a civilization that is grounded in truth and that results in the highest type of manhood and womanhood. Another blot, and that the darkest imaginable, on this page of the Cain civilization is murder (v. 8). Now this murder would be dark enough if it had resulted from commercial competition in this aggressive and progressive life of Cain in acquiring the things of this world. Such murders, alas, are too frequent. They are not always committed by rising up against one and slaying him on the spot, but sometimes by a spirit of greedy and merciless monopoly that drives every competitor to the wall, and pins him there in the grip of a death manifold more awful than that of Abel. At other times they are committed by so organizing and manipulating the very arteries of life and industry as to grind the life out of one class and make it minister to the luxury and comfort of another class. All this is as far removed from the spirit of brotherhood which should govern all creatures bearing the image of a common Father as the spirit of heaven is removed from that which prevails in the bottomless pit. The blood of every victim moreover, crushed in such a system cries out perpetually to the Lord God of Hosts as truly as did the blood of righteous Abel.

But the case of Cain is even worse than this; for we read in 1 John 3:-11-12: "This is the message which ye heard from the beginning, that we should love one another; not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous." The spirit of Cain, then, was the same spirit that crucified Jesus Christ, and the same spirit that would crush the cause of God in the earth today where that cause would antagonize personal interest. It is an age-long fight between light and darkness, between goodness and love on the one side and hatred and evil on the other. The fight was on in the days of Cain and Abel, it was raging in the days of Jesus and of Paul, it has continued through the centuries and is in some respects fiercer perhaps today than ever. "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." But "the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds." Abel may go to the ground, but his blood still cries out to God, and "he, being dead, yet speaketh." Jesus Christ Himself may go down before that selfish, wicked spirit that would destroy goodness from the earth and enthrone in its place the awful reign of unbridled tyranny and of unfettered greed, but "the blood of Jesus speaketh better than that of Abel," and must prevail.

"Thou dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

The blood of Christ expresses exactly the opposite spirit from that of Cain. Let us, then, catch the spirit of Jesus, the Son of man, which will bind us to our fellowmen in a spirit of real brotherhood, and that will lead us to feel as the apostle to the Gentiles: "I am debtor both to Greeks and to barbarians, both to the wise and to the foolish." And let us remember that it is not enough to keep from murdering our brothers, but "to him that knoweth to do good and doeth it not, to him it is sin." Let our attitude then be that embodied in the suggestive emblem of the Baptist Missionary Union. It is an ox standing between a plow and an altar, with these words beneath: "Ready for either."

Questions: (1) What is the relation between faith or the state of one's heart and life or conduct? (2) Name and illustrate the most fundamental relationship between man and man. (3) What obligations grow out of this? (4) What good can be said of Cain? (5) What is the outcome of mere civilization? (6) What spirit lies back of the murder of Abel? (7) Are men engaged in the same struggle today? If so, how?

God hides some ideal in every human life. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best. —Robert Collyer.

For whoever would be fairer, illumination must begin in the soul. The face catches the glow only from that side.—William C. Gannett.

Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY HIGHT C. MOORE,
Field Secretary.

Special Features.

36.—What is a good program for the school hour?

The school hour should be divided into three sections: fifteen minutes each for opening and closing exercises and thirty minutes for class work.

(1) The opening exercises will include singing (from two to five or six songs), prayer and Scripture reading (which may be the lesson for the day or other passage, and may be read responsively or by the superintendent alone). There may also be recitation by the school of the lesson titles and Golden Texts for the quarter up to the present lesson; drill on names of the Bible books or other supplemental work; concert or responsive repetition by heart of the Lord's Prayer, Ten Commandments, 23rd Psalm, or other passage.

(2) For a full half hour the teachers should have undisturbed charge of their various classes for lesson study and class work (including marking attendance, collection, distribution of papers, etc.) The superintendent's bell may be tapped five minutes before the close of the teaching period.

(3) The closing exercises embrace two or three songs, lesson review or application, report of secretary or treasurer, announcements and dismission. The following benediction is sometimes used: Superintendent—"The Lord bless thee and keep thee." Teacher—"The Lord make his face to shine upon thee and be gracious unto thee." Pupils—"The Lord lift up His countenance upon thee and give thee peace."

Of course many additional features may be introduced with propriety and profit. Moreover, in its details, the program should be varied from time to time for the sake of instruction as well as interest.

37. What can be done to have good music?

Good music in the Sunday-school is second only to the teaching of the Word of God. It ought to be meaningful, inspiring, worshipful, and participated in by all. How can we make it so?

(1) Get the best leader available to have it in charge—a consecrated person having some knowledge of music, ability to lead, and of a spirit not to be disconcerted by an occasional discord or critical remark.

(2) Have plenty of hymn-books and the best that can be had, books containing hymns of correct sentiment set to appropriate and attractive music.

(3) Practice over the unfamiliar pieces before or after the school hour or a suitable time during the week. Never intrench on the teaching period with choir practice.

(4) Have the children commit to memory the words of several standard hymns; then see that these are often sung till the entire school is perfectly familiar with them.

(5) Allow room for special music: consecrated solos, duets, quartets, and renditions by choir or orchestra, may be very attractive and serviceable without being mere specimens of musical skill.

(6) Remember always to make the music worshipful. Heed without fail the Apostle's word to "sing with the spirit and with the understanding."

38. How can the pupils be trained in Christian giving?

This is of very great importance not only in its bearing upon the usefulness of the Sunday-school, but al-

so and especially upon the proper culture of the pupils. A half dozen suggestions are offered as to this phase of their training:

(1) Show them the advantages of giving: how it destroys selfishness, makes a right use of money, shows loyalty to the school, beautifies the character of the giver and blesses others.

(2) Give them the Bible teaching on the subject, presenting precept and example regarding both liberality and covetousness.

(3) Inform them about the various objects of benevolence: the orphans, the poor, missions, Sunday-school work, Bible distribution, church building, and so on.

(4) Let specific and regular claims be made upon them for their sympathy and contributions.

(5) Recognize in some public way the giving by individuals and classes, but emphasizing, as a rule, the regularity of the offerings rather than the amount. A rivalry in giving from motives of personal or class or school pride is unscriptural and by no means to be encouraged. There are higher motives, stronger and safer; stress them.

(6) Report to them, occasionally at least, the result of previous offerings.

The question may here be raised, By whom shall the Sunday-school expenses be met? "By the school from its weekly offerings," would be the general response, judging from practice. But many experts say: "By the church so that all the school's contributions will go to benevolence." A middle ground is suggested by Hamill: "The support of the school should be only one, and not, as in many cases, the exclusive object of the Sunday-school collection." While believing that "the church should provide for the expenses of the Sunday-school as an institution necessary to church efficiency in the same way it provides for heating and lighting the church," Foster thinks that where a school is obliged to take care of itself "the expenses of the school might be assumed by the adults in the school, with the aid of outside help, and the children's pennies be sacredly devoted to missionary purposes."

39. How may good order be secured?

(1) See that physical conditions are favorable for teaching: light, warmth, ventilation, plenty of room, comfortable seats.

(2) Let officers and teachers be in their places faithfully and promptly and claim the constant attention of their pupils from the beginning to the close of the school hour.

(3) Have the pupils classified properly with regard to age, attainment and congeniality. Nor should the classes be so large as to be out of the teacher's conversational reach.

(4) "Fit the teacher to the class: to the primary, those with the largest mother instinct; to boys, a sympathetic and patient woman; to girls, men rather than women." (Hamill.)

(5) Let the exercises be varied, instructive and of moderate length.

(6) Commend before the school deserving classes for their behavior. The giving of prizes for deportment is a doubtful expedient.

(7) Firmness and patience are essentials to successful management. But scolding, worry and general ill-temper destroy instantly and absolutely the power to govern.

(8) Mark the first appearance of real disorder and take steps at once to restrain it.

(9) Make due allowance for the restless energy, buoyancy and vivacity of young people, especially children.

(10) When reproof is necessary, it should rarely be administered publicly. A private talk with the offender will usually be far more effective. If extreme cases of malicious and persistent disorder should arise, the school, for its own protection, has of course the right to suspend or exclude.

40. What special days may be observed with profit?

Of many special days that may be observed with more or less profit, the following may be named:

(1) Promotion Day, when the pupils "graduate" from the lower grades and are admitted to the more advanced classes.

(2) Rally Day, when effort is made for enlarging and inspiriting the school. It is generally observed by country schools in the spring and by city schools in the early autumn.

(3) Children's Day, when the Sunday-school children have special exercises consisting of songs, recitations and offering for Bible work. It often occupies an evening hour and so does not conflict with the regular school work.

(4) Picnic Day (observed in the week) is the annual outing for the school. It is more generally observed by city than country schools.

(5) Orphanage Day (usually the first Sunday in every month among North Carolina Baptists), when special offerings are made for the orphans.

(6) Decision Day, when particular effort is put forth for the salvation of the pupils. Every Sabbath ought to be a decision day, as also ought every preaching service; but they are not, as a matter of fact. This is the revival idea in the school and, as in the church congregation, it needs to be managed prayerfully and wisely.

(7) Christmas Day (a week day or night), when the winter holiday exercises are held. As to the kind of Christmas tree to have Spilman advises: "Let it be large and strong. Put empty boxes all around it. Having secured beforehand the names of all the poor and sick and helpless and those least cared for by others within reach fill the tree and boxes with good things of Christmas time and carry light and cheer to the lives of those who need help."

The General Missionary Committee of the Methodist Episcopal church held its annual meeting in Boston two weeks ago, and reviewed the work of the year, making also the appropriations for the year to come. It was shown that there had come into the treasury from the Conferences (or churches) $1,451,688.66, an increase of $63,698.47 over the contributions of the previous year. The legacies amounted to $53,398.64, and the lapsed annuities to $23,238.28, and these sums, with some miscellaneous receipts, raised the sum total to $1,536,636.76. Of this amount $783,380.07 were devoted to Foreign Missions, and $528,862,21 to Domestic (Home) Missions. The incidental expenses, including $5,061.71 interest paid, amounted to $58,667.67; office expenses, $17,811.15; publication fund (advertising), $51,440.31; the salaries of missionary Bishops, secretaries, etc., amounted to $36,463.39, and what are called "Open-Door Emergency" expenses amounted to $37,877.59. The balance in the treasury amounted to $73,491.47. These are all large figures, but our Methodist friends are accustomed to do things on a large scale. They are, as a rule, generous givers to the cause of missions, and are pushing their work at home and abroad with commendable zeal and success.—Journal and Messenger.

No man sees himself truly except in the light of God's presence. One of our greatest needs to-day is the need of deeper reverence. No mere surface ceremony can supply the lack; it can only come through the consuming fire to God's presence, which with its cleansing, quickening power, drives away our petty pride and foolish frivolity.—W. G. Jordan.

THE PREACHER AS A LEADER OF MISSIONS.

1.—A MISSIONARY PASTOR.

Lectures Delivered at the Pastors' Course at Wake Forest College.

BY LIVINGSTON JOHNSON.

The task before me at this session is one from which I shrink because of the magnitude of the subject to be discussed. We are to consider together, "The Preacher as a Leader in Missions."

Everything in the system of Christianity crystalizes around missions. It is for this that all our denominational institutions exist. This very institution was born out of a necessity in mission work. Our fathers felt the need of trained men for mission fields, and they established Wake Forest College for the purpose, primarily, of training missionaries. And so with all our denominational institutions and enterprises. When they cease to be missionary they forfeit their divine right to exist.

I have taken as a subject for the first lecture—

A Missionary Pastor.

1. I submit, first, that the pastor himself should feel a deep, personal interest in missions. To one who reads the New Testament carefully, there would seem to be an unnecessary repetition in the term "Missionary Pastor." According to the teachings of the New Testament, all pastors should be missionary; why, then, the descriptive adjective as a prefix? Despite the teachings of the Bible, there are many pastors who are not missionary in spirit. Let us see what a pastor is according to the description given in the New Testament.

(a) He is an ambassador of Christ. (2 Cor. 5:20; Eph. 6:20.) An ambassador is one who represents his country at a foreign court. A preacher is an ambassador sent to earth to represent the Kingdom of Heaven. The very name given to the disciples, a name which we love, shows that the preachers of Christ were, in the time of Christ, and are to be through all time, missionary. They were known as "apostles," and the word apostle means "one sent forth." There be those among us who hold with a death grip to the doctrine of "apostolic succession." I am not speaking of Episcopalians. They haven't a monopoly of that doctrine by any means. There are Baptists who contend for it as if the very foundation of Christ's kingdom depended upon establishing a chain of Baptist preachers back to the time of Christ without one missionary link. It is Scriptural Baptism they are after saving—a proper administrator performing the ordinance in a Scriptural way. It would be amusing, if it were not so sad, to see that some of the most strenuous advocates of apostolic succession, who can prove (?) that they are in a direct line from John the Baptist, miss the very life and spirit of apostleship. Instead of feeling the responsibility that rests upon those who bear the name for which they so earnestly contend, and instead of going forth on an important mission as the name should impel them to do, they are standing stock still, contending for the letter, and neglecting the spirit.

Some years ago an association in this State spent much precious time discussing "apostolic succession," while the financial report showed that the whole association scarcely gave enough to missions to pay for the old cloak which the great missionary to the Gentiles left at Troas with Carpus to say nothing of supporting a missionary on a foreign field. Such preachers may succeed in establishing apostolic succession to their own satisfaction, so far as the past is concerned, but if the future of the kingdom depended on them, the chain would be broken, and that speedily.

(b) So far we have noticed what the Bible teaches by inference on this subject. I desire now to call your attention to some positive teaching, showing that a pastor, to fill the Scriptural requirements, must be missionary in spirit. "Follow me and I will make you fishers of men," were the words of Christ used in calling two of his disciples. "Fishers of men"—missionary work. In the intercessory prayer we see Christ looking down the ages, and seeing the results of the missionary program that he was then inaugurating: "As thou hast sent me into the world, even so have I sent them into the world, ... neither pray I for these alone, but for them also which shall believe on me through their word." Christ sends his disciples forth as missionaries in his name. Knowing that there would be those who would be led to Christ by the missionary efforts of his disciples, he prays in advance for them. In the great commission or command, Christ said to his disciples: "Go make disciples of all nations." "Come unto me" is the gracious invitation which Christ gives to burdened hearts, and when they have come he says "go," not "from me," but "with me." You may say that applies to all Christians, and so it does; but I am discussing "the preacher as a leader in missions." We are beginning at the very fountain head. A pastor is a shepherd, and a shepherd must lead his flock.

2. I wish to offer a few suggestions, in the second place, as to how a pastor can deepen his personal interest in missions.

(a) He must inform himself about conditions. Christ said to his disciples, "Lift up your eyes and look on the fields; for they are white to harvest." Every pastor should study this question as it relates to his own field. He should, if possible, know the religious status of every family, and every member of every family in the community where he preaches. In a country field, or in a small town, this is a comparatively easy thing to do, and no pastor should be satisfied until he has looked out over his field with this one thought in mind: "Who are the lost in this community, and what is my duty toward them?" In our larger towns and cities this is harder to do, but even there I am sure many pastors could have a more intelligent grasp of the situation if they would go about the matter of informing themselves in dead earnest. Every pastor should inform himself about conditions in the State. There are such white harvest fields in our own State of which so many know nothing. Then out over the South and to the ends of the earth our eyes should go. You should be perfectly familiar with the minutes of our State Convention. You should read newspaper articles and tracts on mission work in our State. You should take the Home Field and read tracts on Missions that you may inform yourselves about the destitutions in the South. And for information on Foreign Missions, read the Foreign Mission Journal, and tracts that may be had for the asking from the Foreign Missions Rooms in Richmond, Va.

(b) The next step toward awakening an interest is to pray for missions. After calling the attention of his disciples to the needs, Christ said: "Pray ye the Lord of the harvest, that he may thrust forth laborers into his harvest." In our State mission work, in our Home Mission work, and for the foreign field, the

(Continued on Page 11.)

News Notes.

....It is Dispensary vs. Saloons at Asheville.

..Red Springs church has called Pastor Jesse Daniel Moore.

....The South Carolina B. Y. P. U. meets in Charleston April 4-7.

....Prof. A. T. Robertson and family sail on the Cedric, March 22.

....Dr. R. H. Pitt and Dr. John E. White are among the speakers assigned subjects in the Baptist World's Congress.

....Influential Baptists in Kentucky have issued a call for an Educational Conference at Bowling Green April 12th to 14th.

....The report that Pastor Jones, of Chattanooga—published by a Mr. Winchester—in the Christian Index, was preaching annihilation is false.

....The Mocksville field has called Bro. C. S. Cashwell. But he is doing so well at West Durham it will be hard for him to leave.

....A pastor inquires "What should be done with a deacon that whips his wife?" Turn him out. He is a brute. He is no better than a cannibal.

....The editor of the Presbyterian Standard has coined the expression "Presbuterianus Homo." He will share the fate of the inventor of Baptisticism.

....We regret to hear of the death of Mrs. W. B. Dunn, of this county, one of the mothers in Israel. We extend our sympathy to the husband and children.

....The North Carolina Sunday-school Association will meet in the Presbyterian Church, Raleigh, April 4th, 5th and 6th. An excellent program has been issued.

Bro. J. J. Payseur is now conducting "The Excelsior," a monthly paper devoted to education and Christian living. He is also conducting the South Fork Institute.

....Moderator Brewer writes: "The Central Association will hold its April Union meeting with Mount Vernon church. Program will be sent to pastors and clerks the last week in March."

....The Wake Forest Alumni in the General Assembly gave a fine banquet in Raleigh recently. Professor Carlyle declared it the best he ever attended. Mr. Walter Cahoon is responsible for the occasion.

....Since the New Year the Methodist ministers have added more than 1,000 new subscribers to the list of the North Carolina Advocate. May we not expect twice that number on our Special Offer—$1.00 balance of the year?

....Pastor Dunaway began his second year at Oxford in March. During the year there have been fifty-four additions and more than $600 raised for benevolent objects and $4,090 for all objects. A series of meetings is now in progress.

....Monroe church will reopen, having undergone extensive improvements, April 2-8, with elaborate exercises. Pastor Watson is too much of a newspaper man to have any news to spare, but we do wish he would send the Recorder a letter.

....A friend writes: "It is with pleasure that I accept your invitation to write an appreciative paragraph about our pastor: Rev. J. A. Campbell, our pastor and teacher at Buie's Creek is, according to my way of seeing things, the best man I ever saw. I am with him almost every day, and know whereof I speak. Christ said: Ye shall know them by their fruits."

....A call to preach is a great affliction to a man who cannot preach. The longer I live, the more am I perplexed about what men tell me is the way of Providence in this thing.—C. C. Brown.

....Pastor Barron, of Tryon Street, Charlotte, writes: "We receive new members nearly every service, but no great awakening. Oh, for something in North Carolina like the movement with which Wales is being blessed!"

....We are glad to know that Bro. J. N. Tolar, whose ministry in this State was marked with so much promise, will shortly complete his Seminary studies. He should by all means be invited to give his life to North Carolina.

....We are delighted to learn that President Hale, whom Kentucky recently gave to Tennessee, has secured $70,000 of the $100,000 he set out to raise for the Southwestern Baptist University at Jackson, Tenn.—Western Recorder.

....We regret to hear that Bro. W. H. H. Lawhon has been prevented from meeting his appointments by sickness and bad weather. His son and his wife are now recovering from pneumonia. We hope they will be fully restored to health.

....We were glad to see Bro. J. A. Beam last week. He is not discouraged by the destruction of his school building. He is planning to rebuild, and expects to put up a $10,000 or $15,000 building. He expects, of course, large help from the friends of his work.

....The Western Recorder declares that the claim of the Louisville Revivalists that 7,000 people were converted in the recent meeting is "simply preposterous." There were not 700. We commend these claim-makers to the managers of political campaigns.

....The "money-basis of representation" is, as applied to the Southern Baptist Convention, a misnomer. It should be spoken of as the Support basis. Very evidently the opponents of the Support basis are determined to make another effort to overthrow it. See Western Recorder of last week.

....We were glad to see Bro. J. W. Watson, of Catawba, in Raleigh Monday. Brother Watson has accepted the pastorate of Dillsboro and Sylva. We commend him to these churches. The West gives the East many good men. Brother Watson may be regarded as a handsome installment upon our debt.

....M. P. Hunt, of Missouri, preached the dedication sermon of the new church house at Chadbourne, N. C., two weeks ago, and raised $1,600 to pay off indebtedness and build a parsonage. He ran down to Conway and preached there also. Brother Hunt is one of the big men of Missouri.—The Baptist Courier.

....Statesville is to be congratulated upon Brother Jenkins's acceptance of our pastorate there. He is easily one of the best and ablest ministers in the State. Whether in pulpit or home, or at his desk, he does work that few men can equal. We are glad to say that our Statesville church has taken a step forward in pastor's salary.

....Bro. J. A. Campbell writes: "Rev. J. T. Jenkins will aid us in meeting here, beginning the fourth Sunday in March. Ask your readers to pray for the success of the meeting. At Spring Branch our new house is nearly completed. It will be one of the best and prettiest houses in the Association when completed. At Green Level we have material ready to begin building. Am much pleased with the fountain pens. They ought to bring in many subscriptions for you."

....With the Japs in Manchuria cleaning up the Russians, and the Japs in this country cleaning up the simple hearted Baptists, it begins to look as if the supremacy of the Anglo-Saxon is an irridescent dream.—Religious Herald.

....Pastor Arch C. Cree reported a great day at Twenty-second and Walnut. Sunrise prayer meeting at 6 a. m., 250 present. Afternoon mass meeting for men. Evangelist Paul Price spoke on Samson. Auditorium packed at night; overflow meeting of 500 in S. S. addressed by Dr. E. C. Dargan. Evangelist Paul Price continues the meeting. Thirty-two received for baptism, ten by letter.—Baptist Argus, Louisville.

....Bro. G. P. Harrill has had the grippe, and his family also. He is now much better, and we hope soon to hear that he and his are entirely well and happy in their work. Thomasville and the Orphanage church are indeed fortunate in having such a pastor, and such an assistant pastor. We have no truer man to every part of our organized denominational work. Sincerity, devotion to duty and modesty are his jewels.

....His friends throughout the State will sympathize with Pastor J. O. Alderman in his affliction. He has been compelled to leave the pulpit for a time on account of a trouble with his eyes. He was in the midst of the best and happiest work of his life at East Durham, and the church and cause lose greatly in his retirement. We entertain the hope that his trouble will prove temporary and that a period of rest will restore him to his work.

....E. M. Poteat, Furman University: "When I see a great nation like England, going into Dr. Clifford's house and laying its hand on a trowel for public sale—a silver trowel used in laying the cornerstone of a Baptist church, I feel like saying to England and the world, We accept the challenge and shall go right on laying cornerstones of Baptist churches and every stone will be a memorial of the inviolability of the individual conscience before God."

....A. C. Dixon writes: "The purpose of the call to hold an Evangelistic Convention in St. Louis was not to effect a new organization, for we did not think that another general organization was necessary; but, since representative brethren have met in New York City and decided otherwise, we defer to their judgment and confess that we feel a growing enthusiasm for the movement. We take it for granted that this general convention, which is to represent all departments of Baptist thought and activity in America, will give special attention to evangelism which we believe to be the foundation of all our work at home and abroad."

....Dr. H. W. Battle is happy in his work at the Greensboro First Church. He has large congregations, members are constantly being added to the church, old debts are all out of the way, and the work is grandly coming to the front. The Doctor is making such a reputation as a money-raiser that the Methodist brethren have been calling on him to come around and raise a special collection for them. He did it, with great success. A series of sermons on "Baptist Polity and Distinctive Baptist Doctrines" is now being delivered from time to time. The whole church seems to be busily engaged in building up the kingdom. Greensboro is rapidly becoming a great city, and Dr. Battle desires the Baptists to contribute their full share to this development. We may certainly expect great things to be coming to pass among Greensboro Baptists, for they themselves promise such.

....Some little discussion has arisen in England over the publication of the Bishop of London's personal balance-sheet of a year's income and expenditure. It seems that with an income of $50,000 only about $165 went for the purchasing of books and newspapers. This is taken by the critics to indicate a woeful lack of interest in current literature, especially recent theological literature, the assumption being that if a man does not buy books, he does not read.—Watchman. There are bishops in North Carolina that will not spend $1.50.

....Pastor J. M. Hilliard has returned from Washington, D. C., where he says: "I have been up to look after our interests. We have fine property in Washington, and it is all paid for." There is no more popular pastor in North Carolina. Few men have the ability for business, and especially in the management of finance, that Brother Hilliard possesses. His new house will seat five hundred people, and he has it full at almost every service. The Baptist Tabernacle of Raleigh will find a yoke-fellow in this busy church. Pastor Hilliard has put eleven hundred dollars into this new house, and many days of hard work. The brethren should not allow him to give away the last dollar he can get his hands on. He is a rare follower of Jesus, who will give, and do, more than his duty.

....Elder G. W. Coppedge writes from Wakefield: "I have a few words to put in the Recorder for the brethren, about my work at Midway, in Franklin County. This is a new church, not been long organized, and we are all poor. They started to build their house of worship in December, and when I went there in February, they had it weatherboarded and covered in, and I feel that the brethren have the spirit of the Master to do what they can to build. While it is not yet completed, we would appreciate any amount anyone would give. Just send your gifts to G. W. Coppedge, Wakefield, N. C., and I will acknowledge it through the Recorder. God has given the manifestations of His love spiritually upon the church; as a token of that we had a conversion in December and January meetings. They tell me that they have gone on to work for the Master, and my prayer is brethren, that the kingdom of God may come and His will be done in the saving of souls throughout this earth. Brethren and sisters, all of you please pray with me to that end."

....Bro. W. J. T. Styers writes: "Thinking some would like to hear from Cherryville I beg space to inform the brethren that our people are united as never before in the Master's work. The church has taken on new life. Many that were cold and indifferent have gone to work in a way that is refreshing. Our congregations are larger than for some time. The Sunday-school is the largest we have ever had. Our plans for the year are working nicely, and we are looking forward to a great year's work for the Lord. We have called Rev. C. W. Payseur. He began work in February. He and his accomplished wife occupy the parsonage. Brother Payseur is a very modest man, full of zeal for the Lord's work. Well, to put it modestly, the people love him; he has the happy faculty of being able to do the right thing at the right time. We now have our third pastor. I consider the making and unmaking of pastors a serious thing. Some churches take, I fear, too little thought in this very important matter. The good of the cause and the destiny of immortal souls hang just here. No church should call a pastor without first asking God to direct."

....Bro. J. C. Gillespie writes from Bessemer City: "We have been very kindly received here. Among other tokens of esteem which we very much appreciated, is a splendid pounding which the good people of the town have given us. We hope to show ourselves worthy of such expressions of love. This is a field of great possibilities and we are hoping under God to do a great work in His name. The work is moving off very encouragingly: we are expecting great things of God and trying to attempt greater things for Him. By the help of the Board of Missions we have been enabled to begin a work also at Crowder's Mountain, a cotton mill village three miles from here, and the prospect for a splendid work there seems good. We are at Bessemer City and Crowder's Mountain three Sundays and Sunday nights in the month. I still hold Poplar Springs and Ross' Grove churches, near Shelby, for the fourth Sunday and Saturday before. The work at these churches seems to be progressing very nicely. At the latter place we hope to complete a new house of worship in the near future, which will add much to the work in the community."

....Bro. Chas. C. Jones, of Cameron church, writes as follows in regard to their pastor: "We are not desirous of losing our pastor, therefore we do not make a speciality of advertising him to the pastorless churches, having lost a good one sometime back before he had gotten hold good; but as Editor Bailey insists on all churches having worthy pastors to say a word to the Recorder readers about them, we do not want to go on record as not appreciative of ours; so will say Brother Dowell grows in favor constantly with his people here. It seems that his last sermons are always best, and when we say best, we mean that kind of preaching that is calculated to stir up church members as to their duty and opportunity. His last two sermons on the first Sunday in March were especially striking as to appropriateness and were full of the Gospel if we are a judge of what Gospel preaching is. He pleaded for not so much a great ingathering (as much as this is desired), but for church members to wake up and realize anew what it means to be a member of the church, for a greater zeal and consistency among church members. And then the revival would come and stay, and the reader knows this is what is needed. Last and best of all, Brother Dowell is a man in whom the people have the utmost confidence, and feel that he practices the Gospel he so forcibly preaches, the lack of which a preacher's words are ineffective and as sounding brass. We believe the little church is making some advance in the Christian graces, and there are those of us who very soon want to get Brother Dowell for half his time. We like him so well that we want more of him and more of his preaching."

....The Lexington church is constantly moving forward under the wise leadership of Pastor W. A. Smith. Three years ago this church paid $450 to pastor's salary; now they pay $900. Then they had two hundred and sixteen members; now they have two hundred and twenty-five. They have excluded about forty members during these three years, and thence came a great blessing. No church need expect the blessing of God so long as it holds on to worldly and vile members. The old custom was to kill thieves and send cowards back home from the ranks of God; but in this age of mercy God is only calling on us to live to be helpful to the needy and draw the line on the world. The world is too big for a church—this explains why so many churches are exploded. They tried to swallow the world with all of its broadness. The Lexington church and Pastor Smith said: "We will separate ourselves from the word;" and God says "Amen." This people have also paid about $1,100 on a church debt, and hope, by April 1st, to pay the $275 which yet remains. The contributions for missions have also about doubled in the three years. It is far from a blessing for a church to be "learned in addition" and be "ignorant in substraction."

....Pastor Campbell writes from Seven Springs: "The work on my field here in the Neuse is opening up in a way to encourage my heart, since the bad weather has cleared away. Ordained two deacons last Sunday at Union church, Brethren Arthur Rouse and L. P. Jones. The Sunday-schools are growing very rapidly. My congregations are larger and more appreciative. My people do not have any set times to pound the pastor, for they just keep at it all the time. Truly it is my lot to serve a noble people. The Woman's Missionary Society at Sandy Bottom church, though few in number, are going bravely ahead with the work. The other missionary societies on the field, I am sorry to say, have collapsed. But my Sunbeam Band in the Seven Springs church is the joy of the pastor's heart. It would be difficult for one to have an idea of how interested they are in the work of missions, without attending one of their meetings. This work is under the leadership of Mrs. W. R. Simmons. I feel confident that my churches will pay all pledges before they are due. This much, however, is to be regretted, not many of them take their church papers. I am asking for, and expecting great things of the Lord this year. We all miss Brother Cowan from the Association. It will be hard to fill his place."

Beware of Him.

There has been going over this State for some time a Japanese by the name of Fushida, claiming to be a Baptist preacher, and taking collections to aid him in defraying his expenses at the Seminary, which institution he expects to enter. Six weeks ago the editor of the Recorder warned the churches against him, but since then he has visited several churches and "lifted collections." He carries with him letters from prominent Baptists, among them Dr. J. B. Gambrell, of Texas. I wrote to Dr. Gambrell and received from him the following statement: "Replying to your letter, I will state that a Japanese calling himself Fushida was in this State some years ago. I have a vague impression that I gave him a letter to somebody. I wish now to say that I do not stand for him at all, and I wish very much some one would get the letter and give me a transcript of it. You may put it in the Recorder, if you choose to, that I do not stand for him at all." It will be seen that "some years ago" he was in Texas raising money to go to the Seminary. So it seems that he has not saved enough, through years of gleaning, to go to the "school of the prophets."

Twelve years ago a man, an Armenian, began a circuit of the churches in this State. His plea was that he was anxious to return as a missionary to his native land, and was trying to raise money for that purpose. He is still in this land "visiting the churches." Our churches will do well to give to every such irresponsible character "a wide berth."

LIVINGSTON JOHNSON.

These then, are the three—reverence and self-forgetfulness and active obedience. "With twain he covered his face and with twain he did fly." It is because of irreverence and self-conceit and idleness that our lives are weak.—Robertson.

The First Fruits of Prayer.

Catching the note of the Elizabeth City Convention, many prayers have recently gone up from the First Church, Asheville, for men and women, that some of our young people might be brought this year to surrender themselves fully to the Lord's work. I doubt if our faith was great enough to expect an answer so soon and so full. After all, notwithstanding our constant asking, we are so disposed to live in the state of mind of the young man who went to Spurgeon with the "blues" because conversions were so scarce. Dr. Wiley V. Powell has within the past few days, decided to enter the ministry, in obedience to what, he believes, a divine call, and left yesterday for Louisville.

The First Church of which he is a member, granted him license Wednesday evening.

When he arose and modestly announced his call and purpose to enter the ministry, there were many wet eyes in the congregation. Dr. Powell received his college training at Wake Forest. He is a graduate in medicine of the University of Virginia. He has since taken special courses in New York City.

He attended last year a school of expression in Boston.

He is pious and modest, and gentle and strong.

Dr. Powell is a brother of Mrs. J. A. Tucker and a nephew of Dr. Purefoy, both of this place.

Who will be the next?

WM. LUNSFORD.

Through the New Testament in One Year.

FROM DAILY BIBLE.

Monday, March 20.—Acts 22:1-21.

Tuesday, March 21.—Acts 22:22-23; 11.

Wednesday, March 22.—Acts 23:12-35.

Thursday, March 23.—Acts 24:1-23.

Friday, March 24.—Acts 24:24-25; 12.

Saturday, March 25.—Acts 25:13-27.

Sunday, March 26.—Acts 26:1-18.

Light in China.

We have just had a Conference of American Baptist Missionaries in Shanghai, and we all feel very much stronger as a result of this meeting. They came from the North, West and South. The meeting continued for nearly a week, and we believe that this drawing together of our Baptist host will mean much for the future of our work in this great country.

The spirit of the meeting was union wherever possible so as to carry on the work more economically and efficiently.

The three main subjects discussed were evangelization, publication and education. We have already united in the Press at Canton, and hope to be able to unite in the College in Shanghai.

Whether we unite or not, we have decided to have Yates College on a much larger scale than what we first planned. We are buying a larger piece of land and will sell the lot on which we intended to build it. This lot has so increased in value in a few years that it will enable us to buy a lot many times larger a little farther out, which will also rapidly increase in value in a few years.

Some kind friend has sent me the minutes of the Convention at Elizabeth City. Thank him for me. I was greatly rejoiced to see the progress made on all lines, and that North Carolina will raise three thousand for our China Wake Forest. We know that you will do it, so we are going right ahead with the work of buying the land for the building. It may take a good part of this year to secure all the land needed.

I see that the ladies have almost raised the five thousand dollars which they promised. Thank you, sisters! Now will you not kindly lend the brethren a helping hand!

The statistics were very encouraging. We have nearly two hundred American Baptist missionaries in China and nearly ten thousand native Christians. The two Boards were found to be almost equal in everything.

We see the greatness of the field and the work as never before, and we are planning on a large scale to meet the demand.

We are sending a request to our two Boards to send each fifty new missionaries a year for the next two years—that is, to double our present forces in two years. We serve a great God in a great mission field. It is high time for us to stop playing at this great work. Of the eighty-five missionaries of our Board in China, only one is now at home; surely this is a good record.

One of our greatest hopes for the future is the large number of cultured young men who have recently come out. Many of them would grace almost any pulpit at home.

We raised among ourselves more than five hundred dollars for the Baptist Publication Society at Canton, and decided to publish a Baptist quarterly in English in addition to the monthy now published in Chinese.

We adjourned to meet again in the spring of 1907.

R. T. BRYAN.

Shanghai, China, Feb. 10, 1905.

North Wilkesboro.

Dear Recorder:—Since Rev. W. R. Bradshaw (than whom there is no finer spirit in North Carolina) left us, we have been withotu a pastor until Rev. W. F. Staley, of Biltmore, began his work among us just two weeks ago. Brother Staley has charge of North Wilkesboro, Wilkesboro, Edgewood and Moravian Falls.

It seems that God directed the right man to the right field. It does not take one long to see that Brother Staley is a worker. Since he came here he has visited the homes of his members, has conducted prayer service in every home he has visited, has preached four excellent sermons, and organized the B. Y. P. U.

The B. Y. P. U. was organized last Sunday night and began its work by sending Bro. R. L. Moore $10.50 for Mars Hill College. To show you the interest manifested in this organization, we number among our officers and the members of our committees merchants, one of the clerks of our post-office, the superintendent of one of our furniture factories, a job printer, a teacher, the book-keeper of one of our banks and the superintendent of the graded schools.

The prayer-meeting services are very interesting. Brother Staley conducts at these services Bible readings. The topic for the first reading was "The Church," for the second reading it was "Growth in Grace," the topic for the next service is "The Pastor's Relation to the Church and the Relation of the Church to the Pastor; the Deacon's Relation to the Church and the Relation of the Church to the Deacon."

Brother Staley preaches practical and interesting Gospel sermons. His discourses are thoughtful and impressive. He preaches with the twofold idea of educating the church and of winning souls for his Master. He is laying the foundation for his work among us broad and deep, and is sure to reap the seed that our beloved Brother Bradshaw was so faithful and earnest in sowing. Bradshaw's will has fallen into capable and efficient hands, and the heir will surely execute the will according to its full intent and purpose, for both the testator and the executor are following in the footsteps of the Great Testator and Executor. Undoubtedly we are a God-favored people.

B. J. HONEYCUTT.

Home Circle.

Happy's Biography.

A year ago Happy was free. No blacksmith's hand had ever touched her feet. Unshod, unrestrained, unaccustomed even to the lightest work, loved and fondled by her old master, she rambled and danced about over field and meadow in the summer, and wintered in a well-kept, warm stable. Happy had oats and hay to her heart's content, and she knew not the burdens of the wide world. Suddenly the graceful little horse was thrown upon her own resources. Her old master died, and the farm with all the live stock passed by auction into other hands. Happy was soon forced to earn her oats by the physician into whose stable she was led from her birthplace right after the sale. Though there she also had feed a-plenty, she did not give up her freedom without a stout struggle. She kicked the blacksmith who shod her, and on more occasions than one upset the carriage, smashing it and bruising the physician, and whenever she felt that she was not checked by a firm hand she would dash through the streets of the small town, toward her old home—back to the farm, to the spacious green meadows, back to liberty!

Ere a month had elapsed Happy had a new owner. Finkelstein, a Connecticut Jew farmer, who kept boarders in the summer that he might have something to live on in the winter, bought her for his "pleasure people." Here it was that Happy for the first time in her life, felt the touch of cruel hands. The young people, on pleasure bent, would overdrive the little mare, beating her mercilessly, till she was covered with foam and her legs shook from weakness.

By the end of the summer, Happy was no longer the same horse. Gone was her graceful gait. Her playful pranks and her gameness were no more. Her mane became ragged, her legs thin and weak; her bones protruded sharply, her back swayed in, and her ears bent down.

Finkelstein had no use for Happy, now that his "pleasure people" had returned to the cities, so he sold her to his neighbor, Jeremiah Cohen. With him Happy began to lead a different life. Daily she carried Jeremiah's oldest daughter to and from the mill; she hauled wood from the forest, and sometimes she had to carry three-quarters of a ton of witch hazel to the factory. Hard luck followed in Happy's footsteps, however. After she had taken Jeremiah's daughter to the mill for one week, the mill shut down, and the only regular bread-winner of the family was thus thrown out of work. Then one by one the three cows stopped giving milk, and the hens ceased laying eggs; so that there was not anything for which Jeremiah's ten-souled family could get bread and meat, or even sweet-corn flour for mameliga." The winter was severe, mercilessly severe. The day dwindled away rapidly—"it was already dawning in the barn," as the old man put it, and the cattle devoured twice as much as ever during the cold weather. All on Jeremiah's farm—man, beast, and fowl—wanted food, and where was the poor old man to get enough to supply so many mouths?

So Happy worked hard; harder than ever. By this time there was an expression of resignation in her eyes when she pulled her heavy burdens over the hilly roads, as if the loads had completely crushed out all her spirit of rebellion, her love of freedom. Jeremiah treated her with kindness, even as he treated his own little ones; nevertheless, she often stayed over night in the cold, dilapidated barn without oats, without hay, her eyes fixed upon the eyes of the hungry cows opposite her.

Whenever the thin little mare worked—and Jeremiah now and then hired himself out with his "team" to help some neighbor—she provided food for all—for the family, for herself, for the cows, and the hens. And little by little she seemed to realize her responsibilities, and became reconciled to her new lot.

One day Jeremiah went to Montville to bring a half a ton of coal for some city folk who had hired a farm-house for the winter. It was a dreary, threatening day. The earth was covered with snow, and the sky with gray, leaden clouds. As Jeremiah had no sled, and could not get one from his neighbors, he had to use his large lumber wagon. Every now and then the wagon sank deep into the snow. Happy pulled it vigorously and willingly for five miles on the homeward trip, but the road became ever worse, uneven, mostly uphill and the load began to tell on the poorly fed little mare. Several times she paused, looked back at Jeremiah, and after a brief rest, started of her own accord to go on.

"My golden Happy!" muttered Jeremiah, shaking his head compassionately. "My golden little Happy!"

Now they plodded past a cemetery, and Jeremiah's head began to reel from the gloomy recollections which rushed upon him.

His thoughts wandered to the Old World, to Asiatsky Pereulok in Kishenev, where his only sister had lived—before the massacre.

"Get up! Get up! Nu!" Jeremiah cried suddenly, stopping his ears with his hands, to drown the exclamations of derision and mirth of the beastly mob, and the cries of horror and despair of the helpless victims, which haunted his imagination.

"Get up, Happele!" he repeated.

The wind roared angrily. The little horse panted; stretching her neck, straining all her strength to pull the wagon.

"Get up," urged on Jeremiah, "you are not worse off than I am, Happele. Nine months ago an honored baleboss (a property owner). And here I must work in snow and rain for others. . . . . Nu, thank God, that we are here. Here in America we are safe. I am green yet in a new land; without the language I am as without a tongue. But wait, Happelee, spring will come——"

Happy stopped for a moment. Then she attempted to start, but could not.

"Nu, what's the use?" Jeremiah began to reason with her, plaintively. "You know, if we don't deliver this load we got no money; if we get no money ,we have nothing to eat. Get up, Happele, nu, go—home, home—go!"

And he put his shoulder to the wagon and pushed it with all his might. "Get up! Nyo!"

"Whew-o-o!" sighed the wind. "Whew-o-o!"

The wagon creaked as though about to break down at any moment at each turn of the wheels. The horse puffed and panted, and turned her head back imploringly, and nodded, as if saying: "I cannot, I cannot, I cannot!"

"Get up, Happele, Happy, my dear Happele! Go home! Home go! Nu!" Jeremiah drawled out, and outstretching his arms, swung them back and forth to warm his hands and fingers, for they were growing numb. The snowflakes kept beating into his face, into his eyes.

"Get up!" Jeremiah's voice now rang out angrily. "What's this? We'll freeze to death here if you don't go!" and he struck her with the whip. "Get up!"

Happy made a supreme effort, and staggering, started up the hill.

"And if I hit you, do I mean it?" said Jeremiah after a while, tearfully. "May God punish me if I meant it; may spring never come if I meant it. I meant your own good. Wait, spring will come, the fields will turn green, everything will revive! Then I will spare you, my good little Happy, I will keep you as the apple of my eye. Never, never will my whip touch you. Never! May my hand lose its strength, if I will touch you. Wait, spring will come—I am green yet, in a new land, without the language, but with God's help, my hands will speak—when we start to till the earth. Nu, go home; home go! Do you think I hit you? My troubles hit you. My heart is bursting whenever I remind myself that they are hungry at home. Go on, Happele!"

His lips began to quiver, and he passed his hands over his eyes.

And the little mare, responding to the entreaties of her master, gathered all her strength, and pulled on.

"Here in America even the horses are smarter than in Russia," muttered Jeremiah to himself. "Go, Happele, you'll get oats—oats—oats."

But his voice shook, for he was not telling her the truth; he knew that he could not buy any feed at this hour of night, that Happy would have to pass the night in hunger.

The storms raged, the wind grew fiercer, the snow still fell. It was near midnight when Jeremiah returned home. As he entered the gate, his wife and oldest daughter came out with a lantern.

"What has happened? So late?" they asked with alarm. "Go into the house; we'll unhitch the horse. You must be frozen!" But the old man said nothing in reply. He unhitched the horse, covered her with an old blanket which had protected the family from cold during many a winter in Bessarabia, tied it around with a rope, and led Happy into the barn. "To-morrow, early in the morning, we will go down to Stanford's for oats. It is too late now," he said. And with trembling hand he petted her. "Poor Happele!"

In the meantime Jeremiah's wife walked over to the wagon and looked under the seat in the hope of finding bread or flour there.

"Jeremiah, nothing?" she queried, tears in her voice, when he entered the house.

"I have just now delivered the coals, and it's too late to buy anything," he replied, rubbing his fingers.

The children surrounded him; they had been waiting for him impatiently, for the mother had promised them something to eat on his return home.

"Nothing to-night; to-morrow morning, early, before any one of you gets up, I'll go down to Stanford's for bread and 'mameliga' flour. Thank God that we came home alive. A Siberian weather."

Saying this, he threw two silver dollars on the table.

"We'll have bread to-morrow, and oats for Happy. Poor little Happy. She's worth a million, a million! Wait, spring will come——" he cried ecstatically; while the children helped to take off the rope which was tied around his waist, over his gray ulster. "Now, let's have a glass of tea, just to warm up the bones a little, and then we'll go to sleep."

Jeremiah could not sleep that night. He listened to the angry roaring of the wind, and dark thoughts crowded his mind, pouring bitterness into all his being. He tossed about on his bed restlessly, awaiting the break of day. He heeded not his own hunger, but his heart was breaking as he thought of his little ones who went to bed without supper, of his horse, his only bread-winned now, that stayed in the cold barn without food.

He rose early. The earth was covered with a thick shroud of white. A high snowbank had been formed during the night in front of the gate, and there was no sign of a road.

Jeremiah hastened to the barn, shovelling the snow as he went, and petting Happy, led her to the well and gave her a drink, as was his wont to do before harnessing her.

"We are going for oats, Happele," he said to her, encouragingly. "My good Happele.'

Then he left her at the door and went into the hallway for the harness.

Suddenly Happy tossed her head up, walked back to the barn, and stumbling, fell with her head caught between the door and the sill; the door, a heavy oaken one, held in place by her own weight pressing against it.

When Jeremiah heard the noise of the falling horse, he ran out breathlessly, with the harness on his shoulder.

"Happele, Happele, get up," he begged her, helplessly. "You little fool, come, get up! Did you think I was fooling you? Come, we are going for oats, for feed, right away! As true as I am a Jew! Here, look——" and he put his hand into his pocket and drew forth the two silver dollars.

"Get up! Feed! Woe is me! We'll go down to the post-office; we'll buy there oats for you, and bread for us."

Jeremiah wrung his hands, his voice quivered, tears trickled down his cheeks. Happy shuddered convlusively, panting heavily.

"What will become of us without you?" pleaded the old man. "What will we do without you?"

And as though she understood his sad plight, she suddenly stretched out her neck, mustering all her strength, trying to rise, but she rose no more.

For several hours Jeremiah, his wife, and the children surrounded the dying horse, crying piteously, as they attempted in vain to lift her to her feet.

Next day a number of kind hearted neighbors, on learning of the misfortune that had befallen Jeremiah Cohen, came to him with attempts at consolation.

"The Uppermost will help, and all will be well. . . . . Just to push over this terrible winter!" said a gray-haired, red-faced little man, with lively small eyes, a long pipe in his mouth.

"Just to push over this terrible winter!" echoed the others, shaking their heads.

"Mr. Cohen," suddenly interposed a tall, broad-shouldered, long-bearded Jew, addressing Jeremiah: "You had better stay home, and we'll attend to the horse ourselves. You are Cohen—a descendant of Aaron—you dare not be defiled by the dead—you must not profane the name of the Lord—you are the only Cohen we have in this neighborhood, and we need you to bless the children of Israel in the holidays."

Then the neighbors tugged the horse away and buried it in the forest.—By Herman Bernstein, in The Evening Post.

It takes a good dealer to sell right lamp-chimneys when wrong ones pay so much better.

MACBETH.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH, Pittsburgh.

Young People's Page

March.

The stormy March is come at last,
With wind and cloud and changing skies
I hear the rushing of the blast
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild, stormy month, in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou, to northern lands again,
The glad and glorious sun dost bring,
And thou hast joined the gentle train
And wear'st the gentle name of Spring.

And, in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills
And the full springs, from frosts set free,
That, brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But in thy sternest frown abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies,
And that soft time of many showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

—Royal Arcanum.

YOUNG PEOPLE'S VIEWS OF THEIR HOME DUTIES.

(At the recent meeting of the Religious Education Association in Boston, Mr. George H. Martin, Secretary of the State Board of Education of Massachusetts, read a paper on the Moral Influence of the Public Schools. In the course of the address he read several letters from children in the schools of Boston on the duties they owed to their families. Some of them are from immigrant children. By the courtesy of the Watchman we are permitted to print some of these letters. We are sure all our readers, children and parents, will be interested in them.)

Our Duties to Our Home Families.

Every day when we enter our homes, no matter how we feel, our faces should be wreathed in smiles.

We should always be obedient to our elders, and be ever ready to please them. We should never quarrel with our brothers and sisters, or any one. We should never depend upon our mothers to do for us what we can do for ourselves.

Our errands should be done willingly and promptly; we should be patient and truthful and trustworthy.

When our mothers ask us to help them to do certain things, we should do it willingly and be glad of the opportunity to help and be made useful. When we are asked to do anything we should do it fully and not by halves; as Tennyson says:

"Better leave undone than do by halves."

We should always try to be gentle and forgiving and always guard ourselves against the wrong, but always do the right and follow the light.

* * *

The duty which I consider first is the commandment, "Honor thy father and thy mother." I find that if one follows this, they will find it much easier to do all that seems hard and disagreeable.

The first hardship is in the morning, when snug in bed, we are indulging in dreams of books and sweetmeats, a voice disturbs us saying, "It is time to get up." It is mother's voice and of course we shall obey, but Oh! if we might stay in bed just a little longer. We rise, however, after much reluctance, and, dressing quickly, hasten down stairs to do something which should have been done the day before. After breakfast mother says she must do something immediately and will we please clear the breakfast from the table. A frown gathers upon our countenance, but as mother says, "It would help me very much," and a little voice whispers in our ear, "Honor thy father and thy mother," we obey, feeling ashamed that we should have wanted to do otherwise. So the day passes, and, lessons done, we sit down to read. The book happens to be "The Boy Knight" and King Richard has just been surrounded when a voice cries from the next room, "May, dear, please bring me a glass of water." Oh! to be called at such a time. We obey, however, and, having returned to our book, have reached the place where the earl is fighting valiantly, when tinkle, tinkle goes the door bell. With a sigh we lay aside our book and rise to open the door. It is old Mr. Smith whom father has sent for a book. We find the book after much hunting and as we return to our book mother calls out, saying that it is too dark to read and that she has just received a letter saying that a friend is coming tomorrow so that she does not believe that I can go to Florence's. We think these little interruptions very annoying and that we are doing nobly to take them pleasantly, but when we consider the many great sacrifices made for us by our dear fathers and mothers we should remember that it is our duty to do things pleasantly, making no murmur.

* * *

I am the eldest daughter. In the family there are four children younger and it seems to me now and I think it will always seem that I owe more to my family than any of the younger children. I was born in Russia and came to America when I was about two years old.

My first and greatest duty is to serve them as they have served me, to have the same feelings concerning the bringing up of the younger children, and that of making as cheerful a home as I have had. The great aim in my life is to repay my parents by every possible kindness. I can now appreciate the trouble that they had in bringing me up and in putting me on my feet and in sending me to school. After I graduate from school it is my duty to help make a living so that my parents need not struggle so hard to keep us in a comfortable condition.

Their sending me to school has taught me things I shall never forget. I cannot tell anybody what the teacher and school has done for me. I can certainly say that the teachers come next to my parents. Besides book knowledge I have learned in school to be good, to be honest, to obey; in fact, to do many things that help build a noble character. This is the ninth year I have been in school, and every day I learn more and more. I simply cannot express my gratitude for my school opportunities.

Every man has a duty to his family, and that is to repay them as they have served him. A man's life depends wholly on how he was brought up by his parents and families. I think the most ignorant people want their sons and daughters to be good, to do good. Above all we should be helpful in every way when our parents are old and feeble and depend on their children for all they need as their children have depended on them in childhood.

* * *

I am a girl of fourteen and am very anxious to do something to help my mother along. My parents both came from northern Italy. My father was in America twenty years before he died, but my mother has only been here seventeen years. All of us five children were born here, two of whom died when young. I am the oldest.

When I was five years old I was sent to school, which I loved dearly, and I have kept going up to the present time, and I expect to keep on until I graduate from the grammar school in June.

But all this has nothing to do with my "duties to my family." The question is, What shall I do for my mother who is striving so hard to have her children educated? Ah! this is indeed a hard thing to answer. Love, of course, is the first thing, but that is not enough; and then my brother and sweet little, little sister, what can I do for them? I shall certainly never forget them. After I graduate I shall work and help my mother.

When I am older, I shall make home very comfortable for my good mother—if God spares her—and my sister and brother, whom I love. I shall work hard to give them everything that will make them happy.

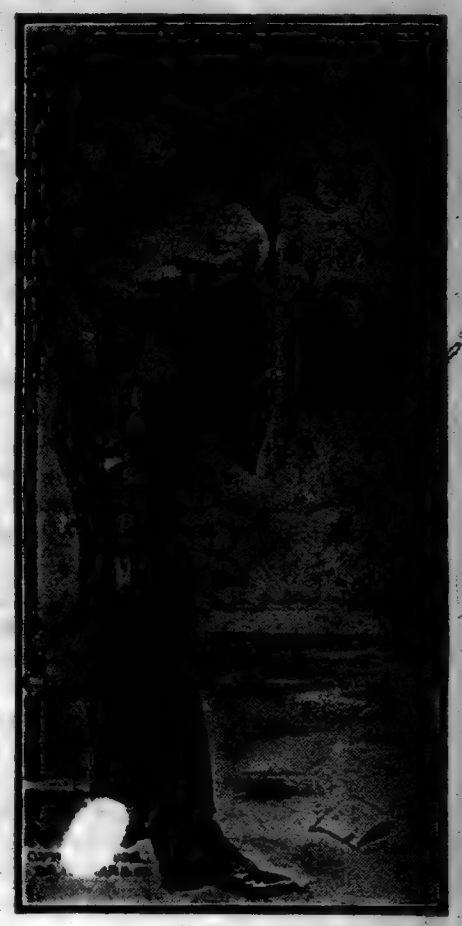
I cannot give an account of my duties to my family until I give a little account of myself. I am fourteen years old and through very hard times I have passed to go to school. I am in the last year in the grammar school. My parents are poor and try their best to keep me in school. I was born in Europe, but I came over when I was a small child. We have been eleven years in America.

When I was a child of seven my mother sent me to school. I went one year and then my parents could no longer support me to go to school; so my sister left the high school and went to work, and so I went to school. I had to wash and then study my lesson as young as I was, to help my mother at home, for she was sick and did her best for her children.

Now I cannot do as much as I think they have done for me. God is with me and will help me to do my best to pay them back not alone with money. I have to thank, besides my parents, God for helping them to send me to school, and my sister, who for my sake left school and went to work to let me go to school. I must thank God and I must be ready to supply every need to my sister and parents.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?



Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root Entirely Cured Me.

Among the many famous investigated cures of Swamp Root, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

GENTLEMEN:—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble, and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,
B. H. CHALKER.
Ex-Chief of Police, Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular, heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in The Biblical Recorder.

The genuineness of this offer is guaranteed.

Lumbago
Get Instant Relief RUB ON
Painkiller (Perry Davis)

THE GENERAL ASSEMBLY OF 1905.

Having received more than two thousand measures and having enacted more than half of them, the General Assembly of North Carolina adjourned March 6. Of the thousand or more laws added to our statutes, all save a few are of exclusively local effect, many of them relating to individuals, corporations or small towns. Of the twenty or more measures of State importance introduced, less than ten have been the subjects of general interest.

For a Senate of fifty men and a House of one hundred and twenty to consider 2,000 measures within sixty days is absurd. They do not even assume to do so. All local measures are left to the local representatives. We have, therefore, each two years the spectacle of 170 men each with a bundle of little bills under his arm awaiting his turn to have his measures stamped with the approval of the General Assembly, each promising to stamp the other fellow's!

Obviously this condition is due to a defective system, and it will grow worse and worse until a change shall be brought about. Already the representatives of a county practically rule that county. Already, half the counties in the State are in the habit of rushing desperately to Raleigh every two years to prevent their representatives from doing one thing or to force them to do another. Already the General Assembly is the scene of pitched battles between all the little local factions in the Commonwealth. Already the view-point in North Carolina is the county view point rather than the view-point of the Commonwealth. Already the wisdom of Solomon and the patience of Job is required of the member of the Legislature who would maintain his standing amongst his own people.

This is only one phase of the matter. On the other hand, we have the spectacle of a great Commonwealth making laws to keep fleas out of Bethel church, to forbid fishing in Jones' pond, to prevent the riding of bicycles in Roper, and 1,000 other such measures. The State thus loses immensely in dignity—in self-respect. The legislator himself acquires a contempt for his position. The sense of humor in the general public is appealed to rather than their respect for the majesty of law. Moreover, the time that might be devoted to measures of real importance is consumed and these measures invariably await the final days of the sitting and are passed or defeated under whip and spur.

Such is the working of the present system: It accounts for the failure of the General Assemblies to give satisfaction; it accounts for the political oblivion that is the reward of the average member of the General Assembly; it accounts for the reluctance of strong men to stand for election to the General Assembly; and, we venture the opinion, that it accounts in no mean degree for much of the disregard for law.

We suggest that it is time to institute a change with a view to requiring our counties to relieve the General Assembly of these wholly local matters.

* * *

There was less of partisan rancor in the General Assembly than in any session since 1895. The opposition behaved itself circumspectly, while the majority was governed by courtesy and consideration. Of course in a House in which the minority had only twenty per cent of the votes and a Senate where the party division was 44 to 6, nothing could be expected in the way of party tactics. Good will was the natural effect. But it may be said for the opposition that they were led to some purpose in the House, and that their conduct is calculated to improve the position of their party in North Carolina.

* * *

The divisions could not be on party lines by reason of the disproportion of the party representation. Upon what lines was there division? So far as we can recall there were only two measures that sharply divided the Assembly, the Ward Bill and the Divorce Bill. Each of these measures involved a distinct moral issue.

We would not be understood as saying, however, that the divisions in the General Assembly were between the moral and the immoral elements. They were rather based upon opinions of the best way to treat certain moral questions. The minority advocated in each instance "let alone"; the majority advocated police power. Of course in this minority were the men whose moral sensibilities have been neglected.

It is good for the Commonwealth that sharply defined moral questions are uppermost; it matters not greatly how far we differ in method if only all seek honestly the common good. For the present we are trying the method of police power. We have rural prohibition. We have divorce prohibited save for the gravest causes. These reforms are good. They were demanded by the people. And their enactment is highly creditable to the General Assembly. In the campaign of 1906 these enactments will proclaim that the General Assembly was responsive to the people and that its standards were decidedly moral.

We cannot forbear here to say that one member of the Assembly rendered brilliantly conspicuous service in behalf of these measures. We would not detract from the excellent work of Messrs. Mitchell, Long of Iredell, Mason of Northampton, Feimster of Catawba, Ward of Craven, Scales of Guilford, Daniels of Warren, and others; but it is only just to say that in Mr. McNinch of Mecklenburg, were combined the elements of enthusiasm, persistence, industry and parliamentary skill, in sufficient degree to identify him above any other man with the passage of these two measures.

Two other measures of decidedly moral purport were enacted—the anti-morphine law and the anti-bucket shop law.

* * *

We have spoken of the manner in which each member of the Assembly is handicapped by local obligations. It remains to be pointed out that in addition each of the majority members of the Assembly of 1905 was restrained to a dangerous degree by the party platform. We could wish that another such attempt to legislate in political convention might receive the rebuke of an overwhelming defeat at the polls. We refer to the plank in the Democratic platform which prohibited members of the majority in the Assembly from considering the South Dakota Bond case on its merits. It amounts to usurpation when a political Convention—in session only a few hours, engaged in other matters largely, chosen by many methods and most of them unauthorized by the Commonwealth,—dares to control in such a matter. That the State was embarrassed in this instance is plain to one who beheld how those who would have dealt with the matter with the justice and candor becoming a great State were supinely compelled to fold their hands by the citation of a paragraph in a platform adopted by men that never heard it read, that never gave it a thought, that never knew what was in it.

Very likely the reader will inquire if in this condemnation we do not also include the majority's plank relating to the Watts Act. Why should we? The Watts Act had been enacted; and it is right for parties to defend their measures. We do not object, moreover, to the statement of principles, and the outlining of general policies, or even the making of specific promises. But obviously we must draw the line short of submitting measures to political Conventions for their approval before submitting them to the General Assembly.

* * *

The General Assembly of 1905 will be remembered for the measures that it defeated. The defeat of the Reformatory measure will be regretted, but we must say that public sentiment in North Carolina has never been effectively aroused on this subject. And yet it might be in six weeks if some organization more effectual than the King's Daughters had it in hand. For a like reason the anti-child-labor bill was defeated almost without a protest from the public. We are inclined to think that a careful agitation of this matter will quickly bring the mill-owners to acquiesce in a measure fully as strong as that which in January they so ruthlessly overwhelmed. Agitation will bring these two measures into operation. But we doubt if agitation could have, or ever shall, save the measure to prevent Sunday freights. In matters in which the railroads stand alone they have a hard time; for it is popular to fight railroads. But when they can summon an ally they are invincible: The measure to prohibit Sunday freights was withdrawn in the interest of the truckers in Eastern North Carolina!

The defeat of the Governor's measure to establish an Immigration Bureau was rather surprising. We have no doubt that the State would gain by an access of population from the other States, and the better class of foreigners; we entertain the opinion that the better class will be difficult to get under any circumstances; and, on the whole, while desiring immigration, we question the practical value of a Bureau. If in two years the Governor shall make this enterprise of his clear to us all; it will not be too late in 1907 to add it to the achievements of his regime.

The defeat of the bill to reduce passenger rates was an act of the Senate achieved with impressive vigor. There was during the entire session no action so indicative of that sound common sense which declines to play the demagog.

The defeat of the Bond-issuing measures was creditable mainly because these measures were inadequate. Undoubtedly the short-sighted "pay as you go" policy is bound to play out in North Carolina: It may prove unpopular in prospect but it will eventually redound to the honor of the party that proposes an issue of from $5,000,000 to $10,000,000 in bonds for permanent improvements. Our charitable and educational institutions scrape the bottom of the barrell year after year, and none of them is satisfied. The Assembly did its best for the asylums of the insane, but it adjourned knowing that its best will not relieve many a poor fellow who in the name of humanity has right to expect better of us.

We are pretty sure that the majority will be made to repent of its refusal to accept the Code Commission's suggestions of reform of the matter of salaries and fees. The present method of giving State officers increases of income—in the form of clerk-hire which they (the State officers) pocket—will lead at length to charges of "graft." It is a small matter now and should have been nipped in the bud.

* * *

Of educational measures there were none of importance because none were needed. The proposals to bring up the race distinctions signally failed—so signally that we doubt if they shall be renewed except in response to local whims for two decades to come.

A number of local measures in the interest of compulsory education were passed, indicating that this cause is growing.

Very little was done to improve our seriously defective election system. We understand that a measure in the nature of the Australian ballot system was passed for one or two places. We need such a system for the entire State. No one who seriously investigates our present system can doubt that in primary and polls it is bound to become increasingly subject to fraud. In fact our primary system is now as weak as a system can possibly be. We submit that this subject offers an excellent issue for some man to come to the front with; and yet it was hardly thought of by the recent Assembly!

Likewise, some one is losing a great opportunity to identify himself with the cause of good roads—a subject right largely neglected by the General Assembly.

* * *

In personel the General Assembly was at least an average, and we think above the average. There were in each branch a few individual men. But many members are always under either the lash of local public opinion or the party whip, and so long as this is true, we cannot expect rapid progress. Every measure must be threshed out before

the people. Public sentiment must be sounded. And, the worst of it is, the matters of State importance are almost always put aside for the matters of no importance whatever. The people, therefore, have their way. No doubt they would make more progress if there were men to boldly lead them.

* * *

The friends of temperance have every reason to be grateful to the General Assembly of 1905. It did not go as far as some desired. Candidly, it went far enough. We prefer to make progress slowly. In local and general matters the Assembly was sympathetic with the temperance cause. But it was not unreasonable. It was quick to kill foolish bills, and ready to treat the liquor dealers justly and considerately. We often admired the patience with which all manner of irritating local temperance fights were managed. We hope for the good of the temperance cause these small matters will not be inflicted upon the Assembly again. It is a wonder that the entire Assembly did not become disgusted. There is a local option law in North Carolina; and we suggest that our towns, great and small, get out of the habit of fighting out their temperance battles in the Assembly and into the habit of fighting them out squarely in elections called for this one purpose. Moreover, we suggest that as rapidly as possible all our towns and cities be put under the local option law. It is no more wise than it is right to cherish the false security of statutory prohibition. If you cannot hold the fort by popular vote, it were better not to hold it. We hope that all the General Assemblies will be as favorable to temperance measures as this one was, and we entreat our readers to bestir themselves to this end. But in the nature of politics this must not be relied upon. Local option is the only trustworthy basis of municipal prohibition.

OBEDIENCE.

This is the watchword of Evan Roberts, whom God is so signally using in Wales.

Obedience is man's part in God's work.

Those who say that man has naught to do in bringing about a revival make precisely the mistake that the anti-mission people make, who say that since salvation is of God alone what have men to do with it?

Those who tell us to pray for revival and do nothing more are making a blunder, we fear, a costly blunder.

We abhor the "put up job" revivals as much as any one; and we value the reaction against them. But now the danger is that we shall swing too far in the opposite direction.

But what can men do?

They can pray.

They can seek to restore Christ to His place in their lives.

They can encourage one another.

They can make confession and reparation.

They can seek the lost.

They can bear witness to Jesus Christ.

Proceed to do these things, and revival will have commenced. Wait for God to make you do these things, and it will never commence.

THE BELL OF JUSTICE.

In one of the old cities of Italy, so the story goes, the king had a bell hung up in a tower in one of the public squares and called it the "Bell of Justice," and commanded that any one who had been wronged should go and ring the bell, and so call the judge of the city to come and see that justice was done. In the course of time the end of the bell-rope rotted away, so a wild vine was tied to it to lengthen it. One day an old and starving horse, that had been turned out by its cruel owner to die, wandered into the tower, and in trying to eat the vine, rang the bell to which it was attached. When the judge of the city came to see who had rung the bell, he found this old horse. Then the judge sent for the owner of the poor horse and ordered that since this animal, which had been so wronged, had rung the "Bell of Justice," he should have justice done to him. He commanded the owner, therefore, to take the horse home, and to feed and care for him as long as he should live.—Apples of Gold.

JESUS THE WORKER.

Bible lesson March 19. John ix.:1-11. Read John ix.: 1-41.

Golden text, I am the Light of the world.

We have here the story of

Jesus Healing the Man Born Blind.

He is in Jerusalem again, and the leaders in that city of His love are more bitter in their hatred of Him than ever. Men no longer speak openly of Him "for fear of the Jews." He is the issue in Judea, and the nation, the leaders, have declared against Him. He has just declared Himself to them in their temple, and they whom He once drove forth now drive Him. (John viii., 59.) Doubtless He submits in despair of them. And as He goes He discovers a blind man. His disciples know this man well, as did Jesus probably. (He must have been a familiar figure to Templegoers.) They put to Jesus a question that has often engaged their minds. He answers by telling them to work (vs. 4), not to speculate in such questions. And, as if for an example to them, He heals the man. The news of this achievement makes a sensation in the Temple. The leaders proceed to investigate. And they wind up as usual by venting their disappointment in anger.

We have here, of course, the almost unvarying portrayal of the mercy of Jesus and the power of Jesus. Having commented frequently upon these topics, we purpose now to take up others.

A Favorite Method of Jesus.

His disciples had asked Him a foolish question. But He does not rebuke them. He easily informs them that their theories of the sinful cause of the man's blindness are baseless. And then He proceeds to teach them two larger truths, namely: (1) that it is God's will that they should work (vs. 4) rather than speculate in hard questions, (2) that He Himself is the Light of the World. He thus hands down to you and me two truths of incomparably more value than any physical miracle could be.

This is a favorite method of the Master: He gives us more than we ask for. We ask Him for light on a question. He gives us light for life. We ask Him for water. He gives the water of life. We ask Him for bread. He gives the bread of life. Observe, He does not deny us the physical blessing, but He adds the incomparably better spiritual blessing.

A Doctrine of Affliction.

In this specific instance He declares that the man is blind "that the works of God should be made manifest in him." One must be careful how he derives a general doctrine from a particular case. But we run no risk in saying that we may find all our afflictions so used as to manifest God in us. They puzzle us. We may think they are the consequences of sin—and so is all suffering. We may think they are the consequences of special sins committed by ourselves or our parents—and so they may be. On the other hand they may not be. Under any circumstances they may be brought to Jesus as He passes by, and even though distressed and cast out He will pause to enable us to manifest God in them. We know of no other compensation for suffering so adequate as this. It does not explain the mystery of suffering, but it makes suffering worth while.

The Busy Saviour.

He straightly says that it is more necessary to work than to discuss theories. He even declares that His own opportunities are limited. "The night cometh when no man can work." Perhaps He referred to His death, perhaps to the literal night. In either case, the lesson is impressive enough. His time and our time is limited. "O be quick to love, O be swift to do good!"

That He permitted Himself, with ten thousand things that He might do, to spend so much of His time ministering to the poor and afflicted unto the glory of God, is a sufficient suggestion to us: He would have us busy ourselves likewise. The man that is too busy to manifest God is not busy enough; he is ruinously idle in the main matter.

Jesus the Light.

This miracle is also a parable. He declared Himself the light of the world; and as if to illustrate that statement He proceeded to heal the man—to open his eyes. He has given you and me light of another and a better character. He has opened our eyes to the unseen things—to the meaning of life, to the value of love, the sweetness of mercy, to the eternal life, to the loving Fatherliness of God.

Consider the man born blind. He had heard of the beauty of the world, but hearing is not seeing. He knew there was such a thing as light, but he knew nothing of it. No one can tell a blind man what light is. But lo, his eyes open and he beholds the glory of it. So you and I, when Jesus reveals Himself to us as Light, as the Light, all things are new and the glory surpasses all our dreams.

It is this that we must carry with us. It is no matter why He used clay or why He used spittle or why He sent the man to the pool. He had His reasons. It was like Him to adapt Himself to the man's conceptions. He did not do miracles for His own glory. Perhaps the man's faith was somewhat quickened by these "practical" means. Perhaps Jesus was desirous that the man should do all that he could—for Jesus always encouraged self-help. But no matter: He is the Light of the World. He is more to you and me than He was to the man born blind. He has done more for us than to give us sight: He has poured into the windows of our souls the Light of the World. In Him was life and the life was the light of men.

Notes.

This is a good lesson for the brother who is always putting foolish questions.

The world asks "How?" None of us can answer. But we can declare the fact—"I see." That is enough. And we can say Who.

Obedience in affliction leads to light—it may not be cure, but it is relief.

God's suffering saints are His best witnesses—better than preachers or teachers. They manifest Him; others talk about Him.

Jesus may not answer your question, but He will clear away your perplexity.

Work—was it not His watchword? What a reproach He is to the slothful? Think on it: Jesus knew the meaning of the word, "work."

The beggar may teach. The blind beggar was a better subject for Jesus than the wise Pharisees. None are too lowly to manifest Him.

POINTS FOR EMPHASIS BY TEACHERS.

RIGHT C. MOORE.

1. Our Lord does not teach that sin is never punished in this life or that calamity is not sometimes the direct result of iniquity. But He does teach that misfortune may be overruled and thus become the occasion for a display of divine glory.

2. With the shadow of the cross falling across His path, Jesus girded Himself for fresh activity while it was yet day. So for us the time of toil is when the sun of opportunity and of life pours its golden rays upon us. We must not wait till the night of disaster and of death envelops us in darkness.

3. The ointment of clay, though made and applied by Jesus, was not in itself enough; the blind man must obey a simple command. And his obedience was immediate, implicit, and effectual; for at once he went and washed and came seeing. "One of the best things for an enquirer is to give him something to do."

4. This blind beggar was so changed by the healing hand of the Lord that even his neighbors questioned his identity. Clear vision took the place of incurable blindness and industrious independence was now to follow helpless beggary. Marvelous indeed are the changes in men effected through the ennobling power of our blessed Lord.

5. Through fear the parents would not acknowledge the source of healing; not so, their son who was healed. Two ecclesiastical examinations with their irony, hate, and theological pressure could not make him deviate from the path of truth: with grateful devotion he persistently ascribed to Jesus the honor of his cure. And when he was rudely cast out of the Synagogue, he soon found the gracious Healer by his side. What matters it when the world frowns, if only Christ appears to receive our worship and drive away our darkness?

"THE ARMY THAT REMAINS IN THE TRENCH IS BEATEN."

The subject of this article is the opinion of military experts concerning the present war between Russia and Japan. An army which is not advancing is practically retreating and losing ground. Its soldiers become weaker and more cowardly by inactivity. Enthusiasm is declining because nothing is being accomplished. This principle is eminently true in the life of a church. We must do things, and do new things, or die. The death may not be sudden, but a certain decline. If our church had remained without aggressive movements it is a serious question as to whether it would not have closed before this time. Our hope lies in pushing forward in new enterprises. Frequently this requires great faith in God and the people. There may be no means in view, but the door of opportunity is open, and it must be entered then or never by this people. It requires courage to advance, but the joy and strength of victory alone can come to those who undertake great things for God and humanity. The church building is the trench where we meet for orders, rest, cheer and ammunition. From there we are to go out into the daily life, into the homes of the people, to take the offensive.—Johnston Myers.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Report of Woman's Central Committee of Missions, for the Quarter Ending Feb. 28, 1905.

Atlantic Association.—Morehead City, $3.75; First Church, New Bern, $27.76; First Church, New Bern Sun., $5.00; Swansboro, $16.00—total, $52.51.

Beulah Association.—Lea Bethel, $11.00; Yanceyville, $3.70; Association, .75; Clement, $3.90—total, $19.35.

Brunswick Association.—Antioch, $3.00; Antioch Sun., .50; Southport, $3.75; Mill Creek, $1.00; Long Branch, $2.75—total, $11.00.

Brushy Mountain Association.—North Wilkesboro, $7.00.

Bladen Association.—Galeed, $8.00.

Buncombe Association.—West End, Asheville, .50; Cane Creek Sun., $4.03; Cane Creek, $15.61; Cane Creek, No. 2, $4.65; Beaver Dam, $7.30; First Church, Asheville, $111.70—total, $143.79.

Cape Fear and Columbus Association.—Whiteville Sun., .31; Whiteville, $38.00; Chadbourn Sun., $8.86; Chadbourn, $1.30; Smyrna, $2.00; Smyrna Sun., $2.10—total, $52.57.

Carolina Association.—Fruitland, $3.50; Hendersonville, $5.00—total, $8.50.

Cedar Creek Association.—Rockfish, $10.00; Hope Mills, $4.50; Cedar Creek, $11.58—total, $26.08.

Chowan Association.—Edenton, $18.25; Elizabeth City, $29.65; Sawyer's Creek, $72.57; Reynoldson, $8.90—total, $129.37.

Central Association.—Raleigh, First Church, $98.97; Forestville Sun., .85; Wake Forest, Y. L. S., $10.85; Wake Forest Sun., $5.83; Wake Forest, $5.15; Youngsville Sun., $6.00; Perry's Chapel Sun., .60—total, $128.25.

Eastern Association.—Mt. Olive, $5.10; Clinton Y. L. S., $1.45; Clinton, $4.65; Clinton Sun., $2.00; Kenansville, $6.00; Warsaw Sun., $2.69; Delway, .78; Warsaw, $5.25; Johnston's Sun., $1.00—total, $28.92.

Flat River Association.—Oxford, $54.15; Oxford, Maggie Nutt Society, $5.00; Oxford, Girls' Society, $2.95—total, $62.10.

French Broad Association.—Piney Mountain, .62; Marshall, $6.40; Mars Hill, $34.82—total, $41.84.

Green River Association.—Marion, $6.00; Rutherfordton Sun., $2.05; Rutherfordton, $10.86; Pleasant Hill, $2.50; Montford's Cove, $2.42—total, $23.83.

Haywood Association.—Waynesville, $10.00; Waynesville Sun., $1.00—total, $11.00.

Johnston County Association.—Mt. Moriah, $1.50; Clayton Junior Union, $7.58; Clayton, $14.70—total, $23.78.

Kings Mountain Association.—New Bethel, $2.55; Shelby, $18.25; Boiling Springs, $1.00—total, $21.80.

Little River Association.—New Hill, $10.00.

Liberty Association.—Thomasville Sun., $2.65; Thomasville, $7.00; Thomasville Orphanage, $39.62; Lexington, $8.05—total, $57.32.

Mecklenburg and Cabarrus Association.—Ninth Ave., Charlotte Sun., $3.50; Pritchard Memorial, Charlotte, $40.00; Mrs. L. D. Price, $1.00; Tyron Street, Charlotte Sun., $12.50; Tyron Street, Charlotte, $30; Tryon Street, Charlotte, Yates Society, $204.80—total, $291.80.

Mitchell County Association.—Bear Creek, $7.50; Silver's Chapel, $2.00; Rogn Mountain, $2.00; Cane Creek, $1.00—total, $12.50.

Mount Zion Association.—West Durham Sun., $1.50; Chapel Hill, $1.00; Bethesda, $1.00; Roberson's Grove, 3.24; Robertson's Grove Sun., .41; Edgemont Sun., $4.55; West Durham, $2.00; Graham, $8.35; Graham Sun., $1.70; Association, .25; Durham Second Church, $26.65; Mt. Gilead, $2.10; Durham First Church, $75.35; Durham First Church, Earnest Workers, $23.07; Durham First Church Sun., $7.88; Cane Creek, $2.60; Red Mountain, $3.25; Red Mountain Sun., .85; West Chapel Hill, .35; Hillsboro, $2.50; Swepsonville, $1.50; Edgemont, 15.00; Bethel, $2.90—total, $188.00.

Neuse Association.—Sandy Bottom, $3.10; Tabernacle New Bern, $20.26; Goldsboro, First Church Sun., $3.85; Goldsboro, First Church, $20.85; Kinston, $84.61; Kinston Y. L. S., $1.50; Fort Barnwell, $7.00; Fort Barnwell Sun., $1.50; Pollocksville, $5.77—total, $148.44.

Pee Dee Association.—Lilesville, $1.60; Lilesville Sun., .51; Roberdel, $5.15; Spring Hill, $10.00; Rockingham Sun., $5.50; Gum Springs, $3.66; Laurinburg, $19.00; Ansonville, $1.65; Polkton, $5.70; Lee Holland Society, Spring Hill, $7.00—total, $59.77.

Piedmont Association.—Greensboro Y. L. S., $30.25; Greensboro Sun., $3.50; Greensboro, $13.55; High Point, $1.00—total, $48.30.

Pilot Mountain Association.—Mt. Airy, $4.50; Salem Mission Sun., $1.00; First Church, Winston, $20.00; Madison, $4.00; Deep Springs Sun., $1.00; Deep Springs, $6.25; Leaksville, $8.25; Mt. Airy Sun., $3.53; Leaksville, Lower Lights, $2.00—total, $50.53.

Raleigh Association.—Fayetteville Street, Raleigh, $8.00; Apex, $9.75; Holly Springs, $6.75; Swift Creek, $3.75; Mt. Moriah, .40; Tabernacle, Raleigh, $25.00—total, $73.11.

Robeson Association.—Fair Bluff, $3.77; Big Branch, $12.10; Parkton, $4.25; Ashpole Sun., $10.11; Ashpole, $10.00; Pleasant Hill, $2.10; Long Branch Sun., .70; Long Branch, $4.60; Lumberton, No. 2, $2.45; Lumberton Y. L. S., $9.20; Saddle Tree, $10.25; Pleasant Grove, $2.70; Lumberton, $32.50; Lumberton Sun., $4.43; Gibson, $7.00; Ashpole, No. 2, $2.40—total, $118.56.

Sandy Creek Association.—Siler City, $10.75; Cameron, $37.25; Cameron Sun., $1.91; Pittsboro, $15.05; Carthage, $16.15; Carthage Sun., $4.60; Aberdeen, $6.90; Pittsboro Sun., .75—total, $93.36.

Sandy Run Association.—Bethel, $4.37; Caroleen, $6.00; Henrietta, $11.50—total, $21.87.

South Fork Association.—Olivet, $2.75; Gastonia Sun., $10.51; Hickory, $11.60; Hickory Sun., $5.70—total, $30.56.

Stanly Association.—Albemarle, $3.75.

South River Association.—Spring Branch Sun., .18; Salemburg Sun., $1.19; Salemburg, $11.36; Spring Branch, $2.00; Clement, .41; White Oak, $7.00; Concord, $3.00; Fayetteville, $46.37; Fayetteville Sun., $6.10—total, $77.61.

South Yadkin Association.—Mocksville Sun., $3.38; Mocksville, $4.75; Statesville First Church, $12.00; Spencer, $7.56; Mooresville, $2.50; Salisbury, $41.85; Western Avenue, Statesville, $2.00; Western Avenue, Statesville, Sun., $1.00; Salisbury, Chestnut Hill, $12.00; Statesville Junior Union, $2.25; Statesville Sun., $1.34—total, $90.63.

Tar River Association.—Warren Plains, $4.15; Sandy Creek, $2.00; Hickory, $1.16; Scotland Neck Sun., $5.76; Poplar Spring, $4.00; Greenville, $22.10; Weldon, $5.50; Y. L. Study Class, Scotland Neck, $7.55; Scotland Neck, $15.50; Rocky Mountain Y. L. S., $2.00; Wilson, $18.10; Elm City, $2.25; Tarboro, $5.85; Henderson Sun., $6.35; Tarboro Sun., $3.97; Tarboro Y. L. S., $1.34; Columbia, $12.78; Elm City Sun., $3.00; Oak Level, $2.86; Washington, $17.80; Louisburg Sun., $2.86; Weldon Sun., $2.73—total, $149.61.

West Chowan Association.—Seaboard, $58.00; Hebron, $14.10; Chowan, $15.50; Chowan Sun., $1.40; Mt. Tabor, $10.20; Mt. Carmel, $5.00; Buckhorn, $23.14; Ahoskie, $20.00;

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Union Association.—Marshville, $4.50; Marshville Sun., .50; Waxhaw Sun., $1.00—total, $6.00.

Wilmington Association.—Wilmington First Church, $28.11; Wilmington Y. L. S., $1.51—total, $29.62.

No Association Given.—Blanch, $2.38; Miss C. C. Lilly, $2.50—total, $4.88.

Appropriated as follows:

To Foreign Missions $830.18; to Yates College, $40.08; to Christmas Offering, $904.81—total Foreign Missions, $1,775.07.

To Home Missions, $212.54; to Home Missions boxes, $324.57—total Home Missions, $537.11.

To State Missions, $245.27—grand total to all missions, $2,557.45.

Of the above amount, the Sunbeams contributed:

To Foreign Missions, $91.06; to Christmas Offering, $96.48—total to Foreign Missions, $187.54.

To Home Missions, $6.44.

To State Missions, $13.84—grand total to all missions, $207.82.

Total contribution of Woman's Missionary Societies and Sunbeams, $2,557.45.

Respectfully submitted,
MISS F. E. S. HECK,
President.
MRS. WESLEY N. JONES,
Treasurer.
Raleigh, N. C.

A Contrast Between the Fourth Quarter of 1904 and the First Quarter of 1905.

To Foreign Missions, fourth quarter, $1,265.56; first quarter, $830.18.

Yates College, fourth quarter, $128.02; first quarter, $40.08.

Christmas Offering, first quarter, $904.81.

Total Foreign Missions, fourth quarter, $1,393.58; first quarter, $1,775.07.

Home Missions, fourth quarter, $384.46; first quarter, $212.54.

Home Mission Boxes, fourth quarter, $3,924.23; first quarter, $324.57.

Total Home Missions, fourth quarter, $4,308.69; first quarter, $537.11.

State Missions, fourth quarter, $1,313.67; first quarter, $245.27.

State Mission Boxes, fourth quarter, $77.50.

Total State Missions, fourth quarter, $1,391.17; first quarter, $245.27.

Expense Fund, fourth quarter, 25 cents.

Grand total to all objects, fourth quarter, $7,093.69; first quarter, $2,557.45.

In the fourth quarter the Sunbeams reported $381.65; in the first quarter, $207.82.

If any Society is unable to observe the Week of Self-Denial for Home Missions at the suggested time—March 12th to 18th—let them be sure to observe it later. The time is immaterial; the spirit that will prompt to such an observance is all-important. Send to Miss Heck for program envelopes and leaflets—all of which are free.

THE GIVE MEDICINE AWAY.

The Pape Medicine Co., 8 E. 4th St., Cincinnati, Ohio, are sending absolutely free a complete and thorough test treatment of their three new remedies, that instantly relieve and quickly cure all forms of kidney and bladder trouble, Rheumatism and all other uric acid diseases. There never was anything like it. There is not one sufferer in the whole world who can afford to leave these remedies untried. Just write and tell them where to send the treatment and it will come to you without one cent of expense whatever. Read their splendid offer in this paper.

The Preacher as a Leader of Missions.

(Continued from Page 8.)

one cry above all others is, "Men! men!" Are we as pastors showing our interest in missions by praying the Lord of the harvest to send forth laborers into our mission fields?

(c) Now comes the vital test—are we ready to answer our prayers by going in person? "These twelve Jesus sent forth." See the divine order, "Look! pray! go!" Inform yourselves about the work, pray God's blessings on the work, and bring an answer to your prayers by going wherever God want you to go. It is not the duty of every missionary pastor, however, to go in person. He may go by sending others; by giving of his means to help support others, and by stimulating others to greater gifts, he may accomplish more than he could were he to go in person to a mission field. A pastor should lead his church in his contribution to missions. I do not mean that he should give more than any other member, but according to his ability, he should. If he fails here, his preaching will not have the effect it otherwise would.

This brings me to say in conclusion, that his people will follow him. A missionary pastor means a missionary church. How pitiable a spectacle it is to see a church more missionary than its pastor. The church leading, and he who should be the leader reluctantly following.

Some years ago a heavy through passenger train pulled into the city of Greensboro. The great engine, like a think of life, moved easily with ten or twelve Pullman cars. While the train was standing in the yard, a little shifting engine ran up with a sleeper which was to be attached to the rear of the train. The car was coupled on, and the conductor, thinking the shifter had been detached, gave the signal, and the great mogul moved off drawing its heavy train. Unfortunately, the coupling which held the shifting engine to the train failed to work, and the little shifter was drawn on, squealing and screaming as it went. The man who sat in the cab of the great mogul went three miles before he discovered that the little shifting engine was attached to the rear of his train. That is just about how much weight and influence a pastor has, who allows his church to lead him in missions. Brother, the pastor holds the key to the situation. What we as a denomination need in this State, as we need nothing else, is a missionary pastor in every pulpit. When that day comes, and may God speed it ,we will raise a sum for missions that would now seem astonishingly large, and, in answer to earnest prayers from thousands of interested hearts, multitudes will be won for Christ every year from mission fields at home and abroad.

Death of Mrs. Ellen Dodd.

The people in the community of Popular Springs Church, Franklin County, were saddened by the recent death of Mrs. Ellen Dodd, wife of Ransom Dodd. She was first stricken with paralysis and later with pneumonia, and on Monday, February 27th, at 7 o'clock p. m., she breathed her last on earth and passed into that rest beyond the river. She was a consistent member of Poplar Springs Church, and lived a life which endeared her to all who knew her. She was sixty-two years of age, and was blessed in having lived until all of her children were grown.

She was the daughter of Sherrod and Leticia Gay, of Franklin County, and was married to Ransom Dodd, December 23, 1860, by Rev. J. J. Barkley.

Her husband, five sons, one daughter, four brothers and three sisters survive to mourn their loss, all of whom, with the exception of two sisters, were with her when she died.

A faithful wife, a tender mother and a loving sister has entered into that rest prepared for her by the Saviour in heaven.

She was buried Wednesday, March 1st, at 1 o'clock p. m., at the family burying ground, where a large number of friends and loved ones gathered to witness the last sad rites, the burial services being conducted by Mr. John H. Cheaves.

May the Lord bless and comfort the bereaved family in their loss of a loving wife and mother.

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free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the The Biblical Recorder will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cure constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

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Current History.

The Battle of Mukden.

The overshadowing event of last week will remain one of the overshadowing events in history—the disaster to the magnificent Russian army in Manchuria at the hands of the soldiers of Japan: the climax of one of the most brilliant military campaigns on sea and land in the history of nations; changing the map of the world and the destiny of the Orient.

Three weeks ago the armies of Kuropatkin and Oyama faced one another in winter quarters. From Port Arthur the army of Nogi and the great seige guns that reduced the great fortress were coming up from the south. It appears that just as they arrived Kuropatkin decided to give battle in response to demands in camp and at St. Petersburg. Oyama immediately flung his forces, numbering 400,000 men upon the Russians in three divisions—front, east and west. Kuropatkin resisted the front, but his flanks failed, first east and then west, the Japanese breaking through after seven days of terrible fighting.

Retreat became necessary. Upon Kuropatkin devolved the task of moving 300,000 men and 3,000 guns with supplies, etc., under constant fire from east and west thirty miles. On Monday it is reported that he has reached Tie Pass with 150,000 men and most of his guns, leaving 50,000 prisoners in the hands of the Japanese, 50,000 killed, and 50,000 wounded. His remnant of an army is, of course, exhausted and demoralized, and it is possible that the Japanese will drive them from Tie Pass and pursue them 300 miles to Harbin. But, it must be remembered, the Japanese have been fighting ten days or more without cessation, and human limitations will compel them to desist for a time.

Liao Yang was referred to as one of the great battles of the world. But the battle of Mukden far surpasses it in number of men engaged, in casualties, in the decisiveness of the victory and in the brilliance of the Japanese action.

The Japanese report the loss of 45,000 men, a smaller number than might have been expected.

General Kuropatkin has forwarded his resignation to the Czar, taking upon himself the responsibility for the huge disaster. It is said that the resignation will be accepted; but Russia has not his equal as a soldier. In this disaster he was the victim of a superior force led by a General whose entire career compares more than favorably with the military heroes of history.

Russia declares that she will fight to the bitter end. She has called for another army; and it is reported her Baltic fleet has been ordered to the Yellow Sea to meet Togo. Any nation but Russia would sue for peace; and we are not sure that the people of Russia will yet force their rulers to this course. Defeat has followed defeat until she has lost her seapower and her land positions, and her cause seems irretrievable. Moreover internal conditions are distressing in the extreme. The Czar and the royal family are prisoners in their palaces and Discontent and Revolution roam at large throughout the once great Empire.

* * *

The President on Home Missions.

President Roosevelt made an address March 12 upon the occasion of the meeting of the American Tract Society:

I am glad, said the President, to say amen to the appeal that has been made by Dr. Swift on behalf of the great society, to the account of whose work you have been listening. He has set forth the needs of the society, and he has set forth the great field over which it works. I wish to touch only on a small portion of that field, but, after all, the portion that most concerns us—the need here in this country, of furthering in every way the work of the society, the work of all kindred societies, both among the native born and among the thousands who come to these shores from abroad. The United States government does not endeavor to do its duty by the immigrants who come to these shores.

People who have not had some experience with the dangers and difficulties surrounding the newly arrived immigrants can hardly realize how great they are. The immigrant lands here almost unprotected; he does not, as a rule, know our language; he is wholly unfamiliar with our institutions, our customs, our habits of life and ways of thought; and there are, I am sorry to say, great numbers of evil and wicked people who hope to make livelihood by preying upon him. He is exposed to innumerable temptations, innumerable petty oppressions, on almost every hand; and unless some one is on hand to help him, he literally has no idea where to turn. No greater work can be done by a philanthropic or religious society than to stretch out the helping hand to the man or woman who come here to this country to become citizens and the parents of citizens, and therefore to do their part in making up, for weal or for woe, the future of our land. If we do not take care of them, if we do not try to uplift them, then as sure as fate our own children will pay the penalty and be pulled down. Therefore, it means much, not merely to the immigrants, but to every good American, that there should be at Ellis Island the colporters of this society, and the representatives of other religious and philanthropic socities, to try to care for the immigrant's body, and above all, to try to care for the immigrant's soul.

* * *

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* * *

The Dawson Meetings.

The Congregationalists having decided upon an effort to awaken New England to the necessity of evangelism, induced W. J. Dawson, the eminent London Minister to lead their movement. He has been at work now six weeks. The following statement from the Watchman relative to it will be read with interest:

"The meetings conducted by Rev. W. J. Dawson in Boston for two weeks, while they have not resulted in a large number of conversions, have excited a larger interest in evangelism. The hearts of many were stirred and the churches will feel the quickening. In his noon meetings Mr. Dawson suffered from the same difficulty that Mr. Moody complained of. Park Street Church was filled up with Christian men who came early and the unconverted who came later were unable to get in. One of the meetings presented a spectacle before unparalleled in Boston. Wednesday evening, March 1st, a great procession of Christian men and women, led by a band and about 150 members of the Salvation Army, marched through several of the streets of the northern part of the city gathering in an audience which nearly filled Tremont Temple. Then Mr. Dawson preached and there were about forty responses to the invitation to declare for Christ. As a man, Mr. Dawson made a strong impression for sincerity, earnestness, pungency and force as a preacher. He is a captivating personality. His message, however, is to those who have power of will and whom a desire for a better life will bring to a

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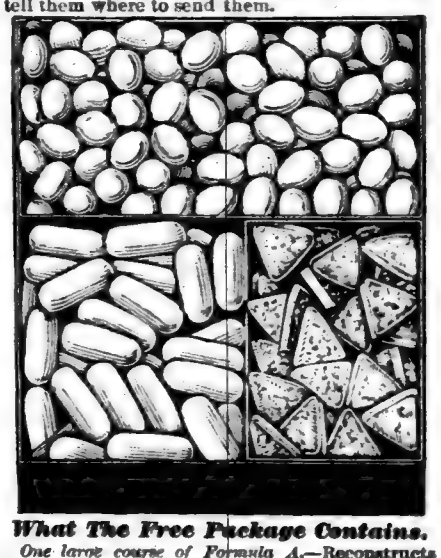
Kidneys,

BLADDER, RHEUMATISM,

Bright's Disease, Dropsy, Gravel, Backache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles.

3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any sufferer, *whether man or woman*, a complete test course of their three new remedies that relieve and cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them.



What The Free Package Contains.

One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.

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And a large course of Formula C—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Is unfailing in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is as exhaustive, thorough and complete treatment as was ever formulated for the cure of these destructive diseases. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the **PAPE MEDICINE CO., 8 E. 4th St., Cincinnati, O.,** telling where to send them, and the complete test course of each of the Formulas A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

A Great Medical Discovery.

These dangerous because sudden diseases—Croup and Pneumonia—easily treated and completely cured by

Vick's Magic Croup and Pneumonia Cure.

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Vick's Little Liver Pills (25c.) are the best and most innocent Vegetable Laxative for adults and children.

Build up the run down system with Vick's Aromatic Wine of Cod Liver Oil. It is the great restorative tonic, and is as pleasant to taste as sherry wine. Price, $1. Trade supplied by, or two bottles sent, express paid, for $2.

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Special rate of one fare plus $2.00 to Havana, Cuba, and return, includes meals and berth on the steamer. Tickets will be sold March 29th for trains which will reach Port Tampa, Fla., the night of March 30th, connecting with P. & O. S. S. Company's steamer leaving that night. Tickets will be good returning on any steamer leaving Havana until April 13th, inclusive, with final limit to reach destination April 16th. On the return journey, stop-over will be allowed at any point in the State of Florida, south of Jacksonville, within final limit of ticket.

Take advantage of this opportunity to visit "The Queen of the Antilles," at reasonable cost, which will afford an excellent chance to investigate the business situation of our sister republic.

The party will be limited, so make your reservation promptly. For reservations, pamphlets or any other information, call on your nearest ticket agent, or write

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decision. The helpless and those who are in despair except for the help of a loving and all-powerful Saviour do not appear to form a part of the humanity to which he speaks. Making all allowances for the flood of Christians which crowded the unconverted out of his meetings it seems that Mr. Dawson has not yet caught the deepest note of the Gospel that saves the lost. But a desire and an expectation of a revival has been awakened which in itself is a promise of a revival. Some propositions have been made looking to a visit to Boston of Dr. J. Wilbur Chapman."

* * *

Items.

Senator Bate, of Tennessee, died of pneumonia March 9, aged 78 years.

Mrs. Chadwick was promptly convicted of fraud, and her attorney has taken our appeal.

Russia is said to be massing troops on the Indian frontier with a view to embarrassing the British position.

The United States Senate is in extra session to consider the Santo Domingo treaty, by which the United States assumes guardianship of that island. It is understood that the treaty as negotiated will be ratified with an amendment limiting relations to ten years.

The strike of the motormen in New York has ended disastrously for them. They acted without consent of the greater laborer leaders, the local leaders unwisely taking matters in their own hands. The collapse of the movement is complete, and three-fourths of the strikers will not be able to regain their places.

To the Pastors and Churches of the Piedmont Association.

Now is the time to push collections for Foreign Missions. Only about two months remain till the meeting of the Southern Baptist Convention at Kansas City, Mo. All our collections ought to be taken and the money placed in the hands of the Treasurer of the Foreign Mission Board by the 30th of April, so as to be reported to the Convention. The Convention at Nashville told the brethren to try to make an advance of twenty-five per cent this year. The Board has sent out several new missionaries this year. This calls for increased contributions upon the part of the churches. Some pastors are trying to double and some to quadruple on their gifts of last year. See that your church pays all she has pledged and more if possible. Reach every member. Let the pastors do all in their power to induce every member of their churches to give something to our Lord's cause in foreign lands. Take your church roll, think what can be done; plan to do the best thing. Get your deacons and other leading brethren to counsel with you. Put an envelope in the hands of each and every member; follow that envelope up and see that it comes back. You will be successful and the effort will wonderfully bless you and your churches.

Some Helps.

The Foreign Mission Board, Richmond, Va., supplies free of charge, tracts on Foreign Missions and envelopes in any quantity for taking foreign mission collections. These judiciously used will help.

The Foreign Mission Journal is an illustrated monthly magazine at 35 cents per annum, single copy, or 25 cents in clubs of ten or more. Information begets interest and action. The Journal is alive with information. Subscribe now.

Address Foreign Mission Board, Richmond, Va., for any of these helps.

Let all pray that God's blessing may rest on all missionaries now on the field, that young men may be found, whom God has called, who shall go forth with glad tidings to those who have not heard and that we who remain at home may do our whole duty in furnishing the means to support this work.

F. H. JONES,
Vice-President For. Miss. B. Piedmont Association.

WOMAN'S GENTLE NATURE
CALLS FOR GENTLE TREATMENT



Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

CALIFORNIA FIG SYRUP CO.

25c CELATONE 25c

The new remedy for Headaches, Neuralgia, Nervousness, etc. Contains no Chloral, Morphine, Cocaine, or other harmful drugs.

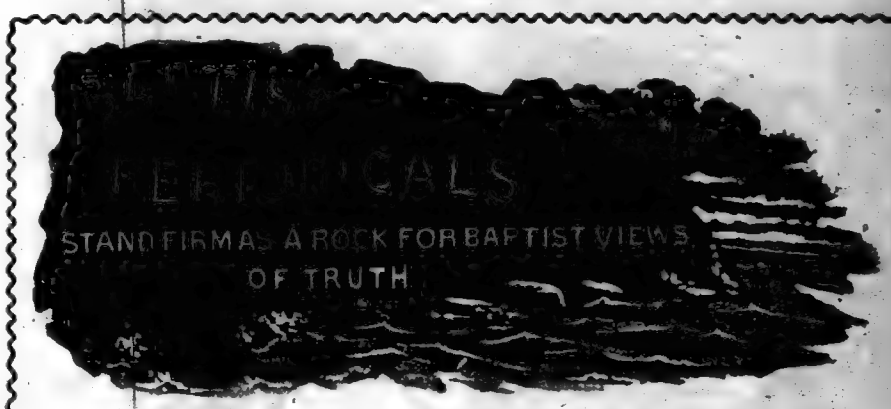
"It makes you forget the pain."

For sale by your druggist at 25 cents. per bottle (6 doses) or sent upon receipt of price.

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How to Cure Drunkenness?

I know of a simple home cure for this disease which can be given to the patient without his knowledge. My husband had been a hard drinker for over 20 years, but I cured him with this remedy, after trying many others without the least success. If you have a loved relative or friend whom you wish to cure, I will be glad to help you by telling you, free of all cost, just what the remedy is that I used. Address me personally, Mrs. Margaret Anderson, 1266 Maple Ave., Hillburn, N.Y. I have nothing to sell and want no money, so write to me in confidence and your letter will be promptly answered.



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American Baptist Publication Society
1420 Chestnut Street, Philadelphia

Temperance.

Two Murders.

The Times-Dispatch of December 30th gives an account of the murder of J. H. Alford, of Raleigh, N. C., by R. D. Bynum, his junior partner. Mr. Alford was seventy years old, and was one of the most highly respected citizens of Raleigh, being senior deacon of the First Baptist Church. The explanation of the murder is found in the following statement:

"Bynum had been on a spree for several weeks, and he, his friends say, was crazy drunk when he did the shooting."

In the News-Leader of the same date is an account of the murder of Mr. Childress in the northern part of Halifax County. The explanation of the murder is found in the following statement:

"A party of men were gathering ice the day on which the killing occurred, and the negro, who had been drinking, used some abusive language to a white boy, whereupon Mr. Childress rebuked him. The negro instantly drew a knife and inflicted a fatal wound. Then he began crying and expressing deep sorrow for the crime, and actually aided in carrying Mr. Childress to his house."

The writer has never heard of two cases which illustrate more clearly than these two the reason why sober men should demand the abolition of the legalized liquor traffic. In the first case we have two men, partners in business, and presumably of equal rank in social and business life, the one a man of prominence in religious circles, and the other a man addicted to drinking. In the second case we have a white man and a negro, one of higher social standing than the other, the one sober, and the other under the influence of liquor.

Which of these men suffered because of the liquor, the drunk or the sober? In both cases the sober men were killed, and the drinkers are fugitives from justice. The drunkard-makers and the dram-drinkers and their defenders insist that there must be saloons where men can drink to their comfort, and they sneer at and ridicule the opposers of the saloon as fanatics and theorists and tell us in a patronizing way that if we let liquor alone it will let us alone. But the liquor did not let these two men alone.

How long will sober, law-abiding citizens allow their rights to be trampled under foot by the covetousness of drunkard-makers and the appetities of dram-drinkers? The saloon and dispensary are both a constant menace to the property and life of the temperate citizens of the State. If the dram-drinker did nothing but damn his own soul for time and eternity, it would be bad enough, but when in a drunken frenzy he cuts short the life of the best citizens and brings sorrow to their families, surely the time has come when we ought to say with no uncertain sound. "The saloon shall not exist to the peril of the whole community. It is not necessary that men shall have a place to drink to their comfort when that place exists to the discomfort of the best people in the land. The saloon must go."—Baltimore and Richmond Christian Advocate.

Bishop Potter's Temperance Idea.

When Dr. Henry C. Potter, the Episcopalian Bishop of New York, delivered the address at the opening of a new drinking saloon in that city, he said it was to be a model. It was to serve only pure liquors and at low prices. The Bishop praised the enterprise, calling it "the greatest social movement New York has ever known." No drunkenness was to be allowed in this saloon, but here the man who belonged to no club, on returning home and panting for some place where he could escape from his wife "with five small children," might go and "get his glass of beer with his luncheon." The Bishop seemed deeply impressed by the need of providing a respectable place where a man, who has been away from his family all day, can escape from them at night and take his ease along with his beer and luncheon. Would it not be dreadful, now, for a man who had been off all day in business to be at home with his wife and "five small children" after dark! What a great boon to enable him to get away from his family without being obliged to go to some disreputable saloon! Who can over-estimate the importance of this movement to provide family escapers a respectable place for drinking!!! This, the Bishop pronounced, if we can believe the papers, "the greatest social movement New York has ever known." Ahem! and alas!

Frequenters of this new saloon, opened by an address from Bishop Potter and with singing the doxology—we say, frequenters of this new saloon are unable to detect any difference between it and plenty of other saloons in the city where no bishops have ever spoken and no doxologies have been sung. It is said this new saloon, having had much free advertising, is doing a thriving business. We have heard of men and even of women being drunk there.

The following is an open letter addressed soon after the opening of the saloon to Bishop Potter, by the Kansas City Branch of the American Young People's Christian Temperance Union:

"May God have mercy upon your benighted idea of striking the keynote of attack upon the liquor situation. You are rather indorsing the key that opens wide the doors to hell for the army of 100,000 souls who annually leave the king's highway and stumble into drunkards' graves. The present situation across the water of fifty-five bishops in the Church of England as stockholders in breweries and distilleries, with this shameful farce of a bishop in the great Episcopal church in your own land taking a leading part in the opening exercises of a saloon, closing the same by singing the Doxology, should make every professed Christ follower in this great Episcopal church hang his head in very shame."

We think other Episcopalian laymen owe it to themselves and to their denomination to speak out as they have not yet done in condemnation of the opening of that New York saloon. Their long silence means at least acquiescence.—Western Recorder.

Immense Advantage to the Negroes in Raleigh.

To return to the spectacle of 1902 would be going back ten years for Raleigh. It is argued by the whiskey element that it kills business and drives people away. For every citizen that Raleigh lost for closing her saloons she has gained two employed in a nobler calling. And where we grow elated, look at Hoover's new department store, the only thing of its kind in the State, his family assisting him in his business, and he is doing well, and will, with time, do more. Look at J. E. Hamlin & Co., druggists, in the old Pepper building, where whiskey has been sold for thirty years, now a thriving place where our people can go and obtain their drugs, cold drinks, etc., with no loss of pride. But the salient feature, not half so many people on Wilmington Street in idleness, while ladies can travel in that thoroughfare now with impunity without being insulted. And for my people, they can pay their grocery bills and their house rent, and are wearing better clothes, buying better furniture, and, best of all, buying land. It has proved a blessing in disguise to the negroes. And for the sake of decency, and the young men who are so adapted to its use, take no steps backward.—From the Liberator (negro organ), Raleigh, N. C.

THOUSANDS OF CHILDREN

Suffer untold agonies from ring worm, ground itch, eczema, scalp eruptions and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine. 50 cents per box, all druggists, or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

Diseases of Women Skillfully Treated.



DR HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

Dr. Hathaway's experience in the treatment for these delicate diseases is unsurpassed, and every woman thus afflicted should write him for his book on these diseases, which he will send you free. It will give you valuable information and advice that will be considerable help to you. He has demonstrated time and again that surgery, in most cases, is wholly unnecessary, and he wants to hear from every woman before she submits to an operation. The average practitioner, no matter how competent he may be, has not had the experience necessary to treat these diseases successfully. My eighteen years of active practice, besides extensive hospital experience, enables me to at once thoroughly understand each case, and to prepare treatment to meet every requirement. Those who are not in position to call, can be cured at their own homes by my perfect system of home treatment. Write for an Examination Blank, and let me diagnose your case free of charge. I want to hear from every woman not in perfect health, as, if you neglect the first symptoms of disease, your case will soon be in a bad condition. Write me to-day. The address is J. NEWTON HATHAWAY, M. D., 85 Inman Bldg., Atlanta, Ga.

Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $40 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

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Up-to-Date Clothiers and Furnishers.

Marriages.

ROBERTS—McDONALD—In the Presbyterian church, Carthage, N. C., February 21, 1905, by Rev. R. H. Broom, of the Methodist Episcopal Church, and Rev. Geo. J. Dowell, of the Baptist Church, Rev. J. K. Roberts, pastor of the Presbyterian church of Carthage, N. C., and Miss Alice Glenn McDonald.

Obituaries.

SEAWELL.—Sister Martha Seawell, daughter of Lendow Seawell and Mary Ann Seawell, was born January 15, 1859, and died February 21, 1905, aged forty-six years, one month and six days. She was a good woman, a member of Bethlehem Baptist Church, in Moore County, and died as she had lived in the triumphs of faith. She will be missed by all the family, the community and the church; but we shall meet her again when the morning of the resurrection comes.

FRY.—Ernest Linwood Fry was born forty years ago, lacking a few months, and died after a protracted illness at his home near Carthage, February 21, 1905. He was baptized into the fellowship of Carthage Baptist Church about the year 1886, and traveled extensively, going west as far as California and south as far as Florida, finally settling down to farming and working turpentine, until health failed, and he came home to try to regain it. He had begun to improve a little, bought a home and moved into it, and had been living in it one week and one day, when he was attacked with rheumatism at the heart, dying almost suddenly.

In traveling from place to place he failed to take his church letter, and thereby lost his church connection. He told his wife that when he returned to North Carolina he was going to unite with the Baptist church again. On his couch he assured his loved ones thathe had not lost his hope in Jesus Christ, and spoke as if all was well with him.

He leaves several brothers and sisters, as well as an aged father, and wife and an infant five weeks old to mourn their loss.

Rev. W. F. Fry, of Goldsboro, was a brother of Brother Fry, and was baptized at the same time and place that he was. God bless the bereaved ones and comfort them in this time of great sorrow.

DUNCAN.—John Henry Duncan was born March 3, 1842, and died in Granville County, N. C., February 19, 1905, aged sixty-three. He married Luetta F. Clark, October 24, 1886; of them were born eleven children—eight girls and three boys.

In 1861 Mr. Duncan joined the Confederate army and served through the entire war. He belonged to the Thirty-fifth Regiment, commanded at one time by Col. John Jones of blessed memory. He was a good and true man, a brave soldier and a useful citizen.

August, 1866, he was baptized into the fellowship of Mt. Zion Church by Rev. T. J. Horner. He was not gifted in speech, but his quiet manners, his good sense and his deep-toned piety united in making him one of our very best members. Just before his last sickness he spoke with unusual freedom and tenderness about his near departure and urged upon all, especially the young, the necessity of living a life of earnest piety and church faithfulness.

He died of blood poison, starting from a little finger scratch and extending to the body. His was the first death in the family, and brought trouble and sorrow.

He was buried in the beautiful cemetery of Mt. Zion Church where many of his comrades lie. Thus has passed away another honored veteran of the army and of the cross. Peace to his ashes! PASTOR.

DAY.—Isaac Newton Day died in Oxford, N. C., February 16, 1905, aged seventy-one. In 1861 he married Mary Blalock, and for twenty-five years lived at Berea, Granville County, N. C., farming and in the mercantile business, when not in the Confederate service. He was a member of the Thirty-fifth Regiment N. C. Troops, doing good and valient service until the surrender. The last eighteen years of his life were spent in Oxford, and by his means and energy contributed largely to the upbuilding of the town and market.

He was baptized by Rev. F. M. Jordan into the fellowship of Antioch Baptist Church, Person County, before the war. After his marriage he moved his membership to Mt. Zion Church and remained there till his death, over forty years. He was one of its leading members in its best days, and was greatly esteemed for his work's sake. Outside of his usual church duties he was specially active in the erection of the new brick house, a splendid country church, and in the management of the Slaughter Fund left to the deacons for missions. This fund consists of some six thousand dollars, and has been managed without cost or loss up to this time.

Brother Day was a man of strong convictions. He believed something, and stood by his convictions. He had the courage to say yes or no—to uphold the right and reprove the wrong. He was very plain in his ways and candid in speech. His judgment of his fellows was tempered with prudence and charity. He was sober, honest and faithful. He loved the Bible, Bible preaching and his church. On his last visit to his spiritual home he expressed a desire to be buried in the beautiful cemetery at Mt. Zion—"anywhere within the enclosure," said he, "or if there be not room there, put me just outside—close by." He knew the time of his departure was near by, and he arranged accordingly, even to the minutest details.

In his last sickness, which was a complication of diseases and age, he was in a state of physical preparation for his departure for two weeks, day by day, gradually being let down to death's fearless embrace. He died as he lived in the full assurance of "everything being all right on the other side."

Two sons, Graves and Fred, the lay evangelist, and one daughter, Mrs. Dr. Sweaney, with the wife of his youth and the comfort of age, remain to comfort one another in the death of the blessed. "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them."

R. H. M.

In Memoriam.

Bro. William Henry Flake entered into rest February 16, 1905, in the seventieth year of his age.

He was born in Anson County, N. C., on August 28, 1835, and removed to Bladen County, N. C., shortly after the Civil War, and on November 15, 1866, was united by marriage with Miss Helen M. Hufham, which happy union was blessed with five children (three sons and two daughters), four of whom survive him, together with his beloved wife and three of his brothers; his son, James T. Flake, having gone before him to the "better land."

Brother Flake was a devoted member of Wootan's Chapel Baptist Church, where he has been for years identified with the cause of Christ as clerk of the church, in which position he continued faithfully and acceptably until the Master said, "Come up higher."

Meek and retiring in his Christian life, yet strong and zealous in the service of his Lord, a faithful and consecrated member of the church, with full assurance of his acceptance with Christ, of him it could be truly said: "He hath fought a good fight, he hath kept the faith, and was ready to be offered up."

In the morning of the resurrection, when the roll is called up yonder, may all those whose names were written in the church book which he so faithfully kept while on earth meet him in the bright "glory land" where there is no more parting, and hear the blessed words of the Master when He shall say: "Well done good and faithful servants; thou hast been faithful over a few things; I will make you rulers over many things; enter thou into the joy of thy Lord."

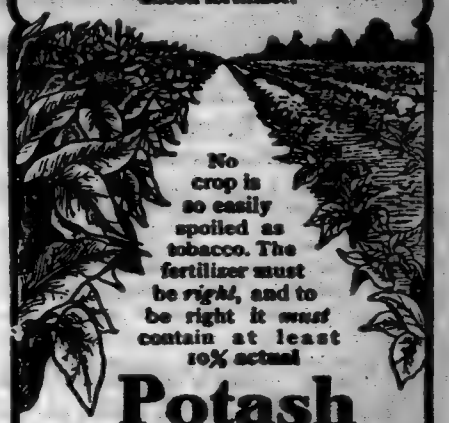
His last moments were spent in prayer, praise and exhorting those around him to meet him in a better and brighter world above. Then when the final summons came, he bade them all an affectionate farewell until that time when those who love the Lord shall meet on the other side to part no more forever.

Farewell, dear father.

By the grace of God we'll meet you,
When this fleeting life is o'er;
We'll meet in that beautiful city
Where parting is no more.

S. S.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Acknowledgments.

March 15, 1905.

State Missions.—W. M. S., Clement, Beulah $0.35; Sunbeams, Woodland, West Chowan 2.30; W. M. S., Rutherfordton, Green River, 3.17; Sunbeams, Rutherfordton, Green River, 1.11; Mountain Creek, Green River, 3.37; W. M. S., Henrietta, 1.25; W. M. S., Bethel, Mount Zion, 2.90; First Church, Greensboro, 27.25; Lumber Bridge, 5.58; Ross, 10.40; Ramoth Gilead, Chowan, 25.00 Dysartsville, 3.00; Sandy Level, Mt. Zion, 3.96. Total this week, $91.64. Previously reported, $2,890.63. Total this year, $2,982.27.

Foreign Missions.—Kendalls, $2.23; W. M. S., First Church, Greensboro (Xmas Offering) 25.00; Cameron, 6.70; White Oak, Bladen, 8.00; W. M. S., Kendalls, Stanly, 1.70; W. M. S., Clement, Beulah (Xmas), 1.40; W. M. S., Clement, Beulah, .35; Pittsboro, 1.00; Y. P. M. B., Goldsboro. 3.85; W. M. S., Antioch, Brunswick (Xmas), 1.06; W. M. S., Antioch, Brunswick (Xmas), 1.94; Sunbeams, Antioch, Brunswick, .50; W. M. S., Woodland, West Chowan (Xmas), 1.05; W. M. S., Woodland, West Chowan, 2.00; W. M. S., Round Hill, Green River (Xmas), 5.47; W. M. S., Mt. Creek, Green River (Xmas), 3.32; W. M. S., Montford's Cove, Green River (Xmas), 2.57; W. M. S., Montford's Cove, Green River, 1.04; W. M. S., Pleasant Hill, Green River, .55; W. M. S., Rutherfordton, Green River, .55; W. M. S., Rutherfordton (Xmas), 5.00; W. M. S., Rutherfordton, Green River, 2.83; Sunbeams, Rutherfordton, Green River, .95; S. S., Rutherfordton, Green River, Japan, 2.00; Rutherfordton, Green River, 10.00; W. M. S., New Bethel, Kings Mountain, 1.90; Primary Class, S. S., New Bethel, Kings Mountain, .60; W. M. S., Henrietta, 1.25; W. M. S., Potecasi (Xmas), 4.25; W. M. S., High Point, 25.00; W. M. S., Warren Plains, Tar River, 4.15; Lumber Bridge, 1.95; Lumber Bridge, 23.44; East Durham, 17.12; Sunbeams, Durham, 3.17; First Church, Henderson, 33.50; W. M. S., Henderson (Xmas), 4.56; W. M. S., Henderson, 10.00; Cool Springs, Chowan, 25.00; Enon Chapel, Atlantic, 5.00; Piney Grove, Atlantic, 1.90; Forks of Little River, Montgomery, 1.07; Albermarle, Stanly, 10.20; First Church, New Bern, 31.50; Sandy Level, Mt. Zion, 8.16; Oxford, 55.28; W. M. S., Oxford, 56.84; Girls' M. S., Oxford, 3.16; Samaria, 6.00. Total this week, $425. 51. Previously reported, $2,489.86: Total this year, $2,915.37.

Home Missions.—Mills River, Carolina, $5.00; Reeds, Liberty, 3.73; W. M. S., Clement, Beulah, .35; Pittsboro, 5.66; W. M. S., Pollocksville, 3.00; W. M. S., Woodland, W. Chowan, 3.00; W. M. S., Pleasant Hill, Green River, .55; W. M. S., Rutherfordton, Green River, 2.83; Sunbeams, Rutherfordton, Green River, .90; Rutherfordton, Green River, 2.50; W. M. S. Henrietta, 1.25; W. M. S., Poplar Springs, 4.00; West Raleigh, 10.50; Palmersville, 5.00; Society, South Yadkin, 8.00; Williamson's Cross Roads, 2.05; New Bethel, 17.00; Littleton, $30.00; Ebenezer, Chowan, 2.58; W. M. S., Warsaw, 2.25; East Durham, 4.52; Sunbeams, Murfreesboro, 4.08; Sandy Level, Mt. Zion, 5.32. Total this week, $124.07. Previously reported, $557.24. Total this year, $681.31.

Education.—Tyson's Creek, $0.77; East Durham, 1.73; Johnsons, Eastern, 2.00; Sandy Level, Mt. Zion, .50; Swepson bequest, 468.00. Total this week, $473.00. Previously reported, $228.88. Total this year, $701.88.

S. S. and Colpt.—Weldon, $6.65. Previously reported, $153.63. Total this year, $160.28.

Ministerial Relief.—Sandy Creek, $4.25; Pittsboro, .10; Mt. Olive, 1.14; Rocky River, .60; Tyson's Creek, 1.71; Warren Plains, Tar River, 5.85; Johnson's, Eastern, 5.25; Sandy Level, Mt. Zion, 3.08. Total this week, $21.98. Previously reported, $287.54. Total this year, $309.52.

Yates Memorial College.—Mrs. E. J. Dunn, $5.00. Previously reported, $63.80. Total this year, $68.80.

Total reported for all objects this week.....	$1,147.85
Previously reported for all objects	6,862.85
Total reported for all objects this year.....	8.010.70

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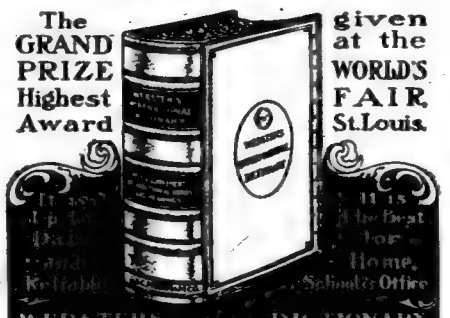
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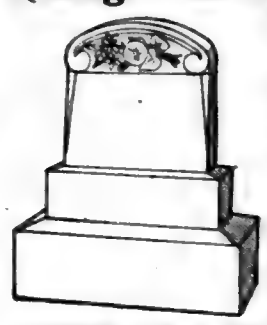
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VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 37.

RALEIGH, N. C., WEDNESDAY, MARCH 22, 1905.

THE ATONEMENT IN THE STORY OF THE PRODIGAL SON.

BY JOHN E. WHITE, PASTOR, ATLANTA, GA.

This is exactly what the critics of the vicarious atonement deny. It is their favorite passage. They say there is not so much as a hint of the atonement in it, no blood shedding, no third party to suffer for the sinner, no mediation or reconciling agent or fact—that the story of the prodigal son is just straight forgiveness from the father to the son.

I charge upon them a blind reading of this lustrous parable. The atonement is there in all its deepest truth. Suffering love is there in all its heartbreak. The incarnation is there in all its sympathy and humiliation and there is a third party in the parable of the Prodigal son. The critics have forgotten that the full disclosure of a picture always includes the painter. The fifteenth chapter of Luke as the Revelation of God puts at its front the figure of Jesus Christ in three great pictures or parables. It is blind reading that fails to see in what is there, this figure of the divine painter who is bringing out with a masterful hand the two main figures of his canvas, as laying hold upon both he draws them together into the happy hour when "they began to be merry."

I have wondered what we would say of it, how it would impress us if this parable of the prodigal son were not at all familiar to us and could some day break upon us like a sunrise. I think the intelligent student of literature and human nature would say, not knowing the author, "Well, whoever wrote this, knew two things as though they were a part of his very life. He knew, whoever it was, the heart of a father, how it bleeds, what it suffers and how tenderly it feels toward a sinful son. It may be a father who has a prodigal, profligate boy who himself is disguised in the story he has written. And he knew also the experience of a sinner—his life away from home, his degradation, the depths of his want, the agonies of his sin-stricken life, for see how minutely, as though he had been through it himself, he paints in the steps of woe one by one. Possibly the author is some Prodigal who to do good has written his own life into the parable."

I say, that without any other statement of Scripture explicit of the atonement the criticism of the parable of the prodigal son by a discerning student of literature and human nature would detect an author who in the language of Job was "a daysman, to lay his hand upon both."

Hall Caine has recently spoken of the story of the prodigal son as "the most beautiful and human of all Christ's words, and perhaps the most perplexing." What is it that perplexes us? It is that indefinable quality found in a degree in all great works of art, of an infused personality. In every truly great work of genius the artist has embodied himself. Opie, when asked with what he mixed his colors, replied, "With my own brains, sir." Palissy never got the exquisite tint in his porcelain for which for a life-time he had striven until he flung himself into the furnace. The parable of the prodigal son is written in the blood of the Lamb. Christ created this parable that lives, as no other story ever told has lived, with the realization of the cross upon him. He, the painter, was the father suffering, and he, the painter, was also the boy traversing the fields of evil in his identity with the sinner in whose pains he shared. He was in the Father and the Father in Him, and He was also to the deepest depths of sympathy in that prodigal son suffering the sorrows of sin. The philosophy of the atonement is contained implicity in the two facts of the parable: a forgiving Father suffering for the sins of a profligate son; a prodigal son who only needs to be reminded of his father's love in contrast with the loss which sin had entailed. Straight away from these facts there rises the divine human Christ who has come to commend the suffering love of God in the fires of which all wrath of law has been burned up; and He comes to this prodigal world of prodigal sons and daughters as one who knows God's heart, to tell them that the way is open for return and forgiveness if repenting they will return and be forgiven.

No atonement in this parable, no suffering love! No substitution and identity for and with the sinner! Go to ye blind readers. It is, up to a certain happy hour, all suffering and sin-bearing and sacrifice. It is the sacrifice of justice on the altar of a father's pain, of dignity as men call dignity, of righteous indignation and legal resentment against the sinner.

I know a woman who sees and feels that there is crucifixion and deep atonement in this parable. Two years ago her son went away, tore himself angrily and insultingly from his home and went, too well she knows, into the far country of sin and abandoned respectability. Others of the family, representing Justice, told her to let him go, and held his cruelty against him; but from the first she began to go after him. She went into Gethsemane and had the bloody sweat. She went to the cross and cried, "My God, my God, why hast thou forsaken me." Every sense of the wrong done her, of outrage upon her kindness, was nailed to the cross and buried in a tomb deeper than the grave of Christ.

Every night when the wind blows cold she shivers, at every plenteous meal she hungers, her warm dress but mocks her heart, for by it she is in rags far away somewhere in the person of that boy. Day and night her love drags her into all sorts of vile places hunting for him. Shielded though she is by all that wealth can supply, and loved by many friends, she is bearing his sins away constantly and throwing them into the depths of oblivion to remember them no more. Sitting here to-night writing this to the Recorder, next car, to be met at the door by his mother's I have wondered if that boy should come on the tenderness, and "the best robe" and the "the shoes" and "the fatted calf," if some one would say: "There was no atonement, nothing was done in his behalf, no one bore away his sins?"

The secret of the Gospel is that Christ on the cross is Father on the cross.

WHO'S WHO IN AFRICA?

What great missionary was the means of attracting David Livingstone to Africa? Robert Moffat, the "Hero of Kuruman."

Who discovered Kenia, the highest mountain in Africa? Johan Ludwig Krapf, a German missionary.

Who discovered Kilimanjaro, the great snow-capped peak of equatorial Africa? Johann Rebmann, a German missionary.

Whom did Stanley pronounce "the greatest missionary since Livingstone?" Alexander M. Mackay, the engineer-missionary.

Who was the greatest discoverer of the nineteenth century? David Livingstone, a medical missionary.

Whose last words were: "Tell the kind that I die for the Baganda, and purchase the road to Uganda with my life!" James Hannington, the "martyr bishop of Uganda."

What world evangelist who preached the Gospel in every continent endeavored to establish self-supporting missions in Africa? Bishop William Taylor, the "Flaming Torch."

What African ruler is a strict prohibitionist—"probably the only royal prohibitionist in the Dark Continent?" Khama, the "Temperance Apostle of South Africa."

FOR A QUIET HOUR.

Nocturne.

Night closing in on reaches gray
Of marsh and dune and shingle lone,
Whose hush brings out the far-away
Eternal moan.

Darkness unbeaconed, unconfined;
A mist along the void that sleeps;
A lost, forlorn, and crying wind
From central deeps.

O ship that sailed with canvas black
Into the dolorous waste of sea,
From its uncharted zones bring back
My love to me!

—Henry Jerome Stockard.

* * *

Ourselves.

There is a very solemn story told by Dr. Bonar of a dream in which he saw his own heart analyzed in the presence of God by a holy angel, who dissolved it in a crucible and took each separate element and weighed it, and when all was over the good minister looked with horror as he saw that almost all the elements into which his spirit had been resolved consisted of mere earthly motives, love of applause, love of intellectual work, mere habit or tradition, and a thousand other things, and there was but a trace of true divine love. He woke from his dream to humble himself before God and pray with deep earnestness: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting!"

* * *

Future of Christianity.

"I hear the sound of conflict yonder," so said blind John of Bohemia at the Battle of Crecy. He was old and blind and wounded unto death. His French troops were wavering; he called to them, "I hear the sound of glorious conflict yonder! Ye are my vassals; gather about me close, and lead me on so far that I may swing my sword once more." Oh! who that believes in God, in the glorious promise of the gospel, in the logic of events, does not long to see what the future shall bring forth to the glory of God! I hear the footfalls of a mighty company turning the spur of Olivet, and those that go before cast their garments in the way and join with those that follow after, "Hosanna! Hosanna! to the Son of David. Blessed is He that cometh in the name of the Lord." I hear the ringing of bells far yonder; bells of heaven and all the bells of earth are echoing back their welcome to the Golden Age when Jesus shall reign from the river to the ends of the earth.

* * *

Grace to Help in Time of Need.

Jesse Pullen, a reformed and converted drunkard, was trying to lead to Christ one of his old drinking companions, and when the latter expressed a fear that he would not hold out, Pullen said: "You know that I run a little steamer in the summer. I don't wait until I get up steam enough to carry me across the Sound before I start. The boiler wouldn't stand it. It would blow the boat all to pieces. But when I get about twenty pounds of steam, I sing out: 'All right, captain; go ahead.' Down in the hold I have plenty of coal and as fast as we use up the steam we make more; and so we go across the Sound. Though we never have more than twenty or thirty pounds at any one time. Now the Lord Jesus does not start us off with grace enough for a whole lifetime. Poor human nature couldn't stand it, I suppose. But He wipes out all our past sins with His mercy and gives us just grace enough for one day's duty. But, mind you, He provides plenty of fuel to make more grace, even the Bible and prayer and the Holy Spirit; and so all the way along the voyage of life we have grace to help in time of need."—H. W. Pope.

Tell another he is good for nothing, and you have done all you can to make him so.

Life history is written in indelible ink, and God has not trusted man with an eraser.

It is well to remember that to be young is not a crime, neither is it the only requisite virtue.

The Christian's business is not to wonder whether he can hold out, but just to hold on.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH D.,
Chair of the Bible, Wake Forest College.

Religion.

Two types of religion have been observed in our studies of the past two weeks, viz., internal and external, or real and artificial religion. The one we saw exemplified in Cain; the other in Abel. We have seen also two types of life corresponding respectively to the two types of religion, and serving as a concrete expression of the religion. With these two conceptions before us, it seems an opportune time to raise the question as to what religion really is, to think of its deep significance in the soul, and of its far-reaching consequences in the life.

What is Religion?

A little etymology here may help us. The force of the little particle "re" is seen in such words as return, revive, reform, which mean to turn back, to make alive again, to form again, etc. The latter part of the word religion comes from a Latin word which means to bind. The word itself then means to bind back. Religion, therefore, is that force, that influence, that something that binds one back to God. On first thought one would think that the particle "re" was superfluous and even misleading; and in truth it ought to be so. In the Bible and in actual experience, however, it is far from being so. It will be in place here to recall a parable that was made to illustrate Adam's alienation from God. It was the parable of the children hiding from their father in awful fear and terror on his return from a several weeks stay from them. A part of that parable was an actual experience, but the part about the children's hiding away was just the opposite of their real conduct on that occasion. Instead of shrinking in terror and dread of their father's coming they had the race of their lives to see which one could be the first to get their arms around papa's neck, and when he walked up to the house both of them were clinging to him with a grip that was the strongest possible expression of love. How was it with Adam and Eve when their Father approached them? Look again to Gen. 3:8-10. How has it been with their descendants from the garden of Eden to this good day? God's arraignment of his own people in the closing days of the Old Testament period will apply to most of the history of the human race. He says: "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of Hosts." If we look back over the past history of mankind, and look abroad as far as the human race extends today, everywhere and everywhen two things meet us: (1) A disposition and an effort to get away from God and to hide from him, and (2) a disposition to get back to God and to enter into fellowship with him. This is a matter that each one can test for himself. If we leave the world at large and peep into our own hearts these same two dispositions meet us, and these same two efforts manifest themselves. What does all this mean? It means that the little prefix "re" in the word religion has a legitimate place, and suggests one of the most awful, but at the same time one of the most real facts of our lives, viz: that we are away from God to begin with in our disposition and character, and if we ever come into fellowship with him there must be repentance, regeneration, returning, reformation, religion, or a rebinding to God.

"Deep Calleth Unto Deep."

Away from God as we are to begin with, there is still that within us that cries out for God. The Psalmist felt it when he said: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Jesus presents the same general conception in speaking to a woman whose life is all broken with sin, but in whose heart there is the same deep hunger for God. He says to her: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life." Paul understood this secret and appealed to it again and again. Augustine had the same thing in mind when he said: "Thou has made us for thyself; and our souls find rest only when they rest in thee." Spurgeon, Moody, Phillips Brooks, and every man endowed in any special degree with the prophetic gift have all recognized and used to the glory of God and the good of men the great truth in question. In one of Mr. Brooks' sermons we find this magnificent passage: "Sometimes far out at sea the sailor sees the sky grow tremulous and troubled. The cloud seems all unable to contain itself; its under-surface wavers and stretches downward toward the ocean. It is as if it yearned and thirsted for the kindred water. A great grasping hand is reached downward and feels after the waves. And then the sailor looks beneath, and lo, the surface of the waves is troubled too; and out from the water comes first a mere tremble and confusion, and then bye and bye a column of water builds itself, growing steadier and steadier, until at last it grasps the hand out of the cloud, and one strong pillar reaches from the sea into the heavens, from the heavens to the sea, and the heavens and the sea are one." Something very similar to this is religion. Away down beneath all the wreck and ruin wrought by sin there is still the cry "for God, the living God;" and there is an infinitely stronger cry from the great Father-heart of God to the soul. So we may truly say, "Deep calleth unto deep." The depths of our need cry out to the infinite depths of God's love and grace. For example, there is the cry from beneath for pardon; and there comes the response from above: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." There is again the cry from beneath for cleansing; and there comes the gracious response from above: "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. The blood of Jesus his Son cleanseth us from all sin." There is the cry from beneath for strength and help; and there come the myriad-voiced answer from above: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." This cry went up from Paul's heart once, and then came at once the quick and hearty response: "My grace is sufficient for thee; for my power is made perfect in weakness." And then the exultant strain is heard from beneath exclaiming: "Most gladly therefore will I rather glory in my weaknesses that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." So whatever the cry may be from beneath, there is a response from above that more than meets it. The truth is, the cry from above came first. "We love because He first loved us." A man is never what God intended him to be, and what his own heart tells him he ought to be until this cry of God from above has been heard and responded to, and a fellowship has been established between the soul and God. This puts a man in right relations with himself and with the world about him because he is then in right relations with Him who made the world and who fills it at every point with Himself. In the first chapter of Romans Paul speaks about "men who hold down the truth in unrighteousness," i. e., men who refuse to give this response to God; and then he goes on to show the awful consequences of such a refusal. (See Rom. 1:18-32.) Men often try to satisfy this instinctive cry for God with external things, as did Cain, as did Esau, as did the Pharisees, as has done the church through a large part of its history; but over and over again an Abel, a Jacob turned into an Israel, an Isaiah, a Paul, or a Martin Luther has had to reassert the great truth that religion is more than externals, whether these externals take the form of pursuing other things in the place of religion, or of pursuing religion itself in a merely external way. The prophet's challenge applies equally well to both classes. "Wherefore do ye spend money for that which is not bread? and you labour for that which satisfieth not; hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55:2.) To seek to satisfy the soul with externals is to feed on "husks." "The just shall live by faith," or by direct fellowship with God. "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." The little stream on the mountain-side is never content until it empties itself into the very heart of the great ocean. A little boy was sailing his kite on a windy day in March. A gentleman came on by and said: "What are you gazing at, my little man?" "Oh, I am flying my kite," was the ready reply. The man looked up, gazed around for a while, and said: "I can see no kite." "I don't see it either," said the boy. "Well, how do you know there is a kite up there, my boy?" "Because, sir, I can feel it pulling on the string." So it is in our relation to God. He may be out of sight so far as the physical eye is concerned, for "God is Spirit;" but He has so fixed the relationship between our hearts and Himself that we can always feel Him pulling on the heart-string. He has established a great central focus on the earth from which, and with which, to pull on men's hearts. This focus is the cross of Christ. "And I, if I be lifted up from the earth, will draw all men unto myself. But this he said signifying by what manner of death he should die." The cross of Christ, then, is God's ultimate appeal. To respond to the appeal of the cross is to be bound back to God; and to be bound into an eternal fellowship with God is religion.

Questions: (1) Why is this an opportune time to discuss religion in our studies? (2) What is the meaning of the word religion? (3) What does the particle "re" suggest as to man's present condition? (4) What is suggested by the words, "Deep calleth unto Deep?" (5) Name three of the depths in man and the corresponding ones in God. (6) What does Paul mean in Rom. 1:18 by the expression, "Men who hold down the truth in unrighteousness? (7) Show the uselessness of a merely external religion. (8) What is God's ultimate appeal to man in the matter of religion?

Missouri's Greeting to the Baptists of America.

America's two greatest Baptist organizations will meet in Missouri in May, the Southern Baptist Convention in Kansas City on May 12th and the Anniversaries in St. Louis on May 17th. It has been arranged to hold a fraternal meeting of the members of the two bodies in St. Louis on May 16th.

To all these meetings the Baptists of Missouri extend to their brethren of North America a cordial and heartfelt welcome. Recognizing that the aggregate attendance will comprise the largest number ever gathered together from so wide a field, and that the interests represented and the work which will be accomplished will be of vital importance to the cause of Christ, it is our earnest desire that the conditions surrounding them shall be as auspicious and favorable as they can be made. To this end the latch-string of Missouri's hospitality will be hung upon the outside, and the homes and hearts of all her people, especially of all her Baptists, will be open to receive these, our brethren.

For the first time these two great bodies of Baptists will have met within the confines of one State, and for the first time a fraternal meeting has been called of Baptists living within the territory of both these great meetings. The occasion will, therefore, be historic, and will signalize an interchange of brotherly affection. While we rejoice that Missouri has been thus honored, we submit that there is appropriateness in the selection of this State in which to hold these meetings. It is centrally located, is accessible to all the sections, and the marked unity and brotherly love which exist among its 150,000 Baptists render it a fit place in which our brethren from all sections may meet and clasp hands in the bonds of Christian fellowship.

May is the most beautiful month in Missouri, and nature will add its charms to the cordial welcome which will be extended to our guests.

Ample provision will be made in both cities for the entertainment of all who may attend. Reduced rates have been obtained at hotels and upon railroads, of which due notice will be given by proper committees.

Come, then, all who can. Come, and attend both conventions. Delegates to the Anniversaries will be given a warm welcome to Kansas City if they desire to attend the Southern Baptist Convention, and delegates to the Southern Baptist Convention who may attend the Anniversaries will be cordially welcomed to St. Louis. To attend both conventions will not require an absence of over two weeks from home.

While the two organizations are distinct and separate they may learn from each other and by an interchange of counsel and sympathy may gather mutual inspiration for the extension of the kingdom of God.

E. W. Stephens, F. C. McConnell, W. J. Williamson, J. T. M. Johnston, M. J. Breaker, T. L. West, J. P. Stuart, S. M. Brown, J. C. Armstrong, J. C. Maple, S. G. Northrop, committee appointed by Baptist General Association of Missouri.

Earth's noblest, divinest achievement is to start songs in the world's wintry air, to sing into its weary heart something of heaven's music. Not many of us will be permitted to write a twenty-third Psalm to bless men with its strain of sweet peace; but we may at least make our life a song, a sweet hymn of peace whose music shall gladden, comfort and cheer weary pilgrims as they pass along life's rough ways.—Dr. P. R. Miller.

Opportunity, sooner or later, comes to all who work and wish.—Lord Stanley.

Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY HIGHT C. MOORE,
Field Secretary.

Teaching.

41. What is teaching?

We are forcibly reminded by Trumbull that "telling is not teaching" and "hearing a recitation is not teaching." On the positive side, he says: "Jacotot claimed that 'to teach is to cause to learn.' Professor Hart improved on this definition by claiming that 'teaching is causing another to know.' Probably no more simple or accurate definitions than those two have ever been suggested."

To the same effect is the definition by Gregory: "Teaching, in its simplest sense, is the communication of knowledge. This knowledge may be a fact, a truth, a doctrine of religion, a precept of morals, a story of life, or the processes of an art. It may be taught by the use of words, by signs, by objects, by actions, or examples; and the teaching may have for its object instruction or impression—the training of mind, the increase of intelligence, the implantation of principles, or the formation of character; but whatever the substance, the mode, or the aim of teaching, the act itself, fundamentally considered, is always substantially the same; it is a communication of knowledge."

Semelroth, however, says: "A scholar may come to the class knowing the lesson—remembering the verses, the persons, and the facts—and still need to be taught the lesson. Is not the best definition after all that one found in Nehemiah 8:8—'caused them to understand?'"

42. What does teaching presuppose?

Teaching presupposes (1) a teacher who has learned what he is to teach; (2) a pupil who is to learn what is to be taught; (3) a fact or truth or idea to be conveyed from the understanding of the teacher to the understanding of the pupil (not simply to his mind or memory, but to his understanding); and (4) a medium of communication or language common to the understanding of both teacher and pupil.—Semelroth.

43. What are Gregory's seven laws of teaching?

The seven factors in any complete act of teaching are defined by Gregory as (1) two actors—a teacher and a learner; (2) two mental factors—a common language or medium of communication, and a lesson or truth to be communicated; and (3) three functional acts or processes—that of the teacher, that of the learner and a final or finishing process to test and fix the result. Hence the following seven laws:

(1) The Law of the Teacher: The teacher must know what he would teach.

(2) The Law of the Learner: The learner must attend with interest to the fact or truth to be learned.

(3) The Law of the Language: The language used in teaching must be common to teacher and learner.

(4) The Law of the Lesson: The truth to be taught must be learned through truth already known.

(5) The Law of the Teaching Process: Excite and direct the self-activities of the learner and tell him nothing that he can learn for himself.

(6) The Law of the Learning Process: The learner must reproduce in his own mind the truth to be acquired.

(7) The Law of Review: The completion, test and confirmation of teaching must be made by reviews.

44. What seven negative propositions for teaching are proposed by Fitch?

(1) Never teach what you do not quite understand.

(2) Never tell a scholar what the scholar is able first to tell you.

(3) Never state a point without asking for it again.

(4) Never use a hard word if an easy one will do, and use no word that has not a definite meaning to convey.

(5) Never begin to teach a lesson without a clear view of how it shall end.

(6) Never require of the scholars what is unnecessary, or what you do not mean shall be fully done by them.

(7) Never permit a scholar to remain in the class a minute without something to do and a motive for doing it.

45. What seven errors in teaching are pointed out by Hamill?

(1) In the teacher's manner: a lack of earnestness in teaching God's Word; a lack of personal interest in each of the scholars; a lack of patience toward dull and disorderly scholars.

(2) In the teacher's methods: mistaking mere talk or exhortation upon the lesson for real teaching; adhering monotonously to one favorite method; copying slavishly the methods of others.

(3) In adapting the lesson: trying to teach too much at one time: teaching beyond the capacity of the scholars; failing to make the lesson meet the present vital needs of the scholars.

(4) In the teaching process: the failure to be thorough in anything; the tendency to digression and mere discussion; the failure to secure the co-operation of the scholars.

(5) In questioning: asking leading questions that do not require thought of the scholars; asking questions in regular rotation; failing to question every scholar in every lesson to test whether he is thinking and what he has learned.

(6) In reviewing the lesson: making the review occasional instead of an invariable part of every lesson; reviewing in concert which does not test the individual learner; a mere summing up by the teacher instead of a review by scholars themselves.

(7) In spiritual work: lack of knowledge of the scholar's spiritual condition; a failure to urge the truth upon the conscience and will of each scholar with every lesson; a failure to expect present results from the teaching.

Suggestive Program for Sunday-School Unions.

BY H. C. MOORE.

Last year forty or more of our fifty Sunday meetings in the spring and summer were devoted to a consideration of Sunday-school tonics. The results were gratifying and many are planning to follow the same course again this year. Requests are already coming to the Secretary regarding program suggestions for such meetings to be held the last of April. In response, the following is offered for use over the State wherever desired:

Key-thought: "Forward."

Bible Motto: "Speak unto the children of Israel that they go forward."

Friday Morning: Forward in Obligation.

1. Bible Teachings in Bible Times. (Half hour.)

(1) By Moses, Deut. 31:12; (2) by Jehoshaphat, 2 Chron. 17:9; (3) by Ezra, Neh. 8:8; (4) by Christ, Matt. 4:23 and 28:19, 20; (5) by Apostles, Acts 5:42; (6) by a Church, Acts 13:1; (7) by Missionaries, Acts 15:35.

2. Our Duty To-day. (One hour.)

(1) As Pastors; (2) as Officers; (3) as Teachers; (4) as Parents; (5) as Pupils.

Friday Afternoon: Forward in Organization.

1. Half-hour Open Conference: Two-minute reports from each Sunday-school represented, the reporter touching one or more of the following points:

(1) Our Status; (2) Our Difficulties; (3) Our Best Things; (4) Our Plan for Better Work.

2. Our Baptist Sunday School Work in the State. (Half hour.)

(1) Past Conditions; (2) Present Status; (3) Possible Achievement.

3. Our Part in Our Denominational Work. (Half hour.)

(1) As Individual Sunday-schools; (2) as a Union Meeting; (3) as an Association.

Saturday Morning: Forward in Instruction.

1. A Bible Message to Teachers. (Half hour.)

(1) Endowment, Eph. 4:11; (2) Sphere, 1 Cor. 12:28; (3) Docility, Heb. 5:12; (4) Consistency, Rom. 2:21; (5) Consecration, Rom. 12:7; (6) Fraternity, Gal. 6.6; (7) Transmission, 2 Tim. 2:2.

2. The Teacher at Work. (One hour.)

(1) The Teacher Preparing; (2) the Teacher Managing; (3) the Teacher Teaching; (4) the Teacher's Week-day Work; (5) the Teacher Growing; (6) the Teacher a Soul-winner.

Saturday Afternoon: Forward in Methods.

1. Question Box: The Sunday-school from All Sides. (Half hour.) Questions should be written out and handed in for some well-informed worker, or workers, to answer publicly.

2. A Half Dozen "Hows." (One hour.)

(1) How increase attendance; (2) how hold attention; (3) how secure lesson study; (4) how increase offerings; (5) how improve music; (6) how keep good order.

Sunday Morning: Forward in Achievement.

1. Praise Service. (Fifteen minutes.)

2. Four Lines of Advance. (Forty-five minutes.)

(1) Doctrinal Teaching; (2) Memorizing Scripture; (3) Missionary Information; (4) Sunday-school Evangelism.

3. Closing Sermon or Address.

* * *

Suggestions.

1. To the main features here offered, others will of course be introduced; as, songs, prayers, business, etc. Arrangement can be made for night sessions, if desired.

2. Let every Sunday-school in the territory of the Union send messengers; let them come at the beginning and stay till the close.

3. Plan for starting Sunday-schools in churches and communities not having them now.

4. Make an offering sometime during the session for our Baptist Sunday-school work in the State.

5. Arrange to have a Sunday-school meeting at least once a year, either embracing a fifth Sunday or at some other suitable time.

Home Missions.

BY C. J. THOMPSON, VICE-PRESIDENT.

Home Missions aims to save and preserve for Christ the greatest country on the globe. More than that, Home Missions touches not only this country of ours, but the future of all nations. Our industrial development has within recent years made our nation the wealthiest in the world. Commercially and educationally, and in other things which make a nation great, humanly speaking, we are outstripping all others. And it seems that there is no end to our wealth, power and influence. Whether all this is to be a blessing or a curse to ourselves and to other nations, depends upon what we make of this country religiously.

Learning, wealth and power, without Christianity, have had their triumphs, opportunities and downfalls. As goes Christianity here, so will go America. If by this we are preserved, all nations shall call us blessed. Without this, like Egypt, Rome and Greece, America will pass away.

Increases of wealth may make a nation of plutocrats; expansion of territory may make a nation of soldiers; increase of power may develop a nation of tyrants; but all these together, without the religion of the Lord Jesus, cannot keep this nation from going to utter ruin.

The evangelization of our people then means everything to our country, and all that it may become to others.

Our country is approaching a crisis, the elements of which are of great moment at this time. It is often said that the negro problem is one of the greatest that confronts us. But the problem of foreign population is far greater than that of the negro. While there are only nine million negroes in our country, there are not less than twenty-five million foreigners, counting those born of foreign parentage. One-third of our population to-day is foreign; and religiously, not as hopeful as the negro. We speak of our great and magnificent American cities with a measure of pride—and what are they? They are practically foreign cities on American soil. In New York 80 per cent are foreigners; in Chicago 90 per cent.

We no longer have an Anglo Saxon population; no longer a homogenous people; but a population of all nations, with as many characteristics. We may reach a million foreigners to-day in one American city. This is one of the opportunities and problems of Home Missions.

Another element of the crisis is the city problem. The greatest destitution of our country is in the city. The greatest sorrow is in the city. The greatest degradation, corruption and sin are in the city. Yet our cities are centres of culture, wealth, influence and power, and are destined to control our country. What can we hope for religiously under such conditions?

The cry of American Christianity to-day ought to be, "God save the city."

The costliest mistake of Southern Baptists now is a failure to see and seize our unprecedented opportunities in Home Missions. The West is the battle-ground to-day—the South will be to-morrow. If we do not want to lose forever vast territories in the great Western empire, we must put our Home Mission work on a mighty forward movement at once. No money expended for missions anywhere in the world seems to pay better than in our rapidly growing West.

It is much easier to save this country now than it will be in the future.

"There is a tide in the affairs of men, which taken at its flood, leads on to fortune," is as true of churches as of men.

Home Missions demand, and Southern Baptist are well able to give, $500,000 annually to this work.

I believe with all my heart that, at this time and in the conditions as we find them in our country, the greatest available work for humanity the world over is the saving of this country to Christ and to the power of Christianity.

As the month of March is to be the Home Mission month among our churches, let us see that the amount of $12,000 is raised.

Durham, N. C. March 2, 1905.

No nation can be destroyed while it possesses a good home-life.—J. G. Holland.

He who would be a great soul in the future, must be a great soul now.—R. W. Emerson.

The Spring Campaign.

Experience has taught us that the early spring is the best time to solicit new subscriptions in our churches.

We estimate that each year more than 2,000 new subscribers become available within the limits of our Convention.

That is, that number of homes become sufficiently intelligent and sufficiently able to read our denominational organ.

Education and industry have quickened the pace in North Carolina. Young men found homes; young people in illiterate homes become prepared to read; moneyless people obtain employments that supply them with money; reading men and women are added to the churches. All told, our estimate that these four sources supply us with fully 2,000 possible subscribers annually.

Let us endeavor that none shall escape!

Then there are the others—the people that once subscribed.

And the others—the people who ought long ago to have subscribed.

All told—there are easily five thousand homes now in reach of the Recorder.

Where are they?

They are in your church and your church, here and there—everywhere.

Let us go out after them!

Here is our offer—$1.00 for the Recorder the balance of the year, with the popular Souvenir of our Seventieth Anniversary thrown in.

To place a good paper in a home is a deed that is its own reward. But we are unwilling to let it go at that: we will send our Premium Fountain Pen, used in this office and found serviceable, to any one sending five new subscribers under this offer.

Brother Pastor, will you not once more do your best for us?

NEWS NOTES.

....White perch are biting now; and the cardinal has learned his notes.

....The Trustees of the Orphanage have been called to meet the last week in March.

....We have less than six weeks in which to work Home and Foreign Mission collections.

....An effort will be made to have George Truett, of Texas, preach every day during our midsummer meeting.

....Dr. J. L. White will aid Pastor Thompson, of Durham, in a meeting beginning First Sunday in April.

....Probably the brethren have enough now of that Jap. We have at least six more letters "rubbing it into them."

....We regret to hear that the wife of Elder W. H. H. Lawhon is very ill. We ask for him and her the prayers of the brethren.

....Bro. J. E. Smith has been called to Mount Airy. Our church there deserves to be congratulated. He is in every way a most excellent minister.

....We congratulate the Alabama Baptist upon the great improvement in their paper. They should vindicate the faith of Brother Barrett and reward his works.

....Before the Welsh revival the Bridgend police court had 700 cases during six months. Now it has only two a week. That is fruit worthy of repentance.—Baptist Argus.

....Mrs. J. C. Turner, T. T. Brown, R. D. Stephenson and H. L. Swain will graduate from our Seminary this spring. They are North Carolina men. Messrs. Turner and Stephenson have work, the one in Kentucky, the other in Maryland.

....We will give a nice book to the writer of the most acceptable paragraph for these columns (news-notes) in any month. The note may be about your pastor, your church, our denomination, or anything that seems appropriate to these columns.

Pastor Massee, of the Raleigh Tabernacle, is one of our most popular and faithful pastors. His people are loyal to every known wish of his; the church feels that the work is in a more prosperous condition than ever before in her splendid history.

....Rev. A. M. Ross has resigned the pastorate of the Lockeland church in this city. He came here from North Carolina through the Seminary. He is an excellent man. We commend him cordially to the brotherhood.—Baptist and Reflector, Nashville, Tenn.

....Bro. J. V. Devenny has been appointed financial agent to secure a fund for building the Kings Mountain Associational school. We commend him and his cause to the Kings Mountain brotherhood. They should cheerfully and generously answer his appeals.

....Rev. J. Paul Bowers, of Garysburg, N. C., has accepted the call of the Black Creek Baptist Church, Darlington County, and moved into the parsonage last week. Brother Bowers comes well recommended, and will receive a cordial welcome to the State.—Baptist Courier.

....The disastrous fire which occurred at Brookland, a suburb of Columbia, last week, destroyed the Baptist house of worship and also the home of Pastor N. A. Hemrick. There was no insurance on the church house and nothing was saved from Brother Hemrick's home—Baptist Courier.

....We were glad to see Bro. A. R. Love, of Hendersonville, in Raleigh last week. He reported his work in gratifying condition. The debt on the parsonage has been paid, and the pastor's salary has been increased. One of these days we expect our State Convention to meet at Hendersonville.

....The work at the mission of the First Church is growing in interest. Pastor Tyree of the First Church preached a very earnest and forceful sermon to the congregation last Thursday night, and Missionary Stephenson has been holding services nightly since. Large crowds attend, and much interest is manifested.

....The Supreme Court handed down a decision last week, in Columbia, sustaining the will of the late Rev. W. J. Snider, of Orangeburg County, in which was bequeathed Furman University, the Louisville Seminary and the Foreign Mission Board $6,000 each. He left an estate valued at $25,000—Baptist Courier.

....Dr. J. J. Hall, of Fayetteville, writes: "Will you kindly inform all your readers that if they desire attending the Baptist Congress in London, or take the European trip, they need give themselves no uneasiness whatever about being left behind, nor having to pay hundreds of dollars more for steamship accommodations; that there is room and to spare. A specially chartered steamer will leave New York July 1st (the magnificent steamship "Caledonia"), and we shall be most happy to book them by the same, and that accommodations will be furnished them at the Hotel Cecil in London, than which there is no better hotel to be found."

...It seems that the attempt made by certain 'Gospel (!) Mission" leaders to organize a new general "Landmark" convention is doomed to failure. The Western Recorder says: "We are glad to learn from those in a position to know that no organization will be attempted at Texarkana. The great body of 'Landmark' Baptists would not go into such an organization were it formed."—Christian Index.

....We present this week the likeness of P. A. Dunn. He has a record of service surpassed by no layman in our State. For more than half a century he has served our Convention as delegate, trustee of her institutions, and loyal supporter of all her work. Throughout his long career he has so lived as to present his church and people with a blameless life. In behalf of the Recorder readers we give him greeting.

....Rev. L. B. Warren, a native of Gorgia, and son of the late Dr. E. W. Warren, who has been pastor for some years at Ocala, Florida, has accepted a call to the First church, Beaumont, Texas, and will enter upon his duties there in the near future. Perhaps no man in Florida did a larger and more substantial work than Brother Warren, and we congratulate Texas on having secured him as an addition to her ministry.—Christian Index.

....It was a beautiful sentiment that prompted one of the contributions acknowledged by Treasurer Durham last week. An aged sister, who has been faithfully serving her Master sixty-five years, now in her eighty-third year, gives a five dollar gold piece, a Christmas present from her devoted husband, to the Yates Memorial College in China. She knew Dr. Yates intimately when, as a boy, he was a student in the school of Mr. Geo. W. Thompson, and has always cherished a deep interest in the work which he started in China.

....Pastor C. J. D. Parker, of the Second Church, Durham, could not resist the insistent call of the Portsmouth church. They convince him that they needed him more than the church that he has served so long and so well; and, therefore, he has accepted their call. We congratulate our Portsmouth brethren. They have obtained their heart's desire, a fine young minister on the threshold of his best years. Brother Parker's work in Durham has been remarkable. It was his first pastorate, and it is one of the longest first pastorates that we know of—seven years. They have been seven fat years, too. The church has multiplied in numbers and in power. At Portsmouth Brother Parker will be very close to North Carolina and his friends may expect to see as much of him as ever.

....In a recent article in the Baptist Standard, advocating denominational control of Baptist papers, Dr. J. B. Gambrell says: "One of this order over in Arkansas recently made a decided move toward the graveyard. Even the powerful influence of the editor's well-paid-for D. D.'s could not keep it going in Arkansas. We have seen men sitting out on the editorial limb sawing it off between them and the tree right here in Texas. Something is going to 'drap' in the fullness of time. The men who try to progress by fighting progress will know considerable more than is in the spelling book. And so will the brethren who put up the money to run papers which run backwards. The grief of it all is, the great numbers of God's saints who are hurt. I know some of them, old, bitter and miserable, who might now be sweet, but for a press without control." We shall yet move to make Dr. Gambrell public—as he is now private—censor of the Press on behalf of the Southern Baptist Convention.

....Upon the retirement of G. L. Leyburn, D. D., from the position of managing editor, the Presbyterian Standard says: "In this connection we wish to say that in the absence of the senior editor, Miss Cornelia Shaw will have entire charge of the work that generally falls to the lot of the managing editor, and while we could say much, we make the simple statement that the arrangement and editing the Standard that have made it the most attractive religious paper in the South has been in her hands for the last two years, and that we know of no one more fitted for this difficult task."

....By the will of the late Mr. John J. Jones, the following sums are given: To the New York Christian Home for Intemperate Men, $3,000; to the New York City Baptist Mission Society, $5,000; to the New Jersey Baptist Convention Society, $10,000; to the Women's Baptist Foreign Missionary Society, $10,000; to the American Baptist Missionary Union, $50,000; to the Baptist Home Mission Society, $5,000; to the Eucational Society at Hamilton, one-half the residue; to the New York Baptist Union for Ministerial Education at Rochester, one-half the residue.—Baptist Argus.

....Mr. William H. Pace, having received license to practice law; has entered upon his career at Raleigh, being associated with ex-Judge Womack. He is a young man who comes by his gifts naturally, having, moreover, a heritage in our denomination of great worth; for few names in our annals stand for more than the names, J. M. Heck and W. H. Pace. No laymen have served the Baptist cause more faithfully or fully than they did. We offer the wish, in which the entire denomination will join, that this young man will restore to us the strength that they brought in a time when our denomination was rebuilding its foundations.

...."Christianity is now the prevailing religion of the world," says the Church Economist, which continues: "Its adherents, according to Dr. Roberts, amount to 477,080,158. The next religious faith in point of numbers is Confusianism, with its 256,000,000 adherents. Hinduism is third, with 190,000,000, and Mohammedanism is fourth, with 176,834,472. Budhism is given 147,900,000. The various smaller heathen faiths count up only 118,129,470. This is on the basis of a population of the globe of 1,430,000,000. In other words, the adherents of Christianity comprise just about one-third of the world's population."

....A remarkable case of apostasy has occurred in the missionary field of the United Brethren. A missionary in Africa took a native baby, reared it, and, when he came to this country, gave the boy a high-school and medical college education. Then the young man was sent back to his own tribe to do missionary work. He married in this country, and took his wife from Dayton, O., with him to his former home. Their four children are now at school in this country. But the man has renounced Christianity, has turned to heathenism, and now, at the age of nearly fifty years, has become chief of his tribe, a devil-worshipper, contracted plural marriages, and taken on the habits of a heathen. What is the matter? It seems to us that the mistake was in undertaking to educate a human soul into Christianity. The human appliances were all right. They did the best they could. They kept the man for half a century; but they could not get the heathen out of him, nor fortify him against heathenism when brought into direct contact with it. It is unreasonable and unscriptural to believe that he was ever born of God. The machine was good for something, but no machine can make a Christian. Only

the Spirit of the living God can do that. And when God does it, the work is done for time an eternity. That which is truly born of God does not apostatize. "Kept by the power of God, through faith, unto salvation,—that is true Christian experience.—Journal and Messenger.

....Rev. Richard Carroll has recently published an article in the South Carolina Standard, published at Benedict College for the negro Baptists, in which he charges that the officers of many of the union meetings and associations in the denomination are habitually guilty of misappropriating funds raised for missions and benevolence. Brother Carroll uses the most virile and direct language in characterizing the dishonesty which he alleges to exist among so many of the negro Baptists of the State. He does not hesitate to declare that the whole negro Baptist Convention is rotten, and calls upon the delegates to that body, which is to meet in Union in May, to go to the meeting prepared to repent, confess and reform.—Baptist Courier. We are glad to say that our North Carolina colored brethren are far removed from any suspicion of this sort. They are honest and faithful.

....A friend writes: "Brother Hagwood accepted a call to Midway Baptist Church last September. He preached his first sermon the first Sunday in January. He has been with us only a short while, but his sermons have already awakened the members and they have been made to realize that the house of God should not be neglected. The interior of the church has been very much improved of late. The aisle and pulpit have been carpeted and new chairs have been purchased for the pulpit. We hope to have our new organ by the next meeting. The brothers and sisters of Midway seem to have taken a great interest in the church work. Brother Haywood is a faithful servant of the Lord. May God give him strength to preach so that the members may be made to realize that they need true religion as well as a house of worship, and that they may live their religion so that others may see their good works."

....Mrs. M. H. Bryan, of Raleigh, has been a constant reader of the Recorder for sixty years. Her father, Dr. Wm. Outlaw, was a special friend of Thomas Meredith, the first editor of the Recorder. Dr. Outlaw was married to Miss Margaret Henderson, daughter of Dr. Jas. Henderson, in 1838, Thomas Meredith officiating. The Recorder was in this new home from its beginning. Dr. Outlaw was one of the eight young men who founded the Euzelian Society at Wake Forest. He was a native of Bertie County. He practiced medicine in Salisbury, N. C., and Jonesboro, Tenn. While on a visit to Eastern North Carolina he suffered a stroke of paralysis which resulted in his death. The first regular train on the "R. & G." Railroad from Goldsboro to Charlotte brought his body from Smithfield to Raleigh. His wife having previously passed away, Mrs. Bryan and her sister were adopted by Mrs. Alfred Williams, Sr., who reared them. The Recorder has few such friends, and any paper is fortunate in one such. Mrs. Bryan's was the first marriage in the present house of the First Baptist Church.

....We have read within twenty-four hours papers from Boston, Wales and London brimming with the news of intense aspiration and remarkable manifestations. In Boston the dignified churches joined with the Salvation Army and marched through the streets witnessing to Christ. Eight thousand men and women renewed their covenants in one meeting. From other American cities east and west, north and south, we have evidences of the earnest longing for God that God cannot but answer. The news from Great Britain is nothing less than a tonic for declining faith. The fires are burning as brilliantly as ever throughout Wales, while in London thousands are crowding the Torrey meetings and thousands are turned away. Interest in religion was never so intense in the British Isles as it is at this hour. And is it not true that throughout America there is an expectant yearning for revival the like of which has not been known since the days of Whitfield? As we read the papers we wished that our readers might have read them with us, and so stand with us looking forth upon a horizon so broadly lit up that one must say, "It is daybreak everywhere." We do believe that a decided quickening of the hearts of men is close at hand.

That Quotation!

That was a splendid quotation from Johnston Myers which appeared in last week's Biblical Recorder: "The army that remains in the trench is beaten." Soldiers are not developed by laziness. One time we sang "Hold the Fort," but not now do we sing it. Progress comes not by inaction. "Go Forward" is the command to every individual Christian and to the church. Colleges, schools and churches are founded, strengthened and perpetuated by the advance movement. The church that is doing nothing dies, and deserves to die. "Awake, Awake, put on thy Strength, O Zion!" We need keep the thought constantly before us, "the army that remains in the trench is beaten." J. J. HALL.

The Rascal!

I have your letter of the 22nd inst. which is the 4th I have received from parties in your State concerning the Jap. Let me say that he was never a student in this institution and is evidently a fraud of the first rank. I will thank you to give publicity in any way you will to this statement and demand that he get out of the way of honorable men.

Yours very truly,
S. P. BROOKS,
President Baylor University.

This Jap has letters of recommendation from Dr. John E. White, Rev. W. C. Taylor, Petersburg; clipping from Charity and Children, and others. Let the people watch out for the rascal and drive him from our State.

Yours fraternally,
G. T. LUMPKIN.

Fifth Sunday Meetings.

Appointments for meetings the fifth Sunday in April in the Flat River Association have been arranged as follows:

Fellowship.—A. D. Hunter, A. V. Joyner.

Knapp of Reeds.—G. T. Watkins, A. C. Sherwood.

Grassy Creek.—R. H. Marsh, J. W. Downey.

Hester's.—A. B. Dunaway, J. M. Coleman.

Mill Creek.—E. R. Harris, J. A. Beam.

Peace's Chapel.—J. A. Stradley, I. N. Loftin.

Florence Avenue.—P. H. Fontaine, J. H. Gordon, R. H. Jones.

No meetings on Saturday.

A. C. PARHAM,
J. H. LONG,
THOS. H. STREET,
Committee.

To Southern Baptist Convention.

Account of Southern Baptist Convention, Kansas City, Mo., May 10-17, Seaboard announces rate of one fare plus 50 cents in addition to 25 cents for validating tickets.

Tickets sold May 7-11, inclusive, final limit May 23rd.

Through the New Testament in One Year.

FROM DAILY BIBLE.

Monday, March 27.—Acts 20:19-32.
Tuesday, March 28.—Acts 27:1-26.
Wednesday, March 29.—Acts 27:-27-44.
Thursday, March 30.—Acts 28:-1-16.
Friday, March 31.—Acts 28:17-31.
Saturday, April 1.—Mark 1:1-20.
Sunday, April 2.—Mark 1:21-45.

Mt. Pleasant Revival.

Today witnessed the end of one of the best revivals of religion that has been held at Mt. Pleasant Baptist church in the last fifteen years. There were thirteen received by baptism, three restored, one by letter. The meeting was conducted by Revs. J. T. Carson, of this place, and W. M. Pruett, of Almond. I never have seen the church work any better and solider than they have during the last two weeks. There was some of the most earnest Gospel sermons, filled with the love of God, I ever heard delivered. And God blessed the work. The church received two good working Methodist sisters into it by baptism, one from McDowell County, N. C., the other from Willetts, N. C. The church is greatly revived.

I see in the Recorder where many good brothers and sisters speak in praise and of giving their pastors many good things. This is all good. But do they give as much to the poor and needy as they ought to? Give more to the latter than you do, good brethren and sisters, and see if you don't feel spiritually better.

Yours for good,
AARON C. BRYSON.
Balsam, N. C., March 12, 1905.

Dr. E. O. Taylor's Lectures.

The special character of the lectures on Christian Citizenship and Scientific Temperance recently delivered in this city by Rev. Dr. E. O. Taylor of Boston, Mass., and the results flowing therefrom are so marked and important that I beg by this personal note, and upon my own initiative, to call particular attention to them in the interest of temperance.

It is generally known that Greensboro went "Dry" a few months ago. The enforcement of the law then at once became a practical question. Dr. Taylor was invited to visit our town, not because we did not have a strong majority in favor of the law, but because we recognized the supreme importance of making that majority intelligent as to the fundamental reasons why for prohibition, which also demand the unfaltering enforcement of the law. And we have not been disappointed. On the contrary, the large attendance sustained throughout five addresses and the popular impression made far exceeded our expectations. Dr. Taylor's lectures proved to be eye-openers to the most intelligent of our people. Some leading men who were wavering before, are now strong advocates of the law. It is perfectly safe to say that the prohibition majority is more safely anchored, and that a popular current has been set in motion, so strong in force, and of such sweep, in favor of the present law as to make its enforcement vastly easier than before. No man other than an up-to-date specialist, and who is himself an authority on the subject, such as Dr. Taylor is, can successfully present the scientific phase of alcohol; and this is the phase which is now, more than any other, at the front, and on which prohibition law, its enforcement and perpetuity, primarily rests.

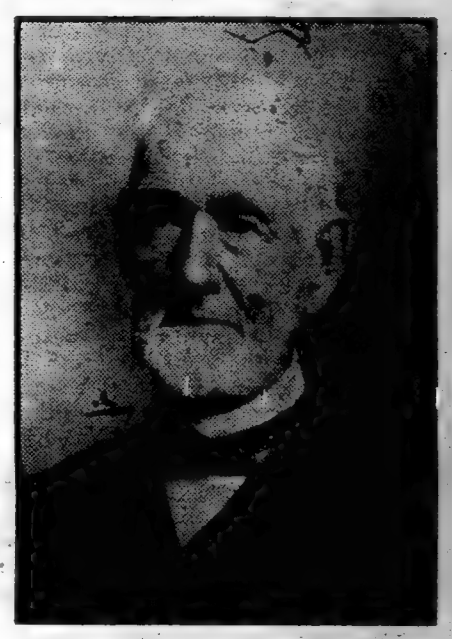
The whole city has been treated to a mental, moral and social tonic, while the churches have had a quickening of spiritual heartbrob—resulting from the plain, fearless, Scriptural and scientific presentation of the truth.

Of Dr. Taylor himself, I do not need to speak. As many already know, he has more than a national reputation as a preacher, lecturer and text-book author. I concur heartily in the statement made of him by Dr. J. B. Hawthorne, of Richmond, Va.: "The cause of temperance has no abler or more successful advocate in this country. For originality, eloquence and effectiveness he is unsurpassed. I do not believe there is a man in America better fitted for educational work in the cause of temperance."

I have a profound conviction that no community, whether "wet" or "dry" can afford to miss these discussions, and I sincerely hope that some one in each city will see his way clear to take the initiative and call at once the attention of pastors and others to Dr. Taylor's unique and superb work. I would be pleased to communicate further upon the subject, if I can be of service.

Dr. Taylor's permanent address is Richmond, Va.

Fraternally yours,
HENRY W. BATTLE,
Pastor First Baptist Church, Greensboro, N. C.



P. A. DUNN.

To Tabernacle Conference

Account of Tabernacle Bible Conference, Atlanta, Ga., March 21st-April 3rd, Seaboard announces a rate of one fare and a third on certificate plan.

A PROMINENT PHYSICIAN.

Dr. J. C. Johnson, of Macon, Ga., uses Tetterine in his practice and authorizes the manufacturer to state that he has succeeded in curing several long standing cases of itching diseases of the skin, similar to Tetter, Eczema, etc., which have resisted all other remedies known to him. Fifty cents a box at your druggist, or by mail from the manufacturer,

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Savannah, Ga.

SAFE GUIDE FOR ADVERTISERS.

The well-known advertising agency of Lord & Thomas, Chicago, New York and St. Louis has issued the 1905 edition of their "Pocket Directory of the American Press." In compact and convenient form, it gives complete and reliable information regarding the circulation claimed and other data on all advertising mediums published in the United States, its possessions, and Canada, with the latest Federal Census. An entirely new and very useful feature is a complete directory of Outdoor Display. This 800 page book is a necessity to every business man who realizes the value of judicious advertising.

Home Circle.

Walking With God.

It is better to walk in the dark with God
Than to run in the light alone.
Yea, better the thorniest path ever trod
Where the briers are thick and our feet unshod,
If only we follow His voice and His rod,
Than without Him to march to a throne.

It is better with Him when the billows dash high
On the breast of mad Galilee—
Tho' the Master may sleep, He'll wake at our cry,
Or He'll come on the waves, saying: "Peace, it is I."
Better this than a calm with no helper thus nigh
Or without Him to sail a smooth sea.

—Alexander Blackburn, in the Outlook.

Speak the Word.

The following incident in the life of Rev. Hugh Price Hughes is related: One day when he was walking down a street of the city he noticed a member of the university—one of the dons—on the opposite pavement. A strong constraint possessed him to cross the road and ask that gentleman a question. The question was an unconventional one, and its very unconventionality made him hesitate. He was not intimate with the graduate in question, and he did not altogether relish the idea of intruding upon him. None the less, he crossed the road with beetling brows, battling, as he often did off the platform, against shyness. After a word or two, he asked his question: "Excuse me, but I am curiously constrained to come and ask you a question. What is your opinion of Jesus Christ of Nazareth? How does it stand between you and Him?"

The gentleman to whom he spoke looked at him with a peculiar fixity. "Mr. Hughes," he said, "I have been waiting for twenty years for somebody to ask me that question. Come to my room and talk to me." Later on, as the Methodists put it, he "found peace."—Exchange.

To Make Light Cake.

Eggs should be very cold to whip well and a narrow dish used when only one or two are required.

Eggs should never be beaten in a tin dish nor with a tin spoon, as the metal imparts an unpleasant flavor.

If the flavoring has been forgotten, rub the stated amount of extract over the outside when the cake is lifted from the oven.

A delicious crust is formed on sponge cake if the top is dusted over with powdered sugar just before putting into the oven.

Cakes in which the yolks of eggs are used require less heat than cakes made with the whites, since the yolks are so rich they burn quickly.

Water is quite as desirable as milk in mixing batters. Indeed, in many instances, cake is more delicate and tender if made with water rather than milk.

Do all the beating before the baking powder is added and gently stir or fold the batter afterward only sufficiently to have the flour worked in smoothly.

Ginger-bread batter needs no beating, but should be stirred only sufficiently to mix the ingredients to insure the desirable dark, rich look. Ginger-bread should never be cut, but broken apart.

When directed to be "slightly beaten," the yolk and white are not separated, and only given about a dozen strokes with the whisp; but "well beaten" means until very light and of a pale yellow color.

If it is desired that a loaf cake rise slowly, cover with an inverted pan just fitting the cake tin until the cake has risen as high as possible, letting it remain until the cake is nearly cooked, then remove for browning.

For most cakes it is not absolutely essential that eggs and each ingredient as added be beaten separately, but all materials can be put into a dish at once and one long-drawn-out stirring will satisfactorily blend the whole.

Butter should be creamed for a cake before any sugar is added. In cold weather, warm the bowl slightly.

The Science of Cooking.

A practical teacher in one of the successful cooking schools has recently outlined her methods and aims, as follows:

"Make the most out of the least. Utilize the odds and ends. You would be surprised to see the amount of waste that goes on in an ordinary home. . . . . There is no greater need than that for good cooking. The poor are the most extravagant, simply because they do not know how to utilize everything—how to work up the odds and ends into palatable dishes. I can hardly understand how some people live, cooking the way they do.

"Why, take the most common of all foods—bread. How many persons know how to make good bread? Very few. The great majority of people make poor bread, where it is the easiest thing in the world to make good bread. It can be done very quickly if you know how to do it. I make bread in two hours and a half. I have even done it in an hour and a half in demonstrating to one of my classes—and that bread is as light and as nice as any you can get anywhere. The ordinary woman takes a small quantity of yeast and places the bread to rise in a room of whose temperature she can never be certain—for most of them raise bread over-night, in the usual fashion. They put in half a yeast cake at night and that bread will either rise over the pan or else will rise very little.

"Now I claim, and other cooking school teachers prove the same thing, that if you can watch the bread carefully and cut it down every time it doubles, you can get the best results from bread raised in five hours. Of course, you have to use more yeast, but yeast is perfectly harmless when well washed. The danger in using yeast is in over-raising; in the fermentation. Some of the best physicians in the city are using bread raised in that manner—raised quickly—and no one who has ever tried it has ever gone back to the old, uncertain way."

She begins her course with the fundamental principles of the care of the fire, and teaches her pupils how to use a gas range, and then proceeds to the coal stove. She maintains that best results can be secured from a small fire, and does her cooking with just about coal enough to little more than cover the grate. She says it is easier to put in a shovelful of coal when it is needed than to dump in a hodful, besides being better for the bank account. A filled fire box she claims to be a detriment in that it prevents the heat from getting at the top of the oven. She saves coal in a manner to give a coal dealer heart disease, and her ovens are always hot.

It is interesting to note that this teacher always tests the temperature of the oven by putting her hand in, and so far follows the practice of the old-fashioned cook. "I never saw a thermometer that was of any use in getting the temperature of the oven," she says.

Her cardinal principle is carefulness. "Nothing in cooking comes by chance. Measurements must always be accurate." Guess-work to her mind is synonymous with carelessness, and has no place in her scheme of systematic instruction in the science of cooking.—Examiner.

Taking Care of Them Herself.

"Yes'm, she's pretty well, mother is," said the old man, pausing with his foot on the wagon wheel to answer an inquiry concerning his wife; "pretty well, if only 'twa'n't for worryin' about the children. 'Lizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Samuel's got a good place at Tanfield, and he's doin' well, too, but his boardin' place is across the river. Sometimes he goes by ferryboat and sometimes he goes by skiff, and mother, she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Car'line. No'm, there's nothin' special the matter with any of 'em now, and the truck garden has done fine this year. Mather haint had a touch of her rheumatism all summer, and she'd be pretty well off if 'twan't for worryin'. Christian? Bless you, yes, this forty years! She ain't afraid but what the Lord will take care of her and all the rest of the world, but seems like she ain't got faith yet to believe He's to be trusted with the children."—Well-spring.

Baby's Bath.

Instead of holding an active infant on the lap while bathing it, put a pad upon a bed and over it a soft woolen blanket. The person giving the bath has greater freedom of motion, and there is no danger of dropping the baby, who can be kept covered very much better.

For a young child a soft woolen wash cloth is much less likely to produce a chill than cotton or linen. A piece of absorbent cotton wound about the first finger is much better than a rag for washing out baby's mouth, and boiled water is quite as necessary for this purpose as for him to drink, for he will suck the cotton and swallow all the water he can.

A little absorbent cotton wound about a match is excellent for washing the infant's nose or for going into the curves of ear rim. In case of a cold in the head, oil or vaseline instead of water is good to keep the membrane from swelling. By inserting the cotton-covered match wet with oil frequently a cold in the head can be cured.

If the ears are inclined to run, or if the baby scratches them, washing in a solution of boracic acid and boiled water relieves the discomfort. This water is good, too, for washing baby's face and head when he scratches them, for it allays the itching which frequently causes him to do this. It is well to keep a large bottle of this solution ready for use.

Rubbing the infant with sweet oil or melted cocoa butter prevents chafing. Cocoa butter mixed with a little quinine is excellent for rubbing the whole body when a child is weak or thin.

When dressing a young infant it is much better to put skirts and dress on by drawing them over the feet than over the head. In this way the spine is always supported.—Good Housekeeping.

HAVE YOU A TONGUE?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send today to the Vernal Remedy Company, Le Roy, N. Y., and you will receive free, of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the Biblical Recorder first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

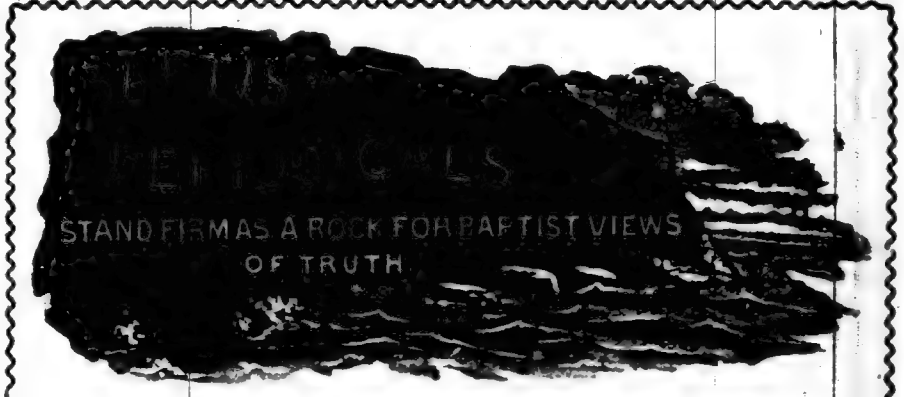
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American Baptist Publication Society

1420 Chestnut Street, Philadelphia

Young People's Page

Spring.

Come, gentle Spring! ethereal mildness! come.
And from the bosom of yon dropping cloud,
While Music wakes around, veil'd in a shower
Of shadowing roses, on our plains descend.
* * * * * * *
As yet the trembling year is unconfirm'd,
And Winter oft at eve resumes the breeze,
Chills the pale morn, and bids his driving sleets
Deform the day delightless: so that scarce
The bittern knows his time, with bill ingulf'd,
To shake the sounding marsh; or from the shore
The plovers when to scatter o'er the heath,
And sing their wild notes to the listening waste.
Be gracious, Heaven!.....
Ye fostering breezes, blow!
Ye softening dews, ye tender showers, descend!
And temper all, thou world-reviving sun,
Into the perfect year!
—James Thomson.

"Comrades at Last."

I tell the story as it was told to me by an officer of General Kuroki's staff. On a bare hill top, strewn with the debris of war, lay fourteen wounded soldiers. Through the long hot day they had fought, and now the tide of the battle had swept past, leaving them like wreckage cast up by an angry sea. Eight were bearded men, and six were smooth-faced Japanese. The golden mist that glowed among the giant millet was tinged with crimson. Night was about to add her terrors to the stricken field. As the shadows stole up the mountain a strange fear crept into the hearts of these men. Their eyes grew wide with dread at the sights and sounds amid which they might sleep the sleep that knows no waking. Darkness could not hide the horrors that had burned into their brains. To each grim detail the waning light gave new and awful realism. A great fear fell upon the survivors and drew them together. It was a slow and painful muster. Shot through the legs, Sato crawled to Tanaka, whose foot had been shattered by a shell. With one arm hanging limp, Yamada tore a sleeve from his shirt and pressed it against a hole in his side. Nakamura had a bullet in his brain and lay on his back sobbing out his life through frothing lips. A shot had entered Matsumoto's right shoulder, passed through the muscles of his back, come out at the waist, and lodged in his cartridge pouch. His foot slipped in a pool of blood, and he fell upon a Russian kneeling with rifles clasped in his arms. The figure rolled over. Kimura was mopping the blood from his brow, and had ripped up his trousers to dress a wound in his thigh.

At last the muster was complete, and the little group of Japanese began to attend to one another's injuries. The Russians were less seriously hurt and assembled more quickly. Sato had taken off his puttees and was binding them round his leg, when he saw the eight bearded men. Instinctively he looked around for a rifle, but Tanaka laid a hand on his arm. "Don't you see that they, too, are wounded?" Sato went on winding his puttees, and took no more heed of the enemy. Having dressed their wounds, the men began to look about them, and presently the eyes of the two groups met. Long and earnestly they gazed, each striving to learn the other's thoughts. Many stories they had heard of atrocities—of murder and mutilation and horrors of which men speak in whispers. The Russians were eight and the Japanese only five, for Nakamura did not count, being as a dead man. Would they fight? Would they wait until the night and steal upon them unawares? Did they see how sorely stricken were their enemies? Would they avenge the slaughter of their brothers? To these inward questionings they sought answer in the faces turned towards them. "They look very fierce with their great beards, but their eyes are gentle." It was Tanaka who spoke—he who had checked the impulse of his comrade. "They are brave men," added Kimura, who had bound his leg and was whisking the flies from the mouth of Nakamura. "Yesterday, when we stormed the hill, the Russians made a counter attack. They were led by a young officer, who fought like a lion with his whelps. He fell, pierced by many wounds, and was about to hand his sword to Lieutenant Katsura, but our officer motioned to him to put back the weapon, and said: 'No, I cannot take from a samurai his soul.' The Russian understood. He was of the samurai." "Let us beckon to them to come over," suggested Tanaka. "They will then know that we have no evil design."

The signal was given, and the eight bearded men came without hesitation. Gravely saluting, they seated themselves on the ground by the side of their friends—the enemy. Of one another's language they understood not a word. But speech is a habit, and is not to be suppressed merely because it is useless. The men talked, and their voices grew louder and louder, as voices are apt to do when they produce no impression. When your words are simple and clear, it is hard to distinguish between ignorance and deafness. After a time the visitors fell back upon signs, but to the Japanese signs are as untintelligible as Sanscrit. Then they began to examine one another's wounds, and shook their heads over the prostrate body of Nakamura, whose breath came in sharp gasps through bubbles of foam. Kimura put his hand into the pocket of his tunic and drew forth a book. It was a manual of conversation in Russian and Japanese—a collection of formal phrases and stilted sentences such as no sane lips would ever frame. Yet they served, for presently Kimura and one of the Russians were busily turning over the pages and putting their fingers on words. Before night came these men were comrades, sharing their black bread and rice. Sympathy gave them understanding, and, though they spoke in unknown tongues, it was established beyond doubt how many had left wives and children to pray for them in distant homes. Tanaka, with much labor and many searches through the manual, asked one of them if he was not glad to be wounded, seeing that he might return to his family and escape the perils of war. But Sato reproached him for suggesting that their Russian comrade was wanting in patriotism and would shelter himself behind a wound.

Thus the hours wore on, and night spread her veil over the ghastly forms that lay scattered over the hill-top and in the trenches. Very soon the wounds began to grow stiff and painful, and fever ran like fire through their veins. Nakamura's sobbing had ceased and his face was rigid in death. Kimura rambled in his talk and cried for water to quench the fires within. Sato lay back, and would have groaned in his agony btu for the presence of his comrades—the Russians. They understood, for one of them rose, and, taking three wooden bottles, pointed to the valley. He would fetch water for his comrades—the wounded Japanese. Now, every man in that little group knew the risk of such an enterprise, for he was aware that the hill was in dispute, and that Russians and Japanese were watching for any sign that might betray the presence of the enemy. The Russian soldier walked to the brow of the hill and looked cautiously about him. Nothing was to be seen save the forms of dead men and the blackness of the valley. Though he stepped warily, his feet often slipped in pools of blood, and stumbled into holes dug by high explosive shells. His comrades watched him disappear over the crest and waited. The minutes passed with painful slowness. Not a sound broke the stillness. He must have reached the foot of the hill. Even now he might be filling the water bottles from the shallow stream below. Perhaps he was returning, and this terrible thirst would end. They strained their ears to catch the first sound of a footfall. What was that? A shot rang out and pierced the darkness like an arrow that quivered in their hearts. Then all was silence again. The wounded men held their breath and listened. No sound came from hill or valley, and they feared greatly for the brave man who had risked his life. Long they watched and waited, none daring to give voice to his fears. He would never return, for in the valley he lay close to the stream with a bullet through his heart.

Kimura's ravings had lapsed into unconsciousness, and Sato moaned aloud. From the little group rose another figure, he departed. His comrades seemed unconscious of his movement, yet they felt that he had taken upon himself the agony of their thirst. He passed from the hill and vanished in the darkness, following the steps of his comrade. Again that terrible note—sharp and clear—the note of a Russian rifle. He too, would never return. The bullet of a comrade had dyed the stream with his blood, and the half-filled water bottles floated by. The survivors on the hill watched no more, and night hid their suffering and their sorrow. At dawn some Japanese scouts moved cautiously up the slope, and from the brow of the hill saw the six Russian soldiers. Two shots whistled over their heads—three, four! The Japanese knew the sound, and shouted to their comrades. The firing ceased, and the story was told. Two nameless Russian soldiers rest in one grave, and on a wooden cross is written in Japanese: "Comrades at last!"
—Japan Daily Times.

Blistered Feet.

A clergyman sitting on a hotel piazza in Saratoga one morning was accosted by a young girl.

"Good morning, Doctor!"

"Good morning," he replied. "Are you very well this morning?"

"O, I am so tired. I blistered my feet dancing last night. By the way, Doctor, what do you think of dancing?"

"You are a professing Christian, are you not; did you ever blister your feet for the Lord?"

The young girl felt the question deeply, and turned away.

A few days after she spoke to the clergyman again.

"Doctor, I have scarcely eaten or slept since you asked me that question, and I want to tell you now I have never blistered my feet for the Lord, but from this time forth I will work for Him to the best of my ability, and then if I feel I have time and strength, I will dance."

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PRESIDENT MULLINS ON REVIVALS.

President Mullins, of our Seminary, contributes to the Baptist Argus of March 16th "A Study of Revivals," in which he exposes the weaknesses in numerous conclusions drawn too hastily from the Revival in Wales. His own conclusion is "that God's power exerted through His Spirit is the sole sufficient energy required to produce the result"—that is the result described in the word "revival." "The next point," he says, "is that according to the New Testament this power of God operates through the individual."

As an individual are you ready or are you in His way?

REFERRED TO PRESIDENT TAYLOR.

We do not know what is to be done with the Oxford pastor. Neither abuse nor argument will silence him. We yield the question.

It is none of our business anyway. What have we to do with light at Wake Forest? When we were there there was light enough for our purposes, and at times too much.

It may be that Wake Forest prefers darkness to light. We do not see that Brother Dunaway has right to object.

But we refer the whole matter to President Taylor. He's the man.

GOING TO THE CONVENTION.

The Southern Baptist Convention will meet May 12th in Kansas City, Mo. Immediately following the Northern Baptists will hold their Anniversaries in St. Louis, Mo. On May 16th and 17th the Conference with a view to forming a permanent National Baptist organization will take place at St. Louis.

Evidently the Convention offers a rare opportunity this year, and in the opportunity is more or less of obligation. It is important that all sections shall be well represented.

But how can a North Carolina pastor go? We take it the trip will cost $40 or more. Many pastors cannot afford this sum.

Shall we be without thorough representation?

Shall we expect the pastors to tax themselves for the denomination's sake.

Or, shall we do the right thing and pay their way?

We say, let the churches send their pastors. It is no more than right.

THE PROPOSED NATIONAL CONVENTION.

So far, we grant, a sufficient reason for organizing a permanent Convention of American Baptists has not been established.

The Northern Societies are not disposed to give over their functions and offices; no more is the Southern Convention. Such a thing seems desirable to no one. We shall probably never have organic co-operative union. The most we can hope for—and for this we are ready—is comity and co-operation.

But an annual or triennial national meeting is not necessary to comity and co-operation.

There remains the purpose of sympathy. But a National Convention is not necessary to the maintenance of sympathy among American Baptists.

The desire for the convention is nevertheless general throughout the United States. It is on all sides recognized as a good thing for the Baptists of this country to meet together—for an exchange of views, to promote sympathy, comity and co-operation. We entertain just this desire. But we are not prepared to say how often these motives will suffice to require a national meeting—once in two years, once in three years, once in five years or once in ten years.

* * *

In this connection we may refer again to the attitude of the Religious Herald and Christian Index to the admission of delegates from the negro Conventions to this National Assembly of Baptists. They each refer to it as a practical difficulty. To be sure it is somewhat of a difficulty. But we hold our position that nothing of social equality is involved in it. There is race prejudice in it. But it becomes the South to protect its doctrine of social equality from any such misconstruction. It likewise becomes Christians to protect our religion from the reproach that goes with involving race prejudice in Christian brotherhood.

We are glad that the Herald perceives that this difficulty may be avoided by a wise basis of representation.

THE DISPENSARY IDEA.

Probably no institution is so much misunderstood as the dispensary. Even its advocates have become accustomed to think of it merely as a medium for dispensing liquors otherwise forbidden to be sold.

This is wide of the mark. The object of a dispensary is not to sell liquors, not to supply the demand for liquors, but to control the sale of liquors and so to control the traffic; and to control it with a view to ameliorating and curing the Drink Evil.

Dispensaries might be opened at 8 a. m. and closed at 3 p. m., or sooner.

Dispensaries might decline to sell to confirmed drunkards.

Dispensaries might decline to sell the stronger drinks, limiting the sale to wine and beer.

Our point is that dispensaries put the control of the Drink Evil in the hands of opponents of that evil: It puts the patient in care of a nurse.

We hope that some of the dispensaries in North Carolina will undertake some of the steps we have herein indicated. It may require a change in the statutes; but we should move freely for such changes when they are in the right direction. We are clearly of the opinion that the liquor problem will be solved in no other way.

THE BEST TREASURE.

For a detestable crime Oscar Wilde was sentenced to two years imprisonment. We have his book—"De Profundis," in which he recites with great skill his prison experience. We would not commend the book as a whole, but there are passages of rare beauty and power. Consider this, as a warning, as a philosophy of suffering, as a tribute to humility.

"The gods had given me almost everything. But I let myself be lured into long spells of senseless and sensual ease. I amused myself with being a dandy, a man of fashion. * * * I became the spendthrift of my own genius, and to waste an eternal youth gave me a curious joy. * * * I took pleasure where it pleased me, and passed on. I forgot that every little action of the common day makes or unmakes character, and that therefore what one has done in the secret chamber one has some day to cry aloud on the housetop. I ceased to be lord over myself. I was no longer the captain of my soul, and did not know it. I allowed pleasure to dominate me. I ended in horrible disgrace. There is only one thing for me now, absolute humility.

"I have lain in prison for nearly two years. Out of my nature has come wild despair; an abandonment to grief that was piteous even to look at; terrible and impotent rage; bitterness and scorn; anguish that wept aloud; misery that could find no voice; sorrow that was dumb. I have passed through every possible mood of suffering. Better than Wordsworth himself I know what Wordsworth meant when he said:

"Suffering is permanent, obscure, and dark,
And has the nature of infinity."

"But while there were times when I rejoiced in the idea that my sufferings were to be endless, I could not bear the mto be without meaning. Now I find hidden somewhere away in my nature something that tells me that nothing in the whole world is meaningless, and suffering least of all. That something hidden away in my nature, like a treasure in a field, is Humility."

IN THE WILDERNESS.

Editors J. N. Hall and A. S. Hayden are at serious outs. The former charges the latter with having written "nine flat falsehoods" in one article. We hope they will not come to blows or weapons.—Western Recorder.

IT IS HERE!

The millennium will be on hand when the average politician gets so he will vote for the moral side of a political question.—Flag.

THE SOUL-WINNING CHURCH.

This is the title of the latest volume of sermons by Len. G. Broughton. It embraces the sermons delivered in Westminster Chapel, London. In fact, the reader will find that in the form either of sermons or addresses, Dr. Broughton has been delivering the message running throughout this volume wherever he has gone and whenever he has written within the last five years.

We have, therefore, his message to the churches; his conception of the work of the churches; and, therefore, his view of active organic Christianity.

The Functions of the Church he finds in Acts 2:41,42; the Mission of the Church in John 20:21; the Doctrine of the Church in three essentials: the Integrity of the Scripture, the Deity of Christ, and Salvation by the Cross; etc., etc.

Dr. Broughton does not write as effectually as he preaches. An eminent preacher has suggested that Dr. Broughton has unconsciously the power of hypnotism; he certainly has a quality on the platform that cannot be discovered in his writings. But this volume is a decided improvement upon any that he has produced. The reading is interesting, easy, and, to a degree, instructive. The style is careless, but not so careless as in former books.

One feature of Dr. Broughton's works is his stories. He revels in telling illustrations. In his second discourse we found one that may adorn other sermons.

"A friend of mine tells this story. In Jersey City a family was at the breakfast-table one morning, when suddenly there was a cry of fire, and the whole family rushed out into the yard. When they were safe in the yard the wife said: 'Oh, there is that old side-board. I don't mind losing the house and everything in it, but I do hate to lose that side-board!'

"'Well,' said the husband, 'I think we can get that out;" and he and the son went back into the dining-room. The husband got on the front side of it and the son on the rear, and they pulled and pushed until, finally, they got it to the front door, and then they wedged it in the door so that no one could either get it out or in. The poor boy was blocked by it on the inside of the house, and there was no chance for him to escape. The father, realizing the situation, jumped off the front porch and ran around to the back of the house.' As he came to the window, over which there were several bars of iron, he saw through it his boy standing there, and heard him screaming. Do you know what the father did? He seized those bars of iron, jerked them off, and reached in and got his boy, pulled him out of the window, and delivered him to his mother.

This friend of mine said he told a preacher that story, and this preacher one Sunday night concluded he would use it at the close of his sermon as an appeal to the unconverted. Thinking of the fitness of the illustration, he forget to tell one important thing about it. He described a family sitting at breakfast, when suddenly they all jumped up and ran out of the house, and all at once the wife said, "Oh, there is my sideboard." He told how the father and son went back to get it, and how they got that sideboard wedged tight in the door, blocking the boy on the inside. Then how the father ran around to the back of the house, jerked off the iron bars, rushed in, got his boy and pulled him out, and delivered him to his mother.

When the preacher finished everybody was looking at everybody else..... The preacher sought of his wife an explanation of the failure of his anecdote to strike. "Why," said she, "you told the story all right, only you forgot to say the house was on fire!"

Of course Dr. Broughton's theme just here was the necessity of preaching punishment of sin—rather, to use his words, the impelling power of "the vision of a lost soul."

Dr. Broughton's passion is soul-winning. He believes in regeneration. He accepts the latter-day doctrine of the Holy Spirit, but in all things else, his theology is of the Old School. He craves now an awakening of the churches everywhere. And he does not believe we should wait for it. "I am sick and tired," he cries out, "of hearing men pray for the coming of the great revival that ought to be here now; all we have got to do is to get at it!"

Fleming H. Revell Company. 50 cents net. 100 pages.

WHAT DID JOHN THINK OF JESUS?

Review Lesson: John I.-IX.

We have had twelve lessons in the Gospel by John. Jesus has been the subject of each of them. For our review let us read these nine chapters with a view to obtaining John's view of Jesus.

Jesus as God.

It appears to us that John states his view of Jesus in the first five verses of the Gospel:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness apprehended it not."

(1) Jesus as the Word of God.

(2) Jesus as having existed in God from the beginning, and now in the flesh the incarnation of God as Christ.

(3) Jesus as the light of the world.

With this for his introduction John proceeds to portray Jesus as he saw Him. As we study the portrayal we obtain the truest interpretation of the three points made in the introduction.

Definition of Terms.

(1) What is the Word of God? Not a book, but a Person contained—wonderfully contained—in a Book.

(2) But to speak of Jesus as the Word of God is not sufficient to John's mind: He is God. Christ is another word for God, contains the idea of God and is an interpretation of that idea.

This Man that I knew and loved, says John, He is God. What He is God is. When I beheld Him I beheld God. Jesus is thus more than revelation: He is incarnation.

(3) And finally, He is the light of the world. He always was the life of the world. He has become likewise the light—the mind-opener, the soul-revealer of the world.

It is as if John would say, Before He came Truth was in darkness. I groped for it as a man would search for a pearl in the night. Before He came life was mystery. Its meaning I could not divine. I grasped for it like a child for a star. Before He came love was a question. I felt it, but it escaped me. God was vaguely to be apprehended. I knew of Him, but Him I could not grasp. Now since Jesus came they—Truth, Life, Love, God,—stand forth in perfect light. He is that Light in which they stand. I saw the man born blind open his eyes at the touch of Jesus; but the wonder in his eyes did not compare with the wonder in my soul as the Eternal Dawn broke upon it.

Such is John's conception. Now let us observe his portrayal.

Two Witnesses.

John himself beheld His glory, and of His fulness received. This is the witness not of eyes, but of the soul. John did not see a glory about the body of Jesus; but in His presence he beheld and he received somewhat—somewhat so glorious, somewhat so full, somewhat so perfect, so impelling, so irresistible that had there been no other witness he would have known that this Jesus was the Christ. John 1:5-18.

But there was also John the Baptist, whose witness was clear, being sealed from on High. John 1:19-34.

The Witness of Himself.

And, best of all, there was Jesus Himself.

John tells us how:—

(1) Jesus declared Himself to His chosen. John 1:35-51;

(2) To His mother, His chosen and His friends, manifesting His Lordship over Nature; John 2:-1-11;

(3) To a Master of the Jews, again speaking of Himself; John 3:1-15;

(4) To a lowly woman, most clearly claiming His Messiahship; John 4:43-54.

The Witness of His Deeds.

And then, by a series of miracles, in which He manifested His mercy and love more than His power, now healing the sick (John 4:43-54); now making strong the helpless (John 5:1-15); now feeding the multitude (John 6:1-14); now crying out in passion to quench a deeper thirst than that of disease, to heal a sickness more fatal than fever (John 7:37-46); pointing out a lineage more binding than blood; and, finally, healing a man born blind and declaring Himself Light of the World.

May we not say that John could not get far away from the thought of Jesus as Light—as that to the soul which seeing is to the eye? And that no figure of speech in all the language could so fully carry the true idea of Christ—and yet even it falls short?

GROPING IN DARKNESS.

My Dear Brother:—In your reply to my letter you were bumptious and impertinent, and in the opinion of some, deserve a rebuke. You have added to your reputation for pungency, and I have had to defend you. But I have somewhat against you. You charged me with being "guilty of high treason, presumption and disloyalty; of being "an enemy to Wake Forest" and a "monster," and then failed to send me my paper so that I might read what you had written about me. I heard, through some of my members, that you had made an attack upon me, and I had to borrow a copy of the Recorder to see what your charges were.

Hereafter when you come at a fellow so furiously, do yourself, and him too, the justice of sending him a copy of your paper.

Although I am an importation and a "foreigner," I am encouraged to hope that the good people of the State will not treat me as you suggest. I am glad to recall the fact that C. T. Bailey, your honored father, was a "foreigner," who was always seeing things and saying things, and he was permitted to remain. You do me another injustice. You make me to say in my letter that the campus "is a churchless as an abbey where monks are cloistered." Pardon me, please, I said "cheerless" and not "churchless." It appears that light is needed somewhere in the Recorder's office.

I have a complaint to make. I requested you to explain why the Baptists of North Carolina had not provided a better way for heating and lighting the college buildings. To that, you made no reply. You told of a senior, "a graduate in astronomy, navigation, surveying, and several other things," who "was lost right there in that campus;" and then closed by saying: "Let there be light at Wake Forest." That is very interesting reading as far as it goes, but for a "foreigner" it does not go far enough. If you knew why the Baptists of the State had not given the college better facilities for heating and lighting, why did you not say so? If you did not know, were you ashamed to confess it? What is the trouble?

You say that "the North Carolina men have been educated in that very darkness," and I supposed warmed by the very same methods that now obtain for heating. That is no argument in favor of the present system. The brethren fifty or sixty years ago traveled in stage coaches, and now their sons ride in parlor cars. The fathers cut wheat with scythes and their sons with reapers. The fathers ginned cotton by horse-power; their sons by steam. The fathers were taught a little natural history, and now their sons enjoy the benefits of an able chair of biology.

The State has made marked progress materially and educationally, and the Baptists have kept up with their procession.

They have built and equipped a splendid plant in Raleigh for the education of women. The buildings are heated by steam and lighted by electricity. These evidences of liberality and progressiveness reflect great credit upon the brotherhood and demonstrate their ability to give Wake Forest what has been so generously given the University for Women. I am unable to account for the failure to give Wake Forest what it greatly needs, and what it ought to have at once, if it expects to hold its patronage. Something ought to be done promptly to supply this obvious need, and to put the college in that rank where its high standard of scholarship entitles it to stand.

If you know anything, out with it, and if you do not, refer me to a man who does. I am seeking for light.

Very truly yours,

A. B. DUNAWAY.

A PLAN TO CONCENTRATE FIELDS.

Let our State Mission Board, as an experiment, appropriate $300 to a country field in one of the strongest undeveloped Baptist sections of our State on conditions like unto the following:

1. That the churches of the field thus aided shall pay at least $600 toward their pastor's support.

2. That the field thus aided obligate to pay as soon as possible $900 or $1,000 to pastor's salary per year so that the Board may be relieved.

3. That the church forming this field shall be contiguous, a field of two churches having a preference over one of three or four.

4. That the churches in this field obligate to increase their contributions to State Missions and Sunday-schools.

5. That the man called to this field shall have the best equipment for his work, and that the Board shall have power of approval in this matter.

6. That $100 at least shall be withdrawn from the appropriation each year.

7. That this plan, if the support and result of the experiment shall justify it, shall be worked on strategic fields all over the State.

I want to see the above proposition discussed, and in behalf of it I urge the following considerations:

1. It looks toward the location of strong pastors in our country fields which is necessary in a State destined by soil and climate to be an agricultural Commonwealth forever.

2. If it succeeds, it will bring the churches aided into a consciousness of their ability and will make them object lessons to the other churches near them.

3. It will tend to keep the best equipped of our younger ministry from going away into other States to pay the debts incurred in education.

4. It is "intensive faming" in missions; it is doing something to improve land already cleared, as well as to clear new land. All that has been said of State Missions as "the base of supplies" for other works of our churches, may be said with increased emphasis in favor of this departure.

5. If it succeeds, it will be a master stroke toward the arrangement of compact fields in the country.

Yours truly, W. N. JOHNSON.

A SHAME AND A DISGRACE.

A brother writes us from Louisville that one of the safest of the evangelists in the big union meeting had the following proceedings in a Baptist church in the city. The service was for the children, and the speaker proceeded as follows: "This is decision day for children, and we want every one here to decide for Christ. I want all fathers who have children they want saved to come here and stand on my right. I want all mothers to come stand with the fathers. I want the Sunday-school teachers to come stand with the parents. Now let all the children who are saved come and stand with the parents and teachers. That leaves about forty on their seats as unsaved. Now, I want all these unsaved ones to come and stand on my left. Not one left, all have come. Now I want to say to these unsaved ones this is your decision day. Here are your parents, your teachers and your saved friends on the right. You are on the left. We are praying for you to take your stand on the right side with us. Will you do it? I want every one of you that will decide to stand on Christ's side with your parents, teachers and friends to walk right over here and take your stand with us. If you will do what I tell you to do I guarantee you won't be lost. If you get to the judgment and God undertakes to send you to hell I'll just tell Him to let you have my place in heaven and I'll go to hell in your place. Let every one that takes me on this promise step over here on the right."

Every one of them stepped over. It was easy. They were counted as converts, and the farce went on. What do you think of that for the sample of a "union meeting?"—American Baptist Flag.

TO RESCUE THE HEATHEN.

Once when the venerable Dr. Duff, the returned missionary from India, was addressing a great crowd at Edinburgh, with his accustomed fervid eloquence, he fainted in the midst of his speech. When he recovered he looked about him, and said to those who stood by his bed:

"I was speaking for India, was I not?"

They said he was.

"Take me back, then," he exclaimed, "take me back, that I may finish my speech!"

In spite of reasonings and remonstrances back he went, and, lifting up his voice once more, he asked:

"Is it true that we have been sending appeal after appeal for young men to go to India, and none of our sons have gone? Is it true that Scotland has no more sons to give to the Lord Jesus? If true, although I have spent twenty-five years there, and lost my constitution, I will be off tomorrow, and go to the shores of the Ganges, and there be a witness for Christ!"—Christian Index.

AT $25 PER SHARE.

Go slow there, Brother Biblical Recorder. There is not the remotest possibility of the organization of "The Southern Baptist Denomination" at Texarkana. The brethren are merely going over there to see if they can manage some way to do Baptist mission work in harmony with the Lord's commandment without putting it on a gold basis. —Baptist Flag.

It is worse than irony to be praying "Thy kingdom come," while in the nation we are turning out annually 37,500,000 barrels of liquors, supporting 200,000 prostitutes and 3,000 saloons.

Prayer for the Baptist Wor ld Congress.

The Congress Committee of the Baptist Union of Great Britain and Ireland have issued a call to pray for the coming Baptist World Congress, to which the Committee of the Southern Baptist Convention desire to call the attention of the Baptists in America.

"To the Editor of the Baptist Times.

"Sir:—The Congress Committee has received some much-valued suggestions that special meetings for prayer should be held on behalf of our forthcoming world-gathering of Baptists, and after careful consideration, it has been agreed to request all our ministers and churches specially to remember the Congress both in private prayer and also at the ordinary services of the church. The committee suggest that the Congress should be a special topic once a month, say the second week in the month, at the weekly prayer-meeting.

"We earnestly trust that a great blessing will descend upon the whole world.

"Yours truly,
"J. H. SHAKESPEARE."

To American Baptists:

The Committee of the Southern Baptist Convention herewith suggest that we join with our brethren in Great Britain in praying for a mighty manifestation of the Holy Spirit when we shall assemble in London. The atmosphere in Great Britain makes the time of our going auspicious. Such a blessing as we wish to unite in praying for would bless and quicken our cause all over the world.

Done by order of the Committee.

B. A. DAWES,
Secretary.

Louisville, Ky., Feb. 17, 1905.

Bethel Hill Institute.

My heart is sad as I think of the destruction of Bethel Hill Institute—sad, because I know its cost. Not only the thousands of dollars in money, but the hard work of many men now away from there. Mr. Beam has put the best energy of his life there. With his noble wife they have done a great work in their school. It is sad to me that this consecrated, unselfish service should be crippled at this stage by this fearful misfortune. The fires of time should not be allowed to stop work that the fires of eternity can never destroy. This work is too great to be subjected to this embarrassment now in the highest moment of its usefulness.

I feel that it must be rebuilt.

1. The location is ideal for a school of this kind. The neighborhood is one of the finest I have ever known. The people cannot be flattered for their kind-heartedness and consistent brotherly Christianity. The geographical location is good. It is a fine tobacco section, high and healthful. They have the benefit of country seclusion, where the boys are free from the vice and temptation of town life. No intoxicants are legally sold within ten miles of the school. This location cannot be surpassed in the State for a school of its kind.

2. For the good it has done. I know of no school that has done a greater work. During the past fifteen years they have helped about one hundred young men who wanted to preach and had no money with which to begin their education. There are many of these in places I know not of, but as I sit in my study and write this, I think of eight important pulpits in North Carolina filled by these boys; Virginia has given important pulpits to seven that I recall. I also remember that we have two on the mission fields of Mexico. And I feel sure that they have done as much for the young women. Only eternity will unfold the whole. If God had only used this school in the discovery of these talents—and I feel that the writer is least among them—it would be enough to demand its continuation. But this is not all; nor can I or any other man tell the "all."

My last reason for desiring this school to be reinstated to its usefulness and equipment is its ideals and possibilities. The ideals here fostered are wholesome. The place seems pervaded by the Spirit of Christ. No boy or girl goes there and spends a session, but he feels that he is in a school dedicated to Christ. There are no better people than Mr. and Mrs. Beam. Their own deep spiritual life is felt by every student under their care. They put a premium upon honesty and every other attribute of a well-rounded civic life.

The ideal boarding arrangement is an advantage. They have adopted the clubbing system by which the expense of boarding is reduced to actual cost. The whole school boards in this club—teachers and students. The student body thus boarding together are under the direct supervision of Mr. and Mrs. Beam. This assures the parents that their child is in careful hands.

All of this is a recommendation to its claim to live.

The two literary societies need halls. The great work they have done in former years, under great disadvantages, only indicates what might be done were they well equipped.

To my fellow-students of former years let me ask: That we come to the aid of this school now and show our appreciation for the many benefactions of by-gone years. It will disgrace us for the school to lay in ashes. I will be one of the number to attempt the raising of one hundred dollars toward this fund. But if we could join hands in this worthy work, we could do great things. Let the brethren speak out on this point. Let us put up a building as the "Students' Memorial Building." Who will take my hand in this laudable undertaking?

R. J. BATEMAN.
Mount Olive, N. C.

Important Announcements.

The Sunday-school Board has recently issued some publications of immense value.

1. The Doctrines of Our Faith, by Dr. E. C. Dargan, with Introduction by Dr. Geo. W. Truett, D. D. 234 pages. A convenient handbook of doctrine, simple, clear, strong, comprehensive.

2. The Pastor and Teacher Training, by Dr. A. H. McKinney. The Seminary Lectures delivered last December. 191 pages. This is a practical work from one of the ablest Sunday-school experts, and is well adapted to pastors and teachers and all others who wish to study the Sunday-school problem. Both of these books are cloth 12 mo. Price 50 cents each.

3. The Superintendent's Quarterly, is added to the list of periodicals and is out in its first issue. It is a large octavo in size with 56 pages, of high grade in every particular, and will be very helpful to Superintendents and their assistants. Only 10 cents per quarter.

4. The Baptist Hymn and Praise Book, lately issued by the Board, is doing finely. The first issue was taken quickly, and the second issue is now ready. The book is meeting the needs and wishes of our churches.

The affairs of the Board are in excellent shape with fine prospects for the Convention at Kansas City.

J. M. FROST.
Nashville, Tenn.

A single honor acquired is surety for more.—Rochefoucauld.

Hicks' CAPUDINE

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That Everlasting Jap.

You say in your issue to-day: "That Jap was evidently a fraud of the first water. The churches that he robbed have only themselves to blame." In the first, I heartily concur, as will all "experienced ones," I have no doubt. As to the second, I rise to file a bill of exception. Knock out the "only," and my bill falls to the ground; retain it, and it stands.

Take the case here in Sumter to illustrate. Our friend, Dr. Brown, having examined his papers, sends him around to me, saying, "If you will let him in at the morning hour we will at night." He tells me he has been at Bayboro, Texas, several sessions, having been directed thither by Bro. J. W. McCollum, under whose work he was converted. He hands me a commendatory letter from Dr. J. B. Gambrell, of Texas. It has every appearance of genuineness. Then comes one from Bro. John E. White, of Atlanta. He is just from there. He tells of his purpose to attend the Seminary in Louisville soon to open (September, 1903), and how he is accepting willing aid from Christian friends to that end. He is announced to speak, and the people are there. He captures us. Handkerchiefs are in requisition as he tells of his conversion and its attendant trials. No collection is asked. Only a statement and the opportunity. The money flows. What a power he will be as a herald to his people!

There is no doubt but that the one from whom his thunder is stolen had the genuine article. It had the true ring.

When he did not appear upon the Seminary enrollment, I began to doubt. Wrote to President Brooks, of Baylor, and such an one had not been there in his time. Wrote to Dr. White, and he confessed judgment. He did give him a paper on small knowledge and short acquaintance. A North Carolina man, too, mind you. I have no doubt with the best intentions. This was not the first time the signatures of prominent men got me into a snap, and it may not be the last, but the chances are greatly reduced.

Now my bill of exception is, that blame also attaches to these brethren whose signatures go so far to opening the doors of churches to such frauds. Nevertheless a church ought to have as much sense as a bank. But so often it is not so. The children of this world are still wiser in their generation than the children of light. Only to emphasize this condition have I written.

I believe we are also to blame for not exerting ourselves more to "put up" such frauds as "Fushida" (such was his name when with us, and at Wilson, N. C., last fall, where one of our members saw him) when the evidence is abundant to convict.

F. M. SATTERWHITE.
Sumter, S. C., March 8, 1905.

Three Great Collections.

BY R. J. W.

In the last three days the writer has seen three great collections for Foreign Missions. One was in a city church. The people are well-to-do. The pastor asked them to give $1,000. He stated that he had thought of giving $25, but had decided to give $50. Two of his brethren gave $100 each. One sister had already sent forward $200. The day closed with $1,400 subscribed, and part paid in, and "some of the best givers to hear from." We count on $1,500 from this church. The brother who subscribed the first $100 said his wife had urged him to give that much.

The next day (Monday night) at another church after preaching, the pastor said he would give $25. Two brethren gave $100 each. Others gave various amounts, $25, $10, $5, ranging down to $1, or perhaps up to $1. Some poor in this world's goods subscribed. The pastor "did not know how they would get the amounts." God saw, and He will help and bless. This was in a town church. The subscription ran up to over $500, the salary of a missionary. Last year the amount was vastly less.

The third day was with a little church which has about one hundred members. Last year they gave not over $15 or $20. The pastor asked for enough to pay for one native Chinese preachers' salary, and said he would give $20, a fifth of the amount—in a few moments more than $100 had been given.

Which was the most liberal of these three fine offerings? We do not know. They were all good. These three churches last year gave to our Foreign Board work not over $700. This year they will give about $2,100. If many churches will thus try to honor our Lord, we can go forward. In each of these cases the pastor led off. In each case there was rejoicing. In each case we can look for great blessings to come to the church.

How Churches Raised the Salary of a Missionary.

One person gives $100 or two give $50 each	$100.00
Six give $25 each	150.00
Fifteen give $10 each	150.00
Ten give $5 each	50.00
Fifteen give $2 each	30.00
Twenty give $1 each	20.00
Woman's Society gives	100.00
Total	600.00

The salary of some missionaries is $500, of others $600, according to the cost of living.

AN IMPORTANT LAW ENACTED BY THE LEGISLATURE JUST ADJOURNED.

The Legislature of 1905 passed a law permitting any life insurance company doing business in this State to register in the office of the Insurance Commissioner all policies issued and to deposit with this State official to be held by him for the benefit of the policyholders the legal reserve of said registered policies. This is what is known as the deposit law and is in successful operation in several Northern and Western States. Under its provisions the legal reserve of every premium paid to a life insurance company qualifying under the law passes immediately to this State officer to be held by the State subject to and for the benefit of the policy under which it was paid.

The Southern Life and Trust Company of Greensboro is the first life insurance company to give to its policyholders the protection provided for them under this deposit law, having qualified by the deposit of the required securities with the State of North Carolina within four days after the law was ratified. The deposit made covers the legal reserve on every policy which the company has in force and every policy will be registered immediately according to law. It is not probable that any foreign company will qualify under the law by making the required deposit, as in other States it is unusual for any save domestic companies.

This protection to its policyholders, in addition to its surplus to policyholders of $250,000 will give to the policies of the Southern Life and Trust Company of Greensboro a stability which will place them in the first rank with life insurance contracts.

Wanted Agents,

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary. Write for particulars at once.

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Have you read the startling truths contained in the book entitled
FROM THE BALL ROOM TO HELL?
A Reading Mother's Experience. 35 cents, postpaid. Agents write for terms. G. W. NOBLE, Lakeside Building, CHICAGO.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

Baptist Quarterlies 2 cts. each.

Teachers' Bibles

$1.25. Indexed, $1.50, postpaid. We do not sell this book for less in any quantity.

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Acknowledgments.

March 22, 1905.

State Missions.—W. M. S., Aberdeen, Sandy Creek, $4.00; Macon Co., 1.00; First church, Asheville, 45.10; W. M. S., First church, Asheville, 25.25; Ariel, 5.00; W. M. S., Southport, Brunswick, .70; Pleasant Plains, Meck. and Cab., 1.14; Rock Hill, Meck. and Cab., 1.01; Clinton, 1.30; Cashie, W. Chowan, 5.08; Republican, 2.56. Total this week, $92.14. Previously reported, $2,982.27. Total this year, $3,074.41.

Foreign Missions. — Sunbeams, Weldon, Tar River, $4.00; Jr. Union, Statesville, So. Yadkin, (Xmas), 1.00; Jr. Union, Statesville, So. Yadkin, 1.25; Sunbeams, Statesville, So. Yadkin, (Xmas), .64; Sunbeams, Statesville, So. Yadkin, .70; W. M. S., Lystra, Mt. Zion, 1.83; W. M. S., Elkin, Surry, 5.10; W. M. S., Virgilina, Flat River, 3.50; W. M. S., Forks of Ivy, French Broad, 5.00; W. M. S., Big Branch, Robeson, (Xmas), 2.40; W. M. S., Big Branch, Robeson, 9.70; Sunbeams, Edgemont, Mt. Zion, 4.55; W. M. S., Robeson's Grove, Mt. Zion, 1.40; Sunbeams, Robesons Grove, Mt. Zion, .41; W. M. S., Wilson, Tar River, 8.10; W. M. S., Edgemont, Mt. Zion (Xmas), 4.79; W. M. S., Edgemont, Mt. Zion, 10.21; W. M. S., West Chapel, Mt. Zion, 1.55; W. M. S., Gastonia, So. Fork (Xmas), 12.10; W. M. S., Gastonia, So. Fork, 7.30; W. M. S. Aberdeen, Sandy Creek (Xmas), 5.00; W. M. S., Elizabeth City, Chowan, 9.20; W. M. S., Warrenton, Tar River, 10.25; Sunbeams, Hickory, 2.52; Miss Molly Holloway, (Xmas) 1.00; Mt. Zion, Flat River, 23.65; W. M. S., Southport, Brunswick (Xmas), 1.60; W. M. S., Southport, Brunswick, .60; Healing Spring, 1.00; Clinton, 5.92; Spring Hill, Pee Dee, 12.50; W. M. S., Spring Hill, Pee Dee, 10.00; Macedonia, Chowan, 5.00; Severn, Chowan, 12.40; Murfressboro, West Chowan, 12.29; W. M. S., Stoneville, .25; Pleasant Grove, 3.51; Lawndale, 9.75; W. M. S., Buckhorn (Xmas), 16.16; W. M. S., Buckhorn, 6.88. Total this week, $235.01. Previously reported, $2,915.37. Total this year, $3,150.38.

Home Missions—Sunbeams, Louisburg, $2.86; W. M. S., Elkin, Surry, 3.10; Sunbeams, Ashepole, No. 2, 2.40; W. M. S., West Chapel, Mt. Zion, 1.55; W. M. S., Aberdeen, Sandy Creek, 4.80; W. M. S., Cedar Fork, Mt. Zion, 5.78; Berry's Grove, 5.60; Clinton, 1.30; Troy, Montgomery, 1.65; Spring Hill, Pee Dee, 4.91; W. M. S., Laurinburg, 10.00; Pleasant Grove, 4.40; Lawndale, 7.45; W. M. S., Southport, .80; Mt. Hermon, Mt. Zion, 3.80. Total this week, $60.40. Previously reported, $681.31. Total this year, $741.71.

Education.—Cashie, W. Chowan, $4.50. Previously reported, $701.88. Total this year, $706.38.

Ministerial Relief.—Clinton, $0.80; Healing Spring, 1.00; First Church, Wilmington, 17.71. Total this week, $19.51. Previously reported, $309.52. Total this year, $329.03.

S. A. Fund.—Clinton, $4.67. Previously reported, $11.39. Total this year, $16.06.

Total reported for all objects this week	$416.23
Previously reported for all objects	8,010.70
Total reported for all objects this year.....	8,426.93

WALTERS DURHAM,
Treas. Baptist State Convention.

Current History.

News from the War.

The news from the Far East is all one way: It is no longer a fight: it is a foot-race. The Russians are in retreat 350 miles to Harbin, the Japanese harassing them incessantly. It is under any circumstances a complete rout for the Russians: Their strongholds taken, their supplies captured or destroyed, 100,000 soldiers captured, 50,000 killed or wounded, their general disgraced and recalled.

Russia cannot make another stand of real consequence within four months. Her one hope—and that forlorn—is to offer battle on sea. It seems likely that she will, but to do so will be like taking the last chance in 100.

From every European capital save St. Petersburg come rumors of peace; but the note from St. Petersburg is war-like. This, we take it, is significant only that Russia hopes by maintaining a brave front to obtain better terms in the final agreement. We do not entertain the idea that she will attempt to carry on the war. We think the last battle in the present war has been fought.

There are rumors that in making peace Russia will seek an alliance with Japan. Such a thing is not beyond the possibilities.

The internal condition of Russia has apparently improved. It is but natural that such a disaster should silence the revolutionists. On the other hand, we have no doubt that when peace shall come they will advance their cause more boldly than ever.

The Czar has put Gen. Linevitch in place of Kuropatkin.

Paris has postponed consideration of loaning Russia another $100,000,000; and there are other evidences, within and without, that peace is inevitable.

* * *

Indefinite Tenure of the Philippines.

Washington, March 16.—In order to allay any misapprehension relative to the policy of the administration with respect to the future of the Philippines, Secretary Taft today made public the contents of a letter, which he wrote to John N. Blair, of New York, bearing directly on that subject. The Secretary's letter says:

"The policy of the administration is the indefinite retention of the Philippine Islands for the purpose of developing the prosperity and the self-governing capacity of the Filipino people. The policy rests on the conviction that the people are not now capable of self-government, and will not be for a long period of time; certainly not for a generation, and probably not for a longer time than that, and that until they are ready for self-government, it would be a violation of trust for the United States to abandon the islands. The question as to the future, however, is one wholly of conjecture. The important fact is the present policy, which is that of the indefinite retention of the islands. What shall be done in the future, when the people have reached a condition where they can be safely trusted with their own government, is a question which will doubtless have to be settled by another generation than the present, both of the American and the Philippine people, to whose wisdom and generosity we may safely trust the solution of the problem. Should the Philippine people, when fit for self-government, demand independence, I should be strongly in favor of giving it to them, and I have no doubt that the American people of the next generation would be of the same opinion. I think it much more likely, however, that after the Filipino people shall have been associated with the American people for a generation or more, and shall have tasted the prosperity, they will find behind the national tariff wall, they will prefer a relation to America like that of Canada or Australia to England to one of absolute independence."

* * *

Republican and Democratic Views of Government Expenditures.

Statements have been issued for publication in the Congressional Record by Mr. Hemenway, late chairman of the House Committee on Appropriations, and Mr. Livingston, the ranking member of the minority on the same committee, relating to the appropriations by the session of Congress just closed. The statements as to the total appropriation for the session agree, being $818,478,914 for the fiscal year ending June 30, 1906, as against $781,172,375 for the previous year.

Mr. Hemenway, in his statement, says: "I am advised by those most competent to judge that the deficiency in the revenues of the government for the current fiscal year will not exceed $18,000,000. This deficiency is brought about by expenditures in two directions, namely: $13,000,000 on account of the new ships for the navy, the construction of which has been accelerated in a degree not anticipated when the expenditures of the government during the current fiscal year were forecast and also in the probable excess of five or six million dollars of expenditures for the postal service over the postal receipts for 1905. These excessive expenditures on account of the postal service are largely attributable to the rapid installation of the rural free delivery system."

Mr. Livingston makes a comparison of the four years of the last Cleveland administration and the four years of administration just closed; showing that in 1893-96, the appropriations were $2,003,163,345, and during the year 1903-1906 they were $3,153,334,292. He says that the difference between the appropriations for 1906 and the predicted revenues is $92,888,399, a "broad enough expanse between the buckle of expenditures and the tongue of revenues to startle the plain and common people, who bear the burdens of taxation."

Mr. Livingston says that under four years of Roosevelt the grand total of expenditures for the army and navy and for fortifications was $703,120,393, against a total under the last Cleveland administration of only $203,046,343.

Mr. Livingston concludes: "Contrasting Mr. Cleveland's administration as to appropriations with that of Mr. Roosevelt, we find that a strenuous government, dominated by the policy of a 'big stick,' costs under Mr. Roosevelt $220,412,329 more for the army, $258,184,157 more for the navy, $19,477,563 more for fortifications; and for the three combined military purposes, $498,074,070 more than did the same objects under Mr. Cleveland's last four years of office—

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"The Democratic party does not endorse these excessive expeditures for military grandeur and display. And it is confessed that their indulgence has brought about a condition in the public treasury that means either increased taxation or the issue of bonds in order to meet the fixed current needs of the country."

Mr. Livinston predicts a deficit of not less than $36,000,000.

* * *

Items.

General Hawley, United States Senator from Connecticut, died last week. He was one of the most distinguished sons of North Carolina.

The election difficulty in Colorado was settled last week by the unseating of Adams, Dem., and the seating for a day of Peabody, Rep., who by previous agreement resigned, the Lieutenant Governor taking his place.

The Senate of the United States declined to ratify the Santo Domingo treaty, by which the United States was engaged to see to a proper settlement of Santo Domingo's debts with certain European powers. The treaty will come up in the next session, the time intervening being used to investigate the matter.

The recent action of the National House of Representatives in voting each member mileage home and return on the pretext that when a recent session adjourned at noon and a called session immediately began they were entitled to such expenses, amounted to an effort to steal $190,000, and every man voting for it should be defeated for re-election. The scheme failed by the negative action of the Senate.

The speedy conviction of Mrs. Cassie L. Chadwick of Cleveland, O., of conspiracy to defraud the United States government is based upon the fact that the government guarantees the currency circulation of national banks. In defrauding a national bank by conspiring with its officers to obtain certification of checks when she had no funds on deposit and had given no securities for a loan, Mrs. Chadwick was constructively cheating the United States. The penalties for the conviction already obtained on seven counts amount to $70,000 fine and fourteen years in prison, and there are other trials still to come. The cases will be appealed to the highest courts, but as far as the public has been made acquainted with the facts the guilt of securing such large sums on no sound basis is unquestioned.—Watchman.

Our Emergency.

CHARITY AND CHILDREN.

Any time is a good time to give to a good cause, but everybody knows that a dollar is worth more at some times and places than it is at other times and places. Appreciating this fact several of our churches and Sunday-schools make their annual offering to the Orphanage in the summer time and it serves a useful and most important purpose.

Likewise, the steady and regular monthly collections of our Sunday-schools have greatly helped to tide the institution over the steep hill in the spring time when the stream of current funds runs so nearly dry. We really do not know what the Orphanage would do but for the substantial help that comes to us through these hundreds of Sunday-schools.

March, April and May are usually about the hardest months of the year. They promise to be particularly hard this year, owing to the large and liberal contributions of last fall, which flowed like a river to the Orphanage when it was stricken with typhoid fever.

The complete and costly system of sewerage which is being established is draining the resources of the institution, and will continue to do so for some time to come; and the children are here in great numbers to feed and clothe. There is a long, hard pull ahead of us. The road to the top of the hill is rugged and steep. We hope that thousands of our friends are thinking about the Orphanage and making up their minds to come to its rescue.

We desire to urge upon our Sunday-schools the importance of making their spring collections a little better than ever before; and of instructing the clerks, or whoever is in the habit of remitting the money, to send it in promptly on Monday after the collections are taken on Sunday. He gives twice who gives quickly, and as we intimated at the outset, a dollar now means more than a hundred cents.

There are in addition to these we have mentioned a number of liberal contributors to the Orphanage—business men, who occasionally send in their checks for handsome amounts. We respectfully lay the claims of the Orphanage upon these brethren at this time, and assure them that at no time in the history of the institution would their money count for more than at this particular time. This spring is an emergency in our Orphanage life and happy he who throws his broad shoulder to the wheel!

American financiers, headed by J. Pierrepont Morgan, have bought from King Leopold his interest in the railroad from Pekin to Canton, China. The road is to be extended 2,500 miles to Hankow. Let us get ready for more missionaries and enlarge our publishing house and hospitals.

Young People, published by the American Baptist Publication Society, is the only Baptist paper published exclusively for Baptist young people. It is an eight-page weekly of large size, beautifully illustrated, and overflowing with inetrest. Serial stories by the best writers are constantly running in its columns, and shorter stories with articles on all subjects connected with the life of young people, give the paper an extraordinary value. Subscriptions may be sent in at any time.

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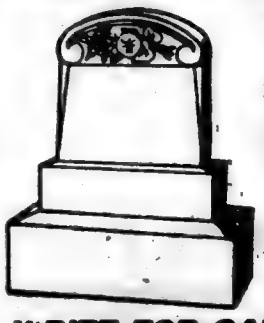
Seaboard announces the sale of one way second-class colonist tickets from all points in North Carolina to the Pacific Coast, commencing March 5th and continuing on sale until May 31st.

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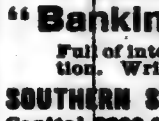
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The First Baptist Association in Eastern Cuba.

On February 6, 1899, there landed in Santiago de Cuba the representative of a power destined to produce a greater revolution in the people of the island than the entire American army could ever bring about. On that date Pastor H. R. Moseley, of Florence, S. C., began to survey the field for the American Baptist Home Mission Society. Up to that time practically no Baptist work had been done in Eastern Cuba. A little had been carried on in Santiago, but Dr. Moseley had to begin over again.

On February 6, 1905, six years later, delegates began to arrive in El Cristo, ten miles north of Santiago, for the first Baptist Association in Eastern Cuba, and, probably, the first in the whole island. On Tuesday, February 7th, the Association was organized by electing Dr. Moseley, moderator, and for clerk, Jastor Jose Ripoll, of Santiago, a native Spaniard, who was educated for the priesthood. The native brethren seemed to understand from the start that a Baptist Association is thoroughly democratic, and the Moderator had his hands full at times.

The Association was a great success in every way. As the delegates were leaving, one old brother said to the writer: "We have seen the hand of the Lord." Vital questions were discussed during the three days' meeting, such as, "The Preparation of a Native Ministry," "Our Attitude Toward the Roman Church," "Temperance," "Self-support," "The Importance of the Bible School in All the Churches," "Care in Receiving Members Into the Churches," etc.

The Association voted to support a native worker all or a part of his time, and the manner in which the brethren gave pledges for the necessary funds showed that they are eager for the time when the work can be self-supporting.

During the six years the Northern brethren have been working in Eastern Cuba, much has been accomplished, although foundation work is necessarily slow. Among the delegates were old men whose hair was turning with age, who have lived to see the inner freedom of Cuba begun, and young men, with life before them, who will live to see, and to take part in, the further redemption of this lovely isle from the grip of superstition and vice. All these just a few years ago were in the bonds of infidelity or of Roman superstition.

There are now within the bounds of the Association fourteen organized churches and thirty-three mission stations. During the past few months, under the direction of the excellent Superintendent of the Home Mission Society, Dr. Moseley, an evangelistic campaign has been carried on. Some four hundred persons have asked for baptism during these meetings. Dr. Moseley and his corps of helpers exercise the utmost care in the reception of members in order that the churches from the beginning may be filled with regenerated believers.

During the past six years much has been accomplished; churches have been established, mission stations opened, and one Association organized. Who would presume to say how the work will have grown when another six years shall have passed?

"Cuba for Christ" is the watchword. Who will help bring it to pass?

W. W. BARNES.

El Cristo, Prov. Santiago de Cuba, Feb. 11, 1905.

Never fear to bring the greatest comfort to the least trouble and the largest inspiration to the smallest duty.—Phillips Brooks.

Temperance.

In Better Position.

The moral forces in North Carolina are in better position to fight than ever before, thanks to their representatives in the Legislature, but that is all. The policy has been deliberately chosen to contest each inch of ground rather than to ask for State prohibition. It not only takes sentiment to make a prohibitory law effective, but local sentiment, and it is only when the general sentiment embraces practically all localities that a State law would be advisable. But the demoralizing distilleries are now confined to towns that are able to control them and to vote them out if they wish. The same opportunity of voting the saloons out is given to Asheville and Winston and the smaller towns that have not yet tried and failed, and we may expect many a hard-fought battle in the next two years.—Presbyterian Standard.

A Queer Place.

This surely is a queer place; this world. Some of the people are queer, too. Chicago policeman, for instance, are arresting hundreds of men for spitting on the sidewalks. Now, spitting on sidewalks is a dirty, unhealthful habit, but as a matter of fact no one has ever known with absolute certainty that any one has ever taken into his system a deadly germ which some careless spitter has left on the sidewalk. Yet by actual count there are over 7,000 places in Chicago which are publicly selling stuff which is killing, sometimes directly and sometimes indirectly, hundreds, perhaps thousands, of people annually—and the city is actually licensing these places to sell the poison. Furthermore, the stuff they sell, at an enormous profit, makes men spit, too. It is, indeed, strangely inconsistent, the fining of spitters and the licensing of saloons. If spitters are to be fined, it would seem that no punishment short of hanging should be meted out to whiskey-sellers.—Chicago Standard.

By Way of Rememberance.

Within the last few years North Carolina has made almost unexampled progress in its campaign against the saloon and distillery. In only a few counties is the sale of intoxicating liquors allowed by law. In no county is the sale allowed outside of the incorporated towns. In no place in the State can liquor be manufactured unless that place be an incorporated town, and only in an incorporated town having as many as one thousand inhabitants. Truly the success of temperance in North Carolina has been remarkable, and we are grateful.

There is one danger against which we would caution our people. A sense of victory may bring a feeling of satisfaction with present attainments, and such a sense of security as to cause us to neglect the territory we have gained. Our only safety lies in pressing the battle to the extreme limit and in fortifying the positions which have been won. Let us realize that the duty of enforcing good laws is as broad as the necessity of having those laws, and that a good law uninforced may be worse from a practical standpoint than no law at all. Then let "vigilance" and "forward" be the watchwords.

The time is ripe for the claim that all this stir on the subject of temperance has come from a hysterical sentiment and that there will be a reaction after awhile. A little thought in the study of conditions will convince any one that such a claim is absurd, and is based only on the desire of the one making it that such reaction may come. No moral revolution ever goes backward. If temperance in North Carolina should suffer a reaction, it would be through the moral inertia of its advocates.

We may look out, also, for the old cry that because of violations of temperance laws, the laws themselves are failures. Let every temperance advocate turn a deaf ear to this delusive cry. No law is immune against violation.—Raleigh Christian Advocate.

Organize.

Let me say right here before I close, it behooves the temperance forces to organize in every county in the State and prepare for the most active and aggressive work for the next two years that has ever been done. Let there be temperance rallies, picnics and a bringing together of temperance forces of all parties so that there shall be a combined effort to drive liquor out of the whole State. Unless this be done the liquor element is going to strive to capture the party machinery so as to control legislation.

The friends of temperance must buckle on their armor afresh and push the battle on to ultimate and complete victory. Let unity and unceasing vigilance be the watchwords. —N. C. Baptist.

A Governor's Way.

Hurrah for Governor Hanly of Indiana! He announces that no man who drinks intoxicants, even though he does not get drunk, will receive appointment under his administration. To a friend who asked for the appointment of a drinking man, he replied: "I should like to appoint your friend, and have no doubt as to the merits of service to his party or his ability to do work if he did his best, but railroads and other large business enterprises have of late years ruled against drinking men in their employ. That is a good policy, and as long as I am Governor of this State, the same policy shall be pursued in its business." This is fine. Nobody now wants a man who drinks. Public sentiment has been rapidly crystallizing against him. He is not wanted as a lawyer, a doctor, a merchant, a drummer, a railroad man, a teacher, a preacher. Now it is coming to pass that he is not wanted as a politician. Every one recognizes that a man who drinks cannot do his best work. The question comes, if the man who drinks is not wanted, what about the man who sells liquor to him? Is it not very inconsistent to license one man to sell liquor and outlaw the other man for patronizing him?—Baptist Reflector.

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Dr. J. Newton Hathaway, of Atlanta, the author of eight valuable medical books on as many different diseases of the body, has just announced that he will send any one of the books free of charge to those afflicted. As Dr. Hathaway is the recognized authority on Chronic Diseases in this country, you can readily appreciate the value these books will be to you. His idea in sending them out free is to further acquaint those afflicted with his successful method of treating the Chronic Diseases of men and women. His treatment for these diseases is based on 25 years of close study, during which time he has been connected with some of the leading hospitals of the world, where he was in position to study every form of the different diseases. He has been established in Atlanta for nearly eighteen years, and this alone is sufficient to convince the most skeptical of his reliability, without taking into consideration some of the marvelous cures he has effected.

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Obituaries.

BYRUM.—E. L. Bryum died of pneumonia March 8, 1905. He was a member of Rocky Hock Baptist Church, a faithful Christian, loyal citizen and devoted husband and father. He leaves a widow, four children, three brothers, two sisters and a host of friends to mourn their loss, which is his gain.

JAS. W. ROSE.

PARISH.—R. E. Parish died February 23, 1905, aged fifty-four years, and his remains were interred in Beaver Hill cemetery, Edenton, N. C.

He leaves a widow and several children. He was a member of Bethel Baptist Church, Perquimans County.

Brother Parish was a great sufferer of that dreadful disease, consumption, for many years.

JAS. W. ROSE.

MARTIN.—The death angel came into our midst on January 8th and carried to rest (from all her toils and troubles) our sister and mother, Mary E. Martin. She was faithful to her Master and proved it by her silent, but submissive, walk in life. May grace, mercy and peace be the portion of those left behind to weep over their loss. May loved ones meet again. J. R. TAYLOR.

BYRUM.—Robert C. Byrum died February 23, 1905, aged twenty-seven years. His remains were interred in the cemetery of the Yeopim Baptist Church of which he was a member. He leaves a widow and one child; and was the son of Bro. J. D. Bryum, an old Confederate soldier, who has suffered the loss of a limb in the service of his country.

JAS. W. ROSE.

Edenton, N. C.

COKER.—How sad to think of separation on earth, but more blessed to think of clasping hands over yonder with those gone before.

Peace came to the troubled bosom of Sister Ruth Coker not many days ago. She welcomed him with great delight, for everything was ready. She was a faithful member of old Mount Carmel Baptist Church. She is gone, as one that loved her Saviour, and may we love Him too. May the Holy Spirit be our portion while we live on the earth.

J. R. TAYLOR.

MANGUM.—In the death of Bro. B. P. Mangum, which occurred on the first day of December, 1904, by an accidental gun-shot, the Baptist church of Bayleaf and the entire community, as well as his own home, sustained an irreparable loss.

Brother Mangum was married to Miss Clare Bailey just four weeks before his death.

He professed religion three years ago, and had since that time lived in happy relation with his Master. The duties of his church were a pleasure to him.

I commend his loved ones to Him whose mission it is, in part, to bind up the broken-hearted.

I commend his life to all who knew him. While he was only twenty-two years old at his death, he had established a Christian character that will continue to speak to us though he be dead. S. W. BENNETT.

GILMORE.—Deacon W. B. Gilmore was born April 14, 1847, was converted when about twenty-one years of age and united with Gum Springs Baptist Church, in Chatham County. In 1890 he moved to Rive's Chapel, and from thence to Siler City, about three years ago, and died at his home in Siler City, December 2, 1904. He was twice married, and was the father of nine children: two dead and seven are still living.

Brother Gilmore was a very excellent man, and was strictly honest, true to his church duties and very earnest and gifted in prayer. He was afflicted with something like dropsy and heart trouble for several months, but bore his trouble with great fortitude, expressing himself as being very grateful that his friends and his youngest daughter, who nursed him in his last illness, had been so faithful and kind. He was prepared for the end, and when it came his mortal remains were carried to Cool Springs Church and laid beside his wife who had only a few months preceded him.

UNDERWOOD.—Bro. John Underwood, of Graham Baptist Church, quietly crossed the river February 19, 1905. He was nearly eighty-five years old. He had been a devout Christian thirty-five years. His interest in the church and the Master's kingdom is worthy of imitation.

For six years he had been partially paralyzed, and was deprived of one of his greatest pleasures—not able to attend his church. But during all this time and suffering he lost none of his zeal for the Master's cause or love for his brethren and pastor. The last year of his life he was partially blind, but his uncomplaining spirit and his unshaken faith in the love and goodness of God was a sweet benediction and blessing to all who came in touch with him. A month or more before he died, in conversation with me he said: "My work on earth is finished, my end is near, and I am just waiting for my Master to summons me home." He who lives right, dies right.

May God's blessings rest upon the bereaved widow, children, grandchildren and great-grandchildren, and a host of friends. May his mantle of fidelity and love adorn those of his left on earth.

J. E. M. DAVENPORT.

Graham, N. C., March 6, 1905.

BOYCE.—On the 26th of January, 1905, death entered the home of Bro. T. J. Boyce and took his beloved wife, Sister Henrietta S. Boyce, in the fifty-fourth year of her age.

Sister Boyce was a good woman, kind-hearted, gentle, peaceable and patient. She was a loving and faithful wife and a devoted mother. For thirty-nine years she was a member of Ballard's Bridge Church, and was an humble, devout Christian.

On the 16th of December, 1875, she was united in marriage to Bro. Thomas J. Boyce, with whom she lived happily the remainder of her life. She had a stroke of paralysis, June 29, 1898, from which she gradually recovered, though she never got very strong again. The 9th of last January, while sitting at the supper table, she had another stroke of it, which terminated her earthly life on the 26th day of the same month. While perfectly helpless, she was conscious much of the time. A few days before her death she sang one verse of "Jesus, Lover of My Soul," and told her loved ones that she was singing herself away to her Saviour; and said: "I cannot come back to you, but you can come to me." She leaves a husband, seven children, a brother and a number of relatives and friends to mourn her departure.

"She sleeps in the grave, and how sweet are her slumbers,
Away from life's conflicts, temptations and woes;
No fettering clay her freed spirit encumbers,
O, blessed are they who in Jesus repose!"

W. B. WAFF.

COOK.—Jacob B. Cook, son of W. S. and M. L. Cook, of Globe, Caldwell County, N. C., was born May 18, 1889, died July 20, 1904, aged fifteen years, two months and two days. He was a model boy, being a consecrated Christian. All who knew "Jakie" loved him. He was the jewel of the home. The writer was assisting in the meeting when he professed faith in Christ and joined the church at Wilson's Creek. This scribe baptized him and his twin brother into the church February, 1901.

I shall long remember his experience of grace. He said: "I thought I was going to die; I thought everybody could get religion but me; but the Lord has saved."

I was in his father's home often, and Jakie was like Mary who sat at the Master's feet for instruction. He would get his Testament and read, and seek instruction from those who would assist him; but, above all things, he would go to the Lord for wisdom.

While on his death-bed he said to his father: "Pa, many a time you have called me to come and help do something when I would be on my knees." He often went to the grove for secret prayer. He often resorted to the place for prayer where his body now rests in grace.

He said he knew that he had a call to preach the Gospel, and it was his desire to get well that he might preach. He said that he could "by imagination see so many going off in sin."

One day while suffering so intensely, he said: "Surely, surely, mother, I am cutting wings for eternity." It mattered not how hard his misery, he would fall back on his hope in Christ, saying: "Oh! if it were not for that little hope that I got at Maple Grove what would I do?" Just a few minutes before he died, he said: "It's hard, but it has to be." It seems that he was thinking of leaving his folks and was speaking of his resignation. He said: "Oh pa, I have told you that God would take my soul, and He has taken it. You can take my body and put it on the hill." This hill is where he went to pray.

One night while sick he broke forth in a song that none of his folks had ever heard; no, nor anyone else. Here is what they remembered:

"Dear Saviour this we know,
We have to suffer here below."

This is the last stanza:

"Soon I'll reach my heavenly home."

He said: "I see Jesus and the angels coming after me."

He would ask his friends to pray for his healing, having them to anoint him and lay their hands on him. His life was sublime; his death glorious. May our lives and deaths be such as his.

"A little child shall lead them."

JAMES B. REID.

An Exceedingly Well Written Story and Picture of STIEFF'S Cat. . . . . .

Interesting to the children, with a moral for the children's parents. Sent to any address, enclosing name and a 2-cent stamp.

Chas. M. Stieff,

Manufacturer of the Piano with the Sweet Tone.

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C. H. WILMOTH, Mgr.

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Rajah, 20 inches wide, $1.25 yard; Burlingham, 27 inches wide, $1.75 yard; Bungalow, 27 inches wide, $1.00. These come in White, Natural Black, and all the colors required this Spring.

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PERSONALLY CONDUCTED EXCURSION

— TO —

Havana, Cuba, March 29, 30, 1905.

Seaboard takes pleasure in announcing another personally conducted excursion from North Carolina points to Havana, Cuba, and return, March 29, 30.

Rate of one fare plus $2.00 for the round trip, including meals and birth while on steamer will apply. Tickets will be sold for trains on March 29th, good leaving Port Tampa on steamer the night of March 30th, allowing passengers until April 19th to return to destination.

Stop-overs will be allowed south of Jacksonville, which govern the stop-over of regular winter tourist tickets.

As this excursion is limited to 150 people, parties should advise at once relative to securing their Pullman accommodations, as no one will be permitted on same without first having made reservations.

For time-tables, rates and reservations, apply to

H. A. MORSON, C. P. & T. A., Raleigh, N. C.

CHAS. H. GATTIS, Traveling Pass. Ag't., Raleigh, N. C.

Don't Pour Oil on the Fire



IT'S JUST AS FOOLISH

to attempt to quench the fires of disease, to check its onward spread, by using a stimulant, a medicine, preparation, tonic or treatment that depends for its effects upon an artificial stimulation either from alcohol or other drugs, as it is foolish and fool-hardy **to pour coal oil upon a fire to quench the flames. You wouldn't be so foolish—you would laugh at a person who would**—would say the man or woman **was crazy,** yet that is just **what you and thousands** of others are doing every day that you pour into your stomachs, that you put into your system, the drugs, tonics, tablets, powders and compounds, **made to sell,** and to sell only. **They only serve to feed the fires, not to quench them.**

Vitæ-Ore, **Nature's own remedy,** offered on thirty days' trial to all readers of this publication, **is not a compound, not a drug, not a stimulant!** It is manufactured in a laboratory man neither controls nor directs—**Nature's laboratory**—under the supervision of **THE MASTER CHEMIST**—Nature. It was and is intended by her for the stomachs of men, **to cure all the ills of mankind.** It does not depend for its power upon a stimulating ingredient—does not build up temporarily, and then, when its effects are worn out and off, leave the system **worse off, more a-fire** than before. It builds up a **permanent cure** by first laying a **permanent foundation,** and then adding to it, building upon it, stone after stone, layer upon layer, until the structure is complete and the body is delivered over to the owner's possession—**firm, sound and hearty** in every muscle, vein and fiber. It's the way all permanent structures are built; **it is the only right way. Produced by the same immutable, unchangeable, natural law** that produced the **human organism itself,** it supplies to that organism those elements which in poor health are lacking, elements that must be placed and retained in the system if permanent good health is to be enjoyed, and Vitæ Ore, and Vitæ-Ore only can put and retain them there. If you are sick and ailing, if you are all run down, if your organs, your blood, your stomach, your heart, your kidneys, are not working right, **if you are sick and do not know what is the matter with you,** if the doctors cannot and do not tell you, cannot and do not help you, **you ought to give this wonderful, natural, mineral remedy a trial** and the chance it needs **to prove** all this to you. It won't cost you a penny! **The owners take all the risk!** What doctor, what hospital, what sanitarium, has ever offered to treat you in this way? What other medicine has ever been so offered? **You are to be both judge and jury, to pass upon it.** You have the entire say-so. If it helps you, you pay for it—if it does not help you, **you do not pay for it.** One package, **ENOUGH** for a month's trial, is all that is necessary to convince you. How can you refuse? If you need it and do not send for it, **what is your excuse?** You are to be the judge! **Read our special offer.**

You Are to Be the Judge!

We Will Send to All

Subscribers or readers of this paper a **full-sized $1.00 package of VITÆ-ORE by mail, postpaid,** sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! **We take all the risk, you have nothing to lose.** If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see results before you pay us one cent, and you do not pay the one cent unless you do see the results. **You are to be the judge!** We know Vitæ-Ore and are willing to take the risk. We have done it in thousands of cases and are not sorry.

Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidization by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 80 gallons of the most powerful mineral water found on the globe, drank fresh at the springs. It is a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing such diseases as

Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, and General Debility,

as thousands testify, and as no one, answering this, writing for a package, will deny after using. **VITÆ-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but send for it!

Vitæ-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer! One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

A SERIOUS COMPLICATION

Was Bedfast for 17 Weeks.

NOW CURED!

Vitæ-Ore was the means of saving my life and rescued me from an existence that was almost unbearable. I had been suffering for a long time with Nervous Dyspepsia and Prostration and Palpitation of the Heart and Smothering Spells, Female Weakness, Catarrh of the Head, Throat and Stomach, Kidney and Bladder Troubles. In fact, I do not believe I had a sound organ



in my body. I was bedfast for seventeen weeks, when I was induced by reading the 30-day trial offer to give V.-O. a trial. I think it was a God-send, as all my diseases began to yield immediately, and I am now cured. Can do all my housework with pleasure and sleep like a child and have a very good appetite. I have taken V.-O. only two months and have gained 18 pounds. I hope every poor sufferer will try this remedy and be cured as I have.

MRS. J. O. PURBAUGH,
Wallace, Neb.

Glad Tidings for Every Woman!



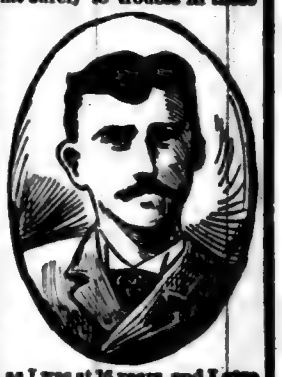
Though woman is the most perfect piece of mechanism, if the expression may be permitted, in all God's creation, she is, from the nature of her organism, the most delicate. Like a watch, her system is made of many integral parts, each a perfect piece of mechanism in itself, but powerless when separated from the rest. Damage a part of a watch ever so slightly, and it immediately is deranged, its running powers and usefulness impaired. If the damage be great it stops entirely; if slight it runs in a half-hearted way, losing a minute here and there, out of joint with itself, as it were. It may run correctly for a time, then erratically. So it is with a woman. If one of the vital organs becomes ever so slightly deranged the working of the entire system is impaired, is "out of joint." If the trouble be slight, like the watch, it may not be noticeable at times, if great it stops "running" after a time and death is the result. To keep each separate organ in its normal condition, to keep the body sound and healthy, all functions active, all conditions regular, is a duty that every woman owes not only to herself, but to her family, future generations and to the world at large. To those suffering from any of the numerous forms of female complaints, brought about by one cause or another, Vitæ-Ore comes with glad tidings and the promise of an almost new life, a healthier, happier existence, if used as thousands of long suffering women, **now well,** have used it. An ideal treatment, of a nature allowing it to be used locally (and local treatment is an absolute necessity) as well as constitutionally, its use offers to every woman most speedy relief, and **an absolute permanent cure** from the many diseased conditions which unfit women for the full enjoyment of life and its duties. If you need it, if you are sick and suffering, or just weak and tired, **send for it,** try it, without any risk to you. It **cures** in these special cases where costly treatments, advertised for such uses exclusively, **fail even to benefit.** Hundreds of readers of this paper know it to be true, as you will after you try this remedy.

PAIN WAS UNBEARABLE

So Writes Vincent J. Harrington, One of the Thousands Whom Vitæ-Ore Has Cured of

SERIOUS KIDNEY TROUBLES

Thousands of people have pain in the back and wonder why; it's there, but they don't know what causes it and rub the back with liniments and apply porous plasters, but it's still there and keeps there until the sufferer awakes to the fact that the trouble is in the Kidneys and uses the right medicine for such trouble, as did Mr. Harrington. The doctors have many ways of telling if the patient's kidneys are working right and normally; they can prove by analysis, by examination of sediment, whether or not there is any irregularity. It does not need this, however, to tell to a sufferer that the fault's in the kidneys. The dull, aching pain in the small of the back, the sharp, terrible sensation when arising from a stooping posture, the heavy, dragged-down feeling when standing long in one position, are all signs that read plainly and point surely to trouble in these organs, a trouble that must be treated promptly and effectively. That Vitæ-Ore provides such a treatment the following letter from Mr. Harrington will demonstrate beyond the shadow of doubt or any possible denial.



Read What He Says:

Words fail me to tell how I have suffered and what Vitæ-Ore has done for me. It has cured me of Kidney Trouble after being a sufferer for several years. My back and kidneys were so sore that if I were to work five minutes in a stooping posture it would take me three minutes to straighten up again, and the pain was almost unbearable. I am now as strong in the back and vigorous and full of vim as I was at 16 years, and I give thanks to Vitæ-Ore for the great change.

VINCENT J. HARRINGTON, Egmont Bay, Ont.

If your Kidneys are causing you any uneasiness, if you fear trouble in these organs or in any organ or part of the body, DO NOT DELAY, but begin treatment immediately with this natural curing and healing Ore. IT IS NATURE'S SPECIFIC for all irregularities of the vital organs, for every trouble in the physical forces, a specific which works in a rational, prompt and efficient manner that no other medicine or combination of medicines can duplicate.

NOT A PENNY UNLESS BENEFITED

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

T. F. DEPT.

THEO. NOEL CO., VITÆ-ORE BLDG., CHICAGO.

BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 38.

RALEIGH, N. C., WEDNESDAY, MARCH 29, 1905.

POLITICAL FREEDOM IN NORTH CAROLINA.

That resplendent banquet at Greensboro last week might be characterized as a festal celebration by the Republicans of the victory of the Democrats in 1901—the amendment campaign;—the first time in history that one party has joyously celebrated the triumph of another. But we do not mean that the banquetters were without cause.

If we read aright, the keynote of that banquet is to be found in these words of its originator, the toastmaster,—"Now that the race question is settled, let us have political freedom in North Carolina."

We desire to offer some remarks relative to this utterance.

* * *

In the first place the race question is not settled. Would to heaven it were. But no one can indulge the delusion that the elimination of the negro from the suffrage on a constantly diminishing ground settles the race question. At most we have a truce to the strife; and at most we can only hope that it will make for a settlement of the vexed problem. For twenty years certainly, perhaps for thirty, we shall not be seriously harassed by the black vote; but after that we shall have the black vote in sufficient proportions to excite great concern.

Our hope is not that this truce will put us all to sleep, but that it will allay our passions and allow us to work out a permanent race policy. There is no reason for haste; neither is there wisdom in creating the impression that no further concern is called for.

It was necessary to get the negro out of politics in order to begin properly to consider the ultimate disposition of him. Whereas formerly his presence made fat picking for the demagog, now there is opportunity for the statesman; and hope for us all.

* * *

It is precisely in the sense indicated in the foregoing paragraph that present freedom in North Carolina differs from the freedom that we have had: We have been in the midst of an all-engrossing situation in which it was impossible—and entirely unwise—to address ourselves to any other matter. That is not to be ashamed of, much as it may be deplored. Nor is it to be apologized for. To have done less would have been wrong, would have been weak, would have been unmanly.

This situation was fraught with conditions that appealed to human passions, human instincts, rather than to reason. They thus made way for intolerance. Moreover, they bred hatred and bitterness. At length we have come up through this tribulation to a truce-period. As beneficiaries of a victorious warfare we all, even the banqueters, so rejoice in result that we vindicate—even if we do not praise—the violent weapons used. Very truly with less moving measures, we might not have arrived at this happy hour; and this banquet had remained in the realm of things uncalled from the mists where dwell the things unthought of.

* * *

It was not, then, we insist, an artificial restraint upon our liberties; but a deliberate, voluntary, wise abandonment of other matters in order to properly treat another closer home. This happens in every State and in all periods: We surrender our minor choices to a paramount issue, choice or necessity. This surrender was not forced upon us by a political party. Rather a political party put itself in position to get the benefit of it and another put itself in position to get just the opposite. This was reasonable and right. Nothing else could have been expected.

At length, of course, the efforts of the parties, in their ever-increasing intensity of bitterness, to make one another odious, reached a point where the one made the individual members of the others stand sponsor for all their party's blunders. This, in addition to that party's heritage of odium naturally arising in a terrible war and a not less terrible period of reconstruction, was more than the ordinary individual could withstand.

But whom shall we blame for this? Shall we blame the individual who in joining a party would not stand for its record? Shall we blame politicians for making their opponents' party odious? Or shall we blame the party itself for blunders which it now practically recognizes as blunders and which rightfully condemned it?

Without doubt the politicians are not blameless. They are to be blamed in that at times they have gone beyond all bounds in bitterness, have used the reconstruction horror and the negro menace to prevent the consideration of other questions—especially local questions;—and to keep down, prior to 1896, in many particulars, the expression of the popular will. In these respects there have been limitations of popular liberty.

But we blame also the men that make complaint that the denunciations visited upon them have deterred others from joining with them. We question the accuracy of the statement. Ninety-nine in a hundred men in North Carolina are what they are of voluntary choice; and the hundredth man is not worth any party's having. Public service, the activities of citizenship, the support of policies, are not engagements for men that wince under fire. Every man must pay the price of doing well—in this age as well as in others. Vigorous criticism, unsparing light, are essential to civilization itself. The sword of the Knight is not for any body; it is only for him that can take it. Liberty is a common word, but it is a rare possession. Nobody in North Carolina has been deprived of liberty—nobody that was worth while—nobody that could take its sword, nobody that could pay its price.

* * *

But now we are moving into a period when, the war far past, reconstruction following, and the race issue eliminated from politics for a time, we may reasonably demand that the politicians shall moderate their bitterness, and the intensity of party-feeling; we can move out into the questions that appeal to reason rather than passion, and we can exercise more freely our rights of choice. We may not expect a large number of people to change their political affiliations in order to prove their freedom—like dreamer's pinching themselves to see if they are awake. But we may confidently expect a large section of the public to assume a more independent, aggressive and critical attitude; and, reasonably, the parties and politicians will become more responsive. Indeed this is already at hand.

To be sure we would not have less vigorous political conflicts. We do not believe in soft words. The way to oppose is to oppose. To resent candid and unsparing criticism should be beneath political leaders. The better way is to meet it. Ask no quarter and give none. But, on the other hand, let us have done with uncalled for personalities, partisan odium, and the methods of hate. Let us have done, we say. The people can bring the politicians around when they please. The people have always as much freedom as they can stand and more than they ever use. Let them know that they are free, if they will pay the price; and let them demand that our political appeals shall be such as become men and brothers; and we shall have a period of very great political progress.

TWO POEMS BY A WAKE FOREST STUDENT.

March.

H. F. PAGE, IN WAKE FOREST STUDENT.

Nymph of the changeful,
Heart-longing days,
Glimpsed where the scarlet
Maple copse sways!

Thine is the restless,
Full heaving breast,
Bathed by the wet winds
Out of the West.

Thine are the golden,
Gust-tangled tresses,
Smoothed by the young year's
Sun-touched caresses.

Thine are the regal,
Passionate eyes,
Tinged with azure
Dipped from the skies.

Stay!—She has vanished
Into the haze—
Nymph of the restless,
Heart-longing days!

* * *

These Three.

H. F. PAGE, IN LITTLE RIVER RECORD.

"And now abideth faith, hope, and love."

To labor here awhile
And look
Beyond this swirl of gloom
To where a quivering ray
Bursts through the empty, riven tomb,
And lights the way.

To hear th' assuring Voice
And feel
Deep down within my soul
The moveless anchor strain,
While 'round me dark the surges roll
And break in vain.

To hold His pierced hand
And let
This blood-bought spirit blend
With His in kinship blest—
And then, when toil for Him shall end,
Find home and rest.

ONE DEAD BOARD.

A few years ago a "Board of Introduction" was formed in New England for the purpose of bringing together churches with vacant pulpits and ministers who might be considered well-suited to their pastorates. The Board was composed of the Secretaries of all the State Conventions of New England, and a few others in the vicinity of Boston who were interested in improving methods of ministerial settlements in Baptist churches. Blanks were prepared for ministers who wished to place their names with the Board, and for churches which wished to ask the advice of the Board in the securing of pastors. In making recommendations the Board did not confine itself to the names on its books but sincerely tried to help the churches to the most suitable pastors. Plenty of ministers registered with the Board but so few churches availed themselves of its services, for which there was no charge, that the plan was finally dropped. A similar Board was conducted with some success in Michigan for several years but was finally merged into the State Convention Board. A bureau of ministerial supply has been carried on in New York City for several years, and has done good but limited work.—Watchman Boston.

YES AND LET HIM KNOW.

Secretary Willingham writes that Dr. Bomar is slowly recovering, but will not be at his post for some time. Brother Willingham will have to carry the work alone. The pastors will make it easy for him.—Biblical Recorder. Yes, and let him know that this help will be given him in his work. It will cheer his great heart, as it bears the burden of a great work.—Christian Index.

THE PASTOR AS A LEADER IN MISSIONS.*

BY LIVINGSTON JOHNSON, CORRESPONDING SECRETARY.

No. II—A Missionary Church.

In considering this subject, "A Missionary Church," let us notice:

I. First, for what a church exists. If a man joins any order, any human organization, he wants to know the foundation on which it rests, the principle for which it stands. The average lay member, in such an order, ought to have an intelligent idea of the purpose for which it exists. If one assumes to be a leader, a director in a human organization, he must know these things, else he shows himself unfit for the position he holds. If that be true of human organizations, how much more true is it of a church of Jesus Christ, a spiritual organization; and if it is incumbent upon a leader, especially of a man-made institution to understand its principles, how infinitely more important that the God-appointed pastor of a church shall understand the mission of a church.

(1) The church is to hold the truth which Jesus Christ came to give to the world. Christ came in the flesh, that by his word and his work he might teach glorious truths, blessed doctrines, which, if believed and accepted, would revolutionize the world, redeem humanity, and bring lost man back to God. When Christ finished his work he left the world in person; and that his truths might be pressed among men, he organized, or directed his disciples to organize churches, that these churches might be the custodians of the truths until Christ shall come to transfer his church militant on earth to the church triumphant in the skies. In order that this truth might be more easily understood, might assume somewhat of a tangible form, Christ embodied it in two ordinances, which ordinances he gave to his churches to be observed and perpetupated. These ordinances are baptism and the Lord's Supper. Baptism is the believer's public profession in the crucifixion, burial and resurrection of Jesus Christ; and in this act he also proclaims to the world his own death to sin, and his rising a new man, to live a new life in Christ Jesus his Lord. In the Lord's Supper we have the ground of all this, justification through the substitutionary death of Christ our blessed Saviour. "This is my body which was broken for you." "This is the new covenant in my blood that was shed for many for the remission of sins." We have the whole saving truth of the Gospel compressed into these two beautiful ordinances. To the church Christ has entrusted these ordinances, that, through these object lessons, men might be taught soul-saving truth. I do not mean, of course, that all the truth is contained in these ordinances, but we find here the essential truth for the salvation of men. These, with other important truths, are placed in trust with the churches. "The church of the living God, the pillar and ground of the truth."

(2) Again, the church is not only to have or to hold the truth, it is to spread the truth. "I am the light of the world," and in another place, "Ye are light of the world." There is no conflict or contradiction in these two statements. Christ came as the great Light, to drive away the spiritual darkness, but when he left he meant that his light should shine through his people, hence they are to be the light, not of part of the world, but of all the world. In the first chapter of Revelation the churches are called candle-sticks. A candle-stick is something for holding up light, by which darkness is dispelled, and those around made to see. Sometime ago I read a little book on Revelation called "The World Lighted." Whether or not you would agree with the author, his position was at least plausible and very interesting. He made the book of Revelation intensely missionary. In the golden candle-sticks, or "light-bearers," as he called them, he found the key to the whole book. These missionary churches, led by consecrated, missionary pastors, upheld by the right hand of His power, went forth on a world conquest, and by letting the light of Gospel truth shine forth on a dark world, the powers of evil were overcome and a glorious victory gained. Whether that be the proper interpretation of the mysterious book of Revelation, we may not know; but that it is a description of the true mission of the church there can be no doubt. A church is not only to hold the truth, but it is to hold it forth. Phil. 2:15-16: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." A light-house isn't placed on a rocky reef as an ornament, but that its light may shine for miles and miles away, showing the vessels their danger. Christ says, "Neither do men light a candle and put it under a bushel, but on a candle-stick, that it may give light to all that are in the house." Brethren, a church fails of its divine mission if it isn't sending out its light to the end of the earth. What do you suppose that great Being John saw walking among the churches and holding the pastors in his right hand must think when He hears a pastor pledge a church with a hundred members, one dollar for missions? How far do you think the light from such a candle-stick shines? Why, not far enough to let a missionary see ten steps of the way toward a foreign land. Christ began the work of a world's redemption on the cross and left it with his churches to carry on. What poor progress we are making!

II. To refuse to do these things is a grievous sin. A church cannot go on with impunity disregarding the plain teachings of Jesus Christ, frustrating the very end of its existence, and be blameless.

(1) In the first place, it is a sin against Christ, the great head of the church. The apostle says, "Ye are coworkers together with God;" coworkers in the evangelization of a world. The work of redemption was not completed on the cross. When Christ said "it is finished," the plan or provision of salvation, full and complete, was made; but the making known of that provision to the world was to be done by his churches. "Ye shall be witnesses of me," says Christ, "both in Jerusalem, in Judea, in Samaria and to the uttermost part of the earth." Christ did the work, his churches are to be witnesses of his work. Now, any church that fails to witness for Christ to the uttermost part of the earth, is, so far as its influence goes, making of none effect the sufferings and death of Christ. It is saying in effect that Christ made a sacrifice on the cross of so little importance, that it is not worth our making any sacrifice to tell the world about.

Now, brethren, there is some excuse for our Hardshell or anti-missionary brethren, believing as they do, for not witnessing for Christ. They are mistaken, terribly mistaken, but many, I suppose most of them, are conscientious in the strange interpretation that they put on God's word in regard to missions. We call ourselves "Missionary Baptists," and our churches "missionary churches;" and yet many of the churches bearing that name are anti-missionary in fact. Oh, they are Baptists, all right, but this prefix is a misnomer. The first part of the commission they pass over very lightly, but come down with thundering emphasis on the second. If a church is indifferent to missions, and is making no sacrifice to tell the world of the unspeakable sacrifice Christ made to save them,

I tell you frankly, I believe that church is committing one of the most grievous sins it can commit against Jesus Christ. So far as that church is concerned, Christ died in vain. Brethren, the paramount motive in mission work is the glory of God, the advancement of His cause and the honor of His name. Any church of Jesus Christ that isn't doing something to hasten the day when "His kingdom shall come and His will be done on earth as it is in heaven," is guilty of a grievous sin.

(2) It is a sin against a lost world. "It hath pleased the Lord by the foolishness of preaching, to save them that believe." God, I suppose, might have chosen angels to preach the Gospel to a lost world, but He has not seen fit to do so. "For we have this treasure in earthen vessels that the excellency might be of God and not of man." "Whosoever shall call on the name of the Lord shall be saved. But how shall they call on Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" So you see the responsibility comes right back on the churches. Suppose you were to see your neighbor's house on fire while the inmates were all sound asleep, and you wouldn't take the trouble to awaken them, would you not be guilty of a great sin against them in letting them perish when you might have saved them? Ah, my friends, that church is more criminal which permits men to be devoured by the flames of eternal death without making every possible effort to save them.

III. The blessing of God is conditional upon the performance of these duties.

(1) A missionary church can claim the presence of Jesus. He said to his disciples: "Go make disciples of all nations, baptizing them in the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I command you, and lo, I am with you all the way, even to the end of the age." Ah, what true Christian is there that does not know the joy that comes from the presence of Jesus. He does not have that joy in the same degree always, because he is not always equally conscious of the presence of Jesus. But how ecstatic are those mountain-top experiences when he feels a peculiar nearness to his Lord. This is one of the greatest blessings promised to the individual or the church filled with the missionary spirit. "Lo I am with you all the days." Days of darkness as well as sunshine; days of sorrow as well as joy. It always has been true and always will be, that those who are making the greatest sacrifices to carry the Gospel to lost men live nearest the Lord. Take the missionaries, what rich experiences of grace they enjoy, because they have given themselves to this great work.

(2) A truly missionary church may expect the power of the Holy Spirit. Read the story of the first Christian church in the Acts of the Apostles, and see how often you have the expressions, "They were filled with the Holy Spirit and great joy." Now read the connection and you will see that almost always the expression is used after some great persecution through which the little church passed in its efforts to spread the blessed Gospel. That is true to-day. Those individuals and churches possessing spiritual power in a marked degree are those that are missionary.

The late Dr. Gordon, of Boston, was a man of great spiritual power. His church, during his life-time, was one of the greatest spiritual forces in the world. Do you ask the reason? It is not hard to find. That church, led by its great-hearted pastor, was a perfect missionary beehive, sending out its missionaries into every part of Boston and supporting others in foreign lands. The churches noted for spiritual power are those that are awake and alive to the subject of missions. Is it strange? Why, the Spirit's work is to convince the world of sin, righteousness and judgment, and of course he manifests His power in missionary churches.

(3) And this leads to a third blessing, viz: The missionary church is a soul-saving agency. Why, the revival spirit and the mission spirit go hand in hand and cannot be divorced. The disciples were in a large upper room after the ascension of the Lord praying for the promise of the Father. They had the door locked and barred for fear of the Jews. But at last the Spirit came upon them and they went right out into the streets of the city and began to do mission work. That is the last you read about "closed doors." On through Jerusalem, through fires and persecutions of various kinds they went, telling the story of a risen Saviour. Ah, what power they possessed! Begin a meeting in any of your churches next Sunday. On through the week it goes increasing in spiritual power, till towards the last of the week members of the church are going about over the community talking to the unsaved and asking them to become Christians. What is that? Why missions, nothing but missions. The more love a man gets into his soul the larger his soul becomes until at last he is able to take in the whole world, and is anxious for the salvation of lost men everywhere. A church where the missionary spirit is constant and sustained will enjoy a season of perpetual revival.

Conclusion.

Now you may ask what all this has to do with my subject, "The Preacher as a Leader in Missions?" Well, it has very much to do with it. A pastor's church, if he has the love and esteem of his church as every pastor ought to have it, has largely, under God, the making of his church in his hands. If all our pastors earnestly desired their churches to be missionary, and worked and prayed to that end, few indeed are the churches that would not soon begin to show an interest in missions.

I have tried to show from God's Word that the church which is not missionary largely fails of its divine missions. If that be true, then the pastor of that church must largely be a failure.

Now, brethren, we all should want to make our lives count for the very most. God grant that all our pastors may become more thoroughly missionary, and then we may expect to see a revival of missions among our churches.

*Delivered in the Pastors Course at Wake Forest College.

A Rare Offer for New Subscribers to the Baptist Review and Expositor.

The Baptist Review and Expositor has left on hand a limited supply of the July, October and January numbers. In order to extend the circulation of the quarterly, we offer for a limited time to new subscribers who will send us $2.50, in advance, to send these three numbers and the Review and Expositor for a whole year besides. This is a very exceptional offer and ought to be greedily taken hold of by hundreds of the Baptist ministers of North America. You had better act promptly in the matter, because the offer will be necessarily withdrawn as soon as the supply is exhausted. Those who are the first to write will be the ones who will secure this exceptional offer. We have a great many promises of splendid articles for the coming year. We expect to increase the value of the magazine with each issue. Write the Baptist Review and Expositor, Norton Hall, Louisville, Kentucky.

Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY RIGHT C. MOORE,
Field Secretary.

The Teacher—Qualifications.

46. What are the general qualifications of a good Sunday-school teacher?

The Sunday-school teacher, according to Semelroth, should be:

(1) A consecrated Christian.
(2) A diligent Bible student.
(3) A student of methods of teaching.
(4) Devoted to teaching the Word.
(5) Devoted to the class.
(6) A real counsellor with the scholar.

The qualities of fitness emphasized by Foster are "fitness in character, in education, in teaching quality, in devotion to work. The teacher must be worthy in heart and life, must be adequately instructed in regard to the truth he teaches, must have some gift for imparting knowledge, and must have a love for the work."

47. What are the marks of a good primary teacher?

Ten of them are thus enumerated by Mrs. Crafts:

(1) The grace of the Lord Jesus Christ in the teacher's heart, because no teacher can lead a child into experience which he has not himself had.

(2) A belief in child Christians, so that the most susceptible and promising years of life may not be wasted.

(3) A knowledge of the Bible, that the best form of truth may be presented to little minds as never-to-be-forgotten first impressions.

(4) An understanding of childhood, so as to know how to adapt the truth in such a way as to make it practical to the daily lives of children.

(5) An enthusiasm for teaching little people, because nothing is ever well done by a half-hearted interest.

(6) Trust in the children as a basis for good behavior on their part.

(7) A vivacious manner will keep children on the alert.

(8) Genuineness as a ground of respect and confidence, since children are keen discerners of character.

(9) Firmness, without which there will be developed bad behaviour on the part of the children and perplexity on the part of the teacher.

(10) Punctuality, without which enterprise would be sure to fail of directness and force.

48. What are the qualities of a good teacher of boys and girls?

Urging especial care as to what kind of teacher is set over big boys and girls (ages ranging from twelve to sixteen years), "as that teacher means more for good or bad than any who come before or follow after," Dr. Hamill, in his volume on "The Sunday School Teacher," offers the following suggestions:

(1) Choose a teacher with heart-power, especially. If one who is clear-headed and warm-hearted can be gotten, all the better; but if not, take one who has a big loving heart, who has not forgotten the days of boyhood or girlhood.

(2) Whether it should be a man or a woman to teach such scholars is of small account. Usually a man is better for boys and a woman for girls; but rather than turn them over to the tender mercies of a rasping and unsympathetic teacher, any one, without regard to sex or age, should be chosen.

(3) It must be a teacher with the mother instinct. Men often have this, and women often have it not. It takes both the firmness of the masculine and gentleness of the feminine combined to make the best teacher for big boys and girls.

(4) There is a good reason in the nature of things why men, as a rule, should teach the larger boys and women the larger girls. A man who has endured the trials of his own boyhood will understand those of his sex better than a woman; the same is true as to a woman teaching girls. On the other hand, the principle will hold against all challenge, either in secular or religious education, that no teaching or training is complete until it has received the impress of both sexes as teachers.

(5) Whoever the teacher, the test of fitness is that he or she shall have shown some measure of skill in the management of big boys and girls. There are such persons in every church, who, as parents or companions of big boys and girls, have made their mark upon them and are recognized by them as leaders.

49. What characteristics mark the good teacher of young men and young women?

For suggestive response we are indebted again to Hamill who declares, "It is not easy to teach young men and women in a way that will interest and hold them to the class," and that blunders are made in the choice of the teacher. Regarding the teacher, he gives three counsels:

(1) The first qualification should be that of piety. To be a clean, strong Christian, with unsullied reputation, with experience in the religious life—these are indispensable.

(2) Second in importance is a well-grounded knowledged of the Bible. Not technical or scholastic knowledge is meant, but plain, home-grown knowledge that comes of searching the Scriptures.

(3) Next in order is a sincere sympathy with young men and women. No teacher of perfunctory spirit should ever be called to teach young people.

As a rule, if the classes are separate as to sex, a man is better for young men as teacher, and a woman for young women. If mixed classes, some of the objections to mixing may be met by putting a man to teach. Young men will then take readier part, while young women will not suffer loss.

50. How may these various traits be attained and developed in teachers?

No teacher has every desirable trait and the best teacher will need to "grow in grace." The following personal questions, prepared by an English writer, are therefore worthy of frequent and prayerful meditation by every teacher:

(1) Am I living near to Christ?

(2) Is my controlling object in teaching to bring up pupils to Christ or to bring them nearer Christ, if already His?

(3) Am I living a pure and correct life and acting according to the dictates of my conscience?

(4) How can my methods of teaching be improved? Is my teaching simple, earnest, loving, plain and practical?

(5) Do I properly prepare my lessons?

(6) Am I punctual and regular in my attendance at school?

(7) Do I do all that I ought for my pupils out of school?

(8) Do I love my pupils as I ought, and do I show that love so that they love me?

(9) Do I realize my responsibilities in Sunday-school work?

(10) Do I faithfully seek divine help and not rely unduly on myself?

Woman's Missionary Union.

The Annual Meeting of this Society will be held in the Central Presbyterian church, Kansas City, Mo., beginning Thursday, May 11, 1905. Executive Committee meets on Wednesday, May 10, 1905.

MRS. J. A. BARKER,
President.
MISS ANNIE W. ARMSTRONG,
Corresponding Sec.

Another Chapter on Western Carolina.

BY A. L. STAINSFIELD.

Possibly the time will not be wasted to write another chapter about the people of western North Carolina—known "at the North" as the "poor mountain whites." Knowing something of the hardships attached to securing money to establish schools, if the Lord will forgive them for calling us "poor mountain whites," I, for one, am perfectly willing. So we will all let that go, "make up" and start again. For quite awhile I have been very busily engaged looking into the church life, the social life and the home life of the people of Western North Carolina: to be strictly honest, I have found nothing extraordinary in any direction. A church full of spiritual life and energy up here is like a church of the same character in the Eastern part of the State. A dead church up here is like a dead church in the Eastern part of the State. The social lines are drawn as distinctly here as they are in the Eastern part of the State. The great law of congeniality holds good in these parts.

There are well-regulated, happy homes up here like one can find in the Eastern part of the State. There are a few homes up here occupied by ordinary and extraordinary creatures like we have found in more noted places North and South.

As to the brilliancy of the intellects up here as compared to those in other places in the State, this scribe has very little to say. Perhaps it would not be in good taste to express an opinion. About the first time this scribe had a good, sure-enough recollection of himself was one hot day in Pender County (then New Hanover County), when he was driving an innocent ox with his tongue out, expressing in his own way a great desire to get into the ditch to get water. Having so many precious friends who have similar recollections, and who are occupying high stations of responsibility and very great usefulness, any one can appreciate the delicate thing it is to discuss the matter of intellectual superiority or inferiority of any given section as compared to any other.

To tell the truth, since I learned it all, I have not put much stress on intellectuality any way. For the encouragement of any who may not have a great supply of that ingredient, it would not be out of place to say that "sticability" and "tactability" will beautifully atone for many defects.

But in all seriousness, there is not a section anywhere that has been more completely pauperized than Western North Carolina. "A free gospel, free education, free books, free clothing—free everything"—has pauperized the people, and they don't know it. When this destructive work began, is unknown to us; but that it began and has continued up to and including this present time, can be attested by the preachers who have to take precious time to plow or perish; by the trustees of our schools who are compelled to have four teachers to do the work of six on account of the low rates charged for tuition.

With all the soul that is in us, we would honor those who are offering such determined fight for the maintenance of our schools and the perpetuity of the Bible as the only authoritative rule of faith and practice. This fight is to be long and hard. Some of us are going to fall in the struggle, but the sons of these noble sires will wage the battle on. We heard some time ago that the Presbyterians were taking this beautiful mountain section; then that the Methodists and Baptists were taking the country; but oh my soul, what a mistake!

Nobody is taking it.

The souls of men are dying without God and without hope.

We have all the "isms" any country ever had; all the church-houses we need during a generation or two; but the wail, "So little of Christ!"

We preachers are studying the Word with renewed pleasure and energy, and trying to preach it in the power and demonstration of the Spirit. What a joy to think that so many of God's children are praying for us.

Burnsville, N. C., March 2, 1905.

The Needs in Johnston County.

Please give me space in the Recorder to say a few words to the Lord's stewards in North Carolina. Dear brethren and sisters in Christ, since I came to the work in the Johnston County Association, I have been very much burdened with the needs of the field, which I am unable to meet. I am now occupying eight stations, three of which have no house of worship, while four of the remaining five have houses only half completed. At Bethel in Wilson County, we haven't even a school house to worship in. Last summer we held our meeting of days in a grove, and closed with a membership of thirteen. This is a very important station: (1) Because there are many people in the surrounding country who are unsaved; (2) it is remote from any other Missionary church—being six miles to the nearest; (3) it is a very prosperous farming section.

We are now cutting the timbers to begin the building. We want to get the house hulled in in time for our revival next summer or fall. To do this we must have financial help from somewhere. Now I believe that God has in the hands of His stewards sufficient means to meet the demands of His work. Brother, sister all I ask is: If you have on hand any of your Lord's money put it in His treasury. Send it to our treasurer, Bro. C. W. Richardson, at Selma, N. C., who will duly acknowledge same through the Recorder.

R. W. HORRELL.
Selma, N. C., March 14, 1905.

Seminary Annual.

Please allow me space in your columns to say a word to the friends and alumni of the Seminary in North Carolina about the Seminary Annual that will soon be issued by the students. Feeling that there was a need for such a publication, and that the friends of the Seminary would stand by it, the students have undertaken to get out this Annual. A Board of Editors has been elected and much of the matter is in hand for the publication. The plan is to have individual pictures for the two upper classes, groups for the lower classes; then groups of men by States and Clubs. There will be a short write-up of each man, giving his home, age, pastorates, college and degree, and other data. There will be a write-up of the Woman's Training School and pictures of each woman. Mrs. H. L. Swain, of North Carolina, is editor for this department. There will also be a sketch of the Seminary, her aims and work, together with a picture of each member of the Faculty. We want to get this book in the hands of the printer by the 1st of April. The price is seventy-five cents in advance. I was elected editor for North and South Carolina, and asked to write to our State papers and urge every alumnus and friend to come to our aid by sending seventy-five cents for a copy of the Annual. The Faculty and students are behind us heartily in this matter, and we are anxious to make it a success for we believe it will mean much for the Seminary, in bringing it before the people of the whole South. Send your orders to me at 96 New York Hall, Louisville, Ky.

Yours truly,
CHAS. E. MADDRY.

The Spring Campaign.

Experience has taught us that the early spring is the best time to solicit new subscriptions in our churches.

We estimate that each year more than 2,000 new subscribers become available within the limits of our Convention.

That is, that number of homes become sufficiently intelligent and sufficiently able to read our denominational organ.

Education and industry have quickened the pace in North Carolina. Young men found homes; young people in illiterate homes become prepared to read; moneyless people obtain employments that supply them with money; reading men and women are added to the churches. All told, our estimate that these four sources supply us with fully 2,000 possible subscribers annually.

Let us endeavor that none shall escape!

Then there are the others—the people that once subscribed.

And the others—the people who ought long ago to have subscribed.

All told—there are easily five thousand homes now in reach of the Recorder.

Where are they?

They are in your church and your church, here and there—everywhere.

Let us go out after them!

Here is our offer—$1.00 for the Recorder the balance of the year, with the popular Souvenir of our Seventieth Anniversary thrown in.

To place a good paper in a home is a deed that is its own reward. But we are unwilling to let it go at that: we will send our Premium Fountain Pen, used in this office and found serviceable, to any one sending five new subscribers under this offer.

Brother Pastor, will you not once more do your best for us?

NEWS NOTES.

....The Conference for Education in the South will meet at Columbia, S. C., April 26th.

....Pastor R. D. Cross now serves Parkton and Hope Mills in addition to Lumber Bridge.

....We join Bro. Livingston Johnson in commending Bro. I. W. Thomas' appeal for Blowing Rock Church.

....One month now in which to gather in funds to carry on our mission work in the United States and throughout the world.

....Evangelist H. M. Wharton is aiding in a meeting at Oxford, and Pastor Dunaway is rejoicing in the awakening of the people.

....We request the editor of Charity and Children to give us his opinion of the North Carolina poetry that we present this week.

....They all arrived last week, all but our unappreciated and ill-named friend—Mr. Catbird. One day we heard the mocking-bird, the turtle-dove and the bull-frog the first time in three months. When the cat-bird begins singing you may go "barefooted."

....Dr. A. C. Barron is a heaven-made revivalist. He has the winsome grace. There is power in his touch upon human souls. He has been with the Pine Street church, Richmond, Va., for ten days in revival services and they have counted conversions by the score.—Baptist Argus. Well spoken, Bro. Hatcher!

....Rev. C. E. Maddry preached in the morning at Logan street. One received by letter; five baptized; 224 in Sunday-school.—Baptist Argus, Louisville. That is one of the choicest North Carolina men that we have known.

....We acknowledge with thanks an invitation from Principal Burns, of the Piedmont High School, Lawndale, N. C., to the annual exercises of the school April 3rd and 4th. Hon. T. M. Hufham will deliver the address.

....It gives us pleasure to record the happiness of Elder W. P. Jordan, of Coleraine, and Mrs. E. F. Green, of the same place. Our congratulations to this beloved brother. Bro. S. B. Barnes performed the ceremony.

....The late Senator William B. Bate, of Tennessee, was a member of Hopewell Baptist Church, in Sumner County, in that State. The Baptist and Reflector pays high tribute to his personal character and public career.—Examiner.

....After several years of excellent service Pastor J. B. Jackson has resigned the care of our Second Church, Goldsboro, to accept a call to Ashpole and churches in that vicinity. He will add strength to the Robeson, being a fine young preacher and pastor.

....We regret to hear that on account of his wife's health, Bro. C. C. Cox has resigned the pastoral care of Middle Street Church, New Bern. Brother Cox has resided in our State only a short time, but he has made a very favorable impression. We hope he may remain.

....H. A. Rowe, of West Durham, who is the representative of "What Made Me a Baptist," by C. A. Jenkens, is going out towards the Western part of the State where he wishes to spend the spring in handling this book. He has disposed of about one thousand during his canvass so far.

....Admirals Togo and Uriu are Christians, and so are Generals Oka and Kuroki, it is stated. General Oyama's wife is an active Christian. It is not heathen Japan, but enlightened Japan, that is winning the war, and a good part of this enlightened body are Christians.—Baptist Argus.

....Up to this time there have been altogether forty cases of varioloid in the Orphanage at Salem, and new cases are occasionally occurring, so that the quarantine must be continued. The disease has been of a very mild type and none of the little patients have been seriously sick.—Religious Herald.

....The Methodist pastors in North Carolina have added over 1,000 new subscribers to the subscription list of their State paper since January 1, 1905. Would that the Baptist pastors all over the land could be induced to imitate them.—Central Baptist. They have added 2,000 subscribers, Brother Armstrong!

....The Christian Index adorns its first page with a photograph of W. H. Sledge, the new pastor of Tattual Square, Macon. Some of the Georgians will regret to know that in calling him from Arkansas they caught another North Carolinian. But he is none the worse for that. We are glad he is nearer home. There is room for him in North Carolina.

....We print this request with pleasure: I ask all who read this to send me, in His name, old rare stamps, old relics of all sorts, and old broken bank bills. I can get things I need by exchanging them. I have been an invalid and shut-in for near twenty years. I have been a member of the Baptist church thirty-eight years. Please do this.—Mrs. N. J. Robinette, Flag Pond, Va., R. F. D. No. 1.

....We regret that Black Creek Church, South Carolina, has won Bro. J. Paul Bowers from us. He is an exceptionally fine young minister and his departure will not be easily compensated. Let him be assured that North Carolina will stretch out her hands to him.

....An "expert administrator," who expects to make the nation his field of labor and to devote his whole time and thought to mediating between the church and the wage-earner, organized and unorganized, has lately been appointed by the Home Missionary Society of the Presbyterian church. His name is Stelzle.

....Bro. Joseph E. Smith has accepted the Mount Airy pastorate, and the church has enrolled herself in the list of churches that pay pastor's salary of $1,000. Brother Smith is an accomplished minister, strong in pulpit and out, and his wife is a most excellent woman. Mount Airy will do well to second their efforts to carry the cause forward.

....We see that our friend Irving Hardesty, that sterling son of Wake Forest who promises to add lustre to our State by his original work in the University of California, has recently added two signal achievements to his brilliant record: (1) He has produced a work on "The Development and Nature of the Neuroglia"—no, not neuralgia—and he has won him a wife. Our hat across the continent to him!

....Mr. John O. Ellington has accepted the presidency of the recently reorganized bank at Fayetteville. As bank examiner, he has made a brilliant record, and we predict for him a highly successful career as a banker. Mr. Ellington is a grandson of the notable preacher of that name, a son of the much-esteemed sheriff of Johnston, and a cousin of John E. White, whom he resembles in many respects.

....It was a pleasure to see Dr. W. W. Landrum in Raleigh on Monday. Raleigh Baptists remember him because of a gracious meeting that he conducted a few years ago. He spoke with enthusiasm of his new house of worship, a magnificent structure on the highest spot in Atlanta. His church, the First, has freely given members to found four others, but she remains one of the best and most spirited in the South.

....Pastor M. L. Kesler is moving quietly forward with his work at Morganton. He has a quiet way of doing things, but every one who knows him knows that work is being done and substantial progress made in any church where Brother Kesler is pastor. We have few such builders in our ranks. He has the art of developing a church and building for eternity. He is very much pleased with his work at Morganton, and the people are delighted.

....Coming back from Louisville Convention Deacon T. H. Ellett kindly invited the writer to his home during a half-day wait for the final connection homeward. There we met his wife and received of her gracious care. Her kindness was of the heart and well matched the fine spirit of Brother Ellett. On Monday we learned that this noble woman had been "called home." It is well with her, but earth is poorer. Our sympathy goes out to Brother Ellett.

....The town of Chapel Hill as well as the Baptist church will experience a heavy loss by the leaving of Rev. Mr. Jenkens and his most estimable wife. His spiritual power, forceful preaching and personal qualities have won for him the highest esteem of the community. Mrs. Jenkens has endeared herself by quiet and effective work in the church and Sunday-school, by tireless energy in ministering to the sick and by her sweet spirit and lovely character.

....A minister of the Gospel, Rev. J. F. Cordova, has just been convicted in New Jersey of abandoning his wife and children and of assaulting his wife, and was sentenced by the court to the extreme penalty of the law for each offense. The sentences were three years' imprisonment and costs for the assault and battery and one year and costs for abandonment. The costs, it is stated, will add nearly another year to the sentence, and will balance the commutation allowed for good behavior while in prison.—Examiner.

....The Baptists of Salisbury are doing the handsome thing in furnishing and equiping their elegant house of worship. They have electric lights and gas lights in abundance. The beautiful carpet is ready to be placed on the floor. When the work is complete there will not be a more convenient and well-arranged house in the State. Pastor Rich is in good spirits. People are coming into the church from time to time. Brother Rich says: "Parrish deserves much praise for his work here. This house would have been an impossibility but for his constant work towards this one thing."

....The American Baptist Flag, J. N. Hall, editor, claimed that the Texas Baptist Herald, S. A. Hayden, editor, had published an article containing nine "falsehoods," charges against Dr. Hall. Now the Texas Baptist Herald publishes a statement, in heavy black type and bordered, signed by three of Editor Hayden's friends, who say that they are true. Both sides threaten law suits. These two men have made an interstate reputation for tearing the brethren generally, and now they have turned upon each other.—Baptist Argus. Let us hope that each attack will be fatal. Really the cause of Christ has had enough of these gentlemen.

....A preacher at the conclusion of one of his sermons said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. The preacher seated them and said: "Now every man not paying his debts stand up." The exception noted, a care-worn, hungry-looking individual, clothed in his last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?" "I run a newspaper," he meekly answered, "and the brethren here who stood up are my subscribers, and—" "Let us pray," exclaimed the preacher.—Exchange.

....We thank Mrs. Arlendo Andrews, of Swepsonville, for this appreciative note about one of our best pastors: "I wish to say a few words through your valuable paper about our pastor, J. E. Davenport. We think he is one of the best men in the State. He is an excellent preacher, always pointing us to a higher life. As a Sunday-school worker and prayer-meeting leader, we would not dare to estimate the good he does. Under his guidance we will build two Sunday-school rooms to our church in the near future. As a temperance worker, he is invaluable. The success of the temperance forces of Graham, against the saloon in 1904, was largely due to his wise leadership. He didn't stop when that battle was won, for he and his wife are working faithfully yet. Have had several medal contests in the interest of temperance. I am constantly hearing good things said about him, as follows: "He is not afraid to say what is needful to be said;" "I love him dearly;" "I had rather hear him preach than any preacher in town;" and many other appreciative words we hear of our beloved pastor and wife. With Brother Davenport to lead and instruct us, there are brighter days in store for Graham Baptist Church."

....A Baltimore correspondent of the Religious Herald has this to say concerning Dr. J. W. Millard's last Sunday with the Eutaw Place Church, Baltimore: "Eutaw Place Church yesterday reached the highest day of its history. It was Millard's last Sunday. The greatest collection the church has ever taken for one object was recently taken—over $18,000 for church extension and church improvement. The church is at its highest spiritual height, at its financial tide, and attendance is full at each service. This is a commentary upon Millard's stay—a tribute of love from a people whom he has led. This church is going to call quickly, that no lines may be dropped."

....About 150 messengers, according to the Arkansas Gazette, met at Texarkana March 22nd and organized a General Association of Landmark Baptists the day following. It is supposed to be a body of messengers from churches opposed to missionary methods of the Southern Baptist Convention. No position whatever is taken on the subject of doctrine beyond especial emphasis upon the independence of the local church. The Association appointed a Peace Committee to negotiate with the Southern Baptist Convention. Should the two bodies agree upon terms, the Landmark Association will not meet again. This creates an interesting situation and offers an opportunity for thoughtful men.

....Our fountain pen offer is proving very popular, and, we are glad to say, the pen is proving quite serviceable. It is difficult to get a good fountain pen at from $2.50 to $4.00. They are like knives, wives and everything else. Sometimes you get a good one and then you don't. We had a good one once—a pen—and after three years lost it. Since then we have tried three pens, that cost all told $12.00, but not one of them will do. Of course the pen that we offer is not a high price pen; but our observation is that it will do excellent work. We will say, by the way, that the editor of the Recorder has done all his office writing since 1895 with one pen point and that same pen is doing these lines. The pen knows him like a friend.

....Bro. C. F. Martin writes from Murphy: "Under the management of Prof. F. A. Brown and the assistant teachers Belleview School is in a very prosperous condition, there being more boarding students than for a number of years. The most of them are young men. This is one of our Baptist mountain schools. It has had its struggles like other schools. Some of us have learned long ago that in order to have a school that will do good, some good people must make sacrifices. But we feel we have been well paid already and our hearts rejoice when we look to the future of our mountain country. With these Christian schools among us we look forward to a brighter day when the young men and women that are now in these schools shall come forth better prepared for the duties of life."

....The work at Marion is in a prosperous condition. Pastor Morton feels very hopeful about the work. The church is a unit in favor of every moral question. This is a joy to the pastor and an example to many churches. Brother Morton received a severe pounding some time ago which he will not get over soon. His people also sent him to the Convention. The house of worship has been improved, and there are some other improvements about the church which are being made. The church has almost paid for the beautiful pastor's home; the little balance is arranged for. Pastor Morton lives in as splendid a house as any Baptist preacher in the State. He says: "We are under obligations to Brother Cashwell for this home. If he had done no other work here, this would have made his stay on this field a great success. Home and Foreign Missions are being pressed now. The outlook is good for this and all departments of the work. Pastor and people are hopeful."

....Pastor Love, of Hendersonville, writes: "Rev. A. E. Brown, of Asheville, and Miss Annie Armstrong, of Baltimore, spent last Sunday with us. Brother Brown gave our people two excellent sermons. He was a Hendersonville boy, and our people are justly proud of him. In the afternoon Miss Armstrong addressed our ladies. I have just entered, under most auspicious circumstances, upon my fifth year as pastor of the Hendersonville church. We are hoping, praying and working for great things in the Master's kingdom this year. Expect to have a meeting in June. Our church voted to adopt the individual communion service at our last conference. Am expecting Brother Farmer of the Recorder this week. Hope he may get many subscribers among our people."

....Bro. P. D. Mangum, as secretary, writes: "Castalia Baptist Church having requested the ordination of Bro. O. N. Marshall, Bro. G. M. Duke was invited to serve on the presbytery with Brother Mangum for the examination of Brother Marshall. They met March 16th at 4 p. m., and elected Brother Duke chairman and Brother Mangum secretary. After a satisfactory examination, the presbytery recommended the setting apart of Brother Marshall to the full work of the Gospel ministry. This was done by order of the church at 8 p. m. of the same day. Brother Duke preached the ordination sermon and delivered the charge; Brother Mangum offered the ordination prayer and presented the Bible. Brother Marshall is a deserving young man with a bright future before him. He is now a student at Wake Forest College."

....Mr. J. C. Murchison, who has been secretary and treasurer of the Greensboro Furniture Company for five years, has accepted a lucrative position in the transportation department of the Atlantic Coast Line with headquarters at Wilmington and will leave for that place April 1st. Mr. Murchison was for a long time with the old C. F. and Y. V. Railroad until it was sold and then remained with the Atlantic Coast Line for a while. He is a splendid citizen and Greensboro regrets to give him up. His family will not move from this city, at least for the present. His position with the furniture factory will be filled by Mr. C. E. Holton.—Morning Post. Mr. Murchison is one of the cleverest gentlemen in the State, and the Coast Line gains the sort of man to make a great corporation popular and efficient. We know very well that Greensboro rejoices that his family is not going to move; and there are others that rejoice with them.

Bro. E. S. Whisnant writes: "We very much appreciated your notice of Bro. J. J. Payseur's work as principal of the South Fork Institute at Maiden. He is doing a good work in the school. We believe that Brother Payseur is the right man for the right place, and that in future days, his work will be a blessing to the South Fork Association in educating and training her sons and daughters. He is arranging to build a dormatory to accommodate the boys by next year. Brother Payseur is pastor of our church at Maiden. He held a series of meetings in the beginning of his pastorate, which resulted in sixteen additions to the church by baptism and three by letter. Considerable advancement has been made along other lines of church work. Brother Payseur is also pastor of three other churches in the South Fork Association. We like him both as pastor and school master. May God's blessings and benediction be upon him and upon his work."

....The editor of the Recorder enjoyed a visit to Pastor Lunsford, of Asheville, last week. He and his great church are happy in the enjoyment of well-nigh perfect relations. Just now they are in the midst of a series of meetings. Pastor Lunsford is an advocate of the all-the-year-round revival, and his church has been receiving converts constantly. But longing for a deeper and more general awakening, he called in the aid of Dr. Riley, the very notable minister of Minneapolis, Minn. Dr. Riley is not so well known in North Carolina, but both as pastor and evangelist he has a place second to none amongst the Baptists of America. We have recently received and shall shortly review his latest book entitled, 'The Perennial Revial." Returning to the Asheville pastor, we will confess that upon every glimpse of him we rejoice the more in his coming to North Carolina. He is a rare man. We expect to have him at the Mid-Summer Meeting.

Through the New Testament in One Year.

FROM DAILY BIBLE.

Monday, April 3.—Mark 2:1-22.
Tuesday, April 4.—Mark 2:23-3:12.
Wednesday, April 5.—Mark 3:13-35.
Thursday, April 6.—Mark 4:1-20.
Friday, April 7.—Mark 4:21-41.
Saturday, April 8.—Mark 5:1-20.
Sunday, April 9.—Mark 5:21-43.

North Carolina's Men in Louisville.

Dear Recorder:—In about two months the present session of the Southern Baptist Theological Seminary will close, and I thought that perhaps the brethren of the State would like to know something of the North Carolina men who are going out into the work. So I write this of my own accord, hoping that some of the churches at home will call these brethren who have not already accepted work in other States. North Carolina needs every man who has come here and prepared himself for the work, and it would be a great thing for the Baptist cause in North Carolina if the churches could induce these men to return to their native State. I will mention the men who are going out this year into work in various places.

Already we have lost one of the strongest men in the Seminary, J. Clyde Turner, of Statesville. He has accepted the First Church at Newport, Ky., a city of thirty thousand inhabitants, and a suburb of Cincinnati. Brother Turner has taken a high stand here in his class work and has a future bright with promise.

R. D. Stephenson, of Pendleton, N. C., graduates this year, and has made a good record. He has been pastor of the church at Wolf Creek, Ky. He has just accepted a call to Echart, Md., and will enter upon the work the 1st of June.

E. L. Weston, who has been here one year, and who has done good work in the class-room, has accepted a call to a field of churches in Davie County, and will leave here about the 15th of May.

T. L. Brown, of Asheville, will finish his course this session with credit to himself. He has not yet decided where he will locate.

J. N. Tolar will not return next year, but will probably return to North Carolina. He is well known at home and has done a good work before coming here, and we hope very much some church in our State will do herself the honor to call him before some other State captures him.

W. N. Johnston, of Delway, will probably return for another session, but will spend the summer in North Carolina, and will be open for supply and evangelistic work among the churches. His success in evangelistic work is well known over the State.

H. L. Swain will finish also this year, and will probably go to Cuba as missionary of the Home Board in the near future.

J. T. and T. J. Watts, two old Raleigh boys, are in the Seminary and have work here in the city. The former is assistant pastor at Broadway and the latter is pastor at Logan Street, and both are doing fine work.

W. C. Barrett has been engaged in a very successful revival at Jeffersonville, Ind., for two weeks. He is supplying for the church at Mitchell, Ind., for three Sundays. Brother Barrett will finish his course in May and has made a fine record here as a student and preacher. He will possibly return to North Carolina at the end of the session.

Dr. A. T. Robertson has started to Europe and will sail from New York the 22nd. He will return the 1st of October. He has a class of over a hundred men studying the New Testament. We hated very much to give him up. Dr. Carver and the other members of the faculty will teach his classes for him while away.

Dr. C. J. S. Anderson, our Home Missionary, is here finishing his medical studies in a Louisville college, and has been elected resident physician for the Seminary students.

With best wishes for the Recorder, I am,

Yours truly,
CHAS. E. MADDRY.
Louisville, Ky., March 21, 1905.

"Referred to President Taylor."

Brother Dunaway's letters evince a genuine interest in Wake Forest College which we understand and appreciate; and, if they bear luminous fruit, we shall not fail to be grateful to him.

As a matter of fact, the President of the College has for several successive years, in his annual reports to the trustees, mentioned an electric light plant as one of the immediate needs of the College. But available funds have not been available, and I think that the Board has acted wisely in not going into debt for this purpose.

Why have the funds not been available? Or, as Brother Dunaway puts the question: "Why have the Baptists of North Carolina not provided a better way for heating and lighting the College buildings?" Brother Dunaway, in part, though unwittingly, answers his own question when he goes on to say that the Baptists of North Carolina "have built and equipped a splendid plant in Raleigh for the education of women," etc.

It was in order that our people might focalize their efforts to build and equip the "splendid plant in Raleigh" that Wake Forest, cheerfully and with sympathetic appreciation of the situation, side-tracked for a number of years its claims upon the beneficence of our people. And when, last year, the way began to open for Wake Forest to appeal again to the Baptists of the State, the most pressing and immediate needs seemed to be for a Biological Building and Infirmary.

It is hoped that the means for these will soon be provided. Then we must go before our people with a plea for an amount sufficient to supply other and imperative needs of the College. And in this effort we shall have, I am sure, no more hearty and efficient co-workers than Brother Dunaway and Brother Bailey.

CHAS. E. TAYLOR.
Wake Forest, March 25, 1905.

Oh, it is great, and there is no other greatness, to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier—more blessed, less accursed.—Thomas Carlyle.

Home Circle.

Just Where Thou Art.

Just where thou art lift up thy voice,
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art.
Just where thou standest light thy lamp,
'Tis dark to others as to thee;
Their ways are hedged by unseen thorns,
Their burdens fret as thine fret thee.

Out yonder, in the broad, full glare
Of many lamps thine own might pale;
And thy sweet song amid the roar
Of many voices slowly fail;
While these thy kindred wandered on
Uncheered, unlighted, to the end,
Near to thy hand thy mission lies,
Wherever sad hearts need a friend.
—Selected.

Dresses for Babies.

In making dresses for children from six months of age up to five or six years more elaborate trimming and designs may be used than for baby's long clothes. Even with these short dresses, however, simplicity combined with good material will make the daintiest and prettiest dresses.

Materials for such dresses may be what the purse will allow. Wash-chiffon is a material that despite its name lends itself well to the needs of little people. It comes forty-eight inches wide, and costs but forty-five cents a yard. By making a dress the wrong way of the weave (which wears just as well as the right way), one yard will make a very plain dress, and one and a half yards will make an elaborate one for a child one year old.—March Woman's Home Companinon.

The Inefficient Mistress.

The domestic employee as she is to-day is in part the product of inefficient, inconsiderate and indifferent employers. I have experienced all three, and may have a choice as to which I should prefer; but the question here is not one of personal choice, but what sort of domestic employees will these different sorts of employers produce.

Take the inefficient first, and let the girls themselves answer the question.

"She don't know anything about keeping house, what's the use of trying to do it right?"

"The idea of her givin' us orders when I know it all, and she don't know no more than a baby."

"Mrs. B thinks she can cook, but she says, 'Ann, take a little of this, an' a pinch of that, you know how, I want it to taste right!' and I don't know what she means."

Under such employers, maids grow careless, contemptuous and impertinent, three very unpleasant characteristics, for which they are not wholly to blame.—Jane Seymore Klink, in the March Atlantic.

The Capable Mistress.

The capable mistress is generally the most considerate, and there is no question but that she is the strongest factor in the production of whatever good service is given in the household to-day. Nevertheless, she is sometimes inconsiderate, and in this way. She can "turn off work" so quickly herself that she often forgets others have not the same faculty. Girls in a new place are often slow because they are so nervously anxious to please. A capable mistress, impatient because things are not moving so rapidly as she knows they can move, does not always give a maid the two weeks' trial, by which she could do herself justice. Again, the capable mistress comes into the kitchen to make a cake. Everything is ready to her hand, and she whisks up the cake in a few minutes, telling Jane to bake it carefully. She goes upstairs and contrasts her quickness with Jane's slowness, forgetting that she had neither placed things in readiness, nor cleared them away, neither superintended the baking.—Jane Seymour Klink, in the March Atlantic.

How to Treat the Old Folks.

One reason why old people sometimes grow difficult and perverse and hard to live with as years increase is that they feel themselves of little use, and are afraid they are in the way. They need to be entertained. The cheery optimism of twenty-five is natural when the blood bounds in the veins, life is a pageant and you cannot count your friends, but to be gay at seventy-five is harder, for the lonesome years have found you out.

I would give the old lady or the old gentleman the brightest, coziest room in the house, but I would not expect him or her to stay there. Nor would I be on the alert every moment to save steps for the aged mother or father. They resent the best-meant endeavors to save them from fatigue, and don't wish to be cared for as if they were children. Also, these gentle and pleasing attentions suggest their feebleness. It takes a good deal of tact to keep old and actively inclined people, who have no longer strength to be active, in a mood of contentment and tranquility. But as we all shall, if we live so long, arrive where now they are, it is worth our while to be good to them—good and patient and jolly about it.—Mrs. Sangster, in the March Woman's Home Companion.

Reducing the Weight.

No exercise is so beneficial in reducing excess adipose tissue as walking, not an idle dawdling, but a brisk walk. You may be able to only walk five blocks at first, but persevere till a walk of five miles is a daily joy that will be a privation to forego. Walking will reduce stout hips more speedily than any other treatment. If the weather is too inclement or for some other reason the outdoor walk is not advisable, try the standing run exercise. Double the arms against the waist and put a clinched hand on each shoulder till you look like a turkey trussed for a roasting, then run as fast as you can, but do not move from the spot on which you are standing. One thing to avoid is sitting too much. Constant sitting encourages a peculiarly ungraceful form of stoutness and tends to destroy an upright, graceful carriage.

A young woman inquires in all seriousness if persimmon baths are advisable, but knowing nothing whatever of their efficacy, I cannot venture an opinion. There have been cases where bathing arms, chest and abdomen in strong alum water has proved beneficial in hardening flesh, but such treatment should be taken under the advice of a competent authority. However, cold salt water baths act as a tonic to keep the flesh firm and in good condition, and are recommended to be taken at least three times a week. Women, as a rule, bathe too seldom, being content with a sponge or tub bath once a week, whereas a sponge bath should be taken every day, particularly by business women. A gentle massage will reduce flesh by dissolving the fat cells. Pick up the skin in tiny folds, roll firmly between the thumb and first finger, then gently stroke the flesh with the flattened fingers, bathing afterward with cold salt water to avoid flabbiness.

Naturally one would resent being called a glutton, but what can be said when one sees a woman with rolls of fat loping on the neck, piling up on the chest, bulging from the hips, and pouching from the abdomen, but that she has over-indulged in eating and from want of self-denial has become unsightly. Lack of exercise is not so frequent a cause of corpulency as self-indulgence, but the combination is sure to cause superflous flesh. Two meals a day instead of three, have been adopted by many a stout woman to the advantage of her health as well as general appearance.—Isobel Delarey, in The Pilgrim.

Cultivating the fruits of the spirit—love, joy, peace, long-suffering, gentleness, meekness, patience, temperance—which are the different departments of the kingdom, is the most needed work in the world.—A. McA. Tuttle.

PERFECT PEACE

After months of torment, is the boon which comes to a poor sufferer from Tetter, Ring Worm or other severe itching skin diseases, after the use of a box of Tetterine, the infallible cure for all skin diseases; fragrant, harmless, effective; used by physicians in their practice. Endorsed by druggists.

Only 50 cents a box at druggists, or by mail postpaid from the manufacturer, J. T. Shuptrine, Savannah, Ga.

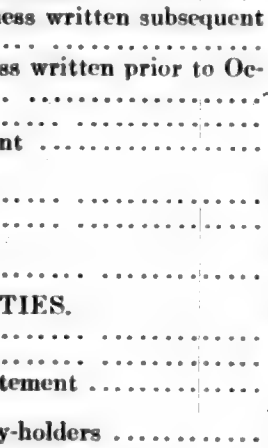
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STATEMENT

Phoenix Assurance Company, Ltd., of London, Eng.

Condition December 31, 1904, as Shown by Statement Filed.

Statutory Deposit—paid in cash	$200,000.00
Amount Ledger Assets December 31st previous year	3,049,932.08
Insome—From Policy-holders, $2,577,365.42; miscellaneous, $559,003.42—total	3,136,368.84
Disbursements—To Policy-holders, $1,991,462.75; miscellaneous, $931,861.49—total	2,923,324.24
Fire Risks—Written or renewed during the year, $310,574,625.00—in force	315,089,533.00

ASSETS.

Book Value of Bonds and Stocks	$2,707,359.98
Cash in Home Office and deposited in Banks	395,587.37
Agents' balances, representing business written subsequent to October 1, 1904	158,326.76
Agents' balances, representing business written prior to October 1, 1904	1,702.57
Interest due and accrued	32,865.42
All other Assets, detailed in statement	4,889.23
Total	3,300,731.33
Less Assets, not admitted	96,075.05
Total admitted Assets	3,204,656.28

LIABILITIES.

Losses and claims unpaid	$219,659.00
Unearned Premiums	1,871,129.99
All other Liabilities as detailed in statement	44,858.49
Total Liabilities as to Policy-holders	2,135,647.48
Statutory Deposit	200,000.00
Surplus	869,008.80
Total Liabilities	3,204,656.28

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written, $1,785,632.00; premiums received, $14,361.91.
Losses incurred—fire, $4,862.16; paid, $5,468.44.
Losses now unpaid, $526.00.
U. S. Manager, A. D. Irving.
Head Office, 47 Cedar Street, New York City.
General Agent for Service, F. K. Ellington, Raleigh, N. C.
Business Manager for North Carolina, managed from New York Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, March 8, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Phoenix Assurance Company, of London, filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Young People's Page

THE ANIMALS IN THE FIRE.

What Walter Saw Just Before Supper in the Red Coals.

Walter had been out skating, and the cold wind which swept down over the frozen lake made his toes and fingers tingle, so that when he got home he hurried to get warm. Kneeling down close in front of the coal fire, which flamed and crackled in the open fire-place, while his brother and sister looked over their Christmas portfolio of pictures, he gazed into the glowing coals in the grate. By and by he climbed up into an arm-chair. The heat made him sleepy, and he closed his eyes. He opened them in great astonishment, a moment later, when he heard a shrill "cock-a-doodle-doo!" which sounded very close to him. He knew there were no chickens in the room, because the chickens were all out on the farm in the country, and he was just beginning to think that he had been dreaming, when he heard the "cock-a-doodle-doo" again. This time it seemed to come from in front of him, and he looked into the fire-place, though how a "cock-a-doodle-doo" could come from the midst of the fire he did not know. As his eyes fell on the fire he gave a jump in the chair and stared as hard as he could. There, in front of him, perched on a piece of coal, was a comical little rooster.

"Well," said the rooster, "you are the slowest boy to get awake that I ever knew, and I have wakened all kinds of boys in my life. I am the Cock that Crew in the Morn."

"Did the Priest all Shaven and Shorn wake up?" asked Walter, eagerly.

"Of course he did," answered the rooster; "else how could he marry the Milkmaid to the Man all Tattered and Torn?"

"Of course," said Walter, "I might have thought of that."

"We thought of it," said another voice. "We were at the wedding." And a big black-and-white cat crawled out from a hole in the coals and stood beside the rooster. "I am the Cat that Caught the Rat," said he. "Once upon a time I wore boots, and helped my master to marry the Princess."

"Bow-wow-wow!" barked a little dog, which came running from a corner.

The cat jumped nimbly to the top of a big piece of coal, where she put up her back at the dog and made a great hissing noise.

"Oho!" said Walter. "I guess you must be the Dog that Worried the Cat, aren't you?"

"I thought you would know me," barked the dog. "I am the same dog right along: I never belong to a witch. If a witch came around I would bark at her. Hello! there's the Ugly Duckling. I guess I'll bark at her." But the wary old duck scampered off.

"How is it that you all are here?" asked Walter. "I thought you all were dead a long time ago. And I do not see how you can live in the fire."

"Oh, the fire does not hurt us," said the Cock that Crew in the Morn, before any of the others could answer. "And we did not die. We never die; and we live in the fire; not always in this fire, for we like to go about from one place to another, but some of us are here most of the time. You can see us in any fire if you look carefully. The best time to see us is in the evening, just before the lights are lit; then we come out to see what is going on."

"And you'll see something going on now," snapped a red fox, jumping from behind a pile of coals and dashing at the rooster. The rooster dodged to one side and gave a derisive crow.

"Just let that old rooster alone," growled a deep voice; and Walter, looking into a corner of the fire-place, saw a great bear. "I am the Big Bear who lived in the wood," said Bruin. "Here comes my son, the Little Bear."

"What became of Goldenlocks?" asked Walter of the Little Bear. "Would you have hurt her if you had caught her when she came to your house in the wood and sat in your chair?"

"No," said the Little Bear, laughing; "I would have played with her, and told her where the best berries grew that summer."

"And what fun we do have in summer!" said the Sly Old Fox. "Do you know, Little Bo-Peep was watching her sheep one day when—"

"Walter, Walter! come to supper," some one called suddenly, and at the sound of the voice all the birds and beasts scuttled for nooks and crannies in the coals. "I'll tell you that tale another time," said the Sly Old Fox, and dodged into his hole just as Walter's elder sister came into the room.

"Wake up, Walter; supper is ready," she said, shaking him by the shoulder; but Walter declared that he had not been asleep at all, but was just watching the animals. After supper he went back to the fire, but there were too many people in the room, and although he caught a glimpse of one or two of the animals, none of them came out and spoke to him.

But Walter hopes that some time, in the twilight, he will see them all again, and that then the Sly Old Fox will finish the story of "how Bo-Peep's sheep all ran away."—Henry Holcomb Bennett, in St. Nicholas.

A Squirrel House Moving.

The beautiful gray squirrels in our large parks are a constant source of entertainment to children and grown-ups as well. An exchange gives this sketch of a harrowing experience in squirrel family life:

A large oak tree had become rotten with age and was cut down with considerable labor. In one of the hollow branches a squirrel family had established comfortable winter quarters, and their consternation when the blow began to fall upon the base of the trunk was pathetic. They raced back and forth in wild procession, jumping from tree to tree along the row and back again, as though fully conscious of what was going to happen. After the tree was felled, an investigation of the hollow revealed a prodigious and snugly constructed accumulation of cotton string, saw-dust, leaves, bits of wool, wisps of hay, probably taken from a nearby barn, and a quantity of nuts and acorns. Later in the day, after the workmen had gone and all was quiet, these stores were diligently removed to another tree hollow, all the members of the family assisting in the removal—a curious and interesting sight which was witnessed from several houses near.—Exchange.

The Terrors of a Snake-Dance.

The following description of a Moki Indian snake-dance appears in the March Woman's Home Companion. The writer thus describes the most dramatic part of the ceremony:

"Then came the snake-priests, who made a most dramatic entrance. Their bodies were smeared with red paint, their shins blackened and outlined with streaks of white.

"Four times they marched around the plaza, chanting their weird, plaintive music. Suddenly one of the priests dropped to his knees before the kisi, and reappeared with a rattlesnake in his mouth, holding the body midway between his teeth! This feat was performed by each man in turn in the march around the plaza, dropping the snakes at certain points to gather fresh ones as they passed the kisi. Then a group of little half-naked lads from five to ten years of age, who were being initiated, were made to prove their bravery and courage by holding the snakes, some of which were so large that they hung to the ground as their wriggling bodies were held by grasping them just back of the head.

"At the height of the excitement, when the ground fairly heaved with snakes, that repeatedly coiled and sprang at the ankles of the dancers, and while those in the mouths of the snake-chiefs made ferocious efforts to strike, and turned themselves, twinning around the necks of their captors, gasps of terror from the overwrought nerves of the women tourists awakened me from a trance of horror. Just at that moment, as if in answer to the petitions which the snakes are supposed to carry to the 'under world,' a rain-cloud swept down the valley, and a rainbow of promise unfolded like an opalescent ribbon across the wonder of an Arizona sky."

Beecher's Readiness.

On one memorable occasion, in the midst of an impassioned speech, some one attempted to interrupt Henry Ward Beecher by suddenly crowing like a cock. It was done to perfection; a number of people laughed in spite of themselves, and Beecher's friends felt that in a moment the whole effect of the meeting, and of Beecher's thrilling appeals, might collapse. The orator, however, was equal to the occasion. He stopped, listened till the crowing ceased, and then, with a look of surprise, pulled out his watch.

"Morning already?" he said. "My watch is only at ten. But there can't be any mistake about it. The instincts of the lower animals are infallible."

There was a roar of laughter. The lower animal in the gallery collapsed, and Beecher was able to resume as if nothing had occurred.

I've been a great deal happier since I have given up thinking about what is easy and pleasant and being discontented because I couldn't have my own will. Our life is determined for us, and it makes the mind very free when we give up wishing and only think of bearing what is laid upon us and doing what is given us to do. —George Eliot.

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TO THE PACIFIC COAST.

Seaboard announces the sale of one way second-class colonist tickets from all points in North Carolina to the Pacific Coast, commencing March 5th and continuing on sale until May 31st.

Rate, Raleigh to San Francisco is $48.25. Wilmington to San Francisco is $48.25; corresponding low rates from other stations will apply to all principal points on the Pacific Coast.

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THE PASTOR AS A LEADER.

The pastor's office requires all the graces of popular leadership in this period when the church's whole life is interpreted in deeds rather than creeds. In moral reforms, local and general, the pastor has an unrivalled opportunity for leadership. But no less is the opportunity in that work in which the church is most glorious—the work of proclaiming the Gospel.

Whether in local witnessing, individual and organized, or in the world-wide propaganda, known to us as State, Home and Foreign Missions, the pastor is a captain of a host in the army of the Great King. We are hoping these bright days that the spirit of the church militant is going up and down in North Carolina; that in 1,000 Baptist churches pastors are marshalling their forces for a great advance movement at home and abroad. We shall not be governed altogether by the figures, but we shall look to the weekly acknowledgements from now until April 30 for the evidences that North Carolina's church-leaders are imbued more deeply than ever with that best of spirits—the Spirit of Missions.

A VANISHING OBSTACLE.

The Religious Herald and Christian Index have explained that their objection on the score of negro representation in the proposed National Baptist Assembly—we suggest this name—is aimed not at the presence of negroes but at the proposed basis of representation. This is, of course, a matter of detail, and we do not doubt that a fair and acceptable agreement may be reached. The organ of the National Negro Baptist Convention has suggested that the Assembly shall not receive delegates from the colored churches, Associations, etc., but only fraternal delegations from the larger bodies—somewhat, we suppose, as delegates from the territories are received in the National House of Representatives.

We should certainly desire in such an assembly full opportunity for the Baptist negroes of America to voice their attitude and make known their conditions. In working out our problem—our Baptist problem of rearing several million negroes in the faith that they have chosen—we must keep in touch directly with the life and work and thought within the negro race itself.

UNFIT FOR DEMOCRACY.

The plight of Santo Domingo is not without peculiar significance to the United States, apart from the larger interpretation of the Monroe policy which it has evoked from the President.

Santo Domingo is a Republic—just now a bankrupt Republic. Its debts amount to $30,000,000; its annual revenue only $2,000,000. The Monroe policy of the United States practically prevents European nations from interfering with the affairs of independent nations in the western hemisphere. Inasmuch as fully $20,000,000 of Santo Domingo's debt is due European nations, it is not without justice that the United States has been called upon to take charge of Santo Domingo and manage her finances with a view to relieving her creditors whom the United States would not permit to make war upon or take charge of the little Republic. On the other hand, if the United States should proceed to finance Santo Domingo, how long would it be before we should have to perform a like task in behalf of other ill-managed States in the New World?

This is the main matter. But we wish to suggest that the conditions in Santo Domingo contain a lesson for those who declare that the Philippinoes should be established in Republican independence. It may be that civilization in some of the islands of that group is more advanced than civilization in Santo Domingo, but on the whole the two are of one piece—a mixture of Spanish and aborigines plus negroes and mulattoes.

We must be cautious in denying that any people are unfit for self-government, for it is not long since it was denied of us: Americans stand for the saving power of democracy under almost any conditions. But in the light of experience the Southern people are prepared to say that neither the negroes of the United States nor the semi-negro races in Santo Domingo and the Philippines are capable of the really trying responsibilities of that highest form of government—self-government.

Democracy is not the first but the last stage of civilization.

THE SETTLEMENT OF THE BOND SUIT.

We have been requested to say whether the settlement of the South Dakota Bond suit proposed to South Dakota with the consent of the Governor and General Assembly, on one hand, and the attorneys for the individual bond-holders, on the other, has our approval.

We confess that we shall always regret that the bonds were not paid in full. It is a bad thing to repudiate a private debt; but for a sovereign State to repudiate or compromise a debt is a fearful thing. We have never considered the carpet-bag bonds as North Carolina bonds. They were issued by usurpers, and if anybody should pay them, the United States government should. But the bonds involved in the South Dakota suit were North Carolina bonds issued by duly elected citizens of North Carolina. They should never have been compromised. The time of payment might have been repeatedly extended, but repudiation or compromise should not in honor have been suffered.

On the other hand, one can hardly blame public officers for buying up the bonds at the best price possible. This is practically what it is proposed to do. But we have come to this through a process of bluffing and dickering wholly unworthy of a great Commonwealth.

A FIRMER NOTE OF PROTEST.

Some days ago it was announced that Mr. John D. Rockefeller had given $100,000 to the Congregational Board of Missions for aid of missions in lands that Baptists have not undertaken to evangelize. Last week certain influential ministers of the Congregational faith made formal protest against receiving the gift, their objection being, of course, to the manner in which Mr. Rockefeller made his money. More recently Washington Gladden, the acknowledged leader of the Congregationalists has repudiate the gift.

This raises a question that has more than once been brought up in an incidental way. We could wish that the Congregational Board might consider the matter and set a precedent. But, if we may infer from the papers, it is more probable that Mr. Rockefeller will withdraw his gift. This, of course, would be with consent of the Board, and would, therefore, be quite significant.

There is undoubtedly a firmer note of protest throughout the country against the reception of gifts from men whose manner of acquiring wealth is questionable. We have never believed in the policy of "converting the devil's money." We are inclined to applaud this protest. If it is certain that men have made their money in betrayal of the Lord, we should be mindful how we accept their gifts without repentance. On the other hand we should be careful in our judgments. We are by no means certain, for example, that Mr. Rockefeller has broken the moral code in his money-making. We have read stories on either side, but to have reached a conclusion one way or the other would have been unjust.

A HISTORY OF PREACHING.

A History of Preaching. By Edwin Charles Dargan, D. D., Southern Baptist Theological Seminary. A. C. Armstrong & Son, New York. 570 pages, cloth.

This is the first of three volumes in which it is proposed to present an adequate history of Preaching from Apostolic Times until the Present. This volume follows the subject up to and including the Reformation. It is offered as the fruit of the author's eleven years of service in the department of Homiletics in the Southern Baptist Theological Seminary. How much this means his pupils, many of whom are our readers, know better than we; and we know that to them it means much.

The work impresses us at once with the fidelity of the author to his aim. He sets out to write a history of the art of preaching with a fulness of detail and a thoroughness of research not hitherto attempted by English writers. One wonders that the field, so full of interest and value, should not have been covered years ago; but at the same time a Southern Baptist reader must rejoice that so great an opportunity was reserved for so brilliant a student as Dr. Dargan.

Occasional glances into the work, for which we have had in the weeks that it has been in our possession all too infrequent opportunities, have convinced us that Dr. Dargan has made a monumental contribution to a great Vocation, of which his fellow Christians may well be proud. The book fills a place in our library that was quite vacant, and we have more than the ordinary pleasure in its possession. We take it that few preachers will be content so long as they are without this work, which must be of unfailing interest and of great value to the followers of the noblest of callings and the most sublime of arts.

M. W. EGERTON.

Pastor A. R. Love, of Hendersonville, sent us this message March 25th:

Bro. M. W. Egerton died last night at the home of his mother, four miles out from Hendersonville. His friends thought him to be on the road to recovery. He attended church here last Sunday. Tuesday night he had a stroke of paralysis, from which he never rallied. I am to conduct the funeral service tomorrow morning. The interment will take place here.

It is needless to say that no death in our community ever called forth more universal sorrow among our people. As a prophet, he was not without honor in his own home, and among the people who knew him best.

His bright, cheerful and benevolent face will be much missed among our people.

"An angel came by night—such angels still come down—
And like a winter cloud, passed over our fair town.
Along its lonesome streets, where want had ceased to weep,
Until it reached a home, where a great man lay asleep.
It paused beside his bed, and whispered in his ear,
He never turned his head, but answered, "I am here.'"

Although Mr. Egerton was a North Carolinian, he was not known to our readers as he would have been had ill-health spared him. He graduated from the University a few years ago, and entered upon the practice of Law at Hendersonville. In the midst of the success that his gifts and traits assured him in any calling, he yielded to the call to preach. From Hendersonville he went to a town in East Tennessee, and thence to Knoxville. It was at Knoxville, in the midst of a brilliant pastorate that his health failed. He was the best loved man in that city. Our church at Wilmington called him during this pastorate, but his church would not give him up.

Those of us that knew him loved him. He was just that sort of man—robust, genial, sympathetic, lovable. We expected a long and brilliant career for him. We have lost more than we can ever measure. But we have gained much—as much from his short life as is often gained from long careers.

The Recorder offers the sympathy of our brotherhood to the bereaved family. They must know as we whose hearts are quieter just now, that it is well with this royal soul. Restored to his wonted powers he serves as he was meant to serve with the angels about the throne of the Master for whom he wrought so faithfully here.

All the days of the week the winds of worldly care and trouble bend my spirit toward the earth, but with the Sabbath calm I see that though my present root is in the earth, my true desire is upward toward thy heaven, O God of peace and truth.—Closet and Altar.

NO ATONEMENT IN THE PRODIGAL PARABLE.

BY W. C. TYREE.

I was interested in Brother White's article, "The Atonement in the Story of the Prodigal Son," but differ with him in his interpretation of the parable. I am sure that a frank expression of a different view of the subject will not be unwelcomed by him, and I feel that the discussion of a question so important will not be void of interest to others.

I am not a "critic of the vicarious atonement" or an opponent of this doctrine, for I sincerely and heartily believe in it. But while I do not think that this parable opposes or is at variance with vicarious atonement, as the advocates of the moral influence doctrine claim, I do not think that it teaches this doctrine. It simply does not deal with the subject of the atonement at all.

If we try to force a passage to teach a certain doctrine, we really harm the doctrine, because when it is shown that the passage does not teach it, some will conclude that the doctrine itself is undermined. It is just as unwise and dangerous to see too much in the Scriptures as too little, and sometimes more so, because error may be more harmful than ignorance. To read between the lines is always uncertain, but especially is it to be avoided in our interpretation of God's Word. This Book was written plainly, so that its meaning may as far as possible be understood by all, and especially is this true of the parables, which are intended to explain and simplify truth. God puts His meaning in the lines so there is no need to read between them.

The connection in which this parable occurs, and the circumstances under which it was spoken explain, I think, clearly just what it was intended to teach. The Pharisees and Scribes were offended and complained because Christ received publicans and sinners who came unto Him. It was to rebuke this harsh and self-righteous spirit, and to declare that God will receive the bad as well as the good, that Christ told this beautiful story. The terms or conditions on which either class are to be received and forgiven are not explained here, but must be learned elsewhere. The purpose of the parable is simply to declare that God will receive the immoral, as certainly and as gladly as a father will receive a prodigal son, which is a very precious assurance indeed. But as to how they are to be received, or what must be done before they can be received, the parable does not explain, and the time for such explanation had not come. It seems that Christ guards us against drawing any conclusion about the atonement from the parable, by making the prodigal say: "Father I have sinned against heaven and in thy sight." A human father may illustrate God's gladness and joy in receiving a penitent sinner, but not God's mode of forgiving sin, because a human father never has to forgive sin. This is always committed against God and He only can forgive it.

This being the purpose and meaning of the parable, I think it is unnecessary and unjustifiable to say that it contains and expresses, though obscurely, the suffering which Christ and the Father endure for sinners, and I think it is a serious mistake to identify Christ with the Father in the person of the prodigal's father, and in atoning suffering, as Brother White does. I do not believe there is any scriptural authority whatever for the statement that "Christ on the cross is the Father on the cross." The Bible makes a clear and invariable distinction between the three persons of the Trinity in the work of redemption, and it is not only unscriptural but very confusing and hurtful to ignore this distinction. If Christ and the Father suffered together in the atonement why did Christ say in the garden: "O my Father if it be possible let this cup pass from me," and on the cross: "My God, my God, why hast thou forsaken me?" and "Father into thy hands I commend my spirit," etc.? It was Christ who suffered and died for sinners, and thus rendered satisfaction to divine justice for their sins, and it was to God the Father that this satisfaction was rendered. Even if such suffering on the part of Christ and the Father is involved in the parable, as Brother White supposes, it would be only sympathy (suffering with), but not vicarious suffering. Vicarious suffering means the suffering of a substitute, the suffering that will be accepted in lieu of the suffering that another would have to endure and on account of which another is released or exempted. The suffering of the mother to which he refers is not vicarious, but simply sympathetic suffering. Her boy is not delivered or exempted by what she endures. But Christ did suffer vicariously for us. "Christ also hath once suffered for our sins, the just for the unjust." "The Lord hath laid on him the iniquity of us all." "With His stripes we are healed." So by His suffering Christ has ransomed us and redeemed us.

Real substitution in the suffering and death of Christ is not only a part of the atonement, but it is a vital part. To surrender or overlook this fact will surely lead to serious and far-reaching consequences. But I believe this is the most objectionable feature of the atonement to the natural mind and heart. This is really the "offense of the cross."

But the Scriptures plainly teach us that Christ died as our substitute and in our stead, and we must proclaim it. To say that He suffered through sympathy for us, and suffered and died in our behalf, for our benefit and for our sake, is not enough. All this might be true and yet not involve real substitution. Christ suffered and died as our substitute and His suffering and death were accepted in lieu of what we would have suffered without His substitution.

THE GOOD SHEPHERD AND HIS SHEEP.

Bible Lesson for April 2nd. John X: 7-18.

Golden text: I am the good shepherd; the good shepherd giveth his life for the sheep. John X: 11.

The True Refuge.

When Jesus healed the man born blind the man acknowledged the fact. The Pharisees endeavored to make him refuse his acknowledgment; but failing "they cast him out." The meaning of this will not occur to one who is ignorant of the terrors of Jewish excommunication. The man was cast out indeed—out of religion, out of the race, out of his home. But he accepted his fate and clung to Jesus.

It was to this man and these Pharisees that Jesus addressed the remarks that we are studying. Evidently they were prompted by (1) His consideration for the poor outcast for His sake; (2) by His indignation at the presumptuous and sinful stubbornness of the Pharisees; (3) by His desire to make plain His mission, His work, His character. He presented Himself as the true Refuge of men, far rather to be chosen than the favor of the Hebrew race.

There is in all the record of Him no finer passage. He is here the Master painter, the Master teacher. In a few sentences, He portrays Himself, His care for men; the relation of His own to Himself; the character of His opponents; and the love of God. The entire picture has for its back ground the familiar relation of the shepherd and his sheep. We have first

Jesus the Door

Picture a sheep-fold, a shepherd standing at the door. He is the door. His own pass in, by Him, by His permission, by means of Him. The others pass by. His own trust Him and are safe; the others wander in the night, shepherded by many shepherds but known and cared for by none. It is no matter if you are cast out of the Hebrews' door. It is all to enter Mine.

I am the door, He repeats. Through Him as through a door one passes into the Kingdom. The metaphor is so simple that one cannot explain it. It is like an element—permitting no further analysis. There is but one way into the Kingdom, but one entrance, but one door—Jesus.

Jesus the Shepherd.

Then He changes the metaphor, "I am the good shepherd." The others are thieves, robbers, hirelings. They are unfaithful. They care not. I am the good shepherd. These Pharisees are the bad shepherds. They seek their own interest. I give up my life. It is a fearful indictment that He makes. They have just turned a man out of their fold. He practically says that it is good for the man; that he has escaped from hirelings and thieves, and is now, outcast that he is, in the hands of the one true Shepherd. Their purpose is to advance their own interest; they use the sheep. I serve the sheep. There is here that difference in motive which divides the world into two classes—the selfish and the serving.

God's Love.

He foresees His death for His sheep; and He foresees much more. He looks beyond and above—to the flock scattered throughout the ages and the world—and to the Father. And He makes a most memorable statement—"Therefore doth the Father love me, because I lay down my life that I may take it again." What! God loves Jesus because Jesus dies for His sheep. This and more: For not without purpose is it added, "that I may take it again." It is voluntary—"no man taketh it from Me." It is commanded of the Father; but it is voluntary obedience that He renders.

Of course we stand here in great mystery. But one fact is clear—God loves us much. It was not only God's will but also Jesus' will that He should die for us. And somehow God loved Him better for laying down His life that He might take it again. One would think that the Risen Lord was happier in Heaven, that God loved Him more, for all that He suffered here for our sakes.

So the lesson speaks wonderfully of God's love to men. We cannot think of ourselves as of slight importance to God with such a lesson in our hearts. Indeed, rather must we dwell upon the dignity of man—that in spite of his waywardness, in spite of his little worth, God should so love him as to give His Son to die for him and to love His Son because He did die for men.

Let us go back to the metaphor: Here is a master who has many sheep scattered and at the mercy of wolves, robbers and hirelings. He sends his son to gather them together and protect them. His son so well performs his duty that he lays down his life for the sheep. A terrible price to pay. The father would rather lose the sheep. But man is more than a sheep; and God is more than a proprietor. So great is the difference that God loves His Son the better because He lays down His life for men.

The Response of the Saved.

In the first and last parts of our passage we have it clearly indicated that there is that in the relation of Jesus to men which enables such as are His to know Him. In verse 8 He says, "Others have come—even these Pharisees—but the sheep did not hear them." In verse 14 He says, "I am known of mine." He even speaks of other sheep—others who at the time certainly knew not of Him—whom "also I must bring, and they shall hear (hearken to, understand, know and respond to) My voice."

Standing there speaking of His death, face to face with His enemies, the good Shepherd asserts His sublime faith: He reaches up to God who has promised Him the salvation of all that believe and forward to the hour when they shall have been gathered by the One Shepherd into one flock.

The Life of the Saved.

We have in verses 9 and 10 some suggestive remarks upon the life of the saved. We shall be safe from robbers and hirelings and enemies. But we shall not be confined or restrained: We shall "go in and out"; we shall find pasture. Not that we shall gratify our sinful desires, but that we shall have the freedom of grace. There shall be no artificial restraints. We shall not cease to live. On the other hand our life shall become more abundant—in joy, in love, in peace, in all that makes life life. The robber, He says, comes to kill; I come to give life—to make life abound.

TEACHING POINTS.

In our lesson, verse by verse, we note the following points in regard to the Good Shepherd:

1. He gives entrance to the fold (verse 7).
2. He alone calls to safety (verse 8).
3. He saves (verse 9).
4. He provides freedom and food (verse 9).
5. He bestows life and develops it (verse 10).
6. He sacrifices His life for His flock (verse 11, 15).
7. He is faithful whatever danger may come (verse 12).
8. He owns the flock, unlike the hireling (verse 12).
9. He cares for His own (verse 13).
10. He is good (verse 14).
11. He knows His sheep (verse 14).
12. He is known by His flock (verse 14).
13. He knows the Father (verse 15).
14. He is known by the Father (verse 15).
15. He is not narrow and exclusive (verse 16).
16. He predicts and desires unity (verse 16).
17. He is loved by the Father (verse 17).
18. He loves sufficiently to lay down His life (verse 17).
19. He has power to take His life up again (verse 18).
20. He acts under the direction of the Father (verse 18).

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

A Very Interesting Letter from Miss Lottie Price, Yates Memorial Missionary.

My dear Miss Heck:—Very often do I think of you and the other dear sisters in North Carolina, and sometimes when things happens that I would like to tell I wish I could run to the 'phone and call you up, or send you a telegram on the spur of the moment.

Perhaps you have had the experience of having to wait for time to write something and find when it comes that your message seems old and stale. Over and over during the past month I have wished that some of our ladies from home could walk into the Smith Bible training school, of which Miss Kelly has charge, and see this class, of about twenty women, studying the Word of God.

There are some in the house all the time who pay all their expenses just for the privilege of being taught. But this was a special class not only of the regular students but church members from different places, and others, seeking light and truth. Though often they are unconscious of their own need.

You know that the Girls' School and this Bible School are side by side, and one helps the other.

Mothers bring their children and children draw the mothers.

The three Bible women were brought into the church years and years ago when Dr. and Mrs. Yates were sowing the seed here at the North Gate and at the little Quinsan station.

Now, they in turn, are scattering the seed, and oh, under such different circumstances. Then, it was opposition on every side, now there are open doors and open hearts waiting to let you in.

The trouble is there are not enough workers to tell the story to those who are willing to hear.

Miss Kelly was telling me the other day of a woman who came here and heard the gospel for the first time. She lived at a distance and Miss Kelly didn't see her again, and was surprised to hear of her death not long after. In talking it over she remembered that the woman had said that this Gospel was just what she had been looking for, and we caught the hope that the seeking soul, even in the short hour, had found the Light of life.

Another case was that in a family where opium had made terrible devastation.

They were a wealthy family and had all that money could give them, but there was only misery and disappointment in the home. The mother died of grief. The oldest daughter died from the effects of medicine she was taking to break off the opium habit, and the daughter-in-law took her own life because she couldn't stand the burden of it any longer. After hearing the Gospel, a member of the family said, speaking of this daughter-in-law: "It is such a pity you didn't come before she died, she would have been so glad to know there was a way of escape for her. She has been doing penance for sin for a long time, and she would have been so glad to know of a Savior." Not all that you meet here are seekers after God, any more than in other lands, but many are.

We had a meeting of the native Bible women the other day. There were eighteen or twenty of them in all, belonging to the different denominations. It was so interesting to see them together and to hear their experiences. They almost all alluded to the changed attitude of the people and deplored the lack of workers. You see in China young native women cannot go about as they can in Christian lands.

Each one of these Bible women had something to tell of souls saved and God's goodness in guiding their way. One told of a nun who had been converted after four years teaching, and how she brought all her idols in a basket and gave them over to be destroyed. Another told of the work begun among the factory girls of Shanghai by the Y. W. C. A. This is something that has needed a special worker, for it has to be done in a certain way and at a certain time. The young woman sent out for it, has opened a place near the factories, and the Bible women told us that the girls come in, in large numbers at noon and late in the evening. We are all so happy to hear of this work, for it opens up wonderful possibilities for that class of women whose lives have been so barren and hopeless. Our own dear Zung La Ta finished the list, and we thought her talk the best of all. It was a rich note of praise. She always thanks God for the friends at home who send women out here to do the work for women. She praised Him for this Home, opened just a year ago. She told of what a blessing the study of the Word had been to her, and the numbers that had come from outside spoke touchingly of the deaf lady who has been coming for some time and whose eyes are badly affected. In spite of her affliction she seems to have been wonderfully taught in the Word. Mrs. Zung said God's promises had literally been fulfilled, in this place, this year. The blind had received their sight, the deaf heard, and the poor had the Gospel preached to them.

Now, I have written you rather a long letter, and I hope it will atone for past deficiencies.

And whether I write or not, be sure that all you have done, and are doing, is held in most grateful remembrance by

Your missionary,
LOTTIE W. PRICE.
Shanghai, China.

Work of the Central Committee from Nov. 1, 1904, to Feb. 28, 1905.

Quarterly letters	2,008
Other letters	800
Postals	140
Christmas Offering Envelopes	7,800
Christmas Programs	1,750
Minutes of Annual Meeting	550
Dux Christus Programs	550
Calendar for Missionary Year	550

A CONTRAST.

	1ST QUARTER, 1904	1ST QUARTER, 1905
Foreign Missions	$831.73	$831.18
Yates College	50.00	40.00
Christmas Offering	1,224.80	904.81
Total For. Missions	$1,926.61	$1,775.97
Home Missions	$245.78	$212.54
Home Mission Boxes	147.01	234.57
Total Home Missions	$492.74	$537.11
State Missions	224.86	345.27
Expense Fund	1.35	
Grand Total	$2,545.06	$2,557.45

REPORT OF VICE-PRESIDENTS FOR FIRST QUARTER, 1905.

	Societies in Association.	Reporting to V.-Pres't's	Societies Visited.	Letters Written.	Societies Organized.
Beulah—Miss Hattie James, Edgwood	7	2	----	10	----
Brunswick — Mrs. David Ward, Suburb	5	4	1	2	2
Buncombe—Miss E. A. Draughan, Asheville	----	9	----	21	----
Eastern—Miss Florence Hubbard, Clinton	13	7	----	10	----
Green River—Mrs. J. A. Grayson, Rutherfordton	----	5	----	13	----
Mitchell—Mrs. L. Young, Ledger	4	4	1	2	----
Neuse—Mrs. H. L. Grant, Goldsboro	14	3	3	13	----
Pilot Mountain—Mrs. A. L. Betts, Winston-Salem	13	7	----	19	----
Robeson—Mrs. H. T. Pope, Lumberton	26	14	3	----	----
South River—Mrs S. A. Howard, Salemsburg	12	8	2	14	----
South Yadkin—Mrs Harry Burke	----	6	----	17	----
South Fork—Mrs. Baxter Moore	5	3	1	14	1
Mt. Zion—Mrs. C. M. V. Follett	20	8	----	----	----

Those who choose God for their portion, who trust Him for salvation, love Him above all created objects, renounce worldly interests and connections for His glory, and count nothing too valuable to part with, too hard to do, or too sharp to suffer for His sake and to promote His cause shall be honored by Him; but those who despise His authority, His salvation, His cause, in comparison with the interests, credit, or pleasure of themselves, will be dishonored.—Scott.

CURE YOUR OWN KIDNEY and Bladder Disease at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

Hicks' CAPUDINE
Cures That Headache.
Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation.
Absolutely Harmless. IT'S LIQUID.
Trial Bottle, 10c at druggists—by dose at founts.



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Southport.

You request short letters from churches, especially something about their pastors, that the brethren through the Recorder might keep in touch one with the other thereby, and closer united. The Southport church was without a pastor from October 1, 1904, to March 1, 1905. When Bro. J. M. Page became pastor. At this early date in his pastorate here I can only give my views of the work. He has only been with us two weeks, but he has impressed us as a Godly man, enthusiastic in all things to make men better, and thereby build up the kingdom of our God. His sermons have been filled with practical thoughts for a purer life; nobler thought; higher ideals; holier aspirations. He has zeal tempered with discretion. Preaching the gospel to the edification of all. In short, he has made a very favorable impression on all our people, and you may expect to hear good news from Rev. J. M. Page and the Southport church. He began the work by taking a collection for missions, a good foundation to start a successful work. I will let you hear from us again as the work progresses.

May the Recorder readers increase in numbers, and you attain the goal for which you are striving, is the wish of D. I. WATSON.

Dr. Hutson's Church.

For nearly two weeks I have been in Richmond engaged in a series of meetings at the Pine Street Baptist church. The interest has steadily increased, in spite of a week of rain, until there seems good prospects of a marvellous work of grace. So great has been the interest that the deacons and pastor here, in spite of my determination to close the meeting last night (Friday), and return to my own church in Charlotte, kept the wires hot and got my generous people to release me for tomorrow. So I spend another Sunday here and perhaps several days longer. So far there have been fifty or more additions to the church—Bro. J. B. Hutson, the pastor, strings his fish as soon as he catches them, so never complains that a meeting was of no benefit to his church.

But I wish to write something about this remarkable church and their remarkable pastor. The membership runs up to more than 1,600, mostly plain, working people, who live in the southern section of the city. They attend the services, no matter what the weather may be. Last week, when it was raining and disagreeable the large house of worship, main floor and galleries, was filled every night. When the services are over they do not stampede like a herd of frightened cattle, but they crowd around the pulpit to take Dr. Hutson's hand, and also to speak with the visiting minister. Young and old alike do this. In fact, I believe many of them would not sleep well if they did not shake hands with the pastor? The Sunday-school numbers nearly 1,100 on the roll, and last Sunday, though rainy, had an attendance of 553. My school in Charlotte, my Superintendent writes me, had an attendance that day of 456. Pretty good for us. Here they meet at 9 o'clock in the morning, and 400 were present when the bell tapped. At 8.30 they have a well attended prayer meeting.

But most remarkable of all is the pastor, Dr. J. B. Hutson. He is a brother of Dr. J. E. Hutson, the evangelist, who holds so many meetings in eastern North Carolina, one of the very best of our evangelists. Pastor Hutson has been at Pine Street thirty and three years, and is as dearly loved as during the first years of his ministry. Nobody ever seems to think of a change. One of the original members, a lady, said to me: "He came to us a handsome young man, having just entered the ministry, and he is handsome still." He is bishop of all Oregon Hill, and the whole surrounding section. The Episcopalians have a very expensive and handsome institutional church near Pine Street—put up and sustained by a wealthy woman who once was a Baptist, but inherited wealth and left us—but Pine Street church, with nothing but the gospel preached and taught to draw, moves serenely on unaffected by all the effort to attract its crowds. It is wonderful. How is it done? I don't know. I have studied closely pastor and church to find out. One thing, Dr. Hutson is a calm, quiet, hopeful Christian; he does not become discouraged, and never resigns. Others come and go, but his bow abides in strength. This church will be his monument, and when he dies—far distant be the day—he ought to be buried close to the baptistery, where he has buried so many believers; and where he will bury many more tomorrow afternoon.

Why cannot we have more churches like Pine Street, and more men like Pastor Hutson?

A. C. BARRON.

Richmond, Va., March 18.

To the Churches of King's Mountain Baptist Association.

The Board of Trustees of the King's Mountain Baptist Associational High School will meet in Shelby, in the Baptist church, on Monday, the 8th of May, at 10 o'clock, for the purpose of receiving bids for the location of said High School. All parties who are interested in the location of this school will please meet with the Board, at this time, prepared to submit their bids in writing. It is the purpose of the Board to receive and consider all bids and accept what may seem the best bid, reserving the right to reject all bids if thought wise. The meeting will be open to all friends of the school, and it is hoped that many will be sufficiently interested to attend. This March 13, 1905.

REV. J. V. DEVENNY,
Chairman of Board.
CARME ELAM,
Secretary.

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S. B. Martin, of Ridgway, S. C., writes Nov. 25, 1904: "Your 'Tetterine' does the eczema on my mother's hands more good than anything we have ever found." Tetterine is a prompt and effective cure for ring worm, eczema, erysipelas, chafe and all diseases of the skin. At all druggists, or send 50c. to J. T. Shuptrine, Savannah, Ga., for box postpaid.

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Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

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Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3.60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

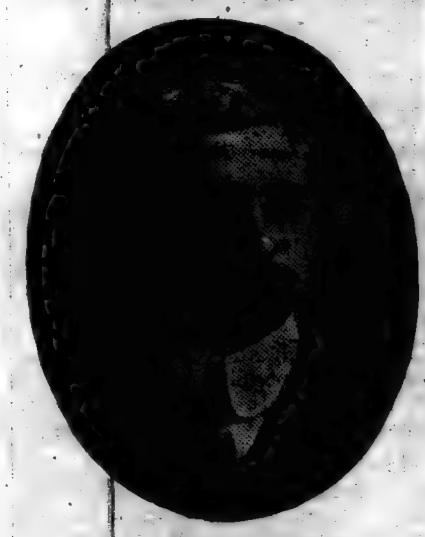
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Hundreds of sick people have been restored to health by this method. Many of them had been pronounced "incurable," but, nevertheless, they are now well. If you are interested in the cure of disease, write me for free literature which explains my method. I will also send numerous testimonials from well-known people whom I have cured. Do not postpone the matter—you may forget it. Write to-day.

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THE BEST PLACE TO BUY.

Current History.

EVAN ROBERTS SPEAKS.

His Week of Silence Explained.

Mr. Evan Roberts' seven days' silence was explained by the evangelist himself in the course of an interview.

"It has been a difficult week—a hard week," were almost the first words uttered by Mr. Roberts on Friday. "Not one word with anyone for a whole seven days; but I feel that it had to be gone through. On the evening of last Wednesday week I was getting ready to go to the service at Briton Ferry. I had put on my overcoat and my hat; when a voice said, 'Don't go.' I felt a strange oppression. I went into the room and prayed. The voice continued to say, 'Don't go tonight. You are to be silent for seven days.'

"On Thursday morning last," Mr. Roberts continued, "I gave Miss Annie Davies, one of the singing sisters, the following instructions in writing:—'There is no person except yourself to see me for the next seven days—not even my father and mother. I am not ill. It is the Lord's will.'"

Mr. Roberts then produced a diary which he had kept during the week of silence. On the Thursday, the first day, he asked the Lord for a message, and received the answer "Isaiah liv. 10." A voice spoke plainly in English and Welsh. It was not an impression, but a voice.

On the second day there was an entry in the diary:—"God has given me a command—Let there be light. Light has come into my soul, but this perpetual watching fills my sky with dark clouds, hovering and weary on their way to the west. I cannot read my Bible properly, for while I read I may see some wonder, and just then give a word of explanation, and thus rob the sentence of its strength, for silence is a mighty weapon."

Under the heading of the seventh day the memorandum is:—"5.17. At my table, tears in my eyes. Why? I have just been opening my heart to my Master. Why cannot we have the millions for Him? He died to save millions. I feel much stronger now. God has answered my prayers."

The revivalist has no plans for the future, but he has announced that he would like to travel in the Holy Land, and money to defray the cost of a tour has been sent to him.

* * *

Prospects of Peace.

The Czar and his advisers having at length received the full force of the disaster at Mukden—the loss of Manchuria and the Pacific, a splendid army and a fair navy—last week became more responsive to proposals of peace. It is announced that within six weeks the war will have ended, even now the preliminary proposals having been made. Russia is proposing terms; but it will be for Japan to accept them. It appears that while she is not out of money, having a gold reserve of $325,000,000 she is finding it very difficult to borrow money for war purposes.

Meantime the Russian army has been in steady retreat, and once more the Japanese have failed for want of cavalry to make complete their victory.

The Russian navy is in two sections, part in the Indian Ocean and part in the Red Sea. A Japanese squadron awaits them along the road to the East.

Within Russia the conditions are as bad as possible. The Royal House is in terror; the great advisors representing Church and State are divided: while the spectre of discontent walks throughout the Empire.

On one point the world is agreed—whether peace is made or not the hour of revolution in Russia has struck. We may look forward to seeing the remaking of a great Nation. We have no doubt that Russia is capable of it. She goes now into eclipse; but another cycle will bring her out of the shadows.

* * *

Secretary Hay.

It is announced that Secretary Hay will retire—has practically retired—from his post, being now on his way abroad in quest of health.

This is nothing less than a calamity. As Secretary of State he has reformed American diplomacy and has set an example of wisdom and peace to all the earth. In a time when our foreign engagements were most delicate he has so managed our policy that in every instance American prestige has been augmented. In all our annals we have not had his equal as a diplomat.

He will be sorely missed by the President who stands in the greatest need of a Premier of Mr. Hay's calm wisdom and gentleness.

* * *

Venezuela.

Just what the issues pending between Venezuela and the United States are, we are unable to state. They relate to an asphalt company, and Venezuela declares that this case is in court and does not constitute an international issue. France and Holland are also involved in this matter.

It appeared at one time that President Castro would fight the matter out. But the United States has acted with proper restraint and seems now inclined to await the action of the Venezuela courts.

* * *

Markets.

Cotton—
Strict good middling 7¾ cents.
Good middling 7½ cents.
Strict middling 7⅜ cents.
Middling 7¼ cents.
Off grades 7 cents; 6½.

New York, March 25.—Wheat: No. 1 Northern Duluth, $1.21.

Oats: Natural white 30 to 32 pounds, 37@38½c.

Corn: No. 2 mixed in elevator, 58c.

Flour: Dull and easy; winter, in barrels, clears, 4.50@4.90; straights, 5.25@5.35. Spring in barrels, clears, 4.25@4.75; patents 5.80@6.30.

Lard: Quiet; prime western 7.30c.; refined continent, 7.35c.; South American, 8 cents.

Pork: Quiet; mess $13@$13.50.

Dressed hogs: 7¼@7¾c.

Butter: Creamery firsts, 29c.

Items.

A boiler explosion in a shoe factory at Brockton, Mass., killed 55 people.

The Raleigh and Cape Fear Railroad will probably be extended to Fayetteville. It now stops at Lillington.

Mr. Carnegie has given Livingstone College, Rowan County, a library. It is an institution for the colored race.

There is considerable discussion of a rail road from Winston-Salem to Charleston, S. C. Such a road would pass through the central portion of our State, say from Winston to Wadesboro, and connect the Norfolk and Western and the coal fields of the Virginias with deep water at the first sufficient port above Panama and below Hatteras. So the project is peculiarly strategic.

Paris, March 21.—The Chamber of Deputies today began the debate on the government's bill providing for the separation of the Church and State. A large crowd was present and intense interest was shown in the proceedings. The debate began with the motion of Georges Berry (Conservative), deferring the subject until after the general election of 1906, and on motion of Abbe Gayrraud, (Catholic Republican), to refer the question to a parliamentary commission. M. Berry's motion putting off the question until after the elections was defeated by 343 to 40 votes. By a vote of 386 to 162, the chamber decided not to accept Abbe Gayrraud's motion favoring the appointment of a commission comprising clergy of different denominations to arrange an amicable settlement of the question of separation.

One of the subjects of interest in North Carolina last week was the contest between the Southern Railway and the city of Durham for the possession of a certain portion of Peabody street. One would have to write a column to state both sides of the case. It suffices to say that the matter is now in the courts and their decision will be of more interest than any amount of mere expression of opinion.

Judge Speer, of Georgia, is waging warfare upon the sentencing of men guilty of minor offenses to chain-gang service. In a recent court he said: "For myself, I do not hesitate to declare that enforced labor on a local chain gang for any offense not amounting to crime is involuntary servitude and peonage in the light of the decision of the Supreme Court of the United States, no matter what the State law or municipal ordinance on the subject may be. Should the Sultan of Morrocco or Abdul Hamid at Constantinople consign to an Oriental chain-gang American citizens for such trivialities as thus daily punished here, before the sun went down the steel-clad battleships of the Union would be speeding over the ocean to demand redress for the injury or to avenge the wrong. Let but peonage be fastened on our system, and all may soon, with Rienzi, exclaim: 'We are slaves! the bright sun rises to its course and lights a race of slaves; it sets and its last beam falls on a slave.'"

Pastor Thomasson.

I want to say a word for my pastor, Bro. D. W. Thomasson, who has just left us. He has preached for us about two years; in that time we have done more for ourselves than we could have thought possible. Most of the credit belongs to him. He is a faithful, good pastor—sure to come—and that means so much to a weak church. His thoughts, too, are so good; one wanting to get help from his sermons can't help but be benefited if he will listen carefully to him. He has sold his home at Belmont, and any one needing a good pastor had better consult with him. He does not know of this, and maybe has some work in view now. We have no pastor yet.

Rev. J. E. Smith, of Charlotte, held a meeting for us in November and preached for us yesterday. We are charmed with him. He has resigned his work in Concord to do evangelistic work. Our State ought to keep him busy, and would, I am sure, if he gets a hearing once.

Our work out here moves along so slowly that some of our members can't see that it moves at all; but generally, those who are not helping to do the work are the ones who are most discouraged. If God is with us, then are we strong indeed. We hope soon to have a consecrated pastor to lead us higher than we have ever been.

Yours truly,
(MRS.) L. D. PRICE.
Charlotte, N. C., March 6, 1905.

Do not try only to abstain from sin, but strive, by God's grace, to gain the opposite grace. If thou wouldest not slip back into sin, thou must stretch forward to Christ and His holiness. It is a dull, dreary, toilsome way just to avoid sin.—Edward B. Pusey.

Cigarette and Tobacco Habits

CURED FREE IN ONE DAY.

Each of the undersigned, for himself, freely and voluntarily certifies as follows:

I hereby certify that I was completely and permanently cured of the tobacco habit by a free sample package of Tobacco-Specific, more than a year ago. I have positively disliked tobacco ever since I took the sample, have not used any in any form, and my health has been better than it was before. I state these facts freely and voluntarily, hoping other victims of the tobacco habit will profit by my experience.

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H. H. Brayton, Pepperwood, Cal.
Leonard L. Stafford, Ripley, Maine.
W. H. Emerson, Belmont, Mo.
G. W. Edam, Box 30, Glenwood, Wis.
G. W. Palmer, Cedar Bluff, Ala.
James M. Ward, Southern Hotel, Chicago, Ill.
Frank Hannan, Glenwood, W. Va.
James Burt Brown, Colorado, Tex.
Susan I. Moore, Santa Rosa, Mo.
R. Coffey, 823 Frank St., Chattanooga, Tenn.
Carrie Tiles, Genoa, Florida.
W. J. Kitchens, Ft. Smith, Ark.
S. C. Duncan, Union Mills, N. C.
W. H. Hill, Spinks, Kemper Co., Miss.
W. V. Kohlhepp, Walnut Port, Pa.
Mrs. Allie Fletcher, Brakebill, Tenn.
James Robertson, Berwyn, Ill.
Chas. Ducote, Richmond, Mo.
Henry S. Hobson, Greensboro, Ala.
Gilbert Broom, Dallas, N. C.
M. G. DeWitt, Tucker, Ind. Ter.
M. Kujawsky, El Rio, Calif.
John W. Kenady, Mingus, Tex.

These people and hundreds of others in all parts of the country have been cured of the tobacco habit by free sample packages of Tobacco-Specific. It is a harmless, practically tasteless remedy that can be given in food or drink and will cure all forms of tobacco, cigarette or snuff habit without the knowledge of the patient. Taken by the patient himself the remedy is just as certain to cure.

Tobacco-Specific will cure any case of tobacco habit. Even the free sample package may be sufficient to cure you or your friend, no matter how long tobacco has been used. People are being cured by the free sample packages all the time. Try it. It cannot do any harm, but will surely do good, even if not sufficient to make a complete cure, and it will cost you nothing.

The Rogers Drug & Chemical Co., 5173 Fifth and Race Sts., Cincinnati, Ohio, will send you, by mail, prepaid, in plain wrapper, a sample package of Tobacco-Specific exactly like those that cured the people named above, absolutely free. Write for it now. Do not wait.

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We'll send, for nothing, a Catalogue that tells it all.

Tells what the Fashions are and what they cost.

Fashions for Women, Men and Children, and correct things for Home use on a price basis that will make you want to send your orders here.

Write for this Fine Dry Goods Catalogue, No. 43

BOGGS & BUHL,
Allegheny, Pa.

A Great Medical Discovery.

These dangerous because sudden diseases—Croup and Pneumonia—easily treated and completely cured by :::

Vick's Magic Croup and Pneumonia Cure

If you have it in the home you may feel as secure as if the family physician lived with you. Readily relieves Sore Throat Whooping Cough, Stifling Head Colds, Muscular Rheumatism, Swellings, Bruises, and all Itching troubles. Price at your druggist's or dealer's 25c., or mailed direct by us to you for 35c.

Vick's Little Liver Pills (25c.) are the best and most innocent Vegetable Laxative for adults and children.

Build up the run down system with Vick's Aromatic Wine of Cod Liver Oil. It is the great restorative tonic, and is as pleasant to taste as sherry wine. Price, $1. Trade supplied by, or two bottles sent, express paid, for $2.

L. Richardson Drug Co.,
Wholesale and Manufacturing Druggists, : : :
GREENSBORO, N. C.

Best Hymns—No. 3.—New Evangelistic Hymn Book, suitable for all services; 180 songs, words and music; shaped or round notes. Three bindings. 10, 15 and 20c. Returnable sample free. A. EVANGELICAL PUB. Co., Chicago, Ill.

Great Revival at Spencer.

We closed the greatest meeting Sunday night that has ever been held in Spencer.

Rev. W. A. Ayers, of Elizabeth City, came to us on March 7th and preached for thirteen days.

We had been praying for several months for a great revival, and our church was ready for active service when our help came. I have never seen such faithful work among Christian people. From the very beginning they worked as if the success of the meeting depended upon what they did.

We had from three to four cottage prayer-meetings a day, and from thirty to forty people attended these meetings. Now, when I tell you that our town is made up of a people who work daily for their support, and that our ladies do their own work largely, then you will realize that a real sacrifice was made for the glory of God and for the salvation of men.

There were several conversions in the cottage prayer-meetings, and among them there was one old man sixty odd years old. When we entered the room where he was, I ask him if he wanted us to make a special prayer for him that he might find Christ, and he said, "I certainly do; I would like to become a Christian this very minute;" and before we left the house he was converted. Oh that we might do more work in the homes of the people!

The meeting reached some of the hardest men in the place. Strong men came out boldly and took a decided stand for God and the church. Already we have received twenty-five, and there are others to follow. There will be thirty or more additions to the church. I declare unto you that any church can have a great meeting if it wants it bad enough to work for it.

I thank God from my very heart for this church. Its growth is something marvelous. During the twenty months of my pastorate we have had ninety-nine additions to the church. I do not believe that you could find a more faithful people on earth.

Our work is growing all the time, and we have got to build in the near future. Our house will not accommodate the large crowds that come.

Now, as to Brother Ayers: I have never followed any man through a series of sermons that can surpass him in preaching. He is one of the most powerful preachers that I know to-day. He is logical and convincing in his argument, and his oratory is such that holds the people spellbound; but the best of all, his sermons are full of Christ. He reached the people here as no other man has ever done. He was here but a short time, but made many warm friends, and they say that he must come this way again.

Time can only reveal the good that will be accomplished through the powerful sermons that he preached while here. I know of no preacher that has a brighter future than Bro. Ayers. God be praised for such noble men as he is.

J. M. HAYMORE.

Spencer, N. C., March 21, 1905.

South Carolina News.

Andrew Carnegie will give a library building to Furman University. A South Carolina donor adds $25,000 as endowment so as to meet the conditions on which the building could be secured from Mr. Carnegie. President Poteat gives out this bit of news with a beaming face. "It is a glad surprise to the friends of Furman and it will provide facilities that have long been needed. A recent bequest of $5,000, secured from the estate of Rev. W. J. Snider, comes at a time that enables the University to feel more secure in its immediate future and to forget how near it was to its perils escaped." Dr. Poteat is insinuating himself into the growing good will of his constituency and his strong personality seems to pervade the entire institution.

A recent fire destroyed the Baptist church house in New Brookland, a cotton manufacturing town touching Columbia, besides about fifty other buildings. An appeal is made to the Baptists of the State by our Secretary, Dr. T. M. Bailey, for immediate contributions to help the church to rebuild.

Bro. J. D. Bowen, recently induced to leave North Carolina by way of reprisal, is settled in his work here and is taking hold with a strong hand. He is getting ready to announce the day for the organization of the tenth Baptist church of Greenville. He will soon make a place for himself that others will covet.

The B. Y. P. U. Convention will hold its annual session in Charleston April 4th to 7th. Much interest is being manifested in the forthcoming session, and the meeting promises to be largely attended.

The key-word of the meeting is "Development," and the program is inviting. Dr. D. M. Ramsey and the Citadel Sqare Church will entertain the Convention in a royal manner. Dr. Kerr Boyce Tupper is one among the many attractive speakers engaged for the meeting. Though now of Philadelphia, he was once a boy connected with the First Baptist Church of Charleston.

Dr. A. J. S. Thomas, editor of the Baptist Courier, is expected to return this week or next from his midwinter vacation, spent partly in Florida and partly in the lower part of this State. His health has not been very good this winter, but he is now much improved and hopes to resume his place in the editor's chair with renewed vigor.

The expensive distance to Kansas City does not appear to enchant prospective delegates to the Annual Southern Baptist Convention. Drs. Z. T. Cody, C. C. Brown, J. A. Brown, Bro. J. R. Moore, and others, will deliberately forfeit their attendance at the Convention with a view to going to London to the World's Congress. We are all pleased that Dr. Cody is to have a place on the program. His church here has heartily agreed to defray his expenses. Our representation at the Convention in Kansas City will be much smaller than usual, but our interest will not flag.

Dr. Willingham's recent visit to Greenville revived interest in world-wide missions, and the First Church, of which Dr. Cody is the pastor, will give to Foreign Missions this year not less than $1,500. Dr. Willingham's sermons moved the people mightily. He made an afternoon visit to the Young People's meeting of the Pendleton Street Church and secured $250 for Foreign Missions.

The bibulous habits within the State are quite expensive, the gross profits from the sale of wines, beer, whiskies and other drinks through the dispensary system last year footing up more than $600,000. The disbursements of the dispensary system for the year amounted to $2,904,029. The amount expended for bottles, corks, labels was $211,903. But some opportunity for local option by counties is now afforded, and any county may vote to close the dispensaries within its bounds by voting at the same time a tax of one-half mill to be used in defraying the expense of maintaining a constabulary to enforce the law. It has been recently decided that no town or community less than a county can expel the dispensary by a vote to request the State authorities to prohibit all sales of intoxicants. It is reported that Spartanburg County will make an effort to vote out its dispensaries, according to the provisions of the new law. Since the county has a large rural population already under practical prohibition, it is believed that a vigorous campaign will issue a verdict against the continuance of the dispensary.

However dissatisfied the prohibition element of the State may be with the dispensary system, it has been recently made quite clear that the opposition to the present system is not exerted in favor of a return to high-license system, which the barroom elements have tried to effect in vain.

D. W. KEY.

Greenville, S. C., March 22, 1905.

Surry Union Meeting.

The Surry Union Meeting will be held with the Rockford church April 28-30, 1905.

Introductory sermon Friday, 11 a. m., by Bro. J. M. Williams.

1. How should a church deal with indifferent and non-attendant members?—W. R. Beach, W. L. Reece and J. Abner Snow.

2. Exposition, Mat. 16:18, 19—A. J. Williams.

3. Should we expect conversions at our regular meetings?—C. F. Fields and Jas. Bennett.

4. Church and pastoral relations—K. Thompson and J. W. Bowles.

5. What is New Testament discipline?—S. E. Gentry, C. H. Stone and W. H. Beamer.

J. C. BASS,
For Committee.

W. R. BEACH, Secretary.

Prayer will cause a man to cease from sinning even as sin will cause a man to cease from praying.—Frances E. Willard.

$50 POSITION

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First ten who clip this notice from "The Biblical Recorder" and send it to

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PRACTICAL BUSINESS COLLEGE

Raleigh, Columbia, Atlanta, Knoxville, Nashville or Fort Worth may, without giving notes, pay EVERY CENT of tuition out of salary after course is completed. If good position is not secured no pay is required.

MAIL COURSE FREE—

If not ready to enter now, may take lessons by mail, FREE, until ready, which would save cost of board, etc. D. P. B. C. Co. has $300,000.00 Capital. 17 Bankers on Board of Directors, and TWENTY Colleges in THIRTEEN States to back every claim it makes. Established 16 years. Clip and send to-day.

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appeal to buyers who appreciate elegance of design, beauty of finish and fine workmanship. The prices are so reasonable for Mantels of "King Quality" that our customers are surprised and delighted, and are possible because you are dealing with the factory direct. We will gladly send you a little book called "Evidence," that tells what others say about our mantels. It is convincing. Send for it.

Our elegant 64-page catalogue (pages 11 x 14 in.) of mantels, grates, tiling, etc., and our copyrighted supplement entitled "Colonial Beauties," both sent on receipt of 12 cents to pay actual postage.

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26 Gay St., Knoxville, Tenn.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Wanted Agents.

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary. Write for particulars at once.

W. T. HOOD & CO.,

Old Dominion Nurseries, Richmond, Va.
Mention this paper.

"The Simple Life" is all the Talk Now.

Everybody is reading it. Everybody should read it. You can't afford to miss it. President Roosevelt said: "I am preaching it to my countrymen." It is a great book, and sent in neat binding, postpaid, for only 25c. Will send catalog of hundreds of other good and popular books at similar prices.

GREAT EASTERN SUPPLY CO.,
Box 31, Charlotte, N. C.

The Charming Story of STIEFF'S Cat

with picture in color, also cut of the great Stieff factory and list of unprecedented bargains in Stieff and other pianos offered during the

April Removal Sale.

Stieff Manufacturer of the the Piano with the sweet tone.

SOUTHERN WAREROOM

211-213 North Tryon St., No. 5 West Trade St., Burwell Building, after May 1, 1905.

C. H. WILMOTH, Mgr.

CHARLOTTE, N. C.

4 Per Cent.

Compound Interest

Allowed on Savings Deposits.

The plan is fully explained in our booklet : : : : :

"Banking by Mail."

Full of interesting information. Write for it. : : :

SOUTHERN STATES TRUST CO.,
Capital $200,000. Charlotte, N. C.
Geo. Stephens, President. T. S. Franklin, Vice-Pres.
W. H. Wood, Treas.

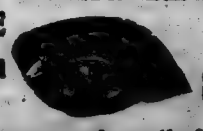
SOUTHERN *Shorthand & Business* UNIVERSITY
NORFOLK AND PORTSMOUTH, VIRGINIA.

3,000 pupils educated during past eight years. $1,000 offered to any graduate who has not secured a position. Courses: Business, Shorthand, English, Telegraphy. Send for illustrated catalogue.

J. M. RENGLER, Pres.

Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $30 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

EXAMINE Your Own EYES FOR Glasses



We send free a sample method of testing your eyes at home. We sell a single pair of glasses at wholesale price. Write for our method to-day.

THE RAFFORT OPTICAL CO.
DURHAM, N. C

Cancers Cured.

We want every man and woman in the United States to know what we are doing—We are curing Cancers, Tumors and Chronic Sores without the use of knife and are indorsed by the Senate and Legislature of Virginia. If you are seeking a cure, come here and you will get it. We guarantee our cures.

The Kellam Cancer Hospital,
RICHMOND, VA.

Temperance.

ALL MAINE GOES DRY.

Liquor Dealers in Rush to Get Their Goods Out of State.

Portland, Me., March 17.—As a result of a campaign inaugurated to-day for the enforcement of the prohibition law, it is asserted that there is not a single place in the State to-night where a drink of liquor can be obtained. There is not a saloon open, and while there is some liquor in the hands of pocket peddlers, the liquor traffic is at a standstill.

Loaded to her decks with liquor of all sorts, the big steamship Calvin Austin of the Eastern Steamship Company Line left for Boston to-night. All during the evening vans loaded with kegs, barrels, boxes and bottles of wet goods kept up a continual procession to the wharves.

The docks are piled high with liquors of every description. Wholesalers and bottling houses are shipping their goods and paraphernalia.

So great was the drought in Portland to-night that some of the more daring who had concealed a little liquor began the pocket peddling trade attracted by the promise of fabulous profits. These venders were selling a bad grade of home-made whiskey at $1.25 per half-pint.

The crusade is the result of the passage by the Legislature yesterday of the Sturgis bill. The new law authorizes the Governor to appoint a commission of three members who shall have the power to exercise in any part of the State "all the common law and statutory powers of sheriffs in their respective counties in the enforcement of the law against the manufacture and sale of intoxicating liquors." This commission has the power to appoint deputies with similar powers in the various counties. Its purpose is to enforce the prohibitory law where the local officers have failed to do so.

To-day the sheriffs of several counties sent out sweeping instructions regarding the enforcement of the law. Hotel proprietors, druggists, and others, have been instructed to immediately forward their internal revenue certificates to the sheriff's office.

Sheriff William H. Pennell, of this county, who was elected on a pledge of liberal enforcement of the prohition act, and at whom the new law is aimed, started his campaign as soon as he was informed that the Sturgis' bill had been signed. By 6 o'clock Thursday every bar-room had been closed. Retailers were told to have all their liquors disposed of by to-night. Wholesalers have until to-morrow night.—New York Times.

A Novel Temperance Experiment.

Those whose temperance zeal is confined to the riding of a single hobby would do well to note the result of a little experiment recently tried in New York City. It seems that the construction of the new terminal of the New York Central Railroad is being carried on opposite the Bible Teachers' Training College. From the windows of this institution the teachers and pupils could see the workmen sit down at noon to cold and uninviting lunches. Some one in the college was seized with a spirit of real sympathy and kindliness on a cold day in January and the sympathy found very practical expression. The astonished workmen on this cold morning saw a procession leaving the school armed with cups and saucers and boilers of hot coffee. The men at first could not believe that the act was the result of interest alone; they looked suspiciously for pledges or tracts. But none were found and the appreciation of the men was spontaneous and hearty. This experiment continued for some time, and later, at the request of the men, a luncheon was served at nine o'clock in the morning. This consisted of a bowl of soup with a hot roast beef sandwich, both served for the trifling sum of five cents. The foreman declared that for the first time in his experience all the men were on hand the day after pay-day. And he added that absence during the afternoon had almost entirely ceased, while before this the men were frequently leaving to get a drink, some of them failing to return. This experiment was not undertaken in the interest of temperance, it was simply the result of a desire to serve the Master by the gift of a cup of coffee to cold and hungry men. But it did accomplish splendid results that no one anticipated. It is an illustration of the fact that we need to remember constantly that there is more than one way to deal with the drink evil.—Baptist Commonwealth.

A Comparison.

In North Dakota there is prohibition, while in Minnesota there is not. On the border stand the towns of Fargo and West Grand Forks in North Dakota and just opposite to them in Minnesota are Morehead and East Grand Forks. It was prophesied that prohibition in North Dakota would ruin its border towns and build up those of Minnesota. Just the opposite has been the case. In East Grand Forks there are forty-two saloons, an assessed valuation of $384,000 of property and bonded indebtedness of 25 per cent, with floating debt of $50,000. In West Grand Forks (prohibition territory) there is an assessed valuation of $3,500,000, with a bonded debt of 8½ per cent. East Grand Forks derives $10,000 a year from the saloons, and while West Grand Forks has no saloons, and yet the taxes in the latter are 20 per cent lower than in the former, though the latter has made extensive public improvements which the former has not. It is ever so. It pays any town to banish saloons."—Western Recorder.

Sinister Influence.

So great is the influence of patent medicine advertisers with the Boston press that the public has known little of the fight which has been waging before the Massachusetts State Legislature in behalf of temperance and honesty. The measure befort the Legislature, which those pecuniarily interested are fighting, is one that orders all patent medicine vendors to put on the labels which enwrap their bottles a statement as to the amount of alcohol contained in the so-called medicine. There is need of pressure on the Senate, and constituents will do well to let their Senators know what their convictions on the subject are.—Congregationalist.

Alcohol for Consumption.

The report of the Henry Phipps Institute of Philadelphia for the treatment of consumption, says:

"In former times alchohol was looked upon as a preventive and cure of tuberculosis. At the present day alcohol is looked upon as a predisposing cause of the disease and as an impediment to recovery."—Exchange.

A Record.

At the meeting of the criminal court for Pender County last week there was not a single case on the docket. Pender is a prohibiton county. This would have been different if there had been liquor shops at Burgaw, Point Caswell, Sloop Point and other towns in that county.—N. C. Baptist.

Neuralgic Pain! Rheumatic Pain! Instantly Relieved by Painkiller (Perry Davis)

CELATONE
Contains no Morphine, Chloral, or other Narcotic Drugs.
Cures
Headaches, Neuralgia, Nervousness, LaGrippe, etc.
Gives Relief in Five Minutes.
Price 25 Cents.
AT ALL DRUGGISTS.
MANUFACTURED BY
W. H. KING DRUG CO.,
RALEIGH, N. C.

Agents Wanted to handle articles needed by every lady. It's a winner, and sells readily at 25c. Write to-day to EAGLE NOVELTY CO., Laurens, S. C.

EDGERTON'S
Harness Oil and Leather Dressing
The Greatest Preserver and Beautifyer of Leather Ever Made.
Satisfaction guaranteed or money refunded. Merchants who do not handle it should write,
THE J. H. EDGERTON CO.,
SMITHFIELD, N. C.

STATEMENT
Assurance Company of America,
OF NEW YORK.

Condition December 31, 1904, as Shown by Statement Filed.

Capital paid in cash	$400,000.00
Amount Ledger Assets December 31st previous year	1,222,639.15
Income—From Policy-holders, $421,756.05; miscellaneous, $36,752.44—total	458,508.49
Disbursement—To Policy-holders, $512,418.01; miscellaneous, $171,032.67—total	683,450.68
Fire Risks—Written or renewed during year, $49,556,757.00 —in force	49,022,380.00

ASSETS.

Book Value of Bonds and Stocks	$884,393.75
Cash deposited in banks	49,577.92
Agents' balances, representing business written subsequent to October 1, 1904	63,199.00
Agents' balances, representing business written prior to October 1, 1904	525.39
Interest due and accrued	4,471.42
Total	1,002,168.38
Less Assets, not admitted	30,676.64
Total admitted Assets	971,491.74

LIABILITIES.

Losses and claims unpaid	$56,066.00
Unearned Premiums	314,859.32
All other Liabilities as detailed in statement	20,793.12
Total Liabilities as to Policy-holders	391,718.44
Capital paid up in cash	400,000.00
Surplus	179,773.30
Total Liabilities	971,491.74

BUSINESS IN NORTH CAROLINA IN 1904.

Fire Risks written, $303,682.00; premiums received, $6,378.47.
Losses incurred—fire, $6,361.80; paid, $4,355.80.
Losses now unpaid, $629.00.
President, R. B. Rathbone; Secretary, Charles S. Conklin.
Home office, 45 William Street, New York City.
General Agent for service, T. T. Hay, Raleigh, N. C.
Business Manager for North Carolina, managed from home office.

State of North Carolina,
Insurance Department,
Raleigh, March 7, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Assurance Company of America, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

CROSS & LINEHAN CO.,
UP-TO-DATE
CLOTHING AND
MEN'S FURNISHINGS.
Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.
CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

Marriages.

PULLY—WEBB.—At Bethel Hill Church, February 15, 1905, Miss Frances Graham Pully and Mr. John Linwood Webb, of Mecklenburg Co., Va., P. H. Fontaine officiating.

Obituaries.

As one who lived far inland day by day,
And knew in legend only or in dream
The open Deep, yet ere he passed away
Went down at last by rill and widening stream;
And, tottering to a cliff, beheld the Sea,
And woke to life's more luminous lost sweep
And in his one hour asked regretfully
To slumber there beside that alien Deep—
So I, God grant, who sometimes hear above
Earth's din the Sea, and through this restless sleep
Have caught thin momentary echoes of
Life's better things, and my poor broken dreams
Of Beauty known, shall some day yet with love
Of wider visions follow Hope's thin streams,
And ere the twilight falls shall humbly creep,
By many paths where many sorrows wend,
Out to the last lone headland, and there sleep
By my belated Ocean, in the end!
—Arthur Stringer, in Ainslee's.

DUNN.—Mrs. Eliza A. Dunn, wife of Mr. W. B. Dunn, of Wake Forest, N. C., was born January 30, 1830, and died March 7, 1905. Her father was the late Mr. David Gill, of Wake County.

Nearly thirty years ago she put on Christ in baptism, though her life for a long time before this had given evidence of a regenerated heart.

For fifty-five years she was the inseparable and loving companion of the man to whom in her young womanhood she had plighted her faith. A happier union there could hardly have been. To her children she was the fondest of mothers.

The grief over her death of the old family servants and their affectionate ministry at burial touchingly attest the gentle kindliness of her nature.

She was pure in heart, and her lips were free from guile.

"Blessed are the dead which die in the Lord." W. B. ROYALL.

Elder Charlie M. McIntosh.

A son of Mr. and Mrs. A. S. McIntosh, and member of Bethlehem Baptist Church, died January 13, 1905, in his field of labor. He was received in Bethlehem church by baptism in 1887, and lived a consistent member until 1894. He applied for license to preach the Gospel, and the church having full confidence in him, granted the request, and in 1896 he was elected pastor of said church and served faithfully as such until he moved to another field of labor. He resigned the charge in 1897 and same year he was granted a letter of dismission from Bethlehem church, and in 1901 he was received back in said church by letter, and the same year called the second time as pastor and served until his work had grown so much he had to resign the second time, and attended the Southern Theological Seminary at Louisville. After that he took a field of labor apart from us, but carried our love with him, and we were pained to hear of his death in the prime of life and usefulness. But the good Lord makes no mistakes, and we bow with humble submission to His will, and hope all others left behind will remember they too must die, and make the necessary preparation to meet our brother on the other shore. We also send our condolence and sorrow to the bereaved father and mother, brothers and sisters, and especially to the bereaved widow.

Resolved 1. That we send a copy of preamble and resolutions to Biblical Recorder and Carthage Blade with request to publish the same.

2. That a copy of the same be put on the records of Bethlehem church.

3. That a copy be sent to the bereaved family.

DANIEL HANNON,
W. L. SULLIVAN,
ELI P. SEAWELL,
JOHN A. FRY,
Committee.

In Memoriam.

Departed this life at Windsor, N. C., Friday morning, January 13, 1905, the Rev. Charles M. McIntosh, aged thirty-one years.

News of his death was told in subdued tones and broken sentences. It came as a great sorrow and genuine grief to all classes of our people. For though he had lived among us but a short time, his devotion to truth and honesty and his exalted Christian character had greately endeared him to us all.

He died, as he had lived, in the Christian hope and faith, and like one—

"Who wraps the drapery of his
his couch about him,
Lies down to pleasant dream."

Of clean life, chaste morals, sincere motives, lofty purposes and consecrated walk, he loved good and eschewed evil; sought the companionship of the virtuous and delighted in the law of the Lord.

"Blest is the man who doth not walk
astray
In counsels of the wicked, and in the
way
Of sinners hath not stood, and in the
seat
Of scorners hath no sat, but in the
great,
Jehovah's law is his delight,
And in his law he studies day and
night."

Born of sturdy Scotch ancestry, and reared on the farm close to nature, he early imbibed such principles of rigid adherence to honesty, virtue and piety as mark the highest type of Christian manhood.

He was never heard to speak ill of any one. To him the divinest thing in all the earth was love. He was a manly man and a Godly man.

The law of love for his fellow-man and supreme love for God had he observed from his youth up.

He was a good preacher, and told the story of salvation in tender, sweet, simple strains, winning men to the cross by his earnest endeavor and consecrated life.

About a year prior to his death he was happily married to Miss Maude Cole, of Laurinburg, N. C., a young woman of culture and refinement, and possessed of many graces and charms of character. Their short married life seemed the consummation of conjugal bliss. No cloud seemed to darken their pathway until the cord that bound them was forever severed. To her his death was peculiarly and crushingly sad, and with her we shed the sympathetic tear.

Besides her he leaves an aged father, mother and several brothers and sisters. With them we mourn and sorrow.

The Baptist church here, of which he was pastor, wishing to bear testimony to his exemplary life and splendid Christian character, and to give expression to its deep sense of sorrow at his death, hereby resolves:

1. Though deeply deploring his death, we exercise the same sweet submission to God's will that our brother exhibited in his daily life.

2. As a citizen, his life was honest, straightforward and above reproach.

3. As a servant of God, he was humble, faithful and able.

4. His pastorate here was beneficial to the cause of Christ and helpful to the church; in that, before and during the first year of his pastorate we had preaching twice a month; he had been called this year for his full time.

5. We extend to his bereaved loved ones Christian sympathy and sorrow.

6. A copy hereof be sent to the Biblical Recorder for publication, one to the stricken wife and one be spread on the minutes of our church book.

E. L. GATLING,
W. L. DAVIS,
C. A. COOK,
CHAS. J. SAWYER,
T. GILLAM,
Committee.

Mrs. A. D. Hunter.

Mrs. Irene Walker Hunter, wife of Rev. A. D. Hunter, died at her home in Cary, Sunday, February 26, 1905. While she was in delicate health for years, her death was sudden and a great shock to the entire community. She was taken violently ill with pneumonia, and though all was done that loving hearts and skillful hands could do, her precious life could not be saved.

She seemed to have a presentiment that she would not recover, and bore her intense suffering with Christian resignation, until death came to her release.

Mrs. Hunter was born in Cary, March 13, 1865. When twelve years old she professed faith in Christ, and joined the Cary Baptist church. She was baptized by Rev. A. D. Blackwell, who was then pastor of the church at Cary.

She had a decided talent for music, and began playing for Sunday-school and church when quite young. From the time she connected herself with the church until the day of her death, she was an active worker in the vineyard of the Lord. She possessed a "diversity of gifts" and used them all in the service of her Master.

At different times she was organist of the church, teacher in the Sunday-school, president of the Missionary Society, and all the time was a faithful attendant on the services of the church. No other member of the church, perhaps, would be more sadly missed.

Her parents have been called upon to give up an only child, her husband a devoted wife, her children a tender mother. Indeed her death is a bereavement to the entire community, for she was a kind hearted, sympathetic friend and neighbor.

The esteem in which she was held by the community, was shown by the large concourse that attended her funeral, which was held from the Baptist church in Cary, Tuesday, February 28th.

We can only point the sorrowing ones to Him who said: "What I do, thou knowest not now, but thou shalt know hereafter."

"Not now, but in the coming years,
It may be in the better land;
We'll read the meaning of our tears,
And then, some time, we'll understand."

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Acknowledgments.

March 29, 1905.

State Missions.—Piney Grove, Atlantic, $1.20; Enon, Flat River, 14.45; Oak Level, 1.00; Sunbeams, Smyrna, C. F. and Col., 2.00; Flat Rock, 1.91; Vandemere, Atlantic, 2.00; S. S., Hally Ho, 1.67; Walnut Street, Proximity, 8.00; Hill Side, 7.00; Y. P. S., Lilesville, 1.35; Great Marsh, 2.70; Mt. Tabor, 7.87. Total this week, $51.15. Previously reported, $3,074.41. Total this year, $3,125.56.

Foreign Missions.—Mildred, $4.00; Ebenezer, 3.25; First Church, Gastonia, 40.00; W. M. S., Reidsville, Piedmont, 5.50; Blanch, 3.20; New Salem, Sandy Creek, 1.33; W. M. S., Cameron, (Xmas), 4.00; W. M. S., Cameron, 8.25; Cameron, 1.30; Sunbeams, Cameron (Xmas), .49; S. S., Ephesus, Sandy Creek, .75; S. S., Tally Ho, 1.66; Hill Side, 2.14; Edenton, 23.70; Chowan, W. Chowan, 10.50; Jersey, 19.36; W. M. S., Mt. Airy, (Xmas), 3.25; W. M. S., Mt. Airy, 5.00; Shady Grove, 3.13; "a friend," 5.00. Total this week, $145.81. Previously reported, $3,150.38. Total this year, $3,296.19.

Home Missions.—Piney Grove, Atlantic, $1.00; Mt. Creek, Flat River, 11.70; Mt. Zion, Tar River, 2.62; W. M. S., Bethany, W. Chowan, 3.46; W. M. S., Reynoldson, Chowan, 5.82; Sunbeams, Cashie, W. Chowan, 6.52; Eagles, Tar River, 3.00; Clement, Beulah, 10.00; Vandemere, Atlantic, 2.00; Yadkin, Caldwell, .80; Macedonia, Caldwell, .80; Macedonia, Surry, 2.85; Ronda, Surry, 2.85; S. S., Tally Ho, 1.67; Hill Side, 3.86; Faith, So. Yadkin, 1.65; Pittsboro, 6.17; Red Springs, Robeson, 8.77; W. M. S., Red Springs, Robeson, 1.85; Hope Mills, 12.00; Island Creek, Flat River, 10.45; Buckhorn, W. Chowan, 15.00; W. M. S., Ahoskie, W. Chowan, 5.00. Total this week, $124.04. Previously reported, $741.71. Total this year, $865.75.

Education.—Lennons X Roads, C. F. and Col., $1.00; Warsaw, W. Chowan, 2.50; Chowan, W. Chowan, 4.30; Buckhorn, W. Chowan, 25.00. Total this week, $32.80. Previously reported, $706.38. Total this year, $739.18.

S. S. and Colportage.—Piney Grove, Atlantic, $1.00; Wakefield, .79; S. S., W. Ave., Statesville, 2.50; Lennons X Roads, C. F. and Col., 4.84; Smyrna, C. F. and Col., 3.10; Chadbourn, C. F. and Col., 4.67. Total this week, $16.90. Previously reported, $160.28. Total this year, $177.18.

Tichenor Memorial.—W. M. S. Reidsville, Piedmont, $5.00. Previously reported, $26.43. Total this year, $31.43.

Ministerial Relief.—Kings Creek, Caldwell, $1.81; Warsaw, 3.00. Previously reported, $329.03. Total this year, $333.84.

Total for all objects this week	$380.51
Previously reported for all objects	8,426.93
Total for all objects this year	8,807.44

WALTERS DURHAM,
Treas. Baptist State Con.

To the Baptists of the Southeast.

I have been appointed by our Missouri Fraternal Committee to look after your comfort in the matter of transportation to the meetings in Kansas City and in St. Louis. I have been able to afford some assistance in securing the excellent rates which have already been published by Dr. Gregory, and I now beg leave to make a suggestion or two as to routes.

1. Be sure that your ticket to Kansas City reads via St. Louis, and this for two reasons. While the cost will be no greater by St. Louis, the first-class routes are all through St. Louis; and especially all who go to the Convention will want to attend the great Fraternal Meeting in St. Louis on May 16th and 17th; and hence stop-over privileges have been arranged at St. Louis for all who go and return through St. Louis.

2. I have recently passed over most of the routes from the Southeast to St. Louis, and I find these to be the best—from Maryland the B. and O. System; from Virginia the C. and O.; from the Carolinas the Southern, in part; from Georgia, Tennessee and Kentucky the N., C. and St. L., and the L. and N.; from Alabama and Florida the L. and N.; from Mississippi and Louisiana the I. C.; but of course those who live on other routes may find them more convenient. Between St. Louis and Kansas City there are seven routes, but only three belong in the first-class. These are: The Missouri Pacific, which is the oldest, has the most trains, is the most patronized and runs through the capital of the State; the Wabash, rather the shortest, making splendid time, with equipments; the Burlington, combined with the C. and A., which runs through the finest agricultural part of the State. The Missouri Pacific has always been especially helpful in securing rates for our Baptist meetings.

Of course all changes from one train to another in St. Louis are made in our great Union Station.

I expect to be at Kansas City as well as St. Louis, and will see that trains are provided to bring to St. Louis those who wish to come from the Convention after its adjournment on Monday night.

I will be glad to furnish any other information which I may be asked for.

MANLY J. BREAKER,
Chairman Transportation Com.
St. Louis, Mo.

The Eastern Looking Up.

We are glad to report good news from the work in this part of the old Eastern. Reports from all quarters of the Association are encouraging. There seems to be the spirit of progress among the churches, and we are glad to see them undertaking greater things.

The Mount Olive Church is moving along finely under the leadership of our new pastor, Rev. R. J. Bateman. It was during the pastorate of Rev. L. R. Carroll that the church began to take on new life. Brother Carroll served us faithfully and well for five short years (they seem now), resigning on account of ill health in the spring of 1902. In those days we had preaching just once a month. Rev. J. N. Tolar was then our pastor for two years, preaching for us twice a month. It was during Brother Tolar's pastorate that work on our parsonage was begun. Last October Rev. R. J. Bateman became our pastor, at a salary of $750, and our new parsonage, preaching for us three Sundays in each month, the other Sunday being given to Bear Marsh Church, five miles east of Mount Olive. So acceptably has Brother Bateman been serving our people three Sundays in each month, that last fourth Sunday the church assembled in regular conference and gave him a unanimous call for all his time at a salary of $900 and the parsonage, Bear Marsh Church having united with another field. Now we are having preaching every Sunday. The congregations are large and continue to grow. Already our church is too small. The Sunday-school has increased almost a hundred per cent. One of two things is very evident: we shall have to build a church or secure a tent.

Fraternally,
B. A. SUMMERLIN.
Mt. Olive, N. C., March 20, 1905.

P. S.—Come and see us, Brother Bailey, and you will see that what I have told you is the truth, and nothing but the truth, though it is not the whole truth. The possibilities at Mount Olive are great, and we are glad to say the prospects are bright. B. A. S.

The great lack of the age is conscientiousness in trifles.—Rev. R. J. Campbell.

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but what can be cured if treated in time, and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well-known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money, as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

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Charlottesville, Va. — Virginia Summer School of Methods, June 26-August 4, 1905.

Fort Worth, Tex.—General Assembly Southern Presbyterian Church, May 18-26, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6-9, 1905.

Kansas City, Mo.—Southern Baptist Convention, May 10-17, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-August 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-August 5, 1905.

Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

Savannah, Ga.—National Travelers' Protective Association of America, May 16-23, 1905.

Savannah, Ga.—Southern Golf Association, May 9-13, 1905.

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BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 39

RALEIGH, N. C., WEDNESDAY, APRIL 5, 1905.

THE CONCEPTION OF GOD AS A POINT IN COMMON BETWEEN THE CONSERVATIVE AND LIBERAL SCHOOLS.

We refer, first, to the conception of God as Father, and, of course, as holy, and as supreme. The most radical of the critics and the most uncompromising of conservatives may together worship God as Father without explanations and without yielding aught. And since this is one chief consummation of Christianity, Jesus having declared that He Himself came to reveal the Father, we have herein great cause for rejoicing. A people united in their idea of the character of God are not hopelessly divided.

With the conception of God as Father—the word father expressing our sense of His care for us, His loving kindness toward us, His sovereignty over us, and expressing, too, all that idealization of a father's goodness which rushes in when to the human glories of the word father we add our scant but significant sense of the infinite, infinite care, infinite love, infinite fatherliness—with this conception goes the conception of God as a Person.

Now it is true that the recent trend has been to emphasize the conception of God as Spirit, and as Omnipresent; and to carry this emphasis to the point of attacking the conception of God as having any humanly conceivable form or inhabiting any locality. God is described as that Intelligent Energy that moves throughout the universe, the origin of all force, the very essence of life and matter, and that presides beneficently over all. In Him we live and move and have our being. In Him all things consist.

It is at this point of emphasis that one is likely to discover diverging views. Most of us think in concrete terms. When we think of God as a Person, we think of God as a Person having a form like that which we are accustomed to associate with the word person. Mr. John Fiske, the historian, confesses that in him long survived his childhood's thought of God, as a great Man sitting upon a Throne far away beyond the sky; and if he had been asked to say where, he would have pointed as straight upward as possible—totally indifferent to the fact that at different hours of the day he would be pointing in different directions. Mr. Fiske's experience is not uncommon. In fact, we guess we all have it; and we cannot quite get rid of it.

Between the ideas of God as local—on a throne, etc.,—and God as immanent there is irreconcilable conflict. But between the ideas of God as Father, as Sovereign, as ruler of heaven and earth, and as Spirit, as that Intelligent and beneficent Energy in whom we live and move and have our being and in which all things consist, there is no conflict whatever. One completes the other; and the two together give us the most exalted idea of God as yet possible to the human mind.

We are warned by conservatives that this conception of God as omnipresent—or immanent in all things, to use the modern definition of the divine omnipresence—tends to destroy the conception of God as a Person. But why lodge this objection against the doctrine of immanence? Does it not hold quite as good against the doctrine that God is a Spirit? For if with our idea of God as a person must go the conception of either form or locality, how shall we give form to a spirit? Moreover, in the same thinking with the conception of God as father should go somewhat more—or rather less—than the conception of Him as spirit.

The plain truth is that we can conceive of God as at once Person—that is, as having such personal attributes as Intelligence, as Love, as Fatherliness,—and as Spirit, as Immanent, without doing the least violence to sound religion. And it becomes those of us who perceive that here we have a point in common, an impregnable position for the right, to show it forth to those who are likely to lose sight of it in the confusion of the struggle.

But, urges some one, is not this Pantheism? To believe that God is every where—is that Pantheism or Christianity? It is Christianity, says the Christian. Let the Pantheist say what he pleases. To believe that God is Spirit—is that Pantheism or Christianity? It is Christianity. To believe that God is immanent in His universe, that He is at bottom of the energy of your life and the tree's life and the rock's life, that He is in the globe of earth holding it together and vitalizing it with energy and life; that while He so resides in your body and the world itself there is a higher sense in which He resides in the regenerate soul—as the Holy Spirit; and that He also presides over the great universe, from the doings of the sparrow to the procession of the stars, and is apart from, over and above as well as in; and that, withal, He is thy Father, working thy good and the world's good and the universe's good;—no, this is not Pantheism, it is infinitely removed from Pantheism: It is Christianity; and it is such Christianity as commands the joyful assent of the destructives and constructives, the traditionalists and the radicals, the conservatives, the liberals and the great rank and file of every day Christians.

DR. CLIFFORD ON PASSIVE RESISTANCE.

BAPTIST COMMONWEALTH.

Dr. John Clifford has contributed to the North American Review for March a very impressive article on the Passive Resistance Movement in England and Wales. As the recognized leader of that movement, his words have an authority that will be generally recognized. For the sake of those readers who will be unable to read the article itself, we quote main facts mentioned.

The first part of the article describes the sufferings endured by Passive Resisters. We are told that "nearly one hundred freeman of England, respectable and God-fearing citizens, have been sentenced to different periods of imprisonment since November, 1903." One of the first "criminals" was an old and feeble man who had served in the ministry of the "Primitive Methodist Church for nearly forty years. He refused to pay the rate to support sectarian schools and was sent to prison, "weighed and stripped, put on prison fare and sent to a plank bed." A Christian Endeavorer was sent to jail for a month o nrefusal to pay four shillings and six pence. Rev. Thomas Champness, an able minister of the Wesleyan Methodist Church, has been twice committed to Leicester Gaol. In fact, nearly all the Free churches have had some representative in gaol.

That is one phase of the suffering. Another and more common one is the loss through sale of furniture, books, and pictures belonging to those who refuse to pay. The first sale of this sort was held on June 26, 1903, at Wirkworth in Derbyshire; since then there have been about 1,600 sales in cities, towns and villages in all parts of England. And this has often been a real hardship. Men earning five or six dollars a week have lost from four to eight dollars' worth of goods for refusing to pay twenty or twenty-five cents. One case is given in which $500 worth of goods was taken for the sum of four dollars. Nor is this all. Refusal to pay has meant in many instances loss of trade, in other cases the inability to have farm leases renewed, in all cases the scorn and ridicule of neighbors and fellow townsmen. And yet the movement has been loyally supported. "No less than 40,000 summonses have been sent forth by the overseers to compel recalcitrant ratepayers to appear before the magistrates and 'show cause' why they will not pay." In London there is a Central Committee, and throughout the country there are over 600 Passive Resistance Leagues. Fully as vital are the facts stating the position of many of the Resisters. "Foremost in the ranks are such men as Rev. F. B. Meyer, Dr. Horton, Rev. R. J. Campbell, Dr. Campbell Morgan, Rev. J. H. Jowett and Dr. Robertson Nicholl, the foremost journalist of the day and the editor of the British Weekly."

A very important part of the article is the explanation of what the movement means, just what the people are resisting and why. This is very vaguely understood in our country. To explain the situation, Dr. Clifford reviews the history of English education up to the present time. Before 1870 there were no effective provisions for elementary education on a National scale." The education of children was subordinated to the interests of the church. By the Act of 1870 the "system of education was made absolutely peculiar; the citizens as citizens were not to pay for sectarian teaching."

"The Acts of 1902 and 1903." declares Dr. Clifford, "destroyed this system of 1870, and opened the doors for the control of the clerics in what had been thoroughly democratic institutions; they continue and aggravate the wrongs inflicted on the teaching profession by subjecting its members to ecclesiastical tests, and inflicting an injustice on citizens by making entrance into a department of the Civil Service impossible except by the avowal of particular theological opinions; thus 16,000 head-masterships are closed against all but Anglicans. They place the sectarian schools of Anglicans and Catholics directly on the rates. Every citizen is forced to contribute to their upkeep, the payment of teachers, of 'Nuns' and 'Christian Brothers,' and Anglicans teachers, is derived from the rates and taxes, just as the payment of the police or the officials of the Borough Councils. Furniture, books, prayer-books, crucifixes, images, light, heat are all paid for from the rates. Some of those books our money provides charge Free-Churchmen with being 'schismatics' and 'heretics,' and the teachers are trained to represent to the children of Free-Churchmen that the churches of their fathers are not 'churches of Christ at all,' and that their existence is opposed to the teaching of the Scripture, and to the good of the country. Now it is for that process we cannot and will not pay any rate whatever." This is certainly a very clear and definite statement of the position. "The force that is being fought is not primarily political, Parliament is only its tool. It is ecclesiastical. 'Clericalism is the enemy.'"

It is impossible to read the article without being thrilled with admiration for the heroic men and women of Great Britain who are making this gallant fight for the liberty of conscience. It is easy to call them "pantomime martyrs," as one of the politicians suggested, but the cause for which they stand is a very real one and their grievance one worthy of respect. As Dr. Clifford so well says: "At the beginning of the twentieth century, English men of high character and indisputable loyalty are being sent to prison for exactly the same reasons as those which were urged for committing John Bunyan to Bedford Gaol; for imposing on Richard Baxter a sentence of eighteen months' incarceration; and for sending George Fox to the noisome dungeons of Carlisle and Derby, Lancaster and London." We can be thankful that these men to-day show the same heroic spirit and are willing to suffer shame and loss for conscience's sake.

PICTURE OF A DYING CHURCH.

An artist was once asked to paint a picture of a dying church. Instead of putting on canvas a small, feeble, poor congregation in an old building, he painted a stately modern edifice, through the open portals of which could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the entrance, guarded on either side by a "pillar of the church," in spotless apparel, was a contribution plate of goodly workmanship, for the "offerings" of fashionable worshipers. But, right above the plate, suspended from a nail in the wall, there hung a small box, bearing the legend, "Collection for Foreign Missions," and over the slot, through which certain contributions should have gone, was a huge cobweb.—Northland Weekly.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH D.,
Chair of the Bible, Wake Forest College.

Noah and the Flood.

The flood is one of the best authenticated facts of the ancient world. Most, if not all, of the oldest nations of the earth have their own story of a great deluge of water. Some of these are very similar to the account in Genesis, and some are quite unlike it. The Chaldean story of the flood is so much like the one in Genesis that many Bible critics think that one was borrowed from the other; and, as the Chaldean nation and civilization are older than the Hebrew nation and civilization, the Hebrews are the ones that did the borrowing. From this starting point, some have sought to discredit the Bible account of the flood, and therefore the Bible itself! Suppose it should be established that the Chaldean account is older, and even that the account in Genesis is based on the one in the Chaldean records, would that discredit the Bible in any way? The authors of the Old Testament speak repeatedly of using older records in their writing. (See 2 Kings 15:26.) At least one of the New Testament writers used the same method. (Luke 1:1-4.) The sooner we learn that the inspiration and authority of the Bible do not depend upon the method of its production, but on the fact that it came from God and that it contains God's message to man, the sooner we shall rid ourselves of many difficulties. If such a story as that of the flood were recorded in the Bible and not found elsewhere, men would say it was a myth; but since they cannot say this, they turn in the other direction and say that since the Bible account is one of many, therefore the Bible is one of the many sacred books of the east and is on a par with the rest! Let us not be disconcerted by any such suggestions. The Bible probably does start on the same plane with these other books. Where else could it start? God had to take hold of man as he actually was and not as he should have been. The religion of the Bible culminates in Jesus Christ. If the other religions can show a similar outcome, let us rejoice. Until they do, we will cling to the Bible and the Christ of the Bible.

Noah's world was a very dark one. In Gen. 6:1-12 we have a description of it. Lust (v. 2), evil imaginations and wicked lives (v. 5), brutality and awful corruption (v. 11 f.) filled the earth to that extent that "it repented the Lord that He had made man on the earth, and it grieved Him at His heart." Two or three expressions in this paragraph should be explained. In v. 2 the coalition between the "Sons of God" and the "daughters of men" has given some people trouble. The explanation which is most sane satisfactory and withal the one which probably best fits the context is that which recognizes the descendants of Seth as the "sons of God," and the female descendants of Cain as the "daughters of men." In ch. 4 we have presented the course of Cain's descendants where we saw a civilization with God left out. In ch. 5 we saw the course of Seth's descendants; and while not much is told us about most of them, we saw how "Enoch walked with God," and how this line gave birth finally to Noah. Now in ch. 6 we see these two lines mingle their lives into a common stream that grows more and more corrupt as it flows on until the awful conditions found in this chapter (Gen. 6) are reached. The beginning of it was probably something like this: The city life (4:17), the beautiful music (4:21), and poetical taste (4:23 R. V.), of Cain's fair daughters caught the eye, ensnared the heart, and finally dragged down the life of the simple, God-fearing sons of Seth (6:2). The result, alas, was the same then that it is today (6:5-7). Surely God must intend that there shall be a distinction between His special people and the people which we commonly call the world.

Another expression that men have stumbled over is that about the Lord's repenting (6:6,7). Two things may be said about this expression: (1) It falls in with a large number of words and phrases which the theologians call anthropomorphic expressions. That is, they are expressions in which God stoops to accommodate Himself to our human way of seeing things, when the Bible speaks of God's eyes, ears, etc., it is dealing in the same kind of accommodating language. In talking to children we must use the language of children because we can accommodate ourselves to their capacities when they cannot rise to ours. This same characteristic is seen in the Bible, and is one of the most beautiful things about it. A child would have no trouble in understanding this expression; older people will have none either if they will only use a little imagination in reading their Bibles. We must become as little children. (2) But again, we raise the question: are we not too much inclined to strip God of all feeling, and leave Him a sort of impersonal something after all? Surely no such picture of God is presented in the Scriptures; for throughout their sacred pages God is ever held up before us as a being of most intense feeling. This feeling takes two opposite directions—that against the wicked and that for the righteous. The actions of God in His dealings with the two classes respectively assure us over and over again of the same thing. Finally, when we examined the highest of all the revelations that God has made of Himself—that in His beloved Son, the same thing appears again. Let us then beware how we allow our theories to control us in so important a matter as that of our conception of God. There may be, there doubtless is, a difficulty here to one who wishes to deal in speculation; but to the earnest heart that wishes to know God, there is not only no difficulty, but there is found the greatest encouragement and help in the fact that God is a being of feeling; and therefore a being who can be touched with a feeling of our infirmities.

Pending Judgment.

"And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted His way upon the earth. And the Lord said, I will destroy man whom I have created from the face of the ground; both man and beast, and creeping thing, and fowl of the air." But He will not do so until He has given ample time for repentance, and ample warning to men that they should repent. The time He allows in which men may repent is one hundred and twenty years (6:3). The warning He gave to lead them to repentance was the life and preaching of Noah (Heb. 11:7). This reference in Hebrews shows that Noah condemned the world of his day by hearkening to and obeying the plain simple commandment of God. This is the best way to condemn wrong, by doing right in the face of ridicule and opposition. The current of life around Noah was altogether against God and therefore against His people. To stem that current and obey God was no easy task. If we could only learn to think of Noah and the other Old Testament worthies as real men in the midst of real conditions, and that those conditions had to be met and dealt with just exactly as the same conditions have to be met and dealt with today, the Old Testament would become a new book to us, and its heroes and heroines would bring new hope, new faith, and new courage to us in our struggle with the same world that opposed and baffled them at so many points. In order to understand the work of Noah we must remember that this judgment was pending over his world for one hundred and twenty years, and like Lot, all through that long period "he vexed his righteous soul from day to day with their lawless deeds." This alone would mark Noah out as one of the world's great ones. But he did more than that. He preached the gospel of God to his generation. In 1 Pet. 3:18-20, we have a reference to Noah which is thought by many to be a little obscure, but a little thought will probably clear up the difficulty. The passage in question reads as follows: "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached to the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved through water."

Roman Catholic writers generally, and Protestant writers somewhat, think that this passage means that Christ went in His spirit down into torment between the time of His crucifixion and His ascension and preached to the doomed spirits there. Several things in the passage must be noted closely before we make up our minds as to what it means. For example: (1) The preaching in question was done to the spirits who were disobedient in the days of Noah. Why single out these particular spirits who certainly had been warned by Noah (Heb. 11:7)? (2) The "longsuffering of God" here evidently refers to the "one hundred and twenty years" of Gen. 6:3. But, the very point in this passage in Genesis is that God's "Spirit shall not strive with man forever," but the day of his probation shall be limited to "an hundred and twenty years." Would this lead one to expect Jesus to preach to these same spirits thousands of years afterwards? (3) Does not the passage, then, teach that Christ, although He was put to death in the flesh, was ever alive in the spirit; and in the days of Noah, when God exercised His long-suffering patience with that wicked generation, and sent to them a message of warning and of invitation in the person of His faithful servant, the real messenger in the case was that ever-living spirit of Jesus working in Noah? This explanation seems to meet all the requirements of a natural interpretation of this much-discussed passage of Scripture, and at the same time avoids the insuperable difficulties that have been suggested. If we assume then that this is the correct meaning of our passage, we see at once what a great figure comes before us in this remarkable personality. His life of loyalty and obedience was ever a denunciation of current thought and life about him, and as the instrument of the spirit of Jesus, his voice was ever heard heralding the message of God calling men to repentance and life. We shall leave the wicked world of Noah's time with the threatened judgment of God hanging over it, and the faithful servant of God warning it and preaching to it until our next study.

Questions: (1) What is the significance of the fact that most of the old nations have their story of the flood? (2) What were the special features of Noah's world? (3) What is meant by the phrases, "Sons of God" and "daughters of men" in Gen. 6:2? (4) What two suggestions are made about God's repenting? (5) What judgment did God threaten, and what probation did He give? (6) What was Noah's method of denouncing wrong? (7) What is said of Noah's preaching as suggested by 1 Pet. 3:18-20?

Lord Revive Us.

BY T. B JUSTICE.

I am not alone, watching, hoping and praying for a revival of religion, I am sure. Many a pastor is reading, and thinking about the prospects for the renewal of spiritual life in the members of the churches. How much we need it, and how helpless we are when we try to bring it about by preaching! How it is to come, God knows, but men do not. We can pray for it, but we cannot plan for it. The best organized evangelistic campaigns do not spread like the great revival in Wales, or the one Brother Thompson writes about in the Recorder of March 8th. I fear that we think of methods more than service, and of directing the meetings more than asking for guidance. I am sure we depend too much on human instrumentality. The first thing with many churches is to get a preacher who can draw a crowd, and the next to organize a choir that can please the crowd, and then to open the way of salvation so that sinners can "confess" or "profess" or "accept" Christ, without having their feelings harrowed up or their consciences disturbed.

But do men truly repent that way? No sinner wants to be saved unless he knows that he is lost. He cares nothing for pardon until he realizes that he is condemned.

It is one thing to "confess" that Jesus Christ is the Son of God, and quite another to yield to His will and serve Him.

I said to a young girl, almost a a woman, 'Are you a Christian?" "Yes," she replied. "Why do you think so?" I asked. "Well," said she, "I confessed Christ at a meeting last year." There was no suggestion of repentance or of regeneration, of sorrow for sin or desire to obey and serve the Lord. I have in mind a dozen people who have "confessed," whatever that may mean to them, yet show no disposition to join any church or to serve and obey.

Occasionally I see a notice of a meeting announcing a number of confessions, and emphasizing the fact that it was all "without the least evidence of emotion or excitement," impressing one with the thought that an ecclesiastical refrigerator might be desirable for that brother.

In one meeting a very old lady spoke out to praise God that He had permitted her to live to see all of her children converted and had given her strength to attend the meeting. The brother who led the next prayer began by saying: "O Lord, remove from us all feelings of emotion or excitement and enable us to proceed to thy service with a cool zeal." And the old sister kept quiet and the congregation was cool.

Over excitement has wrought its harm, and in getting away from emotional tropics some have gotten into icebergs, which is the more unfortunate situation of the two. Jesus fell on His face and prayed in agony over a sin-smitten world, but sinners are invited to sit upright and raise the hand in agony over their own lost condition.

It is not an ingathering we pray for, but a revival of the church members. The ingathering will follow.

When Christians rejoice in service and salvation then will they teach transgressors the way of peace and sinners will be converted. We need a revival that will bring every Christian to the prayer-meeting, to preaching, and make each one a living epistle of truth. And it is the duty of every Christian to help bring this about by prayer and prompt attendance at all services, and by consistent daily living.

THE PASTOR AS A LEADER IN MISSIONS.*

BY LIVINGSTON JOHNSON, CORRESPONDING SECRETARY.

No. III—Should the Pastor Preach Missions? If so, When and How?

How is the preacher to get this mission work before his people? This is the question confronting us at this hour, and which we are now to consider, in this lecture.

It was a missionary pastor we talked about in a former lecture; now we are to give attention to the missionary preacher. Should a pastor preach missions to his people? If so, when and how?

I. First, then, he should preach missions. You may say that we can take that for granted, but if you know conditions in this State as I do, you know that is too much to take for granted. We call ourselves Missionary Baptists. We say we have in North Carolina 1,792 Missionary Baptist churches. And yet, brethren, as I stand here to-day, I honestly believe that in at least half these churches there is not a sermon preached on missions from one year's end to the other. I was at an Association some time ago, when the "State of the Churches" was being considered. The condition was deplorable. Few baptisms were reported, the pastors were miserably paid, and the whole cause was languishing. Different causes were assigned for the sad State of affairs, when one brother, a layman, arose and said: "Brethren, I believe the trouble with us is that we are not pressing missions as we should. I have not heard a sermon on missions in this Association for a year." When he sat down one of the pastors took the floor and confessed that he never preached on the subject of missions. He said his people didn't like to hear it, and if he preached misions to them they would "turn him down and call a man who wouldn't disturb them about missions." That man confessed what hundreds of pastors of so-called missionary churches are doing.

(1) The pastor who fails to preach missions is unfaithful to God. The Lord doesn't send us with messages that people want to hear, but He does send us with messages that they need. He said to Jonah, "Go to Ninevah, that great city, and preach the preaching that I bid thee." It is according to God's plan that the news of salvation shall be made known to all men, and He has chosen human beings as the agents, through whom He shall give the Gospel to the world. Here is a man who stands up before God and men and angels and says that he has been called of God to preach the Gospel, and yet, deliberately refuses to preach the very pith and marrow of the Gospel. His conception of Christ is that he is a world's Saviour, that he died in order to make a world-wide provision of salvation. A smaller conception of Christ would make a Saviour too small for him to worship. See how inconsistent is the position of the preacher who holds that view of Christ, and yet doesn't preach missions to his people. He believes that Christ's work would have been too small and narrow if it had been less than world-wide, and yet he is satisfied to spend his life and exhaust his influence in one very little corner of one country, of one State of that country, in one county of that State and in one little corner of that county. Ambassador of Christ, representative of Christ, standing in Christ's stead, and yet so hiding his light under a bushel that it doesn't shine beyond his own little community.

(2) He is unfaithful to his people. The people of God are going to be held responsible as to how they exercise this stewardship. They will not be lost, but their work will be destroyed, and their rewards will not be so great as they otherwise might be. Now the preachers are the spiritual advisers, the instructors, the leaders of their people. It is your duty to tell them their duty, to open their eyes to facts and then let them bear the responsibility. "Shun not to declare the whole counsel of God." After His resurrection Jesus said to Simon Peter, who had denied Him, "Feed my lambs, feed my sheep." Indeed, the position has been taken by some, that this is the work of the preacher; that he is to save men through other people. They base this view on the first few verses of the eighth chapter of Acts: 8:1. "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria except the apostles. . . . 24. Therefore they that were scattered abroad went everywhere preaching the Word." All scattered except the preachers, and those that were scattered went everywhere preaching. The preachers had instructed the people, had preached missions to them until they became so full of the missionary spirit that they went everywhere preaching. The preacher who doesn't instruct his people in misions, is doing them the greatest possible injustice. It is utterly impossible to lead a church to higher things and a larger life, without preaching missions to them. It is out of the question to have any full, well-rounded development without the missionary spirit. One need not expect showers of spiritual blessings if his church is anti-missionary. Some preachers, as the one I referred to awhile ago, are afraid to preach missions to their people, lest they may loose their joos, or fail to receive their salaries. A preacher can take no surer way to cut off his own support than to fail to have his church give to missions. How short-sighted is the pastor who, in order to secure his own support, lets up on missions. The missionary pastor, the man who preaches missions to his people, is the pastor who is in demand to-day. The reason for this is not far to seek. Every member who has any interest in his church wants to see it prosper, and he will want a man as pastor of his church under whose leadership other churches have prospered. As the pastor who preaches missions is the one, other things being equal, under whose leadership the church prospers, he is the one who is sought by the churches. Now come to the next question, viz:

II. When should we preach on missions? Well, it is hard to lay down any hard and fast rule. In this "there is a time for all things," as well as in everything else. Once I declined to preach on Foreign Missions when asked to do so, and have never felt that I did wrong. It was during a protracted meeting. There were a number of young people attending the meeting who were not Christians. Many of them were deeply interested about their souls. In the midst of the meeting, when the interest was greatest, one very zealous sister came to me with the request that I preach on Foreign Missions, and they greatly needed it at that church; but, in my opinion, that was not the time to preach it. If a rule could be given for preaching on missions, the same rule could not apply to country and town—conditions are different—and these conditions must be taken into consideration. Let us consider first, then, the country churches.

(1) When should a pastor of a country church preach on missions? We will suppose that he is pastor of a church which has preaching but once a month. There are three departments of mission work, State, Home and Foreign. Now a preacher could preach a sermon a year on each of these departments, and not say a word too much. If he did that, however, it would take three months, or one-fourth of his time. There are three other objects of our Convention, Orphanage, Ministerial Education and Ministerial Relief, all of which are important; but if a preacher gives a sermon to each of these, there are three more months, making half his time, given to the objects of benevolence. Many an old stingy deacon, who suffers when he parts with his shekles, would begin to criticise the pastor for "not preaching the Gospel," and he would soon get a following. My judgment is, that every country pastor should preach one sermon on missions, at least, a year. He should discuss the fundamental principles of missions and let it apply to all mission work, that is to all departments of missions. Then on through the year he can find frequent opportunity to sandwich some wholesome mission doctrine into his sermons. The fact is, when I was in the pastorate I found it hard to preach a sermon without putting missions into it somewhere. When a collection is to be taken for one of the departments of missions, the pastor, in a prelude of ten or fifteen minutes, should explain the object, and let his people know just what is meant by State, Home and Foreign Missions, and the special needs of each. This will not only make them more intelligent in making their contributions, but it will deepen their interest in each of these objects.

(2) Now when should a town pastor preach on missions? I would say that he should preach two sermons, or at the very least, one sermon a year on each of the mission objects; that would only be three sermons in all, and if he preaches a sermon on each of the other three objects, that would make six in all. If he preaches to his church every Sunday, morning and night, that would make a hundred and four sermons and fifty-two prayer-meeting talks. If he preaches two sermons a year on each of the mission objects, and one on each of the other objects, that will make nine in all. Nine into a hundred and four goes eleven and a half times. So you see only one out of eleven of his sermons would be on benevolent objects, leaving out of account the fifty-two prayer-meeting talks. This would leave room for quite a good number of sandwiches by the town pastor, if he would keep up the ratio with his country brother. There may be some special occasions which will make a sermon on missions appropriate at some other than the set time mentioned above. Some marvelous providence of God on the mission fields, or some event in temporal affairs making an open door for missions, may give to the pastor an opportunity for impressing his people with the importance of missions. We have in the building of the Panama Canal, for instance, a powerful argumentf or Home Missions, and in the war in the Far East, we believe we can see the over-ruling hand of God in Foreign Missions.

III. But now I come to the most difficult question, "How should he preach missions? "This is a question an answer to which has been sought by every missionary pastor. After doing our best in preaching on missions, we have been forced to believe that we do not know how. 'If you have not felt this as a pastor, wait till you become a Secretary. You will get up a new speech, the very best you know how, to make on missions. You will put into it facts that you think will stir the hearts of the people and move them up to larger things. You will go to an Association with that speech burning in your bosom, and with the feeling, somehow, that you are going to see the fruits of your effort. A good hour is given you. The house is full. You begin to pour out your speech upon them. The attention is fine. They lean forward in their seats. As you tell of the sacrifice some missionary has made at home or abroad, you see an old delegate draw his handkerchief and wipe his eyes. You feel sure of him, and know that he will do great things when the pledges are taken. At last—at last—the speech is over, and you sit down to await results. The moderator takes the minutes and turns to the roll of churches to take the pledges. The first church called is the one represented by the weeping delegate. Imagine your chagrin if you can, as he responds "the same as last year," which was fifty cents. And yet one who has had that experiment many times, now presumes to tell you how to preach on missions.

(1) The first suggestion I would make is, that you hold up a high ideal, and exalted motive, for the support of missions. So often the one appeal for missions is the need of the lost; at least that is the prime motive in many speeches that we hear. Well, it is a strong appeal, but it isn't the strongest. That appeal is often met by such objections as this: "There are heathen enough right at your own door," or "the heathen are a shabby lot anyhow and not worth saving." Now of course such answers as those are only make-shifts, but they do sometimes answer the purpose of subterfuges. But if you make the great appeal for Foreign Missions, "the glory and honor of God," it takes all the wind out of the sails of those who come with the hypocritical plea that there are heathen enough at our own doors. If not a heathen was ever saved by the preaching of the Gospel, the glory of God demands that they should be offered salvation in the name of Christ. Christ is to be glorified in making a provision of salvation for men whether they accept it or not. The Gospel is to be the "Saviour of life unto life, or of death unto death." God made a provision of salvation, and commands His people to tell the world about it. If we tell and they refuse to hear, the responsibility rests with them.

(2) Press upon them the responsibility of stewardship. "In co-partnership with Christ." "Stewards of the manifold grace of God." To us has been given in trust this sacred treasure. We must answer for its use.

*Delivered in the Pastors Course at Wake Forest College.

A traveler writes: "I saw a significant sign painted conspicuously beside the track on an eastern railroad. It read: 'Shut your ashpan.' I asked a friend in the car with me what the meaning of it was. He said: 'That is for the engineer. We are coming to a long wooden bridge, and the company didn't want any hot coals from the locomotive dropped on it. They might very easily set the bridge on fire!" Thinking over this caution, it occurred to me how many calamities the world would be spared if there were no hot, provoking words dropping around. I have seen a whole neighborhood set by the ears by a few words from an indiscreet talker. We are among very combustible stuff in the shape of men's angry passions. It would be well if we heeded the warning, 'Shut your ash-pan.'"—Herald and Presbyter.

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge: and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense the kingdoms of this world shall become the kingdom of Christ.—John Fiske.

News Notes.

....Will you kindly send in your renewal?

....The Judas tree and the lilacs came out Sunday.

....Ayden, N. C., has voted to establish a dispensary.

....Field Secretary Spilman is well again and at work.

....Now for the Home and Foreign Mission collections.

....Ramseur is fortunate in having Dr. J. B. Richardson for her pastor.

....Many pastors are sending in new subscribers on our one-dollar-balance-of-the-year offer.

....Pastor Pruett, of Twelfth Street, Charlotte, is aiding Pastor Setzer, of Burlington, in a meeting.

....The trustees of the Baptist University for Women will meet at Raleigh Tuesday, April 11th, at 4 p. m.

....Our Baptist University for Women won the handsome library given at Raleigh in the merchants voting contest.

....Bro. J. A. McKaughan has thrown himself with characteristic zeal into the work of Brooklyn church, Wilmington.

....Hamlet Baptists are building a new house of worship. Pastor Chappell deserves much praise for his leadership in this matter.

....We were glad to see Pastor D. P. Robbins, of Duke, in Raleigh last week. His people are about to build a house of worship at Duke.

....Our readers will be distressed to hear that the venerable Dr. Thomas E. Skinner is very ill with pneumonia in the Rex Hospital at Raleigh.

....Church Missionary R. S. Stephenson reports twelve conversions in the meeting recently held in North Raleigh. A chapel will be built in that part of the city.

....Pastor Thomas, of Edenton, reports: "We are growing. One hundred and eighty-four in Sunday-school last Sunday—largest in history of the morning Sunday-school."

....We congratulate our Kinston church upon obtaining Brother C. G. Wells as her pastor. He is both consecrated and able, having a record of unvarying success throughout his ministry. He comes to Kinston in the midst of his prime.

....Dr. George Rice Hovey has been elected president of Virginia Union University, at Richmond, to succeed the late Dr. MacVicar. Dr. Hovey has been acting president, and deserves the honor that has come to him. An industrial department is proposed.—Watchman, Boston.

....The objection to raising money for church purposes by bazaars, entertainments, contests and the like is well-nigh universal; but the business breaks out about as often as ever. Will not some one have the courage to write for us a defence of this method of raising money for the Lord's work?

....Five North Carolina men will graduate at the Seminary this summer. Two of them have accepted work elsewhere, but three would like to come back to North Carolina if there is an opening. There are a number of graduates from other States who are open to fields. Some of these young men say they would accept country fields with from two to four churches. Secretary Johnson has the names of these young men and would be glad to furnish them to any field which may wish to open correspondence with them.

....Those expecting to attend the Southern Baptist Convention which meets in Kansas City, Mo., May 12th, will please send their names to Secretary Johnson. We will be entitled to many more delegates than will likely go, so that all that desire to be appointed, can go as delegates.

....We regret very much to hear that the barn of our Thomasville Orphanage, with five mules, one horse and a large amount of feed, was destroyed by fire April 1st. The newspaper dispatch says it is doubtful that there is any insurance. This brings before us an immediate need. The year's planting is just at hand. Let us replace this stock at the earliest opportunity.

....We print this week the first annual letter of Pastor F. D. Hale, to our Wilmington Church, and we could wish that all our pastors would form the habit of writing an annual letter to their churches and sending us a copy. The letter of Brother Hale is very suggestive. He has not only been a blessing to Wilmington, but to our State. Our hope is that North Carolina may claim him as one of her own the balance of his days.

....Persecution of the Stundists in Russia, according to recent letters, is considerably relaxed. They now hold meetings in places where they have been unable to do so for ten years past. In several other communities they are working with little hindrance. It is expected that they will be represented in the Baptist World Congress. They are reported to have a membership of two millons.—Examiner.

....A reporter for two free-thinking papers in England sent a reporter to the meetings of Torrey and Alexander, when they were in Bristol, who sought to annoy the evangelists with frequent interruptions and who gave away 20,000 infidel tracts at the door, has been converted. He was profoundly convicted by the Holy Spirit, who kept saying to him, "What if after all you are wrong?" He has been the means of the conversion of many of his infidel friends.—Baptist Argus.

....The meeting of the Southern Baptist Convention this year will be especially significant because of the joint-meeting of American Baptists immediately following. We hope there will be a large delegation from North Carolina. The fare will be between $25 and $35. One can get board at Kansas City and St. Louis for $2 per day. We have here an excellent opportunity to attend a great meeting and see the Middle West. How many churches will give their pastors $50 and bid them go?

....The Journal and Messenger tells that Dr. G. Campbell Morgan, Westminster Presbyterian Church, London, took seven candidates, one of them his son, to a Baptist church and baptized them. "It is said that he preached 'a splendid sermon on baptism, setting forth the unassailable position of the Baptists.' It is remarkable that, though always consorting with the Pedo-baptists, he did not baptize his son in infancy; or did he repudiate the baptism of the infant, and administer the true baptism to the believing youth?"

....Bro. B. L. Hoke is doing a fine work at the West End Church, Asheville. Some of his people are saying: "We have the finest preacher in the State." The work is taking on new life. The commodious house will be repaired and beautified real soon. Bro. A. E. Brown is a member of this church, and is, according to the statement of Pastor Hoke, "a great help and blessing to pastor and church." Pastor and people are very hopeful about the outlook for West End Church. We shall expect to hear more from this field of labor, and of great blessing upon the work under Brother Hoke.

....Bro. W. C. Cleveland, of Biltmore, has declined to accept a splendid field in South Carolina. He will give his time this summer to the conducting of meetings. Any pastor desiring help will do well to correspond with him at an early date. He is a quiet preacher of the simple gospel; many of our brethren were with him in the Seminary and know of his worth. We need more such men—men who are satisfied to do their best work and leave results with God.

....As the office work is not so pressing at this season, Secretary Johnson is visiting some of the mission points in different sections of the State. During March he visited several factory towns in which the Board is doing mission work. In April he intends to make a tour in the extreme East, taking in Roanoke Island and other points. Later on he hopes to spend a little time in the Western portion of the State. He promises the Recorder readers the benefit of his observation.

....Mrs. R. L. Green, of Mars Hill, writes: "My son, R. Lee Greene, takes the Biblical Recorder and my father, P. R. Rickman, took it when I was a girl. I have always loved it. I learned my son, who is now taking it, his letters from borrowed pages of it. I have studied the Bible under Brother Taylor for the past year. I read through under his instructions. Many thanks to Brother Taylor, and more to God for putting it into his heart to help his brothers and sisters. I will now study under Brother Cullom."

....Evan Roberts, the young man whose name is most prominent in the accounts of the revival in Wales, announces frequent direct communications from God. Recently, on emerging from a period of complete retirement, he stated that the principal object of it was for a "sign" to the people. "When I asked the Lord what was the object of the Seven Days of Silence, He distinctly said, 'As thy tongue was tied for seven days, so shall Satan be bound for seven times.'" It was in such a positive manner that the ancient prophets and the apostles prefaced their communications with a "thus saith the Lord."—Congregationalist.

....Apropos to a current controversy the Presbyterian Standard tells this story: "We knew an old negro woman once, also a widow, and not overly strong in her intellect. She was a member of a white Presbyterian church. The deacons began to notice that every Sunday a penny was put into the contribution basket, wrapped up in paper and polished until it looked like new. After awhile the penny was traced to her. And it was discovered also that she was averse to putting dirty money into the Lord's treasury. When she could not obtain a new coin she would scour an old one until it shone again. The idea had some way gotten into her feeble mind that only clean money should be offered to the Lord. Was not old Aunt Louisa just about right?"

....It was stated in our Raleigh correspondence yesterday, regarding the South Dakota bond case, that the attorney for South Dakota wants the whole amount of the judgment, $27,500, while the State is of the opinion that he ought to be willing to accept $1,750 for each bond, making the total amount $17,500. It is to be hoped that this claim can be compromised for a sum less than the full amount of the judgment; but, if not, this full amount should be promptly paid. The Biblical Recorder is entirely right in saying that his is an honest debt, created not by carpet-baggers, but by our own people before the advent of the carpet-bagger, and it is not certain that we have done ourselves any credit by quibbling over it as long as we have.—Charlotte Observer. It is all over now, and the State has paid South Dakota the full sum, $27,500, and the brokers for the balance 25 cents on the dollar with interest for thirty-five years. We must believe that if the bonds held by South Dakota were worth par the rest of the issue were likewise; and we cannot believe North Carolina can find any compensation whatever for her dickering in this matter. She should have paid the sum in full. It would have been more like her.

....President Meserve makes the following announcement: The commencement exercises of Leonard Schools of Medicine and Pharmacy and the Department of Law will begin Sunday, April 9th, a 4 p. m. The baccalaureate sermon will be delivered at that hour by Rev. W. H. Goler, D. D., President of Livingstone College, Salisbury, N. C. The commencement exercises proper will occur at 10 a. m., Thursday, April 13th. The annual address will be given by Hon. Walter C. Emerson, of Washington, D. C., and the diplomas will be presented to the graduates by Hon. Robert B. Glenn, Governor of North Carolina. These exercises will all take place at the University and the public will be welcome to the extent of the seating capacity of the chapel. The procession will form promptly at 9.45 a. m.

....Pastor Lunsford, of the Asheville First Church, is in the midst of a revival meeting. Dr. W. B. Ryley, pastor of the First Baptist Church of Minneapolis, Minn., is doing the preaching. They are looking for a great outpouring of God's blessings upon the church and town at large. Brother Lunsford has been holding prayer services every night for some time, and he is expecting the Spirit in great power. The Baptist church and whole people of Asheville are delighted with Dr. Lunsford. Many of our churches would find it to their interest to send a representative to the Sunday-school of the Asheville First Church. Mr. J. H. Tucker, the very efficient superintendent, has a way of disseminating life into a school. With a strong force of hard working teachers, Mr. Tucker is making one of the very best schools in the South. There is need for enlargement in the Sunday-school rooms. They can only accommodate about four hundred and fifty present, but the school has decided to add to the present house room for six hundred more. Mr. Tucker is expecting one thousand in school then.

....The Prudential Committee of the Congregational Board to which Mr. Rockefeller recently gave $100,000 has decided to hold the gift; but the protesters have carried their appeal to the denomination. Commenting on the subject, the Congregationalist makes this point: "The issue underlying this protest is whether a missionary board in addition to its time-honored function of collecting its income and administering its work shall be charged also with the responsiblity of scrutinizing the sources from which its income is derived and of determining in given instances whether gifts are admissible. It cannot decline money from a certain individual against whom at the moment popular indignation is directed without taking on for all future time the responsibility of adjudicating upon the righteousness of any man's gift, whenever a group of respectable persons shall protest against receiving it. And even when there were no protestants the duty would still remain of guarding the Board's treasury and the Lord's work from receiving money from questionable sources. That this would be a new attitude for boards to assume is evident. That it would call for sweeping changes in the financing of missionary societies, colleges and churches all over the land is equally plain."

....Bro. T. H. King, of Ayden, writes: "We have just closed a glorious meeting at Winterville. Bro. W. F. Fry, of Goldsboro, did the preaching. Brother Fry is faithful and powerful in the presentation of the truth. All the week his morning and afternoon hours were devoted to personal work, explaining the way of life to the crowds of young people who came to his room seeking light. At the close of the meeting the pastor baptized nineteen; one, a man with a large family; the others, bright young men and young women, most of whom were students in our school at Winterville. Others still are expected to unite with our church, and some will join other churches. Preparations are already being made for the Winterville commencement. Hon. Josephus Daniels will deliver the literary address."

....The "hang-up" in business, due to the large amount of money unrealized on account of the waiting of better prices for cotton is very hard on the newspapers. We see more "distressing appeals" than usual, and candidly we have found our balances running against us at an alarming rate. Our neighbor, the Raleigh Christian Advocate, has spoken frankly, and we print a paragraph from its appeal by way of suggestion to our delinquent subscribers: "We are trying to run the Advocate on a business plan. We receive daily statements from our customers who furnish material for the Advocate. Unless we send out statements to our subscribers, we will go under. Every fair-minded reader of the Advocate feels deep down in his heart that if the Advocate were not running its business like other successful enterprises, their appreciation of the paper would fall lower on the market than Russian 4's are falling on the Bourse."

....In the Baptist Messenger, Pastor W. Frank Watson, of Monroe, says: "The long wished-for time has at last arrived, and with profound gratitude in our hearts, as we reoccupy our house of worship, we sing "Praise God from whom all blessings flow." We now have facilities for doing the Lord's work in this town that were sadly needed, and, with a united people, we are certainly just entering upon a much larger life religiously, and beginning to appreciate the great things made possible to us through divine grace. Better facilities for the work ought to be the means of bringing the Baptist family in Monroe nearer together in thought, sentiment and work. All people of the town holding like precious faith with us ought now certainly to unite their forces with ours and work mightily for the spread of Baptist doctrine and the strengthening of the Baptist cause throughout this entire section." The church is this week celebrating the event with a series of addresses from denominational representatives.

...Pastor C. W. Blanchard writes: "It is expedient for us to give to the worthy praise. Surely 'the lines have fallen to me in pleasant places.' My work at Selma and Clayton is in a progressive state. The Baraca Class of the Sunday-school at Selma has largely the credit for pulling the entire church from under the clouds. It exemplifies the work of learning and practicing the gospel. The Sunday-school there has more than doubled its attendance over any previous record. The other appointments of the church are much stimulated. The Sunday-school at Clayton is better than ever in the history of the church. No more exemplary Baraca and Philathea Classes could be found anywhere than at Clayton. They are each large classes and full of zeal in Bible study and work. The whole church is at work. Our women held their week of prayer and self-denial last week. It was well attended and full of enthusiasm. Their offering amounted to $30 or more. Its influence on the community is akin to the effect of a real revival. It is a constant joy to be the pastor of such a people, and I could not say too much to be true of their high claims upon me."

....Bro. Joe Howard, of Greensboro, sends the following: "The last day of last year left us over $800 behind on current expenses, but on the first day of this year, before the day was more than half gone, the amount was all subscribed, and some over. Dr. Battle made a beautiful plea for 'maintenance,' and the people, as usual, came to the rescue. A good deal of this is already paid, and the balance will be by the last of March, and our treasurer expects to present a clean sheet the 1st of April. We haven't done a great deal on missions since Christmas, but we can be counted on at the end. I am sincerely glad, and thankful to God, that we are about all in line now, and are pressing forward. Unless I am badly fooled, the church is in the best condition, both financialy and spiritually, that it has been in for some time, and we are confidently looking forward to a great year's work. Our Sunday-school is in splendid condition under the leadership of our excellent superintendent. Our sisters are particularly active and are doing good work. We have recently organized a B. Y. P. U., with Prof. W. C. Jackson as leader, and this alone is sufficient guarantee that it is going to be a big success as soon as the weather gets little better."

....The Baptist churches of the Sandy Run Association are undertaking to establish a high school some where within the bounds of the Association. They have appointed a committee consisting of Rev. Z. D. Harrill, of Ellenboro; Rev. R. A. Hedgepeth, of Forest City, and Rev. J. C. Harris, of Henrietta, to canvass the churches of the Association to raise $5,000, the amount necessary for opening the school, and to solicit offers of a location. The committee is sending out two pledges for contributions. The first one is for the churches to say how much they are willing to give for the establishment of the school anywhere within the bounds of the Association. The other is concerning the amount of money they are willing to give in connection with the offer of a location, provided the school shall be located within a certain locality. The Sandy Run Association will meet at High Shoals Church, near Henrietta, on the second and third of May to decide which of the locations offered shall be approved by the Association. At this meeting a board of trustees will be elected and the plans of the building and organization will be considered. The amounts pledged by churches or parties will be payable in three installments, namely, May 15th, July 15th and August 15th, which will be looked after by the finance committee, consisting of Dr. T. G. Hamrick, of Caroleen, and Dr. T. B. Lovelace and Mr. John Edwards, of Henrietta. The Baptists feel that a school of high grade is very much needed in this section and the Association hopes to mature the coming summer. Several communities have already expressed a willingness to donate twenty-five acres of land for a campus and large sums of money. The Association wishes to establish this school a little way from any town in some desirable location and build up a purely educational community, to be called Sandy Run, with post-office and other conveniences.—Charlotte Observer.

An Appeal for Blowing Rock Church.

Dear Brethren and Sisters and Readers of the Recorder:—Please send us a contribution for our church house at Blowing Rock, N. C. Some have already helped, and we thank you for your help; but we must have additional help or fail. Some of the best, wisest and most influential brethren of the State assured us, in their opinion, if we would undertake to build at Blowing Rock the denomination would help us, and with utmost confidence in their judgment, we undertook the work. We have a good lot paid for, a house 50 by 32 framed, weather-boarded and roof being put on. The effect of the storm last November was not so bad as we first thought. We got the frame straightened up and put back on the pillars for $25, but we had to borrow $150 to get this done, weather-boarded and cover put on. The membership, with a few friends, has undertaken to try to pay about $10 per month on the $150 borrowed. This is in addition to the $50 they are trying to pay the pastor and their contributions to the objects of our Convention. With the help of the Lord, we can pay the debt by time it is due, but we cannot take another step forward. We want help now to buy windows, doors, shutters, and to floor and ceil the house over-head. Then we can use the house and finish it ourselves. If our brethren and sisters will help us to the amount of $100, we will make no further appeal. Please help us. Send to J. B. Clarke, Blowing Rock, N. C., or to I. W. Thomas, Lenoir, N. C.

March 20, 1905.

Home and Foreign Missions.

Those who are especially interested in Home and Foreign Missions expected that with the coming of spring, the recipts would bound forward. These expectations have not been realized. For several years special efforts have been made for Home Missions during March. We have never had a more pleasant March than the one just closed. The Sundays especially were beautiful. But despite all this, for some unaccountable reason, the collections have fallen off, and we are farther behind, comparatively, than we were at the beginning of the month. The receipts for Home Missions last week were $60.40. For the corresponding week last year they were three times that much. Total receipts since our Convention this year, $741.71. For the same time last year the receipts were $1,132.20. It will be seen by the above figures that the treasurer has received, since our Convention at Elizabeth City, $390.49 less than for the same time last year.

The figures for Foreign Missions are a little more encouraging, though we are still far short of the amount we set out to raise. For Foreign Missions we stand just about where we did this time last year; but we must raise at least two thousand dollars more than we did last year. New missionaries have been sent out, making the demands on the Board greater. A larger amount must be raised than ever before, if we report no debt, and North Carolina is expected to raise her proportionate part of the advance.

Never, in the history of Christianity, were the opportunities for giving the gospel to the world so great as they are to-day. The victory of Japan opens wide the door to the Gibraltar of heathenism. Let us hear the voice of God as in these recent events he speaks to us in thunder tones, saying, "Go forward." North Carolina cannot afford to lag behind.

LIVINGSTON JOHNSON.

The Financial Condition of the Home Board.

The Home Board was ordered by the Southern Convention at Nashville last May to advance. The command was all the more imperative because it was implicit rather than explicit. The details were left to the Board. Express instructions were not given, but the implied instructions were irresistible. No alternative was left. "Go forward" so clearly expressed the feeling of the Convention that the Board projected its work on a basis of 50 per cent increase over last year.

Some items of the enlarged work are: Ten thousand for Cuba, chiefly for lots and chapels; $2,000 for Panama; $5,000 for Baltimore; $2,000 for El Paso; $1,200 for Joplin, Mo.; enlargement at St. Louis, Tampa, Key West and other cities; also among the Germans and Swedes of Missouri, Church Building and Loan, and $5,000 for additional women missionaries.

There was imperative need for even greater enlargement, but the Board dared not go further. Our receipts to March 15, 1905, are $3,949.48 above the same period of 1904. But that is not one-tenth of the increase in appropriations. It is true we have not actually taken up all the enlarged work mapped out, but most of it we have assumed. What is the situation forty-five days before the books close, April 30th? We have used up the $24,000 of surplus with which we began the year and borrowed $25,000! There was need for $50,000 in March and $60,000 in April in order to meet our enlarged plans and come to the Convention out of debt. Indications as we go to press are that we shall fall far short of the $50,000 in March. We shall need, therefore, $85,000 for April. Can we raise it? Certainly. But it will require a united effort. We can do it; we must do it. The work of our Home Board is being so blessed of God that we dare not fail. To fail of our duty when His blessings are so abundant would be to write ourselves down as unfaithful and ungrateful. Come to the rescue now and you make the future of this vast Home Mission enterprise permanent and glorious.

Yours fraternally,

B. D. GRAY,

Corresponding Secretary.

Through the New Testament in One Year.

FROM DAILY BIBLE.

Monday, April 10—Mark 6:1-29.
Tuesday, April 11—Mark 6:30-56.
Wednesday, April 12—Mark 7:1-23.
Thursday, April 13—Mark 7:24-8:9.
Friday, April 14—Mark 8:10-26.
Saturday, April 15—Mark 8:27-9:13.
Sunday, April 16—Mark 9:14-32.

....The case of Midshipman Arrowood, who has been deprived of all his rights as a citizen—because he deserted the Navy—obtaining leave of absence from the Academy and failing to return—is more than distressing. His desertion, however, cannot be justified; desertion is an unjustifiable offense against the Nation and must be severely punished under any circumstances.

Duty, be it a small matter or a great, is duty still; the command of heaven; the eldest voice of God. And it is only they who are faithful in a few things who will be faithful over many things; only they who do their duty in every day and trivial matters who will fulfill them on great occasions.—Kingsley.

A STRONG ENDORSEMENT.

Dr. C. I. S. Cawthon, Andalusia, Ala., declares "Tetterine is superior to any remedy known to me for eczema and stoubborn skin diseases." Many other physicians unite in this testimony. It has accomplished wonder in their practice. It is amazing that anyone would suffer with itching, burning skin diseases when relief might be had infallibly from the use of a 50 cents box of Tetterine. Your druggist or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

Home Circle.

Slipping Away.

They are slipping away—those sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as the weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

One after another we see them pass,
Down the dim lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
Beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusky way of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

Five Minutes and Two Cents.

One morning it was in everybody's mouth that the First National had failed. Indiscretion in loans was most of the trouble, although there was some intimation of crookedness on the part of the cashier. The president of the bank was the object of sympathy and pity only. He was above the shadow of suspicion. "Poor Mr. Jones!" said everybody. Such financial disasters are always sad, but this was the first thing of the kind that had come to the town, and many realized its sadness as they never had from reading accounts of failures in the paper.

Mr. Jones was a delightful man, with a high sense of honor, and a winsome personality, and everybody liked his family. He was not a Christian, nor were any of the family church attendants. I knew him only as I had seen him from time to time on the street. But when this overwhelming blow fell upon him, I felt that I must let him know of my sympathy. I could not go to him personally; it would seem too much like an intrusion. In times of sorrow people wish to be alone, or in the company of intimate friends only, and I had scarcely a speaking acquaintance with this man.

So I said, I will write him a note. It will not be an intrusion; it will not be interrupted by the coming in of other people, and it will not embarrass him as the personal presence of a stranger might. My note was brief, just a few simple words of sympathy and of hope that matters might not prove as bad as might at first appear. With some misgivings, and with an earnest prayer I dropped it in the letter box.

The next day I was starting down town, and just outside my door I was met by Mr. Jones.

"This is Mr. Bayley, isn't it?" said he. "I was just coming to tell you how much your note helped me."

Tears stood in his eyes as he grasped my hand, and we stood at the corner talking for several minutes. From that time on, the way to Mr. Jones' heart was open to me. Because of his misfortune, he very soon left the city, and I know not whether the good seed has since borne fruit. But this I do know, that I never made a better investment of five minutes and two cents; and since that I have found in Uncle Sam's postoffice an open seasame to many a heart which could not at first have been reached by a personal interview.—Rev. Dwight S. Bayley, in Sunday-school Times.

The Czar's Day of Judgment.

That the welfare of millions should hang upon the will, whim and word of a single individual—and this individual walled away from all real knowledge of the people's condition and natural wishes—is an anachronism of tragic proportions—an anachronism which leads to deplorable assassination on the one side, and on the other to such hideous massacres of the confiding innocent as took place in St. Petersburg on Sunday, the 22nd of January, 1905.

In all the history of man no more pregnant opportunity was ever offered to a sovereign than that offered to the Czar Nicholas when his people came to him, not with swords and guns, but bearing a petition, carrying the sacred icons, and pictures of the Czar, and following a cross. The humblest Turk is protected in presenting a petition to his Sultan; but the White Czar, the beloved Little Father, allows his petitioning subjects to be slaughtered like mad dogs!

The psychologist and the philosopher can find a score of explanations of the conduct of the troubled, perplexed and wrongly advised Czar on that day of judgment for him and for the exploded system of government which he represents. Yet it remains true that, strive as he may to undo the awful effects of his action on that 22nd of January, the doom of the Russian oligarchy was sealed. Through whatever slow or rapid processes, by means of whatever wise concessions or hysterical convulsions, Russia from now on will advance painfully, perhaps with pitiful reactions, toward some modern and rational form of government. The new government may or may not retain imperial forms, as in Japan. The danger is that the blind, brutal, stupid measures of repression, the grinding system of imperial uniformity, may so inflame the people that fearful reprisals and chimerical schemes of reform will take the place of wise and orderly measures, and that the "man on horseback" may, for a time, stand in the path of progress.—From editorial in April Century.

Forgive as We Forgive.

Judge Knowlton's only son forged his name. When it was discovered by the father, he agreed to keep the secret if his son would that very night leave the country and the wife and child he had dishonored. He left on the midnight train and at noon next day took a steamer for Europe. He wrote months afterward a pathetic appeal for forgiveness, but the father tore it up and threw it in the fire. That very night his son's little Gladdys came to the judge, asking that she might say her prayers to him and "ask questions" the nurse would not answer. With a great love for the child, half-orphaned by her father's folly and sin, he consented. The child knelt at his knee.

"Our Father who art in heaven—grandpa, does that mean he's everybody's father?" "Yes, my dear, so it says." "He must have some very naughty children, grandpa; does He love them, too?" Little Gladdys did not see the spasm of pain which passed over the face that bent over her as Judge Knowlton answered, "I suppose He does." "Of course, fathers always love their children, even if they are anughty, 'cause they're fathers," prattled the child. The prayer proceeded: "Forgive us our trespasses as we forgive them that trespass against us—what are trespasses, grandpa? Nurse said, 'Never mind what they are; hurry up and get to bed,' but I want to know what are trespasses?" "Wrongdoings, sins," replied the man, as his hands took a firmer grip upon the arm of his chair. "Has anybody ever trespassed against us, grandpa?" was the next question. Gladdys wondered that her grandfather did not answer. A little hand on his arm aroused him, and the question was repeated: "Has anybody ever trespassed against us, grandpa?" "Yes, shamefully, cruelly," spoke the man, forgetting for the moment everything but his own wrongs. Gladys clapped her hands. "Oh, I'm so glad; then God knows just how to forgive us. I was so afraid nobody had trespassed against us so's we could forgive them and show God how to forgive us. But He knows, doesn't He, grandpa? He'll forgive us just as we forgive them. Let me say it again." And kneeling once more beside her grandfather's knee, she repeated with great earnestness, "Forgive us our trespasses as we forgive them that trespass against us." The arrow shot by the childish hand went straight to its mark. Long after the little archer lay smiling in her peaceful sleep it rankled in the heart of the man who, try is he might, could not ignore it. "Forgive us as we forgive," he murmured over and over again, as he paced the floor with clasped hands and bowed head. The struggle was long and fierce, but as the light of the morning crept in, the once hard, stern, unforgiving father looked up into his Father's face and said: "Forgive, as I forgive." The ocean cable never throbbed with a sweeter message than it bore that day to the repentant wanderer, who, as he read the welcome words, "Come home," arose with a great joy and set his face toward his father's house.

How to Rise.

A young woman recently found employment in a queensware store. She immediately began a course of study in her leisure moments upon glassware and china. She then read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valued employe in a large store.

In the milliner's establishment the young woman who found time for reading a book or two on colors and their harmonious combination, found her own taste greatly improved and her ability to please patrons greater. She was soon a favorite with employers and customers.

The young woman, who, to earn an honorable living, went into a lady's kitchen, and instead of gossiping every evening found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner; she knew what dishes were in season; she knew how to serve a meal in its proper courses; and more than that, she knew something about the food value of different dishes.

A fair average of good sense and proper amount of application will accomplish everything.—Womankind.

To-day is, for all that we know, the opportunity and occasion of our lives. Of what we are to-day may depend the success and completeness of our entire life struggle. It is for us, therefore, to use every moment of to-day as if our very eternity were dependent on its words and deeds.—Dr. Trumbull.

BABY TUCKER'S WONDERFUL CURE

Covered from Head to Foot with Humours—Forty Boils on Head at One Time—Doctors and Drug Bills $100—Baby Grew Worse.

CURED BY CUTICURA FOR FIVE DOLLARS

Mrs. George H. Tucker, Jr., 335 Greenfield Avenue, Milwaukee, Wis., is a grateful mother. "When six months old," she says, "my little girl weighed a pound and a half less than at birth. When one month old a scab formed on her face, spreading until it completely covered her from head to foot, followed by boils, having forty on her head at one time, and more on her body. Then her skin started to dry up, and it became so bad she could not shut her eyes to sleep. One month's treatment with Cuticura Soap and Ointment made a complete cure, and now my child is as large, strong, and healthy as any child of her age. The doctor's and drug bills were over one hundred dollars, and my baby grew worse all the time. Then we spent less than five dollars for Cuticura and cured her."

CUTICURA A BLESSING

To Skin-Tortured Babies and Tired Mothers.

The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for birth humours, milk crust, scalled head, eczemas, rashes, and every form of itching, scaly, pimply skin, and scalp humours, with loss of hair, of infancy and childhood. Guaranteed absolutely pure.

Cuticura Soap, Ointment, and Pills, are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Props. Send for "How to Cure Baby Humours."

A Red Cedar PAIL LASTS A LIFETIME.

Did you ever stop to consider how many buckets you buy during ten years.

A Genuine RED CEDAR Pail

Lasts not only 10 years, but 7 times 10 years. Over 160,000 sold during 1903.

RED CEDAR purifies water and keeps it fresh longer than anything else.

THERE ARE DIFFERENT KINDS of cedar pails. Insist on the RED CEDAR, it is the right kind.

Prewitt-Spurr Manufacturing Co,
Sole Manufacturers,
NASHVILLE, TENNESSEE.

BLYMYER CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O. SEND FOR NEW CATALOGUE. SOLD DIRECT.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. Bell Co., Hillsboro, O.

Young People's Page

The Little Old Story.

There was once a little old man and a little old woman, and they lived in a little old house on a little old farm. They had a little old cow and a little old horse and a little old dog and a little old cat.

One day the little old man dug him a load of potatoes and started off to the little old town to sell them. The little old woman took a little old bucket and went out to the little old barn to milk the little old cow. But no sooner had she begun her milking that the little old cow picked up her little old feet and kicked the little old woman over. She was so badly hurt that she could not get up, so she lay on the ground calling to the little old dog, "Tipsy, Tipsy, O Tipsy!"

The little old dog came and walked around the little old woman and knew not what to do. By and by she began saying, "Go for your master, Tipsy! Go for your master, Tipsy!" The little old dog, who was sitting looking at her with his little old tongue hanging out of his little old mouth, trotted off down the road to town.

He found the little old man in a store, where he had just sold his potatoes and was putting his little old pocketbook in his little old pocket.

"Why, bless me, here's Tipsy!" the little old man cried when he saw the little old dog.

Tipsy took the little old man's coatedge between his teeth and pulled at it. "Tipsy, Tipsy! is there anything wrong at home?" the little old man asked him; and when the little old dog kept on pulling, the little old man ran out to the little old hitching rail, untied the little old horse, jumped in his little old wagon, and whipped up the little old horse to as fast a trot as he could travel.

When he finally got to his little old house he saw no little old woman anywhere about, so he quickly drove back to the little old barn, and there she lay, still groaning on the ground.

The little old man picked up the little old woman in his arms and carried her into the little old house and laid her on the little old lounge. Then they sent for the little old doctor, and he came in his little old bugby with his little old fat gray horse and gave the little old woman a little old pill, so that she was soon well again.

But they all knew that if it had not been for the little old dog the little old woman might never have got well, so they gave him the best there was in the house to eat; but they sold that little old cow to the little old dairyman, who lived in a little old house back of a little old hill. And every day the little old dog Tipsy would trot down to make a visit to his friend the little old cow.—Grace MacGowan Cooke, in April St. Nicholas.

Hornets.

BY GUY A. SIMMONS.

Just back of the hotel where we were staying last summer was a large blackberry patch. Among the briers here and there had sprung up from the fertile soil young trees of maple, poplar, and pine. Some of them had reached the height of fifteen or twenty feet.

Upon a lower bough of one of the tallest, a maple, hung a large hornet's nest. We had often heard and read of the queer houses of these "paper makers," and had seen them at a distance; but here was an opportunity to see one at close range—provided the inhabitants did not object.

Josh Billings says that the hornet is a red-hot child of nature; and that he never examined his social habits very closely, because he did not think it polite. Now we were inspired to politeness by the same reason, no doubt, but were, nevertheless, curious to know something about his social life and his home. So we advanced cautiously, and tried to make friends with those in sight.

At first some looked uneasy and hummed about our heads menacingly; but, seeing no hostile move on our part gradually settled down to work again.

We could see them very plainly then. They had black bodies, with white stripes running around, and white faces. They are really a species of the wasp, only larger, stronger, and much more active. Some were working on different parts of the nest, weaving additional layers to the thickness of the nest wall wherever it was needed, getting ready for winter. They weave this paper tissue very much as the mason wasp, or dirt dauber, builds his mud cells, building along the edge little by little, and carefully going over the work before it is dry to see if it is well done and add a finishing touch now and then.

Each seemed to have a special task to perform, and did not encroach upon his neighbor; but when he had used all his material, flew away to procure a new supply. This he gnawed, mouthful by mouthful, from some tree soft by nature or by decay, and was soon back again.

Man has learned many valuable lessons from the lower animals; and possibly he has learned from the hornet to make paper of wood pulp.

A still more interesting sight was in store for us. At the bottom of the nest was a small, round hole, about two inches in diameter. Around this and partly within it several hornets seemed to be standing perfectly still. A second look showed that they were not still at all, but were buzzing with all their might, so fast that their wings could scarcely be seen. After a little time others came to relieve them, then others and others.

But what did this mean? Why this buzzing? Why the relief committees? Ah, this hole was the door of the house, and these were doubtless relay companies to furnish fresh air, which they fanned in with their wings, while the bad air flowed out—a very necessary business since this was the only opening to their football-shaped house.

Whether instinct or experience taught them to do this and to make the door at the bottom, I cannot tell; but it certainly served well to keep out the rain and to let out the foul air, which is heavier and sinks to the bottom.

After a few visits the hornets seemed to become acquainted with us, and did not object when we advanced within two or three feet of their house. At that distance we could easily peep into the door and see a little of the interior. The nests proper were made up of cells very much like the combs of the red wasp, and there were several stories of them suspended from the top by a small stem in the middle of each comb.

Some of the cells of the lowest comb were sealed over, and seemed to be full of something, probably an egg and food for the larvae when hatched. Others seemed to be in process of filling.

Several times we put sugar on the leaves near by. But hornets must not be fond of sweets, or else they were too busy to eat sugar, for we never saw one taste it.

We were curious to know just how many were in this well-organized and industrious family, but could never count them, for they passed out and in so fast and were so much alike.—Christian Advocate.

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53 COTTAGE ST., MELROSE, MASS.,
DEAR SIRS: Jan 11th. 1904.

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I know that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. Thanking you for my complete recovery, and recommending Swamp-Root to all sufferers, I am." Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.



If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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ACTION OF THE ORPHANAGE BOARD.

The Board of Trustees of our Orphanage met March 30 at Thomasville, and issued the following statement:

"The trustees after thorough investigation find that the doctors, Julian and Battle, testified that they gave specific instrutcions to the general manager regarding means which they believed would prevent the continued spread of the typhoid fever epidemic of last summer. They further find that General Manager Boone testifies that he did not regard the instructions to be positive and explicit and that in the exercise of what he considered his discretion he did not completely carry out the instructions of the physicians but says that he did what he thought was for the best.

"We further find that the general manager, his wife and assistants, together with the physicians, did all in their power for the sick children and that on account of this extraordinary care the mortality was very small, only about two per cent of the cases proving fatal.

"We wish to assure the public that the work of installing a complete system of water works, with sewerage system, is progressing just as rapidly as possible, which we believe will prevent a recurrence of another epidemic."

COMPACT COUNTRY FIELDS.

We have received no comment on Mr. W. N. Johnson's plan to consolidate country fields by missionary appropriations. We are sure the plan could not be worked; that it is not in accord with present conceptions of the function of our State Board; but we did hope that it would evoke a discussion that would bring forward a wholesome treatment of the problem of making country fields more compact and persuading country churches to worship the Lord one day in seven rather than one day in thirty.

A CHILD'S QUARREL,

We have no heart for the controversy between Virginia and North Carolina over the North Carolina monument at Appomattox soon to be unveiled. We do not know whether North Carolina was farthest at Gettysburg or not. We do know that her sons did their duty, that they were not surpassed in devotion or bravery; and, we take it, they would prefer that the insignificant matter of what regiments happened to be "farthest to the front at Gettyesburg" should never have been made a subject of claim in their behalf. The sentence goes well on the Memorial Day orator's lips, but for serious purposes it is not worth while. At Gettysburg all the regiments were where they were ordered to be, and that is enough.

The glory of the Confederacy—even as the glory of America—should not be partitioned amongst the States, but should be shared in common.

KEEPING LENT.

The Roman Catholics, Episcopalians and Congregationalists are now "keeping Lent." They abstain from meats, favorite dishes, certain pastimes and amusements, and many of them go to church with great diligence. This is in imitation of the experience of Jesus in the Wilderness fast. We have heard it said that if it is wrong to dance in one time of year, it is wrong in another. So it is. But these friends do not abstain from dancing because it is wrong in Lent, but because it is a self-denial not to dance.

Our purpose in this comment is first to point out that the spirit of the keepers of Lent is not the spirit of not doing wrong but the spirit of sacrifice.

Our second point in this: That as we Baptists hold that Jesus' whole life was a life of self-denial, and the wilderness fast only a preparation for it, we should undertake to practice our teaching as faithfully as the Episcopalians and Roman Catholics practice theirs. We have undoubtedly the right conception. But if they should keep theirs more perfectly than we keep ours, it would become us to be silent in their presence. We Baptists may out argue any other Christian body, but if we fail to outlive them our arguing is vain. Let us live our doctrines.

EFFECTS OF THE WAR.

With the rout of the Russians at Mukden it became plain that, whether Russia continues the war by falling back to Lake Baikal to reorganize or makes peace, she will have enough on her hands for years to come to completely paralyze her old-time policy of glacier-like expansion.

It was by this glacier-movement that she crept into Manchuria and proposed to creep into Korea, all China and perhaps Japan. Her history records expansion after expansion, and more than once she has embraced peoples whom she could not assimilate—as for example the Finns and Poles, who are giving her a world of trouble now in the hour of her weakness.

This policy of expansion has been the terror of all Europe. Russia has always lacked an outlet to the sea and always sought one. Japan feared her in the East, all Europe in the West, and the British Emperor of India in the South. It was Russia, moreover, that secretly conspired to dismember and partition China. It was Russia also that protected the Turk in the interest of Russian dominance in the Balkans.

Altogether, therefore, Russia has been the terror of Europe. With 180,000,000 of people,—a great people, too—with infinite wealth, with a vast army and an overrated navy, and moving like a glacier to the sea, it is not beyond the mark to say that the vast armies of Europe have existed, that the most enlightened continent has become a collossal camp, that civilization has stood for years in dread of universal war, that millions of peoples have been burdened with taxes and millions of men have been taken from the ranks of producers, largely because of Russia.

At Mukden all this passed. We may have exchanged the Peril of the Bear for the Yellow Peril; but for a time there is relief. At Mukden Russia lost her army, having already lost her navy and her influence on the Pacific; she lost her hold upon China; she lost her prestige the world over. She must now rebuild. She may have to reorganize. She may continue to fight; and it may make worse her plight—may disrupt the Empire. But granting that she may at length wear out Japan and so obtain less drastic terms of peace than now appear likely, Russia is too weak, too torn within, too broken without, to menace China, to threaten India, to protect the Turk, to frighten Germany, or to be worth while as an ally to France.

May we not then hope that the fearful war will prove a blessing in disguise, and that Peace, the angel whom the Czar invoked at The Hague, is about to come not at his call but because he is no longer powerful to keep her way? We are of the number who believe that wars do make for peace, and that this one will clear the horizon for years to come.

COLLEGE ATHLETICS.

It must have dawned upon some of the opponents of college athletics—of intercollegiate games, if you will—that the stedfast refusal of the college authorities to yield to their opposition, is based upon somewhat more than a weak acquiescense in the demands of school-boys. They do make demands and their demands are to be respected. But the opposition to intercollegiate athletics has been sufficient to have long ago overthrown their demands.

The truth is, athletics have a large part in college education. No one so mistakes the college as one who conceives of it as a routine of class-room, curriculum and library. The college life—in and out of the school-room—has a larger bearing than thec ollege curriculum. Teachers guide and incite; books instruct; but men are made in the arena—that miniature universe—of college life in which young men meet and cope with young men.

It would not do to attempt to make this college life conform to grown men's conceptions: It would be artificial, hateful and ruinous. It must be made by the young men themselves. Very naturally they resort to games, especially to athletic games. We have often thought that in the games of young people is the best preparation—of body, of mind, of discipline, of efficiency, of ambition—for the work that they must do later on. A boy playing base-ball not only strengthens his body, he disciplines his nerves, he learns obedience, he acquires self-control, and he learns the great lesson of efficiency at his task.

It will be said that young men will play whether they have intercollegiate games or not. So they will. But they would not play as earnestly; their work would not be by any means so impressive. Moreover, no little may be said in behalf of having young men travel a bit—to visit other colleges, come in contact with life in other institutions—and undergoing the really trying ordeal of representing a cause in critical moments away from home.

College professors are wise men. The fact that they have repeatedly declined to abolish intercollegiate games should suggest that they have a value that far outweighs the objections so often offered against them.

THE STORY OF THE WELSH REVIVAL.

We are glad that this description and interpretation of the Welsh Revival has been put together: We have in handy and cheap form all the best treatments of the interesting and moving subject. There are, a message from Evan Roberts (with portrait); The Story of the Revival, by Arthur Goodrich; The Lesson of the Revival, by G. Campbell Morgan; two articles by W. T. Stead; "The Teaching of the Revival," by Evan Hopkins; Striking Testimony of Eye-witnesses, etc., etc. 93 pages. Fleming H. Revell Co., New York. Price 25 cents paper.

We will send this timely book to any one sending us two new subscribers on our balance of the year offer.

THE BASIS OF REPRESENTATION IN THE SOUTHERN BAPTIST CONVENTION.

This somewhat hackneyed topic has taken fresh interest from the pronouncement of the 160 self-styled Landmark Baptists in convention recently at Texarkana. We had thought that they were conscious mainly of doctrinal differences between themselves and the other Baptists of the Southern Baptist Convention, but their Peace Committee will approach the Southern Baptist Convention with two demands that relate wholly to organization, namely (1) the basis of representation in the Convention, (2) methods of mission work. Probably they withhold their doctrinal differences for the reason that the Convention might properly decline to make an utterance relating to doctrine.

We may dismiss for the time the subject of methods in mission work with the statement that the Landmarkers stand for the ideas once advanced in North Carolina in the name of the Gospel Mission.

That the reader may understand the situation we quote here the articles in the Constitution of the Southern Baptist Convention fixing the basis of representation:

Art. III. The Convention shall consist, (1) of brethren who contribute funds, or are delegated by Baptist bodies contributing funds for the regular work of the Convention, on the basis of one delegate for every $250 actually paid into the treasuries of the Boards during the fiscal year ending the 30th day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which co-operate with this Convention, provided that such representative be formally elected at the annual meeting of his District Association, and his election certified to the Secretaries of the Convention, either in writing or by a copy of the printed Minutes.

The basis of representation in the Baptist State Convention of North Carolina is similar, our Convention seating three messengers from each Association without regard to financial support and from the churches one for every ten dollars contributed to the Convention's objects, any church's total representation being limited to ten.

As we have pointed out, this scheme of representation relates to support: The churches that support the Convention compose it. On the other

hand, the associational representation is wholly numerical, each Association having messengers whether it supports the work or not. We thus have a double basis, in part financial, in part numerical. The one modifies the other, and the two have so far made a sound working whole. Were the Convention a doctrinal body, the representation might well be numerical. But it is a working, a co-operating (a working-together body); and it is only reasonable that the workers shall control.

There is, moreover, a practical difficulty: Were the basis wholly numerical, in a year when the Convention met in the far West as in 1905, the Convention would be controlled by a few Western States, and likely by the non-supporting element in those States; or when it should meet in the East, it would be controlled by a few Eastern States. It would thus stand in danger of losing its present solidarity: any year might bring about a reversal of policy, a reorganization of Boards, etc., etc.; and, in consequence, we should be in constant danger of wrangles and of actual division.

We do not see, therefore, how even as the price of peace with such desirable brethren as Messrs. Hall, Bogard and Scarboro, the Convention can yield its present basis of representation. We see, of course, why they make the demand: It would put the non-supporting churches in the saddle, and these pure-minded reformers would attain an eminence thereby which they cannot possibly expect in a Convention representative of the intelligent, work-supporting Baptists of the South. But the Baptist cause outside of the Wilderness and the regions round about exists for other purposes than this.

We will say also in passing that the Convention is not likely to be captured by the Yohanon-Jureidini method in Missions—a method which so far has succeeded in nothing so well as in keeping these missionaries off their fields. The Gospel Mission movement in the East is far more substantial than the movement under that name in the West, but in the East it is strong no longer as an opposition movement.

THE "VESTED INTEREST" TALK.

We have been astonished to see the cry of "Vested Interests" raised by the defeated liquor dealers in North Carolina. They have widely circulated Justice Brewer's plea for the compensation of liquor dealers put out of business in the public interest, and on every hand we hear the claim that the right to run a saloon or a distillery is one of the property rights and if you deprive a man of it you must pay him for it.

It is true that all the courts in America have held otherwise; but if we answer this cry with such an assurance we utterly fail to meet the point advanced by the liquor dealers. They know that the Courts have held against them. But they also know that courts can be altered. They know that only last year Great Britain passed a law requiring municipalities to compensate liquor dealers deprived of license by the people. And they know that should they get such a doctrine established in America they would be secure forever. They are now sowing the seeds of this doctrine. The rich brewers control England. They expect to control America.

If there were no other motive whatever to urge our towns and cities to take the saloons by the throat while they may, this would be sufficient. The longer you dally with them the greater they grow; and at length they may compel you to pay an enormous indemnity to get rid of them.

A GOOD BOOK.

I have just read with great interest and benefit Dr. George Matheson's "Leaves for Quiet Hours."

It contains 94 chapters, headed with 94 Scripture texts. Each chapter contains a little over two pages. One page is given to an explanation of the text, an explanation you perhaps never thought of before. The second page takes the truth of the text, and weaves it into a beautiful devotional meditation, or prayer. I commend it as a very helpful book.

It is published by A. C. Armstrong & Son, New York. At $1.25, and is on sale at the Baptist Book Store, Raleigh, N. C. J. A. S.

JESUS' LOVE FOR HIS FRIENDS.

Bible Lesson for April 9. John 11:32-45. Read the chapter.

Golden Text: Jesus said unto her, I am the resurrection and the life.

We have for our consideration the brief description of Jesus raising Lazarus from the dead.

Raising the Dead.

One is overwhelmed by such a scene. To call a man forth from the condition of death is to do the supreme thing in this world. Well may we call such an one Lord and Master. It is not for us to draw lessons from a deed like this; it is rather for us to fall at His feet and worship Him; and it is also for us to dwell joyfully on the assurance that our Savior is supreme—Master of the greatest as well as the least of enemies. With our hand in His we may fear no longer; not even the grave may give us pause. In the valley of the shadow of death we have one with us who is Conqueror of Death. We have nothing to fear.

A Lesson in Self-Reliance.

But the lesson is rich in light upon the character as well as the power of Jesus. We may observe first that He even here in the manifestation of the highest power requires His followers to do all that they can do: They must roll the stone away; they must loose the bands that bind the body raised from the dead. It is as if God would say to His children, In teaching you that I am omnipotent and all-loving, I would also teach you self-reliance. Never does God discount our labor, our puny strength, but He ever encourages it, ever leads it on, as if He would so make us stronger and stronger and more and more self-reliant rather than less.

The most beautiful thing in this world is the mingling of humble dependence upon God with earnest labor to do all that we can do.

The Friendship of Jesus.

But as we have read the lesson we have been impressed more by the quality of the friendship of Jesus than by the supremacy of His Power. It is easy to believe that He was Lord of Death—far easier for us than it was for the group about the tomb of Lazarus, for we know that He Himself rose from the dead, while they knew Him too much as a man to dream that such a thing could be possible.

These three friends of Jesus had a place for Him in their home. They and He were friends—not His disciples, not His apostles-to-be, not ministers,—but friends. It is a great word, but if you have a friend or are a friend you understand that it is more to be a friend than an apostle. The homeless Master was at home with them; the little house in Bethany was a refuge to Him—quiet, congenial, and full of the comfort of loving hearts. When sickness fell upon Lazarus, it was natural that they thought of Him and wished for Him. They knew His power, and they longed for His help. He was away. The brother grew worse. They sent for Him. Alas, He did not come, but only sent a message. The brother died: could it be possible? Did He not care? Their hearts were sore with grief and the nameless questioning, "Why did He not come?"

When He did come Martha went for Him, crying, "Lord if thou hadst been here, my brother had not died?" At the sight of her grief He was troubled—"groaned in spirit," a silent groan of utter sympathy, and more; but of that more one must speak with caution. To be sure He did not grieve for Lazarus, for He knew that He should raise him. He sorrowed for the woman's sorrow. He did not rebuke her for weeping, saying, "I am the Resurrection." But instead He wept with her. That was more comfort than words. That was perfect sympathy.

See how perfect that sympathy was: With tears in His eyes for a sorrow soon to be assuaged He raised a man from the dead. Instead of saying, "It is no use to weep, I will bring Him back," He wept himself.

Very likely, too, His spirit was swept with all the sorrow of a world in which death is the common lot: He saw mothers who shall cry out this summer by the graves of their little ones.

And it may be that He was distressed that His friends could think that He would neglect them so. Martha's greeting was half a reproach—and such a reproach as cuts to the quick: "I longed for you. I needed you so sorely. I loved you, he loved you, and yet you would not come and he lies dead." It was enough to break His heart; and that strange expression "groaned in spirit," is more than justified. Would they never trust Him fully? We cannot blame Mary and Martha that they could not understand His purpose in not coming; but we can profit by their example and when we call Him in such a time and He comes not we can say, "We will not break His heart with reproaches, we will trust Him, He has a higher purpose which we can await. We may sorrow—but not without hope." To be misunderstood and distrusted by one's friends is one of the sharpest curses of mortal life.

Such was the friendship of Jesus: Perfect in helpfulness, perfect in sympathy, without chiding but with a hand stretched out to lead them on to clearer appreciation of Himself. To be sure we marvel here more at His patience, His sympathy, His tenderness than at His power.

The Prayer of Jesus.

When we come to a prayer of Jesus we may well pause. This prayer conveys a mighty lesson to those who address God with a long series of flattering phrases. There is the one word, "Father," and the voice of thanksgiving for His answer to a prayer that Jesus had made. Lazarus was not then quickened, but so perfect was the faith of Jesus that He thanked God for the event before it happened. Then a word as informal, as direct as one friend to another: "And I knew that thou hearest me always." He declares the purpose of the miracle: "that they may believe that thou hast sent me." then a word as informal, as direct as one friend to another: "And I knew that thou hearest me always." He declares the purpose of the miracle: "that they may believe that thou hast sent me." Not for His own sake, but for God's. To such a level of communion with God, to such a level of purpose with God, to such a level of faith He leads us on. Let us go with Him.

AM I ALONE IN FRUITLESS TOIL?

I have been reading with much interest the many accounts of the Welsh revival as they have appeared in the different papers. I greatly rejoice to know that the kingdom of God is spreading so rapidly under the direction and labors of the missionaries abroad. But in the midst of my rejoicing over God's blessings upon Wales and other lands, there is a burden, a sadness, a disappointment arising from conditions in our home land. The low standard of Christian living with the absence of conversions in our meetings indicate the great need of a revival at home. Am I alone in fruitless toil, labor and prayer? Or do others of God's ministers share with me in anxious toil for fruit which they never gather? Great volumes of sermons are poured out upon the people in strains of eloquence and accents of earnestness. But the church member continues to live his useless life, and the sinner his life of sin. Where is the cause of our failure to move the church member to a life of consecration and service and the sinner to repent of his sins? Are we insincere in our efforts? Have we lost touch with God—the source of power? Have we, like Sampson, fallen asleep and allowed the devil to rob us of our spiritual strength? These questions very seriously engage my mind. My heart yearns to see evidences of divine power among my people and to realize it in my own soul. May we not fear that the ministry is responsible for present prevailing conditions? I do not mean by this—that our ministry is impure, corrupt or insincere. I have the utmost confidence in the purity and sincerity of my brethren. But purity of life and sincerity of purpose can never take the place of divine power in God's plan of saving and sanctifying the world.

Christ said that the apostles were clean through the word which He had spoken. Still He would have them tarry at Jerusalem until they received power. The Israelites were sincere in their attempt to take the city of Ai, but God was not with them. Sampson was sincere when he rose to defend himself against the Philistines. But his power was gone from him. The pure life of the Preacher may inspire men to seek higher things. But God's power alone can lift them up. God has chosen the preacher as a medium through which to communicate His blessings to the people. To do this he must live in touch with God and man. Fearful responsibility. Shall it not drive us to seek from God the power to fulfill our mission?

R. W. HORRELL.

SOME HUMOROUS EXPERIENCES OF THE RECORDER REPRESENATIVE.

One Saturday afternoon, while working in one of our cities, I called at the residence of a lady subscriber and was met by her eighteen-year-old daughter. The following conversation took place:

"Is Mrs. ——— in?"

"Yes."

"I desire to see her, if you please" (handing her my card).

"I will tell her to come." (Exit.)

(Reappearing.) "Mother is very sick this afternoon."

"Then I will call Monday; hope she will be well by that time."

"She is going away to-night."

"Eh, I thought she was very sick."

"She is going away for her health."

"Good evening, madam."

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

A Country Trip.

Dear Miss Heck:—In November Mr. Greene and I went to visit the stations under our care again. We called a large house boat, took the two children and Brother Lake, who had just come out to take charge of that work as soon as he has learned the language, and went for three weeks' work among the country people. We wanted as much time as possible for our work, and still wanted to be home by Christmas. So instead of taking three days to reach our first stopping place, as is usually the case when we depend upon the boat people to row our boat, we hitched on to a launch at 10 a. m. and were anchored in Keng Moon, our first stopping place, at 8 p. m. Here we have been for a long time trying to get some work started, and in the middle of the year a Christian opened a drug-store, and a Christian doctor, with his wife, went to live and work. I opened a girls' school, but had only nine pupils. I visited the school and examined the pupils present. The people seem much afraid of foreigners, and the teacher feared she would be unable to get many pupils to the school if it was under a foreigner's supervision. Since then they have made arrangements to continue the school under their own direction, a wealthy Chinaman in Honk Kong furnishing the money, so the mission will have no more to do with it at present. The Chinese are very fond of starting up independent work, and we always encouraged it, but they seem to lack the ability to run anything successfully long at a time. We shall stand ready to take over the school when they fail. That is a fine country for work, and little is being done there now by any of the denominations. We may settle Brother Lake there after a year or two.

From Keng Moon we went to Kutseng, crossing a wide lake where it is almost impossible for the boat people to make any progress rowing. We were dreading the hard, tedious time which we knew was before us, when a small river steamer came along and the captain threw out a line and told us to tie on, which we made haste to do, and were towed twelve miles to the mouth of the creek up which we had to pole to Kutseng. We anchored that night in a beautifully quiet spot away from all other boats, where no sound except the croaking of the frogs disturbed our slumbers. Quite a contrast from the night before when anchored in the river off Keng Moon, where launches were whistling all through the night, and our boat was constantly knocking against the other boats near us, or rising and falling upon the waves caused by the passing steamers.

We went into Kutseng on the high tide and anchored near enough for one to walk to Ha-lo to visit my school while Mr. Greene worked in the church and market.

At low tide, which occurred once each day and night, we were on the mud and could not have moved out had we wished. I hired a man to bring us drinking water, but it was a long way, and vessels for holding it were scarce, so we were reduced to a large cupful measured out to each one daily for his morning bath.

I found the school in a good condition; much better work had been done than I had hoped for, as I had been unable to visit them before. When I went in the pupils came two by two of the same size to make their bow to me. Then I reviewed them on what they had studied, skipping about here and there, and asked questions. No one missed a single word, nor had to be prompted in reciting from memory any part of the books which had been learned during the year. Nearly all the pupils had memorized four books, and were then able to read very well.

Next day I hired a sedan chair and went across the mountain six miles to Tuk Chow to visit another school. These pupils were not so bright, neither had they been so well taught, but good work had been done. Not all Chinese are born teachers, as well as those of other lands; but I think the one whose school made such a fine showing is a real born teacher, and I shall expect much from her this year. The other is a good woman, and one who has grown very much during her year's work.

Saturday we made a picnic, and together with the pastor of the church, went on top of a high mountain and showed Brother Lake the hundreds of unoccupied towns and villages and the vast territory to which we hope he may be able to give the Gospel. It is appalling to see the hundreds of villages where hundreds of thousands of people live, with only one here and there in which a single Christian lives, or any work is being done.

We remained over Sunday and worshipped with the new church which was organized at Kutseng during the fall.

We have more Christians around Kutseng than at any other place in that whole field, and they are better developed, more earnest, consecrated Christians, too, but one is heard to ask, "What are these among so many?"

Monday we started for our most distant station, Kwan-tung, visiting Tsat-po, San-cheung, Pap-hop and Sha-woo on the way.

At Kwan-tung we have built a woman's chapel, or rather enlarged the old chapel so that the women have a large room where they can sit and hear the Gospel, and I have placed two Bible women there to work during the last year.

We were there one market day, and it did my heart good to see how the women flocked in to hear, and with what interest the Bible women talked to them.

On Sunday many returned and remained through a three hours' service—the examining candidates for baptism, baptizing fifteen, among them one woman, the first fruits of the woman's work there; a sermon and the Lord's Supper. Several women seem nearly ready for church membership, and I hope in the near future we may have an ingathering there.

At Pap-hop five were baptized, making twenty for the trip. Brother Lake did the baptizing, having learned to repeat the formula in Chinese, and it gave us all much pleasure thus to initiate him so early into what we hope will be his future work among us.

At San-cheung, on our way home, we hired another launch to tow us home in a night and a day, while our boat people said they could not promise to get us home under a week.

We paid about the same for the launch to tow us as it would have cost to pay the boat the extra time, and thus saved more than a week for the work.

Steam is making travel much easier for us, and saving much valuable time.

Yours sincerely,
VALLIE PAGE GREENE.
Canton, China, Feb. 6, 1905.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consociations; but they never pass away and, after all the use that is made of them, they are still not exhausted.—Dean Stanley.

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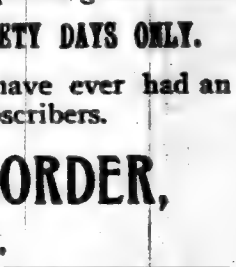
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Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY MIGHT C. MOORE,
Field Secretary.

The Teacher—General Duties.

51. Preparation: Of what kind?

The teacher's preparation for his work should as regards the teacher himself be first spiritual and then intellectual; and as regards the text-book be both specific and general.

1. The heart must be thoroughly receptive of the divine lesson; then perfectly attuned to its sentiments; then filled with burning desire to proclaim them to others.

2. The intellect should be diligently exercised in the acquisition of the truth to be taught, furnished in bountiful measure with its facts and teachings, and receive training in the gift of impartation.

3. Specifically, each lesson should be prepared with the utmost possible thoroughness and with particular reference to the class individually and as a whole. The study of the Bible with a view to teaching requires therefore a constant and sympathetic study of human nature.

4. In general, the teacher should post himself as far as possible on the entire Bible that he may stimulate his pupils to its reading and systematic study. He should also inform himself about the history, doctrines, and benevolent work of his denomination.

As a result the teacher will know himself that he may grow in the teaching art, his text-book that he may interpret it faithfully, his pupils that he may implant in them the most truth possible, and, above all, the Master for whom he seeks to be an effective witness.

52. Teaching: By what steps?

In the teaching of a lesson there is given a definite task: not to entertain, not to gossip, not to kill time, but to teach this lesson to this class. For it there should be favorable conditions: suitable room, proper classification, thorough preparation, and good order. And it should be done in the proper spirit: the spirit of reverence, docility, cheerfulness, practicalness. The actual teaching will then usually follow these steps:

(1) Adaptation. The lesson, the class, the teacher, the method of teaching, and the occasion all should be fitted together harmoniously.

(2) Attention. Teaching is impossible without attention. It may be secured by gesture, question, object, bell, look, call for it, silence.

(3) Approach. Bringing the class to the lesson for the day the teacher may review last lesson, note connection with this lesson, picture setting and circumstances, or plunge at once into the heart of the lesson.

(4) Analysis. A clear outline of the lesson, verbal or graphic, is essential to a ready and permanent grasp of its contents.

(5) Examination. Question out of the class what they already know and then question into them what you want them to know further.

(6) Elaboration. There will be need to explain some points and room for illustrations taken from the field of the pupils' observation and knowledge.

(7) Application. The teaching of the lesson facts should always be attended with the application of its truths. Usually it is better to center the practical points around one leading truth than to scatter over many. At all events let needed and personal application from each lesson be faithfully, unfailingly made.

53. Training: Along what lines?

The faithful teacher will seek to train his pupils in several directions:

(1) As to God—an accurate knowledge of Him, a humble reverence before Him, and an intelligent enlistment in His service.

(2) As to the pupil's self—an unsparing conquest of evil habits and inclinations, and an unfailing culture of good impulses and aspirations.

(3) As to the teacher—an affection basing influence, a docility basing instruction, and an obedience basing development.

(4) As to the Bible—a thirst for Scripture knowledge leading to retentive perusal, heart-deep acceptance, and life-long conformity.

(5) As to the church—a regard for it which will fruit in faithful attendance and loyal support.

(6) As to benevolences—a knowledge of them, a sympathy with them, and regular contribution to them.

(7) As to mankind—an understanding and application of the relations and duties authorized in the Golden Rule.

54. Evangelization: What and why and how?

The teacher's supreme work is to lead the pupil to Christ. No other task can equal this, and no other should be allowed to eclipse or supplant it.

It involves such a presentation of the truth on the teacher's part that the unsaved pupil will realize his spiritual condition, recognize and accept Christ as the only Savior, and then consecrate all to Him as Master and Lord.

That it devolves largely upon the teacher is evident from the fact that the class appears with an implied request often more earnest than that of the Greeks, "We would see Jesus;" that they are usually responsive to the faithful teacher's instructions and appeals; and that they afford the richest, widest, and most fruitful field of evangelistic endeavor.

And the earnest teacher will find a way to enter it whenever opportunity offers or is made. There will be appeal to the class singly and as a whole, during the teaching period and outside the school, in conversation or by letter or through a friend: somehow, some time this work must be done or the teacher comes far, very far, short of his responsibility, privilege and duty.

55. Fellowship: What out-of-school work is helpful?

In the pupils' homes by the teacher, in the teacher's home among the pupils, and in the community by teacher and pupils there is good work to be done.

(1) The teacher should regularly visit the pupils in their homes. The poor, the sick, the inquirer, the new scholar should in particular receive the teacher's social attention. Thus he grapples the pupil to him as with hook of steel, secures the sympathy and co-operation of parents, maintains and increases class attendance and promotes the efficiency of the teaching work during the Sunday-school hour.

(2) It may be convenient and profitable for the teacher to occasionally play the host or hostess for the class. An inexpensive tea may be served or an evening be spent simply in social intermingling at the teacher's home. Such attention may serve to develop class spirit and bind pupils to the teacher by the ties of stronger esteem.

(3) Teacher and pupils may unite as a class in some worthy work, as looking up the absentees, showing attentions to the sick, going out after new scholars, raising extra funds for deserving purposes.

Thus in the class fellowship may be promoted, its forces united, and its power directed.

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Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.
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News of the Week.

Reform Strikes Russian Church.

It has been said that Russia would not have been in her present plight if a different man from Pobedonostseff had been head of her church. He is a type not unlike the popes of the Roman church in the middle ages, pandering to the political powers and seeking power for himself. So far from protecting his people, he has joined with the grand dukes in oppressing them. We are not surprised, therefore, to find the following news from Russia:

St. Petersburg, April 2.—The movement just begun for greater freedom for the Russian Church, and the demand for the convocation of a general council to consider reforms in the spiritual and administrative life of the church, and voiced in the manifesto of a group of St. Petersburg priests, finds support in the influential clergy, not only in the capital, but in the provinces, and is to be regarded as another manifestation of a general revolt in Russia against the domination of the bureaucracy, which is equally predominant in church as in political administration. It is a mistake to suppose the movement is directed against the Emperor, with whose position as divine representative and viceroy upon earth the whole belief of the Russian church is bound up, but against the subordination of church to civil authority aims, which have been steadily growing since the institution, by Peter the Great of the Holy Synod.

The manifesto was followed yesterday by a letter from Bishop Dimitri, of Novo-Mirgorod, one of the influential provincial bishops, in which he demands freedom of church from the power of the Chinovniks and the bureaucracy and names the chief procurator of the Holy Synod both as an official whose power needs curtailment and who himself stands in the way of reform.

The whole movement, in fact, is aimed at Procurator General of the Holy Synod Pobedonostseff, and the chancellory under his direction which, though in one sense a political organization, has attained such powers that without its permission no pulpit can be occupied, and not even repairs in a church in the remotest government can be undertaken.

* * *

The Future Life.

Dr. Azor Beet joins the list of the heretics, having resigned the chair of systematic theology in Wesleyan College, Richmond, England, because of his views on the Future life. He holds that the New Testament teaches: (1) That eternal life in infinite blessing awaits all who put trust in Christ and walk in His steps; (2) that ruin, complete and final, awaits those who reject the salvation He offers, and persist in what they know to be sin. These doctrines may be traced by decisive documentary evidence to His lips as part of the message from God which He announced to men. As His servants, we are bound, especially those who are recognized teachers in His church, to announce these solemn truths to all who will hear us. To go further is to overstep the limits of the revelation given to us in Christ, and to announce in His name that which He has not spoken.

* * *

An Approaching Storm.

"The Tablet" of London, the leading Roman Catholic organ in Europe, says: "All ove rthe world the battle between religious and secular education is becoming, in a rapidly increasing degree, the test of parties." Every thoughtful student of Christian countries realizes that this is true. The rumble of the battle that will be on in the United States before long can now be heard. In Canada it has been precipitated by the action of the premier, Sir Wilfrid Laurier in making separate or sectarian schools a part of the provision of the bill for the creation of the two new provinces of Alberta and Saskatchewan in the northwest part of Canada. Alberta will comprise the present territory of Alberta and half of Athabasca, and Saskatchewan will embrace Assiniboia, Saskatchewan, and the remaining half of Athabasca.

The area of these two provinces will comprise 550,345 square miles. In each province it is estimated that there are about 250,000 souls. The chief feature of interest in the bill creating these provinces is the educational clause. This is as follows:

The provision of section 93 of the British North America Act, 1867, shall apply to the said provinces as if, at the date upon which this act comes into force, the territory comprised therein were already a province, the expression "the union" in the said section being taken to mean the said date.

Subject of the provisions of said section 93, and in continuance of the principle heretofore sanctioned under the Northwest Territories Act, it is enacted that the Legislature of the said provinces shall pass all necessary laws in respect of education; and that it shall therein always be provided:

(a) That a majority of the ratepayers of any district or portion of said provinces, or of any portion or subdivision thereof, by whatever name the same is known, may establish such school therein as they think fit, and make the necessary assessment and collection of rates therefor: and

(b) That the minority of the ratepayers therein, whether Protestant or Roman Catholic, may establish separate schools therein and make the necessary assessment and collection of rates therefor and

(c) That in such case the ratepayers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessment of such rates as they impose upon themselves in respect thereof.

In the appropriation of public moneys by the Legislature in aid of education, and in the distribution of any moneys paid to the government of the province arising from the school fund established by the Dominion Lands Act, there shall be no discrimination between the public schools and the separate schools, and such moneys shall be applied to the support of public and separate schools in equitable shares or proportions.

* * *

Of Peace and War.

The news last week varied between hints of peace and threats of war. The net result, we fear, is war: Japan declares that she will have an indemnity, and a great one at that—above $300,000,000—in addition to control over Korea and Russian evacuation of the East. Russia declares she will pay no indemnity and suggests that she will fight to the last ditch rather than yield a foot of Russian territory.

Meantime Japan is advancing toward Harbin, and the Russians continue to retreat.

It is said that the Czar is mustering an army of 500,000 men.

Japanese paper has found buyers all over the world; her credit is better than good. She will not want for money. Russian securities, on the other hand, move but slowly.

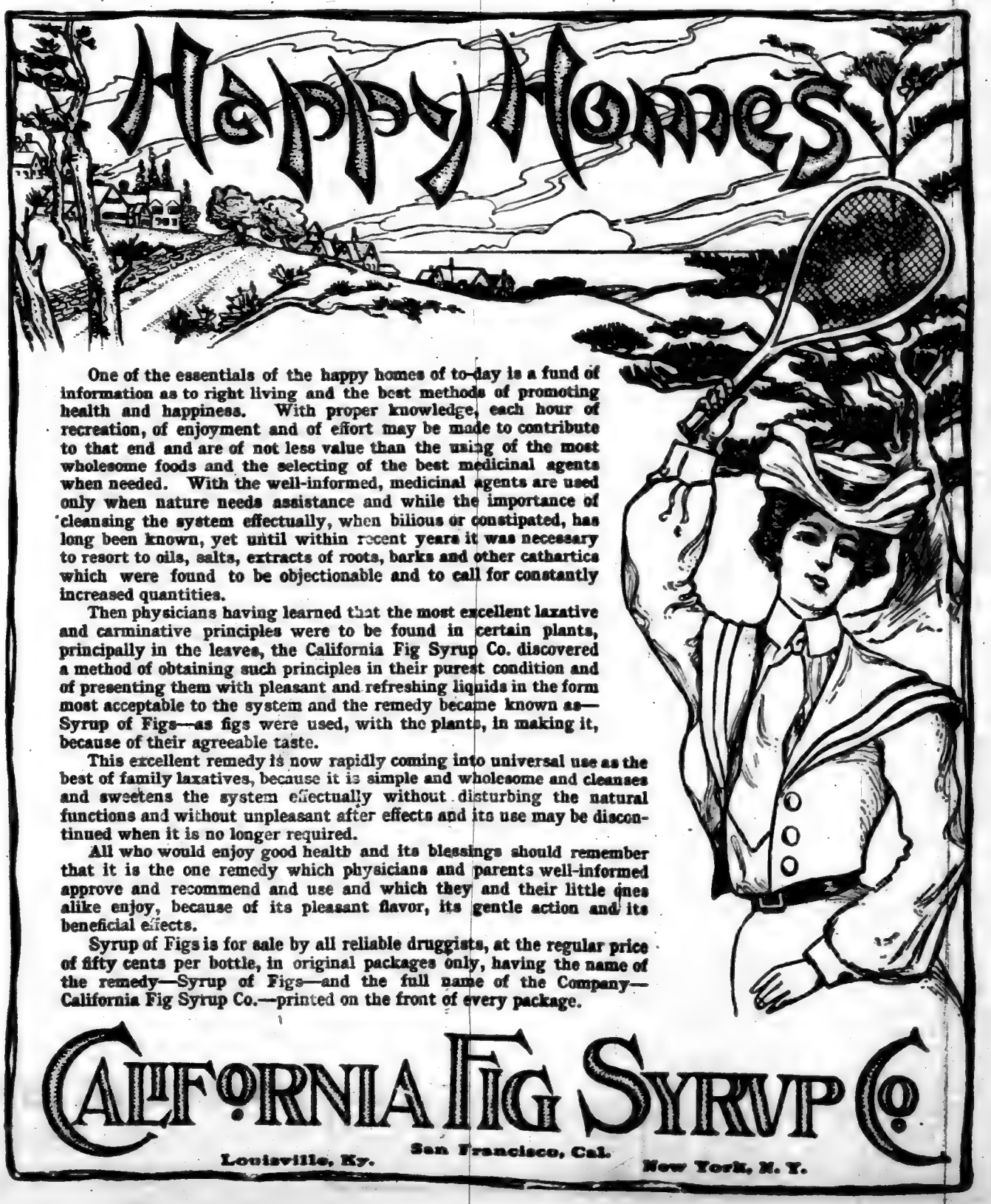
Internal Russia is in a ferment. Church and State are in constant horror of upheaval. Mobs arise spontaneously, and order cannot be maintained.

* * *

Cotton.

New Orleans, March 31.—Secretary Hester's New Orleans cotton statement issued to-day, shows the total for March to be 1,027,488, against 476,987 last year. The movement from September 1 to March 31, inclusive, shows receipts at all United States ports to be 7,735,777, against 6,709,203 last year; overland across the Mississippi, Ohio and Potomac rivers to Northern mills and Canada, 823,353, against 866,802 last year, Southern mills takings, exclusive of quantity consumed at South ern outports, 1,478,000, against 1,395,000 last year; and interior stocks in excess of those held at the commencement of the season, 495,106, against 235,230 last year.

These make the total movement of the cotton crop brought into sight during the seven months ending with



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO.

San Francisco, Cal.

Louisville, Ky. New York, N. Y.

the close of March, 10,632,236, against 9,206,235 last year. Foreign exports for the seven months of the season have been 6,356,679 bales, showing an increase over last season of 1,121,131.

Stocks at the seaboard and the 29 leading Southern interior markets on March 31, were 1,193,121, against 795,652 on the same date last year.

Including port and interior loans, stocks left over from the previous season and the number of bales of the current crop brought into sight during the seven months, the supply has been 10,794,203, against 9,374,034 last year.

The movement into sight during the past week has been 254,172, against 78,880 for the seven days ending March 31 last year.

* * *

Markets.

Cotton 8@8.40; wheat, 1.09; corn, 51¼; oats, 36; eggs, 15; lard, 7.30; pork, 12.72; ribs, 6.90.

* * *

Items.

Carnegie gives $50,000 to the University of North Carolina for a Library on condition that that institution raise an equal sum. The gift was accepted.

Germany has taken advantage of the crippling of Russia to assert her claim that France is not the dominant power in Morocco—as the world has assumed. Germany claims equal standing and will deal with the Sultan directly. The reply of France has not been made.

The Canal Commission having failed to make satisfactory progress at Panama, the President required their resignations. He has appointed T. P. Shonts, president of an important railroad, to the presidency of the Commission. This is a manifestation of one of the President's most admirable qualities—his intolerance of inefficiency.

Although the Senate would not ratify his treaty the President has found a way to handle Santo Domingo. He has appointed an agent to take charge of the Santo Domingo revenue with the understanding that he will deposit a certain part of it—45 per cent—for the payment of Santo Domingo's debts. Just how far this involves the United States we cannot say; but it certainly relieves an awkward situation.

The Southern Education Board made an offer to pay the expenses of a man, to be elected by the trustees of the University of North Carolina, to be ranked as a professor, who will travel over the State and arrange for the establishment of public schools, not only covering this matter and looking after such schools, but also lecturing at the University. This excellent proposition has been accepted. The amount allowed for salary and expenses of travel is $2,250.

The following is the action of the Appomattox camp of Confederate Veterans relative to the North Carolina monument:

"Whereas, the monument to be unveiled by the veterans of North Carolina on the battlefield of Appomattox, April 10th, to do honor to our comrades of that State, bears inscriptions which are not borne out by the history of the late war, and,

"Whereas, we believe such inscriptions to be not only in violation of the facts of history, but tend to destroy that feeling of unity and brotherly love, which is so much to be desired and the promotion of which the camps were formed, be it

"Resolved, That the Camp of Appomattox will take no part, as an organization, in the unveiling ceremonies to be held on the 10th inst."

The inscription complained of is as follows: "First at Bethel; farthest at the front at Gettysburg, and last at Appomattox."

First Annual Letter.

To the Members of the Wilmington First Baptist Church.

Dear Brethren:—Feeling the tremendous responsibility of so large an undertaking as the pastorate of this important church involves, the character of my work, for the first year, has been with a view to my building upon it as a foundation.

Advisory Board.

An Advisory Board of some thirty representative men of the church was appointed, and is now in successful operation, to meet with the pastor once a month for consultation and the consideration of any matter of importance before it is submitted to the church in its business session.

Convenient Organization.

Another feature of practical value (without encroaching on the territory of the two other Baptist churches) is the organization of the central portion of the city into twenty sections of four blocks each, containing an average of twenty-five members to the section, with a superintendent and four helpers to look after each section. Through this organization each department of the church will do its work.

A "Church Directory" is soon to be issued, with each section located, and the names of the members set down in order.

Cause for Thanksgiving.

A beautiful spirit of harmony prevails, the congregations are large and attentive, the Sunday-school and prayer-meeting are greatly enlarged, a Baptist Young People's Union and a Home Department in the Sunday-school have been organized, the lecture room has been seated with opera chairs, and a new furnace installed, a decision has been reached not to use social features and church entertainments as a source of revenue, the church societies are going to put forth all their energies in upbuilding the spiritual interests of the church at home and in the foreign field, and, taken altogether, there is great cause for thanksgiving.

Increased Missionary Contributions.

For the year the church had pledged $400 for missions, but the amount has been increased to $800. So that in addition to the State and Home work, the church now supports a missionary in China—Bro. T. F. McCrae, located at Chin-Kiang. In addition to this, the Ladies' Missionary Society is supporting two native preachers in China, at a cost of $100.

Statistics.

Below are the names of the 152 who have been received into the fellowship of the church during the past year. On March 1st, a year ago, there were 471 members on the roll. During the year seven have died, seven have had the hand of church fellowship withdrawn from them and thirty-four have been granted letters. The membership now numbers 575, a net increase of 105.

Spiritual Quickening.

The series of Sunday night sermons just closing on "The Remote Origin, the Distinguishing Doctrines, the Unique History, the Bitter Persecutions, and the Wonderful Progress of the People Called Baptists," has laid the foundation for an extended series of prayer-meeting talks on "The Person and Work of the Holy Spirit," and a series of evangelistic sermons on "The Lost Condition of Men, Their Need of a Redeemer and Christ as the Only and All-Sufficient Saviour." The one great need of the church is a spiritual quickening. My prayer is that each member will attend, and pray, and work for some lost soul. Let us, one and all, at once enter vigorously upon the work of the next year.

Fraternally,

FRED. D. HALE.

The Board of Education in Need.

Less than two months remain of the present session. The bills for three months against the Board of Education, however, remain to be paid, as those for March are yet against us. The Secretary has been able to go on so far into the session without debt, and he can probably meet the bills for April 1st. What is he then to do about the two last months of the session? We came to commencement without any debt last year, and are very anxious to do so again this spring. More men have been aided this session than during any year of the present Secretary's incumbency, the number for this session being fifty-four. If we were sincere in our prayer for men at Elizabeth City, we surely cannot but rejoice in this increase. These men, almost without exception, have done, and are doing, good work, and give promise of great usefulness in the future. When the Saviour had the Twelve in training for their work, there were other servants of God that "ministered to them of their substance." Luke 8:1-3.) Will not the brethren and sisters over the State who love the Lord and who wish to aid in equipping men for special leadership in His service, see to it that we are able to close the present session without debt?

W. R. CULLOM,
Corresponding Secretary Board of Education.

Approving Converts in China.

We have put in the greater part of our time for the last two days in examining candidates for baptism. Forty-three men and boys have been examined; twenty-one have been approved. The others have been postponed for further instruction. With one single exception we feel sure that all the others will be received in a short while. The women and girls will be examined later. There are others who could not attend to-day. This represents the work of only one of the four churches connected with this station. The other churches will have similar reports to make. This is the result of an effort, led by the native brethren. This effort was made during the mid-winter vacation from school. Several of our school boys were prominent in this work. In several of the villages the work was done almost entirely by them.

Among those now being examined for membership in our four churches, are some thirty to forty boys and young men who ought now to be in school. Our academy for boys furnishes their only opportunity. This school is too crowded already. We have begun to build with the money so kindly furnished by the good sisters in North Carolina. In order to finish a building, which will accommodate one hundred boys, we need one thousand and five hundred dollars more money. We have now two hundred boys and young men who ought to be in our school. We have dared to hope for means to build for half this number. Will not our brethren and sisters help us? God is blessing us in the salvation of many souls. These people are all poor, but zealous. Educate them a few leaders and they will take this country for Christ. Who will help us?

Yours gratefully,

J. C. OWEN.

P. S.—Since writing the above we have approved nine others for baptism, making the total for this month thirty. Fifty-six have been examined.

J. C. O.

Pingtu, February 18, 1905.

O, poor worn heart, didst thou but know the name for thy pain, thou wouldst call it sin. What dost thou need, then, but Christ the Son of God, the Heart of God, the Love of God?—Joseph Parker.

There are times when even the most patient of us feel rather glad that we do not live forever. Respect our mortal tabernacle as we may and treat it tenderly as we ought to do, we may one day be not so very sorry to lay it down, not only with all its sins, but with its often infirmities.—Dinah Mulock Craik.

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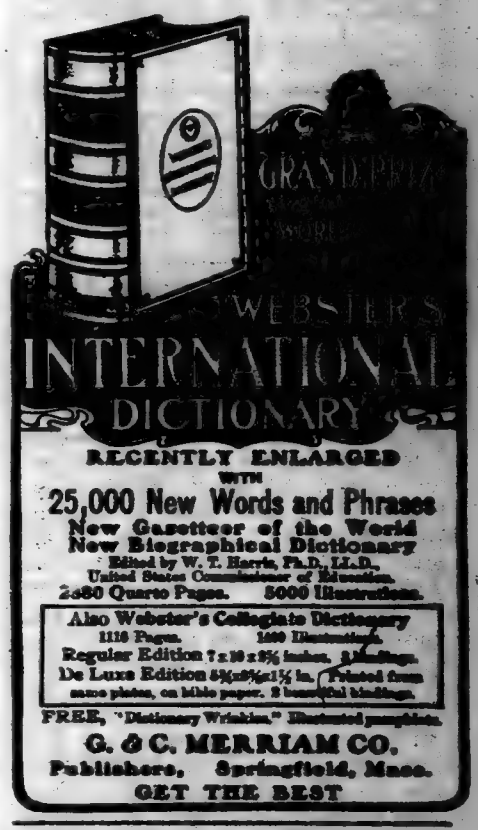
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To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary. Write for particulars at once.

W. T. HOOD & CO.,
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Mention this paper.

Temperance.

How to Make Dwarf Dogs.

The dwarf dogs are produced by taking puppies when young from the mothers and feeding them on an alcoholic diet instead of milk. By interbreeding two or three generations the midgets result. Cats may be dwarfed the same way, and also boys and men.—Watchman, Boston.

Governor Hoch, of Kansas, on Prohibition.

On this matter of prohibition, no State in the Union can speak more authoritatively than that of Kansas. What the Governor of that Commonwealth has recently said is most apropos. Hoch makes no uncertain sound in the following utterance: "Prohibition has now been a part of the organic law of this State for twenty-four years, and while there are honest differences among good people regarding its wisdom, and while it has been defective in operation, its benefits must be conceded. The conditions are not all that good citizens desire everywhere in the State, but, with all of its defects in operation, the conditions are much better than in States sustaining a different attitude toward the subject. I do not believe an equal number of people can be found anywhere more intelligent, more moral and freer from poverty and crime than are the people of Kansas."

These words of Governor Hoch are attractive and convincing. He does not claim the earth. In other words, he seeks not to hide the defects of the system, as operative in Kansas. But let us note particularly that he gives prohibition first place, even though the system is not as effectively operated as is possible. We infer from this that prohibition even imperfectly enforced, is such a blessing to Kansas as to constitute it a State singularly free from ignorance, immorality, poverty and crime. But, if this is true with imperfect administration, what may it not become if more perfectly enforced? And what blessings might it not bring to the country at large, were it adopted, as its general adoption would create a more perfect operation of the law?—Baptist and Reflector.

One Hundred Thousand Deaths from Drink Each Year.

"Dr. Norman Kerr, the greatest authority on inebriety that the world has produced, tells of his study of this problem in his work, "Mortality of Intemperance," published in London in 1879. He says: "When, a few years ago, I instituted an inquiry into the causes contributing to the mortality in the practice of several medical friends, it was with the avowed object of demonstrating and exposing the utter falsity of the perpetual teetotal assertion that 60,000 drunkards died every year in the United Kingdom.

"I had not long pursued this line of inquiry before it was made clear to me that there was little, if any, exaggeration in these temperance statistics; and when asked to present the final results of my investigation to the last Social Science Congress, I was compelled to admit that at least 120,000 of our population annually lost their lives through alcoholic excess—40,500 dying from their own intemperance, and 76,500 from accident, violence, poverty, or disease, arising from the intemperance of others.'"

"The late Dr. Willard Parker, of New York, one of the foremost surgeons that America ever produced, after a thorough study of the subject in New York City, gave it as his mature opinion 'that 33 1-3 per cent of all the deaths in New York City were occasioned directly or indirectly by the use of alcoholic drink.' Every medical expert known outside of his own precinct who has made an exhaustive study of the problem has come to practically the same conclusion, i. e., that a minimum proportion of deaths caused by alcohol is 10 per cent. As there were 1,039,094 deaths in the census year 1900, that would make about 100,000 as alcohol's share.'

The Brewery Ownership Movement.

There are six hundred saloons in Kansas City. Of these, one brewery owns and operates 183. That means that this brewery owns the houses, the stock, the fixtures and the license, and that the saloon-keepers are merely hired men. What a tremendous power this gives to a corrupt institution. For a long time, a great difficulty in dealing with saloons has been that breweries and distillers, with their great political influence and immense wealth, have stood behind them and fought their battles and paid their bills. It now developes that the breweries are going into the saloon business outright, and on a big scale. Oh, the power and the curse of the breweries.—Word and Way.

Prohibition Rail Roads.

It is significant of a growing public sentiment against liquor drinking that the use of intoxicants by railway employes is being more and more strictly forbidden by the railway companies. One of the new rules promulgated by the New York Interborough Company absolutely excludes from employment any man who drinks intoxicating liquors. This is in the interest of the traveling public, and the rule should be rigidly enforced.—Examiner.

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Build up the run down system with Vick's Aromatic Wine of Cod Liver Oil. It is the great restorative tonic, and is as pleasant to taste as sherry wine. Price, $1. Trade supplied by, or two bottles sent, express paid, for $2.

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If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from Catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you, and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine), that they are willing to send, free and prepaid, to any reader of the Biblical Recorder a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer, and write to-day to the Vernal Remedy Company, Le Roy, N. Y.

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STATEMENT

Assurance Company of America,

OF NEW YORK.

Condition December 31, 1904, as Shown by Statement Filed.

Capital paid in cash	$400,000.00
Amount Ledger Assets December 31st previous year	1,222,639.15
Income—From Policy-holders, $421,756.05; miscellaneous, $36,752.44—total	458,508.49
Disbursement—To Policy-holders, $512,418.01; miscellaneous, $171,032.67—total	683,450.68
Fire Risks—Written or renewed during year, $49,556,757.00 —in force	49,022,380.00

ASSETS.

Book Value of Bonds and Stocks	$884,393.75
Cash deposited in banks	49,577.02
Agents' balances, representing business written subsequent to October 1, 1904	63,199.90
Agents' balances, representing business written prior to October 1, 1904	525.39
Interest due and accrued	4,471.42
Total	1,002,168.38
Less Assets, not admitted	30,676.64
Total admitted Assets	971,491.74

LIABILITIES.

Losses and claims unpaid	$56,056.00
Unearned Premiums	314,859.32
All other Liabilities as detailed in statement	20,793.12
Total Liabilities as to Policy-holders	391,718.44
Capital paid up in cash	400,000.00
Surplus	179,773.30
Total Liabilities	971,491.74

BUSINESS IN NORTH CAROLINA IN 1904.

Fire Risks written, $303,682.00; premiums received, $6,378.47.
Losses incurred—fire, $6,361.80; paid, $4,355.80.
Losses now unpaid, $629.00.
President, R. B. Rathbone; Secretary, Charles S. Conklin.
Home office, 45 William Street, New York City.
General Agent for service, T. T. Hay, Raleigh, N. C.
Business Manager for North Carolina, managed from home office.

State of North Carolina,
Insurance Department,
Raleigh, March 7, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Assurance Company of America, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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Obituaries.

The Happy Land.

No sickness there,
No weary wasting of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray!

Care has no home
Within that realm of ceaseless praise and song—
Its tossing billows break and melt in foam,
Far from the mansions of the spirit throng.

No night distills
Its chilling dews upon the tender frame;
No morn is needed there; the light which fills
The land of glory from its Maker came.

No battle word
Startles the sacred hosts with fear and dread!
The song of peace, Creation's morning heard,
Is sung wherever angels' footsteps tread!

Let us depart,
If home like this await the weary soul!
Look up, thou stricken one! thy wounded heart
Shall bleed no more at sorrow's stern control.

—Selected.

HOWELL.—With sorrow we record what seems to us the untimely death of Miss Cleo Howell, daughter of Bro. and Sister J. V. Howell, of Cross Roads church, N. C.

On Friday morning, October 21, 1904, the whole community was shocked and saddened by the sad intelligence of the death of Miss Cleo Howell. She was sick only a few days when death claimed her as his victim. Cleo was a lovable and sweet girl. She had a multitude of warm friends who deeply deplore their loss. But our loss is her gain. Just a few years before her death she gave her heart to God, and when death came she was ready to go. So she is not dead but sleepeth, and the spirit has gone out to Him who gave it.

Cleo was a member of the Baptist church at Cross Roads. She loved her church, and was much devoted to it. Her schoolmates said, "Her life was of that higher kind, made beautiful by a naturally sweet temperament." She was much devoted to home and parents, relations and friends. But to know Cleo was but to love her. But we shall know her no more as we once knew her, but we shall know her in the "Sweet By and By." We shall know her as the child of the King. We shall know her as the Redeemed of the Lord.

Thank God for that hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail. We shall all miss Cleo so much. In the home her place can never be filled. There is a vacant place at the table, a vacant chair in the family room, a vacant room.

She will be greatly missed by her schoolmates, who loved her so much. In the school-room there is a vacant place which none other can fill. We shall miss her at church. The church and its work will go on, but Cleo has entered into the invisible. May His Holy Spirit comfort all our hearts.

"Why should we weep when the weary ones rest,
In the bosom of Jesus supreme,
In the mansions of glory prepared for the blest!
For death is no more than a dream."

V. M. SWAIM.

North Carolina Baptist please publish.

In Memoriam.

The redeemed soul of Deacon A. J. Ruth of the First Church in Salisbury took its departure from his body at his home in Salisbury on the 15th day of September, 1904. Brother Ruth was one of the gallant heroes who was faithful to his State and section in the "war between the States."

Then and till his death he was a devoted, active and humble servant of Jesus Christ. At different periods he was a member of Trading Ford, Jerusalem and Salisbury churches. He was the same earnest intelligent worker for the maintenance and advancement of the "faith once for all delivered to the saints." He was equally true and faithful while in the Confederate army. To his bereaved widow and children he has left the heritage of a spotless reputation and of a noble Christian character, and to his Christian kinsmen and friends the example of a useful, well-spent, devoted Christian life. Doubtless he has heard from the Lord the welcome, "Well done good and faithful servant."

Brother Ruth leaves a widow, two sons and one daughter. He was sixty-five years and nine months old. His funeral was largely attended. The universal sentiment in the city was a good man has gone to his rest.

Resolutions of Respect.

Whereas, on the 13th of January, 1905, God deemed it best to call to His home our friend and brother, T. J. Nash; therefore be it

Resolved 1. That in the death of our brother the church has lost an honest and faithful member.

2. That we tender our sympathy to the bereaved family in this their hour of trouble and commend them to the care of our gracious Heavenly Father.

3. That a copy of these resolutions be spread upon our church minutes, a copy be sent his wife, and a copy be sent to the Biblical Recorder and Baptist Messenger.

Respectfully submitted,
B. H. GRIFFIN,
W. B. MARSH,
W. E. COLLINS,
S. G. PHIFER,
Committee.

On the 10th day of December, 1904, Bro. Ransom Warren departed this life. Brother Warren was a member of Ephesus Baptist Church, Person County, N. C. Our brother was in his sixty-eighth year. While he was uneducated, yet he was a faithful member, and notwithstanding he was an ex-Confederate soldier with but one arm, he always took part in church expenses, and for his ability, he was quite liberal. He leaves a wife, son and daughter and a number of friends to mourn their loss. Now, therefore, be it

Resolved 1. That in Brother Warren's death the church has lost a faithful member, his family a kind husband and father and the community a good citizen.

2. That we bow in humble submission to our Heavenly Father's will, knowing that our loss is his eternal gain.

3. That a copy of these resolutions be sent to the Biblical Recorder for publication, one to the South Boston News and one sent to the family of the deceased.

J. L. WILLIAMS,
W. C. PULLIAM,
M. F. JACKSON,
Committee.

Vernon I. Bowers.

Resolutions of respect adopted by the Senior Dental Class of the University College of Medicine, March 23, 1905, upon the death of Vernon I. Bowers:

Whereas, God in His all-wise and omnipotent providence has deemed it best to remove from our presence our sincere friend and beloved classmate, Vernon Bowers, whom we have learned to love and respect for his high standard of Christian conduct and exemplary influence over all with whom he came in contact; and,

Whereas, realizing our loss, and profoundly deploring our misfortune, therefore be it resolved

1. That we tender heartfelt expressions of condolence and sympathy to the bereaved parent and loved ones of the deceased.

2. That a copy of these resolutions be spread upon the minutes of this meeting and a copy be sent to the loved ones of the deceased.

3. That a copy be sent to the city papers with request for publication, and also to his home paper.

C. H. HIGHSMITH,
J. O. QUAINTANCE,
D. K. LOCKHART,
Committee.

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DR. HATHAWAY
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I want every man suffering from any disease of a private nature to write me for full particulars about my new system of curing these diseases, which cures in half the time required by the old method. You can take same at your own home, and as all medicines are sent in plain packages and correspondence confidential, no one will ever know anything about it. My experience in the treatment of these diseases extends over a quarter century, and you take no risk whatever in placing your case in my hands. This wide experience enables me to at once understand your case and to prepare treatment accordingly. I have cured patients scattered all over the country, whom I was able to cure by my system of home treatment. You cannot expect to go through life in such a condition, so write me at once for my Self-Examination Blank, and let me make a complete diagnosis of your case, and let you know just what I can do for you. Do not give up if your doctor has given your case up as incurable, as nine out of ten average physicians will give up a case as incurable just because it does not readily yield to their antiquated methods. Diseases of this nature need skillful, scientific treatment. So write me at once. No charge for examination. Address, J. NEWTON HATHAWAY, M. D., 85 Inman Bldg., Atlanta, Ga.

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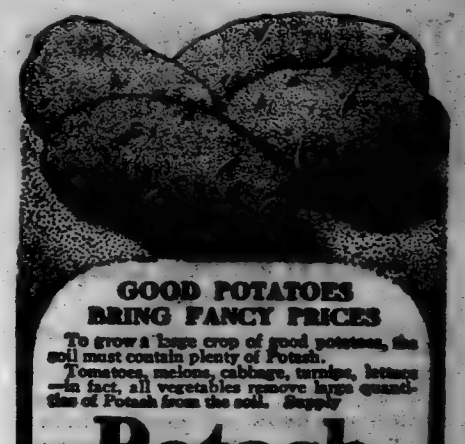
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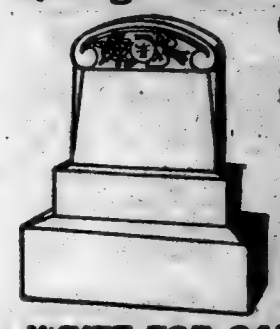
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Acknowledgments.

April 5, 1905.

State Missions.—Mars Hill, Mt. Zion, $0.50; Faith, South Yadkin, 3.50; W. M. S., Mt. Zion, Flat River, 1.00; New Bethel, 2.20, W. M. S., Swepsonville, 1.80; Emman's, Sandy Creek, .25; Mars Hill, West Chowan, 17.25. Total this week, $26.50. Previously reported, $3,125.56. Total this year, $3,152.06.

Foreign Missions.—Forestville (Japan), $8.25; Kings, Pilot Mountain, 2.53; Lamberth Memorial, Beulah, 7.50; First Church, Gastonia, 15.00; First Church, Gastonia, 89.64; Battleboro, Tar River, 1.50; Aberdeen, 3.10; Pine Grove, Sandy Creek, 1.00; Castalia, .87; Mars Hill, Mt. Zion, 3.25; Knap of Reeds, Flat River, 14.05; Antioch, Neuse, 15.50; Marshallburg Atlantic, 1.30; Faith, South Yadkin, 1.37; Enon, Flat River, 14.55; Sunbeams, Seven Springs, Neuse, 5.00; Beulah, Beulah, 3.00; Antioch, Flat River, 10.90; W. M. S., Cedar Creek, Cedar Creek, 2.44; W. M. S., Mt. Carmel, Mt. Zion, 2.30; W. M. S., Perry's Chapel, 3.50; W. M. S., Mt. Zion, Flat River (Xmas), .95; W. M. S., Flat River, .50; First Church, Albemarle, Stanly, 10.00; Antioch, Tar River, 5.96; Mt. Hermon (Japan), 1.00; Mt. Hermon, 46.75; Ahoskie, West Chowan, 12.00; W. M. S., Swepsonville, 1.80; Ramseur, 3.16; Advance, 5.00; Emman's, Sandy Creek, 5.63. Total this week, $299.30. Previously reported, $3,296.19. Total this year, $3,595.49.

Home Missions.—Lamberth Memorial, Beulah, $5.00; First Church, Gastonia, 1.00; Castalia, .87; Mars Hill, Mt. Zion, 2.50; W. M. S., Aulander, West Chowan, 5.00; C. B. A., Aulander, 1.28; S. S., Christian Harbor, West Chowan, 2.00; W. M. S., Carthage (Self-Denial), 10.00; Sunbeams, Carthage (Self-Denial), 1.30; Western Prong, C. F. and Col., 1.87; Antioch, Neuse, 15.00; Mooresville, 4.11; Marshallburg, Atlantic, 1.25; Bogue Chapel, C. F. and Col., 2.20; Jonesboro, Sandy Creek, 7.37; Cypress Chapel, 1.57; W. M. S., Olive Branch, Mt. Zion, 2.00; W. M. S., Cedar Creek, Cedar Creek, 2.44; W. M. S., Scotland Neck, Tar River (Self-Denial), 30.38; W. M. S., Lenoir, Caldwell, 3.55; W. M. S., Garner, Raleigh, 2.00; W. M. S., Pisgah, Mt. Zion, 3.25; W. M. S., Mt. Zion, Flat River, 1.00; Zion Hill, 2.00; Mt. Geliva, Montgomery, 3.60; W. M. S., Swepsonville, 2.50; Gethsamene, 1.45; Dawsons, 1.60; Union Zion, Stanly, 1.00. Total this week, $119.09. Previously reported, $865.75. Total this year, $984.84.

Education.—W. L. Poteat, $5.00; Z. V. Reed, 1.00. Previously reported, $739.18. Total this year, $745.18.

S. S. and Colportage.—Sunday-school, Ebenezer, $3.83. Previously reported, $177.18. Total this year, $181.01.

Tichenor Memorial.—W. M. S., Antioch, Neuse, $3.30; W. M. S., Chowan, West Chowan, 1.00. Previously reported, $31.43. Total this year, $35.73.

Ministerial Relief.—Aulander, W. Chowan, $4.30. Previously reported, $333.84. Total this year, $338.14.

Total reported for all objects this week..... $463.32
Previously reported for all objects 8,807.44

Total reported for all objects this year..... 9,270.76

WATERS DURHAM,
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VERY LOW ROUND TRIP RATES TO APPOMATTOX, VA.

On account of unveiling monument and memorial celebration, April 10, 1905, the Southern Railway will sell tickets to Appomattox on April 7th, 8th and 9th, and for such trains as will arrive Appomattox before noon of April 10th, at extremely low rates, final return limit April 11, 1905.

On account of the limited hotel accommodation at Appomattox, a stopover will be allowed at either Lynchburg or Burkeville on going journey until April 10th.

For detailed information as to rates, schedules, etc., ask the agent, or address,

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For full particulars, Pullman reservations, etc., call on any agent of the Southern Railway, or address

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BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 40.

RALEIGH, N. C., WEDNESDAY, APRIL 12, 1905.

SOME COMFORTING WORDS TO TROUBLED SOULS.

BY T. E. SKINNER.

Patience shortens our trials, and everything which has an end is short.

"Next to sin, the greatest evil is sadness," said Francis de Sales.

Troubles are signs that God does not intend to leave us.

Try to be a little feather, blown by His breath wherever He wills.

Even the heathen considered a person in affliction as a consecrated thing.

If everything crumbles away, what will it signify?

God remains. Troubles make us depend entirely on God.

Resignation is giving yourself up to God.

"Only now do I begin to be a Christian," said Ignatius, in martyrdom.

Speak little of your troubles to men, but much to God.

In times of great suffering, pray and wait.

Trials are stations on the road to heaven.

"Show me the way to heaven," asked one.

"Turn to the right and go straight-forward," answered the other.

Our trials bind us to the Cross; I entreat you not to struggle.

Some saints are glad to suffer, exclaiming: "Let me suffer or I die"; therefore do not grow frightened at suffering.

Learn how to converse by one's self familiarly and intimately with your Lord.

In every trial complain as little as possible; it is only a little cross.

Offer up to God your daily sufferings before they come.

Let us pray: Thy kingdom (rule) come, in our heart, our will, our intellect, our imagination.

Bear your own trial well; this is the way of your sanctification.

The way out of trial leads by the cross.

Some means of sanctification: Control yourself, calm your soul, and be patient, remain tied to the cross. He was nailed to it. Do not try to come down. Do not worry yourself about the cross, but train yourself to face it. Do it simply, gently; but I would not speak of my sanctification boastingly, lest I should grieve the Holy Spirit, who is the Sanctifier. We have great need of crosses to discipline and mould us. Let us make them the means of our sanctification, as God intends.

Troubles are tokens of God's design for us. Has He ever failed to show Himself to any soul that has sincerely called upon Him? And will not men call upon God in time of trouble if they call ever? And His promises anticipate them.

The will of God explains itself by its events. Then if you must suffer, know that life is very short, and you are not good enough to die yet.

Be assured of God's sympathy in time of trouble. It may seem far away, but it really is very near.

If we are distressed by the fear of death, its agony, etc.; let us remember that it is no great evil to drink with Christ out of the cup which He prayed His Father to take away.

The popular fear of death is ill-founded, for indeed most people die without suffering, though they seem to us to suffer. The senses are dulled and the body is virtually dead before the spirit departs.

We must trust the Lord as to the time, place and manner of our death. He knows what is best for us, as to these and all other changes. Let Him choose these things for us, because we are not competent.

The remembrance of our trials and sufferings ought to console us in death, for after that there will be no more trouble.

Trouble has brought more souls in penitence to Christ than all the sermons since Peter's at Pentecost. This is a world of trouble. God made it a world of trouble designedly. Why did He thus make it? To break men's hearts and thus lead them to Christ to be saved.



THOMAS E. SKINNER, D. D.

Precious in the sight of the Lord is the death of His saints. He sees us when dying. This accounts for the happy deaths of His saints who see Him also.

THE CATEGORY OF THE PRODIGAL SON: DOES IT APPLY TO SAVED OR UNSAVED?

BY A. L. VAIL, D. D.

Perhaps no other parable has produced so much literature as the parable of the "Prodigal Son." It has a peculiar fascination for the Christian reader in addition to its general attractiveness as a touching and powerful story. A great deal of controversy concerning it, its meaning and limitations has appeared, first and last, and it continues to last.

Now it seems to me that all, or nearly so, of the perplexities and differences concerning it have resulted from the failure to restrict its application to those to whom it was designed to apply. The application of it to the whole human field, with the specific interpretation of the "prodigal" as the natural man in his first turning from sin to God, has caused much confusion, straining of interpretation and conflict over the outcome. My opinion is that its whole applicability is to the Christian life, that it is designed to set forth the marvelous love of God for His children by faith in Christ, that the two sons are equally sons, and that each of them parabolizes a hemisphere of Christian sin, the older setting forth the sin of heartless orthodoxy that is not in sympathy with the forgiving love of the Father, and the younger son setting forth what we commonly call "worldliness," the wandering away from the divine fellowship and seeking the pleasures of the world, with the inevitable result, if the wanderer has the new life in him, that he soon gets starved out and has to come back.

I do not remember to have ever met this view of it in any writer except myself, and I came to it because I could not handle the parable on the common interpretation of it. It would not work. I could not get through it on that interpretation without smashing my theology, and I thought a great deal of my theology. Therefore I never preached on that Scripture until I threw the natural man out entirely. When I got the idea that these two sons represent the two general classes of Christian imperfection, and nothing else, then every thing went straight as a string and clear as a whistle, and the preaching that resulted cannot be described in this place! I am writing about it now because some of the brethren are in the old tussle over what it means, and possibly a suggestion may be made that will help some one. All that is attempted is to intimate some reasons why I cannot get the natural man through this parable right side up.

1. The Common view is that each of these three parables in the fifteenth of Luke is essentially a repetition of the other two; that they mean the same thing; that there is one thought emphasized by repetition. Now if that is true, it is the only instance of the kind in the book. Luke does not repeat. No book on earth more persistently goes on to the next thing. Sometimes a thought is repeated, partly at least, as the basis for a new departure and the saying of a new thing, which makes it in effect not a repetition. But Luke is the last writer of them all to just say the same thing over again. That makes a strong probability that that is not what he means here. Each of these three sections of the chapter is a step in a pyramid. The pyramid is based on the thought of God's love for lost humanity in the sending of His Son as into a wilderness. Out of that rises the next section which reveals the people of Christ following Him in the saving work. The third section rises still higher, and reveals God's dealing with the saved who have been saved through Christ and the church, on the basis of the new life and its sonship. The two parables in the next chapter carry the pyramid two sections higher until its summit rests in Abraham's bosom.

2. No "sinner" ever turned to God as this "prodigal" did. If we take him as representing the natural man, and follow the parallel through we must run our whole conception of sin off the track. That is, this prodigal returns to his father on his own unaided impulse, out of his own unaided desires and by his own unaided powers. He is the beginning and the end of the whole movement. Now, if the natural man is here represented, the teaching is that humanity is not in the bondage of sin, but has in itself all the powers for deciding to go to God, for going to God, and for securing the welcome of God. And this touches not the "drapery" of the parable, but the essence of it. The whole problem is how a soul away from God is to get to Him and be welcomed into the Father's house.

3. God the Father never treated a human sinner, in his natural state, as this father treats this son. What does he do for him? Nothing at all. He just lets him go. He does not send the older son after him, nor a servant, nor a dog, nor a pigeon. He has not even a postal card for him. He seems to be absolutely indifferent to him until the fellow gets himself back into sight of the house. Then the father goes out to meet him. Is that the way that God treats the human sinner? On the contrary, does he not send His Son, His messages, His Spirit and His servants, all the available influences in the universe, to get the sinner to come to Him? There is not a scrap of Gospel here. And remember again that this is the point in the parable. It is not the atonement, nor any other preliminary, but the question of how to get this alienated son to return from the far country to his father's house. And the father does nothing about it and does not get any one else to do anything about it. Now if this prodigal is the natural man in his original sinful state, what has become of the "Gospel?" It is ruled out.

But when we take this story as it is, and see it entirely on the basis of the new life, then the whole tangle disappears, and the parallel runs clear through without a break. But that is too much to work out in this connection.

Philadelphia, Pa.

P. S.—One other consideration ought to have gone in above. It is that the New Testament never called the natural man in his sins impenitent, a son of God, and never calls God the Father of such a man. It reserves these terms strictly to the relationship in Christ. That being the universal method of the New Testament everywhere else, it seems to me to make a probability rising into a certainty that these terms are used here on the Christian basis.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH D.,
Chair of the Bible, Wake Forest College.

Noah and the Flood.

We left Noah and his generation last week with God's threatening judgment hanging over them. The great bulk of the people gave no heed either to Noah's example of obedience to God or to the faithful and loving precepts of his preaching. "In those days, which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away." Perhaps some of them said that God was too merciful to carry out any such threat as that in Gen. 6:7. But however his generation in general treated Noah's preaching, it is much to his credit that his own family believed him, followed his instructions, and were saved from the awful wreck with him.

Salvation by Water.

Peter speaks (1 Peter 3:20) of this group as "eight souls that were saved through water." That is, if we understand him, Peter means to say that the issue between the people of God and the people of the world had become so sharp, the conflict had become so severe, that one side or the other must go down. If the wicked are not put down by a mightier hand they will immediately put down the righteous. If a man has ever had any doubt as to whether this universe is a moral order or not let him take the broad field of history and watch the outcome of every such issue. Holiness may be expensive. It may cost the sacrifice of thousands and ten of thousands of human beings in order that the spark of faith may be preserved alive in the earth in the little group of eight, but in God's sight the sacrifice is nothing compared with what it would be were the little group and what they stand for wiped out. In the ultimate crisis of life it is not quantity that counts, but quality. God is on the side of right, and when nothing else will avail He so orders His providence that the waters that bear up Noah and his family prove to be the destruction of every other living creature. The same waters that stand up and form a wall of protection to Israel as they cross over the Red Sea overwhelm and destroy the Egyptians when they attempt to do so. The waters destroyed their enemies and thus saved them; and so it was they were "saved through water."

The soberness of the account of the flood as given in the Bible has been remarked on by most writers on the subject. "We see nothing of the death-struggle: we hear not the cry of despair; we are not called on to witness the frantic agony of husband and wife, and parent and child, as they fled in terror before the rising waters. Nor is a word said of the sadness of the one righteous man, who, safe himself, looked upon the destruction which he could not avert." How different this from the method of the daily paper! Which method is to be commended and encouraged that of the Bible or that of the daily?

The Extent of the Flood.

Much ado has been raised in some quarters during the past few years over the universality of the flood. In the Bible account we read that "the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered" (Gen. 7:19). Until very recently this statement was supposed to mean that every particle of the earth's surface was deeply submerged under water. It was said "the evidence of its universality is most incontestable. The moose deer, a native of America, has been found buried in Ireland; elephants, natives of Asia and Africa, have been found buried away in the midst of England; crocodiles, natives of the Nile, in the heart of Germany; and shell-fish, never known in any but the American seas, with the entire skelton of whales, in the most inland counties of England." But, in reply to this, Mr. Geikie says: "The least tincture of geological knowledge explodes the whole of this string of illustrations. The date of all these remains is inconceivably more remote than the flood. The evidence is perfect that the great quadrupeds found in the more recent formations, or in the superficial drift of England, lived as well as died where they are found, and that the climate, as well as the flora and fauna, have been changed, again and again, over all the earth." (See Geikie's Hours With Bible, Vol. I, pp. 191-202.) Suffice it to say here that the Bible often uses the word earth, world, etc., in a much more limited sense than to include the geographical surface of the globe. For example, Luke 2:1; Acts 2:5; Rom. 1:8; Col. 1:23. If we study these passages thoughtfully, we shall perhaps be less disposed to dispute the claim of those who say the flood was not absolutely universal, even from a Bible standpoint. Let us then study with them reverently in the record of the rocks, and if we find it necessary to recast some of our earliest notions about the Bible account of the flood we will do so without in the least changing our fundamental conception of the Bible itself. We have had to recast our notions about the sun and the whole planetary system, but this has not changed in the least the sun himself or a single planet. They, each and all, move on in their places and do their work as of old; so will it ever be with the Bible. In this as in all things, we have only to obey the Bible injunction: "Prove all things; hold fast that which is good."

Noah Afloat.

"And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters." Noah in the ark, with God above him, his own family around him, and a sinking world beneath him, is a most striking emblem of the servant of God at all times. It is a great mistake for us to presume that Noah knew what was ahead of him. He was walking (or floating) by faith and not by sight. Mr. Bliss could sing just before his death:

"One step I see before me,
'Tis all I need to see."

But Noah could not say even this much. There was one window in the ark, and this one opened upward (Gen. 6:16). While, therefore, Noah could not see "one step before" him, he could see many steps above him; and is this not all that is necessary? If a man can have a clean conscience, a firm faith in God as a present and eternal reality, and a consciousness that he is doing the best he can under or in the circumstances, he need not fear. If the world deal hardly with that man as it did with Noah, he has only to wait God's appointed time, and the world shall either change or be destroyed (Gen. 6:3, 7, cf. Rom. 12:17-19). If the flood came and destruction seem imminent, he can rest assured of God's protection during the time of trial and destruction, and that God has something better to reveal beyond the flood. "The firm foundation of God standeth, having this seal, The Lord knoweth them that are his."

"So on I go not knowing,
I would not if I might,
I'd rather walk in the dark with God
Than go alone in the light.
I'd rather walk by faith with him
Than go alone by sight."

God's New Covenant With the Race.

When the flood was over Noah built an altar and offered sacrifices to God (Gen. 8:20). God thereupon made a promise to the human race that he would not "smite any more everything living" as he had done. "While the earth remaineth," said he, "seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." In spite of this promise, however, if it rains a little too much, or remains dry a little too long, people begin to be anxious and to complain. This promise was made to Noah a long, long time ago, and it has not yet failed. Can we not trust it for the present and the future?

Questions: (1) How did the people of Noah's time treat his preaching? (2) What is suggested by the phrase "Salvation by water"? (3) Compare the Bible method of relating exciting experiences with that of the daily paper. (4) What is said as to the extent of the flood? (5) What is suggested by the phrase "Noah afloat"? (6) What suggestion is there in the new covenant for this generation?

Man's Part in His Own Salvation.

BY R. M. FARTHING.

Does man have a part in his salvation? Phil. 2:12: "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure."

The first part of this verse has given me some trouble because of its seeming conflict with the doctrine that salvation is all of grace, a doctrine clearly derived from other passages of Scripture. The best way to deal with Scripture is to let it mean exactly what it says, then explain its seeming contradictions if you can and if you cannot with your best effort reconcile them, leave them for the Author of the book to explain in His own good time.

The word here translated "work out" is the same word used in Romans 7:8: "Wrought in me all manner of concupiscence," and in 2 Cor. 5:5: "He that hath wrought us," etc.

The word "salvation" is the direct object of work out. "Work out" is a strong word in the other Scriptures; the object is the result of the action expressed in it. In this verse it has the same meaning and must be understood in the same way. It will not do to say that the salvation here referred to is something you already have which you must work out just as you would work out a field. You cannot work out a field which already exists. The field is there already wrought out. You can work in a field, but after it has become a field you cannot work it out.

Now let the verse mean what it says: "With fear and trembling use every effort to bring about your salvation." Does it, when taken with the latter part of the verse, conflict with any other Scripture? I take it that this verse means that we should work as if our whole salvation depended on us, but that we should remember that God really does everything. Divine power is around us and in us, and we can use it, or rather let it use us, if we will. Is not this true in the support of physical life? We prepare the soil in spring time, sow the seed, keep the weeds from growing, and loosen the soil through the summer, but, if we think, we will not say we caused the crop to grow. A great reservoir on the mountain is connected by pipes with a home in the valley. When one in the home wants water he opens a valve and procures it. Does the opening of the valve cause the water to flow? We are surrounded on all sides by air, yet I have seen men, through a false notion that "night air" isn't good to breath, shut themselves up in tight rooms till they died of consumption.

To have opened the windows would have saved them. Does the opening of a window cause air to flow into a room? Nature supplies us with everything that sustains life. Does the appropriating of what is supplied cause us to live?

Has not a great deal of the confusion in our minds as to man's part in the work of salvation arisen from a confusion of conditions and causes? God is the great first cause of our salvation as of everything else. As in everything else, He now works through means so that here there are certain conditions with which we must comply in being saved else we are never saved. "Thou shalt call his name Jesus for he shall save his people from their sins," said the angel to Joseph. This salvation is a progressive work beginning, when we accept Jesus, in our being saved from the penalty of our past sins, continued through our lives in our being saved from sinful acts and being helped to overcome our sinful natures, and completed when the last enemy, death, is overcome and we appear in the image of our glorified Lord. There are conditions to the reception of this salvation. When the rich young man came to Jesus asking how to be saved Jesus told him to go and give to the poor what he had. The giving to the poor was only a condition of his receiving salvation. His riches occupied his whole heart and Christ could not enter till they were removed. Zacchaeus fulfilled this condition on the day salvation came to his house. Then there must be the intention on the part of the sinner to have done with sin forever. I do not say that any one can ever get to a point where he will not sin, but I do say that every man who is saved must resolve to give up sin and that, through his life, he does not commit wilful sins, and that if he discovers sin in himself he forsakes it. The Christian's life is a battle against sin. If anyone commits sin he is the servant of sin. The way we keep free from sin is by abiding in Christ, being faithful to him always. The epistle to the Hebrews was written to men who had accepted Christ, having laid the foundation of repentance from dead works and of faith towards God. They had endured great trials insomuch that they were tempted to give up Jesus. The writer of this epistle proves to them that the only hope of a complete salvation is in holding out faithful to the end that if they give up Jesus now they are lost forever.

It is true that Christians are no more slaves to the law, but they are sons of God and more is expected from sons than is required of slaves.

The text seems also, at first glance, not to be in harmony with the doctrine of election. But who are the elect? All who claim to be Christians? I accept the doctrine of election. "All whom the Father has given the Son shall come to him." But not one of them can ever be absolutely sure throughout his life that he is one of the elect. Every one of them, like Paul, keeps his body in subjection lest after he has worked for the salvation of others he be spurious.

What a great comfort to those who are laboring earnestly here to rest assured that their labor is not in vain because God is doing all the work, that through grace He has provided salvation for them and a reward for all the work they attempt for Him.

It was the vision of the perfection of Christ which made me realize my own deep sinfulness.—J. Cambell Morgan.

Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY RIGHT C. MOORE.
Field Secretary.

Lesson Preparation.

56. What is it to prepare a lesson?

One who properly prepares a Sunday-school lesson will

(1) Note its place in the Bible.

(2) Locate it in the series of lessons he is studying.

(3) Observe its surroundings in Scripture, geography, history.

(4) Master its facts.

(5) Understand its meaning.

(6) Discover its teaching.

(7) Grasp its practical truths.

(8) Apply these truths to himself and his fellows.

(9) From the mass of materials thus accumulated select and arrange the points most needful in his Sunday-school class.

57.—What helps in the preparation of the lesson are needful?

The Bible, of course, first of all and foremost; and no student of any given lesson can prepare it quite well without the open Bible before him. Have, therefore, a good Teacher's Bible. Read not only the lesson text but its connections; look up the references; consult the maps and helps in the back of the Bible. Get from your Bible itself all the help you can before looking elsewhere.

A good Bible Dictionary (like that by Smith or Davis), a good concordance (like Cruden's), and a brief Bible commentary (like Clark and Pendleton on the New Testament, or Jamieson, Faussett, and Brown, on the entire Bible) are within the reach of many Sunday-school teachers and students.

Coming to specific aids on the International Lessons the most popular of several excellent annuals is Reloubet's Notes; the vest-pocket annual by Torrey is also useful. Of general periodicals the World Evangel (monthly), and the Sunday School Times (weekly), are considered the best. The various denominations should of course supply themselves with their own literature; for example, Southern Baptists secure their Sunday-school supplies from the Baptist Sunday-school Board, of Nashville, Tenn.

58. What are the steps in the preparation of the lesson?

For a suggestive acrostic we are indebted to an Ohio Sunday-school worker:

Pray.
Read.
Examine.
Ponder.
Ask others.
Read again.
Enthuse.

The five W's plan of lesson study has long been familiar:

When.
Where.
Who.
What.
Why.

A variation is the two P's and four D's plan of preparing a lesson:

Persons.
Places.
Dates.
Doings.
Doctrines.
Duties.

Some one has offered also the following very helpful suggestions:

Think yourself empty.
Read yourself full.
Write yourself clear.
Pray yourself up.

Whatever plan the student of the lesson may follow he will wish to study it in its connection; get hold of the lesson facts through a clear analysis; think out or learn from others the meaning of the passage; and finally make a thorough application of the lesson.

59. What time should be given to the preparation of the lesson?

The whole week would not be sufficient to exhaust it. Yet a half-hour of honest study may bring forth unwonted streams of blessing from this rock of Scriptures.

No rigid rules should, or can be, given. In general, lesson preparation should begin early in the week. In fact, Sunday afternoon is not too soon to begin the study of next Sunday's lesson. For a day or two the lesson may be taken up at odd moments, then lie in the mind till toward the close of the week when the more thorough study may be made, the final review of it coming just before the Sunday-school hour.

The habit of some teachers to spend each day ten or fifteen minutes with the daily home readings is to be heartily commended.

Let each teacher have not only a plan of study but a definite time for it—a time when his mind is fresh and receptive, the time that may be most convenient, but let it be early in the week and plenty of it to give one a mastery in some degree of the lesson under consideration.

60. What can be done to induce lesson preparation on the part of the pupils?

Quite a general and a perplexing problem; how can it be solved? To the teacher a few suggestions are offered:

(1) Expect it. If the faithful teacher really expects the pupil to prepare the lesson, and the pupil knows it, there is one incentive.

(2) Ascertain whether preparation has been made. If it has, the scholar will be gratified; if not, he may be spurred to do better in the future.

(3) Recognize the preparation made. This may be done in class work by the kind word of the teacher, or on the record of class and school, or may win honorable mention before the school at the close of the quarter or year.

(4) Assign special work for the scholar to do during the week. He will commonly do it. Then be sure to call for it on next Sunday.

(5) Tell the class how to study the lesson. Many follow no plan because, in fact, they know of no plan to follow. If some clear and simple method of study is presented them, they may do better.

(6) Get the co-operation of parents. The pupils themselves may be asked to secure the help of their parents on some phase of the lesson; and a visit to the pupil's home will serve to deepen parental concern for the child's development in biblical knowledge.

Composts and Composting.

B. W. KILGORE, IN PROGRESSIVE FARMER.

This is the season for making composts, and a great many requests come to us for compost formulas for special purposes where it is desired to use certain materials on hand. It is not possible, or desirable, to cover special needs in an article of the scope of this one.

Composting is much less resorted to now than in former years when fertilizers were not so much used, and there is some question as to the economy of throwing up and hauling ditch bank and fence corner dirt for composts. The other materials which are available for this purpose, and the employment for labor and teams, are to be considered in the phase of the compost question.

The following is a good formula for compost for general purposes, using materials present on all farms:

	Pounds.
Barnyard manure, rich dirt or mould	1,750
Acid phosphate	200
Kainit	50
Total	2,000

With average barnyard manure, the above compost would contain phosphoric acid, 1.7 per cent; potash, .7 per cent, and ammonia, .6 per cent. One ton of this compost is worth between 500 and 600 pounds of the avgrage fertilizer containing 8 per cent of available phosphoric acid, 2 per cent of potash and 2 per cent of ammonia. It should be applied at the rate of 600 to 1,600 pounds per acre in the drill, 1,400 pounds of the compost being about equal to an application of 400 pounds of the 8—2—2 fertilizer.

Making the Compost.

The compost may be made under shelter, or out of doors. In either case select a place where the soil is compact and arrange it so that the water that may run through the heap will not drain from it. Put down the materials in alternate layers; first, a layer 3 to 6 inches thick, according to the size of the compost to be made, of the manure, wood's mould, or rich dirt, then sprinkle upon this layers of acid phosphate and kainit, and continue in this way to put down alternate layers of the materials till the compost is complete. If dry, the manure, mould, etc., should be moistened by sprinkling with water and the heap should be brought to a conical shape, covered with dirt, perferably rich dirt, and thoroughly compacted to prevent undue entrance of air, which brings about heating and injurious fermentation of the heap. The compost must be watched, and if it becomes hot, a hole should be made in the side and toward the top and water poured in to cool it. This is likely to be the case if made under shelter, while out of doors in the winter and early spring the rains are apt to be sufficient to keep it moist but here there is danger of loss, especially of the very soluble potash and phosphoric acid, from leaching, and the heaps made out of doors need careful watching to see that they do not get too hot just after making and between rains, and more especially to see that they are thoroughly covered with dirt and compacted, so as to make the water run mostly off the sides instead of through the heap and raining off with the most valuable part of the manure. The heap should remain 40 to 60 days, and may stay longer. Before using it should be thoroughly cut up and mixed with hoes and shovels, or else distribute so as to secure mixing. If the manure, wood's mould and dirt are reasonably free from litter and trash, the mixture may be put through a sand screen and be in condition to drill as other fertilizers are. This will require care in selecting the manure, mould and dirt.

Unquestionably there is great advantage if it is not indeed an absolute necessity to save scruplously all the manure and other waste material on and around the farm, to assist in maintaining or increasing its productiveness. One way to do this is to use the compost in some way similar to that suggested in the foregoing. Another, and I think cheaper, unless the compost is made at a time when the farm labor is not profitably occupied with other things, is to apply the manure, wood's mould, etc., broadcast, where there are large quantities of them, or in the drill, when the amounts are limited and less than 1,500 to 2,000 pounds to the acre, and drill the acid phosphate and kainit or other materials on them. This saves the cost of mixing. Each plan has its advantages and each farmer can decide for himself which best suits his individual case, and which will enable him to save to best advantage these exceedingly important and valuable fertilizer materials on and about the farm, and which go to waste, or partial waste, in far too many cases.

Compost With Cotton Seed.

Frequently cottonseed are used as fertilizer. One difficulty in the way of their use is the killing of the seed, so as to prevent them from sprouting and growing. A common custom is to pile them in the field early in the spring and allow them to become wet and afterwards heat. They are then put in the drill as other fertilizers, or sometimes broadcast. They are also killed by composting, and the following compost with cottonseed is a well-balanced and rich one for general farm crops:

	Pounds.
Cottonseed, 13 1-3 bushels	400
Acid phosphate	300
Kainit	75
Barnyard manure, rich dirt, etc.	1,225
Total	2,000

This compost will contain phosphoric acid, 2.6 per cent; potash, .9 per cent; ammonia, 1.1 per cent. One ton of it is worth between 800 and 900 pounds of the average fertiliser containing 8 per cent available phosphoric acid, 2 per cent ammonia, and 2 per cent potash, and a good application for cotton would be 600 to 1,200 pounds in the drill and for corn 400 to 800 pounds in the drill.

Compost With Cotton-Seed Meal.

Cottonseed meal may replace the seed in the preceding compost. In fact, it is much better to use some of the insoluble forms of nitrogen, or ammonia, in composts rather than nitrate of soda or sulphate of ammonia, which are already in easily soluble condition and ready to feed plants. Besides, there is not the same danger of loss when materials like cottonseed, cottonseed meal, etc., are used, as when nitrate of soda and sulphate of ammonia are employed. The following compost, with cottonseed meal, is some richer than the one with seed already given:

	Pounds.
Cottonseed meal	300
Acid phosphate	325
Kainit	100
Barnyard manure, etc.	1,375
Total	2,000

This mixture will contain phosphoric acid, 2.8 per cent; potash, 1.0 per cent; ammonia, 1.2 per cent. One ton of this is equal in fertilizing value to about one-half ton of a mixed fertilizer containing 8 per cent available phosphoric acid, 2 per cent ammonia and 2 per cent potash. A good application of it for cotton would be 400 to 800 pounds in the drill, and for corn, 300 to 600 pounds in the drill.

Use of Lime in the Compost.

Where lime is used at all in the making of compost, it should not be put in contact with either the barnyard manure or acid phosphate, as it has an injurious action on both of these, endangering the loss of ammonia from the manure by setting it free and enabling it to pass off in the air, and rendering the phosphoric acid of the acid phosphate insoluble. Where sour muck or black soil is used the lime mixed with these would correct the acidity or sourness and be beneficial.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night musing, I do not think we should discern Him any more on the grass of Eden or beneath the moonlight of Gethsemane.—James Martineau.

What had the life of Jesus been to us, if we had only the records of His sermons without the record of His going about doing good? I think the everyday life of Jesus touches the human heart more than the great truth which he uttered.—Bishop Simpson.

News Notes.

....Pray for revival.

....Going to the Convention?

....The Eastern Union will meet at Warsaw April 28-30.

....Bro. W. C. Tyree is aiding in a meeting at Manchester, Va.

....South Carolina Baptists employ lady missionaries to minister to their mill populations.

....Great preparations are making for the midsummer meeting. The note will be "Revival."

....Pastor Barron, of Charlotte First Church, is conducting a meeting in Spartanburg, S. S.

....Elder M. L. Kesler, of Morganton, is aiding Elder C. L. Dowell in a meeting at Henrietta.

....The article on "Composts and Composting" is for the special benefit of our farmers and gardeners.

....Elder W. A. Smith, of Lexington, will aid Elder J. L. Vipperman, of Dallas, in a meeting next week.

....Bro. W. S. Hall is laboring successfully as pastor of the East Carteret field. His post-office is Davis.

....Only thirty-five votes were cast in the Landmark Convention at Texarkana. What a noise they have made!

....We note with pleasure that Bro. A. E. Booth is president of the West Tennessee Educational Association.

....We regret to hear that the Cool Springs, Moore County, house of worship was destroyed by a storm last week.

....Keep your eyes open and you will see swallows—the chimney swifts—this week. Who has seen a catbird this year?

....Mr. Rockefeller last week gave the Northern Baptists $100,000 for Foreign Missions. They accepted the gift promptly.

....Raleigh First Church has suggested to her pastor that she would have him attend the Baptist World's Congress. He and his wife will be likely to go.

....Mr. Noah Biggs has sent the Orphanage four mules to take the places of those lost in the fire. It is so like him that one might have predicted it.

....Between ninety-five and one hundred converts are reported in a meeting conducted with Pastor Davenport at Graham by Bro. J. T. Edmundson.

....Work for missions. Half the month— the final month—is gone. There should be great gatherings into the store-house in the remaining fifteen days.

....His brethren throughout the South will warmly sympathize with Pastor Henry W. Battle in the death of his father, the distinguished Confederate General, Cullen Battle.

....We have an impression that we have said so before, but the latest number of the Atlantic Messenger justifies us in saying again that R. P. Walker has the gifts of an editor.

....President Scarborough is the longest, Mr. J. A. Durham the shortest and Hon. H. C. Dockery the widest of them all.—Charity and Children. And Brother Biggs is the biggest!

....Rev J. T. Albritton has accepted a call to the Rose Hill Church.—N. C. Baptist. So he sets a fine example to us all. With a long and useful career behind him he goes on building.

....It becomes us to record the fact that in the last number of the Presbyterian Standard is an editorial against the cigarette. We expect to print it.

....Tabernacle church, Atlanta, Len. G. Broughton, pastor, with its other institutional features, has added cooking as another department. —Exchange.

....Elder J. K. Howell is visiting in Raleigh, the scene of much of his usefulness. On Sunday he visited the penitentiary whose Sunday-school he founded thirty years ago.

....We congratulate the Salisbury Baptists and Pastor Rich upon the opening of their beautiful new $18,000 house of worship. Elder M. E. Parrish preached the dedicatory sermon.

....Elder A. B. Thomas has left North Carolina to go to Indian Territory, we regret to say. He is one of our faithful mountain ministers, and leaves behind him a fine record of services. We wish him well in his new field.

The work at Lenoir is making fine progress. That seven weeks' meeting which was closed some time since has proved a great blessing. The church is marching forward grandly. Pastor and church grows in grace and popularity.

....Robeson County is to be congratulated upon obtaining the services of Mr. W. G. Allen as Road Supervisor. He not only knows how to make roads and manage men, but he is a fine man, a good Baptist and a valuable citizen.

....Pastor Thompson, of Durham, reported Monday a great revival in Durham under the preaching of J. L. White. More than a hundred Converts, and the meeting growing in power. There are between twenty and thirty confessions every day.

....Miss Annie Armstrong and Bro. A. E. Brown, secretaries, are making a tour of our mission schools. Miss Armstrong with the W. M. U., is interested in looking after the young women in these schools. A good work.—Baptist Argus.

....The State Sunday-school Convention—International—met at Raleigh last week. About 160 delegates were present. A debt of $1,400 was reported and $1,000 was raised. They will not have a State Secretary this year, but will work through local vice-presidents.

....Bro. E. C. Andrews, of Swansboro, announces: "Those desiring to attend the Sunday-school Convention, which will be held at Swansboro, N. C., April 28-30, will please send their names to Mr. M. W. Heady, Miss V. Heady and Brother Watson, or to Pastor C. C. Andrews."

The people at Granite Falls are delighted with Pastor Southern. He is a strong man, humble as a child, and a fine Bible student. A great meeting has just closed at Granite. Bro. G. H. Church aided the pastor. There were a large number of professions, and many have joined the churches.

....J. A. Heilig, of North Carolina, who has been at the Seminary the past two years, and during that time pastor at Thirty-six and Grand Avenue in Louisville, desires to locate in North Carolina. He has been considering a proposition to settle in Ohio, but desires to settle in North Carolina. Any church will be fortunate to secure his services.

....The University and the St. Mary's girls played a match of basket-ball to a draw Monday. Editor Arch. Johnson's very pretty daughter was one of the leading players. When his boy captains the Wake Forest team we expect to behold a complete conversion in Charity and Children's attitude on athletics.

....The next union meeting of the Johnston County Association will be held with Smithfield Baptist Church Friday night, Saturday and Sunday, April 28th, 29th and 30th. Rev. Livingston Johnson will preach on Sunday, and the new church will be dedicated.

....The closing exercises of this session's work at Mars Hill College will take place April 30th to May 3rd. Pastor Wm. Lunsford, of Asheville, will deliver the address, and W. H. Reddish, of Gastonia, will preach the sermon. This has been the most prosperous year in the school's history.

....The church at Newton is on the lookout for a pastor. They loved Brother Watson very much, and are so sorry to lose him. They wish to get a pastor to come to their work at once; cannot afford to wait. This is a splendid field, and very important. There are some of our very best people at Newton.

....Pastor Cade is making himself felt in Western North Carolina. The Murphy people say that he is the strongest preacher that has ever walked the streets of Murphy. He and Brother Thames, with their helpers, are building an elegant school at Murphy. This work is in strong hands and must succeed.

....Pastor Weldon is pulling things together in Brevard. The church has suffered because of division on the mission question, but when men wish to do right it is not hard to get together on any subject. The Recorder has some warm friends in Brevard, and we hope to hear of a forward movement there soon.

....Second Church, Durham, is to be commended for her wisdom in calling a pastor so promptly and for her judgment in calling W. C. Barrett—one of the most substantial and promising young ministers that North Carolina has at Louisville. We entreat him to come. There is plenty of room for him in North Carolina.

....We acknowledge with much pleasure an invitation from Dr. and Mrs. R. M. Johnson, of Scotland Neck, to the marriage of their daughter, Mary Estelle, to Mr. Paul Lee Salsbury, April 19th. Miss Johnson was one of the most admired first graduates of our University for Women. We join their many friends in congratulations and good wishes.

...."It is now stated that not one of those injured in the recent wreck at Troy will bring suit against the A. & A. Railroad to recover damages. An amicable adjustment has or will be made with all parties, and no unpleasant feelings will be cherished by anyone connected with the unfortunate accident."—Exchange. If all railroad men were like the Pages, we should soon have Millenium.

....Evangelist Paul Price, of Urbana, Ohio, recently assisted Dr. Arch. C. Cree in meetings at Twenty-second and Walnut Streets Church, Louisville, Ky., in which there were eighty additions. Brother Price is now conducting services with First Church, Quincy, Ill. From there he goes to Cuthbert, Ga., for April 9th; Troy, Ala., April 23rd; Fayetteville, Tenn., May 7th; Montgomery, Ala. (Dr. O. F. Gregory's church), May 21st.

....The Baptist churches of Eastern Cuba recently held their annual associational meeting, and the reports received indicate growth and development. Dr. H. R. Moseley was elected moderator. For the year ending December 31st there were 328 baptisms, and about 600 candidates for baptism; membership of churches, 858; houses of worship, 13. The churches are making encouraging progress toward self-support.—Baptist Courier.

....Mr. Patton is making the Wake Forest Weekly a notable paper. So far as we know he is the only editor in North Carolina that is calling a spade a spade. The rest of us have been conventionalized; and he will be after a little unless he is a very great man. Present civilization would rub the originality out of anybody.

....Asheville voted for saloons and against dispensary two to one. Two years ago she voted against prohibition. Asheville prohibitionists would not vote for the dispensary. Asheville, on the whole, has an idea that saloons are essential to the city's welfare as a health and pleasure resort. Sea-coast cities and pleasure resorts are much inclined to saloons.

...Bro. J. W. Watson has changed his address from Newton to Sylva, having resigned his work at the former and accepted the latter and Dillsboro. He will be a valuable addition to the working force in the Tuckaseigee. His work on the Newton field was of a high grade. The churches doubled in contributions in three years. He is a safe and sure builder.

....The Sunbeams will welcome the return of Miss Briggs to our columns. For months she has devoted herself to ministering to her dear mother, one of the sweetest women in the Raleigh First Church, or in the world, so we people think. We are glad to hear that she is better now, and our readers will join us in the hope that she will soon be well again.

....The Baptist cause is making fine progress at Hendersonville. Pastor Love is loved unusually much by his people. Mayor Williams stands for every moral question, hence evil is being driven from the town. Mr. Williams is one of Pastor Love's right hand men. Hendersonville is the best place to build a city in the mountains, and the people are finding this out. The town is making rapid strides; the Baptists also.

....Bro. C. E. Jervis, of Leicester, writes: "I have just closed a successful term of school at Leicester and am preaching at Zion Hill, Corinth, Turkey Creek, New Found and Round Hill Churches. The brethren are moving along well, and we hope to make advances in the near future. We aim to keep pushing matters until we establish a good school in the New Found Association. I am grieved to hear of the death of Dr. Egerton."

....Pastor Simms, of Waynesville, is in the midst of his great task of building one of the most convenient, beautiful and well-arranged houses of worship in the State. How he ever had faith to begin such a house, with such a small congregation, is the marvel to an outsider. The half has not been told of the burden that rests upon him and the "faithful few" in Waynesville. This church will be an everlasting honor to Western North Carolina. Let any one who possibly can send Brother Simms a contribution at once.

....A friend writes: "I wish to say a few words in behalf of our pastor, R. G. Kendrick, Jr. He has served Laurinburg and Spring Hill churches now for more than two years, and I only deem this a privilege to declare the genuineness of his work. God is good to us in placing over our little flock such a good shepherd, and if we but heed his voice and follow his counsel, as he heeds the voice of his Divine Shepherd, we can but be led into pastures green and fair. We feel that his guidance is safe, a man in whom we can trust, because he ever seeks to declare the whole truth as it is in Christ Jesus, regardless of man, and the consequences of diminishing his own popularity; thus he renders the best possible service to his God, his church and humanity. Our cause at Spring Hill can but be prosperous under such a leadership."

....Bro. T. F. Deits is doing a splendid work at Bryson City. The house of worship is located in the centre of the town, and is the largest in town and the congregations are splendid. The good women of Bryson have just organized a W. M. S., with about twenty members. The church is growing in missionary zeal, and many of the people are ready to make rapid strides in all departments of our work.

....Pastor L. B. White, of Clyde, is doing a fine work on his field, in church and school. He is a strong young preacher, and has some of the best people in the State in his church. It looks like a pity for such a fine pastor to have his time tied up in the school room. Brother White has recently added to his laurels by winning an elegant woman for a wife. Mrs. White was a Miss Haynes, and is a sister of Mrs. W. H. Rich.

....Bro. W. H. Woodall has just closed a very successful Bible school in Swain County. He is doing untold good in teaching the Word of God to the people. The people flock to hear him. He has the key that Baptists need. The Bible is our authority for all that we attempt in the name of Jesus. In His name, and through His words, we must conquer this world for Him. Every Baptist should hail with delight every step towards the study of God's Word.

....Concerning the organ advertised in this issue, Professor Hunter of Richmond College, writes: "The reason our church (the Second Baptist) is desiring to sell the organ is that it cannot be adapted to our church without considerable expense, and we think it better to sell this and buy a new one, than to spend a good deal of money altering this one. It's tone is good, and the bellows is in excellent condition, so an organ man who examined it reported, and he was thinking of making a bid for it, too. It's a good instrument."

....Bro. Chas. A. Smith, of Timmonsville, S. C., writes: "With deep regret I announce the death of Mrs. Minnie Williams Corpening, wife of Rev. J. S. Corpening, your friend and mine, the beloved pastor of the Timmonsville Baptist Church, which occurred this (Saturday) afternoon at 5.30 o'clock. Brother Corpening will take the body to Murfressboro, Tenn., the home of Mrs. Corpening's parents, for burial, leaving at 4.30 Sunday morning, accompanied by Bro. R. Keith Charles as representative of our church."

....Concerning the hymn—"Send Thy Spirit"—recently printed in the Recorder we are permitted to announce: We are printing the hymn, with the Welsh music, at thirty-five (35) cents a hundred, which barely covers the cost. At that price we cannot afford to advertise it, but as it seems to me to be a hymn that ought to be widely distributed for use at revival meetings, as well as in the regular services of the church, I should be glad if you would mention it in your columns, and say that it can be obtained of The Examiner, P. O. Box 2030, New York, at the price named.

....Bro. M. A. Wood is making a great effort to finish the excellent house of worship at Marshall. No man in this State is doing a more heroic service for the Baptist cause than he. Any reader of this note who wishes to help a good man in a great struggle will do well to send a liberal contribution to Brother Wood. The cause is really suffering for a house at Marshall. Wood is putting his life, everything he has, into this work. If the Baptists of North Carolina could only realize the sacrifice that this minister of Jesus is making he would need no more money; it would pour in and the house would be finished. God's Spirit is blessing souls at Marshall.

....Bro. J. S. Barbee, of Durham, requests us to announce: "Cedar Fork Baptist Church is one hundred years old on the 22nd of this month. We will hold a reunion and centennial meeting at Cedar Fork Church, Mount Zion Association. All members that ever belonged to said church are requested to attend, and all others that wish to do so. Rev. C. J. Thompson, of the First Church, Durham, will address the congregation on the history of the Baptists for the last one hundred years; also several other speakers."

....Rev. John Thomas Jenkins, of Wilson, N. C., is rejoicing in tokens of the divine blessing on his work. He has been on his present field eight months during which period without special services seventy have been added to the membership of the church. They are now making ready to enlarge their building so that it shall have a seating capacity equal to any Baptist church in the State. He is holding six cottage prayer-meetings a week and signs of revival are multiplying. A "meeting of days" is in immediate prospect.—Religious Herald.

....Pastor Gwaltney is happy in his work at Hickory. How the people love him! Since they have finished that most splendid house of worship they feel that they must make great progress for missions. Recently Dr. Willingham came to Hickory and spoke on Foreign Missions, and this church, which gave ten dollars to Foreign Missions a few years ago, has recently raised four hundred dollars, and will raise one more hundred and so support a missionary. Pastor and people are meeting night after night and praying for the Spirit's power. With five hundred such pastors, and as many such churches, we Baptists could take the whole land.

....It was a pleasure to see the new Monroe house of worship. It is beautiful. The enlargement puts it in the class capable of entertaining the State Convention. The point of particular beauty is the baptizing pool—having as a back-ground the picture of a beautiful river, and being surrounded with natural ferns. The enthusiasm of the people was charming. The church has conquered. Its troubles have been overcome, and she now bids fair to be a power in all the country. Pastor Watson carried himself modestly despite his severe temptations to pride. All the week there were services of an enjoyable character.

....We are grateful to our excellent Bro. W. H. Wilson for the following news: "I have recently given up Sharon church where I preached continuously a little over twenty-four years. I have taken charge of the Madison church again that I served, once before, twenty years. Three churches have organized out of the Madison church in the last few years, and another will organize the next fifth Sunday. Still the old mother is doing well. I am working harder this year than any year of my life. My work is in a fine condition. I will begin a meeting at Mayodan the first Sunday in April, with Bro. John A. Summey to assist. We are building a new up-to-date church at Summerfield."

....Pastor Durham, of Lumberton, writes: "Our church recently enjoyed a series of meetings which lasted about ten days. Bro. S. J. Porter, now of Kansas City, Mo., was with us and did the preaching. To those who know Porter it is needless to say that he did it well. Clearly, earnestly and powerfully was the truth presented. It did us all good. One of the visible results of the meetings was the addition of seven new members by baptism. By this special effort our church has been strengthened and the work is in a very encouraging condition. Brethren Spilman and Moore, our Sunday-school Secretaries, are expected here this evening to do some institute work for us, which will doubtless add new life to our Sunday-schools. We are looking forward with pleasure to their visit."

....Bro. A. T. King has resigned the pastorate of our church at Greenville to accept a call to Fairmont Church, Richmond, Va. He has fulfilled his calling at Greenville excellently and Richmond's gain is our loss. We quote the following from the Greenville Reflector: "At the regular quarterly conference of the Baptist Church Thursday night the pastor, Rev. A. T. King, tendered his resignation as pastor of the church to accept a call to Richmond, Va. The church had been fearing this for some days, knowing that Mr. King had received a call to a larger and more inviting field, and therefore the resignation was not entirely unexpected, and still it was a grief to the congregation. The church declined to accept the resignation and appointed a committee, consisting of W. H. Ragsdale, C. E. Lincoln and W. T. Burton, to see Mr. King and see if any inducements, either as to increase of salary or otherwise, could be offered which would cause him to withdraw his resignation. It is to be hoped that Mr. King will reconsider the matter and continue to serve the church. The membership and congregation as a unit desire that he shall not leave them. Few pastors have ever served the church that were more beloved and admired than Mr. King. He possesses every trait of character to make a church love him. He is social, kind, cultured and intellectual. He exhibits in his work and conversation the ideal Christian minister. He is a fine preacher and the church feels keenly what it will lose should he leave. A large number of people not members of any church join in the hope that the church may get Mr. King to withdraw his resignation."

Through the New Testament in One Year.

FROM DAILY BIBLE.

Monday, April 17.—Mark 9:33-50.
Tuesday, April 18.—Mark 10:1-31.
Wednesday, April 19.—Mark 10:32-52.
Thursday, April 20.—Mark 11:1-26.
Friday, April 21.—Mark 11:27-12-17.
Saturday, April 22.—Mark 12:18-44.
Sunday, April 23.—Mark 13.

Central Union.

The next Central Union of the Bladen Association will meet with the Brown's Creek church, Saturday before the fifth Sunday in April, 1905.

Sermon, by Bro. D. H. Hilburn.

Program of Sunday-school topics:

Our Duty Today, (1) as pastors; (2) as officers; (3) as teachers; (4) as parents; (5) as pupils. A. J. Freeman, W. L. Brisson, D. J. Clark.

The Teachers a Work: (1) the teacher preparing; (2) the teacher managing; (3) the teacher teaching; (4) the teacher's week-day; (5) the teacher a soul-winner. R. M. Hilburn, T. C. Hilburn.

A Half Dozen "Hows": (1) How increase attendance; (2) how hold attention; (3) how secure lesson study; (4) how increase offerings; (5) how improve music; (6) how keep good order. H. B. Humphrey, J. Q. Singetary.

F. S. AVERITT,
W. B. HESTER,
WALTER McGILL,
Committee.

M. & C. Union.

The fifth Sunday meeting of the Mecklenburg and Cabarrus Association will meet with the Louise church, Charlotte, N. C., Friday and Saturday before fifth Sunday in April, 1905.

Friday, 2.00 p. m.—Half hour devotional exercise. J. Q. Adams.

2.30 p. m.—Organization.

3.00 p. m.—Reaching the masses; Best Methods. L. R. Pruett, J. M. Bridges.

7.45 p. m.—Introductory sermon. R. H. Herring.

8.45 p. m.—Importanc of every member of the church attending Sunday-school. C. M. Murchison, W. B. Renfroe.

Saturday, 2.00 p. m.—One hour spent praying for a general revival of religion in our Association. Led by L. R. Pruett.

3.00 p. m.—What constitutes (1) a soul saving Christian; (2) a soul saving church.

7.30 p. m.—Associational Missions fields and funds. J. Q. Adams; D. M. Austin

8.15 p. m.—Duty of our people to support temperance laws and help enforce them. S. F. Conrad, John Snider.

Let every church send representatives.

All are cordially invited.

J. F. DAVIS,
For Committee.

South Yadkin Union.

The fifth Sunday meeting of the South Yadkin Association, beginning on Friday before the fifth Sunday, will be held at Ijames X Roads church. Rev. V. M. Swaim, the pastor of that church and the Secretary of the meeting, will, doubtless, publish a program, and also notify prospective attendants from a distance when they will be met at Mocksville, which is about six miles from the church.

It is hoped that there will be a full attendance of pastors with a large number of brethren and sisters from the churches. We rejoice at the coming into the Association of Brothers Jenkens and Cashwell, and earnestly hope for their presence at this meeting.

Brethren, these meetings may be made efficient for the advancement of the Lord's cause within the bounds of our Association. Will not all attend and help the cause forward?

Fraternally,
J. N. STALLINGS.
Salisbury, N. C., April 3, 1905.

Program of Piedmont Union.

The next union meeting of the Piedmont Association will be held with Green Street Baptist Church, High Point, N. C., commencing on Friday evening before the fifth Sunday in April.

Friday evening at 7.30.—Introductory sermon by Rev. W. R. Bradshaw, of Reidsville, N. C.

Saturday, 9.30 a. m.—Devotional exercises.

10.00 a. m.—(1) Has the Lord in the bestowment of His blessings on Christian effort any regard for the method, or methods, of Christian workers?—Revs. F. H. Jones and W. T. Hundley.

11.00 a. m.—(2) Has the Lord given us a standard for methods in Christian work? If so, what is it?—Dr. H. W. Battle and Rev. Thomas Carrick.

2.00 p. m.—(3) What results should the church expect from Sunday-school work?—Revs. C. C. Haymore and W. R. Bradshaw.

3.00 p. m.—(4) Mission work in Piedmont Association—Rev. W. H. Eller and Bro. D. M. Moore.

7.30 p. m.—Sermon by Dr. W. H. Battle, of Greensboro.

Service for Sunday to be arranged by pastor and deacons of Greene Street Church.

COMMITTEE.

Many people have Incipient Catarrh, sore spots in the nose. A few applications of Vick's Catarrh Cream will cure the sores and relieve the catarrh. Try a wenty-five cent box at Druggists.

Home Circle.

Modish Spring Millinery.

"The most noticeable feature in the newest importations is the profusion of trimming arranged at the backs of the hats," says The Delineator for May. "Another feature of this season's hat is the bandeau. Nearly every new model has a bandeau, and it may be placed at the back to accentuate the tip-tilted brim, or at the side, where the brim is either flared or folded over to meet the top of the crown, while some of the daintiest creations have a tiny bandeau in front or even all round. The shape will take on entirely different aspects by a clever handling of the bandeau.

"Floral trimmings were never so beautiful, both as to form and color, and almost every hat of any importance is adorned with some sort of flower or foliage. Roses hold first place in the trimming of smart headgear, and each season they appear more attractive. Garlands of miniature morning-glories, pansies in pastel, and conventionalized pansies, and the fluffy, feathery thistles suggest delightful effects in the adornment of spring and summer headgear.

"One of the picturesque hats of the season is the Corday in broderie anglaise. Ribbon or flowers form the trimming. The newest turban is perfectly round, with the edge of the rolled-up brim meeting the crown edge."

Housework as Recreation.

How many women look upon housework as a recreation and pleasure? In the May Delineator Dr. W. R. C. Latson upholds this contention, with some reason on the principle, "Whatever is done as if it were hardship becomes such; whatever is done artistically, on the otherh and, is a delight," adding: "When housework is regarded as a means of training instead of as a toilsome routine, then each trivial act becomes full of interest and is done easily, quickly and in truth artistically." "I have seen women," he continues, "strong, handsome, active and intelligent who during a few years of housework have become bent and rigid, sallow and wrinkled, ugly and hopeless, prematurely old. On the other hand, I know of cases where, through the proper use of housework as an exercise and a recreation as a method of training mind and body, there has occurred a most remarkable increase in health, strength, weight, ease and grace of movement." The pictures accompanying the article illustrate the proper methods of performing household duties and are suggestive in a high degree.

The Young Man and His Wife.

The suburbs and small towns offer special advantages to those who must live on narrow incomes, and who yet have a taste for the refinements of social converse, good books and good pictures. These are the places to which other persons similarly situated have already gone, and in them one can find the perfection of neighborly life and mutual helpfulness. Indeed, the very fact that your neighbors know all about your business and your income, unpleasant as it doubtless is at first, serves as a corrective of the sham which comes to be second nature to the dweller in cities, accustomed either to have or to imitate the having of a number of quite superfluous things.

As for example, the city woman who confesses to the necessity of doing her own work is rare indeed, while the country dweller is long past any sense of shame in this regard. "Help" is so hard to get and so incompetent that most women of health and ability dispense with it altogether. A friend receiving your afternoon call, gets up in the middle of the chat, and without a thought of apology, goes into the kitchen to take the ginger-bread out of the oven, her unembarrassed talk floating back over her retreating shoulders with a flavor as sweet and homely as that of the spicy bread itself.

Now that machinery is at last invading the kitchen, it is no longer necessary to give up the life of reading and music and social graces generally in order to get along without a servant. One young woman, having set her mind and heart upon marrying a poor young lawyer, and receiving the enthusiastic support of a wealthy uncle, who said he admired her courage too much to spoil it by any gift of money, received from him a dish-washing machine. It was a contrivance somewhat like a revolving book-case, furnished with hooks and racks upon which the cups and dishes were hung or set. A stream of boiling water rose through the centre and played upon all the dishes as they slowly circled round it. After they had been thus washed, they hung there till the next meal, the steam evaporating quickly, and leaving them clean and polished. This little machine saved her from two to three hours' work every day, and proved so satisfactory that, although her husband has now a large income, she continues to send her laundry out, employ a woman to clean once a week, and do the rest of the work herself.—Marion Foster Washburne, in The Pilgrim for April.

"You Never Can Tell."

"My friend," solemnly observed the man with dandruff on his coat-collar, "you, who think you are so wise, do you remember that not long since you vouchsafed to give me certain advice as to the conduct of my love-affairs?"

"Why, sure!" exclaimed the friend. "And I venture to say that if you followed it you have succeeded admirably."

The man with dandruff on his coat-collar gave the other a look of ineffable contempt. "Succeeded admirably! I should say I did! Listen! You will recollect that, in your superior wisdom, you told me that if I wanted to win the girl I should make love to the mother."

The friend chuckled. "And a very good idea that was, too."

"Foolish man!" exclaimed the other, with a note of pity in his voice. "And you said, too, that if I could get the mother on my side, all I had to do was to hop around with a ring, and say, 'When'll it be?' to the girl."

The wise man nodded.

"Also," continued the first speaker, "you thought it would be a neat idea to hand the mother a compliment or two with respect to her youthful appearance, together with a jolly to the effect that the young women of the present were not at all to be compared with those of the past."

"Well, well!" impatiently interrupted the wise one, "how did it all come out? You've won the girl, I suppose."

"Yes, I have!" protested the man with dandruff on his coat-collar. "You're a fine one to give advice in love-affairs. The old lady has sued her husband for divorce and me for breach of promise!"—April Woman's Home Companion.

The President on the Home.

The nation is in a bad way if there is no real home, if the family is not of the right kind; if the man is not a good husband and father, if he is brutal or cowardly or selfish, if the woman has lost her sense of duty, if she is sunk in vapid self-indulgence or has let her nature be twisted so that she prefers a sterile pseudo-intellectuality to that great and beautiful development of character which comes only to those whose lives know the fullness of duty done, of effort made, and self-sacrifice undergone.

In the last analysis the welfare of the State depends absolutely upon whether or not the average family, the average man and woman and their children, represent the kind of citizenship fit for the foundation of a great nation; and if we fail to appreciate this we fail to appreciate the root morality upon which all healthy civilization is based.

No piled-up wealth, no splendor of material growth, no brilliance of artistic development will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense, and decency; unless he works hard and is willing at need to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up as they should be brought up, healthy children, sound in body, mind, and character, and numerous enough so that the race shall increase and not decrease. . . . . .

The man or woman who deliberately foregoes these blessings of having children, whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate aright the difference between the all-important and the unimportant—why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who, though able-bodied, is yet content to eat in idleness the bread which others provide.

If the average family contained but two children, the nation, as a whole, in two or three generations, would be deservedly on the point of extinction.

"The characteristic of heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common heroic. Yet we have the weakness to expect the sympathy of people in those actions, whose excellence is that they outrun sympathy and appeal to a tardy justice!"—Emerson.

FIGURES DO NOT LIE,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of the Biblical Recorder can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the many other diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

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NORMAN H. JOHNSON, Editor.

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25 YEARS OF AGONY ENDED

Boston Business Man Cured By Cuticura of Awful Humor Covering Head, Neck, and Shoulders After Hospital and Doctors Failed.



Under date of September 9, 1904, Mr. S. P. Keyes, a well-known business man of No. 149 Congress Street, Boston, Mass., says: "Cuticura did wonders for me. For twenty-five years I suffered agony from a terrible humour, completely covering my head, neck and shoulders, discharging matter of such offensiveness to sight and smell, that to my friends, and even to my wife, I became an object of dread. At large expense I consulted the most able doctors far and near. Their treatment was of no avail, nor was that of the —— hospital, during six months' efforts. I suffered on and concluded there was no help for me this side of the grave. Then I heard of some one who had been cured by Cuticura, and thought that a trial could do no harm. In a surprisingly short time I was completely cured."

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Complete Treatment for Every Humour from Pimples to Scrofula

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humours, with loss of hair, when all else fails.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Sole Proprietors, Boston. Send for "How to Cure Every Humour."

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Young People's Page

A Note from Spring.

BY JOHN LEA.

Dear Little Folks,—
A word to say,
I'm not so very far away,
And as we are such friends, you know,
I thought you'd like to hear,
I soon shall sweep the drifted snow
From the sad and surly year.
I sent the snowdrops to the vale,
The purple crocus too,
But did you never hear the tale
They were to tell to you?
It's possible the winds were cold,
And February rain
So chilled them, that the tale they told
Was only told in vain.

Yet after them the primrose came
And, fanned by April wind,
Ran through the woods like yellow flame,
In primrose language to proclaim
That I was close behind.
And then you heard the robin sing
A song forever new,
While o'er the sea, on skilful wing,
My earliest swallow flew.
But, dears, my note is far too long,
So here the end I bring,
And, till we meet with flower and song,
Remain,
Yours truly,
Spring.

—Exchange.

A LITTLE WESTERN HERO.

How Ernest Saved the Herd and Routed Bolter's Gang.

It wasn't very pleasant to be left out side the stockade to guard the corralgates, with no companions but a pony and the three thousand six hundred half-wild and restless cattle. Most boys of fourteen would not have relished the position even in a time of peace. And now a band of desperadors of the worst type was known to be approaching. White savages who have no fear of the law are worse than savage Indians. A scout had brought word that the terrible "Bolter gang" were on their way to raid the cattlemen of the valley, and all hands had since been busy gathering the scattered settlers into the central stockade for protection against this marauding band of "rustlers," or cattle thieves.

Whatever may be said against the cow-boy, laziness and cowardice are not among his failings; so it is not surprising that the ranchmen began to prepare most actively to give their unwelcome visitors a warm reception.

Up on the mountain lay the scout, waiting to send the signal warning when the foe should enter the pass. Below, fearless riders dashed over the plains, bringing in the scattered cattle and prearing for a long and vigorous defense. Until the signal came there was no danger, and, as all hands were needed in driving up the more distant herds, the stockade was, for the time, left comparatively undefended. That was how it came to pass that Ernest was left alone to guard the corral gates till the remaining cattle were driven in and the heavy fastenings safely secured. There was little for him to do but watch till the other herds arrived. Then he would have to swing the big gates open and help turn the leaders in. This might take some hard riding and not a little danger. Often the least unsual thing is enough to start those herds of half-wild cattle on a mad stampede before which there is no safety but in flight. A single misstep, and horse and rider would be trampled to pieces by a thousand hoofs.

The cattle were restless that day—ready for a stampede on the slightest provocation. As though they scented danger, they sniffed the air, pawed and lowed till Ernest began to fear they would attempt to break from the inclosure.

Within the stockade the women were doing what they could in preparation for the coming fight. Guns were being cleaned and examined, ammunition boxes dragged into more convenient places, and the little fortress strengthened in every possible manner. In fact, every one was busy at some active work except the scout, away up on the mountain, and Ernest. No wonder the lad felt almost alone in the world.

Would the men be ready to return before the signal came? Of course they would be all right anyhow, for they would have time to get back after Bolter came in sight of the scout. They could leave the rest of the herds, if necessary. But the excitement of the cattle he was guarding seemed to be contagious, and Ernest's restlessness, like theirs, increased. He galloped up to a little plateau, and, dismounting, looked anxiously toward the spot where the scout was stationed, as if expecting his signal. His attetnion was about equally divided between the trail by which the men would come and the lookout on the mountain. The lad was not by any means a coward. Accustomed as he was to the dangers and hardships of frontier life, even the cow-boys admired his daring. Still, it was with a keen sense of relief that he saw an approaching cloud of dust that told him the men were coming.

But was it really the men? The cattle never came like that unless they were stampeding. Surely that couldn't be Bolter! The scout would have been sure to see him and give warning—unless he had been surprised and captured.

Older heads than Ernest's would have been anxious at that moment. Furiously the cloud of dust approached, drew near, then parted, and out of it there came, not horns, but horses ridden as if the evil one possessed the reins. There was—there could be—no more doubt. It was Bolter and his gang!

Ernest's first thought was of the men scattered hopelessly over the valley; then of the women and children in the stockade, defenseless and as yet unconscious of their danger; then of the cattle. Ah, the cattle! Putting spurs to his horse, he dashed to the corral gates, tore them wide open, and then flew to the rear of the inclosure, and, shouting like a maniac, swung his coat in the air above his head. For one instant three thousand six hundred heads were in the air. The next, four times as many hoofs went thundering down the valley in a hopeless stampede. A railroad train would not have stopped that rush. Nothing could withstand or check it.

The advancing horsemen drew rein for a moment; astonished at the commotion. Then, as the full sense of their danger burst upon them, they turned about and fled helter-skelter for their lives. Desperate men they were, and only desperate riding could save them.

When the cow-boys returned the noise and dust had died away, and the desperados were disorganized and scattered. Here was the ranchmen's chance, and so well did they improve it, thanks to their habit of quick thinking and acting in an emergency, that Botler left nearly half of his gang prisoners in the hands of their intended victims.

Cow-boy skill soon rounded up the scared and scattered cattle. The scout? Poor fellow, he had kept his last watch. Bolter's sharp-shooters had surprised him at the post of duty. And Ernest? Well, a week later, a half dozen of the ranch owners came up from Denver and held a meeting in the main ranch house. As they sat around the fire they were told the story of Ernest's exploit, and immediately they clubbed together to send him East to school. He graduated with high honors, and no many years later became the prosperous owner of the very ranch which his pluck and cool-headedness had saved from Bolter and his desperados.—Wilder Grahame, in April St. Nicholas.

Try Them Yourself.

Do you want some very good tongue exercise? You can get it by reading, or attempting to read, rapidly the following sentences, recently published in the Atlanta Constitution. For those who may have in future life to read or speak in public there is more in such exercises than mere fun:

Six little thistle sticks.

Flesh or freshly fried fish.

Two toads, totally tried, tried to trot to Tedbury.

The sea ceaseth, but sufficeth us.

Give Grimes Jim's great gilt gig whip.

Strict, strong Stephen Stringer snared slickly six sickly silky snakes.

She stood at the door of Mrs. Smith's fish-source shop welcoming him in.

Swan swam over—the sea; swim, swan, swim; swan swam back again; well swam, swan.

A haddock, a haddock, a black-spotted haddock; a black spot on the black back of the black haddock.

Susan shineth shoes and socks; socks and shoes shineth Susan. She ceaseth shining shoes and socks, for socks and shoes shock Susan.

You know the tongue twister, "Peter Piper," but there are others which are harder. One of the worst is "mixed biscuits." Try saying that rapidly; and if you succeed, say this: "Stop at the shop at the top of Sloane Street."

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

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PLACING THE EMPHASIS IN RELIGION.

Upon which do you place the most emphasis? Upon righteousness or grace; upon personal holiness or personal activity; upon work or prayer?

It is our desire that the emphasis shall be put for a time upon Soul-salvation. We hope to see our churches aroused to the point of going up and own in the land—in their several communities—witnessing to Jesus the Christ and exhorting souls in His name.

Our pastors who desire to introduce this subject, have an excellent opportunity now. Soul-winning is the basis of missions. That is what missions are for. We give not for the heathen, but for their souls. It is for Christ's sake; but He died for their souls—to save them. Preaching missions, therefore, should be no more nor less than preaching the obligation to save souls.

We shall not be surprised if the churches that place most emphasis this April upon missions shall find personal work, witnessing and soul-saving at home far more abundant than in the other churches. Indeed this has so many years proved invariably true that it amounts to an axiom—a law of Christian life.

Let us prepare for revival by preaching missions—that is missions that are based upon the witnessing, soul-saving, Christ-obeying spirit.

CHURCH WRECKERS.

It is distressing to see worldly motives dividing the fold of God. How often some slight difference of opinion, some selfish prejudice, is permitted to wreck a church! The type of men known as rule or ruin men have much to answer for. In the littleness of their souls they cannot yield their little wills—that is the highest degree of selfishness. It is no matter to them that the holy church of Christ is bruised and broken. They ignore the fact that she is more precious to them than the bride to the bridegroom: They must have their way, and to have it they will ride rough-shod over the church. We would warn such men—solemnly. They may endeavor to justify themselves. But they are bound to know that the maker of strife takes upon himself a great burden. Is the end he aims at worthy? Is his motive pure? Is he fighting for God or himself?

The Spirit of God can work in divided churches, but He does not. It would seem that He requires peace as a condition of His full presence. And what is a church without the Spirit? An abandoned shell. It means little to you, to your children and to the life of the community. In this time when so many are preparing for revival, let us make this preparation: Let us wipe out all lines and divisions in our churches and make straight the paths of the Lord.

BRITISH POLITICS.

We have an admirable example of the responsiveness to the popular will secured by the British system of politics. The program of the dominant party has been defeated without an election. Less than two years ago Mr. Joseph Chamberlain, then in office, proposed that Great Britian establish a system of tariff protection—on the American plan—with the double purpose of (1) binding more securely the mother country and the colonies and thus making the Empire stronger, and (2) of helping out the English manufacturers by cutting off American competition with a tariff.

The plan is plausible enough. How better could England increase the bond of union between herself and Australia or Canada than by a mutually advantageous commercial contract, giving—say—Canada a market but handicapping the United States? The trouble is, though, that England does not import manufactured goods in any such proportion as she imports food and raw material.

The people of the island set up the cry of Tax on Bread; and now we see that Mr. Balfour, the Premier, after dallying with the subject for months, has practically repudiated it, while Mr. Chamberlain, already out of office, now bids fair to spend the balance of his days in semi-retirement. He is yet described as "the one strong man of England," "Empire-builder," etc., but his prestige is gone.

The impression is abroad in America that the United States is more responsive to the popular will than Great Britain. The United States is more republican in manners, in constitution and in ideals; but the English public is more efficient than the American public; they are not politically hide-bound, and can, therefore, by rapid movements, accomplish the defeat of a party or a policy without convulsion by way of the ballot.

HIS PILGRIMAGE ENDED.

Dr. Skinner arrived in Raleigh two weeks ago, the stoutest, heartiest, and happiest man at eighty that we have known. In neither his carriage nor his conversation were there the marks of age. Along our streets he returned the greetings of his hundreds of friends with the enthusiasm of a young man. But it was Indian Summer, not Spring-time.

On Sunday, April 2nd, he participated in the Lord's Supper with the church of his love. That afternoon the chill of winter crept upon him, and after a little he fell on sleep. Looking backward now it seems providential that he came to Raleigh, and his benediction before the Lord's Table, "God bless you, God bless you all," the last Sunday of his life, is cherished as a special favor of heaven.

Well did he manage his life and well-ordered was his death.

Thomas E. Skinner was born April 29, 1825, in Perquimans County. He was educated at Wake Forest College and the University of North Carolina, from the latter receiving a degree. He began life as a planter, but was impressively converted, and was baptized into the fellowship of Bethel church, by Q. H. Trotman, in 1851. He had already preached a sermon. He was graduated from Union Theological Seminary in 1854, and in that year accepted the pastorate of the Baptist church at Petersburg, Va. In the year following he became pastor at Raleigh. In 1867, after a journey in Europe, he became pastor of the First Baptist Church, Nashville, Tenn. In 1870 he became pastor at Columbus, Ga., the church which he visited last fall. He succeeded to the pastorate at Athens, Ga., in 1871; at Macon, Ga., in 1875; and in 1879 he returned to the pastorate of the First Baptist Church of Raleigh, to which he ministered until his retirement from the pastorate in 1885. For a time he conducted the Chair of Biblical Theology in Shaw University, and when the Baptist University for Women was projected he accepted the financial agency for it. Since then he has ministered without a pulpit and served without an office.

It may seem to the uninformed a great pity that he retired so long before his days were spent. But those who have known him will say that his last years were not less worthy, not less effective than his earlier and more active years. It is not to be doubted that, had he remained in the pastorate his career would have been in every way gratifying. He was of that physical type which does not weaken with the increase of years. Two weeks ago he was talking with his friends with a view to taking work again, and he felt fully equal to the task that he coveted. One might wish that he had demonstrated in behalf of his race what old age can do; but who of those that knew him can regret that for fifteen years he did demonstrate how genial, how devoted, how full of grace, helpfulness and sunshine, how firm in faith and how full of fellowship with a new generation, an old man may be?

There are hundreds who remember the glories of his active ministry. At Raleigh a magnificent church is his memorial. But there are others who remember him as the most impressive example of a hale old age that they have known. He taught us all how to grow old.

Of Dr. Skinner's services we cannot speak adequately. He was not a leader. He was not the maker of policies. But he was more than a follower; more than a supporter. There was in all his activities a sweet reasonableness that kept him clear of factions and of conflicts. And very probably he made more for peace, and so made as much for good as the leaders made in their conflicts.

His ministry was approved by the best of fruits. Churches grew under his tending; and ministers sprang up where he labored. He had a father's pride in R. J. Willingham and T. T. Eaton, who were ordained by presbyteries over which he presided.

His greatest work was that of making the First Baptist Church of Raleigh what it is. His father and himself gave largely of their means to this end—as they gave generously to all other causes,—and he himself contributed by his life—working, praying, preaching, shepherding—more than any other to making this gathering of believers what it is. His services to the enterprises of the Baptists were of the same generous character—whether the Seminary or the College, the University or the Orphanage, Missions or Charity, there was in him the impulse to give his best under all conditions.

The poor of Raleigh never had better friends than he and Mrs. Skinner.

He was an able preacher, a worthy servant of our denominational enterprises, a useful citizen. But he will be remembered, we take it, most for his rare personal qualities. In no other man have we known to be combined so perfectly the graces of a Christian with the accomplishments of a man—a full-blooded, life-loving man. Much was he tried. He knew independence and dependence, the flush of health and the wear of weakness, the tide of full physical life and the ebb of strength; he knew joy and triumph, humiliation and sorrow. The shock of a fearful bereavement prostrated him for a time; but one day he came forth with a heart of grace for all the world and uttered the message that we print on the first page. God was with him, and he knew it.

The elemental truths of our religion were real to him. His theology was not theoretical. He believed in God, in Christ and in the Life Everlasting. Nothing could separate him from these. The wonder of it is that with this faith so perfect he yet lived as a man lives, and so gave his fellows a man's fellowship—a Christian man's. And that is the glory of his life, too.

His contemporaries were McDaniel, Yates, Wingate, Pritchard, C. T. Bailey, Columbus Durham, J. H. Mills. One cannot doubt that he was glad to see them again and that they welcomed him into heaven with full hearts.

A HISTORY-MAKING CONFLICT.

One of the most significant developments in the history of the United States is the battle for power now going on between the President and the Senate. It is fortunate that the issue involved is one that relates directly to the entire Nation—the question of the regulation of the railroads of this country by National authority. The President has declared for regulation; the Senate for the present "let-alone" attitude. The Senate has postponed the matter until the session in December. These months afford the people a chance to speak to the Senators.

Are the people ready to commit so great a power to central Federal authority? Clearly, they are; for they know that State control of interstate lines is practically out of the question. They might not surrender State control for Federal control; but they prefer Federal control to Corporate control—and that is the real question. The railroads so vitally affect every interest; their power is so great that every one recognizes the necessity of controlling them in the public interest.

But are the people prepared to give power and prestige in matters legislative to the President's office above that of the Senator's? This question is, at least indirectly, involved. The Senator is nearer to the citizen of a State than the President; but the President is nearer to the whole

people than the whole Senate is to any one citizen or any one State. In fact, the United States Senate is confessedly controlled by the corporations—has become the rich man's place of activity as well as of honor. It was never stronger in its independence; never more exalted in power; never less representative of the people than it now is.

It is not likely, however, that the people in supporting the President's side in the present struggle will seriously consider the question of prestige or power. The President is right and we will support him; that matter of prestige can be attended to later, they will say. We will give him the prestige now of our support, and the power of a triumph, if possible; later we will reform the Senate and then we can support it. Let it first become less responsive to the corporations and more responsive to us. To support it now were to encourage its stiff-necked course.

In view of the capture of the Senate by commercial politicians and the agents of the corporations, we are prepared to advocate the election of United States Senators by the people. That will make them responsive. And, on the other hand, their six-year terms will make them sufficiently independent of superficial movements in the body politic.

MR. MILLARD'S SUGGESTION.

Mr. Millard's suggestion that we expect of the Presidents of our Convention an annual address in which they shall essay to interpret to us our relations to our times, etc., has been received with impressive favor. There is some opposition; but most of the papers and many of our foremost men have expressed themselves favorably.

We have before us a paragraph on the subject by Dr. B. H. Carroll:

"Off hand, I am, myself, very favorably impressed with it. There is in it no departure from any principle held dear by the Baptists, and it is sufficiently in harmony with their practices and customs to escape the charge of a mere innovation. To which may be added this thought: The Presidents of the Southern Baptist Conventions have sometimes been laymen, distinguished men in religious, commercial or political life. Usually we suffer loss from the indisposition of our intelligent laymen to obtrude their religious views upon the denomination, yet they are willing enough to speak or act when called upon to render any profitable service. This measure would open the way for them to freely act in this particular, and we need just now to emphasize the importance of the participation in all denominational activity of the many very able laymen in our denomination."

CIVIC PROVERBS BY JOSEPH FOLK.

A. B. CABINESS.

Find below some civic proverbs, by Governor Joseph Folk, of Missouri, which I clip from our Louisville Courier Journal. Just as the providence of God was with Joseph in Egypt, in like manner, may the North Carolina folk plainly see the same providence in the history of their kin Folk, Joseph, in Missouri.

These civic proverbs are as strikingly true as those uttered by old Ben Franklin, of Revolutionary fame. They, also, enforce the same principles for which General Jackson, one of North Carolina's sons, so firmly and successfully contended while he was President of the United States. As the large majority of our people sustained President Jackson, so will they sustain Governor Folk in his contention for civic righteousness.

Here is what the Courier Journal says:

"'The Missouri idea means the enforcement of law, and if that law be bad, the remedy is to repeal it, not to ignore it.'

"'Disregard of one law breeds direspect for all law. In allowing some laws to go unenforced we reap a harvest in having all laws broken.'

"'Good men will observe even bad laws, but bad men will break even good laws. It should be that all men, good and bad, be compelled to keep all law, good and bad, because it is the law.'

"'The patriotism of peace is just as necessary as the patriotism of war. The patriotism of the ballot is even more necessary in a free country than the patriotism of the bullet.'

"'Plenty of men will die for their country, but the man who will live for his city and State every day is the man the Government needs.'

"'The Government never neglects the people unless the people first neglect the Government.'

"'No Government, city, State or National, was ever better than the people made it, or worse than they suffered it to become.'

"'Good citizens make good laws, but no law can make good citizens.'

"'States and cities do not consist of mortar and brick and stone, but of the character of their citizenship.'

"Read them over, mark and inwardly digest them. Follow them in your actions as a citizen, and you'll be a better citizen. Heed them in your conduct as an officer of the law, and you'll be a better officer."

Trenton, Ky., April 1, 1905.

"I HARDLY THINK THEY WILL."

In this week's Recorder you ask if some one will not have the courage to write and defend the raising of money for our churches by holding bazaars, entertainments and contests. I hardly think they will; even the churches that do so, and the brethren that advocate it at home, will hardly come out in the Recorder and favor it. For the support of our churches, our pastors and all other worthy Christian objects, it should be our duty to give liberally as the Lord has prospered us; not stintingly, not grudgingly, not as if it was charity, but as a duty. Surely man can have no higher object in this life than to help his fellow, and it cannot be denied that to help him most is to bring him to a realization of the fact that it is more important to be prepared to die than it is to live.

Our church duties should be obligatory; it is as much our duty to pay our pastor as it is to pay our physician, and I wonder if you ever heard of a bazaar being held to raise money to pay a doctor or a lawyer? I reckon not. I never attended any kind of a bazaar that I did not expect to be in some way swindled or cheated. You go with the expectation of paying for everything more than it is worth, and you always realize your expectations. Is it not trading and trafficing in the name of the Lord?

Were not the money-changers driven out of the Temple for the same thing? For more than twenty years the writer has paid, every year, more than one-tenth of his income—the Biblical injunction for Christian work—and knows from experience that it has been good for him.

Fraternally, T. M. ARRINGTON.

THE ANOINTING OF THE KING.

Bible Lesson April 16: John XII: 1-11.
Golden text: She hath done what she could.

A Sweet Picture.

One feels grateful for the rare passages of Scripture in which we read that Jesus was not without the supremely sweet reward of human love. He might have endured without it; but that for all the consciousness of His Father's approval He valued it in the highest degree this lesson is sufficient testimony.

It is an inspiring scene that the eleven verses give us: They—Simon, whom He had healed of Leprosy, Lazarus whom He had rescued from Death, Mary and Martha, to whom He had given the supreme response of love,—made Him a supper at Bethany; and John, whom He loved, sat with them. This the scene on one hand—a scene of rest, of love, of the gentler side of the Master's life; of Him as a friend and guest; of Him treated for once as He should ever have been treated; of Him, great as He was, fixed with a supreme purpose as He was, in the shadow of the Cross—now only six days distant—as He was, of Him sitting there quietly, talking tenderly, making Himself, who had no home, at home with His sweet friends.

The Other Side.

On the other hand, close by—though not present—were Judas, who betrayed Him, whose whole life was a betrayal of Him; were the common people, who misunderstood Him and tried His soul with the hardness of their hearts; and the chief priests who haetd Him.

So our lesson brings before us a full setting of the life of Jesus: All the characters of His career are here; all the hatred, all the blessedness; the Cross and the Love; the enemies and friends; the deeds and the words; and above all Himself, though in the shadow of the Cross calmly sitting amid His friends.

The Vindication of Love.

Beyond question the central act in this Scripture is the anointing of Jesus by Mary. Of Martha it is recorded only that she served; of Lazarus that he was present; but of Mary that she anointed Him with very precious ointment; and that it was acceptable to Him.

We have here a very great lesson: It is the vindication of holy sentiment; it is the anointing of the King of Love with Love; it is the redemption of extravagance by Love.

The utilitarian speaks in Judas: This money—this whole year's labor—should have been devoted to the poor. Jesus did not need the anointing. He had been anointed from on High. The money would have done the poor much good; but He needed it not. How completely Jesus answers all this: I need this anointing He said; it is more to me than it can be to the poor. Was that selfish? No. God needs love. His supreme command is that we love Him. He not only craves Love, but He desires expression of it. It was not the preciousness of the ointment that pleased Jesus, but it was the fact that Mary's love for Him had constrained her to pour out her best upon Him. That is the true expression of love.

The Expression of Love.

Love does its best. Love moves not in reason, but in enthusiasm. Love and common-sense do not go together. Between the practical Martha and the sentimental Mary there is a great gulf of character—not to mention the extremity of baseness reached in Judas. Love does its best. It is not utilitarian: It does what is useful, and then does more—what is loving. Martha's part is good and not to be despised, but Mary's part is glorious and memorable forever. Mary succeeded in making a sacrifice that came nearer to compensating Jesus for His great sacrifice than that of any other of His time.

The Lesson to Us.

But what shall we do who have Him no longer to anoint with precious oitnment? We have the poor? Yes. But that is not the lesson. We have the poor; and we have Him, who yet would love to say of one of us, She did what she could. That is, she expressed her love for me to the utmost. He knew Mary's life. He knew how she must have saved. He knew how often she had put by her earnings with sweet thoughts of Him. He knew how she had to brave public opinion to make such a demonstration. He knew that her heart was so welling-up with love for Him that she meant the best in all the world should be His. And He knows you and me. He knows when we give merely for duty's sake; when we presumptuously dare to divide with Him; when we servilely serve Him; when selfishly follow Him. And He knows, too, when we come with the precious box and anoint Him extravagantly with an expression of our heart's love.

Of just what the contents of your alabaster box may consist no one knows but yourself. But that you may in some way give Him a supreme expression of love it would be heartless to deny. Search out that way. Lord grant us to know; to feel Thee so near that we may love Thee as Mary loved Thee; to so realize our resurrection in Thee and our companionship with Thee that we may minister unto Thee both as Master and as Friend; to commune with Thee until we can be sure that Thou art guest in our heart of hearts, so truly, so really that we may anoint Thee with a King's true anointing—a heart's full love.

PERTINENT QUESTIONS TO A METHODIST.

Speaking of infant baptism, the Midland Methodist says:

"If it means anything, it means a public covenant on the part of parents to give the little one all possible instruction and training, that it may never leave the kingdom of grace."

And again:

"The baptism of children is more for the parents than for the children, although the final benefit is certainly for the little ones."

May we ask the Methodist several questions? Is it true that infant baptism is intended especially for parents? Then why "baptize" the child at all? Why not simply let the parents make a "public covenant" to "give the little one all possible instruction and training?" In what way is the "final benefit" of infant baptism "for the little ones?" Is there any idea of baptismal regeneration in it? Would the child be saved without the baptism? Is it safer because of the baptism? What is, after all, the real purpose of the baptism of children? If they are not saved by it, are they at any rate made members of the church through it? Should anyone be baptized unless he is a believer in Jesus Christ? Is there such a thing as infant baptism taught in the Scripture? Give an example of it. We shall be glad to receive answers to the above questions.—Baptist and Reflector.

We regret to hear that Elder C. A. Jenkens is seriously ill at Statesville. His brethren will earnestly pray for his recovery.

The face is made every day by its morning prayer and by its morning look out of the windows which open upon heaven. All grace and nobleness grow as they are used for God in heaven and truth on earth.—Joseph Parker.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. B. JOYNER, Raleigh, N. C.

A Letter from North China.

We have been very fortunate in presenting in succession letters from Central, Southern and now Northern China.

Those who were at Elizabeth City will recall the letter from the Chinese students of Mr. Owen's school thanking the Woman's Missionary Societies in advance for the resolutions they had heard were to be offered at their Annual Meeting. The following is the resolution to which Mr. Owen alludes in his letter:

"That offering for Foreign Missions (of the North Carolina Missionary Societies) this year be $6,500—$1,500 of which shall be our Christmas offering for the support of three Memorial Missionaries in China; $1,500 for the erection of a building for Mr. Owen's School for Boys in North China."

Dear Miss Heck:—The Biblical Recorder containing an account of the Convention was the encouraging reference to our school in your annual report.

The ladies of Missouri are making liberal provision for the erection of our much-needed chapel and girls' school buildings. We hope to occupy both of these buildings by the last of June.

During the past year we had eighty-six students in the Boys' Academy. More than twenty new ones are now begging to be taken in this year. So we have felt compelled to project our plans on the basis of one hundred students. This will be barely sufficient for our present pressing needs. But the fifteen hundred dollars which you North Carolina sisters have so kindly agreed to raise will be only about half enough to complete the needed buildings. In other words, we will require another sixteen hundred dollars. We have a nice lot just outside the south gate of the city. Our own dwelling will be on the same lot. Last year we had ten young men in the school who went out into the surrounding villages to preach and conduct Sunday-schools twice in the month. This year we will add eight more to their number. The earnest sermons of these consecrated young men are already bearing fruit of the most precious kind. Ten of these young men have already determined to devote their lives to the preaching of the Gospel. There is now a crying demand for Christian teachers for country schools. We have succeeded in getting teachers for fourteen schools for this year. Three of these are held in old temples from which the idols have been removed. They are supported, in part, and in one case entirely, from the temple lands. Services will be held every Sunday in each of these schools. Through them we will reach some thousands of people with the Gospel. Not one of these schools costs the Board anything. When we have teachers trained in our own school, each of these agencies will be more than doubled in its usefulness. I mention these things that you may see something of the field of usefulness opened to the young men you will help to train by giving the money for our school building. We will be glad to name the school in honor of any society or individual you may wish.

The fifteen hundred dollars has been used in buying the lot, lumber for desks, seats, floors and large timbers for the main building. This will contain one large hall, or school room, seating one hundred students, and four smaller rooms to be used for recitation rooms. To complete this building will require five hundred dollars. For the dormitories, we need six hundred dollars. These dormitories will be large enough for the accommodation of one hundred boys, with rooms for their teachers. Another five hundred dollars is needed for the kitchen, dining room, store room (for grain), mill room and bath room.

We are in great perplexity, and must continue to be till these buildings are completed. I cannot turn them away while they have no other means of obtaining an education. But it makes me heart sick when I see how they have to be crowded. Yet how patient they are!

With kindest regards and deepest gratitude for what you have done for us, and for what we trust you will do in the future, I am,

Yours fraternaly,

J. C. OWEN.

Pingtun via Tsingtau, China, February 11, 1905.

The Woman's Training School—A Communication from Louisville.

Mrs. George B. Eager was appointed to write the following article by a committee composed of one lady from each Baptist church in Louisville. This committee of nineteen was formed to undertake the temporary establishment of a home for the young ladies who are attending the Seminary. Mrs. S. E. Woody, chairman; Mrs. W. J. McGlothlin, secretary; Mrs. George B. Eager, Mrs. A. C. Cree, Miss Fannie Moses, executive committee.

The Baptist women of Kentucky especially those in Louisville, are profoundly interested in a work which they earnestly desire to share with their sisters throughout the South. Perhaps a brief history of the movement which has brought this work to our very doors may be timely. The urgent need of trained women for service in mission fields has been pressed from time to time by Dr. Simmons, of China, and other veteran missionaries. In answer to these appeals a committee from the Board of Trustees of the Seminary was appointed in 1901 "to consider the question of admitting women to the privileges of the seminary and of providing for their accommodation." The following May, in Asheville, N. C., this committee (Dr. W. E. Hatcher, Dr. A. J. Holt and Judge A. D. Freeman) submitted the following, which was adopted: "There is a distinct and urgent necessity of establishing in connection with the Seminary, a training school for young women, especially for those who feel called to become missionaries." The report further states that the course of instruction at the Seminary is found to be well suited to the needs of such young women, and can be provided without expense to the Seminary; also that this matter is committed to the Seminary faculty, a report to be made yearly to the trustees. The committee expressed, in conclusion, the hope that the accommodations and support for such students would be provided by the generosity of our people.

The professors cheerfully assumed the extra work involved, and the next autumn several women entered the classes. Through the generosity of a Louisville woman, a Christian Workers' Class was added to the course.

In 1903, at Savannah, a joint committee was appointed from the Convention and Woman's Missionary Union to report the next May at Nashville on establishing a Missionary Training School for Women. That committee offered the following resolution, which was adopted by the Convention: "That no action be taken by the committee, but that the whole subject be left with the Seminary for the present"—the reason given being that a successful training school already existed in connection with the Seminary.

On motion of Dr. J. M. Frost, Tennessee, it was

"Resolved, that this Convention hears with pleasure of the training of women missionaries being furnished by the Southern Baptist Theological Seminary; and while approving and commending the work already done, the Convention respectfully recommendeds to the Seminary faculty and trustees that further enlargement and better equipment of this department as the needs may demand and as the means in hand may justify, and earnestly hopes that our people shall give this important work their earnest sympathy and support."

This work could scarcely be done in a more effective way than it is being done, and no other plan could be nearly so economical as the one now in operation. Seven trained and godly teachers are giving their services, but let us not forget that the Seminary has no authority to incur expense for this work out of funds given for ministerial education. The Seminary is doing its part nobly. Are we ready to do ours?

Now, dear friends, I come to the raison d'etre of this epistle. What is to be done for a home for these young women who are coming here in increasing numbers year by year, eager to learn how they can best speed the King's business throughout the great waiting, sin-sick world? Here they are, from distant States, in many cases without the means to provide comfortable or congenial quarters for themselves. The immediate emergency has been met by the Louisville women, with a little help from outside. A house has been rented and equipped, and a competent house-mother installed— a woman whose generous gifts to this work are beyond praise, practically contributing as she does her time and strength, even cooking to save expenses. On Thanksgiving day young women from Tennessee, from Georgia, from Aabama and from Oklahoma, had dinner in their new home. Since then several more young ladies have entered the home, coming from Tennessee, Texas, Oklahoma and Christian County, Kentucky; so the house is now about full. I must here and now record my sincere admiration for these gracious, unselfish, big-hearted Kentuckians. Not a single inmate of this home is from this city, and only one is from this State. "Blest be the tie that binds."

Of course the present arrangement is temporary. Another year much larger quarters will be needed. A superintendent and salaried matron, as well as some extra courses—trained nursing, etc.,—should be provided. Once the equipment is secured, the cost of maintaining such a home will not be a heavy tax. The plan is co-operative, the young women cheerfully giving their services along all domestic lines and sharing the current expenses.

Baptist women in other States will you not make room in your hearts for this new and important work? God has already blessed it, and today three young and gifted women from the school are telling the "old, old story" in the far-away China and Japan. Surely it is in a far-reaching sense—"Woman's work for woman."

I can think of nothing more appropriate for our women to take as especial objects of their loving and fostering care than the support of the home for missionaries' children, the generous gift of one Christian mother, and the making of a home for these earnest young women who are longing to do the Master's work.

If I have not told you all that you are interested to know regarding this matter, write to Dr. E. Y. Mullins, or to our Secretary, Mrs. W. J. McGlothlin, 1937 First Street, Louisville. Now, may I leave it with you to pray over, to talk over, and to decide how much responsibility is yours for its future.

MRS. GEORGE B. EAGER.

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Conducted by MISS ELIZABETH W. BAGGS, Band Superintendent for North Carolina.

Native Wedding in Korea.

BY RICE STRAEFFER.

I have just returned from a native wedding, and before my impressions become cold, I want to write and tell you about the strange things that are to be seen at a wedding in the Far East. Word reached us soon after noon that the bridegroom was on his way, so we made ready at once and hurried to the house of our neighbor where the guests were gathered. The feast was prepared and the bride sat waiting for the advent of her future lord. The first feeling was that of pity for the poor little bride of thirteen. We found her seated on the floor of a tiny room 8x8, heated to the point of suffocation, surrounded by a bevy of women, the center of attraction dressed in a long skirt of sheer crimson silk worn over a brilliant one of purple gauze, the short jacket was of green silken material. On her head a sort of crown of black figured material, and hanging down her back, several feet, were two broad bands of the same black silk. In her hair, glossy with oil and arranged low on the neck, we noticed a long silver pin. These pins are very heavy, often weighing several ounces, and are worn only on the wedding day. Our little woman does not look up as we go in with the others to a "kook-gyung" (sight-see), but keeps her eyes down; on some occasions the eyes are actually pasted shut. Spots of bright scarlet adorn cheek, forehead and lips; the face and neck are heavily powdered, the hands lie in the lap and are covered with a towel. We were asked if we thought it not well that she should sit thus with her eyes closed, observed but not observing, and we replied that, to us, it seemed better that the bride be permitted to open her eyes and look upon the kind friends who surrounded her and with them enjoy the festive occasion. Strange anomaly! the most uncomfortable, the least happy, and, alas! often the only miserable being at her own wedding, and the hungriest, for she takes no part in the feast, is the very person who, to us, is the personification of all that is happy and lovely on her wedding day.

In a little while we had to accept the inevitable and partake of the feast that was presented to us on a tiny table about a foot high and two feet in diameter. A dozen or more of these tables were filled with dishes piled high with various edibles, many of them arranged in a really attractive manner. Taking our seats on the floor we picked up the chop-sticks and proceeded to convey a piece of slippery something to the mouth, and just as we thought the feat accomplished and the connection safely made, the bit disappeared, not in the mouth, but beneath the table. Imagine eating a square inch of lemon jelly with two exaggerated brass tooth-picks and you have it. We found small pieces of orange easier to manage, and besides this there were periwinkles on the half-shell, and rice soup and vermicello and turnip and beef and pork, not forgetting the beloved kim-shi, and any quantity of things of which we did not partake.

There was a long season of waiting for the "coming of the bridegroom," and we took the opportunity to speak to a few of the women near us, the men of course were in the outer guest room, about the true Bridegroom who is soon to come to earth for His bride, and the loving Father in heaven, who cares for them and loves them and calls them to his worship and service. The friends of the bride were there dressed in their silks and satins. The feast, a bountiful one, was spread with care, but house and yard were unkept and unclean. No attempt whatever had been made to make the house attractive; dirt was on the floors and cobwebs hung from the rafters, a condition only too similar to that of the souls who dwelt there. The "Christ of the Feast" was not known nor bidden to the feast, and there could be no blessing sent down from heaven. After what seemed an interminable wait, the way was cleared, the gates opened and a man appeared riding a pony. His appearance was somewhat like a buffoon, and we wondered what he could be. The poor fellow nearly lost his head coming through the low entrance, and for a few minutes it appeared as if, in his anger over the mishap, he had lost his inclination to play the "funny man" for the guests. One stepped up and added a few more strokes of paint to his already grotesque countenance, and giving him numerous sips of wine soon restored his good nature. Another nursing of our patience and the cry "the bridegroom cometh" saluted our willing ears. Seated high in the saddle, with a queerly-shaped horse hair, winged hat on his head, a sort of two-handled banner before his face, and a double long coat of gauzy dark cloth, he was led before a table laden with food and wine. Here he knelt and dipped the tips of his fingers in a huge basin of water, which was brought for the ceremonial cleansing. A wooden goose and more food and wine were placed on a low table, the former being emblematic of conjugal felicity. The bride was then led out by several women, some holding up her long skirts to enable her to walk, she herself veiling her face from view with a long fold of green silk held up with both arms. She was placed on her knees on the opposite side of the table when, after the groom had bowed to heaven several times, she was, with the assistance of her maids, made to do obeisance to her future master, bowing low before him. The groom did likewise, and they were man and wife. The halves of a small gourd united by a lond cord were filled with wine and each half presented to the contracting parties, their loving-cup no doubt. Other cups were filled and passed to a few of the guests, the master of the feast giving out the wine. How it brought to mind the story of the miracle at Cana, and how real it all seemed. Only the Christ was missing and yet He was present, too, for there were not only several missionaries there, but some of His followers among the guests, one of whom we heard say to another: "We are followers of Jesus and we do not drink wine now because we know that it injures the body and mind, and is not good for us." After the salutations were over the bride and groom were conducted to a separate department where the wedding garment was laid aside. A drink of honey and fruit offered to the bride, and later a series of salutations to the mother-in-law and other less important relatives marked the passing of the old and happy life of childhood and the begining of the new and untried one which is not always, nor even frequently, a happy one in Korea.

Mokpo, Korea.

SKIN PARASITES.

Live and multiply in the skin of the sufferer from Tetter, Itch, Ring Worm and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. If you have a friend suffering from such troubles tell him of Tetterine. 50 cents at druggists or by mail from J. T. Shuptrine, Savannah, Ga.

Tetter Entirely Cured.

M. A. Butler, Fort Freemont, S. C., writes on Oct. 27: "I was afflicted with the worst case of tetter known, a sight to look at. I used everything on the market without relief until I found your wonderful 'Tetterine.' Now I am entirely cured." Send 50c. If your druggist doesn't have it, to J. T. Shuptrine, Savannah, Ga.

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Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $30 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

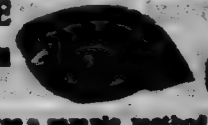


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Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

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Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

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Acknowledgments.

April 12, 1905.

State Missions.—Sandy Run, W. Chowan, $1.29; First, Greensboro, .50; Sharon, Tar River, 8.02; Waughtown, Pilot Mt., 8.49; Bethesda, Mt. Zion, 3.00; Phaniels, So. Yadkin, 2.50; Grover, Kings Mt., 16.00. Total this week, $39.80. Previously reported, $3,152.06. Total this year, $3,191.86.

Foreign Missions.—Milton, $7.25; Sandy Run, W. Chowan, 2.10; Murfreesboro, W. Chowan, 13.10; First, Greensboro, 57.50; Second Church, Goldsboro, 2.00; Mt. Nelson, .60; Ebenezer, Eastern, .55; Capernaum, Atlantic, 1.00; Fairview, 5.00; Sharon, 16.00; St. Johns, W. Chowan, 15.00; Smyrna, Atlantic, 2.25; Liberty, Marion Co., 1.15; C. A. Sherrill, 5.00; Jackson, W. Chowan, 7.50; May's Chapel, 5.71; Trinity, Beulah, 10.00; Thompsonville, Beulah, 1.00; Macedonia, Tar River, 1.68; Midway, Tar River, 1.60; Phaniels, So. Yadkin, 1.00; Perry's Chapel, Central, 10.00; Locust, Stanly, 3.37; Mt. Carmel, Mt. Zion, 3.50; Oriental, 2.00; South Side, 15.00; W. W. South Side, 5.00; Elm Grove, Tar River, 1.80; Peach Tree, Tar River, 2.60; Livingston Chapel, C. F. and Col., 2.25; Dysartsville, 6.01; Grover, King's Mt., 16.00; Jefferson, Ashe, 5.00; Reeds X Roads, 15.00. Total this week, $244.52. Previously reported, $3,595.49. Total this year, $3,840.01.

Home Missions.—Matthews, $7.00; Judson, 3.32; Cameron, 6.00; Brassfield, Central, 6.50; Moyock, Chowan, 5.00; Sandy Run, W. Chowan, 2.91; First Church, Greensboro, .20; Walnut Cove, 1.97; Locust Level, 1.00; Enon Chapel, Atlantic, 5.00; Capernaum, Atlantic, 1.00; Waughtown, Pilot Mt., 6.72; Maple Springs, Tar River, 2.50; Fairview, 2.00; Sharon, 5.00; W. M. S., Boiling Springs, 1.00; St. Johns, W. Chowan, 5.00; Smyrna, Atlantic, 2.13; Coleraine, W. Chowan, 6.00; W. M. S., First, New Bern (Thank off.), 12.24; Scotland Neck, 100.00; C. A. Sherrill, 3.00; First, New Bern, 20.60; W. M. S., Woodland, (self-denial), 1.75; Phaniels, So. Yadkin, 2.00; Oriental, 1.50; Polkton, 5.00; White Oak, Bladen, 4.22; W. M. S., Rockingham 4.00; W. M. S., Antioch, Neuse, 9.25. Total this week, $233.81. Previously reported, $984.84. Total this year, $1,218.65.

Education. — First, Greensboro, $17.30; Wilson, 7.68; Waughtown, Pilot Mt., 5.37; Sharon, 3.00; Jackson, 5.00; Mt. Carmel, 6.00; C. E. Brewer, 5.00; N. Y. Gulley, 1.00; T. E. Holding, 2.50; J. L. Allen, 1.00; W. M. Dickson, 1.00; W. W. Holding, 2.50; D. Eatman, 1.50; W. B. Royall, 5.00; S. J. Allen, 2.00; E. W. Sikes, 3.00; J. B. Carlyle, 2.50; Red Springs, 4.52; Scotland Neck, 40.00; Hobgood, 1.35; Speed, 1.00. Total this week, $119.22. Previously reported, $745.18. Total this year, $865.00.

Ministerial Relief.—Magnolia, $4.20; New Bethel, 8.35. Elkin, 4.50. Total this week, $17.05. Previously reported, $338.14. Total this year, $355.19.

Murphy School.—First, Durham, $54.70. Previously reported, $152.75. Total this year, $207.45.

Total reported for all objects this week	$709.10
Previously reported for all objects	9,270.76
Total reported for all objects this year	9,979.86

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News of the Week.

The President.

The President was received with impressively enthusiastic demonstrations from Louisville to San Antonia. It is manifest that his popularity in the Southwest is great, and it is doubtless growing in the South proper. Governor Beckham, of Kentucky, spoke of him in great praise, as follows:

"We recognize his eminent patriotism, his integrity, his fearlessness, and we all believe him to be a friend of the great common people throughout this country. We also look forward to him during the next four years as the ruler of this republic, to obliterate the last faint line of sectional differences that may exist in this country. (Applause.) I believe that it is in the power of this great man, who, more than any President since the big-brained and big-hearted Lincoln, holds the affection and the confidence of the people of this country. I say, I believe it is more in his power than in the power of any other man to establish beyond question the fact that there is no North, no South, no East and no West in this country."

The President responded in part:

"I shall do all that in me lies to justify the hope to which you have given expression, and to try to show myself the President of all the people of the United States.

"And naturally, I feel particularly gratified at seeing, here, today, joined in this procession, the men who wore the blue and the men who wore the gray.

"In the dark days—now, keep just as quiet as you can; you won't be able to do anything more than to see me, anyhow, (laughter and applause) —in the dark days each of you fought for the right as it was given him to see the right. (A voice, 'That's right,') and each of you has left us the right to feel pride not only in your valor, but in your devotion to what you conscientiously believed your duty. (Great applause.)

"And now we are all one (cheers and long-continued applause) and as a united people, we have the right to feel the same pride in the valor of the man who conscientiously risked his life in the Confederate uniform, that we have in the men who fought in the blue. And as I passed by your ranks, oh, my friends in the gray, today, and saluted the flag of our common country held up by a man in a gray uniform, I felt that we were one, and that we have been able to show mankind that the greatest war of the century can be followed by the most perfect union that any nation knows. (Applause.)

The President is now hunting in the West.

* * *

Internal Russia.

St. Petersburg, April 5.—The prospects of a general upheaval of the city and country with the advent of spring increases daily. Evidence accumulates that the radical forces are acting in unison and awaiting a signal which, it is generally believed, will be given shortly after the Russian Easter. The terrorists are showing great activity and reports from all over the country prove that the workmen, who, in many cases, have been formulating petty demands which are no sooner granted than they are succeeded by others, are acting under instructions from the revolutionary leaders, who are only biding their time.

The employers frankly admit that it is impossible to try to continue their business, and some of them have already shut down. The people are plainly becoming panicky, and the authorities also cannot conceal their alarm. The guard regiments, which usually go to camp in April, will be retained in St. Petersburg, it is announced, until June, ostensibly in order to allow the camps to be cleaned, in view of the danger of cholera, which is regarded as being so serious that the sanitary authorities have ordered the immediate cleaning of the streets, sewers, cess pools and canals of the capital and have issued specific instructions to householders, especially in the poorer districts where the people live in cellars.

The dilatory tactics of the government in elaborating the scheme for popular representation provided in the imperial rescript of March 3 tends to intensify the acuteness of the coming crisis, as the Liberals are firmly convinced that the real pur-

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WRITE ME what time you will be likely to make the trip. It may be to our mutual advantage.

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TIME TABLE.

Effect 12:01 A. M., Sunday, October 9, 1904.

SOUTH BOUND TRAINS. Daily, ex. S. Second-Class	SOUTH BOUND TRAINS. Daily, ex. S. First-Class	STATIONS.	NORTH BOUND TRAINS. Daily, ex. S. First-Class	NORTH BOUND TRAINS. Daily, ex. S. Second-Class
101	105		104	102
A. M.	P. M.	Lv. Ar.	A. M.	P. M.
7 20	4 15	..Raleigh..	9 45	5 35
7 32	4 29	S.....Carolegh Mills...	9 33	5 20
7 45	4 39	F.....*Sylvania.....	9 20	5 13
7 54	4 48	F.....† Barnes	9 10	5 04
8 00	4 46	F.....Hobby	9 14	4 57
8 15	4 58	M.....†McCULLERS.....	9 10	4 48
8 25	4 58	F.....Banks.....	8 55	4 38
8 30	4 59	F.....Austin.....	8 50	4 31
8 50	5 07	S...†Willow Springs ...	8 40	4 15
8 55	5 15	M...† JOHNSON MILL ...	8 40	4 08
.5	5 17	P.....† Cardenas.....	8 38	4 03
9 20	5 22	S...C. F. & N. Junction	8 30	3 55
9 35	5 28	S...† Fuquay Springs..	8 20	3 43
9 40	5 31	F.....Buckhorn	8 20	3 36
9 45	5 36	F.....Bavis	8 17	3 30
10 00	5 45	S.....† Chalybeate.....	8 10	3 20
10 05	5 50	S.....Bradley	8 00	3 01
10 15	6 00	F.....*Smith Mill.....	7 55	2 55
10 35	6 10	.....Lillington	7 45	2 45
		Ar. Lv.		

JOHN A. MILLER,
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pose of the bureaucracy, if the crisis is safely passed, is to smother the whole reform movement. The state of public opinion on this subject is apparent from the fact that over 300 municipal councils and public institutions have already petitioned for participation in the task of working out the project.

In the meantime, what is now called the constitutional press adds fuel to the flames by entering on a campaign for exposing the corruption and venality in various branches of the administration.

* * *

The War.

The point of interest has shifted from land to sea once more, and the papers are looking for a great sea-battle between the Russian and Japanese fleets. The Russian fleet has passed from the Indian Ocean into the China Sea via Mallacca Straight, being seen from Singapore. Whether they foiled the Japanese or the Japanese permitted them to make this passage and thus make retreat more difficult remains to be seen. We incline to the latter notion. At any rate a conflict is now inevitable, the Russians seeming to be ready for it. They have a numerous fleet, but it is old and has been long at sea. The Japanese vessels are, on the other hand, in fine condition.

By land we hear only of insignificant movements, mostly in favor of the Japanese. The Russians are reported, however, as preparing to make one more stand. They are greatly outnumbered by the Japanese.

The conditions within Russia do not improve. The Czar and the Royal family are completely terrorized: They dare not leave the palace.

But the peace rumors have died out. Russia will fight to the last ditch. It is not even assured now that peace would follow the destruction of the fleet now in the China Sea.

* * *

Markets.

Cotton, 7½@7¾.
Flour, 5.40@5.65.
Corn, 48@51.
Pork, 14.50@15.
Eggs, 15½@17.
Turpentine, 59½.

Truck Market.

New York, April 7.—Potatoes weak; Long Island, $1.50@2.00; State and Western, $1.00@1.10; Jersey sweets, $2.50@4.50.

Peanuts steady; fancy handpicked, 5¼@5½c.; other domestics, 3¼@5½.

Cabbages quiet; Florida, per barrel-crate $1.00@2.00.

* * *

Items.

Fire at Rocky Mount destroyed $100,000 worth of property April 4th.

The Democrats carried Chicago on a municipal ownership of street railways plank by 24,000 votes.

A severe storm swept from Mooresville to Salisbury, April 5th. Many houses were destroyed, but no lives were lost.

The new anti-bucket shop law is now before the North Carolina Supreme Court, the test case at Raleigh having been decided by the Superior Court against the defendant.

After much discussion in which it was made plain that the affairs of the company have been seriously mismanaged, it has been agreed to mutualize the Equitable Assurance Society. This will in some degree remedy the situation.

The Supreme Court decides that Mr. J. R. Rodwell is entitled to the office of Clerk of the Court for Warren County. He was elected by the people to fill an unexpired term. Judge Peebles held that the election was invalid and that a clerk should be appointed pending election at the regular time.

Opposition to the present government in Great Britain has become so intense that as Premier Balfour entered the House recently he was greeted by cries of "Resign, Resign." His fall is now only a matter of weeks.

Mayor Powell of Raleigh, recently had three men arrested under charge of that variety of vagrancy described as "gamblers living in idleness." Two of them left town. The third was fined $25.00. The new vagrancy law will relieve our towns of many worthless characters.

A posse overtook three men under suspicion of robbery near Wadesboro last week, and when they fled shot two of them to death. One of them lingers with a fatal wound, and his refusal to give information confirms the suspicion that he and his comrades were criminals.

A delightful spring tonic containing the active principles of Cod Liver Oil, with malt, hypophosphate, wild cherry and sherry wine, will be found in Vick's Aromatic Wine of Cod Liver Oil—a perfect tonic and perfectly harmless. In pint bottles, $1,00; at Druggists.

Montgomery.

The next session of the Montgomery Union convenes with the church at Star on Friday before the fifth Sunday in April, 1905.

Friday, 11.30 a. m.—Sermon by Rev. J. R. Jordan.

2 p. m.—Union organized.

1. Best means to reach the unsaved—Rev. W. A. Barrett and C. T. Gregg.

2. Do the Baptist churches use discipline as they once did? If not, why not?—Rev. W. M. Bostick and W. B. Owen.

3. What did Christ teach concerning forgiveness? Who should forgive first?—Rev. J. W. Little and Rev. T. Tucker.

4. Is it possible according to the Scriptures for the heathen to be saved without the Gospel? If not, then what is our duty to help save them?—Rev. H. M. Ingram and Rev. Jasper Williams.

5. The hindrances of spirituality in our churches and how to overcome them—Rev. G. W. Henderson and Bro. T. F. Haywood.

K. C. HORNER,
For Committee.

To the Midsummer Meeting?

We admonish Dr. Hale now in good time that he must bring his wife with him when he comes. We knew her as Miss Mary Neal, a beloved teacher at the Orphanage, a few years ago.—Charity and Children.

$50 POSITION

PAY TUITION AFTER POSITION IS SECURED.

The first ten who clip this notice from "The Biblical Recorder" and send it to

DRAUGHON'S

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Raleigh, Columbia, Nashville, Knoxville, Atlanta, Montgomery or Ft. Worth, may, without giving notes, pay EVERY CENT of tuition out of salary after good position is secured. If not secured no pay required.

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FOUR PER CENT, INTEREST PAID ON DEPOSITS.

Deposits Over $600,000.

THE STEADY INCREASE in our business shows that still more of the good people are opening accounts with us. We are daily adding new names to our already long list of depositors. There must be some good reason for all this. What is it? It is this! They have found that the road to wealth is by the way of the bank account and that we, by our uniformly conservative methods, our courteous treatment of our customers, our desire to aid our depositors, our unprecedented growth and strength, have proven that this is the place to open that account. BANKING DONE BY MAIL. WE SOLICIT YOUR ACCOUNT.

STATEMENT

British America Assurance Company,

OF CANADA.

Condition December 31, 1904, as Shown by Statement Filed.

Statutory deposit	$200,000.00
Amount ledger assets December 31st previous year	1,442,529.05
Income—from policy-holders, $1,512,028.98; miscellaneous, $63,553.14—total	1,575,582.12
Disbursements—to policy-holders, $1,062,979.37; miscellaneous, $514,467.60—total	1,577,446.97
Fire risks—written or renewed during year, $130,407,244—in force	134,098,547.00
Marine and inland risks—written or renewed during year, $31,375,550—in force	2,737,252.00

ASSETS.

Book value of bonds and stocks	$1,230,627.56
Cash in home office and deposited in bank	82,822.91
Agents' balances, representing business written to October 1, 1904	126,455.12
Agents' balances, representing business written prior to October 1, 1904	758.61
Interest due and accrued	10,308.70
Total	1,450,972.90
Less assets, not admitted	22,362.15
Total admitted assets	1,428,610.75

LIABILITIES.

Losses and claims unpaid	$94,727.76
Unearned premiums	933,762.33
Total liabilities as to policy-holders	1,028,490.09
Capital paid up in cash	200,000.00
Surplus	200,120.66
Total liabilities	1,428,610.75

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written	$737,852.00
Premiums received	16,355.47
Losses incurred—fire	9,690.42
Paid	8,792.21

Losses now unpaid, not given.
President—Hon. Geo. A. Cox.
Secretary—P. H. Sims.
Home Office—18-20 Front St., East, Toronto, Province of Ontario.
General Agent for Service—W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina—W. W. Smith.

STATE OF NORTH CAROLINA.
Insurance Department,
Raleigh, Feb. 15, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the British America Assurance Company of Canada, filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

The Improved Raney Canning Outfits.

Ladies, Farmers, Fruit Growers, Truck Growers—ANYONE, wishing to do canning for home or market, write now for our new illustrated circulars and prices. They will both interest and please you.

THE RANEY CANNER CO.,
Chapel Hill, N. C.

$3.00 will bring "OUR PET," a Monthly Poultry and Bird Journal for one year; also prepaid by express a good singing Male Canary Bird. Sample copy 5c.—none free. We also give Canary Bird for few hours' work. Write for particulars, enclosing stamp. Address

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For Headaches, Neuralgia, etc. Contains no Morphine, Chloral, Cocaine or other Narcotic Drugs.

For sale by your druggist.

25c. Per Bottle.

Temperance.

It is stated that Andrew Carnegie has refused to aid in the erection of a big hotel in Pittsburg, because the hotel would have a saloon attached to it. Hurrah! for Mr. Carnegie. It means a good deal when a man like him takes such a position. It shows that business men have come to recognize not only that the saloon is immoral, but that it is opposed to business principles. The saloon must go.

In De Land, Florida.

De Land is noted, and to me uniquely so, for the integrity and honesty of her inhabitants of all grades, rich and poor, white, black and yellow (for Johnnie, the Chinaman, is there). But let me hasten to explain. Dwelling houses, stables feed rooms, chicken coops, etc., are never locked by day or night. Refrigerators, with butter, milk, meats and all other like commodities remain on back of porches. Bicycles (the prevalent mode of locomotion in Florida), remain at night where the riders stop—either on side-walks, in the yards, or on the front porches. Umbrellas stand carelessly and safely on the outside. Drummers, who have to take early morning trains, pack their trunks over-night and leave them on side-walks for the hackmen in early morning. There are no policemen in this city of some three thousand permanent dwellers, but only one marshal, with little to do but rest, and one night-watchman. There's no city jail; there was one once, but being useless, I heard the city fathers had it torn away.

There seem to be no thieves nor thugs in or about De Land. Do you ask the reason for this pleasing state? I do not know. But I venture this as a suggestion: There is not, and has not been in years, a bar-room in or near eD Land. I asked a colored hack-driver about the existence of blind tigers, or "speak-easys." He said there were none. So I asked myself, then, what, if any, relationship exists between bar-rooms and theft, rape, sand bags, etc., and also if the going of bar-rooms means the coming in of such idealistic conditions. May God hasten that happy day!

Of course De Land is a great resort for winter tourists.—W. T. Derieux, in Religious Herald.

What it Costs.

Taking the lowest possible view of it, whiskey-drinking does not pay.

The story is told of a successful business man with a salary of $7,500, who believed that good fellowship, no less than the necessity of business, required that he should drink with his customers. But at the end of each year he discovered that he was saving no money. After paying his living expenses, there was nothing left.

Then he decided to keep an accurate expense account. Without changing his bibulous habits, he put down the price of every drink. At the end of thirty days he was amazed to find that he had spent $300 for liquors. The little memorandum book showed precisely what he had spent over the bar in "treating the house," wine suppers, cabs when treating "bums," etc.

He quit.

The motive in his case was not the highest in the world, but it was effective.

Mr. Workingman, if you drink, have you ever counted the actual cost in dollars and cents? Saloonkeepers say their largest support comes from men of labor. Is that true? It is stated on good authority that from one-third to one-half the wages of workingmen in this country go over the bar. Is that true? If so, how much are you contributing? If one-third to one-half of your wages goes to the saloon proprietor, you are spending proportionately as much as the man who spent $300 a month. Can you afford that?

Keep an expense account for a month. Figure up how much you are taking from your wife and children to give to the wife and the children of the saloon man. The amount will probably surprise you.—Des Moines Daily News.

The Best Temperance Papers.

The best temperance papers are the church papers; and this is because the church is by far and above all other agencies united the strongest temperance organization and force in the land. It is the church which marshals the army in this battle and preserves its conservative, safe, aggressive movement. Impatient advocates of temperance and men wishing to make a party and constituency for their own leadership may rail at the church and declare that the church even stands in the way of success of the temperance cause. Sensible people know that such speeches are but the voice of ill temper. There are enough upstart leaders who will lampoon the church and advertise, or think to advertise, their superior wisdom and consistency by telling the church what to do. These leaders make some little local stir for a day, their societies and movements and organs live for a day and are gone; but the church carries the banner of all true reforms, abides and makes progress. In Arkansas it is the work of the preachers that has carried forward the temperance banner at each election. They welcome, encourage and aid every other agency that may co-operate with them. They fight against intemperance as they fight against all that debases men and drags their souls to perdition. The best temperance pledge that ever a man takes is when he enlists under the banner of the church and swears: "I renounce the devil and all his works."—Arkansas Methodist.

If You Suffer, Write to Dr. Hathaway.



DR. HATHAWAY
Recognized as the Oldest Established and Most Reliable Specialist

If you are afflicted with a stubborn chronic disease and have been declared incurable by doctors, do not think that just because you cannot leave your home for treatment, you are doomed to suffer the balance of your days, for by the aid of my complete system of Self-Examination Blanks, I can give your case a thorough examination and cure you at your own home. I realize that a great majority of the afflicted could not possibly call at my office, so I originated a method by which I can treat patients at a distance. In this way I have cured people whom I have never seen. I have a positive cure for Blood Poison, Nervous Debility, Stricture, Vericocele Kidney, Bladder and Rheumatism, diseases of women, etc., and other private diseases of men, and if you are thus afflicted, send for one of my Self-Examination Blanks at once, and let me tell you just what is your condition, and what to do for a cure. My treatment is based on over a quarter century of close study, and there is no case that I do not thoroughly understand. The average practitioner cannot possibly treat these delicate diseases successfully, no matter how competent he may be, because he has not had the experience necessary. I will send you a valuable book on your disease, which will further acquaint you with my new method of curing these diseases. Do not put it off longer, but write right now. The address is J. NEWTON HATHAWAY, M. D., 85 Inman Bldg., Atlanta Ga.

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CURE YOUR OWN KIDNEY and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

When writing advertisers please mention this paper.



STATEMENT

Phoenix Assurance Company, Ltd., of London, Eng.

Condition December 31, 1904, as Shown by Statement Filed.

Statutory Deposit—paid in cash	$200,000.00
Amount Ledger Assets December 31st previous year	3,049,232.08
Insome—From Policy-holders, $2,577,365.42; miscellaneous, $559,003.42—total	3,136,368.84
Disbursements—To Policy-holders, $1,991,462.75; miscellaneous, $931,861.49—total	2,923,324.24
Fire Risks—Written or renewed during the year, $310,574,625.00—in force	315,089,533.00

ASSETS.

Book Value of Bonds and Stocks	$2,707,359.98
Cash in Home Office and deposited in Banks	395,587.37
Agents' balances, representing business written subsequent to October 1, 1904	158,326.76
Agents' balances, representing business written prior to October 1, 1904	1,702.57
Interest due and accrued	32,865.42
All other Assets, detailed in statement	4,889.23
Total	3,300,731.33
Less Assets, not admitted	96,075.05
Total admitted Assets	3,204,656.28

LIABILITIES.

Losses and claims unpaid	$219,659.00
Unearned Premiums	1,871,129.99
All other Liabilities as detailed in statement	44,858.49
Total Liabilities as to Policy-holders	2,135,647.48
Statutory Deposit	200,000.00
Surplus	869,008.80
Total Liabilities	3,204,656.28

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written, $1,785,632.00; premiums received, $14,361.91.
Losses incurred—fire, $4,862.16; paid, $5,468.44.
Losses now unpaid, $526.00.
U. S. Manager, A. D. Irving.
Head Office, 47 Cedar Street, New York City.
General Agent for Service, F. K. Ellington, Raleigh, N. C.
Business Manager for North Carolina, managed from New York Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, March 8, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Phoenix Assurance Company, of London, filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

From Mitchell County Association.

If you will permit me, I will tell the brethren of my experience during this winter in the revival work. In the early winter I was deterred from the work by sickness. Since December I have been pretty busy most of the time.

During the first part of December I was with Pastor J. C. Sparks, of Bakersville, in a good meeting at Pleasant Hill for nearly two weeks. The church was blessed the latter week with accessions. Five were baptized the last day of the meeting, and others stand approved for baptism. Brother Sparks is getting quite old, but, by the way, he has married him a "second" wife since the meeting. He is a noble minister. He is one of our "old-time preachers."

At Pleasant Valley Church, in Three Forks Association, from about the 15th of Demember until Monday before Christmas, Wm. Cannon was the pastor. The church realized a gracious shower of blessing. Eleven were received for baptism. I baptized five at the close of meeting for the pastor. Six "waited over." Four received by restoration; fifteen in all.

On the 3rd of January I started to McDowell to run a meeting, but on my way I fell in at Grassy Creek, Mitchell County, where Brethren Blalock, J. C. and S. D. Tipton, had a meeting started up. The church was in a bad shape, having been imposed upon by one Hyder, of ill fame. I stayed with them until the Monday following and preached some for them. No additions to the church there, but Brother Tipton moved it to a school-house in the outer edge of the settlement, and I am told had a good meeting. I went over to Pepper's Creek, in McDowell County, and met R. S. Hayes and T. M. Reid, and aided in a week's meeting. The church had no pastor, the former pastor having resigned, and was in a pretty bad shape. One renewal and profession. The church was revived, and called R. S. Hayes to serve them the next year. This church had received some help from the State Board.

On Christmas day I preached at Big Meadows Church: also Mitchell County Association. She had been without a pastor for a year or more, and had not had any preaching for some time by the Baptists.

I preached for them two Sundays, and had another appointment, but before it came on Bro. R. L. Smith sent an appointment and started a meeting and sent for me. I went to him on Tuesday, and we preached two weeks, with Bro. E. M. Johnson helping us. The church was revived and a precious meeting followed. Thirteen joined the church—seven by baptism, one by application and five by letters. Before the meeting closed the church was seated for business and called E. M. Johnson and the writer as pastors. We are entertaining good hopes for her now. She was once a very flourishing church, but dissensions crept in and she suffered. On our next meeting time we will begin the revision of our church roll. It is the purpose of cutting off the profligate members and straightening up the list. We have a good, live Sunday-school and prayer-meeting. Prayer-meeting meets each Wednesday night. Our Mountain churches need to do more for their pastors and the Gospel in general. Brethren, pray for us.

Fraternally,
JAMES B. REID.

Hughes, N. C., March 22, 1905.

I venture to say the hardest place for those disciples to begin to preach was in their own city, Jerusalem. Then Judea was the next hardest place and Samaria was the next hardest. The hardest place to begin is at home, in your own church, your own family; but that is what God wants us to do.—D. L. Moody.

Obituaries.

WILSON.—Mrs. Dr. R. I. Wilson, Swannanoa, Buncombe County, N. C., formerly Emma S. Page, of Wake County, N. C., departed this life February 11, 1905. Forest Grady, her eldest son, went to join her February 18, 1905.

PATTERSON.—It is real sad with our congregation at Mt. Moriah. Mr. R. D. Patterson, one of our very best men, passed to his reward a few days ago. While he was not a member of Mt. Moriah church, he was very much devoted to the cause, and was very greatly appreciated and loved by all our people. His people, most of them, were members of Mount Moriah church in former days. He was generous hearted enough to donate to the church the lot on which the church building stood. He attended Wake Forest when a young man, as a student, and ever looked upon the institution with loyalty. He was a great friend to many of her sons. We shall miss him very much at Mount Moriah; but, our loss is his gain. May God comfort the loved ones left behind.

J. F. MacDUFFIE.

SCOTT.—In August, 1855, Rev. P. W. Dowd baptized into the fellowship of Mount Pisgah Baptist church about forty souls. Among these was Sister Anna Scott, the subject of this sketch. For nearly fifty years she was a faithful member of this church identifying herself with the missionary society and helping in various ways. Her maiden name was Anna Yates, a name sacred in the history of missions. She was born July 5, 1833, and died February 26, 1905, thus living beyond her three score and ten.

On December 15, 1853, she married C. R. Scott, who survives her. For more than fifty years this happy union was unbroken. In their home was plain, substantial hospitality, genuine sincerity of expression. There more than one pastor has had hours of pleasure and recreation. Their children, five of whom are now living, are loyal to the faith and active in the churches. They are witnesses of the true devotion of their parents to the religion of Jesus. To them and their aged father in his loneliness we extend our deepest sympathy. With them let us rejoice in the hope of the glory that shall be revealed in her.

To her husband she had expressed her desire that a very simple burial service should be held, with no display of her deeds in a funeral sermon. The pastor conducted the service in the presence of a large gathering of friends who came in appreciation of the life of a loving kinswoman, a beneficient neighbor, and an ardent Christian. Her body was interred in the church yard at Mount Pisgah, and her spirit has gone to its reward. She who heard the sweet story of the gospel of Christ as preached by Yates and Dowd and Wilson is doubtless uniting her voice with theirs in praise of Him who loved us and gave Himself for us.

HER PASTOR.

Bessie Wallace.

Resolutions adopted by the Clio Literary Society of Yadkin Valley Institute, Boonville, N. C.

It is with sadness that we write of the death of our dear friend and schoolmate, Miss Bessie Wallace, who died on March 22, 1905.

Whereas, the all-powerful God has deemed it best to remove Bessie from our Society and school; therefore be it

Resolved, That in this sore bereavement we humbly submit to the will of our Heavenly Father, who doeth all things well.

2. That a place is vacant in our Society which no one can fill. We mourn her loss, feel her absence, and pray God that her Christian influence may still live.

3. That we tender our heartfelt sympathy to the bereaved family in this dark hour of affliction, praying the blessing of God upon them, and trusting that father, mother and brothers may always live the true life and meet her in the home not made with hands, eternal in the heavens.

4. That a copy of this resolution be spread upon the minutes of our Society; that a copy be sent the Biblical Recorder, North Carolina Christian Advocate, and to each of our local papers for publication, and one to the bereaved family.

DAISY SHERMER,
PERCIE WILMOTH,
DELLA WOODRUFF,
PEARL DOUB,
Committee.

Mrs. Irene Hunter.

It is with hearts all torn and bleeding we record the death of our dear friend and co-worker Mrs. Irene Hunter. She was faithful in life, so in death.

It was her custom to go up to the house of the Lord to sing His praises in worship, so she left us Sunday, February 26th, to join the Heavenly Choir above, and as so often here she sang praises to Him, just so she continues His praise in the Celestial City; therefore be it

Resolved 1. That we, the Woman's Missionary Society, feel deeply the loss we have sustained in her death, her constant devotion as member, serving the Society as president, treasurer and at the time of her death, as secretary. It can be truly said of her that she was faithful in few things, and we feel that our Heavenly Father has removed her to courts above where she will wear the crown of life which our Lord promises to those who do His bidding.

2. We shall miss her in our meetings, in our Sunday-school, and all of our church work. She was faithful as organist, and ever ready to serve her Lord and Master. Especially did she take a great interest in the packing of boxes year by year, to our missionaries; and often would she write them and tell them of our interest and how we prayed for them. They, too, will miss her.

3. It is to her Heavenly Father that we commend her dear aged father and mother, who have been so deeply bereft of their only child. To her husband, Rev. A. D. Hunter, and four little children do we express our sympathy and love in this their sore affliction, and pray that the sustaining grace of God may be their portion.

4. That a copy of these resolutions be sent to the family and spread upon the records of our Society and sent to the Biblical Recorder, and North Carolina Baptist for publication.

MRS. E. L. MIDDLETON.
MRS. J. H. STONE.
MRS. T. IVEY.

No good grocer sells a lamp-chimney without MACBETH on it

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

Potash

is necessary for cotton to produce high yields and good fibre.

Write for our valuable books on fertilization; they contain information that means *dollars* to the farmers. Sent free on request. Write now while you think of it to the

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Raleigh Marble Works



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RALEIGH, N. C.

SHIPMENTS MADE to any part of the state at the same prices as at shop.

WRITE FOR CATALOGUE



The Crowell Sanatorium

For the treatment of MORPHINE, WHISKEY, TOBACCO, DRUG AND NERVOUS DISEASES. Special nurses and apartments for lady patients; massage and electricity when indicated; treatments private and confidential. No pain on withdrawal of morphine.

S. M. CROWELL, M. D., Physician in Charge, W. Third St., Charlotte, N. C.
References: Members of the Charlotte Medical Society.

ATLANTIC AND NORTH CAROLINA COMPANY SUNDAY EXCURSIONS TO MOREHEAD CITY.

Commencing Sunday, April 2, 1905, and on each Sunday thereafter until further advised, the Atlantic and North Carolina Railroad will place on sale special Sunday excursion tickets to Morehead City and return from all stations.

The following rates will apply:

From—	
Goldsboro	$1.50
Best's	$1.30
LaGrange	$1.20

Tickets good only on date of sale.

E. A. NIEL,
Traffic Manager.

TO THE PACIFIC COAST.

Seaboard announces the sale of one way second-class colonist tickets from all points in North Carolina to the Pacific Coast, commencing March 5th and continuing on sale until May 31st.

Rate, Raleigh to San Francisco is $48.25. Wilmington to San Francisco is $48.25; corresponding low rates from other stations will apply to all principal points on the Pacific Coast.

For full particulars, time-tables, etc., apply to

CHAS. H. GATTIS,
Traveling Passenger Agent,
Raleigh, N. C.

LEAD AND ZINC MINING IN MISSOURI.

Southwest Missouri Leads the World in the Production of Lead and Zinc.

Previous to twenty-five years ago Southwest Missouri was unknown as a mineral producing district. It was not then dreamed of that within a quarter of a century it would be the most widely known and most productive lead and zinc mining territory in the world.

There had been some surface work, but the people who lived there then little dreamed that deep down in the earth were practically limitless deposits of these staples in the commercial world.

The district now most thoroughly developed and most productive consists of three or four counties in Southwest Missouri and one or two counties in Southeast Kansas. The centre of mineral wealth is Jasper County, of which Carthage is the county-seat, and Joplin the largest city. In fact, Joplin is in the very centre of the richest ore deposit.

The readers of the BIBLICAL RECORDER will be interested to know something more in detail of this very interesting and wealth producing district; also concerning the methods of producing and marketing lead and zinc ore. In this and succeeding issues of the paper will be set forth some interesting information of a general character as well as specific information in regard to the work of two or three of the most successful mining companies in these Joplin districts.

For many years lead and zinc mining has been pushed in Jasper County, Mo., and to some extent in the adjoining counties. The Joplin District has become world-famous on account of the richness of the minerals and the extent of the deposits. Here in one mine will be found lead almost entirely free from zinc, in another zinc without any large percentage of lead, while in another the two will be mixed in various proportions. Wherever they are struck in paying quantities, the deposit is usually extensive and very rich in the metals. The percentage of free metal ranges from ten to forty per cent of the mineral-bearing rock.

This district, which is a high plateau in the Ozark mountains, is not only rich in minerals, but is a fine agricultural section. The surface is slightly undulating, but can hardly be called hilly. The water is exceptionally pure, and is abundant. Springs gush out from many a hillside or well up from the bottom of some rocky stream. Large orchards produce as fine fruit as can be found anywhere. Berries and small fruits abound; in fact, it is said that more strawberries are shipped from one station here than from any other district in all the land. The farms are well improved, and the people who are engaged in agriculture are a prosperous, progressive, contented and happy folk.

THE RAILROADS.

The railroads, with their usual push and far-sighted enterprise, have made a perfect net-work of the county. The Missouri Pacific, the Frisco, the Missouri, Kansas and Texas, and the Kansas City Southern, have all found this a profitable field for their business, and have branches and switches everywhere. The Electric City Railway, with various ramifications, forms a net-work connecting villages and towns for a distance of some twenty-five miles. Carthage and Joplin, the principal cities, are beautiful for situation. Their streets are broad and well kept; their business blocks and public buildings are magnificent in their proportions, and the elegant residences make them attractive to the visitor and tempting to the home-seeker. They have all the conveniences of the modern city.

CARTHAGE STONE.

The famous Carthage building stone furnishes employment for vast numbers of men, and adds largely to the commercial advantages and financial interests of Jasper County. The supply of stone seems to be inexhaustible, and its quality second to none of its class.

THE CHIEF INDUSTRY.

Rich as this part of the State is in the agricultural and fruit growing industries, it would not be distinguished from many others except for the vast deposits of lead and zinc, which are being constantly developed under the hand of those live and vigorous men who have learned how to turn stone into gold.

Let it not be thought that all that is necessary to procure this wealth is to sink a shaft and begin drawing out what may be found at its bottom. Lead and zinc are not everywhere. The success of the prospective mine owner depends upon his ability to locate the deposits or drifts. These deposits may extend over half a mile wide, and no more be found for two or three miles—maybe further. Usually when they are found they are sufficiently large to seem to be inexhaustible.

BLASTED HOPES.

Many fortunes have been dissipated, and many hopes have been blasted by ill-advised efforts. Even the most experienced prospector is frequently disappointed and learns when it is too late that he drove his drill and spent his money on the wrong spot. It is a common saying down there that more money has been put in holes in the ground than has ever been digged out. Many abandoned shafts are seen standing as monuments of blasted hopes, wasted bank accounts and unwise adventure. These are by no means the exception. Nor yet are they the rule, for vast fortunes are now in possession of men who have drilled successfully, and the men living in these parts, the owners of palatial homes, large bank accounts and vast mining properties, who made them all by working diligently a good find.

In one depression, or it may be a hillside, can be seen a group of shafts and mills working day and night, turning out tons of the prized metals, literally coining money, while not a thousand feet away may be found a deserted shaft and dilapidated mill, the small pile of stone hard by, all standing as a monument of somebody's ill-advised efforts and vanished fortunes.

THE SUPPLY WILL HOLD OUT. THE PRICES HAVE KEPT UP.

That your readers may know what the Zinc and Lead industries are, we present herewith the official statement of the production for a term of years and the prices for which ore was sold.

ELEVEN YEARS ZINC AND LEAD SALES IN THE JOPLIN DISTRICT.

TOTAL TONNAGE OF ORE SOLD, TOTAL VALUE OF BOTH MINERALS AND THE AVERAGE TOP PRICE, AND THE SALES AND VALUES AVERAGED BY WEEKS OF EACH YEAR.

ELEVEN YEARS' ANNUAL SUMMARY.

	ZINC—SHORT TONS.			LEAD—SHORT TONS.			VALUE.	
Year.	Total tons sold.	Week Average.	Average top price.	Total tons sold	Week Av.	Average top price.	Total both ores.	Weekly average.
1894	147,310	2,833	$19.22	32,190	619	$34.64	$3,535,736	$67,994
1895	144,487	2,778	22.31	31,294	601	35.98	3,775,929	72,614
1896	155,338	2,987	22.60	27,721	533	32.30	3,857,356	74,180
1897	177,976	3,403	22.28	30,105	586	42.64	4,726,302	90,890
1898	234,455	4,509	28.42	26,687	513	44.74	7,119,867	136,921
1899	255,088	4,905	42.50	23,898	459	52.44	10,715,307	206,063
1900	248,446	4,778	30.26	29,132	560	48.32	7,992,105	153,694
1901	258,306	4,967	28.32	35,177	678	45.87	7,971,651	153,301
1902	282,545	5,049	34.99	31,625	608	50.00	9,430,890	181,363
1903	234,873	4,517	38.11	28,656	596	54.17	9,471,396	182,141
1904	267,240	5,051	43.00	34,362	648	57.00	11,487,350	216,742

HIGH AND AVERAGE PRICES FOR THE PAST SIX YEARS.

ZINC.

HIGHEST AND AVERAGE PRICES.

Six Years.	Highest Price.	Average Price.
1904	$53.00	$35.92
1903	42.00	33.72
1902	42.00	30.33
1901	34.00	24.21
1900	38.50	26.50
1899	55.00	36.61

LEAD

HIGHEST AND AVERAGE PRICES.

Six Years.	Highest Price.	Average Price.
1904	$62.00	$54.00
1903	60.50	54.12
1902	50.00	46.10
1901	47.50	45.89
1900	56.50	48.32
1899	55.00	51.34

Our properties are all productive, and are increasing in value all the time. They had their full share in producing the results shown above.

Here is a sample for one month's work for one company:

CONSOLIDATED TROUP MINING COMPANY.

REPORT OF MINES FOR THE MONTH OF JANUARY, 1905.

RECEIPTS.

Mine.	lbs. Zinc.	Am't	Other Receipts.	Total Receipts
No. 1	42,387	1,011.25	55.00	1,066.25
No. 2	342,520	9,203.68	------	9,203.68
No. 3	467,430	12,264.48	189.24	12,453.72
No. 4	295,540	7,425.29	------	7,425.29
Total,	1,147.857	29,904.70	244.24	30,148.94

DISBURSEMENTS.

Mine.	Royalty and Lessees.	Labor.	Fuel, Oil and Powder.	Imp. and Developments.	Timber and Repairs.	Total.
No. 1	408.79	407.94	142.89	------	163.15	1,122.77
No. 2	------	1,030.96	441.99	190.40	107.94	1,771.29
No. 3	611.81	1,663.38	507.48	24.35	312.37	3,119.39
No. 4	1,113.80	1,441.80	689.57	205.45	315.63	3,766.24
Totals,	2,134.40	4,544.08	1,781.93	320.20	999.09	9,779.69

SUMMARY:

Total Receipts		$30,148.94
Total Disbursements	9,779.69	
St. Louis Office Expense	157.00	
Sundry Joplin Office Expenses	626.02	10,562.71
Net profit for January (practically 3 weeks)		19,586.23

150 Tons sold but not delivered.

NOTE.—Mines were closed down on account of freeze up for one week during January, making this report practically for three weeks' work.

HERE IS A GOOD AND NEW OPPORTUNITY.

THE EQUITABLE ZINC AND LEAD MILLS COMPANY.

Our new Company, the Equitable Zinc and Lead Mills Company, starts out under the most flattering conditions. It owns in fee simple, immediately adjoining our celebrated No. 3 property of the Consolidated, 36 acres on the north and 20 acres on the south; and, adjoining the No. 4 mine of the Consolidated, which is producing so heavily, 16 acres on lease on which we have just completed our sixteenth drill hole, twelve of them showing good ore. Here we are now arranging for an up-to-date mill. In addition, we have a valuable operating mine in view, which is now being investigated with a view to its purchase.

Pending the progress of this development and the probable purchase of a going concern, I will personally see that the dividend of 12 per cent per annum on the par value is paid each quarter, the first dividend was paid on the 24th of December and the next one March 24th.

A NEW DEPARTURE IN INVESTMENTS.

To meet the objection that a purchaser might be unable to dispose of his stock promptly, I am offering for sale one hundred thousand shares of the Equitable at par $1.00 per share. Each certificate sold under this offer will be endorsed by my personal guarantee and with my personal obligation that, on 60 days' notice and the surrender of the stock purchased, the stock will be redeemed at my office at its face value, provided the demand is made any time within two years after purchase. In other words, the purchasers of this class of stock have two years to determine whether it is a profitable investment, receiving 12 per cent and as much more as the mine will earn, and, should they elect to sell within that time, by giving 60 days' notice, they can get par value for their stock and 6 per cent in the investment less the dividends received.

STOCK SOLD UNDER THIS PROPOSITION WILL HAVE ENDORSED ON IT THE FOLLOWING GUARANTEE:

I hereby personally guarantee to redeem this certificate, on presentation for redemption at our office, any time within two years from date of purchase upon 60 days' notice, for which I will pay its face value, plus 6 per cent interest from date of purchase, less such dividends as shall have been paid at time of redemption. (Signed)

No. .....

Stock Subscription.

JOHN MORTON, General Fiscal Agent,

Office 203-9 Wainwright Building,

St. Louis, Mo.

Gentlemen:

I hereby subscribe for ..... shares of stock in the EQUITABLE ZINC AND LEAD MILLS COMPANY.

Par value $1.00 per share, at your offered price, $1.00 per share, on the terms named in your advertisement in the Biblical Recorder of April 12, 1905. Herewith find $..... as payment for same.

Respectfully,

Name .....

Street Address .....

Date ..... 190..

City .....

JOHN MORTON, General Fiscal Agent,

Wainwright Building, ST. LOUIS, MO.

BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 41.

RALEIGH, N. C., WEDNESDAY, APRIL 19, 1905.

THE MORAL STATUS OF MILL SETTLEMENTS IN NORTH CAROLINA.

A Paper Submitted to the Contemporary Club, Henderson, N. C., by I. N. Loftin.*

In the first place we wish to note Mr. Carroll D. Wright's study of the factory system, especially in New England, from a point of view which I am inclined to think a little too optimistic for Southern conditions.

New England Experience.

He inquires: "Has the factory system been beneficial in more ways than purely in an economic sense?" and gives this answer: "But few people believe that the factory has been of itself and through its own influence an element in civilization or an element in lifting up the social life of any of the people." In reading of the early days of factory life in America, of the Lowell factory girls "and the intellectual standard which they attained; then looking to the present textile factory operatives, especially in the South, the comparison becomes very sharp and the conclusion seems to be warranted that the factory is degrading in its influence. The Lowell factory girls edited their own literary magazine, which achieved high rank." These girls would weave through one part of the year and teach school through another season, and it seems that women of high culture and refinement like Lucy Larcom were the production of the factory in those days.

"A change, however," says Mr. Wright, "came over the industrial conditions, and the American and English girls were forced out of the factory through economic influences, but they were not forced downward in the scale of life. These girls were crowded out, but up into higher callings. They become the wives of foremen and superintendents, teachers in the common schools, clerks in the stores and counting rooms; and they had lost nothing whatever by their life and services in the factory. The lower grade of operatives that succeeded these girls brought the sharp comparison which led to the conclusion that the factory is degrading. The women coming into the factory at this time were very largely Irish girls—fresh and raw immigrants from the poorer and less developed localities of Ireland. These girls, taking the places of the English and American girls in the New England factories, soon began to improve their condition and they in turn were crowded out by another nationality, not to retrograde, but, like the others, to soon enlist in higher occupations of life.

"Then the war period created the necessity of an increased number of factory operatives, and brought into the New England mills a great body of French Canadians. They, too, have made great progress and are now graduating from the factories; the Swedes, the Greeks, and others, are coming in to replace them, and the factory is performing the same civilizing operation for the new quotas that it has always performed for the others. It is ever reaching down and down to the lower strata of society and lifting them up to a higher standard of living.

"Mr. Dingley, in a speech in the House of Representatives said: 'We are now in the presence of another experience which teaches the soundness of the view that the factory is an elevating factor in our civilization, and that experience is in the South.' When the American girls left the factories of New England, foreigners took their places. The establishment of the textile factory in the South led to the employment of a body of native people; those bred and born in the South, generally known as 'the poor whites,' who up to the time of the erection of cotton factories in the South had lived a precarious existence and always in antagonism to the colored people, looking on work as rather degrading than otherwise, because of the peculiar institution of the South, and, on the whole, not constituting a very desirable element in Southern population."

*Mr. I. N. Loftin entered a cotton factory early in life as a boy worker. He remained in this work until he was grown, when he entered Buie's Creek Academy, from which he went to Wake Forest College. After three and one-half years of study in this institution, his health failed, and he entered upon his present career as minister to the people of the mills. With his education is combined a double experience that qualifies him to speak on the subject—the experience of a mill-worker and the experience of a mill minister.

The Essential Questions.

This then brings us face to face with the problem as we have to do with it to-day here in the South where conditions are far different from those of the New England mills. Where, if Messrs. Wright and Dingley could live and know the people and the conditions as they realy are, they would see that there is a great fallacy in the thought that the same conditions which elevate Greeks, Swedes, French Canadians and other foreign types will elevate this class of Southern population which they may call "the poor white" before the war period or the factory people of to-day. But to make any of the desired conclusions we will have to ask the following questions and try to answer by looking at some factory life as it really exists.

1. Are the morals of the people composing these settlements in the South better than they were in their previous conditions?
2. Is their home-life purer?
3. Is their public life purer?
4. Do they regard their obligation to their fellowman more as an imperative duty than they did in their previous condition?
5. Is the sanctity of the marriage vow held in higher esteem, and is their religious life higher and more perfect than it was in their previous condition?

Not Poor Whites.

1. Mr. Dingley, in his speech in Congress, charges these people composing the factory settlement of the South with this—that they are of the class that was known up until after the war-period as "the poor white trash" of the South. A statement, which we wish here to deny, basing our argument on statistics gathered personally in a mill settlement. We find in a mill settlement, according to our study made among them, that 90 per cent of that class owned land and slaves at the close of the war-period; 5 per cent owned land, but no slaves, and 5 per cent did not know whether there had ever been any land or slaves in the family or not.

The Home Life.

2. Is the home-life of these people, composing the mill settlements, purer than it was in their previous condition? To answer this we would have to see and know the people for some years past, a thing we cannot do; yet this much we can know: if their home-life is purer their previous condition was awful and the process of evolution is slow. Home purity, in many instances, is at a very low ebb, each individual having but little regard for the other members of the family. Home purity, so far as the house is concerned, seems in many cases to be entirely forgotten; often in these homes can a visitor see members of the family spitting on the floors as carelessly as is he were upon the street and at liberty to expectorate in free space. In many of these homes tobacco juice coats the hearth-stone, while in some you may see a mound of sand piled in one corner to catch the overflow of tobacco fluid. Bad as it may seem, and as much as we may hesitate to tell the truth, yet it is a fact that among many of these people home-making is a lost art. And home, with little pride for its purity, less hope for its continuity; the institution that should be the crown of earthly love and the stepping-stone to heaven, has become the den of howling discontent.

3. Is their civic life purer than it was in their previous condition? In trying to answer this question we would be forced to say that in what we generally consider a public life these people are very limited, as none from that class hold any office, while we find that some of these same people's fathers were sheriffs, clerks of the court, and magistrates before the war and the financial crises of the eighties.

In exercising their right of franchise, I think thaty are rather careless, thinking but little of the underlying principles and often moved by the force that has persuaded most or played strongest upon their prejudice.

As a rule you find in them but little patriotism. "The Old North State" would really stir no deeper emotions in them than would the song "Let the women do the work." Really you find but little public spirit among them for they seem to feel that some one will provide streets upon which they can walk to their daily work.

How their portion of the town appears to the public eye is no concern of theirs, for should you mention such a thing to one of them the reply you would get would be: "I don't give a ——— how the thing looks, for I am going to leave the hole in a few days any how."

4. Do they regard their obligation to their fellowman more as an imperative duty than they did in their previous condition? Again we cannot answer as one having authority, because we have not known the families long enough. They are, though, to a great extent a people that seem to think that the first call of duty is to satisfy their own desires, therefore often incurring debts that are not essential; and often without any prospect of payment. Yet I am told by merchants that 80 per cent of the milling people are good pay.

The young men and especially the transient element are many of them noted for skipping their board bills, feeling it seems, in many cases like they had done a manly thing in thus deadbeating a month's board. There seems to be an idea among many of the mill people that every body is trying to defraud them and therefore they should get even with the defrauding element in some way. In fact the golden rule with them as in some other circles of society is interpreted like unto this: "do the other fellow to keep him from doing you."

Marriage.

Is the sanctity of the marriage vow held in higher esteem among them now than in their previous condition? Again, we have before us an unanswerable question. If you look to statistics for information and especially under the head of fallen women or prostitution you find this: that the textile occupation gives the second lowest percentage in filling the ranks of prostitutes. In studying 3,866 prostitutes, Mr. Bliss found that actresses, ballet girls, etc., furnished 52, the lowest percentage of all occupations represented. Dress-making furnished 505; house work, hotel work, cooking, etc., 1,155; no previous occupation but coming from good homes, 1,236; saleswomen, cashiers, etc. 126; textile factories, 94, second lowest percentage of the occupations represented.

Yet in the face of this, if you go through a factory settlement and study the people, and learn something of how many grass-widows among them, you are forced to conclude that the men are awful deserters, though the women show such a record for purity. It is indeed dangerous for a woman to marry a travelling mill man, in that he is liable to have a wife at more than one mill, indeed a majority of such men can with much appropriateness sing of the girls they "have left behind." Indeed there are many men who win the affections of girls, bask in their reliance for a few months, and when dissatisfaction comes into their lives they leave them, it may be with little babes, and seek new acquisitions in other mill settlements.

Religious Life.

Is their religious life more perfect than it was in their previous condition? If we take church pride and church attendance as a standard we would at once be forced to answer this in the negative. I find, according to their statements, that at least 80 per cent of mill operatives were church members and church-goers before they went to a mill. While not more than 30 per cent of the same class, the grown men and women, are now church members and church-goers. Speak to many of them about church going and the characteristic answer is: "I aint been to church in God knows when, I and the children ain't never got nothing to wear and dem folks out there are ready to poke fun at rags." In some cases, should a preacher visit some of them, the lady of the house takes a seat in an adjoining room, peeps at the preacher through the door and finally asks: "What in the name of God is you sellin'?" When she is assured of the fact that he is not dealing in any earthly commodities, her next inquiry, if the preacher continues to conceal his identity is "What in the name of God did ye come down here amongst dis heathen fer?" When this lady is asked if she goes to church her answer is: "I don't, but I makes de children go." Inquiring further into her life you find that her final judg-

(Continued on Page 9.)

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH D.,
Chair of the Bible, Wake Forest College.

Enoch: The Companion of God.

The fifth chapter of Genesis is a rather monotonous chapter. Quite an array of names come before us, but in case of most of them only three things are told about them, viz.: (1) They lived, (2) begat a posterity, and (3) died. This might seem somewhat disappointing on first thought. It is so little to tell about people; and yet, is this not about the sum and substance of the large majority of lives? In case of our contemporaries, we live so close to them that every detail of their lives is significant for us. How will it be a thousand years from now? Will the world know even these three things about us when we stand as far in the future as the names in Genesis stand in the past? There are, however, one or two names in this catalogue that stand out conspicuously in the stream of sacred history. Seth at the beginning takes the place of Abel and heads the most honorable line of men to be found in human history. (See Hebrews 11.) Noah and his sons stand at the close of the chapter and constitute a sort of open door into a most interesting epoch of the world's history. We shall notice these later. Standing between Seth and Noah, in the midst of a long list of hard, dry names, is the name of a man whose biography is very short, but most significant. It is the name of Enoch. Three things are told us about him. (1) He lived so many years; (2) he was the father of Methuselah; (3) God took him. But, although we are given only four verses about him (Gen. 5:21-24), these tell us all we need to know of how he lived—he "walked with God," and of how he died and entered eternity—"he was not, for God took him." He was not like Balaam who desired to die the death of the righteous, although he had lived the life of a hypocrite; but he walked with God in his life, and of course in his departure from this world he was not forsaken. The remarks of Dr. Marcus Dods on Enoch are so pertinent and suggestive that they are incorporated here just as he gives them in his excellent work on Genesis in the Expositor's Bible.

Marcus Dods on Enoch.

"Enoch walked with God and he was not; for God took him." The phrase is full of meaning. Enoch walked with God because he was his friend and liked his company, because he was going in the same direction as God, and had no desire for anything but what lay in God's path. We walk with God when He is in all our thoughts; not because we consciously think of Him all the time, but because He is naturally suggested to us by all we think of; as when any person or plan or idea has become important to us, no matter what we think of, our thought is always found recurring to this favorite object, so with the godly man everything has a connection with God and must be ruled by that connection. When some change in his circumstance is thought of, he has first of all to determine how the proposed change will affect his connection with God; will his conscience be equally clear, will he be able to live on the same friendly terms with God, and so-forth. When he falls into sin he cannot rest till he has resumed his place at God's side and walks again with Him. This is the general nature of walking with God; it is a persistent endeavor to hold all our life open to God's inspection and in conformity to His will; a readiness to give up what we find does cause any misunderstanding between us and God; a feeling of loneliness if we have not some satisfaction at our efforts at holding fellowship with God, a cold and desolate feeling when we are conscious of doing something that displeases Him. This walking with God necessarily tells on the whole life and character. As you instinctively avoid subjects which you know will jar upon the feelings of your friend, as you naturally endeavor to suit yourself to your company, so when the consciousness of God's presence begins to have some weight with you, you are found instinctively trying to please him, repressing the thoughts you know he disapproves, and endeavoring to educate such dispositions as reflect his own nature.

It is easy then to understand how we may practically walk with God—it is to open to Him all our purposes and hopes, to seek His judgment on our scheme of life and our idea of happiness—it is to be on thoroughly friendly terms with God. Why then do any not walk with God? Because they seek what is wrong. You would walk with Him if the same idea of good possessed you as possesses Him; if you were as ready as He to make no deflection from the straight path. Is not the very crown of life depicted in the testimony given to Enoch that "he pleased God?" Cannot you take your way through life with a resolute and joyous spirit if you are conscious that you please him who judges not by appearances, not by your manners, but by your real state, by your actual character and the eternal promise it bears? Things were not made easy to Enoch. In evil days, with much to mislead him, with everything to oppose him, he had by faith and diligent seeking, as the Epistle to the Hebrews says, to cleave to the path to which God walked, often left in darkness, often thrown off the track, often listening but unable to hear the footfall of God or to hear his own name called upon, receiving no sign but still diligently seeking the God he knew would lead him only to good. Be it yours to give such diligence. Do not accept it as a thing fixed that you are to be one of the graceless and ungodly, always feeble, always vascilating, always without a character, always in doubt about your state, and whether life might not be some other and better thing to you.

Enoch Transferred.

"Enoch was not, for God took him." Suddenly his place on earth was empty and men drew their own conclusions. He had been known as the Friend of God; where could he be but in God's dwelling place? No sickness had slowly worn him to the grave, no mark of decay had been visible in his unabated vigor. His departure was a favor conferred, and as such men recognized it. "God has taken him," they said, and their thoughts followed upward and essayed to conceive the finished bliss of the man whom God has taken away where blessing may be more fully conferred.

Special Advantage of Our Time.

We are often tempted to feel that fellowship and companionship with God were easier in the old time than to-day. Was it really so? On the other hand, does not Jesus teach that there are possibilities open to the child of God to-day that were not dreamed of in the old dispensation? In speaking of John the Baptist, who was a sort of cap stone of the old dispensation, he says: "Verily I say unto you, among them born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom of heaven is greater than he." (Matt. 11:11.) Evidently he means that the privileges open to a child of God now are so far above those of the old dispensation that the least of these children now may be said to be greater than the greatest of the old time. If Enoch then could walk with God away back in the dim twilight of revelation, what should be expected of us upon whom the "sun of righteousness" has arisen with healing in his wings? To walk with God, of course we must get into the way that God is going and seek to live in harmony with Him. This means a change in us, for "the carnal mind is enmity against God." The way of repentance and faith, however, are made so plain in Christ and under the influence of the Spirit that none should stumble.

Questions: (1) How does the fifth chapter of Genesis resemble all time? (2) What sort of a man was Enoch? (3) Explain the significance of the phrase, "Walked with God." (4) Show its practical bearing on life. (5) How may we walk with God; (6) show the significance of the phrase, "God took him." (7) Discuss the advantage of our own time over the Old Testament dispensation.

"The Compact Country Fields" Again.

BY W. N. JOHNSON.

The short editorial in the Recorder of April 5th referring to my suggestion published in the issue of two weeks before, makes me want a few words more.

That there is need for our country churches to be grouped into compact fields is acknowledged by every one who has ever thought seriously over the facts. The question whether my suggestion will work cannot be answered till it is tried. I did not suggest it as a policy for the State Mission Board, but simply as a working theory which must be carried through all the processes of a fair trial before it can be worthy of confidence. The only way to find out whether it will work is to try it. To try it will not cost much. And the small expense of trying it cannot be entirely wasted. For if the sum of its results should not indicate the wisdom of continuing it, a part of its results at least would count for good.

It is now regarded as part of the function of the State Board to assist town and city churches in sustaining themselves with preaching every Sunday till they are self-sustaining. I heartily endorse this! But now: If it should be necessary to do so, why is it not a part of the Board's function also to help churches in the country to sustain themselves with preaching two Sundays in the month till they are self-supporting. My point is: it is not a question of the function of the Board, but of the relative needs of country and city churches. Therefore the statement that this suggestion "is not in accord with present conceptions of the function of the State Board" loses its weight as you think of it more closely.

Now I submit that we have no fields in which immediate development is so sure as some of our country churches if the State Board would only give them a little lift. It is surprising what a little spent in their behalf at the right points, and in a wise manner, would do. In the town, it is a matter of feeding infant churches till they get able to help feed other churches; in the country, with some of the churches, it is only a question of waking up strong organizations asleep to their need of preaching two Sundays a month and to their ability to do more for missions. Anybody knows that it is easier to wake up a man asleep already grown than to bring up the healthiest baby ever born. It is often better economy to doctor a sick horse than to raise a colt. I press this line of argument, fully aware that the city churches give most of the funds used in State Mission work, and with no desire to leave the impression that the country is not getting a full share of the appropriations of the Board. I am simply pleading that we grasp a great opportunity among our strong, sleepy country churches and use it for fertilizing the fields we have already sown and for the clearing of new lands.

The details of the plan I suggest may be sadly incomplete. The only question is, Can the result be reached by these means? I am not troubled about the conception that we have of the function of the State Board—the question unanswered yet in my mind, and the one on which there is need that the brethren should speak out is, Is this, or any other plan which might be suggested, in accord with the character and function of the New Testament churches of our Convention?

The function of a Scripture church is to carry the Gospel to the lost and to develop Christian character, these two functions intracting among themselves. The State Board is an agency of our churches created by them to supervise that part of their co-operative work which touches the matter of evangelizing North Carolina. To this end it takes in hand the work of preaching Christ to the people in the destitute sections of our State and also the work immediately related to this great task. I maintain that the question of grouping and developing our country churches, so far as it can be done by the means at the Board's disposal, is close enough to the business of evangelizing our State that it is entirely useless to create another agency for this work. It is nothing more than enlarging our base of supplies so that we may fling a longer battle-line into the destitution around us.

The State Board in following the plan suggested would not take any independence from the local church; but doing this to awake the local church to a sense of its needs, its ability, and its mission, it would only be working its way closer to the church and into fuller accord with its function. It would be bringing to bear upon the local church, thus aided, the weight of its obligation to lost men as a motive for closer co-operation with its neighboring sisters. This is my feeling about it. If it should be made clear that this plan is out of harmony with the function and character of the New Testament church, I have no more to say.

An Open Letter to Pastors and Churches.

Dear Brethren:—It is just one month before the books of our Board must close for this Convention year. The reports coming in from the foreign field are glorious, showing the Lord has greatly blessed our work. About fifty new missionaries have been sent out this Convention year. The work in other respects has been enlarged. I know that many calls are upon our pastors and churches, but I ask that you prayerfully make your offerings to this noble cause committed to us by our Saviour. A number of churches have greatly increased their gifts, but we will need large contributions in order to go up to the Convention with all accounts paid. Remember the story of how the politician succeeded by "each man working his block." Will you faithfully work yours? I ask for your prayers and hearty co-operation and liberal gifts this month so that our Master's work may go forward.

Yours in His service,
R. J. WILLINGHAM,
Corresponding Secretary.
Richmond, Va., April 1, 1905.

If you really want to work for God, you will never be out of employment.

THE PASTOR AS A LEADER IN MISSIONS.*

BY LIVINGSTON JOHNSON, CORRESPONDING SECRETARY.

IV.—Taking Mission Collections.

We are now coming to something practical, the business part of mission work, if you please. The Lord's work has a business side. Some of us seem never to have realized that. Many a preacher is afraid to open his mouth about money to his people, lest he should be called mercenary. Oh, I know preachers are sometimes called "money hunters" and Christ was called by the same crowd "Beelzebub." Christ said this would always be the case. We must not be deterred from our duty by an unfriendly world. Money has a great deal to do with the advancement of Christ's kingdom on earth.

A young man who came to hear Christ preach, went away greatly disappointed. He went to hear the gospel, he wanted to know what he must do to inherit eternal life, and the new preacher, of whom he had heard so much, preached to him about money. Brethren, in this age of commercialism, if we can lead men to make the highest use of their money, and lay up treasures where it can never perish, we are doing them the greatest possible service. Every time you succeed in getting one of your members to make a contribution to missions, you are bringing a blessing to his life and heart.

I. In taking collections I suggest, first, that you should take a collection for each object separately.

(1) You should separate pastor's salary and incidentals from missions, and the other objects of the Convention. The reasons for this, to my mind, are obvious. They do not belong in the same class at all. One is benevolence, the other, strictly speaking, is not. A church, in paying its pastor's salary and incidental expenses, is paying for something for which it gets value. In some cases there may not be value received for amount paid for pastor's salary, but such cases are exceedingly few and far between. It is certainly a very low order of preaching that isn't worth more than is paid for it. "Poor pay, poor preach," was the apology the Indian made for the small salary paid his pastor, but that rule is not confined to Indian churches by any means. I do not believe that a church invests any money that brings as great returns, according to the amount paid, as does the money paid for pastor's salary and incidentals. Now, if you lump pastor's salary, church expenses and missions, many a member will never learn the first letter in the alphabet of giving to purely benevolent objects. He will give a little to pastor's salary and satisfy his conscience with that, feeling that he has done a wonderfully benevolent act. Now draw the line sharply and distinctly, and let every member know that not a thing on this side the line is benevolence; he is getting everything he pays for, and is getting it at a remarkably small price at that. Teach him that he must cross over that line before what he does comes under the head of benevolence.

Another advantage, it leaves a pastor free and untrammelled in pressing missions. I said awhile ago that a pastor should not be squeamish about demanding his salary; but while that is true, he should not have to collect his salary. That is not his business. Unless the two are separated, he can't press one without pressing the other; but if they are separated he can put the pressure on missions, without subjecting himself to the criticism of being over anxious about his own salary. Other reasons might be given, but it seems to me these are sufficient to show that the church expenses and missions should be kept separate. But that is not enough. I submit again—

2. That in taking collections for missions, each object should stand alone. I do not believe it is best even to lump all the mission objects.

(1) To take each separately makes clearer in the minds of the people the different departments of our mission work. This, our people ought to know. For instance, there are a great many Baptists in this State (and I suppose everywhere else) who, if their lives depended on it couldn't tell you the difference between Home and State Missions, while, with others, missions simply means sending the gospel to the heathen. Now, while it is all one work, people should have intelligent ideas as to the divisions, why they exist, etc. In this State we lay out our work on a basis of $30,000 for State Missions, $20,000 for Foreign Missions and $12,000 for Home Missions. Now, as far as possible, our churches should observe the relations of these amounts to each other and make their contributions accordingly. It should be explained why more is given to one department of our mission work than to another. It is not because one is more important than another, but because the needs of one are relatively greater than another. Now, the only way to fix this clearly in the minds of the people, is to have each stand for itself, and a collection taken for each.

(2) Another thing in favor of this plan is that is gives the individual a right to say where his money should go. Now we find two classes to be reckoned with here.

(a) Those who do not wish to give to any missions, and yet who desire to make a fair show. They will say that they do not believe in one department of mission work, and therefore can't contribute if the collection is for missions in general.

(b) The other class are those who conscientiously believe in one department of missions, but do not believe in another. We think, of course, they are wrong, and we should do our best to lead them to see the importance of all our mission work, but unless, and until we can convince them of their error, we should recognize their right to say where their money should go. Letting each department stand for itself, is the only way that right can be recognized.

II. Let us notice, in the second place, when the collection for missions should be taken. Now I want to tell you how collections are taken in many of our churches. I shouldn't wonder if some of you brethren haven't seen it done this way. It is Saturday before the second Sunday in October, or thereabout. The Goose-Neck Association is to meet in two weeks. Delegates are fully elected. The clerk is instructed to prepare the letter to the association, and inform the association in said letter that we are "all in peace and harmony." Then the moderator, who is the pastor, arises, or, in many instances, remains sitting, and says in a careless way: "Brethren, they will expect us to send up a little something to the association. Will brethren So and So, and So and So, take their hats and pass round, and if any of you have anything that you want to throw in, you can do so." Blessed is the association that expects only a "little something," for it shall not be disappointed. Brethren, that may strike you as ludicrous, but the picture has not been overdrawn. That thing has literally occurred at hundreds of churches in North Carolina within the last six months.

Now I submit that collections should be taken at stated times regularly along through the year. We have six objects altogether. Suppose you take a collection each month, you can divide the time so as to give to the objects for which we raise larger amounts, more than to the others. Now let me suggest some of the advantages of this method:

1. It is easier to give. Business is being done largely now on the installment plan. Men go through the country with pianos and organs for sale. If an agent were to go to a house to place a two hundred dollar piano, for instance, where the money must be paid down, he'd make but few sales. But he leaves the piano and says, "You can just pay me $5 per month till this piano is paid for." "That's dead easy," the purchaser thinks, and takes the piano. Many a man has a home today because he could pay for it on the installment plan. He paid a higher rate of interest than he would have done had he borrowed the money from the bank, but it was better for him at that, for he didn't have to pay it all down at once.

Now suppose a man subscribes twelve dollars a year for missions; we will say, Foreign Missions. If he is a poor man, with a small income, it will be right hard for him to pay down that twelve dollars all in a lump, but if he will pay a dollar a month, at the end of the year the twelve dollars will have been all paid, and he will hardly miss it.

(2) This is the best plan to cultivate the grace of giving. It keeps the matter constantly before the people. "Line upon line, precept upon precept, here a little and there a little," is the way we are trained in everything. If you take a collection for benevolence once a year, and never mention the subject any more until another twelve months has gone by, it all gets cold, they forget all about it, and lose all interest in it. But, if a collection for benevolence is taken monthly, it gives the pastor and opportunity to say a few words about it every month, and it keeps it constantly before his people and fresh in their minds.

(3) Members will give more and feel it less in this way than to try to give it all at one time. I was talking with a pastor the other day about his work. He said that three men in his church pledged forty dollars each to pastor's salary. They agreed to pay five dollars a month until the forty dollars were all paid in. At the end of eight months they had paid up. They did it so easily that two of them kept on and paid for the whole year, sixty dollars.

III. A pastor should try to secure a gift from each member of his church. In our denomination so few, comparatively, are doing what is done. I think the pastor should teach his people that giving is a grace, put along beside the other Christian graces. 2 Cor. 3:7: "Therefore as ye abound in everything, in faith and utterance and knowledge, and in all diligence and in your love to us, see that ye abound in this grace also." Many church members rejoice greatly during revival meetings, and shout vociferously, but are invisible, or if present, as silent as the grave when a collection is taken to send to others the Gospel which they so much enjoy. Dr. Vann tells this story: During a protracted meeting, one brother was especially happy, and shouted at every service. The visiting brother, who was doing the preaching, became somewhat annoyed, and told the pastor that he was being disturbed very much by the shouting brother. The pastor said: "If he begins to shout to-day, I'll stop him." When the preacher was well into his sermon, the brother began to shout. The pastor quietly slipped down to where he was sitting and whispered a few words to him, which caused him to subside at once. After services the visiting brother asked the pastor what he said that had such a quieting effect. He said: "I asked him for a dollar for Foreign Missions."

Various plans have been tried for securing collections from each member.

(1) One plan is to take public subscriptions. Suppose Foreign Missions is the object. The pastor preaches a strmon on Foreign Missions and then says that he wants a certain amount. He asks that the members say how much they will subscribe. Well, that plan has its advantages and its disadvantages. For a pastor, I think the disadvantages out-weigh the advantages. It breaks into his regular system. To keep it up every month causes it to become monotonous. While some might give who would not otherwise, there are those who shrink from calling out publicly the amounts they give. If this is to occur every month, it may result in having some of the latter class stay away from church on the particular Sunday when a public collection is taken. Now, if the representative of a certain object comes round, it will, in most instances, be best for him to follow up his speech or sermon with the kind of collection I have mentioned. His doing it would be a very different thing from having the pastor take a collection that way, for his visit is out of the ordinary line, and for that reason, does not break into the regular system of collections. There may be, and are, times when it is well for a pastor to take collections, but not often.

(2) Another plan is the regular basket or hat collection. If that is all, it is one of the poorest ways to take a collection. The ordinary hat collection brings in, what Stringfield calls, "chicken feed," and it isn't surprising that, after passing round the hat and getting nothing, the old preacher offered a prayer of thanksgiving because he had gotten his hat back. Many of us have had occasion to sympathize with him.

(3) I have found the envelope system to be altogether the best plan. These envelopes can be placed in the hands of the members a month before the collection is to be taken. At the time they are given out the pastor should say what he has to say about the object for which the collection is to be taken and urge his members to put a liberal contribution in the envelope and drop it in the basket next Sunday. In using the envelope system, the pastor should appoint a committee of, say four, on every object for which a collection is taken. He should have six lists of the membership and give one to the chairman of each committee. When the collection is taken, say for State Missions, the pastor or finance committee should go over the roll and see the ones that failed to give. Their names should be handed to the Committee on State Missions, with the request that his committee see them at once, and try to secure an offering. Brethren, have a system—some system—and push it, and you will be surprised and gratified at the result.

*Delivered in the Pastors Course at Wake Forest College.

To love God; to rejoice in His world; to see and feel its beauty; to let the heart open in gratitude as naturally as the flowers blossom; to stand ready to serve in even the humblest way, seeking no reward except such as flows out of serving our fellows in the spirit of Christ; to rise above petty annoyances and be calm; to trust God amid the hardest trials and to find life sweet amid the deepest sorrows; to have faith in the power of love to conquer even enmity, sin, and death, is to be "risen with Christ."—Rodney F. Johonnot.

No man should be entrusted with power who will not use it for some good.

News Notes.

....Bertie Union meets with Republican Church the 28th.

....Pastor S. D. Swaim hopes to dedicate the new house of worship at Cooleemee May 21st.

....Brother Ham has resigned the care of Pilot Church and become assistant pastor of the Raleigh Tabernacle.

....The fifth Sunday the churches of Vance County will meet at Henderson with a view to forming a Union.

....The April session of the Yeopim Union Meeting will meet with Ballard's Bridge Church in Chowan church.

....Dr. McDaniel, of Richmond, will preach the Baccalaureate at Wake Forest; Dr. Gray, of Atlanta, will deliver the Literary Address.

....Are you in the way of the Revival? Are you a channel for the inflow of its power? Make these questions personal and search your heart.

....There were 200 professions of faith in the meeting at Nashville, Tennessee, conducted by Brother George Truett in the First Baptist Church.

....If we read aright between the lines our Home and Foreign Boards are in great danger of reporting debts. Let us every one do all possible to prevent this.

....Bro. R. D. Haymore has been aiding Pastor Davis, of Tarboro, in a meeting. Eight had joined the church April 12th. He is now aiding in a meeting at Smithfield.

....Lumber Bridge, under Pastor Cross, raised recently $100 for Foreign Missions. No man in the State surpasses him in effectual fidelity to the missionary obligation.

....The 4,500,000 Baptists in the world registered a net gain of only 100,000 last year. Are we losing our power? If so, why? These are vital questions for you. Study them.

....The annual exercises of Haywood High School will occur April 23-26. Pastor W. H. Rich will preach the sermon. The annual address will be delivered by Doctor Archibald Johnson.

....Those who desire a statement of conditions in the Congo Free State, concerning which there has been much agitation, will do well to read the article on the Woman's Missionary Page.

....The aggregate attendance in the Torrey meetings in London was 700,000. The total number of "inquirers" was only 6,000. Number of converts not given. Mr. Torrey is a master—advertiser.

....Southern Baptist Educators are called to meet in Kansas City May 11. We should all reach Kansas City on that date as the Young People's Convention and the Commission on Negro Missions will assemble on that date.

....If you would reap a D. D. in June, now is the time to sow the seed. We recommend the Bogard plan. Further particulars, apply to Benj. Bogard, D. D., Little Rock, Arkansas. It will be extensively used in the Southeast this spring.

....The fires of revival broke out in the Raleigh Tabernacle Sunday. Brother Massee preached with great earnest on preparation for revival, drawing his sermon from the preparation prescribed in Malachi and required by John the Baptist. At the conclusion of his remarks he made way for confession of sin. Fully fifty Christians came forward, and there were a number of converts.

....Bro. Jesse Daniel Moore has accepted a call to Camden, S. C. That is near enough to have him with us in our meetings. Let him come to the Midsummer Meeting.

....We were glad to see Bro. T. J Crisp, of Cometoe in Raleigh last week. He is one of our successful workers in the Tar River. He was visiting his daughter, Miss Annie, who is a student in the B. U. W. His work is hopeful; he is happy.

....The Wake Forest Student for April is easily one of the best numbers in the history of that publication. We have never seen a better variety of interesting articles. There are two poems of unusual merit. Professor Sledd's work is telling.

....The church at New Providence, Tenn., has called to its pastorate Rev. J. Alfred Garrett, of Leesburg, Va. He took charge the 1st of April. He was cordially received, being greeted by a large congregation.—Baptist and Reflector.

....We regret to hear that Bro. W. T. Hundley has resigned our High Point pastorate. His work there has been highly successful and his place amongst his brethren in North Carolina was rapidly enlarging. We hope he may remain in North Carolina.

....The Burlington church has recently papered their house of worship inside, finished up two large Sunday-school rooms in the basement and are making other improvements. Pastor Setzer feels very sure of a forward movement in Sunday-school work.

....A Baptist Insurance Company has been organized in London with a capital of $250,000. Its primary object is to insure church property, but it will take other risks, and having a large clientage expects to re-insure at lower rates than now prevail.—Examiner.

....Northern Baptists close their fiscal year April 1st. The Missionary Union (Foreign Missions) report an increase of $10,154 in donations and a deficit of $11,347.72. The Home Mission Society reports a debt of $16,000. These debts are much less than usual.

....We observe with pleasure that Doctors Sledd and Sikes, of Wake Forest College, recently delivered brilliant lectures, the one at St. Mary's, Raleigh, the other at Trinity College, Durham, upon the presentation of a portrait of Lincoln to that institution.

....The Baptist and Reflector prints Tennyson's "Sunset and Evening Star," which introduces our column of obituaries this week, and correcting a bungling of the lines in a contemporary remarks, "This little poem is too pretty to be mutilated." It is too beautiful to be called pretty.

....Pastor C. V. Brooks writes: "We had a delightful service at Shady grove yesterday. Received two members. Organized a Missionary Society. Live Sunday-school under the management of the engineer whom you commended for excellent service in the choir at the Mid-Summer meeting last year."

....The ground is broken for a new meeting-house at Green Level, Wake County. The church expects to erect the best country meeting-house in all this section. The house will cost three thousand dollars. Pastor J. A. Campbell is a host within himself, and with such a church as Green Level to work with him, we feel sure of great success.

....Brother Campbell is happy in his work at Buie's Creek. Five hundred and three is the number enrolled in that institution this year. Such a host, and such a work. How God honors a man who has learned the secret of making things turn up. Lillington is fortunate in securing Brother Campbell as pastor. They will surely build up the cause.

....The Eleventh International (Sixteenth National) Sunday-school Convention, representing the United States and Territories, Hawaii, Porto Rico, and the Philippines, the British North America Provinces, Territories and possessions, Mexico and Cuba, will, D. V., be held in the city of Toronto, Canada, June 23-27, 1905.

....The Southern Conference for Missionary Workers of the Southern States, in connection with the Young Peoples' Missionary Movement, will be held at Kenilworth Inn, Asheville, N. C., instead of Lookout Mountain, Tenn., as in previous years. The meeting will last from June 23rd to July 3rd.—Exchange.

....A quiet, pervasive and delightful work of grace is in progress at the Second Church of Richmond. Dr. Smith began to hold what he called a "week of prayer," but it has become a real "revival." Fifteen have made profession of faith, others are interested, the church is active, and the meetings continue this week.—Religious Herald.

....As a result of the revival in Wales a lawyer there has given up his position as attorney for the brewers and thus sacrifices $10,000 annually. He has the right kind of religion.—N. C. Baptist. We can name two lawyers who recently declined fees from the liquor men—one declining a fee of $10,000, the other $5,000, each in North Carolina.

....Rev. R. L. Gay leaves the field at Newsoms, Va., and accepts the church at Windsor, N. C. Virginia loses and North Carolina wins a strong and effective man.—Baptist Argus. We heartily welcome him to one of the largest opportunities in North Carolina. Let him develop the full strength of old Cashie church and she will be second to none in North Carolina.

....The work at Roanoke Rapids and Rosemary is making substantial progress under the faithful leadership of Pastor Crutchfield. The Sunday-school work has increased one hundred fold during the year, and the work in general is in the best condition in the history of the churches. We have no more honorable man or minister; no more faithful pastor than T. S. Crutchfield.

....Well, what have you done toward sending your pastor to the Convention. Sunday morning the cook came in with two envelopes requesting the writer to put her name on one of them and the name of another colored woman on the other, each enclosing $1.00. What is this for? we asked: "To send the preacher to Convention." Her cash income is $2.00 per week! In their generosity do they not often put us to shame?

....Dr. John D. Jordan proposes the establishment of a new Board of the Southern Baptist Convention to take charge of the work for the negroes, which is now in charge of the work of the Home Board. His article may be found on another page of this issue of The Courier. The strongest reason for the new Board seems to be that it will relieve the Home Board of embarrassment.—Baptist and Reflector. It would never do.

....Bro. D. P. Bridges, of Lincolnton, writes: "On the fourth Sunday in March I began a meeting at Lincolnton. Bro. W. H. Reddish, of Gastonia, came on Monday and preached a week. He knows how to tell the old story, and did it while with us. Our people were delighted with him. Our church was much revived and helped by the meeting. Ten have offered themselves for baptism. I baptized seven last night, and others are waiting. There were about twenty professions. We give God the glory."

....Bro. A. W. Beck reports the ordination at Enon church of Bro. A. O. Allison April 2nd. Bro. L. T. Weldon preached the sermon. Brother Allison expects to go to China. Brother Beck adds: "The church at Enon has been cold and in background for several years; but it looks like the way the Holy Spirit was made manifest Sunday that something will be done. We are looking for a bright future for Enon church."

....Pastor Davenport is happy in his work at Graham. Sometime ago this church determined to rid herself of men who drank, and all persons who were known to be immoral, so she put this good resolution into practice. Hear the result: In the recent meeting there were more than one hundred professions of faith; there are fifty-seven now awaiting baptism, and there are many more who will soon join. The people of Graham are saying: "We never saw such a meeting." If the churches of North Carolina desire the greatest blessing from above; let them purify themselves. Pastor Davenport has the heart of a lion, the trust of a child, and with his faithful church will build the cause substantially at Graham.

....The evangelistic campaign, which was begun in Norfolk three weeks ago by the eight Baptist churches, has had very large results, as follows: One hundred and forty-nine conversions, one hundred and two received for baptism, 48 baptized and 26 received by letter and experience. Since last Sunday morning Dr. Blackwell has received nineteen persons at the First Church, many of them heads of families. At the Park Avenue Church Dr. Fristoe has received seventeen. The union services have been held at the First and Park Avenue churches this week, and will be continued at those churches nightly next week. The work will be pushed in each of the eight churches separately to-morrow by their respective pastors.—Public Ledger.

....The newspapers have published a report about the purchase of the mules that conveys a wrong impression. The facts are these: On Monday after the fire the General Manager telegraphed the loss to Mr. Noah Biggs, the well-known friend of the Orphanage, and a fine judge of mules. At his own charges, Mr. Biggs hurried to Norfolk, selected four mules worth $157 each, secured a contribution of $40 from the dealers, and shipped the mules on Tuesday. So the Orphanage pays $175 each for the mules, with the freight added, from Norfolk. The impression that the mules were a free gift is erroneous. We are greatly indebted to Mr. Biggs for his personal help and to his Sunday-school for one hundred dollars in cash to help make good the Orphanage loss.—Charity and Children.

....Bro. J. F. Stokes, principal of Weldon High School, writes: "The burden to preach His gospel has almost constantly been with me for the last five years, and I have made every reasonable—or rather unreasonable—endeavor to get rid of it but have failed. I now thank God! I am completely vanquished and am determined to live no longer in violation of the command of my God. I feel to-day that my surrender is complete, and am thus constrained to let you and the readers of the Recorder know it. I find that it is better to obey than to sacrifice, and to hearken than the fat of rams. I earnestly desire that His people shall pray that this surrender of mine to be led by Him is permanent and shall result in much good to His kingdom. Will be glad to have communication with any Baptist church desiring a pastor. I shall be available in two weeks—my school closing then. God's blessings on us all."

....Pastor William H. Rich, of Salisbury, writes: "My work moves along smoothly. The congregations are large, filling our house. The Sunday-school grows. Many unsaved ask for prayers. From time to time members are being added. In fact, I have never had a church that promised so great things as this. I have it thoroughly organized from the Sunbeams to the gray heads, and each department moves on rejoicing in the work."

....Dr. D. K. Pearsons bids fair to be eclipsed by Mr. Andrew Carnegie. Mr. Carnegie has just found out, what Dr. Pearsons discovered long ago, that the small college is a good place in which to invest surplus wealth. Mr. Carnegie also seems determined to follow the Pearsons plan of making recipients do something in the way of raising funds themselves.—Congregationalist. Let us hope he will not pass by Wake Forest College—one of the best small colleges in the world.

....Bro. M. A. Wood, pastor at Marshall, writes: "I have received an offer from one of our Baptist families here who have already given about $60 to our new church building at Marshall. The proposition they make is this: they agree to be one of twenty families, individuals or churches, to pay $50 each to raise $1,000 at once to complete the house as soon as the work can be done. We need $1,000 for it. We are, and have been trying to help ourselves. Four of the 'fifties' are now taken among our Baptist families; another 'fifty' provided for, giving us one-fourth the amount needed. Are there in this State some families, churches, individuals, who will now pay one or more of these 'fifties,' and the work will be done? Would be glad if any will write to me if information in detail is desired. Who will be another one of the twenty?"

....Secretary Gray, of the Home Board, is in distress. Let the churches come to the aid of his cause. On Monday we have this earnest call from him: "Whatever be the cause or causes, our receipts are distressingly smaller than our expenses up to date. Nothing short of heroic giving will relieve our Board of its threatened embarrassment. If there is wide-spread and importunate prayer to God for help we can succeed. This must be attended and followed by noble giving on the part of our people. There are individuals and churches that must give largely. Petty offerings from those who can give largely will ruin our hopes. There are fifty churches in the South that ought, in the next fifteen days, to give $1,000 each for Home Missions. There are as many quite able to give $500 each, and a larger number able to give $250 and $100, and a vast number that can come in with $75, $50, $25. A similar scale could be made for individuals amply able to give the above amounts. Of course the trouble is to get at these individuals and churches. But our pastors can reach enough to raise the entire amount, if they will take hold prayerfully and seriously."

....That excellent pastor, Bro. John R. Miller, writes: "Those who have observed will remember that the second Sundays of both February and March were very rough days. We had planned at my church at Holloway's to have a mission service, and distribute our Foreign Mission envelopes in February preparatory for the collection in March. Owing to the very bad day, only nine persons were present. We postponed the special service until March. The second Suiday of March came, a very rainy day, only eleven persons being present; we could not postpone the distribution of our envelopes any longer. I asked those present that we all engage in special prayer that the Lord would over-rule these seeming disappointments to the advancement of His cause. I asked the clerk of the church, and the others present, to try to distribute the envelopes—a difficult task for a widely scattered county community; but the work was done, and on last Sunday morning we had our Foreign Mission collection, amounting to twenty-one dollars and thirty-five cents; not as much as we could have desired, but the largest collection for Foreign Missions we have ever had. Was it in answer to prayer?"

.....Pastor L. M. Hobbs writes: "If you will give me space, I will say just a few words about my new field. At Lilesville I have found an honest and most hospitable people, and with the opening of spring the church is fast taking on new life. The Sunday-school is rapidly increasing in numbers, and our dear superintendent, Bro. Chas. Frederick, and his corps of most excellent teachers, are all enthusiastic in their efforts to make it the best possible. The church building has recently undergone some much needed repairs, and the work of repainting it—both inside and out—will begin in a few days. The money for defraying the expenses of this last purpose has been raised largely through the efforts of Mrs. Andrew Allen and Miss Shelley Horne, two as good Baptists as the land affords. We have services two Sundays in the month. At Polkton we have some most zealous Christians, and the work is indeed promising. I feel confident in saying that they love and honor their pastor; for be it said to their credit, they meet him with open hands and hearts, pay him his salary monthy, and do not owe him a penny."

Gather Up the Fragments.

We are on the last month of the Convention Year, and I am too busy on the Annual Report and a hundred other things to write much; but I wish to say to our brethren and sisters just this: We have gotten reports from the foreign fields which are glorious. We need a large sum to meet all indebtedness by May 1st. It is so large I will not frighten you by naming it. We can, and under God, must honor our Lord by paying all. This is not the year to report a debt. God has been too good to us at home and abroad. Will every lover of our Lord pray and give and gather fragments until there shall be an abundant supply on God's altar. Let every church and Sunday-school and mission band help. While some are giving their children, some thousands of dollars, some hundreds of dollars, some a few cents, be sure your gift is liberal in God's sight. Now "all together" for a few days, and we will succeed.

Yours for victory in Christ's name,
R. J. WILLINGHAM.

Camden and Currituck.

Elizabeth City, N. C., April 14, 19
The Camden and Currituck Union convenes with Shiloh church April 28th to 30th.

Friday, 11.00 a. m.—Introductory sermon—W. E. West.

1.30 p. m.—Organization and roll call.

2.15 p. m.—Query: What are the Scriptural qualifications and functions of deacons? S. F. Bristow and W. E. Wright.

Friday, 3.15 p. m.—Orphanage optionla talks.

Saturday, 9.30 a. m.—Report of missionaries.

10.15 a. m.—Query: How does assurance of faith affect Christian character? Is it necessary? J. B. Ferebee and W. E. West.

11.30 a. m.—Sermon by C. W. Duke.

Saturday, 1.30.—Query: Should Baptist churches receive into their fellowship those who have been baptized by other than baptized ministers? C. W. Duke and E. S. Pierce.

W. A. AYERS.

Neuse.

The Union Meeting of the Neuse Association will meet at Ayden April 28th to 30th.

Program.

Friday, 8.00 p. m.—Sermon by W. P. Campbell.

Saturday, 10.00 a. m.—Devotional exercises—J. W. Nobles.

1. Organization.
2. The Preparation of Sunday-school Lesson—W. L. Bilbro and F. C. Nye.
3. The Gospel of John—B. W. Spilman.
4. The Teacher's Opportunity—G. E. Lineberry and W. P. Campbell.
5. The Last Days of Jesus—C.G. Wells.
6. Open Conference—(1) What Should Be Done in Review Days? (2) The Home Department of the Sunday-school.
7. Question Box.

Sunday, 10.00 a. m.—Sunday-school Mass Meeting.

11.00 a. m.—Sermon Setting Forth the Position of Baptists on the Lord's Supper—W. F. Fry.

3.00 p. m.—The Apostle John—B. W. Spilman.

7.30 p. m.—Sermon—W. L. Bilbro.

South Yadkin.

The Union Meeting of the South Yadkin Association will convene with the James Cross Roads Baptist Church on Friday before the fifth Sunday in April, 1905. It is desired that as many of the churches as possible send delegates to represent them, and that all the pastors in the Association be present who can. Let us have a full representation both of delegates and pastors.

Program.

Friday, 11.00 a. m.—Introductory sermon—Rev. J. M. Haymore, Spencer, N. C.; alternate, Rev. S. D. Swain, Cooleemee, N. C.

2.00 p. m.—Organization.

Queries.

1. What are the characteristics of a model Christian as seen by Christ? W. C. Blaylock and M. J. Hendrix.
2. Is it possible for all Christians to have the same faith and practice? If not, to what extent is it desirable? How far necessary? J. N. Stallings, D. D.
3. Is there a Scriptural measure for Christians by which to regulate their giving? If so, what is it? Rev. C. S. Cashwell.
4. What is New Testament baptism? Rev. W. H. Rich.
5. Is there the slightest intimation in the Scriptures for infant baptism? Rev. J. M. Haymore.
6. What shall we do with the delinquent membership of our churches? Rev. S. D. Swaim.
7. What are we going to do with the Union Meeting of the South Yadkin Association? General discussion, led by W. F. Merrell.
8. The duty of church members to the Sunday-school. General discussion, led by M. J. Hendrix.

V. M. SWAIM,
For Committee.

Great Revival in Durham.

A series of meeting in the First Baptist Church, of Durham, closed yesterday which, in many respects, can be called a great meeting. For two months the church had prayed for a deep spiritual awakening. Rev. J. L. White, D. D., of Macon, was with us and preached twice each day for ten days. He was just from a meeting of five weeks in his own city and came to us filled with the Spirit. His preaching was clear, strong, tender and effective. It is hard for the unconverted to sit under his appeals and not yield to Christ. God has given him great power as a preacher of His Gospel, and in evangelistic work. He is an efficient soul-winner.

Our whole city was brought much under the influence of this meeting. Christian people have been greatly revived, many reclaimed and a large number of professions made. Already fifty have been added to our church, and many others, it is believed, will be added. Other churches also are receiving additions from this work of grace.

We praise God for His gracious visitation of spiritual blessings upon us and trust that it may be only the droppings of the showers that are to come to us and to all our churches.

C. J. THOMPSON.
Durham, N. C., April 17, 1905.

Yeopim Union Meeting.

The next session of the Yeopim Union Meeting will be held with the church at Ballard's Bridge, April 28-30, 1905.

LYCURGUS HOFLER,
Moderator.
Gatesville, N. C., April 12, 1905.

Bertie Union Meeting.

The next session of the Bertie Union meeting meets with the church at Republican, April 28-30, 1905. To preach introductory sermon, E. J. Harrell; alternate, C. E. Edwards. To preach missionary sermon, J. A. Speight; alternate, L. M. Curtis.

Practical subjects:

1. Should the Bertie Union be divided into two bodies? General discussion.
2. Should not all male members be required to vote in conference on every question? L. M. Curtis and Jno. F. Cale.
3. Our denominational literature, what is it and how may we increase its circulation and influence? N. W. Britton and E. J. Harrell.
4. Home Missions of the Southern Baptist Convention; the field, the need of the field and the duty of our churches to that field. C. W. Scarborough and C. W. Mitchell.

J. W. BOONE,
Moderator.
W. R. COBB, Clerk.

Through the New Testament in One Year.

Monday, April 24.—Mark 14:1-26.
Tuesday, April 25.—Mark 14:27-52.
Wednesday, April 26.—Mark 14:53-72.
Thursday, April 27.—Mark 15:1-23.
Friday, April 28.—Mark 15:24-47.
Saturday, April 29.—Mar 16.
Sunday, April 30.—Jude.

An Effective Pastor.

In the latter part of 1903 Rev. C. M. Rock was called from Virginia to the pastorate of the Baptist churches of Clinton and Warsaw, and his work has been remarkably successful from the very first. He is a young man of power as a preacher, and of a kind of power that comes only from that true earnestness of conviction which makes him influential anywhere. He said in accepting the call that he should at all times speak plainly, and he has never failed to do so when the occasion called for it. His personality is convincing in its determination and honesty, and he is a potent factor in every work for good in the community. He is loved by all who know him, and his churches are going forward and his comparatively brief ministry here has already resulted in the saving of many souls for Christ. He is able, fearless, conscientious, and a true follower of the Lord Jesus Christ.

A FRIEND.
Clinton, N. C., March 21, 1905.

A good cough syrup is a necessity in every home. Vick's Yellow Pine Tar leads in simple ingredients of highest quality and will cure the worst coughs and prevent consumption. 25 cents at druggists.

Home Circle.

The Popular Welsh Hymn.

("Diolch Iddo"—Thanks Be to Him.)

Here's a Savior for the lost one
Great Physician for the soul,
Here is one that loves to pardon
Every sinner, great or small.
Thanks be to Him
For remembering my poor soul.

He is King of all the ages,
Ruler of the heaven and earth,
Never shall the tribes and nations
See another Savior's birth.
He's sufficient;
He's Eternal Life for all.
—Translated by H. J. Roberts.

Evan Roberts as a Preacher.

(Translated from the Welsh by Rev. H. J. Roberts, Pastor New Covenant Baptist Church, Philadelphia, Pa.)

The writers upon the Revival and Revivalist in Wales, almost without exception, claim that Evan Roberts is not a preacher. There never was a greater mistake. He is a preacher, a great preacher, and nothing but a preacher. True, he does not treat his text in the usual way, by introductions and clustering his thoughts around one verse or joint of a verse, but yet he preaches with great effect and eloquence. The gospel in its entirety—the Bible, if you please—is his text, and sometimes he begins his sermon with a word of somebody's experience, or a request for prayer, a word of praise, or a line of a hymn, but he is sure to come to the theme of his message. "The necessity of being at peace with God and men." The burden of his message is, "Be ye reconciled to God and to your fellow man." And he will take all the truths and promises from Genesis to Revelation as texts to explain and apply his message to the consciences of his hearers. This he does in such a simple and natural way, both as to language and manner of delivery, that you can see at once there is no attempt at being poetical or oratorical. He speaks in almost the same tone from beginning to end, but always to the point, and above all as "one seeing the Invisible" and depending entirely upon God, and not upon himself. This is preaching, the highest kind of preaching, the kind of preaching that Jesus did, and the Apostles and the Christian fathers. It is rather a modern thing to take a text and expound it; and although many of the "masters of assemblies" can make this kind of preaching effective, there are hundreds who fail and their sermons are flat and fruitless. Christmas Evans once listened to a young man preaching, who, after the service, asked this prince of preachers what he thought of the sermon. "Oh," said he, "you didn't have enough of Christ in it." "There was no Christ in my text," answered the young man. "Well," said Christmas Evans, "you should have gone over the hedge for Him, and never attempt to preach without having enough of Christ in your sermon." Well, that is what Evan Roberts is doing. His sermons are full of Christ. He believes in the Bible as a revelation from God, and he presses home its great precious truths to the consciences of his hearers in every service. Evan Roberts is a great preacher and has great audiences in every place he goes.

Arrows from One of His Sermons at Hafod.

The great congregation was singing about the "Hill of Calvary"—"Pen Calvaria." When Evan Roberts found a chance to say a word, springing to his feet with his Bible under his arm, he said: "I wish to change two words in the hymn we are singing. Instead of 'may we not forget' sing 'we shall not forget,' and remember that the lost ones shall not forget what was done for them upon Calvary. Give Jesus His proper place, my people, and everything else will come to its place. Be sure that everything is right between you and God. Have Christ in the heart and He will be the Prince of Peace between you and God and your fellow-men. Do you want a rejoicing religion—begin in the home. Raise the family altar and draw closer to Jesus. Do this for Jesus' sake, heaven has remembered us in eternity. God is able to give, but we can only receive. We have no time to do anything but praise Him. Men are clinging to this world. Let it alone, my people."—Baptist Commonwealth.

The Sermon Steve Preached.

One Monday, Steve, who had been at church the day before, thought he would have a church of his own. He got his four sisters to be the congregation. He stood on a stool and spoke very loud. This is part of the sermon that he preached:

"This is to be a 'mind mother' sermon. There are two ways in which you ought to mind everything she says:

"Mind her the very first time she speaks. When mother says, 'Mary, please bring me some coal or water,' or 'run to the store,' don't answer, 'In just a minute, mother.' Little folks' minutes are a great deal longer than the one the clock ticks off. When you say 'yes' with your lips, say 'yes' with your hands and feet. Don't say 'yes' and act 'no.' Saying, 'Yes, in a minute,' is not obeying, but doing 'yes' is.

"Mind cheerfully. Don't scowl when you have to drop a book, or whine because you can't go and play. You wouldn't own a dog that minded you with his ears laid back, growling and snapping. A girl ought to mind a great deal better than a dog."

That was Steve's sermon. Don't you think it was a good one?—Olive Plants.

How to Clean Your Gloves.

The author of that excellent little household help, "The Expert Cleaner," which tells how to clean the entire alphabet of soiled articles from Apparel to Zinc, gives these directions for cleaning gloves, which will save you the bother and expense of taking them to the cleaner:

Kid Gloves.—Put the gloves on. Put gasoline in a saucer. Then wash in the gasoline as if washing your hands. Take a flannel and wipe and rub the gloves. Let them dry on your hands, but do not go near a fire or flame, as the gasoline may ignite. When the gloves are quite dry, take them off and sun them.

Ink on Gloves.—Make a weak solution of oxalic acid and water, moisten the tip of a finger in it, and touch it to the stain, being careful not to put enough on the spot to spread. You might find it best to take a crystal of oxalic acid and touch it to water. Then shake off the water. With that crystal touch the ink spot carefully. Should the color disappear, apply aqua ammonia or wet baking soda, repeating until the color returns.

Stains on Kid Gloves.—Dip the stained part in melted tallow of any kind. Then lay warm pipe-clay on that, and press it for a time. You may have to repeat this before the stain comes out.

Cleaning White Kid.—With this you can take off almost any stain or dirt, except ink marks. Dip a woolen rag in benzine, and then allow it to become almost dry. When it is simply damp, it is just right. Rub that over the goods. Now take bread crumbs and rub lightly over the gloves, shoes or suede goods, repeating the operation as required.

Cleaning White Suede Gloves.—White suede gloves may be cleaned by using dry pipe-clay and an old tooth-bruth. White cloth, such as is used on many uniforms, may be cleaned in the same way. Put the dry clay on the article, then wet it and rub it vigorously with the tooth-brush. It will look unsightly at first, and you may think you have ruined the goods, but rinse out the brush and scour the cloth with clear water, and it will look all right.

He Forgot Himself.

A veteran of the Grand Army of the Republic in uniform was entertaining a crowd by relating his war experience, says the Washington Post, but refrained from explaining how he got the bullet scar which marked his cheek. At last his hearers grew curious.

"Where did you receive the wound in your face?" asked one, at last.

"At Bull Run," said the veteran.

The questioner grinned. "Bull Run!" he exclaimed. "How could have been hit in the face at Bull Run?"

"Well, sir," said the veteran, apologetically, "after I had run a mile and a half or two miles I got careless and looked back."

All to Herself.

One morning Mr. W.'s coachman was very late in getting to work, and on being questioned for an explanation of his tardiness, he said:

"To tell you de truth, Boss, I dun got mah'ied dis mawnin', and dat's hucc'ome it I got late."

"Well, Jim," his employer said, "where is your wife, and why are you not off on your honeymoon?"

"Lord, Boss," said Jim, "she's dun gone off on de honeymoon; she hab all de money."—April Lippincott's.

Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with a crowded car, and with disagreeable companions or work. A habit of complaining, of criticising, of fault-finding, or grumbling over trifles, a habit of looking for shadows is a most unfortunate habit to contract, especially in early life, for after awhile, the victim becomes a slave. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic.—Success.

CHESTERFIELDIAN MANNERS.

Mr. W. C. Cantrell of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cents box of Tetterine. It has cured me of a skin disease, which doctors in seven States failed to cure." If you have any skin diseases try a box of Tetterine, and you will be as appreciative as Mr. Cantrell. It is infallible in its effects, fragrant and effective.

50 cents a box at druggists or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

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NORMAN H. JOHNSON, Editor.

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CAME NEAR DYING

From an Awful Skin Humour, Scratched Till Blood Ran. Wasted to Skeleton.

CURED BY CUTICURA

One Application Soothed Him to Sleep. Cure Speedy and Permanent.

"When my little boy was three months old his head broke out with a rash, which was very itchy and ran considerable watery fluid. We tried everything we could, but he got worse all the time till it spread to his arms, legs, and then to his entire body, and he came near dying. It itched so he would scratch till the blood ran, and a thin yellowish stuff would be all over his pillow in the morning. I had to put mittens on his hands to keep him from tearing his skin. He got so weak he took fainting spells and we would think him dying. He was almost a skeleton and his little hands were thin like claws.

"He was bad about eight months when we tried Cuticura. I had not laid him down in his cradle in the daytime for a long time. He had got so that he just slept in our arms all the time.

INSTANT RELIEF

"I washed him with Cuticura Soap and put on one application of Cuticura Ointment and he was so soothed that I put him in the cradle. You don't know how glad I felt when he felt better. It took one box of Cuticura Ointment, pretty near one cake of Cuticura Soap, and about half a bottle of Cuticura Resolvent, to cure. I think he would have died only for the Cuticura."
MRS. M. C. MAITLAND, Jasper, Ont.

No return in 14 years: Mrs. Maitland writes, under date of Feb. 24, 1903: "It affords me pleasure to inform you that it is fourteen years since my boy was cured of the terrible skin disease. He has been permanently cured and is hearty and strong."

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.
Send for "How to Cure Every Humour."

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Yard wide Taffeta—Supple finish—Plain Colors and Changeables, $1 yard; 27 inch Taffetas—Chiffon finish, plain, high lustre—and Chamlions; 27-inch Printed Warp, loom finish, a great variety of combinations, 75c. yard.

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Young People's Page

To-Day.

We cannot change yesterday—that is clear,
Or begin on to-morrow until it is here;
So all that is left for you and for me
Is to make to-day as sweet as can be.
—Youth's Companion.

How Birds Dress.

Birds think a good deal about their dress and are careful to keep themselves tidy and in good order. Of course their fashions differ because birds themselves differ, but they do not change. A robin to-day dresses just as her grandmother did and none of her neighbors would dream of calling her old-fashioned. Neither do birds have many suits. Two a year is quite sufficient for most of them and many are content with only one.

As a rule the gentlemen dress more gayly than their mates, though they spend less time upon their toilets. Just watch your canary after he has had his daily bath. See how each separate feather is cleaned, pulled and looked over, and how all the loose ones are taken out and dropped. All this is done by the bill, for a bird's neck is so flexible that it can be turned in all directions, but the bill cannot reach the head, and so Mr. Canary uses his foot.

With it he combs his hair first on one side, then on the other, scratching very fast, as if to get all tangles out. Then he uses his hair oil, for, although complexion powders are not known in the bird world, hair oil certainly is. Ladies and gentlemen, alike, carry it about with them. They have a little pouch or sack on the back near the tail, for the purpose. When Madame Bird wishes to use it, she squeezes it out with her beak, just as you would press a rubber bulb; then she lays the oil on her back just above her wings, and rubs her head against it, turning her neck in all directions until every feather in her head is straight and shining.

Some birds wear their hair done up high on their head, and others prefer a Chinaman's queue. Still others comb it down plain and smooth like a little Quaker's. But whatever the style, it is always pretty and becoming.

We may have known something about the dress of birds, but the facts that some canaries can actually talk must be new to most of us. Last summer a talking canary created quite a sensation in Rockland, Me., and now one pretty little fellow, called "Beauty," has been the entertainer at a recent reception in Baltimore. "Beauty" is a pure yellow Hartz Mountain canary bird who talks as no other canary in the world does.

The little creature's vocabulary is not extensive, but its enunciation is perfect. Moreover, he is a vain fellow, and delights to talk to audiences, especially when his auditors are women. "Such a pretty bird," "such a beauty," and "pretty, pretty, pretty beauty," is thus far the limit of "Beauty's" discourse, but each word comes as distinctly from the throbbing little throat as from that of a teacher of elocution. "Beauty" is a coquette of the first magnitude, and fully appreciates his remarkable gift. He has a way of fishing for a compliment that is simply irresistible. He will cock his head in a most comical fashion and begin: "Such a pretty—" and then wait with the utmost attention while one of his admirers adds "bird" or "beauty" to complete the sentence. Then "Beauty" will swell his little throat, open his yellow bill and forth there will pour a triumphant song. Of all the words he utters, he best loves that of "beauty," and he will cry it aloud by the hour, winding it up with a loving little trill and then chirp to himself in his own language as he dresses his feathers. The bird has been in the possession of Miss Somers since July. It was purchased at one of the bird stores.—Selected.

The Groundhog and His Day.

Not even the folk-lore people are able to tell how this ungainly beast came by its legendary reputation. It has been hinted that the legend comes from the Old World, where it belonged to another animal, but, brought to this country, was it mere accident that attached it to the most stupid inhabitant of our fields?

The cunning of the fox, the placid face of the rabbit, or the fun of the merry chipmunk might invite fancy, but the groundhog as a myth is grotesque.

The name, woodchuck, coming from the Indian "wejac," points to the more probable theory that the story, like the animal, is purely American. For the groundhog has this distinction, he is found only in this country, and wide as his reputation goes, he lives in the small area of the Rockies and south of Hudson's Bay.

The story has a native flavor. To the Indian the weather was matter of vital importance, and he must go to nature for the forecast. There is a mystery about animals which sleep through the winter in the heart of the earth and come up with the waking spring and this slow-moving creature was just the kind to appeal to the Indian's heavy imagination.

Many who make themselves merry over Groundhog Day have never seen the gentleman himself. He is no beauty. The broad, fine body, so soft and flabby it seems to be all fat and no bone, is covered with coarse, grayish-brown fur. Little pig eyes and sharp nose, with short legs which seem hardly strong enough to support the heavy body, so that the animal waddles and creeps along like a fat old hog, partly account for his name, but still more his greed in eating and destroying crops. He is as fond of clover as a cow, eats quantities of wheat and all kinds of vegetables, and tramples down more than he eats, so the farmer and the farmer's boy are his enemies to the death. He is not very good at self-defense; his safety lies in his house, which he digs deep and long. First a long passage running down, then it rises so as to be above any water that may come in. Here he makes a comfortable bed, and lies in it most of the day.

Groundhogs like a rocky place for their home. I once knew them to take such complete possession of an abandoned limestone quarry that I wondered whether they did not have some dim appreciation of the wild morning-glories and nodding columbines which grew over their doorway.

Both boys and girls know it is not much use trying to dig a groundhog out of his hole. The story has passed into proverb of the boy's attempt in this line, and, being remonstrated with, he answered: "Got to get this woodchuck; parson's comin' an' we hain't got no meat." Dire necessity, when the impossible has "got to be done," is known as a "groundhog case."

The groundhog is not without his uses; any creature that gives rise to so good a joke is a blessing to the world. Once a year every paper in the land breaks into smile over Groundhog Day, and everybody laughs as though the tale was new—for the groundhog is new—has he not just come out?—Margaret E. Houston, in the Presbyterian.

Aim high, but aim at something definite.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

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It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

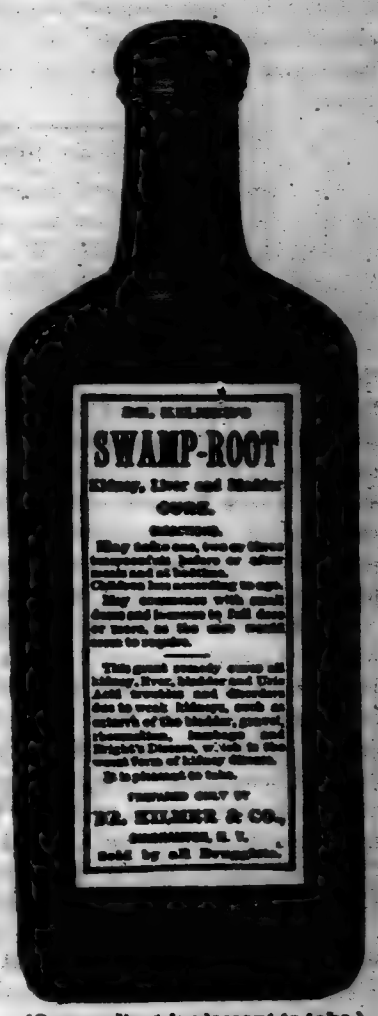
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A THOUGHT FOR THE WEEK.

I am God's child. He is my Father. His eye is upon me. He knows when my foot-steps falter. He takes delight in my triumphs. He will aid me when I need aid; but first let me do my best. I cannot heal the sick, but I can bring the sick to Him. I cannot cleanse myself; but at His command I can bath in the pool. Let me then in calling upon Him, in trusting in Him, in relying upon Him, remember that I must do all that I can. Praying Him to lead me not into temptation, I will avoid temptation of my own will so far as I can. Seeking His power I will give Him mine. Craving holiness from Him, I will strive to be pure. And all the time I will say, He is my Father; He sees me; He is saying: There is my child at work, how good it is to see him do his best; how joyful to see him triumphing in My Name.

THE RUSSIAN PEOPLE.

We discover a general tendency to prejudice against the Russian people; and we venture to inquire, On what grounds? What have they done? What do you know about them that you despise them?

It is one thing to hate the Czar's regime, one thing to wish for an end of official Russia's perfidious and grasping diplomacy, and quite another to dislike the Russian people. For our part, the worst we know of Russian people is that they submit to the Russian rule. But this is decidedly modified by the revolutionary preparations now making; not to mention their helplessness in the past.

The Russian people are a great people, and they will be a great nation. They are industrious, devout, peace-loving, and law-abiding. They have been oppressed all their lives, kept in poverty and in ignorance; but their history and their general character justify the opinion that they have the traits of a great people. One of these days they will obtain a constitutional government, and then will begin one of those rapid national advances that occasionally startle the world.

MORAL STATUS OF OUR MILL POPULATION.

Mr. Loftin's discussion of this subject will call attention to an important and perplexing feature of North Carolina life. He is better prepared to speak on this subject than anyone we know. For this reason we regret that he is for the most part inconclusive. He suggests much and much that he suggests is unhopeful; but when he comes to the point he declines to be definite. For our part we entertain a more hopeful view of our mill population. It is now in transition—in its first contact with industrial and community life. Naturally it does not appear at its best and will not until adaptation shall have taken place. In a few years we expect to note a steady advance of these people.

Even now we know too many advancing individuals amongst them to suffer Mr. Loftin's article to go unchallenged. He mentions numbers of cases of depravity. He might have mentioned many cases of virtue, and honor, thrift and advancement. Perhaps neither would be typical. But the good should go a long with the bad. He himself is a representative of the mill population.

We invite a free expression of opinion on this general subject, and by no means are the people most concerned—the mill workers—excepted from our invitation.

MR. ROCKEFELLER COMPLICATES THE QUESTION.

Since the outcry arose against accepting Mr. Rockefeller's contribution of $100,000 to the Congregational Board he has given $200,000 to the Northern Baptists for Foreign Missions and $100,000 to the University of Virginia in honor of Dr. J. L. M. Curry.

What are we now to do?

The Northern Baptists accepted their gift. The University of Virginia accepts hers. And the Baptists of North Carolina and Virginia are not free. Between them they have not less than $100,000 of Mr. Rockefeller's "tainted" money. The gift to the University of Virginia "taints" that entire Commonwealth. Wake Forest College has $175,000 worth of "tainted" Standard Oil stock (par value $25,000); and nearly every Baptist College in the country has received or sought gifts of Mr. Rockefeller.

Let us be just. If the Congregationalist gift is tainted, so are the rest. If the Congregationalists should return their gift, we should return ours. The Standard Oil Company is behaving better now than it did ten years ago for the simple reason that it has to, and being stronger it can afford to. Let us take the beams from our own eyes before plucking the motes from the eyes of the Congregationalists.

LAMENTABLE.

We regret that the Governor of North Carolina recently made a visit to Washington and appeared before Commissioner Yerkes in behalf of a client of his former partner at law. It is true that he received no fee and that he declares that he performed the mission in courtesy to his former partner. But a Governor cannot divest himself of his office, no more for courtesy's sake than for money's. When he appeared before Commissioner Yerkes he appeared as Governor of North Carolina whether he would have it so or not. And so he used his high office for private interest.

The foregoing was written without reference to the merits of the case. If the client involved had been of the highest character we would not alter one line of it. But the matter becomes worse when we consider that the client was a distiller who had pleaded guilty to defrauding the Government. The fact that he is a distiller does not enter so much as the fact that he was a confessed fraud—a robber of the Government.

In the News and Observer of April 13th we see that the Governor declares that he knows of nothing that would prevent him acting as attorney if he should think it appropriate. He is lamentably mistaken. There may be no law against such a use of the Governor's office, but it requires no unusual sensibility to perceive that it would be a moral and a political wrong. A proper conception of the Governor's office involves here far more than were appropriateness. It is not a question of propriety; it is a question of Right. A great office cannot be used for personal interests without violence to the office and the Commonwealth.

United States Senator Burton is now under sentence of the Court and in lasting disgrace for acting as attorney while a member of the Senate. The law that makes him subject to indictment, and will put him in prison, is based upon the same considerations that are involved in the Governor's case, even if it is true that North Carolina has not thought it necessary to protect herself by a law on this subject.

The Governor's action is lamentable.

JEFFERSON DAY.

The birthday of Thomas Jefferson has become a field day for the factions in the Democratic party, and consequently the day brings forth more speech-making than the birthday of Washington who was too great to be claimed by any partisan.

Last week there were two celebrations of esp[illegible]-been described as gold Democrats, the Chicago Four years ago the New York faction would have been descriebd as gold Democrats, the Chicago faction as silver Democrats. But the money question has been superseded. The New York faction emphasized public control of corporations, etc., the Chicago faction emphasized government ownership.

Behold the issue toward which we have been moving for a decade! The issue, too, which will certainly divide the Democratic party and may divide the compact Republican ranks. The issue, likewise, which is the keynote alike of Tom Watson's and Bryan's present propagandas!

Of course each faction claims the approval of Jefferson and neither succeeds in making good its claim. Thomas Jefferson's name has long been only a political slogan. He can be quoted as pertinently by Republicans as by Populists and not less so by Democrats. The simple truth is that he was so far removed from present American conditions that it is utter folly to undertake to say how he would stand upon this or that question. The United States of his day was a small affair: The great problems of our time might have been vaguely hinted at, but they were entirely too far away to employ the mind of one so engaged in the affairs of his time as Jefferson was.

That Thomas Jefferson was author of the Declaration of Independence, Founder of the University of Virginia, and Father of the Virginia Statute of Religious Liberty, is enough. Let us have done with the foolish invoking of his name in the defense of every political fad. If that is the best that can be done for a cause the sooner it is done for the better for the country.

QUESTIONS IN THE NEXT SOUTHERN BAPTIST CONVENTION.

A lively question or two in a Convention of long existence is the best evidence that it is in a vital condition and that the people who support it are making progress. For a time the dear souls who deprecated any thing like an honest difference of opinion vigorously expressed as unworthy of a Christian body—as if Christianity could be made of such stuff—had their way, and it appeared that our Conventions were to be nothing more than mass-meetings assembled for the purpose of being exhorted in behalf of causes that they had all their lives been exhorting other people in behalf of—namely Home and Foreign Missions.

But in recent years one issue or another has been found irrepressible. And this year we shall have more than one matter of real interest and worth.

We have first the proposal to form a National Baptist Assembly, involving more than one minor question, as for example the representation of the Negro Baptists, but interesting and worthy of our attention rather because it bids fair to unite in actual fellowship and practical comity the Baptists of our great country.

We shall have also the question of the Home Board's policy with respect to missions to the Negro Race. The Commission will meet at Kansas City, and we suppose it will propose a plan to the Convention—a plan in accord with the necessities of the situation as made known within the last twelve months.

We shall have the peace proposals from the esteemed Landmarkers with whom we have had no war: They have done all the fighting and now they offer conditions of peace. This matter will be amusing as well as interesting and, to some degree, worthy. But we have no idea they will make peace: They live on war. They will demand as a condition of peace a numerical basis of representation, and when that shall have been declined they will walk out a much aggrieved and heroic band, and the war will go on. The Convention will not be without compensations for their departure.

And then will come the irrepressible Judge Hillyer, of Atlanta, with his amendment to change the name of the Convention. He holds that the Southern Baptists are "The National Baptist Church," to use his own expression; and he desires that we shall so change our name that we may take in Northern and Western messengers. Such a motion, to say the best for it, is indicative of a larger conception of the Convention's mission; but it is out of date: The hour has struck in which a permanent comity and fellowship between Baptists, North and South, is inevitable. We shall not obliterate our geographical limitations by changing our name but rather by going into a National Assembly.

Of course we shall have to take up the matter of enlargement of our missionary operations; and we hope the Home Board will present a convincing statement of the work before it: The Southern Baptists have needed such a statement ten years but in its stead they have received only spread-eagle speeches.

THE CRISIS IN THE CAREER OF JESUS.

Bible Lesson for April 23. John XII:12-26. Read John XII., 12-50.

Golden text: Blessed is he that cometh in the name of the Lord. Mat. 21:9.

The Entry Into Jerusalem.

The entry of Jesus into Jerusalem at the Passover just prior to His death was the crisis in His career. There were other crises. In the Wilderness, in the hour of temptation, was a crisis not second to this crisis. It was there that He made firm the decisions and finally accepted the mission on which His career was founded. But the occasion of His entry into Jerusalem, upon a colt, acclaimed as king, marked the final turn that brought Him immediately to the cross.

How different this entry from the others, when He went as a boy, when He went as a reformer, or when He went as a friend of the afflicted. On this occasion by consent He challenges His enemies; He even defies them. How different from His former retiring manner: He rides as a King, and is acclaimed by the thousands as a King. Obviously He has reached the inevitable hour when His patient policy of avoiding His enemies must end, when, on the other hand, He must accept the issue on which His life is staked.

The Choice of Jesus.

Be assured this was no accident. He might have quietly passed out of the way. He might have prolonged His life. He might have done as He had done at other feasts, avoided the issue. But no. His work is done: He has taught His disciples. He has won them so completely to Himself that death cannot separate them. He has laid this part of the foundation of His Kingdom. He must now finish His work—He must be "glorified," mark the word. Had He no more to do than to plant a few divine ideas in the minds of His disciples, He might have ideas in the minds of old age. But He did not come for such a purpose. To be sure there were ideas to plant and He had planted them. There was much more: Those ideas were to be made real, to be fulfilled, to be glorified by the consummation of the Cross and the Resurrection.

Moreover, there was some one else at stake. He had raised Lazarus from the dead, and the priests desired to kill him because of that. Jesus could not abandon His friend. The same motives that led Him to rescue His friend from death now constrained Him to stand with him, protect him, and vindicate His own part in that tremendous event.

The Scene.

In such an hour it were easy to portray the external conditions—the excited throng, the waving palms, the conspiring priests, the wondering, proud disciples, the atmosphere of great events, and in the midst one who rode, not a royal charger, but an ass's colt; one who looked the King and spoke as a King and wrought in mightiness beyond any king,—and yet, one who was strangely wanting in a king's observance; not proud, but simple; not vaunting, but humble; not exalted but tender: not joyous but grave.

But more difficult is it to portray the several points of view operating in this great drama of humanity. What was the mind of the crowd? What was the mind of the priests? What was the mind of His disciples? What was the mind of the Greeks? What was the mind of Jesus?

The Crowd.

We will have it our way, they said: He raised Lazarus from the dead. He is the King that was promised. He shall deliver us from the oppressor. Our teachers are wrong. They have turned us from Him, but we will not be turned from Him again. We will follow Him to Jerusalem. We will acclaim Him King. Then let Rome march on us. Is He not all-powerful? Nothing have we to fear. Moreover, when He shall have triumphed will we not stand well in His court? Perhaps mine shall be the first place.

At any rate we know Him. He is our friend. He is one of us. See what He has done for us. The prayers of the fathers are answered: Messiah is come. On to Jerusalem and the Temple!

The Priests.

The whole world has gone out after Him. Oh, the demagogue! Alas, the foolishness of the people! And yet—there is Lazarus. This Jesus—is He not a wonderful man? See how they acclaim Him. See how He has helped them. But He will never do. He did not consult us. He cannot be Messiah; Why, He opposes and denounces us. He would overturn every thing. The blasphemer! He works by magic. Lazarus was not dead. That was a trick. See how they have fooled the people: Our very lives are at stake; our institutions, our laws, our religion itself, are at stake. We are ruined unless we kill Him. Let us be quick about it—and very careful. And yet—what a wonderful man; None of us can match Him!

The Disciples.

Did He not say He must die? Did He not tell us over and over that His Kingdom was not of this world? But here He rides to Jerusalem and suffers the people to acclaim Him! Our best dream is true. He was only trying us. He is to be king. Hosanna! Hosanna! He is King. He is Messiah. Deliverance is at hand. We know Him. God be praised that we have known Him and served Him. Hosanna! and yet . . . . Did He not tell us that He would be killed at Jerusalem?

The Greeks.

Our philosophy is better than that of the Hebrews. We cannot learn of them. But our deepest questions are unanswered. Socrates does not satisfy the soul. Our gods are discredited. This Jesus, see how He has wrought! Hear how simply He has lived, how tenderly. Mark how wonderfully the people follow Him. He has raised a man from the dead. Surely we can learn of Him, and perhaps He shall satisfy our souls. Hail friend, we would see Jesus! Obtain for us an interview with Him.

Jesus.

It was enough to break His heart as He rose upon the brow of the hill overlooking the city of His love. How they misunderstood Him. How He must disappoint them. How instead of King He must be their Judge. How instead of help He must be their stone of stumbling. The people as sheep without a shepherd; and how He could not shepherd them even though they acclaimed Him King, because they would not.

But it must needs be. It is too late now to teach. The time is come for the grain of corn to die that it may do its real work. It is too late to instruct these Greeks; too late to guide this throng; too late to argue with these priests. Let the people have their own way. I yield to circumstances. The hour is come, that the Son of Man should be glorified—by becoming the Saviour of the world; glorified as the seed is glorified when it dies in obedience to God that it may bring forth its fruit, glorified as the flower glorifies the seed.

One word for you, my friends: I go to death; my self-sacrifice fulfills and makes real all that I have taught. It is the only way. If any man serve Me, let him follow me: and where I am there shall also my servant be; if any man serve Me him will my Father honor. This is the way to Eternal Life. This surrender of the body is the true royal road, this way of death is the real way of Life.

DR. SKINNER.

I have read the tribute to Dr. Skinner in the Raleigh papers, and noble they are, but it is to the Biblical Recorder I look for words that understand.

He may know of what is said, of what is written; for I like to think that those who leave us do not altogether leave us, and if he does know, I am sure it is to the Recorder he looks for words that understand.

The thing that always gave a square outline to Dr. Skinner, a definiteness of character as I knew him, was the fact that he was a Baptist. It was the homage my mind paid to the ideal Baptist man that I could think of him fittingly, as possibly something else than a Baptist. There was a broadness of quality in him that caught my heart and set my ideal. He summed up eighty years of what was best in North Carolina Baptist history; and not only what was best, but what was finest. I suppose he crossed what is called the dead line in the ministry, but for him it was an opportunity.

I will always be grateful to God that it was my lot to be in Raleigh from 1895 to 1901, when he had time to give to two such young fellows as the editor of the Recorder and myself were.

Only a few months ago I was recalling all those days in a letter to him, asking him to come to Atlanta—to Georgia—and let me give his old friends in Georgia a chance to see him again. He came. There was grief about the table yesterady when I told the children in my home that he was gone and would not come to see us any more. He went to the Georgia Convention, gathered up the old threads and kissed them and then went back to Raleigh, so soon to go in further quest of older and dearer loves.

Three men have greatly influenced my life as a Baptist preacher since I left Wake Forest College—Dr. Durham, Dr. Hufham and Dr. Skinner. I will not say here what I got from each of them, but I know very well.

Dear Dr. Skinner! I could cry to have him back again. My own good friend—God's gentleman! The joy of the Lord was his strength. His religion—its kind—suits heaven, I know. He is not like some, to be astonished to know that heavenliness is sweetness of soul. In some way he divined it here and set his heart on it above all things.

JOHN E. WHITE.

THE MORAL STATUS OF MILL SETTLEMENTS.

(Continued from Page 1.)

ment upon her neighbors is that they are held in the darkest throes of heathendom. In fact, the judgment of the people upon themselves would condemn them before any church tribunal.

The rush in this life I think is too great for an hour of meditation or a thought of prayer. No thanks are given at the table for food provided, a 30 minute period in the middle of a day filled with roar and confusion for eleven hours is too short to breed within the soul a spirit of thankfulness to the God of provisions. In this way the religious atmosphere cannot be much, when in many cases there is nothing conducive to such a life, and when the night has often been converted from hours of sleep and rest for children to a time of work among humming spindles and clanking shuttle-boxes, where morals do not grow and the beauty of youth fades long before the age of manhood is reached.

DR. VAIL APPROVED.

I want to express my appreciation of Dr. Vail's article in the Recorder of this week on "The Category of the Prodigal Son." It seems to me that this is the only satisfactory intercretation of the parable.

This idea is not original with me. I got it several years ago from a Sunday-school teacher to whom I was listening as he taught his class in Sunday-school. I was so impressed by his interpretation of the parable that I determined to make a more careful study of the subject, which I did, and became satisfied that his views were correct. Since then I have been trying to preach it this way.

C. B. JUSTICE.

Rutherfordton, N. C.

BAPTIST CHURCHES AND OTHER CHURCHES.

BY PRESIDENT A. H. STRONG, ROCHESTER SEMINARY.

I am asked whether Baptists still hold to restricted communion, I answer that our principle has not changed, but that many of us apply the principle in a different manner from that of our fathers. We believe that baptism logically precedes the Lord's Supper, as birth precedes the taking of nourishment, and regeneration precedes sanctification. We believe that the order of the ordinances is an important point of Christian doctrine, and itself teaches Christian doctrine. Hence we proclaim it and adhere to it, in our preaching and in our practice. But we do not turn the Lord's Supper into a judgment seat, or turn the officers of the church into detectives. We teach the truth, and expect that the truth will win its way. We are courteous to all who come among us; and expect that they in turn will have the courtesy to respect our convictions and to act accordingly. But there is danger here that we may break from our moorings and drift into indifferentism with regard to the ordinances. The recent advocacy of open church-membership is but the logical consequence of a previous concession of open communion. But I am persuaded that this new doctrine is confined to very few among us. The remedy for this false liberalism is to be found in that same Christ who solves for us all other problems. It is this Christ who sets the solitary in families, and who makes of one every nation that dwells on the face of the earth. Christian denominations are at least temporarily His appointment. Loyalty to the body which seems to us best to represent His truth is also loyalty to Him. Love for Christ does not involve the surrender of the ties of family, or nation, or denomination, but only consecrates and ennobles them. Yet Christ is King in Zion. There is but one army of the living God, even though there are many divisions. We can emphasize our unity with other Christian bodies, rather than the differences between us. We regard them as churches of the Lord Jesus, even though they are irregularly constituted. As a marriage ceremony may be valid, even though performed without a license and by an unqualified administrator; and as an ordination may be valid, even though the ordinary laying-on of hands be omitted; so the ordinance of the Lord's Supper as administered in pedo-baptist churches may be valid, though irregular in its accompaniments and antecedents. Though we still protest against the modern perversions of the New Testament doctrine as to the subjects and the mode of baptism, we hold with regard to the Lord's Supper that irregularity is not invalidity, and that we may recognize as churches even those bodies which celebrate the Lord's Supper without having been baptized. Our faith in the larger Christ is bringing us out from our denominational isolation into an inspiring recognition of our oneness with the universal church of God throughout the world.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

The Congo Free State.

(A paper read before the Young Ladies' Missionary Society, Raleigh First Baptist Church.)

In any year, save 1904-'05, the bringing to light of conditions in the Congo Free State and the agitations directed to the foreign offices of every civilized nation, would have commanded universal attention, and perhaps would have evoked a degree of indignation sufficient to demand the righting of wrongs which are the disgrace of our times. But in the perspective with a great and astonishing war in the East, a most serious internal disturbance in Great Britain, and a transition in the United States that promises to alter the immemorial policy of the Republic of the West—the Congo agitation has all but failed to command attention.

Nevertheless, one who has come in contact with this agitation cannot doubt that conditions in the Congo will yet arouse the nations. For these conditions are such as "to stagger humanity" in a sense even more appalling than that conceived by Oom Paul when he took arms against Great Britain.

The Congo Free State is, geographically, the heart of Africa. The Equator runs through the northern half of its vast territory. On the East lie Lake Tauganika, Lake Nyanza, and the head-waters of the Nile; the coast of the Indian Ocean being 600 miles distant. On the west flows the great Congo, a river that is surpassed by only one other, the Amazon; and barring a narrow strip of territory, its western boundary is 300 miles distant from the Atlantic Ocean. Thus the Congo country lies more nearly in the centre of the Dark Continent than any other.

It is unfortunately true that in respect of condition the Congo Free State is also central. For if Africa be regarded as the "open sore of the world," the horror of it grows as we reach the Congo. Or if we take into view all the long story of the white man's painful treatment of the backward nations in the name of civilization, the record reaches an unsurpassed climax in the Congo.

The Congo Free State has a population of 30,000,000 negroes of varying types; thrifty and careless, giants and pygmies, cannibals and Christians. The Congo territory comprises 1,000,000 square miles—twenty times the size of North Carolina, and with nearly twenty times our number of inhabitants. The people speak one language; they live the tribal life; the common lot is poverty; the common order is slavery of one sort or another: the common religion with ten thousand varying symbols—fetichism, spiritism; the most pathetic form of that "groping after God." which is typical of all heathen. It is the religion of dread. The Supernatural is recognized, but not understood. Its Power is perceived, but its Love is undreamed of. The Congoese are impressed that spirits are in everything. They invest inanimate objects with personality. And they live in dread, in utter ignorance that the God whom they dimly worship is a God of Love as well as Power. In consequence, their priests are sorcerers, conjurers, witch-doctors, etc.

We cannot think of the Congoese as negroes like the American negro. The American negro came from Northern Africa. And he has had two centuries of contact with our civilization. A returned missionary bears witness that he prefers the Congo negroes as missionary subjects to the American negroes. The latter is more offensive, altogether harder to get along with. The difference is accounted for in the American negro's contact with civilization. The Congo negro is more ignorant, more tractable, more dependent, more abject for the very reason that he has imbibed nothing of civilization, not even its faults, in which the American negro is such an adept.

But it is in the political aspects of the Congo Free State that the present conditions appear.

The Congo Free State is not Free. Far from it; it is owned by one man in absolute title, and he the most depraved monarch of Europe—Leopold of Belgium. This man, having received this vast country from the Powers, as a philanthropic trust, has invented a system which has enslaved every inhabitant to himself, setting up a military rule which exacts literally the pound of flesh from everybody in this vast domain. It appears that he is consumed with the ambition to be—as he is reputed to be—the richest man in the world; owner of 1,000,000 square miles of land and 30,000,000 people, and all the tribute that he can exact from them by fire and sword.

The products of the country are almost wholly rubber and ivory. These articles, to the amount of $10,000,000 per annum, are laid at Leopold's feet as tribute. In order to obtain them he has organized a force of native soldiers, under command of Belgian officers, whose sole business it is to collect these taxes. To refuse their demands is death.

The details of their system are horrifying. The soldiers are provided with a certain number of cartridges and required to account for every one with a human hand. The following item in Consul Casement's diary explains the system:

"Each time the corporal goes out to get rubber, cartridges are given him. He must bring back all not used, and for every one used he must bring back a right hand. M. P. told me that sometimes they shot a cartridge at an animal in hunting: they then cut off a hand from a living man. As to the extent to which this is carried on, he informed me that in six months the State on the Mambogo River had used 6,000 cartridges, which means that 6,000 people are killed or mutilated. It means more than 6,000, for the people have told me repeatedly that the soldiers kill the children with the butt of their guns."

The following from E. J. Glave, the compaion of Stanley, throws further light on Leopold's methods:

Writing from the important government station of Kabambare on December 14th, Glave remarked:

"In stations in charge of white men, government officers, one sees gangs of poor, emaciated old women, some of them mere skeletons, working from two to six, tramping about in gangs with a rope round their necks and connected by a rope one and a half yards apart. They are prisoners of war. In war the old women are always caught, but should receive a little humanity. They are naked, except for a miserable patch of cloth in several parts, held in place by a string round the waist. They are not loosened from the rope for any purpose. They live in the guard-house under the charge of black native sentries, who delight in slapping and ill-using them. Some of the women have babies, but they go to work just the same. They form indeed a miserable spectacle, and one wonders that old women, although prisoners of war, should not receive a little more consideration; at least their nakedness might be hidden."

On December 21st he places on record seeing "and old woman prisoner who had died, being dragged to burial by her fellow-prisoners in the rope gang."

There is another record of sixty women being crucified by Leopold's agents. And other records of cannibalism by his soldiers.

After ten year's of this policy the Congo is in terror. The natives have left their towns and fled to the jungles. And the missionaries, sickening of a hopeless task, are appealing to the Christian nations to stay the hand of the man to whom they committed this land in the treaty at Berlin in 1885. It is all but idle to talk of missions in a land that a "Christian" King has reduced to terror by a policy that is even worse than extermination; whose system has absolutely broken the spirit of the people; whose soldiers hunt them down for tribute; whose agents traffic in the hands of their children and the bodies of their women. Some evidence of the universal terror appears in the table showing the reduction of population in the villages of one district in the period 1893-1903:

Towns or Villages.	1893.	1903.
Bontunu	500	80
Bosende	600	....
Ngombe	500	40
Irebo	3,000	60
Bokaka	500	30
Lobwaka	200	30
Boboko	300	35
Mwengo	150	30
Boongo	250	50
Itutu	300	60
Ikenze	320	20
Ngero	2,500	300
Mwebe	700	75
Ikoko	2,500	800

It may be inquired, How is it that Leopold has this power? His interest in the Congo won the confidence of Stanley, whom he had sent out to explore the Congo country. At the time he seemed to be actuated by the most benevolent motives. In 1885 the Powers agreed that as Belgium was a neutral Kingdom, Leopold should have control of the Congo. It was understood that he would make a Free, Independent State of it. By treaties with 450 chiefs, he took the State into his possession. Seizing this opportunity, he made himself, in the name of humanity, proprietor; and since 1893 he has exercised all the powers of an unbridled and insatiable tyrant.

There are seventy-five mission stations in the Congo. But missions cannot now be effectual. The missionaries must appeal to the Powers in Christ's name, and this they are doing. It becomes us as members of a Nation that has but lately chosen to play a part in the world's arena, to expect that our governors will see to it that in America's career of benevolence, this appeal is not unanswered. It becomes us as members of the Kingdom of the Great King to succor these people; to send them the gentle hand of Christ, the heartening hope of Christ; the enlightening Word of God, whom they so dimly know. But first, Christendom must arise and stay the hand of him who in the name of Christ has scattered them abroad, destroyed their homes and terrorized their hearts with all manner of awful crimes.

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Sunbeams' Corner.

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What Held Them Back?

It is night in a jungle of India. A mother holds her little boy by the hand through long hours of peril. No human friend is near. She hears the heavy tread of wild elephants, and very near them are tigers howling for their prey. They seem to be circling about ready to spring upon them. She pours out her soul in prayer, she holds the child's hand and talks with God. The long hours creep on, the ravenous beasts keep close at hand, yet she is untouched. What holds them back? Why is an American lady alone with her boy at night in the jungle?

Her husband is Dr. John Scudder, the first missionary doctor that America sent to India. He is attacked by fever when far from home, and word comes to Mrs. Scudder that he may not recover. She does not stop to think of danger for herself, but decides to go to him at once. A tent and bearers are provided, and to gain time she travels by night as well as by day, thus doubling the danger, for it is in the darkness that wild animals come forth. At the worst point of the journey the cowardly bearers are terrified by the approach of elephants and tigers, and they run away, leaving Mrs. Scudder helpless and alone with her boy. Yet they are not alone, for their Heavenly Father is near—the God who protected Daniel. His hand restrains the foe; the night passes, leaving them unhurt. With morning light the bearers steal back and resume their load, carrying Mrs. Scudder to her husband. He, too, has been saved from death. The crisis of the fever has passed, and he will recover. What a glad praise service they must have held!

If you have ever visited an electric power house you have seen how the power is directed from one place to another by a little switch. The mysterious power, able to propel the cars of a whole city, turned by the touch of a finger! One turn will start the wheels of a factory, another will set in motion the cables of a car service. It is stored in the power house, ready to be guided for service. But there is a greater power house. Our God is the center of all power,—power over wild beasts, over Nature, over the hearts of men. And He says to us, "Ask, and ye shall receive." Is not that like asking us to guide the current of His power? We want Him to send His Spirit to the boys and girls in our mission schools. If they receive it they will become strong and happy, Christlike boys and girls. It would take weeks for a letter to reach some of them, some time even to cable, but if we use this electric power of prayer, the blessing may reach them while we speak. Is not this a wonderful opportunity for us?—Selected.

Two Missionaries.

In a young people's missionary paper in England, The Juvenile Herald, we have the following true story of how a boy and a girl became missionaries:

"A class of boys met one Sunday, just as usual, in a certain Sunday-school. As they gathered around their teacher, and opened their Bibles for the lesson, not one boy guessed that that Sunday afternoon would be different in any way to other Sunday afternoons; but it was, because to one boy it stood out ever after as the hour when he gave himself to be a soldier of the Cross. During the lesson the teacher said earnestly—the teacher's voice was very pleading, and the boys listened: "I have always regretted that I did not give myself to the service of God when I was young, as you boys are today. Then I might have been a missionary; now I can never be one. Will one of you boys take my place, and do the work I might have done?" The teacher did not speak in vain. One boy sitting in that class pledged himself there and then, in the silence of his heart, to be a missionary when he was older. He was then about fourteen years old. When school was dismissed, everything seemed just as usual; but to that boy that Sunday was not as other Sundays, for he went out of the school with a settled purpose in his young heart. And Thomas Comber became, in after years, the pioneer missionary to the Congo.

"There is a young girl who is now working amongst the lepers in India. When she was a child, and a big girl, she lived in a wealthy home; but although her elder sisters loved parties, going out, and seemed to care only for gay pleasure, Minnie was always wanting to do something to help other people—the poor, sick, and old folk. Her sisters teased her about it, and called her an odd girl, but Minnie stuck to her purpose that she would try to live to do good. Once she had a wonderful thought come to her: Why should se not be a missionary when she became old enough? The thought was a little seed put in her heart. Little seeds grow into beautiful things if they are cared for and not crushed or neglected.

"It would take too long to tell how Minnie studied, read up missionary work, was trained at a London hospital, passed examinations in medicine and nursing. At last she was ready to go.

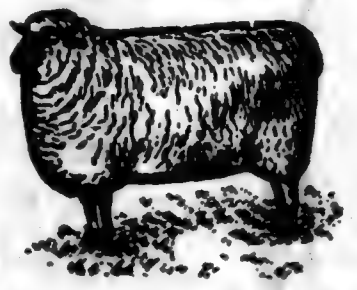
"'How long shall you stay there working amongst the lepers?' a girl friend asked her one day.

"'Stay? Why, I shall stay as long as I live, I hope,' Minnie said, with a bright look in her eyes."

Perhaps there is a call now coming to some of our young readers. Do not turn away from it, but keep it before you. Young men and maidens will be needed to take the places of those who are now serving their King in foreign lands when they shall be called away. If God wants you to go, be ready to say: "Here am I, send me."—Selected.

When boils begin or pimples appear on the face, it is proof that the blood is trying to throw off through the skin the impurities. You will find Vick's Tar Heel Sarsaparilla a pleasant, sure relief in such cases. It directs the impurities through the proper channels. Full size dollar bottle for fifty cents at druggists.

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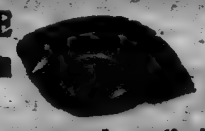
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New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

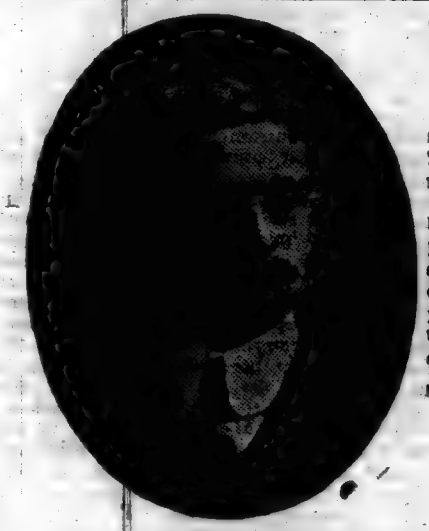
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Acknowledgments.

April 19, 1905.

State Missions.—Falls, Central, $2.30; Antioch, Flat River, 12.50; Forks of Little River, 1.20; H. D. Ward (Suburb), 1.25; Olive Branch, Flat River, 2.69; Bethany, Sandy Creek, 3.56; Brantley's Grove, 18.00; S. S., Brantley's Grove, 1.25; Cashie, 17.28; Pleasant Plain, C. F. and Col., 2.13; W. M. S., Green Level, Raleigh, 12.00. Total this week, $74.13. Previously reported, $3,191.86. Total this year, $3,265.99.

Foreign Missions.—First, Albemarle, Stanly, $10.00; Stony Fork, Montgomery, 1.00; Sandy Bottom, 3.00; Sunbeams, Hope Mills, Cedar Creek, .65; River View, 7.50; Southport, 6.50; S. S., Southport, 1.00; Carthage, 7.00; Bear Marsh, Eastern, 4.50; Holloways, 21.35; Bethany, Flat River, 5.00; Rives' Chapel Sandy Creek, 2.35; Hickory, 2.10; Laurinburg, 11.00; Flat Rock, Pilot Mt., 2.00; Germanton, Pilot Mt., 6.00; Worthville, 5.56; Pleasant Grove, Montgomery, .75; Troy, 5.90; Sunbeams, No. 2, Lumberton, 1.03; First Church, Gastonia, 13.90; Western Prong, C. F. and Col., 1.14; Hickory, 105.40; W. M. S., Hickory, (Xmas off.), 5.60; W. M. S., Hickory, 10.75; Y. L. M. S., Hickory, 1.10; W. M. S., Hillsboro, 2.00; Providence, Pilot Mt., 3.50; Olive Branch, Flat River, 1.92; Maiden, So. Fork, 17.50; Bethel, Brunswick, 1.50; Bethany, Sandy Creek, 3.77; W. M. S. Laurinburg, 5.00; Bayboro, 3.87; W. M. S., Potecasi, 5.00; Potecasi, 25.00; Palmersville, 10.00; Concord, 8.00; Red Bud 1.35; Sunbeams, Lexington, 1.50; Middleburg, 17.80; Ariel, 2.00; Brantleys Grove, 18.00; S. S., Brantleys Grove, 2.10; New Hope, So. Yadkin, 8.78; Orphanage, Liberty, 33.42; Rich Fork, Liberty, 11.00; Thomasville, 4.65; W. M. S., Beaver Dam, (Xmas) 5.30; W. M. S., Beaver Dam, 2.00; W. M. S., West End, .85; Roberdel, Pee Dee, 2.40; Summerfield, 13.18; Hood's Grove, .96; Green Level, Raleigh, 27.00; W. M. S., Green Level, Raleigh, 3.00; Mt. Tabor, Little River, 2.30; Jerusalem, So. Yadkin, 30.00. Total this week, $516.73. Previously reported, $3,840.01. Total this year, $4,356.74.

Home Missions.—Stony Fork, $1.00; Falls, Central, 3.20; Thomasville, 3.74; W. M. S., Cedar Creek, Cedar Creek (self-denial), 2.50; W. M. S. Wilson, Tar River(self-denial) 14.30; Mrs. L. D. Price, Charlotte (self-denial), 1.00; River View, 4.50; Southport, 7.50; W. M. S. Fort Barnwell, (self-denial), 6.00; Carthage, 5.00; Bear Marsh, Eastern, 2.10; Bethany, Flat River, 2.00; Rives' Chapel, Sandy Creek, 1.65; Laurinburg, 10.00; Pleasant Grove, Montgomery, .75; Woodville, 2.04; H. D. Ward (Suburb), 1.25; Friendship, Pilot Mt., 8.25; Cypress Creek, Bladen, 1.14; Mt. Hermon, Mt. Zion, 3.90; Bethel, Brunswick, 1.50; Christian Harbor, W. Chowan, 10.00; Ebenezer, 3.00; Mildred, 2.00; W. M. S., Potecasi, 6.43; Tarboro, 8.50; W. M. S., Tarboro, (self-denial), 4.15; W. M. S., Tarboro, 3.25; Y. L. M. S., Tarboro, (self-denial), 3.41; Y. L. M. S., Tarboro, .77; Sunbeams, Tarboro, (self-denial), 1.25; Sunbeams, Tarboro, 1.00; Potecasi, 20.00; Antioch, Mt. Zion, 4.15; Red Bud, 1.00; Sunbeams, Lexington, 1.00; Middleburg, 15.00; New Hope, 5.00; Orphanage, Liberty, 28.09; S. S., Antioch, .56; Sylva, 2.30; W. M. S., Beaver Dam, (self-denial), 6.75; W. M. S., Beaver Dam, 2.00; W. M. S., First, Asheville, (Thank off.), 50.00; W. M. S., First, Asheville, 30.65; First, Asheville, 31.80; Pauline, 1.00; Green Level, Raleigh, 20.00; W. M. S., Green Level, 5.65; Mt. Tabor, .83; Poplar Springs, 3.71; Moores Chapel, 2.50; W. M. S., Marshville, (self-denial), 3.45; Jerusalem, So. Yadkin, 10.00. Total this week, $372.52. Previously reported, $1,218.65. Total this year, $1,591.17.

Education.—Swansboro, Atlantic, $3.00; Enon's Chapel, 2.00; Carthage, 3.00; Bear Marsh, Eastern, 1.85; Laurinburg, 5.00; Mt. Herman, Mt. Zion, 4.20; Orphanage, Liberty, 10.00. Total this week, $29.05. Previously reported, $865.00. Total this year, $894.05.

Tichenor Memorial—W. M.S., Gastonia, So. Fork, $5.40. Previously reported, $35.73. Total this year, $41.13.

Ministerial Relief.—Mill Creek, Flat River, $25.00; Orphanage, Liberty, 5.00; Jerusalem, So. Yadkin, 1.50. Total this week, $31.50. Previously reported, $355.19. Total this year, $386.69.

Total reported for all objects this week $1,029.33
Previously reported for all objects 9,979.86

Total reported for all objects this year 11,009.19

WALTERS DURHAM,
Treas. Baptist State Con.

Church Clerks—Chowan Association.

Deat Brethren:—This day I am sending you two blanks to be used in making your reports to the next session of the Chowan Association. Please send a full report from your church. If you fail to receive the blanks, let me know and others will be sent at once.

Yours sincerely,
LYCURGUS HOFLER,
Clerk Chowan Association.
Gatesville, N. C., April 12, 1905.

Wilmington Association.

The Union Meeting of the Wilmington Association convenes with Barlow's Chapel on Friday before the fifth Sunday in this month.

Rev. W. H. Davis preaches the introductory sermon and Rev. C. H. Utley alternate.

First Query: To what extent should the church tolerate whiskey drinking among its members? Rev. M. C. Walton, Mr. R. S. Atkinson, Rev. J. D. Hocut, Mr. D. J. Corbett.

Second Query: How we got the Bible. Rev. W. H. Davis and Rev. J. A. Smith.

Third Query: The necessity of contiguous churches; co-operating in the formation of pastorates. Rev. C. H. Utley, Mr. D. N. Page, Rev. J. A. McKaughan and Mr. R. P. Hinton.

Fourth Query: What are the chief hindrances to vital godliness in our churches? Rev. J. A. McKaughan, Mr. W. E. Taylor, Rev. Everett Edwards and Mr. J. H. Mashburn.

Fifth Query: What Baptists stand for historically, doctrinally and evangelically. Dr. Fred D. Hale, Rev. J. A. Smith, Mr. G. E. Leftwitch and Mr. C. C. Rice.

Delegates (those going by railroad) will be met at Edgecombe station. Notify Mr. R. S. Atkinson, postoffice, Cloop Point, and he will have conveyance to meet you at railroad station.

We have interesting queries, and they will be thoroughly discussed, and we think all who go will be highly entertained. We hope to have a large crowd.

Respectfully submitted,
D. L. GORE,
Chairman Executive Committee.

Liberty Union Meeting.

The next session of Liberty Baptist Union will be held with the Piney Grove Church on Friday and Saturday before the fifth Sunday in April, 1905.

Introductory sermon by Elder Jefferson Lanning; alternate, G. P. Harrill.

The program will be as follows:

(1) What should be the relation between the Sunday-school and church? Discussion led by Prof. C. M. Garrison.

(2) How may we best succeed in winning the children in our Sunday-schools to Christ? C. W. Davis.

(3) What is a Sunday-school worth to a community? Jno. R. Miller.

(4) Ought not the Sunday-school be used in training the children in the grace of giving. W. A. Smith.

Committee: E. L. Green, W. B. Thompson and Henry Sheets.

JONES SMITH,
Modertaor.
J. TAYLOR BARNES, Sec.

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Who Enjoy the Choicest Products of the World's Commerce.

Knowledge of What Is Best More Important Than Wealth Without It.

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News of the Week.

Progress of the War.

Hope rises once more in the Russian heart. Her fleet of 47 ships, seven of them battleships, is in the China Sea, off Cochin China, and ready and anxious to meet the Japanese fleet under Togo. The collision may occur at any time. The Russians evidently seek battle on the open sea. The Japanese, of course, desire battle near their own land. The Russians are far from home and without a port south of Vladivostock, and must therefore accept battle where they can find it.

The Russians are stronger than the Japanese in battleships, but these are slow of speed. The Japanese are stronger in cruisers, in torpedo boats, and, what is much more, in experience and seamanship. The Japanese are taking no chances. They have victory in their grasp barring accident: This they are guarding against. It is said that they expect to make a night attack, scatter and terrorize the Russians and thus overwhelm them.

From land we have little news. The Russian position toward Harbin remains unchanged. The Japanese are doubtless preparing to press them to the last. The Japanese are mustering their army up to 1,000,000 men.

From interntl Russia comes the same reports of unrest, although the interest in the Russian fleet has to some extent superseded the interest in the revolution. The following dispatch is significant:

St. Petersburg, April 16.—The Constitutional Conservative party, formed by a number of members of the council of the empire, Senators, nobles, landowners and government officials, and presided over by Count Bobrinsky, which hitherto has met privately, convened an important meeting for today to approve a circular embodying its views and proposal, and arrange a great conference representing the whole of Russia, to be held in St. Petersburg a few weeks hence. It is stated that the proposals include an elected representative assembly.

* * *

Items.

The President of the United States is deep in the wilds of Colorado, hunting grizly bears.

The North Carolina monument at Appomattox was unveiled with proper ceremony last week.

The farmers of the South have held their cotton in a way to demonstrate their power. The price is firmer; and if with their holding they will reduce the acreage their battle is won.

The cold snap must have wrought considerable injury throughout the State. We fear for the trucking interests. We understand that the fruit will not suffer seriously, as the trees were more than laden and much could be spared.

Several Charlotte druggists having filled prescriptions for intoxicating liquors written by a fake doctor, they have been indicted. The Charlotte prohibitionists seem determined to enforce their laws to the limit and thus make a square test of the value of prohibition in a city of 20,000 population. It is a most interesting experiment.

With somewhat the same observance that a king is crowned with Dr. E. A. Alderman was inaugurated president of the University of Virginia last week. It is a brilliant honor for him and this State takes proper pride in it. Before him are great tasks. May he triumph in every one and make a great modern University of this ancient institution.

Brushy Mountain Sunday School.

Will meet with Shady Grove Church Saturday and Sunday, April 29 and 30, 1905. The following is the program:

Saturday, 11.00 a. m.—Devotional sermon, by W. F. Carlton; alternate, B. F. Eller.

1.00 p. m.—Enrollment of delegates.

1.15 p. m.—How should the officers and teachers be selected? Speakers: B. F. Eller, Milton McNeill, R. F. Jarvis, D. J. Pardew, Vance Hendren and M. G. Steelman.

Sunday, 10.00 a. m.—Devotional exercises, by S. J. Honeycutt.

10.30 a. m.—Sunday-school lesson for the day.

11.00 a. m.—The relation of the parents to the Sunday-school work. Speakers: Rev. W. F Staley, Rev A. T. Pardue, D. V. Nichols and Oliver McNeill.

1.00 p. m.—Should our Convention appoint a general Sunday-school lecturer? Speakers: C. C. Wright, H. J. Steelman, Dr. Mosley.

2.00 p. m.—Should this Convention divide itself into two or three equal parts?

H. J. STEELMAN,
A. ELLER,
IRVIN McNEILL,
Committee.

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Contains no Morphine, Chloral, or other Narcotic Drugs.

Cures

Headaches, Neuralgia, Nervousness, LaGrippe, etc.

Gives Relief in Five Minutes.

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PRICE LIST PER QUARTER.

The Convention Teacher	$0 12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
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Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	12
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2½
B. Y. P. U. Quarterly (for young people's meetings), in orders of 10 each	6
Superintendent's Quarterly, 56 pages	10

The Baptist Hymn and Praise Book.

PRICES:—Single copy, postpaid, 65c.; per dozen, $5.00; per 50 copies, $20.00; per 100 copies, $35.00. Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, $1.60 postpaid.

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And are always prepared to fill all orders promptly. Choice Cut Roses, Carnations and Violets a specialty. Floral Decorations at short notice. Pot Plants of all kinds for house and window decorations, Rose Bushes, Shrubberies, Evergreens, Bedding Plants, Vines and Shade Trees in great varieties.

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Mention the RECORDER.

STATEMENT

British America Assurance Company,

OF CANADA.

Condition December 31, 1904, as Shown by Statement Filed.

Statutory deposit	$200,000.00
Amount ledger assets December 31st previous year	1,442,539.05
Income—from policy-holders, $1,512,028.98; miscellaneous, $63,553.14—total	1,575,582.12
Disbursements—to policy-holders, $1,062,979.37; miscellaneous, $514,467.60—total	1,577,446.97
Fire risks—written or renewed during year, $130,407,244—in force	134,098,847.00
Marine and inland risks—written or renewed during year, $31,375,550—in force	2,737,252.00

ASSETS.

Book value of bonds and stocks	$1,230,627.56
Cash in home office and deposited in bank	82,822.91
Agents' balances, representing business written to October 1, 1904	126,455.12
Agents' balances, representing business written prior to October 1, 1904	758.61
Interest due and accrued	10,308.70
Total	1,450,972.90
Less assets, not admitted	22,362.15
Total admitted assets	1,428,610.75

LIABILITIES.

Losses and claims unpaid	$94,727.76
Unearned premiums	933,762.83
Total liabilities as to policy-holders	1,028,490.09
Capital paid up in cash	200,000.00
Surplus	200,120.66
Total liabilities	1,428,610.75

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written	$737,852.00
Premiums received	16,355.47
Losses incurred—fire	9,699.42
Paid	8,792.21

Losses now unpaid, not given.
President—Hon. Geo. A. Cox.
Secretary—P. H. Sims.
Home Office—18-20 Front St., East, Toronto, Province of Ontario.
General Agent for Service—W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina—W. W. Smith.

STATE OF NORTH CAROLINA.
Insurance Department,
Raleigh, Feb. 15, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the British America Assurance Company of Canada, filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Temperance.

To-Morrow and To-Day.

"Every drunkard," we read the other day, "was once an innocent child." The boys of to-day are to be the sober men, with all that that implies, or the drunkards—think of it!—of to-morrow. The time to begin to train them for the former life is now. Are we, parents, teachers, pastors, doing our whole duty in this respect?—Examiner.

Temperance Laws Tested.

When work for temperance is being done in sections where distilleries, saloons or dispensaries exist, the enemies of temperance will argue that temperance laws will do no good. Everybody ought to know better than to listen to such talk. About three-fourths of the State of North Carolina is under prohibition laws and they have been fully tested. The longer the people live under these laws the better they like them. If you want the hardest job ever undertaken, just go to Duplin, Pender, Cumberland, Robeson and other counties where they have tried saloons and prohibition, and try to persuade them to go back to the saloon. You would soon find yourself a very unwelcome visitor, and would be asked to stop or return home. They have tried both and know which they like best.—Smithfield Herald.

Virginia.

Virginia is sloughing off the saloon. It is stated that about 900 saloons in this State have been closed since the first of January last. That is surely a historic work; for the barroom breeds poverty, disease, crime, insanity and suicide.

The Anti-Saloon League represents the union of all temperance forces in achieving this splendid result. The League is as elastic as a jelly fish and as persistent in its pressure as gravitation. It has no crotchets; it abhors fanaticism; it believes in education rather than agitation. The Anti-Saloon League lives and moves and has its being in the public conscience. It is neither political nor legislative. It has nothing to do with courts nor caucuses. The League is the child of the churches. It shows moderation in spirit and reasonableness in aim. The League must outlive every saloon.—Religious Herald.

Henry Brown on the Situation.

The majority of the people (now that the negro is largely eliminated from politics), are opposed to the liquor traffic, but they differ in regard to the best method to deal with it. Some extreme prohibitionists refuse to vote for the dispensary in towns when that is the issue, and thus contribute to the continuance of the saloon with all its evils. Intemperate temperance men have sometimes retarded the cause which they enthusiastically espoused. There is always room for differences of opinion on questions of method. More is to be gained by moral suasion, education in the school, indoctrination from the Sunday-schools and the pulpit, and agitation through the press than can be hoped for by legislation at the hands of partisan politicians. Laws cannot be enforced if public sentiment has not been created.—Christian Index.

The Way To Do.

Elizabeth City has been making it hot for the violators of the liquor laws. At the March term of the Criminal Court there one man was sentenced to pay $500 and costs and to work on the county roads or leave the State in five days. Another was fined $300 and all costs and to give a bond for $300 for good behavior. Another man fined $150 and required to give a $300 bond for good behavior. Judge Long did this good work. We congratulate the people of Elizabeth City on these sentences. When a man defies a law that is intended to protect the helpless women and children, he ought to be made to suffer for his meanness. Such sentences as these will surely have a good effect. Let the good work move along all over the State. We have some men on the bench who justly feel that they are set for the defense of the best interests of the State, and they are measuring up to the trust imposed in them.—North Carolina Baptist.

Shipment of Cigarettes.

A recent decision of the United States Supreme Court in the Iowa case, was that no other State had a right to ship cigarettes into that State against the wish of the State of Iowa. The opinion says:

"While this court has been alert to protect the rights of non-resident citizens, and has felt it its duty, not always with the aprobation of the State courts, to declare the invalidity of laws throwing obstacles in the way of free intercourse and communication between States, it will not lend its sanction to those who set out deliberately to debauch the public conscience and to trample upon the laws of a State.

"The power of Congress to regulate commerce is undoubtedly a beneficent one. The police laws of the State are usually so, and it is our duty to harmonize them. Undoubtedly a law may sometimes be successfully and legally avoided, if not evaded, but it behooves one who stakes his case upon the letter of the constitution not to be wholly oblivious to its spirit. In this case we cannot hold that plaintiffs are entitled to its immunities without striking a serious blow to the rights of the States to administer their own internal affairs."

YOU HAVE NO FRIENDS

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine,) so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

After the heavy winter diet, the whole family will be safeguarded against fevers, headaches and diarrhoea by using a few doses of Vick's Little Liver Pills—a purely vegetable laxative and tonic to liver, bowels, and kidneys. Twenty-five cents at Druggists.

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Everybody is reading it. Everybody should read it. You can't afford to miss it. President Roosevelt said: "I am preaching it to my countrymen." It is a great book, and sent in neat binding, postpaid, for only 27c. Will send catalog of hundreds of other good and popular books at similar prices.

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FOUR PER CENT. INTEREST PAID ON DEPOSITS.

Deposits Over $600,000.

THE STEADY INCREASE in our business shows that still more of the good people are opening accounts with us. We are daily adding new names to our already long list of depositors. There must be some good reason for all this. What is it? It is this! They have found that the road to wealth is by the way of the bank account and that we, by our uniformly conservative methods, our courteous treatment of our customers, our desire to aid our depositors, our unprecedented growth and strength, have proven that this is the place to open that account. BANKING DONE BY MAIL. WE SOLICIT YOUR ACCOUNT.

STATEMENT

The American Fire Insurance Company,

OF PHILADELPHIA, PA.

Condition December 31, 1904, as Shown by Statement Filed.

Capital paid up in cash	$500,000.00
Amount ledger assets December 31st previous year	2,824,387.18
Income—from policy-holders, $1,747,019.11; miscellaneous, $122,785.54—total	1,869,804.65
Disbursements—to policy-holders, $1,191,301.07; miscellaneous, $734,086.94—total	1,925,388.01
Fire risks—written or renewed during year, $161,295,032—in force	209,971,265.00

ASSETS.

Book value of real estate (less amount of encumbrances)	$350,217.44
Mortgage loans on real estate	723,483.46
Loans on stocks, bonds and other collaterals	1,450.00
Book value of bonds and stocks	1,378,607.17
Cash in Home Office and deposited in banks	131,354.40
Agents' balances, representing business written subsequent to October 1, 1904	195,888.59
Interest and rents due and accrued	15,052.74
Ground rents	18,000.00
All other assets, detailed in statement	18,742.00
Total admitted assets	2,838,795.80

LIABILITIES.

Losses and claims unpaid	$183,561.81
Unearned premiums	1,352,382.50
All other liabilities as detailed in statement	580,174.09
Total liabilities as to policy-holders	2,116,118.40
Capital paid up in cash	500,000.00
Surplus as regards policy-holders	222,677.40
Total liabilities	2,838,795.80

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written	$1,095,835.00
Premiums received	19,061.62
Losses incurred—fire	10,799.00
Paid	15,123.12

Losses now unpaid—Not given.

President—Thos. H. Montgomery.
Vice-President and Secretary—John H. Packard, Jr.
Home Office—308 and 310 Walnut Street, Philadelphia, Pa.
General Agent for Service—W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina—Wm. Douglass, Charleston, S. C.

State of North Carolina,
Insurance Department,
Raleigh, Feb. 15, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Fire Insurance Company, of Philadelphia, Pa., filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

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Up-to-Date Clothiers and Furnishers.

Marriages.

EVERHART — MYERS. — At Reed's Cross Roads Church on April 2, 1905, Mr. Lawrence A. Everhart to Miss Sallie Myers, John R. Miller officiating.

O'BRIAN—CURRIN.—In Person County, April 5, 1905, Mr. Richard H. O'Brian and Miss Florence Currin, daughter of Amos Currin, Esq., R. H. Marsh officiating.

Obituaries.

"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea;
But such a tide, as moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep,
Turns again home.

Twilight and evening bell,
And after that the dark,
And may there be no sadness of farewell
When I embark.
For though from out our bourne of time and place,
The tide shall bear me far,
I hope to meet my Pilot face to face,
When I have crossed the bar."

HOLLOWAY.—On March 3rd Bro. Robert Holloway answered that summons that awaits us all. The call came for him after only twenty-three years of life here.

Brother Holloway was born into the higher life two years before his death. His devotion to his Master was beautiful to those who knew best.

Bayleaf Baptist Church, as well as an aged father and mother, a large family of brothers and sisters, and a large circle of friends, feel keenly the loss of such a young man. We commend to his bereaved loved ones the Saviour who saved him and sustained him even unto the end.

S. W. BENNETT.

CRUTCHFIELD. — Bro. Joseph B. Crutchfield departed this life at Liberty, N. C., March 31, 1905. News of his death made us so sad, because he looked so well when we last saw him, and only about seven years ago we joined him in wedlock to Miss Flora Caviness, who survives him great loss and grief. He was the youngest son of Bro. Enoch Crutchfield, and only about thirty-four years old. He had consumption, and showed great patience and fortitude in his sickness, often becoming very happy and declaring that he saw his parents waiting for him on the other shore.

We extend to his bereaved loved ones Christian sympathy and sorrow.

O. T. EDWARDS.

JORDAN.—Sister Susan Jordan was born January 1, 1816, and died March 29, 1905, aged eighty-nine years, two months and twenty-eight days. She was a member of the Missionary Baptist Church for more than seventy years. She married Walter A. Jordan, who died several years ago. To this union was born eight children—four living and four dead. She was a half-sister of Rev. F. M. Jordan.

Everybody who knew her believes that she lived a pure, chaste and Christian life. She was a kind, loving wife and mother, a happy-hearted, cheerful-spirited Christian. She always met her friends with a smile; a kind and generous neighbor, peaceful in all her ways. She loved her church, pastor and God with a pure love. Her chaste, beautiful life was a blessing to all who knew her. Her end was peace.

"Precious in the sight of the Lord is the death of His saints." God bless the bereaved. K. C. H.

Una Cade Hayes.

Resolutions adopted by the Ladies' Missionary Society of Louisburg Baptist Church:

"Whereas, God in His infinite wisdom, removed from our midst, on March 21, 1905, our beloved sister and co-worker, Una Cade Hayes; therefore be it

Resolved 1. That in her death both our Society and church have lost one of their best and most valued members.

2. That we deeply deplore our loss which we believe is her heavenly gain, and extend to the sorrowing husband and children and friends our sympathy in their sore bereavement and commend them to God from whom alone comfort and help can come in times of such need.

3. That we wish to put on record our appreciation of her practical Godliness, her generous fellowship as a Christian worker and her excellent qualities as a member of the community.

4. That these resolutions be spread upon our records, furnished our local paper and the Biblical Recorder for publication, and a copy be sent to the family of the deceased.

MRS. R. A. BOBBITT,
MRS. J. P. WINSTON,
MRS. H. H. MARSHBURN,
Committee.

George W. Yarborough.

Geo. W. Yarborough was born in Caswell County, N. C., near Milton, October 12, 1833, and died at Chestoa, Tenn., March 25, 1905.

He suffered slightly from heart trouble for nearly a year, but was taken seriously ill January 5, 1905, and was confined to his room most of the time until death relieved him. His eldest son, J. A. Yarborough, of Charlotte, N. C., was with him in his last illness, and was a great comfort to him. The younger son, D. R. Yarborough, left his position in Washington, D. C., in January and came home and faithfully and tenderly nursed his father all through his sickness.

Brother Yarborough was buried near his home on Sunday, March 27, his pastor, H. L. Riddle, preaching the funeral sermon from these words, "When I awake and am like him, I shall be satisfied," which was a verse our brother often repeated.

He leaves a loving wife, two dutiful sons, an affectionate daughter-in-law and one dear little grandchild to mourn their loss, but indeed it is our loss and his gain. Brother Yarborough did not talk much about dying, but his works speak louder than words could have done. The sweet and heavenly expression which came over his countenance a few hours after his death showed us plainly that he was with the redeemed and his Redeemer. The dear aged saint has laid aside his well-worn armor to receive a crown and live with Jesus.

To anyone who knew him, his life was a blessing and his death a benediction.

To the Chestoa Baptist Church, of which he was a member, he has ever been as a tree planted by a river of living water. His home was ever the preachers' home of rest and comfort; also a place of heavenly inspiration. Though seventy-two years of age, and very feeble, he was the pillar of this church, aiding with voice and means the onward move of this church, yet he always carried with him life and cheerfulness.

Shall we cease to feel his influence? Is our beloved brother dead? No! the power of his life can never die, but the presence of that influence of spirituality will live on to bless mankind.

Yes, it is true we shall never more see his feeble form, but we shall see light, life and love that has been reflected by him into the faces of his friends. Oh, weeping wife and sorrowing sons, look up through your tears into the face of our Father who only can give joy when the heart is breaking from grief.

Therefore be it

Resolved 1. That in Brother Yarborough's death we lost one of our most consecrated members, but our loss is his eternal gain.

2. That we commend his Christian life and firm manly character to all, and urge that all men should follow it.

3. That a copy of this obituary be spread on the minutes of the church and a copy be sent to the bereaved family and one to the Biblical Recorder for publication.

H. L. RIDDLE, Pastor,
J. S. FARNOR, Elder,
Committee.

April 5, 1905.

FREE MEDICAL BOOKS TO THE SICK.

Dr. J. Newton Hathaway, of Atlanta, the author of eight valuable medical books on as many different diseases of the body, has just announced that he will send any one of the books free of charge to those afflicted. As Dr. Hathaway is the recognized authority on Chronic Diseases in this country, you can readily appreciate the value these books will be to you. His idea in sending them out free is to further acquaint those afflicted with his successful method of treating the Chronic Diseases of men and women. His treatment for these diseases is based on 25 years of close study, during which time he has been connected with some of the leading hospitals of the world, where he was in position to study every form of the different diseases. He has been established in Atlanta for nearly eighteen years, and this alone is sufficient to convince the most skeptical of his reliability, without taking into consideration some of the marvelous cures he has effected.

Simply mention your disease and the right book will be immediately sent you. 1. Diseases of the vital organs; 2. Throat and lung troubles; 3. Female diseases; 4. Stricture; 5. Varicocele; 6. Blood poison; 7. Kidney, bladder and rheumatism; 8. Nervous debility. If you do not suffer yourself, send him the name of some one that does. The address is J. NEWTON HATHAWAY, M. D., 35 Inman Building, Atlanta, Ga.

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Harness Oil and Leather Dressing

The Greatest Preserver and Beautifyer of Leather Ever Made.

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SUNDAY EXCURSIONS TO MOREHEAD CITY AND BEAUFORT.

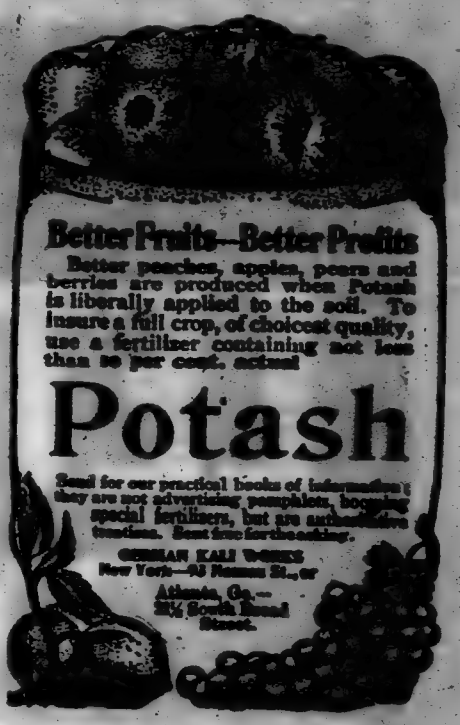
The Atlantic and North Carolina Railroad will on each Sunday until further notice, sell round trip tickets for Sunday trains only, scheduled to leave stations before noon, from all stations to Morehead City and Beaufort, N. C., and return at the following excursion rates:

From	To M. City.	To Beaufort.
Goldsboro ...	$1.50	$1.75
Best's	1.30	1.55
LaGrange ...	1.20	1.45
Falling Creek	1.10	1.35
Kinston	1.00	1.25

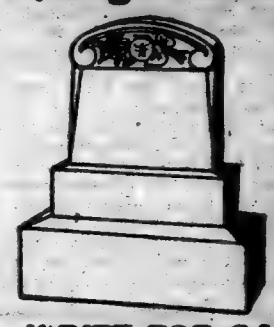
Tickets good only on date of sale.

E. A. NIEL,
Traffic Manager.

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The Crowell Sanatorium

For the treatment of MORPHINE, WHISKEY, TOBACCO, DRUG AND NERVOUS DISEASES. Special nurses and apartments for lady patients; massage and electricity when indicated; treatments private and confidential. No pain on withdrawal of morphine.

S. M. CROWELL, M. D., Physician in Charge, W. Third St., Charlotte, N. C.
References: Members of the Charlotte Medical Society.

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GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

Teachers Wanted.

The So. Educational Bureau at Raleigh, N. C., will need many more good teachers to supply the demand. Operates throughout the Southwest. Professional and bank references as to reliability and success. Established 1891. Full particulars free.

Have you read the startling truths contained in the book entitled

FROM THE BALL ROOM TO HELL?

A Rousing Sinner's Experience. 25 cents, postpaid. Agents wanted. For rates, address C. W. POWELL, Lakeside Building, Chicago.

TO THE PACIFIC COAST.

Seaboard announces the sale of one way second-class colonist tickets from all points in North Carolina to the Pacific Coast, commencing March 5th and continuing on sale until May 31st.

Rate, Raleigh to San Francisco is $48.25. Wilmington to San Francisco is $48.25; corresponding low rates from other stations will apply to all principal points on the Pacific Coast.

For full particulars, time-tables, etc., apply to

CHAS. H. GATTIS,
Traveling Passenger Agent,
Raleigh, N. C.

COME! LET US REASON TOGETHER

THIS IS a full-page advertisement, telling you of Vitæ-Ore, the most wonderful mineral remedial agent the world has known, offering it ON THIRTY DAYS' TRIAL, the user to be the judge and not to pay a cent until benefited. This space is paid for in cash at full rates, and costs many dollars, as the editor will tell you. We have had many more in this paper, as well as in 1,254 other publications in the United States and Canada. You have seen them, all of you have; you have heard them talked about, have heard Vitæ-Ore talked about, have heard many of your friends and neighbors, who have used the medicine, tell how it is offered, how it always cures.

WHAT better proof can be furnished that Vitæ-Ore does everything it is advertised to do, that it cures every disease we recommend it to cure, that it satisfies all users and that they, being satisfied, pay at the end of the thirty-day trial period. All Vitæ-Ore advertisements must be paid for with Vitæ-Ore money, and all Vitæ-Ore money comes from Vitæ-Ore patients, patients who are satisfied, who are benefited, who are cured! We could not continue advertising year after year, could not spend thousands month after month, could not send out thousands of trial packages, postage prepaid, day after day, if Vitæ-Ore did not cure, if trial patients did not pay.

LET US reason together! What greater argument can we offer, what more can you wish, what additional proof need we show? Our very existence, the stability and growth of our enterprise (and it has grown like a green-bay tree) depend upon each treatment satisfying, each patient paying for it. Think it over! Reason it out for yourself! Doesn't it show that you must, in justice to yourself, your family and those about you, in justice to our claims and our remedy, send for a package of Vitæ-Ore on trial as we offer to you, as thousands of readers of this paper, including many of your neighbors, have sent for it. Doesn't it show that WE KNOW it will cure you?

WE TAKE all of the risk! You are to be the judge! It is different from all other treatments, as you will know with the first dose. It looks different, smells different, tastes different and ACTS differently, a difference that is the explanation of the speedy cure it will bring to you if you will give it a chance. If you have been using other treatments and have lost all faith in advertised medicines, if you have sworn to yourself never to give another treatment a trial, if you are totally disgusted, sick, worn out, suffering, it is now time that you send for it and allow it to do you the good it has done others. It will cost you nothing unless it helps you. Read offer below:

THIS IS OUR OFFER
THAT HAS MADE V.-O. FAMOUS:

WE WILL SEND TO ALL Readers of this paper a full-sized $1.00 package of VITÆ-ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for within thirty days' time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! **We take all the risk, you have nothing to lose.** If it does not benefit you, you pay us nothing. We ask no references, we want no security; just your promise to use it and pay if it helps you. Just say that you need it, that you want it and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it, and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. **You are to be the judge!** We know Vitæ-Ore and are willing to take the risk. We have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception.

WHAT VITÆ-ORE IS:

Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidization by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water found on the globe, drank fresh at the springs. The mineral properties which give to the waters of the world's noted healing and mineral springs their curative virtue come from the rock or MINERAL ORE through which the water is filtered on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vitæ-Ore is a discovery of this medicine-bearing rock, a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one will deny after using. Vitæ-Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but send for it to-day!

You Are to be the Judge!

Vitæ-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair! What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer! One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and your ailments, and mention this paper. Do not write on a postal.

Vitæ-Ore is the most potent and powerful antiseptic constitutional tonic, blood, brawn and brain builder, flesh maker and health restorative ever discovered. It gives tone to the system and imparts new life, strength and vitality. It is a germ destroyer, system fortifier, and kills the midns of the disease.

Vitæ-Ore strikes the disease at its root, entirely eradicates every vestige or trace of irregularity and the patient is cured to stay cured. As a Blood Purifier it is without a peer. No other remedy can equal its cleansing action. It supplies nature with the elements to build health into diseased bodies. It is the ideal tonic for Weak and Anæmic Men and Women. Its use makes the watery, impoverished blood become strong and virile, and as it comes through the veins it imparts the color of health to the face, a sparkle to the eye and strength and vigor to the system. When Vitæ-Ore has done its work you will feel like a new being.

A Certain and Never-Failing Cure for

Rheumatism	Nervous Prostration and Anæmia
Lumbago	
Bright's Disease and Dropsy	Liver, Kidney and Bladder Troubles
Diabetes	Catarrh of Any Part
La Grippe	Female Complaints
Blood Poisoning	Stomach and Bowel Disorders
Piles, Sores, Ulcers	General Debility
Malarial Fevers	

Women Are you afflicted with any of the innumerable diseases which are so common and prevalent among your sex? We cannot mention them in this space, but let us assure you that Vitæ-Ore is the true "Balm of Gilead" to every sufferer. The many diseased conditions which unfit women for the full enjoyment of life and its duties may be at once alleviated and permanently eradicated by the proper use of this wonderful remedy. Send for a package on thirty days' trial.

Men is Debility taking the place of the vim and fire of youth? In these conditions it proves to be a powerful tonic, a reviver, a vitalizer, restorer, force-builder. It is not a temporary stimulant, but builds up from the bottom by putting each organ, tissue, muscle and ligament in a healthy, normal, natural condition.

Old People For the aged there is nothing better than Vitæ-Ore. The loss of appetite and general breaking down of the digestive organs is delayed, the blood purified and enriched, the vital organs are strengthened and a peaceful old age may be enjoyed by the use of this great natural remedy.

40 YEARS ILLNESS
COMPLETELY CURED!

Wife Also Cured
Of a Serious Complication of Troubles.

For forty years I suffered with Rheumatism and for sixteen years I was subject to Fainting spells followed by dizziness; for seven years I had Itching Piles. I also had a continued recurrence of a Stomach Disorder and could not retain my food. I was a weak, helpless wreck when I began using Vitæ-Ore, but



two weeks use of a trial treatment caused a marked improvement in my case. I have now used five packages in all and my Rheumatism has been entirely cured. The Piles, Fainting Spells and Stomach Trouble disappeared months ago and have not returned.

I spent hundreds of dollars for medicine and got no results until I used Vitæ-Ore, therefore I cannot praise it enough. I also wish to mention the case of my wife who suffered with Rheumatism, Piles and Prolapsus. I persuaded her last summer to use Vitæ-Ore; one package relieved her greatly and after a month's use of it she was well, and remains so. Reuben M. Morse,
Newport, R. I.

OPERATIONS FRUITLESS.

I am happy to report myself cured by the Vitæ-Ore treatment. After long years of chronic invalidism, suffering the awful tortures of Female Troubles and having submitted to many serious but fruitless operations, spending many dollars, I now enjoy perfect health and to this remedy is due all the credit. Vitæ-Ore is more than is claimed for it.
LAURA L. WADE,
Chesterfield, N. C.

ULCERS HEALED.

In the six week's time that I have used Vitæ-Ore, I have healed five Ulcers and the Eczema that covered my limb from the knee to my ankle.
MRS. LOUIS BEAUDRY,
Ft. Edward, N. Y.



To Chronic Invalids:

What a tale of life is unfolded in the words "Chronic Invalid," what years of misery, suffering, pain, distress, care and anxiety, hope deferred, ambitions unfulfilled. The man or men who would hold out a promise of restoration and recovery, unless that promise was founded on some solid foundation of fact, who would raise a hope of health and strength in the invalid's feebly fluttering heart, knowing that the means offered were insufficient to accomplish the ends promised, would indeed be deserving of eternal torment, of a place in the annals of infamy and to be reviled by all men. As the wind is tempered to the shorn lamb, so should the pathway of the invalid, shorn of the strength and vigor in which robust humankind glories, debarred from the mind-rest resultant from activity, bereft of that which is of all things most essential to happiness, be tempered from every ill wind, be shielded from any new distress, and be spared from any fresh disappointment.

The proprietors of Vitæ-Ore offer this medicine to invalids of all descriptions, suffering from any of the numerous forms of the diseases and disorders herein named, and can assure them, with a conscientious assurance born of many years familiarity with the remarkable cures accomplished by this medicine, that it will not disappoint them, will not raise hopes to be unfulfilled, to be dashed to the ground. **Particularly to women,** made chronic invalids by the many troubles peculiar to the sex, does it offer a complete and radical cure, a permanent restoration to health and virile life. The book, "For Women Only," which we send free on request to any woman in any part of the world, contains letters from women in every section of the country, who have been chronic invalids for years, a burden to themselves and families, but who are now happily cured by this truly remarkable medicine. We ask only investigation and a trial according to our offer, with every confidence that such a test will be convincing of the utter and absolute truth of our published statements.

NOT A PENNY UNLESS BENEFITED

☞This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. T. F. Dept. Vitæ-Ore Bldg. CHICAGO, ILL.

BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 42.

RALEIGH, N. C., WEDNESDAY, APRIL 26, 1905.

REGULATION OF CHILD EMPLOYMENT IN NORTH CAROLINA COTTON MILLS.

We heard the protests before the General Assembly of the manufacturers of North Carolina against the bill to restrict and regulate the employment of children in North Carolina cotton mills. Our readers know that these protests were successful; that the proposed law was thrown out of the Assembly. If they have forgotten the terms of the bill, they will be able to recall them a little farther on in this paper.

We were impressed at the time of the hearing referred to with the high character of the mill owners, with the vehemence of their protests, and with their failure to discuss the heart of the question. We were also impressed with the fact that there were present no representatives of the children save Mr. McKelway, whose speech was discounted by the fact that he spoke as an official of a Society—being Assistant Secretary of the National Anti-Child Labor Society.

We left the Assembly saying that an end of the matter had not been reached; that the question is too large, too vital to pass once and for all with a discussion so one-sided and so superficial. Upon proceeding to express our views we were reminded by a manufacturer that we should not go into a matter so intricate without great care. Accordingly we set up an investigation, the result of which we here submit.

The Silent Proprietors.

We sent the following letter to six leading cotton mill proprietors:

"Dear Sir:—I enclose a copy of my statement concerning the position of the manufacturers with regard to the recently proposed child-work bills.

I had written an editorial declaring that in opposing the bill the manufacturers had made a terrible mistake in deliberately avocating:

(1) Working girls in the years when womanhood is dawning.

(2) Encouraging boys to enter upon a bread-winning career before they could read and write.

(3) Advocating night hours for child-workers.

But my respect for the manufacturers deterred me. I believe you are as humane as I am; and that you know what you are doing.

Therefore, I am writing to invite you to state your position before my readers.

It seems to be that the burden of proof is upon you. The superficial appearances are such as to invite agitation, whether agreeable or disagreeable. But if you can effectually show that your position is sound, you will gain friends, and the agitation will be of no effect.

I want you to set for yourself the real task that is before you, namely, that of showing that the employment of children in factories—

(1) Does not injure them.

(2) Puts them as children in better environment than they would likely be if not at work.

Trusting that you will receive this invitation in the spirit in which I send it,

With best wishes," etc.

All save one declined to discuss the subject. One promised to write, but his health has not permitted him so far. Four were courteous. The fifth, being the gentleman who warned us to be careful and to investigate, took us severely to task, charging us with a disposition to agitate needlessly, and also speaking of "the prostitution" of this paper.

We mention the matter particularly because we desire to make it plain that this sort of business has no terrors for us. We do intend to openly discuss any question concerning life in North Carolina, and we do not regard it as a prostitution of these columns to discuss the employment of children—a question on which the churches have an infinitely greater right to speak than the mill-owners.

Moreover, candor impels us to say to the mill men that they are on the defensive. They are powerful, individually and collectively. They are much respected. But upon them is the burden of justifying the defeat of a law regulating the employment of children in cotton mills. They cannot stand upon their influence in such a matter. Practically they may be right; but on the very face of it the employment of girls under fourteen, illiterate boys under fourteen, and girls and boys at night, is so manifestly against the common order that the men responsible for this must justify themselves or be overwhelmed. The General Assembly crowded the committees with mill-owners this year out of its great respect for them; but the time will quickly come when they will not be so deferred to, and unless they stand upon somewhat other than their high place in the general esteem they will very suddenly fall: like other men they must give sufficient reasons for a course so vital to the common weal.

They may deplore agitation. But they cannot prevent it. Moreover, if their cause is good, agitation will win for them.

The Voice of the Missionaries.

We sent out a letter to certain Baptist ministers who have churches in mill settlements. They know the mill life. They are right-minded men. They are partisans of neither side. They are interested in the mills as well as in the mill people. We trust their opinon on this matter more than any other.

The Letter of Inquiry.

That the reader may clearly understand their replies, we submit our letter of inquiry:

"Dear Brother:—In response to the arguments and pleadings of the cotton manufacturers, the recent General Assembly declined to pass a law requiring—

(1) That girls less than 14 years of age should not work in cotton mills.

(2) That boys less than fourteen should not work in cotton mills if they were illiterate.

(3) That neither boys nor girls less than fourteen should work at night in cotton mills.

My great respect for the manufacturers constrained me to refrain from taking a position in the matter until I was better informed. I argued that they must have adequate reason for (1) working girls of less than fourteen in mills; (2) for putting boys to work before they had learned their letters; (3) for working children at night.

Now I write to you as one who has first hand knowledge. Your reply will be printed, if you wish; if not, I will use it for my own information. Tell me frankly if you think the manufacturers are right, and, if so, give your reasons. If they are wrong, also give reasons.

In connection with your answer consider these questions:

(1) If the boys and girls under fourteen were not at work, what would become of them?

(2) Is compulsory education necessary?

(3) Can there be a sufficient reason for working boys before they learn their letters?

(4) Can there be a sufficient reason for working girls under fourteen?

(5) Can there be sufficient reason for working children at night.

Now there may be sufficient reason. It may be that the condition of the children out of the mill is worse than that in. If so, I would like to know it."

The Answers.

Now follow closely their answers:

Eighteen Years' Observation.

Your letter received relative to working boys and under fourteen in cotton mills.

The cotton mill problem, like the negro problem, has been solved many times by those who know but little of the situation. I have had rather a good opportunity to know the cotton mill folks for the last eighteen years, having work more or less connected with these mills. The owners and controllers of mills of which I know most are gentlemen of kind hearts and thoughtful for the interest of their "help." They often work boys and girls under fourteen, not because they wish to do so, but because it seems, in many cases, to be a necessity. A father loses his health, goes to the cotton mill, because he cannot work on the farm and support his family, begs the proprietor to let his small children work, and the children are put to work as a necessity. I have known many poor women to be left widows with small children and without any means of support, and these children are put to work through pity for the condition of their mothers. My judgment is that, as a rule, boys and girls under fourteen should not be put into cotton mills; but if they live about these mills, and are not put to work, what will become of them? As a rule, boys and girls under fourteen who do not work grow up to be rather worthless. I have talked with the owners of mills about these children and heard them lament that the children were growing up in ignorance of books. I have known these men to pay large sums of money for school buildings and for running schools, and then I have seen these children of school age running around on the streets during school hours. I know that many of them never go to school at all, though it would cost them nothing. I have said to the owners of mills, where free tuition is afforded, that these children should be compelled to attend school; that parents have no right to bring up their children in ignorance; that I believed that we ought to have compulsory education; and these mill owners have heartily agreed with me and expressed a wish that after they had provided for the educational wants of these children that we should have a law to compel parents to send their children to school. Yes, I should say not only for children about cotton mills, but for the best interest of many other children, we should have compulsory education.

I do not see any sufficient reason for working girls under fourteen except under extreme circumstances; the girls under this age ought to be in school. There is not only no sufficient reason for working boys before they know their letters, but is a shame to do so. I have seen the children going to their night work and I have seen them coming out at 6 o'clock in the morning, and it is a very sad sight, and means the ruin of the health and morals of the children. I know of no excuse for child night labor. Unless the children about the cotton mills are kept in school, I believe they are better off at day work than lying around in idleness and engaged in mischief, as is generally the case.

I beg your pardon for writing so much, but I have felt great interest in this class of children.

If you wish to use any expression in this letter for the betterment of the children about cotton mills, you have my permission to do so.

Fraternally, THOS. CARRICK.

High Point, N. C., April 11, 1905.

Neglected Children.

I have delayed my answer to consider your questions more fully.

In my opinion, these are grave questions and should be well considered. My observation is that labor is scarce, and that "mill men" cannot always secure a sufficiency of laborers of the class they would prefer. This, in part, accounts for their working child labor. On the other hand, there are families in the mills who could not support their families if their children under fourteen were not allowed to work. Whether these families would, or could, better their condition by going elsewhere, is a problem unsolved, as they have entered the mills for that very purpose.

Now let me answer your questions.

(1) If boys and girls under fourteen were not at work, their chance to attend school would be far better; but unless they were compelled some of them would not do so, and would thus be subjected to idleness and many temptations of vice.

(2) I think compulsory education for a number of months within the year is necessary. There are numerous families in our rural districts who ought to be compelled to send their children to school as well as at the mills.

(3) Except the reasons I have mentioned in the outset are sufficient reasons in my opinion there are none.

(Continued on Page 9.)

THE CHINA BAPTIST PUBLICATION SOCIETY.

BY JUNIUS W. MILLARD, ATLANTA, GA.

If I were asked what single agency promised to do most in the years to come for the glory of God and the spread of His kingdom in China, I would unhesitatingly answer, "The China Baptist Publication Society." We have all come at last to recognize the importance of the printed page, and this is especially true in mission work. But perhaps some of your readers have not heard of the Society. For such, let me detail something of—

The History.

It was organized in 1899, and has headquarters in Canton, with our own missionary, Rev. R. E. Chambers, as corresponding secretary. All the Baptist missionaries in that part of China are united in its support, and the great majority of the money in it has come from the missionaries themselves, so important was the work in their eyes. The Society bought a piece of land in the foreign concession in Canton, and this property has enhanced since then to more than three times what they gave. Upon this piece of land there are two or three buildings, which the Society has rented out, with the exception of a small part of one of its buildings which is needed for its own work. It will take many years for the rents to pay for the property, as all the money goes toward paying insurance, taxes, interest and borrowed money. All this while the Society is kept out of the use of this property which it could so well use for its growing work.

The Work.

The Society issues at present as many as twenty different Scripture publications, of which four are entire New Testaments, the others being portions of the Testament. It does a general job, book and tract work, with more business offered than it can possibly do for lack of necessary equipment. It issues a monthly publication called "The True Light," with a tolerably good circulation both in China and America. (It is used in the Eutaw Place Chinese Sunday-school.) The greatest emphasis, however, is placed on its Sunday-school publications, together with its Bible and tract work. The field is as wide as China is big, and there is no part of the work in China which gives greater promise of future usefulness.

The Need.

But there is another part to this story. It is not all bright. We said a moment ago that the property was rented, and the income used in other ways than in supporting the work of the Society. That is true. And yet, here is the great and expanding work of the Society which is constantly calling for new expenditures. Hence, the Society finds itself in immediate need of as much as $30,000 with which to pay off indebtedness, build a new and needed building and add to its equipment with which it can enlarge its work and issue needed editions of the Word of God. The Society has asked Bro. Joshua Levering and me to bring this matter to the attention of the denomination in the South, and try to raise one-half of the amount needed, viz., $15,000, while they have asked two brethren in the North, of which Dr. Wm. Ashmore is one, to do the same in the North. Nothing of greater moment faces the Baptists of America to-day than the speedy raising of this fund which will place this Society upon its feet.

If any one who reads these words wants to put some money where it will do the greatest possible good, let him send what he can to the treasurer of our committee of two, Hon. Joshua Levering, 1316 Eutaw Place, Baltimore.

Atlanta, Ga., April 8, 1905.

Mars Hill College.

We write with glad hearts that the many friends of Mars Hill College and those who love the Master's work may rejoice with us in the blessings that have come to us. We cannot but feel that God is in this work, as we so constantly see His hand. First and greatest, He has sent upon us a season of refreshing, and twenty-five of the dear boys and girls whom we number among our scholars were baptized in the name of Jesus. Others will doubtless follow. Bro. M. A. Wood, of Marshall, conducted the meetings which were characterized by a quiet, earnest thoughtfulness. There is nothing sensational in Bro. Wood's message, but through all the sermons tenderly and yet persistently ran the thought, "Get right with God."

The assurance of two new buildings which are sorely needed also cheers our hearts, because it means greater ability to seize upon the opportunities which are thrusting themselves upon us. A laundry is being provided which will add much to the comfort of the college and will also provide opportunity to several scholars to work their way through school.

Among gifts which have been received during the year and have added to the equipment, are a fine new piano to supplement those already in use by the music department; an organ valued at about $250; an electrical machine and books presented by the John Hopkins University, and books from a number of friends. Every such gift increases the power of the institution for usefulness.

At the Elizabeth City Convention the Committee on Schools called attention to the fact that some schools called Baptist are in reality very loosely connected with the denomination and may at any time by a chain of circumstances be separated from it. Whatever was lacking in that respect in the case of Mars Hill has now been remedied. From the beginning the very deed of the land upon which it stands required that it be a Baptist school. But now its charter has been amended so that out of twenty-five trustees, twenty-one must always be Baptists, and the President also must be a Baptist. As the school has far outgrown any merely local character, it was felt that this should be reflected in the board of control, and trustees have been chosen who represent several associations. The charter also provides that the trustees shall report to the State Convention upon any points upon which the Convention may desire information. So, while we are emphatically a Western school, and the school in a special sense of Buncombe, French Broad and New Found Associations, we are yet brought into the very closest touch with the denomination as a whole, thus recognizing the fact that our work has come to embrace the whole State. Gifts made to this school are now about as safe as it is possible to make them, and confidence may be felt that they will ever be secure to do the work which the givers design.

Though the institution has passed through years of testing that tried its foundations and found them good, yet as the work broadens new stones must be added to that foundation, and those in charge are realizing their responsibility and seeking Divine guidance that the character built into it in these formative years may be such that we may never be ashamed.

FRANK A. CLARKE.

Life is springtime, and the gathering years are lengthening days, calling to constant endeavor.—Rev. W. D. Williams.

No man can truly confess Christ before the world and live a selfish life. We must either deny self or deny Christ.

"Ebenezer Church."

In compliance with the request of a friend, I will try to give a brief account of our meeting that was held at Ebenezer church, in Edgecombe County, last week by Rev. Henry Weaver, of Kittrell, Vance County. He had unfortunately been doomed in this world of ours to travel in darkness. Though he has been blind many years, he has gained Scriptural knowledge, and filled with power and the love of our Saviour, and we believe will ever stand firm and steadfast in his belief of right and wrong.

He was commended by the Tar River Association to do colportage work.

Having arrived in our midst, on Tuesday night he preached from the subject, "The Power of God;" Wednesday night, on "The Power of the Devil; Thursday night, on "The Power of Man;" Friday night, on "The Power of Woman."

Oh, that every girl and woman could have heard that wonderful sermon! There never was a more attentive congregation at any time than on those four nights of which I write. The meeting closed with the last sermon, of which was the turning point of a few lives, that never before had realized how they were leading their own lives to destruction, and perhaps now as they have offered to lead better lives they can get some friend to join in with them in their good cause.

The parting hymn was old and familiar—"God be with you till we meet again." Alas! what a heart-rendering scene, to shake hands and say good-byes to one that stepped in the the midst of us as a stranger but departs with many warm friends.

May the good Lord send showers of blessings upon that young soul and keep him safe until the end.

JESSIE L. RUFFIN.

The General Baptist Convention.

At a recent meeting of the Committee of Nine, appointed by the conference held in New York, January 25th, to make arrangements for the meeting in St. Louis, May 16th to 17th, the following outline program was adopted:

Outline of Programme.

St. Louis, May 16 and 17, 1905.

Tuesday, 8 p. m.—Reading Scripture, song and prayer. Conference called to order by E. M. Thresher, of Ohio, Chairman of Committee of Nine. Temporary organization. Address of welcome. Brief response by chairman. Address, "The Unity of the Baptist Spirit." (Thirty minutes.)

Wednesday, 9.30 a. m.—Devotional exercises.

10. a. m.—Report of Committee of Nine on Permanent Organization, read by E. M. Thresher, chairman. Adoption of report. Moved by ———. Seconded by ———. General discussion.

Wednesday, 2. p. m.—Devotional exercises, led by———.

2.15—Address, "Unity of the Baptist Mission." (Thirty minutes.) Five-minute addresses. Closing address, "Our Face to the Future." (Thirty miutes.)

The committee nominated speakers for the several addresses, but as not all of the speakers have accepted the invitation of the committee, the names of none are given. The speakers are selected from the South and the North. The names and such other particulars as are necessary will be given subsequently.

J. S. DICKERSON,
Secretary Pro Tem.

Beware what thoughts you gather. He that gathers roses all day will smell of roses, but one who spends all the time carting garbage will smell of garbage. All gossipers have a moral odor which is as distasteful to a normal nose as spoiled fish.

Baptist World's Congress Program.

American Speakers.

1. Responses to Address of Welcome. C. L. Laws, D. D.; L. A. Crandall, D. D.
2. Trend of Theological Thought. E. Y. Mullins, D. D., LL. D.
3. National Primary Education. W. E. Hatcher, D. D., LL. D.
4. American Missionary Methods. W. O. Carver, Th. D., D. D.; Thomas A. Barbour, D. D.
5. Awakening of Japan and Duty of Home Church. R. J. Willingham, D. D.
6. Social Questions. W. L. Poteat, Ph. D.
7. Higher Education in Missionary Schools and Colleges. B. D. Gray, D. D.
8. Denominational Literature. J. L. White, D. D.; Spencer B. Meeser, D. D.
9. Sunday-school Work. B. F. Riley, D. D.
10. Address in Albert Hall. B. H. Dement, Th. D., D. D.
11. Sermon to the Congress. A. H. Strong, D. D., LL. D.
12. Places of Denominational Academies, Colleges, Universities and Theological Seminaries. C. R. Henderson, Ph. D. D.
13. Attitude of India To-day in Regard to Christianity. John MacLaurin, D. D., India.
14. American Home Missions. H. L. Morehouse, D. D., LL. D.
15. Printing Press and Christian Literature as Missionary Agencies. A. J. Rowland, D. D.
16. Woman's Work on the Foreign Field. Mrs. Norman M. Waterbury.
17. Modern Criticism in Relation to the New Testament. Milton G. Evans, D. D.
18. American Vice-President and Chairman of Friday evening. J. N. Prestridge, D. D.
19. Addresses at Mass Meetings on evening previous to meeting of Congress. R. H. Pitt, D. D.; W. W. Landrum, D. D.; C. C. Brown, D. D.; A. C. Dixon, D. D.; P. S. Henson, A. C. Dixon, D. D.; C. A. Wooddy, D. D.; W. J. Williamson, D. D.; P. S. Henson, D. D.; B. L. Whitman, D. D.

M. W. Egerton.

The death of Bro. M. W. Egerton, March 22nd, at his home in Hendersonville, was quite a shock to his friends. Just one year ago his health broke down while serving his church in Knoxville, Tenn., so faithfully. Two of the best specialists of New York were sought, but could do very little for him. His brain was so over-worked by his arduous duties that he collapsed. His condition gradually improved, and his friends fondly hoped that a year's rest would enable him to again buckle on the armor. While making a visit to the home of his mother he was stricken with paralysis, and only lived a little over a day. Brother Egerton spent three years at the University of North Carolina, and there studied law. After practicing about five years in Hendersonville, making a brilliant beginning, he entered the ministry. This announcement was quite a pleasant surprise to his church. The following Sunday he was given liberty to preach, and on the next day he went to Cleveland, Tenn., to enter upon the pastorate of the Baptist church of that city. Here he spent two years, making for himself a host of friends in the South. A call came to him from the leading church of Knoxville, and he served it up to his sickness most acceptably, being about four years. When he went to this church he found it giving $300 a year to Foreign Missions. In one year they had increased to $900, and to other objects accordingly. He leaves a wife and three little boys.

J. M. JUSTICE.

Great truths are generally bought, not found by chance.—John Milton.

Death of General Cullen A. Battle.

This distinguished Confederate general died at the hospital in Greensboro, Saturday, April 8th. The secular papers gave full accounts of his career as a soldier. In this notice the writer wishes to call attention to the fact that he was "a soldier of the Cross."

Two years ago a very notable change was observed in his spiritual life. He became interested in the work in the church of which his son is pastor. His activities manifested themselves along the line of Sunday-school work. He was perhaps the oldest Sunday-school teacher in the State. He taught a class of elderly ladies and they all testified that he did his work to their delight and edification.

Just before he was taken to the hospital, he was told by his son, who has tenderly cared for him for years, that he was seriously ill, and was asked how he felt as to his spiritual condition. This was his reply: "I went carefully over all the ground two years ago. I do not say I hope I am saved; for I know that I am saved. You need not have a shadow of a doubt about that." During his illness he was asked several times if he was conscious of the presence of Jesus. "Yes," he replied, "Jesus is with me." When very near the end his son, bending over him, said: "Father, do you trust the Lord?" Solemnly and deliberately he answered, "absolutely," and with this word on his lips, he passed into the Eternal City. He has fought his last fight; he has won his last victory.

The funeral services were conducted by the writer in the First Baptist church at Greensboro, at 10.30 Sunday morning, and the remains were taken to Petersburg for interment. The very large congregation that attended these services showed the esteem in which he was held by his fellow citizens in Greensboro. His loved ones have the consolation of knowing that they did for him all that loving hearts and willing hands could do.

LIVINGSTON JOHNSON.

At Fruitland.

Never have I enjoyed a visit more than at Fruitland, while there conducting a meeting. I had an opportunity to come in contact with the faculty and students. The work at Fruitland has been greatly blessed of the Lord, and there is a fine spiritual atmosphere in the school and church. Professor Powell has spent five years at the institute, and has done a great work. He has worked zealously, and the people love him. As an educator he is unequaled, and his affability has won the esteem of every student. He is a fine man, and his work has been appreciated and will be remembered by all.

Miss Sullinger, the consecrated teacher, has proved a gracious blessing to the young women. She is a remarkable woman. How she can accomplish as much and carry such responsibilities is somewhat of a mystery. But she is in her right place, and in a modest way is moulding the lives of her pupils. Her influence and life has been a benediction to Fruitland, and all feel she is an indispensable factor. Miss Miller has also rendered valuable aid to the institute. She is a very humble Christian woman.

Miss Quattlebaum has been devoting her attention to music, and is very popular. Her work in the B. Y. P. U. and church has been a stimulus to the young people.

Our church is in a prosperous condition. Congregations good and the people love their pastor. Pastor Allison is an able preacher. He is a prince among evangelists, and infuses the spirit of evangelism in his church. A great man of prayer, and is filled with the Holy Spirit. May the Lord prolong his days on the earth.

I want to inform my brethren about the decision of Professor Powell. He has decided to devote all his time to the work of the ministry. For a year he has been pastor of several churches, and is a coming man. The Lord has chosen a good man, and all believe Professor Powell will be very successful in his ministry. When he leaves Fruitland the best wishes and prayers of the people will follow him. He expects to devote two years at Louisville finishing Hebrew, and will be in a position to occupy one of the best pulpits in our Southland.

W. F. STALEY.

North Wilkesboro, N. C.

Neuse Association.

April 28, 8 p. m.—Sermon. Rev. W. P. Campbell.

April 29, 10.00 a. m.—Devotional exercises. Rev. J. W. Nobles.

1. The Preparation of the Sunday-school Lesson. Prof. F. C. Nye and Rev. W. L. Bilbro.

2. The Gospel of John. Rev. B. W. Spilman.

3. The Teacher's Opportunity. Prof. G. E. Lineberry, Rev. J. W. Nobles.

4. The Teachers' Meeting. How Should Reviews be Conducted? An open conference.

5. The Last Days of Jesus. Rev. C. G. Wells.

April 29, 8 p. m.—Sermon. Rev. B. W. Spilman.

April 30, 10 a. m.—Short Talks on Sunday-school Organization, led by Rev. W. P. Campbell.

April 30, 11.00 a. m.—Sermon, setting forth the position of Baptists on Communion. Rev. W. F. Fry.

April 30, 3.30 p. m.—The Life and Character of the Apostle John. Rev. B. W. Spilman.

April 30, 8.00 p. m.—Sermon. Rev. W. L. Bilbro.

All the churches of the Association are urged to send delegates. Visitors are cordially invited. Those who expect to attend will please send their names to Mr. C. L. Tyson, Ayden, N. C.

Evangelist Wharton at Oxford.

Our meeting, conducted by Dr. H. M. Wharton, was a very gracious one, and the results are highly gratifying. I have known him personally for twenty-five years, and have had him to aid me in meetings. He grows in power as he grows in years, and surpasses any man that I know in bringing men to a decision for Christ. He has no sensationalism nor objectionable methods, but preaches the Gospel simply and lovingly and leaves the matter with God and the individual heart. He is earnest, tender and clear.

The congregations in the afternoon filled the main auditorium and at the evening service the Sunday-school room was thrown open and every available space was utilized to seat the throngs that pressed to hear him.

At the noon hour each day for a week he conducted a special service for the young ladies of Oxford Seminary. Every student in the school who was not a church member made a profession of faith except one. The loving care and the prayerful solicitude of President Holgood and his faculty were very touching and beautiful and greatly aided in making the meetings for the young ladies so memorable and effective.

Prof. Horner, of the Military Horner School, co-operated very faithfully in the good work, and a number of the young men professed faith in Christ and have been baptized.

My brother pastors of the Methodist and of the Presbyterian church entered heartily into the work and contributed much to the success of the meeting by their presence, prayers and labor. The resident Baptist pastors, Brethren Marsh, Stradley and Pace, cheered and helped us by their earnest devotion and faithful service for the Master.

Brother Devin, now eighty-two years old, was a frequent attendant and true "fellow-helper" by his importunate prayers and words of wisdom.

The spirit of fraternity was lovely and we felt day by day the truth of the Psalmist's words: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

We have received sixty for baptism. The number will doubtless increase to sixty-five or seventy.

During the thirteen months of my pastorate we have received by and for baptism eighty-two and more than fifty by letter.

The outlook is encouraging and we are hoping for a year of great prosperity.

A. B. DUNAWAY.

Oxford, N. C.

Great Meeting at Buie's Creek.

While waiting for a train a minute at Coats on my way to Green Level will write you a word. Have been too busy to write you about our glorious meeting. Rev. J. T. Jenkins was with us one week and preached the Gospel with great power. He captured our people and we had the greatest meeting I ever witnessed. There were between ninety and one hundred conversions; fifty-five have already joined for baptism, and others will follow. We are happy—overflowing with gratitude. Wish I had time to write you more fully, but cannot now.

Brother Jenkins was, it seems to us, a perfect fit at our place at this special time. Special services had been held for some time, looking forward to the meeting, and, in fact, the whole year has been remarkable for the spiritual interest in preaching services, Sunday-school, prayer-meetings and at morning prayers.

We have passed the 500 mark—503 for the year. Am praying that your message for us at commencement may be a great blessing.

At Spring Branch last Sunday we had perhaps the greatest day in our history there. We had a $400 debt to complete paying for our new house of worship, and, notwithsanding the hard time of year, and the fact that most of our people had given what they felt able to give, those dear people rallied again at the pastor's call, and they raised every dollar of it. It was a happy day. We have one of the prettiest houses of worship in Sampson County, and not a dollar due on it. This is my first experience in building a new house for the Lord, and thus far it has been a blessing to me and to them. The Lord bless you.

Have ten new subscribers for you. Forgot the list this morning; will send them next week.

The Lord bless you. Pray for us.

Fraternally,

J. A. CAMPBELL.

April 7, 1905.

Sandy Creek Sunday-School Convention.

The Sandy Creek Sunday-school Association will meet with the church at Mt. Vernon Springs Friday before the fifth Sunday in April, 1905.

The introductory sermon will be preached by N. H. Shepherd at 12 m.

Queries.

1. Is there not an obligation resting on church members to qualify themselves for Sunday-school work?—G. Geo. Dowell, R. P. Johnson and W. H. Strickland.

2. How to interest those persons, both converts and unconverts, who claim that they know but little about the lesson—L. R. Dixon, J. T. Paschal, N. H. Shepherd and W. H. H. Lawhon.

3. Should not every Sunday-school take a monthly collection for the Orphanage and receive in return copies of Charity and Children?—D. L. Webster, J. L. Smith, Geo. W. Harman and D. R. Sears.

4. Would it not be wise for every church and Sunday-school to read and discuss their church covenants and missionary literature?—T. L. Chisholm, E. Y. Pool, L. Moon and Geo. W. Womble.

At 11 o'clock Sunday the new church house at Mineral Springs is to be dedicated. The sermon to be preached by some one selected.

O. T. EDWARDS.

Ore Hill, N. C., April 5, 1905.

In the Tar River.

There is still, after four months of waiting, no glowing report to be made concerning my field of operations. Some things without the churches, and some within, have prevented my heart's desire in this work. One of the greatest things that I have been able to find here is the opportunity.

But there are some things to encourage. I found the church here laboring under a debt on their new building. Something more than $200 has been paid since I came, but the brethren did it. We owe about $200 still on the house. Besides, it will take considerably more to complete the building. Brethren, you need not send us any help yet. We have not done all we can.

When the live branches have put forth enough that we may discover the dead ones, and we can cut them off, I think we can do better work.

Our Sunday-school is in a flourishing condition. We have recently supplied ourselves with new music. Charity and Children is a feeder to our school. It helps us weekly and we pay for the paper monthly. The average attendance at Sunday-school exceeds that of our church services.

Our weekly prayer-meetings are well attended by the young people. If the brethren were to vote on this question by "present" and "absent," they would relieve the pastor of this part of his work.

We are hoping to have Brother Lumpkin, of Scotland Neck, with us in a series of meetings in May or June, and we are trying to be ready for God to give us a rich blessing.

At New Hope, six miles from Elm City, there is cause for encouragement. A large number of young men and young women, who are capable of being developed into useful members, give promise of better days.

Sharpsburg is a very important point, where the Baptists have a house, but the organization has gone down. It is a small railroad town of about fifty inhabitants, some saloons and not a church, white or colored. We must not lose our opportunity to be the first to occupy this place and save it for our Master.

S. W. OLDHAM.

March 30, 1905.

Southern Baptist Convention.

The Fiftieth Session, sixtieth year, of the Southern Baptist Convention will, at the invitation of the Baptist churches at Kansas City, be held in the Meeting House of the Calvary Baptist church, Kansas City, Mo., beginning Friday, May 12, 1905, at 10 a. m.

The Annual Sermon will be preached by Rev. W. H. Felix, D. D., of Kentucky, or his alternate, Rev. J. L. White, D. D., of Georgia.

The office of the Secretaries will be in Room 122, Coates House. Delegates and Associational Representatives are earnestly requested to register there as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, or between 8.30 and 9.30 a. m., Friday. This will greatly assist us, and the State Secretaries, in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.

News Notes.

....Last week in the missionary year.

....Bro. C. A. Jenkens continues very ill.

....Pastor Tyree reports a blessed meeting at Manchester, Va.

....Bro. J. A. Campbell baptized 46 persons at Buie's Creek Sunday.

....Dr. W. F. Fisher succeeds John A. Wray as pastor at Alexandria, Va.

....Our Foreign Mission Board appointed five new missionaries April 4th.

....Professor Poteat, of Wake Forest College, will attend the Baptist World's Congress.

....The Recorder hopes many of its readers are going to the Convention at Kansas City.

....Bro. R. J. Bateman will begin a meeting at Fayetteville Street church, Raleigh, April 30th.

....Prof. A. T. Robertson and family have arrived in England. We have a letter from him in the next Recorder.

....The Sunday-school Board will give $100 to every State Mission Board that supports a Sunday-school missionary.

....Sandy Creek Sunday-school Association meets April 28th at Mt. Vernon Springs. On that date the house of worship there will be dedicated.

....The N. C. Supreme Court decides that the Union County law making the possession of more than one quart of liquor unlawful is constitutional.

....Seven months of the Recorder —June 1st to January 1st for 50 cents—should bring us 5,000 new subscribers. Let us have a canvass of every church.

....There will be a convention of the S. S. workers of Beulah Association with Providence church, the occasion being an institute conducted by Hight C. Moore.

....Mars Hill Commencement occurs April 29-May 3. Elder William Lunsford delivers the annual address; Elder William H. Reddish preaches the sermon.

....The Sabbath School of the First Baptist Church, Elizabeth City, Sunday before last numbered 532 present. How does that rank with the other schools in the State?

....Brother Ayers is in a meeting at Elizabeth City, with J. M. Haymore assisting. They make a good team, pull together and succeed. They will have a great meeting.

....It is announced that Rev. Calder Willingham and wife, missionaries in Japan, will be forced to return to the United States on account of the health of Mrs. Willingham.—Exchange.

....Pastor R. J. Bateman recently assisted Secretary Moore in successful Sunday-school institutes at Clinton, Magnolia, Burgaw, Whiteville, Lennon's Cross Roads, Smyrna and Chadbourn.

....The freeze and frost in the early part of last week did not do as much damage as was feared. It is remarkable that so little injury was done. States to the south of us suffered more than we did.

....After a few months in North Carolina Bro. George V. Tilley has entered upon the pastorate at Helena, Ark. Our good wishes go with him. He would have made an excellent member of the North Carolina ministry, but his destiny seems for a time to be in the West. North Carolina is well represented in him.

....Bro. J. W. Downey, of Henderson, has accepted the call to our flourishing church at East Durham. He has made an excellent record in Henderson, his first pastorate, and the East Durham people are to be congratulated.

....In the report of the Woman's Central Committee of Missions for the quarter ending February 28, 1905, Seaboard church, West Chowan Association, should have been $8.00 instead of $58.00, and Hebron church should have been $64.10 instead of $4.10.

....Rev. W. A. Ayers begins a series of meetings Sunday at Blackwell Memorial Church, with R. D. Haymore, of Spencer, to assist him. First Sunday in May Dr. J. W. Porter, of Newport News, comes to the First Church to assist in a meeting.

....Pastor A. T. Hord is in the midst of a very successful meeting at Cleveland. Bro. L. R. Pruette, of Charlotte, is doing the preaching. Brother Pruette is one of our very best all-round men, and Pastor Hord could but have a great meeting with such help.

....Bro. J. J. Payseur writes: "Will you say in this week's paper that the South Fork Institute closes its spring session May 5th. W. H. Reddish and J. D. Moore, of Gastonia, will make addresses. Exercises in the day and night. Music by Maiden Band."

....Kentucky Baptists have decided to federate in education. The plan was agreed upon by representatives of all the Baptist institutions in the State. We take it that it is an improvement upon any so far devised. They begin by forming a Kentucky Baptist Education Society.

....The trouble with you, brother, is not that you talk too long, but that you repeat so much. When you have said a thing clearly, pass on to something else. You tire the people out, not by the length of your remarks, but by your wearisome repetitions.—Western Recorder.

....Bro. T. L. Brown, brother of A. E. Brown, has accepted calls to Lisbon, Delway, Johnson's, Concord and Corinth churches. Brother Brown is now in the Seminary. He has served with great success in Western Carolina. He will add much strength to the Eastern Association.

....We are sorry to learn of the death last week of Mr. W. F. Rountree, of New Bern. He was a deacon in the First Baptist Church, an active church and Sunday-school worker, a prominent citizen, and a good man. His wife and three children, who survive him, have our sympathies in their bereavement.

....As we came from Durham to Raleigh last week we passed Nelson's. The church-house in the grove was surrounded with boxes and people and conveyances. We thought of Associational scenes. It was Cedar Fork Baptist Church celebrating her centennial. Bro. C. J. Thompson made the chief address.

....Let all who wish to go as delegates to Kansas City send their names at once to Secretary Johnson. He has not more than a half dozen names so far. All who attend the Convention can be enrolled as delegates. If you decide at the eleventh hour to go, your name can be given to the secretaries at the Convention.

....The North Rocky Mount church recently raised $150 for Home and Foreign Missions. Five years since this church gave sixteen dollars to these objects. Pastor G. L. Merrell is to be congratulated. This little church is beginning to realize that "the King's business requireth haste," and that a person must do what he does in this life quickly.

....Evan Roberts, the noted Welsh revivalist, has gone to hold meetings with sixteen Welsh churches in Liverpool. Meetings are already in progress in these churches, and they have had remarkable success.—Baptist Argus.

....Pastor J. M. Haymore has just returned from Petersburg, Va., where he aided F. W. Moore, of the Second Church, in a meeting. The meetings were largely attended, there were many professions of faith, and thirteen had joined the church before the close of the meeting.

....Pastor Geo. W. McDaniel, First church, Richmond, Va., closed a protracted meeting with a $3,000 collection for Foreign Missions. The Religious Herald tells that he made a personal campaign by visits and letters, asking ten men to give $100 each as a start, and others to give in proportion.—Exchange.

....The church at Mocksville is delighted over the prospect of having Bro. C. S. Cashwell for their pastor. They have purchased a choice corner lot, will erect a handsome parsonage at once, and ere long a house of worship worthy of such a people. The church is ready to follow anywhere Pastor Cashwell leads.

....We offer a new word to the public. In a letter before us a prominent preacher writes: "I am not bogarding for D. D." Bogarding is good. In the Landmarker country one should be required to take a course in bogarding preliminary to taking the degree. Of course he should take it under Ben. Bogard, the perfecter of this method.

....The acceptance of Mr. Rockefeller's money is an endorsement of his business methods, and that is the core of this whole matter.—Charity and Children. Now come to the point and declare that Wake Forest College and the Baptist State Convention endorse the Standard Oil business methods. We hold that they neither approve nor disapprove them.

....Let all who have money in hand for Home and Foreign Missions send it to Treasurer Durham at once. All amounts which reach the Treasurer after Saturday night will be too late to be reported in this year's work. There is, no doubt, quite a good deal of money in the hands of church treasurers, and the same should be forwarded without delay.

....Reidsville church is doing handsomely under the leadership of Pastor Bradshaw. That fifteen hundred dollar debt is provided for, all save three hundred, and that will soon be raised. Few churches love a pastor like Reidsville. They pound their pastor every few weeks. How God would bless us if we were all as humble in our estimate of our own work as is W. R. Bradshaw. God can use a man only as he loses his own will and righteousness, that he may accept the will and righteousness that comes down from above. Humility makes a man's face to shine.

....Pastor S. D. Swaim, of Cooleemee, has accomplished almost the impossible at Cooleemee. The house which he has erected is a demonstration of his wisdom and ability. The house will soon be complete, will be worth twenty-four hundred dollars, and there will be very little, if any, debt. Brother Swaim just went to his country churches, stated the condition at Cooleemee; asked one to furnish the frame, one the cover, one the floor and another the ceiling. These churches responded nobly, placed the material on the ground, and the little hand at Cooleemee have worked with their hands, hired carpenters, and the best house in town is the result. Such a missionary as S. D. Swaim is an honor to the Mission Board and the Baptist Zion.

....Secretary Johnson has just returned from Manteo where a church was organized last Sunday morning. Brethren C. W. Duke and L. M. Curtis were also present. Brother Johnson reports the outlook on Roanoke Island as being very hopeful. He spent some days with Bro. T. G. Wood, who is a missionary of the Board, giving his whole time to work on the Island. The extreme points of the State are ably manned with Bro. Baylus Cade at Murphy and Bro. T. G. Wood at Manteo.

....Our work at Spray is making fine progress. Pastor Stanford says: "We have a constant revival, seldom a service without a profession of faith, people coming into the church almost every week, and I have the best people to be found." They are planning to build a splendid brick [illegible] the near future. There have been more than one hundred additions to the church during the past year. We shall expect to be able to report yet greater things from Spray. Such a church and pastor do things.

....The sad news comes from Canton, China, that Mrs. R. E. Chambers, wife of Rev. R. E. Chambers, who is at the head of the Baptist Publication Society, of China, has "fallen on sleep." Mrs. Chambers was at the time of her marriage a member of the Second Baptist Church, of Richmond, Va., and a most active Christian worker. Our heartfelt sympathies go out to the bereaved husband in the great loss that has come to him. Mrs. Chambers leaves two little boys, aged six and three years.—Christian Index.

....The announcement made by Bro. H. P. Fitch of his retirement from the evangelistic work in South Carolina will cause general and sincere regret. He has won the love and confidence of our people, and his work has been entirely acceptable to the pastors and churches, and blessed results have followed. He enters another field of usefulness, and we are sure he will have the best wishes of his friends and brethren in this State. We regret that he is to leave our State, and we affectionately commend him to the brotherhood.—Baptist Courier.

....The Baptist Auditorium Company, Los Angeles, Cal., is a company organized by the Baptists of that city, especially in the Temple church, of which Rev. Robert J. Burdette is pastor. It is capitalized at $500,000. The purpose of the company is to sell $200,000 six per cent bonds with which to erect a building containing an auditorium, choral hall, six store-rooms, one hundred and eighteen offices, five large apartments for art schools, music conservatories, etc., a banquet hall and other conveniences. It is estimated that from the rental alone an income of something like $75,000 a year will be received.—Exchange.

....The Baptists of North Carolina will be very thankful to hear that the physician thinks Bro. C. A. Jenkens on the safe side of his terrible affliction. His operations were, both of them, the most delicate and dangerous known to surgery. His best friends, his wife, and the doctor himself, realized the extreme danger; no one had faith save the patient. He is strong in mind and soul who can accept, in the coolest manner, his very last chance of life. The doctor and Brother Jenkens himself both think now that he will be stronger than for years. We should all thank our ever kind Father for His blessing to us in raising up our dear brother from such a dangerous position. We have no truer, no better man in our ranks than Brother Jenkens. He has no superior as a worker for God and men. We offer our thanks to the faithful nurse, Miss Annie Ferguson, Dr. Long and the Father above for their care and goodness.

....Secretary Cullom, of the Board of Education, writes: "Shall the Board of Education be remembered on the fifth Sunday? Most churches have of course been taking collections for Home and Foreign Missions for the past few weeks. We hope that during the next few weeks attention may be turned to the work of helping to bring the Board of Education to commencement without debt. Will not some brother call attention to this in the union meetings over the State on the fifth Sunday, and where practicable take collection for this work?"

....At the Freemason Street Baptist Church Sunday morning, Deacon Winston stated in a few well-chosen words that the day was the first anniversary of Dr. Vines' pastorate, and that the church never was in a more prosperous condition, financially, spiritually and otherwise, than at present, due to the scholarly attainments, the executive qualifications and the excellent sermons of the pastor, with his zeal and earnestness for the Master's cause, which had brought the church to such a high standard of unity, love and good will. "In fact," said Mr. Winston, "the large and intelligent congregation of this morning, as well as for past weeks, gives lucid proof that Dr. Vines has reached the hearts of the congregation and friends."—Norfolk Landmark. One hundred and twenty-seven have been added to the church this year.

....Bro. Z. T. Broughton writes: "Wilson church begins a series of meetings to-day (April 17) with a contribution of over $200 for Foreign Missions—the church giving $105 and the W. M. S. $100. Pastor Jenkins preached a great sermon on Foreign Missions and the church quickly and gladly gave the above amount. We take a collection on Tuesday for Home Missions. Elder Lumpkin of Scotland Neck, will come to us on Monday and do the preaching. Pray for us, that God will indeed "open the windows of Heaven" on Wilson. The contract is let for our new church, and work will begin in a few days. In face of the fact that we are straining every point in raising money for our new church, we believe we must first give if we would be given to, we lay this offering on the altar of God, and are expecting great things from Him."

....Bro. John A. Summey, of China Grove, writes: "I have just returned from Mayodan where I have been engaged with Rev. W. H. Wilson in a twelve days' meeting. It resulted in the conversion of a number of happy souls, of which number twenty united with the Baptist church, eighteen by experience and two by letter. This town is located on the Mayo River, two miles from where it enters the Dan River. It is a cotton mill town, of some twelve hundred inhabitants, and is one of the very best in the State. This church has a beautiful house of worship which was largely built by the hands of its consecrated pastor. It is a perfect pleasure to work with such a church and pastor; and when the work was done these good people showed their appreciation by a purse of $20.85. May this good work go on until every soul is saved in Mayodan."

....Bro. J. B. Jackson writes from Ashpole: "We are now settled in the parsonage at Ashpole. It was indeed a trying ordeal to break loose from the Wayne mission field, after laboring among that people for nearly four years. It was almost like tearing out heart-strings to pull loose and leave them. But the friendships formed are not broken, and while we are away, they shall have our prayers and best wishes. It was to Mrs. Jackson that the trial was greatest, as Goldsboro had been her home since early childhood. But we felt that God was directing us to a new field, and we came. The brethren at Ashpole received us very kindly. My field here, composed of the Ashpole church, Back Swamp and the Rowland church, is a very important one. May the Lord help me to develop the work in a way that will be well pleasing in his sight. The soil of this county is fertile, and the people generally, are in good circumstances. The brethren and people of the village came to see us a few nights after we arrived here and left our pantry full to overflowing almost of good things to eat, which we very highly appreciated. Oh, what a pounding! It is not a pleasure to live among such people."

...."And gave the world assurance of a man." That is what Governor Folk, of Missouri, of Tennessee birth and North Carolina ancestry, has done during his first experience with the Missouri Legislature. Only one administrative measure of importance was defeated, a bill was passed abolishing race-track gambling, another for the punishment of boodling, a compulsory education law was put upon the statute books, and lobbyists in general accepted Governor Folk's admonition to keep away from the State capital. While there are some morally perverted minds that never fail to express their animosity to a reformer, especially a successful one, the American people are watching the career of the young Missouri executive with earnest hope that he will be entirely victorious in his battle for the people against greed and graft.—Presbyterian Standard.

....For some months past the churches of Virginia and North Carolina have been pestered by a peripatetic fraud, who poses as a trophy of grace snatched from the darkness of heathenism, but who is now seeking further light and is willing for sympathetic Christians to pay his way. Time and again our readers have been warned against him, but he is still shearing the sheep. One pastor writes that this alleged converted heathen is really a native of North Carolina, who is a slave of narcotics; that he secured from one good man in this pastor's neighborhood a gift of money and spent it with another in the purchase of nine bottles of laudanum. We again put our people on guard, though we are a little doubtful concerning the efficacy of our warning. Too many good people take kindly to frauds and fakes. A glib tongue and plausible manner will captivate many unsuspecting and simple-hearted folk.—Religious Herald. This refers to a once well-known minister in Eastern Carolina. It is too harsh. He is not a fraud nor a heathen. He is under the power of a terrible habit. We take it that he is for all his sinning a saved man. We say this notwithstanding that he was recently found drunk on the streets of Norfolk.

....The contribution of $100,000 by Mr. John D. Rockefeller to the American Baptist Home Mission Society was received just before the close of its fiscal year, and was applied in part toward meeting the large indebtedness in March. The general division of this gift was as follows: $55,000 for general purposes, $25,000 for church edifice work, $20,000 for special educational purposes. Hence none of this is applicable to the missionary work and other general expenses of the Society for the present year. The Society is absolutely dependent, as always, upon the general beneficence of the churches for the prosecution of its work. Mr. Rockefeller's recent gift is but little in excess of what he has given for several years in succession, aggregating in the last twenty years more than a million dollars to this Society. Even with such offerings it has been impossible to avoid an annual deficit; without them the work would have been most seriously and disastrously curtailed. The debt of $38,000 with which the year begins, and the imperative calls from many quarters for enlargement, constrain the Society to appeal earnestly to all members of our churches for an immediate increase of 15 per cent, if possible, in their offerings for Home Missions.—Examiner.

....Pastor Smith, of Lexington, is always doing some good thing to help the work along. His latest is a successful plan for increasing the Sunday-school enrollment. He did it in this way: Had enrollment cards printed, half were red and half blue; divided the school into two armies, and pointed a captain for each army. Then each member took three cards, which he must return next Sunday with new scholars, or blank. A reward, a splendid Teachers' Bible, is offered to the captain whose army is most successful. Rewards are also given to the most successful worker (soldier) in each army. The card reads as follows: "I hereby enroll my name as a member of the Sunday-school of the ..... Baptist Church of ..... Name ..... Street ..... Solicited by ..... Date ....." On the next Sunday, when the army assembles in the school, the "Reds" occupy one side of the house and the "Blues" the other. At the close of the school the report of work done by each army is placed on the blackboard, and the amount contributed by each also. The result for the first week is more than one hundred new scholars in the school, and the collection advanced from two and one-half to eleven dollars. These soldiers call themselves "Japs and Rushs." This plan puts everybody to work. We commend it. It has succeeded.

Victory in Sight.

It is a great pleasure to be able to announce that the reports, so far, for Home and Foreign Missions are encouraging. We are today two thousand dollars ahead of what we were this date last year on Foreign Missions, and nearly five hundred ahead on Home Missions. Of course no other collection can be taken for these objects before the treasurer's books close, but it is of highest importance that all funds in the hands of church treasurers for Home and Foreign Missions be forwarded to Walters Durham, Raleigh, N. C., before noon of Saturday. Money coming in after that time will be too late to be acknowledged in this year's report. Do not wait till Saturday, as there may be some delay in the mails, but send it now—today.

LIVINGSTON JOHNSON.

Through the New Testament in One Year.

Monday, May 1.—1 Peter 1.
Tuesday, May 2.—1 Peter 2.
Wednesday, May 3.—1 Peter 3.
Thursday, May 4.—1 Peter 4.
Friday, May 5.—1 Peter 5.
Saturday, May 6.—2 Peter 1.
Sunday, May 7.—2 Peter 2.

One More Sunday for Home Missions.

If the brethren will make one great week of giving, those who have not done so, and if some who have will add extra gifts, I hope we may make a landing without debt.

Our books will remain open during Monday, May 1st, in order to receive the contributions of Sunday, April 30th. Please, therefore, sound it out to all your readers that the Home Board needs every gift that they will send. The Lord has wonderfully blessed our work, and it would be calamitous to dampen our ardor with a debt at the Convention. While exceedingly anxious, we are hopeful that by concerted action on the part of the brethren we shall come to the Convention free of debt.

Yours in Christian bonds,
B. D. GRAY,
Corresponding Secretary.

Special Notice.

As the last day of April falls on Sunday this year, the books of the Boards will be kept open until Monday, May 1st. Now let all treasurers of churches and societies remember that the funds for Foreign Missions must be sent so as to reach Richmond, Va., on or before May 1st, or they cannot be counted. If collections are taken Sunday, April 30th, and it is desired that they be counted on this year, you can wire Monday that you send a check by mail for the amount, and the telegram will be received as cash. The amount of money can be wired either to Richmond or to the officer in your State who receives the mission funds (not, however, to both). The State officer will wire to Richmond, Monday evening, the amount he has on hand to send.

As we have had hindrances in many churches in taking collections, perhaps we can gain a great victory by a number of churches getting a good collection on April 30th and wiring the amount Monday.

Fraternally,
R. J. WILLINGHAM.
Foreign Mission Rooms, Richmond, Va., April 18, 1905.

"One ounce of prevention is worth a pound of physic," is very true about Vick's Croup and Pneumonia Cure—the mother's comfort and child's friend in every household. Rub it in, and the disease is checked promptly. Twenty-five cents at Druggists.

SUMMER TRAINING SCHOOL OF INSURANCE FOR NEW AGENTS.

On June 16th just following the adjournment of the Teachers' Assembly at Greensboro will be held a two-weeks' summer training school of insurance for new agents by the Southern Life and Trust Company of Greensboro, N. C. Some of the best posted life insurance experts of the country are expected to be present during the course and to contribute to its instruction. Those in charge of the school will undertake to give to those in attendance only elementary technical instruction in the science of life insurance and such practical information and suggestion as will be of service to new men entering this field of work. The expenses of those in attendance will be paid by the company while they are in Greensboro.

The acceptance of this offer by any one will not place him under obligation to enter the life insurance business, if at the end of this summer course he does not think it advisable to do so, but it is expected that all those who apply for admission shall do so with the intention of making life insurance their business. Only picked men will be admitted, those furnishing satisfactory references, of good character, good habits and capability. The number will be limited, and those desiring to avail themselves of this offer should send their application in without delay to the Southern Life and Trust Company, Greensboro, N. C.

The greatest business in the world to-day is that of life insurance. There is no line of business that is making such remarkable progress. It is an honorable business, and there is no other business so remunerative to those who are successful in it. In choosing his life work, a man cannot make a mistake in choosing this great progressive, beneficent profession of life insurance.

Home Circle.

The High-Girdle Craze.

At present there is a positive craze for high-girdle effects, and there is simply no end to their variety. Something very new in a Dresden ribbon high girdle is finished at the back with a loop and two long sash-ends. The ribbons are plaited near the waist-line, to give a narrow effect, and broaden out as they extend over the skirt. The ribbon which forms the girdle is made over a foundation, which laces in front. A buckle is placed both in the front and at the back. A sash girdle of this sort adds much to the effect of a summer gown of mull or swiss, and to give a touch more of the Dresden ribbon, the bodice of the gown may have a yoke of this flower-scattered ribbon. A faint blue ribbon scattered with pale pink carnations would look very lovely worn with a gown of white.—Grace Margaret Gould, in Woman's Home Companion for May.

Household Hints.

In making buttonholes in goods which frays easily, it is a great help to stitch twice around on the sewing-machine before the hole is cut, as a firmer foundation is secured, and no fraying results.

Cheese-cloth, hemmed, makes excellent pantry cloths for glassware and fine china. It is practical (after being washed) also for traveling purposes, since it is cheap enough to be thrown away after one service.

To keep moth and buffalo bugs from rugs or carpets, sprinkle well with salt, then wipe with a cloth dampened with warm water having spirits of turpentine added in the proportion of a spoonful to every quart of water.

Preparatory to spring house cleaning, get new jars for all the condiments of the pantry, or if that seems an extravagance, select tins of uniform size, paint with white enamel, and label with black paint all spice cans and food jars.

Be sure the kitchen sink is a comfortable height—especially if you own the house—so one need not stoop over if the dishes are to be washed there. Four or five inches in hanging it, make no difference whatever to the builder, but the daily annoyance needlessly wears on the nerves of a woman.—The Pilgrim.

Rose Again.

I was standing before the window of an art store where a picture of the crucifixion of our Lord was on exhibition; as I gazed I was conscious of the approach of another, and turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him. So I asked, pointing to the picture: "Do you know who it is?"

"Yes," came the quick response, "that's our Saviour," with a mingled look of pity and surprise that I should not know. With an evident desire to enlighten me further, he continued, after a pause: "Them's the soldiers, the Roman soldiers, and," with a long drawn sigh, "that woman crying there is His mother."

He waited, apparently for me to question him further, then thrust his hands into his pockets, and with a reverent and subdued voice, added: "They killed Him, mister. Yes, sir, they killed Him!" I looked at the little ragged fellow, and asked, "Where did you learn this?" He replied, "At the Mission Sunday-school."

I turned away and resumed my walk, leaving the little lad looking at the picture. I had not walked a block, when I heard his childish treble calling: "Mister! Say, mister!" I turned. He was running toward me, but paused; then up went his little hand, and with triumphant sound in his voice, he said: "I wanted to tell you He rose again! Yes, mister, He rose again."

His message delivered, he smiled, waved his hand, turned and went his way.

In the Land of Beulah.

She was an old lady, to whom all things present had become as naught. She had forgotten that she had ever been a wife or mother. She lived in a world of dreams, and it was the dreamland of eighty years ago, where she was again a little child surrounded by the beloved ones who had been with her when life had just dawned.

"Mother" was personified by her only daughter, and "father" had gone to work just as he used to do.

It was a lovely life she lived, surrounded by devoted love and guarded from every harm one of those quiet lives whose beauty is only fully known by those who have made such living possible.

Her sweet old face was as winsome as a baby's, framed in its shining silver hair, with her delicate complexion, her bright blue eyes, and her expression which varied constantly, being now merry, now wilful, and now sweet, mirroring every change of feeling as the water does the sky.

It was wonderful how clear and firm the imprint of that life was upon the brain. Her speech took on the formal habit of an elder day. She said "sir" and "ma'am" and "made her pretty manners" as she had been taught to do in the New England home so long ago.

She was a child indeed, with a child's wilfulness and sweetness. It was fascinating to watch her and to see how her nature still responded to those ennobling influences which had moulded her youth, and which had made her in her prime a rare woman. For instance, she was wilful one morning and would not hold still to be dressed, and her daughter mother, who had exhausted all her arts in endeavoring to turn her attention, said gently: "What would father say if he knew his little girl was being naughty?"

Her figure dropped instantly, but she said with a roguish glance, "He won't know if you don't tell him."

"I will not tell him if you will be good," was the answer.

At once she held still for the soft hair to be smoothed, and the wrapper to be put on. "I'm father's good girl now," she said, holding up her smiling face to be kissed.

How indestructible is love! Across more than eighty years that father's influence had reached and helped his child once more. Sometimes fathers and mothers become discouraged, children seem so forgetful and thoughtless, results so slow to come to pass, but it seemed to me that that little incident held a world of comfort and hope for such. Love's work cannot be lost.—Exchange.

President's Rapid Reading.

I have no record of the President's recent reading, but it is not a secret that he is "keeping up the pace." Some of my friends are still "reading at" Morley's three thick volumes of Gladstone's "Life." The President, of course, read them promptly, gaining, I am told, not only a fresh, but a much more favorable view of the great leader, whom he confessed he had hitherto failed to understand. A publisher not long ago told me that Mr. Roosevelt seemed to have his eye on the authors of their house, and, and now and then a private letter, full of appreciation, would pass through the publisher's hand on the way to an author. In the thick of the campaign of 1904 I happen to know that he re-read all of Macaulay's "History of England," all of Rhodes' "History of the United States" and Dickens' "Martin Chuzzlewit."

The other afternoon he was handed a new book—a not very long dissertation on a matter of current interest. That evening he entertained a number of guests at dinner, and later there was a musical party at the White House, at which he was present. At luncheon, the next day, the giver said to him: "Mr. President, of course you have not had time to look at that book." "Oh, yes," said the President; "I have read it." Whereupon he proved that he had done so by his criticism of the work. One day, lately, a book of short stories was sent to him; almost by return mail came a letter thanking the sender and saying he had already enjoyed the stories greatly in serial publication.

"How does he manage to do it?" All I know about this is that, in the first place, he has by nature or practice, the faculty of extremely rapid reading. There are some men of letters and "general readers" who never have been able to acquire this art. Others can take in paragraphs or pages well-nigh at a glance. The President must be one of these photographic readers, who take almost instantly the impression of a whole paragraph or nearly a whole page, the eye running along the lines with lightning-like rapidity, and leaping to the more important phrases as by instinct. I have known the following to occur: A Congressman makes a statement to him and hands him a type-written paper. Almost immediately the President hands it back to him; whereupon the Congressman says deprecatingly: "Mr. President, may I not leave this paper with you? I am anxious that you should read it." "But," answers the President, "I have read it; you can examine me in it, if you wish."—The Century.

"Moral Suasion."

"The writer knows a mother who strongly denounces corporal punishment whose favorite method of punishment is to send her child to bed without supper," writes William H. Hamby, in Good Housekeeping. "Perhaps she thinks the gnawing of that child's empty stomach is soul punishment. Another who considers the use of the switch a relic of bloody days will make her little girl sit for three hours in a straight chair.

"In fact, most moral suasion is not moral suasion. It is simply a combination of everything that is not whipping.

"The story is told of a small boy who was asked by his uncle if he got a whipping that day at school.

"'Naw,' said the boy; 'they don't whip at our school.'

"'Don't?' said the uncle in surprise. 'How do they make you mind?'

"'Moral suasion,' replied the boy shortly.

"'What's that?'

"'O, they stand us on the floor, keep us in at recess, make us toe a line, pull our ears, and jaw at us.'"

CURE YOUR OWN KIDNEY and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

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FACE LIKE PIECE OF RAW BEEF

Scalp Covered With Sores, Hair and Eye-Brows Fell Out—Agony for Eight Long Years — Doctors Were Unable to Cure.

SPEEDILY CURED BY CUTICURA

"I had suffered terrible agony and pain for eight long years from a terrible eczema on the scalp and face. The best doctors were unable to help me, and I had spent a lot of money for many remedies without receiving any benefit. My scalp was covered with scabs, my face was like a piece of raw beef, my eyebrows and lashes were falling out, and sometimes I felt as if I was burning up from the terrible itching and pain. I then began treating myself at home, and now my head and face are clear and I am entirely well. I first bathed my face with Cuticura Soap, then applied Cuticura Ointment to the afflicted parts, and took Cuticura Resolvent for the blood. I was greatly relieved after the first application, and continued use of Cuticura soon made a complete cure.—Miss Mary F. Fay, Westboro, Mass."

AGONIZING ECZEMA

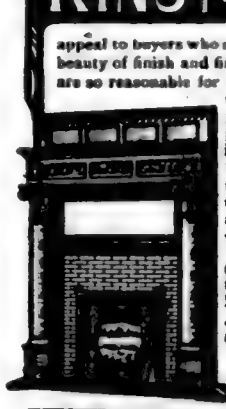
And Itching, Burning Eruptions with Loss of Hair, Cured by Cuticura.

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set is often sufficient to cure.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Props. Send for "All About the Skin, Scalp, and Hair."

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HOPE PUBLISHING COMPANY, CHICAGO.

Young People's Page

Cinder and the Hat.

As Cinder walked into the parlor on his way to the softest chair in the room, he was surprised to see a strange-looking object lying on the floor.

It was Dorothy's new leghorn hat, trimmed with pink rosebuds and white silk ribbon; but Cinder did not know just what to make of it, for he was only a kitten.

Slowly he crept up to the queer-looking thing, and, putting out one gray paw, touched it softly—then he jumped back. Perhaps he feared that it would bite.

But the big hat with the pink rosebuds never moved from where it lay on the floor. Cinder came nearer and sniffed at the pretty buds and the green velvet leaves.

Then he started toward the big easy chair. After all, the queer thing was not good to eat. But a breeze, coming through the open window, fluttered the white silk bows till they seemed to be alive. And Cinder pounced on the hat—maybe it was made to pay with.

He clawed the ribbons and worried the pink rosebuds, tearing them with his sharp teeth and chewing the rubber stems, while the poor buds nodded helplessly.

Cinder forgot about the easy-chair and became so excited in his play that he dragged the hat around the room, kicking it and biting it, crushing the crown, making slashes in the pretty bows, and scattering the pink rosebuds over the carpet.

When the kitten tired of playing with the hat he curled up like a gray ball in the crumpled crown and went to sleep.

"Sakes alive!" cried Aunt Eleanor, as she came into the parlor, "where did Cinder find this old hat!"

Dorothy was with her.

"Why, Aunt Eleanor, it's my new leghorn hat. O dear! O dear!"

"But how did Cinder get your hat, Dorothy!"

"I guess, auntie, it must have been on the floor."

"Didn't you hang up your hat!"

"N-o-o, I just came to the door and flung it in. I didn't s'pose that anything could happen to it in the parlor. Can't you straighten it out, Aunt Eleanor!"

"No; it can never be worn again; I shall put it in the rag-bag," said Aunt Eleanor, as she picked up the ruined hat. "You know, Dorothy, I have told you again and again not to throw your things about."

"But I forgot to hang it up. I was in such a hurry to play," answered the small girl.

"Well, this will be a good lesson; it will help you to remember."

And that is the reason why little Dorothy had to wear her old brown sailor hat to the party the next afternoon.—Reformed Church Messenger.

The Horned Owl's Nest.

Work had been going on all day in the sugar-bush; the sap had been gathered and drawn to the boiling-place, until there remained but a few scattering trees to be visited near the swamp. The boy was softly whistling to himself, when a rabbit with easy, graceful bounds crossed the road but a few paces ahead of him and stopped by the side of a birch-bush to nibble the tender buds. Just then a startling sound came up from the swamp.

Why did the rabbit pause in his dainty meal and squat in his very tracks until his form more nearly resembled a foot-print in the snow than a living mammal? The chattering red squirrel dropped into the crotch of a tree, and ceased to chatter, as the ominous and almost supernatural "Whoo-hoo-hoo-woo-hoo" sounded through the dismal swamp and echoed through the maple grove. This was the hunting-call of the Great Horned Owl.

The actions of the rabbit and squirrel did not surprise the boy, who had always heard that this owl was a veritable Nero among the feathered race. As yet, he had never discovered the nest of the Great Horned Owl. It was now the first week in March. Of late he had heard the weired call frequently from the swamp, causing him to believe the birds were nesting there, and he fully determined to make a search for that nest.

The next day was spent in a fruitless search, and it perplexed the boy, for often he had located the nest of the bobolink and meadow lark—nests that are not easily found.

But the second day's search ended, about noon, in rather an interesting manner. The boy stopped for lunch and a little rest under a hemlock that he knew well, for, the spring before, a pair of crows had a nest in the tree. The old nest was still there, and, just to see what condition it was in after the storms of winter, he ascended the tree. The nest was between fifty and sixty feet from the ground. Just imagine the boy's surprise when about thirty feet from the nest to see a Great Horned Owl silently glide off and wing its way through the tree tops. It was a revelation, upon reaching it, to find that the Great Horned Owl had really used the old crow's nest, which had the appearance of being slightly remodeled, and was sparsely lined with evergreen leaves and feathers. In the nest were three white eggs, about the size of a bantam's. The boy afterward learned that the usual number of eggs deposited by the Great Horned Owl is two, and that sometimes the bird construets a nest for itself in a hollow tree or an evergreen.

On the first day of April there were two little owls in the nest, and a day later a third appeared. They were queer-looking little birds, seeming to be nearly all head and eyes, and their bodies were covered with the softest of down.

The young birds grew very slowly, although the remains of fish, mice, squirrels, rabbits and birds of various kinds furnished abundant evidence that the old birds were lavish in supplying food. They remained in the nest about eleven weeks, which is long compared with most of our birds—many young birds leaving the nest in from twelve to fifteen days, and the woodcock, bob-white and ruffed grouse in about as many hours.—St. Nicholas.

An Accommodating Clerk.

She sailed into the telegraph office and rapped on the counter. The clerk remembered that she had been there about ten minutes before as he came forward to meet her. He wondered what she wanted this time.

"Oh," she said, "let me have that telegram I wrote just now; I forgot something very important. I wanted to underscore 'perfectly lovely' in acknowledging the receipt of that bracelet. Will it cost anything extra?"

"No, ma'am," said the clerk, as he handed her the message.

The young lady drew two heavy lines beneath the words and said:

"It's awfully good of you to let met do that. It will please Charley so much."

"Don't mention it," said the clerk. "If you would like it, I will put a few drops of violet extract on the telegram at the same rates."

"Oh, thank you, sir. You don't know how much I would appreciate it. I'm going to send all my telegrams through this office, you are so obliging."

And the smile she gave him would have done anyone good, with the possible exception of Charley.

The Establishment of Easter.

"The festival of Easter is to be celebrated on the Sunday following the first full moon after the beginning of spring."

Therefore, if the moon becomes full upon the day on which spring begins, the Sunday after the next full moon is, of course, indicated by the directions of the Council as Easter day. And if the moon becomes full on a Sunday, the next Sunday, similarly, must be Easter day.

The history of this controversy respecting the date of Easter which the Nicaean Council happily settled, includes a number of diverting anecdotes based upon the disinclination of different people to accept even the Council's rulings.

A story is told of a European of prominence who celebrated Easter every year on the very same day on which his wife celebrated Palm Sunday. Another story is told of a devout old couple in Germany who refused to abide by a new church decree relative to Easter. The decree altered the date, and on the day on which they had always attended the Easter services the old people walked from their home to the church. They found the church closed and no Easter service in progress. The old gentleman beat upon the door with his stout stick, and demanded admittance, and when there was no response from the uninhabited church, the old people retraced their steps to celebrate Easter at home.

Naturally the most magnificent and imposing celebration of Easter is that which takes place in St. Peter's at Rome.

Has a Stepmother.

A strapping lad of twelve was registered in one of the public schools of Philadelphia. He readily gave the several facts called for, but he did not know whether his birthday fell on the tenth of November or of December.

The principal was surprised at this display of ignorance on the part of so old a child, and he asked how it came to pass that he hadn't learned the date of his birth. "I wasn't born," said the boy. "I had a stepmother."—Lippincott's Magazine.

Joy is for all men. It does not depend on circumstance or condition; if it did, it could only be for the few. It is not the fruit of good luck, or of fortune, or even of outward success, which all men cannot have. It is of the soul, or the soul's character; it is the wealth of the soul's own being when it is filled with the spirit of Jesus, which is the spirit of eternal love.—Horace Bushnell.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 9th, 1903.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

Mrs. E. Austin.

19 Nassau Street.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in in the Raleigh Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Sheer White Goods for Waists and Shirt-Waist Suits.

Prettiest Patterns We Have Ever Had.

We have everything in this department that goes to make up the finest stock of White Goods in the South.

Batiste, Percales, India Linons, India Dimity,
Silk-Finish Mulls, All-Linen, Cambric, All-Linen Lawns,
French Lawns, Victoria Lawns, Pique,
Madras, Organdies, Nainsook, Swiss,
Mousseline, Long Cloth, Silk Chiffon, &c.

The prices run from 10c. a yard upward.
Write for samples of Sheer White Goods. We'll send you a choice line.
We prepay charges on all orders of $5.00 and over.

MILLER & RHOADS,
RICHMOND, - - - - VIRGINIA.

CAPUDINE

Cures That Headache.

Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation. Absolutely Harmless. IT'S LIQUID.

Trial Bottle, 10c at druggists—by mail or from.



A CAMPAIGN IN EVERY CHURCH.

The Recorder will complete her seventieth year July 1, 1905.

We intend to round up this period with an offer that will reach every intelligent Baptist in North Carolina.

We hope not to miss one church.

We offer the Recorder seven months—JUNE 1st to JANUARY 1st—for 50 cents.

Evidently there is no immediate profit in such an offer. But we hope to introduce the paper to 5,000 new friends, many of whom will renew.

There are 5,000 possible readers of the Recorder in North Carolina. Let us reach them.

Our Plan.

Every subscription will begin June 1st and end January 1st. Send in the clubs—six names at a time, if possible—throughout May with 50 cents, less expense, for each name.

If you need samples, let us know.

Will you not make May Recorder month and so help us sow down the State with Baptist thought and doctrine?

A THOUGHT FOR THE WEEK.

I shall live forever. I cannot end my life. I must live on and on. The body will pass; but the death of the body is not the death of me. What I do now is done for eternity; for now I am in eternity. Death does not bring us into eternity. We are already in eternity. I will live, therefore, as one already in eternity. I will live the Eternal Life. I will not live for the hour. I will not live for what Time has to give. I will live for what Eternity will give. I will not fear them that destroy the body, I will fear them that ruin the soul: Above all I will have regard to Him who made the soul, who made Eternity, Whom to know is Eternal Life.

THE AUSTRALIAN BALLOT IDEA.

The trial of the Australian ballot idea in the Democratic municipal primary at Raleigh last week gave universal satisfaction. The feature of this system is in setting each voter apart as he prepares to vote. His name is registered; he is presented with a list of the candidates and pointed to a booth, in which alone he selects his candidates. No one may interfere.

This prevents the "heeler" from finishing his work of bribery. Each man votes by himself.

It also saves voters from being overcome by unworthy personal considerations. Often men vote for unworthy candidates lest they make enemies of them—lose their trade, etc., etc. Few of us confess that such considerations have weight with us, but we all know men that are governed by them. It is not unnatural that one hesitates to vote against a candidate in his very presence, or in the face of his pleading. The secret ballot puts an end to this embarrassment.

We hope the Australian ballot system will be established throughout our State.

THE GREATEST AID TO TEMPERANCE: "JOHN DOE WARRANTS."

The press has not paid the attention to one act of the recent Assembly that its value and importance deserves: Under this act it will be easy to uproot "blind tigers"—the curse of prohibition laws.

Upon finding a man intoxicated or in possession of liquor, a warrant in blank may be sworn out to the effect that he purchased his liquor from ——————; and he may be called into court and required to say under oath where he purchased the liquor. This is called the John Doe warrant from the use of the name "John Doe" to fill the blank.

This puts the great difficulty of temperance laws in the hands of the friends of temperance. They can require the local officers to enforce the law to the very limit.

From not a few points we have had requests for detectives; and from others we have been requested to advise means of enforcing the temperance laws. No detective is needed. Under the new statute any one may be required to tell of whom he purchased his liquor.

Let us have law enforcement throughout the Commonwealth.

THE KEY TO REVIVAL.

We inquired of a devout Methodist minister, "Are your people expecting a Welsh revival?" He hesitated a moment; then answered, "I am afraid too many of them are. It is a fundamental mistake to look toward Wales for revival, or to expect a revival like the Welsh revival. I am looking for a revival. I believe it is close at hand. It will come of consciousness of God. That is what we need. That will quicken us. Let us go to God with prayer that He manifest Himself in us." Then he told the story of John Wesley's experience, when returning from church one night he became aware of a fine glow in his heart. "That," said Wesley, "that is God." It changed John Wesley's life—that realization that the warmth of his spirit was of God.

BY HIS OWN TESTIMONY.

The following paragraph, in the Charlotte Observer, sent out from Raleigh, was directed to the Recorder's editorial on the Governor's going to Washington as attorney in behalf of Distiller Casper, the self-confessed defrauder of the Government:

"Governor Glenn's friends are indignant at gross misrepresentations that they say have been made by some papers in reference to his participance in the recent compromise judgment in the case against J. L. Casper, of Winston, for violation of the United States revenue laws. His friends say certain papers have seen fit to put his action principally on the ground of a request from his law partner, whereas the fact is, and was, definitely stated at the time the matter first came out that His Excellency was actuated by the fact that Casper was his client during the several years that the case had been pending, and he alone of the counsel was familiar enough with the case to present it in its proper light to Commissioner Yerkes. They brand the attack on the Governor under the circumstances as unfair absolutely and unwarranted and apparently wilfully so."

We have but one comment to make on this remarkable utterance, and that is, Governor Glenn's own statement in the News and Observer of April 13th, is as follows:

"Last evening a reporter of the News and Observer called at the Mansion and acquainted Governor Glenn with the fact of the criticisms referred to. In speaking of the matter, the Governor said that he had not gone to Washington in any sense as an attorney for Casper, but as a favor to his former law partner, Hon. Clement Manly, who had 'phoned to him to go to see Mr. Yerkes as he was entirely familiar with the case and could explain the situation to the Commissioner."

Very evidently the Governor himself "put his action principally on the ground of a request from his law partner." He declares, April 13th, that he went "as a favor to his former law partner." April 21st he declares (or "his friends") that such a statement is gross misrepresentation.

In either case he is in a lamentable position. We do not see that there is any important difference between pleading Casper's cause as a favor to a law partner and pleading it as a favor to Casper. The Governor made a lamentable blunder, and we suggest that if he will say no more about it the rest of us will endeavor to forget it for the State's sake.

Everlasting arms of love
Are beneath, around, above;
God it is who bears us on,
His the arm we lean upon.
He, our ever-present guide,
Faithful is, whate'er betide;
Gladly, then, we journey on,
With His arm to lean upon.

You can help your fellow men; you must help them; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

JESUS' TESTIMONY OF LOVE.

Bible Lesson for April 30. John XIII: 1-14. Read 1-38.

Golden text: By love serve one another.

Our passage of Scripture brings before us the familiar story of

Jesus Washing the Disciples' Feet.

Much has been written to show why modern disciples should not obey the plain order of Jesus to wash one another's feet. Much has been written to show that this is no such ordinance as Baptism or the Lord's Supper. We will pass these matters by with two remarks: (1) Any one who feels inclined to wash another's feet in the name of Christ should not be criticised for proposing to do so; (2) any one who proposed to make a formality of feet-washing should be told that he is making mockery of Jesus. To wash a fellow's feet as a formality would be to miss all that Jesus proposed on this occasion. On the other hand to be above washing a fellow's feet in loving humility is to be beneath the sublime dignity of Jesus on this occasion: a true Christian will not be above performing this and other such loving services for his fellow Christians. You may quite easily test yourself. It was this loving humility that Jesus here stood for. How far it is from ambition, from rivalry, from criticalness. How beautiful it is. And, so far from being low, how much more dignified is the Master here than when riding as a king acclaimed into Jerusalem! It is the man and not the task that determines dignity.

Jesus Knowing.

But if we are not mistaken the strange spectacle of Jesus washing the disciples' feet is not the emphatic matter in our lesson. Observe the reiteration, "Jesus knew." "Jesus knowing." Knew what? What He did seems to have come of what He knew. He knew that His hour was at hand—not the hour of crucifixion, not the hour of suffering, not the hour of betrayal. To be sure He knew that these were in that hour. But the hour was for the time distinguished above the cross and its unspeakable agony by the fact that it was also the hour when He should depart * * * "from His own." To be sure He was going to His Father. But not now is He employed with compensations. Not of Himself is He thinking: It is of His own. He loved them unto the end.

Out of His love for them then He here does what He does. It is a new testimony of His love.

And somewhat else He was "knowing" at this time. Time had been when the humanness in Him was like a shadow between one and the sun. Time was when He cried out an almost orphan cry. But now as the final and terrible shadows approach it is written of Him that He was conscious of His Power from God, of His coming from God and His return to God. It is the strong note of triumph before the hour of terror. That consciousness was in His soul: He had received from His Father all things; He knew that He was come from God and went to God. All powerful there He submits Himself to the puny hands of earth.

How Like Him Alone.

And knowing so much, so great things, what does He do? What does this knowing lead to? Read the verse: "He riseth from supper * * * and began to wash His disciples feet." It is back to them. He might have employed Himself with the noblest consolations of martyrdom. He might have employed Himself with an explanation of His submission. He might have employed Himself with comforting thoughts of His meeting with the Father. How like Him alone of all the figures in history it was to engage Himself with a ministry of love and an example of service and humility to His own whom He loved and from whom He was soon to part! His thoughts go back to them.

The Conversation With Peter.

The conversation with Peter is remarkable for Jesus' play on the word "clean", and also for the revelation that He knew what was going on in the heart of Judas. It holds also the key to the meaning of Jesus' conduct: "What I do thou knowest not now, but thou shalt know hereafter." Evidently there was more involved than the washing of feet, for Peter certainly knew that that was going on. What he did not know was that His Lord was here giving his own a final testimony of His love. In the light of the Cross and the Resurrection, how splendid this act would become. The himiliation of it would pass away forever, and the love of it would stand forth in passing glory.

Moreover, Peter did not know that the Master was here giving an example of the secret heart of Christianity: Of the strong helping the weak, of the clean cleansing the unclean, of the high stooping beneath the low—of God Himself stooping to serve, and so stooping to conquer.

It is the final word on loving service. How He

loved His own! So should we love them for His sake. How He served His own! So should we serve them for His sake. How He loved His own! So He loveth me. How He served His own! So He serveth me. At one stroke He gives us the law of personal service, the true attitude of one of His disciples to another; He destroys all caste in His religion; and He leaves His own the most perfect token of love that a Master ever left His followers.

REGULATION OF CHILD EMPLOYMENT IN NORTH CAROLINA COTTON MILLS.

(Continued from Page 1.)

(4) No, not as a rule; it would be the exception unless they have passed "fourteen."

(5) In my opinion children ought not to work at night.

I find that one great need of children at cotton mills is that, in many cases, all the family work in the mills, except one woman, whose duty it is to keep house, prepare the meals, look after the children, and whatever else needs to be done; consequently the children are sadly neglected.

Yours very sincerely,

G. L. MERRELL,
R. F. D. No. 2.

Rocky Mount, N. C., April 13, 1905.

P. S.—We have a school here for several months during the year, and it does good work.

G. L. M.

Straight Answers.

In reply to yours of April 6th, I would say to—

Question (1) That they should not. Reason: It impairs their health in more ways than one. I believe, sir, they ought to be in school.

Question (2) No, sir, boys should not. They ought to be in school. They need fresh air. They are dwarfed for life. They ought to have a chance.

Question (3) I do not think either boys or girls should work at night in mill.

Why, sir, the grown operatives tell me no one can stand to work in a cotton mill over five years if they stick to their job. I do not believe it is best for the posterity or offspring of the future. The temperature of the mill is too warm for children. I believe it breeds consumption. I do not, in my observation, see any need for these things to be so. Now, these children can be secured for a mere pittance, and it is cheaper for the manufacturer to get them, if possible. But it ought not to be; the child ought to have a chance.

Now, the men here are very nice to me and all their employers. But right is right.

ANON.

Present and Proposed Laws Not Needed.

(1) Boys around a cotton mill village from eight to fourteen years old, if not employed in the mill, are engaged usually in fighting, trespassing on neighboring property, violating the bird laws, smoking, swearing, playing cards and other similar "harmless" and "elevating" pastimes tending to develop the body and expand the mind. In many cases the father is dead or an invalid; in some, he is employed all the time in trying to support a large family; in a few instances, he is utterly worthless and cares not what his children are doing; the mother is closely confined at home for at least three-fourths of the day, and her surroundings and the conditions of living are such that it is next to impossible for her to keep children of such age under her eye. Girls would not be found doing just the same things; but neither their surroundings nor their pastimes would be at all elevating.

(2) When our legislators get ready to make it possible for all children from seven to fourteen years of age to attend school four months each and every year and provide schools for all that are worth attending, I shall strongly favor compulsory attendance on the part of all. Why make a difference as between mill children and farm children or any others? But why talk of compulsory attendance until schools and teachers are provided for such as go willingly?

(3) The same reason or lack of reason that permits girls under fourteen to work in the cotton fields or elsewhere should allow them in the mills, in most instances at least, the less trying and dangerous employment, and so (4) no illiterate child should work anywhere while the public school is in session provided school facilities and teachers are provided so that he can go to a school that is worth going to.

(4) No one should be compelled to work at night anywhere.

From my observation of cotton mill work and conditions our present law does not touch the evil, neither would the recent proposed changes have done so. A stringent vagrant law vigorously enforced against all loafers, together with some much needed improvements at the foundations of our educational system, followed by a reasonable compulsory education law, as indicated above, is all any legislature ever can do towards solving the so-called cotton mill problem, a problem that can but be intensified ten fold by turning children from eight to twelve years of age loose in the average mill village.

If some of our anti-child labor agitators could spend one month in a mill town, not as the agent of some society, but as a quiet observer of conditions as they really are, perhaps their excessive zeal in this cause would take some new direction to say the least.

I have tried to answer your questions candidly though perhaps not very lucidly.

You can make whatever use you may see proper of this communication.

Very truly and sincerely,

J. V. DEVENNY.

Lawndale, N. C., March 24, 1905.

Compulsory Education.

The matter to which you refer is, in my opinion, a most important one. As you probably know, I am having my first experience with the conditions prevailing in the manufacturing towns and villages in every section of the State. There are problems to solve among these people and one of the most vital is that of the child. I cannot speak with authority, for my observation has been too short, and I am not writing for publication. If I am able to help you to better understand the situation, I shall be glad.

It is my opinion that the first and most necessary step the State needs to take is that of compulsory education, and that step, if taken, will go far towards relieving the existing conditions. I will confess that it would be a costly step, but the State is able to take it, and the good accomplished would amply repay the expenditure of any amount of money.

The parents of many children in cotton mill communities seem to have no care for their children except the amount of money they can realize from their work in the mills, and so if the law interfered with their employment in the mills, they would spend their time in idleness and deviltry. It seems to me but right for the State to say to such parents, "you shall educate your children," and emphasize the command with all the necessary machinery for its enforcement. The condition of many children in mill communities is worse out of the mills than in it. I can conceive of reasons for child-labor in the mills, but I have never had such a condition to come under my observation, and I doubt if any man in the State has had such observation. Many of the conditions that are pointed to in support of the idea of the necessity for child-labor are purely imaginary. Granting that there are sufficient reasons in rare cases (they could obtain only in rare instances) it were better that one poor woman should have a hard time than that the average in manhood and womanhood should be lowered continually.

My conception of the matter is that our State needs a law compelling children to attend the schools (in some instances after they have been established) more than it needs any other one statute.

Very cordially,

A. W. SETZER.

Burlington, N. C.

The Manufacturers Are Right.

Your letter of March 21st is to hand. Would say in answer that the subject is a very large one, too great to be fully discussed in a letter. I can answer your questions, though. As the Superintendent of the Associated Charities I come in contact with the poor and struggling people of this town.

I think the manufacturers are right, because some children are abundantly able to work in the mills at 12 and 13 years of age. More so than others at 14 and 15 years. I know of a great number of families who would have suffered, had it not been for the kindness of the presidents of the mills here in Raleigh. I know of one woman who went to the president of the Raleigh Cotton Mill and begged him to give her girl work so she could support her sick mother, and he did so.

As to compulsory education, I am heartily in sympathy with it, if there can be some way provided to care for the sick and aged who are dependent on the labor of their children.

As to working boys and girls at night, yes, if they can't get enough to eat any other way.

As to working boys before they learn their letters: If the boy has had reasonable opportunity to learn and won't learn then send him to work rather than let him loaf and become a beggar.

I notice that the owners of the Pilot and Carsleigh mills have built school houses at both places so that if the children do not go to school it is not the fault of the manufacturers, but the fault of the parents.

Of course I know there are some fathers who are living on the labor of their children, and if the vagrancy law were enforced they would have to go to work, and I really think the children are better off in the mills than they would be out of them, and be compelled to beg for the support of the family.

Assuring you that I appreciate your interest in this matter,

Truly your brother,

R. S. STEPHENSON.

Raleigh, N. C., March 24, 1905.

In a subsequent number we shall print other letters. We expect to discuss them and our readers are invited freely to express their sentiments and to contribute any information that seems pertinent.

EXPERIENCES OF THE RECORDER REPRESENTATIVE.

Several months since, while traveling in the foot-hills of North Carolina, I met a business man, with whom I had a slight acquaintance for several years. After a friendly salutation, I said:

"Mr. S——, you are not getting the Recorder at present, I believe; possibly you desire to become a subscriber."

Mr. S——: "I would like to have the Recorder, but I will never pay a year in advance for any paper."

"Then you might try it for four or six months."

Mr. S——: "No, I will not pay in advance; I might not live till my subscription expired."

"That is true, but again you might; and if you should not, your family would get the benefit of the paper after you are gone; it would be a great comfort to them in those dark days."

Mr. S——: "But who knows how long the world will stand! The judgment day may come before six months are gone, then you fellows would be ahead of me."

"Then I will make you this proposition: If you will take the Recorder so long as this world stands, I will see to it that the stockholders leave the paper and entire plant to you for the world to come; you shall be sole proprietor of all that remains after the judgment."

Mr. S——: "I will think it over, and if I decide to subscribe, will let you know."

He has not subscribed.

J. S. FARMER.

TO J. C. M.

As one who, stranded on some lone isle,
Doth hear from far the pipings mellow,
Of tuneful song whose notes beguile
The wanderer and bid him follow;
Follow where the grass waves green
By the silvery sheen
Of softly flowing river;
'Tis thus the Soul in love with Poesy,
But fallen on a songless day
Doth hear the music of thy heartfelt lay,
And girds itself to follow thee.
Where the May-day carols are heard,
And all gladsome thoughts find word,
And joy flows on forever.

COMMENTING FAVORABLY.

The Southern Baptist papers are commenting favorably in the main, on Dr. Junius W. Millard's proposition, in the Biblical Recorder, that the president of the Southern Baptist Convention be elected at the preceding session and be expected to bring an annual message to the body over which he is chosen to preside. Years ago the Religious Herald advocated something of this sort with reference to all our representative bodies. To select a presiding officer simply because he has a little technical knowledge of parliamentary law, or because he is prominent in denominational affairs is not a rational procedure. The president of such a body as one of our State Conventions or Associations, and still more of the Southern Baptist Convention, ought to be a seer. He ought to be able to interpret for his brethren the significance of passing events and point out to them the path of duty. Sometimes his message ought to be doctrinal and sometimes practical. In the Dover Association we have had this arrangement for several years. Our present moderator is not a professional speaker, but last year he made an earnest and practical talk on "Sabbath Observance," believing that the relaxation of the public conscience on the matter of keeping the first day of the week deserved special attention. We like Dr. Millard's suggestion, of course, though it may be best to adopt the suggestion of the Western Recorder and assign the duty of delivering the message to the president of the preceding convention. That is a matter of simple detail.—Religious Herald.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Home Mission Problems.

Its work is wondrously comprehensive. It includes a Southern Territory containing 25,000,000 of people, 9,000,000 of whom are negroes and 5,000,000 foreigners. Within these increasing multitudes there are but 8,000,000 of professed Christians many of these being unevangelized and other uncounted thousands of them being but nominal.

It includes illiterate, impoverished, priest-ridden Cuba with its 45,000 square miles of territory and its 1,500,000 souls blinded and prejudiced by a religion worse than none at all.

It includes the mountain regions of Kentucky, Tennessee, Georgia, North and South Carolina, comprising a hundred counties, abounding in natural resources, and having a population of 800,000 people—a population with its own peculiar problems crying to heaven for the uplifting light of the pure Gospel of Christ.

It includes great cities into which forty per cent of our population is already congested, and toward which there is a constant and growing stream of young men and women from the farms and villages.

A few of those cities are, for the time being, measurably able to cope with this problem; but Baltimore stricken and scarred, St. Louis, Galveston, and notably New Orleans, are not able, alone, to face such a responsibility. They are willing to do to their utmost, but that utmost is far short of what is absolutely necessary.

New Orleans with its Americans, French, Italians, Creoles and negroes to the number of 300,000 contains but 900 Baptists, or one to every three hundred and thirty-three of the population.

Dr. Breaker tells us one may describe a half circle of a hundred miles around St. Louis from the river on the south to the river on the north, and he will include a million souls, one-third of the population of the State, and owning two-thirds of its wealth. Yet in the midst of that multitude and its wealth there are less than twenty self-supporting, aggressive Baptist churches. The South's magnificent industrial revival is attracting an army of invaders seeking work and wealth, and within its ranks there are thousands of irreligious, rationalistic foreigners. If they are not met and conquered by the Gospel of Christ, we will have among us all too soon the red flag and the riot.

Christ in the heart and the incendiary torch in the hand never go together. When the spirit of Him who said, "All things whatsoever ye would that men should do unto you, do ye even so unto them," reigns in the heart men do not burn property, desecrate the Sabbath, decry education, support the saloon, incite a mob, or rebel against lawful government. The sway of His name is the silence of the rabble. The incoming of His spirit is the obliteration of anarchy.

And added to all this manifold sphere of obligation and opportunity is the black man and his problem; and who but the white man at his side, at whose feet he was born, from whose soil he earns his bread, and whose ways he loves to imitate, can acceptably tell him of the Christ, and successfully help him in the working out of his destiny?

2. But another thing may be said: This second step, well taken, creates a reservoir of supply for Foreign Missions. The ends of the earth is the objective point. Nothing short of that meets the Master's demand, and a well-taken, comprehensive step into Samaria hastens toward that end. Among us are representatives of almost every nation under the sun. Let them look into the face of Jesus Christ and get a true apprehension of His Gospel and they will at once, in person, or by prayer and purse, turn toward the home land. They will want their brethren across the seas to find what they have found and feel what they experience. Every foreigner converted on these shores becomes a convert to Foreign Missions. In his church or community he is very apt to become a dynamic force for world-wide evangelization.

It has been well said that the State of Texas was saved to the Baptists through the instrumentality of the Home Board.

Sixty-five years ago that great State contained one Baptist church and fifty members. Now it proudly numbers 2,800 white churches and a membership both white and colored of 400,000. In fifteen years just past, this stalwart brotherhood put into Foreign Missions $182,000, and into the work of the Home Board $103,000—a grand and splendid total of $285,000. Every church planted or fostered by the Home Board in this Samarian soil, arises with its face toward the uttermost parts, for it is born in and nourished by the very spirit of world-wide endeavor.

Have we not minimized, if indeed not belittled this second step? Have we not been tempted to look from Judea unto the uttermost parts with diminishing regard for the importance of Samaria?

I would not for one moment, nor in the least measure, retard the present splendid ratio of enlargement in Foreign Missions. It is too notable, too inspiring, and lies too close to the heart of the great king for such a thought to once be indulged. But there is power enough in the Gospel, and there are men enough and there is money enough among us to at the same time quadruple the facilities and energies of our Home Board.

"These"—the noble enlargement and the many sided conquests in Foreign Missions—"ought ye to have done, and not to leave the other"—the essential and fundamental work of Home Missions "undone." Brethren, shall we not redouble our efforts for Samaria? Opportunities and demands for work in this particular field have increased astonishingly with the rapid growth of our Southland. Never was the work of this Board greater or more urgent than at this very hour.

Situations, little dreamed of by the fathers, grave in their magnitude, have arisen and are calling for the power and patience of the Gospel of Christ. By order of our beloved Convention, the Home Board is attempting more resolutely than ever and upon a greatly enlarged basis, to heed these calls and meet these situations. As never before in its history, and with a faith born out of a vision of God and sublime in its stalwartness, it is saying to the world, "There is power enough in the Atoning Blood to have any soul, however debauched by sin, to master any situation however grave or intricate."

Brethren, shall we not in earnest praverfulness and liberal giving say, without a reservation, "Amen."

And thus shall we hasten the coming of the day when from Jerusalem, Judea, Samaria and the uttermost parts of the earth the redeemed of the King shall

"To him all majesty ascribe,
And crown him Lord of all."

"There's so much bad in the best of us,
And so much good in the worst of us,
That it hardly behooves any of us,
To say anything of the rest of us."

Secret devotion is the very essence, evidence and barometer of vital and experimental religion.—Spurgeon.

The Frontier.

I want to say a few words by way of corroboration of some things said by Bro. C. J. Thompson in the Recorder of March 22nd. He says: "The West is the battle-ground today—the South will be to-morrow. If we do not want to loose forever vast territories in the great Western empire, we must put our Home Mission work on a mighty forward movement at once."

I think I can give you an example of how we are failing to "see and seize" our opportunities in the West. The town of Las Cruces, New Mexico, in which I am spending some time, has a population of 3,500 people. There is no Baptist preaching in the town; there is none in the county. The Methodists and Presbyterians both have small churches here and maintain regular preaching. There are many Mexicans here; as a rule, they are Catholics. There is system and great shrewdness in the management of Catholic affairs; they have a Convent here and are educating American girls; they can safely count on the adherence and support of the Mexican population anyhow.

The tide of evil is strong; the saloons and some stores are kept open on Sunday, the military company drills and the bands plays, and there are roping contests.

Many people are being attracted to this section of country by the climatic conditions that prevail here and by the fertility of soil in the Rio Grande Valley.

The Agricultural College of New Mexico is located at Mesilla Park, about two miles from this town, where many men and women are being trained, and they will go out to exert a mighty influence upon the future of this country. It is safe to say they will not be Baptists, as no efforts at all are being put forth to win them to our cause.

I believe that the West is to-day the most promising field for missionary work in the world.

Yours fraternally,
B. W. BAKER.

Las Cruces, New Mexico, March 31, 1905.

Seek to cultivate a buoyant, joyous sense of the crowded kindness of God in your daily life.—Alexander Maclaren.

It is well to "turn over a new leaf" once in a while, but the leaves of the Bible should be turned daily, and the eye should watch diligently for the jewels concealed in them.

Tobacco Heart.
Cigarette Cough.

One Tobacco User in Three Has Tobacco Heart. All Have Diseased and Weakened Organs.

No Tobacco User Has His Full Strength and Power.

Each of the Undersigned, for Himself Freely and Voluntarily Testifies as Follows:

I hereby certify that I was completely cured of the tobacco habit more than two years ago by Rogers' Tobacco-Specific. I have not used tobacco in any form since, nor had any desire to do so. I found Tobacco-Specific not only perfectly harmless, but of great benefit to my general health. Before taking Tobacco-Specific I had used tobacco the number of years set opposite my name below.

Rev. W. W. Glenn, Meridian, Miss.,	6 years.
Rev. W. J. Simmons, Opp, Ala.,	8 "
Green R. Joiner, Atlanta, Ga.,	30 "
I. A. Sancier, Nugent, Miss.,	40 "
H. J. Herrick, Att'y, Houston, Mo.,	35 "
James Lilley, Bangor, Cal.,	25 "
J. A. Ross, Beaverdam, Ohio.,	31 "
T. B. Sharp, Uniontown, Ark.,	23 "
I. H. Webster, Manchester, N. H.,	30 "
A. M. Wells, Kinsley, Kans.,	30 "
S. B. Murray, Camden, Wash.,	30 "

Thousands of people have been cured by Tobacco-Specific. It is a harmless vegetable remedy made by a noted chemist of Cincinnati. It can be given by drink or food, at meal time, and will positively cure any form of tobacco habit, either with or without the knowledge of the patient.

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Sunbeams' Corner.

Conducted by Miss Elizabeth H. Bagby, Band Superintendent for North Carolina.

The Land Where the Sandwiches Grew.

Little Sallie came home from school full of indignation. "Mother," she said, "I think that teacher was real rude; she laughed at me—laughed right out loud."

"I think you must have done something to make her laugh."

"No, I didn't do anything. It was in the geography class, and she asked me what was the principal production of the Sandwich Islands, and I just told her 'sandwiches,' and she laughed."—Boys and Girls.

An Idol Procession.

Saturday of last week there was a great idol procession, about one mile long. Among them there were many criminals, and they wore red clothes and trousers. Some of them were women and girls, but they were not true criminals. One of them was a great criminal, because his body was bare, and his head, back, and breast were pinned with many needles. The eye of each needle held a thread to tie it with. On this thread a stick was tied, and small lanterns were hung on it. And also there were many actors among them, all of whom were boys and girls. Some of them were very beautiful, and some were very ugly-looking, because their faces were colored black, white, blue, red, green, and yellow.

Afterwards there were five small idols, and the idols' faces were red and white.

Perhaps after some days there will be idol processions again, because in this month are very many in Huchow.—Selected.

The Cow God in India.

The cow is considered sacred in India. Many fatal riots have arisen because of the killing of cows. From birth to death, and beyond, she is the mother, the cherisher, the nourisher, the deliverer. To die holding her tail is to enter into bliss. To give her to a holy man in illness is considered the surest of remedies. The proper way is for the patient to hold the tail.

I was attending a chief who was ill. One day in the street at his gate I saw a cow, well content, although a red string was tied to her tail. I traced the cord through many a winding passage in that mansion, and found the other end in my patient's hand. In giving it over to a holy man he made over the lengthened tail, and so completed the healing gift. In the "Rig Veda," the oldest and holiest of Hindoo books, there is much about cows. Many a sinner could purge his crimes only by following cows night and day, by washing, feeding, sheltering, protecting them, by fanning them in the heat—in short, by a slavery and drudgery trying to read of.

"You are a perfect cow," was the somewhat startling speech addressed to me. I found it was the highest praise a grateful heart could frame. I have since then often been called a "cow," and even a "perfect cow."

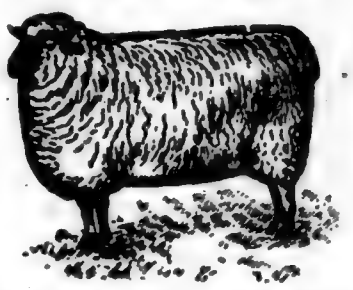
That the cow should be deemed good enough to be a god by over two hundred million human souls is awful. Still more awful is it to think that numbers of these cow worshipers have never even yet heard the Blessed Name. They change the "glory of the incorruptible God into an image made like unto four-footed beasts," and are "without excuse."—Rev. H. M. Clarke, in Round the World.

Do all that you can to stand and then fear lest you may fall, and by the grace of God you are safe.—Edwards.

Making Friends.

A king, before he ascended the throne, declared that he would destroy all his enemies. Afterward the people were surprised that he treated them all with great kindness. Some of his friends reminded him of what he had said: "And have I not destroyed my enemies?" he asked. "I have changed them into friends." And so the Lord Jesus sought, by being lifted up on the cross, to make us all his friends.—The Evangelist.

WOOL.



If you have wool to sell for cash, exchange for goods, or be manufactured, ship it to

Chatham Manufacturing Co.,
ELKIN, N. C.

They pay highest market price, and guarantee satisfaction. Write them for terms and samples.

Southern Baptist Convention.

The Southern Baptist Convention will be held at Kansas City, Missouri, May 11th to 17th, 1905. Itinerary for Special Party from Georgia, North and South Carolina via Nashville, Chattanooga and St. Louis Railway. From Atlanta and Nashville to Martin, connecting with Illinois Central Railroad; from Martin via Cairo to St. Louis, thence via Missouri Pacific Railway: from St. Louis direct to Kansas City.

For this occasion the Nashville, Chattanooga and St. Louis Railway, and the Western and Atlantic Railroad, will sell round-trip tickets at the rate of one fare plus 50 cents. This same rate will be made from all stations in the South. Tickets will be sold May 7th to 11th, inclusive, good returning until May 23rd.

A stop-over at St. Louis can be secured by deposit of your ticket with Joint Agent at St. Louis, and upon payment of a fee of 50 cents. By using our route you can make the stop-over at St. Louis and travel via direct route from St. Louis to your home, thus saving from ten to twelve hours.

Special Train.

If sufficient number are secured to warrant us in doing so, we will arrange for a special train with elegant through coaches and Pullman Palace Standard sleeping cars, to leave Atlanta at 1.00 p. m. on May 10th and arrive at Kansas City the following afternoon. The route of this special train will be via W. & A. R. R. to Chattanooga, N. C. & St. L. Railway to Martin via Nashville, I. C. R. R. to St. Louis and the Missouri Pacific to Kansas City.

Regular Trains.

In addition to this special service, we have regular trains leaving Atlanta daily at 8.35 a. m., 4.50 p. m., and 8.50 p. m., with through Pullman Standard sleeping cars to St. Louis.

A delightful spring tonic containing the active principles of Cod Liver Oil, with malt, hypophosphate, wild cherry and sherry wine, will be found in Vick's Aromatic Wine of Cod Liver Oil—a perfect tonic and perfectly harmless. In pint bottles, $1,00; at Druggists.

Prayer opens the windows to heaven and shuts the door on sin.

Chesterfieldian Manners.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cts. box of Tetterine. It has cured me of a skin disease which doctors in 7 states failed to cure." It is infallible in its results, fragrant and effective. 50 cts. a box at druggists, or by mail from the manufacturer,

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Bathe with Tetterine Soap, 25c. cake.



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References: Members of the Charlotte Medical Society.

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New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

Baptist Quarterlies 2 cts. each.

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Acknowledgments.

April 26, 1905.

State Missions.—W. M. S., Magnolia, Eastern, $1.00; W. M. S., Delway, 1.50; Kerrs Chapel, 5.00; Ramseur, 2.85; Columbus, Green River, 2.75; Mt. Creek, Green River, 1.00; Bethlehem, Green River, 3.73; State Line, Flat River, 3.75; Cooleemee, S. Yadkin, 10.00; Home Board, 1,650.00. Total this week, $1,681.58. Previously reported, $3,265.99. Total this year, $4,947.57.

Foreign Missions.—W. M. S., Louisburg, Tar River, (Xmas off.), $2.00; W. M. S., Louisburg, Tar River, 8.25; W. M. S., Cherryville, Kings Mt., 4.20; Y. L. S., Salisbury, So. Yadkin, 1.09; W. M. S., Kings Mt., Kings Mt., (Xmas), 1.90; W. M. S., Kings Mt., Kings Mt., 4.33; W. M. S., Corinth, Tar River, .50; W. M. S., Magnolia, Eastern, 1.00; Scotland Neck, 100.00; W. M. S., First, Albemarle, Stanly, 4.00; Dan Valley, 5.65; W. M. S., First, Durham, (Xmas), 2.25; Cary, W. M. S., Cary, (Xmas), 1.30; Smithfield, 2.50; S. S., Smithfield, 2.24; W. M. S., Cedar Fork, Mt. Zion, 10.00; New Hope, Neuse, 5.00; Ayersville, Pilot Mt., 2.35; Salemburg, So. River, 6.43; New Bethel, Kings Mt., 8.80; Cool Springs, 1.00; Oak Level, 1.35; Brassfield, Central, 9.00; W. M. S., Sawyers Creek, Chowan, 10.00; Lebanon, 3.54; Joyners Chapel, 1.56; First, Gastonia, 200.00; W. M. S., Bethany, 3.30; Knights Chapel, 1.42; Griffins X Roads, C. F. & Col., 2.43; Shiloh, Chowan, 5.00; First, Durham, 176.01; Kerrs Chapel, 5.00; Liberty Union, Liberty, 8.00; Jersey, 1.45; W. A. Beeker and family, 5.00; M. S., Oak Level, 4.13; Snow Hill, 3.06; Rockingham, Pee Dee, 10.14; Galeed, Bladen, 9.50; Columbus, Green River, 3.90; Mt. Creek, Green River, 6.60; Columbia, 3.78; Mt. Zion, 1.20; Hickory Mt., Sandy Creek, 5.00; Mt. Gilead, Mt. Zion, 4.50; Margarettsville, W. Chowan, 4.27; Cary Chapel, Tar River, 6.17; Bethlehem, W. Chowan, 10.00; Warren Plains, Tar River, 6.00; Mt. Gilead, Montgomery, 6.61; W. W. Johnson, 1.60; Seven Springs, 5.00; Atlantic, 1.50; Warrenton, Tar River, 54.09; Browns, 11.69; Mocksville, So. Yadkin, 21.00; Comatzor, So. Yadkin, 2.00; Mt. Creek, Flat River, 10.00; Olive Chapel, Mt. Zion, 56.14; W. M. S., Olive Chapel, Mt. Zion, 15.00; S. S., Olive Chapel, Mt. Zion, 3.86; Cooleemee, So. Yadkin, 10.00; Ronda, Surry, 2.25; Macedonia, Surry, 4.20; Sandy Spring, 3.00; Red Oak, Tar River, 5.00; Fishing Creek, Tar River, 2.50; Jacksonville, 4.50; Atlantic 1.60; Conoconary, Tar River, .75; Nashville, 4.62; Ayden, 5.00; W. M. S., Ayden, 10.00. Total this week, $928.07. Previously reported, $4,356.74. Total this year, $5,284.81.

Home Missions.—Sunbeams, Cherryville, $2.15; W. M. S., Salisbury, S. Yadkin, (self-denial), 9.35; Y. L. S., Salisbury, So. Yadkin, 1.10; W. M. S., Chowan, W. Chowan, (self-denial), 6.20; W. M. S., Kings Mt., Kings Mt., 4.32; W. M. S., Maxton, Robeson (self-denial), 7.75; W. M. S., Maxton, Robeson, 1.40; W. M. S., Edenton, Chowan (self-denial), 15.25; W. M. S., Magnolia, Eastern, 4.00; W. M. S., Columbia, Tar River, (self-denial), 5.53; W. M. S., Elizabeth City, Chowan, 15.00; W. M. S., Sanford, Sandy Creek (self-denial), 4.55; W. M. S., Polkton, 3.70; W. M. S., First, Albemarle, Stanly (self-denial), 8.05; First, Albemarle, Stanly, 12.95; W. M. S., First, Durham, (self-denial), 46.70; S. S., Smithfield, 6.50; W. M. S., Smithfield (self-denial), 12.50; New Hope, Neuse, 5.00; Salemburg, So. River, 8.52; W. M. S., Salemburg, 5.20; Lennons X Roads, C. F. & Col., 5.50; Smyrna, C. F. & Col., .80; New Bethel, Sandy Creek, 27.35; M. S., Johnson's, 1.90; Bethel, Chowan, 10.00; Grassy Creek, 5.00; W. M. S., N. Rocky Mt., (Thank Off.), 14.50; Merry Oaks, Mt. Zion, 2.00; W. M. S., Merry Oaks, Mt. Zion, 2.73; Knights Chapel, 2.50; Middle Swamp, Chowan, 10.00; Liberty Union, Liberty, 8.00; Ramseur, 1.49; Galeed, Bladen, 20.25; W. M. S., Round Hill, Green River (self-denial) 5.26; Mt. Harmony, 1.00; Hickory Mt., Sandy Creek, 2.79; Caroleen, 2.00; Mt. Gilead, Mt. Zion, 2.47; W. M. S., Mt. Gilead, 2.40; Cary Chapel, Tar River, 3.00; Hobgood, 1.00; Gethsemane, 1.36; Bethlehem, W. Chowan, 6.64; W. M. S., Greenville, Tar River, 26.00; W. M. S., First, Greensboro, (self-denial), 30.00; W. M. S., First, Greensboro, 13.00; Seven Springs, 3.00; Atlantic, 1.50; Livingston Chapel, 1.90; Warrenton, Tar River, 22.50; Marshall, French Broad, 6.50; Comatzer, So. Yadkin, 1.00; Red Mt., Mt. Zion, 10.00; Olive Chapel, Mt. Zion, 23.31; W. M. S., Olive Chapel, Mt. Zion, (Thank Off.), 2.69; W. M. S., Olive Chapel, Mt. Zion, 14.00; Cooleemee, So. Yadkin, 10.00; Sandy Spring, 3.00; Red Oak, Tar River, 2.00; Fishing Creek, Tar River, 1.00; Mt. Hebron, Tar River, .50; Jacksonville, 4.00; Conoconary, Tar River, .30; Avden, 4.00. Total this week, $505.86. Previously reported, $1,591.17. Total this year, $2,097.03.

Education.—Pinckney Oliver, $5; Smithfield, 2.60; S. S., Smithfield, 2.34; Island Creek, 6.00; So. Henderson, 1.89; Mrs. A. V., 2.00; Berrys Grove, Mt. Zion, 4.00; Glenn Royall, 1.30; R. E. Royall, 5.00; Hickory Mt., Sandy Creek, 1.50. Total this week, $31.63. Previously reported, $894.05. Total this year, $925.68.

S. S. and Colportage.—Smithfield, $6.58; Galeed, Bladen, 3.00. Previously reported, $181.01. Total this year, $190.59.

Tichenor Memorial.—W. M. S., First, Durham, $65.65. Previously reported, $41.13. Total this year, $106.78.

Ministerial Relief.—Jersey, $2.61. Previously reported, $386.69. Total this year, $389.30.

Murphy School.—Wake Forest, $17.50. Previously reported, $207.45. Total this year, $224.95.

Total reported this week for all objects $3,242.48
Previously reported for all objects 11,009.19

Total reported this year for all objects 14,251.67

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Life is not made up of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart. —Sir Humphrey Davy.

For Cramps, Diarrhoea
all BOWEL COMPLAINTS
use Painkiller (PERRY DAVIS.)

News of the Week.

News of the War.

There was no news of the war last week. Japan, suspecting that French harbors were aiding the Russian fleet, made a formal protest. France seems to have acquitted herself.

It is not certain that the fleets drew nearer together. In fact Japan's course seems mysterious. The Russian fleet is in her reach. But Togo awaits the hour. He is showing fine restraint. Very probably when he shall strike the wisdom of his course will be clear. That we are at the crisis of the war, from every point of view the following St. Petersburg dispatch indicates:

St. Petersburg, April 23, 11.25 p. m.—Not only the future of the war in the far East, but the fate of the whole programme of internal reform to which Emperor Nicholas stands committed, appears to await the issue of the approaching sea battle between Rojestvensky and Togo. The government undoubtedly would be greatly strengthened, at least for the moment, by a victory decisive enough to change the war situation. The Liberals are impatient at the delay and suspicious of every move of the government. They are convinced that if victory comes, the bureaucracy, to which the realization of reforms have been consigned by the Emperor, will keep the execution of these reforms in their own hands. Practically the entire administration is being conducted through a police regime. Already there are everywhere evidences of return to Von Plehve's methods. Domiciliary visits and arrests by scores and hundreds are reported at every part of the empire, and meetings of all classes of the people are forbidden and broken up by the police under the different Governors.

Should Rojestvensky be defeated, the Liberals believe that the bureaucracy would capitulate and that peace and reorganization would come.

In the meantime, the Easter holidays and May Day are awaited with extreme anxiety, both by the authorities and the public. The Social Democrats and revolutionists have planned demonstrations on an extensive scale, and undoubtedly many of them are armed with revolvers and bombs. The revolutionaries seem to have plenty of funds, furnished both from abroad and by wealthy sympathizers in Russia. The wildest stories of plans for blowing up the members of the imperial family, ministers and palaces, and of pillage and murder of the nobility and the wealthy are current, especially in aristocratic drawing rooms. Many society people, thoroughly frightened, already have made preparations to go abroad.

* * *

A Remarkable Event.

On Thursday, April 13, the village of Manchaug, Massachusetts, was the scene of one of the most significant events in the recent religious history of this country. For more than three years several hundred French Catholics have been under the spiritual care of Father Riborg, an eloquent and energetic young priest. Without reserve he has devoted himself to the welfare of his flock and they have reciprocated with a self-sacrificing love. In the fulness of time and in a providential way, the eyes of this leader were opened to the truth and he resolved to bring his people into the light. One by one, in the face of persecution, in spite of obstacles and as the people would receive the truth, he abandoned the confessional, worship of saints, incense, mass, and the authority of the pope. These were supplanted by a fearles recognition of the authority of the Scriptures and faith in Christ alone as Savior and Lord. The culmination of this spiritual development was witnessed on April 13. On that day a joint committee, representing the First Baptist Church of Worcester and the Massachusetts Baptist Missionary Society, met in the St. Paul's Old Catholic Church at Manchaug. The committee consisted of Deacon F. L. Durkee of Worcester, who was elected chairman; Rev. Alexander Blackburn, D. D., of Salem, who was chosen clerk; Rev. J. E. Norcross of Jamaica Plain, Rev. Samuel Delagneau of Worcester, and Mr. A. E. Riborg. Twenty-two men and twenty-two women gave surprisingly clear evidence of a change of faith and a change of heart and were accepted for baptism. On Sunday, April 16, the ordinance was administered by Mr. A. E. Riborg, who was himself baptized on March 29 by Rev. S. Delagneau into the membership of the First Baptist church at Worcester. Seventeen others who recently moved to Putnam, Conn., and who were led to Christ by Mr. Riborg's instruction, were baptized on the same day by the French missionary, Rev. A. Benoit. About sixty others are identified with the movement and though not yet ready for baptism have cut loose from the Roman Cath-

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Write us, if you cannot come in person. We will mail samples, let you make selections and we will execute your work, giving you perfect satisfaction and at reasonable prices

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Best Hymns—No. 3.—New Evangelistic Hymn Book, suitable for all services; 180 songs, words and music; shaped or round notes. Three bindings. 10, 15 and 20c. Returnable sample free. A. EVANGELICAL PUB. Co., Chicago, Ill.

olic church. Within the altar-rail, with altar, candles and other ecclesiastical paraphernalia for a background, the committee faced an audience, everyone of whom had gathered for a far-reaching decision. The uniqueness and sacredness of the occasion will not soon be effaced from the memory of those present. Massachusetts Baptists are reaping the fruit of their toil.—Watchman.

* * *

Progress in North Carolina.

Compared with the work being done by the Whitney Reduction Company on the Yadkin river in Stanly County, every other development in progress in the State appears insignificant; but a great deal is going on, in one line and another. The proposed Southbound Railroad from Winston-Salem to some point on the Seaboard Air Line is going to be built; a railroad from Raleigh to little Washington is in process of construction; the Southern is surveying a line from Marion to a point in Tennessee, and will build it; the Durham & Charlotte Railroad is moving slowly forward; an electric car line is being built from Asheville to Burnsville; the High Point-Thomasville-Narrows road seems assured, and the Wilkesboro and Jefferson Turnpike, said to be the best graded road in the State, is making satisfactory progress, and there is talk of equipping it as an electric line; the Charlotte inter-urban railway is a hopeful enterprise; and these are not half, but the enumeration will sustain the statement that something is going on in North Carolina at present. There is development, improvement, in every direction; in ten years the State will not know itself. Note is taken here of only the larger, more general projects, in active progress or well provided for. Nearly every day some new mining or manufacturing scheme is undertaken, and the diversification as well as the multiplication of industries is enlarged. The spirit of "commercialism," of doing things is abroad.—Charlotte Observer.

* * *

The Way Out in Scotland.

The Royal Commission appointed to inquire into the dispute between the United Free Church and the Free Church over collegiate, manse and mission property which the House of Lord's judicial tribunal put in the hands of the latter because of disregard of trust obligations when a majority of the Free Church joined with the United Presbyterians, has just reported. It recommends that inasmuch as the present Free Church body commonly known as the "Wee Free' sect cannot use or adequately administer the property valued at $55,000,000 which came to it, therefore it should turn back to the United Free Church all the property it cannot use. If accepted by the government and supplemented by the necessary parliamentary action this decision seemingly means that the splendid Presbyterian body of which Rainey, Denney, George Adam Smith and Orr are the large personalties will be spared the ordeal which it faced calmly a few months ago, namely, the loss of almost all its goods. The decision is a canny Scotch way out of a situation in which the "Wee Frees" were strong legally and the United Frees strong morally.—Congregationalist.

* * *

Markets.

April, 22nd.

Raleigh: Cotton 7¼@7⅞.

New York: Flour 5.10@5.00. Pork 14.50@15.00.

Baltimore: Corn 51. Oats 34. Wheat 1.06. Eggs 17.

Wilmington: Rosin 2.80. Turpentine 52½.

* * *

Joseph Jefferson, the aged and distinguished actor, died April 24.

Items.

Cotton growers are called to meet in county court houses the first Monday in May at noon.

The main building of Vanderbilt University was destroyed by fire April 20—loss $200,000.

North Carolina's new test farm will be located at Willard. It will be devoted largely to truck.

Andrew Carnegie gives Guilford College, N. C., $45,000 on condition that other friends raise an equal sum.

For a week the President has been deep in the wilds of Colorado. The only news of him is that he killed a fine bear.

As a result of the exposures of the Equitable Assurance Society a complete regeneration of that great institution is demanded. It had literally fallen into the hands of thieves.

The Supreme Court of the United States last week surprised the country by deciding that the New York law prohibiting men to work more than ten hours a day is unconstitutional. This will likely put an end to much of this sort of legislation.

Semi-professionalism is destroying North Carolina collegiate athletics and injuring the colleges. Wake Forest, Trinity and the University of North Carolina are the only colleges free from this degradation. Davidson, Raleigh A. & M., and Guilford should be made to suffer the shame of their behavior. A college that will lend itself to this sort of thing is in a bad way.

Northern India has been devastated by an awful earthquake whose seismic vibrations were registered as far away as Prussia. Edifices employed for government, religious and military uses have been destroyed as well as innumerable homes of the people. Soldiers in barracks have been crushed, missionaries of the Church Missionary Society at Kangra have been killed and upon both the government and Christian workers in that part of India heavy burdens of relief have been laid. The total of deaths is 20,000.

Chicago, April 19.—Gifts amounting in all to $250,000 will be made this year to small colleges in the rural districts of Tennesseee, Kentucky, North Carolina, and West Virginia. This announcement was made today by Dr. D. K. Pearsons, retired capitalist and benefactor of many small colleges in the United States. "I am not going to give to any rich colleges," said Dr. Pearsons. "I have a lot of colleges to choose from in distributing $250,000 that I have decided to send down South. I am going to pick out the very poorest and most worthy and have the money ready by May 1st."

SUNDAY EXCURSIONS TO MOREHEAD CITY AND BEAUFORT, N. C.

The Atlantic and North Carolina Railroad will, until further notice, sell round-trip tickets from all stations to Morehead City and Beaufort, N. C., and return on each Saturday at special excursion rates.

The following rates will apply:

From.	To Morehead City.	To Beaufort.
Goldsboro	$2.00	$2.25
Best's	1.80	2.05
LaGrange	1.70	1.95
Falling Creek	1.60	1.85
Kinston	1.50	1.75

Tickets to be sold on each Saturday, and to be good going on any regular passenger train on Saturdays, and good returning on any regular passenger train on the following Sunday or Monday.

E. A. NIEL,
Traffic Manager.

Inward toward God we must go continually for spiritual force, outward humanity to exercise it. To have any real abiding energy of spiritual force we must go to God in prayer. We must be men and women of prayer.—George Brown.

Blindest of all in its judgment is malice.—P. S. Henson.

The Merchants Journal

NORMAN B. JOHNSON, Editor.

"A Business Man's Magazine." Official organ North Carolina Retail Merchants Association, the Association of Wholesale Dealers, Millers and Manufacturers of North and South and South Carolina. The largest bona fide circulation of any merchants paper published in the South. Every merchant in the South should subscribe. Semi-monthly, at $1.00 per year. Sample copy sent on request.

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Learn Bookkeeping, Shorthand, Touch Typewriting, Penmanship and English. Not in a month—this cannot be done. Not free—you cannot get something for nothing, but if merit appeals, we can convince you that KING'S is the Best. Established and results of 20 years experience.

References: Every bank and leading business concern in Raleigh or Charlotte.

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VEGETABLE PLANTS IN SEASON.

A trial order means a regular customer.

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Mention the RECORDER.

STATEMENT

Commercial Union Assurance Company,

OF LONDON, ENGLAND.

Condition December 31, 1904, as shown by Statement Filed.

Statutory Deposit, $200,000.00.

Amount ledger assets December 31st previous year, $4,084,754.38.

Income—From policy-holders, $4,675,147.88; miscellaneous, $453,793.43; total, $5,128,941.31.

Disbursements—To policy-holders, $2,408,626.17; miscellaneous, $1,725,746.21; total, $4,134,372.38.

Fire Risks—Written or renewed during year, $714,224,300.00; in force, $601,354,572.00.

Marine and Inland Risks—Written or renewed during year, $137,479,422.00; in force, $5,071,302.00.

Perpetual Risks—Written or renewed during year, $250,230.00; in force, $5,600,159.78.

ASSETS.

Value of real estate (less amount of encumbrances)	$888,148.69
Mortgage loans on real estate	115,000.00
Value of bonds and stocks	2,937,600.00
Cash in home office and deposited in banks	686,029.71
Agents' balances, representing business written subsequent to October 1, 1904	666,594.80
Agents' balances, representing business written prior to October 1, 1904	10,842.54
Interest and rents due and accrued	12,426.72
Bills receivable not matured taken for marine and inland risks	7,311.32
Bills receivable taken for fire risks	2,258.10
All other assets, detailed in statement	10,466.48
Total	5,336,672.36
Less assets, not admitted	14,929.26
Total admitted assets	5,321,743.10

LIABILITIES.

Losses and claims unpaid	$400,228.67
Unearned premiums	3,139,689.05
All other liabilities as detailed in statement	252,640.19
Total liabilities as to policy-holders	3,792,557.91
Statutory Deposit	200,000.00
Surplus as regards policy-holders	1,329,185.19
Total liabilities	5,321,743.10

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written, $4,666,098.00; premiums received, $25,137.99.

Losses incurred—Fire, $5,757.42; paid, $6,629.66.

Losses now unpaid—Not given.

United States Manager, A. N. Wray.

Head office, corner Penn and William streets, New York City.

General agent for service, W. W. Smith, Raleigh, N. C.

Business manager for North Carolina, managed from New York office.

State of North Carolina,
Insurance Department,
Raleigh, February 15, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Commercial Union Assurance Company, of London, filed with this Department, showing the condition of said Company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner

Temperance.

Danville Mayor Fines Many Saloon Men.

Danville, Va., March 30.—The entire morning was taken up in the mayor's court to-day in hearing the many cases of illegal sale of intoxicants in this city, brought up by the two detectives who have been at work here under the direction of the Anti-Saloon League.

Of the thirteen cases, there were eight convictions. Several of the cases were continued, while the others were dismissed. Despite the fact that the presence of the detectives was generally known in Danville, the men seem to have experienced little difficulty in purchasing beer and whiskey at various places.

Most of the persons examined were negroes, and the fines in each case aggregated about $75 and the imprisonment thirty days. A sixty days' sentence in jail was given in a number of cases, owing to previous convictions of the offenders.—Exchange.

It Will Come to This.

It is always a dangerous experiment, in a free country, to legislate on certain questions without the "consent of the governed." The following sentiments, uttered by Editor Bailey, are wise and sensible: "There is a local option law in North Carolina: and we suggest that our towns, great and small, get out of the habit of fighting out their temperance battles in the Assembly and into the habit of fighting them out squarely in elections called for this one purpose. If you cannot hold the fort by popular vote, it were better not to hold it. Local option is the only trustworthy basis of municipal prohibition." We shall come to this, and when we do, we will stand on the solid rock. When the majority of the people stand behind any law its proper enforcement will follow as a necessary consequence. — Christian Index.

The Deadly Cigarette.

The deadliness of the cigarette consists in its being a peculiar temptation to boys. Its cheapness and its mildness as compared with the cigar or the pipe makes it a frightful source of injury to the physical life. Whatever theories one may entertain of the use of tobacco by adults, the effect of nicotine upon the unformed constitutions of boys is uniformly hurtful. An exchange bears the same testimony to the evil and gives the outline of a good law upon the subject that we should like to see applied in North Carolina.

The public is becoming aroused to the peril that threatens the rising generation from the spread of cigarette smoking. This is the form in which the tobacco habit is most prevalent among boys, and the fact that the smoke of the cigarette is inhaled, lodging in the system a larger amount of nicotine, may account for the deadly results. The charge has also been made that in the preparation of the tobacco, or of the paper, or both, other deleterious drugs are often used. Whatever may be the cause of the terrible results on the body, the intellect and the moral nature of the youthful victims are becoming patent to all and the alarm is spreading.

In many States the sale of cigarettes to children and youth is forbidden. The laws of New York prohibit the sale or giving away of cigarettes to young people under 16 years of age, and further, all young people seen on the streets using the cigarette are liable to arrest and fine.

The following extracts from the law just enacted in Pennsylvania indicate the growing solicitude of the community relative to this peril. Legislation even more drastic has been had in Indiana within a month or two.

"'Be it enacted, etc., that no person or persons shall sell tobacco, in any form, to a person under the age of sixteen years.

"'That no person or persons shall by purchase, gift, or other means furnish tobacco, in any form, to a person under the age of sixteen years.

"'Any person violating the provisions of this act shall be guilty of a misdemeanor, and upon conviction, shall be sentenced to pay a fine not exceeding $100, or to undergo confinement in the county jail for a period not exceeding 30 days, or both, as the court may determine.

"'That if any person or persons, shall sell cigarettes or cigarette paper to any person or persons under the age of 21 years, he or she so offending shall be guilty of a misdemeanor, and upon conviction thereof, shall be sentenced to pay a fine of not more than $300, nor less than $100.—Presbyterian Standard.

15 to 2.

A recent writer says: "A United States Senator has calculated the expense of saloons to the nation at $15 per capita, and the revenue from them at $1.69, more than $13 clear loss. The question comes then, do saloons pay? Let the citizens of the United States answer this question in the light of the above facts. It is a simple question in arithmetic. Here is the way it works out: There are 80,000,000 people in the United States. Put the revenue from saloons at $2 per capita in round numbers: 80,000,000 multiplied by $2 equals $160,000,000 revenue; 80,000,000 multiplied by $15 equals $1,200,000,000 loss; deduct $160,000,000; net loss $1,040,000,000. Do saloons pay?—Baptist and Reflector.

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Dr. J. Newton Hathaway, the celebrated specialist of Atlanta, Ga., offers to counsel and advise, professionally, every weak, ailing woman, and if you suffer from any disease peculiar to your sex, or any other disease of a chronic or lingering nature, you should take advantage of this very liberal offer. He will also send you a very valuable book on your disease, of which he is the author. Dr. Hathaway has had over a quarter century of experience in treating these delicate diseases, and there is no other physician in this country more competent to advise you of your true condition and yet, he makes no charge for this service. Dr. Hathaway's method of treatment practically does away with surgery, as he has demonstrated time and again that in most cases it is wholly unnecessary. He can also cure the afflicted at a distance, and you should write him right now, and learn more about his wonderful methods. His 18 years of success in Atlanta speaks for itself. He permits no misleading statements in his advertising, and he has a reputation for dealing honestly with his patients. Write him to-day instead of calling on your family physician, who will charge you for his service. The address is J. NEWTON HATHAWAY, M. D., 85 Inman Bldg., Atlanta, Ga.

Teachers Wanted.

The So. Educational Bureau at Raleigh, N. C., will need many more good teachers to supply the demand. Operates throughout the Southwest. Professional and bank references as to reliability and success. Established 1891. Full particulars free.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O

Raleigh Savings Bank
RALEIGH, N. C.

JNO. T. PULLEN, President. J. O. LITCHFORD, Cashier.
FOUR PER CENT. INTEREST PAID ON DEPOSITS.

Deposits Over $600,000.

THE STEADY INCREASE in our business shows that still more of the good people are opening accounts with us. We are daily adding new names to our already long list of depositors. There must be some good reason for all this. What is it? It is this! They have found that the road to wealth is by the way of the bank account and that we, by our uniformly conservative methods, our courteous treatment of our customers, our desire to aid our depositors, our unprecedented growth and strength, have proven that this is the place to open that account. BANKING DONE BY MAIL. WE SOLICIT YOUR ACCOUNT.

STATEMENT
The American Fire Insurance Company,
OF PHILADELPHIA, PA.

Condition December 31, 1904, as Shown by Statement Filed.

Capital paid up in cash	$500,000.00
Amount ledger assets December 31st previous year	2,824,387.18
Income—from policy-holders, $1,747,019.11; miscellaneous, $122,785.54—total	1,869,804.65
Disbursements—to policy-holders, $1,191,301.07; miscellaneous, $734,086.94—total	1,925,388.01
Fire risks—written or renewed during year, $161,295,032—in force	209,971,265.00

ASSETS.

Book value of real estate (less amount of encumbrances)	$356,217.44
Mortgage loans on real estate	723,483.46
Loans on stocks, bonds and other collaterals	1,450.00
Book value of bonds and stocks	1,378,607.17
Cash in Home Office and deposited in banks	131,354.40
Agents' balances, representing business written subsequent to October 1, 1904	195,888.59
Interest and rents due and accrued	15,052.74
Ground rents	18,000.00
All other assets, detailed in statement	18,742.00
Total admitted assets	2,838,795.80

LIABILITIES.

Losses and claims unpaid	$183,561.81
Unearned premiums	1,352,382.50
All other liabilities as detailed in statement	580,174.09
Total liabilities as to policy-holders	2,116,118.40
Capital paid up in cash	500,000.00
Surplus as regards policy-holders	222,677.40
Total liabilities	2,838,795.80

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written	$1,095,835.00
Premiums received	19,061.62
Losses incurred—fire	10,799.00
Paid	15,123.12

Losses now unpaid—Not given.
President—Thos. H. Montgomery.
Vice-President and Secretary—John H. Packard, Jr.
Home Office—308 and 310 Walnut Street, Philadelphia, Pa.
General Agent for Service—W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina—Wm. Douglass, Charleston, S. C.

State of North Carolina,
Insurance Department,
Raleigh, Feb. 15, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Fire Insurance Company, of Philadelphia, Pa., filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

CROSS & LINEHAN CO.,
UP-TO-DATE
CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

Marriages.

SMITH—DARDEN.—At Severn Baptist church, April 6, 1905, Miss Lavenia Smith and Mr. James P. Darden. Rev. D. Cale officiating.

TYLER—HARRELL.—At Severn Baptist church, April 5, 1905, Miss Addie Tyler and Mr. Norman Harrell. Rev. D. Cale officiating.

Obituaries.

JOHNSON.—Miss Lillie Johnson, aged 23, entered into the fulness of everlasting life March 30, 1905.

By this act of Providence, a home has lost the centre of attraction, the Baptist church and the B. Y. P. U. at Saluda a valued member, and the community a bright and shining light in Christian conduct.

The following resolutions were adopted by the B. Y. P. U. at its meeting Sunday night.

Whereas, it has pleased our Heavenly Father to take from us our friend and sister, Miss Lillie Johnson:

Resolved, That we humbly and meekly bow to His divine will.

Resolved, That in the death of Sister Lillie Johnson this B. Y. P. U. has lost a good and noble young lady whose untiring efforts were to promote the cause of Christ and His kingdom.

Resolved, That we extend to the bereft friends our deepest sympathy, and may we all realize that our great loss is her eternal gain.

Resolved, That a copy of these resolutions be placed on our record book.

J. S. B. CRAWFORD,
President.

Saluda, N. C., April 4, 1905.

Resolutions of Respect.

Whereas, on January 22, 1905, our kind Heavenly Father in His infinite wisdom claimed the body of our true and faithful brother, J. W. boling; therefore be it

Resolved 1. That we feel keenly the loss to church and community, but our loss is his eternal gain.

2. That Shady Grove church, of which he was a devoted member, testifies to his true stability of his Christian character during his long connection with the church.

3. That we commend his church loyalty and Christian liberality to his children and friends, assuring them of our sympathy in their sore bereavement and directing them to a true and loving Saviour.

4. That a copy of these resolutions be recorded on the church book, a copy sent to the bereaved family, and a copy sent to the Biblical Recorder for publication.

H. W. HOLLEMAN,
S. H. WILSON,
ORREN BRIGHT,
Committee.

Whereas, it has pleased Almighty God to take from our midst our beloved and highly esteemed sister, Janie Morgan; therefore be it

Resolved 1. That we bow in humble submission to the Divine will of Him who doeth all things well.

2. That the Woman's Missionary Society of Round Hill church has lost one of its best and most faithful members.

3. That our community has sustained a severe loss in the death of so good a woman, and such a faithful and bright Christian.

4. That we, by tender sympathy and loving kindness, help to lift the burden of brief from the hearts of the sorrowing husband and child, bidding them remember that mother has gone home only a little before; that soon we will find her there waiting with other loved ones to welcome us into the beautiful paradise where parting is unknown.

5. That a copy of these resolutions be given to the family and one furnished the Biblical Recorder and North Carolina Baptist for publication.

"'Tis hard to part with thee, dear sister,
'Tis hard to give thee to the clay,
So hard indeed, to give thee up.
But God has taken thee away.

We miss thee dearest sister,
We miss the sunshine of thy face,
A shadow o'er our life is cast,
Since God has called thee from this place.

Dear sister, sleep on, sleep on,
In the silent grave's embrace.
But thy memory will be cherished,
'Till we see thy heavenly face."

S. BELINDA PRUETT,
MRS. S. J. DAVES,
IRENE D. LATHAM,
Committee.

Whereas, the great and Supreme Ruler of the universe has in His infinite wisdom removed from among us one of our worthy and esteemed fellow laborers, sister Martha Seawell, and

Whereas, the long and intimate relation with her in the faithful discharge of her duties in this Sunday-school having been a member of and regular attendant to this, Bethlehem Baptist church, and its Sunday-school for the last twenty-five years, and a teacher of class No. 3 of this Sunday-school for the last eighteen years, make it eminently befitting that we record our appreciation of her worth and labors; therefore

Resolved, that the wisdom and ability which she exercised in aid of this Sunday-school by faithful service and wise council will be held in grateful remembrance.

Resolved, That the removal of such a life from our midst leaves a vacancy and shadow that will be deeply realized by all the members and friends of this Sunday-school and prove a great loss to this community and people.

Resolved, That with deep sympathy with the bereaved relatives of the deceased we express our hope that even so great a loss to us all may be overruled for good by Him that doeth all things well.

Resolved, That a copy of these resolutions be spread on the minutes of this Sunday-school, a copy forwarded to the county paper and the Biblical Recorder for publication.

MRS. JESSE S. BARRETT,
MRS. L. M. McCALLUM,
MISS M. C. SULLIVAN,
MISS M. J. SULLIVAN,
Committee.

Cheap chimney, dear lamp.

MACBETH.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money.

It tells, besides, how to care for lamps; even that is imperfectly known.

I send it free; am glad to.

MACBETH, Pittsburgh.

One of the blessed, unending needs of heaven must surely be the need of giving forth into other lives the blessedness which God has poured into ours.—Lucy Larcom.

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the Biblical Recorder who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

25c CELATONE 25c

The new remedy for Headaches, Neuralgia, Nervousness, etc. Contains no Chloral, Morphine, Cocaine, or other harmful drugs.

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For sale by your druggist at 25 cents. per bottle (5 doses) or sent upon receipt of price.

W. H. KING DRUG CO., Prop.,
RALEIGH, N. C.

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Students of current events, Bible and Classical students as well as the general reader, will be interested in the new edition of Cram's Atlas of the World now ready for distribution. It is an encyclopedia of practical knowledge for every-day reference. The modern maps, of every country in the world, are large, clear and up-to-date, and are so well indexed that every place, large or small, can be located instantly. This Atlas also contains a complete set of Historical and Classical maps. The Government statistics of every country in the world are conveniently arranged in diagrams for quick reference. Every person who reads the daily papers will find this Atlas a most convenient work of reference, and to a family of school children it is almost indispensable.

For full particulars, address a postal to J. C. Molloy, Manager, Cram's Atlas, 552 Wabash Avenue, Chicago, Illinois.

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Satisfaction guaranteed or money refunded. Merchants who do not handle it should write,

THE J. H. EDGERTON CO.,
SMITHFIELD, N. C.

TO THE PACIFIC COAST.

Seaboard announces the sale of one way second-class colonist tickets from all points in North Carolina to the Pacific Coast, commencing March 5th and continuing on sale until May 31st.

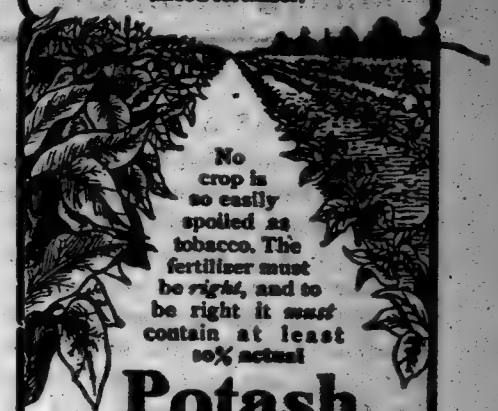
Rate, Raleigh to San Francisco is $48.25. Wilmington to San Francisco is $48.25; corresponding low rates from other stations will apply to all principal points on the Pacific Coast.

For full particulars, time-tables, etc., apply to

CHAS. H. GATTIS,
Traveling Passenger Agent,
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A Tobacco Grower's Profit

is dependent upon a properly balanced fertilizer.



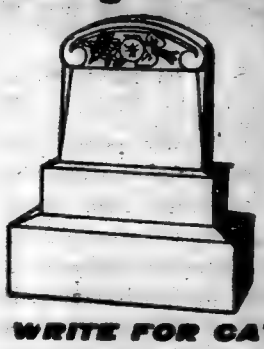
No crop is so easily spoiled as tobacco. The fertilizer must be *right*, and to be right it *must* contain at least 10% actual

Potash

Test it: Supply one patch with fertilizer with plenty of Potash, another with little or no potash, and note the results. Every tobacco grower should have our little book, "Tobacco Culture"—it will be sent free—write to:

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Cooper Bros.
Proprietors,
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SHIPMENTS MADE to any part of the state at the same prices as at shop.

WRITE FOR CATALOGUE

The Portland

EXPOSITION opens June 1st.
Low rates will prevail.

ARE YOU GOING?

BE CAREFUL in selecting your route west of the Mississippi River.

SEE WONDERFUL

Scenic Colorado as you go—entertaining,
Enlighteng, satisfying,
Manitau,
Pike's Peak,
Colorado Springs,
Royal Gorge
Black Canon,
Tennessee Pass,
Canon of the Grand,
Marshall Pass,
Glenwood Springs,

and SALT LAKE CITY,

are all on this line.

WRITE ME what time you will be likely to make the trip. It may be to our mutual advantage.

WRITE TO-DAY.

COLONIST TICKETS on sale to California, Oregon and the Northwest March 1 to May 15.

Missouri, Pacific, Denver & Riogrande,
I. E. REHLANDER,
Traveling Pass. Agt.,
CHATTANOOGA, TENN.

Consolidated Troup Mining Company.	JOHN MORTON, President, Wainwright Building, - - - - - - ST. LOUIS.	Mercantile Metal Milling Company.

MINING AS A BUSINESS.

It is fully conceded by all business men who have given mining any thought that there are far greater returns from an investment in mining than in any other line of industry, and the only argument against investments in this line is the fear that mines may not hold out. I cheerfully grant that mines may not only play out, and I will go further and say that they probably will in a number of years, this is the rule and not the exception. I will go even further than this and say that every thousand dollars taken out of a mine reduces the value of that mine to that extent and I make the text of this article,

"MINING AS A BUSINESS."

HOW BUSINESS IS BUILT UP.

Banks are continually using large space in the daily papers soliciting new business, traveling men representing firms are on the road soliciting new trade. Eternal vigilance is just as much the price of success in business as it is of liberty. We are conducting our mining enterprises on the same basis, continually adding new properties, developing new ore reserves, depending upon no single mine, but, buying and consolidating different paying properties, when, after careful investigation, they are of proved value. At this time we are operating in the Joplin District nine different properties. So far we have not made a single mistake in our estimate of value or production. All of them are producing mines, with ore reserve enough in sight to last for years.

We say without hesitation or fear of successful contradiction that, as a business systematically conducted, mining will pay better, last longer, and can be operated with less expense, pay dividends oftener, than any other known business.

OUR OLDER COMPANIES. LARGE DIVIDENDS PAID REGULARLY.

The operations of the Consolidating Troup Mining Company and the Mercantile Metal Milling Company are fair illustrations of what can be done in the wonderful district of Joplin.

In the Consolidated, on the 10th of this month, we paid our thirty-fourth dividend to all purchasers of stock, twenty-seven of which were at 2 per cent per month. In other words, the original investors in the Consolidated have received 61 per cent of their investment within three years, and we have only fairly started in this Company's properties.

The Mercantile Metal Milling Company has been equally as fortunate, having, since its organization, paid to all purchasers of stock five quarterly dividends of five per cent each on the par value of this stock.

UNPARALLELED OPPORTUNITIES.

The wonderful opportunities to make money in Joplin have never been better than at the present time, notwithstanding the fact that the production of ore during the past year was the largest in the history of the Joplin District, aggregating a little over eleven million dollars. The price of ore has steadily increased.

The marvelous demand for the use of zinc has exceeded the supply, and there is every reason to believe that high prices will be maintained on zinc for a long period.

We are devoting our entire time to mining and are engaging the best mining engineers that can be obtained to be associated with us, who, under the direction of our Mr. Douglas, are utilizing every condition for profitable, permanent mining.

CONSOLIDATED TROUP MINING COMPANY.

REPORT OF MINES FOR THE MONTH OF JANUARY, 1905.

RECEIPTS.

Mine.	lbs. Zinc.	Am't	Other Receipts.	Total Receipts
No. 1	42,387	1,011.25	55.00	1,066.25
No. 2	342,520	9,203.68	-----	9,203.68
No. 3	467,430	12,264.48	189.24	12,453.72
No. 4	295,540	7,425.29	-----	7,425.29
Total,	1,147,857	29,904.70	244.24	30,148.94

DISBURSEMENTS.

Mine.	Royalty and Lessees.	Labor.	Fuel, Oil and Powder.	Imp. and Development.	Timber and Repairs.	Total.
No. 1	408.79	407.94	142.89	-----	163.15	1,122.77
No. 2	-----	1,030.96	441.99	190.40	107.94	1,771.29
No. 3	611.81	1,663.38	507.65	24.35	312.37	3,119.30
No. 4	1,113.80	1,441.80	680.57	205.45	315.62	3,766.24
Totals,	2,134.40	4,544.08	1,781.93	320.20	998.09	9,779.60

SUMMARY:

Total Receipts		$30,148.94
Total Disbursements	9,779.60	
St. Louis Office Expense	157.00	
Sundry Joplin Office Expenses	625.02	10,562.71
Net profit for January (practically 3 weeks)		19,586.23

150 Tons more sold but not delivered.

NOTE.—Mines were closed down on account of freeze up for one week during January, making this report practically for three weeks' work.

Here is a New and a Good Opportunity.

THE EQUITABLE ZINC AND LEAD MILLS COMPANY.

Our new Company, the Equitable Zinc and Lead Mills Company, starts out under the most flattering conditions. It owns in fee simple, immediately adjoining our celebrated No. 3 property of the Consolidated, 36 acres on the north and 20 acres on the south; and, adjoining the No. 4 mine of the Consolidated, which is producing so heavily, 16 acres on lease on which we have just completed our sixteenth drill hole, twelve of them showing good ore. Here we are now arranging for an up-to-date mill. In addition, we have a valuable operating mine in view, which is now being investigated with a view to its purchase.

Pending the progress of this development and the probable purchase of a going concern, I will personally see that the dividend of 12 per cent per annum on the par value is paid each quarter, the first dividend was paid on the 24th of December and the next one March 24th.

A NEW DEPARTURE IN INVESTMENTS.

To meet the objection that a purchaser might be unable to dispose of his stock promptly, I am offering for sale one hundred thousand shares of the Equitable at par $1.00 per share. Each certificate sold under this offer will be endorsed by my personal guarantee and with my personal obligation that, on 60 days' notice and the surrender of the stock purchased, the stock will be redeemed at my office at its face value, provided the demand is made any time within two years after purchase. In other words, the purchasers of this class of stock have two years to determine whether it is a profitable investment, receiving 12 per cent and as much more as the mine will earn, and, should they elect to sell within that time, by giving 60 days' notice, they can get par value for their stock and 6 per cent in the investment less the dividends received.

STOCK SOLD UNDER THIS PROPOSITION WILL HAVE ENDORSED ON IT THE FOLLOWING GUARANTEE:

I hereby personally guarantee to redeem this certificate, on presentation for redemption at our office, any time within two years from date of purchase upon 60 days' notice, for which I will pay its face value, plus 6 per cent interest from date of purchase, less such dividends as shall have been paid at time of redemption. (Signed)

No. ..... STOCK SUBSCRIPTION.

JOHN MORTON, General Fiscal Agent,

Office 203-9 Wainwright Building,
ST. LOUIS, MO.

Gentlemen:

I hereby subscribe for .....shares of stock in the EQUITABLE ZINC AND LEAD MILLS COMPANY.

Par value $1.00 per share, at your offered price, $1.00 per share, on the terms named in your advertisement in the Raleigh Biblical Recorder, of April 26, 1905. Herewith find $..... as payment for same.

Respectfully,

Name .....

Street Address .....

City .....

Date ....., 190.....

JOHN MORTON, General Fiscal Agent,

Wainwright Building, ST. LOUIS, MO.

BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 43.

RALEIGH, N. C., WEDNESDAY, MAY 3, 1905.

FRATERNITIES AT WAKE FOREST.

BY M. L. KESLER.

The question of secret fraternities at Wake Forest interests every Baptist in North Carolina and every alumnus of the College to the ends of the earth. That seat of learning has long been considered as standing near the center of Baptist affairs for North Carolina. Her history is unique, and a thrilling story. And upon those now in charge is the heavy burden of being worthy of so great a past. Her representatives refer with telling power to the Wake Forest spirit that hovers about the place, which catches and fires the timid youths who come within the charmed zone. I am pleased to have Wake Forest a unique college. Standing as she does in the center of a State with a retiring rural population, and representing the denomination in touch with the great country people, it behooves her to stand by the old policy of plain living and high thinking.

The change of sentiment on the part of some of the faculty, and the action of the Board of Trustees last June, do not meet the approval of a large body of the sons of the College, and in their behalf I enter a protest against the introduction of secret fraternities at Wake Forest.

It is contrary to the democratic spirit of the Baptists and of the institution.

It has been the pride of our people that the boy from the most aristocratic family and the boy who never heard the train blow till he boarded it to come to college, sat down side by side in that institution without the suggestion of any withering system of caste. Merit, work and real worth, compose the real aristocracy—and that does not need to organize itself into secrecy under any letter of the Greek language.

It may be replied that the fraternity spirit does not lead to the formation of an aristocracy of wealth or social standing, but of brains and ability. That is no better. It is not charged that there is anything immoral in a fraternity. Certainly it is very nice for those who are on the inside, but it is organized selfishness and no less selfish because elegant, and wholly at variance with the spirit of the College and the denomination behind it.

And then the fraternity furnishes an opportunity for spending money. A mother was greatly surprised at the increase of her son's expenses at Wake Forest during his second year till she learned he had joined a fraternity. Then she saw the hole through which his money went.

But the greatest objection to them is the harm they do the Literary Societies. These have been the pride and glory of the College.

I have it from a member of the class of 1904 that from the time the fraternity spirit began to grow the work and power of his literary society began to go down.

This is inevitable. The man with a weak fraternity at his back, whatever his merit, is doomed to go through the society without recognition, and seeing this, he naturally loses interest in society work. And on the other hand the man who is a favorite in a strong fraternity known he can be promoted without work, and he likewise does not work for a place but relies on his fraternity. It may be replied that there will be factions in the societies anyhow.

Granted; but these gather around certain men; these men soon pass out of the institution, the faction has its little day and dies. But the fraternity is an institution organized and lives on.

Will the evil stop with the Literary Societies? With part of the faculty in the fraternities and part of them out, is there not danger that these influences may come into faculty meetings? Is a man any less likely to keep fraternity vows because he happens to be a member of a college faculty? Do you not introduce a mild sort of jesuitism into the institution? What divinity is to hedge these gentlemen about?

How about the ladies in the town? Will they not divide themselves and become advocates of their respective favorites? Would that look like the sweet old college village some of us used to know?

Gentlemen of the Faculty, and of the Board of Trustees, if it is your purpose to institute a new order of things out of line with the old spirit, drive ahead, but you will do it over the protest of no mean company of old Wake Forest men. Before you take the final leap, keep well in mind that large constituency which is the College's best asset.

Let no man infer from my reference to the old spirit of the College that I suppose the school does not need to go forward in raising the standard of scholarship and work. Yes, raise the standard, plant excelsior on the pinacle, and out of the great Baptist hosts will flock the men to rally around that banner. Save the old spirit, take anew the stand of former years. And if it drives from her doors three-fourths of the present student body, what of it? I should want no better plea than such a policy would make to go before the Baptists of North Carolina and find your aristocracy of brain and worth with which to crowd her halls. Sons of Wake Forest, what have you to say?

Morganton, N. C.

INTERCOLLEGIATE ATHLETICS IN NORTH CAROLINA.

BY W. P. FEW, DEAN OF TRINITY COLLEGE.

In the Biblical Recorder of April 5th you have a sensible editorial on college athletics. The position you take is, I think, perfectly right. Intercollegiate sports, when properly regulated, have valuable uses and should be encouraged. You defend your position by noting some of the more obvious benefits of intercollegiate games, but you rely largely on the fact that college professors refuse to abolish them. And in this again I think you are right. We all respect the expert judgment of physicians, lawyers, and other professional men, and why should we not pay heed to the educational expert?

With this full endorsement of your position on the vital subject of intercollegiate games and your defense of them, I wish I might conclude this communication. But it is a well known fact that athletics are not in a healthy condition in most of our North Carolina colleges. I must congratulate the friends of Wake Forest on the efforts that college has made these past six years to place its athletics on a legitimate basis. And I take much pride in the undeniable fact that Trinity College during the same period has put its athletics on the high plane that athletics hold now in all well organized colleges; and that it has also done what it could, sometimes in the face of much discouragement, to improve athletic conditions in this State and section. Other North Carolina colleges have not seemed to make serious or, at any rate successful, efforts to control their athletics, and all of them that encourage intercollegiate games at all have been badly tainted with professionalism.

Now, so far as I know, educational experts do not approve of intercollegiate athletics as they are practiced in several North Carolina colleges. To meet such approval, college men must be kept out of professional athletics and professionals must be kept out of college athletics. If colleges send professionals against each other it becomes a question of who can bring together the strongest team, and the whole thing is reduced to an absurdity. If professionals from one institution are sent agains amateurs at another, the contest is unequal if the facts are known; if the facts are concealed, it is unfair and dishonest.

To keep college men out of professional athletics and professionals out of college athletics, certain rules have been formulated, and these rules—fundamentally the same—have been adopted by all well regulated colleges throughout the country. So far as I know practically the same rules are in force in all colleges of good standing in this country—North, East, South and West—leaving out the two States of North Carolina and Virginia; the two States that have been most tardy in their recognition of the ethics of amateur sports. And the rules in all reputable colleges ought to be the same; otherwise misunderstandings and endless squabbling are unavoidable. Then too there can be no just comparison when competitors do not meet on an even footing.

The time is at hand when colleges must control athletics or athletics will control the colleges. The evils of professionalism are great and the dangers even greater. I can't understand how any right-minded parent could consent for a son to spend a summer as a member of a professional base ball team. It is a practice that is bad and wholly bad, bad for the individual and for the college that tolerates it. No more can I understand why a well-organized college will as a permanent policy allow professionalism in its athletics. Some shameful things have happened in this State in recent years. College teams have gone forth pretending to be composed of legitimate students and amateurs when they have not been such. Sometimes violating the conditions of signed contracts and sometimes even playing ineligible men under assumed names. Any system that creates a public sentiment among students that makes possible this sort of dishonesty is hopelessly bad.

North Carolina is making rapid progress along all lines. The colleges of the State today have a rare opportunity, but they can only rise to it by placing themselves in this matter and other educational reforms in line with the best thought and practice of the educated world.

W. P. FEW.

Trinity College, Durham, N. C.

A CORRECTION BY PRESIDENT MULLINS.

The following has been brought to my notice, and I wish to offer a few words by way of explanation and reply:

"We do not relish the way our brightest and best young men are tolled away from North Carolina by rich churches of Kentucky. We have been told by a gentleman 'higher up' (begging the pardon of the News and Observer) that as soon as a young man of unusual talent and promise enters the Seminary the faculty immediately begin to cast about for a big pastorate for him in the State of Kentucky, and as soon as he graduates (sometimes before) a hearty call is extended to him at a very tempting salary and he is urged to accept the call, which he usually does. No provision is made for a mediocre man. He is allowed to come back home and pick up a living wherever and however he can. We have in mind now the cases of two bright young men who went from this State who are now pastors in Kentucky, comfortably placed for years if not for life. We do not know by what influence they were induced to remain out of the State, but we have a strong suspicion that the Seminary brethren made it easy for them, and we hold this against them."

The above statements which, as I understand, were published first in Charity and Children, have been challenged by some North Carolinians who know better. I think, however, a few words of explanation from the Seminary are in order. The following statements, I think, will cover the case.

It is not true that as soon as a young man of "unusual talent and promise" enters the Seminary the Faculty immediately begin to cast about for a big pastorate for him in the State of Kentucky. It is not true that no interest is taken or effort made for the mediocre man, whoever he may be. The suspicions harbored by the writer of the above paragraph are absolutely groundless. The Faculty of the Seminary have no more interest in locating young men from North Carolina, or any other State, in Kentucky, than they have in locating them anywhere else. It is the general feeling among the members of the Faculty of the Seminary that the natural and proper thing for the student upon graduation, or upon leaving the Seminary before graduation, is to return to his own State. I have no statistics, but am under the impression that this is the course pursued by the majority of men who come to us, whether men of unusual promise or not.

In thinking over the situation in Kentucky I am unable to locate more than two North Carolina men who have settled in this State after leaving the Seminary. Fortunately I happen to know something about both those cases. One of them who settled here a year or two ago earnestly desired to return to North Carolina; he expressed his desire to go to North Carolina; he waited for a call from North Carolina; if I mistake not he declined or turned aside from one or two openings in order that if possible he might be permitted to return to North Carolina. He was one of the brightest men in his class, and is now doing a fine work. No call coming from North Carolina, he received a call from Kentcky,

(Continued on Page 9.)

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH D.,
Chair of the Bible, Wake Forest College.

Noah and His Sons.

Who has not felt that if only this man, this influence, this stumbling block could be taken out of his way he could then have a comparatively easy time in doing what is right? No doubt Noah had this feeling many a time during the one hundred and twenty years of his faithful preaching and loyal obedience to God, while a wicked world round about him was doing its utmost to worry and vex his very life out of him. Who of us would have held out as long as Noah did? Noah was a man of faith (Heb. 11:7), and faith is more than believing right things. Noah lived to see those who mocked and worried him drowned in the flood, and apparently every stumbling block removed. Let us watch him now as he steps out of the ark on a clean earth, with no one to molest or make afraid. The first thing he did was to build an altar (Gen. 8:20) and begin to enter into fellowship with God (Gen. 8:21; 9:18). The promise of a perpetual recurrence of the seasons, the warning as to the sacredness of human life, the sign of God's benevolent attitude toward the earth—the bow in the cloud—were all given and accepted, and we should now expect that all would run smoothly and well! But, alas, for poor shortsighted human nature! Our utopian conception soon receives a sudden shock at the sight of Noah lying beastly drunk with every sign of abundance and of the blessing of God around him. (Gen. 9:20-21.) He no doubt awoke to the fact that his greatest foes were not those who worried and vexed him from the outside, but the weaknesses and frailties from within that were ever ready to ensnare and entrap him. The truth is that a certain amount of external opposition was essential to the development of the highest type of character. "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." Let us be careful how we ask the Lord to take the thorn away. It is much better for us to recognize our constant need of grace and help from God, and so learn to open our hearts and lives to Him at every moment that he may fortify us against the "foes without and fears within."

Sin as a Test of Character.

There are two ways of testing character; or rather there are two sides to the one way of testing it.

One is a man's attitude towards goodness when he sees it; the other his attitude toward vileness when he sees it (John 3:19-21; Gen. 9:22-23). Shem, Ham and Japheth, each showed the predominating bend of his nature in his attitude towards his father's sin. Ham was the vulgar, prying, gossiping sort. He saw "the nakedness of his father, and told his two brethren without." They on the other hand, showed their modesty and refinement of disposition when they "took a garment, and laid on their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." "They are the true descendants of Ham, whether their faces be black or white, and whether they go with no clothes or with clothes that are the product of much thought and anxiety, who find pleasure in the mere contemplation of deeds of shame, in real life, on the boards of the theatre, in daily journals, or in works of fiction. Extremes meet, and the savage grossness of Ham is found in many who count themselves the last and finest product of culture." Let every man and woman think for a moment of the company, the pictures, the books, the papers that are most congenial to their tastes, and ask themselves this question: Am I am follower of Ham or of Shem and Japheth?

Fixing Tendencies.

It is one of the most awful thoughts connected with human nature that its capacities for and tendencies toward evil may become so fixed as to be absolutely unalterable, except as they go on from one degree of corruption and moral perverseness to yet deeper and darker degrees of the same. This matter of fixing tendencies, then, is one of the most serious and important that can ever engage our thoughts. Geologists tell us that there was a point in the remote history of this earth when a very slight change in direction would have made a world of difference in the resultant character. When that point was past, however, every force in the universe was concentrated on the production of a character corresponding to this tendency. The same is true of nations, and of individuals. We may not be able to discern this point, but under the influence of God's Spirit (How else can it be explained?) Noah recognized and pointed out this great crisis in the life history of his sons. "Cursed be Canaan (the descendant of Ham); a servant of servants shall be unto his brethren." Far be from this paper to express the slightest desire to undo the work of the past hundred years on the subject of slavery; but this utterance of Noah stands. It is the decree of God; it is the law of the universe that the vulgar, licentious, unrestrained disposition always leads its victim to be a "servant of servants." There is only one emancipation proclamation from the days of Noah to the present that has really wrought any effect in changing this decree; and that is the emancipation proclamation of God Himself in the life, death, resurrection, and eternal work of His own Son. Simply to change ones external condition is not to change him; and if a man is really emancipated in Jesus Christ, nothing in his external condition can make him a "servant of servants," or a servant of any one. "If the Son shall make you free ye shall be free indeed." "Blessed be the Lord, the God of Shem." This seems to mean that Shem's portion is God. It is all unwittingly, of course, on their part, but one cannot but think here of how all great interpreters and generalizers of history have fallen in line with Noah's judgment at this point. Of the three great races that have poured their contents into our western life, viz., the Greeks, the Romans, and the Jews, it is a matter of common place to say that the special contribution of Jews was their religion. This has ever been their most fundamental and distinguishing characteristic. God has been and is in the tents of Shem. "God enlarge Japheth, and let him dwell in the tents of Shem." Two things are suggested in this statement: (1) Expansion, and (2) ultimate approach to Shem. If the European nations are the descendants of Japheth, we see very clearly how the first part of this prediction has fulfilled and is fulfilling itself. Is the second likewise to become true? Are the western nations finally to go to the "tents of Shem" for their religion? We would not speculate here, but two references on the subject would seem to be in place—one ancient, the other modern. The first reference is to the eleventh chapter of Romans, where Paul shows that the casting off of Israel is not total, and is not final, but that God has yet a glorious future for his chosen race. "If their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?" V. 12.) The other reference is to Prof. Harnack's most recent book—"Expansion of Christianity." On page 74, Dr. H. says: "There is hardly any fact which deserves to be turned over and thought over so much as this, that the religion of Jesus has never been able to root itself in Jewish, or —as has been rightly pointed out— upon Semitic soil." When we combine Paul's teaching in Romans 11 with what seems to be the plain, simple fact of history, as suggested by Dr. Harnack does it not seem clear that the second part of Noah's prophecy about Japheth will yet be realized in actual life, and that he will yet "dwell in the tents of Shem?"

Be Careful.

If what has been said above is in accord with the facts of life and destiny, it must be a serious matter with all of us to know how to guard against fixing the tendencies of our natures in the wrong direction, and how to promote the work of fixing them in the right direction. How was it done in the three typical cases given us in Gen. 9:22-27? No doubt all three of the sons of Noah had tendencies toward the bad. All people have them; but they are happily not yet unalterably fixed in all. The thing we see in these three men is the matter of indulgence. Ham lost control of himself when he allowed that evil propensity to express itself in action; Shem and Japheth gained control of themselves when they expressed their better impulse in action. When the fortification is once broken it is much harder to guard it the next time; when it is reinforced, on the other hand, it is much easier to guard it the next time. Every such indulgence as that of Ham is a breaking of the fortification; every such a triumph of the good over the evil as that which we see in Shem and Japheth is a reinforcement of the fortification. Right here is to be found the difference between the practical appeal of the gospel and the sentimental appeal of the pathetic story or the the stage play. In the latter case the emotions are stirred towards the good without any practical application of them; in the former case (of the gospel) the emotions are appealed to and then a most practical outlet is furnished for the application. Do we not find here an explanation of why so many people get so little out of their religious life? They yield themselves to the emotional part of the appeal, and then decline to apply the good impulse to the needs of world about them. In this way they burn out the wonderful capacity for love and helpfulness that God has given them. Be careful! Learn the lesson of warning from Ham, and that of practical righteousness from Shem and Japheth.

Questions: (1) What point is made about external and internal foes? (2) How is all sin and all goodness that goes on around us a test of character? (3) What is said of the seriousness of fixing tendencies? (4) What is involved in Noah's prophecy about Ham, Shem, and Japheth respectively? (5) What practical suggestion is made as to what we may do toward fixing tendencies toward evil and toward good?

These, then, are the three—reverence and self-forgetfulness and active obedience. "With twain he covered his face, and with twain he covered his feet, and with twain he did fly." It is because of irreverence and self-conceit and idleness that our lives are weak.—Robertson.

From Pastor Rose.

Dear Recorder:—I have been thinking of writing a few lines for your columns ever since I have been in the "old Chowan." I have been preaching in this Association for two years or more, but have only been a resident pastor a few months.

While I was at Plymouth a sheet of water ten miles wide flowed between me and the "old Chowan;" but finally I launched my bark on the bosom of the Albemarle and was safely moved into the harbor of the Edenton Bay. So now, the base of my operations is from the old historic town of Edenton. This town furnishes many interesting studies for its new citizens. It was only a few night ago that I was honored with the privilege of sitting in a chair once occupied by George Washington. This chair is not only interesting because our first President sat in it, but, also, because of the mysteries symbolized in the form and style of its construction. A number of photographs of this chair have been sold for one dollar. Edenton is fast becoming a new town. It is shedding its old forms of antiquity and putting on the new robe of progress and perseverance. You can hear the sound of the hammer and scrape of the trowel on almost every street. The buzz of machinery, the blowing of the whistles and the rolling of trucks can be heard all hours of the night as well as during the day.

We drink the best of artesian water and walk in the brilliancy of electricity at night.

Rev. C. A. G. Thomas is bishop of the Baptist host here. He has a strong church and they have a strong preacher. He has his own methods of doing his work, as every other pastor should. There is one thing certain, he has folks to preach to, and he preaches to them. Including the Catholics, we have four other white churches in town. It would not be exaggeration to say that as many people attend Brother Thomas' services as do all the other four churches combined.

Our Association will convene May 23rd, with Ebenezer Church, at South Mills, N. C., Camden County, fourteen miles from Elizabeth City. This is a great body, representing nearly 9,000 Baptists, with fifty-eight churches scattered over twelve counties as follows: Pasquotank, Currituck and Gates, eight churches each; Chowan and Perquimans, seven each; Camden six; Tyrrell, five; Washington, three; Beaufort; Dare and Hyde, two each. Beaufort and Washington have churches belonging to other Associations also. Dare and Hyde are mission fields. There is also right much mission territory in Tyrrell and Beaufort. I do not know just how much is appropriated to mission work in our Association, but I am quite sure it is more than it contributes to this particular work.

Last year we contributed to State and Associational Missions combined $1,235.94. The Tar River Association contributed $2,243.94 to these two objects—$1,008 more than we did. The numerical strength of the two Associations is about the same; but if the figures were compared, I would not be surprise if the financial strength of the members of the churches of the Chowan would not nearly double the Tar River.

Brethren, of the Chowan Association, let's go up to our Association this time with the determination to raise at least $2,000 for State and Associational Missions for next year.

With best wishes to the Recorder in its noble work, I beg to remain,

Your sincere brother in the work,
JAS. W. ROSE.

Edenton, N. C.

To believe that God sees me is a terrible conviction until it is modified by a faith that he also loves me.

A Day in London.

BY A. T. ROBERTSON.

That is not long in the world's greatest city, but it is long enough to see a great deal. It is fifteen years since I was in London before. The changes are not many from an American point of view, and yet there are some. The new houses are gradually becoming higher, but they are not skyscrapers like New York's down town buildings. It was a delightful hour's run from Oxford into London by the Great Western along the Thames, which is a tiny stream to have steamboats plying up and down. The meadows are trim and green, and the hills crowned with stately manors. There is no waste ground in England. What land is not in cultivation is in pasture.

From Paddington Station we take an omnibus and get up on top so as to see the sights. Fortunately it is a clear day, though a bit cold. We are soon in Oxford Street, and it is one of the sights of London to see the wilderness of 'buses (no street cars or trams on this street), hansoms and carriages wind in and out with never a collision. They keep to the left in England, not to the right. We get down at a milliner's shop, for my wife is with me, and it is time for spring shopping. From Paddington Station to St. Paul's is several miles. Oxford Street changes to High Holborn, and that to Cheapside. At Southampton Row we stop again and go in to see the famous Baptist tailor, Mr. Henry Keen, whose shop is right by the Baptist church house. This magnificent structure is even more attractive inside than outside. There is a constant stream of visitors and committees at the great Baptist headquarters. Dr. J. H. Shakespeare, the Secretary of the Baptist Union and the editor of the Baptist Times, was out of the city for the day, but we were cordially greeted by his brother, Mr. Alfred Shakespeare, and by Dr. W. T. Whitley. Mr. Shakespeare asked a number of interesting questions, and one rather embarrassing one, why the Southern white Baptists with nearly two million members gave less to missions than the English Baptists with less than half million. Mention was made of our period of poverty after the war, our large number of laggard churches, our recent progress in giving, and then the matter was still without adequate explanation. Dr. Whitley is all alert about news concerning the Baptist World Congress. They are coming from all parts of the earth, and he is kept very busy with a special stenographer and a special office.

It is only a three minutes walk to the Baptist Museum, with all its wonders and treasures. We see it from the outside only and resume our journey toward St. Pauls Cathedral. Service is in progress with a large audience and wonderful music, but few can hear the intoning of the service. The magnificence of this great cathedral can hardly be appreciated at one visit. We had passed, in coming down, the City Temple, where Joseph Parker so long preached with great power. His successor Rev. R. J. Campbell, has recently been quite ill, as has Rev. G. Campbell Morgan. Hard by St. Paul's is Paternoster Row, and the great publishers cluster here. It was pleasant to see at Hodder & Stoughton's Dr. Dargan's History of Preaching on sale. It is favorably reviewed in the April Expository Times. Mr. Fleming H. Revell, the great American publisher is in London now for a brief stay with his London and Edinburgh houses. It was a temptation to linger at the bookstalls and handle the new books. The English get out luxurious books that tempt one all the more because he cannot buy them. Another long ride on the top of the omnibus brings us to Paddington Station again. We have seen one little section of London only, but it looked as if all the world was there. The underground railways, the tubes, the electric roads all are crowded, but they do not interfere with the London omnibus. In an hour more we are back in Oxford by a swift train with no heat and little light.

A. T. ROBERTSON.

Oxford, England.

Sunday School Tour With Spilman.

In the Sunday-school work of North Carolina Baptists the emphasis this year is being put upon the training of our officers and teachers. And the chief medium for reaching them in person is the Sunday-school institute. That every one of our ten thousand workers in the State can be thus reached in twelve months is too much to expect or undertake; but the endeavor is being made to hold this year at least one institute in each of our sixty associations.

The Tour Planned.

It was just a year ago that Secretary B. W. Spilman was engaged to aid in a series of institutes along the southern side of the State from New Bern to Rutherfordton the first two weeks in the present month. A busy time of the year in the country; but it is the time when our Sunday-schools are taking on new life and need stimulus, and besides the Lord's work is usually done by busy people. The one-day (sometimes the one-service) institute was adopted as the most practical and as many of these as train schedules would allow were included in our fifteen days' itinerary. The various meetings were definitely arranged some months beforehand and carefully announced both from the Raleigh office and by local workers. The institutes included in addition to special addresses on the more general topics an attempt to deal with local needs with the aid of open conference leaflets and the free use of our portable black-board. As thus planned, the program was carried out and the results were highly gratifying both as to attendance and interest.

Mathematics of the Meetings.

Time: Fifteen days.

Miles traveled: Eight hundred and ninety-two.

Work was done in the territory of sixteen associations, eleven other associations being represented, making a total of twenty-seven.

Institutes were held at twenty-one points, two having been cut out of the original itinerary—one on account of the unseasonable hour and the other because of inclement weather.

Just forty different services were included in the institutes, both speakers appearing at each service, except at two points.

The number of churches in which services were held was twenty-eight, but members were enrolled from eighty-two.

The officers and teachers enrolled numbered 485, though possibly 200 others were present without registering.

The total number of persons attending the institutes was 5,886, being an average of 280 at each point.

While many of those registering did not give the enrollment of their schools, yet the total specified enrollment of the different schools represented was 10,212.

The expenses of Brother Spilman were borne by the Sunday-school Board of Nashville. The expense to our State Sunday-school Department was therefore slight, the printing and distributing of circulars announcing the tour together with necessary correspondence costing $16.10 and the traveling expenses of our Secretary being $22.90.

Impressions by the Way.

What a pleasure to meet and mingle with our local Sunday-school workers, a half thousand of them. It would be interesting to picture them group after group, but details are of course impossible in a short sketch. We must, therefore, be content with a cluster of general impressions.

First of all, and clearly, there is among us an increasing interest in Sunday-school work. A busy man will not leave farm or factory to attend an institute unless he is interested.

Many of our churches are making special provision for their teaching work. Witness, for example, the elegantly appointed houses of worship at Monroe, Charlotte and Salisbury.

Some of the very best work is being done in the country. Think of Galeed in Baden, Spring Hill in Scotland, Meadow Branch in Union, Double Springs in Cleveland.

Our officers and teachers are studying their problems as never before, and in addition to attending institutes they are, individuality and as schools, securing the best books on the Sunday-school.

That the quality of our workers is improving is beyond question. It is beautiful to see the wisdom of age happily combined with the aggressiveness of youth in this work. More and more also the leaders in educational, business, professional, and civic life are being enlisted in our active Sunday-school forces.

And the pastors—God bless them every one!—they are leading in this great movement for the study and teaching of the Scriptures; of all, they are most deeply interested in developing, stimulating, and training their workers.

Of course there are drawbacks and distractions; there are crying needs and abundant shortcomings, as every pastor, superintendent and teacher knows. In fact, we have as yet touched but the hem of the garment of our opportunity and possibility; yet "virtue" has already come and we have the unmistakable signs of a brighter day.

Spilman at His Best.

That means the best there is in the line of Sunday-school work. He had just gotten out from a six weeks' tussle with grippe and malarial fever that reduced him he said, "to a (viz., to 240 pounds!)' but hard work and Tar Heel hospitality agreed with him, and he gained a half-pound every day of the tour.

Think of two weeks with a man whom many thousands of us know as a never-dull, jovial, whole-souled companion. He could produce a spicy reminiscence in connection with almost every station (for who more than he has gone as an evangel into Carolina's by-ways and hedges?) Of course his abounding sense of humor is always making new discoveries. Nor will you ever tire of drawing upon his well-nigh exhaustless fund of racy anecdote and side-splitting stories. He betrays, moreover, an intellectual eagerness which chained him in leisure moments to a volume reminding one of Butler's Analogy. His disposition is bathed in perpetual sunshine; never a shade of melancholy or ill-temper. Beneath and above all there is a profound piety pervading every act and dominant in his life.

But Spilman the man is also Spilman the Sunday-school expert. To these institutes he revealed the skill of a master. In the first place he knows the Sunday-school through and through, and in the next place, he knows how to teach others. Fire at him in the open conference any question about your hardest problems and his answers will be a revelation to you. See him illustrate in his audience the art of securing attention by silence or play on curiosity! His speech is effortless, but it reaches every ear and heart. By these broad, rapid lines and sketches on the blackboard he assaults the mind through eye as well as ear. And there are sallies and flashes you never will forget—straight home they go, for each has a mark and finds it. A teacher is he with a needed message and the ability to make it plain and popular; a leader of leaders who stands in the front rank of America's Sunday-school workers.

For Another Year.

It will be good news to our people to know that I have secured Brother Spilman's consent to make with me a similar tour next spring along the northern side of the State, including points from, say, Elizabeth City to Wilkesboro. I may also add that he is to aid in special work during this summer at Asheville and other points beyond the Blue Ridge.

HIGHT C. MOORE.

Raleigh, April 20th.

Is Dr. Vail's View of the Prodigal Son Correct?

The parable of the "three lost ones," as recorded in Luke 15, will ever be a source of discussion and disagreement. A few will side with Dr. White, and think that the Atonement being imbedded in the last one, we need not give much attention to the other two. Some will conclude with Dr. Tyree that there is no hint of the Atonement in any of the three, and hence they must have separate meanings. A great many would go with Dr. Vail, if, under his 3rd division of his subject, he didn't prove too much. It may be easier to explain the parable of the "Prodigal" by making it refer to Christians than to the impenitent, but its being the easier method, does not prove it is the correct method.

Let every reader of the Recorder re-read Dr. Vail's article. It looks mighty pretty; but the fatal defect is easily seen when you study division 3. The whole inference there is that God would move heaven and earth to cause an impenitent sinner to turn to Him, but does not have a care for the straying child. This idea is more barren of the "Gospel," it seems to me, than the idea he is combatting. And further on Dr. Vail says if we will let the "Prodigal" represent the straying Christian the parable will hold clear through. That is to say, God does nothing to cause the wandering child to return to Him. No message, no concern; no love, no anything, till the wandering child gets back in sight of the house. Then He makes as though He was very glad to see him.

Does God seem to be more indifferent about His own child who has wandered away from Him than He is about the impenitent sinner? Such a view finds no parallel in human history, and surely cannot be applicable to God in His dealings with men.

John tells us that Jesus "came unto His own," first: After that he says "God so loved the world." Jesus said "I pray for them; I pray not for the world." And surely that interpretation of Scripture that makes God less concerned for His own wayward child, than He is for the one who never was His child (in the N. T. sense), is to be looked at a long time before it can be accepted.

Sincerely,

W. L. BRITT.

Aulander, N. C., April 21, 1905.

Quite Homelike.

"Mamma," said the little girl who was having her first experience of riding in a sleeper.

"Hush, dear," whispered mamma, "you will waken the others."

"But, mamma, I only want to ask one question."

"Well, what is it?"

"Who has the flat above us?"—Life.

The immortality of the soul makes it the great masterpiece of the Creator.—Rev. J .F. McGinty.

News Notes.

....Let's make May Recorder month.

....Now for a Recorder campaign in every church.

....The program of the Midsummer Meeting is a-making.

....The cat-bird, the whippoorwill and the bob-white have gone to work.

....Northern Baptists raised last year for Foreign Missions $737,978.14.

....Pastor Hundley, recently of High Point, will spend a season in Europe.

....How many of the unenlisted 5,000 North Carolina Baptists are in your reach?

....Here's hoping you will attend the alumni banquet at Wake Forest commencement.

....June 1st to January 1st—seven months—50 cents. That ought to reach thousands.

....Ex-Judge R. W. Winston will deliver the annual address at our Orphanage July 5th.

....Southern Baptist Educational institutions (colleges) own property to the amount of $4,500,000.

....Messrs. Jureidini and Yohanon are still "going" to the foreign field. They have been on the way ten years.

....Pastor Duke, of Elizabeth City, will aid Pastor Fry in a meeting at Goldsboro beginning fourth Sunday.

....There were 125 additions to the churches at Oxford as a result of the Wharton meetings in the Baptist church.

...Commencement Leesville High School, May 18th and 19th. Annual address by Governor Glenn May 19th at 11 o'clock.

....The Recorder regrets to hear of the illness of Mr. W. A. Dunn, of Scotland Neck—one of our most estimable laymen.

....President T. J. Simmons, of Shorter College, Ga., recently gave Wake Forest College $500 for the Alumni Building.

....There were 225 conversions at Judson College and Marion Military Institute, Ala., in a meeting held by T. T. Martin.—Exchange.

....Secretary Willingham wires Tuesday that the Foreign Mission Board is out of debt. This means that $100,000 was contributed in April.

....Bro. E. L. Weston leaves the Louisville Seminary to take a field in Davie County. We welcome this strong young brother into the North Carolina work.

....No one ever doubted that the denomination opposed fraternities at Wake Forest; and now that the denomination is in a mood to express itself they will go.

....We regret to hear that our good friend, the venerable A. J. Hires, once pastor at Kinston, has been ill. We send him the greetings and good wishes of his brethren.

....Dr. Poteat, of Wake Forest, will deliver lecturer at Colgate, New York, and Baylor, in Texas. He is the State's foremost scholar, and he is a man besides, every inch a man.

....Dr. W. C. Tyree, of Raleigh, N. C., and one of our finest Southern preachers, has been assisting Dr. E. V. Baldy in revival services in Manchester, Va. The Tyrees, of Amhert, Va., were quick, pungent, incisive people, and W. C. stands chief of the tribe.—Dr. Hatcher, in Baptist Argus.

....Dr. R. P. Thomas, that sterling layman of the West Chowan, changes his address from Bethlehem to Cofield, R. F. D. No. 1.

....Smithfield voted out the dispensary and set up prohibition April 24th. Dunn voted to continue prohition in preference to dispensary April 20th. Now go to work and make the officers enforce the law.

....We heartily second the demands of the State press that the United States Revenue officers enforce the revenue laws; and not less do we insist that the State and County officers shall do likewise.

....The following card has been issued: "Dr. W. H. Edwards invites you to be present at the marriage of his daughter Bertie to Mr. John R. Tally, on Thursday, the eleventh of May, nineteen hundred and five, at two o'clock. At home, Wake Forest, North Carolina."

....Pastor J. J. Hall, of Fayetteville, writes: "Church work is moving along well, for which we thank God and our people and take courage. Good attendance, several additions, new church outlook very hopeful, and Brother Massee will soon be with in a meeting."

....Mrs. C. M. V. Follett has visited quite a number of our churches in the last few weeks and organized several Missionary Societies and Sunbeam Societies. She has rendered us fine service, and we commend her to every pastor and to every church.—Atlantic Messenger.

....Rev. John Roach Straton, who has recently filled the position of professor of oratory in Baylor University, has accepted the pastorate of the Second Baptist church, of Chicago. We hope that the union of pastor and people will be productive of great results.—Christian Index.

...Mrs. Townsend, of Mount Airy, wrote the elegant lines to J. C. M. in last number. In Sunday's News and Observer she speaks in praise of Mr. Page's recent poems in the Recorder. We take pleasure in saying for her information that Mr. Page is a student in W. F. College.

....J. S. Dickerson, so long editor and manager of the Standard, Chicago, was recently honored by a number of friends who desire him to attend the World's Baptist Congress in London. Their appreciation was expressed in a draft of sufficient size to cover his expenses.—Baptist Courier.

....We hear that Mission School Secretary A. E. Brown has employed a graduate of Domestic Science, a liberal brother supplying the funds, who will spend a month or more next year in a number of our mountain schools. Classes will be taught in cooking, sewing, weaving, etc.—Baptist Argus. But is that "missions?"

....Mr. A. Ernest Crane, pastor of the First Baptist Church of Orlando, Florida, has resigned his field for the purpose of settling further North, and is making his headquarters in Camden, S. C. He will be glad to visit churches desiring a pastor or wishing to engage in special meetings. Mr. Crane is a graduate of Crozer Theological Seminary of the class of 1900. Address all communications to Camden, S. C.

....The people in the Concord church are saying: "We feel sure that we are doing some substantial work now; it looks more like business for the King than at any time in our history. We have decided to take it quietly, press constantly forward in the most sensible way that we know, and we have hope for the best results." They are very much pleased with Pastor Herring. He always does good work, is quiet, careful, earnest, and always at his post of duty. We have no truer man.

...Pastor Talbirt has been for ten days in a very successful meeting at the Second Church, Concord. Bro. D. A. Snyder has been doing the preaching. He is a faithful minister of Christ, the father of preachers, and always does good work. With these two experienced servants of the Master doing their best, success only could result.

....Trinity College catalogue for the term of 1904-1905 is just out. Included in the catalogue is the Law School and a summary of Trinity Park School, which gets out a catalogue of its own. The catalogue gives thirty as the number of professors and officers in the college, seven in Trinity Park School, total, 37; students in the college, 245; in Trinity Park School, 203, total number of students on the park, 448.

....Bro. John L. Hester, of Durham, writes: "I desire to express my appreciation of our pastor. We are afraid to say all of the nice things that we think about Brother Thompson for fear some other church might want him. We feel that he is an humble, sympathetic, consecrated, godly man, having the shepherd's heart and feeling the responsibility of his position; one who is filled with the Spirit and seeks the glory of God. We love him."

....Rev. W. L. Pickard, of Lynchburg, Va., has made quite a strong fight against the appropriation of money by the City Council of that city to a denominational school. The contest has been a warm one, but Dr. Pichard has come off victorious. He is living up to his Georgia training. His church is in a constant state of revival, with large congregations. There were one hundred and twelve additions to it during the past year. —Chritsian Index.

....The church at Albemarle is coming to the front. The amount raised for Home Misions this year is sixty dollars—four times their pledge made at the Association. The collection for Foreign Missions was almost four times their pledge, which was thirty-five dollars. Pastor Arnette is delighting the people. People, anywhere in North Carolina, appreciate a pastor who pushes the missionary work. The membership is being added to from time to time, and in all our cause is very hopeful at Albemarle. Arnette is a thinker, and his people get the benefit of his best thoughts.

....The following will interest music lovers: "Please make a note in next week's Recorder of our organ recital which is to come off Saturday afternoon, May 6th, 3.30 to 5.00, at Wake Forest. Shepherd Webb, of Richmond, is organist. He is to be assisted by Miss Harrison, soloist, in Centenary church, Richmond, and Mrs. Wade R. Brown and Mr. A. C. Jackson, of Raleigh. The 6.20 train will stop to take visitors back to Raleigh. Proceeds to help pay for organ. Admission 50 cents. It is one of the largest and one of the best organs in the South."

....The Welsh revival has now been in progress for six months, and its fervor, judging from newspaper reports, does not seem to have abated. Large additions to the churches are chronicled, and bands of Christian workers are formed to shepherd new converts and provide for their religious needs. Many Christians in Wales are becoming deeply interested in evangelistic efforts for the Welsh people in England. A thorough canvass of Liverpool has discovered about four thousand Welsh people not connected with any church or congregation. Special invitations were extended to them to attend meetings to be held by Evan Roberts, who came to the city about April 1st. He has spoken at several chapels, which were far too small to accommodate those who desired to attend.—Congregationalist.

....The Smithfield Baptist church was dedicated last Sunday. Secretary Johnson preached the sermon. When Brother Suttle went to Smithfield seven years ago there were two active male members in the church and a few good women. They were worshiping in a small uninviting house. There are now fifty-seven male members, sixty-seven females and they have church property valued at $4,500. Brother Suttle stated that not a dollar had been raised by ice cream and oyster suppers for the building; that a little money was raised in that way to buy the lot, and he heartily wished that was out of it.

....The movement toward union between the Presbyterian church, South, and the Cumberland Presbyterian church, is making progress and may ultimately be successful. The vote of the presbyteries of the Presbyterian church is almost unanimous in favor of union. The Cumberland body seems to be nearly evenly divided. Fifty-nine presbyteries, one more than a majority, have voted to approve the basis of union, and forty-six have voted against it. It remains to be seen whether these bodies will assent to the action of the majority. Conditions seem to favor an adjustment of doctrinal differences.—Exchange.

....Our good friend, Bro. Robt. Van Deventer, of Savannah, Ga., writes: "Please find renewal for $1. I hope the work in North Carolina moves with ever increasing pace. I read the Recorder always with interest; it is a message from the home land. When one lives fifteen years in a State, and does something to advance each denominational interest, he feels like it is home if he did not first see the light there. From time to time I meet brethren from North Carolina and always renew acquaintance with pleasure. My work moves on nicely. During April more than fifty have united with my church. I had a glorious meeting, aided by Rev. C. H. Buchholz"

....Pastor Hale writes: "The 'financial year' of the First Church of Wilmington has just closed, and yesterday we sent to Dr. Willingham the balance of our pledge of $600 for Foreign Missions for the support of Bro. T. F. McRae, Chin-Kiang, China, and a native worker. We hope to give as much this conventional year and to largely increase our contribution to Home and State Missions, too. The 'annual' meeting of the church took place last night, at which more than one hundred officers and committeemen were elected to serve the next year. These appoint two hundred more to serve in the various departments of church work, in the two sections into which the church territory is divided in the organization of our forces. Above three hundred members have each a work assigned for which he or she is alone responsible. I am delighted with the start we've made during the past year and with the outlook for the future. There have been thirty-two more additions since January 1st."

....Bro. R. S. Stephenson writes of the West Raleigh meeting: "Bro. Pippin, of Wakefield, came to us on the 9th instant and left us on the 15th, after six days of the most earnest, heartfelt Gospel preaching it has ever been my good fortune to hear. Brother Pippin moved upon the hearts and minds of the people and did a splendid work—work that will live long after he shall have gone to his reward. He did not stay as long as was at first intended, previous engagements forcing him to leave us; but he has promised to return at a later date and finish what he, under God's blessings, so ably began. After Brother Pippin left we carried the meeting on, closing the 19th. We had six conversions

from the Sunday-school and two outsiders. A great good has been accomplished by the meeting, our people and the neighborhood have felt and evidenced a spiritual uplifting, and as a consequence, the church work is moving briskly along all lines. I believe that the establishment of the work at this point was one of the best, if not the very best, steps undertaken by our people in many years. The church here, with its influence for good, has proven an undisguised blessing to this community, and under the guidance of Him, in whose name it was consecrated and is being conducted, will continue to be what all so fondly hope, and pray and labor for, an even open gateway to the path of light as found in Christ Jesus our Lord."

....Mrs. John R. Miller, of Thomasville, writes: "So many have spoken through the Biblical Recorder of their pastors, and I wish to say a few words. Elder G. P. Harrill and wife have been laboring in our town for more than two years. When they came to us our church had been pastorless for some months, and, as any one might expect, was in a "sleepy state," but through the untiring efforts of these faithful workers, the church has grown wonderfully. Not only in the pulpit have we found our pastor a great power for good, but on the streets, in our homes; in fact, wherever we meet him he always makes us feel that the Lord has blessed us in sending him to labor among us. By his pleasant manner of expressing his opinions, both in his pulpit and in conversation, he is gaining the love and confidence of not only his own flock, but the town as a whole. And of Sister Harrill it might be said, "She hath done what she could," for she has worked faithfully in the Sunday-school, and through her earnest efforts a Woman's Missionary Society was organized more than a year ago which has been of great good to the church here in Thomasville, besides helping to advance the Master's kingdom in the State, home and foreign fields. May these faithful servants of the Lord long remain with us."

....The year-book for 1905 gives a list of the general and State organizations, their officers, their places of meetings and a resume of the year's work; summary of statistics; educational statistics; Baptist charitable institutions; Baptist periodicals; churches organized in 1904; meeting-houses dedicated in 1904; ordained ministers in the United States; American missionaries in foreign lands; ministers deceased in 1904; Baptists in the world; religious denominations in the United States, etc. The statistics show that there are in the United States 45,927 churches, an increase during 1904 of 200; 32,344 ordained ministers, an increase of 449; and a total membership of 4,600,799, making a net gain during 1904 of 94,052. The net increase in membership for the last ten years according to the year-books is as follows: For 1895, 82,814; for 1896, 93,803; for 1897, 231,766; for 1898, 86,189; for 1899, 39,691; for 1900, 51,540; for 1901, 35,837; for 1902, 61,399; for 1903, 176,283; for 1904, 94,052; making a grand net gain for the ten years of 953,274, or an average of 95,337 per year. During the year 1904 there were received into the churches by baptism 240,936 persons, an increase over the number of baptisms of the previous year of 6,615. There are 28,966 Sunday-schools, an increase of 558 during 1904; 210,110 officers and teachers, an increase of 5,612; 2,015,672 scholars, an increase of 81,011. The value of church property is given at $104,476,882, an increase of $6,376,856 during 1904. There were given for church expenses $13,242,110.96, an increase of $874,791.87; for Sunday-school expenses $597,662.32, a decrease of $1,636.38; for State Missions $544,751, an increase of $56,123.30; for Foreign Missions $593,438.14, an increase of $43,285.36; for Bible and publication work $67,854.50, a decrease of $1,378.10; for education $228,247.51, an increase of $7,969.93; for miscellaneous $1,191.05, making a grand total of $16,823,588.06, an increase of $829,246.55 over the previous year.

....Pastor Morgan, of Weldon, writes: "If you can 'bear with me a little in my folly,' I shall indulge in some boasting, not of myself, but of the generosity and kindness of my people and the goodness of God. The condition of the church here was never better, so far as I know, than it is at present. Looked at from a financial view-point, the church seems to be at work, at least relatively speaking. We are now on our third year in the use of the Duplex Envelope for weekly collections, and at the end of each year we found that the contributions had increased 50 per cent. At our last Association we reported $2,219 raised by a total membership of ninety—about $25 per capita given in weekly offerings without one special appeal. Our main incentives were found in the Jew giving his tenth (Mal. 3:10), the Corinthian giving weekly according to his prosperity (1 Cor. 16:12), and Christ becoming poor that we through His poverty might become rich (11 Cor. 8:9). A careful study of the foregoing Scriptures may work wonders in many churches— a weekly payment of pastor's salary, for instance, as in our case. Spiritualy, also, we have prospered. Since our Association in October we have received about thirty members into the fellowship of the church; nearly all by baptism. In December, Bro. T. J. Taylor preached for us a week, and twelve were baptized as a result of his excellent work. We have just closed a two weeks' meeting, conducted by Dr. W. T. Derieux, of Richmond. The church was never more revived than in this meeting, and no one has ever served us more acceptably as an evangelist. About twenty-five persons professed conversion, ten of whom were received into the church on the last Lord's day, and as many more are to be baptized at an early date. I cannot refrain from saying in conclusion that few churches have a larger percentage of members than this one who by holding up the pastor's hands help to make his service a joy. These evidences of the co-operation of the people and the presence of the Spirit cause us to thank God and take courage. The kingdom is coming even in Weldom."

What the Figures Say.

For Foreign Missions North Carolina contributed last year $16,865.70. This year we have sent for Foreign Missions $19,556.61, and for Yates' Memorial College, which was, strictly speaking, for Foreign Missions, $696.76, making a grand total of $20,253.37 for Foreign Missions, an increase of $3,397.67 over last year.

For Home Missions we sent last year $7,718.44, and this year $7,827.50, an advance of $109.06.

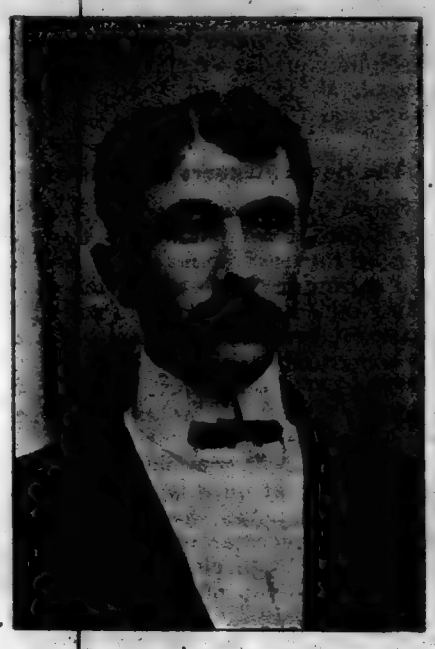
Home Missions dropped considerably behind the last week while Foreign Missions pulled up, but on the whole, these figures are very gratifying, and show a healthful growth, as no high pressure was used in raising Home and Foreign Mission funds.

LIVINGSTON JOHNSON.

Spring Hill Church.

Spring Hill Church, in Scotland County, was organized by Rev. Daniel White, May 23, 1813. Seven members went into the new organization. Some of these were from the Cheraw church in South Carolina, and the rest from North Briton, with letters of dismission to any church of the same faith in America.

Elder White was called as pastor at the organization and served until



R. G. KENDRICK, JR.,
Pastor Spring Hill and Laurinburg.

his death, which occurred October 28, 1824. Elder John Monroe was then called as pastor of the church and served in that capacity for sixty-five years, which is, perhaps, the longest period that any man in the State has ever served as pastor. During the latter years of his life assistants were secured who were really the active pastors of the church. These were: Elders Rufus Ford, J. W. Wildman, B. H. Phillips and A. W. Price. While Bro. Price was serving as assistant pastor, Elder John Monroe passed to his reward. A. W. Price resigned to accept a call to the church at Wadesboro. He was followed by the following brethren in the order named: W. M. Jones, F. O. S. Curtis and R. G. Kendrick. Rev. R. G. Kendrick is the present pastor. It was under his leadership that the beautiful church, a cut of which appears in this Recorder, was built.

LIVINGSTON JOHNSON.

The Workers.

All through the year kind friends are sending in new subscriptions. It is true that the best papers depend most upon their subscribers to forward the circulation. In this matter the Recorder has no reason to complain; but we do want hundreds of others to lend us a hand.

We acknowledge here the names of those who favored us during the month of April:

Jas. W. Rose, Josiah Elliott, C. H. Durham, S. W. Bennett, Jno. C. Hocutt, W. R. Cullom, M. L. Mints, T. L. King, S. B. Wilson, Fred D. Hale, J. R. Taylor, Jno. R. Miller, C. J. D. Parker, B. H. Morris, T. C. Joyner, C. V. Brooks, J. V. McCall, Mrs. W. R. Dupree, E. O. Penny, V. M. Swaim, S. B. Barnes, A. D. Hunter, S. B. Wilson, K. C. Horner, E. G. Usrey.

Through the New New Testament in One Year.

(From Daily Bible.)

Monday, May 8th—2 Peter 3.
Tuesday, May 9—James 1.
Wednesday, May 10—James 2.
Thursday, May 11—James 3-4:12.
Friday, May 12—James 4:13-5:20.
Saturday, May 13—Luke 1:1-25.
Sunday, May 14—Luke 1:26-56.

"Them Good and Faithful Mules."

It seems to be a hard matter to get the mule business straight. Last week's Biblical Recorder says they cost $157 in Norfolk and were sold to the Orphanage at $175 each, which would give a nice profit to somebody. The fact is, the mules cost $185 each in Norfolk, but Mr. Biggs induced the dealers to make a contribution of $40 to the Orphanage, which brought the price down to $175 the mule.—Charity and Children.

"AND THE CAT CAME BACK."

That is the story of tetter cured by other medicines; not so when Tetterine does the work. B. H. Tatner, McDonald Mills, Ga., writes: "Tetterine is the only remedy I ever sold that would cure tetter so as it would not return. Sold 6 dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box I sold to a man who had had tetter for 52 years; 2 boxes cured him sound and well." 50 cents a box at druggists or from J. T. Shuptrine, Manufacturer, Savannah, Ga.



SPRING HILL CHURCH, SCOTLAND COUNTY.

Home Circle.

The New York Children's Court.

Children are not lugged from court to court, often going to each several times before a hearing; they come up for trial not later than the day following arrest, and they do not have to return unless convicted; even then many are permited to go home with some sense of what they have done, the reasons making it objectionable and the consequences sure to follow a repetition. The quickness with which conviction follows the commission of an offense is of the highest importance, especially if it be a serious crime, such as larceny, burglary, etc. It is one of the Court's most valuable assets.

There is a total suppression of sympathy or sentiment during trial. The prisoner is araigned, the charge is explained and then he or she must plead guilty or not guilty. Each has the benefit of counsel—if not employed by a parent the Court invariably assigns one; the trial proceeds at once if the plea is "not guilty," and at its close comes acquittal or conviction. During all this time a dispassionate and methodical inquiry is pursued by strict legal methods, in which the prisoner has the advantage of every technicality known to criminal practice. The justice presiding is both judge and jury. He has absolute control over future proceedings; if there be a conviction, therefore, he divests himself entirely of pity or prejudice. With him it is simply the elucidation of facts by strict legal evidence and reaching a conclusion that is logical and just. There are objections and rulings, demurrers to pleadings, motions for new trials and motions in arrest of judgment. Frequently some bright boy defendant watches the progress of the trial with interest and learns something which, never injurious, may be of advantage. The sad and possibly harmful thing is that he is on trial for a crime; and yet that one feature may save him from a dissstrous career.

The time for pity, sympathy and sentiment on the part of the justice comes when he pronounces the defendant guilty. Then the character and attitude of the man upon the bench undergo a complete change, for a duty far transcending that of weighing facts and reaching conclusions now devolves upon him. This duty is to determine what to do with the youngster who has been convicted, and upon this question the greatest mistakes may be made; it is one that weighs most heavily on the conscience of the Court and is the most perplexing to the judicial mind.

The controlling principle in the solution is, what is best for the boy is best for society; he must either be committed to some reformatory presided over by persons of like religious faith as the parents, or he must be permitted to return home. Either course may be dangerous. To commit may blast his future; to release may be iniquitous to him and a positive menace to others. In order to decide, the judge must learn all that is possible about the individual; his habits, disposition, associations, reputation, home environment and previous record. If the boy attends school his record there is obtained; if at work the opinion of the employer is sought, but in a way not to produce injury. Happily the law upon this subject permits the Court to get information through any channel; not even gossip, rumor or hearsay is excluded. In many cases several days are necessary to gather the material upon which the Court finally acts.

The majority of the cases do not require postponement for this purpose. The records of the Society for the Prevention of Cruelty to Children are so complete and instantly available as to enable us to know at the close of the trial whether there has been a previous conviction, which is of the first importance. If there be none, a suspended sentence or a parole generally follows, for it is believed that with the majority better results are obtainable through fear under freedom than by discipline under restraint. — Hon. Joseph M. Deuel, in Tom Watson's Magazine for April.

The Home Manners of Mothers.

Some time ago I was visiting at the house of a friend. She was siting at the sewing machine, sewing and conversing with me at the same time. She had occasion to send her little five-year-old daughter upstairs on an errand.

"Maggie," said she, in a peremptory tone, "go uptairs and get me my tape-measure."

The child, who was playing quietly in a corner, at once laid down dolly and started. As she reached the door, she glanced around at her mother and said with childish curiosity:

"What are you making, mamma?"

"I am making white skirts for you," answered her mother sharply, "and that's all the thanks I get." The child's face reddened as if she had been struck by a blow. She caught her breath, pressed her little hands together and then, with a great effort, she said clearly and sweetly:

"Thank you, mamma."

"Much good your thanks do," returned the mother. "Get me my tape-measure."

The child silently left the room and presently came back with the desired article. She did not return to her play, but instead sat down in her little chair, and gazed quietly and bitterly at her mother, who resumed her chat with me. I did not envy that mother that gaze, as she sat there apparently quite unconscious that she had done anything wrong.

"I wish we could have company all the time," said a young lad to me, not very long since, "for when we have company mamma is always so pleasant, and when we are alone nothing goes smooth, she frets so."

"Do you think it is right?" said a girl of fifteen to me once, in indignant protest. "Mamma opens my letters that come when I am from home, and reads them just as if they were her own."

These examples which I have given I have selected from many which have come under my own observation, as samples of the rudeness of which refined and cultivated parents are capable toward their children. All of these mothers were women of education and refinement, and also of excellent social position. Either of them would have blushed at the thought of committing the slightest social solecism; and yet were guilty to my certain knowledge of habitual rudeness toward their own children; and to this, one of them added the dishonorable practice of breaking the seals of letters which did not belong to her and reading their contents. These mothers are reaping what they have sown. Said one of them with tears in her eyes:

"My children do not love home, and I don't think one of them would care if they never saw my face again."—Eleanor A. Hunter, in Children and the Home (American Tract Society).

A Famous Hymn and Its Author.

John Keble, who wrote the hymn, "Sun of My Soul," was remarkable for the beauty of his character as well as for his learning. In the May Delineator Allan Sutherland tells something of the gifted author himself and of the origin and romance of his grand hymn. He says:

"It is through his famous collection of poems, The Christian Year, that Keble is best known and will be longest remembered. These poems were written between 1819 and 1827. The early attempts were intended for his own church people to use on red-letter days in the church calendar, but the scope of the work was afterward enlarged so as to complete the entire calendar thus making it a poetical summary of the Christian year, and a companion to the Book of Common Prayer. . . . . It was in the second poem printed in The Christian Year that Keble's famous evening hymn, 'Sun of My Soul,' first appeared—a hymn which voices the sentiments and the prayers of countless Christian hearts as the twilight fades into night and we yield ourselves to sleep and to helplessness. . . . .

"A visitor once asked Alfred Tennyson what his thoughts were of Christ. They were walking in a garden, and, for a moment, the great poet was silent, then, bending over some beautiful flowers, he said: 'What the sun is to these flowers Jesus Christ is to my soul. He is the sun of my soul.' Consciously or unconsciously, he was expressing the same thought in the same language used by good John Keble years before when he gave to the world his great heart hymn, 'Sun of My Soul.'"

The Child's Bath.

In the May Delineator Dr. Grace Peckham Murray gives some suggestions in regard to the child's bath, which will be appreciated particularly by young mothers:

"The ideal bath-tub for cleanliness is of glass, but this is not practical in the ordinary house. It is very heavy, and is liable to be chipped or cracked or broken. For the tiny baby, a foot-tub or a large oval dish-pan of enamel ware, which is not expensive, answers very well. There is a great variety of opinion in regard to the giving of a child's bath. Those who believe in cold baths recommend a very low temperature, and think that it toughens and hardens the skin, and that even the child of months should be dipped into a cold bath, then rolled up in a blanket without further drying. Others think that the bath should be given very hot. Certainly for cleanliness this is necessary. The depth of the water is recommended by some to come to the navel of the infant. It is better, I think, and the child is less likely to take cold, if he is covered up to the neck with the water, which then wraps him about like a garment. I also think that for a very young child the water should be very warm—certainly not under 85 degrees. The wash cloth is either of soft linen or cheese-cloth, and should be fresh every day. It should be boiled and dried in the sun after using. This is important for the adult, and much more so for the tender skin of the baby which is more susceptible to impurities. Sponges should not be used, as it is impossible to keep them perfectly clean. The temperature of the room in which the bath is given should not be below 70 degrees."

JUBILANT VOICES

A new music book for Sunday School and Devotional Meetings. Edited by Duane, Kirkpatrick, Gabriel and Hoffman. Much new material, Orders of Service, Responsive Readings, Topical Index. 256 pages. Cloth, $30 per 100, not prepaid. Returnable Sample mailed free. HOPE PUBLISHING COMPANY, CHICAGO.

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"THE MEDICINE THAT MAKES YOU FORGET THE PAIN."

For Headaches, Neuralgia, etc. Contains no Morphine, Chloral, Cocaine or other Narcotic Drugs.

For sale by your druggist.

25c. Per Bottle.

WOULD KICK AND SCREAM

Baby's Awful Suffering from Eczema — Could Not Hold Her — Tore Face and Arms Almost to Pieces — Grateful Mother Says:

"CUTICURA REMEDIES SAVED HER LIFE"

"When my little girl was six months old, she had eczema. We had used cold creams and all kinds of remedies, but nothing did her any good; in fact, she kept getting worse. I used to wrap her hands up, and when I would dress her, I had to put her on the table, for I could not hold her. She would kick and scream, and when she could, she would tear her face and arms almost to pieces. I used four boxes of Cuticura Ointment, two cakes of Cuticura Soap, and gave her the Cuticura Resolvent, and she was cured, and I see no traces of the humour left. I can truthfully say that they have saved her life, and I should advise any one suffering as she did, to give Cuticura a fair trial. Mrs. G. A. Conrad, Lisbon, N. H., Feb. 7, 1898."

FIVE YEARS LATER

Mrs. Conrad Writes

"It is with pleasure that I can inform you that the cure has been permanent. It is now six years since she was cured, and there has been no return of the disease since. I have advised a lot of friends to use Cuticura in all diseases of the skin."

Instant relief and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great skin cure. This is the purest, sweetest, most speedy, permanent, and economical treatment for torturing, disfiguring, itching, burning, scaly, crusted and pimply skin and scalp humours.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Potter Drug & Chem. Corp., Boston, Sole Props. Send for "Cuticura Skin Book."



A Red Cedar PAIL LASTS A LIFETIME.

Did you ever stop to consider how many buckets you buy during ten years.

A Genuine RED CEDAR Pail

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RED CEDAR purifies water and keeps it fresh longer than anything else.

THERE ARE DIFFERENT KINDS of cedar pails. Insist on the RED CEDAR, it is the right kind.

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Sole Manufacturers,

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Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick

GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

When writing advertisers please mention this paper.

Young People's Page

The Last Charge at Appomattox.

BY PROF. HENRY JEROME STOCKARD.

(Read at the unveiling of the Appomattox Monument.)

Sacred to a hundred fields before,
Naked and starved and travel-sore,
Each man a tiger, hunted,
They stood at bay as brave as Huns,
Last of the Old South's splendid sons,
Flanked by ten thousand shotted guns,
And by ten thousand fronted.

Sacred by the cannon's molten breath,
They climbed the trembling walls of death
And set their standards tattered,—
Had charged at the bugle's stirring blare
Through bolted gloom and godless glare
From the dead's reddening gulches, where
The searching shrapnel shattered.

They formed—that Carolina band—
With Grimes, the Spartan, in command,
And at the word of Gordon,
Through splintered fire and stifling smoke
They struck with lightning's scathing stroke—
Those doomed and desperate men—and broke
Across that iron cordon.

They turned in sullen, slow retreat—
Ah, there are laurels of defeat!—
Turned for the Chief had spoken;
With one last shot hurled back the foe,
And prayed the trump of doom to blow,
Now that the Southern stars were low,
The Southern bars were broken.

Some time the calm, impartial years
Will tell what made them dead to tears
Of loved ones left to languish;—
What nerved them for the lonely guard,
For cleaving blade and mangling shard,
What gave them strength in tent and ward
To drain the dregs of anguish.

But the far ages will propound
What never Sphinx had lore to sound,
Why, in such fires of rancor,
The God of love should find it meet
For Him, with Grant as sledge, to beat
On Lee, the anvil, at such heat,
Our Nation's great sheet-anchor!

Doroch's Adventure.

(BY A BOY OF TWELVE.)

Dear Recorder:—Truly it is a hard matter for a child to write a letter for children without beginning it "I am a little boy —— years old." But I will try to tell a little adventure that befell my sister.

One night when Darroch was about six years old her mamma had company to supper. As there was no room at the table Darroch had to wait. It seemed to her that the grown folks would never finish. Again and again she wandered all through the house. At last she came into the kitchen where Aunt Penny the cook sat by the stove brooding over the "mis'ry" in her arm.

"Honey," she said, "I knows what we kin do. Yes'day Solomon (one of the farm hands) showed me whar I c'n git a yarb what'l be de very thing fur dis mis'ry. You git your bonnet while I ties up some fat wood fur a torch."

"Where is the herb Aunt Penny?" asked Darroch as they started.

"Right out yander in de woods. We'll jes' go down by de lot an' de big hick'ry."

On they trudged, past the lot and the big hickory into the woods. Here Aunt Penny stopped and held the light above her head as she peered into the woods.

"Here 'tis," she said, "we goes right by dis little oak an'—Good Lawd, chile!"—as she saved herself from falling only by dropping the torch which instantly went out.

Darroch laughed, but Aunt Penny dropped on her hands and knees and began to feel around for the torch.

"Now we'se in it!" she said at length, rising from her fruitless search. "We'll hatter go back to de house. Come 'long chile."

Back they turned. At least they thought so. But though they walked on and on no house appeared. At last Darroch began to whimper. "O I'm so tired, Aunt Penny. Won't we never get there?"

"Don't you be feared honey, We'se 'most dar. Here, Aunt Penny'll take you on her back an' den you won't be tired no mo'. De Lawd knows," she added to herself, "we'se walked fur 'nuf to be to La'rnbu'g by now."

On and on they went again. Suddenly Aunt Penny stopped. "Honey," she said, "does you see a light?"

"Why yes, I believe I do, Aunt Penny," said the child, "is it home?"

"Reckon so," said Aunt Penny.

But as she approached Aunt Penny saw with a sinking heart that the house was far too small to be "home." As if to settle her uncertainty a chorus of barking dogs rent the night. There was a movement inside the house. Then the door opened and a flood of light streamed into the yard.

A woman appeared in the door.

"Shet up you dawgs," she said. And Aunt Penny recognized the voice of Lotty, her neice. "Who's dar? Why ef it ain't Aunt Penny an' Miss Darroch! Why whar'd you drap frum dis time o' night?"

"Hush" said Aunt Penny, as she stepped wearily into the house, "she's 'sleep." And she laid her carefully down on the strip of rag carpet in front of the fire while Cap, Lotty's husband, went to harness his mule, for they were near a mile from home.

Twenty minutes later Darroch was snugly tucked into bed at home, but she didn't know it, for she was fast asleep from the time she was laid down in Lotty's cabin till she was waked by the breakfast bell at home.

IAN McIAN.

The Kind That Succeeds.

A story of David Graham Phillips is told in The Editor. When he was a young man he applied for work on a Cincinnati paper.

"What can you do?" said the editor.

"I can try anything," replied the young man.

Thinking to rid himself of further importunities for assignment, the editor said:

"Well, write an article on bread."

It was a trying moment for the youngster, but he never flinched. All that night he collected material, and the next day reported to the surprised editor with a bright and newsy article on "The Bakeries of Cincinnati."

The young reporter was immediately engaged.

Learning a Boy's Age.

While the agent was selling farm machinery at the house, the friend at the gate held his horse, and a conversation took place with the small boy of the family.

With grave incredulity he was saying: "Are you sure you are only nine years old? I think there must be some mistake."

The boy was positive; but to make sure, "Ma!" he called, "ain't I just nine years old?"

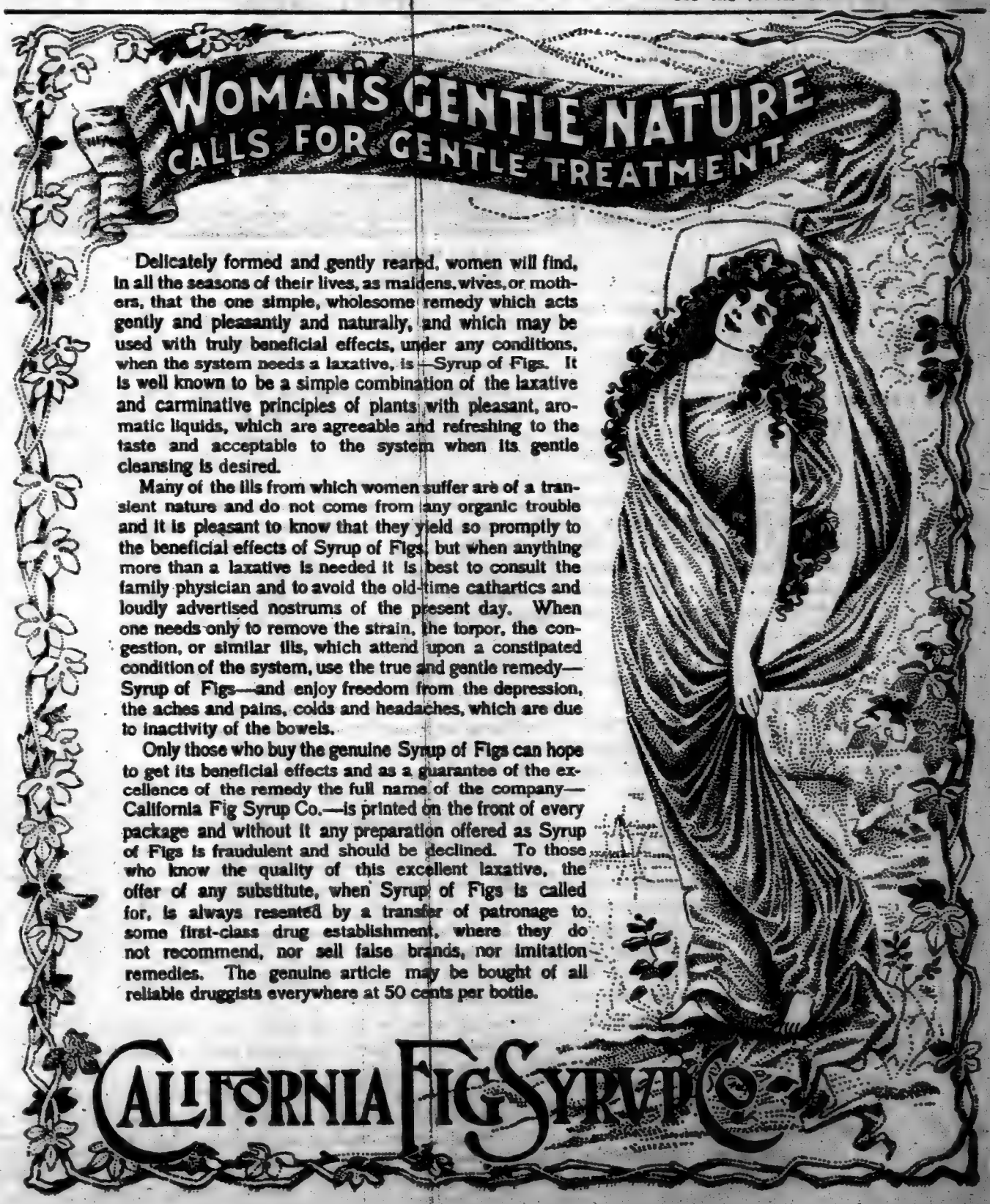
"Yes, son."

After a time he ventured: "Say mister, what made you think I was more than nine years old?"

"Why," said the stranger, "I couldn't understand how you could get so dirty in nine years."—New York Tribune.

A good cough syrup is a necessity in every home. Vick's Yellow Pine Tar leads in simple ingredients of highest quality and will cure the worst coughs and prevent consumption. 25 cents at druggists.

It is well to "turn over a new leaf" once in a while, but the leaves of the Bible should be turned daily, and the eye should watch diligently for the jewels concealed in them.



A CAMPAIGN IN EVERY CHURCH.

The Recorder will complete her seventieth year July 1, 1905.

We intend to round up this period with an offer that will reach every intelligent Baptist in North Carolina.

We hope not to miss one church.

We offer the Recorder seven months—JUNE 1st to JANUARY 1st—for 50 cents.

Evidently there is no immediate profit in such an offer. But we hope to introduce the paper to 5,000 new friends, many of whom will renew.

There are 5,000 possible readers of the Recorder in North Carolina. Let us reach them.

Our Plan.

Every subscription will begin June 1st and end January 1st. Send in the clubs—six names at a time, if possible—throughout May with 50 cents, less expense, for each name.

If you need samples, let us know.

Will you not make May Recorder month and so help us sow down the State with Baptist thought and doctrine?

AN INVITATION TO DISCUSSION.

We are pleased to have so many letters bearing upon recent editorial topics. The discussion of the Prodigal Parable, Factory conditions, Athletics, etc., is of great interest and of the highest value. Our readers are at all times invited to express themselves freely. We are always ready to divide our editorial columns with our readers.

A THOUGHT FOR THE WEEK.

I am in the Presence of God. He knows my inmost secret—the thought, the self-knowledge that is denied the closest friend. By day and by night He sees me within and without. I forget Him, but never for a moment does He—the Holy One and Mighty—forget me. I may work with Him or against Him. I may obey or disobey. I may serve or I may sin. Whatever I do He knows and He cares. Which shall I choose? Shall I live as in His Presence now and so be ready to proceed onward with Him when the veil shall have been lifted; or shall I live as if He were not and so at last proceed out into the eternal night alone?

THE BAPTIST POSITION FOR TO-DAY.

In The Baptist Review and Expositor for April there is an article of great interest on this subject. It is by Prof. E. H. Johnson, of Crozer Theological Seminary. Crozer is the one Baptist Seminary in the North that prides itself upon orthodoxy, and Dr. Johnson is regarded as one of the most conservative of professors. The fact, therefore, that he proposes a revision of the Baptist Position is of the greatest significance. The radicalness of that revision is astonishing.

"Our fathers," he says, "set out with affirming the supreme and sole authority of the New Testament in matters of faith and practice."

"Today," on the other hand, he says, "we begin with the authority of Christ. The fathers bowed to the authority of a book, we own the authority of a person. * * * In the order of thought the starting point has changed."

He speaks of "the many open questions about the Bible, even about the New Testament." "But what are we going to do? Is there nothing that can be done? Has all authority in religion been plucked from under our feet? Is no standard left upon which we can rely? Has the Bible lost all its conclusiveness for us if we do not set out with alleging its authority? Are we reduced to the plight of rationalists, and may properly believe only what we can reason out and argue up? This is what we will do: we will be loyal to Christ. We will accept His authority. We have in Him the best which the Bible ever offered, or could offer, on whatever theory of inspiration. As to Christ we feel the strain of no real question. His ascendency is admitted. He is the supreme Teacher, whatever else He may be, and His teaching we find in the New Testament. His authority is generally accepted, and for us it is final. Never before was His supremacy so heartily, so widely known. Him we know. Him we bow to. If we maintain this attitude, as we are sure to, we have found our opportunity and our fitness; we know our place."

Christ is indeed the whole of Christianity. But we cannot follow Dr. Johnson in his abandonment of the authority of the Scriptures for the authority of Christ. To believe in Christ is to believe in the Scriptures. To believe in the Scriptures is to believe in Christ. To destroy the authority of the Scriptures is to undermine the authority of Christ. The two stand or fall together. It seems to us, therefore, that in yielding to the attacks of the critics upon the Scriptures and endeavoring at the same time to maintain the supremacy of Christ, Dr. Johnson makes a capital blunder.

Apart from the Scriptures where shall we find Christ? Shall we find Him in history? The Christ of History has wrought His best as the Christ of the Scriptures. Shall we find Him in the individual? In you or me? In Mrs. Eddy or Thomas Jefferson; in Richtl or Channing? No. We shall find Him in the Scriptures: Not in John or Paul; not in the New Testament only; but in all the Great Book of God.

In our judgment the Baptist Position for today is loyalty to the Christ of the Scriptures as known in one's own heart.

STATE INSURANCE.

Of late the propaganda of Government Ownership of public utilities has moved on apace. Under the more than favorable circumstances of the reaction against corporations the propaganda has gone a bow-shot beyond its ordinary aims, and we actually have serious proposals that the State of North Carolina shall go into the business of Fire and Life Insurance.

By setting up such dreamy schemes as these the advocates of Government Ownership defeat themselves; for the best argument of the opponents of Government Ownership is that no one can say where it shall stop. We have Government Ownership of the Postal Service. Immediately it is proposed that we have Government Ownership of the Telegraph Service. Not content with this, we have on hand propagandas in behalf of Government Ownership of Railroads, Railways, Water and Light systems; and now a new cry comes in behalf of Government Insurance! This sort of thing speaks volumes of the caliber of the advocates of the Ownership cause. No one need fear or hope for anything from men who make their own policy ridiculous by fulfilling in advance the worst predictions of their opponents.

Municipal ownership of water and lighting plants and street railways will pass. Strict control of the great transportation systems is an imperative necessity. Government ownership of the telegraph would be well. But government insurance is a dream pure and simple, and to advocate it in connection with more serious proposals is to do them the most harm possible.

It is true that the Equitable Assurance Society has fallen among thieves. But the fact that it is cried from the house-tops is not without assuring significance. The great insurance companies have accumulated enormous treasuries; but who would not prefer to have it so than otherwise? This writer never touches other than high-price, old-line, conservative insurance, for the simple reason that he prefers insurance that insures.

We do need a strict supervision of insurance institutions—as strict as is the supervision of Banks. But as for finding relief in establishing State insurance, that is so foolish that it cannot for a moment be entertained.

Nor are we unaware of the fact that the great insurance institutions are located far away from us. On the other hand, it is true that they do loan money here on proper security.

We should like to see some great companies rise in the South. We do not see why all the big publishing houses, banks, insurance companies, etc., etc., should be located in the North. Time was when all the capital of the Nation was in that region, but that is no longer so. There is enough capital in North Carolina to found a dozen powerful conservative fire and life compaies. Some such institutions are already making headway strongly. Our relief is in movements of this sort rather in State insurance.

INTERCOLLEGIATE ATHLETICS.

The presence of semi-professionals on the teams of our colleges presents one of the most serious questions of college education in North Carolina. This paper intends to wage a war upon the institutions that countenance this sort of thing until the colleges will be forced in self-defence to mend their ways. We direct especial attention, therefore, to the letter from Dean Few, of Trinity.

A professional ball-player is one who plays for a living.

A semi-professional is one who plays now and then for a consideration.

On the Davidson and Guilford teams—so we are reliably informed—are semi-professionals. On the University of North Carolina team there are men that have played for money, although, we understand, every member of the team has been in the institution since October 15, 1904. On the A. and M. team are two or more semi-professionals.

This thing is, in the first place, immoral. A college that will strengthen its team with men who are not genuine students is practicing fraud, and giving its students an example in fraud.

It is unchivalrous—dishonorable. Men bred in such an atmosphere cannot be expected to play fair or fight fair in life.

It is dangerous. To associate a semi-professional with genuine students is sure to injure them. Moreover, to countenance playing for money is to give the ball-playing students just the encouragement that their parents dread most.

A father cannot afford to send his son to an institution that countenances fraud and permits professionals and semi-professionals to mix with the student body.

The Recorder suggests that a Board of Control be set up in one of our cities; that this Board shall consist of one representative appointed by each college; that it shall formulate necessary standards; and that no man shall be permitted to play on a college team without the approval of this Board.

We should like to hear from the colleges, their Athletic Committees and their Alumni.

FROM THE INFALLIBLE WESTERN.

The Biblical Recorder is not always wrong; and it is right in insisting that if the Congregationalists ought to return what Mr. Rockefeller gave to their Board, then our Baptist Boards and Colleges should do likewise. Wake Forest College is a stockholder ($175,000 worth market price) in the Standard Oil Company. Is not that institution, therefore, to some extent responsible for the methods of the Standard Oil Company? A good many interesting questions can be raised in this connection.—Western Recorder.

DR. BEN. BOGARD LAYS DOWN THE LAW.

Why organize at Texarkana if you are going to wait for the Southern Baptist Convention to act? We organized to let all parties understand that we meant business. Besides that, we are not going to wait. We have begun the work and expect to keep it up. If the Southern Baptist Convention wants peace and harmony, it can be had by the constitution of that body being changed so as to conform to Bible principles, and methods. If that is done there will be no trouble in adjusting the Yohanon and Jureidini missions to fit. Denominational comity won't go with Landmark Baptists; hence Jureidini and Yohanon must be included in any adjustment that may be made.—B. M. B. in American Baptist Flag.

THE MASTER'S FAREWELL.

Bible Lesson for May 7. John 15:1-12. (Read chapters 14, 15.)

Golden text: Herein is my Father glorified, that ye bear much fruit.

It was the day before the crucifixion, and after Judas has set forth to betray His Lord. Very shortly He knew opportunity to talk with His chosen would be denied Him. In this supreme hour it is not to be wondered that He uttered a message far surpassing in tenderness any other that has been recorded of Him. Of that message we have for our consideration the familiar

Parable of the Vine.

The purpose of the parable is to make clear to the disciples the relation of unity that must exist between Jesus and them: "I am the vine, ye are the branches." Again has He chosen an illustration so apt, so perfect that comment seems weakness. But think a moment of such a saying. Who is this that claims in the final hour of His life to be to His followers what a vine is to its branches? Of what other figure in history has such a record been made? No man ever spake as this Man. I am the centre, said He; you unite in Me. I am the source, said He; you draw your life from Me. Even as the branch depends upon the vine; so do you depend upon Me. Apart from Me you die: There is is no vitality in you.

The wonder is that they received the message. It is the best evidence that they believed Him the Son of God and Saviour of the world.

Abide.

Let us be mindful how we take down this beautiful parable—so perfect that to consider it as less than a whole is to do it violence. But for purposes of instruction we may point out two emphatic words. The first is Abide. Consider that—abide—remain, cling to, repose in, live in—Me.

And yet He was soon to leave them and had said so to them. How, Master, may one abide "in" you? We have abided "with" you these months. Remain with us and we will abide with you all our days. But how can we abide in you—and you gone to the Father? The question was more difficult to them than to us, for they had not 1900 years of experience to instruct them. We do know now that one may abide in Christ, may keep himself in Christ, surrounded by and filled with Christ, may draw the vitality of his moral and spiritual life from Christ as the branch draws its life from the vine. No longer do we ask, How? We all do know that the gift is for the asking.

Fruit.

The other emphatic word is Fruit; and it adds emphasis to the word "Abide." Here is a mighty lesson for us today—us who are so perplexed with the fruitlessness of ourselves and of all the great host of churches: As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. * * * He that abideth in Me and I in him, the same beareth much fruit." That explains your barrenness. You have tried not to sin, you have tried to be holy, you have tried to serve: But have you tried to Abide in Him? That first. The branch can bear no fruit separated from the vine; and to be cast forth is inevitable.

But connected with Him (vs. 7) ye shall ask what ye will, and it shall be done unto you. Union with Christ—union in purpose and life—is, therefore, the secret of answer to prayer. Too many of us pray and receive no answer. We pray "in His name." But do we pray in union with—abiding with—Him? That "If ye abide" is one of the biggest "ifs" in the Christian's life. It is the bottom of Christianity. There can be no vital religion without it. Your question is not, "Do I believe in Christ." Judas believed in Him. Your question is, "Do I abide in Christ? Do I live in Christ?"

On the other hand Jesus promises to abide in them. I shall be absent from the eye's vision, but I am One who will abide in you. These three years I have abided with you. Now I am about to be offered up. But so far from being separated from you, I shall be closer to you than ever: I shall abide in you. Jesus Christ abides, dwells continually, lives in His disciples. Does He live in you? Is He a name? Is He an object of worship? Is He a figure on the pages of Scripture? Or is He a real Person living in your heart of hearts? For the man to whom He is less Christianity is not what Christ meant it to be.

Incidental Points.

Vs. 3. Jesus introduces here the thought of cleanness almost abruptly. "Now ye are clean through the word," He says. The emphasis is upon "Now." Now are ye clean; therefore abide so that ye may remain clean. "Clean through the word I have spoken." That is clean by means of association with Christ and receiving of Him. It is the way of cleanness and holiness. If you would be clean, keep His words in your heart.

So shall ye be my disciples. How? On what condition? Not by professing religion; but by bearing fruit. Christianity may not be a religion of works, but it is a religion of fruit; of soul-winning, of character-building, of deed-doing.

"Ye shall abide in my love." Who would not do that if he could? To be surrounded all the time in His love? There is but one condition. If ye keep my commandments.

And the purpose of it all? To what end has He been talking. "These things," He says, "have I spoken unto you that my joy might remain in you and that your joy might be full." Not to make your life gloomy; not to make it narrow; not to rob it: But to enrich it, to fill your joy full. This was His purpose.

And this, finally, is My Commandment, "That ye love one another as I have loved you." That is the largest measure. Jesus loved us to the death. By that measure must He measure our love to all His; for His are ours and we are His.

A HERETIC HUNTER ROASTED.

The Hunter Hunting.

Bro. Editor:

I note in The Reflector of March the 30th that you challenge my statement in the Christian Index of recent date, that according to the report in the secular papers, Brother H. L. Jones of Chattanooga preached a sermon favorable to the doctrine of Annihilation. You say my statement in the Index is "false."

Well, this is one way of dealing with such matters, but having never before been accused of making false statements about my brethren, and having before me the printed sermon in question, and having never heard of seen a word of denyal or explanation from the preacher, dont you think, Mr. Editor, that you are due me the courtesy of a place in your paper for this note. Also, is it not due that you give some of your reasons for so grave a charge against me as falsehood.

I hereby reaffirm that according to the Chattanooga Evening News of Jan. 24th 1904, Dr. Howard L. Jones, pastor of the 1st Baptist Church, Chattanooga, Tennessee did preach as strong a sermon as I have ever read or heard against eternal suffering, and in favor of the doctrine of the utter, final, comple destruction,—"Annihilation" of the soul of the irrepentant, Christless sinner. The news paper reporter who is able to manufacture so fine a sermon as is here accredited to Mr. Jones has to much sense to say nothing of religion to fill nearly two columns of his paper with so eloquent and serious falsehoods upon that worthy gentleman.

Mr. Editor:—a challenge of the reputation of a minister for truth among his brethren, and such vile heresy from a pulpit that has the Baptist name will not down at the wave of the hand, and I challenge you for a proof of your charge against me.

J. D. WINCHESTER.

Harriman, Tenn., 4, 5, '05.

The Hunter Roasting.

Editor Biblical Recorder:—I have read the statement of Rev. J. D. Winchester which you have sent to me. I did not see your paragraph which called forth this rejoinder, but presume it was based upon my comment in a private letter written about an entirely different matter to a mutual friend of yours and mine, which I understand was sent to you. In that letter I referred to Mr. Winchester's statement in the "Christian Index" that I had preached a sermon supporting the doctrine of "annihilation," and characterized Mr. Winchester's statement as false. All that I care now to say, is to relieve you from any responsiblity by saying publicly what I have said privately, that I do not hold, have never held, nor have I ever preached the theory of annihilation. Concerning the very poor report of one of a series of four sermons published in a local daily, I have only to say that I am not willing to enter into any discussion with Mr. Winchester upon that report. He has now gone into three different State papers, attempting to brand me as a heretic. His personals are not replies to what I said, or was reported as having said, but merely charges of "vile heresy" with attached labels of his own selection.

Mr. Winchester's interpretation of my silence is quite faulty. I have paid no attetnion to his various paragraphs for the simple reason that I did not regard them as worthy of notice. Their evident intent was for no higher purpose than to injure me and cast reproach upon the church which accepts and supports my ministry. I am glad at all times to engage in courteous discussion with those who wish to seek out the truth and stimulate Bible study by the expression of honest differences—though the exacting duties of my pastorate set limits to even this. But for one who did not even take the trouble to write a note of inquiry to me, a brother minister close at hand, to ascertain whether the report of a secular paper was correct, but rushed into print with the charge of "vile heresy," I felt, and still feel, that if I must needs make any reply, it would be that of Nehemiah to Sanballat and Geshem: "Why should the work cease, whilst I leave it, and come down to you?" I deny the jurisdiction of this self-constituted court which sentences me to the fires which burn for all heretics. If Mr. Winchester has any charges to make against me as to my doctrinal views, he should know, if he has learned the methods of Baptists since his arrival from another communion, that the place to file those charges is with the only ecclesiastical court on earth whose decision I recognize, viz., the sovereign Baptist church to which I minister. It will not be the first time Mr. Winchester has been before this court, as a package of letters turned over to me by my deacons quite interestingly set forth. The contents of these letters make up "another story," as Mr. Kipling would say—a story which fully explains to my mind Mr. Winchester's hot zeal for the orthodoxy of the pulpit of the First Baptist Church of Chattanooga, and the warm welcome which he has tried to arrange for its new pastor.

My apology for this lengthy personal communication must consist in the fact that Mr. Winchester's last "challenge" (I use the word which he seems to like) involves yourself. Were it otherwise, no word of his should "draw me," however I might be tempted to speak of a heresy more serious than I have been charged with—the transgression of the spirit of Christ as enunciated by the Apostle Paul concerning the treatment of "a brother overtaken in a fault."

I trust that this explanation will suffice not only for my past silence, but for the future, as I positively refuse to be dragged into any further controversy with my belligerent neighbor, who mistakes heat for light, accusation for argument, and meddlesomeness for faithfulness.

HOWARD L. JONES.

Chattanooga, Tenn., April 10, 1905.

A CORRECTION BY PRESIDENT MULLINS.

(Continued from Page 1.)

but by no prearrangement or scheming of any Seminary professor.

There is another North Carolinian who has settled in Kentucky, and here is the history of his case: He supplied one Sunday for a church. The church liked him, and he supplied another Sunday. He was asked if he would consider a call to the church. He declined to do so. He was again approached on the subject. He asked my advice. I advised him against accepting the call. The conviction grew upon the church, however, that he was the man for them, and they continued to importune him. With great reluctance he finally came to feel that he could not do his duty and decline. No Seminary professor ever dreamed of having any designs upon him in the matter of locating him in Kentucky. On the contrary, it was with much reluctance that they saw him accept the call, and yet they were compelled to respect his convictions, which he felt were of the Lord. Now this is the whole story regarding the influence of the professors in locating these men in Kentucky. The statements in the paragraph above are absolutely unfounded in so far as they refer to professors influencing students to remain in Kentucky and preventing their going back to North Carolina. Kentucky churches are alert and know a good thing when they see it, and as a result many of them call bright men from the Seminary. It so happens, however, that North Carolina has fewer men among the pastors of Kentucky than almost any other State. It so happens also that frequently a man does not receive a call from his own State when he has finished his work in the Seminary. This, however, involves no blame for the churches. Nobody can control this. Unless there are vacancies that suit men who are ready for work, churches cannot of course be expected to call.

It seems to me that a litle investigation of the facts was all that was needful for the writer of the above paragraph to prevent a misunderstanding and wrong impression, and I very earnestly beg that brethren who are disposed to publish statements disparaging the work of the Seminary will take pains to learn the facts before doing so.

E. Y. MULLINS.

SAID THE POT TO THE KETTLE.

The Churchman accuses the Baptists of subserviency because they receive the gifts of Mr. Rockefeller, but those who have sunk their money in the millions of dollars of stocks with no value behind them which have been floated by J. Pierpont Morgan will not believe that the Episcopalians have any occasion to be proud.—Watchman, Boston.

Results of the Oxford Meeting.

A great meeting has just closed at the Baptist church in Oxford. I can only tell some of the results. It will take time and eternity to reveal them all. Many, we trust, were saved, and the happy results of their salvation will be enjoyed through time and eternity. Many sinners rejected offered mercy, and were hardened in sin.

The congregations were larger than ever before attended revival meetings in our town. All denominations took part in the meeting. The Christian fellowship was cordial and sweet.

I do not know how many conversions there were. Probably not less than a hundred. It is thought there will be near a hundred additions to the churches. The Baptists have received thirty, and expect about as many more.

Every girl in the Oxford Seminary who was not a Christian has made a public profession of faith. There has been a wonderful work of grace among these young ladies.

Dr. H. M. Wharton is, in many respects, a man of magnetism and spiritual power. He has a commanding personal appearance. He is a good gospel preacher. He is the best singer I ever heard. He sings only old songs, that all people can sing. He depends largely on singing the gospel to the people. He has everybody to sing. One beauty of his singing is, that you can hear every word of any song he sings. Without this, all vocal music is a dead failure.

Dr. Wharton does not try to create any undue excitement. He depends on prayer, the preaching of the Word, and the aid of the Holy Spirit. His methods are simple. He invites all church members who are anxious about the salvation of friends to come forward, that special prayer may be offered for those friends. He asks all who are Christians and not church members to come forward and confess their faith in Christ. He asks sinners who want to be Christians to come forward and thus ask for prayer. He uses no high pressure methods to get people to make a profession. Different from most evangelists, he never spoke of the number who had made a profession. He frequently urged all converts to unite at once with the "church of their choice."

I learned to love Brother Wharton tenderly. I enjoyed the loving fellowship with Christians of other denominations. The only thing I could not heartily approve of was the advice to "join the church of your choice." I would rather have said, read the New Testament and find which church you ought to join. There is a great difference between a Baptist church and other churches. If there is not, we ought all to be in one church. The matter of first importance is, to be a genuine Christian. Next to this it is important to belong to a scriptually organized church, and go to work for the Master. Young converts need sound advice, and careful instruction in regard to these matters. The only advice I give converts is: Take the New Testament for your guide.

On the last night of Dr. Wharton's stay with us, he delivered to an immense audience, his lecture on his trip to Palestine. It was unusually interesting and instructive.

J. A. STRADLEY.

From the Atlantic Association.

It might be well to let the brotherhood hear from the old Atlantic Association, as they have not heard from her in some time. It is with great pleasure that we can bear good tidings to you from the different churches in the Association. The work is taking on new life and we are hoping for a brighter day in Eastern North Carolina. All our churches are now supplied with pastors. This should make us feel grateful to God, and go forth with greater zeal than ever before.

At Beaufort, Pastor W. H. Whitehead is doing a good work. He has not been on his present field quite a year yet, but we can see signs of growth. There has been an increase in his congregations; and most of all evidence of appreciation, they have increased their pastor's salary. These things make a pastor hopeful. At this writing the Methodist church is in a revival and Brother Whitehead is doing the preaching. Great results are expected from this meeting as a general revival spirit seems to be moving the whole town.

On the East Carteret field, the work is moving forward, and the people are well pleased with their new pastor, Bro. W. G. Hall. He entered upon this work February 1. His churches are showing their appreciation of him and his excellent wife by an increase already on pastor's salary. Our cause never suffers where Brother Hall is located. We give him a hearty welcome to our Association.

At Swansboro Bro. E. C. Andrews is getting the work well in hand. He is proving himself a splendid pastor. His churches are very hopeful and we are looking forward for a great revival on his field. Prospects were never brighter for a sweeping revival as these churches are now united and are praying for the presence and power of the Holy Spirit.

Bro. J. B. Olive continues to move along with his work very nicely. We hope to hear of a great advance on his field.

Pastor J. B. Newton is now located at Bayboro. He is getting well acquainted with his work, and there are signs of progress to be seen. Several have united with his churches by letter. He is expecting great things to happen, for the time is ripe for a great revival on this Pamlico work.

Pastor E. O. Johnson, of Newport, is rejoicing now that the way is opening so that he can begin work on his church at Newport, and also at Caroline City. Before the year closes he hopes to have a nice church house at each place.

Brethren, Brother Johnson has the hardest field in North Carolina, and therefore I beg you to bear him up in your prayers, and send him a dollar or two to help him in this work. He needs it, as there are but few Baptists on his field to help him and they are very poor.

At Middle Street, New Bern, Bro. C. C. Cook has started a great work. He has the confidence of his church, and the highest respect of all the people of the town, and the members tell us that he is the finest preacher they have ever had. They love him, and we are sorry to note his resignation on the account of his wife's health. We hope that they may yet see their way to remain within our bounds.

Atlantic Institute is now moving along nicely. It is now closing up the most prosperous sessions in the history of the institution. Prof. W. L. Beach has proven himself the right man in the right place.

Morehead City church is now in the midst of a glorious revival. Bro. C. S. Cashwell is assisting the pastor.

Brethren, pray for the work in Eastern Carolina, and if you receive an invitation to aid in a revival in the Atlantic, "come over and help us."

Yours in Christ,
R. P. WALKER.
Morehead City, N. C., March 31.

I urge as one of the best safeguards of young life that you should find clean channels for your curiosity to run in.—Rhondda Williams.

A Farmer's Inquiry.

Dear Sir:—I have a farm a few miles from Biltmore, and being new to this country, hope you will answer a few questions.

What makes the best ensilage?

Does corn and sorghum make good ensilage? Which is the best?

How much ensilage (say corn sowed thick in rows) can average land up here produce per acre?

When can you plant it, and at what stage ought it be cut?

How much ensilage ought an average cow consume in one year?

Will you please send me a sample copy of your "farm paper?"

Thanking you in advance for the trouble I put you to, I am

Yours,
W. C. CLEVELAND.
Biltmore, N. C., April 15, 1905.

In reply to the inquiry of W. C. C., Biltmore, corn and sorghum both make good ensilage. Corn will likely be the better for his section of the State. Where sorghum is used it should be left a little longer than is usually done, as the yield is larger and the ensilage is sweeter and better. When the seed are just beginning to harden is a good time to cut and put in silo. Corn should be cut for ensilage after the grains have glazed well. An acre of land will produce from eight to fifteen tons of ensilage, depending upon the richness of it. Forty pounds per day is a good average feed for a cow. They are not usually fed over six months in the year on ensilage and four tons per animal is a good supply. If for all of the year, about seven tons will be required. A cubic foot in the silo of ensilage will weigh thirty-five to forty pounds, depending on the depth of the silo.

B. W. KILGORE,
State Chemist.
Raleigh, N. C., April 20, 1905.

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Sunbeams' Corner.

Conducted by Miss Elizabeth H. Brooks, Band Superintendent for North Carolina.

Little Joe's Thank Offering.

You might have called him poor, but Joe considered himself a rich boy, or at least very comfortably well off. He had a home, and lots of boys that he knew slept in boxes, or under stairways, wherever they could manage to keep out of sight of the police. And he had a mother, who took the best care she could of him and his little sister, though she had not much time when she was busy all day long over the wash-tubs. Three days in the week Polly had to be sent to the day-nursery. He had no father, but Joe's observation of life led him to conclude that fathers were sometimes rather a doubtful blessing, and mothers on the whole more reliable. He always had enough to eat, and both he and Polly fell heir to many comfortable garments from the homes where their mother worked.

The red sweater came to him in that way, and the red sweater was Joe's pride and delight. He could scarcely believe his eyes, when his mother unrolled it from her washing apron, and slipped the beautiful thing over his towsled head. Since then he had never willingly been parted from it, and though the weather had grown warm enough for bare feet, Joe stuck to his sweater, and insisted it kept him cool!

Joe had gone into business. The day he was eight years old his mother had given him a quarter to invest in newspapers, and though the big boys kept him on a very poor "beat," his pleasant voice and cheery face helped him to find customers. His mother called him "the man of the house," and said she would soon have no need to go out to wash, but could stay at home like a lady. His money was put in a pink mug with "For a Good Boy" across the front, and every night before Joe went to bed he used to count it.

There was a church on Joe's beat and one afternoon he noticed that the doors were open, and people were going in—men and women and lots of children. He stood by the stone steps to watch them, and followed them up to the door. The people inside began to sing, and he stepped a little closer, for he loved singing.

"Come in, if you want to," said a young woman, pleasantly, and Joe slipped into an empty seat just inside the door, and looked about him in wonder. Half the seats were filled with children, and on a high platform, all gay with flags and banners and strange pictures, a troop of little girls, in pretty white dresses, were standing in a row and singing. Over their heads, in big gilt letters, were these words: "What shall I render unto the Lord for all His benefits towards me?"

"It's a kind of a Christmas tree," decided Joe.

He couldn't read all the words, but he thought it was splendid, and wished Polly were there to see it.

They sang and sang, and then a woman began to talk to the children, and it seemed to Joe as if all the time she was looking straight at him.

She talked about the happy children in this country, and what good times they had, and then she took a long stick and pointed on the map to a country she called India, that she said was away beyond the ocean, where nobody was glad when a little girl was born, but instead of loving her, and taking care of her, she might be thrown out in the forest, or into the river, or left to starve and die.

"My," thought Joe, "spos'n that a was Polly!"

She told them how the people tortured themselves, and went long journeys on their knees to try to please their cruel gods, and how, when a little child was sick, they thought a wicked spirit had come to live in it, and carried it away into the forest and left it there. And she told many more pitiful things about children in China and Africa, and other countries, and everywhere the trouble seemed to be that the people had never learned to know and love and serve the true God, and so because we were glad and thankful for ourselves, and sorry for the other people, we should bring our money to help send them the good news.

Then the children began to go up to the platform, and put their money in a silver dish. Almost all of them had earned it themselves. Their teachers told how they had done it, and people laughed and sometimes cried to hear it. Then some girls went up and down the aisles with baskets, and almost everybody put some money in.

Joe wanted to help a little, but he couldn't give the money in his pocket—that was to pay the rent and it belonged to his mother. He watched the collectors rather sadly, but no one even thought of passing the basket to him, so he did not have to say no. All at once a happy thought came into his busy little brain.

"Say," he whispered, pulling the sleeve of a young man who sat in front of him taking notes of the meeting, "I'll send 'em my red sweater."

The young man looked around, and his eyes were full of fun.

"Hand it over," he said, and Joe pulled the sweater over his head, and was starting for the door.

"Wait till I come back," said the young man, giving Joe his pad and pencil to hold, and walking right up to the front.

"Friends," he said, "there's a little newsboy back yonder who has given this red sweater; all he had to give. I'll buy it myself unless somebody else wants it."

"Bring the boy up," called some one, and presently Joe was standing by his friend, the reporter, and all over the house people were calling out:

"One dollar! Two dollars! Two-fifty!" and so it went on until a man in the gallery bid "ten dollars," and came forward to get the sweater.

"Tain't big enough for you," said Joe, looking at him disapprovingly.

"It's just the size for the boy I bought it for," said the man, slipping it over Joe's head. "You just keep on wearing it till I call for it."

Joe laughed, but then his face grew sober.

"Then I don't give anything for them kids—"

"Oh yes, you do," said the man; "you give what I paid for the sweater. See, here it goes into the basket."

Joe didn't really understand, but there was the money in the basket, and there was the sweater still on his plump little body, so he wisely concluded to go out and sell the rest of his papers.

His mother understood better when he told her the story, and all he could remember of the talk about India and China and Africa.

She hugged Joe and Polly, and there were tears in her eyes as she said:

"Sure it's a deal we all has to be thankful for, and it's a pity we don't show it more."

EMILY HUNTINGTON MILLER.

After the heavy winter diet, the whole family will be safeguarded against fevers, headaches and diarrhoea by using a few doses of Vick's Little Liver Pills—a purely vegetable laxative and tonic to liver, bowels, and kidneys. Twenty-five cents at Druggists.

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References: Members of the Charlotte Medical Society.

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New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3.60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

Baptist Quarterlies 2 cts. each.

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$1.25. Indexed, $1.50, postpaid. We do not sell this book for less in any quantity.

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Hundreds of sick people have been restored to health by this method. Many of them had been pronounced "incurable," but, nevertheless, they are now well. If you are interested in the cure of disease, write me for free literature which explains my method. I will also send numerous testimonials from well-known people whom I have cured. Do not postpone the matter—you may forget it. Write to-day.

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News of the Week.

Annuities for College Professors.

New York, April 27.—A gift of $10,000,000 by Andrew Carnegie to provide annuities for college professors who are not able to continue in active services, was announced to-day by Frank A. Vanderlip, vice-president of the National City Bank, of New York. Professors in the United States, Canada and Newfoundland will share in the distribution of the income of the fund.

United States Steel Corporation 5 per cent first mortgage bonds for $10,000,000 have been transferred to a board of trustees, and steps will be taken at once to organize a corporation to receive the donation. Dr. Pritchett, president of the Massachusetts Institute of Technology, and Mr. Vanderlip have been selected by Mr. Carnegie to obtain data on the subject, to be presented at the first meeting of the board of trustees, which will take place on November 15th. The bonds have a par value of $11,000,000 and will produce an annual income of $500,000. The corporation, which is being formed, will be styled "the Carnegie Foundation."

Mr. Vanderlip to-day sent a letter to the press, giving the foregoing information and inclosing a letter from Mr. Carnegie, dated April 18th, which says, in part:

"I have reached the conclusion that the least rewarded of all the professions is that of the teacher in our higher educational institutions. New York City generously, and very wisely, provides retiring pensions for teachers in her public schools and also for her policemen. Very few, indeed, of our colleges are able to do so. The consequences are grievous. Able men hesitate to adopt teaching as a career, and many old professors, whose places should be occupied by younger men, cannot be retired."

Mr. Carnegie says that the fund will apply to universities, colleges and technical schools "without regard to race, sex, creed or color;" but not to institutions supported by State or colonial governments. Another class excluded is sectarian institutions. "Only such as are under control of a sect, or require trustees, or a majority thereof, or officers, faculty or students to belong to any specified sect, or which impose any theological test, are to be excluded."

Mr. Carnegie specifies the duties of the trustees, and concludes with the hope that "this fund may do much for the cause of higher education and to remove a source of deep and constant anxiety to the poorest paid, and yet one of the highest, of all professions."

Among those named as trustees are Presidents Edwin B. Craighead, of Tulane, and George H. Denny, of Washington and Lee.

Items.

A disastrous tornado is reported from Laredo, Texas.

Chicago teamsters have struck, and the power of the United States has been invoked.

Eight hundred thousand has been raised to match $1,000,000 the Peabody Board has voted for establishing a Teachers' College at Nashville, Tenn.

Mr. Herbert Bowen, United States Minister to Venezuela, preferred charges against Mr. Loomis, Assistant Secretary of State, and the latter having easily cleared himself, Mr. Bowen was last week recalled.

General Fitzhugh Lee died last week at Washington, aged 68 years. He was a nephew of Robert E. Lee; popular in the Civil War and in the Volunteers of the Spanish War. He became notable while Consul at Havana during the prelude of the Spanish War.

There was last week no news whatever of the Russo-Japanese War. And day may bring a conflict between the fleets; and all other events in the war await this one. Even the Russian Revolutionists pause for the time.

The many friends of Dr. W. R. Harper, president of Chicago University, will rejoice to know of his wonderful improvement in health through the new X-Ray treatment combined with radium. His physicians announced last week that the cancerous area had decreased one-third since the surgical operation, and the prospect of recovery is more hopeful than was believed possible. Dr. Harper is doing full work in the university and declares that he feels almost as well as ever. For him to get well will be in line with his past achievements.—Exchange.

Washington, April 28.—The Census Bureau to-day issued its final report on the cotton crop grown in 1904. The crop, as returned by the ginners, including linters, is 13,584,457 bales of 500 pounds. It exceeds the 1903 crop by 3,491,386 bales, or 35.4 per cent. The largest crop prior to 1904 was in 1898, which, according to commercial returns, was 11,235,000 bales. Texas has held first rank as a cotton State for twenty years. In 1904 it produced 3,134,677 bales. Georgia was second with 1,960,151 bales, passing Mississippi, which was second in 1903. Mississippi is third and Alabama fourth.

Chicago, April 27.—Dr. D. K. P. Pearsons, of Chicago, announced to-day gifts to five Southern colleges. The amounts donated range from $10,000 to $20,000. The total amount is $135,000. "This will be all for six months," was the characteristic declaration of Dr. Pearsons when he told of the gifts. The donations, as announced, are as follows: Guilford College, near Greensboro, N. C., $25,000; Piedmont College, Demorest, Ga., $25,000; Washington College, Washington College, Tenn., $25,000; Grant University, Chattanooga, Tenn., $50,000; West Virginia Seminary, Morganton, W. Va., $10,000.

Shipments of truck and berries from Eastern Carolina have begun, as the following dispatch indicates: Wilmington, April 26.—Ninety-four solid car-loads of strawberries for the Northern markets passed through the junction office of the East Carolina Truck and Fruit Association at South Rocky Mount yesterday, and 93 went forward to-day from the east Carolina trucking belt. The cars average 300 crates each and the ruling prices in the several markets to-day were from 10 to 20 cents. The express shipments were also large to-day. Thus far the heavy shipments have been from the Chadbourn section. At the lowest wholesale market price, 10 cents, the freight shipments alone the past two days will bring a return to the strawberry growers of $135,360, and much of these shipments brought the maximum price, probably increasing the amount to $200,000. This is exclusive of the shipments by express by small growers. The figures give an idea of the importance of this industry to this section of the State.

Markets.

Cotton 7@7⅜. Wheat 91. Oats 34½. Corn 56. Pork 14.50@15.00. Turpentine 60½. Eggs, Baltimore, 16.

When boils begin or pimples appear on the face, it is proof that the blood is trying to throw off through the skin the impurities. You will find Vick's Tar Heel Sarsaparilla a pleasant, sure relief in such cases. It directs the impurities through the proper channels. Full size dollar bottle for fifty cents at druggists.

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A Precious Meeting at Cleveland.

For a number of months some of us had been looking forward with interest to the coming of last week and praying the Lord for a good meeting. The weather was fine, though a little cool, and the roads dry; but the farmers were very busy. Bro. L. R. Pruett came on Monday evening and remained with us until the next Sunday evening, with the exception of one night and morning, he was called to Charlotte to bury one of his members, Mr. Freeland, who was killed by train.

There are very few Baptists in this town and vicinity—other denominations having occupied this section for a long time. In this section is the grave of Marshall Ney. Just east of us stands a church building which has been occupied three-quarters of a century or more. So Baptists cannot hope for large ingatherings here. Our meetings were well attended, and good attention given to the Word as it was clearly and faithfully preached. This is the second time Brother Pruett has come to us. Our people are highly pleased with the glorious work the Lord did through his servant. Our people and homes of the other denominations were cheerfully opened to him. He not only impressed the people as being a clear, strong preacher of the Lord's Gospel, but they say he is a good man. While as intimated before, there were not many professions; yet we think there were many conversions in that so many of the congregation were made to feel the blessedness and obligation attending the Christian life. The fruits of our meeting will keep on telling the worth of a pure Gospel faithfully and clearly presented.

The Lord was present to bless his word, and the visit and work of his servant. May the Lord follow both him and us with blessings.

A. T. HORD.

April 24, 1905.

Virginia Notes.

The Woman's College in Richmond is having a most successful session. As usual, its utmost accommodation is taxed by the students in attendance. Dr. Nelson seems to be in full health, radiant with enthusiasm and looking forward to another brilliant commencement occasion. A generous Baptist brotherhood in the State unite to do him honor, knowing that amid many besetting difficulties he has won a striking educational success. Our hope is, that under the auspices of the Baptist Educational Commission, we shall see all debts paid and the institution put on a stronger and broader basis.

President Boatwright, of Richmond College, with his very able faculty, is doing as fine work as was ever done in this historic school. The distinguished ability of the faculty keeps some of the trustees anxious about the possibility of retaining this professor and that. Flattering calls to other institutions have been declined, but no one can tell when the temptation will be too great to withstand.

Dr. Mitchell goes this week to the meeting of the Southern Educational Conference in Columbia, S. C. He and the president, as well as our board of trustees, are deeply interested in the Ogden movement, which is becoming a notable helper in Southern education. Now and then a man, whose appeal for aid has been denied, turns against the movement with a sudden virtuous revolt from the humiliation of receiving alms. This enterprise has taken every precaution to escape suspicion, and disarm prejudice, and it seems to have succeeded admirably.

Brother McDaniel at the First Church has begun his work under favoring conditions. He has just closed a meeting in his church, conducted by himself, resulting in about forty additions. The young Texan has been cordially welcomed to Virginia, and we all rejoice at the prosperity that seems to await him.

Many of our churches in the city have had seasons of refreshing this spring; some of the most helpful ones occuring in congregations where the pastor and his people did the work. In these instances the features have been short sermons, much singing and prayer, with a great deal of personal work. Your good Doctors Barron and Tyree came among us and did noble service, leaving behind excellent results and loving memories.

Dr. Henning, Financial Agent of our Educational Commission, is a phenomenon of energy and ability. He is making an educational history for Virginia Baptists, which does not come one minute too early. He has equipped himself with all the facts about the schools, and literally astonishes our people at the ease with which he can recite them on proper occasion. He knows his work in every detail, has no secrets to withhold from the brotherhood, and devotes himself ardently to his task.

Everywhere in the State brethren are waking up to recognize a new denominational force in our financial agent. I venture to predict some of the most gratifying surprises in the near future.

Dr. Willingham is beaming with hope over the mission situation at home and abroad. His report to the Convention next month is now in course of preparation. A few days ago his son, Calder Willingham, with his sick wife, came in from their field in Japan. They went out in September, 1902, their work opening most auspiciously.

During the last year Mrs. Willingham's health broke down so hopelessly that it became imperative to return. It is a sad necessity to both the young missionaries, but every one knows that they have done the wisest thing under the conditions.

W. R. L. SMITH.

In the Mountains.

For over two months I have been here in Sparta, my old home town, having chills every few days to keep me company. (I contracted these chills in Eastern North Carolina last summer.) When I returned to Sparta I found the church without a pastor, the town without a Sunday-school and the cause of our Master almost trailing in the dust. The church has not called a pastor yet, but we have organized a Sunday-school and we have preaching once a month.

This is a great field for mission work, but the great question is a man. This is a very difficult field for many reasons. The opposition probably is greater here than it is in the ordinary place. Several years ago it seemed that we had found the man for the place, but soon the hand of affliction was laid upon him and he was compelled to give up the field. The man was Rev. T. M. Honeycutt, one of God's noble servants, whose name will long be cherished.

We are doing what we can here, although that is not much. My health will not permit me to get out and do much work at present, but I trust that I will soon be able to do more than I am doing at present.

L. M. HOLLOWAY.

Sparta, N. C., April 22, 1905.

Salvation alone can rouse in us a sense of our sinfulness. One must have got a good way before he can be sorry for his sins. There is no condition of sorrow laid down as necessary to forgiveness. Repentance does not mean sorrow; it means turning away from the sins. Every man can do that, more or less. And that every man must do. The sorrow will come afterwards, all in good time. Jesus offers to take us out of our own hands into his, if we will only obey him.—George Macdonald.

Shaw University: Commencement of the Professional Departments.

The commencement at Shaw University began April 9th, with the baccalaureate sermon by Rev. Dr. W. H. Goler, President of Livingstone College, Salisbury, N. C. His text was a part of the third verse of the sixth chapter of Nehemiah: "I am doing a great work so that I cannot come down: Why should the work cease?" The sermon was pointed, forceful and very practical. Thursday was commencement day proper. The program in make-up and execution was up to the usual standard of Shaw on such occasions. The thing of greatest interest was the graduation of the twenty-nine young men from the departments of medicine, pharmacy and law. The young men hail from nine States and one foreign country. Every man of them is a professed Christian, and every man in the medical class—twenty-one in number—went away wearing a piece of white ribbon pinned upon the lapel of his coat; all of them had signed the temperance pledge. Not only were all of the twenty-nine professed Christians, but nearly all of them were earnest and active in Christian work. While Shaw University has five professional departments, it is above everything a Christian school. It is the aim of the administration to cultivate such a spirit in the school (which is practically true now) that a young man, with improper purposes, will find it too unpleasant to even desire to stay there. In the graduating exercises the classes were represented by Mr. W. E. Franklin of the law class. He used as his theme, "Loyalty to the South." He urged the colored people to feel themselves a necessary and vital part of the community in which they live, of the State of which they are citizens and of the Nation of which they are a part. Although they may have suffered wrongs and disadvantages in the past, and things may still be against them, yet they should love their native land—the South. They should be loyal to all its interests, cast their fortune in with it and be willing to suffer and die for it if necessary. Love for the South and loyalty to it will beget for them the confidence and protection of the South.

The annual address was delivered by Hon. Walter Crane Emerson, of Washington, D. C. He is a very popular newspaper man, being the regular correspondent of the New York Herald and other journals. His subject was, "Peace on Earth." Mr. Emerson is a very eloquent and forcible speaker, being master of the most choice language and an adept at expressing himself in a unique and interesting manner. The whole address was broad in conception, elevated in thought, and yet very practical in application. While optimistic and hopeful as to the mission and ultimate triumph of the Nation, he yet pointed out the dangers and perils confronting it. He believes in individual opportunities and responsibilities. He said in closing his most admirable address: "The security of any nation, be it a Republic or monarchy, lies in the individual. Not in the individual per se, but in the individual and his relation to his fellow-man, and in a tolerant, generous, helpful spirit, taught and exemplified by Him who came to save, not by the sword, but by the gentle arts of peace."

The diplomas were awarded and the degrees conferred by Dr. B. F. Dixon, State Auditor. He warned the graduates not to go out and sit down upon, and be satisfied with, the laurels won in the school-room. He said the biggest fool he ever saw was a graduate of a University—a man who graduated with the first honors of his class. Instead of going out and doing something, bringing something to pass, he spent the rest of his life sitting around telling of his scholarly triumphs in school. He spoke very feelingly of the mission of the young men and very encouragingly of the opportunities they have of making their lives useful and rendering needed and acceptable service. He told the classes that their lives need not be failures, though they failed in their chosen professions. They must not let their lives be blank if they do not succeed in their present calling. Should they fail in one thing they can turn their hands to something else. A typical American is a jack of all trades.

On the whole, it was one of the most impressive commencements Shaw ever had. Improvements can be observed everywhere and in everything. There were about 175 students in thep rofessional departments during the present session. Next year promises to have even more. I wish I was able to express the praise that rightfully belongs to the very excellent faculty that so heartily stands by the professional schools and supports the president in everything that tends to the betterment of the school and the elevation of the colored race.

A. W. P.

Prayer opens the windows to heaven and shuts the door on sin.

Rheumatism Cured with Painkiller (THREE SIZES)

SPECIAL RATES VIA ATLANTIC COAST LINE.

St. Louis, Mo.—National Baptist Anniversary, May 16th to 24th. Rates: One first-class fare, plus 25 cents for the round trip. Tickets on sale May 14th, 15th and 16th, with final limit May 27, 1905.

Asheville, N. C.—South Atlantic Missionary Conference, May 17th, to 21st. Rates: One first-class fare, plus 25 cents for the round trip. Tickets on sale May 16th and 17th, for trains to arrive in Asheville before noon of May 18th, with final limit May 23, 1905. Tickets will be sold from points in North Carolina, South Carolina and Virginia.

Southern Baptist Convention.

The Southern Baptist Convention will be held at Kansas City, Missouri, May 11th to 17th, 1905. Itinerary for Special Party from Georgia, North and South Carolina via Nashville, Chattanooga and St. Louis Railway. From Atlanta and Nashville to Martin, connecting with Illinois Central Railroad; from Martin via Cairo to St. Louis, thence via Missouri Pacific Railway; from St. Louis direct to Kansas City.

For this occasion the Nashville, Chattanooga and St. Louis Railway, and the Western and Atlantic Railroad, will sell round-trip tickets at the rate of one fare plus 50 cents. This same rate will be made from all stations in the South. Tickets will be sold May 7th to 11th, inclusive, good returning until May 23rd.

A stop-over at St. Louis can be secured by deposit of your ticket with Joint Agent at St. Louis, and upon payment of a fee of 50 cents. By using our route you can make the stop-over at St. Louis and travel via direct route from St. Louis to your home, thus saving from ten to twelve hours.

Special Train.

If sufficient number are secured to warrant us in doing so, we will arrange for a special train with elegant through coaches and Pullman Palace Standard sleeping cars, to leave Atlanta at 1.00 p. m. on May 10th and arrive at Kansas City the following afternoon. The route of this special train will be via W. & A. R. R. to Chattanooga, N. C. & St. L. Railway to Martin via Nashville, I. C. R. R. to St. Louis and the Missouri Pacific to Kansas City.

Regular Trains.

In addition to this special service, we have regular trains leaving Atlanta daily at 8.35 a. m., 4.50 p. m., and 8.50 p. m., with through Pullman Standard sleeping cars to St. Louis.

The Merchants Journal

NORMAN M. JOHNSON, Editor.

"A Business Man's Magazine." Official organ North Carolina Retail Merchants Association, the Association of Wholesale Dealers, Millers and Manufacturers of North and South and South Carolina. The largest bona fide circulation of any merchants paper published in the South. Every merchant in the South should subscribe. Semi-monthly, at $1.00 per year. Sample copy sent on request.

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VEGETABLE PLANTS IN SEASON.

A trial order means a regular customer.

J. L. O'QUINN & CO., Raleigh, N. C.

Mention the RECORDER.

STATEMENT

The Northwestern Life Insurance Company,

OF WISCONSIN.

Condition December 31, 1904, as Shown by Statement Filed.

Capital stock authorized, none. Mutual.

Amount ledger assets December 31st, previous year, $173,357,567.04.

Income (life)—From policyholders, $28,299,041.53; miscellaneous, $8,412,108.04; total, $36,711,149.57.

Disbursements (life)—To policyholders, $16,788,383.82; miscellaneous, $5,114,800.15. Total, $21,903,183.97.

Life business in force—Number of policies, 299,730; amount, $708,552,287.00.

Life written during year—number of policies, 31,924; amount, $77,201,564.00.

ASSETS.

Book value of real estate (less amount of encumbrances	$3,374,607.53
Mortgage loans on real estate	93,386,076.20
Loans to policyholders on this Company's policies assigned as collateral	16,555,450.00
Premium notes on policies in force	313,740.46
Value of stocks and bonds (U. S., State, etc.),	72,643,349.93
Cash in Home Office and deposited in banks and trust companies	3,588,036.85
Interest and rents due and accrued	2,910,082.40
Premiums unpaid	2,006,089.02
All other assets, detailed in statement	17,091.02
Total	194,794,524.31
Less assets, not admitted	17,091.02
Total admitted assets	194,777,433.29

LIABILITIES.

Net reserve, as computed	$158,826,634.00
Other reserve and special funds	790,569.00
Net policy claims	583,676.97
Premiums paid in advance	36,917.72
Other amounts due policy-holders	3,328,118.15
Tontine surplus payable to policyholders subsequent to 1905 as the periods mature	22,859,507.97
All other liabilities as detailed in statement	75,230.72
Total liabilities as to policyholders	186,500,654.53
Unassigned funds (surplus)	8,276,778.76
Total liabilities	194,777,433.29

BUSINESS IN NORTH CAROLINA IN 1904.

Policies (life) in force December 31st of previous year, 1,801; amount $3,610,040.00.

Policies (life) written and revived in 1904, 221; amount, $345,200.00.

Policies (life) in force December 31st, 1,931; amount, $3,828,337.00.

Amount losses and claims (life) unpaid December 31st previous year, 1; amount, $2,000.00.

Losses and claims (life) incurred during the year, 16; amount, $54,540.00.

Losses and claims (life) paid during the year, 17; amount, $56,540.00.

Total amount premiums collected and secured (life), $125,958.63.

President, H. L. Palmer; Secretary, J. W. Skinner.

Home Office, Cor. Broadway and Michigan Streets, Milwaukee, Wis.

General Agent for service, J. H. Boatwright, Wilmington, N. C.

Business Manager for North Carolina, T. A. Cary, Richmond, Va.

State of North Carolina,
Insurance Department,
Raleigh, March 8th, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Northwestern Mutual Life Insurance Company, of Milwaukee, Wisconsin, filed with this Department, showing the condition of said Company on the 31st day of December, 1904.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Temperance.

Economic Aspects of the Liquor Problem.

BY D. W. KEY.

The immense liquor business must answer the demands of the economic world. Modern industrialism abhors all waste of raw material, of power, of time, of thought, of product. This phase of the liquor problem is sometimes overlooked in our insistence upon the vital importance of the legal status. The Twelfth Annual Report of the Commissioner of Labor gives some very interesting facts in regard to the economic view of the liquor business. The report may be had of the Commissioner, Washington, D. C., for the asking.

Production of Liquor.

Corn, barley, rye, oats, wheat, rice, molasses, hops, apple and pear pomace and ground grapes are the principal farm products used in making liquors. About 60,000,000 of bushels of grain are consumed for manufacturing liquors every year. The liquor industry fosters largely the hop industry, consuming 35,000,000 pounds annually. There is little direct production solely for the liquor business, the supply being drawn from the general grain supply. There are 8,000 distilleries in the entire country having an invested capital of $270,000,000, employing 42,000 persons at wages amounting to $32,000,000 annually. The annual cost of raw material is 80,000,000, and the liquors manufactured is about 1,000,000,000 gallons. Among the employees are 900 women and children.

Consumption of Liquor.

Consumption is not the same as the output because of exports and imports. Total annual consumption is 1,170,000,000 gallons; say, sixteen gallons per capital, one gallon being distilled spirits and fifteen gallons malt liquors. Arts, manufactures and medicines use 11,000,000 gallons, leaving for beverage purposes 1,160,000,000 gallons.

Liquor Traffic.

The capital invested in the liquor traffic is estimated at $1,000,000,000, distributed among 161,000 places of business. There are 192,000 proprietors or firm members, and 242,000 employees. The total annual revenues from the business, covering taxes, rentals, license fees, internal revenues, fines, and custom duties, aggregate $200,000,000.

The entire liquor business is a part of the general business. It must exist according to the general conditions of the business world. The industrial world is insisting more and more upon employing laborers not given to the use of intoxicants, prompted chiefly by economic reasons. Many manufacturing industries refuse to employ persons addicted to intoxicants, while many others prohibit the use of liquors only during the hours on duty. Thousands of lucrative positions are accessible only to an applicant who is ready to enter into a contract involving the prohibition of the use of intoxicating liquors. In advance of making a contract, employers take proper steps to gain information in regard to the applicant's habits as to the use of liquors. Employers give careful consideration to weather conditions, irregular hours of work, over-work, night work, shortening the hours of work, pay days and holidays, as factors in influencing drink habits. The two chief reasons for insisting upon prohibition of the use of intoxicants, the employers speaking for themselves, are (1) to guard against accident and inefficiency, and (2) responsibility of positions. "Personal disgust" and "influence of example" are effective in many instances in preventing the employment of persons given to intoxicants. The liquor business itself insists upon sobriety among its employees for economic reasons, just as any other business.

Nearly all liquor dealers canvassed by the Labor Commission report that consideration is given to the drinking habits of their employees, and most of them report that they are not troubled with intoxication among their employes, though they are careful to insist that it is the abuse, and not the use of intoxicants, that is objectionable.

The industrial world has its own remedies to lessen and forbid the use of intoxicating drinks among its workers. It also favors such public measures in the way of legal and social restraints as foster the best possible conditions for the laborer. Observe the means suggested:

"Prohibition.
"Do not employ persons who drink.
"High license.
"Education.
"Abolish saloons.
"Education, moral and religious.
"Government control.
"Enforcement of existing laws.
"Limit number of saloons.
"Remove all restrictions.
"Encourage use of light wines and beers.
"Local option.
"Prohibit treating.
"Example of employers.
"Closed saloons Sundays.
"Punish the drinker."

These remedies suggested could not be adopted by any one person as consistent and homogeneous, but they are all well meant. In many ways the world at work frowns upon the drinker and bars the door against his employment. If found drunk at the post of duty, a discharge is made at once, where the position is one of great importance. The pocket nerve is very sensitive and every precaution practicable is employed to prevent loss. The cracked timber, the worn rail, the weakened axle, the defective employe must be removed just as soon as found necessary to prevent loss. Prohibition of this sort is not left to Legislatures, churches, and social institutions, but is enforced by private contract, from which there is no appeal, and a refusal to accept such prohibition means a refusal to be accepted.

One Thousand Drinkers: What They Mean.

The Ram's Horn recently had a picture of a saloon-keeper offering a mug of beer to a boy and girl, with a bottle of whiskey standing on the counter. In his left hand the saloon-keeper was holding a paper with the following inscription: "The Drunkard's Lottery. Licensed by U. S. Take a chance. Prizes. Out of every one thousand drinking men there are six hundred habitual drinkers, two hundred and fifty criminals, ten suicides, two murderers, fifty lunatics. Amongst these are four hundred paupers and tramps. The earlier in life you begin the sooner your troubles will be over." This scene, of course, is only imaginary. The saloon-keeper would not be so bold as to announce the above facts openly. And yet, alas, how awfully real the scene is in actual life.

WE WANT TO SEND YOU

free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the The Biblical Recorder will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cure constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

STATEMENT

Union Central Life Insurance Company,

OF OHIO.

Condition December 31, 1904, as Shown by Statement Filed.

Capital—paid in cash	$100,000.00
Amount ledger assets December 31st previous year	36,957,220.10
Income (life)—from policy-holders, $7,589,834.63; miscellaneous, $2,362,055.80—total	9,951,890.43
Disbursements (life)—to policy-holders, $3,269,801.80; miscellaneous, $1,808,562.71—total	5,078,364.51
Life business in force—number of policies, 115,873—am't.	209,413,293.00
Life written during year—number of policies, 16,967—am't.	32,116,757.00

ASSETS.

Value of real estate (less amount of encumbrances	$599,501.37
Mortgage loans on real estate	35,442,335.23
Loans to policy-holders on this company's policies assigned as collateral	3,954,169.02
Premium notes on policies in force (of which $328,497.74 is for first year's premiums)	1,574,965.55
Value of stocks and bonds (U. S., State, etc.)	10,575.00
Cash deposited in banks	157,291.94
Interest and rents due and accrued	1,441,562.72
Premiums unpaid	619,249.12
All other assets, detailed in statement	156,811.24
Total	43,936,461.09
Less assets, not admitted	223,123.17
Total admitted assets	43,713,337.92

LIABILITIES.

Net reserve, as computed	$35,904,955.00
Other reserve and special funds	256,796.00
Net policy claims	131,288.78
Premiums paid in advance	88,776.41
Other amounts due policy-holders	21,728.38
Commissions due to agents, etc.	220,011.05
All other liabilities as detailed in statement	40,700.00
Total liabilities as to policy-holders	36,664,255.62
Capital stock	100,000.00
Unassigned funds (surplus)	6,949,082.30
Total liabilities	43,713,337.92

BUSINESS IN NORTH CAROLINA IN 1904.

Policies (life) in force December 31st of previous year—number, 3,331; amount	$4,565,369.00
Policies (life) written and revived in 1904—number, 421; amount	577,440.00
Policies (life) in force December 31st—number, 3,500; amount	4,715,239.00
Losses and claims (life) incurred during the year—number, 36; amount	43,614.14
Losses and claims (life) paid during the year—number 33; amount	39,576.70
Losses and claims unpaid December 31, 1904—number, 3; amount	4,037.44
Total amount premiums collected and secured (life)	150,332.15

President—John M. Pattison.
Secretary—E. P. Marshall.
Home Office—353 West Fouth Street, Cincinnati, Ohio.
General Agent for Service—C. J. Hunter, Raleigh, N. C.
Business Manager for North Carolina—C. J. Hunter, Raleigh, N. C.

State of North Carolina,
Insurance Department,
Raleigh, March 8, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Union Central Life Insurance Company, of Cincinnati, Ohio, filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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CLOTHING AND * MEN'S FURNISHINGS.

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CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

VANN — PENDLETON.—Married, in Edenton, N. C., April 19, 1905, at 8 a. m., by Pastor Chas. A. G. Thomas, Hon. C. S. Vann and Miss Virginia Pendleton.

Obituaries.

W. A. J. Barrett.

W. A. J. Barnett, aged seventy-seven years, died at his home in Flat Rock, N. C., April 12, 1905.

Brother Barnett had been a member of the Baptist church about fifty years.

For many years he was a resident of Hendersonville, N. C., and was known to many of the brethren of the State, they having been entertained at his house during conventions and associations.

Respectfully,
E. G. HILDEBRAND.
Flat Rock, N. C., April 20, 1905.

Death of Clifford Hobbs.

Though afflicted with paralysis since August, 1900, his death came unexpectedly. Up to the time of his affliction he was a very promising young man, having fine intellectual capacity and a splendid education. He received his educational advantages at Washington and Lee University, and the University of North Carolina, and graduated with distinction in law at the Morganton University of West Virginia, and passed a very high examination before the Supreme Court of that State.

Brother Hobbs died March 30, 1905, in the twenty-seventh year of his age. He was a member of Mars Hill Baptist Church, and was highly esteemed by all who knew him. We mourn the loss of this promising young man and pray that the Holy Spirit may bind up, comfort and illuminate the hearts of those who knew and loved him.

Powellsville, N. C.

Robert Brinkley.

Robert Brinkley, the son of William and Elizabeth Brinkley, was born in Halifax County, N. C., in 1823, and died January 20, 1905.

He had lived all his life at his old homestead except the four years during the war between the States. In that awful struggle he manifested the highest and noblest principles of Southern manhood. Especially was he noted for bravery, faithfulness in the performance of assigned duty, capacity for hard and difficult service, endurance from suffering, hunger, marching and pain. And even after he had been desperately wounded he served his country well, facing every danger and meeting every foe. On account of his keeness of sight, watchfulness and skill in shooting, he was detached to serve as sharpshooter.

For many years he was county surveyor, and civil engineering was his profession.

The writer has never known a man who despised sham so thoroughly as Robert Brinkley did, and his great honesty was well known throughout the country.

As a neighbor, he was as friendly as could be; as a husband and father, he was affectionate, devoted and faithful.

He was married in 1866 to Miss Virginia A. Perkins, daughter of Hon. James D. Perkins. There were three children born to this happy couple.

Mrs. Bettie Ellis, of Franklin, Va., and Miss Pattie Brinkley, who with their mother and his only brother, Mr. Abram Brinkley, are left to mourn their great loss in his death.

For some time before his death he suffered a great deal, but finally and peacefully fell on asleep to meet a loving, tender, compassionate Saviour in the spirit world.

VERNON PANSON.

Resolutions of Respect.

On the morning of April 2nd, the Sabbath morn, an impenetrable gloom was shed upon the Second Baptist Church of Durham and the entire community, as the whisper went round that during the night the death angel had visited us, and had laid his hand upon our esteemed sister, Miss Carrie Whitaker.

In taking her he brought to a close a life which, though of a duration of only eighteen years, had already been glorious in its effects, and was most hopeful in its prospects for the future. As a student at the Trinity Park School, she was studious and faithful; as teacher of one of the primary classes of our Sunday-school, she was diligent and efficient; as a member of the Baptist Young Peoples' Union, she was loyal and zealous; as a Christian, she was meek and loving; as a young woman, she was modest, gentle and refined.

While we feel deeply the sadness surrounding her death, to which sadness the virtues of her life only add intensity, and while we realize that a place has been made vacant which no other can fill, yet we feel blessed in being allowed the privilege of resolving:

1. That through faith we can see that it was God's way, and in thankful submission can say, "Thy will be done."

2. That the life of her who has been taken shall remain before us as an example, encouraging and inspiring to higher things—that although she is dead, yet she speaks.

3. That as a consolation to the bereaved ones left behind we exhort to a fuller faith and more abundant life in Christ Jesus; and

4. That a copy of these resolutions be spread upon the record of the church, a copy upon the minutes of the B. Y. P. U., a copy sent to the grief-stricken home, and a copy sent each to the Morning Herald, the Biblical Recorder and the North Carolina Baptist for publication.

W. E. CRUTCHFIELD,
L. B. PENDERGRAPH,
L. PORTLOCK WILSON,
Committee.
Second Baptist Church, Durham.

Diseases of Men Permanently Cured.



DR. HATHAWAY

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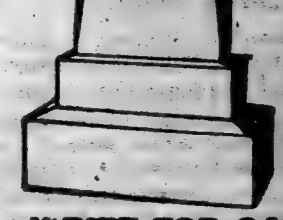
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The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.
ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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J. W. BAILEY.....EDITOR.
JOHN E. PEARSON...BUSINESS MANAGER.
J. E. FARMER.....GEN. REPRESENTATIVE.
E. J. EDWARDS.....Special Representative

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Elder Josiah Elliott.

Dear Editor:—Well known is our dear brother, Josiah Elliott, to many of the Recorder readers; but I cannot let the opportunity of saying something good about him pass.

For six years he has been our pastor at Eureka, and during this time he has broken the bread of life to us with heart-stirring simplicity. Many times he has suffered in order to be with us; especially in winter he would come by rail, and there being no one to meet him, would trudge through snow and ice and reach his appointment. We love him—yes, we love him—for his faithfulness; we love him for his godliness. In the humble homes and by the sick bed he is found ministering to both spiritual and temporal needs. A friend to the widow and the orphan; a friend to everybody. As a church, let us prove our love for him by standing by him and helping to hold up his hands. May the Lord spare him to us many, many years yet, and may we not forget to give him the sweets of life and scatter roses in his pathway this side of the grave.

MISS WILLIE A. BRINKLEY.

Cypress Chapel, Va., April 13, 1905.

We must know God in order to worship Him, and the habits of our times are unfriendly to that prolonged and quiet communion with God without which the knowledge of Him is impossible. We shall not deepen the spirit of devotion in our churches by adding to the beauty and solemnity of our public services. What we need is a clearer vision of God and a profounder and more constant sense of the truth of the ancient words that "the High and Lofty One that inhabiteth Eternity, whose name is Holy," is near to them that are of a contrite spirit.—R. L. Dale.

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STATEMENT
Commercial Union Assurance Company,
OF LONDON, ENGLAND.

Condition December 31, 1904, as shown by Statement Filed.

Statutory Deposit, $200,000.00.

Amount ledger assets December 31st previous year, $4,084,754.38.

Income—From policy-holders, $4,675,147.88; miscellaneous, $453,793.43; total, $5,128,941.31.

Disbursements—To policy-holders, $2,406,626.17; miscellaneous, $1,725,746.21; total, $4,134,372.38.

Fire Risks—Written or renewed during year, $714,224,300.00; in force, $601,354,372.00.

Marine and Inland Risks—Written or renewed during year, $137,479,422.00; in force, $5,071,302.00.

Perpetual Risks—Written or renewed during year, $250,230.00; in force, $5,600,159.78.

ASSETS.

Value of real estate (less amount of encumbrances)	$888,148.60
Mortgage loans on real estate	115,000.00
Value of bonds and stocks	2,937,600.00
Cash in home office and deposited in banks	686,029.71
Agents' balances, representing business written subsequent to October 1, 1904	666,594.80
Agents' balances, representing business written prior to October 1, 1904	10,842.54
Interest and rents due and accrued	12,426.72
Bills receivable not matured taken for marine and inland risks	7,311.32
Bills receivable taken for fire risks	2,258.10
All other assets, detailed in statement	10,460.48
Total	5,336,672.36
Less assets, not admitted	14,929.26
Total admitted assets	5,321,743.10

LIABILITIES.

Losses and claims unpaid	$400,228.67
Unearned premiums	3,139,689.05
All other liabilities as detailed in statement	252,640.19
Total liabilities as to policy-holders	3,792,557.91
Statutory Deposit	200,000.00
Surplus as regards policy-holders	1,329,185.19
Total liabilities	5,321,743.10

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written, $4,666,098.00; premiums received, $25,137.99.
Losses incurred—Fire, $5,757.42; paid, $6,629.66.
Losses now unpaid—Not given.
United States Manager, A. N. Wray.
Head office, corner Penn and William streets, New York City.
General agent for service, W. W. Smith, Raleigh, N. C.
Business manager for North Carolina, managed from New York office.

State of North Carolina,
Insurance Department,
Raleigh, February 15, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Commercial Union Assurance Company, of London, filed with this Department, showing the condition of said Company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner

BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 44.

RALEIGH, N. C., WEDNESDAY, MAY 10, 1905.

REGULATION OF THE EMPLOYMENT OF CHILDREN IN NORTH CAROLINA COTTON MILLS.

From J. A. Hoyle, Gastonia.

Question: If the boys and girls under fourteen were not at work, what would become of them?

Answer: Many of them would be in school.

Question: Is compulsory education necessary?

Answer: I do not think so. Give the people a chance and most of them will appreciate it.

Question: Can there be a sufficient reason for working girls under fourteen?

Answer: No.

Question: Can there be a sufficient reason for working boys before they learn their letters?

Answer: No.

Question: Can there be sufficient reason for working children at night?

Answer: No; no. This ought to be prohibited by all means.

Mr. Hoyle also suggests that boys under sixteen should be forbidden to smoke cigarettes.

* * *

From C. M. Murchison.

In response to your request of recent date, I write you some of my experiences and observations gathered during the last ten or twelve years among cotton mill people.

The question is not at all one-sided, neither can the solution of it be reached by the enactment of laws alone. Legislative enactment will help, enforcing the enactments will do much, but Christianity must bear the greater part of the burden. The Christ spirit must be manifest from the top downwards. Mill owners, the managers and operatives should feel and respond to the call of the brotherhood of man in dealings connected with mill work. It stimulates a man to know that another cares for his welfare, he be high or low, good or bad.

As to the law, or laws, which failed to pass the recent session of the General Assembly, I think it well that the matter was deferred for future action. The time is propitious for seed-sowing. The harvest is not now, but will come apace.

(1) If the boys and girls under fourteen were not at work (in cotton mills) what would become of them? In many instances they would be on farms living an active, sweet, free life; breathing the life-giving and body-invigorating ozone of the hills and fields; growing into strong, healthy men and women who would become, in their turn, parents of a vigorous progeny to bless and sustain the glory and manhood of the State and Nation. Some would find refuge in taking service in homes of kindred and friend, or kindly disposed strangers, perhaps. Some in our orphan homes. In all of which there would be chances of some education, health and morality.

On the other hand, come with me into a cotton mill and remain just one day and night—not a life-time. See that boy and girl of third generation of mill life! Breathe this fetid air and listen to rattle and hum and roar and clash of machinery every minute, hear the angry, pitiless commands of the under bosses; look into the faces of hardened men and women with those of cruel boys and coarse young girls; and then see the dark come on with the change of crowd—keep your eyes open all the night, if you can, and if you are observant when the day and night have passed you will have seen and heard enough to decide you that your child under fourteen years is better off somewhere else.

(2) Is compulsory education necessary? Most emphatically, yes!

All mill people do not need it more than other classes, but some do.

Take this case in point, a man owns a small farm and a house full of small children; he grows tired of his burden and sends his wife and children to the cotton mill while he remains on the farm with another woman to cook for him.

Saturday he goes over and collects the wages and specifically orders them to buy nothing without his knowledge; he promises to buy supplies from the farm as they may need. Think you, O man, that that brute will ever endeavor to educate his wife's children! Make him do it, or put him on the chaingang to building roads!

The other fellow, who has grown tired of the hot sun and the plow and the hoe, moves to the cotton mill, bag and baggage, putting the wife in the kitchen and the last child in the mill to work—declaring the ten-year-old to be twelve—they begin to complain with rheumatism and weak backs, with bad lungs, etc. He is always able to be about the public places, red-eyed, filthy-mouthed, betraying his hypocrisy. Will he educate his child? Never, never, while the world stands!

(3) Can there be a sufficient reason for working girls under fourteen? We are all familiar with the arguments in favor of working the poor, young things under age and under size—the widowed mother, the invalid father, the poor old grandmother, etc. These poor decrepid people must be taken into consideration most assuredly, but what of the child? Must her life be wrecked and ruined at the very threshold? Shall she never know anything of the morning; the sweet flowers; the joy of the romping school girl; the sweet companionship of books; the blooming and dreaming with visions of pure, care-free girl life? Ah, me, the crime, the awful crime, of him who robs the girls of all their girlish sweetness!

Let stern necessity have sway then while we count results. The girls compelled to work in the mills under fourteen must have most of their powers weakened and their bodies dwarfed. See the lustreless eyes, the sallow cheeks, the bloodless life, and will you not also join in the effort to liberate them from such condition? Again, working side by side with boys of her own age day after day, she is persuaded that to marry is now the apex of her life and his happiness. So next Sunday is set apart as wedding day and the fourteen-year-old girl is married to a sixteen-year old boy. Now, who is to care for the widowed mother, the invalid father and the number of dependent ones? These children are man and wife and must feather their own nest, for are they not to be parents of the next generation? The card-house of "sufficient reason" has gone to pieces, but what of the results engendered? Infirmaries, hospitals, orphanages, county homes, asylums, houses of detention and divorce courts will tell the direful tale adown the coming years. Alas! can we not see?

(4) Can there be a sufficient reason for working boys before they learn their letters? We find the same arguments here to extenuate the guilt of those—whether parents or others—who sin against the child, as above and even stronger reasons are advanced relative to working days.

My observation has been, if the boy does not learn his letters before he is fourteen that nine out of every ten will never learn them. Work the boy always and never endeavor to cultivate him and you dwarf his noblest powers while the baser runs riot in his mind and body to wreck him as an individual and to taint others with whom he shall come in contact.

Then what shall the State say to her own product? He deserved a fish, we gave him a serpent. The State says by enacted law: "You shall not vote unless you learn to read and write some part of the Constitution." And yet the State allowed environment over which he had no control—and she could control—to deprive him of doing what she demanded that he should do, or lose his place as a citizen. Bah! All work and no encouragement.

Makes the Boy a Poor Man!

(5) Can there be a sufficient reason for working children at night? I do not believe any sane mind—putting all questions of self-interest away entirely—will endeavor to justify such a course without doing violence to themselves in more respects than one, or even two. I do believe that the greatest amount of immorality indulged about the cotton mill is under the cover of night while the mill is in operation.

A reformed cotton mill "room boss" told me his own and others' experiences and observations along immoral lines during the night hours of work. It was enough to prejudice the minds and hearts of every father and mother the world over against working children at night—girls at any age even.

"Who can measure the worth of a girl or a boy?
Who can say just the charge they would make
For the treasure which brings them such comfort and joy,
Can you estimate what you would take?
"As you gaze in the face of your own little one
Can you calculate all it is worth?
When you think an eternity's life is begun
Would you sell your dear child for the earth?"

I would under no circumstances be misunderstood by this article. There are many good, noble, cultured people at cotton mills, who are just as anxious as any people on earth to do all in their power for their children, and they are doing so with all their might. God is blessing them abundantly. I am pleading for those little ones whose parents do not care for the welfare of their children as we believe that they should do.

I have affirmed publicly and privately, that "the management of a cotton mill, with the co-operation of their under-bosses, can have just such a class of operatives and such a community as they may desire to have—a good or bad."

Cornelius, N. C., April 18, 1905.

THE CHURCH AND SOCIAL PROGRESS.

The church as a whole is not successful unless the average church succeeds.

The progress of the average church in each of the several denominations, whose year-books afford the necessary data for a test, does not present much occasion for congratulation, whether we compare the statistics for 1904 with those of the preceding year or with those of 1894. Taking all religious organizations in the United States together, the net gain of the average church last year was less than three members. The best index of spiritual life that we have is the percentage of additions on confession of faith. Of the eight denominations which furnish the necessary statistics of such additions, the Presbyterian shows the largest increase for 1904, viz., 6.2 per cent, and the Congregational the smallest, viz., 4.4 per cent. With the exception of a single denomination (Baptist), the number of additions on confession to the average church of the denomination was smaller in 1904 than in 1894.

Comparing the percentage of increase of these eight denominations with that of the population during the past ten years, we find that the membership of the Protestant Episcopal, the Presbyterian and the Baptist denominations has increased faster than the population, while that of the Congregational, Methodist Episcopal, Reformed, United Brethren and United Presbyterian has not kept pace with it.

The number of churches which did not report a single addition on confession of faith last year is surprisingly large. There were 2,024 Presbyterian churches, 2,046 Methodist Episcopal, and 2,306 Congregational churches in this category. Judged by this standard, 25.5 per cent of the Presbyterian churches, 7.5 per cent of the Methodist Episcopal, and 39.6 per cent of the Congregational were barren. The statistics of only five denominations afford data for comparison on this point, and each one of the five shows a larger percentage of barren churches in 1904 than in 1894.

If we turn to the contributions of the churches, we find the facts no more creditable. The average church in each of the seven denominations reporting increased its home expenditures during the past ten years, while the average church of only four of those denominations increased its benevolences; and only one of these, the United Presbyterian, kept pace with the increase of wealth in the United States. The average Baptist church increased its home expenditure $74.07, and reduced its benevolences $55.34. The average Congregational church increased its home expenditures $27.93 and reduced its benevolences $100.10. The average Reformed church increased its home expenditures $89.44, and decreased its benevolences $125.83, while the wealth of the average citizen increased nearly 45 per cent.

If the eight denominations whose statistics have been analyzed and interpreted are fairly representative of all, it would seem that the churches of the United States are less vital and less benevolent now than they were ten years ago.

Seek to cultivate a buoyant, joyous sense of the crowded kindness of God in your daily life.—Alexander Maclaren.

Wales: The Welsh Bible.

BY JOHN LEWIS.

The first account then we find of the Welsh people is under Druidism with its human sacrifices. Next, we find them under Primitive Christianity—though we have not been able to trace it back to any of the apostles in Wales. The third period is that under Roman Catholicism. In the fourth we have Protestantism, in its Episcopalian form, which like Catholicism at a former period was established as a State church. In the fifth we shall see the Separatists, Dissenters. Nonconformists or the Free Churchmen coming to the front. What will the next be?

If Christianity was not introduced to Britain before the latter part of the second century it is not likely that the primitive type was a pure type even when it was introduced. Newman in his "History of Antipedobaptism," says: "That the churches of the post-apostle age did not long remain faithful to apostolic precept and example in all respects would be generally admitted. Christianity arose in an age of religious ferment. The philosophies and theosophies of the East had never been more active and aggressive than they were during the first three Christian centuries. * * * These elements were lying in wait as it were for nascent Christianity. Before the close of the apostolic age Gnosticism in some of its most dangerous forms had made its appearance and was beginning seriously to threaten the life of the churches. Is it to be wondered at that the succeeding age should have been marked by still graver and more widespread perversions?" "If the apostolic churches were Baptist churches, the churches of the second century were not. Still less were those of the third and the following centuries."

"The best example of the persistence of a somewhat primitive type of Christianity is probably that of the ancient British church. During the fourth and fifth centuries British Christians seem to have held aloof in a measure from the paganizing influences in which the continental church became involved. Diocesan episcopacy seems not to have existed. The study of the Scriptures was pursued with zeal in the numerous semi-monastic colleges for the training of pastors and missionaries. An extensive and successful missionary work was carried on in Ireland, Scotland, France and Germany. Human authority in matters of religion was indignantly repudiated. Humility and simplicity in Christian life were insisted upon and the pomp and worldliness of the Roman missionaries who sought (A. D. 598) to convert them proved highly offensive. British Christians were not only of a radically different spirit from the Romanists of the time, but were at variance with them as regards the time of celebrating Easter, the mode of baptism, tonsure, etc. An example of their missionary activity is the work of Patrick (432 onward) who evangelized more or less thoroughly the whole of Ireland and left a reputation for sanctity of life and spiritual power that entitles him to be considered one of the greatest of missionaries."

"Notwithstanding the terrible persecutions to which they were subjected during the seventh and following centuries by the Saxon kings, at the instigation of the Roman Catholic church, Christians of the ancient British type are known to have maintained their existence in considerable numbers, especially in Wales and Scotland, until the eleventh century. It is probable that they were never completely destroyed and that they reappeared in the Lollards of the fourteenth century."

We do not know whether the monks used the Hebrew and Greek, or the Latin, or some other version of the Bible during this period, but it is said: "The first, as far as can be found, to have translated any part of the Bible into the Welsh language was Taliesin, a noted bard, who flourished in the middle of the sixth century. This translation was a kind of paraphrase in verse of certain portions of the Bible, viz., The Ten Plagues, The Rod of Moses, and a few passages referring to God and Christ."

It is not certain when Roman Catholicism finally succeeded in getting a firm grip on Wales, but we know it did, and that that period was an exceedingly dark one. But candor compels us to quote the following: "It is also said that in former times there was in the Library of St. Asaph Cathedral a very old translation in manuscript of the four Gospels. This translation was considered old in 1282, as in that year a letter of protection was granted by the Archbishop of Canterbury authorizing the priests to carry the manuscript about as a sacred thing, and to show it to all who desired to see it. This translation was kept at St. Asaph until the time of Dr. Goldwell, the predecessor of Bishop Davies. Dr. Davies was one of the four bishops enjoined by Elizabeth to translate the Bible into Welsh without delay and under penalty, and the only one who seems to have heeded the injunction. He was deprived of his see on the ascension of Queen Elizabeth to the throne, because he would not become a Protestant, and went to Rome and died there. It is supposed that he took the old manuscript with him to Rome, where probably it is today."

"Another poetical paraphrase of certain portions of the Word of God was written about the middle of the fourteenth century by Dafydd Ddee of Hiraddug, and consisted of a part of the Psalms, a part of the first chapter of Luke, the song of Zacharias, the angel's greeting to Mary, the song of Simeon, and the song of the three youths." Since Protestants hold that the Bible, and the Bible alone, is the religion of Protestants they were under greater obligation than the Catholics to give the Word of God to the people. This they did. It must be admitted, however, that the invention of printing as well as the growth of education has favored the Protestants in giving the Word of God to the common people in their own language. It may be also true that the desire of the people to be able to read as well as hear the Word of God has had much to do with the growth of general education. It was in 1444 Guttenberg printed the first Strasbourg. In 1471, William Caxton printed the first English book at Ghent in Belgium. In 1474 the gray-haired old man set up a printing press in Westminster, England. Scotland did not receive the boon till 1508. Ireland not till 1551. "The first book known to be printed in Welsh consisted of a few leaves only, and appeared in 1546. It was written by Sir John Price, of Brecon, was entitled "Bible," but contained the rudiments of the Welsh language, The Calendar, The Creed, The Lord's Prayer, The Ten Commandments, the customary games, etc. The word 'Bible' was printed in large letters at the top of the title page, probably in the original and more general sense of 'book,' or perhaps in order to secure attention, as it contained numerous extracts from the Bible, which in those days was almost entirely unknown in Wales."

We would not have you infer, however, that the Protestants did nothing by way of translating the Bible till printing became possible, for: "It appears, too, from what Dr. Malkin learnt from Iolo Morgamog that Thomas Llewellyn, a noted Welsh bard, a distinguished Protestant, and a man of high moral character and devout spirit, translated Tyndal's English Version of the New Testament into the Welsh language about the year 1540. Having in common with some others in those days received a license from Archbishop Gruidal to preach, he would often read in different houses the church service, which he had in his own handwriting—for as yet it had not been printed—and would preach very acceptably to the people who came to hear him. Thus he formed many small Christian communities in the country. It is also said that there is a letter in manuscript in the library of Sir Thomas Mostyn, Flentshire, from Thomas Llewllyn to Dr. Richard Davies, the second Protestant Bishop of St. David's, urging upon him to translate the Scriptures into the Welsh language, and giving a brief account of what he himself had done. It is highly probable that Llewellyn's manuscript was on William Salesbury's table when he was engaged, at the request of the Welsh bishops, in the translating of the New Testatment into Welsh."

"Dr. Richard Davies, the Bishop of St. David's, refers to another old Welsh translation of a portion of the Scriptures. He says in his letter prefixed to the first Welsh version of the New Testament, called William Salesbury's, which appeared in 1567—'I remember to have seen, when a lad, a translation of the five books of Moses in the British or Welsh tongue, in the possession of a learned gentleman, a near relative of our family.'"

"After the translation of the New Testament there was a long and painful pause. Salesbury was residing with the Bishop of St. David's, in the Palace at Abergwili for the purpose of carrying on the work of translation. This went on for nearly two years, when a dispute arose between them on the etymology of one word, a dispute which gathered to itself such amount of feeling—altogether out of proportion to the gravity of the point in question—as to separate the two friends for life, and to deprive them forever of the honor of completing a work which they had so well begun." "It is generally the case that the less people have to quarrel about the more bitter they get." The greatest quarrels of the world, and especially religious ones, have been about words—words. If men only went deeper, and got at the spirit underlying all they would cease quarreling. It is this verbal hair-splitting that has been the curse of the church in all ages, from the time of the Scribes until now."

This foolish quarrel was a calamity, not only to the two men that were engaged in it, but also to the whole Welsh nation. For twenty-one years longer the nation had to wait for the whole Bible to be translated. It was done at last not by a bishop, but by an obscure parish priest, Dr. William Morgan, whose competency was at first disputed. He was summoned before the Archbishop of Canterbury on account of certain charges that had been preferred against him by priests that were not interested in the religious welfare of the people. The Archbishop became convinced of his qualifications for the work, helped him financially and later made him bishop first of Dandaff and, afterwards of St. Asaph. The work was finished in 1588, but only six hundred copies of this, as well as of Salesbury's New Testament, were printed. What were these among so many? Dr. William Morgan revised this Bible before his death, in 1604, but the revision was never printed.

Like the English authorized version the next revision was dedicated to King James I. It appeared in 1620—nine years after the English version which we now use. This revision of 1620 is the one still used by the Welsh and it possesses many excellencies. It needs revision very much less than the English authorized version. The revision was made by Dr. Richard Parry, the successor of Dr. Morgan as Bishop of St. Asaph. The scarcity of Bibles may be imagined from the following in his preface: "The former impression of the Bible being exhausted, and many, or most of our churches being either without any or having only worn-out and imperfect copies; and nobody, as far as I could learn, so much as thinking of republication; in these circumstances of this matter, and induced by these considerations, I set about revising our translation." Thus in the same year as the United States received its heritage of woe in the importation of slaves, Wales received its heritage of weal in a good Bible translation.

The edition of 1620, however, was for the churches alone. It was not till 1630 that a popular edition of the Bible was published in Welsh. Since that day the people of Wales have not only read and studied the Bible themselves, but have had some part in giving the priceless book to the whole world. The story of Mary Jones, the little Welsh girl, in connection with the founding of the great British and Foreign Bible Society is one of the most touching one can read; and it illustrates as few incidents can the greatness of little things. To tell the story now we would be compelled to leap over two centuries—to the beginning of the last century—and past even the great Calvinistic Methodist revival.

Parables of the Lost.

Dear Recorder:—I wish to say a few things about the following parable:

First, the parable concerning the lost sheep.

Now, let us notice particularly that the hundred sheep were all sheep alike and possessed by one common owner. The only difference in the sheep, is one has strayed. It is still a sheep. Needs nothing only to be brought back to the fold and placed with the other sheep. It needs no message, no repentance, no cleansing; yet Christ takes it to represent the repenting sinner, and says, "That likewise," etc., etc. (Luke 15:7.) The same may be said of the ten pieces of silver. Each piece was silver. The lost piece was as good silver as the others. It needed only to be found. Nothing more.

In this case, as with the sheep, considering the rejoicing, Jesus says, "There is joy," etc., etc. (Luke 7:10.)

Now I come to the third division of the parable—the two sons of one common father. One wishes to see the world, or as we say now, to travel. He, perhaps, was as good as the elder. When received back he was the same boy. The father saw him a great way off and ran and fell on his neck and kissed him. He then had him clothed in part—that is, put the best robe on him, a ring on his hand and shoes on his feet, and made a feast. These things the father did.

Now let us recapitulate.

First, Christ's hearers, all the publicans and sinners, and also the murmurers, the Pharisees and scribes. He spoke unto them this parable.

One parable in three parts, as I see it, either to the Pharisees and scribes, or to these with the publicans and sinners.

Now, I ask special attention to this fact—that Jesus draws His conclusions from circumstances and not from the symbols used. He is teaching these people before Him and goes up step by step to a climax. Of the first and second part he makes an application. The third part he left for His hearers to apply.

I take it that the elder son represents the murmurers, the Pharisees and scribes, and the younger son the publicans and sinners. He made it so plain in the first and second part of his parable that they were all sinners, and that he makes no application of the last part. The truth is, is I see it, that Pharisaical strictness is no better than publican looseness.

J. R. DENTON.

Dysartsville, N. C., April 26, 1905.

Christian Sabbath Breakers.

God's commands are all right, and for man's highest good. It is a fearful thing to break any of them. It is bad for sinners to break them, it is worse for Christians. More is expected of Christians. They claim to love God. They have promised to serve and obey Him. Having made a solemn promise to keep God's commandments, it is a great sin, carelessly, or wilfully, to break any one of them. When a man violates any law of his country, he is punished for it. God commanded violaters of the Sabbath law to be put to death (Numbers 15:32-36). If all who violate God's Sabbath law now were put to death, how many would be left alive, even of Christians?

Follow me, as I point out some of the ways in which Christians violate God's Sabbath law. They do it.

1. By laziness. When Sabbath comes, they sleep, and lounge, and eat, often not even putting on clean clothing. They do not read the Bible, or pray much, or go to church or Sabbath-school; they stretch and yawn, and perhaps in the evening go to visit a neighbor. And thus the day God has set apart for private and public worship has been wasted in idleness and sin.

2. By neglecting God's house. His command is: "Forsake not the assembling of yourselves together." The Sabbath is mainly for public worship. Christ and the New Testament Christians always assembled for the study of the Bible and for Christian exhortation and edification. But many now esteem it a light matter to stay away from preaching, prayer-meetings, Sabbath-school and church meetings and thus break God's Sabbath law and dwarf their own Christian lives.

3. By Sabbath visiting. This is a common and fearful source of sin. It is bad to sleep and lounge away the Sabbath days, but it is worse to spend them in worldly visiting. If you sleep you sin alone, but if you visit you sin yourself and make others sin. A Christian man and wife go on Sabbath morning to visit another Christian family. The family visited intended going to church. It was their church day. But they say: "Company has come in and we cannot go." And thus both these Christian families violate God's Sabbath law. The visited family did not intend to break God's law that day, but were led to do it by others.

A good sister said to me recently: "Sunday is the hardest day of all the seven to me. I am wearied by my six days work, and need rest on the Sabbath. But on Sabbath morning a houseful of company comes in and I have to make a slave of myself in the kitchen and dining-room. For my own family, I would have had, mainly, a cold, plain dinner; but for company I am expected to prepare extra in quantity and variety. When dinner is over, I am worn out, but I must try and entertain my company instead of resting. At night I am completely broken down." How dreadful it is thus to sin away God's Sabbaths instead of spending them in His public worship!

It is right to visit the sick; but it is wrong to work all the week for yourself and then on the Sabbath keep the sick room crowded all day, wearying the sick one and keeping the family from quietude and rest. When you go to see the sick take time to go in the week. Go between meals, and make your visits short, unless your help is needed.

We need more mothers like mine. She never allowed any of her children to leave the plantation on Sabbath except to go to church or to visit the sick. Sabbath desecration is one of our greatest sins.

4. By transacting business. With many, week days are spent in work at home and Sabbaths in looking after business matters. For instance, a man wants to buy or sell a cow or horse. He goes on Sabbath to see a man with whom he hopes to make a trade, and if they can agree the trade is made. And thus men will sin against God and their souls in order to save a few hours work on a week-day. God will not hold such violaters of His law guiltless.

Verily we are a nation of Sabbath-breakers; and the shame of it is, that Christian people are leading sinners wrong, by their bad example. If God were not very merciful and long-suffering His wrath would justly burn against us to our destruction.

Nothing in this article is aimed at any individual, but all is intended as a warning to the thousands and thousands of Sabbath-breaking Christians—"Remember the Sabbath day to keep it holy."

J. A. STRADLEY.

Answers to Prayer in China.

We were praying last year for whole family conversions here in our work in Chinkiang. As it was in the days of Paul, it is here, and if one member of a family becomes a Christian, the others find means to make it hard for him. The unit of life in China is the patriarchal family, much as in the land of Ur of the Chaldees. We prayed especially for family conversions also because of the position and condition of women. If the husband or brother brings his wife or sister or daughter, it is all right in the eyes of the people. We desired to work for the women through the men of their own households. One man who was baptized last year—a shop-keeper on the street here—has been bringing the other members of his family, and especially his wife, who seems to be interested, and we hope will soon be baptized. One of the great difficulties of work here is the constant desire of so many to use the church for their own ends, either in law-suits or otherwise. If the men only come, or one only out of a family, we sometimes doubt his genuineness. But if he brings his family, his wife and children, we have more ground for believing in him. The women of course do not go into law-suits, as a rule, and are more inclined to be religious than the men. I think this is true all the world over, for I know the most zealous idol worshippers here are the women. Last year out of thirty-seven baptisms only one was a woman, and we did not feel satisfied. I took a country trip out to my stations at Chin Gia Bien and Chu Yung the other day, and I want to tell you about a woman out at one of these stations who I believe is one of the Lord's chosen ones. Two of her sons were baptized last year, and are now in Dr. Bryan's Bible class in Shanghai, and her oldest son was baptized the year before. The oldest son is a fine Chinese scholar, and is now teaching school in Chu Yung. They have about come to a whole family conversion at his home. His two brothers, and the wife of the one brother, are all baptized, and his own wife, I think, is a believer, together with his son, who is only about twelve years old. But the most striking character in the whole family is the mother, the woman I wanted to tell you about. She is about sixty-five years old, and seems hale and hearty. She was for thirty years a zealous idol worshipper, and also a vegetarian. She has come to believe the Gospel, and has done away with all of her idolatry, and now there is in that heathen city one family, and one of the best families, too, which is free of idolatry, and in which there is daily prayer. Old Mrs. Chang (that is her name) told me the other day that she prayed four times a day, and she, strange to say, can read, and she says she can understand the Bible much better than the Buddhist books. She told me, a thing which encouraged me very much, that she prayed for me by name every day, and also for Brother Britton in Soo Chow, because he had been teaching her sons, and for Dr. Bryan in Shanghai. I feel it may be up in the courts above like it was when Cornelius prayed. It must be that God looks down on that heathen city and says, "She prays." I have had several conversations with her, and it is comforting to see the evident spiritual turn of her mind. Her great desire seems to be to obtain eternal life. I felt that if all the worry and trouble of doing that country work had only resulted in the salvation of that one woman, that it would have paid a thousand times over. Let us hope and pray that she may grow in grace and power, and may have an abundant entrance into that home and life bought by His precious blood.

Yesterday I saw one of the Christians down from Yangchow, and he was full of the zeal of the Lord. He tells me that they are having a great work there, and that in the meeting when asked who would believe the Gospel, the whole house would stand up, and the meetings are crowded. We are having prayer here for the blessing of the Lord on our work, and this morning the meeting at 7 o'clock a. m. was well attended. What we need here, as at home, is the power and presence of the Spirit. Knowledge and plans and money and work cannot save. We look for a great awakening in China.

This year we are sending six—four men and two women—to the Bible school in Shanghai. We hope there will be helpers and future pastors out of these.

W. E. CROCKER.

Chinkiang, China, March 14, 1905.

New Church in Manteo.

Manteo is the capitol of Dare County and the metropolis of Roanoke Island. It is situated on the east side of the Island and faces Nags Head. The beautiful Manteo Bay furnishes the best harbor for shipping on the Island, its only fault being its lack of deep water facilities. This, however, will in time be remedied, which may be done at a comparatively small cost. Croatan Sound, which bounds the west side of the Island, is a creation of modern times. There are said to be people still living who can remember when this now splendid body of water, of some five miles in width, separating the mainland of Dare County from the Island, was no wider than an ordinary canal. Enquiry was made as to whether this extraordinary phenomenon was due to the forces of nature or to its repeated use by Pedo-baptists immersing their candidates for baptism, but no satisfactory answer was secured.

On last Sunday three strangers were seen wending their way to this historic Island, whose names, as they appeared on the hotel register, were Livingston Johnson, L. M. Curtis and C. W. Duke. They hailed from their respective bailiwicks, obedient to the summons of the "Baptist Bishop of Roanoke," Rev. T. G. Wood, on a mission of no less importance than the organization of a Baptist church in Manteo. Roanoke Island has never, till this year of grace, 1905, been honored with a resident Baptist minister. It is positively interesting to see how they cherish him. They remind one of a bachelor of forty-five in his great ado over his charming young bride. Brother Wood is the one universally beloved man on the Island.

The situation there for the Baptists spells "opportunity." Till last Sunday there was but one Baptist church on the Island, and that in the country, on the north end. An organization, with twenty-six charter members, in Manteo marks the beginning of a new era and is the first-prints of three months' pastoral work. A spacious lot for church and parsonage has been purchased and paid for, and before this is read the contract for a beautiful $3,000 auditorium will have been let. A preaching station is already formed at Skyco, on the east side of the Island, and so soon as the summer days come services will be inaugurated on the south end where Pedo-baptists yield to the almost uniform demand and administer the ordinance of baptism according to the Scriptural mode.

The population of Roanoke Island is variously estimated at from 2,000 to 2,500. Of these, perhaps 500 are Methodists. Besides these, the Baptists are the only denomination there doing organized work. What may not five years of co-operative effort bring forth with T. G. Wood leading the hosts in that part of the vineyard?

Brethren, consider Roanoke Island in your gifts to State Missions. Money placed there now will bring large returns in the years to come.

C. W. DUKE.

April 20, 1905.

Revival at Tarboro.

Tarboro church has just gone through a real good revival. Bro. R. D. Haymore, of Mount Airy, came to my aid and remained for eleven days in our midst preaching the old story twice a day. Three of the eleven days it rained and the meeting was hindred, but not stopped, save one night, when the rain came in torrents.

Brother Haymore is an ideal pastor's help in a meeting. He preaches the gospel as few men can. The preacher is not seen, but the message which he is delivering is not only seen and heard, but is felt. There is power in his preaching. He relies entirely upon the Gospel and the Holy Spirit to do the saving.

Brother Haymore had to leave us to fill another engagement, when many of us felt that the meeting ought to continue, so Bro. Josiah Crudup, of Washington, came to our aid and remained four days. He took up the work where Brother Haymore left it off and carried it on without a decline in the interest. Brother Crudup preached seven as strong gospel sermons as one wishes to hear. May God bless both of the brethren for what they did for us.

Twenty have been received up to the present time. Seventeen of these for baptism. We believe others will follow, for many are interested, and some greatly stirred and anxious about their salvation. We surely believe the day is near when Tarboro church will be such a light as to redeem this great anti-mission section.

Thirty-four have been received into our church within the last six months, some of whom are developing into very active workers. This is our desire to enlist every member in the active work of the church. Pray for us.

Yours truly,

M. P. DAVIS.

Tarboro, N. C., April 21, 1905.

A new thought in the mind is like leaven in the meal; it may change the whole character of one's self and even transform the lives of one's associates. A sound of the human voice is not much, but it strikes upon the ear, it reaches the brain, the moral consciousness is affected and a life is changed for all eternity! And that life becomes God's angel of beauty and peace and sweetness in the world. And men will stand up and tell us that they do not believe in miracles! What is a miracle?

Be peaceful and joyous, consecrate the simplest duties of every day, fill your life with earnest endeavor and perfect trust, and no matter how narrow and painful it may seem to you, when it is ended you will look back with wonder at the influence for good your quiet example and cheerful spirit have been.—Light on the Hidden Way.

News Notes.

....Remember May is Recorder month.

....Pastor Thompson, of Durham, is aiding Pastor Herbert Williams in a meeting at Chase City, Va.

....Will you not make known our offer of the Recorder seven months—June 1st to January 1st—50 cents?

....Our Boards are out of debt. The Home Board received $50,000 the last day, and Secretary Gray's heart was relieved.

....Southern Baptists raised in the year just closed $275,000. When the Convention met at Wilmington $150,000 was the mark. The South is coming.

....The First Baptist Church of Raleigh received into her membership last week Brother and Sister Livingston Johnson. Raleigh is glad to have them here.

....Brother Miller need not regret that a D. D. did not reply to Doctor Vail. His article is a better piece of work than most D. D.'s do. It breaks down Doctor Vail's, in our judgment.

....The Recorder regrets to hear of the extreme illness of Mr. Washington Duke, whose old age has been devoted to administering his fortune in behalf of his fellowman in the name of Christ. May the Lord make the evening light for him.

....Too late for appropriate comment in this paper comes the news of the death of Mr. Washington Duke, the benefactor of Trinity College, who crowned a successful career with an old age full of good deeds, even monumental benevolence.

....Attention should be directed to the fact that the jury boxes throughout the State will be filled again in June. Upon the juries depends the enforcement of our laws and the maintenance of our civilization. We so often feel the need of good men in the juries.

....The Recorder regrets that at the proper time it did not mention the death of our friend, Elder A. D. Cohen, of Baltimore, who ministered faithfully in North Carolina before affliction fell upon him. We hope later to print an appropriate tribute to his memory.

....Bro. J. B. Jackson, of Ashpole, sends this correction: "In the short article that I sent you for last week's Recorder the paper represented me as saying: 'It is not a pleasure to live among such people.' It should read: 'Is it not a pleasure to live among such people?'"

....Pastor R. J. Bateman, of Mt. Olive, has been preaching daily in the Fayetteville Street Church, Raleigh, where formerly he ministered with great acceptation. There have been many converts. Mr. Bateman is a strong preacher, and his Raleigh friends rejoice in the evidences of his progress.

....Pastor Horner and his people are moving forward at Troy and Mt. Gilead. Recently the pastor preached on "Giving the Crumbs," and at the close of the sermon took up a collection for Foreign Missions. The collection was one hundred per cent in advance of last year. Brother Horner is doing a fine work in the Montgomery.

....Pastor A. W. Burfoot is one of the most faithful among all of our Virginia preachers, and it is safe to say that his London Bridge, Oak Grove and St. John churches would not exchange their pastor for any other preacher in the round world. —Gospel Worker. Brother Burfoot should let his North Carolina friends hear from him through the Recorder.

....The Montgomery Union, which recently met at Star, was a splendid success, notwithstanding the fact that the churches were poorly represented—that is to say, were not represented at all. The discussions on missions were very helpful indeed. The traveling brethren are requested to be present at the Montgomery Union in July, and also at the Association.

....The Pittsboro church is doing well under the leadership of Pastor E. Y. Poole. The Woman's Missionary Society, which has only about twelve members, has raised more than eighty dollars for missions since the Association. With such noble women, and such men as R. B. Lineberry, the Griffins, and others, it is hard for a pastor to fail to move forward.

....Mr. N. S. Jones has accepted the call of the church at Demopolis, Ala., and so has resigned the pastorate of the New Bern Tabernacle. With our New Bern brethren we regret this. He is admirably qualified to build up a church and we had hoped his stay in New Bern would be for years. His many friends will follow him to Alabama with every good wish.

....It appears in a statement by Mrs. C. E. Kerr, editor of the Missionary Helper, in the Christian Index, that the Gospel Mission advocates will not join with the Landmarkers. Neither will the Hayden element. So we have a three-cornered opposition to the Southern Baptist Convention—although, we should say, the Hayden element does not oppose the Convention as yet.

....Dr. W. A. Nelson has accepted a call to the pastorate of the church at Orlando, Fla., and has entered upon his work. Dr. Nelson was formerly pastor at Shelbyville and Edgefield in this State, and is greatly beloved here. He will have a fine field before him at Orlando.—Baptist and Reflector. Dr. Nelson was once pastor of the Raleigh Tabernacle. Pastor Massee, of the Tabernacle, was pastor at Orlando.

....Pastor Taylor, of Warrenton, writes: "The Wake Forest Orchestra and Glee Club gave one of their excellent concerts in Warrenton last Friday night. As a result, Wake Forest stock is now at a premium in Warrenton. The college is wise in sending out these young gentlemen, for it has no better advertisement. We have ordered a pipe organ which will be placed in the church between the 1st and 10th of June."

....The foundation is down and the brick work done on the new house at Hamlet. The church has had a struggle and will have for some time to come. The house is to cost twenty-five hundred dollars, but Bro. J. A. Williams, the contractor, has agreed to pay five hundred dollars. There will be two Sunday-school rooms, a baptistery and a place for the choir. The church building will have room to seat four hundred people. No house in North Carolina is more needed. Brother Chappell and the church are to be congratulated.

....Pastor Geo. J. Dowell brought out quite a fine discusion in the recent fifth Sunday meeting at Mt. Vernon Springs on "Woman's Work." Mrs. Dowell is Vice-President for the Sandy Creek Association, and has been instructing her good husband on this important work, so Bro. Dowell gave the delegates the hint in the meeting. Some of the brethren, be it said to their shame, openly fought the "Woman's Work." Said that the women should give through their husbands, and not be trying to carry on their work. We venture the assertion that if we only raised money through husbands who oppose "Woman's Work," the heathen would never be reached, and our work would seriously suffer at home.

....Pator McKaughan, of Wilmington, writes: "I am happy in my work with my Brooklyn people, and the Lord is blessing. We have just closed a good meeting in which Bro. J. E. Smith, of Mount Olive, aided us. The church was much revived and there were nineteen additions by baptism, two by restoration and five by letter. To the Lord be the praise and honor for His blessings."

....Bro. W. P. Campbell, of Seven Springs, writes: "Monday, April 17, I began a meeting with my church at Seven Springs, which continued for ten days. The Lord graciously remembered us and blessed us. The church was thoroughly revived. In addition to a revived church, there were twenty-six professions of faith, four stand approved for baptism, and we are expecting others. May the Lord be praised."

....We have received more letters on the subject of Fraternities at Wake Forest than on any subject mentioned in the Recorder in six months. They are not all on one side, either. On Monday morning we received an excellent defence of the Fraternities which we shall print next week. It is not likely that we shall be able to print all the letters, but we shall endeavor to give each side equal representation.

....Bro. C. H. Spencer, chairman, South Mills, N. C., writes: "Arrangements have been made to bring delegates and visitors to Chowan Association, to this place, via Elizabeth City, as follows: N. & S. R. R., at one fare coming and one-half fare returning on certificate of chairman of committee; Suffolk & Carolina, round trip, for one and one-third first-class fare. They will be taken by steamer "Guide" Tuesday morning, on arrival of trains, to this place."

....Several papers have drawn the inference from a recent note that "a great protracted meeting" is in progress in the Raleigh Tabernacle. There is a revival in the church, but we are glad to say it is not that sort of a revival. It is a quickening throughout the body, and, as a consequence, souls are born into the faith. If we read aright, the coming revival will be of this character. See, for example, the note concerning New England, clipped from The Watchman.

....The following eight days' tour of Sunday-school institutes in the territory of the Tar River Association has been arranged by Secretary Moore: Rocky Mount, Sunday, May 21st; Greenville, May 22nd; Williamston, May 23rd; Tarboro, May 24th; Scotland Neck, May 25th; Weldon, May 26th; Louisburg, May 28th. It is planned and desired that Sunday-schools in the neighborhood of these various points be represented so that as many as possible of the Sunday-school workers in the Association may be reached.

....This note will interest Seminary alumni: "Will you please give notice in your next issue of a reception to be given by the Young People's Unions of Kansas City to the Seminary alumni. This reception will take place in the Sunday-school rooms of the Calvary Baptist Church at the close of the B. Y. P. U. meeting on Thursday evening, May 11th, hours 9 to 11 o'clock. During the reception an address will be delivered by W. W. Landrum, George W. McDaniel and John R. Sampey. The Executive Committee of the Alumni Association have also arranged to have an alumni banquet in connection with the commencement exercises of the Seminary this year, taking the entire evening of Monday, May 29th. We expect this to be one of the very best features of the commencement. The banqueting hall at the Galt House has been engaged for this occasion, and we are expecting a great time."

....The following dispatch in the Atlanta Journal is of interest: "Macon, Ga., May 2.—It is expected that Vice-President W. H. Kilpatrick will be elected to succeed President P. D. Pollock, whose ill health has necessitated his resignation from the head of the great educational institution in this city. Professor Kilpatrick has been actively in chargo of the affairs of the college for the past two or three years, and even before Professor Pollock's illness he was an able assistant to the president. It will cause considerable surprise here if the vice-president is not promoted when the trustees meet this week in this city to make their selection."

....At the First Baptist Church a large audience gathered last night and listened with evident interest to an impressive sermon by Rev. W. E. Neighbors. His theme was the fall and restoration of Peter. In the most graphic manner the speaker pictured the seven steps that led to the fall of the great apostle and then, the seven steps that resulted in his happy restoration. The sermon was a most telling one and was listened to with the closest interest by all present. After the regular services were over, an after-meeting was held, in which considerable interest was manifested. A number of confessions were made by Christians and one profession of faith. Steadily the interest increases and the indications point to a great religious awakening.—Charlotte Observer.

....As the news continues to come from the churches, the conviction is confirmed that the additions to the churches in New England during the month of April were larger than during any one month for many years. In the Baptist churches alone the baptized aggregated many hundred. This has also confirmed the conviction that while there is no large evangelistic campaign being carried on anywhere we are as a matter of fact, in the midst of a revival of greater power and extent than New England has known since 1857. The manifestation of the presence of the Holy Spirit at this time does not lend itself to large demonstrations. The attempts which have been made to organize such have not received the approval of God. The revival is characterized rather by an intense feeling of the presence of God among Christians generally, and the conversion of souls in the meetings of the local churches. A multitude of pastors are feeling as one expressed himself to the writer last week: "I never felt this way before. There is something in this meeting which makes it different from other meetings." The presence of the Holy Spirit was impressed on the consciousness of all there.—Watchman, Boston.

....Mr. John E. Ayscue, of 73 M. D., University of Chicago, writes: "If there is a minister in the State who is thinking of spending the summer, or even part of it, in school, I hope he will consider the admirable opportunity offered by the Divinity School of the University of Chicago. The Summer Quarter will be an excellent one, having in the Old Testament department Professors Price, Breasted and Willett; in the New Testament, Burton, Mathews, Votaw and Goodspeed; in Church History, Hulbert, Moncrief, Gates and Allen; in Homiletics, Judson; in Public Speaking, Blanchard. Also there will be many open lectures by prominent scholars. Among the number will be Prof. John Adams of the University of London, and Prof. William James of Harvard. The summers are delightful here, and the opportunity for visiting the various places of interest near Chicago are excellent. Having spent two years here, I feel safe in saying that the Divinity School of the University of Chicago offers the very best opportunities possible

for both mental and spiritual development. The religious as well as the intellectual atmosphere is always good, and especially is this true during the Summer Quarter when there are so many pastors from some of the best churches here."

....The English Baptists will entertain in their homes delegates to the Baptist World's Congress. If you desire a home while in London, inform W. T. Whitley, D. D., Baptist Church House, Southampton Row, London, W. C.

....The financial differences existing between the Arkansas Baptist Publishing Company and Rev. Ben M. Bogard on one side, and Rev. W. A. Clark, and others, on the other, have been adjusted through a compromise. The following claims were held against the publishing company: Dr. W. A. Clark, $187.65; Allen W. Clark, $400; Mrs. Ely and Mrs. Jones, $175; J. W. Ely, $25; Dr. W. A. Clark, $1,075 due on the Mathis stock, by B. M. Bogard. All was settled for $500. Bogard also settles the claim of Mrs. W. K. Penrod against the Arkansas Baptist Publishing Company for $165.65, on which Dr. W. A. Clark was surety; and a claim of the Hollenberg Music Company for $160 on which A. W. Clark was surety. The total amount paid by the Arkansas Baptist Publishing Company in settlement of these claims, aggregating $2,187.65, is $825.65. Forty cents on the dollar is proper Landmark pay, we suppose.

....From Pastor Graves, of Wadesboro: "Though it has been nearly two months since our revival meeting at Wadesboro closed, I am not quite sure that we are yet through with the baptizing resulting therefrom. So far we have baptized fourteen, while five joined the Methodist church. Several weeks before the protracted meeting began, the public prayers in the regular prayer-meetings and the conversations in the homes evidenced the fact that the membership were deeply interested in the approaching revival and were earnestly praying for its success. Dr. W. C. Tyree was expected to do the preaching. For a few evenings before he came prayer-meetings were held in the church to ask God to send His Spirit on him and on us. This prayer was answered in part by the every-day Spirit-filled life of the man. His sermons were plain, forceful, spiritual. Of their own accord the men in the church asked for a prayer-meeting just before the evening service; the ladies, just before the afternoon service. In response, Dr. Tyree preached the Gospel with power, the Spirit came, and people saw and believed."

....On his eighty-sixth birthday Major S. M. Ingram, of Star, N. C., makes the following note of past events: "I was the thirty-fifth man to enter Wake Forest College. I was a 'Phi.' I was one of the two men who voted to continue the farm department at Wake Forest in the old days. I took the Recorder in 1838, and have read it ever since. Thomas Meredith was my special friend, and but for the Mexican War I should have married his daughter, Miss Claudie. She was the most beautiful woman I ever saw, and though she married another man, has long since passed away, and I have had a happy home; yet, I still think of her by day and dream of her by night. I passed through the Mexican and the Civil Wars, and did think much about the little spat in Cuba. I taught, according to Gen. Alfred Dockery, the first public school in North Carolina. Patrick Dowd preached at Catledges Creek, six miles from Rockingham, N. C., in 1835-1841, and I sometimes walked seven miles to hear him. He would preach here at Dockery's church (Catledges Creek) on one Sunday and the next in Oxford. Luther Rice called at Dockery's in 1836 while in this State in the interest of Foreign Missions. I remember that he drank twelve cups of coffee that day." Nothwithstanding the fact that Major Ingram has been a Methodist all these years, he has kept in touch with the college, our Baptist work, and is the father of a Bapist preacher—our esteemed Bro. H. M. Ingram.

....Pastor John T. Jenkins, of Wilson, writes: "I have no time to waste in writing for publication unless I have something to say. I think I have something that the world generally does not know. It is a bit of news that is spreading rapidly, and since it is good news I would like to give it a push. It is concerning Buie's Creek Academy and Business College. I have just spent a week at that place, and I am frank to say that it is ahead of all places in all respects that I have ever seen as a high grade preparatory school and business college. Prof. J. A. Campbell is ideal. I heard remarks from young and old like this: 'Prof. Campbell is the best all-round man I ever saw.' He knows how to get the very best out of any student. The spirit of education is in the atmosphere. I was on the grounds nearly every hour for a week and did not hear a single word nor see a single act in the student body which was unbecoming a most cultured and refined gentleman or lady. I was told that if a boy or girl starts into that school who does not appreciate the value of the opportunity and is not willing to enlist with his whole heart, he soon suffers from 'weak eyes,' or has some other excuse to go home—just cannot remain there. The merit of the spirit of Buie's Creek was tested during our week's preaching there. Nearly ever boy and girl who was not a Christian before the meetings began made an humble profession of saving faith in Christ before the meeting closed. Fifty-five of the converts united with the Buie's Creek church, while many others gave their names as intending to unite with the home churches when they leave school. We are expecting to be in the midst of a special meeting at our Wilson church next week. Bro. G. T. Lumpkin, of Scotland Neck, will aid me. We have every reason to expect a large harvest, for we see many signs of the Holy Spirit's presence in our church at all of our regular services. Seventy odd have been added to us within the last few months. They come in at almost every service. Pray for us, brethren."

Chowan Association.

The one hundreth session of the Chowan Baptist Association will be held with the church at Ebenezer (South Mills) Camden County, N. C., May 23-25, 1905. The introductory sermon will be preached by J. W. Rose, or his alternate J. N. Booth. Refer to the minutes of 1904, page 10, for standing committees that are to report at the next session. The N. & S. Railroad Company will sell tickets at full fare going and one-half fare returning. The Suffolk & Carolina Railroad Company will sell round trip tickets at one and one-third first-class fare.

The steamer Guide, of the Virginia-Carolina Inland S. S. Company, will leave Columbia at 5 a. m., Tuesday, May 23rd, will leave Elizabeth City at 10 a. m., arriving at South Mills at 12 o'clock, noon, of the same day. Returning the steamer will leave South Mills Thursday at 1.30 p. m., arriving at Elizabeth City at four and at Columbia at eight.

Fare from Columbia to South Mills and return $1.50; from Elizabeth City to South Mills and return 50 cents.

LYCURGUS HOFLER,
Clerk Chowan Association.
Gatesville, N. C., May 5, 1905.

Commencements.

Cary High School. May 16th, 17th and 18th. Address May 18th by Dr. A. H. Moment.

* * *

Lenoir Academy and Business Institute. May 17 and 18. Annual Sermon, J. L. White, D. D., Macon, Ga., May 17. Annual address, Hon. W. A. Self, May 18.

* * *

Winterville High School. May 17, 18, 19. Sermon by W. C. Tyree, May 18. Address by Hon. Josephus Daniels, May 19.

* * *

Buie's Creek Academy and Business College, May 14, 17, 18. Sermon May 14, by J. W. Lynch, D. D. Address may 18 by J. W. Bailey.

* * *

Franklin Female Seminary, Franklin, Va. May 21-24. Sermon, R. H. Pitt, D. D., May 21st. Address, C. S. Blackwell, D. D., May 24th.

To the Friends and Alumni of Wake Forest.

Finding it impossible, because of the pressure of work, to reach all our friends in person or even by letter, I desire through the Recorder to urge the payment of subscriptions at the earliest possible date and also to ask for contributions from persons who have not made formal subscriptions.

The building, now beginning to assume its real proportions, will be be the handsomest structure in the campus. It is very much needed to meet the growing demands of departments already crowded. We hope to get the roof on in early summer and to have it ready for use during next session. The realization of this hope is, of course, conditioned upon collections.

Will not every loyal son and friend of Wake Forest make an earnest effort to forward a remittance to the writer or to Dr. J. H. Gorrell, the treasurer of the Building Committee, during the next month?

J. B. CARLYLE.

Commencement of the Literary and Industrial Departments of Shaw University.

Sunday, May 7th 4 p. m.—Baccalaureate Sermon by Rev. W. R. Toliver, Greensboro, N. C.

Monday, May 8th, 8 p. m.—Address before the Literary Societies by Prof. P. W. Moore, Elizabeth City, N. C.

Tuesday, May 9th, 8 p. m.—Graduating exercises of the Missionary Training School. Address by Mrs. Pattie Shepard, Oxford, N. C.

Wednesday, May 10th, 3 p. m.—Class Day exercises on the campus.

4 to 6 p. m.—Exhibition of industrial work in Estey Hall.

8 p. m.—Alumni meeting in the chapel. Address by Prof. W. H. Knuckles, Lumberton, N. C.

Thursday, May 11th, 10 a. m.—Commencement exercises in the chapel. Annual address by Rev. J. C. Massee, D. D., Raleigh, N. C.

The public is cordially invited to all these exercises.

Raleigh, N. C., May 1, 1905.

Oxford Seminary Commencement Exercises.

President Hobgood sends us the following notice of these exercises:

On Sunday morning, May 21st, the baccalaureate sermon to be preached by Dr. Calvin S. Blackwell, of Norfolk; the sermon before the Young Women's Christian Association will be preached in the evening by Dr. Henry W. Battle, of Greensboro.

On Monday morning at 10.30 the graduating exercises will take place. At 12 m. the address before the two literary societies will be delivered by Prof. W. L. Poteat, of Wake Forest College. At 3.30 of the same day the art reception; 5.00 to 6.30 the annual concert.

The usual reduced fare will be secured on the railroads. It is hoped that a large number of the former students will attend these exercises, that they may see the new Seminary, its new buildings and its new equipment.

Through the New Testament in One Year.

Monday, May 15th.—Luke 1:57-80.
Tuesday, May 16th.—Luke 2:1-21.
Wednesday, May 17.—Luke 2:22-52.
Thursday, May 18th.—Luke 3.
Friday, May 19th.—Luke 4:1-15.
Saturday, May 20.—Luke 4:16-44.
Sunday, May 21st.—Luke 5:1-15.

Better Still.

The item in last week's Recorder was written just before the paper went to press and had the very latest figures. Since the paper was printed news which has been received from the treasurers of the Foreign and Home Boards run up the figures to both these others. They received direct some amounts which were not wired us until the paper last week was printed.

We sent for Foreign Missions $20,210.72 and $706.06 for Yates' Memorial College, making a grand total of $20,970.78, or $4,200 more than we contributed to Foreign Missions last year.

The latest report from from Home Missions places the figures at $7,718.44 for North Carolina, an increase of $623.30 over last year.

Both Boards are out of debt.

LIVINGSTON JOHNSON.

An Important Correction.

In the sketch of Spring Hill Church, which appeared in last week's Recorder, the name of one of the most useful and truly beloved pastors of Spring Hill Church was unfortunately omitted. The writer has heard from Spring Hill and they want to know why "the noblest Roman of them all" was left out.

The little sketch was hurriedly dictated while a great number of letters on my desk were clamoring for attention. In some unaccountable way, the name of Bro. M. L. Kesler failed to get into the sketch. I have tried to find the original notes—for I cannot believe that even in a great hurry I could have omitted his name—but I have not found the notes and, therefore, cannot put the blame on the printer.

I wish now to say that no man ever did a finer work at Spring Hill than did Brother Kesler, and the fact that they have sought repeatedly to get him back on the field, shows the esteem in which he is held by the Spring Hill saints.

LIVINGSTON JOHNSON.

The Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered they would not be the men that they are. In the silent, dark hours character of a certain sweet, tender type is matured. Other kinds of character are brought out by the sunshine. God sends all kinds of weather to the soul which he would develop in his likeness.—Selected.

"One ounce of prevention is worth a pound of physic," is very true about Vick's Croup and Pneumonia Cure—the mother's comfort and child's friend in every household. Rub it in, and the disease is checked promptly. Twenty-five cents at Druggists.

Home Circle.

"Postmortem Kindness."

Life's sunshine is braided with death's shadow. I have attended hundreds of funerals—a recent one stands out with special sadness. The faithful wife and mother lay still and at rest. The flowers were many and beautiful. Always and everywhere appropriate their perfumed lips spoke of the eternal gardens and the lily sang its gladsome Easter song. The service was over. There was the last fond kiss and look. As the heart-broken daughter left the coffin, she said: "Mamma loved flowers—she never had many—but she has now." Yes, I thought, but how much better it had been if some of these beautiful flowers had sweetened the mother's heart before it was stilled in death.

Poor Carlyle! He little appreciated the wife who cared for him so kindly and made possible his literary success. It all came to him after she died. He went to the place where she was last seen alive, bared his head in the wind and rain, and said: "O! If I could but see her for five minutes to assure her that I had really cared for her throughout all that! But she never knew it—she never knew it!"

Mary gave the alabaster box of affection before the Lord's death. Many others delay until the flowers they send are for the sepulcher. Better late than never. Better never late. The kind words you intend to say, say now. The generous deeds you intend to do, do now. The sympathy you expect to show, show now. Record your love now in your friend's toilsome days; not in the future on his dreary tombstone. What are hot tears on the marble brow—loving words in the heavy ear—or a fragrant rose in the death-white fingers?

"You placed this flower in her hand, you say,
This pure, pale rose in her hand of clay?
Methinks, could she lift her sealed eyes
They would meet your own with a grieved surprise!
When did you give her a flower before?
Oh, well, what matter when all is o'er?"

"Behold, now is the accepted time."—G. L. Morrill.

The Teeth.

A row of white, even teeth, which show at a glance the scrupulous care bestowed by their owner, will redeem the plainest face. Unlike other beautiful creatures, they depend for much of their attractiveness upon the personal habits of their possessor.

Regularity of the teeth depends largely upon others, and the individual is hardly responsible; but the condition of the teeth is a purely personal matter, and, in these days of skilled dentistry and moderate prices, no self-respecting woman need affront others by the sight of repulsive and ill-kept teeth. Science and art can make amends for neglect in childhood. Visit your dentist before you do your milliner. A good filling for your tooth is a better investment than a gold setting for your ring. The latter may be lost or stolen; the former becomes an imperishable part of you, and conduces to the preservation of your health and beauty.

What matter if you do have to wear last season's hat to pay your dentist's bill? You may replace the hat easily; you cannot the tooth. You may remove the hat and laugh and make merry with your friends, with the serene self-satisfaction of knowing that your sound, white teeth are all your own. It is better to be a pretty girl in a shabby hat than a shabby girl in a pretty hat.

The Use of the Teeth.

The teeth are an aid to distinct articulation as well as to the proper mastication of food. Even the loss of a single tooth will often occasion a sibilant, disagreeable sound. As factors in the promotion of good digestion, the teeth are invaluable.

Exercise is essential to the health of every part of the body. This is none the less true of the teeth. The act of chewing is nothing more or less than dental exercise. This should be performed evenly by all the teeth. The habit of masticating food upon one side of the mouth is a pernicious one. Tartar is said to accumulate much more rapidly upon teeth which are, in a measure, unused.

Too soft food should not be given to children. They should be taught how to chew, both for the health of their stomachs and the strength and beauty of their teeth.

Chewing is the proper function of the teeth. To neglect this important office and to convert them into nut-crackers, cork-screws, or thread-cutters is so flagrant a misuse of them that the mere allusion should be sufficient condemnation. Tartar is a calcareous deposit upon the teeth around the gums. It should invariably be removed, as its presence will not only cause the gums to recede, but loosen the teeth themselves. It also imparts a disagreeable taint to the breath. It usually arises from acidity of the stomach.

The Breath.

A tainted breath has lost many a friend. It is a true kindness for some member of the family to tell the afflicted one of the trouble, which may often be removed by proper measures, and the knowledge of which is, after all, easier to bear than the sudden withdrawal of her friends at her approach. If the lungs are sound and the stomach healthy, then the cause probably lies in the teeth. No time should be lost in putting them in perfect conditon. Nothing is more vulgar than the pungent breath perfumes sold for that purpose. The breath of a woman should be as the fragrance of a flower—an exhalation of the beauty. An attempt to mask an unpleasant condition is foolish, futile, and uncleanly.

A dainty and fragrant mouth-wash, to be used after meals, instead of too frequent brushing, especially when the enamel of the teeth is thin, consists of: Pure water, six ounces; orange flower water, six ounces; cologne, five ounces.

Fine table salt and common baking soda, dissolved in tepid water, make a good mouth-wash. It corrects the tenderness of the gums arising from an acid condition of the stomach.

Brushing the Teeth.

The necessary brushing of the teeth not only arrests decay and polishes the enamel, but stimulates the gums to healthful circulation.

Particles of food which have become loged between the teeth may be removed with silk floss or a quill or wooden toothpick.

The brush should not be too stiff and unyielding, so as to inflame the gums, nor so soft as to fail to remove all food desposits and discolorations from the teeth. Both the inside and outside of the teeth should be brushed and the motion should be lengthwise as well as crosswise. The operation should include every tooth, and not be confined, as is the case too often, to the front teeth alone. Always finish the process by a thorough brushing of the tongue.

In these days of good grooming, excessive tooth-brushing should be guarded against, especially with a stiff brush. A thorough brushing night and morning, and the use of a mouth-wash after each meal, should keep the teeth in a wholesome and attractive conditon.—The Ledger Monthly.

Harvard Salad.

Cut two pieces from each lemon, leaving what remains in the shape of a basket with a handle, then remove the pulp, and keep the baskets on ice or in cold water until ready to fill. Mix equal parts of cold cooked sweetbread or chicken, and cucumber cut in small cubes, and one-fourth the quantity of finely cut celery, and moisten with cream dressing. Fill the baskets with the mixture, then smooth the top of the baskets, and cover with dressing. Pare round red radishes as thinly as possible, and chop the parings very fine. Chop parsley as fine as possible. Sprinkle the top of half the baskets with chopped parings, the remaining half finely chopped parsley. With a small wooden skewer make an incision in the center of each handle, and insert a small sprig of parsley. Arrange red and green baskets alternately on lettuce leaves.—Selected.

A Dialogue.

The following dialogue between a little girl and her mother, as given in the Youth's Companion, is quite amusing:

It occurred in church at the morning service. The rector had just read: "On these two commandments hang all the law and the prophets."

"Mother, mother," said little Effy, in a loud whisper, "how many"—

"Sh!" said her mother.

"But, mother, just one question, only one."

"Well, softly," answered the mother, seeing that the question must come.

"How many prophets were there?"

"I don't know."

"Can't you guess?"

"No. Now keep quiet."

"Were there three?"

"Oh, yes. Sh!"

"Ten?"

"Yes. Don't ask another question!"

"Twenty?" continued Effy, her eyes distending.

The mother was in despair, and answered, "Yes."

"Then, mother, tell me this"—

"Hush!"

"Just this," and by this time the little girl's voice was quite audible, "how could twenty prophets all hang on two commandments?"

Good Interest.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now if you can find any boy whom you can trust, who will take this money and pay you interest on it, you may lend it to him and if you invest this wisely, I'll increase your capital."

When night came the banker said, "My son, how did you invest your money today?"

"Well, father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him fifty cents to buy something to eat with."

"You'll never make a business man in the world," said the banker, "business is business; but I'll try you once more. Now here is a dollar to invest; see how well you can do it."

The boy laughed aloud and then explained: "My Sunday-school teacher said giving to the poor was lending to the Lord; and she said He would return to us double, but I didn't think he would do it so quick."—Ex.

The noble love of Jesus impels a man to do great things, and stirs him up to be always longing for what is more perfect.—Thomas a Kempis.

Many people have Incipient Catarrh, sore spots in the nose. A few applications of Vick's Catarrh Cream will cure the sores and relieve the catarrh. Try a wenty-five cent box at Druggists.

HANDS CRACKED AND PEELED

Suffered for One Year—Water Caused Agony, Heat Intense Pain—Grew Worse Under Doctors—Could Not Do Any Housework.

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"About a year ago my hands began to crack and peel. I tried many remedies, but they grew worse all the time. At last they became so sore that it was impossible for me to do my housework. If I put my hands in water, I was in agony for hours; and if I tried to cook over the stove, the heat caused intense pain. I consulted a doctor, but his prescriptions were utterly useless. I gave him up and tried another, but without the least satisfaction. About six weeks ago I got my first relief when I purchased Cuticura Soap and Ointment. After using them for a week, I found to my great delight that my hands were beginning to feel much better, the deep cracks began to heal up and stop running, and to-day my hands are entirely well, the one cake of Cuticura Soap and one box of Cuticura Ointment being all that I used. (signed) Mrs. Minnie Drew, 18 Dana St., Roxbury Mass."

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Young People's Page

Storks Swift Travelers.

There are certain species of ducks that are given the credit by naturalists of being the fleetest of winged creatures. Recently, however, it has been ascertained that the learned men were in error, and the stork is found to far outstrip all denizens of the air in speed. After an exhaustive survey of the field, it is now declared that no living thing, not even a scared jackrabbit, can travel with the speed displayed by such birds as the stork and the Northern bluethroat. Not only do these birds fly with a speed that can hardly be conceived, but they keep up their rapid flight for 1,000 or 2,000 miles at a stretch without apparently tiring.

Evidence has been collected recently which shows that the bluethroat flies from Central Africa to the shores of the North Sea, a distance of 1,600 miles, in less than a day and a night, and making it, moreover, in one uninterrupted flight. The storks which spend their summers in Austria-Hungary and their winters in India and Central Africa are also marvelous travelers, and make their journeys twice a year in unbroken flight each time. From Buda-Pest, in Hungary, to Lahore, India, is about 2,400 miles in an air line, and the storks make the journey in twenty-four hours, thus traveling at the rate of one hundred miles an hour for the whole distance. The storks which spend the summer in central Europe and winter in central Africa travel with the same rapidity. —Baltimore Sun.

"Make the Saw."

The boy stood beside his grandfather, his eager eyes intent upon the little yellow violin which the aged man's fingers were shaping and finishing. "But you can't finish it, grandfather," said the lad in despair. "You can't make those little S pieces."

"Why can't I make 'em?" demanded the grandfather, crisply.

"Because you haven't a saw fine enough for that."

"Then I'll make a saw," was the reply.

And he did make it.

Years afterward that boy, grown to be a well-known violinist, understood that his own mastery, not only of the violin, but of many of the problems of his life, was largely due to the force with which that one sentence took possession of his mind. That tiny violin, the first he had ever owned, represented to him the overpowering of all difficulties by patient determination, and by an unflinching good courage from first to last.

It is often harder to "make the saw," or, in other words, to conquer some new and unforeseen difficulty, at the end of our task, than it was to achieve all that came before it.—Exchange.

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting or be a church officer or a preacher, he can be a godly boy in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought not to use tobacco in any form, and should have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful and generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things, he ought now and then to show his colors. He should not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God or is a Christian, but he ought not to be part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—Selected.

A Wise Silver-Gray.

The little silver-gray fox had no looking-glass into which to peep in his home on the prairie hillside. And, when he was drinking, the glimpse was often quickly gone, as one of his mischievous brothers splashed his foot in the water, or tried to push him into deeper pool. So he had no idea what a beautiful, precious coat he wore.

His wise mother had probably not told him about its worth, for she seemed to have given her romping children all the same words of advice. Perhaps she thought: "It would make him vain to tell him that he is the only silver-gray fox for miles and miles around on the prairies, and vanity might lead him into danger more quickly than anything else."

At least the happy silver-gray darted out of one hole or the other which led down to his home with the same air and quickness of his brothers. He played with them with no hint, "I'm worth more than hundreds of young foxes like you!"

But, when the young hunter saw him, he knew at a glance what a rare fellow he was. "Come here, Ben," he called to his chum, who was cooking breakfast in the shack. "Here's a genuine silver-gray fox. Father got over $200 for one like him that he trapped out here."

"Oh, no!" he laughed, as Ben quickly clutched at his rifle on the wall. "We'll let him grow all he can. He will be a fine, glossy fellow by the time we are through holding down this claim. We'll feed him with meat. We'll get him so tame that, when I get ready to lay my hands on him, there will not be many hairs missing on his fine coat."

And then Jimmy Lane went on still further with his plan for capturing the silver-gray, as the middle fellow darted away through the prairie grass. His plan seemed to work well in the bright summer days which followed, for all the foxes came to like the pieces of meat which were left where they could easily get them. Their shyness wore off so much that some days they did not run away fast at all when they saw the two young men moving about the prairie. And, when Mother Fox shook her head at them in a warning way, they nodded back as if they understood it all.

"We leave here in a few days," said Jimmy Lane one evening. "And to-night I'll bring out from town that bright dog of Neally's and in the morning I'll have young silver-gray in yonder box."

The next day all the young foxes were up early for a play in the grass. And, when Jimmy Lane saw them run over the little hill toward the coulee, he thrust his big hat into one hole which led down to Mother Fox's home, and then raced to the other hole just as silver-gray came over the hill in sight again.

"If he comes here, I'll have him," laughed Jimmy, as he saw the dog start in hot pursuit of the young fox. "And, if he tries to get in where my hat is, it's the same story!"

But to his great wonder the silver-gray seemed to understand the matter as well as he did. He would dash up toward one of the holes, as if he thought his only way of escape lay in reaching that. Then he would suddenly turn and scramble toward the coulee again, while the dog came panting on behind. Then the silver-gray would run toward the other hole, and again escape from the waiting hunter and dog. And at last, when the dog was getting rather tired of this sort of fun, the silver-gray darted up the coulee as if he had had no hard run at all.

"What are you laughing at?" Jimmy Lane cried angrily, as he heard the merriment of his chum at the door of the shack.

"At the good-bye bow of the silver-gray," was the answer. "We shall not see him here again. While we have been feeding this whole family of foxes, they have been digging a new hole upon these higher hills." And, when Jimmy Lane went there to explore, he found the place, and muttered, "Silver-grays are not so easily caught after all!"—Charles N. Sinnett, in The Christian Register.

Too Much for the Whistle.

All our young readers are acquainted with the old saying, "He paid too dear for the whistle," but it is to be doubted if many of them know the origin of the saying. Here is the whole story just as it appeared in the original letter of Benjamin Franklin, who penned it to his nephew:

"When I was a child, at seven years old, my friends on a holiday filled my pockets with coppers. I went directly to a shop where they sold toys for children; and, being charmed by the sound of a whistle that I met by the way in the hands of another boy, I voluntarily offered him all my money for one.

"I then came home and went whistling all over the house, much pleased with my whistle, but disturbing all the family. My brothers and sisters and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth. This put me in mind what good things I might have bought with the rest of the money; and they laughed at me so much for my folly that I cried with vexation, and the reflection gave me more chargin than the whistle gave me pleasure.

"This, however, was afterwards of use to me, the impression continuing on my mind, so that often, when I was tempted to buy some unnecessary thing, I said to myself, 'Don't give too much for the whistle,' and so I saved my money. As I grew up, came in contact with the world, and observed the actions of men, I met with many who gave too much for the whistle.

"When I saw any one too ambitious of court favors, sacrificing his time in attendance on levees, his repose, his liberty, his virtue, and perhaps his friends, to attain it, I have said to myself: 'This man gives too much for his whistle.'

"When I saw another, fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect, 'He pays, indeed,' say I, 'too much for his whistle.'

"If I knew a miser who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth, 'Poor man,' says I, 'you do indeed pay too much for your whistle.'

"If I see one fond of fine clothes, fine furniture, fine equipage—all above his fortune—for which he contracts debts and ends his career in prison, 'Alas!' say I, 'he has paid dear, very dear, for his whistle.'

"In short, I conceived that a great part of the miseries of mankind were brought upon them by the false estimate they had made of the value of things and by their giving too much for their whistles.—Benj. Franklin."

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Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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The Recorder will complete her seventieth year July 1, 1905.

We intend to round up this period with an offer that will reach every intelligent Baptist in North Carolina.

We hope not to miss one church.

We offer the Recorder seven months—JUNE 1st to JANUARY 1st—for 50 cents.

Evidently there is no immediate profit in such an offer. But we hope to introduce the paper to 5,000 new friends, many of whom will renew.

There are 5,000 possible readers of the Recorder in North Carolina. Let us reach them.

Our Plan.

Every subscription will begin June 1st and end January 1st. Send in the clubs—six names at a time, if possible—throughout May with 50 cents, less expense, for each name.

If you need samples, let us know.

Will you make May Recorder month and so help us sow down the State with Baptist thought and doctrine?

A THOUGHT FOR THE WEEK.

Christ is my King; whatever else I forget let me remember that all the day long. If not my King, He is not my Saviour. It is not enough to call God Father, not enough to hold the Bible true and authoritative; I must hold Christ my King. I am a citizen of a country, but I am first a citizen of a Kingdom. I am a member of a church, but I am first a subject of a Kingdom, I am one of a class of workers, but I am first a servant of Jesus as King, to bring in His kingdom; that is my first business. He is invisible, but present. He is silent, but His voice speaks in power within. Him first I serve. To Him I owe all. He alone hath power over me. I shall serve Him in the time of strength, and in the hour of weakness and of death He shall take me in His power and in my behalf overrule the terrors and the powers, even death and the grave, and I shall triumph in His Kindship.

ENFORCING TEMPERANCE LAWS.

The test of temperance laws is their enforcemet. No sooner do the saloons lose an election than they begin to attack the law.

Throughout North Carolina now this is the question. Blind tigers are giving trouble in some places. We believe they can be rooted out. There is a law that makes it thoroughly practicable to obtain evidence against them.

We refer to the Laws of 1889, Section 355. This makes it possible to compel testimony from any one who is supposed to know where liquor has been sold. If, for example, a man is known to be a drinker, he may be called into court and compelled to say whether he purchased his liquor from one who had no right to sell it, and also to name his man.

This relieves all necessity for a detective, and puts the matter easily within the power of the officers of the law.

Insist upon law-enforcement in your community.

INFORMATION DESIRED.

We would be glad if the Social Committee of some wide-awake and progressive Baptist Young People's Union would give us some suggestions as to social entertainments under the direction of B. Y. P. U. through the columns of the Recorder, or direct to the undersigned.

EDGAR PETTY,
Second Vice-President of the Baptist Young People's Union of Cameron Baptist Church, Cameron, N. C.

We suggest that our young friend send 54 cents to "Service," 324 Dearborn Street, Chicago, Ill., and order a copy of "Bright Ideas for Social Evenings." It is issued by our International B. Y. P. U.

If any of our young people will send us a report, description or plan of such an entertainment as Mr. Petty has in mind we will gladly print it.

DISESTABLISHMENT IN FRANCE AND ELSEWHERE.

When, on April 15th, the French Chamber of Deputies—the law-making body of France—dissolved the connection between Church and State, one of the most important events in current history took place. To Americans it seems a belated recognition of an obvious piece of wisdom and right. But America and Europe are far apart in such matters. France is first of the important European nations to disestablish religion, excepting Italy.

Inasmuch as the French Christian population is largely Roman Catholic, and that sect has set great store by the French Establishment, the blow falls heaviest upon the Roman Catholics. Indeed it registers the falls of Catholic power in France; for were the people as loyal to Rome as they once were, the act would never have passed.

The immediate effect of the act will be to prostrate organizations of Christianity. They have been depending on the State to such a degree that the transition cannot be made without severe suffering. The American view of this is, of course, that it is better at any rate; better for the forms of Christianity to go down; better for the people to be priestless and churchless for a time in order that Voluntary Christianity may take root. We can trust it to bring forth its fruit in its season.

But one must not be unmindful of the French tendency to infidelity—to out-right aversion to religion. It is the most irreligious of civilized nations. We Protestants will say that Roman Catholicism has played out in France any how; that Roman Catholicism has brought forth this fruit of infidelity; and that the present severe measure is a blessing.

It is all very true. But what shall be done now to make France Christian? That is the question that Protestantism must face. Rome will not retire. Rome will readjust.

This is one phase—the local phase. It becomes us to hope that religious liberty in France will be a light to the rest of Europe, shining across the Channel and also into Germany. But at this Europe declares that there must be religious education; that public schools must be religious; and that, therefore, there cannot be disestablishment without grave danger.

Is it so? What is America's answer? Are our public schools, stripped of religious instruction as they are, satisfactory? This is one of the prime American questions. It cannot be answered in the affirmative. On the other hand we all agree that we would rather answer it in the negative outright, or rather not answer it at all than give up our principle of religious liberty.

The American theory is that the churches will perform their duty if permitted; that they will produce a Christian civilization so robust that even the public institutions will breathe forth its spirit; that, moreover, the homes and the voluntary schools will do their work of inculcating the precious truths of our religion. Here arise three questions:

(1) Is the State giving the voluntary schools a fair chance?

(2) Are the church schools sufficiently strong, sufficently well-placed, sufficently numerous to perform their great function?

(3) Are our homes alert to their supreme obligation to rear their children in the Christian religion?

These three questions present one of the most important subjects of our time.

Well does it become us Baptists, advocates and pioneers of religious liberty, to address ourselves to them. If we shall not solve the problem of religious instruction independent of the State, no other may be expected to do so. Indeed, if we fail, reversion to public religious instruction—and, therefore, some sort of establishment—is logical and inevitable. This leaves clear one inference, which we desire the reader to take to heart, namely, That our Baptist schools are absolutely essential to the Baptist mission; that without them or with them poorly supported, our banners are bound to trail.

CONGRATULATIONS.

Our churches registered a substantial advance in gifts to Home and Foreign Missions in the fiscal year just ended, North Carolina Baptists for the first time contributing as much as $20,000 for Foreign Missions. We are glad to say that similar advancement was made by the churches throughout the South. As a consequence each Board reported out of debt. The Publishing Board and the Woman's Missionary Union also report admirable records for the year.

We congratulate the churches, the pastors, the secretaries. Most of all we take joy in the evidence that our Zion is awakening to the call of her King. When she shall fully respond to His call, the earth will be full of the joy of His salvation. Let us now press on.

THE PARALYZED CHURCHES.

Dr. Josiah Strong has recently issued a statement relating to the Progress of the Churches. It is not at all hopeful. The Baptist churches alone show an average number of confessions of Christ larger than in 1894—and their average is quite low. Only the Baptists, Protestant Episcopal and Presbyterian show increases in membership faster than the increase in population. Again we may rejoice in the evidence of relative vitality in favor of the Baptists, but our rate of gain is low—100,000 a year is a membership of 4,500,000. The worst feature of the showing is that while the average wealth in the United States has increased 45 per cent in ten years the average contributions to benevolence have actually decreased. This low average is due in part to the fact that in "benevolence" Dr. Strong does not include contributions for local expenditure—by this meaning, we take it, church expenses, improvement, etc.

But allowing any explanation, we are bound to recognize that the churches are not exerting—are not commanding—the power that is in them. Dr. Broughton may have used too strong a term in describing the modern church as "paralyzed;" but he is not so far beyond the mark.

It is time to pray for a mighty awakening.

QUESTIONS.

To what extent is a teacher responsible for the moral training of the child?

You will greatly favor me by giving me an expression on the subject.

Sincerely, W. J. BEALE.

The teacher is responsible for the moral training of a pupil to the extent of the teacher's opportunity to influence the pupil's moral sense. But this responsibility of the teacher by no means relieves the parent, whose responsibility is first under all circumstances.

THE PASTOR AND MODERN MISSIONS.

This is a recent book by Dr. John R. Mott. Dr. Mott has made a tour of the fields in which we are doing mission work, and the information he gives is first hand. This first chapter is full of information and inspiration. No one who has the least interest in missions can read this chapter without being thrilled. He shows the opportunities that now present themselves to us which, if seized and used, will mean much for the rapid advancement of the Kingdom of Christ.

The other chapters are given to the pastor's duty in regard to missions. I have not read anything on missions in a long time which is more stimulating.

In order that pastors may get the benefit of this excellent book, I have made arrangements with the Baptist Book Store to furnish it to any pastor at net cost, with the postage added. This gives the Book Store nothing for its trouble in handling orders, but they will be glad to do that for the good the book will do if placed in the hands of our pastors. Those wishing the book will please write me and I will take pleasure in giving them the net price and in placing the order with the Book Store. Of course, with this offer, the cash must accompany all orders.

LIVINGSTON JOHNSON.

Do all that you can to stand and then fear lest you fall, and by the grace of God you are safe.—Edwards.

THE WILL OF JESUS.

Bible Lesson for May 14th. John 17:15-26. Read chapters 16, 17.

Golden Text: I pray for them.

Jesus Praying.

Often did Jesus pray, but we have only one of His prayers complete. Doubtless that was the supreme prayer of His ministry. It was in an hour of intense and terrible reality. His humanness was full upon Him. His separation from His own was at hand. His ministry was performed. "Mine hour"—that hour that He had so often looked forward to—was come. The cross was upon Him.

Had He been less human He might not have prayed. Had He been less divine He should not have prayed the prayer that we have. The spectacle of Jesus praying is one to provoke the profoundest emotions. Was He not God? Yes, but less in this hour. He was God in man. The cross meant to Him what it would mean to you. He had the same sentiments about His work and His chosen that you might have had. He must look to God as you might look in such an hour. "Mine hour" with Him was not the hour of power, but the hour of self-effacement, the hour when His humanity should be fulfilled in death even such a death as a man might die.

His praying, therefore, to God is as a man's praying as His suffering was as a man's,—save this, that as He suffered the more because of His divinely innocent and compassionate nature He prayed the more gloriously.

It was the crisis, the hour in which He must commit His purposes to higher power. In such an hour for what did He pray? Our answer will reveal His will.

For His Own.

He prayed for Himself. That we have noticed in passing. Then He prayed for His own, whom He loved to the end. Into their hands as well as God's must He commit His work. Well did He know them—their weakness and the terrors that should try them. And yet, He did not pray that they be spared. He wished them to remain in the world, to meet the world's difficulties, to live a man's life even as had He; only that so living God should keep them from the evil one.

It is thus the portrayal of the highest career for man—to remain in the world with all the curse of sin, and yet to triumph by God's grace.

And then that God should consecrate—sanctify—them through His truth—through His Word.

It is all, you notice, to come from God. The man does not draw his religious life from himself. If any one could, these disciples could. But they could not. They had had the most sanctifying experience in all history. Yet they must receive their consecration from God through His Word. (The meaning here of "word" is of great importance. It refers, we take it, to the Revelation of God in the Old Testament and in Christ, who is the New Testament and for whom and in whom the New Testament consists.)

To this end had He consecrated Himself. We have here the best interpretation of the word "consecrate": what it meant to Christ, how He was devoted, how His life was bound, how He surrendered all to one great purpose—that is, consecration.

For Us All.

And then He prayed for us all—for you and me—all "which shall believe on me through their word." It is a fine testimony, as well, to their calling—to make believers by "word" of Him. That He prayed for one thing concerning us gives that one thing the greatest significance—for unity; not for uniformity; not for mere corporate identity; but that we might be one "in us"—in God and Him. One in belief in God the Father; one in purpose to serve Him; one in the indwelling God, one in the common experience of salvation by grace.

The express purpose of this is also remarkable: That the world may believe that "Thou has sent Me." We are all praying for the manifestation of God in the conversion of unbelievers. Here is a key. Unity of experience, union of Christian with Christian in the indwelling of Christ, will convince the world. We have here the line clearly drawn. On one side is "the world"—the people who know not God; one the other are "they which believe." The latter are to win the world to Christ by unity in Him, participation in His life and purposes, thus witnessing to Him, thus living His life, thus writing large on every day's sky the life of Christ in all its blessed meanings and messages.

Even so shall God's love to us be revealed. We shall so emphasize His love above all else in the world that it will stand forth the chiefest fact before men. That we are not so living is the whole explanation of the poverty of the average modern church. When the tie of religion shall become a greater bond than the tie of blood, or of nationality, or of politics, or of business, then God's love will be known in its glory, and our religion will be what it ought to be.

Verse 24 presents a difficulty. Whether Christ had in mind His present disciples or all the saved of the past, we do not know. But His reference to "the foundation of the world" inclines us to think that here He prayed for the comforting presence in spirit of all the saved of the past; that they might behold in Him the manifestation of their fruitless faith. Abraham, Moses and Isaiah looked for His glory, and that now they might behold it would be of joy to them and comfort to Him. Thus in this prayer He gathered up Past, Present and Future.

The Key.

The final verses give us the key to the kingdom: It is a matter of knowing: The world knew Thee not. They called Thee God; but they did not know the Righteous Father. But I knew Thee; and through Me these have come to know Thee; and through them I will continue to make Thee known to men. Even so shall this use of them be the condition for the working of Thy love in them. (Vs. 26.) A fruitless Christian, a non-witnessing Christian, has not surety of God's love in Himself. But when Christ makes God known through us then do we know that He loves us and that we live in His love. Let us seek this assurance: It is the true Christian's Assurance.

MR. LOFTIN'S POSITION CHALLENGED.

BY CHARLES E. MADRY.

I had hoped that the article in a recent issue of the Recorder by Mr. I. N. Loftin, on "The Moral Status of the Mill Settlements in North Carolina," would call forth some discussion of the vital problem that would result in good to the Master's cause in our midst. I was in hopes that some one, who knew something of the conditions in the average settlement, would challenge his biased and wholesale charge of moral degeneracy and civic degradation among the cotton mill people as a class in North Carolina. I may not know as much about the conditions existing among the various mill settlements in North Carolina as Mr. Loftin; but I think I have seen enough of the conditions and have worked among this class of people enough to satisfy my own mind that the article in question is unfair to the great majority of cotton mill people, and paints in lurid colors the conditions existing among the small minority. It misrepresents the great mass of people who make their daily bread in the cotton mill.

I believe it to be true that a large majority of the population of every cotton mill came from the small farms in the country. They are a class of honest, upright, thrifty people, who were compelled by low prices for cotton and financial embarrassment to give up their farms, already covered with mortgages, and move to the cotton mill to make an honest living. They are not to be confused with the other class that Mr. Loftin has painted in such a pessimistic strain. He has given us the picture of the few, who, before they came to the cotton mill, were the outcasts and scum of the rural districts and towns of North Carolina. For thirty-five years this same class has been a drawback and a curse to every community. Before the advent of the cotton mill, they were known as the "moving" class. They often moved two and three times in a year, and made as many contracts and bargains with the farmers who owned the land. Now they have drifted to the cotton mills and they are the same vicious and worthless class. But they cannot be compared with the honest, upright class of mill people any more than we could compare the bums and thugs of our large cities with the poor but honest and hard-working classes in the many factories.

Mr. Loftin says that the home-life among the mill settlements in North Carolina is impure, and "in many instances home purity is at a low ebb;" and, again, that "often in these homes can a visitor see members of the family spitting on the floors as carelessly as if he were upon the street," and "often in some you may see a mound of sand piled up in one corner to catch the overflow of tobacco fluid." I submit that this is an extreme picture, and from my observation and experience among mill people, unjust to 75 per cent of the homes of mill people over North Carolina.

You cannot take the conditions at one mill and say that the conditions over the State are identical. The conditions among the people vary at the different mills. For eighteen months I worked and taught and preached among cotton mill people who were not above the average. I taught nineteen young women in a Bible class, and all the week they worked in the mill. They usually knew something about the lesson and were intelligent and appreciative. They were well dressed, and as modest and pure as any class of people in North Carolina. And this is only one instance in a hundred that might be named in our State. I went into their homes, visited them in joy and sorrow, in sickness and in distress; held cottage prayer-meetings with them and preached in their homes; and I seldom found as extreme a case as Mr. Loftin has pictured. Many of the homes were models of neatness and order. Their parlors were well furnished, and often carpeted. In many of these homes you will find an organ or some musical instrument. I know that it is true, that among these you will find the other class, who are without pride or ambition, who live from hand to mouth. They are vicious and morally depraved, and even among the mill population are social outcasts. This is the class that Mr. Loftin has shown us in his paper, but it does not fairly represent the great bulk of mill people who are honest, pure, and as decent as any class of people in North Carolina. There is a class of outcasts and the scum of the earth that infest every mill community, but the better classes do not countenance them nor associate with them.

For three years I have been pastor in a town where there is one of the largest cotton mills in North Carolina. Some of our members worked in the mill. I have been among them and worked among them. I have visited every home in the community, and I can say that the conditions here are the same as at the other mill I mentioned above. I believe there are more of the vicious and worthless class here than at the one mentioned, yet it is equally true that the large majority are honest and respectable. Occasionally a young man will jump his board bill, but you will find the same among railroad people, among clerks, and, in fact, among every class of people, you will find dishonest young men. But why make the sweeping generality that morality among mill people is at a low ebb because a few go wrong?

A word now as to the religious life of the average mill settlement in North Carolina. I will grant that there is often a lax religious life among the average mill people because of the environment, and the rush and grind of every-day life. Many of these people were church members in the country before they came to the mill. But were they active church members? That is another question. I know that the religious life in some localities is very low, but at the same time you will find that some of our most active Baptist churches are made up of mill people. Where they have been trained and developed, they make excellent church workers. They are willing to give as far as their means will allow to send the Gospel to those who have it not. They are loyal and true to their pastor and can always be counted on to do anything he may ask them. There is not much incentive to Christian development among them; with the rush and roar of machinery always in their ears, and the dirt and squalor of the average tenement house to contend with, the condition is bad enough. But even among such dull and commonplace surroundings, there are those who live above the noise and grime and live high and noble lives. There is such a thing as dwelling amidst dirt and noise and confusion, and yet being above it. Many of these people, to my personal knowledge, are living for God and right. They go about their daily tasks with music in their souls and a song upon their lips, contented and happy, because they are making an honest living.

Louisville, Ky., April 28, 1905.

MR. KESLER ENDORSED.

As one who has an unending interest in Wake Forest College, as an old alumus, and as an old member of the Board of Trustees, I wish to say with all my strength, mind and soul, I endorse every word of Bro. M. L. Kesler in this week's Recorder on "Fraternities at Wake Forest." This has been my position through all my years. Whenever the Faculty and Board of Trustees of Wake Forest College, a professed Christian school, drift from Scriptural ideals and float into world currents, they will not only sail "over the protest of no mean company of old Wake Forest men," but they will leave behind them that God-power which must forever keep and preserve our dear Alma Mater if she is to fulfill the mission of her founders.

J. B. RICHARDSON.

High Point, N. C., May 4, 1905.

FOOD FOR THOUGHT.

"Christ is the Light of the world," but He shines away the darkness of sin only when He is lifted up by faithful teaching and earnest living. The world's dense darkness needs heavenly light, and God's people are His torch-bearers to the nations. Therefore, O believers, "ye are the light of the world." Put not your trust under a bushel by anti-missionary, or omissionary thoughts, words or deeds. A bright light at home shines far from home, and, conversely, a light that shines far from home shines brightly at home.—Dr. B. H. Dement, in Baptist Standard.

New Work in China.

We Southern Baptists have work in three portions of China generally known as the North, Central and South China Missions. For a year our Foreign Mission Board has been endeavoring to open another centre of work in this great Empire. Their first definite step in this direction was the appointment of Mr. W. Eugene Sallee to Interior China, and their next was giving us, as a family, the privilege of joining Brother Sallee in this new field.

When it was first announced in China, among our Baptist missionaries, that our Board was going to open a new mission in China, some of us almost hooted at the idea. "For," said we, "how can our Board take up new work when they have not half enough men to do the work already begun?" And thus we wrote to the Board. But at the same time we wrote letters of inquiry in China about other parts of China; we studied anew the eighteen Provinces of this great Empire; we quizzed every one who had lived in the interior and could tell us of the most needy and inviting fields; Brother Sallee and myself made an extended trip of over a month through Hunan and Kwank-tung; we discussed it "all around," and we prayed for light and waited. "Commit thy way unto the Lord, trust also in Him and He will bring it to pass."

To rent and settle in China is not easy, and especially is this the case in the interior where foreigners are very little known. We were therefore expecting a long siege of talk and annoyance when on the 29th of August we left to locate in the interior. We traveled six days and felt we had reached the place.

Cheng-Chowx, Honan, where the Lord would have us settle. At the end of the second six days, Brother Sallee and myself, Mr. Wei and our cook, moved the few things that we had brought with us into our new quarters. The next day was Sunday—in very truth, "a day of rest and gladness." Eight days later the cook and myself bade Brother Sallee and Mr. Wei good-bye, they remaining in the new station to look after rers and so-forth, while we went k to move family and family effcts to our new field of labor.

We have been here now a little more than a month. We are more and more persuaded that it is the place for us to be. The people are friendly and seem willing to listen to our message. The place is important. It is on the great trunk line, known as the Pehan Railway, leading from Hankow, in the heart of China to Pekin—the northern capital. It will be also on a line running east and west, and thus it will be an important railroad centre. The village population around here is large and conveniently near. No permanent work has ever been done here, but the harvest is ripe and the sickle must be put in else the grain will be lost.

To open this work has taken time, energy and money; to keep it up will take "grace, grit and gumption;" to advance it will take prayer, patience and perseverance; to properly man it will take some of you, or some of your very dear ones, away from home and loved ones and native land. What will you do? Increase your subscription? Yes; and we thank you. Be more earnest in prayer for God's blessing upon Foreign Mission? Yes; and we thank you. But what are you going to do about our need for men for this new work? Brother pastors, what will you do? God has called me from our old Chinkiang field, where I have been stationed for almost ten years, to come a thousand miles by river and rail to this new field. Do not think that all the strong ties which bind one to much loved work can hold when God's command is to "go," and do not think that the work so dear to you will not be supplied by the great Head of the church.

Seeing the need of workers in Central China, how reluctantly did I leave that populous, thrifty and wealthy part of the Empire to seek a new sphere of work, "to make," as the sea-faring man would say, "a new berth for myself." But hoisting anchor at the Captain's command, we soon found another berth; and no sooner were we anchored than the good news came that Rev. and Sister McCrea and their little ones were safely anchored in our former berth.

Brethren, the workers are needed. It may be that you would like to work in Bithynia, but if the Spirit of Jesus does not permit you, you had just as well pass by Mysia, stay in Troas long enough to see a man standing and beseeching you, saying, "Come over into Macedonia and help us." "And when he had seen the vision"—"when he had seen the vision, the vision"—what else could they do than what they did do, "concluding that God had called to proclaim the good news to them" of Macedonia.

Should you see the vision of a man calling you to Honan, China, and desire "immediately" (I like that word; you will find it in the sixteenth chapter of Acts and the tenth verse) to seek to come over to Chen-chow to help us, then write by the next mail to Dr. Willingham, and also to either Bro. W. Eugene Sallee or myself so we can prepare for you. Praying God's blessings upon His worker and workers in home and foreign lands, I am,

Fraternally,
W. W. LAWTON.

Cheng-chow, Honan, via Hankow, China.

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STATEMENT

Rochester German Insurance Company,

OF NEW YORK.

Condition December 31st, 1904, as Shown by Statement Filed.

Capital paid up cash	$200,000.00
Amount ledger assets December 31st previous year	1,562,879.64
Income—from policy-holdrers, $1,107,457.51; miscellaneous, $98,244.93—total	1,205,702.44
Disbursements—to policy-holders, $847,218.07; miscellaneous, $456,604.16—total	1,303,822.23
Fire risks—written or renewed during year, $123,563,963.00 —in force	130,559,232.00

ASSETS.

Book value of real estate (less amount of encumbrances)	$376,547.26
Mortgage loans on real estate	3[illegible],003.35
Value of bonds and stocks	444,790.00
Cash in Home Office and deposited in banks	198,565.15
Agents' balances, representing business written subsequent to October 1, 1904	143,240.04
Interest and rents due and accrued	11,604.08
Total admitted assets	1,515,749.88

LIABILITIES.

Losses and claims unpaid	$79,733.46
Unearned premiums	842,190.40
All other liabilities as detailed in statement	2,243.26
Total liabilities as to policy-holders	924,167.12
Capital paid up in cash	200,000.00
Surplus as regards policyholders	391,582.76
Total liabilities	1,515,749.88

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written	$1,270,263.00
Premiums received	20,048.37
Losses incurred—fire	8,723.67
Paid	11,472.52

President—Hon. Frederick Cook.
Secretary—H. F. Atwood.
Home Office—Corner Irwing Place and Main Street, West, Rochester, N. Y.
General Agent for Service—C. J. Hunter, Raleigh, N. C.
Business Manager for North Carolina—E. G. Seibels, Columbia, S. C.

State of North Carolina,
Insurance Department,
Raleigh, March 7, 1905.

I, James R. Young, Insurance Comissioner, do hereby certify that the above is a true and correct abstract of the statement of the Rochester German Insurance Company of New York, filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

When writing advertisers please mention this paper.

Sunbeams' Corner.

Conducted by Miss Elizabeth E. Bryan, Band Superintendent for North Carolina.

From Faraway Japan.

"Here she is, Cousin Hilda," answered Prim's happy voice, followed by Prim's dancing feet and Prim's sparkling eyes.

The new cousin whom no one had ever seen before, that is, Prim never had, and, of course, it's of no consequence who else had—the new cousin, I say, was "perfectly beautiful." Prim said so, herself, and I take her word for it.

Just now she was coming down stairs, with her hands behind her.

"Where is Susan Simpson?" she asked.

Prim ran to the corner where stands a big book-case, and pulling out a drawer took Susan Simpson from her bed, and shook out her dimity gown, and pulled her flaxen curls into shape. Cousin Hilda sat down among the sofa cushions with one hand still behind her. In the other she took Susan Simpson and regarded her with admiration.

"Has she a nice disposition?" she asked of Susan's mother.

"I guess so," said Prim, giggling.

"Well, I like her," said Cousin Hilda, decidedly, "for she takes such nice care of her clothes and she looks so very happy that I'm sure her mamma loves her."

"You never wrote anything about her," added the big cousin, thoughtfully, "but I felt quite sure she lived here, and when I left Japan I brought a little cousin over land and sea to see Susan Simpson."

Drawing the other hand from behind her, Cousin Hilda held before Susan's astonished eyes her perfectly charming Japanese relative.

"Susan," she said, very impressively, "this is your little Japanese cousin. Her name is Plum Blossom." And Prim? Well, Prim spun round and round on her heels and gave such ecstatic little squeals that Susan Simpson and Plum Blossom sat perfectly still on Cousin Hilda's knee, and stared at her in blank amazement out of their blue eyes and black eyes.

"Where did she come from, Cousin Hilda?" asked Prim when she could stop dancing long enough to ask a straight question.

Cousin Hilda drew Prim close beside her.

"She came from a very beautiful country, my Primrose, where the great cherry trees spread their wide pink branches above your head in the April weather, and when a breeze comes puffing by the air is filled with a lovely pink and white snow storm, all from the boughs above. In this land the pink lotus flower grows out of the water and rests her heavy head on a broad green leaf, the purple iris bends in the breeze, and the nodding chrysanthemum shakes her golden hair in the sunshine.

"The little mother whom she left in that 'sunrise' land is about as big as this, Primrose, child. She has soft, black eyes with an upward slant, a round, red mouth as big as a strawberry, and a happy, smiling little face. She wears a funny grey dress like a dressing gown, over which creeps a vine filled with tiny purple blossoms. A big chrysanthemum and a red peony are peeping out from every fold.

"Think how funny for a little girl no larger than my Primrose to wear long dresses every day, have a pocket in her long, long sleeve, and as your mittens have a place for the thumb so her stockings have a place for the big toe, and she skips about on wooden clogs when she plays battledore and shuttlecock beneath the cherry trees."

"Her name, Cousin Hilda! You haven't told me her name."

"Oh, her name," said Cousin Hilda, "is as sweet as herself, for like her little daughter's, it is Plum Blossom, and I think it would be a very nice idea to call Susan's Japanese cousin 'Blossom' for short. Then when we say 'Plum Blossom' it will mean the Japanese mother away in the 'sunrise' land."

"Oh, I love her!" said the Primrose, rapturously, "but won't you tell me, Cousin Hilda, how you came to take my lovely Blossom away from her mother?"

"Oh, yes," said Cousin Hilda, "for that is the very best part of all."

"In the first place, Plum Blossom is a very dear friend of mine, and she lives in a street with no sidewalks, where the pink blossomed trees bend clear across and shake hands in the boughs above. One day I invited her to come and play some Japanese music to me. I was sitting all alone when through the sliding screen slipped little Plum Blossom with her samsin in her hand. The samsin is a bit of a banjo with a very long neck. Plum Blossom made a most profound bow, and then, at my invitation, sat down on the floor, tucking her feet weet under her, and folding her two little hands, palm upward, in her lap, for Plum Blossom is very polite, you know, and when she came to visit me she would sit as still as a mouse while I showed her my treasures and we talked of many things. But on this day, when she came with her samsin, I saw her looking at a photograph on my desk. 'Tell me about that girl,' said Plum Blossom to me in Japanese, so I took down the picture and put it in her hands.

"'Tis a little cousin of mine,' I said, 'who lives far, far across the sea, and very soon I am going to her home where I expect to see her.'

"'What is her name?' asked Plum Blossom.

"'Why, 'tis as sweet and fragrant as your own,' I told her, 'for we call her Primrose.'

"'And what does she hold in her arms?' asked my little visitor, looking hard at the picture.

"'It is Primrose's own dear dolly,' I answered, and then you should have seen Plum Blossom laugh. Such a pretty, soft, quiet little laugh. But she liked the Primrose in the picture very much, and I asked her if she would dress a Japanese doll in clothes just like her own for me to bring home to the picture girl, and so she did most gladly. She would sit beside me and pat and love it just as Primrose does Susan Simpson, and when it was all dressed we named it for Plum Blossom's very self. I gave her a doll before I came away, as near like Susan Simpson as two peas, and we called it Primrose, and then, don't you think, I left the photograph with the little Japanese sister over the sea."

"Oh, dear!" sighed happy Prim, "I think its perfectly beautiful, and I love Plum Blossom with all my heart, and little Blossom, too, and I do think it's nice she has a baby like Susan, and calls it Primrose all for me. Oh, I'm going over to Bab Martin's to tell her all about it this blessed minute."—Selected.

HAVE YOU A TONGUE?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send today to the Vernal Remedy Company, Le Roy, N. Y., and you will receive free, of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the Biblical Recorder first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

Best Hymns—No. 3.—New Evangelistic Hymn Book, suitable for all services; 160 songs, words and music; shaped or round notes. Three bindings. 10, 15 and 20c. Returnable sample free. A. EVANGELICAL PUB. Co., Chicago, Ill.

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Russia Springs, Ark., March 15, 1904.

Enclosed find 50 cts. for box of Tetterine. I sent for a box over a year ago. It took a piece off my face that I feared was cancer. I send for another box. It is the only remedy I ever had that did any good.

Mrs. W. E. Penn.

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References: Members of the Charlotte Medical Society.

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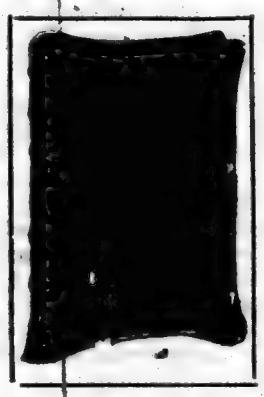
We want every man and woman in the United States to know what we are doing—We are curing Cancers, Tumors and Chronic Sores without the use of knife and are indorsed by the Senate and Legislature of Virginia. If you are seeking a cure, come here and you will get it. We guarantee our cures.

The Kellam Cancer Hospital, RICHMOND, VA.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3.60 by mail.

Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

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THE BEST PLACE TO BUY.

News of the Week.

Municipal Elections.

Thirty or forty municipal elections occurred in North Carolina last week. We are not in position to print a complete list of the results; but we understand that in most cases the cause of progress received advancement. Excellent men were put in charge of many of our towns and cities. At Raleigh and Greensboro the result was in the highest degree satisfactory.

* * *

The Chicago Strike.

The American event of the week was the strike of the teamsters in Chicago. The strike was unusually violent and there were many small riots. The end of the week found the strikers losing. It is now certain that the local authorities can manage the situation. The business men have succeeded in enlisting thousands of non-union men to handle their teams. On Sunday the Express Companies succeeded in making their usual deliveries. If, however, the teamsters succeed in enlisting the co-operation of other workers—namely the Federation of Labor—the situation will become more intense, and it will assume large proportions.

* * *

Russia, Japan, Etc.

News from the war continues to be meagre.

It was reported that the Russian fleet in the China Sea is really unprepared for a fight, the men are undisciplined and the ships are in bad condition. Not a word is known concerning the movements of the Japanese fleet—a fine evidence of the ability of the Japanese to keep their secrets. The Japanese are evidently awaiting their opportunity.

The conditions in Russia are as bad as possible not to be actually in revolution. Soldiers shot down 100 men and women who were making a labor demonstration in Warsaw at Easter.

On the same day the Czar issued a manifesto promising religious liberty, but the outside world awaits the practical execution of his promise. No one assumes that he means complete religious liberty. He also remitted fines and taxes to the amount of several million dollars.

* * *

Car Famine in the Truck Region.

The entire State was astonished when the news came that the truckers and berry-producers of our eastern counties were unable to ship their crops for the want of refrigerator cars. The total loss will come to $500,000 and perhaps $1,000,000, unless current reports are greatly exaggerated. The fault is not with the producers and they should not be permitted to suffer. They blame the railroad—the Atlantic Coast Line—and that company blames the company that supplies the refrigerator cars. We understand that one or the other will bear this loss. If so, the producers will be satisfied. Nothing short of full reparation should be forthcoming.

The following note from Chadbourn in the Charlotte Observer gives an idea of the situation:

The strawberry season is in full blast here, and the refrigerator cars have given out. The situation is unique and interesting, but deplorable. Thousands of dollars' worth of the finest sort of berries are rotting on the railroad yards. The Atlantic Coast Line had contracted for something like 1,700 refrigerator cars from the Armour Fruit Express Company and up to date have received about 500. That is the state of affairs in a nutshell. Since Monday at noon $200,000 worth of berries have been hauled to the edge of town and dumped into the river. Hundreds upon hundreds of crates of the freshly gathered berries are perishing every hour. This is true in the face of the fact that 15 or more Northern agents are on the ground ready and eager to pay from 9 to 15 cents a quart for the berries delivered in New York and other markets. The growers are gathering from 15,000 to 20,000 crates a day and turning them over to the station agent here. The Armour concern will be held responsible for the loss and up to date something like $250,000 in claims have been filed.

* * *

Markets.

Cotton 7.37¼. Peanuts 90 to $1. Corn 63@65. Eggs 15. Sweet potatoes 60@75. Oats 34@35. Wheat 91@93.

* * *

Items.

Morganton voted for saloons, preferring them to a dispensary.

The single gold standard has been established in Mexico:

The gold standard went into operation yesterday without the slightest jar or disturbance in business circles. The finance department had by a series of new regulations and laws smoothed the way for the adoption of the gold standard. The present peso is worth 50 cents gold. The final completion of the monetary standard is hailed with general satisfaction, especially by great transportation lines and importers who have to buy heavily of raw materials abroad.

New York, May 5.—It became known today that the Federal grand jury for some time past has been conducting a secret investigation into certain matters concerning the American Tobacco Company and its subsidiary companies. The investigation is being made by Henry W. Taft, brother of the Secretary of War, who has been appointed a special assistant United States district attorney for that particular purpose. He has as assistant, Felix H. Levy, who also was recently appointed a special United States attorney. Mr. Taft is authority for the statement that the investigation is being made under the provisions of the anti-trust law.

The following is an evidence of Roman Catholic interest in the negroes:

Washington, May 4.—An important feature of the meeting of Catholic archbishops today was a discussion of the duty of the church toward the colored people, the necessity of organized and efficient work, and the establishment of centers where Christian faith may be taught. The archbishops have decided to establish a bureau in this city, putting in charge some distinguished priest who will give all his time to the work of promoting the Christian welfare of the colored people. A committee of bishops also was appointed, with Cardinal Gibbons as presiding chairman, to superintend this work.

At Raleigh a man is in jail because there is no room for him in the State Hospital, and as for the Criminal (so-called) Insance Department, the following is distressing enough:

Superintendent J. S. Mann, of the State's prison, sent out today to the judges of the Superior Court the State over a letter calling their attention to the fact that the department for the dangerous insance is overcrowded, the capacity being 49 and 53 on hand—five white females, 28 whites males, 7 colored females and 13 colored males. Having more patients than can be cared for he is obliged to lock four white men and one colored man in the same cell each night. He says he knows this is contrary to the spirit of the law, but it is absolutely necessary to protect the lives of the inmates of the institution. The addition of any more patients will overtax the $5,000 appropriation. He says he feels it his duty to call the attention of the judges to this matter for the reason that an additional patient has just come in from Mecklenburg.

THIN SILKS FOR SUMMER WEAR

We are offering some excellent values especially suitable for the warm days that are coming.

FAST-BLACK WATERPROOF SILKS, WHITE AND BLACK SWISS HABUTAI, NATURAL JAPANESE HABUTAI, SHANTUNG AND DOMESTIC PONGEES, CORDED WASH SILKS IN WHITE AND COLORS.

BLACK AND COLORED CHINA SILKS, PRINTED JAPANESE AND COREAN SILKS, CHIFFON FOULARDS, GRENADINES AND CREPE DE CHINES.

The prices for these silks range from 39c. to $1.00 per yard.

Write us for samples, stating what colors you wish and about the price you wish to pay.

We prepay charges on all orders of $5.00 and over.

MILLER & RHOADS,

RICHMOND, - - - - VIRGINIA.

Acknowledgments.

(Continued from Page 16.)

man's, Sandy Creek, 4.00; W. M. S., P. Mem., Charlotte, 18.50; East Bend, 2.50; Spring Hope, 7.86; Stanhope, .40; Wadesboro, 75.00; W. M. S., Clinton (Self-Denial), 4.19; Stoner's Grove, 2.75; W. M. S., Warrenton, Tar River, 20.00; W. M. S., First Church, Henderson (Self-Denial), 6.60; W. M. S., First Church, Henderson, 4.40; South River, 4.00. Total this week, $1,303.57. Previously reported, $2,097.03. Total this year, $3,400.60.

Education.—Severn, West Chowan, $6.00; N. L. Gaskins, 5.00; Piney Grove, Atlantic, 1.12; Eaton's, South Yadkin, 3.00; Antioch, Brunswick, 1.00; Elm City Tar River, 3.00; Elam, West Chowan, 5.00; Pilot Mountain, 1.41; Macedonia, Chowan, 2.50; Winton, West Chowan, 5.00. Total this week, $33.03. Previously reported, $925.68. Total this year, $958.71.

S. S. and Colpt.—Holly Springs, Little River, $1.30; S. S., Mt. Tabor, 5.00; Smyrna, Robeson, 1.95; S. S., Coleraine, 1.50. Previously reported, $190.59. Total this year, $200.34.

Ministerial Relief—Green Springs, $3.00; Reynoldson, Chowan, 3.00; Aulasboro, Little River, .58. Previously reported, $389.30. Total this year, $395.88.

Yates College.—Sunbeams, Wake Forest, $3.08; M. S., Wake Forest, 12.99; W. M. S., Wake Forest, 20.31; Cary, 27.00. Total this week, $63.38. Previously reported, $68.80. Total this year, $132.18.

Total reported this week for all objects	$3,978.42
Previously reported for all objects	14,251.67
Total reported for all objects this year	18,230.09

WALTERS DURHAM,
Treas. Bapt. State Convention.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

How perplexed the angels must be at the sight of the fretting child of a heavenly father!—Mark Guy Pearse.

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When writing advertisers please mention this paper.

A Richmonder's Visit to North Carolina.

A very pleasant visit to your State calls for a few words of appreciation from me. At the call of Bro. J. W. Morgan the pastor of the Weldon Baptist church, I went down to aid him in a special meeting. I found pastor and people had been praying and otherwise getting ready for the meeting, and for twelve days and nights we mingled in sweet fellowship and rejoiced together in the blessed work of saving souls.

I note with pleasure that the pastors of the different denominations in the town and many of their people joined most heartily in the work and worship, closing their churches on Sunday, and we found it sweet indeed for Christians to dwell together in unity and brotherly love. I find Brother Morgan and his exceedingly fine wife thoroughly entrenched in the affections of the people, and potent factors for every good cause in the community. There are unmistakable evidences to any thoughtful observer that Pastor Morgan is doing solid and lasting work. To me his future as a minister and pastor is very bright. It is not to his discredit, Brother Editor, that he is a Virginian and a graduate of Richmond College. The truth is, there are some choice spirits in the Weldon church, who have crossed the line and are now enthusiastic North Carolinians.

A part of my stay was under the hospitable roof of the Hon. W. E. Daniels. What a palatial residence is his! In building and equipping a home for his interesting family he neither spared pains nor expense. Everything about the premises speaks of convenience and comforts, rest, culture and happiness. Brother Daniels himself greatly impressed me as a man of superb character. A politician, lawyer of great and growing practice, a man of means, yet withal (however strange it may sound) a Baptist, a devout Christian, a deacon, for many years supt. of his Sunday-school, an interested and intelligent denominational man and a liberal giver to the cause of the Master. To me, Mr. Editor, your State has in this earnest, quiet, thoughtful and well-equipped Christian gentleman the very best timber for Governor, United States Senator or Judge of your Superior Court. "A word to the wise." I suspect his Virginia wife, the presiding genius over his home, has much to do with his usefulness!

W. T. DERIEUX.

Baltimore Notes.

Until recently the three largest Baptist churches in Baltimore were under the pastoral care of North Carolina men—the Brantly Baptist Church, with a membership of 1,116, Rufus W. Weaver, pastor; the Seventh Baptist Church, with a membership of 725, Rev. M. V. McDuffie, D. D., pastor, and the Eutaw Baptist Church, with a membership of 630, Rev. Junius W. Millard, pastor. The resignation of Rev. Mr. Millard a few months ago was a great loss to the city and the denomination. He was a wise leader. The advance in Maryland to-day is, in a large measure, the result of his efforts. He is one of the worthiest sons of Wake Forest, and it becomes his Alma Mater to remember him in calling the roll of those whom she delights to honor.

Rev. M. V. McDuffie, D. D., became pastor of the Seventh Baptist Church a year ago. Under his tactful leadership the Immanuel church, of which Rev. A. C. Dixon was formerly pastor, united with the Seventh Baptist Church, the new organization taking the location of the former Immanuel church and retaining the name of the Seventh Baptist Church. Last Sunday the corner-stone for a new building was laid. This new building, when finished, will cost $70,000. The Seventh Baptist Church will then have property worth over $100,000. Dr. McDuffie is preaching to the largest congregations the church has had since Dr. Dixon was pastor. Recently his salary has been increased and a two months' vacation given him to attend the Baptist Congress in London and to make a tour through Europe. The church is also erecting a mission on Gay Street at a cost of $3,000. During the year there has been over fifty additions to the church. Dr. McDuffie is greatly encouraged.

For years the Brantly Baptist Church has led the Maryland Baptist churches in numbers and in evangelistic zeal. The poor are largely represented in its membership. It is called "the church of loving ministries, upon whose workers the sun never sets." During the last eighteen months there have been 126 additions to the church, and during the last six months in the service of the church, 117 have made public profession of faith. The church has missionaries in Baltimore, Africa and China, and conducts a Chinese Bible school, which meets every Sunday evening.

"The Training School for City Missionaries" was established on the 20th of March. The faculty is composed of Rufus W. Weaver, Th. D., Chairman, Applied Christianity; Curtis Lee Laws, D. D., Modern Methods in Church Work; W. Russell Owen, B. D., Church History; Rev. B.P.Robertson, Biblical Interpretation; B. P. Muse, M. D., Nursing and Hygiene. During the past month the students of this school have made over 10,000 missionary calls, located 987 Baptists and have brought a large number of children into our Bible schools. The course of study covers a period of three years. The graduates will be admirably fitted to do successful city mission work or to become efficient pastors' assistants.

RUFUS W. WEAVER,
Baltimore, Md., April 29, 1905.

A delightful spring tonic containing the active principles of Cod Liver Oil, with malt, hypophosphate, wild cherry and sherry wine, will be found in Vick's Aromatic Wine of Cod Liver Oil—a perfect tonic and perfectly harmless. In pint bottles, $1,00; at Druggists.

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If not ready to enter now, may take lessons by mail, FREE, until ready, which would save time, living expenses, etc., or complete at home and get diploma. D P. B. C. Co. has $300,000.00 Capital. 17 Bankers on Board of Directors, and TWENTY Colleges in THIRTEEN States to back every claim it makes. Established 16 years. Clip and send this notice to-day.

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VEGETABLE PLANTS IN SEASON.

A trial order means a regular customer.

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Mention the RECORDER.

STATEMENT

The Northwestern Life Insurance Company,

OF WISCONSIN.

Condition December 31, 1904, as Shown by Statement Filed.

Capital stock authorized, none. Mutual.

Amount ledger assets December 31st, previous year, $173,357,567.04.

Income (life)—From policyholders, $28,299,041.53; miscellaneous, $8,412,108.04; total, $36,711,149.57.

Disbursements (life)—To policyholders, $16,788,383.82; miscellaneous, $5,114,800.15. Total, $21,903,183.97.

Life business in force—Number of policies, 299,730; amount, $708,552,287.00.

Life written during year—number of policies, 31,924; amount, $77,201,564.00.

ASSETS.

Book value of real estate (less amount of encumbrances	$3,374,607.53
Mortgage loans on real estate	93,386,076.20
Loans to policyholders on this Company's policies assigned as collateral	16,555,450.00
Premium notes on policies in force	313,740.46
Value of stocks and bonds (U. S., State, etc.),	72,643,349.93
Cash in Home Office and deposited in banks and trust companies	3,588,036.85
Interest and rents due and accrued	2,910,082.40
Premiums unpaid	2,006,089.92
All other assets, detailed in statement	17,091.02
Total	194,794,524.31
Less assets, not admitted	17,091.02
Total admitted assets	194,777,433.29

LIABILITIES.

Net reserve, as computed	$158,826,634.00
Other reserve and special funds	790,569.00
Net policy claims	583,676.97
Premiums paid in advance	36,917.72
Other amounts due policy-holders	3,328,113.15
Tontine surplus payable to policyholders subsequent to 1905 as the periods mature	22,859,507.97
All other liabilities as detailed in statement	75,330.72
Total liabilities as to policyholders	186,500,654.53
Unassigned funds (surplus)	8,276,778.76
Total liabilities	194,777,433.29

BUSINESS IN NORTH CAROLINA IN 1904.

Policies (life) in force Decembe 31st of previous year, 1,801; amount $3,610,040.00.

Policies (life) written and revived in 1904, 221; amount, $345,200.00.

Policies (life) in force December 31st, 1,931; amount, $3,938,237.00.

Amount losses and claims (life) unpaid December 31st previous year, 1; amount, $2,000.00.

Losses and claims (life) incurred during the year, 16; amount, $54,540.00.

Losses and claims (life) paid during the year, 17; amount, $56,540.00.

Total amount premiums collected and secured (life), $125,958.61.

President, H. L. Palmer; Secretary, J. W. Skinner.

Home Office, Cor. Broadway and Michigan Streets, Milwaukee, Wis.

General Agent for service, J. H. Boatwright, Wilmington, N. C.

Business Manager for North Carolina, T. A. Cary, Richmond, Va.

State of North Carolina,
Insurance Department,
Raleigh, March 8th, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Northwestern Mutual Life Insurance Company, of Milwaukee, Wisconsin, filed with this Department, showing the condition of said Company on the 31st day of December, 1904.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Temperance.

Temperance Progress in United States Congress.

I take this opportunity to advise you definitely as to just what was accomplished along temperance lines in Congress during the short session of the fifty-eighth Congress which has recently closed.

In the first place all attempts to repeal the anti-canteen law were blocked, the influence of our work and the temperance sentiment over the country being such that the several bills for that purpose were not formally considered in committee.

An additional appropriation of over a third of a million ($333,500) was secured for continuing the "construction, equipment and maintenance of recreation buildings for the men at the army posts," this being the amount estimated to complete the work, or $1,833,500 in all since the passage of the anti-canteen law four years ago. If this proves insufficient, we shall press for such additional amount as may be needed in the next session.

In addition to this, growing out of our consultation with Mr. Littlefield with reference to methods of safeguarding the anti-canteen legislation in the next session, I am glad to say that Mr. Littlefield personally took up with the Secretary of War the matter of the treatment of the ani-canteen law by the army. At the Secretary's request his points were reduced to writing to which the Secretary replied, and that correspondence was made the basis of a circular to the army officers in the interest of fair play. A copy of this circular is enclosed for your information. The secular press, friendly to the liquor interests, emphasized Taft's statement in his belief as to the bad effects of the present law as the principal feature in the correspondence and circular, whereas as a matter of fact, the principal feature was in his admission that the law had not had a fair test, that it ought to have and that his offices would be used to see that it did have.

Necessity compelled us to make the fight for continued prohibition in Indian Territory our principal legislative concern during the winter past, for the reason that if the statehood bill passed without such a provision, the Federal government would lose entire control of the matetr and our last opportunity for safeguarding the interests of the Territory would be lost. You were apprised from time to time of the status of this measure and of the final issue. Suffice it here to say that prohibition for Indian Territory and Oklahoma as one State was adopted by the Senate by a vote of 52 to 17, and we believe that our work was in such shape that if any Statehood bill had been passed by Congress, this provision would have been retained. This vote in the Senate gives us great prestige for the fight in the next Congress and makes us hopeful as to the result if the necessary work can be done meanwhile.

You will remember that last year Representative Bell, of California, led a successful fight against the granting of any federal aid to State Soldiers' Homes, maintaining a bar or canteen for the sale of intoxicating liquors. Mr. Bell and myself both supposed that this fight would again have to be made on the floor when the Sundry Civil bill was being considered by the House, and at his request I secured data from nearly all of the State Soldiers' Homes concerning this subject. We were gratified, however, to find that Br. Bell would introduce his amendment and that the House would probably fol- for its action of the previous year, the Appropriation Committee itself incorporated the Bell amendment in the Sundry Civil bill for the next fiscal year.

While the Senate acceded to the request of Columbia Golf Club, a local pleasure organization in the District, to authorize the Excise Commissioners to give them a license on the same condition as to other clubs for the sale of liquor to bona fide members, as this was within the mile limit of the National Soldiers' Home in the District, and our dstrict people were very much opposed to such an innovation, I am glad to say that the provision was stricken out of the Sundry Civil bill in a conference of the two houses, and the mile limit phohibition stands unmolested.

During the closing days of the Congress a joint resolution was offered which would have had the effect of permitting the Commissioners to suspend the law against Sunday opening of bars with eating houses attached, for the accommodation of visitors to the inauguration remaining over the 5th of March. We lined up against this measure on general principles and also at the earnest behest of our District of Columbia League, which was very active and efficient in both these latter cases, with the result that before the resolution was adopted, it was amended by motion of Mr. Charles E. Littlefield, of Maine, and agreed to by Mr. John Sharp Williams, of Mississippi, the minority leader, so that the opening bars or saloons on that day was absolutely forbidden. I ought to say in this connection that the order and quiet which prevailed at that time, with the large crowd of people present in the city, was commonly remarked. It was not only a matter of current conversation, but was even noticed by the press.

We were not able to get the Hepburn-Dolliver bill up in shape so that we could eliminate the committee amendment in time to get it through this session, owing to the fact that the Swayne impeachment case had the right of way, being a matter of high privilege, and the appropriation bills were coming on in the rush of the short session. This matter will be made the subject of a future report after a special conference with our Legislative and Headquarters Committees.

EDWIN C. DINWIDDIE,
Legislative Superintendent.
Washington, D. C.

Worth $60,000.

A delegation from Danville, Ill., met Representative Allen, of that State, to protest against the local option bill now pending in the Illinois Legislature. The spokesman said: "Mr. Allen, this bill, if it is passed and is adopted, will cost Danville $60,000 a year." Mr. Allen replied: "If by knocking the whiskey out of Danville we can save your boy, it is worth $60,000 to me, even if it isn't worth a cent to you." Good for Mr. Allen. That was fine.

You want to know how to get my lamp-chimneys.

(1) Your grocer sells them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells everything.

MACBETH, Pittsburgh.

STATEMENT

Union Central Life Insurance Company,

OF OHIO.

Condition December 31, 1904, as Shown by Statement Filed.

Capital—paid in cash	$100,000.00
Amount ledger assets December 31st previous year	36,957,220.10
Income (life)—from policy-holders, $7,589,834.63; miscellaneous, $2,362,055.80—total	9,951,890.43
Disbursements (life)—to policy-holders, $3,269,801.80; miscellaneous, $1,808,562.71—total	5,078,364.51
Life business in force—number of policies, 115,873—am't.	209,413,298.00
Life written during year—number of policies, 16,967—am't.	32,116,757.00

ASSETS.

Value of real estate (less amount of encumbrances	$599,501.37
Mortgage loans on real estate	35,442,235.23
Loans to policy-holders on this company's policies assigned as collateral	3,954,169.02
Premium notes on policies in force (of which $328,497.74 is for first year's premiums)	1,574,965.55
Value of stocks and bonds (U. S., State, etc.)	10,575.00
Cash deposited in banks	137,291.84
Interest and rents due and accrued	1,441,562.73
Premiums unpaid	619,249.13
All other assets, detailed in statement	156,811.24
Total	43,936,161.09
Less assets, not admitted	222,123.17
Total admitted assets	43,713,337.92

LIABILITIES.

Net reserve, as computed	$35,904,955.00
Other reserve and special funds	256,796.00
Net policy claims	131,288.78
Premiums paid in advance	88,776.41
Other amounts due policy-holders	21,798.38
Commissions due to agents, etc.	220,011.05
All other liabilities as detailed in statement	40,700.00
Total liabilities as to policy-holders	36,664,255.62
Capital stock	100,000.00
Unassigned funds (surplus)	6,949,082.30
Total liabilities	43,713,337.92

BUSINESS IN NORTH CAROLINA IN 1904.

Policies (life) in force December 31st of previous year—number, 3,331; amount	$4,565,369.00
Policies (life) written and revived in 1904—number, 421; amount	577,440.00
Policies (life) in force December 31st—number, 3,500; amount	4,715,239.00
Losses and claims (life) incurred during the year—number, 36; amount	43,614.14
Losses and claims (life) paid during the year—number 33; amount	39,576.70
Losses and claims unpaid December 31, 1904—number, 3; amount	4,037.44
Total amount premiums collected and secured (life)	150,332.15

President—John M. Pattison.
Secretary—E. P. Marshall.
Home Office—353 West Fouth Street, Cincinnati, Ohio.
General Agent for Service—C. J. Hunter, Raleigh, N. C.
Business Manager for North Carolina—C. J. Hunter, Raleigh, N. C.

State of North Carolina,
Insurance Department,
Raleigh, March 8, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Union Central Life Insurance Company, of Cincinnati, Ohio, filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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Marriages.

MURCHISON — PARRISH.—At the residence of W. G. Parrish, Esq., Jonesboro, N. C., April 12, 1905, by Rev. Geo. J. Dowell, Mr. W. S. Murchison, of Thomasville, Ga., and Miss Alma Parrish.

VESTAL—ELLIS.—At Mr. A. R. Ellis, in Bear Creek Township, Chatham County, N. C., April 26, 1905, Mr. H. O. Vestal, of Siler City, N. C., and Miss Henrietta Ellis, Rev. O. T. Edwards officiating.

SMITH—FITTS.—At Rev. O. T. Edwards' residence, Mount Vernon Springs, Chatham County, N. C., Sunday, April 23, 1905, Mr. Charlie H. Smith, of Siler City, N. C., and Miss Eugenia L. Fitts, of Siler City, N. C., Rev. O. T. Edwards officiating.

Obituaries.

William Edward Bailey.

For many years the writer knew this excellent brother, recently deceased. He was the son of Rev. Josiah C. Bailey, of Greensville County, Va. This godly minister of the gospel was peculiarly a friend of young preachers. A great many shared his hospitality, and found a home and a cordial welcome at his house. Willie's mother, Mrs. Sallie Cooper Bailey, a noble type of the old Virginia lady, was not only a mother to her own children, but most motherly to young girls and ministerial students. Reared by such a father and mother, no one who knew him is surprised to know the character developed and the true manhood shown in Willie Bailey's life. During the summer of 1875, while the writer was pastor of Hills Church, in Sussex County, Va., the historic church of the Bailey family to which so many members of the family of different generations belonged, in a meeting by his father assisting me, Willie made a profession of conversion; and in September in connection with the Rev. C. H. Nash, of Hopkinsville, Ky., he was received, and the next day they were baptized by the venerable father in the Meherrin River at Hicksford, Va. During that week Mr. Nash entered Richmond College to study for the ministry, and Willie Bailey entered for a classical course. It has been a pleasure of the writer to follow the course of these noble young men. Mr. Nash, having gone to the West, developed into a preacher of very great power and success. Willie Bailey remained at home, entered upon a business career, and has taken advantage of small, meager opportunities and built up a splendid business reputation and Christian character.

I will thank you, Mr. Editor, if you will allow me to say some things about my friend, the son of such a father and mother—such friends as I needed in my days of hardship and early struggles. I will speak of him as I knew him in various relations of life. First as a son, the youngest in the family of quite a number of sons and daughters. When Willie returned from college he entered a business life with zeal, energy and consecration. His father and mother began to lean upon his shoulders; they found loving support and grateful, tender and affectionate response. His devotion to his aged father and mother was beautiful and touching. He anticipated their wants and continuously rejoiced their hearts by his faithful attentions, and to the last moments of their lives he was ever ready to wait upon them in the most self-sacrificing manner at all hours.

I might also especially speak of him as a husband and father. He married one of the dearest, sweetest and best of women, Miss Susie Cooper, of Petersburg, Va. The writer had the privilege of frequent visits at his home, a handsome one built in the town of Emporia. Never man had a more loving wife, nor wife a more faithful husband. Quite a number of children were born to them, and their hearts were frequently called upon to give up their tender offspring to the angel of death. It was in these sad moments that the true father and devoted husband was manifested more forcibly and bravely to the broken-hearted wife and mother. He and his three children were bereft of wife and mother just two years ago. For a long while that gentle, sweet-spirited Christian wife was greatly afflicted, but through many weary weeks and days and nights this noble man so tenderly nursed her. He laid aside business and spared no pains. He did not limit his expenses, but carried her from place to place seeking the advice of various physicians—ready to do anything, willing to go anywhere for her comfort and to save her life for himself and the dear little children. But the saintly one was ready, and the Master called her to her heavenly home, leaving him and the three precious little children. Now the angel of death has come again—it came in a moment, in a twinkling of an eye, carrying him to the loved ones gone on before. Father, mother, husband, wife and little ones united now in heaven.

But I must speak of my friend as a business man. When he left school he entered the store of the late Hon. B. D. Tillar, of Emporia, as a clerk, and in his first business experience he manifested the finest elements of popularity as a salesman. But his independent spirit, his studied habits and business judgment, soon caused him to branch out into business for himself. He formed a desirable and successful business partnership with the late Robert Winfield and opened a general merchandise store in the same town. Robert Winfield was a noble fellow, a splendid man, a royal friend, and the firm did well from the start. Upon the death of this excellent young man, Willie opened up a store for himself, and established a very independent business. In a staid old town, as Hicksford was in those days, no one thought that a man could develop a fortune there. But Bailey's judgment and foresight was superior to that of his neighbors, and he bought lots in the heart of the town, and built brick stores, and really became a man of inspiration to the upbuilding of the present progressive active city of Emporia. He was regarded as too cautious and prudent to ever become rich, but he was a safe, thoughtful careful business man, and succeeded beyond the highest expectation of his faithful friends and left a considerable fortune for the welfare and support of his three children.

If he succeeded well in business it was no more than he manifested in his life as a neighbor, friend and Christian. Having lived in the same community with Willie Bailey for many years, having visited his own home, and his father, having been with him by the beside of the sick, having seen him with the afflicted, the dying and the dead, I cheerfully speak a loving word here for my friend, my neighbor and Christian brother. A warm-hearted friend of the orphan, he was ever ready to give liberally to the orphanages. It was characteristic of him whenever he saw a widow or orphan child to be more tender with them than the others, and if they were poor he somehow managed quietly and unostentatiously to give them not only a kind word, but a present of some kind to cheer them in their sadness. As a friend, he was true, steadfast, constant and faithful. No person was sick, ill, dying or dead, even though it be an old negro, but that he was by them, or near at hand ready to do a kind neighborly deed. He not only was ever ready to respond to appeals for charity, but he did more, he sought out, he looked up cases of real need and worthiness in order to help them.

As a Christian, his was a simple child-like faith and he manifested an entire dependence on the mercy of God through the atoning blood of Jesus Christ. He felt himself a poor unworthy being a helpless and dependent sinner, looking for salvation to Jesus Christ as his Saviour. He was a member of Hicksford Baptist Church in the town of Emporia. He was a very efficient treasurer and collector of the church. When the writer was pastor of the church, he said that he collected from every business man in the community for the pastor's support and benefit of the church. This fact was most gratifying to him, and speaks volumes as to his manner and method of securing subscription. But it was as a Sunday-school teacher that his Christian life was most conspicuously seen. He studied his lessons carefully, faithfully, and came to his class fully prepared to teach the lesson. He was such a pleasant and attractive teacher that he won the regards of all the class. This class was composed of the most intelligent ladies in the town, and they were always glad to meet him every Sunday morning. He was prompt, regular and efficient.

His death was sudden and produced great grief and sorrow among all classes of people. On the morning of February 22nd, after attending to some daily duties, he entered the house, was seized with heart failure, and died before any physician could reach him. His nearest neighbor, Mr. P. B. Tillar, wrote me apprising me of this sad event; saying the whole town is in great grief. It was a fearful shock to us all. He will be missed, and greatly missed, not only by his three little children, but by the sick, the poor and the business people of his community. While I was in the town a short time afterwards, Mr. H. Schwartz, a prominent Hebrew merchant, said: "Willie Bailey's death is a great loss to us." Mr. W. T. Tillar said: "We were all distressed at the death of one of our best citizens." Judge Goodwyn said: "We were all so shocked by the death and loss of Willie Bailey." Mr. J. C. Lifsey, another prominent merchant, said: "Our community has received a heavy blow by the death of Willie Bailey." All of his Sunday-school scholars are shocked and distressed at the death of this excellent gentleman. His pastor, Mr. J. M. Dunaway, had a personal grief in this great sorrow. Such remarks as these made to the writer by different people in the community but faintly show the grief and loss the town sustained in his death.

His death was sudden, but not untimely, because he was ready. The Lord Jesus was with him, and the loved ones were waiting his coming. Father, mother, brothers, sisters, wife, dear little children, all there awaiting his coming. And truly he is there, and it is written in the book of him: "I was sick, and you visited me, and you came unto me, naked and you clothed me, and hungered and you gave me meat, thirsty and you gave me drink." So we can say: "Blessed are the dead who die in the Lord from henceforth, yea saith the Spirit, for they rest from their labors and their works do follow them."

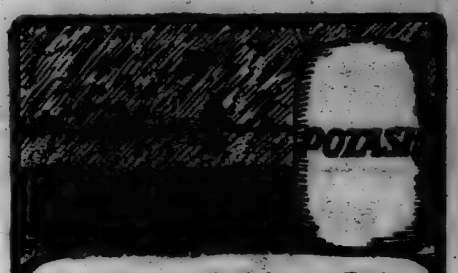
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VERNON I. ANSON.

Columbia, S. C.

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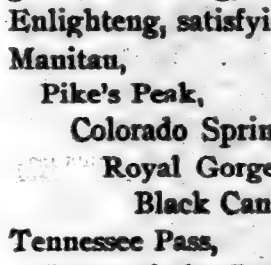
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Acknowledgments.

May 3, 1905.

State Missions.—W. M. S., First, Greensboro, $11.35; Green Springs, 1.86; Sunbeams, Washington, 1.86; Winston-Salem, 14.69; Hayesville, 5.00; W. M. S., Mt. Vernon, Green River, 1.40; W. M. S., Cane Creek, Buncombe, 1.35; Mt. Gilead, Cedar Creek, 1.31; W. M. S., Davis, 2.00; Y. L. M. S., Wake Forest, 3.85; W. M. S., Wake Forest, 5.65; W. M. S., Tryon St., Charlotte, 15.00; Winton, W. Chowan, 5.00; Bakersville, 2.60; Cut Creek, .60; Wilkesboro, 30.00. Total this week, $103.52. Previously reported $4,947.57. Total this year, $5,051.09.

Foreign Missions. — Lexington, $53.25; Laurel Springs, $2.87; Holly Springs, Little River, $10.50; W. M. S., First, Greensboro, 7.00; W. M. S., Thomasville, 6.10; Lebanon, Brunswick, 18.00; Goshen Chapel, C. F. and Col., 1.00; Green Street, High Point, 27.00; Sun., Washington, 1.25; Cheerful Hope, 6.57; Bogue Chapel, C. F. and Col., 15.25; Eaton's, So. Yadkin, 15.00; W. M. S., Creeksville, 15.00; W. M. S., Warwick, Chowan, 20.00; Liberty, Liberty, 11.00; Antioch, Brunswick, 1.70; G. M. S., C. B. F. Institute, 14.00; Mrs. J. C. Scarborough, 5.00; Roanoke Island, 3.00; West Durham, 47.00; Pleasant Grove, Raleigh, 1.29; Edenton, 100.85; Knotts Grove, Flat River, 1.46; Ephesus, Mt. Zion, 1.00; White Wash, 1.25; Hickory, South Fork, 4.50; W. M.S., Hickory, South Fork, 5.50; New Friendship, Liberty, 10.00; Warrenton, Tar River, 7.00; Davis, Atlantic, 2.00; Coleraine, W. Chowan, 5.00; Clemonsville, Pilot Mt., 9.40; Sharon, Flat River, 2.37; New Hope, Tar River, 3.57; W. M. S., Southport, 1.37; Blowing Rock, Three Forks, 1.07; Winston-Salem, 11.67; Cover, 2.75; Kings Mt., 28.21; Bethlehem, 15.00; W. M. S., Cumberland Union, 4.75; W. B. Owen, 1.00; Mrs. W. B. Owen, 2.50; Miss Jane M. Leach, 2.00; P. Mem., Charlotte, 80.67; Mrs. Livingston Johnson, 25.00; Western Prong, C. F. & Col., 2.58; Bethlehem, Mt. Zion, 2.47; Cane Creek, Mt. Zion, 4.81; Rose of Sharon, Mt. Zion, 4.67; Ephesus, Tar River, 3.50; Bear Swamp, Tar River, 3.50; Antioch, Tar River, 2.50; Lumber Bridge, 81.19; Parkton, 5.00; Corinth, .64; W. M. S., Clayton, Johnson Co., (self-denial), 30.00; W. M. S., Clayton, Johnson Co., 4.55; Macon, Tar River, 12.65; Fellowship, Flat River, 5.50; Hickory, So. Fork, 39.30; W. M. S., Hickory, So. Fork, 2.50; Hillsboro, 3.75; Mt. Zion, Tar River, 1.00; Sawyers Creek, Chowan, 15.60; Canton, Stanley, 8.00; Lee Holland M. S., Spring Hill, Pee Dee, 2.00; Rutherfordton, Green River, 23.00; Mt. Creek, Green River, 2.50; W. M. S., Mt. Vernon, Green River, 31.00; Blanch, 1.80; Lea Bethel, Beulah, 7.00; Bethel, So. Yadkin, 8.05; Marion, 19.15; Deep Creek, 5.00; Cane Creek, Buncomb, 8.00; W. M. S., Cane Creek, Buncombe, 3.00; Sunbeams, Cane Creek, Buncombe, 4.03; Saluda, Carolina, 3.00; W. M. S., Saluda, Carolina, 3.00; Mt. Gilead, Cedar Creek, 2.09; Roberts Chapel, W. Chowan, 100.00; Rehoboth, Chowan, 17.19; Powells Point, Chowan, 5.00; Poplar Branch, Chowan, 5.00; Vandemere, Atlantic, 1.50; W. M. S., Fort Barnwell, Neuse, 1.00; Sunbeams, Fort Barnwell, Neuse, .50; Mt. Gilead, Montgomery, 12.15; Tysons Creek, Sandy Creek, 2.00; Bessemer, 6.99; Pine Forest, W. Chowan, 5.00; W. M. S., Pine Forest, W. Chowan, 1.65; Abbotts Creek, Liberty, 11.00; J. R. Jones, .50; Louise, Charlotte, 6.00; Ninth Ave., Charlotte, 8.05; Shiloh, 12.00; Union, Neuse, 5.00; Galatia, W. Chowan, 1.65; W. M. S., Galatia, W. Chowan, 18.35; W. M. S., Davis, 3.55; Magnolia, 4.00; W. M. S., Warsaw, 2.60; Stovall, Flat River, 13.98; Y. L. M. S., Wake Forest, (Xmas off.), 7.00; Sunbeams, Wake Forest, (Xmas off.), 3.76; Sunbeams, Wake Forest, 2.07; W. M. S., Wake Forest, (Xmas off.), 18.65; China Grove, So. Yadkin, 2.00; First, Concord, Meck & Cab., 90.00; First, Gastonia, 16.00; W. M. S., Tryon St., Charlotte, 25.00; Ruffin, 8.00; Ephesus, 60.00; Aberdeen, 2.25; Sanford, Sandy Creek, 40.00; Spring Hill, Pee Dee, 19.93; S. S., Spring Hill, Pee Dee, 1.59; W. M. S., Spring Hill, Pee Dee, 2.85; Bear Swamp, Robeson, 15.13; Bethel, 3.45; Winton, W. Chowan, 5.00; Reynoldson, Chowan, 3.65; W. M. S., Reynoldson, Chowan, 2.60; Ballards Bridge, 2.25; Selma, 3.65; Mossey Hill, Cedar Creek, 10.00; Glen Royal, 5.81; Hopewell, 5.00; Madison, Pilot Mt., 24.00; Ellisboro, Pilot Mt., 3.25; Friendship, Pilot Mt., 12.50; W. M. S., Kennansville, Eastern, 2.00; W. M. S., Edenton, Chowan, 11.25; W. M. S., Statesville, So. Yadkin, 5.00; W. M. S., Rocky Mt., Tar River, 10.00; W. M. S., Graham, (Xmas off.), 2.00; W. M. S., Antoich, So. River, 3.50; Yellow Mt., 2.10; Tabernacle, Raleigh, 150.00; Cary, 6.30; First, High Point, 39.35; Roxboro, 39.00; W. M. S., Roxboro, 11.00; Rocky Hock, 40.00; Kinston, 79.24; N. Rocky Mt., 100.00; W. M. S., Kinston, 10.00; Jonesboro, Sandy Creek, 4.49; Emmans, Sandy Sreek, .45; East Bend, 2.50; Tally Ho, Flat River, 15.00; W. M. S., Nashville, Tar River, 1.20; Spring Hope, 12.50; Stanhope, 1.00; Forest City, 10.69; Wadesboro, 125.00; First, Goldsboro, 93.70; Wadeville, Montgomery, 1.37; Stoners Grove, 3.50; Thomasville, 6.04; First, Gastonia, 27.00; Hectors Creek, Little River, 2.25; First, Henderson, 32.00; So. River, 2.00. Total this week, $2,458.59. Previously reported, $5,284,31. Total this year, $7,743.40.

Home Missions.—Lexington, $17.50; Laurel Springs, 3.00; Holly Springs, Little River, 1.50; W. M. S., Southside, Pilot Mt., (self-denial) 1.30; W. M. S., First, Greensboro, (self-denial), 25.00; W. M. S., Thomasville, (self-denial), 16.41; Lebanon, Brunswick, 6.00; W. M. S., First, Fayetteville, (self-denial), 6.25; W. M. S., First, Fayetteville, 6.50; W. M. S., First, High Point, (self-denial), 15.00; Gravel Hill, Liberty, 6.75; Alexis, 2.00; Purington, 1.00; Sunbeams, Washington, 3.00; Washington, 6.80; Cheerful Hope, 2.43; Beulah, Beulah, 2.50; Eatons, So. Yadkin, 3.00; W. M. S., Warwick, Chowan, 15.00; W. M. S., Antioch, Brunswick (self-denial), 1.45; W. M. S., Antioch, Brunswick, 1.20; Knap of Reeds, Flat River, 9.40; W. M. S., Cary, (self-denial), 10.00; W. M. S., Cary, 5.10; Midway, Tar River, 1.35; W. M. S., Cane Creek, 2.30; White Wash, 1.28; W. M. S., South Fork, 11.25; New Friendship, Liberty, 6.00; W. M.S., Moun; Airy (self-denial), 6.80; Davis, Atlantic, 2.00; Clemmonsville, Pilot Mountain, 8.00; Mrs Hill, West Chowan, 16.25; Elm City, Tar River, 1.50; Sunbeams, Elm City, Tar River, 1.00; W. M. S., Elm City, 4.00; W. M. S., Southport (Self-Denial), 2.65; W. M. S., Southport, 1.55; King's Creek, Caldwell, 2.51; Winston-Salem, 4.86; Marshall, .60; Cumberland Union, Cedar Creek, 2.25; Pine Grove, Sandy Creek, 1.00; W. B. Owen, 1.00; Mrs. W. B. Owen, 2.50 Miss Jane Leach, 2.00; P. Mem., Charlotte, 54.12; Bethlehem, Mount Zion, 1.44; Cane Creek, Mt. Zion, 1.10; Rose of Sharon, Mt. Zion, 3.54; Mt. Moriah, Mt. Zion, 2.01; Ahoskie, West Chowan, 10.00; B. Y. P. U., Lumber Bridge, 3.48; W. M. S., Lumber Bridge (Self-Denial), 1.39; Sunbeams, Lumber Bridge, 1.56; W. M. S., Clayton, Johnston County, 7.36; Macon, Tar River, 2.00; Fellowship, Flat River, 5.00; Hickory, South Fork, 35.25; Hillsboro, 5.67; W. M. S., Jonesboro, 3.50; Sunbeams, Charlotte (Self-Denial), 13.00; Sunbeams, Charlotte, 4.65; Sawyer's Creek, Chowan, 15.00; Broad Street, Winston, 26.08; W. M. S., Broad Street, Winston, 5.10; Sunbeams, Broad Street, Winston, 3.00; Rutherfordton, 5.00; W. M. S., Mt. Vernon, Green River, 6.63; Blanch, 2.50; W. M. S., Mt. Vernon (Self-Denial), 2.50; Lea Bethel, Beulah, 3.00; Ansonville, Pee Dee, 1.15; Bethel, South Yadkin, 3.25 Marion, 21.80; W. M. S., Marion, 8.65; Deep Creek, 5.00; Cane Creek, Buncombe, 3.25; W. M. S., Cane Creek, 4.46; Saluda, Carolina, 2.50; W. M. S., Saluda, Carolina, 2.25; Mt. Gilead, Cedar Creek, 1.50; W. M. S., Hertford (Self-Denial), 19.15; W. M. S., Hertford, 4.38; Powell's Point, Chowan, 3.47; Poplar Branch, Chowan, 3.40; Truett, Atlantic, .75; W. M. S., Fort Barnwell, Neuse, 1.00; Sunbeams, Fort Barnwell, Neuse, .50; South Side, 7.00; W. W., South Side, 4.00; Mt. Gilead, Montgomery, 9.50; Tyson's Creek, Sandy Creek, 1.65; Bessemer, 4.24; W. M. S., Yanceyville, Beulah (Self-Denial), 5.00; W. M. S., Yanceyville, Beulah, 2.00; Abbott's Creek, Liberty, 5.00; J. R. Jones, .50; Ninth Avenue, Charlotte, 8.05; Shiloh, 7.00; Union, Neuse, 2.00; Galatia, West Chowan, 15.00; W. M. S., Davis, 2.00; Republican, West Chowan, 8.82; Sunbeams, First Church, Fayetteville (Self-Denial), 2.00; Sunbeams, do, 8.00; Y. L. M. S., Wake Forest, 11.27; W. M. S., Wake Forest (Self-Denial), 18.77; W. M. S., Wake Forest, 5.70; China Grove, South Yadkin, 1.00; Mt. Hermon, Raleigh, 2.70; W. M. S., Tryon Street, Charlotte (Self-Denial), 50.00; W. M. S., Tryon Street, Charlotte, 23.00; Ruffin, 3.00; Ephesus, 12.00; W. M. S., Weldon (Self-Denial), 2.00; Spring Hill, Pee Dee, 9.03; S. S., Spring Hill, 1.14; W. M. S., Spring Hill, 7.00; Louise, Mecklenburg and Cabarrus, 3.00; Bear Swamp, Robeson, 2.26; Bethel, 3.30; Winton, West Chowan, 5.00; Reynoldson, Chowan, 10.00; Murfreesboro, West Chowan, 11.12; Selma, 3.38; Mossey Hill, Cedar Creek, 10.00; Glen Royal, .78; Hopewell, 3.00; Madison, Pilot Mountain, 3.00; W. M. S., Madison, Pilot Mountain, 1.78; W. M. S., Kenansville, Eastern (Self-Denial), 4.00; W. M. S., Statesville, South Yadkin (Self-Denial), 8.45; W. M. S., Statesville, South Yadkin, 5.00; Sunbeams, West Durham, Mt. Zion (Self-Denial), 1.00; W. M. S., Antioch, South River, 4.00; W. M. S., Rockfish, Cedar Creek, 5.00; W. M. S., Blackwell's Mem., Chowan (Thank-Offering), 13.65; W. M. S., Mt. Pisgah, Mt. Zion (Self-Denial), 3.70; First Church, Durham, 77.98; Fuquay, 1.54; Cary, 5.05; Rosemary, 5.00; Roanoke Rapidls, 9.36; Rocky Hock, 35.00; Kinston, 32.20; North Rocky Mount, 50.00; W. M. S., Kinston, 30.60; Em-

(Continued on Page 12.)

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TIME TABLE.

Effect 12:01 A. M., Sunday, October 9, 1904.

Pass'r Trains. Daily, ex. S.			Pass'r Trains. Daily, ex. S.	
Second-Class	First-Class	STATIONS.	First-Class	Second-Class
101	105		104	102
A. M.	P. M.	Lv. Ar.	A. M.	P. M.
7 30	4 15	.....Raleigh.....	9 45	5 35
7 35	4 25	S.....Carsleigh Mills.....	9 35	5 20
7 45	4 30	F.....* Sylvania.....	9 30	5 13
7 54	4 39	F.....† Barnes.....	9 20	5 04
8 00	4 45	F.....Hobby.....	9 14	4 57
8 15	4 52	M.....†McCULLERS.....	9 10	4 52
8 25	4 56	F.....Banks.....	8 58	4 25
8 30	4 59	F.....Austin.....	8 55	4 21
3 50	5 07	S...† Willow Springs...	8 50	4 15
8 55	5 15	M...† JOHNSON MILL	8 40	4 03
.5	5 17	P.....† Cardenas.....	8 38	4 00
9 20	5 22	S...C. F. & N. Junction	8 33	3 55
9 25	5 26	S...† Fuquay Springs..	8 30	3 52
9 40	5 31	F.....Buckhorn.....	8 20	3 38
9 45	5 36	F.....Rawls.....	8 17	3 33
10 00	5 46	S.....† Chalybeate.....	8 10	3 20
10 06	5 50	S.....Bradley.....	8 00	3 01
10 15	6 00	F.....* Smith Mill.....	7 55	2 55
10 25	6 10	.....Lillington.....	7 45	2 45
		Ar. Lv.		

JOHN A. MILLS,
President and Gen. Manager.

BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 45.

RALEIGH, N. C., WEDNESDAY, MAY 17, 1905.

REPORT OF SOUTHERN BAPTIST CONVENTION: SIXTIETH YEAR.

BY LIVINGSTON JOHNSON.

The Convention Opens

by singing "Come thou fount of every blessing." The professional singer with his book containing "pious jigs" is conspicuous by his absence. May this nuisance never again be tolerated in our Conventions. How soul-stirring are the strains of real melody that are now going up from the great congregation. Vice-President Stephens calls the Convention to order. On taking the chair he pays a fine tribute to the late J. P. Eagle, who was the last president of the Convention. Dr. Davidson of Birmingham, leads in prayer. Seldom is such a prayer heard. All over the congregation strong men wipe away the tears, as like a little child, the leader talks with his Father. A verse of "Nearer My God to Thee" is sung and every one feels nearer to God than before the prayer was offered. Total delegation to which the several States are entitled is 2102. Total number representatives present at first roll call 741.

Officers are elected as follows:

President, E. W. Stephens, of Missouri, elected by acclamation; Vice-Presidents: T. H. Ellett of Virginia, C. A. Smith of South Carolina, Joshua Levering of Maryland, and J. C. Stalcup of Indian Territory.

A great deal of precious time is lost in making nominating speeches, but then it gives some brethren an opportunity to relieve themselves, and we suppose the Convention must endure it. When it is a foregone conclusion, however, that a man will be elected without opposition, it does seem a needless waste of time to make a half dozen nominating speeches. There is a by-law to the effect that only one speech can be made seconding a nomination. In the midst of a second speech seconding a nomination, a brother called the point of order, but the speaker was just in the midst of a carefully prepared speech, and could not stop until he was through.

Lansing Burrows and O. F. Gregory were elected Secretaries for the twenty-fifth time. McConnell, when the vote was heartily taken, exclaimed, "Silver wedding."

George W. Norton elected Treasurer, and W. R. Harvey Auditor.

The elections are made by instructing brethren to cast the ballot, a method from which North Carolina tried, in vain, to get away from at its last meeting.

A resolution by T. T. Eaton of Kentucky, was adopted leaving the selection of the place for the meeting of the next Convention to a committee of five, the same to report to President Stephens not later than January 1, 1906.

Address of welcome is delivered by Dr. McConnell. He begins by saying: "To show how honest the people of Kansas City are, this knife was lost by a delegate in the stockyard yesterday, and these glasses were left on my desk."

After making several announcements which we took for an address of welcome, Dr. McConnell introduced Hon. John L. Peak, deacon of Calvary church, who delivered the address of welcome.

Judge Peak said in part: "What an era the sixty years of this Convention's life have been. Of all the influences which have made this great era, none has been more potent than the Southern Baptist Convention. Some one has said that words are children of the lips and deeds are the children of the soul. Be it so. The children of the lips and the children of the soul unite to bid you welcome. If one of our brethren shall present you with his card telling you of the fabrics which he has to sell, don't think for a moment that he is soliciting your business. That is simply his method of assuring you that he bids you welcome, and hopes your wife and children are well.

"We of Missouri are a peculiar people. We are not Northern nor Southern, Eastern or Western, we are simply Baptists. A great Convention gathered here and nominated a candidate for President of the United States. He would have been undoubtedly elected but for the trivial circumstance that the other man received the most votes.

"In the last twenty years the Baptists of Kansas City have grown from six hundred to six thousand, and from three churches to fourteen.

The grand climax of this great address could not be reported. It was beautiful and full of spiritual power.

Judge Peak was Minister to Italy during Cleveland's administration. Another evidence that Cleveland knew men.

Dr. John E. White, of Atlanta, was requested to respond to the address of welcome. North Carolina knows John White's power as a platform speaker, and needs no assurance that his response was worthy of the occasion. It was short, to the point and in excellent taste. Order of business adopted. Adjourned to 2.30 p. m.

Friday Afternoon.

Song, "How Firm a Foundation." Prayer by Dr. Buckner of Texas. Dr. Gratin Genness of the Congo Mission, was introduced and made an interesting talk about this work in Africa.

J. W. McCollum from Japan, is introduced, and makes the briefest possible speech, which catches the crowd because of the interest now felt by our people in that country.

Sixtieth Annual Report of Our Foreign Mission Board, 1905.

Secretary Willingham read sixtieth annual report of the Foreign Mission Board.

"In presenting our annual report we call upon all our people to join with us in returning thanks to God for His manifold mercies and continued blessings which have enabled us to make glorious advance during the past year. Never in our history have we so successfully lengthened the cords and strengthened the stakes. Two thousand two hundred and thirty-one baptisms were reported for the year. A number of new churches were organized. New stations for work were opened. The receipts in the home land were $283,415.88, the largest in the history of the Board. For the eighth year in succession we report with thankfulness and joy all accounts paid in full and no debt, and this, too, after a great enlargement of our work. With largest receipts, and largest number of converts, we report the largest number of new missionaries ever sent out in one year. Fifty recruits have gone during the year to the foreign fields. These noble, consecrated men and women represent some of the very best fruitage of our church life, and will add greatly to the working forces at the front. The Board cannot send all who apply to go; some are not suited for the work. We try to get those of deep consecration, good preparation and sound bodies, who can stand and work efficiently for our Father. Some of our largest and best churches have been called upon to give up their pastors to supply the crying need for men on the front line. No one can measure what the large reinforcement of this year will mean to our work in the years to come.

A cause for great encouragement is the manifest desire and purpose of our people in the home land to advance. It is becoming common for churches and individuals to give the salary of a missionary ($500 or $600, according to location), and we believe it will become far more common as our people see their duty to the lost without Christ. One brother who has been giving the salary of a missionary for years, this year gave $5,000. Another brother has agreed to give $5,000 for the erection of a church house in Sasebo, Japan, and two other brethren agree to give $1,000 or more for the erection of a school building in China. We praise God for the spirit of giving.

We are also glad to report that there is among the missionaries a spirit of aggressiveness beautifully strengthened by harmony and unity of purpose. Our schools, medical work—including hospitals—and publishing establishments, are growing and becoming more and more efficient.

Our Missions.

Africa.—The past year has been the most wonderful in results of all the years we have worked in Africa. The missionaries report 355 baptisms. There is a decidedly hopeful outlook for the work. Brethren J. S. Compere and J. B. Wakem, with their wives, add greatly to our working force there. The native workers are helping much.

China.—There never has been a time of such opportunity in China as now. The people are awakening from the petrified thought and customs of the past, and beginning to realize that there is an important present and that there may be a better future. Some missionaries report that crowds attend the preaching services. The schools are full and overflowing. Thousands come to the hospitals for treatment, and at the same time hear of the great Physician, who heals the soul. We have greatly increased our force in that country, and yet what are these few, eighty-eight missionaries, among so many! They could all work in one of our stations there and not begin to supply the need. Seven hundred and ten baptisms were reported during the year. May we soon be able to report thousands saved from the midst of the perishing millions of that land.

The Publishing House at Canton is doing a great work. Mr. E. W. Provence, a finely educated, noble young layman, has gone out to assist in this great enterprise.

Japan.—Notwithstanding the war, the missionaries report good progress in Japan. While in some instances the attendance at the church services has been cut down, yet the missionaries have gained access to the hospitals, where they can minister to the wounded and dying. As a result of the war many women and children have been left in destitution, and the missionaries, having reached out a helping hand to these, have gained the confidence and affection of the people. During the year there were forty-two baptisms.

Argentina.—The missionaries formally opened a preaching hall in Beunos Aires, November 30, 1904. The outlook for the work is very hopeful. Two have applied for baptism. The brethren have arranged to open another station at Rosario, a large, prosperous city connected by river and rail with Beunos Aires.

Brazil.—The great advance movement continues in the missions of Brazil. During the year 866 were baptized. Brother Entzminger returns to Rio soon with facilities for enlarging the work of publication in Rio.

A great need is being felt in Brazil for schools in which to train the native men and women who must soon do much of the future work in that country.

Italy.—The work in this country has made good progress during the past year. There have been 121 baptisms—a large increase on the previous year. The Theological Training School has done well, and is a strong factor in the work in that country. A very promising mission has been opened at Tunis, Africa, where a goodly number have been baptized and organized into a church.

Dr. Taylor, our veteran, is doing good work in the training of the young preachers. Rev. Everette Gill and wife have gone out to give their lives for Italy.

Mexico.—The Board has expended a good deal in Mexico this year providing suitable buildings for chapels, schools and residences of missionaries. The two missions have been greatly strengthened by the accession of some strong laborers who have gone forth to the work. Much good is expected from the schools of higher grade being conducted in Toreon, Saltillo and Toluca. During the year 137 baptisms were reported.

Growth in Ten Years.

That our people may get some idea of the growth of our work in a decade, we give here some comparisons, showing what we were doing in 1895 and are doing now. Then we had 91 missionaries, now 181; then 89 native helpers, now 269; then 85 churches on the fields, now 194; then 22 church buildings, now 132; then 1,503 Sunday-school scholars, now 5,496; then 581 baptisms for the year, now 2,231; then 3,493 total membership after fifty years of work, now 11,523. In addition, our missionaries in many cases have been provided with comfortable, healthful homes. Then we had no medical missionary and no hospital—today we have ten physicians, eight male and two female. We have two hospitals and several dispensaries. Thousands were treated last year at these, and at the same time heard the Gospel.

(Continued on Page 5.)

SHALL WE HAVE FRATERNITIES AT WAKE FOREST?

Expressions From Varying Points of View.

Democratic Ideals.

Please allow me space to express my approbation of Rev. M. L. Kesler's protest against the establishment of fraternities at Wake Forest College. He has vigorously voiced the sentiments of a great host of the alumni and friends of the institution who know the value of its superb literary societies and the inevitable blighting consequences upon them of secret fraternities. I would like to suggest that he go before the Board of Trustees at their next meeting, as the representative of those who believe in the maintenance of democratic ideals, and demand that these incongruous institutions be abolished forthwith and forever.

J. PAUL SPENCE.

New Bern, N. C.

* * *

Amen to Bro. Kesler.

I want to say amen to what Brother Kesler said about fraternities at Wake Forest. They are not calculated to do any good. There is danger of their doing much harm. But it is not my purpose to discuss them further. I think enough has been said. If the societies have been or are likely to be injured by them, the fraternities ought to go.

I have talked to not a few of the alumni about the fraternities. I have not found one who thinks they are a necessity. Almost every one thinks they are injurious.

Yours truly,

W. C. BARRETT.

Louisville, Ky.

* * *

Necessary Evils.

You have invited expression of opinion about fraternities at colleges. I hesitate to say what I have in mind because I know full well something of the perplexities involved in the subject—something of the intensity of feeling controlling the partisan adherents of either side. It is so easy to be misunderstood. Not one man, nor a dozen men are the denomination. One can speak only for the principles of his denomination when he speaks as an individual.

A contributor has presented a strong argument in opposition to fraternities. He is a true man—a devoted lover of every interest of the denomination. Wake Forest has no truer son. My own feelings are in full accord with the democracy of his nature. I am not an advocate of fraternities. I think better results would follow, if there were no fraternities in any of our colleges. This contributor would say: "Why, if that is true wipe them out." Very well, with the next crop there they are again. Just like the weeds they come after every rain in summer no matter how well the ground has been cultivated. I hold the same opinions concerning fraternities that I held in 1881-1882. I have many strong and true friends who hold different views. The experience of years no doubt has softened some of them toward my strong anti-fraternity feelings.

The fraternities—or their equivalents have been at Wake Forest for the last twenty years. The faculty at the request of the trustees at the same time requiring new students to sign a pledge not a affiliate with any fraternity while a student of the College. In spite of that, in spite of the efforts of the faculty to enforce the law there has been trouble during these years. The evasion of the law was deemed justifiable by those whom the fraternity spirit controlled. Factions in societies have sprung up; bitter feelings have been engendered; friendships have given place to enmity; and all the while the law of the trustees forbade the fraternities and the faculty was to the extent of their ability upholding that law. Hardly a year has passed without more or less of internal friction of student life caused by the "Frats" of some name or other. There is the fact. What are you going to do about it? Blot out those that are there now and start anew? Plough the ground well and let the sunshine of democracy kill the noxious germs? With the falling of the next rain the weeds are there again. Sometimes the new weeds were worse than those weeded out.

The question is more puzzling, more vexatious, more sleep-destroying than a kicking, spiteful influential deacon, than a serious chronic trouble in a choir, than a mal-odorous, far-reaching but respectable difficulty in a church is to any conscientious pastor. What is to be done? Ah! there is the rub. The reckless pastor will act hastily, sometimes foolishly, sometimes makes a bad matter worse. The wise pastor will do the best he can, and then move on and let another try his hand.

This collegiate question is more difficult of solution. You may sit down by it by day and take it to bed with you at night and think you have solved it. Next day you will have to solve it again. The college is permanent, the trustees are permanent. You cannot run away from the difficulty with honor.

These fraternities have existed without law. The College has had the same trouble under the practice of deception that it has had during the past year when the fraternities under limitations were permitted by the trustees to take their places at Wake Forest. Was it not helpful to the spirit of honor that they should exist in the open? The spirit of hypocrisy is hurtful to character.

We seem to be living in the "club age." It is the Masons, Odd Fellows, the Pythians, the Jr. O. U. A. M.'s, "clubs," "orders," "circles," ad infinitum. The daughters, sons, mothers and fathers of our villages, towns and cities are saturated with the club atmosphere. "Malaria" you may call it, if you choose. The little girls with their dolls play "Book Club," "Card Club," "Reading Club," all sorts of clubs that their fathers and mothers have. Need you be surprised that the young men filled with the spirit of the times, brought up in the very atmosphere of fraternal organizations carry with them to college that same desire to be a member of something? Whether the desire be evil or meritorious it is there just the same. Like the original "homo" they are conceived in this desire and born in an impulse to join something—paraphrasing somewhat.

The fraternity is not necessarily an evil. If the young men could or would keep their heads level and not become metamorphosed into such abnormal expansion evil results would not follow. Right here is the contagion. Some are immune. This patient old earth has had to nurse into most healthful manhood worse patients than the egotistic "frat." Her facts, figures, general average and hard knocks soon bring them down to a basis of reasonable contemplation and hard common sense. Be patient with them. They will think by and by.

Some colleges where fraternities have existed for a long while have very loyal alumni. Their college spirit is admirable. May not ours be the same under proper cultivation. During the present year things have been in the open. Excesses are natural after long suppression. Things will settle to a wiser basis, if the younger members of the faculty will champion the right spirit among the fraternity men. Here they have the opportunity to prove the real worth of the fraternity. Egoism will not prove it. Better the fraternities "in the open" than in secret.

Fraternities increase expenses. Yes; some parents would rather their sons would spend money that way than not. They encourage them to do it. What are you going to do about that? The fellows can't spend it without their parents consent. If they go to other colleges the same expense will be there perhaps even greater.

The trustees have erected no standard of caste or rank. Their standard is that for which Wake Forest College has stood all these years of her glorious history. The trustees last year let come into public view what was there for twenty years causing trouble eluding the decrees enacted against it. We in our educational history are passing into new experiences and are involuntarily forced to meet new phases of educational life. Some of these new issues have come to stay however much we may prefer the old. It is possible that the best of the old spirit may be in the systems that the tide of time brings to us.

The Temple, with all its holy memories had to pass away. It broke the heart of the Jews—this passing of the temple. A happier, more glorious day was ushered in by its passing. The Jews are still kissing the stones of the foundation of the old temple and refuse to bow to the new "Sun of Righteousness." We may expect seventy-five years to bring changes. Those changes are here. More are coming. Some are good. Some are bad. These fraternities seem to be "the thorn in the flesh" of the new educational life. Many a college faculty has labored to remove this thorn and has devoutly prayed that it might be taken away, but it seems to be ever present to annoy and to humiliate. College presidents would be delighted if any man or set of men would give a correct solution of the problem. Rashness will not do it. Indifference to facts only increases the difficulty.

No college, I believe, has a faculty truer to its welfare than has Wake Forest. Their loyalty has been tested many a time. They are in daily contact with all the good and bad effects of fraternities. They love the college. They love the young men. The trustees are equally loyal and devoted to the interests of the young men. Let every friend of the College with faculty and trustees impassionately view the situation. There should be the freest, the most sympathetic investigation and discussion privately by faculty and trustees of all the conditions. No other way has any solution.

The average young man is reasonable. Point out defects. Show the way to better things. Hedge about tendencies to excess. Appeal to the nobler spirit. The most of them will give allegiance to this agency. Some on both sides are unreasonable.

I who am at a distance from the College cannot know only in a general way what are the conditions there. Haste in a conclusion as to what is best to be done would be rash on my part. Each pastor of a church has difficulties in his membership with which he himself knows better how to deal than anybody else, and still he cannot settle them. An outsider could not do quite so well as he may do. So this question which affects College life so vitally is vexatious, but it is not going to ruin the College. Wisdom I believe will prevail. The young men themselves can be enlisted in its right decision. Let him who knows exactly that this thing or that thing shall or ought to be done, be left alone with all the facts, living issues, passions, and prejudices involved for a few hours only, and he will be exceedly slow to be dogmatic in the future. The issue is a very important one, but it does not deserve the notoriety it often has among students, for it pleases the other fellows too well. It makes them feel that they occupy a larger place than they really do.

For Wake Forest College and all the students my love is unbounded. God has guided their destiny and will continue to guide it. Be patient and wait.

W. J. FERRELL.

* * *

From a Fraternity Man.

In the last issue of the Recorder there was quite a stirring article on the subject of fraternities at Wake Forest by Mr. M. L. Kesler. This gentleman, I think, has not studied the fraternity question very carefully and it would appear from his article that he is taking a prejudicial position in regard to them. He would have us believe that Wake Forest cannot with the presence of fraternities maintain her former standard of high thinking and plain living. The introduction of fraternities is positively not a check to either of these. Fraternities do not put an end to high thinking, they rather encourage noble ideas, worthy thoughts and ideals that are inspiring to the man who trys to attain them. To a large number of fraternity men plain living is necessary and they are composed largely by men who live in a plain, simple way. It has been the nature of man since time immemorial to go with his likes to associate with those that are agreeable to him. That idea exists today and whether organized or unorganized like natures seek each other. Fraternities are organizations into groups of a condition that before existed as a whole. The spirit is the same and the caste, as Mr. Kesler terms it, is the same as before. It has always existed and doubtless will to the end of time. If a fraternity is organized selfishness that same selfishness, as above referred to, was there before the organization. It is the organization, the name applied to the thing that was before that he seems to be anxious to blot out. True a fraternity furnishes an opportunity to spend money, but what doesn't furnish that opportunity? The opportunity to spend money is open to us all, whether in our out of a fraternity.

Now as to the Literary Societies. Here we must again disagree. These Societies have not degenerated since the introduction of fraternities.

A member of these Societies is compelled to do his duty so far as their power to make him do it is concerned.

If he has the ambition to do anything the opportunity is always open for him. It is entirely with him whether or not he will take advantage of it. No man is hampered in these Societies when he trys to improve himself by being in them. The fraternities certainly do not interfere with him. He is as free to exercise his own choice and to improve himself as he ever was.

Factions—not fraternity factions—have existed in the Societies for quite a long time, and are still present. A man's reward in these Societies whether a frat or non-frat man, is due to his ability, and one needs only to attend a commencement or an intercollegiate debate to be convinced of this.

When it comes to the reputation of the Societies or the College frat men and non-frat men stand side by side.

Caste and prejudice are thrown aside, for it is the man that they want—the man who can best represent them, the man who can best maintain that envied position that these Societies have obtained.

These Societies are still holding up their past record, as has been well exemplified by the results of the

numerous debates in the last few years. Fraternity men and non-fraternity men have represented the College ably and creditably.

A man is recognized and appreciated by his merit the world over, and at Wake Forest whether he be backed by a weak or a strong fraternity, or no fraternity at all, the merit or ability if it is there will have every opportunity it wishes to make itself felt. The gentleman seems to tangle himself here. He divides the College into weak and strong fraternities, and sets in to fighting everything. The faculty as fraternity members, as the majority of people, and the faculty themselves think, was a wise idea. Sound, clear knowledge at the head of anything is beneficial to it, and certainly to the faculty is due the unnecessary statement that they will do what is right and for the best interest of the institution. Maybe they are not men who can be drug around by the mere pulling of a wire—not to be devoured and saturated with that organized selfishness. A little experience with them will give one some idea of what Abner Daniel meant by his expression: "A heart full of love and a backbone full of hell-fire."

These gentlemen will exercise the use of their own divinity in hedging themselves about.

Women, of course, have favorites; it is natural; it is essential; it was intended from the beginning. They had them in those "golden days of long ago," when fraternities did not exist. And this is as unalterable as the laws of the Medes and Persians.

Now in conclusion, fraternities teach a man that others have rights and privileges as well as himself. A fraternity man is not impressed with the idea of selfishness, but rather sociability; he is taught to respect and to have due regard for womanhood; he is encouraged to do and be something, to have worthy ideals, noble thoughts and strive to attain them. The retention of old spirit and standard of former years is doubtless beneficial to a certain extent, but it is the too strict adherance to these ideas that is, or soon will be, perceptibly hurting the College.

We must not put new wine into old bottles. There must be new bottles for the new wine that is going to be bottled somewhere, and why not let Wake Forest bottle some of it?

A FORMER W. F. FRATERNITY MAN.

* * *

From a Pastor.

I would be disloyal to my alma mater, which I love with a deathless love, did I not hasten to add my unqualified endorsement to Brother Kesler's recent article on "Secret Fraternities at Wake Forest." I have seen every evil with which he charges them brought forth by their existence at Furman University, Greenville, S. C., where I was a student for ten months. But let one instance of their baneful effect upon literary societies suffice. That year in the Adelphian Society, of which I was a member, three Greek letter fraternities were represented. Two of them together, with the votes they could control, had a majority in the membership of the society. Time came for the election of officers. What did they do? Hear it, ye advocates of such societies at Wake Forest! They combined, divided the principal offices between themselves, went into the hall on the night of the election with their ballots prepared, and put their men in office. Let them continue at Wake Forest for ten years and I predict the enactment of a similar shameful scene there.

I left Furman and entered Wake Forest solely because of their non-existence at Wake Forest, and I have never for a moment had cause to regret this change. And were I to enter college next fall, I would most certainly enter one blessed by their absence even at the sacrifice of superior advantages offered by colleges where they exist. I had something to do with turning at least one young man from Furman to Wake Forest. My chief reason for doing so was the superior advantages in the literary societies at Wake Forest where in my days merit won. Furman has rid herself of them and Wake Forest has admitted them. In less than a decade, if this state of affairs continue, I will have the same reason for turning young men from Wake Forest to Furman.

As I see it, no more important question confronts the trustees at this time. May they see the day of their opportunity and act accordingly!

Lest some advocate of these societies in college may say that my oppositon to them is because membership in one of them was to me a case of "sour grapes," be it said, that I was not only invited but urged by each of the three at Furman when I was a student there to join them. I refused because I was convinced from what I had seen that their influence was deleterious to the welfare of any college.

Yours for a greater Wake Forest,
R. G. KENDRICK, JR.

* * *

From An Educator.

I most heartily endorse the article of Rev. M. L. Kesler against fraternities at Wake Forest. I have prepared a large number of boys for college and all my Baptist boys have gone to Wake Forest except two. All these, save one or two, would have been barred from fraternities because of their limited means. It is not pleasant to think of sending boys you love to a place where, in a large measure, they will meet social ostracism. They also must fight against great odds in their literary societies. I have talked with quite a number of secondary school men and all, save one, oppose fraternities, and he admits they are evil. This policy must ever engender a spirit of bitter rivalry and jealousy in the student body. The faculty will surely be divided. The people of the village cannot all agree. For old students to return they must meet jealousy, rivalry and disunion instead of the broad democratic spirit of the past. Are we willing for these things to exist? There are many other reasons why I oppose them.

Fraternally yours,
E. L. MIDDLETON.
Cary, N. C., May 10, 1905.

The Mill Question and the South.

BY REV. J. J. HALL.

For one, I heartily thank I. N. Loftin for his fearless and exceedingly suggestive paper on "The Moral Status of Mill Settlements in North Carolina," which paper recently appeared in the Biblical Recorder, and I also thank the editor of the Recorder for giving the public an opportunity to read so important a paper. The whole subject is vital to the future manhood of our State. The weal or woe of unborn multitudes is wrapped up in its issue. The evils connected with mills need be carefully examined now, and if possible, some remedy applied to them promptly, before they become so great as to defy a remedy.

A Word Personal.

Nearly thirty years study of this question on the ground, both North and South (about equally divided), may give me some right to speak or write upon the subject. My earlier pastorates were in the mill cities of the North. Manchester, N. H., and Auburn, Me. The latter city being adjacent to Lewiston, Maine, the great mill city of that State. The time was when the best supporters of these churches were mill and factory hands: they were the largest regular contributors, giving from 50 cents to $2.00 per Sunday. They would give for church repairs from $50 to $200. (These figures seem startling but the records would easily confirm them). Young women earned from $10 to $15 per week; young men from $15 to $20; and such were among the Sunday-school teachers of the best Sunday-schools, and the most active members in the largest and most prosperous churches. Any New England pastor of twenty-five years ago will bear out these statements. As to the class of workers in these mills let me give this incident: The house in which I lived in Manchester, N. H., was worth about $6,000. Its owner's wife worked in the mills, and he was foreman in a large bakery.

The Change that Swept Over New England.

But I saw a change come over all this, and New England became New Ireland, and by the introduction of French Canadians New France; and gradully, but surely, the well-to-do young women of American parentage came out from the mills never to return. Strikes and labor troubles of different kinds, with the ever increasing demand for work to be done more cheaply wrought havoc in these cities, and some of them, like Biddeford, Me., have completely changed their complexion; many of the inhabitants talk French and not English. Roman Catholic churches and schools hold the best positions, and the money for the Evangelical churches is not so easily raised from the many as formerly.

Capital and the South.

But even this change did not satisfy capital which is always seeking a way to increase itself, and the South became the inviting field for cheaper labor, longer hours, and less restriction of law; and the danger is, that the capital of the North will enslave the poor white people of the South; and in doing this will entice the moneyed men of the South to share in this destruction of manhood by the flattering promise of large dividends.

But it is as true as ever that

"Ill fares the land, to hastening ills a prey,
Where wealth accumlates and men decay."

Let the lawmakers, the editors, and the stock-owners in the mills go into the homes of the operators, look at "the shacks" that are called homes, be aroused by the terrific noise made in the early morning hours to awaken the workers who are still craving for rest, see the little children trudging to the mills, while late at night some of them are still there, and then ask the question, not, "Am I my brother's keeper?" that may be a little too direct: but, "What is the outlook for these?" Thank God, some will rise above their surroundings, but few indeed are the opportunities afforded them. Their homes are pitiable: their comforts are few. (I am writing of the common operator and not of the foremen or overseers.) A large family, and all working, may hold things together. But let sickness come, and come it will, let the winter be unusually severe, let misfortune or old age come upon the mill hand and destitution is as sure to come as darkness follows day.

The Remedy.

A less dividend; fewer hours work; no childhood labor; better houses to live in; a good library and a free evening school in every mill settlement would produce such a transformation as to make the mills in our midst a blessing, and not as now one of the gravest problems that can possibly confront every patriot, and all who have the welfare of humanity at heart.

A. C. Dixon Accused of Misrepresenting University of Chicago.

Chicago, May 8, 1905.

To the Editor of the Biblical Reder, Raleigh, N. C.

My Dear Sir:—In a recent number of the Boston Herald appears a statement from Rev. A. C. Dixon, D. D., pastor of the Ruggles Street Baptist Church, as follows:

"It is an open secret that when Mr. Rockefeller learned that a prominent representative of Chicago University was tearing the Bible to pieces in a course of lectures he ordered the lecturer to cancel his engagements and go to Europe for the purpose of purchasing a library."

Dean Small of the Graduate School, and I as Dean of the Divinity School, immediately wrote Dr. Dixon asking for the name of the person to whom he referred, and the evidence for such a remarkable statement, which to one who knows anything of Mr. Rockefeller's relations with the University is incredible. He replied that the person was President Harper, and as evidence, he offered this bit of gossip, presumably concerning President Harper's trip to Europe when the Calvary Library was purchased pust at or before the opening of the University.

"The open secret to which I referred floated through certain circles in Greater New York when I was there as pastor. It was reported that President Harper, when delivering a course of lectures, was requested by Mr. Rockefeller to go to Europe to purchase a library, and it was given out widely, as a sort of open secret, that the reason for this sudden request was that the learned president was tearing the Bible to pieces in a way that did not please Mr. Rockefeller."

There have been many irresponsible and deliberate maligners of the University of Chicago who, when challenged, have confessed that their statements were based upon no evidence, but who, nevertheless, have been too dishonorable to retract what they have known to be untruths. In view of the hopelessness of obtaining honorable correction of misstatements, even in the face of proof, it has generally been idle to deny gossip and lies and better to trust to the sober sense of the public. Dr. Dixon's position as a pastor and evangelist is so prominent, however, that it seemed to me possible that here at last might be found a man who would withdraw his statement when furnished with evidence of its incorrectness. On receipt of his letter I immediately telegraphed him denying on the authority of Dr. Harper himself the statement in particular and in general, and saying that justice demanded an immediate public correction. I find, however, that I have been disappointed in my hopes. I am, therefore, forced to adopt the only other means of correcting a slander and declare to the public, as I have already declared to Dr. Dixon, that his statement is false in general, in particular, and in implication.

SHAILER MATHEWS,
University of Chicago.

First evangelize the young men, and then make them an evangelizing force, for if these nations are going to be evangelized it is going to be by the sons and daughters of the soil. See that this present generation does not perish from the earth without the young men knowing that Jesus Christ died and rose again, and that he is a living Christ.—John R. Mott.

I felt once that I was responsible for the conduct of universal affairs, but I have recently come to believe otherwise. So long as I tried to run the world I was miserable; it makes me happy now to trust in God.—Lyman Beecher.

They Are Coming In.

Our balance of the year offer bids fair to prove the most popular and effective in the history of the Recorder. It is meet that it should. It is the best offer we have ever made —June 1st to January 1st for fifty cents. It crowns seventy years of service and offers the opportunity to recognize that service with enlarged opportunity for usefulness.

We would rejoice to begin our seventy-first year with 15,000 subscribers. If five hundred pastors will respond as a few are now responding we shall do it. MAY WE NOT COUNT ON YOU?

We here make acknowledgement to the friends who by their prompt response to our call encourage us to believe that the day of the Recorder's greatest usefulness is just dawning:

W. R. Beach, Paul Scarboro, J. S. Stradley, S. D. Swain, J. A. Campbell, J. M. Hilliard, Josiah Elliott, A. T. Hord, N. P. Stallings, J. M. Fleming J. G. Hagaman, F. A. Brooks.

Remember—send in the names in May. Paper begins coming in June. Let us reach every unreached Baptist in North Carolina within ten days.

NEWS NOTES.

....North Carolina Teachers' Assembly at Greensboro June 13th to 16th.

....Dr. Fred. D. Hale will conduct a meeting with Dr. Adams in Charlotte next week.

....The McCormicks have recently given the McCormick Presbyterian Seminary at Chicago another $1,000,000.

....Southern Baptists expect to raise $325,000 for Foreign Missions this year. North Carolina stands for $25,000.

....We are indebted to Messrs. Livingston Johnson and V. I. Masters for the report of the Convention this week.

....Bro. J. T. Jenkins reports "a good spiritual revival at Scotland Neck." He is now aiding Pastor Brown at Winston-Salem.

....We record a defeat of the temperance forces at Vanceboro—where we polled one vote; and at Hillsboro where the new aldermen will license bar-rooms.

....J. J. Taylor remarks that Mr. Rockefeller with not near so much money as the Southern Baptists, gives to education and missions much more than they!

....The Midsummer Meeting is coming. It will be better than the Baptist World's Congress, and all who cannot go to London are invited to Jackson Springs, June 27th to July 4th.

....Pastor Charles A. G. Thomas writes: "We have had a fine associational year, raising over $200 for Foreign Missions versus $45 three years ago, and other objects greatly advanced."

....Bro. C. Almon Upchurch enrolled ten new subscribers for the Recorder in ten minutes after preaching Sunday. Suppose two hundred others do as much. He thinks there is nothing easier.

....Dr. Thomas Hume lectured for the Young People of Durham Second Church Sunday and also supplied that pulpit. Doubtless the people enjoyed the accomplished Doctor's visit. We note with pleasure also that Dr. Hume was the orator of the recent Memorial Day at Chapel Hill.

....Dr. J. B. Cranfill has compromised the Hayden suit against him for $100. This was done without the knowledge or consent of Messrs. Gambrell, Truett, Carroll, Slaughter and others, and they are inclined to resent it.

...Recently the Methodist preachers have enlisted 2,005 new subscribers for the North Carolina Christian Advocate, whose territory is limited to only half the State. Will not the Baptist preachers add 4,000 new ones on the Recorder propositon?

....Atlanta Baptists are much exercised over the management of the Georgia Baptist Orphanage—the institution being, if we are properly informed, in the care of a board of lady managers. Dr. A. C. Ward has opened an opposition to the regime.

....Laurinburg church is doing well, the cause is prospering and Pastor Kendrick is happy in his work. Few men glory and take so much real pleasure in preaching the Gospel as he. God always blesses hearty efforts in the interest of His kingdom.

....Red Springs and Maxton are on the lookout for a pastor. They can give a man full work, and should have a strong man located on the field at once. There are some excellent people in these churches, if there are but small congregations to support the work.

....North Carolina will be well represented at the Baptist Congress in London by Dr. and Mrs. W. C. Tyree, W. A. Ayers, W. L. Poteat, J. B. Carlyle, W. T. Hundley, J. J. Hall, John E. White, J. L. White. There may be others, but these make a strong delegation.

...Who would go a thousand miles to attend a meeting whose motions and seconds were prepared two months ago—as at St. Louis this week? The General Baptist Assembly may have a mission, but that mission cannot be to "cut and dry" the Southern Baptists.

....The South Carolina Baptist looks decidedly better in eight-page form. Will it not signalize the improvement by giving proper credit for Dr. Cullom's article on Enoch? When a paper pays for copy, other papers using it can do no less than make acknowledgement.

....Five thousand dollars from the emperor of Japan's private purse goes to the Y. M. C. A., in recognition of the fine service rendered by it to the army in Manchuria. Imperial good will plus imperial support will give these Christian workers such an opening as men seldom have.

....Pastor J. O. Tew is in a meeting at Holt-Morgan Mills, Fayetteville. The church has met each night during the past week for special prayer and the Master's blessings upon the meeting. Bro. J. M. Fleming is doing the preaching. This church has some of our very best people in it.

....At the Capitol Avenue Baptist Church, Atlanta, Ga., a month's evangelistic campaign resulted in 100 accessions to the church; fifty-five for baptism. The pastor, John E. Briggs, had with him Evangelist T. T. Martin for thirteen days. Ex-Governor Northern and several Atlanta pastors were of valuable assistance.

....Bro. R. N. Cashwell makes a report of good news from his field, which is divided between the "Robeson" and the "Cedar Creek." He says: "I have been dividing my time and energy between the farm and the ministry until this year, and have neglected both. This year I am giving all of my time to my churches (he has four), and my work is doing very well indeed." Brother Cashwell expects to attend the Mid-Summer Meeting this year.

....It is usual that the bread bill of an orphanage is the largest item of expense, but if there be a debt reported next July (which we are sorry to say seems inevitable) it will be on account of the water bill.—Charity and Children. We hope not. Let the friends of the Orphanage show how they can rally in time of need.

....We heard recently of a prominent Presbyterian preacher who refuses to use the hymn, "There is a fountain filled with blood," because he says the line, "And sinners plunged beneath that flood," teaches immersion. To be consistent he should also refuse to use the New Testament because it speaks of being "buried with Him by baptism."—Exchange.

...New Bern Middle Street Church is fortunate in obtaining Pastor W. A. Ayers, of Elizabeth City. But what shall our new church there do without him? His work at Elizabeth City has been so strong and successful that his departure must be regarded as a great loss. The beautiful new house of worship was built under his leadership. May he carry New Bern forward as vigorously.

....The Court Street Baptist Church of Portsmouth, Va., has voted to grant its pastor, Dr R. B. Garrett, a two months' vacation in order that he may attend the World's Congress in London. The vote carried with it a purse of $500 to bear his expenses on the trip. This is fine. The many friends of Dr. Garrett in this State will be delighted to know of his good fortune.—Exchange.

....Bro. J. W. Cobb has seventy-five acres in cantaloupes, forty acres in "roasting ears," and beans and peas not a few. He sends a message of love to the friends and brethren all over the State. He says: "Come around, brethren, about July, and I will feed you on cantaloupes and the best things in the land." He has six churches this year, and is getting along well with his work.

....Dr. Robert Stuart MacArthur entered upon the pastorate of the Calvary church thirty-five years ago this month, the exact date being May 12, 1870. He was called directly from the Rochester Theological Seminary, where he pursued his theological studies, and entered upon his ministry the next Sunday after his graduation. His pastorate is unique in that it is his first and only one.—Examiner.

....The church at Lumber Bridge is more and more pleased with Pastor Cross. The church-house and the pastor's home are both painted and make a fine appearance. The work for the missionary spirit is bringing forth fruit, and Lumber Bridge is soon to rank high in her contributions for benevolence. Pastor Cross is one of our most loyal men to every object of our Convention. He always does excellent work.

...The Associated Press dispatches indicated that the Convention's Commission on Missions to the negroes recommended (1) that mission work from any quarter in this cause be welcomed; (2) that the greater emphasis be put upon our personal duty. These are two points in the Recorder's contention. Doubtless the Commission commended the Home Board's plan as well. The principle of State control—the only sensible plan—will prevail in North Carolina.

....President Taylor sends this announcement: "I am authorized by Mr. W. H. Fitzgerald, commissioner, to announce that from all points in North Carolina, including Norfolk, Portsmouth, Suffolk, Boykins and Danville, Va., round trip tickets to Wake Forest commencement will be sold at one and one-third first-class fare plus twenty-five cents (minimum rate one dollar). Tickets, restricted to continuous passage in both directions, will be on sale May 22nd, 23rd and 24th, with a final limit for use on May 29th."

....Our work at Lumberton is making fine progress. Pastor Durham is one of our very strongest young ministers. He has a large number of strong and faithful workers to help him in his work, and they work together beautifully. Members are coming into the church from time to time. Lumberton promises to be one of our strongest churches in just a few years. Brother Durham is doing a splendid work in the county, and the whole Robeson Association feels his power for good.

....Twenty-nine of our former pupils are now in higher schools: at Wake Forest College, 12; at Baptist University for Women, 5; at State University, 4; Yale University, 2; University College of Medicine, 2, and one each at Raleigh Medical College, Atlanta Dental College, Crozer Theological Seminary and Curry School of Expression. And not one of them but is doing good work, most of them making superb records. The world will be the better for their strong lives and consecrated purposes.—Mars Hill Quarterly.

....Bro. I. P. Hedgepeth, a truer man than whom can not be found, gives this brief statement of his work: "My work is moving quietly along, but we are moving. We have many signs of progress, many things for which to be thankful." Could we but have five hundred such men on our country fields; how the work would prosper. How God can use a true and faithful minister in these noble country churches. We have so many noble men and women in the country churches who are ready to follow the man who lives close to his Master.

....Pastor J. N. Boothe, of Hertford, writes: "Next Sunday will be my second anniversary. We want to make it a good day by raising the balance of our debt for recent repairs. Our meeting recently held by Bro. C. J. D. Parker was enjoyed by all who could attend but many were kept away by sore arms. We have all recently been vaccinated. I shall baptize a few as soon as their scabs come off. Our Union at Ballard's Bridge was good. On Sunday a collection for State Missions amounting to $80 was taken. There were big crowds and good speaking.

....Capt Duncan McNeill writes: "We were delighted to see correct pictures of our Spring Hill Church and Pastor Kendrick in a late issue. In the brief church history, however, we were sorry not to see the name of Rev M. L. Kesler—one of the brightest stars of our galaxy. Homer sometimes nodded, and why not our loved secretary? To show it was merely a nod, Bro. W. M. Bostic and I, who know him about as well as he does himself, would not be afraid to say, it was merely a slip of the pen. Speaking of Brother Kesler, I can truly say we of Spring Hill, as well as the Presbyterians of the nearby churches, loved and esteemed him much. He was strong, faithful and true. His clear light yet shines."

....Dr. J. J. Hall, of Fayetteville, will be pleased to communicate with any brethren of this State who purpose attending the Baptist Congress to be held in London in July, whether going with his party or not, so as to keep, if possible, the delegation full. If any of the brethren appointed cannot go, and others can, he would like from the moderator and secretary of our late Convention (provided they have power to grant the same), the privilege to fill any vacancy in the delegation with such brethren as may attend, and are members in good standing of Baptist churches of North Carolina. Any information respecting passage, board, or relating to the Congress, that Dr. Hall can give, will cheerfully be furnished irrespective of his own party.

Report of Southern Baptist Convention: Sixtieth Year.

(Continued from Page 1.)

One of the greatest advances we have made is in school work. We needed trained men and women to help among their own people. We found that we must teach them. Theological schools have been established and about one hundred men are being trained in these. Then, again, the children of our converts needed to be educated not into heathenism, but away from it. Many schools have been established for these. Some of these schools receive help from us. Many of them are partly or entirely self-sustaining. The number of the latter will greatly increase. One missionary in North China writes of 13 schools in his mission with nearly 200 scholars, and the total cost to the Board of only $150.

We also call attention to the work of publishing and distributing good literature. Our missionaries have made a noble advance in this respect in the past ten years. Read the reports for the Publication Society at Canton, China, the Publishing House in Rio, Brazil, and the Bible rooms in Sao Paulo, Brazil, and the Bible room in Nagasaki, Japan. The brethren in Mexico are advancing with their Sunday-school literature series. No one can estimate in figures the great advance which has been made. Tabulated results cannot convey to the mind the great changes which have come in foreign lands toward the missionary and his religion. The suspicion, which formerly caused hostility and hatred, have in large measure given place to friendliness and often even to love. The observance of the Sabbath, the family life of the missionaries and native Christians, the new standard of living as exemplified by the converts, have all made a great impression, and we believe that the day is near at hand when we shall see thousands turning to Christ. Truly new opportunities are opening up before us, and they are laden with great privileges and responsibilities.

Change of Plans.

Last year at the Convention we reported the purpose of the Board to open a mission in Persia. After further investigation and more mature thought, it was deemed inexpedient to open work there at this time, and so the Board reconsidered its action.

New Missions.

Our work has developed rapidly in China, and so we have opened a new mission in the interior, far from the coast, at Chengchow. This is an important point.

Another new mission station has been established at Victoria, Brazil.

An important work has been opened at Tunis, Africa, in connection with our Italian mission.

At Hermosillo, Mexico, another new work has been begun. We might mention others, but simply give these to let the brethren know that our workers, with the hearty approval of the Board, are constantly enlarging their fields of operation. We refer to the reports from the various missions for more detailed information.

Proposed Union Work.

Requests have come from our missionaries in Japan that we join in Theological School work in Yokohama, Japan, with the brethren of the Baptist Missionary Union. A similar request has come from the brethren in Central China as to a college and Theological School at Shanghai, China. The missionaries of the Missionary Union in like manner appealed to their Society for such union. After some correspondence your Board sent a committee to confer with a like committee from the Missionary Union to see if an agreement could be reached which would be satisfactory to all. The committee met and formulated plans for such union work. These plans have been approved both by the Missionary Union and your Board, provided the Convention is willing for us to enter into the arrangement. By the plan proposed the Missionary Union and the Foreign Mission Board will each own half interest in the school property, and be equally responsible for the conduct and maintenance of the schools. We hope that the Convention will sanction the proposed arrangement.

Finances.

We come again reporting a good increase in our contributions over any former year. Though we have enlarged the work in every country in which we are laboring, yet we joyfully report "all accounts paid in full and no debt." A number of the States have enlarged their contributions. We call especial attention to the increase made in finances.

We give below an interesting table:

States.	Churches.	Members.	1903-'04.	1904-'05.
Ala.	1,945	149,935	$18,025.77	$18,802.20
Ark.	1,348	79,402	4,755.51	4,988.63
Dis. Col.	71	22,958	1,712.41	1,899.48
Florida	580	26,035	2,500.00	3,696.24
Ga.	2,119	210,697	40,061.56	48,760.53
I. Ter.	528	26,816	329.09	815.36
Ky.	1,723	202,958	22,179.81	25,258.37
La.	591	41,920	5,190.63	5,820.99
Md	61	10,333	4,841.45	5,702.59
Miss.	1,349	115,062	18,811.89	21,161.89
Mo.	1,854	159,189	13,103.82	14,998.81
N. C.	1,816	185,100	16,865.70	20,210.72
Okla.	259	12,658	459.85	505.31
S. C.	913	104,763	19,738.54	24,573.73
Tenn.	1,547	139,154	14,937.41	18,862.17
Texas.	2,855	214,598	26,986.83	30,613.07
Va.	993	127,039	33,156.21	39,002.64
Other Sources			3,963.19	3,253.15
Total	20,502	1,827,617	$247,629.69	283,415.88

Expenses.

Whatever we do must have some expense attached to it. Both those who labor for the work in the home and foreign lands have to be sustained. Occasionally we have missionaries who are self-sustaining on the foreign fields, and sometimes there are those who give all their time in the home land and receive no remuneration, but the number of each of these classes is very small. Hence we must have expenses for workers at home and expenses for workers abroad. We try to keep down the expenses. It costs to send out thousands of letters and millions of pages of literature, to travel thousands of miles and conduct a business for the Lord amounting to over a quarter of a million of dollars a year. When we carefully examine the treasurer's report we find that for the past year over ninety cents on every dollar given went to the missionaries. The expenses in Richmond were about six cents on the dollar. This includes interest on borrowed money and the expenses of our Woman's Missionary Union, located in Baltimore. The latter are kept down, as the Corresponding Secretary has always declined to receive any salary. The expenses in the States for collecting amount to less than four cents on the dollar. That is, for all expenses less than ten cents on the dollar was used, and over ninety cents on the dollar was sent to the missionaries.

The Great Need.

The great growth of our work, through the manifold blessings of God, has brought us to a situation which demands careful consideration. Our missionaries are now facing greatly enlarged opportunities. In some places better and larger church buildings are very much needed. In great, growing cities "the little room around the corner" should give place to a neat, commodious building on a main street. In securing these buildings the native Christians can help some, but the converts at first come generally from the poorer classes and cannot give much. They should be assisted in building houses of worship. In some cases the rooms now used are too small to hold the congregations, so greatly has the interest increased.

Then, again, we need buildings for our Theological Training Schools. We already have one hundred men in these schools, and we shall soon have several hundred. What are we to do with them? A few thousand dollars spent now would mean much for our work in the future.

Then we need hospitals for our medical work, and we need homes for the noble men and women whom we have sent out.

A careful estimate shows that, if possible, we should expend this year in these preparations for better health and better work no less than $135,000. We have for several years been putting some money in these permanent improvements.

Our current expenditures are now about $240,000 a year, allowing nothing for these special objects. It is not likely that we shall raise, through the regular channels, the total need of $375,000 this year. We could raise all if we would. One brother has set a noble example by giving $5,000. We believe if twenty of our brethren and sisters would give $5,000 each, the churches would raise the remainder, and we could, under God, make this the greatest year ever known among us for the advancement of the Master's kingdom. Shall we not furnish the sinews of war for the noble workers at the front? They have gone and given their lives. Shall we not give our prayers and our substance? God would bless us in so honoring Him.

Every State increased its contribution to Foreign Missions. The report shows a smaller amount from Tennessee this year than last, but last year there was a legacy left to Foreign Missions in Tennessee which was counted in last year's report.

Last year North Carolina stood eighth in the list of States in contributions to Foreign Missions. This year she goes ahead of Alabama, and stands seventh in the list. The ones that stand ahead of North Carolina this year are Georgia, Virginia, Texas, Kentucky, South Carolina and Mississippi in the order named.

Sixtieth Annual Report of the Home Mission Board.

This report is read by Secretary Gray.

A larger part of the report is given to the negro work than to any other of the Board's work. "We have moved with caution, but with vigor," but just when this vigorous movement has manifested itself, does not appear.

"Enlargement" has been the keyword of the year's work. Every department has been vibrant with this expanding idea. The Home Board all along has been moved by this aggressive thought, and for two years past the Convention has tingled with noble enthusiasm for larger things, but it was at Nashville that the Convention moved out into the open sea of opportunity. The Convention said to the Home Board: "Through you and by the help of God we shall take this Southland for the Baptists. Go forward!"

A Year of Blessing.

Throughout all the months of the year, news has come of God's favor upon the working forces in the fields. Many souls have been led to Christ and a deepening spirit of consecration to our Lord has been reported from many directions. In Cuba baptisms have been frequent, especially in Havana, and out in the Territories many notable arrivals have been enjoyed. Over the plains of Oklahoma the revival wave has rolled with wonderful and gracious power. Weak places have been made strong and aggressive work has followed in the wake of the Spirit-led revival. The spirit of expectancy, so widely manifest in various parts of the world just now, has moved the people of the plains in a marvelous fashion. May it but presage the coming of the Spirit in the fulness of his power upon all our Southern Zion.

Upon the cities likewise God's favor has fallen. Especially in Baltimore and Memphis and New Orleans has our Board done notable service. In response to a great plea for helps from Maryland Baptists, the Home Board agreed to give $15,000 for church building, provided the Baptists of that State would raise $30,000, and this not to interfere with their regular gifts to denominational benevolence. Stirred by this generous gift and under superb leadership, they have already raised their $30,000, and thus Maryland will have her greatly needed $45,000 for church building. Such is the result of a combined effort for a great object. The work of the Board in Memphis this year has put our Baptist cause to the front as never before in that throbbing city, and it will tell on our future destiny for all time to come. In Memphis the Board has spent $10,000. This puts two struggling churches on their feet with splendid houses of worship admirably located. And the churches have more than duplicated the amount given by the Board.

Down in New Orleans, too, the Board has gone afresh with its helping hand. A splendid lot, in the best location below Canal Street, has been purchased, and our mission has become a church. Nothing but the lack of money has delayed the erection of a neat chapel at a cost of $5,000 or $7,500, which is a prime necessity. The best lot on Charles Avenue, in the Garden District of the city, has been bought for the First Church at a cost of $15,000. But for an empty treasury, before now we would have begun the erection of a building to meet the demands of that great field. The whole city has been moved by our aggressive work since our Nashville Convention. We cannot go into further details about the work in other cities like St. Louis, St. Joseph, Kansas City, Joplin and Galveston.

The 2,000,000 people of the Mountain District are crying for help, and their cry is not altogether unheeded. Our schools have increased in number, the work has improved in quality, and the outlook is full of promise. We have eighteen schools, seventy teaches and nearly 4,000 pupils.

Shortly after the adjournment of the last Convention, the Board, after thoughtful and earnest prayer, elected Rev. A. J. Barton, D. D., as Field Secretary and Superintendent of the Negro Work. Many encouraging things we are able to report concerning that work. We have moved with caution but with vigor in prosecuting this important part of our work. Its problems have been weighted with sober thought, but the work itself has been pushed with ceaseless ardor.

The wisdom of the Board in appointing Dr. Barton to the superintendency has been abundantly justified by the zeal and tact with which he has labored. The Board has had the helpful advice and co-operation of the Commission appointed at the last Convention. The Commission will present a special report to the Convention.

Finances.

Receipts.—The total amount of cash received for the work of the Board from all States last year was $127,850.56, and from miscellaneous sources $5,707.44. Our receipts from all the States this year have been $137,578.37, and from legacies and other miscellaneous receipts $8,126.94, a gain of $12,147.31.

The time for the adjournment of the afternon session is at hand. This first day is the dullest and most trying of all the meeting. In the morn-

(Continued on Page 13.)

Home Circle.

Rosa Mundi.

The Rose of the World hangs high
on a thorny Tree.
Whoso would gather must harrow his
hands and feet.
But oh! It is sweet.

The leaves that drop like blood from
the thorny Tree
Redden the roads of the earth from
East to West.
They lie in my breast.

O Rose, O Rose of the World, bow
down to me
Who can cleave no more, so pierced
are my hands and feet.
For oh! Thou art sweet.

Discipline of the Wood Pile.

Every human male man who possesses even a lingering taint of temper should keep an ax and a wood pile handy, that he may rush out and work off his wrath when it waxes fierce. There is nothing in this vain old world that will send a man back to his appointed work with a more wilted collar and truer comprehension of himself than thirty minutes' wrestling with a full-flavored ax. He can use it so fiercely on the wood. All the fury of his nature, all the hate he feels for his enemy, he can infuse into the ax handle; and how the chips will fly! And presently it begins to dawn upon the man that he is feeling more calm. Evidently, he is experiencing a change of heart. He does not hate his enemy at all. He changes his stroke, and begins to chop on the Italian system of penmanship—the upstrokes heavy and the down strokes light. He rather loves his enemy now. At last he puts off all his failing strength in one terrible blow. He misses the tip with the ax and smites the chopping block with the handle. A tingle as though he had swallowed an alarm clock goes from elbow to hip and back again, the axe drops from his powerful hands, and a weak, limp, nerveless, perspiring, trembling, gasping thing, he staggers to the house, lies down on the first thing that looks like a lounge, and is ready to die. There isn't a fear or a fault in his heart. Death has no terrors, and life has no temptations for him. He has chopped out all his baser nature, and he is just as good and spiritual as he can be on this side of the Jordan. It is a great medicine.—Bob Burdette.

Happiness Lies Near.

Richard Whiteing, who has made a study of life in the east end of London, was once talking with a grizzled old woman when he chanced to refer to the queen.

"Oh, 'ow I would like to be the queen!" said the ancient beldame.

"Why?" asked Mr. Whiteing.

"It isn't because of her 'orses, because if I were queen I would 'ave a donkey cart with red wheels, and it isn't because of her band of musicians on 'orseback which goes ahead of the 'orse-guards, for I'd much rather have a Hitalian with a 'and-organ, but just think, if she wakes up at 3 o'clock in the morning and wants a bite to eat she can touch a bell and 'ave beef and boiled cabbage right away!"

And there are a lot of us wearing ourselves out trying to become kings and queens, when, as a matter of fact, all we require to make life truly happy is just a little more beef and cabbage. Every one of us knows that our neighbor is foolishly striving for something the attainment of which would add nothing to his real happiness. And our neighbor possesses a similar information regarding us and our affairs. The other fellow's ideal of happiness doesn't seem to be worth while to us. His dream is not worth striving for, we think. Perhaps the only one really to be envied, and yet the only one not envied, is the one whose ideals are humble and fit into the heart.

In glancing through history one gets a sense of cheerful satisfaction from the thought that it is indeed "little more than the register of the crimes, follies and misfortunes of mankind." There is pleasure in the reflection that many millions of the best people who have ever lived have never got their names in history. History is largely criminal and its pages are the rogues' gallery of the past centuries. Some good people have crept into history as a matter of course, but they are usually mentioned as a part of the record of what bad people did to them. Nearly all history is written in red, hence the nations without history are the happiest, and, just so, individuals without any marked or memorable incidents in their lives are often the most truly blest. "There is no joy but calm."

And the man who thinks he must beat the bass drum or toot the big brass horn in order to have a good time will find the whole show of life a delusion and a disappointment. There are large patches of this big wobbly old world that consists of "crowds without company and dissipation without pleasure." The great purpose of life is happiness. See to it that you get the genuine article and not a spurious, gilded imitation. There is this to be remembered: genuine happiness does not cost anywhere near as much as the false variety. There is likely to be more of it in a simple little wayside flower than in a conservatory filled with exotics; more of it in the song of a hermit thrush than in the braying of brass bands; more of it in the cottager's bowl of bread and milk than in the sumptuous spread designed for the perverted palate of the rich; more of it in the tremulous "I like you" of a modest youth or maiden than in the dramatic "I adore you" of a dissembling world. Don't waste golden moments trying to think of some way in which you may become like a king or queen. You may get your name in big type in the newspapers, and yet be not half so happy as though you had done the sweet and simple things that would have engraved your fame upon the loving hearts of those about you.—The Guide Post.

Defective Eyesight and Hearing.

Writing in the June Delineator on the care of the eyes and ears, Dr. Grace Peckham Murray says: "Many children have imperfect vision and suffer from it long before the parents are aware of it. These are some of the indications which should lead one to suspect trouble: The eyes are red and inflamed most of the time, and styes occur frequently. Children who need glasses squint and peer, or shut their eyes to a chink, or hold a book or an object close under their noses or far off at arm's length, or they may fear the light or have a drawn and anxious look and be unable to read from the blackboard. All such children should have a careful examination of the eyes, and be fitted with the kind of glasses that are necessary to correct their vision. Many children that have the appearance of being backward and stupid are not in reality, but seem so because of their imperfect vision or hearing."

Elsewhere, in the same article, we read in regard to the ears, that: "Earache in a child is a symptom that requires immediate attention, since it may be due to boils and abscesses or inflammations, which give rise to chronic middle-ear trouble. The danger is that such trouble will extend to the soft bones back of the ear, and what is called a mastoid abscess will form, which, if it breaks into the brain, may prove fatal; so in case of earache and inflammations always look out for the swelling which comes back of the ear, and call in the physician in time to prevent disaster. Children who seem stupid and do not answer readily when spoken to may have imperfect hearing. This should be kept in mind and tests applied to discover if such is the case."

The Summer Headgear.

"Flowers run riot over the hats for summer," says The Delineator for June. "These trimmings are either very small or very large—big, soft-petalled roses and camelias and peonies, or forget-me-nots, lilies-of-the-valley, mignonette, peach blossoms and lilacs. Delicacy of tint is a striking feature of the new flowers, and they are massed in unusual combinations, such as blue, yellow, mauve and green. Garlands and wreaths are the favorite green. Garlands and wreaths are the favorite designs, and this form of trimming is particularly adapted to the smart tip-tilted or retrousse hat, which is the mode of the season. With this shape the bandeau becomes prominent, a goodly portion of trimming being applied on it when at the side or back.

"There is unlimited variety to the hats for afternoon wear. So modified is the "Charlotte Corday" as to be seemingly an entirely new type of headgear.

"Ribbons were never so much used. The narrow widths are formed into tiny flowers, true-lovers' knots, Cupid and Marie Antoinette bows, in self or contrasting colors.

"The basis of some of the most pleasing summer hats is open-work or eyelet embroidery.

"The new straws are shown in a varied assortment of colors, and the question of matching the dress material is quite easily solved."

The machinery of the kingdom is very simple and very silent, and the most silent parts do most and we all believe so little in the medicines of Christ that we do not know what ripples of healing are set in motion when we simply smile on one another. —Henry Drummond.

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time, and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmetton (Palmetto Berry Wine) is made a from a combination of Palmetto berries and seven other vegetable drugs of well-known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money, as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggests everywhere.

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"My little son, a boy of five, broke out with an itching rash. Three doctors prescribed for him, but he kept getting worse until we could not dress him any more. They finally advised me to try a certain medical college, but its treatment did no good. At the time I was induced to try Cuticura he was so bad that I had to cut his hair off and put the Cuticura Ointment on him on bandages, as it was impossible to touch him with the bare hand. There was not one square inch of skin on his whole body that was not affected. He was one mass of sores. The bandages used to stick to his skin and in removing them it used to take the skin off with them, and the screams from the poor child were heart-breaking. I began to think that he would never get well, but after the second application of Cuticura Ointment I began to see signs of improvement, and with the third and fourth applications the sores commenced to dry up. His skin peeled off twenty times, but it finally yielded to the treatment. Now I can say that he is entirely cured, and a stronger and healthier boy you never saw than he is to-day." ROBERT WATTAM, 4922 Center Ave., Chicago, Ill., Dec. 30, 1897.

SIX YEARS LATER

Mr. Wattam writes

"Your letter of the 21st in regard to the case of my little boy at hand. I am truly thankful to say that the cure effected by the Cuticura Remedies has been a most thorough and successful cure to date." Chicago, Feb. 23, 1903.

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Young People's Page

To Fortune.

When I am old, all things I will endure;
But, now, now, now, while I am young and pure,
Give me my portion of delight; and so
But let me go.

When I am old and tired I shall not care
How many reveries I must outwear;
But to the soul as young as April rain,
Less pain, less pain!

Then roses, roses for the fragrant hair,
And wedding torches for the fingers fair,
And love, love, love, for the unbroken heart,
The perfect heart.

Marvels of Memory.

A good memory is one of the chief elements of worldly success. Without it, the finest intellect or imagination is constantly hampered in its struggles with the world, and, if the memory is very defective, often goes down in utter discouragement and defeat.

The way to get a good memory, or to retain it, if you have one already, is by exercise, for this function of the mind has a definite physical basis in the brain, and, like any other part or organ of the body, must be used, to be strengthened. And if it is properly used and exercised, the limits of its attainments and usefulness are almost boundless, as some of the allustrations given below will indicate.

Themistocles, a famous Greek general, is said to have known every citizen in Athens. Otho, the Roman emperor, attained great popularity, and through that, his seat on the throne, by learning the name of every soldier and officer of his army. Hortensius, the Roman orator, is said to have been able, after sitting a whole day at a public sale, to give an account from memory of all things sold, with the prices and names of the purchasers.

Coming down to later times, there is a very interesting story told of Frederick the Great, of Prussia, the French author Voltaire, and an Englishman with a very long memory. It is said that at the king's request, Voltaire read one of his long poems, that he had just completed in manuscript, through aloud, while the Englishman was concealed from Voltaire's sight, in such a position that he could hear every word.

After the reading of the poem, Frederick observed to the author that the production could not be an original one, as there was a foreign gentleman present, who could recite every word of it. Voltaire listened in amazement to the stranger as he repeated, word for word, the poem which he had been at so much pains in composing, and, giving way to a momentary outbreak of passion, he tore themanuscript in pieces. He was then informed how the Englishman had become acquainted with his poem, and his anger being appeased, he was willing to do penace by copying down the work from the second repetition of the stranger, who was able to go through it the same as before.

When reporting was forbidden in the houses of the English Parliament, and any one seen to make notes was immediately ejected, the speeches, nevertheless, were published in the public press. It was discovered that one Woodfall used to be present in the gallery during the speeches, and, sitting with his head between his hands, actually committed the speeches to memory. They were afterwards published.

Lord Macaulay had a marvelous facility for remembering what he read, and he once declared that if by accident all the copies of Milton's "Paradise Lost" were destroyed, he would be able to write out the whole of this long poem without a single error. In fact, he once performed the marvelous feat of repeating the whole poem, making only one omission.

Charles Dickens, who was once a reporter, and thus had occasion to roam about the streets a great deal, contracted the habit of reading the signs of shopkeepers. So firmly fixed upon him did this habit become, that he was able, after walking a long street, to repeat the names and business of every shopkeeper on the thoroughfare.

But great power of memory is not always found in educated persons. There is a notable instance of "Blind Jamie," who lived some years ago in Stirling, England. He was a poor, uneducated man, and totally blind, yet he could actually repeat after a few minutes' consideration, any verse required from any part of the Bible, even the obscurest and least important.

The power of retaining events has also sometimes been manifest in a marked degree. A laboring man named McCartney, at fifty-four years of age, claimed that he could recollect the events of every day for forty years. A test was made by a well-known public man who had kept a written record for forty-five years. The man's statement was fully corroborated—indeed, so accurate was his recollection that he could recall without apparent effort the state of the weather on any given day during that long period of time. —Everywhere.

Science Brevities.

There has just died in Stockerau, Bavaria, at the age of twenty-eight years, a dwarf, Maria Schuman, who was at one time a celebrity, says La Nature. She "passed her whole life in the cradle where she slept her first sleep, twenty-eight years ago. Up to the day of her death, this strange creature preserved the height and general appearance of an infant of a few months, but wonderful to say, her intellect was normally developed and nothing could have been odder than to hear this tiny baby in the cradle talk like an adult, with much vivacity and intelligence! Maria was born in 1875, at Bridgitteman, near Vienna. Her parents were of normal development, and so were her brothers and sisters."—Translation made for the Literary Digest.

A Deer Story.

Brute instinct has formed the theme of many an article, and wonderful instances have been given of the exercise of almost human judgment by animals, but the following which came under our own observation, lays just a shade over anything we ever read: Last Sunday C. Sweeters and the writer were driving up the water canyon, and as we turned a bend we saw a doe and a young fawn drinking from the stone ditch. At our approach the animals were startled, and in attempting to turn and run, the fawn lost its balance and fell into the ditch. As many of our readers know, the water runs very swiftly and in great volume up there, and of course the fawn was carried down the stream. The mother deer seemed to lose all fear of us, and ran along the edge of the ditch trying to reach her offspring with her head.

Suddenly she ran ahead of the floating fawn for some little distance. She plunged into the ditch with her head down stream and her hindquarters toward the fawn, and braced her fore feet firmly in the crevices of the rocks to resist the rush of water. In a second the fawn was washed up on its mother's back, and it instinctively clasped her neck with its forelegs. The doe then sprang from the ditch with the fawn on her back. She lay down and the baby deer rolled to the ground in an utterly exhausted condition. Mr. Sweeters and I were now not more than thirty feet from the actors in this animal tragedy, but the mother, seemingly unconscious of our presence, licked and fondled her offspring for a few minutes until it rose to its feet, and the doe and fawn trotted off up the mountain side.

If there is anybody that doesn't believe Mr. Sweeters when he tells this story, let them come to us and we will vouch for it.—Banning Herald.



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO.

San Francisco, Cal.

Louisville, Ky. New York, N. Y.

A CAMPAIGN IN EVERY CHURCH.

The Recorder will complete her seventieth year July 1, 1905.

We intend to round up this period with an offer that will reach every intelligent Baptist in North Carolina.

We hope not to miss one church.

We offer the Recorder seven months—JUNE 1st to JANUARY 1st—for 50 cents.

Evidently there is no immediate profit in such an offer. But we hope to introduce the paper to 5,000 new friends, many of whom will renew.

There are 5,000 possible readers of the Recorder in North Carolina. Let us reach them.

Our Plan.

Every subscription will begin June 1st and end January 1st. Send in the clubs—six names at a time, if possible—throughout May with 50 cents, less expense, for each name.

If you need samples, let us know.

Will you make May Recorder month and so help us sow down the State with Baptist thought and doctrine?

JURY BOXES.

The Jury sits nearest to the fountain of Justice. Upon the character of our juries depends the administration of our laws. If they are weak, Justice falters; if they are corrupt, Justice is polluted. We heartily join in, therefore, with those who are urging that in the replenishing of our jury-boxes, shortly to take place, care be exercised to put in as many names of strong, good men as possible. To do less is to be indifferent to the most important matter of the Commonwealth.

And in this connection may we not express the hope that good citizens will not shirk jury duty? To do so is highly unpatriotic.

MR. WASHINGTON DUKE.

Mr. Washington Duke, who died May 8th in his eighty-third year, was one of the most remarkable men that North Carolina has produced. In two respects his achievements are monumental, namely, one as a manufacturer who laid the foundations of one of the most extensive commercial institutions in all the world's history; the other, as a benefactor who crowned his old age with gifts to Trinity College that have placed that institution upon foundations from which it will serve mankind to the end of Time.

Which was the more wonderful, we cannot say: The building of a great commercial enterprise in a prostrated country, single-handed, without means, educational advantages, or other helpful conditions that were not likewise in the reach of thousands; or the sudden change from a career of money-making to money-giving—and that giving taking the form of educational endowment. Such achievements indicate great ability and profound character.

Those who knew Mr. Duke personally bear witness that he was such a man. Not brilliant, but strong; a worker, indomitable, and capable of ever-expanding vision. One achievement brought him into view of another, until he died looking forward, not backward.

It is true that Mr. Duke made his career in the tobacco business, and that the manufacture of cigarettes has entered largely into the great industry which he founded. One could wish that his great powers might have been devoted to a business that contributed to the human welfare. Very probably the industry, the foresight, the administrative capacity, the masterfulness that brought him success would have won in any employment. But of this we cannot speak in full now. He entered upon the tobacco business long before there was such sentiment against any of its forms as now exists. It was regarded as any other luxury is regarded, as a thoroughly legitimate field of employment. And he retired, in 1883, before there was anything like the present adverse sentiment. We cannot speak for him; he did not apologize in life, and he would not in death. In his own way he squared his work with his conscience. We may be sure of that. All that is known of him confirms the estimate that he was a man of rugged Christian sensibilities; that he was honest, sincere and as unfaltering in the application to himself of his standards of duty as he was in advancing his business.

Within the hours that followed the death of Mr. Duke the world had a matchless testimony of the personal regard for him. From one end of the land to the other came tributes of love. But in his own city—the place which he found a way-station and left a centre of business—there was the profoundest possible testimony to the popular estimate of him as a fellowman. Fifteen thousand people, the entire city, attended his funeral. A fact like this is eloquent beyond words. To interpret it one must think of Mr. Duke's simple, strong ways; of his integrity; of his sincerity; of his kindly spirit of fellowship with men in all the walks of life; and of all the elements that made up his strong character.

FRATERNITIES IN WAKE FOREST COLLEGE.

Ordinarily the question of admitting Fraternities to Wake Forest College would be regarded by us as a question wholly for the Faculty of the institution; but present circumstances compel us to treat it as a question for the denomination at large. When the Trustees met last May they discovered that quasi-fraternities were flourishing with the knowledge of the Faculty, that the student body had divided into "Frats" and "Anti-Frats," and that several of the Faculty and Trustees had reached the conclusion that the time had come to repeal the order forbidding Fraternitities and to formally invite the organization of regulation Greek Letter institutions. A motion was made to this effect, but in its place a motion was adopted permitting local Social Organizations on condition that each organization should have a member of the Faculty on its roll.

The present protest is, therefore, against the settlement of the matter proposed by the Board; and it is a protest from the denomination rather than the student body.

We are informed that the situation at Wake Forest is acute. There are four Social Organizations in the student body. We take it that most of the members of these desire permission to set up regular Greek Letter Fraternities. On the other hand, the rest of the student body not only oppose the establishing of Greek Letter Fraternities, but also desire the abolition of the present Social Organizations. The Faculty's position we are not prepared to state. Some idea of the denomination's temper may be gathered from communications in this and other numbers of the Recorder.

With this statement of the situation, we propose to submit a few remarks.

Fraternities exist in a great many institutions of learning—in most of the leading colleges and universities. They are social organizations, exclusive in character; and they are not regarded as harmful morally. In fact, they are often regarded as helpful. The question that they ordinarily raise is a question of wisdom. They invariably create friction in the student body. Wherever there are "Frats," there are "Anti-Frats," and there is feeling and conflict all along the line.

But the question at Wake Forest is not a question of wisdom. It is that and more. Well might we pitch our discussion upon the question, "Shall we in light of the experiences at other institutions admit to Wake Forest organizations that will bring with them interminable conflict and ill-feeling?" We should answer, No. But there is a more vital consideration, namely, that the Fraternities bring with them caste—that condition most obhorrent to the Baptist mind. However it may be with others, Baptists cannot, without serious compromise, foster an order that discriminates between their common wards, excluding some from social privileges granted to others. In the nature of things, Fraternities monopolize the social privileges. Shall we permit the organization of such a monopoly at Wake Forest? To do so is to foster the caste spirit, indeed to recognize the formal establishment of caste.

It may be argued that the Fraternity men would naturally have the larger hand in the social life of the College, whether there be Fraternities or not. This may be granted. But if so, let them have it naturally, not artificially. At any rate, let the College be spared the burden of recognizing and even fostering a formal organization to such an end. As Baptists we cannot carry a straight face and encourage a condition of affairs that excludes one of our young men from privileges enjoyed by an organized set. There is everything in that program to arouse the Baptist spirit.

It is true that conditions have changed, as is argued on another page. But there has been no change sufficient to warrant the abandonment of Baptist ideals. It is true that for years we have been harassed by this matter, as Mr. Ferrall argues. But it is not possible to so harass us that we will surrender our Baptist principle of democracy and fraternity. It is true that we will lose some students by excluding fraternities. It is a question, however, whether we will lose more by excluding them or recognizing them. But, granting that we will lose students, we are not prepared to compromise the ideals that our churches exist for for the sake of numbers.

There is more in education than books. There is more in college life than in the class-rooms. We must so direct the life of the college that it will prepare the students for careers in accord with Baptist ideals. We desire that a young man entering Wake Forest shall breathe the atmosphere of democracy, shall learn to love democracy, shall learn to keep his head up in democracy without any artificial aid whatever. On the other hand, we do not desire to subject any young man in a Baptist institution to the humiliation of social exclusion—not so long as it is a Bapist institution.

REPORTS OF THE BOARDS.

The Southern Baptist Convention performs its work through four administrative agencies, with which the State Conventions co-operate, as follows:

(1) The Foreign Mission Board, which has charge of missions to foreign lands.

(2) The Home Mission Board, which has charge of missions within the bounds of the Convention, some in co-operation with State Boards, others separate; and in Cuba, Panama, etc.

(3) The Woman's Missionary Union which is the channel of the work of our woman's societies for missions, etc.

(4) The Sunday-school Board, to which is committed the publishing of Sunday-school helps, Bibles, Hymn-books, etc., and the fostering of the Sunday-school cause.

(5) The Trustees of the Seminary are a fifth agency, to which is committed the education of many young ministers. For the rest of our educational work there is no recognition whatever.

With the exception of the Seminary, we present in this paper summaries of the reports of the year's work. We seek for these summaries a careful reading. They are far more important than the report of the Convention's sessions. They lay before you the extent and character of the organized work of Southern Baptists.

One who reads these reports will find much to rejoice in. The progress of the work, from every point of view, was never so great. There were never so many evidences of God's favor; nor so many incitements to our people to give themselves with all their zeal to the work committed to them.

UNABLE TO APPRECIATE.

Editor Biblical Recorder.

Dear Sir:—Might one who is not an alumnus of Wake Forest College be permitted to say a modest word concerning Greek Letter Fraternities? I have just read Brother Kesler's article on this subject in this week's Recorder, and I crave space to express my endorsement of the position taken by him. With the opportunity for improvement in the Literary Societies at Wake Forest College, I am unable to appreciate the inherent necessity for these secret societies for the promotion of scholarship or culture or democratic fraternity among the students and faculty.

Fraternally, L. M. CURTIS.

Ahoskie, N. C., May 5, 1905.

JESUS: LAMB AND KING.

Bible Lesson for May 21. John XVIII.:28-40.
Golden text: Every one that is of the truth heareth my voice.

The central figure in

The Trial of Jesus

is Jesus Himself. There is somewhat to be said of the Jews and somewhat of Pilate; but he who dwells upon these at the expense of the study of Jesus in this critical hour misses the lesson. How He conducted Himself in this trial; what He said in this supreme test of His character; with what assurance He confronted His fate, are the true subjects for the teacher and the pupil.

The Lamb.

First, it is as the Lamb of prophecy that He appears. He is "led" (vs. 28). He who once passed through the crowd, He who once drove forth the money-changers by the fierce power of His indignation; He who mastered the storm and overrode the tomb, now is led. Reserved within Him, or committed to God, is His power.

His ministry is closed. Gethsemane lies behind Him. His disciples are scattered. He is all alone. His buffeting is begun. The cup is upon His lips. Let us understand that this is voluntary. He has prayed to be spared as you might pray; but He has also yielded Himself nevertheless to the Father's will. His humiliation, His yielding of His power, are the more glorious because they were dreaded sorely and were voluntary. And they who were now so concerned about the lamb of the Passover had in their unreckoning hands the Pascal Lamb of all the ages.

This portrayal of Jesus as a Lamb is of the deepest significance. It not only carries with it His sacrificial work but it also speaks of His character; and speaks an abiding lesson to His followers in the patient yielding of their wills and lives to the will of God. If there are times when like lions we should purge the temple, there are nobler hours when like lambs we should divest ourselves of power, subject our wills and seek to be moved passively by the will of God.

Jesus the Innocent.

Clearly the Sanhedrim confessed that it had no charge against Jesus that could survive the merest legal scrutiny. The best that they could do was to cry out for His death and to press that demand with the violence of an uncompromising and enraged mob. They had charged Him with claiming to be the Son of God—which in their pious opinion was blasphemy. But such a charge had no standing in a Roman court. They, therefore, shifted their ground and offered Pilate a pretext. Let us grant that their original charge against Jesus was just: He did claim to be the Son of God. It nevertheless speaks pitifully of their sense of Justice that they are willing while defending (as they supposed) the Holy God from blasphemy to have Jesus put to death on a pretext and a lie: That was Jesuitism of the basest sort. It reveals their motives to the bottom.

Clearly they were more anxious for His death than they were to convict Him of wrong. They knew He was innocent of evil. His life had been under their eyes. It was fear and envy and jealousy that moved them. He stood as clearly innocent of real blasphemy in their eyes as He does in yours. It was the partisan spirit that moved them: He was not of them; He was a menace to them; this was His crime, and, knowing His innocence, they resolved to effect His death by false-witness, and failing in that, to raise such a mob as would not let the Roman Governor rest until he had ordered His crucifixion.

See with what dignity and poise the Innocent Jesus moves amidst His accusers. There is no outcry of innocence, no protesting: But with straight and simple answers He immediately convinces Pilate that He is an innocent man. On one hand we have the Voice of the People, the outcry and the high passion of the partisan; on the other the perplexed politician:- Between them Jesus. Surely it was a situation for slaughter.

Jesus the King.

But submissive as He is not disinclined to defend Himself. He straightly makes known Who He is and to what purpose He has come. I am King, He says; not a King for Rome to fear, not a King whose servants will fight, not a soldier-king; not a King from the view-point of this world—not a temporal king:—but I am a King (vs. 37). I am King of Truth. Marvellous claim!

King of Truth. There is more implied than knowledge. It is not as a master of science that Jesus makes His claim. He refers to the truth of life, the truth with regard to the human soul, the truth of duty, the truth of eternity, the truth of God: King of that inmost centre where resides what is true in us, the conscience, the soul. And so the King of kings! The King of every soul that heareth—that has that within him which responds to the Truth.

Pilate heard not. Pilate heard only the howling of the mob and the whispers of self-interest: He well illustrates the idea of Jesus by asking scornfully, "What is truth?" There are men who have permitted their inner selves to be so submerged that the mention of the things of the soul evoke just such a manifestation as appeared in Pilate.

Notes.

Pilate is the figure of terrible warning against policy and moral indifference. Had he not long ago destroyed His conscience by his policy-life, he here might have dimly perceived his duty and risen to immortal fame.

The Jews are likewise a warning. They illustrate how, for one thing, the righteousness of the letter may obscure in callous hearts, the greatest sinfulness: They kept the law of cleanness while they clamored with lies for an innocent man's death. Moreover, they warn us against the mob. The voice of the people is not the voice of God. It is more likely the voice of the demagogue and the knave.

MR. WINCHESTER REPLIES.

Until Brother Jones,—as I now understand it was he,—flatly and unqualifiedly accused me of falsehood, I had the most kindly feeling toward him, and said nothing at which he could justly take offence.

In writing a news letter to the Christian Index I incidently said that according to the secular papers, Bro. Howard L. Jones had preached a sermon favorable to the doctrine of Annihilation. A little later I asked in the Baptist and Reflector, which was the greater Heretic Jones with his Annihilation or Broughton with his alien-immersion?

I care naught for the charge of "Heretic hunter," but I d ocare for being so unceremoniously pounced upon with the charge of "falsehood." I regret that my simple objection to this has so stirred the personal feelings of Brother Jones toward me. I really did not think that he was capable of the low personal flings and insinuations which appear over his name in your columns of May 3rd.

Last April, a year ago, I was in a splendid pastorate in South Georgia. My wife's health was about to give way. I was invited to supply a month for the First church, Knoxville. When my time was out I was to pass through Chattanooga on my way back to my pastorate. It occurred to me that the pulpit of the First church there was vacant. As we desired to spend a day in passing in that city, I wrote to a member of the First church whom I regarded as a personal friend, offering my services as supply for that day. From a deacon I received a very courteous notice that for that day a supply had been secured, but that they would be pleased to have me supply at some other time. Further than this I deny absolutely any knowledge of a "package of letters" or anything else in any way "bringing me before the court" of Brother Jones' church. All this, together with the reference to my having once belonged to another denomination is to me very small for the pastor of the First Baptist church of Chattanooga, and shows that he must feel himself in some straits as to the main question.

I accept in god faith Brother Jones' denial of a belief in the doctrine of annihilation. It may be that some one else put the words of the sermon into his mouth, or else the reporter was a little drowsy.

With a few extracts from that sermon which lies before me, I shall let your readers judge as to whether I told a "falsehood" when I said that according to the papers, Brother Jones preached a sermon favorable to the doctrine of Annihilation.

After nobly combatting the theory of Universalism, he says: "The other alternative is to say that the gulf is fixed and fixed forever. But how can I say that and look up to God and call him "Father"? This is an honest difficulty to be found in the minds of the most developed. Let me remind you that the difficulty grows not out of the Bible statements, but out of the deductions which men have made. They have gone beyond saying that the gulf is fixed and the punishment endless, and have insisted upon saying what the Bible does not say—that the suffering is endless. We administer eternal punishment every time a man in accordance with the laws of our land is put to death, but we do not administer to him the eternal suffering of strangulation. Jesus said, "These shall go away into everlasting punishment," but He nor any one authorized by Him has said that they should go forth into everlasting suffering. The spectacle of souls tortured throughout endless ages, with no moral purpose and no hope of cessation of pain is abhorrent to every moral sense. It would be utterly out of harmony with the method of God revealed in the universe as we see it."

"Surely the leading thought of Christian civilization is away from the conception that eternal suffering is bound up in eternal punishment. It was in the middle ages that men thought that punishment must be made as hideous as possible in order to deter men from doing wrong. It was then, not today, thank God, that the church burned heretics at the stake and taught that they would burn on forever."

"Jesus said, 'Fear him who is able to destroy both soul and body in hell.' The prominent words here are, 'destroy' and 'soul.'"

"Paul says, 'the wages of sin is death, the free gift of God is eternal life.' 'They are enemies of the cross of Christ, whose end is perdition.' 'Perdition' is the word. That is a strong word. It means not only to destroy, but to destroy clean through, to destroy till nothing is left. "Again, 'And to them who obey not the gospel of our Lord Jesus, who shall suffer punishment, even eternal destruction from the face of the Lord.' Weigh these words—destruction so complete that not even the eyes of God can find them.'

"He who would make the strong words that stand for death, disolution, perdition and destruction, merely figurative of a suffering which has ony medieval interpretation for its authority is willing to assume more responsibility than I am."

"Jesus reveals God as a Father. In the light of this revelation I find God merciful from the first endowment of man with choice to the degeneracy where man has lost this God-like attribute, and merciful still in that last solmen dispensation whereby He can and does 'destroy both soul and body in hell.'"

Now, Brother Editor, if it is contended by any that the above extracts are unfairly made, I refer them to the Chattanooga Evening News of January 24, 1905, or I shall be glad to furnish the whole sermon as given therein for publication.

I do not care to discuss the subject of Annihilation with Brother Jones or any one else. I only feel that his unqualified accusation of "falsehood" in the face of the facts herein given was ungrounded, unfair and un-Christian, and that his reply to my former statement showed to me a lack of common courtesy and refinement which I was unprepared to believe.

J. D. WINCHESTER.

Harriman, Tenn., May 8, 1905.

ANOTHER VIEW OF THE MILL POPULATION.

In your issue of the 19th ult. is a communication from Rev. I. N. Loftin relative to conditions among the factory people. He presents a horrible picture. If not greatly overdrawn, those amongst whom he works and who furnish the experiences he describes, are in a most deplorable state, which imperatively demands such help as will correct the evils at the earliest practical moment.

I have been pastor of Chestnut Hill Baptist church since its organization, some five years ago. I am a visitor in many of the homes, and frequently spend a night with some one of the members of my church. I am glad to say that the awful conditions described by Mr. Loftin do not exist at the Salisbury cotton mill. Of course there are some families less nice and decent than others, but none so terribly bad. As a rule, the mill workers here are as well fed, as well clothed, and have as good home comforts as average poor people who live on the farms or who, living in town, follow other occupations. Working people are the best people in the world.

As to moral and religious excellence, our church members average as high as those of any church in city or country.

Of course there are bad people at Salisbury cotton mill, as there are elsewhere; but the average is no worse in any respect than people of other vocations in town or in country.

I have been pastor at Mooresville since last January, and have been in the homes of most of our people, and find conditions there about as in Salisbury.

Sincerely,

J. N. STALLINGS.

Salisbury, N. C., May 12, 1905.

Five Years Progress in North Carolina.

My recent trip over North Carolina with Bro. H. C. Moore is the first regular tour of the State which I have made since the year 1900. I was greatly impressed with quite a number of things. Five years is a short time, and yet it is long enough to bring about some changes which are worthy of note.

The first thing which impressed me was the unusual increase of the interest of our people in Sunday-school work. At every place the crowds were much larger than I expected. There seems to be an awakening on the part of the pastors as well as the officers and teachers in the Sunday-schools which was not nearly so marked five years ago as now. And such a tour as was taken by us the first two weeks in April would have been a practical impossibility in this State a few years ago. There seems to be throughout the State a strong under-current of hopefulness, a spirit which bids one get up and do things, a readiness to take hold which I had not seen in the State before.

I jotted down on a piece of paper the places which we visited which showed signs of new life, when I discovered that I had noted more than a dozen different points. I decided that I could not mention all of these, but some of them so impressed me that I must tell it. The splendid new building at Spring Hill was a revelation to me. How different is the impression made when one simply reads a thing in the papers and when one sees it. And Monroe, with its beautiful building, brings back the memories of years ago when I first took a trip over the town and had pointed out to me the points of interest in the city by Brother Moore, who was then the pastor. I had to go outside the Baptist church and take a second look at the town to convince myself that it was really Monroe.

And as to Charlotte—I think I'll have to turn the job over to Brother Moore. I can't do it justice. The first Baptist Sunday-school, pushing rapidly toward a thousand Sunday-school scholars, and with its superb organization, is something worth seeing. And the pastors of the Baptist churches in Charlotte have the true Charlotte spirit. When I saw how Baptists were moving things in Charlotte, I thought of Texas and Oklahoma. That is enough to say about it to any man who has ever heard any newly elected Secretary of the Home Mission Board make a speech on Home Missions. I serve notice on Brother Broughton, of Raleigh, and Brother Tucker, of Asheville, that they had better look well to their laurels or the Sunday-school pilgrims will be journeying to Charlotte to learn the art of Sunday-school work.

Lincolnton was also a surprise to me. The old town is awakened. New life and energy is coming in and Lincolnton is one of these days going to be a city. And the Baptists are keeping pace with the progress of the town.

But Lenoir is the place that surprised me most of all. When at Hickory the train was crowded with Presbyterian preachers making their way to the session of the Concord Presbytery, my heart sank within me and I suggested to Brother Moore that we leave our baggage on the train and return the same afternoon to Hickory and cancel our engagements in Lenoir. I had in mind Lenoir of five years ago. I remembered several meetings which I had attempted there myself. When our train arrived and we were met by Pastor Church and Bro. J. V. McCall, I meekly suggested to them that Brother Moore and I were considering returning to Hickory. Brother Church gave me one good, long, straight look while Brother McCall picked up my baggage and started off with it. Imagine my astonishment when in the beautifully remodeled church we had such a crowd, both at the afternoon and the evening service as I had not expected to see in the Baptist church in Lenoir for the next twenty years. And at Salisbury I walked through that splendid town and said to myself over and over again. "And this is Salisbury."

B. W. SPILMAN.

Kinston, N. C.

Making a Correction.

I ask the privilege of making correction of a statement which appeared in the Biblical Recorder March 22nd. By some means it did not come to my observation until to-day. The statement is as follows:

"Young People, published by the American Baptist Publication Society, is the only Baptist paper published exclusively for Baptist young people."

This statement appears without any signature attached, and for that reason might be supposed to come from either the editor or some one for whom the editor is responsible. This would give it weight and make it all the more misleading.

What about the "Baptist Boys and Girls," published by the Baptist Sunday School Board of the Southern Baptist Convention, and what about "Kind Words," which the Convention has been publishing for forty years? Both of these papers are "published exclusively for Baptist young people." Not only so, but neither of these papers carry any advertisement at all, but are devoted "exclusively" to reading for Baptist young people. It seems to me that the statement quoted above does great injustice to the Sunday School Board, and also to the work of the Convention.

Of course there was no intention on the part of yourself to do this or to allow it to be done by others, and yet I am sure that your own sense of justice will agree with me that the correction ought to be made. I will be very grateful if you will allow this short note to appear as soon as may be convenient.

J. M. FROST.

Nashville, Tenn., May 4, 1905.

At Andrews.

Our pastor, T. F. Dietz, preached two wonderful sermons Sunday in the Baptist church. The house was more than full in the evening. The congregation was held spell-bound during the entire sermon. To-day the ladies met with the pastor and myself and organized a Woman's Missionary Society with eight members. All were much interested in the cause. The following officers were elected: Mrs. H. Whitaker, president; Mrs. W. P. Jones, vice-president; Miss Lena Walker, secretary; Miss Mattie Collins, treasurer. The work of the Society is entirely new to our sisters, but they are anxious to do something for our Master, and I feel that much good will be accomplished through them toward the upbuilding of our little church, and that they will instil missionary zeal into our people. We have a flourishing Sunday-school here.

Our church is small; while the house was overflowing for want of room, there was but one male member there. One brother came forward to join by letter. The pastor called for a motion to receive him; no member to second the motion.

We have but few male members and they live in the country some distance. There is much material here that might make good members, and we trust and believe ere long they will be drawn by the power of the Divine Spirit to accept Him who gave His life that they might be saved.

Yours fraternally,

H. B. ELLIOTT.

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THE STEADY INCREASE in our business shows that still more of the good people are opening accounts with us. We are daily adding new names to our already long list of depositors. There must be some good reason for all this. What is it? It is this! They have found that the road to wealth is by the way of the bank account and that we by our uniformly conservative methods, our courteous treatment of our customers, our desire to aid our depositors, our unprecedented growth and strength, have proven that this is the place to open that account. BANKING DONE BY MAIL. WE SOLICIT YOUR ACCOUNT.

STATEMENT

Rochester German Insurance Company,

OF NEW YORK.

Condition December 31st, 1904, as Shown by Statement Filed.

Capital paid up cash	$200,000.00
Amount ledger assets December 31st previous year	1,562,879.64
Income—from policy-holdrers, $1,107,457.51; miscellaneous, $98,244.93—total	1,205,702.44
Disbursements—to policy-holders, $847,218.07; miscellaneous, $456,604.16—total	1,303,822.23
Fire risks—written or renewed during year, $123,563,963.00 —in force	130,559,232.00

ASSETS.

Book value of real estate (less amount of encumbrances)	$376,547.26
Mortgage loans on real estate	341,003.35
Value of bonds and stocks	444,790.00
Cash in Home Office and deposited in banks	198,565.15
Agents' balances, representing business written subsequent to October 1, 1904	143,240.04
Interest and rents due and accrued	11,604.08
Total admitted assets	1,515,749.88

LIABILITIES.

Losses and claims unpaid	$79,733.46
Unearned premiums	842,190.40
All other liabilities as detailed in statement	2,243.26
Total liabilities as to policy-holders	924,167.12
Capital paid up in cash	200,000.00
Surplus as regards policyholders	391,582.76
Total liabilities	1,515,749.88

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written	$1,270,263.00
Premiums received	20,048.37
Losses incurred—fire	8,723.67
Paid	11,472.52

President—Hon. Frederick Cook.
Secretary—H. F. Atwood.
Home Office—Corner Irwing Place and Main Street, West, Rochester, N. Y.
General Agent for Service—C. J. Hunter, Raleigh, N. C.
Business Manager for North Carolina—E. G. Seibels, Columbia, S. C.

State of North Carolina,
Insurance Department,
Raleigh, March 7, 1905.

I, James R. Young, Insurance Comissioner, do hereby certify that the above is a true and correct abstract of the statement of the Rochester German Insurance Company of New York, filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

When writing advertisers please mention this paper.

Sunbeams' Corner.

Conducted by Miss Elizabeth H. Briggs, Band Superintendent for North Carolina.

Digging for Her Friends.

We find in one of our exchanges the story of a little Japanese girl who had learned from American teachers about the people of the land from which they came, and she wished very much to see them. Here is the story as told by Miss Dorsey:

"Little Haru Kijima (Spring Tree Island) is only eight years old, but she attends the government school in Japan and recently began the study of geography. One afternoon she ran home from school exclaiming, 'Oh Testusaburo, I have something to tell you! America is down below us and the feet of the people over there are pointing up towards our feet.' 'I guess not,' said her brother carelessly. 'Yes, our teacher told us so in the geography class today. I do wish I could see those people walking on their heads.' 'Well,' said Tetsusaburo laughingly, 'if you dig down far enough into the earth you can see them. Haru sat in deep study a long time, and the rest of the family forgot all about her anxiety to see the country where her 'big sister's teacher came from.'

"Saturday afternoon she was missing and all efforts to find her proved futile, but when supper was announced a very red-faced, dirty-handed little miss presented herself at the table. 'Where have you been all the afternoon?' was asked by every one at once. There was no reply. The question was repeated several times but not even a monosyllable was given in answer. 'Tell your mother where you were,' thundered her father impatiently. A shower of tears was her only response. After a few moments she managed to say in a very husky voice, 'I was out by the back alley digging, so I could see the Americans, and though I dug a long, long time, and am so tired, I never saw even one foot,' and she began to sob again. It took several lessons to give this ambitious little miss a true estimate of the size of the earth."—Selected.

Young, the Dragon.

In China and Japan much attention is given the dragon as a mysterious and powerful creature. It is pictured on Chinese flags, on coins, etc. But in Korea, it is Yong, a fearsome creation, with big eyes, claws and fangs, that the people worship. In war time Yong is supposed to be very active, and the Koreans have been looking for him and at last discovered him, says Dr. Gale.

"A house in the west part of Seoul, that had in its courtyard an old, rusty, creaking tree, was sold to a Japanese. The Korean family was left in charge of it till the Japanese should move in. One morning the care-taker and his folks looked out on the world and the tree, as they had done a hundred times before, but this morning was different from all others, for there, looking out of an opening in the hollow trunk, was a—who would think it!—yes, no mistake this time, there were the face and eyes of Yong, the dragon. This, too, was in accord with tradition, for Yong frequents pools and mountain streams and old trees. Some friends were called in, and while they could not see very clearly, they all agreed that it was the dragon. They bowed in great fear before it and women brought rice and offered sacrifice, but the head had withdrawn itself and there was only the opening and the recollection of the uncanny face that had withdrawn itself and there was only the opening and the recollection of the uncanny face that had looked out upon them. Word went flying everywhere, 'A dragon was to be seen looking out of the tree in So-and-so's yard.' Hundreds of people crowded in.

"'Yes,' said they, 'these are momentous days, and such a visitation it not to be wondered at.' There were tables of food offered and prayers: 'Oh, Dragon King, we are here to pray; guard us from catastrophe this year, and watch over the winds and clouds and rivers and keep things steady.' They bowed with their faces to the ground, most devout and reverent, for Yong the dragon was in the tree!

"News of it reached the Japanese owner, and he found his yard full of worshippers.

"'Listen,' said the caretaker, 'there is a dragon in the tree; everybody has seen his head and the people are now worshipping.'

"In a little while the Japanese came back with a countryman or two, who had a pair of field glasses, iron spikes and a hammer. They looked at the hole up so high in the tree, and one of the Japanese began driving in the spikes. He would climb and find out. The Koreans begged him not to risk it. 'It is the dragon,' said they, 'and you will die.'

"'Nonsense,' said the Japanese, 'let me alone.'

"Up he went, step by step, making his way to the spikes, till at last, with a boldness that paralyzed the onlookers, his hand went in after the dragon. There was a scrimmage and a flutter and out flew an ollpammy—not a dragon, but an owl! With a disgust inexpressible the rice tables were removed, and the worshippers went away. Poor Korea's mighty dragon has turned out an ollpammy, and the question is, what had they better do about it?"—Selected.

Oranges, Colic, Dysentery, All Cured by **Painkiller** (Perry Davis')

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References: Members of the Charlotte Medical Society.

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Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3.60 by mail.
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Entered at the Raleigh postoffice as second class mail matter.

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Advertising rates on application.

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JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.
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Acknowledgments.

Raleigh, May 10.

State Missions.—Hebzibah, Raleigh, $3.00; J. W. Nobles, 10.00; Dukefield, 25.00; Oak Dale, 1.00; Bertie Union, 9.73; Spring Branch, 1.77; First Church, Raleigh, 17.24; New Prospect, 8.00; Mineral Springs, Sandy Creek, .88; Clinton, South River, 4.64; Laurel Branch, French Broad, 1.00; W. M. S., West Chapel Hill, Mt. Zion, 1.60. Total this week, $83.86. Previously reported, $5,051.09. Total this year, $5,134.95.

Foreign Missions.—Oxford, $56.90; W. M. S., Oxford, 26.00; Girls, Oxford, 7.10; Wake Forest, 39.95; Sunbeams, Wake Forest, 4.58; Apex, 13.76; W. M. S., Apex (Xmas Offering), 5.50; W. M. S., Apex, 4.25; Oak Level, Pilot Mountain, 2.00; W. M. S. Monroe, 16.52; Union Association, 220.40 Hepzibah, Raleigh, 3.60; Cedar Fork, Mt. Zion, 12.41; Mt. Vernon, 30.00; Mt. Olive, Sandy Creek, 3.87; Robeson Union, 6.25; Stony Creek, 21.25; Oakdale, 1.00; Burlington, 1.00; Cherryville, 15.84; Bertie Union, 9.73; First Church, Raleigh, 424.48; Love's Creek, Sandy Creek, 11.30; Brush Creek, Sandy Creek, 8.88; First Church, Winston, 160.75; W. M. S., Winston, 30.00; Walnut Cove, 2.50; Miss Mary King Lindsay (bequest), 50.00; Lenoir, 19.58; W. M. S., Moriah, 3.00; Louisburg, 100.00; Hickory, South Fork, 50.00; New Prospect, 6.00; Ross Grove, 5.00; Waco, 1.00; Pleasant Grove, 6.49; Fallston, 7.25; Rocky Mount, Tar River, 110.00; First Church, Greensboro, 27.00; Holly Grove, West Chowan, 17.00; Mt. Vernon, 2.10; Burlington, 24.55; Antioch, Surry, 2.70; First Church, Washington, 21.51; Mt. Pleasant, 2.00; Holloway's, 1.50; Mineral Springs, Sandy Creek, 6.46; Matthews, 7.00; Reidsville, 50.00; Clinton, South River, 8.97; Chapel Hill, 25.00; Center Hill, 7.00; Chappell's Hill, 8.00; Great Hope, 5.00; Mt. Sinai, 5.00; Sandy Cross, 10.00; Whiteville Grove, 5.00; Mt. Carmel, West Chowan, 5.30; Worthville, 2.40; W. M. S., Mars Hill, 9.20; Children's Band, Mars Hill, 1.95; Mt. Zion, Piedmont, 4.50; West Raleigh, 6.93; Littleton, 50.00; Howells, 8.00; W. M. S., Lenoir, 5.15; W. M. S., West Chapel Hill, Mt. Zion, 1.60; West Raleigh, 3.00; W. M. S., Pittsboro 2.65. Total this week, $1,844.55. Previously reported, $7,743.40. Total this year, $9,587.95.

Home Missions.—Wake Forest, $39.94; Apex, 11.42; W. M. S., Monroe, 25.00; Union Association, 35.95; Cedar Fork, Mt. Zion, 4.22; Mt. Vernon 30.00; Robeson Union, 6.10; S. S., Murfreesboro, 3.36; Oakdale, 1.00; Spring Branch, .80; Rolesville, 50.00; First Church, Raleigh, 13.81; Loras Creek, Sandy Creek, 3.70; Brush Creek, Sandy Creek, 5.00; First Church, Winston, 80.35; W. M. S., Winston (Self-Denial), 12.50; W. M. S., Winston, 15.00; Lenoir, 15.05; Louisburg, 50.00; New Prospect, 5.00; Poplar Springs, 2.50; Ross Grove, 2.00; Waco, 1.00; Warsaw, 16.54; Dunn, 7.11; First Church, Washington, 18.37; W. M. S., Ahoskie, 4.20; Mineral Springs, 2.06; W. M. S., Rich Square, 2.00; W. M. S., Leaksville, Pilot Mountain (Self-Denial), 4.40; Lower Lights, Leaksville, Pilot Mountain (Self-Denial), 1.35; Walnut Street, 5.00; Clinton, South River, 8.01; Chapel Hill, 25.00; Centre Hill, 5.00 Chapel's Hill, 10.00; Mt. Sinai, 2.50; Whiteville Grove, 10.00; Ballard's Bridge, 24.71; Gatesville, Chowan, 12.00; Sunbeams, Mt. Airy, 2.34; Laurel Branch, 2.00; Brooklyn, 20.10; W. M. S., Mt. Moriah, Raleigh (Self-Denial), 5.00; W. M. S., Caroleen, Sandy River (Self-Denial), .96; W. M. S., Edgemont, Mt. Zion (Self-Denial), 3.50; W. M. S., Edgemont, Mt. Zion, 3.40; Sunbeams, Edgemont, Mt. Zion (Self-Denial), 3.00; Sunbeams, Edgemont, 2.46; W. M. S., Pittsboro (Self-Denial), 17.60. Total this week, $632.29. Previously reported, $3,400.60. Total this year, $4,032.89.

Education.—J. M. Brewer, Sr., $1.00; J. H. Gorrell, 3.00; Union Meeting, Central, 12.78; New Bethel, Central, 1.59; Swepson (bequest), 72.46; Rev. H. A. Rowe, 3.00; Morehead City, 26.00; Bertie Union, 20.48; Spring Branch, 2.70; First Church, Raleigh, 85.85; Lawndale, 3.60; Holly Grove, West Chowan, 8.00; S. S. Association, Mineral Springs, 8.25; Union Meeting, South Yadkin, 6.65; Clinton, South River, 9.22; Centre Hill, 5.00; Chappell's Hill, 7.00; Whiteville Grove, 5.00; Hertford, 10.00; Yeopim Union, 5.92; Wadeville, Montgomery, 2.16; Star, Montgomery, 4.00; Piedmont Union, 5.00. Total this week, $308.66. Previously reported, $958.71. Total this year, $1,267.37.

S. S. and Colpt.—Pilot Mountain S. S. Association, $3.50; Edgemont, 5.00; Neuse Association, Union Meeting, 6.35. Total this week, $14.85. Previously reported, $200.34. Total this year, $215.19.

Tichenor Memorial.—W. M. S., Edgemont, 40 cents. Previously reported, $106.78. Total this year, $107.18.

Ministerial Relief. — Chappell's Hill, $3.00; Spring Branch, 1.56; Centre Hill, 3.00; S. S., Convention, Atlantic, 9.10; Bethel Hill, Flat River, 7.34. Total this week, $24.00. Previously reported, $395.88. Total this year, $419.88.

Students' Aid Fund.—First Church, Raleigh, 75 cents. Previously reported, $16.06. Total this year, $91.06.

Murphy School.—B. W. N. Simms, $5.00. Previously reported, $132.18. Total this year, $137.18.

Total reported this week for all objects $2,988.61
Previously reported for all objects 18,230.09

Total reported for all objects this year.....21,218.70

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Commencements.

Whitsett Institute. May 20, 21, 22. Annual Sermon, May 21, R. T. Vann, D. D. Annual Address, C. D. McIver, LL.D., May 22. Alumni Address, I. A. Bailey.

Robeson Institute. May 17-19. Lumberton. Sermon R. D. Cross. Address J. A. Oates.

Chowan Baptist Female Institute. May 14-17. Murfreesboro. Sermon, Sam'l Saunders. Address, Gov. R. B. Glenn.

Wake Forest. May 24. Sermon by Geo. W. McDaniel. Address, May 25, by B. D. Gray. Alumni Address, May 25, by I. M. Meekins. May 26 Commencement Day. Trustees meet May 23.

Bethel Hill Institute. May 21-23. Sermon, P. A. Anthony. Address, W. D. Merritt.

University College of Medicine, Richmond, Va., May 18. Address by Dr. C. A. Smith.

Peace Institute, Raleigh, May 21-24.

Cherryville, N. C., Graded School, May 18. Sermon, A. C. Barron. Address, T. M. Hufham.

Warrenton High School. May 25-26. Sermon, R. C. Beaman. Address J. Allison Hodges.

Oak Ridge Institute. May 21, 22, 23. Sermon, A. G. Dixon. Address, Col. Robert Bingham.

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Last Sunday in June

Programs, Supplements with recitations, etc., Mite Boxes furnished without cost upon application.

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Report of Southern Baptist Convention: Sixtieth Year.

(Continued from Page 5.)

ing the long roll-call of delegates consumes from an hour to an hour and a half. Then an hour or more of eulogistic oratory must be listened to as different brethren are put in nomination for the various offices. The afternoon is literally taken up by reading reports of the three Boards. To-night we will have the introductory sermon. It will be seen that the first day is taken up in "clearing the decks for action." Work will not begin in real earnest until to-morrow morning. Monday there will be a stampede for home. This leaves one full day for earnest work. If the Recording Secretaries, together with the State Secretaries, would act as a committee on enrollment, and the Secretary announce the total number from each State, an hour at least could be saved. As these lists are validated by the Secretaries anyhow, there would be nothing irregular in the above suggested procedure. If the nominating oratory could be dispensed with, another hour could be saved, and if the Secretaries of the Boards would give a short digest of their reports, which are printed in full and distributed among the delegates, there would be a saving of an hour and h half.

Summary of the Convention by Wire.

Kansas City, Mo., May 15.—Convention closed Monday night with Home Mission mass meeting. General consensus of opinion is that it was a fine meeting. Will raise $370,000 Foreign, $250,000 Home Missions in the coming year.

Saturday Foreign Mission discussion developed great enthusiasm. Returned missionary addresses far above average.

Dr. E. M. Poteat made a notably fine report of work on Papal fields.

Biggest gathering in history of Convention Sunday afternoon in Convention Hall, where Parker and Bryan were nominated. Thirteen thousand present. Memorial addresses on late President Eagles, Hoyt of South Carolina and Meador of District of Columbia, by Love, Thomas, Hatcher. Sermon by A. C. Dixon on Evangelism. The occasion was a fine success.

On Sunday the city's pulpits were occupied by our leading preachers. Drs. Mullins and Truett preached at Calvary church.

On Monday Judge Hillyer's motion to change the name of the Convention was defeated. The day was devoted largely to Home Missions. Addresses by J. F. Love, Stakeley, A. E. Brown, C. D. Daniel, J. B. Gambrell and others. Brown told with power of mountain work, and stirred the Convention. Daniel of Cuba, made a striking appeal for Cuba. In the afternoon a motion looking to killing the financial basis of representation was tabled indefinitely, overwhelming report of committee. Thus the Landmark demands were rejected. The report on Evangelism was read by Editor Thomas. It recommends no Board but committee of five on Evangelism. It was adopted after a forceful speech by L. G. Broughton advocating the work.

Barton spoke of negro work. He spoke well, but like all others presented no tangible method for getting at the matter. Declared negro doesn't wish to leave the South nor the South to have them leave.

Next year Convention will meet Thursday, May 11. W. R. L. Smith will preach Convention sermon. Place of meeting left in hands of committee of five—Eaton, Chairman.

Watson, Bacon, Thompson, Spillman, Brown, preached in city pulpits Sunday. Monday night there were several brief addresses on Home Missions, then address by Secretary Gray, and a striking appeal for advance by B. H. Carroll. Final adjournment, 10 o'clock.

VICTOR I. MASTERS.

News of the Week.

The Chicago Strike.

The teamster's strike in Chicago has deteriorated into a violent effort to prevent the strike-breakers and substitutes for the strikers from working. Its failure is general recognized. Of 40,000 teamsters only 4,000 have quit work. The situation was aggravated by replacing these with negroes, thus arousing racial antipathies. The strike in Chicago was not for money, it was for control. The union wished to prevent any but union teamsters from working.

* * *

The Interests of Our Truckers.

A sufficient supply of cars came too late to serve our Eastern truckers. We hope their loss will be paid by the refrigerator car company, and we have reason to believe it will. The interests of the truckers is in the hands of Messrs. J. O. Carr and J. A. Brown. Mr. Carr is able and energetic, and as for Mr. Brown the Savannah News says: "If the private refrigerator car line people knew State Senator Joe Brown of Chadbourn, N. C., they would quit their monkey business and send Chadbourn all of the strawberry cars needed to move the crop promptly. Joe Brown began his business career by carrying a mail bag on his back five miles a day for $15 a month; now he is one of the wealthy men of the State. He has built a town that is destined to become a city, and meanwhile he is fairly on the way to making himself a millionaire. If the private car people fail to treat Joe and his people fairly, he will pitch in and build refrigerator cars of his own. And he will make the railroad haul them, too. He is that kind of a man."

* * *

The War.

On land the Japanese are said to be prepared for another battle. It is also stated that they not only intend to take Harbin but also the one remaining Russian port—Vladivostock—before winter shall set in. The conflicts last week were of the lightest character.

On sea the situation remains dramatic in the highest degree. The Russian fleets have joined and are now in the China Sea; the Japanese are supposed to be near the Straits of Formosa, and no one believes that the Russians can slip by them or pass unchalleneged. The Russians have the most vessels and the greatest tonnage; but the Japanese have all the other advantages and in such measure that, barring ill-luck, once the conflict is joined she will utterly break the Russian hopes.

An alarming phase of the situation is the attitude of France, which persists in giving aid to the Russians. Japan has earnestly protested, and so has England. The Anglo-Japanese alliance requires that if any power shall aid Russia, England must aid Japan. We are, therefore, in some danger of a widening of the area of war, though this we regard as highly improbable.

* * *

Bond Rehabilitation.

North Carolina and all the States that have repudiated or compromised bonds outstanding are likely not to hear the last of them for some time. Following the South Dakota case two syndicates have been organized to press the collection of these bonds. The amount of repudiated North Carolina bonds is $48,000,000, and the interest is about the same sum. The Carpet-bag regime issued about $20,000,000 of these bonds. The others, we take it, were honestly issued. For our part we desire to confront this situation calmly; and to pay every honest debt of the Commonwealth, and not one cent of the dishonest debts. The Great Seal of North Carolina commands the respect of every citizen and should command the utter confidence of all the world.

* * *

Markets.

Cotton 7¼@7⅜. Wheat 99. Corn 54½. Oats 36. Eggs 15@17. Hogs 7⅞ dressed. Spring chickens, Norfolk, 30 cents. Peanuts, fancy, 4; prime, 3½.

* * *

Items.

To remind us of the Philippines we have the news May 15 that in a recent battle our soldiers killed 300 Moros. The fighting has lasted two weeks and is described as "fierce."

President Roosevelt has returned from his holiday. He was the guest of the foremost Democratic Club of Chicago on his way home. He is easily the most popular President since the War. He will visit the South this fall, and will stop in Raleigh and Charlotte.

Last week was notable for three shocking disasters—one a cyclone in Oklahoma that destroyed a town and killed 100 people; another cyclone in Wisconsin that killed 25 people; the other a railroad collision in which twenty-five people were killed. One of the trains was loaded with dynamite. There were three explosions. Some of the victims were burned to death. Of 200 passengers not one escaped without injury.

When boils begin or pimples appear on the face, it is proof that the blood is trying to throw off through the skin the impurities. You will find Vick's Tar Heel Sarsaparilla a pleasant, sure relief in such cases. It directs the impurities through the proper channels. Full size dollar bottle for fifty cents at druggists.

The most important world to master is the world within each man.—Rev. Dr. Raymond.

A good cough syrup is a necessity in every home. Vick's Yellow Pine Tar leads in simple ingredients of highest quality and will cure the worst coughs and prevent consumption. 25 cents at druggists.

The realization of God's presence is the one sovereign remedy against temptation.—Fenelon.

Through the New Testament in One Year.

(FROM DAILY BIBLE.)

Monday, May 22.—Luke 5:16-39.
Tuesday, May 23.—Luke 6:1-19.
Wednesday, May 24.—Luke 6:20-49.
Thursday, May 25.—Luke 7:1-29.
Friday, May 26.—Luke 7:30-50.
Saturday, May 27.—Luke 8:1-21.
Sunday, May 28.—Luke 8:22-40.

JUBILANT VOICES

A new music book for Sunday School and Devotional Meetings. Edited by Doane, Kirkpatrick, Gabriel and Hoffman. Much new material, Orders of Service, Responsive Readings, Topical Index. 256 pages. Cloth, 72c per 100, not prepaid. Returnable Sample mailed free. HOPE PUBLISHING COMPANY, CHICAGO.

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Temperance.

The Drinks of the Nations.

The consumption of tea, coffee and alcoholic beverages in the principal countries of the world is presented in a table just prepared by the Department of Commerce and Labor, through its Bureau of Statistics. The figures show that the United Kingdom is first in the consumption of tea; the United States, first in the consumption of coffee; Germany, first in the consumption of beer; Russia, first in the consumption of whiskey and other distilled spirits; and France, first in the consumption of wines. Statistics are presented relative to the United States, the United Kingdom, France, Germany, Russia, Spain, Italy, Austria-Hungary, Portugal, Chile, and Argentina.

Tea consumption in the twelve countries named aggregated in 1904, or the latest available year, over 510 million pounds. Of this, the consumption in the United Kingdom was 256 1-2 millions; Russia, 127 1-3 millions; United States, 109 2-3 millions; Germany, seven millions; while in no other country for which these statistics are available is the annual consumption as much as three million pounds—that of Austria-Hungary being two and one-half million pounds; France, less than two and one-half million pounds; Chile, about two million pounds; Argentina, one and four-fifth millions; Spain, 333 thousand pounds, and Italy, 115,500 pounds.

Of coffee, the world's consumption is approximately 2 1-4 billion pounds. In this the United States, as already indicated, holds the first place, with a total consumption in 1904 of 961 million pounds; Germany second, 397 millions; France third, 168 millions; Austria-Hungary fifth, 108 2-3 millions; Italy sixth, 39 millions, and the United Kingdom seventh, 29 1-2 million pounds. In the other countries coffee consumption is less general, being 22 millions in Spain, 21 millions in Russia, 18 1-2 millions in Argentina, 6 1-2 millions in Portugal, and 5 1-2 millions in Chile.

The statistics of beer consumption are available for only eight countries, with a total of 5,753 million gallons annually. Germany had a total consumption of 1,783 millions; the United Kingdom, 1,501 millions; the United States, 1,494 millions; Austria, 492 millions; France, 289 millions; Hungary, 38 1-3 millions, and Italy, 6 3-4 millions.

The consumption of whiskey, brandy and other distilled spirits in the eight countries for which statistics are available amounted to 687 million gallons—that for Russia being set down at 174 million gallons; Germany, 124 1-3 millions; the United States, 121 millions; Austria, 82 1-2 millions; France, 72 1-3 millions; the United Kingdom, 58 1-3 millions; Hungary, 43 1-2 millions; and Italy, 11 millions.

Wine consumption in the nine countries for which statistics are presented amounts to 3,090 million gallons annually, principally in the Latin countries. France alone consumes 1,343 million gallons annually; Italy, 928 1-2 millions; Spain, 331 1-2 millions, and Austria-Hungary, 231 millions. Figures for Russia are not available. Germany consumes 124 million gallons of wine annually; Portugal, nearly 72 millions; the United States, 43 1-3 millions, and the United Kingdom, 16 2-3 millions.

The per capita consumption of the various beverages in the principal countries presents some sharp contrasts. Thus, in the per capita consumption of tea the United States is credited with but 1.34 pounds as against 6 pounds for the United Kingdom; while in the other countries presented the annual consumption per head of population is in each case less than one pound; Russia being credited with 0.92; Chile, 0.62; Argentina, 0.37; Portugal, 0.14; Germany, 0.12, and France and Austria-Hungary each, 0.06 of one pound.

In the per capita consumption of coffee the relative rank of the countries named is: United States, 11.75 pounds per head of population; Germany, 6.65 pounds; France, 4.29 pounds; Argentina, 3.81 pounds; Austria-Hungary, 2.33 pounds; Chile, 1.72 pounds; Spain, 1.18 pounds; Italy, 1.17 pounds; the United Kingdom, 0.69 pounds, and Russia, 0.15 pounds. Of beer the per capita consumption in the latest available year was as follows: United Kingdom, 35.42 gallons (thus exceeding Germany with her 30.77 gallons); Austria-Hungary, 20.36 gallons; United States, 18.28 gallons; France, 7.41 gallons, and Russia, 1.08 gallons. The per capita consumption of whiskey and spirituous liquors is far more uniform in the countries under consideration: Austria, with 3.09 gallons per capita, Hungary, 2.19 gallons and Germany, 2.11 gallons, being the only countries with an annual consumption in excess of 2 gallos per capita; and Italy, with 0.34 gallon per capita, was the only country to fall below one gallon in its annual consumption per capita. The United States (1.48 gallons), United Kingdom (1.38 gallons), France (1.85 gallons), and Russia (1.26 gallons) differ little in their per capita consumption of distilled spirits. In wine, however, the per capita consumption varies greatly among the various countries, from a minimum of 0.39 of one gallon in the United Kingdom to 34.73 gallons in France, while the other countries, arranged in the ascending scale, stand, United States, 0.53 of one gallon; Germany, 2.08 gallons; Hungary, 3.75 gallons; Austria, 5.85 gallons; Portugal, 14.12 gallons; Spain, 17.82 gallons, and Italy, 28.06 gallons.

In St. Louis.

Referring to the closing of saloons in St. Louis on Sundays, of which we spoke last week, the Central Baptist says: "Police reports in this city for last Monday showed a reduction of about one-half in the number of arrests. It is still a fight of the saloon against the home and morality." This proves conclusively that a large proportion of the crimes committed in our cities are due to the influence of the saloon.—Baptist and Reflector.

"Drink."

We once heard a great English actor in the melodrama called "Drink." With fascinated eyes, watched the contest between the saloon and the home. Saw the young working-man, a splendid specimen of manhood, who had given up drink for a while, after his happy marriage, brought again under the thralldom of the saloon. Saw his vain struggle against it. Saw him degenerate into a breast, his more than widow brought to the last extreme of poverty, his child a living skeleton clothed in rags. But there were two things in the audience that struck one observer more forcibly than anything on the stage. When the last scene came on, which ended with the horrible death by delirium tremens, the men got up and went out in droves. It was too much for them. The papers said that this occurred every time the play was on the boards. And the other thing was the sobbing of the women. It was ten-fold more heart-breaking than what was reproduced on the stage—the knowledge and experience of real life that answered the scenes of the play. Everywhere there were to be seen handkerchiefs pressed to wet eyes, trembling forms, and that universal sobbing. The women, the homekeepers, do they not know what the saloon does to the home? Is there any good woman in Charlotte that is in favor of the saloon? Would it not be an insult even to a saloon-keeper to ask him if his wife or his mother were in favor of the saloon.—Presbyterian Standard.

EUREKA.

Eureka Springs, Ark.,
March 15, 1904.

Dr. J. T. Shuptrine: Enclosed find 50 cents in stamps for a box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was Cancer. I send for another box. It is the only remedy I ever had that did any good.

Respectfully,
MRS. W. E. PENN.

Unexcelled for all skin diseases. All druggists or post paid from the manufacturer at 50 cents per box.

J. T. SHUPTRINE,
Savannah, Ga.

SPECIAL RATES VIA S. A. L. RAILWAY.

Asheville, N. C.—Conference of Young People's Missionary Association, June 25th to July 2nd.

Charlottesville, Va. — Summer School of Methods, June 27th to August 6th.

Baltimore, Md.—United Society Christian Endeavor International Convention, July 5th to 10th.

Wrightsville, N. C. — Summer School, June 15th to 21st.

Hot Springs, Va.—Southern Hardware Jobbers' Association and American Hardware Manufacturers' Association, June 6th to 9th.

Mount Eagle, Tenn.—Mount Eagle Summer School Institute, July 17th to August 5th.

Nashville, Tenn.—Peabody College Summer School, Vanderbilt Biblical Institute, June 14th to August 9th.

Tuscaloosa, Ala.—Summer School for Teachers, June 16th to July 28th.

Knoxville, Tenn.—Summer School, June 20th to July 28th.

Mount Eagle, Tenn.—Mount Eagle Bible Training School, July 23rd to August 15th.

Richmond, Va.—Farmers' National Congress, September 12th to 27th.

St. Louis, Mo.—National Baptist Anniversary, May 16th to 24th.

Savannah, Ga.—Fourth Annual Tournament Southern Golf Association, May 9th to 13th.

Kansas City, Mo.—Southern Baptist Convention, May 10th to 17th.

Savannah, Ga.—National Travelers' Protective Association of America, May 16th to 23rd.

Asheville, N. C.—South Atlatnic Missionary Conference, May 17th to 21st.

Fort Worth, Texas.—General Assembly of Southern Presbyterian Church, May 18th to 26th.

Atlanta, Ga.—National Association of Manufacturers, May 16th to 18th.

Athens, Ga.—Summer School, June 27th to July 28th.

Portland, Ore.—Lewis and Clark Centennial Exposition, June 1st to October 15th.

Portland, Ore.—American Medical Association, July 11th to 14th.

San Francisco, Cal.—American Surgical Association, July 4th to 7th.

Rates account of the above occasions will apply from all points, and for information as to dates tickets will be sold, rates, routes, reservations, etc., address,

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Marriages.

FISHER—FRAZIER.—On February 1, 1905, at Mr. John Frazier, Nash County, Mr. O. D. Fisher and Miss Mattie G. Frazier, Rev. G. W. May officiating.

KESTER—COLLIER.—On February 8, 1905, at Antioch Church, Halifax County, Mr. C. R. Kester and Miss Maybell Collier, Rev. G. W. May officiating.

GRAVES—DENNY.—Miss Donna Graves and Mr. W. H. Denny were married on the 26th of April at the bride's home in Yanceyville, N. C., Rev. S. B. Wilson officiating.

Obituaries.

HARRELL.—Sister Lucy Harrell, daughter of Elder David Harrell, was born near Windsor, N. C., January 13, 1856, and died August 28,1904. Of her it might be truthfully said: none knew her but to love her; none named her but to praise. For some time before the end came she had been in feeble health.

STRAYHORN.—On Wednesday, April 19, 1905, Bro. James P. Strayhorn was taken home.

He had been a Christian for more than thirty-six years, and at the time of his death was a member of Hillsboro Baptist Church.

Those who knew him best loved him most and say the tenderest things about him. They speak of his life as being one of simple faith. In his last hours he said that he had, with the light before him, lived the best he could, and was ready to go.

We regret losing him, but our Father has a better place and service for him. Therefore, let us not grieve for him as for one who has no hope. The wife and mother was called home several years ago.

He leaves two children, a son and daughter, to mourn his departure. We commend them to the Lord, the God of the fatherless, and to the tender sympathies and watch-care of His children. PASTOR.

BROWN.—At the dead hours of night, February 27, 1905, his family were shocked beyond measure when they were aroused and handed a message stating that W. E. Brown had been suddenly crushed to death by the train at Colon, N. C.

Will was working for the railroad company, but he was not the cause of the accident; but it was caused by a freight train's too rapid entrance of the switch.

He leaves a wife, four small children and many relatives and friends. It is too sad to linger upon, but we do not mourn as those having no hope. He was converted about fifteen years ago and had been a member of Gumspring Baptist Church since that time. More than once has the writer heard him relate his experience of conversion, and it was good.

We can't understand now, but we will know hereafter. Let this be a warning to the careless to be ready; and the righteous be assured that—

"Behind the dim unknown
Standeth God within the darkness
Keeping watch above his own."

E. D. POE.

CURRIN.—After a sickness of six weeks, Sister Ella Currin died on Friday morning, April 14th. She was a shining example of the love of Christ Jesus. All who came in contact with her, be it between the frames of the mill, in the Sunday-school or in the church, recognized the fact that her life and work was for Him whom she claimed as her Saviour. Though she lived but twenty-two years, her life was worth much to our community and to the Sunday-school and church. In her last hours, thoroughly conscious of her conditon, she sang songs of praise, and often said:

"Let me go, where saints are going,
To the mansions of the blest;
Let me go where my Redeemer
Has prepared His people's rest.
Let me go, for bliss eternal
Lures my soul away, away,
And the victor's song triumphant
Thrills my heart, I cannot stay."

The South Henderson Baptist Church and Sunday-school feel very keenly our loss, and wish to extend to the bereaved family our deepest sympathies in this their hour of grief. I. N. LOFTIN.

BURGESS.—On Tuesday morning, March 21, 1905, the whole community was shocked and saddened by the death of our sister in Christ, Miss Quintine Burgess. She was sick only a few days when the Lord called her to her heavenly home. She was born in the year 1822, and died 1905, she being eighty-three years of age.

In her early life she gave her heart to God, and united herself with Bell's Baptist Church in Chatham County, where she remained a member until 1870, when she joined Pleasant Hill Baptist Church in the same county, of which she was a member when she died. She was much devoted to her church.

Aunt Quintine was faithful to loved ones. She had no mother, father, brothers or sisters, although she had a large number of friends and relatives. To know her was to love her. We shall know her no more as we once knew her; we shall know her in the "sweet bye-and-bye;" we shall know her as the "child of the King;" we shall know her as the redeemed of the Lord. Thank God for that hope that we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail. We shall all miss her so much.

In the home there is a place that cannot be filled, but our loss is her eternal gain. May the Lord comfort all our hearts.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

HATTIE ELLIS.

Durham, N. C.

Tribute to Mrs. Jennie Cartwright.

Mrs. Jennie Cartwright departed this life April 6, 1905. Sister Cartwright had been a consistent member of Shiloh Baptist Church for a number of years. She was a faithful and obedient wife, a kind and loving mother, and a devoted Christian woman. Although she was often prevented by family cares from being a regular attendant at church, she performed her duty well as a Christian mother in preparing her children for Sabbath school and church service. She leaves a husband and thirteen children, together with a number of relatives and friends, to mourn their loss.

Whereas, it has pleased Almighty God in His omniscient wisdom to remove Sister Cartwright from our midst, let it be

Resolved 1. That in this, as in all our afflictions we bow in humble submission to the will of our Heavenly Father who doeth all things well.

2. That a place is vacant in that home and in our community which can never be filled. We sadly feel our loss, but sincerely trust and believe our loss is her gain, and that her spirit is with the redeemed in the bright realms above.

3. That we extend to the bereaved family our Christian sympathy in this hour of their sad bereavement, and that we the members of Shiloh Baptist Church, pray God's blessings to rest upon the family that the Holy Spirit may constrain them to a closer walk with God.

4. That a copy of these resolutions be spread upon the minutes of our church record, that a copy be sent to the Biblical Recorder, Charity and Children and our local paper for publication, and a copy to the bereaved family.

C. B. GARRETT,
D. H. TILLETT,
J. D. BERRY,
Committee.

S. P. Kirk.

Whereas, our Heavenly Father has called from labor to rest on April 15, 1905, at 5.45 p. m., our beloved brother, Prof. S. P. Kirk, who, with his accomplished wife, came among us only a few months ago and connected themselves by letters with the Long Branch Baptist Church, and took charge of the school at Regan Academy, where they have worked faithfully in the school-room, in the Sunday-school, in church, and in everything connected with the upbuilding of the community.

He made many warm friends during his short stay with us. All who knew him loved him for his kindly qualities and manly principles, and especially did his students love, honor and respect him.

Resolved 1. That while we cannot understand why, in the beginning of a life so fraught with bright prospects of usefulness, he should be taken, yet we bow in humble submission to the will of Him who makes no mistakes.

2. That his life among us has been a benediction to inspire us to a more active and consecrated life in the cause of our Master.

3. That we extend to the bereaved widow and mother our deepest sympathy and commend them to the Father who alone can heal the sorrows of the heart.

4. That a copy of these resolutions be spread upon our church record, one be sent to the bereaved widow and mother of the deceased, and one to the Biblical Recorder with request to publish.

Done by order of church in conference, April 22, 1905.

ISAAC JENRETTE,
J. M. LONG,
JOHN JENRETTE,
Committee.

Valuable Medical Books Free to the Sick.

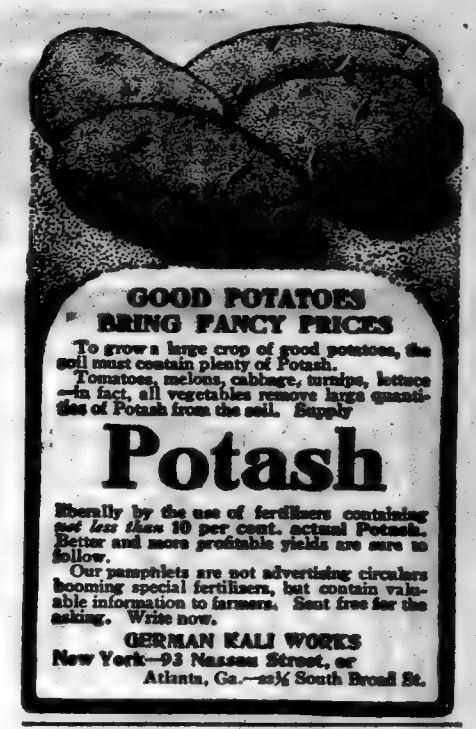


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Dr. J. Newton Hathaway of Atlanta, Ga., who is considered the most expert specialist in his line in the United States, has issued a number of very valuable books and every afflicted reader of this announcement is invited to write for one of these books on their disease. Write for the one you want. 1. Diseases of the Throat and Lung; 2. Kidneys and Urinary Tract; 3. Diseases of Women; 4. Skin, Rectal and Rheumatism; 5. Blood Poison; 6. Nervous Debility and Vital weakness; 7. Stricture; 8. Varicocele; 9. Gleet and private disease of men, and his book for men entitled "Manliness, Vigor and Health." All of these books are very valuable and every person afflicted should send for one or more. Remember they cost you nothing.

Dr. Hathaway has treated and cured the chronic diseases of men and women for a quarter century and has met with such great success that he is the recognized authority on these diseases to day. He will also counsel and advise every sufferer free of charge and you should write him without delay. He has established a reputation for honesty and superior medical skill, and you can find no better medical advice anywhere, and too, it costs you nothing. Write to-day. The address is J. NEWTON HATHAWAY, M. D., 35 Inman Bldg., Atlanta, Ga.

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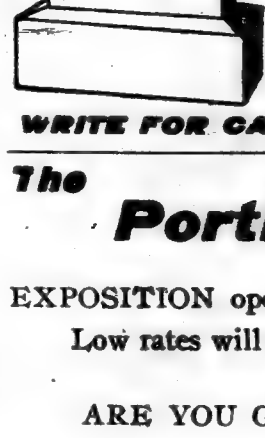
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Low rates will prevail.

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BE CAREFUL in selecting your route west of the Mississippi River.

SEE WONDERFUL

Scenic Colorado as you go—entertaining,
Enlighteng, satisfying,
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and SALT LAKE CITY,

are all on this line.

WRITE ME what time you will be likely to make the trip. It may be to our mutual advantage.

WRITE TO-DAY.

COLONIST TICKETS
on sale to California, Oregon and the Northwest March 1 to May 15.

Missouri, Pacific, Denver & Riogrande,
I. E. REHLANDER,
Traveling Pass. Agt.,
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You Are to Be the Judge!



BRIGHT'S DISEASE

A Positive Cure for This Dangerous Malady, as Well as All Other Forms of Kidney Troubles, Dropsy, etc.

BRIGHT'S DISEASE, an affection of the Kidneys, is so called from the English physician, Dr. Bright, who first investigated its character and experimented for its cure. It consists of a degeneration of the kidney into fat, which degenerated condition impairs the excreting powers of the organ, so that the urea is not sufficiently separated from the blood. The blood becomes charged with this urea, is retarded through the minute vessels, congestion ensues, and exudation of albumen and fibrin is the result. Persons so afflicted present a flabby, bloodless look, are drowsy, and easily fatigued.

The causes of this terrible malady are any which bring about congestion of the kidneys, which is its original stage, indulgence in strong drink, exposure to wet and cold, eruptive fevers and pregnancy.

The treatment is to remove any of those causes which may be present, rectify the other secretions, relieve any temporary congestion, at the same time endeavoring to increase the number of red blood globules by the administration of iron and hematinic tonics, and in the advanced stages, where the blood is poisoning the nervous centers, to restore the secretions of urine by the administration of a diuretic.

As a cure for Bright's Disease, the value of Vitæ-Ore has long been demonstrated. It has proven its worth in hundreds of cases. Its combined diuretic, tonic and hematinic properties constitute it the ideal remedy for this disease. It contains iron, easy of solution and capable of being assimilated with the blood with the greatest facility. Many physicians have testified to its great superiority over artificial products of iron in its blood-making qualities. By its diuretic action it rectifies the secretions, and assists the kidneys to perform their natural function. It is absorbed into the blood, eliminates all foreign matter from the circulation, and soon restores the patient to a condition of perfect health.

Vitæ-Ore, as well as possessing strong hematinic, tonic and diuretic properties, exerts a powerful astringent effect, which serves to prevent and stop excessive action on any part of the mucous membrane and effectually cures all discharges of blood, mucous, etc., attendant upon catarrh of the urinary organs, relieves the urine of all unnatural sediment, and restores the proper functional activity throughout.

Its value as a corrective and cure in all manner of kidney and bladder troubles is well established. It has cured hundreds of old chronic cases of diabetes, has brought relief to case after case where patients suffered excruciating agony through the passing of gall stones, has done more for prostatic trouble with elderly and feeble men than other remedies advertised for that purpose exclusively have accomplished, and has robbed the grave time and again where dropsical troubles were hastening the patient to speedy dissolution.

It makes no difference whether you have tried three or a dozen doctors and as many advertised remedies, whether you have been ailing for one year or twenty, Vitæ-Ore will reach your case more rapidly, with a more powerful corrective action, than any other remedy, and establish a sure and certain cure. Send for it on 30 days' trial.

YOUR BODY

is not a CHEMIST'S CALDRON, your stomach is not a TEST TUBE. You cannot afford to have both experimented with by the makers of patent nostrums. IF THE DOCTORS have been using them for this purpose and have not passed the experimental stage, it is time for you and them to quit experimenting. TAKE YOUR STOMACH OUT OF THEIR HANDS!

Vitæ-Ore, nature's remedy, IS NOT AN EXPERIMENT! It is not being tried out to see if it is good, your body in using it, your stomach in taking it, is not being used for experimental purposes. It is known, established, demonstrated and proven beyond the shadow of all doubt, beyond any possible denying. A quarter of a century of successful existence, hundreds of thousands of cured patients, cured soundly and effectually, permanently and positively, of all manner and kind of diseases, substantiates it. You are not experimenting in using it, not with your body, not with your stomach, not with your money—only a little time to take it, and what is thirty days to all eternity? You don't pay a cent unless it benefits you. You are to be the judge! You do as have done thousands—send for it, USE IT, and then judge it. The evidence will be strong—either for or against. You will know plainly whether you ARE BETTER, are well, or no better. You cannot be worse! It cannot harm you. If better, if benefited, if cured, you pay for it. If neither, you don't pay for it. It is a test, BUT NOT AN EXPERIMENT. The results are too sure, too certain, have been evidenced in too many cases, to make it experimental.

If you have been using other treatments without the results that were promised or that you expected, don't fool away any more time, don't endanger your chance of recovery, don't lose your possibility of future health. Quit experimenting; THROW THE CONTENTS INTO THE SINK; THE BOTTLES INTO THE ASH-BOX. Begin with this natural curing and healing ORE, nature's own remedy. IT WILL NOT FAIL YOU. READ OUR SPECIAL OFFER.

SENT ON THIRTY DAYS TRIAL

READ THIS SPECIAL OFFER:

WE WILL SEND to every worthy sick and ailing person who writes us, mentioning this paper, a full-sized $1.00 package of VITÆ-ORE by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the dings and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. **We take all the risk, you have nothing to lose.** If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see results before you need pay us one cent, and you need not pay us the one cent unless you do see the results. **You are to be the judge!** We know that when this month's treatment of VITÆ-ORE has either cured you or put you on the road to a cure, you will be more than willing to pay. We know Vitæ-Ore and are willing to take the risk.

FROM THE EARTH'S VEINS TO YOUR VEINS.

What Vitæ-Ore Is: Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—Ore—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidization by exposure to the air, when it slacks down like lime, and is then of medicinal value. It contains free iron, free sulphur, and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce—of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 500 gallons of the most powerful mineral water drank fresh from the springs. It is a geological discovery, in which there is nothing added or taken from. It is the marvel of the century for curing such diseases as

Rheumatism,	Bladder Ailments,
Bright's Disease,	Stomach and
Blood Poisoning,	Female Disorders,
Heart Trouble,	La Grippe,
Dropsy,	Malarial Fever,
Catarrh and	Nervous Prostration
Throat Affections,	and
Liver, Kidney and	General Debility,

as thousands testify, and as no one, answering this, writing for a package will deny after using. VITÆ-ORE has cured more chronic, obstinate pronounced incurable cases, than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescriptions which it is possible to procure.

Vitæ-Ore will do the same for you as it has for hundreds of readers of this paper, if you will give it a trial. Send for a $1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; but two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving age and ailments, and mention this paper, so we may know you are entitled to this liberal offer.

READ THE TESTIMONY!

Read it again and again. No such words have ever been said or written about any other medicine; no such expression can be commanded by any other treatment. Vitæ-Ore is as different from other remedies as is pure milk from chalk and water, or the brilliant sunlight from a tallow candle. It does not take FAITH, does not take CONFIDENCE, does not take BELIEF, does not take even HOPE to cure with Vitæ-Ore. It takes only a trial—all we ask. THIS MEDICINE FROM THE EARTH'S VEINS ENTERS THE VEINS OF THE SICK AND SUFFERING PERSON AND CURES whether the sufferer believes in it or not, whether he wants it to or no. Its elements enter the blood, the vital organs, and WORK, WORK, WORK—a work that means your cure. Send for it!

STOMACH TROUBLE

COULD NOT DO AN HOUR'S WORK FOR THREE MONTHS.

ONE TRIAL PACKAGE OF V.-O. WORKED WONDERS; THREE PACKAGES BRING COMPLETE CURE.



For over two years I suffered untold misery with my stomach; I was unable to eat anything without it distressing me, in fact I could get scarcely enough nourishment to keep me alive. I did not do an hour's work for over three months. I tried two different doctors, but got no relief from either, and was then urged to try Vitæ-Ore and sent for a trial treatment. Before I had taken half of the package I could eat anything and was able to go to work before the trial package was entirely exhausted. After taking three packages I could call my CURE entire and complete. I gained in weight from 136 to 162 pounds in that time. We have never since been without Vitæ-Ore in the house and find it invaluable not only for Stomach Trouble, but also for Sore Throat, Colds, Catarrh, Rheumatism and Neuralgia; as a blood maker and purifier it has no equal.

It has also performed a like wonder in the case of my sister-in-law, who lives with us. She was all run down, had no color in her face, could not eat or sleep and was so weak that she could hardly get about the house. She had catarrh and rheumatism and what little blood she had seemed nothing much but water. She would not take Vitæ-Ore at first, saying it would not do her any good, but decided to try it in the end, after taking doctors' medicine for three months. She began to improve at once and after using three packages, found her weight had increased 15 pounds. She never in her life looked or felt better than she does now. She is working again regularly, sleeps well and eats anything put on the table. My wife and I are sure that Vitæ-Ore saved her life, as it made mine worth living.

P. J. DYE,
889 So. Emerson St. Denver, Colo.

KIDNEY AND BOWEL DISORDERS

ALSO RHEUMATISM, STOMACH AND FEMALE TROUBLES

IS TODAY SOUND AND WELL



My kidneys were badly affected, my bowels were out of order and my stomach was in such a bad condition that I could not eat anything without its almost killing me. I also had rheumatism and had gone down from 225 pounds to 178 pounds. I had been in this state for a year, but the first of October, 1903, I grew worse; my back and side pained me so much I could hardly go about, my kidneys acted continually, day and night, as did my bowels; there seemed to be a fire in my stomach and at times the suffering was so great it seemed I could not live. I took everything I knew of, including several kinds of patent medicines; some relieved me for a short time, but none cured me. My periods lasted from two to three weeks, and no one but a woman can know what I suffered. In February, 1904, I saw the Vitæ-Ore advertisement and as I could try the medicine without any risk to me, I decided to see what it would do and sent for a package. It helped me right from the start. I kept on using it and today I am sound and well because of it and think it the grandest thing on earth. We now use it for every ailment in the family and it always helps. Too much cannot be said of it.

MRS. J. B. MAHAFFEY,
Comby, Texas.

NOT A PENNY UNLESS BENEFITED

☞ This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

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BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 46.

RALEIGH, N. C., WEDNESDAY, MAY 24, 1905.

ORGANIZING THE GENERAL BAPTIST CONVENTION AT ST. LOUIS.

BY VICTOR I. MASTERS.

I am sure the readers of the Recorder will desire some first-hand information about the meeting of the General Convention of Baptists at St. Louis, and to the best of my belief the Recorder's editor would as soon I would sit here on the Frisco train, which is taking me toward Memphis and home through the glorious, great wheat fields in southern Missouri, near the Mississippi, and formulate the facts, as to have a minutely detailed account of the meeting.

Then, we of the Southern Baptist Convention who did not have to hasten home, rode over to St. Louis from Kansas City on Tuesday, 16th, and Tuesday evening found ourselves at the Third Baptist Church, St. Louis, Rev. W. J. Williamson pastor, mingling with a great throng, as packed and as fine looking as that at Kansas City. Albeit there was a deal of novelty in the situation. The Northern Baptist Anniversaries were to begin in the Third church the next evening, and the Northern delegates had practically all come ahead to be present at the proposed organization of the General Convention of the Baptists of America. A deal of fine speaking was done, a large part of it by Southerners, and the organization was effected with an eclat and enthusiasm which all concerned seem disposed to believe is of blessed and broad significance. Indeed it was felt and freely expressed that this was an event of real historic size and meaning.

President E. W. Stephens, of the Kansas City Convention, was elected temporary president of the St. Louis assemblage, and Dr. W. H. Geistweit, of Chicago, Secretary.

On the first night there were addresses by Governor Joseph W. Folk, of Missouri, and Dr. George W. Truett, of Texas, both of them masterly. Mr. Folk made the address of welcome. The ovation which he received was wonderful. The great concourse rose to their feet and clapped their hands in applause. And in every square foot of space a handkerchief seemed to be fluttering.

As one of the speakers said later in the evening, Joseph Folk could not find an audience in America so fully and powerfully in sympathy with him and his purposes as the one before which he stood on that evening. He spoke of the Baptist past and present, the democratic ideals of Baptists, right and high ideals of citizenship, of law and order and civic virtue.

His personal presence is striking. He is handsome, clean shaven, about forty-five years old, apparently, and in his countenance and pose there is a repose, while his whole physique has stamped upon it virility. His voice is mellow, his manner of delivery simple and unimpassioned, but there was an evident reserve force—a necessary thing in any effective address. When he warmed to the subject of the "boodlers," his eyes flashed fire, and his spirit seemed to shine out in his face, revealing that tenseness and determination in prosecuting wickedness in high places, which has put him in the high place he now occupies. Around me, as the address proceeded, and the crowd went half wild, religious, cultured, and part Northern though it was. I heard men whisper: "He will be the next President of the United States." And truly a worse fate might await us.

George Truett, always strong, I have an idea made the greatest address of his life that night. The occasion required a great address, and nobly did this wonderful man, native of Blue Ridge mountain coves, educated, grown to prominence in Texas, rise to the demands of the hour. The theme was, "The Unity of the Baptist Spirit." He said that this spirit is found in loyalty to the person and authority of Jesus Christ.

Salvation by grace, reverence for Christ as the only King of conscience, toleration, and individual independence, were spoken of as the things of which Baptist unity consists. On each topic he dwelt with cumulative force. Truett has a strong, expressive voice, which, though it is not perfectly clear and sweet, is penetrating and expressive, moving up and down the scale in a way which both gives emphasis, and rests the hearer's ear. He used it well and the audience seemed spell-bound. Applause was frequent and bountiful.

Wednesday morning, the permanent organization was effected. Following the Northern plan, the adoption of the Constitution was moved in a speech by Dr. Edward Judson, and seconded in another by Dr. William E. Hatcher. Both speeches were of a high order. I shall not undertake to characterize that of the inimitable and masterly Dr. Hatcher further than to say that, if possible, it even surpassed the efforts of Folk and Truett.

And, then after much speaking, and troublesome detail, the Constitution was adopted. One clause was stricken out. It proposed to put the election of officers into the hands of a nominating committee. The Convention's only power in the premises would have been to turn out the nominating committee, or vote to take the officers they chose. It is good that was killed. The other way may be more "dignified," but it is far less Baptistic and democratic.

The New Constitution.

Article I, Name and Territory.—The name of this organization shall be "The General Convention of Baptists of North America." It shall include the continent of North America and its islands.

Article II, Objects.—The objects of this Convention shall be to promote closer fellowship among American Baptists, their increased efficiency, and spirituality and the evangelistic spirit in our churches; to consider subjects having a bearing upon the missionary, educational and philanthropic enterprises of the denomination and upon the moral and spiritual welfare of society.

Article III, Limitation.—This Convention shall exercise no authority other than that which the weight of its opinions may carry, nor shall it interfere with the churches or with the missionary or educational agencies of the denomination.

Article IV, Membership.—This Convention shall be composed of representaives duly appointed, as follows:

Section 1. Each church may appoint one representative and one additional representative for every 100 members or fraction thereof above the first 100.

Sec. 2. Each local or district association may appoint two representatives and one additional representative for every ten churches or fraction thereof above the first ten.

Sec. 3. Each territorial, provincial and State Convention (or general association) may appoint ten representatives and one additional representative for every 10,000 members above the first 50,000.

Article V, Officers.—Section 1. The officers of this Convention shall be a president, three vice presidents, a secretary, an assistant secretary ad a treasurer, who, together with fifteen others, shall constitute an Executive Committee, any member of a Baptist church in the territory of the Convention being eligible to office.

Sec. 2. The officers shall serve from the close of the Convention during which they are elected to the close of the next convention, or until their successors are elected.

Article VI, Amendments.—Amendments to this Constitution may be made at any regular session of the Convention, notice therof having been given in writing by any five members at a previous session; or proposed by a two-thirds vote of the Executive Committee of the General Convention.

By-Laws. Section 1. The Convention shall meet in 1906, and thereafter every three years, the exact time and place to be determined by the Executive Committee. Special meetings of the Convention may be called upon petition of 200 members of Baptist churches whose residences shall be in at least ten States or Provinces and upon approval of the petition by the majority of the Executive Committee.

Sec. 2. No appeals for money shall be made nor collections be taken which have not been approved by the Executive Committee.

Sec. 3. On the first day of each triennial session of the Convention the Executive Committee shall report the enrollment of representatives present, and the president shall appoint a Nominating Committee, consisting of one from each State, Territory and Province represented, and this Nominating Committee shall subsequently present the names to be voted upon as officers of the Convention, and also the names of fifteen others who shall with the officers constitute the Executive Committee.

Sec. 4. At a time to be determined by the Executive Committee a collection for the expenses of the Convention shall be taken.

Sec. 5. The Executive Committee shall make arrangements for each meeting of the Convention and submit a report to the Convention, which report shall include the report of the treasurer.

These by-laws may be altered or amended at any meeting of the Convention, provided notice of the proposed alteration or amendment is made in writing on the first day of the Convention and signed by at least ten delegates.

As one body, thoroughly cemeted, the Convention assembled for the final session yesterday afternoon. Immediately after the devotionals Temporary Chairman Stephens announced the following Committee on Nominations: E. M. Thresher, Ohio; L. A. Crandall, Minnesota; N. E. Wood, Massachusetts; J. W. Conley, Nebraska; B. A. Green, Illinois; E. E. Hatcher, Virginia; E. Y. Mullins, Kentucky; M. J. Breaker, Missouri; E. E. Folk, Tennessee; John D. Jordan, Georgia; G. W. Truett, Texas.

This commitee met during the afternoon and before adjournment announced the following list of officers of the new general body, as provided by the Constitution:

President, E. W. Stepnens, Columbia, Mo.

Vice-Presidents, E. M. Thresher, Ohio; Joshua Levering, Maryland; Thomas Trotter, Nova Scotia.

Secretary, J. N. Prestridge, Kentucky.

Assistant Secretary, W. H. Ceistweit, Illinois.

Treasurer, H. Kirk Porter, Pennsylvania.

Executive Committee: J. B. Marvin, Kentucky; E. G. Mulline, Kentucky; T. T. Eaton, Kentucky; F. A. Crandall, Minnesota; H. L. Morehouse, New York; George C. Whitney, Montana; George E. Reese, Pennsylvania; W. E. Hatcher, Virginia; J. B. Gambrell, Texas; C. M. Hill, California; W. W. Landrum, Georgia; J. S. Dickerson, Illinois; S. B. Meeser, Michigan; J. W. Conley, Nebraska; E. C. Morris, Arkansas.

There were more speeches. One was by Dr. W. W. Landrum, on the Future of Baptists, the other by Dr. I. C. Barnes, of Massachusetts, on the Unity of Baptist Missions. Both addresses were highly spoken of. The writer unfortunately failed to hear them.

THE PRICE OF SURVIVAL.

To us it appears that if the Baptist church of the future is to be the true exponent of some of the great principles we profess to hold, we must be willing to place all we value in the crucible. What is grand, eternal, and divine, will survive the severest test, and what is not divine is not good enough for Baptists. Let us be brave and fear nothing. Therefore I earnesty hope that in the arrangement of subpects a chance will be given to independent and unfettered inquiry. That like the men of the past we may be set free from the traditions of even Baptist elders and by the sole light of God's Spirit and God's Word will solve the question what is the true and best way of acting under the circumstances of lotteour own times.—Exchange.

Fields of the Home Board's Activity.

Our Mission Fields.

The Territories.—Our co-operative work continues to meet with success in the Territories. The past has been one of hard work for mission work in Oklahoma, but it has been one of great success to our cause. We have had under appointment for a part or all the time one general missionary, twelve district missionaries, 81 missionary pastors, 2 evangelists, one missionary among the Osages, and one native helper. They have performed 2,892 1-2 weeks of labor, supplied 159 churches and stations, delivered 9,148 sermons and addresses, attending 2,841 prayer meetings, made 16,986 religious visits, received by baptism 1,354 members, and 818 by letter. Twenty-five new churches have been constituted, 15 houses of worship have been erected at a cost of $19,000, 23 new fields have been occupied, 11 churches have become self-supporting, 18 Sunday-schools have been organized, 735 Bibles and 56,105 pages of tracts distributed.

In addition to the above our Board has been employing two women missionaries among the Osage Indians, being the first of any Protestant denomination to enter that work. The needs as well as the opportunities in Oklahoma are great. More than 200 churches are without houses of worship. At least 50 desire help to begin the erection of buildings. At the present time they need $4,000, which would be greatly helpful. The tide of immigration still moves with immense and increasing volume into this great Territory.

Indian Territory.—The work is increasing from every point of view. Immigration from all sections of the country is flowing likewise into Indian Territory. Many foreigners occupy the mining districts, changes are going forward with wonderful rapidity, and opportunities were never greater for large endeavor on the part of Baptists. During the year just closed in Indian Territory, we are able to report that notwithstanding unfavorable conditions, incident largely to the unusually severe weather, the labors of our missionaries have been abundantly blessed. Both Oklahoma and Indian Territory have largely increased the proportion which they are making to the support of mission work under the co-operative plan. They formerly paid one dollar for every nine dollars paid by the Home Mission Board and the Home Mission Society of New York, but during the current year they have paid one-third of the entire amount expended on that field jointly by the Territorial Board, the Home Mission Board and the Home Mission Society. Ninety-two missionaries have been employed during the year. They performed an aggregate of 3,750 weeks of labor, supplied 295 churches and stations, delivered 14,446 sermons and addresses, conducted 2,960 prayer meetings, baptized 1,136 candidates, and received into membership of their churches a total number of 3,068.

The Baptists of the two Territories are now conferring with reference to the consolidation of their two bodies in one great Convention next September in Oklahoma City. The Statehood talk has received a new impetus by the recent visit of President Roosevelt to the Territories, and this action of the Baptists but anticipates Statehood. When the great Territories become the State of Oklahoma we shall have an important Commonwealth of about 70,000 square miles, a large portion of which is as fertile as the Panhandle of Texas, and much of it well-nigh as rich in mineral deposits as the Birmingham district. Baptists are now splendidly in the lead of all denominations and are growing at a wonderful rate. Nowhere in the whole range of missionary endeavor are results more immediate and permanent than with the work in that great and coming section of our country.

Arkansas.—The co-operative work of our Board with the State Board of Arkansas has been greatly blessed of God during the past year. Arkansas is in a state of ferment and development in all material resources. Our Baptist forces are assuming a more aggressive attitude in missionary work. Their last Convention, both regarding missions and education, was distinctly the greatest meeting of their history. Division still exists among Arkansas Baptists as to methods of work, but the work of the State Convention goes steadily forward under the wise and splendid leadership of their Secretary, Rev. J. F. Love. The assistance rendered by our Home Board is most appreciated and is sorely needed. In the years to come it will return a bountiful harvest with interest compounded.

Missouri.—We are doing co-operative work in Missouri with the State Mission Board. We have likewise a joint work in the city of St. Louis with the State Board, the City Mission Board, and the Home Mission Society of New York. This united plan gives promise of far-reaching results in the great city of the Louisiana Purchase.

During the year we have entirely supported a missionary, Rev. M. M. Smith, in Joplin, a city of great possibilities and of sore destitution. Brother Smith's work has been greatly blessed of God. We likewise employ an evangeist, Rev. W. A. Lipphardt, among the Germans; are assisting the Swedes and Germans in Kansas City, and rendering assistance in St. Joseph. Missouri is a great and important Commonwealth full of Baptists whose possibilities for usefulness are immense. It is crowded with foreigners, the Germans particularly being strong in numbers. God is smiling upon the work of all our laborers in this goodly State.

Louisiana.—The Baptists of Louisiana, in co-operation with our Board, are making wonderful progress. The missionary spirit is rising steadily and rapidly. We are still a feeble folk, but the future is full of promise. Great sections of the State lie in almost total darkness so far as religion is concerned. They speak a foreign language; they have been dominated by Romanism and idolatry abounds in their midst. Large sections of southern Louisiana are almost entirely dominated by the French Catholics. The immigrants are pouring into the State from the north and northeast. The rice fields are supplanting the sugar plantations as a source of wealth, and southwestern Louisiana, once a howling waste, is destined very soon to be one of the richest sections of the South. The destitution in Louisiana is greatest in New Orleans, where we have fewer than a thousand members in the white Baptist churches, in a city of 300,000 people. New Orleans is growing with wonderful rapidity. It will receive greater impetus from the building of the Panama Canal than will any other city of the United States. We must go to New Orleans with additional force and money. The Board largely increased its contributions in New Orleans in the support of missionaries and the purchase of building lots for our churches. We have secured the best lot in the city, on St. Charles Avenue, for the First Church, and an admirable location below Canal Street for Grace Church, which is the outgrowth of our mission. Now is the golden opportunity for Southern Baptist in New Orleans.

Texas.—Monthly instead of annual reports are necessary to record the conditon of things in Texas. Our Board and the State Board of Texas are in most happy accord in our co-operative work. Texas stands ready to receive what we are able to give, but at the same time glad to deny herself of our help if it can be more wisely expended in other fields; but where on earth in there a more inviting and wonderful mission field than Texas!

Mrs. Dora Teakell has been continued as missionary in Galveston, and her work is most highly commended by Dr. J. B. Gambrell and Dr. W. M. Harris, formerly pastor of the First Baptist Church of that city. It has been said time and again that we could wisely spend all the resources of our Board in helping Texas alone. Fifty years ago our Board began in that great domain, and the records of missionary achievements will be searched in vain for a parallel to the work achieved in Texas during the last half century. From nothing the white Baptists have increased by leaps and bounds until to-day they are a mighty host numbering some 225,000.

Immigration is increasing from every direction into Texas. Galveston in export grain and cotton trade, has surpassed all records, and it is destined to become one of our great cities.

Missions East of the Mississippi River.

The great body of our co-operative work with State Boards is west of the Mississippi River. We are, however, doing work of one kind or another in all the States east of the river.

Maryland.—In Maryland a great advance has been made during the past few months towards church building. Under a great plea for help presented by the Maryland brethren to our Board we agreed to give $15,000 to church building on condition that the Baptists of that State would contribute $30,000. Our brethren of Maryland responded gloriously and have already secured their $30,000 our Board having sent $5,000 of ou rappropriation. This action on the part of the Board has been hailed with joy by the brethren of that State.

On account of ill health, Miss Sophia Ferber was forced to retire in the fall from her co-operative work with Marie Buhlmaier in the city of Baltimore. Very soon thereafter the Board was fortunate in securing as her successor Miss Bertha Froehlich. There has been quite an increase in the number of joint missionaries employed by our Home Board and the Maryland Board. The Board's work for the year in Maryland has produced most gratifying results.

Virginia.—We continue likewise our co-operative work in Virginia, and Secretary Wm. Ellyson reports the work in most satisfactory condition. At the request of the Virginia brethren we have continued our work also for the negroes of that State under the advice and co-operation of the State Board of Virginia.

The destitution in large sections of the mountain district of the Old Dominion is very great, and with the influx of foreigners into Norfolk and other cities, there will be still greater destitution.

North Carolina. — Except the amount given to negro work our Board spends all of its funds given to North Carolina in the mountain school work, and the favor of God has rested graciously and abundantly upon our schools. Rev. A. E. Brown, formerly Assistant Secretary of the North Carolina State Board, was called to the superintendency of our entire mountain school system, and his work has in every way justified his appointment by the Board.

South Carolina.—The last South Carolina Baptist Convention requested our Board to take charge of the mountain school work in that State. We have adopted the school at Tigerville and are carefully studying the whole situation with a view of meeting the demands as rapidly as possible.

We have rendered help to churches in the erection of houses of worship on the recommendation of the State Board of South Carolina, and the urgent request of many brethren in that State, namely, to Mont-Aetna at Union, and the Second Church at Columbia. The Church Building Fund ought to be greatly increased that we might, by gifts and loans, help many churches in similar condition, not only in South Carolina, but in all the States.

Georgia. — Our expenditures in Georgia have been confined mainly to agency expenses and help to two schools. The schools report a good year's work. Georgia is standing nobly by our work, though receiving so little from our Board. For years the Board made liberal donations to Georgia, as the records of our Convention abundantly testify. What a great harvest is now being reaped from that early sowing!

Florida.—Florida is one of the weakest States, but Florida is coming to a new life. Possibly no State in the South, relatively speaking, is making greater material advancement than Florida. From the gateway at Jacksonville around the Keys to Tampa and on to Pensacola, the coastwise country is pulsing with new life. Their last Convention was the greatest in their history, and in percentage of increase in gifts to our Board, and we suppose to the Foreign Board, she surpasses almost every other State. Our co-operative work is nowhere appreciated more than in Florida, for it is known that our Board has saved the Baptist cause at Pensacola, at Tampa, at Jacksonville, and scores of smaller places.

We are doing an independent work at Tampa among the Cubans and should begin work at once among the 3,000 Italians in Ybor City, Tampa. Rev. G. Harvey Clark, Miss Adalee Branham and Miss Edith Nash are our workers.

In Key West where the Baptist cause has languished for a number of years, Rev. M. A. Clonts is pastor, supported by our Home Board, at the request of the Florida Board. The outlook is better than for years. Key West is destined to be vastly greater importance in the immediate future on account of its strategic location. There are about 7,000 whites, as many negroes, and a like number of Cubans and Spainards. It is a difficult field, but one that we must take.

Florida will become a great Baptist State if we are wise to seize our opportunities.

Alabama.—Our Board renders assitance to the Scottsboro school and has given help to several churches. Our co-operative work, while small in Alabama, is satisfactory and most highly appreciated by the brethren of that State. We are supporting Rev. Karl Arry, pastor at Silver Hill, Baldwin County, Ala., of a Swedish church. He is a man of God, has a church small in numbers but devout and consecrated. This colony of Swedes is but a sample of what we are soon to have dotted all over our Southern country. The foreigner is here at our doors. If the Board had sufficient funds it could enter the mining district with great profit to our cause. No State in the South is to be compared with Alabama in the extent of its mining interests. In all this section the foreigners abound.

Mississippi. — The co-operative work in Mississippi is regarded as essential to the progress of our cause in many weak places of that State. Through all the years we have rendered substantial assistance to Mississippi. The State in turn is sending into our treasury larger gifts than ever before. Like all the Southern States, Mississippi is awakening with new life in the industrial and commercial world. She has fewer foreigners than any other Southern State, but the tide of immigration has started from the North and from across the waters of the Gulf and old conditions have changed and a new order of things is at hand. The

building of new railroads, the opening up of new towns, the beginning of new settlements, all these things call for redoubled energy on the part of Baptists if we are to hold our own and meet the demands of the hour.

Tennessee.—We have increased our mountain school work in Tennessee very materially during the year. We are now helping the schools at Doyle, Andersonville and Butler. Our report mentions elsewhere the $10,000 spent in Memphis and the admirable results achieved by this investment. Besides the work just mentioned, we do co-operative work with the State Board. Secretary Golden is a hearty enthusiastic helper for this co-operative work.

Kentucky.—Our work in Kentucky is chiefly in the mountain district. We have helped in the building of a house of worship at Ashland, have assisted in the support of the schools at Hazard, Oneida, Barboursville, Williamsburg, and Morehead. Rightly supported in our work in the mountains of Kentucky, in a decade of such service we can work marvels.

That country belongs essentially to Baptists, and if we seize our opportunities it will in turn become a source of great power, not only in Kentucky, but throughout the world. We are likewise helping in work among the negroes. The heartiest sympathy and comity exist between our Board and the State Board. We are grateful to God for his favor upon our work in the Blue Grass State.

Mountain Mission Homes.

In this department of our work we are committed to the task of reaching and developing the 2,000,000 sturdy Anglo-Saxons who inhabit the great Mountain Region of the South. Baptists vastly outnumber the combined forces of all other denominations—a fact significant alike of the opportunity and responsibility with which Southern Baptists are confronted. Steady and rapid enlargement has marked the recent history of our mountain work. In view of the enlargement and for the sake of direct and thorough supervision of the work, the Board prayerfully sought for a man specially qualified for this field. We believe we have been led of God in the selection of Rev. A. E. Brown, of Asheville, N. C., who began his labors July 1, 1904, having already served for five years as Assistant Corresponding Secretary of the State Mission Board in North Carolina. He has brought to his task ripe experience, extensive knowledge and approved success.

He is a man of God and a tireless worker, with a holy mission to his mountain people, and upon the foundations there being laid by our Board through his labors, we shall build in the coming years, in the cultured men and women we train for God, a Christian civilization that shall receive the approval of heaven and become a benediction to mankind.

During the year our work has been enlarged in Tennessee and Kentucky, and the South Carolina Convention has invited us to take charge of the mountain school work of that State.

The time of our superintendent has been spent in traveling throughout the mountain section, getting in touch with the mountain people of the different States, locating strategic points for additional schools, addressing Associations, Conventions and churches, and assisting in raising funds in various communities for the removal of debts, the erection of buildings, and the enlargement of school facilities. The magnitude and needs of the work are appalling, but its possibilities are unlimited. He finds the mountain people awakening to their own conditions and ready to co-operate in our efforts to help them. He has had the sympathy and encouragement of our Baptist leaders in the work during the year.

We come to the close of the year's work with eighteen schools directly connected with our system, having an enrollment of about 4,000 pupils and employing seventy-nine teachers. Besides this, the Board is assisting two schools in Georgia and one in Alabama, which are under the supervision of their respective State Boards. The spiritual interests of the pupils are looked after with all diligence. In some schools every unsaved student has been brought to Christ during the year. Throughout all the sections occupied by these schools, their religious influence has been felt in a marked degree. The homes and churches, too, have felt the quickening life that has pulsated from these mountain schools.

Work Among the Negroes.

It seems proper at this juncture in our work for the negroes that your Board should call the attention of the Convention to some facts of the past, which show the attitude and spirit of the Convention towards this work, and indicate somewhat the work done by the Convention for our brother in black. A study of the Convention minutes and the reports of the Board reveals the fact that through all the years of its history, the Southern Baptist Convention has entertained the most loving Christian concern for the negro and has done work for his evangelization and development.

Work Accomplished.

It was not found practicable to appoint additional missionaries and send them into the field until after the action of the National Convention as given above. Leading up to the session of that body, however, the time was given to a study of conditions in every part of the field, and to preparing the way for large and fruitful work so soon as our negro brethren had given their approval to the plan. Immediately after the action of their Convention active steps were taken looking to the appointment of missionaries. Your Board already had in the field six missionaries—four men and two women, employed under the plan of direct co-operation between the National Convention and ourselves, which had been effective for some years. Since the meeting of the National Convention we have appointed thirteen others, all men, who entered upon their duties January 1, 1905. Thus it will be seen we now have under this plan of co-operation nineteen missionaries. According to the terms of co-operation, your Board shares in their salaries equally with the negroes. In obedience to the instruction of the Convention, we have co-operated with the negroes in Virginia and North Carolina through the white State Boards, these two States being the ones in which there is a general negro body other than the National Baptist Convention. In Virginia we have shared in the support of four missionaries. In North Carolina we have shared in the support of three missionaries.

In the State of Alabama we have done special work by the employment of Rev. W. H. McAlphine, as theological instructor. In Missouri we have shared in the support of one missionary. Maryland we have shared in the support of one or two missionary pastors through the white State Board.

Thus it will be seen that your Board has shared in the support of twenty-eight negro missionaries, aside from the slight assistance rendered in Maryland. The reports of these missionaries have been received and are on file. They indicate that the missionaries have done faithful and fruitful service.

Supervision of the Work.

It has been the constant purpose of your Board to give ample and thorough supervision to this department of the work, as to and to see to it, so far as possible, that every dollar spent in it should be a wise and judicious investment that would bring good returns in the advancement of the kingdom of Christ. The Field Secretary visits the negro State Conventions and the National Convention, thus acquiring a personal acquaintance with, and acknowledge of, the negro ministry. The appointment of the missionaries is made after the following manner: (1) They are first selected and appointed by the Home Mission Board of the National Convention and its Secretary in co-operation with the negro bodies in the several States; (2) that Board then makes application to us for help in the support of each missionary, requesting our approval of the appointment. This application comes to your Board upon a blank prepared by us for that purpose, and conveys to us strong assurances that the proposed appointee is, in the judgment of that Board and Secretary, a man in every way worthy of the position, both as to personal character and as to ministerial ability; (3) upon receipt of each application, our Field Secretary addresses a letter to the proposed appointee, asking him such personal questions as would, if the answers be favorable, give us added assurance concerning his fitness. In this letter he is asked to give the names of four brethren, two white and two colored, with whom we may correspond for further information; (4) upon receipt of the reply from the proposed appointee containing the names of the references, the Field Secretary addresses to the references a confidental letter asking for their candid judgment and estimate of the brother in question; (5) upon receipt of replies from the references, the whole correspondence is communicated to the Board by the Field Secretary, with his recommendations based upon the correspondence, and upon such personal knowledege as he may have been able to obtain; (6) with the matter thus fully put before it, the Board acts, approving or disapproving as in its judgment seems wise.

The missionaries, when once appointed, make to us through the Field Secretary, full and complete reports of their work at the close of each quarter, using for this purpose blanks with which we supply them. Thus it will be seen that we have guarded the matter at every point in every possible way, and are giving to the work the most careful and business-like supervision of which we are capable.

Immigration.

The immigrant Pier is the point of peril to our country. The foreigner is coming in increasing numbers. Nearly a million last year, the immigration threatens to pass the million mark this year. It is said 10,000 landed at Castle Garden in one day, April 21st, brought by seven trans-Atlantic liners. Of these 2,141 were Italians, 1,350 Irish, 2,878 German, and the rest of various nationalities, chiefly Scandinavian and Slavonic, with many Hungarian and Russian Polish Jews, fleeing from the impending massacres.

Heretofore the immigration has been to our Northern States, but many influences are on foot to turn this stream of foreigners Southward. South Carolina has established immigrant headquarters in New York City to induce immigration into the Palmetto State. While we write this report, the Italian Ambassador at Washington is visiting Mississippi and other Southern States to make arrangements for the coming of thousands of Italians through the port of New Orleans, and the German-Lloyd Steamship Company has started a line of steamers between Bremen and Galveston. Thus the tide is turning Southward. Moreover, the people of the North are turning from their rigorous climate towards our milder latitude. Colonies of them are being formed in various sections of the South. They come with strange ideas and customs. All this immigration will most seriously affect our civilization. One of the highest tests ever put upon Southern Baptists will come with this tide of immigration. Shall we assimilate them or shall they dominate us? We must meet them with the Gospel of Christ.

Cuba: New Missionaries.

Rev. M. N. McCall has since been secured to take the place made vacant by Brother Carroll's resignation. Brother McCall and his family arrived in Havana about the middle of February. He is gaining a knowledge of the language with great rapidity, and is making a fine impression on the residents, American as well as native. He has charge of the English-speaking congregation, to whom he preaches Sunday mornings, instructs in the Bible and theology a number of young licentiates, and assists Brother Daniel in superintending the work in Havana and adjoining towns. Brother Daniel has resigned the pastorate of the Calvary Baptist Church, and Brother McCall has been elected his successor in order that Brother Daniel may give himself more to evangelistic work and the opening up of new missions.

Miss Myrtle Morris, a graduate of the Institute for Deaf Mutes, Cave Springs, Ga., a deaf mute, a woman of rare intelligence and consecration, has been sent to labor among the deaf mutes of Havana. She is the first missionary sent by any Board on a mission of this sort to the inland, and, so far as we know, to any other land. Her work appeals very strongly to the sympathies of the people in Havana, and through her we expect not only to help the poor deaf mutes, but also to reach the unfortunate ones of this class among the wealthy and influential. In this way the Gospel will have an open door that would otherwise be shut to our missionaries.

During the visit of the Corresponding Secretary to the island, messengers from the churches in co-operation with our Board met in Havana and organized the Baptist Convention of the four occidental Provinces of Cuba. Every church, except one, was represented by a messenger, and that one by letter. The spirit of the meeting was excellent. Rev. C. D. Daniel was elected president and Rev. J. V. Cova secretary. They adjourned to meet at Matanzas in the spring of 1906.

Conclusion.

We are bound to give thanks unto God for His grace and guidance. We have daily sought His helping hand and called upon Him for divine direction in the prosecution of our work. We have tried to place uppermost in our thoughts the honor of His name, the extension of His kingdom, and the salvation of souls. His ear has not been heavy, that it could not hear; nor his hand shortened, that it could not save. More than during any previous year of our history, He has displayed the marvels of His grace. Comparing some results of this year's work with those of the previous year, we are filled with unspeakable gratitude to our God. For the year 1904 we had 616 missionaries; sermons and addresses, 63,772; baptisms, 7,526; additions by letter, 9,271; total additions, 16,797. For 1905 we had—misionaries, 718; sermons and addresses, 88,016; baptims, 10,551; additions by letter, 10,019; total additions, 20,570. Increase for 1905: Missionaries, 102; sermons and addresses, 14,244; baptisms, 3,025; by letter, 749; total, 3,773. Surely the Lord hath done great things for us, whereof we are glad!

We are likewise able to close the year with no debt and with a balance of $13,720.27 in the treasury. For some weeks a debt seemed inevitable in view of our enlarged appropriations, and not until the very last day, during which $46,582.51 was received, were we relieved of our suspense.

News Notes.

....Hundreds of new subscribers are coming.

....These be the days when Doctors of Divinity pip the shell.

....Pastor Millard A. Jenkins, of Dublin, Ga., will spend July and August in Europe.

....Will not every pastor make an effort to put the Recorder into the homes of his people?

....The emphasis of the Midsummer Meeting—June 27th to July 4th—will be upon Soul-winning.

....Read the Home Board's report on second and third pages. It is the Board's statement of its field.

....His many friends will rejoice that Pastor C. A. Jenkens, of Statesville, is now well on the road to complete recovery.

....Scores of conversions are reported from the meeting at High Point conducted by Bro. J. T. Edmundson with Pastor Hilliard.

....Spring Branch Church, J. A. Campbell pastor, will be dedicated first Sunday in July. The annual reunion will take place the day before.

....Miss Lillie O'Daniel, temperance lecturer, will speak on Temperance in Edenton Street Methodist house of worship May 23rd, at 8 o'clock p. m.

....Shaw University gave the degree of D. D. to W. A. Patillo, a worthy colored minister of Oxford, N. C. He is one of the most reliable leaders of his race.

....The Wake Forest Student for May is another fine number. The magazine has made the best record of its history this year so far as the quality of its contents is concerned.

....Midsummer Meeting Jackson Springs June 27th to July 4th. Reduced rates applied for. Program arranged. Big crowd expected. Prepare to come. Full particulars later.

....We have received one set of answers to Dr. Cullom's Bible Study questions. We shall wait a few days for others. Remember there is a prize—a handsome Bible—for the best set of answers.

....It is conceded that the reason for the victories of the Japanese lies in the soberness of Oyama's men and the drunkenness of Kuropatkin's. And yet otherwise reasonable men plead for the one institution that stands for drunkenness—the bar-room. Really the wonder is that the saloon has not been closed years ago.

....We have just received the minutes of the Kansas City Convention. Our purpose is to review the actions of the Convention and to estimate the significance of the meeting as soon as possible. Meanwhile we have presented the reports by Messrs. Johnson and Masters, and next week we hope to have a review by Mr. Livingston Johnson.

....We find it necessary to surrender most of our editorial space to special matter, the Report of the General Baptist Convention and the discussion of Fraternities. In Current Events and News-Notes the reader will find the usual editorial outlook, in which the aim is to presetn each week a comprehensive view of the news throughout the world.

....Bro. F. H. Jones, the veteran pastor and leader in good work, writes: "I send you $5 and ten names as per enclosed blank now filled. If I get more by the 1st of June I will send them also. Dr. Hale, of Wilmington, has just left us. He preached in Reidsville eleven days. He is a very instructive preacher. Large congregations listened attentively to his strong sermons. As a result of his preaching many Christians say they were put to thinking as never before, and were helped and strengthened. Several professed faith in Christ; the pastor has baptized four, others have been received for baptism and one was restored."

....Bro. I. D. Harrelson, of Funston, N. C., writes: "Will you please announce through your paper that I wish to correspond with a good Baptist physician concerning his locating in our community. There is a good opportunity for the right man. We solicit correspondence from those who are looking for a location."

....We were glad to see Bro. W. H. Strickland in Raleigh Monday on the way to Proximity, Greensboro, where he will succeed Bro. E. D. Poe who will return to college. Bro. Strickland has done excellent work in the Sandy Creek Association, leaving now a flourishing field. He is well qualified for his great field, and he goes to it to put all his soul and body in it.

....Principal Ives writes from Siler City: "The closing exercises of the Siler City Institute were held May 14-17. The sermon in the morning was preached by Rev. T. A. Sikes of Siler City, in the evening by G. T. Rowe, D. D., of Concord. The address by Prof. Carlyle on the subject, 'True Democracy,' is regarded by all as the greatest oratorical effort ever delivered at this place."

....Pastor Hall writes: "There is much interest in the First Baptist church, Fayetteville. Brother Massee is preaching with much power, and God is blessing the Word to the conversion of sinners, , and edification and enlightenment of His people. A recent pledge was made of $6,000 for the new church. Three hundred and fifty-five in attendance at the Sunday-school. The pastor and people are working well together."

....Some years ago a well-known church in a neighboring city, while awaiting the construction of a new organ for its new house of worship, employed a cornetist to lead in the service of song. An elderly member, who liked neither the man nor the price paid for his services, indignantly declared on one occasion that he didn't "like the idee o' hirin' an ongodly Egyptian to toot the praises o' Zion at seven dollars a toot."—Exchange.

....Rev. Kerr Boyce Tupper, D.D., LLD., has been unanimously called from the First Baptist Church, Philadelphia, to the pastorate of the Madison Avenue Baptist Church, New York, to succeed the late Dr. Lorimer. His acceptance has not been announced, but it is hardly possible that the call was given without his knowledge. It is proposed by the Madison Avenue people to undertake a large work for the Master, carrying out many of the plans formulated and inspired by the great Lorimer.—Journal and Messenger.

....Mrs. Will Johnson, of Silver Hill, writes: It is a pleasure to have the privilege of speaking through the columns of the Recorder of our pastor at Holloways. Elder John R. Miller has been our pastor for several years, and the church is growing under his leadership. He has large congregations at his services Saturday and Sunday of each month, thereby showing their appreciation of him and interest in his splendid sermons which are filled with so much earnestness and gentleness. Elder Miller is a consecrated man and has endeared himself to his people here so much that there is not a dissenting voice, everything moving harmoniously. We hope to have him with us many years yet."

....In sending for a copy of the Recorder containing tributes to Dr. Skinner, Elder Thomas Lansdell, of Mississippi, writes: "In 1856 I was ordained to the full work of Gospel minister in the town of Hillsboro. The presbytery was composed of Thomas E. Skinner, J. J. James and B. J. Hackney. Dr. Skinner preached the sermon. I am now in my 76th year and still preaching the Gospel."

....The High Point Enterprise says of the pastor of Green Street Church of that city: "Mr. Hilliard's regular congregation has outgrown his new church, just completed. It has a seating capacity of 500, and every Sunday the aisles have to be filled with chairs. He will soon be able to fill a church with a capacity of 1,200." It is fortunate that we have there such a man. He will keep our cause going forward faster than even that hurrying Quaker city grows.

....After half a century in the present beautiful and churchly house of worship, the members of the Raleigh First Baptists have decided to spend $18,000 in remodelling it. The front part will remain practically as it is. It will be widened in the rear. The reasons for this movement are that the present auditorium has not been sufficient since the University added from 100 to 200 to the congregation, and that the requirements of an effective Sunday-school cannot be met by the present arrangements.

....Chancellor O. S. C. Wallace, of McMaster University, resigns after a decade of service. He has guided the college through a trying and critical period, and feels now that another should assume the burden. As a teacher, preacher, organizer and author, Dr. Wallace has made a large place for himself in the life of the denomination. He will settle in the pastorate of the First Church, Lowell, Mass., and will be followed by the best wishes of those who have known him throughout Canada.—Examiner.

....In the discussion of Fraternities we have observed two misapprehensions: One, that Fraternities may exist sub rosa. This used to be so. But the Greek Letter organizations now forbid this. The other is, that the ordinary grouping of young men, inevitable wherever men are, is in the nature of a fraternity and is, therefore, an argument for fraternities. No one would prevent this grouping. It is natural and good. It will be an easy matter to prevent the existence of fraternities at Wake Forest, if the authorities care to do so.

....We are not warning our readers against Mr. Fife. If they do not understand him, they are block-heads and, as has been said, the fool and his money is soon parted—the sooner the better. For example, Mr. Fife's former venture (Great Western) has not fulfilled one of his promises. Has never paid a dividend. And yet he is making the impression in his advertising that it is a great success. Mr. Fife has stolen the livery of heaven to serve himself with, and he knows it. Anyone who wishes to gamble with this evangelist is welcome to do so.

....This from Dr. Hatcher, in the Argus, is a timely recognition of one of the finest young men in the Convention: "Rev. Forrest Smith, of Texas, is a striking figure in the Fame Temple of Southern Baptists. His ancestry belonged to Virginia, his uncle, Poindexter Smith, an eminent Baptist minister, whose monument stands in the yard of Fork Union Baptist Church. Our brother was born in Tennessee and received his theological education in our Seminary at Louisville. Brother Smith is the accomplished and successful pastor of the First Baptist Church of Sherman, Texas. A distinguished Texan says that Smith is just one of the best men in Texas." Dr. Hatcher should have said that he won his spurs in North Carolina.

....The following from the New York Evening Post is in the nature of a side-light on the discussion now engaging our columns: "Syracuse, N. Y., May 17.—Chancellor James R. Day, of Syracuse University, this morning ordered the fraternities to get rid of all bulldogs at their houses within twenty-four days, and threatened to expel any student seen on the street with a bulldog. The killing of a dog by a bulldog was the cause of the order. The cancellor directed that this bulldog be killed at once. He said that the bullodg was not typical ideals of the students."

....Pastor J. L. Vipperman, of Dallas, writes: "It gives me much pleasure to say that we have just pased through a great meeting conducted by Bro. W. A. Smith, of Lexington. He preached the Gospel here in great power for about fifteen days. Just before the close of the meeting I baptized three, others will follow beside a good number have been stirred, moved and prompted to get their letters and unite with us. Brother Smith is surely a great preacher. His work was highly appreciated here by one and all. His forceful Christian manner in presenting the Gospel has done our church great good. My work is moving on gloriously. The Second Church, Gastonia, will burn her notes of indebtedness the first Sunday in June. I have been with them for about five months, and the fact that all indebtedness will be met by June 1st, is to us a source of great joy. Bro. John Stanford, of Spray, and Bro. G. H. Church, of Lenoir, will aid us in meetings now soon."

....We have had some curiosity with regard to a name which has become quite common, and promises to become still more so—a society of young men, organized in our Baptist churches, known as Baracas, or the Baraca class. We could not find a Hebrew word (and it was evidently Hebrew) from which it could be legitimately derived. We now learn that it is from the word "berachah," found in 2 Chronicles 20:26, the name of the valley in which the people of King Jehoshaphat divided the spoil taken from the Ammonities, and called the valley of Berachah, or blessing. From that, with a little violence to the language, has been wrought out the word "Baraca." It is not to be doubted that great blessings have come to those who have divided the Word of God in the valley and it is well that it be called Baraca. Its influence is extending, and classes are forming in all parts of the country. Perhaps it is one of the happiest movements inaugurated the past twenty years. It originated in the Sunday-school of the First Baptist Church of Syracuse, N. Y.—Journal and Messenger.

Grateful Acknowledgments.

We have been delighted by the responses to our Balance of the Year offer. Several hundred new subscribers have been enrolled, and we are looking hopefully for the thousands. We make grateful acknowledgements to the following friends who sent in clubs last week:

G. T. Watkins, W. R. Beach, Josiah Elliott, W. H. Biddix, H. M. Ingram, E. S. Pierce, S. M. Pool, F. H. Jones, J. W. Atkinson, M. L. Green, C. A. Upchurch.

The Crowell Sanitorium, Charlotte, N. C., is to remove to larger quarters, owing to the pressure of applications from patients desiring treatment. Dr. Crowell has been forced to employ an assistant physician and a large corps of trained nurses. He is to be congratulated upon the rapidly growing popularity of his Sanitorium.

A Change of Heart.

Dear Brother:—I wrote to you some time ago that my time for the Recorder was out and that owing to circumstances you would have to stop sending it to me. But you continued to send it. So I will send you a post-office order for the money, so you can put up my time. My wife wants it so bad I will try to gratify her. She says tell you that she kept up with the Bible reading last year and was greatly benefited by it. You will please send it to Seaboard so I can get it through the R. F. D., and you will oblige very much.

May God bless you in your work.

KINCHEN DAVIS.

Seaboard, N. C., March 25, 1905.

From Leesville.

On the first Sunday in May we ordained three deacons in Leesville church. Elder S. W. Bennett, of Wake Forest, preached a stirring sermon quite appropriate to the occasion from the text: "Let your light so shine." The church at Leesville is gradually taking on new life. The Sunday night prayer-meetings have been a great blessing. We are hoping and praying for still greater blessings and still greater zeal and activity on the part of this church.

Leesville High School closes May 19th. This ends my second year in this school. During this time we have seen the school building enlarged and painted, one teacher added, the enrollment increased about 30 per cent, a large boarding-house (which is to be ready for next year) commenced, and plans perfected for Prof. J. E. Dowd whom I succeeded as principal of the school, to be my successor. So now I purpose to leave the school and to give myself entirely to the work of the ministry.

At present, I am trying to serve as pastor the following churches: Leesville and Mt. Hermon, in the Raleigh Association; New Bethel, in the Central, and Pleasant Grove, in the Flat River. As I have suggested above, we are getting along very well at Leesville. At Mt. Hermon we have a splendid people to serve, but we are still greatly annoyed with the "blockaders," who have done more to injure the work in this entire community than anything else. God be praised for the grit and courage of those good men and women who said in their hearts that this community must be free from such a curse. And I feel like we ought to thank Him for what the officers of the law have done so far in this work, and pray that He may enable officers and people together to rid entirely this otherwise good community from this great enemy. We have given, at Mt. Hermon, $100 for Foreign Missions the last year, besides liberal offerings to the other objects.

At New Bethel I am just beginning to learn my congregation. I took charge of this church in January. Elder C. A. Sigmon has been pastor here for some time, and during his pastorate the church was repaired and painted. We have a very nice house in which to worship at Bethel. Also we have some active deacons, and I feel that in these people I have a people to serve who will push forward in the Master's work.

At Pleasant Grove, also, I am just beginning to know my people, having accepted the work there in January too. But we are looking forward and hoping for much good to be accomplished. The house needs painting, and I am looking for these good people to have it painted before very long.

In many homes on my field I find the Recorder, and hope to see it in many more. I am glad to notice accounts of so many gracious revivals. I long to see and feel the refreshing showers of a genuine revival in our part of the vineyard.

A. C. SHERWOOD.

May 10, 1905.

Through the New Testament in One Year.

(FROM DAILY BIBLE.)

Monday, May 29th, Luke 8:41-56.
Tuesday, May 30, Luke 9:1-17.
Wednesday, May 31, Luke 9:18-36.
Thursday, June 1, Luke 9:37-62.
Friday, June 2, Luke 10:1-24.
Saturday, June 3, Luke 10:25-42.
Sunday, June 5, Luke 11:1-13.

Commencements.

University of North Carolina, May 28th to 31st.

The commencement orator, Hon. Henry S. Boutell, LL. D., of Chicago. Rev. Dr. Charles S. Gardner, will preach the baccalaureate sermon. The preacher of the sermon before the Y. M. C. A., Rev. Meade Clark, D. D., was for some years rector of Episcopal churches in Chapel Hill and Raleigh. Robert W. Winston, Esq., of Durham, will speak at the joint banquet of the Literary Societies.

* * *

North Carolina A. and M. College.

Sunday, May 28th, 11.00 a. m., Baccalaureate Sermon, Bishop Warren Candler of Georgia; 8.30 p. m., sermon before Young Men's Christian Association; Monday, May 29th, 10.00 a. m., meeting of Alumni Association: 8.30 p. m., Alumni Adress, F. W. Bonitz, Class '01; Tuesday, May 30th, 5.00 p. m., Battalion Drill and Dress Parade and Publication of Promotions; 8.30 p. m., Annual Address, Prof. John Hamilton, Washington, D. C.; Wednesday, May 31st, 11 a. m., Graduating Exercises: orations by members of Senior Class, Reading of Honor Rolls, Conferring Degrees.

From a Poor Boy's Viewpoint.

The reader will bear witness that I am not accustomed to take part in the various discussions in the Recorder, but I must break my record of silence now that a question of such vital importance as that of Fraternities at Wake Forest is sprung. I am a Baptist from centre to circumference and I love those great democratic principles for which Baptists have struggled all through Christian history. I cannot, therefore, keep silent when such a discussion as this is precipitated.

I heartily endorse the arguments as presented by Brother Kesler and others against these unfair, unbaptistic, unscriptural organizations. I have seen only one communication that championed these organizations, and the author took special care not to sign his name to that. Are college fraternities honorable, just and commendable?

Is it a thing to be proud of all through life that while you were at Wake Forest you were a member of an organization that was outlawed by the wise management of the college and whose meetings had to be held during the third or fourth watches of the night? If so, then let its advocates come out in the open and declare the justice of their cause over their names.

I thank God that I was not a member of a fraternity when at Wake Forest. I did not want to be, and if I hda, I would have been debarred from it on the same grounds that the noblest part of the student body was debarred. If you want to know what that is you may infer it from the following statement: I rode a bicycle seventy-five miles over bad roads to get to Wake Forest and had only about sixteen dollars to begin my college career with.

I am speaking of the fraternities from the standpoint of a poor boy struggling to equip himself for life's battles. I know from experience that they are a positive discouragement to this class of college students. It is in behalf of this class that I am now writing. Wake Forest has a right to be proud of the encouragement given to the poor boys in the past. If their names were eliminated from her alumni much of her glory would be blotted out. But the encouragement has not been altogether unmixed, and the mixture will be far more bitter if these organizations of darkness are permitted to come out into broad daylight and do their pernicious work.

Yours in much love for Wake Forest and all its interests,

J. M. PAGE.

Southport, N. C.

Holly Mount Church.

Between thirty and forty years ago Rev. John Dunn (deceased) conducted meetings under a brush arbor, and through much toil and labor Holly Mount Church, Montgomery Association, was organized. The faithful few fought the battles for the Master for several years, with a small increase of membership. At last near the arbor a log school-house was built, which was an addition somewhat to the great effort being put forth for the elevation of the great cause, and as time rolled by the free school authorities reared a good frame school-house, which was used for years to conduct services in winter and the arbor for summer services.

The following ministers have served the church thus far: Revs. Dunn, Usry, Hartsel, Newberry, Fuquay, Barrett, Haywood, Morten and Ingram.

The progress of time brought about a solution to the hard problem of building a church. We made a great effort by the help of God, and in 1901 we began to build. So we now have a building thirty feet wide and forty-five feet long; outside work complete. We yet have to ceil it and finish seating, and we need a stove. We have paid for all material. Thanks for all contributions from all sources. I wish to reach some through the columns of the Recorder who might contribute for the completion of our church. We need about $75. Since building our church, the first Union Meeting in the history of our church was held under its roof in August, 1903.

This church was one among the first that Rev. Dr. Oscar Haywood served as pastor. Our present pastor is Rev. W. M. Bostick; one who is so well known and respected, and his ability and reputation as a minister have gone out abroad. We have to struggle very hard; our members are not wealthy. Intemperance, with all its vices, exists within the bounds of our church.

Our highest anticipations are to complete our church. Then in course of time we will ask our Association to come and abide with us.

Come over and help us is the cry!

Any one wishing to contribute can do so by sending it to the undersigned, for which you will be receipted for same, etc.

We will be more than joyful to receive contributions large or small.

Your devoted brother,

C. T. GREEN.

Canby, N. C.

....Bro. J. E. Barker, of Mt. Airy, writes: "I notice in your last issue that the Concord brethren say some nice things about their pastor, Bro. Herring. 'Bob,' as we call him, was reared here, and we feel proud of him; he was always a good, clean boy, and has grown into a good preacher. Our pastor, Bro. J. E. Smith, once filled the pulpit where Brother Herring now is, and did a fine work there, and we are now delighted to have him as our pastor. He is an able preacher and already shows himself to be a most excellent pastor. Our people are united on him, and expect to undertake great things for the Master."

Miscellaneous Notes.

....The Commencement of the Baptist Womans' University will take place June 4th-6th.

....We regret to record the sudden death of Hon. John D. Biggs, of Williamston, brother of our well-known Noah Biggs. We extend sympathy to the bereaved family.

The National Manufacturers' Association, in session at Atlanta, went on record last week as opposed to Government regulation of railroad rates.

Governor Douglas, of Massachusetts, who agreed to arbitrate the differences at bottom of the great Fall River strike, has reported in favor of the employers. Their business, he finds, did not justify the restoration of wage-rates demanded by the strikers.

People of New Jersey unveiled a statue to the dead of the Northern Army in the cemetery at New Bern last week. Governor Glenn honored the occasion with his presence. The people of New Bern and the State of North Carolina maintained the best traditions of Southern hospitality.

The shortage of refrigerator cars in the North Carolina truck section has been fixed largely upon the Armours and the Beef Trust. We were in the grip of that trust and did not know it. They exclusively control the refrigerator cars. They should be made to pay the damages to the last dime.

The following paragraph in the Charlotte Observer is significant just now: "Gastonia, May 15.—There has been more moving among the mill operatives at this place than has been known for years. The cause seems to be a discontent growing out of a dislike for night work. None are in favor of allowing their children to work at night. A few youngsters still like night work, but it is because they have to work fewer hours than the day hands. Since the Modena has decided to cease night work at no distant time, the reaction against it has become worse. Many think when the Gray Mill is started that all night hands who wish day work can get it and that the night work will be seriously crippled, if not forced to stop."

....Bro. W. H. Church writes: "The fifth Sunday rally of the Sunday-school Convention of the Brushy Mountain Association meet with Shady Grove Church. This is the third meeting that the Convention has had since its organization by Hight C. Moore. Considerable enthusiasm was manifested in the discussion of the different topics, and the president, Mr. C. C. Wright, suggested that the Convention elect a field secretary, and Prof. S. J. Honeycutt was chosen to represent the Convention and will enter upon his work at once. Rev. W. F. Staley preached Sunday at eleven. Subject: 'The relation of the parents to the Sunday-school work.' The sermon was timely and highly commended. With the aid of Revs. W. C. Meadows, T. T. Pardew, M. McNeil and W. F. Eller we expect to accomplish much good in this Association. Our next convention will meet with Pleasant Home Church on the fifth Sunday and Saturday before in July."

Many people have Incipient Catarrh, sore spots in the nose. A few applications of Vick's Catarrh Cream will cure the sores and relieve the catarrh. Try a wenty-five cent box at Druggists.

The sublime vital fact in conversion surely is that we have now entered upon a voluntary, lifelong, personal relation to God, and so thrown ourselves open to the presence and power in our lives of the personal Spirit of the loving, mighty God.—Henry Churchill King.

Home Circle.

At Table-Setting.

For the table-setting
Fewer are the places,
Fewer round the table
Grow the children's faces.

Changes, changes, changes
Life and Death are bringing;
Sore my soul misgives me,
Fears my heart are wringing.

Otherwise I fancied
As I hushed their weeping;
Otherwise I fancied
As I watched them sleeping.

Small, we kept them near us,
Thou and I together;
Hard the task without thee,
Lonely the endeavor.

Round the board so crowded
Wider grow the spaces,
For the table-setting
Fewer are the places.

—Evangeline Metheny, in the April Atlantic.

The Cradle of Tears.

There is a cradle within the door of one of the great institutions of New York before which a constantly recurring tragedy is being enacted. It is a plain cradle, quite simply draped in white, but with such a look of cozy comfort about it that one would scarcely suspect it to be a cradle of sorrow.

And this cradle is the most useful and, in a way, the most inhabited cradle in the world. Day after day, and year after year, it is the recipient of more small wayfaring souls than any other cradle in the history of the race. In it the real children of sorrow are placed, and over it more tears are shed than if it were an open grave.

It is the place where annually 1,200 foundlings are placed—the silent witness of more truly heartbreaking scenes than any other cradle since the world began. For nearly thirty-five years it has stood where it does today, ready-draped, open, while as many thousand mothers have stolen shamefacedly in and, after looking hopelessly about, have laid their helpless offspring within its depths.

For thirty-five years, winter and summer, in the bitterest cold and the most stifling heat, it has seen them come—the poor, the rich; the humble, the proud; the beautiful, the homely—and one by one they have laid their children down and brooded over them, wondering whether it were possible for human love to make so great a sacrifice and yet not die.

Still the tragedy repeats itself, and year after year, and day after day the unlocked door is opened and dethroned virtue enters—the victim of ignorance and passion and affection, and a child is robbed of an honorable home.—Theodore Dreiser, in Tom Watson's Magazine for May.

How to Be Old and Happy and Well.

Dr. A. T. Schofield, in his new book, "Nerves in Order, or The Maintenance of Health," gives these health maxims of great men who have lived to long age:

"Moltke, when asked in his 90th year how he had maintained his health and activity, answered, 'By great moderation in all things and by regular outdoor exercise.' Crispi said that 'regularity and abstinence are the secrets of long life.' Sidney Cooper also believed in regularity. Legouve attributed his long life to regular exercise. An American nonagenerian, the Hon. Neal Dow, of Maine, laid stress on the careful avoidance of fretting, of disturbance of the digestive organs, and of exposure to sudden or protracted cold with insufficient protection against its influence. Cornaro's rule was extreme temperance in eating and moderation in drinking; he took anything that agreed with him and nothing that did not. Chevreul was sparing in food, and, like Cornaro, cultivated cheerfulness. The late Isaac Holden believed that he owed his great length of years to his habit of living mainly on fruit and avoiding all starchy articles of diet, including bread.

"Jewett told Dr. G. N. Pope, the well-known Tamil scholar, that 'to have a great work in progress is the way to live long.' According to Sir James Sawyer, the secret of longevity consists in 'paying attention to a number of small details.' Among these are the following: (1) Eight hours' sleep; (2) sleep on the right side; (3) keep the bedroom window open all night; (4) have a mat to the bedroom door; (5) do not have the bedstead against the wall; (6) no cold tub in the morning, but a bath at the temperature of the body; (7) exercise before breakfast; (8) eat little meat and see that it is well cooked; (9) (for adults) drink no milk; (10) eat plenty of fat, to feed the cells which destroy disease germs; (11) avoid intoxicants which destroy these cells; (12) daily exercise in the open air; (13) allow no pet animals in living rooms—they are apt to carry about disease germs; (14) live in the country if possible; (15) watch the three D's—drinking water, damp, and drains; (16) change of occupation; (17) take frequent and short holidays; (18) limit your ambition; and (19) keep your temper.

"Abraham Lincoln's maxims were: 'Do not worry; eat three square meals a day; say your prayers; think of your wife; be courteous to your creditors; keep your digestion good; steer clear of biliousness; exercise; go slow and easy. Maybe there are other things that your especial case requires to make you happy, but, my friend, these, I reckon, will give you a good life.' Sir Benjamin Ward Richardson said: 'The would-be centenarian should never smoke nor drink—especially the latter, and he should eat very little meat. He should keep early hours and work as little as possible by artificial light. Moreover, he should not make haste to be rich, and he should avoid worry and consuming ambition."—Sauce Piquante.

Rest and Change.

One of the things that earnest people learn very slowly is that they cannot afford to devote all their time and strength to one work, no matter what it is. Without change and rest and a variety of interests we sap the very sources of our strength and skill. By not devoting time enough to interests outside our main work, we lose the power of performing the principal task most effectively. Such reflections are pertinent to most of us at this season. The average man, who is earning a living and counting for something in the life and work of his time, labors too long and too hard. What he needs is frequent respites. And when summer comes, with a chance of taking a vacation, he should take as much as he can decently get, as a matter of course. Do not be influenced by the chatter about what our grandfathers did, never taking a vacation from one year's end to the other. Of course not. They did not need it. They did not go to their offices daily on a railroad. They had no telegraphs, and still less, telephones. They did not need vacations. They pretty nearly had one all the time. The best of them never knew anything about working as the modern man works. The people who needed rest and change in those days were the wives, just as they need it today, and if our grandfathers had taken more vacations with their families there would be a smaller number of headstones in the family burying plots recounting the virtues of successive consorts.—Watchman.

Equal to the Emergency.

Wordworth's lines of the child at play, "as if his whole vacation were endless imitation," were recently recalled by a conversation overheard in the children's ward at the Johns Hopkins Hospital.

A little girl of nine, whose role was that of nurse, rang an imaginary telephone on the wall to talk to her companion at the farther end of the room, who played the part of doctor.

"Hello!" said the nurse. "Is this the doctor?"

"Yes," answered a deep voice, "this is the doctor."

"This lady is very sick," he was informed.

"Well, what seems to be the trouble?" a bit gruffy.

"She swallowed a whole bottle of ink!" said the nurse.

The doctor, not flurried, inquired what had been done for the patient; but the nurse, too, was ready in emergencies. She answered:

"I gave her two large pads of blotting paper!"—Watchman.

Famous Saying About War.

There never was a god war or a bad peace.—Benjamin Franklin.

The glory of war is all moonshine. War is hell.—General Sherman.

By the next centennial aribitration will rule the world.—General Sheridan.

War is the most futile and ferocious of all human follies.—Secretary John Hay.

I abhor war and view it as the greatest scourge of mankind.—Thomas Jefferson.

My first wish is to see this plague to mankind banished from the earth.—George Washington.

A day will come when the only battlefield will be the market open to commerce and the mind open to new ideas.—Victor Hugo.

There never was a time when, in my opinion, some way could not have been found of preventing the drawing of the sword.—General Grant.

Universal peace is as sure as is the prevalence of civilization over barbarism, of liberal governments over feudal forms.—Ralph Waldo Emerson.

I feel confident that the time is not far distant when war will be as impossible among civilized nations as duelling is among civilized men.—Sir David Brewster.

Diseases of Men Treated by an Expert.



Dr. J. Newton Hathaway, Whose Knowledge is Free to the Sick.

Dr. J. Newton Hathaway, the celebrated specialist of Atlanta, Ga., is in possession of a system of treatment for the diseases peculiar to men, that is unequalled in the field of medical practice.

Every afflicted reader of this announcement should sit right down and write him, and learn more about this great method. By it he has cured thousands of men—men who are nervous, broken-down, energy and ambition gone and who had about given up all hopes of life, and he wants to receive a letter from every man in this condition, or who suffers from any other disease peculiar to this sex. Diseases of this nature required the skill of an expert, and as Dr. Hathaway has had 25 years of experience he is competent to thoroughly understand your condition and knows what to do to effect a cure from the very beginning. He will counsel and advise you free of charge, and taking into consideration his high standing as a specialist, you can readily appreciate the value this would be to you. Write him right now. Delays are dangerous. The address is J. NEWTON HATHAWAY, M. D., 85 Inman Bldg., Atlanta, Ga.

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AN AWFUL SKIN DISEASE

Sores Covered Neck and Cheeks—Itched Day and Night—Nothing Did Me Any Good—Was Growing Worse.

CURED BY CUTICURA AT COST OF $4.50

Miss Nellie Vander Wiele, of Lakeside, N. Y., writing under date of April 18, 1904, says: "I do wish you would publish this letter in the newspapers, so that others suffering as I have may see it and be helped. I suffered for many months with an awful skin disease, sores covering my ears, neck, and cheeks. Scabs would form and they would swell, and itch day and night. Then they would break open and blood and matter run out. I had tried many different remedies, but none of them did me any good. I was growing worse when I tried the Cuticura Remedies. The first application helped me, and when I had used two cakes of Cuticura Soap, three boxes of Cuticura Ointment, and three bottles of Cuticura Resolvent, I was completely cured."

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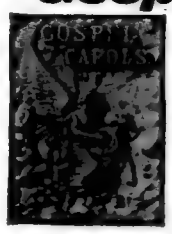
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Young People's Page

To Go A-Fishing.

It's time to put the lessons by,
The fields are full of daisies.
When summer blue is in the sky,
Who cares for sums and phrases?

Deep in his heart, his highest joy,
The boy I know is wishing
To leave the schoolroom's strict employ
And just to go a-fishing.

He'll find a grand old willow tree,
Above brown waters dipping,
Where catfish glide and pickerels be,
And dainty birds are sipping.

There, waiting long with earnest pluck,
At last his line will quiver,
And you and I will wish him luck
Beside that bonny river.

—Selected.

Ian Maclaran's Little Sermon on Houses.

Ian Maclaren (Dr. John Watson), on a recent Sunday afternoon, preached to the children in his church a beautiful little sermon on houses. "I am going to speak to you," he said "about houses—four houses. First, then, one within another. The first has the sky for a roof, the mountains for walls, the sunlight for windows, the clouds for blinds, the flowers for a carpet, the river for its music. The next house may have had six rooms or twelve, it may have had a garden, or it may have looked on the street, but in it your mother moved about, and its music was the sound of her voice. The next house you will recognize when I say that it has five doors through which you may go out, and through which things may enter; one you look through, one you smell through, and one you hear through.

Then we come to you yourself, and we are going to think of some of the rooms in this house. There is the library, with its rows of bookshelves, and its air of quiet knowledge; this is your mind, and all that you learn at school and read is going to furnish those empty shelves; everyone's mind is empty to start with, and if it continues empty, while you are young you will be called silly, and when you grow old you will be called dull. No room is more desolate than one surrounded with gaping shelves, no room more beautiful than a well-filled library. Then (I am talking as if we were going through an old castle) there is the court room—a great bare room with the light streaming in, and a raised table at one end where the judge sits. This is your conscience, and the cleaner this room is kept, and the barer, and the stronger the judge who sits here the better for you and for me. Then there is the strong room, where no light comes in, with its thick walls and barred iron door, and here are kept the parchments with all the history of the family. This is memory, and here a book is put away each year, that may not be taken out to be altered; but it is a good thing, now and then, to take the parchments up to the big bare court room, and there spread them out, where there is plenty of light, and examine them. Then there is the picture gallery of imagination, and it is well for us if the walls are hung with pictures of angels and holy things; and there is the church, which is your heart, where you meet with God. You meet with God in any of these rooms, but here, in this room, you must keep him a holy place apart. Then you may go out upon the roof, and afar off catch a sight of the House beautiful, our fourth house, which I am not going to try describe, but which we call Our Father's House."—Exchange.

An Old Story Retold.

All Greece was in danger. A mighty army, led by the great king of Persia, had come from the east. It was marching along the seashore, and in a few days would be in Greece. That great king, Xerxes, sent messengers into every city and state, bidding them give water and earth in token that the land and the sea were his. But they said, "No; we will be free."

And so there was a great stir throughout all the land. The men armed themselves, and made haste to go out and drive back their foe; and the women stayed at home, weeping, waiting, and trembling with fear.

There was only one way by which the Persian army could get into Greece on that side, and that was by a narrow pass between the mountains and the sea. This pass was guarded by Leonidas, the king of the Spartan's with three hundred Spartan soldiers.

Soon the Persian soldiers were seen coming. There were so many of them that no man could count them. How could a handful of men hope to stand against so great a host?

And yet Leonidas and his Spartans held their ground. They had made up their minds to die at their post. Some one brought them word that there were so many Persians that their arrows darkened the sun.

"So much the better," said the Spartans; "we shall fight in the shade."

Bravely they stood in the narrow pass. Bravely they faced their foes. To Spartans there was no such thing as fear. The Persians came forward only to meet death at the points of their spears.

But one by one the Spartans fell. At last their spears were broken; yet still they stood side by side, fighting to the last. Some fought with swords, some with daggers, and some only with their fists and teeth.

All day long the army of the Persians was kept at bay. But when the sun went down, there was not one Spartan left alive. Where they had stood there was only a heap of the slain, all bristled over with spears and arrows.

Twenty thousand Persian soldiers had fallen before that handful of men. Greece was saved, for the Persians soon retired.

Thousands of years have passed since then; but men still like to tell the story of Leonidas and the brave three hundred who died for their country's sake.—Leaves of Light.

Plucky Polly.

They were a happy party of children—Kenneth, Arthur, Alice, and Polly—as, one bright, cool, summer afternoon, they drove along a country road in a capacious pony cart. The road which they followed, although near the sea, ran partly through pine woods and thickets, and was bordered here and there with a tangle of wild rose and bay bushes, with no houses in sight. Suddenly the cart rolled into a clearing and approached a railroad track. Kenneth, who was driving, and had been cautioned about the danger near railroads, listened for a train. Everything was silent, so he chirruped to Rob Roy, the sturdy pony, encouraging him to cross the rails. Just in the middle of the track the pony stopped stock-sill and refused to budge.

"He is balky," said Arthur.

"Let's go out and see," cried Alice.

They tumbled hastily out; and found, to their dismay, that one of Rob Roy's hoofs was firmly fastened in a "frog" in the track, holding him so that he could not move from the spot. The children tried with all their might to release him, but in vain did they tug and lift. Then the awful thought struck Polly that it was almost time for the afternoon train, and what would become of Rob Roy and the cart? She exclaimed: "We must flag the train!"

The others screamed in scorn: "Flag the train! With what? A pocket handkerchief!"

"No," said Polly stoutly—and she was only seven—"I'll flag the train with my red flannel petticoat; red is the danger signal, you know." And she whipped off the petticoat and ran down the track, followed by a string of loyal supporters, Kenneth being left to guard the pony.

Truly, there was a train, puffing along at its usual speed. The engineer leaned from his cab window, gazing with surprise at this group of hurrying children waving a red flag. Of course he stopped the train, while the children were quickly surrounded by questioning passengers who raised a hearty cheer for Polly when she breathlessly told of the pony's perilous position and of her desire to save him. Strong hands released Rob Roy from his iron fetter, and the grateful children climbed into the cart, the passengers went aboard the cars, and the train steamed away, passengers and brakemen waving a parting salute to the intrepid four.

That evening at a dinner party one gentleman remarked to the father of the heroine: "That was a clever thing which your Polly did this afternoon."

"What do you mean?" her father said.

"Why, didn't you know that she flagged the down train to save the pony?"

Then the whole story came out. They had been, each and all, afraid to mention the incident that afternoon, fearing they might be forbidden to drive Rob Roy any more, and not dreaming that any one on the train would think that what they did was worth mentioning.

As the pony's accident was not due to any fault of the children, their father allowed them to continue their drives, but they were urgently warned to avoid railroad crossings in the future.—Annabelle Lee, in St. Nicholas.

The Orchard Oreole.

A very pretty little story comes from Hartford, and it is true. A nest of the orchard oriole (improperly called the "English robin") was discovered by the owner of the lot, whose child wanted the young birds, and the child was duly gratified. The nest was taken home, to the delight of the child and the grief of the parent birds, and the fledglings were placed in a cage outside the house. To the surprise of the person who had put them there, he found one day, that the mother-bird had discovered her lost children, and was feeding them through the wires of the cage. This proof of parental affection in a bird was continued, till at length the person who had removed the nest from its place and put it in the cage was moved to restore it to its place on the tree, with the young birds in it. The unbounded delight of the old birds proved a full compensation for the sense of his—or, rather his child's loss, by the restoration of the young birds to their mother.

Love does not aim simply at the conscious good of the beloved object; it is not satisfied without perfect loyalty of heart; it aims at its own completeness.—Romola.

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The Recorder will complete her seventieth year July 1, 1905.

We intend to round up this period with an offer that will reach every intelligent Baptist in North Carolina.

We hope not to miss one church.

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Our Plan.

Every subscription will begin June 1st and end January 1st. Send in the clubs—six names at a time, if possible—throughout May with 50 cents, less expense, for each name.

If you need samples, let us know.

Will you make May Recorder month and so help us sow down the State with Baptist thought and doctrine?

PROFESSIONALISM IN INTERCOLLEGIATE ATHLETICS.

A few weeks ago in a note protesting against professionalism in intercollegiate athletics we stated that on the Davidson, A. & M., Guilford and University of North Carolina teams there were men that had played for money.

The firts three institutions have not denied the charge. We hope they are silently repenting. We are not encouraged, however, by a recent occasion in the A. & M. College in honor of their team's victories. On this occasion the authorities indulged in more or less talk on the subject of "pure athletics." And everybody laughed. Even while they celebrated, their professional pitcher, having filled his contract, had left the College to return to his regular engagement. Not until the College authorities reveal more self-respect on the subject can "pure athletics" mean anything in the A. & M.

From the University of North Carolina we have received an earnest protest. It is admitted that at least three of the men have played regularly with prowessionals,on professional teams, located far out of the ordinary range of these men. But it is denied that any one of them has played for money, and the University has taken pains to get a statement from them that they have not played for money. Very well.

We are willing to suffer the University to make the statement that these men have not played for money as strong as possible. So long as it is admitted that these three men have played regularly, not incidentally but the season through, with the Spartanburg, Durham, Brevard and Salisbury teams—teams that played for money—we cannot but maintain our protest. The young men may be honest, they may desire education and all that, but as the Charlotte Observer would say, "how come" they—being poor men—can afford to play base ball all summer for nothing, away from home, their board and travelling and general living being at their own charges. If to play ball for the love of it is the amatuer test, surely these young men surpass all records as amatuers: They actually go 300 miles from home, play free of charge with teams that are nothing to them, for cities that are nothing to them, and with other men that require from $75 to $100 per month. We are inclined to value high motives and to make room for all unselfishness; but this devotion is—to be frank—beyond all belief. The University's credulity is likewise elastic.

Let the University weed them out without winking an eye. Let Davidson come up to good old Presbyterian honesty; let Guilford conduct herself as becomes a Friend, and let the A. & M. at least quit prating of "pure athletics."

We repeat, the welfare of education, even the honor of these noble institutions, requires that they shall mend their ways. A policy of deception, of unfair advantage countenanced, winked at, encouraged or condoned by a College, is an example of infinite harm to the students.

A TEACHER.

In a time when, in the words of another, college faculties are often filled with uneducated specialists, permit a word relative to one teacher who is neither a specialist nor an educated man—so far at least as A. B. or M. A. or LL D. signify—but who nevertheless measures up to all the standards of a Christian teacher.

We dwelt a while amid the inspiring scenes of his activity. Much had we heard—as also has the reader—of his school. But the half had not been told. Of the young man who, leaving college without a degree, returned to his own people, an ignorant, backward, unpromising community, and set up a school in 1887; how the school grew, gathered year by year a larger number of boys and girls; how the circle of its fame widened; how at length, having transformed not only the community but also the county, it became a school known throughout the State, calling pupils from many counties and from other States; and now stands before us an institution whose 500 students present as noble a scene as may be found in North Carolina or any where else.

How did the man do it? He had only a little spot in the wilderness eleven miles from a railroad station; no capital, no endowment, no peculiar advantages; and not even a college's degree. Anyone else would have despaired of his location. Anyone else, less faithful, would have grown weary of the tedious, unremunerative struggle—anyone else so worthy would have looked for better opportunities. Anyone else would have—failed!

Well, let us see how by reasoning from effect to cause.

Commencement at this man's school begins in the morning early and, on the last day, ends at 2 o'clock in the night! The final two hours are not long enough for their contents. It was a scene so unique that one could not wish for sleep. The contests, the songs and the speeches were done before midnight. But there the pupils stayed—tears in their eyes, every boy and girl of them over and over bidding sorrowful farewells to their teachers and to one another, but centrally to him—the teacher—and the loved spot, their school. They stood together there and prayed. Great big country boys and town boys wept and would not be comforted. One was heard to say over and over—with sobs, "It is the hardest thing I have ever had to do—to tell him good-bye;" and it did seem that his heart would break. That boy came there lost. About him somehow the teacher got his arms. These several months he has lived in the joys of the Christian. Heaven began for him here. Much has he learned. He has a prize in his pocket. But there is That besides which no learning is worthy to be compared with. And though all the pinzes were his, he would press on to the mark of the prize of his high calling in Christ Jesus.

The teacher stands among them saying little, showing little, wonderfully quiet and surpassingly gentle, with a word for every one, and that a word for life.

They love him because he loves them. That is the big reason. That has made his school. No nickname for him, no criticism for him, no disobeying him: It is the rule of love. If a boy comes there bad, he goes away good. And could you hear the teacher pray and see him live his prayer, you would understand how it is.

They learn, too. There is here the very finest school enthusiasm that we have ever seen—devotion to books, ambition to excell, the development of talent in singing and speaking and thinking and working; but, best of all, is this work in character. The young men and women have in their utterances three constantly recurring themes—right living, Christ and service.

He is one teacher who has the gift of imparting his personality, and yet his pupils are not imitators of him. That he would not tolerate. They have received in ways they know not great draughts of his spirit. And so, poor though most of them are in this world's goods, they seem to have just one consuming aim, and that to enrich all the race of needy fellow-men.

It is this gift that makes the teacher great—the gift to impart with his instructions also his spirit. It was that that made Arnold of Rugby, that that made Mark Hopkins greater than a university; the want of that is blasting many noble piles of stone, many magnificent endowments, making education a scornful mockery in many a high place.

The good word for these remarks is this—nearly everybody knows what school we have in mind and whose name we will crown this article with. But only those who have been there and seen the teacher in his work, amid his pupils, how they love him, how he loves them, how all the country round depends on him, how his unassuming life shines with a radiance that is irresistible, can bear witness how well J. A. Campbell, of Buie's Creek Academy, deserves this tribute. We know many teachers, but we do not know one whom we would not desire to have more of J. A. Campbell's spirit and power at any cost. Buie's Creek would do well to decline to exchange him for the endowment of Chicago University.

JESUS ON THE CROSS.

Bible Lesson for May 28. John XIX:17-30. (Study John XIX:1-42.)

Golden text: Christ died for our sins according to the Scriptures. 1 Cor. 15:3.

The Cross is the symbol of Christianity. It was the instrument of the slave's torture until Jesus died upon it. Let the mind dwell upon the causes that could so completely transform its significance. It is now more than any other one symbol a statement of the religion that has made our race what it is. The Cross alone, recalling first the death of Jesus for us, and, second, denoting the self-sacrificing spirit without which Christianity is nothing, is the most impressive and comprehensive symbol that is known among us. It is so only because Jesus died upon it. What was there about Him that made it so?

Jesus.

Who He was our lessons have revealed. How He died, how His final hours proved worthy of and authenticated all that had gone before, this lesson should make known. For such is evidently John's purpose. He abandons details mentioned by the others and brings to us only those that are required to make true his portrayal of the Central Figure. The narrative is simple enough: "They crucified Him and two others with Him." We have besides this simple statement the statement that He bore His own cross—an especial mark of humiliation; the heartless bickering between the Roman Governor and the Hebrew rulers; the sordid indifference of the soldiers. And then Jesus, what He did and said.

His Dignity.

With what dignity He conducted Himself appears in the omissions, for under such conditions what one does not do speaks more of dignity than what he does. There is silence for their cruelty. There is submission to His humiliation. There is infinite superiority for Pilate's taunt and the protests of the Jews. It was a King's way—the King's way. Never in His career did He appear the Master so perfectly as now, Master of Himself, Master of their taunts and their cruelty; somehow He seems so far above them that one almost forgets how keenly conscious He must have been of it all. No pen can describe His suffering. No imagination can picture it. His pity for them, how infinite it was. His suffering for them and the wayward world, how mighty it was. Beside these the agony of the Cross suffers eclipse. But physical agony is not to be unreckoned with: One may endure mental agony with poise when physical torture destroys self-control. But Jesus rises superior to all. Even one that crucified Him was so impressed that he said: "This must be the Son of God"—supreme testimony that to the unique grandeur with which Jesus bore Himself. It was this that impressed John.

Of the thousand things that Jesus might have done or said, of the testimony to Himself; of the replies to Pilate, of reproaches to the Jews, of despair, of triumph, of superiority or of sorrow—not a word: Even so He bore the best testimony to Himself. Never man spake like this Man; never man lived like this Man; never man died like this Man.

Jesus the Man.

At such a moment when we, too, would exclaim, "This is the Son of God," we are reminded that He was likewise the Son of Man. The touch is

the most tender possible: We are brought into the presence of the son parting with His mother! How He had disappointed her early dreams! Well did He know. He had even reached the point of proclaiming a more absorbing relationship in His Kingdom than that of mother and son. But now He interprets that relationship. He gives her a son in the Kingdom! He makes her a mother in bonds that cannot break. Tender as His heart was toward her in such a moment, behold how well-spoken is His request. There is in it a sense of sufficiency. It is as if He would withhold His own agony, His own unspeakable lament, and assume that John would be sufficient. Doubtless He foresaw, as well, the early day when they should understand; and His departure would be the source of deep and solemn joy never to pass again.

It was like Him in such an hour to provide for His mother. Without that response to the truest of human instincts, how could we ever have believed Him a man!

But there is another touch of His humanness. It is a simple word—"I thirst." Deeper were His sufferings than mere thirst; but this was one point in which He could be relieved without compromise, one point in which He might be succored, one point at which His relief would be a source of comfort to His mother and friends. And so, knowing that all had been accomplished, that His crucifixion was complete, He utters the need.

It is good to think that He who was here rising so far above suffering would make this confession. That He could have withheld it is obvious. His motive in making it is clear: It was the tenderest concession to human sympathy—the noblest condescension in all the records of men; as genuine an expression of His character as is to be found.

Triumph.

"It is finished." In such a sentence He completed His life. Since the consciousness of His mission had flashed upon Him, He had had before Him His career. He had lived it over in prospect. Each step had been a step toward the Cross. His mission must be fulfilled. Now He speaks in reserved Triumph—"It is finished." I have done my work. I have performed my task. Doubtless in His heart is relief—sweetest relief; but there is more: As He has viewed the trials and the final terror His heart has faltered; now with the worst endured as it should have been, He has of right the sense of triumph. His faith in God, His love for men, His superiority to the powers of this world, His tender regard for His mother, His masterful self-control have all been maintained as He hoped to maintain them in this supreme test. He might now die satisfied: He had done all that He was sent to do; had been all that He was given to be; had endured as He should have endured; and had triumphed as only the Son of God might triumph.

There was on Golgotha a crowning far more significant than that of Pilate's scorn; Jesus crowned Himself with the Crown that has since and ever more will rule the ages. It was the supreme authentication of His Messiahship.

PROF. FERRELL AS A FARMER.

I wish to assure you that I am in hearty sympathy with your editorial on Fraternities in Wake Forest College. Rev. M. L. Kesler's argument is sound.

The "Fraternity" man cannot prove by mere assertions that a "Frat" will not give a "Frat" the preference over a "non Frat" regardless of ability. Rev. R. G. Kendrick conclusively answers this.

Prof. W. J. Ferrell is a good debater and writer, but from his argument I think it is well that the Lord found something for him to do besides farming. If I understand him, he would not plow up a weed because others would grow up in their place at next rain. That would be an excellent plan for the weeds, but where would he get his corn?

R. B. LINEBERRY.

A REPORT DENIED.

Some one, referring to the discussion of "Woman's Work," brought out by Pastor Geo. J. Dowell—in the fifth Sunday meeting at Mt. Vernon Springs in the Recorder, of May 10th, said that "Some of the brethren, be it said to their shame, openly fought the 'Woman's Work.'"

Said that the women should give through their husbands, and not be trying to carry on their work.

It was not said by anyone, be it said to the shame of the one that sent the statement to the Recorder, that women should give through their husbands, and not be trying to carry on their work.

* * *

FRATERNITIES AT WAKE FOREST.

Being a trustee of Wake Forest, I have hesitated about writing anything concerning fraternities, but since other trustees have spoken pro and con, I feel warranted in saying a word. For the following reasons, I am opposed to the existence of fraternities at Wake Forest:

(1) They are undemocratic, and, therefore, unbaptistic in spirit. A democratic government, as a great exponent of that doctrine, has said: "Should guarantee equal rights to all and special privileges to none." If a rail-splitter or a tailor can become a president, we glory in his pluck and rejoice in his success. There is no religious denomination on earth so democratic as the Baptists. Of all the people in the world, we should be the last to encourage any kind of snobbery that savors of caste.

(2) I believe fraternities to be unchristian in spirit. Do not misunderstand me. Many of our best men have belonged to fraternities, and many of the most worthy students at Wake Forest today are fraternity men. I am not speaking of the men who belong to them, but of the spirit of the institutions. In the days of Christ the Pharisees were an exclusive class and criticised Christ because He associated with the rabble. Christ's answer was that He came to seek and save the lost. A great principle is here stated. Christianity is to teach and help humanity at its point of greatest need. Suppose a boy comes to Wake Forest, who is awkward, green and gawky, but a diamond in the rough. His greatest need, perhaps, is to be brought into the refining influence of the cultured Hill. The spirit of fraternities would exclude him from these social advantages, while the spirit of Christianity would give him all possible aid and encouragement.

(3) I am opposed to the existence of fraternities at Wake Forest because a great majority of the Baptists of the State are opposed to them. Will the trustees act in good faith if they disregard he wishes of three-fourths of those for whom they hold in trust the interests of Wake Forest College? Wake Forest has always received a large percentage from the country, and must continue to do so. Country pastors are the best agents that Wake Forest has. Many of these pastors will lose their interest in large measure, and will not work for students as they formerly did, if fraternities continue. We need an increase of endowment. However, we often lose sight of that which is of most value. We talk about the money we have invested as an endowment, but that is of far less value than the richer endowment we have in the interest, the sympathy and the prayers of the great denomination of people to whom Wake Forest belongs. No amount of money can bring to Wake Forest the prosperity that comes from the loyal support of the Baptists of the State. The question of "fraternity" or "no fraternity" will have much to do in determining the attitude of the denomination in the future, to Wake Forest College. If a policy is continued which is directly opposed to the known wishes of a very large majority of the denomination, the falling off in interest, in my opinion that will follow, will be one of the greatest calamities which could befall Wake Forest College.

Two arguments have been offered for fraternities, the mere statement of which answers them.

(1) "The young men at Wake Forest will have their social sets anyhow." Precisely! They do not need the sanction of Wake Forest to encourage them. Wake Forest, on the contrary, as a Christian institution, should stand for the broadest possible fraternity, the brotherhood of man.

(2) "You can't prevent their existence. Destroy this crop, and another will rise next year." Is not this a confession on the part of those who use the arugment, that the spirit of fraternities is a spirit of insubordination? Can a Christian institution legalize an evil because it hasn't power to destroy it? If that principle were carried out, law and order would exist no where on earth and riot and revolution would hold undisputed sway. Is it true, however, that the evil cannot be practically eradicated? I, for one, am not willing to admit that. To make such a statement is to charge that the faculty of Wake Forest are not able to manage the institution. Other institutions have stamped out fraternities, why not Wake Forest do it? The eyes of the whole denomination are turned on the trustees. May wisdom be given us for this hour!

LIVINGSTON JOHNSON.

WAKE FOREST AND THE FRATERNITIES.

It would not be safe to infer from the articles from excellent brethren that have appeared in the Recorder against the admission of Greek Letter Fraternities to Wake Forest College that the arguments are all one one side. Like almost every other important question, this has two sides.

In the first place, it would not be safe to reason from the experience of the college with one or two purely social organizations that were legalized by the Board of Trustees at its last meeting that we would have a similar experience with the Greek Letter Fraternities. It was felt by some wise brethren that these social organizations then authorized by the Board of Trustees have all the disadvantages without the compensating advantages of the Greek Letter Fraternities. And it is doubtful whether, if the Greek Letters had been admitted during the last session, there would have been this strong objection on the part of good brethren against these fraternities. Indeed, if one opposed to the admission of the fraternities had sought a means for making effective his opposition, I do not think that he could have advocated a more effective plan than the one adopted, of legalizing these social organizations that have existed at the college for eight or ten years.

In the second place, without entering into a discussion of the merits or demerits of these Greek Letter Fraternities, it is doubtful whether they can be kept out of any college in our day. I think there is a statute on the books of the Board of Trustees against the existence of any secret society other than the two literary societies at Wake Forest College, and yet it has developed that two or three of these secret organizations have never ceased to exist there. I remember well that some eight years ago the attempt was made by the faculty to break up the D. V. L.'s, a purely social organization. And yet, when it became known at the last commencement that this order was legalized, it came into the light, held a banquet, and it then became known that it had never ceased to exist.

Great changes have taken place in our methods of managing schools. As President Eliott recently said: "All good management of schools tends towards the greatest personal liberty." Repressive measures are not those now used in schools or other institutions. It is doubtful whether the great teachers of former days of preparatory schools in North Carolina, with their methods unchanged, would in our days have students sufficient to defray expenses. And greater changes have come about in the management of college students. In the large universities, that number their thousands, and even in our colleges, that number their hundreds, the most successful discipline is that secured through the influence of the student body in moulding and directing student public opinion. It would be very wide of the mark to suppose, for instance, that the 300 students of Wake Forest College can be governed in the same way in which the 75 to 150 were governed in the days of some of us. Young men feel that while the college authorities have certain well-defined rights, they themselves have also some rights. The hear of secret orders, Masonic, Odd Fellows, Pythians, among men, and they do not think that these orders are undemocratic; for men have the option of applying for admission, and the orders have the right of refusing admission to objectionable persons. Men join these orders because of some supposed good that will come to them from their connection with them. Young men hear of Greek Letter Fraternities, they hear of reunions of the chapters, they hear that the members of these are mutually helpful; and they feel that when they are not permitted to join these fraternities, pleasure and profit, too, are denied them. Moreover, they are encouraged by their parents from their earliest youth to make a wise selection of their associates—to consort with the best. We must remember always that the students of our colleges constitute a little world, and this little world has certain laws and regulations of its own, and I doubt whether any one college can set itself decidedly against the existence of these fraternities, with any prospect of succeeding. It is far better to legalize them and then use them for college discipline than to have them illegally and secretly conducted. The rooting out process may be very destructive. Of course, if it were a question of right and wrong, the argument from consequences would not stand for a moment, but I do not conceive that any one will say that any moral question is involved, but that it is rather a question of expediency.

I have thus pointed out some arguments in favor of the admission of these fraternities to Wake Forest College. It will do not good to get into a passion about the matter.

F. P. HOBGOOD, SR.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Annual Report of Corresponding Secretary Woman's Missionary Union.

Seventeen years ago the call of God was heard bidding Southern Baptist women "Go Forward" upon definite and larger service for the advancement of God's cause, such as had not marked the past. Woman's Missionary Union was organized, and throughout its history continued effort has been made to put in practice the same great principles which characterized Nehemiah's work, division of labor, co-operation, concentration.

The Margaret Home for Missionaries' Children.

This is a proof of God's guidance into unexpected paths of service, a prophecy of possibilities before Woman's Missionary Union when the day of larger giving now dawning, shall break forth in full glory.

It will be remembered that at the annual meeting in Nashville, Tenn., one year ago, through the Corresponding Secretary, an offer was made by a "Christian Mother" of ten thousand dollars ($10,000) for purchasing and furnishing a Home for Missionaries' Children, and as temporary "Rest" for missionaries, that the gift was accepted with enthusiasm, and an Advisory Board appointed with power to receive gift, select name and location, purchase property, etc.

The Home and Foreign Boards, Southern Baptist Convention, now hold in trust for the Woman's Missionary Union, Auxiliary, S. B. C., the deed of a most desirable piece of property at Greenville, South Carolina. It includes six acres of land with extensive lawn, grand old trees, a substantial house, modern in design with all conveniences, and several out buildings which can be used to good purpose. The cost was ten thousand dollars—the full amount given for purchase of "Home" and furnishing. The property at Greenville was superior to the most sanguine expectations. It was, therefore, deemed wise to invest the entire sum and to bring the matter of furnishing as well as supporting the Home before the Woman's Missionary Union now gathered in annual session. Among numerous advantages which induced location at Greenville, were strong Baptist influence, good public schools, ten scholarships each in the Greenville Female College and in Furman University, offered to the children of missionaries. The name "Margaret" Home for Missionaries' Children was adopted by request of the donor. With deep gratitude, attention is called to an additional gift of five hundred dollars ($500) from the same generous source for electric lighting.

Sunbeams, Etc.

A cherished hope of the past year was that the full amount—$20,000—would be completed which was asked two years ago by the Home Mission Board for the Tichenor Memorial of the Church Building Loan Fund. The Corresponding Secretary of the General Organization and State Officers have made very earnest effort in this direction. North Carolina aimed for a thousand dollars and other States labored for large results; personal letters brought cheering messages of hearty co-operation. Attendance in January upon the Annual Meeting of the Woman's Missionary Union of Florida and visits to a number of places in the State in company with the Secretary of the Woman's Work, yielded bountiful results. Individual contributions to the Tichenor Memorial were sought; thus, one society that had promised ten dollars raised the amount to fifty; another advanced from five to fifty; three ladies gave fifteen dollars, and in return God gave the purpose to unite with the Woman's Mission Society of which they had not been members. Inside of two weeks $915 was secured in Florida for this fund, payable by April 15th, and the purpose was to make it an even thousand if possible. Thus the work has gone on with marked encouragement, and for unity of purpose, for generous offerings according to the measure of ability in many directions, we would "praise God from whom all blessings flow."

We have great reason to rejoice that through the box work so many have enabled to remain upon their fields, and that it has largely held Indian Territory and Oklahoma for the Baptists. Five hundred and fifteen boxes, valed at $41,649.23 were sent to the Home Missionaries last year; nineteen boxes valued at $1,456.10 to Sunday-school Missionaries; total valuation, $43,105.33.

Christmas Offering.

Christmas for Christ: In the making of gifts, let His name have precedure over all others—is the thought which was repeated o'er and o'er again as the Christmas tide drew near. What a pleasure it is to know that the number is largely increasing of those by whom this "Christmas Offering for Foreign Missions" is recognized as a part of their Christmas planning and giving. Even in Indian Territory and Oklahoma where so many hardships are endured during the winter, willingness to give according to the measure of ability has been fully demonstrated. Special literature was prepared for the stimulation of interest, the aim each year being to make it better than the last: 115,500 envelopes were distributed: receipts $11,787.01, larger than ever before. "For the love of Christ constraineth us."

Missionary Trips of Secretary.

These have been more extensive than in any previous year. At the same time, by careful planning, work at the Mission Room has gone steadily forward. God makes possible the performance of whatever duties He lays upon us, and the numerous pressing invitations to visit different points, the assurance of helpfulness received, have been accepted as indications of His will as to what should be done.

Nine trips were made during the year, covering a period of 145 days. First, to Nashville, Tenn., (Annual Meeting); second, to Asheville, N. C., for Young Woman's Christian Association Conference; third, to Virginia and Tennessee; fourth, to Greenville, for purchase of Missionary Home; fifth, to Virginia, Missouri, Indian Territory, Oklahoma, Arkansas; sixth, to Florida, South Carolina, North Carolina, Virginia; seventh, to Philadelphia, Pa., in connection with work among the colored people; eighth to mountain schools in North Carolina, Tennessee and Kentucky; ninth, to Newton Centre, Mass., to visit Home for Missionaries' Children. Sixteen thousand eighty hundred and forty-eight miles were traveled, 273 meetings attended, including Woman's Annual Meetings in Marvland, Virginia, Indian Territory, Oklahoma and Florida.

The trip to Indian Territory and Oklahoma was characterized by some unusual features, one of which was the first opportunity of helping to inaugurate a new mission on a distant field, that among the Osage Indians of Oklahoma. God's preparation for this was so wonderful that it seems brief mention should be made of it in the Annual Report. Imagine, if possible, how our hearts were thrilled upon reaching Pawhuska—Miss Stump's destined field of labor—to learn that just before our arrival twenty-eight Christian Kiowa Indians had come 250 miles for the one purpose of telling the Osage Indians that "the Jesus road—the white man's road—is good for the Indians," and that they had been received not unkindly.

There can surely be no greater incentive for missionary work aside from proper conception of God's love to us and personal relationship to Him, than to be brought face to face with a heathen, to learn of his pitiful need, to tell the story of Jesus, and to kneel with him in prayer to the God for whom in darkness he is groping. Such was the experience of the Corresponding Secretary when among these Osage Indians to whom no Protestant Missionary had ever been sent until the Home Board appointed Miss Stump. Oh, the magnitude of opportunities for soul-winning God is giving Southern Baptist women! How they are impressed upon us in going from place to place in the destitute sections of our own land, and as we lift up our eyes and behold the regions beyond.

The Year's Statistics—Contributions.

Cash contributions to Foreign Board	$53,678.45
Cash contributions Home Board	30,698.32
Cash contributions to Sunday-school Board	417.55
Cash contributions to Purchase of "Margaret Home"	10,500.00
Boxes to Home Missionaries, valued at	41,649.23
Boxes to Sunday-school Mi-sionaries, valued at	1,456.10
Xmas Offering to China	11,798.01

Results of Week of Special Effort for Home Missions not tabulated, but largely increased receipts of the Home Board at the time indicated in some measure the successful results.

Cash total	95,294.32
Box total	43,105.33
Grand total	138,399.65

Expenses.

Woman's Missionary Union expenses for the year have been $3,662.67. For these, a draft was made on the Foreign Board for $1,600, on the Home Board for $1,600, and the Sunday-school Board paid $400. In addition, the Foreign Board paid for Christmas Offering literature and the Home Board for literature of Week of Special Offering. The Secretary does not receive a salary.

Summary of Year's Work.

Days of travel	145
Places visited and revised	99
Miles traveled	16,848
Addresses made	223
Meetings attended	273
Letters and manuscripts	21,502
Leaflets, pamphlets, etc., distributed	382,113
Mission topic cards	24,550
Collection envelopes	236,799
Mite barrels	6,792

Respectfully submitted,
ANNIE W. ARMSTRONG,
Corresponding Secretary.

HEALTH IS YOUR HERITAGE.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from Catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you, and it won t cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine), that they are willing to send, free and prepaid, to any reader of the Biblical Recorder a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer, and write to-day to the Vernal Remedy Company, Le Roy, N. Y.

WOOL.



If you have wool to sell for cash, exchange for goods, or be manufactured, ship it to

Chatham Manufacturing Co.,
ELKIN, N. C.

They pay highest market price, and guarantee satisfaction. Write them for terms and samples.

Gowan's Pneumonia Cure

External—for Croup, Sore Throat, all Pains in Chest, Lungs and Muscles.

HICKS' CAPUDINE CURES ALL HEADACHES AND COLDS.
IT'S LIQUID
Removes the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

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Compounded semi-annually. Absolutely safe. Put your money to work for you in the
Mechanics Dime Savings Bank Raleigh, N. C.
Deposits, $200,000.00. OFFICERS: Chas. E. Johnson, President; C. B. Edwards, Vice-President; Walters Durham, Cashier; W. N. Jones, Attorney. DIRECTORS: Chas. E. Johnson, C. B. Edwards Carey J. Hunter, Dr. K. P. Battle, Jr., C. P. Wharton, John A. Mills, Chas. B. Park, John Ward and D. M. King.
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RALEIGH, N. C.
JNO. T. PULLEN, President. J. O. LITCHFORD, Cashier.
FOUR PER CENT. INTEREST PAID ON DEPOSITS.
Deposits Over $600,000.
THE STEADY INCREASE in our business shows that still more of the good people are opening accounts with us. We are daily adding new names to our already long list of depositors. There must be some good reason for all this. What is it? It is this! They have found that the road to wealth is by the way of the bank account and that we by our uniformly conservative methods, our courteous treatment of our customers, our desire to aid our depositors, our unprecedented growth and strength, have proven that this is the place to open that account. BANKING DONE BY MAIL. WE SOLICIT YOUR ACCOUNT.

From Elder F. M. Jordan.

Dear Old Recorder:—I have just returned from Whiteside Cove, in Jackson County, where we organized the little church last summer. I spent a week visiting the good brethren and sisters, and preached for them the fifth Saturday. We had a glorious meeting. People came ten miles to the meeting, some from the good old State of Georgia. I gave them some strong meat in the way of a doctrininal sermon, which I frequently do, and led the people in the right way more perfectly. They have the best Sunday-school at Whiteside View according to number that I have seen anywhere, kept up all through the cold, dreary winter. Bro. L. M. Lyda is their pastor. They have had strong opposition, which is melting away, and their prospects are brightening. I now have the care of four churches, embracing a country from Catheys Creek to Saphire, some twenty-five miles. I preach twice nearly every Sunday—preach at 11 in the forenoon and then drive from four to six miles and preach in the afternoon at some other point.

It is very hard work, but the destitution is so great and the laborers are so few that it looks like something must be done to save the churches and the people from eternal ruin.

The fourth of June will be my seventy-fifth birthday. I am failing rapidly, but we must work while it is day, for the night cometh when no man can work. The rest in heaven will ten thousand times repay for all the labors and sacrifices of this world.

I am looking for a glorious revival of religion on my field this summer, and expect to trouble the waters before the cold winter.

We have commenced the work of building a meeting house for God at the great Toxaway Lake. We have the frame sawed and paid for, and shall soon have all the lumber for the building. It is to be 38x40 feet, to be finished up in modern style, and will seat five hundred. The site is on top of the hill above the dam, and one of the prettiest I ever saw. It overlooks the great lake, the magnificent hotel, the Balsam Mountains; and as far toward the Atlantic Ocean as your eyes can penetrate.

There is already a graveyard there, a beautiful spot to rest till the resurrection morning. A gentleman from Pennsylvania gave us $100 for the building, and I believe the company and the visitors this summer will do a handsome thing in the way of putting up a magnificent house for God. Those who have never seen the great lake at Toxaway, and the lakes at Saphire, and their magnificent hotels, can scarcely conceive of their magnitude and elegance in a mountain country. Lake Toxaway Hotel now has more than a hundered guests, and all the hotels are expected to be full this summer. Let me say to my brethren and sisters in the eastern part of the State come up and take a boat ride on the great lake, and it will do you good as long as you live. I was delighted to meet my good old brother John Upchurch from Raleigh at the lake last week; he was suffering dreadfully from rheumatism in his foot. I hope he reached home safely—said he would have peas for dinner next Sunday. Wish I could dine with him.

F. M. JORDAN.

Bear Creek Church.

Bear Creek Baptist Church is one of the oldest churches in the Sandy Creek Association, having been constituted in 1787. She has had for her pastor such illustrious preachers as Hezekiah Harmon, William H. Merritt, Noah Richardson and Eli Phillippe.

She has prospered greatly all along. She now has 191 members. Last year twenty-four souls were added to her membership.

Our present pastor, Capt. W. H. H. Lawhon, is a man of great energy and of remarkable force and power. He is a good preacher and a good man. His preaching is tender, deep, forceful, pathetic and winning.

He is a veteran of the late Civil War. He volunteered in February, 1862, and fought the remainder of the war. He entered the ranks as a private and was commissioned a lieutenant in April of the same year. He was put in command of a company the first battle he was engaged in, on June 25, 1862. It was just three years to a day from the day he became a lieutenant until the surrender, he having received this commission on April 9, 1862. He was appointed chaplain of the North Carolina veterans who recently unveiled the Confederate monument at Appomattox. He was to have opened the exercises by prayer on the grounds, but was by the bedside of his afflicted wife at the time.

In 1896 the people of his (Moore) county elected him to the North Carolina Legislature, which position he filled with honor to his State and genuine devotion to his people.

Brother Lawhon has been abundantly blessed in his ministerial work. He has baptized seven hundred and ninety-two people, his labors having been entirely among country charges.

He is indeed a Holy Ghost preacher. He has grown very near to the hearts of his people here, and we do not want to part with him if we can help it. G. C. PHILLIPS.

Bear Creek, N. C., April 18, 1905.

Popping of lamp-chimneys is music to grocers.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

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Dr. M. S. Fielder writes: "I know Tetterine to be a radical cure for salt rheum, eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles."

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For the treatment of MORPHINE, WHISKEY, TOBACCO, DRUG AND NERVOUS DISEASES. Special nurses and apartments for lady patients; massage and electricity when indicated; treatments private and confidential. No pain on withdrawal of morphine.

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References: Members of the Charlotte Medical Society.

Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $60 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

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We want every man and woman in the United States to know what we are doing—We are curing Cancers, Tumors and Chronic Sores without the use of knife and are indorsed by the Senate and Legislature of Virginia. If you are seeking a cure come here and you will get it. We guarantee our cures.

The Kellam Cancer Hospital,
RICHMOND, VA.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

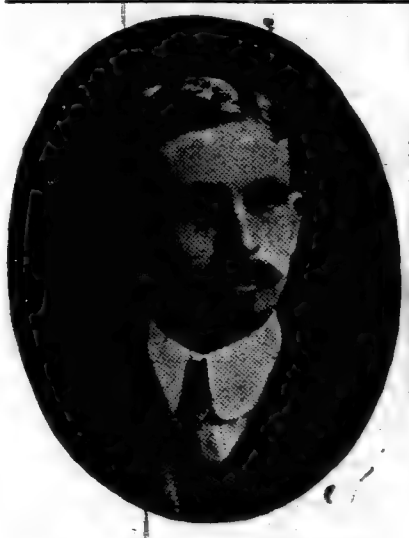
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$1.25. Indexed, $1.50, postpaid. We do not sell this book for less in any quantity.

Send for prices of anything needed. We carry largest stock of Church and Sunday-school supplies in the State.

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Hundreds of sick people have been restored to health by this method. Many of them had been pronounced "incurable," but, nevertheless, they are now well. If you are interested in the cure of disease, write me for free literature which explains my method. I will also send numerous testimonials from well-known people whom I have cured. Do not postpone the matter—you may forget it. Write to-day.

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Acknowledgments.

May 25, 1905.

State Missions.—Yates M. S., Charlotte, Mecklenburg and Cabarrus, $12.45; Hill Side, .16; W. D. Montieth, Dillsboro, 5.00; New Bethel, Johnston Co., 3.50; Cedar Creek Union, 4.31; Morrisville, 4.10; Atlantic, Atlantic (Onslow Co.), 2.30; Forestville, 2.50; Union, W. Chowan, 5.00; Andrews, 5.00; Indian Creek, 1.00; W. M. S. Holly Grove, W. Chowan, 2.10; Locust, Stanly, 1.36; Girls M. S., C. B. F. Inst., 14.65; E. W., First Durham, 22.45; Mt. Harmony, Sandy Run, 1.46; Peace's Chapel, 2.05; Harris Chapel, 1.46; W. M. S., Wilmington, 4.20; Antioch, Mt. Zion, 1.25; W. M. S., Long Branch, 1.75; Rockford, 1.96; Wells Chapel, 7.65. Total this week, $107.66. Previously reported, $5,134.95. Total this year, $5,242.61.

Foreign Missions.—Rennert, $2.02; W. M. S., Oak Grove, 5.00; Clayton, 8.27; W. D. Montieth, Dillsboro, 5.00; Pleasant Grove, 1.20; Hester's, Flat River, 6.60; Cedar Creek Union, 8.95; Hendersonville, 25.00; M. B., Salem Mission, 2.00; Robeson Union, 46.68; Sun., First Winston-Salem, 5.00; Bethel, Chowan, 10.00; Forestville, 8.40; Union, W. Chowan, 6.84; Waughtown, Pilot Mt., 39.26; S. S., Morganton, 19.77; Indian Creek, 1.00; Sular, (Josiah Elliott), 10.00; Trenton, 2.00; Woodland, W. Chowan, 15.00; Huntsville, Yadkin, 2.00; Locust, Stanly, .64; West Raleigh, 1.50; Pleasant Plain, C. F. & Col., 9.30; Duke, Little River, 3.05; Pearce's Chapel, 2.05; Harris' Chapel, 2.59; W. M. S., Lumberton, 18.80; W. M. S., Maiden So. Fork, 5.00; W. M. S., Wilmington, 8.40; Nantahala, 2.25; W. M. S., Jonesboro, 3.00; W. M. S., Long Branch, 1.50; Sunbeams Long Branch, 1.15; Farmington, So. Yadkin, 25.00. Total this week, $314.22. Previously reported, $9,587.95. Total this year, $9,902.17.

Home Missions.—Yates M. S., Charlotte, Meck. & Cab., (self-denial, $47.50; Clayton, 11.07; Cedar Creek Union, 7.94; Hickory, 1.60; Sunbeams, Pittsboro, 2.50; Hendersonville, 25.00; M. B., Salem Mission, 2.00; Robeson Union, 16.47; Sunbeams, First Winston-Salem, 5.00; Mt. Tabor, 20.00; Union, W. Chowan, 5.00; Cool Spring, 10.00; Cameron, 9.00; Bryson City, 5.00; Indian Creek, 1.00; W. M. S., Buckhorn, W. Chowan, (self-denial), 8.80; W. M. S., Buckhorn, W. Chowan, 5.55; Sular (Josiah Elliott), 6.00; Staly, 1.00; W. M. S., Holly Grove, W. Chowan, 2.00; Trenton, 2.00; W. M. S., First, New Bern, 6.00; Huntsville, Yadkin, 1.00; Shady Grove, 2.00; Duke, Little River, 2.71; Mt. Zion, Flat River, 9.65; E. W., First, Durham, 24.59; Pearce's Chapel, 2.05; Harris' Chapel 1.00; W. M. S., Lumberton, (Self-denial, 16.45; W. M. S., Wimington, (self-denial), 32.38; W. M. S., Wilmington, 4.20; Y. L. M. S., Wilmington, (self-denial), 2.40; Y. L. M. S., Cary, .65; W. M. S., Long Branch, 1.75; Sunbeams Long Branch, (self-denial), 1.60; Farmington, So. Yadkin, 7.00; Mt. Carmel, Mt. Zion, 3.00. Total this week, $312.86. Previously reported, $4,032.89. Total this year, $4,345.75.

Education.— Hill Side, $2.00; Rennert, 1.06; Clayton, 7.00; Mt. Zion, Tar River, 2.10; Shiloh, 4.50; Bayboro, 1.57; Western Prong, C. F. and Col., 2.28; Robeson Union, 4.50; Cool Spring, 5.00; Louise, Charlotte, 2.57; Swepson bequest, 10.00; Quankie, 4.00; Bay Leaf, 3.05; Leesville, 3.52; H. A. Rowe, 6.00; Samaria, Tar River, 8.72; Sular (Josiah Elliott), 3.00; Woodland, W. Chowan, 5.00; Jerusalem, So. Yadkin, 3.50; Pittsboro, 6.06; Troy, Montgomery, 5.55. Total this week, $90.98. Previously reported, $1,267.37. Total this year, $1,358.35.

Ficheror Memorial.—E. W., First, Durham, $50.00. Previously reported, $107.18. Total this year, $157.18.

Ministerial Relief.—Antioch, Little River, $1.75; Cedar Creek Union, 5.00; Shiloh, 4.50; Robeson Union, 1.92; Sular (Josiah Elliott), 3.00; Sandy Run, W. Chowan, 2.25; Wells Chapel, 3.35. Total this week, $21,-77. Previously reported, $419.88. Total this year, $441.65.

S. A. Fund.—Robeson Union, $4.50. Previously reported, $91.06. Total this year, $95.56.

Murphy School.—C. H. Durham, $5.00. Previously reported, $137.18. Total this year, $142.18.

Total reported for all objects this week, ... $906.99
Previously reported for all objects 21,218.70

Total reported for all objects this year 22,125.69

Correction: The following amounts $25 for Home, $11.35 for State and $7.00 for Foreign, were acknowledged from W. M. S., First, Greensboro, this should have been Y. L. M. S. The $150.00 reported from Tabernacle should have been from W. M. S. The amounts reported in Recorder of May 3rd from Winston-Salem should have been from "South Side," Pilot Mt. Association.

WALTERS DURHAM,
Treas. Baptist State Convention.

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Take Horsford's Acid Phosphate
It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

"One ounce of prevention is worth a pound of physic," is very true about Vick's Croup and Pneumonia Cure—the mother's comfort and child's friend in every household. Rub it in, and the disease is checked promptly. Twenty-five cents at Druggists.

NATIONAL MEMORIAL DAY, NEW BERN, N. C., MAY 30th, 1905.

The Atlantic and North Carolina Railroad will sell round-trip tickets to New Bern, N. C., and return on Tuesday, May 30th, at reduced rates on account of the National Memorial Day Exercises to be held at New Bern on that date.

The following rates will apply from—

Goldsboro	$2.10
Best's	1.75
LaGrange	1.65
Falling Creek.....	1.45

Tickets good returning until May 31st, inclusive.

E. A. NIEL,
Traffic Manager.

King's Business College (INCORPORATED) CAPITAL STOCK, $30,000.00
Learn Bookkeeping, Shorthand, Touch Typewriting, Penmanship and English. Not in a month—this cannot be done. Not free—you cannot get something for nothing, but if merit appeals, we can convince you that KING'S is the Best. Established and results of 20 years experience.
Reference: Every bank and leading business concern in Raleigh or Charlotte.
Write for our College Journal and offers we are now making. Address,
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J. L. O'QUINN & CO., Raleigh, N. C.
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STATEMENT
EMPLOYERS' INDEMNITY COMPANY,
OF PHILADELPHIA, PA.

Condition December 31, 1904, as Shown by Statement Filed.

Amount of capital paid up in cash, $100,000.

Amount of ledger assets December 31st of previous year $245,835.65.

Income—from policy-holders, $142,422.30; miscellaneous, $10,518.54—total, $152,940.84.

Accident, $1,332; liability, $141,090.30.

Disbursements—to policy-holders, $54,136.37; miscellaneous, $74,869.-91—total, $129,006.28.

Accident, $14.60; liability, $54,121.77.

Premiums written or renewed during the year: Accident, $1,484.50; liability, $173,356.75.

Premiums in force at end of year: Accident, $1,457; liability, $128,-049.80.

ASSETS.

Mortgage loans on real estate	$42,100.00
Book value of bonds and stocks.....	220,578.75
Interest due and accrued.....	3,547.13
Cash in Home Office and deposited in banks	11,751.67
Premiums unpaid	26,515.44
Bills receivable	90.02
All other assets, detailed in statement	1,012.10
Total	305,595.11
Less assets, not admitted.....	3,061.70
Total admitted assets.....	302,533.41

LIABILITIES.

Unpaid policy claims	$11,575.00
Unearned premiums	64,859.15
Commissions, brokerage and other charges due	3,671.20
All other liabilities as detailed in statement	3,400.32
Total liabilities as to policy-holders	83,505.67
Capital paid up in cash	100,000.00
Surplus beyond all liabilities.....	119,027.74
Total liabilities	302,533.41

BUSINESS IN NORTH CAROLINA IN 1904.

Liability—Premiumns received, $1,185.10; losses paid, $57.90; losses incurred, $857.90.

President—John F. Bailey.

Secretary—Trevanion B. Dallas.

Home Office—Stephen Girard Building, Philadelphia, Pa.

General Agent for Service—Insurance Commissioner, Raleigh, N. C.

Business Manager for North Carolina—W. S. Hastel & Son, Charleston, S. C.

State of North Carolina,
Insurance Department.
Raleigh, March 9, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Employer's Indemnity Company, of Philadelphia, Pa., filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

News of the Week.

The War.

The Japanese and Russian fleets are within 500 miles of one another, and the prospect for an engagement before the end of this week is likely. It is understood that the Japanese will not make a direct battle, if they can avoid it, but will pursue the plan of extensively harassing the Russian fleet, picking opportunities to destroy its strongest ships.

There is also likelihood of a land battle in Northern Manchuria between the main armies. Russians and Japanese are reported ready and there are reports that indicate that the engagement has practically begun.

Internal conditions in Russia seem to be improving.

* * *

The Chicago Strike.

The Teamsters' Strike in Chicago took a turn for the worst May 20th, at the time when it was all but settled. The employers had practically won, but they declined to re-employ certain union men (employees of the express companies) and this put the union organizations on their mettle. More than 2,000 other teamsters have joined the strikers, and on Monday there is every prospect of a prolonged and bitter contest. It is thought that the strike will spread to affiliated industries, and that the entire city will be affected. On Sunday two men were killed in a race riot.

* * *

In Norway.

A spiritual awakening is being experienced in Christiania, Norway, worthy to be compared with that in Wales.

The young evongelist, Albert Lunde, who has been working until recently among the Norse and Danish people in various parts of this country, has found the people of Norway ripe for an awakening. For two or three years notable revivals have occurred in various towns, but the State Church, which is Lutheran, has been rather conservative in movements of this kind, so that pastors of that church have held back, and the Free churches have but small following. Mr. Lunde has now begun at the chief city of the realm, and has secured the support and sympathy of the bishop. The chief difficulty being thus removed, everything favors a great movement. The meetings starting in a large church soon overflowed it; and now for two weeks they have nightly filled the largest hall in the whole kingdom. On a single Sunday Mr. Lunde sometimes addresses 10,000 people. All classes of people are being reached. Remarkable results are reported from the conversion of thieves, murderers, fallen women, as well as from the law-abiding and respectable. Confessions of the most surprising character are being received by the evangelist. The power of the Spirit of God is appearing in many persons and in ways not known before in Norway.—Congregationalist.

* * *

A Modern Educational Model.

The more that is learned about the new "Group System" to be introduced by President Woodrow Wilson at Princeton University the more exactly it appears in accord with the educational ideals which have been persistently advocated in these columns. Class room exercises are to be decreased, and when classes or groups are formed each one is to be composed of men of similar attainments and abilities and who are as far as possible pursuing identical aims. A large addition is to be made to the faculty and a teacher is to be assigned to each student who shall stand to him in the relation of a personal tutor. The students will be relived from spending time in class room work, which is chiefly devoted to aiding the more backward students in keeping up with those who are quicker in their studies. There will be a large increase in written work and less oral recitation. In this new group system the University practically adopts the method of private tutors, and maintains it at the expense of the institution, so that what has heretofore been the privilege of rich men's sons only is supplied to every student, rich and poor, dull and bright. This movement at Princeton recognizes in full the importance of personality which is the chief element in education as in everything else. It constitutes nothing less than a revolution in the ideals of education in large schools, and places Princeton at the head of an advance in educational methods in which all institutions will be compelled to join.—Watchman, Boston.

* * *

Decision Affecting Labor.

The Supreme Court of the United States has just made an important decision affecting labor. The decision was that the New York State law making ten hours a day's work and sixty hours a week's work in bakeries in the State is unconstitutional. Justice Peckham, in delivering the opinion of the Supreme Court, said: "The general right to make a contract in relation to his business is part of the liberty of the individual, protected by the Fourteenth Amendment to the Federal Constitution. Under that provision no State can deprive any person of life, liberty or property without due process of law. The right to purchase or sell labor is part of the liberty protected by this amendment, unless there are circumstances which exclude the right." According to this decision no State can prescribe the hours of labor in any occupation within its boundaries, unless such occupation can be shown to be unhealthful. The decision appears to affirm in advance the unconstitutionality of the eight-hour law which labor unions have desired to have Congress enact, and to invalidate all State laws which fix the hours of labor in healthful occupations.—The Christian Intelligencer.

* * *

Markets.

Cotton, Raleigh, 7 9-16.
Turpentine, Wilmington, 64 1-4.
Peanuts, Norfolk, fancy, 4; prime 3½; low grades 2¾@3.
Corn, 60 cents.
Spring chickens, 30 cents.

* * *

Items.

Judge Albion Tourgee, known to fame as the author of "A Fool's Errand"—a story of Reconstruction in North Carolina—died May 21st.

Quite an event of the week was the fine address of Hon. Hannis Taylor, North Carolina's most able and distinguished son, before the bankers at Winston-Salem. It is to be noted that he spoke from a heart full of love and hope for North Carolina, and that he expects the South to entirely regain her national prestige.

One of the worst crimes in the history of Raleigh was committed May 19th. The watchman at the Standard Oil Company's warehouse was killed, the safe robbed, and the property set on fire. The loss is estimated at $20,000. There is no clue to the crime, but two suspicious characters were seen about to leave the city the night following.

The most interesting bit of political news current is that concerning the purchase abroad of equipment for constructing the Panama Canal. It is known that our Government can purchase ships and steel rails at one-third less in Europe than in America. This has been known all the time; but when the Government that makes this possible takes advantage of its sovereignty to escape its own tariff burdens, the public has a lesson it cannot forget. The Protectionists are greatly alarmed. Mr. Roosevelt announces that only a few foreign ships have been engaged and that the matter will be referred to Congress. So the tariff issue reappears.

Last week the Southern Presbyterians were in session at Fort Worth, Texas. They will remain in session two weeks. We cannot now obtain their financial exhibit. The main subject of discussion is that of union with the Cumberland Presbyterians. Monday's papers intimate that "closer relations" rather than practical union are desired.

THIN SILKS FOR SUMMER WEAR

We are offering some excellent values especially for the warm days that are coming.

FAST-BLACK WATERPROOF SILKS, WHITE AND BLACK SWISS HABUTAI, NATURAL JAPANESE HABUTAI, SHANTUNG AND DOMESTIC PONGEES, CORDED WASH SILKS IN WHITE AND COLORS.

BLACK AND COLORED CHINA SILKS, PRINTED JAPANESE AND COREAN SILKS, CHIFFON FOULARDS, GRENADINES AND CREPE DE CHINES.

The prices for these silks range from 39c. to $1.00 per yard.

Write us for samples, stating what colors you wish and about the price you wish to pay.

We prepay charges on all orders of $5.00 and over.

MILLER & RHOADS,
RICHMOND, - - - - VIRGINIA.

Pain usually results from inflammation either external or internal. It would interest you to see the wonderful effects of Acid Iron Mineral on any form of inflammation. Stops flow of blood, drives out inflammation. A. I. M. is not a medicine, but merely a species of soft mineral dissolved in purest spring water. 50c. per bottle. Your druggist or by mail from Acid Iron Mineral Co., Salem, Va. & Columbia, S. C.

MRS. WINSLOW'S SOOTHING SYRUP
has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.
TWENTY-FIVE CENTS A BOTTLE.

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Clip this notice from the Biblical Recorder, Raleigh, N. C., and present or send it to
DRAUGHON'S
PRACTICAL BUSINESS COLLEGE
Raleigh, Columbia, Atlanta, Knoxville, Nashville or Waco
and you will receive booklet containing almost 100 mis-spelled words explaining that we give away, ABSOLUTELY FREE, 135 scholarships to those finding most mis-spelled words in the booklet. Most instructive contest ever conducted. Booklet contains hundreds of letters from bankers and business men giving reasons why you should attend one of D. P. B. C. Those who fail to get free scholarship will, as explained in booklet, get 10 cents for each mis-spelled word found. Let us tell you all about our great educational contest and our
GREAT SUMMER DISCOUNT.

PURE GEORGIA CANE SYRUP.
To let the consumers get some PURE GEORGIA CANE SYRUP, I have decided to sell 2000 gallons direct to the consumer at WHOLESALE PRICES. It is made up on the latest improved steam cookers. Put up fresh from the cooker into self sealing gallon cans. Packed six cans in a case. EVERY GALLON GUARANTEED PURE, and the very BEST. Price $3.00 per case. Send me a trial order.
ED. L. THOMAS, Prop.,
Lake View Farm, VALDOSTA, GA.

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At a great bargain; breeding correct. Address
JOHN A. YOUNG, Greensboro, N. C.

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School Commencements.
Dainty Sheer White Cottons, soft finished Organdies, Mercerized Chiffons, Dotted Swisses, French Batistes, etc. White Habutai Silks, Pongees, Crepe De Chine, etc. Nets, Laces, Gloves, Shoes, Parasols, Fans, etc.
Send for samples.
Dobbin & Ferrall.

The Merchants Journal
NORMAN H. JOHNSON, Editor.
"A Business Man's Magazine." Official organ North Carolina Retail Merchants Association, the Association of Wholesale Dealers, Millers and Manufacturers of North and South and South Carolina. The largest bona fide circulation of any merchants paper published in the South. Every merchant in the South should subscribe. Semi-monthly, at $1.00 per year. Sample copy sent on request.
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BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

When writing advertisers please mention this paper.

Temperance.

Drying Out Process in Texas.

The Texas Legislature has passed and the Governor has approved three bills, affecting the liquor business, that appear to be good, as far as they go. The drying out process continues, slowly, but continues.

One bill approved provides that all liquors shipped shall be marked "Intoxicating Liquors," and if not called for in seven days, shall be returned to the shipping point. It is believed that this publicity will prevent many from ordering liquor, who would do so, if they could, as heretofore, do it clandestinely. The law will not affect the poor drink slave, to be sure, but it will unquestionably deter the more moderate drinkers, especially young men who are influenced by public sentiment. This will be a good result of the law, beyond all shadow of doubt.

Another good feature of this law is, that it does not permit common carriers to hold C. O. D. liquor indefinitely, waiting for a buyer, as appears to have been their custom. An iniquitous custom it has been to allow common carriers to become vendors of liquors and collectors of liquor bills. A remarkable thing about this whole matter has been, that the agents of common carriers delivered C. O. D. liquor packages to unidentified persons who are unknown to them. The Standard understands that this has been a common custom all over the country. A liquor dealer will send a jug of liquor to Grandview, Texas, C. O. D., addressed to T. Dewitt Talmage, for example, and the agent there will deliver it to a negro who he never saw before, if only he will pay the C. O. D. and carrier's charges. If the law under consideration does not end this manifest iniquity, then certainly it does not go far enough. The Standard has not seen the full text of the law.

The Governor has approved another bill, which appears to be in the right direction, an act to prevent liquor solicitors from operating in local option territory. This is so manifestly just that likely none save liquor dealers, their "wet nurses," and the most besotted, will object to it. In thinking of these three classes, it is just as well as not to remember that Texans are under no special obligations to please them, anyway. This makes things easy for those who mean to do the right thing about "the sum of all villainies."

It has been a monstrous outrage that liquor agents could canvass local option counties and sell liquor, over the lawful protest of their citizenship. The recent decision of the court of criminal appeals (Judge M. M. Brooks dissenting), turning all prohibition territory over to liquor solicitors, may be sound law, but it is a wretchedly unsound public policy. The effect of it, however, is bound to be to hasten the final overthrow of the liquor business in all the great empire State of Texas. Texas prohibitionists are to make it their business to see to it that the feelings of outrage over this matter shall be turned to the righteous extermination of this whole wretched liquor travesty on decency and justice.

Another bill approved, and which is now law, provides that when a district, or county, votes for local option, full two years from the date of the last publication of the results of such election shall have expired. Again, it is said all people except liquor dealers and their pals will approve this manifestly fair law. The plain meaning of this law is, that if the commissioners' court gets tied up, by an injunction, so as to delay the final publication for six months or a year, and the injunction is then dissolved, prohibition must have a trial of two full years, before another election can be even ordered. There is good sense in this law, though our liquid friends do not like it.

Prohibition is not only making progress in Texas, as to territory, but among politicians. The fight between the powers that damn and the powers that uplift humanity will continue until every liquor politician will be out of business and the liquor lobby will no more disgrace our capital city. To its prohibition comrades, throughout Texas, the Standard sends greeting and good cheer. "The saloon must go."—Baptist Standard.

He Talked Too Much.

"There goes a young man whom I saved from going to the dogs through drink," remarked a court stenographer. "He is a tip-top fellow, and has plenty of ability, but two or three years ago he began to let red liquor get the best of him. He had a good position at the time, and I don't think he exactly neglected his work, but it got to be a common thing to see him standing around bar-rooms in the evening about two-thirds full and talking foolishly. A few of his intimate friends took the liberty of giving him a quiet hint. As usual in such cases, he got highly indignant and denied point-blank that he had ever been in the least under the influence of liquor. All the same he kept increasing the pace until it became pretty easy to predict where he was going to land, and it was at that stage of the game that I did my great reformation act.

"I was sitting in an uptown restaurant one evening when he came in with some fellows and took a seat without seeing me. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment I pulled out my notebook and took a full shorthand report of every word he said. It was the usual mauldin rot of a boozy man, and included numerous candid details of the speaker's daily life.

"Next morning I copied the whole thing neatly on the typewriter and sent it around to his office. In less than an hour he came tearing in to me with his eyes fairly hanging out of their sockets.

"'Great heavens, Jack!' he gasped, 'what is this, anyhow?'

"'It's a stenographic report of your monologue at ———'s last evening,' I replied, and gave him a brief explanation.

"'Did I really talk like that?' he asked faintly.

"'I assure you it is an absolutely verbatim report,' said I.

"He turned pale and walked out, and from that day to this he has not taken a drink. His prospects at present are splendid. All he needed was to hear himself as others heard him."—Ex.

A Drunken Girl.

Many girls seem to think it is not at all necessary for them to be careful of the drink habit, but as proof that they, too, need to be watchful lest it gain control over them, I will cite the following:

The father of a beautiful young lady formerly conducted a large hotel in the old country, where wine, whiskey, etc., were sold and used. The parents thought nothing of their children taking strong drink, and laid no restraint upon them in this regard.

When they came to this country the father engaged in other business, but the daughter, although but sixteen years of age, had already acquired the awful habit, and it was impossible for her to get along without just so much whiskey.

She became engaged to a splendid young man, a college graduate. Love was certainly blind in his case, as he never seemed to suspect that his fiance was addicted to the terrible habit, and he married her with the idea that she was just about faultless.

Several children were born to them, all but one of whom died from neglect, and the one now living is threatened with blindness. The husband became discouraged, and seemed unable to hold any position long, notwithstanding the fact that before his marriage he was a trustworthy, capable man. He tried farming to see if that would break his wife of the enslaving habit, but she was not contented in the country, and they moved back to the city.

She is now practically helpless, rheumatism having seized upon her. Her right hand is crippled so badly that she cannot even do a little house work.

He is at present driving a wagon, which brings in only a mere living compared with what he could have earned had his wife been a help instead of a hindrance.

JUBILANT VOICES

A new music book for Sunday School and Devotional Meetings. Edited by Doane, Kirkpatrick, Gabriel and Hoffman. Much new material. Orders of Service, Responsive Readings, Topical Index. 256 pages. Cloth, $25 per 100, not prepaid. Returnable Sample mailed free. HOPE PUBLISHING COMPANY, CHICAGO.

Extra Hollow-Ground Razor 75c.

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If you are looking for an easy shaving razor which makes self-shaving a pleasure instead of a bother, give us a trial. Money back if not satisfactory. Money order or green stamps.

PERCY L. BARRETT, Norfolk, Va.

Best Hymns—No. 3.—New Evangelistic Hymn Book, suitable for all services; 180 songs, words and music; shaped or round notes. Three bindings. 10, 15 and 20c. Returnable sample free. A. EVANGELICAL PUB. Co., Chicago, Ill.

Raleigh and Cape Fear Railroad

TIME TABLE.

Effect 12:01 A. M., Sunday, October 2, 1904.

Pass'r Mixed Trains.			STATIONS.		Pass'r Mixed Trains.	
Daily, ex. S.					Daily, ex. S.	
Second-Class	First-Class				First-Class	Second-Class
101	105				104	102
A. M.	P. M.		Lv.	Ar.	A. M.	P. M.
7 20	4 15		Raleigh		9 45	5 35
7 35	4 25	S	Carraleigh Mills		9 35	5 20
7 45	4 30	F	Sylvania		9 30	5 13
7 54	4 39	F	† Barnes		9 20	5 04
8 00	4 45	F	Hobby		9 14	4 57
8 15	4 52	M	†McCULLERS		9 10	4 52
8 25	4 56	F	Banks		8 58	4 42
8 30	4 59	F	Austin		8 55	4 21
8 50	5 07	S	†Willow Springs		8 50	4 15
8 55	5 15	M	† JOHNSON MILL		8 40	4 08
.5	5 17	P	† Cardenas		8 38	4 00
9 20	5 22	S	C. F. & N. Junction		8 33	3 55
9 35	5 26	S	† Fuquay Springs		8 30	3 52
9 40	5 31	F	Buckhorn		8 20	3 38
9 45	5 36	F	Rawls		8 17	3 20
10 00	5 45	S	† Chalybeate		8 10	3 20
10 05	5 50	S	Bradley		8 00	3 01
10 15	6 00	F	Smith Mill		7 55	2 55
10 25	6 10		Lillington		7 45	2 45
			Ar.	Lv.		

JOHN A. MILLS, President and Gen. Manager.

CURE YOUR OWN KIDNEY and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Mitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

A delightful spring tonic containing the active principles of Cod Liver Oil, with malt, hypophosphate, wild cherry and sherry wine, will be found in Vick's Aromatic Wine of Cod Liver Oil—a perfect tonic and perfectly harmless. In pint bottles, $1,00; at Druggists.

SPECIAL RATES VIA S. A. L. RAILWAY.

Asheville, N. C.—Conference of Young People's Missionary Association, June 25th to July 2nd.

Charlottesville, Va. — Summer School of Methods, June 27th to August 6th.

Baltimore, Md.—United Society Christian Endeavor International Convention, July 5th to 10th.

Wrightsville, N. C. — Summer School, June 15th to 21st.

Hot Springs, Va.—Southern Hardware Jobbers' Association and American Hardware Manufacturers' Association, June 6th to 9th.

Mount Eagle, Tenn.—Mount Eagle Summer School Institute, July 17th to August 5th.

Nashville, Tenn.—Peabody College Summer School, Vanderbilt Biblical Institute, June 14th to August 9th.

Tuscaloosa, Ala.—Summer School for Teachers, June 16th to July 28th.

Knoxville, Tenn.—Summer School, June 20th to July 28th.

Mount Eagle, Tenn.—Mount Eagle Bible Training School, July 23rd to August 15th.

Richmond, Va.—Farmers' National Congress, September 12th to 27th.

St. Louis, Mo.—National Baptist Anniversary, May 16th to 24th.

Fort Worth, Texas.—General Assembly of Southern Presbyterian Church, May 18th to 26th.

Athens, Ga.—Summer School, June 27th to July 28th.

Portland, Ore.—Lewis and Clark Centennial Exposition, June 1st to October 15th.

Portland, Ore.—American Medical Association, July 11th to 14th.

San Francisco, Cal.—American Surgical Association, July 4th to 7th.

Rates account of the above occasions will apply from all points, and for information as to dates tickets will be sold, rates, routes, reservations, etc., address,

C. H. GATTIS, Traveling Passenger Agent, Raleigh, N. C.

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Obituaries.

PLEASANTS.—At the home of her son, near Milton, Mrs. Emily Pleasants, and buried at old Beulah church, of which she was a member until death called her Saturday eve, April 1, 1905. J. J. A.

BURCH.—After months of declining health Sister Mary J. Burch died at Milton, Friday morning, March 31, 1905. Funeral services conducted from home of her devoted son, Earnest R. Burch, by Dr. Harden, in the absence of her pastor.

Sleep on, dear mother
And take thy longed-for rest.
In the morn thou shalt wake,
Yes wake, among the blest.
J. J. A.

GILESPIE.—Died at his home near Milton, Bro. Jesse Gilespie, aged 35 years, April 20, 1905.

Thus again death claims one of the best in this home. He passed away quietly after months of severe suffering, from consumption.

We laid him to rest in the family burying ground Friday evening.

Blow on ye winds ye cannot harm him now. He is at rest.

HIS PASTOR.

KIMBALL.—On March 19, 1905, Mrs. Lewis Kimball (nee Miss Bettie Smith) fell "asleep in Jesus" at her home near Manson, N. C. She had been a great sufferer for several years, but met and bore her sufferings with a patience, a fortitude and courage that were born of the most heroic faith. During last summer the writer held a series of meetings near her home, and in his sermons tried to talk of the deep things of God. This good woman, scarcely able to stand up, would come to those services, and always showed in her countenance and expressed in her words the most hearty and intelligent appreciation for the things of the Spirit. When seen only a few weeks before her departure she showed that the impression of God's truth had taken a deep hold on her heart and life, and expressed herself as only waiting for the summons. And so it was on that Sabbath day she went home to that "Sabbath rest that remains for the people of God."

Sister Kimball leaves a husband, several sons, an aged father, and several brothers and sisters. May her God be their God, her Savior their Savior, her heaven their heaven!

W. R. CULLOM.

BEAL.—On April 4, 1905, Bro. John C. Beal died in Nashville, from paralysis.

He was paralyzed late in the afternoon on April 3rd, and died at 1 o'clock a. m., on the 4th.

He was 48 years old, and had been a member of Red Oak church for 30 years. He was a leader in all its work. He was very active, and sacrificed much for Red Oak Academy. He was a member of the County Board of Education for several years, and rendered much valuable service in giving to the county a better system of public schools. He was many years county surveyor. He was a leader along all lines of public service.

He was a good farmer and planned well for his community.

I have been his pastor for four years, and the first time I went to church he came to me with a plan to make more useful the church, and to build the Academy, and it has been plan after plan ever since, for the good of the church, school and community.

He loved his home and family as few men do, and provided well for them.

He gave his children every advantage that the community offered, and all their age would entitle them to away from home.

The tenderness with which he fondled his children bespoke his own tender heart.

He was ever present at church, Sunday-school, and other services. He was a good neighbor, kind, generous and sympathetic.

He leaves a wife and seven children, with many relatives and friends to mourn their loss. But we are sure he has the reward of those who love and trust God.

He was my friend in every emergency, and I feel like never pastor had such a friend and never so bereft, and yet in the eternal years of God He sees the wisdom of His course, and after we cross the bar we will see its wisdom, and so in our darkness we can trust His wisdom and love.

Brother, thou art gone. Rest from earth's toils and cares, and live thou with God, and bind us who love thee closer to God.

May God's love and mercy be very tender to widow and little ones.

G. W. MAY.

J. L. Poythress.

The subject of this notice was born in Mecklenburg County, Va., August 29, 1829.

Married Miss Ann Nunn about 53 years ago. To them were born twelve children—eight girls and three boys; three girls have died and one boy.

He professed religion in early life and joined the Methodist church. He afterwards joined Mt. Zion Baptist church, but at his death he was a member of New Bethel church. He died February 27, 1905, at his son's in Vance County, and was buried at New Bethel church.

Brother Poythress was a most excellent man. From the time he professed religion he was very zealous in the cause, some expecting him to preach. In his home life he was very gentle and patient, as well as faithful to those looking to him for support and protection. Always setting a good example before his family and neighbors, and bringing up his children in the fear of the Lord.

He was a sufferer for years, and it seemed as if he could not hold out to do his work, but sustained by divine grace he lived a long time to bless his family, church and community by his blameless life. Godly counsels and patient teaching in Sunday-school and pray meeting. I have known Brother Poythress a long time, and was his pastor for years. I think he was one of the purest, best men I have ever known. He was honest, gentle, loving and patient. His humility was beautiful to behold.

For four years he served his country in the war between the States.

But now he is gone to his long home in heaven, leaving to us his good name, which is better than great riches. He lived the Christian's life, and died the Christian's death.

Blessed are the dead who die in the Lord. G. M. DUKE.

Elizabeth Wright.

Sister Elizabeth Wright departed this life April 4, 1905. She had been a consistent member of Shiloh Baptist church for a number of years. Sister Wright was a faithful and obedient wife, a kind and loving mother, and a sincerely devoted Christian woman. She leaves a husband and four children, besides a number of relatives and friends to mourn their loss.

Whereas, it hath pleased our Heavenly Father to take her from our midst, let it be

Resolved 1. That in this, as in all of our afflictions we bow in humble submission to the will of our Father who doeth all things well.

2. That a place is vacant in that home and in our community, which can never be filled. We sadly feel our loss and sincerely trust our loss is her eternal gain, and that her spirit is with the redeemed.

3. That we extend to the bereaved family our Christian sympathy in this hour of their sad bereavement, and we, the members of Shiloh Baptist church, pray God's blessings upon that family, and may the Holy Spirit constrain them to a closer walk with God.

4. That a copy of these resolutions be spread upon the minutes of our church book; that a copy be sent to the Biblical Recorder, and Charity and children, and to our local paper, for publication; and a copy to the bereaved family.

C. B. GARRETT,
D. H. TILLETT,
J. D. BERRY,
Committee.

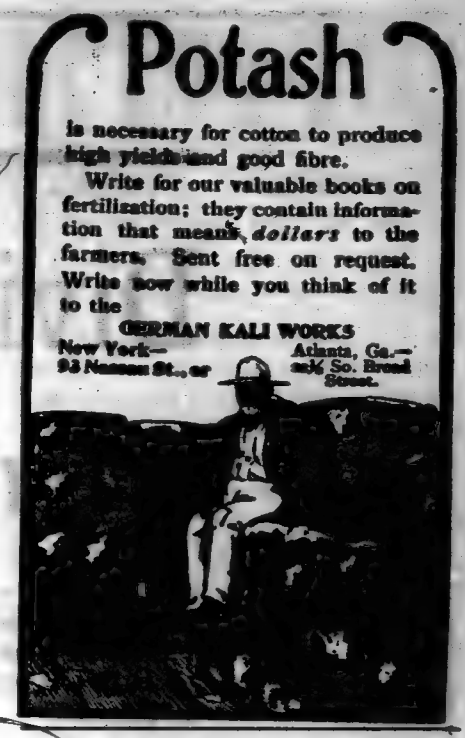
In Memory of I. P. Parker.

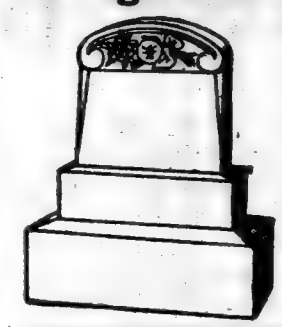
Pursuant to a resolution by the church at Margarettsville requesting a suitable notice of the life and Christian character of our deceased brother.

Israel Putnam Parker, Deacon of this church, was born April 29, 1851, died December 25, 1904, aged 53 years and 9 months. In his youth he attended the common schools, and at intervals of school labored on the farm at home. At an early age he embraced the Christian religion, exhibited the fruits of the spirit of a Christian; in his youth he joined the Baptist church at Galatia and accepted positions and labored in the Master's cause. He was happily married to Susan S. Gay, daughter of Jeremiah and Adelia F. Gay, December 18, 1878. He settled on the farm which was his home afterwards. He moved his membership to Mt. Carmel Baptist church, of which he was deacon, and then to the Margarettsville young church, that he might do more good in his Master's cause he loved so well. His usefulness in the church as a deacon and treasurer and Sunday-school worker is proverbial. It is gratifying to learn from his associates in youth that they received the first serious impressions from his Christian admonitions and religious influence which will follow them all their lives. In every position he held, both religious and civil, he was noted for his fidelity to trust and capacity in execution with strong common sense. He had availed himself of all the advantages in his power. He was a careful reader and had an industrious disposition, and was prompted by his life-long love of right, which led to success. His home was a kingdom in itself.

In the midst of his usefulness in the nooday of his life he is able to surrender his life to the God that gave it. Mark the perfect man, and behold the upright for the end of that man is peace. Honorable age is not that which is counted by the length of time nor that which is measured by the number of years, but wisdom is the gray hair to man and an unspotted life is old age. The votaries of the Christian religion have no home in the grave. We lay the body away in hope. Earth to earth and dust to dust, but the spirit flies to the God that gave it. The penitent thief had the assurance that that day his spirit should be with the Lord in paradise. The Savior prayed the Father (John 17: 24): Father, I will that they also whom thou hast given me be with me where I am that they may behold my glory which thou hast given me. (Tessalonians 4:14.) For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with Him.

L. D. G.
Chairman of Committee.





The Portland

EXPOSITION opens June 1st.
Low rates will prevail.

ARE YOU GOING?

BE CAREFUL in selecting your route west of the Mississippi River.

SEE WONDERFUL

Scenic Colorado as you go—entertaining,
Enlighteng, satisfying,
Manitau,
Pike's Peak,
Colorado Springs,
Royal Gorge
Black Canon,
Tennessee Pass,
Canon of the Grand,
Marshall Pass,
Glenwood Springs,

and SALT LAKE CITY,

are all on this line.

WRITE ME what time you will be likely to make the trip. It may be to our mutual advantage.

WRITE TO-DAY.

COLONIST TICKETS on sale to California, Oregon and the Northwest March 1 to May 15.

Missouri, I. E. REHLANDER,
Pacific, Traveling Pass. Ag't.,
Denver & Riogrande, CHATTANOOGA, TENN.



ASSURED

Dividends Paid Quarterly.

Property Continues to Increase in Value.

The readers of the BIBLICAL RECORDER are requested to read with care the following information taken from the Central Baptist, St. Louis. The Central Baptist has been carrying Mr. Morton's advertisements for over three years. Many of its subscribers have invested and are pleased with their investment.

TO THE READERS OF THE CENTRAL BAPTIST.

From time to time, we have used the columns of the Central Baptist to present to its readers our mining enterprises in the Joplin District, and have been favored by quite a number who have read these advertisements and invested and who have been receiving regular dividends from the earnings of the Companies thus represented, the Consolidated Troup Mining Company having paid, up to date, thirty-five monthly dividends to its stockholders, and the Mercantile Metal Milling Company seven quarterly dividends. The properties are at the present time in better shape and doing better than at any period in their history.

The last Company we have organized, in which we are completing the sales of stock, is the Equitable Zinc and Lead Mills Company, which has an excellent foundation for handsome returns, since it is capitalized at much less than either of the other two Companies.

We will not offer this stock to the readers of the Central Baptist after this and the next issue, when we will close the subscription, and we believe it would be to the interest of the readers of the Central Baptist to look into the merits of this Company and the liberal offer we are making in regard to purchasing this stock.

THE DIVIDEND ON THIS STOCK IS PERSONALLY GUARANTEED AT 12 per cent and we believe will earn more in reasonable time.

The property this Company owns and controls is situated in the very best portion of the Joplin District and the ore body has been determined and, as soon as all of our plans are completed in regard to the number of mills we deem best to erect on these properties, will yield handsomely to the stockholders.

The Joplin District stands unique as a Zinc and Lead ore producing section of the United States, having no equal anywhere that we know of.

If you desire to invest with us, please look into the exceedingly liberal offer we are making. It speaks for itself. This puts mining beyond a possibility of speculation and assures the investor of absolute certainty.

This offer will run only for this and the next issue, and possibly only in this issue of the Central Baptist.

THE EQUITABLE ZINC AND LEAD MILLS COMPANY IS STARTING.

The Equitable Zinc and Lead Mills Dompany is built upon the same lines as the other companies, and offers especially good terms to all purchasers of its stock.

See what you get—You buy stock at par ($1.00) a share. You can buy such amount as you want. You are assured of 12 per cent in regular dividends, and as much more as our skill, work and experience can make the property earn. You get cash at par, plus interest, any time within two years, should you for any cause want to sell your stock.

There is nothing better—We know of no other mining company which offers such fair terms, and we can do so only because of our positive faith in the ability of this property to show large earning powers.

Fill out the following blank, cut it out, and forward it with your subscription and draft. On receipt of it the stock will be sent you.

I hereby personally gurrantee to the purchaser of this certificate the privilege of redemption at my office, at any time within two years from date of purchase, upon 60 days' notice, at its face value, plus 6 per cent, less such dividends as shall have been paid from date of issue.

Good when personally signed.

General Fiscal Agent,
St. Louis.

SPECIAL
No ——— STOCK SUBSCRIPTION.

JOHN MORTON, General Fiscal Agent,
Office, 203-9 Wainwright Building, St. Louis, Mo.

Gentlemen:

I hereby subscribe for.....shares of stock in the EQUITABLE ZINC AND LEAD MILLS COMPANY,
(Stock to bear attached guarantee)

Par value, $1.00 per share, at your offered price, One Dollar per share. Herewith find .....as payment of same. Respectfully,

This subscription is based on your advertisement in the Biblical Recorder, Raleigh, N. C.

Name.....

Street Address.....

Date.....190... City.....

JOHN MORTON, General Fiscal Agent, 203-9 Wainwright Building, ST. LOUIS, MO.

BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 47.

RALEIGH, N. C., WEDNESDAY, MAY 31, 1905.

THE ADVANTAGES OF THE SMALL COLLEGE.

Baccalaureate Address, Wake Forest, 1905, by President C. E. Taylor.

A Roman satirist once wrote that some days of life are to be marked with a white stone? This is such a day for you, young gentlemen. It is the culmination of your college course. It is the beginning of your reward for toil, persistence and patience. With all my heart I congratulate you. For it is no small thing to have honestly won a diploma from such an institution as Wake Forest. It really implies as much of faithful work as is required for the same degrees in any of the great or perhaps overgrown colleges. I am not referring to specialized post-graduate work in those universities whose chief stress is upon the training of experts. But it may be claimed, I believe, that the under-graduate work done in institutions which number their students by thousands is no more thorough and successful than is done in many of the so-called "small colleges" of our land. May I venture briefly to set forth the advantages and claims of these smaller institutions.



THE MIDSUMMER MEETING: AN AFTER-DINNER GROUP IN THE BREEZE OF THE PIAZZA.

(F. O. S. Curtis, Mrs. W. L. Poteat, A. T. Robertson, Baylus Cade, W. L. Poteat, W. S. Olive, C. L. Greaves, J. C. McNeill, J. W. Bailey, J. L. Lake, W. J. Ferrell.

It is only within the last few years that the term "small colleges" has come into vogue and that a distinction has been made between big and small colleges—sometimes in such a way as to impute inferiority to the latter. So far from admitting this inferiority in all that makes for true culture, I am ready to contend that small colleges, when adequately equipped and manned, have some distinct advantages. That these are capable of giving the best training is proved by the fact that, up to a few years ago, every college in this country was a small college. Within the memory of men still living, not a college in the United States enrolled more students or employed more professors than Wake Forest has now. In 1850, Brown University had 120 student, Amherst 182 and Harvard only 296—fewer by seventeen than Wake Forest has had this session. And yet, out of these small colleges, North, South and West, came the men who, mainly, have made our country what it is. As compared with many of the colleges of today, William and Mary was microscopic when it sent forth Jefferson and Madison and Monroe. So was Dartmouth when it trained Daniel Webster. Bowdoin was only a little country college, when among its students in the same year were H. W. Longfellow, Nathaniel Hawthorne, Sargent S. Prentiss, a future President, Franklin Pierce and four United States Senators in embryo. It enrolled only 108 students, but almost every one of these attained to eminence in some line of achievement. This is an exceptional case; but it serves to reveal and prove the possibilities of small colleges.

Be the reason what it may, it is a fact that small colleges have accomplished and are accomplishing more, in proportion to the numbers of their patrons, than are the great universities and colleges, of our land. I shall not attempt to set forth all the causes of their excellence, but even a cursory glance will enable us to understand why small colleges offer some peculiar advantages.

1. Closer and more intimate relations between a student and his professors are possible in these institutions. There is a limit in human nature to the possible range of acquaintance, to say nothing of cordial relations. Now, one cannot insist too strongly upon the importance of the extra class-room relations between professors and students as an educational factor. The ideal conception is that professor and student are brothers in the pursuit of knowledge, the younger brother guided by the older; both students and both of them brothers. How many a student has remembered to the end of his days the stimulating, genial, helpful influence of some, at least, of his instructors. And many a professor counts among the choicest friendships of his life those formed among the men whom it has been his privilege to teach. And it is evident that, while these pleasing relations may exist in all institutions of learning, the small college affords the most favorable arena for them.

2. In a small college, where classes are apt to be composed of fewer men, the actual teaching can be thorough to an extent which is not possible where classes are very large. There is opportunity to test frequently, if not daily, a student's preparation to drill closely each man, to give immediate, personal inspection of work in laboratories. Instruction by lecture, with little use of text-books, is a method well adapted for post-graduate students. But it may be doubted whether as good results can be secured in the acquisition of knowledge or in mental discipline where a student is not required to give to his professor, thorough questioning, the material facts and principles of his text-books. Surely, conditions in small colleges conduce to thoroughness.

3. Moreover, the relations between students themselves are very different in large and small colleges. In the latter there is more freedom of intercourse. Each man has at least a speaking acquaintance with every other. There is less room for the temptation to social cleavage and stratification. It is more possible for a genuine democratic spirit to prevail. And the average student leaves a small college enriched with more friendships among those who are to be his contemporaries than is the case with the average student of one of the larger colleges. Indeed, from what I have been told by men who have had ample experience in both, it would seem that a law of inverse ratio might almost be formulated—the larger the number of fellow-students, the more limited the range of acquaintance and friendship.

4. It is certain that literary societies cannot flourish with the same vigor in the larger as in smaller colleges. They are crushed out by mere weight of numbers. They have rendered the organization of social life natural, if not necessary. This example has been followed in smaller colleges where such organizations may be natural but certainly are not necessary. For in colleges where the number of students is not so great as to preclude the vigorous life of literary societies, it is possible to infuse into these the loyal attachment of the whole student body. And it would be hard to overestimate the value of the many-sided training which such societies can give. It will not be a good day in American education when, if ever, all colleges shall be so large as to prevent the efficiency, if not the existence, of these societies.

5. In closing this brief discussion of the advantages and claims of small colleges, as this term is now generally understood, I can only glance at the fact that in them it is possible for indigent young men to secure the education from which they would be debarred in some of the larger institutions of learning. For the life of the average student in a small college is largely devoid of those artificial elements which demand the expenditure of large sums of money. Dr. W. R. Harper has recently said that it is an exception when a student in the larger Eastern institutions spends a smaller sum than $800 or $1,000 a year. On the other hand, it is an exception when a student in our smaller colleges spends half of these amounts. This single fact is an index of a different kind of life. And the emphasis is upon the difference between the artificial life in one case and the natural, simple life in the other. And, because the life is simple and natural, the prevailing spirit in a small college is earnest and serious—a spirit which poverty cannot repress nor prosperity baniah; a spirit of devotion and consecration to life's highest ideals.

And now, young gentlemen, the work of the college for you, so far as training and instruction are concerned, is ended. To-day you enter the lists, not of a tournament, but of life's real battle. Kneel at the altar as you enter the arena. Unsheath the only sword which can carve your way to victory. Quit you like men; and, through the abiding presence of the Almighty, may each of you be faith unto death that you may receive the crown of life.

Man's True Life.

BY J. N. BOOTH.

In disposing of the first temptation of the devil Jesus discloses what is His conception of the true life of man, saying: "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Man has his earthward side of life and requires bread. Like any other animal he has his animal appetites and propensities. He must have sustenance. These lower demands are urgent and cannot with impunity be ignored; but suppose a man concenenence in his communit- but God said, "Thou fool." He was a fool not because he had productive lands, and had grown a good crop. He was not a fool because he intended to build bigger and better barns. He was a fool because he had made an animal of himself when God had intended him to be a man and had endowed him with capacities for being one.

What a pity a man will miss the real dignity of his being in attending only to the lower half of himself. He labors assiduously in an effort to make a living, to buy lands, to amass wealth; all of which can be stated in



EARLY MORNING AT THE SPRING.

trate all his effort in supplying these demands only, he may succeed in meeting them, but he does nothing more than live as an animal. He may succeed in laying up vast and inexhaustible stores of provisions for his bodily wants, for himself and those dependent upon him; but wherein would his life differ from that of an animal except, it may be, in the skill he shows in obtaining and securing these stores?

Some of the lower animals are endowed with the instinct for hoarding supplies. They gather nuts and acorns when they abound and lay them away to be found and used when the supply runs short. In this way their wants are met; and they live, for they live by bread alone.

But man has another side to his life, the Godward side, and requires not only bread but also that which meets this his highest need. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." When an animal has his bodily wants supplied he has reached the culmination of his existence. He lives. But when a man has his bodily wants supplied, he has not begun to live as a man. He is living as an animal simply. He has animalized himself and robbed himself of the highest dignity which differentiates him from the beasts which sport about him.

Look at the rich man in the parable at whose gate Lazarus was laid full of sores. He had bread. He was clothed in purple and fine linen and fared sumptuously every day. All his bodily wants were supplied; but he lived not, because he undertook to live by bread alone. Poor fellow! He was no better off than his dogs. Indeed it would have been better for him to have been a dog himself, for then he would not have gone to hell when he died. Who can say his dogs were not more fortunate than he?

Take the case of the rich fool whose lands produced abundantly. He tried to live by bread alone. In appearance he was a successful man, an economical provider. He was a leading citizens, and a man of promidollars and cents; which is as easily expressed by so many loaves at so much a loaf. On this the animal lives; but the man never, for man lives not by bread alone but by every word that proceedeth out of the mouth of God.

May 8, 1905.

Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY HIGHT C. MOORE,
Field Secretary.

The Asking of Questions.

61. What is a Question?

Says Mr. Peters in his "Handbook on Sunday School Work:" There is nothing so important, so essential, and difficult in teaching as questioning. The question may be said to be the instrument in teaching. It has been variously defined as: "An incomplete statement," the teacher stating part of a proposition in such a way that it requires the answer to the question, to complete it; "a corkscrew," to draw out thoughts from the pupils; "a shuttle," flying back and forth between teacher and pupil, weaving the warp and woof of the lesson; "a pick-axe," to dig into the deep mine of Bible truth; "a probe," to prick the conscience of the pupil.

As to the kinds of questions, Dr. Horne says: "A question, etymologically, is a seeking, a quest. At least three kinds of questions may be serviceably distinguished. A question is preliminary or examinational or instructive.

A preliminary question is one that is asked before the threshold of the subject.

An examinational question is one that seeks to test instruction.

An instructive question is one that seeks to teach. It is the one that occupies most of our time when before the class."

62. What is the Object of Questioning?

A question, says Dr. Schauffler in "Ways of Working" may be used to—

(1) Test knowledge.
(2) Fix knowledge.
(3) Classify knowledge.
(4) Arouse interest.
(5) Rebuke folly.
(6) Develop thought.
(7) Lead to immediate action.

63. What are the Characteristics of a Good Question?

In Dr. H. H. Horne's excellent tract on "The Art of Questioning" (published by the Pilgrim Teacher, Boston, 5 cents per copy), the following are suggested:

Beginning with certain simpler qualities and proceeding to the more complex, we may say:

(1) A question should be asked before the pupil who is to answer it is named.

(2) Pupils should not be questioned in regular and predictable order.

(3) One should be wary of repeating a question once well asked.

(4) There should be sufficient pause after a question is asked and before any pupil is named to answer, for all members of the class to think the answer.

(5) Avoid for the most part questions that have a "yes" or "no" answer.

(6) A question should be clear; that is, it should be expressed in such simple language that every child can understand it.

(7) A question should be brief.

(8) A question should be colorless; that is, it should give no suggestion as to the answer wanted.

(9) Questions should be definite; that is, they should have unmistakable answers.

(10) Questions on the lesson should be asked of individuals, questions beyond the lesson should be asked of the class.

(11) A question should be adapted to the capacity of the pupil.

(12) A question should exercise the pupil's judgment, and not simply test his memory.

(13) Questions should be logical; that is, they should connectedly follow and naturally prepare the way for each other.

(14) Questions should be suggestive; they should stimulate and not satisfy.

64. Name a Few Common Mistakes in Questioning.

Some of the blundering forms of questioning are thus enumerated by Dr. H. M. Hamill in his volume on "The Sunday School Teacher."

(1) Rote Questions.—The teacher begins at the head of his class and passes down the line of scholars in one invariable succession putting a premium upon inattention at one end, while he is striving to arrest attention at the other end of the class.

(2) Leading Questions.—These involve "Yes" and "No" as answers, and effectually dull every edge of thought and reflection in the scholar.

(3) Obscure Questions.—These are put in ambiguous words and confuse and complex the scholar. "What was Peter?" for instance, may have several different answers, and leaves the scholar in doubt as to the teacher's intent.

(4) Repeated Questions. — Some teachers mar their good work by repeating questions once asked, as if a second hearing of the question were better than the first. Akin to this fault is the teacher's repeating the scholar's answer.

(5) General Questions.—These are the bane of much teaching, if teaching it can be called. The teacher asks his questions, and leaves it to any who happen to know to answer. The bright scholars, as a consequence, catch up the questions while the slower ones, who most need the stimulus of questioning, are dull and silent.

65. How Can the Teacher Cultivate the Art of Teaching?

(1) Practice the art faithfully, intelligently, persistently. Reflection on past work, through self-criticism, and an honest effort at improvement are essential.

(2) Read in the Gospels the questions of Jesus; study them; apply in your work the principles they illustrate.

(3) Observe others at work, noting their strong and weak points.

(4) Study the lesson so thoroughly that you shall be complete master of its facts and teachings.

(5) Study your pupils so as to be able to fit the questions to their capacities and needs.

(6) "Study the questions of children," says Mr. Peters; "they go directly to the point."

(7) Study printed questions in the lesson helps not with a view to slavish imitation but as suggestive aids.

(8) Write out your own questions occasionally.

(9) Confer with others (in teachers' meetings and elsewhere), comparing notes on methods, subjects and pupils.

(10) Read books and tracts bearing on this important subject. (For example, the tract by Dr. Horne, or the book by Mr. Fitch—each bearing the title, "The Art of Questioning.")

George Bryan.

Resolutions adopted by new Bethel Baptist Church:

Whereas, on the 28th of February, 1905, God in His infinite wisdom and omnipotent providence removed from earth to heaven our sincere friend and beloved church member, Mr. George Bryan, whom we love and respect for his loyalty as a citizen and influence as a co-laborer with God; therefore, be it

Resolved 1. That in the death of Brother Bryan our State has lost a most loyal citizen, the community in which he lived a most excellent neighbor, New Bethel Church one of its strongest members and his family a devoted father.

2. That we bow in humble submission to the will of Him who doeth all things well, knowing that our loss is his eternal gain.

3. That we extend to the bereaved family our heartfelt sympathy and commend them to our Heavenly Father who alone can comfort them.

4. That a copy of these resolutions be spread upon our minutes, a copy published in the Biblical Recorder and a copy sent to the bereaved family.

C. T. TEW,
L. C. YEARGON,
Committee.

The measure of love is acrifice.—A. G. Conrad.

Fourteenth Annual Report of the Sunday School Board.

Dr. Frost reads extracts from the report of the Sunday-school Board.

The receipts for the year have exceeded the receipts of last year by $10,305.64, reaching a total of $120,088.40. The increase in the volume of business is even greater, reaching the handsome figure of over twelve thousand—there being a falling off from some other sources, and the Missionary Day collections amounting annually to nearly two thousand dollars being omitted altogether this year.

This enlargement in its business has enabled the Board to enlarge the work in each of its departments, increasing its field work and its appropriations to other interests, and besides adding ten thousand dollars to its invested Reserve Fund, which now amounts to forty-two thousand dollars. This fund will allow, until reaching fifty thousand dollars—the amount in which we aim to hold it, but which was drawn on so heavily two years ago in the purchase of the Church Street property. Our purpose is to restore it in full out of the earnings of the business, and then hold it intact and invested for the future protection or enlargement of the Board's interests.

Financial Table.

The following table is repeated from the last annual report, with the figures added for the present year.

It shows at a glance, so far as bare figures can tell such a story, what the Board has done financially in the course of fourteen years.

FIGURES FOR FOURTEEN YEARS.

Year	Total Receipts	Current Bible Fund	Permanent Bible Fund	Appropriations	Reserve Fund	Building Fund	Net Assets
1892	$ 19,674.83	$ 14.80	.....	$ 355.32	.....	$	$ 4,061.63
1893	44,678.91	.....	.....	4,417.92	.....	.....	7,362.84
1894	46,540.16	46.60	.....	3,697.15	.....	.....	9,676.61
1895	68,000.00	7.62	.....	5,916.63	1,000.00	.....	11,786.17
1896	68,141.13	.....	.....	9,912.01	2,500.00	.....	14,312.80
1897	66,280.41	91.31	.....	11,477.69	4,000.00	.....	22,311.65
1898	64,626.50	675.16	.....	11,865.49	10,000.00	.....	22,787.76
1899	64,766.32	1,571.04	.....	13,644.25	13,000.00	.....	23,616.56
1900	71,672.42	1,396.97	.....	13,838.18	20,000.00	.....	25,819.22
1901	78,810.97	2,130.95	.....	16,288.02	34,000.00	.....	28,999.23
1902	89,346.71	4,666.44	.....	16,946.17	34,000.00	12,000.00	84,814.22
1903	97,518.46	4,156.67	.....	17,171.39	21,251.10	.....	106,261.81
1904	109,782.76	5,323.76	.....	21,096.46	32,000.00	.....	118,435.34
1905	120,088.40	4,560.15	5,115.00	21,782.50	42,000.00	5,115.00	133,810.44

* Reduction in price of periodics.
† Used in buying Cherry street house.
‡ Drawn on to buy Church street house.
§ Used to purchase Church street house.

Periodical Publications.

Here you come upon the very nerve centre of the Board's business life. Everything depends upon this as the base of supply in all the Board undertakes for denominational advantage. Here is the mark of its progress, and the means by which it projects all of its plans and enterprises. To use the periodicals is to increase the Board's effectiveness for service, to augment its power for usefulness, to not only give one's self a place in all the Board is doing, but also to give added impulse at the most vital point where it will be felt most.

The Board's phenomenal growth and the large service which it has been able to render the denomination comes chiefly from its periodical publications. Our people in a marvelous way have united in their support of the Convention in the enterprise, and have made it a tremendous power for good. Surely every consideration with weighty and urgent reasons, appeals to the churches and Sunday-schools to use these periodicals. This is giving support to the Convention in its Sunday-school Department and in its effort to improve its Sunday-school condition.

These periodicals stand on their merit, and have won their way by intrinsic excellence. They have no superior in the whole field of Sunday-school helps, while they surpass all others in their special adaptation to the needs and conditions and work of our own people.

Their use, moreover, not only equips your school with high-grade papers, but makes actual contribution to the work of the Board. The money you pay for them actually becomes a contribution to the cause of Christ, while you get full value for your outlay. There is a full line of these helps so graded in teacher and quarterlies and papers as to suit all needs and conditions.

Publication of Books and Tracts.

There is a growing demand from the denomination that the Board enlarge its publication of books. Some go so far as to say the Board should publish books on a scale large enough to make that one of its chief characteristics, as is now the Publishing House of a great line of Sunday-school helps. To do that is not an easy task. And yet book-making has in its such large possibilities for good, and even for meeting pressing necessities, that it should be encouraged in every safe and wise way. It is capable of indefinite expansion, and will open a great field for our people.

It will be observed from the disbursements shown in the Treasurer's report, that a much larger sum ($7,602.16) than ever before has been expended this year for the publication of books and tracts—especially for books. The Board, without drawing on its Reserve Fund, has used in the outlay the earnings of its business as a "working capital," turning it over again and again so as to make it carry the book-making industry and yield yet other receipts and other profits.

The Sunday School Problem.

The Sunday-school problem, and what to do with it. It calls for recognition and emphasis and mastery. This is the very heart of the object for which this Board has its being. All else is subordinated to this. The publication of books and tracts and periodicals must be held as only a means to an end, that end the betterment of the Sunday-school condition, which in turn becomes itself a means to the still higher end of extending the kingdom of Christ among men.

The condition of the Sunday-school cause among Baptist churches in the South may be seen in part from the following table, made up from the latest figures from the able statistical secretary of the Convention:

SUNDAY SCHOOL STATISTICS

States	Ch's	Members	Sun'dy Sc'ools	Enrollment
Alabama	1,884	147,227	975	66,090
Arkansas	1,366	80,705	475	28,569
Dist. of Col.	18	6,153	24	6,489
Florida	527	28,540	221	11,143
Georgia	2,120	213,325	1,287	78,127
Kentucky	1,676	202,950	897	65,895
Louisiana	602	45,057	284	12,739
Maryland	61	10,699	73	9,866
Mississippi	1,305	109,294	597	32,383
Missouri	1,898	161,073	1,194	91,340
N. Carolina	1,777	184,333	1,342	105,504
S. Carolina	943	108,449	706	53,905
Tennessee	1,562	143,390	842	52,054
Texas	2,851	217,144	1,228	76,829
Virginia	1,008	128,406	806	86,187
The Ter'tories	345	46,010	345	12,218
Total	20,406	1,832,635	11,396	776,248



TABERNACLE: MIDSUMMER MEETING: WHERE DR ROBERTSON'S ROBINS SING FOR US.

But, after making all allowances, there is still pressing need for more schools, larger schools and better schools. In the mastery of this problem there is no greater single force and factor than the pastor. He is the strategic man and holds the key to the situation. Each pastor master of the problem in his own church or churches—this is ideal, and would give such harvest and fruitage as no pen can record.

The Sunday-school is one manifestation of the life and one direction of the activities of a church. The absence of a school marks a low condition in all departments of Christian endeavors. And improvement at this point means almost surely improvement throughout the whole line of denominational enterprises. The people with the best Sunday-school condition will have the leadership in evangelizing the world.

Our Field Secretaries.

Since our last report the force of the Board's Field Secretaries has been increased by the addition of two men, viz., Rev. Harvey Beauchamp, Little Rock, Ark., and Rev. W. E. Brittain, Waco, Texas. This gives us five able and competent men, distributed throughout the territory of the Convention, and working at the very foundation of our denominational life and prosperity and efficiency.

This work, including the Board's part in the support of the Western Secretary and one Sunday-school missionary, requires an annual expenditure of nearly twelve thousand ($12,000) dollars, all of which is furnished out of the Business Department of the Board, without asking for contributions in its behalf. It is somewhat in the nature of a dividend which the denomination receives from an enterprise which it has founded and is operating.

The Field Secretaries are giving special attention, by way of emphasis and assistance, to the training of teachers. Better schools require almost as the first thing, better teachers. This assistance is given through institute work and the Normal Course, and also as they can reach the teachers through pastors and otherwise.

By a patient and loving endurance of annoyances are we preparing ourselves gradually for the discipline of trials.—E. M. Goulburn.

Compassion will do more than passion. The kindly warmth of the sun made the traveler take off his cloak, while the cutting wind could not tear it off, but made him bind it closer about him; so love does more than wrath.—Spurgeon.

The Tribute of Suffering.

It is those whom we love most upon whom we lay the heaviest burdens. We do not turn to strangers or nutried acquaintances when we would lean hard on some one in a crisis of life. We tax most those whom we trust most. And what is true of our relations with each other is true of the Father's relations with His children. He does not send stress and burdens to weaklings. "God must love you very much to trust you with such suffering," said one to a friend whose burden seemed unbearable. But God does for us what we cannot do for each other; with the suffering He sends the strength to bear it. Every fresh burden is proof of His love, of His confidence in us, of His plans for our refining. Every new test brings with it more than enough of His strength to meet it triumphantly. And as we look back at our past experiences, we see now the reason for rejoicing in every such experience. Could we order our lives better?—Sunday-school Times.

The Popular Tommy.

I read of a little boy—Tommy—who would give his last marble; run on errands all day and never grumble; give the best place to somebody else, no matter who, and feel so glad in seeing other folks have a good time that he forgot himself. Everybody liked Tommy. Grandma smiled all over when she saw him coming. Aunt Winnie, who was a busy woman, smiled at him and said: "Just in time, Tommy; run and ——." When Tommy went to spend the day with grandma or Aunt Winnie the folks at home all missed him. One would say: "Where is Tommy? I wish he was at home." And another: "If Tommy were only here!" Tommy was one of the unselfish helpers. Are there any Tommys at your house?—Selected.

News Notes.

....The June Hill. Just look at that label!

....Of necessity—and right gladly—this is Commencement edition.

....Let us not stop until Wake Forest has $500,000 endowment—and then only to get a fresh hold!

....Walter H. Dodd, who has for several years been pastor of Laurel, Md., has moved to Guyton, Ga.

....The face of Bro. C. A. G. Thomas was much missed at this session of the Chowan Association.

...We hope the Wake Forest commencement and the Chowan Association will not conflict next year.

...Pastor William Lunsford closed his year's work at Asheville recently. During the year 122 have been added to the church—sixty-four by baptism. The church continues to flourish under his ministry. Surely any church would.

....Our report of the C. B. F. Institute commencement was taken from the Hertford Herald, the paper which Mr. Paul Scarboro is so ably editing. From the first he has commanded a high place in the North Carolina newspaper ranks.

....The Chowan Association gave a cash collection of $29 to Bro. T. G. Wood to meet a present need in his work at Manteo. We have no more hopeful mission in the State, and Brother Wood is the very man for the place. The people on the Roanoke Island are as fine and worthy as can be found. They are ready to sacrifice for the cause of the Master, and a little help now will count for much in years to come. The two Chowans will stand nobly by this work.

....The Religious Herald reports that the First Baptist Church at Danville, Va., was recently destroyed by fire, originating in a stroke of lightning. The loss is supposed to be about $25,000, with an insurance of $21,500. The church will rebuild at once.

....The regular Baptists of the United States have gained in round numbers, a million members in the last ten years. There are a million more Baptists in the United States than when Dr. Broadus died. What will be the gain in the next ten years? —Western Recorder.

....We value an invitation to the tenth anniversary of the marriage of our friends, Pastor C. V. Brooks and Mrs. Brooks. Handsomely have they made the pilgrimage thus far, and one may confidently wish them many happy anniversaries. The date is June 5th, at their home in Apex.

...Our beloved and honored brother, Dr. J. B. Hawthorne, feeling the need of relief from some of the heavy burdens of his large pastorate, suggested, some weeks ago, to his Grove Avenue people that they secure an assistant to share these burdens and responsibilities with him, proposing an arrangement which would not increase the financial burdens of the church. His people, while deeply regretting the necessity for such an arrangement, responded to his suggestion at once, and, acting with him, invited Rev. J. L. Rosser, the brilliant young pastor of the Memorial Church in Hampton to take the position. He has accepted, and will enter upon his work July 1st. This is a very happy arrangement for Dr. Hawthorne and Grove Avenue, but we know the Hampton folks are bereaved, for they were very proud of their brilliant and attractive young pastor.—Religious Herald.

....Bro. R. D. Haymore writes from Mocksville: "I am glad to report good meeting going on at this place. Large crowds attend day and night. Several have already made profession. The Baptists of this place are making some large plans for the future. I go from here to Danville."

....The death of President C. C. Cox, of Cox College, which occurred at LaGrange on Sunday evening last, removes from high position and great usefulness one of the best loved men in our State. Possessed of lofty character and high mental attainments, he was peculiarly well fitted to fill the position he did at the head of one of the most flourishing female colleges in the South. A strong man, with the gentleness of a woman, he was an ideal teacher of young women.—Christian Index.

....Bro. J. F. MacDuffie writes: "Rev. H. H. Mashburn, of Louisburg, N. C., preached our sermon (annual sermon) at the concluding exercises of our school (Orange Grove) last Friday. He gave us some good thought. Bro. Theo. B. Davis and wife left for Virginia to visit Mrs. Davis's people. From there he goes to take the Newton field. They did good work while here and our people fell very much in love with them."

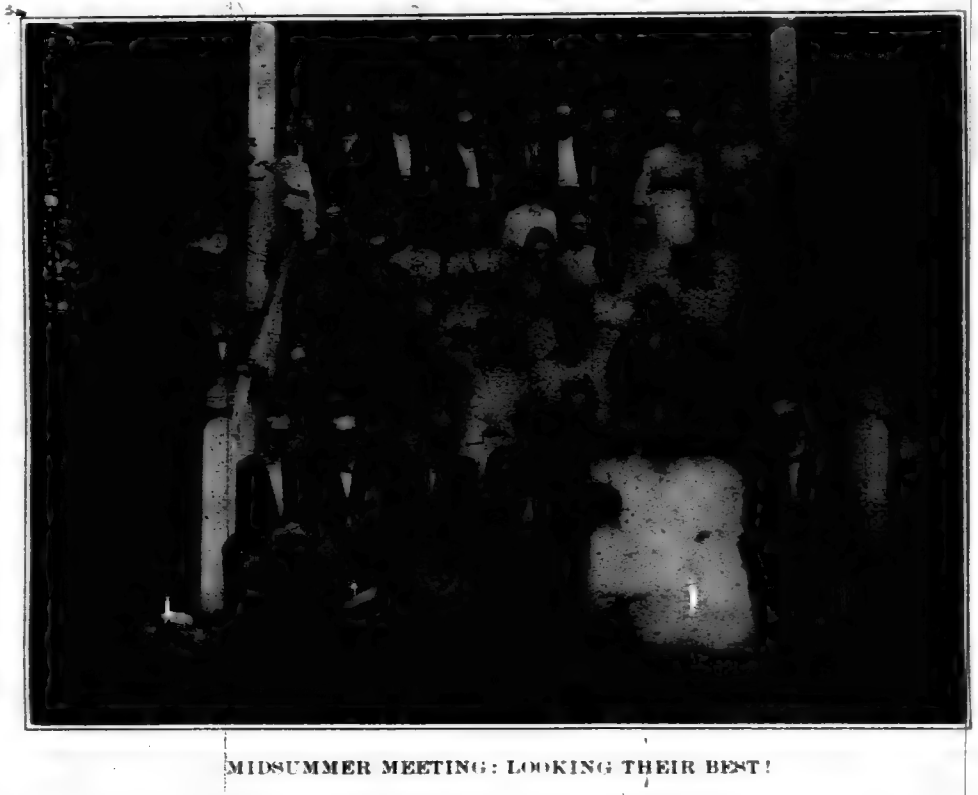
....President Vann requests: "Please announce in your next week's issue that on account of the commencement of the Baptist University for Women, June 4th to 6th, round trip tickets will be sold on the S. A. L., Southern, A. C. L. and A. & N. C. Railroads from all points in North Carolina, and from Norfolk, Portsmouth, Suffolk, Boykins and Danville, Va. Rates one and one-third first-class fares plus 25 cents. Tickets on sale June 3rd to 6th, and good till June 9th."

....The revival in Wales has now continued more than six months and no signs of reaction are visible. The church services are fervid and powerful and the attention of Christians is naturally turned somewhat to caring for the great number of converts, most of whom are young. In recognition of the needs of these young Christians the houses of worship are being refitted and made more attractive, parlors are furnished and reading and social rooms which are open every evening in the week. The Rhondda Baptist Association recommended that the use of vestries be allowed for the meetings of friendly societies, and that benefit associations be formed in connection with the churches. This would bring into the church life features of popular usefulness which have been too much left to outside societies. The high moral tone induced by the revival continues in Wales and the criminal record is low.—Exchange.

....We do not quite understand about the suits in Texas of Dr. S. A. Hayden against Drs. J. B. Cranfill, J. B. Gambrell, J. M. Gaddy, and others. The Standard states that Cranfill, acting without conference with his co-defendants, agreed to judgment in favor of plaintiff (Hayden) in three suits, paying costs and $100 in each of the suits. Two of the suits were for $100,000 each and one (against Cranfill individually) was for $25,000. Editor Hayden, therefore gets $300, and throws the costs of the suits which he has brought on Cranfill. The Texas Baptist Herald, however, gives a different version of the settlement. It announces that, in addition to the $300, Cranfill pays him $5,000 and Slaughter, another of the defendants, $5,500, or $10,500 in all, besides costs, which amount to about $2,000. We shall get more light later on. Meanwhile, Dr. Gambrell, speaking for himself, repudiates the compromise, and says he would never have agreed to it. The Rev. J. B. Cranfill is evidently a very uncertain quantity; not so much a terror to his enemies as an ambarrassment to his friends.—Religious Herald.

....Bro. J. C. Owen, of China, sends this interesting note: "I send you the following for your news-notes: On yesterday I witnessed the baptism of representatives of four generations in the direct line. The great-grandfather is seventy-five years of age, the grandfather fifty-seven, the father thirty-seven and the eldest son seventeen. There were thirteen members of this family baptised at once—the oldest seventy-five and the youngest seven. This work is in a large town twenty-five miles from here. At the beginning of last year we had one Christian in this village; now he have twenty-two; all because we could find a young Christian who could go and spend a little time in that village and tell them of the Saviour. A prominent Presbyterian missionary said to me the other day: 'We will have to give up the practice of sprinkling infants. These people are so ignorant they cannot understand it. Some days ago we had sprinkled several babies; the next day at the communion service a woman took of the bread for herself and then crammed a piece into her four-months-old baby's mouth. When the elder protested, she said: 'I did just right. He is a member of the church; hasn't he been sprinkled just the same as you have?' I said she was right."

....We regret to hear that Pastor J. M. Haymore has resigned the care of Spencer church, in the midst of a most successful ministry, to accept a call to Morristown, Tenn. He is one of our best young ministers, especially gifted in winning souls. We wish him well in Tennessee, but we shall look for his return to North Carolina. One of his members, Bro. Thomas, writes: "Last Sunday morning, after preaching a strong sermon on missions, Rev. J. M. Haymore, tendered his resignation as pastor of the Spencer church. This was a great surprise to the congregation, many of whom were moved to tears and the pastor showed such emotion that he could hardly read. His pastorate here has been a very successful one, more than one hundred members having been received into the church—many of these by baptism—and the contributions of the church to the objects of the Con-



MIDSUMMER MEETING: LOOKING THEIR BEST!

....Dr. R. R. Overby is in fine health and sends love to the Secretary of the Convention and friends up the State.

....The traveling brethren and friends are cordially requested to attend the Union at Rocky Hock in July and the Association next May.

....Dr. Hufham says he is working on his Reminiscences. We hope to have an installment very soon. He was in excellent spirits at Wake Forest.

....We are indebted to Mr. G. H. Sadelson, of Southern Pines, for the photographs in this number. We hope he and his camera will be with us this year.

....The annual meeting of the Board of Trustees of the Baptist University for Women will be held at the University June 5, 1905, at 11 o'clock a. m.

....It should be said that there was less stir at Wake Forest on the Fraternity question than in some other quarters. The boys behaved themselves as gentlemen should.

....The church at Suffolk, Va., has extended a call to Pastor C. A. G. Thomas, of Edenton. We hope he will remain in our State; we need him and more like him, in North Carolina.

....Dr. B. F. Riley of Houston, Texas, writes to the Baptist Argus: "A tidal wave of spirituality has rolled through the city, and within the last few weeks more than two hundred conversions have been reported from the Baptist churches of Houston. The Methodist churches have shared largely in the revival spirit which has prevailed here for weeks together."

vention having increased more than 600 per cent. Brother Haymore goes to the First Church, Morristown, Tenn., and will begin his labors there about July 1st. It is hard to conceive of a pastor and people being more endeared to each other than Brother Haymore and his little flock here, and the ties are only severed at the command of God. Surely He maketh no mistake. Here is one of the finest fields in the State for a strong, aggressive man, who is willing to spend and be spent in the Master's work."

....Bro. J. K. Henderson writes from Quebec: "It is my pleasure to report the organization of a Baptist church at Speed, N. C., May 10, 1905. Bro. C. W. Scarborough began a meeting there on Monday, May 8th, and on Wednesday following Bro. G. L. Merrill came over from Rocky Mount to assist in the organization. About 8.30 o'clock Wednesday evening, after a sermon by C. W. Scarborough, Brother Merrill called for the letters of those whose purpose it was to enter the organization. Brother and Sister Henry Parker, Bro. A. J. Parker and Sister Mollie Langston presented their letters and declared it their purpose to organize into a church. The writer read the Articles of Faith and the Church Covenant, which were adopted by personal expressions of approval on the part of each member. It was ordered by unanimous consent that the name of the church shall be the Speed Baptist Church. Brother Scarborough preached faithfully and effectively until Friday evening, but felt it his duty to return to his own work Saturday morning. Five were baptized Sunday morning by the pastor as a partial result of the meeting. The beginning is small, but the prospect is encouraging; and we hope and pray for a strong self-supporting church at Speed in the near future. Since the dedication in November the building has been painted and lighted and furnished with an organ and a set of pulpit chairs. There is life at Speed. May it continue to develop."

....The Recorder acknowledges the following invitation: "The faculty and graduating class of the Baptist University for Women, request the honor of your presence at the commencement exercises, June 4th to 6th, nineteen hundered and five, Raleigh, N. C." The commencement programme follows: Sunday, Jne 4th, 11 a. m., baccalaureate sermon, Rev. W. M. Vines, Norfolk, Va. 8:30 p. m., missionary sermon, Rev. Fred D. Hale, D. D., Wilmington, N. C. Monday, class day exercises; 8 p. m., musical concert. Tuesday, 11 a. m., literary address, Mr. Frank Dixon, Washington, D. C., graduating exercises. The senior class roll is as follows: Eloise Lonsdale Dough, Dora Ettta Falls, Ruby Hynes McKay, Edna Eloise Smith, Annie Lee Stuart, Cora Edith Erwin, Maude Irene Haire, L. Ruby Reid, Edith Taylor, Belle Tyner. M. A. degree: Virginia Adelaide Egeton; graduate in art: Bessie Rogers. The marshals are: Astrotekton Society, Mary Darroch Johnson, Chief, Chattie Ivie, Naomi Lytch; Philoretian Society, Mary Carter Ray, chief, Nina Brown, Mamie Royal Stillwell.



THE SPRINGS AND THE BROOK.

....In a brief telegraphic report of the meeting of the Baptist General Convention in St. Louis one of the Boston daily journals announced with headlines that Dr. L. Call Barnes, pastor of the First Baptist Church of Worcester, Mass., in address, "endorsed infant baptism." Of course the statement was absurd; but for the satisfaction of those who saw it we give his exact words which explicitly declare the futility of infant baptism as in general use. He prefaced his statement by a ringing declaration of the fundamental Baptist principle, that of the right of personal decision. He then said: "We have insisted on individual instead of collective obedience to God, and so have had to insist on baptism by personal action instead of by proxy. But at the mouth of the whole battery of the world's scholarship and at the point of the bayonet of common sense the forces of infant baptism have been turned till there is nothing left for them but an act of infant dedication, and the sooner we turn to and publicly dedicate our childre nthe sooner we shall have taken away the last prop of pedobaptists." It is clear that in this public dedication of children some ceremony other than baptism is intended. Dr. Barnes would be the last man to do anything to confuse the baptism of believers in Christ with a dedication of unconscious infants.—Watchman.

Very Much Encouraged.

About five hundred new subscribers have already been sent in, and we have yet the last three days in May to reckon. Besides our Balance of the year Offer will be attractive throughout June—and how fine the marching up June Hill will be to the tune say, of twenty-five additions to our list per day!

Many pastors have not had an opportunity to make known this opportunity to increase the number of their intelligent members. Will they not let us hear from them in June!

The offer—the Recorder for the balance of the year at 50 cents—is within the reach of thousands. The denomination needs them. Every interest dear to Baptist hearts needs them.

We have the pleasure of thanking the following friends for lists:

W. H. Beach, G. T. Watkins, C. E. Gower, W. R. Gwaltney, O. A. Upchurch, H. M. Ingram, Laura Malone, M. N. Long, Mrs. J. L. Wrenn, J. Henry Booth, R. O. Martin, R. D. Cross, W. R. Cullom, J. B. Newton, Geo. W. Applewhite, N. H. Shepherd, E. C. Andrews, Mrs. M. A. Tuttle, A. G. Wilcox, J. J. Marshall, J J. Beach, R. A. Hedspeth, D. Cale, C. W. Payseur, C. D. Poe, Miss H. D. Belk, Mrs. C. C. Lilly.

Through the New Testament in One Year.

(FROM DAILY BIBLE.)

Monday, June 5—Luke 11:14-36.
Tuesday, June 6—Luke 11:37-54.
Wednesday, June 7—Luke 12:1-21.
Thursday, June 8—Luke 12:22-40.
Friday, June 9—Luke 12:41-59.
Saturday, June 10—Luke 13:1-21.
Sunday, June 11—Luke 13:22-35.

The Chowan Association.

This venerable body of workers convened in its one hundredth session at Ebenezer church, South Mills, N. C. The doors were thrown open in every home, the Methodists with Pastor Davis in the lead, most cordially threw open their homes and their house of worship; and for the time everybody in the South Mills community were Baptists after the most hospitable manner. There are wonders in this land, the canal through the "dismal swamp" cuts the village in half; "the locks" are here, and to one who never saw them worked, make quite an interesting study. To see a ship rise ten feet at a single bound is no small thing. George Washington helped to survey this canal when just a lad. Juniper water and old people go well together.

The "Centennial meeting" was held in the Methodist church on Tuesday night. J. N. Booth discussed the beginnings of Baptist men and work in the Chowan Association. W. B. Waff spoke on woman's work, and brought out the fact that there is no organized effort in the Chowan among the women. It is a pity that there is no vice-president; no woman whose business it is to encourage this important department of our work.

The speeches were of a high order, showing thorough preparation, and were very instructive and helpful to all present.

J. E. J. Warren was re-elected moderator; A. F. Rountree, vice-moderator; Lycurgus Hofler, clerk, J. M. Forehand, treasurer.

The objects of the Convention were all considered and ably discussed.

Those who heard the introductory sermon by Bro. J. W. Rose pronounced it very good. He set the pace for a great association.

A. Johnson, A. B. Adkins and J. S. Farmer were recognized as visitors.

The Ministerial Relief Board received special attention. The laity seemed very earnest in their hearty speeches in favor of this worthy cause. The pledges were very liberal to this object.

Brother Johnson was at his best on the Orphanage. He carried away about one hundred dollars, forty of which was a cash collection. There is no more popular speaker on the road than A. Johnson, and not one who has such a popular cause to represent.

State Missions found a strong advocate and speaker in Bro. T. G. Wood, of Manteo. How he did enthuse the Association, when telling of the work on Roanoke Island. The Association pledged to him to raise $500 by the last of July to aid in the erection of a suitable house of worship at Manteo. They also pledged their support to him in his work until he has his house paid for and is able to care for the cause on Roanoke Island. This good old Associtaion has yet much mission territory in her borders, none more so than Manteo.

Bro. C. W. Duke made a telling speech on Sunday-schools. The work should do more than ever in instructing the people in Bible study.

The Home Mission report was discussed by J. W. Rose, and his speech was full of information and much appreciated by the hearers.

But the work of Foreign Missions is very near the hearts of the Chowan brethren, and their pledges were very hearty for this object. E. S. Pierce made a strong plea for this work. Dr. R. R. Overby also spoke in few but weighty words on this subject. It is beautiful to come to old age with such faith and such a record of work with which to crown a life. He has indeed been a father to the people, and they hear him gladly.

A resolution which prohibits representation in the Association by any church which retains a person, or persons, in its membership who is making or selling ardent spirits, was adopted.

The best part in the meeting was the last, when the Spirit was powerfully manifest. How He comes in power to bless surrendered lives! It was great to see the joy in the faces of the faithful servants of the Master as they gave each the hand of fellowship in parting. The next session is to meet at Rocky Hock; J. N. Booth is to preach the sermon.

J. S. FARMER.

Baptist World Congress.

J. Howard Eager, Jr., of Baltimore, transportation manager of the Baptist World Congress Tour, has issued an informing booklet which should be of interest to all prospective visitors to London. The book which is handsomely illustrated contains the revised program of the Congress, with a list of speakers, and also gives full particulars regarding a number of attractive British and continental tours which are being offered for American delegates. This booklet and any desired information as to ocean passage, may be had on application to Mr. Eager.

Home Circle.

Tired Mothers.

A little elbow leans upon your knee,
Your tired knee, that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight—
You do not prize this blessing overmuch
You are almost too tired to pray tonight.

But it is blessedness! A year ago
I did not see it as I do today—
We are so dull and thankless and too slow
To catch the sunshine till it slips away,
And now it seems surpassing strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if some night, when you sit down to rest,
You miss the elbow from your tired knee,
This restless, curling head from off your breast,
This lisping tongue that clatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heartache then!

I wonder so that mothers fret
At little children clinging to their gown,
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could kiss a rosy, restless foot,
And hear a patter in my home once more;
If I could mend a broken cart today;
Tomorrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest has flown,
The little boy I used to kiss is dead!

—Mrs. Mary Riley Smith, in Baltimore News.

Too Busy to Love.

"My mother'd love me a whole lot, too, if she wasn't too busy," loyally declared a small maiden, who had hungrily watched the home leave-taking of a little companion as they set off for school. "She has pretty much housework to do."

The "much housework" and other work seem to take precedence of love in many households where the members would be shocked if they fully realized the fact. Love their own? Of course they do; and all the toil is for the sake of these beloved ones, they say and really believe. And yet the work has become a fetish—not something for the family comfort, but something before which all else must give way, to which everything else must be sacrificed. Washing, ironing, sweeping, dusting, must take their appointed course and be finished according to the appointed time, whatever becomes of life's higher needs. There is no elasticity in the system, no time for tenderness or sympathy; for the hour's talk that might clear away doubt and misgiving; for comforting sore hearts or binding up wounded spirits. There are usually notable housekeepers in such households—women of whom neighbors speak admiringly and recount the wonders they accomplish—but there is seldom any deep home-spirit. Work counts for everything until some dreary day when the inevitable shadow falls across the threshold, and all things change values. The tasks that seemed so important only yesterday—what do they matter?

"But, oh, for the touch of a vanished hand
And the sound of a voice that is still!"

—Selected.

Neglecting Salvation.

Years ago in Minneapolis the leading paper was published in a magnificent six-story building. A fire broke out in the elevator shaft, swept up the shaft story by story, cutting off escape by the elevator and by the stairway as well. A brave elevator boy went up and down until he got a large number of men down from the upper stories and almost all the rest were saved by the fire escape outside the building. Up in the sixth story was a dispatcher for the Associated Press. He was urged to escape but he refused. He sat telegraphing to all parts of the country that the building was on fire. A typical newspaper man, he wanted to do something sensational. "I am in the Tribune building," he telegraphed "in the sixth story, and the building is on fire. The fire has now reached the second story; I am in the sixth." In a little while he sent another message: "The fire has now reached the third story." Soon he telegraphed, "The fire has reached the fourth story; I am in the sixth." Soon again the message went over the wires, "The fire has now reached the fifth story; I am in the sixth." Then he thought it was about time to leave; but he had to cross a hallway to reach the fire escape. He opened the door and, to his dismay, found that the fire had not only reached the fifth story, but the sixth story, and that the hallway was full of smoke and flame. He shut the door quickly. What was he to do? The stairway, the elevator, the fire escape were all cut off; but he was a brave man, and he went to the window and threw it up. Down below stood a great crowd, six stories down. There was no means of catching him if he jumped. Presently he looked up. Above his head was a long wire guy rope that passed from the Tribune building to the roof of a building opposite. Below him was a chasm six stories deep, but he caught hold of the guy rope and began to go hand over hand across the chasm. The people below looked on in breathless suspense. At last he stopped; his strength was gone, and down he came tumbling through those six stories of space, crushed into a shapeless mass below. All through mere unnecessary delay.

Muffins, Gems and Waffles.

When soda is used in making gems, biscuits, or batter cakes, it should be thoroughly dissolved in a little warm water, or twice sifted with the flour. The proportion of soda for gems is one half a teaspoonful of soda to one cupful of sour cream or milk. If one has no cream, use three quarters of a cupful of milk and one quarter of a cupful of melted butter to make the muffins more tender. A general rule for muffins is one egg to two cupfuls of flour, two level teaspoonfuls of baking-powder, and about three quarters of a cupful of milk. One tablespoonful of sugar may be added if desired. The ideal biscuit is small, scarcely over an inch in thickness, and glazed over the top with milk to prevent any floury appearance. Gem pans should be heated on the top of the range, brushed thoroughly with lard or half each of butter and lard, and be very warm when the batter is turned in. From a quarter to a scant teaspoonful of salt is used in all gems and muffins, proportionate to the amount of flour. In mixing muffins, beat the butter to a cream, add gradually the sugar, then the eggs well beaten, then alternately the milk and flour with which the salt and leavening have been sifted. Muffins require about twenty-five minutes for baking. Rice muffins are prepared according to the recipe given for rice griddle-cakes, having a smooth but a little firmer batter. For berry muffins, sift half a cupful of sugar with the dry ingredients, and stir in lightly one cupful of berries dusted with flour. For date muffins, add one cupful of chopped dates.

Banana griddle-cakes require simply the addition of three bananas sliced in very thin rounds sprinkled with a tablespoonful each of lemon-juice and sugar, and allowed to stand while the batter is being prepared. To compound waffles, the yolks of the eggs are beaten, the milk added, then the dry ingredients, and lastly the thickly whipped whites of the eggs are folded in. Scones are a little larger than biscuits, and are served at luncheons especially with cocoa or chocolate. Fruit and nut rolls are used for breakfast. To prepare them, follow the directions for biscuits, using less salt; add fruit to the flour, brush the top with melted butter, and sprinkle with half a teaspoonful of ground cinnamon mixed with quarter of a cupful of granulated sugar.—Mrs. Regina Rogers in the Pilgrim for April.

The Mother and the Daughter's Marriage.

The relation between mother and daughter is so affectionate, and the former so adores the latter when she emerges from childhood into her grownup estate, that she cannot let this beautiful period slip away, and a different period begin, without feeling a pang, almost a wrench. Just as Edith is old enough to be her companion, to enter into her life as only a daughter can, along comes Love, an imperious claimant, and snatches her away. The mother cannot complain. She herself was wooed and won in her day of girlish beauty and triumph, and her mother had to resign her to a lover who has been tried and true. It is the way of the world—and who shall question it?—but successive mothers resign their cherished children to the outside interest and the outside joy, an interest and a joy that to some extent take them away, with always the same heartache.—Margaret E. Sangster in Woman's Home Companion for June.

A good cough syrup is a necessity in every home. Vick's Yellow Pine Tar leads in simple ingredients of highest quality and will cure the worst coughs and prevent consumption. 25 cents at druggists.

CELATONE
Contains no Morphine, Chloral, or other Narcotic Drugs.
Cures
Headaches, Neuralgia, Nervousness, LaGrippe, etc.
Gives Relief in Five Minutes.
Price 25 Cents.
AT ALL DRUGGISTS.
MANUFACTURED BY
W. H. KING DRUG CO.,
RALEIGH, N. C.

BABY'S AWFUL ITCHING ECZEMA

Sores All Over Face and Body—Could Not Tell What She Looked Like—Unable to Sleep—Grew Worse Under Doctors.

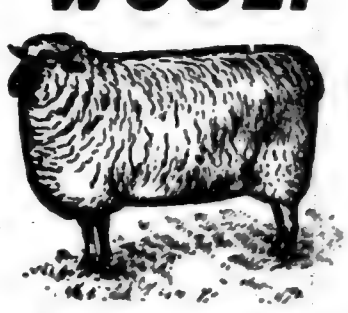
CURED BY CUTICURA IN ONE MONTH

A grateful mother, in the following letter, tells of another of those marvelous cures by Cuticura: "When my baby was four months old her skin broke out with a humor. I took her to a doctor, who said it was eczema. He gave me medicine to give her, but she kept getting worse all the time. Her little face and body were so covered with sores and large scales you could not tell what she looked like. No child ever had a worse case. Her face was being eaten away, and even her finger nails fell off. Then it itched so she could not sleep, and for many weary nights we could get no rest. At last we got Cuticura Soap and Ointment, first bathing her in warm water with the Soap, and then spreading on the Ointment with soft cloths. I saw a change in a week. The sores began to heal, and she could sleep at night, and in one month she had not one sore on her face or body. Any mother having children with eczema or humors will find a friend in Cuticura Soap and Ointment. (signed) Mrs. Mary Sanders, 709 Spring St., Camden, N. J., Aug. 14, 1904."

The foregoing statement justifies the oft-repeated assertion that Cuticura Soap and Ointment afford instant relief, and permit sleep for baby and rest for tired mothers, and points to a speedy, permanent, and economical cure, when all else fails, in the most torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin, and scalp humors.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Props. Send for "How to Cure Baby Humours."

WOOL.



If you have wool to sell for cash, exchange for goods, or be manufactured, ship it to
Chatham Manufacturing Co.,
ELKIN, N. C.
They pay highest market price, and guarantee satisfaction. Write them for terms and samples.

EDGERTON'S
Harness Oil and Leather Dressing
The Greatest Preserver and Beautifyer of Leather Ever Made.
Satisfaction guaranteed or money refunded.
Merchants who do not handle it should write,
THE J. H. EDGERTON CO.,
SMITHFIELD, N. C.

Young People's Page

A Catnip Tea.

One day sleek Mistress Tabby Cat,
Asked in her friends to tea;
And they all came, dressed in their best—
A goodly company.

With pleasant purrs they took their seats,
And filled the table up,
And then the hostess briskly poured
For each a brimming cup.

The tea was catnip, freshly brewed,
Bright, fragrant catnip tea,
Which is a drink excelled by none,
As pussies all agree.

And, as they sat and gossiped there,
With many a blink and wink,
Old Towser he came strolling in,
Thinking to get a drink.

All round the room he slowly walked
And sniffed the catnip tea,
And then, disgusted, left because
No dognip could he see!
—Will S. Gidley, in Little Folks.

The Animal Doctor.

I was a full-fledged M. D. once, and never should have thought of adopting my present profession if it hadn't been for a queer accident when I first hung out my shingle.

I had a rich neighbor, a man I was bound to propitiate; and the very first call I had, after days of waiting for patients who didn't come, was to his barn to see what was the matter with his sick mare. I cured the mare, and took in my shingle; for from that day to this I've never prescribed for a human being. I had won a reputation as a veterinary surgeon, and had to stick to it. But that's neither here nor there. Only if you think animals can't show gratitude and affection, perhaps you'll change your mind.

When I'd been in business a year or two, I sent for my brother Dick. He was a wonderful chap with all kinds of animals, and I thought perhaps I could work out of my part of it and leave that for him. I never did, for Dick's a cotton broker in New York now, and I should have to begin all over again to make a first-rate physician. But that's what I meant to be then.

The very next day after Dick came I got a telegram from P. T. Barnum. I'd been down there once or twice to his own stables, and he had a good deal of faith in me. The dispatch was:

"Hebe has hurt her foot. Come at once."

Hebe was a favorite elephant—a splendid creature, and worth a small fortune.

Well, I confess I hesitated. I distrusted my own ability and dreaded the result. But Dick was determined to go, and go we did. When we got out of the cars, Barnum himself was there with a splendid pair of matched grays. He eyed me very dubiously. "I'd forgotten you were such a little fellow," he said in a discouraged tone. "I'm afraid you can't help her." His distrust put me on my mettle.

"Mr. Barnum," said I, getting into the carriage, "if it comes to a hand-to-hand fight between Hebe and me, I don't believe an extra foot or two of height would help me any."

He laughed outright and began telling me how the elephant was hurt. She had stepped on a nail or bit of iron, and it had penetrated the tender part of her foot. She was in intense agony and almost wild with the pain.

Long before we reached the inclosure in which she was we could hear Hebe's piteous trumpeting; and when we entered we found her on three legs, swinging the hurt foot slowly backward and forward, and uttering long cries of anguish. Such dumb misery in her looks—poor thing!

Even Dick quailed now. "You can never get near her," he whispered. "She'll kill you sure."

Her keeper divined what he said. "Don't you be afraid, sir," he called out to me. "Hebe's got sense."

I took my box of instruments from Mr. Barnum. "I like your pluck, my boy," he said heartily; but I own that I felt rather queer and shaky as I went up to the huge beast.

The men employed about the show came around us curiously, but at a respectful and eminently safe distance, as I bent down to examine the foot. While I was doing so, as gently as I could, I felt, to my horror, a slight touch on my hair. It was as light as a woman's, but as I turned and saw the great trunk behind me it had an awful suggestiveness.

"She's only curling your hair," sang out the keeper. "Don't mind her."

"I shall have to cut, and cut deep," said I by way of reply. He said a few words in some lingo which were evidently intended for the elephant's understanding only. Then he shouted with the utmost coolness: "Cut away!"

The man's faith inspired me. There he stood, absolutely unprotected, directly in front of the great creature, and quietly jabbered away to her as if this were an everyday occurrence.

Well, I made one gash with the knife. I felt the grasp on my hair tighten perceptibly, yet not ungently. Cold drops of perspiration stood out all over me.

"Shall I cut again?" I managed to call out.

"Cut away!" came again the encouraging response.

This stroke did the work. A great mass of fetid matter followed the passage of the knife; the abscess was lanced. We sprayed out the foot, packed it with oakum, and bound it up. The relief must have been immediate, for the grasp on my hair relaxed, the elephant drew a long, almost human sigh, and—well, I don't know what happened next, for I fainted dead away. Dick must have finished the business and picked me and my tools up. I was as limp as a rag.

It must have been a year and a half after this happened that I was called to Western Massachusetts to see some fancy horses. Barnum's circus happened to be there. You may be sure that I called to inquire for my distinguished patient.

"Hebe's well and hearty sir," the keeper answered me. "Come in and see her; she'll be glad to see you."

"Nonsense!" said I, though I confess I had a keen curiosity to see if she would know me, as I stepped into the tent.

There she stood, the beauty, as well as ever. For a moment she looked at me indifferently, then steadily with interest. She next reached out her trunk and laid it caressingly first on my shoulder and then on my hair (how vividly her touch brought back to my mind the cold shivers I endured at my introduction to her!), and then she slowly lifted up her foot, now whole and healthy, and showed it to me. That's the sober truth!—Our Dumb Animals.

He'll Do.

"He'll do," said a gentleman decisively, speaking of an office boy who had been in his employ but a single day.

"What makes you think so?"

"Because he gives himself up so entirely to the task in hand. I watched him while he swept the office, and although a procession with three or four brass bands went by the office while he was at work, he paid no attention to it, but swept on as if the sweeping of that room was the only thing of any consequence on this earth at that time. Then I set him to addressing some envelopes, and although there were a lot of picture papers and other papers on the desk at which he sat, he paid no attention to them, but kept right on addressing those envelopes until the last one of them was done. He'll do, because he is thorough and in dead earnest about everything."

You may naturally be a very smart person; you may be so gifted that you can do almost anything, but all that you do will lack perfection if you do not do it with all your heart and strength.—Christian Endeavor World.

We should never blame another for our overthrow since God has placed within ourselves the possibilities of victory or defeat. If we fall God will help us to rise. If we are on our feet he will help us to stand. Who shall harm us if we be followers of that which is good?

When boils begin or pimples appear on the face, it is proof that the blood is trying to throw off through the skin the impurities. You will find Vick's Tar Heel Sarsaparilla a pleasant, sure relief in such cases. It directs the impurities through the proper channels. Full size dollar bottle for fifty cents at druggists.

STATEMENT

Pacific Mutual Life Insurance Company,

OF CALIFORNIA.

Condition December 31st, 1904, as Shown by Statement Filed.

Capital—paid in cash	$500,000.00
Amount ledger assets December 31st previous year	5,716,109.73
Income (life)—from policy-holders, $2,116,842.53; miscellaneous, $319,327.10—total	2,436,169.63
Income (accident)—from policy-holders, $536,546.90—total	536,546.90
Disbursements (life)—to policy-holders, $659,974.52; miscellaneous, $882,130.59—total	1,542,105.11
Disbursements (accident)—to policy-holders, $196,959.74; miscellaneous, $312,645.28—total	509,605.02
Life business in force—number of policies, 34,699; amount	54,614,627.00
Accident business in force	440,620.79
Life written during year—number of policies, 13,892	15,605,696.00
Accident written during year	767,309.46

ASSETS.

Book value of real estate (less amount of encumrances)	$431,976.53
Mortgage loans on real estate	1,312,398.59
Loans secured by pledge of bonds, stocks or other collateral	500,900.00
Loans to policy-holders on this company's policies assigned as collateral	335,039.62
Premium notes on policies in force	52,454.33
Value of stocks and bonds (U. S., State, etc.)	3,991,893.00
Cash in Home Office and deposited in banks and Trust Companies	121,411.73
Interest and rents due and accrued	84,800.35
Premiums unpaid	372,938.43
Assets of Accident Department	176,030.47
All other assets, detailed in statement	33,695.05
Total	7,413,538.10
Less assets, not admitted	33,695.05
Total admitted assets	7,379,843.05

LIABILITIES.

Net reserve, as computed	$6,172,062.63
Other reserve and special funds	7,600.00
Net policy claims	47,473.00
Premiums paid in advance	5,956.57
All other liabilities as detailed in statement—Accident Department	282,621.12
Total liabilities as to policy-holders	6,515,713.32
Capital stock	500,000.00
Unassigned fund (surplus)	364,129.73
Total liabilities	7,397,843.05

BUSINESS IN NORTH CAROLINA IN 1904.

Policies (life) in force December 31st of previous year—number, 359; amount	$435,061.00
Policies (life) written and revived in 1904—number, 341; amount	369,511.00
Policies (life) in force December 31st.—number, 577; am't	670,516.00
Amount losses and claims (life) unpaid December 31st previous year—number, 2; amount	1,971.60
Losses and claims (life) incurred during the year—number, 5; amount	5,084.40
Losses and claims (life) paid during the year—number, 7; amount	7,056.00
Total amount premiums collected and secured (life)	22,507.20

President——Geo. A. Moore.
Secretary—S. M. Marks.
Home Office—508 Montgomery Street, San Francisco, Cal.
General Agent for Service—J. J. Rogers, Kinston, N. C.
Business Manager for North Carolina—J. J. Rogers, Kinston, N. C.

State of North Carolina,
Insurance Department,
Raleigh, April 1, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Pacific Mutual Life Insurance Company, of San Francisco, Cal., filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

WAKE FOREST COMMENCEMENT.

Few occasions combine so many pleasing elements as a Wake Forest Commencement. Memories and hopes and present joy; addresses, the meeting of friends, the reunion of college mates, and music; abounding hospitality and the welcoming face of the campus and the Hill; the stately repose and the constant variety of interest; and the fine inspiration of the young men at the threshold of the one Opportunity—for life is just "one chance o' the prize!" these fill the cup of the sojourner at Wake Forest in Commencement days.

The occasion began Wednesday and ended with Friday. How busy the days were may be reckoned by the number of speeches. Four central addresses, a dozen "after-dinner" speeches, a dozen student-addresses, not to mention the presentation of prizes and the introductories or the 297 speeches made during the sessions of the venerable Board of Trustees!

First we had the Baccalaureate sermon by George McDaniel—a name that would speak well of him in North Carolina. He is the new pastor of the First Baptist church, Richmond, and only twenty-nine years of age. There is repose in his face and strength in every aspect of his physique; his voice is vigorous and his mind is fresh. He preached like a man might at forty. His theme was Paul's secret of success: This one thing I do. Forgetting the past, I press on to the mark of the prize of my high calling in Christ. To concentrate one's energies, to leave the past, whether with failures or triumphs, behind; the press on toward nobler achievements in Christ, this is not only the secret of success, it is Success.

Brother McDaniel remained throughout the Commencement, as every speaker ought to do; and contributed as richly to the occasion out of his personality as he did by means of his fine discourse.

B. D. Gray won at Elizabeth City an abiding place in the esteem of North Carolina Baptists. The audience that awaited the Literary Address by him on Thursday morning was keen with expectations. He was not so humorous as at Elizabeth City; his imagination and his humor were restrained by the academic environment; but his treatment of The Specialist was worthy of the occasion and the man. Once when he gave way to his fine spirit of fancy, pictured the College without a specialist, and searching voices crying, "Poteat, Poteat," he struck the hearts of all present with that somewhat that thrills the spirit and in a moment makes clear the meanings that logic cannot reveal.

It was a fine address, in excellent keeping with the hour.

The Alumni hour is now central—Thursday night. Hon. Isaac M. Meekins was the orator—and he is an orator; has the voice to say his meanings, the quick sense to put his emphasis, and the capacity to set himself on fire with high thought. His subject was: "True Americanism the Embodiment of Ideal Individualism." Tolerance is essential to Individualism, of course; and the speaker gave forth a moving plea for this great element of citizenship. Seldom have lofty ideals had so excellent an exposition on any platform in North Carolina; and one felt that if the speaker would give his life to their fulfillment greatly would he, so excellently endowed with the golden gift of speech, serve the Commonwealth.

Following this address the Alumni had a Smoker—in which many ate and many laughed and all were joyous and few smoked. The speeches were singularly happy, Mr. H. Montague, of Winston-Salem, making a notable hit. W. B. Oliver presided with the true Toastmaster's grace. There were about 200 present—all men. Barring the exclusion of the ladies, we are sure this occasion more nearly met the demands of an Alumni Reunion than any in the College's history. The refreshments were light and inexpensive, the atmosphere was informal but orderly, and the general spirit of things conducive to just that fellowship for which the Alumni Association stands. We insist, however, that hereafter the sisters—any body's—be most cordially welcomed.

Commencement Day is the day when the young men that have survived are introduced. Wake Forest has a fine class this year. They looked well, behaved well, and some of them spoke well. There was one boy there, a young man of fine expressive eyes, much like his father, who when the diploma was placed in his hands, almost as without premeditation looked across to a portrait on the wall—his noble father's likeness. It is sentiments like this that glorify a Commencement. The mothers there and the fathers and the thoughts of mothers and fathers not there; the flowering love for Alma Mater; fine aspirations brooding everywhere; the very sight of thirty-nine runners setting out upon the course—why there is nothing so well worth while: One sees the race take uplift in an hour.

The following is a list of the names of the young men who were graduated:

Master of Arts: S. H. Yokeley.

Bachelors of Arts: M. D. Austin, S. W. Bagley, J. A. Barker, T. M. Bizzell, J. W. Cole, R. D. Covington, M. L. Davis, W. J. Francis, C. T. Goode, W. E. Goode, J. S. Hardaway, Jr., C. C. Howard, J. D. Howell, J. D. Ives, W. M. Johnson, J. M. Justice, T. D. Kitchin, E. Long, C. G. Lowe, J. R. Morgan, A. H. Olive, H. F. Page, J. Parker, G. A. Peek, W. H. Price, J. D. Proctor, J. R. Sanders, E. A. Turner, J. H. Vernon, Jr., T. L. Vernon, W. L. Wyatt.

Bachelor of Science: W. W. Stafford.

Bachelors of Laws: J. B. Anderson, B. H. Crumpler, T. S. Ferree, T. J. Markham, F. D. Swindell, Jr., P. C. McDuffie.

We will leave off here so far as Commencement is concerned, and of the incidental matters make notes. The test of a Commencement is its effect. When our discriminating Greensboro pastor said, "I am going to send my boy here as soon as possible," we had the best evidence that this Commencement was what it should have been. And as we went about a deeper enthusiasm for the College than has been manifested in years seemed to abound; not only love for Alma Mater, but deep desire to enlarge her usefulness. If the time is not propitious for a forward movement, then we cannot read the signs of the times.

Notes.

Two features of college life impress the sons of other days as being the best changes in recent years. First, the greater social activity; second, the Glee Club.

The social functions are yet utterly democratic and informal; but the spirit is more intense, and the social opportunities seem greater than they used to be. Memorial Hall looks from the rostrum like a flower garden—only better every way.

The Glee Club is an admirable institution. Its music cannot be surpassed in North Carolina or in any college that we know of. The concert Friday afternoon put the time-honored Richmond band quite in the shade. The value of this injection—so to speak—of music into the college life is incalculable.

* * *

The Class Day Exercises took place on Thursday afternoon. The following is the program: W. M. Wyatt, President; W. J. Francis, Secretary; H. F. Page, Poet; E. A. Turner, Historian; G. A. Peek, Prophet; J. A. Vernon, Orator. The exercises were quite enjoyable.

* * *

The Board of Trustees met Tuesday afternoon and was in session, "off and on," until Friday afternoon. There was never a more serious session of the Board or a more harmonious. The Fraternities were abolished. Dr. Taylor volunteered to take the field once more to enlarge the endowment and the Board enthusiastically approved his plans. Professor Brewer was chosen chairman of the Faculty. Very stringent measures were instituted to reduce to a minimum the sale of intoxicating liquor at Wake Forest and hereafter the drug stores will decline to sell it even on prescription. The Infirmary building was projected. Dr. Cooke of the Medical School, after two years of earnest and successful labor in founding that department, retired to take up the practice of his profession at Durham. We wish him great success. The College Base Ball team was permitted to join the Southern Athletic Association, an institution to protect colleges from professionalism. Mr. J. A. Campbell was elected to succeed the late Dr. Skinner as trustee.

* * *

Dr. Hufham with characteristic grace presented a portrait of Martin Ross—a notable addition to Wingate Hall. This was his fifty-second Commencement. It was Mr. J. C. Scarborough's thirty-third. Perhaps Major Crenshaw has attended more than sixty.

* * *

The most praiseworthy addition to the College of the year is the magnificent pipe organ. It well becomes the Hall and the College. We are indebted to the people of the Hill for this great contribution to the College.

* * *

The prize winners were numerous. The following list is interesting:

Euzelian Orator's Medal, to Mr. R. D. Covington; Junior Orator's Medal, to Mr. T. B. Ashcraft; Freshman Improvement Medal, to Mr. F. F. Brown; Philomathesian Orator's Medal, to J. H. Vernon; Junior Orator's Medal, to J. B. Weatherspoon; Sophomore Medal, to J. W. Vernon; Freshman Improvement Medal, to Hoyt Watson. The Dixon Essay Medal, to C. T. Goode, and Fiction Medal to E. A. Turner; the Essay Medal, to Mr. J. M. Justice.

* * *

The officers elected by the Alumni Association for the ensuing year are as follows: John E. Ray, of Raleigh, President; G. W. Paschal, of Wake Forest, Secretary and Treasurer; E. Foster Hankins, of Lexington, Vice-President; E. S. Alderman, of Yonkers, N. Y., orator; R. B. White, of Franklinton, alternate. The graduating class were elected members of the Association, and Messrs. A. D. Ward, of New Bern, and G. W. McDaniel, of Richmond, were elected to honorary membership.

THE MIDSUMMER MEETING: JUNE 27—JULY 4.

Other matters have prevented us from writing about the Midsummer Meeting; but the Committee has been at work, and we have an attractive program. Part of it—perhaps the best part of it—in the pictures on our pages.

Who would not be one of that happy group on the veranda? And who would not be dreaming down by the Spring?

The Committee has engaged Prof. Charles E. Brewer to conduct the music, and he is calling to his assistance some notable members of North Carolina choirs.

Dr. W. R. Cullom will give six Bible Studies.

Dr. Edwin M. Poteat will be with us three days and speak—as only he can—three times.

Dr. Len. G. Broughton also expects to give us three days.

Pastor William Lunsford, of Asheville, has promised two addresses.

Pastor Fred. D. Hale will give us three.

Dr. Barron is coming, we hope.

A dozen other speakers have consented.

We shall have two conferences, in the afternoons, on Sunday School work, one on the Woman's Missionary work, and others on Pastor's Problems.

There will be a sermon every night, and three on Sunday.

The meeting will begin Tuesday, June 27. It will end July 4. The formal exercises will close Sunday, July 2. The final two days, July 3rd and 4th, will be devoted to recreation.

The hotel rate will be one dollar per day. One dollar will be expected for expenses of the meeting.

Reduced rates have been ordered on the railroads.

If you decide not to attend the World's Baptist Congress, come to Jackson Springs.

Great truths are generally bought, not found by chance.—John Milton.

CHRISTIAN EXPERIENCE WITH THE RISEN LORD.*

Having been out of his office all the week the editor of the Recorder takes liberty to print Dr. A. E. Dunning's exposition of the Sunday-school lesson as found in The Congregationalist.

Text: John 20:1-31.

1. Peter's experience of the resurrection.—He had been one of the first to believe that Jesus was the Messiah, and had accepted from Him a new name (John 1:41,42). Continued fellowship with Jesus had fully confirmed his conviction, as by a revelation from God: and he had received a greater commission from Jesus than had been given to any other disciple (Matt. 16:16-19). He loved his Master with an absorbing passion, and was ready to die for Him (Mark 14:31).

Yet Peter had thus far no faith that Christ would rise from the dead. When he had heard of it he had declared that it could never be (Matt. 16:21,22). The sudden appearance of Mary, running to him that morning before the dawn with the tidings that the tomb had been opened, did not suggest to him that Jesus was alive again (20:1,2). He and she both thought that some one had removed the body. When he saw that no intruder could have done that, because the wrappings were left there in perfect order, he did not look for his risen Lord nor expect that he would see Him again. He only went back to his place of abode wondering at what had happened (Luke 24:12).

Do you not know of faithful disciples of Jesus, cherishing His sayings and His deeds with passionate devotion who cannot comprehend that He rose from the grave and lives among men as really as He lived in Palestine? Then remember that no one ever was more sure than Peter afterwards became of the resurrection of Jesus. He proclaimed it to thousands with a confidence that convinced multitudes (Acts 2: 24, 32: 15, 26; 4:10; 5: 30-32; 10:4-42). The ruling motive of his life was the steadfast hope kindled in him by the resurrection of Jesus, which had made him a new man (1 Peter 1:3).

So to every faithful disciple will come some time satisfying evidence of the resurrection, not through reading the accounts in the Gospels, not through the testimony of others, but through a personal experience of fellowship with the risen Saviour. Paul saw nothing of the empty tomb. It was years after the crucifixion before he knew anything of Jesus of Nazareth. But he said he had seen Him just as really as any of the apostles (1 Cor. 9:1; Acts 22:8-18). Paul knew Jesus Christ (2 Tim. 1:12), and he knew that Peter had seen Him also (1 Cor. 15:5). Let those who doubt and wonder, as Peter did, keep on loving Christ and doing His will as Peter did. Then will know Him risen, and, in the meantime He is with them while their eyes are holden. "The Lord knoweth them that are His."

2. John's experience of the resurrection.—John and Peter were intimate friends. Both had been in close fellowship with Jesus through all His ministry. They had stood together beside the daughter of Jairus when He raised her from the dead, and had seen Him call forth Lazarus from the tomb. They both ran together to the tomb in the garden, and saw the same evidence of the resurrection of Jesus. But what sent Peter away puzzled convinced John. "He saw and believed."

Do you not know those who never doubt that Jesus is risen and present with them? Perhaps you are of that company. You do not need an argument to prove the resurrection. You know it is true.

"Blessed are they that have not seen and yet have believed." But let them not be impatient with their brethren who are like Peter. The steadfast shining of their faith and love is better than argument. It is the experience, not of sight, but of spiritual insight. It is itself a revelation of the new life in Christ.

3. Mary's experience of the resurrection.—What the two disciples saw at the tomb did not move her, either to wonder or hope. Her love to Jesus was absorbing. While He lived she was content to follow and minister to Him. When He died the world became a blank to her. But when her risen Lord would reveal Himself to her He did not quote the Scriptures as He did to the two disciples of Emmaus. He did not show her the prints of the nails as He did to Thomas. Only a word was spoken by each, but in accents that cannot be reproduced. Heart spoke to heart—"Mary," "My Master." What cared she then for the empty tomb, the testimony of angels, the arrangement of the wrappings of the body—the things which had astonished the other women, perplexed Peter and convinced John? She had found her Lord, not by the testimony of others nor by any process of reasoning. She knew.

In different ways but with convincing evidence those who love and obey Christ will have the revelation of His living presence in their personal experience. They will come to know themselves united to Him. They will understand His personal assurance to them, "Because I live ye shall live also." The motive by which they gain this experience will become the impulse to make Christ known so as to bring all men into the risen life with Him.

A PASTOR'S VIEW OF THE MILL POPULATION.

I have been pastor here in Tarboro for nearly two years, and about one-half of my people work in the factories and for this reason I believe I know about as much about the factory "problem" as some who answered your questions and some who have written on the condition of the factory people. I am not an expert on this question, and what I say will not be said as such, for my observations only extend to the people of the Tarboro factories, and my work elsewhere, where there were no factory people.

At first I looked to see what Brethren W. A. Smith, R. L. Pruitt, and J. N. Stallings had to say. But their names were not seen. Then I considered those who had written and found that a majority had not been pastor of factory people any longer than I had. Then I considered what Brother Loftin said and I wondered whether it would do any living soul good. And how many poor struggling, good people in the factories were wounded, never to be healed. Then I wondered whether the people he grew up with and those with whom he is now laboring were such as he pictured. Then I wondered whether he visited the very poor of his country churches, and those who were members of country churches, but not Christians; that is, had he been in all the homes in the vicinity of his country churches. Then I thought of my own brethren whom I had visited and the many who are not my brethren. And not one home could I locate that was as dark as Brother Loftin's picture. And a large majority of these people knew nothing of Missionary Baptists up to a few years ago. Is it possible that the factory people who were reared Baptists are lower than those who were not?

There are about 300 homes here that have representatives in the factories of this place. I have been in a majority of these homes, time and again; and these people are not such as Brother Loftin pictures.

I have labored in a town where there were no cotton factories, and I found homes not kept decent or clean. I found low and high, sorry and thrifty, good and bad, among the rich and poor, I have been pastor of country churches, and a country pastorate is my ideal pastorate, and there I found the dirty and filthy. If any pastor will visit all the homes in any country section he will conclude that there is a country problem as well as factory problem. If he will visit all the homes in any town he will conclude that there is a town problem.

My factory brethren are good church goers on Sundays. Wednesday nights I do not expect so many, and they have a good excuse for not attending.

My factory people, as a rule, keep neat, clean homes, not finely furnished, many have nothing and some few carpet on their floors. They keep as well kept houses as any people under the sun with no more means than they have.

As a rule, they are liberal with their church. With but very few exceptions they give to all the objects of our Convention.

All the factory people here do not send their small children to school. Such things as have been said in the Recorder of late, spoken in their ears is the cause. Many in the country do not send their children to school; even a larger percent than among factory people. Because some do not keep a clean house, because some refuse to send their children to school, and because some get drunk on whiskey purchased with their children's money; why should all factory people be ostracised and so much said about them when the same conditions can be found among all people in towns and country?

With a compulsory educational act for the State and a ten-hour work day for children in factories surely there would be no factory problem.

Yours truly,

M. P. DAVIS.

FRATERNITIES AND THE LITERARY SOCIETIES.

In the recent discussion of the fraternity question much has been said of the decadence of the literary societies at Wake Forest. Is it not possible that this has partly resulted from a failure to adapt the societies to certain tendencies of human nature? May not the growth of the fraternity habit there be but evidence of this failure? And if so, will it not be wise to pay some attention to the disease while trying to outlaw the symptoms?

There is a certain desire for fraternal fellowship in men removed from home life, and especially in young men. This desire finds its chiefest expression in secret organizations. When the organization becomes large the feeling of fellowship becomes proportionately lax.

There has been a time when the fraternity feeling between members of either of the literary societies at Wake Forest was as strong as ever existed in a Greek Letter Fraternity. With the growth of the college the membership of each society has become unwieldly. As a first consequence there has been a loosening of the ties between fellow-members, a lessening of the individual interest and responsibility. No other result could be anticipated.

From another viewpoint, it is illogical to expect the same degree of individual development in a society with one hundred and fifty members as in one with seventy-five. The length of sessions is necessarily limited. Participation in the exercises becomes less and less frequent. It is a chronological impossibility to give to one hundred and fifty young men in weekly three-hour sessions anything like the opportunity necessary for literary improvement. Naturally the raison d' etre for the society becomes less evident, and in the course of years membership will be sought only out of deference to tradition.

Admitting from many standpoints the evils of the fraternity, is it not after all but the consequence of a natural desire seeking expression in some form? Can human nature be suppressed by statute? Would it not be wisdom just now to seek a remedy that might reach the real heart of the matter? Would four literary societies instead of two allow better expression for the fraternity spirit, afford full opportunity for individual progress, and also avoid the dangers of class and social distinctions?

All this is put down in hearty sympathy with much that has been written, but with a conviction that any attempt to abolish fraternities without some change in existing conditions will be about as successful as an attempt to dam the Mississippi at New Orleans.

R. B. WHITE.

A POINT WELL TAKEN.

Dear Recorder:—In your issue of April 19th you roundly applaud a certain pastor in this State for raising one hundred dollars in one of his churches for Foreign Missions.

Is it not a fact that said church deserves some credit for their liberality? Should the pastors receive all the praise when the good brethren and sisters pay the money?

This same pastor was at one time serving another churches, a fairly strong one, too, and he usually raised about three dollars and seventy-six cents at one collection, provided, if he gave as much as one dollar of it himself for the same object.

Our little church here at Rocky Mount raises more than a hundred dollars at a time for Foreign and Associational Missions, and yet, I feel that no one should be loudly praised for it, for it is only our duty. It is commendable, of course. I would not detract one laurel from his crown, for he is a good worker; but these thoughts occurred to me as I read the paragraph.

READER.

Rocky Mount, N. C., April 25, 1905.

APRIL.

H. F. PAGE, IN WAKE FOREST STUDENT.

Lulled is the swish of rain;
Dreamful the willow dips:
Over the dappled stream
Sun-rent a shadow slips.

Glimmerings of woven green,
Fringed with dripping spray;
Glint of a naiad's robe,
Trailing the foam away.

Waving of woofed boughs,
With quivering beadlets hung;;
Shimmer of irised locks.
Fresh from the blue depths wrung.

Snatched where the willow fronds
Drooping are folded by,
Glimpse of a dew-wet brow,
Glance of a violet eye.

Darkens the dappled stream,
Leaning I yearn—in vain!
Lost in a swirl of mist,
The naiad—The rain! the rain!

Secret devotion is the very essence, evidence and barometer of vital and experimental religion. —Spurgeon.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

List of New Societies Since March 18, 1905, W. M. S.

Chowan Association.—Holly Grove, President, Mrs. Moses Barnes; Secretary, Miss Fannie Harmon, Powellsville, N. C. Members, 21.

Eastern Association.—Reorganization, Mt. Olive. President, Mrs. R. J. Bateman; Secretary, Mrs. V. J. Grimes, Mt. Olive, N. C. Members, 18.

Rosemary. President, Miss Nannie Cobb; Secretary, Miss Mary Badger, Rosemary, N. C. Members, 7.

Tar River Association.—Corinth. President, Mrs. J. R. Shearin; Secretary, Miss Venie Wilson, Pughs, N. C. Members, 20.

Montgomery Association. — Star. President, Mrs. W. A. Barrett; Secretary, Miss Mattie Ingram, Star, N. C. Members, 11.

Pee Dee Association. — Brown Creek. President, Mrs. L. N. Chappell, Wadesboro, N. C.; Secretary, Mrs. Bettie Maske, Polkton, N. C. Members, 12.

Eastern Association. — Marshalberg. President, Mrs. Helena Harris; Secretary, Miss Susie Huggins, Marshalberg, N. C. Members, 23.

Beaufort. President, Mrs. Whitehead; Secretary, Mrs. J. B. Jones, Jr., Beaufort, N. C. Members, 8.

Woodsville. President, Miss Etta Gillikin, Bettie, N. C.; Secretary, Miss Nannie Gillikin, Bettie, N. C. Members, 16.

Atlantic Association. — Piney Grove. President, Mrs. Mary Stanly; Secretary, Miss Alice Stanly, Swansboro, N. C. Members, 14.

Wilmington Association. — Jacksonville. President, Mrs. R. P. Hinton; Secretary, Mrs. T. B. Henderson, Jacksonville, N. C. Members, 13.

Atlantic Association. — Bayboro. President, Mrs. Jno. Coward; Secretary, Miss Blanche Miller, Bayboro, N. C. Members 5.

Neuse Association. — Mavesville. President, Mrs. J. B. Olive; Secretary, Miss Dunnie Koonce, Mayesville, N. C. Members, 12.

Sunbeam Societies.

Neuse Association. — Mayesville. President, Mrs. F. M. Jenkins, Mayesville, N. C.; Secretary, Miss Myrtle Meadows, Mayesville, N. C. Members, 33.

Atlantic Association. — Bayboro. President, Mrs. J. F. Cowell; Secretary, Miss Ruby Miller, Bayboro, N. C. Members, 20.

Neuse Association. — LaGrange. President, Miss Julia Walters; Secreatry, Miss Ruth Burke, LaGrange, N. C.

Atlantic Association.—Swansboro. President, Miss Rosa Montfort; Secretary, Miss Georgia Bartley, Swansboro, N. C. Members, 43.

Piney Grove. President, Miss Carrie Meadows; Secretary, Miss A. Bell, Swansboro, N. C. Members, 15.

Wilmington Association. — Jacksonville. President Mrs. C. Pettway; Secretary, Miss May Gilman, Jacksonville, N. C. Members, 24.

Atlantic Association.—Morehead City. President, Miss Capitola Wade; Secretary, Miss Bettie Davis, Morehead City. Members, 16.

Atlantic. — Beaufort. President, Mrs. J. B. Jones, Jr., Beaufort, N. C. Members, 15.

Atlantic.—Davis. President, Miss Bettie Paul; Secretary, Miss Rowena Davis, Davis, N. C. Members, 33.

Atlantic. — Smyrna. President, Mrs. Irene Simpson; Secretary, Mrs. Blanche Willis, Smyrna, N. C. Members, 14.

Reorganization Mt. Zion Association. — Red Mountain. President, Miss Asa Rhen; Secretary, Miss Effie Glenn, Rougemont N. C. Members, 47.

SPECIAL RATES TO SUMMER SCHOOL, WRIGHTSVILLE, N. C., JUNE 15-21, 1905.

The Seaboard announces that on account of the Summer School at Wrightsville, N. C., June 15th to 21st, there will be a rate of one first-class fare plus 25 cents for the round trip from all points in North and South Carolina.

Tickets to be sold June 14th, 15th and 17th, with final limit of June 24th.

For information as to rates, schedules, etc., apply to any agent, or address,

C. H. GATTIS
Traveling Passenger Agent,
Raleigh, N. C.

CONFEDERATE VETERANS REUNION, LOUISVILLE, KY., JUNE 14-16, 1905.

For the above occasion the Southern Railway will sell tickets to Louisville, Ky., and return at rates named below:

Goldsboro, $14.55; Raleigh, $13.60; Durham, $13.05; Greensboro, $11.95; Winston-Salem, $11.55; Salisbury, $11.00; Statesville, $10.50; Charlotte, $11.10; Concord, $11.45. Approximately low rates from other points. Tickets sold June 10th, 11th, 12th and 13th, with final limit leaving Louisville June 17, 1905, provided tickets are officially stamped by Joseph Richardson, Special Agent. Original purchaser may secure an extension of final limit to leave Louisville not later than July 10, 1905, by depositing ticket in person with Joseph Richardson, Special Agent at Louisville, between the hours of 8 a. m., and 8 p. m., June 10 to 19, inclusive, and upon payment of a fee of 50 cents.

General J. S. Carr has selected the Southern Railway, via Asheville, Knoxville and Harriman Junction as the official route for his veterans' special, which will consist of first-class day coaches, and standard Pullman cars to be handled through to Louisville without change. These special cars will leave Raleigh at 3:30 p. m., Monday, June 12th, 1905. Berth rate from Raleigh and Durham, $4.50; Greensboro, $4.00; Statesville and Hickory, $3.50. Two persons can occupy a berth without additional cost. Excellent service on regular train in both directions. Ask your agent for rates from your station. For further information and Pullman reservations, write

R. L. VERNON,
Travelling Passenger Agent,
Charlotte, N. C.

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A **Red Cedar** PAIL LASTS A LIFETIME.

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Mention the RECORDER.

STATEMENT
EMPLOYERS' INDEMNITY COMPANY,
OF PHILADELPHIA, PA.

Condition December 31, 1904, as Shown by Statement Filed.

Amount of capital paid up in cash, $100,000.

Amount of ledger assets December 31st of previous year $245,835.65.

Income—from policy-holders, $142,422.30; miscellaneous, $10,518.54—total, $152,940.84.

Accident, $1,332; liability, $141,090.30.

Disbursements—to policy-holders, $54,136.37; miscellaneous, $74,869.91—total, $129,006.28.

Accident, $14.60; liability, $54,121.77.

Premiums written or renewed during the year: Accident, $1,484.50; liability, $173,356.75.

Premiums in force at end of year: Accident, $1,457; liability, $128,049.80.

ASSETS.

Mortgage loans on real estate	$42,100.00
Book value of bonds and stocks	220,578.75
Interest due and accrued	3,547.13
Cash in Home Office and deposited in banks	11,751.67
Premiums unpaid	26,515.44
Bills receivable	90.02
All other assets, detailed in statement	1,012.10
Total	305,595.11
Less assets, not admitted	3,061.70
Total admitted assets	302,533.41

LIABILITIES.

Unpaid policy claims	$11,575.00
Unearned premiums	64,859.15
Commissions, brokerage and other charges due	3,671.20
All other liabilities as detailed in statement	3,400.32
Total liabilities as to policy-holders	83,505.67
Capital paid up in cash	100,000.00
Surplus beyond all liabilities	119,027.74
Total liabilities	302,533.41

BUSINESS IN NORTH CAROLINA IN 1904.

Liability—Premiumns received, $1,185.10; losses paid, $57.90; losses incurred, $857.90.

President—John F. Bailey.

Secretary—Trevanion B. Dallas.

Home Office—Stephen Girard Building, Philadelphia, Pa.

General Agent for Service—Insurance Commissioner, Raleigh, N. C.

Business Manager for North Carolina—W. S. Hastel & Son, Charleston, S. C.

State of North Carolina,
Insurance Department,
Raleigh, March 9, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Employer's Indemnity Company, of Philadelphia, Pa., filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG.
Insurance Commissioner.

The Upper Northampton Field.

It is due the brethren of the West Chowan Association that a report be given of this work. There are many noble brethren in upper Northampton who will never be able to express their gratitude for years of help and encouragement that have come from the good people of the Bertie Union. It has inspired these weaker churches to greater undertakings.

The pleasure of presenting this report falls to me, as I take it. It will be only a partial report, for the most important things cannot be reported.

One out-station near Vultare post-office has been supplied. We had a good meeting there last summer. Bro. Geo. May did the preaching. Some interest manifested, several professions of faith in Christ, one baptism, one addition by letter; both of whom joined at Pine Forest Church. The kindness and good will of all denominations, and even non-Christians of this community, is one of the most encouraging features of the work.

Pine Forest Church is gradually improving. Within the last two years it has increased its contributions to Foreign, Home and State Missions and Education more than three hundred and fifty per cent. Slowly and earnestly it is purging itself of slothful and injurious members. Several last year and this year were excluded, and several more are being dealt with now.

Our meeting last summer and summer before resulted in the conversion and addition of some of the best of our present membership. The loss by letter, by death and by exclusion has about counteracted the increase in numbers.

The church at Elam has in it men and women of the highest Christian type, as well as these other churches. This being one of our older churches, is stronger in membership, and perhaps other ways, than some of the younger churches. These brethren are moving forward. Their last year's contribution was an increase of more than 50 per cent over the year before. They have a flourishing Sunday-school which has lasted throughout the winter.

The same is true of Pine Forest. Neither had had scarcely any Sunday-school for five or six years. These brethren are prayerfully revising their roll—drawing into active service where it is possible and withdrawing fellowship where it is necessary.

The report of the Margarettsville brethren is that they have almost reformed for the last few years. While they have increased their mission contributions nearly 50 per cent, they have improved in other ways at a greater rate perhaps. Unity and harmony prevail among the brethren as it has not for some time. A Christian spirit has mellowed their hearts into sweet harmony and brotherly love.

And this spirit is indeed present in the other churches. Who can estimate the worth of harmony and good-will between brethren?

Bro. Robt. E. Stephenson, now of the S. B. T. Seminary, conducted meetings at Elam and Margarettsville last summer. The Lord crowned our efforts and prayers with the conversion of a goodly number of souls who have proven a blessing to the work.

The writer has looked for encouragement. These are among the number he has found. To this end he has prayed and labored while on the field, and for which he now continues to pray, though he labors elsewhere. He, as no one else perhaps, is grateful to his Lord for such results.

A good book is like a happy face. It bears acquaintance. The more you study it the better you like it. It is an inspiration when present and a pleasant memory when away.

Miscellaneous Notes.

....Nowhere have Baptists of recent years grown more rapidly in numbers than in Sweden. Fifty years ago there were nine churches having in all 476 members. In 1904 there were 567 churches and 43,390 members; 2,291 were baptized last year. They have suffered persecution in Sweden the greater part of the time. A Lutheran preacher took a Baptist's baby by force and sprinkled it, and then the Baptist's cow was sold to pay the Lutheran for the sprinkling!—Western Recorder.

....Here is the ten years record of Pastor J. L. White, Macon, Ga.: "There have been added to the church during these years 1,109 souls—by baptism 488 and by letter and restoration 621, giving at this date a membership of 1,025, an increase of nearly 400 members. The contributions to all objects during the decade have been $138,500; $75,000 have been given to missions and general benevolence. The church was giving about ten years ago about $700 annually to Foreign Missions; it now gives $2,500, and is not satisfied; there are greater things to follow."

....All who have heard of the premium offer of Miss Helen M. Gould, for the best essay on the history of the English Bible, and the comparison of what is sometimes called the Protestant with the Roman Catholic versions, will be glad to know that three of the essays are to be printed together, making a book which will be sold for fifty cents. It will be ready for delivery about March 15, and those who get in their orders before that time will be first served with the work. Payment should be made in drafts on New York, by money order, or express order; and coin, if sent should be registered. Send to Rev. Wilbert W. White, 541 Lexington Avenue, N. Y.

....We have received the catalogue of the University of North Carolina for the session 1904-'05. It shows an attendance of 667 students, exclusive of the Summer School for Teachers. The faculty numbers 66. The University now comprises the following departments: Collegiate, Graduate, Applied Sciences, including Engineering, Law, Medicine and Pharmacy. The additions to its equipment in the past five years amount to $25,000. The University has grown steadily in strength and influence and stands to-day for all that is best and highest in education and training for useful manhood. The Summer School for Law opens June 13th. The next session opens September 11, 1905.

....Dr. J. J. Hall, of Fayetteville, is coming along nicely in making up his party for the World's Baptist Congress. His people in Fayetteville are charmed with him. They say: "We never saw such faith as he has; he is sure that we can do anything which we undertake, and he is ready to undertake any amount of work." Dr. Hall has purchased a splendid house and lot, and has made many splendid improvements and additions to the house. It looks like business. Good for Fayetteville and Dr. Hall. Brick are being placed in the old church-yard and the new house will soon be in evidence. With such a church, such a pastor and such a house as they will build, we shall expect to hear great things from Fayetteville.

After the heavy winter diet, the whole family will be safeguarded against fevers, headaches and diarrhoea by using a few doses of Vick's Little Liver Pills—a purely vegetable laxative and tonic to liver, bowels, and kidneys. Twenty-five cents at Druggists.

A thankful heart is not only the greatest virtue, but the parent of all the other virtues.—Cicero.

THOUSANDS OF CHILDREN

Suffer untold agonies from ring worm, ground itch, eczema, scalp eruptions and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine. 50 cents per box, all druggists, or by mail from the manufacturer.

J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine Soap, 25c. cake.



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S. M. CROWELL, M. D., Physician in Charge, 8. W. Third St., Charlotte, N. C.
References: Members of the Charlotte Medical Society.

Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $60 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

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NORFOLK AND PORTSMOUTH, VIRGINIA.

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We want every man and woman in the United States to know what we are doing—We are curing Cancers, Tumors and Chronic Sores without the use of knife and are indorsed by the Senate and Legislature of Virginia. If you are seeking a cure, come here and you will get it. We guarantee our cures.

The Kellam Cancer Hospital,
RICHMOND, VA.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

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News of the Week.

A Japanese Victory.

The Russian and Japanese fleets have met, and the Japanese have won; but the extent of the engagement cannot now be stated.

All that is known is that Russian warships—probably only a part of Rojestvensky's fleet—met Togo's, and that the Russians lost twelve warships, two transports and two destroyers. This engagement occurred Saturday in the Straits of Korea. Probably other engagements have taken place since.

It seems certain that Russia lost one, perhaps two, of her battleships. If so, the engagement is of the greatest significance since Japan's prime object is to reduce the number of Russia's battleships.

If, on the other hand, the Russians got by and are making toward Vladivostock with five battleships, the real battle lies ahead and the war will be prolonged. We incline to the view that the Russian battleships have not been permitted to get by, and that a decisive engagement is close at hand.

The news from land is that the armies are facing one another awaiting the issue by sea.

The fires of revolution are again flaming in Russia. There were two assassinations in high places last week. The Czar is reported to be discouraged. If the engagement on Saturday was as overwhelming as is reported, peace is not so far distant.

Later.

Tuesday's papers leave no doubt that the Japanese victory is complete, and the last hope of Russia is overwhelmed. The following dispatch gives the Russian loss in detail:

The magnitude of Admiral Togo's victory over the Russian fleet grows with every report. His last dispatch to the Tokio government, received today, announced that the engagement is still on. This is taken to mean that he is pursuing the few remaining ships of Rojestvensky's fleet, determined to prevent them from reaching Vladivostok.

It is now known that thirteen Russian warships have been sunk and six captured. Other reports of loss are without confirmation. Those sent to the bottom are:

Battleships—Borodino, Imperator Alexander, III.

Coast defense vessel—Ourhakoff.

Armored cruisers—Vladimir, Monomach, Dmitri Donskoi, Admiral Nakhamoff.

Protected cruisers — Jemtchug Svietlama.

Transports—Kamtchatka, Irtessim.

Destroyers—Three unnamed.

These are known to be captured:

Battleships—Orel, Nicolai.

Coast defense vessels—Seniavin, Apraxine.

Special ship—One.

Destroyer—One.

Rear Admiral Niebogatoff is among the three thousand prisoners taken. The crews on the ships sunk numbered over 4,000 of whom a large proportion were undoubtedly lost.

The battle begun on Saturday morning when Togo sighted the Russian fleet advancing in Tsushima strait the big ships in double column, the Jemtchug leading the way, the Borodino, Orel, Kniaz Souveroff, Alexander III., Oslyabia, Sissoi Veliki, Navarin, Nicolai I. to starboard; Admiral Nakhamoff, Admiral Oshaffoff, Seniavin, Apraxin and other cruisers to port.

Togo at once engaged the ships, and by night the Russian fleet was smashed and scattered.

On Sunday the pursuit was continued, and off Liancourt Rocks five of the fleeing vessels were discovered. Four of these surrendered, the other escaped to the north.

Togo says his fleet is "undamaged" and is continuing the pursuit.

Markets.

Cotton, 7⅞@8¼.
Peanuts, fancy, 4; prime, 3½; low grades, 2¾.
Corn, 60@65.
Oats, 42@43.
Spring chickens, 25@30.
Eggs, 12½@15.
Steers, 4@4½.
Dressed hogs, 7¾@8⅜.

* * *

Items.

Of 129 candidates for Doctor of Medicine before the State Medical Board at Greensboro, 40 failed.

It is stated that the United States Government may investigate the Equitable Assurance Society scandal.

The weather has at last become more favorable for cotton, but the cold season has had the effect to raising prices.

The Supreme Court of North Carolina holds that the Woodward anti-bucket shop law is sound. Also that the Asheville police justice law is valid.

The teamsters' strike in Chicago continues without prospect of cessation. The Unionists contend as a condition of peace that all members of unions who committed no act of violence shall be reinstated. Each side is powerfully organized.

The Governor of Baku, Russia, Prince Nakachidze, was assassinated May 24th by a bomb, which was thrown at his carriage. A lieutenant, who was accompanying the Governor, and a bystander, were also killed by the exploision, and the coachman is believed to have been fatally injured.

The Southern Presbyterian Assembly adjourned May 26. The discussion of the question of federation with other branches of the church was long drawn out, and when the end came it was as far from a final settlement as at any time during the debate which preceded the vote. There is an irreconcilable element in the church, that forcefully manifested itself, which is opposed to federation, and there is an element slightly stronger that favors it, but neither side could muster the necessary strength to definitely settle the matter. In the end the question, by a vote of 93 to 81, was merely referred back to its committee, to which were added three more members. The committee was instructed to bring another plan of federation before the next Assembly.

Washington, May 24.—The primary object of this Northern trip of Governor R. B. Glenn and State Treasurer Lacy was disclosed to-day. They met Schaffer Brothers in New York this morning and paid over $215,864 for their holding of bonds secured by the State's stock in the North Carolina Railroad. This was the price previously agreed upon, and the last Legislature authorized a bond issue to meet the obligation. The purpose of the Governor in not disclosing his mission was in deference to the wishes of Schaffer's counsel, who wanted to preclude the possibility of any legal interference by attorneys for holders of the old special tax bonds. It occurs to us that it would be more in keeping with the dignity of North Carolina for the Governor and Treasurer to require the bond attorneys to come to them.

While I live I trust I shall have my trees, my peaceful idyllic landscape, my free country life, at least half the year; and while I possess so much I shall own one hundred thousand shares in the Bank of Contentment.—Bayard Taylor.

NERVOUS WOMEN

Take Horsford's Acid Phosphate

Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

In Open Meeting.

Will you allow an exile from the Old North State to speak out on several matters in open meeting? And first I wish to speak of a visit to Monroe. It was my privilege to be pastor at Monroe eleven years ago, and from my closing my pastorate there until April of this year I had not been back. Some of the tenderest memories of my life are centered at Monroe. There the Lord sent His spirit in great favor and the people came in great numbers, and I baptized a host of them. Out of one meeting I baptized forty-eight. While there I found thirty-two of them still true and faithful; two had made ship-wreck along the way and one had gone to the Presbyterians, and several sleep in the cemetery and some could not be found. I must not be reminiscent, however great the temptation. The occasion of my visit to Monroe was the re-opening of their house of worship. Well, "It is a thing of beauty and a joy forever." Sunday-school departments, lecture parlor, pastor's study, and lecture room, all complete and finished with such taste. We might have expected that though when Watson, that experienced church builder, was in charge. This is his third building successively at Edenton, Gastonia and Monroe. I am persuaded that he took the best of all three and put into the one at Monroe. These Monroe saints are not a wealthy people, but what they have belongs to Him whom they serve, and that accounts for all this great work. How deeply moved was my heart at the many remembrances of my pastorate there. Never before did I know how our work lives after us. It did my heart good to see how much more Brother Watson was doing than had ever been done before, not only in the Monroe work but also in the whole Association. Long may he be Bishop of all he surveys. My stay at Monroe was all too short and I left them praying a blessing on their great work and hoping to be with many of them on the other side. I also had the pleasure of preaching for the saints at Mt. Moriah.

I was pastor here for four years. Our service here was on a week day, but the people came, and the Lord was there in power. One young man came forward for prayer. Bro. S. J. Betts is pastor here, and he serves some of the best people in all this world. They never try to advertise their work. It is done in a quiet way, but when the records are made I expect Mt. Moriah to have a front seat. On this same trip it was my privilege and pleasure to stop at Wake Forest for a few days. How Wake Forest has improved. She scarcely looks like the Wake Forest of fifteen years ago. I rejoice in every forward movement of the dear old College. The longer I live the more ardently I love her.

I have just recently held meetings with two North Carolina men—Rev. J. B. Pruitt, of Roanoke City, Md., and Rev. R. S. Monroe, of Mappsville, Va. Both were meetings of great spiritual power, and if North Carolina only realized what two strong men were lingering near her borders, if both Pruitt and Monroe were not soon numbered among her pastors, it would just be because they would not return. My work moves along quietly, but steadily. I have recently declined to go to another field, and am still here doing my best.

With best wishes for the Recorder, I am

Yours faithfully,
M. A. ADAMS.

Eastville Station, Va., May 22, a

Action is the word of God; thought alone is but his shadow. They who disjoin thought and action seek to divide duty and deny the eternal unity.—Mazzini.

Financial Opportunity

Any reader of this publication can communicate with a prominent business man who writes of his connection with an enterprise that promises to be a very profitable investment. He says the business was started on $50.00 capital and to-day the equipment alone is worth over $50,000. The stock in this concern is not offered for public subscription, but a few shares can be had if immediate action is taken. If any reader of this publication wants to become a stockholder in this great enterprise, which promises to pay big dividends this year, write to M. L., Box 50, Brooklyn, N. Y., and say that you are a reader of this publication.

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Chowan Baptist Female Institute Commencement.

Before the opening of the session of 1904-'05, the 57th of Chowan Baptist Female Institute, it became evident to the managers that the patronage of the school for the session would considerably over-tax the capacity of the buildings.

To meet this condition the President asked for a called meeting of Board of Trustees.

The Board authorized the President to change the Chapel into dormitory rooms to meet the demands on the Institute for more rooms for the session. In the midst of the work of preparing these rooms the session opened on September 13, 1904. By the close of the first ten days of the session there was a sufficient number of pupils present to occupy every room in the buildings, including the ten new rooms into which the Chapel was then being converted.

The session just closed shows a larger enrollment of pupils than any for many years. The total reaches 126. Of this number 90 were boarding pupils.

The work of teaching for the session required a faculty of 11 members including the President.

The pupils in their examinations attested by the grades secured the efficiency and faithful work of the teachers in the several departments.

The Graduating Class numbers 14 —the largest in the history of the present management.

The increased patronage of the school has shown the Board of Trustees the necessity for another building as recommended by the President. The Board has therefore determined to put up a new building that the work of the school may be enlarged. Steps have already been taken to secure the money for its erection and equipment. Definite arrangements will be matured to begin this work so as to have it ready at the earliest possible day for the purposes for which it is to be erected. This is an extraordinary opportunity for our people to put money liberally into this building for the blessings of Christian education to flow in larger and fuller streams from the C. B. F. Institute.

The Fifty-seventh Annual Commencement of Chowan Institute was ushered into being Sunday morning, May 14, 1905, with the Baccalaureate Sermon by the Rev. Samuel Saunders, of Charlottesville, Va. Mr. Saunders is a former pastor of the Murfreesboro Baptist church, and many times before had pointed out to the young ladies of the Institute "The way, the truth, and the life," but never before on that pulpit had he with more force and earnestness told the sweet story of the love of Christ in a way masterly, effective, and showing evidence of deep and careful study, but so simple withal that a little child could have understood every thought or syllable.

Especial mention of the vocal selections rendered by the choir before the sermon is due because the numbers given were of the highest type of sacred music and were appropriately fitting to the occasion and in perfect harmony with the thought of the sermon.

On Monday evening, May 15th, from 8.30 to 11, Mr. and Mrs. John C. Scarborough gave the annual Senior Reception in honor of the Senior class and faculty. It may be said without exaggeration that the reception to the class of '05 was the most enjoyable one ever given under the present administration, and those who were present unanimously voted it a most fitting "farewell love feast" to the fourteen graduates and to their faithful instructors, he faculty.

On Tuesday afternoon from 2 to 5 o'clock Miss Swart and her art class held a levee in the Elocution room which was beautifully decorated with vines, ferns and pink roses.

Too much cannot be said in praise of the exhibit which was one of the best ever seen at the Institute.

The work included studies from still life and in crayon, pencil, charcoal, water-color, pastel and oil—tapestry and china. To mention the fine points of individual studies would require too much space.

The work showed a perfection of finish that speaks well for Miss Swart's talent and ability as a teacher and for her students faithful and enthusiastic work.

The high esteem in which Miss Swart is held was evinced at the last meeting of the Art Club when she was given a signet ring bearing the inscription "From your girls."

Although Wednesday, May 17th, dawned cloudy and most unpropitious looking for commencement exercises and thin white dresses, the clouds looked less threatening as the day advanced, and by 10.30 a. m. the Baptist church was crowded to its utmost capacity with school girls, visitors and townspeople.

The remarks of President Scarborough in his presentation of diplomas to the fourteen graduates, and the deep feeling shown in his farewell words to those who had been under his care and instruction for the past four years gave to outsiders a happy glimpse of the close relations existing between faculty and pupils during their life spent together at the Institute.

The President then announced that a former graduate of the school, Miss Bessie Worthington, had established a voice improvement medal in honor of her mother, Julia Worthington, also a graduate of the Institute, and that in a tie for the honor between Misses Julia Scarborough and Addie Williams, Miss Williams had been the lucky one. The Rev. W. B. Waff, of Reynoldson, was asked to present the medal.

Everyone will agree that the Graduating Address by the Rev. W. V. Savage, of Churchland, Va., was the most enjoyable "feast of reason" of the entire program.

The subject of his address, tersely expressed was "Get Ready," and in his inimitable way he spoke, now convulsing his audience with a well-timed joke, now bringing to every heart by a master stroke the realization of the imperative demand for preparation for our life's work and the rewards of expending that preparation in serving our fellowmen, he had his audience with him from start to finish.

The exercises of the day closed with the presentation to the Institute of a handsome oil painting of Dr. Godwin Cotton Moore by his distinguished son, Major John Wheeler Moore, the historian. Dr. Godwin Cotton Moore, one of the most loyal Baptists of his day, an eminent physician and scholar, was one of the founders of the Institute, and for twenty years presided over the Board of Trustees. In a few fitting remarks Judge W. P. Shaw accepted the portrait on behalf of the Board, and with the benediction by the Rev. L. M. Curtis the Fifty-seventh commencement of Chowan Institute passed into history.

Following is a list of the graduates:

Mamie Elizabeth Baugham, Daisy Bird Bowers, Fannie Alberta Gary, Ella Walton Harrell, Lizzie Dorene Hoggard, Denie Mae Horton, Sallie Myrtle Litchfield, Mary Gertrude Maddrey, Eva Magnus Martin, Frances Anne Sears, Pearle Otis Sears, Mary Eliza Stephenson, Mattie Eliza Sykes, Harriet Lois Vann.

Ministerial Relief.

This has been a severe winter on our beneficiaries. Your Board has tried to relieve them as much as we were able. Thanks to the brethren for their contributions for our old brethren.

Our spring time apportionment will be the last day of May. Hope the brethren will have this in mind and not forget the needs of the old brethren.

We now have twenty-four families on the Board. One application blank filled out and returned for our action. Others may come in before the Board meets.

Brethren don't forget these old brethren and their families. Let us take our regular collection for them so that we will be ready to meet the demands next winter.

Yours for M. R. B.,
J. F. MacDUFFIE,
Corresponding Secretary.

Hillsboro, N. C., R. F. D. No. 3.
May 26, 1905.

Mrs. R. Van Deventer

Was buried in Beaver Hill cemetery, May 19, 1905. After a long illness in Savannah, Ga., she took her departure to the home beyond, but the body was brought by the grief-stricken husband to her childhood's home. Mrs. Van Deventer was Miss Callie Woodard, of Edenton. During her maiden days she was the organist of the Edenton Baptist church, and one of the best workers in the Sunday-school and church. As pastor's wife she made a splendid record. She was a devoted wife and sister, and a devoted Christian. The magnificent floral offerings sent from Savannah were a beautiful tribute to her life as seen in that city. She leaves a large circle of friends in every place in which Brother Van Deventer has preached. The sympathies and prayers of an host of friends daily ascend for Brother Van Deventer in his trial.

C. A. G. T.

As Seen in Robeson.

Dear Recorder:—As you already know I hardly ever say anything to you, but this don't mean that I am not a patron of your excellent instruction.

I frequently and continuously confer with you on questions of interest and you never fail to give me the medicine I need.

I am glad to be able this damp and drizzly morning to entertain the hope that the Prodigal Son is convalescent and that he has the opportunity of a good night's rest unmolested and undisturbed by the theologians. He has done the human family good service for quite two thousand years and his interest is yet unabated.

Well, for the past two weeks I have been aiding Pastor J. O. Tew in a revival meeting at his factory church, Fayetteville. Pastor Tew is a good man. He is always ready to say to any one, "Come and see my zeal for the Lord." He has a good church and we have had a good meeting. The church has been greatly revived and a goodly number received for baptism.

The deplorable condition of affairs as given out recently by Bro. I. N. Loftin concerning the factory people of his observation does not exist with the people of these cotton mills down here in the good county of Cumberland. It has never been the privilege of this scribe to labor among a nicer, more decent, graceful and industrious people. In fact, some of the very best people of the land are here.

It is to be hoped that the transforming power of the glorious Gospel of Christ may soon be felt and realized among Brother Loftin's people.

Fraternally,
J. M. FLEMING.

Lumberton, N. C., May 26, 1905.

Sin and happiness certainly do not travel on the same car, for they are not journeying on the same road.—N. Y. Observer.

It is not the multitude of hard duties, it is not constraint and contention that advance us in our Christian course. On the contrary, it is the yielding of our wills without restriction and without choice, to tread cheerfully every day in the path in which Providence leads us, to seek nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God.—Fenelon.

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Temperance.

The Way It Goes.

The Japanese say: "The man takes a drink, then the drink takes a drink, then the drink takes the man." A drink, as a rule, means a drunk, and a drunk usually means a drunkard.

Varieties of Vice.

It used to be in this country that alcohol was the only thing of the kind which good people had to fight. But now opium in its various forms, cocaine, chloral, bromidia, etc., etc., have their victims. And now the news comes from England of a fight the physicians are making against "tea cigarettes." These are composed of black and green tea mixed and are smoked by women. But they are very injurious, and what is worse, taking them soon becomes a habit hard to break.—Western Recorder.

Not Legitimate.

The liquor traffic is not inherently a legitimate business. It possesses no common rights like the grocery or dry goods business. It has a business standing only by special laws with special regulations. It requires the enactment of special laws to bring it as a legitimate business under the law. Law deals with it as a vicious business. All laws dealing with the saloon are of the nature of prohibition. To regulate and restrict under penalty is prohibition. License is in fact prohibition. The principle of prohibition is the same whether the prohibition be partial or entire. Prohibition to any degree can only be justified on the ground that the business is outside the sphere of common business rights—that it is morally illegitimate. The saloon is an immoral institution and the license system is vicious in principle.—Central Baptist.

Progress in New York.

Without any flourish of trumpets or special campaign by temperance workers New York's legislature has passed a bill which, when signed by Governor Higgins, will carry the local option principle into wards and districts of cities and give residential districts an opportunity to get rid of the saloon. Massachusetts' advanced temperance reformers have been laboring to secure as much as this for some years past, and with not much encouragement from legislators. This is the more difficult to explain because Massachusetts' adherence to and indorsement of the local option principle is a matter of longer standing and wider approval than in New York. The Massachusetts lower house last week passed a bill originally aimed at "bucket shops," but amended to hit not a few stock brokers. It goes a long way toward putting the practice of speculation in stocks on "margins" under the ban. It remains to be seen whether certain influences will induce the Senate either to kill the bill or restore it to its original form, before passing it.——Governor Douglas of Massachusetts has wisely recommended the transfer of the State Prison from Charlestown, a ward of Boston, to an island off the southern coast of the State where, under better climatic and sanitary conditions and in a modern building constructed with present needs in mind, and in accord with the best prison architecture, the States' wards may have a chance to live longer and better than they can now.—Congregationalist.

What Became of Them.

Fifty years ago a gentleman of Ohio noted down ten drinkers, six young men and four boys. "I saw the boys," he says, "drink beer and buy cigars in what was then called a 'grocery,' or 'doggery.' I expressed my disapprobation, and the seller gave a coarse reply. He continued the business, and in fifteen years he died of delirium tremens, not leaving five dollars.

"I never lost sight of these ten only as the clods of the valley hid their bodies from human vision. Of the six young men, one died of delirium tremens; one in a drunken fit; two died of diseases produced by their excesses before they reached the meridian of life; two of them left families not provided for, and two sons are drunkards. Of the two remaining, one is a miserable wreck, and the other a drinker in some better condition.

"Of the four boys, one had a good mother, grew up to be a sober man; one was killed by a club in a drunken broil; one has served two terms in the penitentiary, and one has drunk himself into an inoffensive dolt, whose family has to provide for him."—Religious Telescope.

Morristown's Experience.

The Morristown Gazette recently said: "Morristown abolished the saloons, and as a result, the merchants all say that their business has improved 25 per cent, and public morals are so much better that the Hamblen County jail is actually advertised for rent." Does prohibition pay? Read the answer in the above statement.—Baptist and Reflector.

Railway Temperance.

Mr. William E. Johnson had a very interesting paper in the Cantauquan on "Railway Temperance Regulations" showing that from 75,000 to 100,000 new men employed every year on American railroads were obliged to promise to be total abstainers in their work.

ANTLERS VS. HORNS.

How Elks Shed and Renew Their Wonderful Protection and Defense.

How many persons, among the many thousands that annually visit our zoological parks, realize, as they pause to admire the noble bucks of the deer family—particularly the wapiti, or American elk—that their branching antlers are cast off annually and renewed and well hardened within the short period of seven months?

Before describing the manner in which elk shed their antlers, I should like to explain the difference between "antlers" and "horns." All the members of the deer family—the moose, caribou, elk (in Europe the animal we call moose is known as elk), and smaller deer—possess antlers, while the appendages on the heads of goats, sheep, cattle and the like are known as horns, and, with one exception—the American antelope, or prong-horn—are retained by their owners throughout life.

Elk shed their antlers about the first of February, though much depends upon the locality and upon the age and health of the animal. It often happens that one antler is carried several days after the other has been dropped. The new antlers push off the old one, and when they appear they resemble scars on the animal's forehead, but soon take the form of two black velvet buttons about the size of silver dollars. As they continue to grow they gain in length only, and by the first of July they have attained their full size. If you could examine them now, you would find them soft, rather flexible, nourished by blood, and incased in a thick, tough skin covered with a velvety fur. The antlers are now "in the velvet," as the hunters term it, a most critical period for the owner, who seems to realize it, for he is careful to avoid contact with anything liable to injure them. Should an accident happen and the skin get broken or the antler disfigured, it might result in the elk's bleeding to death, or in his carry a deformed antler until the following February. Through a process of nature the blood vessels that have fed the antlers are shut off about the middle of July, and then they begin to harden. A few weeks later the elk may be seen rubbing them against trees or thrashing them about in the brush while endeavoring to rid them of the velvet, and in a few days it hangs in shreds and soon disappears entirely. The elk is now lord of the forest, and is ready to combat with his rivals or enemies.—From Nature and Science, in February St. Nicholas.

EXTREMELY LOW RATES ANNOUNCED, VIA SOUTHERN RAILWAY.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va. — Virginia Summer School of Methods, June 26-August 4, 1905.

Hot Springs, Va.—Southern Hardware Jobbers Association and American Hardware Manufacturers' Association, June 6-9, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-August 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-August 5, 1905.

Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

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SPECIAL RATES VIA S. A. L. RAILWAY.

Asheville, N. C.—Conference of Young People's Missionary Association, June 25th to July 2nd.

Charlottesville, Va. — Summer School of Methods, June 27th to August 6th.

Baltimore, Md.—United Society Christian Endeavor International Convention, July 5th to 10th.

Wrightsville, N. C. — Summer School, June 15th to 21st.

Hot Springs, Va.—Southern Hardware Jobbers' Association and American Hardware Manufacturers' Association, June 6th to 9th.

Mount Eagle, Tenn.—Mount Eagle Summer School Institute, July 17th to August 5th.

Nashville, Tenn.—Peabody College Summer School, Vanderbilt Biblical Institute, June 14th to August 9th.

Tuscaloosa, Ala.—Summer School for Teachers, June 16th to July 28th.

Knoxville, Tenn.—Summer School, June 20th to July 28th.

Mount Eagle, Tenn.—Mount Eagle Bible Training School, July 23rd to August 15th.

Richmond, Va.—Farmers' National Congress, September 12th to 27th.

Athens, Ga.—Summer School, June 27th to July 28th.

Portland, Ore.—Lewis and Clark Centennial Exposition, June 1st to October 15th.

Portland, Ore.—American Medical Association, July 11th to 14th.

San Francisco, Cal.—American Surgical Association, July 4th to 7th.

Rates account of the above occasions will apply from all points, and for information as to dates tickets will be sold, rates, routes, reservations, etc., address,

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Marriages.

POWERS—BOGGETT.—May 23, by J. A. Campbell, Miss Edna Boggett of Sampson County, and Mr. O. M. Powers of Columbus County.

DAMPIER—POLLARD.—In Ebenezer Christian Church, Wake Co., N. C., May 14, 1905, M. T. F. Dampier and Miss Blanche Pollard were united in marriage by Rev. Thos. W. Strowd.

MILES—FITCH.—Near Bethel Christian Church, Caswell Co., N. C., May 7, 1905, at the bride's home, Sheriff A. W. Fitch's, Mr. T. A. Miles and Miss Annie Fitch were united in marriage by Rev. Thos. W. Strowd.

Obituaries.

"She is not dead—the child of our affection—
But gone into that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister, stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution
She lives, whom we call dead."

LONG.—At Mollie, N. C., January 4, 1905, in the 39th year of his age, it pleased our Heavenly Father to remove from us our beloved brother, J. M. D. Long. He professed faith in Christ in 1884, and joined Sweet Home Baptist Church, of which he remained a member until death. He leaves a father, eighty years old, and faithful wife who is one of the best workers in Sweet Home Church. He also leaves two brothers and six sisters, and many relatives and friends to mourn their loss. We extend our sympathy to the bereaved wife, aged father and many friends, and pray God to help them bow in humble submission to Him who doeth all things wisely.

I have been his pastor for three years. Brother Long is badly missed in his church and community.

D. L. HEWETT.

Shallotte, N. C.

In Memory of Our Beloved Sister, Mrs. Anna Scott.

On Sunday morning, February 26, 1905, while at church, the sad intelligence broke upon our ear that while we slept the black winged messenger—death—had again visited our church and removed from us to heaven our beloved sister, Mrs. Anna Scott. Although she moved away from our community to Cary some fourteen miles away about six years ago, she was ever present at her church unless providentially kept away. She was faithful in life, so in death; therefore be it

Resolved 1. That we, the Woman's Missionary Society, do deeply deplore the loss we have sustained by the death of this dear sister, but we bow in humble submission to Him who doeth all things well.

2. That as a member of our Society, she was earnest and enthusiastic a devoted member whose place will not be easily filled and whose presence will long be missed.

3. Notwithstanding she has passed away from the living, still the memory of her good deeds will long remain fresh in the hearts of all who knew her only to love.

4. It is to her Heavenly Father that we commend her aged husband, who has been so deeply bereft of his loving companion. To the heartbroken children and friends do we express our deepest sympathy and love in this dark hour of bereavement, and hope they may be comforted by Him who is infinitely merciful and who does not willingly afflict.

5. That a copy of these resolutions be sent to the husband of the deceased, and that a copy be sent to the Biblical Recorder for publication; also one be spread on the minutes of our Society.

Done by order of the Woman's Missionary Society of Mount Pisgah Church April 22, 1905.

MRS. J. D. YATES,
MISS DELPHIA WILLIAMS,
MISS ETHEL BYRD,
Committee.

John B. Holman.

Born February 17, 1839, died July 24, 1904.

In the death of John B. Holman the State lost one of its most honored and useful citizens. He was a true man as a statesman. He was quiet and unassuming. He was too modest to seek recognition as a statesman, but notwithstanding all that, he became great as a statesman. He was truly loved and honored by all the good people of his State. He entertained broad views concerning the things pertaining to the best interest of the people of his State, and always stood for those things whether it was popular to do so, or whether it was unpopular. It made no difference to him. He always stood nobly for the principles of truth and right and justice. He was the faithful representative of the people of Iredell County in the Legislature of 1884, 1886, 1888, 1890, and again in 1898; his last public service in the General Assembly of North Carolina being in the Legislature of 1898. His service at this session of the General Assembly was to bring a great blessing to the poor children of his State. He was active in securing the appropriations for public education. That year the Legislature, for the first time, appropriated $100,000 for the public schools of North Carolina. One crowning act of his life! The whole State may well deplore the death of so good a man as John B. Holman.

Not only was he noble as a statesman, but he was held in high esteem as a citizen of Iredell County and of the community in which he lived. In more ways than one he has been a blessing to the people with whom he mingled and among whom he lived. He was a friend to the poor. He never turned them away empty. I suppose, with the same amount of means, he has helped as many people to get a start in life as any man. Because of his kind generosity, he will be greatly missed among us. He was a substantial friend of the school at Cool Springs. Notwithstanding he did not have a child to educate, he was indeed liberal toward the school here and always put his money into it freely. Not only will he be missed in the school here because of his liberality, but he will be greatly missed because of his wise and unerring council. Many young men of this community, and other communities as well, struggling hard to get an education, have received help at the hands of John B. Holman, who threw his great, strong, loving arms around them and cleared from their pathway financial embarrassment. These noble men who have received aid at his hands have gone out to be a blessing to this and other States. These will perpetuate his name. These will rise up and call him blessed. He never turned a worthy young man away without help.

By his wise foresight he accumulated a good estate, and used it to the glory of God and for the good of men. Last, but not least, he was a man of God. He was a man of deep consecration and of the most beautiful piety. He was a star of the first magnitude among his brethren. He became a great leader in his denomination. He never sought to become a leader, but the people sought his wise leadership. For many years he was the efficient moderator of the South Yadkin Baptist Association. His ruling was wise and impartial. He was liberal with his money towards the support of all the work of his Association. He was a faithful member of the trustees of the Thomasville Orphanage. The Orphanage work lay close to his heart. We never made an appeal in his church for the support of this institution that John B. Holman did not respond cheerfully and liberally. He rendered efficient service to the Thomasville Orphanage.

He was a faithful member of Society Baptist Church. This is the old family church. His grandfather and grandmother sleep here. His father and his mother rest here awaiting the glorious resurrection morn, and now he sleeps beside them. He loved his church was devoted to it, and loved it till the end. In early life he professed faith in Christ and united with this church. He lived and died a faithful and consistent member of the same. For many years he was the faithful and efficient clerk of his church, and was at his death. He contributed liberally through his church to all the objects of our Convention. He was the pastor's friend and helper. No pastor ever had a truer friend and helper than Brother Holman. With his own money he erected the house in which we now live, and gave it over to us without a dollar's cost to us. The last time he was in our home he came to bestow a kindness upon his pastor. The next morning I left home and was gone one month. When I returned I found him sick. He gradually grew worse until July 24, 1904, when the end came. During all his sickness not a word of murmuring or complaint escaped his lips, but all the while he leaned upon his God. He went down into the valley fearing no evil. He passed out triumphantly to be with the Lord.

"Servant of God well done,
Rest from thy loved employ;
The battle fought; the victory won,
Enter the Master's joy."

V. M. SWAIM.

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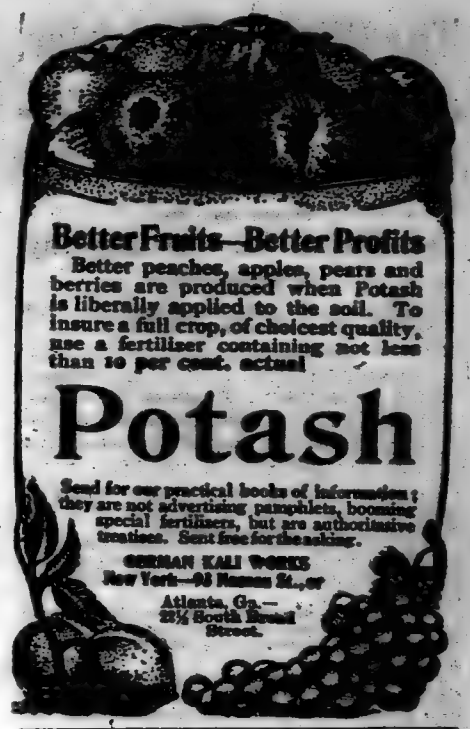
Every reader of this paper afflicted with any disease of a chronic nature should sit right down and write to Dr. J. Newton Hathaway, the eminent specialist of Atlanta, Ga., who is offering to counsel and advise, professionally, the afflicted, free of all charges. Dr. Hathaway is without doubt the most skillful, reliable, and the most successful specialist in the South to-day, and his long list of cured patients, his long years of establishment in Atlanta, and his reputation as an honest, conscientious physician is not equaled by any other two men. He has had over a quarter century of experience in hospitals and sanitariums, both in this and foreign countries, and his knowledge of disease is unsurpassed.

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Acknowledgments.

May 31, 1905.

State Missions.—Central Union, $19.58; W. M. S., Cameron, 5.80; W. M. S., Mooresville, 2.50; Cedar Creek, 3.88; W. C. Bridger, 80.00; Mt. Herman, 2.85; Spring Hill, 1.32; Bear Creek, 4.18; Black Swamp, 1.65; Cypress Creek, Bladen, 1.88; Ramseur, 2.96; M. M. S., Mt. Zion, Union, 3.59; Coleraine, W. Chowan, 11.75; Sunbeams, First Church, New Bern, 5.00; W. M. S., Locust, Stanly, 2.40; W. M. S., Mt. Tabor, 9.07; Sparta, 2.12; Sunbeams, First Church, Greensboro, 2.50; First Church, New Bern, 8.00. Total this week, $171.03. Previously reported, $5,134.95. Total this year, $5,305.98.

Foreign Missions.—W. M. S., Oak Grove, West Chowan, $1.89; C. B. A. Aulander, West Chowan, 4.40; Central Union, 11.37; W. M. S., Fallston 1.00; Clement, 10.00; Pleasant Grove, Piedmont, 1.80; Fall Creek, Sandy Creek, 1.40 J. C. King, Blanch, N. C 2.50; Walnut Street, Greensboro, 5.00; Lumberton, 110.95; Macedonia, 4.00; Beaver Dam, 9.30; West End, Asheville, 25.00; Betty's Creek S. S. Society, .46; Sunbeams, First Church, Greensboro, 1.75; M. S., Poplar Springs, Tar River, 6.60; Poplar Springs, 4.08; W. M. S., Rock Sprin, 4.00. Total this week, $205.50. Previously reported, $9,587.95. Total this year, $9,793.45.

Home Missions.—Central Union, $4.15; W. M. S., Cameron (self-denial), 6.75; W. M. S., Fallston, 1.00; Pleasant Grove, Piedmont, 2.95; Fall Creek, Sandy Creek, 1.40; W. M. S., Bear Swamp, 1.50; W. M. S., Mill Creek, Brunswick, 2.50; Ramseur, .90; W. M. S., Mt. Tabor (self-denial), 4.93; Forks of Ivy, 3.00; W. M. S., Forks of Ivy, 2.00; Bent Creek, 3.50; Sunbeams, First Church, Greensboro (self-denial), 2.50; Murfreesboro, West Chowan, 6.73; Sunbeams, Mill Creek, Brunswick, .70. Total this week, $44.51. Previously reported, $4,032.89. Total this year, $4,077.40.

Education.—Christian Harbor, W. Chowan, $2.00; Pleasant Grove, Flat River, 4.00; Mt. Hermon, Raleigh, 2.00; Clement, 8.00; Blanche, 3.00; Livingston's Chapel, C. F. and Col., 3.00; Swift Creek Union, 4.00; Forestville, 3.51; Middleburg, 4.52; Corinth, Tar River, 3.35; Lebanon, Brunswick, 5.00; Rev. B. G. Early, 5.00; Rolesville, 6.00; Kerr's Chapel, 2.50; Providence, 2.50; Trinity, 4.50; Yanceyville, 2.28; Margarettsville, 3.40. Total this week, $68.56. Previously reported, $1,358.35. Total this year, $1,426.91.

S. S. and Colportage.—S. S., Piney Grove, $1.00; S. S., Hesters, 2.00; S. S., Coleraine, 1.50; Averysboro, Little River, 1.00; W. M. S., Ahoskie, W. Chowan, 5.00. Total this week, $10.50. Previously reported, $215.19. Total this year, $225.69.

Ministerial Relief.—Eureka, $6.20; Whiteville Grove, 5.00; Berry's Grove, Mt. Zion, 4.84; Blanch, 2.11; Bessemer, 7.14. Total this week, $25.29. Previously reported, $441.65. Total this year, $466.94.

Total reported for all objects this week..... $525.39
Previously reported for all objects 22,125.69

Total reported for all objects this year.....22,651.08

WALTERS, DURHAM,
Treas. Bapt. State Convention.

Oxford Seminary.

The closing exercises of the Oxford Seminary were of a very high order and will be long remembered by all who were present.

On Sunday morning, May 21st, Dr. C. S. Blackwell, of Norfolk, Va., preached the baccalaureate sermon before an immense audience of cultivated and refined people, and in the evening Dr. H. W. Battle, of Greensboro, N. C., delivered the sermon before the Y. W. C. A. of the Seminary.

Both of the able and popular preachers delighted the people of Oxford.

On Monday, at 12 m., Dr. W. L. Poteat, of Wake Forest, delivered the address before the Literary Societies. It was a gem richly polished.

The class day exercises and the annual concert were exceedingly interesting, and reflected great credit upon the young ladies and their teachers. The art exhibit was excellent, and greatly enjoyed.

President Hobgood was radiant. The great success of the past session has put new light in his eye, greater elasticity in his step and added a distinct melody to his tones. The superb new plant, so commodious, convenient and comfortable—so admirably adapted to his needs—is to him a thing of beauty and a joy forever.

The work of the session has gone on so smoothly and satisfactorily as to bring him no unpleasant sense of responsibility. The total enrollment of boarding pupils was 104.

The faculty will be increased by the coming of Miss Julia Harris, A. B., of the University of North Carolina, in the Literary Department, and Miss E. C. Williams, in the Musical Department, who is a graduate of the Music Department of the Randolph-Macon College for Women, Lynchburg, Va., who has been studying for the last year in the Metropolitan College of Music, New York City, under the celebrated Dr. Albert Parsons. The old and tried faculty, with only one exception, will return.

The health record of the school has been remarkable, and the religious tone has been beautiful. I give it as my deliberate conviction that it is unsurpassable. I came in frequent contact with the young ladies of the school, and had ample opportunity for observing their spirit and deportment. I had the privilege of frequent conversation with members of the faculty concerning the spiritual welfare of the students and there has been manifest at all times a deep religious concern.

President Hobgood believes in faithful work in mind training and in the best ideals and refining influences for heart culture. That is his purpose, and he holds to it with an unflagging pertinacity.

The school has entered upon a new era of prosperity and its future is full of promise. Its friends have larger hopes, and their anticipations for the next session are greater than any of the past.

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RALEIGH, N. C., WEDNESDAY, JUNE 7, 1905.

THE CHILDREN IN FACTORIES.

BY CLAUDE W. GORE, EMPLOYER, ROCKINGHAM, N. C.

The working of children above the age of twelve years in cotton mills is not an unmixed evil. It is a blessing unless we have compulsory education. Of the children in our village between the ages of ten and twelve, less than 40 per cent are in school. These children that are not in school would be better off in the mill. I look on the mill as superior, morally, to the average graded school, and far superior both morally and intellectually to the streets of any town in North Carolina.

Compulsory education is absolutely necessary both for mill owner and for operator. My experience in a cotton mill is limited, but in this short period I have found that the educated person makes a superior operative.

The writer was talking to one of the most prominent men in the last Legislature on the Child Labor question. This was a Senator strongly in favor of the Child Labor Bill then before the House Committee. After we had argued this question some time, he said, without any hint on my part, that the question was one of sentiment entirely; and there he sized it up. This man knew nothing about a cotton mill, and hardly knew a dozen men outside of executive offices that did. He had an idea that a mill was one of the most unhealthy places on earth, and a greater fallacy never existed. They are the reverse, if properly ventilated. I have been at the present mill three and one-half years, and we have had only three deaths among our operatives. Two of these were from natural causes, and the other was caused from a pistol wound not received on our property.

The reason compulsory education is not advocated by the politicians is because they are afraid of the labor vote and part of the farmer vote. I don't believe in all work for either adult or child. All work makes a poor operative; but a reasonable amount of work, and a reasonable amount of education, makes a good operative and an ideal citizen. We could not do our State a graver injury than we have done by throwing the ten-year-old child out of work without making education compulsory.

The vampire is a thing of the past. The scarcity of labor has transformed him. At least this is the case with our mill. We have not a single able-bodied man who does not make his own living. Those who are not employed in the mill find work elsewhere. My opinion is, that this class of mill village population has always been over-estimated. There are few able-bodied men of my acquaintance who live from labor of wife or child.

A few weeks ago we had an impressive example of a twelve-year-old recruit. He came to work as soon as he arrived at working age and behaved himself very well for a few weeks. Then he let himself loose. He cursed the section hand and struck him in the head with a bobbin, and when the overseer came on the scene to quell the youngster, he cursed him. If they tell the truth, I have never heard a sailor that could beat him. The writer does not think he would learn to curse in the mill but he does know that if he had he would have at the same time learned discipline, and this one scene would not have occurred. He could not have learned such at school.

I look on the present law as having two defects. (1) It lacks a provision for an inspector to enforce the law. Most mill men are honest; a few are not. The honest ones will not object to an inspector, and an inspector is absolutely necessary for the dishonest ones. Another class of mill men leave the hiring of the operatives to the overseers, and some of these are unscrupulous. (2) It lacks a provision for orphan children, between the ages of ten and twelve; they should be allowed to work five and one-half hours per day. This part of the law has been put forcibly before me. Several years ago a good woman died in the neighborhood leaving four children under the age of twelve. A year later the father of these children died, and the mother's mother took the children to live with her. These grandparents are past the age of sixty-five, the father having had two strokes of paralysis. Their only means of support were two other grandchildren who were also orphans. The two oldest of the four children were put to work in the mill. Then the Child Labor Bill was passed, and these two boys had to be taken out of the mill. The older of these reached the age of twelve in a few weeks and went back to work. The other went to school. In a few months the grandparent had to take this one out of school, as his labor was necessary for their support. They laid the case before me, and the consequences are that he is my office boy when he could be making more in the mill.

Give us compulsory education and we will have better operatives, better citizens and better Christians; for as sure as two and two make four, the man is degenerating four points in religion to one in labor efficiency.

THE PARABLE OF THE PRODIGAL.

Reply to Dr. Vail, by John R. Miller.

I have read with much interest the recent articles in the Recorder by Drs. White, Tyree and Vail upon "the much discussed parable of the Prodigal Son."

And while I do not feel able to enter into an exegetical discussion of this parable, yet I would like to ask a few questions, especially in reference to Dr. Vail's article in the Recorder of April 12th. I cannot agree with Dr. Vail; and I was hoping that some brother with a D. D. attached to his name would come out in this week's Recorder and set me right again. But as I have seen nothing but a note of approval from Bro. C. B. Justice, I suppose I will have to speak for myself.

Dr. Vail says that he could not handle the parable on its commonly accepted interpretation without "smashing" his theolo—. I cannot accept his view of it without "smashing" mine—and as I have very little theology to smash, it behooves me to try to take care of it.

In Dr. Vail's first division he argues that these parables were not given in answer to the objection raised (Luke 15:2) by the scribes and Pharisees, because Luke, the writer, was not in the habit of repeating himself. It does not occur to me that Luke, in giving all these parables, or rather Jesus in speaking them—though they were all given to justify Him in receiving sinners—made a repttion of the same thing. And if they were, Jesus sometimes repeated his thought in different words. (Matt. 7:7, 8.) He also made us of the climax in speech, and this is a notable instance in the form of parables.

Then in his second division, Dr. Vail says:

"No 'sinner' ever turned to God as this 'prodigal' did. If we take him as representing the natural man, and follow the parallel through, we must run our whole conception of sin off the track. That is, this prodigal returns to his father on his unaided impulse, out of his own unaided desires, and by his unaided powers."

Now it seems to me that Dr. Vail, in this statement, would deprive Jesus from telling a beautiful and simple story without entering into all the details connected. Why was it needful for Jesus to tell, in detail, of the impulses, the desires and the powers that wrought upon this young man's mind and caused him to return? Were there not outside influences brought to bear upon him? Was he not cut off in his wild career by famine and want? Did he not think? Did he not "come to himself?" Did he not resolve and then act promptly upon that resolution? Now was all this, as Dr. Vail says, in and of himself? Does not God sometimes draw men to Himself by letting them drink the cup of sin to the very dregs? Is not the cutting off a man in his wicked way an effort to bring him back? Can a sinner come to God in any more acceptable way than did this "prodigal?"

Now, in the third division, Dr. Vail lays too much stress on the fact that Jesus makes mention of no effort on the part of the father to reclaim his lost son. Jesus does not, in this parable, represent the father as endowed with omniscence. The son was lost to him; he could not have "sent a dog, or a pigeon, or a postal card," unless he had known where he was. And we cannot accuse the father of disinterestedness in his son on that ground—the welcome on his return will not admit of such a conclusion. Neither must we try, in this parable, to make the father of this prodigal stand fully in the place of God, as Dr. Vail seems to imply in his third division, and also in his P. S. Jesus represents this father as a man; with the limitations, impulses and powers of a man. The son on his return confesses that he had sinned against "heaven" and in his father's sight. We must allow Jesus to use man's language in talking to man, and expect Him to give us credit for being able to understand a few things, without His entering into every little detail in giving us a parable.

There is no more ground for making the father of this "prodigal son" represent God in all His attributes than there is for making the woman of the lost coin represent Him.

This father, in his love for a wandering, sinful son, is likened to God in His love for lost and sinful men—and we have no reason to liken him to God in any other respect; just as "the thief in the night" is likened to Christ in the suddenness of His coming, and in no other respect.

Therefore, because this prodigal son assumes to address his earthly parent as "father," must we conclude that he (the son) is not a "natural sinner," because no "natural sinner" is ever called a son of God, or ever addressed God as his father? Jesus does not call this "prodigal" a son of God, neither does this "prodigal" call God his father; Jesus must use the terms of their natural relation in giving us the parable.

In his conclusion, Dr. Vail says: "But when we take this story as it is, and see it entirely on the basis of the new life, then the whole tangle disappears, and the parallel runs clear through without a break."

Now, if I could have seen it thus, I would not have written this article. It seems to me that the Doctor does not run it through; or, at least, he does not tell us what the father meant by calling his son "dead" and "lost." Is it not possible that Dr. Vail lays too much weight on running the whole "parallel" in this parable? If the father is to represent God in every particular, and the son to represent the sinner (or back-slider) in every particular, then what will we make the servants represent, the ring, the shoes, the robe, the music, the dancing, the fatted calf—what do all these represent? They just represent the occurrences in this oriental home on the return of the "lost" son. And if we attempt to make "the parables run clear through" Jesus' parables "without a break," likening every part of them to some attribute of God, we cannot get through many of them without "smashing" our theology.

How would it do to let these two sons represent two classes of sinners—loved equally by the father? One as having gone far into the depths of sin, as the publicans and harlots; the other, as a self-righteous hypocrite, priding himself on his faithfulness, as the scribes and Pharisees.

The first class came to Jesus—because they were in want—felt their need of Him. The other class stood off and found fault of Him for receiving those who came—they did not come because they were not in want—needed no physician. Both of these classes were "natural sinners"—those who were ready to "come home" were the cause of joy.

Thomasville, N. C., April 20, 1905.

In Africa "the people are not tumbling over each other," any more than they are elsewhere, to hear the gospel. We still have to "go out and compel the people" to hear the gospel. Last year there were 186 baptisms, which are on the increase from year to year. The loss from discipline is only three or four per cent. The special need is for more thorough equipment for our training school for the natives, as the work can best be carri 1 on by the natives. As to the hope of evangelizing Africa through the American negro so much indulged by our people, the fact up to date is, that every negro that has been sent out, has been a failure—yes sir, has been a failure. The only American negro that is worth sending out, is the negro who is, in every sense of the word—morally, mentally and physically—equal to the white men whom you send. !"Why is it that the imported negro fails?" Judge Miller, who is in the chair, asked: "That is a hard question, but the answer is, their morals." Have they any intelligence, can they be educated, or do they ape, as they do here?" asks another brother. "There is no one to ape; they can be educated and receive all the intelligence we are able to impart to them."—C. E. Smith, Missionary.

An After Glance at the Kansas City Convention.

BY LIVINGSTON JOHNSON.

If one walks through the streets of a city, he sees, at every turn, things that interest him. He could describe what he sees as he passes on, but the mood he is in just at the time he sees a certain thing, would have much to do with the description he would give of it. If he would describe the city as a whole, he must get his view from some point overlooking the whole city, with its houses and streets all lying out like a panorama before him.

Much the same is true in reporting a convention. One can sit down while a convention is in progress and chronicle evets as they pass, but it is hard for him in this way to state things always in their relative importance; but after it is all over, if he stands off at a distance, and lets the convention, as a whole, come before him, he may be able to give a more just estimate of the meeting.

In as short space as possible I desire to give, in a general way, some impressions of the late Convention.

Meeting so far to one side, the representation was of course, smaller than usual; but this lack was largely supplied by Western enthusiasm. Kansas City furnished the crowds. Three meetings were held simultaneously, and large crowds attended each of these. A suitable meeting place is getting to be a serious problem. Very few church buildings are large enough to accommodate the crowds that attend, and if a hall sufficiently large can be secured, it is difficult to preserve order. People in the rear who cannot hear will entertain themselves by talking to each other, and the president's guard is powerless to prevent it. On the whole, I believe the Kansas City plan is the best solution. Delegates only were admitted on the floor of the church. Visitors were allowed to fill the galleries, and overflow meetings were provided.

Some of our strongest men preached at these overflow meetings. In this way the local congregation who were not specially interested in the Convention, were as well entertained, and, perhaps, more greatly benefited, than if they had attended the Convention.

Too much time is lost in organizing. The first day is practically lost in speech-making. To remedy this, however, the next Convention will last a day longer. Speaking of speech-making reminds me of the large number of martyrs at the Convention, I suppose two-thirds of those who spoke, prefaced their remarks by this statement: "I do not want to make a speech, but—," and away he would go half an hour. The speaking at this session was not of a high order. Indeed, there was not a notably great speech made.

The discussion on Foreign Missions was the best thing of the Convention. The speeches of the returned missionaries were of more than usual interest. Dr. Sampey brought out the missionary teaching in the prophecy of Isaiah, in a wonderfully fresh and striking way.

T. C. Skinner, of Baltimore, also made a telling speech. A spurt of enthusiasm came near side-tracking the discussion on Foreign Missions before it reached its climax.

A missionary from a papal country told of the great need of a larger house. He said that people were turned away at every service. Some enthusiastic brother moved that then and there we raise enough to build a house; but Dr. Willingham kept his steady hand on the throttle, and prevented a wreck. A great forward stride was made in Foreign Missions. $380,000 was the mark set for next year. The Southern Baptist Convention is beginning to realize its obligation to a lost world. It will not be long before we shall be raising a million dollars for Foreign Missions.

There was also much interest manifested in Home Missions. The report of the Commission on the negro work could hardly be called a disappointment, as very many had forecasted just such a report. They offered a good many suggestions, but wound up by leaving the whole matter to the discussion of the Board. The discussion of the negro evoked no enthusiasm.

On the other hand, when City Missions came up for discussion, there was great enthusiasm. When some brother suggested that we could expend, profitably, a half million dollars in over fast growing cities, he was applauded to the echo. Why can't the Board take the hint and see where its important field is?

Some one raised the point that we were giving much more to Foreign than to Home Missions, and urged that we raise an equal amount for Home. He seems to have forgotten, that if we add what is given to Home Missions, and the amounts raised by the several States for State Missions, it will be seen that we are giving much more for missions at home than we are sending to the foreign fields. The Convention enthusiastically agreed to fix the amount for Home Missions next year at $250,000.00.

Dr. Gray had a band of Indians numbering ten who sang in their own language. If he saw the two "braves" that the Home Mission Society had at St. Louis, I think he would admit that they threw his Indians in the shade. Even his "star," Bennie Strike-Axe, could not be mentioned in the same breath with the Northern Indians. It may be all right to have such things at the Southern Baptist Convention, but somehow it savors a little of the spectacular and reminds us of the days when Diaz was the lion of the Convention.

The Convention, as a body, was above the average. The spirit was very fine, and its sweep of vision was enjoyed.

Dr. Dixon's Reply to Prof. Shailer Matthews.

I have been "on the wing" for the past two weeks, and take my first opportunity to give the facts concerning the statements recently published i nthe papers from Prof. Shailer Matthews of the Chicago University.

In a sermon on "Clean Money," preached in the Ruggles St. Baptist Church, I said among other things which were published in the "Boston Herald":

"The millions invested in the Chicago University have, in my humble judgment, so far done more harm than good. Under the leadership of a prince of organizers and money-raisers, the University has striven to do for education what Rockefeller did for oil, by swallowing everything educational and making a sort of syndicate of faith and unbelief. The University of Chicago, having caught the spirit of Harvard and the German rationalistic universities, is in danger of doing for Baptists what Harvard has done for the Congregationalists, filling the pulpits of our churches with men of Unitarian views in regard to the Bible and the way of salvation. There is now developing a sort of immersed Unitarianism, which in future may result, as with the Congregationalists, in the formation of Unitarian Baptist churches. And yet, I am free to say that I regard John D. Rockefeller as far better than the Chicago University. He is a man of faith, who has never been known to call in question the inspiration of the Bible or the doctrines of grace for which Baptists have stood through the ages. It is an open secret that, when Mr. Rockefeller learned that a prominent representative of the Chicago University was tearing the Bible to pieces in a course of lectures, he ordered the lecturer to cancel his engagements and go to Europe for the purpose of purchasing a library. Mr. Rockefeller in more ways than one has shown his desire to have men on the faculty of the Chicago University who are loyal to the Bible. He may be able to so influence and reconstruct it as to save the Baptist churches of the future from the academic unbelief which has been going out from its walls under the guise of up-to-date learning. If he succeeds in doing this, future generations of Baptists will bless his money."

Within a few days I received a letter from Prof. Albion Small, of the Chicago University, intimating rather broadly that some preachers are in the habit of telling lies, which letter, in the name of the maligned, I did not answer. Then came a letter from Prof. Shailer Matthews quoting the offensive words, "It is an open secret that when Mr. Rockefeller learned that a prominent representative of the Chicago University was tearing the Bible to pieces in a course of lectures, he ordered the lecturer to cancel his engagements and go to Europ for the purpose of purchasing a library," and asking me to give the name of the representative to whom I referred. I replied that it was President W. H. Harper, and stating that the open secret to which I referred circulated in New York while I was pastor in Brooklyn. The next day I received from Prof. Matthews the following telegram: "Dr. Harper denies unqualifiedly every statement in general and in particular. Justice demands public correction." I could not conscientiously correct the statement, for I had a chain of circumstantial evidence which would, I believe, convince a jury that it was true. So I wired in reply, "What I have said is true, and more. Will write," and the following is the letter I wrote, with the omission of some paragraphs which make one link in the chain of circumstantial evidence, but which I do not care to outlish unless requested by Dr. Harper, or his friends, to do so. If they so request, I will give the whole chain, though reluctantly, because several links are painful personalities, and this is no fitting time for such personalities.

"Prof Shailer Matthews, University of Chicago, Chicago, Ill.

"My Dear Sir:—Permit me to say that I have no personal animosity against Dr. Harper, and was sincere in my note of sympathy I wrote him during his sickness. In my address I was not discussing him, but John D. Rockefeller and the Chicago University. I did not mention the name of Dr. Harper, and so far as I know, the papers did not even infer whom I meant.

"There are, of course, destructive critics enough among the professors of the University to make it very doubtful as to who was meant, and if you are anxious to shield yourselves, you have my permission to explain to the public that Dr. Harper was the man referred to.

"I have no disposition, however, to go into these things, especially since the sickness of Dr. Harper, whom I have honored for his genius in educational work, and I must confess that I have wished more than once that he would devote himself to secular education and let the Bible alone. If he lives much longer, he will have the same wish, for without doubt the scholarship of the world is now repudiating his destructive criticism views.

"I must stand for what seems to me to be true regardless of consequences, and, as I travel over the United States and Canada, I find men in Baptist pulpits, graduates of the Chicago University, who are Unitarian in their views of the Bible and the way of salvation. In my humble judgment they are doing much to destroy Baptist churches and Christianity in its fundamentals. That they received their training for this sort of work at the Chicago University will hardly be doubted, and it is time that the Chicago University should be apologizing to the Christian world for the harm it has done to the Christian church. The true scientific spirit would prompt such an apology, now that recent discoveries and more thorough research in Germany and Great Britain have shown the positions of the destructive criticism to be thoroughly untenable.

"My battle is for truth and against the Chicago University only in so far as it seems to me to be against the truth, and I prefer not to indulge in offensive personalities, but, if you in Chicago think that names should be used in public, I submit to your judgment in the matter, and will reluctantly give all the facts in my possession.

"There is no doubt of the fact that John D. Rockefeller, though esteeming Dr. Harper, is not in sympathy with the Chicago University in its attacks upon the Bible, for attacks they are in the eyes of men who believe the Bible to be the infallible Word of God, and there is proof enough that Mr. Rockefeller desires a change in that respect in the University. I was in New York City Thursday of last week and got some information which I believe to be authentic confirming this statement.

"May the God of truth and love guide us in all these important matters, is my daily prayer.

"Cordialy yours,

"A .C. DIXON.

"April 29, 1905."

Professor Matthews in his communication to the papers practically intimates that my statement is one among many slanderous lies which have been circulated concerning the Chicago University, and I must confess that this intimation was at first like the point of a dagger feeling for the heart of what I prize most on this earth—my good name; and yet, a moment's reflection gave me comfort, for I remembered that Professor Matthews has been living for several years close to men of brains who have more than once itimated that the Bible has itself lied, and, finding myself in such distinguished company as Moses, Jonah and Paul, my spirits revived and I took courage. Then I could but smile when I thought of the "Polycrome Bible," with its startling assumptions of multiform authorship, all of them born in the immagination of scholars without so much as a rumor to support them, and the smile broadened almost into cheerfulness as I called to mind the fact that John D. Rockefeller's style, as everybody knows, is to have something to do with the corporations he founds and supports with his money, and for him to do otherwise would mark him a weakling without conscience. A man has lived in an atmosphere made by those who carve the Bible up into sections, with no other guide than the styles of the writers of whom they never heard, ought to learn something from the style of a man who has been the master mind in so many commercial and educational movements.

Next Saturday I shall sail with a friend for a month's rest in Switzerland, to be followed by two months' work in London and other parts of Great Britain. If the Chicago brethren desire me to give the facts which have come to me during the past years concerning the general policy and the inner workings of the Chicago University, they have only to say so through the press, and I will be in reach of the mails, though communications may be somewhat delayed.

A. C. DIXON.

Botson, Mass., May 24, 1905.

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.—R. S. Storrs.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH D.,
Chair of the Bible, Wake Forest College.

Abraham—A New Departure.

The career of Abraham constitutes a new departure in the history of religion in two senses. (1) In God's method of preserving and developing faith on the earth; and (2) in man's method of approach to and of fellowship with God.

In the time of Noah we saw how God preserved faith on the earth by destroying the wicked in the flood, while He preserved Noah and his family alive to perpetuate and carry forward a knowledge of Himself in the world. Instead of progress toward truth and holiness, however, Noah soon fell into sin, and his descendants followed in the same path. In the time of Abraham the world had again grown wicked and idolatrous beyond endurance. "While the ancient Babylonian records reveal a civilization surprisingly advanced, and a social order in some respects admirable, they also make disclosures regarding the worship of the gods which must shock even those who are familiar with the immortalities frequently fostered by heathen religions. The city of Ur was not only the capital, it was the holy city of the Chaldeans. In its northern quarter rose high above the surrounding buildings the successive stages of the temple of the moon-god, culminating in a platform on which the priest could both accurately observe the motions of the stars and hold their night-watches in honor of their god." Joshua (24:2-14) looking back on this time, says: "Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nabor; and served other gods. . . . . Put away the gods which your fathers served beyond the River." In this situation it was necessary for the God of heaven and earth to interfere. How will he do it? No one could tell beforehand, but after it is done we can all see and rejoice in the wonderful wisdom of His method. He selected a man, and led him off to a land of his own, choosing that he might there put into this man a knowledge of himself, and then make him the messenger and herald of this knowledge to the rest of the world. This is the new method begun in Abraham and fostered in Canaan, the land of promise. God's method is no longer negative, except in an incidental way, but positive and aggressive until "the fulness of time" shall have come, and the Son of God shall announce, "I came not to destroy, but to fulfill."

Corresponding to this movement of God, there is a new method of approach to and of fellowship with Him on the part of man. In the progress of the human race after the flood, men drifted further and further from God in their hearts until efforts toward spiritual fellowship with him had well-nigh ceased. There was one earnest, united, common effort to build "a tower whose top should reach unto heaven." (Gen. 11:1-9.) They failed to discern God's great thought and purpose for them, viz., to put heaven into their own hearts; consequently, they thought to build their way up to heaven and step in. This effort, as every such effort must do, resulted in confusion and failure. The Lord confounded their speech, "and from thence did the Lord scatter them abroad upon the face of all the earth." It was after this scattering that somehow (we are no told how it was done) the Lord caused the conviction to lay hold of Abraham that God was bidding him turn his back on the idolatry and corruption that surrounded him, and to go forth into an untried and unknown country that his God might there work out his purposes of grace and salvation in him and through him. Abraham's response to this conviction constitutes a great turning point in the history of revelation. There was nothing new in the fact of his leaving one place and migrating to another. This had been done many a time before, and has been done many a time since. The new feature consisted in the motive that led him to take the step. It was not family affection or greed or adventurous disposition. It was faith in a God whom no one but himself recognized. (Heb. 11:8-10.) When religion and morals were in a most chaotic state round about him; when there was no clear, authoritative voice anywhere calling men out of darkness into light—at least when none was recognized; this man heard the voice of God and had the courage to follow it. In this great transaction of the soul, followed by a corresponding obedience in the life, Abraham became a great pioneer in that "religion of the spirit" which we may all safely follow, i. e., be accepted, followed and obeyed the highest and best revelation that God gave him. He illustrated the great evangelical doctrine of the priesthood of all believers. He came directly to God empty-handed, open-hearted, and ready to accept every consequence that might come from following out consistently such an attitude. This was faith then, and it is faith now. The greatest evangelical preacher of all time makes much of this attitude of soul, insisting that, as in the case of Abraham, it takes precedence of law, ordinances, or anything else. (Gal. 3:6-22; Rom. 4:1-25.) In these two particulars—God's choice of a man and a special family through whom he would bring a knowledge of himself to the world, and the way this man responded to God's high calling—are to be found the points in which Abraham constitutes a new departure.

Election and Universalism.

Nowhere perhaps in all the Scriptures do we see the purpose of God in election set forth more clearly than in the call and commission of Abraham. (Gen. 12:1-3.) It is almost worse than foolish for any one to deny that the doctrine of election is found running all through the Bible, and in no case would a hyper-Calvinist find a better example of the doctrine than the case now before us. The trouble is not in the doctrine itself, but in the use that men have tried to make of it. God says to Abraham: "I have called you; therefore get thee out of thy country and from thy kindred and from thy father's house unto the land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee I will curse: and in thee shall all the families of the earth be blessed." In the history of God's work in the world, many of His professed children have interpreted this great passage of Scripture something like this: "I have called thee; therefore feed the limited number of sheep that I may call, but as to the nations and families outside those already called, you have nothing to do with them. Just stand still and see the salvation of the Lord." Reneatedly in the history of the descendants of Abraham they assumed just this attitude, and a great prophet like Isaiah had to arise and declare to them in thunder tones: "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth" (Isa. 49:6); or a great apostle like Paul had to raise the cry that "there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him; for, whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10: 12-15.) The truth is, there is not only no inconsistency between election and a universal purpose in the Gospel, but one is the complement of the other. One is God's means to an end: the other is God's end aimed at in the means. "I make of thee a great nation" (election); "and in thee shall all the families of the earth be blessed" (universal purpose). According to this view, which is so clearly the Bible view, those who believe most firmly in the doctrine of election ought to be the strongest advocates of and the most enthusiastic workers in the great movement toward world-wide evangelization. If we hold both doctrines in due proportion, each will help the other fulfill its mission. One will furnish the body, and the other will furnish the wings for carrying the body. Let us hold to both, and so become followers of "faithful Abraham."

Questions: (1) Name and explain the two points in which Abraham constitutes a new departure in religious history; (2) explain how election and universalism supplement each other.

From Pastor Parker.

Your pages are dearer to us than ever, since we have been away from home. The two last copies that found us in our new Virginia pastorate have been like letters to us from loved ones.

Being very cordially received in Portsmouth by the Fourth Street Church and community, and also by the Ministers' Conference of Portsmouth and Norfolk and surrounding country, we are now somewhat getting over a severe attack of homesickness and are getting comfortably fixed in the parsonage. To have been otherwise than home-sick anywhere would have been unnatural to us in leaving Durham, and especially the Second Church, which is as faithful a people as any preacher ever ministered to. For over seven years they beautifully co-operated with their pastor, holding up his hands, strengthening and encouraging him. To leave them was as leaving home, for there we had been ever since coming from the Seminary. Other reasons that made these ties hard to sever were the unanimous expression of the church for us to remain and our own feelings of reluctance to leave a people whom we so universally loved. We will never forget our last look into their faces and our feelings on the closing evening service of our pastorate, and the morning of our departure when a large number of friends, apart from the membership, gathered at the station to bid us good-bye and give to us their parting blessing. Yet God seemed for the time being to be calling this way.

I commit this splendid church and faithful people to Brother Barrett, and with great satisfaction and also commit Brother Barrett to them. Our prayers day and night shall ever ascend for them.

Our work here begins very encouragingly. Believing that a live missionary spirit is the secret of church prosperity, I undertook on my second Sunday in Portsmouth the raising of our annual contribution for Foreign Missions, and to the surprise of some, but delight of all, the church made an advance against any previous year of over 100 per cent. I hope we may do equally as well for all other mission objects.

We have a church of over four hundred members, and a Sunday-school of nearly five hundred on roll. We will organize at once a Teachers' Meeting and Normal Training Class; also a Home Department. I find here among others one sacred name of cherished memory— that of Dr. Hume, the father of our beloved Dr. Thomas Hume of the University of North Carolina, who was the founder of this church, and also its first pastor.

We begin a series of meetings next Sunday, and may we beg the prayers of all our North Carolina brethren and sisters for a great outpouring of God's Spirit upon us?

I rejoice in the rapid growing subscription list of Recorder readers. You need not be surprised if I send you a club even from Virginia.

I trust I shall make a loyal Virginian; but I would not sell my birth-right as a "Down Homer" for all the world.

C. J. D. PARKER,
Fourth Street Baptist Church.
Portsmouth, Va., May 26, 1905.

Fruitland's Appreciation of Bro. Staley.

I wish to report the result of our recent meeting at Fruitland Baptist Church on last Sunday. Since Brother Staley, of North Wilkesboro, came to us and conducted our revival services our church has exhibited interest and activity along all lines of work such as it never has before. It was a revival that revived; and the more we see of its effect the more grateful we are for it all. So being mindful of this, the church on last Lord's day placed on record the following resolutions of appreciation:

Resolved 1. That we, the Baptist church at Fruitland do hereby place on record our deep and heartfelt appreciation for the coming of Elder W. F. Staley to us, for his faithful labor among us, and, above all, that God was pleased to seal our dear brother's service with the salvation of many immortal souls.

2. That we as a church do hereby commend him to all sister churches, confident that among the most faithful and fruitful he is numbered, and that any church securing him to hold a revival will have chosen wisely.

3. That we pray heaven's richest blessings upon our brother as his labors have ended in our midst, and wherever he goes may he be to others the blessing that he has been to us.

4. That a copy of these resolutions be spread upon our church record, a copy sent to Brother Staley and that a copy be forwarded to the Biblical Recorder for publication.

In conclusion, I would state to the brethren that the prospect before Fruitland Institute is the brightest in its history. We are looking forward to even greater things.

Fraternaly,

E. ALLISON.
Brevard, N. C., May 22, 1905.

Woman's Central Committee.

Received for Fund for Traveling Secretary and for Expense Account of Woman's Central Committee:

W. M. S., Reidsville, $2.50; W. M. S., Monroe, $4.00; W. M. S., Wake Forest, $5.95; W. M. S., Weldon, $2.00; W. M. S., Tabernacle, Raleigh, $1.00; W. M. S., First Church, Raleigh, $13.20; W. M. S., Gastonia, $2.50; W. M. S., Henrietta, $4.56—total, $35.71.

MRS. WESLEY N. JONES,
Treasurer.

May 10, 1905.

Health and cheerfulness mutually beget each other.—Joseph Addison.

By the Hundred.

Our mails for ten days have been more encouraging than at any time in the writer's twelve years connection with the Recorder. New subscribers have come in by the hundred—and still they come!

There are other ways to comfort an editor, but a growing list is both the evidence and the guarantee of success. A new subscriber is sweeter than praise.

We write, therefore, with two objects. First, to most heartily thank the friends named here for their kindly help. Second, to say that our offer—balance of the year for fifty cents—holds good throughout June and, indeed, would be tempting in July. Will not our other friends endeavor to enlist as many subscribers as possible this month. July 1st the old Recorder completes her Seventieth Year, and sets out anew upon the pilgrimage. Let us begin the new order with—well, why not 12,000 subscribers? Will you win one?

These names convince you that it can be done:

W. D. O'Neal, J. D. Larkins, W. L. Britt, Rev. N. S. Jones, M. T. Phelps, T. Bright, J. A. Bivens, D. Cale, Jas. C. Gillespie, A. I. Justice, E. J. Harrell, Mrs. W. E. Bugg, W. H. H. Lawhon, J. A. McKaughan, S. D. Swaim, W. C. Meadows, L. H. Malpass, Levi Hoggard, A. A. Pippin, R. D. Cross, J. G. Hagaman, M. P. Davis, E. C. Andrews, M. E. Parrish, J. A. Stradley, A. L. Betts, S. Barnes, Mrs. W. T. Jones, H. D. Harrill, J. R. Pace, J. J. Payseur, J. M. Page, L. H. Greene, D. J. Hunt, G. W. May, W. G. Hall, N. H. Shepherd, T. S. Crutchfield, B. G. Early, T. J. Taylor, J. L. Lane, J. H. Carter, Geo. J. Dowell, J. A. Colton, Mrs. S. E. Ewell, R. M. Roach, Josiah Early.

NEWS NOTES.

....Get ready for the Midsummer Meeting. It will be the best yet.

...The Annual Reunion of Wadesboro Baptist Church, C. D. Graves pastor, occurred June 4th.

....Cooleemee will dedicate her new house of worship in July. We congratulate Pastor S. D. Swain.

....Pastor Thomas will remain at Edenton, in response to the unanimous urging of that church. Good.

....Pastor Jenkens of Statesville, is improving steadily, and we have every reason to expect for him complete restoration of health.

....Bro. J. F. Stokes, who recently announced his call to preach, may be now addressed at Greenville. He is as yet open for engagement.

....Pastor Embanks is in a meeting this week at Plymouth with H. H. Mashburn preaching. We wish for these laborers the greatest harvest.

....Dr. Lloyd T. Wilson has resigned the pastorate of the Edgefield Baptist Church, of Nashville, Tenn., to accept a call to East Church, Louisville, Ky.

....Rev. M. Ashby Jones, of Leigh Street Church, Richmond, Va., will supply the pulpit of Regents Port Church, London, during the month of August.—Exchange.

....Pastor Fry, of Goldsboro, is in a meeting with Brother Duke, of Elizabeth City, assisting. Two such servants of the Master will surely have a good and great meeting.

....As we go to press the commencement exercises of the Baptist University for Women are in progress. We hope to have a full report next week.

....Prof. J. F. B. Beckwith, of the Louisville Seminary, has been elected to the chair of Elocution and Oratory in Baylor University, Waco, Texas, and has accepted.

....Rev. James D. Ray, pastor of the Second Church, Selma, Ala., has accepted a call to the Baptist Tabernacle of Birmingham. Rev. H. R. Arnold, of Louisville, will succeed him at Selma.

....Prof. W. L. Poteat is now in Waco, Texas, delivering a series of lectures in Baylor University. A few weeks ago he was delivering a series in the Colgate Seminary, New York. Who else amongst us has so great a circumference?

....On the last Sunday in May the splendid new building of the First Baptist Church of Paris, Tenn., was dedicated. Dr. R. R. Acree, of Clarksville, Tenn., preached the sermon. The pastor of this church is Rev. W. H. Ryals.

....Bro. C. E. Brewer writes: "The Union of the Central Association will meet with the Wake Forest Church the fifth Sunday and Saturday in July. Great occasion for our Sunday-schools. Bro. H. C. Moore promises to be with us."

....The Buie's Creek Summer School is now in progress. Another has opened at Winterville. Very likely these local summer schools will prove as effective as the State institutions of that type which seem this year to have lost popularity.

Bro. C. A. G. Thomas says: "Bro. J. W. Rose is doing fine work on his field around Edenton. He is much loved by his flock, and worthily so, for he is doing faithful work." Both of these brethren are faithful friends to every denominational enterprise.

....We are glad to hear that Mr. William Stancell, who bears the marks of Wake Forest College, has been chosen Principal of the Academy of Southwestern Baptist University, Tenn. Another North Carolinian—J. Solon Williams—is in the Chair of Latin.

....Pastor J. N. Booth, of Hertford, is rapidly becoming one of the strongest men in the great Chowan country. His people are very fond of him; his frankness makes it impossible for any one to fail to admire him. His churches are being developed along all lines.

..Bro. W. R. Beach writes from Elkin: "We closed our meeting here yesterday. Elkin has never had such a spiritual awakening. The business men closed their stores and other places of business. Fifteen joined for baptism and three by letter. Bro. Bradshaw did the preaching, and that means it was well done."

....Bro. John Bass Shelton's admirable work at Chester, S. C., has made a place for him in this part of the Southern Baptist Convention. Achievement is the best introduction. At Chester within three years a heavy debt on the house of worship has been paid, a new parsonage built, and the membership is one-third larger.

....There will be forty additions to the First Church, Elizabeth City, as a result of the recent meeting. Pastor Duke baptized sixteen the last Sunday in May. The work is indeed prospering under the leadership of this wise and conservative pastor. How he wins the love of all classes! Some of his very best people were recently heard to say: "He is the best all-round man that we have had, and we have had none but good men." He is certainly doing a great work, and his people appreciate him.

....Dr. J. W. Millard, of Georgia, offered a resolution to the Southern Baptist Convention, asking that President Stephens make an address on the denominational question at the opening of the next annual Convention. The resolution was adopted.

....In the twenty-second annual council of the Episcopal Diocese of East Carolina, which met recently in Wilmington, it was decided to build a residence in that city for the bishop, which is not to cost over $15,000. A memorial service was held in honor of Bishop Watson.

....Dr. W. P. Walker, who was for many years pastor of the First Baptist Church of Huntington, W. Va., and also for a long time editor of the Baptist Banner, died recently. He was a noble man and his loss will be deeply felt by the Baptists of West Virginia.—Baptist and Reflector.

....Mr. J. J. Payseur, of Maiden, writes: "The South Fork Associational Sunday-school Institute will be held with the Maiden Baptist church, by Rev. Hight C. Moore, beginning Thursday night of the 7th, and continue through Sunday. Every Superintendent and teacher should be present."

...The Atlanta Journal announcse that Georgia is to have "a new Baptist College," to be located at Bremen. Delegates from four Baptist Associations, embracing the territory west of the Chattahoochee River to the Alabama line, met in Bremen a few days ago to select a site upon which to build the college.

....The town council of Conyers has followed the example of Lawrenceville in imposing a tax of $1,000 upon express companies for the privilege of delivering packages of whiskey within its incorporate limits. If the courts sustain this action it means a fatal blow to the liquor traffic.—Christian Index. An anti-jug suggestion for North Carolina.

....Bro. J. B. Ferrebee's work is doing very well indeed in all of his churches around Elizabeth City. Such a pastor is in a position to do a great work. The country churches are pouring into the towns, and to train these men and women for the leaders in the city churches is no mean work. Few pastors are so loved and trusted as is Brother Ferrebee.

....Pastor Ayers leaves many sad hearts in Elizabeth City as he turns his face towards New Bern. He has done a great work at Blackwell Memorial, and the people are grieved to lose him; but such a church will soon win another good pastor. They are a worthy people and should have a man after the Master's own choosing. A great field for usefulness is open at Blackwell Memorial Church.

....Pastor Staley writes: "Rev. W. R. Bradshaw after closing a successful revival at Elkin, N. C., came up and paid us a visit at North Wilkesboro and Wilkesboro. The brethren were delighted to see him. Mr. Bradshaw preached at Wilkesboro Tuesday night to a large and appreciative audience. His work here will ever be cherished by the people. We trust that he will as eminently be successful in his new field of labor."

....Pastor A. L. Betts, of Southside (Winston-Salem), Waughtown and Kernersville Baptist Churches, writes: "My work is progressing and encouraging. Have had twelve accessions to Southside Church since I came and two profession. Two have joined Kernersville and one at Waughtown. Baptized one at Waughtown last Sunday." His work invariably prospers; and it is because he gives himself to it with such devotion to his Master.

....Our church at High Point has called R. L. Patton. It is significant that churches which he once serves will turn back to him. We note with great pleasure that the High Point Baptists are keeping pace with their city. A mission station a few years ago, they now have two churches and one of them affords $1,500 for pastor's salary.

....Dr. J. R. Pace, pastor of the Jackson Hill Baptist Church, Atlanta, has been compelled by ill health to resign his charge, the resignation to go into effect at once. Since Dr. Pace became its pastor two years ago the church has paid a debt of $9,000, erected a parsonage costing $3,300, contributed more than four times the amount per annum given by any other church of similar membership to missions, and has added one hundred new members to its church roll.

....Dr. Hall baptized twenty-one on Sunday at Fayetteville, and others will follow. He writes: "Brother Massee preached with power, and the people came to hear him. The closing night (Friday) was very stormy, but the good work continues and is being well followed by the pastor and church." Pastor Hall is invited to preach in Bristol, England, some time during the summer. Bristol is the city where Robert Hall, the great Baptist orator lived and preached.

....Rev. Len. G. Broughton is looking ahead to a very busy summer. He is to deliver Bible lectures at the Y. W. C. A. Convention at Asheville, Lake Orion Conference, Michigan, the Midsummer Meeting in North Carolina, the Christian Workers' Conference, Northfield, Mass., and preach in Boston for Dr. A. C. Dixon and the Dudley Street Baptist Church every Sunday in August. The Tabernacle is to be supplied by Rev. A. C. Cree, of Louisville, Ky.—Exchange.

....The Recorder hears that a sister State—the one in the South that is keeping pace with North Carolina's industrial development—has set her heart upon winning to the presidency of her Baptist College one of Wake Forest's professors. Who could have thought that Dr. Gray's words would so soon prove to have been prophetic? But he must not go. His departure would be irreparable to the College and the State. No other man we know is so invaluable.

....We cannot believe that the newspaper report that the Northern Presbyterians are preparing to raise a $10,000,000 pension fund for aged ministers is more accurate than the exploded rumor that Mr. Rockefeller was about to set aside such a fund. The laborer is worthy of his hire; he should receive what he is worth, and live on it like other people. A certain amount of relief for aged and infirm ministers does good, but a general pension fund would be ruinous. The day of the mendicant monks was a Roman Catholic—not a Baptist day.

....Bro. D. W. Thomason writes: "Please change my address from Belmount, N. C., to Semora, N. C. I am now settled on my new field in the Beulah Association. The field is composed of the following churches, viz., Ephesus Clement, Lamberth Memorial and Lea Bethel. These churches are paying the pastor's salary monthly, which is unusual for country churches, and much better than the old rule of waiting until the end of the year. Already the pastor has evidences of appreciation among his people. I regretted very much to leave my former work, especially Friendship church. My successor there will find in Mrs. L. L. Price, the Garrisons, Mitchells, Walkers, and others, sympathy and hearty co-operation in the work. Mrs. Price is much devoted to her church and Sunday-school."

....The Bible and Sunday-school Institute of the German Baptist Convention began its session in Bristol, Va., on May 28th, and fully four hundred persons were in attendance. The week will be devoted to Sunday-school, missionary and educational meetings. The Conference proper will meet June 6th, and will continue for three days. It is expected that twelve thousand persons, representing a majority of the States of the Union, will attend, and great buildings have been erected for the meeting. The city is prepared to entertain fifteen thousand.

Bro. R. D. Carroll, of Williamston, says: "We organized 'Piney Grove' Church not long since, and all around there are signs of real progress in this section. I am more and more convinced that this is the day of our opportunity in Baptist progress. I have decided to hold two meetings in each of my churches each year; what we do for the Master must be done hastily, and we, as His representatives, have no time to lose. I was greatly encouraged by the splendid meeting which I recently held in my Hamilton church. Bro. S. L. Morgan is one of the very finest spirits that I ever knew; he did the preaching for us."

....In the letter from Bro. M. A. Adams, we are relieved to say, there were only three typographical errors, for neither of which will anyone that corresponds with us reprove the compositor or the proof-reader. It is a guess with his copy from first to last. He requests us to say that "the brethren whom I aided in meetings were Rev. J. B. Pruitt, Pocomoke City, Md., and Rev. R. S. Mounds, Mappsville, Va. Instead of lecture parlor—referring to our Monroe house of worship—he wrote Ladies' Parlor. Brother Adams has just been called to the Newsom field, Portsmouth Association (the Virginia Chowan country) and will probably accept.

....The University of North Carolina celebrated commencement with fine enthusiasm. Upon reading Mr. John Charles McNeill's reports of the occasion in the Charlotte Observer we inquired if the spirit of commencement was not more rampant and spontaneous at the University than elsewhere in the State. "Oh, decidedly!" he said. We should be glad to see the Wake Forest celebrations become less restrained and more spirited. The University, to take up our original purpose, graduated sixty young men. Dr. Gardner, of Richmond, preached a notable baccalaureate sermon. Judge W. P. Bynum presented to the institution a complete modern gymnasium.

....The Southern Farm Magazine, the agricultural companion paper to the more widely known Manufacturers' Record, points out that Andrew Carnegie's express exclusion of teachers in sectarian institutions from his pension fund for teachers is calculated to undermine denominational education. Very true. It is only one of many blows at a cause dear to true and enlightened Christians. The American policy for the present makes small allowance for Christian education. But the hour will come when America will take thought. Meantime let Baptists—of whom we in North Carolina have no right to complain—be true to their colleges; and let us make our colleges so distinctly effective that their place will be conceded.

....We should all be proud of the excellent record of President Mullins of our Seminary. Long ago it was universally agreed that in every respect he is the man for his high office. But few of us have watched closely enough to observe that he has added $100,000 to the endowment within the year. As an evidence of the practical Christianity of the institution we may point to twenty-eight ministers there preparing for the foreign field. And of the Seminary's capacity to adapt itself to the needs of our denomination as they arise, we may point to the flourishing woman's training school. Not only as an administrator, but as a teacher and a factor in Baptist life throughout the country is Dr. Mullins distinguishing himself.

....A letter from Principal R. L. Moore, of Mars Hill College, informs us that that good friend of Mars Hill has offered $5,000 provided the other friends of the institution raise $2,000 for a building greatly needed—a boys' dormitory and club hall. This is an opportunity that we cannot afford to lose. It will magnificently strengthen Mars Hill and all it stands for. It is true that the institution recently called on the denomination for help; but there are hundreds and thousands who yet may serve this noble cause for the first time. So far as our sympathy and support can go we bid Brother Moore accept this offer and proceed to put it before our people. To be sure they will respond to it. The money must be raised by January 1, 1906. But let us pledge it right away—say in sixty days. If Brother Moore wishes, we will open a column for acknowledgements.

....The Hertford Herald speaks in high praise of the commencement exercises of Franklin Seminary, Franklin, Va., Mr. John B. Brewer, principal. The work of the pupils in Art, Music and Expression was of the most gratifying order. The Herald continues: "The session just closed has been the most prosperous one since the Seminary was established. An exceptionally able corps of teachers were in charge. Results have been highly satisfactory to the management of the school, the teachers, the students and parents. We are glad to be able to say that all of the present corps of teachers will return with one exception. An able Director of Music will be added to the Music Faculty. A very enticing field of work in another State sought President Brewer this year. We are glad to note that he will remain with us, and with the co-operation of the efficient stockholders, extension improvements are in contemplation for the buildings and grounds. Notably among them is a general system of heating. The outlook of the school was never so promising, and a large increase of patronage is expected."

....We are glad to have the following notes from that excellent young pastor, S. L. Morgan, of Littleton: "Littleton recently enjoyed a quiet, but gracious, revival. Pastor W. W. Sisk, of Manchester, Va., spent ten days with us, and preached with power. Eleven have been received by baptism, and others are coming by letter. The church is making substantial progress along all lines. A few days ago I returned from Hamilton, where I aided Pastor R. D. Carroll for a week in a series of meetings. In some respects the meetings were the most remarkable I have ever attended. I livd those few days in a new atmosphere, and met a new problem. It was the result of the 'Hardshell' idea, which I learned has a strong hold upon all that community. 'Hardshells' are excellent people, I learn, but they seem to create an atmosphere in which revivals cannot flourish. Certain it is that something about the atmosphere was chilling. But about the end of the week the sunshine came, and the meetings closed with Pentecostal warmth. Seven were baptized, and others accepted Christ. I expect to hear of greater victories at Hamilton, through the labors of the stalwart Carroll and his admirable and loyal people."

Speak to others as you would like to be spoken to.—E. B. Pusey.

Commencement at the Louisville Seminary.

The closing exercises of the Southern Baptist Theological Seminary began May 29th, with an address by Missionary J. W. Cullom, of Japan. He stirred the hearts of all present as he pictured the glorious opportunity of bringing Japan to Christ, and of Japan as the logical missionary of the eastern world. If there is one thing that distinguishes the Seminary from all others, it is the deep, enthusiastic spirit of world-wide missions, that pervades every phase of Seminary life. Dr. Mullins said in the closing address that every one of the large number of graduates going out this year, was missionary to the core.

On Monday afternoon came the Alumni address by Dr. F. W. Everhardt, of Liberty, Mo. It was a great speech on "The Prophetic Element in the Ministry." At night the first banquet of the alumni too place at the Galt House, and was an enjoyable affair. Speeches were made by several prominent men.

On Tuesday morning came the best feature of the Commencement, when Dr. R. H. Pitt, of the Religious Herald, of Richmond, delivered the baccalaureate address, taking as his subject, "Manliness in the Ministry." The address was simple and chaste, but of the highest order. The speaker knows how to reach the hearts of his hearers, and as he pleaded for the many-sided man in the pulpit; the man who is a part of every movement for the uplift of the community where he may live—we felt that the speaker himself was every inch a man as well as a minister.

Tuesday night was graduation night, and forty-seven young men received diplomas as graduates in the various degrees. Then there were seven besides these who received the degree of Doctor of Theology, among this number being Arch. C. Cree, of North Carolina. The best speech made by a graduate was made by a North Carolina man, J. Clyde Turner, of Statesville, N. C. The verdict of every one was that his was the best speech made. He goes to Newport, Ky., as pastor. Another North Carolina boy has made a wonderful record here for scholarship and faithfulness, T. L. Brown, of Asheville. He has not missed a class or been tardy this session, and his grades are alway around the hundred mark. W. C. Barrett has left for Durham to take up his work with the Second church. Brother Barrett is well equipped for his work and we are all glad he has returned to North Carolina. We were sorry to lose W. N. Johnson to the Louisiana brethren. He had made a good record here, and North Carolina needed him. J. A. Hileg, another North Carolina boy, will probably go to Ohio.

The Commencement closed with a speech by Dr. Mullins to the graduates, which was in his own happy style, and was well received. It made us all want to do more for the cause of the Master.

I shall spend the greater part of my vacation with my church at Farmdale, Ky., but will be in some meetings with my former churches in Orange County later in the summer.

Yours truly,
CHAS. E. MADDRY.

West End, Asheville.

Perhaps some of our friends who read the Recorder will be glad to hear something of our work at the West End church in this city. We have nothing so startling to relate, for we are moving on in a quiet way doing our work as best we can. When we came here last December the work was at quite a low ebb spiritually. Having been without a pastor some six months and general neglect to duty and service on the part of very many of the church is enough to leave it in a very sad state of affairs. We hope there are many improvements. The brethren say there are. I am very thankful for what has been done, but I am not near satisfied. May be I want to see too much. One thing I am very anxious to see, and that is very many more of our people taking and reading the Recorder. Perhaps there are a lot of real good Baptists who do not read the Recorder; but I verily believe that those who do read it with their Bibles are very much stronger Baptists and are more active in the Lord's work. I am trying to get as many as will to take advantage of your excellent offer—the Recorder seven months for fifty cents. How can a Baptist fail to grasp that opportunity!

We have just closed a real good meeting with our church. The church seems to be quite revived, six or eight have been added by letter—others who have their letters say they intend to put them in real soon—and some eighteen or twenty have been added by baptism, others stand approved for baptism, and many others have made professions of faith in Christ whom we expect to come out fully on the Lord's side and show it by confessing Him in baptism. There may be many persons converted who do not join the church, but we never count them until they do.

We hope to see the revival spirit kept up in our church. I believe in a revival going on all the time. It is a great pity that the sentiment seems to be prevalent in some of our churches that persons are not converted only during a protracted meeting which is expected to come off once a year.

Our Sunday-school, under Bro. J. B. Grice as Superintendent, with a corps of eight or more excellent teachers, is doing some real good service. We hope to see it increase in power for good.

The church has recently paid off all its debts and mission obligations, and I think is now about ready to begin some very much needed improvements. They are very anxious to keep doing something, and that is what I love to see. If the Lord's people are kept busy doing the Lord's work they will not have time to work any for the devil. They are constantly working for one of the two.

We hope to have something real interesting to tell you some of these days. I want to say that this is an excellent field in which to work, and we have a lot of fine folks to work with, and if we do not get something done I will always think we ought.

Our prayer meetings and B. Y. P. U. meetings are very well attended. On Sundays we have very large crowds, and better attention we never had given us.

Mr. Editor, the next time you come to Asheville do not fail to visit our church.

Wishing the Recorder great success, I am

Your humble servant,
B. L. HOKE.

Asheville, N. C. May 30, 1905.

Through the New Testament in One Year.

(FROM DAILY BIBLE.)

Monday, June 12—Luke 14:1-24.
Tuesday, June 13—Luke 14:25; 15:10.
Wednesday, June 14—Luke 15:11-32.
Thursday, June 15—Luke 16.
Friday, June 16—Luke 17:1-19.
Saturday, June 17—Luke 17:20; 18:14.
Sunday, June 18—Luke 18:15-43.

....Prof. Robertson says: "In the great collection taken up by Paul for the two saints at Jerusalem, Paul had the churches which contributed to appoint messengers to go with him to Jerusalem. But the churches that did not contribute were not asked to appoint messengers, for they had nothing to represent."—Baptist Argus.

Home Circle.

Wanderlust.

Beyond the East the sunrise, beyond the West the sea,
And East and West the wanderlust that will not let me be;
It works in me like madness, dear, to bid me say good-by!
For the seas call and the stars call, and oh, the call of the sky.

I know not where the white road runs, nor what the blue hills are,
But a man can have the sun for friend, and for his guide a star;
And there's no end of voyaging when once the voice is heard,
For the river calls and the road calls, and oh, the call of a bird!

Yonder the long horizon lies, and there by night and day
The old ship draws to home again, the young ships sail away;
And come I may, but go I must, and if men ask you why,
You may put the blame on the stars and the sun and the white road and the sky
—Gerald Gould, in The London Spectator.

Two Famous Sculptresses.

Probably not many of the visitors at the Louisiana Purchase Exposition knew that one of the most striking groups of statuary exhibited there was the work of two young women, though there is nothing about it to suggest that more than one person modeled the piece. It is most unusual for two artists to enter so completely into each other's conception, but in the group referred to—two men struggling with a bull—Miss Abastenia Eberle modeled the men, and Miss Hyatt, the bull. Miss Eberle expected to be a musician, having great ability as a cellist, but found sculpture more fascinating. It is rather a singular coincidence that Miss Hyatt, too, should have started as a musician, the violin being her specialty. Both young ladies have obtained their entire education in America, and have been singularly successful in their work, one of their groups—a man and a tiger—having been exhibited at the National Sculpture Society. The young ladies met only about two years ago, and after experimenting with one group, decided to join forces and work together. Miss Hyatt has had many thrilling experiences among wild "models" while working at some of the zoological gardens and wild animal shows, but has never lost courage. The young women spend their summer vacations at Miss Eberle's home in Porto Rico, and when they go abroad, the trip is purely one of pleasure and not for study.—The Pilgrim.

A Philosophy of Life.

Once I knew the depth where no hope was, and darkness lay on the face of all things. Then love came and set my soul free. Once I knew only darkness and stillness. Now I know hope and joy. Once I fretted and beat myself against the wall that shut me in. Now I rejoice in the consciousness that I can think, act, and attain heaven. My life was without past or future; death, the pessimist would say, "a consummation devoutly to be wished." But a little word from the fingers of another fell into my hand that clutched at emptiness, and my heart leaped to the rapture of living. Night fled before the day of thought, and love and joy and hope came up in a passion of obedience to knowledge. Can anyone who has escaped such captivity, who has felt the thrill and glory of freedom, be a pessimist?

My early experience was thus a leap out of the dark; to move breast forward is a habit learned suddenly at that first moment of release and rush into the light. With the first word I used intelligently, I learned to live, think, to hope. Darkness cannot shut me in again. I have had a glimpse of the shore, and can now live by the hope of reaching it.

So my optimism is no mild and unreasoning satisfaction. A poet once said I must be happy because I did not see the bare, cold present; but lived in a beautiful dream. I do live in a beautiful dream; but that dream is the actual, the present—not cold, but warm; not bare, but furnished with a thousand blessings. The very evil which the poet supposed would be a cruel disillusionment is necessary to the fullest knowledge of joy. Only by contact with evil could I have learned to feel by contrast the beauty of truth and love and goodness.—Helen Keller.

Her Application.

The effect of illustrations cannot always be forseen. As an example, a clergyman is quoted in the Interior as telling the following on himself:

"At my time of life I ought not to be stunned by anything, but after service a good woman of my flock did manage to take my breath away. I was preaching about the Father's tender wisdom in caring for us all," he said. "I illustrated by saying that the Father knows which of us grows best in sunlight, and which of us must have shade. 'You know you plant roses in the sunshine,' I said, 'and heliotrope and geraniums; but if you want your fuschias to grow, they must be kept in a shady nook.' After the sermon, which I hoped would be a comforting one, a woman came up to me, her face glowing with pleasure that was evidently deep and true. 'Oh, Dr. ———, I am so grateful for that sermon,' she said, clasping my hand, and shaking it warmly. My heart glowed for a moment, while I wondered what tender place in her heart and life I had touched. Only for a moment, though. 'Yes,' she went on, fervently, 'I never knew before what was the matter with my fuschias."

For the Housewife's Sake.

It is said that a sound, ripe apple placed in the tin cake-box will keep the loaves from drying or crumbling.

* * *

Lemons can be kept almost indefinitely under glass that is light and air-tight. Set one under a goblet and see.

* * *

An apple parer works just as well on potatoes as on apples, and saves time as well as food, when there is a quantity to be cared for.

* * *

To wash anything that is greasy, use hot soda water. The alkali turns the grease into soap, which will do its own cleansing.

* * *

One of the most soothing applications for a fresh burn is raw potato scraped or grated and bound like a poultice on the injured surface.

* * *

Sweeping with the carpet sweeper will be more effectual if the sweeper is pushed in the same direction as the warp of a rug—not against it.

* * *

A molding-board makes a very satisfactory extra shelf for kitchen or sewing-room, if fastened to the wall with hinges, and chains to prevent its sagging when lowered.

* * *

Sleeplessness on a cold night may often be relieved by tying a silk handkerchief over the head, which sometimes gets cold while the rest of the body is warm.

* * *

A simple remedy for cold feet is to drink slowly two glasses of very hot water just before going to bed. It will warm and relax the system and improve the circulation.

* * *

A cement made by adding a teaspoonful of glycerine to a gill of glue is a great convenience in the kitchen and is especially good for fastening leather, paper, or wood to metal.

* * *

Milk will immediately and effectually extinguish the flames from gasoline or any form of petroleum, since it forms an emulsion with the oil, whereas, water only spreads it.

* * *

To the ordinary combination of warm water and ammonia used for freshening carpets, add a tablespoonful of kerosene, and the result will be still more satisfactory than usual.

* * *

To remove walnut and fruit stains from the fingers, dip them in strong tea, rubbing the nails with it with a nail-brush; wash in warm water; the stains come out instantly.

* * *

If the cover of a fruit jar sticks, do not attempt to wrench it off; simply invert the jar and place the top in hot water for a minute. Then try it and you will find it turns easily.

* * *

Stains of varnish on the hands are sometimes very difficult to remove. As soon as possible, rub with a little alcohol on a soft rag; afterwards wash thoroughly in soap and water.

* * *

The wise young woman not only has shoe trees on which to keep her best boots (as our English cousins say), but she has a wooden hand with detachable thumbs on which to clean her light gloves.

* * *

When a broom becomes shorter on one side, and the ends of the straws become as sharp as needles, dip it into hot water, trim it evenly with the shears, and you will have a broom nearly as good as new.

Man or Money.

In The Common Lot, Robert Herrick tells us of a wealthy manufacturer in Chicago who paid all the bills of his nephew and gave him a liberal education; he sent him to Cornell University, then he spent three years in a special school of architecture, then he went to Paris to perfect his education. He did all for him that money could do. Then the young man returned to Chicago, the home of great architects, and waited for his uncle to die and leave him his fortune, made by so much toil. The uncle's life was cut short, the old man went the way of all flesh; but first he made a will. By his will he made money, then by his will he disposed of it, for by his will he let the public know in what way he wished his money used. For the young man he set aside ten thousand dollars; three million dollars he set aside to educate children of poverty in the city where he had made his money. The young man writhed and cursed and struggled and talked of fighting the will. Why? The best gift the old man could make to the young man was to fit him to be a man, not to lay on his back a new burden of inherited wealth.—O. P. Gifford.

A delightful spring tonic containing the active principles of Cod Liver Oil, with malt, hypophosphate, wild cherry and sherry wine, will be found in Vick's Aromatic Wine of Cod Liver Oil—a perfect tonic and perfectly harmless. In pint bottles, $1,00; at Druggists.

All that's great and good is done
Just by patient trying.
—Phoebe Cary.

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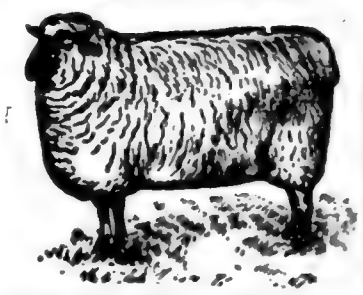
"My head was one mass of scabs, my forehead was covered down almost to my eyebrows, and I had to wear my hat all the time. My body was covered with spots in size from a pinhead to as large as a silver dollar. A white, crusty scab would form and itch, and words cannot express the torture and humiliation I suffered for fifteen years. I tried many doctors, and all kinds of treatments, but could get no help, and I thought there was no hope for me. A friend told me to get Cuticura. I did, and in three days my head was as clear as ever. I applied the Ointment night and morning, also taking a hot bath three times a week, and using the Ointment freely after the bath. After using one cake of Soap and two boxes of Ointment I was completely cured, without mark or blemish. I was so pleased I felt like running down the street to tell every one I met what Cuticura had done for me. If any one is in doubt about this, they may write to me. (signed) H. B. Franklin, 717 Washington St., Allegheny, Pa."

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Young People's Page

Souls.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation-stone.
Then the courses framed to bear
Life the cloisters pillared fair.
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

Wallie.

It was during the last terrible Indian famine, and little, naked, starving children were swarming by the dozens about the mission school, begging to be taken in. But the school was full, running over, and even those in it had nothing to eat every day but a very little rice. Still, they were not starving, and at night when the dors were shut, the dreadful, starving dogs were on the outside.

But O, outside with the dogs was poor little Wallie. Only four years old, no father or mother, no sister or brother. The pitiful little skeleton, naked both in the heat of the day and the cold of the night, would peep in through the door every night, the deep, black, wonderful eyes so wistful, but as cheery as a cricket, and ask:

"Any one to stand for Wallie?"

That meant that the news had gone among the orphans that over beyond the western ocean were kind men and women who sometimes wrote to the mission teacher to say, "Here are fifteen dollars more, take in another little orphan and feed him."

But these letters had not been coming so often as they used to—just a few weeks ago. Every night Wallie ran up at the gate closing with the same cheery little query, and every night the teacher would say so sadly, "No, dear," and again Wallie would slip off into the darkness.

At last, one night the teacher said, "I cannot stand it, if Wallie comes tomorrow night I shall have to take her in."

"But, we cannot," the other teacher would say, "you know we have not enough rice for those we have."

And night after night would come and go, and every night was heard the same wistful pleading, "Any one to stand for Wallie yet?" The tone was so cheery at times and then so wistful, and the little ribs stood out higher under the brown skin, while the little arms and legs were like "reeling sticks," and the big eyes in the skull-like face shone like stars.

"I do not care," exclaimed the teacher at last, "if that child comes tomorrow night I shall take her in; I simply must. I know the Lord will feed her if I do and the dogs will get her if I don't—I can't stand it, I must."

For the dogs did get them, you know. The dogs were starving just as the children were, and many a little one was found asleep by the roadside with toes or fingers gnawed off.

"Any one to stand for Wallie?"

The face was thinner still, the next night, the big eyes brighter, and how they danced at the teacher's answer.

So in Wallie hastened, to the bathroom, and the dirty little rack of bones was washed and the matted hair was combed, and Wallie slept that night as if she had not slept for months.

In the morning what lots and lots of children there were in that mission compound—every one was clean and tidy and as they sat in rows, each one's mug was full of delicious rice—every one but Wallie's.

"Children," said the teacher, "Jesus is going to send some one to stand for Wallie soon, but he has not come yet. And she has no rice in her mug. Till he comes will you each give her a little of yours? You have only a little, I know, but could you each spare her just a pinch?"

So up one line and down another Wallie's mug went and when it came back to her it was brimming over.

Now at that very time, away over in Canada, an Ottawa lady was holding meetings telling big crowds of people the story of Jesus.

One evening a great many men and women had stood up to let everybody see that they loved Jesus, and at night after the lady went home her host said:

"Well, those hard men have been reached but you have not touched Nellie yet." Nellie was the maid of all work.

"Don't be too sure," said the lady, "you cannot always tell, you know."

"I can in this case, that girl is as hard as a stone."

Late that night, the lady was roused by a faint tap on her door. She slipped out of bed and quietly opened the door. There stood Nellie in her dressing grown.

"I knew at once by her face that it was all right with her," said Mrs. ———, "her face was all alight."

"Can you tell me something to do for Jesus?" she asked. "I love him so I must do something for him."

"What would you like to do?"

"Well, I've got ten dollars here, I intended it for a new coat, but now I want to use it for him. If I put five dollars to it would that feed a little orphan in India for a while?"

"It would feed and care for one for a whole year!"

"Then take it and send it for me, will you?"

"And do you know," said the evangelist, "just on that very day the mission teacher had taken little Wallie in from the dark and the dogs, and prayed the Lord to send some one to 'stand for her.'"—Congregationalist.

Begin Right.

"Boys," said Mrs. Wisdom, coming in through the yard, as the rain began to fall, "put on your rubber coats and boots, and run out and clear away the heap of earth you threw up yesterday about the cistern platform. Make a little channel where the ground slopes, for the water to run off below."

Hal and Horace thought this fine fun, and were soon at work. But presently papa called from a window:

"You are not doing that right, boys; you've turned the water toward the house. Directly it will be running into the cellar window. Turn the channel away from the house at once."

"But this is the easiest way to dig it now, papa," called Hal. "We'll turn it off before it does any harm."

"Do it right in the beginning," said papa, in a voice that settled things. "Begin right, no matter if it is more trouble. Then you will be sure that no harm can be done, and won't have to fix things up afterward."

The boys did as they were told, and were just in time to keep a stream of water from reaching the cellar window.

Soon after this, Mr. Wisdom found Horace reading a book borrowed from one of the boys.

"That is not the kind of reading that I wish you to have," he said. "Give it back at once."

"Please let me finish the book," pleaded Horace. "Then I can stop reading this kind before it does me any harm."

"No," said papa, repeating the lesson of the rainy day; "begin right in your reading, and in all your habits, and then you will not have to change. If you start in the right direction, it will help you to keep right to the end."—Lutheran.

A Fine Hiding Place.

"Shut your eyes and hold your ears," said Baby Bess. "We're going to play hunt the handkerchief. Only I can't find my handkerchief, and I'll hide my ribbon instead." So she tiptoed across the room and laid the ribbon on the window sill behind the flower-pots.

Edna and Harold had a long hunt for it; and, when they gave it up, Baby Bess herself could not find it. There was the window sill, there the flower-pots, but the ribbon was not to be seen. Where had it gone?

Now, it happened that morning that Mrs. Oriole was hunting for a string; and when she spied the baby's ribbon in the open window, she thought: "Ah, that is just what I want!" So she took it in her bill and carried it away.

When the autumn came and the leaves fell, the children saw an empty oriole's nest in the elm tree, and Harold climbed up and brought it down. And what od you think he found in it? How the children all laughed! For there, in the bottom of the nest, was Baby Bess's blue ribbon, just where Mrs. Oriole wove it in to make a soft bed for the children.—Our Little People.

Saved Lives of Four Girls.

But for the almost human intelligence of a St. Bernard dog four girls would have burned to death in a fire which destroyed the home of Mrs. James O'Brien, located in Bellevue Avenue and just outside the city limits.

When Mrs. O'Brien went to New York on a visit a short time ago she left her two daughters in charge of the house, and last night their two cousins came to stay with them. The four girls retired at about 10 o'clock, leaving, as they supposed, everything safe.

Shortly after 12 o'clock the older of the two O'Brien girls was awakened by the dog. It jumped on the bed and tried to drag its mistress out, but she, half asleep, tried to drive the animal away.

She evidently dropped off to asleep, for the next recollection is of the dog drawing his claws across her face. He awakened her fully and she smelled smoke. Springing out of bed and hastily donning some garments, she aroused her sister and cousins, and by the time they were dressed the rear of the house was in flames. The girls had barely time to escape, and if the dog had not persisted in its efforts to awaken them they would certainly have been burned to death.—Post Standard, Syracuse, N. Y.

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CONFEDERATE VETERANS REUNION, LOUISVILLE, KY., JUNE 14-16, 1905.

For the above occasion the Southern Railway will sell tickets to Louisville, Ky., and return at rates named below:

Goldsboro, $14.55; Raleigh, $13.60; Durham, $13.05; Greensboro, $11.95; Winston-Salem, $11.55; Salisbury, $11.00; Statesville, $10.50; Charlotte, $11.10; Concord, $11.45. Approximately low rates from other points. Tickets sold June 10th, 11th, 12th and 13th, with final limit leaving Louisville June 17, 1905, provided tickets are officially stamped by Joseph Richardson, Special Agent. Original purchaser may secure an extension of final limit to leave Louisville not later than July 10, 1905, by depositing ticket in person with Joseph Richardson, Special Agent at Louisville, between the hours of 8 a. m., and 8 p. m., June 10 to 19, inclusive, and upon payment of a fee of 50 cents.

General J. S. Carr has selected the Southern Railway, via Asheville, Knoxville and Harriman Junction as the official route for his veterans' special, which will consist of first-class day coaches, and standard Pullman cars to be handled through to Louisville without change. These special cars will leave Raleigh at 3:30 p. m., Monday, June 12th, 1905. Berth rate from Raleigh and Durham, $4.50; Greensboro, $4.00; Statesville and Hickory, $3.50. Two persons can occupy a berth without additional cost. Excellent service on regular train in both directions. Ask your agent for rates from your station. For further information and Pullman reservations, write.

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THE BAPTIST GENERAL ASSEMBLY.

The General Convention of American Baptists at St. Louis has given well-nigh universal satisfaction. It is true that it was an assembly—a mass-meeting—and nothing more. But that is much. Contact; intercourse, are the great sources of value in meetings, especially Baptist meetings; and we have no doubt this mixing of Baptist, North and South, will prove in various ways quite a desirable end in itself.

For our part, we are in for the larger, free arena. If there be Southern Baptists that fear the influence of the Northern Baptists, we are not of them. If there is that in us which cannot withstand such a test, let it go. The truer view is that the South is strong enough to hold its own and to influence as much as she is influenced. If Northern brethren have gone astray, let us lead them back.

But this is only from a certain standpoint. The larger view is not directed at errors on either side, but at unity in the spirit, co-operation in work, and fellowship in person. These things are worth while. The General Assembly may never have a practical objective or institution to justify it; but it will have the loftiest motives and the most worthy attainments to live for.

NORTH AND SOUTH.

The week brought an impressive illustration of the better and worse points of view, North and South. Congressman Boutelle, at the University of North Carolina, brought from his Northern home a hearty appreciation of the South and an enthusiastic appreciation of her spirit, past and present. Seldom have Southern young men received so generous a welcome to the National spirit without compromise of local loyalty.

In Brooklyn, however, a camp of the Grand Army celebrating Memorial Day, caught sight of a Confederate flag, whereupon with madness that inevitably calls up the anger of a certain animal when red is flaunted in his face, they demanded that the flag be taken down, or they would shoot it down. It was quietly taken down, we are glad to say.

We regret to record this incident. It is painful to an American.

But the two instances go well together. Throughout the North there are men of the Boutelle type. They are making the Nation. Likewise in the South we have a growing army of men and women who hold the great past in reverence but who carry no ill memories, no bitterness; they are making the Nation. North and South there are others. It is not to be supposed that in the great war they amounted to much—out of that sort no manner of greatness can come. And in the present they are never so noticed as when they are doing or saying something that better men and women would be ashamed of.

A MODERN INSTANCE OF FREEDOM IN NORTH CAROLINA.

We have recently been treated to a capital example of modern intolerance and persecution in North Carolina. We do not protest against it. It matters not at all. Galileo was free to speak his mind even if the ecclesiastics confronted him with dungeon, rock, and block. So men are free in North Carolina to-day even if a certain set pillory them with contempt, scorn and false-witness. A man should not care.

Mr. J. Elwood Cox, citizen and manufacturer of High Point, one of the State-builders, went to Washington and as a witness declared that he did not desire the Government to interfere with freight rates, but preferred competition.

It was just his opinion as a manufacturer and business man, a witness on the stand. But behold, day after day his motives have been impugned. So far as he could be disgraced by a newspaper, he has been disgraced. He has been accused of giving the testimony not for truth, but because he has a pass, etc. He has been made the butt of ridicule and the object of contempt. His patriotism has been denied and his good, honest name besmirched. We refer, of course, to the articles, editorial and special, in recent numbers of the News and Observer.

Now this is freedom—the sort that a certain section of the North Carolina press stands for. It is the same sort precisely that the ecclesiastics granted Galileo. Those ecclesiastics swore that they believed in freedom. So do the modern persecutors. It all depends on what sort you mean!

We differ with Mr. Cox. We believe the time has come for Government control of freight rates. But we can do so and respect him and his opinion. We can do so without falling into personalities. We can do so without tainting his motives. This is the other sort of freedom.

We believe in the battle. Men should fight for their opinions and not cry out for any sort of quarter. But in the fighting, since civilized nations have abandoned poisoned bullets, might not the peaceful pen omit the envenomed shaft and the despicable innuendo?

BASIS OF MEETINGS WITH OTHER CHRISTIAN BODIES.

Editor Bibilical Recorder:—I would like to inquire, On what basis do Baptist churches have union meetings with other denominations? Do they recognize them as true churches of Christ? If not, on what basis do they have union meetings?

Please answer in the paper soon, and oblige,

C. E. RHYNE.

Gastonia, N. C., May 22, 1905.

Baptists have union meetings with other churches "just dry so." They do not have them on any basis of ecclesiastical theory. If the need for such meetings appears they are free to recognize it.

Probably the underlying motive of such meetings is the desire to take a step apparently in accord with the prayer of Jesus—"that they all may be one."

Baptists do not recognize other denominations as "true" churches of Christ. They recognize them as, like themselves, sincere disciples of the Lord, but fallen into errors which Baptists must oppose. Baptists hold, and properly, that Baptist churches are more nearly in accord with New Testament practices and ideals than any other groups of disciples, and that thus they are more worthy to receive the heritage of the Apostles and more likely to fulfill the will of God in the earth.

Union meetings with other Christian bodies have as a rule proved ineffectual. They are fraught with conditions that defeat the aims of their promoters. For example, a revival within a church almost invariably proves more effectual, lasting and satisfactory, than the union revivals that are answerable to no one, and that, therefore, more often than not fall into the hands of men of questionable worthiness.

RUSSIA'S COURSE.

All the world is looking to Russia to do two things, one to sue for peace; the other to promulgate a constitution for the Empire. But it will occur to the thoughtful that there are reasons why neither of these handsome and timely things may be wisely done.

As to peace, Russia may wisely hold that she has little now to gain by sueing for peace. She cannot gain prestige—that priceless possession—by doing so; she cannot gain money, for Japan's indemnity will be an amount sufficient to maintain war three years or more; she cannot gain territory. On the other hand, by declining to fight for possessions that never were her own, she can withdraw her forces to the interior, force the army of Japan either to invade her or to fortify all Manchuria and the border of Korea; and slowly gather a great army. In two years Japan might be willing to make peace on better terms, and Russia could break to some degree the brunt of her present humiliation.

So, it strikes us, that those who do not look for peace, but to a prolonged and wearisome attitude of war without decisive engagements, are wise.

As to internal reform, we have always inclined to believe that the Czar desires to institute reforms, but is powerless to do so. Should he prepare a constitution, he might be strangled in his bed before it should be promulgated. His family rule rather than himself, and he is doubtless in terror of his throne if he fails to liberalize his government and of his life if he should do so. If we read aright, he has seized every opportunity to go as far as he dared in the direction of reform, and as he grows older and the grand-dukes pass, by bomb or otherwise, he will reconstruct his vast and infinitely resourceful Empire. We have by no means heard the last of Russia. Her reserve forces have not been awakened.

THE NEW PHASE OF THE FAR-EASTERN QUESTION.

The crushing defeat of the Russian fleet in the Sea of Japan may or may not bring an end to the present war; but it does establish finally the supremacy of Japan in the Far East. Thus in the most unexpected way, one of the great world-problems, while not solved, assumes a new and much more definite phase.

No longer will Britain, France, Germany and Russia maneuvre for control of China or quarrel for the lion's share in the partition of China. An end has come to these dreams. They understand quite well that that lion's share would fall to Japan in event of the partition of China; but, more likely, they understand that that partition has been indefinitely postponed, at least until such a time as Japan shall determine; and meantime, they must assume, that Japan's influence in the Far East will be paramount.

Thus the battle of the Sea of Japan, following Mukden and Port Arthur, greatly clears the so-long ominous situation in the Far East: and makes at least temporarily—say a generation—for peace. This is gain.

Not less serious, however, is the new question, What shall we expect of Japan? Will she reorganize China as well as Korea and create an Oriental military and industrial revival that will shake the world? Will she defy all the earth? Or will she march as peacefully as possible in line with the other powers? We hope and believe she will choose the last-named course. Her attitude for years has consistently promised this.

Doubtless she will restore back-bone to China. Probably the military revival will be followed by industrial revival, and it may extend into China. If this constitutes "The Yellow Peril," we should be prepared to make the best of it. But it should not be describe das a "peril." A live nation has nothing to fear in the progress of other nations. Progress anywhere is not to be dreaded, but rather to be rejoiced in.

With that vision of vast Yellow armies marching across the world under some Oyama or Togo, and rolling up all Christendom, we have little patience. They could not do it in the first place, and it is not in them to try, in the next.

LET IT HURT; AND LET THEM HOWL!

We are surprised at the desperate tactics of the opponents of prohibition laws in Charlotte and Greensboro.

The Charlotte Observer, whose pages for years have been devoted to most loyal praise and enthusiastic faith in the Queen City, now comes with dismal croakings—of the dull city, of the dead and dying city. We could not believe it but for the pages before us. That is not like the Charlotte Observer, and in all friendliness we say so. We respect that paper's convictions, and we hope it will repent of its unworthy way of expressing them. The want of bar-rooms never yet destroyed a city. But croaking will injure any place. How ill it becomes Charlotte!

At Greensboro a furore has been raised second only to the ancient Edenton Tea Party. A blundering Judge, of pitiful notoriety, sat on his bench, denounced the law and the men that had the respect for the State and their oaths to enforce it, and summarily declared it unconstitutional. The calmness of the bench seems never

to visit him. The Greensboro law simply provides that "when an affidavit is made that an individual is selling whiskey contrary to the law, and a warrant is issued, the officer serving the warrant can go upon the premises and search them, and if he finds whiskey can seize it, and upon conviction of the verson the whiskey is confiscated."

A man's home is his castle—but not to break the law in. The King cannot enter the home of a peasant—save with due process of law, say, a warrant as above. All this talk apropos of Greensboro, with regard to the home as a castle, immemorial rights, etc., etc., is the merest moonshine. By the same immenorial rights the blockader may claim protection. And by the same unconstitutionality so rashly proclaimed by the famously wise and just judge—whose record so adorns the ermine and the dignity of the State—the United States Revenue law, giving officers the right of seizure, is also unconstitutional.

The plain truth is, the opponents of temperance laws declare that they cannot be enforced, and when we enforce them they howl. No doubt it hurts. But let it hurt; and let them howl.

THE SUPPORT OF OUR SUNDAY SCHOOL DEPARTMENT.

During ten months of last conventional year $830 was contributed to the support of our Sunday-school work in the State. During the present year it is desired that at least $1,500 may be sent in specifically for the support of this department. In order that this amount be raised it is recommended and urged:

First, that every Baptist Sunday-school in the State shall take a liberal collection this month for our State Baptist Sunday-school work and forward the same to Treasurer Walters Durham, Raleigh, N. C. There is perhaps not a school which could not give at least one dollar; hundreds could give $5; scores could give $10; a dozen or more could give $25; and very likely there are some who could easily give $50. Let all give according to their several ability.

Second, that our Sunday-school work be placed in the list of the benevolent objects of the Convention and that the churches in the several Associations be requested to make pledges every year for its support. This course was unanimously recommended last December by our Sunday-school Committee of seven and was adopted by the Convention at Elizabeth City without a dissenting voice. In five Associations last year pledges were made for this object; it is hoped that many others will join them in doing the same this year, and that eventually all will fall into line.

Certainly the financial support of our Sunday-school Department is a wise denominational investment. It is prospering finely, and for lack of necessary funds should not be hampered in its constantly enlarging work. Let us stand by it. And just now it is highly important that our Sunday-schools make liberal offerings for this phase of our denominational work.

MR. ROCKEFELLER AND HIS CONTRIBUTION TO FOREIGN MISSIONS.

Why all this discussion about the contribution by Mr. John D. Rockefeller of $100,000 to Foreign Missions? For the life of me I can't see any objection to it; on the other hand, it looks to me like he ought to be encouraged in the good work, and, for my part, I wish it had been millions instead of thousands. Is not the money his? Certainly he should be allowed to do with it as he sees proper, provided he is not injuring his fellow-man. What better could he do with his riches than to send the Gospel to the heathens? Do our objectors wish him to lock his money up and not allow it to do any good? Better urge him and all other rich men to turn their money in channels where it will do good. This is an age of rich men. Whether they are a blessing or a curse depends upon the use they make of their money, and why should we hold up our hands in holy horror when one of them starts in the road that we are preaching every day? Had we not better ask God to bless the rich men and show them how best to use their riches for His glory?

It seems so to me.

T. M. ARRINGTON.

JOHN'S VISION OF THE RISEN CHRIST.

Bible Lesson for June 11. Rev. 1:10.20.

Golden Text: I am he that liveth, and was dead; and, behold I am alive for evermore.

We present this week the treatment of this most difficult lesson in the year's series by Dr. A. E. Dunning as prepared by him for teachers of young people and presented in the Sunday School Times:

Ask your pupils in advance to read the first three chapters of the Revelation. Show them that Revelation 1:1-3 may be called the title-page; verses 4 to 8 the salutation of the writer to those whom he addresses; verses 9 to 20 the introduction explaining the messages of the risen Christ, and the instruction given to the writer of the way in which he was to deliver them. Then follow in the next two chapters the messages to the churches in Asia Minor.

Picture the condition of the world when John was an exile on the Island of Patmos off the coast of Asia Minor. Point out the island on a map. Probably Jerusalem was either encompassed with Roman armies or had already fallen. Rome, the capital of the world, was seething with corruption, and was persecuting Christians. Unknown and dreaded hordes of the North were hovering on the borders of the empire. It was a time which Christ had foretold. (Luke 21:25, 26.) He appeared to his exiled servant to tell him how to instruct and warn and comfort his disciples, and lift them above the whirl of the life around them into upper realms of peace. What is his message for us now? We can find the answer by studying:

The Purpose of the Vision.

It was for the young Christian churches, not for the busy and tumultuous world. They were not many, and they were not prosperous. The church in Ephesus had grown cold. (Rev. 2:4, 5.) The church in Smyrna was poor, persecuted, and in dread of severer trials threatened. (2:9, 10.) Hateful, heretical sects had gained foothold in the church at Pergamum. (2:14, 15.) A false prophetess was working mischief in the church of Thyatira. (2:20, 21.) Most of the members of the church in Sardis were spiritually dead. (3:1.) The church in Laodicea was rich, but proud and unspiritual. (3:16, 17.) Only the church in Philadelphia was faithful. (3:10.) If our risen Lord sent messages to such churches as these, may we not expect him now to disclose himself to those who seek him?

What are the conditions for finding him? One of them is clearly revealed here. John was in the Spirit,—that is, was obeying the will of the Lord, and the glorious vision came to him on the Lord's Day. However cold the churches may be, whatever the corruptoin in government and in society, those who keep that day holy will have visions of the Saviour.

The Glorified One.

The seven churches here described are as severely criticised by the risen Christ as are churches of our times. Yet he was in the midst of them in his glory and majesty. Those who seek him will most surely find him in his church, whatever may be said against it. It will not be helpful in your teaching to attempt to describe the vision in too much detail. In the midst of multiplex lights representing the churches of Christ in all nations stood a wonderful being in flowing robe, girded with a golden girdle, hair of purest white, rays of light shooting forth from his mouth, face glorious as the noonday sun, a voice resounding like ocean waves, right hand uplifted, grasping a group of stars. The robe suggests the royal dress of the Hebrew king and the official garment of the priest; the white hair is the symbol of eternity; the flaming eyes, of omniscience; the feet of glowing brass, fervor and ceaseless agility; the sword streaming from the mouth, the creating, judging, purifying energy of the Word of God as prophets spoke it. This being stands as our Redeemer and Lord. Is he God? He reveals to us the invisible, omnipotent, eternal Father. Is he man? He certainly was a man, with experiences like ours. Are we confused when we try to think of him as both God and man, and mediator between God and man? Let us not try to define God, but listen to the message he sends to us through the Glorified One, and guide and comfort ourselves with the wisdom, love, and mercy he assures to us.

The Message of the Risen Lord.

Moses (Exod. 3:6), Isaiah (Isa. 6:5), Ezekiel (Ezek. 1:28), and Daniel (Dan. 10:8-10) were overwhelmed by their visions, as John was. So have many felt who have seen the glory of God. Those who have never felt the awe of his presence till they were stilled as though dead have missed the heights of human experience. The awakening from such an hour reveals one's own littleness, and at the same time the grandeur of the privilege of being chosen to hold communion with the eternal God. (V. 17.)

The messages to the churches you have touched on in the lesson, but you have not time to dwell on them. The message to the apostle (vs. 17, 18) is the ground of Christ's authority and the witness to his redeeming work. He, the supreme Lord, has died. He has passed through the experience from which all men shrink. He is alive for evermore, a living Saviour, having the principle of life in himself, invested with eternal royalty. Death is man's foe. The glorified Saviour is its conqueror, and he is in the midst of the churches. This is his message to us all: We must live new lives, with new faith, strength, and hope; for our Lord was dead and is alive for evermore, and we are called now to live with him.

CONCERNING THE ROCKEFELLER AGITATION.

BY W. R. GWALTNEY.

How Shall We Know Just What to Do?

If it be wrong for Mission Boards and churches to receive J. D. Rockefeller's money for the support of the Gospel, then some of us are at a loss to know just what to do when members of the churches who have been faithfully taught that it is their duty to give according to ability, give twenty-five cents when they ought to give twenty-five dollars.

Are not such small gifts by those who are well informed, and who could easily give a hundredfold more than they do, positive proof that the givers are covetous? And is not covetousness classed in the Scriptures with drunkenness, theft, fornication and murder? Is it not called idolatry? By their gifts they show that they are not only guilty of the sin of covetousness, but of lying also. They wish all believe that their contribution is according to their ability.

What ought we to do with such gifts? If it is the duty of those who have received Rockefeller's money to return it, then to be consistent and not to be respecters of persons, we should return hundreds of small gifts to many church members.

This spirit of niggardly stinginess is meaner than the spirit that controls the trusts of this country. And we are saying nothing in their defense.

What Shall We Do?

Shall we hand the quarters and half-dollars back to those who ought to give twenty-five dollars and fifty dollars to missions? Will it not be better to take or apply it and go on faithfully preaching the Gospel, and urging upon all the claims of the golden rule?

Peter very severely rebuked Annanias and Saffira and God killed them for keeping back part of the price of what they had sold, and lying about it. But so far as we know what they gave remained in the common fund, and was doubtless used with the funds given by Barnabas and others for the relief of any who had need.

Some years ago the writer was building a house of worship in certain town. The wife of a wealthy saloon keeper who was a member wished her husband to give something to the building She said she wished he would give a thousand dollars. He declared that he would give nothing, and told me that if he should help build the house that I would be in it every Sunday abusing him. I told him I would not abuse him, nor would I respect any man who would, but that my preaching was as strong against his business as I could make it, and whether he gave anything or not that he might be sure there would be no change in the preaching. He gave one hundred dollars, and if he had given one thousand dollars it would have been received and applied to the building of the Lord's house.

We do not ask unbelievers of whatever character or calling for money for the Lord's cause, but if they give voluntarily, we take it and use it with other funds for the furtherance of the gospel. We denounce wickedness in whomsoever found. God moved the Egyptians, the oppressing foes of His people, to contribute liberally to them in their hasty departure from Egypt. I have no doubt but that God moves J. D. Rockefeller to give of his great wealth to the cause of missions and education.

His methods may be wrong, but he is a Christian. Dr. Broadus said of him once, that his simple piety and humility are as marvellous as his great prosperity. Now if to refuse to receive and use his gifts is the right way to rebuke him, then to be consistent and without partiality, we have a monstrous big job before us in dealing with hundreds and thousands of church members who show by their gifts that they are guilty of covetousness and lying.

Great truths are generally bought, not found by chance.—John Milton.

How the Birds Saved Her.

A woman whose health was breaking from monotony, and who was resigning herself to a flatness and flavorless insipidity of a stagnant life, resolved to study some branch of the life about her. She chose the life of the birds. Patiently, minutely and lovingly, opera-glass in hand, she watched the little creatures who make nests in the trees and sing about the eaves. She grew five years younger in a single season. She noted the comings and goings of the birds, when they arrived, and when they departed in the spring and autumn, and as she entered into their realm of wings and songs her life took on a new brightness and zest. People began to say, "What a charming woman is Mrs. ———. How much she knows. Why, she can tell me the most extraordinary things about birds!"

Of course she could. She was using her eyes.—Margaret E. Sangster, in Woman's Home Companion.

The Choice of a Glove.

Many women make the mistake of thinking that a tight fitting glove makes the hand look small. The tight fitting glove makes the hand bugle in places, so that it looks badly proportioned, to say nothing of stopping the circulation of the blood and making the hands cold.

The glove that is too large gives a slovenly appearance to the hands; it is therefore better to have the gloves fitted.

A soft, pliable kid makes the hand look smaller than the thick leathers, hence many women with large hands have a preference for the suede glove, though the lace glove is smarter.— London Express.

Just as God leads I am content;
I rest me calmly in His hands;
That which He has decreed and sent—
That which His will for me commands—
I would that we should all fulfill;
That I should do His gracious will
In living or in dying.
—Lampertus Gedicke.

The farmer who would undertake to destroy sweet clover by sowing his fields with Canada thistles, might succeed in his purpose; but what about the sanity of the man who would do a thing of that sort? Those who are trying to break down the Sabbath are sowing worse than thistles. They are sowing dragons' teeth which will spring up as armed men to destroy their civil and religious liberties.

Many people have Incipient Catarrh, sore spots in the nose. A few applications of Vick's Catarrh Cream will cure the sores and relieve the catarrh. Try a wenty-five cent box at Druggists.

Our love must make long marches, and our prayers must have a wide sweep. We must embrace the whole world in our intercessions.—C. H. Spurgeon.

SPECIAL RATES TO SUMMER SCHOOL, WRIGHTSVILLE, N. C., JUNE 15-21, 1905.

The Seaboard announces that on account of the Summer School at Wrightsville, N. C., June 15th to 21st, there will be a rate of one first-class fare plus 25 cents for the round trip from all points in North and South Carolina.

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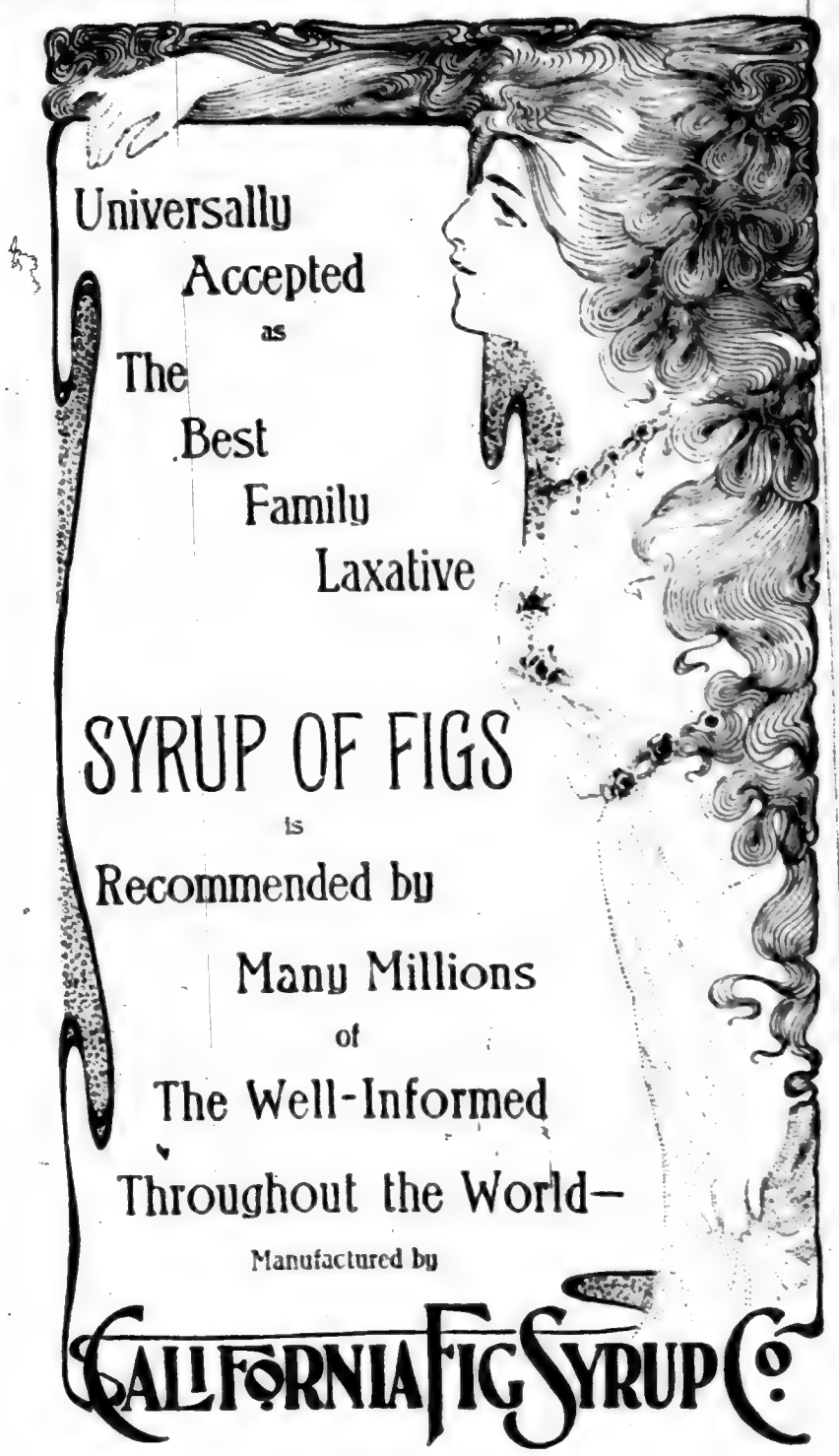
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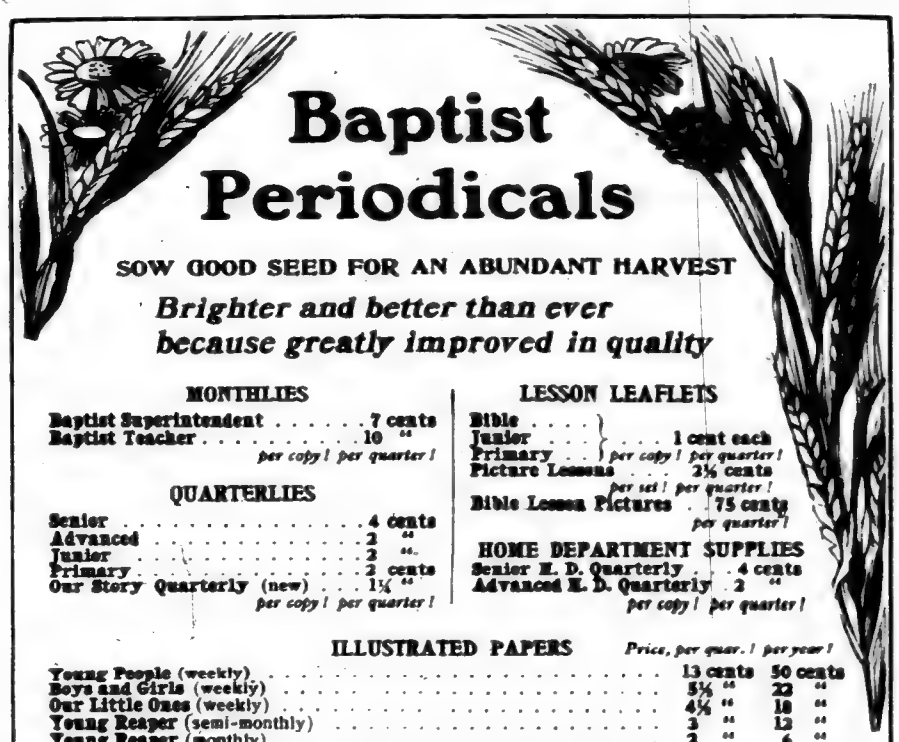
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A Hero and His Reindeer.

A hero of the West is Dr. Sheldon Jackson. He knew hardships before he went to Alaska. As a Home Missionary, forty years ago, he had exciting adventures. There was no railroad in the far West then. He traveled by coach or on horseback, sometimes through blinding snowstorms, wading frozen streams, or losing trail on prairie or mountain, crossing snow-faced avalanches. Sometimes on the trackless mountains of Arizona he was far from food and water. At one time prairie fires swept wildly round him and he fled from the roaring flames, leaping from pine to pine on the mountain-side. More than once he narrowly escaped scalping by savage Sioux or Apaches on the warpath; five times he escaped stage robbers, once a half-dozen revolvers were pointed at his head; once he was thrust into prison. All these things he endured as he carried the Good News throughout the wilderness.

These hardships prepared him for work in Alaska, and there he went as the first missionary minister in 1877. Like Marcus Whitman, he was not satisfied only to preach, he must stir the government to care for its new possessions, so he came to Washington and pleaded for schools for the Alaskans. At length Dr. Jackson secured money and hurried back with teachers and building material. He has built churches, opened schools, founded our Sitka Training School, and the Alaskan Society of Natural History, erecting a museum. In 1890 he opened a school at Pt. Barrow, the point furthest north. He has been appointed by our government to care for Alaskan public schools.

All this for the souls and minds of the people; but he cared for their bodies also, and this work associates him with reindeer. He found that in northern Alaska whole villages were suffering from lack of food. The people having learned the use of firearms had recklessly destroyed the game on which they depended. Dr. Jackson learned that the Siberians have ample food by cultivating the reindeer. "This is the remedy for Alaska," he thought. In 1890 he appealed to the government for aid. The Treasury offered the use of the revenue cutter "Bear" to carry some reindeer from Siberia. These prospered, and three years later Congress appropriated money to increase the work. Dr. Jackson had herders come from Lapland to teach the Eskimo how to care for the reindeer, and so successful have they been that over 6,000 reindeer are now owned in Alaska.

And in how many ways are they useful! Their flesh is good for food, their milk for drink, their skins make clothing, they are better than dogs for sledding, they may be ridden as ponies, their backs are so strong they easily carry a man of 200 pounds. They are trained to double harness, and a team can pull a load of 600 pounds thirty-five miles a day, and keep it up for weeks. They sell for meat at $60 each. In this vast frozen land no horse, cow, goat or sheep could find pasture, but reindeer belong there as the camel belongs in the desert. They eat the long white moss that is abundant everywhere, digging for it under the snow.

Reindeer are naturally wild, and it takes much time, patience and skill to train them. The training begins by lassoing. The trainer advances hand over hand on the rawhide lasso until the head is reached. They are then given a little salt, of which they are very fond, led about for awhile, then released. This lesson is repeated day by day, and they are gradually accustomed to drawing light loads.

And so it is that Dr. Jackson has brought to 20,000 Alaskans work, food and clothing, as well as schools and churches. Each year he travels about 17,000 miles, for he visits every school in Alaska and reports his work in Washington. What joy it must give him to meet Christian men and women, Alaskans, whom he first knew as heathen boys and girls, brought into the schools he has opened. He has well earned his title, "The Father of Alaskan Missions." —Selected.

A Girl, a Bear, and a Poker.

West of Alaska lies St. Lawrence Island. Mr. and Mrs. Gambell were the first to carry the Good News to the Eskimo living there. Cut off from the world, nearly buried in snow, they had many adventures. One stormy afternoon Mr. Gambell went out with an Eskimo to hunt a white bear, whose tracks had been discovered. This is the story Mr. Gambell told:

We found no bear for the best of reasons. The bear was now at the other end of the village, and Mrs. Gambell was having all the "sport" at the school-house. The storm was so severe that only five of the girls had come at 3 o'clock. The lamp was set on the teacher's desk, and Mrs. Gambell had the girls about her there. Suddenly they heard a kind of scratching noise, and a glass pane of the window at the other end of the school-room was broken inward, and the pieces rattled on the floor. They looked up and saw the nose of some large creature there, sticking in at the hole.

Mrs. Gambell declares she did not scream, but undoubtedly she, as well as the little girls, was much startled. Two of her pupils hid themselves under the desk, but Tummasok, a little girl between thirteen and fourteen years old, seized the iron rod with which we poked the coal fire and ran resolutely forward to repulse the beast. Before she could reach the window the bear withdrew its nose, and immediately afterward they heard it on the other side of the house, trying to dig under the sill, near where our provisions were stored. Mrs. Gambell locked the door and then listened.

The beast, not succeeding in digging under the house, ran several times around the school-house, probably in quest of food. Soon it returned to the window and again thrust its nose in at the hole till the sharp edges of the glass cut it—as we discovered afterward. Tummasok struck at it and broke a second pane. Mrs. Gambell, venturing forward also, pulled down the curtain.

The bear again ran around the house and began digging near the door. Their greatest fear, however, was lest the animal should burst through the window.

Bethinking herself that wild animals are said to be afraid of fire, my wife took the lamp in one hand and an old newspaper in the other, and approaching the window, posted herself there to await the bear's return.

She did not have long to wait; the bear soon came back to snuff at the broken glass. Thereupon my wife set fire to the paper, threw the curtain up, and let the paper flame up in front of the glass. Although Tummasok nearly put out the blaze by whacking away at the bear's face with the poker, it probably disconcerted the creature and drove him off. At any rate, when I returned, fifteen or twenty minutes later and tried to open the door there was no bear about.

My wife and her pupils heard me trying to get in and Tummasok, thinking that I was the bear returning, whacked hard with the poker upon the inside of the door to scare it away. When I spoke, they cried out for joy, and made haste to let me in. About an hour later Neewak shot a polar bear, as large as a cow, near his house. The animal had three or four little cuts in its nose, in which were a bit or two of broken glass. It was the same one which Tummasok had struck with the poker.—Selected.



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References: Members of the Charlotte Medical Society.

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News of the Week.

The Battle of the Sea of Japan.

Admiral Togo's victory was one of the most complete in history. He practically destroyed the great Russian fleet of seven battleships, three cruisers, and warships, torpedo boats, transports and supply ships to the number of twenty-five, within thirty hours. He did this with a loss of only three torpedo boats and four hundred men. Only three Russian vessels reached Vladivostok, and they of minor power. Several others put into neutral ports and, are now by international law out of commission for the present war. The Russians lost 7,000 men. The peculiar facts of the battle were the capture of two battleships and the demonstration of the usefulness of the torpedo boat.

The fight extended over 250 miles beginning in the Western Strait of Korea and extending northward toward the Japanese coast. The first engagement was about noon Saturday, May 27, and by Monday morning following the Russian fleet had disapeared from the face of the earth, its admiral was in the hands of the Japanese, and the last vestige of Russian power in, the Pacific—the slow, painful and tremendous structure of more than one generation's toil—was destroyed.

The battle will take rank throughout the world with Trafalgar and Togo's name will stand with Nelson's. In the East the battle will mark an era as distinctly as was ever marked by martial events: It is the hour of Russia's doom and of Japan's dominance.

Of the effect of the battle upon Russia little can be said. Perhaps the Empire is dumbfounded. At any rate there is no tangible prospect of peace. The Czar is said to be firm in his purpose not to yield without some vindication of Russian power. On the other hand the popular anti-war spirit is moving; great peace-meetings have been held. Of more significance is the international hint that the Powers must enforce Peace lest the balance of power in the Orient be utterly upset by Japan's onward march.

Monday's news is that the Czar has ordered his subordinates "to suppress all agitation and close every assembly." That looks backward rather than forward. But who believes that police or soldiers can now suppress agitation in Russia.

* * *

Cotton.

The fact that all of our readers are dependent upon the cotton crop and that eighty per cent of them look from their homes into the cotton fields is our apology for printing the following rather lengthy news reports on this subject:

Returns to the chief of the Bureau of Statistics of the Department of Agriculture show the total area planted in cotton in the United States up to May 25 to be about 28,120,000 acres, a decrease of about 3,610,000 acres, or 11.4 per cent, from the total acreage planted last year.

The average condition of the growing crop on May 25 was 77.2, as compared with 83 on May 26, 1904; 74.1 at the corresponding date in 1903, and a ten-year average of 85.3.

The percentage of decrease in acreage in the different States (the comparison being with the total area planted last season) is as follows:

Virginia, 13; North Carolina, 10; South Carolina, 11; Georgia, 11; Florida, 10; Alabama, 8; Mississippi, 12; Louisiana, 14; Texas, 12; Aarkansas, 15; Tennessee, 10; Missouri, 14; Oklahoma, 11; Indian Territory, 10.

The condition of the crop by States on May 25 was as follows:

Virginia, 87; North Carolina, 83; South Carolina, 78; Georgia, 84; Florida, 88; Alabama, 87; Mississippi, 73; Louisiana, 73; Texas, 69; Arkansas, 73; Tennessee, 86; Missouri, 84; Oklahoma, 88; Indian Territory, 81.

New Orleans, May 31.—The Southern Cotton Association today issued its cotton acreage report. The report says:

"The estimated acreage for 1904, as indicated by the report of the United States government, amounted to 31,730,000 acres.

"The decrease in the acreage for 1905, as shown by our tabulated statement, which was compiled from 17,754 individuals reports from farmers, merchants, bankers and others, throughout the cotton belt, fixes the acreage this year at 25,980,951 acres, a decrease of 18.43 per cent, and 16.05 per cent in fertilizers.

"The conditions of the crop, as reported for Louisiana, Texas, Arkansas, the Territories and portions of Mississippi, are unprecedentedly bad, much of the acreage reported in those States and Territories being yet unplanted, and large tracts either under water or badly washed by heavy rains.

"In the eastern portion of the cotton belt the fields are grassy, the cotton mill unchopped, and labor scarce throughout the entire belt. The officers of the association express the highest commendation of the loyalty of farmers throughout the cotton territory in so fully living up to their promises and pledges in bringing about so material a reduction in the cotton acreage and the use of commercial fertilizers under cotton for 1905."

* * *

Markets, June 3d.

Cotton, 7⅞@8 1-6.
Turpentine, 78@79.
Flour, 5.55@5.80.
Corn, 51½.
Oats, 36.
Eggs, 12½&15.
Chickens, 35@40.
Peanuts, 90@1.00.
N. C. bacon—hams, 13½; shoulders, 9 to 10; sides 9.

* * *

Items.

The White Oak Mills at Greensboro began work May 30.

The State Letter-Carriers Association will meet this year in Charlotte, on the 4th of July.

In the trans-Atlantic race for the cup offered by the German Emperor, the American schooner-yacht Atlantic was the winner.

Mr. J. P. Branch a wealthy banker and prominent Methodist of Richmond, Va., recently gave to Randolph-Macon College $30,000 for the erection of a dormitory.

The Greensboro Fire Insurance Company, with $100,000 capital stock, was recently chartered, making the fifth fire insurance company doing business in Greensboro.

High Point is making rapid strides forward. During the past year there have been erected there 194 dwellings, ten stores, thirteen factories, three churches, and two hotels.

Mr. H. C. Frick having investigated the Equitable affairs and made a report adverse to both of the looting factions, they joined issues, rejected his report, and propose to patch up their differences and go on with their work. But the Equitable has lost the confidence of the people beyond all recovery.

In a recent meeting the trustees of the Agricultural and Mechanical College arranged the budget for the college next year, setting aside $56,000. They increased the salary of Professor Stevens, and elected four new assistant professors. The War Department will be asked to detail a young officer as instructor of tactics to succeed Captain Phelps, whose term has ended.

Wind and hail storms have done much damage throughout the State within the past few days, especially in the sections around Greensboro, Pittsboro, Mount Olive, and Scotland Neck.

Alfonso, King of Spain, soon to be married, visited Paris last week. He is now visiting London. In Paris an anarchist exploded a bomb dangerously near the carriage in which he and President Loubet were being conveyed.

The Crown-Prince of Germany and Cecilia, Duchess of Mecklenburg-Schwerin, were united in marriage last week. Germany took enthusiastic interest in this important event in the lives of her future king and queen.

The correspondence reports of the State Agricultural Department show that, as compared with last year, the average prospect of corn is 103 per cent, of wheat 87½, of oats 97½, of peanuts 112, of tobacco 95, of the apple crop 77½, and of peaches 84½.

The graduating class at Elon College this year numbered thirteen, the largest in the history of the college. Dr. W. W. Staley, who has been its president since 1894, resigned, and Prof. E. L. Moffitt, of Asheboro, was elected to succeed him. Professor Moffitt was once a teacher at Elon.

Charles J. Bonaparte, of Baltimore, has been chosen by President Roosevelt to succeed Paul Morton as Secretary of the Navy. Mr. Morton will retire July 1st, to assume charge of the plans for the operation of the underground rapid transit lines in connection with the surface lines. Mr. Bonapare is a prominent lawyer, and has for years been an intimate friend of the President.

Rev. W. R. McLelland, of Statesville, after a brief illness, died in Grand View, Texas, on May 31, at the age of fifty-six. His wife and brother survive him. Mr. McLelland was a Presbyterian minister, and for the past fifteen years had been pastor of Bethesda, Bethany and Troutman's Presbyterian churches. He had also, for a number of years, been clerk and treasurer of Concord Presbytery.

On the night of June 1st two robberies took place in the little town of Mount Pleasant, nine miles east of Concord. Burglars entered the stores of Cook & Foil, and of C. G. Heilig, and blew open their safes with nitro-glycerine. From the former they took about two hundred dollars, from the latter between three and four hundred dollars. At the present writing, no clue has been discovered as to their identity.

Charters have been issued to two daily newspapers, both of them to be printed in Greensboro and both of them claiming to uphold the principles of the Republican party. One of them, to be known as "The Industrial News," will be under the control of Marion Butler, Spencer B. Adams, Thomas S. Rollins and their wing of the Republican party—the "ins" as they are beginning to be called. The other paper, the "Tar Heel Daily," will be published in the interest of the "outs," and Spencer Blackburn is the principal stockholder. The authorized capital stock of each is fifty thousand dollars.

The trustees of Davidson College accepted Andrew Carnegie's offer of a $20,000 library, which he made to the college, with the usual condition that a similar amount be raised by the college as an endowment. Besides this Dr. Smith announced other gifts to the college amounting to $11,000. The improvements made during the past session were at an expense of $15,000. These improvements include an electric lighting plant, a new artesian well, with an electrically driven pump, a system for the use of exhaust steam for heating purposes, the erection of a thousand dollar cottage for the Superintendent of the electric plant, and the grading of the William H. Sprunt athletic field, besides a number of minor improvements. The total enrollment for the year was 244, of which number fifty-four were ministerial students.

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RALEIGH, N. C.

We give Dobbin & Ferrall's Gold Trading Stamps with every cash purchase, one stamp for every 10 cents.

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How would you like to secure a commission as an officer under Uncle Sam? If you are between the age of 17 and 35 years, possess the necessary common school education, are moral, persistent, and can pass the required physical examination send me four one cent stamps to pay postage, and I will mail you a personal letter, literature, etc., that will tell you of the qualifications required for positions leading to promotions of high rank as an officer in our army or navy.

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Portland, Ore., Exposition,

San Francisco, Cal.

Los Angeles, Cal.

Denver, Colo.

Epworth League Convention July 5-9

Denver, Colo.

G. A. R. Encampment, September.

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17 Pryor St., ATLANTA, GA.

Annual Midsummer Meeting of North Carolina Baptists, Jackson Springs, N. C., June 27—July 4.

Tuesday, June 27, 8.30 p. m.—Song service, conducted by Prof. Charles E. Brewer.

This service is designed to organize the singers, and it is hoped that all who can, will be present and take part. Appropriate periods during the evening will be set apart for prayer in preparation for the meeting. The Executive Committee will be in charge.

Wednesday, June 28, 9.30.—Devotional Hour. Led by Geo. J. Dowell, of Carthage.

10.00.—Bible Study, Religion and Life, Romans 1: 1-17, by Prof. W. R. Cullom, Chair of the Bible, Wake Forest College.

11.00.—Evangelistic Address, by Fred D. Hale, D. D., Wilmington, N. C.

Wednesday afternoon, 4.00.—Conference of Pastors, presided over by T. J. Taylor, Warrenton.

Topics:

(1) The Sunday Evening Meeting. J. C. Massee, Raleigh.

(2) Preparing a Church for Revival. C. D. Graves, Wadesboro.

Wednesday evening, 8.15.—Song Service.

8.45.—Sermon, by J. W. Lynch, Wake Forest.

Thursday, June 29, 9.30.—Devotional, J. E. Smith.

10.00.—Bible Study, Romans 1: 18-3: 20, Religion, Life's Deepest Necessity, by W. R. Cullom.

11.00.—Address, by Pastor William Lunsford, of Asheville.

Afternoon, 4.00.—Conference of Sunday-school Workers, in charge of Hight C. Moore.

Thursday evening, 8.15.—Song Service.

8.45.—Sermon, by A. C. Cree, of Louisville, Ky.

Friday, June 30, 9.30.—Devotional, C. H. Durham, of Lumberton, N. C.

10.00.—Bible Study: Romans 3: 21; 5: 21, The Necessity of Religion Met and Supplied in Christ, by W. R. Cullom.

11.00.—Address, by H. W. Battle, Greensboro, N. C.

Friday afternoon, 4.00.—Conference in Woman's Work in Baptist Churches. This Conference is in charge of Miss Fannie E. S. Heck, President of the Women's Baptist Missionary Societies in North Carolina. The meeting will be exclusively for the ladies.

Friday night, 8.15.—Song Service.

8.45.—Sermon, by E. M. Poteat, D. D., Greenville, S. C.

Saturday, July 1, 9.30.—Devotional. John T. Jenkins, Wilson, N. C. Addresses on Soul Winning.

10.00.—William Lunsford.

10.30.—Fred. D. Hale.

11.00.—Len. G. Broughton.

Saturday afternoon, 4.00.—Pastors Conference on Evangelism, conducted by C. J. Thompson, Durham.

Topics:

(1) Prayer for Revival, W. A. Smith, Lexington.

(2) Obstacles to Revival, C. W. Blanchard, Clayton.

(3) Workers in Revivals, Len. G. Broughton, Atlanta, Ga.

Saturday evening.—Recreation.

Sunday, July 2, 9.30—Song Service.

10.00.—Address by E. M. Poteat, D. D., Furman University.

11.00.—Sermon, by Len. G. Broughton, Atlanta, Ga.

Sunday afternoon, 3.30.—Sermon, by O. L. Stringfield.

Sunday evening, 8.15.—Song Service.

8.30.—Sermon, by Fred. D. Hale.

Monday, July 3rd, and Tuesday, July 4th, will be informal. The reduced rates in hotel and on the railroads will hold good on these days, and an excellent opportunity for rest and relaxation, will be afforded for those inclined to remain.

Information.

Rooms may be engaged in advance by application to Manager, Jackson Springs Hotel, Jackson Springs, N. C.

Jackson Springs is in Moore County, on the Ashboro and Aberdeen Railroad, and may be reached from the Southern Railway via High Point, and the Seaboard via Aberdeen.

The water is famous for its excellent qualities, and all the environment is conducive to health and rest.

The hotel rate will be one dollar per day.

Everybody is invited.

The railroad rates have been granted and will shortly be published.

The expenses of the meeting will be met by each one present contributing one dollar.

Further information may be had upon request of Livingston Johnston, Raleigh, N. C.

Ordination.

On May 28th, p. m., a presbytery, consisting of the following brethren, C. J. Thompson, J. J. Landsdale, J. A. Beam, C. A. Sigmon, W. E. Dunnegan, J. W. Downey, were called together by West Durham Baptist Church for the purpose of examining Bro. Oscar Ray Mangum to the Gospel ministry.

On motion, Bro. C. J. Thompson was made chairman and J. W. Downey secretary. After thorough examination as to conversion, call to ministry, doctrines, on motion he passed satisfactory to all the presbytery. Bro. J. A. Beam delivered the charge, Bro. J. W. Downey presented the Bible and Bro. C. A. Sigmon offered ordaining prayer. After the right-hand of fellowship was given to candidate, Bro. O. R. Mangum pronounced the benediction, praying God's richest blessings on him and his work. We send him forth with a hearty recommendation to the churches and brotherhood.

J. W. DOWNEY,
Secretary.

West Durham, N. C., May 29, 1905.

Miscellaneous Items.

Dr. Rufus Weaver of Baltimore, writes:

Great interest is being taken in the Congress in London next July. Among those who will attend from Baltimore are Hon. Joshua Levering, Dr. J. H. Eager and family, Dr. Curtis Lee Laws, Dr. M. V. McDuffie, Rev. T. C. Skinner, Rev. W. H. Baylor, Rev. W. Russell Owen and the writer.

In Baltimore there is the greatest mission field in all the South. There is in an area of population in which live over 150,000 people where there is no Baptist work whatever. Here is a mission field that is greater than the combined population of Raleigh, Durham, Greensboro, Winston, Charlotte, Wilmington and Asheville in which the Baptists have not even a mission Sunday-school. In Baltimore there are nearly 600,000 people, and only 6,000 in all of our Baptist churches. Our pastors carry upon their hearts the burden of this city. The South is Baptistic, and Baltimore, the gateway to the South, should be as strongly Baptistic as the land to which it opens.

* * *

....While visiting Texarkana, S. L. Ginsburg went to see the new Landmark Baptist Convention launch itself. He was ready to do any good work for the Master—even to speak about the work in Brazil. Ginsburg entered the meeting. Among other accusations against the Richmond Board, its secretaries and missionaries, Juridini charged that the missionaries made false reports. One man, seeking to paljate this awful charge, asked if the missionaries exaggerated, and he answered in a sarcastic way, "Too much!" Another man asked him if he meant that they told an untruth, and he said, "That is exactly what I mean." This remark brought forth the laughter of the new landmark assembly. Brother Ginsburg, who has faced all sorts of people and endured much persecution for Christ's sake, felt grieved and wounded upon hearing this Syrian's speech and the laughter with which it was greeted. With quietness and meekness he imediately departed from the meeting.—Word and Way.

* * *

....Says Dr. H. A. Brown in Christian Index: "Rev. J. D. Hufham has retired from the active pastorate, but he preaches frequently, as the opportunity presents. He is now engaged in writing a series of articles for the Biblical Recorder dealing with the reminiscences of his long and eventful life. These articles will describe, as only their author can describe, the stirring events which have transpired in the history of our State during the past fifty years. He has been one of the prominent leaders in all the great religious movements that have taken place in these years. His friends eagerly await the publication of these articles richly laden with the fruitage of his ripened experiences, his matured observations, and his unwearied labors. To grow old in the Baptist ministry is not without blessed remunerations. There is the sweet consciousness of duty well done; the memory of years happily spent in the service of Christ, the wisdom and caution gained by varied experiences and the homage paid by a growing multitude of younger men."

* * *

....Perhaps the revival in particular churches is delayed by the inclusion in the membership of unconverted persons, or of men and women whose lives are such as to bring reproach upon the name of Christ. Faithful dealing with unfaithful members is sometimes the essential step toward a spiritual awakening. —Eaminer.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Edward Everett Hale.

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CARTER FAMILY—ATTENTION.

Samuel Carter died in Chatham County, N. C., in 1804. His will gives his large Bible to his son, Samuel. A suitable reward will be paid for information as to the present whereabouts of said Bible. Also, shall be pleased to receive any suggestion that will aid me in tracing genealogy of this branch of family. Address, Carter, P. O. Box 572, Asheville, N. C.

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.

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is unnecessary, either from wounds or internal hemorrhage if you have a bottle of Acid Iron Mineral at hand. This wonderful natural substance quickly coagulates the flowing blood and stops the wound, driving out the inflamation and effecting a cure.

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Temperance.

Liquor Arithmetic—An Object Lesson.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"$900,000,000 annually."

"Step to the blackboard, my boy. First, take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you put in an inch?"

"Between eight and nine."

"Give the benefit of the doubt; call it nine. How many inches would it require to pile these $900,000,000 in?"

"100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together, our national liquor bill would make. This is only one year's grog bill."

Boys, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—Christian Observer.

They Pay the Freight.

Two old pals met on the street.

"I saw you in the liquor men's parade Tuesday," one of them said.

"Oh, yes."

"Now, you tell me about it. Who were those fellows in front on horses?"

"Those? Why, those were the wholesalers."

"Well, who were those fellows in carriages?"

"Those fellows in plug hats, smoking the big black cigars?"

"Yes."

"They were the distillers and brewers."

"Who were those fellows walking there with the white plug hats, white coats and gold-headed canes?"

"They were the retailers."

"Who were those fellows that brought up the rear?"

"Fellows with cauliflower noses and fringe on their pants—the crowd I was with?"

"Yes."

"Oh, they were the consumers."—From the Delawarean.

The Highest Medical Authority.

A London special of the 5th says: Dr. Sir Frederick Treves, surgeon to the King, addressing a temperance meeting, declared that alcohol is distinctly a poison and that its use ought to be limited as strictly as any other poison.

He added that it is not an appetizer, and the smallest quantity hinders digestion. Its stimulating effect only endures for a moment and when this has passed the capacity for work falls enormously.

Its use is inconsistent with any work requiring quick, keen and alert judgment.

A Plan by John Brisben Walker.

Absolute prohibition is condemned by a considerable portion of the community; unrestricted license is condemned by a still larger portion of the community. The mean between these two lies in turning over the liquor traffic to the government, as has already been successfully done in a number of States. All liquor should be sold from State depots. It should be sold only in "packages" to be consumed elsewhere than in the salesroom. No sales should be made to minors. The liquor sold should be of the best quality. The prices charged would be more reasonable than those made at the present time they would still be large enough to give the Government a revenue several times that now derived from the sale of liquor.

In Texas.

There are twenty-three counties in Texas without a convict and without a saloon. Thirty-nine dry counties furnish three penitentiary inmates, while two saloon counties have sixty-six. In the dry counties there is one convict to every 1,500 people and in the saloon counties one to every 500, says the Connecticutt Issue.

A Hit!

In discussing the objections to receiving money from Mr. Rockefeller, the New Voice makes this point: "Grant that Mr. Rockefeller has plundered the people of five hundred million dollars in the past twenty-five years. The liquor traffic robs the people of more than twice that every year. We set up a deafening howl when Mr. Rockefeller robs men. We actually license men to rob women and children." That is finely and strongly expressed.—Baptist and Reflector.

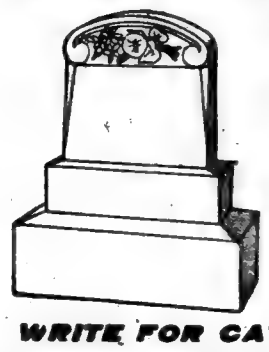
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Dr. J. Newton Hathaway, of Atlanta, Ga., the South's Most Reliable specialist, is able by his great system of home treatment, to place in the home of every sufferer, the service of an expert specialist, and too, without great cost. Dr. Hathaway has cured thousands of people throughout this country whom he has never seen, and if you suffer from Nervous Debility, Kidney Disease, Stricture, Varicocele, Heart Trouble, Rheumatism, women's diseases, or any disease of a chronic or lingering nature, sit right down and write him just how you suffer. He will counsel and advise you—advice based on over 25 years of experience—free of charge, for which your home doctor would charge you anywhere from $1.00 to $25. He has been established in Atlanta for years and years, and his reputation as an honest, conscientious physician and a skillful specialist is unequaled. Each individual case is given special attention, and if you are curable, this great specialist can be depended upon to cure you. Have no hesitancy in writing him. The address is J. NEWTON HATHAWAY, M. D., 85 Inman Bldg., Atlanta, Ga.

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EXTREMELY LOW RATES ANNOUNCED, VIA SOUTHERN RAILWAY.

Extremely low rates are announced via the Southern Railway from points on its lines for the following special occasions:

Athens, Ga.—Summer School, June 27-July 28, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va. — Virginia Summer School of Methods, June 26-August 4, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-August 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-August 5, 1905.

Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

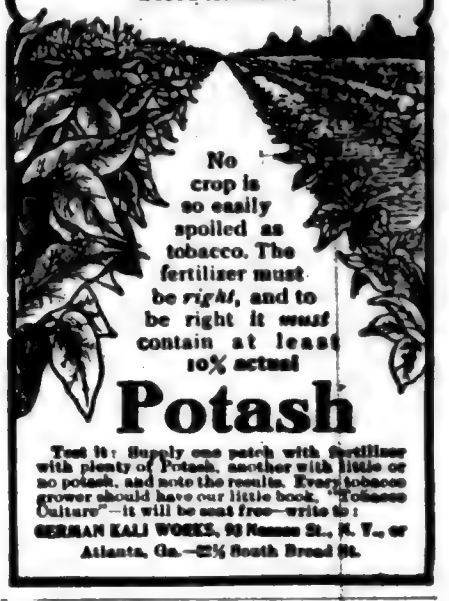
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SPECIAL RATES VIA S. A. L. RAILWAY.

Asheville, N. C.—Conference of Young People's Missionary Association, June 25th to July 2nd.

Charlottesville, Va. — Summer School of Methods, June 27th to August 6th.

Baltimore, Md.—United Society Christian Endeavor International Convention, July 5th to 10th.

Wrightsville, N. C. — Summer School, June 15th to 21st.

Hot Springs, Va.—Southern Hardware Jobbers' Association and American Hardware Manufacturers' Association, June 6th to 9th.

Mount Eagle, Tenn.—Mount Eagle Summer School Institute, July 17th to August 5th.

Nashville, Tenn.—Peabody College Summer School, Vanderbilt Biblical Institute, June 14th to August 9th.

Tuscaloosa, Ala.—Summer School for Teachers, June 16th to July 28th.

Knoxville, Tenn.—Summer School, June 20th to July 28th.

Mount Eagle, Tenn.—Mount Eagle Bible Training School, July 23rd to August 15th.

Richmond, Va.—Farmers' National Congress, September 12th to 27th.

Athens, Ga.—Summer School, June 27th to July 28th.

Portland, Ore.—Lewis and Clark Centennial Exposition, June 1st to October 15th.

Portland, Ore.—American Medical Association, July 11th to 14th.

San Francisco, Cal.—American Surgical Association, July 4th to 7th.

Rates account of the above occasions will apply from all points, and for information as to dates tickets will be sold, rates, routes, reservations, etc., address,

C. H. GATTIS,
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Obituaries.

Laus Mortis.

Nay, why should I fear Death,
Who gives us life, and in exchange takes breath?
He is like cordial Spring
That lifts above the soil each buried thing.
Like Autumn, kind and brief—
The frost that chills the branches frees the leaf.
Like Winter's stormy hours,
That spread their fleece of snow to save the flowers.
The lordliest of all things,
Life lends us only feet. Death gives us wings!
Fearing no covert thrust,
Let me walk onward, around with valiant trust,
Dreading no unseen knife,
Across Death's threshold step from life to life!
O, all ye frightened folk,
Whether ye wear a crown or bear a yoke,
Laid in one equal bed,
When once your coverlet of grass is spread,
What daybreak need you fear?
The love will rule you there which guides you here!
Where Life, the Sower, stands,
Scattering the ages from his swinging hands,
Thou waitest, Reaper, alone,
Until the multitudinous grain hath grown.
Scythe bearer, when thy blade
Harvests my flesh, let me be unafraid!
God's husbandman thou art;
In His unwithering sheaves, O bind my heart!

—Frederic Lawrence Knowles, in "Love Triumphant."

JOHNSON.—On the fifth day of May, 1905, our dear brother, Isaac A. Johnson, departed this present life. He was a member of Mt. Pleasant Baptist Church. He served through the late war and has spent many hours since that time in certain Christian duties, such as instructing the young, in music and Sunday-school and aiding the church with his God-given wisdom.

It is very sad to give him up, but we will meet on the other shore. The writer heard Brother Isaac say in an experience meeting that he was holding up a little light. Although it seemed but a small spark, he still kept following it. O, that all the relatives would come and be led by the Light, which is Jesus.

E. M. JOHNSON.

BROWN.—The death angel visited the home of Mr. and Mrs. W. H. Brown, May 2nd, and took from them their beloved son Willie, aged 21 years and 10 months. He had been a constant sufferer for over two years with consumption. He bore his pains with patience, always smiling at his mother's tears and griefs. Willie was a member of Mars Hill Church, in full fellowship, a regular scholar at Sunday-school and organist, having attended the Shennandoah Collegiate Institute for the study of music. He leaves a father, mother, two sisters, one brother, and many friends and relatives to mourn their loss.

Willie will be missed in our community by his many friends, as none knew him but to love him; but "God's will, not ours, must be done." We extend our heartfelt sympathies to the bereaved ones and trust they will realize that their loss is his eternal gain. Rev. W. P. Jordan conducted the funeral services, which was attended by a large crowd of friends and relatives.

The remains were laid to rest in the family graveyard, there quietly undisturbed to await the sounding of the trumpet, "when time shall be no more." BERNIE LEE.

SWAIN.—On February 11, 1905, the angels came with silent tread and muffled oar and pressed the golden gates ajar and the soul of Sister Mamie Swain passed from time into eternity. She has a little over thirty years old at the time of her death.

When quite young she gave her heart to God and united with Rocky Hock Baptist Church, being baptised by that noble man of God—Elder Williams.

She had been married but a short time; but well did she fill the position of wife and mother to her husband's motherless little children. Truly it may be said of her that she was a model woman in many ways. In her girlhood days it was her delight to attend the Sunday-school. Oh! how dearly she loved to read the Bible. To many of us this seems a strange providence—that one in the very bloom of life should be so soon cut down. But we know that God makes no mistakes, "And that all things work together for good to them that love God."

We extend our heartfelt sympathy to the heart-broken husband, mother, relatives and friends, being confident that their loss is her eternal gain.

She was laid to rest on Sunday in the old family grave-yard near her father. Despite the rain, a large concourse of people assembled to see her buried, thus showing in what high esteem she was held by the people who knew her.

It was the writer's privilege to pay a visit to her home not long ago, and little did he think to be called upon so soon to stand beside her grave and conduct the last sad burial service.

Her transition was like one wrapping the mantle of his couch around him and lying down to pleasant dreams.

She is gone, but in heaven we hope to meet her, where no farewell tear is shed. GEORGE W. WHITE.

Rocky Hock, N. C.

Resolutions of Respect.

On the 18th of April the angel of death again entered our midst and wafted to the loving Father the spirit of Sister Nannie Brown Salmon, the beloved companion of our brother, W. A. Salmon. She was twenty-one years of age, and for six years had been an earnest and consistent member of the Baptist church, being connected with this church for most of that time. She was always active in the work so long as she was able to personally attend to her church duties, and after her health failed, even to the end, her greatest pleasure was in the fact that her husband neglected no duty to the church, though it required his absence from her bedside. Deeply appreciating our loss by the removal of Sister Salmon, we are consoled by the thought that though gone from us, she yet lives among us in good deeds which we may well strive to emulate. Therefore be it

Resolved 1. That the Second Baptist Church of Durham, N. C., bows in humble submission to the will of God, knowing that He doeth all things well.

2. That we are grateful to an all-wise Providence that a life so true to its purpose and so full of faith has been placed among us an as example which we should follow.

3. That the church sympathizes deeply with the bereaved husband, parents, brothers and sisters, and implores God's richest blessings upon them in their dark hour of affliction.

4. That these resolutions be spread upon the records of the church, a copy be sent to the bereaved husband and to the family of the deceased, and a copy be sent to the Biblical Recorder for publication.

W. J. CARTER,
W. F. CHEEK,
A. C. MELVIN,
Committee.

The greatest achievement is character.—Geo. P. Eckman.

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Our advice is to take advantage of this most generous offer while you can do so without cost.

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STATEMENT

Pacific Mutual Life Insurance Company,

OF CALIFORNIA.

Condition December 31st, 1904, as Shown by Statement Filed.

Capital—paid in cash	$500,000.00
Amount ledger assets December 31st previous year	5,716,109.78
Income (life)—from policy-holders, $2,116,842.53; miscellaneous, $319,327.10—total	2,436,169.63
Income (accident)—from policy-holders, $536,546.90—total	536,546.90
Disbursements (life)—to policy-holders, $659,974.52; miscellaneous, $882,130.59—total	1,542,105.11
Disbursements (accident)—to policy-holders, $196,959.74; miscellaneous, $312,645.28—total	509,605.02
Life business in force—number of policies, 34,699; amount	54,614,627.00
Accident business in force	440,620.79
Life written during year—number of policies, 13,892	15,605,696.00
Accident written during year	767,309.46

ASSETS.

Book value of real estate (less amount of encumrances)	$431,976.53
Mortgage loans on real estate	1,312,398.59
Loans secured by pledge of bonds, stocks or other collateral	500,900.00
Loans to policy-holders on this company's policies assigned as collateral	335,039.62
Premium notes on policies in force	52,454.33
Value of stocks and bonds (U. S., State, etc.)	3,991,893.00
Cash in Home Office and deposited in banks and Trust Companies	121,411.73
Interest and rents due and accrued	84,800.35
Premiums unpaid	372,938.43
Assets of Accident Department	176,030.47
All other assets, detailed in statement	33,695.05
Total	7,413,538.10
Less assets, not admitted	33,695.05
Total admitted assets	7,379,843.05

LIABILITIES.

Net reserve, as computed	$6,172,062.63
Other reserve and special funds	7,600.00
Net policy claims	47,473.00
Premiums paid in advance	5,956.57
All other liabilities as detailed in statement—Accident Department	282,021.12
Total liabilities as to policy-holders	6,515,713.32
Capital stock	500,000.00
Unassigned fund (surplus)	364,129.73
Total liabilities	7,397,843.05

BUSINESS IN NORTH CAROLINA IN 1904.

Policies (life) in force December 31st of previous year—number, 359; amount	$435,061.00
Policies (life) written and revived in 1904—number, 341; amount	369,511.00
Policies (life) in force December 31st,—number, 577; am't	670,516.00
Amount losses and claims (life) unpaid December 31st previous year—number, 2; amount	1,971.60
Losses and claims (life) incurred during the year—number, 5; amount	5,084.40
Losses and claims (life) paid during the year—number, 7; amount	7,056.00
Total amount premiums collected and secured (life)	22,507.20

President——Geo. A. Moore.
Secretary—S. M. Marks.
Home Office—508 Montgomery Street, San Francisco, Cal.
General Agent for Service—J. J. Rogers, Kinston, N. C.
Business Manager for North Carolina—J. J. Rogers, Kinston, N. C.

State of North Carolina,
Insurance Department,
Raleigh, April 1, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Pacific Mutual Life Insurance Company, of San Francisco, Cal., filed with this Department, showing the condition of said company on the 31st day of December, 1904.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.
ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

Entered at the Raleigh postoffice as second class mail matter.

PUBLISHED BY
The Biblical Recorder Company,
(Organized 1899.)

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Advertising rates on application.

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JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.
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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

Acknowledgments.

June 7, 1905.

State Missions.—W. M. S., Fort Barnwell, Neuse, $1.50; Sunbeams, Fort Barnwell, Neuse, .50; Union Grove, Stanly, 1.50; W. M. S., Warrenton 5.30; E. W. First, Durham, 6.35; Clinton, .45; Orphanage, Liberty, 4.92; S. S., Orphanage, Liberty, 6.63; W. M. S., First, Durham, 21.00; W. M. S., First, Goldsboro, 9.00; Liberty Hill, Montgomery, 2.00; W. M. S., Second, Durham, 1.60; Sunbeams, Second Durham, .75; Star, 2.25; Sunbeams, Forestville, 2.65; Holly Springs, Little River, 9.00; Chowan Association, 96.08; W. M. S., Lexington, 2.50; W. M. S., Greenville, Tar River, 10.00; W. M. S., Youngsville, 2.00; Sunbeams, Youngsville, 1.00; Mt. Pleasant, Chowan, 5.00; Oak Ridge, Chowan, 2.00; W. M. S., Thomasville, Liberty, 2.10; W. M. S., Lea Bethel, Beulah, 1.00; S. S., Holly Grove, 9.00; Lawrence X Roads, 2.00; W. M. S., Lawrence X Roads, 3.00; Sunbeams, Carthage, 3.87; W. M. S., Johnson, 1.50; W. M. S., White Oak, So. River, 1.00; W. M. S., Elam, W. Chowan, 5.00; W. M. S., Garner, Raleigh, 2.00; W. M. S., Caroleen, Sandy Run, 1.37; W. M. S., Chowan, W. Chowan, 15.00; W. M. S., Scotland Neck, Tar River, 1.25; W. M. S., Steele Mills, Pee Dee, 2.00. Total this week, $244.07. Previously reported, $5,305.98. Total this year, $5,550.05.

Foreign Missions.—Maysville, $2; Sunbeams, Antioch, Brunswick, .50; Sunbeams, High Point, 1.50; Sunbeams, Mt. Airy, 3.50; W. M. S., Southport, Brunswick, $1.20; B. Y. P. U., Clayton, 7.75; Sunbeams, Wake Forest, 2.02; Bethlehem, Central, 7.80; Clinton, W. Chowan, 20.40; Chowan, W. Chowan, 5.45; Pilot Mt., .96; Sunbeams, First, Durham, 6.43; Orphanage, Liberty, 15.26; S. S., Orphanage, Liberty, 3.79; Liberty Hill, Montgomery, 1.00; W. M. S., Second, Durham, 2.25; Sunbeams, Second, Durham, 1.50; Hebron, 11.39; W. M. S., Rich Square, W. Chowan, 5.50; Mrs. W. C. Brick, Treas., 8.40; Chowan Association, 118.39; Roseboro, So. River, 1.00; W. M. S. Lexington, 2.50; Bear Creek, Sandy Creek, 3.15; W. M. S., Olive Chapel, Mt. Zion, 3.80; Mt. Pleasant, Chowan, 4.25; Oak Ridge, Chowan, 5.00; Shady Grove, Chowan, 10.00; W. M. S., Lea Bethel, Beulah, 1.00; Faith, So. Yadkin, 1.20; W. M. S., Carthage, 9.40; Sunbeams, Carthage, 6.23; W. M. S., White Oak, So. River, 1.00; W. M. S., Lewisville, Pilot Mt., 4.40; W. M. S., Bear Creek, Sandy Creek, 7.25; W. M. S., Silver Chapel, Sandy Creek, 4.59; Sunbeams, Red Mt., Mt. Zion, .62; W. M. S., Lilly Branch, Mitchell Co., 3.54; W. M. S., Caroleen, Sandy Run, 1.38; Sunbeams, Sandy Run, .40; W. M. S., Bethel, Brunswick (Xmas off.), 1.30; W. M. S., Bethel, Brunswick, 5.47; W. M. S., Scotland Neck, Tar River, 22.50; W. M. S., Red Mt. Mt. Zion, 1.45; W. M. S., Creedmore, Fat River, 3.32; Sunbeams, Creedmore, Flat River (Xmas off.), 1.35; Sunbeams, Creedmore, Flat River, 3.33; W. M. S., Salisbury, So. Yadkin, 18.00; W. M. S., Mt. Zion, Tar River, 3.10; W. M. S., Cedar Creek, Cedar Creek, 5.05; W. M. S., Concord, So. River, 1.50; Mrs. Lucretia Young, for V. Prest Missionary, 100.00; W. M. S., New Hill, Little River, 5.00; W. M. S., Steele Mills, Pee Dee, 1.50; W. M. S., Shelby, Kings Mt., 7.95. Total this week, $478.52. Previously reported, $9,793.45. Total this year, $10,271.97.

Home Missions.—Chaney's Hill, Stanly, $1.00; M. S. Aulander, 5.00; Clinton, 9.34; Sunbeams, First Church, Durham (self-denial), 3.70; Orphanage, Liberty (Bible Fund), 3.74; Orphanage, Liberty, 2.33; Enon, Flat River, 7.95; W. M. S., First Church, Goldsboro, 12.50; Liberty Hill, Montgomery, 2.00; W. M. S., Second Church, Durham (self-denial), 3.40; W. M. S., Second Church, Durham (self-denial), 1.75; Sunbeams, Second Church, Durham, .75; Sunbeams, Thomasville (self-denial), 1.50; Sunbeams, Thomasville, 1.10; Mrs. W. C. Brick, Treas. (self-denial), 7.70; Chowan Association, 82.60; W. M. S., Apex (self-denial), 15.00; W. M. S., Apex, 3.75; W. M. S., Lexington, 2.00; Bear Creek, Sandy Creek, 3.00; W. M. S., New Bethel, Beulah (self-denial), 3.00; W. M. S., New Bethel, 1.00; W. M. S., Roanoke, West Chowan, 2.41; Sunbeams, Roanoke, West Chowan, .52; Sunbeams, Carthage, 3.00; W. M. S., White Oak (self-denial), 3.00; W. M. S., White Oak, 1.00; W. M. S., Bethel, 2.05; W. M. S., Hickory, Tar River, 1.62; Y. L. M. S., Caroleen, Sandy Run, 2.00; W. M. S., Scotland Neck, Tar River, 5.15; W. M. S., Lyston, Mt. Zion, 6.13; W. M. S., Red Mountain, Mt. Zion, 2.05; W. M. S., Holly Springs, Raleigh (self-denial), .70; W. M. S., Holly Springs, Raleigh, 4.80; Sunbeams, Maxton, Robeson, 1.52; W. M. S., Steele Mills, Pee Dee, 1.50; Sunbeams, Chowan, 3.00. Total this week, $214.56. Previously reported, $1,077.40. Total this year, $4,291.96.

Education.—South Side, $6.00; Vandemere, $1.00; Bayboro, 1.00; Chowan Association, 80.86; Wilson, 3.75; Sandy Run, West Chowan, 2.80; Thomasville, 1.00; Rich Fork, 1.75; Republican, West Chowan, 2.38; Pleasant Hope, Robeson, 1.10; Roanoke, West Chowan, 2.00; J. C. King, Blanch, N. C., 2.00; Pittsboro, .94. Total this week, $106.58. Previously reported, $1,426.91. Total this year, $1,533.49.

S. S. and Colpt.—S. S., Cherryville, $5.00. Previously reported, $225.69. Total this year, $230.69.

Tichenor Memorial.—W. M. S., First Church, Goldsboro, $5.00. Previously reported, $157.18. Total this year, $162.18.

Ministerial Relief.—Palmersville, $2.53; Clinton, .20; Thomasville, 1.00; New Bethel, Johnston County, 2.20; Chowan Association, 37.10; Lyster, Mt. Zion, 1.03; Shady Grove, Chowan, 3.00; Hector's Creek, .63; Pittsboro, 5.00. Total this week, $52.69. Previously reported, $466.94. Total this year, $519.63.

Yates Memorial College.—W. M. S., Wake Forest $6.40. Previously reported, $132.18. Total this year, $138.58.

Total reported for all objects this week	$1,112.82
Previously reported for all objects	22,651.08
Total reported for all objects this year	23,763.90

WALTERS DURHAM,
Treas. Bapt. State Con.

Corrections: The amount reported last week to Josiah Elliott should have been from Beulah Church.

In Recorder of May 10th, W. M. S., Kinston, $10. Foreign Missions should have been, Mrs. R. H. Lewis to J. C. Owens School in China.

W. D.

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BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 49.

RALEIGH, N. C., WEDNESDAY, JUNE 14, 1905.

REVEALED.

H. F. PAGE.

"Why weepest thou . . . . Mary?"

All dark to thee,
Lone watcher by the tomb?
Canst thou not see
One glimmering spark
Of hope
Beyond this grief-touched, death-chilled gloom?
To thee, all dark!

Unknown to thee
Where He, thy Lord, doth sleep?
Sad mystery—
And thou alone
Must stand
Naught knowing now to wait and weep—
To thee, unknown!

Revealed to thee:
Yes, thou hast heard that Voice before,
So tenderly
He spoke:—unsealed
The tomb,
Vanquished death's gloom forevermore—
To thee, revealed!

CONFESSIONS OF A PASTOR.

The morning's mail brought me the following letter from a man in my church:

"My Dear Pastor:—I have a great trial sent on me; will you not pray for me in my hour of trouble that I may be guided in the right path."

I have many times received such requests. They come to every pastor.

I wonder if I should not take my friend's letter back to him and tell him I have also a confession to make of great trials and temptations, and that because he is suffering and can enter into mine he must pray for me.

There is such a wrong conception of the preacher's life in the minds of the people. They think it placid and serene, free from the struggles that harass other mortals. Some of his trials and temptations he cannot, dare not, ought not, tell to any save his Master, but some are so human and so pathetic in their unwearying pressure on his conscience that sometimes the very recklessness of candor compels him to ask for human sympathy. I am tempted in my soul sometimes:—

(1) To give way to spiritual fatigue in the protest against the worldliness and mammon worship that prevails in our Christianity. The impregnable front and force, the colossal inertia of the fixed custom and habit of church members of making religion a side issue of life, frowns at me. I lift my hand and fling as strongly as I can the condemnation of God's Word against it, and I can almost hear the rattle of its fall as it strikes the massive cliff and rolls with its thousands of companions to the pebbly bottom where lie the wounded piles of wasted words. Then I feel tempted sorely to contradict the world no more.

(2) I am tried sometimes afresh with an old enemy I thought I had slain. Ambition is not dead. The inward desire for worldly position and power, for wealth, for a fine mansion, an automobile, horses and carriage, a private car, luxurious leisure to travel. I permit the dream. I revel for an hour. I devise great schemes of philanthropy. I plant a Baptist school in the centre of every county in North Carolina. I am good, a paragon of humanity, but I am great and powerful. And I am happy. All of that I dream I might have been, a statesman, a public servant, a noble figure in grand affairs. I think of Mr. Roosevelt as having in his youth entered the ministry of the Dutch Reformed Church, of Mr. Bryan as a simple pastor of a Presbyterian Church, and I feel the dream they might have had, dreaming then as I dream now.

It is useless to deny the trouble that heaves in my sigh when I wake to my present duty and rise to my present tasks.

(3) I am tempted to be popular and pleasing to everybody. I shrink from antagonisms, from hurting other peoples' feelings. I instinctively start to smooth out the wrinkled front of my friend's sins, though they are sins God hates, and am tempted to make him feel less keenly their wickedness. I am tempted to melt into my surroundings, to be the pastor that the rich in my church and the fashionable like because he does not molest them.

I am tempted by some of the poor in my congregation to make them feel that they are very virtuous because they are poor, and that they are better off for being poor instead of telling them what would offend—that they are poor because they are lazy and shiftless and extravagant. It is a very persuasive tempter who is often saying to me, "You are all right. Be a pastor for them all to love and admire."

These are some of my sorrows. Many a preacher like me needs sympathy and prayer.

I would sign my name, but with the editor's consent, I do not because those who know me, and read my confession, would say, "Why he has nothing to be troubled about. He is successful in building up spirituality in his church. He has made a reputation. He is outspoken against worldliness and vice." But I am tempted, and I am often troubled. To be faithful to Christ and to my own conscience, is a bloody battle in my life. Only a real religion—a Lord I do not doubt—could keep me in the ministry a day.

EDUCATION AND BUSINESS.

W. L. POTEAT IN RADEIGH TIMES.

A young lady of our acquaintance who has a turn for business and is yet in the midst of her college course, remarked the other day that she was undecided about completing her course and explained that she did not intend to teach, but to devote herself to a business career. Our young friends will permit us to say that few mistakes are so common and so disastrous as this of cutting short the improvement of their minds on the ground that they do not expect to enter the learned professions. Sometimes a short cut to business or technical preparation to make a living is enforced by circumstances. Of that we do not speak. The mistake which we deplore is made by the young man or young woman who has the chance of thorough education and surrenders it under the impression that, in the business world, it is a superfluous luxury. Such an idea springs out of a misapprehension of what education in itself is and of what it does for its beneficiaries. We cannot now discuss these questions. We must be content with a brief statement.

The bottom idea in education is development. Its aim is character and efficiency. It is a liberalizing and an enlarging influence. There is, therefore, in an educated man more of manhood, in an educated woman more of womanhood, than in the uneducated. That is, more of capacity to set to any task whether of learning or of business; and it goes without saying that the task is better done. Besides drawing out one's native powers and putting one in control of them, education does this other invaluable service: it stocks the mind with ideas. Accordingly, the educated person is resourceful, is able to find a path through the tangle of unfamiliar circumstances, is not non-plussed by a new situation. Obviously this enlarged capacity and this stock of ideas go as far toward insuring the success of the business career as they go toward insuring the success of the career of scholarship. In the future, even more than in the past, the prizes of the industrial and commercial world will be won by educated men and women.

We must remind our young friends of another and a higher consideration. It is to be hoped that we aim, not simply to make a living, but to live. A man is more than his calling. The merchant is not all merchant. He is a man besides, and as much a man when his store is locked as when he smiles behind the counter. He has, indeed, merchant needs and duties; he has also human needs and duties, which are more important. The bookkeeper, the salesman, the mechanic, and the farmer, as well as the professional man, are members of society with social and civil responsibilities. Supposing the bread-and-butter question to be settled by an apprenticeship or a short cut to business, what of these parental, social and religious obligations which fall upon all alike? What preparation for them can be got out of this quick trip across lots to pick up the tools of our livelihood?

Better think long before giving up the chance of the fullest training—better not give it up at all.

A WESTERN VERSION OF THE GOOD SAMARITAN.

(REPORTED BY R. W. SPILLMAN.)

It was in the Rocky Mountains of Wyoming several miles north of Laramie. A visitor was called on to teach a class of boys whose ages varied from seven to ten. The lesson of the Sunday before had been about the Good Samaritan.

"Now," said the teacher," which of you boys can tell me about the lesson for last Sunday?"

Several hands went up. One of the boys was selected. "Tell all you know about it," said the teacher.

"Well, sir," said the boy, "the lesson for last Sunday was 'bout the hold-up in Jericho canon. Dere was a man travelin' and a gang o' toughs got up wid 'im an' welted 'im one and mighty nigh killed 'im. Then they touched 'im for his wad and skotted. Here comes along a doctor. He said, 'Ugh, dat ain't none o' my medicine,' and went on. Here come along a preacher. He look at de fellow and say, 'Dat case ain't in my parish,' and he went on. Den here come 'long a cowboy on his bronco. He jump off an' say, 'Hello, here, dis fellow is hurt.' Den he put 'im on de bronco and carry 'im to de road house and say to the fellow, 'Now here, dis fellow got into it down yonder in de canon and got hurt. You take care of 'im. He's my pal, and here's my wad, and if you are out anything when I git back from de ranch I'll square it.'"

AN INCIDENT.

BY W. B. LOVING.

It was in the month of June, and in a far Southern city. The day had been extremely warm and the tasks of the school-room hard and trying. It was late in the afternoon when I left my desk, descended to the street, and started to my boarding-place, several squares away. On reaching the corner of Lee and Montgomery Streets, a vacant chair on the sidewalk by the open window of an office invited me to stop and rest. I was not well, and was very, very tired, so I sat there paying but little attention to the steady stream of passers-by. In a few moments an elegant phaeton stopped just opposite the office door, and before I was aware that anything unusual was going on, a handsome, refined-looking woman was standing near and speaking to me. "Sir," she said, "you seem to be very tired. Won't you get in my buggy and let the man drive you home?" Almost overcome by such unlooked for kindness, I rose, and bowing, tried to express my appreciation of her thoughtful courtesy, and assured her that I had only a short distance to go, and could easily walk; but she insisted, and in a moment I found myself in the vehicle and being rapidly driven to my temporary home.

That was all. Somebody may say it was a trifling incident, not worth recording. Perhaps so, but where will you find another lady, even in our hospitable Southland, who would bestow such a favor upon one whom she had never seen before? If such expressions of kindness were more frequent as we pass along life's dusty ways, how much brighter and better this world would be.

In all probability I shall not see my stranger friend again until, perchance, some golden day we meet in a far more beautiful city, somewhere beyond the mystic river that the poets have named Death; but I shall always think of her as a noble representative of the loftiest type of refined Southern Christian womanhood, and her thoughtful act of courtesy to a stranger will smell sweet and blossom in my memory until the sun goes down, and I reach the land "where tired feet, with sandals loose, may rest."

Short or Long Pastorates—Which and Why?

BY N. S. JONES.

Are there any pastors in accordance with the Scriptural meaning of the term? There has been much written of late about short pastorates; would it not be much more truthful to say the short terms of contracts between churches and the men who address them two or three times a week?

It seems to me if the New Testament teaches anything about the pastorate that the figure of speech was drawn from the words of a man who had the management and control of a flock or herd of sheep. The sheep were not necessarily his own, but he assumed the care and control of them during certain periods of time. We further get the idea from the figure that the shepherd or pastor led these sheep or they followed him and that they usually heard his voice and obeyed him, or, went in the way he called them to go, and that the unruly sheep was not respected in his flock and was most sure to get into trouble sooner or later.

It was also to be supposed that the shepherd felt a direct and personal interest in his flock and always thought for their safety and welfare. Of course they had to walk and work for their grass, but that did not hinder them in their being led out and in. If there were objectionable places in the judgment of the shepherd for grazing purposes, though there might have been some kind of grazing there, yet the sheep were always led by the shepherd and in obedience to his leading did not graze in these objectionable places. From this you may draw your own conclusion.

So, after all, are there few or many pastors or shepherds in this age anyway? Is it because no one cares to be a shepherd, or is it because there are no flocks that want a shepherd in the true Scriptural service? This is a serious question, that deserves our most earnest consideration. Has the day come when no man has the qualification or the heart interest to be a pastor in accordance with the teaching of the New Testament? Has the day come when no flock feels the need of a shepherd in the Scriptural sense; or do they only want a man to entertain them at certain intervals, and they to be individually their own pastors or shepherds with a perfect right to butt out this entertainer whenever they feel disposed to have a new one, or by their unruly disposition to make it so unpleasant for him that he quietly lets himself down and out?

Perhaps when this line of thought has been fully developed and given its true place in the minds of the Christian people we will be better prepared to understand the whys and the wherefores of the short pastorates about which so much has been said and written, and be able to place the responsibility where it belongs.

If the ministry of to-day were to speak out from the heart their own feelings along this line there would be a revelation in the world.

When the pastor takes his place as a Scriptural shepherd, and the flock does likewise, then, and not until then, will come the restoration of the true ideal Christ-ordained pastorate, and for the sake of Christianity and the safety and unity of Christ's kingdom this day ought to dawn.

I am not a stickler for lifelong pastorates, but I do say there ought to exist Scriptural rights and relationships between the shepherd and the flock.

If the conditions here of shepherd and flock (as they exist in many of our churches) are a true symbol of that that is to come, what state of affairs shall exist in heaven where we are told there shall be one shepherd and one fold? Surely if present conditions continue as they exist in many places, eternity itself will never reveal this great day.

It may be that there are too many goats mixed among the sheep and no shepherd has the wisdom, skill, or power to change the nature of these goats so as to create unity and harmony, for the goat will persist in going and grazing where the sheep have no disposition to go, consequently the shepherd has a task beyond his power of endurance, so it seems there are but two alternatives; he must either drive out or kill all the goats or throw up the thing and quit. As a rule, the goat is a very stubborn and unruly animal, seeming to take special delight in butting and getting into all sorts of places that a sheep would never think of going.

I don't read anywhere in the New Testament where a shepherd had to try to control and look out for such a conglomeration of affairs, and I hardly think he can do it successfully even in this age of invention and strange things. I think the time has come when the lash should be lifted from the poor shepherd who seems to be held responsible for not doing a thing that God himself could not do, only in the exercise of His divine power and then, sometimes in spite of a man's stubborn will. I have no doubt but there are so-called shepherds; also there are so-called sheep. The man who is simply working for his hire is no shepherd at all, but a wolf and a sneak, and ought to be driven from the face of the earth, but the man who puts his brain, blood, heart and soul into the work of leading his flock into green pastures and by the still waters, and in spite of all this they are constantly and viciously butting and trying to trip him running into all sorts of places to worry and break his hope, courage and heart, then what is to be or can be done? Well, if he takes a Winchester and shoots the last goat and black sheep in the flock the world puts him down as a murderer. Seems to me it would be best for the sheep to hold a council and cut off the heads of all these troublesome pesty fellows and there declare the shepherd to be their shepherd, following where he leadeth.

I believe the subject of making and breaking pastoral relations needs to be prayerfully investigated both by preacher and people, and the blame placed where it belongs; doubtless it will sometimes fall on the preacher, but no doubt it will sometimes fall upon the people. If all the light should be turned on and the true cause for many resignations were written out in full it would be like writing them from the heart's blood, and the public would see them from a different standpoint altogether. But as God's ministers, they have been chosen to bear and forbear, to suffer for others, and for Christ's cause, but sometimes when the burden has been made so heavy and crushing they have sought for a place of rest.

Doubtless there are few things in this life that a conscientious minister would be more delighted to have than a people who would love and trust him and his wisdom in the management and direction in a long pastorate. Certainly there is little pleasure or comfort in tumbling around in the world not feeling any certainty, on account of certain conditions, of where you will be another year.

Certainly the preachers cannot be justly accused of being money-hunters; if they are, then as a class they have been miserable failures. But to do their work successfully they do need so much the loyalty, love, confidence, co-operation and sympathy of their flock. What we need most of all to solve this problem, is the restoration of the Scriptural idea of shepherdship or the recognition of the true Christ-like relationship between the shepherd and the flock. The spirit of the Master in our hearts in all its fullness will right all the wrongs and speedily bring to pass that glorious day when there shall be one shepherd, one flock, and one fold.

Missionary News From China.

The missions of the Presbyterian (North) and the English Baptist Boards had each been doing a more or less extensive educational work in this Province for more than twenty years. Their object had been to educate God-called men for evangelists, pastors and teachers. The unparrelled success of their evangelistic work has proven beyond all question the wisdom of their course.

At the close of the Boxer uprising, when mission methods were being severely reviewed and recast, these two missions decided to unite in the establishment of a first-class college, a theological and a medical school. Wei Hien was selected as the location of the college, Ching Chow Fu for the theological and Chinan Fu for the medical school. The expenses are shared equally by both missions, and each mission is to furnish half the teaching force. In apportioning the work, the Presbyterians were to build and equip the college and the Baptists the other two schools. So much for the general arrangements.

There stands just in front of me, as I write, a massive, ten thousand dollar brick structure as the main college building; besides dormitories for the accommodation of one hundred and fifty young men. I am writing this in an upstairs room of one of the four substantial brick residences in which the foreign members of the faculty now live. The faculty is composed of two Englishmen and two Americans and eight Chinese. They have at present one hundred and twenty students.

By the courteous invitation of Dr. P. D. Bergen, the president, the writer is here and has taken part in the dedicatory exercises; and thinking that it will doubtless be of interest to your readers, I give a brief account of the proceedings. There were present forty-seven Chinese and thirteen foreign invited guests. In the morning at 9 o'clock we met in the new chapel, which seats about seven hundred people, and spent twenty minutes in devotional exercises conducted by the writer. Then the president spoke for thirty minutes on the part education has played in the advancement of the cause of Christ in western countries. Rev. A. G. Jones, of the English Baptist Mission, delivered a masterful address, his subject being, "Let Us Find and Retain the True in the Old and the New Learning." "The truth," he said, "is immortal. It can never be destroyed. The only safe platform is: In religion—implicit trust in Jehovah as the only true God, and in Jesus Christ His Son as the Saviour of sinners. In education—try all things; hold fast to that which is true." He was followed by Dr. C. W. Mateu, of the Presbyterian Mission, who made a brief but forceful speech on the subject, "The Present Educational Awakening in China as the Churches' Great Opportunity." "Thirteen of the eighteen Provincal capitals have schools in which instruction in Western sciences is given. In Japan 5 per cent of the population are Christians, but 10 per cent of the officials recently selected were from among the Christian men. Men from the Christian schools must be as well educated and more reliable in character than those educated in heathen schools. In order that this may be so, it is absolutely necessary that we have the Spirit of God dwelling in us." From these you can get an idea of the character of the addresses. A genuine Chinese feast was served at noon, at the close of which eight brief speeches were made, all of which were marked by a spirit of earnestness and evotion.

In the evening, the foreign community with their guests met in the home of President Bergen for a good social time which closed with a brief devotional service. The Chinese held a similar meeting in one of the college halls.

This educational federation has not yet passed its experimental stage. We watch with interest its progress. The motives which have prompted the union are the very highest. But the concessions its success will require from both parties will not be easily made. The Presbyterians are gradually giving up their habit of infant sprinkling; the English Baptist practice open communion. The more vital point with us is, that we must send our boys to this school for all their college training if they have any, or build our own school. They have realized that China must be evangelized by the Chinese, and have acted accordingly. Hence their work is far in advance of ours. One of their stations with three male missionaries and a good force of trained native workers has an adult membership nearly four times as large as that of our whole North China Mission. While another mission in this Province, with an average force of about sixteen missionaries, but with no native workers, after ten years of work, has only forty-five native Christians, none of whom can lead a religious meeting. I mention these facts not for the purpose of controverting the methods of others, but to emphasize the fact that if we expect to take this country for Christ we must have trained native workers. If we depend on the native schools to train these men we will have men trained to worship idols. If we depend on schools like the union college above-described, it is hardly reasonable to expect that we will have sound Baptists. So there is no safe way open to us but to train our own men. But this will require money and men. For these, we must depend on the Lord and you.

You will be glad to know that on last Sunday forty-two converts were baptized here. Sixteen others stand approved for baptism, and there are more than a hundred others who are asking for baptism. The Lord is doing great things for us, whereof we are glad. With love,

Yours fraternally,

J. C. OWEN.

Third Annual Conference of Young People's Missionary Movement.

From June 23rd to July 3rd will be held at Asheville, N. C., what is called the Southern Conference of the Young People's Missionary Movement. The place of the Conference is the beautiful Kenilworth Inn.

The aim of the movement is to deepen spiritual life and missionary purpose in the church of the future, as at present enrolled, organized and in training in the Sunday-school and Young People's Societies. The Conference is intended to be an annual council for the organization of the year's campaign and a training school for the better equipment of leaders. In this Conference are gathered delegates from churches of all denominations, and an effort is made to so train and enthuse these delegates that they may become intelligent leaders in the missionary activities of their local churches. While the representatives of these different denominations unite in the study of general mission methods, special direction is given to these studies by denominational leaders who hold daily conferences in which they make special application of the general studies to the peculiar needs of their own denomination. We are expecting Dr. R. J. Willingham to conduct the denominational conferences for the Baptists.

The program consists of devotional study of the Bible, missionary institutes for the study of practical meth-

ods of missionary work in Sunday-school and Young People's Societies, missionary study classes, in Home and Foreign Missions, symposiums of various kinds, platform addresses by prominent speakers, denominational group meetings in which the denominational representatives formulate plans for the work of the coming year. The very best teachers and speakers have been secured for this work, and the program will be one of intense interest and practical value.

The expenses of the Conference would be $5.00 for the enrollment fee which each delegate must pay in order to cover the expenses incurred in conducting the Conference; $12.50 to $17.50 for board, according as to whether one or more persons occupy one room, and the railroad fare, which is one fare plus 25 cents for the round trip, on the certificate plan, for those who are within the bounds of the Southeastern Passenger Association. This fee of $5.00 must be paid before the room is reserved, and the rooms should be reserved as soon as possible, because only a limited number can be accommodated. Plans for securing strong delegations may be had upon application to T. B. Ray, Nashville, Tenn., to the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

Delegates are invited to be present from Young People's Societies, strong leaders in local churches, young pastors, Sunday-school superintendents, young business men and laymen, and, in fact, all young persons with capacity for leadership who are interested in missions. We are anxious to get into communication with anyone who may be interested in this enterprise, and will be glad to answer any questions in reference to it.

This movement is only three years old, but it has already demonstrated its tremendous practical value in many localities and churches. I believe that if the church of the next generation is to do its duty toward the cause of missions, it must train young people so that they may become effective leaders in this work. And nothing can be more important to the future usefulness of our churches than the training of these young people. I know of no place where more can be accomplished in this direction, than in this summer school at Asheville. Testimonial after testimonial could be quoted from men who have observed the workings of this movement. One pastor says: "Representation at these Conferences has transformed the life of my church." Another says: "This Conference affords the greatest opportunity for the development of leadership ever presented to the youth of our land." I know of no place where a church can invest a small sum to a better advantage than enabling its most promising leader to attend this Conference.

T. B. RAY.

Nashville, Tenn., May 17, 1905.

Reply to Dr. Dixon.

The only portion of Dr. Dixon's characteristic letter which requires reply is his intimation that the omitted section of his letter to me contains "a link in a chain of circumstantial evidence, which would convince a jury" of the truth of his statement that Mr. Rockefeller ordered a prominent member of the University—meaning President Harper—to cancel lecture engagements because of his attacks upon the Bible.

For this statement, so unjust both to Mr. Rockefeller and to President Harper, Dr Dixon has produced no evidence, and has no evidence to produce beyond his recollection of gossip, now fourteen years old, which I quoted in my original denial.

That denial was issued after the receipt of the letter which Dr. Dixon has, in part, published. The omitted portion recites at some length Dr. Dixon's recollection of a correspondence which, a number of years since, passed between himself and President Harper concerning the possibility of errors in the first ten chapters of Isaiah. In this correspondence, as recalled by Dr. Dixon, are two statements of President Harper relative to his position which Dr. Dixon says "the most astute lawyer assisted by the angel Babriel cannot reconcile."

Dr. Dixon need have no hesitancy on my account in publishing this omitted section of his letter in full. It is wholly irrelevant to the question of elementary honesty I have raised with him, and could serve only to divert attention from the fact that Dr. Dixon has deliberately refused to retract a statement which has been explicitly denied by President Harper.

As an incidental commentary upon Dr. Dixon's accuracy of statement, it may be noted that in his public statement he denies having answered Dean Small's original communication. His reply to Dean Small lies before me as I write and was quoted in my former statement.

As far as I am concerned, the case is now closed. With Dr. Dixon's gratuitous attack upon the University of Chicago, I am not concerned. The actual facts will again prove a sufficient answer to his assertions. Nor am I interested in Dr. Dixon's personal views on higher criticism. I am concerned only with his statement concerning Mr. Rockefeller and President Harper, which Dr. Dixon now relegates to the gossip of the days before the University of Chicago was fairly opened. That statement is false in general, in particular, and in implication. It is more. It is preposterous.

SHAILER MATHEWS,
Dean of the Divinity School.

Back to Brazil.

Tuesday evening, May 30th, I, and my family, leave Kansas City to return to our field of labor and our work in great, but very needy, Brazil.

This has been a great year for us; a year full of precious experiences, and we thank God for permitting us to enjoy them.

Mrs. Ginsburg was in great need of a change and rest. For nine years she labored and struggled, not only helping our native converted women, who look up to her for all things, not only being a help and an inspiration to them, but also discharging faithfully the duties of a mother to six little ones as well as the duties of wife. The six little ones needed a breath of cold air and of a pure moral atmosphere, and these ten months have done them a lasting amount of good.

Personally, I cannot describe in a few lines the great amount of good gained while in this country. The contact with the brotherhood, the inspiration of some of our leading ministers, the consecration of some of our people have stirred me up to greater undertakings for the Master, to a holier and purer life, and to an utter abandonment of self in the work to which my Master has called me. I return determined to be a better man, a more humble Christian and a more obedient worker. Brethren, help me with your prayers that I may realize this desire of my soul.

The work in Brazil has prospered wonderfully. Letters that I have been constantly receiving tell me of the great work the Lord is accomplishing in that vast and promising field; but for that very same reason the enemies are more than ever determined to hinder the onward march of the Lord's host. To-day, more than ever before, workers—God-chosen and spirit-filled men and women of God—are needed in Brazil, and with my heart full of joy I return determined to do and to dare for my Master and Lord, Jesus of Nazareth, our Saviour and our God.

Brethren, you have been kind to me, and my heart ever flows with gratitude to each and every one of you. I wish I could mention your names, but it would make an innumerable list. I was a stranger and you took me in. You treated me as one of your own. God bless you all!

Going back to my field of labor I shall look back with sweet remembrances upon the ten months spent in the home land, and as face after face comes up in my memory, I shall lift up my heart in prayer to our God to bless and keep and abundantly reward you with His choicest and best out of the treasure in Christ Jesus.

And is it too much to ask you to remember me and my loved ones in your daily supplications? We need your prayers; we need them every day, every hour, yea, every moment. Brethren and sisters, please pray for us!

Our address will be: Post-office Box 178, Pernambuco, Brazil, South America. Whenever you feel like writing as a word, please do so. It helps so much, and rest assured of an answer, especially if you put a five-cent stamp inside the letter for that purpose. Please do not forget that it costs five cents to send a letter to Brazil.

Once again, may God's richest and best blessing be with you all.

Yours in His name for Brazil,
SOLOMON L. GINSBURG.

Out Herods Herod.

We recently heard a devout and consecrated Episcopal minister catechising a class of children. As nearly as we can report it, here is a part of what was said:

"Children," asked the preacher, "How are we saved?"

"By baptism," came the prompt and ready answer from the group of bright and eager learners.

"Good. That is right," said the man of the Church. "We are saved by baptism. What, then, does baptism make us?" And as he asked the question his index finger called for response from one of the brightest in the attentive group. There was no hesitation. The reply came quickly from the well-drilled child, "Baptism makes us children of God."

"Right again. Baptism makes us children of God. Or, as we sometimes say, 'Baptism is essential to salvation,' and into his words the preacher put his soul, the deep conviction of one who to the center of his sincere heart believed what he said.

"What would you do if you were where an unbaptized child was dying?" he asked again.

"We would go quickly for a priest to baptize him." The blessed little fellows who made answer felt that in such an act they would be doing God's service.

"Yes, of course, but suppose—now suppose"— every boy and girl looked sharply into the priest's glowing face to better catch this important query —"suppose you could not get a priest and the poor child was dying —then what?" Eternal life hung in the ballance, depending now on the prompt action of the child in reach of the one passing away. Suppose the little fellow should not do anything, or in the excitement of the moment should do the wrong thing! Alas, alas, for the dying innocent!

But the class was equal to the emergency. There is still hope for the poor babe. Those clever boys and girls knew what to do; "We would baptize him ourselves!"

"Good, that would be your duty. But suppose a boy and a girl were both there, which one ought to do the baptizing?"

"The boy."

"Why?"

"Because he might some day be a priest."

"Yes, that is true, and what a glorious thing it would be for that boy to become a priest."

We were sitting by the side of a good Episcopal friend. To her we put this whispered question: "What, then, becomes of the unbaptized infants?"

"I do not know," she answered. Think of them! The thousands of dying babes who in no wise responsible for their existence, dependent on others for baptism, and those others neglecting or refusing to perform this solemn life-giving act!

If words mean anything at all, this doctrine means that unbaptized infants are lost forever. Herod is justly execrated by all men for the murder of a few dozen innocents at Bethlehem. What shall we say of a God who every year would consign thousands of blessed babes to eternal torment simply because no one put water on their heads and called it baptism?

While the creed of the Church binds her people to this horrible theory, we do not believe that the majority of them believe it. Their own sense of justice saves them from really ascribing such a crime to God, and they still hope that His mercy may find some way to save the unbaptized child. Their hearts are right though their heads have gone astray.

But this serves to illustrate the obsurdities into which we fall when we place authority of a church (or anything else) above the authority of God's Word.—Alabama Baptist.

The Gospel an Evangel, an Announcement.

The Evangel is so essentially an announcement, to which all mankind are entitled, that amazement must seize on any unsophisticated mind that realizes it for the first time. The thing is so obviously a message to be delivered, a telegraphic disptach to mankind, that it is impossible not to censure a Christendom which, like an idle telegraph boy, is found playing marbles in the street with the undelivered dispatch reserved for her own private use. And yet the Evangel is so delivered to us that its application to mankind is unmistakable, and no man can truly take it to himself without at the same time observing that it is directed to mankind. No man can reserve it for himself, but it will become like the putrid manna which the Israelite in the desert gathered in an excess of prudence.

As this fact dawns upon us, we see how a great part of nominal Christendom is in the position of Hannibal's army, which went into winter quarters at Capua, and there became enervated. The conquest halted, and the power vanished. We are an army that ought to be on the march, and but for a flying column, insignificant in numbers and equipment—only seven thousand from the vast British Empire—we are gone into barracks, and we sing barrack-room ballads and suffer from all the nameless demoralization that barracks always breed. This army should be on the march, set on the conquest of the world.—Hudson Taylor.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no light so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—Phillips Brooks.

It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls, as if we could choose for ourselves where we shall find that fulness of the divine presence, instead of seeking it where alone it is to be found, in loving obedience.—George Eliot.

News Notes.

....Midsummer Meeting week after next!

....Bro. W. A. Ayers has entered upon his work at New Bern.

....Remember our Balance of the Year Offer is as good as ever.

....If your local paper says something good about your pastor, why not clip it and send to the Recorder?

....Bro. J. Clyde Turner supplied for Pastor-Jenkens at Statesville Sunday. Brother Jenkens is nearly well again.

....The First Baptist Church, of Salem, N. J., recently celebrated its one hundred and tiftieth anniversary. —Exchange.

....Bro. N. S. Jones left last week for his new field in Alabama, leaving as he passed the suggestive article on second page.

....Bring your hymn-books to the Midsummer Meeting (June 27th to July 4th) at Jackson Springs; note edition, if you have one.

....Rev. W. E. Thayer has resigned his pastorate at Rock Hill, S. C., to accept a call to the Winchester Church, Kentucky.—Christian Index.

....During the pastorate of Bro. A. M. Ross in Nashville, Tenn., the membership of his church has more than doubled, and so has that of the Sunday-school.

....Bro. E. A. Long, pastor at Laurel Springs, writes that the cause of the Kingdom in the Alleghany and Grayson Association is being wonderfully blessed.

....Friends of the Seminary will be glad to know that it has purchased the building and lot at the corner of Broadway and Fifth, which has marred its property.—Baptist Argus.

....The First Church, Birmingham, has given its pastor, Dr. A. J. Dickinson, a vacation and a purse of $500 to pay his expenses to the World Baptist Congress.—Christian Index.

....Mrs. J. O. Culbreth, of Clinton, writes: "We have continued sickness in our home and ask the prayers of the editor and ministers and all Christians (James 5:13-16)."

....Dr. Thomas Hume, of the University of North Carolina, is now at his summer home, Waynesville, Va. His many friends join us in wishing the genial professor a happy vacation.

....Brother Patton accepts High Point: and now that growing city will be adorned by a beautiful house of worship for the Baptists, in which the Baptist State Convention should meet as soon as possible.

....Bro. Spencer Chaplin, Jr., will be at liberty to help in revival work several weeks of the summer months. Pastors in need of help for their summer meetings may secure his services by addressing him at Columbia, N. C., arranging dates as soon as convenient.

....Pastor Pruett, of Charlotte, is in a meeting this week with Bro. R. D. Haymore preaching. The church has been meeting for special prayer and they are looking for a gracious manifestation of the Spirit. May this worthy church and pastor realize their fondest hopes. May the preacher have great power.

....We thank Miss Sophie S. Lanneau for the very admirable report of the commencement exercises of the Baptist Woman's University. The occasion was a worthy crowning of the best year in the noble institution's career. Already preparations are working to make 1905-1906 still better. Parents sending their daughters here will be proud of it all their lives.

....Dr. C. E. Conwell, who recently received from the University of North Carolina the degree of M. D., expects to enter upon his life-work as a Christian physician in Mexico. Our best wishes attend him.

....Pastor Thompson of Durham First church recently aided Pastor Watson at Monroe. There have been thirty baptisms. Pastor Watson had the pleasure of witnessing the conversion of three of his children.

....We regret to hear that Bro. W. N. Johnson, formerly of Dellway, has accepted a call to Louisiana. He is a brilliant young man, and while North Carolina can trust him to represent her with Benton and Lawrence in Louisiana, we need him here.

....We are glad to note that Bro. T. B. Davis, who for a time served excellently as church missionary of the Raleigh Tabernacle, has entered upon the Newton field pastorate. He is well-equipped for that difficult work.

....Brother Murchison is to have special services at Cornelius next Sunday. There will be all-day services, several addresses. The program is splendid, and those who are able to attend will find a treat awaiting them. Brother Murchison says: "My work is moving along nicely."

....Brother Franklin, of the Tryon Street church, Charlotte, has come up to the Tabernacle of Raleigh, and is not satisfied. The people of Charlotte are saying: "The world has gone after him." Dr. Barron as is his custom, is preaching powerfully to his people. He will spend the summer in Europe.

....Bro. R. G. Kendrick, Jr., of Laurinburg, N. C., recently spent two weeks at his old home near Pineville, and preached excellent sermons at his old home church at Flint Hill and at Oak Grove church. Brother Kendrick is one of the brightest and best, and we should be rejoiced to see him again located in this State.—Baptist Courier.

....Curtis Lee Laws, First Baptist Church of Baltimore, will preach two Sundays for Christ Church in London, of which Dr. F. B. Meyer is pastor. He will also preach at Melbourne Hall in Leicester and at Dublin Street Church in Edinburg. Dr. Laws preached the baccalaureate sermon for Johns Hopkins University, Baltimore, June 11th.—Baptist Argus.

....Pastor C. W. Cashwell has entered upon his work at Mocksville and the field surrounding. He will be a strong figure every way in the Yadkin country. Where he goes, missions, education, temperance and all good Christian qualities and blessings flourish. His West Durham work, though somewhat brief, has been by no means an exception. The denomination doubtless needs him more in the Yadkin country.

....We tip our hat to old North Carolina for the part her sons took in the recent Convention of the Baptists at Kansas City. Think of it! McConnell, George Truett, John E. White, Len. G. Broughton, A. C. Dixon, J. F. Love, J. W. Millard, Chas. A. Smith, Brown (the mountain man), L. Johnson, and a host of others. Every one of these took a prominent part in the Convention.—The Religious Forum.

....We hear with pleasure that our church at Chapel Hill has called Rev. J. W. Wildman, of Virginia, to its pastorate. Mr. Wildman was for years a North Carolina pastor, and Virginia has furnished us no better man. We sincerely hope he will return and take up the important work in the University church. —Charity and Children. His many friends in North Carolina would welcome Bro. Wildman to this most important post.

....J. Q. Adams, Jr., who has done very efficient work as assistant instructor in English at Cornell this past year, will spend the summer in Europe. This young man will be heard from in years to come. His father, J. Q. Adams, Sr., is one of the most useful ministers in our State. We have no more manly man. His several sons are all worthy and promising young men.

....Lest somebody will accuse us of not making the matter quite clear, we desire to say in this conspicuous way and place that the Board of Trustees of the Orphanage will meet on Tuesday, July 4th, to transact the business that will come before it; that on Tuesday evening at 8 o'clock, Rev. Fred. D. Hale, D. D., of Wilmington, will preach the annual sermon; and that on Wednesday, July 5th, at 11 o'clock a. m., Hon. R. W. Winston, of Durham, will deliver the annual address.—Charity and Children.

....We learned Monday that Pas- rapidly growing field at Duke and dead. He was a young man and not widely known; but those of us who had met him and observed his work had built high hopes upon his career. Vigorous, whole-hearted and genuine, his death is doubtless a greater loss to us than we can even know. He was strongly leading the cause in his rapidly growing field at Dukes and other churches in that vicinity. The Recorder tenders the sympathy of the brotherhood to his relatives and to his churches.

....Our first page this week is native. It is not difficult, of course, to obtain one or two articles by North Carolina writers that are important enough for that page; but this is the first time that we have been able to bring together a satisfactory variety of articles by North Carolina writers, of sufficient brevity, flavor and character—to make a complete first page. The poem, the incident, the bit of humor, the educational article, and the quite unsual confession of a minister, encourage one to believe that the literary awakening is at hand.

....Rev. L. M. Hobbs, the pastor of the Baptist church at Polkton, preached two able, practical sermons last Sunday. Under his care and Christian leadership the church is taking on renewed life. New members are added at almost every meeting. Rev. Hobbs is a man of the noblest qualities. His Christianity is of the kind that reaches a friendly hand to the fallen and helps carry the cross of the weak and suffering. He has faith in humanity, and those striving to reach a higher, better life will ever command his sympathy and encouragement.

....The Wake Forest College Glee Club has just completed a very successful tour of the State, from the sea to the mountains; and we venture the opinion that no institution will receive better advertising this season. The Kinston Free Press says of their Concert: "It was first-class in general and first-class in every detail." The Rocky Mount Record: "It was all good." The Washington Gazette-Messenger: "A most creditable entertainment. The music received hearty applause from those present. All were highly pleased." The Echo (Winston-Salem): "A thoroughly pleasing affair; the best ever heard here. The singing by the quartette in the Baptist church Sunday was as sweet as we could wish to hear." We congratulate Professor Eatman, the director, and Mr. Hubert Poteat, the all-round man of the organization.

....Bro. R. B. Harrell writes the following concerning the ordination of Bro. J. H. Spaulding: "At the call of Cool Spring Church, Gates County, N. C., a presbytery, consisting of Rev. W. P. Jordan, Rev. J. A. Speight, D. D., Rev. W. B. Waff, Rev. A. T. Howell and Rev. E. J. Harrell, met June 3, 1905, and after a careful examination of Bro. Spaulding as to his fitness, it was unanimously agreed to ordain him. Accordingly, on the following day, Rev. A. T. Howell preached the sermon, Rev. E. J. Harrell offered the prayer, Rev. W. B. Waff delivered the charge, Rev. J. A. Speight presented the Bible and Rev. W. P. Jordan formally set him apart to the full work of the Gospel ministry. Benediction was pronounced by Brother Spaulding."

....Pastor Brown, of Winston-Salem, writes: "We have closed a precious meeting in our church. Bro. J. T. Jenkins, of Wilson, did the preaching. He endeared himself to all our people by his strong, scriptural presentation of the way of life. His methods are above criticism. He possesses the evangelistic gift in no small degree. More than forty persons professed faith in Christ and twenty have been received for baptism, while several others will join later. Christians were much revived and the church was strengthened. The congregations were large and attentive throughout the meeting." Brother Brown hopes to attend the Midsummer Meeting.

....We regretted to find the following note in the Charlotte Observer, having entertained the hope that Pastor Dowell would spend his life in North Carolina: "Henrietta, June 9.—Rev. C. L. Dowell, who has been pastor of the Baptist church at this place and at Caroleen for nearly three years, resigned at both churches Sunday, and accepted a call to the Bush River and Mt. Zion churches, in Newberry County, South Carolina, a few days ago. He will go to his new field about the first of July. Rev. Dowell is a good preacher, a faithful and painstaking pastor, and a broad and liberal-minded man, whose services the twin-cities of Henrietta and Caroleen will sorely miss. It is not because of any fault that the churches find with him, or that he finds with the churches, which are in a good condition, that Rev. Mr. Dowell is prompted to make the change. He regrets as much to leave the churches as they regret to give him up, but he feels that the change would be the best."

....In reply to our exposure of the News and Observer's methods that paper, so far from repenting of its ways, discourages the hopes that we have so long held out in its behalf by uttering an editorial that is a perfect illustration of the point of our protest:—to-wit, that our contemporary will not conduct a policy upon a high plane but invariably resorts to personalties, insinuations and direct and deliberate misrepresentation. We begin to believe that it can do no better. If our contemporary's editorial writers were only frank with themselves, we could hope for them; but it is so palpable that they know that they are not sincere, and even are all but aware that the more intelligent public must perceive that their one hope is to keep the deception up just a little longer. It will yet occur to our contemporary that its present method is no more effective than it is worthy of a paper of its opportunities. North Carolina has outgrown that sort of thing; so has the Democratic party; and, we do the News and Observer staff honor by faith when we say that they are young enough—even the prematurely aged young men who wrote the screed of June 10th—to outgrow it, too. We might have been content to thank our contemporary for so effectively illustrating in its reply the very point of our criticism even if it was at our expense; but we could not repress a final expression of hope. "While the lamp holds out to burn," etc.

....This week the editor of the Recorder begins a three months' vacation, having worked twelve years on this paper. He is grateful to our readers for their many kindnesses and their general good-will; and he hopes to return to his post equipped to serve them far more worthily than in this twelve-year period of learning how. The Recorder will be under the supervision of Mr. Livingston Johnson and its faithful and able manager, Mr. John S. Pearson. Mr. Wingate Johnson will assist his father. For two weeks he has been in the office and we have full confidence in his ability, as our readers have also from their knowledge of his excellent parents—not to mention his Uncle "Arch.," the notable presiding genius of Charity and Children. Mr. H. C. Moore will write the Sunday-school lessons. We hope that our readers will uphold this staff in every good way. Make their labors happy with praise. And, especially, do we urge our pastors and other ready writers to send in news letters, articles, etc., more freely than ever.

....Cut down in the prime of life, in the midst of a career that was manly and noble every way, the death of Mr. W. A. Dunn, of Scotland Neck, carries a deeper sense of loss than can well be expressed. The writer knew him well. We found him one of the most genial, noble-hearted men in the world; spirited in the conflict for the right—and he was a right-minded as well as a right-hearted man; thoroughly energetic; generous to a fault, sharing freely this world's goods with his fellowmen; we feel that while it is well with him, his death deprives the church militant and the cause of civic righteousness of a soldier whom we can ill-afford to spare in such a time as this. He was of the race of soldier-saints; and yet how tender and how gentle! The Scotland Neck people, and our church and Sunday-school there, will miss him many a day; and our best testimony to his worth is that we feel that every good cause will be weaker now that he is here no more to throw himself with devoted enthusiasm to its support. But we entertain with confidence the hope that his noble sons will receive his mantle and enter into his labors.

....Reporting the Baylor (Texas) University commencement, the Waco Daily Times says: "The main feature of the exercises was the address by Prof. W. L. Poteat, A. M., who holds the chair of biology in Wake Forest College, N. C. On the stage with him were President Wilson, of Baylor Female College, Belton, and Gov. S. W. T. Lanham. The announcement of the latter by President Brooks brought forth a storm of applause that amounted to an ovation for the chief executive of our State. The topic spoken on by Professor Poteat was "The Relation of Science to Life," and the manner in which he handled his subject proved him to be a deep thinker and showed that he was thoroughly acquainted with all branches of science and their relation to all departments of life. He first discussed the lack of appreciation of science among the common classes and the small valuation placed upon it in all walks of life. He then took up and discussed very learnedly the relation of science to philosophy, theology, religion, etc. The illustrations from life, setting forth so vividly the truths of his argument, and the striking personality of the speaker, added greatly to the interest in the address and won for him the undivided attention of each one present. Obscure facts were presented and proven in such a clear and logical manner that at several times during the address the speaker was roundly applauded. It was considered one of the very strongest addresses ever delivered from that rostrum."

Ten Thousand at Seventy.

When the Biblical Recorder completes its Seventieth Year, July 1st, it will set out on its second life time with 10,000 subscribers and, at the usual estimate, 50,000 readers. This is a valuable asset in the capital stock of North Carolina Baptist life and work—a medium of communication reaching each week 50,000 Baptists; an army of fifty regiments constantly in marching order.

Our friends are sending in new subscribers in a way to convince us that the old-time love for the Recorder survives in the present generation. With such evidences of interest, we have no fear for the future of the paper. We cannot thank enough the friends who are doing so much to encourage us and to widen the sphere of the Recorder's service. We list their names here as a record of honor:

Mrs. S. E. Ewell, Johiah Early, B. L. Hoke, G. W. Parker, Mrs. T. S. Williams, J. A. Stradley, Jno. P. Slade, Jno. R. Miller, T. B. Justice, J. F. Fleming, S. W. Bennett, W. H. Wilson, Jesse McCarter, P. H. Fontaine, Emmie Butler, J. J. Blanton, F. H. Jones, Thos. G. Wood, G. L. Merrell, A. H. Nanny, R. G. Kendrick, Jr., L. R. Dixon, Geo. T. Watkins, O. N. Marshall, W. H. Nichols, J. T. Newton, G. W. Coppedge, Miss N. A. Page.

Wake Forest Letter.

Two weeks of our vacation are gone. Commencement, however, is not forgotten. Of course it is too late to report any of the events of that most important occasion. But it is not too late to express our gratification that so many of the friends of the institution, especially its alumni, attended and took such a serious, yet joyous, interest in the exercises from day to day. The outlook for our Alma Mater is hopeful in proportion as her sons think of her, love her, and work for her interest.

Her past has been glorious. Her future is to be what her friends are willing to make it. With such a foundation there is no limit to her possibilities.

The primary object of this communication is to appeal to all friends of the college to exert themselves during this vacation to increase its patronage. Information abroad is needed. We can give it. Information is needed here also. To give this is the work of our friends. We should know names and addresses, preparation, financial ability, etc., of prospective students. Brethren, do not wait. Do not hesitate. Send on the names, a multitude of them, to the undersigned. We'll try to reach them.

It is too early yet to predict next year's enrollment, but all signs are propitious.

Our Summer Law School begins its work on June 12th. Prof. Gulley is hopeful. In fact, he is looking for an unusually large class. The success of his students not only in passing the Supreme Court examinations but in the practice of the profession should commend this school to those who are looking for an opportunity to study law. The years of successful practice in the courts enable Professor Gulley to give instruction that is practical and serviceable. His men succeed.

Professor Eatman is back after a tour of the towns in Eastern Carolina with our Glee Club. They report a most successful trip. Friends everywhere received them gladly and entertained them royally. It is their uniform experience that in every town they visit they have more friends on leaving than they had before—they make friends for the institution they represent. Their record is very gratifying.

We were glad to have the Sunday-school of the First Baptist Church picnic here on the 9th. It is thought that no better place can be found for this purpose, and we are delighted to have our brethren and sisters and the children become better acquainted with the college and its surroundings. Their visits serve a double purpose. CHAS. E. BREWER.

Wake Forest, N. C., June 10, 1905.

Rev. Needham Bryan Cobb, D. D.

Others, I doubt not, will write at length about the good man. I wish to testify my affectionate regard for his intellectual and spiritual qualities. An Episcopalian and a lawyer, on deep conviction he became a Baptist and a minister of the Gospel. He had distinguished himself in his course at the University of North Carolina, and his capacity and culture were put to the best use for a while in the management of an institution for young women. He maintained his habit of study and was full of information in conversation and in sermon. His piety was deep and sincere and tinged his discourse as well as his life. His excellent wife left the impress of her fine character on a considerable family, though she passed away all too soon from the circle she adorned and inspired.

His children are amongst our worthiest and most useful people, including the efficient Professor of Geology in the University.

Dr. Cobb held important pastorates in North Carolina and Virginia, and did excellent work. Marrying again late in life, and rearing a new household, he has had a useful experience in a country community to which he has been a blessing, for as Rev. J. M. Alderman said at his funeral, "God called him to the culture of the human heart."

THOS. HUME.

Chapel Hill.

Through the New Testament in One Year.

(FROM DAILY BIBLE.)

Monday, June 19.—Luke 19:1-28.
Tuesday, June 20—Luke 19:29-48.
Wednesday, June 21—Luke 20:1-19.
Thursday, June 22—Luke 20:20-47.
Friday, June 23—Luke 21.
Saturday, June 24—Luke 22:1-30.
Sunday, June 25—Luke:31-53.

....On July 12th there will begin a normal singing school at Capehart Baptist Church, in Bertie County, which will continue for twelve days, and close on the 25th with an entertainment and Sunday-school picnic. The school will be under the supervision of Prof. W. R. White.

....C. R. Taylor, a North Carolinian—a Wake Forest boy—is pastor at Alamogordo, New Mexico. He is doing fine work. Secretary Franklin visited him recently, and also the Mexican Baptist Church of twenty-five members. S. S. Arrieta is pastor. Brother Franklin baptised three converts. The Mexican Church is about one year old.—Word and Way.

Commencement Baptist Woman's University.

REPORTED BY MISS SOPHIE LANNEAU.

Those who care nothing for the renewal of old friendships, who know not to rejoice with those that do rejoice, who feel no admiration for honest toil wrought out to successful finish, and who have no sympathy with youth's glorious visions of the future, those would better not be at all than be at commencement.

In a college six years old, one does not expect much. Much has been done, however, very much, in the short life of our University. When the trustees met this year, they sat in Faircloth Hall, where last spring little children played under the trees. Three classes had already been graduated, and each had representative among the visitors to commencement. They saw with pleasure the enlargement of the chapel, with its extended rostrum and improved acoustics. Two of them stood under the linden tree that recalled the first Class Day of all, and the prayer of dear old Dr. Skinner for the "Immortal Ten." Others lovingly noted the spread of the ivy that perpetuates their memory, and all were glad,—even to be eclipsed in the progress of the years by later and more brilliant classes. Their Alumnae Association is planning to do something tangible next year to promote unity of spirit in the diversity of operations among its members. The delightful banquet on Monday evening was the first attended only by graduates, and though small in numbers, large in meaning.

Once a discouraged pupil stood alone in a garden and wept. There was a lesson and it was too hard for her to learn. One drew near and questioned her upon it. She answered: "Sir, I know not." Then He looked into her eyes and spoke but one word, "Mary!" And she knew. She had found her Teacher. "And it was early, on the first day of the week." And ever since, the word that satisfies comes to us oftenest when we go to Him early, on the first day of the week.

That first day dawned, bright and beautiful. Remembrance of the holy day calmed gaiety into more quiet happiness, as the long line of girls in spotless white formed on the campus and took its way to the church. There in the spacious Tabernacle hundreds gathered without confusion, and were seated in comfort, with clear view of the pulpit, banked with palms that "held their mute fingers up to God."

The seats of the choir were filled by about a score of the girls, selected pupils of the Voice Department, who have been trained by Miss Hopkins to do the most finished chorus work. Depth, fulness, richness of tone, supported the clear, high notes of the soprano, in the heavenly harmonies of Gounod and Rubinstein. In this day when our churches are invaded by rag-time jigs in the reaction against the doleful long meter of Puritanism, who can estimate the future results of the work done at the University in purifying and ennobling the musical taste of hundreds of young women!

When music had performed its ministry the service rose to its climax in the sermon by Dr. Vines, of Norfolk. Nothing more appropriate to the occasion than that eloquent and inspiring discourse could have been delivered—its subject "The Queen of the Beatitudes." "Blessed are the pure in heart, for they shall see God."

In the evening the Missionary Sermon was by Dr. Hale, of Wilmington. Before introducing the preacher, Dr. Vaun spoke briefly of the missionary status of the College. The Young Woman's Christian Association has maintained six weekly classes in mission study, enrolling forty-two students. The monthly missionary meetings have been well

(Continued on Page 13.)

Home Circle.

Daybreak.

BY JAMES B. LAUGHTON.

Silently breaks the morn.
From mount to mount, from hill to hill,
The early sunbeams dart and glance;
On ocean's waste, on laughing rill,
In sportive mood they gayly dance.
No noise proclaims the coming day:
The swift-advancing pageantry
Silent sweeps on.
The dull earth, senseless, felt no change
From dark to dawn:
The sleeper woke, and thought it strange
To find it morn.

Silently breaks the morn.
Sad was my soul, and troubled in the night,
Burdened with sorrow:
In my dark spirit softly shone God's Light.
Bringing the morrow.
Gently it stole: I did not note the hour,
Nor felt the change at once; with subtle power
The Light illumined all my darkened soul:
Joy reigned, where sorrow erstwhile held control.
When, in the night of Death, dark seems the way,
Waiting the Dawn,
Lead me, O God, into the Perfect Day—
Eternal Morn.

—Selected.

Advice to the Commencement Girl.

You honestly believe that the world needs you—and it does. You think it is hungering and thirsting to make use of your gifts—and it is. But not just in the way you have pictured in your thesis and in the bosom of your admiring family. The world will make use of you after its own fashion, and the grooming process will test your courage. This is a practical age, and you must meet its needs in a practical, thorough-going way, far removed from the flowery periods of your commencement-day essay. The big world, particularly the business end of it, holds work for you to do, work for which it will pay you good returns in money, in ambitions realized and in the happiness which comes only with congenial occupation. But it matters not whether you hail from the business college, the high school or the university, you must accept the inevitable and serve your apprenticeship in this exacting arena of commerce.—Anna S. Richardson, in Woman's Home Companion for June.

A Fire-Escape.

A public school teacher in Baltimore tells of a district trustee in a town not far from the Monumental City who is much interested in the disciplinary methods to be used in case of fire in a school-building.

Whenever he, in company with the examining board, made the rounds of the various schools, he would invariably put many questions to the pupils as to what they would do in case of fire. In many instances the teachers forestalled him by coaching their pupils as to the proper replies to such questions. In one school particularly the children had been carefully prepared in this respect.

One day, however, the trustee varied his usual program, and instead of propounding the customary questions, decided to address the children on other topics.

"Now, boys and girls," he began, "what would you do if I were to make you a little speech?"

With embarrassing unanimity the pupils eagerly shouted, "We would form a line and march down-stairs!" —Woman's Home Companion for June.

General Lee.

General Lee was in the cars going to Richmond one day, and was seated at the end furthest from the door. The other seats were filled with officers and soldiers. An old woman, poorly dressed, entered at one of the stations, and finding no seat, and none having been offered to her, approached the end where the General was seated. He immediately rose and gave her his seat. Instantly there was a general rising, each one offering his seat to the General. But he calmly said: "No, gentlemen; if there was no seat for the infirm old woman, there can be none for me." The effect was remarkable. One after another got out of the car, and the General and the old lady soon had the car to themselves.—Baltimore Herald.

Acquainted With God.

There was an old Bible woman in Leicester, England, whose custom it was to carry flowers to the hospital, and talk about their souls to patients, nurses and even doctors. One of the doctors standing in the doorway one day remarked: "Do you believe God will hear your prayer? I'm hard up. If I asked him would he send me five pounds?" The old lady answered: "If you were introduced to the Prince of Wales, would you put your hand in his pocket at once?" "No," he said, "not till I knew him better." "You will need to be a great deal better acquainted with God before you can expect such an answer as you wish." But we may be so well acquainted with God that it will be perfectly natural to bring to him, as our nearest and best friend, every need of our souls.—S. S. Times.

Dainty Accessories.

Undoubtedly the most popular embroidery of the year is the effective "broderie Anglaise," which is applied lavishly to waists and gowns as well as to collars. For the girl who can have only one or, at the most, two dressy frocks, the beautiful collar shown on this page offers a practical way out of such restrictions, for this collar is a dressy adjunct to any toilet. When made of white linen and embroidered all in white, the collar can be worn with a dress of any color.

* * *

A dainty woman will have all her belongings as finished and trim as possible, and not the least of these are the dress protectors. In all her thin gowns she uses the small-size shields, and puts a scant ruffle of narrow Valenciennes lace around the edges.

* * *

Now that kid belts are so popular, the girl who has to count her pennies as well as her blessings, can utilize the tops of long-wristed gloves to make very satisfactory ones. Especially desirable to wear with summer gowns are those made of white and light tinted, undressed kid. Fancy cut beads or sequins grouped into conventional designs will cover the joinings as well as embellish the belt.—Janette Barnett, in The Pilgrim for June.

The Last Song.

An old Methodist, a singer of no mean order, was afflicted with a cancer on his tongue. He went to a hospital for an operation, and there the pathetic incident occurred.

Holding up his head, he said: "Wait a bit, doctor; I have something to say to you." The operator waited and the patient continued: "When this is over, doctor, will I ever sing again?"

The doctor could not speak; there was a big lump in his own throat. He simply shook his head, while the tears streamed down the poor fellow's face and he trembled convulsively. The sick man then appealed to the doctor to lift him up. The physician complied. He said: "I have had many a good time singing God's praises, and you tell me, doctor, I can never sing any more after this. I have one song to sing, which will be the last. It will be a song of gratitude and praise to God as well."

Then from the operator's table he sang one of Dr. Watts' hymns, so familiar to many:

"I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers.
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures."

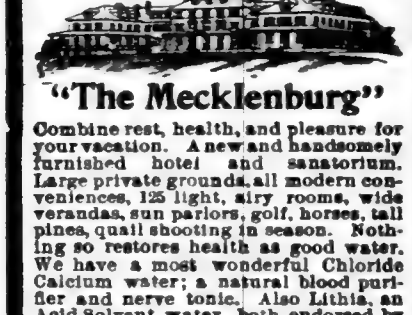
—Christian Budget.

A Chinaman's View of Europeans.

It is well to see ourselves sometimes from the view-point of a foreign brother. A Chinaman says concerning "barbarian" Europeans: They certainly do not know how to amuse themselves. You never see them enjoy themselves by sitting quietly upon their ancestors' graves. They jump around and kick balls as if they were paid to do it. Again, you will find them taking long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why. They have no sense of dignity, for they may be found walking with women. They even sit down at the same table with women, and the latter are served first. Yet the women are to be pitied, too. On festive occasions, before every man who likes to look at them, they are dragged around a room to the accompaniment of the most hellish music."

The first aim for your time and generation shall be to foster a simple and self-denying life.—Thomas Hughes.

There was never yet a truly great man that was not at the same time virtuous.—Franklin.



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Tickets to be sold June 14th, 15th and 17th, with final limit of June 24th.

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MRS. C. W. BURGES, Iranistan Ave., Bridgeport, Conn., Feb. 21, 1898.

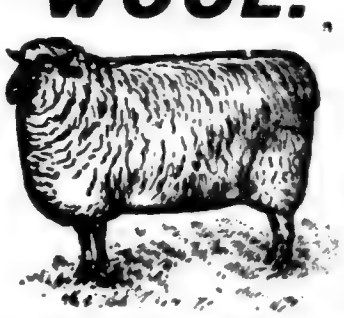
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Mrs. Burges writes Feb. 28, 1903: "My baby, who had Eczema very badly on her head, as I told you before, after using the Cuticura Remedies was cured. She is now six years old, and has thick hair and a clean scalp."

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SMITHFIELD, N. C.

Young People's Page

All the Way.

By Fanny Crosby, the Blind Hymn-writer.

All the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?
Heavenly peace, divinest comfort,
Here by faith in Him to dwell!
For I know, whate'er befall me,
Jesus doeth all things well.

All the way my Saviour leads me,
Cheers each winding path I tread;
Gives me grace for every trial,
Feeds me with the living bread;
Though my weary steps may falter,
And my soul athirst may be,
Gushing from the Rock before me,
Lo, a spring of joy I see.

All the way my Saviour leads me;
O the fulness of His love,
Perfect rest to me is promised
In my Father's house above;
When my spirit, clothed, immortal,
Wings its flight to realms of day,
This my song through endless ages—
Jesus led me all the way.

—Selected.

A Story of Lights.

One night, when the sun had disapeared and birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun."

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another, and some one might get hurt."

"That's true," said the bird, and away he flew. Then he came near a gaslight, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light."

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here, some one might fail to see it and fall."

"That's true," said the bird, and away he flew. Soon his sharp eyes spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gaslight."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do the best I can."

"That's true," said the bird, and away he flew.

But again his sharp eyes spied a light—a tiny candlelight in a nursery window.

"Of what use are you?" asked the bird. "Your light is so small. You do not give even as much as a lamp."

"I do the best I can," said the candle, "and I can easily be carried from room to room. Nurse uses me when she gives the children a drink of water at night or sees that they are snugly covered up in bed. I do the best I can."

"That's true," said the bird; and away he flew, thinking, as he saw the many lights here and there, little and great: "All are helpers."—Harriet S. Warren, in Kindergarten Review.

The Life of an Ant Queen.

How long may an ant queen live? In their natural habitat some queens doubtless have short lives; but by reason of the protection afforded them and the seclusion enforced by the workers, they probably live much longer than other members of the community. Within artificial surroundings they attain a comparatively long life. The oldest emmet queen known to science was one preserved under the care of Sir John Lubbock, later Lord Avebury. A number of years ago, during a visit to this distinguished naturalist at his country-seat, High Elms, Kent, the writer for the first time saw this venerable sovereign, living in the ingenious artificial formicary which had been prepared for her. She was then in the prime of life, as it afterward appeared, being seven years old.

In the summer of 1887, Sir John was again visited, this time at his town house in London. After greetings, he was asked about his royal pet.

"I have sad news to tell you," he answered.

"What! Is the queen dead?"

"She died only yesterday. I have not had the heart to tell the news as yet even to my wife."

Having offered my hearty condolence, I asked to see the dead queen. Sir John led the way to the room where his artificial nests were kept. The glass case which contained the special formicary in which the old ant had lived was opened up. Lying in one of the larger open spaces or rooms was the dead queen. She was surrounded by a crowd of workers, who were tenderly licking her, touching her with their antennae, and making other demonstrations as if soliciting her attention, or desiring to wake her out of sleep. Poor, dumb, loving, faithful creatures! There was no response. Their queen mother lay motionless beneath their demonstrations.

"They do not appear to have discovered that she is really dead," remarked Sir John. Afterward he wrote me of another queen which died at the age of fourteen. The ants dragged her body with them when they moved until it fell to pieces.—H. C. McCook, in Harper's Magazine for June.

A Little Coquette.

During one of his visits to Wiesbaden, the aged monarch Emperor William I. was seated one day beside his adjutant on a bench in the shade of the magnificent trees that beautify Berlin's handsome promenade on the Wilhelmstrasse. The crowd of curious ongazers, that always follows in the wake of royalty when opportunity offers, pressed as near as permissible. One of the number, on account of her tender years more daring than her elders, broke from her nurse's grasp and approached the august presence. She was a beautiful child of four years, and charming to look upon in her well-made, becoming costume, her long fair hair veiling her shoulders, and a loose bunch of red roses in her hand. She was on the way to the railway station and the flowers were for a good-bye offering to a friend who was about to leave the city. On the way to the station she had heard the word passed along, "The Emperor! the Emperor!" and being a very young miss whose home was in a country where they do not have kings, she stopped and gazed inquisitively at the two men.

The old sovereign smiled benignly at the child and extended his hand toward her. "Will you give me your roses, little girl?" said he.

"No, sir," responded the tiny maiden, but she took the flowers in her left hand and held them behind her as she walked forward and placed her right hand in the Empror's outstretched palm.

"Not this hand," said he, smiling. "The other one."

She changed the bouquet to her right hand and gave him the left.

"No, the other," repeated the Emperor.

She transferred the flowers to the left hand and reached out her right. The request was made a third and fourth time, and still she maneuvered with the bouquet. The nurse, who had observed this pantomime at a respectful distance, now came forward and said chidingly: "Please give his Majesty the roses, Helen."

"No!" replied her young charge, with decision.

"Will you not give me your roses?" inquired the adjutant, in a persuasive voice.

"Yes," answered the little girl, frankly, as she placed the bouquet in his hand.

Both the Emperor and his adjutant laughed heartily. "She evidently prefers you to me," said the former, with a smile. Then the kind-hearted old Emperor drew the child to him and gave her a kiss, and the nurse led her away.—Albert Morris Bagby, in St. Nicholas.

Edward of York, Gentleman.

Little Prince Edward of York, heir presumptive to the thrones of Great Britain, Ireland, and India, is developing into such a brother and gentleman as any nation might be loyally proud of; but he will never make a good gardener!

All the children of the royal family have small gardens of their own, and are ambitiously anxious to make good showings when, at intervals, their parents devote an hour to visits of inspection. It is to be added that the Princess Mary, like many another youthful gardener, has a tendency to dig up her plants to see how they are getting on, even, on one memorable occasion, replanting them upside down to see what would happen.

The other day the Prince and Princess of Wales announced that they would make the rounds of the gardens that afternoon, and all the morning there was a bustle of preparation: and again did small Mary, in her too eager zeal, do quite the wrong thing. Nevertheless, when the Prince and Princess arrived on the scene, Edward's plot was bare and Mary's full of blossoms, albeit all of them were in a decidedly drooping condition.

The chivalrous brother had transplanted his treasures, that his younger sister's ground might look well on the all-important day.—Criterion.

Morse's Light.

The Rev. George Winifred Hervey relates that long ago, while pursuing investigations in the Astor Library, New York, he used often to meet there Professor F. B. Morse, the renowned inventor of the electric telegraph. Once he asked him this question: "Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?"

"Oh, yes; more than once."

"And at such times, what did you do next?"

"I may answer you in confidence, sir," said the professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light."

"And the light generally came?"

"Yes. And I may tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

This utterance by a distinguished man of science reminds us again, as many similiar utterances have done, not only that the greatness has no vanity, but that superior minds, as a whole, reverently acknowledge the Supreme. They who climb highest see farthest, and the light which comes from above shines the longest way.

A pleasing proof of the felicity and far-seeing wisdom of this eminent man and devout inventor appeared in the result of a grand test by the Postal Telegraph Co. This company had a "field day" a short time ago, when the various transmission methods and alphabets were tried on all their lines. When comparative material costs, salary of operators, accuracy of work, time consumed, and all other factors were taken into consideration, the decision was wholly in favor of the Morse system, which has been in use fifty years.

The inventor's first message—"What hath God wrought!"—intimated in no uncertain way the inspiration which gave his work longevity.

At the completion of one of the Amhurst College buildings, when President Hitchcock first assembled his geology class in a new recitation room with sky windows, this was his introduction to one of his best lectures: "Young gentlemen, all the light we have here comes from above."

The reverent spirit which took that text, and spoke in the Astor Library, dignifies scientific thought, and contributes to success in all search after truth.—Youth's Companion.

Valuable Medical Books Free to the Sick.



Dr. J. Newton Hathaway, Whose Knowledge is Free to the Sick.

Dr. J. Newton Hathaway of Atlanta, Ga., who is considered the most expert specialist in his line in the United States, has issued a number of very valuable books and every afflicted reader of this announcement is invited to write for one of these books on their disease. Write for the one you want. 1. Diseases of the Throat and Lung; 2. Kidneys and Urinary Tract; 3. Diseases of Women; 4. Skin, Rectal and Rheumatism; 5. Blood Poison; 6. Nervous Debility and Vital weakness; 7. Stricture; 8. Varicocele; 9. Gleet and private disease of men, and his book for men entitled "Manliness, Vigor and Health." All of these books are very valuable and every person afflicted should send for one or more. Remember they cost you nothing.

Dr. Hathaway has treated and cured the chronic diseases of men and women for a quarter century and has met with such great success that he is the recognized authority on these diseases to day. He will also counsel and advise every sufferer free of charge and you should write him without delay. He has established a reputation for honesty and superior medical skill, and you can find no better medical advice anywhere, and too, it costs you nothing. Write to-day. The address is J. NEWTON HATHAWAY, M. D., 35 Inman Bldg., Atlanta, Ga.

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CHRISTIAN HAPPINESS.

Christ means that you should be happy. Not that you should not have limitations, but that you should learn to be happy within them without giving up to them, building more stately mansions as the power to build is given. Not that you should not have sorrows, but that you should by Him understand Sorrow and rise above even Death. Practice of this happiness—a constant attitude of poise in the face of adverse conditions—is just as important as the practice of righteousness; for the kingdom is ever within. Such practice is better than personal work—it is light shining, it is joy witnessing, it is a voice calling; and no one can resist it.

THE MIDSUMMER MEETING.

The prospects are that the Midsummer Meeting—Jackson Springs, June 27th to July 4th—will be better than ever, though its quality will very much depend upon your own spirit. Peace is for him that brings it; and so is everything else.

We have certainly an admirable list of speakers—Broughton, Lunsford, Poteat, Hale, Thompson, Battle, etc., etc. The choir will be in charge of Dr. C. E. Brewer, and we shall have a great improvement here.

Remember, write to Secretary Johnson, Raleigh, for information; but if you want to engage a room, write to the hotel at Jackson Springs.

We have a dollar a day rate there; and the railroad rate has been promised.

It is the best opportunity in North Carolina this year for rest, health, spiritual refreshing and genuine enjoyment of the best things—fellowship, instruction, meditation and communion with God.

W. L. POTEAT, LL. D.

North Carolina—and particularly that large section of our Commonwealth that knows him—takes pride in the recognition of Prof. W. L. Poteat, of the Chair of Biology at Wake Forest College, by Baylor University of Texas, signalized with the title of Doctor of Laws. Our pride is the finer because we know the honor is so well deserved, and that it comes from an institution whose recognition is so much to be desired. We might reason that the degree was conferred on account of the Professor's accomplishments on the platforms of the Southern Baptist Theological Seminary or Colgate or Baylor. But we take it that Baylor's best evidence of his worth is also a living reminder of her indebtedness to him—in the person of John Lewis Kesler, her own accomplished master of Biology who was guided and instructed at Wake Forest some twelve years ago by Doctor Poteat.

At any rate, we lift our hat to Dr. Poteat and to Wake Forest College. Baylor could have introduced herself more acceptably to North Carolina.

DEATH OF DR. N. B. COBB.

Intelligence of the death of Dr. Needham Bryan Cobb did not reach us in time for the last number of the Recorder. At the present moment we must be content with a simple expression of the Baptist denomination's appreciation of his life and of our loss in his death.

Dr. Cobb's career presents full fifty years of right living, of high thinking and of devoted service to the cause of Christ. He served as minister in every section of our State, and the best of his life was spent in a day when to be a Baptist minister was also to be a gladiator pitted against all manner of adverse conditions. In every relation, whether as pastor, administrator or executive—and he was related to our cause in each of these capacities—he acquitted himself in a way to command the lasting gratitude and the praise of those who have followed him. His work will forever be a part of the great fabric which the Baptists of North Carolina are building in the Master's name.

Dr. Cobb's personality was genial, gentle, wholesouled. He was a man of many friends and, so far as we know, no enemies. Like Dr. Skinner, he was one of those rare spirits that do not grow old, or rather, who proceed so beautifully into Eternal Youth that their friends are unmindful of the transformation. Well did he live: his life was full. It is loss that he is gone, but not all loss. Doubtless there was a different joy in the eyes of many of his friends gone on before when Dr. Cobb took his place among them.

IMMIGRATION FOR NORTH CAROLINA.

Senator Simmons and Governor Glenn have for some time been waging a propaganda in behalf of setting up an immigration institution in North Carolina. We put the statement thus because there is a difference between desiring immigration and organizing a bureau to seek it.

It seems to us timely to discuss this matter, the causes of the movement, the ends in view, and the arguments to the contrary.

In the history of few States has there been so great a change as in North Carolina within ten years. Two hundred thousand white people—80,000 working men, women and children—have moved from country to town, nine-tenths of them leaving the farm for the factory. The effect of so great a change, socially, industrially and politically, cannot be estimated. Great movements of population bring forth fruit for generations. To cite an example that, though in no sense parallel, is suggestive, the Crusades transformed Europe and turned the current of civilization. We may not expect so great a change in North Carolina, but we may prepare for very considerable results.

But our point is here that this migration farm to factory has reduced to a serious extent our agricultural source of labor supply. At the same time we may point out that the mills will continue to grow and will require more laborers; and if they come not from our farms they must be drawn from either West, North or New England, for the conditions in the South do not promise any migration from other Southern States to North Carolina.

We have, therefore, this demand for immigration: The demand of the farms, and the demand of the manufacturing towns. It is the natural demand of a growing and prosperous State; not to be regretted, but to be rejoiced in.

Moreover, there has been a considerable migration of the negroes. First, they have come from the farm to the town. Later they have gone from the town to the Northern city. Moreover, great numbers of them have found their way to the Gulf and lower Mississippi States. Again, this migration has been at the expense of the farm—and, therefore, at the expense of the productivity of the Commonwealth.

On the other hand, notwithstanding the emigration, North Carolina registered in the census of 1900 a handsome gain of from 250,000 to 300,000 population. But little of this, if our impression is accurate, was on the farms. It was a town and city growth.

The consequence is that a great cry has gone up from our agricultural districts for labor. Wages have increased, acreage has decreased, and the quality and quantity of labor have, notwithstanding, decreased. If this were a period of agricultural depression, this condition would not be so serious. But instead, it is a period of agricultural prosperity never surpassed in this State's history.

This is the situation. The question is, What shall we do about it?

The Governor and Senator answer, "Set up a Bureau of Immigration and bring in workers." Of course they want only "the better class." The Senator speaks of Italians, Scandinavians, etc.

We confess that we look without heartiness upon a prospect of this sort. We seriously question whether we can make farmers or farm-hands of immigrants of this type; and farmers and farm-hands we need. We certainly view with aversion the segregation of groups of foreigners in either our cities or our factory towns.

Let us beware of the raw immigrant fresh from the Continent of Europe. He is not of that stuff which planted and made this Republic. He is of the stuff that is proving the despair of our great cities.

On the other hand, there is a desirable agricultural class in the West and a wage-earning class in the North and New England. But the West is as prosperous, pays larger wages than the South; and the able-bodied throughout the North and New England have wages much above those paid the farm-laborers in the South.

In a word, we discover in the proposed Bureau no satisfactory prospect of supplying the agricultural demand for labor in North Carolina.

We are inclined, therefore, not to view the propaganda of our Senator and Governor with enthusiasm. We fear it would prove just the same failure that the Department of Immigration proved only a few years ago.

But shall we not seek immigration to supply the demands of our mills? This is no matter for a Bureau. The mills will supply themselves. When they want more hands they will send for them and get them.

But what shall the farmers do? They must adjust themselves to the situation. Intensive farming, trucking, higher cultivation and good roads—to bring them nearer to markets—are the keys to their relief.

Over and above all stands this: The State is growing, and both farm and factory will gradually draw their share of labor. Supply and demand are unequal only for brief periods. They soon adjust. And immigration induced in this natural way is the most desirable. Of this sort of growth we are sure to receive largely in the decades lying immediately ahead.

COMING—THE CONGREGATIONALISTS.

If we interpret aright a recent editorial in the Congregationalist, the admirable organ of the great body of Christians of that name, the Congregationalists, always so strong in New England, strong as any in the West, and abreast with the van throughout the North, are now making preparations to lengthen their cords in the South, where they have been largely unknown. To be sure here and there they have strong churches, as in Atlanta, but throughout the "general run" of the South they are unknown.

They are of kin to the Baptists, recalling the story of the man who declared of another denomination that they had just enough of Baptist in them to be immune—were vaccinated, so to speak. Their government is congregational. They are indifferent on the subject of baptism; and though once Calvinist, being a particularly free church the higher criticism has done much to replace the severe standards of Jonathan Edwards with the ideas popularly represented by Lyman Abbott.

In a sense, certainly in respect to the cry for liberalism, the Congregationalists are in tune with the times. Having in addition the form of organization that Baptists have, we may prepare for the hour when their order of views are set before our people. Aside from the fact that the Baptists are numerically—at least—responsible for the South, we may expect the Congregationalists to require more of us than of any others.

Now and then somebody protests against preaching distinctive doctrines as if every generation did not have to imbibe them anew. Here is an impressive intimation in this Congregational movement that if we do not ground our children in the faith as Baptists see it the Congregationalists will implant within them the faith as Congregationalists see it.

Let them do it if they can; but let us see to it that they shall not be able.

If you give some fellows a talent wrapped in a napkin to start with in business, they would swap the talent for a gold brick and lose the napkin; and there are others that you could start out with just a napkin who would set up with it in the dry-goods business in a small way and then coax the other fellow's talent into it.—"Old Gorgon Graham."

THE A. & M. AND ATHLETICS.

Doubtless it seems a small matter—this matter of professionalism in College Athletics—to the average reader. But that is due to thoughtlessness. Professionalism in College games is poison at the fountain. Athletics carry as far and as much in education as Greek or Mathematics. If the athletic management indulges in sharp-practice or dishonor, be sure the boy will learn his lesson. If Colleges put a premium upon professionalism, be sure their students will seek to become professionals.

Of a truth, it is a most serious matter—the most serious matter in college life just now. For this reason we have taken up the cause of pure, amateur athletics in our Colleges; and we entreat our readers to second our efforts to the extent of refusing to entrust their sons to institutions that encourage professionalism and, therefore, set an example of dishonor.

Last week we received a catalog of the A. & M. College, an institution that we take great interest in and entertain the highest hopes for. Last year she indulged in professionalism. But she appears to be repenting, as the following rules indicate:

"Out-door sports are directly managed by the Athletic Association and are under the control of a committee of the Faculty.

"The Faculty rules governing athletics are as follows:

"1. No student shall be eligible for an athletic team in this College unless he be registered on or before October 12th.

"2. No student shall be eligible for an athletic team in this College who is deficient in scholarship.

"3. No student shall be eligible for an athletic team in this College who pursues less than seventeen hours of College work a week.

"4. No student who has received, or is receiving now, or has been promised, directly or indirectly, any money or compensation in lieu of money for athletic services, or who has been a member of an incorporated league team, shall be eligible for any athletic team in this College."

These are good rules. The A. & M. did not keep up to this standard last year; but if she will in the year to come, all will be forgiven.

OUR MILL POPULATION.

The discussion by M. P. Davis in last week's Recorder is the best I have seen on the "factory problem." Since I have been in the pastorate—with the exception of the time I was in Texas—I have had charge of churches composed largely of only mill people, and I am glad to say that I have not found the situation near so dark as was pictured by Brother Loftin. I do not doubt that you will find a few homes very destitute of that refinement and culture we would love to see in a home; but that very thing is certainly as true among farmers, merchants and other working people as those who work in a cotton factory. I have seen destitution among some professional people—preachers, doctors and lawyers; and perhaps editors.

I have found mill people more liberal according to their means than any other class of people. I was pastor of the McAdenville church four years and six months, and I believe that every member of that church was connected with the cotton mill there. During the second year I was there the church erected a house of worship at a cost of twelve or fourteen hundred dollars, and the beauty of it was, when it was finished, it was paid for, and the church did not go begging over the country to get the money; nor did they have an oyster supper or anything of the kind. A few friends of some of the members contributed some; but the members went down in their pockets willingly and paid the bills. That same year they paid me more than they promised, and over one hundred dollars to missions. I make mention of this simply to show that mill people or not as bad as some people say they are. I also have this to say: I have preached to country churches—and I love to serve these good old country churches—and think I know them quite well, and my honest belief is, that country churches are not half so liberal, according to their means, as mill churches.

Mill churches are more wide-awake on missions than country churches. That being true, they are more spiritual. I conducted a meeting with a country church in North Carolina, and in many respects this is a strong church, having a large membership and much wealth; but there was not in this church one member who would lead in public prayer, and they had the same pastor fifty years. My belief is, that you will not find a church of mill people without a man to lead in public prayer. A man in this city told me the other day that he moved back to Asheville from the country partly because he could not live as close to the Lord as he could in town. The Sunday-school which he attended in the country was conducted without a prayer.

Mr. Editor, there is a "country problem" as well as a "mill problem." I have always taught that country people are the best people in the world, and I partly believe it, for most of the mill people came to the mill from the country. I could give many more illustrations; but hope these will suffice to prove that there are other problems.

Now, I hope the country people will get just mad enough at me to become stirred up a bit. They need a good stirring, and if I can be the fellow to do the stirring, I will feel like I have done a good service. I know there are some country churches which are giants asleep. Many which could have preaching every Lord's day are content to meet only once a month, as did their fathers when they could do no better. Brethren, in the name of the Lord, wake up, move out, and go forward at the command of our Captain!

Yours truly, B. L. HOKE.

Asheville, N. C., June 7, 1905.

HOLDING UP THE FLAG OF TRUTH.

There has been so much talk of the letter Bro. Loftin wrote for the Recorder, I feel it is my duty as a follower of Christ to stand here to-day in the behalf of Brother Loftin—trying to explain what he meant by what he has written. He did not mean to degrade us, but was trying to show us that we could keep climbing higher and higher, if we would only keep ourselves from among the black-hearted people. There are dark spots all over the land which we live in, and Brother Loftin did not class all the people together. When he spoke of the sand and snuff, he spoke it to those that are guilty. Some gentleman wrote a piece when Brother Loftin was writing and said that the class of people that worked in the mills was made up of the "poor whites"—the trash of the earth—but Brother Loftin rebuked him, and said that there was just as good people working in the mills as there was in the State, and Brother Loftin stands up for his people here and says there are just as good people working here as there are in the city or country, or any other cotton mill.

So I would like to say a few words in behalf of the Harriet Cotton Mill. This mill has had some very hard things said about it, and by people that came here and did not have a five-cent piece when they came, and when they left here they carried away over one hundred dollars, and then said that there was not a gentleman or a lady in the mill. I say if you will come here right, and do right, you can go away right. The principals of the mill are gentlemen. They carry all works on nicely, and deal their money out fairly to the poor as well as the rich. Our vice-president, J. R. Moore, is a noble, honest gentleman; Mr. Chas. DeVass another. He looks after our work and honestly deals out our money to us. Our superintendent is a kind-hearted gentleman—Mr. R. H. Craig. Mr. E. B. Taylor has just left us. Mr. H. R. DeVass will fill his place. He was an honest gentleman, and we hated to give him up.

I am yours to serve.

MRS. M. D. LOYD.

South Henderson, N. C., May, 20, 1905.

WHAT IS SHE?

"It is a weakness to be a denomination, and when the editor of the Recorder says that the Baptist Church is a denomination, he makes a damaging confession."—Christian Companion. When did we ever say anything that contained the slightest suggestion of any such confession? We utterly repudiate the idea that "the Baptist Church is a denomination." We also deny that any denomination is a church. We furthermore deny that there is any such thing in existence as "the Baptist Church." It is hard for the Companion to understand Baptist language.—Western Recorder.

The Biblical Recorder holds that the Baptists are not a church (except a local congregation), but are a people—a peculiar people. Will the Western Recorder make us right just one more time by agreeing with us?

A business man's conversation should be regulated by fewer and simpler rules than any other function of the human animal. They are: (1) Have something to say. (2) Say it. (3) Stop talking.—"Old Gorgon Graham."

THE HEAVENLY HOME.

Lesson for June 18, 1905. Rev. 22:1-11.

Golden Text: To him that overcometh will I give to sit with me in my throne. Rev. 3:21.

The first book of the Bible describes the original experience of man as in a garden or park with water and trees, but the conclusion of the redemption of man is depicted in the last book in the form of a city which represents human life organized, unified and made complete. In the twenty-first chapter of Revelation the perfected condition of redeemed humanity is pictured in the figure of a city whose construction and appearance are described in all the beautiful symbols that can be gathered up in human language. In the twenty-second chapter the interior of the city is described and this portion of the revelator's account is the subject of our lesson study. All the figures of speech employed are figures only, not representing the actual appearance of things, but they mean something spiritual, real and substantial. We are not yet capable of grasping in clear vision things that are unseen and eternal and we need these earthly figures of speech to help our thought, as a bird needs a bough to help it on its upward flight.

Abundant Life. (Vss. 1-2).

Water is necessary to all living things and a river is a symbol of abundant supply of life. The city of Damascus has many streams flowing through it, directed into gardens and promoting the growth of shade and fruit trees under which the people of the city find life a delight. Jerusalem was a city dependent upon springs, aqueducts and pools, but the New Jerusalem is represented as supplied by a river which signifies an abundance of water, giving fullness of life to everything. Jesus said, "I am come that they might have life and have it more abundantly." The future and eternal experience of the Christian will be one of fullness of spiritual life with all its power, peace, joy and general blessedness.

A tree is also a figure of life whose fruits are a means of subsistence and delight. The tree by the riverside has a constant supply of water and "brings forth its fruit in season: its leaf also shall not wither." The tree of life signifies the source of spiritual and eternal life for the soul of man, and its monthly crop of fruit signifies the constant and ample provision for the needs of the soul.

The leaves of the tree also are described as having healing efficacy. We need not assume that there will be wounds and bruises that will need to be mollified by balms, but the revelation makes a picture of perfect provision for every possible need of the soul in order that its salvation and complete blessedness may be assured.

Heavenly Rights and Privileges. (Vss. 3-5.)

The primal curse was an expression of God's displeasure at disobedience and His judgment upon evil doers. Nothing will be under a curse in the heavenly state because redemption, regeneration and renewal will have brought its citizens into obedience and love. They do His will with delight.

It was the ancient custom of worshipers of divinities and is the custom in India today for men to mark in their foreheads the sign of the god to whom they devote themselves. It is possible that this figure is employed to describe the heavenly citizens who are God's own people, consecrated to Him forever. In oriental countries those servants were highly favored who stood in the throne room, near the monarch, and rendered him personal service. To behold his face and to touch his person was an honor and privilege. Many of them would exercise kingly power in the monarch's name. Thus also the heavenly citizens will have divine honor and privilege and will execute divine commissions and duties forever.

The Assurance of These Things. (Vss. 6-11).

The greatness of these promises and the glory of the future have a tendency to produce doubt whether such things can ever be realized in human experience. Man's mind is inclined to regard them as beautiful ideals and delightful dreams, and no more. But the revelator gives assurance that the things he heard and saw are reliable, because thye came from God who had inspired the prophets and had also sent an angel to reveal them.

The language of the sixth, seventh and tenth verses indicates that the fulfilment was to be accomplished in a very short time after the words were written. Many of the events were fulfilled in that age, but there was much that had a larger outlook and remained over for later ages. The heavenly state which was depicted had a real beginning in Christian experience of that age, but the fulfilment of the great picture can be found only in the final unified, completed and blissful state of all the people of God of all ages and all places.—The Watchman.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

State Mission Day.

Do not fail to observe State Mission Day. Programmes, Envelopes and a new leaflet by Livingston Johnson free on application to Miss Fannie E. S. Heck, Raleigh, N. C.

The General Organizer.

When the representatives of the Woman's Missionary Societies met, in Elizabeth City last December they found that the Societies had increased their contributions to missions from $11,322 in 1903, to $14,287.93 in 1904. Thus encouraged they took as their financial aim in 1905 the raising of $16,500.00. But this was but a part and the largest part of their new aim, that being the organization of a hundred and fifty new Societies.

For a long time the Central Committee had felt that the Woman's Mission Work would be greatly advanced if some one could give her entire time to visiting, encouraging old Societies and organizing new ones. Such an one, with the necessary freedom, time and gifts, was hard to find, and if found, there was the question of salary. When, therefore, the high aims, the great things we were "to attempt for God," were undertaken the representatives were not "expecting this great thing from Him."

Then came the thought in the minds of some of those who knew her best, that Mrs. C. M. V. Follett, of Durham, then Vice-President of Mt. Zion Association, was the woman fitted to do the work which we felt could be done. Not yet knowing how the salary of the much-needed worker was to be met, Mrs. Follett was asked if she would accept the place. She replied: Gladly if her travelling expenses were met!

She would not accept a salary!

Here indeed was a seal set upon our hopes and endeavors for larger things. As Vice-President of Mt. Zion Mrs. Follett had traveled all over that Association and organized a Society in almost every church then without one. What she had done in Mt. Zion we knew she might do in other sections. The 1st of April she entered upon her new work, the new office being called that of The General Organizer. Her thoughts turned first to the Atlantic Association, her old home Association. Of her work there Mr. Walker writes as follows:

"Sister Follett has done fine work in our midst. She visited the following places and organized Societies: At Davis she organized a Sun Beams' Society; Marshalburg, a Ladies' Missionary Society; Beaufort, a Missionary Society and Sun Beams; Woodville, a large Ladies' Missionary Society; Morehead City, a large Sunbeams' Society, (we had already two Missionary Societies); New Bern, Mission Class by young ladies; Jacksonville, Woman's Missionary Society and Sun Beams' Society; Swansboro, Sun Beams; Piney Grove, Ladies' Missionary Society and Sun Beams. Now Jacksonville is not in the Atlantic Association, but it was visited while she was here. The good seed she sowed will last until time ceases. We needed her just at the time, and I am quite sure that our churches will do more this year than ever in their history. Many of the older people tell me that the work is in better condition than at any other time since they can remember. This should make us hopeful of a brighter day in the old Atlantic.

"Let me have that article real soon.

"Yours for the work,
"R. P. WALKER,
"Chairman of Board of Missions for Atlantic Association."

From the Atlantic Mrs. Follett went to the Neuse, where Mrs. H. L. Grant, Vice-President, writes of her visit having resulted in the organization or reorganization of eleven Societies. She is now on her way to Asheville, where she will attend the Missionary Conference and organize Societies in some of the Western Associations.

It would indeed be a loss to any Society not to have a part in such work. As has been said the traveling expenses of the General Organizer (probably about $250.00 a year), are the only expenses connected with the work. The Societies have been asked to meet these by special contributions sent directly to Mrs. W. N. Jones, the Secretary and Treasurer of the Central Committee. How much has been contributed for this object has been seen by the acknowledgments made by Mrs. Jones in these columns last week. Let others hasten the sums they are planning to give to this object.

To each one we commend the new work and worker with all our heart. Give her and her mission a constant place in your prayers.

FANNIE E. S. HECK.

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CARTER FAMILY—ATTENTION.

Samuel Carter died in Chatham County, N. C., in 1804. His will gives his large Bible to his son, Samuel. A suitable reward will be paid for information as to the present whereabouts of said Bible. Also, shall be pleased to receive any suggestion that will aid me in tracing genealogy of this branch of family. Address, Carter, P. O. Box 572, Asheville, N. C.

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American Baptist Publication Society
1420 Chestnut Street, Philadelphia

STATEMENT

NORTH CAROLINA HOME INSURANCE CO.

OF RALEIGH, N. C.

Condition December 31, 1904, as Shown by Statement Filed.

Capital paid up in cash, $89,299.00.

Amount Ledger Assets Dec. 31st previous year, $119,246.29.

Income—from policy-holders, $66,372.51; miscellaneous, $5,930.87; total, $72,303.38.

Disbursements—To policy-holders, $28,728.57; miscellaneous, $22,654.57; total, $51,383.14.

Fire Risks—Written or renewed during year, $5,635,400.72; in force $6,109,315.04.

ASSETS.

Mortgage loans on real estate	$870.00
Loans on stocks, bonds and other collaterals	225.00
Value of bonds and stocks	147,381.50
Cash in home office and deposited in banks	18,382.13
Agents' balances, representing business written subsequent to October 1, 1904	21,075.44
Agents' balances, representing business written prior to October 1, 1904	1,050.24
Interest due and accrued	1,749.57
Amount due under re-insurance contract	2,221.22
All other assets, detailed in statement	38,001.00
Total	230,956.10
Less assets, not admitted	39,051.24
Total admitted assets	191,904.86

LIABILITIES.

Losses and claims unpaid	$1,659.69
Unearned premiums	58,985.98
All other liabilities as detailed in statement	8,338.34
Total liabilities as to policy-holders	68,984.01
Capital paid up in cash	89,299.00
Surplus	33,621.85
Total liabilities	191,904.86

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written, $5,635,400.72; premiums received, $113,843.65.
Losses incurred—Fire, $43,835.80; paid, $46,675.32.
Losses now unpaid, $2,481.51.
President, Richard H. Battle; Secretary, Charles Root.
Home office, Fayetteville Street, Raleigh, N. C.
General Agent for service, Alex. Webb, Raleigh, N. C.
Business Manager for North Carolina, managed from Home Office.

State of North Carolina,
Insurance Department,
Raleigh, April 1, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the North Carolina Home Insurance Company, of Raleigh, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Sunbeams' Corner.

Conducted by MISS ELIZABETH H. BRIGGS, Band Superintendent for North Carolina.

"How Shall We Find the Way?"

A few years ago my husband and I were crossing Central China, with Mr. Hudson Taylor, to a distant conference of missionaries. We were traveling at the greatest speed attainable across a very populous part of the country. The journey took us two months—our wedding tour, as it happened—and three weeks out of the time we spent on wheelbarrows.

One morning we came to a bright little Chinese town by the roadside, where the barrow men wanted to stay for their midday rest and meal. They wheeled the barrow into the yard of the little inn, and I passed into the inner coutryard, where I knew the women of the household would be assembled. Here we found the landlord's wife and mother and other people, and they asked us many questions. When they learned the object of our journey, they said: "O, are you religious teachers? That is exceedingly interesting, because here in this town we are all religious women, and we would like to hear what you have to say." There, far away in the heart of China, in that one little town, they all call themselves religious women. They continued: "We have a great religious society here, to which we all belong. The leader of our society is a very intelligent woman, who can read, and she would like to hear what you have to say. We give our money to the worship of the gods; we do all we can to obtain merits in the life to come. Sit down and rest awhile, and we will gather together the women of this town, that they may come and hear what you have to tell us about right living."

In a little while the courtyard was filled with eighty or a hundred people, who crowded about us, so friendly and anxious to hear our message. No Christian had ever been there before, so far as we could tell, and not one of those people had heard the precious name of Jesus. O, what a joy to tell them! But they were interested, that is the point; they were longing to hear. And I want you to remember that there are towns and cities all over China more or less like this.

They kept saying to me: "We have sent for the leader of our society, and she will soon be here. She can read; and we want her to know all that you can tell us." But it seemed a long, long time before she could be found. At length the crowd parted, and I looked up. How I wish I could make you see that woman as I saw her then! She was quite young—tall, graceful, and slender; a girl of about twenty-four, with an intelligent, sweet face—a sad face, but wistful and eager. She came forward as quickly as she could on her little, bound feet, holding out both hands, and, taking mine in hers as I rose to meet her, she said: "Are you the religious teacher who has come from the other side of the world?"

"Yes," I replied, "I am."

"O, do sit down and tell me! I want to hear." And forthwith she sat down on the mat beside me, and with no further questions, still holding my hand in hers, she waited. How would you have felt? I had only a few minutes in which to tell a soul of Jesus. With a cry to the Holy Spirit for His enlightenment, and a heart full of longing love, I began: "Little sister, you can read?"

"O yes," she said, "I can read."

"Well, here in these books is a message from the God of heaven who loves us." I cannot tell you all that passed between us, deeply interesting though it was, but she understood every word, and responded eagerly. I put before her an outline of the Gospel—God, sin, the punishment of sin in the future, the incarnation, the atonement, the resurrection of Jesus Christ, substitution, faith, and so on. And she kept saying: "O, but how wonderful! Is it really true? We never heard these things before."

But the moments went by so quickly, and the barrow men were impatient to start. At length I saw I must go, and putting the Gospels and tracts into her hand, I said: "Little sister, it is all here. When we are gone, you will"—

"What!" she said, "what did you say? When you are gone? Why, elder sister, you are not going away! Those barrow men are not calling for you, surely?" I told her all about our journey, explaining that we could not possibly stay. "O, but there must be a mistake!" she exclaimed. "We never heard these things before—never. You cannot go away to-day. Stay with us here one moon or longer and teach us these things. They are exceedingly important! We cannot let you go to-day. O, stay just one moon longer!"

It was very difficult to make her understand. Why, if we had stayed there, we might have stayed every day of that journey; for in those two months we came to only two places where missionaries were preaching Christ. At length, she said: "O, elder sister, if you leave us, I am so afraid that we will not be able to find the way! How shall we find the way?" I told her that the Lord Jesus would never leave her, that he would be there all the time, and that she must pray to Him by day by day and put her hand in His and trust Him to lead her safely home.

"O, but," she said, "I am afraid that we shall not be able to find the way!"

At length I had to go, and she came out to me in the courtyard, holding my hand all the time, and in the middle of the courtyard she stopped me. She was looking bright and eager again, and said: "Elder sister, tell me one thing—you will not be very long gone, will you? You will soon come back again to our town and tell us more about these things! Will it be the next moon, or the moon after?"

I did not know what to say. I thought of that long journey of two months and more—of all those hundreds of towns and cities in a district we were hoping to evangelize. I knew there was but little hope of our ever being in that neighborhood again. But she would have an answer. With tears, I said: "Dear little sister, I will come back if I possibly can. And I will come back as soon as I can. But I cannot say just when it will be."

"O," she said, the tears springing to her eyes, "O elder sister, are we to hear this only once?" It was her last word. She went out with me to the street, and dropped my hand in silence as I got on the barrow. I looked back as long as I could, and still saw her standing, the books in her hand. But I have never seen her since. That is ten years ago, and, so far as I know, no other missionary has visited that town or district. Certainly there is no one there today telling of Jesus. O friends, is it right? Is that what the Lord intended? Can it be pleasing to Him that we should live as if no such needs existed? Do we really love Him? Do we care?

A dear girl who went out to China as a missionary was asked what had led her to take this step. She replied: "I seemed to see the Lord Jesus standing alone among the heathen dumb! No one to speak for Him; no one through whose life He could pour the love of His heart; waiting for you and me to come to His side and be live for Him and love for Him, and win those waiting souls to Him." Do you see Jesus Christ standing among the heathen dumb?—Mrs. Howard Taylor, China Inland Mission.

The Chinese Kitchen God.

In every Chinese kitchen there is a small paper god called the kitchen god, who is there to hear all that goes on in the house. He lives in the kitchen, because in the kitchen he can learn through the servants all that is said and done in the reception rooms. In the judgment he will relate what he knows, and convict every one of his sins. But before they burn the paper kitchen god, as they must every year, that he may carry to the other world a report of all that is said and done, they prepare some tiny dumplings. One of these is placed in the mouth of the paper god when he is burned. Put one in your mouth. A strange thing happens. You bite into the dumpling, and find your teeth held fast. You cannot open your mouth to utter a word. The dumpling is made of such sticky stuff that the teeth are held prisoners by it. When the kitchen god passes to the other world biting a sticky dumpling, his teeth are supposed to be held fast together and he is unable to utter a word.—Exchange.

Stubborn Skin Diseases.

Dr. C. I. S. Cravens, Anniston, Ala., declares "Tetterine is superior to any remedy known to me for eczema and stubborn skin diseases." Many other physicians unite in this testimony. It has accomplished wonders in their practice. It is amazing that any one would suffer with itching, burning skin diseases when relief might be had infallibly from the use of a 50-cent box of Tetterine. Your druggist or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

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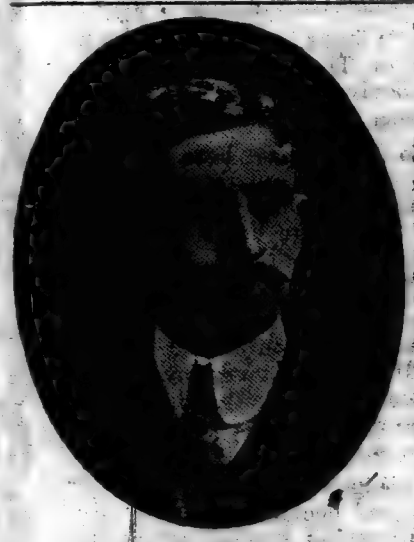
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News of the Week.

The Prospect of Peace.

The President of the United States—our man of war—has loomed large on the great world-horizon these seven days as the Peace-maker. May the might of the God of battles and of peace be with him.

Mr. Roosevelt chose within a few hours of the defeat in the Sea of Japan to offer himself as "a channel of communication" between Russia and Japan. His offer was accepted, and communication has been established.

Of course this does not mean peace. Japan will name terms. If they are unsatisfactory, Russia will appeal to her distressed people to support her in continuing the war. Or, Russia and Japan may temporarily suspend the war, while their plenipotentiaries meet on neutral ground and discuss terms. An agreement is essential, of course, to final peace. It may interest the reader to take his map of the Far East and consider this matter.

Japan will enter the negotiations with a view to making herself secure against Russian expansion. She might seek to do this by demanding an indemnity that would cripple the Empire for half a century. Or she might undertake to cut Russia once for all off from the Pacific and the Sea of Japan. Or she may choose both measures. Suppose she should demand for herself control over Korea—which she certainly will—and of Port Arthur and the territory South of Liao-Yang—which she certainly will. She would then have the problem of a gradual Russian occupation of Manchuria, and Vladivostock would menace her from the North. She might off-set these with a convention of the Powers as to Manchuria, and a crippling indemnity as to Vladivostock. But it stands out that she will not be secure unless she demands control over Manchuria as well as Korea, together with the neutralization of Vladivostock.

But Russia is not prepared to cede so much. She could afford—if internal conditions permit—to fight forty years rather than abandon the Pacific. So large a Nation with so little coast would be hopelessly crippled. Probably she will choose to pay the indemnity, say of $500,000,000, rather than give up Vladivostock and the slow but sure chance of Manchuria.

Japan may now to some effect recall Kipling's poem on Adamzad, the Bear that Fights Like a Man. Russia will go into the negotiations looking two generations ahead and to the hour when her glaciers will yet slide to the Pacific sweeping all before them.

* * *

Separation of Norway and Sweden.

During the past week an important change has quietly taken place in Europe, in the dissolution of the union which has hitherto existed between Norway and Sweden. The refusal of King Oscar to sanction a bill passed by the "Storthing," the legislative body of Norway, providing for a separate consular service for Norway, resulted in the passage of a resolution by this body, declaring that the union between Norway and Sweden was at an end. An address was presented to the King, stating that no ill-feeling was entertained against him or the Swedish nation, and asking his co-operation in the selection of one of the princes of the House of Bernadotte to occupy the throne of Norway. Should he refuse to do this, it is probable that Norway will become a Republic. However, this would be distasteful to the nations of Europe. While Oscar at first refused to recognize the independence of Norway and to appoint a King for the people, it now seems likely that, in order to avert the establishment of a Republic, he will consent to appoint his grandson, William, as King of Norway. William, who is a year younger than the Crown Prince Gustavus Adolphus, is the Norwegian favorite. Although the people of both nations are intensely interested in the outcome of the affair, they seem to accept the change quietly, and there is apparently little danger of blood-shed.

* * *

Markets, June 10.

Cotton, 8@8⅜.
Turpentine, 58@59½.
Flour, 5.15@5.80.
Corn, 53@58¼.
Oats, 34.
Eggs, 15.
Hens, 35@40; spring chickens, 20@25.
North Carolina Bacon—hams, 12@13; shoulders, 10; sides, 10.
Peanuts, prime, 90c.; extra, 95c.; Spanish, 85@90.

* * *

Items.

Princeton Theological Seminary will receive $1,750,000 from the estate of the late Mrs. Mary J. Winthrop.

Secretary of the Treasury Shaw spent Saturday, June 10th, in Greensboro, visiting Congressman Spencer Blackburn.

The North Carolina Dental Society will hold its annual meeting in Waynesville on the last three days of this month.

Columbia University has conferred the degree of Doctor of Laws upon President Edwin A. Alderman of the University of Virginia.

Beriah Wilkins, the owner and publisher of The Washington Post, died suddenly of heart failure at his residence in Washington.

Alfonso XIII. has been visiting England, where he was received with great enthusiasm. He is the first King of Spain who has set foot in England since Philip II., the husband of "Bloody Mary."

Trinity Park School is to have a new dormitory containing forty rooms. It will be heated by steam and lighted by electricity. The building will be ready for use by the opening of the school next fall.

The Chicago and Alton Railway Company has decided to adopt the wireless telegraph system on trains running between Chicago and St. Louis, and expects eventually to extend it over the entire system.

The school authorities of Durham are getting ready for the erection of a new high school building. The citizens of the town have voted $50,000 for this building, and a site for it has been purchased for $10,000.

The State Board of Agriculture has appropriated $4,000 for continuing the work of draining the swamps in the Eastern part of the State. This insures the expenditure of $5,000 more by the United States Government.

The Colossus Gold Mining and Milling Company, of Waxhaw, was chartered recently with $10,000,000 capital, which was soon afterward increased to $10,500,000. This is altogether the largest corporation ever chartered by the State.

Secretary of State Hay, who recently sailed from Liverpool for New York, will not resume his duties as Secretary immediately upon his return, but will go to his summer home in New Hampshire for a few months' rest. He is much improved.

Mr. J. R. Webster, of Reidsville, editor of Webster's Weekly, has had a stroke of paralysis. Mr. Webster had been in poor health for the past two years, and is now quite feeble, though the latest reports indicate that he is improving slightly.

The Summer Law School at Chapel Hill opened June 7th with a registration of twenty-five. More men have come in since then, and the indications are that the class will be the largest since the establishment of the summer law school there.

On the last day of the German Baptist Convention at Bristol, Va., the tabernacle in which the delegates were assembled for the afternoon session was struck by lightning, and five persons were rendered unconscious, but none were fatally injured.

The Post-office Department has increased the salary of the postmasters in five North Carolina towns, $100 in each case, making the salary at Raleigh $3,200, at Carthage $1,200, at Brevard $1,400, at Edenton $1,700, and at Red Springs $1,500.

A hospital building, which is to be equipped with all the modern conveniences, and will contain accommodations for from thirty to forty patients, is being erected at Washington, N. C., by Dr. D. T. Tayloe, and will be ready for use about the 1st of August.

Charlotte is to have a Board of Trade, with a capital stock of $25,000, divided into 250 shares, at $100 per share. The purpose of the organization is to promote the business interests of the town, to advertise its advantages, and to endeavor to secure new enterprises.

Four gunners on the battleship Kentucky have recently broken all records for shooting with five-inch guns. They shot at a target twenty-one by seventeen feet, at a distance of 1,600 yards. One gunner, with fourteen shots a minute, hit the target thirteen times. The second gunner shot thirteen times, hitting the target each time. The other two made twelve hits out of thirteen shots a minute.

White Goods: *Thin and Sheer for Summer Wear.*

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It heals all wounds, abrasions, burns, old sores; stops instantly the flow of blood and has saved lives as the first aid to the injured.

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ACID IRON MINERAL — A-I-M

Commencement Baptist Woman's University.

(Continued from Page 5.)

attended, and several students have formed the definite decision to devote their lives, if God permit, to foreign missionary service.

The year's work has been marked by success in every department. In the school of music, two young ladies, Miss Bessie Futrell and Miss Alberta Harris, have distinguished themselves by their brilliant piano playing. Their graduating recitals given in May proved their well-won right to the certificates received on Commencement Day. The excellent work done by the whole department was demonstrated by the concert on Monday evening. Some other propositions were demonstrated as well. The crowd tried to disprove it, but had to give in to the unyielding axiom of physics that no two bodies can occupy the same space at the same time. And even a freshman could work out the corollary—that the attractions of such music plus the mass attracted equals the imperative need of a large new auditorium.

Esthetic culture, however, does not stop with music. The visitors to the Studio on Monday afternoon learned much and enjoyed more. To the work in drawing and painting from copy, still-life, imagination or life itself, is added this year the study of design, wherein the followers of such as William Morris join art to craft in happy combination.

The careful observer noted the patience and faithfulness to nature shown in the work generally, and in that of the one art graduate, Miss Bessie Rogers, particularly. The presiding genius of the studio is one who unconsciously radiates inspiration and wins whole-souled devotion, and the result is not far to seek.

As the writer was not privileged to hear the recital given on Saturday evening by the certificate pupils in Expression, Misses Walters, Markham and Withers, with others, an account of their work can not be given. Many have spoken in high praise of Miss Bowman's remarkable success in imparting true ideas of the interpretation of literature.

On Monday morning the grave and revered Seniors, in academic cap and gown, celebrated Class Day, with many and varied rites. Preceded by Freshmen and Juniors, the Sophomore class entered the chapel two by two bearing a great chain of daisies. Between the rows of linked learning long drawn out advanced the stately Seniors. When the chain had been laid at their feet on the rostrum, the reading of will, poem, history and prophecy followed, each clever and entertaining. The presenting of "trophies" characteristic of each member was admirably done. The scene on the campus was pretty indeed, as the crowd followed the class to the flag-raising, the ivy-planting, the bonfire, and finally to the dedication of a class tree, in whose arms the great loops of the daisy chain were left as the tribute of Sophomore to Senior.

Tuesday morning brought the realization, in one sense at least, of the class motto, "Climax." In the chapel filed a long line of dignity. At the head came trustees and faculty, taking their places for the first time on the rostrum, in the good old "way we have at Wake Forest." After the Glee Club had taken its position, the rest of the available space on the rostrum was occupied by the graduating class.

Was it a mere coincidence? The opening hymn was "Onward Christian Soldiers." It had been sung the night before, after the missionary sermon. It was sung at Wake Forest after the Baccalaureate Sermon to those forty strong young men. It must be admitted that the girls sang it out with a whole-souled enthusiasm that would have put the boys to shame. But was it a coincidence without meaning? Or did it not emphasize the oneness of purpose common to all our institutions? To some of Alma Mater's daughters, sad with the pain of parting, looking into the face of a future far away, it came with strength and comfort—"We are not divided. All one body we." Even when, perchance, fighting alone on the "far-flung battle line" that refrain will never cease to inspire.

"Onward Christian soldiers, marching as to war,
With the cross of Jesus, going on before."

The annual address was delivered, after more music, by Mr. Frank Dixon, on Socialism, "The Man Against the Mass." Some on the rostrum were regretting that their seats were behind the speaker. He began by setting forth the disadvantages of being the younger brother of "Tom and Clarence." "Tom," was tempestuous, cyclonic, volcanic in his oratory, "while I," he added, "am the sunshine that follows the storm." He is. He meant it for a comparison of lesser to greater, we presume, but did you ever read the little story in the Third Reader about the Wind and the Sun and the traveler's overcoat? It grew hot at times that morning. The sunshine flooded the rostrum behind as well as the hall before him. It sent its piercing rays through the fair false exterior of Socialism, and left a shrunken heap of dead bones. It fell through a prism of quaint conceits that made the audience laugh like happy children over the pretty colors. It shot one strong, clean shaft of light into the tangle of the world's work and worry, and lighted up for a moment the figure of One silently untangling the threads. Yes, one does associate sunshine with roses, but the same sun that tints the rose-leaf has the power to send noxious insects into hiding, to destroy germs of disease, to quicken, all but create, that wonderful thing that we call life.

College girls appreciate thought, not airy nothings, and in their name we thank Mr. Dixon.

Meanwhile we do not forget the graduates. As the names were read by Dr. Vann, the diplomas were presented and the insignia of the degrees conferred by the honored President of the Board of Trustees, Mr. W. N. Jones. It was a new sight to that audience as each girl came forward, removed for a moment the classic cap, and received the hood that marks the gown a Bachelor's or a Master's. When the last in line stood up to receive the hood, that "daughter of the gods, divinely tall and most divinely fair," one could not restrain a smile as the President of the Board looked up, almost in perplexity, at the daughter of his boyhood's friend. The situation was relieved, however, for like Franklin, she had "learned to stoop." As the twelve stood in a semi-circle, black caps and gown only bringing into relief the fair flowers and the fairer faces, a few strong words of good cheer from Dr. Vann, and the Baccalaureate address was done. When the Bibles were presented, the last of Alma Mater's gifts were given and her youngest daughters went forth to live their thanks.

The University had a family party on Tuesday night in honor of those youngest daughters. After lively conversation in the reception hall, the invitation of the toastmaster's motto, "Feast and be merry, speak freely what you think," drew all into the dining-room. Good cheer was there and good fellowship too, as trustees, teachers and students laughed and talked, and ate together, and then listened to a "feast of reason and a flow of soul." That's hackneyed, but for once it's true of these after-dinner speeches. The toastmaster was Mr. J. W. Bailey. The denomination knows him as a thinker of logical thought, a strong leader of moral reform, and a trustee of the University whose loyalty is as impersonal as Caesar's dictum est. He proved that night an unsuspected quality, disclaimed by himself, the grace of entering into sympathy with the joys and hopes of fledglings. Is it true that flowers bloom sometimes in the fissures of a glacier?

When the wee sma' hours came, the banquet was ended as the sentiment printed on the back of the program was read—"Come children, let us shut th box and the puppets, for our play is all played out." Not quite so, for the last scene came just after, when farewell words were choked by sobs, and the joy of going home shone through a mist of tears as her children said goodbye to one another and to their well-loved Alma Mater.

Roll of Graduates.

Master Of Arts—Virginia Adelaide Egerton, Raleigh, N. C.

Bachelors of Arts—Eloise Lonsdale Dough, Elizabeth City, N. C.; Cora Edith Ervin, Catawba, N. C.; Dora Etta Falls, Cleveland Mills, N. C.; Maude Ireen Haire, honorable mention, Wadesboro, N. C.; Ruby Hynes McKay, honorable mention, Laurinburg, N. C.; Ruby Reid, honorable mention, Wake Forest, N. C.; Eva Eloise Smith, Timmonsville, S. C.; Annie Lee Stewart, Tennyson, N. C.; Edith Taylor, Wake Forest, N. C.; Belle Tyner, honorable mention, Lumberton, N. C.

Diploma in Art—Elizabeth Rogers, Raleigh, N. C.

ST. JOHN'S DAY.

The Seaboard announces they will operate excursion from Raleigh, Durham and Weldon to Oxford and return on Saturday, June 24th, on account above occasion, tickets being good on special train leaving Raleigh 8.00 a. m., Durham 8.00 a. m., Weldon 6.45 a. m. Rate of $1.00 to apply from Raleigh, Durham and Weldon, graded down the line to 50 cents from Henderson.

For further information see poster, or address,

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To complete a Traveller's Outfit one must have a Trunk, a Suit Case, or a Travelling Bag.
Rountree's Roller Tray Trunks are the best of all Trunks for Ladies. We can supply Roller Tray Trunks at $7.00, $7.50, $8.00, $8.50, $9.00, $10.00, $10.50, $11.00, $12.50, $13.50, $14.00, $15.00, $16.50, $18.50, $20.00.
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Temperance.

Unfitted.

The Postmaster-General of the United States refuses to appoint liquor dealers as postmasters. He says: "I am convinced that any man who is directly or indirectly interested in the liquor business is in a measure unfitted by his occupation for the discharge of all the duties of the postal service.— Exchange.

Twenty Gallons Per Capita.

The consumption of distilled liquors in the United States in 1903 was 117,251,716 gallons, and of malt liquors (beer), 1,449,879,377. This aggregates an average of 20 gallons per capita for the entire population. This is the largest quantity ever consumed in one year in this country and also the largest amount per capita.—Western Recorder.

In Russia.

The sale of intoxicating liquor in Russia is controlled by the government. In fact, it is a kind of dispensary system. The plan has not been a bright success. The almost unanimous declaration is, "that the decrease of drunkenness is not manifest; the people who drink get drunk openly on the streets; the rural communities have lost considerable revenue. But it seems that it is "a house divided against itself," for we notice in a late report that out of the revenue from the sale of liquor, the Government has donated about $6,000,000 to temperance associations. Whoever heard of the like? It seems to us that our good people who have been in certain places squabbling over the disposition to be made of the enormous dispensary profits might get a good idea from Russia and give the profits to the cause of temperance.—Raleigh Christian Advocate.

A Great Railroad's Rules.

It is announced that the Chicago and Alton Railroad has adopted a set of rules for employers that forbids them from visiting race tracks, dance halls or any resort where liquor is sold or gambling permitted. It has done this on the theory that efficient service from its employes can come only as a result of steady and sober habits. When railroads take this position with reference to such things, then ought not corporations and merchants and also the State to take the same position? If "visiting race tracks, dance halls or any resort where liquor is sold or gambling permitted" unfits a man for service on a railroad, does it not unfit him also for service in any of these other directions? But another question comes: If such things unfit a man for service, ought they to be allowed to exist at all?—Baptist and Reflector.

A Five-Act Tragedy.

Act I.—A young man starting off from home; parents and sisters weeping to have him go. Wagon rising over the hill. Farewill kiss flung back. Ring the bell and let the curtain fall.

Act II.—The marriage altar. Music on the organ. Bright lights. Long white veil trailing through the aisle. Prayer and congratulation, and exclamations of "How well she looks!"

Act III.—A woman waiting for staggering steps. Old garments stuck in the broken window panes. Marks of hardship on her face. The biting of nails of bloodless fingers. Neglect, cruelty and despair. Ring the bell and let the curtain drop.

Act IV.—Three graves in a dark place—grave of the child that died for lack of medicine, grave of the wife who died of a broken heart, grave of the man that died with dissipation. Ring the bell and let the curtain drop.

Act V.—A destroyed soul's eternity. No light. No hope. I close my eyes to this last act of the tragedy. Quick! quick! Ring the bell and let the curtain drop.—Rev. Dr. Talmage.

LIQUOR IN THE PRESENT WAR.

The Drunken Russians and the Sober Japs—Results So Far Accounted For.

That chronic alcoholism among the Russians may explain, in part, at least, some of the results of the war in Manchuria, is the editorial opinion of American Medicine (April 22nd). Says this paper:

"On the Japanese side the reports are all of one tenor, and depict an almost universal abstinence. What drinking is done is in extreme moderation. Upon the Russian side we hear of immense stores of vodka, champagne by car-load lots, and orgies innumerable. The Russian officer is notorious, by general report of course, for the large quantities of alcohol he daily consumes, and it is impossible for any brain to submit to such insults without undergoing the changes long known to take place in heavy drinkers. It is not remarkable then that the older officers, who are managing the campaign, are constantly outwitted by the healthy-minded Japanese. It is apparently not so much a question of drunkenness as it is one of the pathologic results of long-continued excessive drinking without drunkenness. The alcoholic lesson of the Japanese War will no doubt be appreciated by the American people, who are particularly sensitive to such matters. They will take it to heart and will speak in no uncertain terms when they learn how dangerous to the nation's welfare it is to trust military power to a chronic alcoholic. Particularly in isolated places are the false ideas, perverted reasoning powers, and enfeebled judgment of such men sure to bring disaster when coupled with arbitrary authority. The universal commendation showered upon the President for the promptness with which he dealt with the incompetence in the Panama Commission, though it had no possible relation to alcoholism, shows how the people think on the subject of obtaining vigorous-minded public servants, and like commendations will follow any efforts to rid the Government services of the old alcoholics. Should any such incompetents be retained in any place to hamper or destroy efficiency, such as they have done in Manchuria, there is apt to be complaint from an indignant people."

Field Marshal Oyama's Position.

It is said that Japan's greatest living soldier, Marshal Oyama, is a staunch prohibitionist. At a great meeting at Kofu last May, attended in spite of storm and rain by over a thousand people, this great soldier sat three hours on the platform with the other speakers, and at the close of the meeting delivered a powerful temperance address. Instilling such principls into his men, it is no wonder they were victorious over the Russians, whose officers and soldiers are all given to drink. There are a number of issues involved in the contest between the Japanese and Russians, but one of the main issues is temperance.

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References: Members of the Charlotte Medical Society.

SPECIAL RATES VIA S. A. L. RAILWAY.

Asheville, N. C.—Conference of Young People's Missionary Association, June 25th to July 2nd.

Charlottesville, Va. — Summer School of Methods, June 27th to August 6th.

Baltimore, Md.—United Society Christian Endeavor International Convention, July 5th to 10th.

Wrightsville, N. C. — Summer School, June 15th to 21st.

Mount Eagle, Tenn.—Mount Eagle Summer School Institute, July 17th to August 5th.

Nashville, Tenn.—Peabody College Summer School, Vanderbilt Biblical Institute, June 14th to August 9th.

Tuscaloosa, Ala.—Summer School for Teachers, June 16th to July 28th.

Knoxville, Tenn.—Summer School, June 20th to July 28th.

Mount Eagle, Tenn.—Mount Eagle Bible Training School, July 23rd to August 15th.

Richmond, Va.—Farmers' National Congress, September 12th to 27th.

Athens, Ga.—Summer School, June 27th to July 28th.

Portland, Ore.—Lewis and Clark Centennial Exposition, June 1st to October 15th.

Portland, Ore.—American Medical Association, July 11th to 14th.

San Francisco, Cal.—American Surgical Association, July 4th to 7th.

Rates account of the above occasions will apply from all points, and for information as to dates tickets will be sold, rates, routes, reservations, etc., address,

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Charlottesville, Va. — Virginia Summer School of Methods, June 26-August 4, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-August 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-August 5, 1905.

Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

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Marriages.

HARRELL—MORGAN.—Married at the home of the bride in Marshville, N. C., May 31, 1905, Mr. W. O. Harrell to Miss Lillie Morgan, Rev. G. O. Wilhoit officiating.

Obituaries.

The Curtain Falls.

Over the sorrow, and over the bliss,
Over the teardrop, over the kiss,
Over the crimes that blotted and blurred,
Over the wound of an angry word,
Over the deeds in weakness done,
Over the battles lost and won,
Now at the end of the flying year
(Year that to-morrow will not be here),
Over our freedom, over our thralls,
In the dark and the midnight—the curtain falls.

Over our gain, and over our loss,
Over our crown, and over our cross,
Over the feet of our discontent,
Over the ill that was never meant,
Over the scars of our self-denial,
Over the strength that conqueroth trial—
Now in the end of the flying year,
Year that to-morrow will not be here,
Quietly final, the prompter calls;
Over it swiftly the curtain falls.

Over the crowds and the solitudes,
Over our shifting, hurrying moods,
Over the hearths where bright flames leap,
Over the cribs where the babies sleep,
Over the clamor, over the strife,
Over the pageantry of life—
Now in the end of the flying year,
Year that to-morrow will not be here,
Swiftly and surely from starry walls,
Silently downward the curtain falls.

—Harper's Weekly.

BLALOCK.—On the 16th day of March, 1905, dear little Claudie Elmira Blalock was taken from earth to heaven. She was born December 17, 1897. She never had any money of her own but that she wished to give it to the missionary cause. What an example for older people!

Little Claudie was the daughter of dear Sister Lucretia Blalock, who is so well-known among us as a leader in the mission cause. She is resigned to the will of the dear Master, realizing that all things work together for good to them that love the Lord.

L. H. GREENE.

HOLDER.—Sister Tilda Holder went to her eternal reward May 20, 1905, after five years of faithful Christian service as a member of Waughtown Baptist Church. She recently became a mother to her first born, and leaves an infant, husband, father and mother, brothers and sisters, who feel deeply their earthly loss. To each one we extend our sympathy and commend them to the great burden-bearer, Christ Jesus.

The funeral service was conducted by her pastor from her home and a great concourse of people were present.

A. L. BETTS,
Pastor.

BROWN.—Sunday, at 1 p. m., May 28, 1905, Bro. G. W. Brown, for twenty-seven years an active minister of the Baptist church, fell on sleep at his home in South Side, Winston-Salem, N. C. For three or four years before his death his health failed rapidly, until he was a mere shadow of physical strength. The most of his active ministerial life was spent in Yadkin County, and served faithfully country churches. The evening and morning prayers, with his wife and six children gathered about him, are never to be forgotten. Just before dying he called his wife to him and quoted parts of the 23rd Psalm. To each loved one and relative we extend the hand of sympathy and pray God's blessings upon them. The burial service was conducted by the writer.

A. L. BETTS.

HERRING.—With sadness we chronicle the death of one of our old landmark Baptists, Bro. William James Herring, at his late residence in Burgaw, N. C.

Brother Herring was born in Pender County, March 7, 1832, and early in life professed faith in Christ and joined the Baptist church.

He spent the most of his life in Sampson County, and had been living with us but a few months when the Lord called him up higher at the ripe old age of seventy-three years.

His wife preceded him about eighteen months ago. He leaves to mourn their loss, two daughters, Mrs. S. A. Elmore, of Mount Olive, N. C., and Mrs. J. B. Grady, of Burgaw, N. C.; two brothers, Messrs. G. A. and T. A. Herring, of Pender County, to whom we extend our heartfelt sympathy.

M. C. WALTON.

JONES.—Since it has pleased God to claim his own, and to call from our midst our loving friend and sister, Miss Lula Jones, we bow in humble submission to His will, realizing that "all things work together for good to them that love Him."

Miss Jones was born in Wake County, and at an early age professed faith in Christ and was received into Leesville Baptist Church where she remained a consistent Christian until May, 1904.

Her father having moved to Bilboa, Durham County, N. C., she annexed herself with the Christian workers of Bethesda Church where she was elected Corresponding Secretary of the W. M. S., and organist of the church.

Her hopes were not at all times as bright as one could wish; but it was only her keen conception of human imperfections, and when the call came she answered in the living faith of a saving Christ. She was only twenty years and nine months old when the dreadful disease—"the white death"—preyed upon her body, and on May 15, 1905, claimed her as its victim.

She was loved by all that knew her, and will be greatly missed by her friends, lovingly remembered by her church, and bemoaned by her family. Her place cannot be filled; yet our loss is her gain.

In remembrance of our dear sister, we submit this token of respect and ask that a copy be spread upon the minutes of the church, one given for publication and one sent to the bereaved family.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word."

EMMA PAGE,
HATTIE ELLIS,
CLARA SORRELL,
Committee.

Bilboa, N. C., May 15, 1905.

Mrs. Anna Marsh.

Resolutions adopted by the Ladies' Missionary Society of Parkton Baptist Church:

Whereas, God, in His infinite wisdom, removed from our midst on March 15, 1905 our beloved sister and co-worker, Anna Marsh; therefore therefore be it

Resolved 1. That in her death both our Society and church have lost one of their best and most valued members.

2. That we deeply deplore our loss which we believe is her heavenly gain, and extend to the sorrowing husband and children and friends our sympathy in their sore bereavement and commend them to God from whom alone comfort and help can come in times of such need.

3. That these resolutions be sent to the Biblical Recorder and North Carolina Baptist; also a copy be sent to the family of the deceased.

MRS. J. T. NICHOLSON,
MISS CORNELIA JONES,
MISS LULA BAKER,
Committee.

Resolutions of Respect.

Whereas, our Heavenly Father, in His infinite wisdom has called to His eternal home our beloved sister, Francis Clement Howard, the devoted wife of Bro. Samuel L. Howard.

Resolved 1. That we bow in humble submission to the will of our Father, feeling that our loss is her eternal gain.

2. That the Woman's Missionary Society of Mt. Zion church, Flat River Association, has lost a good and useful member.

3. That the community has sustained a great loss. She was ever faithful in sickness and death.

4. That we tender our heartfelt sympathy to the bereaved husband and children, praying the blessings of God on them, trusting that they may always walk in the footsteps of Jesus and be ready to meet mother in that home not made with hands, eternal in the heavens.

5. That a copy of these resolutions be spread on the minutes of the Society, one for the family, one for the Biblical Recorder for publication.

Resolutions of Respect.

By Bent Creek Baptist Church, of Buncombe County Association.

Whereas, our Heavenly Father in His all-wise providence has seen fit to remove from our midst our beloved brother, Thomas Stradley, aged seventy-eight years, who was an active and faithful member of our church for more than fifty years, and was also a deacon and enthusiastic worker; therefore be it

Resolved 1. That we bow in humble submission to God's will.

2. That we tender our sympathy to and offer our prayers for his bereaved and sorrowing family.

3. That as we feel an almost immeasurable loss, that incessant prayer be that the Holy Spirit will, with another man, supply his place in the deaconship.

4. That a copy of these resolutions be given to his family and one sent to the Biblical Recorder for publication; also spread upon the church book.

W. H. HOOKER,
MRS. Z. V. GREENE,
Committee.

He who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses, has an every-day greatness beyond that which is won in battle or chanted in cathedrals.—Dr. Dewey.

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TIME TABLE.

Effect 12:01 A. M., Sunday, October 9, 1904.

SOUTH BOUND TRAINS.		STATIONS.	NOR. BOUND TRAINS.	
Daily, ex. S.			Daily, ex. S.	
Second-Class	First-Class		First-Class	Second-Class
101	105		104	102
A. M.	P. M.	Lv. Raleigh Ar.	A. M.	P. M.
7 20	4 15		9 45	6 35
7 35	4 35	S. Cary Mills	9 35	5 20
7 45	4 50	F. *Sylvania	9 20	5 13
7 54	4 59	F. † Barnes	9 20	5 04
8 00	4 45	F. Hobby	9 14	4 57
8 15	4 22	M. †McCULLERS	9 10	4 42
8 25	4 05	F. Banks	8 55	4 25
8 30	4 00	F. Austin	8 55	4 21
8 50	3 37	S. †Willow Springs	8 50	4 15
8 55	3 15	M. † JOHNSON MILL	8 40	4 05
	3 17	F. † Cardenas	8 35	4 00
9 20	3 12	S. C. F. & N. Junction	8 22	3 35
9 26	3 06	S. † Fuquay Springs	8 20	3 33
9 40	3 01	F. Buckhorn	8 20	3 27
9 45	2 56	F. Davis	8 17	3 20
10 00	2 40	S. † Chalybeate	8 10	3 20
10 05	2 30	S. Bradley	8 00	3 01
10 15	2 20	F. * Smith Mill	7 52	2 55
10 25	2 10	Lillington	7 45	2 45
		Ar. Lv.		

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Acknowledgments.

June 14, 1905.

State Missions.—W. M. S., Swansboro, Atlantic, $10.00; W. M. S., Lees Chapel, Raleigh, 2.45; Sunbeams, Lebanon, Brunswick, .75; Rock Hill, Mecklenburg and Cabarrus, 3.05; Newells, Mecklenburg and Cabarrus, 2.60; Pleasant Plains, Mecklenburg and Cabarrus, 3.15; Flat Rock, 1.21; First Church, Greensboro, 2.10; W. M. S., South Side, Winston-Salem, .90; Sharon, Pilot Mountain, 15.00; W. M. S., Woodland, 2.90; Jefferson, Ashe, 3.56; Mt. Moriah, Mt. Zion, 2.36; Peach Tree, 5.00; Mays Chapel, .60; W. M. S., Henrietta, 2.00. Total this week, $57.63. Previously reported, $5,550.05. Total this year, $5,607.68.

Foreign Missions.—W. M. S., Whiteville, C. F. and Col., $4.05; Sunbeams, Whiteville, C. F. and Col., 1.20; W. M. S., Eastern, 1.50; W. M. S., Clinton, Eastern, 1.50; W. M. S., Siler City, Sandy Creek, 5.00; W. M. S., Salemburg, Tar River, 3.50; Sunbeams, Salemburg, Tar River, .35; W. M. S., Clydes Chapel, Johnston County, 1.91; W. M. S., Rowan Mountain, Mitchell County, 2.00; W. M. S., Cane Creek, Mitchell County, 2.00; W. M. S., Corinth, Tar River, .70; W. M. S., Chadbourn, C. F. and Col., 1.56; W. M. S., Bynum, Mt. Zion (Xmas offering), 1.78; W. M. S., Pleasant Grove, Tar River, 1.45; W. M. S., Beaufort, Atlantic, 1.35; Sunbeams, Ashpole, Robeson, 2.83; Sunbeams, Scotland Neck, Tar River, 9.83; Sunbeams, Statesville, .40; W. M. S., Republican, West Chowan, 4.40; Sunbeams, Lebanon, Brunswick, .78; W. M. S., Littleton, Tar River, 2.90; Sunbeams, Weldon, Tar River, 2.75; W. M. S., Roberdel, Pee Dee, 3.30; Red Mountain, 6.00; W. M. S., High Point, 25.00; First Greensboro, 9.50; W. M. S., First Church, Gastonia, 22.55; Locust, Stanly, 1.00; Polkton, 5.00; Whiteville, C. F. and Col., 15.25; Smyrna, 7.75; W. M. S., Fayetteville Street, Raleigh, 2.75; Rockford, 3.16; Bush, 1.62; Hillsboro, 10.54; W. M. S., Washington, 8.50; W. M. S., Henrietta, 1.00; Fort Barnwell, 7.50; Sunbeams, No. 1, Lumberton, 4.45; W. M. S., Bethel, Mount Zion, 4.50; Bethel, Mount Zion, .61; Robeson Association, 170.00; Cypress Chapel, 1.50. Total this week, $363.72. Previously reported, $10,271.97. Total this year, $10,635.69.

Home Missions.—W. M. S., Whiteville, C. F. and Col., (self-denial), $6.75; W. M. S., Bells, Mount Zion, 3.00; W. M. S., Corinth, Eastern, 1.60; W. M. S., Seaboard, W. Chowan (self-denial), 1.50; W. M. S., Seaboard, West Chowan, 3.00; W. M. S., Chadbourn, C. F. and Col., 1.56; W. M. S., Mount Zion, 8.02; Y. L. M. S., Clinton, Eastern (self-denial), 3.32; Sunbeams, Clinton, Eastern (self-denial), 2.68; W. M. S., Galeed, Bladen, 8.00; W. M. S., Ashpole, Robeson (self-denial), 7.15; W. M. S., Robeson, 7.85; Sunbeams, Ashpole, Robeson, 2.80; L. Study Class, Scotland Neck, 2.00; W. M. S., Marion, Green River, 1.60; Sunbeams, Scotland Neck (self-denial), 2.24; Jr. Union, Statesville, 1.10; Sunbeams, Lebanon, Brunswick, .78; W. M. S., Wilson, Tar River, 6.00; W. M. S., Wilson, Tar River (self-denial), 3.11; W. M. S., Littleton, Tar River, 2.90; W. M. S., Sandy Bottom, 1.40; W. M. S., Roberdel, Pee Dee, 3.45; W. M. S., Gilead, Mount Zion, 1.75; First Church, New Bern, 5.00; First Church, Greensboro, .35; Sunbeams, Woodland, West Chowan, .60; Mays Chapel, 5.00; W. M. S., Washington, Chapel Building, 2.35; W. M. S., Henrietta, 1.36; ..... Bethel, Mount Zion, 1.16; Cypress Chapel, 1.70. Total this week, $101.08. Previously reported, $4,291.96. Total this year, $4,393.04.

Education.—Mt. Gilead, Mt. Zion, $2.07; Moore's Chapel, 1.10; Poplar Creek, 2.15; Krutt's Grove, 2.50; First Church, Albemarle, 15.50; First Church, Greensboro, 1.50; Cameron, 5.00; Mt. Gilead, 2.51; Littleton, 15.00. Total this week, $47.33. Previously reported, $1,533.49. Total this year, $1,580.82.

S. S. and Colpt.—C. J. Thompson, $5.00; J. A. Campbell's field, 11.00. Previously reported $230.69. Total this year, $246.69.

Ministerial Relief. — Aberdeen, $2.75; Red Springs, Flat River, 5.38; Grassy Creek, Flat River, 2.29; Polkton, 2.10; White Oak, Bladen, 5.27; Huntsville, 1.75; Bogue Chapel, Col., 1.65 Bethel, Mount Zion, 1.22. Total this week, $22.41. Previously reported, $519.63. Total this year, $542.04.

Total for all objects this week, ...	$608.17
Previously reported for all objects	23,763.90
Total reported for all objects this year.....	24,372.07

WALTERS DURHAM,
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VIA SOUTHERN RAILWAY.

$4.55 Raleigh to Wilmington, N. C., and return account Summer School at Wrightsville, N. C. Tickets on sale June 15th and 17th, final return limit June 24, 1905.

$5.60 Raleigh to Davidson, N. C., and return account Piedmont Summer School. Tickets on sale July 10, 11, 12, 17, 24, 26, 31, final return limit August 10, 1905.

$4.90 Raleigh to Greensboro, N. C., and return account meeting North Carolina Teacher's Association. Tickets on sale June 10 to 16, inclusive, final return limit thirty days from date of sale. Stop-overs on return trip will be allowed at University Station and Raleigh to enable parties to attend Summer Schools at Chapel Hill and Wake Forest.

$8.80 Raleigh to Charlottesville, Va., and return account Virginia Summer School of Methods. Tickets will be on sale June 24, 25, 26, July 1, 2, 8, 9, 13, 14, 1905, with final limit fifteen days in addition to date of sale. An extension of limit to September 30, 1905, can be obtained by depositing ticket and paying fee of fifty cents.

While Vice-President Fairbanks was making a public speech at Flint, Mich., James McConnell, a white man thirty-two years old, attempted to shoot him, but was overpowered by four detectives before he could draw his revolver from his pocket. McConnell will be examined by a doctor as to his sanity.

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BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 50.

RALEIGH, N. C., WEDNESDAY, JUNE 21, 1905.

APPREHENDED OF CHRIST.

SERMON BY W. C. TYREE.

But I follow after if that I may apprehend that for which I am apprehended of Christ Jesus.—Phil. 3:12.

The word apprehend here means to lay hold of, to obtain, to attain to. When Paul says I follow after or press on if so be that I may apprehend that for which I was apprehended of or by Christ Jesus, he means to declare that in his conversion, to which he evidently refers, Christ laid hold of him for a definite purpose, and to accomplish this purpose was the one great object of his ambition and effort. Some unimportant incidentals were peculiar to the Christian experience of this great apostle, but in all important elements his experience was, or should be, typical of the experience of all Christians. The text, therefore, suggests these three thoughts for our consideration.

First, Christ seizes or lays hold upon us when we are converted; second, Christ lays hold of us for a distinct and definite purpose; and third, to accomplish this purpose should be our constant aim and ambition.

The Human Element in Salvation.

I. The Bible clearly teaches that there is a human element in salvation. Its many invitations make this very clear, such as "come unto me all ye that labor and are heavy laden," etc., "The Spirit and the bride say come," etc; and so do its promises, "him that cometh to me I will in no wise cast out," He is able also to save them to the uttermost that come unto God by Him, etc. The conditions of salvation as they are expressed in the Bible, and the exhortations to comply with them make it evident that man has an essential part to perform in his own salvation. "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth on the Son hath everlasting life." "Repent ye therefore and be converted that your sins may be blotted out." "Except ye repent ye shall all likewise perish." "Repentance towards God and faith towards our Lord Jesus Christ" was the substance of Paul's preaching at Ephesus, because these were the conditions that people had to comply with and could comply with in order to be saved.

The Bible in many passages such as "ye will not come unto me that ye might have life," directly or indirectly declares that the reason why men are not saved is the failure to perform their part.

The Divine Element in Salvation.

So plain is the teaching of God's Word about this important matter that it is impossible to deny that every man has a part to perform in his salvation if we fairly interpret and believe what the Bible says. But while the Scriptures teach that there is a human element in salvation, they just as plainly declare that there is a divine element, that God has a part as well as man, in every conversion. Besides the many passages that assert this emphatically, the very nature of salvation, as it is revealed to us, makes it necessary that God should have a part. To be saved means that our sins are forgiven, that we are regenerated and have become new creatures; but God only can forgive and regenerate us. A man cannot forgive himself or make himself a new creature; so salvation is always spoken of in the Bible in the passive voice, "Believe in the Lord Jesus Christ and thou shall be saved," etc. Wherever a conversion occurs there God is at work. How wonderful and solemn is the thought. It seems a very simple thing when a little child, at church or at home, repents and believes in Christ; but in reality there takes place then something marvelous indeed; for omnipotence is re-creating a soul. If we knew that God at a certain hour would create a new world and if we had some instrument which enabled us to behold the operation, how solemn and full of awe we would be as we witnessed the great miracle. But we observe something more wonderful and glorious when a soul is born again in our presence, and becomes a new creation in Christ Jesus. No wonder "there is joy in the presence of the angels of God over one sinner that repenteth." Men prize very highly the simple autograph of some great genius or noble hero, and the original painting or statue of some famous painter or sculptor. Why are these things so much appreciated and why do people love to look at them? Surely not because they are beautiful, for copies or reproductions might be just as beautiful. The value and the fascination of these original autographs, paintings and statues consist in the fact that, when we look at them we look upon the very object on which the author worked, we see the very traits of his hand. A Christian is God's "workmanship," God's "building" says the Apostle. So when we see one converted we behold a creation of omnipotence. Linnaeus, a devout scientist, while watching the unfolding of a blossom, said, "I saw God in His glory passing near me and bowed my head in worship." In the conversion of a soul we can see the result but cannot witness the process. Doubtless God makes use of many different influences and agencies in saving men. Sometimes a person is suddenly arrested in a wild and wicked career, sometimes, they act deliberately after prolonged consideration and struggle, sometimes it is a sermon that moves them to act, sometimes it is some experience. But when they do decide and surrender whatever may seem to be the cause or influence, it is really God's Spirit working on them, and this visible cause or agent in their conversion is, so to speak, the hand by which He takes hold of them. God weaves the providential net. He forges the chain that brings men to Christ. We should be so glad that God does have a part in our salvation, and that Christianity is not simply a code of morals that we are required to live by, but a method by which God saves men. Well may we rejoice that Christ did not come simply to tell us what we must do, and to put a standard before us, but that He came to take hold of us and save us, and that He proposes to lift us up to the standard which He gives us. If Christ were only a teacher but not a Savior, and if Christianity were only a code of ethics which Christians adopt and try to live by, then Christianity would be as complete a failure as the other religious and philosophies of the world, although its standard is higher. It is because God has a part in it that our salvation is not only possible but sure. There are great difficulties and obstacles involved, but they cannot prevail against omnipotence. When Christ lays hold of souls "they shall never perish neither shall any pluck them out of (His) my hand."

The Purpose.

II. It is for a definite purpose that Christ apprehends or seizes us. The apostle implies that when he was arrested by Christ on the way to Damascus Christ had a mission for him to perform. Christ said to Ananias "he is a chosen vessel unto me to bear my name before the Gentiles and kings and children of Israel, for I will show him how great things he must suffer for my name's sake." Christ's plan doubtless embraced not only his conduct and work, but was all-inclusive and embraced his character, experience, influence and indeed his whole personality and being. M. Angelo while looking at a block of marble in his master's stone-yard exclaimed, "I see an angel in it and want to let it out." He then carved the beautiful statue of young David with his sling which is the pride of the city of Florence. So there was in the mind of Christ an ideal of what He wanted and intended Paul to do and to be. This we may be sure is true of every Christian however humble or obscure. God who never created a blade of grass, caused a single breeze to blow, or gave color to a single flower without a purpose, surely never did so wonderful a thing as recreate a human soul without a purpose. "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." This thought is full of significance and inspiration. In any construction or creation the design or conception is the most important and difficult part. After the model has been made in clay it requires no special talent or genius to carve the statue. This is only a matter of measurement and mechanical execution which common stone masons can accomplish. Christ has performed the important and difficult part for us. When He apprehended us there was in His own mind a conception and an ideal of what He wanted us to be and to do. So many are living without any life-plan and this is as unwise as to attempt to paint a picture, stroke by stroke, without any conception of what we are painting. So many are living according to an imperfect and impossible life-plan and when the structure of life is completed, they will see their folly. We are not competent to form a plan for our life, for we do not know enough about ourselves and the world and the times in which we live. Christ only is able to design our life. He knows what we can do and what we ought to do. He knows our present circumstances and our future surrounding and experiences. He knows all of God's laws and works and He understands just where we must fit in if we are to be in harmony with God's general and all-embracing plan, with which it is and must be failure and ruin to be out of harmony.

No conception of a great artist is insignificant, but he imparts beauty and grandeur to the smallest and most commonplace objects by the touch of his genius. So no life can be a failure that is wrought out according to the plan which Christ has conceived for it. How this wonderful fact dignifies and ennobles the life of God's people! When they are converted they may be sure that Christ has a mission for them to fill and so has need for them in His great cause and a place especially designed for them to occupy and a part for them to perform and that there is in His mind a conception of what He wants them to become.

The Christian's Duty.

III. The third thought suggested by the text is that it ought to be our constant aim and effort to realize this ideal and plan which Christ has formed for us. If this is to be done we must be in constant communication with Him, so that we may have His constant instruction. Much explanation and information we obtain from the Bible and much light we may derive from the illustrations which observation brings to us when the Holy Spirit is present to teach us. Christ does not give us the whole plan at once, and probably could not do this, for we could not comprehend it. But as the lamp we carry throws light only on one or two steps at a time, as we climb the winding stairs in the dark tower, so light comes as it is needed, while we work out Christ's plan. Christ does not explain to us just what our life means to the world around us, and so there are many strange limitations, restrictions, etc. We must follow out our instructions and implicitly trust the results to Him. A workman was carving a stone to be used in the construction of a great palace and a stranger asked him where this stone was to be placed. "I do not know," said he. "I have never seen the plans of the palace, I have only the design for this stone." In the execution of Christ's plan concerning us we are colaborers with Him, for He not only forms the plan but helps to carry it out. The Holy Spirit who dwells in us is constantly striving to transform us into Christ's ideal. All of our experiences and God's providential dealings with us are intended to make us what Christ would have us be. In one sense we are passive subjects, while Christ thus works out in us and through us His own divine conceptions; but unlike the unconcious and insensible stone in the hands of the sculptor we can help or hinder the work that Christ would do by a submissive or a rebelious spirit. The sculptor sometimes fails in his efforts because he encounters a fatal flaw in the stone, so well under some painful providence, we doubt and murmur, Christ's effort is defeated. How it changes our view of life's experiences and helps us to bear them when we thus regard them as so many different instruments, which Christ is using to carve out in us His own glorious ideal. Sorrow is His hammer, poverty is His file, and suffering is His chisel. As the sculptor does

(Continued on Page 9.)

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH. D.,
Chair of the Bible, Wake Forest College.

Abraham and the Life of Faith.

Abraham is known everywhere as "the father of the faithful." By this word "faithful" we do not mean those who are loyal to the end, but rather those whose lives are directed according to the principle of faith. In Gen. 15:6 it is said of Abraham: "He believeth in the Lord; and he counted it to him for righteousness." Paul quotes this verse (Rom. 4:3), and shows that the faith exercised by Abraham is the most fundamental experience of the human soul, and an experience that brings with it consequences as high as heaven, as rich as God, and as lasting as eternity. What then did Abraham do when he believed God, and what did this transaction do for him?

The Great Amen.

When it is said that "Abraham believed in the Lord," the verb amen is used, which means, according to Gesenius, "to prop, to stay, to support, as to bear or carry a child with the arm." No scene in Bible history is more solemnly beautiful than that recorded in Gen. 15, where Abraham is led out beneath a clear Syrian sky and bidden to look up. He is there alone with God. What a moment! God spoke to his soul and he there "propped" himself on the living and eternal God, and began to build on that sense of God's presence and help as the one foundation of all life and character for him. In the presence of such an experience, how insignificant, how insipid, how futile, how insecure, how unsatisfying the ordinary hollow phrases too often used in our vain attempts to direct the souls of men to God! Who has not witnessed in inquiry-rooms and in revival services such flippant and almost irreverent exhortations as to lead one to feel that this matter of entering consciously and joyfully into fellowship with God was not much more than eating a meal with Chinese chop-sticks? Away with such mechanics in the kingdom of God! Let us come back to the great conceptions of Abraham, of Paul, of Jesus himself when he declares that "except a man be born from above he cannot see the kingdom of God." Surely when Abraham "believed," he did much more than simply assent to a few propositions whose meaning he did not understand. He probably could never have put just what he did into propositions if he had been asked to do so. There was with him no need of propositions and assent, and assent and propositions. He had been alone with God. God had knocked at the door of his heart and offered to come in, he had heard the knock and bowed in humble submission, and God was now the most real of realities to him. This was about the beginning of Abraham's life of faith. He did not have to go up to heaven nor into the distant parts of the earth to find God. He simply opened his life honestly and unreservedly to God, and lo, he was right there, "nearer than breathing, nearer than hands and feet." It was then that Abraham began to feel that he was grounded in the reality of things. Hitherto he had existed as one out of place, as something out of joint, as an unrealized promise; now he felt that he had begun to live the true life for which he was made. Did he enter into this experience all at once? Or was it a process of years? In Gen. 12:4 we read that "Abram was seventy and five years old when he departed out of Haran." The experiences referred to above must have been some time later. Sometimes men had such experiences in one night, as in case of Jacob (Gen. 28:10-22; 32:22-32). We should always bear in mind, however, that in such cases as these we have recorded only the experiences themselves and are told nothing of the mental anguish and spiritual struggles that preceded them. We should remember also that the Bible nowhere lays down any stereotyped rule, nor any mechanical mould for entering into fellowship with God. Some natures respond to the call of God in one way and some in another. It is not a question of how it is done, but of whether it is done. Whatever may be the manner of its beginning, certain it is that it never reaches maturity at a bound, but is the process of a life time; and even at the end of what we call a long life here, we shall probably find that we have scarcely made a beginning towards that "fulness" which remains for the children of God. If we had anything like a full and detailed account of Abraham's spiritual biography we should doubtless learn that much thought, meditation, prayer, and perhaps many a hard struggle were gone through with before the climax of the "great amen."

Two Systems Compared.

Two systems of faith have from time immemorial struggled in men's lives for the mastery. The one is what the Romanists call implicit faith; the other is what we may call vital faith; or, we may call one a blind faith and the other an intelligent faith; or, again, we may call one a faith that works like a machine and the other a faith that lives and works of its own volition. These designations describe for us the nature of the two systems. The first type is in many respects easier than the second. It requires no special thought or care on the part of its subjects. A life controlled, or that pretends to be controlled, by such a faith as this only requires assent to a few propositions, and an external adherence to the forms and customs of some self-appointed guardian of the faith. All that is needful is to give a child proper instruction, subject him to the prescribed ritual, let him consent to obey certain formulas when he comes to the age of consent, and all is well! How simple and how easy! The other type of faith is very different in its requirements. It can neither be entered nor followed in so careless a way as that which has just been described. It looks beyond any formula, however true, and seeks to know at first hand the living Person back of the formula. This living Person is spiritual, and we are carnal; this living Person is holy, and we are sinful; this living Person is infinite, and we are finite; it is, therefore, no small thing that is anticipated in this second type of faith. It is nothing less than that which Paul asked on behalf of his Ephesian brethren, viz.: "That ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." (Eph. 3: 17-19.) A faith that realizes such anticipations cannot be entered or pursued by proxy. It requires of every soul that it shall sometimes stand alone with God, and face the great questions of life and destiny for itself—"where none but God can hear." It requires, moreover, that enlargement and enrichment of soul and life shall be gained in the same way. Means—such as ritual, symbols, special times, places, etc.,—may be used, and probably will have to be used while we are in the flesh: but we must never forget that vital faith is fellowship of spirit with God, the assurance of things hoped for, the proving of things not seen," and is always and everywhere a matter of life with life.

The fruits that come respectively from these two types of faith are as the two kinds of faith that produce them. In the one case we have "dead works," and in the other we have the living fruit possessed of every quality of the divine life that lies back of it; in the one case we have a life that is self-centred and which thinks first and foremost of No. 1 even in its most benevolent works, while in the other we have a life filled with the spirit of Christ—a spirit that looks not "each one to his own things, but each also to the things of others;" in the one case religion and life are separated and are to be found in two entirely different spheres, but in the other religion and life are identical; in the one case the yoke of Christ is irksome and galling, but in the other his "yoke is easy and his burden is light;" in the one case it is a faith that works from motives that are altogether on the outside, while in the other it is a faith that "worketh through love;" in the one case it is a faith which is "dead being alone," and in the other it is a faith that brings one into living fellowship with God, and so results in eternal life. (Jno. 17:3.) In the case of the external, superficial faith, it springs up full grown at the beginning, and is as rich and oftentimes richer on the first day of its so-called life than on the last. The faith that quickens the dormant powers of the soul and causes a stream of living water to spring up unto everlasting life begins like the little streamlet away up in some hidden mountain cove and flows on gathering volume and depth and strength until it empties itself into the ocean when you can hardly tell which is ocean and which is stream.

Such are some of the differences in nature, in processes, and in results of the two systems of faith.

The history of religious life is a constant succession of examples of the two kinds of faith. Abraham was called out from the midst of a people who were very religious in a ceratin way, but his call and life were meant to be a rebuke to and a reformation of such religion. In Isaiah's time and Amos' time Israel had become formal and hollow in their religious lives, and the great cry of these prophets was against such mockery in the name of sacred worship to Jehovah. (Isa. 1:2-20; Amos 4.) In the time of Jesus he found a more hearty response to his appeals of life and love from outcasts, publicans and sinners than from the Jews who had "a zeal for God, but not according to knowledge." The great work of Martin Luther and the other reformers was to break up such fixedness, hardness and insincerity in religious life, and to teach the world afresh that "the just shall live by faith."

In many churches and individuals to-day the profession of religion falls little short of a burlesque. And this state of affairs is not confined to Russia, nor to Italy, nor to South America and Mexico. It is no time for casting stones one at another. If each of us will look after the "beam," the "mote" will no longer give us trouble. Let us go back and study afresh these heroes of faith. Let us look at Abraham, and then rise to Abraham's God, or rather let Abraham's God come in and abide with us, and thus put ourselves at one step on the right side of every moral issue, and as in Abraham's case, our faith will be reckoned to us for righteousness.

Questions: (1) What is meant by the word "faithful" in the phrase, "Father of the faithful?" (2) Discuss the experience of Abraham in the "great amen" of his life. (3) Was this experience instantaneous or the result of a process? (4) Compare the two systems of faith in their nature, in their workings and in their results. (5) Name some examples from religious history of the two kinds of faith.

Colleges and Missions.

During my long sojourn in the mission field I have again and again been deeply impressed with the conviction that we must look to our colleges for the most important part of our working missionary force. In saying this I do not reflect for a moment upon those missionaries who have not had the advantages of a college training. They themselves would probably make haste to affirm that they have constantly felt while at work in foreign lands that their work would have been more effective had they been favored with the advantage of an early college training. Every missionary must, in the nature of the case, become a student, and it is a very great advantage if he acquires habits of study before going abroad.

It is not, however, the single fact that a college training prepares a young man for the peculiar kind of work which meets him in the mission field that alone deserves attention, but, aside from this, attention should be called to the fact that our colleges are more and more becoming the recruiting grounds from which our missionaries must be gathered. Forty years ago comparatively few young men could be found in our colleges whose minds had been turned in the direction of the great mission fields of the world; but now the case is very different.

Hundreds upon hundreds of our young men and women who are still pursuing their studies, find their environment favorable to a careful and prayerful survey of the mission fields of the world, and very many of them are led at an early period of their life to consider their personal duty in relation to the missionary calling. I am persuaded that our colleges must be depended upon to send abroad literally hundreds of young men and women during the next ten years, and our people everywhere should offer up unceasing prayer that the Lord of the harvest may open the way for these earnest young laborers, scores of whom are even now awaiting the call which is to send them forth to their life-work on the other side of the globe.—Bishop J. M. Thoburn.

Christ Our Guide.

We have often to travel solitary ways. Some of us have perplexed paths to tread. Some of us have sad memories of times when we journeyed in company with those who will never share our tent or counsel our steps any more, and, as we sit lonely by our watch-fire in the wilderness, we have aching hearts and silent nights. Some of us may be as yet rich in companions and helpers whose words are wisdom, whose wishes are love to us, and may tremble to think that after a while they or we shall have to tramp on by ourselves. There is a presence which never departs, which moves before us as we journey and hovers over us as a shield when we rest; a cloud to veil the sun that it smite us not by day, and a pillar of flame as the night falls, being ever brightest when we need it most, and burning clearest of all in the valley at the end, where its guidance will only cease, because then "the Lamb that is in the midst of the throne will lead them."—Alexander MacLaren.

The Christian works with God and prays, and the more confidently he expects to realize the promises the more earnestly he prays.

Will Christ's Prayer be Answered?

BY J. A. STRADLEY.

In the 17th chapter of John, Christ's intercessory prayer for his people, He prays five times that they may be one. What kind of oneness does He pray for? Some people think that He prayed for a kind of a general oneness of his people in regard to a belief in Him as the Son of God and the Saviour of sinners; and a general unity of His people on the main doctrines of Christianity: and a kind of a general bond of Christian fellowship, which requires many religious beliefs to be ignored or kept in the back-ground.

With all my heart I love every one who loves the Lord Jesus Christ. I can heartily engage with them in all religious work, common to all evangelical Christians. I can work with them in soul-winning, the greatest work God ever gave to His people to do. I can work with all who are suppressing evil and promoting purity and Christianity.

But I must believe that Christ's prayer was for that kind of unity that would exist if all material differences of faith and practice were removed from among His people. He prayed that His people might be one, as He and the Father were one. There was no shade of difference between them. The union was perfect. So He prayed for it to be among His people. I believe His prayer will be answered, and that His people shall be one in all that is essential to unity.

I have heard people thank God for all the different religious denominations: because, they said, "all can find a church to suit them." Christ prayed for unity; these people thanked God for division. A person who is not satisfied with the one church established by Christ and His apostles, is not a suitable person for church membership.

Every regenerated person ought to become a church member. The earnest inquiry with them should be: "Which church ought I to join?" This question should be settled by a careful study of the New Testament, to learn the faith and practice of the one church established by Christ and the apostles. If all Christians would honestly do this, there would be unity of the kind Christ prayed for; His people would be one in faith and practice.

It would be an impeachment of the honesty and common-sense of Christ and His apostles to claim that they gave teachings in regard to the doctrines, ordinances and government of a Christian church so variant and contradictory as to justify Christians dividing into several hundred different churches as is now the case. It would be strange if Christ's teachings justified all these divisions that He should pray for unity. Christ is the wisest and plainest law-giver the world has ever had. His teachings are vastly important and easily understood by all who want to know them and be governed by them. Hence the reasonableness of His prayer for unity. His people ought to be one in the belief and practice of His teachings.

God's people ought to be nearer together than they are. Our Methodist brethren ought not be divided into Episcopal, Protestant and Christian Methodists. The difference between these sects is too unimportant to cause division. All Methodists ought to be one. There is no good reason for division among Presbyterians. The different divisions of that church adhere to substantially the same faith and practice. The line of cleavage is dim and unimportant. The same is true of Episcopalians. It is to be deplored, but there is ground for division among Baptists. Anti-Missionary Baptists deny the obligation to send the gospel to the heathen or to preach it to sinners at home. Missionary Baptists believe this to be a fundamental error, justifying divisions. Campbellite Baptists hold that immersion is the finishing act of salvation. This is baptismal regeneration, which Missionary Baptists believe to be a fundamental error.

All evangelical Pedobaptist denominations ought to be one. They hold in common a belief in Christ as the Saviour of sinners; repentance and faith as essential to salvation; sprinkling or pouring as valid baptism; infants as well as adults as proper subjects for baptism; to open communion. But the difference between Baptists and Pedobaptists is great and fundamental. Baptists are the only people that demand a regenerated church membership; that practice immersion, and immersion alone as Bible baptism; that believe believers and believers alone to be proper subjects for baptism; that restrict the Lord's supper to Scripturally baptized believers; that hold the Scriptural mode of church government. These we hold as foundation principles of divine truth. We dare not ignore, or compromise them. We must hold them firmly in loyalty to our Divine lawgiver; and in love to those who differ from us.

The tendency of the times is towards union among Christians. This is to be rejoiced over, especially if the closer union is forming on a proper basis. Are we coming closer together by agreeing on Bible truth, or by compromising truth? If the latter, the union is of little worth as compared with the truth. Union is lovely if based on truth; but it is truth and not union that saves us.

Division is a great waste of strength. Here is a village with barely people enough for one ordinary congregation. But they are divided into four or five religious sects. Each struggles to build a house, and support a preacher. One house, and one preacher could well supply the demand. A dozen missionaries of different denominations go into a heathen community to teach the Bible. They all teach differently on various points. The heathen are confused by finding those who have come to teach them disagreeing among themselves. Christ prayed that His people might be one. Why? "That the world may believe that Thou hast sent me." I take it that Christ meant something like this: "If my people are divided, it may show that I am not a divine teacher: but if they are united, it will be proof that I am sent by God to teach truth."

I must believe that Christ's prayer will be answered; and that all genuine Christians will come more and more into the oneness of Christian fellowship; and into the belief and practice of Bible truth, which, when fully done, will bring the oneness Christ prayed for. The Bible, the basis of Christian unity, is more read and loved to-day than ever before. This inspires hope for ultimate unity. But in the way of this unity lies two great hindrances. One is the teaching that is heralded broadcast over the land, from pulpit and press, "that it makes no difference what you believe, just so you are a Christian; that one church is as good as another." If this be true, then those who reject Christ's command to send the gospel to the heathen, or to preach it to sinners at home, are as good as any others. If this be true, then those who believe in baptismal regeneration, as do the Campbellites, or as many do who baptize infants are as near right as any. If this be true, then those who sprinkle unconscious infants, or baptize unregenerate persons, are as worthy to be followed, as those who adhere strictly to the immersion of believers.

Another great hindrance is, that a vast majority of people follow parents and friends into churches instead of following Christ. An excellent Methodist brother said in my hearing recently: "My father, grandfather, and all my ancestors for generations were Methodists, and I never expect to be anything else but a Methodist."

An excellent Presbyterian minister said recently, in a public address: "All my ancestors for generations back were Presbyterians. Every drop of blood in my veins is Presbyterian blood. I cannot therefore be anything but a Presbyterian."

Allusion is made to these two good brethren: not from any uncharitable motive, but simply to illustrate the point I am making.

I believe if all persons who become church members, would read, study, understand and follow the teachings of the New Testament, that soon there would be that unity among Christians for which Christ so earnestly prayed. As to genuine Christian unity, the New Testament alone is the source of truth, and the only basis of real union. Christ's prayer was: "Sanctify them by thy Truth; thy Word is truth."

Busy Summer for Northfield.

The prospectus of the Northfield Summer Conferences for the season of 1905 is strongly indicative of how the great work of centralizing Christian activity continues to be developed. For twenty-five years the plan of twining together the threads of missionary enterprises, Congregational and Baptist, Methodist and Presbyterian, domestic and foreign, national and international, has been the starting point of the Northfield gatherings. The conferences have stood for all that was effective in the Master's service; denominational ties have been forgotten; local sympathies ignored; and petty interests sacrificed in the supreme desire to combine forces for the most efficient service in the common cause. This has been the standard which has made Northfield in the past, and it is the standard which is to govern its future. Visitors are not drawn thither primarily because it is a beautiful mountain town, nor because it has the facilities for huge gatherings, but rather because it is the rallying place for the many lines of religious work.

This spirit of inclusiveness is characteristic of the program for this summer. The season opens with a student gathering for young men (June 30th to July 9th), for the purpose of deepening the spiritual life in American colleges and training students to lead in organized religious work. It is followed immediately by a parallel gathering for young women (July 11th to 20th), which aims to do for young women what the Student Conference does for young men. Two days later (July 22nd to 30th), the only purely technical school for Sunday-school workers in America begins its second annual session. At the same time (July 24th to 31st), the Women's Boards of Foreign Missions of the United States and Canada hold an interdenominational gathering for the study of missions and the training of mission leaders. These schools are world-wide in their application and the courses in each are so arranged that any one attending either school may attend the lectures in the other. Less than a week after they close, the General Conference of Christian Workers (August 4th to 20th), the best known and, perhaps, the most influential assembly of the summer, will bring together teachers and preachers from all parts of the globe. This conference will be followed, as in former years, by a series of Post Conference Addresses, lasting this year until September 15th. For the entire six gatherings constant effort has been made to secure only the most helpful and conservative speakers. Each assembly will have its particular leaders, versed in the particular work for which it stands, while the General Conference will unite the several branches. A few of the speakers already secured are: Rev. Endicott Peabody, Rev. G. Campbell Morgan, John R. Mott, John Willis Baer, Robert E. Speer, Prebendary Webb-Peploe, Rev. Prof. James Denney, D. D., Rev. A. T. Pierson, D. D., Principal R. A. Falconer and Rev. Johnston Ross.

May 1, 1905.

Meeting at King's Mountain.

I am here with Brother Simms in a meeting. The old historic town of Kings Mountain is very dear to the heart of every patriotic American. I will write more about it later. I wish to say a word about some of my experiences lately in revival work. I have been to Green Street Baptist Church at High Point twice this year, and in many respects it is the greatest church I ever preached in. We had glorious meetings. Brother Hilliard is the greatest man in High Point, and is the best beloved man by the people that I know in the ministry. He has a great working church of working people. He has just recently completed a nice new church which holds about six hundred, and he finds it ought to be double its size to hold the congregation. Hundreds are being turned away. They have a debt on the church that they are raising. They will have to build it larger. They need two thousand dollars at once for the work, and I want to ask two thousand Baptists who may read this letter, to send him one dollar each in the next sixty days for the work. Send more if you can spare it. I believe it is the best investment just now that can be made in North Carolina for the cause of the Lord Jesus Christ. Send your money and God will use it abundantly for His glory in this great field. If the church raises the debt in ninety days it will be a great work for the church. Send them the money to enlarge.

There is another thing I would like to say. I have been in fine meetings with Brother Davenport at Graham and Haw River, and the work at these two points is very hopeful indeed. Brother Davenport is a great leader of his people. He is also making fine improvements on the church at Graham.

Hilliard and Davenport are two of the best men I have ever aided in meetings. God bless them both for their great kindness to me.

I have been preaching about eighteen weeks from one to four times a day. My health has greatly improved in the last three weeks. During the 18 weeks there have been over five hundred professions and many backsliders reclaimed. The brethren might ask the question, Why such great meetings? I would say it is largely due to the fact that the churches I have aided were in fine spiritual condition. "One accord in one place." Another reason, I have had a great deal of travel this year, and it has tendered my heart, and has been a great blessing for me. I have several dates I might give the brethren if they want meetings.

May the dear old Recorder's subscription list continue to grow like the green bay tree until its young editor shall say—twenty thousand subscribers, and they are still coming. May a great tidal wave of God's soon sweep over our State.

J. T. EDMUNDSON.

June 8, 1905.

Two Irish immigrants just arrived stood one morning on the Government landing watching a dredger at work a few yards away. Presently a diver, full rigged, crawled painfully from the channel slime up a ladder to the deck of the dredge. One of the Irishmen, very much surprised, turned to his companion and said: 'Look at that mon. Look at him. Begorra, if I'd known the way over I'd walked, too."

News Notes.

....An Educator is a man-builder —not a book-worm.

....The prospects for the Midsummer Meeting are excellent.

....Pastor Bennett baptized twenty people at the Wake Falls of Neuse Sunday.

....The Wake Forest College Board of Trustees will meet at Raleigh Thursday, June 22.

....What do you say to celebrating July 4th in your county in the interest of the Temperance cause?

....Bro. J. J. Douglass has resigned as pastor of the Baptist church at Dunn to accept a call to New Bern.

....Readers in the Primitive neighborhoods may render a service by reading and passing on Pastor Tyree's sermon.

....Brother Patton, we regret to say, did not accept the call to High Point. It is a magnificent opportunity for some pastor.

....E. W. Stephens, president of the Southern Baptist Convention, has received the degree of doctor of laws conferred from William Jewell College.

....Professor Brewer, leader of music in our Midsummer Meeting, wishes all to bring hymn-books—Gospel Hymns, with notes if you have the note edition.

....Flat River Association July 11, 12, 13; and then the long "round-up," to use Secretary Gambrell's phrase. Knap of Reeds is a fine church to meet with.

....Chairman Brewer has set his mark at 350 students for Wake Forest. He will hit it, if our readers co-operate. Our Woman's University should enroll fully that number.

...The churches at Houston, Tex., are enjoying a refreshing from the Lord. One hundred additions by baptism, and nearly two hundred professions, with meetings continuing.—Western Recorder.

....The Alabama Baptist Convention will be held early in July at Sheffield. Secretary Crumpton is making a special effort to go up to the Convention with his Board free of debt.—Christian Index.

...Rev. Thomas W. Lewis, of Madison, Va., the oldest Baptist minister in that State, has passed away. He spent forty-nine years as an active pastor. He served one church for forty-six years and another for forty-three.—Christian Index.

....The trustees of Furman University conferred the degree of Doctor of Divinity upon Prof. S. C. Mitchell, of Richmond College. The honor was most worthily bestowed and we congratulate the trustees and Dr. Mitchell.—Baptist Courier.

....Bro. J. L. Vipperman is in a meeting this week at McAdenville with Pastor G. H. Church, of Lenoir, assisting him. These are men of prayer and strong faith and will, no doubt, have a great meeting. We wish for them an hundred souls.

....Dr. J. Wilbur Chapman announced at the General Assembly at Winona that more people had been converted during the last two years than had been converted during any other two years in the history of the world.—Raleigh Christian Advocate.

...Pastor Reddish is moving along handsomely at Gastonia, members are coming into the church all along, there is everything to encourage him and his splendid church to press on in their work. Few churches in North Carolina are so devoted to every duty.

....Two Presbyterian churches in Charlotte, led by their pastors, played a match-game of base-ball last week. The editor of Charity and Children has not been heard from since.

....The publication of rumors, or half-fledged news, is only one degree from the retailing of gossip. One may have an appetite for gossip, but a Christian will not cultivate it.

....For a variety of reasons the editor of the Recorder was constrained at the last moment to postpone his contemplated holiday. He is glad to be at his desk this morning; and takes great pleasure in the prospect of attending the Midsummer Meeting next week.

....We were glad to see "Mountain School Secretary" A. E. Brown in Raleigh last week. His enthusiasm for his great cause burns in a steady flame. His health is excellent notwithstanding his arduous duties. He spends more time "on the road" than any of the Secretaries.

....The Second Church, Gastonia, has recently changed its name and will be known as "East Gastonia Baptist Church." Bro. J. L. Vipperman is the efficient pastor. They expect to burn all claims against their house of worship and dedicate the house to God on the first Sunday in July.

....Two Norfolk pastors, Drs. C. S. Blackwell and W. M. Vines, have declined offers from their respective churches of vacations and money enough to pay their expenses to the World's Baptist Congress. They did so because they thought that their work demanded their attention at present.

....Rev. Wm. Howe has entered into his one hundredth year, having passed the ninety-ninth mile-post on the 25th of May. He graduated at Newton Theological Seminary in 1836. He is the founder of Tremont Temple Church, Boston, and the Broadway church, of Cambridge.—Exchange.

....Miss Carrie Booker, who did honor to herself and her teachers at the Baptist University for Women, has been for some months the missionary of Tryon Street Church, Charlotte. She is doing fine work, and her host of friends will be glad to hear of her success in this great field of usefulness.

....Alumni and under-graduates of Harvard University contributed funds to erect a tablet to the memory of Phillips Brooks in Virginia Seminary. The great bishop was an alumnus of both institutions. Bishop Gibson, the President of the Seminary, will preside over the ceremonies.—Raleigh Christian Advocate.

...That veteran missionary, forty-nine years in China, Dr. R. H. Graves, says that there has been a very great change in the past two years in the attitude of the Chinese towards Christianity. He also says that the consideration shown the missionaries is marked and of the most reassuring character.—Baptist Standard.

....Pastor J. C. Gillespie is doing a great work at Bessemer City. There will be sixty additions to the church as a result of the recent meeting. Such a spirit of unity and desire for real progress is seldom seen. There are not a few of the most earnest workers at Bessemer, and with such zeal a pastor feels sure of progress in his work.

....We acknowledge the courtesy of the following invitation: "Mr. and Mrs. William James Meredith request the honor of your presence at the marriage of their daughter Mary Estelle to Mr. Thomas Simms Memory, Wednesday afternoon, June twenty-eighth, nineteen hundred and five, at three o'clock, at three hundred and seven North Second Street, Wilmington, North Carolina."

....Rev. A. E. Brown, in charge of the mountain school work of the Home Mission Board, spent Sunday and Monday in Greenville and preached at the First Church Sunday morning and at Central in the evening, and made a fine impression. —Baptist Courier.

....Hon. R. C. Crane has presented his father's library to Baylor University. Dr. William Carey Crane was for twenty-three years president of Baylor University, and was a great student. His library will be a valuable addition to the books of old Baylor.—Texas Baptist.

....Our attention has been called to the fact that we failed to record the names of the honored gentlemen whom Wake Forest clothed with the dignity of LL.D. and D. D. The LL.D.'s are T. J. Simmons, educator; T. B. Womack, lawyer; and the D. D. is Junius W. Millard, minister.

....Evangelist T. T. Martin who recently conducted a very successful meeting at Capitol Avenue Church, Atlanta, was united in marriage on June 1st to Miss Ivy Pauline Manning, of Blue Mountain, Miss. The Southwestern Baptist University conferred the degree of D. D. upon him on the day preceding his marriage.—Christian Index.

....The Watchman says: "In the revival in Wales the Baptist churches have received more additions than those of all other denominations together. There has been absolutely no sectarian feeling in the meetings. But the large additions to the Baptist churches have resulted from the great increase in the circulation of the Bible. There has been an immense demand for the Bible in Welsh as a result of the revival."

....Brother Farmer writes: "Any reader of this note will be pleased if in Asheville this season, and should find the home of Mr. H. H. Williams, No. 9 Flint St., near the Auditorium. He gives you for one dollar per day better accommodation than you will find at almost any two dollar per day house. Mr. Williams is a Welshman, and as fine as young Roberts. Mrs. Williams and her sister are Baptists, and we know of no finer place for a Baptist to get private board.

....Pro. C. M. Long, who filled the chair of Latin in Furman University, has tendered his resignation. Prof. Long has made a fine impression as a teacher and his departure will be regretted, especially by the young men who were fortunate enough to study under him. He will be succeeded by Mr. C. B. Martin, a graduate of Furman, and who was formerly headmaster of the Fitting School. He spent the past session at Cornell University.—Baptist Courier.

....Pastor Parish is working in his usual way at Shelby, and the work is prospering. He is now living in the new parsonage, which has been built since he moved to Shelby. Few churches in North Carolina have such a home for their pastor. Brother Parish is very much suited to the best house that any church can give to him. The work is hopeful, every dollar is paid on this splendid pastor's home, and this church will be heard from from time to time in the good deeds she will do for the Master.

....The church at Kings Mountain has just experienced a splendid revival. Bro. J. T. Edmundson aided Pastor Simms. We have not seen a finer personal worker than Pastor Simms; he follows up a sermon in a splendid and telling manner. There will be a large number of additions to the church, and the cause very much strengthened. Brother Edmundson has been more successful in revivals the last five months than ever before in North Carolina. There have been hundreds of professions in his meetings.

....Pastor Wilson is doing fine work at Forest City. He is a splendid pastor, and that counts very much in success. The church is making some needed improvements on the inside of their house of worship. The church has kindly given to Brother Wilson the month of July for rest, and he will go to his native mountains. We hope he may return stronger for his duties.

....Bro. J. V. Devenny of Lawndale, is doing a splendid work on his field, and for the prospective associational school. He lives like a king in the country, where God's healthy breezes blow and His birds their music make. A little farm well tilled, and children reared close to nature are elements that make Brother Devenny's home a most delightful place for a friend to fall in and rest.

....Pastor J. F. Davis is doing a great work at Belmont, Charlotte; his people are delighted to have him on the field and hear him every Sabbath. This is a plucky little band, and they are beginning to realize their strength and possibilities. Bro. Davis recently closed a very successful meeting. The people are very much encouraged. There are some strong and faithful members in this little church.

....From Oxford, England, Dr. A. T. Robertson send this message to the Midsummer Meeting: "I am hungry to hear about the North Carolina Baptists. Give my love to the Summer Assembly and to the woodrobins. I have heard the nightingale and the skylark over here, but the woodrobin holds the palm. I was glad to hear an Englishman say the same thing the other day. I shall think of you the last week in June."

....Mr. Burton J. Ray, of Raleigh, who graduated from Wake Forest in 1904, and who was the Assistant Professor of Chemistry there during the past session, has been chosen Assistant in Chemistry in Cornell University for next year. This is quite an honor, and is worthily bestowed. The Recorder extends its heartiest congratulations to Mr. Ray and his parents who have thousands of friends in the Recorder family.

....The Blowing Rock saints expect to go into their new house the second Sunday in July. Messrs. Moses and Caesar Cone have generously agreed to seat the house. Mr. Moses Cone has an elegant summer home at Blowing Rock, and is interested in building up the community. Rev. I. W. Thomas is pastor of the church at Blowing Rock, and it is under his wise and aggressive leadership that the new house of worship is being built.

....It is with sincere regret that the Recorder chronicles the death of State Senator Joseph C. Ellington, of Raleigh. Mr. Ellington died suddenly of heart disease on June 13th, at his residence on New Bern Avenue. He had had an attack of pneumonia while the Legislature was in session, and his health had been poor ever since, but no one thought that the end was so near. Mr. Ellington was a leading member of the Tabernacle Baptist Church. His wife and eight children survive him.

....The eleventh International Sunday-school Convention will be held June 23-27, at Toronto, Canada. It is likely to be in many respects most important and far-reaching in influence and results. Chairman Hartshorn, of the executive committee, has sought counsel from every source, held numerous conferences at important centres, and given time and thought and money without stint in the perfection of plans for the convention. Nothing has been left undone that might by any possibility insure the completeness of the program or the attractiveness of the intellectual and spiritual feast of good things.—Alabama Baptist.

....We take much pleasure in the election of Mr. W. H. Heck to the chair of Pedagogy in the University of Virginia. It is an educational recognition second to none in the South and a practically limitless opportunity. Mr. Heck is a son of the late Col. J. M. Heck whose name North Carolina Bapists do well to hold in sacred memory. He is also a son of old Wake Forest; and this recognition of him so early in his career is the highest of compliments to his Alma Mater.

....We deeply regret to announce that Dr. W. E. Hatcher cannot go to London. While in excellent health, he does not care to take upon himself the physical strain of so strenuous a jaunt with a large crowd. Blessings upon him and his brilliant pen. We rejoice, however, that Dr. Wm. H. Whitsitt will take his place on the program. This is a great place, for the subject is National Primary Education, involving the Education Act, and the two speakers will be Dr. John Clifford and Dr. Wm. H. Whitsitt. It will be worth going to London to hear these addresses.—Baptist Argus.

....We print this week the notice of reduced rates to the Midsummer Meeting. The trip is the cheapest possible. Calculate railroad fare at two cents a mile, hotel at one dollar a day, and you can find just what it will cost. For example, the expense of one attending from Raleigh should be easily within $12.00. Remember the date, June 27-July 4. Reduced railroad rates permit one to remain until July 6. One may come late in the week, as tickets are on sale several days. But don't do that unless you must. The rest of us wish to see you. And then, the early comers get the best rooms!

....The Baptists of England are disappointed at the lack of Baptists prominent in civil life in this country who are going to attend the "Congress" in London. They want some of our Senators, Governors, Generals, and they even suggested that some "Colonels" come over. Most of those who go are preachers, and the presence of Americans prominent in civil life and their appearance on the platform would greatly help to impress the British public. Would it not be well to have a list of our leading Baptist public men sent over and get it published in the London papers?—Western Recorder.

....The one graduate in art at the Baptist University for Women this year was Miss Bessie Rogers, a resident of our city, and quite a talented little lady we should say, judging from her work. She is quite versitile, having specimens of good work in crayon drawing (antique) pen and ink work, pastel and oil painting. Her tapestries, especially Off to the Moors, were much admired. Her flower pieces in oil from nature, and her portrait of her grandmother were fine. This young lady hopes to make art her life work, and we trust she will not meet with the fate of the prophet of old; but find favor and encouragement among her own people.

....B. Lacy Hoge, president, writes: "The Toccoa Falls Bible Conference and School of Methods will begin July 3rd, at 8 p. m., and continue until July 16th. The following preachers and Bible teachers will be with us and deliver addresses during the Conference: Dr. Len. G. Broughton, Dr. B. W. Spilman, Dr. W. H. Smith, Dr. J. B. Mack, Dr. W. A. Mason, Dr. W. L. Walker, Rev. R. E. Neighbour, Rev. R. V. Miller, Rev. J. P. Lee and F. S. Etheridge. Christian workers and all others are invited to attend this conference. No one is required to pay anything towards the support of this work, but we will be glad to receive a free-will offering from any one who wishes to have a part in the work of the Master. Those expecting to attend the conference can get full information in regard to entertainment, trains, etc., by writing Mr. E. P. Simpson, Toccoa, Ga. Pray God's blessing upon the conference."

....There will be a meeting of the trustees of the King's Mountain Associational School at the Baptist church in Shelby on the 10th of July. The meeting will convene at 10 o'clock a. m. The object of the meeting is to select a location for the school. We understand that Maj. H. F. Schenck and the trustees of Piedmost High School will offer that property, which is worth $3,500, to the Association, on the condition that Association add a like amount to the property. There may be other offers as good, but it would seem almost impossible. All propositions must be submitted in writing to the committee in Shelby.

....Secretary Johnson has tried very hard to get a copy of the minutes of every Association in the State. The Flat River, Briar Creek and Kings Mountain are the only ones missing. The Flat River and Kings Mountain Associations have not published minutes, and likely will not. Brother Johnson has not been able to get hearing from the Briar Creek. If any member of that Association should see this item and send a copy, he will confer a great favor. If a copy of the minutes cannot be had, will some brother please inform Secretary Johnson when and where the Association meets, so that he may publish same in the Recorder?

....Fayetteville, June 17.—The last services were held in the Baptist church Sunday-school building at 3.30 o'clock this afternoon, as the work of tearing it down will begin Monday morning, to make room for the erection of the new church. Addresses were made on "The Sunday-school and the Boys of Fayetteville," by Maj. B. R. Huske; "The Sunday-school and Christian Citizenship," by Mr. Q. K. Nimocks; "The Sunday-school and the Church," by Rev. W. M. Fairley, pastor of the Presbyterian church. Fine vocal and instrumental music formed part of the exercises.—Charlotte Observer.

....Bro. W. F. Fry, of Goldsboro, writes: "We have just closed a very gracious meeting in our church. Pastor C. W. Duke of Elizabeth City, was with us and did some powerful gospel preaching. He is indeed a great preacher as well as a wholesouled man. He preached for us twice a day for nearly two weeks, and never for once seemed in the least fatigued. The congregations were large and attentive throughout the meeting. Many souls were born into the kingdom of God under his pointed sermons. Already eighteen persons have been baptized and more will join later. We feel that great good has been done in our church and in the community. As a church we are much revived. Brother Duke will always find a hearty welcome among the people of Goldsboro."

....We are glad to have this note from Pastor Vipperman, of Dallas: "We have just closed a gracious meeting at East Baptist Church, Gastonia, in which there were fifty professions of faith. Bro. John M. Stanford did us most excellent work. He is the leader of the saints at Spray, N. C. God has given to him no mean gifts, and he is employing and utilizing them. He is a good revivalist. We shall be glad to have him this way again. May God bless him in the work committed to his hands. Bro. G. H. Church, of Lenoir, is with me at this writing in a gracious meeting at McAdenville. He knows how to conduct a gracious meeting. My work is going forward in a most gratifying way. We dedicate our house of worship at Gastonia (East Baptist Church) the first Sunday in July."

....Bro. G. W. Holmes writes from Henderson: "As I have been silent about my work and as I have been asked to write to your paper, I will say that I began my work at Mountain Grove Baptist church in Franklin County three years ago in a log school house. We began work with fifteen members. The Lord has blessed us so much since then that we have 76 members, and with God's help and good people we have built a nice house which has been paid for. On the fourth Sunday in May Rev. L. W. Overby of Warren Plains, preached the dedication sermon. It was a fine sermon, full of truth. We have a good Sunday-school with about 106 on roll. I am praying that many souls may be gained through the Sunday-school. Brethren, will you please pray for me that I may be accounted worthy of leading such a flock. I am young in the work."

....The North Carolina colored Baptist State Convention is to meet at Durham July 13-17. W. C. Cartwright, of Edenton, is its president, and it is auxiliary to the National Convention, which is the largest negro organization in the world, having, it is stated, over three million communicants, and which does missionary work in this country, South America and Africa, and which has its own publishing house at Nashville employing 150 persons and printing all its books, including Bibles. In North Carolina the church has 175,000 communicants and Rev. L. T. Christmas is its State missionary. He says the church is teaching the negroes the lesson of self-reliance, and to depend upon themselves and not upon others.—Charlotte Observer. This is the anti-Lott Carey Movement; and the confusion and strife that it promises are the first fruits of the Home Board's policy. The Home Board could keep the National —with its talk of self-reliance—out of North Carolina if it wished.

...The churches at Henrietta and Caroleen are very much grieved to give up their pastor, Brd. C. L. Dowell, but have decided that it is the thing to do to accept the situation and commend Brother Dowell to his new field—Bush River and Mt. Zion churches, South Carolina. The Baptists of South Carolina have won from us one of our very best men. As pastor at Henrietta and Caroleen Brother Dowell has done a great work. There have been more than one hundred and twenty additions by baptism during his pastorate of two and one-half years. He has raised and paid off a debt of $700 on the house of worship at Caroleen. The contributions for missions have very largely increased. The Sunday-schools have grown until they are the largest between Asheville and Charlotte. This is one of the most important fields in Piedmont North Carolina, and the work is in fine condition to be taken up by a new pastor. Brother Dowell will be sadly missed in the Association and the State at large. We cannot lose, or South Carolina gain, a better, more consecrated man.

....Bro. J. A. Campbell, of Buie's Creek, writes: "You have already, I suppose, seen account of Brother Robbins' death at Duke. What a loss to us and all our section! Pastor of five churches, Duke among them, he had a most important field. Duke has no house and he was just trying to build. He had been in our Association several years and was greatly loved by his people. He was moderator of our Union and president of our Sunday-school Convention. Two weeks ago yesterday, fourth Sunday in May, he conducted at Hector's Creek, Chalybeate Springs, the funeral of Bro. J. A. Senter, went home sick and died last Tuesday of typhoid fever. Only last November he married Miss Martha Byrd of Friendship church, and his death is doubly sad for us all. I preached at Duke last night after preaching at Green Level yesterday. The Methodist people very kindly tendered the use of their house, and while it is a good sized house, we had it filled last night. It is a great opportunity for doing good there just at this time in this new mill town. Our Baptist people have about $300 toward building a house, but cannot begin until more is added to that amount. There are more than 150 Baptists present in the town, few of whom have joined our church yet. The laborers are indeed few. Perhaps there was never a greater need for the Master's demand to pray for laborers."

....Pastor W. F. Staley writes: "Rev. W. F. Powell, from Fruitland, N. C., came to assist in a meeting at North Wilkesboro, N. C. Never in the history of the church have we had such a gracious awakening. In fact, the town was stirred by the Gospel. Special meetings were conducted in the furniture factory and tannery and deep interest was manifested. The church services were largely attended, and owing to lack of seating capacity, many were turned away each night. As a result of the meeting there were fifty-two professions. There were thirty-four candidates approved for baptism; twenty-nine were baptized at the close of the meeting. Twelve were received by letter. Our town was highly pleased with Rev. W. F. Powell. His sermons were master-pieces. He has the ability to hold his congregation spell-bound from start to finish while he endeavors to magnify Jesus. He is apt in the use of illustrations, and his earnest appeals to sinners are unsurpassed. We predict a brilliant career for this consecrated young minister. Any church will be greatly blessed by securing his services in evangelistic work. We bid him God's speed in his Master's services."

....Bro. George E. Spruill writes from Brunson, S. C.: "It is with great pleasure that I write of 'The Showers of Blessings' God has outpoured upon our churches. Brother Manning Connors was with us at Hampton for the eleven days following the 17th of May. It was a great pleasure to listen to the "Sweet Story of Old' in all of its simplicity and old-time power. This man of God brought the glad tidings to us in such a way that Christians were built up and many sinners turned from the error of their way unto our God. Bro. John O. Gough came to Brunson the 5th of June and preached for ten days with great power, and so eloquently did he present the great duty of serving God, that twenty-one consecrated their lives to the Master. Many hardened in sin turned therefrom to God. It is a glorious sight to see men, women and children from all walks of life give themselves to God. Thus it was here. God in His mercy saved the town 'dispenser,' gave him a new heart, and placed a new song in his mouth, even praises to our God. This is just an incident of God's wonderful saving power as manifested in this meeting. God be praised for the saving of these souls and the help that He has granted that we might continue to go forward. The revival wave is here, and God is moving upon the hearts of His people and calling them up higher. The darkness is disappearing, the morning light is breaking, and therefore we are going up to possess the land, for we are well able going in the name of Christ our Saviour. It was my pleasure to visit Manning and supply for Brother Gough a Sunday while he was with us. It is an inspiration to come in contact with a work so gloriously and greatly planned, and executed. This is one of the best working churches in the State. A good brother remarked that no one could stay in that church without working."

Home Circle.

No Boy Knows.

There are many things that boys may know—
Why this and that are thus and so;
Who made the world in the dark and lit
The great sun up to lighten it.
Boys know new things every day—
When they study or when they play,
When they idle or sow and reap—
But no boy knows when he goes to sleep.

Boys who listen—or should, at least—
May know that the round old earth rolls east;
And know that the ice and the snow and the rain,
Ever repeating their parts again,
Are all just water the sunbeams first
Sop from the earth in their endless thirst
And pour again till the low streams leap—
But no boy knows when he goes to sleep.

A boy may know what a long glad while
It has been to him since the dawn's first smile,
When forth he fared in the realm divine
Of brook-laced woodland and spun sunshine;
He may know each call of his truant mates
And the paths they went and the pasture gates
Of the 'cross lots home through the dusk so deep—
But no boy knows when he goes to sleep.

O, I have followed me o'er and o'er,
From the fragrant drowse on the parlor floor
To the pleading voice of the mother when
I even doubted I heard it, then
To the sense of a kiss and a moonlit room
And dewy odors of locust bloom,
A sweet white cot, and a cricket's cheep—
But no boy knows when he goes to sleep.

—James Whitcomb Riley, in "The Book of Joyous Children."

Frankness of Manner.

There is no more delightful trait in the young or old than absolute frankness and openness of nature, that transparency of character which lets us see the best and the worst in them, their strong and their weak points, without any effort at concealment.

Everybody admires the open-hearted, the people who have nothing to conceal, and who do not try to cover up their faults and weaknesses. They are, as a rule, large-hearted and magnanimous. They inspire love and confidence, and, by their very frankness and simplicity, invite the same qualities in others.

Secretiveness repels as much as frankness attracts. There is something about the very inclination to conceal or cover up which arouses suspicion and distrust. We can not have the same confidence in people who possess this trait, no matter how good they may seem to be, as in frank, sunny natures. Dealing with these secretive people is like traveling on a stage-coach on a dark night. There is always a feeling of uncertainty. We may come out all right, but there is a lurking fear of some pitfall or unknown danger ahead of us, but the trouble is that we are not sure, and cannot trust them. No matter how polite or gracious a secretive person may be, we can never rid ourselves of the feeling that there is a motive behind his graciousness, and that he has an ulterior purpose in view. He is always more or less of an enigma, because he goes through life wearing a mask. He endeavors to hide every trait that is favorable to himself. Never, if he can help it, do we get a glimpse of the real man.

How different the man who comes out in the open, who has no secrets, who reveals his heart to us, and who is frank, broad and liberal How quick is frank, broad and liberal! How quickly he wins our confidence! How we all love and trust him! We forgive him for many a slip or weakness because he is always ready to confess his faults, and to make amends for them. If he has bad qualities, they are always in sight, and we are ready to make allowances for them. His heart is sound and true, his sympathies are broad and active. The very qualities he possesses—frankness and simplicity—are conducive to the growth of the highest manhood and womanhood.—Success.

He Saw the Light.

It is recorded that when Joseph W. Folk, then district attorney in St. Louis, was ferreting out the first cases of legislative bribery he exposed there, he questioned unavailingly a Senator whom he knew in his heart to be guilty.

The Senator stoutly insisted that he was innocent, although confronted with witness after witness.

"Senator," said Mr. Folk, at last, "are you a God-fearing man? Do you and your wife say your prayers together every night?"

"We do sir."

"Then, Senator, I want you to go home and pray about this. Pray to God for light—and come back tomorrow."

Early the next morning the Senator came to Mr. Folk's office. Tears were streaming down his face.

"I will tell all," he said, brokenly. "Thank God, I met you." I prayed last night, and was shown the light. Take me before the grand jury at once, and let me make a clean breast of it."

He revealed such a story of corruption in high places, says Green Bay, as staggered the State.—Youth's Companion.

Humble Presumption.

"It is almost presumutuous to think you can do nothing as to think you can do everything," said Phillips Brooks.

There are a host of one, two, and three-talent people whose lack of serviceableness results not so much from incapacity as false pride. It is rank irreverence and ingratitude toward the Creator to minimize one's endowment; besides it often implies a spice of laziness and dishonesty. Those who are forever pleading lack of ability to do anything, and who apparently believe their plea, should seek refuge in some asylum for idiots. They are hiding their talents under napkins, and are of no use whatever.

What to Read.

If you have "the blues," read the Twenty-seventh Psalm.

If your pocket-book is empty, read the Thirty-seventh Psalm.

If people seem unkind, read the fifteen chapter of John.

If you are discouraged about your work, read the One Hundred and Twenty-sixth Psalm.

If you are out of sorts, read the twelfth chapter of Hebrews.

If you cannot have your own way in everything, keep silent and read the third chapter of James.

If you are losing confidence in men, read the thirteenth chapter of first Corinthians.

Household Helps.

A bag made of Canton flannel, with the fleecy side out, to fasten over brush or broom, will effectually clean walls and ceilings showing dust and cobwebs. Two such bags had best be used if the paper is delicate, as the dust from one might grime more than clean.

* * *

A tablespoonful of ammonia to a quart of water is the best medium for cleaning windows, lamp chimneys or any kind of glassware.

* * *

Ink stains may be easily and quickly removed from the fingers by rubbing them with the head of a sulphur match which has been well moistened.

* * *

Add a little turpentine to the water with which the floor is scrubbed. It will take away the close smell and make the room delightfully fresh.

* * *

Marks that have been made on paint with matches can be removed by rubbing first with a slice of lemon, then with whiting, and washing with soap and water.

* * *

Equal parts of ammonia and turpentine will take paint out of clothing, even if it is hard and dry. Saturate the spots as often as necessary, and wash out in soapsuds.

* * *

To wash a glass which has held milk, plunge it first into cold water before putting it into warm. The same rule holds good for egg cups or spoons from which eggs have been eaten.

* * *

Iron rust may be removed by holding the spot over a bowlful of water to which a little ammonia has been added and applying (with a glass rod or small piece of wood) 18 per cent muriatic acid. The instant the stain disappears immerse the spot in the water, thereby preventing the acid from destroying the texture of the cloth.

* * *

For a quick hot application remove the chimney from a lighted lamp, slip into an old stocking and apply to the pain. If steam is required, wrap a damp piece of flannel about the chimney.

* * *

To remove grease spots from silk, the French chalk process will be found to act well; or a still more simple method is to take a visiting or other card, separate it, and rub the spot with the soft inner part. It will disappear without taking the gloss off the silk. Be careful to rub the silk on the wrong side, as the cards sometimes will soil delicate colored silks. If this precaution is taken the spot cannot be seen on the right side of the silk.—Exchange.

Loss by Irregularity.

No man can do his best work irregularly. Every man must allow for interruptions in his life and plans; life would not be worth living without interruptions. But the interruptions that God sends into our life are very different from the irregularities that we allow there. Physicians warn us against irregularity in our meal hours; the system will do better work and last longer if its needs are supplied regularly; so will a fine watch that is regularly wound. And if our physical bodies need food regularly, how much more does our spiritual life! A man cannot tuck in his morning or evening prayers haphazard—before breakfast, after breakfast, in bed, and gain any such sustenance from them as God intends he shall have. If prayer is worth anything, it is worthy of its own regular place in our lives—and that place is supreme.—Selected.

CAPT. GRAHAM'S GRATITUDE

Suffered from Sores on Face and Back—Doctors Took His Money But Did No Good—Skin Now Looks Clear as a Baby's.

ANOTHER CURE BY CUTICURA REMEDIES

Captain W. S. Graham, 1321 Eoff St., Wheeling, W.Va., writing June 14, '04, says: "I am so grateful I want to thank God that a friend recommended Cuticura Soap and Ointment to me. I suffered for a long time with sores on my face and back. Some doctors said I had blood poison, and others that I had barbers' itch. None of them did me any good, but they all took my money. My friends tell me my skin now looks as clear as a baby's, and I tell them all that Cuticura Soap and Ointment did it!"

STILL ANOTHER CURE

Neck Covered With Sores, Hair Fell Out, Wild With Itching

Mr. H. J. Spalding of 104 W. 104th St., New York City, says: "For two years my neck was covered with sores, the disease spreading to my hair, which fell out, leaving an unsightly bald spot, and the soreness, inflammation, and merciless itching made me wild. After a few applications of Cuticura the torment subsided, the sores disappeared, and my hair grew thick and healthy as ever."

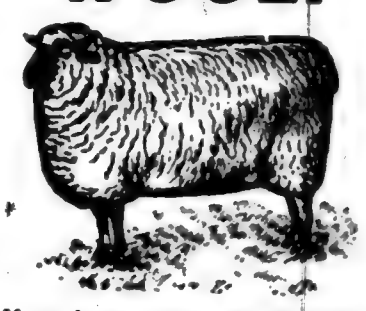
AND STILL ANOTHER

"For over thirty years I suffered from painful ulcers and an eruption from my knees to my feet, and could find neither doctors nor medicines to help me, until I took Cuticura which cured me in six months. (signed) M. C. Moss, Gainesville, Tex."

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Young People's Page

Blaming the Sun.

BY ADELBERT F. CALDWELL.

"If I were the sun," said Billy Gray
('Twas too cloudy and dull for a
picnic day),
"I'd shine and shine, so all about
Would smile and whistle and laugh
and shout,
And never once do a thing—so
there—
That wouldn't bring sunshine every-
where!"
And he never once thought of his
own little frown,
As he blamed the sun for not shining
down. —Selected.

Concerning "Chunny."

I.—The Baptism of Mayflower.

In the first place, Chunny had no business out there at all. He should have been in the house where his mamma had told him to stay and where she thought he was then.

But it was an impossibility for Chunny to stay in the house such a bright sunshiny day, and so, in less than five minutes after mamma had gone back to her sewing, Chunny was wandering about the yard.

His name wasn't really "Chunny," but it had grown into that by his mamma and papa's calling him first "Son" and then "Sonny." Then a mischievous cousin dubbed him "Chunny," and the name stuck, much to Chunny's disgust.

As Chunny was roaming about the yard Satan assailed him in the form, not of a serpent, but of his sister Darroch's little kitten, Mayflower.

Chunny succumbled.

He had often wondered what would happen to him if he should fall into the great dark well at the side of the porch. Chunny evidently believed with modern surgeons that exprimente should be tried first upon some member of the brute creation, then upon man. So seizing Mayflower, who, not interested in experimental science, naturally protested vigorously; he dragged her to the well, suspended her over the opening by her tail for a moment, and let go.

Mamma was sewing busily when hearing the patter of bare feet behind her she turned and beheld Chunny coming in with a very virtuous countenance behind which, however, she could detect something of anxiety, not to say fear.

"Ain't nev-v-er goin' do it no more, mamma," was the response to her look of inquiry; "ain't never goin' do it no more."

"What have you done now, Chunny?" said mamma.

"Tell me quick, Chunny," mamma's voice was stern.

"Ain't nev-v-e-r goin' throw Mayflower in the well no more, mamma!"

Then there was excitement. Aunt Penny, the cook, was sent flying into the field after papa, Darroch, her bonnet hanging by the strings over her shoulders, hurrying after to hurry papa up.

At last he came, a fence-rail was lowered into the well, and Mayflower, her fur all in little spikes—every spike pointing in a different direction—scrambled up, jumped off the well-curb, and bolted under the house, her tail on whose tip was a spike sharp as a needle, pointing straight toward the zenith.

"Chunny," said mamma, "you knew better than to throw that cat into the well. Aunt Penny, you go down to that peach tree by the lot and get me"—but we will draw the curtain over the most interesting part of the proceedings—to Chunny.

The next morning as his mamma and papa were standing by the fire talking, Chunny sat up in bed and rubbed his eyes.

"Is Mayflower's tail dry?" he asked sleepily. IAN McIAN.

Kitty's Impolite Visitor.

Kitty was very lonely. The two little girls that she liked best to play with had gone away together to spend the entire afternoon, and there were no other little girls living near. Her mother had a headache and was lying down, and Molly, the cook, was scrubbing the kitchen floor—and was cross, besides—so there was really no one but a fat, buzzing bumble-bee for Kitty to invite to her party. The bee looked so very much like the one that had stung her little inquisitive nose the day she had poked it into his hiding place in a great scarlet tulip that she considered him far worse than no guest at all, and was glad when he left the garden.

"O dear," said Kitty, who was sitting on the doorstep, with a saucer of ripe blackberries, a slice of bread, and a cup of water beside her, "I do wish somebody would come in! There isn't a bit of fun in having a tea party all alone. Why, what's that?"

Kitt's blue eyes got rounder, and for a moment she was almost as frightened as she was surprised, for such a strange visitor was coming in at the gate and walking with slow, careful steps straight toward her saucer of blackberries.

The visitor stopped about three feet away from Kitty, and, turning his black head from side to side, looked at her as if he were wondering if it would be safe to get any closer. Kitty dropped a large blackberry on the stone near her feet. The visitor, still keeping a watchful eye on Kitty, hopped sideways, stretched his neck as far as possible, made a sudden dive for the berry, and darted back to the gate.

"I think you must be somebody's tame crow," said Kitty, holding out another berry. "It was very nice of you to come to my party. Come, this berry is for you. Don't be afraid."

The visitor, still a little doubtful about his new friend, hopped slowly closer, snatched the berry from the little girl's fingers, and then jumped backward out of Kitty's reach. Kitty wanted to laugh because he was such a funny visitor and had such queer tea party manners; but she was a polite little maid, and did not want to hurt his feelings. He looked so wise that she was sure he would not like to be laughed at.

Presently the crow made up his mind that Kitty was a safe person to visit, and he was soon standing quietly on the step beside her, eating berries out of the little box cover that Kitty gave him for a plate. He liked the bread and butter, too, and Kitty gave him the larger half. When that was gone, he looked longingly at the cup of water. There was only one cup, and Kitty did not quite see how she was to divide the water into two equal portions; but the crow was not at all troubled about the matter. Without waiting to be invited, he hopped in the cup, drank all he wanted, and then—oh, I'm sure you cannot guess what he did then. He stood on one foot, and with the other carefully tipped the cup over sidewise and spilled the rest of the water, so that Kitty had to move away to a drier spot.

But that was not all he did. He picked that bright new tin cup right up by the handle and tried to fly away with it. He meant, without doubt, to take it home with him, but it was too heavy.

When he reached the gate he changed his mind about it. He glanced at Kitty to see if she was looking, and then, quick as a flash, down he flew with the cup, and hid it behind a bushy red geranium in the bed near the gate.

"Caw! caw!" he said, as he flew out of the gate and up over the housetops. "Caw! caw! caw!"

"I s'pose you're saying, 'Good-bye; I've had a nice time at your party," said Kitty, "but I think you're a pretty funny visitor, to eat all the refreshments and then try to carry off the dishes. If little girls did that, I don't believe folks would invite them very often; but you're just a bird, and p'r'ps you wouldn't like my tea party manners any better if I went to visit you. Anyway, I'm ever so glad you came, and hope you will come again."—Selected.

Some Things a Boy Can Do.

These are some things a Christian boy can do who wants to work for Jesus:

Be frank.
Be polite.
Be prompt.
Be obliging.
Obey his parents.
Keep himself tidy.
Refuse to do wrong.
Never use profanity.
Never learn to smoke.
Be useful about home.
Keep out of bad company.
Never laugh at a coarse joke.
Learn his lessons thoroughly.
Never make unnecessary noise.
Never be disrespectful to old age.
Be kind to his brothers and sisters.
Take the part of those who are ill used.
Never make fun of another because he is poor.
Never play marbles for "keeps;" it is gambling.
Fail, if he cannot pass his examination honestly.
Never tell or listen to a story that he would not repeat to his mother.
Try to lead his companions to Jesus by speaking a little word for Him when he can.

Surely the opportunities are thick on every side for a Christian boy to do Christian work.—Baptist Outlook.

Origin of "Windfall."

The origin of the expression "windfall," which is used when one wishes to refer to a streak of good luck, dates back to the time of William the Conqueror. At that time it was a criminal offense to cut timber in the British forests without royal consent. All that could be gathered for fuel or other purposes were such limbs as the wind should happen to break and cast to the ground. On this account the peasant hailed a great windstorm as a blessing, because it was apt to cast enough of "windfalls" for winter firewood. From this old-time forestry custom comes the modern application of the expression. At one time it was decreed that only such limbs and whole trees as should fall during the three summer months could be used as firewood, but the unjustness of the act was so plainly aparent that no attempt was ever made to enforce it.—Boston Transcript.

Who Said It?

Dean Swift is credited with "Bread is the staff of life."

It was Keats who said, "A thing of beauty is a joy forever."

"Man proposes, but God disposes," remarked Thomas a Kempis.

Franklin is authority for "God helps those who help themselves."

The eye of a little Washington miss was attracted by the sparkle of dew at early morning. "Mamma," she exclaimed, "it's hotter'n I thought it was!" "What do you mean?" "Look here; the grass is all covered with perspiration."

To restore the gloss finish on woolen goods removed by washing, lay the cloth on a table or flat surface and brush it over the way of the cloth with a brush wet with very weak gum water. Place over it a sheet of paper or a piece of cloth and put it under a weight, or press until dry. In this way a dull spot, so often left after having washed out a stain, will be restored to its original gloss again.

By and By.

A legend is told among the peasants of Southern Russia of an old woman who was at work in her house when the wise men of the East, led by the star, passed on their way to go and seek the infant Saviour.

"Come with us," they said; "we are going to find the Christ, so long looked for by men."

"Not now," she replied; "I am not ready to go now, but by and by I will follow on and find Him with you."

But when her work was done the wise men had gone, and the star in the heavens which went before them had disappeared, and she never found her way to the Saviour. And the same sad story could be told of thousands who, like Felix, have said, "Go thy way for this time; when I have a convenient season I will call for thee," but to whom, alas, the convenient season never came.

A little girl somewhat noted for her quaint and original sayings said the other day at the breakfast table that she had got a piece of bread head-first down her "cough-pipe."—Standard.

Dick's auntie had often brought him some tiny chocolate mice, which he liked very much, except for size. One day he sidled up to her coaxingly and said: "Auntie, next time you buy chocolate mice, won't you buy rats?"

If a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?—Benj. Franklin.

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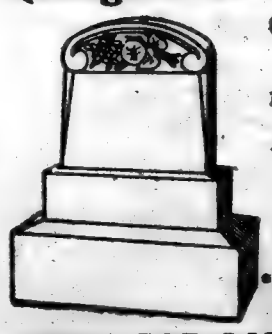
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WRITE FOR CATALOGUE

WHEN CHURCHES LOSE GROUND.

There is usually a time in the life of a town when the churches have the situation well in hand. Most of the people attend. The ministers are revered. The public sentiment is Christian. But there comes a time when the town out grows the church, and the great tide of men and women sweep indifferently by.

This has happened in many cities in the North. But in the South, the churches still have a commanding position in all save some of our seaports.

There is, however, a great tide of industrial activity and progress moving throughout the South. In a short while it will be determined whether the churches shall be left behind or not. Never in this world was a great revival, a great awakening, a great forward-movement.—a great Somewhat—so needed as right now in the South, to the end that the Christian forces may so entrench themselves in Southern life that they cannot be dislodged.

Upon this generation in the South devolves thus a responsibility greater than that of any other: Either forward or backward the Christian cause will go; it will lead or it will be left behind.

To be sure the minister in a growing town has a tremendous opportunity and a most serious responsibility.

WAR AND PEACE.

There is a good deal of writing on the subject of Peace that bears the suggestion of cant. Doubtless it is well to desire peace. But there are other things much more to be desired. Whether in nations, in politics, in business or in personal relations, there is somewhat more to be desired than peace. Peace is not the end of life; it is not the highest good. Your peaceful man is likely to be that and nothing more, and what a figure he cuts in a world so far from millenial perfection!

It is well to desire peace; but those who are so enamoured of peace that they are ready to classify as evil those who put an end to peace, now and then are likely to find at last that they themselves stood in the way of good and helped the cause of evil.

This modern aversion to a controversy—it is decidedly a bad symptom. It furnishes the bad man with just the cloak he desires.

Russia and Japan are about to enter upon negotiations for terms of peace. And the Pope is praying for peace; and the rest of us will be called upon to pray also for peace. At such a time we may well thank God that He does not have to answer our prayers.

Of course war is horrible. Every feature of it is awful—save the heroism which is truly an honor to man and his Maker. But horrible as it is, it is better for Japan and Russia to fight on five years and slaughter a million men than for Russia to continue her course of oppression at home and to expand her power over China with a view to dominating the world. One would rather die by heart-failure than by cancer.

We want the war to go on until Russia shall have been awakened within, and until her scheme of dominating China shall have been utterly paralyzed. Peace on these conditions is worth while; but just Peace rather than War, there is no sense in such a choice. War has its uses no less than gentle Peace.

IS IT CONSISTENT?

To call on a person to lead in prayer in a revival meeting who teaches doctrine for which we would exclude a member if he should profess the doctrine? G. W. HARMON.

Sanford, N. C., June 10, 1905.

We think it is consistent. Baptists freely call on other denominations to pray. Praying is not teaching or preaching. Consistency in calling on a person to pray depends on the moral and spiritual fitness of the person.

COMPULSORY EDUCATION.

The Recorder was never more fortunate than in the current spontaneous expression of views upon our factory problem, especially that phase of it concerning the employment of children. The letters have represented every point of view, and they have been singularly frank.

Has the reader observed how one note has been struck in almost every letter—the demand for compulsory education? So impressive has this been that we are all but ready to say that compulsory education is the way out of the situation. It seems to be practically conceded that anti-child employment laws would be ineffectual and dangerous unless supplemented by a law requiring that the children shall be educated.

This state of opinion lends freshness to the argument for compulsory education. It presents in definite terms the need of it.

The more one thinks on the subject the more he wonders that compulsory education was not fixed in the Constitution of the State. We cannot have a successful democracy without popular education. We cannot have adequate popular education without compulsory laws.

North Carolina will swiftly come to this. Let the politicians consider that it is popular, not unpopular; that it will not be opposed by the vast majority who are doing their duty by their children, but only by the relative few who are neglecting their children. The farmers will not object to it, for they are already sending their children to school. Moreover, the school months are winter months when there is nothing else for their children to do.

One hundred thousand white men failed to vote in North Carolina last year. This is more than one-third of the voting population. It is a disheartening commentary on our Commonwealth. Doubtless their indifference was due either to illiteracy or to defective education. In either instance, a compulsory education law would have greatly improved the matter.

In 1908 many young men will become disfranchised unless compulsory education lays hold upon them. Shall we thus let slip so many citizens—just so much of the Commonwealth's life-blood?

BAPTIST SCHOOLS AND OTHER SCHOOLS.

With great struggles the North Carolina Baptists have built and equipped certain institutions of learning. These institutions exist not for the glory of the Baptist name, but for the purpose of educating sons and daughters of Baptists. Of these they would make Baptist men and women more worthy of the Christian name than any others.

This being true, we are false to our cause, to ourselves, to our children, and to our highest privilege if we do not do all that we can to send our boys and girls to these institutions. To be sure one may argue that other institutions will do: that sons and daughters of other institutions have become excellent Christians. But if this is satisfactory, why have any Baptist institutions? Did not the fathers build in vain?

If any sort of institution will do for your boy, any sort will do for any other boy.

We Baptists have been accused of sticking together. We glory in it! The Baptist have had division enough in common to hold them together. And we propose that the North Carolina Baptists shall stand together by their institutions this year as never before. We propose that they shall all stand together.

Let us see—

Suppose, first, that every Baptist pastor in North Carolina puts himself right now on the lookout for boys and girls within his reach? Suppose he makes a point of urging those boys and girls to attend Wake Forest College, Mars Hill, the Baptist University for Women, Chowan Baptist Female Institute, or Oxford Seminary? If they will do this, these institutions will have the best opportunity in all their history to fulfill the high purpose that called them into being.

And parents, consider your duty. Your question is not simply to get your children into some institution. But your question is, Which is the best institution? What institution is it my duty to put in my place as the mother of my children?

Let us have the most diligent and enthusiastic campaign for students in all our caree.

QUESTIONS: LITERALISM AND FORMALISM.

There are some questions that I would like to ask the brethren in reference to some vital doctrines among Baptists.

Have the brethren at Wake Forest the right to send out a minister in our denomination who does not take the Bible as authority?

Some days ago I was called to help ordain some deacons for a church under my brother minister's charge, and during the examination he told us that he should absolutely refuse to lay hands on them. I read in Acts 6:6: "And when they (the apostles) had prayed, they laid their hands on them."

The Baptist people have no written laws but the New Testament.

The Baptist people have no forms or rituals but the New Testament.

Many of our sister denominations have been studying forms for centuries, and to my mind, if we now leave the form of all forms and start in their way we shall be greatly behind.

As I see it, brethren, we cannot afford to depart from the Old Book one iota—it was our father's guide, our mother's comfort; may it be our walk. Baptists are the only people that have stood for the truth as found in the Bible, while other denominations need the Greek and Hebrew lexicons and a thousand and one other helps. A Baptist who can read the primmer can read Christ's Bible. He said his view was endorsed by Wake Forest men. I would like very much to be set straight upon this question. If we are to depart from Bible forms, why not sprinkle?

This same brother held communion in his church that day. He passed the bread to one of the deacons and ask him to break it up; he did so (the deacon), and passed it back. After a short prayer, the minister passed the bread to the deacons to serve the people. I read in the Gospels: "And he took bread and gave thanks and broke it, and gave to them," etc. Christ blessed the bread and then broke it; it was Christ that broke it and not the disciples.

I thought that our form was to follow the Bible as closely as possible without any wish or will of our own; if we have the right to make changes, then to do it.

I shall be very glad for any brother to set me right if I have been trying to lead my people wrong.

Yours in love, J. R. TAYLOR.

Jackson, N. C., June 14, 1905.

We must disclaim in behalf of Wake Forest any responsibility for "sending out a minister." Wake Forest does the best possible with the material she receives; but she does not send out ministers, and she cannot be held liable for their vagaries. Churches—not colleges—send out ministers.

Nothing, we may add, could be more unjust than the not uncommon habit of laying against that institution the immature and youthfully eccentric views of young men. A college cannot do everything.

Now as to the questions. (1) We do not hold it a serious offense to oppose laying hands on deacons. It does not greatly matter either way. We Baptists disclaim any virtue in the laying on of hands. The fact that it was a custom in the early churches makes it good custom, but by no means should we reason that if a brother does not imitate this custom he is ready to overthrow the Bible. Certainly baptism does not stand on the same footing with the laying on of hands; no more than with the washing of feet and the holding of property in common.

(2) Nor do we understand that the minister takes the place of our Lord in the celebration of the Supper. Anybody can break the bread. If we are not mistaken, it is brought into one of the churches here already cut up, and each one may break a bit for himself.

Our inquirer doubtless desires to adhere strictly to the Biblical model. But let him remember that Liberalism is worse than Formalism. It is the extreme formalism. It was the ruin of Israel. Of the Letter it is said, "The Letter killeth."

TO JACKSON SPRINGS.

All is in readiness now, and on next Monday and Tuesday the tribes will begin to go up to Jackson Springs for the Annual Feast of Tabernacles. The Cullom lectures, the sermons and addresses by Broughton, Poteat, Hale, Battle, Thompson, etc., etc., promise refreshment to hungry souls, while the fellowship of the brotherhood, including of course the sisters, the famous water, and the quiet diversions, should lure the weary like the shadow of a great rock in a weary land. We want five hundred Baptists to come.

The directions are simple:

If you live west of Greensboro, you may come via High Point. If you live on the Southern Railway this side of Greensboro, you may come either via Raleigh, where you would take the Seaboard for Aberdeen, or by High Point. If in doubt, inquire of your agent.

People living on the Seaboard will buy tickets to Aberdeen, which is only half-an-hour's distance by rail from Jackson Springs. Connection at Aberdeen is convenient.

Everybody welcome!

SUNDAY SCHOOL REVIEW LESSON.

Golden Text: But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20:31.)

In this closing lesson of a six months' study of the life of Christ according to the fourth Gospel, we may briefly review first the life of Christ as a whole: then, as recorded in the Gospel of John; and, finally, that portion of it considered during the past twelve weeks.

The Life of Christ.

Adapting some of the analyses of the entire Gospel material we may arrange the life of Christ in four great periods.

The first is the period of Preparation; it covers something more than thirty years and closes in April, A. D. 27.

The second was the period of Popularity, and it embraces just two years.

The third is the period of Persecution lasting one year, till the final Passover in April of the year 30.

The last may be broadly defined as the Passion, including the story of crucifixion week and the forty days from the resurrection to the ascension.

The Gospel of John.

This latest of the New Testament books appeared not long before the author's death and was written primarily for the churches in Ephesus and Asia Minor. In keeping with the first paragraph, the divine nature of Jesus is given particular emphasis throughout the book. Being supplemental to the other Gospels, it has little in common with them except the events of crucifixion week. One-third of the entire book deals with the twenty-four hours preceding the death on the cross. The story in this Gospel may be divided as follows:

1. The Ministry Begun (chapters 1-4.) Opening with the testimony of the Baptist and the call of the first five disciples on the banks of the lower Jordan, the story moves to Cana with its first miracle, and a short stay in Capernaum. Then the early ministry in Judea begins with the first cleansing of the Temple and the conversation with Nicodemus, widens out for a period of preaching in Judea, drifts northward into Samaria, and again centres in Galilee.

2. The Ministry Opposed (chapters 5:11.) The incident of the infirm man at the pool of Bethesda reveals the growing hostility of the ecclesiastics in Jerusalem. The feeding of the five thousand marks the crisis at Capernaum. The attendance at the feasts of Tabernacles and of Dedication with the discourses and miracles, and the raising of Lazarus was followed by the retirement to Ephraim, last of the withdrawals before the tide of Jewish hate.

3. The Ministry Consummated (chapters 12-21.) The anointing at Bethany contained its sad forecast, not averted by the triumphal entry, ominous in the Jews' rejection of Jesus, more distinctly set forth in and after the last supper, but reaching its fulfillment in the tragic events of the ensuing Friday. But the day of resurrection came; then various appearances; then the ascension to the right hand of the Father!

The Quarterly Review.

1. The Scripture Material. The lesson selections have been entirely from the writings of John: ten of them from chapters ten to twenty, inclusive, in the Gospel; and two of them from the first and last chapters of the Revelation.

2. The Time Covered. From 29 A. D. to the final consummation is the period noted, in its widest sweep. The Good Shepherd discourse was delivered at the Feast of Tabernacles in the year 29; Lazarus was raised in January or February following; the remainder of the lessons are included in the first nine days of April, A. D. 30.

3. The Places Noted. As in the entire Gospel generally so in these lessons the scenes are laid chiefly in Jerusalem and its immediate environs, notably Bethany. There is a glimpse of Perea whence Jesus came to raise Lazarus. And in the last two lessons the scene shifts to Patmos where the apostolic seer was suffering exile.

4. The Central Character. In each of the lessons we have studied Jesus is presented in a special phase of his ministry or character.

(1) The Shepherd who knows, loves guards, saves, lays down His life for His sheep.

(2) The Friend who comes to the home of bereavement in love and there exhibits His power to restore life and happiness.

(3) The Guest who accepts our hospitality and defends our acts of devotion.

(4) The King rides triumphantly in the midst of praising multitudes.

(5) The Servant who, though Master, stoops to wash the feet of His disciples.

(6) The True Vine, source of life and essential to our existence, fruit-bearing and salvation.

(7) The Intercessor, praying to the Father in our behalf.

(8) The Prisoner, willing to endure injustice and iniquity for our sakes.

(9) The Sacrifice, "who bore our sins in His own body on the tree."

(10) The Conqueror, who burst the fetters of death and became "the first fruits of them that slept."

(11) The Alpha and Omega, the ever-living Lord, the indwelling Saviour.

(12) The Light of Heaven, the pure, happy, holy everlasting abode of those who put their trust in Him.

5. The Central Applications. All we have studied during the quarter may be focused around three great golden duties:

(1) Look back to the Savior past: He lived, wrought, suffered, died in our world.

(2) Look up to the Saviour present: He rose from the dead, ascended to the Father, and intercedes for us.

(3) Look forward to the Saviour future: He provides for us a heavenly home where we shall live and reign with him forever and ever.

HOLDING THE SCHOLARS.

Getting persons to attend Sunday-school is one thing—very important, generally perplexing, and often neglected—but holding them in the school is another problem hardly less important and usually more puzzling. Happy the man who solves it!

A good suggestion comes from a recent experience in the Tryon Street Sunday-school of Charlotte. Last March Supt. T. S. Franklin called his teachers together, and the following plan was adopted regarding the absentees: First, the teachers to visit, if possible, each absentee from their classes during the week and strive to bring them back; second, if a visit cannot be made, to write a letter or postal to each absentee; and third, if the teacher fails in either plan he is to let the superintendent know the names of absentees and he will look them up personally or by committee.

Every shoulder to the wheel and—the plan worked! Wind and rain came along with sunshine, but here is the record for four Sundays: First, 370; second, 456; third, 414; fourth, 568—total, 1,808; being an average of 452 for each Sunday.

Get them in; then hold them. And only faithful, concerted work will do it. H. C. M.

A WARNING.

Your editorial on "Immigration" was exceedingly timely, and it is well to look the question squarely in the face and ask, What will be the results?

I am aware that immigration has made us what we are, for otherwise this land had been in the hands of the Indians. But now, we must demand that only such immigration as will bring moral, as well as physical worth, is desired; and in no instance should it be allowed to reduce wages.

A Southern mill owner—a man of great wealth—said to me but a few days ago: "Dr. Hall, there is a movement on foot to bring into our Southern mills cheap Italian labor;" and, said he, "I am opposed to the whole thing." I was glad to hear him say so. It would mean race feuds; Romanism; the driving out from the mills our own people; lower wages on the one hand and a wealthy aristocracy on the other. Greed and gold are behind this movement. A right class of immigrants for our barren lands would be a blessing; but we need not be over-anxious about the matter, for to-day the South holds the future of the greatness and glory of America in its grasp.

J. J. HALL.

APPREHENDED OF CHRIST.

(Continued from Page 1.)

not use an instrument, nor strike a single blow without a purpose so every providence and experience that comes to us is intended to make a needed impression. As in the begining of our salvation, so in its completion and perfection we have an active part to perform as well as God. This plan that Christ has formed concerning us is to be accomplished not only by what God does in us and with us, but by what we do. The conscience of the Christian, when enlightened by the Holy Spirit, is the internal correspondence to this external ideal. So as we perform the duties that come to us as conscience requires, we are executing this ideal, little by little. As every providential experience has to do with carrying out of Christ's plan concerning us, so with all of our actions. How important then that we should find out by prayer, by the study of God's Word, and by meditation, what God would have us do, and how unwise and fatal to refuse or neglect to do it. A Christian works a whole day on the structure of his character and life without instruction, when he fails to pray and read the Bible that day. A serious defect is caused that will mar the symetry of the structure, as it will appear at the end, every time he disobeys the voice of duty. To those who are not Christians, let me say that Christ seeks to apprehend or lay hold of you and let me urge you to yield and surrender to Him, so that His ideal concerning you, may be accomplished. You can never live this life but once, you will only have one chance to live it right. Let Christ take possession of you and make of you and your life what He wishes. In this way, and only in this way can you make life a glorious success. To those who are Christians let me say seek more largely to know what Christ would have you do and be, by prayer and the study of the Scriptures. Then by patience, submission, resignation, consecration and obedience, let us strive, as Paul did, to apprehend in our short life that for which we were apprehended by Christ Jesus.

THE MILL POPULATION.

Lest my recent article relative to conditions about the cotton mills of Salisbury and of Mooresville be misconstrued, I desire to say that, in my opinion, there are some abuses that should be corrected and others which should be abolished and prohibited, while there are important improvements which should be inaugurated.

The hours for work begin too early and are continued too long for children—especially for girls.

Children within school age should be compelled to attend school four months, at least, each year, provided adequate provision is made to enable widows dependent upon the children to send them. The remainder of the time children, large enough to work, should be not only permitted to do so, for a reasonable number of hours, but encouraged. They are much better off at work than when loafing.

Night work is unnecessary, and should be prohibited for females—especially girls and young women.

The houses for the operatives are, as a rule, comfortable averaging six apartments. The greatest need for comfort and health is a water and sewerage system. Nothing would prove a greater physical blessing.

These suggestions adopted would make dividends smaller for the owners, and, while earnings in some cases would be less and rents some higher, the saving by reason of better health to say nothing of enhanced comforts, would more than compensate the operatives.

Sincerely,

J. N. STALLINGS.

Salisbury, N. C., May 27, 1905.

It isn't the higher critics that are destroying the influence of the church—and I have no more sympathy with the destructive critics than you have. The trouble is not the higher critics, but the lower living of Christians. The fog of higher criticism is not to be dissipated by firing great guns at it. That only adds to the fog the smoke of the powder. You can dissipate the fog only by the sunbeams of Christian living. I'll wear myself out preaching the evidences of Christianity, and some cross-grained representative of Christianity in the news will spoil the whole inside of ten minutes after I get through.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JONES, Raleigh, N. C.

HOSPITAL AT YANG CHOW, CHINA.

An Appeal Made at the Annual Meeting of the Woman's Missionary Union.

The Foreign Mission Board has asked us to raise $3,000 for the establishment and equipment of a hospital in Yang Chow, China. It may occur to you why we women should be asked to raise this money. But as we are auxiliary to the convention and its boards it is—

"Ours not to make reply,
Ours not to reason why."

There can be, however, no doubt of the worthiness of this object. They could not have selected a greater need, a more glorious prospect of a better inspiration for the love that makes labor light.

No one doubts the Scriptural authority for medical missions. Not to mention such instances as Paul's associations with Luke, the life of our Saviour is not only an authority but an inspiration to medical missions. Over two-thirds of his miracles were works of healing.

When I read of the ignorant and worse than useless Chinese physicians and the helplessness and hopelessness of their millions of sick, especially women and children, I feel that the medical relief of these is the crying need of the world; that we ought to send every one of the thousands of Christian doctors that our medical colleges are turning out every year. But I remember there is a greater need, one to which medical misions must always be secondary and contributory. Medical missions, gloriously beneficent and Christ-like as it is, is but a preliminary to the preaching of the Gospel, an advance agent that goes out into the highways and hedges and compels them to come in, the entering wedge that is to open up the minds and hearts of men.

Christ came into the world and healed the sick, but not to heal the sick. Preaching and teaching was always the end and object of his medical work, the climax of all. When John the Baptist languishing in prison began to doubt and sent to ask Jesus "Art thou he that should come?" Jesus replied: "Tell John the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them."

In order to compel the heathen to come in our medical missionaries must prove beyond cavil and demonstrate beyond doubt the vast superiority of the Christian doctor's practice and make them realize that his service is a merciful necessity. To do this adequately a well equipped modern hospital is absolutely necessary. It is only in such a hospital that our doctors can secure the aseptic and other conditions necessary to success, especially in surgery, which affords the most and best opportunities for brilliant and startling achievements that must seem to the superstitious Chinese as little less than miracles. The Chinese need it, and to a degree that we in America can hardly imagine. Our missionaries and their families need it; and we owe them such a rock of refuge in a weary land. It is needed for the training of nurses, especially native nurses, to carry into Chinese homes the blessings of Christian civilization and open the doors to the Christian religion. But most of all it is needed for the convenience of the heathen. Here the preacher and teacher finds his best opportunity and does his most effective work. Coming in helpless and facing death, the most confirmed heathen must become more serious and teachable. Snatched from the jaws of death, and that, too, in the balmy sleep of an anesthetic instead of through the unmitigated torture of Chinese surgery, he must wonder at our art of healing and be touched with gratitude. He cannot but realize that the religion preached and practiced by men of such wisdom and beneficence cannot be foolish or bad. And thus his mind and heart are open to the reception of the Gospel. We Christians, Baptist Christians, cannot ask for a better investment of our ten talents than in this hospital in Yang Chow.

Yang Chow is a city of some two or three hundred thousand inhabitants, and that it is a lovely place, as Chinese loveliness goes, is shown by the old Chinese saying, "Above is heaven, below, Yang Chow and Su Chow." Situated in a fertile and populous region and on the Grand Canal, China's main thoroughfare, it is a city of great commercial and political importance, and those who know, consider it a strategic point for the evangelization of China.

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American Baptist Publication Society
1420 Chestnut Street, Philadelphia

STATEMENT

NORTH CAROLINA HOME INSURANCE CO.

OF RALEIGH, N. C.

Condition December 31, 1904, as Shown by Statement Filed.

Capital paid up in cash, $89,299.00.

Amount Ledger Assets Dec. 31st previous year, $119,246.29.

Income—from policy-holders, $66,372.51; miscellaneous, $5,930.87; total, $72,303.38.

Disbursements—To policy-holders, $28,728.57; miscellaneous, $22,654.57; total, $51,383.14.

Fire Risks—Written or renewed during year, $5,635,400.72; in force $6,109,315.04.

ASSETS.

Mortgage loans on real estate	$870.00
Loans on stocks, bonds and other collaterals	225.00
Value of bonds and stocks	147,381.50
Cash in home office and deposited in banks	18,382.13
Agents' balances, representing business written subsequent to October 1, 1904	21,075.44
Agents' balances, representing business written prior to October 1, 1904	1,050.24
Interest due and accrued	1,749.57
Amount due under re-insurance contract	2,221.22
All other assets, detailed in statement	38,001.00
Total	230,956.10
Less assets, not admitted	39,051.24
Total admitted assets	191,904.86

LIABILITIES.

Losses and claims unpaid	$1,659.69
Unearned premiums	58,985.98
All other liabilities as detailed in statement	8,338.34
Total liabilities as to policy-holders	68,984.01
Capital paid up in cash	89,299.00
Surplus	33,621.85
Total liabilities	191,904.86

BUSINESS IN NORTH CAROLINA IN 1904.

Fire risks written, $5,635,400.72; premiums received, $113,843.65.
Losses incurred—Fire, $43,835.80; paid, $46,675.32.
Losses now unpaid, $2,481.51.
President, Richard H. Battle; Secretary, Charles Root.
Home office, Fayetteville Street, Raleigh, N. C.
General Agent for service, Alex. Webb, Raleigh, N. C.
Business Manager for North Carolina, managed from Home Office.

State of North Carolina,
Insurance Department,
Raleigh, April 1, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the North Carolina Home Insurance Company, of Raleigh, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1904.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Virginia News and Notes.

I have been purposing for some time to send you a line about matters and things hereabouts, for I know that your readers are interested in what goes on in the Old Dominion—their nearest neighbor and long-time friend.

At the recent inauguration of our Tar Heel President of the University of Virginia, next to the inimitable inaugural address of President Alderman, was a gem by the oldest professor of the University—Dr. Francis F. Smith—in which, after thanking the "Old North State" for giving us our president, he took occasion to pronounce a glowing eulogy upon what she had accomplished in peace and in war, and said as his climax. "If North Carolina has not always been foremost she has always been among the foremost." To this, our most intelligent people in Virginia heartily responded, and while claiming something for ourselves, we are always ready to greet Carolina as "among the foremost."

At this University celebration we had present a number of the most prominent educators of North Carolina—among them President Venable of the University of North Carolina, Dr. McIver of the State Normal and Dr. Alfonso Smith of the State University, who, by the way, made one of the brightest and best speeches at our Alumni banquet. We only regretted that Dr. Taylor of Wake Forest, Dr. Vann of the University for Women, Dr. Hume, Dr. Gore and Dr. Toy of the University, and many others, could not be present.

The coming of Dr. Alderman to be the first President of our University is hailed as a most fortunate event for us, and we thank the Old North State for him.

We are, also, grateful for many of our most distinguished preachers, lawyers, doctors, professors and business men whom you have sent us. On the other hand, we have reciprocated by sending you such preachers as Tyree, Lunsford, Dunaway, Duke, etc., and such teachers as President Venable of your University, President Charles E. Taylor of Wake Forest, Professors Hume, Taylor and Gore of the University, Gorrell and Lake of Wake Forest, and others whose names escape me at the moment. The two States have been bound together in war and in peace, and the ties that bind them are so close that they should never be broken or strained by honest differences of opinion that may arise.

What practical difference does it make which State was "First at Bethel, farthest at Gettysburg, and last at Appomattox," since both of them were at the post of duty in their common struggle for "constitutional freedom!" Grim old Jubal Early once said at one of our reunions: "That the army of Northern Virginia won enough glory for each command to have a full share without quarreling about its distribution," and this is very emphatically true of Virginia and North Carolina in all of their history from Colonial days down to the present.

I very much regretted that I was out of the State at the time, and could no be present at the unveiling of the monument at Appomattox, but I hope to be present at the unveiling at Bethel.

But I had not purposed to go into these matters, but rather to give you a few dots about Baptist affairs in Virginia.

I think we may say that we are not only "holding our own," but making some real progress. Our schools are prosperous. Richmond College has a larger number of students this year than it has ever had, and its prospects for increasing its endowment and enlarging its usefulness are bright.

The Academy on its grounds is doing well, and will prove an important feeder to its classes.

The Woman's College, Hollins Institute, Rawlins Institute, Roanoke College at Danville, Fork Union Academy, South West Virginia Institute, and others, are all flourishing and progressing.

The Virginia Baptist Educational Commission, which was only fairly launched in November last, when Rev. Dr. B. C. Henning become its general agent, is giving evidence of vitality and success, and we are hoping that it may do a great work in correlating and strengthening our schools.

Our churches, generally, are well manned with pastors, and are moving forward all along the line. An unusually large number of interesting revivals are reported. Rev. Geo. W. McDaniel, the young Texan, who recently came to take charge of the old First Church, Richmond, held a series of meetings in which he did the preaching himself, and there was a revival of the church, and a number of additions by experience and baptism. Brother McDaniel has won his way as preacher and pastor to the hearts of his people. Large congregations wait on his ministry, and he is fast winning a place in the forefront of our Virginia preachers.

Rev. Dr. Rufus Weaver, of Baltimore, assisted Pastor M. Ashby Jones in a meeting of great interest and good results at Leigh Street.

Pastor Hepburn, at Fulton, has done his own preaching in a revival of interest and power.

Brother Duke, of Elizabeth City, N. C., aided Pastor Stealey in a good meeting at Broadus Memorial Church.

Bro. Ryland Knight, the efficient new pastor at Calvary, has had a meeting of interest which he conducted himself.

Rev. Dr. A. C. Barron, of Charlotte, aided Dr. J. B. Hutson, of Pine Street, in a meeting in which there were large congregations, much interest and a number of conversions and baptisms.

We call Brother Hutson the "Archbishop of Richmond," and he has a membership of over 1,600, and a power and influence in that whole section of the city which is simply marvelous.

Rev. Dr. W. C. Taylor, of Petersburg, has been preaching for Dr. Hawthorne at Grove Avenue with great power and increasing interest in the meetings. It has been a source of great sorrow to us all that Dr. Hawthorne has been on the sick list recently, and many prayers are going up that this "mighty man of valor" may soon be restored to his accustomed health and strength, and spared for many years to preach with his eloquent tongue the old Gospel which he loves so well.

Dr. W. R. L. Smith, of the Second Church, has had a quiet work of grace in his church and a number of accessions.

Dr. Baldy, of the Bainbridge Street Church, Manchester, has had Dr. W. C. Tyree preaching for him, and you know how well it has been done, and I hear that the meetings are of interest and growing in power.

Dr. Cridlin, of Manchester, has had an interesting meeting in which Dr. A. E. Owen, of Norfolk, has preached most acceptably, and at my latest report, twenty-three had been received for baptism, with more to follow.

There seems to be in all of our Richmond churches a spirit of revival from which we are hoping to have large results.

And there seems to be the same state of things all over the State. The Norfolk Baptist churches have recently had 127 professions of conversion, eighty-six of whom had been received for baptism.

Dr. E. Pendleton Jones, of Hampton, has done the preaching in a meeting in his church in which some sixty professed conversion, and he has already baptized forty.

Pastor Wood, of Staunton, has had Rev. F. H. Martin, of Salem, preaching for him in a meeting in which there have been 100 professions of conversion.

There are reported thirty conversions in Marion, eighty at Keene Street, Danville; thirty-five in Montgomery; 200 in West End Church, Petersburg; and numbers in other churches throughout the State.

But this letter is already too long, and I must omit some other items which I had intended to give. I must not omit to say, however, that I read the Recorder every week and follow with deep interest the career of brethren beloved with whom I was associated while pastor at Chapel Hill, and the progress of the work with which it was then my privilege to be associated.

J. WM. JONES.

Richmond, Va.

Life is a short day, but it is a working day. Activity may lead to evil, but inactivity cannot lead to good.—Hannah More.

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S. B. Hartin, of Ridgway, S. C., writes Nov. 25, 1904: "Your 'Tetterine' does the eczema on my mother's hands more good than anything we have ever found." Tetterine is a prompt and effective cure for ring worm, eczema, erysipelas, chafe and all diseases of the skin. At all druggists, or send 50c. to J. T. Shuptrine, Savannah, Ga., for box postpaid.

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News of the Week.

Peace Negotiations.

Russia and Japan have agreed to enter upon peace negotiations at a point in the United States, nominally Washington. It will require six weeks for the plenipotentiaries to meet; and their negotiations will extend through a similar period or longer perhaps. Meantime Russia desires an armistice, but Japan is naturally opposed to this. For peace is by no means likely; and Japan now has the Russian forces in Manchuria practically at her mercy. Oyama is reported to have practically surrounded Linevitch and to be about to close in upon his army. Should this occur, Japan then taking Harbin, she could practically dictate the terms of peace. It appears that Russia is by no means ready to enter upon negotiations with a view to surrendering upon such terms as Japan must demand. We do not, therefore, think that the prospect for peace is bright. Nevertheless Mr. Roosevelt deserves all the honor that he is receiving for having brought the great antagonists into communication. It is as much as could have been done, and it has been done with brilliant straight-forwardness.

* * *

Gattis vs. Kilgo and Duke.

This libel suit for $100,000 damages has drawn its weary length over five years and through seven trials; and, from what the lawyers say, the non-suit ordered by Judge Moore in the Wake Superior Court last week, though dealing a heavy blow to Mr. Gattis' cause, will not bring the suit to an end. There are fourteen lawyers in the affair, and lawyers are sometimes great life-prolongers!

In the seven trials five verdicts or decisions have been in favor of Messrs. Kilgo and Duke. Three of these have been Supreme Court verdicts. This should suggest that notwithstanding the fame of one of the defendants and the wealth of the other. Justice appears to be on their side.

For our part, the suit has become painful; not only wearisome but painful. Too long has it afflicted our Commonwealth; too long has it distressed a great denomination; too long has it held up good men for the scorn and the venom of attorneys; too long has it torn the hearts of thousands. May it soon be laid away once and for all.

An ugly feature of the latest trial was the conviction of two men of the crime of tampering with men drawn for the jury. They deserve the thirty days' imprisonment visited upon them.

* * *

Markets June 17.

Cotton 8⅞@9, Raleigh.
Flour 5.55; wheat 98@$1.00, Baltimore.
Turpentine 57½, Wilmington.
Oats, 35c.
Eggs, 15c.
Chickens—Hens, 35 to 40c.
N. C. Hams, 12 to 13.
Shoulders, 10c.
Sides, 10c.
Sweet potatoes, $1.25.
Butter, 20 to 25c. lb.
Peas, $1.00 to $1.30 per bushel.
Peanuts, prime, 90@$1.00, Wilmington.

* * *

Items.

Archduke Joseph, of Antria, died June 13th.

The new Commercial Bank of Hendersonville began business June 14th.

Thirteen trained nurses graduated from the Morganton Hospital last week.

Sanford sold her $10,000 issue of forty-year 5 per cent graded school building bonds to Albert C. Case, of New York.

The Seaboard Air Line Railway expects to build a new passenger and freight depot at Monroe, which will cost about $60,000.

The Market Street M. E. Church, of Wilmington, is to have a new brick church building, the cost of which is not to exceed $10,000.

The State has issued a charter for a new railway, which is to extend from Marion, N. C., seventy-one miles, to connect with a railway to Johnson City, Tenn.

The board of aldermen of Hickory has granted a thirty-five year franchise to the Hickory Electric Company and expects to have a street car line in operation by October 1, 1906.

It is announced that John D. Rockefeller has promised his financial support to a Baptist College which is to be established in Louisiana. The location for the college has not yet been decided upon.

The graduating exercises at West Point took place June 13th. The class numbered 114. DeWitt C. Jones, of Georgia, graduated at the head of the class, and Ernest Graves, of North Carolina, was second.

The Southern Railway now has the block system of running trains in use over its entire system. By this method the road is divided into blocks, each about six miles long, and ony one train is allowed on a block at a time.

The State Teachers' Meeting which began in Greensboro on June 13th is well attended, and many good teachers and speakers have delivered lectures. Dr. W. T. Whitsett, president of Whitsett Institute, has been elected president.

The degree of doctor of laws has been conferred upon ex-Governor Charles B. Aycock by the University of Maine. Prof. C. Alphonso Smith, of the University of North Carolina, received the same degree from the University of Mississippi.

The Franco-German war-cloud lifted last week when Germany assured France that she did not desire to acquire territory in Morocco, but that she desires an international conference with a view to obtaining larger privileges in Morocco for the several powers.

Theodore Delyannis, the Premier of Greece, was stabbled and mortally wounded by a professional gambler named Gherakaris, on June 13th. Gherakaris opened the carriage door for the Premier, then drew a long knife and inflicted the fatal wound. He was at once arrested, and said that he committed the crime in revenge for the closing of all the gambling houses by Delyannis.

The meeting of the United Confederate Veterans in Louisville last week was largely attended, and much enthusiasm was shown. Gen. Stephen D. Lee was elected commander-in-chief, and all the other old officers were re-elected. The Committee on History, in its report, entered a protest against the use of prejudiced and unfair Northern histories in our schools, and stated that the veterans did not want a history prejudiced against the North, but only that the facts about the war be represented exactly as they are.

The United States has been aroused by the boycott of American goods in China by way of retaliation for our unnecessarily harsh treatment of the Chinese. We are glad the worm has turned, and that the President has seen fit to publicly rebuke the extreme administration of the anti-Chinese laws. We may successfully keep out the Chinese "coolies" without insulting that great nation. We should certainly welcome Chinese tourists, students, etc., to this country, and treat them with a gentleman's respect while they are here.

The twenty-second Christian Endeavor Convention, to be held at Baltimore, July 5th to 10th, will be attended by about 35,000 delegates and visitors. Committees aggregating 2,000 persons are making arrangements for the event. Among those who are expected to be present are President Roosevelt, Hon. William Jennings Bryan, Senator Beveridge, Evan Roberts and Gypsy Smith.—Our Church Record.

A special train recently covered the distance between Chicago and Pittsburg—468 miles—in seven hours and forty-four minutes. The train was standing still twenty-eight minutes of this time, the average speed while the train was actually in motion being 68.1 miles per hour. The train was a counterpart in size and weight of the "Pennsylvania Special," the new train put on the Pennsylvania System Sunday, June 11th, between Chicago and New York, which is to make the run in eighteen hours.

Ex-Senator Marion Butler has just returned from New York, where he completed the purchase of an outfit for his newspaper, "The Industrial News." He announces that it will begin publication July 1st, but as yet it is not known who will be its editor. The outfit will be quite complete and up-to-date, including three linotype machines and a Goss press, which will print a sixteen-page paper. Blackburn's faction still seem determined to print their paper, "The Tar Heel," though they have not taken such decided steps.

Happiness, content, and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—this is the reward of loving God. In this world, tribuation; yes, but good cheer in spite of that.—George Hodges, D. D.

CURE YOUR OWN KIDNEY

and Bladder Disease at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost

---

ST. JOHN'S DAY.

The Seaboard announces they will operate excursion from Raleigh Durham and Weldon to Oxford and return on Saturday, June 24th, on account above occasion, tickets being good on special train leaving Raleigh 8.00 a. m., Durham 8.00 a. m., Weldon 6.45 a. m. Rate of $1.00 to apply from Raleigh, Durham and Weldon, graded down the line to 50 cents from Henderson.

For further information see poster, or address,

CHAS. H. GATTIS,
Traveling Passenger Agent,
Raleigh, N. C.

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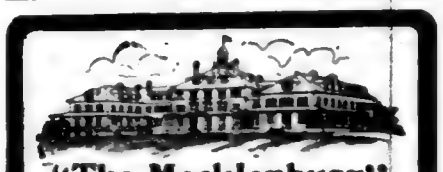
PRESIDENT WINSTON,

WEST RALEIGH, N. C.

The South is proud of its industrial progress, and well it may be, for the development from the utter prostration of war and reconstruction to present greatness is wonderful.

Prominent among the South's industrial leaders is Craddock—Terry Company, Lynchburg, Va. This Company, purely by honest manufacture, intelligent effort and fair dealing, has within a few years taken the leading place among Southern shoe houses, breaking all Southern records for Shoe sales in 1904. Thirty eight courteous salesmen travel the South in the interest of this great house. Their goods are known widely and favorably throughout the South.

Honest quality, square dealing, coupled with style, comfort and durability, explain in a nutshell the sales of over $2,200,000 worth of Craddock—Terry Shoes in 1904.



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Combine rest, health, and pleasure for your vacation. A new and handsomely furnished hotel and sanatorium. Large private grounds, all modern conveniences, 125 light, airy rooms, wide verandas, sun parlors, golf, horses, tall pines, quail shooting in season. Nothing so restores health as good water. We have a most wonderful Chloride Calcium water; a natural blood purifier and nerve tonic. Also Lithia, an Acid Solvent water, both endorsed by physicians. Complete Hydriatic department, baths, etc., designed by Simon Baruch, New York. Nice town on Southern Ry. Daily mails. Papers, banks, telephones, tourist rates. No malaria, no hay-fever. 555 feet above sea level.

Free booklet. Ad. The Mecklenburg, Chase City, Va.



Welsh Neck High School, Hartsville, S. C.

Co-educational, Military, separate dormitories. Electric Lights, Steam Heat, Hot and Cold Water, Bath Rooms. Faculty of 14. Healthy climate, artesian water, high toned surroundings. New $60,000.00 plant. 250 students from several states. Board and tuition $120 per year, payable quarterly. Our catalog will please you. Write for it.

Raleigh & Southport Railway Company.

TIME TABLE.

Effect 12:01 A. M., Sunday, October 9, 1904.

Sou'n Bound Trains. Daily, ex. S. Second-Class	Sou'n Bound Trains. Daily, ex. S. First-Class	STATIONS.	Nor. Bound Trains. Daily, ex. S. First-Class	Nor. Bound Trains. Daily, ex. S. Second-Class
101	105		104	102
A. M.	P. M.	Lv. Raleigh Ar.	A. M.	P. M.
7 20	4 15	.....	9 45	5 35
7 35	4 25	S.....Caraleigh Mills...	9 35	5 20
7 45	4 30	F.....*Sylvania.....	9 20	5 13
7 54	4 39	F.....† Barnes	9 20	5 04
8 00	4 45	F.....Hobby	9 14	4 57
8 15	4 52	M.....†McCULLERS.....	9 10	4 52
8 25	4 56	F.....Banks.....	8 55	4 25
8 30	4 59	F.....Austin.....	8 55	4 21
8 50	5 07	S...†Willow Springs ...	8 50	4 15
8 56	5 15	M...† JOHNSON MILL	8 40	4 08
.5	5 17	P.....† Cardenas.....	8 38	4 00
9 20	5 22	S...C. F. & N. Junction	8 35	3 53
9 35	5 28	S...† Fuquay Springs..	8 30	3 42
9 40	5 31	F.....Buckhorn	8 20	3 36
9 45	5 36	F.....Rawls	8 17	3 30
10 00	5 45	S.....† Chalybeate.....	8 10	3 20
10 05	5 50	S.....Bradley	8 00	3 01
10 15	6 00	F.....*Smith Mill.....	7 55	2 55
10 25	6 10	.....Lillington	7 45	2 45
		Ar. Lv.		

JOHN A. MILLS,
President and Gen. Manager.

Reduced Rates to the Midsummer Meeting.

Excursion rates to Jackson Springs, N. C., and return from all points in North Carolina, including Norfolk, Portsmouth, Suffolk, Boykins and Danville, Va., on account Midsummer Meeting North Carolina Baptists, June 17th to July 4th, 1905.

The rates, rules and regulations herein published, are the separate rates, rules and regulations of the Atlantic Coast Line Railroad, Atlantic and North Carolina Railroad, Seaboard Air Line Railway, Aberdeen and Asheville Railroad and Southern Railway from territory named above to Jackson Springs, N. C., and return on account of the above occasion.

Rate: One and one-third first-class fares, plus twenty-five cents for round-trip, minimum rate fifty cents. Twenty-five cents included in the rate will be retained by selling lines.

Dates of sale: Tickets bearing contract Form "C" will be sold June 26th, 27th, 28th, 29th and 30th, 1905, final limit July 6th, 1905.

W. H. FITZGERALD,
Commissioner.

Still Coming!

We are much pleased that our friends have continued to send in new subscribers every week this month. The following is a list of those who favored us last week; we heartily thank them:

S. W. Bennett, A. W. Earley, Master Frank Ray, H. B. Hines, B. R. Martin, Mrs. C. F. White, W. G. Hall, J. A. Campbell, F. H. Jones, J. S. Mitchell, G. O. Wilhoit, M. P. Davis, J. R. Broughton, W. H. Strickland, W. J. Olive, W. J. Cowan.

The offer is yet attractive—Balance of the year fifty cents. That is, the Recorder for six months half a dollar!

Some friends have exhausted their opportunity, and well have they done. But there are other fields that have not been touched. Will you not see to it that our special offer is made known in your community within the next few days! The next number of the Recorder will complete the old paper's Seventieth year. By that time we expect to have 10,000 subscribers on our lists and enough besides to hold us through the year at the desired mark.

Through the New Testament in One Year.

(FROM DAILY BIBLE.)

Monday, June 26—Luke 22:54—23:12.
Tuesday, June 27—Luke 23:13-47.
Thursday, June 28.—Luke 23:47—24:12.
Friday, June 29—Luke 24:13-35.
Saturday, June 30—Luke 24:36-53.

A Final Word.

Many North Carolinians will be in London this summer. They are going by different vessels; several will leave via "Caledonia," N. Y., July 1st. We ought to get together and do honor to the Old North State. Many who thought of going have at the last found it impossible to do so, while others have arranged to make the trip. We have still time to book others, if you will kindly telegraph me at Fayetteville.

The Congress will be a great event, and at a very opportune time for the great Nonconformist body of England. The iniquitous school-church tax is still being rigorously applied, and not a few are going to prison rather than stifle conscience. We "give them a cheer," and strengthen the cause they represent. But apart from all this, the tour arranged is splendid, giving glimpses of life in many lands. I shall be glad to serve the brethren in any possible way.

J. J. HALL,
Chairman N. C. Delegation.

Flat River Association.

This body meets with the church at Knap of Reeds, sixteen miles west of Oxford, N. C., July 11, 1905.

Those coming by Seaboard will get off at Creedmoor, some seven miles from the church. Those coming by Southern can leave Raleigh or Durham and reach Wilkins, two and one-half miles from the church, or Stem four miles, at 10.30 a. m. There is a livery stable at Stem.

J. A. STRADLEY.

A Great Meeting.

Pastor Thompson, of Durham, came to my aid Monday after the fourth Sunday in May and for twelve days preached a glorious gospel to to my people. As a partial result, I have already buried with Christ by baptism thirty-two willing souls, and many of our Christian workers think that the blessed work is in its earliest stages yet.

Our membership is in fine spiritual order, and it has been said that the recent meeting was the very best in the entire history of the church. Comparison are odious, and I rarely ever make them.

Thompson is a choice spirit, a fine preacher, a good prayer, and one of the best helpers an earnest pastor ever had. He completely captivated my people, and he was candid enough to tell me that they had won a very large place in his heart.

Our work moves on apace, and our people are talking about entertaining the Convention in 1906.

I ought not to close without saying that I had the pleasure of baptizing my three children. To His name be all the praise and glory.

Fraternally,
W. F. WATSON.

Monroe, N. C., June 15, 1905.

W. T. Bondick.

I feel that I owe a service to every friend of temperance in North Carolina, and beg you to allow me to say to your many readers that it has been my great pleasure recently to hear W. T. Bondick, of Onancock, Va., deliver four of his temperance lectures, and can say they have never been surpassed in this State. He has lectured in more than three thousand Protestant churches, and has hundreds of the finest testimonials from leading ministers. Such men as A. C. Dixon in whose church he recently lectured in Boston. His address here in Metropolitan Hall on Sunday last was a masterly one. He wins rather than offends all his hearers. He can do the cause of temperance more good than any lecturer I ever heard. I heartily commend him to all ministers and evangelical churches. He mentions no party—is a consecrated Christian who truly has the cause at heart. He lectures freely, only taking voluntary offerings to meet expenses. His address is Onancock, Va.

Raleigh, N. C., June 8, 1905.

From Elder F. M. Jordan.

The convention met in Durham in 1902. I was there. When the report of the board on the relief of aged ministers came up remarks were made by several brethren. I made some remarks, and said that while I was not a beneficiary, we had three bright daughters, and that in consideration of my long laborious life in the State. I believed that I would ask my brethren and sisters in the State to educate our daughters. I thought it would do no harm if no one responded.

I came back to the mountains, and within ten days I received a letter from Bro. A. B. Adkins, of Bethlehem, Hertford County, N. C., stating that he had been to Murfreesboro and made an arrangement to take our oldest daughter and educate her at Chowan Baptist Female Institute, and all they required of us was to furnish her books and clothes, and send her on at once. We sent her, and she has been there two sessions and a half, and will graduate in two more sessions. Brother Adkins pays her board and they give her tuition. She is doing well, they all seem to love her, and our hope is that she will be a comfort to her friends, an honor to the Institute, an honor to God and a blessing to the world.

Susie Spergeon is thirteen years old, and well grown of her age. She is exceedingly anxious to go with her sister to Murfreesboro next fall, and be with her till she gets through.

Now I am going to ask this question and see if anybody will respond: Have we any brethren, or sisters, or friends in North Carolina who will take Susie and educate her? She is a bright girl, and if you don't believe that she will take the next thing to a round hundred in her books, just take and try her.

Shall we hear from any one at Calvert, Transylvania County, N. C.?

My work is about dont, and I am not able to educate our children. A word to the wise is sufficient. I now have the care of four churches, and preach twice nearly every Sunday. Preach at 11 o'clock and then drive from four to eight miles and preach in the afternoon. I am the only preacher from here to Cashiers Valley, a distance of thirty miles.

We are building a magnificent meeting house at the great Lake 38 by 70 feet—not 38 by 40 as your printer put it in my last letter to the Recorder.

F. M. JORDAN.

(North Carolina Baptist please copy.)

A Good Pastor.

I have been thinking for sometime I would tell you something of our new pastor at Western Avenue Baptist Church, Statesville—Rev. John F. Mitchiner—who came to us and preached his first sermon the first Sunday in April. I am glad to say that we have found in him all the good qualities that go to make a successful minister of the Gospel, and we are greatly pleased with him and wife, who stands shoulder to shoulder with him in the work. Since he came we have increased our pledges to the objects of the Convention 50 per cent. Our church-house has been painted inside and out and greatly beautified. The congregations are very good, and the Sunday-school has been revived; the attendance increases daily. Last Sunday one hundred and four were present.

Our pastor stands for the Recorder and Charity and Children, and some new copies have been placed in our congregation.

His sermons are of a high grade and calculated to generate Christian piety and deepen spirituality in the community. Its a nice thing to have the right man in the right place.

Our work is in fine condition at present, and the outlook is such as would please the most sanguine.

I heartily endorse M. P. Davis' and B. L. Hoke's articles in the Recorder. They see things as they really are. I have thought of writing my views of the mill problem, after working with them eight or nine years as layman in Statesville, N. C., but as these brethren have spoke my views, I will leave the matter with them.

Yours respectfully,
GEO. E. WOODWARD.

Statesville, N. C., June 14, 1905.

A Delicious Drink.

HORSFORD'S ACID PHOSPHATE

A teaspoonful added to a glass of cold water Invigorates, Strengthens and Refreshes.

A. & M. College.

The catalogue of the North Carolina College of Agriculture and Mechanics Arts shows 130 students of Agriculture, 93 of Civil Engineering, 60 of Electrical Engineering, 73, of Mechanical Engineering, 25 of Cotton Manufacturing, 33 of Chemistry and Mining, and 58 of Mechanic Arts. Young men desiring practical industrial training would do well to write for catalogue to President Winston, West Raleigh, N. C.

Summer Music School.

Miss M. Agnes Clay, a teacher of wide experience and New England Conservatory training, will keep her Studio open through the summer.

She can board several pupils in her pleasant home and instruct them in Piano, Harmony, Theory, Musical History, or Guitar. To pupils from a distance this is a fine opportunity; in addition to study, many pleasant trips can be taken to seaside resorts.

Address, 930 North St., Park View, Portsmouth, Va.

Teachers Wanted.

We have calls direct from employing officers for hundreds of teachers; Salaries $2,000 per year to $25 per month. We operate throughout the South and South West. Select clientele.

Financial and professional references as to reliability and success. Particulars free.

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Established 1901. RALEIGH, N. C.

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New Buildings, Gas Light, Steam Heat, Waterworks System.
New Equipment of Pianos, Scientific Apparatus, Bed Room Furniture.
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Charges very moderate.

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You Should Know That
VICK'S FAMILY REMEDIES are the Cream of Medical Science and Pharmaceutical Skill. Every bottle warranted. Buy these standards.

RESTORATIVE TONIC Vicks Aromatic Wine
Pure Cod Liver Oil with Hypophosphites, $1.00.

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Liver Pills, never gripe—tasteless—25c.

STIMULATING LINIMENT Vick's Turtle
Oil—Largest and Best—25c.

CROUP AND PNEUMONIA Vick's Croup
and Pneumonia Cure, 25c. Address

L. RICHARDSON,
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BLYMYER CHURCH BELLS. Write for Catalogue and Prices. The Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O

When writing advertisers, please mention this paper.

Temperance.

NOVEL PROHIBITION PLANS FOR JULY 4.

Timely Features For Every Patriotic Rally on Independence Day.

Chicago, Ill., June 10.—The advance proofs of the National Prohibition Alliance Fourth of July Programs have found an interested public altogether outside the limits of that movement. Thousands of temperance people and scores of other reform, church and patriotic societies, have become interested in the features prepared for the occasion by the Prohibition National Committee. The contents of this Fourth of July program now issuing from the press is to inspire new interest in the prohibition reform, and educate the people by attractive, tactful presentation of the current facts regarding the liquor traffic and the fight against it everywhere. The remarkably hopeful outlook for the prohibition cause at the present time is forcibly and inspiringly shown. A "Twentieth Century Declaration of Independence" from "The Impending Tyranny of the Liquor Traffic," published "On Behalf of Liberty" by "The Patriots of America," and printed in the National colors, scroll-size, on book paper, to be read at all these Fourth of July rallies, is the leading feature of this novel program. Greetings by "Patriots' Wireless Telegraph" from National prohibition leaders, a strong optimistic message from National Chairman Charles R. Jones, pointing out the National opportunity of the great reform at the present ime, and a special Prohibition Song Leaflet, with a set of stirring new prohibition songs to National airs, are included in the program outfit prepared for the Fourth. In addition, the committee has prepared a bulletin of practical hints and suggestions of special value to all committees of organizations arranging for patriotic open-air meetings and picnics on the Fourth.

A complete set of these brand new features and suggestions for the Fourth of July will be sent anywhere to any address on receipt of $1.00 to cover partial expense of preparation, and thus help the National Committee to extend its National educational work as effectively and practically as possible. Never in its history has there been such an encouraging outlook for special educational agitation for the prohibition reform, and the National Committee has organized a news and literature service which has already assumed unprecedented dimensions.

4,000,000 Leaflets.

During the past three months the Prohibition Committee has secured the circulation of nearly 4,000,000 newspaper columns, of twenty inches each, of live up-to-date prohibition argument and news-matter in prohibiton, religious and local weekly newspapers in nearly every State in the Union. This is equivalent to the distribution of more than 4,000,000 pages of prohibition literature of 1,000 words each.

The people of this country never seemed so ready to listen. The remarkable law-enforcement revival is manifestly due to the demand of the people to stop fooling with privileged crime and legalized vice. Wherever the prohibition field-workers are going there is new interest in their message. The Christian people of the United States now face an unusual opportunity of reaching and convincing the American people that prohibition is right and ought to be made the law of the land now.

With ten thousand Prohibition Fourth of July Rallies held next month the great reform will acquire an impetus never dreamed of before. Every such rally will bring the triumph of the Home vs. the Liquor Traffic nearer, and hasten the day when public sentiment shall register its final verdict of annihilation on the curse of the drink-trade.

RUSSIA LOSES LIQUOR REVENUE.

Startling Decrease in Consumption of Drink in Empire of Czar.

The following interesting cable news from Russia regarding an unexpected revolt of the people from the liquor tyranny in that empire is in striking contrast with recent similar news from Japan.

In Japan a widely extending temperance movement has urged abstinence throughout the war as a means of increasing the national war-chest, the abstainers being asked to contribute to the war-fund what they save by their abstinence. In Russia it evidently works the other way. The following cablegram tells the story:

St. Petersburg, June 3.—The Russian people—that is, the Russian plain people—have begun a new revolution against the government. They are refusing to drink. To understand the gravity of the revolt it should be stated that over 500,000,000 roubles ($250,000,000) of the revenue which the autocracy spends upon its grand dukes, is derived from the sale and taxation of strong liquors. Since the establishment of the drink monopoly in 1895, the drink traffic of the people of the whole Empire has passed into the hands of the State.

Drink takes the first place in the vast budget of 2,000,000,000 roubles.

Six thousand St. Petersburg workmen have now signed the pledge, and sworn to touch no strong liquor until Russia is freed. The movement is spreading at such a rate that the financial condition of the government may be seriously imperiled. In several villages in the government of Olonets, the peasant mirs have passed resolutions proscribing any one who touches vodka. The culprit will be condemned to wear on his neck a ticket bearing the word "Plamitsa" (drunkard).

In South Russia several villages have gone over to total abstinence. After the agrarian riots in Kharkoff the Mouniks, in the revolting village of Khorvalovka, resolved to touch no drink until they had been given sufficient land for their subsistence.

Last year, owing chiefly to the war, the revenue from State sale of drink fell off considerably. This year, what with the war and new temperance movement, the receipts will probably reach low water mark.

May Destroy Liquors in Topeka.

Topeka, Kan., June 5.—Otis Hungate, County Attorney, has taken a new tack in the prosecution of jointists for the illegal sale of liquor. He has dug up the "notice of intoxicating liquors seized" form of procedure, and the result is that unless some one shows reason why the liquors should not be destroyed, the judge of the district court can order them destroyed.

Saloons Want Damages.

Because Rev. Filorian Hodnienic, pastor of St. Columbus Church in Hedgewisch, Chicago, Ill., advised his parishioners not to patronize their saloon, Michael Dubbish and Anton Kosiba each have started suit for $10,000 against the priest.

Brigadier-General W. F. Jenkins of the Salvation Army, who has been located at Minneapolis since 1903, in an interview in the Minneapolis Journal, June 6th, says: "My two years' experience in rescue work in Minneapolis would lead me to say that the greatest evil confronting social, moral and intellectual advancement is the drink problem and its concomitant evils."

Financial Opportunity

"Fortune knocks but once at every man's door" is a familiar quotation. Ten years ago I started in business on $50.00 capital. To-day I am incorporated under a special act of Legislature for $150,000, and some of my friends tell me my business ought to be capitalized for a million. I am a successful business man. My ten years' record shows that. If you want to make money, join me in my enterprise. A small amount of stock in my company is at your disposal. Write for my book, "Ten Years." It tells the story of my success. You can be successful too. Address The Mac Levy Company, Dept. 84, 63 Clark St., Brooklyn, N. Y.



The Crowell Sanatorium

For the treatment of MORPHINE, WHISKEY, TOBACCO, DRUG AND NERVOUS DISEASES. Special nurses and apartments for lady patients; massage and electricity when indicated; treatments private and confidential. No pain on withdrawal of morphine.

S. M. CROWELL, M. D., Physician in Charge, W. Third St., Charlotte, N. C.
References: Members of the Charlotte Medical Society.

SPECIAL RATES VIA S. A. L. RAILWAY.

Asheville, N. C.—Conference of Young People's Missionary Association, June 25th to July 2nd.

Charlottesville, Va. — Summer School of Methods, June 27th to August 6th.

Baltimore, Md.—United Society Christian Endeavor International Convention, July 5th to 10th.

Mount Eagle, Tenn.—Mount Eagle Summer School Institute, July 17th to August 5th.

Nashville, Tenn.—Peabody College Summer School, Vanderbilt Biblical Institute, June 14th to August 9th.

Tuscaloosa, Ala.—Summer School for Teachers, June 16th to July 28th.

Knoxville, Tenn.—Summer School, June 20th to July 28th.

Mount Eagle, Tenn.—Mount Eagle Bible Training School, July 23rd to August 15th.

Richmond, Va.—Farmers' National Congress, September 12th to 27th.

Athens, Ga.—Summer School, June 27th to July 28th.

Portland, Ore.—Lewis and Clark Centennial Exposition, June 1st to October 15th.

Portland, Ore.—American Medical Association, July 11th to 14th.

San Francisco, Cal.—American Surgical Association, July 4th to 7th.

Rates account of the above occasions will apply from all points, and for information as to dates tickets will be sold, rates, routes, reservations, etc., address,

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Athens, Ga.—Summer School, June 27-July 28, 1905.

Charlottesville, Va. — Virginia Summer School of Methods, June 26-August 4, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-August 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-August 5, 1905.

Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned:

R. L. VERNON, T. P. A.,
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Marriages.

WEBB—LEWIS.—In Statesville, N. C., on June 7, 1905, Mr. Braxton Bragg Webb and Miss Sadie Lewis, daughter of W. G. Lewis, and granddaughter of the late A. M. Lewis, of Raleigh, were united in marriage by Rev. C. A. Jenkens at the residence of the bride's father.

Obituaries.

Blessed Are The Dead.

O, how blest are ye whose toils are ended!
Who, through death, have unto God ascended!
Ye have risen
From the cares which keep us still in prison.

We are still in a dungeon living,
Still oppressed with sorrow and misgiving;
Our undertakings
Are but toils, and troubles, and heartbreakings.
Ye, meanwhile, are in your chambers sleeping,
Quiet, and set free from all our weeping;
No cross nor trial
Hinders your enjoyments with denial.

Christ has wiped away your tears forever;
Ye have that for which we still endeavor;
To you are chanted
Songs which yet no mortal ear have haunted.

Ah, who would not, then, depart with gladness,
To inherit heaven for earthly sadness?
Who here would languish
Longer in bewailing and in anguish?

Come, O Christ, and loose the chains that binds us!
Lead us forth, and cast this world behind us!
With thee, the anointed
.... the soul its joy and rest .....
—Sanon Dach. (Translated by H. W. Longfellow.)

MANGUM.—Miss Carolina Mangum, daughter of Mr. H. D. Mangum, of Granville County, died after a few weeks' illness. She was a student at Oxford Seminary when taken sick, and her young life went out in the opening of bright prospects for great usefulness. She was a lovable young lady, twenty years old, and a true Christian and zealous Sunday-school worker. The Sunday-school at Brassfield passed resolutions full of touching expressions of appreciation of her sweet life and regret at her early demise. T. B. J.

POPE.—A much read Bible has been closed, and on June 11th Miss Isabella Pope was called to go to the God she had loved and served.

Miss Pope's mother died when she was an infant; her father died soon after, and her betrothed was slain in the Civil War.

Since early womanhood she has lived with the family of the late Elihu Meares.

She was a member of the Clarkton Baptist Church, and until her declining days was an attentive member. Her humble life was a typical specimen of a true Christian.

S. T. M.

YOUNG.—Mrs. ——— Young, of Youngsville Baptist Church, sixty-four years old, after forty years of Christian service in the church—two years of which were years of great affliction—was laid to rest in the Youngsville cemetery.

We grive to lose the faithful ones, and many of the aged ones are the pastor's greatest support in hours of trial. May their places soon be filled by those whose lives are as wholly consecrated. T. B. J.

Franklinton, N. C.

MOSS.—Deacon J. Y. Moss was seventy-seven years old when he was called to his reward. He was a member of Brassfield church for gfty-seven years, and was a deacon and active worker for nearly as long. He had been feeble for three years, and realized that he was steadily going down to the river, yet he never lost interest in the church and her work. Such lives as was his are an inspiration to a pastor, and it is with great grief that we give them up. He died Sunday, April 9, 1905, just forty years from the Sunday he gave up his musket and surrendered at Appomattox. He was a true soldier in war, a zealous patriot in time of peace, and a faithful friend of progress and righteousness.

The Brassfield church spread upon its minutes resolutions of love and appreciation of his splendid character. T. B. J.

WATKINS.—Bro. G. W. Watkins was born May 27, 1824, and died April 4, 1905.

In the summer of '65 he professed faith in Christ, and the remainder of his life he consecrated to his Lord.

In his death the State, the community and his church sustain a great loss. He was a man of the broadest views, and his judgment was sought by all who knew him. The poor always found in him a warm-hearted friend; one who never turned them away empty-handed. A certain man who is now doing well told the writer of this little sketch that G. W. Watkins was the man who gave him his start in life.

Brother Watkins was devoted to his church; its best interest was near his heart. As long as his health permitted he was a faithful attendant, and since his death his wise counsel has been greatly missed by both pastor and people.

In the death of this good man the writer feels most keenly his great loss, for he has been helped and encouraged so many times by the kind words of this man of God.

He was a devoted father, always having at heart the interest of his children, and they in return were faithful and obedient to him. During the long and painful sickness of Brother Watkins I never saw children more loving and faithful to their father than were his.

He was a good and great man, a loyal citizen, a Master Mason, and God's most faithful servant.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them." A. V. JOYNER.

LEWELLYN.—Bro. R. J. Lewellyn was born May 10, 1840. He died at his home in Madison in his sixty-sixth year. He was baptized when a young man by Elder John Robertson. He was in Company D, 45th Regiment of North Carolina Troops. He was wounded at Spottsylvania Court-hourse and again at Cedar Creek on the 20th of October, 1864, half way between Winchester and Harper's Ferry.

He was elected Register of Deeds for Rockingham County in 1874, and served in that capacity until 1888, when he declined the nomination. No man ever lived in his native county more highly esteemed and tenderly loved than he. His friends were numbered by the thousands. He was a meek and humble follower of his blessed Master. He loved his Saviour, his church, his pastor, his brethren and sisters everywhere. He was scrupulously honest in all his transactions and sincere in all his convictions. He came as near living up to the "golden rule" as any man I ever knew. With malice for none and charity for all, he pressed constantly into the larger life of faith and service. He came to his death amid the resplendent glories of the setting sun.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Life's labor done,
Life's victory won,
Now comes rest.

H. A. B.

A small circle of usefulness is not to be despised.—J. H. Taylor.

Did you ever think how many of your troubles would die a natural death if you had not so much time to attend to them? Most of the worries and troubles that so darken our hours are like delicate house plants; if we grow too busy to nurse and water them for a few days they shrivel and die.—Selected.

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Acknowledgments.

June 21, 1905.

State Missions.—Baptist Chapel, So. River, $2.10; Corinth, Stanley, 2.00; Cherry Spring, Green River, 2.10; W. M. S., Rutherfordton, Green River, 1.57; Sunbeams, Rutherfordton, Green River, .80; Salemburg, 2.34; W. M. S., Aberdeen, 3.45; Mildred, 2.25; W. M. S., Warsaw, 1.15; Mt. Carmel, W. Chowan, 4.15; Pleasant Plains, C. F. and Col., 2.29; New Bethel, Kings Mt., 25.45. Total this week, $49.65. Previously reported, $5,607.68. Total this year, $5,657.33.

Foreign Missions.—W. M. S., Spring Garden, $3.00; First, Asheville, 42.20; W. M. S., First, Asheville, 25.00; Piney Grove, 21.89; Courtney, Yadkin Co., 6.00; Cherry Spring, Green River, 3.00; Bethlehem, Green River, 6.00; W. M. S., Round Hill, Green River, 2.50; W. M. S., Rutherfordton, Green River, 1.56; Sunbeams, Rutherfordton, Green River, .80; Sunbeams, Hickory, So. Fork, 1.09; W. M. S., Aberdeen, 2.00; River View, So. Fork, 3.55; Roquest, 2.50; Cashie, 5.47; Hopewell, Catawba River, 1.17; Sunbeams, First, Gastonia, 29.00. Total this week, $156.73. Previously reported, $10,635.69. Total this year, $10,792.42.

Home Missions—Macedonia, $1.00; Piney Grove, 15.00; Courtney, Yadkin Co., 4.00; Midway, .82; Corinth, Stanly, 1.50; Cherry Spring, Green River, 2.07; Big Level, Green River, 1.31; W. M. S., Montfords Cove, Green River, 2.25; W. M. S., Round Hill, Green River, 2.50; W. M. S., Rutherfordton, Green River, 1.56; W. M. S., Rutherfordton, Green River (self-denial), 1.00; Sunbeams, Rutherfordton, Green River, .80; Cypress Creek, Bladen, 1.43; W. M. S., Sawyers Creek, Chowan, 7.00; Hickory, So. Fork, 1.00; W. M. S., Hickory, So. Fork, 5.05; W. M. S., Aberdeen, 2.00; Roquest, 2.00; Jackson, W. Chowan, 6.00; Siler City, 10.00. Total this week, $68.29. Previously reported, $4,393.04. Total this year, $4,461.33.

Education.—Piney Grove, $2.77; Corinth, Stanly, 1.50; Edenton, 10.00; Lea Bethel, Beulah, 2.50; Spring Hill, Pee Dee, 10.00. Total this week, $26.77. Previously reported, $1,580.82. Total this year, $1,607.59.

S. S. and Colportage.—S. S., Hickory, So. Fork, $3.44; S. S., Eureka, Gates Co., 12.38; Mt. Harmony, Sandy Run, 1.90; S. S., Maiden, 4.05; S. S. Inst., Maiden, 2.05. Total this week, $23.82. Previously reported, $246.69. Total this year, $270.51.

Ministerial Relief.—Piney Grove, $4.34; Mt. Carmel, W. Chowan, 2.00; Western Prong, C. F. and Col., 2.09. Total this week, $8.43. Previously reported, $542.04. Total this year, $550.47.

Total reported this week for all objects $333.69
Previously reported for all objects 24,372.07

Total reported this year for all objects 24,705.76

WALTERS DURHAM,
Treas. Baptist State Con.

Oxford Seminary.

The catalogue of this celebrated school now entering its fifty-sixth year is on our table. It contains nearly two dozen views of exterior and interior of buildings and grounds and makes a fine showing for the school. The buildings were planned by President Hobgood after an experience of thirty-five years in the management of girls' colleges. They are ideal in their arrangement, four in number, only two stories high, connected by covered verandas—all the dormitories on the second floor, all the recitation rooms, music rooms, chapel, parlors, library, laboratory, studio, dining hall on first floor.

These buildings are lighted by gas, heated by best hot air furnaces, supplied with water-works system complete.

The equipment of pianos, scientific apparatus, desks, etc., is new and of the best. The bed rooms are furnished with white enameled iron bedsteads, felt mattresses and oak dressers and oak washstands.

The old and tired faculty is a very able one, representing in their culture some of the foremost schools of the land, such as the University of North Carolina, Cornell University of New York, the Randolph-Macon Woman's College of Virginia, the Patapsco College of Music of New York, Cooper Union Art School of New York.

The last session was the most prosperous in the history of the school, and President Hobgood is to be congratulated on its brilliant prospects.

SEABOARD SUMMER RESORT RATES.

The Seaboard announces commencing June 1st they will sell round-trip Summer Excursion tickets to all summer resorts in this territory. Tickets will be sold daily up to September 30th, and bear final return limit of October 31st. Following are rates to principal points.

From Raleigh, N. C., to

Old Point, Va.	$8.25
Ocean View, Va.	$8.25
Baltimore, Mr.	$13.25
Boston, Mass.	$26.25
Wrightsville, N. C.	$7.30
Southern Pines, N. C.	$3.55
Pittsboro, N. C.	$2.30
Lincolnton, N. C.	$8.25
Shelby, N. C.	$9.10
Blowing Rock, N. C.	$13.00
Hendersonville, N. C.	$11.60
Virginia Beach, Va.	$8.25
Washington, D. C.	$13.25
New York, N. Y.	$22.25
Providence, Mass.	$24.25
Washington, N. C.	$6.65
Rutherfordton, N. C.	$9.75
Littleton, N. C.	$3.90
Cross Hill, S. C.	$8.25
Jackson Springs, N. C.	$4.40
Lenoir, N. C.	$9.00

Tickets are also sold to resorts on the C. & O. via Richmond, the N. & W. via Petersburg, and summer resorts in Western North Carolina on the Southern Railway, points on the C. & N. W., N. C. & St. L. between Chattanooga and Nashville.

For information apply to
C. H. GATTIS, T. P. A.,
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Raleigh, N. C.

Maximo Gomez, the George Washington of Cuba, died June 17. One hundred and fifty thousand dollars was appropriated for his funeral.

VIA SOUTHERN RAILWAY.

$5.60 Raleigh to Davidson, N. C., and return account Piedmont Summer School. Tickets on sale July 10, 11, 12, 17, 24, 26, 31, final return limit August 10, 1905.

$8.80 Raleigh to Charlottesville, Va., and return account Virginia Summer School of Methods. Tickets will be on sale June 24, 25, 26, July 1, 2, 8, 9, 13, 14, 1905, with final limit fifteen days in addition to date of sale. An extension of limit to September 30, 1905, can be obtained by depositing ticket and paying fee of fifty cents.

WEEK-END RATES VIA SEABOARD.

The Seaboard announces the following week-end rates from Raleigh:

Jackson Springs	$3.30
Lincolnton	5.25
Shelby	5.80
Rutherfordton	6.45
Hickory	5.25
Cliffs	5.25
Lenoir	5.30
Blowing Rock	8.60
Chimney Rock	8.60

Tickets will be sold on all trains Saturday and for Sunday forenoon trains, good returning not later than Monday following date of sale, with the exception that tickets for Chimney Rock and Blowing Rock will be sold for Friday and Saturday trains, good returning up to and including Tuesday following date of sale.

Tickets will be withdrawn from sale after Sunday, September 10th.

For information apply to
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SOUTHERN RAILWAY EXCURSION TO NORFOLK, JUNE 29.

The Southern Railway announces they will operate an excursion from Greensboro, Durham and Raleigh and intermediate points to Norfolk via Selma, Thursday, June 29th, train to leave Greensboro 7.00 a. m., Durham 8.45 a. m., Raleigh 9.45 a. m., returning leave Norfolk 8.00 p. m., June 30th, taking on passengers up to Wilson Mills, N. C. Rate from Greensboro, $3.00; Durham, $2.50; Raleigh, $2.50; proportionately low rates from all other stations.

Extra coaches will be placed at Raleigh and Durham to handle passengers from these points, assuring every one a comfortable seat.

For further information, apply to agents or address
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SPECIAL SUMMER RATES FOR JUNE.

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Scholarships unlimited. Positions secured.
Enter now and be prepared for a good position in the fall.
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An excellent dairy: 350 acres of hill and dale: tennis courts and ball ground: the influence of cultured women in the dining hall: individual attention to each student: fifteen boys to each teacher. Do not some of these reasons appeal to you?

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External—for Croup, Sore Throat, all Pains in Chest, Lungs and Muscles.

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IT'S LIQUID
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BIBLICAL RECORDER.

VOLUME 70. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 51.

RALEIGH, N. C., WEDNESDAY, JUNE 28, 1905.

THE CHURCH IN THE WORK OF EDUCATION.

BY W. R. CULLOM.

[Address delivered in Monroe, N. C., April 6, 1905, in connection with the re-opening of the Baptist Church.]

In Three Parts: Part I.

It is a source of great satisfaction to me that this particular theme has a place on this programme. What is this occasion? What does it stand for? It is the opening up of a Baptist church, and therefore stands for just whatever a Baptist church stands for—no more, no less. Those who are at all acquainted with Baptist principles and practices know that one of the most distinctive things about a Baptist man or a Baptist church is individuality. We have always insisted that the individual man is the unit in religious life, and that the individual church is the unit in religious work. But, while this has been true of us in the past, is true of us now, and I hope will be true of us forever, world without end, there is nevertheless a strong and growing sense of a community of interests in Baptist life and Baptist work throughout the world. When we come then to open a Baptist church there is a great deal more involved than the mere local environment in which the church carries on its daily operations. There is that larger realm known as the kingdom of God, of which every true church is a part, and in whose interest every local church finds its supreme end. This church building, with all its beauty, convenience, and comfort, is not an end in itself; the organization that worships and serves in this church, with all its culture, refinement, and religion, is not an end in itself; but each and all will fulfil the purpose of its existence only as it shall make its permanent contribution to the timeless and placeless work of God's eternal kingdom.

The Kingdom Idea.

Now the work of the kingdom is as varied as the needs and capacities of human life, and as responsive to what the Germans call the Zeit Geist, or spirit of the age, as are the trees and the flowers to atmospheric conditions about them. Let us notice these two propositions for a moment.

As to variety in the kingdom I mean this: There is (1) first of all what we may call the distinctively spiritual functions of the kingdom, in which we concern ourselves with the great questions of God, of the soul, of worship, of immortality, etc. (2) There is again the aesthetic side of life. Here we include such things as architecture, cultivated music—vocal and instrumental, the product of the painter's brush, etc. (3) There is once more the great sphere of intellectual life which leads men into the work of journalism, the work of the medical profession, the work of the law, the work of the philosopher, the work of the scientist, etc. (4) There is finally what we may call the purely business and domestic side of life—making money, accumulating property, rearing families, etc. And what I mean to insist on is this: that whatever has a natural, normal place in the life of God's children, has a place in the work of his kingdom; and because it has a place in the work of His kingdom, it has a place in the work of every local church doing business for that kingdom. I mean to say, furthermore, that whatever the zeit geist, or spirit of the age, holds in store that can be used legitimately for the work of the kingdom, it is the business of the church to harness any such agencies, or methods, or tendencies, or influences, and consecrate them to the service of God, and make them useful in the work of His kingdom.

If I read and interpret history correctly, it was in its adoption and use of this principle that the church found itself doing the work of education. And now, with these general principles settled, let us approach the particular subject before us.

Education in General.

I fear that Protestants, and especially Baptists, have indulged themselves in a too limited conception of what education really is. We have thought of it as limited to the years of from 6 to 21, and relegated it to the technical work of the school, the college and the University. The truth is that the whole life from the cradle to the grave is one continuous, uninterrupted process of education, and every agency and influence—social, political, moral, intellectual, domestic, spiritual—that touches and moulds the life in any way is a part of its education. As it is well put by a distinguished educator: "To educate a human being is to lead out his varied capacities that they may be filled with the content for which they were created, to awaken and discipline his varied powers that the rich possibilities of his nature as to character and service may be realized. A child is born into the world—a little stranger in a strange land, having no suspicion of the capacities that are in him for apprehension, for joy and suffering, for varied emotion and passion, for action and eternal duration—unconscious of the world he has entered, or of aught that is therein—knowing no past, expecting no tomorrow, imprisoned in his little room and the present passing moment. But he is a bundle of amazing capacities, a harp of a thousand strings that may be made to vibrate to everything that is in earth and sky and sea. The business of education is to awake, to lead out, to set free these capacities, till the child, grown to manhood, has become consciously and intelligently adjusted to his surroundings, and co-ordinated with the universe in its vast complexity and reach. The process is going on constantly, under all circumstances from the birth moment to the moment of death!"

The Place of the College in this Life Process.

If education is a life process, and is carried on perhaps more in spite of than on account of what we do, why organize an institution and set it apart to this particular work? Why take four years of a young man's or a young woman's time at that period in their lives when they are so eager to find themselves and relate themselves to that particular channel in which they are to fulfil their life's mission? To ask this question is to suggest the necessity for an alma mater. That good old phrase—alma mater, "kind mother"—tells it all. The mother is the one who brings us into this physical world and establishes for us a personality ready to receive and assimilate the influences that are borne into us from everywhere. The alma mater takes us by the hand at that other critical moment in our lives when we are just ready to take a distinctive place in the world of ideas, of morals, of life, and develops our capacities, trains our faculties, and disciplines our tendencies, until we are prepared to avoid drifting aimlessly about, and to lay hold of life deliberately to use it to the highest ends for ourselves and to the greatest blessing to others. This is the place and the function of the college in this life process that we call education.

FOUGHT ABOUT RELIGION.

(Charlotte Observer.)

An ecclesiastical or Pharisiacal dispute, in Providence township, a few Sundays ago, resulted in a son-in-law breaking a chair over the head of a father-in-law. The story was told here yesterday by Dr. Laster Hunter and others, who declined to give the names of the belligerent parties.

The father-in-law and son-in-law had been to church—Ben salem church—and when they returned they fell to talking about the other church members.

"I'll tell you there are not 20 consecrated Christians in the church," said the father-in-law.

"No, not 10," said the younger man.

Premising with the admitted statements that they were Christians, the two got paper and pencils and decided to write a list of all the devout Christians in the church.

"You name 'em first," said the father-in-law, "and I'll write."

"My father," said the son-in-law.

"Very well," said the older man, after thinking a few seconds, "go on."

"My uncle," said the son-in-law.

"That won't do," said the father-in-law, laying down the pencil.

"Why?" was the reply with some heat.

"Well, your uncle borrowed money from me to raise his crop several years ago and he hasn't paid me back. He's no Christian."

Quarreling between the men reached a feverish pitch and finally the father-in-law informed the younger man that he was a liar.

The son-in-law promptly used a chair over the head of his relative by marriage, breaking the chair and almost breaking the head of his father-in-law—leaving him there unconscious on the floor and departing from the house for good and all.

FOUR SCOTCH PREACHERS.

BY A. T. ROBERTSON.

At Mansfield College (Congregational) a prominent minister has been preaching every Sunday morning in the chapel. The last four Sundays four leading Scotch Presbyterians have preached. The first Sunday Prof. W. P. Paterson, of the University of Edinburgh, was the preacher. He has a keen intellectual face with piercing eyes. His voice is rather high and penetrating, but with a tender, searching pathos. He makes no gestures. His sentences are clear cut and ringing. There is a touch of mysticism in the sermon which discusses the revelation of the hidden things. The effect of the sermon is profound and wholesome. Dr. Paterson is a fine specimen of the spiritual and intellectual Scotsman.

The preacher for the following Sunday was Principal J. Marshall Lang, of the University of Aberdeen. He is a man of fine physique, with a rotund voice. He has the explosive style of speech more common to a former generation, but it still possesses a value of its own, though not wholly suited to the temper of the modern mind. Dr. Lang made a forceful and energetic exposition of Hebrews 9:12. He is the worthy head of one of the four great Scotch Universities.

The next preacher was Prof. James Denney, D. D., whose great book, The Death of Shrist, is so well known in America. Dr. Denney is professor in the United Free Church College of Glasgow, and is one of the foremost scholars of the day. His manner is quiet in the pulpit, but very earnest, and he silently grips his audience with great power and no little skill. His text was "Whatsoever is not of faith is sin." He sought to reach the great principle of the text and made wholesome applications to modern life. Dr. Denney is no stranger to America and sailed a few days afterwards for New York. He has numerous engagements in the United States this summer. He is a man to hear.

The fourth preacher was Rev. Hugh Black, D. D. of Edinburgh, whose books on Friendship, Work, etc., have brought him fame all over the world. He has a striking appearance, a sweet, rich voice, and deep earnestness. He has a poetic temperament and an appealing manner. He gave a prelude to a sermon rather than a formal discussion. He spoke on the relation of the manner to the message. He evidently wishes to suggest more than he says. These ministers are all very different, but true Scotsmen and typical of that wonderful little land.

Oxford, England.

PRODUCTIVITY AND EDUCATION.

The annual production of the people of the United States per capita for the year 1899, for each man, woman and child, was less than $300 a year, or ten a day, counting 306 working days. There has been a gradual increase ever since. Another way to express it is to say that the average family of five in Kentucky must live on $625 a year counting all that is produced on the farms and in the factories, while the average family in Ohio has $980 per year, and the average family in the United States has $850. How shall we account for these differences? It is not a matter of race, location, resources or climate. It is largely a matter of education. The average school period of each adult in the United States in 1898-1899 was 4.4 years. In Massachusetts it was seven years; in Ohio it was 5.5 years; in Kentucky a little over three years. Now put these figures alongside of those of production, and we see at once their tremendous significance. We have these proportions: Education is as 14 in Massachusetts to 11 in Ohio, to 8.8 in the United States, and to 6 in Kentucky. Production is as 13 in Massachusetts to 9.8 in Ohio, to 8.5 in the United States, to 6.2 in Kentucky. This is not a mere coincidence in these cases; it is the law the world over. The productivity of a people is everywhere proportional to their education, to their intellectual, physical and moral training. It is education which primarily determines the wealth-earning power of a people."—Journal and Messenger.

The immortality of the soul makes it the great masterpiece of the Creator.—Rev. J. F. McGinty.

Life and Religion in Wales.

BY ELDER JOHN LEWIS.

II.—"The Welshmen's Candle."

The abuses and negligencies of the Episcopal Established State church in Wales have been very many and weighty, but the Welsh people must not forget that godly and learned men in this church have done more than all others to give them the priceless boon of the Bible in their own language. Say what we will against State churches they provide men with the necessary leisure for such great undertakings. From whom have many of the most scholarly commentaries come? Neither should the Welsh forget that the book that came next to the Bible for centuries, in its popularity and influence—their Pilgrim's Progress—came from a godly and popular minister of the same church, and that when they had few Bibles and few that cared for their souls. This book is called in short "The Welshmen's Candle." The name in Welsh is "Canwyll y Cymry."

John Penry died in the hope that God would raise up others to take his place in evangelizing Wales. Four years after his death (1597) there entered Jesus College, Oxford, a young man who was to do more than any other, in the near future, to give the blessed gospel to his countrymen. Strange to say he was not persecuted very much. Persecution had not ceased, but Rees Pritchard, the good vicar of Dandovery, was the son of a gentleman of considerable property, and he was intimate with the Earl of Essex, as his private chaplain. This influence probably secured immunity and even preferment. His preaching in the open air on account of overflowing congregations gave great offense, and charges were preferred against him in vain. Finding that his countrymen had very few Bibles and that they were very fond of poetry he put much Bible in his sermons and converted his sermons into spiritual songs, and read them to the people. Some of these songs were published piecemeal during his life-time, and the others two years after his death. "In every cot throughout the land they are known and often in the field as well as by the fire-side, in the smithy as in the sanctuary, those grand inspiring words are repeated, and never without producing a powerful and hallowing influence." "These comprehending almost every point of doctrine and practice, have been a rich heritage to the Welsh people." "The style is simply sententious and remarkably vigorous. The sentiments are highly Calvinistic, but without the least tincture of antinomeanism. Several of the most striking verses have long since become national proverbs." In describing the moral degradation of his countrymen, and the disgraceful character of the clergy he uses language quite as strong as John Penry; but he wrote in the Welsh tongue, and his compositions were not published till after his death; he thus escaped troubles which otherwise would most probably have fallen to his lot. He affirmed that not one in a hundred could read the Bible; that no copy of the Word of God was to be found even in the mansions of many of the gentry; that the clergy were sleeping, leaving the people to sin unwarned and unrebuked; that the upper class, with rare exceptions, were totally regardless of religion, and the common people ignorant, and unwilling to receive instruction; and that the unchastity of the Sodomites, the drunkenness of the Parthians, and the theft of the Cretans, the falsehood of the Greeks, and the infidelity of the Samantans were rampant throughout every part of the Principality. The people from highest to lowest, seem to be vying with each other in impiety.

His ministry began in 1602, and closed in 1644. Penry had said in 1587: "Thousands of our people know Jesus Christ to be neither God nor man—priest nor prophet—almost never heard of Him." John Lewis, Esq., wrote in 1646: "We will needs be accounted good Protestants, when, alas! how can that be, when we want means to become so? To say a perfunctory reading of the Common Prayer can make us so is to say it can do miracles. A wretched sermon now and then, and that by an ignorant or scandalous minister, or both, alas! what can it do? it being commonly too such stuff, you know not whether it savors stronger of the ale or the pocket. In many places not a sermon is scarce to be had once a year. Half an hour's shower in a great drought will little avail the chapped earth. I must tell you, abating the gentry and a few others, that by the benefit of education be otherwise, generally, I dare boldly say, we can be but Papists or worse in Wales. I need not remind you of that swarm of blind superstitious ceremonies that are among us, passing under the name of old harmless customs; their frequent calling upon saints in their prayers and blessings; their peregrinations to wells and chapels."

During the ministry of Rees Pritchard, the good vicar of Dandovery, the reading of the "Book of Sports" in every parish church was made compulsory, and many ministers were suspended for refusing to obey. It is difficult to believe that the good vicar read it. If he did not it is not altogether easy to account for his comparative immunity. It was aimed at the Puritans. "Its object was to encourage those people who had attended divine service to spend the remainder of Sunday after evening prayers in such 'lawful recreation' as dancing, archery, leaping, vaulting, May games, Whitsunales, Morris dances, setting of May poles, etc."

Describing a village with the parish church in it Dr. Davies pictures such a "Sabbath well spent," and meant to bring a week of content thus:

"Near the church on the opposite side of the road is the public house. For generations the closest relationship continued to exist between these two institutions. The declaration of Charles I., further confirmed by the cordial consent of so pious and distinguished a dignitary as Archbishop Land, concerning lawful sports to be used upon Sundays and upon holidays, was most religiously observed for very many years in this parish by all who attended church, from the parson downward. Thus as the house of God closed, the other house opposite opened to receive the bulk of the congregation, who by common consent looked upon what was to follow as by far the most interesting part of the day's proceedings. To them, tortured as they had been by having to listen to an English clergyman who knew next to nothing of the Welsh language, reading a sermon about which he knew still less, a convivial glass and a spirited game of football were a welcome relief. A good kick was the same in both languages, and few could beat the parson at that. There was one clergyman in particular of whom the oldest people speak frequently. He was a novice at preaching, especially in Welsh, but he had excelled in football ever since he was a boy at Eton, and that was his forte when in the University. The clerk at the time to which they specially refer was too old for sports; he did his part in drinking the health of the parson and the success of the game, and that we are told he did right well. In those days the church was well attended, especially as the hour for football drew near. There were a few who, notwithstanding they sometimes failed to come to the church service, never failed to be on time for the other engagement, and thus made up for lost opportunities." "It seems that the Vicar of Dandovery was the only pious and efficient conforming minister in the Principality during the reigns of Kings James I. and Charles I. All his worthy contemporaries were more or less tainted with 'Inconformity.' They consequently became objects of distrust, annoyance and persecution, and were ultimately driven from their pulpits. These excellent men were the fathers and founders of the Nonconformist churches."

"The good Vicar of Dandovery lived and died a sound conformist; but most, if not all of his converts, soon after his death formed themselves into Nonconformist societies. Caermarthenshire evers ince his death has been the stronghold of Nonconformity. His case is a striking illustration of the sentiment expressed by the celebrated John Berridge, Vicar of Everton, in a letter to Lady Huntingdon. 'But you say' he remarks, 'the Lord is sending many gospel laborers into the church. True; and with a view, I think, of calling His people out of it. Because, when such ministers are removed by death, or transported to another vineyard, I see no fresh gospel laborer succeed them, which obliges the forsaken flocks to flee to a meeting. And what else can they do? If they have tasted of manna, and hunger for it, they cannot feed on heathen chaff, nor yet on legal crusts, though baked by some staunch Pharisee up to perfection.'"

"No monument marks the grave of that holy man. As in the case of Moses, even the exact spot in which he rests is unknown. Perhaps that is well. It is enough that his name is treasured in loving hearts, and his memory embalmed in the story of his country's progress from the darkness of superstition to the full light of Gospel truth and privilege."

The Fire Baptism.

BY W. B. HARRELL.

The saddest thing that one hears, in these times of much cranky religious profession, is when one listens to a professedly "sinless and holy" man or woman, pray with great fervor and intensity for the Lord to "baptize us with the fire sent down from heaven;" and "oh! for the fire to come and consume the dross of our poor souls!"

Their idea is, that the soul is laid upon the altar, and "the fire" (as of old, under the Jewish law of sacrifices) will descend and consume the sacrifice and thus an atonement will be made for their sins.

It would seem that some of these modern "cranks" of the extreme "high-falutin order" are not satisfied with the atonement made by the blessed Saviour on the Cross of Calvary; not satisfied to know that the precious blood of Christ is fully rich enough to cleanse from all sin, yesterday, to-day and forever, but that something more is needed to be done in order to render themselves holy and to make their lives perfectly pure and acceptable in the sight of God; and hence they (wholly misunderstanding John the Baptist's declaration concerning Christ (in Matt. 3:11) that "He shall baptize you with the Holy Spirit and fire") pray and agonize for "the fire baptism" also.

What a terrible delusion, and what a grievous error they are under who pray after this sort, and what a wrong idea have they of the whole matter of salvation, who, though already claiming to "be born of the Spirit," and redeemed, and saved, yet they pray for "the fire baptism," too (whatever that may mean in their vocabulary).

Usually the people who make such prayers are Pedobaptists, and are of that sectarian class of Pedobaptists who are bitter religionists, and who delight in ridiculing "immersion" (the only Bible baptism), and hold, with tenacious bigotry, to the false notion of "modes of baptism," notwithstanding the Word of Truth teaches that baptism is one. (See Eph. 4:5.)

But these "know not the Scriptures, nor the power of God," and are ignorant also of the terrible doom they ask for when they desire to be "baptized with fire!"

It is the same thing as to pray for the "unquenchable" burning that the "Baptist preacher" declared would come to "the chaff," the ungodly among the multitude, that went out to hear him on the other side of the river of Jordan where he immersed penitents, who gladly heard that wonderful preacher over there "in the wilderness of Judea."

John's hearers were of two kinds. Many that "came to his baptism" were looking for the coming Messiah in truth and love. But others went out "to see" only.

The former class John styled "the wheat," the latter "the chaff," saying that "He, Christ, would immerse the former in the Holy Spirit and gather them as wheat into His garner, but the other, "the chaff," He would immerse in "unquenchable fire." The passage of Scripture (Matt 3:11), when correctly translated, would read thus: "He shall immerse you" (that believe in Him) in the Holy Spirit and (you that believeth not) "in fire."

This is "the fire" that "the holiness people" pray for, when they ask God to send "the fire baptism" upon them!

Oh! that men and women "professing godliness" would cease to follow "blind leaders of the blind!"

We know that these deluded ones do not really wish to be consumed with "the chaff" in the flames of "unquenchable fire" in the "Great Day" where their worm dieth not." No, no no!

But surely all enlightened Christians ought not to pray for the baptism (or immersion) of "fire!" Such as these ought to know that "John the Baptist" never taught that Christ would baptize the righteous "in fire!"

As beforesaid, those who believe in "the fire baptism" are mostly Pedobaptists. Not many Baptist people are found among them, and how can such as they believe that the Lord will ever cast those, who are His, into "the fire!"

The "holiness people" believe, or seem to pray, as if they thought the "fire baptism" was something to be "poured out" upon them. If they held to the truth that baptism was "immersion" only they might ask to be baptized in or into, the love of God, and not in "fire!"

But this latter (the fire immersion) they dare not pray for, seeing the glaring incongruity of such petition to heaven. But some of those "perfectly sinless folks" do actually claim to have already received the "fire baptism," and say they are free from all sin!

To them, no temptations from the evil one ever come now, at all, like those that come to the rest of us poor mortals who have not advanced that far! We remember what the apostle John says (in 1 John 1:8): "If we say we have no sin, we deceive ourselves, and the truth is not in us."

We take it that it is a fearful thing to profess to be "sinless" like these "holiness people do. It is the bounden duty of all people, and especially the Christian, to be as holy and as pure and as sinless as is possible in this life; but, mind you, the very moment one makes a profession of it (like the Pharisee of old), that moment that he or she does it, they are trapped by the devil and sin is committed by them, no matter what they say to the contrary.

True holiness "vaunteth not it-

self," is not puffed up, makes no profession of that kind, and dares not do it. Nay, it does not claim supersanctity over others—would not on any account do so—but shrinks from it, and is not deceived into such sinful presumption; nor does the truly enlightened child of God ever desire, or wish, or ask, or pray to be "baptized" "with" or "in" fire. Never!

The true follower of the Lord Jesus takes the words of "John, the forerunner" of Christ (and His immersion in the Jordan) to mean just what John intended them to mean, and for them to be understood just as John desired them to be, namely, that "He" (who is to come after me) "shall immerse you" (that believe) "in the Holy Spirit" and (you that do not) "in fire."

"Whose fan is in His hand, and He will thoroughly cleanse His floor, and gather His 'wheat' into the garner; but He will burn up 'the chaff' with 'unquenchable fire.'"

A hopeless delusion seems to have seized the "holiness people" about this that blinds them utterly, and which leads them to mistake 'the fire' that is to be the sad doom of the wicked for some special endurement from above, additional to the gift of the Spirit at one's conversion, which enduement (they suppose) will render the recipient of it entirely sinless and beyond the power of Satan henceforth even to tempt them to do evil.

In fact, these so-called "sinless" ones do absolutely say they have no temptations to sin at all!

In this regard we see they are far ahead of the apostle Paul himself, who said (in Rom. 7:15): "What I hate, that I do." Poor Paul! He had not reached the "fire-baptized" state when he wrote that sorrowful confession. Nor this truth, further on (in verse 19): "The good that I would, I do not; but the evil which I would not, that I do."

The "sinless folks" of this "day and time" would tell Paul that they had no such base inclinations at all; that the "good" that they would, they do, and the evil that they would not do, they didn't do; because they are no longer sinful, but holy! "Perfectly holy and sinless!" It is a wonder that God bears with and endures such blatant presumption.

What are we coming to, and where drifting?

Has the "sheet anchor" of some professors clean gone forever. Why will not some of these learn (and why not all of them) that to be "fire-baptized" means no good to souls already "saved by faith" in the Lord Jesus Christ," but it means to be consumed with the wicked in the eternal burnings?

When God sends a soul into "the fire-baptism" it will be a "devouring fire," for the prophet Isaiah asks (in Cap. 33:14): "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

In view of all this we can only pray that the Lord of all grace and mercy may, in pity and compassion, deliver us, and all who read here, from the "baptism in fire" where the Bible says that "the smoke of their torment ascendeth up forever and forever." Amen!

Dunn, N. C.

Apropos of the vagaries of Christian Science, this story is going the rounds: A little Bostonian boy accompanying his mother, a devoted disciple of Mrs. Eddy, on a walk in the suburbs, was greatly terrified at the aspect of a belligerent goat they were meeting, and clinging to her skirts, cried out in fright. "Don't be alarmed," said the mother. "You know, Edwin, that the goat cannot really hurt you. Just remember that he has no real existence." "Yes," said the terified youngster, "I know all about that, and you know all about it, but the goat doesn't."—Ex.

How to Increase Our Missions.

BY W. L. PICKARD, PASTOR, LYNCHBURG, VA.

The field is the world, and all parts of the field are open and white unto the harvest. We used to pray: "O God, open the fields for the missionaries." That prayer has been answered. We used to pray: "O God, be pleased to raise up missionaries." He has heard and answered that prayer. And continues to answer it. We have many missionaries on the fields, and others, strong, brave, consecrated, cultured, who are ready to go. We are giving more money to missions than ever before, but the work grows and we need more money as it grows. How shall we get it? By going after it in the right spirit and by the right methods.

How Not to Do.

It is well to know how not to do some things. When I go to Conventions I study men very closely. From some I learn how to do things, and from others, how not to do them. Let us get rid of some cheap misconceptions. Some cheap things are very costly. The funny man sometimes gets people to laugh at the expense of hard-heartedness later on. What we need to do is, the right thing, at the right time, in the right way, and in the right spirit. For example, have you not heard men provoke a smile with the threadbare sentiment: "If you have flowers for me, give them while I am living." Now, that is a pleasing sentiment, but it expresses only half of true Christianity. There are two places where we need flowers, viz., one is along the path of life, the other, at the grave. Did you ever attend a flowerless funeral? Oh, but it was a sad time and a cheerless place! We are not heathens, nor brutes that perish. Both our hearthstones and our graves are sacred places. The vase in the parlor and the vase on the grave are both for love's flowers. It is humane and Christian to put the flowers at both places.

Again, we need to omit the unjust, stinging statistics of the one-sided statistician. He often states that, "The entire Baptist denomination gave only so many cents per capita last year," and so on. He then parades Virginia, and Georgia, and each State, and country showing that each has practically done nothing, and that it is scarcely worth a place on the religious map. Such statistics are untrue. I do not believe they do any good. They hurt the feelings of those who do give, but do not hurt the feelings of those who do not give. In other words, they hurt the wrong set of feelings. Whipping, scolding and browbeating do not increase the mission spirit and giving. Pessimistic, scolding generals rarely gain great victories.

Again. One often notices articles berating ministers for being "stingy, anti-missionary," and so on. Then comes "The Rejoinder," in which these ugly terms are charged up to "the laymen," "the churches," etc. But such charges are not true with reference to either ministers or churches as a class. They may fit individual cases, but not classes. Most ministers and churches really wish to do what is right in the matter of sending the gospel to the lost. What the faithful givers need is encouragement, and what the untrained need is training. If a man is in the dark, do not criticise him for stumbling, strike a match!

How to Do.

Take the apostolic way, and practice it. Put the Lord's commission in a central place in the "articles of faith," "the church covenant," and in the pulpit. It is not a mere side issue. It is like the heart, meant to pulse through all of one's religious system. Practically it is our religion. What is our religion without evangelism?

Take the apostolic way of telling what the Lord is doing through His messengers. Suppose we tell the story as it is—tell that more Baptists are giving more money to missions than ever before, and that God is giving us more missionaries and more converts than ever before? This is truth. It has enthusiasm in it. It is a hallelujah note rather than a requiem. The telling of it in a proper way will cause men to wish a share in this successful work.

Suppose pastors and laymen simply study and talk mission work more in our churches? What of the results? How does a baby grow? Attend to him right, give him good, wholesome food and you need not worry about his growing.

Put the missionary map of the world often on the wall; let pastors, deacons, Sunday-school teachers and pupils often discuss the great work that God is doing at different places through His messengers, and you cannot but see the growth in giving. The most eloquent reading that falls under my eyes is found in our missionary reports. The reports as found in Convention Annuals, and the articles in our mission journals from the fields often read to me like modern duplicates of Pentecost. They are more fascinating than Arabian Knights, for they are facts and not fancies; more eloquent than Paul's speech on Mars Hill, for they are the mighty deeds of our Lord as He marches to final victory.

Our denomination is growing rapidly. God is signally blessing our work. Our people represent all classes and conditions as to culture and money, thank God! But every Baptist in this world professes to be regenerated! What a glorious distinction! We are a people of the Lord. What we need is the right teaching in the right spirit. If those of us who are undershepherds and teachers will keep on telling of the growing needs, the great work and the gracious results, we shall see the money for the work flow as a stream that increaseth as it flows.

Let me tell you about Arther. He is a daily workman. I got him to leading missionary meetings. He knows the missionary conditions of this world. He gives seventy-five dollars a year to missions. Some of those who are far wealthier give less than Arthur. But, Arthur is causing them to increase their gifts. Tell the story, it will create givers!

Maryland Letter.

There is much activity in this part of the Baptist vineyard. Some of our pastors are going and others are coming, but let it be understood that the "goers" are not abandoning their pastorates, but are merely preparing to join the London caravan. The "comers" are settling in our vacant pastorates.

Eutaw Place Baptist church is rejoicing over the arrival of its new pastor, Rev. C. H. Dodd, who comes to them from Peddie Memorial Church, N. J. He preached his first sermon on last Sunday morning. On Wednesday night of this week his church gave him a simple but beautiful welcome. The members are congratulating each other upon their new pastor.

The most important pastorate outside of Baltimore is at Cumberland, Md., a city of twenty thousand people. Rev. W. R. Hood has been secured for his pastorate. He is a native of Alabama, and a graduate of Newton Centre. An unbounded opportunity awaits him at this new post.

In that section of the State two other new men have been gained for our ranks. In Allegany County Rev. R. D. Stephenson has already arrived and has taken charge of the church at Eckhart Mines. He will devote half of his time to new work at the town of Lonaconing. We have no organization at this point. Under the leadership of Brother Stephenson it is hoped that a Sunday-school and church will soon materialize.

In the adjoining county of Garrett, Bro. C. W. Hudson, an old Maryland boy, has driven down his ministerial stakes. Brother Hudson and Brother Stephenson have both recently arrived from the Louisville Seminary.

Brunswick is a railroad town of about four thousand people and contains a large population of unsaved men. These men have already proven to be responsive to the gospel invitation. We have no organization of any kind at that point, but on last Saturday there stepped from the train a tall, double-breasted young man who had arrived from the Louisville Seminary. His name is B. D. Porter. Alabama is his native State, but Brunswick is the place where, during the coming months, he is to concentrate his energies.

Over on the eastern shore is the town of Salisbury, the most important town in that section of the State. Here is a little Baptist church that is rejoicing in the prospect of the arrival of their new pastor about the first of July. His name is R. C. Granberry, and he has within his trunk, or some other appropriate place, two diplomas of graduation—one from Harvard and one from the Newton Centre. This brother is at present resting under the trees of his native Alabama.

Several other of our mission fields are vacant.

Our Board has set its standard very high in the quality of men whom it is securing, consequently the new recruits are not found very rapidly. Several high-grade men are giving consideration to calls, and it is hoped that within a few weeks all of these fields will be filled. The new men whom we have secured for our vacant fields have gathered rich sheaves during the last twelve months. Four new churches and nine Sunday-schools have been organized since our Association last fall, and still the battle is raging.

Bro. W. H. Parker has had almost phenomenal success in the city of Frederick where he went about a year ago. Nothing was found by him at this place but a few straggling Baptists. Difficulties seemed to pounce upon him at every turn, and for several months the situation to the natural eye seemed to be hopeless. But Brother Parker's determination had iron in it, and now we have at Frederick a flourishing Sunday-school and church. A new building is in course of erection, and a card from Brother Parker this week informs us that on last Sunday the room was filled back to the door. There have been large results gathered by some of our other missionaries. Rev. T. W. Gayer, at the little town of Girdletree during the last year, has succeeded in organizing two Sunday-schools and a church. The church has already about ninety members.

At Hagerstown Rev. F. L. Fraser, the pastor, has been singularly blessed. His Sunday-school during the past few months has leaped from an average of about fifty to an average during the last few weeks of 102. The church is engaged in a campaign of paying off its entire indebtedness of $3,600; and $1,500 of this amount will be contributed by our Church Extension Society.

E. B. HATCHER.

The swelling ocean can make no change in the orbit of the moon whose path it follows; and yet that rising and flowing tide purifies the earth, as each day it washes every shore. And prayer, though it does not change the providential order, is the tidal swell of the human heart under the attraction of the Infinite. —Frank Walters.

A soul without reflection to ruin runs.—Young.

News Notes.

....The rest of us are in the Mid-summer meeting.

....Remember that Temperance celebration July 4th.

....Write to President Vann, Raleigh, N. C., if you have a girl to educate.

....Bro. R. J. Bateman has been called to succeed Pastor Haymore at Spencer.

....It is reported that Evangelist J. W. Little has been sued by another preacher for defamation of character.

....Dr. Charles Lee Smith has retired from the Chair of History and Political Economy in William Jewell College, Missouri.

....Dr. Poteat, President-elect of Wake Forest College, arrived at Queenstown on Friday, June 23. He will return from Europe early in September.

....The manager of the hotel at Jackson Springs wires Monday: "Prospect for a crowd pretty good." Always room for one more, you know.

....Pastor L. M. Hobbs writes: "We have completed the painting of the church at Lilesville at a cost of more than $200. We are all delighted with its cleanly appearance."

....Pastor Tyree and wife, of Raleigh First Church, left for Europe Monday morning. The church sent Brother Tyree, and a friend sent Mrs. Tyree. They will return in August.

....At a recent term of Warren County Court the Judge, the Solicitor and the Clerk were Wake Forest men of the same period—Messrs. E. B. Jones, Walter Daniel and W. B. Rodwell.

....All recommendations for the appointment of Wake County school committeemen should be sent in by the first Monday in July to W. G. Clements, Secretary Board of Education.

....Pastor Dunnaway, of Oxford, has been greatly blessed in his work. Since last Association one hundred members have been added to the church, more than seventy of these by baptism.

....Reduced rate tickets to Jackson Springs will be sold June 26th, 27th, 28th and 30th, good returning until July 6th. Come Friday and take in the biggest days if you can do no better.

....Bro. M. P. Davis, of Tarboro, writes: "Announce in the Recorder that W. H. Weaver, the blind preacher, and Mrs. L. S. Pope, were married in the parsonage, May 24th, M. P. Davis officiating."

....E. J. Richardson, office Secretary of the Virginia Anti-Saloon League, can recommend a satisfactory detective to friends of temperance laws. In writing refer to his letter to us of June 6th.

....Bro. T. J. Crisp, of Conetoe, writes: "You will please acknowledge seventy dollars pledged last year at the Association through Rev. B. Craig for Piney Grove Church, Martin County, and five dollars from Greenville Church."

....Bro. J. R. Taylor writes that "he should have said in his article" (of inquiry), "the presbytery was composed of Wake Forest men. They examined him and not the church." Very well. Our point still holds good that the College is not responsible; and, second, if it were, the offense in this instance is of no significance whatever; indeed, in our judgment, is not an offense.

....We regret to hear that Bro. C. M. Rock has retired from the Clinton pastorate. He seemed to be especially adapted to that important field, and was in the midst of a lively work. May he remain in North Carolina.

....Bro. C. W. Payseur says: "My River View church is the most spiritually minded people I have ever known. They are ready for any service which may be for the good of our Master's cause." This church has doubled in membership in one year.

....Rev. W. A. Ayers commenced his pastorate of the First Baptist Church Sunday and preached two fine sermons. He is a strong, vigorous speaker. His sermons will be enjoyed by the community for he is a man of the people.—New Bern Journal, June 11th.

....West End, Asheville, has voted to build a parsonage, and Pastor B. L. Hoke is delighted. In testimony of her esteem the church also gave him leave of absence and expenses to Jackson Springs, but sickness in his family will prevent him from being with us this week.

....Alexis has recently finished a new meeting-house. They averaged twenty-five dollars per member to home and benevolent objects combined last year. The church is making splendid progress in every line of development. Bro. C. W. Payseur is the efficient pastor.

....Among the Southern Baptist editors announced as expecting to attend the World's Baptist Convention we note: "R. H. Pitt, of the Religious Herald; B. J. W. Graham, of the Christian Index; J. N. Prestridge, of the Baptist Argus and N. R. Pittman, of the Word and Way."—Ex.

....Pastor Brooks, of Apex, is more and more loved by his people. When several churches have tempted him to leave Apex, he has always said: "No, I see no reason why I should leave my present field. My people are very kind to me, and I love them very much. I am not ready to leave such a people."

....We acknowledge the honor of the following invitation: "Mrs. David A. Covington invites you to be present at the marriage of her daughter, Katherine Simmons, to Rev. James Braxton Craven Thursday evening, June the twenty-second, nineteen hundred and five, at eight o'clock. At home, 'Broadacre,' Monroe, North Carolina."

....The reunion of Bethlehem church, West Chowan Association, will take place on Saturday before the third Sunday in July, and the dedication will take place on Sunday at 11 a. m. Livingston Johnson, Corresponding Secretary of the Baptist State Convention, will preach the sermon. Deacons will be ordained at 10.00 a. m.

....The Home Mission Board recently donated $5,000 to the First Church, Hot Springs, Ark., to aid them in the erection of their new house of worship. This donation is worthily made. Hot Springs has long needed a better house of worship. A fine lot has been secured and a modern and commodious church building will be erected.—Baptist Courier.

....The Baptist Advance says: "The city of Little Rock bids the world look upon a thirteen-year-old heroine in black. There she lies! Torn, mangled, gasping, dying by the side of the street car rails. And what for? A white child has toddled upon the track. There is the quick perception, the leap to rescue. The infant is thrown from danger, but Catherine Lawson, the child heroine, has given her life to save the baby. No wonder the citizens of Little Rock are erecting a monument to her memory."

....Dr. B. F. Riley has resigned the pastorate of the First Baptist church, Houston, Texas. A week after he took charge of the church, the Galveston storm came, and the church at Houston was destroyed. During his pastorate he succeeded in erecting one of the handsomest church buildings in the State.—Exchange.

....The church at Cherryville reports good progress. Pastor Payseur is very much pleased with his people. There are some noble workers in this church. They often speak of the wrok done by Bro. D. F. Putnam. He was with them while they were erecting their house of worship and also their pastor's home. They have both paid for.

....Bro. J. N. Tolar, who labored so successfully at Beaufort and in the Eastern Association, has accepted a call to Paxville, S. C. "The field is the world," he writes; "where God directs we must go." That is very true. But we could wish that the way had opened for this excellent young man in North Carolina, and doubtless he could wish so too. South Carolina must treat him well.

....Pastor D. P. Bridges, of Lincolnton, is moving along nicely in his work. The congregations are constantly becoming larger, members are coming into the church from time to time, and in every way the cause is hopeful. Brother Bridges is a much worked pastor, having three sermons to deliver each Sabbath. More workers are needed around Lincolnton; the fields are white.

....Secretary Livingston Johnson has just completed a Baptist missionary map of North Carolina showing each of the 1,792 Baptist churches in the State and the boundary lines of the Associations; also the mission points occupied by the 140 missionaries of the State Board of Missions. Mr. Johnson will use the map this fall in his Association rounds in the interest of State Missions. The map is ten feet long.

....The death, by his own hand, of Professor Hasleff, who was for several years teacher of Modern Languages in Richmond College, will greatly grieve many of his former students. In recent years he has had a hard struggle, and of late his mind has been somewhat enfeebled. He was a Russian by birth, and it is said that the recent reverses which his native land has suffered deepened the melancholia into which he was drifting.—Religious Herald.

...Pastor C. W. Blanchard writes: "On Friday evening before the fifth Sunday in July, the pastors and Christian workers of the Johnston County Association will meet at Baptist Centre Church in a week's evangelistic service. This takes the place of the regular union meeting as ordinarily held on fifth Sundays, and it is hoped will bear great fruit in soul-winning and strengthening the cause throughout Johnston County. Bro. Junius H. Smith, of Raleigh, N. C will direct the music."

....Rev. Hight C. Moore, our Sunday-school Secretary, is doing some fine writing for the Biblical Recorder on Sunday-school topics. His methods are sane and capable of being introduced into Sunday-schools of every grade. If our Sunday School Board at Nashville could secure him to deliver a series of lectures before our Seminary students, incalculable stimulus would be given to the cause through the next generation. To make a fine address on Sunday-schools is not difficult for some men to do, but to show others how to teach, how to conduct schools, how to interest and build up through the year, is quite another matter and claims the experience and best thought of a specialist.—H. A. Brown, in Christian Index.

....The cause at Mount Pisgah church is moving quietly along. Pastor C. V. Brooks is much loved. How many souls have been blessed, and what power for good has gone forth from this noble country church! Matthew T. Yates went from this church. A rough-hewn stone marks the spot where he was accustomed to pray. His youngest brother, Lucien, is still a member of Mount Pisgah, and a host of relatives also. One feels that his feet are on sacred sands as he walks by the stone where a hero and martyr prayed and dedicated every power to God.

....Dr. George W. McDaniel has been to Wake Forest College. He was there to deliver the commencement sermon, and like all honest-minded men, he was carried away with everything that he saw. The enthusiasm of the North Carolina Baptists over Wake Forest is like a high rolling anthem often up to G and heard from mountain to seashore. As for students, they get more and more every year. The fact is, that the North Carolina Baptists, while too busy to be proud of themselves, are among the pick of all the earth.—Dr. Hatcher, in Baptist Argus.

....Pastor A. A. Butler, of Newport News, Va., gave the Recorder office a pleasant call last week, coming down from Durham where he and Mrs. Butler spent a two weeks' vacation with relatives. His two years of labor at North End Church have been fruitful and the future is very promising. In attendance, in contributions and in general interest the good advances have been made which one expects from Butler. His work is an important one, both in the thrifty city of Newport News and in the Old Dominion, and his North Carolina friends will gladly hear that he is succeeding so well.

....The appointments of our Sunday-school Secretary, Hight C. Moore, for July, include points in the bounds of fifteen Associations as follows: 2nd and 3rd, Jackson in the West Chowan; 4th, Wilkesboro in the Brushy Mountain; 5th (day), Brier Creek in the Brier Creek; 5th (night), Elkin in the Surry; 6th, Cool Springs in the Elkin; 7th, Trap Hill in the Stone Mountain; 8th, Island Ford in the Yadkin; 9th, Winston-Salem in the Pilot Mountain; 14th, Boone in the Three Forks; 15th and 16th, Cove Creek in the Three Forks; 17th (day), Watauga in the Stony Fork; 17th (night), Linville in the Mitchell; 22nd and 23rd, Globe in the Caldwell; 27th, Mocksville in the South Yadkin; 29th and 30th, Wake Forest (union meeting) in the Central; 30th (night), Goldsboro in the Neuse.

..The coming International Christian Endeavor Convention will be held in Baltimore, July 5th to 10th, next. The most notable special feature will be the International Festival of Praise, the first evening of the Convention. Rev. Carey Bonner will come from London to conduct this service. The praise of the nations will be sung in many native melodies and some of the noblest musical utterances of the race, closing with Handel's master chorus, "Hallelujah," by a choir of 2,000 voices, orchestra and organ. A cantata will be sung at the Junior rally by 1,000 Baltimore children. On Recognition morning, honorable mention will be made of local and State unions that have been progressive and worthy local societies recognized. Two-hours-and-a-half rest each mid-day will do away with rush and hurry. A mid-convention holiday will afford recreation at Washington, Gettysburg and the seashore. The large new missionary exhibit of the Young People's Missionary Movement will instruct and interest the delegates, as well as an exhibition of Junior work and the Endeavor Museum.

....Rev. I. W. Thomas, the pastor of our Baptist church at Blowing Rock, writes us that very little has come from the appeals he published in the Recorder and the Baptist, but that Messrs. Moses and Caesar Cone, who are Jews, have given $50 to pay for the seats, and they hope to be in the church in July. We take off our hats to Messrs. Cone. If the Baptists will not help the weak, we are glad the Jews will. We have been greatly disappointed that so few responses have been made to this worthy cause, but we rejoice that help has come anyhow.—Charity and Children. We have known for years that newspaper appeals for local churches are not worth the paper they are printed on. The thing was overdone soon after newspapers were invented.

...Bro. J. C. Gillespie writes from Bessemer City: "We closed a gracious meeting here last night of fourteen days and nights. About seventy made professions of faith and were reclaimed together. Twenty-six were baptized into the fellowship of the church, and others await baptism. Two were restored, twelve were received on letters and reclamation, and a large number came under the watch-care of the church and their letters have been sent for. Sixty or more will be received into the church by baptism and letter as a result of the meeting. The church seems to be thoroughly united now, and we are very hopeful in our work. Bro. J. D. Moore, ministerial student, aided in the meeting, and did splendid work, and we predict for him a life of great usefulness in the Master's cause."

....Dr. A. C. Barron, the popular pastor of the First Baptist Church, leaves to-morrow morning for a two months' trip abroad. He will sail from New York City Friday on the Caledonia, the finest of the Anchor Line and one of the handsomest steamers afloat. Dr. Barron has arranged his trip with great care. He will visit relatives in Virginia for several days and then pass on to Philadelphia. Taking ship from New York, the doctor will sail for Glasgow, Scotland, arriving there the latter part of next week. He will visit in Scotland and England, reaching London by July 11th in order to attend the World's Baptist Congress that is to meet in that city the following week. Delegates will be present at this Congress from every nationality on the face of the globe. It will be one of the greatest religious gatherings that has ever been held.—Charlotte Observer.

....New York, June 23.—At the thirty-seventh annual commencement of Cornell University, at Ithaca, yesterday, Joseph Quincey Adams, Jr., A. B., Wake Forest College, '99, A. M., '00, of Charlotte, N. C., was given the degree of Doctor of Philosophy in a course of study of English and romance languages. Mr. Joseph Quincey Adams, Jr., is a son of Rev. Dr. J. Q. Adams, pastor of Pritchard Memorial Baptist Church, of this city, and brother of Mr. W. D. Adams, of the Observer local staff. He is a bachelor and master graduate of Wake Forest College. Entering the University of Chicago he pursued a special course in English and later was offered a fellowship in Cornell University, which he accepted. For the past two years he has held the famous "Cornell Fellowship," which is regarded as the highest honor that may be conferred upon a student. The doctor's degree was awarded in a course of study of English and the Romance languages. Mr. Adams is now abroad doing special research work in behalf of Cornell University. He will visit Oxford, Cambridge, Heidelberg and the other great European universities, and will return in the fall.—Charlotte Observer.

....Interesting and helpful services were held at the Statesville First church Sunday. Rev. J. Clyde Turner, who is visiting his parents here, preached a strong sermon in the morning and at night a thanksgiving service was held, the occasion being thanksgiving to God chiefly for the restoration of the pastor, C. A. Jenkens. The Western Avenue church also took part in the thanksgiving service. After appropriate singing Mr. and Mrs. Jenkens and son were received into the membership of the church. J. F. Mitchiner, pastor of Western Avenue church, made a talk of praise and thanksgiving, followed by Mr. Geo. Woodward, of the same church, giving a brief review of the work of the two churches from the time the First church was organized in 1870 by Elder G. B. Boone. The organization was followed by a protracted meeting held by A. C. Dixon, in which many were converted. Mr. Jenkins followed Mr. Woodward, expressing his thankfulness to God for his recovery. He spoke in high terms of Dr. H. F. Long, the attending physician. Mr. J. H. Wilson also made a talk for the First church. Mr. Jenkins announced that as a result of his serious illness his son, C. A. Jenkins, Jr., had decided to enter the ministry.

....At the Detroit Convention of the Baptist Young People's Union of America last July it was decided to change the annual Convention to a biennial meeting; so there will be no large gathering of our young people in regular Convention this year. Many States are arranging for summer assemblies, and it is hoped that the work will receive the large consideration it deserves. But there is a legal requirement in the incorporation of the Union demanding an annual business meeting. In order to meet the requirement, there will be a business meeting held in connection with the New England Conference of Baptist Young People, which takes place in Boston, July 18-23. The brethren in charge of this conference have kindly given Thursday afternoon and evening, July 20, for the purpose of this annual gathering. On the afternoon of Thursday there will be the regular business meeting, with the annual report of the Board of Managers and election of officers. In the evening there will be an inspirational service, at which several addresses will be delivered, including the annual message from the President, Mr. John Chapman, of Chicago. Notices of this meeting have already been sent to the various State organizations, and it is to be hoped that the States will be represented.

....Bro. A. B. Thomas writes from Purcell, Indian Territory: "God led me to the Indian Territory in March last by laying the Baptist church at Purcell, I. T., on my heart, when I was at home in Sylva, N. C., and though I did not come to Purcell for two weeks or more after I came to the Territory, and not then until invited by Brother Rankin, "the supply," and then just preached and went away, without telling any of them why I was here. Then, two weeks later, I came to Purcell with Brother Rankin and preached for him again and went away without telling them why I was here. Yet when the time came to call a pastor every vote on the first ballot was for me except three, and then the call was made unanimous. Dr. G. M. Tralla, Sunday-school superintendent, said to me: 'I believe if God was ever in the call of any pastor to this church since I have been here, he was in your call, for there was a perfect landslide in your favor on the first ballot.' Bro. J. H. Tucker asked me when I passed through Asheville, N. C., when I started here, if I had been called to a pastorate out there, I told him no, but God wanted me out there, and I was only going by His leading. And now He has brought it to pass without my working it up for myself. I just left it all with Him. I shall need the earnest prayers of all my dear brethren and sisters in North Carolina as I have never needed them before, and I do earnestly ask an interest in all their prayers for God's blessings upon me in my work here. Purcell is a city of between 2,500 and 3,000 people, and the Baptists are few in number and finance. But I trust 'strong in the Lord and the power of His might.'"

....We regret that the Oxford Public Ledger has so far misread us as to say that our statement of the Gattis against Kilgo trial was unfair and calculated to wrongly direct public opinion. Our intention was as far from this as could be. A weekly newspaper cannot print details in full; and our statement in this instance was not full; but it was fair. Our contemporary complains of the statement that the defendants have received five favorable verdicts or decisions out of seven. This is a true statement. It is true that the jury verdicts have been against the defendants, but this was measurably implied in our statement. For we said that three of the five favorable decisions were in the Supreme Court. We were writing about the fourth in the Wake Court. This left only one to be accounted for, and we had declared that two of these three were against the defendant; and we said nothing to indicate whether any of them were jury verdicts or not. That was and is immaterial. Indeed if there is any difference, we would prefer a judicial decision to a jury verdict. In this light our statement allowed more for the plaintiff than for the defendants. Our contemporary further complains that we did not state that the men convicted of trying to influence the jury were doing so with a view to obtaining a decision for the defendants. We were concerned at the moment with the crime itself. We trust our contemporary will reproduce this statement and send a marked copy to other papers that have printed its misreading of our first item. If they believe in fairness they will be just as quick to print it. If not, very well. And, by the way, let us remark that while personal efforts to influence jurors are to be regarded as most serious crimes, and every effort should be made to get at the root and source of them, newspapers should always bear in mind that they have no right to create a public sentiment that chokes Justice, as is frequently done in North Carolina. This paper refuses to take sides in any case that is in Court, and contents itself with stating only such facts as are admitted.

..Telegraphic advices from China conveyed the sad news of the sudden death, at the ripe age of seventy-three, recently at Shangsha, Hunan—where he had just arrived from England—of Rev. J. Hudson Taylor, the well-known founder and wonderful leader of the China Inland Mission. Mr. Taylor was a Baptist, although not directly associated with our body. He was a native of Barnsley, and in answer to the prayers of a devoted father, an evangelist, who was much interested in China's spiritual needs, was converted, and in 1853 sailed as a missionary to that vast country, at the early age of twenty-one. He had received medical training in the London Hospital. He was led to rely directly and alone upon God's providence—apart from any missionary organization—for the supply of his needs: and that is still a distinguishing feature of the missionaries of the China Inland Mission, which he founded in 1865, and took out the first seventeen workers in the following year. At that time eleven of China's eighteen provinces were without a single Protestant witness, whereas today there are 200 central stations, with over 450 out-stations, while since 1900, the year of the Boxer rising, no less than 50,000 converts have been added to the church in China. During the last year, moreover, sixty-six missionaries were added to the staff of the Mission, making a total of 828 now laboring in the Celestial Empire. Mr. Taylor was a brother-in-law of Mr. Marshall Bromhall, the esteemed (Baptist) secretary of the China Mission, and the son-in-law, by his second marriage, of Mr. Faulding, a veteran Baptist and well-known scientist, who died a few months ago at Tenterden. The deceased had been resting in Switzerland for the last three years, but feeling himself stronger, desired once more to look upon the land of his many prayers and life-toil. A memorable service in his honor was held on Tuesday evening at the Mildmay Conference Hall, when representatives of all the evangelical denominations were present. Dr. A. T. Pierson, Dr. Harry Guinness, Rev. R. Wardlaw Thompson and others delivered addresses.

....Bro. W. H. H. Lawhon writes: "The Baptist church at Cool Springs, in Moore County, is about fifty years old; has ever been a good church, composed of the best of people. Has never in her history asked for help, but has been liberal in her contributions. No laudable cause has ever been presented to her in vain. She has always cheerfully responded with a liberal contribution. She was once strong in numbers, for several years numbering 125, but in the last few years her number has been greatly reduced by removals and deaths; and now the church is not able to build a house, such as they need and such as the times demand, and we are without a house. A cyclone, on the 5th of last April, swept our house of worship away and we have no place to hold service except under a rude shelter. The prospects for building up the Baptist cause in this section was never better than now. People are moving into the community, and our congregations have increased over one hundred per cent within the last year. If we can build a house this fall the church will soon become as strong as she has ever been. We have received by letter since October 1st fifteen, and several others will join us soon. But we need a house, and don't believe in holding festivals and fairs to raise money to build a house for the Lord. So we have concluded in this, our time of need, to ask the good people and churches of North Carolina to help us. Many churches in the State have been helped by Cool Springs. Any one reading this article, and willing to help us, you may send your contribution to the writer and the same will be thankfully received and duly acknowledged in the Biblical Recorder. This is the first time I have ever asked the help of my brethren to build a house for the Lord. When a church is able to build for themselves I think they ought to do it without calling on others to help them. I will leave the matter with the reader and the Lord, hoping to hear from many in a short while. We want to begin our house by last of next month."

Through the New Testament in One Year.

(FROM DAILY BIBLE.)

Saturday, July 1—I Thess. 1-2:12.
Sunday, July 2—I Thess 2:12-3.
Monday, July 3—I Thess. 4.
Tuesday, July 4—I Thess. 5.
Wednesday, July 5—II Thess. 1.
Thursday, July 6—II Thess. 2.
Friday, July 7—II Thess. 3.
Saturday, July 8—I Cor. 1.
Sunday, July 9—I Cor. 2.

Home Circle.

Open the Door.

Open the door, let in the air:
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day;
If your door is wide it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for everyone.
He hath made of the raindrops gold and gems,
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine—
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin—
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!
—British Weekly.

Doing Things Graciously.

He was a busy man, and had enough to do without dealing with book-agents, but he said that he lost less time in meeting the people who came to see him than he would lose in wondering whether he had turned away some one whom he ought to see; and so it was not difficult to get into his office. Some persons imposed upon him, but most persons respected him enough to make their errand short. Moreover, he could be firm when necessary; and he got quite as much work finished in a day as did some other men who fretted more over interruptions. "It is a part of my religion," said he, "to try to help when I can. I can't help every one, but what I do I want to do graciously."

One day an odd-looking little woman came into his office. He was relieved when he learned that the little book she offered him cost only seventy-five cents.

"It is your own book?" he asked, as he glanced at the title-page.

"Yes, sir," she said.

"I will take a copy," said he. "Will you honor me with your autograph on the fly-leaf?"

She was very glad to do so, and accepted the pay with thanks.

She rose to go, but the purchaser had become interested in her, and he asked a question or two which prolonged the conversation, and made it easy for her to tell her story.

"It is so pleasant," said she, "to have some one show interest. I do this to support myself, and to help my son through college. He knows that I earn the money by literary work—he is proud of my work—but he does not know that I sell my own book in this way. It does not sell through the stores, and—I would just a little rather he should not know that I have to canvass. He is doing all he can to help himself along. I'm afraid he would not wish me to send him money if he knew that I have to sell the book in this way. But he is such a good boy, and will make such a good man! I'm glad to do it. But it is a little hard sometimes. I don't mind it that people do not buy, but it is hard to have them refuse rudely. I don't know but it is harder to have them buy and do it ungraciously. But I bear it for my boy's sake."

The little book showed native ability, but little knowledge of what would make a book succeed. It was no wonder that it did not sell well. And the purchaser did not wonder, as he looked at it, that people refused it abruptly, or bought it with ill-concealed reluctance. The poorly printed page glowed with a new beauty when he thought of the mother working for the son; and the uninviting cover attained new dignity in the light of her sacrifice.

A week later a business acquaintance hailed him at luncheon.

"I have heard good things of you from a mutual friend," said he, laughing, "a literary woman, who called, selling books. Do you remember her? She called at our house, and my wife kept her to supper. My wife is always good to people. Well, she said it was the kindest thing that had happened to her lately except what you did. She said you bought her book, but that you said some things that had done her good ever since. She told of it with tears in her eyes. What did you say to her?"

"Nothing that I remember. But I find that it costs no more, when one is doing a little thing like that, to do it graciously and heartily."—Youth's Companion.

Some Witty Responses.

Some entertaining impromptu witticisms of the English damatist Douglas Jerrold are recalled by "T. P."

"There's one song in ——," remarked a musical bore to Jerrold, speaking of a popular opera, "which always carries me away."

"Would that I could sing it!" ejaculated Jerrold.

It is related that on another occasion a long-winded friend stopped Jerrold, who was hurrying on urgent business along Regent Street, with the question, "Well, Jerrold, my boy, what is going on?"

"I am," retorted Jerrold, shooting by without further response.—Harper's Weekly.

A Powerful Sermon.

"I once listened," said a doctor, "to a sermon delivered from the sick bed of a very old man; almost a centenarian.

"It was on my last visit. I was preparing to leave when the aged sufferer turned his face toward the wall, sighing heavily.

"His son asked: 'What is the matter? Do you want anything, father?'

"'Yes, yes,' he whispered, 'want to go home.'

"'But you are at home, father,' the son said.

"'I know; but I want to go to my heavenly home,' the old man answered, with something like a sob, reminding me of a homesick child pining among strangers for dear ones far away.

"I was a careless fellow at that time," the doctor pursued, "but that once sentence from the trembling lips of a dying saint went straight to my heart. I could not shake off the impression. I found no rest until I, too, could feel that I was entitled to a home in the city made without hands."—Selected.

The Value of Sunshine.

Few people appreciate the fact that the sun's rays have a decided germicidal action. These rays kill most disease germs, if in contact long enough, but they are especially fatal to the germs of consumption.

There are millions of tuberculous germs expectorated into the street, but there are relatively few of them that are dangerous, because of the destroying power of sunlight. The difference in the powers of the sunshine is often the only difference between a good and a bad climate for consumptives.

Dr. Anders, a noted physician of Philadelphia, having in mind this power of sunlight to destroy germs, or arrest their growth, has advised that consumptives expose the bare chest to the direct rays of the sun, and he and others have been using this means as a part of the treatment of consumption with the best results. The germs of consumption love the damp, dark rooms and thrive there.

Then should we not, so far as is possible, let in the sunlight and fresh air to our homes? Don't be afraid to throw the shades away up and open the windows. By having in mind the power of sunlight to destroy these germs, we can decrease the danger from that plague of modern civilization—tuberculosis.—Selected.

An Expensive Pole.

A philanthropic manufacturer known to a writer in the Brooklyn Eagle built a row of pretty cottages for his working men, with beautiful front yards and a parked street in front. He set up an ornamental hitching-post in front of each gate.

One evening, when on a rent-collecting tour he found one of these posts torn up and thrown into the street. An Italian laborer, recently arrived at that place, lived in the house to which this post belonged.

"Angelo," said Mr. Folsom, "how came that post to be torn up?"

"Me tear a him up," the Italian answered. "Me no wanta de pole. He costa too mucha mon." And, turning to his wife, Angelo commanded, "Bringa de little pape!"

Obediently Mrs. Angelo brought the paper, which turned out to be a poll tax notice.

"Looka disa," said Angelo, holding the notice toward his landlord. "Dey make me pay de dollar for de pole. De pole he no gooda to me. Me no paya de dollar; me diga pole up and t'row him away."—Baptist Commonwealth.

"Supposing you wait here in this comfortable seat by the elevator while I match these two samples of ribbons," said Mrs. Mayfair sweetly to her husband, who had been entrapped into going shopping with her. When she came back she said contritely: "Have I kept you waiting an unpardonable long time, you poor dear?" "Oh, I haven't minded it," he said, cheerfully. "I just jumped on to a car and ran out to the league grounds and saw most of the ball game, then I took a little spin in the park with Dorton in his new auto. Did you match the samples?" "One of them. It's so provoking. I'll have to come in again to-morrow, for they are closing the store now."—Lippincott's Magazine.

A
Red Cedar
PAIL
LASTS A LIFETIME.



Did you ever stop to consider how many buckets you buy during ten years.

A Genuine
RED CEDAR
Pail

Lasts not only 10 years, but 7 times 10 years. Over 160,000 sold during 1903.

RED CEDAR purifies water and keeps it fresh longer than anything else.

THERE ARE DIFFERENT KINDS

of cedar pails. Insist on the **RED CEDAR,** it is the right kind.

Prewitt-Spurr Manufacturing Co.
Sole Manufacturers,
NASHVILLE, TENNESSEE.

BABY'S AWFUL ITCHING ECZEMA

Sores All Over Face and Body — Could Not Tell What She Looked Like — Unable to Sleep — Grew Worse Under Doctors.

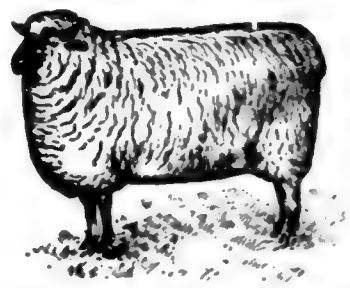
CURED BY CUTICURA IN ONE MONTH

A grateful mother, in the following letter, tells of another of those marvelous cures by Cuticura: "When my baby was four months old her skin broke out with a humor. I took her to a doctor, who said it was eczema. He gave me medicine to give her, but she kept getting worse all the time. Her little face and body were so covered with sores and large scales you could not tell what she looked like. No child ever had a worse case. Her face was being eaten away, and even her finger nails fell off. Then it itched so she could not sleep, and for many weary nights we could get no rest. At last we got Cuticura Soap and Ointment, first bathing her in warm water with the Soap, and then spreading on the Ointment with soft cloths. I saw a change in a week. The sores began to heal, and she could sleep at night, and in one month she had not one sore on her face or body. Any mother having children with eczema or humors will find a friend in Cuticura Soap and Ointment. (signed) Mrs. Mary Sanders, 709 Spring St., Camden, N. J., Aug. 14, 1904."

The foregoing statement justifies the oft-repeated assertion that Cuticura Soap and Ointment afford instant relief, and permit sleep for baby and rest for tired mothers, and points to a speedy, permanent, and economical cure, when all else fails, in the most torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin, and scalp humors.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Props. Send for "How to Cure Baby Humours."

WOOL.



If you have wool to sell for cash, exchange for goods, or be manufactured, ship it to

Chatham Manufacturing Co.,
ELKIN, N. C.

They pay highest market price, and guarantee satisfaction. Write them for terms and samples.

EDGERTON'S

Harness Oil and Leather Dressing

The Greatest Preserver and Beautifyer of Leather Ever Made.

Satisfaction guaranteed or money refunded.
Merchants who do not handle it should write,

THE J. H. EDGERTON CO.,
SMITHFIELD, N. C.

Young People's Page

Donald's Toad.

BY MRS. A. S. HARDY.

"I mean to be a naturalist," announced Donald Weed.

"Good!" exclaimed his sister Dorthea, "right here is a subject for you," and she pointed to a toad that had just hopped out from under the doorstep. "See how those jewels in his head are regarding you. I wouldn't wonder if he was studying you.

"And here is another subject for you. Tell me, if you can, how that soft worm over there can bore into the hard ground. Mr. Naturalist, you are in luck! it isn't every student can have his lessons put before him as easily as this."

"But I don't intend to spend my time on toads and worms," Donald answered. "When the time comes I am going to distant countries to learn about strange and unknown creatures or to dig for the bones of those now extinct."

"I know of a great naturalist who thought it worth his while to spend much time studying the earthworms in his garden," said Donald's Uncle Roger looking up from his paper. "The world isn't in the habit of revealing its secrets to those who do not first show themselves worthy in the places where they are put. Come, I will give you till the end of summer to learn what you can of this little neighbor who lives under your own doorstep. If your report is worthy of your subject, I agree to give you that Natural History I heard you wishing for this morning."

"Jupiter! Uncle Roger, I'll do it—if I get warts all over my hands!" exclaimed Donald.

During the summer the family were made aware of various stages in Donald's investigations, and Dorthea declared that Don was back with old Pharaoh and had toads in his bed-chamber.

At length there came a day when winter locked fast with a key of frost all the dwellings of the little people that burrowed in the earth and lived under doorsteps. Then it was that Donald came to his uncle and said:

"Well, Uncle Roger, Warty and I have to part company for a while: and I am ready to report what I have learned about him and his relatives:

"I find toads very interesting; in fact, one summer isn't long enough to master my subject. I have studied living specimens mostly, but I have had help from other sources, for I have read everything I could find with the word 'toad' in it.

"Wise men have thought toads of so much importance that they have given them a very long name. But my particular specimen has learned to answer to the name of Warty. The name is appropriate, and he likes it. The proof of this is that he has learned to come when called by that name.

"Early in our acquaintance Warty disappeared. I feared I had lost him, but I learned from books that it is the habit of toads to make trips in early spring to some pond or river where their eggs are laid. I went to our pond to see the eggs for myself. At first they look like strings of a jelly-like substance. The masses and strings increase in size and in egg-like appearance, until at last young tadpoles are hatched. The tadpoles of toads I found to be blacker and smaller than those of their green, long-legged cousins, with whom they live until their tails and gills are lost. When they really become toads, they leave the water and seem to forget that it was ever their home.

"I have known Warty for some time before I learned that he could make a sound. One night in June I heard a low, happy trill that seemed to come from down near the end of the doorstep; but when I brought a light to investigate, the sound stopped. I suspected Warty, though, and made up my mind if he had anything to say I'd hear it.

"Not many nights after I was paid for all my listening. But this time I heard a wild, changing little hiccoughing kind of a noise. It sounded like an outcry of alarm or distress, repeated so fast as to give the little thing no time to breathe. I hurried to bring a light. There was my toad. He was too excited to notice the light: in its glare he never so much as winked, but his poor little inflated throat throbbed fast with his cries of terror. There was Dorthea's black kitten, with an unmistakable grin on his face as he kept striking Warty with none too velvety paws. The puffy body of the frightened toad looked like a bag of wind, and with my light on the off side I didn't need the X-rays to make visible Warty's backbone and some other things that were in the wind bag.

"I took the toad's part pretty quick, and dismissed the cat. Little by little the throbbing throat and the puffy body grew natural, and soon Warty ventured in the darkness.

"The next step in my education came when I surprised Warty taking his early breakfast. A light shower had softened the ground and brought earthworms to the surface, and he was attempting to swallow a long angleworm. The worm didn't mean to be swallowed, and as it wriggled and twisted I reckoned Warty would have to get something else for his breakfast. But by quick jerky motions of his neckless head the toad gained on the worm; his little 'hands' were handy in catching and holding it and pushing it into his big mouth. So Warty had his breakfast and the worm was 'taken in.'

"For closer watching I brought Warty into the house and put him in a high window box. At first he seemed disturbed at being handled and his rough and clammy skin grew damp and sticky. This exudation, I have read, serves as a defense against his enemies, and has given rise to the stories about a toads spitting poison, etc. But kindness reassured Warty and he soon grew quiet and confident.

"Not long after being brought into polite society Warty proceeded to undress, or rather to take off his old suit and came out in a span new one. He used his 'hands' rubbing and pulling until the old skin was worked off and the new skin was seen shining and fresh with wart and spot. He got rid of the old skin by swallowing it.

"While I was obliged to furnish his three meals a day, I found his appetite and digestion rather remarkable, and I do not wonder that English gardeners have offered twenty-five dollars a hundred for toads to rid their gardens of insect pests.

"Instead of toads being poison-spitting, wart-producing and evil-eyed, I find them shy, gentle, inoffensive, even affectionate and useful. In winter they bury themselves in the ground and lie in a dormant state. Some toads have been known to live for nearly half a century. I suppose Warty has now begun on his five or six months' nap, and I hope no black cat may disturb his dreams."

Donald paused, extended his hand and exclaimed, "And I haven't a single wart, sir!"

"Very good, Donald!" said his uncle. "All summer I have watched your investigations with an interest equal to your own. You have learned many things, and one is that we do not need to travel far to find subjects that repay careful study. You deserve your book, and here it is."—Congregationalist.

"The usual fortune of complaint is to excite contempt more than pity."

The Struggle—Not the Prize.

During the last foot-ball season a game was played in one of our Eastern cities—a game which was the talk of the town for many days. The rival teams were from different universities in the same city, and the students of each university, hundreds strong, marched through the streets with band and banners; measured by enthusiasm, the fight would be a close one. From the very first, however, it was evident that one team had no chance whatever, for though the two were fairly matched in skill, one side was so much lighter that there could be no doubt of the issue. Their fate was, clearly, to be worn out. Yet though every man on the team and every one of his supporters knew what the outcome would be, neither courage nor enthusiasm faltered for a second. The team played magnificently and did not score a point! And the boys behind them? They marched back through the city with their band playing and banners flying, with no whit less enthusiasm than they had shown on the way to the game. Why not? The men had been defeated by circumstances merely—in spirit they were conquerors. The whole city, catching the enthusiasm, cheered the victors who had lost. Better than any lesson from text-book or professor's chair was that so splendidly taught that afternoon—that the soul that refuses to be defeated is always conqueror—that the victory lies in the struggle, not in the prize.—The Interior.

The First Minister.

The wife of a newly-apointed minister asked her husband to call in at the dairy when passing to order some new laid eggs. After demurring for a bit the minister yielded, and, having given his promise, nothing would have kept him from fulfilling it.

A couple of hours later the minister called at the shop in question, quite a small and unimportant establishment in a back street. Two or three minutes passed; then, as no one seemed to attend to him, the minister gave a gentle knock on the counter. This had no effect, so a smart double rap was given, when a curly-headed youngster put his head round the door-post and lisped, "Father's a-comin'!"

By the time "father" arrived the ministed had almost lost his temper.

"Whatever do you mean by keeping me here all this time?" he said sharply.

"I am very sorry, sir," replied the man, "but, you see, it's like this: You're the very first minister I've had in my shop, and as there appeared to be a lot of people passing by I thought what a good advertisement you was a-standing there!"—London Tit-Bits.

One Hundred Years Ago.

Here are a few facts which show how much more convenient life is today than in "the good old days" about which we hear.

Not until February of 1812 did the people of Kentucky know that Madison was elected President in the previous November.

In 1834 one of the leading railroads of the United States printed on its time-tables: "The locomotive will leave the depot every day at 10 o'clock, if the weather is fair."

The first typewriter was received by the public with suspicion. It seemed subversive of existing conditions. A reporter who took one into a court-room first proved its real worth.

In England, some centuries ago, if an ordinary workman, without permission, moved from one parish to another, in search of work or better wages, he was branded with a hot iron.

When Benjamin Franklin thought of starting a newspaper in Philadelphia, many of his friends advised against it, because there was a paper published in Boston. Some of them doubted that the country would be able to support two newspapers.

One hundred years ago, the fastest land travel in the world was on the great North Road, in England, after it had been put into its best condition. There the York mail-coach tore along at the rate of ninety miles a day, and many persons confidently predicted divine vengeance on such unseemly haste.

When Benjamin Franklin first took the coach from Philadelphia to New York he spent four days on the journey. He tells us that as the old driver jogged along he spent his time knitting stockings. Two stage coaches and eight horses sufficed for all the commerce that was carried on between Boston and New York, and in winter the journey occupied a week.—Boys' World.

There Was No Need for Talking.

"Does the baby talk yet?" asked a friend of the family.

"No," replied the baby's disgusted little brother; "the baby doesn't need to talk."

"Doesn't need to talk?"

"No. All the baby has to do is to well, and it gets everything there is in the house that's worth having."—Tit-Bits.

Days change so many things—yes, hours—
We see so differently in suns and showers:
Mistaken words to-night
May be so cherished by to-morrow's light!
We may be patient, for we know
There's such a little way to go.

—George Klingle.

For Cramps, Diarrhoea all BOWEL COMPLAINTS — **Painkiller** (TRADE MARK.)

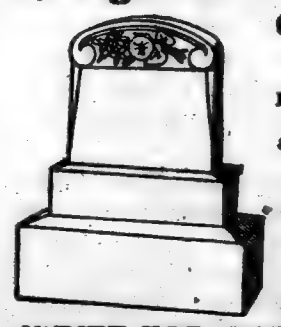
Young Men Wanted

How would you like to secure a commission as an officer under Uncle Sam? If you are between the age of 17 and 35 years, possess the necessary common school education, are moral, persistent, and can pass the required physical examination send me four one cent stamps to pay postage, and I will mail you a personal letter, literature, etc., that will tell you of the qualifications required for positions leading to promotions of high rank as an officer in our army or navy.

H. W. PHILLIPS,
Louisville, Ky.

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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
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WRITE FOR CATALOGUE

REAPING HER HARVEST.

Raleigh reaped another harvest last Saturday from her wanton sowing. We all know, even the most innocent people in Raleigh know and have known of the existence of "houses" here that lead to hell—to use the unsurpassed biblical phrase. But our police did not know—one of them did not until his daughter was overtaken in one of these very "houses." Well may he now wish that he had been less considerate, less slow to action.

We state it for a fact that Mayor Johnson and his police force can close up all these places if they wish to. While we are expelling C. M. Bernard from our city—and he ought to be expelled—let us also close up the corrupt and degrading places that have so long afflicted our city.

The public has taken this matter with indifference too long.

CHAIRMAN BREWER.

In the absence of President Poteat, who is in Europe, and of Ex-President Taylor, who is in New York laying plans for the Endowment Campaign, Doctor Charles E. Brewer is conducting Wake Forest College as Chairman of the Faculty. A brief conversation with him convinces us that he has the situation fully in hand. A large number of new students have been listed, and the work of making a thorough canvas of the State is shortly to be begun. Professor Brewer is a strong executive; moves with enthusiasm; and apprehends strongly his objectives. We bespeak for him the hearty co-operation of all our people. Speak up for the College. Send in names of young men. Keep Chairman Brewer informed. We want 350 boys on hand the first day of the approaching session.

THE DIFFICULTY OF REFORM.

Mr. Joseph Folk, Governor of Missouri, declared in a recent speech that the secret of civic reform lies with the good men and women who are now indifferent; and he read them quite a lecture on their weakness. It is the old story. The people can do anything. Of coures they can. But they do not; and they do not because they cannot. It is the paradox of democracy. They can do anything—in theory. They are able to do very little in fact. They are unwilling to make the effort. They are incapable of fighting; not one man in a thousand is a good fighter. They are unfit to make intelligent choice between good and evil. A bad man will fool lots of them. And so on and so on. The difficulty of reform is the characteristic difficulty of a democracy. Mr. Folk's success has been brilliant. He has encouraged thousands and tens of thousands. But nothing is more certain than that the people will ultimately go back on him, and they will undo most of his work.

BUSINESS AND RELIGION AS MOTIVES.

Early in the present year many American missionaries in China forwarded to our Department of State a petition in behalf of more decent official treatment of Chinese scholars, travellers and dignitaries in the United States. They did not petition that our rigid exclusion laws be suspended in any instance, but only that important Chinese might be allowed to study or travel in the United States without humiliation.

Of this petition nothing came.

More recently the Chinese demanded that their nation be accorded more respectful treatment. They backed up this demand with a boycott of American goods. You must treat us with respect or forfeit $10,000,000, they said.

The American rises and bows.

The Chinese will be treated with courtesy now. That dollar mark went home.

We are glad that China has learned how to command American privileges; but we regret that America has confessed that the dollar unlocks her front door.

American civilization! What will the year 4000 say of the year 1905? About what we say of the year 2000 B. C.

PRESIDENT CHARLES E. TAYLOR.

Dr. Taylor retires from the Presidency of Wake Forest College. He does not retire from the College. He could not if he would; and we do not believe he would. Whether as agent for the institution or head of one of its departments, there is but one voice in North Carolina: He means too much to Wake Forest College, his life is too much its life, for anything like separation ever to be contemplated. He only lays down the heavier burden of the presidency to take up with more freedom the important relations—so full that they are not to be compassed in a word or sentence—which he must bear to the institution so long as he shall live. And we doubt not we are gaining him now rather than losing him: With the Presidency laid aside, his years of strength will be increased.

We are reluctant to approach the task of writing an estimate of President Taylor's services to Wake Forest and the Baptist people. To say that he took charge nearly a quarter of a century ago when the College was rich only in its glorious traditions, and that he made it free by gaining its present endowment; to cite the splendid growth of a quarter of a century—the buildings, the students, the chairs, the advancement, the popularity:—and to lay these at his feet for praise, great as the tribute is, it is by no means sufficient.

By the misfortunes that we are saved from we are not advertised. Very few of us are grateful for what we have missed. But let us look about us. Wake Forest is the central institution of the North Carolina Baptists. This is not true of other colleges in other States. That it is true in North Carolina is largely due to the wisdom of President Taylor. How skillfully he has guided his ship! There have been controversies, there have been times of trial, but Wake Forest has been as steady as the Pole Star through all the storm. "I want every Baptist," he once said, "to know that Wake Forest is his college." He has fulfilled that wish.

As a leader in our denomination, Dotcor Taylor stands alone. He does not seek personal leadership. The College is first. He has not spoken save when he should have spoken—and that is more than can be said of many men. When he has spoken he has cleared the air. For twenty years his voice amongst us has been as Nestor's, and it will be for years to come. The denomination has learned not only to trust his spirit but also to confide in his wisdom.

And yet he has not been that sort of conservative which holds back. He has been a progressive conservative. Under his administration the College has been transformed. It is a modern institution. As rapidly as means have allowed he has adjusted the institution to all that modern thought has found good for such an institution. His policy has been to keep the College in touch with its constituency, as close to the needs as to the hearts of the Baptist people, and yet in tune with the modern spirit. That he has accomplished this without friction is a tribute to his genius as a leader and a President.

For nearly twenty-five years he has been the center of the life at Wake Forest. How completely he has pervaded that life only those who have lived there as students can know. There is not a spot on the Hill, not a nook or corner of the College, not a Chair or Department that has not received of him fully and for its good; not a student that has not a lasting and revered vision of him in his heart of hearts; and yet he has revealed himself so quietly that one can hardly describe the great man's way.

Wake Forest College has had a great career. Her seventy years have been glorious years. Her name is a name clear and noble in North Carolina and the world. For all that Baptists hold best she has stood and stands at this hour. She has made Baptist life what it is in North Carolina. Great was its founder, Waitt; great was Wingate—yet the best loved name in our records;—great was the educational awakening led by Pritchard; and the whole denomination will bear witness that more than equal, more than worthy has been the administration of President Taylor. He has labored with the zeal and the courage and the faith of Waitt; he has maintained the lofty spirit of Wingate, even so that it dwells within Wake Forests's walls in fullness to this day; he has presented the institution and its cause to our people with the skill and the enthusiasm of Pritchard; and to the virtues of these illustrious predecessors he has added a degree and variety of scholarship, of wisdom and progressiveness, all his own.

From the Presidency and the Professor's Chair he takes his place in the field. We expect his people to rally around him as they would to a leader who, having once led them to victories upon which for a time he must administer for them, and, therefore, retire from view, now returns to lead them to others and greater. May he be the means of adding $200,000 to Wake Forest's endowment, and thus of giving the institution the liberty she so sorely needs to make available to our people the rich accumulations of his and his predecessors' labors. And may the North Carolina Baptists not point him to some far away benefactor. But let them say, We ourselves are able at last. We are not seeking help. We can help ourselves. Let us for the glory of God, the usefulness of Wake Forest and our own self-respect raise in North Carolina $200,000 for Wake Forest College!

THE NEW PRESIDENT OF WAKE FOREST COLLEGE.

Wake Forest College and the Baptist denomination in North Carolina could not possibly have been more fortunate than they are in the election of Doctor William L. Poteat to succeed Doctor Taylor in the Presidency of Wake Forest College. That a crisis so serious could so quickly and happily be passed is more than might have been hoped for. Under other circumstances we might have had months of waiting, a perplexed Board of Trustees and all the depression of a period without full educational leadership. That we should have had at hand a man so preeminently qualified for the high office, one known to the College and the denomination, having spent his career so far in the service of the institution and in the midst of its people, requiring no period of getting hold or of making himself known, and one, too, who in scholarship, in personal charm, in educational ideals, in influential fame, in general capacity, and in true religion, has made a mark beyond all question, is a blessing so extraordinary that we do well to ascribe it to that Providence Who presides over our College and the Baptist people.

President Poteat brings to his task a body and mind in the full-tide of power. He is capable of the greatest amount of that hard work which his office will demand of him in this day when the denominational college must make the battle of its life.

He brings also both personal and public charm—the rare quality of making himself known, face to face or from the platform, in a way that leaves nothing to be desired. We confidently expect him to more than measure up to the high standard fixed throughout North Carolina in churches, halls and homes by Waitt, Wingate, Pritchard and Taylor.

He brings also a wide and lofty fame. He is easily the pre-eminent Baptist layman. By means of his scholarship, his literary achievements, and his platform gifts, he has won the homage of the most thoughtful institutions in our land. His triumphs at Baylor and Colgate are too recent to require more than mention. Even since then he has engaged to deliver lectures before the five leading Baptist Theological Seminaries of our country—and that means of the world. That a layman should reach such a point would be regarded as impossible in any other age.

But after all the President's qualities must be in the man himself. What sort of ideals will his

life at Wake Forest convey to the hundreds of students in his care! Who that knows the man can have a doubt here! One of the Trustees said in open meeting, "I have a boy of my own at home. I could wish nothing more for him than that he will be such a man as Dr. Poteat is." His life is so simple, so devoted, so patient, so holy, so lofty, so poised, that if he had not these other qualifications, the North Carolina Baptists could not afford to deprive themselves and their sons of his example.

And his rise to this citadel of influence is peculiarly timely. He is a Scientist who has devoted himself with open candid mind to that wedding of Science and Religion which the Creator intended. He has explored the mysteries of Science. He has entered the Dark Tower of Doubt, and he has come forth triumphant in the faith of his fathers. In this generation—this age of Doubt—many a young man must enter that Dark Tower. Whether we will or no the data of the scientist and the theories of the scholars must be reckoned with. To educate a young man is to thrust him into the presence of these things. It is inevitable. To do less is to dodge. How fortunate it is then that in such a time we have a President who has fought his doubts and laid them, making so a stronger faith his own! Hand in hand with him our young men are safe.

For President Poteat has gained Faith by Science and Science by Faith. There has been talk of his orthodoxy. Immature young men have charged up their half-baked notions to him. Like any other Scientist he has at times made utterances that were misread. How patiently has he waited! Today the Board of Trustees of Wake Forest College, men who know him and who know the doctrine, true to themselves and true to the churches, present him to the Baptists of North Carolina as President of the institution that they guard as sacredly as ever holy altars were guarded, a brother whom they can trust, a Christian in thought and life, a Baptist true and loyal to all that Baptists hold dear.

The Recorder hails his election with joy. Our judgment is that we could not have found his equal for this task in the whole world. And we pledge him and the College our support to the limit of our ability.

INTERNATIONAL LESSON.

July 2, 1905. Sennacherib's Invasion. 2 Chronicles 32:9-23.

Golden Text: With us is the Lord our God to help us, and to fight our battles. 2 Chron. 32:8.

The plain by the sea coast of the land of the Jews was a natural highway for the passage of armies on their march between Egypt and Assyria or Babylon. Jerusalem was up on the highlands away from the line of march, but it was a stronghold which could not be ignored. The Jewish kingdoms were in serious peril from the armies of the great imperial nations and their reliance never could be on their own military power, but on their moral position as the people of Jehovah. Their many wicked kings and their own idolatries weakened them as a religious nation depending on faith. Hezekiah was pre-eminent among the good kings and was thorough in his re-establishment of the pure worship of Jehovah and his removal of many evils. His faith was severely tested by the experience narrated in our lesson, but he bore the strain and gained a victory in the name of Jehovah. The prophet Isaiah was his noble spiritual adviser and helped him to stand in faith.

The Invader's Threats (vss. 9—19).

Sennacherib's messengers came up to Jerusalem and tried to terrify the people of the city as they stood upon the walls. Boasting and "bluff" have a weakening effect upon those who are not sure of their ground. In this way the Russians have cowed the nations of Europe and Asia. If Hezekiah had not had the full confidence of the people of Jerusalem these boasting and threatenings might have influenced the people to throw open their gates and submit. Hazekiah's religious reforms had probably offended some parties in the city and his removal of images and shrines of worship had perhaps awakened the superstitious fears of some ignorant worshippers. The Assyrian messengers tried to increase the fears and the distrust of the people, but they did not succeed.

Sennacherib's Letters (vs. 17).

The Assyrian king moved his army nearer the city and sent a formal demand to King Hezekiah, requiring surrender and telling how irresistible he had been in his march through countries on his way to Judah. The awful fate of those who resisted him might be seen in the condition of the people of Lachish doomed to be skinned alive. Hezekiah felt the solemn responsibility for the lives and happiness of his people. It was a severe strain on his faith to retain assurance that something could be done by Jehovah for his people when there was nothing in sight to save them. In the agony of his mind he went into the house of God and poured out his prayer for help and guidance. The prophet Isaiah gave him absolute assurance that something would be done. It was a time of dreadful suspense and night came with the heavy shadow resting upon the city.

The Divine Answer (vss. 21—23).

The morning revealed that Jehovah had spoken for Himself in the stroke of death upon multitudes in the Assyrian army. We are not informed in what way the destruction was effected, but it is commonly interpreted that some simoon or hot pestilential storm similar to what wasted the crusading armies swept over the host as the instrument of the angel of God. However, it is an instance of the marvellous deliverances such as have occurred in critical times in biblical history and such as have taken place in the history of nations.

The faith and prayer of Hezekiah and Isaiah secured this remarkable way of Divine deliverance in which the power of God and not that of man was evident. We cannot expect that God will always do unusual things to help us when we are able to help ourselves by the means He has provided, but there are great crises in our personal experience and in national life when there is no way of deliverance that seems possible, but an appeal to God at such a time, if full of faith and intense earnestness, will secure special power and direct help from Him. The faith to expect such special power and the assurance of prayer to ask for it cannot be made up at any time, but are born of Divine suggestion and of intense human need and helplessness. When these conditions are met today we shall find the same marvellous displays of Divine power.—From the Watchman.

FAREWELL, BROTHER HALL!

We have been expecting your departure for some time, and were sad; but come to think about it, it is best. Best for you and your business; best for all of us.

We shall miss you, of course, but we will try to stand it.

And, Brother John, as little as you think about it, you will miss us. For about six months every year, after the adjournment of the Convention, you have had our mismanagements and mean ways to write about. It was no trouble for you to find a subject. But you won't be able to do that now; you won't be there to get the ins and outs of things. You can get it second-hand, but that ain't like being on the ground.

The chief business of your New General Body will be to boost the Flag and the Publishing House. You and Brother Bogard will be much interested in a financial way; but that won't be in the way. Why shouldn't you have a Convention of your own! I imagine that is a good way to make a publishing house business pay. You must have a little mission business on hand of course or the brethren might discover that the scheme was all for your personal benefit. But, Brother John, ain't you a little brash on missionary salaries?

A thousand or twelve hundred dollars is a lot of money. Don't you think you could have hired two or three good men for what you are paying one?

You know you have been teaching that salaries were too high; that the Boards were extravagant with the people's money. I suppose these fellows are better fitted than any you could have found; but you know your teaching has been that the individual and churches were the only judges of fitness. I heard that one of the missionaries said that the Board's missionaries were not honest in making their reports. Being asked if he meant they were untruthful, he replied in the affirmative; and, John, they tell me your General Body laughed! Maybe, after all, the Foreign Board was not so far wrong in not appointing him.

But I didn't intend to write so much. I only wanted to be civil and tell you good-bye.

I think you have a thorny road ahead of you, but if you can get the brethren to come across with the money to take all the stock in the new business, you can keep the Flag waving for some time to come. Like the famous "bloody shirt," which figured so long in politics so successfully, it will have its day and then go the way of all the earth. You are strong and vigorous and may survive its fall. I warn you, though, that all the "bloody shirt" politicians put themselves out of business. I wish there were some way to save you and make you useful—perhaps the experience you will have in the new General Body is God's way of bringing you round.

I suggest for you and Brother Bogard a study of 1 John 2:9-11; 3:14. YOUR FRIEND.

TO YOUNG MEN WISHING TO GO TO CHINA.

I noticed in a recent number of the Biblical Recorder a reference to the number of young men now in Wake Forest College who plan to be foreign missionaries. Some of these will, no doubt, plan to come to China. With such, I should be glad to begin a correspondence. Our mission is in pressing need of two strong young men to occupy a new and pre-eminently important field.

We are also in great need of a well equipped young man to have charge of our growing academy for boys. This school now enrolls about eighty students, the majority of whom will be preachers or teachers. Will you not use your influence to secure for us a well educated young man for this important work?

You will be glad to know that our work is unusually encouraging at present. We have examined eighty candidates for baptism this year. We have approved thirty-six—all men and boys but one. But these, and all our Christians, are in the greatest need of instruction in the Bible. If we can have a man to take charge of the school I can give my time to this work.

I rejoice greatly at the progress of Wake Forest. J. C. OWEN.

Pingtu via Tsinglao, China, March 15, 1905.

THE MODERN LAYMEN: THE GREATEST PRODUCT OF MODERN CIVILIZATION.

(GEORGE ALBERT COE.)

The modern layman is the inevitable product of modern life, and the greatest product of modern civilization. It was inevitable that after the Reformation, with its teaching as to individuality in religion, there should come a man different from the man of the preceding period. He is free, and knows himself free, and refuses to be dominated by priestly authority. The new spirit of inquiry, the scientific spirit, is the spirit of the layman. The fact that a man is learned does not now, as formerly, even suggest the idea that he is a member of the clerical fraternity. All have a chance to become cultured, and many do. Knowledge is not doled out to us, but we take it in the name of our manhood.

Speaking of the education of the modern layman, he said that the trend to-day in both public and private schools of every grade is to prepare men for specific occupations. But in this movement one points remains without fair consideration—the making of the modern man a religious man. It is to this that educators must direct their attention. Surely the time will come when they will recognize that the teaching of religious ideas is based on right principles. This education must begin in the home; it must be continued in the church and college; and let us hope that, if there is not religious teaching, a religious atmosphere may pervade our schools.

ALL'S WELL.

A traveler returning from Europe relates how, one beautiful Sunday evening on the steamship Oceanic, in mid-ocean, a group of Welshmen sang beautifully, both in Welsh and English, the great old church hymns. There were more than two thousand passengers, and nearly all were listening with delight. Just at dark they sang, "Jesus, Lover of My Soul." After singing it in Welsh, they repeated it in English. As they finished the line, "Safe into the haven guide," the captain on the bridge tapped three bells. The watchman on the first lookout repeated the three taps loudly on his larger bell ,and sent out over the decks and out over the waves the cry, "All's well!" Far up in the crow's nest, nearly one hundred feet from the deck, the watchman in the second lookout caught up the cry and sent it out father into the darkness: "All's well!" A gentleman standing by the traveler's side on the deck remarked: "Would it not be fine if every soul on this great liner could, from the heart, and for himself, echo it yet again and fling it up to the angels above: 'All's well?'" —Selected.

The noisy waves are failures, but the great silent tide is a success. . . . Do you know what it is to be failing every day and yet to be sure that your life is, as a whole, in its great movement and meaning, not failing but succeeding?—Phillips Brooks.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Report of the Woman's Central Committee of Missions for the Quarter Ending May 31, 1905.

Atlantic Association.—New Bern First Church, $18.24; New Bern, First Church Sun., $6.00; Davis, $6.50; Beaufort, $1.25; Swansboro, $10.00—total, $42.09.

Beulah Association.—Yanceyville, $7.00; Lea Bethel, $6.00; Clement, $4.12—total, $17.12.

Brunswick Association.—Bethel, $6.77; Long Branch, $7.75; Southport, $6.90; Antioch Sun., .50; Antioch, $2.90; Mill Creek Sun., .70; Mill Creek, $2.50; Lebanon Sun., $2.31—total, $30.33.

Bladen Association.—Galeed, $8.

Buncombe Association.—Asheville First Church, $189.50; Beaver Dam, $8.75; Cane Creek, $4.75; Cane Creek, No. 2, $3.00; Cane Creek Sun., .27; Asheville, West End, .85—total, $207.12.

Caldwell Association.—Lenoir, $8.70.

Carolina Association.—Saluda, $5.25.

Cape Fear and Columbus Association.—Smyrna Sun., $4.00; Chadbourn Sun., $3.12; Whiteville, $10.80; Whiteville Sun., $1.20—total, $19.12.

Cedar Creek Association.—Cedar Creek, $9.92; Hope Mills, $8.40; Rockfish, $5.00; Hope Mills Sun., .65; Cumberland Union, $4.75—total, $28.72.

Central Association.—Wake Forest, $53.87; Perry's Chapel, $8.75; est, $53.87; Penny's Chapel, $7.75; Wake Forest Sun., $2.02; Oak Grove, $5.00; Raleigh First Church, Y. L. S., $24.50; Raleigh First Church, $98.72; Youngsville, $2.00; Youngsville Sun., $1.00; Forestville Sun., $2.65; Bethlehem, $7.80; Wake Forest Y. L. S., $14.47; Flat Rock, $42.00—total, $262.78.

Chowan Association.—Elizabeth City, $15; Hertford, $23.53; Blackwell's Memorial, $13.65; Edenton, $26.50; Columbia, $4.35; Columbia Sun., $1.18; Sawyer's Creek, $1.00; Reynoldson, $8.42; Warwick, $35.00—total, $128.63.

Eastern Association.—Magnolia, $6.00; Kenansville, $6.00; Johnston's Sun., $3.01; Corinth, $1.60; Clinton, $5.69; Clinton Sun., $2.68; Clinton Y. L. S., $3.32; Warsaw, $4.85, Delway, $1.50; Johnstons, $1.90—total, $36.55.

Flat River Association.—Virgilina, $29.20; Creedmoor, $3.32; Creedmoor Sun., $4.68; Mt. Zion, $3.45; Roxboro, $11.00; Oxford, $26.00; Oxford, Girls' Society, $7.10—total, $84.75.

French Broad Association.—Forks of Ivy, $5.00; Marshall, $1.77; Piney Mountain, $1.50; Mars Hill, $9.20; Mars Hill Sun., $1.95—total, $19.42.

Green River Association.—Mount Vernon, $41.63; Rutherfordton, $5.69; Rutherfordton Sun., $2.40; Marion, $10.25; Round Hill, $10.73; Mountain Creek, $3.32; Montford's Cove, $3.61—total, $77.63.

Haywood Association.—Pleasant Hill, $63.40; Rock Spring, $5.00—total, $68.40.

Johnston County Association.—Clayton Sun., $7.75; Clayton, $48.71; Clyde's Chapel, $1.91; Smithfield, $12.50—total, $70.87.

Kings Mountain Association.—Shelby, $7.95 Cherryville, $4.20; Kings Mountain, $10.54; Cherryville Sun., $2.15; Boiling Springs, $1.00—total, $25.84.

Little River Association.—Dunn Sun., $4.00; New Hill, $5.00—total, $9.00.

Liberty Association.—Thomasville Sun., $2.60; Lexington, $7.00; Lexington Sun., $2.50; Thomasville, $18.51—total, $30.61.

Mecklenburg and Cabarrus Association.—Tryon Street, Charlotte, Yates Society, $59.95; Pritchard Memorial, $18.50; Tryon Street, Charlotte Sun., $17.60; Tryon Street, Charlotte, $113.00; Mrs. L. D. Price, $1.00—total, $210.05.

Mitchell County Association.—Mrs. Lucretia Young, $100.00; Bear Creek, $7.25; Silver's Chapel, $4.59; Lilly Branch, $3.54; Cane Creek, $2.00; Roan Mountain, $2.00—total, $119.38.

Mount Zion Association.—Red Mountain, $21.20; Lystra, $7.96; Durham Earnest Workers, $108.39; West Chapel Hill, $6.30; Edgemont, $7.30; Edgemont Sun., $5.46; Olive's Chapel, $35.49; Mt. Carmel, $2.30; Mt. Pisgah, $13.80; Chapel Hill, $8.25; West Durham Sun., $1.00; Graham, $2.00; Second Church, Durham, $9.00; Second Church, Durham, Sun., $3.00; Red Mountain Sun., .62; Cedar Fork, $33.68; Olive Branch, $1.26; Mt. Gilead, $4.15; Bethel, $4.50; First Church Durham Sun., $10.13; Bynum, $10.60; Bells, $3.00; Roberson's Grove, $1.70; Bethel Sun., .70; Swepsonville, $6.10; Hillsboro, $2.00; First Church, Durham, $67.70; Merry Oaks, $2.73—total, $380.32.

Neuse Association.—Kinston, $41.10; Tabernacle, New Bern, $16.10; Goldsboro, First Church, $27.50; Goldsboro, First Church, Sun., $8.45; Sandy Bottom, $1.40; Seven Springs Sun., $5.00; Antioch, $12.55; Fort Barnwell, $9.50; Ayden, $10.00; Fort Barnwell Sun., $1.00—total, $132.60.

Pee Dee Association.—South Mills, $5.00; Wadesboro, $60.60; Wadesboro Sun., $3.00; Lilesville, $3.50; Laurinburg, $18.00; Roberdel, $6.75; Lilesville Sun., .30; Spring Hill, $17.00; Polkton, $3.70; Lilesville Y. P. S., $1.35; Rockingham, $4.00; Spring Hill (Lee Holland), $2.00—total, $125.20.

Pilot Mountain Association.—Mt. Airy, $15.05; Winston-Salem, First Church Sun., $10.00; Winston-Salem, Mission Sun., $4; Lewisville, $4.40; Winston-Salem, Southside, $2.20; Mt. Airy Sun, $3.50; Madison, $1.25; Winston-Salem First Church, $57.50; Winston, Broad Street, $5.10; Winston, Broad Street Sun., $3.00; Leaksville, $4.40; Leaksville Sun., $1.35—total, $111.75.

Piedmont Association.—Reidsville, $13.00; Greensboro, $68.00; Greensboro Y. L. S., $43.35; Greensboro Sun., $6.75; High Point, $40.00; High Point Sun., $1.50—total, $172.60.

Raleigh Association.—Tabernacle, Raleigh, $151.00; Holly Springs, $5.50; Mt. Moriah, $8.00; Garner, $4.00; Apex, $18.75; Lee's Chapel, $2.45; Fayetteville Street, Raleigh, $2.75; Green Level, $20.65; Cary, $15.10; Cary Y. L. S., .65—total, $228.85.

Robeson Association.—Lumberton, $35.25; Maxton Sun., $1.52; Raft Swamp, $4.25; Red Springs, $1.80; East Lumberton Sun., $1.03; Maxton, $9.15; Parkton, $3.15; Pleasant Hill, $4.90; Long Branch, $6.20; Back Swamp Sun., .33; Bear Swamp, $1.50; Saddle Tree, $8.00; Lumber Bridge Sun., $3.48; Lumber Bridge, $5.65; Ashpole, $15.00; Ashpole Sun., $5.63; Lumberton Sun., $4.45; Lumberton Y. L. S., $5.00; Long Branch Sun., $2.75—total, $116.04.

Sandy Run Association.—Henrietta, $8.92; Caroleen, $3.71; Bethel, $2.05; Caroleen Y. L. S., $2.00; Caroleen Sun., .40—total, $17.08.

Sandy Creek Association.—Sanford, $4.55; Aberdeen, $21.25; Carthage Sun., $14.40; Carthage, $19.40; Siler City, $5.00; Bethany, $3.40; Jonesboro, $6.50; Pittsboro, $20.25; Cameron, $12.55—total, $107.30.

South Fork Association.—Gastonia, $49.85; Maiden, $5.00; Hickory Sun., $2.52; Hickory, $16.30; Hickory Y. L. S., $1.10—total, $74.77.

South River Association.—Concord, $1.50; Fayetteville Sun., $10; Antioch, $7.50; Fayetteville, $14.75; Clement $3.07; White Oak, $6.00; Spring Branch, $3.40; Salemburg Sun., .35; Salemburg, $8.70; Judson, $2.00—total, $57.27.

South Yadkin Association.—Salisbury, $24.85; Mocksville Sun., $1.01; Mocksville, $1.85; Statesville First Church, $18.45; Salisbury Y. L. S., $2.19; Mooresville, $2.50; Statesville Junior Union, $1.10; Statesville Sun., .40—total, $52.35.

Surry Association.—Elkin, $8.20.

Stanly Association.—Kendall's, $1.70; Albemarle, $21.00; Locust, $2.40—total, $25.10.

Tar River Association.—Scotland Neck, $59.28; Mt. Zion, $3.10; Rocky Mount, $10.00; Henderson, $30.75; Warrenton, $35.55; Corinth, .70; Wilson, $21.30; Weldon, $4.20; Louisburg, $10.25; Greenville, $36.00; Poplar Springs, $6.60; Hickory, $1.62; Louisburg Sun., $2.00; Weldon Sun., $2.75; Washington, $17.65; Littleton, $8.91; Pleasant Grove, $1.45; Scotland Neck Study Class, $2.00; Scotland Neck Sun., $12.07; Tarboro, $7.40; Tarboro Y. L. S., $4.18; Tarboro Sun., $2.25; Oak Level, $4.13; North Rocy Mount, $14.50; Washington Sun., $4.86; Nashville, $1.20; Elm City, $4.00; Elm City Sun., $1.00—total, $309.70.

Union Association.—Monroe, $45.52; Marshville, $18.45—total, $63.97.

West Chowan Association.—Chowan, $25.20; Holly Grove, $4.10; Cashie Sun., $6.57; Murfreesboro Sun., $4.08 Aulander, $10.00; Aulander Sun., $1.28; Rich Square, 5.50; Holly Grove School House, $9.00; Lawrence Cross Roads, $3.00; Roanoke Sun., $2.41; Ahoskie, $4.20; Hebron Sun., .71; Elam, $5.00; Oak Grove, $1.89; Mt. Tabor, $44.00; Woodland Sun., .60; Woodland, $4.65; Bethany, $6.31; Buckhorn, $14.35; Republican, $4.40; Potecasi, $15.68; Hebron, $10.68; Seaboard, $4.50; Galatia, $18.35; Robert's Chapel, $4.45; Creekville, $15.00; Murfreesboro C. B. F. Institute, $28.65; Pine Grove, $1.65—total, $256.73.

Wilmington Association.—Wilmington, $149.18; Wilmington Y. L. S., $2.40; Wilmington, South Side, $9.00—total, $160.58.

No Association Given.—Fallston, $1.00.

Grand total of all Associations, $3,911.77.

Appropriated as follows:

To Foreign Missions, $1,443.67; to Christmas Offering, $119.70—total Foreign Missions, $1,563.37.

To Home Missions, $718.92; to Self-Denial Offering, $1,093.53; to Home Mission Boxes, $149.60—total Home Missions, $1,962.05.

To State Missions, $334.39.

To Expense Fund and Traveling Secretary, $51.96.

Grand total to all objects, $3,911.77.

Of the above amount the Sunbeams contributed:

To Foreign Missions, $112.26; to Christmas Offering, $1.35—total to Foreign Missions, $113.61.

To Home Missions, $67.73; to Self-Denial Offering, $38.30—total Home Missions, $106.03.

To State Missions, $20.83.

Grand total to all objects, $240.37.

Respectfully submitted,

MISS F. E. S. HECK,
President.

MRS. WESLEY N. JONES,
Secretary.

Received for Expense Fund and Traveling Secretary Woman's Central Committee:

W. M. S., Chowan Church, West Chowan Association.	$1.00
W. M. S., First Church, Durham, Ernest Workers.....	5.00
W. M. S., Antioch and Brunswick, ...	.25
W. M. S., Goldsboro,.....	1.00
W. M. S., Wilson	1.00
W. M. S., Henderson.....	5.00
W. M. S., Fayetteville.....	1.00
W. M. S., Mt. Pisgah, Mount Zion	1.00
W. M. S., Sawyer's Creek, Chowan	1.00
W. M. S., Mt. Gilead, Mount Zion	1.50
Total	17.75
Previously acknowledged.	35.71
Grand total	53.46

MRS. WESLEY N. JONES,
Treasurer C. C.

June 19, 1905.

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CARTER FAMILY—ATTENTION.
Samuel Carter died in Chatham County, N. C., in 1804. His will gives his large Bible to his son, Samuel. A suitable reward will be paid for information as to the present whereabouts of said Bible. Also, shall be pleased to receive any suggestion that will aid me in tracing genealogy of this branch of family. Address, Carter, P. O. Box 572, Asheville, N. C.

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North Carolina and Foreign Missions.

BY R. J. WILLINGHAM, CORRESPONDING SECRETARY.

North Carolina has for many years stood out prominently among her sister States as being deeply interested in the great work of world-wide evongelization. This was caused greatly by the consecrated lives of Dr. and Mrs. Matthew T. Yates, and it has also been partly due to noble spirits in that State, whose hearts have been enlisted in this great work of the Master, and who in His name have pressed forward for the advancement of His Kingdom.

The Biblical Recorder has stood strong for the world-wide evangelism and Dr. Taylor, the great President of Wake Forest College, has been a mighty factor in training men for the foreign field.

The lives of the men and women now on the field are also making impressions for good. The following represent North Carolina to-day in foreign lands: Rev. G. W. Greene and wife, Rev. J. C. Owen, Rev. E. F. Tatum, Rev. R. T. Bryan, Mrs. R. T. Bryan, Miss Lottie W. Price, Rev. C. T. Britton, Mrs. T. C. Britton, Rev. W. E. Crocker and Rev. W. C. Newton. Surely the lives of these consecrated workers will tell out for all future years, not only in China and in North Carolina, but in the world.

....Secretary Love, of Little Rock, writes: "The editor of the Recorder and not a few of its readers have more than once shown their interest in the progress of Baptist affairs in Arkansas. To these, at least, a few lines may not be without interest. Our mission cause continues to grow. Within two years and a half we have more than doubled our contributions to missions and our prospect for increase is brighter now than ever before. Our Convention, though encountering difficulties, is harmonious, spiritual and progressive. God has given Arkansas pulpits and churches some of the best men in this Southland, where good men and good preachers are as abundant as anywhere in all the earth. The loss of Governor Eagle at a time when we seemed to need him so much stunned us for a moment, but other men are coming to see the need for larger service on their part and our cause will not, in the end, suffer. From his consecrated life and unselfish service other men will catch inspiration for years to come. We are just at the close of commencement season for our Baptist schools. The Ouachita-Central system of colleges and academies embraces two colleges, four academies, and some other schools will doubtless enter this system in the near future. The system is working well and giving great effectiveness to our educational work. In the schools we have fifteen hundred pupils, under seventy-five teachers, working toward the same ideals under harmonious curricula. Ouachita College itself enrolled nearly five hundred pupils the past year and graduated a class of forty. Central College does exclusive female work, and is of interest to North Carolinians from the fact that one of North Carolina's cultured and honored daughters is the lady principal. Miss Eunice McDowell came to Arkansas last fall and took up her duties in Central. Though so well known in North Carolina, she was a stranger to most of our people, but they have watched her work during the year and now esteem her at her worth. Upon the intellectual and religious life of Central College she has made an indellible impression. We have learned with pleasure that she is to return in the fall and continue her work. Appeals from other sources for a while made us anxious lest we should lose one who had already made herself well nigh indispensable to our work. We rejoice to know that the editor is to have the pleasure of a trip to London this summer and that North Carolina friends are to take it with him. Bon voyage!"

A Turning Point.

A pebble in the way of a stream trickling from a mountain spring may decide whether its waters shall empty into the Pacific or the Atlantic oceans. There are crises in lives when a feather's weight of influence in either direction will turn the soul toward good or evil. The life story of Aaron Burr is a sad record of brilliant powers wasted, but the end might have been very different if he had received the right counsel at a turning point of his life.

During Burr's course at Princeton there was a strong religious awakening among the students. The young man was touched, interested and thoughtful. He went so far as to seek out the college president and open his heart to him. But, sadly enough, instead of receiving help, he was assured that his fellow-students, who were urging the claims of Christ, were fanatical. With such authority behind him, Burr found it easy to quiet his conscience, and, as far as is known, it was the last time he thought seriously of beginning a Christian life. Had he been under different influences at that critical time, the name of Aaron Burr might be beloved and honored to-day.—Selected.

Sunday in England.

Few people are aware how strict a Sabbath is still legally ordained in England. The Lord's day observance act forbids not only Sunday trading, but also every possible occupation—walking, riding, rowing or any game—and strictly enjoins upon all subjects over nine years of age attendance at church. At the opening of every assize, the kings' proclamation for the preservation of morality is read. People who are then present for the first time are astonished to hear that the king forbids and calls upon the magistrates to punish absence from divine service on Sunday, any playing of cards or other games of chance, or haunting of public houses on the same day. Everybody found in an inn during service hours is liable to a fine of 80 cents, the landlord to a penalty of $2.40 and for a successful prosecution church wardens are entitled to a reward of $10. As recently as 1864 Isaac Walton, a man servant, was fined $2.30 for refusing to attend church on Sunday when ordered there by his mistress. About the same time a mother was prosecuted by her son and actually imprisoned for not attending church.—Selected.

As we have had occasion heretofore to remark, a beneficial organization in this State is the North Carolina Children's Home Society, with its headquarters in Greensboro, with Col. W. H. Osborn, president, and Mr. Wm. B. Streeter, State superintendent. The society held its annual meeting in Greensboro last week and these officers and others were re-elected. The mission of the society is to look up and place in suitable homes orphan, or otherwise unprovided for, children, and The Record says the report of the secretary to the meeting last week of the work of the society since September 15, 1903, the date when the work was begun, makes the following showing: "Children received, 89; children placed, 82; children on hand, 7. Children placed in families, 76; children in institutions, 4; children died, 1; children returned to county, 1; applications for children received, 230; applications investigated, 150; applications rejected, 55. Children have been received from the following counties: Buncombe, 29; Burke, 1; Catawba, 1; Davidson, 2; Guilford, 3; Haywood, 2; Macon, 2; Madison, 20; McDowell, 1; Mecklenburg, 1; New Hanover, 6; Rowan, 4; Stokes, 2; Surry, 1; Wake, 10; Wayne, 4. Total, 89. During the year fifty-four new children were received to the support of the cause. It may be interesting to note that $729 was collected by means of the cradles used as collection boxes. The society has been left unprovided for on account of inability to secure a home. The youngest child received was three weeks old and the oldest a girl of sixteen."—Charlotte Observer.

One day at a time! Every heart that aches
Knowing only too well how long they can seem;
But it's never to-day which the spirit breaks,
It's the darkened future, without a gleam.

—Helen Hunt Jackson.

"Flattery is a sort of bad money, to which vanity gives currency."

Wonderful Skin Remedy.

"I feel like I owe this much to my fellow man. For 7 years I have had eczema. I have tried many doctors and numerous remedies, which only temporarily relieved. I gave 'Tetterine' a trial and after 8 weeks am entirely free from the terrible eczema. It will do the work." I. S. Giddens, Tampa, Fla.

At drug stores, or send 50 cts. for box to J. T. Shuptrine, Savannah, Ga.

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News of the Week.

Peace and War.

The early part of the week news came from Gunshu Pass, Manchuria, of a significant movement of troops; and it was thought that another big battle was at hand. But it proved only a skirmish for a certain posiiton, in which the Japanese were successful. Later it was reported that the Russian commander had wired the Czar that he could not now successfully resist Oyama; but it is not likely that such a message would have been made public.

The general opinion is that the Japanese will shortly move in general attack, and of course it is thought that they will be successful. They have every advantage now, having recently landed a new army.

The peace negotiations are yet in the preliminary stage. The Russian Foreign Secretary Lamsdorf is sick, and the appointment of plenipotentiaries is delayed on his account. The hope for peace is not large.

Internal Russia is still a subject of distress. Soldiers shot down 100 or 200 men and women (Poles) in Lodz last week,and a condition of war existed there throughout the week. Throughout the Empire the demand for a Constitution grows.

* * *

Markets, Week Ending June 25.

Cotton 8¾@9⅛. (Raleigh.)
Turpentine 59@60. (Wilmington.)
Peanuts 90 to $1.00. (Wilmington.)
Timber, mill prime $7.00@$7.50 per thousand.
Flour (Chicago) $4.30@$4.40. Wheat $1.10@$1.12. Oats 31@32. Corn 54.
Chickens—Hens, 35 to 40c.
N. C. Hams, 12 to 13.
Shoulders, 10c.
Sides, 10c.
Sweet potatoes, $1.25.
Butter, 20 to 25c. lb..
Peas, $1.00 to $1.30 per bushel.

* * *

Educational Progress in North Carolina.

The following gives one some impression of the sweep of the public education movement in North Carolina:

The educational campaign that has been carried on constantly and aggressively for the past few years has resulted in much educational progress. Friends of the movement for more liberal school taxes have every reason to rejoice at the result of the recent elections held in various sections of the State. So far as I have seen in the newspaper reports, Mooresville is the only place where the special school tax was defeated. During the past few weeks the following nineteen towns, villages and communities have voted for local taxation:

Louisburg, Franklin and Youngsville, in Franklin County; Siler City, in Chatham County; Smithfield, in Johnston County; Kernersville, in Forsyth County; Pinnacle, in Stokes County, and Churchill, in Warren County; District No. 2, of Lilesville Township, in Anson County; Monticello, in Guilford County; Lake Landing, in Hyde County; Webster, in Jackson County; Fremont, in Wayne County; Nebo, in McDowell County; Terrell, in Catawba County; Abbottsburg, in Bladen County; Hertford, in Perquimans County, and Kings Mountain, in Cleveland County.

In addition to the local tax establishing better public schools in the above localities, the following communities have during the same period of time, voted for school buildings:

Durham, $50,000 for a high school; Morganton, $20,000; Randleman, $20,000; Sanford, $20,000; Washington, $20,000; Hertford, $15,000; Kernersville, $10,000; Kings Mountain, $10,000; Franklinton, $10,000; Louisburg, $10,000.

Many other local tax elections have been ordered. Most communities will undoubtedly vote in favor of the tax. Within the next few weeks fourteen school districts in Guilford County will vote, and if the vote in all of them should be favorable to the tax, the county superintendent informs me that over half of Guilford County would then enjoy the advantages of a special local school tax. Already twenty-six districts have voted a special tax.

* * *

Items.

As evidence of the religious ideas of continental Europe the news that Emperor William II. on a recent Sunday preached a sermon in the morning and attended races in the afternoon—and no one was shocked.

Mr. W. J. Peele presented a Croatan Indian to President Roosevelt and the Croatan invited the President to visit Roanoke Island, N. C., this fall. The President was very much interested, having a few days before read up on the Croatan traditions. But he could not accept the invitation.

Mr. John A. Mills has projected his excellent railroad, now running from Raleigh to Lillington, on to Southport by way of Fayetteville. Two million dollars in bonds have been floated; and the capital stock has been increased from $150,000 to $650,000. This railroad should prove of the greatest importance to this part of the State.

Mr. H. W. Bowen has been dismissed from the post of United States Minister to Venezuela because of his charges against Mr. Loomis, the American Secretary of State. The President completely exonerates Mr. Loomis. It appears that Mr. Bowen was not without evidences, but that he rushed into the matter inconsiderately.

The eighteen-hour train from New York to Chicago met with a fearful wreck June 22nd, near Cleveland, Ohio. It ran full speed into an open siding, dashed into the depot, made a total wreck of itself, killing nineteen people outright. The accident was not due to speed; but to the switch, which it is suspected some one had opened. Nevertheless the eighteen-hour schedule has been abandoned for the former twenty-hour run.

Atlanta, June 22.—Reports from the correspondents of the Southern Cotton Association through the Cotton Belt, based upon existing conditions, indicate that the yield of cotton for the season 1905-1906 will be 10,285,876 commercial bales. The persentage of estimated reduction in yield by States, as compared with the last crop, follows: Alabama, 7.39; Arkansas, 22.16; Florida, 22.17; Georgia, 23.11; Indian Territory, 21.98; Louisiana, 25.43; Mississippi, 27.25; Oklahoma, 25.70; North Carolina, 30.70; South Carolina, 29.45; Tennessee, 18.0; Texas, 23.96; various, 20.0.

The State Board of Education after a very full hearing, unanimously decided to abolish the negro State Normal School at Franklinton, and to have three of these schools only, at Winston, Elizabeth City and Fayetteville. Each will receive about $4,500 annually from the State. Steps are ordered to be taken to have permanent plants at these places in the way of buildings, lands and industrial equipments. The various places have agreed to raise considerable amounts to aid, these amounts ranging from $3,000 to $12,000, Winston pledging the latter sum. The location of the schools at these places is conditioned upon the communities raising the amount promised by them.

Morehead City, N. C., May 5.—The Atlantic Hotel at this place, owned by the Atlantic and North Carolina Railroad, has been leased for the coming season to C. Gresham & Son, Charlotte, N. C., and will be under the management of Mr. Willis P. Collins, who has successfully managed resort hotels in Western North Carolina and some of the Western States.

The Greshams are well known all over North Carolina and the South as managers of famous eating houses at important points on the Southern, Atlantic Coast Line and Seaboard Air Line Railways.

In preparation for the summer business a large amount of money has been expended in partially refurnishing many of the rooms of the hotel and refitting the dining-room and kitchen.

It is, therefore, a safe prediction that the hotel will this summer be kept in splendid style and its table will be unsurpassed.

The hotel will be opened in part on May 15th, receiving such guests as may care to come here at that time, and will be formally opened on June 1st, as usual. Already a large number of guests have been booked for the summer, there being a greater number of applications than has ever before been known so early.

In order to accommodate the large number of visitors to this popular seaside resort, the Atlantic and North Carolina Railroad has announced that, in addition to its usual train service, it will run special trains every Sunday. These special trains will not only afford cheap rates to this point, but will make it possible for excursion visitors to spend a longer time at the seashore than heretofore.

Perhaps the greatest improvement, however, and one that has been long wished for by the people along the line and the traveling public generally is the announcement that through sleeping cars will be regularly operated during the summer in connection with the Southern Railway to and from Morehead.

SEABOARD SUMMER BOOKLET.

The Seaboard has just issued a handsome Booklet showing the various summer resorts in the Southeast and North which are reached by their line, a copy of which will be mailed to those interested upon application to the undersigned. They also have issued a very attractive pamphlet in regard to the National Educational Association, Asbury Park, N. J., July 3rd to 7th.

C. H. GATTIS,
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Raleigh, N. C.

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Pure Cod Liver Oil with Hypophosphites, $1.00.

LIVER & KIDNEY TONIC Vick's Little Liver Pills, never gripe—tasteless—25c.

STIMULATING LINIMENT Vick's Turtle Oil—Largest and Best—25c.

CROUP AND PNEUMONIA Vick's Croup and Pneumonia Cure, 25c. Address

L. RICHARDSON,
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Use Horsford's Acid Phosphate

Destroys the germs of typhoid and other fevers. Makes a refreshing cooling summer drink.

Wanted—A first-class lady teacher for the Graded School of Lincolnton. Prefer one with at least one year's experience. Salary $40.00 per month. Healthful location.
Send reference with application. Address, D. P. BRIDGES, Lincolnton, N. C.



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TIME TABLE.
Effect 12:01 A. M., Sunday, October 9, 1904.

SOUTH BOUND TRAINS.			STATIONS.	NORTH BOUND TRAINS.	
Daily, ex. S.				Daily, ex. S.	
Second-Class	First-Class			First-Class	Second-Class
101	105			104	102
A. M.	P. M.	Lv.	Ar.	A. M.	P. M.
7 20	4 15		Raleigh	9 45	5 45
7 35	4 25	B.	Caraleigh Mills	9 35	5 30
7 46	4 36	F.	*Sylvania	9 20	5 15
7 54	4 30	F.	†Barnes	9 20	5 04
8 00	4 45	F.	Hobby	9 14	4 57
8 15	4 52	M.	†McCULLERS	9 10	4 52
8 25	4 56	F.	Banks	8 58	4 25
8 30	4 59	F.	Austin	8 55	4 21
3 30	5 07	B.	†Willow Springs	8 50	4 15
8 46	5 15	M.	† JOHNSON MILL	8 40	4 06
.5	5 17	P.	† Cardenas	8 38	4 00
9 20	5 23	B.	C. F. & N. Junction	8 33	3 55
9 35	5 36	B.	†Fuquay Springs	8 26	3 32½
9 40	5 31	F.	Buckhorn	8 26	3 30
9 45	5 36	F.	Rawls	8 17	3 20
10 00	5 45	B.	†Chalybeate	8 10	3 20
10 05	5 50	B.	Bradley	8 05	3 01
10 15	6 00	F.	*Smith Mill	7 55	2 55
10 25	6 10		Lillington	7 46	2 46
		Ar.	Lv.		

JOHN A. MILLS,
President and Gen. Manager.

Associational Meetings for 1905.

JULY.

11 (Tuesday)—Flat River at Knapp of Reeds church, (Granville County).

AUGUST.

3. (Thursday)—Pilot Mountain at Beck's church, (Forsyth County).
8 (Tuesday)—Beulah at Lea Bethel church, Roxboro, N. C.
10 (Thursday)—New Found at New Found church.
10 (Thursday)—Yadkin at Enon church (8 miles S. Donnaha, N. C.).
10 (Thursday) — Piedmont at Pleasant Grove church, Randleman, N. C.
15 (Tuesday)—Buncombe County at Black Mountain church.
17 (Thursday)—Surry at Mt. View church, (17 miles S. W. of Mt. Airy).
17 (Thursday)—Tuckaseigee at Caney Fork church, (Jackson County).
22 (Tuesday)—Liberty at New Friendship church(4 miles S. of Winston-Salem).
24 (Thursday)—Brushy Mountain at Walnut Grove church.
24 (Thursday)—Haywood County at Waynesville church.
24 (Thursday)—Tennessee River at Panther Creek church.
29 (Tuesday)—Three Forks at Pleasant Grove church (9 miles N. W., Boone).
31 (Thursday)—South Yadkin at Spencer church.
31 (Thursday)—Macon County at Sugar Fork church.
31 (Thursday)—French Broad at Marshall church.

Gathering of the Fragments.

Last week the friends named below sent in subscribers on our bal ance-of-the-year-offer. We desire to thank them and to say that the offer has, by reason of the splendid response of our friends, been one of the greatest successes in the Recorder's history. The old paper completes her seventieth year with this number, and she does so with 10,000 subscribers. We will endeavor that the Recorder shall be worthy of the friendship of its friends and equal to its great opportunities for service.

These are the friends who sent in subscribers last week:

J. J. Adams, A. C. Davis, Eli Morton, W. H. Kimball, J. W. Atkinson, B. E. Staton, A. E. C. Pittman John Freeman, S. L. Jackson, Miss C. C. Corbett, J. A. Campbell, L. M. Curtis.

Here and there our offer may yet prove attractive. If you have an opportunity to present it, be sure and do so.

To the Churches of Chowan Association.

Dear Brethren:—I am glad to report work on our church building here in Manteo progressing rapidly and very satisfactorily. The foundation is laid, and the frame work all up ready for "closing in." In a very few weeks the first payment will be due, and it will require every dollar in hand, and pledged, to meet that obligation. Less than one hundred of the five hundred dollars apportioned among the churches at Ebenezer has been sent in, and I write this, brethren, to apprise you of our need, and to ask that collections be at once taken and sent to us at the earliest possible date. Our need is urgent. We are a little handful and weak, and are dependent for success upon your recognition of the importance of the work given us to do, and hearty co-operation in it.

As I view it this is one of the most important mission fields in our State. Manteo is a thriving, growing town, and is the depot of supplies, the distributing point for an immense coast section, reaching from the Virginia line to Cape Hatteras, and for Dare and other counties as well. A self-sustaining church here will be a power-house of infinite reach and capacity.

Here is how another views it: A few days ago a boat sailed into our harbor with twenty thousand heart cypress shingles for our church. It was the unsolicited, free will offering of that large-hearted and clear visioned layman, W. P. Taylor, of Winton. I was his pastor before coming here, and when leaving he said to me, "That is a very important field you are going to, and when you are ready for them I will send you some shingles for your house." Here they are, and his gift aggregates over one hundred dollars!

Our little church now numbers thirty members. Others have letters to join us. We are in the midst of a gracious meeting. Several have made professions, and we are hoping and praying for a great awakening. Dr. Blackwell, of Norfolk, Va., comes tonight, and will continue the meeting through this week.

Brethren, pray for us, and help us.

THOS. G. WOOD.

P. S.—I send with this to the Recorder a list of contributions to date. And from time to time, if allowed, will acknowledge receipts in its columns. T. G. W.

Manteo, June 20, 1905.

Farewell, North Carolina!

Please send the Recorder to me at Morristown, Tenn.

On next Monday, the 26th, I take my leave of dear old North Carolina—the home of my parents—the land where I first saw the light of heaven. I have climbed her mountains, I have traveled her roads and walked her paths from Virginia to the southern border, and there is not a foot of her precious soil that I do not love. Yes, old Carolina, I love you. Yours are a noble people, there are none better this side of heaven, and as the time for my departure draws near, my heart becomes heavier. Surely I could not leave you but in obedience to God's command, but I shall never forget you, and shall never cease to ask God's richest blessings upon you.

But, oh the little flock at Spencer! How I do hate to say "good-bye." Some of God's best salt is in this church. Indeed, this church is a preserving and saving force in the world. And may God send a good and faithful shepherd to lead this noble flock; for surely they are worthy of one of the best.

How nobly they responded the fourth Sunday in May to the call for Foreign Missions. More than one hundred dollars was raised by this little infant church in one day. This is witnessing for the Master in the truest sense of the word. And these are the sacrifices that God accepts. The pledges of this church are now about paid for this associational year.

Dear friends, you will soon have another pastor—one worthy of you, I trust. May he take up this work and push it more successfully than I have done, and may you accord to him that love and sympathy that have made my labors among you so pleasant.

As I bid you "adieu," let me beg you, watch the curves, the fills, and the tunnels of life; look out for the open switches and danger signals that you may not wreck and destroy your usefulness. And when at last, your work on earth is finished, may you all hear His welcome voice, saying: "Well done thou good and faithful servants, enter thou into the joy of thy Lord," is the prayer of your departing friend,

J. M. HAYMORE.

Spencer, N. C., June 20, 1905.

Revival at Milton.

Bro. J. E. Hutson, who held a meeting here twenty-five years ago, has just closed with us another meeting of great interest. At that time there were seventy confessions of Christ, many of whom are now the leading church workers in all of the churches here. During the last moments of the meeting, while several were confessing Christ, he said: "I feel just as happy and as much satisfied with the results of this meeting, considering the present environments as I did twenty-five years ago. There are lots of good people in Milton, and I have learned to love you and wish I could stay longer."

We all love you, and we hope that if not before then, twenty-five years hence, you may come again and find some of the present converts as true and faithful as you have found the former.

J. J. ADAMS,
Pastor.

P. S.—With all the churches' pledges to the Association, which meets with Lea Bethel in August paid and ready to go up, with the exception of a balance or two on State Missions, and with this first revival this year a success, the pastor of this field is beginning to feel very grateful to God and the churches which are thus helping to make his ministry a partial success, at least. J. J. A.

Received for Manteo Church.

Cash at Association, $14.00; Rocky Hock on pledge, $5.00; Warwick Church on pledge, $10.00; W. E. J. Warren, $.50; W. T. Stafford, $1; W. J. Temple, $.50; Joe Sanderlin, $.50; Dr. Overby, $1.00; Geneva Church, $2.00; Mt. Sinai, $2.75; Warwick (bal. on pledge), $10.00; Woodville, $5.00; Macedonia, $7.50; Oak Ridge, $1.25; Whales Head, $1.25; West Chowan S. S. Con., per T. T. Speight, $96.40; Shiloh, $15.00; Shady Grove, $5.00; Rocky Hock, bal. on pledge, $15.00. Total, $193.65.

THOS. G. WOOD,
Treasurer.

Sorrell and Rogers, now in Wake jail for tampering with jurors in the Gattis-Kilgo trial, have been bound over to be tried also for embracery. The demand is well-nigh universal that these men be tried to the extent of the law and that no effort be omitted to discover if others are guilty with them. It may seem hard; but their crime is a grave one; and it is only right that the power of the Court should be exhausted in such cases.

A pretty foot, covered with a Craddock-Terry Autograph Shoe, signifies more satisfaction in grace, style, comfort and durability of foot-wear for Lady patrons of this great Shoe house than could be described with a big bunch of adjectives.

$2,200,000-00 worth of Craddock-Terry Shoes sold last year by the 38 drummers of this leading Lynchburg firm. And why?

Because the Southern people prefer honest, Southern made Craddock-Terry Shoes. And why the preference? Try them and see.

Ask for Craddock—Terry Shoes.

Summer Music School.

Miss M. Agnes Clay, a teacher of wide experience and New England Conservatory training, will keep her Studio open through the summer.

She can board several pupils in her pleasant home and instruct them in Piano, Harmony, Theory, Musical History, or Guitar. To pupils from a distance this is a fine opportunity; in addition to study, many pleasant trips can be taken to seaside resorts.

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FALL TERM OPENS AUGUST 10, 1905.

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Temperance.

Fifteen Years Ago.

I wandered to the grog-shop, Tom,
I stood beside the bar,
And drank a bowl of lemonade and smoked a bad cigar;
The same old kegs and jugs were there, the ones we used to know
When we were on the round-up, Tom, some fifteen years ago.

I asked about our old-time friends, those cherished sporty men,
And some were in the poor-house, Tom, and some were in the pen.
And one, the one we liked the best, the hangman laid him low;
The world is much the same, dear Tom, as fifteen years ago.

New crowds line up against the bar, and call for crimson ink;
New hands are trembling as they pour the stuff they shouldn't drink;
But still the same old watch-word rings, "This round's on me, you know!"
The same old cry of doom we heard some fifteen years ago.

I wandered to the churchyard, Tom, and there I saw the graves
Of those who used to drown themselves in red fermented waves;
And there were women sleeping there, where grass and daisies grow,
Who wept and died of broken hearts some fifteen years ago.

And there were graves where children slept, have slept for many a year,
Forgetful of the woes that marked their fitful sojourn here;
And 'neath a tall, white monument, in death there lieth low,
The man who used to sell the booze some fifteen years ago.

(Written by J. S. Holden and published in the St. Louis Globe Democrat.)

The Saloon Keepers' Interest.

A dispatch from Knoxville announces that sixty-one saloon-keepers asked the Board of Public Works of that city to strictly enforce the Sunday closing law. It stated that the petitioners cover nearly the entire saloon element, there being perhaps a dozen left, half of whom never sold a cent's worth on Sunday. This may seem a little strange at first, as certainly it is quite unusual. But if all the saloon-keepers are made to keep the law there will be no special disadvantage to any of them. If, however, one saloon-keeper is allowed to keep open on Sunday others feel that they must do so in order to retain their trade. Let the law be strictly enforced against all. For our part, we believe that they should not only be required to close on Sunday, but on every other day in the week.—Baptist and Reflector.

To the Mark!

"While prohibition may not prohibit it is also true that the saloon has proven a poor solution of the whiskey problem."

We envy the Durham Herald in its happy faculty of crowding a great deal of good sense into very small space. If the above observation does not cut the sand from under the feet of those who are forever ringing the changes on prohibition not prohibiting, we do not understand the use of the language. Which, pray, is most likely to lessen the use of liquor, prohibition or saloon? If you are a liquor man, come out and say so, and do not try to hide behind your pious fear that prohibition may leak a little.—Charity and Children.

Effective Temperance Reform.

Without pretending that moral considerations affect their actions, the great transportation corporations of the United States are continually doing the most effective work in the cause of temperance and right living. The New Jersey Public Service Corporation will not allow its employes to spend their off-time in pool rooms, and the man who is caught violating this order is discharged. The St. Louis transportation companies have a similar rule. The Chicago and Alton Railway Company prohibits its men from visiting dance halls, saloons, race tracks, or "questionable resorts." Mr. Charlton, the General Passenger Agent of the road, says that the company "makes such rules not because they are trying to control the morals of the men, but for the purpose of safer operation of trains. Alton operating employes have got to be men of unquestionable habits, and there is no deviation from that requirement."

What the Murphy Movement, Father Matthew Associations, and the W. C. T. U. have never been able to do for sobriety and total abstinence may be brought about by the demands of modern business, which requires in every branch clear eyes, unclouded minds and steady hands. —New York Sun.

Temperance Instruction.

The system in vogue in this country for the instruction of the pupils in our public schools in the physiological effects of alcohol has awakened world-wide interest, not only among men of science at home and abroad. The interest has been intensified by the efforts made in this country by the so-called "Committee of Fifty" to discredit the system. In a voluminous report, published some months ago, the attempt is made to show that the instruction given is unscientific, in that it is taught that alcohol is not a food but a poison, that total abstinence is inculcated as the only safe rule, and that the time given to the study of temperance in the public schools is greater than the importance of the subject warrants.—Commonwealth.

Free Medical Advice on Any Disease.



Dr. J. Newton Hathaway, Whose Knowledge is Free to the Sick.

Every reader of this paper afflicted with any disease of a chronic nature should sit right down and write to Dr. J. Newton Hathaway, the eminent specialist of Atlanta, Ga., who is offering to counsel and advise, professionally, the afflicted, free of all charges. Dr. Hathaway is without doubt the most skillful, reliable, and the most successful specialist in the South to-day, and his long list of cured patients, his long years of establishment in Atlanta, and his reputation as an honest, conscientious physician is not equaled by any other two men. He has had over a quarter century of experience in hospitals and sanitariums, both in this and foreign countries, and his knowledge of disease is unsurpassed.

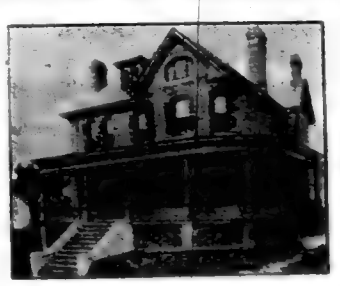
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References: Members of the Charlotte Medical Society.

SPECIAL RATES VIA S. A. L. RAILWAY.

Asheville, N. C.—Conference of Young People's Missionary Association, June 25th to July 2nd.

Charlottesville, Va. — Summer School of Methods, June 27th to August 6th.

Baltimore, Md.—United Society Christian Endeavor International Convention, July 5th to 10th.

Mount Eagle, Tenn.—Mount Eagle Summer School Institute, July 17th to August 5th.

Nashville, Tenn.—Peabody College Summer School, Vanderbilt Biblical Institute, June 14th to August 9th.

Tuscaloosa, Ala.—Summer School for Teachers, June 16th to July 28th.

Knoxville, Tenn.—Summer School, June 20th to July 28th.

Mount Eagle, Tenn.—Mount Eagle Bible Training School, July 23rd to August 15th.

Richmond, Va.—Farmers' National Congress, September 12th to 27th.

Athens, Ga.—Summer School, June 27th to July 28th.

Portland, Ore.—Lewis and Clark Centennial Exposition, June 1st to October 15th.

Portland, Ore.—American Medical Association, July 11th to 14th.

San Francisco, Cal.—American Surgical Association, July 4th to 7th.

Rates account of the above occasions will apply from all points, and for information as to dates tickets will be sold, rates, routes, reservations, etc., address,

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Athens, Ga.—Summer School, June 27-July 28, 1905.

Charlottesville, Va. — Virginia Summer School of Methods, June 26-August 4, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-August 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-August 5, 1905.

Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

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Obituaries.

§ On the Walls of Blanford Church.

Thou art crumbling to the dust, old pile,
Thou art hastening to thy fall,
And 'round thee in thy loneliness
Clings the ivy to thy wall.
The worshippers are scattered now
Who knelt before thy shrine,
And silence reigns where anthems rose
In days of "Auld Lang Syne."

And sadly sighs the wandering wind
Where oft, in years gone by,
Prayers rose from many hearts to Him,
The Highest of the high.
The tramp of many a busy foot
That sought thy aisles, is o'er,
And many a weary heart around
Is still for evermore.

How doth ambition's hope take wing,
How droops the spirit now?
We hear the distant city's din;
The dead are mute below.
The sun that shone upon their paths
Now gilds their lonely graves,
The zephyr which once fanned their brows
The grass above them waves.

O could we call the many back
Who've gathered here in vain,
Who've careless roved where we do now,
Who'll never meet again,
How would our very souls be stirred
To meet the earnest gaze
Of the lovely and the beautiful,
The lights of other day!

Noah Boone Felton.

We, the committee appointed by Middle Swamp Church to prepare a fitting notice of the life and character of our brother, Noah Boone Felton, who died at South Norfolk, Va., on March 28, 1905, while visiting his son-in-law, Mr. Robert Parker, submit the following:

The subject of this sketch was seventy-three years old, and had spent most of his life in his native county of Gates. He was a man of active mind, energetic disposition, frugal and economic in habit, and always ready to accommodate his neighbor.

He had a large family of children who have grown up into useful and honorable manhood and womanhood as a lasting testimony to his training along with that of his sainted wife, who had preceded him into the beyond by several years.

In his last sickness his hopeful disposition did not desert him, and when his friends had given up all hope of his recovery, he hoped on; but when the end came it found him ready to go. His last words were, "Let us sing glory hallelujah."

He was laid to rest in the family burying ground by the side of his wife, loved and honored by a host of friends.

In his death our church has lost a father in Israel, the community an honorable citizen, and his children a devoted father; but we will bow submissively, being assured that our loss is his gain.

Respectively submitted,
W. H. RIDDICK,
D. W. TAYLOR,
JAMES CLARK,
E. T. MOSES,
Committee.

Benjamin Simmons Boyd.

After a long and useful life, in his eightieth year, on June 2, 1905, at his home near Polkton, N. C., Bro. B. S. Boyd passed through the vale into things unseen and eternal. Forty-nine years ago he married Miss Elizabeth Williams who, with three children—one son, Jno. P. Boyd, of Polkton, and two daughters, Miss Sarah, at Polkton, and wife of D. A. Liles at Morven, N. C.—survive him.

Brother Boyd was an unobtrusive, quiet and easy-going Christian. Like the patriarch Isaac, he was meek and inoffensive. He served for years as deacon of the Baptist Church at Polkton, which office he fulfilled in a most efficient way until, by reason of age, he was compelled to give up active life. Some months ago he contracted cold which terminated in his death. For several days before the end (instead of being afraid), he was like a war-horse who hears the din of battle and the roar of artillery in the distance; pricks his ears, neighs and whinnies to reach the prey; so the old man looked anxiously across the border lines, and on the 2nd of June "he gave up the ghost and died in a good old age and full of years, and was gathered to his people."

L. M. HOBBS.

Resolutions of Respect.

On March 13, 1905, our entire community was shocked to hear of the death of Bro. R. E. Pruden. He professed faith in Christ in early life and was baptized by the Rev. J. N. Hoggard. In the death of Brother Pruden Mount Carmel Baptist Church lost an excellent deacon, and one who was loyal to every interest of his church. We do not know why God took him thus early in life, making desolate a happy home and depriving friends of his Christian influence.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."

Just an hour before his death he was heard to pray to his dear Saviour for himself, his church and the entire community. He always had a word of cheer and comfort for every one that he met.

He was a dutiful son to his widowed mother, an affectionate brother, a good neighbor, a faithful church member, and was held in high esteem by all who knew him. Therefore be it

Resolved 1. That our church and community have lost a member who ever proved faithful in every duty assigned him.

2. That we as a church tender our sympathy to his dear mother, sisters and brothers, and other relatives, in their deep sorrow.

3. That these resolutions be placed upon the church record, a copy be sent to the Biblical Recorder and a copy be sent to the family of the deceased.

BETTIE I. McGLANGHAN,
J. O. EREKSON,
E. C. ALLEN,
Committee.

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$5.60 Raleigh to Davidson, N. C., and return account Piedmont Summer School. Tickets on sale July 10, 11, 12, 17, 24, 26, 31, final return limit August 10, 1905.

$8.80 Raleigh to Charlottesville, Va., and return account Virginia Summer School of Methods. Tickets will be on sale June 24, 25, 26, July 1, 2, 8, 9, 13, 14, 1905, with final limit fifteen days in addition to date of sale. An extension of limit to September 30, 1905, can be obtained by depositing ticket and paying fee of fifty cents.

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Acknowledgments.

June 28, 1905.

State Missions.—W. M. S., Perrys Chapel, $5.25; Sunbeams, Lilesville, Pee Dee, .30; W. M. S., Bethany, W. Chowan, 2.85; Sunbeams, Murfreesboro, 2.10; Creedmore, 3.50. Total this week, $14.00. Previously reported, $5,657.33. Total this year, $5,671.33.

Foreign Missions.—W. M. S., Lumberton, Robeson, $5.00; W. M. S., Piney Mt., (Owen's School). 1.50; Sunbeams, Bethel, Mt. Zion, .70; Sunbeams, Dunn, Little River, 4.00; W. M. S., Lilesville, Pee Dee, 3.50; W. M. S., Pleasant Hill, Robeson, 1.90; W. M. S., Spring Branch, Little River, 1.70; W. M. S., Parkton, Robeson, 3.15; Gethsemane, 1.35; Jas. W. D. Bryant, Mt. Gilead, Mt. Zion, 1.00; Boone, 4.57; Potecasi, 13.00; Severn, 7.00; St. John's, 2.75; Galatia, 2.00; Pleasant Grove, 4.00; W. M. S., First, Fayetteville, 10.00; Creedmore, 2.00; Speed, 1.53; S. S., Mud Creek, 1.70. Total this week, $72.35. Previously reported, $10,792.42. Total this year, $10,864.77.

Home Missions.—W. M. S., Virgilina, Flat River, $3.70; W. M. S., Judson, So. River, 2.00; Sunbeams, Louisburg, 2.00; W. M. S., Olive Branch, Mt. Zion, 1.26; W. M. S., Spring Branch, Little River, 1.70; W. M. S., Marshall, French Broad, 1.77; Cherryville, 5.00; Beaver Creek, Ashe, 3.30; Creedmore, 2.00; Mud Creek, 2.50. Total this week, $25.23. Previously reported, $4,461.33. Total this year, $4,486.56.

Education.—Caroleen, $1.00; Mars Hill, 2.95. Previously reported, $1,607.59. Total this week, $1,611.54.

S. S. and Colportage.—S. S., Johnsons, $2.40; S. S., Hillsboro, Mt. Zion, 5.00; Merry Oaks, 2.00. Total this week, $9.40. Previously reported, $270.51. Total this year $279.91.

Ministerial Relief.—Poplar Spgs., Tar River, $3.00; Forestville, 2.20; Island Creek, Flat River, 2.70; Matthews, 5.00; Christian Harbor, W. Chowan, 2.00. Total this week, $14.90. Previously reported, $550.47. Total this year, $565.37.

Total reported for all objects this week $139.83
Previously reported for all objects 24,705.76

Total reported for all objects this year 24,845.59

WALTERS DURHAM,
Treas. Baptist State Con.

South Carolina proposes to revive and enforce an old law against Sunday freight.

FOURTH OF JULY EXCURSIONS, 1905.

On account of the above occasion the Southern Railway announces the sale of round trip tickets to all points south of the Ohio and Potomac and east of the Mississippi Rivers.

Tickets will be sold July 1st, 2nd, 3rd and 4th, with final limit July 8th.

For further particulars, call on any agent of the Southern Railway, or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

WEEK-END RATES VIA SEABOARD.

The Seaboard announces the following week-end rates from Raleigh:

Jackson Springs	$3.30
Lincolnton	5.25
Shelby	5.80
Rutherfordton	6.45
Hickory	5.25
Cliffs	5.25
Lenoir	5.30
Blowing Rock	8.60
Chimney Rock	8.60

Tickets will be sold on all trains Saturday and for Sunday forenoon trains, good returning not later than Monday following date of sale, with the exception that tickets for Chimney Rock and Blowing Rock will be sold for Friday and Saturday trains, good returning up to and including Tuesday following date of sale.

Tickets will be withdrawn from sale after Sunday, September 10th.

For information apply to
C. H. GATTIS,
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Religion should be the bread of life which cometh down from the high heaven of our most consecrated purpose and our most passionate desire. And, when it is this, it shall be not for our own hunger only, but we shall pass it on, "like bread at sacrament," to others who are hungering for God.—John White Chadwick.

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BIBLICAL RECORDER.

VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 1.

RALEIGH, N. C., WEDNESDAY, JULY 5, 1905.

SOLACE.

BY H. E. PAGE.

"No more sea"—
After the last farewell
By this vast deep;
After the home-tide's last full swell
Shall heave and sleep—
"No more sea!"

No more night—
After the dawn-flush glows
'Neath dying stars;
After the weary watchings close
With morn's first bars—
No more night!

No more tears—
After the grief-chilled heart
Has lost its pain;
After the dear ties cleft apart
Are clasped again—
No more tears!

ELEVEN MILLIONS FOR HIGHER EDUCATION.

In the midst of the severest popular attacks upon him Mr. Rockefeller makes two gifts, announced last week, of enormous value to the cause of higher education, $1,000,000 to Yale University and $10,000,000 to the General Education Board—the Board that came of the Ogden Movement, so freely and unnecessarily criticised in the South.

We may be permitted to remark that Mr. Rockefeller knows how to return good for evil. Few of us may feel the coals of fire, but we all must admire the spirit of the man who can give despite the taunts thrown at him. Mr. Rockefeller may have done wrongs in business—we are inclined to accept the popular opinion that he has been cruel and remorseless and not as sensitive to the statute and moral law as he should be. But we are not unmindful of the virtue proved in his gifts. In praising the latter we would not condone the former.

Of the Yale gift we need say nothing save that we believe that Yale with her $10,000,00 needed $1,000,000 far less than ten colleges we know needed $100,000 each.

Of the gift to the General Education Board much may be said. First, it will have the effect of turning the force of the Ogden Movement from the South to the Nation. It has been hoped from the first to make the General Education Board National in its operation. It was called forth, however, by conditions in the South; and its chief battles have been fought in the South. Nor has it fought in vain. The awakening was on before the Ogden Movement began, but that Movement has been very effectual in encouragement and substantial aid. Now that Public Education in the South has struck its pace—and it has—the Movement may change its direction without loss. With this change we may expect the strangely rabid attacks upon the Movement to cease.

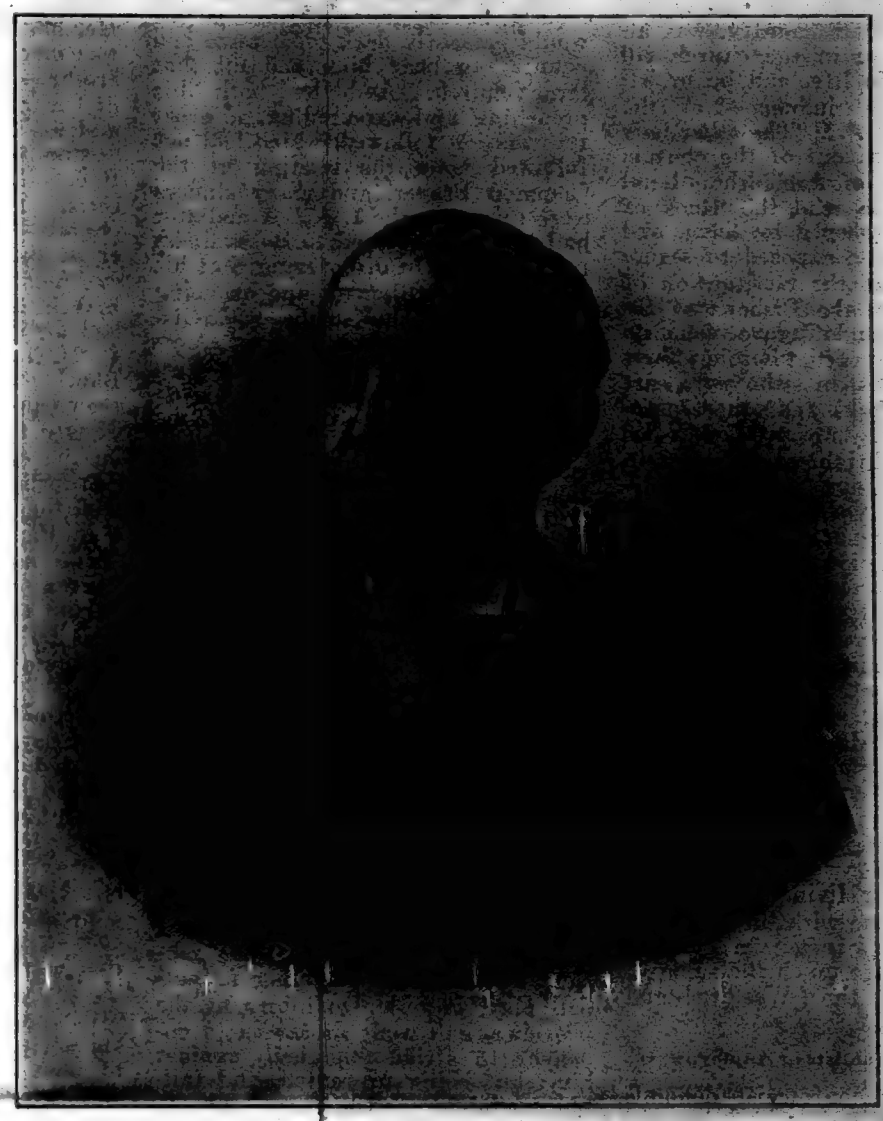
The Rockefeller gift is for Higher Education. The disposition to endow Secondary Education seems never to take root. We rather rejoice that it does not. It is quite enough that Higher Education is so completely "pauperized"—so utterly on an ellemosynary basis.

The gift is not to be administered in the interest of colleges in the South but in the interest of colleges in the United States. But it should be emphatically pointed out that the needs and merits of the Voluntary Colleges in the South are paramount to the needs and merits of the colleges in other sections. The Northern institutions have the accumulated gifts of a century of undisturbed prosperity. The Western Universities (State) have the benefit of enormous land-grants—an interest in which the older States have of right a title to, a title never to be recognized, however. But the South, prostrated by war and despoiled by the carpet-bagger, is in need. Despite our pride, let us manfully admit it. Our State Universities have comparatively insignificant appropriations. The University of North Carolina is doing more and better work on less money than any similar State institution in America! The same statement is true of our colleges.

There is this difference. The States are growing, and the State institutions are gaining larger appropriations year by year—so much so that one of the sons of the University speaking from her platform at the recent commencement made bold to suggest that she did not need such gifts. This is not true of the Voluntary Colleges. They do need help. We have observed that the General Education Board has been taken in hand in the South by Presidents of State institutions. There was an hour when this was permitted with child-like innocence—unwisdom. But we yet indulge the hope that the General Education Board will administer its great trust in the interest of Christian Voluntary Institutions. If they are to be saved from the disheartening competition of all-powerful States, greatly must we rally to them, greatly must they be succored.

Be all this as it may, the people must help themselves. The $10,000,000 given to the General Education Board will yield only $500,000 per year. This cannot go far. It must be for the most part merely supplementary to the gifts of the people.

We want the Baptists of North Carolina to show their quality by giving shortly $200,000 for Wake Forest College. We should say to ourselves every day in the year, "Come what may, we can take care of Wake Forest, and we will. We are her endowment and she shall never want!" Two hundred thousand dollars is a large sum, but every dollar is needed, is demanded by the interests and the mission of the Baptists in North Carolina.



WILLIAM LOUIS POTEAT, LL.D.,
PRESIDENT WAKE FOREST COLLEGE.

Dr. Poteat accepted the Presidency by cable June 24th. He will enter upon his duties September 4th.

HAVEN'T YOU FELT THAT WAY?

Haven't you often worn goggles of blue,
And seeing Life's sham and its shame,
Felt it was all a big scramble, and you
Might as well get into the game!
That nothing much mattered but a big bunch of cash,
And the man who was good was a jay,
And the whole blooming country was going to smash:
Haven't you, haven't you felt that way!

Haven't you felt it was hardly worth while
To try to live up to your best!
And haven't you smiled a cynical smile—
And something way down in your breast
Whispered Life had a prize that was higher than gold
And sweeter than fame or display!
And the faith that had slipped took a brand-new hold,
Haven't you, haven't you felt that way!

And didn't peace come near that was far
And urge you to strive toward it still!
And didn't you turn your face to a star
And didn't you say: "I will!"
And weren't you stronger, and didn't you find
The world was better, and didn't it pay
To be brave and patient and cheery and kind,
Haven't you, haven't you felt that way!

—Selected.

Life and Religion in Wales.

BY ELDER JOHN LEWIS.

III. Rise of Nonconformity.

In the history of Wales, as in the history of some other countries, the greatest reluctance to separate from the State chruch has generally been manifest. The men who founded the dissenting churches of Wales were not erratic and fond of strife and schism. Rees Pritchard, "alone of the clergymen of his day who sought to evangelize their country, was allowed to remain in the church till the close of his life, and he probably through the influence of the Earl of Essex." . . . "The other holy men were driven out of the church. The injunction of Archbishop Laud to the clergy to read the 'Book of Sports' was disobeyed by them, and thus they became exposed to severe persecution. At the institgation of the Archbishop, the Bishops of St. David's and Dandaff gave them no rest. The story of the heroic efforts of these devout men (who were cast out of the church) and others associated with them to evangelize Wales is one of the brightest chapters in the history of our country." The convictions of these men were too strong and their patriotism too practical and their piety too pure to allow them to be circumscribed in their evangelistic efforts by Acts of Parliament or to permit them to be intimidated and hampered by dignified bishops to whom propriety meant more than piety. Their piety and their patriotism led them to preach wherever they could find a congregation, and to do good whenever they could get an opportunity. This made it easy to charge them with being disorderdly and to secure their evictions from their livings.

It was the same with the Calvinistic Methodist movement a century later. It was also much the same in England with the Wesleys and Whitefield.

The Congregationalists or Annibynwyr.

The first Nonconformist denomination to arise was the Congregationalists, or as they call themselves in England and Wales, "Independents," or "Annibynwyr." It is evident from their name that polity was most prominent in their minds at first as well as in the minds of their English brethren with whom they were evidently in consultation. When the first church was organized at Danfaches under William Worth, 'the great apostle of South Wales,' Henry Jessey, of London, who afterward became a Baptist, assisted in its formation. This was in 1639. Danfaches had been the Mecca of hungering souls for many years. The parish church had been too small to contain the multitudes that came from far and near, and the good old man would preach to them in the open air, invite the pilgrims to his house for a cold collation and preach to them again. After seating the people around the table he would say to them, "Here are God's good gifts; eat and welcome." He would then leave them and shut himself in his study until the hour would arrive for preaching. A bishop was once reprimanding him in an angry tone for such irregularities. With some heat the bishop asked him how he dared to infringe the canons of the church by such irregular proceedings. Mr. Worth replied with tears: "There are thousands of immortal souls around me thronging to perdition, and should I not use all means likely to succeed to save them?" This mild and soul-pitying reply so affected the Bishop that he also wept." In 1638, at an advanced age he was deprived of his living. "In 1642 he finished his useful career and was buried, according to his own request, under the threshold of the parish church, where he had exercised his ministry for about forty years."

Walter Cradock was another minister evicted for refusing to read the Book of Sports. When he was curate of the church at Wrexham, "His earnest ministry there soon excited considerable attention and was attended with extraordinary success. 'Instead of reading the morning prayers, as the manner before was, he expounded the Scriptures with such heavenly fire and plainness, as greatly affected the people, so that when the bells would toll at six o'clock in the morning the people would presently flock from town and country to hear him, and fill that large church. And by both his preaching and expounding, a great reformation followed, which had not followed upon the reading of the Common Prayer, and many sinners were turned to the Lord." A maltster had been accustomed to do business in the town. On discovering that his orders were falling off and on being assured it was due to the evangelistic efforts of Cradock he grew angry and made a vow that he would drive him away. He was as good as his word. He joined with some of the gentry, or some of the gentry joined with him, and they triumphed for a time in their iniquity.

"In Curdiganshire his ministry was eminently blessed; and, among the instances of the sovereign and free mercy of God, one well deserves recording. A gentleman who lived near where he preached, when he visited that county, and was particularly inimical to his doctrine and preaching, ridiculed him in conversation, and made a mock of him in verses, which he published, and opposed his ministry by all means. It so fell out, by God's purpose, that once when Mr. Cradock was preaching in the open field (the place where he meant to speak in not being large enough to contain his hearers), Mr. Morgan Howell, which was the gentleman's name, got together a football play, in order to interrupt the preacher, and went so far as to endeavor to strike the ball against him; but being prevented, and falling, he so sprained his ankle that he could not move, and was thus compelled to hear the sermon, which was overruled by God to his conversion; and as an evidence of its reality, he took Mr. Cradock to his house, received him whenever he came to the country, and at length became himself a teacher of the truth of Jesus, and established the first church of believers in his neighborhood."

Mr. Cradock was a man who held advanced views on religious liberty, and unflinchingly advocated the rights of conscience. He was also a man who had a wonderful faculty of coming down and bringing with him the things of God to the meanest of his auditors. Like most, if not all, of the preachers of his day who cared for the salvation of the people he traveled much. He finished his suffering, holy and most useful career in great joy and peace of mind December 24, 1659.

The denomination had many other great and good men at this time, but Worth and Cradock were the leaders. Towards the close of Mr. Worth's life Mr. Cradock became his assistant and afterwards his successor. For a long while there were many and sore persecutions, but gradually these became lighter, and the good work prospered, but, possibly, not as rapidly as it has done since the beginning of the eighteen century.

In 1882 the Congregationalists had a few—and only a few—more members than the Calvinistic Methodists which came into the field a century later. But in number of ministers, lay preachers, places of worship and Sunday-school attendants they had already fallen behind. Dr. Rees, himself a Congregationalist, says in discussing this feature: "It is a matter of joy and devout thanksgiving that the increase of each of the four denominations is more than the increase of the population; but the Congregationalists should seriously consider why their increase is so much below that of the other three bodies."

The Baptists, or, "Bedyddwyr."

The first Baptist church was formed in 1649—ten years after the first Congregational. It was at Ilston, near Swansea in Glamorganshire. The leading spirit in its formation was John Myles, probably an evicted minister of the State church. He, like the Congregational leaders, was in close fellowship with Baptist brethren in London. When the Act of Uniformity was passed in 1662 he and his church came to America to escape persecution, and settled at Rohoboth or Swansea, Massachusetts. Thus the father of Baptist churches in Wales was also the father of the Baptist churches in Massachusetts. This may have been the first in the United States that has had an uninterrupted existence. Dr. B. D. Thomas, in "A Century of Baptist Achievement," says: "From the earliest days Welsh Baptists have exerted a very positive influence upon the denominational life of English-speaking America. There can be little doubt that the type of American Baptist life was struck in a Welsh mold." That statement may appear too strong or may be disputed, but it is certain that Welsh Baptists and their descendants have been and, in a measure, are exerting much influence in this country. It is also true that Welsh Baptists and American Baptists agree perfectly on the communion question.

John Myles entered the University of Oxford, at the age of fifteen, in 1636. From the time of his matriculation to the year 1649 his history is a blank. The fact that he was an approver under act for the Propagation of the Gospel in Wales proves that he was a minister of high standing in the estimation of his brethren. "He appears to have been remarkably active and successful from 1649 to 1660 in propagating his peculiar views on baptism and strict communion throughout the eastern district of South Wales. In a short time he found himself the leading mind—though not yet thirty years of age—among ten or thirteen preachers of the same views, and by their united labor five churches were in a short time organized and united into an Association." Norman, in American Church History Series, says: "Myles began his ministry, about 1645, under what circumstances or with what views of truth we are not informed." He joined a Baptist church in London in 1649. "The London church long continued to regard the evangelistic work of Myles and Proud as their own, and were always ready to give the advice that the Welsh evangelists did not fail to ask of their more experienced brethren. It is probable the evangelists received material assistance from the same source. . . . In eleven years the numbers had increased to four hundred and sixty-three. The labors of Myles and his associates extended over a considerable territory, and meetings must be held in several localities to accomodate the people. The entire church, however, were expected to meet at Ilston every three weeks for the breaking of bread." He remained pastor of the Rehoboth church till his death in 1683.

Another name inseperably connected with the Baptist beginnings in Wales is that of Vavasor Powell. He was born in Rodnorshire in 1617. Though well educated, first at home and then at Oxford, and about to enter the ministry of the Established church, he was till the twentieth year of his age an utter stranger to spiritual religion; a vain and thoughtless youth, and even a ringleader amongst his associates in folly and wickedness; but the Spirit of God graciously and somewhat unexpectedly, arrested him in his sinful career. As he was, on one Lord's day, probably after reading prayers at church—he used to assist his uncle in this though he never received Episcopal ordination—and in clerical dress, or, as he terms it, "the habit of a foolish shepherd," standing and looking at a number of people breaking the Sabbath by divers games, one of the people called Puritans accidentally passing by, mildly addressed him,—"Doth it become you, sir, that are a scholar, and one that teacheth others, to break the Lord's day thus?" To which he replied, like the scoffers in Malachi—"Wherein do I break it? You see me only stand by; I do not play at all." "But," replied the Puritan, "you find your own pleasure herein, by looking on, and this God forbids in His holy Word." So he opened his Bible, and read Isaiah 58:13, particularly that expression, "Not finding thy own pleasure on the Sabbath day." The words had such an effect upon his mind, that he resolved never to transgress in that way again, and God enabled him to stand by his resolution. But still he was not thoroughly convinced of his lost state by nature and of his need of Christ. This took place in the year 1638. The ministry of Mr. Worth and of Mr. Cradock as well as the reading of such books as Sibb's "Bruised Reed" had much to do with his final and complete surrender to God.

As was perfectly natural he did not ally himself with the Baptists at once, but in 1656 after a visit to Wales by Henry Jessey he also became a Baptist. "Though Mr. Powell never joined the strict communion party, headed by Mr. Myles, yet the fact that a person of his influence and weight of character coincided with their views of the ordinance, when it became known added not a little to the respectability of their cause in the estimation of the public." A notable and instructive fact in connection with this is that though Powell established open communion churches in Wales—there is a controversy about the exact number—not one of them can be found today as a Baptist church. They either dwindled away, or, as was natural, became pedo-Baptist churches. On the other hand, it is claimed that the churches founded by Myles have flourished.

From the year 1640 Powell's history is one of unwearied toil and frequent imprisonments. Of his return from England at the close of the Civil wars in 1646 to the Restoration in 1660, Dr. Rees writes: "On his return to Wales he became a most indefatigable and active instrument in propagating the Gospel among his fellow countrymen. He very often preached two and three times the same day, and was seldom two days in the week, throughout the year, without preaching. There was scarcely a church, chapel, or town-hall, in the Principality in which he had not preached. He also often preached at fairs, markets, in fields, and on mountains, and wherever he could find a number of people to preach to. It is impossible to form an adequate idea of the extent of his labors from the year 1646 to 1660." His history from the restoration of Charles II. is one of a long series of imprisonments and sufferings, alternating with renewed efforts to evangelize his country. Armitage says: "'The Committee for Plundered Ministers' supported many such itinerants, but for learning, energy and success he excelled them all. He was constantly in the pulpit and the saddle, preaching two or three times a day in two or three places, riding more than a hundred miles a week. . . . Yet at that time there was not a dissenting place of worship in Wales." The first built by the Baptists was in 1695.

Powell was imprisoned in no fewer than thirteen prisons, besides suffering in many other ways, spending the last eleven years of his life

in one or another of them, and at length as the result of repeated and long confinements in most offensive and unhealthy cells, he was released by death from all his sufferings. His premature death took place at Fleet Prison, October 27, 1670. He was buried in Bunhill Fields.

"Moreover, his enemies did not deem it sufficient to abuse his person by imprisonment and cruel treatment, but they also engaged both tongue and pen to vilify his character during his life-time, and after his death. Yet, in spite of all these malicious attacks, his good name still lives, and his memory is most dear to every religious and unprejudiced Welshman who is acquainted with his history and works."

The Baptists then came to the field second among the Nonconformists. It is true there were also about this time a few Friends or Quakers. They have always been a people which have been everywhere spoken against, and yet have prospered. How have they prospered in Wales? In 1882 they had fallen behind the Calvinistic Methodists even more than the Congregationalists—unless the charge of their having been dealt unfairly with in the reckoning be a true one. If we are to lay stress on a comparison of mere numbers, of course, the only approach to a fair basis of comparison is the communion roll of the pedo-Baptist churches with the membership roll of the Baptist churches. I maintain that even then the basis is in favor of the pedo-Baptists rather than of the Baptists.

It is a comfort to learn that in the years between 1861 and 1881 the population of Wales increased 22 per cent, but the four leading denominations increased more rapidly. The Congregationalists increased 24 per cent. The Wesleyans and the Calvinistic Methodists each 32 per cent. But the Baptists had increased 48 per cent. It is to be honed that this race has been kept up since. Today I read that in the present revival the Baptists are receiving more converts than all the other denominations combined.

Why North Carolina Men Should Attend the Seminary.

BY J. N. TOLAR.

I want to submit two or three reasons why I think many of my brethren in North Carolina should come to study at the Seminary. The reasons perhaps are not new, but I trust that emphasizing them now, when the opening of the Spring term is but a few days ahead, may help some to come for the spring work.

1. God expects us to equip ourselves as best we can to do His work. A call to the ministry does not mean equipment; but the duty to seek it is implied. We are not born able to speak, but with faculties capable of development into speech. Men called of God to preach may through lack of preparation largely thwart God's purpose concerning them. A call to the ministry does not mean that God will prepare for the work. But God will undoubtedly open the way for every one to fit himself for his proper sphere of work. We may neglect our opportunities, but God will hold us accountable. Education increases our responsibility to God, but we are responsible to Him for our neglect of it. Are we not ambassadors for Christ from the kingdom of righteousness to the kingdom of sin? Are we not under more obligations to our King to fit ourselves to do the special work He has committed unto us than are earthly ambassadors? As our King is greater than an earthly king and as our mission is greater than an earthly mission, so is our obligation to fit ourselves to do His work.

2. The times demand a well-equipped ministry. Not only does God require it, but the times demand it. This demand is not so much for more exclusive literary attainment as it is for more thorough knowledge of God's Word. How many well-equipped men from a literary point of view, but who are really deficient in the knowledge of God's Word, there are today! The times demand that the Bible be the man of our council. The multitude of errors in the land are to be met in no other way. The world is more critical and less emotional than in by-gone years. The pulpit must be strong or men will turn to the thousands of wordly attractions. Are men as "mighty in the Scriptures" today, in proportion to the demand of the age, as were the men of other years? I doubt it. Ought we not be willing to make any reasonable sacrifice to respond to the calls about us? Do not our own experiences tell us that we need to respond? Where is the man in North Carolina who feels that he is sufficient for these things? Many have made great sacrifices to be better prepared for the work. Have all? I fear not.

3. It is possible for us to become better prepared for the work. Not many men, no matter how poor, need fail now. Of course there is sacrifice to be made, but what servant of God ought to falter because of it? The toil is not to be seriously considered if by it we may win. No preacher ought to fall short of his utmost efforts and that means success. I say frankly and truly that I believe there are hundreds of men in North Carolina who think they cannot come to the Seminary, but who could if they would only trust God and make the start. Ask the men here now, and two-thirds of them will tell you that this is their experience. How much more useful we ought to be than our fathers because of our opportunities, yet how many of us will fall far short of them.

4. Some reasons why North Carolina men ought to come to Louisville:

(1) Because it is a Southern school and represents the struggles and sacred traditions of Southern Baptists. I do not mean to intimate that there are not other good schools, for there are. But I do believe that Southern men will find more congeniality in faith and customs here than at many other places. If we expect to remain in the South—and, unless the Lord otherwise rules, most of us do—we are at an advantage from coming in touch with Southern men here. One of our foreign missionaries, a North Carolinian, educated at the North, and for several years pastor in North Carolina before going to the foreign field, declared that he felt the disadvantage he was under because he did not know the Southern men. It would have been otherwise with him in the North.

(2) The work done here. I cannot offer this as a reason why we ought to discriminate in favor of this institution for I am not familiar with the work of others, but I do offer it as a strong reason why we ought to attend the Seminary. A full outline cannot be given. Consult the catalogue. If a man can come but one year soemthing like the following study will be of invaluable service to him: Old Testament Interpretation under Dr. Sampy, New Testament Interpretation under Dr. Robertson's system; Theology under Dr. Mullins, Homiletics under Dr. Dargan, and Bible Interpretation under Dr. Eage. It is hard to discriminate where all are so good, but these are usually taken by men who can spend but one year. Each department, however, seems indispensable, and once here you will hardly know how to do without it. Do not fear for your spiritual life, as I used to before coming to the Seminary. I have been thrilled in the class room here as perhaps never before, and have come, O! so often, from the room with the prayer that I might be a better man. The men here are Spirit-filled men. I shall not soon forget the glow on my friend Paul's face last spring as we came one morning from Dr. Sampey's lecture on Job. Paul had been in the Seminary but a week. "Tolar," he said, "I would not give the benefit I have received here this week for all it has cost me to come." Not one moment since I have been here have these words failed to be mine in sentiment. Another thing has impressed me. They do not try make a man a Baptist. Of course every man here is true and tried, but they teach the Scriptures and our belief as Baptists must depend on them. Our faiths are clearly drawn from the Scriptures, but the Scriptures are not drawn from our faith.

(4) Expenses are cheap. Books and living expenses are all. In New York Hall board, room and fuel, and laundry need not exceed $12.50 a month. One hundred and twenty-five dollars ought to carry a man through eight months, exclusive of railroad fare and clothing.

A great many men bring their wives and do light housekeeping in the city. They are thus able to live for $20 or $25 a month. The Students' Aid Fund helps those who need it to the extent of six dollars. Think of what it will mean to you to lay aside everything for even one year and come, my brother. Is it unusual for physicians to lay aside their practice, no matter how lucrative, and go away for study? Why not you??

(5) If you come you will never regret it. You will not be here a month before you will wonder how you ever got along without coming and why you did not come earlier. Too old now? No, not too old. Men come above fifty. Better to have had some years of experience before coming. Come, if possible. If not, then God bless you in your work and help you to turn somebody else this way. Many in North Carolina have never seen a Seminary and never will see one, perhaps; yet they have done great work, and are doing it now. But how much more had they come. This Seminary does not make a preacher, but it is a God given means of developing the God-made preacher.

Forgive so much, but it was on my heart, and I thought I wanted to say it. Any man at Louisville from North Carolina, or from any where else, for that matter, will be glad to answer any enquiries or be of any other service.

Our Foreign Mission Work in Italy.

BY W. J. WILLINGHAM.

Our people doubtless know that the Italian work has been a very difficult one. Romish superstition has met the workers at every point, but notwithstanding this, progress has been made, and especially during the past year has there seemed to be a decided advance movement. Our missionary in Rome, Rev. D. G. Whittinghill, has toiled very hard, but he writes encouragingly. Dr. Geo. B. Taylor, our veteran, stands to his post, giving most of his time to teaching in the Seminary and preparing his text-book on Theology for that important school.

We have in Italy about twenty native preachers, and these in the midst of difficulties have been pressing forward. During 1904 a number of baptisms have been reported at various points.

The work opened at Tunis, Africa, seems also quite hopeful. This was begun by a colporter. Brother Whittinghill went down and baptized over twenty converts, and established a little church on the site of old Carthage. In former days there was war between Carthage and Rome. To-day the missionary goes from Rome to carry the Gospel of Peace, and to establish His Kingdom, which shall conquer both Rome and Carthage, and bring them to love each other.

One great drawback to the work in Italy is that so many of those who have become converted in that country, move to America. While this seems to be a loss to the work, yet it may in God's good way eventually help it, for from these who come here, we get workers to counteract the influence of evil, which would otherwise come through the numbers of Italians moving to this conutry. We have men, who come over knowing their language, customs and manners, and who can preach to them the blessed gospel of the Lord Jesus. Is it not strange that we have to establish in Italy a base of supply to meet the destitution in America? The best way for us to hold America for Christ is to send the knowledge of Christ to all the nations of the earth.

Our Theological School in Rome is doing great good. While there are only about seven or eight young men in training, yet this is a good number with which to start, and if we can train even five each year for the next ten years, we will have a force in Italy which will be a mighty power in the Master's hands. We have a fine faculty, and with such men as Drs. Whittinghill, Taylor and others to instruct them, we can look for good results.

While Italy is a Roman Catholic country, yet many people have a wrong conception of the conditions which exist there. A large number of the people have turned away from the Roman Catholic religion, and have no sympathy with it. While many have gone off into skepticism and indifferentism, yet they are reachable in this state, and it behooves us to give them the pure gospel of the Lord Jesus. One of the most favorable signs in Italy for many years has been that recently the Vatican, seeing it could no longer successfully prevent the introduction of God's Word among the masses, has issued an edition of the four Gospels with the Acts of the Apostles, and is distributing these among the people. What they intend to be a preventive measure, we believe under God will be greatly blessed for the advancement of His Kingdom. The entrance of God's Word gives light. Every ray of light helps to bring the dawning of the morning. May God's light shine into Italy, until that beautiful country will be filled with the glorious knowledge of the Son of God.

We have a cheering announcement to make to our brethren in reference to the work in Italy. Rev. Everett Gill, pastor in Louisville, Ky., of East Church, has felt that God has put it on him to go, and on December 30th he was appointed by the Board as a missionary to Italy. Our people will be interested in knowing that his wife is the daughter of our highly esteemed brother, William H. Williams, who at his death was editor of the Central Baptist, in St. Louis.

It is the desire of the Board to get at as early a date as possible another strong man for the Italian work. May the Lord put it in his heart and show the Board whom to send.

There are laws of the inner life as well as laws of the outward nature, and these Jesus seems always striving to set forth. He saw—what a moment's reflection must make clear to us all—that, as human society is constituted, the great natural tie that holds us is the need of each other.—Selected.

"The moment a man is satisfied with himself everybody else is dissatisfied with him."

Where religion is a trade, morality is a merchandise.—H. W. Shaw.

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News Notes.

....Names of prospective students will be gladly received by Chairman Brewer or President Vann.

....The Midsummer Meeting was the best yet. Next year we must prepare for from 500 to 1,000 guests.

....An exchange says that Len. G. Broughton has baptized three Jews in Atlanta, Ga., within three months.

....The Baptist church at Georgetown, Ky., has built a handsome $6,000 parsonage for its pastor, Dr. E. B. Pollard.—Ex.

....East End Church, Cleveland, Ohio, F. A. Hanley pastor, is erecting a new church building at a cost of $80,000.—Baptist Banner.

....An exchange says that the Baptist forces in Arizona Territory have increased from five churches to fifteen during the last three years.

....Bro. W. J. T. Styers says that the Kings Mountain minutes were printed, though late; and Secretary Johnson can have a copy upon application.

....Dr. Thomas Hume will lecture two hours daily on the Literature of the Bible at the Summer School of the South, University of Tennessee, during July.

....The Edgefield Baptist Church, Nashville, Tenn., has been sold to the Seventh Day Adventists. A larger building is a better location is the plan of this people now.—Exchange.

....Rev. Geo. W. Clark, recently pastor of Southgate Church, Louisville, Ky., accepted the call to Paris, Ky., and takes charge at once.—Baptist and Reflector.

....The Rev. T. T. Martin declines the degree of D. D. recently conferred upon him. While he appreciates the compliment and the honor, he has conscientious scruples on the subject.

....The Biblical Recorder is seventy years old, and starts its next volume with 10,000 subscribers. North Carolina may be proud of the paper it has so well sustained.—Baptist Banner.

....The Religious Herald says that there will likely be more representatives from Virginia at the Baptist World's Conference than were present at the late Southern Baptist Convention.

....Pastor J. T. Riddick, of Spurgeon Memorial church, Norfolk, Va., attended the Midsummer Meeting. His work is prospering, and his many North Carolina friends were delighted to see him back home.

....Lennon's Cross Roads, a country church in the Cape Fear and Columbus, recently gave one hundred and five dollars to Foreign Missions. This is more than the whole Association gave five years ago. Pastor Blalock and the church are to be congratulated.

....We were sorry to hear that Pastor D. C. Britt has resigned his work at Rockingham because of poor health. His physician advised him to go to the mountains for rest. We have no truer man nor more faithful pastor and minister. We know that many prayers will go up for his speedy recovery.

....Bro. J. F. Davis has recently held meetings with his church at Belmont Park, Charlotte, and at a mission point near by. At the former he was assisted by Bro. I. W. Thomas, of Lenoir, N. C. Several professed faith in Christ and united with the church. At Belmont Park Brother Davis has a good church and a good people to live among and to work with, and at his mission point he is encouraged.

....Now comes the Orphanage Commencement—the annual meeting. Will Mr. Ian McIan write it up for us? He can, if he will.

....We print the list of Associations this week. Corrections are in order. This list will not be printed every week. If you have use for it, preserve it.

....The Religious Herald for June 29 was a special State Mission number. On the first page were pictures of Henry Keeling Ellyson, who was Corresponding Secretary of the State Mission Board from 1847 to 1890, and of his son William Ellyson, who has been Corresponding Secretary since 1890.

....Bro. Duncan McLeod writes from Belhaven: "My work moves on quite well here, and though we are not making rapid progress. I suppose we are doing about as well as could, or should, be expected. Our building is completed with the excention of some interior furnishings, and is by far the best church building."

....Bro. George N. Cowan, of Bristol, Tenn., writes: "A new reader of the Recorder came into our home on last Sunday—little Miss Susan Elizabeth Cowan. When people read the Recorder it means that they will eventually become subscribers, so you can add this young lady to your prospective subscription list."

....Pastor Blalock, of Whiteville, is doing nicely in his work. He has been on his present field for six years. Recently the church has been making some improvements on their house of worship. Having painted the outside they now turn to the inside, and will make a thorough work of all that is needed to beautify and make comfortable their house.

....The Baptists at Tyler, Texas, have let the contract for the erection of a great tabernacle, to be located near the business portion of the city. Further preparations are being made for a great meeting to be held in this tabernacle the latter part of June, to be conducted by Rev. George W. Truett.—Baptist Courier.

....Pastor E. R. Harris writes from Durham: "The Flat River Association will meet with the Knap of Reeds Baptist church, Granville County, on Tuesday after the second Sunday in July. Those who come by rail will be met at Wilkins, on the Southern road, between Durham and Oxford, if they will notify Bro. Pervis Tilley, Bahama, N. C."

....This is a year of building and repairing with Bro. I. W. Thomas' churches; building at Blowing Rock, recovering and painitng at King's Creek and Yadkin and painting and beautifying grounds at Antioch. His people have no time to quarrel among themselves, and so are at peace. In addition to what they are spending on themselves, they are giving to all the objects of our work.

....Bro. J. L. Sherwood, of Yerger, Watauga County, N. C., has gone to visit a brother of his in Missouri whom he has not seen in fifty-seven years, and of whom, until recently, he had not heard of since the Civil War. Brother Sherwood had serious sickness last winter from which he has not fully recovered, and his many friends hope he will return to his pastoral work improved in health.

....Pastor W. G. Hall, of Davis, writes: "I have just closed my meeting of ten days here in which I did the preaching myself. As a result, we have received twenty-five for baptism, and others have given their names to join later. Our church here is in fine condition. I have the support of almost the entire church, and how easy it is to work among such good people. Little peculiar, every one who professed Christ joined the church at once."

....We acknowledge the courtesy of the following invitation: Mr. and Mrs. Jesse Vawter Chaille request the honor of your presence at the marriage of their daughter Grace to Rev. James Clarence Havnaer, Wednesday evening, July 12, 1905, at 8 o'clock, Otwell, Indiana. Mr. Havnaer is a son of North Carolina who is doing fine work in the West.

....Pastor Harris writes: "Please announce in the Recorder that the Flat River Association will convene with the Knap of Reeds Baptist church, July 11, 12 and 13. And that those who wish to come by rail will be met at Wilkins Stations, on the Durham and Keysville division of the Southern Road, if they will write to Bro. Pervis Tilley, Knap of Reeds, N. C."

....Bro. J. A. Brendell writes that he recently offered a prize to the pupil in the Barnardsville Sunday-school who should commit to memory the greatest number of Scripture verses within two months. The winner, a young lady aged 16 years, memorized 12,226 verses. That was a remarkable feat. Twelve thousand verses is a large section of the Scriptures.

....E. M. Harris, who graduated from Wake Forest two years ago, is now assistant pastor at Waterbury, Conn. He will be in charge while Pastor Oscar Haywood, who is also one of our North Carolina boys and from the hills of Montgomery County, is away on his vacation. Brother Harris is doing well, and we understand will enter our Seminary at Louisville this fall. He spent a year at Newton Theological Seminary before going to Waterbury.

....Bro. O. M. Jones writes from Guyton: "The next session of the Central Union will be held with Bethel church, July 29-30. Program: Introductory sermon, by Rev. H. B. Humphrey; one hour for dinner. Query 1: What was the purpose that prompted the formation of the Central Union? and what is the purpose of the continuance of the Union? 2: Is it a sin for Christians to omit family worship. Speakers Rev. W. L. Brisson and L. P. Singletary."

....The Foreign Mission Board, at a recent meeting, appointed seven missionaries, viz., Rev. D. L. Hamilton and wife, of Texas, for Bahia, Brazil; Rev. C. P. Maddox and wife, of Kentucky, for Sao Paulo, Brazil; Miss Rosa Golden, of Texas, for Sao Paulo, Brazil; Miss Ella Jeter, of Texas, for North China, and Miss Ida Taylor, of Texas, field not yet determined. The Board is greatly pleased with these appointments, and expects these missionaries to be eminently useful.—Exchange.

....Bro. J. N. Stalling of Salisbury, wishes the following correction to the minutes of the South Yadkin Association to be published: "The last South Yadkin Baptist Association, as appears in the minutes, appointed Rev. C. G. Wells her representative upon the Board of Missions of the Baptist State Convention. By some inadvertence the name of Rev. W. H. Rich appears in the minutes of the Convention as such representative. Justice to both brethren requires that these facts be made public."

....Pastor W. F. Staley, of Wilkesboro, writes: "Elder R. L. Patton from Morganton, was with our church in a meeting for six days, and as a result 19 candidates were baptized, and two received by letter. The following Lord's day two more members were received by letter, and two made professions. Mr. Patton is a strong Gospel preacher. He makes things plain, and preaches to the point. His great gift is being blessed by his Master in His service. It is said this is the greatest refreshing Wilkesboro has ever had."

....'The Biblical Recorder holds that the Baptists are not a church (except a local congregation), but are a people. Will not the Western Recorder make us right just one more time by agreeing with us."—Biblical Recorder. Certainly. Again we say that our esteemed contemporary is not always wrong. This week it completes its seventy years of life, and it has out best wishes.—Western Recorder.

....The church at Franklinton has given Pastor T. B. Justice a month's vacation and a purse for his expenses. He will go to his native mountains and enjoy a well-earned rest. The Franklinton church has decided to erect a pastor's home, the order is given for the lumber, the work will be pushed, and Pastor Justice will soon be in his own home. This is an example for many of our best churches. Brethren, build your pastor a home, and give him a month off for rest each year. You will find that it pays.

....The Outlook, commenting on the recent formation of the General Convention of Baptists of North America, speaks of the "memories of the Civil War" as "dying out" so that a better state of feeling between the North and the South now exists. The Outlook seems to labor under the erroneous impression that the war caused the bitterness between the sections, whereas it was the bitterness that caused the war. We would respectfully remind the Outlook that we did not get mad because we fought, but we fought because we got mad.—Western Recorder.

....The Ram's Horn, in speaking of the South in its relation to public morals and to the sacred institutions of Christianity, has the following kind words to say: "In no section of the country is the family life more pure, nowhere are Sabbath laws more generally respected, and nowhere is business morality more strictly enforced. Other parts of the country have much to learn from our Southern neighbors in respect to these things." These are no mere words of flattery. They are the words of truth and soberness, and are all the more appreciated because coming from a paper like the Ram's Horn.—Baptist and Reflector.

....The Religious Herald says: "Dr. Boyce was told of an old man in Kentucky who might help a little in endowing the Seminary. He found him sitting on a stump in his shirt sleeves, and the farmer gave him $1,000. It is noteworthy that Dr. Boyce and Dr. Broadus never became discouraged about the Southern Baptist Theological Seminary." It is probable that Drs. Boyce and Broadus were discouraged at times, but they never yielded to discouragements. They always believed in the future prosperity of the Seminary and looked for brighter days. They lived long enough to see the fruits of their labors.—Baptist Courier.

....The vast progress the Orphanage has made, not only in the number of children cared for, but in the general improvement of the plant, within the past ten years of the present administration, ought to be a source of grateful joy to all our people. Then we had about 125 children, a meagre income, faulty and inadequate houses, and primitive equipment of all kinds; now we have 300 children, comfortable and convenient houses, a fine sewerage system, steady and systematic contributions and an organization of orphanage work and workers second to none. The Lord has followed the Orphanage with His favor and blessing through all these years, and protected it from the tongue of slander and all other agencies of the evil one. May we not cherish the hope that the next ten years will show even greater things?—Charity and Children.

....Bro. R. A. Hedgpeth, of Forest City, writes: "On June 23, 1905, a presbytery met with the Forest City Baptist church for the purpose of ordaining Bro. Walter E. Wilson to the full work of the ministry. Elder C. B. Justice preached the sermon; then the presbytery, consisting of Elders C. B. Justice, A. A. McMahan, T. J. Moss, H. D. Harrill and R. A. Hedgpeth, proceeded to examine Brother Wilson. The examination being satisfactory, R. A. Hedgpeth offered prayer, T. J. Moss delivered the charge, H. D. Harrill delivered the Bible and Brother Wilson pronounced the benediction. Brother Wilson is now pastor of the church. May God's blessings attend him."

....The Midsummer Meeting is becoming a magnet to draw our North Carolina boys back from other States. A large number attended this year, and we were glad to hear of their prosperity and give them a hearty welcome. Here are some of their names: Dr. Rufus Hunter, of Richmond College; Dr. Oscar Haywood, of Waterbury, Conn.; Dr. Len. G. Broughton, of Atlanta; J. S. Corpening, of Timmonsville, S. C.; Geo. C. Duncan, of Bramwell, W. Va.; J. T. Riddick, of Norfolk, Va.; A. T. King, of Richmond, Va., and several other men and women who came home to see the friends and loved ones. We hope that more and more of the prodigals may return and that they may be induced to remain.

....We are glad to have this note from W. W. Barnes, who returned from Cuba the first of May: "The Baptist cause is very hopeful in that part of Cuba where I have been. I was on the eastern end where the Northern Baptists are at work. There were nine hundred and eighty-two baptisms in the two eastern provinces during the past year. A correspondence school for native workers was founded at the last Association, which convened in February. There is a movement on foot to found a college, which will, as we now believe, be erected by 1908." Barnes expects to enter our Seminary at Louisville this fall, and will, no doubt, do as he did at Wake Forest—take a stand among the best students.

....Prof. J. A. White has decided to remain in charge of Lenoir Academy for another year. The mortgaged indebtedness on the property has been cancelled, and there remains about $150 of stock to be paid for. Bro. I. W. Thomas has been requested by the stockholders to go among the Baptists of Caldwell County and raise this amount in the next ninety days so the property can be turned over to the Baptist denomination of Caldwell County and surrounding country and become thoroughly Baptist in its ownership and control. Heretofore it has been owned and controlled by a joint stock company. The building will be repaired and the rooms renovated and put in good condition, and a large school is anticipated. The next session will open August 28th.

....Of Doctor W. L. Poteat's lecture before Baylor University, Prof. M. L. Kesler writes: "Professor Poteat made here the speech of his life. It was great. I had already seen him reach and rise above other men's high-water mark, but in the Baylor Chapel, on the evening of June 6th, he reached his own. It was worth crossing the continent to deliver. Following the recent great speeches of great educators from the same rostrum, such as President David Starr Jordan, of Leland Stanford, and President Thwing of Western Reserve University, he easily surpassed them. It was, by competent judges, considered the ablest deliverance that had issued from that platform. This is no small compliment, for we are not unaccustomed to have addresses from the leading men of the Nation.

....The twenty-third annual session of the Christian Workers' Conference will be held this year at Northfield, Mass., from August 4 to 20. It is the desire of those in charge of this conference that it may be a time of preparation for a revival in America similar to that which has been sweeping over Wales. A partial list of those who will be present and speak, includes the names of: Prebendary Webb-Peploe, London, England; Prof. James Denney, D. D., Glasgow, Scotland; Rev. A. T. Pierson, D. D., Brooklyn, N. Y.; Rev. Henry G. Weston, D. D., Crozer Theological Seminary; Rev. Howard W. Pope, New Haven, Conn.; Rev. Frederick Lent, New Haven, Conn.; Rev. Len G. Broughton, D. D., Atlanta, Ga.; Rev. Thomas J. Villiers, Indianapolis, Ind.; Mr. John Willis Baer, New York, N. Y.; Rev. G. Campbell Morgan, D. D., London, England.

...."The Baltimore Baptist Training School closed its first session June 20th. This school was opened March 20th under the direction of the City Mission Committee of Baltimore, with Miss Belle Randolph as preceptress, and the following gentlemen as members of the faculty: Rufus W. Weaver, Th. D., Dean, Applied Christianity; Curtis Lee Laws, D. D., Modern Methods in Church Work; Prof. B. P. Muse, M. D., Hygiene and Nursing; Rev. B. P. Robertson, Biblical Interpretation; William Russell Owen, B. D., Church History. Ten students have been enrolled. These women are engaged by the City Mission Committee, and in addition to their class work devote four hours each day to mission work under the direction of the preceptress of the school. During the past three months, in addition to their class work, they have made 25,472 calls, located 2,109 Baptists, found 1,351 persons who expressed a preferance for the Baptist faith and introduced 1,097 children into the Baptist Sunday-schools of the city. This schools reopens September 20th. In the Baltimore Training School for City Missionaries the emphasis falls on practical training. The school is supported by an appropriation of $25,000 made by the State Board to this department of work. This Training School should be firmly established and should be under the direction of a Board appointed by the Southern Baptist Convention."

....Bro. C. L. Dowell, who has just taken up the pastorate at Spartanburg, S. C., writes: "We are now on our way to our new home near Kinards, S. C. It was a sore trial to us to leave our people at Henrietta and Caroleen, and it is our earnest hope that the Lord may direct them in calling a man who shall be suited to the conditons on this promising field. Our labors there were blessed, and we can say they are an excellent people. Among them are many choice spirits. The prayer-meetings at Caroleen are about the best and the attendance is the largest we have ever had anywhere. The brethren were very cordial in their endorsement of us and our work, and we can cheerfully say they are among the most spiritual and helpful people we have served. We know of no field which promises more encouraging results to a pastor who is painstaking, patient, progressive. The Association is in sad need of a wise leader, and a tactful man will find ample exercise for his gifts and reward for his industry. It pains us to surrender the work, and this is mutual between pastor and people as abundantly shown at our resignation and departure. We got to an excellent people who are known and loved for their works' sake. Our regret to remove from the State is relieved by the thought that there are no geographical lines running through the Master's kingdom, and we shall be serving still in the vineyard of the same Lord."

....Bro. W. H. Eller, of Greensboro, writes: "The request of the Walnut Street Baptist church for a Presbytery heretofore made for the purpose of the examination of Bro. Herman Stevens for the work of the Gospel ministry and ordination thereto, met response from Rev. J. M. Hilliard, pastor of Green Street Baptist church, High Point; W. H. Eller, pastor of the Baptist church at Liberty, and W. H. Strickland, pastor of the Walnut Street Baptist church, at Proximity; and the same met this day at 2 o'clock p. m. After prayer Rev. J. M. Hilliard was chosen Moderator and W. H. Eller Clerk. Brother Herman Stevens was presented by Rev. W. H. Strickland and after narrating his Christian experience, call to the ministry and views of doctrine was received for ordination. This service was arranged for 8 o'clock this day, and upon its arrival Bro. J. M. Hilliard preached the sermon from 1 Tim. 4:15. The ordination prayer was offered by Bro. W. H. Strickland. Laying on of hands by the Presbytery, assisted by the deacons of the Walnut Street Baptist church, and charge to the brother ordained with presentation of the Bible, by Bro. W. H. Eller. Benediction by Bro. Herman Stevens."

....Bro. R. D. Carroll, of Piney Grove Church, writes: "The Piney Grove Church was organized on the 13th day of May, 1905. It is located in the southeastern part of Martin County, twelve miles from Williamston, N. C. The point at which this new church stands has been, and is still, known as the Getsenger schoolhouse. About two years ago when Brother Crisp began preaching there Baptist interest was very weak; but by his energy and perseverance he soon built up a good congregation. Then the people of the community decided that they needed, and must have, a house of worship; they went to work, and now, just across the road from the school-house, stands a good frame building all shut in and being used for service every month; and it was dedicated on the second Sunday in May, 1905, Brother Craig preaching the sermon. The house needs ceiling and painting; but I am told that there is no debt on the house at this time. The people of the community have done well to build so good a house. They have received some outside help, which has been acknowledged by Brother Crisp, as missionary in charge. The church is weak and will need help to ceil, paint and properly seat their house. Any amounts that may be given for this object may be sent to Rev. T. J. Crisp, Conetoe, N. C., who will acknowledge them in the Recorder. This church is in a good farming community where there are plenty of people to build up a good, strong membership. The outlook is encouraging and hopeful. The church is expecting to hold a series of special meetings about the first week in September. The new church called Bro. T. J. Crisp as pastor."

....Dr. H. A. Brown writes in the Christian Index: "Dr. Charles E. Taylor, who has been President of Wake Forest College for many years, has resigned his position in consequence of declining health. His administration has been marked by an aggressive consecration. He guided the institution through critical periods in its history and growth. He was instrumental in largely increasing the endowment fund, in adding new schools, in erecting new buildings, in kindling a desire for a large education in the hearts of thousands of our young men in the State. His papers on State Aid for Higher Institutions of Learning made him famous as the champion of common school education. The great revival in education in our State was in no small degree due to him. Every loyal Baptist among us will say to this worthy servant: 'Well done.' He will still retain his interest in the college and give his time to increasing the endowment fund. As the Financial Secretary of Wake Forest he will be welcomed in every part of our Commonwealth as one having a right to speak on a subject which grows dearer to him with the passing years. Prof. W. L. Poteat has been chosen as the successor of Dr. Taylor. His election will meet the approval of Baptists everywhere. He has long been associated with the work of the college and he knows the prominent leaders of the denomination throughout the State; he has a charming personality; his reputation as a scholar and a speaker on scientific subjects is as wide as the country in which he lives. He comes to the discharge of his duties in the vigor of manhood, with ripened judgment, with a high conception of duty and responsibility and with a growing zeal for truth that is born of knowledge. Under his leadership the institution will continue to grow in the favor and confidence of all the people. It is not to be wondered at that some of the Georgia Baptists wanted this man as President of Mercer University. To covet the best gifts is an apostolic injunction. With Dr. Edwin Poteat at Furman and Dr. W. L. Poteat at Wake Forest, and some worthy educator at Mercer, the educational interests of the Baptists will be safe for years to come."

Through the New Testament in One Year.

(FROM DAILY BIBLE.)

Monday, July 10.—I. Corinthians 3.

Tuesday, July 11.—I. Corinthians 4.

Wednesday, July 12.—I. Corinthians 5.

Thursday, July 13.—I. Corinthians 6.

Friday, July 14.—I. Corinthians 7.

Saturday, July 15.—I. Corinthians 8.

Sunday, July 16.—I. Corinthians, 9:1-23.

Program.

Sunday-school Convention of West Chowan Association, Sandy Run, Roxobel, N. C., July 28-30.

Introductory Sermon. Rev. J. R. Taylor.

Mission Sermon. Rev. Walter Britt.

Practical subjects:

1. What is the purpose of a Sunday-school? N. W. Britton, Bennie Hives, R. L. Gay. Open discussion. Five minute talks.

2. The Mutual Relation of the Church and the Sunday-school. J. T. Cale, Jessie McCarter, A. Vance, J. C. Scarborough. Open discussion. Five minute talks.

3. What is the mutual influence of the Home and the Sunday-school? Lloyd Parker, E. J. Harrell, C. W. Mitchell. Open discussion. Five minute talks.

4. What is the great need of the Sunday-schools of West Chowan Association? J. T. Williams, W. L. Davis, A. T. Howell. Open discussion. Five minute talks.

5. Lessons for teachers—"The Savior with His Twelve." L. M. Curtis, B. W. Spillman. Five minute talks.

6. What is the duty of our Sunday-schools to our Orphanage work? J. K. Parker, C. W. Scarboro.

7. Sunday morning mass-meeting. How shall we get all our members to enlist in Sunday-school work? S. B. Barnes, Frank Wynns, A. W. Early, W. T. Britt, T. T. Speight.

W. L. DAVIS,
Secretary.

We publish elsewhere an advertisement of Littleton Female College to which we wish to call special attention. This institution has had a remarkable history and is one of the most successful schools in the South.

Home Circle.

To Keep Young.

Avoid fear in all its varied forms of expression. It is the greatest enemy of the human race.

Avoid excesses of all kinds; they are injurious. The long life must be a temperate, regular life.

Don't live to eat, but eat to live. Many of our ills are due to overeating, to eating the wrong things, and to irregular eating.

Never look on the dark side; take sunny views of everything; a sunny thought drives away the shadows.

Be a child; live simply and naturally, and keep clear of entangling alliances and complications of all kinds.

Cultivate the spirit of contentment; all discontent and dissatisfaction bring age furrows prematurely to the face.

Form a habit of throwing off before going to bed at night all the cares and anxieties of the day—everything which can possibly cause mental wear and tear, or deprive you of rest.—Chicago News.

Take Heed—A Story.

"I said, I will take heed to my ways, that I sin not with my tongue," read Rachel Martin, one beautiful June morning as she sat alone, in the large bow window of her ancestral home, her Bible on her lap. She raised the book with a reverent clasp of her slender fingers, and read the words again: she closed the book, rocked back and forth, her eyes wandering out to the neglected flower bed, but failing to notice them for her thoughts were upon the words of that first verse of the Thirty-ninth Psalm.

"What a world of misery and trouble the tongue is guilty of," she mused. "I remember dear old father used to say, 'Show me the person who can control his tongue and I will show you the person who has control of every faculty.'

"I am afraid I fail in that respect; I am so much of a Graham like my mother."

She was startled from her musing by a knocking upon her kitchen door. As she opened the door she was greeted with:

"Good morning, Miss Martin. Don't you want some one to weed out your flowers?"

The child's bright face, large, brown eyes and musical voice, appealed to this woman's heart, but her rigid self-control did not relax as she replied sharply:

"I don't know. Who are you?"

"Oh, I am Jennie Conner. I am nine years old, and I passed, and now am going up into the sixth grade, and I want to earn money enough to buy me a geography," replied the child, looking up wistfully into Miss Martin's face.

Miss Martin gazed a moment at this child of poverty and a drunken father, then remembered that the mother was once her school-girl-friend, and said:

"Why, yes, the flowers need weeding. You may do it, if you will go right to work."

"Yes, ma'am. I'll begin right now," replied Jennie.

While the little girl worked, busy pulling the stubborn weeds, Miss Martin in her brisk decided way put her house in order; her mind dwelling upon the difference in her comfortable life and that of her old friend, Julia Cole, who, after marrying worthless Jack Conner, had drifted away from her, though they still lived in the same neighborhood. As she finished her house work she looked out and was surprised to see what the child's nimble fingers had accomplished.

"I think I'll send the child on an errand and so rest her fingers," soliloquized Miss Martin, and called, "Come here, Jennie."

The bright brown eyes looked out from under the dilapidated hat.

"Yes ma'am," she answered, and ran to the door where Miss Martin stood.

"I want you to run over to Mrs. Kent's and get my pattern. Mrs. Kent will know what I want."

"Yes, ma'am," again replied Jennie, and she ran away on the errand.

"I believe I'll clear out that back closet upstairs and have it ready for the cleaning to-morrow," said Miss Martin to herself, as she turned from the door and went upstairs. An hour later, as she came down she was surprised to see Jennie standing in the door, who said as she came near:

"The flowers are all done, Miss Martin, and here is the pattern," picking it up from a chair near the door.

"Bless your heart, child. How spry you are.

"Did you say your book would be 40 cents? Well, I guess the errand and all is worth that much. I'll get my pocket-book."

"Oh, don't pay me for doing that little errand," said Jennie, as Miss Martin returned to the door, "it just rested my fingers."

"Well, here's the 40 cents, and if you think it's too much you can help me again," said Miss Martin and she dropped the money into Jennie's outstretched hand.

Her fingers clasped it tightly, she again said:

"Yes, ma'am, thank you. Miss Martin, I will be glad to help you again," and she ran lightly down the walk. As Miss Martin closed her pocket-book she was astonished to see the ring she always wore was not on her finger.

She rushed into her bedroom. Rummaged through drawers and boxes. Suddenly a faint recollection of taking the ring off before washing her dishes and thinking that it was growing thin and she must take better care of her mother's wedding ring, came back to her.

All at once, the open kitchen door, the flushed face of the little girl standing there, appeared to her as they greeted her upon coming downstairs.

"That child!" she exclaimed, "must have been all through the house while I was upstairs, besides I don't remember leaving the door open: I was careless if I did."

Snatching a sunbonnet from behind the door, she hurried out of the house and part way down the walk. Stopping suddenly (for the words she read that morning came back to her) she repeated:

"I'll take heed"—and mused, "Now maybe I better not be too hasty, but look around a little more before I go and accuse the child right before her mother."

She stopped and picked a pure white clover blossom near the walk; while admiring it and thinking it was an emblem of truth the sound of footsteps arrested her. Looking around she saw Jennie coming toward her. "Miss Martin, here is your ring," she said, holding the ring out toward the confused woman.

"Why, child! Where did you get my ring?" said she severely, as she snatched it from Jennie's fingers.

"When I got home," replied Jennie, "I opened my hand to show mother the money I had earned: and there was the ring. I thought you had given it to me, but mother said it must be a mistake, for she knew it was your mother's ring. And mother said I must bring it right back to you."

Miss Martin looked perplexed, but suddenly remembered, and said: "Now I do remember of putting it in my pocket-book before washing my dishes; and when I picked out the change for you, picked up the ring intending to put it back, but unconsciously put it with the change into your hand. How careless! Thank you, child, and thank your mother for me. Wait a minute."

Miss Martin hurried into the house and soon returned with an orange in one hand and the other filled with cookies. Holding them toward the child, she said, "Take these Jennie, and when I have plenty of flowers, you come and get your hands full."

"Yes, ma'am, thank you," said Jennie, as she again started down the walk.

"Thank the Lord!" exclaimed Rachael Martin as she dropped trembling into the first chair.

"How we do misjudge our fellow-beings. I ought to have known that a child of such an honorable girl as Julia Cole would not be dishonest. Oh, but I will take heed that I sin not with my tongue hereafter."—The Advance.

The Medicine Habit.

It is human nature to fall into grooves and ruts. It is an effort for one always to act sanely. And it is so easy for one to do those things which he knows will not only not help him, but which will positively harm him. Take for example the habit of taking medicines on the slightest provocation. There are times when medicines are exceedingly helpful. But thousands of people take opiates, anesthetics, etc., when there is no need for such things. People are injuring their systems with patent medicines taken too often, and taken, too, when they do not need them. The habit grows on them. They must have some sort of medicine every day. They think themselves sick when they really need some fresh air and a little hard work. A well-ventilated sleeping room, and plenty of good food, and an abundance of out-door exercise is worth more than all the patent medicines on the market. We are not opposing the use of medicine. We are objecting to the excessive use of medicines and to the medicine habit. The drug bills of some good people are enormous. One man can kill himself with the use of medicine as well as cure himself. Be sensible in the use of drugs as well as in the use of food. "Be ye temperate in all things."—Baptist Chronicle.

The affections are richer than money-making, and the truth-seeking capacities and the richest affections are those which bind us conscientiously to the Infinite. Every kind of life is essentially superficial that does not bring the human heart nearer to the Infinite Presence and Love.—Thomas Starr King.

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Young People's Page

The Hero of a Freshet.

BY GRACE BLANCHARD.

"Ain't he a cry baby!" whispered Denny Kenney to Jean Turcotte, as they stood in front of the delivery desk at the public library.

"I do wish Harris wouldn't cry every time I tell him he has a fine," sighed the busy librarian.

"Perhaps," relented the librarian. "Now, William Harris, tell your mother this is the fifth time she has forgotten to send the pay for her back fines, and your family cannot have any more books till they are paid. No, don't cry in public. Little men don't. Wouldn't you like to go down stairs to the Boys' Room?"

And Harris dried his eyes enough to see his way to the band-box of a place which the librarian had emptied of rubbish and fitted up to look something like a modern Children's Room. Scrubby and small it undeniably was, but the children loved it much as if it had been a rag doll or a mongrel puppy. One side of it was the foundation wall of the building, which was on the lowest land in the city. Consequently, in rainy times the basement was flooded. Bicycles kept there grew rusty, newspapers absorbed damp till the junk man would have refused to pay for them by the pound; and the only thing which could be stored there with safety were rubber bands which needed the moisture.

A main water pipe of the city ran just outside the two little high windows which gave the only light in the Boys' Room, and, if the town had not been daily expecting to say, "Yes, thank you, please," to a proposal from Mr. Carnegie, it would have taken the drainage matter seriously in hand and made a connection into this main pipe, and so relieved the library basement of pools.

The floor of the Boys' Room was not submerged in the freshet season; but the adjoining janitor's room was, and it convulsed the librarian on one of her trips down to see if all was going properly—for not one of the staff could be spared for constant surveillance of that floor—to find for what keener joys two children had left the mild sport of cracking nuts with the geological specimens kept in the Boys' Room. They were enacting the taking of Port Arthur, and were too absorbed to notice her as she took in their naval manoeuvres on the vast puddle covering the janitor's floor.

Different women's clubs using the third story of the library stored in this basement wood for an open fire in their club-room, and it was considered cause for offence if one club used a stick from another's pile. The librarian had finally, to keep the peace, placarded each woodpile with the proprietary club's name; and she observed now with glee that the boys had made dams, harbors, forts, and barricades with logs taken indiscrimnately from all the piles. By the aid of zinc pails, dust-pans, and brushes, ammonia bottles and old gas fixtures, the lads had rigged up torpedo boats and armored cruisers, and were now tugging around a section of drain pipe, unable to locate the Suez Canal, but bound to have it. The librarian longed to suggest that Korea would fit into the landscape better, but was unwilling to spoil the fun, and stole away to tell her assistants that from the looks of the woodpiles it seemed as if all the Great Powers would soon be drawn into the conflict.

When it was dark, the boys trooped upstairs, passing out at the gate by the delivery desk and looking as happy as if they had been playing angels instead of warriors. Harris's brown eyes were rounder than ever, as he stood swinging on the gate and saying in his confiding way, "We's had a war."

"Mercy me, Harris, I don't see a single black and blue spot on you."

"Oh, I mean Jim was Russia and I was Japan. Don't you know they're fighting?"

"Well, well! Who beat? Jim is big and you are little."

"Oh, I don't know. You called us upstairs just then."

"So I was a peace tribunal and put an end to the war," said the librarian with a laugh. "Well, don't think of fights over your games of marbles to-morrow, boys."

"No'm," ducked Jim. "But you see'm, we were sick of playing Civil War, and we've done the Spanish War three time; and we're glad we've got a new one to play. Only we had to study Russia in geography now, and the names are awful hard; and, if there hadn't been this war, we would have stayed in South America till next term. Come on, Harris; what yer got? 'Merry Adventures of Robin Hood?' That ain't no good. Mine's a dandy—Toby Tyler; or, Ten Weeks With a Circus.'"

Harris's under lip began to pucker. Was his book no good? But the librarian expostulated.

"Now, look here, Captain Harris—or were you a general in the war you've just been through?—if you cry, you'll disgrace the army. All your troops will be ashamed of you. No matter what your book is—it happens to be a good one, lots better really than Jim's—but now that you are a soldier you've got to be brave, whatever happens to you. Put your shoulders back and march home to supper now. It's time for yours, and, Laus Deo, for ours," she added, turning to her assistants. "But I have hopes of Harris. If his fighting blood is up, let us fix it by having our hero exhibit it, while he is yet hot on the anvil. Mixed figures, my dears, but weariness is no respector of rhetoric."

Taking advantage of a time between two thaws, when the basement was fairly dry, the library staff got ready the long-promised entertainment; and for a week the Boys' Room really looked inviting. Flags hid its old walls, pictures of heroes from Leonidas to Hobson were hung about, and books such as "Careers of Danger and Daring," "Every-day Heroes," "Heroic Happenings," "Young Heroes of Wire and Rail," "Heroes and Martyrs of Invention," "Hero Patriots of the Nineteenth Century," were on the shelves; and twice each day, at four and at seven o'clock, a story was read aloud which made your mouth water for heroism—in somebody else.

It being spring vacation, the school children could come early and often; and Harris seemed fascinated by the exhibit. He did not miss a single story, and became a shining example, to be quoted at the next library conference, of the way an exhibit leads a child to collateral reading on the same subject.

The last reading on Saturday afternoon was a request program, the stories to be those which during the week had appealed to the children most; and Harris's voice was loud for the tale of the lad who kept his finger in the tiny hole in the dyke of Holland, and prevented the sea from devastating that land.

As he paused by the delivery desk on his way home, and as usual made a confidential remark, he said:

"I'd like to be a hero."

At which Denny Kenney, who always happened around inopportunely, snickered; and the librarian, startling to smile at the strenuous wish uttered in the little velvety voice, scowled fiercely at Denny and said to Harris:

"Bless you! But nice, polite boys are almost as scarce and quite as pleasant to have about as heroes."

It was well the exhibit had been that special week; for on Sunday a heavy rain melted all the snow-banks up north, the river rose, and it was a leaky and rippy world the staff at the library confronted on Monday. The librarian was upstairs, placing pails to catch the drops coming through the old roof, when Harris appeared with his usual request: "Please, may I go down to the Boys' Room?"

"It is too wet down there," said the assistant.

"I've got on my rubber boots and coat," urged Harris sweetly.

"Have your lungs got a rubber coat, young man? Well, go down for a few minutes. No other boys are there, and you will not want to stay long. I have not had time to light up down there yet."

It was soon after he vanished that things happened. The first spring thunder shower terrified the senses, snappings were heard, and the electric lights went out. A few old gas jets left in the building were lighted; but, after flickering, they too went out. The librarian, realizing as never before what it was to own only a fraction of a janitor, and not knowing to what other institution which hired him he might then be hurrying, sent the staff to the neighboring houses for lamps and candles to enable borrowers who were in the library to see their way out. The postman stumbled in, and reported that anchor ice had disabled the electric plant and high water the gas-works; that the river was rising rapidly; and that the city was in for the worst freshet it had ever known.

"Will you be so kind as to ask Chief Green to step up here from the engine house?" begged the librarian of the last departing borrower. He is great at fires, perhaps he will be at floods," she said. "Anyway, the sight of him is good for nerves."

Before hers got steadied, however, a child's crying added to the uncanniness, and she exclaimed:

"That's Harris, that's Harris—afraid of the dark and swelling the waters in the basement with his tears. Miss Patience, can you keep this torch from going out while you rescue him?"

But the crying as Patience drew nearer it, was not the boohooing of a scared child, but rather a call for help; and, when she got to the door of the Boys' Room, she saw—

Right here an illustrator should put in a picture which would make description unnecessary; but, for fear he will not, it must be explained how the bursting of the huge water-main just outside sent a torrent spouting against the old stone foundation of the library which made one side of the Boys' Room, and forced out one of the cobble stones, leaving the water to pour through into the room.

Harris, sitting absorbed in the pictures in old volumes of Harper's Weekly, heard the rock fall, and turned to see the jet of water. Quick as a flash the thought went over the rut, made in his soft, pure little brain by the exhibit of the week before, that here was a chance to do what that Dutch boy did—to stop the water from coming in. He backed up against the wall, and fitted his fat little body into the hole, and stood there, drenched in a minute, but making such an effective blotter that he checked serious damage to the room. It was a time when it was as heroic to present one's back to the enemy as one's front, and Harris made a capital cork.

He had no intention of giving out; but his roly-poly, soaking little body almost lost its brace as he quivered with delight when the librarian came running to him, crying out:

"Oh, you dear! You dear! You're a real Zuyder Zee boy! Chief Brown, come, see our hero!"

The chief came, and gave that approving look to win which his firemen risked their lives; and then he took the stone and forced it back into place, and sent for the water-works commissioner, while the librarian bundled Harris up in an old water-proof which had been left at the library—everything is left at a public library—and roped her way to the telephone, and had a carriage come to take her and the boy to his home, so that she might let his mother know that he had acquired his wet clothes honorably.

The story of Cry-baby's turning into a hero when occasion required will become a favorite tradition of the library. Even this soon Denny Kenney has had the grace to put in his list answering the library's question:

"Who are your favorite heroes, and why?"

"Billy Harris, because he plugged the hole."—Christian Register.

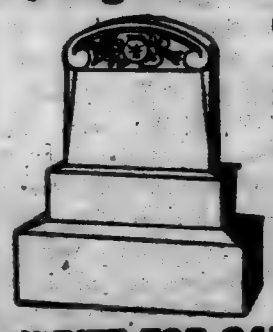
Self-love sometimes borrows the face of honest zeal.—Hall.

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WRITE FOR CATALOGUE

THE MIDSUMMER MEETING.

We were requested by a brother who could not be present to report the Midsummer Meeting as fully as possible. But it must be obvious that such a meeting cannot be "put on paper." One may report an occasion during which there are events; one may record actions, resolutions, etc.; one may report one speech or even three; but one cannot report a meeting the character of which is life—an experience. We have often remarked with embarrassment that not one in a hundred of the reports of our Fifth Sunday meetings is worth printing. To record that Bro. Long Wind—or the brother whom the Indians with their eye for appropriateness would so name—spoke; and that Brother Brilliant also spoke, etc., etc., is nothing. It is much to hear them, but it is nothing to hear that they were heard. No more acceptable is it to say that we had a good time; nor is it much more to the absent reader to say that the power of God was manifest.

Reporters in the kingdom are not without a divine model. We know one Inspired Reporter—Luke. Consider his method. Often he tells of results. He is above some of his followers in that he is not above counting. He counted the additions to the church at Pentecost and made no apology for it. Again he seeks to write in the spirit of the occasion; and for this reason his report of Pentecost inspires the reader to this day. Now and then he reports a speech; but observe that he reports only very great ones. He did not get out of his duty by saying of the speeches of Peter or Stephen or Paul that they were too eloquent to report, or "that space and time will not permit," or that "no report would do justice," etc. He writes their speeches with tolerable fulness. Again he takes note of events, as in his narrative of Paul's career.

Suppose Luke had been at Jackson Springs last week with a view to making record of the acts of certain modern disciples! It is no impropriety to fancy that he would say that many saints were gathered from all parts of Judea, rejoicing in the Lord; that much did they speak one with another of the kingdom; that unity, joy and peace held perfect sway; that, above all, they seemed much concerned to be used in the saving of souls and for that preparation which comes of the Spirit of God; and that, best of all, the Spirit of God put it into the hearts of two hundred of them to offer themselves for His consecration, and they came away happier than they had been, stronger to serve, more able to triumph in the struggle with sin, and altogether glorifying God. Very likely, too, he would record parts of several of the speeches.

This would be enough for such an one as Luke who had taken in hand to make a record for all the ages. But it is not enough for one who writes his record on the water of a weekly paper. He must also work up the details, and though aware of the impossibility of portraying life and spirit, make as far in that direction as he can.

The Attendance.

The capacity of the hotel was taxed to the limit. There were more present than last year or the year before. Many of those present in former meetings were here. There were new faces in the places of the others. The representation was greater and more widespread than in the State Convention. We had a large delegation from west of the Blue Ridge, a fine company from Wilmington, some of the choicest spirits of the Chowan country, and, in truth, men and women from all over North Carolina. There were, we suppose, more than fifty ministers. There were fully that many Wake Forest men. There was a fine group of B. U. W. girls. The representation differs from that of the State Convention, in that the laymen are as numerous as the ministers, and the women more than equal to both put together. There was a fine array of young ladies, as many in middle life, and mothers in Israel not a few. It is no exaggeration to say that the flower of the Baptist churches in North Carolina is here. If there were no other evidence, their sociability, good humor, Christian graces and, above all, the readiness of their response to Dr. Hale's call for consecration, would be sufficient.

There was nothing to be desired in this respect. It was as happy, as good-natured, as cultivated, as earnest, as various, and as united a crowd of Baptist people as one would care to see. Naturally the spirit of Fellowship was rife.

The Meeting was from the first modelled after the Hebrew Feast of Tabernacles—a social, spiritual, worshipful gathering representative of all Israel. We dare to assert that it was proved at Jackson Springs last week that we Baptists have need of such a Feast no less than Israel.

The Messages.

We might speak rather of the Message; for there was but one. Many speakers, one voice. The Midsummer Meeting has no leader. Sometimes it seems awkward. But we have no leader because we want the Spirit to lead. We do have speakers; but likewise we want the Spirit to speak.

The meeting last week was quiet. At times we seemed unresponsive. A good woman, missing the unctious tone of voice, said the Meeting was not as spiritual as another had been. Still waters run deep. A meeting's best effects are not the unctious tone of the voice. Spirituality is an evasive quality. It is not to be seen, seldom to be heard. It is to be discovered in one's own heart. It is like wireless telegraphy: one must be in tune to catch the spirit. Toward the last, as we all "warmed up," even the good woman would have been satisfied. But our point is that, tone or no tone, perceptible effect or no perceptible effect, such a meeting as we had last week is its own reward. Its effect is inevitable. Its message is sure.

Very little else did we talk about save Soul-winning. One day was especially devoted to this. But every day was occupied with it. Broughton's addresses, Cullom's lessons, Hale's and Lunford's sermons, and the other talks and speeches all arrived at this point. Dr. Broughton gave some powerful addresses. He is a quiet speaker of late, and his mind is excellently balanced. His growth in these respects was a revelation to his brethren. No longer does he strive for effects; but speaks a message of the Spirit worthily. He cleared the way for the more direct appeals of the other brethren.

One visible result was that on Saturday Dr. Hale reached a climax by calling on all present to offer themselves to the Spirit of God for His use. Practically the entire delegation crowded upon the platform and grouped thus about him reconsecrated themselves with prayer.

Dr. Hale's message is the Meeting's message; is doubtless the Spirit's Message. Let us send it forth in North Carolina: THE SPIRIT OF GOD SAVES SOULS. IN HIS WORK HE USES MEN AND WOMEN, BOYS AND GIRLS. ALL THAT HE REQUIRES TO USE YOU IS COMPLETE, UNRESERVED WILLINGNESS ON YOUR PART: TO GO WHERE HE WANTS YOU TO GO; TO BE WHAT HE WANTS YOU TO BE; TO DO WHAT HE WANTS YOU TO DO. ARE YOU WILLING, COMPLETELY WILLING? THEN PUT YOURSELF IN HIS CARE.

God grant that all over North Carolina our readers may meet this condition of service!

Much did we talk of Revival—not of the Great Revival—but of Revival; and we agreed that Revival will come by surrendering our hearts to the Spirit of God; and the Great Revival will come even so.

The Social Side.

All the great Hebrew Feasts were primarily Social—that is, friend met friend, friends found one another—for we do not make friends, we find them—and talked home talk, heart talk, shop talk, jest talk, church talk, sweet human fellowship overflowing. Such a sight as a courting couple at our big Baptist Meetings has been a thing of the past. But one of the leading pastors having set the example a year ago and brought his bride with him this year, many emulated him on this occasion; and we wish for them the same measure of success. It is not unworthy. Pompilia explains that it is not said that there is no marriage or giving in marriage in Heaven, because marriage is unworthy of Heaven, but because Heaven is so worthy of marriage, is to such a degree marriage itself, that no ceremony is needed!

Lest we do her injustice, let us quote Browning's lines:

> In heaven we have the real and true and sure.
> 'Tis there they neither marry nor are given
> In marriage but are as the angels: right,
> Oh how right that is, how like Jesus Christ
> To say that! Marriage-making for the earth,
> With gold so much,—birth, power, repute so much,
> Or beauty, youth so much, in lack of these!
> Be as angels rather, who, apart,
> Know themselves into one, are found at length
> Married, but marry never, no, nor give
> In marriage; they are man and wife at once
> When the true time is: here we have to wait
> Not so long neither!

But, of course, this was only by the way. The grand tenor of our fellowship was spirit meeting with spirit. The verandas at Jackson Springs are ample and inviting. And there is the pavilion, the spring near by, and underneath you as you sit there in early morning or cool of the day a true babbling brook, the music of the water and the rocks. The ocean for wonder; the river for peace; but the brook is for fellowship. The brook and the robins—Dr. Robertson's robins.

One evening we sat on the corner of the veranda and told tales. And Oscar Haywood and William Lunsford gave us their choicest—too good for print. Another day it was of books. Another and it was of the Scriptures. And never were we far from that God-consciousness which is the vital breath of religion.

Perhaps herein is the value of our Meeting. The thought of God takes hold. We live it in His presence. Human still, but holy. Happy, care-free, but not indifferent. Jesus Himself was and is a Social Being. His Religion is a Social Religion. He wants two or three or more gathered together in His name ere He comes in. At that Cana Wedding think you He stood moodily apart! Rather did He mingle with the guests and make glad all about Him. And would He not have us so manage our solemn religion that we may with it be also happy and in the right way light of heart? They are not idle words which are uttered to make happy. And so at Jackson Springs we fulfilled the Scriptures, sitting together in heavenly places in Christ Jesus.

An Experience.

The Meeting was then an experience—not an hour, not an event, but the whole of it; a bright spot in the memory, a fair oasis in the pilgrimage. It was an experience of the blessedness of Christian fellowship. Blest be the tie that binds our hearts in Christian love. It was an experience of the joy of our religion. Times there be for comfort. Other times for duty. And times for joy. It was an experience of God. We know Him better. We are nearer to Him. Our grasp upon Him is surer. John Wesley was reaching out in his early days for God. One night coming from a meeting he felt that moving in his heart, that glowing sensation which we all know. He had felt it before, but let it pass looking elsewhere for God. This time he stopped. "That"—said he—as the truth flashed upon him like a revelation—"is God." Even so He made Himself known last week.

* * *

So far as we can see the Midsummer Meeting is permanent. For three years it has been a growing success. Every one present desires its repetition. The one difficulty is to find hotel room for it. We have thought that it would yet work out into a great old-time camp-meeting. This year the hotel was crowded—from three to five in a room. Why not put the emphasis on the word "camp?" May we not also even as the fathers dwell in tents? There are hill-tops and groves here. We might get two hundred tents, put the young men in them, engage cooks, employ a commissary, and have a thousand Baptists here next year in a genuine camp-meeting. Would it not be a grand thing? Is it not time we were calling our men and women, young and old, into a great Feast of Fellowship like this year by year?

JOHN HAY.

Not only America but the race of men lost a foremost man when John Hay died July 1st. He was not a popular than in the sense that Gladstone was; for his public life, eminent as it was, was not that of a candidate or political leader. He was more of a statesman and less of a politician than any of America's great public men since Washington. He was in the public service throughout his career, but he was not personally known to the American people. Beginning in a comparatively lowly position, as he grew his ability commanded larger recognition until in the capacities of Ambassador to Great Britain and Secretary of State he commanded the unreserved applause of the civilized world.

As Ambassador he contributed mightly to the cementing of Anglo-Saxon alliance—unwritten but nevertheless one of the most important alliances in the present international situation.

With a long official experience behind him Mr. McKinley elevated him to the position of Secretary of State. Here he won great honor and advantage to America and undying fame for himself. He had the helm when the United States launched into that tempestuous sea in which the world-powers—Britain, Germany, France, Russia and Japan—ride. At once he displayed the poise of the strong and ready master. Thanks to him we have passed storm after storm and rock after rock not only without harm, but even with much gain; until our Nation stands at this hour secure in her position and our President lately became at a critical hour the voice and central figure in current history.

The glory of Mr. Hay's career is not in his success in the management of our foreign relation in the most critical period of our history; but in the fact that he introduced the diplomacy of the Golden Rule. Bismarck represented the Iron Hand, Salisbury the craft of wisdom, Hay the power of frank right dealing. He was not without the finesse of the true diplomatist, to be sure; but this was subservient to his policy of the Golden Rule. Thanks to him China was saved from the devouring powers, and Japan was thus guaranteed her present freedom to save herself. Thanks to him—acting with the German Emperor, who was himself powerless—the zone of the present war was limited and thereby, perhaps, we were saved from a world-war. Thanks to him diplomacy everywhere has become more open and direct, lying for national advantage is going out of fashion, and Righteousness and Brotherhood have risen upon the world horizon.

Mr. Hay's life was all gain to our country. This is all that any man could wish for an epitaph. Our annals have no career so quiet and unassuming, so effective and serviceable, or more lofty in method and purpose than his.

THE PRAYER AND THE ANSWER.

(A. E. Dunning in Congregationalist.)

Bible Lesson for July 9th. Isa. 38:1-8.

1. The peril. Sickness had seized on the good king Hezekiah. It seemed to be fatal. He was "sick unto death." (V. 1.) The prophet confirmed the fear. He told the king it was the will of God that he should die, and commanded him to prepare for death. But prophecy was not regarded as final and irrevocable. Men believed that after the will of God was declared he might be persuaded to change it. "Who knoweth whether he will not turn and repent!" (Joel 2:12-14.) We think we know more about God now than the prophet knew. We reason that since he knows the end from the beginning he will surely do what he says he will. But no one in peril of disaster or death is so certain that the will of God has been fully revealed to him that he will not try to avert the peril. We ought to do this.

2. The prayer. Isaiah did not tell Hezekiah to pray, but to get ready to die because sentence had been passed on him. Yet Hezekiah made no preparation for death. He only prayed that he might recover, pleading that he had faithfully served God. To the faithful servant the promise was given that "with long life will I satisfy him." Hezekiah was not yet forty years old. Probably he had no successor as yet, for when he died, fifteen years later, his son was only twelve years old. His prayer was passionate, and this was the right way to pray. He "wept sore." So Christ prayed. (Heb. 5:7.) Good men pray earnestly now. A short time ago when Mrs. Jacob Riis seemed near to death her husband sent this message from the depths of his sorrowing heart: "I ask the prayers of every gentle soul who knows and loves her that she may not be taken from us, for we cannot let her go, her children and I, we have been such comrades always. I believe God will hear our prayer."

3. The answer. The same prophet who had foretold Hezekiah's death had hardly left his presence before he was sent back with a message revoking the sentence. Vs. 4, 5; 2 Kings 20: 4-6.) The king was promised fifteen years more of life and, in additon, deliverance from the approaching army of Assyria. It does not follow that all sick persons will recover whose restoration is prayed for. Mrs. Riis is dead. It is not certain that when the answer sought for is given it will be wholly a blessing. Hezekiah seems to have been so proud of his power with God that he brought wrath on himself and his nation, and only averted it temporarily by his repentance. (2 Chron. 32:25, 26). But true prayer is never in vain. It leads the petitioner to see that what God sends him is for his best good and to receive it willingly. So Christ prayed, and added, "Nevertheless, not only my will but thine be done." He chose for Himself the death on the cross, and gained the great reward. (Phil. 2: 8-11.)

4. The sign. Hezekiah apparently was not sufficiently assured by the prophet's word from Jehovah that he would live fifteen years. Jehovah confirmed the promise by a sign. (V. 7, 8.) Isaiah told the king that the shadow on the sundial should be reversed from its natural movement. He called on Jehovah to do this and the shadow of the pillar moved backward on the steps as the sun descended. In ancient times the Hebrews counted much on signs as revealing the will of God. A man of God prophesied to Eli, the priest, that his family should perish and he be left without a successor. The sign that this prophecy would be fulfilled was that his two sons should die in one day. (Sam. 2: 34.) Gideon's fleece of wool, dry when the dew was on the ground, and again wet when there was no dew (Judges 6: 36-40) was the sign which revealed to him that Jehovah would conquer the Midianites by him. A thunderstorm at harvest time was made a sign of Jehovah's displeasure with his people because they wanted a king. (1 Sam. 12: 17.) Yet even in those times when a prophet produced a sign which was against the conviction of the people, they were taught to disregard it, and to kill the prophet. (Deut. 13: 1-5.) The days of signs to prove revelations from God are past now. We have better ways of discerning His presence and will.

5. The thanksgiving. Hezekiah's psalm breathes his joy at having recovered life by the gift of God. He expressed no hope of a future life. The grave was to him "the pit of nothingness." Death was the extinguishment of hope. (Vs. 17, 18.) We have a nobler faith than that. Contrast Hezekiah's psalm with Christ's anticipation of death (John 14: 1-3), and Paul's confidence (Phil. 1: 23, 24) and Peter's assurance (1 Peter 1: 3-5.) The lesson of Hezekiah's prayer is that man's life is in God's hands and that God sympathizes, as a father does, with his children who trust and appeal to him. But the lesson is not complete till it is interpreted by Christ's teachin- about death and by the experience of His disciples.

DR. SKINNER.

While I have, of course, spoken in "The Witness" of the great loss we have all sustained in the death of our mutual friend, Dr. Thomas E. Skinner, I feel that I must say a word to you. What a fine spirit he was! No one knows this better than you and I who have communed with him in his own home and in the editorial room. I remember him with especial agreeableness and pleasure as a visitor to the office of the Biblical Recorder, in the days of your distinguished and able father. Although, even at that time old age had come, he never appeared old. He was as sparkling as a fountain of the hills, and he never came without leaving us refreshed. As a preacher, he belonged to the old school—able, profound, exhaustive, never sacrificing his theme to extreme brevity, yet without sententions, often picturesque, and not seldom eloquent. He was a strong Baptist, and peculiarly capable of giving a reason for his faith; but his great kindliness of heart forbade the admission of the polemical, to any great degree, into his life. Among the great Baptists of the old State, whom he has joined, in a more exalted sphere, I would place him with Meredith and Wait and Wingate and Heck and Durham and Bailey and Pritchard—who so well did their part in making North Carolina rock-ribbed for Christ and the Baptists, and whom I have now for many years revered. Dr. Skinner's great sorrow, in his last years, distressed me greatly. I saw him soon after the calamity. I knew then that his heart was broken, although he leaned more heavily and confidingly upon his Lord than ever. A rich life he left us as our heritage. A golden sheaf of large size he carried up to his Master.

Cordially and fraternally yours,

C. S. FARRISS.

De Land, Fla., May 11, 1905.

THE GOING AWAY OF JESUS.

BY WILLIAM LUNSFORD, PASTOR, ASHEVILLE.

Twelve times did Jesus speak of the end of the world.

But once did He fix the time. "Then shall the end come."

What was Jesus talking about?

He was speaking primarily of the destruction of Jerusalem.

But must we not give to His words a fuller sweep, a far wider range?

Manifestly He had in mind the end of all things: He fixes the time; when the gospel shall be preached to all the world. Not when the world is converted, but when the world is evangelized.

The apparent uppermost thing in Jesus' mind was not the end of the world, but the evangelization of the world.

There is to be no end until this takes place, until the bride of Christ is called.

"God did visit the Gentiles to take out of them a people for His name. The aim of the gospel dispensation is the calling out of that people."

But, between the statement about the end, and the end itself, there was to be a long stretch of years, in which many things were to take place, things startling, surprising, disappointing, discouraging and all but heart-breaking.

One was the going of Jesus himself. He was the first to go. Dr. Joseph Parker says, in substance, that the disciples could hardly have been looking for this; that He would go and leave them behind in all their stress of service and sorrow.

Looking at it humanly, our first impression is that Jesus would be the last to go, and that He would not go at all until every faithful one, sick and tired and old in service, until every little lamb of a child was safely led into the Father's fold, when with His own hands He would close the door and shut them in forever. But He did not wait. He hurried home to His Father. The necessity for this Jesus saw and expressed. "It is expedient that I go." His going then was simply a part of a great scheme, and had reference to a great plan of life, and would be to the advantage of those who were to stay to continue the work. What did He go for, and what is He doing? Overlooking the work. There is a new meaning in the going of Jesus; when I see it that way, in the light of a grand and specific purpose, there to take His place by the Father, there to stand for His people, there to watch over and direct them.

Dr. Curry said that a personal friend—an eye witness—informed him that at the first battle of Fredricksburg, while the attacking army was advancing beyond the Rappahannock, each of the divisions crossing in the face of the enemy, the commanding general stood, surrounded by his orderlies, ready to carry out any commands that were given to them, so that a single mind controlled the whole movement of that great army scatered along the river bank for miles. Christ cannot go about as He did in Judea and Galilee. But standing above the embattled host, He overlooks the entire field, as His soldiers go forth to victory, He himself issues the orders, and legions of angels appear for them, and the Sword of His Spirit, quicker than an electric flash, marshals them on to victory.

He is also there to pray for His Church amid all the stress and anxiety of service. When we lay our plans for Foreign Missions, Jesus prays. When we pray for a blessing on those plans, He prays too. When the statement went out six weeks ago that the Foreign Mission Board was $80,000.00 in debt, and the churches of our Southland prayed, Jesus prayed too. And when I come to the close of my ministry, and you at the close of yours, glorious truth, He who was the first to go will be with us; for all the years He has been representing us, watching, praying, waiting.

He who works with joy and cheerfulness in the field which himself has found and chosen will acquire knowledge and skill, and his labor will be transformed into increase and newness of life.—Selected.

To believe that God sees me is a terrible conviction until it is modified by a faith that He also loves me.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JOYNER, Raleigh, N. C.

Recommendations of the Home Mission Board, Adopted at Annual Meeting in Kansas City, May 11, 1905.

The Woman's Missionary Union has rendered most valuable service to our Home Mission Board during the year 1904-1905, for which the Board is devoutly thankful to our sisters and to our Lord and Master. Begging the hearty assistance of the Woman's Missionary Union for the coming year, we will recommend the following:

1. Dissemination of Literature. Our people need information on all lines of our work. We beg that our sisters will help to increase the circulation of Our Home Field, tracts, leaflets and books on Home Missions.

2. Church Building. (1) The completion of the Tichenor Memorial, which has made gratifying success. Let it be done this year. (2) The enlargement of our General Building and Loan Fund. Nothing is more helpful to the progress of our work than this fund with which to help poor churches. We beg your hearty help in this effort.

3. Boxes to Frontier Missionaries. The boxes given to our poorly paid frontier missionaries have been a great blessing to them. As our Board does not take account of this work, but has only been the medium of securing these boxes from our women; and, as it is difficult to separate in the minds of some the moneyed gifts to Home Missions and this box work, we would ask that the Woman's Missionary Union assume the box work themselves.

4. The Week of Prayer and Special Efforts for Home Missions. We recommend a continuance of the Week of Prayer and Special Efforts for Home Missions. It has proven a great blessing to our women personally, and has resulted in larger gifts to our Home Mission work. By all means let its observation be continued.

5. Additional Women Missionaries. The Lord is greatly blessing the labors of our women missionaries. In Cuba, in the Territories and in our large cities, among the foreigners especially, their work has been invaluable. We need not less than fifty capable, consecrated women for our field at present. Pray the Lord to give us these workers.

6. School Work in the Mountains and Cuba. Our Mountain School work is growing rapidly. Its needs are imperative. We would ask for $3,000 for the better equipment of our schools in the mountains, to be spent by our Board just where it is most needed. We need help for Cuban schools also.

7. Work Among the Negroes. Our Board during the past year has enlarged its work among the Negroes with very great profit to that race. We beg our women to help us in contributions for this work, and we suggest that they render individually all the help possible in the moral and religious development of this race. Our women especially are concerned in the betterment of the negroes who need our help and guidance. It is possible that some industrial education can be inaugurated that will be most beneficial.

8. Enlarged Contributions. The work of the Board has been greatly enlarged during the past year. It needs even more enlargement for the coming year. We are thankful to our sisters for their help and beg that they will raise $50,000 for our work during the coming year. And may the Lord give His favor upon all our forces and grant us a united effort in our work of redeeming and developing this great Southland.

To Our Southern Baptist Women.

Dear Sisters:—On behalf of the Home Mission Board I greet you in Christ's name. Your work has been abundantly blessed of God during the past year. Your contributions to Home Missions have been larger than ever before and, if I may judge from numerous letters from many of you, God has given you spiritual blessings in a marvelous way. Praise be to His name for all His mercy and grace.

Your Mission Studies for July will be: "Fields and Forces of the Home Board." What a subject! The field includes two Territories, fourteen States, Cuba, the Isle of Pines and Panama. Some of the forces are 718 missionaries. Some results are 10,551 baptism, 10,019 additions by letter, 219 churches constituted, 539 Sunday-schools organized! A great work indeed!

My appeal now is in behalf of the recommendations of the Home Board to the Woman's Missionary Union, which were unanimously adopted by the Union at Kansas City and are printed elsewhere in these columns.

Never before was the cause of Home Missions more thoroughly on the hearts of our Baptist people. Our opportunity is at hand. If we are to hold this Southland in the future, we must at once take hold of it in new and serious fashion. Home Missions is foundation work. By this agency we are to take the world for Christ. Here we must get the men and money for carrying the Gospel to foreign lands. Neglect this home land and you cut off the hope of salvation for the heathen.

Your work for Home Missions during the year will be along the line of the recommendations adopted by the W. M. U. Please read them carefully and prayerfully. They are all important. Will not the sisters this year help us reach 40,000 subscribers for the Home Field, besides distributing other literature, complete the Tichenor Memorial, give us $12,000 during the Week of Prayer and Thank-Offering in March, pray and work for additional women missionaries, give us $3,000 for equipment of our Mountain Schools, pray and work for the salvation and religious development of the negroes, and give us $50,000 for Home Missions! By the help of God all this can be done, and I have faith to believe it will be done.

May the Lord smile upon you as you go forth on this holy endeavor and through your labors may countless blessings come upon this land you love so well.

Yours in Christian bonds,
R. D. GRAY,
Corresponding Secretary.
Atlanta, Ga., July 1, 1905.

The machinery of the kingdom is very simple and very silent, and the most silent parts do most, and we all believe so little in the medicines of Christ that we do not know what ripples of healing are set in motion when we simply smile on one another.—Henry Drummond.

The Sowing and Reaping of Missions.

We sow money, and we reap lives.
We sow prayers, and we reap conversions.
We sow Bibles, and we reap churches.
We sow tracts and we reap tears of penitence.
We sow hospitals, and we reap hosannas.
We sow a handful of men and women and we reap a nation.
We sow time and we reap eternity.
—The Mission Messenger.

An old negro in Carrollton was taken ill and called in a physician. He did not get better and finally another physician was called. Soon after arriving the doctor felt the pulse for a moment, and then examined the tongue. "Did your other doctor take your temperature?" he asked. "I don't know, sah," he answered feebly. "I hasn't missed anything but my watch as yit, boss."

In a very informing article on Huxley and Phillips Brooks in the "Bibliotheca Sacra" Prof. W. N. Clarke says that Huxley learned by experiment and Brooks by experience; Huxley sought the spiritual world from the world below man, Brooks from the human world; Huxley tested the spiritual world by physical tests and failed to find God, while Brooks opened his heart to God and lived the spiritual life.

WOMAN'S GENTLE NATURE
CALLS FOR GENTLE TREATMENT



Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

CALIFORNIA FIG SYRUP CO.

Sunbeams' Corner.

Conducted by Miss ELIZABETH H. BRIDGES, Band Superintendent for North Carolina.

Children's Day at Knight's Chapel.

Children's Day at Knight's Chapel the third Sunday in this month was, as all beautiful days should be, a mixture of April showers amid June sunshine, lights and shadows, tears and smiles; for we had an abundance of radiant sunshine, blue sky, two or three clouds, and a shower, which hurried the ladies who feared destruction to ribbons and spring millinery, away from the leafy tent under which the exercises were held, into the little white chapel, until the rain ceased, while the men sat complacently comfortable under raised umbrellas, for their hats being minus of decorations, they had no furbelows to cause precipitate flight, though some of them cast relieved glances at the fleeing ladies, but these were they from whose pockets the bills had been taken for the finery.

But in a few moments the sky, as if to ridicule their fright of its refreshing sprinkle, began to smile so broadly that the crowded guests in the chapel were glad to welcome the inviting ripple of the leaves over the arbor, which stirred as rapidly, but very much more softly, than electric fans do, and the remainder of the entertainment progressed delightfully. The program used was the regular one sent out by the Sunday-school Board of the State Baptist Convention, with the additions of some primary songs, which were appropriately supplied.

Mr. W. R. Ferrall, superintendent, received many compliments for the zeal and success of the little folks of his Sabbath School who participated.

Miss Mary Edmundson, Chairman of the Committee on Preparations, was cordially thanked for her work in leading the little people through the task of interpretation and memorizing.

Mrs. B. R. Knight, organist, faithfully and charmingly presided over the music, while Mr. A. M. Smith, chorister, inspiringly led the school in the choruses, and Mr. T. E. Daniel, Secretary and Treasurer, was the happy recipient of a handsome contribution from hats and mite-boxes, for the purpose of Bible distribution in foreign lands.

After the pastor's five-minute talk on, "Are You a Worker or a Shirker?" followed a request for two extemporaneous efforts, one from ex-Superintendent Andrews and one from Mr. Bagwell, another Sunday-school worker.

These were joyfully received by the audience, as the earnest pleas for more interest and growth were put forth by these brethren, as they first caused misty, then smiling eyes to greet their words, and they seemed to answer with a renewed resolution for betterment in doing their duty.

The program consisted in:
Subject: "Light and Life."
Greeting.
Hymns of Glory.
1. Prayer by Superintendent.
2. Opening Hymn: "Let There Be Light." (Tune, America.)
3. Welcome—Raymond Ferrall.
4. Solo and Chorus—"Tiny Tots"—Mary Knight and Primary Class.
5. The Flowers Sunday—Estelle House.
6. Solo and Chorus—"Just a Little Pansy"—Helen Watkins and Intermediate Class.
7. Questions and Answers on Scripture—By Superintendent and School.
8. The Child Friends of Jesus—Eula Ferrall.
9. Hymn, "G Double O D—Good"—By Primary and Intermediate Classes.
10. Questions and Answers.
11. Hymn, "Wonderful Words of Life"—School.
12. "The Scripture Cannot Be Broken"—Sarah Daniel.
13. Questions and Answers.
14. Worker and Shirker—Early Jeffreys.
15. "Which Will You Be?"—Pastor.
16. Prayer for Blessing on Heathen—Mr. Andrews.
17. Chorus—"Youth Workers."
18. Offering—Misses Daniel, Watkins, Ferrall and House, acting as ushers, using white hats for baskets; Miss Edumundson giving amusement by the relation of a story about the "Old Woman With the Polished Penny."
19. Talk by Mr. Andrews.
20. Hymn.
21. Talk by Mr. Bagwell.
22. Hymn—"Beautiful Hands."
23. Announcement of Collection—$10.00.
24. Parting Chorus—"From Greenland's Icy Mountains."
25. Benediction by Pastor.

The children, in their white dresses and their bright faces, seemed like little flowers, decorating this leafy temple for God, and their songs seemed like the sweet melody of the birds, and on noting the happy expression of appreciation and devotion on the faces of the great, quiet gathering, we were reminded the simple, living worship of our Pilgrim Fathers in the Forest Primeval.

We hope that those who may undertake a similar effort for the glory of the Lord in missions, may reap the harvest of glad hearts for both givers and recipients that Knight's Chapel did; the only heavy shadow which we bore on our hearts being the absence of the bodily presence of the man who built the chapel and started the Sunday-school, Mr. H. H. Knight, who has gone to that "City of Light." But "his good works do follow him," for the brethren and sisters rally around his faithful widow, who labors unceasingly to encourage others to promote His glory in the little white chapel Sunday after Sunday.

M. W. E.

Who'ver excels in what we prize,
appears a hero in our eyes.—Shenstone.

SPECIAL RATES VIA S. A. L. RAILWAY.

Asheville, N. C.—Conference of Young People's Missionary Association, June 25th to July 2nd.

Charlottesville, Va. — Summer School of Methods, June 27th to August 6th.

Baltimore, Md.—United Society Christian Endeavor International Convention, July 5th to 10th.

Mount Eagle, Tenn.—Mount Eagle Summer School Institute, July 17th to August 5th.

Nashville, Tenn.—Peabody College Summer School, Vanderbilt Biblical Institute, June 14th to August 9th.

Tuscaloosa, Ala.—Summer School for Teachers, June 16th to July 28th.

Knoxville, Tenn.—Summer School, June 20th to July 28th.

Mount Eagle, Tenn.—Mount Eagle Bible Training School, July 23rd to August 15th.

Richmond, Va.—Farmers' National Congress, September 12th to 27th.

Athens, Ga.—Summer School, June 27th to July 28th.

Portland, Ore.—Lewis and Clark Centennial Exposition, June 1st to October 15th.

Portland, Ore.—American Medical Association, July 11th to 14th.

San Francisco, Cal.—American Surgical Association, July 4th to 7th.

Rates account of the above occasions will apply from all points, and for information as to dates tickets will be sold, rates, routes, reservations, etc., address,

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News of the Week.

Russia; Negotiations; Mutiny, Etc.

Last week was a most eventful one in Russian history. The wretched internal condition of the Empire was signalized by one of the most remarkable mutinies in history: The crew of the Kniaz Potemkine, one of the powerful ships of the Black Sea fleet, took charge of the ship, slaying the officers, and set her forth as a pirate. This was provoked by the shooting of one of the crew who on the part of his mates was making a protest against the treatment they were receiving. The ship stood off Odessa two days, and it seems the people there were in great sympathy with the mutineers. They made a hero of the dead member of the crew and gave him a magnificent funeral. A state of terror prevailed. Extensive fires broke out, martial order was proclaimed, and the situation was terribly intense.

But this is not the worst. Ordered by the Czar a number of warships sailed to subdue the mutineers. In the first place they sailed two days late. In the second when they arrived one of their number joined the mutineers, the crew of another expressed openly their sympathy, and the others did not fire. Instead they returned to Sebastopol.

Whether the Czar's ships were unwilling to fire upon the Potemkine, hoping to take it without injury, or simply preferred not to execute the Czar's command, we cannot say. We incline to the opinion, however, that the state of mind throughout the fleet is but little better than that so desperately manifested by the mutineers.

This is an event of terrible significance. A government that cannot direct its soldiers and sailors is all but dead; the hour of doom is at hand. The man on horse-back might now arise in Russia and sweep all before him.

On Monday we learn that the second ship to mutineer has surrendered, but the Potemkine is at large. Its status is that of a pirate, and it must be shortly run to earth.

* * *

Under such conditions the Czar may congratulate himself upon any opportunity to make peace. The Potemkine teaches him that his sailors have won no victories because they care nothing for him, and probably his soldiers are in a like attitude.

On Monday the Plenipotentiaries were announced. They are, on Russia's part, Muriavieff and Rosen; on Japan's, Komura and Takahira. They will meet in Washington in August and endeavor to agree upon terms.

Meantime Oyama is endeavoring to surround Linevitch, and we may expect him to deliver his final blow at any time. It is conceded that when he shall strike the battle will be decisive so far as Northern Manchuria is concerned.

* * *

The Markets, July 1.

Cotton, 9⅜@9¾ (Raleigh).
Flour, $5.05@$5.15 (Baltimore).
Wheat, 90@90¼.
Corn, 60@60½.
Oats, 33¾@34.
Eggs, 15c.
Chickens, hens, 35@40.
N. C. Hams, 12@14.
Shoulders, 10c.
Sides, 10c.
Butter, 20@25c.
Turpentine, 55c.
Peanuts, 90c.@$1.00.

* * *

Items.

Governor Glenn has declined to pardon the gold brick swindlers, and also to commute the death sentence of Dan Teachy, the negro murderer.

Cotton is again selling at ten cents, the June 25th Government report having fixed the condition of the crop at 77—that is about three-fourths of a crop. A 10,000,000 bale crop is predicted.

Hon. Marmaduke Robbins, a prominent lawyer of Asheboro, died June 27, at the age of seventy-eight. At one time he was private secretary to Governor Vance.

Secretary of State John Hay died at his summer home in New Hampshire early on the morning of July 1. In his death the world loses one of its greatest diplomats, if not its greatest one.

President Roosevelt has appointed Judge Charles E. Magoan as United States Minister at Panama. Judge Magoan was already Governor of the canal zone in Panama, and a member of the Canal Commission.

There were 369 graduates from Yale this year. At the alumni dinner President Hadley announced that John D. Rockefeller had recently made a gift of $1,000,000 to the endowment fund of the University, and that the same amount had been subscribed by graduates.

The Democrats of Ohio have nominated as their candidate for governor John M. Pattison, president of the Union Central Life Insurance Company. Mr. Pattison is a strong advocate of temperance, and in accepting the nomination declared that he was in favor of a Christian Sabbath.

Capt. R. B. Graham, the son of the late Gov. W. A. Graham, was killed by falling to the pavement from the fifth story of the Chapin Apartment House, in Washington, D. C., of which he had recently assumed the management. Captain Graham was from one of the most distinguished families in North Carolina.

The Federal grand jury has returned indictments against seventeen men prominent in the beef-packing industry for violating the Sherman Anti-Trust law. Besides these individual indictments bills were voted against Armour & Company, Swift & Company, Nelson, Morris & Co., Fairbanks Canning Company, and the Cudahy Packing Company.

Guanajuto, a Mexican mining city, has been flooded by a heavy storm which began on the night of June 30. Telegraphic communication with the city have been cut off, but the number of drowned persons is estimated at from a hundred to a thousand. The property loss is enormous. Marafil, a small town just below Guanjuto, wos completely wiped out.

The graduating exercises of Harvard University took place June 28. Altogether there were 1,017 degrees conferred, of which seven were honorary. In the literary exercises the most frequently applauded address was that of W. A. Lambeth, of North Carolina, who spoke on "The Spirit of the Present South." President Roosevelt was the principal speaker at the alumni dinner. He chose for his subject: "The Functions of a University."

A recent issue of Collier's Weekly contains a fac-simile of the front page of the issue of the Cape Fear Mercury for June 3, 1875, containing the three articles of the famous "Mecklenburg Declaration of Independence" in full, and so establishing beyond a doubt the genuineness of this declaration. This paper was found among the effects of Andrew Stevenson, who was at one time Minister to England, and is probably the copy removed from the British Foreign Office in 1837.

John D. Rockefeller has given $10,000,000 to the General Education Board. The conditions on which this sum was given are that it shall be used as an endowment fund, the income only being available for distribution, and that it shall be used exclusively for higher education throughout the United States. It is Mr. Rockefeller's desire, too, that the colleges, as distinguished from the great universities, receive the benefit of this gift. It may be employed for denominational as well as non-sectarian schools, though no particular denomination is to be favored more than another.

John F. Wallace, who was chief engineer of the Panama Canal, and also a member of the Panama Canal Commission, has resigned both these positions to accept a position with a New York corporation at a salary of $60,000—more than double that paid him by the government. He has been severely criticised for leaving his work in its present disordered condition. John F. Stephens, of Chicago, who was formerly vice-president and general manager of the Rock Island Railroad system, has been appointed to succeed him as chief engineer, at a salary of $30,000 a year. The appointment of a member of the Commission to succeed Mr. Wallace will not be made until Secretary Taft returns from the Philippines in October.

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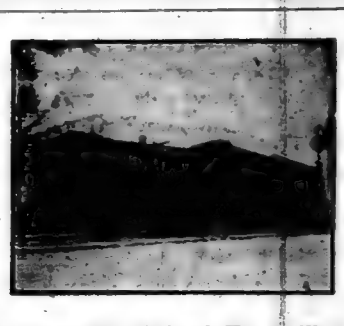
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Resolutions of the Wake Forest Faculty.

Whereas, Dr. C. E. Taylor has retired from the duties of the presidency in order to assume those of leadership in the proposed movement for enlarging the endowment of the College; and

Whereas, Dr. W. L. Poteat has been called to succeed him in the presidency; therefore,

Resolved, That we herewith record our grateful recognition of Dr. Taylor's magnificent work for the College, not a span of whose growth within the last quarter of a century is unmarked by some distinguishing memorial of his rare wisdom and untiring devotion.

Resolved, That our relations with Dr. Taylor have been of so tender and cordial a nature that we can regard their dissolution in the light only of a personal bereavement.

Resolved, That we take comfort in the thought that he is still to be in touch with us in the great work for Wake Forest to which in the providence of God we believe he has been called, and we pledge him our hearty support in the prosecution of his new and not less important work.

Resolved, That we herewith express our high regards for Dr. W. L. Poteat, these many years our valued associate, upon whom now rest the honors and responsibilities of the presidency of the College, and assure him our united support in his administration.

Ordination of Rev. E. G. Usry.

At the call of the Knott's Grove Baptist church, Granville County, N. C., a Presbytery composed of Rev. A. B. Dunaway, D. D., Rev. J. R. Pace and W. R. Cullom met on Sunday, June 4, 1905, to examine Bro. Eugene Grissom Usry with reference to his ordination as a Baptist minister. A very thorough examination was given on the points usually covered on such occasions, which proved in every way entirely satisfactory. The ordination, accordingly, was proceeded with. W. R. Cullom preached the sermon, Dr. Dunaway made the charge, and Pastor J. R. Pace made the ordination prayer.

A. B. DUNAWAY, Chairman.

W. R. CULLOM, Secretary.

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Temperance.

Vermont's Lesson.

Vermont for fifty years had tried prohibition. The people of the State generally, were very well satisfied with it. Some politicians, through trickery, secured the repeal of the prohibition law and the enactment of a local option law instead. On the first vote under the license system, ninety-two towns of the State voted to license saloons. After an experience of only one year, forty-eight of the ninety-two towns voted to abolish them. At the last election eleven more of the remaining forty-four abolished saloons, leaving saloons now in only thirty-three towns in the State. It is expected that in a short while the State will return to prohibition. The no license vote at the last two elections was far in excess of the license vote throughout the State. This information is given by Dr. P. A. Baker in a letter to the American Issue after a visit to Vermont.—Religious Herald.

Enforcing the Law.

The papers state that the saloons in Kansas City and St. Louis and also in Memphis are closed tight on Sunday now. There have long been laws on the stattue books requiring the closing of saloons in these cities on Sunday, but the laws have not been enforced. The officials who were elected ostensibly for the purpose of enforcing them, and who took solemn oath to do so, really never intended to enforce the laws, and did everything they could to prevent their enforcement. Now the officials in these cities whose business it is to look after these matters have taken the rather remarkable position that their oath of office is a sacred thing, and that it is their duty to enforce the laws on the statute books. In front of some of the St. Louis saloons there was posted the following sign: "Closed Sunday. Don't blame me. Blame the law." In this sign the saloon-keepers express the situation exactly. The "blame" for Sunday closing certainly did not rest with them. If they had their way they would keep open all day Sunday, regardless of the drunkenness and crimes and murder and misery and expense which would follow from their doing so. But the "blame" was on the law. The law said they must close. There were abundant reasons for the law, or it would never have been enacted. The officials were only performing their own duty in enforcing the law.—Baptist and Reflector.

Moral Work of the Church.

Walter Rauschenbusch, once pastor of Louisville's German Baptist church, and now professor in Rochester Seminary, makes this striking suggestion:

"The moral teaching of the church in the past has dealt with private and family life. It has boldly condemned drunkenness, sexual impurity, profanity; it has fostered gentleness and pity, and it has been largely successful in this teaching. It has also drawn the line against Sabbath-breaking, dancing, card playing and theatre-going, but it has not been successful in maintaining that line. In general, the community has risen toward the level of the church in private and domestic virtue, and the church has drifted toward the level of the respectable community in regard to amusements. As a result of both movements, the gap has lessened. The morality of the church is not much more than what prudence, respectability and good breeding also demand."—Exchange.

Carnegie's Idea.

It is stated that Andrew Carnegie will add 10 per cent to the wages of each of his employees who will become a teetotaler. What does the saloon-keeper offeh the tippler?

Associational Meetings for 1905.

JULY.

11 (Tuesday)—Flat River at Knapp of Reeds church, (Granville County).

AUGUST.

3. (Thursday)—Pilot Mountain at Beck's church, (Forsyth County).

8 (Tuesday)—Beulah at Lea Bethel church, Roxboro, N. C.

10 (Thursday)—New Found at New Found church.

10 (Thursday)—Yadkin at Enon church (8 miles S. Donnaha, N. C.).

10 (Thursday)—Piedmont at Pleasant Grove church, Randleman, N. C.

15 (Tuesday)—Buncombe County at Black Mountain church.

17 (Thursday)—Surry at Mt. View church, (17 miles S. W. of Mt. Airy).

17 (Thursday)—Tuckaseigee at Caney Fork church, (Jackson County).

22 (Tuesday)—Liberty at New Friendship church(4 miles S. of Winston-Salem).

24 (Thursday)—Brushy Mountain at Walnut Grove church.

24 (Thursday)—Haywood County at Waynesville church.

24 (Thursday)—Tennessee River at Panther Creek church.

29 (Tuesday)—Three Forks at Pleasant Grove church, (9 miles N. W., Boone).

31 (Thursday)—South Yadkin at Spencer church.

31 (Thursday)—Macon County at Sugar Fork church.

31 (Thursday)—French Broad at Marshall church.

SEPTEMBER.

5 (Tuesday)—Ashe at Old Fields church, Idlewild, N. C.

5 (Tuesday)—Yancey County at Pleasant Grove church.

7 (Thursday)—Alleghany and Grayson at Laurel Springs church (14 miles S. W. Sparta).

7 (Thursday)—Mecklenburg and Cabarrus at Hopewell church, Cornelius, N. C.

12 (Tuesday)—Mitchell County at Roaring Creek church (postoffice, Valley).

21 (Thursday)—Stone Mountain at Laurel Fork church (Ashe County).

21 (Thursday)—Western at Andrews church, (Cherokee County).

21 (Thursday)—Kings Mountain at Kings Mountain church.

27 (Wednesday)—Green River at Bethel church (8 miles S. Marion).

28 (Thursday)—Alexander at Antioch church.

28 (Thursday)—Caldwell County at Mountain Grove church (4 miles W. Hudson).

28 (Thursday)—Elkin at Fishing Creek church (3½ miles S. E. Wilkesboro).

28 (Thursday)—Liberty and Ducktown at Mine City church, Ducktown, Tenn.

28 (Thursday)—Sandy Creek at Fall Creek church (Chatham County).

OCTOBER.

3 (Tuesday)—Eastern at Mt. Olive church.

3 (Tuesday)—Mt. Zion at Swepsonville church.

3 (Tuesday)—Tar River at Tarboro church.

5 (Thursday)—Sandy Run at Cane Creek church (15 miles N. W. Rutherford).

5 (Thursday)—Carolina at Mt. Gilead church.

5 (Thursday)—Catawba River at Morganton church.

5 (Thursday)—Union at Meadow Branch church.

6 (Friday)—Stony Fork at Mt. Paran church (Watauga County).

10 (Tuesday)—Central at Harris Chapel church (Franklin County).

10 (Tuesday)—Wilmington at Teachey church.

11 (Wednesday)—Atlantic at Middle St. church, New Bern, N. C.

11 (Wednesday)—Cedar Creek at Great Marsh church (Robeson County).

12 (Thursday)—Brunswick at Poly Bridge church (Columbus County).

12 (Thursday)—Montgomery at Forks of Little River church.

12 (Thursday)—Transylvania County at Rocky Hill church.

17 (Tuesday)—Neuse at Ayden church.

18 (Wednesday)—South River at Spring Branch church.

19 (Thursday)—Cape Fear and Columus at Chadbourn church.

19 (Thursday)—Pee Dee at Red Hill church (Anson County).

24 (Tuesday)—West Chowan at Hebron church, (Northampton County).

25 (Wednesday)—Raleigh at Cary church.

26 (Thursday)—South Fork at Dallas church, (Gaston County).

31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).

8 (Wednesday)—Bladen at White Lake church.

9 (Thursday)—Johnston County at Benson church.

16 (Thursday)—Stanly at Big Lick church.

Financial Opportunity

"Fortune knocks but once at every man's door" is a familiar quotation. Ten years ago I started in business on $50.00 capital. To-day I am incorporated under a special act of Legislature for $150,000, and some of my friends tell me my business ought to be capitalized for a million. I am a successful business man. My ten years' record shows that. If you want to make money, join me in my enterprise. A small amount of stock in my company is at your disposal. Write for my book, "Ten Years." It tells the story of my success. You can be successful too. Address The Mac Levy Company, Dept. 84, 63 Clark St., Brooklyn, N. Y.



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Charlottesville, Va. — Virginia Summer School of Methods, June 26-August 4, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-August 15, 1905.

Mohteagle, Tenn.—Monteagle Sunday School Institute, July 17-August 5, 1905.

Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

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Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned:

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Marriages.

JORDAN—BRYANT.—At Magnolia Baptist Church, Cumberland County, June 14, 1905, Mr. Frank F. Jordan, of Jonesboro, N. C., and Miss Dora May Bryant, of Stedman, N. C., were married, Elder J. M. Fleming, of Lumberton, N. C., officiating.

Obituaries.

TYLER.—On March 15, 1905, Mrs. John Tyler, of Delway, N. C., departed this life, having survived fifty-two summers and her husband eight. She has left five children to mourn their loss. Believing in education, she did all she could to have her children realize this attainment.

She joined Bethel Baptist Church in her early life, remaining active to the end, ever doing well whatever her hands founds to do.

J. M. ALDERMAN.

RICHARDSON. — The infant Hugh Bogy Richardson, son of J. B. Richardson and Eunice Richardson, who was 6 months and 20 days old, departed this life June 7, 1905. This was a fine little boy, and much loved by the family, but has been taken to his Heavenly home, to await, in the presence of Jesus, who loved children here, the arrival of parents and loved ones. Many of us greatly sympathize with these parents and hope that they may be prepared for this reunion in Heaven. From the home services were conducted by Revs. Hunter and Starling. The little body was laid to rest in the family cemetery under the beautiful oak trees near its home in Garner, N. C.

EURE.—On the 21st day of June, when the sun was sinking low, suddenly came the sad and shocking news that Norman, the beloved son of Mrs. Carrie Eure, had passed away soon to awake and rise in the morning sunlight of eternity.

Though but a boy of seventeen, suddenly cut down in the morning of youth, while surrounded by the world in all its vile pleasure, yet we have all confidence that he was prepared and ready to meet his final call.

His life was one among many, though short, yet sweet; no bad habits, yet lively in heart, observing in mind, calm in spirit; one of prudence, industrious, obedient, and in every way an upright, dutiful disposition.

The funeral service was conducted by Rev. W. B. Waff, at Cool Springs Baptist Church, where his membership would have been had sickness not prevented his baptism.

His remains were placed beside his father and sister, while their spirits, we trust, have met in unchanging glory.

His devoted cousin,
V. H. H.

SCOTT.—As the evening shadows were falling softly over a little cottage home, on June 28, 1904, the death angel entered, swiftly and unexpectedly, the home of Bro. W. B. Scott and claimed his beloved wife, Sister Ella Susan Scott, who was born September 8, 1852. Her age was fifty-one years, nine months and two days. She was a faithful member of the Morrisville Baptist church and one of the elect ladies of the church. Sister Scott was what God intended every wife to be—a great help-meet to her husband, a devoted mother, and a faithful neighbor; beloved and honored by all who knew her, she is sadly missed by all. In my last conversation with her she expressed a willingness to answer the Master's summons when it should come. She leaves a devoted husband, one daughter and two sons, and a great host of friends to mourn her loss. It can be said of her: "Blessed are the dead who die in the Lord, yea henceforth saith the Spirit, that they may rest from their labors, and their works do follow them."

Again, as the April showers were falling to refresh the earth, the death angel entered this home, on April 20, 1905, and claimed Bro. Hude N. Scott.

He was born July 4, 1884, died April 20, 1905.

He was converted, and was baptized into the fellowship of the Morrisville Baptist church, by Elder W. S. Olive when he was nine years old. He lived an earnest and faithful Christian until his death. He was taken sick while at school at Cary, and was taken home where he lived a few days. He was one of the favorites of this school, and the scholars and faculty showed their love and respect by furnishing the most beautiful floral display I have ever seen. His grave was covered with flowers. He has gone where the flowers bloom in perpetual spring time. To his aged father and loved ones we extend sympathy and love. We think the husband and father of the dear ones can say with the poet:

"Over the river they beckon to me.
Loved one that has crossed to the farther side,
The gleams of the snowy robes I see,
But their voices are hushed in the rushing tide.
We saw not the angel who met them there—
The gates of the city we could not see.
Over the river, over the river,
Loved ones are waiting and watching for me."

J. T. EDMUNDSON,
Their Pastor.

D. P. Robbins.

A memorial service was held at the Fuquay Springs Missionary Baptist Church, June 25th, for their former pastor, D. P. Robbins, who was called home June 5th. Many beautiful and touching things were said during the service by members of the congregation. Many were too full for utterance. He was a man beloved by this congregation and the entire community. Ever ready to counsel, laugh and weep with the people whom he loved so well; a man faithful to his convictions at all times in the fear of his Heavenly Father. He stood for these convictions, having ever ready before him the thought of giving an account of his faithfulness when called to his reward. His sincerity and patience won for him the hearts of not only his own flock, but also those of other flocks in the community.

Despite the grief and tears in this service there was a consciousness on the part of the audience of a good man gone to his reward. He being dead, yet speaketh. He that doeth the will of God abideth forever.

Truly we may say with L. Marshall—

Brother, thou art gone to rest;
Thine is an early tomb;
But Jesus summoned thee away,
Thy Saviour called thee home.

Brother, thou art gone to rest;
And this shall be our prayer—
That, when we reach our journey's end,
Thy glory we may share.

Immediately following this service a special conference was held to draft resolutions.

1. Whereas, it has pleased our Heavenly Father to call our former pastor and beloved brother from the field of labor and the heat of day.

2. That we bow in humble submission to our Heavenly Father's will who doeth all things well.

3. That to the bereaved wife and relatives left behind, we exhort to a full faith and trust in Jesus knowing that when the Chief Shepherd shall appear sorrow and sighing shall flee away.

4. That a copy of these resolutions be sent the bereaved wife, the Biblical Recorder and that a copy be spread upon our church record.

5. May our Heavenly Father watch over and keep the dear wife close to Him to finish the work begun by our beloved brother in God's own providence.

I. N. HOBGOOD,
MRS. M. C. NICHOLS,
G. T. JONES,
MRS. W. L. GILBERT,
W. P. HOWARD,
Committee.

J. W. HAM, Moderator.

Patience and gentleness is power. —Leigh Hunt.

He scorned his own who felt another's woe.—Campbell.

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Dr. J. Newton Hathaway, the celebrated specialist of Atlanta, Ga., is in possession of a system of treatment for the diseases peculiar to men, that is unequalled in the field of medical practice.

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CARTER FAMILY—ATTENTION.

Samuel Carter died in Chatham County, N. C., in 1804. His will gives his large Bible to his son, Samuel. A suitable reward will be paid for information as to the present whereabouts of said Bible. Also, shall be pleased to receive any suggestion that will aid me in tracing genealogy of this branch of family. Address, Carter, P. O. Box 572, Asheville, N. C.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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J. S. FARMER.....GEN. REPRESENTATIVE.
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The Textile Department of the A. & M. College, Raleigh, N. C., is educating young men for the textile mills of North Carolina. The graduates of this department who have gone into mills have met with signal success. Within the past year three former students have been made Superintendents of cotton mills in this State. There is a demand for the services of all the graduates.

The courses offered in the department are as follows:

1. Four Year Course in Cotton Manufacturing.
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3. Four Year Course in Dyeing.
4. Special Short Courses in Cotton Yarn Manufacturing.
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Further information about these courses and the Textile Department will be gladly furnished, if you will write to Prof. Henry M. Wilson, West Raleigh, N. C.

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The textile industry in North Carolina is a large and varied one. It affords to young men practically and technically trained a satisfactory and remunerative career. There are many opportunities for advancement and many calls for men of talent and industry.

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The Seaboard announces the following week-end rates from Raleigh:

Jackson Springs	$3.30
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Shelby	5.80
Rutherfordton	6.45
Hickory	5.25
Cliffs	5.25
Lenoir	5.30
Blowing Rock	8.60
Chimney Rock	8.60

Tickets will be sold on all trains Saturday and for Sunday forenoon trains, good returning not later than Monday following date of sale, with the exception that tickets for Chimney Rock and Blowing Rock will be sold for Friday and Saturday trains, good returning up to and including Tuesday following date of sale.

Tickets will be withdrawn from sale after Sunday, September 10th.

For information apply to
C. H. GATTIS,
Traveling Passenger Agent,
Raleigh, N. C.

H. A. MORSON,
City Passenger Agent,
Raleigh, N. C.

SEABOARD SUMMER RESORT RATES.

The Seaboard announces commencing June 1st they will sell round-trip Summer Excursion tickets to all summer resorts in this territory. Tickets will be sold daily up to September 30th, and bear final return limit of October 31st. Following are rates to principal points.

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Ocean View, Va.	$8.25
Baltimore, Mr.	$13.25
Boston, Mass.	$26.25
Wrightsville, N. C.	$7.30
Southern Pines, N. C.	$3.55
Pittsboro, N. C.	$2.30
Lincolnton, N. C.	$8.25
Shelby, N. C.	$9.10
Blowing Rock, N. C.	$13.00
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Tickets are also sold to resorts on the C. & O. via Richmond, the N. & W. via Petersburg, and summer resorts in Western North Carolina on the Southern Railway, points on the C. & N. W., N. C. & St. L. between Chattanooga and Nashville.

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BIBLICAL RECORDER.

VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 2.

RALEIGH, N. C., WEDNESDAY, JULY 12, 1905.

"THE LIFE WORTH LIVING."

This is the title of the latest book by Thomas Dixon, Jr.; not a novel this time, but a description in great detail of the life that he lives on a rare old country estate in Tidewater, Virginia. It is most readable; the style is frank—in the spirit of confession, almost of boasting—and enthusiastic to that rare degree characteristic of the author. The subject matter is of that order which, so far as we know, appeals to all normal men—the life of out-of-doors, hunting, fishing, dogs, horses, cattle, flowers, birds, boats and children.

But is this the Life worth living?

Eighteen years ago the young Goldsboro or Raleigh pastor proclaiming the Gospel with all the eloquence for which he is famous and enamoured of his great calling to the point of complete absorption, might have written quite another Life Worth Living. A few years later the New York Pastor who had taken arms in the name of Christ against the terrible array of evil in that corrupt city, might have written even another Life Worth Living. To him then the stalwart life of the lonely hero smiting the giants of his time was worth while.

But his impatient spirit grew weary. Too much earnestness broke that heart. He "escaped" from the city. He "escaped" from the pastorate. And now this is the Life Worth Living—this beautiful life, this unburdened life, this life unrelated to his fellowman, this selfish life, this luxurious, easeful life is the Life Worth Living.

This writer knows somewhat of that Life, and he ventures to think he has somewhat of fellowship in Mr. Dixon's experience. At first a youth plunges gladly and with tremendous hopes into the arena of life. He forgets his unserious boyhood. Taking himself seriously, utterly misapprehending the freshness of his own zeal and the antiquity of the world's ways, he hurls himself against everything that is wrong, in appearance or reality. He would save the world. But the world hearkens not. At length he wearies. Shall his heart break? Shall he despair? It is the crisis of his career. It is Gethsemane.

Remember when the apostle says, As for me, "I go a fishing"—I let it all go. Back to my little life for me. It required the Risen Christ to save Him from that!

One day the young man goes fishing. It is ten years since he has wet a line. The call of the wild comes with impelling power. It is worth while. Free, seriousness gone, heartache gone, he lives for himself, he lets go the great calls and causes of mankind. Why break one's heart against a stupid world's stupdity? Here by the water, the stillness and the separation there are no tears, no burdens—only the game of the moment, quiet nerves at noon and rest at sundown, rest and the soft-speaking stars, dreamless sleep, and with the return of the kindly sun an appetite and a new heart.

It is worth while. But it is not all worth while, not worth all the while, as Mr. Dixon himself suggests.

O, for the call of the Risen Christ in such an hour!

The greatest of temptations is not the temptation to actual wrong; it is the temptation to self-indulgence.

It is at this point that the young man turning from the romantic to the prosaic years is most seriously menaced. Shall he abandon all his lofty zeal for the righting of a world of wrongs? Shall self-indulgence displace self-sacrifice?

We answer, No. The life worth while is the life of self-sacrifice—not of little denials, but of denial of self. He may not achieve his dreams; but if he abandon them he is a man lost to his race's hopes and lost to his larger self. Let him rather maintain his dreams earnestly but with less of over-wrought seriousness. Let him find poise. The level point; fishing and hunting when there is need to relieve the strain, bathing in sweet human, sweet nature's, sweet animal fellowship lest too great seriousness swamp him in a tide of despair; but plowing onward through the prosaic years with a heart ready for hard work, burdens and the joy of the ancient struggle with Evil.

This is the Life Worth Living.

Mr. Dixon is mistaken. He would not regard his hunting and fishing life worth while if he had not serious work to do. Play is good. And his book is one of the finest expositions of Play that we have. We commend it to all over-serious souls. But work is the blessing of mankind. As a Frenchman once said, God did not give men work as a curse, but He gave us Life and added work as an ameliorating condition of Life.

"THE THEOLOGY OF REVIVALS."

If the writer's memory is not at fault, this is the title of an editorial in the Examiner about 1876. It was evidently one of Dr. Bright's own articles, for we used to think we could tell his work. The article impressed me, a young pastor, just out of the seminary. The chief point made was that revivals teach the work, method and power of the Holy Spirit with more clearness and effect than they could otherwise be taught.

It is of new interest just now, when the American Christians are praying for revivals. Among the lessons taught by revivals of the past is this: They do not come as expected. It is "according to the good pleasure of his will." In '57 it was a sort of epidemic. Meetings were called all over the country without reference to others. Isolated places were greatly moved without evangelists.

Later, in the '60's, there was much revival work. Those were the days when great evangelists were raised up—Knapp, Swan and Earle among the Baptists. In these meetings with their leaders one very effective element was the testimony meetings of the converts—meetings, as Elder Earle used to say, "where we break the pitchers" (alluding to Joshua and his 300). Crowds would come, hear the sermon, and then the testimony of those who had found peace in believing would follow. There was little emotional. Experimental was the characteristic word. The converts of those days were largely faithful.

Since the '60s minor revivals have come often. Localities have been deeply moved, but the method of the Spirit has been to emphasize the all-the-year evangelistic side. Mr. Moody did much directly, but more indirectly. Since his day no church or pastor is contented to go on in the work and not have the evangelistic side prominent. Among Baptists evangelistic preaching has outrun the teaching. Paul would not write to our modern Timothys, "Do the work of an evangelist;" but he would need to say, "Do the work of a teacher and preacher." If anything is to be said by way of criticism, it would be that many pastors want to handle the sickle to the neglect of the plow, the harrow and the seeder.

It appears to be the suggestion of these various revivals that we must declare the whole counsel of God in our preaching; that we must seek godly living as testimony to the power of the Gospel; that we must pray for the spirit of wisdom and revelation in the knowledge of him—and then be attentive to the hand of events as maidens to the hand of their mistress. We have not the slightest promise that God will duplicate Welsh results here, but we may ask him to equal them. We need melting down and melting together. We need clearer visions of the truth and prayer; united prayer has promise of that result. The bigness of the meetings is not the ground of hope; the newspaper reports are not the signs of rain. It is God to whom we look, and His Word that says, "Your labor is not in vain in the Lord." We shall be made glad. There is the "sound of a going in the mulberry trees." The clouds are gathering for a rain. May it hasten! is our prayer.—Examiner.

THE LATE JOHN HAY AS HYMN WRITER.

John Hay, the poet, has been too much forgotten in John Hay, the editor, historian and diplomatist; but the author of "Jim Bludso" and "Little Breeches" may be quoted when the brilliant advocate of "The Open Door" is, in turn, forgotten. "Pike County" theology, it will be remembered, was not strictly orthodox, and yet it strangely anticipated the most up-to-date type of religious thinking. To that rough but heroic sort of nature, human service was much better than "loafing around The Throne." In "real life," however, John Hay was a good Presbyterian, being an officer in the Presbyterian Church of the Covenant at Washington, and his muse can sing in a clear hymn-tune strain if so disposed. A few years ago, when the World's Christian Endeavor Convention met at Washington, Mr. Hay wrote a noble hymn for that occasion, which bids fair to become a classic. After a fugitive existence in newspapers and periodicals, it has now been admitted into what might be called a Walhalla, or Hall of Classics, in hymns and tunes, "Hymns of Worship and Service." This is a compilation of the five hundred or more hymns and tunes that have become the classic treasury of praise worship in Protestant churches. The hymn reads as follows:

Tune—Humility.

Lord! from far-severed climes we come
To meet at last in Thee, our Home.
Thou who hast been our guide and guard
Be still our hope, our rich reward.

Defend us, Lord, from every ill;
Strengthen our hearts to do Thy will.
In all we plan and all we do
Still keep us to Thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and Thee

A LETTER TO AN EDITOR.

Of the many entertaining letters addressed to editors, a good specimen is published in the New York Public Opinion. One function of the paper is to give articles representative of public opinion of all kinds. A subscriber grieved at this policy has sent the following epistle, which is printed in full.

"Guthrie, Okla.

"Deer Seer: I dont no how I ever cum to subscribe to our paper. It ant wuth house room and thats no lie. You folks must be crazy. Fust you print an artikle on one side and then you turn right around in your tracks and print one exactly agin it. Youre turn coats thats what you are and anny body with ten dollars (10 dollars) can hire you. I am a populist and I dont want to read nuthing thats agin my belief. Dont send it to me anny more. You can have my money. Youll need it for youll be down and out purty soon.

"J. V. H."

Some of our sentimental writers talk much of "humanity struggling through darkness towards the light." But alas! only a small part of humanity is thus engaged. The overwhelming majority are struggling through darkness towards the outer darkness that knows no morrow.—Western Recorder.

God knows what we need; we know what we want, and it is only when our wants and needs are the same that we are truely wise.—Exchange.

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor, D. D.

Life and Religion in Wales.

BY ELDER JOHN LEWIS.

IV. The Reformation and the Revival.

Sixteen hundred years of history is a long distance to travel to find a revival. Were there no revivals in Wales before this? It is possible, even probable, that there were such in the early centuries and again about the fourteenth century, but of such there no record has been discovered. The rise of Nonconformity presents to us the first recorded revival in the Principality. The Reformation came to Wales, as to England, through the ungovernable, fickle, violent lust and tyranny of Henry VIII. and by Acts of Parliament in the sixteenth century, but the first recorded revival came a century later through the piety and patriotism of a few godly men, and possibly women, who were walking with God, sharing His thoughts and bent on fulfilling His purposes.

How many were added to the churches at this time it is impossible to say. We have seen that this revival, like another a century later, began in the Established Episcopal church, that the authorities would not admire, embrace or even tolerate it, and that the preachers and people were exceedingly reluctant to leave "the church" and organize. It is certain that many never did leave, but remained in hope of being able to get rid of the incapable, indifferent and immoral, and thus purify the church, remedy the abuses and save the people without the aid of other organizations. It is also probable from the character of the times that the demoralizing and despicable custom of counting hands and names—too often mere hands and names—was not so much in vogue and in favor then as now. The pious, consecrated, self-denying and self-sacrificing workers thought more of quality than of quantity, and were most eager to have men with the qualities of Gideon's little band of warriors—men that could be depended on to quit themselves like men in the storm of persecution that was then raging and likely to rage no one knew how long. Since we, their degenerate sons, are so fond of relying on statistics and of boasting in numbers—forgetting that some things are too large for statistics—it may be well to quote the following from Dr. Rees:

"It is impossible to form a correct idea of the number of Nonconformists in Wales at the close of this period (1662). The gathered churches, as we have already seen, were above twenty in number, containing from two to five hundred members each; but this number is not by any means an infallible datum from which an estimate of the strength of Nonconformity at that time may be taken, as some of the ministers and several of the members of those churches conformed in 1662; while, on the other hand, a large number of ministers and a vast multitude of people, who were not actual members of those societies, became decided Nonconformists when the Act of Uniformity was enforced. This period was properly the seed-time of Nonconformity. During the succeeding periods we shall see the seed then sown taking root, and gradually growing, amid the storm of persecution, into an abundant harvest."

During the next period closing with 1688: "The Nonconformists availed themselves of the service of the press, as well as of the pulpit, to disseminate religious knowledge in the Principality: and considering the various difficulties they had to encounter, they accomplished wondrous things in this department of Christian usefulness. It cannot be easily conceived, in the present age, what were the expense and trouble of publishing Welsh books at that time. There were no printing offices in Wales, nor probably Welsh compositors in any printing office in London or Oxford; it was, therefore, necessary to keep a competent Welsh scholar always on the spot to correct the press, and his patience was not a little taxed by the numberless errors of compositors; while they, on the other hand, looked at his corrected proof sheets with faces indicative of anything but complacency. * * * The promoters of Welsh literature at that time were also greatly discouraged, and even opposed, by persons of influence and authority, who thought that no books should have been printed in the Welsh language, in order to induce the people to learn the English. That opinion has operated most disastrously against the intellectual and spiritual advancement of the Welsh nation, ever since the Reformation."

Seeing that the question of language has played such an important part in connection with religious work in Wales, if the patience of editor and of the readers will not be exhausted before we can come to it, we may give a few facts about this language. It would be more pertinent now if we had the space to give some account of the almost indescribable and incredible sufferings of zealous and active evangelists and their sympathizers inside and outside of the Established church, but the treatment Vavasor Powell received, described only in briefest outline, must suffice as a sample of what multitudes endured. This, however, ought to be added here:

"The landing of William, Prince of Orange, at Torbay, on the 5th of November, 1688, was a blessed event for Great Britain, and especially so for the Nonconformists. Their condition, previous to that day, was perilous in the extreme. 'We were,' says Mr. James Owen, 'as Isaac bound to the altar. The blood-knife was at our throat; all things were ripe for execution. An army of Papists and debauched Protestants were within our gates, ready to enslave us. The fatal conjunction of England and France threatened the utter extirpation of the Protestant interest. Whither could we look for help in that dismal juncture? In former persecutions of the church, God opened a sanctuary elsewhere; but now the storm that threatened us was universal, and no place like to be safe; the power of the enemy reached to the very ends of the earth. The American churches felt the malignant influences of our constellations. Their foundations were overturned, and themselves left to the mercy of arbitrary men. If we fled to Holland, alas! they were but a morsel to the French tyrant. Scotland was enslaved. Ireland in possession of a bloody, babarous people, that wanted neither power nor hereditary inclination, to bathe themselves in Protestant blood. Foreign Protestants had their eyes upon us, and fled hither for refuge, but it was like leaping into the fire. We expected the second part of the French tragedy to be acted here, and knew not how soon we must be dragooned out of our religion and lives. In this dismal state of things 'the Lord awaked as one out of sleep; He smote His enemies, and put them to perpetual reproach.'—(Ps. 78: 65-66)

"The Toleration Act of 1689 is one of the great landmarks of English history, incomplete and mutilated as it appears to us now. It failed to place all Englishmen on an equality, and left many suffering disabilities for religious belief, but it was a long step forward, and substantially ended active persecution." Under the provisions of this Act the Nonconformists in Wales left the rocks and hiding places and began to be more openly aggressive than they had been up to this time. "But while the Act of Toleration protected the Nonconformists from legal persecution, it could not protect them from being insulted, disturbed, and abused by the mob, who were in most cases excited and abetted by the clergy and gentry." "We may safely calculate that fifty thousand, or about one-eighth of the population of Wales in 1715, were Nonconformists." This brings us to the "Great Revival" in connection with the birth of Calvinistic Methodism. Before we look at that let us take a glimpse backward to consider—

The Characteristics of the First Revival.

1. There was a deep dissatisfaction in the souls of some Godly men with the mental, moral and spiritual condition of the people and with the existing means or lack of means, for their advancement. This is very evident not only from Penry's writings, but also from the Welshman's Candle, from Lewis's pamphlet, from the preamble to the Act enjoining the four bishops to have the Bible and Prayer Book translated into the Welsh tongue, and from the prefaces to the translations and revisions that appeared from time to time.

2. A strong desire and a determined effort to give the people the Word of God in their own language and in a form adapted to their needs. Because the Bibles were few and the people were unable to read, but exceedingly fond of poetry the godly Vicar of Dandovery put as much of the Scriptures in his sermons as were possible and these sermons he converted into poetry. The people thus learned God's Word by learning his songs.

Worth, Cradock, Powell and many others preached to large congregations in the open air. Before the separation this was done because the churches were too small. After because the chapels had not been built, and when built would not accommodate the thousands that flocked. Itinerant preachers went from place to place taking the Word of God to the people. Laymen were encouraged to preach to the scattered and shepherdless multitudes that were perishing for lack of knowledge. The Bible was translated into the language of the people, and popular editions were issued when this was contrary to the practice of the government, which forced English clergymen on the Welsh people, and when it met with opposition from influential ecclesiastics. Religious literature was provided for the people though the difficulties in publishing it were very great.

3. There was a readiness to sacrifice and to suffer for righteousness' sake, to spend and be spent that the people might be saved. Old and tender ties were severed. Livings were given up. Ostracism and calumny were endured. Fines were paid. Fatigue was not regarded. Ridicule was ignored. The spoiling of goods and hardships to families was without effect. Prisons were entered and lives were given up. These men lived and died for the truth and their country.

4. Even amid such persecutions multitudes believed and were blessed. Churches were organized and chapels were built and good foundations were laid for future building. Indeed the work began at this time has changed the religious aspect of the country entirely.

5. The story of the heroic efforts and cruel sufferings of the devout men of this period is not only one of the brightest chapters in the history of the country, but has been and will be an inspiration to other generations. These servants of the Most High did not struggle and sacrifice and suffer in vain. The present revival would be impossible without the former. Some of the former began in the Established church, but the present began with the Nonconformists, and one of its most wonderful features is that pride and prejudice, if not malice and hatred have been so overcome that many Episcopalians and even Unitarians have been swept into it. To God be the glory; great work He has done and is doing. The present revival is different, must be different in form from the first, but it is the same God that is showing Himself the Mighty to Save.

Confessions of An Octogenarian Optimist.

BY HENRY G. WESTON, D.D., PRESIDENT OF CROZER SEMINARY.

I had rather have lived the fourscore years that God has allotted me than any other fourscore since the world was made. I have seen the best of the old and the beginning of the new. In my boyhood every thing was as it was in the days of Alexander, only improved. The expresses which were my childish admiration were the same as those by which the Macedonian conquerer sent the tidings of his triumphs. Boston and the Mississippi were separated by at least four weeks travel. Steam, electricity, all the newly discovered forces, were known in my young days only in name.

I had rather have lived my eighty-five years than any that will occur for a long time to come. I am told that the mightiest forces of nature have been harnessed in the service of man, and if this be true, I know that the end is in sight. God made man monarch of nature. Man sinned and was discrowned. God has undertaken man's salvation. Some day He will replace the sceptre in the hand from which it has been taken. The Lord Jesus, who "rebuked" the winds and the waves threatening the death of the disciples, will repeat that rebuke and make it universal: there will be new heavens and a new earth. I have seen the beginning and I shall see the consummation. It would be pleasant to take part in the process, but as one life cannot possibly compass all three, I am more than content with what God has allotted me.

I am glad I lived among the Christians of the nineteenth century. Pulpits and presses, influential and eloquent, tell me that the Christianity of seventy-five years ago was unloving and unlovely, so occupied with obeying Paul's injunction, "Work out your own salvation with fear and trembling, for it is God who is working in you to will and to do of His good pleasure," that there was no thought for others, and no concern for man's condition in this life. I listen, and obeying the first commandment with promise, to honor my father and mother, I thank God that I lived in a century in which evangelical Christians originated all the great philanthropic institutions. In England, they formed the Societies for the Reformation of Morals and for the Amelioration of Prison Discipline; they abolished the slave trade; they freed the British nation from the burden and guilt of slavery. I think of the many banners these American Christians, who, we are told, had no thought for others, unfurled in lands where the very sound of the gospel had not been heard; I think of a society of women in a church of which I was a member, who, as early as 1800, came together statedly to pray and give for the conversion of the heathen; as they prayed, they put their money regularly into their treasury to be expended when, by whom, where, they knew not. After three years of waiting on the Lord the news of Judson's conversion to Baptist views came. They then know to whom to send their money and for whom to offer their prayers.

I am glad to have lived when the Massachusetts town meeting, the unit of her political institutions, was in its glory. It was the purest and best example the world has ever seen of government of the people, by the people, for the people. Let me tell a story of the politics of Massachusetts in my time. For seventeen successive years Marcus Morton was the Democratic candidate for Governor

of that State. The intense animosity between the Federal and the Democratic parties had by no means died out. With a large majority of the "Orthodox," Democrat and Jacobin were synonymous. The seventeenth year, Judge Morton was elected by one vote. When the result was declared there was no suggestion of any doubt of the perfect fairness of the election, or the correctness of the returns; the successful candidate took his seat as quietly as if he had a hundred thousand majority. I am glad to have lived at a time and in a State when a seventeen year's stubborn contest for the chief magistracy could end in an election by a single vote, and not a whisper be heard suggesting that anywhere in the election there had been a wrong or a mistake.

It was in the first quarter of the last century that God blessed America with revivals of such a type that Christians of other countries considered America as peculiarly the land of revivals. Many a New England pastor saw in these visitations of the Spirit the dawn of the millennium, and planted his orchards with the full faith that his children would eat the fruit in the high noon of the millennial glory.

But what of the harsh theology preached in those days, and the unlovely character which was its necessary fruit? I never heard any such preaching nor did I know of any such preachers. That there were some very unlovely Christians in the past generation is without question. At one time I had more than my share of them in my church. They never gave any trouble, for I long ago discovered that among the heirs of life God has always chosen some very unattractive people. Said a brother once to me, as we saw a member of my flock approaching: "There comes one of the best and one of the most disagreeable women in the world." I have repeated this remark in all parts of the country and never without some person in the congregation telling me after the sermon, "I know that woman." There must be a large family of them. I am glad that God selects repellent specimens of the human race and in them shows the power and extent of His grace. It would be awful to think of their having no one to love them in this world nor in the world to come: awful to think that grace could not take possession of a naturally unlovely human heart. Such Christians are not peculiar to the last century, nor was it the preaching to which they listened that made them what they were.

It would be foolish in me to attempt to speak from personal knowledge of the prevailing type of the religious character of the last generation. My sphere of observation and my powers of judgment were very limited. But the Christian friends whom God gave me the first half of my life were, next to the Lord Jesus, my greatest blessings in a life crowned with blessings. To their inciting, restraining, moulding influence and example, I owe everything. They have all long ago passed away, but more and more I see how much I was indebted to them. Some of them, I think, were as near perfection in the various walks of a godly life, rich and poor, as their gifts and opportunities allowed.

Were they then better Christians than those now occupying the same relative positions in the Lord's hosts? By no means. The Christianity of God's elect in the twentieth century is, and will be, richer, fuller, rounder, more attractive, than that of the same class of men fifty years ago. This is demanded by the law of life. God can not create experienced Christians in a moment or a year. First, the blade, then the ear, then the full corn in the ear is God's method. Four thousand years of teaching and training and praying and learning and living must elapse before the fullness of time has come when a community like that of the hill country of Judea is possible; a community in which the heads of families are righteous before God, walking in all the commandments and ordinances of the Lord blameless, families to which God can entrust His Son in His infancy and childhood, and have Him subject to His parents.

And this optimistic view of God's law of life relieves me of the necessity which so many men, abler and better than I, feel, of berating their predecessors and disparaging the piety of all preceding ages. We listen to these excellent men as they catalogue the imperfections of Abraham and Jacob and Moses and David and Peter and Augustine, and Calvin and Jonathan Edwards and good old Bunyan, and point out the erroneous conceptions of the divine character in the Old Testament. And I sit and think that Abraham was "God's friend" in an age when God had no friends; that Jacob received the first heavenly title of nobility ever conferred—a Prince with power to prevail with God; that Moses gave us directly from God's lips that law which is more precious than silver or gold; that the most heavenly aspirations and the deepest gratitude have in all generations ascended to heaven in David's words: nay, that the Lord Jesus Himself, in those awful moments we cannot understand, found in the Psalms His most fitting cry to His Father.

I am glad that the Bible records the sins and the consequent prayers of these men; glad that so guilty a man as David could pray, "Wash me, and I shall be whiter than snow." I have special reason for gratitude that David's supplications were inspired by the Holy Spirit, and that David's God is my God. I am glad that the Bible records the awful sin of Peter, for it reveals the wonderful heart of Jesus who committed to Peter's charge the flock for which he had given His own life. I read that list of disparaged men in the eleventh chapter of Hebrews, and thank God that I am encompassed by a great cloud of witnesses (not spectators—perish the thought—witnesses) to the truth that very imperfect men can becomes heroes of faith.

And may we ask of those who deprecate the Old Testament portraiture of God to tell us where, even in the New Testament can be found more tender messages of pleading love and sweeter assurances of unbounded mercy than are spoken by Jehovah to His people through the prophets. Where can there be anything more blessed than this: "I, even, I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isaiah 43:25. And when those over whom He had sorrowed return to Him, the lips of the Infinite burst into song. "The Lord thy God will rejoice over thee with singing." Zeph. 3:17.

As we follow our Lord's example, so, too, there must be present to us, if we are abiding in him, the one aim that runs through all His following—the one desire to please Him, to please Him with all our strength.—Frederick Temple.

It cannot be that I was made so that my thirst should run to the river, and my curiosity to the book, and my friendship to my friend, and yet that my soul should hold back and hesitate when it is offered the chance to go to God.—Phillips Brooks.

On the very spot in Dijon where the old prison stood in which the Huguenots were so cruelly treated, a new Protestant church is being built. It is the gift of a descendant of one of the men who was in the prison.

Religious Tramps.

BY C. C. HAYMORE, MOUNT AIRY.

Jer. 2:36: Why gaddist thou about so much to change thy way? Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

At first thought one would conclude that the people of this country were free from religious tramps, and particularly the church. But this, perhaps, is one of the greatest hindrances to the Lord's work, and the greatest burden that the church has to carry. Religious tramps lack singleness of purpose. They are flexible, rather than firm; they resemble willow more than oak. They are as variable as the wind and unstable as the water. They are fickle; eat their spiritual food at one place today and in another tomorrow. There are three things that produce this class of wanderers, going to and fro in the earth, and walking up and down the aisles of our churches.

First: A Desire to Hear Some New Thing.

Some of our people are particularly fond of new things, and very anxious to keep up with the latest. The latest book published, the latest news, and the latest fashion. In order to do this they must move around considerably, and with the greatest interest take in every new thing coming and going.

This desire is producing in the minds of many of our young people a restlessness that will be ruinous and destructive of all their real happiness. We are liable to go to extremes along all lines. I don't mean to condemn keeping up with the progress of the age in the main; but there is a happy medium along all lines, that ought to be reached.

This ruined the Athenians. Athens was a celebrated city of Greece; but its inhabitants and strangers that were there spent their time in nothing else, but either to tell or hear some new thing.—Acts 17:21.

This is true of many of the young people of today. They spend their time in nothing else, but either to tell or hear some new thing. This sin had a wonderful influence over the Athenians. It is sad to realize that this sin has a stronger influence than ever before. It controls to a great extent the people of the world. The unsaved are not affected by the preaching of the Gospel, the old, old story. Something new is desired; hence men stand ready to accept new theories, new doctrines, new societies rather than the old. But the old must and will stand. Heaven and earth may pass away, but God's Word will stand. Hell may prevail against everything created, but the church of God will stand. When all the new things, new theories, new doctrines, new organizations, shall have passed away, God's church will stand as a city that cannot, will not, be hid.

The greatest mistake made by the preacher of today is the hunting for new things. A sensational story, instead of the old, old story. Many of our churches are starving for the bread of life. God's people must be fed on the sincere milk of the Word. Nothing else will produce growth in the church or the individual member, but this sensational preaching may excite and stir up the people; but it will never bring nor start a sure life for God. What some of our churches need most, is men that will ask for the old paths, and walk therein, and fail not to declare the whole counsel of God. This brings us to the second class of wanderers.

A Spirit of Petulancy and Peevishness.

Most of our religious tramps are peevish and nervously disposed. They can't stand anything that is real. It affects them in a way to drive them from their places of worship; and thus they become wanderers; because others as they think do not act, and do the Lord's work as they would do it: Hence they get up a miff-tree and walk away. Others absent themselves from the house of the Lord, because their pastor don't preach to suit them. They say there is too much sameness about his preaching; he never has anything new, and they say he hits sin too hard, he deals in personalities. But their greatest objection to the preacher is, he doesn't dress neatly, his language is not as beautiful as it should be; he doesn't move about in the pulpit as gracefully as he should. These and many other objections put many of our people on the road to a new place of worship; a new place of amusement, and some we fear stop at the card table, and turn in at the ball room.

This brings us to the third thing that is productive of religious tramps.

Pride and Sentimentality.

There are so many people in the world today that would like to be counted worshippers at Dr. Black's or Dr. White's church. At either of these churches they appear to be very religious, and sing beautifully, but they never sing at their church, nor take interest in anything that's going on, or being done for the building up of the church, that ought to be dearer to them than life itself. Many of our pastors are carrying burdens that we know not of; so many of their members have gone to hear Dr. White, and during the week they are on the road going from place to place saying, Oh, Dr. White is perfectly splendid, his sermon was full of new things; he is my ideal of a preacher. I don't think I can afford to hear my preacher again; and the the music was just grand, it was up-to-date. In fact, everything was up-to-date. Many of our preachers have to hear all this, endure it all, and never say a word. Let me say to the preacher that tells the old, old story: Be of good cheer; don't be afraid. Take heed unto thyself, and unto the doctrine, and by so doing thou shalt save thyself and them that hear thee. Pride goeth before destruction, and an haughty spirit before a fall.

Dr. N. B. Cobb.

I have just read the announcement of the death of Dr. N. B. Cobb. As I read the announcement my heart was filled with emotion that I cannot refrain from speaking. It seems that we never know how much we love and appreciate our brethren till they are taken from us. I became acquainted with Brother Cobb while he was pastor of the church at Waynesville more than twenty years ago. How he did endear himself to the hearts of the brethren of the West! He was so sweet-spirited, loving and true. He was too broad to confine himself exclusively to the church of which he was pastor. He identified himself with every interest of the Lord's cause. No sacrifice was too great for him to make, no task too hard for him to undertake in the service of his Master.

He took a deep interest in young ministers and was a great help to them. He was especially helpful to young men who had been deprived of the advantage of proper training for their work.

It could truly be said of him: "He lived not for himself, but for the good he might do." He is gone, but will continue to live in the memory of those who knew him.

A. I. JUSTICE.

Fair View, N. C.

In the education of woman, as of man, the end is increase of power—of the might there is in intelligence and love, of the strength there is in gentleness and sweetness and light, of the vigor there is in health, in the rhythmic pulse and in deep breathing, of the sustaining joy there is in pure affection, and in devotion to high purposes.—Selected.

News Notes.

....Remember in your prayers the Baptist World's Congress.

....WANTED. By the Baptist denomination: One Saint!

....Our Baptist schools are the best for Baptist boys and girls.

....Signs point to considerable changes in South Carolina Baptist newspaperdom.

....Eight thousand delegates attended the Christian Endeavor Convention in Baltimore last week.

....The fore runner of the Associations—hail to the old Flat River and the good people of Granville!

....The poems of David are the best summer reading. Perhaps you can find them somewhere about the house.

....New subscribers continue to come in. More frequent renewals about this time would rob summer of its terrors.

....Secretary Johnson is a favorite preacher with the Raleigh First Baptist Church. He delighted us with two sermons Sunday.

....Hot weather! What a fine time for sweetness and light! It will be better than a trip to the springs for you daily victims!

....Brother Carlyle is striving to have the Biological Building at Wake Forest finished this summer. Read his call, and let all subscribers respond.

....The Katydids got their fiddles tuned and began their dispute July 4th—in the night rain. The July flies set up their music June 25th. But where are the June-bugs?

....It has been suggested that the new President of Wake Forest be inaugurated during the coming Convention. We could all move out to Wake Forest one day. It is an excellent suggestion.

....President Hobgood, of Oxford Seminary, attended the National Educational Association at Asbury Park, N. J. Twenty-five thousand people, most of them teachers, attended this meeting.

....The First church, Vicksburg, Miss., is pastorless, Dr. H. F. Sprole having resigned to assume his duties as professor in Mississippi College. He will move to Clinton about September 1.—Ex.

....That Orphanage debt of $11,000 is for water-works, an absolute necessity. Let us wipe it out of existence before Convention. The North Carolina Baptists have this chance to show what they can do for the Orphanage.

....Raleigh may as well prepare to entertain two thousand Baptists in December. Fair warning! We ought to have, and plans are forming, to have that many present. It would mightily forward the Baptist cause. Come yourself!

....Ten cent cotton should mean boys and girls for the schools, the Gospel for the lost, relief for the orphans, help for the aged ministers, better salaries for the others, and a new dress for your wife. It is an ill-wind that blows good only for yourself!

....Bro. P. E. Shaw will open a school at Rolesville, September 4th. Chairman Brewer, of Wake Forest, says: "Students with Mr. Shaw's certificate will be admitted to Wake Forest's Freshman Class without examination." Rolesville is within five miles of Wake Forest and the Academy will enjoy a series of lectures by members of that institution's faculty. We bespeak for Mr. Shaw a large patronage.

....We are glad to say that Professor N. D. Johnson is recovering from his severe attack of rheumatism and now bids fair to enter upon his work this fall. This excellent Christian teacher will be a blessing to any community.

....A policeman in Wales said recently, in referring to the work of the great revival: "There are twenty-two licensed houses in my district, and they are not drawing enough beer to pay for gas—the men are all in the church."

....Dr. R. A. Torrey, will close his five months' evangelistic campaign in London on July 29, and go to Germany for two months' rest, and may return to this country for a short time. It is estimated that 25,000 persons have professed Christ in these meetings.

....Bro. Charles E. Maddry, of the Seminary, is resting in North Carolina. He has an excellent church in Kentucky, but he is coming back home when the time comes. He will make one of the strongest men in any State, but North Carolina should begin to serve herself.

....Having received the offer of $2,500 for a school at Murphy on condition that $2,000 be raised by August 1, 1905, Bro. Brown D. Thames is canvassing the State for that sum. He has raised about $1,000, and it will require ready responses to raise the other thousand. We bespeak for him and his cause the hearty support of our readers. Murphy is a strong link in our chain of mountain schools.

....Bro. J. W. Wildman is at work on his field at Chapel Hill. He had scarcely landed on the Hill when he began some much needed repairs on the parsonage. This is characteristic of Brother Wildman. Wherever he goes he finds some work to do, and does it. We say again, brother, we rejoice in the addition of so excellent a man to the North Carolina ministry, and so strong a man for the Chapel Hill church.

....Drs. J. B. Gambrell and Geo. W. Truett, of Dallas, Texas, have published a statement in behalf of the Board brethren of Texas who have been sued by Dr. S. A. Hayden, which endorses Dr. J. B. Cranfill's withdrawal of the suits from the courts and says: "We feel that the purposes of the defense have been substantially realized, and as a committee, we close up the matters committed to our care."—Baptist and Reflector.

....Pastor B. W. N. Simms writes: "The Waynesville church voted to send their pastor to the Convention at Kansas City, and they raised the money necessary in five minutes. It was unexpected to the pastor. It is hoped by the church he may be able to secure some help in finishing up our church, which will now cost $1,000 more than has already been incurred ($4,000). But we shall thus hope to finish up the entire building. We will occupy our Sunday-school rooms by the 1st of June; the parsonage also. This latter has been paid for by sale of old parsonage, which also put $500 additional into the church building."

....The best news of the week is that of the decision of the International Sunday School Convention to permit its committee to prepare advanced lessons. This breaks with the outworn fetich of uniform lessons; and we shall soon have graded subject matter suitable for all classes in our Sunday-schools. Not less remarkable is the fact that although the vote on this question was 621 to 603—the majority being against change—the 603 were recognized and permitted to have their way. This is Christian common-sense in the highest degree. It speaks well of the wisdom of the Convention; and it is an example that should not be forgotten.

....Secretary Johnson's article is one of the most important that we have printed. Brother Pastor, read it, and persuade your people to read it. Then read the venerable Dr. Weston's inspiring Confessions. He is as noble a figure as can be found along the Baptist sky-line. Mr. Haymore on Tramps will win many a amen from troubled pastors.

....Mr. S. C. Tapp, having visited Furman University to make an address to that institution's Fitting School, became enamored of the idea of making Furman the Baptist University of the South. The wonder is that a citizen of Atlanta could so far forget Atlanta. It is as astonishing as the suggestion itself! We are not sure a religious denomination either has use for or owes to the human race a university. Let Mr. Tapp first demonstrate that.

....Mr. David H. Bland has just been elected Superintendent of the Graded School of Oxford, N. C. After his graduation from Wake Forest College one year ago he was made principal of this school and served with such satisfaction that when a few days ago Prof. Kittrell resigned as superintendent to accept another position, Mr. Bland was unanimously elected to succeed him. He is a son of Bro. J. T. Bland, a prominent lawyer of Burgaw.

....The secretaries of the Baptist Missionary Union issue an appeal to the Baptist constituency to increase their contributions from churches and individuals the coming year from $418,000 to $635,000. They announce, also, that a special effort is being made for the creation of an endowment fund of $500,000 for the higher institutions of learning on mission fields, contributors to which shall be those able to give $100 or more. The Baptists' per capita giving to missions is not as high as their material status warrants, a fact the secretaries press home to the conscience and self-respect of the denomination.—Congregationalist.

....Pastor Massee, of the Raleigh Tabernacle, is pressing a soul-winning campaign in the greatly destitute eastern section of our city almost single-handed. His church is a large one, however, and remarkably well equipped with workers of experience and enthusiasm. They are in the midst just now of many encouraging circumstances. Bro. Massee seized the right moment to persuade our City Council to so modify the anti-street preaching ordinance that reputable Christian workers may hold open-air services on our streets when advisable. We should like to see all Christian Raleigh marching like an army through our bad sections and for once trying the Gospel—rather than the legal—remedy on them.

...A brother inquires, Is the great revival in Wales still progressing? It is, although like any other fire it has exhausted so much of its material that it cannot burn as gloriously as at first. Our information is that now the fruits of the revival are more pronounced—in the new atmosphere throughout the country. Evan Roberts expended himself and lost his balance. He is not insane, but his overwrought condition renders him unfit for service. He is in retirement. There is nothing exceptional in this. Few men could have endured his high strain of emotion. Our Lord Himself frequently took refuge in lonely retirement. It is an excellent suggestion for any Christian worker. Your poise may be upset when you least expect it—may even now be upset. Our churches do well to give their pastor's vacations.

....Our report of the Midsummer Meeting was concerned with the Spirit of the meeting rather than the men who were used in making the meeting what it was. But we may take the liberty of a postscript to make acknowledgement of the unique work of Doctor Oscar Haywood and O. L. Stringfield. Dr. Haywood is a distinguished son of North Carolina, who having spent his career so far—he is under forty—beyond our borders, is not so well known here as he should be. He is an orator of superb qualities, and his two addresses added greatly to the meeting. They were so different from the others that, in addition to their own excellence in content and delivery, they carried unusual refreshment to his hearers. To know Dr. Haywood is to be proud of him as a North Carolinian and a son of Wake Forest, and we hope he will cultivate the mother State diligently from now on. Stringfield was no less refreshing. The greatest crowds of the meeting came out for him. His is a name to conjure with. It is no wonder that after several years of silence we all found great pleasure in him. He was the same old Stringfield. Now there are others whom we might mention with equal appreciation, but let us be content with this.

....We must wait on Ian McIan for that report of the Orphanage Annual Meeting. He is a boy of twelve, though a writer of fifty, counting his father's experience in his, and when the report comes it will be worth the waiting. Meantime we take pleasure in saying that the Annual Meeting was a signal success. The address by Robt. W. Winston and the sermon by Fred. D. Hale came well up to the record. Two new trustees were chosen—C. W. Mitchell, of Bertie, and R. A. Spainhour, of Wilkes, each a business man, a Christian leader, kings in their own country and always friends of the orphans. The institution was reported in fine condition. Charity and Children yielded a net profit of $1,600 while the farm returned $3,000—about the proper ratio between farming and newspaper-making! The shoe-shop made $500. The Orphanage is in debt to the extent of $11,000, due to the expense of sinking the fine artesian well, installing water-works and the extra requirements of the protracted epidemic of typhoid fever. The institution has a great and sure place in the hearts of our people, and this debt will be cheerfully paid. The progress of the plant continues. The large dining hall and the Chowan building have been completed, and the Durham and Mt. Zion house greatly enlarged.

....We extend the sympathy of the brotherhood to Pastor Battle, of Greensboro. Only a few weeks ago he lost his venerable father. Last week his only sister was called home. The Greensboro Telegram says: "Some weeks ago on account of the critical illness of her father, the late General Cullen Battle, Miss Battle was called home from Clyde. At this place she was a member of the faculty of Haywood Institute, which is conducted under the auspices of the Baptist denomination. She was deeply attached to her aged father, and his death was a great shock to her. She was a devoted Christian woman, having been a consistent and active member of the Bantist church since her girlhood. She enjoyed greatly her work at Clyde. A few days before she died she had no fear or thought of death, but spoke hopefully of her future work in teaching and of her ambition to accomplish more good than ever before. She was not quite thirty-eight years of age. She was born at Tuskeegee, Ala., she and Rev. Dr. Battle being the only children. This morning at 10 o'clock at the First Baptist church funeral services will be held, conducted by Rev. Drs. G. H. Detwilder and E. W. Smith. The deacons of the church will act as pall-bearers. At noon Dr. Battle and his little daughter, Florence, will leave with the remains for Petersburg, where

some time to-morrow by the side of the parents of Miss Battle in Blanford cemetery, where she will be laid to rest. Mrs. Battle was provented from accompanying the remains to Petersburg by the illness of her children."

The Wake Forest Alumni Building.

My last request through the columns of the Recorder met such a generous response that I am prompted to write again.

Nineteen men, carpenters and masons, are now at work under the watchful eye of Dr. J. H. Gorrell, who as Treasurer of the Building Committee is rendering the College excellent service.

To keep materials in hand and pay the wages of such a force of laborers of course requires a large outlay of money. We cannot stop. For the work to continue our friends must make payments on their subscriptions and others who have not been reach by me in person or by letter, must send us remittances.

The building will be the handsomest structure in the campus.

Friends, help us now. In the language of a great Roman, "Bis dat qui cito dat"—twice gives he who gives quickly. Send checks payable to the undersigned or to Dr. J. H. Gorrell, Treasurer.

J. B. CARLYLE.

Opening the Campaign.

This week the Flat River Association is held. This is the first of the fall Associtaions and the beginning of the fall campaign for State Missions. It is to be hoped that we may have the best meetings of our Associations that we have ever had. The Corfesponding Secretary will reach just as many of these meetings as he possibly can, and hopes that some friend will represent him at those meetings which he cannot reach.

We have a great work ahead of us. This must be done within the next four and a half months. Let us see where we are to begin. We have received up to this date for State Missions $5,671.33; but $1,500.00 of this amount belongs to last year. The Home Mission Board didn't send in their last payment for the mountain schools until after our Convention and, hence, that was acknowledged in this year's figures. This will leave the amount actually raised for State Missions up to this time $4,171.33. Now we have before us the task of raising $25,828.67 within the next four and a half months.

Can we not do much more of this in the early part of the season and not wait till the last few days to bring up a large amount? It is a fearfully risky business to leave so much to be done the last week of our Conventional year. Let us take time by the forelock and save the great anxiety that usually comes during the last few days of the year.

LIVINGSTON JOHNSON.

Through the New Testament in One Year.

Monday, July 27.—1 Cor. 9:24—10:13.
Tuesday, July 18.—1 Cor. 10:14—11:1.
Wednesday, July 19.—1 Cor. 11:2—34.
Thursday, July 20.—1 Cor. 12.
Friday, July 21.—1 Cor. 13.
Saturday, July 22.—1 Cor. 15:1-34.
Sunday, July 23.—1 Cor. 15:35-58.

News of the Week.

Russia's Woes.

No greater or more shameful evidence of Russia's weakness could have been desired than the spectacle of a warship of hers in open mutiny defiantly sailing the Black Sea for ten days. The inference that the mutiny extends to more than one ship and is really running throughout the fleet is inevitable. They could have overtaken the Potemkin had they cared. As it is, that ship has surrendered to Roumania with the understanding that the mutineers shall be forwarded to any frontier they desire. They will become exiles to escape hanging. They have done Russia enough harm to be sure. Her prestige is gone; her humiliation is complete.

Riots and strikes continue to be reported from the Russian cities; Poland is described as "smoldering in hate" and the Caucasus as "torn and rent with feuds," while the bomb-thrower holds the Royal family as prisoners in their castles. It is time for the Little Father to make peace and restore his children to order.

Peace Prospects.

The prospect of peace between Russia and Japan is fairly bright. Russia has given her plenipotentiaries power to make peace. This is quite an evidence of good will. But of course the Japanese terms, which are sure to be and which should be severe, may not be accepted. Japan must insist upon such terms and will render another war with Russia unlikely within thirty years. The plenipotentiaries have departed for Washington, and we shall very soon have news of them. Meantime negotiations for an armistice are progressing. Oyama has Linevitch where he can whip him and to order him to stack his guns now is asking much of him. On the other hand, to save his army and the Russians from one more terrible battle is no slight achievement in the name of Christ and his children. A possible hitch in the negotiations is Japan's refusal to admit a representative from China.

Secretary Elihu Root.

President Roosevelt indicated when Mr. Root retired from the Secretaryship of the Navy that he regarded him the strongest man in the country. He stands by this opinion in calling him to the Secretaryship of our Foreign Department to succeed Mr. Hay. Mr. Root has thus a prime opportunity to make good the President's estimate of him.

Mr. Root is not a man of wealth, and he retired from the Cabinet to accumulate an estate. He has a law practice worth $300,000 a year. He surrenders this for $8,000 per year and harder work. This is a fine spectacle of patriotism in a money-loving time. He is a corporation lawyer by profession, and to the average man this will augment of the wonder at his patriotism.

It is suggested that Mr. Roosevelt has promised to win for Mr. Root the nomination to the Presidency. It is not unlikely that the President would prefer Mr. Root to succeed him, but we doubt the accuracy of the report that the President's promise of support was the inducement that led Mr. Root to return to the Cabinet.

The Cotton Scandal.

The Department of Agriculture pooh-poohed the intimations that there were leaks in its department of statistics whereby the gambling brokers got information ahead of time. Secretary Wilson declared it impossible! But it was not impossible. E. S. Holmes has been caught in the bad business and dismissed from the service. The pity is that there is no law to punish him with fine and imprisonment. Doubtless he is a rich man by reason of his graft.

The discovery of this fraud will tend to destroy the confidence of the farmers in the Department, especially in the crop reports. It is reasonable. But let them be patient. The reports help some times; they hurt at others. Their proper effect will be at length to steady the market and guide the farmer.

Items.

Mr. John Dockery, who was recently shot by an aggrieved father at Raleigh, and thought for a time to be fatally wounded, is recovering.

The Pacific coast cities are agitating for the exclusion of the Japanese as well as the Chinese. They work for too little money, say the Western laborers.

Charles Dewey was convicted of looting the New Bern bank, and sentenced to six years imprisonment. He appealed. The verdict and sentence seem to us just.

The North Carolina editors elected R. M. Phillips, of the Raleigh Morning Post, President of their Association—quite a tribute of good will to him from his fellow-editors.

The war is on against the South Carolina Dispensary System. Even Mr. Tillman admits that it is reeking with corruption. We shall not be surprised to see the system fall.

Governor Glenn addressed Tammany Hall July 4th. He said that we are living too fast and that there is danger in a conflict between Capital and Labor. This was doubtless news to Tammany!

Norway and Sweden have not come to war, but each nation is preparing for that event. Sweden hopes, however, to hold Norway in alliance with her by means of the refusal of other powers to recognize Norway.

A. J. McKelway, D. D., editor Presbyterian Standard, has instituted suit for libel against J. P. Caldwell, editor Charlotte Observer, and against that paper itself. The occasion of the suit is a terrible editorial castigation of Dr. McKelway.

It now begins to appear that that newspaper copy of the Mecklenburg Declaration is a forgery. The North Carolina papers should not have been so anxious for evidence. If, as they have often said, the Declaration has been proved, why rush for further evidence? It was an ill-timed confession of weakness. Maybe an enemy set the trap!

The Panama Canal work has not yet reached the practical stage. The climate is so unfavorable that sanitary measures must first be devised. Twenty-five years ago we would have calmly sacrificed 10,000 men, not knowing what else to do. Now the expert and the physician can rob yellow fever of its terrors by preventive measures.

The Markets July 8th.

Cotton, 10¼@10⅝.
Eggs, 15c.
Chickens—Hens, 35 to 40c.
N. C. Hams, 12 to 14.
Shoulders, 10c.
Sides, 10c.
Butter, 20 to 25c. pound.
Peanuts, fancy 4; prime 3½; low grades 2½ per pound.
Irish potatoes $1 per barrel.
Corn 65c.
Steers, 4@4½c.
Hay, $16.
Oats, 42c.

For Feeble Children

HORSFORD'S ACID PHOSPHATE

A pleasant-tasting, effective tonic for sickly, fretty or feeble children with weak digestion.

Received for Plantee Church.

Previously reported, $193.65; W. P. Taylor, twenty thousand shingles; Mt. Pleasant, $2.50; Bethel, $10.00; Salem, $5.00; Powell's Point, $2.75; Poplar Branch, $3.25; Coinjock, $2.00; Rehoboth, $5.60; Yeopim, $5.00; Ebenezer, $7.50; J. B. Etheredge, $50.00; J. H. Darden, $10.00; Sawyers Creek, $12.50; Cashie Sunday-school, $6.00; Hertford church, $10.50; Whiteville Grove, $5.15; Cool Spring, $12.50. Total cash received, $343.90.

THOS. G. WOOD,
Treasurer.

....."One trouble about our 'organised work' is in the fact that when one of the Boards takes a position on any given subject they never let up or change." Without admitting this to be true, we respectfully suggest that the Flag set the Boards a good example in the matter of "letting up."—Western Recorder.

Separation never comes from his side. He is always ready for communion with a prepared heart.—J. Hudson Taylor.

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Trust.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east, or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what to me were favoring breeze
Might dash another with the shock
Of doom, upon some hidden rock,
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me, trusting still
That all is well, and sure that he
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within the sheltering haven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And, blow it east, or blow it west,
The wind that blows, that wind is best.

The Ruses Adopted to Obtain and Spread the News.

The illness and death of the late Pope constituted another event which called for news-gathering ability of a high order. Preparations had been made long in advance. Conferences were held with the Italian officials and with the authorities at the Vatican, all looking to the establishment of relations of such intimacy as to guarantee us the news. We had been notified by the Italian Minister of Telegraphs that, because of the strained relations existing between his government and the papal court he should forbid the transmission of any telegrams announcing the Pope's death for two hours after the fatal moment, in order that Cardinal Rampolla might first notify the papal representatives in foreign countries. This was done as a gracious act of courtesy to the church.

To meet the emergency, we arranged a code message to be sent by all cable lines, which should be addressed, not to the Associated Press, but to the general manager in person, and should read: "Number of missing bond, ———. (Signed) Montefiore." This bore on its face no reference to the death of the Pontiff, and would be transmitted. The blank was to be filled with the hour and moment of the Pope's death, reversed. That is, if he died at 2.53, the message would read: "Melstone, New York. Number of missing bond, 352. (Signed) Montefiore." The object of reversing the figures was, of course, to prevent a guess that it was a deception in order to convey the news. If the hour had been properly written, they might have suspected the purport of the message.

When, finally, the Pope died, although his bed was completelly surrounded by burning candles, an attendant hurried from the room into an ante-room and called for a candle to pass before the lips of the dying man, to determine whether he still breathed. This was the signal for another attache, who stepped to the telephone and announced to our correspondent, two miles away, that the Pope was dead. Unfortunately, the hour of his death was four minutes past four, so that whichever way it was written, whether directly or the reverse, it was 404.

Nevertheless, the figures were inserted in the blank in the bulletin which had been prepared, it was filed with the telegraph company, and it came through to New York in exactly nine minutes from the moment of death. It was relayed at Havre, and again at the terminal of the French Cable Company in New York, whence it came to our office on a short wire. The receiving operator there shouted the news to the entire operating-room of the Associated Press, and every ma non every key on every circuit out of New York flashed the announcement that the Pope had died at four minutes past four: so that the fact was known in San Francisco within eleven minutes after its occurrence.

The Reuter, Havas and Wolff agents located in our office in New York retransmitted the announcement to London, Paris and Berlin, giving those cities the first news of the event. A comparison of the report of the London "Times" with that of any morning paper in the United States on the day following the death of the Pope would show that, both as to quantity and quality, our report was vastly superior. The London "Times" had a column and a half; the New York "Times" had a page of the graphic story of the scenes in and about the Vatican. The New York "Times" story was ours. This was so notable an event that it occasioned comment throughout the world.—From Melville E. Stone's "The Associated Press," in the July Century.

Salads and Dressings.

Though Shakespeare said, "Salad is not amiss to cool man's stomach in hot weather," salad is appropriate at all times and seasons, and may furnish the chief dish at a midday luncheon, give zest to a light supper, or, in its simplest form, accompany a hearty dinner. Salad is compounded of all kinds of delicate meat, fish, eggs, nuts, fruit, cheese, or vegetables, and generally one quart will serve ten or twelve persons. A meat, fowl, or fish salad is selected when the dish is to form the greater part of the meal. At other times, fruit or light vegetable salad is the favorite.

The success of a salad depends upon having the vegetables thoroughly dry, yet fresh and crisp, and not adding meat or the salad dressing until ready to serve. Many cooks prefer to omit onions from a salad, and some simply rub the bowl in which the ingredients are blended with a clove or garlic. The proportion of oil and vinegar is a matter of individual preference, and in the recipes given the proportions are intended to suggest an approximate rule. Unless one has very fine vinegar, lemon juice is a better acid to use, and particularly, for fruit salads, should the juice of a lemon take the place of vinegar—though better still is the use of half lemon and half orange juice. A spoonful of acid white wine sprinkled over the fruit is considered an improvement by many.

Cooked vegetables and meat have a better flavor if marinated before the dressing proper is added. To "marinate" means to pour a French dressing over the ingredients of the salad, allowing them to become well seasoned, and then carefully drained to prevent the mayonnaise from liquefying. French dressing is generally used for green vegetables, fruit, and nuts; mayonnaise for meat, fish, and some varieties of vegetables. A boiled dressing is that in which the ingredients are cooked, and butter or cream is substituted for oil; and the cream dressing is that in which cream is the basis. In combining cheese or eggs with salads, if the vegetable is a puree, shape in the desired form, wrap in waxed paper, and lay in the refrigerator until time to serve. Delicate, yet nutritious, jellies for molding or decorating salads may be made by thickening the water in which various vegetables have been cooked with gelatin. Season with salt, pepper, and onion, and if transparent jelly is desired, add the white of an egg before straining through a cloth.

A salad suitable for luncheon or supper is made from the cooked livers of several chickens, or half a pound of calves liver boiled with a dozen peppercorns and a half-inch of bay leaf. The meat should be put through a fine chopper or grated over lettuce leaves, and the salad dressing served separately. Cold, cooked fish makes an appetizing salad, served in tomato cups or cucumber boats placed in lettuce nests and topped with a spoonful of mayonnaise. If the supply of fish is a little scant, add one cold, boiled potato. Cooked spinach, seasoned with salt, pepper, and a French dressing, makes a piquant salad. Chop fine, pack, in tiny molds, garnish with hard-boiled eggs and cress, and serve with additional dressing. Dandelion salad is prepared after the manner of the hot potato salad with bacon dressing, and only very young leaves should be used.—From The Pilgrim.

Pray Open-Hearted.

A gentleman, who was traveling in Ireland, sat down one day in a cottage to talk with an old woman. As they were having their "dish of discourse" there came a clap of thunder, and the old woman at once spread out her hands in supplication, crying:

"God bless and save us! And save his honor, and save the people and all of us!"

For the space of half an hour the thunder was frequent, and each time she prayed. Then she told the visitor this story, which has a good moral in its defining of the proper spirit which should belong to prayer:

"There was a man, and he was working in a field like, and it came on to thunder, and he put his head in a hole in the wall, and he said:

"'God save what's out o' me!'

"But he ought to have prayed for the whole of him; for he no sooner said that than the wall fell and took his head clean off.

"It was telled to me that this was a judgment on the crathur, because it is not right to pray small, just for yourself. But you should pray large—to save us all—pray big and open-hearted. But that may be only a story, sir."—Selected.

Let us do our duty, and pray that we may do our duty here, now, today! not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of otherwhere, but in the realities of now.—Frederick W. Farrar.

Valuable Medical Books Free to the Sick.



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Dr J. Newton Hathaway of Atlanta, Ga., who is considered the most expert specialist in his line in the United States, has issued a number of very valuable books and every afflicted reader of this announcement is invited to write for one of these books on their disease. Write for the one you want. 1. Diseases of the Throat and Lung; 2. Kidneys and Urinary Tract; 3. Diseases of Women; 4. Skin, Rectal and Rheumatism; 5. Blood Poison; 6. Nervous Debility and Vital weakness; 7. Stricture; 8. Varicocele; 9. Gleet and private disease of men, and his book for men entitled "Manliness, Vigor and Health." All of these books are very valuable and every person afflicted should send for one or more. Remember they cost you nothing.

Dr. Hathaway has treated and cured the chronic diseases of men and women for a quarter century and has met with such great success that he is the recognized authority on these diseases to day. He will also counsel and advise every sufferer free of charge and you should write him without delay. He has established a reputation for honesty and superior medical skill, and you can find no better medical advice anywhere, and too, it costs you nothing. Write to-day. The address is J NEWTON HATHAWAY, M. D., 85 Inman Bldg., Atlanta, Ga.

BABY'S FACE MASS OF SORES

Ears Looked as if They Would Drop Off—Body Entirely Covered with Humor—Three Doctors Could Not Cure—Child Grew Worse.

CURED BY CUTICURA IN TWO WEEKS

Mrs. George J. Steese, of 701 Coburn St., Akron, Ohio, tells in the following letter of another of those remarkable cures of torturing, disfiguring skin humors daily made by Cuticura Soap, assisted by Cuticura Ointment, after physicians, and all else had failed: "I feel it my duty to parents of other poor suffering babies to tell you what Cuticura has done for my little daughter. She broke out all over her body with a humor, and we used everything recommended, but without results. I called in three doctors, they all claimed they could help her, but she continued to grow worse. Her body was a mass of sores, and her little face was eaten away, her ears looked as if they would drop off. Neighbors advised me to get Cuticura Soap and Ointment, and before I had used half of the cake of soap and box of ointment the sores had all healed, and my little one's face and body was as clear as a new-born babe's. I would not be without it again if it cost five dollars, instead of seventy-five cents, which is all it cost us to cure our baby, after spending many dollars on doctors and medicines without any benefit whatever."

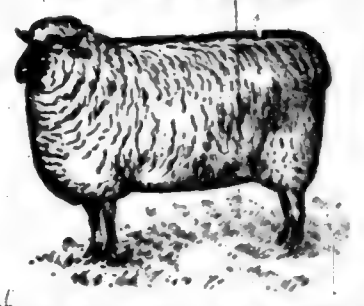
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Young People's Page

A CHUCKIE WUCKIE STORY.

How One Dear Little Girl Helped Papa's Lonely Hours.

The first thing everybody says when meeting Chuckie Wuckie is, "Why, what a funny name! Who gave it to you?"

And Chuckie Wuckie always answers, "My papa found it for me."

"Why did he give it to you?" they ask.

"Because he says I look just like a Chuckie Wuckie."

"But what is a Chuckie Wuckie?" everybody persists in asking.

"I don't know," Chuckie Wuckie answers gravely. "My papa says there isn't any other Chuckie Wuckie in the world—that he knows of, at least."

When "old peoples"—that is what Chuckie Wuckie calls her mamma and papa—when "old peoples" let their memories go back to the days when they were "very little people," they always remember that it was the "really, truly stories" they loved best. Fairy tales were beautiful and giant stories were exciting, but it was the stories mother and father told of little boys and girls they had once known, and of little cats and big dogs they had loved, which were the very best of all. For this reason, I want to tell you, before you read any of the Chuckie Wuckie stories, that Chuckie Wuckie herself is real, and her papa and mamma are real, and everything I have written about her is true.

One summer it grew very, very hot, and the doctor advised Chuckie Wuckie's mamma to take her up in the mountains where the air was cool. Papa could not go with them, because he had work to do at his office, so mamma and Chuckie Wuckie prepared to go alone.

"Dear, dear!" said Chuckie Wuckie one afternoon, while she sat watching her mamma pack the trunks—"dear, dear! Poor papa will be so lonesome!"

"Yes, we do wish he could go with us. We would enjoy all our holiday so much better, said mamma.

"He won't forget we love him just as much, will he, if he thinks we are having a good time where we are and he is working down in the dusty old city, all alone, where it is hot?"

"No, indeed," said mamma; "he won't ever forget we love him. We will write a long letter every day and tell him everything we do."

Mamma went on folding little frocks and petticoats, rolling stockings into little balls, and tucking wads of tissue paper about little hats. Chuckie Wuckie sat very quiet for a long time; then she said. "Mamma, will you please show me how to print, 'I love you?' You know I can make all the letters nicely, only I don't know how to put them together into any words, except 'dog' and 'cat' and my name."

Mamma laughed. "Of course I will, dear," she said. "It is a very easy little sentence and you can write it without any trouble."

Chuckie Wuckie brought a pencil and paper; then mamma sat down beside her and printed, "I love you," in beautiful, clear, big letters.

"Now, suppose I print it in French. Here it is: 'Je t'aime,' just as Georgie would say it."

"Georgie wouldn't say it, though, mamma, because you know we haven't been friends since he poked my doll Jessie's eyes out.

"I had forgotten that," said mamma.

Chuckie Wuckie went away to her own little desk in her own little room. For two hours, while mamma was packing and arranging things around the house, the little girl sat cutting out bits of paper and writing on them. Mamma was glad to have her busy, because she had so much to do.

Next morning they went away on an early train to the mountains, and with the last hug and kiss which Chuckie Wuckie gave to her papa, she whispered: "You won't forget how much I love you?"

"Papa can never forget that," said her father, with a big laugh and a tight squeeze.

Then the choo-choo cars came along with their great noise, and papa was left on the platform waving to a little girl who was throwing kisses at him from the window of a car. On Monday morning Chuckie Wuckie received her first letter from her papa. Here is what it said:

At Home, July 15th.

My Darling Chuckie Wuckie:—I have been very busy since you went away; but I must tell you what happened after you had gone. When I came home Tuesday night, I found, under my ink bottle on the library table, a little slip of paper, and printed on it in great big letters was, "I love you." Tucked into my pen wiper was another little "Je t'aime." Inside each slipper I found a little "I love you." Tucked under my blotter was another "I love you." I had to open the telephone book, and a little "I love you" fell out of it. There was a dear little "Je 't'aime" in all my dressing gown pockets; "I love you" curled about the handle of my tooth brush, and another was in my match box. When I went to bed I found "Je t'aime" and "I love you" all over my room—in the bed, under the pillows, everywhere! Why, there was a "Je t'aime" among my collars, and "I love you" through my neckties. It rained the next morning and a tiny "Je t'aime" fell out of my umbrella. There were bits of paper which said, "I love you," in my rubbers. I'll keep finding "I love you" in some new spot every day till you come home, and every one of them printed by your own dear little hand. What a clever little thought it was to make a poor, lonesome old papa feel happier! No other little five-year-old girl but my Chuckie Wuckie would have thought of it. Now, I must say good-bye, with a great, big "I LOVE YOU."—From PAPA.—Isabel Gordon Curtis, in July St. Nicholas.

The Cowboy's Answer.

Julian Ralph, in his brilliant book, "The Making of a Journalist," tells the story of "a friend of mine, who met a cowboy once, fifty miles from any town or camp, dragging a steer by a rope. He had lost his horse, and was walking. The sun was tropical, water was nowhere to be found, Indians were likely to appear and kill him; still he tugged at his burden, which was harder to pull than if it had been dead. My friend inquired where he was dragging the 'cow,' and was told that the cowboy's destination was a place two days' distant on horseback.

"'Why,' exclaimed my friend, 'what makes you try to pull a cow all that distance?'

"'Because I've got it to do,' was the laconic answer of the cowboy."

We are not told any more, but we can be sure that the cow and the cowboy got there. That kind of worker always gets there, no matter how hard the cow is to drag, nor how long the distance. "Because I've got it to do," is the true worker's battle cry. Half of life's work is sheer drudgery; that is why so many half-hearted workers do it poorly and complainingly. But the boy or girl who sets out on each difficult task with the steady thought, "I've got it to do," cannot be beaten, and must infallibly reach recognition and success. "What a wedge, what a butte, what a catapult, is an earnest man!" says Thoreau. "What can resist him?" and the experience of the world re-echoes that question. "It's dogged as does it," is a true saying, and holds the secret of the worker's victory.—Forward.

"Doing the Show"

"When the circus comes to town, everybody goes crooked," observed a side-show orator out of the wealth of his experience. And just before the performance in the big tent, he proved it to me—in a way. He told me beforehand what he was going to do, and it was a test. A stranger gave him a five-dollar bill in payment for seven side-show tickets. The man in the "pulpit" thrust at him the tickets and a handful of silver. He had purposely "short-changed" him to the extent of one dollar. By the time the stranger had reached the side-show entrance, he discovered the shortage. In two strides he was in front of the ticket seller's "pupit," clamoring "fraud."

"Y'ew've swindled me outen a dollar!" he shouted. The ticket seller heard him through, apologized, and gave him two, fresh, clean, one-dollar bills, one of which lay evenly upon the other. Without a word the man seized them, and dashed into the tent. I followed him, knowing precisely what had been done. Joining his friends, he told them of the mistake the ticket seller had made, and laughed over the ease with which the circus had defrauded itself for his benefit. The shoe had slipped to the other foot, you see. He had "beat the circus;" it was the sum of his ambition; his wildest hopes had been realized.

He was watching the "Mexican knife-thrower" when a hand touched his shoulder. He looked up into the eyes of the ticket seller.

"Come here a minute," said the latter, and drew him to one side.

Then he explained in an undertone: "My friend, I thought I'd test you. I did "short-change" you a dollar. Oh, I knew you'd be back. I gave you your dollar; you were entitled to it. But in addition I gave another dollar,—a bill,—a fresh, clean, one-dollar bill. I waited a while, but I couldn't see you tearin' a hole in that canvas to get to me with it. Now, my friend, shell out that dollar before I knock your bloomin' head off."

He shelled.

"Didn't I tell you," observed the side-show man to me as he mounted his "pupit" and cleared his throat.

And I was compelled to nod agreement.—The Pilgrim.

The Secret Chain.

A hunter in the Alleghanies one day shot at a large bald eagle. The bird measured seven feet two inches across the wings. When the sportsman went to examine his prize he was astonished to find one of the eagle's claws held firmly in a powerful steel trap, to which was attached a chain five feet long. Trap and chain had many marks of vicious blows from the eagle's bill, showing how he had vainly endeavored to free himself from them. While they had not been heavy enough to prevent his flying, the hunter believed that they so impeded and wearied him as to be the cause of bringing the great bird within the reach of his rifle.

Many a young man and young woman, with large capabilities and bright prospects, have been brought within reach of the guns of the enemy by some chain which has held them down. It may be the chain of passion, appetitite, instability or what not—why be held down by a chain, when a release is promised?—Texas Baptist Herald.

Stops Chills
Painkiller (FIRST DAYS)
Cures Cramps

A Letter to Our Readers.

53 Cottage St., Melrose, Mass.
January 11, 1904.

Dear Sir:—"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it become so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours,
I. C. RICHARDSON.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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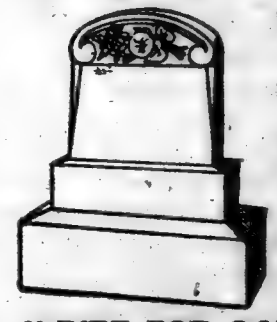
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When writing advertisers please mention this paper.

THE DEMAND FOR REFORM.

The Jeremiahs and Isaiahs in America should take heart. Their prayers are being answered. Consider the reforms in Missouri under Folk, the reforms in Wisconsin under La Follette, the conviction of two United States Senators of fraud, and the inspiring uprising of the forces of righteousness in Philadelphia. In that city the Mayor has undertaken to deliver the people from as greedy a gang of thieves—wealthy, leading men that they were—as ever corrupted an American municipality. He is not only succeeding in this, but he recently on a Sunday night raided the innumerable dens of the town and caught 2,000 men and women in the wallows of vice, many of them prominent. Their prominence did not save them, we rejoice to say.

It is true that the rank and file weary of reform. They have not patience or the wisdom to fight the long fight. But the fact that recent reform movements have been so widespread and so diverse indicates that the present impulse is somewhat more than a spasm. It is, we hope, a revival of Righteousness before the Lord. That sort of revival will bring the other.

These five years there has been a revival of Righteousness in North Carolina politics, and we have as a result made more temperance progress than any State in the Union or the world.

It is the prophet's day. Lift up your voice.

FIXED BY SEVENTY YEARS.

A newspaper is new every morning, or ought to be—like the blessings of heaven! A weekly paper is certainly new every week. The failures of one edition are lost sight of in the hopes for the next.

Newspaper anniversaries are not so impressive as the editor may think. But the Recorder will be permitted to pause for a word upon the completion of the seventieth year of its servieee.

These seventy years have fixed the status of the Recorder. It is the paper of the North Carolina Baptists. They have made it; its life is drawn from them; they protect it. It is theirs. The very best possession of the Biblical Recorder is the fact that Baptists throughout North Carolina know that in a very definite sense it is their paper.

On the other hand, the Recorder's highest and all-absorbing mission is to serve the Baptist people in Christian life, thought and work. To this all other purposes are incidental.

These two statements are not mere editorial acknowledgements: they have been established by seventy years of mutual understanding.

The present staff of the Recorder congratulates itself that throughout North Carolina it is pretty well understood. It is known that the Biblical Recorder is going straight. It is not seeking objects of criticism, but it will not dodge them. Within our denomination or without, we have nothing to hide, no mission to cover up things and no intention of running from them. We prefer peace, but we will endure war rather than shame. A political paper may trim to party or personal interest, but a Christian paper must go straight. After twelve years we are glad that this battle has been fought and won.

Again, it is known that the Recorder intends to be intensely Baptist. We do not mean that to be intensely Baptist is to be less Christian: It means rather to be the better, the more Christian. The better Baptist, the better Christian. The best Baptist is the best Christian. We are yearning for an intensification of religious life throughout our denomination. Our fathers have won for us the doctrinal battles. It remains for us to reap the fruits of their victories by showing forth the inner meaning of these doctrines. Baptism—being a voluntary act and full of meaning—should be shown forth not only in argument and act, but in a baptized life. Close communion is nothing if it excludes other Christians from the Supper only to invite all manner of evil into one's heart day by day. That sort of religion is a farce.

The Recorder's double duty is to inculcate the Baptist faith and practice, principles and ideals, and to uphold the Baptist work. Our churches are growing every way—in strength, in breadth of view, and in realization of the grand ideals for which they exist. We are going forward. We shall carry with us all that was good in the past, but we shall not forget that the best is yet to be: The perfect church and the perfect Christian are not asleep in the hopeless past; they have yet to come forth. Let us hope that the Baptists will produce them.

AN EXPERIENCE IN OPEN COMMUNION.

In matters of vital principle the argument from expediency is always invalid. But now and then someone remarks that the Baptists are right in everything except "Close Communion;" and if they would but drop that they would sweep the country.

It does not occur to them that Baptists have tried that. There are the English Baptists. No, they did not sweep the world. They are the weakest children in the Baptist family.

We did not know that the experiment had been made in Wales also until we read Pastor John Lewis' paper on Life and Religion in Wales, one of the most informing series that we have printed, by the way. That part of his article will bear reprinting:

"As was perfectly natural he did not ally himself with the Baptists at once, but in 1656, after a visit to Wales by Henry Jessey, he also became a Baptist. 'Though Mr. Powell never joined the strict communion party, headed by Mr. Myles, yet the fact that a person of hisi nfluence and weight of character coincided with their views of the ordinance, when it became known added not a little to the respectability of their cause in the estimation of the public. A notable and instructive fact in connection with this is that though Powell established open communion churches in Wales—there is a controversy about the exact number—not one of them can be found to-day as a Baptist church. They either dwindled away, or, as was natural, became Pedo-baptist churches. On the other hand, it is claimed that the churches founded by Myles have flourished."

The open communion churches are forgotten—dead; the others are flourishing to this day. That is plain enough. Some of us who cannot read Providence from within can read Him in a fact like this.

The truth is, Close Communion is a fortress of the Baptist Faith. It may easily be made to seem offensive and bigoted, and our opponents hesitate not to do it. Some are ignorant. The others know better. Every Baptist should be ready to say and show that Close Communion has no taint of social exclusion or spiritual separation, but is simply the fruit of a straight reading of the Scriptures and a determined desire to preserve the churches against error. To admit unbaptized believers to the Supper, or to admit spuriously baptized unbelievers—infants—to the Supper, is to let down the bars of the fold of Christ to every wolf and hireling. Believer's Baptism as the door of the Church secures us in the best way possible against an unregenerate and a degenerate church.

Besides, it was Christ's way. And could we see neither sense nor reason in it, this would be enough. When they taunt you answer, I follow the Lord.

UPSTIR IN THE WOMAN'S MISSIONARY UNION.

We understand that at Kansas City the Woman's Missionary Union was requested to recognize as a special object the Young Woman's Missionary Training Department of our Seminary. Under pressure of one of the Union's leaders—its veritable leader—the ladies first declined. But on second thought they voted to give the Department their support. This brought about quite an up-stir, and the leader referred to gave notice of her resignation.

It is the rule in English affairs that when the people refuse to follow a leader in a vital matter, or a leader cannot conscientiously go into a vital matter with the people, he retires. It is a good rule. We have, therefore, from this point of view no reproach for the leader of the Woman's Missionary Union. But truly her retirement would take from us a most industrious worker; and, moreover, there is another point of view.

We should think that she might consent not to regard herself as responsible for the Union. It is rather the Baptist way for the individual not to undertake to rule the majority, but to execute the will of the majority. Any other sort of leadership is offensive to the Baptist conception. One person cannot grow so important that he must have his own way or have no way at all. It were far better—it would have been better years ago—if this leader had consented to be content to do her part and leave the rest with the Union.

Baptist polity is a great antidote for single-handed greatness, and a great help in that greatness which submits itself to the mass.

* * *

As for the main question, we certainly think that young women seeking to train themselves for missionary work are most worthy of the care of the Woman's Missionary Union. It is true that some of them may intend to marry, as was said in the debate of the matter, but could that be an objection? Must young women candidates for the mission field agree to remain single?

THE HIGHER DELIVERANCE.

Bible Lesson for July 16. Isaiah 52:13 to 53:12.

The Heart of the Gospel.

The utterance that we have here from Isaiah is the most significant in the Old Testament. The perfectness of its conception of Christ and the true deliverance of Israel is one of the most impressive evidences of Inspiration. For it is not possible that in Isaiah's time one could have of himself foreseen what manner of man the Christ should be or what manner of salvation He should bring. It is the most definite and direct revelation of Christ in the Old Testament; indeed, excepting the records of His career, there is nothing in the New Testament that surpasses it.

But, while mindful of this, let us not forget that Isaiah began this utterance with a heart in the present—concerned and burdened with the then woes of Israel, the afflictions of the captivity and the longing not only for ultimate but also immediate deliverance. Our lesson begins at the point where the prophet, having foreseen the political deliverance of his people is thereby moved into ecstatic vision of the ultimate redemption, not political, but spiritual; not from the Assyrians, but from Satan; not from a mere human slavery, but from the slavery of Sin.

Beneath the Surface.

We do well in our temporal struggles likewise to look to the Eternal. All is of a piece with the eternal. Are we cast down? Let us look not only to the hour of better hoping but to the ultimate deliverance from the power of Evil. Do we look for and crave help? Let us look not only for the help of friends and deliverers in this world, but to the Help that is forevermore. Have we enemies? Let us cry out for deliverance not only against them, but against that source of all enemies and enmity—Sin itself.

If we mistake not, Isaiah made just these analogies in the fifty-second and fifty-third chapters of his prophecy.

So he went beneath the surface. The deeper truths were brought up. Not the Assyrians, but their sins. Not a great military captain, but a personal Savior. Not a man of war, but a "sacrifice for the soul." We may safely make a rule of looking for our troubles within us, and of seeking a deliverer not amongst men, but from Heaven unto our hearts. This is the impressive feature of Isaiah's prophecy.

The Christ.

Observe that this divine description of our Savior dwells almost wholly upon His suffering and upon the bearing of His suffering upon our salvation. It would have been received by the Hebrews had he foretold the birth of a Joshua or a Moses. It would have been as reasonable as comforting. But how vast the difference between that conception and Isaiah's. Theirs outward, his inward; theirs of force, his of tenderness; theirs calling out their own promises, his calling

for a Savior of themselves; theirs of a restored nation, his of a kingdom within, a city of the soul, an eternal city.

Is not this wide chasm the typical division between the prophet and his people; the man of Eternity and the men of time? A prophet is not necessarily one that sees the future, but one that grasps and reveals the truths of the soul. It is no matter that Isaiah predicted deaths and triumphs; it is much that he brought these vital truths to his times and all times.

Savior by Suffering.

He does not describe the life and character of Christ and hold them up as examples. He does not stand for salvation by example any more than for salvation by military power. He describes an innocent one, suffering, chastised, oppressed, humiliated, despised and slain on our account, and not on our account as men, but on account of our doings—our sins. The death and all the punishment of the world's Savior is here fixed upon us.

And yet—"It pleased the Lord to bruise Him." We are responsible, but God ordained His Son's death. It was His love for us; not our merits. We are as guilty as if He did not love us, and as responsible as if He did not ordain His Son's death; for in no way may we escape. To be sure we cannot blame God for loving us. And so with the sacrificial salvation of His love let us accept the responsibility. It is this sense that makes us bond-slaves of Jesus. It is this that gives the atonement moral influence. Moral Influence does not make the atonement; but the atonement is the supreme source of moral influence. As Paul said, "the love of Christ constraineth us."

* * *

In teaching the lesson fix the great phrases of salvation in the minds of the pupils. They should learn the fifty-third chapter. It is the best summary of our religion to be had.

THE MISSION BOARD.

BY LIVINGSTON JOHNSON.

Letters asking for information about some phase of the Board's work, frequently come to this office. I have had it in mind for some time to write out a history of the Board, its method of work, etc., that those who are interested might have at hand the information they need.

The Baptist State Convention was organized in the town of Greenville on March 26, 1830. "A Board of Directors" was appointed, which still exists, but under the name of "Board of Missions and Sunday Schools."

At first the Mission Board had under its care the work of State Missions only, but its scope has been enlarged so that all departments of mission work, State, Home and Foreign, are under the supervision of the Mission Board. The Board is composed of several brethren from the State at large and one representative from each of the sixty Associations. The Associational representatives are nominated by their respective Associations, and these nominations are ratified by the Convention. The Convention elects the members from the State at large. The Board is elected annually.

The names of the members are published in the minutes of the Convention, a copy of which can be had by applying to Livingston Johnson, Raleigh, N. C.

Meetings of the Board.

There is one very important annual meeting of the Board. This meeting is held soon after the adjournment of the Convention, and the purpose of it is to make appropriations for the year. Fields desiring aid from the Board are required to fill out blanks furnished by the Corresponding Secretary, the same to be returned to his office before the meeting of the Board. Applications for aid always exceed by far the amounts to be appropriated as fixed by the Convention. This necessitates careful consideration of each application. After carefully and prayerfully considering the whole field, the Board distributes the money at their disposal where according to their best judgment, it will accomplish most good. They make mistakes sometimes, but this is due to mistaken judgment. They do the very best they can with the lights before them.

Just before the Convention meets the Board is called together to adopt a report to be submitted to the Convention. As this report has to be passed upon by the Convention, this meeting is not considered of great importance and is attended only by those who live in and near Raleigh. The President of the Board has authority to call a meeting at any time, if any emergency arises which makes a meeting necessary.

Executive Committee.

An Executive Committee is appointed to which is referred all business which cannot be attended to by the Board. If a field applies for aid, but has not succeeded in securing a missionary, the matter is referred to the Executive Committee with power to act, the Board indicating the amount they are willing to appropriate to the field, provided a man can be found who is acceptable to the Executive Committee. If, during the year, a missionary resigns and another is called to take his place, the Executive Committee considers his application, and if in their judgment he is a suitable man, they transfer the appropriation to him. Other matters of detail of the kind mentioned above, are attended to by the Executive Committee, but they have no authority to undertake new work.

Duties of Various Officers.

The duties of the Treasurer and Corresponding Secretary are given in the constitution as follows:

"Article 7. The Treasurer shall receive all funds represented in the Convention; make public acknowledgment of the same each week through the Biblical Recorder; give his bond to the Trustees; forward, at least once a month, all contributions to their destination; at every meeting of the Convention make a full report of his receipts and disbursements, and, on retiring from his office, turn over to his successor all moneys, papers and books belonging thereto."

"Article 10. The Corresponding Secretary shall solicit contributions to the objects of the Convention; assist the Board of Missions and Sunday-schools in the employment and payment of missionaries, and labor to promote the cultivation and development of Christian benevolence."

The Sunday School Secretary gives his whole time to the Sunday-school work. He encourages the organization of new schools, and, by holding Institutes, Teachers' Meetings, etc., endeavors to make more efficient the schools that already exist.

Missionaries.

When a preacher is appointed as a missionary, a commission is sent him signed by the president of the Board and the Corresponding Secretary. This commission is the contract between the Board and the missionary.

Below will be found a list of the Associations in which mission work is done, the number of missionaries in each and the total amount paid them:

Associations.	Number of Missionaries.	Total App'priations.
Atlantic	6	$1,100.00
Ashe	1	225.00
Beulah	3	225 00
Bladen	1	50.00
Brunswick	1	150.00
Caldwell	2	300.00
Catawba	3	150.00
Central	1	50.00
Carolina	1	75.00
Chowan	5	1,250.00
Eastern	3	550.00
French Broad	1	250.00
Green River	4	415.00
Johnston County	6	1,350.00
Kings Mountain	1	100.00
Liberty	3	375.00
Liberty and Ducktown	1	225.00
Little River	2	200.00
Mitchell	1	65.00
Mecklenburg and Cabarrus	8	1,050.00
Mount Zion	6	750.00
Neuse	5	1,325.00
Pee Dee	5	375.00
Piedmont	4	550.00
Pilot Mountain	4	465.00
Raleigh	3	450.00
Sandy Creek	1	25.00
South Fork	5	750.00
South Yadkin	5	1,000,00
Stanly	2	150.00
Stone Mountain	3	165.00
Surry	3	400.00
Tar River	15	3,750.00
Three Forks	1	50.00
Tuckaseigee	2	275.00
Wilmington	2	600.00
Western North Carolina	1	400.00
Yadkin	1	50.00
Yancey	1	125.00
Total	123	19,810.00

In addition to the above there are, perhaps, fifteen Associational Missionaries whose names have not been sent to the Corresponding Secretary, nor does he know the amount appropriated for their support. This information will be in hand before the meeting of the Convention.

To the above amounts should be added $5,000.00 paid by the Home Board to the mountain schools. This, with the amounts not yet reported to which reference has just been made, and the expense fund which will be considered later, make the $30,000.00 to be raised for State Missions.

Growth

A table showing the growth of our work by decades may be of interest. We will begin with 1870, as that is about the time we recovered sufficiently from the demoralizing effects of the Civil War to begin aggressive work again.

	State Missions	Home Missions	Foreign Missions
1870	$1,111.32	$27.50	$408.28
1880	1,896.08	128.64	2,622.47
1890	12,348.31	3,269.18	8,902.06
1900	18,530.14	5,957.76	9,805.79
1904	29,494.94	8,797.90	20,497.62

(For explanation of amount raised for State Missions in 1904, see State Convention Minutes, paragraph headed "Financial," page 19.)

No little of this progress is due to the spirit of co-operation that now obtains. In 1870 many of the Associations refused to co-operate with the Convention. Now, practically all of them are in hearty co-operation with the organized work of the Convention.

Expenses.

None of the members of the Board received any compensation for his services. Their traveling expenses when attending the meetings of the are not paid by the Board. The Corresponding Secretary gives his whole time to the work and, of course, receives a salary sufficient for his support. The Treasurer gives part of his time to the work of the Convention, and is given a small compensation for the amount of service rendered. The stenographer must be paid, of course, and there are other office expenses such as printing, postage, traveling expenses, office rent, etc.

As the Corresponding Secretary looks after the interests of Home and Foreign Missions as well as State, it is but just that these departments bear their proportionate part of the expense. That the interests of Home and Foreign Missions are not allowed to suffer, is seen from the fact that these objects have advanced in the same ratio as State Missions. Indeed, for the last four years Foreign Missions have advanced more rapidly, as a glance at the above table will show.

The whole amount raised for missions last year was $57,890.46, while the total expense was $4,040.38. A little calculation will show that the expense was a fraction under 7 per cent. In the $57,890.46 noted above are included Associational Missions, appropriations to Mountain Schools and amounts sent direct to the treasurers of the Home and Foreign Boards. All this amounts to about $8,000.00. Deducting this from the $57,890.46, we have left, in round numbers, $50,000.00, of which $4,040.38 is just a shade above 8 per cent. That is, the whole cost of administering Baptist Mission affairs in the State is only 8 per cent of the actual cash which passes through the hands of the Treasurer.

The administration certainly has some part, indirectly at least, in raising the money contributed to Associational Missions and the amounts sent direct to the Home and Foreign Boards. Some have made the point that as the Boards at Richmond and Atlanta deduct their expense from the amounts sent from the States, there should be nothing taken out here for State expenses from Home and Foreign Missions. If, however, our Board had nothing to do with Home and Foreign Missions, but left the raising of funds for these objects entirely with the Home and Foreign Boards, it would, no doubt, cost them more to raise the funds than it does with the present arrangement. Years ago the plan of having special agents for each of the Boards was tried. It proved very unsatisfactory. Aside from creating considerable friction, it cost a good deal more than the present plan of having all the departments committed to one agency.

The per cent of expense can be greatly lessened by increasing the contributions. For example: The total amount contributed to missions in 1900 was $34,293.69, and the total expense was $4,165.19. It will be seen by these figures that the expense that year amounted to over 12 per cent. While the total expense was practically the same last year as in 1900, the administration of affairs cost 7 per cent last year as against 12 in 1900. This, of course, is because the contributions last year increased in that ratio. It will be seen that just as the per cent of contributions is increased there is a corresponding decrease in the per cent of expenses.

If the brethren desire to lessen the expense they can do it very easily by increasing the contributions.

This much space has been given to expenses because that is a point about which information is frequently sought.

I haven't space to give any of the fruits of the Board's work during the seventy-five years of its existence. I have endeavored to give a brief but clear statement of the practical workings of the Board of Missions of the Baptist State Convention of North Carolina.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

A Half Year's Review.

FANNIE E. S. HECK.

Every one knows that the aim of our North Carolina Societies for 1906 is $16,500.00 for Home, State and Foreign Missions.

A question of much interest is: How does our half-year's work comport with our aim?

Let us see:

For the first quarter (Dec. 1, 1904, to February 28, 1905), the Societies reported $2,557.45; for the second quarter (March 1-May 31), $3,911.77. A total of $6,469.22.

This, as will be seen at a glance, leaves more than ten thousand to be reported in the remaining half year. But looking more closely at this aim we find that we divided it carefully between Foreign, State and Home Missions. Below are given the divisions with the sums contributed to each object during the half year letting you draw your own conclusions:

	Aim.	Contribution for half year.
Foreign	$6,500.00	$3,338.44
State	3,000.00	579.96
Home	3,500.00	2,024.99
Boxes	3,500.00	474.17
Totals	16,500.00	6,417.56

The above totals for the half year do not include $51.96 contributed to Travelling Fund for Travelling Secretary and postage and printing of Committee, as this was not included in the $16,500.00 aim. Nor, indeed, to be exact, was the Vice-President's missionary to which Mrs. Lucretia Young has contributed a hundred dollars in the $16,500.00 aim.

Taking it all in all it needs no argument to show that much remains to be done—but, in my opinion, not more than we can easily accomplish by united effort.

But at several points we must take care. Some things surprise me—some pleasantly, some otherwise. One of the unpleasant surprises is that we actually reported less for the Christmas offering this year than last. For two years Dr. Willingham has held himself ready to assign us a third Yates Memorial Missionary, twice we have taken $1,500 for our Christmas aim and twice we have failed. Are you willing to give it up? It stands thus:

Christmas Offering, 1904, ..$1,121.08
Christmas Offering, 1905, ..$1,024.51

Or very nearly a hundred dollars less this year than last.

Another unpleasant surprise is that the Sunbeams have reported only $448.19 for the half year. Will not the leaders take this to heart. You know under what difficulties Miss Briggs has kept up her work during these six months. Yet how bravely she has struggled to keep the Sunbeams from falling behind. Shall not each leader determine to rally her band to her support?

It could hardly be called a surprise, although it was a disappointment, that so many Societies failed to report in the first quarter. We all agree that "there never was such weather." The number reporting in the first quarter was 239; in the second quarter, 314.

Surely none of the Societies have forgotten the "Gidean Band" of last year—those Societies which did not fail to report every quarter. We were hoping for its enlargement this year, but the disastrous first quarter has made that impossible.

One would have thought that those who had withstood the storms of the first quarter would not have failed in the pleasant days of the second, but some of the 239 appearing in the first are notably absent from the second, reducing the number of those reporting in both quarters—"The Gideon Band" to 183.

It therefore appears, that only 370 Societies have made any report this year. Where are the other 180 whose names are on our roll book?

Of course, many of these will report before the year is out, but how very, very much better to report every quarter. If any Society fails to receive a Quarterly Report blank it is from one of two causes: Either the Society has changed its Secretary and the old officers failing to send the quarterly letter and blank to the new officers, or the postoffice of the officers have been changed. Any Society which failed to receive the Quarterly Letter and Blank for report in May will confer a favor by looking into the cause and sending me the proper address.

It will not be without interest to note that three Associations stand out far beyond the others in numbers reporting—having each 28 Societies reporting in the second quarter. They are Mt. Zion, Tar River and West Chowan. Robeson stands well behind this trio, having 19.

The work done by the Central Committee in the two quarters has been as follows:

Letters—First quarter, 685; second quarter, 820. Total, 1,405.

Postals—First quarter, 113; second quarter, 136. Total, 249.

Quarterly Letters—First quarter, 1,580; second quarter, 1,763. Total 2,343.

Christmas programs sent out, 1,750; self-denial programs, 1,570. Total, 3,320.

Christmas envelopes sent out, 7,843; self-denial envelopes, 6,713. Total, 14,556.

Leaflets, etc.—First quarter, 2,537; second quarter, 738. Total, 3,275.

New Societies—First quarter, 31; second quarter, 28. Total, 59.

The lessons to be drawn from the above statements are many. You have already thought of many of them. One is this: Faithfulness is worth while.

This one I leave with you.

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Sunbeams' Corner.

Conducted by Miss Elizabeth H. Briggs, Band Superintendent for North Carolina.

A Story About Flags.

Opening exercises as usual. Sing "America," closing with this verse:

"Red, white and blue, wave on,
Never may sire or son
Thy glory mar.
Sacred to liberty,
Honored on land and sea,
Unsoiled forever be
Each stripe and star."

1. Long, long ago, before real history began, nations had war flags or "standards." In the Bible we find "ensigns" were used for signals.
(Read Isa. 13:2; 18:3.)

2. When the children of Israel had left Egypt and became a great wandering army, the twelve tribes were divided into four parts. Each of the four divisions had a standard, and each tribe an ensign.

3. They had seen standards in Egypt—figures of sacred things elevated on poles—which probably gave them the idea. The tribe of Judah led the hosts of Israel, and its emblem was a lion. In battle the "Lion of Judah" was at the front.

4. Persians and Romans bore the eagle into battle, and the "Roman Eagles" was an expression which meant power and victory. In the days when Rome "ruled the world" if a soldier lost his flag he was put to death.

5. So every nation of any importance in the world has had its prized flag, and sometimes a variety of flags for signals and to use at different times. But best of all is our own stars and stripes, which has a history we ought to know.

6. Our first National flag had thirteen stripes—red and white—because there were thirteen "original States," but it also bore the "Union Jack"—England's sign, which meant that we were English subjects.

So, after independence was declared, Congress, then held in Philadelphia, passed this resolution:

"Resolved, That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white, in a blue field, representing a new constellation."

7. A committee accompanied by General Washington went to a Mrs. Betsy Ross, a milliner living on Arch Street, Philadelphia, to get her to make the flag. This she did, using a drawing made by the committee with few changes.

8. The new National flag was first used in the battle of Brandywine the following September, and first on the sea by John Paul Jones, who ran it up to the masthead of his little man-of-war, the Ranger.

9. Our flag is often styled "Old Glory." This name was given by Stephen Driver, an old sea captain who lived in Nashville, Tenn.

10. Every school boy and girl should know the history of "Flag Day." It is said that the first flag to float over a school-house was made by the teachers in a Philadelphia school and used in 1863. But what we know as "Flag Day" was founded by Leroy Van Horn, chief bugler of the G. A. R. and member of a Chicago Post.

11. Mr. Van Horn started the agitation in Illinois for a flag day, and urged the adoption of this observance so persistently that Governor Yates set aside June 14th as "Flag Day" of the State, "because," Mr. Van Horn says, "the first flag, designed by George Washington and made by Betsey Ross, was adopted by Congress on June 14, 1777."

12. Mr. Van Horn was in Boston at the great Reunion in 1904, and said that 200,000 children observed the day in the parks of Chicago the 14th of June. He believes it is destined to be the great patriotic day for children in our country.

13. In many schools a "flag salute" is learned by the scholars. This varies in different sections, but we hope it will be made the same for all and become universal.

14. Our ships carry the flags of other nations, and when they go into foreign ports they run up the flag belonging to the country, as well as our own. They can also say, "How do you do?" in this way, when they pass ships at sea.

15. Only the one pennant runs above the stars and stripes on our ships. That is the standard of the cross—a blue cross on white—which indicates religious service on board. This is the emblem of our missionary "Standard Bearers" among the young people.

16. The pennant which was on Admiral Dewey's ship when he sailed into Manila harbor is now owned by Miss Cushman, General Secretary of Standard Bearers. May heathen nations soon learn the meaning of the cross.

The Japanese Flag.

Everybody respects the "sun flag" to-day. Next to the Emperor it inspires the brave brown soldiers. A missionary writing the Missjon Dayspring tells how a young soldier just starting for the war saw her standing on the platform holding a small Japanese flag. He begged for it and she gave it to him. He wanted it for its own sake, and because she was the first "foreign woman" he had ever seen. He wrote letters to her from the front and this one about the flag:

"To celebrate the recent victory I fastened your little flag to a ten-foot pole and stuck it up in camp. I was called away for something, and when I returned the flag was gone. I raced around and around like a mad man; I could not, would not lose that flag, my treasure for months. I saw it in the hand of a little Chinese boy, snatched it from him, and gave him a slap that sent him home crying at the top of his voice. 'What's the matter?' called out one of my friends. 'I gave that flag to the little fellow; I did not know you cared for it.' Sorry and ashamed, I followed the boy home to a tiny farm-house, apologized to his father, gave the little lad a Japanese coin, which pleased the father so much he soon came into camp with a basket of vegetables for me. Then wasn't I sorry I had lost my temper! But I did not forget to put my flag carefully away in my knapsack, where no other boy, big or little, could get my treasure."

A Contrary Flag.

If ever there was anything in the world that went by contraries, it is the Chinese flag. It will be recalled that it is one of the gayest of national standards. The body of the banner is of a pale yellow. In the upper left-hand corner is a small red sun, and looking at it is a fierce Chinese dragon. About one thousand years ago, so the story runs, the Chinese made war upon the Japanese. They prepared for a great invasion. As a prophecy of victory they adopted a standard which is that of the present time. They took the sun of Japan and made it very small. This they put in front of the dragon's mouth to express the idea that the Chinese dragon would devour the Japanese. But a great storm wrecked the Chinese fleet and the dragon did not swallow the sun!

All flags in the United States Navy are made by women at the Brooklyn navy yard. In the great sewing-room in building No. 7 from twenty to thirty women are assembled to work on the flags. Not only are our own stars and stripes made by them, but also the flags of every nation into whose waters our vessels sail.—Selected.

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Acknowledgments.

July 12, 1905.

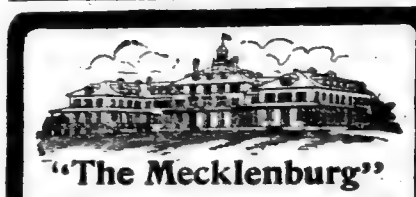
State Missions.—W. M. S., Rolesville, Central, $2.00; W. M. S., Roberts Chapel, W. Chowan, 4.45; W. M. S., Robersons Grove, Mt. Zion, 1.70; W. M. S., Reidsville, Piedmont, 7.10; W. M. S., Mt. Carmel, 1.00; J. W. Powell, Fair Bluff, 5.00; Lawndale, 6.10; Lattimore, 10.00; Cedar Creek, 3.41; Sandy Run, W. Chowan, 2.65; Sunbeams, Rock Fish, 1.05; Jonesboro, Sandy Creek, 7.86 Cedar Falls, Piedmont, 1.00; W. M. S., Clement, Beulah, 1.04; W. M. S., Mt. Pisgah, Mt. Zion, 5.85; Aberdeen, 1.90; Coleraine, W. Chowan, 4.25; S. S., Tally Ho, 1.10; Ramseur, 2.80; Corinth, Tar River, 9.00; Shiloh, Chowan, 15.00; Cool Spring, 3.11; Eagle Spring, 1.08; First, Asheville, 90.85; W. M. S., First, Asheville, 52.80; Berea, 3.00; Gobles Creek, 1.00; M. S., Johnson's, 3.00; Magnolia, 1.70; West Albemarle, 5.47; New Salem, Sandy Creek, .50; Lawrence X Roads, W. Chowan, 2.00; Granite Falls, 5.04; Charon, Pilot Mt., 3.00; Mars Hill, Mt. Zion, 2.30; Mt. Harmony, Sandy Run, 2.20; Cold Water, 2.25; Sawyer's Creek, 5.00; Corinth, 20.00; Camden and Currituck Union, 12.46. Total this week, $311.02. Previously reported, $5,671.33. Total this year, $5,982.35.

Foreign Missions.—East Durham, $12.00; W. M. S., Mt. Carmel, 1.00; J. W. Powell, Fair Bluff, 5.00; Lattimore, 5.00; Union, 6.00; Sulphur Springs, 3.73; Cedar Falls, Piedmont, .50; W. M. S., Clement, Beulah, 1.04; Severn, W. Chowan, 8.44; W. M. S., Severn, W. Chowan, 1.74; Coleraine, W. Chowan, 2.75; S. S., Tally Ho, 1.10; Mt. Moriah, Johnston Co., 12.00; Shiloh, 9.75; Mary King Lindsay bequest, 5.82; Cross Roads, C. F. and Col., 2.00; First, Fayetteville, 42.00; Mt. Carmel, W. Chowan, 4.00; W. M. S., Pleasant Hope, Robeson, 2.68; Trading Ford, So. Yadkin, 6.00; S. S., Olive Chapel, 10.43; Granite Falls, 5.46; Johnson's, Eastern, 12.03; Greens X Roads, 15.00. Total this week, $175.57. Previously reported, $10,864.77. Total this year, $11,040.34.

Home Missions.—W. M. S., Louisburg, Tar River, (self-denial), $5.25; W. M. S., Louisburg, Tar River, 8.25; Sunbeams, Graham, 5.75; W. M. S., Oxford, Flat River, 12.50; W. M., Cherryville, Kings Mt., 5.00; East Durham, 3.08; W. M. S., Reidsville, Piedmont, 7.10; W. M. S., Mt. Carmel, 1.00; Lattimore, 3.00; Cedar Falls, Piedmont, .50; W. M. S., Johnson's, 1.06; W. M. S., Clement, Beulah, (self-denial), 1.00; W. M. S., Clement, Beulah, 1.04; Corinth, .67; S. S., Tally Ho, 1.10; Western Prong, C. F. and Col., 1.23; Cross Roads, C. F. and Col., 3.70; Smyrna, C. F. and Col., .87; Margarettsville, Tar River, 5.00; Sandy Branch, Sandy Creek, 2.00; First, Fayetteville, 21.00; White Lake, .80; Macedonia, Tar River, 2.22. Total this week, $93.12. Previously reported, $4,486.56. Total this year, $4,579.68.

Education.—East Durham, $5.30; Lattimore, 1.50; S. S. Con., Kings

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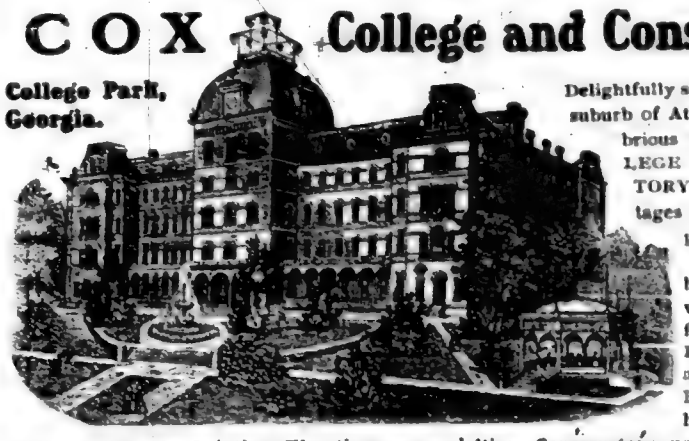
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Mt. Asso., 5.79; Pleasant Grove, 4.00; Poplar Springs, 2.41; Bethlehem, 6.51; Ahoskie, W. Chowan, 12.00; New Salem, Sandy Creek, 1.60; Sharon, Pilot Mt., 3.00; Poplar Creek, Flat River, 4.20; Oriental, 1.00. Total this week, $47.31. Previously reported, $1,611.54. Total this year, $1,658.85.

S. S. and Colportage.—Christian Harbor, W. Chowan, $3.57; Double Springs, 5.00; S. S., Elam, W. Chowan, 1.25; S. S., Mt. Carmel, 1.51; Bethlehem, Kings Mt., 1.40; S. S., Weldon, 7.14; Green Level, 2.64; Enon Chapel, Atlantic, 1.00: S. S., South Creek, .35; Cameron, 2.15. Total this week, $26.01. Previously reported, $279.91. Total this year, $305.92.

Ministerial Relief.—East Durham, $2.80; New Bethel, 8.00; Canetuck Chapel, Wilmington, 5.00; Pleasant Plains, C. F. and Col., 2.40; Lawndale, 2.15; Lattimore, 1.00; Pleasant Grove, 3.00; Old Field, Ashe, 1.40; Mission Home, Ashe, 1.11; Littleton, 13.00; Brassfield, 5.00; Enon Chapel, Atlantic, 2.00; Bessemer, 2.72; Oriental, 1.00; Eaton's, So. Yadkin, 3.25; Cameron, 5.00. Total this week, $58.83. Previously reported, $565.37. Total this year, $624.20.

Murphy School.—First, Durham, $46.82. Previously reported, $234.95. Total this year, $281.77.

Total reported this week for all objects $758.68
Previously reported for all objects 24,845.59

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Temperance.

The Drunkards of the Future.

A temperance lecturer was preaching on his favorite theme. "Now, boys, when I ask you a question, you must not be afraid to speak up and answer me. When you look around and see all these fine houses, farms, and cattle, do you ever think who owns them all now? Your fathers own them, do they not?"

"Yes, sir," shouted a hundred voices.

"Where will your fathers be in twenty years?"

"Dead," shouted the boys.

"That's right. And who will own his property then?"

"Us boys," shouted the urchins.

"Right. Now tell me, did you ever in going along the street notice the drunkards lounging around the public-house door, waiting for some one to treat them?"

"Yes, sir; lots of them."

"Well, where will they be in twenty years from now?"

"Dead," exclaimed the boys.

"And who will be the drunkards then?"

"Us boys."

Everybody was thunderstruck.

It sounded awful! It was awful; but it was true.

Waycross, Georgia and the Liquor Problem.

Considerable comment has been occasioned by a recent press dispatch from the town of Waycross, Ga., announcing that liquor license for the year had been fixed at $30,000. A statement has been issued regarding the matter, in which it is aid that for sixteen successive years the council has fixed this sum as the price for the privilege of purveying liquor to Waycross's 9,000 inhabitants. No one has ever appeared to avail himself of the law, but is there for any one who sees the chance for profit in it. Four policemen keep Waycross in order; ninety-three per cent of the children attend school, and nine out of ten of the white population own their own homes. There is no poor-house. Even as a business proposition, the prohibitive license has worked well; since two railroad shops and a car factory have located in Waycross—Waycross Observer.

The Unforseen Danger.

An English paper reports a tragedy in the Zoological Gardens in London which well illustrates the peril of the moderate drinker.

A party of sailors in the course of their tour through the various rooms entered the snake-house. They were cautioned against interfering with the reptiles, as bites of some of them were deadly. One of the sailors, however, prided himself on his knowledge of snakes, and on his ability to handle them with impunity. He explained to his companions how it might be done, and gave a practical exhibition of his power. He seized one of the most venomous snakes by the neck, and held it up at arm's length, showing that it was impossible for any snake to bite, if held in that position. But as he talked the snake coiled itself around his arm and gave a mighty grip to it, taking by the motion another turn around the limb. One more convulsive effort and the man's arm cracked, and his muscles lost their power. He could no longer retain his grip of the snake's neck, and, as he loosed it, the angry reptile turned around, and, in a moment, its fangs were in his wrist, and the fatal poison went coursing through his body. In less than an hour the man was dead. "There is no need for me to abstain," says a young man. "I can control myself. I know when to stop." He would not be so confident if he knew the power of the enemy. It has the trick of paralyzing the will power, so that the man cannot stop when he wishes to do so.—Western Recorder.

Associational Meetings for 1905.

JULY.

11 (Tuesday)—Flat River at Knapp of Reeds church, (Granville County).

AUGUST.

3. (Thursday)—Pilot Mountain at Beck's church. (Forsyth County).

8 (Tuesday)—Beulah at Lea Bethel church, Roxboro, N. C.

10 (Thursday)—New Found at New Found church.

10 (Thursday)—Yadkin at Enon church (8 miles S. Donnaha, N. C.).

10 (Thursday) — Piedmont at Pleasant Grove church, Randleman, N. C.

15 (Tuesday)—Buncombe County at Black Mountain church.

17 (Thursday)—Surry at Mt. View church, (17 miles S. W. of Mt. Airy).

17 (Thursday)—Tuckaseigee at Caney Fork church, (Jackson County).

22 (Tuesday)—Liberty at New Friendship church(4 miles S. of Winston-Salem).

24 (Thursday)—Brushy Mountain at Walnut Grove church.

24 (Thursday)—Haywood County at Waynesville church.

24 (Thursday)—Tennessee River at Panther Creek church.

29 (Tuesday)—Three Forks at Pleasant Grove church (9 miles N. W., Boone).

31 (Thursday)—South Yadkin at Spencer church.

31 (Thursday)—Macon County at Sugar Fork church.

31 (Thursday)—French Broad at Marshall church.

SEPTEMBER.

5 (Tuesday)—Ashe at Old Fields church, Idlewild, N. C.

5 (Tuesday)—Yancey County at Pleasant Grove church.

7 (Thursday) — Alleghany and Grayson at Laurel Springs church (14 miles S. W. Sparta).

7 (Thursday)—Mecklenburg and Cabarrus at Hopewell church, Cornelius, N. C.

12 (Tuesday)—Mitchell County at Roaring Creek church (postoffice, Valley).

21 (Thursday)—Stone Mountain at Laurel Fork church (Ashe County).

21 (Thursday)—Western at Andrews church, (Cherokee County).

21 (Thursday)—Kings Mountain at Kings Mountain church.

27 (Wednesday)—Green River at Bethel church (8 miles S. Marion).

28 (Thursday)—Alexander at Antioch church.

28 (Thursday)—Caldwell County at Mountain Grove church (4 miles W. Hudson).

28 (Thursday)—Elkin at Fishing Creek church (3½ miles S. E. Wilkesboro).

28 (Thursday)—Liberty and Ducktown at Mine City church, Ducktown, Tenn.

28 (Thursday)—Sandy Creek at Fall Creek church (Chatham County).

OCTOBER.

3 (Tuesday)—Eastern at Mt. Olive church.

3 (Tuesday)—Mt. Zion at Swepsonville church.

3 (Tuesday)—Tar River at Tarboro church.

5 (Thursday)—Sandy Run at Cane Creek church (15 miles N. W. Rutherford).

5 (Thursday)—Carolina at Mt. Gilead church.

5 (Thursday)—Catawba River at Morganton church.

5 (Thursday)—Union at Meadow Branch church.

6 (Friday)—Stony Fork at Mt. Paran church (Watauga County).

10 (Tuesday)—Central at Harris Chapel church (Franklin County).

10 (Tuesday)—Wilmington at Teachey church.

11 (Wednesday)—Atlantic at Middle St. church, New Bern, N. C.

11 (Wednesday)—Cedar Creek at Great Marsh church (Robeson County).

12 (Thursday)—Brunswick at Poly Bridge church (Columbus County).

12 (Thursday) — Montgomery at Forks of Little River church.

12 (Thursday) — Transylvania County at Rocky Hill church.

17 (Tuesday)—Neuse at Ayden church.

18 (Wednesday)—South River at Spring Branch church.

19 (Thursday)—Cape Fear and Columus at Chadbourn church.

19 (Thursday)—Pee Dee at Red Hill church (Anson County).

24 (Tuesday)—West Chowan at Hebron church, (Northampton County).

25 (Wednesday)—Raleigh at Cary church.

26 (Thursday)—South Fork at Dallas church. (Gaston County).

31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).

8 (Wednesday)—Bladen at White Lake church.

9 (Thursday)—Johnston County at Benson church.

16 (Thursday)—Stanly at Big Lick church.

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DAVIS—THOMAS.—At Skipwith, Va., June 28, 1905, Mr. Harry B. Davis and Miss Hattie A. Thomas, daughter of M. S. Thomas, of Mecklenburg County, Rev. R. H. Marsh officiating.

Obituaries.

HALCOMB.—Many hearts were made sad on June 26, 1905, by the death of John Halcomb. Just as the light of another day began to dawn the angel of death came with tender hands and claimed John Halcomb. He had been sick only one week. On June 18th he was happily married to Miss May Penson. After reaching home that afternoon he took his bed and grew worse until the end came and freed him from this earthy pain. He was twenty-one years old. He joined the Baptist Church at the age of twelve and was baptized. At the age of sixteen he became dissatisfied about his conversion and sought the Lord again, and was satisfied. He was just in the bloom of life, and was loved by all who knew him. He will be missed in the home, in the church, and elsewhere. There is a place vacant in our hearts which never can be filled.

To the young wife who feels the loss of a husband, to the sisters that feel the loss of their only brother, and the father the loss of a son, we commend them to our loving Heavenly Father who doeth all things well.

W. L. BAPRS.

ROYCROFT.—On the 7th day of April, 1905, death visited our church and took from us Bro. Luther Amos Roycroft. He was thirty-three years old at his death and had been a member of Knap of Reeds Baptist Church for several years. He leaves a wife and three children and a host of relatives and friends to mourn their loss. He was laid to rest at his old home, in the family burying ground, near Wilkins, N. C., to await the summons of his Saviour in the resurrection. He did not consider himself perfect, for in his death he said, "None of us are perfect," but he expressed his glory and faith in Christ "who is able to present him faultless before the throne of God." Is it not a blessed thought that we shall be changed in the "last moment, in the twinkling of an eye," if we have the Spirit of God in us? And, though "sown in corruption, we shall be raised in incorruption?"

Brother Roycroft was a leader both among the young and old men. He will be missed much from his community, for all who knew him loved him. A large crowd gathered at the funeral services and followed him to his last resting place.

To his bereaved family and friends we offer our sympathy and commend them to our Heavenly Father who "doeth all things well."

HIS PASTOR.

GOODMAN.—On Wednesday morning, June 21, 1905, Sister Amanda Goodman, beloved wife of A. J. Goodman, was taken home. She had been a Christian for many years, having in early life given her heart to her Savior whom she loved unto the end. Those who knew her best loved her most and say the tenderest and kindest things about her. They speak of her life as being one of simple faith. It was the privilege of the writer to be in her home often in her last days to witness a Christian resignation. And as we talked of Jesus and His great love, and of the place He has prepared for those who love Him, and we believe she is in that blessed place, for Jesus said that "Where I am, there ye may be also."

Sister Goodman joined Lake Drummond Baptist Church many years ago and remained a consistent member until she went to join the church triumphant above. She leaves a husband and four children to mourn their loss, but wife and mother's gain. They all administered with ready hands and loving hearts and did all that could be done. But God, her Father in heaven loved her, and took her to Himself. May the God of all graces comfort the sorrowing ones, and may husband and children follow her as she followed her Saviour, and be united again in the kingdom of God where they will meet never to sever, but where peace will wreathe her chain around them forever. We laid her body by the side of her mother at the home of her childhood to await the morning of resurrection.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thou the Master's joy."

A FRIEND.

Gertie, Va.

MELVIN.—At her home near White Lake, Bladen County, N. C., June 5, 1905, Sister Phillip Melvin fell on sleep in Jesus, aged sixty-years.

Sister Melvin was a consistent member of White Lake Baptist Church, where she will be missed by all, and especially by her pastor. I always felt welcome in her home because she appreciated her pastor's visit, and enjoyed talking about Jesus. She has made my heart feel glad more than once by helping me. In her home, perhaps, she will be most sadly missed where she was such a great help and comfort.

Sister Melvin was a very useful woman in many ways in her neighborhood and surrounding country, and will be missed.

She leaves one son, Ralph P. Melvin, and three daughters, viz., Mrs. Robert Smith, Mrs. Atkinson and Mrs. Billie Melvin and a host of grandchildren to mourn their loss.

While it is a sore bereavement to family and kindred may it be a blessing to both her children and grandchildren, yea, to us all, by making us more diligent in the Master's service. And May the dear children and grandchildren try to meet her in heaven.

She bore her affliction without complaint; said she was ready and willing to die, and just waiting the Master's call.

"A precious one from us is gone
A voice we loved is stilled;
By request of loved ones:
A vacant place is in our home
That never can be filled."

May God comfort the bereaved ones, and may we humbly bow to the will of Him who doeth all things well.

"Our deepest sorrows affect the temper less hurtfully than do our minor disappointments."

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BIBLICAL RECORDER.

VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 3.

RALEIGH, N. C., WEDNESDAY, JULY 19, 1905.

THE CHURCH IN THE WORK OF EDUCATION.

BY W. H. CULLOM.

[Address delivered in Monroe, N. C., April 6, 1905, in connection with the re-opening of the Baptist Church.]

In Three Parts: Part II.

But why should the church engage in this work? Why not leave it to the State or to individual caprice? There are many superficial ideas and conceptions at this point which need to be exploded. For example: (1) Some would say that the church must engage in the work of education for sectarian purposes; or, as they would put it, to save their children to the church of their own faith. On the assumption that the tenets of any particular church are absolutely right, this view would perhaps be unassailable; and to the extent that one believes the peculiar doctrines of his own church to be essential to the highest and best in life, this view would prove satisfactory. If a man is assured that his church is right, he certainly ought to desire to hold his children in the belief of that church. But there is an "if" in all this, and those who advocate education as a part of the church's work, should seek, if possible, to put it on a deeper, broader, and stronger foundation than mere denominational loyalty. (2) Others would claim that they are not so particular about any special church, but they want their children trained in the principles of the Christian religion, and the church school is the only place to which they can look for positive, direct, and uncompromising teaching of this sort. This is a pretty broad, deep, and strong basis; but there are some questions still further back, and in the answer to these are involved the eternal principles and the essential ideals to which we must appeal if we hope to gain the sympathy and the co-operation of the broadest minded men in the present, and to secure the verdict of history in the years to come.

The One All-Important Point.

There is one focus to which we can bring every question involved in this matter. In this focus everything centres; from it everything radiates; and with it everything either stands or falls. This focus is Jesus Christ. The church is founded on the assumption that Jesus Christ is the prophet, the priest, and the king of the human race. If this assumption is well grounded, it carries everything else with it, if it is not well grounded it carries nothing with it. How then is this tremendous claim to be tested? Is there any way for us to determine with satisfaction so important a matter? Shall we take a vote on the subject? A show of hands would reveal the melancholy fact that a very large majority of the human race know nothing of our Christ, and that a large number of those who know him could not consistently hold up their hands for him. Shall we resort to the sword, and fight it out in the hope that he will vindicate himself before the world through his army? The very genius of the religion of Christ, not to speak of his express command on the subject, forbids forever any such test. Besides this, did not the Church take up arms in the eleventh and twelfth centuries and go into a series of crusades against the heathen that well-nigh shook the world, and that did forever change the course of history? Surely the lessons from the crusades will not soon be forgotten. The claims of Christ cannot be forced. They must have time to establish themselves in human life by their own living strength and vital power, and not be pressed on from the outside. But, while we wait for this life development, there are two things about Christ and His religion which assure us beyond any peradventure that He and the life which is in Him constitute for men everywhere an eternal standard of character and the only worthy goal of all aspiration and endeavor.

(1) One of these is the fact that Christ and His life are grounded in the very warp and woof of the universe about us. It is when men enter into Christ that there is no longer "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all, and in all," binding every man together into a unity hitherto undreamed of: it is in Christ that the whole family, in heaven and in earth is named; it is in Christ that "the whole creation groaneth and travaileth in pain together until now. . . . . waiting for the manifestation of the sons of God." No wonder then that the apostle could write to the Colossians (1:15-17), and hold up Christ over against the Gnostic delusion, declaring that he " is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things hold together." Jesus Christ and the life of every man that is in Jesus Christ are grounded in the very fibres that make up this universe.

(2) Another reason for my contention is the effect produced upon men by their contact and fellowship with Jesus Christ. Did you ever notice a flower hidden away under a rock where the warm rays of the sun never strike it? How pitiful its appearance! It is pale, and sickly, and ugly, and distorted, and misshapen. It has failed utterly of any worthy expression of the life of a flower. Remove the rock, let the little puny thing come face to face with the sun, and then see what happens. It begins at once to take on new color, to straighten itself up, to send out new and beautiful expressions of the energy and life begotten by this fresh contact with the sun, and finally we see a lovely blossom that sheds its fragrance on all around. We see all this, and can scarcely restrain our exclamation of delight and joy as we behold what the sun has done for the flower! Christ himself says: "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Men have some knowledge of God everywhere, but it is only the knowledge of God gained through Christ that produces a life that is really worthy. Look where we will and when we will over the earth, and apart from Christ, men are dwarfed, misshapen, corrupted, mentally, morally and physically. Look again where Christ has become known and accepted, and we see just such a change as that suggested by bringing the flower out of the shadow and allowing it to face directly the sun. There is much that is imperfect in Christian lands, to be sure, but it is there and only there that we find the practical virtues that grew out of an unselfish love flourishing and bringing forth their legitimate fruit. Says a contemporary writer: "You may depend upon it that where you find great heroism, and brotherly kindness, and loving generosity to suffering, there is behind it somewhere a Christian heart. It was the spirit of Jesus Christ that made John Howard the messenger of mercy he was in the prisons of Europe. It was the brotherly spirit absorbed from devotion to Jesus Christ that made Wilberforce, and Garrison, and Wendell Phillips the evangelists of human freedom, and the mighty forces they were against slavery. It was her tender, loving fellowship with the Saviour that made Florence Nightingale the angel of the Crimea. Wherever Christianity goes it is sweetening the cup of human sorrow, healing disease—physical, mental and moral, binding up the broken-hearted, establishing and purifying home life, and making the world a better and holier place to live in." These things are simple facts which every one can verify for himself. Do they not clearly and unmistakably demonstrate that Christ has more than fulfilled every claim that he ever put forth for himself or that his people have ever put forth for him? Do they not establish beyond all question the claim that we have set forth, that it is in Christ and the life that is in him that we find the ultimate standard for life and character—the standard which brings a man to the highest and best expression of himself, and at the same time puts him into harmony with every other part of the universe of God?

Bearing of All This on Education.

Does one ask what all this has to do with Education? It has all to do with it. If Jesus Christ is all that has been claimed for him above, no man can be complete until he becomes complete in Christ; and if education means the real completion of the man and the application of the completed man to the highest ends of life, it then follows that no education can be called education in the highest, the largest, and the truest sense that is not prosecuted from Christ's point of view. It is he, and only he, that has sounded the depths and pointed out the heights of the possibilities in human nature. It is, therefore, only as the work of education is viewed from his standpoint that it can possibly ground itself in the deepest facts of life and possess itself of the richest contents of God's world.

A Song in the Night.

Being a Personal Letter From Henry W. Battle.

My heart is aching, and if by thus revealing its pain I should incur censure because of a seeming lack of becoming reserve in things personal, so be it; the unsympathetic critic is to be pitied rather than to be feared: he does not know, and very often his conclusions are distorted imaginings seen from the angle of a false and misleading view-point. The mystery at the heart of life never quite so perplexed, distressed, and baffled me as of late. At times, the obscuring mists would momentarily part and the deep secret seem stripped of all disguise; then an intenser darkness would descend, stifling the spirit's Eureka and leaving the spectral Interrogation Point to stalk afresh amid the involving gloom. A distinguished and sympathetic gentleman said to me on yesterday, "You have been more afflicted during the past two years than any minister I ever knew," and a letter from a dear friend contains this sentence: "Surely since your return to North Carolina you have been often called upon to pass through deep waters." So many have given expression to similar sentiments, that I may almost exclaim, with the Psalmist, "I am a wonder unto many"—well for me, if with him I may also add, "But Thou art my strong refuge!" First, a broken knee and crutches for six months; then the lightning-like stroke of paralysis which fell on the radiant source of my life's chief joy and help; then my father's long and painful illness ending in death; and lastly, my sister's summons to quickly follow her almost idolized father to the spirit world. Now, wearied in mind and body by months of almost uninterrupted anxiety and nursing, and burdened in heart, I seem unto myself to be like some solitary tree bereft by the storms of some of its chief branches, and waiting, almost in desperate indifference, for either the touch of the returning sunbeams, or the stroke of another thunderbolt. And yet, I know there is a meaning hidden at the core of the divine order of life, and the severest, most crucial, self-examination I am capable of making, in the light of the Word of God and of conscience, encourages me to believe, despite all, that it is Love's Secret, which, like the hidden name in the white stone, I shall some day read, written clear and large, in the light of the eternal city. Yet there are

Some Rich and Precious Compensations.

My wife is again at my side, "doubling my pleasure and my care dividing;" my own health has been restored; my father, after about two years of rare service for the Master—during which a new life-meaning took full possession of him—died with a sublime testimony of "absolute" trust in Jesus on his lips; my sister, in the midst of the most joyful and useful period of her life, serving the Master here below by ministering to His little ones in the North Carolina mountains, only passed—with scarcely a pause, so gently parted the silver chord—to a higher sphere and an

(Continued on Page 9.)

Eleventh International Sunday School Convention.

BY N. B. BROUGHTON.

It was my privilege to be of the delegation from North Carolina to the Eleventh International Sunday-school Convention, which met in Toronto, Canada, June 23-27. There were 2,000 delegates present, representing every State in the American Union and every Province in the Dominion of Canada. No calculation was made of the visitors. Massey Music Hall where the meetings were held with seating capacity of 5,000, was crowded at nearly every session.

The entertainment of delegates was on the "Harvard Plan," which means lodging and breakfast, and to this extent was very gracious and kind. No other system could well be observed in so large a city, because delegates could not undertake to get back to the homes assigned them for dinner and supper without losing much of the Convention.

Rev. Dr. B. B. Tyler, of Denver, Col., President, called the Convention to order, and continued to preside until the new officers were chosen, when Judge J. J. Maclaren, of Canada, took the chair. Both these gentlemen are very able presiding officers, and although it was such a large body, and would now and then get to a high pitch, neither of them allowed disorder or unparliamentary conduct from anybody. All delegates were treated alike.

Of course it is understood that the International Sunday-school Convention includes Christian men and women from all the Evangelical denominations, and is thoroughly democratic in its conduct. As a rule delegates come from the State and Provincial organizations, but if a State or Province is without organization then volunteer representatives are recognized.

The Executive Committee of the body, composed of one person from each State or Province, maps out practically all the work of the Convention, and executes its will. The head of this committee, since the death of B. F. Jacob, in 1902, has been Mr. W. N. Hartshorn, a member of Dr. A. C. Dixon's church in Boston, and the General Secretary is Mr. Marion Lawrance, a Congregationalist of Toledo, Ohio. They are unusual men in their great abilities. The Chairman receives no salary, but gives the work almost his exclusive time. Brother Hartshorn is a man of means, and his wife who is the daughter of the late Mr. Ford, one of the proprietors of the Youth's Companion, has wealth. Both are consecrated, Godly people.

Mr. Lawrance, the General Secretary, is a great master of assemblies, and a man of extraordinary tact and ability, and exceedingly popular as a speaker and manager.

In the Convention were a number of distinguished and wealthy laymen and many prominent preachers, representing all the denominations. Among the Baptists were Dr. C. R. Blackall, of Philadelphia, who had charge of "the Sunday-school Supply Exposition," which was well worth the trip to Toronto to see and examine. And from the South Dr. I. J. VanNess, of the Sunday-school Board at Nashville, Tenn., and Dr. J. R. Sampey, of the Seminary at Louisville.

Among the many salient features and transactions of this great Convention we recall the following:

Ephatic approval of graded system.

Approval of "advanced" lessons as an optional course.

Extension of the organization—deciding to incorporate, to double income, and largely increase secretarial force.

Proposed Sunday-school building for use of organization as headquarters.

Missionary effort in Mexico, Cuba, Syria, Japan and among the negroes.

Publication of a Sunday-school History—100,000 copies—at 50 cents each.

Louisville, Ky., was selected as the place of meeting in 1908. When the vote on place was called the delegates from Kentucky, numbering about 100, stood and sang "My Old Kentucky Home." But San Francisco gave them a tight pull in the race.

The music of the Convention was led by Rev. Mr. Jacobs, a Baptist preacher and singer. He was assisted by a choir of three hundred well-trained voices, and it was really the grandest singing I have ever heard.

Massey Hall, a gift to the city by one of its wealthiest citizens, whose name it bears, is the finest auditorium I have ever seen, and Toronto is the most beautiful and best governed city I have ever visited.

But I must ask for a place in another issue of the Recorder to finish this story.

The Revival Crystalized.

The reports of the Mid Summer meeting are messages of good news. The resulting possibilities of that meeting are beyond computation. The very atmosphere seems to have been saturated with revival grace, truth and enthusiasm. A heavy barometer all week reached its lowest reading on Sunday. Then the clouds that were so big with promise lifted a bit and were scattered over the State. One cannot but ask: Will there be no precipitation? What are to be the after results? Will the conditions of drought in our churches remain unchanged? Will the prayers and speeches and planning bring down upon us no showers of refreshing? One who could not be there, who, however, prayed and hoped for the meeting, wishes to express the hope that this may not be the case and to offer a suggestion or two to prevent such a consummation.

A Summer Campaign for Revival.

The usual summer vacation season could be spent no more restfully or profitably than in a good deal of impromptu, informal, out of doors, out of ordinary work for the Master. Lay aside the care of the churches, the feeding of the sheep, the delivery of discourses, the formality of the regular services, and the fear of men and innovations and get out and preach the gospel. The conditions are all ready for us to get out in the by-ways and hedges and constrain men to come into the kingdom.

In this campaign three words will need to be emphasized. They are: Preparation. Heart searching preparation. Preparation for service. Preparation effected by the correction of moral laxity. Let the call clear and insistent go out to church members to pay their debts; settle their feuds; put away their differences; give up their whiskey drinking, even the morning tonic; break definitely with the dancing places and gaming tables; and correct their social irregularities.

Preparation for service. Give up lazy summer habits and go to church. Put aside the frivolous summer novel and get acquainted with the blessed old Book again. Visit all the members of the church and talk about the church and the revival. The crops and other gossip will wait till later. Pray together. Pray for each other and for the preacher, and also for the unsaved. Take time to be alone with God for an hour each day, just for meditation and communion. Sing some of the old songs at home and about your business.

Preparation by a formal, purposeful resurrender of your life to God for any service that He may call upon you to perform. Be willing to pay any price for the revival. It is worth it. Lose sight of "the meeting" and begin to labor and look for frequent conversions.

Prayer. This kind can come only by prayer. Prayer of the importunate sort. Prayer that identifies him who prays with the interests of the kingdom. Prayer that breathes the spirit of hope and expectancy. Prayer moved by the compassion of Christ for the multitude; inspired by the Spirit who prays within with the groanings that cannot be uttered. There should be much thoughtful, prepared praying against the devil; asking for the breaking of his reign, for thwarting of his purposes and for the destruction of his works. Pray for the Christ; His coming; His further conquest of our lives; His triumph over Satan in the community where you live, and in the whole world. Pray for laborers to be sent into the field and include yourself in that prayer and help God to answer it. Pray for definite blessings; particular persons and special districts. As you pray count on God.

Preaching. Do not get the idea of platform speaking here. But the other kind of preaching as done by the early disciples daily from house to house. Tell the good news. Tell it on the railroad trains. I have already this summer had the joy of leading to Christ two strangers, met casually upon the train. Tell it upon the streets and in the stores. Some of my most joyous experiences have been in leading to Christ the clerk who waited on me in a store. It was a case of a soul repaired while I waited. The dusty country road may be the very best place and the most favorable opportunity. Remember that it was thus that Phillip won the Eunuch. The world is full of folk who are hungry for the good news. You dare not keep it. Think of the possibilities of a summer spent with Jesus Christ the main theme of your conversation.

I have written of "a summer campaign for revival." I have written advisedly, and offer in explation my definition of revival. It is this: "An enlarged consciousness of God finding expression in the daily living." To accomplish this every effort is legitimate, and indeed necessary. Know God; be conscious of His presence; and lead others to this experience.

J. C. MASSEE.

Needham Bryan Cobb—A Tribute at His Funeral.

Dr. Cobb came as near to living for others as any one I have ever known. The purity of his life in word and thought and deed, his genial, gentle, whole-souled personality and ready helpfulness, his greatness in his simplicity, all make this an unusual funeral occasion.

As a man, he was ever cheerful and happy, always gentle and lovable. He grew on acquaintance. On first meeting him we felt that we had met greater men; yet something always attracted and impressed us, and as we looked again we saw the truly great man leading a simple, trustful, helpful life.

As a neighbor and citizen, he was ever unselfish, ever seeking the good of others, helping all good work by his presence, his knowledge, and his pen. It seemed to be his increasing desire to leave us better and brighter and happier from the fact that he had lived in our community.

As a farmer, he was a failure, though he helped many of us to be better farmers. His was a higher work: the culture of the human heart. We saw from his conversation that he was well posted in agricultural literature. But, true to his calling, when he touched on the development of the human heart and its richer fruits, sweeter music seemed to fill his soul. We believe that success would have crowned his efforts as a farmer if he had given them his best days, his best thoughts and talents.

As a preacher, he was among the best. Fifty-one years ago yesterday he graduated with honor from the University, and soon after took up the study of law. He later entered upon the practice of that profession with every promise of success. But soon he heard the call to a larger work. Laying aside the legal profession, in which he was already winning success, he became a Baptist and a preacher, and for nearly half a century he has lived entirely for other men. He was able to make smaller men and preachers feel happy and hopeful in his presence, and cling to him as a friend. We all looked upon him as a safe leader and a wise pastor. He served churches in Scotland Neck, Elizabeth City, Goldsboro, Fayetteville, Hickory, Morganton, Waynesville, Chapel Hill, Shelby, Lincolnton, in Portsmouth, Va., and in many of the smaller towns as well as in the country. He was constantly engaged in home mission work, and organized churches in many sections where Baptist principles were little known and understood. He did a great work for the Confederate soldier as chaplain in the army of Northern Virginia and as superintendent of army colportage for the entire Confederate army, in camp, on the battlefield, and in the hospitals. He has been president of our Baptist State Convention, and has served the cause of Christ in every capacity. In all this we see he has always been successful as a preacher, as a winner of souls for the Master. Surely God has honored our community and our section by allowing one of His most faithful servants to spend his declining years in our midst.

May the words of consolation be offered in other bereft homes and the benedictions he invoked upon them come now upon his own dear family. May the mantle of his own trustful, helpful, consecrated life fall upon his loved ones to inspire their hearts, to feed their joys, and to deepen their lives.

J. M. ALDERMAN.

Wallace, N. C.

J. M. Haymore.

Whereas, Rev. J. M. Haymore, who has served us so faithfully and acceptably as pastor for the past two years has severed these relations with us; and

Whereas, his pastorate here has been signally successful, the church having prospered greatly, both numerically and spiritually, its membership having about doubled and its contributions having increased some six-fold, therefore the Spencer Baptist church do

Resolve 1. That it parts with Brother Haymore with sincere regret, assuring him of our love and unbounded confidence, and of our appreciation of his untiring labors, his faithfulness, and his devotion to duty.

2. That we ask his special prayers for our continued prosperity as a church, assuring him that we shall ever carry him on our hearts to the throne of grace, and that we commend him most heartily wherever he may go.

3. That these resolutions be inscribed on our church record, and that a copy be sent to the Biblical Recorder with request for publication.

J. S. EAGLE,
B. F. LEE,
J. THOMAS,
Committee.

It is when we go out from the conscious and cherished presence of God that evil gets the upper hand. There is no such defense from evil as the "practice of the presence of God."—Wayland Hoyt.

I find that His sweet presence eateth out the bitterness of sorrow and suffering.—Samuel Rutherford.

Personal Disappointments.

There are plenty of people who are very free in their advice to those who are writhing in pain over some keen disappointment, telling them that they ought to bear up bravely under it and not let it remain as a burden to them. A disappointed Christian is told by his brethren that he should present an example of calm acquiescence in his hour of frustrated hopes and desires, and thus show to the people of the world what true religion will enable its subjects to do. All this is good advice; but it is a somewhat amusing fact that very many Christians who freely and lavishly proffer such advice make sore complaint when they themselves are smarting under a great disappointment. I know of a Christian woman who, when her Christian husband was in the agony of a profound disappointment, would tell him to bear it patiently, for it was well that he could not have the thing that he desired. On several occasions he wanted to move from his place of residence to another town, and he could have done so, but, being convinced that it was God's will that he should remain in the place, he did so. It was a grievous disappointment to him, yet he yielded to his convictions of duty. The wife was delighted at this, for she was desirous of staying there. But there came a time when she was exceedingly anxious to move to another place, and a way seemed to be opened for it, but events transpired which prevented the change; then she groaned day and night over her disappointment. She said that she did not believe that the Lord wanted her to be deprived of her anticipated comfort and advantages. She even blamed her husband for her disappointment. This incident illustrates the fact that many good people can look with composure upon the disappointments which the most of other people have but will indulge in dire lamentations when they themselves have disappointments, even in lesser degree. This fact suggests the duty of each of us to sympathize with others in their disappointments, and also bear up under our own.

C. H. WETHERBE.

On Roanoke Island.

Monday, June 19th, I reached Manteo on Roanoke Island at the invitation of the missionary pastor, Rev. T. G. Wood. I preached five nights in the hall of the new courthouse of Dare, for the young congregation of thirty members, recently organized, but which should have been organized under the fostering care of the State Board. Baptist opportunity, wrapped up in twenty-five golden years, has been lost. The Methodists found it. The evidence of their find is tokened in three churches, a fine graded school and an almost unquestioned prestige in all this rich sound section. The Baptists bush-wacked when they should have been building forts and mounting seige guns. One little Baptist church on the north end of the Island, near old fort Raleigh, and not much stronger relatively is all we had to show for a hundred years work until the State Board and Chowan Association sent Rev. T. G. Wood on the Island a little over six months ago. Wonders have been wrought in a short time. A church organized in the growing town of Mantoe, which I saw grow in five nights 33 per cent. by the addition of twelve members, leaving them with forty-two, and the pastor still going with the meeting. The new church building, is going right up in the growing end of the town. It occupies a splendid site. It will be finished in a few months. Raised floor, infant class room, ladies' parlor, stained glass windows, and a seating capacity of six hundred. This will be by all odds the best church building on the Island. The people are turning to the Baptist position. The majority of the Pedobaptists are immersed people. The wisest thing yet done is the placing of Rev. T. G. Wood here to plan for, build up and foster this new work. He is a gentleman and a representative Baptist. He commands the respect and attention of the best people. His praises are loudly spoken by all creeds and classes. The work prospers.

CALVIN S. BLACKWELL.

The Work of Redwood Community.

Less than two years ago, Bro. C. A. Sigmon came into our midst as pastor of Roberson Grove church. Since then many things have been wrought for good by his untiring energy and matchless zeal. He has served us faithfully as a pastor, and during last summer it was our privilege to enjoy a most delightful revival conducted by him himself, although he had been busily engaged in like services for several weeks previous. It was decided at our last monthly service to begin our protracted services on the fifth Sunday in July. We look forward to this occasion with great hope and expectation, yet, not without feeling a keen responsibility for the unsaved of this community.

One feature of the work of which we are very proud, is the building of a new church. Already, in the most desirable part of the grove stands the frame-work of a large new church, and we hope to have it completed in the near future. This, we think, will furnish ample room for all who wish to come, and thus make the services more interesting, attractive, and beneficial.

Still another interesting feature of the work of our community is the progress of our schools. Recently, two public schools have been consolidated and a rural graded school established. A large school building has been erected and a most beneficial spring term was held, taught by Brother Sigmon, and Miss Maggie Woods of Granville County.

To say the least, the work of Redwood community has been very successful, and we are very grateful to Brother Sigmon for his faithful service in helping to bring this about. How long we shall be able to keep this faithful servant of God we cannot say; but should we lose him soon or late, we shall always remember him as a most sincere, honest, faithful and effective worker and servant of the Master.

S. J. HUSKETH.

Redwood, N. C., June 16, 1905.

Old and New Field.

After a long silence we desire to speak through the Recorder about the Master's work as intrusted to our hands. We have just completed five years of labor in Brunswick County. They have been years of toil and sometimes of discouragement, but along with these there have been much joy and satisfaction—satisfied in trying to work for my Master. We hope our labor has not been in vain; that if there has been but little fruit, there is at least some sign of seed having been sown.

This was our first field of labor, and was, as is most invariably the case, I suppose, conducted with many mistakes and failures, but they were mistakes of the head and not of the heart, for God knows it was our desire to do His will.

There are among the people of Brunswick some of God's elect. No man ever labored with a more appreciative and sympathetic people than was our lot. We went to them a stranger; yet from the beginning they gave us the assurance of their love and co-operation, and to the end this spirit continued and grew stronger. We would this could have been true with all.

It was hard to leave them after forming so strong a bond of Christian fellowship, and not till we felt that it was God's time did we reach the point. We do not know as yet who will be our successor, but we earnestly pray that the Lord may send them a true man of His own choosing, and that whatever good we may have been able to do, may be far excelled by the man who follows us there.

We have been on our new field, in Johnston County Association, two weeks. We feel that God has been especially kind to us in opening this field to us. This is one of the youngest Associations in the State, but it is a very vigorous youth. The mission work of this body is being pushed, as perhaps, in no other Association in the State.

We have not been here long enough to speak very intelligently of our field, having filled but two appointments. However, we are impressed with the importance of the field, and hope soon to see results that will be encouraging.

We have been very cordially received by this people. We feel that it will be very pleasant to co-operate with Brethren Suttle, Blanchard, Putnam, Harrell and others, with the host of prominent laymen that is to be found here. We hope to soon fall in line with these progressive brethren and help in winning Johnston County and the world for Christ.

We wish you the greatest success and prosperity.

Very sincerely,

B. G. EARLY.

Smithfield, N. C., June 24, 1905.

To the Baptist Brotherhood in North Carolina.

Our school at Murphy has a friend in the North, who offers to give us $1,000 in cash on our new school buildings, if we will secure $2,000 in pledges that we can guarantee, by the first of August next. We have $800 of our $2,000 in sight. This little town has done a noble part by this school. It will do more—it will do all it can. May we not confidently expect our brethren throughout the State to come to our help at this time? Please, dear brethren, come to our help; and come to our help now! We are doing this work for the kingdom—not for ourselves. We have helped; we are helping now; will not you, dear brethren, help in this trial of our strength? Prof. B. D. Thames is canvassing for this fund. Do not turn him empty away, when he sees you; and if he should not see you, send a pledge, or some money to help this work.

Our Northern brother gives us $1,500 to be loaned to ministerial students in our school here; and he will supplement this gift with such other amounts as may be needed to enable our ministerial students to get through school. Please help us.

Pledges and money may be sent to N. Z. Deweese, Treasurer, Murphy, N. C., to A. E. Brown, Asheville, or to the undersigned here.

Yours in the work,

BAYLUS CADE,
President Board Trustees.

Murphy, July 6, 1905.

Two Good Meetings.

On June 15th I went down to Conway, S. C., to assist Bro. J. L. Shinn, a former North Carolina pastor in a revival. God greatly blessed our efforts and old citizens said that the town but once before in its history had been so moved upon by the Holy Spirit. There were many who professed Christ as their personal Saviour. The Lord was glorified and our hearts are glad.

Brother Shinn has one of the best churches that it has ever been our privilege to visit. The members are intelligent, loyal, and above all, have the Holy Spirit abiding with them. The success of Brother Shinn since coming here, December 1, 1904, has been most gratifying. At that time there were seventy-two members; since then fifty-five have been added. This church expects to build a good brick meeting-house in the near future.

Next I went to Greenville, S. C., to aid Bro. J. D. Bowen another North Carolina pastor of former days, in a series of revival services. Here I found a congenial people and a good meeting in progress. Brother Bowen is doing a fine work here. He came to this field last February. At that time the church had one hundred and forty members. Since then there have been added seventy-six others. Of these, forty-four were added during the revival up to Friday, July 7th, when I was compelled to return to my church, but the meetings continued.

Since going to Greenville, Brother Bowen has also organized another church in the city which now has forty-six members.

May God bless these worthy pastors in their work for God's glory in our sister State.

J. M. PAGE.

Southport, N. C., July 8, 1905.

A Pastor's Tribute.

I have had the sad task of attending the burial services of three of my members in the last few days.

On Monday, June 26, 1905, at Mineral Springs Baptist church, Sister Mary Crutchfield was buried. She was in her 68th year, the widow of Bro. John Crutchfield, and daughter of Swain Dowd. She was weakly constituted, and never enjoyed robust health, yet she lived to nearly the allotted seventy, and raised a large family of thirteen children. Rev. T. C. Crutchfield is one of her sons. She was quiet, meek, and inoffensive. Hers has been the most afflicted family in my knowledge, but in all she showed a great deal of fortitude and Christian patience.

Saturday, July 1, 1905, at Bear Creek, I stood with Bro. L. R. Dixon by the grave of his dear wife and mingled my tears with his over his sad and sudden loss. By experience, I knew how to sympathize with him. She served in his home well and faithful as wife and mother while he went here and there proclaiming the everlasting gospel of the Son of God. She joined the church when young, and lived an exemplary Christian life, but shortly after her forty-fifth birthday the Lord saw fit to take her. The large congregation present showed the esteem in which she was held, and also showed great sympathy for Brother Dixon in his sad affliction.

Sunday, July 2, 1905, at Love's Creek, Sister Ruth Dixon, the wife of L. R. Dixon, Sr., was buried. She was in her seventy-eighth year, and they had been married about fifty-eight years. She joined Love's Creek when very young, and was one of the oldest members of said church. She was a woman of splendid information for her chances, and lived a consistent Christian life, and frequently said in her last sickness the Lord's will be done.

As pastor, it makes me feel very sad to see so many of my flock passing to the beyond.

It should stir our souls, and make us more earnest in the work; for soon we shall meet them in the happy hereafter.

O. T. EDWARDS.

Ore Hill, N. C., July 4, 1905.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

There is but one conceivable preparation for the life to come; and that is the discipline and building up of character.—Dean Church.

News Notes.

....Bro. J. T. Riddick, of Norfolk, preached at Mt. Olive Sunday.

....What do you think of The Next Step for the North Carolina Baptists?

....Dr. Howard Lee Jones is supplying for Dr. John E. White in Atlanta during July.

....Sunday was the great day of the Baptist Congress in London. We shall have a full report as soon as the mail comes.

....Bro. John R. Miller won the prize—a Bible—for the best set of answers to the questions in Dr. Cullom's Bible Studies.

....Bro. L. R. Dixon informs us that Deacon R. M. Jones, of Mays Chapel church, died suddenly July 9th. We extend sympathy to the relatives of this good man.

...On Tuesday, July 18, President Poteat, of Wake Forest College, addressed the Baptist World's Congress on "The Attitude of the Baptists to the Working Classes."

....Dr. J. B. Cranfill, of Dallas, Texas, made a recent gift of a $10,000 lief insurance policy on himself to Buckner's Orphans' Home. He proposes to pay the premiums each year until his demise.

.....Prof. J. I. White, late assistant in Lenoir Academy, has accepted the Superintendency of the graded school of Aulander, N. C., and will take charge about first of September.

....Bro. Joseph T. Watts, assistant pastor of Broadway church, Louisville, preached two very comforting and helpful sermons to the Raleigh First church Sunday. The church is proud of "her boy."

....W. F. Powell, Fruitland, N. C.: "Rev. T. H. Posey, a recent graduate of the Seminary, has been chosen to succeed me in the school work here. It is my purpose to return to the Seminary this fall to complete my course there."—Baptist Argus.

....It is intimated that J. B. Cranfill has again come into active but sub rosa relations with the Texas Baptist Standard. Messrs. Slaughter and Carroll have retired from the paper. Mr. J. H. Gambrell is editor. Judge T. B. Butler is manager.

.....Bro. J. R. Pace is making good progress in his work. His churches are beginning to awake to their duty and expect to make some real advances this year. Pastor Pace is a splendid farmer as well, and his little farm is regarded as a model by those who have seen it.

....Harrelson & Co. write from Funston: "We want a principal for our school, Dawes Creek Academy. We want a married man, and desire a preacher to pastor two or three churches. Those who are interested in such work will address, Harrleson & Co., Funston, N. C."

....Some of us might take a lesson from the deaf woman who at Morganton last week said that after a full trial of the sign and the sound languages she prefers the sign language. Why, then, should we not all learn it. But she was deaf; and the sweetness of a sweet voice is unknown to her.

....The speech on Foreign Missions by Brother Dunaway, before the Flat River Association, was so helpful that the Association requested him to reproduce it and send to the Recorder for publication. The preachers of the Association wish to place the Recorder with this article and the future in the hands of their people.

....Bro. A. D. Hunter writes: "Our union of Mt. Zion Association meets at Lystra, six miles south of Chapel Hill. If anyone wishes to be met at Chapel Hill, let him inform Brother Hunter at Cary."

....The house of worship at Bethlehem church, West Chowan Association, was dedicated Sunday. Elder L. M. Curtis, that able pastor and preacher and strong supporter of the Baptist cause, is pastor. Secretary Johnson was present. The house cost $2,500—and the amount has been paid.

....We acknowledge the pleasure of the following invitation: "Mr. and Mrs. Dallas Herring request the honor of your presence at the marriage of their daughter Berta Robena to Mr. Claudius Cooper Howard, Thursday morning, July twenty-seventh, nineteen hundred and five, at half after eight o'clock, Garland, North Carolina.

....A woman is conducting an Orphanage in McDowell County without backing of any sort; and she raises $10,000 a year by prayer—so the papers state. It is called Elbanan. It is an easy mtater to raise money for orphans in North Carolina; and that is as good a thing as could be said about a people.

....In addition to his work at Bethel Hill, Bro. J. A. Beam will conduct a school at Leaksville and Spray—our twin manufacturing cities in Rockingham County. A model school for such a community is proposed, and every one thought Brother Beam the man for it. We wish him the greatest success.

....Oil is the chief topic in Kansas now. The Standard Oil Company is the object of universal censure, independently of political parties. Oil is very low now, and the Standard Oil Company is held responsible.—T. N. Ivey in Christian Advocate. Isn't that a commentary. While the rest of the country is censuring the Standard Oil Company on account of the high price of oil, Kansas is mad because it is very low!

....Dr. Marsh is pastor of Hester's church, where the Flat River Association is to meet next year, and he wishes to have the best delegation ever recorded in the history of the Association. The leaders are expecting the best year's work in their history, and wish to have many delegates present to help on the progress in the years to come. They do not desire a larger number of disinterested people, but more Christian workers.

....Chester, S. C., July 11.—Rev. John Bass Shelton has tendered his resignation as pastor of the Baptist church of this city, to take effect November 1. He has not yet announced his plans for the future. During his pastorate for three years the church has made a most creditable record, both numerically and financially. There has been a net gain of 80 members, and over $14,000 in cash raised. A handsome new parsonage, costing nearly $3,000, is nearing completion.—Charlotte Observer.

....Bro. J. B. Jackson writes: "A presbytery composed of representatives from the following churches—Ashpole, Rowland, Back Swamp, Pleasant Grove and Winterville—met at Raynham on the afternoon of the first Sunday in July and organized a Baptist church with fourteen members. Rev. O. P. Meeks acted as chairman of the meeting and J. B. Jackson as secretary. Brother Meeks delivered the charge to the new church and the prayer was offered by J. B. Jackson. The new church building is not completed, but is in condition so that we can use it for services. We hope that there is a great future for the church at Raynham."

....Bro. C. A. G. Thomas is Superintendent of the Public Schools of Chowan County, and is now in the midst of a three week's summer school. In the faculty are Messrs. J. J. Blair, Moses, Burkett, Stevens Bachman, and Miss Whitmore. Messrs. C. S. Blackwell, Judge Winston and John H. Small will deliver addresses.

....Elder E. M. Johnson, of Pvatte, writes that the Childrens' Day service at Big Meadows Baptist Sunday-school, second Sunday, was a great success. The program opened with the baptism of five converts. Bro. W. H. Ollis delivered a good address on the Orphanage. The children added much to the occasion with recitations and songs. In the afternoon Bro. E. W. Stamey made a talk.

....Dr. W. O. Carver, of the Southern Baptist Theological Seminary, writes on board S. S. "Celtic" July 7. We are having a splendid voyage now nearing its close. We shall not get to London until Monday. No such company of Baptists, I dare say, ever sailed on one ship before. There are some 200 aboard. The weather has been ideal and the company happy. I am delighted to learn that Dr. Poteat is to be president of Wake Forest."

....Bro. C. W. Payseur, of Cherryville, writes: "Bro. J. L. Vipperman, Dallas, N. C., is with me in a meeting at Stanley Creek. He is at himself—that means, he is preaching the 'old story' in its simplicity and power. The church is being greatly revived and sinners are being borned into the kingdom. Several have already identified themselves with the church. I will protract at Alexis next week. Bro. W. H. Reddish, of Gastonia, will be with me. Pray for us."

....Bro. Carme Elam, of Lawndale, writes: "Please state in your news items that the trustees of the High School for the Kings Mountain Association met in Shelby on the 10th and decided to locate the school at Boiling Springs. The brethren at this place propose to give five acres of land with the privilege of using nine acres more, their old meeting house and $2,700 in cash. Rev. J. V. Devenny was employed to canvass the Association to raise $3,000 in addition to the amount from Boiling Springs. No building will be done until this amount is collected in cash and good subscriptions."

....We learn that Dr. Charles E. Taylor has resigned the presidency of Wake Forest College, N. C., after having acted in that capacity for more than a quarter of a century. Dr. Wm. Louis Poteat, of the chair of Biology in the same institution, has been elected president to succeed Dr. Taylor. The writer has never known a truer Christian or a riper scholar than Dr. Taylor. But as much may be said of President elect Poteat. For three years the writer was a pupil under these two distinguished educators, and he rejoices in the success of his alma mater under their leadership.—Louisiana Baptist.

....Mrs. S. D. Swaim, of Cooleemee, writes: "Our beautiful house of worship was dedicated last Sunday, the 9th instant. There was a large, intelligent congregation present, almost every church in the county being represented and quite a number from a distance. Bro. L. R. Pruett, of Charlotte, preached a very instructive sermon. He made a fine impression on every one who heard him. After the sermon a collection was taken, amounting to about $150, which leaves only a small amount of indebtedness. For this handsome and commodious house of worship, which cost about $2,500, we owe a lasting debt of gratitude to hundreds of our friends all over the State."

....Bro. James G. Gregory, church clerk, Elizabeth City, writes: "The First Baptist Church of this city has until recently numbered among its membership one J. Erwin West, but has been obliged to withdraw fellowship from him, and we wish to warn the brethren against calling him to the pastorate of any of our churches without making a careful inquiry into his past record. His record in this section has been such as to shatter the confidence of every one who has had any dealings with him.'

....And so Alexandria, La., is to be the permanent headquarters of Louisiana Baptists. The Baptist Chronicle is there and now the two colleges go there from Mt. Lebanon and Keachie. Alexandria is a growing young city in the railroad and geographical centre of the State. It will give the new college $30,000. Louisiana Baptists are planning for great things. Blessings upon them. —Baptist Argus. But, mind you, brother, how you norate that idea of Baptist headquarters. It is bad precedent. All such roads lead to Rome. The true Baptist headquarters are in—the saddle. The man on the frontier proclaiming the Gospel—he is leading the Baptists; he is their headquarters.

....In an address to the Wilmington First Baptist church on "Higher Education," commending the "Baptist University for Women" at Raleigh, Pastor Fred D. Hale said: "I placed my daughter in the Judson College, Alabama; for at that time I believed it to be the best school for the higher education of women in the South. However, upon a year's consideration, and investigation of the claims of the Baptist University for Women, I have decided to take her from the Judson (though I do not pay one penny for tuition there) and place her in the Baptist University for Women, paying the full amount for tuition as all other preachers do. I think it unwise to patronize other schools because they are cheaper, or because one can get a diploma in a shorter time. Though it takes time and money, Baptist girls ought to secure real culture, both of head and heart. The Baptist University for Women, is a religious as well as a literary institution."

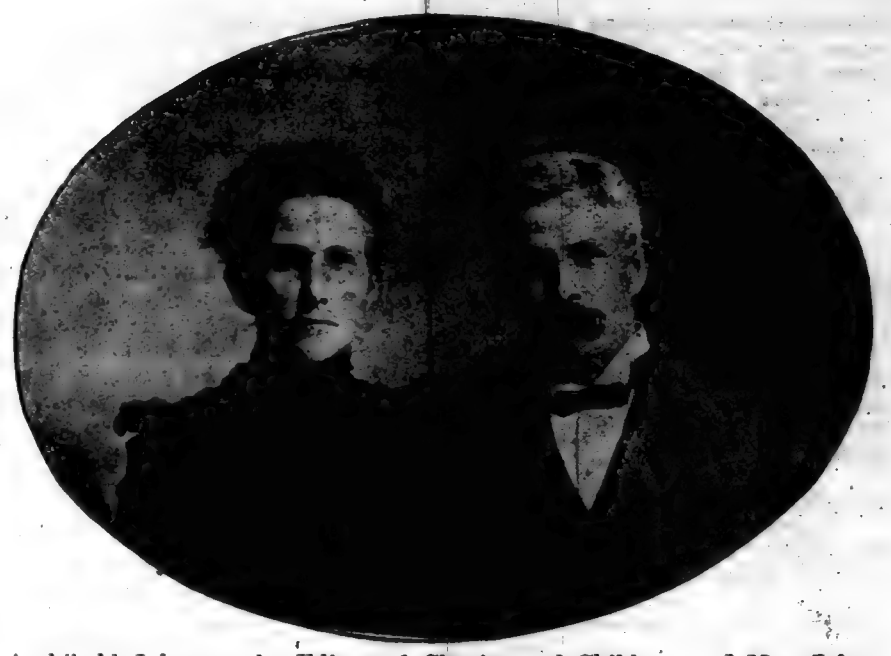
....Many Durham Baptists enjoyed an excursion to Thomasville to see the setting of the corner-stone of the Mt. Zion building. Says a writer in the Durham Herald: "The corner stone was laid on Friday, July 7, 1905. The churches of the Mt. Zion Association presented the stone to the trustees of the institution. Rev. C. J. Thompson, pastor of the First Baptist church of Durham, made the presentation address in which he pointed out in a forceful and earnest manner the vast significance of the Orphanage work in providing for the education and training of our homeless children and fitting them for useful and serviceable citizens, who will be loyal to their God, their neighbor and their church. Brother Boone, the Superintendent, accepted the corner stone in behalf of the trustees in an appropriate address. The Sunday-schools of the First and Second churches ran an excursion to Thomasville to take part in this event. The profit of the excursion will be turned over to the Orphanage authorities for the support of the institution, and we are glad to announce that a handsome sum was realized."

....The name of S. H. Ford does not signify as much in the coast States as in the Mississippi States. It is the name of one of the great Baptists of the last generation. He died last week in his 87th year. For sixty years he had been in the best sense a Baptist man of war. He was a man of great faith. His life was wholly religious, and his religion was typically Baptist. It was a lesson in prayer to hear him pray and a les-

son in oratory to hear him speak. These last twelve years of his life—we never heard him until he was past 70—he looked the old man that he was, rugged and wrinkled; but in prayer or speech he kindled with well-nigh divine enthusiasm, and his audiences could not but respond. He was a pillar of strength to our cause in the middle West. His monthly, the Christian Repository, was always strongly Baptist. He and his wife, with tongue and pen—she largely editing the Repository—supplied our cause with a force and spirit that it could not else have obtained. It well became such a man to die a triumphant death. For years his eyes have been searching for the lights on the other shore.

....A friend writes from Littleton: "As I seldom, if ever, see anything in your paper from our people here, I have decided to write a line or two to say that we are alive, united and making some progress along the different lines of church work. We have services every Sunday morning and night, and prayer service every Tuesday night, at all of which there is a good attendance. We also have a large Sunday-school, with good, efficient officers and teachers, and a large and regular attendance of the young people. We have had eleven additions to our membership by baptism this year and about as many more by letter. Bro. S. L. Morgan, our pastor, is now in Virginia at his hold home for a few weeks' rest. He is beloved by every member of his flock, and deservedly so, for he is one of the most godly, consecrated men it has ever been my pleasure to know. Surely the hand of the Lord is seen in sending Brother Morgan among us. Much has been accomplished during his ministry here, which covers a period of not quite one year. May the good Lord bless him and return him to us in due time better prepared than ever to do his work. We feel that the Lord has abundantly blest us, and may each and every one have an earnest, longing desire to do the Master's will."

....It gives us much pleasure to print, with a pardonable omission, the following from the esteemed Baptist Courier, of South Carolina: "Dr. Chas. E. Taylor lays down the burden and responsibility of the presidency of Wake Forest College, and Prof. W. L. Poteat takes on the yoke. It is pleasant to see that the change of administration was made without friction and with the utmost good feeling on all sides, so far as the outside world knows. This is as it should be. It is a source of inspiration to see the quiet dignity and fraternal unity that marked the change. Dr. Taylor quietly steps up higher in the esteem and affections of the brotherhood, his heart still filled with the thought of making Wake Forest greater, and just as ready as he ever was to lay himself out upon the altar of the institution's usefulness. With beautiful unanimity and genuine enthusiasm the trustees tell Professor Poteat to step up higher. He had served the College faithfully for a number of years and the opportunity is offered the trustees of showing their appreciation of his faithful services and his distinguished abilities. They are proud of this son of their college and they take pleasure in placing upon him double honor. Great is Wake Forest, and great is the wisdom of the trustees. The Biblical Recorder last week gave special prominence to the significant change that has taken place in Wake Forest's presidency. It pays a worthy and beautiful and most admirable tribute to the retiring president, and in a most tactful and fraternal way introduces the incoming president. It is a fine piece of work on the part of Editor Bailey and we congratulate him and the readers of his paper on the handsome manner in which he has emphasized this notable event in the history of



Archibald Johnson, the Editor of Charity and Children, and Mrs. Johnson.

Wake Forest; he wrote out of a full heart, for it is plain to the reader that the writer has unbounded admiration and affection for these men who helped to mould his character and prepare him for his useful career. Great is the Biblical Recorder. All the Baptists of North Carolina must be happy in the circumstances. If, in the providence of God, Dr. Taylor must lay down the burdens of the presidency, fortunate is the College that it will continue to have his services. If a change in the presidency had to come, fortunate were the trustees and the friends of the College that a man was at hand, worthy and in all respects qualified for the position, and it was not necessary for the trustees to be candidating over the country for a president. They had reared, taught and trained the man for the place. Happy Wake Forest."

The Flat River Association.

This historic body met in her one hundred and twelfth annual session at Knap of Reeds church. She could not have met in a better place, for this is one of the very finest communities to be found.

Dr. A. B. Dunaway preached the introductory sermon from "Ezekiel's vision." The house was full, and the sermon was extraordinary—full of power and thought. He had only gotten into his sermon when the wind blew up and the rain began to fall, the men began to run to their buggies and so many went that the sermon was broken up and the preacher called for a song. Will the people, who are able to think, please take time enough in the Associations yet to meet to cover up their buggies before coming into the church. It is inexcusable in church members to break into a sermon by leaving the house when a bit of good judgment and two minutes of time would obviate the necessity of such action. After a loss of ten minutes, the sermon was started over again, and was well delivered, making a splendid impression; but "the bird with the broken pinion never soared so high again." How could he?

J. A. Stradley was re-elected moderator, J. C. Howard elected clerk and Thos. Waller was re-elected treasurer.

Bullock church was admitted into the Association.

The following brethren were recognized as visitors: L. Johnson, S. F. Conrad, R. R. Fleming, C. A. Sigmon, B. D. Thames, G. C. Duncan, C. J. Thompson, W. C. Barrett, J. W. Downey and E. L. Middleton.

A committee on digest of church letters was appointed but the letters were not read.

F. P. Hobgood read a splendid report on Education, which was discussed by the writer of the report, J. A. Beam, I. N. Loftin and B. D. Thames.

The report on Sunday-schools was read by I. N. Loftin and discussed by the reader T. H. Street and J. R. Pace.

The discussion on Foreign Missions by A. B. Dunaway was powerful. Dr. Willingham, and we all know he is great, has not made a stronger speech in North Carolina for this great work of envangelizing the world.

Bro. L. Johnson came out with a new map, a Baptist Mission Map, showing every Baptist church in our State, and the destitution yet to be covered. His speech was entirely new, and made a strong impression on the Association. He is more and more loved, and the people everywhere are saying: "He is the best Secretary yet, and gets better all the time."

G. T. Watkins also made a telling speech for Missions. The thing that counts most in the speeches of Bro. Watkins is the fact that he bears the marks of a man who is living the surrendered life. He lives as well as he talks. His churches give evidence of missionary endeavor.

Dr. Marsh read the report on Home Missions and called on Bro. C. J. Thompson to speak on this important work. He did so to the great pleasure and instruction of all present. The Home Board is fortunate indeed in having him as vice-president for North Carolina.

Brethren Pace, Kennedy and others made speeches on Religious Literature. The Recorder was especially commended.

Brethren Dunaway, Hobgood, Marsh and others made special mention of the work of Oxford Seminary, and the school was much praised. Prof. Hobgood said: "I have carefully gone over the catalogues and work of all the leading schools for women in the State, and say, after careful consideration, that we are in position to offer advantages equal in equipment and proficiency to any school in the State."

The Association had pleasure in hearing Prof. Middleton speak of the splendid work of the Cary High School.

Brother Beam spoke of Bethel Hill, which is to be rebuilt by a stock company, and Leaksville School, where he himself will live and labor. He is very hopeful for both schools.

Brethren E. R. Harris and F. P. Hobgood spoke lovingly and well of our Orphanage and its splendid work. Dr. Marsh represented Charity and Children, and we hope did well for that excellent paper.

The report on Woman's Work was read by A. B. Dunaway. A lively discussion followed, and the Association unanimously called for a vice-president. Mrs. C. D. Ray, of Oxford, will be asked to take up this important work.

Brother Sam Howard read the report on Family Prayers, and said some very sensible things. We have no more loyal soldier in our ranks. Several others made remarks on the same subject.

The laymen are much interested in the work of Ministerial Relief, and they made telling speeches. T. H. Street is most useful in such discussions.

The Flat River is still fighting whiskey. The good people of this Association will never be satisfied until every woods distillery and back-door whiskey shop is forever closed.

The spirit of progress was manifest, the harmony of brotherhood abounded and a wish for purity of life and heart was most prominent.

The next session will meet with Hester's church, five miles from Oxford. E. R. Harris is to preach the sermon. J. S. F.

To the Brethren of the Piedmont Association.

I desire to call your attention to a resolution passed at the last meeting of the Piedmont Association. (See Minutes, page 18.) The resolution changes the time of the meeting of the Association, and reads as follows: "Resolved, That the time of the meeting of this Association be changed from Wednesday, September 13, 1905, to Thursday after the second Sunday in August, 1905, and the same was unanimously adopted." Thursday after the second Sunday is the 17th of August. Our Association will therefore meet the 17th of August instead of the 10th of August as stated in the last Recorder. The statement on the first leaf of the Minutes that the Association meets August 10th, is a mistake. It ought to be August 17, 1905. The delegates will please take due notice and govern themselves accordingly.

F. H. JONES.

To the Pilot Mountain.

To those who intend coming by rail to the Pilot Mountain Association this I wish to say: If you live on the Southern Railway call for special rates for this occasion and buy your ticket to Bethania, N. C., three-eights of a mile from the church. Special tickets to be sold August 2nd to 4th, inclusive, good to return until August 7th, inclusive. Those living on Norfolk and Western, south of Price, N. C., inclusive, buy tickets to Walnut Cove or Winston-Salem, whichever point gives best connection with Southern Railway. Those using the Norfolk and Western better get tickets to Winston-Salem the evening of August 2nd because the wait there would be shorter than at Rural Hall. You get to Rural Hall from Walnut Cove about 6 p. m., and no train scheduled to leave for Bethania until next day after 4 p. m. You can leave Winston-Salem at 8.30 a. m. and 9.29 a. m., getting to Bethania 9.08 and 9.53 a. m., respectively. Winston-Salem and Mount Airy daily train arrives at Bethania 4.05 p. m. from Mount Airy. Any coming on this train on the evening of August 2nd will be cared for. E. L. JAMES,
Clerk Beck's Church, and Agent Southern Railway, Bethania, N. C.

Through the New Testament.

Monday, July 24.—1 Cor. 15:35-58.
Tuesday, July 25.—1 Cor. 16.
Wednesday, July 26.—2 Cor. 1.
Thursday, July 27.—2 Cor. 2.
Friday, July 28.—2 Cor. 3:—4:6.
Saturday, July 29.—2 Cor. 4:7—5:10.
Sunday, July 30.—2 Cor. 5:11—6:10.

The Sabbath day is a savings bank of humanity.—Frederick Saunders.

"When you fret and fume at the petty ills of life, remember that the wheels which go round without creaking last the longest."

Home Circle.

"Number 77."

It was near noon. The cars down Main Street were crowded. As the car driven by Motorman No. 77 approached the railway crossing, the warning bell began to ring, and the slender, long-armed gates reached down across the street. A train was coming, and although it was hidden by the wall of buildings, its clank and puff showed it to be about to cross.

The motorman shut off the current and put on the brake to stop his car. The grade was slightly down, the car was moving rapidly, and as the brake was turned hard around, something snapped. The crank spun in the air with a rattle, and the heavy, heavy, helpless car, rolled on toward the crossing, with just enough momentum left to carry it through the frail gate and on the track in front of the coming train.

Before one of the terrified passengers could jump or speak, almost before one could think, the motorman had acted. Quick as thought, and with the presence of mind and the boldness that have characterized every hero, he threw the controller wide open again, the car jumped like a horse at the bite of the spur as the powerful current struck it, jumped, then bounded forward, crashed through the first gate, leaped the track and shivered the gate on the far side as the locomotive rushed past, barely grazing the rear platform.

It was all over and no one was hurt. But the fraction of a second's delay, an instant's hesitancy on the part of the motorman, and the car, with its load of human life, would have been struck by the express. The motorman might have jumped and saved himself. He was not responsible for the defective brake. But he was responsible for the safe-conduct of those two-score passengers; and he was true to his duty, the master in a supreme emergency.

The passengers changed to other cars; the motorman waited until an empty car arrived from the barn, and with his hands upon controller and brake, went his way, on down the route, jolting and clanging through his humdrum round, the same common looking motorman, Number 77, as before.

Standing directly behind him on the platform during that terrible moment of the crossing was a young clergyman, who was preaching in one of the large city churches while the pastor was temporarily absent. He was fresh from the seminary; he had touched life widely at many points, but not deeply. He had more instruction than experience; he had read more than he had lived; and his religion was as yet much more a matter of thought than of vital life.

This was a real experience he had just had at the crossing; momentary, it is true, in actual time, but very long in the intensity it gave to living. His escape seemed like a miracle; more and more, as he thought of it, did the conduct of the motorman seem miraculous. Who was Number 77? How came this simple, common man by such self-mastery, such quickness, decision and self-effacement? What had given him that unusual ability to see at a glance the right thing to do, and the still rarer willingness to do? He would go to the office of the street railway company and find out about him.

That evening the young clergyman led a prayer meeting in the little mission chapel of the church of one of the poorer districts of the city. For the first time since it occurred, the escape at the crossing had slipped his thought, until in front of him as the meeting was nearing its close, he noticed a man in the uniform of the street railway company. Just then some one began to sing:

"Never further than thy cross,
Never higher than thy feet;
Here earth's precious things seem dross,
Here earth's bitter things grow sweet."

But the young leader did not hear. His eyes were fixed upon the man in the uniform: he was living over the experience on the car, asking himself over again his questions of the man.

"Gazing thus our sin we see,
Learn thy love while gazing thus;
Sin, which laid the cross on thee,
Love, which bore the cross for us."

And still he saw only the man, heard only the questions; when, all unconscious of the clergyman's thought, the man in the uniform closed his eyes, and in a deep, rich voice, took up the third stanza of the hymn:

"Here we learn to serve and give,
And rejoicing, self deny,
Here we gather love to live,
Here we gather faith to die."

And as he sang, the light glittered upon his cap in the aisle, and the clergyman saw the number—77.—Youth's Companion.

The Commercial Value of Beauty.

"Do we really want to become a good people, understanding beauty and loving it? Then we must think of beautiful things, see beautiful sights, hear beautiful sounds. The American ideal has heretofore been too largely the mere accumulation of money, the fashioning of material things. We have thought of material things, and we have become material in our nature. Uncle Sam has been subduing nature and working in the rough so long that his combative qualities have been over-developed and his ideals have partaken of the rough, material, natural forces upon which he has worked. Uncle Sam and his cousin, John Bull, have long prided themselves on being the leaders of the world, but does it not make Americans and Englishmen both pause, and perhaps feel a little humble, when they read that none of the great Nobel prizes, aggregating a quarter of a million in money, which were offered for those who contributed most to the benefit of mankind, in literature, art and in works of peace, were awarded to Americans or Englishmen? Just now the South African and Philippine wars do not seem to entitle either member of the Anglo-Saxon family to reward for contributing to the arts of peace. The Nobel prizes in physics, in chemistry and in medicine went to Germans; that in literature to a Frenchman. Why were the countries of Newton, of Shakespeare and of Emerson not represented? Was it because the English and American ideal of the present day is different from that of a century ago? Was it because American ideal of success is accumulation of money, and the most eminent poet of the Anglo-Saxon speech sings, not of art and love and goodness, but of war?

"Let us raise a different ideal, set Uncle Sam thinking of finer, more beautiful things. When he sees and hears more subtle, more exquisite products of the human hand and mind, he will grow into the nobler outlines of a finer culture.

"Here is the problem: Given a great people, wealthy, strong, conscious of their own power, the world acknowledging their headship in commerce and manufactures, natively intelligent, kindly, and of strong ethical bent, but with no artistic "atmosphere." What shall a people do first to realize that art and beauty, far from being effeminate and enervating, are ennobling and exalting—yes, and useful? They must first be convinced that right living and high thinking, that beauty, harmony, symmetry, attractiveness, always have a commercial value, that hard, unlovely thoughts, ugliness, discord, ungainliness and disorder, always mean material gain forfeited, if not actual money actually lost."—From "The Moral Effect of Beauty," by Louis E. Van Norman, in Home and Flowers.

Loose Change.

Aladdin's lamp was never half so mysterious nor so powerful as these shining bits of nickel and silver and copper that slip through our fingers in an unceasing stream. There are some servants of ours who can speak but one language, but these are the polyglots of the universe. A grain of corn talks bread and only of bread; a violet breathes of violets; but a nickel will speak whatever you will, facile slave that he is. To one he says beer, to another, bread. He turns himself into a trolley ride, or puffs himself out in smoke. To the child he whispers of goodies, to the student, of books and papers, to the artist, of brush and pencil, to the school-girl, of flowers and ribbons. As his master wishes, so he talks; and his talk reveals his master. The same little coin may take the wings of the morning and preach the everlasting gospel in the ends of the earth, if you will it so, or he may minister to the whim of some fleeting moment.—Selected.

A Woman May Be Independent.

If a woman can make preserves, pickles or pound-cake, and secure purchasers, if she can knit shawls, sweaters and slumber-shoes, if she can raise poultry or Angora cats; if she can, in brief, send out from her home any product whatever that people want and will pay for, she need not be worried. She will lie down at night tired but complacent, and while retaining her grasp on the home in its essentials, she will not feel that she is a pensioner on her husband's bounty. No wife should ever acknowledge that she feels herself this; no wife ever is this in any true sense. A wife is neither mendicant nor pensioner, but unfortunately many wives acutely feel, and silently resent, the blundering attitude of otherwise good husbands in this commonplace particular. Would that the good men's eyes were opened!—Margaret E. Sangster, in Woman's Home Companion.

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Dr. J. Newton Hathaway, Whose Knowledge is Free to the Sick.

Dr. J. Newton Hathaway, of Atlanta, Ga., the South's Most Reliable specialist, is able by his great system of home treatment, to place in the home of every sufferer, the service of an expert specialist, and too, without great cost. Dr. Hathaway has cured thousands of people throughout this country whom he has never seen, and if you suffer from Nervous Debility, Kidney Disease, Stricture, Varicocele, Heart Trouble, Rheumatism, women's diseases, or any disease of a chronic or lingering nature, sit right down and write him just how you suffer. He will counsel and advise you—advice based on over 25 years of experience—free of charge, for which your home doctor would charge you anywhere from $1.00 to $25. He has been established in Atlanta for years and years, and his reputation as an honest, conscientious physician and a skillful specialist is unequaled. Each individual case is given special attention, and if you are curable, this great specialist can be depended upon to cure you. Have no hesitancy in writing him. The address is J. NEWTON HATHAWAY, M. D., 65 Inman Bldg., Atlanta, Ga.

SCRATCHED DAY AND NIGHT

Lady Suffered Tortures with Itching Scalp Humor — One Box of Cuticura Ointment and One Cake of Cuticura Soap Cured Her.

WILL NEVER BE WITHOUT CUTICURA

"My scalp was covered with little pimples and I suffered tortures from the itching. I was scratching all day and night, and I could get no rest. I washed my head with hot water and Cuticura Soap and then applied the Cuticura Ointment as a dressing. One box of Cuticura Ointment and one cake of Cuticura Soap cured me. Now my head is entirely clear and my hair is growing splendidly. I have used Cuticura Soap ever since, and shall never be without it. (signed) Ada C. Smith, 309 Grand St., Jersey City, N. J."

CUTICURA GROWS HAIR

Crusted Scalps Cleansed and Purified by Cuticura Soap

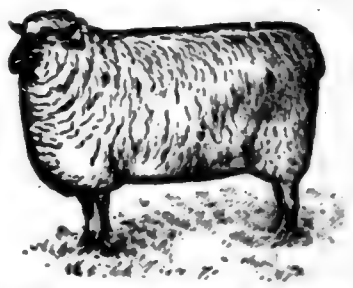
Assisted by light dressings of Cuticura, the great skin cure. This treatment at once stops falling hair, removes crusts, scales, and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Complete external and internal treatment for every humour, from pimples to scrofula, from infancy to age, consisting of Cuticura Soap, Ointment, and Pills, may now be had of all druggists for one dollar. A single set is often sufficient to cure the most distressing cases.

Cuticura Resolvent, liquid and in the form of Chocolate Coated Pills, Cuticura Ointment, and Cuticura Soap are sold throughout the world. Potter Drug & Chem. Corp., 137 Columbus Ave., Boston, Sole Proprietors.

Send for "How to Cure Every Humour," and "How to Have Beautiful Hair."

WOOL.



If you have wool to sell for cash, exchange for goods, or be manufactured, ship it to

Chatham Manufacturing Co.,
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They pay highest market price, and guarantee satisfaction. Write them for terms and samples.

EDGERTON'S

Harness Oil and Leather Dressing

The Greatest Preserver and Beautifyer of Leather Ever Made.

Satisfaction guaranteed or money refunded.

Merchants who do not handle it should write,

THE J. H. EDGERTON CO.,
SMITHFIELD, N. C.

Young People's Page

The Annual Meeting at Thomasville.

The annual meeting this year though not as largely attended as usual was one of the pleasantest in the last ten years.

In the first place, it was not so hot. For, although it did not rain, light clouds obscured the sky and a fresh breeze blew.

Then the crowd was not quite as large as usual, there being only about 1,200 people, whereas the number usually runs from 1,500 to 2,000.

Mr. Noah Biggs was the first man on the ground. His laugh was heard Saturday night.

Ten other trustees were present, viz., Drs. Mitchell, Gwaltney, and Montague; Rev. M. L. Kesler, and Messrs. C. E. Holton, Jno. C. Scarborough, Jno. C. Whitty, Jno. E. Ray, Thomas Carrick and Stephen McIntyre.

Especially welcome among the visitors was Mr. Ivey Allen, for many years treasurer of the Institution.

The first day, Tuesday, was taken up by the Trustees' meeting.

Tuesday night Dr. Hale, of Wilmington preached a sermon that will linger long in the hearts of his hearers, from the text, "For ye know the grace of the Lord Jesus Christ, that, though He was rich, yet for your sakes he became poor, that ye, through his poverty, might become rich."

Wednesday morning at 9.30 o'clock an entertaining program, consisting of songs, drills, and recitations was rendered by the children.

The flag drill by the boys made a great hit. The ring, and other drills by the girls were also good, and the songs were bright.

However, as the speaker wanted to leave on the 11.30 train the exercises were cut short, to the keen disappointment of a score of young gentlemen from the Durham House.

"Why they left out our song!" said one, looking around him in a dazed way at the conclusion of the exercises.

"That was the prettiest thing in the whole programme," said another modestly.

However, their objections were overridden and "the show" (quotation from a "Watson Houser") went on.

The address came next. Everyone who has heard him speak knows that when Judge Winston rises to address an audience there will be "something doing." This occasion was no exception to the rule. He held up—but in a new and exceedingly interesting way—for the emulation of the younger generation—the noble example of Charles Spurgeon.

But to tell the truth the majority of the younger part of his audience were speculating more upon the momentous question of whether the cold-drink man would sell six saucers of ice cream for a quarter than upon "John Ploughman's Talks." Of the former gentry there was a motley host, from the little boy whose outfit consisted of a dipper, two glasses, and a bucket of lemonade, to the regular "fountain" in all the glory of a striped tent and oil-cloth "stand."

But to return to the Central Building. After the address the medals and prizes were presented. The Julian and Lambeth medals were won by Misses Lilly May Bagley and Eliza Wilmot respectively. Mr. John Hutchens won the third prize, a book. A prize of $5 for the best map of the Orphanage grounds, was divided between Messrs. James Eller and Tolby Ingall.

After a song Dr. Jno. Mitchell, President of the Board of Trustees, made a short statement of the work of the year. Then he pronounced the benediction and the Annual Meeting for 1905 was over.

Dinner was eaten by many of the trustees and visitors in the Central Dining Hall, presided over by Miss Mary Craig.

A shower of rain and a runaway diversified things a little in the afternoon without doing any further damage than the spoiling of the lemonade venders' trade and the partial wrecking of a carriage.

All of the Annual Meeting, however, was not as pleasant and as harmless as this. During the exercises many an orphan could not help thinking with an aching heart, that this was his last Annual Meeting at the Orphanage. Next morning—perhaps that night—he would be whirling away to enter the "battle of life" perhaps hundreds of miles away.

As I write, the voice of someone singing floats through the open window:

"Bimeby hard times comes a-knockin' at the door.
Then my Old Kentucky home,
Good-night."

IAN McIAN.

Old Pike.

There was once a farmer who had two little children, a boy and a girl. He kept a large dog for them to play with. The dog would go with them wherever they went. He seemed to think that he must take care of the children, for he was never willing to let another dog come near them. Once when they went to visit their aunt, Old Pike, for this was the dog's name, went with them. Her dog went out to meet the children, but Old Pike would not let him get near them.

He would not let anyone tease or hurt them. Once a hired man frightened the little boy by telling him he was going to put a worm on him. Old Pike sprang at him and would have bitten him had he not sought refuge in the house.

At another time a man when passing by where the children were playing, hurt the little boy. Old Pike gave him no time to escape, but seized him at once.

The old dog was not only good to take care of the children, but he was a good guard dog. If anything went wrong at night he was sure to bark. If a cow got out he would catch it, and as a rule he did not have to catch the same one often.

Old Pike was a good, kind dog. He would not hurt anybody if they did not touch anything.

When Pike was eight years old he went with his master to the woods. The top of a tree fell on him, and hurt him so that he had to be killed.

JESSIE.

"Thank You."

Little Jack was only four years old, and a great pet of his Aunt Ruth, on account of his sweet, affectionate ways. One day his cousin, a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field while he finished his story. Little Jack worked away until his fingers were sore and his face very hot. When at length, he returned to the house, his aunt said to him: "Jackie, what have you been doing."

The tears came into his eyes, and his lips quivered, and for a moment he did not speak. Then he said: "I have been kind to cousin Frank; I worked dreffly hard for him, and he never said, 'Thank you,' to me."

Poor little Jackie! I felt so sorry for him. It was "hard lines" not to have a word of thanks after all his hard work. But that night when I put him in his little cot, he said to me: "Aunty, this morning I was sorry that I pulled the weeds, but now I'm not sorry."

"How is that?" I asked. "Has cousin Frank thanked you?"

"No, he hasn't; but inside of me I have a good feeling. It always comes when I've been kind to anyone; and, do you know, I've found out what it is?"

"What is it darling?" I asked.

Throwing his arms around my neck, he whispered: "It's God's thank you."—Zion's Watchman.

"My Darling."

These were the words a New York newspaper reporter saw in the unlikeliest place imaginable—on the dashboard of a huge Broadway truck. The truck was caught in a dense blockade, but the driver sat patiently waiting, while truckmen all about him were swearing or abusing their horses.

"Yes, mister," said the driver, in reply to the reporter's question, "I painted those words up there myself. I wanted to have them where I could see them all the time, to remind me of my promise to my little girl when she was dying. 'Father,' she said, 'I'm going to die, and I want you to promise me one thing, because it will make me so happy.' 'Yes,' said I, 'I'll promise.' Then she looked me in the eyes so sweet, and said, 'Oh, father, don't be angry, but promise me you'll never swear any more, nor whip your horses.' That's all there is about it, mister; and I've just put those words up here to remind me of my little girl when I'm tempted."

The young reporter passed on with a mist in his eyes. He wrote the story out for his paper, just as it was told him, and thousands of hearts were touched and helped.

"A little child shall lead them." No one is too young to exert influence. We begin to lead others as soon as we have any characters of our own. And there is a certain innocence of heart and purity and refinement of feeling in young people which affect older people more than we are accustomed to think. Some one has said that children are the most effective of all preachers. "Never too old to learn" is a familiar maxim. Might we not change it to one none the less true and convincing. "Never too young to help?"—Sunday-school Visitor.

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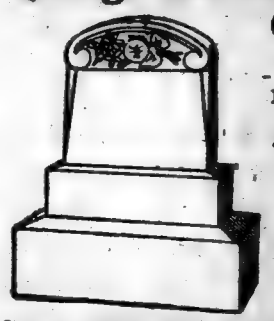
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THE NEXT STEP FOR THE NORTH CAROLINA BAPTISTS.

The North Carolina Baptists are building up a great denominational system. In matters ecclesiastical they are maintaining with pristine zeal their sovereign separateness; in practical matters, in actual work, they are attaining to beautiful and magnificent co-operation. Having completed one step, it becomes them now to take another.

We have a strong, compact and effectual missionary system. The support of our missionary operations is certain, is enthusiastic, is orderly.

But this cannot be said with regard to our educational work. We have colleges, but their relations are undefined and their financial support is irregular, is intermittent. We have high schools, but the denomination as a whole knows little of them, and they themselves are not fixed in their denominational policy. We have the materials of a great system, but they are unorganized, and for this reason they are by no means as effective as they might be. We raise money for education, but it is by occasional campaigns rather than by steady contributions.

Our duty to educate cannot reasonably be questioned. If, however, the reader is in doubt on this point, let him read Dr. Cullom's article in this paper. The place and call of the churches in education is supreme.

Having this duty, it becomes us to discharge it in the most effectual way; to discharge it with enthusiasm and with force and with order.

Under present conditions there is a more or less paralyzing indefiniteness of policy. There is considerable friction, and what mechanics call "lost motion." There is, palpably, a want of that somewhat which would unite and carry forward the educational impulses of our churches with the order, the strength and the efficiency which characterize our missionary work.

We need an Educational System, in which our institutions will be properly related to each other and to the denomination. We cannot afford longer to rely upon the present accidental conditions.

We need a method of shoreing up our educational cause at the right place and the right moment. Has Mars Hill College an opportunity? Who shall lay the plans to realize upon it? Has Wake Forest a claim? Who shall establish it above that of other claims? Is the University for Women in need? Who shall make way for it? Is there an Academy to be saved? Who shall inform and arouse the denomination?

We need a large general education fund, out of which we may help our institutions as they shall need help. Such a fund will also unite them, will tend to hold the students in Baptist institutions as they rise from high school to college.

In fact, we need a General Board of Education, with a Secretary in the field—a great strong man. This Board would receive from our churches annual contributions. It should not be difficult to raise from $30,000 to $50,000 per year when once the importance of the cause has been apreciated. Half of the sum might be reserved for permanent endowment; the other half might be expended for buildings, special needs, etc., etc. It would not be difficult to make the proper adjustment with the present Wake Forest Board of Ministerial Education.

At the present rate we are falling behind. We cannot expect to compete with the State unless we organize and form a strong policy. We must Federate and Fight or Surrender.

But we cannot surrender. We cannot surrender our duty to educate. We cannot surrender the standards of Christ in education. We cannot abandon the cause and the institutions received from our fathers. We cannot surrender our mission in education. We cannot surrender our sons and daughters. We can no more surrender than Paul could surrender his Commission. We must Federate and Fight.

With an income of $30,000 for the support of education—and that sum is not large to a people who contribute annually $60,000 for missions and $16,000 for our Orphanage—we could do much to build up the weak places in our educational line of battle. In a few years we would have quite an endowment. At length we would have a compact, united, strong and effective educational system. Our institutions would be secure; the ground beneath our feet would be sure.

This is the next step in order for the North Carolina Baptists. The sooner we take it the better.

These considerations are submitted to our readers. We shall be pleased to have them discussed in these columns and on the floors of the approach associations.

In order that there may be no misapprehension let us restate our proposition. We want to correlate our institutions of education. We want to put ourselves in position to aid and protect our institutions in the time and place of need. We do not mean to cut off any institution from the work of gaining endowment for itself. This plan would assist in that work. Individuals would have their present liberty to designate the object of their gifts. But this plan would add to that a regular system of obtaining contributions from the churches.

THE HOME BOARD AND THE NATIONAL.

Taking up our statement that the Home Board could keep the National (negro) Convention out of North Carolina if it would, the Christian Index, Atlanta, Ga., says:

"We think it unfortunate that there should be two Conventions organized in the same State, when they have as decidedly clashing interests as will have the two North Carolina colored bodies. We think, however, that brother Bailey is mistaken in supposing that the Home Board could prevent the organization of this new body. We have no idea that the Home Board has any such influence with the officials of the National Baptist Convention. The former's influence over the latter is limited to the matter of missionary work in the field, and even in this, we imagine, the Home Board's influence will be more apparent than real. The colored brethren will receive the Home Board's money and will co-operate with it as to giving and receiving; but that the Home Board can, to any extent, influence these brethren in the family quarrel which is on between them and the Lott Carey Convention we very much doubt."

That is just our point! The Home Board is going into this work with the negroes without any view whatever to controlling them, having influence with them, but instead with a view to being controlled by them. In our judgment that is no way to help the negroes.

The Home Board gives the National Convention about $12,000 per year. They are working together for the good of the Kingdom. If the Home Board demanded in the name of peace that the National keep out of North Carolina—as it should—it would keep out. As it is, the Home Board is giving the National Negro Convention $12,000, while it divides the negro Baptists of North Carolina and breaks into the harmony that has prevailed for years.

By the way, does the Home Board, white, or the National, colored, know the record of the National's leader in North Carolina? Let them inquire at Edenton.

We shall soon have to thank our Home Board for a deplorable situation in North Carolina—the Home Board and its glorious plan of saving the negroes!

COMMENTS AND CRITICISMS ON THE MID-SUMMER MEETING.

This is from Charity and Children:

"Socially the Mid-summer Meeting is a glorious success. There is plenty of time to cultivate and strengthen the friendship and fellowship of men and women perfectly congenial in their tastes and united in their aims and purposes. Not a card, no suggestion of a dance, and yet the merry moments flew by as these happy Christians grouped about the veranda or strolling through the grounds forged anew the blessed bands of fellowship. To a worldling this seems stale, but these people are not worldings—they move in a higher and sweeter realm.

"The mid-summer meeting is likely to become a permanent and useful part of our denominational life, but it may not always hold its meetings at Jackson Springs. It will not, unless the hotel management improve somewhat on their present methods. The service was the worst that we have had, and but for the gentility of the guests there would have been loud complaint. It is to be hoped that there will be an improvement in this respect if Jackson Springs is selected for 1906."

Brother Johnson was present only a day or two. He will take our word for it that the service was the best that we have had. Better board at one dollar a day was never offered. But of course the hotel was crowded.

This from the North Carolina Baptist:

"It would add to the freedom and variety of the meeting if it could partake more of a 'Pastors' Conference' with free discussion within limits of questions of general interest to our pastors. This would not destroy the set addresses, but would furnish an exchange of views upon the subjects discussed by these appointed speakers."

This suggestion is all right: but it happens that we did have several Pastor's Conferences. Of course we would not turn a meeting for all the people into that sort of thing. Freedom of expression is to be desired, but we must have a strong program. That draws the people.

There was some objection to the charge of one dollar per day for expenses. The objection that due notice was not given holds good. It was not given, and it was not because it did not seem worth while. It seemed to us that anyone would gladly contribute that sum, notice or no notice. It is certainly a most satisfactory way of meeting expenses. And the one dollar purchases a six dollar reduction in board, not to mention the privileges of the meeting. The brother who will object to that—well, what has he to do with a religious meeting anyway?

We were much pleased with the report of the Meeting by Bro. J. T. Riddick, in the Religious Herald. He urges the Old Dominion Baptists to get up such a meeting.

We are in for making this Meeting just what it ought to be, and criticism and suggestions are very welcome.

In Praise of the Recorder.

I do not often write for the papers, but I would like to express a few impressions made on my mind in reading your recent editorial closing the Recorder's seventy years of life and service. Here are some striking, and to me most pleasing, sentences: "The Recorder's highest and all-absorbing mission is to serve the Baptist people in Christian life, thought and work." "It is known that the Recorder intends to be intensely Baptist." "Our fathers have won for us the doctrinal battles. It remains for us to reap the fruits of their victories by showing forth the inner meaning of these doctrines." "The best Baptist is the best Christian." "We are yearning for an intensification of religious life throughout our denomination."

There is a place for the Baptist editor and the Baptist newspaper, as well as for the Baptist school and Baptist teacher, and Baptist preacher, and Baptist missionary, in carrying forward the work of Baptist churches.

I have read the Recorder closely for the past year, and am proud of the fact that it is "going

straight." Your correspondents sometimes write some things I do not appreciate, and I cannot always endorse everything the editor says; but with the Western Recorder, the Argus, the Flag and other like representative papers coming to my desk—giving to me a broad view of what is going on in the Baptist work—I am prepared to say the Biblical Recorder stands high in my estimation as a Baptist newspaper. It is "going straight" on the doctrines of the Baptist people—the externals as well as the inner life; on the evangelistic side of church life; on the exposing sin and error, and aggressively warring on that which is hurtful to our religious and denominational interests; on expressing appreciation of the good that is in our brethren of the kingdom in other denominations, while "contending earnestly for the faith once delivered to the saints;" on manifesting Christian courtesy toward those with whom it differs in its interpretation of Scripture or the providential dealing of God; and so long as it thus "going straight," it shall have my prayers and practical sympathy for its continued success.

FRED. D. HALE.

Wilmington, N. C.

THE INVITATION OF GOD.

Bible Lesson for July 23. Isaiah 55:1-13.

What does God say to the sinner? Our lesson is the answer. It is, therefore, a message to us, and a message for us to give to others. It is also a model to the soul-winner who does not know just how to go about presenting God to a lost friend.

We must be careful how we study this invitation. It is a poem; and to tear a poem to pieces is a serious thing—is to destroy it unless you can restore it to unity, an element essential to a poem. If at first we seem to break it up, keep in mind the necessity of returning again to view it as a whole.

God first presents Himself as a water-carrier and foor-carrier in a desert land, crying, "Ho every one, come ye to the waters, and he that hath no money; come ye and buy, and eat; yea, come, buy wine and milk without money and without price." A free and full and welcome invitation to people who feel their need. And then He presents Himself as one in the midst of a people in need of food and drink who are spending their money for something else. But immediately the message indicates that it has no reference to material things: It stands out that He is One Who is offering freely that which is more than food to the hungry, more than water to the thirsty, more satisfying than anything of earth, and which, though it must be bought must nevertheless he bought without money and without price.

We obtain then from these two verses the portrait of God earnestly going forth to an unsatisfied, a soul-thirsty race, crying to every one, "Come." God seeks the lost more than the lost seek Him. Going up and down amongst us now He still cries out. "Come, why will you spend money for that which is not bread—why will you spend your life's labor'—for that which satisfieth not. Hearken unto Me and let your soul"—there is the emphatic word—"delight itself in fatness!"

The Price.

"Come ye, buy;" buy without money and without price. That seems contradictory. But verses 3, 4, 5, 6, explain. It is not a financial transaction. There are conditions. Heaven is not "given away." God may not be "had for the asking." Salvation is not free! There are conditions, and they are great, important conditions; far greater than money; beyond price. "Incline your ear;" "come unto me;" "seek ye Jehovah while He may be found"—notice the time limit;—"forsake;" "return." Such is the price. There is but one way to get God and that is to let go all else! One must give the world for God. One must give "his way"—his will—for God. One cannot buy the world and give it to Him; one cannot buy another's will and give it to Him; one must give himself. That is the price and it is truly the priceless price.

The Promise.

There is the covenant—the covenant of David fulfilled in Christ; the covenant of mercy (vs. 3). Notice the word "for" opening the eighth verse: I will pardon, for my thoughts are not your thoughts. I will pardon . . . . . for my word shall not return unto Me void, although even as the rain it be divided into a myriad drops, and each drap disappear, it shall, like the rain-drops, each bit have its mission. God is not like man. Men are like God. But hold the distinction: If He were like us, we should hardly obtain pardon. He is infinitely merciful. Moreover, He is strong and sure. As He governs the rain, so He governs His word; so He is powerful to keep His promise.

What is Heaven like? Take an hour and think out your notions of Heaven. Write them down. Here is God's promise for Heaven: "For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth with singing; and all the trees of the field shall clap their hands"—how bold that symbol of joy!—"Instead of the thorn shall come the fir-tree"—instead of pain and enmity, rest and friendliness; "and instead of the brier shall come up the myrtle-tree"—for ugliness gentle beauty; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off"—we shall have no more endings and partings; we shall instead stand in thep resence of everlasting assuring signs.

The Whole.

What then is the theme of the poem? God inviting us to come to Him, forsaking our ways, leaving off the unsatisfying things of Time and taking His Promise of the things of Eternity!

Notes.

Sometimes it is asked, How were people saved before Christ? They were saved by accepting invitations like this. Jesus was the Christ—the slain lamb—before the world was. God was crying among men, "Ho come!" long before He appeared in the flesh. Our present faith in the Messiah that did appear stands in place of their yearning for a Messiah that "should come."

* * *

See how the national idea of salvation broadens here into the universal. (Vs. 1, 4, 5.)

* * *

Note God's attitude to sinners; and their attitude to Him. He the seeker, they the sought. Oh, the loving kindness and the mercy of that!

* * *

The contrast between the bread-life and the eternal life apply admirably to present times.

* * *

How apt the presentation of our part and God's in salvation! It is without price, but it requires more than any financial measure.

EXPERIENCES OF THE RECORDER REPRESENTATIVE.

On one occasion, while in the Eastern part of the State, I called on a wealthy physician. His pastor accompanied me. The pastor had expressed surprise that Dr. ——— was not already a subscriber to the Recorder.

As we entered his office, the Doctor received us with all courtesy; Chesterfield himself could not have been more polite. Seeing he was very busy, I began: "Doctor, I notice that you are not getting the Recorder, and called to inquire if you desire to become a subscriber." He replied: "I am a very busy man; do not see that I could find time to read the Recorder. I take one copy, however; I send it to my mother at L——." Turning at once to L——, I noticed that Mrs. ——— was owing the Recorder two year's subscription, of which fact I informed the Doctor. "I suppose you wish to pay her arrearage," said I. "She owes three dollars." Looking a bit confused, he asked: "Did you say my mother's subscription is due? And how much do you say it is?" "Three dollars," I replied. He immediately became very busy with his boxes and bottles, but finally said: "I am going to write to mother to-night; I will tell her to send in her subscription; she always pays her own bills."

By this time the pastor had became restless; the Doctor remembered that he had an engagement, so we bade him "good morning." When we reached the street, the pastor remarked: "I am ashamed for you to know that I have such a man in my church; that was the clearest case of lying I ever saw."

A Song in the Night.

(Continued from Page 1.)

infinitely wider service. We call it affliction; the angels name it heavenly promotion—we grieve; the angels rejoice! Do you believe in things—or, rather, personalities—spiritual? Do you believe in

The Ministry of Angels?

I do. I do not know all that the blessed doctrine contains, but I cherish the sweet faith with all its vagueness as one of my soul's peculiar treasures. May I take you into my confidence (for this is a sort of heart-to-heart letter), and then leave you to meditate, wonder—and explain, if you can?—A few days before the close of the earth-life, for my sister, she said to me: "Brother, I had such a glorious dream or vision last night, and it has given me so much comfort. A beautiful angel seemed to enter my room and stand right over there close to my bed, and the angel smiled oh! the sweetest smile, and and said: 'I have a message from your father for you—he says he's in ineffable glory.'" A mysterious thrill vibrated along every nerve of my being, for I recognized in the message (as she had not) a favorite expression of my father—it was "ineffable glory"—and the desire to send her the word, together with the very form, was so much like him! I was strangely moved, but I answered: "Oh Jennie, it was only a dream, the natural product of your waking thoughts, and yet I believe in its essential truthfulness, and I am glad you had the dream." There was that in the expression of her face which impressed me that my rationalistic interpretation had deterred her from telling something more. A knowledge of that something soon came to me in an impressive and startling way. My sister's condition seemed to improve, so that, the day after this conversation about the dream, I said cheerfully to one of her attending physicians, Dr. Z. T. Brooks, "Doctor, sister is much better;" but the wise and tender-hearted physician grew very serious, and abruptly inquired: "Dr. Battle, did Miss Jennie tell you about that dream or vision?" "Oh yes, Doctor, but——" "Now, Dr. Battle, you know more about such things than I do, and I am not superstitious, but, while from a scientific point of view it now looks like Miss Jennie ought to get well; I tell you I believe she is going to die. Did she tell you that somehow (she could not tell how) the angel impressed her with a conviction that she was soon to be with her father, and that the message was intended to give her comfort and courage when the change should come?" So that "impression" was the thing she had not told me. We thought it best, under medical advice, to take her to the hospital for expert nursing, and she continued to improve. But I could not shake off the impression the dream had now made on me—it haunted me. One morning, knowing that her disease had assumed the form of gastritis, and remembering the long agony my mother had suffered from the same malady before death mercifully came to her relief, and with the dream in mind, I bowed before the God I was trying to serve in passionate prayer—I begged Him, as a token of His love, to sustain a sorely-tried faith, that if His immutable decree had gone forth and my sister must follow her father so soon to the spirit land, He would mercifully take her quickly and gently. I promised to try hard to say "Thy will be done" to all His mysterious providences, if he would but grant this one petition. That morning the news which came from her in the early morning was of the most favorable character, but, within an hour after my anxious heart had laid its single request on God's altar, there came a change as sudden as the lightning's flash and as fatal—puncture of the bowels—and before the sun went down she sweetly fell on sleep, "calm as to a night's repose, like flowers at set of sun." In the presence of that beloved form in its majestic hush, thus set in the mysteries of the eternal world, awful and sublime spiritual verities took possession of me, and life, joined to death, became for me a new and holy thing.

Will this heart-talk help some other perplexed and afflicted one to learn "to suffer and be strong?" then I shall not have braved an unkind criticism in vain.

I had intended to refer to the compensation God has graciously bestowed in forms of blessings on labors rendered necessarily imperfect and fragmentary, but that must wait for another and more formal letter. I must, however, be permitted to gratefully speak one word in appreciation of Christian sympathy. The members of my noble church, and indeed well-nigh the entire citizenship, have lavished upon me such constant and loving sympathy that our hearts have been fused together in bonds more tender, intimate and sacred than many years of ordinary experiences could have created. And so affliction has its uses, and suffering its compensations.

HENRY W. BATTLE.

Greensboro, July 14, 1905.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Ourselves and Others.

A thoughtful comparison of ourselves with others is never without profit. Especially is this so when the others are working under similar circumstances for similar ends. The Southern Baptist Convention is singularly homogeneous. What is true of one section is in the main true of another as far as population and wealth are concerned. Yet in looking over the synopsis of the reports of the Central Committees of the various States we find some striking inequalities in the amounts reported.

Is it not well then, to look to the causes—asking ourselves what methods seem best adapted to bring about large results, and with open mind compare our work with others.

In the financial report it will be noted that Alabama, South Carolina, Kentucky and North Carolina stand in the same class, each having reported eleven thousand dollars to Foreign and Home Missions in money and boxes: Virginia and Georgia outclass all the other States Georgia reporting $16.000 to these objects, and Virginia leading with $21,000.

Digest of State Reports.

Alabama.—The women of Alabama have nobly responded to the call for increased giving. We are profoundly grateful that God has put it in the hearts of our women to meet the demands of the hour. Two missionaries have gone from our State since last we met; a greater interest has been aroused in our cause; and the hearts of our young women have been stirred as never before. The thank offering as well as the Christmas offering is the largest in the history of our work. This is but an expression of love to the Master and His cause.—L. F. Stratton, Pres. Cen. Com.

Arkansas.—Our sixteenth annual session of Woman's Missionary Union was the best meeting we have ever held; we hope, as a result of inspiration gathered there, a decided advance in all our work. We are also encouraged by increasing requests for literature from new places all over the State, as well as an increasing appreciation of the great opportunities in our rapidly growing State, and a new determination to enter every open door.—Mrs. E. Longley, Vice-President.

District of Columbia.—We are glad to report some advance for the work of the Union during the year just closed. There has been gratifying desire to know more about the work. To this end, circles have been visited, and literature distributed. There are also more missionary periodicals taken, which will doubtless prove good seed for a future harvest. The Christmas and Thanksgiving envelopes have been used, also special times of prayer for Home and Foreign Missions have been observed. The work of the District is naturally of a cosmopolitan character and, while this precludes large amounts to the various societies, it broadens the horizon and enlists an interest in a larger number of mission fields. A number of boxes have been sent to frontier fields.—Mrs. Della Wimbigler, Vice-President.

Florida.—Best year in our history. Great stumulus directly traceable, humanly speaking, to three causes: (1) apportionment to associations and societies and bands of amounts assigned to our Union; (2) the tour of the Corresponding Secretary, covering a period of five months and extending to every part of the State; (3) the visit of Miss Armstrong at the time of the annual meeting, followed by a tour of two weeks through the State, accompanied by Corresponding Secretary. At annual meeting assumed support of Rev. F. J. Fowler and wife, our first foreign missionaries; agreed to raise $1,000 for Tichenor Memorial; decided the definite aim for young ladies' societies and children's bands should be the support of a missionary to Indians. Organization and subscriptions to missionary literature increased. The Union made provision for the expenses of associational vice-presidents, thereby making it possible for them to travel; result, enlarged activity in every association. For all these blessings, we thank God, take courage and press forward.—Jennie L. Spalding, Corresponding Secretary.

Georgia.—Perhaps the very best summary of our year's work is to say we have done well, but not as well as our privilege and duty. There has been marked progress along some lines of our work, but a slight falling off in other directions. Some work is being done by our women among the colored people, and I rejoice to say that I believe interest along this line is growing. I am sure every effort made by us for their betterment, is appreciated by them. Surely God means we should win souls for Him. Then why not these as well as those in far away Africa, China, Japan and all the world?—Mrs. Jno. D. Easterlin, Corresponding Secretary.

Indian Territory.—"Go Forward" has been heeded by the Lord's handmaidens in Indian Territory during the year just closed. Notwithstanding the imperative needs of local and territorial work, they have given with increased liberality to Home and Foreign Missions, the Woman's Missionary Union receiving only half of the contributions, the other half going to women's organizations in the North. New societies have sprung up; requests for literature and helpful suggestions have increased; attendance upon the annual meeting more than doubled that of preceding year, and lastly, but not the least gratifying, was the heart-swelling report. "The seasons of special prayer were never so spiritual and helpful as were the last." We have every cause for encouragement and for thanksgiving to our gracious heavenly Father.—Kate D. Perry, Corresponding Secretary.

Kentucky.—Though not reaching our apportionment for Foreign Missions, there is a gain of seven hundred dollars. The apparent loss in cash to Home Missions is due to the fact that last year's report included a gift of a thousand dollars from one individual; the societies have really done better this time. We trust the forty new societies and bands will greatly increase our contributions in the future. In our State work there was a large advance, chiefly in helping the Mountain Schools, so that altogether we have much to be thankful for. The members of the Central Committee were able for the first time to visit a number of the ssociations, and we believe these efforts will continue to bear fruit. Our reports do not include large sums given by our women in their church collections. This has always been true, and it continues to be a cardinal point, that our society work is in addition to, and not instead of, giving to our churches.—E. S. Broadus, President Cen. Com.

Louisiana.—With hearts full of gratitude, we again report encouraging progress in increased number of workers and in amounts contributed to Home and Foreign Missions. Christmas offering, the largest we have ever given, has increased from one hundred dollars, five years ago, to eight hundred dollars this year. Responses to special appeal for Home Missions more general than usual. Through the kindness of the State Board we have a field secretary of our Woman's Missionary Union, and, early in January, Miss Georgia Barnett entered upon the duties of that office. Already very decided results of her labors are being realized. Several promising new societies have been organized, weak ones encouraged and strengthened; demand for literature has increased and a greater desire for information and for active service are quite evident. We have not accomplished what we hoped for, but we believe the outlook for our future was never brighter. We enter upon another year's work with higher aims and more perfect trust in our heavenly Father than ever before.—Mrs. J. L. Love, Cor. Sec.

(To be Continued.)

Thou mad'st us for thyself, and our hearts are restless until they find rest in thee.—Saint Augustine.

VICE-PRESIDENTS' REPORTS FOR SECOND QUARTER.

	Societies Organized	Societies in Association.	Reporting	Societies Visited.	Letters Written.
Brunswick—Mrs. David Ward, Suburb	1	10	8	2	12
Central, Mrs. R. J. Conyers Youngsville			8		
Eastern—Mrs. W. B. Stewart, Clinton		13	7		2
Green River—Mrs. J. A. Grayson, Rutherfordton			4	1	3
Mitchell—Mrs. L. Young, Ledger	2	6	5	3	2
Neuse—Mrs. H. L Grant, Goldsboro	11				20
Pee Dee—Mrs. T. B. Henry, Wadesboro					10
Pilot Mountain—Mrs. A. L Betts, Winston-Salem	3	17	8	4	31
Piedmont—Mrs J. C. Murchison, Greensboro		6	5		3
Robeson—Mrs. H. T. Pope, Lumberton		20	14		
Sandy Creek—Mrs. T. G. Hamrick, Caroleen		7	6	2	5
W. Chowan—Mrs. Kate W Griffin, Woodland	4	36	19		30

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Wilmington Union.

To be held with Bethlehem church July 28th, 29th and 30th, 1905.

Friday, 11 a. m.—Introductory Sermon. Dr. Fred. D. Hale; alternate, Rev. W. B. Rivenbark.

First query: How we got the English Bible. Rev. W. H. Davis.

Second query: Pastoral Relations:

(a) The necessity for contiguous churches co-operating in pastorates. Rev. Chas. H. Utley.

(b) The inadequate support now received by pastors. D. L. Gore.

(c) The necessity for longer pastorates. Rev. J. A. McKaughan.

Third query: Missions:

(a) The mission spirit; why and how developed. Dr. Fred. D. Hale.

(b) How and why giving helps a Christian. J. T. Bland.

Fourth query: The greatest religious need in our Association. G. E. Leftwich, Rev. M. C. Walton.

Fifth query: Do our people read our literature as they should? Rev. H. F. Brinson.

Sixth query: Faithfulness:

(a) The ideal church member. Rev. J. H. Dobson.

(b) The model deacon. Rev. W. B. Rivenbark.

(c) How members may encourage their pastor. Rev. J. D. Hocutt.

Sunday-school mass meeting, Sunday, 10 a. m.

Let every church send full delegation.

Delegates coming on train will be met at Currie.

D. L. GORE.
Chairman Executive Committee.

Neuse Union.

The Neuse Union which meets at Seven Springs, July 28-30, 1905.

Friday night, July 28: Introductory Sermon, by Rev. J. T. Booth.

Saturday, July 29: Devotional Exercises, by J. W. Nobles.

(1) What part of my income shall I give to the Lord? A. G. Cox and W. F. Fry.

(2) The duty of Baptists to teach their distinctive principles. W. L. Bilbro and C. G. Wells.

(3) The part Baptists played in the development of religious liberty in North Carolina. T. H. King.

(4) What constitutes (1) a soul-saving Christian: (2) a soul-saving church? G. E. Linebery and W. F. Fry.

(5) Short talks on Sunday-school work, by F. C. Nye and J. W. Nobles.

(6) What are the chief hindrances to vital Godliness in our churches? W. F. Fry and C. G. Wells.

(7) Winterville High School. (1) its needs: (2) its possibilities. W. F. Fry, T. H. King and G. E. Linebery.

Sunday, 10 a. m.—Sunday-school mass-meeting.

11 a. m.—Sermon, by C. G. Wells.

8 p. m.—Sermon, by W. F. Fry.

Those who expect to attend are requested to notify Bro. S. D. Bird, Seven Springs, N. C., so that he may arrange to meet them at LaGrange Friday.

F. C. NYE.
Secretary.

Martin County.

On the 4th of July there was a Sunday-school picnic at Cedar Branch church, Martin County, N. C., which was greatly enjoyed. The friends of the school prepared a bountiful and enjoyable dinner for the children and all visitors. Good addresses were made by Rev. R. D. Carroll, A. Corey and Rev. B. Leggett, the former pastor who served the church twenty-two years. Bro. R. C. Martin, Superintendent of the school, with his assistants Misses Martin, Stalling, organist; Simpson, Brethren Moore, Sikes and others are doing a great work for the church and the neighborhood. The day will be long remembered.

J. K. HOWELL,
Pastor.

Montgomery Baptist Union.

Time, July 28-30, 1905.

Place, Dover Church.

Friday, 11.30 a. m.—Sermon, Rev. Wm. Bostick.

2 p. m.—Organization.

1. Best methods to promote a revival. Rev. G. W. Henderson, Bro. C. F. Green.

2. How to get young people interested in church work. Rev. J. R. Jordan, Bro. G. D. B. Reynolds.

3. Can any one be on Scriptural ground who is opposed to missions? Rev. W. A. Barrett, Rev. Jasper Williams.

4. Qualifications and duties of a deacon. Rev. W. M. Bostick, Bro. T. F. Haywood.

5. Why do we hold restricted communion? Rev. H. M. Ingram, Rev. D. P. Morris.

6. Temperance. Bro. W. B. Owen, Rev. J. W. Little.

Churches are earnestly requested to send a full delegation.

K. C. HORNER,
For Committee.

Sandy Creek.

The Union meeting of the Sandy Creek Association will meet with the Gum Springs church, Friday before the fifth Sunday in July, 1905.

At 12 o'clock, introductory sermon by L. R. Dixon.

Queries:

1. Should brethren of the church go to law? N. H. Shepherd, W. H. H. Lawhon.

2. Are the pastors of the churches indoctrinating their members as they should? L. R. Dixon, Geo. W. Harman.

3. Do our revival meetings accomplish all that they should? E. Y. Pool, R. B. Lineberry.

4. Explain the meaning of Deut. 8:3. Geo. Dowell, E. D. Poe.

5. Is it right for one to remain a member of a church whose doctrines he does not believe? W. J. Fullford, R. P. Johnson.

O. T. EDWARDS,
For Committee.

To Members of the Raleigh Association.

The next session of the Raleigh Association will meet with Cary Baptist church on the fourth Sunday of October next. This will be the 100th anniversary of the Association.

At the session held at Shady Grove last October, Bro. J. M. White was appointed to prepare a paper on the work accomplished during these years. To enable him to make a thorough report, it is necessary for him to have a complete file of the minutes. The following years are missing: 1805 to 1829 inclusive, 1831, 1834, 1835, 1838 and 1845.

The Clerk earnestly requests each member of the Association to assist him in securing these missing years. Any information as to where any of the copies may be obtained will be thankfully received.

Will not the pastors help in this matter?

Should you have one or more copies mail them to

J. C. BIRDSONG, Clerk.
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Samuel Carter died in Chatham County, N. C., in 1804. His will gives his large Bible to his son, Samuel. A suitable reward will be paid for information as to the present whereabouts of said Bible. Also, shall be pleased to receive any suggestion that will aid me in tracing genealogy of this branch of family. Address, Carter, P. O. Box 572, Asheville, N. C.

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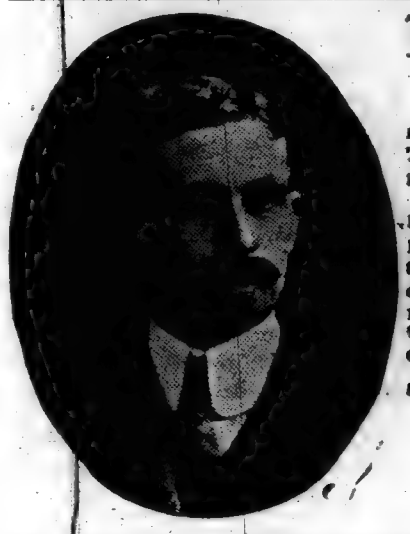
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News of the Week.

Items.

Lieutenant Peary has sailed again in quest of the North Pole.

October cotton quotations have reached eleven cents, an quite a good deal has been marketed.

The Colored Interdenominational Sunday School Convention will meet at Durham August 1st to 4th.

A movement is on foot at Raleigh to order an election on the question of saloons vs. dispensary. But it is doubtful that the petition will obtain a sufficient number of signatures.

In the recorganization of the Equitable Society, Mr. D. A. Tompkins, of North Carolina, has been named as a director. The new directors are eminent men with reputations likely to restore confidence in the institution.

On July 14th an anti-negro riot occurred in the section of New York City known as "San Juan Hill." There were a number of casualties. It required 250 policemen to quell the riot. North and South are one on the race question, and the North begins to know it.

As a result of efforts to enforce anti-liquor laws in Tyrrell County, sellers of illicit liquors made attacks upon the lives of the Solicitor, Mr. H. S. Ward, Mr. Wm. Bond, an attorney, in the hotel at Columbia, and upon the mayor of the town. They shot through the doors at night. Judge Shaw is making every effort to overtake the criminals.

Mr. D. L. Gore, of Wilmington, has been chosen president of Marlboro Cotton Mills, capital $1,000,000—four mills combined—at Bennettsville, S. C. He is also president of a mill at Rockingham. He is not surpassed as a business man, and we take great pleasure in this recognition of his industry and ability. We hope his new duties will not take him from North Carolina.

President Roosevelt has taken a characteristic course with regard to the cotton report scandals. He has overruled Secretary Wilson's decision not to investigate the matter further and has ordered that the investigation proceed to the bottom. He has also urged Attorney-General Moody to prosecute Holmes, denouncing him as the worst sort of criminal. This sort of work makes Mr. Roosevelt popular. The people like an officer who has no half-measures.

There is no news of the war. The plenipotentiaries are on the way to Plymouth, N. H., and peace prospects are growing brighter. Japan has easily floated a new $150,000,000 loan. She has occupied the Sakhalin Island, a Russian possession. But Oyama seems reluctant to close in on Linevitch. Comparative quiet has been restored on the Black Sea; but internal Russia is in a deplorable condition. The appointment of Mr. Witte to succeed Muriaveff as first of the Russian plentipotentiaries is most significant. He is a liberal, and is for peace.

Messrs. Rowan Rogers and Sorrell, guilty of embracery—that is attempting to influence jurors in the Gattis vs. Kilgo and Duke trial, in behalf of the defendants, we take pains to say—have been sentenced to six months in jail. Since the sentence was pronounced, more evidence against Rogers has come to light, and he will receive, we take it, another sentence. No one can doubt that there was a thorough-going conspiracy to fix this jury for the defendants, and we hope that the matter will be probed to the bottom. We cannot believe that the defendants knew anything of this grave crime; but we cannot believe that Rogers and Sorrell acted upon their own initiative. They are in the position to make somebody pay them dearly for their silence and their punishment. Of course the effect upon the cause of the defendants is terribly disastrous. The whole matter is as deplorable as can be.

Washington, July 11.—The monthly crop report of the Department of Agriculture shows the following percentages of conditions: Corn, 87.3; winter wheat, 82.7; spring wheat, 91.0; oats, 92.1; barley, 91.5. The acreage of corn is given as 94,001,000, an increase of 2,080,000. The acreage of rice is less than that of last year by about 172,000 acres, or 26 per cent, and the condition on July 1st was 88, against 88.2 one year ago. The acreage of tobacco is less than that of last year by about 54,000 acres, or 6.7 per cent. The average conditionson July 1st were 87.4, against 85.3 one year ago.

Bynum, the murderer of Deacon Alford, pleads guilty of murder in the second degree, and the court has accepted the pleading. He committed murder in the first degree, having no provocation whatever. It is true, however, that he was "crazed" by liquor; but to recognize that condition as a justification or an extenuating circumstance is to break down the law entirely. A man planning a murder might get himself drunk with a view to getting a verdict in the second degree. If Bynum had been a negro he would have paid the full penalty. It is facts like these that create the impression that the negro does not get justice; but the white man does not. Bynum's sentence is fifteen years in the penitentiary.

Washington, July 11.—The Weather Bureau's weekly crop bulletin says: "In the Carolinas, Georgia and Alabama, and in Southern Mississippi, cotton has generally done well. Good growth is reported from the central and western districts, but much of the crop has suffered deterioration, largely from lack of cultivation due to continuous heavy rains. In Louisiana fields have been abandoned to grass. Too rank growth is more or less reported in all districts, except the Carolinas and Florida. Wet weather in Texas has favored the increase of boll weevils, which are also causing damage in Louisiana. The general condition of tobacco is promising, though the crop is suffering for cultivation in Kentucky. Good growth is reported from nearly all of the tobacco-producing States."

The North Carolina Department of Agriculture and Immigration sends out the following notice: The reports received by the Department from more than seventy counties indicate a scarcity of labor, and a desire to secure both tenant and share-settlers. In order to aid in supplying this need the Board has authorized the Department to undertake to secure for those applying for them such immigrants as are indicated above, and to that end blanks have been prepared and will be forwarded to those who may wish to engage either labor, tenants or share-settlers. It is time to prepare for another year, and those interested will therefore write the Department of Agriculture at Raleigh, after August 1st of this year, for blanks on which to make formal application for the person or persons needed. It has also been arranged to list in the Department such forests, farms and mineral lands as may be offered for sale; such lists to be printed and sent out with the literature of the Department. Blanks for this purpose will also be supplied to all persons applying.

Labor Commissioner Varner says that replies have come in from eight hundred farmers regarding labor, education, etc., and that a very large majority favor compulsory education with the negro left out. In the east and in the centre of the State the objection is almost solely on account of the negro, as a great many farmers claim that to educate the latter ruins him as a farm laborer. A great majority of the farmers therefore favor compulsory education, and in fact education generally for the whites only. A few favor it for both races and say the negro ought to have a practical education. Nearly all the farmers complain of a tendency on the part of wage-earners, both white and black, to leave the farms and go to where there is labor in factories, saw-mills, railways, etc. There is great and general complaint of the shortage of labor, this coming from everywhere. It is somewhat significant that some of the most ardent supporters of compulsory education declare that they have this idea because they believe it will benefit wage-earners, by preparing them for more useful work on the farm, where it is felt that an agricultural education is of special value.—Charlotte Observer.

Readers of this paper will take pleasure in the elevation of Prof. E. McK. Goodwin to the vice-presidency of the American Association of Teachers of the Deaf. His Morganton institution is one of the best in the country and it commands for him this recognition as one of the foremost men in his high profession. We congratulate him heartily.

An Eastern paper gives a touching example of President Harper's kindness of heart. When the report of the great improvement under the "liquid sunshine" treatment went over the country, many afflicted with that terrible disease wrote to him asking if he was really better, and for information in regard to the treatment. Although doing work which would stagger four strong men in perfect health, he took time to answer each sufferer himself, telling him all and expressing his sympathy. The whole country, in fact, the civilized world, has been listening for the results of the treatment of President Harper. Partly on account of the distinguished sufferer, and partly on account of the thousands of cancer patients over the world. Nothing has been more earnestly hoped and prayed for than his recovery. If he can be cured, no cancer is hopeless under this new treatment. He had been operated upon a year before and his trouble found to be cancerous. At the second operation in February, the great surgeons found the disease had progressed too far for them to cut away the diseased portions. They pronounced the cancer hopelessly malignant and gave him less than a year to live. If the new treatment saves him it will be the greatest event of the century. No wonder the world is watching eagerly, hopefully, prayerfully. When it was said the cancer had decreased from eighteen inches to seven, there was great rejoicing. But it has been a source of fear that the great surgeons who operated have kept an ominous silence. Oh, if McBirney would only speak out saving he thinks his great patient will recover what joy it would send over the world!—Western Recorder.

Markets July 15.

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Wheat, 90½.
Corn, 61.
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Yeopim Union and Sunday School Convention.

The next session of this body convenes with Rocky Hock Baptist Church, July 28th to 30th.

Introductory Sermon—C. A. G. Thomas; alternate, Spencer Chaplin.

Sunday School Sermon—W. B. Waff; alternate, J. N. Boothe.

Topics.

1. How Can Every Member Aid in the Revival Work of our Churches?—W. B. Waff and J. N. Boothe.

2. The Extent and the Injury of the Opposition to the Sunday School Work in Our Churches and How to Overcome It—C. A. G. Thomas and Josiah Elliott.

3. What Are Some of the Benefits of Our Sunday School's Work and Are They Sufficiently Great to Bring Our People Under Obligation to Engage in It?—J. E. Copeland and Jas. W. Rose.

We earnestly urge that the Sunday-school, as well as our churches, be represented in this meeting.

JAS. W. ROSE,
For Committee.

Raleigh Union.

The Union Meeting of the Raleigh Association will be held with Hepzibah church, beginning Saturday, July 29th, at 10.30 o'clock, with the following program:

Saturday, 10.30—Praise and Prayer—Conducted by Rev. S. J. Betts.

10.45—Organization.

11.00—Address—The Obligation and Need for Personal Work in Reaching the Unsaved.

11.30—Are Neighborhood Prayer-Meetings Practical and Helpful? (Four addresses of ten minutes each.)

Afternoon Session.

2.00—Song and Praise Service.

2.45—Query—Is the Cause of Temperance and Sobriety Gaining Ground? Conference.

3.30—How Can We Build Up the Attendance and Efficiency of Our Sunday Schools?

Business.

Adjournment.

Sunday, 11.00 a. m.—Song Service.

10.15 a. m.—Address on the Sunday School Work, by brethren to be selected by the Pastor and Superintendent of Hepzibah Church.

11.00 a. m.—Sermon—Rev. J. C. Massee.

The program each day will be under the control of the committee on order of business. The speakers will be selected for each topic from those who are present. The subjects offered for discussion are important and practical ones. We hope for a large attendance from all the churches and a profitable meeting.

COMMITTEE.

Mecklenburg and Cabarrus.

Union meeting, Mecklenburg and Cabarus Assocation, meets with Friendship church, Friday before fifth Sunday in July, at 2 o'clock p. m.

Organization.

Discussion of Mission work within bounds of Mecklenburg and Cabarrus Association.

1. Missions in large towns. J. Q. Adams and R. H. Herring.

2. Missions in small towns and villages. J. F. Davis and J. M. Bridges.

3. Missions in thec ountry. L. R. Pruett and S. F. Conrad.

Introductory Sermon, 8.30 p. m. Saturday, 9.30 a. m.

Devotional exercises. W. A. Talbirt.

10 o'clock. Discussion. The Church.

1. The church a spiritual institution. W. M. Austin, J. Q. Adams.

2. The church a world evangelizer. L. R. Pruett, W. A. Renfroe.

3. The church relation to citizenship. W. C. Dowd.

4. The church relation to young people. R. H. Herring, C. M. Murchison.

8.30.—Sermon.

Sunday, 10 a. m.—Sunday-school meeting.

11.00 a. m.—Sermon.

1.30 p. m.—Sermon.

C. M. MURCHISON,
Pastor.

Liberty Baptist Union.

The next session of the Liberty Baptist Union Meeting will be held with Lick Creek Church on Friday and Saturday before the fifth Sunday in July.

The introductory sermon will be preached by Rev. G. P. Harrill; alternate, W. A. Smith.

The program is as follows:

First Query: What are the benefits to be derived from regular attendance upon our church meetings?—Jeff. Lanning and C. M. Wall.

Second Query: Are Baptist generally carrying out Bible instructions as to church discipline?—C. W. Davis and W. A. Smith.

Third Query: Is there scriptural ground for Sunday-school work? If so, who should attend?—W. R. Teague and Jno. R. Miller.

Fourth Query: What are Bible reasons for mission work?—G. P. Harrill and J. D. Newton.

J. TAYLOR BARNES,
Secretary.

JAMES SMITH, Moderator.

MEDICAL SCHOOL.

Those who expect to practice medicine will be especially interested in the catalogue of the University College of Medicine, of Richmond, Va., which will tell how medical students are affected by various State laws regulating the practice of medicine. This is a most important subject to the general public, too, as it bears directly on the qualifications of the doctors, to whom all of us must some time or other entrust our lives.

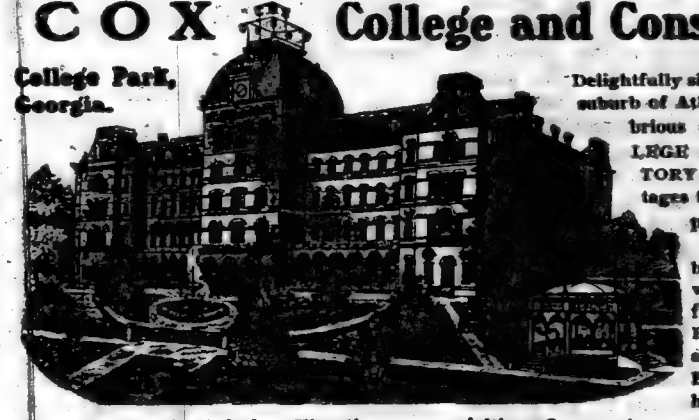
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Temperance.

The Moral Cure for an Epidemic.

Rudolph Virchow, a young doctor of twenty-six years of age, was sent to upper Silesia to investigate a typhoid epidemic that was prevailing there. In his report he described the geology of the country and gave its history. One cause of the fever he found in the depression of the people, who spoke Polish but had to learn German, and had no Polish books to read. Without intellectual interests, they huddled together like sheep in overheated rooms, and when the rains ruined their crops the lack of proper food made them easy victims of the fever. Medicine will not do in such a case, he said. The trouble lies too deep for mixtures. Social reforms are needed—culture with her daughters, liberty and prosperity. It is not merely a question of nourishment, clothing and tenements, but rather the culture of 1,500,000 of our fellow-citizens who are on the lowest grade both morally and physically. The first thing to do is to open Polish schools, elementary, agricultural and industrial. Self-government must be introduced into town and village, class privileges must be abolished, roads must be improved, burdens of taxation must be lightened, laborers must be encouraged to associate and co-operate; then, and then only, can the typhoid epidemic be checked and prevented from coming again into Upper Silesia.—W. W. Everts.

Japan and Tobacco.

It is said that in Japan youths under twenty years of age are not allowed to smoke tobacco. Viscount Haydashi has informed the Scottish Anti-Tobacco Society that the Japanese police confiscate the "smoking instruments" and the tobacco found in the possession of boys and that parents and guardians who knowingly permit their boys to use tobacco are liable to a fine of fifty cents and dealers who sell tobacco to minors are subject to fine of five dollars under a law enacted in 1900. This will help to explain the secret of the wonderful physical endurance shown by Japanese soldiers in the present war. Which is better, to let young men waste their energies by the use of tobacco and whiskey and other forms of dissipation, rendering them useless to the State in time of war and largely so in time of peace, as was the case with the Russians, and as unfortunately is the case with many Americans, as shown in the war with Spain; or to have these young men conserve their energies by a life of abstinence and of temperance, so that they may be prepared for the exigencies of life which may come upon them, whether in war or peace? To ask the question is to answer it. But to answer it is to raise another question. Should the sale of things which undermine the physical constitution of men and weaken their minds and corrupt their morals and damn their souls be permitted? And should places where these things are sold be licensed?—Baptist and Reflector.

Russia's Woe.

Dispatches from Harbin report a carnival of drunkenness and dissipation among the hangers-on of the rear army. Champagne at $10 a bottle is said to be flowing like rivers, dives are abundant and a multitude of sharpers and gamblers are reaping a rich harvest. It is not necessary to go further in seeking the cause for the inefficiency of the Russian army. An army of drunkards can no more stand before an army of sober men like the Japanese than a drunken man can stand before a sober man.—Baptist and Reflector.

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Associational Meetings for 1905.

AUGUST.

3. (Thursday)—Pilot Mountain at Beck's church, (Forsyth County).
8 (Tuesday)—Beulah at Lea Bethel church, Roxboro, N. C.
10 (Thursday)—New Found at New Found church.
10 (Thursday)—Yadkin at Enon church (8 miles S. Donnaha, N. C.).
10 (Thursday) — Piedmont at Pleasant Grove church, Randleman, N. C.
15 (Tuesday)—Buncombe County at Black Mountain church.
17 (Thursday)—Surry at Mt. View church, (17 miles S. W. of Mt. Airy).
17 (Thursday)—Tuckaseigee at Caney Fork church, (Jackson County).
22 (Tuesday)—Liberty at New Friendship church(4 miles S. of Winston-Salem).
24 (Thursday)—Brushy Mountain at Walnut Grove church.
24 (Thursday)—Haywood County at Waynesville church.
24 (Thursday)—Tennessee River at Panther Creek church.
29 (Tuesday)—Three Forks at Pleasant Grove church (9 miles N. W., Boone).
31 (Thursday)—South Yadkin at Spencer church.
31 (Thursday)—Macon County at Sugar Fork church.
31 (Thursday)—French Broad at Marshall church.

SEPTEMBER.

5 (Tuesday)—Ashe at Old Fields church, Idlewild, N. C.
5 (Tuesday)—Yancey County at Pleasant Grove church.
7 (Thursday) — Alleghany and Grayson at Laurel Springs church (14 miles S. W. Sparta).
7 (Thursday)—Mecklenburg and Cabarrus at Hopewell church, Cornelius, N. C.
12 (Tuesday)—Mitchell County at Roaring Creek church (postoffice, Valley).
21 (Thursday)—Stone Mountain at Laurel Fork church (Ashe County).
21 (Thursday)—Western at Andrews church, (Cherokee County).
21 (Thursday)—Kings Mountain at Kings Mountain church.
27 (Wednesday)—Green River at Bethel church (8 miles S. Marion).
28 (Thursday)—Alexander at Antioch church.
28 (Thursday)—Caldwell County at Mountain Grove church (4 miles W. Hudson).
28 (Thursday)—Elkin at Fishing Creek church (3½ miles S. E. Wilkesboro).
28 (Thursday)—Liberty and Ducktown at Mine City church, Ducktown, Tenn.
28 (Thursday)—Sandy Creek at Fall Creek church (Chatham County).

OCTOBER.

3 (Tuesday)—Eastern at Mt. Olive church.
3 (Tuesday)—Mt. Zion at Swepsonville church.
3 (Tuesday)—Tar River at Tarboro church.
5 (Thursday)—Sandy Run at Cane Creek church (15 miles N. W. Rutherford).
5 (Thursday)—Carolina at Mt. Gilead church.
5 (Thursday)—Catawba River at Morganton church.
5 (Thursday)—Union at Meadow Branch church.
6 (Friday)—Stony Fork at Mt. Paran church (Watauga County).
10 (Tuesday)—Central at Harris Chapel church (Franklin County).
10 (Tuesday)—Wilmington at Teachey church.
11 (Wednesday)—Atlantic at Middle St. church, New Bern, N. C.
11 (Wednesday)—Cedar Creek at Great Marsh church (Robeson County).
12 (Thursday)—Brunswick at Poly Bridge church (Columbus County).
12 (Thursday) — Montgomery at Forks of Little River church.
12 (Thursday) — Transylvania County at Rocky Hill church.
17 (Tuesday)—Neuse at Ayden church.
18 (Wednesday)—South River at Spring Branch church.
19 (Thursday)—Cape Fear and Columus at Chadbourn church.
19 (Thursday)—Pee Dee at Red Hill church (Anson County).
24 (Tuesday)—West Chowan at Hebron church, (Northampton County).
25 (Wednesday)—Raleigh at Cary church.
26 (Thursday)—South Fork at Dallas church, (Gaston County).
31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).
8 (Wednesday)—Bladen at White Lake church.
9 (Thursday)—Johnston County at Benson church.
16 (Thursday)—Stanly at Big Lick church.

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Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-August 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-August 5, 1905.

Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

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Marriages.

BARNES— BLACKBURN.— At the home of the bride's mother, East Lumberton, July 6, 1905, Mr. A. T. Barnes and Miss Joanna Blackburn were married. All of Robeson. The ceremony was performed by Rev. J. M. Fleming.

Obituaries.

HUSKETH.—On March 26, 1905, the death angel entered the home of Bro. L. N. Husketh and claimed as His own his wife, Sister Minnie Husketh. She was in the fifty-fourth year of her age. She was a member of Olive Branch Baptist church, and held in high esteem. Her illness was of short duration. She leaves a husband, a little niece, and a host of friends grief stricken. This servant of God possessed rare spiritual power, and her life is yet a living epistle among us. Gentle, kind, loving and ready to extend a helping hand to those who were needy. She was loyal to the Christ she loved and served. May God's richest blessings be upon those that are left.

J. L. ROGERS,
For Committee.

FONVILLE.—Sister Annie B. Fonville died at her home in Goldsboro, June 4, 1905.

She was born and reared in Onslow County, and was the daughter of L. O. and Annie Hunter Fonville. She was converted under the preaching of Dr. Knight at the early age of thirteen years, and was baptized into the fellowship of old Enon Baptist church.

In her great sufferings that she was called upon to endure she exhibited the spirit of a Christian for whom God's grace had done a great deal.

The large number of friends that were present at her funeral was an index of the esteem in which our people held her.

Three brothers and one sister of the immediate family survive her.

W. F. FRY.

HALL.—After a week's severe sickness God took little Fulton Elias, the first born and only child of Bro. and Sister F. R. Hall, to live with Him. He was nineteen months and eleven days old when he died.

Little Fulton was a dear sweet child, and was a favorite of everybody's.

To the grieving father and mother, and to the devoted grandparents who loved him as dearly as they did their own, we cannot say not to grieve for it is human to do so, but not to think of the bereavement as having been sent other than in tenderest love and sympathy. God does nothing simply because He has the power, but because it is right and best.

"There is a Reaper whose name is death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have naught that is fair," saith he,
"Have naught but the bearded grain?
Though the breath of these flowers is sweet to me,
I will give them all back again.'

O, not in cruelty, not in wrath,
The reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away."

W. F. F.

FREEMAN.—July 6, 1905, the Lord saw proper to call home one of His disciples who was the wife of our Bro. R. A. Freeman, of Wake Forest township, Wake County. She was a devoted Christian. She is missed. She was afflicted several years, but with the patience of Job she mourned not. She was true to her Master and family. She was kind to her neighbors. Taught her children the way of salvation. I was at her burial. My heart went out in sympathy for the heart-broken family and friends.

While sad it was to part, still there was one rich consolation. She had gone to her heavenly home, where there was no sorrow nor trouble. What a blessed thought. So my prayers are that the family may be guided by the same hand that she was. If so, the time will come when we will all meet on the happy shore, where we can sing praise to our Father who art in Heaven.

D. M. DIZOR.

HARRIS.—The death of Dr. C. T. Harris, which occurred at "Reade Hotel," Roxboro, N. C., July 6, 1905, is a peculiarly sad dispensation of God's providence—peculiarly sad from many points of view, but especially so in view of the bright future before him in our midst at Bethel Hill. For many years our people had felt the need of a resident physician—one willing "to spend and be spent" for the relief of suffering humanity. This need was wholly supplied in Dr. Harris. He sympathized with every sufferer as few physicians can, and was self-sacrificing and faithful to the utmost. He attended regularly church services, and was an active member of our Sunday-school.

Dr. Harris, by his high-toned, gentlemanly bearing, also wielded a potent influence in the social circles of this community. Indeed, his death has made vacant a place which it seems may never be filled. He was also pleased with the people, and loved to speak of Bethel Hill as "home." His unusual popularity as a physician and Christian gentleman combined with his seemingly unclouded future to sadden this grievour dispensation of our all-wise Heavenly Father. The people of this community would lend their deepest sympathy to his parents and near relatives, helping thereby, if possible, to bear their great burden of sorrow.

In the home of Mr. W. A. Woody, where Dr. Harris had spent the last year of his life, reigns profound sorrow, for they feel that one of their number has been taken away.

Where he was known best, he was loved most.

His body was interred with Masonic honors in the cemetery at Roxboro, N. C.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, some time, we'll understand.

"God knows the way, He holds the key,
He guides us with unerring hand.
Some time with tearless eyes we'll see;
Yes, there, up there, we'll understand."

A FRIEND.

NORFLEET.—On the 6th day of September, 1904, a new life came into the home of Charles B. and Mary V. Norfleet—came with the grace and beauty of innocent babyhood, and the breath and light of heaven lingering about the little form. Into our hearts were woven the wonderful fibres of love for this heaven-born gift—this gracious blessing from eternal love.

Day after day the blue eyes deepened with intelligence, and the brown ringlets fell upon the white brow with more beautiful contrast; the ready smile and the cooing laugh often giving way to hearty laughter as the days went by. The rounded limbs and the dear little hands and arms, and the well-developed form—all spoke of health and beauty, and were a source of joy to me as often I gathered in arms and pressed close to my heart the precious form of my darling babe. Who knows or who can measure a mother's love! Who can feel the rapture of the mother's heart over even one touch of the baby's fingers on her face, and her delight over the dawning intelligence that breaks into a smile and transforms the little face! And who will tell the anguish of the mother's heart when the dear little eyes are closed forever, and the face smiles at her no more, and the fingers no longer clasp her own, and the sunshine has died in her life, and she holds out empty arms that hunger always for her child!

Our babe—William Chambless—was laid away under the snow that fell like the pure breath of heaven gently on the grave. I do not for one moment cease to think of him and to "remember all his pretty ways."

He died on Wednesday, February 1, 1905, at 20 minutes to 12 o'clock m., and every Wednesday, just at that hour, the scene comes back to me, and I live over again the torture of giving him up.

There is a great emptiness and loneliness left in my life—nothing can fill up the room of my darling baby.

It seems to me that time itself cannot soften the grief I feel, although it may give me a habit of quieter endurance, while I wait for the call of the Master to join my darling around the throne of "Him who doeth all things well," and against whose providence there is no rebellion in my heart, although my grief is sore and my burden seems very heavy.

MOTHER.

Lea.

Resolutions of sympathy passed by Beulah Baptist church, Caswell County, N. C.:

Whereas, it has pleased our Heavenly Father to remove from us our brother, Thos. L. Lea, 34 years a member of our church, and only deacon, who died at his home in Caswell County, May 25, 1905, in his 58th year, leaving a wife, four daughters and five sons; be it

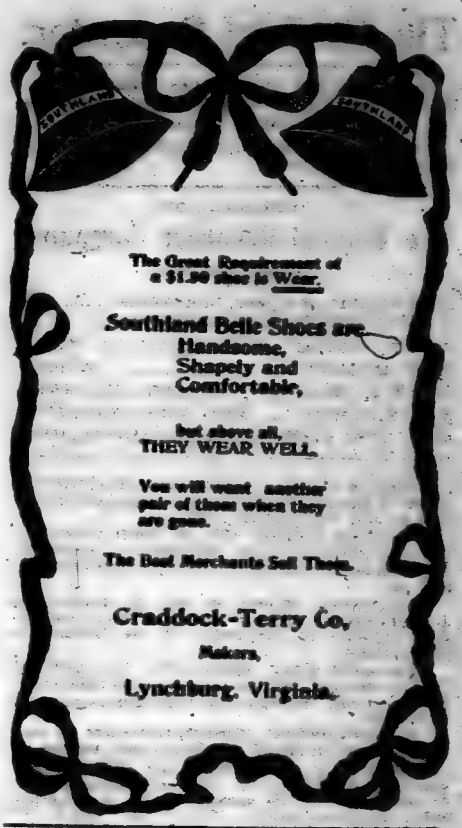
Resolved 1. That our church has lost a faithful supporter, the county an excellent citizen, and the home a most hospitable gentleman, devoted parent and husband.

2. That we bow in humble reverence to the will of God, who has seen fit thus to afflict us, and we do hereby tender to his beloved wife and children our deepest sympathy, praying God's richest blessings upon each of them.

3. That a copy of these resolutions be sent to the bereaved family of our deceased brother, to the Biblical Recorder, and that they be duly recorded upon our records.

Beulah Baptist church, June 24, 1905.

J. J. ADAMS, Mod.
J. C. King, Church Clerk.



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Tuscaloosa, Ala.—Summer School for Teachers, June 16th to July 28th.

Knoxville, Tenn.—Summer School, June 20th to July 28th.

Mount Eagle, Tenn.—Mount Eagle Bible Training School, July 23rd to August 15th.

Richmond, Va.—Farmers' National Congress, September 12th to 27th.

Portland, Ore.—Lewis and Clark Centennial Exposition, June 1st to October 15th.

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Acknowledgments.

July 19, 1905.

State Missions.—Forest City, $7.26; Poplar Branch, Chowan, 5.00; Obids Bay, Ashe, 3.90; Mt. Zion, Slaughter estate, 93.35; W. M. S., First, Durham, (Thonk-off.) 5.25; W. M. S., First, Durham, 19.25; Jackson, 6.00; Atlantic, Atlantic, 3.85; S. S., New Hope, 3.79; from expense account W. C. C., 50.00; Worthville, 7.56; Troy, Montgomery, 3.34; Margarettsville, W. Chowan, 4.00; Cypress Creek, Bladen, 1.06. Total this week, $212.61. Previously reported, $5,982.35. Total this year, $6,194.96.

Foreign Missions.—New Hope, So. Yadkin, $2.50; Poplar Branch, Chowan, 2.50; Yadkinville, 2.25; Mt. Zion, Slaughter estate, 93.35; Western Prong, C. F. and Col., 1.31; Wake Forest, Yates College, 10.00; W. M. S., Bethany, 1.10; Speed, 2.21; Hobgood, 1.14. Total this week, $116.36. Previously reported, $11,040.34. Total this year, $11,156.70.

Home Missions.—Charon, Tar River, $5.62; W. M. S., Bethany, 3.10; Cumberland Union, Cedar Creek, 2.25; a friend, 5.00. Total this week, $15.97. Previously reported, $4,579.68. Total this year, $4,595.65.

Education.—New Hope, So. Yadkin, $2.00; Roberdel, Pee Dee, 1.00; First, Gastonia, 10.45. Previously reported, $1,658.85. Total this year, $1,672.30.

S. S. and Colportage.—S. S., Jackson, $5.00; Mr. and Mrs. J. S. Kilby, Trap Hill, 10.00. Previously reported, $305.92. Total this year, $320.92.

Ministerial Relief.—Cross Roads, $3.12; South Side, 5.00; Roberdel, Pee Dee, 3.10; Thomasville, 3.37. Total this week, $14.59. Previously reported, $624.20. Total this year, $638.79.

Total reported for all objects this week, ...	$388.23
Previously reported for all objects	25,604.27
Total reported for all objects this year	25,992.50

WALTERS DURHAM,
Treas. Baptist State Con.

One of the Ablest Documents of the Times.

The report of the Frick Committee on its recent investigation of one of the largest life insurance companies in the world is perhaps the ablest deliverance on the subject with which it deals that has ever been written. One proposition laid down by this report and which will not be controverted in the future is that "the mere size of a life insurance company has no effect on its ability to furnish sound and economical protection to its individual policyholders." The report recognizes the true object of life insurance to be to furnish "absolutely perfect protection at the lowest possible cost" and emphasizes "the high and delicate nature of the trust" in such a way that the entire conduct of the life insurance business of this country will be on a safer, more conservative and a higher plane than it has ever been before.

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VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 4.

RALEIGH, N. C., WEDNESDAY, JULY 26, 1905.

THE BAPTIST WORLD CONGRESS.

On Monday, just before finishing the Recorder for the week, we opened the British Weekly, and found that it, though not a Baptist paper, had made the Baptist Congress the central subject of its contents. We cannot forbear to print its report:

"This week makes Baptist church history. For virility, tenacity, and courage, the Baptists have always been conspicuous. But now they are giving the whole world an object-lesson as to their numbers, their culture, and their world-wide activity.

"The Baptist World Congress, however, is more than a lesson to the world—it will teach Baptists themselves much. They have never known themselves till now. They have always, statistics notwithstanding, thought themselves a little people in the world. But now they have seen the Baptist from beyond the seas, and are 'lifted up and strengthened.' Their vision is enlarged. They exult in a new sense of power.

"It is not too early to say that the Congress is a magnificent success. The task of arranging for its engagements and of providing hospitality for its delegates have been heavy. But it has been manfully and successfully undertaken. Rev. J. H. Shakespeare, M. A., Rev. T. W. Whitley, M. A., LL. D., Mr. Knott, together with a small group of able helpers, have done wonders, and are to be congratulated upon the way in which they have faced a problem never before presented to the Baptists of England.

"The Baptist Church House was not built too soon. Hardly has it been got into good working order before its capacity is tested to the utmost. From early Monday morning this week its rooms, offices and book shops, with the chapel and vestries of Kingate church also, transformed for the nonce into the home of a thriving and clanging business, have been filled and refilled with a constantly changing throng of people. For, although three weeks ago only 2,500 visitors were expected, there has been at the last moment a great rush of delegates from all parts of the world, and to-day there are over 4,000 of them actually in London. The strain thus entailed upon the Congress staff can hardly be imagined. 'Give you five minutes!' said Dr. Whitley in tones that were pathetic and indignant at once. 'Why, we have all been working eighteen hours a day, although we have doubled our clerical staff—and we had to work all day Sunday.'

"Every land on the face of the earth, where Baptists dwell, save only Palestine and Java, has sent its representatives. Exeter Hall is too small to accommodate them, they overflow London, and everywhere one sees them: tall Americans with alert faces; wiry Colonials with twinkling interest in all they see; expansive negroes freely expressing delight and criticism; big blonde Germans always in groups—all wearing the neat brass badge of the Baptist World Congress.

"It must be remarked that the German contingent is no mean one. German Baptists are not wealthy, nor have they many opportunities of visiting this country. At first, indeed, some were rather doubtful as to the wisdom of attending the Congress at all. But the general enthusiasm soon seized them too, and their large contingent come to these shores with the keenest anticipations of lasting good, and an inspiring insight into a larger, broader life than their own. And, by the way, it is worth noticing that nearly all these German pastors speak English—thirty-five of them at any rate! Are there thirty-five Baptist ministers who can speak German? One doubts it.

The Roll Call of the Nations.

"Soon after 4 o'clock on Tuesday afternoon the great Exeter Hall began to fill, and by the time the meeting was to commence it was crowded to its utmost capacity. The flags of all nations decorated the building. Great maps on the walls showed the relative distribution of Baptists, other Christians, and the various world religions. But one scarcely attended to these things. It was the human panorama, the great spectacle of representatives of twenty millions of Baptists throughout the world, that roused the imagination and riveted the attention. And it must be admitted that this spectacle was arranged and exhibited by those who have organized this Congress with masterly skill. It was a dramatic triumph. After a hymn had been sung, and Rev. Jas. Owen, of Swansea, had offered prayer, Judge Willis, fresh from the utterance of his brave and outspoken presidential address, welcomed the foreign delegates in manly and powerful terms. Warning his hearers that it was not for mere scenic display, nor in order to triumph over other denominations that this Congress had been summoned, but simply in order to the achievement of high moral aims and the enrichment of that spiritual life which thrives best in fellowship, he compared the Congress very happily with the gathering of the disciples at Pentecost. 'Our numbers in this hall,' he said, 'are nearly the same as those of the converts of that wondrous occasion, and by virtue of the wide diffusion of our noble English language, men from many lands do in their own tongue hear the Word of God.' The speech abounded in good things, one of which may be recorded: 'The greatest privilege which a Baptist has is to remember his own baptism—but, alas! for members of other churches, this can never be more than a matter of hearsay!'

"Judge Willis has often taken occasion to eulogize the independence of Baptists. He had experience of that independence on this opening night. In announcing the hymn, 'All hail the power of Jesus name,' he said it would be sung to 'Miles's Lane.' But the Congress showed its liking for modernity by crying out for 'Diadem'—and 'Diadem' it had, although the choir was evidently little familiar with that magnificent tune. A somewhat similar incident happened later on when the foreign delegates insisted despite the protests of the chair, on joining the British in the singing of the National Anthem. But this is not to reflect upon the chair. No one could have presided more ably and gracefully than did the Judge. There was nothing but harmony and buoyant, exultant good nature throughout the proceedings.

"These proceedings were termed 'the Roll call of Countries.' As Mr. Shakespeare called the name of each country, the representative of that land made a three minutes' speech, and then his fellow delegates rose where they sat, and sang some National hymn. In general, the effect was impressive and stimulating to a degree. Only in one or two instances, where the small number of delegates was widely scattered over the great hall, did the singing leave something to be desired. Twenty-six groups of delegates responded to the Roll—Austria, Hungary, Denmark, Finland, France, Germany, Italy, Netherlands, Norway, Russia, Sweden, United Kingdom, China, India, Japan, Congo, South Africa, National Baptist Convention, Southern Baptist Convention, Regular Baptists, Lott Carey Convention, Canada, Mexico, West Indies, Australia, New Zealand and Brazil. The responses given to the roll call were in many cases thrilling and memorable, some full of humor. We can, however, only refer to a few of the more outstanding. M. Cadot, of Paris, speaking in excellent English, cried out: 'Yesterday I was so happy I was ready to kiss every man of you that I met. Oh! if you were French, how I would embrace you! (Loud laughter.) I offered to kiss my dear friend, Rev. C. Joseph, the Baptist Bishop of Cambridge, but he declined. (Renewed laughter and cheers.)' When M. Cadot was about to leave the platform, Judge Willis delighted not only him, but the whole Congress, by gravely exchanging embraces with the affectionate French pastor!

"Of the foreigners, perhaps the best speaker was Pastor Hom, of Kristiania, one of four delegates sent by the 3,000 church members of Norway, who sang with much sweetness a charming melody. But the roll call produced nothing more impressive than the Russian response. There were four men from Russia—tall, well-set up, long-bearded veterans. In broken English, Gospodin Pavloff, of Tiflis, told how he and his friends had been banished time and again, because they would not pledge themselves to refrain from preaching. This friend was a beautiful, saintly looking old gentleman, with mild eyes, and a simple and gracious bearing. This man had been in thirty different prisons for preaching the Gospel. Dr. Timothy Richard gave a striking message from China, 'the eldest sister of the nations;' Rev. M. C. Mason told how the 8,000 native Christians of Assam were observing Congress by means of a week of prayer; Dr. Brick, a negro preacher, sang a beautiful song, in which, with real poetic feeling human life was likened to a railway journey ('Keep your hand upon the throttle and your eyes upon the rail'); it was the musical triumph of the evening. The Canadian delegate, Daniel Thompson, Esq., K. C., LL. D., referring to the grand future before the great colony, wittily turned the old saying into, 'We, who are about to live salute you,' and oratorical triumphs were achieved by the two American leaders, Dr. Curtis Laws and Dr. L. A. Crandall.

"But these are all more or less personal items, and it must be said that one notable characteristic of the Congress so far, has been the way in which all have united to do honor to our own Dr. Clifford. It is already manifest to every visitor to the Congress that Dr. Clifford is an international leader and hero. Mr. Richardson, of Australia, called him 'the modern John Knox.' Mr. T. Burnham King, M. L. A., brought from Cape Colony a message to the great Passive Resister: 'We are watching your battle; you have not yet won at home, but you have helped us all! We admire you, we love you, and we are sure you will win!' Dr. K. O. Broady, of Stockholm, too, in words of great power as well as humor, told how he had longed to see the Doctor whom all in Sweden delighted to honor. He is the great peacemaker! Little in body, he is a giant in mind, one of God's splendid gifts to the world.

"But it was not left merely to individual speakers to voice this tribute to Dr. Clifford. Rev. F. B. Meyer's absence made it necessary for Dr. Clifford to respond to the roll call on behalf of Britain. When he arose he received a great ovation. The whole Congress rose and cheered, while, at Dr. Prestridge's call, the Americans waved their handkerchiefs in what is called 'the Chautauqua cheer.'

"In his speech Dr. Clifford summed up his impression thus: The delegates had displayed chiefly six things in this grand roll call:

"(1) The Baptist faith places Jesus Christ in the place of absolute and unapproachable supremacy.

"(2) The Baptists love one another with a great love.

"(3) They are invincibly faithful to conviction—imprisonment and banishment will not shake them.

"(4) Soul liberty the Baptist will have, and this leads infallibly to—

"(5) Political liberty, which they will achieve for all the world.

"(6) Thus peace on earth is the great goal of their corporate life.

"A closing hymn and prayer brought this magnificent meeting to a close. The Congress had begun well—well beyond the dreams of its most optimistic promoters."

We love any forms, however ugly, from which great qualities shine. If a man can raise a small city to a great kingdom, can make bread cheap, can irrigate deserts, can join oceans by canals, can subdue steam, can organize victory, can lead the opinions of mankind, can enlarge knowledge, 'tis no matter whether his nose is parallel to his spine, as it ought to be, or whether he has a nose at all; whether his legs are straight or whether his legs are amputated; his deformities will come to be reckoned ornamental and advantageous on the whole.—From Emerson's "Considerations by the Way."

The woman who prides herself on not knowing how to keep house, how to bake bread, or how to cook a meal, is an object of both pity and contempt.

In his desire for the artificial blessings of this life man forgets the natural blessings, such as health and a comfortable home.—Rev. C. H. Parkhurst.

Not until you make men self-reliant, intelligent and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—Ruskin.

The Baptist Message to the World.

The Baptist message to the world for which I plead, properly understood, is the message of religious ultimates and universals which will solve all political problems of the day. Exegesis has been the right arm of our Baptist power in the past. We have been loyal to the Scriptures as the Word of God. Among ourselves nothing can take the place of this as the finality upon disputed questions. We will abide by our convictions and promulgate our views as to the teachings of the New Testament to the end. But our exegesis needs supplementing by exposition. We must interpret baptism, and communion and church polity in relation to the great universal truths of our system. The world sometimes regards us as the narrow champions of a few minor points as to externals in religion. We must show them that their conception of us is erroneous.

Baptist Principles in Universal Terms.

Now, what I maintain is this: Our denominationalism, if it is to win, must restate itself in universal terms. There is one test alone, and that is the ideal of the kingdom of God. No denomination has a right to exist whose principles cannot be set forth in terms of the kingdom. What we need is not so much to prove that immersion and immersion only is the New Testament mode of baptism, but to persuade men so that they will exclaim with the eunuch, "Here is water: what doth hinder me to be baptized." Our mission is to produce obedience to Jesus Christ. To do this we must show the relation of what is distinctive and peculiar in our views to those things which are universal and final in religion. We must show that we have the essence of Christianity not in some volatile and refined aroma of New Testament teaching, according to Harnack, for example, but in the breadth and depth and universality of our ideals and their adequacy for our mission and the world's needs. And we must show that our interpretation of the New Testament is the only adequate one.

A New Book Needed.

I want to see a book written on the subject of Baptist Beliefs as the Axioms of Universal Religion. They are few, and they are simple, these principles of ours, and we need to expound them in their universal bearing and significance. Infant baptism violates the religious axiom that the individual soul is directly responsible to God alone. So of all other of these fundamentals. Some of our axioms are as follows:

(1) The theological axiom: The holy and loving God has the right to be sovereign.

(2) The religious axiom: All men have an equal right to direct access to God, which cuts up infant baptism by the roots.

(3) The moral axiom: To be responsible man must be free, which recognizes the worth of man as man and is the root of all progress.

(4) The ecclesiastical axiom: All believers have equal privileges in the church, which girdles episcopacy and hierarchy with the ring of death.

(5) The social axiom: Love your neighbor as yourself, which creates a society of free individuals in ethical relations and guarantees the permanence of the social order.

(6) The religio civic axiom: A free church, in a free state, which saves both religion and the State from dire perils.

We next consider the value of a literature which is an adequate expression of denominational life as an aid to church efficiency.

Spiritual Response the Test.

Baptist church efficiency means the great Baptist message and the great Baptist life appealing successfully through the local organization to the community around it. Church efficiency demands the spiritual response of the community to the approach of the church. The test of eloquence is, the obedient attention and response of the audience. Some one has aid, if a man calls a dog and a dog comes, so far he is eloquent. If a singer sings and the people listen, he is so far a successful singer. When Paderewski sits by the piano, there is but one test of his performance, and that is not the rapidity or skill with which he moves his fingers, nor the absorption and concentration of his manner; it is simply and solely the response of the instrument, the musical message he evokes from that piano. So, also, Baptist church efficiency is to be tested solely by the spiritual response of the community.

Fire Baptism.

Brother Harrell's article in last week's Recorder seems rather furious and sulphureous against those who pray for the "fiure baptism."

Of course there are "holy men" who have to keep telling us of their "holy baptism" lest we forget. But there are good men who take Christ for their example and are too busy doing good to take time to tell you how sinless they are. However, these good men often hold different views about certain things, and interpret differently certain Scriptures. Peter and Paul, and Paul and Barnabas, had sharp contentions; and yet, we dare not question their sincerity in the Christian walk.

It seems that many good men differ in their interpretation of this text: "He shall baptize you in the Holy Spirit and fire."

Dr. Broadus takes the view that Brother Harrell punches into us. He says, in part:

"Observe that in the preceding verse the fire receives the unfruitful trees, and in the next verse the fire consumes the chaff. Verse eleven evidently teaches the same general lesson, and it would, therefore, be natural to understand the fire which ends each of the three parallel sentences in essentially the same way as a fire which consumes the wicked."

He gives us considerable argument in favor of this view, and then says:

"More or less similar is the view of Origin, Fritzsche, Neander, De Wette Hengstenberg, Meyer, Reynold. Many, however, suppose that the 'Holy Spirit' is to be taken in the strictly New Testament sense, and 'fire' is simply appended as an image of the Spirit's purifying work upon the individual, consuming his faults. So Chrys., most Roman Catholic Commentators, Calvin, Olshauser, Ewald, Godet, Edersh, Morrison, and a number of others."

Dr. Alexander Maclaren holds the latter view. He says, in a sermon on this text:

The text comes in the midst of a triple representation of our Lord's work in its relation to his (John's), each portion of which ends with the refrain, 'the fire.' But these fires are not the same. The first and last destroy, the second cleanses. These are threatenings, but this is altogether a promise. There is a fire that consumes the barren tree, and the light chaff that is whirled from the threshing flood by the wind of His fan; but there is also a fire that, like the genial heat in some greenhouse, makes even the barren tree glow with blossoms, and bends its branches with precious fruit."

Again he says:

"Now whatever may be the meaning of the emblem in the preceding and subsequent clauses, it can have but one meaning in our text itself—and that is, the purifying influence of the spirit of God. Baptism with the Holy Ghost is not one thing and baptism with fire another, but the former is the reality of which the latter is the symbol."

So we see, not all who pray for "The Fire Baptism" are "ignorant" men and women; neither may we charge them with being "false followers of the Lord Jesus." Dr. Maclaren would pray for the Lord to baptize us in the Holy Spirit and fire, and would recognize the answer in the renewed energy and burning zeal with which the Lord's people went about their work, and in the ingathering of souls; while Brother Harrell would pray for the Lord to baptize us in the Holy Spirit, and deliver us from the baptism in fire, and would rejoice when the Lord gave him the same answer that he gave Dr. Maclaren.

The Lord answers us according to our faith and purity of purpose in the groanings of the Spirit, and and not according to our phraseology.

Sincerely,

J. K. HENDERSON.

Speed, N. C., July 5, 1905.

The Last Days of a Good Man.

Rev. A. D. Cohen, known to many people of North and South Carolina because of his ministerial labors in these States, died in this city on Sunday night, February 12th, and was buried in New Bern, N. C., on Friday, the 18th. He had lived in the city of Baltimore for the last five years, and was a member of the Grace Baptist church, Rev. N. H. Baylor pastor. He had retired from pastoral labor, being well advanced in years. He was 83 years old at the time of his death. He served the church in New Bern during the war, and some years after the war. He was highly respected and beloved by the Baptist pastors in Baltimore, and often attended the pastor's conference. Before the body was taken from this city a funeral service was conducted over the remains at the home of Mrs. Wm. Kennedy, his married daughter. The service was conducted by Rev. W. H. Baylor assisted by Rev. Curtis E. Laws and the writer. Brother Cohen's pastor paid a very tender and loving tribute to the honored dead. He said Brother Cohen was an example to him and others of sublime faith, patience and hope. He never failed in his attendance upon the services of the church on the Lord's day or at the week-evening services, and literally died in the harness, as he was stricken down in the church one Friday evening while giving an exhortation to the young people of the congregation. He was remarkably cheerful for a man of his age and circumstances, also meek and unselfish. He was an Israelite indeed in whom there was no guile. After his conversion from the Jewish to the Christian religion, he devoted his life to the Gospel ministry, and wherever he labored he won for himself the respect, confidence and love of the people. He leaves two daughters and several grandchildren to mourn his death. The churches he had served in the South remembered him with tokens of their confidence and affection in his old age. He was buried beside his first wife in the cemetery in New Bern, N. C. He was a member of the Order of Free and Accepted Mason's and was honored by his lodge.

M. V. McDUFFIE.

Baltimore, Md.

Infant Baptism Decreasing.

It is said the official Episcopal organ complains that infant baptisms are decreasing, and that in fifteen Southern dioceses there were, in 1903, only 4,649 infants sprinkled and in 1904, twenty-nine less. So gradually, the superstitions which have gathered around the truth as it is in Christ are losing their hold. As the Bible comes more and more to its place as the one standard of appeal by all Christians, there will be fewer and fewer of these superstitions remaining.—Exchange.

From Waynesville.

To make a correction and a statement are the motives which prompt these paragraphs: A good brother of our city handed the writer a clipping today which he "made while in Charlotte recently, and "from some Charlotte paper," he thought. It states, incorrectly, "The church is near completion." Nothing has been done to the inside of the main auditorium. It will take $1,000 to complete it. This we are striving to raise. We hope our friends who promised us last fall at Elizabeth City to "send us aid," will do so. We also hope others who have promised us certain or indefinite amounts, will at once send them in. Never have pastor and people worked more heroically to do what was termed "the impossible." than the Waynesville Baptist church have done, in order to build this house. We do "now worship in our new Sunday-school rooms," and have done so for two Sabbaths. They are completed. But we are anxious to go ahead and finish up our main audience room at once, so that we may go to the State Convention in December asking that it hold its succeeding annual meeting in Western North Carolina, and in the new Baptist church of Waynesville. But this we cannot do unaided. We have done our best. The pastor hopes to move into the new parsonage this week or next. It's erection on the site with (adjoining) the church, was made possible by a wise sale of the old parsonage. We get a far better house at a cost of $1,000 out of the proceeds of the old one; and turned into the building fund of the church $500 besides. Our Sunday-school has greatly increased, and we have four or five persons received for baptism. We hope on, and we work on, and intend to keep on!

The pastor expects to enter his fourth year here as pastor on July 10th, D. V. The 29th day of June will, however, arrive before that date. This last will be the twenty-fifth anniversary of the marriage of the writer and his wife—our "Silver Wedding"! But the couple have no higher desire, nor will there be any other celebration of the "event," other than "a reception by them on that date from everywhere, silver dollars for the Lord's House." May they receive a peck of them!

This would be our prayer, if we thought such a treat were reasonable.

The editor of the Recorder has sent us $5.00 already, and has promised us $5.00 more. Who will imitate or excell him?

B. W. SIMMS.

John 16:12.

Is it so, O Christ in heaven, that the highest suffer most?
That the strongest wander farthest, and more hopelessly are lost?
That the mark of rank in nature is capacity for pain,
And the anguish of the singer makes the sweetness of the strain?
"I have many things to tell you, but ye cannot bear them now."

Is it so, O Christ in heaven, that whichever way we go,
Walls of darkness surround us, things we would but cannot know?
That the Infinite must bound us, as a temple veil unrent,
While the finite ever wearies, so that none attain content?
"I have many things to tell you, but ye cannot bear them now."

Is it so, O Christ in heaven, that the fulness yet to come,
Is so glorious and perfect, that to know would strike us dumb?
That if, only for a moment, we could pierce beyond the sky
With these poor dim eyes of mortals, we should just see God and die?
"I have many things to tell you, but ye cannot bear them now."

A Great Meeting at Gold Hill.

I seldom write anything for newspapers because I am overrun with work, and besides I don't like to say much about what I am doing. But, inasmuch as we have gained one of the greatest victories for the Lord at Gold Hill, I wanted to tell the brethren about it.

Bro. W. A. Hough and myself began our meeting there the fourth Sunday evening in May, and preached twice a day for ten days. The Lord sent His spirit down in great power, and convicted and converted men and women. Gold Hill has the name of being a hard place on account of its being a mining town, but when the Lord shook it, it was stirred from center to circumference. Our little church was greatly revived, and about twenty added to its number. There were about fifty conversions in all, and we hope to receive more members yet. Of course, we cannot get the fifty, as a great many of them will go to the Methodists.

Brethren, this meeting is a great victory for the Lord. No greater was ever gained in this section. No such revival has been seen in this place for years. It was a regular old time revival. Mourners came forward to the "mourner's bench" and stayed there until they received the blessings. I am fearful that there is too much handshaking religion today, and that we make it too easy to get into the church. John said, "bring forth fruits meet for repentance," and that is what we ought to do. By our limited means we have allowed a great many unconverted people to get into our churches. The work in this section is looking up a little. We are repairing our church houses at several places.

Big Lick church has been adorned with a fine tower within the past few weeks.

West Albemarle has been completed, and I must say it is one of the completest jobs I have ever seen.

Kendalls has built a new house within the past year, and possibly others are undergoing material improvements.

Brother Arnette is doing fine work at E. Albemarle.

Brethren, pray for the work in Stanly.

Fraternally,

C. J. BLACK.

Ordination.

It was a beautiful sight to see Rev. John E. Ayscue home to be ordained, and sitting listening to the sermon of his old pastor, Rev. Geo. W. Coppedge. Brother Ayscue, in college at Wake Forest, stood high with the student body both in physique and their estimation of him as a man of worth, and no man had more universal respect and love from the faculty than did John E. Ayscue. Brother Ayscue took both B. A. and M. A. degrees from Wake Forest in the spring of 1903. He then entered the University of Chicago where he has just graduated, taking the degree of Bachelor of Divinity. He was pastor of the Heborn Baptist church, Heborn, Ill., while in the University of Chicago. His church there only gave him a short leave of absence, but we hope that his love for home and the work in North Carolina will cause him to sever his connection with those in the West and declare within his soul that he will make our work his work and our home his home.

Tuesday, June 27, 1905, the New Bethel Baptist church called a Presbytery composed of Pastors G. W. Coppedge, G. W. Holmes, W. N. Johnson and I. N. Loftin; Deacons B. F. Stainback and W. B. Daniel to examine and ordain Brother Ayscue. The Presbytery organized with W. N. Johnson as chairman and I. B. Loftin clerk. The examination was led by Brother Johnson, and proved to be one of strength and beauty as answers and explanations were made by Brother Ayscue. Brother Coppedge preached the ordination sermon from Tim. 4-5. The clerk led in the ordination prayer. Brother Holmes delivered the Bible, and Brother Ayscue pronounced the benediction.

Tuesday night Brother Ayscue preached to quite a crowd of his home people from the text, "Jesus Christ the same yesterday, today, yea forever."

Brother Ayscue is indeed one of our strongest young men, and the State and our denomination will lose much if we fail to get him located in the State.

May the blessings of God follow him in all things is our prayer.

I. N. LOFTIN, Clerk.

Wilson Church—A Year's Growth.

Our church has just closed its first year with Rev. Jno. T. Jenkins as its pastor, and on Sunday morning, July 9th, we had our first anniversary service. During the week neat typewritten invitations were sent out by the pastor to each member of the church urging them to be present, and containing a program of the services to be held.

At the preaching hour, after the Scripture reading by the pastor, Deacon B. F. Briggs gave us a brief history of the church from its organization to the present time, dealing in many pleasant reminiscenses with reference to the building and of the members, telling us how the singing was conducted in the days gone by, the introduction of the organ into the church, and then of the grand men and women who had labored and struggled for the upbuilding of the kingdom of God in our town and who now rest from their labors.

Deacon D. S. Boykin spoke on "Our Possibilities" as a church and as individuals. Arguing from the history and achievements of the past, and pointing to the bright future that lay out before us as a church, he pointed out to us the fact that the spiritual and material welfare of our church could rise no higher than the individual lives of its members, and urged upon us, therefore, to "seek the best gifts" and to strive for the highest things in Christ Jesus the Lord.

Bro. R. E. Hagan spoke on "Prophesy, or Our Future," and as a prophet, told of the good things that lay out before us as a church and as a people if we were but true to the spirit and zeal that seemed to animate at the present time.

Bro. O. P. Dickerson, one of our leading young barristers, addressed us on the "Elements of Success and Failure," and those of your readers who remember him as an orator and debater at Wake Forest College a few years back will know that we were highly entertained by this talented young man.

"Comparisons - Statistical," by Treasurer D. B. Gaskins, gave some interesting statistics as to what the church had done financially during the past year, and comparing it with the year 1903, the last full year before the coming of Brother Jenkins as pastor. The following table will show what advancement the church has made along all lines during the year just closed:

Pastor's salary and incidental expenses, 1903, $756.08; year just closed, $1,461.91; increase, $677.48.

Associational, State and Foreign Missions, 1903, $10.78; year just closed, Associational Missions, $130; State Missions, $31.33; Foreign Missions, $81.25; increase, $231.80.

Orphanage, 1903, $3.40 year just closed, $26.00; increase, $22.60.

Ministerial Education, year just closed, $11.43; increase, $11.43.

Church Debt, year just closed, $821.00; increase, $821.00.

Ladies Aid Society, 1903, $249.81; year just closed, $464.23; increase, $251.00.

Woman's Missionary Society, 1903, $62.50; year just closed, $108.40; increase, $45.90.

Auxiliary Society, year just closed, $250.00; increase, $250.00.

Modern Priscillas, year just closed, $165.00; increase, $165.00.

Dorcas Sewing Society, year just closed, $245.96; increase, $245.96.

Total, 1903, $1,082.57; year just closed, $3,796.51; increased, $2,713.94.

This does not include the statistics for the Sunday-school which, briefly stated, is as follows:

Average attendance for previous year, 66; for present year, 121; average contributions, $1.44.

These figures not not include anything collected by our building committee on the new church building, and they show an increase of over 250 per cent over former year.

We have received ninety-four new members into our fellowship during the year just closed, and the spiritual life of the church has improved very much, and is on the up-grade. The foundations of our new church building have been laid, and as the weather permits, the building will go steadily on to completion.

On Saturday evening before the members "pounded" Brother Jenkins by supplying his pantry with many of the necessaries of life.

We are anxious to get our new church building so far advanced this fall that we can say to the Baptist State Convention at its next session, "Come to see us."

Your brother,

Z. T. BROUGHTON.

A Sojourner From Florida.

I am a Baptist minister from Palmetto, Florida, sojourning for a while at Saluda, where I hope to renew my strength, I trust, physically and spiritually, and through the Recorder will introduce myself to "the churches of North Carolina, together with the bishops and deacons." I feel I have an interest in the Old North State, for my ancestry came from England and settled here. It is the State of my father's nativity, and where my grandfather and grand-uncles lived until my grandfather emigrated to Kentucky, and afterwards to Mississippi. My grandfather and grand-uncle were Baptist ministers. Perhaps I have relatives now in the State, and would be glad to correspond with any of the name, who may see this, and trace the relationship, if any, and know more of my genealogy.

I have been in Saluda for two weeks, and feel already the benefit of this salubrious and invigorating climate. I have met the pastor of the church here, Elder Justice, and heard him preach an excellent sermon. I have also preached to his flock since coming here, and am boarding with Sheriff Robertson, a member of his church and subscriber of the Recorder.

If opportunity offers, I hope to see Hendersonville and Asheville, and other places near here, and get acquainted with more of the brethren. I would be glad especially to meet and know the brethren who give to North Carolina the excellent and staunch paper—the Recorder. My house takes the paper, and I shall read it with great interest while here.

R. H. WHITEHEAD.

Saluda, N. C., July 14, 1905.

The Fire Baptism.

Editor Biblical Recorder:—In the last issue of the Recorder I see an article on the "Fire Baptism" by Bro. W. B. Harrell; and while I am in full accord with him in opposing the vagaries of the modern "holiness craze," I dissent from him in his interpretation of the Scriptures he quotes. To take the "fire" of Matt. 3:11 as a distinct baptism from that of the Spirit—a baptism of the impenitent in the fires of hell—seems to me to be exceedingly unnatural. It seems clearly to be but the fiery character of the Spirit's operation upon the soul, searching, consuming and refining as nearly all good interpreters understand the words. In the third chapter of Malachi we have a prophecy concerning the coming of John the Baptist and of Christ; and of the latter it is said that "He is like a refiner's fire and like fuller's soap: And he shall sit as a refiner and purifier of silver."

And the words of John the Baptist in Matt. 3:11 is but a prophecy of the same thing when he says: "He (Christ) shall baptize you with the Holy Ghost and with fire." And, again, when the prophecy was fulfilled on the day of Pentecost, we learn (Acts 2.3) that "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." So, we find in Mal. 3:2, "fire," and in Matt. 3:11, "fire," and in Acts 2:3, "fire," and as each of these Scriptures has reference to the same thing, the word "fire" in each place must mean the same thing. As to the questions asked in Is. 33:14, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" we find the answer in the next verse, "He that walketh righteously, and speaketh uprightly," etc., which shows that it has no reference to the "fire" of hell. When Elijah and the prophets of Baal were trying to determine the true God, it was agreed that "the God that answereth by fire, let him be God." (1 Kings 18:24.)

We see the effects of the fire of God's love in every great revival, when sinners are converted to God, and the children of God filled with the divine Spirit. May we know more and more of the operations of His blessed Spirit, for the promise is to us and to our children, and to those who are afar off, even as many as the Lord our God shall call! (Acts 2:39.)

O. P. WILLIAMS.

Bryson City, N. C., July 3, 1905.

Receipts for Blowing Rock Church.

Moses H. Cone, $40.00; Caesar Cone, $10.00; Mr. Stringfellow, $10.00; Lenoir Supply Co., $7.00; M. N. Harshaw, $5.00; W. L. Wakefield, $1.00; Zion Hill church, $3.00; W. M. Asso., Beth. church, $1.00; C. E. Gower, $1.00 C. M. Wall, $1.00; Geo. W. Wall, 50 cents; P. N. Motsinger, 25 cents; Oscar Bower, 25 cents; J. E. Motsinger, 25 cents; Jas. Smith, 25 cents; S. W. Wall, 25 cents; Mrs. N. E. Turner, $1.00; Mrs. Z. T. Sharpe, $1.00; Miss Sarah Parham, 25 cents; Miss S. L. Lewis, 25 cents; sundry friends at Lenoir, N. C., $12.25, W. P. Green, 25 cents. Total, $96.00.

Some donations have been sent to our treasurer at Blowing Rock. These I am not prepared to acknowledge at present. Many thanks.

I. W. THOMAS.

Lenoir, N. C., July 13, 1905.

Sunday.

Sunday is God's day. Our hearts should be filled with thanksgiving and praise, that we have been safely kept through another week and allowed to enjoy this holy day in rest and peace.

Oh! what a privilege to take our minds away from all things earthly and let them dwell for one blessed day only on heavenly things.

Six days are we given to work and take care of our earthly means; then can we not give the seventh entirely to God, laying aside all things except those pertaining to our spiritual welfare and the glory and honor of our all-wise Creator?

May God help us to keep this, the best of all days, free from worldly things and make it a day of rest and peace filled with thoughts of God and His mercy and goodness to us.

MRS. E. B. OLIVE.

Washington, N. C.

News Notes.

....Secretary Johnson spent Sunday with Pastor Hale, of Wilmington.

....Bro. John J. Douglass has been called to the pastorate of the New Bern Tabernacle.

....Pastor Lunsford, of Asheville, will supply in August, the pulpit of the First Church, Nashville, Tenn.

....The Alabama Baptists raised $45,105 for missions in the year that closed with their recent Convention.

....The Flat River fell back on State Missions by $125. That will never do, brethren. All the rest of us are going forward.

....Prof. A. T. Robertson, now in England, has been asked to deliver the British Chautauqua sermon, August 20, at Aberystwyth, Wales.

....For kind words in the Christian Index, most grateful thanks. Yes, he is "like the alligator," though you wouldn't think so from his photograph!

....Dr. T. T. Eaton says that since the Seminary has been located in Louisville thirty-three members of his church have become the wives of preachers.

....Come to think of it, recent events indicate that the Bogard plan of obtaining D. D. is by no means without a rival. A simpler but costlier method is a check for $500. Sometimes good for LL.D.

...."Home Week" is becoming popular in North Carolina. Cleveland, Harnett and Robeson have arranged for such occasions in the near future. It is an excellent idea, helpful to both exiles and old-home folks.

....Bro. David P. Dellinger, well-known in the Kings Mountain Association, a Wake Forest man, has associated himself with Prof. E. J. Abernethy as principal of the High School at Cleveland. Our best wishes attend him.

....Returning from the recent Southern Baptist Convention, Bro. A. H. Porter took a collection at Lennon's Cross Roads the very next day. The sum of $103.50 was raised; and yet there are pastors who do not care for Conventions and churches that will not send their pastors.

....Secretary Hight C. Moore writes: "I am greatly enjoying my work and am very busy this month in our up-country schools. Have filled engagements in ten associations since July 1st and am much pleased with my visits. Our Sunday-school work is surely on the upgrade."

....We see that one J. H. Brown, on Canary Islands, is going about in North Carolina taking up foreign mission collections. He is not approved by the Baptist authorities. Of course any one can give money to whom he pleases, but we advise even churches to place their money in the regular channels. Our own work needs it, to be sure.

....Of the dedicatory sermon at Spring Branch, Bro. J. A. Campbell, pastor, writes: "It was an appropriate sermon, well suited to the needs of the greate crowd of eager listeners and with great earnestness and power the speaker magnified Christ. It was a great occasion and a great sermon. Brother Alderman was reared in this community, his father, the sound and consecrated Rev. A. B. Alderman, was for many years the faithful pastor of this church, and it was most fitting that Bro. J. O. Alderman should preach the dedicatory sermon."

....Bro. R. J. Bateman spoke at High Point First Church Sunday. He raised in a collection $25 for the Students' Loan Fund of our University. That gives an idea of what we could do with regular collections for education.

....Bro. R. J. Bateman accepts the care of Fayetteville Street Church, Raleigh. He is admirably fitted for the work of bringing this church forward. It has a great field—half of Raleigh and the needier half at that.

....Pastor Massee, of the Raleigh Tabernacle, holds that a pastor has a right to four or five weeks vacation; and his church agrees with him. But he declines to leave his post this summer. There is two much to do. He preached with great earnestness and vigor on Sunday.

....After Dr. B. D. Gray had started for Europe, word came from Cuba that the lawsuit which had been carried on by Rev. A. J. Diaz against the Home Mission Board for possession of the latter's property in Havana, had been settled in favor of the board.—Christian Index.

....The Baptist University for Women has a faculty of about thirty members. Its plant is worth $125,000. Of course there is not a school for women in North Carolina to equal it—and far in the South. Its teachers are of the highest class. They are specialists. It does cost more; but the best must cost.

....That was a fine saying by Dr. A. J. Gordon: "There are negroes in Central Africa who never dreamed that they were black until they saw the face of a white man; and there are people who never knew that they were sinful until they saw the face of Jesus Christ in all of its whiteness and purity."

....We regret to hear of the death of Mrs. Mary M. Williams, widow of the late W. H. Williams, editor of the Central Baptist. She contributed no little to the excellence of that paper. Her column, in particular, was always good. Among her children is the wife of our Seminary professor, Dr. McGlothlin.

....Pastor H. A. Brown, whose gentleness and wisdom are proverbial, writes: "The guerilla warfare long carried on for our schools must give away to a well ordered march on the part of all our forces to make an educational system worthy of the Baptists in the State in this the brightest century in he world's history."

....Just now two of the most talked-of men and the two most successful political reformers are Governor Joseph Folk, of Missouri, and Mayor John Weaver, of Philadelphia; and both of these men are loyal and active Baptists.—Religious Herald. Since Baptist principles are true the world will have more and more need of men that embody them.

....Steamer letters from pilgrim editors in last week's Baptist papers made excellent reading in the Religious Herald and Baptist Argus. Editor Pitt for life, Editor Prestridge for news, and each a genial spirit. We could not have sent over two better representatives of the Baptist press, nor two in whose pleasure their fellow editors would take a deeper interest.

....The cable reports that the Baptist Congress, now in session in London, has provided for a permanent world alliance, designed to secure cooperation among Baptists of all countries. All associations of Baptists can be received. There is to be an executive committee, with seven members from the United States, five from Great Britain two from Canada, and seven from all other countries combined.—Exchange.

....C. C. Brown, of Sumter, S. C., says of the divine call to the ministry: "The whole thing is a piece of ecclesiastical humbuggery." Bro. Brown speaks for himself alone in this matter. He cannot speak for H. A. Brown, Livingston Johnson, J. S. Hardaway, W. C. Tyree, and a thousand Baptist ministers more successful than he and quite as honest. And he should not do so without protest.

....Bro. J. J. Beach, of Boonville, writes: "We had a very fine rally at Yadkinville July 4th. The temperance cause is growing in our county, I think. My church work is getting along very nicely this year. Collections have been the best since I have been on the field. I have been elected principal of Yadkin Valley Institute and prospects are good for a fine school. We enrolled 230 last year."

....Dr. Joseph Broughton writes from Atlanta: "The friends of Bro. John A. Price will be interested to know that in the future he is to do the work of an evangelist. His previous seminary preparation, close study of evangelistic movements, contact with the great evangelists of the day, experience in personal work, his love for humanity and consecration bespeak for him success in his ministry."

....Bro. S. W. Bennett, who with headquarters at Wake Forest has served a large field with great success, has accepted a call to Phoebus, Va. We regret that he is to leave us. His work in the Central Association marks him as a man and minister of high efficiency. Our church at Falls is a monument to his faith, industry and zeal. Our Virginia brethren will find in Brother Bennett a true yoke-fellow, a ready supporter of every good work.

....Bro. F. O. S. Curtis, who has the honor of being from North and South Carolina, writes appropriately: "The Poteats stand hand in hand for the great Commonwealths—all that stands for what consecrated head and heart can mean, for the glory of God and the upbuilding of our fellowman. The like was never seen before. Brothers at the head of noble Baptist colleges, with records second to none in our Southland—surely good things are in store for the Carolinas."

....We expect several letters on the Baptist Congress, although an occasion of that sort is as difficult to write up as the Midsummer Meeting! The Congress has adjourned. With the benefit of cables we may say that the speakers spoke. We hear that there were about 3,000 delegates—1,200 from America, 300 from the South; and that it was agreed to meet again in a few years, next time on this side. Every country, save the Lord's land, was represented. Yes, North Carolina was represented. "The Lord's Land" refers to Palestine!

....Yellow fever has broken out at New Orleans. There are several cases. But there is no alarm. The people know the physicians can effect sanitary precautions against its spread. But if they thought the mayor would not carry out physicians' orders, but "do what he says he thinks is for the best" "in the exercise of his own authority and discretion," they would flee the city by hundreds of thousands. In that case the physicians would be "physicians of no value," and no one would expect them to be. But what would happen to the mayor? He would be in trouble no doubt, but no one would liken him to Job. In cases of sickness the physicians have charge. In epidemics the physicians orders are paramount. This seems quite elementary; but some of us are finding it new and hard doctrine in North Carolina.

....Bro. M. E. Parrish, of Shelby, writes: "Can you find a better people in the State to meet their pledges than in Shelby? The church appointed a committee of fifteen yesterday to consider the work of erecting a new house of worship adequate to our needs and worthy of so noble a people. I am looking forward to a great work here, and am hopeful. I am the recipient of many tokens of esteem and love. This is, in many respects, a very pleasant field, and I am enjoying my work."

....Bros. Yohannon and Jureidini have gone to their fields of labor with light hearts and great faith in God, and with profound gratitude to the brethren who have so readily helped them to go on this mission of love to their lost countrymen. But you should remember that these brethren must live after they get on their fields. Continue to send your remittances to Bro. Sellman, at Texarkana, Texas.—Baptist Flag. After ten years, we are glad to hear it.

....We were glad to see Bro. Ballard, of Clarkton, Bladen County, Monday. He was returning from Chalybeate where he preached twice. He reports the Cape Fear Association looking up. Columbus County, he says, is bound to become one of our great counties. The Baptists have it now. They should hold it. He also reported good meetings in which Bro. J. S. Corpening had aided him, and a meeting at Duke's conducted by Brethren Barrett and Campbell.

....Bro. A. L. Betts, of Winston-Salem, writes: "The second Sunday in this month I baptized five at my church in Kernersville. Two have joined by letter. Have just closed a meeting at South Side which continued for three weeks, and have baptized twenty, and thirteen have joined by letter. Bro. Fred N. Day helped me and did some of the best work of his life. Our people love him more and more as we know him better. Without question, he is one of the best Gospel preachers and workers in the State. God is blessing our work here, and to Him we give all the praise."

....American Baptists must regard with great concern the outbreak of the bubonic plague in Burma. During its prevalence in India proper, the vigilance of the Burman authorities was rewarded by the exemption of that province. But it has now found entrance and more than a thousand deaths have occurred at Rangoon. The American Baptist Missionary Union in Burma has about 45,000 native Christians and large property interests as well as about one hundred and fifty missionaries, and all its constituency will earnestly pray and hope that the scourge may be stayed.—Watchman.

....We were embarrassed when we found that the following letter had slipped by us and so much good news had escaped. It is a little overdue, but the news is first rate. Here are apologies, thanks and congratulations all at once to Brother Parrish, the Shelby pastor, as he says: "Yesterday was a good day with the Shelby church. It was the first anniversary of the present pastor. The congregations were large and the work is hopeful. The church bought a very valuable lot, adjacent to the church, and erected one of the most beautiful and commodious dwellings on it in Shelby. The Shelby pastor now occupies the most beautiful parsonage in this part of the State. The building committee reported all the work completed and paid for on the present pastor's first anniversary. The unique feature of this work was the payment of pledges. In a transaction of $2,762.25, every cent that was pledged was paid and the treasurer had a balance of $44 after completing the work."

....Apropos of the doubt expressed in some quarters respecting the identity of Paul Jones' body, an old story may be retold. The aunt of a wealthy American died in Australia and wishing to have her remains rest in her native town he made arrangements to have them brought to this country. When the casket arrived he thought he would have a last look at his beloved relative but found to his amazement that the body was that of a soldier in the uniform of a major-general. Wiring for an explanation to the Australian undertaker, in due season, he received this reply: "Keep general. Aunt buried with full military honors."—Congregationalist.

....Bro. J. C. Gillespie writes from Bessemer City: "The Lord continues to bless our Bessemer City field. Sunday we closed a meeting at our Crowder Mountain mission, a cotton mill village of about 250 inhabitants, with about one hundred unconverted persons above ten years of age. The Spirit was present in great power, and as some of the results of the meeting, fifteen were baptized into fellowship of the church, three stand approved for baptism, three were received by letter and one on relation. Since about June 1st forty-five have been baptized and thirty-three have been received by letter, etc. God be praised. Bro. J. D. Moose assisted at Crowder's Mountain and did splendid work."

...Dr. Charles Lee Smith has been elected President of Mercer University. The Georgia brethren are to be congratulated. They have secured one of the very best men in the land for Mercer. He is both a scholar and an administrator, a teacher and a publicist. Dr. Smith is—of course—a Wake Forest man! May we not boast a little this morning? The new president of Furman a Wake Forest man; the new president of Mercer a Wake Forest man; the new president of Wake Forest a Wake Forest man; the new head of Pedagogy in University of Virginia a Wake Forest man; the new professor of Medicine in the University of Virginia—Dr. Whitehead—a Wake Forest man! If you want your boy to rise, send him to Wake Forest!

....The entire denomination will deplore the revival of the Orphanage Affair; but there is no one to blame for it save the General Manager, whose offensive report was not only extremely unjust but in spirit and in fact utterly unworthy of him and the institution. Moreover, it was not only uncalled for, but it amounts to a repudiation of the policy of silence invoked in his behalf by the Trustees. Dr. Battle is entitled to his reply, and moreover, he deserves at the hands of the Orphanage and its supporters the gratitude of our people and the assurance that his unselfish and skillful labors are profoundly appreciated. Just men should not rest until the reflections upon him and others shall have been expunged from the records of our Orphanage.

....Bro. F. H. Jones writes: "Please change the date of the meeting of Piedmont Association from the 10th to the 17th of August. Have it changed at once, please, so that we may avoid confusion. I aided Bro. J. J. Adams at Shiloh, Caswell County, in a meeting of seven days' length last week. Christians were mellowed and quickened for more active work for Christ. Four professed faith in Christ and one was reclaimed. Brother Adams is loved by his people and seems to be doing a good work in his field. This church was a part of my field for twelve years while I lived at Yanceyville. I received a warm welcome after an absence of twenty years and enjoyed meeting the people more than I can express."

THE THOMASVILLE BAPTIST ORPHANAGE.

The Annual Report for July 4, 1905.

To the Board of Trustees of the Thomasville Baptist Orphanage.

Brethren:—This has been a year of trial from the beginning to the end, containing a chain of events sufficient to try the patience of Job, and not altogether dissimilar to his case. He was visited with fire and sword in the destruction of his oxen, his asses, his sheep, his camels, and his servants; and a great wind storm that destroyed the house and all of his children. And again, there was sent upon him great bodily affliction in the form of boils. His patience bore all this and he sinned not, but maintained his integrity. But when his three friends came to do him good, to mourn with him and to comfort him, they found him in such a plight they were astonished beyond measure, and sat and looked at him seven days and seven nights. They looked him so entirely out of patience he cursed the day that he was born. These comforters were Dr. Eliphaz, Dr. Bildad and Dr. Zophar. Judging from the speech of Dr. Eliphaz one would judge him to be a preacher or an editor. But Job in his 13th chapter, 2nd (4th evidently meant—Editor) verse, says they were all physicians, and tells us what kind of physicians they were.

The comfort they administered unto him was to make it appear that his great misfortunes and his terrible bodily afflictions were the judgments of God sent upon him for his enormous wickedness and his hidden sins which he had concealed from the public.

We have had the trial of the fire and had to witness the horrid scene of seeing our faithful animals burned—a gruesome sight to behold. We have had even greater bodily affliction than Job. Boils may hurt worse than typhoid fever, but a scourge like ours extended to scores of persons and continued longer. And then we had our comforters who professed to be our loving friends, but they found such great wrongness in us that they must let the world know that "we were sinners above all men that dwelt in Jerusalem." And verily they succeeded in making some believe that there was some great wrong, and thereby checked a flow of beautiful expressions of sympathy; and stopped our inflow of contributions, which promised to tide us over the extra expense caused by our affliction.

So we have to stand before you today facing an indebtedness that may seem to you to be enormous. This indebtedness is mainly from the sewerage system and the common dining-room, two permanent improvements that will tell favorably on the future of the institution.

The fire entailed upon us a clear loss of not less than $1,000 above the insurance. We had insurance on the mules and horse for $250, while they were worth $1,000. The barn was insured for $400, which was worth $550, and we had cutting machines and implements enough to run the loss up to the above-named figures. Besides the loss, we have suffered untold inconvenience. We have fifty head of cattle, and no where to shelter them. This makes it absolutely necessary for us to build a barn for cattle before the winter or we will have to dispose of our cattle. I urge the Board to provide for this.

Our common dining-room promises to be a great convenience and comfort, and with a saving of expense; but it calls for still another outlay, which is a method of heating. The Board will need to provide for this. I would prefer heating by steam if the Board can afford the outlay. The common dining-room creates a new office, which we call "housekeeper" until the Board settles upon the title. I have promoted to the place one of our matrons, Miss Mary Craig, who has been well tried. I recommend that you pay her not less than $25 per month. Of course you have the right to confirm or reject the appointment.

Our System of Waterworks and Sewerage

We think we have an excellent system, and the whole cost, from the first dug well in the summer of 1901 to date, is $12,373.70. It has been a long, steady and hard pull up a steep and rough road all the way. And this is a striking instance of a case where "ignorance is bliss," for we would never have undertaken it if we could have anticipated one tithe of the difficulties; and the suspect, even now, there are those who regard it as a piece of great unwisdom. But the future will reveal the result.

I have recently received a bequest of $500 from our brother, James H. Lassiter. I had some ground to suspect that he intended it to go to repair his building, from the fact that he inquired, a short while before his death, if his building needed repairs, and how much, and I replied that it needed at least $500 to put it in good repair; so I concluded that he means just to cover that. But I wrote to his executor, Mr. Robert Lassiter, for a copy of the clause of the will pertaining to it, and it does not designate the use of the bequest.

I have also received $200 that was donated by a party to be put in bank, and at her death it was to go to the Orphanage, but the giver's name was withheld. The interest on it amounted to $13.50, making $213.50, and was left to my discretion. I turned it over to the common dining-room.

Our highest enrollment this year was 301.

We have received into the Orphanage 65.

We have sent out to their relatives and into good homes 53.

Five boys ran away.

We have lost by death three.

Our school work has been remarkably satisfactory, under all the adverse circumstances. The contest for the two medals has been sharp and close.

J. B. BOONE,
General Manager.

Dr. J. T. J. Battle Replies to General Manager Boone.

The General Manager of the Thomasville Orphanage was so considerate as to mail me, a few days ago, his annual report to the Board of Trustees. I carefully read and reread it. There can be no question as to whom he means to apply Job 13:4, as used in that document. His motive for this very remarkable performance grew out of the long-continued epidemic of typhoid fever at the Orphanage last summer, which could have been checked, according to my investigations, had there been a less dictatorial, and more reasonable man in charge.

In the first half of this report the General Manager arrogates to himself the character of Job: he constructs his scales and proceeds to weigh me and the other physicians, with this result: "But ye are all forgers of lies and physicians of no value (Job 13:4)." As relates to the last clause of the verse, I have no comment—my professional ability is not in the hands of the General Manager—but that part of the report clearly personal to myself (and flung into my face by the act of Mr. Boone), I denounce as a defamatory handbill; a tirade intended to subject me to the ridicule, contempt and resentment of the Baptists of the State. It ill becomes a man, and is immeasurably more discreditable to a Christian and minister of the gospel. If, instead of quoting the words, he referred to the passage that he might thus slip in a hidden thrust, I denounce it as cowardly.

It was hard to believe that the Christian gentlemen who compose that Board would adopt, or in any way sanction such an insulting and unjust criticism upon such an occasion—and yet Mr. Boone has sent me the document which flaunts the insult in my face. He has used his report to give vent to his pent-up fury and harbored animosity. It serves to reveal the fact that on occasions when it may prove profitable, a "velvet glove is offered, but there is an iron hand within"—as the little orphans well understand.

During my stay of two weeks at the Orphanage I never heard a pleasant or affectionate word fall from his lips to one of these children. During the same epidemic the Tabernacle church of Raleigh was so kind and considerate as to send a trained nurse to the Orphanage, which was a wise and beautiful benevolence. She was competent and faithful and did a noble work. A little later the General Superintendent spoke publicly at points in the State his disbelief of the doctors' theories and of trained nurses, and declared that he wanted no more of them.

Now the probability is, there will not be another attack of typhoid fever, but diphtheria or scarlet fever might become epidemic there, and under the present management (disregard of physicians' instructions and disgust for special nursing), the disease would have full sway, and many little coffins would be needed.

If agitation will stop the "inflow of contributions" as he says the physicians did last year, it was worse than short-sightedness in him to force upon me this issue through the public prints at the present time, when contributions are so badly needed.

But the "unkindest cut of all" is to learn that the Board of Trustees have adopted this report in toto. It is the only expression I've had from them for gratuitous services there last summer. But if I did anything to alleviate the sufferings of even one of the little orphans, I feel amply repair, and will never regret the time and money spent there.

When the organ of an institution is not allowed to publish the report of its General Manager, it must indeed be, as this one is, not only insulting, but vicious and libelous.

J. T. J. BATTLE.

Greensboro, N. C., July 24, 1905.

OAK RIDGE INSTITUTE.

This institution is again a candidate for public favors. It offers strictly first-class and thorough preparation for the Universities, War and Naval Academies, and colleges. It has also thorough courses in bookkeeping, shorthand, telegraphy, typewriting and music (band, orchestra, and various string instruments).

The school is entering upon its 54th year, and has been for 30 years under the management of the professors Holt. It has so thoroughly established itself in the minds and affections of the people that it is useless to say more.

Home Circle.

Mark Twain at His Wife's Grave.

Admirers of Mark Twain believe he has never written anything more effective than the little verse he had cut in the modest block of marble which marks the resting place of his wife in Woodlanw Cemetery, Elmira, N. Y.:

Warm summer sun,
Shine kindly here.
Warm Southern wind,
Blow softly here.
Green sod above,
Lie light, lie light.
Good night, dear heart,
Good night, good night.

Harper's Weekly.

Childish Hands and Brains.

There are cases of child labor in this country that would make even a "clamorer for dividends" heartsick. There are instances of executive and legislative corruption in connection with this matter of child labor that would almost cause a sensation in Russia. And it is not surprising that those who are devoting their lives to this particular phase of philanthropy are often moved to violent language.

But, on the other hand, it must be evident that the question of child labor is not easy to settle by statute. Theoretically, a child ought to be at school, ought to be getting an education, including a knowledge of a trade or trades. Practically, this is not always possible at present; and the employment of children at certain kinds of work saves them from the bad influences of the streets, from contracting idle and vicious habits, from being the slaves of the ignorant caprices of unfit parents.

The man who employs a child at healthful labor that aids in its education is a public benefactor. The man who uses child labor to make dividends for himself and weak and ignorant citizens for the State is among the vilest of the vile. How draw a statute that will encourage the one kind of employer and will send the other kind to prison?

That is the problem. Meanwhile, let us vote more and more money to our public schools, to expand their activities in every wise direction so that they shall provide a magnificent all-around education for every sovereign American.—Saturday Evening Post.

Child Feeding.

In the August Delineator Dr. Grace Peckham Murray has some remarks of value to mothers or others who have to solve the serious problem of feeding the child. "Infant or child feeding," says Dr. Murray, "is a question that has been studied with the utmost care by the medical profession, especially in the phase relating to artificial feeding. In former times the doctors had an aphorism, 'The breast-fed child lives; the artificially fed child dies.' It is, therefore, the duty of every mother who possibly can do so to nurse her child. The best food for children who are unable to have the breast is cow's milk. Cow's milk differs from human milk in that it contains less sugar—a little more than half as much—it has three times as much proteids (curds) and salts and less fat, and it is more acid. It has been found that by changing the milk of the cow it can be made very nearly in character that of human milk. In large cities this 'modified milk,' as it is called, is prepared ready for the child at laboratories, but this can be done at home also. The milk of a single cow used to be considered best for children, but it has been discovered that mixed milk is more uniform in its composition. A child should take about fifteen to twenty minutes for nursing. He should not take the milk too fast, nor should he be permitted to go to sleep until he has satisfied his hunger. Gradual weaning is much better than the sudden removal of the child. A well-known physician recommends that a child at the breast should have an occasional bottle when very young so as to become accustomed to it."

Care of the Eyes.

The very best tonic for the eyes is cold water. Few understand that the eyes may be kept bright and sparkling by dashing cold water into them night and morning. The effect is magical. Give the eye a bath once daily. Take a teacup of cold water, hold the cup close to the eye and open and shut the eye in the water several times.

Sleep is a great beautifier of the eyes. If your eyes are tired and ache, rest them and sleep. When you have nothing to do, close your eyes and wet them also. If your eyes burn, lay on them a cold compress of water, and sleep. Nervous headache and pain in the eyes may be relieved by hot compresses applied to the back of the neck. Follow this treatment by a half hour's rest or sleep.

Do not live in darkened rooms and expect your eyes to be strong. Looking much at the cheerful grate-fire is injurious. When at work, be sure you have a strong light from above and at the side. Do not read or work by a flickering, unsteady light. Eye-strain is sure to result.

Do not read while traveling in cars or moving vehicles. Never read lying down, nor, while convalescing from an illness.

Repose of the eyes is frequently necessary by looking away from your work to a distant object, or shutting them for a moment. Do not work longer than two hours at any one thing, less time if the eyes become tired and sight blurred. If the eyes are weak, do not work them by artificial light.

Attention must also be given to maintaining the general health, weakness of the eyes and poor vision are often the consequences of depraved bodily conditions.—Health Cure.

Light Diet for Older Men.

In youth the body has a hearty appetite. The elasticity of the walls of the food channels and of the arteries for blood is such that the fulness and strain upon them can be endured safely. After the athletic period of life is passed, at about thirty-five years, there is less elasticity of tissue and fulness is endured with more difficulty. Some men of wealth who provide tempting luxuries at the table and other men whose wives prepare appetizing dishes tend to cultivate a passion for food which make them over-eat and frequently carries them to apoplexy and heart failure from indigestion. It would be well for men to realize that a restraint on appetite is especially important after they pass fifty years of age. Unless they are working-men, toughened by exercise, all their tissues are more or less degenerate and cannot endure the pressure caused by driving the food furnace of the body. There is no period when the simple life in respect to eating is more in season than in the declining period. Many men have discerned the excellence and advantage of abstemiousness and enjoy health and prolonged life until they fairly wear out.—Watchman.

God is willing to do for any man or woman all that He ever did for anyone. If there is not a mighty work of God in us, it is our own fault. Find out what these hindrances are and put them away.—R. A. Torrey.

About Old Clocks.

In an article on "Old-Fashioned Time-Pieces," in the August Delineator, N. Hudson Moore gives some facts of interest, among them being the following:

"The origin of the earliest time-keeping device is lost in antiquity, but among the first clocks composed of an assemblage of wheels, of which there is no doubt as to age, is the clock in St. Paul's Cathedral, London, which was put up in 1826. By 1600 there were clocks made for a moderate price and for the use of the average householder. These clocks were known by the names 'bird cage,' 'lantern,' or 'bedpost' clocks. They were put on shelves or brackets attached to the wall, and were wound by pulling down the opposite ends of ropes on which the weights were hung. Some of these were striking clocks; others were furnished with an alarm, and none of them were expected to run for more than thirty hours. "The pendulum, which was introduced about 1661, superseded the balance. The first form was known as the 'bob pendulum,' which by 1680 was followed by the 'royal' or long pendulum. America has contributed many valuable inventions to the science of clock-making, the most important being steel springs, which could be produced at a low price, and thus enable the manufacture of cheap clocks. Another invention was the pendulum covered with goldleaf, which is a necessary part of a regulator clock, and which was made by Silas B. Terry, a son of Eli Terry, of Windsor, Connecticut, who was one of the early makers of American clocks."

Not Yet.

The Parisian mob came around the Tuilleries. The National Guard stood in defense of the palace and the commander said to Louis Philippe: "Shall I fire now? Shall I order the troops to fire? With one volley we can clear the place." "No," said Louis Philippe, "not yet." A few minutes passed on, and then Louis Philippe, seeing the case was hopeless, said to the general, "Now is the time to fire." "No," said the general, "it is too late now; don't you see that the soldiers are exchanging arms with the citizens? It is too late." Down went the throne of Louis Philippe. "Not yet" has ruined many a soul and hindered many a noble enterprise.

His Wife's Medicine.

A man went into a drug store and asked for something to cure a headache. The druggist held a bottle of ammonia to his nose, and he was nearly overpowdered by its pungency. As soon as he recovered he began to rail at the druggist.

But did not it help your headache?" asked the apothecary.

"Help my headache?" gasped the man. "I haven't any headache. "It's my wife that had the headache."—Selected.

"Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody said, 'Tis sweet to live'
Somebody said, 'I'm glad to give;'
Somebody fought a valiant fight;
Somebody lived to shield the right.
Was that somebody you?"

—Selected.

Nothing is more real than what is spiritual, as approaching nearest to the nature of all reality, namely, God Himself.—Thomas Boston.

WHEN SLEEP FAILS.

Take Horsford's Acid Phosphate

Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

DISFIGURED WITH ECZEMA

Under Physicians Five Months. Went from Bad to Worse.

CURED BY CUTICURA

Wonderful Change in One Night. In a Month Face Was Clean as Ever.

"I was troubled with eczema on the face for five months, during which time I was in the care of physicians. My face was in such a condition that I could not go out. It was going from bad to worse and I gave up all hope, when a friend of mine highly recommended Cuticura remedies. The first night after I washed my face with Cuticura Soap and used Cuticura Ointment and Cuticura Resolvent it changed wonderfully, and continuing the treatment it removed all scales and scabs. From that day I was able to go out, and in a month my face was as clean as ever."

THOMAS J. SOTH, 317 Stagg St., Brooklyn, N. Y.

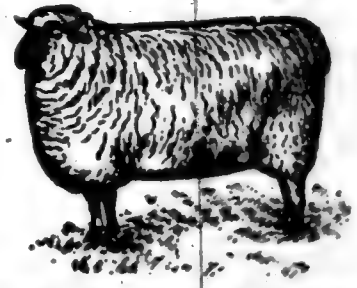
THE AGONIZING

Itching and Burning of the Skin

As in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scalled head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants, and anxiety of wornout parents, as in milk crust, tetter and salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment, and Pills are such stands proven beyond all doubt. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures of the civilized world. Absolutely pure.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.

WOOL.



If you have wool to sell for cash, exchange for goods, or be manufactured, ship it to

Chatham Manufacturing Co., ELKIN, N. C.

They pay highest market price, and guarantee satisfaction. Write them for terms and samples.

EDGERTON'S

Harness Oil and Leather Dressing

The Greatest Preserver and Beautifyer of Leather Ever Made.

Satisfaction guaranteed or money refunded. Merchants who do not handle it should write,

THE J. H. EDGERTON CO., SMITHFIELD, N. C.

Young People's Page

How They Celebrated July 4th.

Said the belfry: "Clang! Clang!"
Said the crackers: "Rap! Rap!"
Said the brass cannon: "Whang!"
Said the torpedoes: "Snap!"
Said the sky-rockets: "Whizz!"
Said the candles: "Sh! Piff!"
Said the small pinwheels: "Fizz!"
Said the big ones: "Whir! Wiff!"
Said grandma: "There, there!"
Said father: "Boys! Boys!"
Said mother: "Take care!"
Said cook: "Such a noise!"
Said Puss: "Gracious me!"
Said Towser: "Bow-wow!"
Said Susie: "Wee-ee!"
Said Will: "Hurrah! Ow!"
—Edwin L. Sabin, in St. Nicholas.

Concerning "Chunny."

II.—A Change of Heart.

Chunny was rather inclined to the strenuous life anyhow, always maintaining, when questioned as to the profession he intended to enter, that he would be either an engineer, a soldier, or a Baptist preacher.

Also he regarded being at grandpa's as a license for mischief anyhow. Therefore as may easily be imagined there were "times" when Chunny visited his progenitors.

And then, too, at grandpa's there was Roy. Roy was his cousin about his own age and disposition, and the mischief their united brains couldn't devise or their united hands execute was something extraordinary indeed.

Now there was, to Chunny a great fascination about grandpa's gun which stood in a corner of the room by itself, and which he had been expressly forbidden to touch.

But such is the depravity of human nature; this prohibition only strengthened his natural desire to go and click the lock. Having secretly tried this several times, in spite of the warnings of "murder and sudden death," without harmful results, he was consumed with the desire to "show off" which he dared not do to any of the family lest they betray him.

Now for the last week there had been a gang of chicken thieves "operating" in the neighborhood, and grandpa, having lost several fine hens, had determined to teach some one a lesson.

So he loaded up his shot-gun with a heavy charge of powder and five buck-shot and set it back in the corner.

Less than an hour after Chunny and Roy passed by.

"Dare you to go and click grandpa's gun," said Chunny.

"Huh! reckon you do," replied Roy.

"I ain't 'fraid to," declared Chunny, and he approached the gun.

"Lookout, it might go off. I'm goin' outside." And Roy made his word good.

"Pshaw! Grandpa don't keep his gun loaded. Look here." And Chunny pressed hard on the trigger.

Startled by the thunderous explosion and enveloped by a cloud of smoke and lime-dust knocked from the plastered walls and ceiling, Chunny—at least so Roy has declared ever since—went through the open window at a single bound without touching the sill.

At any rate, in a few seconds, he came flying in through the front door, and rushing into the room found all the family standing around grandpa, who was alternately examining the still smoking shot-gun, and a long crack in the plastered wall which led to a great hole in the ceiling.

"Now, how could that have happened?" said grandpa.

"I can't imagine," said Aunt Mary.

But Chunny was silent.

Nevertheless for some unknown reason he has stopped clicking grandpa's gun. Perhaps he has suddenly remembered that it is wrong to disobey one's parents.

As for grandpa, he still wonders what threw the lock of that gun.

IAN McIAN.

Watched Over.

A Scotch school journal recently published the following pathetic anecdote:

The crack batsman of a school cricket team was the only son of a gentleman who for many years had been blind. He had played and loved the game in his boyhood, and when his son was old enough to take part in it, he would be led to the field every time he played, and anxiously followed every stroke through the eyes of his companions. Upon returning home, the game was eagerly discussed, and the son advised in every detail.

Last summer the father died suddenly. The next week, to the surprise of the school, Tom, who mourned bitterly for his father, asked to take his place in the team. He played with unusual care and brilliancy, and when the game was over went to the umpire.

"How did I play?" he asked, anxiously.

"Never better; you outdid yourself," was the reply.

"Because," the boy said, as he turned away, "it was the first time my father ever saw me at the bat."

To many of the devout, imaginative Scotch, the pains and pleasures of the future world seem to be more real than they are to the more literal Americans. A dead mother is thought to keep constant watch over her children.

"My father," says John Lindsay, in his "Recollections," died when I was a boy, and I was taught to believe him constantly near me. Nothing could have had a stronger restraint upon a turbulent youth than the belief in the unseen presence of this guardian, whom I knew to be not only a saint, but a gallant soldier and a noble gentleman."

If we fail to realize and to be impressed by the great truth embodied in the words, "Thou God seest me," it certainly is not unwise to behave, even in the darkness of our chamber, as if watchful eyes of departed friends looked upon us."—Texas Baptist Herald.

Helen's Nest.

Once upon a time there was a little girl named Helen. She lived in the country, and about her house there were many fine trees, where the birds came every year to spend the summer. Now Helen loved to watch the birds, butterflies and bees doing their work.

Well, one day Mr. and Mrs. Oriole came to look at the big elm tree. They soon decided to build a nest there, and each flew off in a different direction to find building material.

"Oh, papa," cried Helen, who had caught the gleam of brilliant orange and black, "let's help them so they'll stay here."

"All right, little girl," answered her father.

Helen had helped birds before by putting bits of string and worsted and straws on the ground and nearby bushes.

Suddenly she clapped her hands, exclaiming, "Oh, I'm going to label this nest, and then, after it's all built, it will be mine!"

So she carefully wrote her name on a tag of paper, putting a long piece of white string through the end of the tag. On some other tags she wrote the day and month, "May 28." Then they were left in plain sight and Helen scampered away.

The birds did not seem to notice the strings at first, but later every one was gone, and from that hanging nest waved six little tags bearing Helen's name and the date!

When the birds had raised their families and gone South, her father took down the nest and brought it into the house to Helen.—St. Nicholas.

The Difference.

"I think that a Christian can go anywhere," said a young woman who was defending her continued attendance at some doubtful places of amusement. "Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party.

"'Can't I wear a white dress down into the mine?' she asked petulantly.

"'Yes'm,' returned the old man. 'There's nothin' to keep you from wearin' a white frock down here, but there'll be considerable to keep you from wearin' one back.'"

There is nothing to prevent the Christian from wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterwards.—The Soul-winner.

How Swallows Drink.

Of course we know that swallows drink as they skim over the surface of water. We have seen how here and there the water ripples on a pond when swallows are gracefully skimming to and fro. One day I sat down beside a small pond where, every evening, many barn swallows came to bathe and drink on the surface of the glassy water. With sketch-book and pencil in hand, I closely watched the birds; and you may imagine my delight to see just how they managed to touch and dip up the water as they came within a few steps of me. You see, the swallow takes up water in its lower bill, as you would dip up a little water in a spoon or in the hollow of your hand while you glided over the surface in a boat. Only the under half of the open bill touches the water; if the upper half were to touch, the water would be forced out on either side instead of being scooped up into the hill.

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In addition to giving the afflicted the benefit of all these years of experience, he also offers to send each a very valuable book on their disease, of which he is the author. He has one for almost every disease, and they should be in the hands of every one afflicted, and especially of every head of a family. Do not delay, but write him right now, and take advantage of this very liberal offer. Remember, after he has given you his opinion of your case, and advised you, you are not obliged to take treatment, unless your better judgment prompts you to do so. The address is J. NEWTON HATHAWAY, M. D., 35 Inman Bldg., Atlanta, Ga.

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TIME TABLE.

Effect 12:01 A. M., Sunday, October 2, 1904.

Fast Second-Class	Fast First-Class	STATIONS.	Fast First-Class	Fast Second-Class
Daily, ex. S.	Daily, ex. S.		Daily, ex. S.	
101	105		104	102
A. M.	P. M.	Lv. Ar.	A. M.	P. M.
7 20	4 15	..... Raleigh	9 45	5 35
7 35	4 28	S..... Carraleigh Mills.....	9 25	5 20
7 45	4 39	P.....*Sylvania.....	9 20	5 13
7 54	4 53	P.....† Barnes	9 09	5 04
8 00	4 45	P..... Hobby	9 14	4 57
8 15	4 52	M.....†McCULLERS.....	9 10	4 52
8 25	4 58	P..... Banks.....	8 55	4 25
8 30	4 59	P..... Austin.....	8 55	4 21
8 50	5 07	S...†Willow Springs ...	8 40	4 15
8 55	5 15	M...† JOHNSON MILL	8 40	4 08
..	5 17	P.....† Cardenas.....	8 38	4 00
9 20	5 22	S...C. F. & M. Junction	8 28	3 55
9 25	5 28	S...† Fuquay Springs..	8 20	3 52
9 42	5 31	P..... Buckhorn	8 20	3 35
9 48	5 36	P..... Rawls	8 17	3 33
10 00	5 45	S.....† Chalybeate.....	8 10	3 20
10 05	5 50	S..... Bradley	8 00	3 01
10 15	6 00	P.....*Smith Mill.....	7 55	2 55
10 25	6 10	..... Lillington	7 45	2 45
		Ar. Lv.		

JOHN A. MILLS,
President and Gen. Manager.

TWO MESSAGES FROM WAKE FOREST COLLEGE.

From Doctor Taylor.

May I take this method of expressing my appreciaion of the numerous kind letters and messages which, since my resignation, have come to me from former students and many others?

These, of themselves, would more than repay far greater sacrifices and more arduous labors than mine have been.

Could I reply to all the letters which I have received, I should say:

First, some words of gratitude for what, in their charity, my friends have written about what I have tried to do for the college and for them.

Second, I should urge upon each of them, as I now urge upon each reader of the Recorder, to do all that in him lies to make the new administration more successful and useful to the world than any previous one has been.

Third, I should solicit the active co-operation of all these friends in the new work committed to me by the Trustees of the college. With their help, and with God's blessing, more endowment and equipment can be secured. It must be secured. With it, Wake Forest can continue to lead the procession among Southern Baptist Colleges, which are patronized by men only. Without—but this is not to be.

CHAS. E. TAYLOR.

Wake Forest College, July 20, 1905.

Greetings to the North Carolina Baptists from President Poteat.

The first letters since my election to the presidency of Wake Forest College reached me here to-day. I hasten to make my acknowledgments to the Trustees and to numerous friends who have written me in great kindness. I wish, moreover, to send greetings to my brethren of the whole Baptist brotherhood in North Carolina. They have called me through their representatives to this new service in the kingdom. I have great tremblings before the gravity of the responsibility which they have asked me to take up, but I cannot decline to undertake that or any other task which such a people might require of me. Several considerations give me courage. No college has a more united and enthusiastic constituency or a more loyal student body, and these I reckon Wake Forest's best assets. No college has a more devoted faculty, and I feel sure that they will continue with a generous sympathy to share the responsibility of guiding the development and the work of the institution. No man ever had a wiser or a kinder predecessor, and I rejoice that he consents to retain connection with the college in an important relation, and will be in easy reach of a perplexed younger brother.

With these supports, and in hope of the guidance and blessing of our Master, whom I serve in the cause of education, I devote myself wholeheartedly to my new work.

WILLIAM LOUIS POTEAT.

Edinburgh, July 8, 1905.

A THOUGHT FOR THE WEEK.

There is One that I may be intimate with. He knows me as I know myself. It is not the knowledge of the critic; nor of the scientist: He understands. It is better than a mother's understanding of her child; better than a husband's understanding of his wife. He knows me in my deepest motives. He understands my weaknesses in their source. He understands in the sympathy of love that passes—that is better than, that covers up—knowledge. All day long let me say, My Lord knows. Let me tell my heart out to Him. Reserved in the presence of the world of unknowing men and women, restrained with my dearest friends, somewhat unrevealed even at my mother's side, let me look up to Him with open, peaceful face and tell my heart out to Him.

So shall I find the comfort sufficient for every hour of this life and pass at length with glad relief into His presence, where no longer shall I have to make even the effort of faith, but instead without anything whatever to separate me shall know that He knows and loves and understands with Love's unutterable sympathy.

THE PATIENCE OF GOD WITH A SINFUL MAN.

Bible Lesson for July 30. 2 Chron. 33:1-13.

Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people.

Leading Points.

1. This lesson teaches us about God, that He will endure much, long-protracted and gross sin, and yet will forgive the truly repentant.

2. It teaches us that sin will bring a man to trouble, and distress may bring the sinner back to God.

3. It teaches us that sin will overwhelm a nation and that God has much—has all—to do with a nation's progress.

4. It is also a lesson in the progress and nature of sin,—even as suggested in our first point, how sin grows until it works out its own destruction.

5. It teaches us to give up no sinner. So long as God rules there is hope.

6. It teaches us that external affliction may be the hand of God chastising His own unto repentance.

The God of Mercy.

Men have ever been apt to think of God as a God of Power and of Punishment. The story of Manasseh—like the story of the Prodigal—is the strongest lesson in God's overruling mercy. Manasseh had the noblest of opportunities, the heritage of a good father and his father's God. He trampled his father's memory under foot. He turned his back on Fod. He persecuted God's prophets. He desecrated and defiled the altars. He corrupted Judah. He enthroned vice. He threw away every opportunity. To the utmost he tried the patience of God.

But God saved him. In his distress he perceived that the heathen gods were false. He called upon God, and God heard him. We have our lesson here. We, too, have had royal opportunities. At the age of twelve each one of us found himself a prince and a ruler over no mean dominions. We, too, forgot our fathers and our fathers' God. We, too, have followed our own way. We, too, have set up our idols. And we, too, have come or are surely coming to trouble on account thereof. Let us call now on the loving kindness of the one true God. Let us repent early in order that we may more worthily repay His kindness; in order, too, that we may not have such a sad and irremediable wreck to contemplate as Manasseh had.

The Promise: If Only!

God does not intend that we shall spend our lives as Manasseh did. He had made His covenant, and not a hard one. "If only," He had said, "they will observe to do all that I have commanded them." That would have saved a world of trouble. That would have prevented the invader. That would have saved Israel. God does not desire to bring us to repentance by way of trouble. Trouble—punishment—is His last recourse. He would have had Manasseh to live a blessed and prosperous life from the beginning. That was ever God's program for Israel; and it is His present program for us.

And again, He not only had made His promise, but He had repeated it: Jehovah spoke to Manasseh. (Vs. 10.) But He would not take heed. Plainly God was doing all to save him from the inevitable end of his way. Let us not think of God as One that smites us suddenly, but as one that promises blessedness, first, (vs. 8), pleads against our sinful ways; second, (vs. 10), and punishes terribly only when promise do not entice and pleadings are unheeded and nothing less than punishment will suffice.

This is what our lesson teaches about God.

About Man.

It is a powerful lesson in Sin. Sin, it shows, is idolatry. Of course idolatry is sin. But let us see here that God portrays all the sin of Manasseh's life as idolatry—takes its root in idolatry, manifests itself in idolatry, in the worship of other objects than God.

It also teaches us how the sin of one may affect all. The race is all one piece. We speak of our modern individualism. But to this day the sins of one man go farther than himself. We are not kings like Manasseh, but we still corrupt Judah. One man's waywardness affects all about him. And the consequences abide! We may repent. We may restore our temples. But what is that to those overwhelmed long ago by the invader? What is that to the homes destroyed? What is that to the humiliation of the chains of Babylon? What is that to hearts already broken?

Sin and trouble are father and son. The chains on Manasseh's body were forged by Assyria. But God brought down upon him that host because of His sins. We are the authors of our woes; we by means of our sins.

And, behold how sin grows. The young prince meant nothing amiss at first. His father's noble life was fresh upon him. One self-indulgence led to another. God became oppressive to him. He could not bear the solemn prophets. He put them aside for more congenial spirits. Then he began to find it needful to his comfort to put God aside. He could not have a God—he did not need one much, anyway, so he thought—who required him to give up his self-indulgences. He called in other Gods. Any sort will do in time of prosperity, the less respectable the better. Very soon he found himself head over heels in vice, staining the streets of the city with the blood of God's prophets, in open war with God. It is always so. Sin is revolt; it breeds rebellion—open or secret; and in rebellion one must fight to the last ditch. At length trouble came. He consulted sorcerers. He took counsel of his sins. He went to his gods. Alas, in vain. Then he did what he should have done at first. He went to God—"humbled himself," and prayed. Let us learn by his experience, and escape it.

THE WEEK'S READINGS.

Monday. Josiah's Good Region.—2 Chron. 34: 1-13. Tuesday. Prophecy of Josiah.—1 Kings 13:1-6. Wednesday. Moses Destroying the Idol. —Deut. 9:13-21. Thursday. Young Samuel's Call.—1 Sam. 3:1-10. Friday. "Come, ye Children."—Ps. 34:1-11. Saturday. Christ's Call.—Mark 10:13-21. Sunday. In the Days of Youth.—Eccl. 12:1-7.

FORCE THE BAPTIST BATTLE.

Nothing so little becomes a Baptist as to yield to the modern demand for unity at the expense of Truth. We stand for the Truth first, and for unity only in the Truth. It is the glory of the Baptists that they have no half-measures. They recognize, to be sure, that so far as salvation is concerned, there are essentials and non-essentials; but their point is that salvation is not all of religion—it is only the beginning of religion, only the opening of the door of a new life of duty in all things, a new life in which there are no essentials and non-essentials but in which all things are essentials.

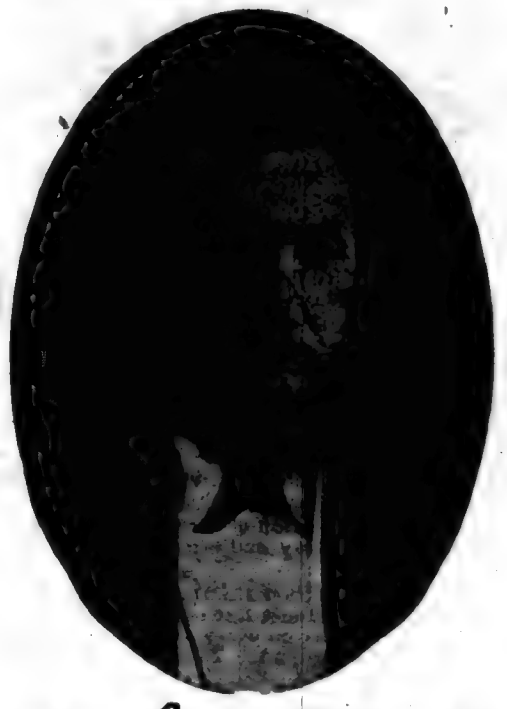
Our fathers have won the battle for believer's baptism, for the burial-baptism, for the baptism of obedience. For us to be squeamish or apologetic in compelling our generation to face this fact is for us to prove not only unworthy of our fathers but unworthy of our calling to preach the whole Gospel as it was once and for all delivered to us. We should rather go forth with the Sword of the Spirit and compel Methodists, Presbyterians, Episcopalians and all the rest to confront candidly this truth. If they cannot stand it, it is none of our concern. If it troubles them or makes hard work for their ministers, it is none of our concern. It is only our concern to preach the Gospel all and in sincerity.

On the other hand, if we fail in this, what will happen? Our children will grow up in a shilly-shally state of mind on this subject. They will say, it matters not much. They will make the foolish mistake of essentials and non-essentials, confounding salvation with Christian duty, and grow up weak Christians—the poorest possible fruit, the worst indictment of a church, a reproach to a glorious name.

Brethren, let us force the battle to the last ditch. If they call it proselyting, let them. Our word for it is preaching the Gospel; witnessing to the truth. Ours it is not to reckon with their judgments, but with the judgment of God.

We do not believe there is a clear-headed man or woman in the State who cannot be persuaded that the Baptist position on baptism is the true New

Testament position. This being true, it becomes us to persuade them speedily. We may freely recognize their right to their opinions; but this does not acquit us of the obligation to show them that they are wrong and to show ours and prove that they are right.



Nathan B. Cobb
1872

SUPERINTENDENT BARTON ON THE HOME BOARD'S POLICY.

Editor Biblical Recorder:—In the Christian Index of July 6th I see the following: "Quoting from the Charlotte Observer concerning the meeting of the colored Baptist State Convention, at Durham, on July 13th, the Biblical Recorder, says: 'This is the anti-Lott Carey movement, and the confusion and strife that it promises are the first fruits of the Home Board's policy. The Home Board could keep the National—with its talk of self-reliance—out of North Carolina if it wishes.'"

Somehow I overlooked this in the Recorder, though I usually read it pretty closely. I presume that the Index quotes you correctly and on this presumption I wish to call your attention, as also that of your readers, to two or three things concerning this paragraph.

Before presenting the things I have to say concerning the above, I wish to make one or two general observations. It is not my policy, as a rule, to make reply to criticisms. It is not my policy, as a rule, to make reply to criticisms offered upon our Board and its work. The Board believes that good, faithful, fruitful work is the best answer to any and all criticisms or objections that may be filed against the work. We cheerfully recognize the inalienable right of our Baptist people, especially the editors, freely to criticise the plans and policies of their boards, who are their servants. But this right of criticism upon the part of our people certainly implies the right and thep rivilege upon the part of the oBard and its officers to correct any wrong conclusions and any wrong impressions that mav be reached or made in and by such criticisms. What follows is not written with any thought of newspaper controversy, nor has it any other than the best of humor and feeling.

1. As you and your readers will recall, one of the chief objections that you have all along urged against the present work of the Home Board among the negroes has been that the Board has not reserved to itself any authority; that the Board has no "say so" about anything connected with the work; that we are simply dumping down so much money in the lap of the negroes for them to spend as they please. The view that you express tin this paragraph, namely, that the Board has the authority and ability to control the actions of the National Baptist Convention and to prevent confusion and strife among the negroes of a given State, and that, too, in matters wholly outside of the co-operative missionary work, does not seem altogether to harmonize with this objection so often and so strenuously urged. This has raised a question in my mind, as I have no doubt it has done in the minds of your other subscribers and readers. Maybe the editor has been wrong in his objection; maybe he is now wrong in his opinion as to the large authority and unsual power of the Board; maybe in both.

2. I am sorry that the editor has failed to read the plan of co-operation under which we are now operating, or that, having read it, he has overlooked one of its most important provisions, the one covering the very matter of which he was writing. Article 5 of the plan reads as follows: "The adjustment of co-operation to existing situations and conditons among the negroes in different States shall be left to the Home Mission Board of the National Baptist Convention." Thus it appears that our Board in the very beginning of the work expressly provided that it would not at all have anything to do with the local questions among the negroes in the several States. This is in every way both wise and necessary. To have done otherwise would have brought to the Board difficulties and troubles innumerable. Drs. Gray and White and others of the Board who formulated this plan were unquestionably wise at this point. The Board will always adhere rigidly and religiously to this policy, and will have no hand at all in any questions or troubles that now exist or that may arise among and between the negroes.

3. It seems strange that the editor's memory could have lapsed so completely, even allowing for the lonesomeness of an old bachelor's life and for the stress and strain of editing a paper during these dull summer months. If the editor will refresh his memory he will doubtless recall the fact that there were two negro State Conventions in North Carolina, one in sympathy with the Lott Carey Convention, the other in sympathy with the National Convention, before this plan of work was even formulated. He may also recall that he himself was a member of the special committee to which the Virginia and North Carolina memorials were referred at Nashville, before which, so I understand, this whole matter of the local conditions among the negroes of North Carolina was fully discussed. He will also doubtless recall the fact that he being a member of that committee opposed the proposed plan of work for ther eason that it recognizes the National Convention as the representative negro body, and that he has often urged this objection editorially, alleging that so far as North Carolina is concerned the better element of the negroes there are opposed to the National Convention. He will also recall upon reflection that it was these local conditions in North Carolina, and Virginia, where somewhat similar conditions exist, that led the committee at Nashville reporting through Dr. Davidson to qualify its approval of the Board's plan of work, the first paragraph of the report reading as follows: "Recommended (1) that the Home Mission Board's proposed plan of work be approved, with the understanding that in the States in which there are Baptist negro bodies other than the National Baptist Convention the work shall be conducted in co-operation with the white Baptist State Boards, and such negro Baptist bodies as those boards shall approve." The editor will recall of course that this limitation, which he as a member of the committee helped to frame and which he as a member of the committee recommended to the Convention, was framed especially to meet the then existing conditons in North Carolina, as between the then existing and warring State Conventions; and that it left the Board with a free hand to help the Lott Carey brethren upon the approval of the white State Board. It gives me pleasure to assure the editor that this limitation has been rigidly and implicitly regarded by the Board in the prosecution of the work. How the editor could forget these things, or remembering them how he could now undertake to hold the present policy of the Home Mission Board responsible for the confusion and strife among the Negroes of North Carolina, seems strange indeed. I am sure that the readers of the Recorder will not agree with him in the opinion that the Board may be justly held responsible for conditions that were in existence long before the present plan was inaugurated.

The editor is doubtless sincere in his motive and purpose; he believes, of course, that in opposing the work of the Home Board among the negroes he is serving the best interests of the Lord's cause. But in this I firmly believe he is mistaken. The things pointed out above only serve to show how far even as good and true and beloved a brother as he can go wrong, and how inconsistent he can be inadvocating a wrong view. Brother Bailey is my honored friend and beloved brother. I admire him for his talent, and only wish that he were always right so that the full force and influence of his talent might be felt for the advancement of the kingdom of Christ, and never against it. He is too sensible to say in one breath that the Home Board has no voice of authority in its work and to urge that against it, and then to say in the next breath that the Board can conrol everything among the negroes from the National Convention down, or up as the case may be. He is too sensible and too fair-minded to seek to hold the present policy of the Board responsible for confusion and strife among the negroes, which to his certain and definite knowledge existed long before the present policy was even formulated, much less put into operation, which confusion and strife he himself used as an argument against the formulation of the plan in the day of its incipiency.

With best wishes and love, I am,

J. A. BARTON,
Field Secretary.

Little Rock, Ark.

Reply by the Editor.

We are glad to have this communication from Brother Barton. But his notion that we are unmindful of the facts or inconsistent in our treatment of them, while most plausibly stated, is incorrect, as the following will make clear:

(1) We do object that the Home Board "has not reserved to itself any authority" in this matter. When we said the Board had authority we meant not the authority of contract, but the authority of right and of power and of obligation. We have often publicly lamented that it had deliberately thrown away the authority of contract. Brother Barton here admits that the oBard threw away its authority, and pleads that in defense! We object to the refusal of the Board to exercise authority when it so easily and so helpfully might. Our point is, that, having both the authority and the ability, the Board refuses to assert either but supinely submits to the will of the negroes.

(2) This is just the point in his paragraph numbered 2. Article 5 is a bad article. It puts the National Negro Convention in control when the Home Board of the Southern Baptist Convention should be in control. We trust Brother Barton is mistaken in saying that the Board will adhere always to this policy. He may think so; but the Board may yet see the error of its way.

(3) It is more surprising to the readers of this paper that the man in charge of the negro work should be so ignorant of the facts than that he should think that we are forgetful. There has been but one negro Baptist Convention in North Carolina—the Lott Carey. There have been attempts to organize others; there have been little meetings, etc. But not until recently did the National make a considerable effort to get a foothold in this State. Before criticising our memory, Brother Barton ought to inform himself. Two years ago he might have found in North Carolina the most united and brotherly organization of negro Baptists in the world.

(4) As to State control. We have State control in North Carolina, Virginia and Maryland, but no thanks to the Home Board. It had to be taken by force! And now that we have it, so long as the Home Board appropriates its thousands to the National and supinely resigns its authority to that body, its representative certainly cannot stand off and blame North Carolina Baptists for the division amongst the negroes.

What we hold—and it is time to make it known—is this. **THAT IF THE HOME BOARD WILL EXERCISE ITS POWER IN CO-OPERATION WITH THE NORTH CAROLINA BAPTISTS, WE CAN SAVE THE NEGRO BAPTISTS IN THIS STATE FROM DISASTROUS DIVISION AND ALL THE RUINOUS EFFECTS OF AN ECCLESIASTICAL WAR.** If not, the work of forty years will fall to pieces. Will the Home Board join us?

This is the opportunity for helping the negro Baptists. Heaven grant that the Home Board may see it.—Editor Biblical Recorder.]

MORAL?

Speaking of the transfer of the Salisbury-Spencer base-ball team from that place to Winston-Salem, the Charlotte Observer says:

"Winston-Salem has a fine diamond right on the street car track, and is full of enthusiastic cranks. Capt. Holt will not lack for mo al or financial support in his new home. He will have both."

We wish to know the Observer's justification for that use of the word "moral."

Is not "sentimental" the word proper?

Moral support is a much-abused expression.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

Digest of State Reports.

(Continued from last week.)

Alabama.—The women of Alabama have nobly responded to the call for increased giving. We are profoundly grateful that God has put it in the hearts of our women to meet the demands of the hour. Two missionaries have gone from our State since last we met; a greater interest has been aroused in our cause; and the hearts of our young women have been stirred as never before. The thank-offering as well as the Christian offering is the largest in the history of our work. This is but an expression of love to the Master and His cause. —L. F. Stratton, Pres. Cen. Com.

* * *

Arkansas.—Our sixteenth annual session of Woman's Missionary Union was the best meeting we have ever held; we hope, as a result of inspiration gathered there, a decided advance in all our work. We are also encouraged by increasing requests for literature from new places all over the State, as well as an increasing appreciation of the great opportunities in our rapidly growing State, and a new determination to enter every open door.—Mrs. E. Longley, Vice-President.

* * *

District of Columbia.—We are glad to report some advance for the work of the Union during the year just closed. There has been gratifying desire to know more about the work. To this end, circles have been visited and literature distributed. There are also more missionary periodicals taken, which will doubtless prove good seed for a future harvest. The Christmas and Thanksgiving envelopes have been used, also special times of prayer for Home and Foreign Missions have been observed. The work of the district is naturally of a cosmopolitan character and, while this precludes large amounts to the various societies, it broadens the horizon and enlists an interest in a larger number of mission fields. A number of boxes have been sent to frontier fields.—Mrs. Della Wimbigler, Vice-President.

* * *

Florida.—Best year in our history. Great stimulus directly traceable, humanly speaking, to three causes: (1) apportionment to associations and societies and bands of amounts assigned to our Union; (2) the tour of the corresponding secretary, covering a period of five months and extending to every part of the State; (3) the visit of Miss Armstrong at the time of the annual meeting, followed by a tour of two weeks through the State, accompanied by corresponding secretary. At annual meeting assumed support of Rev. F. J. Fowler and wife, our first foreign missionaries; agreed to raise $1,000 for Tichenor Memorial; decided the definite aim for young ladies' societies and children's bands should the support of a missionary to Indians. Organization and subscription to missionary literature increased. The Union made provision for the expenses of associational vice-presidents, thereby making it possible for them to travel; result, enlarged activity in every association. For all these blessings, we thank God, take Courage and press forward.—Jennie L. Spalding, Corresponding Secretary.

* * *

Georgia.—Perhaps the very best summary of our year's work is to say we have done well, but not as well as our privilege and duty. There has been marked progress along some lines of our work, but a slight falling off in other directions. Some work is being done by our women among the colored people, and I rejoice to say that I believe interest along this line is growing. I am sure every effort made by us for their betterment, is appreciated by them. Surely God means we should win souls for Him. Then why not these as well as those in far away Africa, China, Japan and all the world?—Mrs. Jno. D. Easterlin, Corresponding Secretary.

* * *

Indian Territory.—"Go Forward" has been heeded by the Lord's handmaidens in Indian Territory during the year just closed. Notwithstanding the imperative needs of local and territorial work, they have given with increased liberality to Home and Foreign Missions, the Woman's Missionary Union receiving only half of the contributions, the other half going to women's organizations in the North. New societies have sprung up; requests for literature and helpful suggestions have increased; attendance upon the annual meeting more than doubled that of preceding year, and lastly, but not the least gratifying, was the heart-swelling report. "The seasons of special prayer were never so spiritual and helpful as were the last." We have every cause for encouragement and for thanksgiving to our gracious Heavenly Father.—Kate D. Perry, Corresponding Secretary.

* * *

Kentucky.—Though not reaching our apportionment for Foreign Missions, there is a gain of seven hundred dollars. The apparent loss in cash to Home Missions is due to the fact that last year's report included a gift of a thousand dollars from one individual; the societies have really done better this time. We trust the forty new societies and bands will greatly increase our contributions in the future. In our State work there was a large advance, chiefly in helping the mountain schools, so that altogether we have much to be thankful for. The members of the Central Committee were able for the first time to visit a number of associations, and we believe these efforts will continue to bear fruit. Our reports do not include large sums given by our women in their church collections. This has always been true, and it continues to be a cardinal point, that our society work is in additon to, and not instead of, giving to our churches.—E. S. Broadus, Pres. Cen. Com.

* * *

Louisiana.—With hearts full of gratitude, we again report encouraging progress in increased number of workers and in amounts contributed to Home and Foreign Missions. Christmas offering, the largest we have ever given, has increased from one hundred dollars, five year ago, to eight hundred dollars this year. Responses to special appeal for Home Missions more general than usual. Through the kindness of the State Board we have a field secretary of our Woman's Missionary Union, and early in January, Miss Georgia Barnett entered upon the duties of that office. Already very decided results of her labors are being realized. Several promising new societies have been organized, weak ones encouraged and strengthened; demand for literature has increased and a greater desire for information and for active service are quite evident. We have not accomplished what we hope for, but we believe the outlook for our future was never brighter. We enter upon another year's work with higher aims and more perfect trust in our Heavenly Father than ever before.—Mrs. J. L. Love, Corresponding Secretary.

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Health record remarkable. Professor John Hart, after a long experience as a teacher in several places in Virginia, wrote to Dr. Nelson as follows: "I have taught classes of young ladies in Charlottesville, Staunton and Richmond. The health of my family and students was decidedly best in Richmond."—John Hart.

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Our World-Wide Work.

The great Convention of Kansas City has gone into history. We there reviewed the past and laid our plans for the future. We have proposed to do greater things for God. He has blessed us temporally and spiritually, and we have said that we must do more for the millions who know not of His love.

Last year we sent out fifty men and women whom we felt that God had called to the work. No one not intimately acquainted with the workings of the Board, has any idea of what was involved in selecting from the many who applied, these fifty new workers, and sending them out, oftentimes with children, to the far distant fields. Besides those who have already gone, we have about fifteen more under appointment, who hope to sail soon for the foreign fields. Others still are applying. We especially need just now several strong men for the great work in Japan. Let us pray God to send them forth.

Receipts.

Last year our contributions went up to $283,415.88, and the Committee on Items of Special Interest at the Convention in Kansas City, said in their report that it "would be necessary for the Board to receive $400,000 this year to enable it to meet the regular obligations, and furnish the equipment necessary." The delegates at the Convention enthusiastically pledged their States for a large increase this year. Up to the present time, the following amounts have been received:

Texas	$6,012.35
South Carolina	2,726.24
Georgia	701.66
Kentucky	611.44
Mississippi	580.80
North Carolina	473.11
Maryland	251.10
Alamaba	228.28
District of Columbia	88.49
Florida	84.57
Tennessee	66.34
Virginia	60.33
Oklahoma	49.06
Indian Territory	42.75
Arkansas	30.00
Missouri	21.92
Louisiana	14.20
Other sources	2,079.77
Total	14,122.41

Our expenditures run up now to about $1,000 a day, so that it can be seen that we are getting much in arrears.

Enlargement.

The Board is depending on the brotherhood, and so has authorized some of our missionaries to build much-needed homes in foreign lands. It is necessary for these workers to live in sanitary homes, so that they can have health and strength for the important work. We are also establishing Theological Training Schools to prepare native men for the new churches which are springing up. Over one hundred of these men are now being trained in seven different Theological Schools, and in the near future the number of these students will likely be increased to two hundred or more. We must train a native ministry. Hospitals are also being built for our medical missionaries. Without the hospitals they cannot give proper care to the thousands of suffering, who come to them for treatment. Besides this, in the hospitals they can proclaim God's Word to these suffering ones.

Never in all history have we had such opportunities at home and abroad for sending out the glad news of salvation.

Making Plans.

If we make the great advance which is proposed, churches must have systematic plans of giving. In every church there ought to be one or more Mission Committees, and it is very important that the Chairman of such a Committee shall be an earnest, consecrated worker. A missionary pastor with a first-class missionary committee, can bring things to pass for God.

Praying for Souls.

Our people will rejoice to know that from the foreign fields come tidings of hundreds of conversions. Let us constantly pray to God that this year may be marked for the outpouring of His Spirit on our workers at home and abroad. While we are giving of our children, and giving of our money, let us earnestly plead with God for His blessings on the work, and beseech Him that His Spirit may work mightily for the conversion of lost souls.

And while our people are praying for other departments of the work, let them not forget to pray for their brethren who have this work in charge.

Yours fraternally,
R. J. WILLINGHAM.
Richmond, Va., July 1, 1905.

Thy works, O Lord, interoret Thee,
And through them all thy love is shown;
Flowing about us like a sea,
Yet steadfast as the eternal throne.

Out of the light that runneth through
Thy hand, the lily's dress is spun;
Thine is the brightness of the dew,
And thine the glory of the sun.
—Alice Cary.

FISHING AND SAILING

Were never better at Morehead and Beaufort than at the present. These resorts are becoming more famous each season and excellent sport is assured every one who takes advantage of an outing at these famous resorts. Greatly improved service has been inaugurated from middle and western North Carolina. Through Pullman sleeping car is being operated between Winston-Salem, Greensboro, Burlington, Durham and Raleigh to Morehead. Low rate Summer Excursion tickets, also week-end tickets now on sale.

The Atlantic Hotel has been particularly fortunate in securing the services of Mr. E. B. Gresham as manager who has an enviable reputation as a hotel man.

For full particulars call on or address

T. E. GREEN, C. T. A.,
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SUMMER EXCURSION RATES VIA SOUTHERN RAILWAY.

Tickets on sale June 1 to September 30, with return limit October 31. Following rates apply from points named:

Baltimore, Md.	$13.25
Boston, Mass.	26.25
Cape Henry, Va.	8.25
Glenn Springs, S. C.	11.25
New York, N. Y.	22.25
Old Point, Va.	8.25
Washington, D. C.	13.25
Chase City, Va.	4.90
Asheville, N. C.	10.90
Waynesville, N. C.	12.00
Hendersonville, N. C.	11.60
Toxaway, N. C.	14.50
Morehead City, N. C.	6.70
Virginia Beach, Va.	8.25
Ocean View, Va.	8.25
Rural Hall, N. C.	5.75
Wilkesboro, N. C.	7.70
Mount Airy, N. C.	6.75
Black Mountain, N. C.	10.25
Hickory, N. C.	7.80
Hot Springs, N. C.	12.40
Murphy, N. C.	15.85
Shelby, N. C.	9.10
Lincolnton, N. C.	8.25
Statesville, N. C.	7.00
Tate Springs, Tenn.	15.10

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News of the Week.

Peace and War.

The Japanese-Russia situation is indefinite.

It appears that Oyama hesitates to engage Linevitch. On the other hand, Japanese are pouring in from the Pacific coast. Long ago the Japanese quietly made Port Arthur impregnable. Her attitude is altogether self-confident and determined.

The Peace Envoys are on the way to America. Portsmouth is being put in order for them. China will not have a representative in the negotiations. Japan assumes to look-out for China.

President Roosevelt has reiterated to Japan his request for an armistice. But Japan is, we hope, too wise to throw away an advantage that is making more for peace than an armistice might. Let them take Vladivostock first.

We have news from Russia! The Czar is about to visit "the michief-maker of Europe"—Emperor William! We may look out for a secret alliance—William having recently failed to destroy the Franco-British good feeling but instead having strengthened it.

* * *

Markets July 22.

Cotton, 10⅝. October futures, 10.70.

Peanuts, fancy, 4; prime, 3½.

Corn, 68.

Hay, $16.

Oats, 42.

Irish potatoes, 60c per barrel. Sweet potatoes, 1.50@3.00.

Cabbage, per crate, 75c.@1.00.

Steers, 4c.@4½.

Timber, mill prime, 7.00@7.50; fair, 6.50@7.00.

Eggs, 15. Hens, 35@40.

N. C. Hams, 12@14; shoulders, 10; sides, 10.

Butter, 20@25.

Items.

After 105 days the Chicago Teamsters' Strike has utterly failed.

The President will call Congress to meet in extra session November 10th.

The Second and Third North Carolina Regiments are encamped at Wrightsville.

It is reported that the German Emperor is backing the King of Sweden in his efforts to save Norway from secession.

Col. Daniel Lamont, first noted as Secretary to President Cleveland, later Secretary of War, and later an eminent financier, died July 23rd of heart-failure.

Seventy-five people died from excessive heat in New York one day last week. The deaths throughout the country amounted to 500, we should say, from this one cause.

North Carolina is learning. Two of her counties recently shipped $50,000 worth of cantaloupes. Nowadays the freight cars come South empty and return loaded. Our freight comes via banks!

The alleged body of Admiral John Paul Jones reached America last week accompanied by a squadron of our warships. Only the credulous believe that the dust is the dust of our first great sea-fighter.

By the explosion of a boiler on the United States gun-boat Bennington, July 21st, sixty men were killed and fifty injured. The boat sank, but was first brought to shallow water. The accident occurred in San Diego Bay. There will be an investigation.

France recognized Germany's right to a voice in Moroccan affairs—which was no more than right—but in agreeing to a conference she limited discussion to subjects of minor concern to her. Meantime she finds England disposed to stand by her in this matter; and that is quite a step. The German Emperor gained nothing by his scheming and threats. He rather strengthened the forces against him.

Mr. Hyde, the chief of the Agricultural Statistics Bureau, having resigned; the President having ordered a complete investigation; Mr. Wilson, the Secretary of Agriculture having been convinced of the necessity for reorganization, we are in a fair way to a better state of affairs with regard to crop reports.

Having received an adverse vote at last, after being threatened with it for two years, the Balfour regime of Great Britain, was called upon to resign. Mr. Balfour declined, however, to give a definite answer. They must have an election very soon, however, and it is almost certain that the Education Act will be overthrown; and, we hope, Establishment will receive a death-blow.

New Bern, July 22.—At a meeting, held in Morehead City yesterday, the proposition of the Atlantic & North Carolina Railway Company to build a bridge across Newport River, from Morehead City to Beaufort, was formally presented. The plan was discussed at length, but there was no adverse comment, all seeming to be in favor of building the bridge. Work will be commenced on the structure at once, and it will be completed in about six months at a cost of $200,000. The bridge will be about two and one-half miles long.

Washintgon, July 19.—A cablegram received by the State Department from Shanghai says that the boycott against American goods commenced to-day. Every effort was made to allay the agitation which, it is stated, is a part of the retaliation of the Chinese against the exclusion laws of the United States. The State Department has been informed by the consuls that the proposed boycott was organized by the trade guilds in five ports—Shanghai, Canton, Tien-Tsin, Hankow and Newchwang. It is believed the boycott will not be successful or do any particular injury to American goods except in the cities of Canton and Shanghai, where the guilds are stronger than elsewhere. This is in protest against American treatment of the Chinese. They are giving us our own medicine!

The following exhibit of increases in Postmasters' salaries, being based upon increased postal business, registers quite an advance of business throughout North Carolina: Charlotte, from $3,200 to $3,300; Raleigh, from $3,100 to $3,200; Greensboro, from $3,000 to $3,100; Asheville, from $3,000 to $3,100; Durham, from $2,600 to 2,700; New Bern, from $2,400 to $2,500; Fayetteville, from $2,300 to $2,400; Elizabeth City, from $2,200 to $2,300; Wilson, from $2,200 to $2,300; Washington, from $2,100 to $2,200; Gastonia, from $1,900 to $2,000; Reidsville, from $1,900 to $2,000; Tarboro, from $1,800 to $1,900; Oxford, from $1,800 to $1,900; Mt. Airy, from $1,700 to $1,800; Hendersonville, from $1,700 to $1,800; Morganton, from $1,600 to $1,700; Thomasville, from $1,600 to $1,700; Edenton, from $1,600 to $1,700; Shelby, from $1,500 to $1,600; Sanford, from $1,500 to $1,600; Marion, from $1,500 to $1,600; Lenoir, from $1,500 to $1,600; Laurinburg, from $1,400 to $1,500; Weldon, from $1,400 to $1,500; Red Springs, from $1,400 to $1,500; Scotland Neck, from $1,400 to $1,500; Hertford, from $1,300 to $1,400; Lincolnton, from $1,300 to $1,400; Clinton, from $1,300 to $1,400; Maxton, from $1,300 to $1,400; Brevard, from $1,300 to $1,400; North Wilkesboro, from $1,300 to $1,400; Mt. Olive, from $1,200 to $1,400; Warrenton, from $1,200 to $1,300; Wake Forest, from $1,200 to $1,300; Williamston, from $1,200 to $1,300; Mooresville, from $1,200 to $1,300; Davidson, from $1,100 to $1,300; Murphy, from $1,100 to $1,200; Albemarle, from $1,100 to $1,200; Carthage, from $1,100 to $1,200; Windsor, from $1,100 to $1,200; Roxboro, from $1,100 to $1,200; Rutherfordton, from $1,100 to $1,200; Elkin, from $1,000 to $1,100; Kernersville, from $1,200 to $1,400.

Dr. Richardson's researches showing the anaesthetic nature of alcohol have had a great influence in changing medical practice in England. The result has been seen in the rapid decrease of the alcohol bills of public hospitals to less than one-fourth of the years previous to this and the abandoning of the alcohol rations in the army and navy.

The men who are giving all or much of their time to fighting intemperance have a discouraging task, meet with many rebuffs, insults, threats, and other trials. Cheer them up, when you can, with words of praise and hope and acts of encouragement.

WEEK-END RATES VIA SEABOARD.

The Seaboard announces the following week-end rates from Raleigh:

Jackson Springs	$3.30
Lincolnton	5.25
Shelby	5.80
Rutherfordton	6.45
Hickory	5.25
Cliffs	5.25
Lenoir	5.30
Blowing Rock	8.60
Chimney Rock	8.60

Tickets will be sold on all trains Saturday and for Sunday forenoon trains, good returning not later than Monday following date of sale, with the exception that tickets for Chimney Rock and Blowing Rock will be sold for Friday and Saturday trains, good returning up to and including Tuesday following date of sale.

Tickets will be withdrawn from sale after Sunday, September 10th.

For information apply to

C. H. GATTIS,
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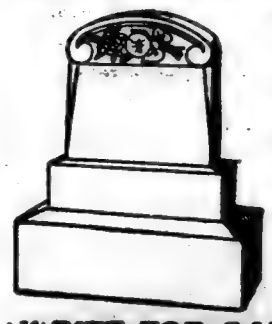
MONEY BACK IF NOT PLEASED.

Vick's Yellow Pine Cough Syrup,	25c
Vick's Croup and Pneumonia Cure	25c
Vick's Little Liver Tablets	25c
Vick's Aromatic Wine of Cod Liver Oil	$1.00
Vick's Kadok, The Tonic Headache Powder	10c

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The Mecklenburg, Chase City Va.



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MONTREAT, N. C.
Wire Asheville, care of Hotel Montreat.

Brushy Mountain S. S. Convention.

The Brushy Mountain Sunday-school Convention will be with Pleasant Home Church on Saturday before the fifth Sunday in July, 1905.

The introductory sermon will be preached by Rev. W. F. Carlton at 11 a. m.; alternate, Rev. M. McNeill.

Queries.

1. What is the Best Method of Conducting the Sunday School? B. F. Eller and W. F. Staley.

2. What Relation Should the Sunday School Sustain to the Orphanage? J. F. Miller and W. C. Meadows.

3. Who Should Attend Sunday School and What Periodicals Should Be Used? W. F. Carlton, H. J. Steelman and C. C. Wright.

4. What Stress Ought to Be Laid on the Use of the Bible in the Sunday School? J. H. Johnson, W. F. Staley and C. C. Wright.

Sunday morning at 11 a. m., sermon by Rev. A. T. Pardew; alternate, W. C. Meadows.

W. H. CHURCH, Sec.

Miscellaneous Items.

....Mrs. C. W. Jones, of Charlotte, says: "I am enjoying very much Mr. Cullom's discussions on Bible Character. I feel that I know those men so much better after reading his discussions. I have made it a rule to not read any paper because it is a church paper, but on its merit, and if there is nothing worth reading I do not read it." Dr. Cullom, you may make your best bow, for Mrs. Jones is a judge of good literature.

....The American Baptist Education Society has offered $25,000 to the Southwestern Baptist University, Jackson, Tenn., upon condition that the institution raise $75,000. Efforts will be made to raise this sum. Another gift of $10,000 has been made to this institution by Mrs. T. K. Powell, of Haywood County, Ten. The Education Society made a similar offer to Mississippi College, ad President Lowrey will at once undertake the raising of the required amount. In addition to this, the family of the late Capt. Z. D. Jennings, of Water Valley, Miss., have give the college $20,000. Dr. H. F. Sproles has been elected to the chair of Bible Study and Psychology in this institution.

....The register of Johns Hopkins University, Baltimore, announces the award of University scholarships to North Carolina graduate students. These scholarships, in accordance with the wishes of the founder of the University, were awarded on a basis of "character and intellectual promise." Each is worth $150. The recipients are as follows: R. J. Bigsg, Jr. (A. M., Wake Forest, 1898), of North Carolina; E. J. Hoffman (A. B., Davidson, 1900), of North Carolina; I. A. Horne (A. B., Wake Forest 1903), of North Carolina; I. F. Lewis (S. B., University of North Carolina, 1902), of North Carolina: F. M. Rogers (A. B., Davidson, 1903), of North Carolina; W. A. Syme (S. B., A. and M. College, 1899), of North Carolina); C. P. Weaver (A. B., Wake Forest, 1904), of North Carolina; A. C. Whitehead (A. B., University of North Carolina), of North Carolina; L. F. Williams (A. B., Trinity, 1901), of North Carolina.—Morning Post.

....This from Bro. B. W. Spilman is interesting: "I am glad that you had such a splendid meeting at Jackson Springs. I believe that your suggestion regarding an encampment is just the thing. There were more than a thousand people in tents at LaPort, Texas. I asked quite a number the cost of their living there and the average per person is some where between thirty and forty cents per day. In my camping party there were five of us. We had everything that we wanted to eat, and the whole amount cost us $3.00 each for the eight days that we were in camp together. The camp next to ours had about twenty people, and their expense, including all kinds of fresh vegetables delivered every morning, fresh milk every day and plenty of ice, cost them an average of thirty-five cents per day each. So you can readily see that at a cost of a $1.00 per day one might easily take care of three persons instead of one and have some sure enough out-of-door enjoyment mixed up with it all. Although I spoke from once to three times a day at LaPort, I felt like I had been on a regular picnic outing rather than at work. I wish very much that we owned a camp ground of our own in North Carolina."

....The Oxford church is more and more delighted with Pastor Dunaway. He is doing a great work for the church and town. There were one hundred additions to the church last year, the contributions made a marked increase and in every way the work is very hopeful. Few pastors have made such an impression on their communities and associations as has Brother Dunaway. The people of Oxford are justly proud of their pastor and their past year's work. There is a great opportunity at Oxford, and the present plan of work for increasing the membership and the contributions will tell for good in the years to come. There are committees on missions, each object of our Convention has two months and the committee for that object does personal work during this period. Oxford Seminary makes Oxford a very important field for usefulness. It was the pleasure of the Recorder representative to be shown through the Seminary buildings by President Hobgood, and his testimony is that the buildings and equipments for work far exceeded his expectations. There is nothing left undone for the comfort, convenience and protection of the girls. Experience has taught Brother Hobgood many valuable things, and he freely gives the result of years of hard work in the school room to those who attend his school. The prospect is fine for the next session.

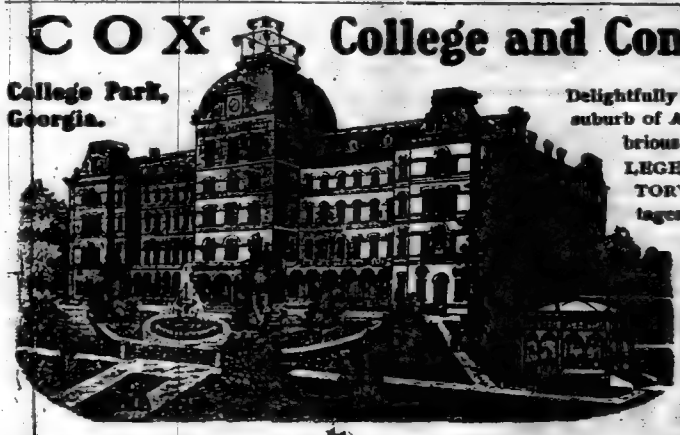
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Temperance.

Guilty of Another's Ruin.

Mrs. Evered Poole, of England, has told a moving story of the tragic end of a promising young officer. She said:

"A fine young officer, of magnificent physique, but unfortunately greatly given to drink, found himself in the front row of a Gospel temperance meeting, when he was brought face to face, as it were, with his terrible position as a drunkard, and manfully resolved to reform. He had the courage to take the blue ribbon. After that he had no peace among his brother officers. They made him at their mess the subject of scoffs and jeers, considering that he had let down a crack regiment by adopting a badge which was at times seen on the breast of those who had once been low, demoralized outcasts of society.

"The young man stood out for three months most manfully against the derision of his so-called friends; but at last, like an animal at bay, he turned round on his tormentors. 'Will anyone,' he exclaimed, 'for the sake of common humanity, stand by me?' There was no response. Seeing the cold scorn on the lips of his companions, he shouted with desperation, 'Here goes!' and, taking up a glass of brandy, he gulped it down. Another three months passed. Those men were then following their comrade to his grave. His untimely end was due to drink. He was buried with what they call military honors—the band solemnly playing, the coffin borne on a gun-carriage, and with the usual firing over the grave. But what were these? I tell you that that man was murdered; and that his brother officers were guilty of his death."

The Result of a Song.

Nearly sixty years ago Mr. George Charlton was going to lecture in Alnwick, Northumberland. In the train were a drunken man, his wife and a boy just entering his teens. The drunken man was quarrelsome and was making himself a nuisance to everybody in the car. His poor wife tried her best to keep him quiet, but without avail.

Mr. Charlton came to the assistance of the poor woman, and offered to sing for the man if he would only be still. To this the fellow readily agreed. So, after giving the boy some money, Mr. Charlton sang a temperance song.

When that was finished the drunkard called for one more song. This time he sang an old, well-known hymn, which seemed to have a wonderful effect on the drunkard. Then the train reached its destination. Both Mr. Charlton, the man and his wife and son got off at the same station. The wife thanked him very heartily for his kindness and bade him good-bye. Many years afterward Mr. Charlton was invited to lecture once more in Alnwick, and he was met at the station by a fine-looking gentleman, who escorted him to the place where he was to lecture. It has long been a custom in the north of England to have "tea parties," as they call them, in their chapels, and an address or lecture to follow. Mr. Charlton was invited to tea on this occasion. A typical English matron was very attentive, loading his plate with all the good things that had been provided. Mr. Charlton also noticed that the gentleman who had met him at the station was paying much attention to his wants. This naturally aroused his curiosity. Calling the lady to his side, he asked: "Who is that fine-looking gentleman?" "That gentleman is my husband," she replied, "one of the elders of the Presbyterian church here. Mr. Charlton, do you remember, many years ago, singing for a drunken man to keep him quiet?" "Why, yes, I do." "Well, sir, that is the man, and I am the poor woman who thanked you for singing that temperance song, and the old hymn led him to see the error of his ways. He signed the pledge, he gave his heart to God, and so did I, sir, and we have now the happiest home in the north of England, and we owe it all, under God, to you, sir." "Well," said Mr. Charlton, "what about that boy? Where is he?" "When my husband quit drinking we soon had a nice little home of our own, and Joe, our Joe, was anxious to get an education, and so we sent him to school, and to-day, sir, he is the Rev. Joseph Parker, pastor of Cavendish Street Chapel, Manchester." At this point she called her husband. Mr. Charlton, after the lecture, was entertained by the Presbyterian elder and his good wife. It goes without saying that they were warm friends of temperance; and as for "Joe," his forty years' championship of the cause speaks for itself. This was the minister who dared to reprove the King of England for brewing beer at Burton's brewery. May the God of old England raise up one thousand Joseph Parkers, to lift up their voices like a trumpet and show England and her King the danger lurking in the intoxicating cup. The church of Christ is indebted to the cause of temperance workers for some of its ablest and brightest ministers, as well as noble laymen. God bless the cause.—National Advocate.

What the Saloon Keeper Thinks of the Saloon.

The Rev. Dr. Jamse M. Buckley, under this title in "The Christian Advocate," tells the story of a highly respected citizen of New York City, who visited a number of saloons, desiring to hire one to use for the holding of a Christian meeting. This gentleman gave the following account of his experience:

First I entered the saloon nearest the church. The following conversation, in these or nearly these words, occurred:

"Are you the proprietor?"

"Yes; what do you want?"

"I want to get this room for a meeting to-morrow afternoon at 4 o'clock."

"What kind of a meeting?"

"A Christian meeting."

"You can't have it. Are you just off the island?"

"You'd get some money."

"Don't want your money. I've got so much money now I don't know what to do with it. See that gold? See these bills?"

"Will you come to a 4 o'clock meeting in the church and tell your experience, how you got into this business, what keeps you in it, and how it works?"

"No; that church stands for getting people to heaven; this business gets people to hell."

"I have not taken any intoxicating liquor in sixty-two years."

"I haven't taken any in forty-four."

In another saloon the proprietor said: "A man cannot follow this business and get to heaven."

In another, the proprietor, a Roman Catholic and member of ——— church, said: "I wouldn't be in this business if I could get anything else to do. Well, somebody will do it; and it brings in the heaviest revenue to the State."

In two other saloons two young men selling, not proprietors, promised to attend the meeting the Sunday night following."

The Next Great Question.

After Reconstruction, the next great question will be the overthrow of the liquor traffic.—Abraham Lincoln, April 14, 1865.

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Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

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Marriages.

BASS—PEARCE.—June 28, 1905, at the bride's father's, Mr. H. W. Pearce, in Rocky Hock Township, Chowan County, Mr. Q. T. Bass and Miss Bessie Pearce were united in holy wedlock by their pastor, Jas. W. Rose.

Obituaries.

EVANS.—June 7, 1905, at 5.30 a. m., at her home in Rocky Hock, sister Lizzie Pearl Evans, aged twenty-four years, two months and twenty-six days, departed this to join the life eternal. She was the devoted wife of Bro. Z. T. Evans, daughter of Mrs. Mary I. White, of near Great Hope Baptist church in Perquimans County. She was a consistent member of Rocky Hock Baptist church. Her funeral was conducted by her pastor, and her remains interred in the Evans family burying ground.

She leaves a mother, husband, two children and four sisters to mourn their loss, which is her gain.

With much sympathy to the bereaved. PASTOR.

SMITH.—On the morning of May 31, 1905, at her home in Rocky Hock, sister Lizzie E. Smith, aged thirty-three years, departed this life. She was the devoted wife of Bro. J. L. Smith, and daughter of Mrs. M. A. Harrell, of Bertie County. To which place her earthly remains were taken for enterment in the family burying ground.

Sister Smith joined Mars Hill Baptist church when quite a girl. After her marriage she took a letter to Rocky Hock church, where she remained a devoted member until death called her to join the church triumphant eternal in the heavens. She leaves a devoted mother, husband, three children and one brother to mourn their loss, which is her eternal gain.

With much sympathy to the bereaved. PASTOR.

GREGORY.—While the sun was shedding forth his brilliant rays, and pouring forth his intense heat at the noontide hour on July 1, 1905, and while loved ones gathered round about the home of Mr. W. D. Gregory with tearstained eyes and throbbing hearts, that much-dreaded messenger, Death, came silently into that home and laid hold on and took within his firm and icy grasp the form of the beloved wife and mother of that home, our sister, Jane Gregory, while her spirit mounted on its golden pinions to its celestial abode bevond the skies.

Though deep grief prevailed among her loved ones, their loss was her eternal gain. She had been a great sufferer for more than half a year, while loved ones tenderly watched with eager eye and anxious heart. She had been for quite a number of years a consistent member of Shiloh Baptist church. She leaves a husband, two sons and two daughters, together with a host of relatives and friends to mourn their loss. J. D. BERRY.

PINKERTON.—On May 26, 1905, the death angel came and bore away the spirit of sister Martha A. Pinkerton. She was the devoted wife of our esteemed brother, A. H. Pinkerton, and was for fifty years a consecrated member of Cane Creek Baptist church. She was seventy years of age, and was able to go about her household duties till the day the Master called her. The large concourse of people who attended her funeral was evidence of the high esteem in which she was held by all who knew her; therefore be it

Resolved 1. That we bow in humble submission to His will who doeth all things well.

2. That we extend our sympathy to the bereaved husband, children and grandchildren in this hour of their distress.

3. That a copy of these resolutions be placed on the record of our church, a copy be sent to the Biblical Recorder, and a copy be sent to the family of the deceased.

R. A. MORGAN,
J. E. CRUTCHFIELD.
P. O. FREEMAN,
Committee.

STANLEY.—On June 21, 1905, sister Willie Stanley, wife of Owen D. Stanley, fell asleep in Jesus at her mother's home (Mrs. Laura Creech) in Four Oaks.

When eleven years old "Willie" made a profession of faith and joined the Missionary Baptist church at Four Oaks, where she was an active and efficient worker until her death. She was organist, leader of the Sun Beams, was active in the Ladies' Aid Society and other departments of church work, until her marriage to Mr. Stanley which necessitated her being at Pembroke, where her husband was engaged in the railroad service. Notwithstanding her absence she kept in touch with her church and was very happy in being able to attend services the fourth Sunday in May.

The funeral service was conducted by the writer assisted by her former pastor, Rev. J. W. Suttle.

She leaves a husband who was much devoted to her, and a little daughter three months old to realize what it is to give up a precious, Christian wife and mother—may God richly sustain them in their great loss.

"They who live in the hearts of friends are not dead." "Oh, no, not dead, but alive, alive to eternal life."

She rests from her labors and her works remain to bless the church, the home and those who have known her. While her body lingers here in the dust, her spirit has gone to be with Jesus. God knows best, so loved ones let us say, "Thy will be done."

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Acknowledgments.

July 26, 1905.

State Missions.—Pittsboro, $5.51; W. M. S., Pleasant Hill, 1.15; Tyson's Creek, Sandy Creek, 1.25; Sunbeams, Louisburg, 45 cents; Galeed, Bladen, 16.00; Great Marsh, 2.15; W. M. S., Greenville, Tar River, 8.10; Poplar Creek, Flat River, 5.25; W. M. S., Gastonia, 8.80; Wadeville, Montgomery, 2.29; Bullock, 2.58; W. M. S., Potecasi, 8.00; W. M. S., Jackson, West Chowan, 7.35; Flat River Association, 32.96. Total this week, $101.84. Previously reported, $6,194.96. Total this year, $6,296.80.

Foreign Missions.—Mt. Tabor, $21.27; W. M. S., Pleasant Hill, 1.00; W. M. S., Cleveland, South Yadkin, 1.00; Corinth, Tar River, 9.11; W. M. S., Elkin, Surry, 3.24; W. M. S., Madison, Pilot Mountain, 5.00; Galeed, Bladen, 14.30; First Church, Albemarle, Stanly, 20.00; Poplar Creek, Flat River, 11.14; Gastonia, 1.50; Caroleen, Sandy Run, 4.00; Bullock, 2.58; Anderson's Grove, Stanly, 8.00; Boone, 2.33; Flat River Association, 183.49; Spencer, 105.00; Piney Forest, C. F. and Col., 1.19; Fair Bluff, Robeson, 2.60. Total, $396.75. Previously reported, $11,156.70. Total this year, $11,553.45.

Home Missions.—Cleveland, South Yadkin, $3.00; W. M. S., Cleveland, 50 cents; Corinth, Tar River, 4.60; W. M. S., Elkin, Surry, 3.24; W. M. S., Madison, Pilot Mountain, 5.00; Sunbeams, Madison, Pilot Mountain, 1.25; Elam, West Chowan, 5.00; Poplar Creek, Flat River, 6.90; Macedonia, Surry, 4.31; Bullock, 2.58; Coleraine, West Chowan, 9.00; Ronda, 2.40; Flat River Association, 43.36; Chadbourn, C. F. and Col., 2.26; Fair Bluff, Robeson, 2.95. Total this week, $96.35. Previously reported, $4,595.65. Total this year, $4,692.00.

Education.—Cleveland, South Yadkin, $3.00; Galeed, Bladen, 19.40; Ramseur, 1.13; Flat River Association, 22.86. Total this week, $46.39. Previously reported, $1,672.30. Total this year, $1,718.69.

S. S. and Colpt.—S. S., New Bethel, $2.95; S. S., Rutherfordton, 2.30; S. S., Bethel, Mt. Zion, 1.25; S. S., Mt. Elam, Mt. Zion, 1.25; Mars Hill, 5.00; S. S., Bethel, No. 2, 1.35; Flat River Association, 8.60; Core Creek, 4.03. Total this week, $26.73. Previously reported, $320.92. Total this year, $347.65.

Ministerial Relief.—Cleveland, So. Yadkin, $2.00; Eagles, 1.50; West Raleigh, 5.25; Ramseur, 3.00; Beaver Creek, 1.66; Flat River Association, 24.38; Piney Forest, C. F. and Col., 1.00. Total this week, $38.79. Previously reported, $638.79. Total this year, $677.58.

Total reported for all objects this week $706.85
Previously reported for all objects 25,992.50

Total reported for all objects this year 26,699.35

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RALEIGH, N. C., WEDNESDAY, AUGUST 2, 1905.

FOUR ESSENTIALS IN EDUCATION.

BY W. R. CULLOM, TH. D., WAKE FOREST COLLEGE.

If this position is well sustained by the facts of experience and observation, then four things follow in the work of education.

1. It must take into account Christ's view of man, the subject to be educated. It could be said of him as it could never be said of another, that "he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man." We hear a great deal to-day about the dignity of human nature, the worth of a human being, etc.; but who ever placed such an estimate on even the lowest, the most despised, and the outcasts of human beings as did he who made man and knew "what was in him!" See his magnificent words in Luke 15. See to what depths of suffering and sorrow he sunk his own life for the sake of man! He believed more firmly than any other ever did believe in the infinite possibilities in man, and in the strength of that conviction he poured out his life's treasures for him, and finally sealed that conviction by his death on the cross. Who ever believed in man as did he? But, with all this high estimate of human nature, he never for a moment lost sight of the fact that man was a sinner, and that he needed more than mere training to bring him to what he ought to be. It was he who announced the great doctrine that men must be born anew, and that the tree must be made good before good fruit could be expected from it. It was he that saw the fearful tragedies that sin had wrought in human life, and that felt most keenly the awful wrench that human nature had suffered. But in spite of the fact of sin, and of all the awful consequences that followed upon it, he believed every man capable of responding to the call of God, and so of becoming a subject of this wonderful renewing process which he described as a birth from above. He believed, moreover, that in him and in his Gospel was a motive power sufficient to sound the depths of every man, to bring him to himself and to the largest and richest life of which he was capable. Can any system of education, then, be complete that does not seek to work on a human being from the standpoint of Christ, who made the human being to begin with, and who therefore knows his nature, his needs, and his possibilities as no one else could know them?

2. It must take into consideration Christ's view of the thing to be done on this human being. Because of a failure to do this much of our education has been partial, one-sided, and even perversive of much of God's highest handiwork. No conception of man has ever preserved so beautifully and so practically at the same time the equilibrium between body, mind, and soul in a human being as does that of Christ. He certainly would have no patience with the Gnostic theory that the body is essentially evil because it is made of matter. He would have equally as little patience with the ideals of asceticism which seek to suppress the body at every point, to crush its powers and appetites, and so bring it into subjection. He believed in having a sound, healthy, well-developed body, and consequently we see a large section of his work given to the care of this very important organ of life. Instead of suppressing and repressing the vital powers he would substitute the higher method of self-control. If he were to express a theory on this point it would evidently be something like this: Let every legitimate power of the body be developed to its highest degree of efficiency; and then not abused, but used for the ends and in the manner prescribed by the Creator. So let there be the ruddy face, the bright twinkle in the eye, the hearty, joyous laughter, and the very fullest and richest physical life possible to every one. Education from Christ's standpoint would neither ignore the body, nor would it exalt the body and physical training to the highest place in the curriculum. It would recognize the body as the organ of the mind, as the temple of the soul, and therefore worthy of an important place in that training which looks forward to a life of service. It would always keep in mind, however, the fact that the body is only the temporary abode of that which is eternal.

Christ's attitude in the mental sphere, likewise, was a sound, healthy one. Too much of the education carried on in his name has sought to repress thought and to mould it in patented grooves. Nothing in his precepts or example could possibly be construed to encourage any such method. He said, "Ye shall know the truth, and the truth shall make you free." The hardest conflict of his life is to be found in his efforts to wrest men from their slavery to mental grooves and lead them to think for themselves in the clear sunlight of God's own presence. His consistent and persistent effort in this direction led him finally to Calvary. Not only in his work with the Jews do we see this attitude manifested, but also in his "training of the Twelve" he illustrated over and over again the same principle. He was ever seeking to lead them out of the channels of mere Judaism and from the fetters of the law, and to bring them into larger and yet larger realms of truth until they should be established in principles that were universal and eternal. The delicate and tactful way in which he carried on this trying process is also a most remarkable feature in his teaching. He reverenced the old himself and insisted that his followers should do the same. He was careful not to upset men's faith and leave them suspended in mid air with nothing to cling to. It was ever his purpose to give them the substance for the shadow, the truth for the symbol, the eternal for the temporal, the universal for the partial. In this way he sought to fit men to take their place in God's world prepared to meet and deal successfully with any emergency that might befall them. Is this not the ideal attitude of mind to be aimed at in a well-rounded education? If so, can we afford to carry on the work of education without openly and avowedly acknowledging him as our Master in this work, and letting men know that it is the definite purpose of our work with them to bring "every thought into captivity to the obedience of Christ?" If we do this, we shall find ourselves already in the realm of religion, and recognizing that there is a legitimate and even essential place for distinctively religious instruction in the work of education. Just as a human being is not complete with more body and mind, but is possessed inherently of a religious nature; so the work of education is not completed with a "sound mind in a sound body," but must seek to touch that other part of the man's make-up which relates him to the "unseen world," and in which he finds the very highest expression of the deepest that is in him. This is the climax of the actual work of education so far as it can be done by an institution. But this leads on to a third consideration which Christ's point of view in education will necessarily involve.

3. It must take into account his view of the end or purpose of human life. Too many men seek in an education, and too many schools hold up as the great motive in seeking an education, the strengthening and enlargement of their powers for purely selfish ends. They desire more money, more influence, better social standing, more power in as many ways as possible that they may exalt themselves above their fellows. All this is to reverse the ends and purposes of life as set forth in the example and precepts of Jesus. He said, in speaking of himself, "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." (Matt. 20:28.) He said, in speaking of others, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." (Mark 8:35; Matt. 23:11-12.) With Jesus the end of life in this world and in the world to come is service; with the secular and even selfish ideals which are all too prevalent, the end of life is to be served. Education, then, is not a means of making life easy. The man who has caught Christ's view as to the end of life will find himself instinctively shouldering burdens, cares, and responsibilities which otherwise he would never have thought of. In his civic relations, in the great social problems of his time, in every movement that has for its end the betterment of the world, this educated man, possessed of a strong and subservient body, of a sound and disciplined mind, of an unselfish and loving heart, will find himself constituting just as large and important a factor as his personality and his circumstances will permit. This is the true end in life; and education, which seeks to fit men for life, should have its every process saturated with the spirit of the end that is in view.

Only one point more needs to be considered. If we are going to try to get the view of Christ as to the subject to be educated, as to the work to be done on this subject, and as to the end in view in all our work, then we should also take into consideration—

4. Christ's view of the agencies for bringing this about.

These agencies are three:

(1) The Christian Home. Any system of education that fails to recognize the home as the foundation stone in the work of character-building is defective at the most vital point. Every one must recognize that a child learns more and learns it better during the first four or five years of its life than during any similar period afterwards. For the highest type of education, then, give us the highest type of home. Let us always give the home the first place among the agencies in the work of education, and if any or all others must be neglected, overlooked or in any way fall out of the process, let them all go, but hold on to and make the most of the training in the Christian home.

(2) The Christian School. Enough has been said of this above in discussing the place of the college in the work of education. Some people would leave out the word "Christian" in designating the school, but it is impossible to hold any school responsible for the education described in this paper, unless that school be as thoroughly Christian as it is possible to make it. The very thought of sectarianism is entirely foreign to the education which we mean to advocate; but men can be Christian without being sectarian either in spirit or method. The same is true of a school. The school is supposed to supplement the work of the home; and if the ideal home should be Christian, the ideal school will be not one whit less so.

(3) The Christian Church. The church has been all too slow to recognize and accept her important place as an educational agency. We do not mean here the church in a general sense, but the local church in its regular work in a community. The Head of the church has said to her: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world." Some churches are trying to carry out the first part of this commission, but are ignoring the second part altogether. Most churches, however, have come to recognize their obligation slightly in the second part also. But what an increase of power and efficiency there will be in all our churches when they come to accept their Lord's commission in all its fulness and meaning, provide themselves with houses and workers suited to the ends in view, and shall then see to it that their schools, study-classes and such like are more than a mere name. The church is too passive. Men want to be in something that is active and aggressive. When the church comes to take her rightful place in the busy, throbbing activities of the world, then the college or university trained man, when he begins to turn into his life channel the training he has received in school, will find in the life, the worship, the activities, and the general view-point of the church a place for the further enlargement and enrichment of his life, and a field for the application of every faculty and power that he may possess or acquire. Nor will this interfere in the least with the most pious conceptions of worship. On the other hand, the hour for special worship will be made

(Continued on Page 9.)

ADDRESS OF PRESIDENT OF THE BAPTIST WORLDS CONGRESS.

Dr. Alexander McLaren on "In the Name of Christ and by the Power of the Spirit."

Wednesday Morning's Session.

ADDRESS BY DR. M'LAREN.

Exeter Hall was crowded in every part on Wednesday morning for the second session of the Congress. Previous to the commencement of the proceedings the hall was alive with buzz and excitement in every part, and at 9.45 sharp, when Dr. McLaren, accompanied by Mr. Shakespeare, walked on to the platform to take his place as President of the Congress, the whole assembly stood up and heartily cheered, and cheered again.

Mr. McLaren announced as the opening hymn the popular composition, beginning—

"All hail the power of Jesus' name,"

which was lustily sung by all present.

Prayer by Dr. McLaren.

The Doctor then read some selected portions of Scripture, and offered prayer. He petitioned, "We draw near to Thee, our Lord, now, from many lands, and want to worship Thee in many tongues, and thank Thee for the clasping bond of peace which unites us all in the unity of the one Divine Spirit. For one another, and for the churches to which we belong, and for the lands where we dwell, we pray that, as the best of all gifts, there may be poured out upon Thy servants, and Thy servants may be made more willing to receive, more and more of the fulness of that Divine gift which makes us all one, and gives us power for Thy service. May we all draw nearer to the Fountain itself of heavenly radiance, and find shining into our souls with more assuring and continuous lustre the light of our Son Who is risen upon us. And may we, dark as we are, and poor and feeble, be turned into light in the Lord, so that others may come even to the brightness of our rising, and that we may reflect the face and the glory of God in Jesus Christ."

The hymn—

"Our God, our Help in ages past,
Our Hope for years to come,"

having been heartily sung

Dr. McLaren Briefly Addressed the Congress.

He said: Dear brethren, my first word cannot but be the expression of my deepest gratitude for the great honor done me by placing me in this chair. I thank my fellow-countrymen, the Baptists of England, amongst whom it has been my pride and pleasure to work all my life. There is no honor to be compared with the honor of living in the hearts and the confidence of the people who know you best and have known you longest. (Applause.) And whilst I have had drops of that benediction all my life, it has come upon me in a full flood now at the end. And I thank no less our brethren beyond the seas, who, with less knowledge of course, have shown even greater faith—(laughter)—and have confirmed the choice of my brethren who know me best. I thank you with all my heart, and I shall do my best to prove myself not altogether unworthy of your confidence and your affection. (Applause.) But if you choose to elect to the office of President a man who has entered upon the sixtieth year of his pastorate—(applause)—you must have him with the defects of his qualities; and one of these—I do not know whether it comes under the category of quality or defect—is the incapacity to deliver a long inaugural address. I have therefore asked the committee to allow me, so far, to forego the privileges and responsibilities of the Presidency as to content myself with a few words that I venture to speak this morning. I am sure you will understand that if it had been with me as in days and years gone by, nothing would have given me greater pleasure than to have dilated at unreasonable length—(laughter and applause)—upon some of the many topics that force themselves upon our minds in connection with this Congress.

What are We Here For?

To glory in our own denominational strength? To rejoice in looking one another in the face and asking each other of our welfare? To demonstrate to the world what we are, and what we stand for? Yes, all these things; they are all good, all necessary, and much good in these aspects will no doubt come from this Congress. To compare methods? To learn from one another? Yes. But, dear brethren, when a man comes near to the end of his ministry, near to the beginning of his rest, some things that had hitherto looked very large dwindle, and some things that were perhaps not sufficiently prominent in one's ministry or one's experience begin to stand out with strange clearness and greatness. And so I want to touch, if I can, on the deepest thing of all in the two or three words that I venture to offer to you. I want to speak on two crystallized crystals—"In the name of Christ," "By the power of the Spirit." There we touch the bedrock, the bottom of everything, and all will be right if we are right in these two relations—the relation to the living Christ, the relation to the Indwelling Spirit—and all will be wrong, however orthodox or earnest or eloquent or learned or up-to-date or wise in methods our churches may be, if these things fail. "These are commonplaces." Yes. And everything that is great and true is commonplace; and there is not a threadbare commonplace of Christian teaching and experience but would start up into power—power very inconvenient to some of us, and would grip us with teeth of iron if we once honestly tried to make it the basis of our lives and to put it into practice. So during the few moments I have to speak to you I make no apology for giving you a threadbare message; for it is the message that lies at the bottom of all our organization, and that alone will give strength and efficiency to all our work. "In the name of Christ." Thinking over this meeting last evening, a thought occurred to me which I have ventured to impart to my brethren, the various vice-presidents of this Congress. And I am thankful to say that they have all heartily concurred in it. And I want to submit it to you. I should like that there should be no misunderstanding on the part of the English public, or the American public either—before whom we are taking a prominent position, for a day at any rate—as to

Where We Stand in the Continuity of the Historic Church.

And I should like the first act of this Congress to be the audible and unanimous acknowledgement of our faith. So I have suggested that, given your consent, it would be an impressive and a right thing, and would clear away a good many misunderstandings and stop the mouth of a good deal of slander—if we here and now, in the face of the world, not as a piece of coercion or discipline, but as a simple acknowledgement of where we stand and what we believe, would rise to our feet, and, following the lead of our President, would repeat the Apostolic Creed. Will you?

The whole gathering then instantly rose, and repeated slowly and deliberately, after Dr. McLaren,

The Whole of "The Apostolic Creed."

And now, brethren, continued the Doctor, one word more. As to the second of the two crystallized crystals that I quoted, "By the power of the Spirit." Revival is in the air. Thank God for it. The Christian church of to-day is more fully possessed with a longing for the experience of that Higher Life which comes from the Indwelling Spirit than ever it was before, and Christian theology is following the leadings of Christian experience. And having in the ages of the Fathers and the Greek church directed all its strength and subtlety to the evolving of the doctrine of the Father and the relations to the Son, and in the Mediaeval and Reformation and Puritan periods having directed its main strength to the thought and to the realization of the experience of the Person and work of the Atoning Christ—we have come now, in the natural evolution (for there is a Divine evolution) of doctrine, and I believe all sections of the Christian church are beginning to feel that we have come more and more to that last great thought, "The spirit of life in Christ Jesus hath made me free from the law of sin and death." And I look forward to a time when, both in reference to what I have called the evolution of Christian doctrine and in reference to the experiences of the Christian life, there will be far more prominence given to

The Indwelling of the Spirit of Life and Holiness and Power.

than ever before. And my prayer is that this Conference may do something to bring all our brethren nearer to the only Source of life and power and peace and ability of character—the Phoenician touch of the fiery Spirit, the Spirit of burning, and the Spirit of Holiness. We are crying out for revival. Dear friends, ther evival must bgin with each of us by ourselves. Power for service is second; power for holiness and character being first. And only the man who has let the Spirit of God work its will upon him and come into him, and do what it will with him: then only has he a right to expect that he will be clothed and invested with the Holy Ghost and with fire. Do not get on the wrong tack. Your revival, Christian minister, must begin in your study and on your knees. Your revival must be for yourselves—with no thought of service. But if once we have learned where our strength is, we shall never, never be so foolish as to go forth in our own strength, or we shall be beaten—as we deserve to be. How long would it take to pick the ore out of the matrix with a hammer and with a chisel? Ah! but pitch it into the burning furnace, and by night you will be able to draw it out in a few streams—molten, radiant, flashing. And if we will only plunge ourselves into that blessed baptism of fire, then we shall burn like the bush and not be consumed. And there is no other secret of power and no other source of strength for a Christian church. Congresses may be multiplied a million-fold, and all our instruments may be in perfect order, but

Unless the Fire Comes the Sacrifice will be Unconsumed.

Dear brethren, it was in my heart to say these few plain words to you this morning. I beseech you to take them as they are meant to be spoken—as a message of love from an old man, who will never probably have again such an opportunity as this, and as a witness that, looking back upon a ministry longer than God's Providence has granted to many—though I may be conscious of many imperfections and faults—yet there are two things that I still maintain, and would press upon yo uas being the pillars of our churches and the secrets of our success, "In the name of Christ," "By the power of the Spirit." (Loud applause.)

Keep in the sunlight. Nothing beautiful or sweet grows or ripens in the darkness.—Chicago News.

Strict Maintenance.

A great deal of pressure is brought upon the adherents of vital doctrines of Christianity to induce them to less strenuously hold to those doctrines. And those who have long contended for certain church institutions and governmental practices which distinctly differentiate them from other denominations are urged to relinquish their strictness, on the plea that, in these days, narrowness is contrary to the spirit of the best type of Christianity. I frequently see in some religious papers expressions of delight in relation to the reported account of the acts of some pastor of a strict church who broke away from certain rules and customs, and assumed a "liberal" attitude. I regard any lessening of strictness, on the part of a pastor and some leading members, as being a deplorable tendency. A church may, as a whole, advocate some doctrines and practices which are decidedly opposed to my views of Bible teaching, but if the members honestly believe that their principles and practices are right, I have far greater respect for them in their strictly maintaining those things than I would if they were to become disloyal to them. I will not ask any one to tone down his beliefs just for the sake of agreeing with me in my views. Nor will I call a man narrow and bigoted just because he tenaciously clings to what he believes is true teaching. I might wish that he would abandon some things which I call errors, but I have no right to accuse him of being narrow because he adheres strictly to his beliefs. We are living in a time of general liberalism, not only in respect to Christian matters, but in regard to almost everything, and hence it is incumbent upon those Christian who desire to be true to God and to principle, to strictly maintain their devotion to cardinal doctrines, and even to less important ones, however strongly they may be ridiculed by the sentimental liberals of the day. There is need of one's having a stamina which cannot be blown over by the wind of religious shifters.

C. H. WETHERBE.

Leading to the Lord.

The Rev. George Gilfillan, the eminent divine, was distinguished for his generosity and largeness of heart. On one occasion he met a member of his church whom he had not seen at worship for a long time. Reminding him of the fact, the minister asked what was wrong.

"I did not like to come in a coat I am ashamed of—it is so bare," answered the man.

The minister instantly divested himself of his own coat, and handed it to his distressed parishioner.

"There, my man, let me see my coat every Sunday until it becomes bare, and then call back."

The worthy divine then returned to his studies in his shirt-sleeves; and his wife, observing him, asked what he had done with his coat.

"I have just lent it to the Lord!" was Gilfillan's noble answer.

Prayer.

O Lord God, in whom we live, and move, and have our being, open our eyes that we may behold Thy Fatherly presence ever about us. Draw our hearts to Thee with the power of Thy love. Teach us to be careful for nothing; and when we have done what Thou hast given us to do, help us, O God, our Savior, to leave the issue to Thy wisdom. Take from us all doubt and distrust. Lift our thoughts up to Thee in heaven; and make us to know that all things are possible to us through Thy Son, our Redeemer. Amen.

He that allows himself everything that is permitted is very near to that which is forbidden.—St. Augustine.

News Notes.

....Brown University, by the death of Mrs. Harriet M. Littlefield, came into possession of property woth $500,000. Of this amount $100,000 will be used to establish and maintain a chair to be known as the George L. Littlefield professorship of American history.—Argus.

...."As a result of Fourth of July celebrations, forty-six persons are said to have been killed, 1,677 more or less seriously injured and a fire loss of $223,750. These figures are larger than last year's, and it is asserted that despite far-reaching laws on the subject more fireworks are sold than ever before. Therefore, it seems that this is one form of homicide that is so far without remedy."—Charlotte Observer.

....Dr. Theodore L. Cuyler, of Brooklyn, recently celebrated the completion of sixty years in the gospel ministry. Forty-five years ago he went to Brooklyn as the first pastor of the LaFayette Avenue Presbyterian church, which position he retained until a few years ago, when he resigned on account of his age, and was elected pastor emeritus. He is now perhaps the greatest contributor to the religious press in the country. His articles are always interesting and helpful.—Baptist and Reflector.

....Bro. H. A. Rowe writes: "On the first Sunday in July I had the pleasure of occupying the pulpit in Society Baptist church (located in Iredell County), to a full house. In the evening at 4 o'clock, the pulpit in "Gav's Chapel" was occupied by me. A large congregation present and the people enjoyed the service. July 9th, I preached to a full house at New Hope Baptist church, and we all enjoyed the occasion. Rev. V. M. Swaim, who lives at Cool Springs, is the pastor of these churches with one or two others. The people are devoted to him, and he is doing quite a good work on this beautiful field."

....Last year the Georgia Legislature appropriated $5,000 to be spent for the support of a summer school in connection with the State University. Among other things is to be a course of studies in "Sunday-school Methods," and a teacher is to give a course of studies in "Old and New-Testament History and Bible Institutions." How he is going to do this and yet leave out Baptism and the Lord's Supper the Christian Index cannot see. What is he going to teach? Will it be infant sprinkling, to the offense of the Baptists, or adult immersion, to the offense of the pedobaptists? It does not suit the Index better to know that the teacher is "a loyal Baptist." Its objection is not to the teaching, in this instance, but to the direction and support of such teaching by the State.—Journal and Messenger. And yet how can Higher Education by the State stop short of this abrogation of the principle of religious liberty?

....A Louisville paper says: "The Rev. Dr. Arch C. Cree, for the last eighteen months pastor of the Twenty-second and Walnut Streets Baptist church, will sever his connection with the church the last Sunday in July and will enter immediately on evangelistic work in the South. He announced his intention to the congregation at the beginning of the evening services Sunday, and his formal resignation will be presented to a business meeting to be held to-morrow night. He had already intimated his purpose to the deacons and there was no surprise at his action. During the month of August Dr. Cree will engage in evangelistic work in Atlanta, Ga., with the Rev. Dr. Len. G. Broughton, pastor of the Baptist Tabernacle there. At the conclusion of these meetings, Dr. Cree will undertake independent evangelistic work in the Carolinas, which he will continue throughout the fall months. Next winter Dr. Cree will assume a permanent position in denominational work in the South. He does not care at present to announce the exact nature of his work, but it is a field secretaryship. During his ministry in Louisville, Dr. Cree has increased the membership of the Twenty-second and Walnut Streets church 287, bringing the total enrolment to 1,400. It is now one of the strongest Baptist churches in the city. He was born in Scotland, but received his academic education in this country. He was graduated in theology at the Southern Baptist Theological Seminary in this city, attaining the decree of Doctor of Theology."

....How is this for a man who has learned to see things in their true proportion? "Twenty-five families, out of thirty, in my church, take the Recorder." This is the speech of W. B. Morton, of Marion. Suppose this could be said of the thirty-six thousand and five hundred Baptist families in North Carolina. The Recorder would have thirty thousand and four hundred subscribers, and we could support one hundred missionaries on the foreign field. You see Brother Morton is "Opt. D." (Doctor of Optics.) He has recently completed his course in optics, and has his diploma from the Philadelphia school. Wish he could treat the eyes of one hundred and fifty thousand Baptists in North Carolina.

....Mrs. J. T. Moore writes: "At our last appointment, May 27th and 28th, our church at Battleboro enjoyed a 'reunion or church rally.' We had a sermon Saturday morning by our pastor, Rev. C. C. Williams. After the sermon we had dinner, which we all enjoyed. In the afternoon we had an experience meeting, the brethren and sisters testifying of the goodness and mercy of God. Sunday morning another sermon by our pastor. At noon dinner was spread on the church-yard and a large crowd for Battleboro ate and very much enjoyed the dinner. In the afternoon we met in the Sundav-school, which was well attended and very interesting. So much for the 'reunion,' and now a word for our pastor. Brother Williams has preached for us six years, and this is his seventh year. When he took charge of our church he was living near Louisburg, a distance of forty-five miles. He was faithful indeed; never missed but two appointments. Last year he moved near Springfield, fifteen miles nearer us, though he has to drive thirty miles every time he comes, and he is always here in time. He often tells us that we Battleboro folks seem like his folks, and I am sure we are all glad to have him feel at home when with us. God bless the Recorder and all its readers."

....Upon the occasion of Pastor J. C. Massee's appearance before the South Carolina B. Y. P. U., Bro. V. I. Masters wrote this paragraph for the Baptist Courier: "On Wednesday night devotional exercises were conducted by Rev. F. O. S. Curtis. The first speaker was Rev. J. C. Massee, of Raleigh, N. C. His theme was, 'The Holy Spirit's Pre-eminence in the Christian's Development.' Brother Massee is a tall, slender, clean-shaven man. The features are prominent, the facial expression pre-possessing, and the voice good. The intellect and heart—well, our estimate of these matters in a speaker comes after we have heard him, though it shows us but barren, if the forming of a judgment on these are the real concerns in our hearing a speaker who comes with a serious and unselfish message. Mr. Massee spoke with evangelistic fervor of the great power of the Holy Spirit to lift up a human life, however weak that person may be. The Spirit is the comforter. The Spirit will be our guide, our teacher, the one who supplies our needs, the one who gives us the fulness of life. The address was fervent and in it was much of sympathy and earnestness. Illustrations were used interestingly and freely. Brother Massee is evidently warmly evangelistic in temperament and is a very lovable personality."

....Pastor Alexander Beeler writes as follows concerning John E. White who recently aided him in a meeting at Thomasville, Ga.: "Since I have heard his tender appeals to the erring Christians and to the sinful man, I have understood how he has built up the great church at the head of which he is, and how he has taken such a firm hold on the young men of Atlanta. His gospel preaching, coupled with his winsome personality, for he is indeed a man of lovely spirit, will make him a power for good wherever he goes. It is said that you never know a man until you live with him. I have lived with John E. White nearly a week now and I know him better than I have ever known him. The longer he stays the better we like him, and it is the same way with the people of the town of Thomasville. He has made a deep impression and one that is lasting upon our people and it is due to the fact that he is a messenger, and not a mountebank, spirit-filled servant of God and not a pugilistic preacher. He is the representative of a newer and better class of preachers that have come to take the place of the fighting parsons, preachers who are literally loving men into the kingdom of God. Men like that receive the blessings of God and prove a benediction to any community in which they may be called to work."

....Dr. Taylor has been a professor in Wake Forest College for about thirty-five years, coming to it from Virginia when a young man. He has been President of the College for twenty-one years. During his administration the college has had a wonderful growth in endowment, in erection of buildings on the campus, in the increase of students and especially in the affections of the Baptist brotherhood of North Carolina. Dr. Taylor is one of the gentlest and most lovable men in the world, while at the same time he is a fine teacher and a man of the highest executive ability. While a student at Wake Forest we learned to love him very dearly. Dr. Poteat, the new President, was our classmate and warm personal friend. He was elected teacher in the college soon after his graduation, and later assistant and then professor of Natural Sciences. In this position he has won a wide reputation as a scholar of eminent ability and a platform speaker of great popularity. We predict for the college under his administration a very prosperous career. Dr. Poteat is a brother of Dr. E. M. Poteat, the accomplished president of Furman University, at Greenville, S. C. He is now on his way to the Baptist World's Congress in London, and will be gone until the first of September. It was understood that another college in the South was trying to secure him as President.—Baptist and Reflector.

A strong trend of opinion is observable toward what were formerly classed as socialistic ideas, even among those who have no sympathy with socialism. President Schurman of Cornell University warns the Fitchburg merchants that the principles of justice in the demands of Bryan, Watson and Debs and their followers must receive attention. President Mellen of the New York, New Haven and Hartford Railroad, states that corporations must voluntarily accommodate themselves to the reasonable demands of the public if they would avoid a government ownership or some form of public control. These opinions are well founded. Men who have no sort of sympathy with the ideas usually termed socialistic are more and more coming to feel that public utilities should be conformed to the wishes and needs of the public, and that the public should have some decisive voice in their management. And it is eminently desirable that this should be brought about in a careful way to conserve all rightful interests. The President recommends that railroad rates should be under the control of a commission or court acting for the public, and there is little doubt that some measure looking to this end will be passed by Congress. Railroads and other corporations will be wise if they fall in with this movement and take their part in securing wise and reasonable measures. If they oppose them they will be obliged to take what will be enacted without their participation. It is not to be desired that this country should be driven into the political condition which prevails in Australia, where the so-called Labor party, which is really socialistic, is arrayed against all the rest of society; and protectionists, free traders and members of all other parties have been compelled to sink their differences and unite to keep the government from falling into the hands of the socialists.—Watchman.

....Bro. B. W. Spilman writes: "The recent death of Rev. T. J. Walne, D. D., Dallas, Texas, removes one of the land-marks of the period immediately after the Civil War. A native of Mississippi, he spent the best years of his mature manhood in gathering up the fragments after the war between the States. He was a leader of the forces in Mississippi for many years. Being pastor in Vicksburg just after the war, he resigned his pastorate to take up the work of corresponding secretary of the newly reorganized mission work of Mississippi. Side by side with his life-long friend and companion, Dr. J. B. Gambrell, he gathered together the scattered fragments and commenced the work of reorganization throughout Mississippi. He went into the highways and hedges, enduring hardships such as many other men in the Southern States were called on to endure. He strengthened the educational work of the State, gave new life to its mission interests and inspiration and hope to everything. He did for Mississippi what men like our own brethren, J. D. Hufham, F. M. Jordan, J. B. Richardson, Jno. E. Ray, Columbus Durham, J. K. Howell and N. B. Cobb and many others have done for us here in North Carolina. A few years ago when Dr. Gambrell moved to Texas, Dr. Walne also went and became pastor in Lancaster a few miles south of Dallas. A few years later he became District Secretary for the American Baptist Publication Society, with headquarters in Dallas. Last year he was elected General Superintendent of Sundayschool Work by the State Board of Texas. He at once entered into hearty and enthusiastic co-operation with the Sunday School Board of the Southern Baptist Convention in all of its plans of work in Texas. I saw him just eleven days before he died, and his face was turned toward the future and he was planning for the work in Texas with as much enthusiasm as though he had been twenty-five instead of more than seventy. He was in the LaPorte encampment and occupied a tent during the entire time. He took part in the meetings, presiding in three of the Sunday-school Worker's Conference. He died very suddenly on Sunday, July 2nd, ten days after reaching home from the encampment."

Learn to say no and it will be of more use to you than to be able to read Latin.—Spurgeon.

....You don't have to be baptized to be saved; but you have to be saved to be baptized. That is the Baptist position "in a nutshell."

....Last Sunday the pulpit of the Raleigh First Baptist church was occupied in the morning by City Missionary R. S. Stephenson, and at night by Bro. W. C. Douglass. Both of these brethren made strong, helpful addresses.

....Bro. T. G. Wood recently baptized into the fellowship of Manteo church twenty-five new members. He is the right man for this important field. In just a few months he will complete a two thousand dollar house of worship.

....Pastor B. G. Early, of Smithfield, writes: "I am passing through Raleigh to-day en route to Chalybeate Springs where I shall begin a series of meetings to-night with Hector's Creek Church. Pray for the power of the Spirit in His Word."

...President Scarborough is hopeful for a fine opening at the Chowan Institute this fall. He is doing a great work for our young women. He ought to have two hundred students this year. The new building is under erection and the work will be pushed.

....Pastor W. L. Britt, of Aulander, delighted the Sunday-school Convention of the West Chowan Association Sunday morning by delivering to them a splendid sermon on missions. He is bringing things to pass in his field. Hard work will count.

....Bro. Joseph T. Watts left Raleigh last week to return to his work in Louisville, Ky. While here, Brother Watts filled the pulpit of the First Baptist church very acceptably the third and fourth Sundays in July. The world needs more such talented, consecrated young preachers as Brother Watts.

....The work at South Henderson is moving along nicely. The house of worship has recently been painted on the outside, which adds very much to the appearance of the house. Pastor Marshall is working on the mission questions, and he hopes to soon have his people alive on the mission work of our denomination.

....The Weldon church has granted Pastor Jno. W. Morgan a month's vacation, and he is spending the time at his home in Northern Virginia. The people of Weldon are more and more pleased with their pastor, and show their appreciation by many substantial proofs. He is very fond of the people and his church is making substantial progress.

....Bro. J. S. Corpening writes from Morganton: "My church at Timmonsville, S. C., has given me a month's vacation, which I am spending here in a delightful way among the hills and home friends of the past. The Lord has given me four prosperous years in the work and the kindness of the brethren is unabated."

....Bro. D. W. Thomasson writes from Semora: "The Beulah Association will meet with Lea Bethel Church August 9th. Brethren representing our educational work can come either to Semora or Roxboro. If they will notify me as to route and time of arrival I will try to arrange for conveyance. It is about twelve miles to either point from the church. Roxboro is a better route."

....Bro. W. R. Beach writes from Elkin: "I notice the Brier Creek Association is not mentioned in list in Recorder. It meets Thursday before the second Sunday in October at Union church, ten miles south of Elkin. Please state in the Recorder that brethren coming to the Surry Association will be carried over from Rockford by Bro. J. G. Burrus if they reach there by Wednesday, August 16th."

....Pastor J. R. Taylor, of Jackson, is happy and prosperous in his work. He says: "My people are very kind, my work is hopeful and in all I have a delightful people and work; but I have more than I can do. I must give up some of my work, and we must have another man to take Brother Bowers' field. One man cannot do two mens' work."

....Pastor P. H. Fontaine writes: "We commenced a protracted meeting at Grassy Creek July 17th and closed on the 23rd. Twenty-four have been received for baptism and seven restored, of whom ten are heads of households. Bro. W. T. Creath, of Virginia, did the preaching "in demonstration of the Spirit and with power." Thanks be unto God for His great blessing to church and community."

....The Littleton church has granted a well-earned vacation to Pastor S. L. Morgan. It is a marvel to see the growth in Baptist strength at Littleton. For a small congergation to call a pastor for all of his time, pay him promptly every week, go forward two hundred per cent on benevolence, and do this with so much ease is a marvel to all who know Littleton. The secret is a systematic plan of giving well worked.

....Our Washington church is moving quietly forward. The Sunday-school is as good as there is in town, and will show up in any town where the congregation is no larger than that of Washington. There are some of earth's heroes and heroines in our church at Washington; a short time since they were only a handful, and now a splendid band of earnest workers. We wish for the pastor and the church yet greater usefulness.

....The Sunday-school at South Henderson under the wise leadership of Bro. A. T. Barnes, is making rapid progress. There will be one of the most unique children's day exercises ever held in North Carolina at this place on the first Sabbath in August. Brother Barnes and the children have worked hard, and they have a treat for those who are so fortunate as to be able to attend. There are few business men like A. T. Barnes.

....Bro. R. A. Hedgpeth writes from Forest City: "I leave here Sunday to help Bro. D. P. Bridgers in a meeting in Lincolnton County. The first Sunday I go to Raft Swamp in Robeson County, and will help Bro. M. A. Stephens at Barnesville, Robeson County. After third Sunday in August will visit relatives and hold meeting for next six weeks. My churches have given me a vacation. Please change the address of my paper to Orrum, N. C."

....We accept, without hesitation, the statement of the Biblical Recorder, that the service at the Jackson Springs Hotel during the Midsummer Meeting this year was better than ever. We were there but one day, and during that time the service was worse than we have ever known it to be; but we would not be unjust and gladly make the correction of Editor Bailey, who was present through the whole meeting. —Charity and Children.

....Bro. L. Johnson came out with a new map, a Baptist Mission Map, showing every Baptist church in our State, and the destitution yet to be covered. His speech was entirely new, and made a strong impression on the Association. He is more and more loved, and the people everywhere are saying: "He is the best Secretary yet, and gets better all the time."—Biblical Recorder. When a man is as much beloved as Livingston Johnson is, it is comparatively easy for him to do a great work. It pays our people to love their secretaries, and occasionally give them a good word.—Christian Index.

....In New Mexico and Arizona five years ago there were but nineteen Baptists churches with ten meeting-houses. Now there are seventy churches with thirty-four houses of worship, and many other buildings in course of construction. Five years ago there were less than 1,000 members, now there are about 3,000. —Exchange.

....It is told of President McCosh that a Sophomore once went to him and said: "Dr. McCosh, I have not any soul." McCosh answered: "Very likely. You ought to know I have one.' 'Reading in thep apers the discussion in regard to a call to the ministry started by a preacher who said he had one, recalled this anecdote to mind.—Western Recorder.

....Bro. W. J. Fulford writes from Southern Pines: "In about two weeks I shall move to Raeford, N. C., and will appreciate it very much if you will say in the Recorder that my correspondents will please address me at that point. My resignation as pastor here at Southern Pines takes effect the first of October. I rejoice to know that my work here has not been a failure, and while I have not accomplished all that I had hoped to do, yet much has been done and great possibilities await the man who may follow."

....The latest development in connection with the General Conference of Christian Workers is to be held at Northfield, Mass., between August 4th and 20th, is the presence of Charles M. Alexander, the young American singer, who has been conducting revival services with Dr. R. A. Torrey for the last few years in Australia and Great Britain. Mr. Alexander comes to Northfield directly from a five months' mission in London which has been one of the greatest monuments to God's power since the days of John Wesley.

....Bro. W. R. Harvey, of Littleton, says: "I have been thinking of the Educational question, and of home, and where I can best educate my daughter. I am aware of the fact that I have a good school for girls here at my door, but have decided to send my daughter to our Woman's College in Raleigh. That is the best place, in my judgment, for my girl to be educated." This is a testimony from a business man, who loves his family and the Lord's kingdom. He is right. There are many good schools, but only one best school—Dr. Vann is its president.

....With its next issue, the South Carolina Baptist, published at Greenwood, will change hands. Pittman & Son, its proprietors and editors heretofore, have sold the paper to Brethren V. I. Masters and Louis J. Bristow. Brother Masters has for years been the traveling representative of the Baptist Courier. Brother Bristow, who resigned the pastorate at Marion, S. C., to take up this new work, had had considerable experience as a newspaper man before entering the ministry. The price of the paper will be advanced from $1.00 to $1.50. The Recorder extends its best wishes to these brethren in this enterprise.

....Our readers will be glad to read this note from Pastor C. A. Jenkens of Statesville: "After a long and tedious illness, I am at my work again. My health is better than it was before my sickness, and I bid fair to be stronger than ever. During the dark days of affliction, the sympathy of my people was truly touching, and their kindness can never be forgotten. I think the condition of the church was never better, and we are all looking forward to a prosperous future. Congregations are steadily growing. Two persons have applied for baptism, while others seem to be interested in their salvation. Not a few will join by letter."

....The Beech Street Baptist Church, of Texarkana, Ark., of which Rev. N. B. O'Kelley is pastor, broke ground for their new house of worship on the 13th ult. The house will cost $25,000, and will be patterned after the Gaston Avenue Baptist Church, of Dallas, Tex., said to be a very handsome house.—Exchange.

....There has been inaugurated in Baltimore a summer evangelistic campaign, in which will be united all the Protestant churches of the city. Three large tents will be located in different sections of the city, two stereopticons will give free exhibitions, with music and evangelistic talks, remaining a week at a place; and two gospel wagons will have services in two or three places each night.—Exchange.

....Bro. J. F. MacDuffie, Corresponding Secretary of the Ministerial Relief Board, sends us the following report of the work of the Board since the Convention: "Since the meeting of the Convention the Board has considered and admitted one applicant; one beneficiary has died. There are now twenty-four beneficiaries on the Board. Three petitions from beneficiaries are now to be considered by the Board. There is about five thousand dollars on Permanent Interest-Bearing Fund; the interest of which is given to the beneficiaries. The Board would be glad for any information concerning worthy applicants to the Board."

....According to the Baptist Observer, when Rev. Richard Hartley, of New York, was in Wales a short time ago, studying at first hand the great Welsh revival, Evan Roberts, the young leader, gave him the following passages of Scripture as representing to him the fundamental idea of the work of God, and the great need of the church. He suggested that it might be well for pastors to preach from these four texts, and for Christians to meditate carefully upon them: Matt. 7:29, "He taught them as one having authority, and not as the scribes." The Kingship of Jesus should be made more prominent. Heb. 4:12, "The word of God is quick and powerful." More reliance must be placed upon the Scripture as power. Heb. 5:7, "Prayers and supplications with storng crying and tears." There is great need of earnest prayer. 1 John 4: 21, "He who loves God loves his brother also." Nothing is possible except through love.—Exchange.

....Our work at Scotland Neck is in fine condition. Pastor Lumpkin is doing a splendid work; there were more than fifty additions by baptism last year, and the contributions to the objects of the Convention were substantially increased. There are few such churches in our State as Scotland Neck; the Orphanage is first in her heart, but every worthy cause finds a faithful friend in her. Such business men as N. Biggs, the Joseys, the McDowells, Bryans, Dr. Johnson, F. P. Shields, J. P. Futrell, Dr. Whitehead, Dr. Liverman, Dunn, Morrisett, C. W. Wilson, E. E. Hilliard, R. E. Hancock, the Kitchins, and a host of others, make such a tower of strength as is rarely found. Lumpkin is delighting his people, a great work is being done. We are told that W. S. Brooke, of Richmond, Va., is doing a splendid work at Scotland Neck as assistant pastor. He is a student in Richmond College, and only working during his vacation. He will return to college this fall. Scotland Neck is the place to make a good start on a successful career, in a life of usefulness. The great number of young men in this church offers a field of rare usefulness to a young minister. We hope Brother Brooke may make himself a necessary factor in the great mission of the Tar River, and the attractive will be too great to resist when he has completed his education.

....The following from the Religious Herald contains much "food for thought:" "In 1776 we had five Sunday-schools. To-day we have nearly 150,000 schools and 15,000,000 enrolled scholars in the United States. That's what boys and girls think of the Sunday-school. What's your opinion? The Sunday-schools have held 29,000,000 boys and girls until they were old enough to enter the churches and then turned them over as members; and this in a century or less. What do you think about it? Does the Sunday-school pay?"

....The Moody Bible Institute of Chicago is a Bible school that remains open all the year around. In addition to regular courses, the summer schedule is enriched by special courses by well-known Bible teachers. President W. G. Moorehead, of Xenia (Ohio) Theological Seminary is a special lecturer during August. Among those who have already given courses are Prof. John R. Sampey, of the Southern Baptist Theological Seminary, of Louisville, Ky.; Dr. John Robertson, of Glasgow, and Dr. John Urquhart, of Edinburgh. The summer enrollment of students is 130 men and 80 women, not including about 30 pastors nad others who come for short periods of study and training. The call for trained workers is far beyond the Institute's capacity to supply them.

....Pastor Crutchfield and the church at Roanoke Rapids have just made some very much-needed improvements and repairs on their house. They have prepared the yard for grass, painted the church on the outside, put in new windows, made a Sunday-school room of the gallery and other necessary improvements. They will paint and beautify the inside at an early date. In all of this work the pastor himself has labored with his own hands, he has done more than one-third of this work. He is a splendid carpenter, an expert painter, good on decorations, has good taste as to the general appearance of things and, in short, is one of the most useful and consecrated pastors in the State. His people are good judges, and they say he is equal to any task. He preaches and works and ever succeeds.

....Bro. A. W. Setzer, of Burlington, writes: "It was my privilege to be with Bro. S. B. Wilson in a week's meeting at Kerr's Chapel, Caswell County, the week following the third Sunday in July. I aided Brother Wilson in a meeting last year at the same church, and this year as last, we received gracious blessings upon our efforts to lead the unsaved to accept Christ. The old gospel comforted and rejoiced Christians and won a number from among the unsaved. There were five accessions by baptism at the close of the meeting and others will likely follow. There are no better people than those of the Kerr's Chapel community, and it is a real delight to join effort with them in winning the unsaved. Brother Wilson is doing a splendid work on his field and his people appreciate him."

....Bro. W. A. Taylor writes: "I have been thinking of writing you a few lines about my work in the Sunday-school at Samaria church; and by the way, Samaria is an arm of the first Baptist church, Raleigh. Some four years ago I organized a Sunday-school in that church and was made superintendent of the school. We began with a membership of eleven all told; at the end of twelve months we had a roll of eighty-three members, and we have not closed the doors since. I had to give up the work. The work is now in the hands of our worthy brother, C. H. Baugh, and I am glad to say is in a prosperous conditon. Bro. R. S. Stephenson is the pastor, and he has done, and is doing, a good work there. I only wish our brethren knew as much about Brother Stephenson's work as I do, especially in the country churches. Last Wednesday I went to the McCuller's Baptist Church with Brother Stephenson, where he held the first meeting in their new church. We also went to Mount Zion Church last Sunday where Brother Stephenson preached to a fine congregation. Much interest was manifested. Bro. J. S. Hagwood is father of the church, and is doing a good work."

....At Laurinburg, the county-seat of Scotland County, on the 27th of July, a handsome granite monument, erected to the memory of the late Prof. William Graham Quakenbush, was unveiled. Prof. Quakenbush, who died March 9, 1903, was for twenty-one years—from 1879 to 1900—principal of the Laurinburg High School, and was not only one of the leading educators in the State, but the influence for good which he exercised in his community is incalculable. The monument was erected to him by the people of the community as a token of their love and gratitude. Pastor M. L. Kesler, of Morganton, made a touching address upon the life of Prof. Quakenbush. The following excellent account of this address is taken from the News and Observer: "The day was marked by two gatherings in the court-house, a religious service in the morning and the address of the ex-Governor in the afternoon. In the morning there was what was called a memorial sermon by Rev. M. L. Kesler, of Morganton, a former pastor here, and a close friend of Mr. Quakenbush. It was not a sermon. It was a remarkable outpouring of the soul of a man in language that was startlingly simple. The preacher spoke of the character of the man with the homely phrase and the intimate anecdate that almost made it seem that he still lived. It was a talk as of one found speaking to another in the chimney corner. He was so plain, so colloquial that it had the effect of consummate art. It held the people still and gripped them in thrall. It was the high art of absolute sincerity. Mr. Kesler is a large, plain, angular man, who speaks without attempt at oratory, with utter unconsciousness but with a power that is extraordinary. He pricked off the character of Prof. Quakenbush with the nice touch of a pencil painter. You saw the man in all his big truth, kind heart, honest brain. It was a revelation of the manner in which such addresses should be made. 'A man should be as a hiding place in the wind, a covert in the desert, the shadow of a great rock in a weary land.' Such was the text which Mr. Kesler fitted to Professor Quakenbush. Great men, said he, were gifts of God. He told of the methods by which Prof. Quakenbush's mind came to conclusions. Like the swing, swing of delicate druggists' scales, accurate in the end. Of that fine, plain sort were his illustrations. It was a telling sermon." Ex-Governor Aycock also made an eloquent address, after which the monument was unveiled by Miss Mamie Bizzell, the first girl pupil who went to Professor Quakenbush. There are inscriptions on each of the four faces of the monument, which read as follows: "William Graham Quakenbush, Orange County, North Carolina, December 12, 1849, March 9, 1903, Laurinburg, North Carolina." "In recognition of his exalted character, in appreciation of his ennobling influence upon youth, erected by a people grateful for his love and service." "Christian, scholar, philanthropist. Twenty-one years principal Laurinburg High School. 1879-1900."

"His life was gentle and the elements
So mixed in him that Nature might stand up
And say to all the world, This was a man.'"

Eleventh International Sunday School Convention in Toronto—Something of the City and the Baptists.

Among the specially able addresses at the great Sunday School Convention in Toronto, June 23-27, was that of Bishop John H. Vincent, whose subject was "A Forward Look for the Sunday School." Although now an old man in the seventies, like Dr. Henson he speaks with the force and fire of youth.

Toronto is truly a city of schools and churches, having 167 churches in all. Of these the Baptists have seventeen, while the Methodists have thirty-eight, Presbyterians twenty-eight, Episcopalians thiryty-seven. I was surprised to find the Catholics with only thirteen.

There are four universities, twenty colleges, three collegiate institutes and fifty-three public schools.

The Baptist have twenty-six Sunday-schools, with an enrollment of 7,402. It was my privilege to attend preaching services in two of the Baptist churches and to address the Sunday-school of a third. Two of the largest and handsomest churches in Toronto belong to the Baptists, and both of these are the gift of one of their members. As well as I remember, it was told me that Bloor Street Church, one of the largest and handsomest church buildings I have ever seen anywhere, is the gift of a wealthy brother of the church, and Jarvis Street Church was built and furnished by one of its lady members.

I believe it was generally conceded that the Baptists are in the front line of the Sunday-school work, and one of the foremost leaders is the mayor of the city, who is the superintendent of a Baptist Sunday-school.

Toronto has restricted the trade in intoxicating liquors more than most cities of its size. They are sold only in hotels and in fifty liquor stores where no other goods are sold. No sales can be made between 11 p. m. and 6.00 a. m. on any day, or from 7.00 Saturday evening to 6.00 on Monday morning, or any election day. No liquor is sold in restaurants. The government of Toronto by its officials is very fine. Its streets and sidewalks are kept unusually clean and every shade tree is under strict police care and protection—not one put out or looked after by property-owners or renters, all this is done with greatest care by the city; the result of this is most beautiful and symmetrical shade trees with great variety of the right kind.

The police force all look like soldiers under the best of discipline, and they are polite, kind and well informed. They carry no billies or pistols, and you never see one lounging and loafing around.

In fact, we found the people generally very polite and kind. Every attention was shown the Convention people and every facility and comfort afforded for its work and delegates.

Many of the delegates took advantage of the low rates offered for side trips on the lakes, to Thousand Islands, Montreal, Quebec, Niagara Falls, and other places of interest. It was my pleasure to join a party of the North Carolina delegation on a trip through the Thousand Islands, and we were well repaid. Leaving Toronto on an elegant steamer at 3 p. m. Wednesday, and returning at 7 a. m. on Friday following, we spent the night on Lake Ontario and at sunrise Thursday, touching at Kingston, N. Y., we passed into the St. Lawrence River and landed about 8 o'clock at Alexandria Bay, where we took a small steamer built especially for trips among the Islands. This was one of the most delightful sight-seeing experiences I have ever enjoyed. The air was as fresh and bracing as a day in November, the water clear and the scenery of the Thousand Islands and their hundreds of magnificent residences, with beautifully laid out grounds, was really like the reality of some fairy land.

In our party on this trip were Maj. J. J. Bernard and wife, Mrs. R. T. Gowan, Miss Maud Reid, Miss Annie Worth, J. M. Broughton, my wife and I. On the return we were joined by Prof. L. D. Watson and wife, who had gone ahead of us and visited Montreal, a day's ride further up.

We spent a day at Niagara Falls, always interesting, and yet there is nothing new about it. The city of Niagara Falls is growing very rapidly, and what was a few years ago a great station where everybody was "on the make," is now a well ordered and properly regulated city, and the charges for board, carriage hire, etc., as reasonable as you find anywhere. The Falls and Park on American side now belong to the State of New York and are governed by legislative enactment.

Referring to boarding rates, Toronto is the cheapest city I have ever visited in respect to rates of its restaurants and boarding-houses. Our people found good board and lodging at $1.00 per day, and rarely paid over 25 cents and 30 cents for a meal in the restaurants. In fact, a real good meal was served in clean, genteel place, at 15 cents.

Returning home, we stopped a day in Baltimore. The Christian Endeavor Convention was in session, with its five to seven thousand delegates. The place of meeting was the Armory, with a seating capacity of 5,000, so it was claimed, but it was beyond question the poorest place for hearing anything said from the platform that could have been selected. We tried it for an hour and a half and gave up. It was during the rainy week and the great crowd suffered much inconvenience on account thereof.

In closing, let me say for the International Sunday School Convention that its rapidly growing movements are bringing to every denomination enthusiasm and efficiency in the Sunday-school work that is difficult to appreciate so great has it been; that there is but one purpose and one result in all that Convention has in view, and that is the extension and permanency of Bible study in the Sunday-school. Its leaders and members are from all the evangelical denominations working together for the strengthening of all in God's Word.

N. B. BROUGHTON.

A Voice from South Carolina.

One of North Carolina's best preachers (so Bro. Jerome Taylor says and so, now, say I), Rev. R. G. Kendrick, of Laurinburg, has been preaching for us at Oak Grove in an eight days' meeting. The Lord gave him power and perspicuity in his deliverance of the message, and it proved a great blessing to all.

You inveigh right heavily against my friend C. C. Brown's position, as to a call to the ministry, and even against him, if comparisons are odious. Brown has seen and known of so many believers in the "special divine call" quitting that calling for something else, just as you have seen, that it gives good ground for his position. Again, Brown has left so much of this world, wealth, honor, ease, pleasure, to follow so faithfully and untiringly the earnest calling of a Baptist pastor that it is no wonder he would be disposed to locate the effectual call in one's simply desiring to be a bishop.

One of the dearest, sweetest men I know now nearing the setting sun of a beautiful and useful life in the ministry says (so I have heard) that he knows of no call to preach except that he loved the Lord Jesus Christ and wished to tell of Him. Such, though, is not my experience; I am so stubborn and slow that the Spirit had to say "woe is me" to my spirit.

J. D. HUGGINS.

Fort Mill, S. C., July 27, 1905.

Home Circle.

If You Know, You Will Forgive.

THE BRITISH WEEKLY.

Shrouded in the mist of ages is the story of this line,
On its origin the records all are silent—give no sign,
But its message speaks out clearly to all hearts, to yours and mine,
Ever let the saying live:
If you know, you will forgive.

Has some friend seemed false, neglectful? (was it not just seeming so?)
Has another judged you wrongly? (why not let the matter go?)
Do you think some one has blundered? (well, perhaps, but do you know?)
Think of this each day you live:
If you know, you will forgive.

Time is short, the days are passing, petty things are not worth while,
Even if you have been injured, can the outward things defile?
Down below are hidden causes; trust, forget and wear a smile.
Ever let the echoes live,
If you know, you will forgive.

A Hot Potato.

At an alumni dinner during the past summer a college professor told a laughable story of his boyhood. His father was president of a college, and the commencement dinner was always held at his home.

"For days previous to the event there was baking and brewing, and the whole house was filled with savory odors. On the morning of the dinner there seemed no place in the house for a small urchin like myself. I was sent from the pantry, from the kitchen, and from the dining-room. So I wandered about disconsolately, growing hungry with every whiff of the roasting meats and the spicy pies and puddings.

"At length dinner was ready, and Jane went to the parlor to announce the fact, leaving the dining-room door ajar. I was in hiding under the tall table, and here was my opportunity. I rushed into the dining-room to see what there was good on the table. Alas, the only thing within my reach was a dish of hot baked potatoes!

"Father and the company were approaching. I seized a potato, jammed it into my trouser pocket, and made a rush for the door. I managed to scramble past father, who led the way with a lady on his arm, and blundered full into the Governor, who happened to be present. The Governor laughed and picked me up in his arms, while I struggled for freedom.

"'Ah, what a fine boy!' said his Excellency, as he held me firmly against his side. 'But he's a rogue, I see, for he has stolen his father's chin.'

"'I didn't steal father's chin, either,' I gasped. 'Twas only a potato. And, O, it's burning me.'

"Then it all came out. That hot potato burst under the Governor's hug, and steaming through the thin linen trousers, made a great red burn on my leg. And so it came to pass that, until I entered college, I never had anything for dinner on commencement day but one baked potato.

"'That is to help you remember to keep your pockets clear of stolen goods,' father used to say, 'for one never knows when he may meet the Governor.'"—Exchange.

Graduate: "Professor, I am indebted to you for all I know."

Professor: "Don't mention it. It's a mere trifle."

A Summer Dish.

A tomato aspic is a boon in hot weather. To make this, strain, the liquor from stewed tomatoes, and put it over the fire with a sliced onion, a bay-leaf, a stalk of celery and one of parsley, and cook for fifteen minutes. Add to one pint of this one full tablespoonful of gelatine which has been soaked in just enough cold water to soften it. Stir until dissolved, take from the fire, season and strain, and set aside to cool.

This is good to serve with cold meat or with vegetables of several sorts. A delicious dish may be made by pouring a little of this aspic into the bottom of a mold, arranging cold chicken or cooked sweetbreads upon it, pouring in more of the jelly, placing on this a layer of the whites of hard-boiled eggs cut in slices, with the whole yolks among them, and then filling up the mold with jelly. This should be very cold and firm before it is turned out. It may be made richer by serving mayonnaise dressing with it. This jelly is also good if set to form in small cups, turned out on lettuce-leaves, and dressed with a mayonnaise or a French salad-dressing. Or it may be made in a large mold, turned out on lettuce-leaves, and garnished with radishes.—Christine Terhune Herrick, in Woman's Home Companion.

Fashions in New York.

The lines of the fashionable gown are unusually artistic, giving full value to the graceful curves of the figure. All skirts fit closely about the hips and show the rippling fulness below. The circular skirt is rapidly gaining ground. Its front and back seams secure the desirable sheath effect, and slender panels of lace or open embroidery are laid over them, the material beneath being cut away.

Lace dresses are combined with fine net or chiffon laid in knife plaits and ruched along the lower edge. Fans of it are inserted along the seams, hiding them completely, an idea not to be undervalued when black lace is laid over white.

The summer tea-gown must be daintiness itself, whether it be of simple dimity cut in round length for comfort or of exquisite lingerie. The newest tea-gown is very full and shows a rippling flounce frilled at the foot. A new idea is the rainbow effect introduced at the foot of an all-white tea-gown. To obtain it, add a detachable flounce formed of three layers of chiffon or of mousseline of different colors. The quaint lines of the "Empire Dress" are singularly becoming to the slender and youthful figure. They are best made with a detachable tucker.

How Rockefeller Lives.

For several years Mr. Rockefeller has spent practically all of the year at one or another of his three homes—Forest Hill, a country place near Cleveland, Ohio, where he lives from May until October; his New York town house on Fifty-fourth Street, or his great estate at Pocantico Hills, near Tarrytown-on the-Hudson. It is fair to judge something of a man's character from his homes—particularly when the man is one who is freed from the necessity of considering cost in building. Mr. Rockefeller's homes force several reflections on one. Certainly they show his cult of the unpretentious. No one of the three houses he occupies has any claims to rank among the notable homes of the country. They are all unpretending even to the point of being conspicuous. Not only that, they show him to have no pleasure in noble architecture, to appreciate nothing of the beauty of fine lines and decorations. Mr. Rockefeller's favorite home, the house at Forest Hill, is a monument of cheap ugliness—a great modern structure built in the first place as a sanitarium, it is amazing that any one not compelled to do so should live in its shadow. His city house is without distinction, and there has never been an appropriate mansion at Pocantico Hills. . . . . The daily life on his great estates is studiously simple. Mr. Rockefeller regulates his household as he does his business. Family and servants are trained to strict economy. There is no more gas burned than is needed, no unnecessary heating, no wasteful providing. There is nothing for display, nothing squandered in the senseless American way to prove you are rich, so rich you need not care. On every hand there is frugality and carefulness. And this frugality certainly is a welcome contrast to the wanton lavishness which on every side of us corrupts taste and destroys the sense of values. One would be inclined to like Mr. Rockefeller the better for his plain living if somehow one did not feel that here was something more than frugality—that here was parsimony—not only that, that here was parsimony made a virtue, and that one of the chief vanities of this "richest man in the world" is seeing how little he can spend on his household, as that of many another rich man is seeing how much he can spend.—McClure's Magazine.

Food Adulteration.

The adulteration of food which is carried on to such an alarming extent in the United States is an important factor in this poverty or underfeeding question. Even those who are able to buy a sufficient quantity of food have no assurance that the quality is such as will properly nourish their bodies.

When you satisfy the cravings of hunger by putting into the human stomach watered milk, or cheese which is part wax, or sugar mixed with plaster of Paris, or chocolate which contains only a suggestion of the rich cacao beans, or any of the adulterated articles of food for sale especially in the poorer sections of the city, you not only tax the system to digest and dispose of a quantity of useless and maybe poisonous material, but every tissue in the body is thereby robbed of its proper nourishment.

It is as much, or more, poverty and underfeeding to fill the stomach with material which does not contain the five proximate principles, i. e., nourishment, as not to fill it at all. The laws against substitution and adulteration of human food and drink ought to be more stringent than the laws against horse stealing. Yet, as I am informed, all efforts at such legislation are invariably met with the cry that it will interfere with the business interests of the country. Here, as in so many other instances, when an attempt is made to secure common justice and protection for the lives and property and rights of the plain people, we run up against the business interests. The curse of this country to-day is that everything, even human life, must be sacrificed when necessary to the business interests.—From Tom Watson's Magazine.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing tenderer, nothing better, either in heaven or in earth, because love is born of God, and, rising above all created things, can find its rest in Him alone.—Thomas a'Kempis.

There is no sweeter repose than that which is brought with labor.—Chamfort.

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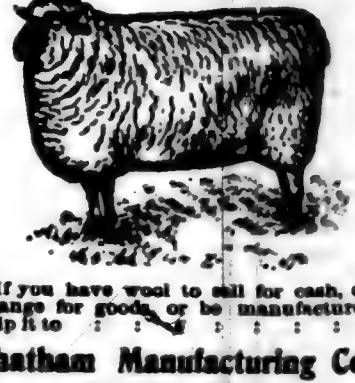
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Young People's Page

Little-Girl-Two-Little-Girls.

I'm twins, I guess, 'cause my Ma say
I'm two little girls. An' one o' me
Is Good little girl; an' th' other 'n' she
Is Bad little girl as she can be!
An' Ma say so, 'most ever' day.

An' she's the funniest Ma! 'Cause when
My Doll won't mind, an' I cry,
W'y, nen, my Ma she sob an' sigh,
An' say, "Dear Good little girl, good-bye!
Bad little girl's comed here again!"

Last time 'at Ma 'act that away,
I cried all to myse'f awhile
Out on the steps, an' nen I smile,
An' git my Doll all fix' in style,
An' go in where Ma's at, an' say:
"Morning to you, Mommy dear!
Where's that Bad little girl wuz here!
Bad little girl's gone clean away,
An' Good little girl's comed back to stay."

—James Whitcomb Riley.

Vegetable Wrongs.

Digging the eyes out of potatoes.
Pulling the ears of corn.
Cutting the hearts out of trees.
Eating the heads of cabbages.
Pulling the beards out of rye.
Spilling the blood of beets.
Breaking the necks of squashes.
Skinning apples. Knifing peaches,
Squeezing lemons. Quartering oranges.
Threshing wheat. Flugging watermelons.
Felling trees, and piercing the bark.
Scalding celery. Slashing maples.
Crushing and jamming currants.
Mutilating hedges. Stripping bananas.
Burning pine knots. Burying roots alive.

—Selected.

A Joke on Grandma.

How they shouted and laughed just with thinking of what fun it would be—Winny and Joe—sitting on the porch steps in the sunshine that was very bright and warm for the first of April.

"We'll be just as sober," said Winny, "and not laugh nor anything."

"And we'll ask for a cold bite," gurgled Joe.

"We'll have to dress all up funny, Joe, so she won't know us."

"Of course," said Joe.

"And don't you laugh," said Winny. "You're always 'n f'rever laughing, Joe."

"But I won't this time," declared Joe, very earnestly; "and don't you, either."

"No, sir-ree!" said Winny.

Now if some little bird—the same little bird that is always telling stories to the big folks—had carried this chatter to Grandma Nelson's ears, then Grandma Nelson needn't have taken a second look at the two funny little stragglers who walked up to her door that afternoon, to know just who they were. But the little bird, for a wonder, kept it all to himself; so when Grandma Nelson, sitting by the window, heard the gate-latch click and saw those queer little figures, she was greatly surprised. She took off her glasses and rubbed them and put them on again and stared through them hard, and really and truly she frowned.

"More tramps, I declare!" said she. "Dear me!"

Grandma Nelson was talking to herself, of course, and she spoke a good deal louder than there was any need of, because she wasn't a bit hard of hearing. She spoke so loud that the two little tramps heard her, and you can't think how queerly they acted about it. One of them caught up the corner of his old waistcoat, which hung nearly to his feet, and held it over his mouth tight; and the other one pulled his wide-rimmed straw hat over his face, until not even so much as the tip of his chin could be seen.

"Why, what ails 'em?" said Grandma Nelson to herself, looking more and more astonished every minute. "Really, I'm almost afraid to go to the door."

But she did go, when pretty soon she heard a soft little knock, and she looked down quite seriously on the big hat and the long waistcoat.

"What will you have to-day?" said she.

The corner of the waistcoat came up again in a hurry, and there was a funny little explosive sound behind it. The straw hat was tipped lower, too.

"We'd like to have a—a cold bite, ma'am." Oh, such a deep, gruff voice it was that came from under that big hat, no wonder Grandma Nelson felt frightened a little!

"I don't make a practice of giving to tramps," she said. "Are you hungry?"

"Yes, ma'am."

"It's only three o'clock," said Grandma Nelson. "Didn't you have any dinner?"

"N— yes, ma'am."

"I suppose you've walked a long ways this afternoon," said grandma.

The two little tramps looked at each other, and there were signs of another explosion. The waistcoat was brought into use again. The little tramp in the straw hat did all the talking.

"N-o, ma'am, we haven't, very long," said he.

"I suppose you're willing to work and pay for something to eat?" said Grandma Nelson.

Then the two little tramps began to feel sure that she meant plum-cake; so they answered, very promptly:

"Oh, yes'm!"

"Very well," said grandma, "you may spilt and bring in two armfuls of kindling wood, and fill my wood-box besides. There's a hatchet in the shed."

Of course they could do that, and they made very short work of it—indeed, Grandma Nelson didn't believe she ever saw two little tramps work so willingly and well before, and she said so.

"Are you very hungry?" she asked again. And what could she mean but plum-cake, in big, thick slices?

"Oh, yes, ma'am!" they both answered, eagerly.

Grandma began talking to herself again as she went toward the pantry door.

"There's that cold beef," said she; "we never can eat it, and I suppose they want something real hearty to travel on. And I'll give 'em some bread and butter with it."

Oh, dear, how the faces of those two little tramps fell! They didn't want cold beef, and they didn't want bread and butter, and they did want plum-cake. They had fooled Grandma Nelson almost too nicely. They wouldn't fool her another bit. So off came the big hat and the long waistcoat, and out of the pantry came grandma with a piece of plum-cake in each hand.

"Why-ee!" said she, looking as astonished as she possibly could; "where are those tramps?"

"April fool! April fool!" shouted Winny and Joe together. "We April fooled you, gran'ma!"

Grandma Nelson sat down in her rocking-chair and laughed her glasses off.

"Dear me, did you, dears?" said she. "Did you?"

Did you fool Grandma Nelson, or did Grandma Nelson fool them? How was it?—Advocate.

The Knight of the Wheel.

It was near the close of a wild October afternoon. For several hours the Mississippi River had been a waste of tossing whitecaps. As the sun sank the gale abated somewhat, but the landing at the little Illinois town was still a dreary, wind-swept spot.

The small ferry-boat which plied between the shores of the two States, Iowa and Illinois, was many rods from shore, when the captain at the wheel rang the bell to return to the Illinois landing.

"What is the matter?" asked a passenger.

"Oh!" replied another passenger who sat in full view of the shore, "there's a woman at the landing, and he's going back after her."

"Going back for five cents!" exclaimed another passenger impatiently.

"No, madam," said the captain politely, as he climbed down from his post, "it isn't the five cents, for I must have had than in any case, as this is the only ferry-boat touching here, and I reckon the lady must get across to-night. But, you see, it's almost dark, and I don't like to think of a lady waiting on that lonely bank all the while I am going across the river and back again."

Could the "age of chivalry" have produced a finer knighthood? As the plain little man carried the child up the shaking gang-plank, and then went back after the mother, the hardest and most indifferent face in the little company grew tenderly interested at the simple incident.

"Even in this commercial twentieth century there now and then blooms a deed of pure unselfishness," whispered a passenger, while a murmur of assent ran around the group. —Sunday School Times.

To Ward Off Stings.

Hornets and bees are not so apt to sting a person if he keeps absolutely still, but this is not necessarily due to the fact that they do not see readily, but simply that they do not recognize an enemy in a perfectly stationary body. The accumulated intelligence of generations has shown them that still objects, like posts, stones, or trees, are not enemies, and that disturbance of their nests is always occasioned by objects having power of motion. It thus follows that if a hornets' nest be disturbed, or if a wild bees' nest be agitated, danger of stinging is much less if the person keeps perfectly still.

Great souls are always loyally submissive—reverent to what is over them; only small mean souls are otherwise.—Carlyle.

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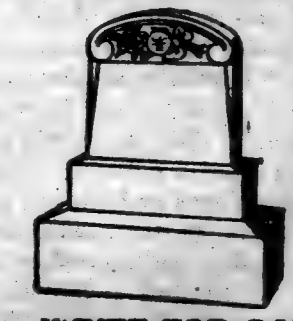
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THE POSSIBILITIES OF A YOUNG MAN.

In this discussion I wish simply to call attention to the fact that there are great possibilities and powers in the ordinary country lad; the boy on the farm, or any ordinary boy. This is written with the hope that some lad who is now seeing visions may plan his life and work with "Excelsior" as his motto.

All young men of thought have many day-dreams and anxieties over the noble acts and daring deeds that they are to do in the future. Many times these dreams are painted in the colors of the rainbow, when thoughts of pleasant associations and surroundings of the future cluster in the mind. They have determined to succeed. What is necessary to accomplish success?

You are ready to cry out, with Archimides, "Give me a place to stand, and I will move the world." You, as all true men, ask for an opportunity only, and you will carry out your mission and accomplish the work for which you have come. There is room for every true young man away from the street corners, saloons, loafer's rendezvous, from the idler's promenade and all places oll ill-repute. There are splendid rewards for every successful young man, crowns enough for every head that can pass the examination of worthiness. Are you to make the world better, or are you to only draw the smallest arc in the great circle of life? Whatever, let us lean on our own manhood, have the courage to support ourselves in this life. Can you imagine anything more pitiable than a young man, with a hundred and fifty pounds of bone and muscle, standing with outstreatched arms crying for help? "We may never wear the warrior's crimson wreath, the poet's chaplet of bays, or the statesman's laurels; no great truth may be exposed by us as politicians, no distinguished star in the constellation of nations may decorate our names; but we can be noble, if our names never pass from our own community." Look at the fields, as they are, "white unto harvest;" if we enlist and faint not we may write our names indellibly among the stars of heaven.

"Young men, you are the architects of your own fortunes; rely upon your own strength of body and soul, take for your star self-reliance, energy, invincible determination, right motives, and with these levers you can move the world."

Your First Consideration.

An education is the first thing to be thought of in one's preparation for usefulness. This is in the reach of every young man who has the will-power. Educate yourselves—there is no power able to keep you from it—poverty, nor heights, nor depths, nor powers, nor things present, nor things to come, nor any other creature is able to keep this blessing from you. Are you shut out from the world in a small, dark home? Remember that, "As the most beautiful lilies, full of fragrance, on the stagnant pond are found, so the most brilliant lives from the darkest homes may come." "Can any good thing come out of Nazareth?" No possession is so productive of real influence as a highly cultivated intellect. Wealth, birth, or official station may aid us in securing a positon, but out own true worth, alone, will enable us to hold it. Why do so many young men of early promise fail to distinguish themselves when the responsibilities of life swoop down upon them? The answer is obvious. They have not been willing to pay the price of culture and application. Whatever aptitude Nature may donate to her favorite children, she conducts none but the laborious and studious to real success and distinction. Education does not simply mean to be able to write an English sentence, or to translate a few sentences of Greek or Latin—it means to be able to demonstrate to an unlearned world the great truths locked up in the coffers of Nature. Here the country lad has a decided advantage over the boy in a town. The trees, the birds, the stones, the flowers, the hills and sands lead thinking men to God.

Remember that all men have in them the seminal principle of great excellence, and can cultivate it if they have the will-power. But some may say, "We are poor." What of that? Those men whose names are the household words of the world to-day were the children of poverty. Capt. Cook, who circumnavigated the globe, was born in a mud hut and started in life as a cabin boy. Lord Eldon, who sat in the easy chair in the British Parlament for nearly a half century, was a coal merchant's son. Benjamin Franklin, our great philosopher and diplomatist, was a poor printer's boy; and all of us remember that his highest luxury, at one time, was only a penny-roll, eaten on the streets of the city of "Brotherly Love." Goldsmith, Johnson, Coleridge, Lincoln, Garfield, Carnegie, Rockefeller, and multitudes of others, who have been dictators in this life, have long since demonstrated that even poverty is not an insuperable object to success.

Up, then, young men of ability, all us and thrill us with words that act and thoughts that burn: stir, invigorate, and expand the soul. Lay hold on the unparalleled aids furnished by the inventions by this unequaled age.

Remember, that in this day of books, the best thoughts, of the best thinkers, may be had at prices almost nominal. You can, therefore, easily procure a library of standard books; but first, and above books, learn to think for yourselves; for books without thought are but fetters for the soul, and only tend to degrade it.

Select Your Life-Work.

Our Maker did not place us here to dream our lives away and have no life work; so first, make up your mind what you desire to do; be sure it is right, then do it, be it ever so difficult. Many lives have been wasted because young men have failed to apply energy to the dormant powers of their souls. Many of the world's best men have passed from obscurity to the grave because they were too timid to make the first attempt, who, if they had tried, would possibly have made much history, and would to-day be standing in the halls of fame.

The fact is, if we are to accomplish anything in this life, we are not to stand shivering, waiting for something to turn up; but we are to learn the secret of making things turn up.

The age of Noah has passed, when men could be a hundred and fifty years in some achievement, and then live to see the success of the same; but now, in this age of electricity, what we do we must do quickly. Man is born to dominion, but he must enter the conflict and battle from the cradle to the grave. Learn how to govern yourself first. Self-control is not only our noblest birth-right, but it is also the highest and noblest form of dominion. "He that ruleth his own spirit is greater than he that taketh a city."

Have a Home.

Concentrate your efforts; make a home. If you are going to locate, resolve to live in your own home. It is a safe retreat from this busy world. The home is the place where all men turn for joy and happiness. The only place where the world of strife is shut out, and a world of love shut in. "What ever else the heart may forget, it cannot forget the place of its birth." When such a place, be it ever so humble, is dedicated "by two" to our ever kind Father, it is the abode of the Holy Spirit, and the angels, on their journeys, stop in for refreshment. Truly it becomes a place of protection and sanctity—no wonder that we think of heaven as a home.

Search After Truth.

The atheist says, not only in his heart, but with his lips, "There is no God;" but a wise man searches for the truth and the true God. It is our privilege to find Him, who is the Truth; and if we dedicate our powers to Him, He will give us a pure body and a saved soul. Go to God in search of the Truth. Find your true mission (it will be like His), learn to live for the good you may do, and when you have done all, cry:

"Is there no other work, O Christ,
Which I may do for Thee;
And one day hear Thy welcome words,
'Ye did it unto me.'"

His answer will be: "Come unto Me."

J. S. FARMER.

JOSIAH'S GOOD REIGN.

Bible Lesson for August 6, 1905. (2 Chron. 34:1-18.)

Golden Text: Remember now thy Creator in the days of thy youth. (Eccles. 12:1.)

The grandfather and father of Josiah were disloyal to the God of Israel and fostered idolatrous worship and practices for more than half a century, or during nearly two generations. So long a period must have caused idolatry to gain a very strong hold upon the people and have impaired the standing of God's worship.

As Josiah became King at the tender age of eight and began his own active administration of affairs at twenty years of age we infer that those who had the charge of him in his youth were loyal worshippers of God and shaped his ideas and habits. The Old Testament always emphasizes the responsibility of parents and elders in the government of children.

Josiah's Character (vss. 1-2.)

The record states that Josiah did that which was right, i. e., straight, in the sight of God and turned not aside to the right hand or the left. There was a strong temptation to him as king, to favor idolatry, because it was the religion of all the surrounding nations and especially of the great, conquering nations. The people of wealth among the Jews and those in high political power were inclined to idolatry because they were in social relations with idolatrous people. A King who adhered firmly to the pure worship of God might be regarded as as bigoted and intolerant. It would require very firm principle and purpose to adhere to the old worship. Josiah was, doubtless, well trained by godly people and then himself took firm ground against idolatry. We also need to beware of a loose liberalism that conforms to the world and to keep ourselves loyal to the faith, even if we are regarded as narrow.

Josiah's Active Measures (vss. 3-7.)

Josiah began his religious life by seeking after the God of his fathers and was filled with knowledge and power. It is characteristic of those who love God that they are freed from all base fears and superstitions. They dare to destroy the works of the devil. Josiah began at the capital city and removed all the symbols of idolatry. He carried on the work throughout Judah and into some of the cities that had been of the kingdom of Israel. He made an extensive tour and gave personal attention to the work of reform. The removal of the objects of idolatry was an important act, because all idolaters are very superstitious as to the sacredness of these objects. The bold destruction of them with no serious consequence to the king broke the confidence of people in the power of idols and released them from superstition. We can hardly realize how those who reverence images, localities and objects are under the power of superstitious fear. They dare not break away and they need a bold reformer to destroy their chains.

Josiah's Care of True Religion (vss. 8-13.)

The young king did not remove false religion and leave the people with nothing else to hold their religious worship. He had the temple at Jerusalem put in order for a renewal of the rites and ordinances of God's services. The people needed something strong and positive to keep them from adopting evil things. We all need to be filled with the Spirit of God and His truth in order to be free from error and sin. Josiah selected reliable men to oversee the renovation of the temple and pay the workmen. All the men he selected were faithful men. He himself was earnest and those under him felt the influence of his spirit. No good work can be well done if men are looking for "what there is in it for them." The Czar of Russia has lost his cause against Japan in great measure because there was so much "graft" in the administration of Russian affairs. Josiah had trusty and earnest overseers and the same spirit pervaded the ranks of workmen. No money was stolen or wasted. The forces were well organized and the work went on steadily. In the service of God we need not only

good hearts to prompt us to work faithfully, but also good heads to direct us to work wisely. There is need of thoughtful planning and capable administration to ensure good success and the largest results in Christian work. In churches, Sunday-schools and classes there is opportunity to do a great deal more than is done if thought and personal energy are put into the conduct of their affairs.

* * *

Readings for the Week.

Wednesday, August 2nd, 2 Cor. 9; Thursday, August 3rd, 2 Cor. 10; Friday, August 4th, 2 Cor. 11; Saturday, August 5th, 2 Cor. 12:1-13; Sunday, August 6th, 2 Cor. 12:14-13; Monday, August 7th, Romans 1:1-17; Tuesday, August 8th, Romans 1:18-32; Wednesday, August 9th, Romans 2; Thursday, August 10th, Romans 3; Friday, August 11th, Romans 4:1-22; Saturday, August 12th, Romans 4:23-5:11; Sunday August 13th, Romans 5:12-21.

SOME OF THE RESULTS OF THE BOARD'S WORK.

BY LIVINGSTON JOHNSON.

It would be an impossible task to put in tabulated form all that the Board has accomplished during the seventy-five years of its existence. In the early history of the Board the reports were very meagre. Much that was accomplished has not been left on record. Then many of the missionaries did not see all the fruits of their labors. Heaven, no doubt, holds many surprises for the faithful missionaries of our Board. 'They that sow in tears shall reap in joy." There are, however, some results that we can see, and these are most encouraging.

A very large number of those who belong to our churches were brought into the fold of Christ through the efforts of our missionaries. During the last twenty years the missionaries of our State Board have reported 27,000 baptisms. It would seem a low estimate to suppose that during the forty-five years preceding, there were at least as many as 23,000 baptisms. This would make the number baptized by the missionaries at least 50,000. There are more conversions than baptisms reported every year. Seventy-five thousand conversions would be a modest claim as a direct result of the efforts of our missionaries. We must consider, too, that through the indirect influence of State Missions very many souls were brought to Christ. Churches that were brought into existence through the instrumentality of State Missions are going on in their blessed work as soul-saving agencies.

At least half the churches in the State were organized through the efforts of the missionaries of the Board, and the churches that were founded or fostered by the Board are giving two-thirds of the money that is contributed by the Baptists of North Carolina for advancing the Lord's kingdom.

Statistical reports were not given by the missionaries until 1882. Since that time tabulated reports have appeared in the minutes. From these reports, embracing a period of twenty-two years (1882-1904), we glean the following encouraging figures:

Number baptized by our missionaries..	27,605
Number of new churches organized on mission fields	754
Number of houses of worship built on mission fields	476
Amount paid for building houses of worship	$114,061.74
Number of Sunday-schools organized..	742

There are in the State 1,792 Missionary Baptist churches. Seven hundred and fifty-four—nearly three-sevenths of these—were organized by the missionaries of the Board within the last twenty-two years. There is a discrepancy between the number of churches organized and the number of church-houses built. In the above table only church buildings that were reported finished are included. In many cases, perhaps a majority, a mission church comes off the Board before its house of worship is entirely finished, in which case the completion of the house is not reported to the Board.

In more than two hundred towns the Board has extended aid, by which many churches were established and strengthened. The following are some of the towns in which the Board has aided the work:

Murphy, Robbinsville, Andrews, Bryson City, Sylva, Burnsville, Weaverville, Barnardsville, Mars Hill, Marshall, Hot Springs, Sparta, Whitehead, Laurel Springs, Bakersville, Wilkesboro, Trap Hill, Saluda, Old Fort, Marion, Bridge Water, Connelly's Springs, Glen Alpine, Morganton, Hickory, Lenoir, Newton, Catawba, Statesville, Mooresville, Cleveland, Salisbury, Spencer, China Grove, Concord, Albemarle, New London, Norwood, Cooleemee, Lexington, Thomasville, High Point, Greensboro, Kernersville, Winston, Germanton, Pilot Mountain, Mt. Airy, Ruffin, Reidsville, Randleman, Cedar Falls, Franklinsville, Rasaur, Asheboro, Liberty, Siler City, Ore Hill, Jonesboro, Manly, Cameron, Carthage, Pittsboro, Gastonia, Kings Mountain, Bessemer City, Cherryville, Lincolnton, Maiden, Charlotte, Cornelius, Chadwick, Mt. Holly, Monroe, Wadesboro, Pee Dee, Steele's Mills, Roberdel, Rockingham, Hamlet, Laurinburg, Maxton, Red Springs, Rowland, Lumberton, Abbottsburg, Delgado, Wilmington, Jacksonville, Magnolia, Roseboro, Mount Olive, Benson, Dunn, Four Oaks, Smithfield, Gibsonville, Selma, Burlington, Graham, Swepsonville, Hillsboro, Chapel Hill, Durham, Dukes, Angiers, Fuquay Springs, Raleigh, Wilson Mills, Pine Level, Princeton, Goldsboro, LaGrange, Newport, Eureka, Kinston, Pollocksville, Trenton, Bayboro, Davis, New Bern, Morehead City, Beaufort, Snow Hill, Fremont, Wilson, Elm City, Nashville, Rocky Mount, Enfield, Halifax, Tarboro, Scotland Neck, Greenville, Hobgood, Bethel, Williamston, Janesville, Washington, Clement, Pantego, Roper, Columbia, Louisburg, Franklinton, Oxford, Henderson, Littleton, Macon, Margarettsville, Seaboard, Atlantic, Oriental, Whale's Head, Manteo, and many other places.

At all these places the Baptist cause has been started or aided in its struggles for existence and growth. Then, too, there are more than four hundred Baptist churches in the country that were founded or aided by the mission work.

The denominational schools in the mountains which have already done so much for that important section, and whose influence is destined to be still greater in the years to come, were founded and fostered under the direction of the State Mission Board, and are still the objects of its care.

In the souls led to Christ, we have, by far, the most important results of the labors of our missionaries. The church-houses that we build must perish; the Christian institutions that we establish on earth must pass away; the Mission Board will hold its last meeting and make its final report: but the souls led to Christ through the efforts of our missionaries will rejoice throughout eternity before the face of the Lamb.

A Forward Glance.

The facts presented above should convince the most skeptical that the results vindicate the wisdom of State Mission work in the past, but how about the future? Is there anything more for the Board to do? Yes, "there is much land yet to be possessed." A large area of rich, virgin soil remains untouched. There are five counties in the State with only one preacher to the county, and that one would not be there were he not supported in large part by the Board. There are four county-seats, in no one of which there is a Baptist church or a Baptist preacher. Many new towns are yet unoccupied, and are making urgent appeals to the Board for help. Many of the towns in the above list, which the Board aided in establishing the first church, are now asking help for two or three mission points. This is due to the rapid growth of many of our towns.

As great as has been the work of the Board in the past, the opportunities before it to-day are greater than ever. Our fathers labored, and we have entered into their labors. In weakness and poverty, by great sacrifice, they laid the foundation. We, who have grown to be a great people, must build a worthy structure on this foundation, or dishonor the memory of our fathers!

WAKE FOREST MEDICAL DEPARTMENT.

After two years this department has established itself at Wake Forest College. The demand for opportunity to prepare for a professional career in the last two years of an academic cause is as legitimate as it is practical. The Wake Forest idea is always to meet the necessities of its constituency. Having discovered that there was an increasing number of young men in our churches who desired to study medicine and desired to study it while taking a collegiate course President Taylor called for this Department. The sequel vindicated his wisdom. A goodly number of students has been enrolled, and the Department is winning recognition.

Last week Dr. Rankin was chosen Dean of this Department. He is admirably qualified for his position. As an evidence of this we may say that three other Medical Schools have sought his services within three months. But his will is strong to build up at Wake Forest a vigorous Medical School. He is a fine student and teacher and an enthusiastic worker. To assist him the Trustees have elected Dr. Louis M. Gaines, a graduate of the celebrated Johns Hopkins Medical Department, and "a man of beautiful life"—to use the words of ex-Governor Northen of Georgia.

The purpose of the Wake Forest Medical School is to give two years in medical instruction, so complete and so thorough that this work will be recognized—as it is already recognized—in the best graduate institutions. This saves two years in the course at a Medical University and gives the student the advantage of contact with collegiate life and acquaintance with the young men of his State.

We are sure that parents whose sons desire to become physicians will welcome this best of opportunities.

FOUR ESSENTIALS IN EDUCATION.

(Continued from Page 1.)

richer and holier when we come to recognize that our God is a living God; that He "works hitherto" and still works; and that our work and our worship are both vitalized with his presence and cooperation. Our prayers, our songs, our preaching, will all receive a new impulse from this sense of the reality of God in all things, and from the consciousness that we are but responding to the eternal rhythm of God's well-ordered system of which we are a part. When we come to have this conception of the church and its work, then we shall see that it fills a most important place in that life process which we call education.

I close then just where I began, in rejoicing with you that you have given this subject a place on your program. I trust that it means, that as you open this new and splendid edifice for the service of God, and begin again your work together here, you are going to put this church and all that it stands for back of every agency in the work of God's kingdom until that kingdom shall come and His will be done on earth as it is done in heaven.

Two Notes.

(1) The closing suggetsions of this address were influenced by a paper read by Dr. Thos. Trotter of Acadia College, Nova Scotia, at Detroit last summer, and heard with much pleasure and profit by the writer.

(2) Reader, the above address was delivered to the Baptist church at Monroe, N. C., but it is applicable to every church in the world. Will you seek to apply its principles to your own church, and especially to yourself in your relation to your church? W. R. C.

The devil has never yet been injured in a church fight. Not a soul has been lost to his cause by such a quarrel. On the contrary, he is always ready to encourage those who possess a belligerent nature, assuring them that they are right, that they have been imposed upon, and that they should not submit to such treatment. The arch deceiver is no fool.—The Religious Telescope.

Railway Casualties.

Railway journalists have within the past two months sought to discount the casualty figures, which in the reports of the Interstate Commerce Commission are available to every one, by hinting at the large number of deaths which have been sustained by "trespassers" upon railway property. It is true that many careless persons are each year destroyed by railway trains, but does this in the slightest measure serve to make less horrifying the shocking number of deaths and injuries among the travelers in trains? One is inclined to think not. It is not the percentages of deaths among trespassers with which we are concerned, but among those whose lives should be safeguarded to the limits of human ingenuity.

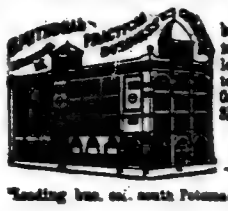
If, you say, the "block system" is an almost infallible preventive of railway accidents, why do not the roads install and maintain the system generally. The railways' interest in the safety of their passengers is bounded on all four sides by the dividends. The railway manager will tell you that railways, even as it is, are really starving to death, and that the installation of the "block system" would serve to decrease still further the dividends which thousands of common American men and women shareholders look for semi-annually. Yet it is well for the reader to understand that the installation of the automatic air-brake and every other safety appliance now in general use on American railways, was contested by the railways quite as hotly and on precisely the same grounds—expensiveness—years ago. Yet there is to-day not a railway in the country that would cast aside these appliances if it could. There are single and double-tracked roads in the East, South and mid-West which are operating the "block system" to-day, and the increased cost of operation is so slight as to receive scarcely any special mention in the annual reports of the railways to their stockholders. Moreover, every railway in the British Isles is operated under "block" or "staff system," and to all intents and purposes they are the same without any added cost, in the way of operation, sufficient to worry either the directorate or the shareholders.

For the benefit of the general reader, perhaps it may be well to indicate the difference between the operation of American and English railways, and offer a few comparative figures. In the beginning, this startling fact appears: During the fiscal year of 1904 there was not a single casualty among passengers on an English railway, and this despite the fact that English railways carry more than twice as many people every year as the American railways.

The trains of Great Britain, according to the statistics prepared by Mr. James D. Whelpley, travel 400,000,000 miles a year.

The trains of America travel 900,000,000 miles a year.—Gerald Austen, in The Pilgrim.

The story of the Mormon bishop, Joseph D. Paul, who gained an Englishman, Percy Bunger, as a convert, is highly diverting. The bishop was greatly pleased with his convert and took him to Salt Lake City and made him a member of his own household. Now Bunger has run off with the bishop's wife! No respectable persan can approve such scandalous conduct, but even a strict Puritan could hardly restrain a smile.



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50c. and $1.00 Per Bottle

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A Point of Shame.

A few weeks ago we spoke of what Dr. W. C. Bitting said, at the New York Conference, about the "English" of our denominational documents. He claimed (what we believe to be true) that the slovenliness of many of our publications makes us contemptible in the eyes of those who know what is good English in literature. Recently a report of an ecclesiastical council came to our notice and gave a new impulse to our shame. There were Doctors of Divinity in that council, and yet it is said that the report of the framers of the findings was unanimously adopted. We must give no hint of the place of meeting. It said: "Whereas ———churches of the ——— Association met to consider and advise said church in regard to the standing of their late pastor, ———, and his standing in the Baptist ministry; and it appearing that a letter of dismission had been granted to him, but recalled on account of expiration of the time limit. The council voted, under Baptist usage, that he is still a member of another Baptist church: but the ——— was never notified of same; and,

"Whereas, the Council ——— became fully convinced that he is untruthful, profane and immoral, and unfit to be a member of a Baptist church, and altogether unworthy of being a Baptist minister; therefore recommend that ——— church withdraw the hand of fellowship, and that they (the church) demand the surrender of his ordination papers, and that he be no longer regarded as a member of a Baptist church nor as a Baptist minister; be it

"Resolved, that copies of these findings be published in our denominational papers—North, South and West."

We do not remember seeing the "findings" in any of our exchanges, and we respectfully suggest that no self-respecting paper could publish them as they appear above. Submit the matter to any teacher of grammar, or to any superintendent of a high school, and see what he will say to it. Let our friend, Dr. ———, moderator of the council, look at the "findings," and remember that it has gone forth with his name attached to it, and giving it authority. Then let us all blush together.—Journal and Messenger.

A Union of Ideas.

We have heard much in the last twenty years of an ethical revival. By those who have used the term it has been opposed to the common evangelistic revival. It has been spoken of as a revival of moral living among Christians and as something distinct from conversion as the term is generally used in religious circles. But today a union has been effected. The wide-spreading and multiplying revivals in many lands are not only powerfully evangelistic but are distinctly ethical. Everyone who has read the accounts of these revivals must have been impressed with this marked characteristic. No revival of modern times has been more peculiarly the work of the Holy Spirit than the revival in Wales, and it is also peculiarly ethical in its effects. Men have stopped drinking and gambling and swearing, saloons have been obliged to close; breweries to shut down; gambling houses and prize rings have been discontinued, and even the mules in the mines have had to be trained to understand language without oaths. No feature of the Welsh revival has been more prominent than the immense moral revolution produced in the whole country. The same is true in the revival in Denver. Saloons and gambling houses closed and miners and cowboys who had come to the city to haunt the abodes of vice were converted, reformed and changed to moral men. The same effects have been observed in Los Angeles, Kansas City, Louisville and other places.

Like pleasant thoughts of those we love
Which are of self a part,
Which neither day nor night remove
Out of the loving heart,
So all day long and all the night,
Lord, let Thy presence be
Mine air, my breath, my shade, my light—
Myself absorbed in Thee.
—J. S. B. Monsell.

If bitterness has crept into the heart in the friction of the busy day's unguarded moments, be sure it steals away with the setting sun. Twilight is God's interval for peace-making.

Balky Lamps

There are thousands and thousands of lamps that don't work, all for the lack of the proper chimney.

Right shape, right length, right size, right glass.

MACBETH'S chimney; my name is on it or it isn't a MACBETH.

My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to *you*. Address MACBETH, Pittsburgh.

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TO THE PACIFIC COAST.

The Seaboard announces on account of the Lewis and Clark Centennial Exposition and other occasions to be held on the Pacific Coast, season of 1905, they will sell round trip tickets from principal points at following rates to Portland, Ore., and return, going via and regular direct route and returning via that or any other regular direct route, $71.50; going via San Francisco and Los Angeles, $82.50.

These tickets will be sold practically every day until September 30th and bearing final return limit of ninety days from date of sale, and will permit of stop-overs at and west of Colorado common points—Cheyenne, Trinidad, Fort Worth, San Antonio and west of St. Paul and Chicago.

For further information as to schedules and rates to the Lewis and Clark Exposition, apply to agents, or

C. H. GATTIS,
Traveling Passenger Agent,
Raleigh, N. C.

EUREKA.

Eureka Springs, Ark., March 15, 1904. Enclosed find 50 cts. for box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was cancer. I send for another box. It is the only remedy I ever had that did any good.
Mrs. W. E. Penn.

Unexcelled for all skin diseases. All druggists, or postpaid from the manufacturer at 50 cts. per box.
J. T. Shuptrine, Savannah, Ga.

Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $60 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

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CARTER FAMILY—ATTENTION.

Samuel Carter died in Chatham County, N. C., in 1804. His will gives his large Bible to his son, Samuel. A suitable reward will be paid for information as to the present whereabouts of said Bible. Also, shall be pleased to receive any suggestion that will aid me in tracing genealogy of this branch of family. Address, Carter, P. O. Box 372, Asheville, N. C.

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News of the Week.

British Politics.

The Balfour Government having received an adverse vote on the question of redistributing the electoral districts in Ireland—whereby Mr. Balfour expected to reduce the Irish representation in Parliament by twenty members—Mr. Balfour has announced that while he has no desire to retain office, he will for a while. It is understood that he will stay in power until the Japanese-Russian negotiations become more definite and, perhaps, until the Franco-German situation improves. It is plain that the Balfour government is out of favor, and an appeal to the people is inevitable at an early date.

The Chamberlin scheme to enact protective tariff as between England and other countries and free-trade between England and her colonies, while plausible as promising to bind the colonies—Canada and Australia, for example—to the mother country, has been beaten off the boards without an election. But the English electorate is not satisfied. The people desire to pronounce for world-wide free-trade so decisively that no one will care to revive the question again within a generation.

In the approaching election the present Education Act, which places the free schools in the hands of the Episcopal church and on account of which many non-conformists have gone to prison, will figure largely in the campaign. It will be a battle that will interest all Christendom.

The present government will also be brought to judgment on account of the scandals in the War Department during the Boer War, the institution of Chinese slavery in the Transvaal, and the Licensing Act which permits liquor dealers to recover damages against places that vote them out. Mr. Balfour has a load that would crush any man. So much for a statesman who is so open-minded—and he is a great scholar and thinker—that some one has said of him that his mind is so open that it is open at both ends!

* * *

Markets, July 29.

Cotton, 10⅜@10⅝.
Wheat, 83½@83¾.
Corn, 65@67½.
Oats, 33@33¼.
Turpentine, 56.
Peanuts—North Carolina prime, 90@$1.00; Virginia prime, 80@88.
Eggs, 15.
Hens, 35@40.
N. C. Hams, 14@15.
Shoulders, 10.
Sides, 10.
Butter, 20@25.

* * *

Items.

Work will soon be begun on a $10,000 Christian Orphanage to be located at Elon College.

The Arctic steamer "Roosevelt," bearing Lieut. Robert E. Peary's expedition, left North Sydney, July 26. Peary seems confident that the expedition will be successful, and expects to return in September, 1906.

Charters have recently been issued to two new enterprises in Charlotte—the Charlotte Trust Company, with an authorized capital of $250,000, and the Charlotte Realty Company, authorized capital, $100,000.

At Rhodhiss, near Hickory, a cyclone recently did considerable damage to the crops and destroyed the county iron bridge erected about a year ago by Burke and Caldwell counties, at a cost of $12,000. Only the pillars of the bridge, representing about a third of its cost, are left standing. One corner of the Rhodhiss Mill was blown off but there was little damage done to the machinery.

At Hendersonville recently, "Prof." Kolzumi, an exponent of the famous Japanese art of "jiu jitsu," was thrown in a wrestling match by Phelan Beale, a student at Columbia University, whose home is in Hendersonville.

At a recent meeting of the board of directors of the Equitable Life Assurance Society, Paul Morton was elected president of the Society, at a salary of $80,000 a year. He will also maintain the chairmanship of the board of directors.

After having been kept in jail thirty days, Policeman Isaac Rogers, who shot Mr. John Dockery, June 24, was released under a $5,000 bond until the preliminary hearing, August 15. This was after Dr. H. A. Royster pronounced Mr. Dockery out of danger from his wound.

Charlotte is to have a new hotel, which will cost over $200,000, and which will be known as the Highlands Hotel. Mr. J. A. Jones, of Charlotte, has been awarded the contract for building it. The building will be six stories in height, fire proof, and modern in every respect.

The State Farmers' Convention will hold its annual meeting at the A. and M. College, August 31, September 1 and 2. On the afternoon of September 1, the new agricultural building will be dedicated. All the important questions concerning the farm will be considered. It is expected taht this will be the most largely attended Convention yet held at the College.

William A. Day, Assistant to Attorney-General Moody, has resigned this position to become Comptroller of the Equitable Life Assurance Society. Milton D. Purdy has been appointed to succeed him. Mr. Day had been in the service of the Government since Cleveland's first administration.

Mr. Robert M. Sloan, Greensboro's oldest citizen, died at his home on West Market Street, July 27. His death was not unexpected, as he had been in poor health for some time. Mr. Sloan was born in Virginia in 1812, and so was ninety-three years old. He came to Greensboro at the age of thirteen and it had been his home ever since. He had held the position of agent for the Southern Express Company at Greensboro ever since the close of the Civil War, though he had been on the retired list for six years. He was a faithful member of the Presbyterian church.

The following report from the yellow fever situation at New Orleans, on July 30, is taken from the Charlotte Observer: New Orleans, July 30.—New cases reported up to 6 p. m. today, 27. Total cases to date, 283. Deaths today, 3. Deaths to date, 57. New foci, 4. Total foci, 41. Though this was Sunday, the work of sanitation, fumigation, oiling, and screening went on just the same, and will continue daily until the city has been thoroughly screened and made mosquito-proof. The record for today shows little change from that of yesterday, except in the reduction of the number of deaths. The number of new foci is also again a source of encouragement, showing that the spread is becoming slower and slower.

Since the resignation of Mr. Hyde, Assistant Secretary Hays of the crops estimating board of the Department of Agriculture, has submitted a revised report upon the condition of the cotton crop. According to this report, there is an average reduction in the acreage of cotton in 1905, as compared with that planted in 1904, of 14.9 per cent. According to Mr. Hyde's report, the reduction was only 11.4 per cent. The estimated reduction in North Carolina is 16 per cent, in Virginia 18 per cent, and in South Carolina 14 per cent.

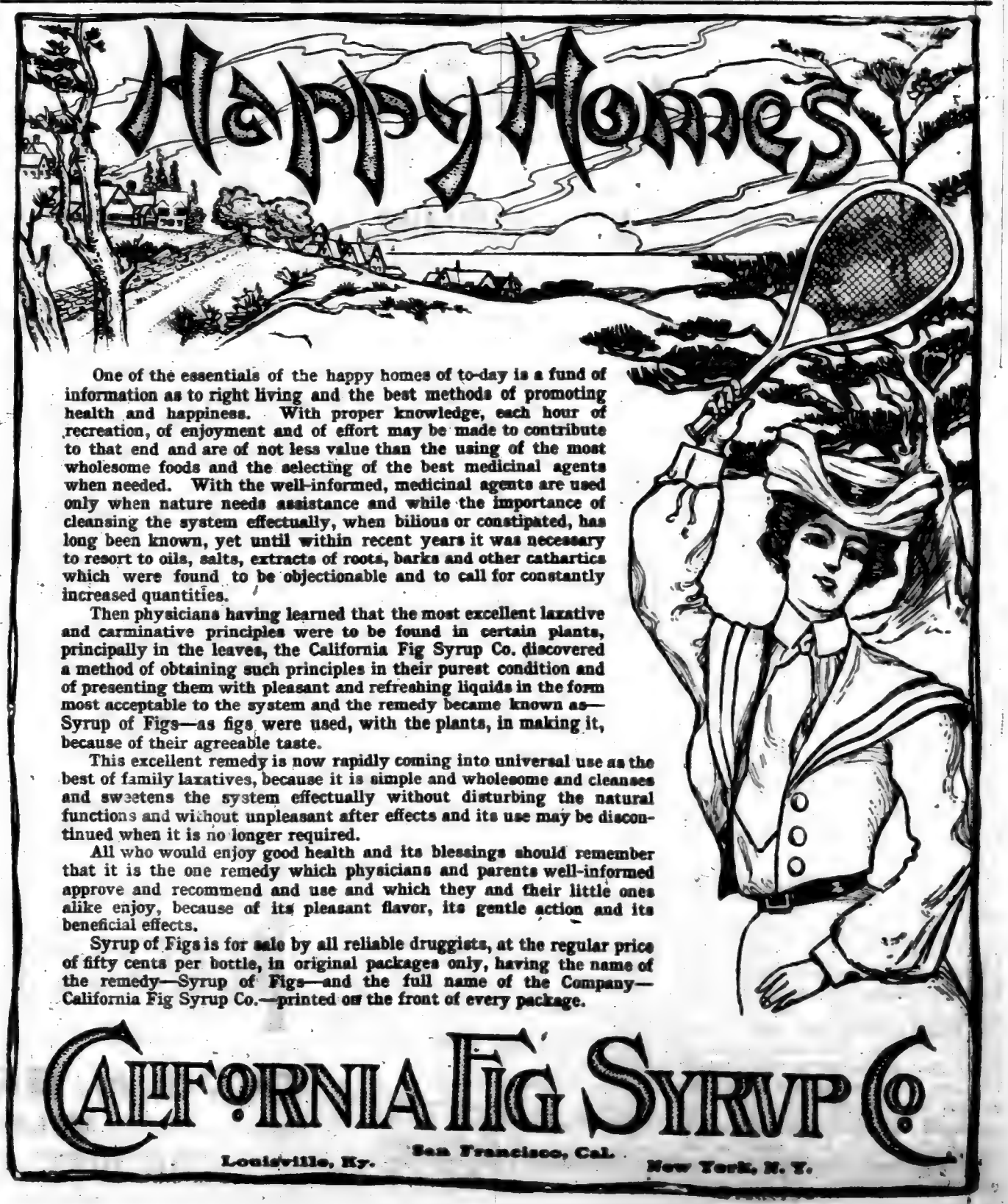
Received for Manteo Church.

Previously reported, $343.90; Beulah, $6.50; Center Hill, $7.50; Eureka, $7.50; Chappell's Hill, $10.00; Reynoldson, $13.20; Elizabeth City, $35.00; Riverside, $1.00; Cresswell, $2.50; Corinth, $10.00; Fenerstein & Co., $10.00; Ramoth Gilead, $15.00; Great Hope, $5.25; Providence, $16; Ballard's Bridge, $25.00; Gatesville, $10.30; Middle Swamp, $8.00; Columbia, $3.00; Sandy Cross, $10.10. Total cash received, $539.75.

THOS. G. WOOD,
Treasurer.

July 20, 1905.

Government, religion, property, books are nothing but scaffolding to build man.—Von Humboldt.



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO.

Louisville, Ky. San Francisco, Cal. New York, N. Y.

Some Findings in My New Field.

Leaving the doctrine of laying on of hands and of who should break the bread in celebrating the Lord's Supper, for older and wiser men to discuss, I have been studying my field and living in the homes of my people that I might know the facts and study conditions.

I have been on my new field less than two months, but have tried to visit every white family within a radius of three or four miles of each church where I minister. There are a few families that I have not visited, not because I did not wish to visit them, but because circumstances and conditions would not admit.

This visiting represents about twenty days actual work. I have walked a part of the time, but the brethren have been very kind and have furnished me with a conveyance most of the time without cost.

While thus visiting I took a kind of religious census of each community of all white people above six years of age.

Margarettsville and vicinity: Professed Christians, 111; unbelievers, 40; Baptists, 49; Methodists, 62; Episcopalians, 5; Presbyterians, 3; Christian, 1; total white population above six years of age, 175; number in Sunday-school one-half the time and over, 96; number of Baptists out of Sunday-school, 27; number of Methodists out of Sunday-school, 32; number of Episcopalians out of Sunday-school, 4.

Sixty per cent of population out of Sunday-school.

All deacons of the Baptist church at Margarettsville attend Sunday-school. I have never worked among more generous and agreeable people than I find at Margarettsville.

But how are the forty who are not saved to be won? How are those ninety-six not in Sunday-school to be brought in? Those thirty-two Methodists to be interested in the Sunday-school? Those twenty-seven Baptists to be made students of God's Word in the Sunday-school and those four Episcopalians to be won for the Sunday-school?

These are the questions that are of more importance to me than "The laying on of hands" or who should break the bread when taking the Lord's Supper.

We have recently organized a Woman's Missionary Society and have a weekly prayer-meeting.

Pine Forest Conditions.

I took charge of Pine Forest the first Sunday in June and began work immediately.

Total white population above six years old, 220; professed Christians, 107; unbelievers, 108; Baptists, 37; Methodists, 62; number out of Sunday-school, 180; number of Baptists out of Sunday-school, 24; number of Methodists out of Sunday-school, 50.

Seven deacons in the Baptist church, three attend Sunday-school.

About a dozen families have not been counted because I did not have the time to take the census.

The field is large and white unto harvest, and I am encouraged to work especially when I have such workers as a few at Pine Forest who have labored so faithfully in the past years.

Severn and Community.

I came to Severn the last of May to take charge of the church at this place, and have been making my home here since. I am well pleased with the Severn people, and can say with the Psalmist: "The lines have fallen to me in pleasant places."

We have organized a Woman's Missionary Society and are starting off well.

Total white population above six years of age, 269; number out of Sunday-school, 155; number of professed Christians, 234; Number of Baptists, 188; number of Methodists, 31; number of Christians, 1; number of professed Christians not a member of any church, 14; unbelievers, 33; number of Baptists not in Sunday-school, 85, or 45 per cent; number of Methodists not in Sunday-school, 24, or 80 per cent.

Fifty-eight per cent of white population out of Sunday-school.

Four deacons, and three attend Sunday-school fairly regularly.

We are planning to add two new rooms to our house of worship for Sunday-school and other purposes.

The above churches are in the West Chowan Association.

Corinth, in Tar River Association.

I took charge of Corinth the third Sunday in January last. This being my first pastorate, I am glad that I could follow such a sainted man as Doctor R. H. Marsh, full of wisdom and truth. Since taking charge of the church we have re-covered our house, organized a Woman's Missionary Society, increased our contribution to Foreign Missions nearly 50 per cent over last year. For Home Missions, State Missions and Ministerial Education we have made fairly good contributions, considering the fact that they gave nothing last year.

Census of Corinth and community: Total white population above six years old, 485; number out of Sunday-school, 288, or 57 per cent; number of professed Christians, 277; number of Baptists, 136; Methodists, 81; Christians, 55; Episcopalians, 4; unbelievers, 194; number of Baptists out of Sunday-school, 71, or 55 per cent; number of Methodists out of Sunday-school, 61, or 70 per cent; number of Christians out of Sunday-school, 33, or 60 per cent; number of professed Christians not connected with any church, 13.

Ten or twelve families have not been considered in this report owing to the lack of time to visit them.

There are several other observations I should like to make, but cannot now. To see these things on paper is not like seeing them in the homes. Paul relates an experience of being caught up in the third heaven and seeing things not lawful to utter. I have been on the earth all the time, yet I have seen some things that are not lawful to utter. However, all things considered, I am very hopeful for my people and feel like thanking God and taking courage.

JESSE McCARTER.

Severn, N. C., July 22, 1905.

....Bro. W. N. Johnson, of Delway, writes: "It is old, but too good to go untold. We had a great meeting at Delway in January. It was held in Dell School. It was of the Wales kind. It seemed to come of its own accord. There was very little need for preaching. There were many prayer-meetings held in the community every night. The results were due largely to the deep Christian spirit of the Dell teachers and students. There were three decisions to close the meeting—and it just went on itself. It was a genuine revival. There were twenty-three baptized at the close of the meetings. The work of Dell School is wonderful. It has a wonderful future. The Delway church is young; it worships in the school-building. T. L. Brown, now in the Seminary at Louisville, has been called to this field, with an increase in the salary of about 40 per cent. The old Eastern Association is on the up-grade. It is hoped Brother Brown will accept."

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

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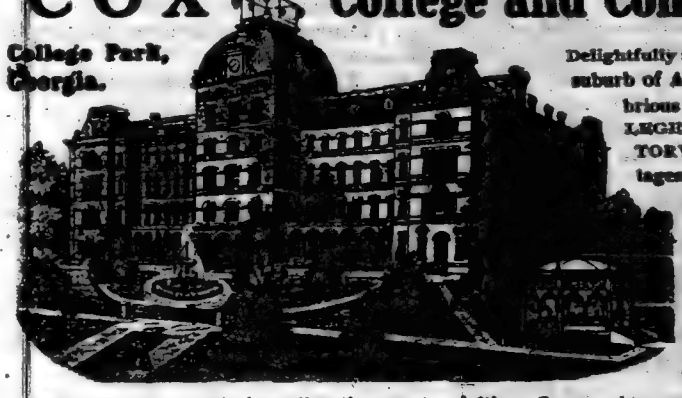
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Associational Meetings for 1905.

AUGUST.

3. (Thursday)—Pilot Mountain at Beck's church, (Forsyth County).
8 (Tuesday)—Beulah at Lea Bethel church, Roxboro, N. C.
10 (Thursday)—New Found at New Found church.
10 (Thursday)—Yadkin at Enon church (8 miles S. Donnaha, N. C.).
15 (Tuesday)—Buncombe County at Black Mountain church.
17 (Thursday)—Surry at Mt. View church, (17 miles S. W. of Mt. Airy).
17 (Thursday) — Piedmont at Pleasant Grove church, Randleman, N. C.
17 (Thursday)—Tuckaseigee at Caney Fork church, (Jackson County).
22 (Tuesday)—Liberty at New Friendship church(4 miles S. of Winston-Salem).
24 (Thursday)—Brushy Mountain at Walnut Grove church.
24 (Thursday)—Haywood County at Waynesville church.
24 (Thursday)—Tennessee River at Panther Creek church.
29 (Tuesday)—Three Forks at Pleasant Grove church (9 miles N. W., Boone).
31 (Thursday)—South Yadkin at Spencer church.
31 (Thursday)—Macon County at Sugar Fork church.
31 (Thursday)—French Broad at Marshall church.

SEPTEMBER.

5 (Tuesday)—Ashe at Old Fields church, Idlewild, N. C.
5 (Tuesday)—Yancey County at Pleasant Grove church.
7 (Thursday) — Alleghany and Grayson at Laurel Springs church (14 miles S. W. Sparta).
7 (Thursday)—Mecklenburg and Cabarrus at Hopewell church, Cornelius, N. C.
12 (Tuesday)—Mitchell County at Roaring Creek church (postoffice, Valley).
21 (Thursday)—Stone Mountain at Laurel Fork church (Ashe County).
21 (Thursday)—Western at Andrews church, (Cherokee County).
21 (Thursday)—Kings Mountain at Kings Mountain church.
27 (Wednesday)—Green River at Bethel church (8 miles S. Marion).
28 (Thursday)—Alexander at Antioch church.
28 (Thursday)—Caldwell County at Mountain Grove church (4 miles W. Hudson).
28 (Thursday)—Elkin at Fishing Creek church (3½ miles S. E. Wilkesboro).
28 (Thursday)—Liberty and Ducktown at Mine City church, Ducktown, Tenn.
28 (Thursday)—Sandy Creek at Fall Creek church (Chatham County).

OCTOBER.

3 (Tuesday)—Eastern at Mt. Olive church.
3 (Tuesday)—Mt. Zion at Swepsonville church.
3 (Tuesday)—Tar River at Tarboro church.
5 (Thursday)—Sandy Run at Cane Creek church (15 miles N. W. Rutherford).
5 (Thursday)—Carolina at Mt. Gilead church.
5 (Thursday)—Catawba River at Morganton church.
5 (Thursday)—Union at Meadow Branch church.
6 (Friday)—Stony Fork at Mt. Paran church (Watauga County).
10 (Tuesday)—Central at Harris Chapel church (Franklin County).
10 (Tuesday)—Wilmington at Teachey church.
11 (Wednesday)—Atlantic at Middle St. church, New Bern, N. C.
11 (Wednesday)—Cedar Creek at Great Marsh church (Robeson County).
12 (Thursday)—Brunswick at Poly Bridge church (Columbus County).
12 (Thursday) — Montgomery at Forks of Little River church.
12 (Thursday) — Transylvania County at Rocky Hill church.
17 (Tuesday)—Neuse at Ayden church.
18 (Wednesday)—South River at Spring Branch church.
19 (Thursday)—Cape Fear and Columus at Chadbourn church.
19 (Thursday)—Pee Dee at Red Hill church (Anson County).
24 (Tuesday)—West Chowan at Hebron church, (Northampton County).
25 (Wednesday)—Raleigh at Cary church.
26 (Thursday)—South Fork at Dallas church, (Gaston County).
31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).
8 (Wednesday)—Bladen at White Lake church.
9 (Thursday)—Johnston County at Benson church.
16 (Thursday)—Stanly at Big Lick church.

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SEABOARD SUMMER RESORT RATES.

The Seaboard announces commencing June 1st they will sell round-trip Summer Excursion tickets to all summer resorts in this territory. Tickets will be sold daily up to September 30th, and bear final return limit of October 31st. Following are rates to principal points.

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Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-August 5, 1905.

Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College, Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

Rates for the above occasions open to the public.

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Marriages.

TILLMAN—PHILLIPS.—At the bride's residence, near Harper's Cross Roads, Chatham County, N. C., by Rev. O. T. Edwards, Mr. Joseph E. Tillman and Miss Mollie Phillips.

SANDERS—ELLIS.—At the residence of the bride, near Mt. Vernon, Chatham County, N. C., by Rev. O. T. Edwards, Mr. Jerome M. Sanders and Miss Nannie Ellis, all of Chatham County, N. C.

FAIRCLOTH—HORNE.—At the home of the bride's parents on July 20, 1905, Mr. E. K. Faircloth and Miss Lizzie Horne were quietly and happily married, all of Sampson County, N. C., Elder J. M. Fleming, of Lumberton, N. C., officiating.

Obituaries.

GILIGAN.—On March the 20, 1905, the summons came for Sister Margarett Giligan to quit this life of sin and pain and to take up her abode with the redeemed above. Sister Giligan was seventy-eight years of age, and had been a faithful Christian and member of the Baptist church for sixty years. She was one of the charter members of Coinjock church, in Currituck County, N. C., of which she was a devout member until death took her away. She wasa lways loyal to her church and ever glad to serve the cause of her Master. For two years before her death her health failed, but she never lost her interest in her church or her hold on Christ.

Her husband preceded her to the glory land several years ago.

Her funeral was preached in her church which she toiled and sacrificed to help build. Her body was laid to rest by those who loved and honored her, and we hope to meet her where death never enters to disturb the peace of those who die in the Lord.

E. S. PIERCE, Pastor.

GRIFFIN.—Bro. Jesse R. Griffin died May 30, 1905, of pneumonia. He was sixty-seven years old. He had been a member of the Baptist church for more than forty years. He was senior deacon of Red Oak Church. He was faithful to his church's interest, and felt the responsibility of his office as few seem to realize it. He was slow of speech, but when he felt or saw need for words, he usually had them ready and was sure to stand for the right. We miss his counsel, his presence and his love.

He has reared thirteen children. The youngest is just entering into manhood. The deportment of this large family is an honor to his sterling worth as a father. The tender care of his invalid wife revealed the love which he bore to her whom in earlier years he gave his affection. She has our sympathy and prayers in her great loss.

He was a good neighbor, citizen and friend. We feel keenly our loss, but realize our loss to be his gain, and bow in humble submission to the will of Him who has five times bereft us this half year because we believe He is wise and loves us. We are glad we have a Father to whom we can go when tired.

G. W. MAY.

FREEMAN.—Mrs. Genoa Rox Freeman, wife of Deacon R. A. Freeman, of the Rolesville Baptist Church, died at her home on July 3, 1905. Sister Freeman had not been able to walk a step for several years, being confined to her room all that time with rheumatism. Her sufferings were long and severe, but the Christian character that had been growing and ripening for the past forty or so years before could never be shaken. With her certainly "tribulation worked patience, and patience experience, and experience hope." It was easy for one who visited her from time to time to see that patience was doing its perfect work, and that her hope was one that did not make ashamed, for the love of God was more and more shed abroad in her heart. When the shadows were rapidly lengthening, and she realized that she must soon pass over the river, her heart turned instinctively to the "impregnable rock of Holy Scripture," and a short time before she passed away she marked with her own hand the text from which she wished her funeral to be preached. It was the beautiful expression in Rev. 14:13: "I heard a voice from heaven saying, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

Just forty-one years ago this summer, Sister Freeman was a mere girl and had the privilege of being one of Dr. W. B. Royall's first pupils in his school at Forestville. All through those years they had been close personal friends, and for a good part of the time Dr. Royall had been her pastor. He married her to Brother Freeman, baptized most of her children and has married the two daughters. It was therefore with peculiar appropriateness that he spoke words of comfort and encouragement at the funeral.

A husband, five children and a large circle of loved ones and friends are bereaved, but they find double comfort in the thought that she is delivered from her sufferings, and that she is "not lost, but gone before."

W. R. CULLOM.

Dr. Charles T. Harris.

At Bethel Hill Sunday-school on July 9, 1905, it was ordered that the following committee draw up resolutions of respect to the memory of Dr. Charles T. Harris, who was born June, 1875, and died of typhoid fever at Roxboro, N. C., July 6, 1905. For several years he was a member of Clement Baptist Church, but moved his membership to Brantly Street Church, Baltimore, Md., on entering the medical college there. After his graduation more than one year ago, he located at Bethel Hill, N. C., for the practice of his profession in which he was very successful, winning the esteem and confidence of all his practitioners. While he had never removed his church letter from Baltimore, he took great interest in all the workings of our church and Sunday-school and was an active member of the latter.

Whereas, our Heavenly Father, who never makes a mistake, has seen fit, in His infinite love and wisdom, to take our beloved friend and coworker in the Sunday-school from the cares and disappointments of this world to that happy home where all is joy and peace and love; therefore be it

Resolved 1. That in his death our community mourns for one who had gained the hearts of all who knew him by his upright life, gentle manners and kind thoughtfulness for the happiness and welfare of others.

2. That in all relations of life well did he perform his part, ever ready to administer in a kindly and affectionate manner to the wants of his fellows when and wherever his services were needed.

3. That while our loss is great, we have the happy consolation of knowing that to him it is everlasting gain. We rejoice to know that in his last hours he was resigned to God's will and was not afraid to die.

4. That we tender to the bereaved family our most sincere sympathy and love. We mingle our tears with theirs and pray God's richest blessings ever to abide with them.

5. That a copy of these resolutions be spread upon the records of Bethel Hill Sunday-school, a copy be sent to the Biblical Recorder for publication, and a copy sent to the bereaved family.

MRS. J. A. BEAM,
MRS. M. S. JONES,
MRS. W. A. WOODY,
Committee.

Rev. William Yancey Chappell.

Gone to his reward. Rev. William Yancey Chappell was born March 6, 1856, and died September 8, 1904. He joined the church and was baptized at a regular meeting in May, 1876, was licensed to preach in May, 1892, and ordained to the full work of the Gospel ministry in April, 1894. At the time of his death he was forty-eight years, six months and two days old. I have been personally acquainted with Brother Chappell for a number of years, and so far as I could see, he was a very humble, consecrated Christian and a faithful pastor much loved by the flock God had entrusted to His care, often rejoicing together in hope of entering into that rest that remains to the people of God. Brother Chappell was a good citizen, a kind and obliging neighbor, often denying himself to accommodate others; a kind and affectionate husband and father, his place will be hard to fill in the community in which he lived. Toward the latter part of his life he became more earnest, often admonishing his people as he had never done before. The people in his neighborhood, beholding his humble and exemplary life, and seeing in his every-day walk that faithful light which comes from God and shines through one's soul, loved him and took knowledge of him that he had been with Jesus. But now he is not, for God has called him to be with Him, that he may rest from his labors and to receive and enjoy the rich blessings which God has in store for them that love Him, and to be clothed in white raiment and walk in the resplendant light of heaven where he will be in possession of perfect love which casteth out all fear and where he will be able to praise God more perfectly.

The deceased leaves a widow and several children, together with many relatives and friends, to mourn their loss. To them we offer our heartfelt sympathy and pray that God's richest blessings may rest upon them all and that the Holy Spirit may so lead them that they may be a united family around the throne of God in heaven.

"Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy Lord."

J. W. ATKINSON.

Resolutions of Love.

Resolutions adopted by the Woman's Missionary Society of Maple Springs Church:

Whereas, God in His infinite wisdom has taken to dwell with Him our beloved and highly esteemed sister and co-worker, Mrs. Mary Champion; therefore be it

Resolved 1. That our Society expresses its great loss sustained in her death. It can truly be said, she was faithful in all things, and we feel that our Heavenly Father has removed her to live with Him where she will wear the crown of life which the Lord has promised to those who are faithful unto the end.

2. That our Society expresses its earnest desire to emulate her worthy example in Christian living and faithful service.

3. That we tender the bereaved family our heartfelt sympathy, and the Secretary of our Society be instructed to forward a copy of these resolutions to the family, the county paper, the Biblical Recorder, and that they be spread upon the records of our Society.

MISS LOLA JACKSON,
MRS. J. H. UZZELL,
MRS. C. P. HARRIS,
Committee.

Diseases of Men Treated by an Expert.



Dr. J. Newton Hathaway, Whose Knowledge is Free to the Sick.

Dr. J. Newton Hathaway, the celebrated specialist of Atlanta, Ga., is in possession of a system of treatment for the diseases peculiar to men, that is unequalled in the field of medical practice.

Every afflicted reader of this announcement should sit right down and write him, and learn more about this great method. By it he has cured thousands of men—men who are nervous, broken-down, energy and ambition gone and who had about given up all hopes of life, and he wants to receive a letter from every man in this condition, or who suffers from any other disease peculiar to this sex. Diseases of this nature required the skill of an expert, and as Dr. Hathaway has had 25 years of experience he is competent to thoroughly understand your condition and knows what to do to effect a cure from the very beginning. He will counsel and advise you free of charge, and taking into consideration his high standing as a specialist, you can readily appreciate the value this would be to you. Write him right now. Delays are dangerous. The address is J. NEWTON HATHAWAY, M. D., 85 Inman Bldg., Atlanta, Ga.

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Were never better at Morehead and Beaufort than at the present. These resorts are becoming more famous each season and excellent sport is assured every one who takes advantage of an outing at these famous resorts. Greatly improved service has been inaugurated from middle and western North Carolina. Through Pullman sleeping car is being operated between Winston-Salem, Greensboro, Burlington, Durham and Raleigh to Morehead. Low rate Summer Excursion tickets, also week-end tickets now on sale.

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For full particulars call on or address

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Black Mountain, N. C.	10.25
Hickory, N. C.	7.80
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August 2, 1905.

State Missions.—Bethlehem, West Chowan, $10.78: Bethsemane, $1.50; Holly Springs, Little River, 3.20; Holly Springs, 75 cents; Sandy Run, West Chowan, 2.00; Murfreesboro, West Chowan, 15.62; Reidsville, 67.-90; New Bethel, Johnston County, 2.30; Forestville, 2.50; Jacksonville, Wilmington, 5.00; W. M. S., Margarettsville, West Chowan, 1.00. Total this week, $112.55. Previously reported, $6,296.80. Total this year, $6,409.35.

Foreign Missions.—Bethlehem, W. Chowan, $2.12; Robeson Grove, Mt. Zion, 3.10; Ahoskie, West Chowan, 12.00; Republican, West Chowan, 3.61; Burningtown, Macon County, 1.00; Holly Springs, 50 cents; Warsaw, 15.00; First Albemarle, Stanly, 15.00; Sunbeams, First Church, Winston, 1.50; Forestville, 2.50. Total this week, $56.33. Previously reported, $11,553.45. Total this year, $11,-609.78.

Home Missions.—W. M. S., Clayton, Johnston County, $3.77; Burningtown, Macon County, 2.00; Holly Springs, 50 cents; Sunbeams, First Church, Winston, 1.50; W. M. S., Margarettsville, 1.00. Total this week, $8.77. Previously reported, $4,692. Total this year, $4,700.77.

Education.—Jersey, $3.45; New Hope, Tar River, $2.35. Previously reported, $1,718.69. Total this year, $1,724.49.

Ministerial Relief. — Ebenezer, $1.70; W. M. S., Clayton, Johnston County, 2.48; Vandemere, Atlantic, 1.00; Bayboro, Atlantic, 2.27; Trap Hill, 2.58; W. M. S., Pollocksville, 5.00; Mt. Hermon, Mt. Zion, 7.58. Total this week, $22.61. Previously reported, $677.58. Total this year, $700.19.

Total reported for all objects this week.....	$206.06
Previously reported for all objects	26,699.35
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THE HELPLESSNESS OF THE PASTOR.

BY JOEL S. SNYDER.

I am sure that the reader as he follows these lines will feel that they came from a pastor. The writer does not deny, but confesses. He has felt for some time, in fact, ever since he became a pastor, that there should be a better understanding between the pastor and his church as to their relation in church work. They should know how far the work of each goes, and how one depends upon the other. And he hopes that this message will cause the layman to see how much his pastor depends upon him and how helpless he is without him.

We usually speak of the relation of the pastor to his people as one of dependence. That is true, but in relation to his work, it is helplessness. He is saved from helplessness by the response to his dependence. So far as the human goes, the power of effectiveness is not his; it is in the hands of his people. If they respond to his dependence, he is strong; if they do not respond, he is helpless. His measure of effectiveness is the same as the measure of co-operation his people give him. He is one of the channels through which they may give their strength to the work.

In point of sacredness and intimacy the relation of pastor and people comes next to that of the home. therefore they should not deal with each other as strangers or as mere acquaintances, but as bosom friends. Their work is mutually dependent. If there is any difference in the degree of dependence, the pastor depends more upon his people than they do upon him. Their life and work are one, though their work may be at a different point in the same cause. The pastor is in his pulpit on Sunday and on his rounds during the week, while the layman is in the pew on Sunday—supposed to be at least—and at his business during the week. These are different posts on the firing line. They should never mistake each other for an enemy and fire on each other. The purpose of the man in the pulpit and the man in the pew is the same—to reach the man in neither but on the outside.

Is it a fact that the most of church members do not realize how helpless their pastor is? I think so. And I think if it can be shown to them that he is helpless without their co-operation they will make him strong. I knew a young man who was burned out shortly after he married and began housekeeping. With tears and sobs the two young people beheld all that they had reduced to ashes. They had no covering from the night, no bed to lie on, and not even a change of clothes, and what was worse, no money to replace their home. Helpless! But some of the generous neighbors relieved them of their sad and helpless condition by securing from friends and neighbors contributions and gifts. One man when asked to give something, refused to do so on the ground that the young man's father was wealthy, and that he was not dependent. The facts in the case were that the father was not wealthy, and had given his son all that he could. I think that this man would have helped his unfortunate neighbor, if he had known how helpless he was. I believe that church members would help their pastors more, if they knew how helpless they are.

With these general statements, I am sure that my brother layman is ready to have pointed out to him wherein the pastor is helpless.

1. The pastor is dependent and helpless without a response, because of the nature of his work. His work is confined to the realm of religion, and religion is voluntary. Religion is founded on the voluntary principle from beginning to end, both on the divine and human side. Every movement in religion worthy of the name is voluntary. Voluntariness characterizes the first step that God takes towards the sinner—"For God so loved the world, that He gave His only begotten Son." Yes, He gave. That was a voluntary act of His love. No coercion was upon Him; only our cry of need reached and moved Him. We were helpless and He responded with His power to save.

And when we come into His kingdom, God deals with us by the same voluntary principle. His kingdom is founded upon that love, and He could not govern us otherwise. When Jesus put the talents into the hands of His servants, He went away, to be gone how long they did not know. He did not even tell them how to invest the money. He appointed no overseer to see that they invested it in the right thing or in anything. Their love for Him was their only master—the voluntary principle. But the sequel must be read. The Master returned to reckon with them. The faithful, He warmly commended, the unfaithful He severely rebuked. God expects our love for Him to bring Him large and rich returns.

The pastor's work in his relation to his people is based entirely on this principle. He has no power to force or authority to punish. This is not true with the secular callings. If the clerk does not do his work according to orders or is not at his place of duty on time, the proprietor can dismiss him. If the hand on the farm does not carry out the directions of his emlpoyer, he can cut his wages or dismiss him. If the pastor should forget that religion is a voluntary matter and that force is foreign to it, and try to use the power peculiar to the proprietor of a secular business, he would see that the power to cut wages and dismiss belongs to the other party. There are cases on record where the other party has cut the wages as a way to dismiss. Poor, helpless pastor! The only ground on which he can deal with his people in the work that consumes his own life is their love for the work. That gives the pastor narrow ground—hardly enough to stand on—to work with many of his people. But he cannot go further. Any step of force or official authority would carry him beyond the law of God's kingdom. He would then be a transgressor.

But the pastor should feel highly honored because this is the law under which God has put Himself in His relation to us. When the Master sent out His disciples on their first tour of preaching and healing He declared in a few words the law of religion, and how both God and man are under the same law.—"Freely ye have received: freely give." God gives and we receive. Both are voluntary acts. God gives because He loves. Love is our motive in giving. The voluntary principle in religion has love for its basis. The pastor is just as strong in his work in point of effectiveness as the love of his people for his work is strong.

2. The pastor is helpless without God. He is not strong in his own might, but he is strong in the power of the spirit. His dependence in this respect means his strength. The closer his dependence upon God goes to helplessness, the closer he comes to unlimited power. A few days ago I saw a babe in the arms of its mother. Apart from its mother it could not do anything. But the babe depended upon the mother, and was strong. Its dependence became the strength of the mother. The child gave its helplessness to the mother, and the mother in turn gave her strength to the child. Depending upon the mother's love and strength the babe could go from its home across the street, from place to place, from house to house. Our child-like dependence upon God secures power to take the place of our weakness.

"But," says some one, "if God helps the pastor in that way, why talk about the helplessness of the pastor?" The answer is simple. God helps the pastor largely through His people. His part in giving power is not the only source to which the pastor looks. Jesus could not do anything with a certain people because they did not co-operate with Him with their faith. Their dead remained dead, their sick remained sick, because Jesus was helpless without their faith. If the people whom the pastor serves are not obeying the law of love, his dependence upon them will not be as the dependence of the babe upon the loving and responsive mother; but it will be like the dependence of the babe upon the careless, indolent, forgetful, mercenary nurse, who is ready to drop the babe as soon as the mother turns her back.

3. The pastor depends upon his people for effectiveness. We call the pastor the leader of his people. You cannot think of a leader without thinking of a follower; they both appear in the same vision. The pastor may try to lead, but if his people do not follow, what then? He is not allowed to drive, nor does he want to assume that relation. Unless the people move with him, there is no advance. "Ye are God's husbandry"—God's tilled field—said Paul to the Corinthians. God gathers fruit from His tilled field in proportion to the labor expended and the richness of the soil. Unless there is soil to respond to the labor, the harvest will be small. The faithfulness of the church members is the soil, and is the most important thing in determining the amount of the harvest. Some pastors are wearing their lives out in fields where the soil of faithfulness is so thin that the seed of the kingdom do not grow. Other things grow rapidly and yield a large increase. On the other hand, some pastors are getting a large yield for their labors, no greater than those of the unsuccessful pastors. The effectiveness and reputation of a pastor depend more upon the kind of church he has than upon the amount of labor that he gives to his church. Yes, the pastor is helpless, but his people can make him a giant.

4. The pastor largely depends upon his people for his good name and influence. They can make him strong or weak in this respect. They can commend him to others or put him in disfavor. Sometime ago a pastor went to a town to take up his work. In a short time a town election was held in which there was a heated contest. The new pastor acquainted himself with the situation and candidates as best he could. After the election was over one of his members said that she was surprised that her pastor voted for a gambler. The remark was a blow to his good name and influence.

When did this woman go astray? At several places. In the first place, she should have been charitable in her feeling for her pastor, because he had been there such a short time that he was not able to know the character of the candidates. She should have given him the advantage of the doubt and granted that he was doing the best he knew. In the second place, if she was hurt with his action, she should have gone to him first and talked over the matter. The pastor would have welcomed her on such a mission. In the third place, the good sister went wrong by telling something that was not true. He did not vote for the gambler, as she heard through the wind, but he voted for a good citizen. But the pastor was helpless, and the damaging work went on.

5. The pastor looks to his people in reaching the unsaved. The greatest human agency that God has in reaching the unsaved is the assembly of his people. They make for the Gospel preached a sounding board, carrying the message with emphasis to the hearts of the unsaved. Empty seats and unresponsive hearts cannot do that. They make the message as empty and hollow as an echo.

There is an indescribable something in a worshiping assembly that we call atmosphere. It represents the spiritual temperature of the people. Its warmth is the ardor of their souls. It is the resultant temperature made by all the worshippers. It is made by the exhalation of the souls present. Some have breathed worldliness and indifference, and so when they meet with the saints they put that into the atmosphere. Others have breathed deeply the Spirit of God, and with the breath of prayer, devotion and anxiety they contribute spiritual fervor to the atmosphere. Whatever may be the temperature of this atmosphere, it is God's human power to melt hearts to penitence. Without a good atmosphere the pastor is largely helpless in reaching the lost. He cannot make it, but his people can.

In public worship the pastor needs all the sympathy and help that his people can give him. Then it is that a charge is made against Satan to take from his ranks souls for God. Then it is also that Satan fortifies himself in every possible way. And his best ally is a cold and indifferent worshipper. Public worship means the raising of the flag of Immanuel. The enemy throws the heaviest shells where the flag appears. If victory comes at such a time in the salvation of souls Aaron and Hur must hold up the hands of the leader.

Where then is the power of a church? In God? Always. In the pastor? Partly. In the members? Largely. Completely, however, in the sympathetic, loving, and co-operating relation of people to pastor, both depending upon God for power and wisdom.

BAPTIST WORLD'S CONGRESS SERMON.

The Greatness and the Claims of Christ.

BY REV. AUGUSTUS H. STRONG, D. D., LL. D.
President of the Rochester Theological Seminary, Rochester, New York, U. S. A.

God is in events, and the whole Godhead is in the least of them. God's omnipresence reduces their complexity to order. Not all events are of equal importance. The sombre web of history is shot with threads of gold, and a few striking figures dominate the rest. But history is not a lifeless tapestry. It is a living organism. The living God is revealing Himself in it. He is in all events efficiently in some, permissively in others. Some events are unique exertions of His power, ganglionic centres of influence, pregnant germs of all the future. Such events were the resurrection of the Lord Jesus, the Pentecostal outpouring of the Holy Spirit, the conversion of Saul.

Those three events had intimate connection with one another. Christ's resurrection, was the virtual resurrection, both spiritually and physically, of the whole Church of God throughout the ages. Pentecost was the opening of the windows of heaven to endow the church with power from on high. Saul's conversion was the breaking up of the fountains of the great deep and the flowing in of a flood that swept away the narrow boundaries of Judaism, and bore the church on its bosom to world-wide evangelization.

Guizot has said that Providence moves through time as the gods of Homer moved through space; it takes one step, and ages have rolled away. With God a thousand years are as one day. But it is also true that with the Lord one day is as a thousand years. Ages of prejudice and enmity rolled away as Providence took that one forward step in the conversion of Saul. The two questions of my text mark the turning point in Saul's life, namely, the point at which Saul was transformed into Paul. They do more. They mark the turning point in the life of the church; for, with the transformation of Saul into Paul, the church itself was transformed from a merely national institution into an institution inclusive of all mankind.

The Occasion Which Brings Us to This Great Capital of the English-Speaking Race.

suggests my theme. We come from India and from China, from Germany and from Britain, from America and from the islands of the sea, to take counsel of one another with regard to our common work. We are bound together by our allegiance to a common Redeemer, our belief in His authoritative word, and our sense of obligation to preach His Gospel. In minor matters of faith and practice we may differ, but we have one Lord, one faith, one baptism. Only an inward realization of what Saul saw that day can weld the Baptists of the world together, and fit them to conquer the world for their Master. I propose, therefore, that we ask those same questions which Saul asked: "Who Art Thou, Lord?" and "What shall I do, Lord?" In other words, I take for my subject, "The Greatness and the Claims of Christ."

I wish to speak first of Christ's greatness, as it was revealed that day to Saul. But, lest anyone should say that no vision of Christ was needed in the case of Saul, and therefore that no such vision, either inward or outward, is needed by us, I must preface my description of what Saul saw by glancing at the way in which he came to see it. I am persuaded that we can never understand the historical evolution of Christianity without taking account of a divine involution here. Saul was the typical Jew, the very acme of Jewish exclusiveness and patriotic pride. The idea of universality in religion was abhorrent to him. No mere working of his own mind could have led him to renounce all Jewish privilege, and to maintain the absolute equality of all men before God. That would be to despise his birthright, and to insult the God who gave it.

Could Saul have wrought out the conception that the crucified Jesus was the King of Israel? How plain it is that only a revelation of Christ from without could have changed that wolf into a lamb! "It was the good pleasure of God," Paul says afterwards, "to reveal His Son in me." In every conversion the immanent Christ as well as the transcendent Christ is working. The man is prepared as well as his environment. And we cannot understand the religious revolution that was wrought that day without noticing also the inward preparation due to the prevenient grace of God.

God had chosen Saul, even from his mother's womb, to be His instrument. I wish to preclude the objection that I make too much of Saul's conversion. I have already said that the whole Godhead is in every event of human history, and that to say this is only to take seriously the omnipresence of God. But it is also true that the whole of Christianity is in every revelation of Christ. Those three days at Damascus, during which he lay dazed and blinded by the lightning of Christ's countenance, and those three years in Arabia, during which he thought himself into the meaning of the heavenly vision, were periods of development, not of the objective truth revealed to Paul, but of Paul's subjective understanding of that truth. The vision itself had in it the whole of Christianity, because it had in it the whole of Christ. It gave Paul all the essentials of his teaching with regard to Christ's person and Christ's work.

As to Christ's person, the first thing that struck conviction to Paul's heart was his surprising discovery of

A Living Jesus and an Exalted Humanity.

Before this he could have said, with Matthew Arnold:—

Now He is dead. Far hence He lies,
In the lorn Syrian town:
And o nHis grave, with shining eyes,
The Syrian stars look down.

But now Paul learned of Jesus' veritable resurrection. Where did Paul get his doctrine of the resurrection? In Jesus risen and ascended Paul saw that day a Columbus who had crossed the sea of death, and had come back with the news of the many mansions beyond the ocean waves. Henceforth, Paul had the first qualification of an apostle: he could bear witness that he had seen Jesus alive after He had risen from the dead.

A living Jesus—this was Saul's first lesson. The second lesson was that of an exalted humanity. Paul's vision was the vision of a humanity perfected and glorified. Where did Paul get his doctrine of the spiritual body? It was from his own sight of the risen Jesus. Your existence is more an expression of the race at large than of any particular family or line. What is true of you, was true, on the human side, of the Lord Jesus. In Him all the lines of our common humanity converged. He was Son of man, far more than He was Son of Mary.

If Jesus had been only a representative man, each one of us might be called son of man, as much as He. But Paul's vision revealed to him in Jesus not merely a representative man, but also the ideal man, in whom all the possibilities of our humanity are fully realized.

Where did Paul get his doctrine of "the man from heaven," the archetypal, universal man, from whom we are to derive our strength, and into whose fulness we are to grow? He got it from this vision. There he saw that Jesus is the source of all true manhood. Where did Paul get his doctrine that Christ is "made sin for us"? He got it from his vision of the Crucified One. Because Christ is essential humanity, the universal man, the life of the race, all the nerves and sensibiljties of humanity meet in Him.

Where did Paul get his doctrine of "righteousness"? He got it from this vision of the only Righteous One. In the face of the Crucified One he saw the majesty of meekness. Righteousness is not a matter of external restrictions and observances, but the outshining of an inward purity and the desire to make others pure.

The Manifested God.

Saul now sees himself to be the chief of sinners. And yet the graciousness of Jesus's utterance suggests another righteousness which may be his by faith. For there was a third lesson: this Righteous One was not only the living Jesus, and the exalted Man, He was also the Manifested God. He was invested with the glory of God. That same glory which had appeared to Jacob at Bethel when the heavens were opened to his prayer; that same glory which had been revealed to Moses at the burning bush; the glory of the Skekinah that dwelt in the holiest place of the Temple; the glory of the Angel of the Covenent who spoke to Gideon; the glory before which Isaiah prostrated himself and cried "Unclean"—this glory now belonged to Jesus. Where did Paul get his doctrine that Christ is "God over all, blessed for ever"? He got it from the splendours of this vision, in which Jesus was manifestly identified with God, clothed with the glory of God, revealed as Ruler of the universe and Lord of all.

The conviction of Paul's mission followed: all mankind must be made to know of Christ's sacrifice. Because Christ is God, Christianity is a religion for all nations, and this revelation is made to Paul that Paul may proclaim the glad news to the ends of the earth.

To see Christ's light that day was to be lifted up above time and sense into a new spiritual world. It was to see Christ as King of the ages, and to see all else sub specie eternitatis, or in the light of Christ's eternity. Henceforth Paul does not know Christ after the flesh but after the spirit, knows Him as the omnipresent, omniscient and omnipotent One. Where did Paul get his doctrine of Christ's pre-existence? He got it from this vision of One who was above time and space. Such a One must be before all, and must be Creator of all. Where did Paul get his doctrine of the union of the believer with Christ? He got it from Christ's own words: "I am Jesus, whom thou persecutest." Christ is not only the Lord of the Universe; He is also the life of the church. This recognition of the indwelling Christ was the source of Paul's courage and joy.

The answer to the question, "Who art Thou, Lord?" is partly found, as we have seen, in the person of Christ, the reigning and indwelling Lord. But it is also found in

The Work of Christ.

as atoning and cleansing Savior. Christianity, indeed, is summed up in the two facts: Christ for us, and Christ in us—Christ for us upon the cross, revealing the eternal opposition of holiness to sin, and yet, through God's eternal suffering for sin, making objective atonement for us; and Christ in us by His Spirit, renewing in us the lost image of God, and abiding in us as the all-sufficient source of purity and power. Here are the two foci of the Christian ellipse; given either one, with the smallest fraction of the curve, and you can describe the whole scheme of doctrine. Both these central truths were involved in Paul's vision at the gates of Damascus, namely Christ for us, who redeemed us from the curse of the law by being made a curse for us, and Christ in us, the hope of glory, whom the apostle calls the mystery of the Gospel.

Christ's purpose is, not that we should repeat Calvary, for that we can never do, but that we should reflect in ourselves the same onward movement and gravitation towards self-sacrifice which He has revealed as characterising the very life of God.

So Christ for us gives us hope. But we need something more to make us thorough-going Christians, namely, Christ in us. How shall I, how shall society, find healing and purification within? Sin has dominion over us, and we are foul to the very depths of our being, until with the help of God we break through the barrier of our self-will, and let the floods of Christ's purifying life flow into us. Then, in an hour, more is done to renew than all our efforts for years had effected. Thus humanity is saved, individual by individual, not by philosophy, or philanthropy, or self-development, or self-reformation, but simply by joining itself to Jesus Christ, and by being filled in Him with all the fulness of God.

In answer, then, to Saul's question, "Who art Thou, Lord?" I can hear the heavenly voice replying, "I am Jesus, whom thou persecutest." But I can also gather up the implications of Saul's vision, which dawned upon him even at the first, but which more fully unfolded themselves during his long missionary journeys, and during his imprisonment at Caesarea and at Rome, and I can hear Christ saying, "I am the eternal Word of God, the only Revealer of the Father, through whom the words were made, and by whom they are sustained and governed. I am the pre-existent Word, who became flesh, and suffered and died, and rose again. I am Jesus of Nazareth, the exalted Son of God, omnipresent and omnipotent to shield, comfort and energise My followers, and in them set up the kingdom of God on earth. I am Infinite Righteousness and Infinite Love." Such a Christ has supreme claims upon us. Let us turn, then, to Saul's second question, and let us ask with him, "What shall I do, Lord?" And the answer may be put into the two words: Know Me, and Make Me known.

The First Thing Christ Demands of Us.

is recognition. Saul has now become Paul. His question, "What shall I do, Lord?" implies a new attitude, a new hope, a new service. But it also implies a profound sense of his own ignorance. It is interesting to see that all through Paul's life his first ambition is, "that I may know Him." This knowledge is no mere intellectual matter. It takes the whole man—mind and heart and will—to know Christ. The great error of our day is not philosophical idealism, nor the doctrine of evolution, nor the higher criticism. I do not fear philosophical idealism, nor the doctrine of evolution, nor the higher criticism. I do not fear philosophical idealism, but rather welcome it, because when rightly understood it is only a recognition of the method of Christ. I do not fear the doctrine of evolution, but rather welcome it, because when rightly understood it only discloses to us Christ's methods in creation. I do not fear the higher criticism, because when rightly understood it is only Christ's way of explaining His own revelation. What I do fear is the denial of Christ Himself, the reduction of Him to

merely human terms, the surrender of His pre-existence, His atonement, His judgeship, His omnipresence with His people. When I hear of salvation by education, by character, by ideals, by effort, and find the righteousness of God wholly merged in His love, law made to be only a device for securing happiness, sin the involuntary mistake of ignorance and imperfect development, the cross of Christ absolutely ignored, or made an example of heroic martyrdom, Christ Himself exerting influence upon us only as Socrates does by the memory of his life, I seem to recognize a different gospel, which is not a gospel at all, but only such doctrine as that upon which Paul launched his anathema.

Paul reached, at the very beginning of his Christian life, a point which the earlier apostles attained only after years of labor and meditation. He knew, first of all, the Christ of the resurrection. Why go back to the Christ of the humiliation, when we have the Christ of the exaltation? What some modern theologians most need is to see Christ as Saul saw Him on the way to Damascus, enthroned, omnipotent, with all authority in heaven and on earth committed to His hands, the only Revealer of the Father in nature, in humanity, and in the heart of the believer, and yet this almighty Christ joining Himself to our race, revealing upon the cross the judgment of God's holiness against sin and the age-long suffering of God on account of it, making objective atonement for us, and preparing the way for the cleansing work of His Holy Spirit in our hearts, renewing in us the lost image of God, and abiding in us as the all-sufficient source of purity and power. There is much modern theology which contents itself with a merely human Christ; which denies both His atonement and His indwelling; which attributes to Him only such power as belongs to a perfect human example. Alas! the example is not perfect if Christ be not what He claimed to be, the ransom for the sinner and the life of the soul.

We Baptists have a witness and monument to this union with Christ in the ordinances of Baptism and of the Lord's Supper. In Baptism we are symbolically, and as it were visibly, baptized into Christ, and our life is merged in His. In the Lord's Supper Christ symbolically, and as it were visibly, enters into us, as the nourishment and support of our life. Of all bodies of Christians we are most bound to stand for the Deity, the Atonement, and the regenerating power of Christ, because the very form of our ordinances teaches us more than the form teaches our brethren of other names.

The merging of ourselves in Christ is the first duty of those who have seen the Lord. It is what Paul meant when he spoke of knowing Christ. It is what all the saints of God have longed for.

Christ claims our recognition. Our first duty is to know Him. But

Our Second Duty is to Make Him Known.

Recognition should be followed by co-operation. While Christ's first command is "Come," His second command is "Go." To the sinner He says, "Come unto Me." To the Christian He says, "Go ye into all the world." Unless we Baptists are a witnessing church, there is no reason for our existence. We, like Paul, have had the vision of the spiritual and universal Christ. When we ask: "What shall we do Lord?" the answer of our Lord may well be the same that Paul received: "Ye shall be witnesses to all men of what ye have seen and heard."

We have borne witness to Christ in the ordinances. But there is a danger of substituting the ordinances for Christ. We need to realize more fully, and to proclaim more constantly, that to us Baptists the ordinances are merely symbolic, instead of being, as sacramentalists hold, physical channels for the communication of grace. Baptism for us has no significance, unless it symbolizes a previous death to sin and resurrection to newness of life. The ordinances require not only a regenerate church membership, but an entering of church members into the agony of Christ for men's salvation and a personal participation in His urging of men to come to Him that they may be saved.

Paul regarded himself after that vision as separated unto the Gospel of God. He had much to give up; all his cherished plans of life, his pride of lineage and education, his friends and old associations, his hopes of legal righteousness, his ambition as a Jewish teacher; in fact, all the world of his former desire. This is equally the need of the modern church, and inseparable from its duty to make Christ known. We need a revival of the early Christian conception of saintship, as involving, not a monkish separation of the outward life, but a spiritual surrender of the inward life to Christ. We need a revival of the early Christian conception of stewardship, as involving not the selling of all our goods and the giving of them to the poor, but the holding and using of all our property in trust for Jesus Christ and for the interests of His kingdom. He is the absolute owner of all that we possess. Not the tenth, but the whole, belongs to God, and he who gives to God only one-tenth, while he keeps nine-tenths for himself, is an embezzler. Co-operation with Christ is the bearing of His Cross, and the word "Cross" never occurs in the New Testament in the plural. There is but one Cross, and that means to us, as it meant to Christ, absolute surrender of time and talent, and property and life.

It is a Great Gospel that We Have to Preach.

a Gospel of salvation both for the individual and for society.

Christ's kingship takes precedence of all earthly kingship, and absolves the conscience from all obligation to follow the commandments of men when they conflict with the commands of God. It is a duty to obey government so long as it does not enjoin upon us actions contrary to the will of God. Christ is the only Lord of the conscience; to His will alone we Christians, and by eminence we Baptists, owe ultimate allegiance. The Church of Christ is independent of interference or control by the civil power. As each believer has personal dealings with Christ, it is treachery to Christ to bring any single church into subjection to any other church or combination of churches, or to make the church the creature of the State. Absolute liberty of conscience has ever been a distinguishing tenet of Baptists, as it is a teaching of the New Testament. As John Locke said more than two hundred years ago: "The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty." And it is matter of rejoicing to all Baptists throughout the world that, when the State puts its strong hands around the neck of liberty and threatens to strangle it, Baptists can be found, as in old time, to suffer distraint and persecution, and to take joyfully the spoiling of their goods, rather than to acknowledge, by the payment of their rates, the justice of a system which would impose upon their children an education contrary to the word and the will of Christ. "Freedom of conscience," says Bancroft, the historian, "was from the first a trophy of the Baptists. Their history is written in blood." America sends greeting to the noble army of martyrs, and bids them still to suffer and be strong.

And yet may I not also suggest that co-operation with Christ involves the spiritual unity, not only of all Baptists with one another, but of all Baptists with the whole company of true believers of every name! We cannot, indeed, be true to our convictions without organizing into one body those who agree with us in our interpretation of the Scriptures. Our denominational divisions are at present necessities of nature. But we regret these divisions, and, as we grow in grace and in the knowledge of the truth, we strive, at least in spirit, to rise above them. It is surely our duty to confess everywhere and always that we are first Christians, and only secondly Baptists. The tie which binds us to Christ is more important in our eyes than that which binds us to those of the same faith and order.

Christ's claims then may be reduced to these two: Recognition and co-operation. We are to know Him, and we are to make Him known. In the conviction that the Christ who appeared to Paul and worked through Paul is willing to appear to us, and to work through us, I would urge upon this great Baptist body certain new ventures of faith.

First, let us expect the speedy spiritual coming of the Lord. I believe in an ultimate literal and visible coming of Christ in the clouds of heaven to raise the dead, to summon all men to the judgment, and to wind up the present dispensation. But I believe that this visible and literal coming of Christ must be preceded, and prepared for, by His invisible and spiritual coming and by a resurrection of faith and love in the hearts of His people. "This is the first resurrection." Let us expect that Christ will be revealed in us as of old He was revealed in the Apostle Paul.

Let Us Expect Great Conversions.

Let us believe that Christ can and will convert the mightiest and most arbitrary monarch upon earth, so that he shall be willing to give his people civil justice and constitutional liberty. Let us believe that Christ can and will convert the richest man in the world, so that he shall lay all his wealth at the feet of the Redeemer, to educate good citizens and to support missionaries of the Cross. Let us believe that Christ can and will convert the ablest statesman, scholar, journalist, philosopher, novelist, banker, scientist; yes, the greatest opposer of Christianity, infidel, gambler, drunkard, anarchist, murderer though he be. Was not Saul the bitterest of persecutors? Yet he who would strike others was himself struck. Christ can convince the persecutors of their sin, can show them that He identifies Himself with the persecuted, can make the most unrelenting opposers to be apostles of His Gospel. Let us expect the conversion of the Jews. Was not Paul a Jew of the straitest sect? And does not this same Paul declare that the conversion of God's ancient people, and their submission to the yoke of their rejected Messiah, is to be the precursor of the world's salvation? As their loss opened the door of hope to the Gentiles, so their recovery is to be the signal for the final bringing in of all the nations. The same Christ who vanquished Saul and led him in his conquering train is able to conquer and lead in triumph the whole Jewish people of whom Saul was the stoutest and most brilliant example, and with them to bring in the fulness of the Gentiles. Let us expect the conversion of the heathen, not simply of isolated individuals here and there, but of whole tribes and races and peoples of mankind, so that a nation shall be born in a day. For Christ "has ascended on high, and has led captivity captive. He has received gifts among men, yea, among the rebellious also, that Jehovah God might dwell with them."

Let us expect these great conversions by the same means that conquered Saul—the vision of the crucified and risen Christ. The Lord is omnipresent. We have methods and machinery and agencies enough. What we lack is the Holy Spirit to utilize these methods, to take of the things of Christ and show them to the world. We Baptists need a new baptism—the baptism of the Holy Ghost and of fire. And this He is more willing to bestow than earthly parents are to give good gifts to their children.

Finally, then,

Let Us Take the Gift of His Spirit Here and Now.

We are gathered from the ends of earth as the multitude were gathered at Pentecost. This place is more central than was Jerusalem. This Tabernacle has witnessed the presence of God as truly as did the Temple of old. Why should not a new chapter of the Acts of the Apostles begin with us? Why should we, like Israel, wait on the borders of the promised land, thinking ourselves not able to enter in, when the Lord of Hosts is with us, with all the power of God enabling us to conquer? Why wait for the millennium, when Christ is at the doors, and the millennium may begin here and now in our hearts? Let us cease to limit the Holy One of Israel by putting Him far away in space or in time. He is not limited to place—where even two of three are gathered in His name, He is in the midst of them. He is not limited by time—He can cut short His work in righteousness and condense ages into moments. Christ is with us here and now. Let us appropriate to ourselves the words of the 118th Psalm, the hymn which Jesus sang with His disciples before He went out to the Garden of Gethsemane: "This is the day that the Lord hath made; we will rejoice and be glad in it." He is ready to fulfill His promise, and to manifest Himself to us at this very hour. If we open our hearts to receive Him, He will come to us as truly as He came to Saul, when the dazzling brightness of His countenance outshone the glare of that eastern sun; and we shall hear the same words which Ezekiel heard, when Jehovah rode upon the flashing forms of the cherubim: "Blessed be the glory of the Lord from His place!"

God is in every event, God is in every truth, God is in every place, God is here. And Christ is God. Let us honor Him, even as we honor the Father, by addressing to Him now our prayer. Let us pray.

Concluding Prayer.

"Lord Jesus, who didst appear to Saul and didst make him Thine apostle, manifest Thyself to us, we beseech Thee. We, too, are sinners, and ill-deserving, but Thou canst magnify Thy grace in us as Thou didst in him. Reveal Thyself to us as living, exalted, divine, our atoning, indwelling, life-giving Saviour. We would know Thee ourselves, that we may make Thee known to others. Thou canst make Thy messengers winds and Thy ministers a flame of fire. Make us winds to waft Thy Gospel to every shore, and flames of fire to kindle torches of salvation. Hast Thou not bidden us pray for the coming of Thy kingdom? Thou didst not refuse to bless the wrestling Jacob, and Thou hast not said to the seed of Jacob: Seek ye Me in vain. We plead Thy promise, Lord. Endow us here and now with Thy Holy Spirit. Take to Thyself Thy great power, and subdue the nations. Give us some humble part in Thy great work. We have laid our wood upon the altar, but we cannot kindle it. O God of Elijah, send fire from heaven! And not only here, but upon all other altars in all other lands let flames break forth, that in Thy Name, O Jesus, every knee may bow, and every tongue may confess that Thou art Lord, to the glory of God the Father. Amen."

News Notes.

....Pastor O. P. Gilbert, of the Second Church Augusta, Ga., has accepted the call to the First Church, Americus.

....Bro. T. J. Watts, of the Immanuel Church, Louisville, Ky., is supplying for the First Church of Charlotte this month.

....Dr. William Lunsford, of the First Church, Asheville, N. C., will supply the pulpit of the First Church, Nashville, Tenn., for two Sundays during August.

....Bro. J. A. Bennett has resigned the pastorate of the church at Pewee Valley, Ky., to accept the secretaryship of the Ministers' Aid Society of Kentucky.

....Bro. B. W. N. Simms, of Waynesville, is conducting a series of meetings at Franklin this week. Bro. Simms speaks with force, and is making himself felt among the people.

....Dr. W. E. Hatcher, of Richmond, Va., preached the dedicatory sermon of the First Church, Charlottesville, Va., last Sunday. It was a great occasion, and we are sure Dr. Hatcher did justice to it.—Exchange.

....Rev. J. W. Rucker has been elected president of Southwest Baptist College, Bolivar, Mo. The Emmanuel Baptist Church, Kansas City, from which he resigns to enter his new field, regrets his loss, but rejoices in the honor shown him.

....We are glad to print the following from Pastor W. T. Talbirt, of Concord: "After a long struggle the Second Baptist church, Concord, is out of debt and in good spiritual condition. It will be dedicated in the near future. All glory to God."

....It is said that Hillcliffe church, Warrington, near Liverpool, England, is the oldest Baptist church building in the world. One of the gravestones in the cemetery bears the date 1345, while there are several that have been there for more than four centuries.—Exchange.

....Christian people observe Sunday as the Sabbath day. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Jews, Saturday. Thus, a perpetual Sabbath is being celebrated on earth.—Baptist Banner.

...The Religious Herald says that the negroes composing the congregation of the Fifth Avenue Colored Baptist Church at Roanoke, Va., have started a movement for the erection in that church of a window as a memorial from the colored people of Roanoke to the memory of Confederate General "Stonewall" Jackson.

...."Young pastors would do well to begin their ministry simply and humbly, remembering that much of their knowledge is second-hand, all of it in need of redigestion, and not a little, perhaps, of repudiation. Two or three years of experience in the ministry, if the mind be open and the heart sound, will work many changes in the point of view."—Examiner.

....Pastor Rufus Ford, of Bennettsville, will take a vacation during the month of August. He will probably spend the time with his daughter on Lookout Mountain. Brother Ford will celebrate the tenth anniversary of his pastorate at Bennettsville on the first Sunday in September. During that decade which he has spent in Bennettsville the church has erected a handsome meeting-house and one of the finest parsonages in the State—Baptist Press.

....Bro. J. W. Watson, of Sylva, asks us to remind our readers that the Tuckaseigee Association convenes with the Caney Fork church, Jackson County, Thursday, August 17. The nearest depot is Sylva.

....Bro. J. E. Aycue has accepted the call to the pastorate of the church at Greenville, and will take up the work the first of September. R. R. Fleming will serve as supply for this church during the month of August. Brother Aycue graduated from Wake Forest in 1903, Brother Fleming in 1904.

....Dr. P. D. Pollock, late president of Mercer University, in Georgia, died Monday, July 24th. His death had been anticipated for some time. Though in the prime of life he has suffered greatly. Georgia Baptists have lost a tower of strength. We extend sympathy to them.

....The Baptist church of Marion, S. C., recently held a reunion, at which Solicitor J. M. Johnson, who is a deacon of the church, made an address upon the history of the church, from its beginning as a mission station in 1845 to the present time. The Marion Star for August 2nd publishes this speech in full.

....Rev. J. E. Yates, chaplain in the United States Army, preached at Mt. Pisgah the fourth Sunday in July. He and his family were on a visit to his father. Brother Yates is an M. A. graduate of Wake Forest College, and spent three years in Chicago University. He is a strong man and an able Gospel preacher.

....There are several of our best churches now without pastors. In some of them pastors' resignations have already taken effect, in others resignations are to take effect soon. Among these are Punta Gorda, St. Petersburg, Tampa First and Bartow. We trust these fields will soon be occupied by men of God's own choosing.—Florida Southern Witness.

....Brethren Masters and Bristow, who recently purchased the South Carolina Baptist from Pittman & Son, have changed its name to The Baptist Press. In explaining the change, they say: "It has been deemed advisable to change the name of the paper, and we have selected 'The Baptist Press' as embodying all that a Baptist newspaper should be."

....In a symposium on "Why I Entered the Ministry," the Northwestern Christian Advocate prints an interesting series of communications from ministers of the Methodist church. With one exception, they each obeyed an inner voice which led and urged them, in some cases for years, and, singularly enough, there was rebellion in each young heart. None seem to have responded to the call to preach without great struggling, yet after deciding they are unanimous in declaring their satisfaction in their work and eagerness to continue in it. However much pity is bestowed on the poor clergyman, he himself seems to seldom regret his choice.

....Bro. R. T. Teague, of Siler City, writes: "The Sandy Creek Union met with the church of Green Springs, Chatham County, July 28-30. It was good to be there. The introductory sermon by W. F. Fry, of Goldsboro, was superb. With great earnestness and power he magnified Christian living. The discussions were grand—far above the average; the spirituality, great; the singing, eloquent; the local attendance, good. Eleven churches were represented. Next session goes to Tyson's Creek. It was earnestly requested that all churches be represented. Brethren, you don't know what you are missing in not attending these meetings."

....Bro. W. T. W. Derieux writes from Richmond, Va.: "After about six years as pastor of the Venable Street church, this city, succeeding such men as Drs. Pitt and J. S. Dill, I have resigned my pastorate to take effect the first of September. I have no plans after September. During that month I'll be engaged in evangelistic work. I have an engagement with Rev. Sam Morgan at Littleton, N. C., the last part of September."

....Speaking of the work of Pastor David Davies, of Brighton, England, a writer in the London Baptist says he makes his strongest points by quotations from the Bible, and says when he was a little boy in Wales, "he committed much Scripture to memory, a practice greatly encouraged in Sunday-schools in Wales." It is a pity the same thing cannot be said of Sunday-schools in this country. More men like David Davies would then be found in the land.—Western Recorder.

....Bro. W. H. H. Lawhon writes: "I wish you if you please to call the attention of the Recorder readers to my appeal for help (of June 28) to rebuild the church at Cool Springs, which was destroyed by cyclone in April. Several brethren promised me that they would send me a contribution, and we are now building and need the money. We can't afford to make a debt. And I would not ask for help if the church was able to build for themselves. This is the first time I have ever asked for help to build a house for the Lord, and would rather build the house now without asking help if we were able to do so."

....Pastor C. V. Brooks writes: "We had a nine days' meeting at Mt. Pisgah Church, closing the fifth Sunday in July. Fourteen were baptized; one restored. What hope does the New Testament hold out to excluded members who will not return to the church? Bro. Braxton Craig, of Rocky Mount, aided me in the meeting. This is the second year he has assisted me in my meetings. I could ask for no better service than he has rendered. He is a strong man, of sound judgment, and as loyal to every department of our denomination's work as any man of my acquaintance. Our people are delighted with the results of the meeting and are hopeful for the progress of the church.

....Pastor C. V. Brooks writes from Apex: "Wednesday, August 2nd, was the seventy-eighth birthday anniversary of Deacon Lucian Yates of Mt. Pisgah Church. His children gave him a surprise party—a famil reunion. Of a family of forty-eight, forty-three were present. R. J. Yates, of Merry Oaks; N. F. Hargroves, of Durham; W. S. Yates, of Biscoe; W. R. Maynard, of Aberdeen; C. C. Tilly, of Chapel Hill; Matthew Yates and George T. Yates, of Morrisville, came with their families. They came with dinner elaborately prepared, with melons, cream, lemonade. There was a joyful group and a happy feast. The pastor and a score of others participated in this repast and noted the expressions of mingled joy and sorrow on the faces of the man and woman of God, the guests of their own home. For more than half a century they have shared each other's joys and sorrows. Bro. Yates grew up with Wake Forest College. He saw the Baptist forces of the State and the South organized and gave his own brother to go with Schuck as servants of the Foreign Mission Board of the Southern Baptist Convention. He is to-day a patron of the Baptist University for Women. A man of prayer and power, with a sweet and gentle personality. The pastor read the 103rd Psalm and delivered a brief address. We prayed. We sang, 'Blest be the tie that binds.' Wishes were exchanged; congratulations extended. Late in the afternoon the writer left the happy family under the great scuppernong arbor, 'under the vine' near where the fig tree used to be."

....Dr. Thomas Hume, of Chapel Hill, says: "The experiment of teaching the Bible as literature at the great Summer School of the South was a gratifying success. For a month I lectured two hours a day on Isaiah, Job, the Song of Songs, Ruth, Esther, the influence of the inspired Word on the Apocrypha, on the Miracle plays, on the Hymns of the Ages, and added a course on the English versions, Protestant and Catholic, of the Bible. Sixty regular attendants, several preachers amongst them, showed marked interest and testified to the spiritual benefit received."

....Bro. M. A. Lowe, of Dean, sends the following program of the Macon County Union meeting: The next Macon County Union meeting will be held with the Ellijay Baptist church beginning on Friday before the fifth Sunday in October, 1905. Friday, 11 a. m., introductory sermon, by Rev. T. J. Vinson. Q. 1.: What can be done to effect a better spirit of union among the brethren? Opened by Ross Arnold. 2. Shall we continue the work of the Union meeting or not? Moody Bolic. 3. To what extent should the Union be interested in Macon High School? J. W. Nash. 4. Should ac hurch have a committee on the state of the church when they have a corps of deacons? Alex Wood. 5. What should be done with a member who can and will not support the Gospel with their presence and means? Opened R. E. Kinsey. Question box. M. N. Long, J. F. Tipet, M. A. Long, Committee."

....Bro. J. N. Stallings, Moderator of the South Yadkin Association, requests the publication of the following notice: "The following committees were appointed at the last session of the South Yadkin Association, to report at the next, which will convene with the church at Spencer on the 31st inst., viz.: Order of Business: J. M. Arnette, W. F. Merrill, T. B. Swann. Education: P. S. Carlton, F. M. Lampkin, W. M. Sapp. Foreign Missions: S. D. Swaim, W. C. Martin, J. H. Hendrix. Home Missions: W. H. Rich, G. A. Reid, Eli Parks. State Missions: C. G. Wells, Geo. E. Woodward, John Reece. Orphanage: G. G. O'Neil, D. R. Howard, W. J. Wyatt. Ministers' Relief: J. K. Lazenby, C. B. Jordan, R. L. Godfry. Periodicals: E. M. Griffin, O. V. Furches, W. L. Call. Temperance: W. F. Reece, D. P. Sarten, J. R. Abernathy. It hoped that every report will be ready, which will greatly expedite business."

....Missionary G. P. Bostick writes from Po-Chow, China: "We have had a good deal to encourage us since coming here last fall. The Blalocks, my brother, Wade and wife, self and family, were all here together during the winter. Brother Blalock is so susceptible to malaria that he was afraid to risk summer here yet; so they and brother and wife are spending summer at Tocan. There have been twelve persons baptized in this region this year. There are baptized bands now in four different cities. In Kuseitchfu, Lu I Hsign and Rung Ching cities, Brother Blalock has done most of the work since Brother Royall dropped out. There is as yet no other mission established in any of these cities. The Christian (Campbellite) Mission expect to settle here in the autumn. There are a goodly number just now professing to believe, and asking for baptism, but we do not hurry them in. We are all in good health, and have much for which to thank the Father of all mercies."

....After ten years service at Mt. Zion, Flat River Association, Dr. R. H. Marsh has resigned the care of this church.

....Last month the First Baptist Church of Oklahoma City raised $25,000 at one service for the new building the church is about to erect.—Exchange.

....Bishop Wilson, of Baltimore, has dedicated the new $17,000 Methodist church at Mount Airy, one of the handsomest in the State.—Raleigh Christian Advocate.

....Dr. C. A. Stakely, of Montgomery, Ala., is happy. The cornerstone of the new house of worship of the First Baptist Church has been laid, and the work is being pushed.—Exchange.

....Rev. J. M. Dunaway, of Emporia, Va., has accepted the call to the church at Spencer, and will begin his work there October 1. J. N Richardson, of Norfolk, will supply for him until that time.

....Rev. I. M. Mercer has resigned the West View Church, Richmond, Va. The Religious Herald speaks in complimentary terms of Dr. Mercer and of the work he has done. His resignation will take effect September 30th. We would be delighted to see Dr. Mercer again pastor in this State. He did a fine work as pastor of the Pendleton Street Church, Greenville—Baptist Courier.

....Mrs. J. A. Beam, of Bethel Hill, writes: "Mr. Beam was operated on for appendicitis at St. Luke's hospital on July 15. He was critically ill for some time, and I remained with him 12 days, being called to his bedside by telegram. News from him yesterday says he is getting on nicely except for indigestion and sleeplessness. They have called in a stomach specialist, and are expecting good results from his treatment. He says tell his friends he is living by faith, and as he believes God has other work for him to do, he thinks he will get well."

....Capt. Jas. D. Moore, a prominent cotton mill man of Gastonia, died suddenly at his home, August 6. The day before he seemed to be in his usual health, but that morning complained of feeling unwell, and, in vomiting, ruptured a blood-vessel, dying instantly. He was born in Caldwell County, in 1846, and served in the Confederate army the entire four years of the Civil War. Captain Moore leaves a wife, four sons and four daughters. He was a deacon in the First Baptist church from its organization until his death, and was one of its most faithful members. The Recorder extends its sympathy to his bereaved loved ones.

....At the request of Bear Swamp Baptist church, Tar River Association, a presbytery was called on July 29th, consisting of Elders T. J. Taylor, T. S. Crutchfield, G. W. May, Walter Bobbitt, and E. Lee Fox, for the purpose of ordaining Bro. B. A. Bowers to the full work of the gospel ministry. G. W. May was chosen chairman, and E. Lee Fox secretary. The examination was public, and satisfactory. T. J. Taylor preached the ordination sermon. The charge was delivered by T. S. Crutchfield. The Bible was delivered by G. W. Wray. The benediction was pronounced by Bro. B. A. Bowers. Brother Bowers, who attended Crozier Theological Seminary last year, preached a good sermon in the afternoon. We hope and believe that his life means great good to Christ's cause. G. W. May Chairman; E. Lee Fox, Secretary.

....Pastor W. H. Strickland, of Proximity, writes: "When I saw you in May I promised to forward some notes concerning the work at Proximity, where I began my pastorate June 1st. We held the meeting in April, while Bro. E. D. Poe was yet on the field, from which six were baptized and quite a number received by letter. Since that time I have baptised two, and a good interest is maintained, and the congregation continues to grow. I am giving all my time to the church at Proximity and its outstation at Revolution Mills, where I preach every Sunday afternoon to growing congregations. I have not yet made an effort to reach the growing population at the great plaid plant known as White Oak Mills, about one mile northeast of Proximity. This village now needs attention from us. Also the Carpet Mill village where there is a population of about 350. White Oak now has about 700 hands at work in the mills, and new arrivals are coming in daily. We are late in getting ready for White Oak, but we must reach it if possible. A few attend our meetings at Proximity, and we have a few members at each of these three mills who worship with us. The church at Proximity are not forgetful of their pastor. On last Wednesday night its members and friends pounded his home with plentiful grocers goods, for which the pastor's family join him in their thanks."

....Bro. J. A. Hoyle writes from Gastonia: "I have just closed a twelve-day meeting with Sandy Plains church, six miles south of Gastonia. Bro. W. B. McLure was with us four days in the beginning of the meeting, and did some good preaching. This was a great spiritual meeting. Very large congregations at every service. All deeply interested in the meeting. As a result of the meeting twenty-three were baptized and four were restored to fellowship, making twenty-seven additions to the church. The four who were restored were old men who had been out of the church from seven to twenty-five years, though good citizens. Several others made professions of faith, and the meeting closed leaving quite a number of penitenents. May the Holy Spirit lead them to a loving Savior. The church was greatly revived and strengthened, bitter feelings were wiped out, and brotherly love was restored. Truly the Lord has done great things for us. To Him we give all praise. There is a bright future for this church. The Sunday-school is one of the very best. Prayer meeting every Sunday night at the church, and Wednesday nights at the homes of the brethren. This has been kept up for nearly two years."

....Bro. F. C. Nye, of Winterville, writes: "The Neuse Union met with the church at Seven Springs, July 28-30, and nearly all the churches were represented. The introductory sermon was preached by Rev. J. H. Booth, of Snow Hill, N. C. The subject of his excellent discourse was "The Blood of Christ." On Saturday morning the program for the day was taken up, and all the topics were ably discussed. Prof. G. E. Lineberry and Rev. W. P. Campbell told us in their own impressive and attractive way of the needs and possibilities of Winterville High School on Saturday night. This school should be near the hearts of each one of us when we think of what it already has done even in its short history, and is destined to do in Eastern North Carolina. On Sunday morning after a short Sunday-school mass-meeting conducted by Bro. A. G. Cox, the Moderator, Rev. C. G. Wells, of Kinston, preached a magnificent sermon to a large and attentive audience. There were no services Sunday night on account of the funeral service of Bro. W. R. Simmons late in the afternoon. The Union was very well attended, and the delegates and visitors were most delightfully entertained by the people of the town and surrounding community. The next Union will be held with the church at LaGrange in October."

N. B. Cobb, D. D.

Whereas, we have heard with deep regret of the death of our dear brother, Rev. N. B. Cobb, a former pastor of the Fourth Street Baptist church, of Portsmouth, Virginia; one, who by his loving, gentle character and disposition, as well as by his self-sacrificing devotion to duty, so endeared himself to the members of this church, and

Whereas, in his recent visit here to the semi-centennial celebration of our church, he so greatly enjoyed meeting the brethren and sisters and renewing old friendships; therefore be it

Resolved 1. That in the death of Brother Cobb, the brotherhood of Baptists of the South, and especially the States of Virginia and North Carolina have suffered a great loss.

2. That while bowing to the will of Him who doeth all things well, we commend his noble Christian example to all those left behind, to his family and friends in his native State, and to us here who cherish his memory.

3. That these resolutions be spread upon the records of our church, a copy sent to the family, and a copy also sent to the Baptist papers of his State for publication.

(Signed)

M. W. ALLEN,
C. J. D. PARKER,
Committee.

Fourth Street Baptist church, Portsmouth, Virginia.

Done in special conference held June 28, 1905.

WM. L. WALKER,
Church Clerk.

No. 422 Lincoln St., Portsmouth, Va.

SAFETY THE FIRST CONSIDERATION IN LIFE INSURANCE.

The thing of first importance in a life insurance contract is its safety, the protection which it affords. Any other consideration, whether it be cheapness or novel apparent advantage is of little value when it is to be had at the risk of that absolute and certain protection which a life insurance contract should give above all things else. The Southern Life and Trust Company of Greensboro has won the title the Conservative North Carolina Life Insurance Company. While this company offers as security for every policy issued surplus assets of over a quarter of a million of dollars, it has seen proper to give to its policy holders the additional protection of the deposit with the State of North Carolina of the legal reserve on every policy in force. The company has steadily refused for the sake of temporary advantages to be allured into adopting any form of life insurance contract or any premium rates which do not possess the unqualified vindication of the experience of other successful companies. This company has put safety and protection first and foremost, and is receiving from the people of North Carolina that support and patronage which such a policy merits. The company's continued success along the safe, sound, conservative lines which it has adopted has won for it the steadily increasing confidence of the people of the State.

Dr. E. W. Gudger, of Johns Hopkins University, has been elected to the chair of biology in the State Normal and Industrial College, made vacant by the resignation of Dr. Bryant. Another addition to the faculty of this institution is Miss Cora Strong, of Walhalla, S. C., who has been elected an assistant teacher of mathematics.

The man who has not in him the love of home is not apt to be patriotic.—Rev. Dr. Pickard.

Acknowledgments.

August 9, 1905.

State Missions.—Liberty Union Association, $5.00; Beaver Dam, 1.35; Mt. Creek, Green River, 2.00; Rutherfordton, Green River, 15.00; S. S., Rutherfordton, Green River, 3.00; Gum Springs, Sandy Creek, 4.00; W. M. S., Mt. Airy, 9.00; So. River Union, 2.30; Eagle Spring, 1.82; Fork Mt., 1.70. Total this week, $45.17. Previously reported, $6,409.35. Total this year, $6,454.52.

Foreign Missions.—Mt. Carmel, $5.00; Inanda S. S., (Miss Price school), 9.01; Brown's Chapel, 2.26; Morgan Hill, 2.00; First, Asheville, 39.95; W. M. S., First Asheville, 30.05; New Bethel, Johnston County, 1.65; Gum Springs, Sandy Creek, 5.00; Warren Union, Tar River, 8.25; South River Union, 5.96; Sun., Winston, 5.00; Mine Creek, 3.00; Yellow Mt., 3.66; C. F. and Col. Union, 17.73; Tarboro, 13.80; W. M. S., Tarboro, 4.45; Y. L. M. S., Tarboro, 1.05; Sun. Tarboro, .75. Total this week, $158.57. Previously reported, $11,609.78. Total this year, $11,768.35.

Home Missions.—Morgan Hill, $2.50; Harmony, 2.50; Mars Hill, W. Chowan, 13.75; Mt. Olive, 12.93; Reidsville, 32.90; Pollocksville, 4.00; Williamston, Tar River, 10.00; So. River Union, 1.45; Sun. Winston, 4.50; C. F. and Col. Union, .70. Total this week, $85.23. Previously reported, $4,700.77. Total this year, $4,786.00.

Education.—Liberty Union Association, $5.00; Hickory, So. Fork, 19.25; So. River Union, 1.00; C. F. and Col. Union, 3.02; New Friendship, Liberty, 3.00. Total this week, $31.27. Previously reported, $1,724.49. Total this year, $1,755.76.

S. S. and Colportage.—Morgan Hill, $2.00. Previously reported, $347.65. Total this year, $349.65.

Ministerial Relief. — Liberty Union Association, $2.31; So. River Union, .93; Cross Roads, C. F. and Col., 1.00; C. F. and Col. Union, .50; New Friendship, Liberty, 2.00. Total this week, $6.74. Previously reported, $700.19. Total this year, $706.93.

Total reported for all objects this week $328.96
Previously reported for all objects 26,905.41

Total reported for all objects this year 27,234.39

WALTERS DURHAM,
Treas. Baptist State Con.

WHERE SHALL I SEND MY BOY TO SCHOOL?

I think there are several things in the Bingham School, near Mebane, N. C., which commend themselves to thoughtful people who are considering where to send their boys.

An able corps of assistants, who seem to gain the affections as well as command the respect of the boys, the physical development in the gymnasium, the accuracy and neatness in penmanship, the religious influences of the Y. M. C. A., and the interest in Bible knowledge by regular systematic study of Bible principles.

Every successful institution must have a head in fact, as well as in name, a master who kindly but resolutely controls. This I consider as Bingham's strongest point.

J. W. HINES,
Secretary and Treasurer So. Ice Co.,
Rocky Mount, N. C.

For handsome catalogue write Preston Lewis Gray, B. L., Mebane, N. C.

....Miss Ida Taylor, daughter of Rev. J. H. Taylor, of Nevado, Texas, has been appointed a missionary to the North China field and will sail about September 20th.—Baptist and Reflector.

Home Circle.

He Never Found Time.

There was an old fellow who never had time
For a fresh morning look at the Volume Sublime;
Who never had time for the soft hand of prayer
To smooth out the wrinkles of labor and care;
Who could not find time for that service so sweet
At the altar of home where the dear ones all meet,
And never found time with the people of God,
To learn the good way that the fathers have trod;
But he found time to die,
O, yes!
He found time to die.

This busy old fellow, too busy was he
To linger at breakfast, too busy was he
For the merry small chatter of children and wife,
But led in his marriage a bachelor life;
Too busy for kisses, too busy for play,
No time to be loving, no time to be gay;
No time to replenish his vanishing health,
No time to enjoy his swift-gathering wealth;
But he found time to die,
O, yes!
He found time to die.

This beautiful world had no beauty for him;
Its colors were black and its sunshine was dim.
No leisure for woodland, for river, or hill,
No time in his life just to think and be still;
No time for his neighbors, no time for his friends,
No time for those higher, immutable ends
Of the life of a man who is not for a day,
But, for worse or for better, for ever and aye;
But he found time to die,
O, yes!
He found time to die.

Don't Be a Fool Just Because You Know How.

In a recent issue of the Sing Sing Star of Hope, written and printed by prisoners, the following appeared:

"Don't be a fool just because you happen to know how."

How many bright boys and girls get into trouble which ruins their reputations, and sometimes makes criminals of them, just because they "know how!" It is so easy. They want to see what it is like; want to see if they can do it, not realizing that every time they do a foolish, questionable, or dishonest thing it forges a link in the habit chain, which binds them, and makes it so much the harder for them to retract their steps. Doing wrong becomes a powerful habit, and each time the wrongdoer escapes detection he becomes more confident, bolder and bolder, until he takes great chances and is finally caught.

I have known sharp, cunning boys to steal just to see if they could do so without detection, not because they wanted the things they took. Burglars have said that there is a great fascination in planning and scheming ways and means of getting into a house in the night; that there is a sense of triumph felt in overcoming obstacles, and in taking great chances, which becomes almost a passion with them. They say that they feel a sense of great exhilaration, mixed always with fear, when they enter a room where people are sleeping. They know that they are liable to be shot at any moment, and yet the love of taking chances, of going to the very edge of the danger precipice, goads them on, often, as much as the desire to obtain the booty.

A second-story burglar, who had been arrested and tried many times, and who had served more than twenty-five years in New York prisons, once told me that he felt a real pride in his skill as an expert, in entering second stories in the night, facing all sorts of dangers, and experiencing all sorts of hairbreadth escapes, and that he often did not care so much about what he might get as for exercising the love of adventure, the passion to take chances. He began by making a fool of himself just because he knew how. He wanted to see what he could do without being detected.

Many a girl has met her ruin just by the fascination of taking desperate chances. She just wanted to show those who knew her that she was entirely able to take care of herself, even in questionable situations. She went on daring and risking, fluttering about the fatal flame in a reckless manner. Then some day a scandal blackened her name, and, whether guilty or innocent, she found her life marred, and when she came to herself, she discovered that she had made a fool of herself.—Success.

The Care of Linens.

Every housewife delights in having nice linens for her table, and those of heavy damask are cheaper in the end, as they wear longer, and look infinitely better than the lightweight linens. The thinner cloths can be starched ever so little, thereby giving the appearance of heavier weight. This must be done carefully; for a stiffly starched tablecloth is unsightly, to say the least.

In buying table linen, it is well to remember that a check pattern in plain or elaborate blocks with warp and woof running straight across both ways is a better bargain than a floral or curved pattern that costs the same; for the check pattern is more easily manufactured, and, in consequence, a better quality of linen is put into cloth of this design than into fancy patterns at the same price.

Table linen should be mended according to the weave of the cloth. The strips left over after evening off the cloth should be laid away for this purpose, since the threads raveled from these strips are the very thing for strengthening weak places in old tablecloths. When they have gone beyond this remedy, they can be cut up into tray cloths, carver's cloths, fruit napkins, or bibs. The French method of hemming by folding the hem backward and stitching over and over is the best to employ. It is easier to do than plain hemming, and when nicely done, it is almost invisible.

When ironing linens, they should be kept damp, and pressed with a hot iron till quite dry. In putting away table or bed linen not in constant use, it should be wrapped in dark-blue paper to prevent its turning yellow. This applies to all white goods which is likely to turn yellow when laid away.

Linens are worn so much this season that a word in regard to their care is timely. Colored linen should be washed carefully with white soap, and if there is fear of its losing its original color, allow a large lump of alum to dissolve in the rinsing water, then hang to dry in a shady place. The addition of gum-arabic water to the starch gives a desirable dressing without the undue stiffness which starch alone would give.

Ink stains may be removed from white goods with lemon and salt. Cover the stain with fine salt, squeeze the lemon-juice on it, and rub between the hands. A second application will be necessary when the ink is obstinate. Ink may be removed successfully from colored clothes by soaking them in sweet milk. Mildew will usually disappear if soaked in sour milk, and then washed in the usual manner. Chloride of lime will also remove mildew stains, but it must be well diluted, and carefully used.—The Pilgrim.

Food for Hot Weather.

Avoid warm hashes in summer, and have in their place a meat-loaf that can be served cold. Chop fine the remnants of steak or roast, mix with them one-third as much cold boiled ham or tongue, season well, and add a couple of raw eggs beaten light. If rather dry, moisten with gravy or stock, turn into a greased mold with plain sides, cover, set in a baking-pan with hot water about it, and bake for an hour. This loaf may also be made with raw beef, but then it must cook for two hours. Let it get very cold before turning out, and then slice. Veal-loaf may be prepared by this recipe, and even cold roast lamb may be treated in the same manner. The main point to be borne in mind is the seasoning. Be careful that it is well done, and you will have a popular dish.—Mrs. Herrick in Woman's Home Companion for August.

Young Yet.

The Rev. Dr. William Emerson, of Boston, son of Ralph Waldo Emerson, recently made a trip through the South, and one Sunday attended a meeting in a colored church. The preacher was a white man, however, a white man whose first name was George, and evidently a prime favorite with the colored brethren. When the service was over Doctor Emerson walked home behind two members of the congregation, and overheard this conversation:

"Massa George am a mos' pow'ful preacher."

"He am dat."

"He's mos' pow'ful as Abraham Lincoln."

"Huh! He's mo' pow'ful dan Lincoln."

"He's mos' pow'ful as George Washin'ton."

"Huh! He's mo' pow'ful dan Washin'ton."

"Massa George ain't quite as pow'ful as God."

"N-n-o, not quite. But he's a young man yit."

Irish Bulls.

One of the richest specimens of a real Irish bull was that perpetrated by the clever and witty, but blundering, Irish knight, Sir Richard Steele, when inviting a certain English nobleman to visit him. "If, sir," said he, "you ever come within a mile of my house, I hope you will stop there."

The next bull that comes under our notice was uttered by a poor woman, who, in all the pride and glory of her maternal heart, declared to a kind-hearted listener that—"Since the world was a world, there never was such a clever boy as my Micky, for he's just made two chairs and a fiddle out of his own head, and has got plenty of wood left for another."—Exchange.

"It was said of the late Dean Burgon that once, in a sermon, he exclaimed with a fervor which was all his own: "May I live the life of a Taylor, and die the death of a Bull!"

NERVOUS WOMEN

Take Horsford's Acid Phosphate

Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

HEAD SOLID SORE

Awful Suffering of Baby and Sleepless Nights of Mother.

CURED BY CUTICURA

Skin Fair as a Lily with no Scar to Recall Awful Sore Writes Mother.

"I herewith write out in full the beginning and end of that terrible disease eczema," says Mrs. Wm. Ryer, Elk River, Minn., "which caused my babe untold suffering and myself many sleepless nights. My babe was born seemingly a fair, healthy child, but when she was three weeks old a swelling appeared on the back of her head, and in course of time broke. It did not heal but grew worse, and the sore spread from the size of a dime to that of a dollar. I used all kinds of remedies that I could think of, but nothing seemed to help; in fact, it grew worse. Her hair fell out where the sore was, and I feared it would never grow again. It continued until my aged father came on a visit, and when he saw the baby he told me to get Cuticura Soap and Ointment right away.

"To please him I did so, and to my surprise by their use the sore began to heal over, the hair grew over it, and to-day she has a nice head of hair, her skin is as fair as a lily, and she has no scar left to recall that awful sore, and it is over eight months and no sign of its returning."

CURE PERMANENT

"Your letter of the 19th inst. received, asking in regard to the cure of my baby some six years ago. Well, the disease has never returned to her head which at that time was a solid sore on top and down the back."

MRS. WM. RYER, Elk River, Minn. Feb. 25, 1903.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.

Send for "How to Cure Eczema."

WOOL.



If you have wool to sell for cash, exchange for goods, or be manufactured, ship it to

Chatham Manufacturing Co.,
ELKIN, N. C.

They pay highest market price, and guarantee satisfaction. Write them for terms and samples.

EDGERTON'S

Harness Oil and Leather Dressing

The Greatest Preserver and Beautifyer of Leather Ever Made.

Satisfaction guaranteed or money refunded. Merchants who do not handle it should write,

THE J. H. EDGERTON CO.,
SMITHFIELD, N. C.

Young People's Page

History of Two Famous Ballads.

Dear to the hearts of the young people of America, as well as to all Scotland, are two famous ballads—famous as they are familiar—"Annie Laurie" "Robin Adair."

But most persons believe the older song—written in the year 1699, or near that date—to have no foundation in truth. They regard "Annie Laurie" as merely a creation of the poet's fancy, if not some peasant girl who played the heroine to Robert Burns' glowing descriptions of beauty and wit.

They are mistaken in this, however. "Annie Laurie" is a real Scotch lassie of high birth and breeding, born in the romantic and lovely vale of Glencairn, in the castle known as the "Maxwelton House."

If you will go across the seas and visit "Bonnie Annie's" birthplace, you may be so fortunate as to be shown over the beautiful old castle founded by the earls of her house; the room called by her name, and, best of all, two life-size portraits, which hang in the grand old dining-hall, one of Alexander Ferguson, the handsome young husband of Annie Laurie, and the fair maid of Dumfries, herself.

She was born in 1682 in the turreted old place, part of which was burned in the last century, but has been carefully rebuilt. In some parts of the picturesque old tower the walls are twelve feet thick. The stone ceiling shows its great age; but neither the grey beauty of the castle nor the antiquity of its belongings constitute its chief charm and interest.

Its association with the girl born in the purple," whose footsteps were light as the

"dew on the gowan lying,"

and whose voice was "low and sweet" was the thing that made the visitors linger.

It was the song the world loved—had loved since early in the seventeenth century, a song that had ever gone straight to the heart of both youth and age.

The Glencairn Castle is full of it—the pretty, tender ballad. It was in every nook and corner. The authorship of the world-famed song, "Annie Laurie," was settled in the year 1854, establishing beyond all doubt the fact that it was composed by one Douglas of Finland, who lived in the near by shire of Kirkcudbright. A granddaughter could repeat the words as they were written in the original, but always wound up by explaining, "He did na get her after a.'"

Fair Annie was twenty-eight, quite old enough to know her own mind, when she married Alexander Ferguson. Douglas of Finland loved her well, and why she preferred to marry somebody else after they had—

"Made up the bargain true,
Which ne'er forgot s'all be,"

even tradition does not hint.

The music to which the words are set was composed by a lady of high degree, Mrs. John Scott. But it is only recently that this fact has been made public. It is a sweet old air, the favorite love song of many nations. "Each heart recalls a different name, but all sing 'Annie Laurie.'"

Craigdarrock House is not far from Maxwelton and its "bonnie braes," only about five miles in fact.

The Ferguson family, into which the daughter of the Earl of Laurie married, was finer and older than her own. The Fergusons of Craigdarrock were staunch convenanters, and Annie herself must have favored "compromise."

The old parish church in which the two went to worship was burned more than sixty years ago. The gates of both are not far away, not far apart. No stone marks the resting place of Annie. But the birds sing, the flowers bloom, and soft winds blow in the cheerful spot where she sleeps. Very quiet are the "fairy feet" these last two centuries.

The history of "Robin Adair"—the hero celebrated in the plaintive little song—is a most romantic one.

He was going to London on foot from Dublin, where he had left neither money nor friends, and had gotten into some "scrapes" besides, when he came upon a carriage that had been overturned. The lady was frightened and also hurt, but not seriously. Robert gallantly put his youth and strength at the fair stranger's disposal, and when they were able to proceed upon their way he was invited to join them.

It was a case of "love at first sight," and the titled lady, second daughter of the Earl of Albemarle, became as deeply attached to Adair in a short time as he was to her. Their affection was mutual.

She was sent abroad, however, to be cured of her miserable folly. She fell ill at Bath, and then wrote—about the year 1750—the little ballad sung the world over for more than a century and a half. Its plaintive melody has echoed the sorrows of many a faithful, loving heart in these long years.

The stanzas are very touching, revealing the sickness of the lady's mind and, at last, her family consented to their marriage.

It is somewhat interesting to trace their history, as good fortune did not spoil "Robin," and he worked harder than ever before at his chosen profession—that of medicine. Some years later the king made him a baronet, an honor which he declined. He died at the good old age of eighty, lamented by all who knew him. The adored wife, Lady Caroline, had been in her grave a number of years, mourned for most tenderly by the husband of her heart and youth. Their only son, Sir Robert Adair, lived to be ninety-two, and had a most useful and brilliant career. Through all his life he was fond of quoting the tender lines of his mother's verses:

"What's this dull town to me?
Robin's not near;
He whom I wish to see—
Wish so to hear!
Where's all the joy and mirth
Made life a heaven on earth?
Oh, they're fled with thee,
Robin Adair!"

There was something in the frank confession of the Earl's daughter, in the piteous questions, she asks and answers, that compelled the sympathy of the oldest heart. And there was a ring of truth in the simple refrain that found a response in thousands of other faithful breasts. And this is the secret of the wide popularity of both songs—"Annie Laurie" and "Robin Adair."—Baptist Courier.

"Men Fall on the Side to Which They Lean."

"There is no danger, mother," said Frank.

"There is always danger in doing wrong, my son. The shrewd Guizot said, 'Men fall on the side to which they lean.'"

"Then it behooves me to keep straight, little mother?"

"That is what I am endeavoring to impress upon you, my boy."

Frank, who was sitting in the veranda parlor idly looking out through the sheltering vines for his companions, Ned and Carl, repeated the words to himself, and then wrote them on a blank card, which he put in his pocket-book.

An hour later his eye fell upon it as he was paying for cigars for himself and his two friends at a pavilion away out at the terminus of the beach electric line, and he read the words aloud.

"Men fall on the side to which they lean," repeated Ned. "We fellows are not leaning very hard toward anything good; that is certain!"

They strolled out, and, lighting their cigars, leaned against the railing of the make-shift balcony that had been put on the edge of the shelving cliff by the vender of vile tobacco and viler drinks.

"We are smoking a good deal," said Carl, "and it is telling on me. I no longer eat or sleep well, and you know that young Bemis who died over at the Terrace Hospital was poisoned by cigarettes, the physician said."

"Well, I shouldn't care to fall that way; but I fancy that smoking is not the way we are leaning the hardest."

"No, we all drink a little, play a little, dance a little, read a great many questionable books, and keep a good deal of not really good company."

"Well, I should say so; and I beg your pardon, but my mother classes you fellows among my bad associates."

"No need of begging pardon, for my sisters are all the time dinging at me about you."

"And my father often says that we three fellows are the worst possible company for each other."

"Perhaps that may be so, as we all have a leaning the same way Augh!" Crack went the make-shift railing of the balcony, over went three chums upon the slimy cliffs, and from thence into the water of the ocean.

They could all swim, but they were more or less stunned and bewildered by their fall, and for a few minutes matters looked decidedly serious.

When they were at length laid high and dry upon the burning sand two were insensible, and Frank had just voice enough to say, "Men fall on the side towards which they lean."

Every one fancied this a most appropriate joke, and it was passed around among all their acquaintances; but it was no joke to the boys.

Frank's mother did not lecture or preach: she waietd for her son to speak, and was not surprised when he said as he awoke from a feverish sleep:

"It was a wonderful illustration of Guizot, wasn't it, mother?"

"It was, indeed, my dear."

"And the lesson will not be lost. Hereafter I will stand for right, and endeavor to reach upward toward Christ, as it was my aim to do before I left the Young People's Society; and the other boys will follow my example, I am sure."

"Wonderful how those boys have turned about," was remarked by many. "They are now the most exemplary young men in the place, and they have such a helpful influence."—Annie A. Preston, in Western Christian Advocate.

The Genesis of the Tornado.

At birth the tornado is a harmless little thing, just strong enough to stir the leaves and dust in playful eddies. Far overhead, where the opposing currents of warm and cold airs clash, is a stronger whirl, of which the other is but a sympathetic reflection. Gradually the little one reaches upward toward the parent vortex, and the latter stretches a helping hand downward. The two unite, and the tornado has found itself. Leaves and dust ascend through the sucking spiral, giving color to the mass. Now its growth is rapid. Twigs and heavier objects are carried upward, and as its strength increases, boards, branches and loose objects of every description are added to the whirling conglomeration overhead. The cold, dry air quickly congeals the moisture of the lower stratum, and forms first a vapor and then a cloud, giving the finishing-touches of color to the funnel, which is now in good order and ready for business. Planks, trees, shingles, bricks, dust, feathers, fence-rails, and even animals and houses, may be seen floating around in the vortex, like swallows circling about a chimney, as one observer describes it. When it becomes surcharged with debris it bursts like a huge bomb, emitting volumes of dense black vapor like smoke, and scattering its contents over acres of ground; then it resumes its funnel shape, repeating the belching process as fast as it its gullet is filled. —Woman's Home Companion for August.

FISHING AND SAILING

Were never better at Morehead and Beaufort than at the present. These resorts are becoming more famous each season and excellent sport is assured every one who takes advantage of an outing at these famous resorts. Greatly improved service has been inaugurated from middle and western North Carolina. Through Pullman sleeping car is being operated between Winston-Salem, Greensboro, Burlington, Durham and Raleigh to Morehead. Low rate Summer Excursion tickets, also week-end tickets now on sale.

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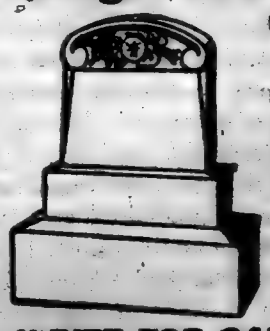
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WRITE FOR CATALOGUE

THE BAPTIST WORLD'S CONGRESS.

The Baptist World's Congress in London was a signal triumph. Its immediate effect upon the delegates will appear in their letters and even more when they return from their pilgrimage. The effect upon the denomination is perceptibly inspiring: a denomination sufficient to hold a World Congress in the world's greatest city, centering in itself for the time the interest of Christendom, may well take assurance from the achievement. Our religion is a universal religion; the supreme test of a denomination's interpretation of it is the test of universality. The Baptists in London signalize the fact that we have met that test and triumphed. Here is subject for much inspiring meditation.

It is only two hundred years that Baptists have had a chance. It is only one hundred years since their opportunity dawned. To-day their principles are pronounced universal axioms of Christianity—soul freedom, independence, Bible authority, democracy;—and their achievements in Missions and Education are unsurpassed. Moreover, they have produced a type of men, fruit that is the supreme test of a religion. Men like Roger Williams and John Bunyan, William Carey and Charles Spurgeon. And, not less worthy, men for the present time, like Folk preaching righteousness in high office to the Nation, or Weaver setting our cities an example as he defies the corrupt rings of Philadelphia: or men like our own Aycock leading the Commonwealth into the higher citizenship.

It is good to think upon.

Consider the messages to the Baptists at this high moment. Read Dr. McLaren's in these pages. He strikes the keynote. Later we shall print Dr. Augustus H. Strong's great message; and maybe we shall have others.

It is a good time for Baptists in their little homes throughout the world to fall upon their knees and reconsecrate themselves to their great mission. Never were a people more blessed. Never were a people so impellingly called to high purposes.

Oh that every reader of this paper could to-day catch the Baptist Vision of a consecrated, baptized life, vital with the vitality of the Indwelling God!

THOMAS DIXON, JR., ON "THE LIFE WORTH LIVING."

Editor Recorder:—Didn't you miss the meaning of my little book, "The Life Worth Living?" Or did you just strain a point to preach a sermon you had in hand? In case the first is true, my art was poor; for I should have made it so plain you couldn't have made a mistake. In case the latter is correct—then the fault is yours, not mine.

This little book was meant by its author to be a tender plea for the sanity of nature in the open sea and field as against the madness, the fever and artificiality of the modern city. If it has any meaning at all it is a plea for the spiritual and the ideal as against the sordid and the material.

Haven't you made the mistake of a few critics who accuse me of boasting of the splendors of my life on an estate which cost $25,000? Yet you surely couldn't have meant this! If I had turned from the ministry to live a life of the flesh, or to mass money, I surely would never have left New York for a poverty-stricken, forgotten county of the South! I would have gone into Wall Street. Among my personal friends in New York are several of the richest men in the world, whose names are spoken in bated breath by the worshippers of Mammon. Having been a lawyer before I entered the ministry, with the associations formed in New York (associations which gave the personal acquaintance and friendship of John D. Rockefeller and his son), I might easily have massed a fortune had I been willing to pay the price of the sacrifice of my time. Had my ideals been material, surely I could have gotten more than a little country place with a boat and a couple of dogs at the age of forty-one!

Take these extracts from my book as a sample of its spirit:

"The soul that lives must have hours of silence and repose."

"Every life worth the candle is spent in the service of our loved ones and our fellow-man. * * My search is for the highest pathways of this life."

"Our world is now a beautiful bay fed from the sea by two pulsing tides a day. How vain, stupid and unreal seem the vulgar ambitions of men and women who herd in those big iron and stone-bound hives and strive with one another! It was here that the sense of the pity, the pathos and the folly of this struggle first stole into my heart and I ceased to care to be great."

I wish to emphatically protest against your assumption that the work of the pastorate in which I hobbled along for about thirteen years was in any sense higher, nobler or more efficient in the service of God than my present work as a writer. I have always held and preached that the only worship of God is the service of man. All else seems to me vanity, formalism and hypocrisy. I was never fitted for the pastorate. My ability as a lecturer gave me enormous crowds on Sundays, but my attempt to fill the role of the pastor of a church was always a pitiful failure. I am timid socially. I never went to see a member of my church if I could help it. I never knew the names of 10 per cent of the members of any church I presided over—not even the one pastorate of ten years' in one spit in New York. Except that the work in the ministry which I did in my study and in the pulpit was a preparation for the greater work I am now doing, it was a failure and blunder from the beginning. I do not regard it as either a failure or a blunder, because I believe now it was the best possible training I could have had for my real life-work which I am now doing.

Does any man who knew Dr. J. L. M. Curry believe for one moment that his work as a preacher compared in value to that which he did after he left the pulpit? I heard him declare in one of his most eloquent addresses that his ordination to the ministry was a mistake.

I left the ministry not because I had grown weary and wished to go back to a little life of fishing and hunting. I left it because I saw its limitations for me and felt the call within to do the mightier thing of which I believed myself capable. My letter of resignation is in print, and in it distinctly announced the call I felt to the fulfillment of this greater life impulse as a writer.

My books have circled the world, and have given me an audience as much larger than the one I had as the world of to-day and to-morrow is larger than the four walls of a church building. A book not only reaches the man who lives at the moment, it grips the souls of millions yet unborn who are moving toward us from the mists of eternity.

It seems funny, too, that you should speak of "work" being a blessing rather than "play." Man alive! I've just finished a task on which I have spent sixteen hours a day for four months—hours that were an inspiration—hours in which I laughed at fatigue in the sheer ecstacy of creative joy! My plea is for a sane life that we may have this big capacity for joyous work!

I'm afraid you will have to revise that review. Your point of observation is too low. Come up higher! THOMAS DIXON, JR.

New York, July 23, 1905.

Evidently we missed Mr. Dixon's meaning just as everybody misses the meaning of the fellow who makes an excuse to go a fishing. No one ever goes just to fish, you know. It is either to rest, or please the children or more recently in response to the "Call of the Wild"—a high-sounding euphemism for men who are tired of the call of the domestic!

We give our friend Dixon full rights in this matter, as a fellow-fisherman should. But in defence of our interpretation, permit us to quote Hon. Thomas Watson, the distinguished author and publicist—editor also of Tom Watson's Magazine, in which we find this:

"In 'The Life Worth Living' the canvas is not filled out. The picture is but half done. This is to be regretted. Dixon is a deeply earnest man, and it is a misfortune that he should publish a book which leaves the impression, however erroneous, that 'The Life Worth Living' consists of a fine house, lovely surroundings, open-air sports, abundant hunting and fishing, and a never-ending series of terrapin stews.

"Mr. Dixon did not mean this, of course, but his book is one-sided to the extent that he seems to leave Duty in the backyard, while Pleasure revels on the lawn."

OUR TREASURER.

BY LIVINGSTON JOHNSON.

Perhaps the most poorly paid officer, according to the amount of work he does, is the Treasurer of the Baptist State Convention. The present treasurer is a son of Dr. C. Durham, who gave the best years of his life to the work of the denomination. Twenty years ago the Treasurer of the Convention received two hundred and fifty dollars for his services. The total amount then received and disbursed by the Treasurer, was $23,319.84. The salary of the Treasurer has been increased to $300, and the funds received and disbursed by him, have reached $60,740.46. It will be seen that while the volume of business has been increased more than a hundred per cent, the Treasurer's salary has been advanced but twenty per cent. This increase in the volume of business, means a vast amount more work for the Treasurer.

Every item that comes into his hands each week must be entered upon his book, and then transcribed for publication in the Biblical Recorder. This will average, in the course of a year, something like two hundred items a week. In addition to this, letters giving information, and making explanation are frequently written in answer to inquiries. For instance, not less than a half dozen brethren have written to the Treasurer during the last year stating that amounts had been sent for certain objects, and the same had not been acknowledged in the Recorder. Turning to the files of the Recorder, to which the brethren sending money had access and going carefully over the same, the Treasurer found the amounts duly acknowledged.

Again it sometimes occurs that brethren send money one week, and if it does not appear in next week's Recorder, they "blow up" the Treasurer, forgetting that the acknowledgments are sent to the Recorder office Friday before they are published on Wednesday of the week following.

Some write the Treasurer suggesting that he change his method of acknowledgments, and instead of publishing receipts in Recorder, send receipts to the church treasurers for amounts they forwarded him. There are several reasons why he should not do this:

1. The constitution requires that the receipts be acknowledged in the Recorder, and he must be governed by the constitution.

2. To acknowledge each item would be much mor expensive and entail a vast deal more work. If the Treasurer used postal cards in acknowledging receipts, it would take, on an average, two hundred a week, or two dollars a week, a hundred and four dollars a year for postage alone, to say nothing of cost of printing cards. Then two hundred blank cards would have to be filled out and directed. This would make it necessary for the Treasurer to employ extra clerical force, and would require a raise in salary to pay for this extra work. This is the plan on which our Virginia brethren operate, but their Treasurer is paid a salary of $1,000. Ours is a simpler, less expensive and better plan because:

3. Publishing receipts gives all the Baptists in the State an opportunity of knowing at the end

of each week just how we stand financially. If these receipts were not published no one but the Treasurer himself would know how much money had been sent in for the various objects. If the Treasurer fails to acknowledge any amount, or if he makes any mistake in his acknowledgment, a postal card from the one sending the money calling the attention of the Treasurer to his error, will secure a correction.

This has been written without the knowledge or consent of our Treasurer. I am sure that many have never stopped to consider the vast amount of work he has to do. We are fortunate in having as our Treasurer, such a thorough, efficient, painstaking business man. He is always glad to have his attention called to any error he may make, and takes great pleasure in correcting the same.

AN IMPORTANT BIT OF BAPTIST HISTORY.

Our thanks are due Bro. C. A. G. Thomas for the following copy of an article in the Edenton Gazette of June 25, 1811. If this is authentic—and we have no reason to doubt it—our North Carolina Baptist history must be revised. Instead of placing the founding of our State Convention in the '30's, we may place it well before the movements in the other Southern States, and thus in the lead.

Read the article:

"Edenton Gazette, June 25, 1811.

"Convention of the Baptists.

"A Convention of the Baptists of North Carolina was held at the Falls of Tar River, in the lower edge of Nash County, on the 7th, 8th, and 9th instant. It was supposed that 3,000 people attended. The meeting was had agreeably to a request made by the Chowan Association to the different Baptist Associations in the State; seven out of the ten Associations of North Carolina sent delegates to the Convention. A constitution and rules of decorum to govern the General Meeting of the Baptists of North Carolina in future was formed and unanimously agreed to. The object of this General Meeting in future will be to encourage itinerant preaching and to offer such advice to the churches in general as may be thought most conducive to the glory of God and the happiness of His people. We are informed that the Convention unanimously agreed to hold their next meeting in the city of Raleigh on the Friday before the fourth Sunday in July, 1812, at which time it is expected each Association will be represented in the General Meeting.—Star."

JOSIAH AND THE BOOK OF THE LAW.

Sunday-school lesson for August 13.

2 Chron. 34:14-28. Memory verse, 21.

Golden Text.—I will not forget thy word.—Ps. 119:16.

Discovery.

It was an incident of the repair of the Temple. Under the direction of Josiah busy workmen were restoring the sacred structure. It had been neglected for many years. Idolatry had polluted its courts and altars. The people gave sufficient money to carry the enterprise through. Seemingly the funds were stored in one of the chambers of the Temple. As the officials bore them out Hilkiah, the high priest, made a startling and epochal discovery. He found "the book of the law of the Lord given by Moses." One tradition says that it was under a heap of stones. It has also been conjectured that it was in the ark of the Lord, which for years had been cast aside. There was a Mosaic statute which required the deposit of a copy of the law in the ark (Deut. 31:26).

What was this dust covered roll which the high priest drew from its hiding place? "The law of the Lord given by Moses" (verse 14), "the book of the covenant" (verse 30). Some affirm it was the Pentateuch. Others with greater probability believe it was the book of Deuteronomy; certainly its code. The book of Deuteronomy is one of the noblest books of the Bible. No book seems to have had a larger place in the thoughts of Jesus. The three quotations with whose truth He won His victory in His temptation are all from its pages.

What puzzles us is how such a book could have been lost. Hilkiah could not have forged it for no forger writes on the moral level of Deuteronomy. Even if we accept the view of the scholars who believe that the book is Mosaic only in a germinal sense but is in its present form from a later time, the puzzle remains. Certainly if we abide by the traditional view that it came straight from the hand of Moses, a fact which must have once given it prominence, its complete disappearance is a mystery explicable only by most profound national apostacy. In reigns like those of Manasseh and Ahaz, Israel almost completely broke with the nobler elements of its own past.

But Bibles are lost nowadays. Neglect means a lost Bible. Few American homes are without Bibles. At least a Bible in the house means "good luck," after the manner of a horseshoe above the door. But sometimes the large family Bible on the stand is so certain to be undisturbed that the housewife finds it a splendid place to stow away recipes. No one will molest them there. Such a Bible is a lost Bible. So is the little Bible mother put in the trunk when you left home if you never take it out.

And even some Bibles that are read are lost Bibles. Men who read merely to pick flaws have lost the book whose words are spirit and are life. It is lost when studied only as the "literature" of the Hebrews. Nor is it found when controversalists hunt through it solely for texts to bolster peculiar opinions. The Pharisees of the time of Jesus even counted the letters of the Scriptures but they had lost them. "Ye search the Scriptures," said Jesus, "because ye think that in them ye have eternal life, and these are they which bear witness of me" (John 5:39). There is no eternal life in the Scriptures; eternal life is in Jesus and the inestimable service of the Scriptures is witness to Jesus. Whoever does not read the Bible with open heart that he may discover and receive the spirit of Jesus has lost his Bible.

Influence.

Hilkiah gave over the book to Saphan, the king's "secretary." And when Saphan reported to Josiah the progress of the repairs he took the sacred roll with him and read it aloud in the royal presence. "The word of God is quick and powerful." What happened?

There was conviction of sin. As Josiah heard the curses pronounced on those who neglect to keep the law (see Deut. 28) he saw the deep guilt under which he and the people rested. "By the law is the knowledge of sin" (Rom. 3:20). Men who learn the lofty standards of the Bible are humbled and reproved by the Spirit (John 16:5).

There was inquiry of God. Josiah at once sent a delegation of the foremost men of the court to learn of Huldah, the prophetess, the will of the Lord. That he turned to a woman in this crisis indicates alike the noble character of Huldah and the relatively high position which women occupied among the Hebrews. The Bible inspires men to seek God. The Word is in the words.

There was disclosure of justice and of grace. Huldah declared that naught could save the nation from its doom, but because of his penitence Josiah himself would die in peace. Josiah was slain at the battle of Megiddo, but his death was peace in the sense that it did not take place in teh overthrow of the nation. It is the Bible which tells us of the wages of sin which are death and the gift of God which is eternal life.

There was reformation. Josiah called a great assembly of the people and in their hearing he read the law of Moses. "And he caused all that were present in Jerusalem and Benjamin to stand to it." The discovery of the book of the law insured great reformation in the reign of Josiah.

Quotations.

"I may not know who fashioned this wondrous harp, by whom its strings were arranged, fastened and tuned; I may not see the fingers which sweep over the chords; but I know the music quiets my fears, and hushes my sorrows, and inspires me with hope."—Behrends.

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."—Webster.

"Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practice them in your lives. To the influence of this book we are indebted for all progress made in our true civilization, and to this we must look as our guide in the future."—Grant.

Concerning his oldest Bible: "My mother's list of the chapters with which, having learned every syllable accurately, she established my soul in life, has just fallen out of it. Exodus, chapters 15 and 20. 2 Samuel, chapter 1, from 17th verse to the end. 1 Kings, chapter 8. Psalms 23, 32, 90, 91, 103, 112, 119, 139. Proverbs, chapters 2, 3, 8 and 12. Isaiah, chapter 58. Matthew, chapters 5, 6 and 7. Acts, chapter 26. 1 Corinthians, chapters 13 and 15. James, chapter 4. Revelation, chapters 5 and 6. And truly, though I have picked up the elements of a little further knowledge in mathematics, meteorology and the like, in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters, I count very confidently the most precious, and on the whole, the one essential part of my education."—Ruskin.

The Week's Readings.

Monday, August 14, Romans 6:1-14. Tuesday, August 15, Romans 6:15—7:6. Wednesday, August 16, Romans 7:7-25. Thursday, August 17, Romans, 8:1-17. Friday, August 18, Romans 8:18-39. Saturday, August 19, Romans 9:1-29. Sunday, August 20, Romans 9:30-10.

A DEAD MAN'S MESSAGE.

In the church-yard at Booneville a year ago our attention was arrested by an inscription on a tomb beginning:

"READ THIS AFTER I AM DEAD!"

We read:

"And we are told in the Epistles how Christians ought to live, and what sort of people they should be. They should be honest, industrious, peaceful, humble, good to the poor, kind to those who are unkind to them; speaking evil of no one, loving and forgiving one another, trying to persuade other's to be Christians, thankful for their blessings, patient when they have trouble, fullof joy, because they expect to be saved, hating what is wicked, loving what is good, trying always to please God.

DR. EVAN BENBOW.

1827—1894."

"Co-Ordination of Baptist Schools in North Carolina."

In my judgment, your editorial on the above subject sounds the rallying cry for our people during the next few years. Our advance within the last twenty years in all forms of Christian work has been magnificent, even marvelous. From near the foot of the column among Southern States, we have sprung by great leaps to a place among the foremost. In missions, in Sunday-school work, in gracious provision for our orphans, in strengthening our periodicals, and also in education, our achievements are worthy of all praise. But, it has been obvious to thoughtful and observant students of our denominational life that while our gains in various other departments have been due to orderly methods and business-like organinzation, our educational movements have been irregular and spasmodic. Instead of a systematic, intelligent and sustained canvass, we have struck only in sections and at intervals more or less frequent, leaving the denomination as a whole untouched and permitting any quickened interest to die between times. Instead of a broad, well-planned, general campaign, we have conducted a sort of guerilla warfare, or at best have charged in companies instead of calling the whole line to advance and sweep the field.

Under our present system, or rather lack of system, our Baptist schools are necessarily without organic connection. They not only have not, but can have, nothing to do with one another; they regard each other as natural competitors, and any suggestions on the part of any one naturally produces suspicion, if not resentment, among the others. There is not only no community of interest, but oftentimes an actual conflict. Instead of the natural drift of students from our secondary schools to our higher institutions, no such marked tendency is observable, with a few exceptions; their students about as frequently turn to other institutions as to our own. Nor can these secondary schools be censured for this condition. What is to prevent it?

And yet, such a condition need not and should not exist. This tide of our boys and girls setting so strongly toward the State schools and colleges of other denominations is the most serious drain upon the Baptist life in our State.

Moreover, a system of co-ordination so accomplished as to secure organization, vital and general, while flexible enough to permit adjustment to local conditions, would not only give us a powerful appeal to the general and systematic benevolence of our North Carolina brotherhood, but would certainly furnish our strongest plea for help from abroad.

Now under our Baptist polity such an undertaking would present problems difficult, complicated and delicate; but they have been successfully solved by our brethren in other States, and I can see no reason why a faithful and judicious committee could not submit a plan that would at least furnish a starting point.

R. T. VANN.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

In Memoriam.

With deep regret we record the death of Miss Hattie James, Vice-President of the Woman's Central Committee for Beulah Association.

Faithful unto death Miss James carried her interest in her mission work to the brink of the grave—and shall we doubt, beyond. On her deathbed she spoke of her plans and hopes for the societies which she loved and for which she had labored. As a parting gift, she placed ten dollars in the hands of a watching friend, saying: "This is for the Vice-President Missionary." Surely the Societies which knew and loved her will rise in earnestness and power, and cause her works to follow her.

"Be thou faithful unto death and I will give thee a crown of life."

The Pingtu School for Boys.

Have you forgotten the message from the teachers and pupils of this school which adorned the cover of the Convention number of the Recorder? If not, you will recall how the message was to the Woman's Misisonary Societies thanking them for the interest they had already manifested in the building of their much needed school building; indeed thanking them as if they had already accomplished what was only proposed. We surely do not mean to betray their faith in us.

Our plan is this: Last year (1904) the North Carolina Societies gave $5,114.72 to Foreign Missions. This year we are laboring to give $1,500.00 more than we did last year. By previous arrangement with Dr. Willingham it has been agreed that every dollar over and above the amount we gave last year to Foreign Missions shall go to the building of the Pingtu school. Remember this in your efforts for enlargement. Special funds—and why should we not have many special gifts as memorials and thanksgiving; ranging from one dollar to a hundred or more!—can be designated for the Pingtu school. Remember $1,500.00 will not complete the school. Fully as much more would be necessary to do that.

I leave Mr. Owen's suggestions with you. F. E. S. H.

The S. S. "Governem Jaeschke,"
May 25, 1905.

My Dear Miss Heck:—I am now on board this German steamer about half way between Shanghai and Tsingtao. I have been to Shanghai to attend the Triennial Meeting of the Educational Society of China and am now on my way home again. We have had an unusually helpful meeting. We were addressed by prominent educators from America, Honolulu, Japan, Manila and India, as well as by the strongest, most experienced men and women from all the mission bodies in China. It is interesting to note how the Americans predominate among the leaders of educational mission work in China. There were one hundred and thirty-five delegates present at this meeting, and more than four-fifths were Americans. Of the prominent members all were Americans but two—one German and one English. Of the prominent leaders not present at the meeting all were Americans but one. This will give you an idea of the important position now occupied by American missionaries in Christian educational work in China.

While in Shanghai I saw for the first time the announcement of the death of dear old Dr. Skinner. Now would it not be a handsome thing for you North Carolina sisters to complete the buildings for the Boys' Academy at Pingtu which you have begun and dedicate the school to his memory? I am persuaded no monument you could erect to his memory, perhaps, would be more in harmony with his desires; and I who have received so much inspiration from his life would find peculiar pleasure in doing all in my power to make this school worthy of his name. I feel this would be an inspiration to the workers in dear old North Carolina and be a benediction to us. Please let me hear what you think of this proposition.

You will rejoice within the fact that every student in our school has made a profession of faith in Jesus. Two weeks ago last Sunday, in my sermon, I made the way of salvation as clear as I could and urged all present to make an immediate decision for Christ. At the close of the service I asked the students to think and pray over the matter and all who could definitely accept Christ as their Saviour to meet me at my study at 4 o'clock in the afternoon. When I reached my study I found thirty-three young men and boys and one teacher awaiting my coming. This included every student in school not already baptized, except one little orphan boy who is only six years old. After an hour and a half talk with them, I feel that, perhaps, every one is now saved. Do you wonder that I am happy? We are to put in the whole day of the 27th instant examining candidates for baptism. We have 152 applicants. Pray for us in this great work.

Yours fraternally.
J. C. OWEN.

Received for the Traveling Secretary and Expense Fund Woman's Central Committee.

Cedar Fork, $1.00; Cedar Creek, $1.00; Mill Creek, $1.00; Washington, $1.75; Buckhorn, $1.00; Hope Mills, $1.00; Aulander, $1.00; Lystra, $1.00; Hebron Sun., $1.60; Winston-Salem, $1.00; Greenville, $6.00; Warrenton, $1.00; Poplar Spring, $1.00; Weldon, $1.00; High Point, $1.00; Mt. Moriah, $1.00. Total, $21.75. Previously acknowledged, $53.46. Total, $75.21.

MRS. WESLEY N. JONES,
Secretary.

August 1, 1905.

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A-I-M

ACID IRON MINERAL

A-I-M

Revival Work in Pamlico.

I am engaged in revival work with my brother, J. B. Newton, in Pamlico. Last week we were at Bayboro; this week at Vandemere; next week we will be at Truitt. It is a hard field at Bayboro for any preacher, no matter what denomination he may represent, and especially if he preaches an active Christianity. But our congregations increased from first to last, and there were signs of a deepening spiritual life among the members. One soul joined the church as an immediate result, and we believe there are telling influences set to work there which will show for all time and bring a harvest by and by.

We are in the little village of Vandemere on Bay River this week. The sea breezes come wafting their messages of joy and scattering comfort and imparting vigor to the tired system. The well of flowing sulphur water is the spot most frequented during these hot days. Boat riding and fishing are pleasant recreations in the early morning and late in the evening. The eating of fish and crabs is a satisfaction that this pen and tongue will fail to describe.

It is now mid-week. Our meeting began here last Sunday. Congregations are growing daily and the interest is deepening. We are honing that some souls that are crying for light may find it and that all the people may draw near to God and receive His blessing.

This is the most extensive mission field I have seen in the whole State. Think of one lone missionary for such a population as Pamlico contains. There is a mighty scramble for Pamlico lands, and there is going to be wonderful material developments within the next few years since the new railroad from New Bern is a certainty. It is already completed to Bayboro and is expected to run on to Vandemere and other points.

My brother has this great work upon his heart and shoulders, the State Board giving him a partial support and the churches making up something to sustain him and his family. I don't know how he is going to educate his five daughters and two sons. Two of his daughters ought to be at college now, and they are very bright girls. How can the brother sustain his family and send his daughters to college on a salary of $350 or $450? He is a consecrated missionary, doing a great work for the cause of Christ and the Baptists. I am writing this without his knowledge or consent. But the question as to the education of the children of our State missionaries is by no means a small one; at least, it is no small question with the missionary.

To look constantly upon the fields of growing corn and cotton is a weariness to the eyes. Think of fifteen thousand acres in one opening, and most of it in corn and cotton. The farms of Pamlico are a revelation to me, but this is not the only revelation I have had. I have had, to some extent, a vision of the great spiritual dearth of this section. Thousands of people are going to hell and are totally blind as to the true way.

"The way the holy prophets trod,
The way that leads to heaven and God."

Are Baptist people in our good State going to keep on rejoicing over great numbers and their increasing wealth and power while there are thousands in this vast territory who have no Missionary Baptist teaching or preaching?

The whole country through here is full of small villages, and some of them growing, and will eventually be good towns. Now is the time to plant Baptist truth and establish Baptist churches. At least ten strong men could be settled in this section and then there would be more work than they could possibly do. Then, too, men can live through here if they will guard themselves and know what they are eating and drinking. It is a wonderful country, and great will be the people who will come in and turn the hearts and minds of the people toward God and heaven.

Faithfully.

J. D. NEWTON.

Vandemere, N. C., July 19, 1905.

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These tickets will be sold practically every day until September 30th and bearing final return limit of ninety days from date of sale, and will permit of stop-overs at and west of Colorado common points—Cheyenne, Trinidad, Fort Worth, San Antonio and west of St. Paul and Chicago.

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News of the Week.

Yellow Fever Situation.

After making a brave fight against the yellow fever scourge, the authorities of the city of New Orleans have asked the United States government to assume full charge of the struggle against the disease. By so doing, however, they do not admit that the fever situation cannot be controlled. The decision was made because the city authorities thought that it would inspire confidence, not only in New Orleans, but throughout the South.

Before the Marine Hospital Service of the Government would consent to assume charge, the condition was made that the citizens of New Orleans must raise $250,000 to defray the cost of labor and material. This amount has been pledged, and Surgeon J. H. White, the Marine Hospital officer in charge at New Orleans, has been ordered by Surgeon-General Wyman to assume charge. Dr. White will divide the city into wards, and place in charge of each ward a competent and experienced surgeon of the Marine Hospital Service.

The report for August 6, is as follows:

New Orleans, August 6.—Fever report to 6 p. m.:
New cases, 28.
Total cases to date, 533.
Deaths, 8.
Total deaths to date, 105.
New sub-foci, 2.
Total sub-foci to date, 93.

The fever report today is a great improvement over those during the middle of the week, and the fact that there were only two new sub-foci, one up town and one down town, is a source of special encouragement. An effort is being made to determine the number of cases of fever under treatment, and allowing ten days, which is a liberal estimate for a patient to either recover or die, it is figured that there are now 233 cases under treatment.

Items.

Governor Glenn has commuted the sentence of Charles Stines, who was to have been hanged September 2, to life imprisonment.

Mr. J. J. Hull, Mayor of Rock Hill and editor and owner of the Rock Hill Herald, died at his home July 31, after a long illness.

Mrs. John G. Carlisle, wife of former Secretary of the Treasury Carlisle, died, after a three weeks' illness, at her country home in West Islip.

A recent wind and hail storm did much damage to crops in Caswell, Orange and portions of Alamance and Durham counties. The loss is estimated at $100,000, or more.

The First Regiment of Infantry and Battery A went into quarters at Camp Robertson, Charlotte, on August 3, for a six days' encampment. About 600 officers and enlisted men are encamped.

Work on a graded school building for Morganton will be begun the 20th of this month. $20,000 worth of bonds having been issued for this purpose. Prof. Bruce Craven has been elected Superintendent.

A recent fire in Scotland Neck, in the business part of the town, destroyed $10,000 worth of property, on which there was only $1,400 worth of insurance. Four grocery stores, a sewing machine shop, shoe shop, barber shop, and a cafe were burned.

The furniture manufacturers of High Point have been greatly troubled because the Southern Railway could not supply them with enough furniture cars in which to ship their products. They found it necessary to appeal to the Corporation Commission for relief.

There has been a strike of the telegraph operators on two of the greatest railways in the country—the Great Northern and the Northern Pacific, and in consequence trains on both roads have been badly "tied up." Both the railway officials and the operators seem confident of success.

Private Watt D. Burleyson, of Salisbury, died in the hospital tent at Camp Robertson, Charlotte, on the morning of August 4, as a result of internal rupture caused by falling into a cinder pit. He had been drinking, though two of his companions who were with him claim that he was not intoxicated.

Japan's navy is being considerably strengthened by Russian vessels which were captured or sunk, and are being raised and repaired. With the additions of the repaired Russian ships, her navy will be advanced from the ninth to the fifth place among the nations, while Russia's navy will fall back from the fifth to the seventh place.

M. Witte, chief of the Russian peace envoys, is now in Washington. Baron Komura, the leader of the Japanese party, had been in this country for some time before M. Witte's arrival. The envoys of both countries have together met President Roosevelt at a luncheon on the war yacht "Mayflower," and, apparently, the most cordial feelings exist between them.

A young white man named Moore and a negro named Burch, have been arrested, charged with being members of the gang which several months ago murdered the night watchman of the Standard Oil Company in Raleigh, robbed the safe and burned the property. Moore at first confessed his guilt, and in his confession implicated several others, but afterwards denied having had anything to do with the affair.

Harnett County's semi-centennial celebration took place at Lillington on Thursday, August 3. There were about five thousand people in the town, many of them "home-comers" from other counties. They were treated to a big barbecue and speeches were made by Hon. D. H. McLean, Dr. J. Allison Hodges, Hon. John D. Bellamy, Hon. E. F. McCulloch, Hon. H. L. Cook, Mr. W. J. Peele, Mr. W. E. Murchison, Col. John Angier, and Hon. E. E. Hilliard. The poem of the day written by Hon. T. W. Harrington, was read by Miss Mattie Young, of Dunn.

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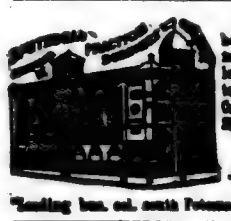
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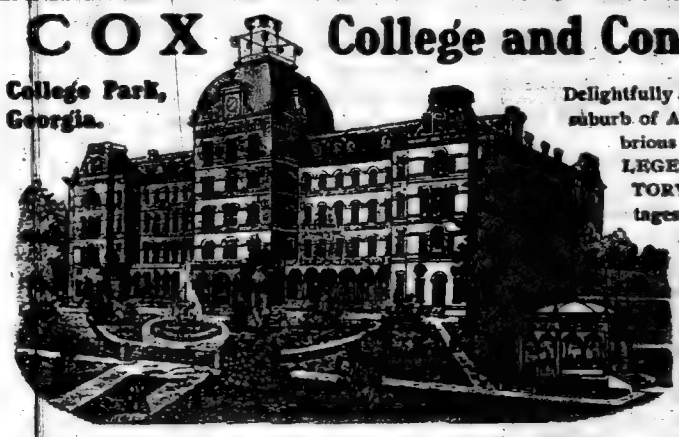
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Sunday School Convention in West Chowan.

J. R. Taylor preached the introductory sermon on Friday morning from Isa. 53:11.

T. E. Brown, a young farmer who is well equipped for the duties of life, was elected moderator; and he made an excellent president.

W. L. Davis was re-elected clerk and N. W. Britton treasurer.

Bro. T. G. Wood was present and presented the claims of Roanoke Island to the Convention. The West Chowan brethren are heart and soul with Brother Wood, so they said: "We have raised two hundred dollars for Manteo; but we will make it five hundred from the churches of this Sunday-school Convention, and we will hear your call if you need more than this."

The "Purpose of Sunday Schools" was variously defined. "To Teach the Bible," N. W. Britton; "To Advance God's Kingdom on Earth," Ben Hines; "To Win Souls," Pastor R. L. Gay; "To Develop Christian Character," and others.

Some of us were much surprised to hear that there are only twenty-three hundred people in the Sunday-schools of the West Chowan, and that not more than one-half of this number are members of the church. There are more than ten thousand church members in the Association, so it follows (according to the correct calculation of T. T. Speight) that there is only one out of ten of the church members in this great country in the Sunday-school. The Convention has a great problem to solve, and she is exerting herself to that end. The Convention decided to hold Sunday-school institutes for the benefit of the workers; to have Secretary Moore to aid them in rallies; to have a school conducted in each Convention, beginning with Friday afternoon of next session.

John Kale made one of the finest speeches on the subject: "The Mutual Relation of the Church and Sunday School."

I. The Sunday-school's relation to the church.

(a) It is an agency of the church.

(b) It is a divinely authorized agency of the church.

(c) It is a helper in the moral and spiritual development of the church.

II. The relation the church should sustain to the Sunday-school.

(a) Consideration for Sunday-school work.

(b) Confidence in it.

(c) Contribution to it.

(d) Co-operation with it.

(e) Aid her in culture.

(f) Conquest through it.

J. K. Parker, a young man and an orphan, made a strong speech on "The Relation of the Sunday School to the Orphanage."

The spirit of the meeting was fine, the speeches well prepared and delivered, the whole Convention seems to have one mind—progress.

Ben Hines, Jno. Kale and Joe Parker did such credit to themselves as young men that they deserve special mention.

There are forty-one schools in the Convention; only twenty-six of these are open all the year. A larger per cent contribute to the Orphanage than any other object; twenty-nine schools remember the helpless ones. There is a great work to be done, and the faithful pastors and laymen are ready to enter the field.

The next session of the Convention is to meet at Mt. Tabor Church, Jesse McCarter to preach the sermon.

J. S. F.

Good News from Manteo.

Let me communicate three items concerning our work here that I am sure will rejoice the hearts of our people throughout the State.

(1) Our building is progressing nicely. The roof is on and the floor about laid. We will have a nice building, and our people are very proud of it. The contractor, Bro. W. M. Price, himself a zealous Baptist, is taking pride in giving us a first-class and beautiful house, and has promised that we shall worship in it by the middle of September.

(2) The lovely spirit manifested by those contributing. Nearly every letter containing money runs something like this: "We take pleasure in forwarding the enclosed, and pray that God will richly bless you and your work." Our people are recognizing the strategic importance of the field, and their response is cheerful and noble. As shown by the acknowledgements, over $500.00 has been received. Surely a work fostered by such cheerful givers, and sustained by the prayers of so many of the Lord's servants, must have His approval, and is designed to be a blessing for ages to come to the people of this whole coast section.

(3) Best of all, we have just closed gracious meetings with both churches and added by baptism twenty-seven—twelve here and fifteen to the old church in the North End. Dr. Blackwell, of Norfolk, and Brother Duke, of Elizabeth City, helped us, and greatly endeared themselves to us all.

Our church in Manteo now numbers forty-three and others will soon join us.

Brethren, cease not your prayers on our behalf. "Except the Lord build the house, they labor in vain that build it."

THOS. G. WOOD.

The highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats, it is only going hand in hand with Him.—Mark Guy Pearse.

SEABOARD SUMMER RESORT RATES.

The Seaboard announces commencing June 1st they will sell round-trip Summer Excursion tickets to all summer resorts in this territory. Tickets will be sold daily up to September 30th, and bear final return limit of October 31st. Following are rates to principal points.

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Tickets are also sold to resorts on the C. & O. via Richmond, the N. & W. via Petersburg, and summer resorts in Western North Carolina on the Southern Railway, points on the C. & N. W., N. C. & St. L. between Chattanooga and Nashville.

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Old Point, Va.	8.25
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Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

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Obituaries.

MEGGS.—The death angel visited our community, Poplar Branch, N. C., on June 8th, and snatched from the home and hearts of Mr. G. W. Meggs and wife, Amanda, their little daughter, Marjorie. God lent little Marjorie to the fond parents for the short space of eight months. She was a sweet and interesting child. She nestled in their love and entwined about their hearts so that when the summons came it struck a heavy blow, but they were enabled to say: "The Lord gave and the Lord taketh away, blessed be the name of the Lord."

May God comfort and sustain father and mother, and other loved ones, in their sad bereavement.

E. S. PINCE.

FOUSHEE.—Mrs. Eliza Foushee, daughter of Bro. Thomas Bell and Sister Rebecca Bell, and widow of Bro. Geo. W. Foushee, died April 5, 1905, and was buried at Bell's Chapel, of which she had been a member since early in life.

In the death of Sister Foushee the church and a large circle of relatives and friends have been sadly bereaved.

Having given her heart to Christ early in life, and having been reared under the influence of pious parents, there was developed in her a genuine Christian character that commanded the confidence of all who knew her. Though she has been taken from us, the influence of her life is still felt for good in the communities where she has lived.

Her father and mother, for whom the church of which she was a member was named, have long since gone to their reward. Her husband, who was also a member of the same church, died about ten years ago. As Sister Foushee is now "absent from the body," she is not only "present with the Lord," but her experience is enriched by being reunited with those whom she loved while she was on earth.

While we have sustained a loss, she has incomparable gain.

May God bless all the loved ones whom she left behind.

JOHN C. HOCUTT.

GORDON.—Mrs. Ruthie A. Gordon was born April 1, 1854. She was taken sick November 26, 1904, with capillary bronchitis and pneumonia. Was attended by Drs. Thos. L. Booth and Jas. A. Morris until she died December 11th, at 7.20 a. m. The buriel services were conducted by her pastor, J. H. Gordon, at or near Corinth church, of which she was a member, and where her remains were laid to rest and to await the summons on the resurrection morn. Sister Gordon was 50 years and 9 months old when she died. She professed faith in Christ very early in life and joined the Methodist church at the age of 14, where she remained a member until August 2, 1895, when she was baptized by the writer into the fellowship of Corinth Missionary Baptist church, where she lived an exemplary Christian life till she died. She loved her church, and was devoted to the cause of Christ. Truly she was a burning and a shining light. Sister Gordon was a woman of great patience, never worrying or murmuring over anything. Though she suffered more or less for years, she at all times seemed to be cheerful and always met you with a smile. I have visited her home many times, and found that she adorned the profession she had made by a well-ordered walk—a pious and Godly conversation. She was one among the best women I ever knew. I don't think she had an enemy in the world, but was loved by all who knew her. Her life was characteristic of a true child of God. She bore her afflictions very patiently, and left sufficient evidence behind that she is at rest. Blessed are the dead which die in the Lord yea saith the spirit that they may rest from their labors and their works do follow them. Sister Gordon was a kind and devoted wife, a tender mother, and an obliging neighbor. She leaves a husband, whose life has been like hers, and a son while I knew him was following her example, together with a host of friends to mourn their loss. We extend to our bereaved friends our heartfelt sympathy, praying that He who heals broken hearts will bind up the wounds that death has made, comfort the faithful husband and son, and when their pilgrimage on earth shall end grant them an abundant entrance into the beautiful rest that remains to the people of God.

J. W. ATKINSON.

KING.—Mrs. Nettie H. King, daughter of Mr. Patrick H. and Mrs. N. C. Price, was born September 25, 1883, made a profession of faith in Christ in a meeting at Mt. Hermon church conducted by the pastor, F. H. Jones (and aided by J. M. Haymore), in July, 1900. She was married to J. W. King June 30, 1904, and died at her home in Waxhaw, N. C., May 30, 1905. She leaves two sisters, one half sister, and five half brothers, a husband and many other relatives and friends to mourn their loss. This good woman lingered under the hand of disease only a short while. Patience, faith and resignation were the graces that adorned her character during her short illness.

What a vast and silent mystery is the thing we call dying! Our loved ones pass away from us; and we are helpless. The living cannot move a step towards them, but can only wait until, in the same mysterious way, we obey the summons as they did, and so pass on and away. May we all have our lamps trimmed and burning when the Lord calls for us. In the death of this sister Mt. Hermon church loses a good member, the husband a devoted wife, the children an affectionate step-mother, and her adopted parents a dear child. They have the sympathy of Mt. Hermon church ond the people of the community in their bereavement.

"Be ye also ready for in such an hour as ye think not the Son of Man cometh."

F. H. J.

P. S.—The North Carolina Baptist and Webster's Weekly will please copy.

CHAMPION.—At her brother's, Thomas Webster, near the old home in Franklin County, Sister Mary Champion, July 15, 1905. She was the daughter of Rev. Daniel Webster, so favorably known among us, and married Brother Clayborn Champion, in early life. To them were born several children, some of whom survive her, but her husband and several children have preceded her to the heavenly home. Sister Mary was so much like in spirit and life the Mary of the Bible, who expressed her love for Jesus in breaking the box of ointment, and anointing the Master, and possessed so many amiable qualities that it is difficult to discriminate, but truer to say, that her life was almost perpetual sunshine, with few clouds to obscure.

In person, she was commanding, and she moved among her friends as a continual benediction. Three things characterized her life, her cheerfulness, her benevolence, her love for the church, Maple Springs, and its community. She carried sunshine wherever she went, cheering the despairing, lifting the despondent, helping the weary to bear their burdens. The sick listened for her footstep, as they that watch for the morning; the sad, for the light of her face, and cheering words; the lonely, for the clasp of her friendly hand; the needy, for her generous help.

Her ideals were high and she was ever striving to be more like Christ herself, and get others to do the same.

She loved her Savior with a pure and holy love; this made her love His service, His word, His people, His house and lost sinners. She constantly gave more than a tenth of what she made, esteeming it her highest privilege to work and sacrifice for the Master.

She was her pastor's friend and helper, ever in her seat at church, if possible to be there. Almost her last wish was to be at Maple Springs once more.

Beautiful in her life, and glorious in her death, she lived a long time a member of Maple Springs, and died in its fellowship, loved and respected by all who knew her.

Her funeral was preached by the writer to a very large crowd of sympathizing friends, and she was buried among her people—her grave beautifully decorated with flowers.

May the Lord comfort the bereaved ones, and help us all meet her in heaven.

G. M. DUKE.

Warrenton Record and Christian Advocate please copy.

In Memory of Miss Hattie James.

Far from the madding crowd, in the deep heart of the country, stands the little church of Lea Bethel, smallest of the sister churches composing the Beulah Association. There "two or three" of the Lord's people gather monthly in His name, and truly, if we may judge this little church by her fruits, He is there in the midst of them.

Twenty names, the number attained during the past few years, form the largest church roll this church has ever had. Yet a more faithful little band cannot be found. They expect to entertain the Association this year. As they thus attempt great things for God and expect great things from God, one can imagine the gentle voice of the Savior, saying, "Fear not, little flock." Will not all Christians who read this pray that the Comforter also may be with them, consoling them for the present loss of one of their most faithful members?

On the 10th of this month, Miss Hattie James died. Her death was one of the most beautiful examples of Christian dying, as her life was one of the most beautiful examples of Christian living. A few hours before her death, one of her friends said to her: "You look brighter today." "Oh," she replied, "you would look happy, too, if you were as near perfect happiness as I am!" Unable to raise her body, she still insisted upon having the church letter read to her, that she might be assured it was correct. She had taken a very prominent part in all the workings of the church, especially the distinctive work of the women, being Vice-President in her Association. Her ruling passion seems to have been love for her church and all its enterprises. She was particularly interested in missions, and left a sum of money to be applied to the support of the missionary to be known as the missionary of the Vice-Presidents of the Women's Work. She wished to live to see the little church building painted. This work is now in progress, and will form the first monument to her memory.

What can one say, within the narrow limits of a newspaper article, of such a life, of such a death? It is to be hoped that at the meeting of the Association, a suitable memorial service will be held. It is good for us to dwell upon so notable an example of deep consecration. "Blessed are the dead who die in the Lord."

S. E. D.

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The Seaboard announces the following week-end rates from Raleigh:

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RALEIGH, N. C., WEDNESDAY, AUGUST 16, 1905.

THE RELATION OF BAPTISTS TO SOCIAL QUESTIONS.

ADDRESS BY WILLIAM LOUIS POTEAT BEFORE THE BAPTIST WORLD'S CONGRESS, JULY 18, 1905.

Mr. President:—The matters to which our minds have been turned by the day's discussions are, of course, only particular features of the complex social life of the time. Like the questions sprung by pauperism, vice, corporate wealth, education, public franchises, the public service, they all need to be brought down to the bottom principles of the Gospel. Their final settlement is there, or it is nowhere. Social questions exist as social questions, mainly on account of a society formed upon pagan foundations. Hitherto Christianity has gone, comparatively speaking, but a little way beyond judging the social scheme and raising social problems. Now at length, but all too tardily, its interpreters everywhere are beginning to discover its practical bearing upon the organized life of mankind and their own responsibility for its application in this field. Evidences of the awakening of this social conscience are too abundant and clear to need pointing out. The difficulty is to account for the historic development of Christianity away from the thought of Jesus. Whatever the explanation may be, the fact is that Christianity has not wholly escaped the tendency of all religions, low and high, to degenerate on the one hand, into externalism and ritual—the elaboration of worship, and, on the other, into speculation about the religious experience—the elaboration of religious opinion. Little opportunity seems now to be left for further progress in either direction; and Christian thought is turning back to its sources in the life and teaching of Jesus to find the original conception of our religion and a fresh enthusiasm in realizing it among men.

Jesus is the greatest revolutionist in history. His ambition was the widest; his consecration was the most absolute; his method was the most radical, and, in spite of the mistakes of his representatives, his achievement is the largest and most abiding. What is the aim of Jesus? What, after all, are we finding his ground purpose to be? It is in one word, righteousnes—individual and social righteousness. His concern for the individual is, not to make available for judicial purposes an extraneous righteousness, but rather to revolutionize the nature and achieve in it a personal righteousness. His concern for society is the progressive transformation of the present social order until righteousness come to control all its organs and activities. The kingdom of heaven, the great theme of all his teaching, is the organic expression of the will of God in human relations. It is to be realized, not in another world, but in this. It is to come on earth.

He thrust the Gospel into the human drama to control its course and issue, and if Jesus cannot save the world, it is time to inquire whether he can save the individual.

So far there is general agreement. We are coming to feel tolerably clear and assured about the aim of Christianity, but on the question of the method of Christianity we fall apart in confusion and ineffectiveness. The present-day impulse towards the amelioration of social conditions, by whatever name it may be called, is distinctly a Christian impulse, and it is of the highest importance that it find its proper channel and roll its undivided volume forward upon its task.

Let us understand at once that the method of Christianity is not the method of the scientific socialists, who aim first at the conquest of the powers of the State and then at the reorganization of society throughout by direct legislation. They will have the State seize that poor bundle of injustice and inequalities, shake it to pieces, and then put it together again. That is the method of revolution—"putting the world brutally to rights." If it were so put to rights to-day the process would need to be repeated to-morrow. The milder method of social progress through social art advocated by Mr. Lester Ward is quite as far removed from the method of Jesus, for it throws overboard all religious motives and rules of action. The trouble with all these scientific socialists, whether revolutionary or artistic, is that they do not recognize the main fact in the case, namely, that moral evil is the root of all social unrighteousness. And that root, however severely legislation may prune the twigs above ground, will continue to send up its obnoxious shoots from below. As Carlyle puts it, "Given a world of knaves, to educe an honesty from their united action."

Nor yet shall we find the Christian method in that of the Christian socialists, who aim at the "conversion" of the State. Such men as Dr. Herron and Mr. Stead hold that, in theory, the State is the Church, the organized Christianity of the people. The city council is the real centre of the religious life, the police court and the fire department are branches of the Church. The practical necessity is that they shall become Christian, for except the State and the municipality be born again, they cannot see the kingdom of God. All desirable things will, of course, be realized in "the Christian State." I need only remark that the haziness of this conception is quite as marked as the religious ardor which attends upon it.

What, then, is the method of Jesus? That noble Breton priest Lamennais may have held erroneous political opinions, but he laid his finger on the secret of Jesus when he said: "All that Christ asked of mankind wherewith to save them was a cross whereon to die." He propounded no formal sociological theory. He left no specifications for the systematic construction of his ideal social order. Nor was Jesus an iconoclast. The outworn and the passing he handed on to elimination, with a loving tenderness. He distinctly rejected the fan and axe insignia assigned to him by the wilderness prophet. Least of all did he seek his aim through political agencies. With an unaccountable obtuseness the social reformers who make their appeal to Jesus have adopted the precise method which he repudiated. That fierce struggle in the Jordan solitudes culminated in the alternative which confronted him—"revolution by political agencies, or regeneration by spiritual influence." From the choice which he then made he never receded, though he early saw in its bosom the sign of the cross.

Briefly stated, the method of Jesus is, regeneration by an inward spiritual ministry, social righteousness through the vital, contagious leaven of individual righteousness. He renews all social life at its sources in the individual human heart, and trusts the new life to take on the external embodiment which is appropriate to it. The transformation of the social unit leads by natural processes to the creation of a Christian public opinion; and this Christian public opinion, in proportion to its strength and pervasiveness, will control any new expressions of the social life, and, without violence, first soften and ultimately eliminate a feature of the existing order out of accord with it. In the end, a new society emerges to which an anti-Christian institution or practice, at home in the old, becomes alien and impossible. In this way has Christianity hitherto operated upon the general social life as a purifying and elevating agency. And this must remain the Christian policy. Let us understand, however, a practical detail which is really implicit in it. The parable of the Tares suggests that, when the process of development has proceeded to its natural culmination, something like a violent revolution may occur resulting in the isolation of the incorrigible and the manifest triumph of righteousness. So when the public conscience has been formed upon the Christian ideal, vested interests which grew up before and are found to be opposed to this ideal will never yield to the pressure of a public opinion which contents itself with nerveless entreaties or rhapsodic denunciations. Such pre-Christian survivals can only be dislodged when the public conscience takes practical embodiment in legislation. The only effective burial of them is beneath a heap of snowy ballots.

As to the relation of Baptists to the Christian program of social amelioration, I must be allowed to say that the trueness, the promptitude, and the energy of the Christian impulse are in direct proportion to the freshness of the Christian experience. They suffer abatement with the passage into the stage of speculation where doctrinal and denominational questions arise. On the other hand, it must be apparent that the freedom of individual initiative, which is a part of the Baptist polity, and the general character as well as the specific content of Baptist beliefs, are in the highest degree favorable to the efficient execution of the Christian program. Baptists stand for the unmediated mastership of Jesus, and therefore for freedom from priestly control, for simplicity of worship and spontaneity of service under him. Baptists stand for the spirituality of the church, and therefore for the separation of Church and State. Baptists stand for the inherent worth of ma as man, and therefore for a democratic society, the brotherhood of man. The fact that Baptist priority in these great demands is occasionally questioned, is only an indication of how rapidly the world is coming round to the Baptist positon.

Surely a people whose distinctive contentions coincide so strikingly with the Gospel scheme of social redemption are charged with a grave responsibility. What we need is a clearer vision of our social mission, a fuller surrender of our freedom to the authority of him who confers it, a new enthusiasm of sacrifice in the service of the kingdom. Your definition of a church as a local independent body of baptized believers is good as far as it goes, but it does not go far enough. "Believers" subscribing to a formulary? Nay. Are they over-mastered by a new passion, wholly and joyously self-surrendered to a new allegiance? "Baptized" immersed in sacred waters? Nay. Are they submerged in the tides of the Spirit? Have all thy waves gone over me? Coming up out of such a baptism, possessed by such a faith and aflame with it, our churches will front the dark and tangled scheme of our pagan society with an invincible courage and a high sense of responsibility to ease the pain of it, to correct the injustice of it, to bring it in the travail of the new birth to the kingdom of God on earth.

A SLIGHT MISTAKE.

The children in a Sunday-school class were required to pass by the contribution basket, and as they dropped in their offerings repeat a verse of Scripture. All went nicely until the last little boy reached the basket, dropped in his pennies, and said: "Father, forgive them, for they know not what they do."—Woman's Home Companion.

Why You Should Send Your Boy to Wake Forest.

EUGENE A. TURNER.

The campaign for increasing the endowment of Wake Forest, and for making this year's enrollment larger than ever before, is on. Throughout the State friends of the college are working with the trustees, the faculty and the alumni with these two purposes in their work. While this work is going on I want to say just a word for Wake Forest, and I want to say it primarily to the parents of the State.

In what I shall say I shall speak as a student of the college, and as a citizen of the "Hill," for I had the fortune to stay there several years as both. I want to acquaint you with a few facts, and let these facts stand to you as reasons why you should send your boy to Wake Forest for his education.

Wake Forest is ours; it is a Baptist college, and as one of the visiting pastors said there last February, "It is our Jerusalem," and it is, for years the Baptists of North Carolina have prayed with their faces toward Wake Forest; they have worked for it, and many of them have suffered in their sacrifices for it. You know this, and if you are the Baptist you ought to be, you will support it with your patronage, and in every way you can in order to make what your denomination has done for it count for the very most possible.

You want the very best influence to surround your boy. No matter to what denomination you belong you want this condition, and consider this more than the curriculum when you are deciding where to send him. Wake Forest in this respect is all that a parent could desire. I would not leave the impression that there are no evil influences there, for there are, and some serious ones too; but when compared with the other institutions in the State, Wake Forest is second to not a single one. Elon and Guilford are the only high educational institutions in the State that have anything like the same moral atmosphere, and they are co-educational. I say this not from hearsay, but from what I have learned from visits to the colleges of the State.

At Wake Forest a large per cent of the students are Y. M. C. A. workers. Every student is required to attend prayers daily during the week and church on Sunday morning. There is a Y. M. C. A. prayer-meeting on Monday night, and one on Wednesday night for the citizens and students. There are mission study classes and Bible study bands, just as there are in all colleges.

The Sunday-school there has the finest [illegible] corps in the State. They are men who have been trained to teach and whose business is to teach. They devote their time and their life to the teaching of others, and in the Sunday-school room they are at their best. They are Drs. Sikes, Brewer, Poteat and Professors Gulley and Sledd. The superintendent is Dr. Gorrell. These are the men whom a boy meets and lives with when he is in college there.

Dr. Lynch is the pastor there. He is one of the deepest thinkers and most original preachers to be found in the Southern pulpit. He always preaches something new, and something great. There is not a man in the faculty who will not lay himself out to help a student when called on.

The social life that a boy has there depends on the boy. He can make it or he can live there to himself. Sometimes one hears a boy say: "This is three years I have been here and I have never met a single professor's wife," or, "I have not met a lady except Mrs. So and So whom I board with." You hear expressions like that, and they are true; but whose fault is it? A boy should not expect the citizens to go to his room and drag him to their homes, and they will not do it, but they will do all they can to make his stay a pleasant one, and if he will visit them, he is welcomed and always entertained.

One professor has his classes to receptions every year. Another had the students who were spending the Christmas holidays of 1904 on the "Hill" at his home one night, and they are always giving opportunities like these.

The day after one of the holiday receptions a student passed a young lady whom he had met there the night before, and did not speak, though she bowed to him. His reason, when I approached him, was: "Because she doesn't want to know me." This man complains at the hospitality of the people there.

I have found them to be big-hearted, friendly and sincere, and I know that when a boy goes there, and acts as he ought to, and shows that he wants to know the people, and wants them to know him, they like him and treat him well.

For thoroughness, for a wholesome moral atmosphere, for the best spiritual, mental and physical development, for the best training in oratory and debate to be found in the South, and for the all-round development of your son, and for a spirit of frankness in his daily life, you cannot do better than send him to Wake Forest.

Greenville, N. C., Aug. 31, 1905.

Sunday School Snapshots.

BY HIGHT C. MOORE.

Each of the two Wilkesboros, under the leadership of Pastor Staley, is soon to organize a teachers' meeting.

A Jackson teacher offered a certificate to the member of her class who should give the best attention. At the end of the quarter she found that each one was entitled to it!

The largest country Baraca class in the State is at Green Level, in Wake County. It numbers forty-seven, and the young men take much interest in it.

Superintendent Reece, of Elkin, has curtained off his primary room into four sections. The half-hour in the room is occupied with teaching the lesson by four teachers and with music, an organ being a part of the equipment.

The fifteen churches of the Stone Mountain Association (in the upper edge of Wilkes County) have twenty-five Sunday-schools this summer. What a power is J. S. Kilby in accomplishing this great result!

In the Brier Creek Association twenty-seven churches report twenty Sunday-schools, and only two of these are evergreen. Old Brier Creek Church (mother of many and now 121 years old) has not yet opened Sunday-school this year. It has forty members. An institute was recently held there.

The N. Wilkesboro Sunday-school has adopted the plan of giving a certificate to each pupil who will induce five new scholars to join the school. This plan is worth consideration by other workers.

Superintendent A. C. Green, of New Hope Church, near Raleigh, reported at the recent Union that in a memory contest one young lady in his school recited by heart 3,700 verses of Scripture.

The Brushy Mountain Sunday-school Convention was organized a year ago, three churches being represented. Regular meetings have been held every quarter since and about fifteen churches are now in line. President C. C. Wright and Secretary Harvey Church and their co-workers have been at work. Prof. S. J. Honeycutt has this season visited every school, his services being rendered gratis and his expenses borne by the Convention. He is to make another partial round with a special view to keeping any school from going into winter quarters.

The Pilot Mountain Association.

The twentieth session of the Pilot Mountain Association convened with Beck's church, Bethania, N. C.

B. K. Mason preached the introductory sermon. Text, Psalms 106: 15: "Spiritual Poverty." He discussed the dangers of commercialism and riches.

D. F. King was re-elected moderator and T. L. Vernon clerk.

L. Johnson, R. J. Bateman, S. F. Conrad, A. Johnson, F. P. Hobgood and J. J. Beach were recognized as visitors.

The letters were read to the great comfort of many who enjoyed sweet sleep. There were fifty letters to be read. Secretary Johnson found a comfortable seat by a window where he led the host of those that slept. Pastor Crews (of Beck's church where the Association was in session) sat on the pulpit and imitated Secretary Johnson. Rev. S. F. Conrad followed the pastor's example and added tones as of a duet; and 19 members of the body were in the land of dreams to the time of the reporter's joining those who slept. What then followed no one can tell. Bateman made a strong plea for the Baptist University for Women, and urged the parents to educate their daughters in this, our best institution.

State Missions was given a splendid place on the program. The missionaries of the Association made brief reports of their work. Secretary Johnson and H. A. Brown left nothing undone for the advancement of our mission work. Such yokefellows in a great cause could not fail to move forward. Last year the Association gave $784.76 to State Missions, this year they gave $802.63; next year they pledge themselves to raise $892.00.

Brother Brown's reference to Jno. M. Stanford, who passed to the home of his reward on last Wednesday, was beautiful and full of the highest praise. How he was loved, what a great work he was doing and how he will be missed in the Association. One would almost think it a waste for a life to be harvested so soon, but He who doeth all things well knows best.

Professor Hobgood was present and made a plea for the Oxford Seminary. He also made a confession and very frank statement in regard to the Orphanage. There seems to be but one mind among the people as to what the trustees should do. Brother Hobgood promised the people to see to it that they should see their desire in this matter. The way being thus cleared, Brother Johnson made a thrilling speech, pleading for the helpless children. He begged the people to stand by the institution, by the orphans regardless of the acts of any man or set of men. The people responded, and Brother Johnson went away with $100 in his pocket for the institution.

Home Missions were discussed by B. K. Mason and L. Johnson. The Pilot Mountain will stand by this noble cause.

A. L. Betts made a strong plea for Woman's Work. The women are at work in this Association, and it was thrilling to see the large congregation of representatives from the societies.

W. H. Wilson read and discussed the Foreign Mission report. He urged the Association to increase their gifts, but no pledges were taken.

The Association does some work on Ministerial Education, but several of the leading men are much opposed to this work. Wake Forest needs a man at every Association.

Brother Conrad made his speech for Temperance, but there was not so much interest in this subject as at other times.

Bro. P. Oliver read a report on Ministerial Relief which caused much discussion. The Association has not been supporting the Ministers' Relief Board, and sent up only three dollars this year for that object. The report spoke kindly of the spirit of this work, but recommended that each Association take care of its own poor.

B. K. Mason, who was on the committee, refused to sign the report because of the last recommendation.

Brother Oliver argued that the Board at Durham could not know the character of old ministers, and so would help many who were unworthy.

Bro. C. C. Haymore took the same side of the question, and argued that it was a dangerous thing to aid old preachers, for it would lead to carelessness and extravagance.

T. M. Baker said that he had been intimate with preachers for twenty years, that they were lazy and would do no more than they could help, and that if they were cared for in their old age that they would be less account than they now are.

D. H. King, the moderator of the Association, said that a preacher needed help no more than other men. That this Board was a great extravagance, and if it was continued that the old preachers would wear fine clothes, high hats, sport splendid canes and live in great luxury. He then branched off and paid his respects to the Orphanage and her trustees. Said that the putting in of the water-works was uncalled for, a piece of nonsense, a useless waste, and a creator of a ten thousand dollar debt. He waited until A. Johnson was gone.

Fred N. Day, A. L. Betts, W. H. Wilson and others defended the Ministerial Relief Board and urged the Association to support this work, but the opposition prevailed, and nothing will be done for this work. It would appear that Brother Oliver could see that his plan is no good. Last winter, R. M. Loftis, who is Brother Oliver's pastor, was very sick for some time, and the church owed Pastor Loftis his salary for the quarter. Brother Oliver decided to raise a special collection for his pastor; he begged the congregation to contribute (there are nearly three hundred church members), and the collection for a distressed and very sick pastor amounted to three dollars and fifty cents. One of W. H. Wilson's members, who happened to be present, paid one dollar of this amount; so Brother Oliver's church paid two and one-half dollars to their own pastor, when he was sorely afflicted and the church away behind with his salary. That is the way the thing goes in a pastor's own church where there is no respect for a minister.

The next Association is to meet at Waughtown, and J. E. Smith is to preach the introductory sermon.

J. S. FARMER.

J. R. Green Ordained.

The Baptist church at Clyde invited the following brethren—Elder J. M. Haynes, R. A. Sentelle, M. R. N. Caldwell and L. B. White—to sit in council with them, July 22nd at 2 o'clock p. m., to consider the propriety of setting apart to the work of the Gospel ministry our brother, J. R. Green. After a careful examination, we decided that Brother Green is well qualified to enter the work of the Gospel ministry, and that he is sound in the faith.

On Sunday morning, July 23rd, the ordination service was held. Rev. R. A. Sentelle preached the sermon, Rev. L. B. White delivered the charge, Rev. M. R. N. Caldwell presented the Bible, Rev. J. M. Haynes offered the prayer and Rev. J. R. Green pronounced the benediction. Brother Green is an excellent young man, and we wish for him great success in the work of the ministry. He has been a student at Wake Forest for two years and will return in September to resume his studies.

L. B. WHITE, Moderator.
R. A. SENTELLE, Clerk.

From Bro. F. M. Jordan.

Last Sunday we closed a meeting of fifteen days at old Zion church, on the French Broad River, in Transylvania County, within fifty steps of the old noted Eastatoe Ford. This is said by the old people to have been the best meeting in this country for the last twenty-five years. It has doubtless been an old-fashioned revival of pure and undefiled religion. We used the old mourner's bench all the time, and invited all seekers of salvation to come forward and take the front seats in the house of God, and I have never witnessed deeper and more pungent convictions for sin and happier conversions from sin in all my ministry of fifty-five years. Even little tender-hearted girls seemed to have a desperate struggle to realize the pardoning mercy and peace of God. There were twenty-seven professed conversion, and I don't think that I have a shadow of doubt about the reality of every one of them. Twenty-four were received for baptism, and last Sunday morning it was our happy privilege to bury twenty happy souls with their blessed Saviour in baptism in the French Broad River—fourteen lovely daughters, two young mothers, an aged mother, two little brothers and one young man. I said to the young men on the shore that it looked like all the girls were going to heaven and leave them behind to go to hell. We baptized in the middle of the river, and there was a good view from both sides. Numbers said it was the most beautiful and impressive baptism they ever witnesesd. Several of the young sisters shouted and praised God in the water, and more heavenly countenances I don't think were ever seen on earth. "Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience."

The brethren prepared a nice place in a beautiful grove on the bank of the river for all the service. After the candidates dressed they all gathered at the stand in the grove, formed a line, when an host of Baptists gave them the right-hand of fellowship into the church of Jesus Christ. It seemed to us to be the most beautiful sight this side of heaven.

Many back-sliders were thoroughly reclaimed, and had a restoration of the joy of salvation, and have rededicated their lives to the service of God. This was a high day for the Baptist and the cause of truth and and righteousness in this country.

A subscription was started to build a magnificent meeting-house for God in the new town of Rosman on the Transylvania Railroad, just on the opposite side of the river from where the old Zion church now stands.

One man proposed to give the frame of the building and one poor man said he would give one hundred dollars, and so on; so the building will be pushed to completion.

I have fought the world, the flesh and the devil in this country; the blockade distillers and the whiskey cause especially, and have been wounded in the house of my brethren. One man said on the streets of Brevard that I ought to be in the penitentiary with the blockade distillers wearing striped clothes. A brother of the same church of which I am a member said that I had given myself up to the devil to be used by the devil in this county. Another brother refused to let me have a bushel of corn because I cut up a blockade still and put the distiller in the penitentiary; said he would keep his corn to feed thisd istiller's children. Another good brother said he expected to get whiskey at this still on Tuesday night, but old Bro. Jordan disappointed him by turning it all in the creek. When Cathey's Creek called me as their pastor, a good brother said: "Thar now, Cathey Creek has played the devil at last, called the old man Jordan." Cathey's Creek was in the jaws of death; now we have a splendid house of worship, a good membership, large congregation, Sunday-school, and I have baptized twenty-nine into her membership.

The old New Prospect Church at the great Toxaway Lake was almost too dead to resurrect; there I have baptized nineteen, secured a beautiful lot, and we have in process a magnificent meeting-house for God. Old Zion has been in the clutches of death for years; her former clerk is now in the chain-gang for making, selling and and drinking whiskey. But this great revival meeting will bring about a new epoch in the history of this country.

All this does not look much like serving the devil.

Elders Jesse R. Owen and Allen Manly were with me in all this meeting and did some wonderful good preaching, and did good service in many ways. Brother Owen will graduate at the University of Virginia at the close of the next session, and bids fair to make one of the safest and best Gospel preachers in the State. He is taking care of a good old widowed mother and securing a good education.

Our daughter, Nannie, will return to Murfreesboro in September, and her sister Susie is exceedingly anxious to go with her. We are waiting to see if any brother or sister in North Carolina will send her.

F. M. JORDAN.

Calvert, N. C.

P. S.—N. C. Baptist please copy.

Concerning Cullowhee.

In the "land of the sky," some fifty miles beyond Asheville, is the beautiful valley of the Cullowhee. From Forest Hill on its western side the eye is gladdened by a restful picture of brook and meadow, field and orchard, and here and yonder a quiet home—all framed in a border of varyingly tinted mountain ranges and peaks. There is the "town-house" field, marked by its ample mound, where once the red warriors held often their councils. And near by now on the mountain slope is the picturesque spired church of the pale-faces. At short distance—east of Caney Fork creek—is the famous Judaculla Stone. It is a hard soapstone, about fifteen feet square; ranges north and south and slants to the ground westward. Its entire face is curiously carved. Mark that bold, straight groove—and its northwest trend. Look up eastward to the well-wooded cliff. Upon those heights a skilled surveyor will point out the treaty line between the United States and the Cherokees—the historic Meiggs and Freeman line, run in 1796 across the State from South Carolina into Tennessee. It bears north forty-eight and a quarter degrees west. So bears the bold, straight groove in the Judaculla Stone—around which the feathered chief annually gathered his young braves for long hours of scrutiny of those soapstone carvings.

A few miles up the Tuckaseigee all is changed. Near the top of Cullowhee mountain is a fast growing miners' camp. At short intervals the bell clangs, the hoist turns, and tons of copper ore are lifted to the surface. So, too, a few miles down the river where snow-white kaolin is delved from the red hills. In all this region of underground wealth is soon to be activity of shaft and drift and stope—generous outputs of kaolin, mica, copper and nickle.

At present, the Cullowhee, with its sister valleys and surrounding heights, invites to soothing tranquility and uplifting contemplation of nature's loveliness.

But to the writer, driving from Sylva, the nearest station, and approaching this region in the charm of moonlight, the object of special interest crowned a height on the west bank of the Tuckasiegee river. Just ahead was a substantial steel bridge spanning the turbulent stream which, a stone's throw lower down, received the babbling waters of the Cullowhee. That crowning object, beautiful for situation and admirable in structure, is the new building of the Cullowhee Normal and Industrial School.

It is the tangible fruitage of fifteen years of mental toil by its gifted principal, Prof. R. L. Madison.

The second session of the Cullowhee Summer School—from July 17 to July 30—has just closed. It was largely attended by teachers and students from a wide scope of country. Earnest work was done. Through two weeks, daily and on alternate nights, the Principal and his able faculty were assisted by Professor Moses and Miss Bellamy, of Raleigh; Professor Filkins, the strong leader of our newly established Baptist Academy at Murphy, and by Professors Brooks of Goldsboro, Pearson of Greensboro, Hale of Carson and Newman, and Lanneau of Wake Forest.

Primary teachers were greatly aided by skilful instruction in paper-folding, card-board and raphia work. Normal training in history, literature, mathematics and languages was varied at intervals by lectures on common-school subjects, on school management, on expression, on nature topics—studies of land and sea and sky.

The Cullowhee school is already a felt power in Jackson and in adjoining counties, and has attracted State-wide attention to its decidedly able management.

Already its brainy mountain boys and girls have gone forth to bless the world—some of the boys by way of Wake Forest.

Their brothers of the same stamp are now training, and in due time some of them will join the worthy rank of our Stillwells and Hoopers, our Hendersons, Davises, Rickmans, Pressleys, Cowans and Mashburns. Wake Forest is proud of her sons from Cullowhee, and will welcome in turn others coming with like sound preparation.

Tuckaseigee Association meets at Caney Fork church, Thursday, August 17th. It is best reached by conveyance from Sylva. Teams from that station early Thursday morning will take visitors to the gathering in good time.

J. F. LANNEAU.

Resolutions.

Whereas, Rev. S. W. Bennett has resigned the pastorate of our church to accept a call to Pheebus, Va. They are fortunate in securing him. They are to be blessed with a good preacher and pastor. We are grieved at our loss.

Whereas, Brother Bennett's ministry at Falls has been highly satisfactory to our church and very beneficial to our work. Therefore be it

Resolved, 1. That we place on our records the following resolutions of appreciation and love and also send a copy to the Biblical Recorder for publication.

2. That Brother Bennett's ministry of three years at Falls deserves the praise and grateful remembrance of the Baptist people. He built up the church itself and has led us in building a comfortable house of worship; when he took our church it was weak, now he leaves it strong and practically self-supporting.

3. That his personal relation to each one of his flock has been tender, sympathetic and altogether helpful. We view his departure with great regret.

4. That our best wishes and prayers will attend him wherever he shall go. We commend him heartily to the Christian brotherhood everywhere as a workman approved.

MRS. H. G. HOLDING,
MRS. E. O. PENNY,
Committee.

The Beulah Association.

The session of the Beulah, which recently convened at Lea Bethel Church was unique in several respects. There are eleven churches—the smallest Association in the State. There are three preachers only in the borders of the Association. There were three visiting brethren—L. D. Watson, S. F. Conrad and J. S. Farmer—present. The whole community opened their homes to the Association. The Primitive Baptists, the Methodists, the Presbyterians and those of no church at all opened their doors and we have not seen a more hospitable people.

J. J. Adams preached the introductory sermon. Subject: "The Holy Spirit's Work."

D. Y. Mebane was elected moderator; J. P. Woody clerk, and C. R. Vernon treasurer. These brethren are all laymen, and they did the Association efficient service.

Special prayers were offered for Bro. J. A. Beam, who is in a hospital at Richmond, Va., and Mrs. James, a faithful member of Lea Bethel Church, who has suffered loss by fire, hail and death of loved ones.

J. J. Adams made a practical point on temperance by recommending that the Association raise ten dollars on the spot for the Anti-Saloon League. This was done, and we hope we may have many more practical speeches and much work done.

The objects of the Convention were all given a place in the discussions. The pledges were about 10 per cent in advance of those of last year. This is an important example for stronger Associations.

Notwithstanding the fact that the rain poured, the floods descended and the weather was altogether unfavorable, there were large crowds and the work of the Association was vigorously pushed. The few traveling brethren who were present were given a free hand, and made as many speeches as they desired.

The next session is to be held with Providence church, five miles from Danville, Va.

D. W. Thomasson is to preach the introductory sermon.

J. S. F.

From Barker's Academy.

The passing summer scatters countless blessings along its dusty track. First came vacation days, sweet and restful among life-long friends in blessed old Virginia, some of whom I served as pastor ten years. The first few days of July I spent in Brunswick County, N. C., where I found some choice people, pre-eminent among them Brother Harelson, moderator of the Brunswick Association. On the second Sunday in July I was with the good people of Fayetteville Street Church, Raleigh, and found them happy in the prospect of having Brother Bateman as pastor again.

And now I have taken charge of Barker's Academy, in Robeson County, N. C., and have received most cordial greetings and assurances of generous support among these good people. Brother Oates, of Fayetteville, said recently, "The boys and girls of North Carolina are as bright as any in the world, but many of them haven't had a chance," and what he said is true. I hope to be of some service in helping to give them a chance. I also hope to be of some use among the churches.

I hear of excellent protracted meetings now in progress all through this section.

Ten Mile Swamp Church, near the school here, is preparing for revival meetings to begin on the fourth Sunday in this month, conducted by Brother Edmundson, of Raleigh. Rev. J. W. Cobb is the faithful and beloved pastor.

Sincerely yours,
W. B. LOVING.

Lumberton, N. C., August 7, 1905.

News Notes.

....Send brief reports of meetings —number of converts, peculiar features, etc.

....Wake Forest College is the college for Baptist boys. Read the article in this number.

....Has the great revival passed us by? If so, to what depths of humility should we go?

....Dr. E. J. Forrester has been elected to the Chair of Biblical Literature in Mercer University.

....Renewals and new subscribers bear the extra virtue of novelty in August. Look at your label!

....In the editor's recent absence Mr. Wingate Johnson had charge of the Recorder; and he acquitted himself with great success.

....Bro J. E. Ayscue accepts the call of our Greenville church. So another fine young minister begins his career in North Carolina.

....That address by Doctor Poteat is worthy of a World Congress and of the President of Wake Forest College. Read it by all means.

....We are glad to hear that Prof. John T. Paris is succeeding excellently in the school work in Yadkin. He is well qualified for his calling.

....President E. Y. Mullins writes that the World's Congress was a great success. The sense of world-uniting is a new factor in Baptist life.

....A few more days and goodbyes will have been said, and boy and girl will break home ties for college. Be sure in whom you put your highest trust.

....Brunswick Association will be held with the church at Poly Bridge, Columbus County, beginning on Thursday before the third Sunday in October, 1905.

....Pastor Squire J. Beeker, of Ocean City, is spending his vacation in North Carolina, as a true son should. He will attend the South Yadkin Association.

....Prof. W. J. McGlothlin of the Seminary, Louisville, received $1,200 for the Students' Fund as the result of his presentation of the Seminary work at the Mississippi State Convention.—Central Baptist.

....Dr. O. F. Gregory, after three years' successful work, has resigned as pastor at Adams Street Church, Montgomery, Ala., to take effect September 1st. His address for the month of August will be Cottage City, Mass.

....Pastor W. M. Vines, of Norfolk, supplied thee pulpit of the Second Church, Atlanta, the first two Sundays in August, in the absence of Dr. J. E. White, who is in Europe. The last two Sundays of this month he will supply his old church, the First, of Asheville.

...Pastor Josiah Crudup, of Washington, preached for the Raleigh First Baptist Church Sunday. His sermons were excellent, well-suited to his congregation, and indicating that we have in him a younger minister of unusual parts. He would be heard in Raleigh with great pleasure at any time.

....Spencer is fortunate in the acceptance of her pastorate by Bro. J. Manning Dunaway. His name is sufficient introduction. He is of Virginia and a noble tribe of Baptist preachers, and worthy of his tribe. At Emporia, Va., he did magnificent work. His brother, the Oxford pastor, has made a large place for himself in North Carolina.

....President Vann reports twelve more students on his lists than last year at this time. This is excellent. It is a suggestion, too, to parents to send in the names of prospective students as soon as possible. The University is far and away the best institution in the State for women. September 5th is first day.

....Rev. A. C. Cree, of Louisville, Ky., who is supplying the Tabernacle Church of Atlanta, has accepted a call to the church at Williamston, S. C. It is understood that he will do some agency work this fall in connection with his pastorate. Brother Cree is a strong man, and will receive a hearty welcome back to his old State.—Christian Index.

....It is a notable fact that Richmond College is adding to its faculty two such men as Professor J. C. Metcalf and Dr. Walter S. McNeill. These gentlemen are the best products of Southern culture, liberal, sympathetic, progressive and inspirational. Virginia is to be congratulated upon such accessions to its teaching staff.—Religious Herald.

....Brother L. B. Boney writes from Chadbourn: "My father of Ivanhoe, N. C., is here at the home of my sister, Mrs. A. Hufham, very sick with fever. I have had to neglect my work at Green Sea, S. C., to stay by his bedside. He has been ill several weeks. I ask the prayers of the brotherhood that he may be raised to health again and that I may soon return to my work."

....Rev. W. H. Davis has been granted a month's vacation, which he is spending in South Carolina, Georgia and in the mountains of Western North Carolina. Sunday the pulpit of South Side Baptist Church will be filled by Rev. C. M. Rock, of Warsaw. The following three Sundays Rev. F. H. Farrington will preach, he being a former pastor of the church.—Wilmington Dispatch.

....The September Century will be a fiction number, "Miss Gladwin's Choice," a long story (complete) by Anthony Hope, leading in interest. There will be other stories by Elizabeth Herrick, Lawrence Mott, Edwin L. Sabin, Oscar King Davis, Seumas MacManus, Harvey J. O'Higgins, Gouverneur Morris, Elizabeth Cherry Waltz and Elizabeth Robins, author of "The Magnetic North."

....The News and Observer of Sunday, July 30th, contained a very interesting description of a model country neighborhood—that around Olive's Chapel, in Wake County. We have been there and are prepared to appreciate what the News and Observer says about it. It is a delightful community where boys and girls grow into strong and useful men and women.—Charity and Children.

....Bro. S. A. Hege, of Winston-Salem, writes: "Liberty Association meets with New Friendship Church, three miles south of Salem, on Tuesday, August 22nd, at 10 o'clock a. m. Persons wishing to attend, coming to Winston, should go out on the street car to Southside, getting off where the car crosses the Lexington road, where they will be met at Mr. Swain's store nearby at 9 o'clock and taken to the church."

....Bro. K. C. Horner writes from Troy: "I have closed a gracious meeting at Forks of Little River Church, assisted by Rev. Jas. Jordan. The Holy Spirit seemed to be present from start to finish. A most excellent revival. Nine additions to the church. Brother Jordan is 77 years old, but he presents the Gospel in a simple way. Brother Jordan was on his native heath—his old mother church. How much we enjoyed having him with us! The good Lord be praised for His goodness."

....Doctor Rufus Weaver, of Baltimore, writes from Rome that the World's Congress was "a howling success"—literally! The applause, he adds, was like that of a North Carolina Democratic Convention. Those who know what that is will devoutly hope that Doctor Weaver has overshot his mark. A Democratic Convention is Bedlam! That is, in noise.

....Scotland Neck, N. C., Aug. 8.—Besides the usual monthly collection of $40 for the Baptist Orphanage at Thomasville, the Baptist Sunday-school here last Sunday made a special collection of $100, making the entire collection $140. The special collection of $100 was taken because of the recent disastrous hail which destroyed the crops at the Orphanage.

....Chairman Brewer, of Wake Forest College, feels confident of an unprecedented enrollment when the College opens. His mark for the year is 350. From every direction the mails bring thep romise of students. This is quite an achievement for Doctor Brewer. His hand was new at the wheel in June; but he has carried the ship grandly all summer. We congratulate him and the College.

....We deplore the death of Chas. P. Sapp, of Norfolk, Va., the well-known editor of the Virginian-Pilot. He graduated from Wake Forest in 1893, and soon thereafter began his brilliant career as a newspaper man. He had not reached the fulness of his powers, but he had demonstrated his talent as a speaker and writer. Wake Forest loses in his death a son who might have climbed high up the ladder with her name on his lips.

....There are 208 Baptist schools in the United States, and in these last session there were 2,868 teachers and 45,792 students. The value of the property of these institutions is $25,744,653 and the endowment is $26,549,012, a total of $52,293,665, as compared with $101,476,882 in church property. The largest of these schools is Chicago University, which had last year 325 teachers and 4,463 students. The next largest is Baylor University, with 90 professors and 1,025 students.—Exchange.

....Dr. Whitehead's acceptance of the headship of the Medical Department of the University of Virginia is a well-nigh irreparable lost to North Carolina. In a time when our stronger sons are finding it will to remain with us, we part with such a man in genuine regret. In our University he has proved a master of medicine and an instructor of rare gifts. Moreover, his fine Christian character has been a steady light in that important centre of life. With Alderman, Whitehead and Heck in the ancient University of the Old Dominion, that institution will renew her youth and appeal with old-time power to North Carolina.

....Bro. L. W. Clark, of Spray, writes: "You have probably heard of our great loss in the death of our pastor, Bro. John Stanford. I wish I could tell you how deeply he had worked his way into the hearts and lives of our people. He came to us about eleven months ago, when our church was only eighty members strong, but he left the church well organized and with a membership of over two hundred, having added fifty-seven by baptism since he came among us. He was the ideal pastor for such a place as this where strong is the yearning for sympathy and encouragement, and these he gave bountifully, always having a smile and a kind word for man, woman and child. He has left us deeply touched by the influence of his life as well as his teaching. We will be more gentle, more patient, more courageous and more sympathetic because of his life among us."

....J. C. McNeill gives us this bit of description in his Charlotte Observer column: "The bob-whites are now calling across the corn to one another. That delicious smell of harvest is in the air. The countryside is hushed from labor, the cattle wade up to their bellies in meadow grass, and there is everywhere a massive sense of plenty and leisure. The bull-bat from the dazzling sky and the locust from the leaves serenade each other, and there is a sheep bell somewhere.

....Rev. J. B. Cranfill has bought the Baptist, heretofore printed by Rev. R. T. Hanks at Abilene, Texas, and has changed the name to the Baptist Tribune. Abilene is the office of publication, but as exchanges are to be addressed to Dallas, Texas, we apprehend that this will be the future home of the paper. Just what the significance of this movement is we do not pretend to know. Dr. Cranfill is at present in the sanitarium at Battle Creek, Mich.—Religious Herald. What sort of sanitarium?

....We wish to call the attention of our readers to Bro. Eugene Turner's article, "Why You Should Send Your Boy to Wake Forest," to be found on the second page of this paper. Brother Turner graduated from Wake Forest last May, and was one of the most popular students in college. He took a prominent part in all college affairs, having been an associate editor of the Wake Forest Weekly, first debater last anniversary, pitcher on the base-ball team for two years, and the winner of two medals—the Junior Orator's Medal and the Fiction Medal. He has consecrated all his talents to the service of his Master, as a minister of His Gospel; his words should carry weight with them, coming, as they do, from one who knows whereof he speaks.

....The South Henderson Baptist Sunday-school gave a Children's Day exercise on Sunday, August 7th, which was enjoyed by a large crowd. Bro. H. T. Barnes, the strong and ingenious superintendent, must have been highly gratified at the deportment of the whole school, and especially of those that had songs and recitations. The great beauty of the exercises was its simplicity, yet nearly all coming from the Scripture or hymn-book. Brother Barnes arranged the programs, fitting some Scriptural quotations to a song, and having some boys or girls to quote the Scripture and the school to sing the song. The whole of the exercise was much enjoyed and gave another proof of the fact that A. T. Barnes is a Sunday-school genius. All our work, says Pastor Loftin, is now going on very nicely at South Henderson.

....Pastor Fred. D. Hale, of Wilmington, writes: "Between Sundays I ran out to preach a series of doctrinal and practical sermons in a meeting being held by Bro. R. G. Kendrick in his Spring Hill church. It was a great privilege to preach in the church organized by Daniel White, of sainted memory. I had the honor also of being entertained in the home of the venerable mother of the two Johnson boys—Livingston and Archibald. After meeting this estimable woman I can understand the character and career of her boys. God be praised for such mothers. Being of Scotch descent myself, I felt quite at home among the descendants of Elder White, the sturdy old Scotch founder of Spring Hill Church. The meeting was indeed a genuine refreshing from the presence of the Lord. In Lumber River seven happy converts were buried with Christ in baptism. Others will follow. I am deeply impressed with the value and power of our country churches, and count it a great privilege to run out frequently and preach a week in meetings of this kind."

....The Baptist Press is the name of the new South Carolina paper, succeeding the South Carolina Baptist. Messrs. V. I. Masters and Louis J. Bristow are in charge, the Messrs. Pittman having retired. It becomes us to congratulate the Pittmans upon their achievements. The redoubtable A. McA. deserves a rest after his industrious campaigns. Mr. Masters is an experienced and vigorous newspaper man, a keen observer and a ready writer, as his reports of the St. Louis meetings revealed to our readers. We give best wishes to him and Mr. Bristow.

....The tent campaign now being conducted in various parts of Chicago is meeting with a gratifying measure of blessing. Since the tents opened, about six weeks ago, over fifty thousand people have been in attendance. A large number of persons have publicly professed conversion, and in one tent over fifty in two weeks, and some have already been received into membership in various churches. In one tent a man who had not been inside a church for years found Christ. Within a few days his wife (a Roman Catholic) and two daughters also accepted Christ, and the whole family are now active members of a neighboring church.

....In the interesting letter of Rev. R. T. Marsh on another page, he calls attention to the fact that the Baptists were forbidden to hold a religious service in the ship's dining-room on the outgoing ship. The ship is English, and it owners permit only ministers of the Established Church to conduct religious services in the dining-room. These Baptist pilgrims were good enough for their money to fill the coffers, but not to conduct worship without being discriminated against! And yet, do not forget that Baptists are reckoned to be "narrow" and Episcopalians "liberal." We have no doubt there was was indignation among the pilgrims at this treatment. However, they worshipped upon the decks of the ship.—Baptist Press.

....Bro. J. C. Gillespie writes: "On the first Sunday we closed a week's meeting at our Poplar Springs Church, near Shelby, which was a spiritual uplifting and very helpful meeting. Eleven were baptized into the fellowship of the church. The outlook for our work here is very hopeful. Rev. J. V. Devenny and J. D. Moore aided the pastor, and their work was highly appreciated. The week following the fourth Sunday in July it was my pleasure to be with Bro. A. C. Irvin's High Shoal Church, near Henrietta, in a good meeting which resulted in the baptism of ten converts and several others joining by letter, etc. This week I am with Brother Devenny at his New Bethel Church, Lawndale. Both of these brethren are beloved by their people."

....Prof. J. R. Hunter has resigned the Chair of Chemistry in Richmond College, which he has filled with honor for several years, and will join his brother, Carey J. Hunter, in the management of the Union Central Life Insurance Company in Virginia and North Carolina. This is no loss. Mr. Carey J. Hunter is not surpassed in usefulness as a Baptist by any man in North Carolina or any where else. His brother may be worth more to us in business than in a college chair. The day is passed when only preaching and teaching are considered worthy of a servant of God. Clinton Toms, Dred Peacock, George Grimsley, and Rufus Hunter —these are the names of able men who would not submit to the poverty and the grind of a profession when in their hearts they felt equal to larger work and worthy of better incomes. Mercenary or not, we must pay strong men more if we would hold them.

....Pastor R. P. Walker writes: "I have resigned the pastoral care of the Morehead City church to take effect October 1, 1905. At that time I will enter our Louisville Seminary, if it is God's will. God has graciously blessed my work here. The church has grown numerically and spiritually too, I hope. We have more than doubled our pledges on an average to all the objects of our Convention. I have a united church, and may God send the right man to lead them. God is pouring out great blessings upon the old Atlantic Association There have been more baptisms in the Association so far this year than were in the past two years combined. This should make us thank God and take courage. I will aid Bro. W. G. Hall in a meeting at Marshalburg, beginning the third Sunday in August. Pray for us that the Lord may use us for His own glory. I will preach the dedicatory sermon at the dedication of North Henderson Baptist Church on Wednesday night, August 16th. Rev. O. N. Marshall is the pastor. I organized this church about three years ago."

....The pastor of Spring Hill Church began a series of meetings last Thursday night that give promise of much good. He has thus far done the preaching himself, but Dr. Fred. D. Hale, of Wilmington, will come to his aid to-day (August 7th) and remain throughout the week. At 4 p. m. Saturday afternoon the pastor had a happy privilege of baptizing at Fairley's ford in the Lumber River, Mrs. Rebecca Connelly, the wife of Deacon A. J. Connelly, and her only son and daughter, McNatt and Eureka Connelly. The mother comes to us from the Presbyterian Church. The children were converted in a meeting at Spring Hill fully a year ago, but had not hitherto united with any church. May this son of a deacon, the grandson of a Baptist preacher, Rev. P. C. Connelly, and the great-grand son of the founder of Spring Hill Church, Rev. Daniel White, himself become a preacher of the Gospel! And may it please God to make the bright daughter eminent for devotion and service in the Master's kingdom!

....North Carolina regards with pride the achievements of President Edwin M. Poteat in Furman University. His administration has been one of the most remarkable in the history of Southern education. He has united his people with great enthusiasm; he has fixed secure the loftiest ideals in Furman's curriculum; and he has greatly strengthened her equipment. Recently the following statement of the progress at Furman since he took charge in January, 1903, came into our notice. It deserves to be circulated in North Carolina: "(1) Increase of students 30 per cent. (2) Fifty-two thousand dollars collected on endowment; $73,000 in notes to be collected in three years. (3) Reduction of annual defient on current expenses from about $4,000 to about $1,000. Toward this the churches contributer the past eight months $2,000. (4) Ten thousand for general endowment in two gifts of $5,000 each—one a bequest. (5) A new library building to be begun September 20th. For this, $15,000 has been given by Andrew Carnegie, Esq., and the University has already in hand $15,000 special endowment for the library. The $30,000 here represented is new money secured this year, and is not included in the $52,000 collected by Joel I. Allen for general endowment. It will be seen that the total additions to the funds and equipment of the institution since January 1, 1903, reach the substantial figure of $92,000. (6) Indications of good increase of students this year."

....Pastor W. C. Barrett, of the Second Church, Durham, writes: "It is a pleasure, after two year's work in the Seminary, to come back to North Carolina and to Durham. During my pastorate at West Durham, before I went to the Seminary, I learned many of the members of the Second Church, and several of them learned something of me. My work at the Second Church began the first Sunday in June. Brother Parker closed his work on the first Sunday in May. It is not necessary for me to try to tell of his work here. Those who read the Recorder know of it. He left the work in fine condition. It is a blessing to follow a man who leaves a church organized and at work in peace and love. The church and Sunday-school have been exceedingly kind to me since I came. On the second Sunday in June the Sunday-school decided to send the pastor and superintendent to the Mid-Summer Meeting. A fellow who is just out of school is in a position to appreciate such a kindness. On the second Sunday in July the deacons informed the pastor that he had a vacation of a month, to be taken when he desired. I often wonder if all churches are as kind to their pastor as mine has been to me. If they are, not many of the pastors tell us about it. Therefore, I conclude that I have one of the best."

....Bro. J. S. Farmer writes: "Few days in years proved so dark and dreary as those in which the Yadkin held her recent session. There were few delegates and fewer visitors. The crowds that are usually found around the Associations did not care to come as they would have to spend the time in the house. J. J. Beach was elected moderator, J. T. Kirk clerk and L. A. Spear treasurer. Yadkin is a fine farming county. The place where the Association met is in two miles of the town of Shore. There are five distilleries in that town, which is three or four miles in diameter. Some people think the distilleries will quietly close out; others say that they are depending on the Governor to make some arrangement by which they may continue their business of destruction. The churches of the Yadkin Association are harmed much by these distilleries. There are twenty-three churches in the Association, and they pay to pastors' salary $966. Twenty-two hundred and one members raise this amount. The pledges for next year were 25 per cent in advance of last year; some say that there are sure signs of development. Yadkin has in it some of our best people—preachers and laymen—and they will come to the front yet. As evil is driven back, the cause of righteousness will come in. May it come quickly."

....Bro. Charles A. G. Thomas advises us that Prof. E. P. Moses was the discover of the volumes of the Edenton Gazette containing a notice of a Baptist Convention in 1811. The paper containing the notice will be put in our State Historical Collection, having been donated by Mrs. Jas. A. Woodard. A. L. Vail, Corresponding Secretary of the American Baptist Historical Society writes in this connection: "The minutes of Chowan Association show that the movement for the Convention mentioned began in that body in 1809. The original proposal by Elder Ross was for 'a meeting for general correspondence, to be comprised of the neighboring associations that arises out of the Kehukee Association, for the purpose of disseminating and acquiring information upon religious topics, and 'of promoting the cause of God and brotherly love.' The next year the plan was enlarged to include all the associations of the State, and a special committee was named to push the effort, all messengers being urged to promote the movement. A printed address was sent out by this committee, and the result was the meeting at the Falls of Tar River in 1811." While our own well-informed historian, John T. Albritton, says: "There is abundance of testimony to the facts set forth in C. A. G. Thomas' extract from the Edenton Gazette of June 15,1811. Thomas, in his History of Printing, mentions among the weekly papers of 1810 the 'Edenton Gazette,' published by James Willis. Weeks, in his 'Press of North Carolina,' says that prior to July 9, 1788, Hodge and Willis were induced by James Iredell to move their paper from New Bern to Edenton. As to the Baptist State Convention, I published the following in the Biblical Recorder about twelve years ago: 'Martin Ross, feeling the imperative necessity of organized effort in mission work, presented to the Kehukee Association, at the session of 1808, the following query: "Is not the Kehukee Association, with all her numerous and respectable friends, called on in providence insome way to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?" 'As the outcome of the discussion of this query, delegates from several associations assembled with Cashie Baptist Church, Bertie County, N. C., Friday before the third Sabbath in June, 1805. This was probably the first general organization of North Carolina Baptists for the spread of the Gospel. Subsequent general meetings of North Carolina Baptists were held in 1811 at the Falls of Tar River, 1812 at Raleigh, and so on. Thirty copies of the minutes of the "General Convention of North Carolina Baptists" were received by the Kehukee Association in 1811. The Baptist State Convention at Greenville in 1830 was nothing more than this General Convention more thoroughly organized.' The above shows that the first Baptist State Convenmet with Cashie Baptist Church, in Bertie County, Friday before the third Sunday in June, 1805, and that the minutes of the session of 1811 were printed for distribution."

FULLY PREPARED FOR COLLEGE.

Capt. A. G. Brenizer, cashier Commercial National Bank, Charlotte, says of the Bingham School, near Mebane, N. C.:

"It has been on my mind for some time to write to you in regard to my son's experience at your school, and to thank you and the faculty for your kindly interest in him.

"The school, in both his and my estimation, is all that any parent or guardian could desire—healthful climate, comfortable quarters, excellent table, genial companionship and well qualified and enthusiastic professors. One feature particularly has impressed me, and that is, the intimate and friendly relations established between the boys and their teachers. Addison was somewhat behind in his education when he entered your school, but nothwithstanding, I found him at the end of the year fully prepared to enter college. If I had a half-dozen more boys I should send them all to Bingham School."

For handsome catalogue, write Preston Lewis Gray, B. L., Mebane, N. C.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

....The First Baptist Church, Jacksonville, last Sunday morning raised money to pay off their entire indebtedness, amounting to over $7,000. We congratulate Pastor Hobson and the First Church.—Southern Witness.

Home Circle.

Ghostly Stains.

The three ghosts on the lonesome road
Spake each to one another,
"Whence came that stain about your mouth
No lifted hand may cover?"
"From eating of forbidden fruit,
Brother, my brother."

The three ghosts on the sunless road
Spake each to one another,
"Whence came that red burn on your foot
No dust or ash may cover?"
"I stamped a neighbor's hearth-flame out,
Brother, my brother."

The three ghosts on the windless road
Spake each to one another,
"Whence came that blood upon your hand
No other hand may cover?"
"From breaking of a woman's heart,
Brother, my brother."

"Yet on earth clean men we walked,
Glutton and Thief and Lover;
White flesh and fair it hid our stains
That no man might discover."
"Naked the soul goes up to God,
Brother, my brother."

—Scribner's Magazine.

The Simple Art of Listening.

"She is charming," observed the man, mentally, as he closed the door of her home behind him.

"Yes, she's an unusually interesting woman," he repeated, as he turned the corner.

And why? Simply because she had sat for two solid hours and listened. Because by a tactful question or two she had drawn him on to talk of what he liked, while she listened interestdly. Because, when he told her of marvelous achievements, she had seemed awed; when he spoke of a sorrow, her eyes had been all sympathy; when he related an amusing incident, she had laughed merrily. Always she had listened, intelligently, understandingly. And in his eyes she was—charming, an unusually interesting woman.

Since the days of the humorist woman has been laughed at and joked with because of her talking propensities. She has been likened unto a magpie and she has been called a talking machine. She has been accused of never letting a man get a word in, in the proverbial manner, edgewise. Now, the clever woman lets him round out his every word, and occasionally, she asks a question—a tactful, well-timed question, and—listens.

Listening is not merely making use of the two ears with which nature endowed human beings. The woman who has truly learned the art listens with her eyes, her mouth, her hands—her whole attitude is that of listening, of being interested in every word of the conversation.

Even a little child is attracted to the woman who asks a small girl what she is doing in school, what sort of game she likes to play, where she goes and what she does, and listens to her childish way of telling it, always seeming to understand, is the woman whom the child loves.—Selected.

Avoid Bitter Memories.

Bitter memories of a sinful life which has gone all wrong make premature furrows in the face, take the brightness from the eyes, the elasticity from the step, and makes one's life sapless and uninteresting.

We grow old because we do not know enough to keep young, just as we become sick and diseased because we do not know enough to keep well. Sickness is a result of ignorance and wrong thinking. The time will come when a man will no more harbor thoughts that will make him sick or weak than he would think of putting his hands into fire. No man can be sick if he always has right thoughts and takes ordinary care of his body. If he will think only youthful thoughts he can maintain his youth far beyond the usual period.

If you would be "young when old," adopt the sun dial's motto—"I record none but hours of sunshine." Never mind the dark or shadowed hours. Forget the unpleasant, unhappy hours. Remember only the days of rich experiences; let the others drop into oblivion.

It is said that "Long livers are great hopers." If you keep your hope bright in spite of discouragements, and meet all difficulties with a cheerful face, it will be very difficult for age to trace its furrows on your brow. There is longevity in cheerfulness.—Exchange.

A Lesson in Courtesy.

A mother had need one evening to pass between the light and her little son. With grace, sweet courtesy, she said: "Will you excuse me, my dear, if I pass between you and the light?"

He looked up and said: "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking if it had been Mr. F.—the minister—and surely I would not be ruder to my own boy?"

The boy thought for a moment, and then asked: "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it awhile, for he was such a wee laddie, and then said: "Would it be nice to say, sure you can?"

This was mother's time to say: "That would be nice, but how would you like to say, just as if Mr. F. would: 'Certainly?' It means the same thing, you know."

The little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said to him the other day. "It's second nature to W. to be polite." The mother smiled as she thanked God in her heart for the grace which helped her to be unfailingly courteous to her boy.—Christian Work.

"Samples" at an Open-Air Meeting.

A Christian worker was holding a preaching service in the open air, when a well-dressed man drew near, and at a pause in the service asked permission to address the meeting. Permission being given, he denounced religion as a humbug and a sham, and advised the men to go to the atheistic meeting, which, he said, would do more good. While he was speaking the leader of the meeting learned that he was a commercial traveler. As he closed, the Christian man said to him, "I hear you are a traveller, and go from town to town with samples of the goods manufactured by your firm. Now you are engaged in another business: I ask you to show your samples. I will show you what we are doing." Beckoning to two men to stand up before him, he continued. "Here are two brothers. Five years ago they were the biggest scamps and drunkards in the district; but they went to a like Gospel meeting, and there they gave their hearts to Jesus. Now they and their wives are well dressed and their homes comfortably furnished; yet they are earning just the same wages as they were before their conversion, and in their homes all is happiness. That is the work of the Gospel. They are the samples of what we can do. Now show me the samples of atheism. Show me one drunkard made sober, one dishonest man made honest, one immoral man reclaimed, and then we will listen to you. If atheism is better than Christianity, show your samples." There was a general laugh at the confusion which sat visibly on the face of the infidel, and amid the roar of derision he slunk away.—Baptist Commonwealth.

He Cured the Congregation.

Grown people, as well as children, are sometimes given to turning their heads to observe every late comer at church, a lecture, or any place of meeting. One should always remember, however, that this is bad manners, as bad as to be late and thus annoy others.

A good many years ago, a certain Methodist minister in Alabama was so disturbed by this bad habit in his congregation that he cured both observers and observed in the following manner:

One Sabbath, being especially disturbed at the beginning of his discourse by several of the congregation turning to see the late arrivals, he said:

"Brethren and sisters, don't bother to look around any more; I'll tell you who comes in."

This he did, calling each name, much to the mortification of the tardy members, who thereupon mended their ways and removed the temptation that had assailed the early comers.

Women Who Should Never Marry.

The woman who proudly declares that she cannot hem a pocket-handkerchief, never make up a bed in her life, and adds with a simper that she has "been in society ever since she was fifteen."

The woman who would rather nurse a pug dog than a baby.

The woman who thinks that men are angels.

The woman who would rather die than wear a hat two seasons old.

The woman who thinks that the cook and nurse can keep house.

The woman who expects a declaration of love three times a day.

The woman who buys ornaments for the drawing-room and borrows kitchen utensils from her neighbors; and who thinks table decorations are of more importance than good food.

The woman who wants things just because "other women" have them.

Tale of the Billboard.

Bill had a billboard. Bill also had a board bill. The board bill bored Bill so that Bill sold the billboard to pay his board bill. So after Bill sold his billboard to pay his board bill the board bill no longer bored Bill.—Yale Expositor.

HORSFORD'S ACID PHOSPHATE

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caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

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GREAT SUMMER DISCOUNT

(Clip from Biblical Recorder, Raleigh.)

WONDERFUL CURE OF SORE HANDS

By Cuticura After the Most Awful Suffering Ever Experienced

EIGHT DOCTORS

And Many Remedies Failed to do a Cent's Worth of Good

"I was troubled with sore hands, so sore that when I would put them in water the pain would nearly set me crazy, the skin would peel off and the flesh would get hard and break. There would be blood flowing from at least fifty places on each hand. Words could never tell the suffering I endured for three years. I tried everything, but could get no relief. I tried at least eight different doctors, but none did me any good, as my hands were as bad when I got through doctoring as when I began. I also tried many remedies, but none of them ever did me one cent's worth of good. I was discouraged and heart-sore. I would feel so bad mornings, to think I had to go to work and stand the pain for ten hours, I often felt like giving up my position. Before I started to work I would have to wrap every finger up separately, so as to try and keep them soft, and then wear gloves over the rags to keep the grease from getting on my work. At night I would have to wear gloves; in fact, I had to wear gloves all the time. But thanks to Cuticura, that is all over now.

CURED FOR 50c.

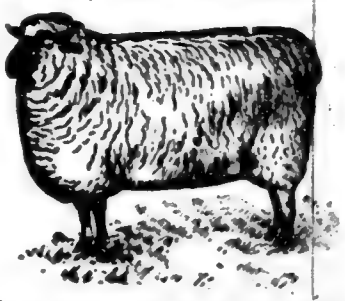
"After doctoring for three years, and spending much money, a 50c. box of Cuticura Ointment ended all my sufferings. It's been two years since I used any, and I don't know what sore hands are now, and never lost a day's work while using Cuticura Ointment."

THOMAS A. CLANCY,
310 N. Montgomery St., Trenton, N. J.

Sold throughout the world. Cuticura Resolvent, 30c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Potter Drug & Chem. Corp., Boston, Sole Proprietors.

Send for "The Great Skin Book."

WOOL.



If you have wool to sell for cash, exchange for goods, or be manufactured, ship it to

Chatham Manufacturing Co.,
ELKIN, N. C.

They pay highest market price, and guarantee satisfaction. Write them for terms and samples.

EDGERTON'S

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The Greatest Preserver and Beautifyer of Leather Ever Made.

Satisfaction guaranteed or money refunded. Merchants who do not handle it should write,

THE J. H. EDGERTON CO.,
SMITHFIELD, N. C.

Young People's Page

A Unique Test.

The following, which is a test of Bible knowledge given to the freshmen in one of our colleges, may be used very appropriately at a social. These quotations are from Tennyson, and refer to some Biblical scene or truth. They should be reproduced on a hektograph with space after each for statement of the incident referred to. The work done by the college class was not at all creditable to their knowledge of the Bible. The selections are as follows:

"My sin was a thorn
Among the thorns which girt thy brow."
—Confessions.

"As manna on my wilderness."
—Ibid.

"That God would move
And strike the hard, hard rock, and thence,
Sweet in their bitterness,
Would issue tears of penitence."
—Ibid.

"Like that strange angel which of old
Until the breaking of the light
Wrestled with wandering Israel."
—To—

"Like Hezekiah's, backward runs
The shadow of my days."
—Will Waterproof.

"Joshua's moon in Ajalon."
—Locksley Hall.

"A heart as rough as Esau's hand."
—Godiva.

"Gash thyself, priest, and honor thy brute Baal."
—Aylmer's Field.

"Ruth amid the fields of corn."
—Ibid.

"Pharoah's darkness."—Ibid.

"A Jonah's gourd.
Up in one night and due to sudden sun."
—The Princess.

"Stiff as Lot's wife."—Ibid.

"Arimathean Joseph."—The Holy Grail.

"For I have flung thee pearls and find thee swine."—The Last Tournament.

"Perhaps, like him of Cana in Holy Writ,
Our Arthur kept his best until the last."
—The Holy Grail.

"And marked me even as Cain."
—Queen Mary.

"The church on Peter's rock."—Ibid.

"Let her eat dust as the serpent, and be driven out of her Paradise."
—Becket.

"The godless Jephthah vows his child,
. . . .
To one cast of the dice."
—The Flight.

"A whole Peter's sheet."—Ibid.

"A Jacob's ladder falls."—Early Spring.

"Follow Light and do the Right—for man can half control his doom,
Till you find the deathless angel seated in the vacant tomb."
—Locksley Hall, Sixty Years After.

B—less our Union, gracious God,
Y—en, let copious showers descend;
P—our thy Spirit on us, Lord,
U—p to thee our prayers we send.
A—men, in Jesus' name.

B—ounties rich thou sendest from Heaven,
Y—et hast greater still in store;
P—raise and gratitude be given
U—nto thee for evermore!
A—lleluiah! Amen.

Pat's Wit.

"You are not allowed to smoke in this car," said the conductor to another Irishman.

"Faith, I'm not smoking," said the Irishman.

"You have your pipe in your mouth," said the conductor.

"Yes, and I have me feet in me shoes and I'm not walking," said Pat.

INDIAN CUNNING.

The Blackfeet Indians' Story of the Great White Horse.

All Indians who use horses are very fond of horse racing, and not only race their own horses against one another, but they race their own against those of other tribes—and used to do this even in the wild era of the buffalo and of constant warfare. Even at that time friendly tribes and bands joined in the two grand buffalo hunts of each year, and, after the hunting was over, pitted the fastest horses of the various bands one against the other. At one time, not so very long ago, the Blackfeet had the very fastest horse that any one knew of; the fastest horse of which any one could tell, or which any one had seen. He was a source of wealth to the tribe, for Indians are very fond of betting, and this animal always won everything that was bet against him. You can imagine how proud the Blackfeet were of this creature. You can also imagine how envious were the Stoneys, the Crows, the Sioux, the Crees, and all the other Indians of the plains.

Stealing is considered fair between tribes, and if it can be successfully done those savage people think it very honorable, even glorious. The Blackfeet, therefore, kept the wonderful race horse in a tent at night. They did not dare leave him out with their other horses. They bought a string of bells at the Hudson Bay Company's nearest fort, put the bells around the horse's neck, tied him to a tepee pole inside a big tepee, and set four men to sleep in the tent with him. This was the rule every night, and on no night did the men forget to close the door of the tepee and "cinch" it tight with thongs of buckskin. Whoever could steal that big white beauty of a horse had to be a very clever thief, they thought; but, in truth, they never dreamed that he could be stolen.

The smartest thief among the Crow Indians told his chief and the head men that he was going to try to get that horse away from the Blackfeet. One evening he crawled through the grass to the tall bluff along the Bow River (north of our Idaho, I think, was the locality), where the Blackfeet had their camp. He saw the noble horse led into a certain tent, and he saw the four watchers go in and close the door. Night fell, and he crept down the slanting bluff into the camp. The only thing he had to fear was the barking of some dog. If a dog saw or heard him and barked, that would set all the other dogs barking and he would be obliged to run for his life. Stealthily, as only an Indian can move on his softly moccasined feet, this arch-thief of the thieving Crow nation crept into the Blackfeet camp. He had to step over several sleeping dogs, and he did not awaken one. He came to the tent of the white horse. He looked it all over. He went to another tepee and took a travois from its side and carried it and set it up against the horse's tent.

A travois is the wheelless wagon the Indians use in the summer. It is made of two long poles with the upper ends near together; the lower ends spread apart and drag upon the ground. You see by this description that if a travois is stood on end, it can be made to serve as a sort of ladder. Thus the arch-thief of the Crows used the one he put up against the horse tent. On it he climbed to the top of the tepee, and from there he got a view of the interior, looking down between the tent-poles that form the sides of the chimney-hole. He saw the horse dimly, and even more dimly he saw the four men beside the horse, all asleep. He climbed upon the tent-poles; he poised his body very nicely in the chimney-opening; he dropped fairly and squarely upon the white horse's back!

The instant he felt himself on the back of the beast, his knife, which was in his hands, swept through the cord that tethered the horse. His heels shot in against the horse's sides, the bells rangs out sharp and clear, and the horse snorted with surprise. But the pressure of the thief's heels urged the animal forward, and as he took one step the man reached out and slit a gash straight up and down through the fastened door, which was only buckskin. The four Indians leaped to their feet, but the horse and his captor were now out in the open groud and like the wind shot away from the camp. The watchers ran and yelled, the dogs barked, the whole tribe rushed out of the tents, and every man sprang to horse! But what was the use? There was no horse that could catch the animal, and so they all turned sadly home again after a mad ride of a mile or two. The thief rode in triumph home to the tents of the Crows, and from that day his tribe owned the great white horse, and his fame and their riches increased.—From Julian Ralph's "Stories Told by Indians" in August St. Nicholas.

Character is man's inalienable possession. Death does not destroy—nay, does not even change it.—Rev. E. H. Ward.

FISHING AND SAILING

Were never better at Morehead and Beaufort than at the present. These resorts are becoming more famous each season and excellent sport is assured every one who takes advantage of an outing at these famous resorts. Greatly improved service has been inaugurated from middle and western North Carolina. Through Pullman sleeping car is being operated between Winston-Salem, Greensboro, Burlington, Durham and Raleigh to Morehead. Low rate Summer Excursion tickets, also week-end tickets now on sale.

The Atlantic Hotel has been particularly fortunate in securing the services of Mr. E. B. Gresham as manager who has an enviable reputation as a hotel man.

For full particulars call on or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

Pain usually results from inflammation either external or internal. It would interest you to see the wonderful effects of Acid Iron Mineral on any form of inflammation. Stops flow of blood, drives out inflammation. A. I. M. is not a medicine, but merely a species of soft mineral dissolved in purest spring water. 50c. per bottle. Your druggist or by mail from Acid Iron Mineral Co., Salem, Va. & Columbia, S. C.

If Sick, Look Over This List of Reliable Remedies.

MONEY BACK IF NOT PLEASED.

Vick's Yellow Pine Cough Syrup,	25c
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Vick's Little Liver Tablets	25c
Vick's Aromatic Wine of Cod Liver Oil	$1.00
Vick's Kadok, The Tonic Headache Powder	10c

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BLYMYER CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

If—if I say, half the women of this country really knew the difference between MACBETH lamp-chimneys and the other sorts, my factory wouldn't be big enough to supply one-quarter the demand for them.

MACBETH'S lamp-chimneys (my name on every one) are different from the others, as different as the genuine is from the bogus.

My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to *you*. Address

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A WONDER WORKER

MARVELOUS DISCOVERY FOR THE CURE OF ALL FORMS OF CONSTIPATION — NOT A HABIT BUT A CURE —YOU DECREASE THE DOSE UNTIL CURED.

After many years of study and practice a physician specialist has discovered the cure for constipation. It is called Chase's Constipation Tablet.

"I do not mean," said the physician to several of his colleagues announcing his success, "I do not mean just another pill that breeds the pill habit. My remedy is a cure. By gently forcing all the digestive organs to perform their functions it restores them all to health and strength.

"THE MORE, THE LESS."

"The more you take the less you need until you need none—for you are cured. My effort all along was to avoid the evil of the ordinary remedy which pampers organs already weak and so makes the patient a slave to the pill. Remember—Nature expects every organ to do its duty."

Physicians have long recognized the fact that constipation is at the bottom of nearly every disease. It saps all energy, and makes life a burden; it opens the doors to all evil germs and makes the body too weak to resist them.

"THE VELVET WORKER."

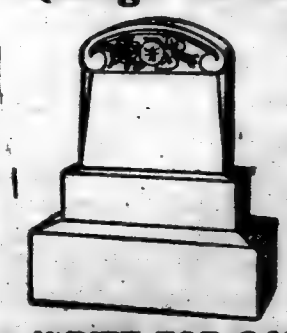
This new discovery is in small tablets, easily taken, and they are packed in watch-shape bottles which fit the vest pocket. The tablet is mild, all vegetable, never gripes or injures the most delicate organs. But it does the work! So naturally and soothingly they stimulate and regulate and strengthen that they have been nicknamed "The Little Velvet Workers."

Don't shuffle along with this great burden! Be healthy, be strong, be happy. Read our offer:

FREE

To any reader who sends us his or her name and address with five stamps to cover postage expenses, we will at once mail a full-size 25-cent bottle of Chase's Constipation Tablets, the worker that cures. Not a sample, mind, a full-size 25-cent bottle. Let us prove it to you. Write to-day, addressing Chase Mfg. Co., Newburgh, N. Y.

Raleigh Marble Works



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RALEIGH, N. C.

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WRITE FOR CATALOGUE

When writing advertisers please mention this paper.

ONCE MORE, DEAR FRIENDS, ONCE MORE.

It is an axiom of Temperance history that the Saloon advocates never say die, while temperance people seldom follow up a victory with persistent enthusiasm. As a consequence of this sort of thing the saloons have often turned defeat into victory.

Even now the saloon men are making a desperate effort to recapture Raleigh. And what is more significant, they have openly declared their purpose of controlling the next General Assembly. We have it here in so many words from the Charlotte Observer. "A gentleman of influence and standing," "all right and regular"—but whose name is dicreetly withheld—is quoted as saying:

"I am for sending every anti-Simmons man that we can to the next Legislature and beat him there. I worked for Simmons and helped to elect him to the Senate five years ago; I have been a friend of his, but he is wrong. He has gone wild and is riding this hysterical wave that is sweeping the State. I believe in bursting that ring which is lead by Simmons and Jim Pou. I think from what I can learn that the next State Convention will break it. I did not think well of the call for the meeting of the committee during the Legislature, but I do not think Simmons had any business dipping into something that did not concern him. He went out of his way to enter the fight at Raleigh."

The "hysterical wave" referred to is the temperance wave. The plan is to defeat Senator Simmons because of his work for moral progress. We have no doubt that the Senator is willing to make the issue. For our part, we welcome it. We are forewarned that the liquor-sellers design to capture the next General Assembly and actually to elect a United States Senator! It is almost impudence. And yet if the moral forces should fall asleep, they might.

Well may we thank the liquor men for thus fore warning us. Well may we take their warning. Watch the local movements. See that no liquor man is sent to the Legislature from your county. Make it plain that that sort of thing will not be tolerated. You are to be represented, not misrepresented.

But the election is more than a year off? Yes. It is only one year and two months. They are at work. What are you doing? The Conventions will meet in June, 1906—less than a year. The primaries will take place earlier still—only a few months. They are at work. What are you doing?

Should they turn us back next year and elect a Saloon Senator—perish the thought—our cause would suffer for a generation. Should we achieve one more stunning victory, we might rest in comparative security. Once more, dear friends, once more.

GENERAL MANAGER BOONE RETIRES.

It was announced last week that Elder J. B. Boone had informed the Trustees of our Orphanage that he would not accept the position of Manager of the Institution to which he was re-elected in the recent Annual Meeting. He will retire September 1st, and the Trustees have been called to elect his successor.

Brother Boone's administration of the Orphanage marks a great epoch in the institution's noble history. Without reflecting on the work of his predecessor—a thing that no Baptist would countenance—we may say that Brother Boone's administration stands unsurpassed in achievement. We cannot say how many new buildings have been constructed, but we think there are ten or more The central achievement of his administration is the Graded School, organized by him. This alone transformed the life in the institution. The beautiful manager's home, the machine shops, the school-house, the nursery, the water-works system and the other buildings that we have referred to mark his administration as one of great and unsurpassed progress. It is also worthy to be mentioned that the endowment of the Orphanage has been increased by fully $100,000; that the subscription list of Charity and Children has grown from 3,000 to 10,000; and that the friends—the true endowment—of the institution have been increased in like measure. When he took charge there were about one hundred children there, if we recollect accurately. Now there are three hundred.

As long as he lives Mr. Boone may look back upon this progress with honest joy, and so long as the Baptists shall have need for such an institution they will have these numerous and enduring memorials of his usefulness, ability and devotion.

No words are adequate to pay tribute to his help-meet, the dear woman who has been mother to the entire Orphanage. Her fidelity, her patience, her humility, her gentleness, have not been surpassed in the records of the immortal saints. We say it deliberately and without fear of contradiction.

It gave the Recorder great pain to criticise Brother Boone's administration. Only the sternest sense of duty was sufficient to impel us. Now that he and his wife are about to retire, we assure them of our appreciation of their work and of their worth, and wherever they may take up the service of our Master they shall have our goodwill.

As for the Orphanage, no change should be sufficient to deter its friends from its support. Never in all its history was its need so great. The debt—incurred largely for water-works—is $10,000. It becomes us to pay that without delay.

JAMES DANIEL MOORE.

The noblest product of a church is a man. Christ lived and died to make men—to make a man. The best witness to Christ is a man. The Baptists in North Carolina have produced no nobler man than James Daniel Moore, of Gastonia, whose death we are called upon to mourn. We have heard him relate how he began a cotton mill with fifty cents—a co-operative mill; and he lived to be one of the chief mill-men of the South. But he never rose above his church. He loved her with love like that of the early Christians. Nor did he ever rise above the wage-earners. He and his family were one with them. Our Gastonia church is by reason of his example a church in which no line is drawn. He was in Gastonia and that regionwhat E. K. Proctor was to Lumberton and the Robeson. To have produced two such men is sufficient evidence of the vitality of a denomination. To be able to lose them to heaven—how hard it seems that they should go so soon—is the mark of our strength.

Space is dear in a weekly paper; but we cannot believe that any reading is so appropriate to this number of the Recorder, so worthy of every reader's attention, as the tribute paid Brother Moore by Editor Marshall of the Gastonia Gazette, which we here submit:

"Born of sturdy Scotch-Irish and Dutch ancestry in the mountains of Caldwell, the subject of this sketch inherited the versatile and solid qualities of native character on which, as a foundation, the beautiful superstructure of his life rested. Endowed with a strong body and alert faculties, brought to young manhood in a climate and atmosphere saturated with health-giving properties, he possessed a buoyancy of spirit, a smoothness of action, a litheness of energy, which fitted him for deeds of superior commission among his fellows. It is no wonder that such a youth, who could afterwards go beyond the proudest of his athletic companions by measuring thirty-six feet at three long jumps, should be found joining the Confederate army at fifteen, rollicking, marching, camping, fighting. At Seven Pines, in the Seven Days before Richmond, at Fredericksburg, the boy did a prviate soldier's part in covering Confederate arms with imperishable lustre. He breasted with a boy's bravery the red tide at Gettysburg; in the charge across the wheat field the colors of his company fell fourteen times; of eighty-seven gallant fellows who swept cheering into the charge, eighty-four fell a sacrifice to the god of carnage. Only three reached the crest. See there! Moore goes down, the eighty-fifth, and his blood, too, warm and red and true, mingled with the tide which in the first day's fight enriched that hostile soil. There was the faintness, the July heat, the awful thirst among the wounded. Then the hospital, slow recovery, and the field again. After the Crater he joins the cavalry, he is with Wade Hampton's matchless horsemen—but peace has come.

"The boy had pious parents, pious neighbors; in the army a sternly pious Methodist friend, older than he, who was a man of prayer. And the man of prayer prayed for the boy, wrestled and would not let go. The boy was converted and never ceased to revere the name of the good man Tuttle, to whose prayers he so often felt that he owed his awakening. How easily a beautiful passage from Bitter Sweet flows into mind:

> "'Teach me the better way,
> And every expiration from my lips
> Shall be a grateful blessing on your head;
> And in the coming world I'll seek the side
> Of no more gracious angel than the man
> Who gives me brotherhood by leading me
> Home with himself to heaven.'

"From the day of the young man's conversion the development of his grand character began. Others may serve God through fear of His wrath, yet others for hope of reward. This man was grateful, and served his whole life long through sheer joy of service, the abounding love of doing the Master's will.

"And he grew, up and out as the mustard seed grows, up and strong as the oak grows, beautiful as buds unfold into bloom, rich as blossom grows into dropping fruit.

* * *

"He loved his fellow-men. As he had been prayed for, he prayed for others; as he had been saved, he sought to bring others into the same rich estate. A business man of large affairs, unloading from each day's rushing train a vast cargo of duties, disposing of each with attention and prudent care, he still grew in spirit, and was not choked by the brambles of the world. A fellow-deacon said, 'He was always approachable. He is the one man I have known with whom I could talk with perfect freedom upon the subject of religion.' A devout negro many miles away said: "He has so often helped me—he gave to me, and asked me how I was coming on spiritually.' Rather two extremes, but his sympathy easily enveloped both.

* * *

"His good deeds, some of them, might be enumerated. But why? Cornice and column and arch and windows and each stone carved from the quarry may be perfect in art and form, but why through narrowed vision peer at these in turn and miss the vision of the completed temple? There it stands, fashioned after the plans of the Architect. Look at each leaf and lose the beauty of the tree.

* * *

"So sudden! Completed? The tree was still growing.

"Aye, the tree was living and had to grow to live. But may it not have been a perfect tree—trunk, leaf, graceful branches, all in assembled symmetry? Had it remained, its protecting branches would still have given shelter to the fowls of the air, but it would have been none the more a perfect tree on this account—only longer in service, not more perfect in service. Take away the great oak in the forest, and the others around it will grow.

"He wished it so. 'Suddenly, quickly, let my passing be,' he often said. He did not wish to linger. 'I find rest in a change of work: let me serve here until the call comes and then—work without labor.'

"And so it seems. Sooner even than he expected the Master called him up higher to say, 'Well done!'

"A tree in the full tide of life, a shining palace builded of good deeds, a finished character."

BOOK REVIEW.

Husband, Wife and Home.—By Charles Frederic Goss, cloth, 276 pages, price $1.00, net. The Vir Publishing Company, Philadelphia.

Those who read "The Redemption of David Corson," which brought both fame and fortune to its author, will be prepared with a keen relish to partake of the feast which awaits them in Charles Frederick Goss' latest book, "Husband, Wife and Home." It is the kind of a book one desires to read aloud to all the family. He talks to his readers plainly and intimately, and does not hesitate to call things by their right names. He tells how men sacrifice home to business, of the profit and loss of matrimony, of the great struggle to make ends meet—in fact, touches upon nearly every shoal that the family craft may be expected to strike in the ordinary voyage of life. He writes entertainly of the dangers which menace the home-life, and having found the cause, proceeds to apply the remedy. The chapters are short, and the treatment of each theme is so crisp, humorous and pointed that the book almost reads itself. It will be a helpful book for people of every age in life, and especially for the young

couple who are just setting up the new home. If all will follow the wise counsel of Dr. Goss, they will undoubtedly save themselves and their friends many needless scars and unhappy hours. It deserves a place on the table where it can constantly remind the home occupants to take time to get their "second wind," as the author says. Such a book as this will produce many heart searchings. That is its purpose. That is its gospel.

THE ONE INVIOLABLE WILL.

Bible Lesson for August 30. Jeremiah 36:21-32.

Golden Text: Amend your ways and your doings, and obey the voice of the Lord your God. Jeremiah 26:13.

You may defy the will of kings and masters; but God's will is One Will Inviolable. You may escape it for a time; but very soon it will overtake the transgressor. There is but one thing to do with God's will, and that is to amend your ways according to it and obey the voice of the Lord your God. To do else is to invite ruin.

This is the lesson of Jehoiakim's conduct and fate. A king himself, he could not bear to have his will crossed even by God. He is an illustrious example of the spoiled child, the spoiled man, the spoiled strong man, the spoiled deacon, the spoiled preacher: the man who must have his way or have a row about it, the man who cannot adapt gracefully his will, the man who cannot look up to God and say, "Not my will but thine be done." In his rage he destroyed the scroll of the prophecy concerning himself; but he could not destroy the prophecy. He would have destroyed the prophet, but he could not destroy the will of Jehovah. And Jehoiakim was silly to think he could.

No man is so unwise as he who will not do the will of God. No man is so silly as he who defies God.

For while mere non-conformity may bring upon one only the ordinary fate of the sinner, our lesson teaches us that defiance intensifies that fate. Jehoiakim burnt up one prophecy concerning himself and God sent another and a worse. It is pitiful to go on without God; it is shameful as well as futile to try to escape Him; but it is terrible to defy him.

Carrying with it not only transgression and disobedience but presumption and irreverence, it constitutes one of the grossest sins. It is as if one would set himself up for a god.

Over against the attitude of Jehoiakim we have the attitude of Jeremiah—the attitude of a fearful man's obedience. He seems to have been no Martin Luther. He preferred death to his strenuous conflict. God's taks were too hard for him. But nevertheless he endured and performed courageously the will of God. That is the sort of man for us every-day creatures—no powerful master, but a humble, fearful child of flesh and spirit, fearing the king but fearing more the Great King.

Let us dwell upon it—this will of God. Our wills are the centre of our being. They are the central factors in our lives. The will of man is the supreme thing on the earth. God so ordered it. He made us for strong wills. He has use for strong wills. Doubtless he finds a glory in the strong-willed man. But "our wills are ours to make them thine." We are not God's free creations. We have a higher purpose. We are God's executors. He has given us this strength of will for that. To use it otherwise, to disobey Him, is to set our wisdom over against His—which is folly and contempt. To defy Him, is to invite Him to show how puny we are. To manfully seek to know His will and to wilfully seek to execute it—is to please Him above all things.

A Word Personal.

What is your attitude to God? Do you live to execute His will? Is your will set over against His? Do you defy Him? Or do your merely ignore Him? Here is this Bible. Do you read it? Yes. Do you study it? Do you pray over it? Do you not also cut out the pages of His Revealings and burn them? What? When the still small voice of duty whispers, do you not say, "Oh, that is just an impression,—no matter?" When the pages of Scripture present hard ideals, do you not say, "But they are not for me, not for this age; I will choose that other idea?"

Jehoiakim was not the first man to ignore God; nor the last. A Jeremiah might well arise in this age and pour out upon us all the terrible prophecy concerning them that would not make supreme the will of God.

ATTENTION.

BY RIGHT C. MOORE.

There can be no teaching without attention. As Foster says: "The interest of the pupils must be awakened, their minds fixed on the subject to be presented, and their thought held there through the lesson. Attention is to the untrained mind the most difficult of all mental processes, and yet the most essential to success in study."

66. What is attention?

According to Petus it is simply "being ready to learn."

Hamill says: "Attention is an effort of the mind to fix itself upon a single subject of study. It means literally the stretching forth of the mental faculties in one particular direction, the concentration of the thinking powers upon one thing at a time."

Through Trumbull we learn that "it is the energetic application of the mind to any object with a view to perceive, understand or comply." He further says: "Attention involves the giving of one's self by an intelligent surrender or devotion to the one thing reached after. Attention is something more than looking straight at the person or thing needing attention; more than hearing; more than having an interest in a subject before one. Real attention includes looking at, listening to, being interested in, and with a positive exercise of the will reaching out after the thing demanding attention."

It is described by Gregory as "the attitude in which the thought-power is actively bent toward or fastened upon some object of thought or perception. It is an attitude not of ease and repose, but of effort and exertion. It is the will-power marshalling all the faculties of the mind for some expected onset, or holding them with steady front in the midst of conflict and activity. . . . . This aroused activity of the mind, this awakened attitude of mental power, poised and eager for its work, we call attention."

67. What are the two kinds of attention?

By one writer from the teacher's viewpoint they are designated as "compelled and attracted. The first is forced by an effort of the will in obedience to a command. It is short-lived and easily exhausted. Attracted attention is full of power and is long-lived. Forced attention is wearisome to the mind. Attracted attention is strengthening to the mind and delightful to give. Forced attention may be made to grow into the attracted, or the attracted may degenerate into the compelled."

Another writer, from the pupil's point of view, says: "There are two ways by which attention operates; spontaneously, and by self-constraint. The former is like the wind; the will takes no control over it; it follows the lead of curiosity and is wayward and spasmodic. The latter method is the only rational and educational one; it is self-compliance and constraining; makes one's mind a servant and holds it to its tasks by force of will."

68. What are the hindrances to attention?

The two chief hindrances to attention are apathy and distraction. The former may arise from constitutional inertness, from lack of taste for the subject under consideration, or from weariness or other unfavorable bodily condition of the hour. Distraction is the division of the attention between several objects. It is the common fault of undisciplined minds and is the foe of all sound learning. (Gregory.)

In this connection may also be noted the following violations of the law of attention: "When an attempt is made to teach without it: when an effort is made to hold it after the mind of the pupil is exhausted; when no interest in the subject is excited; when the teacher reads a list of questions out of a lesson help, never raising his eyes from work or paper."

69. What traits in the teacher are necessary to a command of attention?

Of the suggestions offered by Hamill three are especially worth noting:

(1) The teacher's thorough preparation is his first step toward attention. The liberty and confidence which this will impart will do more than anything else to attract the scholar. Not knowing thoroughly what he is to teach, a cloud is upon him, and he is nervous and often irritable and obtuse.

(2) Let the teacher use tact, especially in drawing out the dull scholars and in engaging the bright ones. The way to a boy's mind is by way of his heart, and the short cut to a boy's heart is the teacher's personal interest in him and in what he likes and dislikes.

(3) The teacher must have enthusiasm, and make use of it. Like begets like. Nothing drives a class into listlessness and stupidity like the dull leaden face and voice of a perfunctory teacher who comes to his task without energy or enthusiasm.

70. How may the teacher win and hold attention?

A most excellent answer is embodied in Gregory's rules for teachers under the Law of the Learner:

(1) Never begin a class exercise till the attention of the class is secured. Study for a moment in silence the face of each pupil to see if all are mentally, as well as bodily, present.

(2) Pause whenever the attention is interrupted or lost, and wait till it is completely regained.

(3) Never exhaust wholly the pupil's power of attention. Stop when signs of weariness appear, and either dismiss the class or change the subject to kindle fresh attention.

(4) Fit the length of the exercise to the ages of the class: the younger the pupils the briefer the lesson.

(5) Arouse, and when needful, rest the attention by a pleasing variety, but avoid distraction. Keep the real lesson in view.

(6) Kindle and maintain the highest possible interest in the subject itself. Interest and attention react upon each other.

(7) Present those aspects of the lesson, and use such illustrations, as fit the ages, characters and attainments of the class.

(8) Watch to learn the tastes and strongest faculties of each pupil, and as far as possible address the questions to those tastes and faculties. To do this is to hold the very heart-strings of the pupil.

(9) Find out the favorite stories, songs and subjects of each scholar. In these will be found the keys to their mental powers and habits and the ready means to arouse their interest and attention.

(10) Watch keenly against all sources of distraction, such as unusual noises and sights, inside the class and out; all contacts and motions discomforting and diverting.

(11) Prepare beforehand some questions which will awaken thought, but not beyond the powers and knowledge of the pupils.

(12) Address the instruction to as many of the senses and faculties as possible, but beware of drawing the attention from the subject to some mere illustration.

(13) Let the teacher maintain in himself and exhibit the closest attention and the most genuine interest in the lesson. True enthusiasm is contagious.

(14) Study the best use of the eye and hand. These are the natural instruments of mental command. No pupil can help feeling the earnest gaze fixed upon his face; and none will fail to watch and interpret the lifted hand, the working fingers, the clinched fist, or any of the eloquent movements of these five-fingered monitors.

QUENCHING THE WORLD'S FIRE.

Some years ago, in Chicago, I took a Cottage Grove ave., car that runs fora distance close to the lake front. Suddenly the car stopped. We waited a moment, then looked out to learn whence the trouble; there were two lines of hose on the car track; yonder, to our right, was a burning building; to our left was Lake Michigan lying at the threshold of the great city; it was a splendid body of open water; it was unable by itself to reach the red flame lifting itself to the cloudy sky, threatening the life of the great city. The danger from the fire had the right of way over traffic. The will of the great fire was destroying the great building. Over there was the lake; it had come as near as it could. Two throbbing steam engines were in close communion with the lake; the homes of the city were in close communion with the fire. The engine pumped the water; the fire writhed and twisted like living serpents; the engines joined the fire and the lake, and saved the city.

Jesus Christ is God manifest in the flesh. Divinity organized in humanity in the church of Jesus Christ, across the human thoroughfare of the world's passion and lust and dishonesty and deceit. How can God quench the world's fire? Through the Christian. When the lake is in the hose, just so long the hose plays on the fire. But suppose the hose lacks interest in the fire and says: "Enough of this. I will retire from the fire?" The hose retires from the fire. When the church retires from the foreign field, it retires from Jesus Christ. By obedience to God's commands, the church becomes the deposit of God's presence. "Lo, I am with you always, even unto the end of the age."

The authority of Christ; we confess it. The duty of the church; we acknowledge it. The promise of his abiding presence: we can only claim it when we obey the authority.—O. P. Gifford.

In the morning praise God for opportunity—but make some use of it before the morning goes. —Isaac O. Rakin.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JOYNER, Raleigh, N. C.

Some Further Comparisons.

Not all the story of our North Carolina Conference Woman's Work as compared with others was told in the summary of State reports given here a few weeks ago. Let us continue the subject a little farther.

In the first place some injustice was done North Carolina in saying that she stood in the eleven thousand class—that is, was among those who had, in 1904-1905, given that amount to Home and Foreign Missions in money and boxes.

The truth is, that North Carolina reported for thees objects $12,101.61, making her third in the rank of contributions.

The figures for the six States giving most largely to Home and Foreign Missions are as follows:

Virginia—$21,683.17.
Georgia—$16,335.91.
North Carolina—$12,101.61,
Kentucky—$11,660.76.
South Carolina—$11,453.09.
Alabama—$11,368.44.

The question is, Shall we overtake Georgia? Having done that, we may raise our eyes to Virginia. But the problem is not a simple one. Georgia is not standing still. Far from it. We must, if we mean to rank second, plus the amount by which Georgia has exceeded us this year by the unknown quantity of Georgia's increase in 1905 and 1906.

To keep pace all must do something more, many more must do something, and a few must do great things. One North Carolina woman has sent a hundred dollars for a special purpose. There are others who should join her in giving "as they have been prospered." Think of the privilege of being one of ten to build a church in some foreign field, equip a hospital, or through the Tichenor Memorial Fund make an ever-returning loan now to this, now to that struggling church on our own frontier. Surely angels might crave such a privilege. If even by struggle and saving it is in your power you cannot afford to miss the honor.

And speaking of the Tichenor Memorial, I fear there are some who fail to understand. Will you, therefore, pardon a word of repetition. Several years ago the Woman's Missionary Union inaugurated a Church Building Loan Fund of $30,000 to be known as the Tichenor Memorial Fund. This year the North Carolina Societies propose to increase their moneyed contributions to Home Missions by $1,000.00, this amount being appropriated to this fund. Just as in the case of the fund for the Boy's School at Pingtu, spoken of last week, special funds can be designated for this purpose.

But be sure they are special. It adds nothing to the work in the long run to take the regular monthly contributions of the societies and work for any new object. It is only robbing the old work to establish the new.

Before leaving the Tichenor Fund it should be said that so highly is this work approved by the Southern Baptist Convention, and so great do they feel the need, that this year they have begun the collection of a hundred thousand dollars for the same purpose.

Let us, however, return to our comparison.

A look at the table of new and old societies in the States reveals the secret of Virginia's leadership. She reports 460 Woman's Missionary Societies, 92 Young Ladies' Missionary Societies, and 309 Sunbeam Bands, or a total of 851.

I am not informed as to how many of these societies reported last year, but we may suppose all. In North Carolina last year only 442 societies took part in our work.

What is the inference. Give us twice as many societies and we will do twice the work.

How can they be gotten? Really I am ashamed to report the simple plan which the Central Committee has urged year after year. Evidently the societies do not believe we are in earnest since they treat it with utter forgetfulness. But I must repeat even if no one listens. It is simply this. That each society organize in the church nearest them. Until we double our number we will increase, but we will not double our contributions.

Did you note that Virginia reported ninety-two young ladies' societies. While we have been talking about organizing our young women they have done it there by setting an example not only to us, but to all the States, none of whom report notable progress in catching up the "dropped stitch."

But even more significant than the ninety-two societies among the young ladies, is the 309 Sunbeam Bands which contributed $2,732.00 to Home and Foreign Missions.

With such a graded system of mission workers I foresee an ever more glorious future for Virginia Woman's Work.

Yet after all, what they have done we can do, if we esteem it worth while. Do we?

Interesting Items.

At its recent session the Flat River Association requested that Mrs. C. D. Ray, of Oxford, be appointed Vice-President of the Central Committee for that Association. The interest thus manifested by the brethren in Woman's Work and their wise choice for this important office gives a bright outlook for old and new societies in Flat River. Mrs. Ray has already begun her work with earnestness and enthusiasm.

* * *

It is with much pleasure that we announce that Mrs. Charles Haywood, of Durham, has consented to become Vice-President of the Mount Zion Association in place of Mrs. Follett, who resigned to take the work of General Organizer. Mount Zion leads in number of societies and we feel sure of still further advances in Mrs. Haywood's hands.

* * *

Mrs. Follett, after attending and being greatly inspired by the Young People's Missionary Conference in Asheville, is visiting old and organizing new societies beyond Asheville in the French Broad, New Found and Mitchell County Associations. It is up-hill work physically, but uplifting work spiritually. Everywhere she meets with hearty support and response. My heart rejoices, she says, when I look at these strong, capable, earnest young women. They wish to study missions, and several Young Ladies' Missionary Study Clubs have been organized as well as Woman's and Children's Missionary Societies.

* * *

Who said "North Carolina's empire is beyond her hills?"

* * *

The Central Committee expects every Vice-President to hold a Woman's Annual Missionary Meeting either during the Association or at a time and place more convenient for the gathering of the women.

* * *

One society writes: "We have tried the Dux Christus Course of Study and do not find it interesting." No, dear friend, I am sure you do not. You use the book on Japan just as it stands, reading page after page, without break or comment, when the papers are teeming with the latest news and history is making faster than you can turn the pages. Use Dux Christus only as a basis. Sum up what it has to say in a few paragraphs. Search the papers and magazines for current events and make the meetings ring with the enthusiasm.

Try a sketch of the Japan Peace Commission, a history of some distinguished Japanese Christians, a sketch of our new missionaries to Japan, and a dozen other topics of to-day which I could name.

Remember, Dux Christus was never recommended as the end of missionary research, but the beginning. We do not wonder that it is not interesting used in the way our sister's society uses it.

ASTHMA CURED

A Prominent Physician Has At Last Discovered a Certain Cure.

The following letter has been received from Dr. Rudolph Schiffmann, of St. Paul the specialist in diseases of the respiratory organs, and we trust it will be read carefully by everyone who suffers from Asthma, Hay Fever or Bronchitis:

"To the Editor—Please announce in your paper that by simply writing to me enclosing a 2 cent stamp, any of your readers can have a trial package of my Asthma Cure free. I have prepared a full supply of trial packages for free distribution to sufferers from Asthma, Hay Fever and Bronchitis and no one will be disappointed.

"I have perfected a remedy that is without a doubt an instant relief and a positive cure for Asthma, Hay Fever or Bronchitis. I am fully aware that there is a great deal of septicism regarding the curability of these diseases, and I have concluded that the simplest way to get my remedy before the people and let it demonstrate its merits is to give away free packages so that anyone interested can test its remedy. I know what my Asthma Cure will do. I have tried it in thousands of cases, with gratifying results. I have cured where all others had failed. Do you wonder that my confidence in the remedy is unbounded? Do you wonder that I am willing to pay the expense of a trial out of my own pocket?"

All letters should be addressed as follows, Dr. R. Schiffmann, 178 Jackson Street, St. Paul, Minn.

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Household Hints.

Our grandmothers made great use of lime-water, and physicians, even to-day, recommend its use in many ailments. It is such a practical remedy to have about the house. A jug of it should stand in every storeroom or cellar. A lump of quicklime about the size of a pint cup will be sufficient to prepare about two quarts. Put in an earthen dish, pour cold water over it, and stir occasionally for six hours, then carefully turn off the top, straining through two thicknesses of fine cheese-cloth, and cork tightly in bottles.

* * *

In wiping off the base-board about a room, either hold a dry cloth or a thick pad of newspaper against the wall immediately above the base-board so the dampness will not affect the wall-paper or decoration. The smooth, varnished board that cashmere is wrapped on makes a very desirable permanent protector for such a purpose, if a handle is securely fastened to the middle. A bent brass handle such as is used on bureaus is practical.

* * *

The boards that fine woolen dress-goods are wrapped about are to be had at every dry-goods store for the asking, and are great conveniences about the house. In the great chamber, they make a comfortable writing "pad," and are invaluable as lap-boards for the home dressmaker.

* * *

The girl who is an adept in transforming old furniture with cretonne and tacks, has just evolved a desirable shirt-waist box from a small, old-fashioned, wooden trunk. She began by scraping off all the old lining paper, and pasting a dainty calico over the entire inside. A flounce of pretty cretonne was tacked on the outside all around, the top was padded with an old quilt with cretonne smoothly stretched over it, and a four-inch ruffle at the edge (covering the opening) put on with brass-headed tacks makes it look like a French dower box.

* * *

Tops of fruit jars clean easily if soaked for a time in sour milk. Like any number of things, they are more easily washed with a small scrubbing brush than with a cloth. In fact, the modern woman keeps a variety of brushes hanging by her sink with which to wash jars, bottles, milk jugs, and pressed glass (as well as the more expensive cut); and many a fastidious woman seldom puts her hands in the washing water, finding little mops and brushes more economical as well as daintier than trying to keep the hands in good condition with lotions and creams.

* * *

At least once a week, if not oftener, the carpet-sweeper should be thoroughly cleaned, the box wiped out with an oiled cloth, and the brush brushed with a whisk-broom.

* * *

The dainty finishing braid used on summer dresses as well as on underwear should be shrunken in cold water and pressed dry with a moderately hot iron before being stitched on. —The Pilgrim.

Won the Railroad Man.

Bishop Whipple says that he was exceedingly anxious to reach artisans and railway operatives, of whom there were hundreds in Chicago. He called upon William McAlpine, the chief engineer of the Galena Railway, and asked his advice as to the best way of approaching the employees of the road.

"How much do you know about a steam engine?" asked McAlpine.

"Nothing."

"Then," said McAlpine, "read Lardner's Railway Economy until you are able to ask an engineer a question about locomotive and he not think you a fool."

The clergyman had the practical sense to see the justice of that advice. So he "read up" and in due season went to the roundhouse of the Galena Railway, where he found a number of engineers standing by a locomotive which the firemen were cleaning. He saw that it was a Taunton engine with inside connections, and asked, at a venture:

"Which do you like best, inside or outside connections?"

This brought out information about steam heaters and variable exhausts, and in half an hour he had learned more than his book had ever taught him. When he said good-by he added:

"Boys, where do you go to church? I have a free church in Metropolitan Hall, where I shall be glad to see you, and if at any time you need me I shall be glad to go to you."

The following Sunday every man was in church.—The Lutheran.

Those who object to the minister's saying anything about giving, forget that Christ, who gave words of comfort and who spoke about happiness and heaven as no man ever did, or ever can speak, also "beheld how people cast money into the treasury."

Let us not be content with the effort to imitate Christ; let us appropriate Him, as the flowers of spring and the fruits of autumn appropriate the properties of the sap and dew and balmy air, and all the glorious forces that lie in the sunbeams.—Meyer.

WEEK-END RATES VIA SEABOARD.

The Seaboard announces the following week-end rates from Raleigh:

Jackson Springs	$3.30
Lincolnton	5.25
Shelby	5.80
Rutherfordton	6.45
Hickory	5.25
Cliffs	5.25
Lenoir	5.30
Blowing Rock	8.60
Chimney Rock	8.60

Tickets will be sold on all trains Saturday and for Sunday forenoon trains, good returning not later than Monday following date of sale, with the exception that tickets for Chimney Rock and Blowing Rock will be sold for Friday and Saturday trains, good returning up to and including Tuesday following date of sale.

Tickets will be withdrawn from sale after Sunday, September 10th.

For information apply to

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The Seaboard announces on account of the Lewis and Clark Centennial Exposition and other occasions to be held on the Pacific Coast, season of 1905, they will sell round trip tickets from principal points at following rates to Portland, Ore., and return, going via and regular direct route and returning via that or any other regular direct route, $71.50; going via San Francisco and Los Angeles, $82.50.

These tickets will be sold practically every day until September 30th and bearing final return limit of ninety days from date of sale, and will permit of stop-overs at and west of Colorado common points—Cheyenne, Trinidad, Fort Worth, San Antonio and west of St. Paul and Chicago.

For further information as to schedules and rates to the Lewis and Clark Exposition, apply to agents, or

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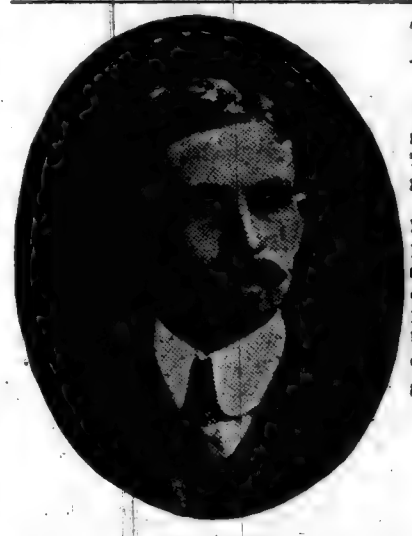
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News of the Week.

Items.

Work is now in progress on fourteen railroads in the State.

The extent of the rains in North Carolina is indicated by a rise of forty-one feet in the Cape Fear River.

The Norwegian people have by a sweeping vote approved the act of secession promulgated by their National Assembly.

The United States battleship Kansas was launched last week—christened with spring water, Kansas being a prohibition State.

Bishop A. Coke Smith, Methodist, is extremely ill at Asheville. He is one of the ablest and best-loved men of that denomination.

Even incidental examinations convince one that the South Carolina Dispensary is honeycombed with corruption. It is evidently doomed.

Bishop Robert Kennan Hargrove died at his home in Nashville, Tenn., August 3rd. He was in his seventy-sixth year, and had been a bishop of the M. E. Church since 1882.

A controlling interest in the Salisbury Sun and the Weekly Globe has been purchased by two gentlemen whose names have not been given out. They expect to make a first-class daily newspaper, containing all the press dispatches.

St. Thomas Episcopal Church in New York, one of the most richly-furnished church buildings in America, was burned recently. Many valuable paintings and bas-reliefs were ruined. The loss is estimated as being at least $25,000.

Frank Eddleman applied to the Board of Aldermen of Winston-Salem for license to establish a distillery there, but the sentiment was so strong against it that the motion to grant him license was withdrawn without being voted on.

It appears that there is graft and corruption in the Internal Revenue business in Western North Carolina. We judge by the current newspaper reports that it is extensive and of a nature to create quite a sensation when the proposed investigation has brought it from cover.

Claude M. Bernard has returned to Raleigh and given a $5,000 bond for his appearance in the trial of the suit for $20,000 brought against him by H. C. Howell, father of the young girl who it is alleged was ruined by Bernard. Unless there is compromise, his trial will be in October.

The White Furniture Company, of Mebane, recently shipped a solid train-load of furniture to Panama. This is the first installment of furniture for the Panama Canal contracted for by the United States Government, and is the first solid train-load of goods ever shipped by a Southern firm.

The Gainesville and Gulf Railroad, in Florida, which runs between Sampson City and Fairfield, a distance of forty-eight miles, connecting at Sampson City with the Georgia, Southern and Florida Railway, has been sold. It is thought that the Southern Railway is back of the purchase, and will extend the road to Tampa.

The middle section of the big department store of the John G. Myers Company, Albany, N. Y., collapsed the morning of August 8th. Over a hundred employes were buried in the ruins. It is reported that only twelve were killed, though quite a number were injured. Workmen had been excavating for a cellar, and in some way one of the central pillars of the building became loosened from its foundation and gave way, causing the collapse.

The Arctic ships Tena Uara has rescued all the members of the Fiala-Ziegler expedition except one sailor, who died from natural causes. The ship America, in which the expedition sailed, was crushed by the ice in the winter of 1903-1904, the expedition having been severed from all communication with the outside world since July, 1903. The expedition failed to reach a high latitude, getting no farther North than eighty-two degrees and thirteen minutes.

* * *

The Yellow Fever Epidemic.

Saturday, August 12, was the worse day of the epidemic in New Orleans, and it is now assured that while the scourge may be yet confined, it will not be stamped out so promptly as the physicians promised. There were 105 new cases Saturday, the total cases being 913; the total death 142. The death of Archbishop Chappelle impressed the whole country. At present the scourge extends to all quarters of the city.

The quarantine along the lower Mississippi, lower Atlantic, Texas and the Gulf, has been made as close as possible. Business is therefore decidedly paralyzed. The authorities have absolutely cut off the fruit-trade of New Orleans.

* * *

Peace Negotiations.

The Japanese plenipotentiaries made known Japan's terms of peace with Russia last week. Russia immediately declared from the Czar's Palace that two of the twelve conditions could not even be discussed by her. Nevertheless negotiations continue. This indicates at least that one side or the other is going to revise its position—perhaps that each will modify.

The following are the Japanese terms: First, the terms that Russia will not discuss, namely: (1) Payment to Japan of the cost of the war; (2) cession of the island of Sakhalin. Second, the articles accepted for discussion:

"The cession of the Russian leases to the Liao Tung Peninsula, comprising Port Arthur and Dalny. The evacuation of the entire province of Manchuria, the retrocession to China of any privileges Russia may have in the province, and the recognition by Russia of the principles of the 'open door;' the cession to Japan of the Chinese eastern railroad below Harbin, the main line through northern Manchuria to Vladivostok to remain Russian property. The recognition of the Japanese protectorate over Korea. The grant of fishing rights to Japan in the waters of the Siberian littoral, northward from Vladivostok to the Behring Sea. The relinquishment to Japan of the Russian warships interned in neutral ports. Finally, a limitation upon the naval strength of Russia in Far Eastern waters."

News from the front is meagre. It is reported that the Czar's troops are discontented and that they are greatly outnumbered by the Japanese. Moreover, internal conditions continue distressing.

* * *

State Farmers' Alliance.

The Farmers' Alliance met last week. It is in good hands, and is doing good work. The following resolutions were adopted:

"Whereas, cotton is the chief money crop of our Southern farmers and our prosperity is dependent upon continued good prices for this product; there be it

"Resolved 1. That the North Carolina Farmers' State Alliance rejoices in the good work accomplished by the Southern Cotton Association, and we especially congratulate President Jordan and Secretary Cheatham upon their successful efforts to organize the cotton farmers and in exposing and correcting the Agricultural Department frauds.

"2. That the Alliancemen of North Carolina will continue to stand shoulder to shoulder with the association in the program it has mapped out and we stand ready at all times to co-operate in any way possible for the development of our cotton interests."

The following are the newly elected officers:

Delegates to the Farmers' National Congress at Richmond, Va., September 12th: W. B. Fleming, H. D. Edgerton, T. B. Parker; R. H. Speight, Geo. F. Parrott and C. H. Poe.

The following officers were elected: William A. Graham, of Lincoln, president; Dr. R. H. Speight, of Edgecombe, vice-president; T. B. Parker, of Raleigh, secretary-treasurer and State Business Agent; H. M. Cates, lecturer; J. C. Bain, steward; C. W. P. Cates, chaplain; Geo. T. Lane, doorkeeper; R. H. Lane, sergeant-at-arms; W. A. Graham, trustee business agency fund; J. W. Denmark, W. B. Fleming, John Graham, R. H. Speight and Thomas Graham, R. H. Speight and Thomas J. Oldham, executive committee; Clarence H. Poe, C. W. Burkett, F. L. Stevens and T. B. Parker, program committee; H. B. Edgerton, Geo. F. Parrott and C. C. McCellan, judiciary committee.

* * *

The President and the Catholics.

Manila, Aug. 10.—A dinner was given to-night by Archbishop Harty to the men of Secretary of War Taft's party. Secretary Taft said in response to a toast to the President:

"The changes effected by the Spanish War, bringing the United States for a time into Cuba, Porto Rico and the Philippines, brought about a more necessary association between the Government of the United States and the Church of Rome than has ever heretofore existed. It was not that the Constitution of the United States was changed thereby; it was not that under the Constitution any particular religion or church was to be recognized; but it was that, in taking over from Spain the responsibility of Government in these dependencies, the State and the Church, which were a single tie under the Spanish regime, had to be separated, and it became necessary that an association should be established which under the circumstances prevailing in the United States proper, had never before been necessary.

"Now, the toast to which I am to respond is a toast to the President of the United States; that office is now occupied by Theodore Roosevelt. Theodore Roosevelt is not a member of the Roman Catholic Church. He is a member of the Dutch Reformed Church and is a Protestant; but his principal rule in the administration of his great office, as far as it affects churches, has been announced by himself in this wise, and I do not think at this hour that I can do better to illustrate his character than to say what he has said:

"That he wishes, as the President of the United States, to act toward the Roman Catholic Church as he would have a President, a Catholic, act toward the Protestant Church."

* * *

Markets Aug. 12.

Cotton, 10 3-8@10½.
Eggs, 15.
Chickens—Hens 35@40.
N. C. hams, 14@15.
Shoulders, 10.
Sides, 10.
Butter, 20@25.
Wheat, 81½; corn, 59@60; oats, 30.
Apples, $3@$4 per barrel.
Potatoes, Irish, $1.00@$1.50; sweet, $1.50@$3.00.
Shingles, No. 1 heart, $5.50@$6.00.
Peanuts, fancy, 4; prime, 3½; low grades, 2¾.
Turpentine, 60½.
Steers, 4@4½.
Hides, green, 8½; dry flint, 17; dry, salt, 15.

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Acting President.

Acknowledgments.

August 16.

State Missions.—Pilot Mountain Association, $275.00; Cameron, 10.00; Pilot Mountain Association, 60.00; Avenue Sunday-school, 4.00; J. W. Nobles, 10.00; First Church, Greensboro, 66.65; S. S., Beaver Dam, 1.18; Bethel (Associational missions), 10.00; Bethel, 2.20; Cedar Creek Union, 8.59; W. M. S., Deep Spring, Pilot Mountain, 1.15; W. M. S., Island Creek, 3.60; Bethany, West Chowan, 11.00; Wilmington Association, 6.62. Total this week, $469.99. Previously reported, $6,454.52. Total this year, $6,924.51.

Foreign Missions.—Pilot Mountain Association, $111.28; Sunday-school, Beaver Dam, 10.28; Mars Hill, Mount Zion, 2.75; Cedar Creek Union, 16.18; Reeds Cross Roads, Liberty, 6.33; Elam, West Chowan, 3.50; Christian Harbor, West Chowan, 1.50; W. M. S., Holly Grove, West Chowan, 2.75; Cool Spring, 5.00; Centre Hill, 5.50; Wilmington Association, 14.32. Total this week, $179.39. Previously reported, $11,768.35. Total this year, $11,947.74.

Home Missions. — Wadesville, Montgomery, $1.50; Pilot Mountain Association, 60.72; Dawsons, 1.03; North Wilkesboro, 20.00; First Church, Greensboro, 34.25; Sunday-school, Beaver Dam, 5.07; Cedar Creek Union, 2.85; Cool Spring, 5.00; Wilmington Association, 8.66. Total this week, $139.08. Previously reported, $4,786. Total this year, $4,925.08.

Education.—Aberdeen, $1.54; Pilot Mountain Association, 123.54; Hickory, South Fork, .25; W. M. S., Hickory, South Fork, 2.50; Ramseur, 1.87; Wilmington Association, 3.58. Total this week, $133.28. Previously reported, $1,755.76. Total this year, $1,889.04.

S. S. and Colpt.—First Church, Goldsboro Sunday-school, $2.00; S. S., Beaver Dam, 2.00; S. S., Ramseur, 5.00; Ramseur, 1.50; Smyrna, 1.00. Total this week, $11.50. Previously reported, 349.65. Total this year, $361.15.

Ministerial Relief. — Elm City, 1.00; Pilot Mountain Association, 3.00; Cedar Creek Union, 3.00; Reed, Liberty, 3.00; Smyrna, 3.76; Wilmington Association, .83. Total this week, $14.59. Previously reported, $706.93. Total this year, $721.52.

Total reported for all objects this week.....	$947.83
Previously reported for all objects	27,231.39
Total reported for all objects this year.....	28,182.22

WALTERS DURHAM,
Treas. Bapt. State Con.

Brushy Mountain.

The Sunday School Convention of the Brushy Mountain Association held a meeting at Pleasant Home Church in this county Saturday and Sunday (July 29th and 30th), and as a visitor for the first time to its sessions have thought that a few notes might be of interest. This was the second session of this body. At its first organization five schools only out of twenty-one churches in the Association were represented. At this last meeting sixteen churches were present by delegates and letters. Four churches of this body have no organized schools, but some of these had delegates sent by their churches and an interest created that will tell for the future. Brother Hunnycutt, who has been teacher of the graded school here, has visited some portions of the Association as Sunday-school field man during his vacation period, and one new school was opened as a result of his work, besides quickening the interest generally. The meeting was very largely attended both by delegates and visitors and we enjoyed a gracious feast. I was agreeably surprised to see so large a turnout and to find the interest so deep in this work. The program was thoroughly carried out and taken part in by the layman as well as the preachers present. The singing without any instrumental accompaniment was a revelation to me. In this section they have several singing classes and there is somewhat of a rivalry among them and on this occasion the meeting enjoyed the benefits of this training. It would put to the blush some of our fine city church choirs from the fact that it was so spirited and worshipful and all joined in hearty accord and harmony. The Convention closed Sunday afternoon, followed that night and through the week with a meeting of the church, conducted by Brother Staley of this place, but do not know as to its results. The Baptist work in this place shows up well, and it is gratifying to see so many young people attending the services so regularly.

GEO. W. WHITE.

North Wilkesboro, N. C., August 6, 1905.

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Dear Mr. Gray:—Let me thank you, Mrs. Gray and Mrs. Bingham, for all of your kindnesses to my son while with you. It gives me pleasure to say that the character of the work done in your school and the careful oversight of the students is such as to entitle it to a most liberal patronage. After an experience of two years as a patron of the institution, my estimation of it is best expressed by saying that if I had another son to educate, I would, without hesitation, send him to you. I wish you abundant success in your work.

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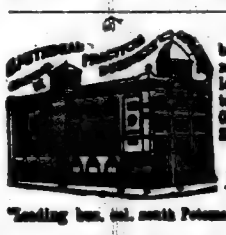
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A Little Fellow and a Big Fellow.

There were thirty-six plump musk-melon seeds, and Bobbie planted them very carefully, tucking nine in each of the four mounds of earth his fat hands had heaped, smoothed and patted down.

"My garden's to be all melons this year. I'll have enough to eat and lots to sell," he called out proudly to Harry Wood.

Now Bobbie and Harry were great friends, though the former was only five years old and recently out of kilts, while the latter wore a stand-up collar, a butterfly necktie and was even thinking about "putting on long trousers."

Harry's tone, though patronizing, was kind as he inquired, "So you really think, sonny, that you'll have a big crop of melons?"

"O course!" and Bobbie's voice was full of pride. "I mean to take awfully good care of the plants."

And, indeed, as the weeks went by, Bobbie did tend the melons most faithfully, and in spite of many discouragements. For in two of the brown mounds the seeds failed to appear—whether they had been planted too deep or whether they had been nibbled by some wandering worm nobody could tell.

However, the other two mounds soon bristled with luxuriant green plants. These, under Uncle Jed's advice, Bobbie thinned out carefully, weeded and watered. Then, alas! one night when the little boy was sound asleep (dreaming of luscious melons) an evil-minded cutworm sawed away in the moonlight, and when morning came half the plants lay wilting and dying.

Bobbie would have cried over them, but then salt water wasn't good for plants (only asparagus, Uncie Jed said), and so, instead, he did his best to save the rest of his plants. Soot from the kitchen stove-pipe, tobacco from another pipe (the hired man's), routed the wicked cutworms. Then a warm rain, followed by sunshiny days, made the melons grow as fast as "Mr. Finney's turnip behind the barn." They got ahead of weeds, bugs and worms, and began to put forth pert little runners dotted with yellow blossoms.

Then, one woeful day, Mrs. O'Brein's cow got out of the pasture and wandered about until she reached the Baker garden; and on her way to reach the dozen rows of young corn, what must she do but place her feet right on the last hill of melons—smashing every trailing vine but one!

And this time Bobbie cried. And Harry Wood, who came to see the extent of the damage, tried to whistle cheerily, as he said, "Well, the old bossie didn't tread on your very best vine, and—my stars, if there isn't a melon on it as large as my biggest agate marble!"

Now Bobbie hadn't noticed this, and he was so delighted that he quite forgot his tears.

The one lonely melon grew rapidly until it began to look very well. Then one day—it was when Bobbie and the rest of the Barkers went to the county fair—the young Plymouth Rock rooster squeezed himself through the chicken yard palings, and what else must he do but stalk boldly up to that melon and begin to peck at it! Tap, tap, tap! went his yellow beak, until he broke right into the juicy, salmon-pink heart.

It was Harry Wood who saw him and drove him back into the hen yard. But most of the melon rode away in the stomach of the Plymouth Rock.

Harry looked down mournfully at the bits of rind, scattered seeds and pulp remaining on the melon hill, then he gathered up the mess and threw it among the burdocks on the other side of the garden fence. After which his long legs carried him down to the Italian fruit store, and when he came out again he bore a bulging paper bag. Hurrying up street he reached the Baker yard—reached Bobbie's ill-fated melon patch, and then—and then!

The Barkers came home from the county fair, and Bobbie went out to his "garden." There had been melons at the fair, and the sight of them had filled him with a fresh affection for his own solitary treasure. He bent over the brown mound, parted the green leaves, and—oh, wonder of wonders!

"Ma! ma!" Bobbie shouted. "Do come here. Why, my melon has grown lots just while I've been gone! And it's so ripe that it's loosened itself from the stem. Oh—ee! it's perfectly lovely!"

The Plymouth Rock stuck his red comb through the chicken-yard fence and crowed derisively, but Bobbie didn't notice him.

And Harry Wood was chuckling to himself across the street, as he said, "That quarter I was saving towards my new air-gun is gone, but I don't care. The joke was worth twenty-five cents. And, anyhow, a big fellow kind of ought to look out for a little fellow."—Sunday School Times.

Self Consciousness.

It is a duty on the part of all to take care of their health, but there is a class of people who are health-ridden as others are bed-ridden. As a writer has said: "We should be the guardians of our health, not its slaves." There are better things in the world than even physical well-being, and those who make a fetish of their health usually end by becoming victims of fancied ailments. Self-consciousness is, in itself, a disease. The same writer remarks:

"There would not be half so many unhappy and dissatisfied people in the world if they were not tied up in their own narrow affairs. Within reasonable limits there is no better preservative of health and well-being than a healthy oblivion of minor troubles and trials, whether bodily or mental."

"Let not thy left hand know what thy right hand doeth," has a wider application than the giving of alms. —The Christian.

Fair visitor (at seaside, to mariner): "Why are vessels spoken of as 'she'? It's because they glide so gracefully, now, isn't it?"

Mariner—"No, miss, it ain't. It's because of her riggin' costing so much!"—Exchange.

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Baltimore, Mr.	$13.25
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Marriages.

SPEAR—SMITH—In Warrenton, N. C., Mr. H. H. Spear and Miss Addie B. Smith, both of Richmond, Va., were united in holy wedlock the 25th of July, 1905, by Rev. T. J. Taylor.

WINCHESTER — BURNS.—On Wednesday, June 28, 1905, at 8 a. m., in Baptist church at Pittsboro, N. C., Mr. Ernest C. Winchester, of Monroe, N. C., and Miss Annie Thompson Burns, of Pittsboro, were united in marriage, Elbert Y. Pool officiating.

Obituaries.

PRESSLEY.—On July 19th, at 9.05 a. m., from his home in Macon, Ga., little David Montaville, the twelve-months-old son of Rev. and Mrs. D. M. Pressley, went to live with Jesus.

David was a bright, lovable child, and won the hearts of all who knew him.

Dear parents and loved ones, weep not, you can see your darling again.

A FRIEND.

Macon, Ga.

ROBBINS.—Upon learning of the death of our former pastor, Rev. D. P. Robbins, who was much loved and highly esteemed among us, we, the brethren of Cheerful Hope Church, send our words of sympathy to his churches, relatives and friends through the Recorder. Brother Robbins labored faithfully with and for us for about four years, and the Lord greatly prospered his efforts, and may the God of peace and love now console his grief-stricken mother and companion with the thought that our loss is his eternal gain, for "blessed are those who die in the Lord."

Done by order of the church in conference, Saturday before the fourth Sunday in June, 1905.

N. D. HUFHAM,
BRUCE CREECH,
RUFUS LENNON,
Committee.

ELLEN.—Mrs. C. N. F. Ellen was born September 21, 1828, and departed this life August 2, 1905. Hers was indeed a beautiful life; she lived not for self, but like her Master, she lived for others. In June, 1848, she was married to C. N. F. Ellen, a prosperous farmer of Nash County. Their union was blessed with eleven children, seven of which survive her. She reared a happy family, all of her children being devout Christians and a beautiful testimonial to her consistent life. For more than half a century Sister Ellen was a devout and faithful member of the Baptist church. She lived for Christ, and her death was a glorious triumph. We mourn, but not as those who have no hope, for we shall meet again.

Her funeral was conducted from Stony Creek Church and her body placed in the family burying ground at her old home.

BRAXTON CRAIG.

FLEMING.—On December 2, 1823, a little infant girl was born near to what is now Millbrook Station. On June 21, 1905, this same person breathed her last in this world and went home to be at rest. The little girl grew into a young woman of striking beauty and of rare charm of personality, and on February 20, 1842, Miss Jane Beves was married to Mr. Reuben Fleming, of Warren Co. The husband passed over the river some years ago. Four children survive to perpetuate the virtues and graces of this lovely woman and devoted servant of God. These are J. H. Fleming, Esq., of Raleigh; Mr. A. D. Fleming, of Macon, Ga.; Mrs. R. D. Honeycutt and M. J. Perry, of the Mount Vernon Church, in Wake County.

Sister Fleming was not one of those women with whom religion is a matter of course, and that is about all of it. She is said by those who knew her intimately to have been of a rather worldly minded temperament until her conversion. This occurred in 1867 soon after a meeting held at old New Hope Church by Bro. N. A. Purefoy. One morning about light, while in her room alone, she called her daughter to her and told her she had trusted Jesus, and was very, very happy. She was soon afterward baptized into the fellowship of New Hope Church, where she remained a devoted and beloved member until the time of her death. Her life as a Christian was no merely formal one. It was easy to see that the spirit of Christ ruled in her heart and controlled her life. Her consciousness of God's presence made her a very strong believer in prayer, and it was hard for one to remain in her presence without catching the enthusiasm. To her to live was Christ, and of course to die was gain. The end came suddenly, but it was not unexpected to her. Leaving the home of her niece, Mrs. Myatt, and going to that of her sister in Raleigh, she wrote a note back to her niece saying that she would not see her again. No one thought much of it, but sure enough before the close of that very day, they looked for her, but she was gone. Like Enoch, she walked with God, and she was not, for God took her. She was buried beside her husband in a few hundred yards of the place of her birth.

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KENDLETON, TEXAS.—I have received untold benefit from one package of Vitæ-Ore. It found me next door to death and snatched me from the grave, to tell the wonder of it. Mrs. Mary E. Dillard.

FROM ALABAMA

ADGER, ALA.—Mrs. Nat Parsons, who had been given up to die, having been abed for the last three months with female trouble, has had a wonderful experience with Vitæ-Ore. In four days time after beginning its use she began to pick up, her appetite returned and everything that she ate agreed with her, and she is now up doing part of her housework. She is improving rapidly and blesses you and V.-O. and me, for saving her life. Nicholas Geis, Agt.

FROM WISCONSIN

ARGONFORD, WIS.—The people at Milwaukee could not believe it was I, to see me walk and be so well. They looked for my death every day. It is a miracle; everyone says so. The doctors said no man on earth could help me, but I have surprised them all. Twelve years an invalid, five years could not walk and could get no help. Vitæ-Ore has saved my life. It is wonderful. May L. Kehlnhofer.

FROM OHIO

RAY, OHIO.—I suffered for six years with Tuberculosis or Systemic Catarrh. Although I had tried six different doctors and eight kinds of patent medicines I got no relief until the good spirit in some way sent me Vitæ-Ore. Nobody expected me to get well or even better. I had five hemorrhages in eight days, could not eat, coughed all night and the doctors gave me up to die. In three days from the time I commenced using Vitæ-Ore I began to improve. I have now taken all of one package and am much better than I have been for six years. My friends all say that Vitæ-Ore saved my life. I cannot say enough good words for this grand medicine. Miss Caroline Clark.

FROM PENNSYLVANIA

BELLEVILLE, PA.—A living corpse is all that I can compare Wm. Benny of McVeytown to when I met him sitting in an armchair at his front door. He had eaten nothing for a week, and the doctors kept giving him drugs. I had him take V.-O., and last week when I met him, he said: "John, you have saved my life." John J. Rodkey, Agent.

FROM ILLINOIS

METROPOLIS, ILL.—I have suffered much from stomach trouble and have tried all kinds of medicine, but have found none as good as V.-O. It saved the life of my little girl after the doctors gave her up and said she would die. Mrs. Lizzie Benton.

FROM VIRGINIA

MAURERTOWN, VA.—I believe that Vitæ-Ore saved the life of my wife and therefore I do not like to be without it in my family. Hence this order for one dozen packages. D. S. Rhodes.

YOU ARE TO BE THE JUDGE

WE WILL SEND TO ALL Readers of this paper a full-sized $1.00 package of VITÆ-ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for within thirty days' time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! **We take all the risk, you have nothing to lose.** If it does not benefit you, you pay us nothing. We ask no references, we want no security; just your promise to use it and pay if it helps you. Just say that you need it, that you want it and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it, and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. **You are to be the judge!** We know Vitæ-Ore and are willing to take the risk. We have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception.

WHAT VITÆ-ORE IS

Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water found on the globe, drank fresh at the springs. The mineral properties which give to the waters of the world's noted healing and mineral springs their curative virtue come from the rock or MINERAL ORE through which the water is filtered on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vitæ-Ore is a discovery of this medicine-bearing rock, a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one will deny after using. **VITÆ-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but **send for it today!**

Vitæ-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this advertisement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so that we may know that you are entitled to this liberal offer.

OPERATIONS OFTEN NEEDLESS

The modern tendency of physicians and surgeons is to rush patients off to the operating table as soon as it is suspicioned that the medicinal treatment being followed will not be productive of the results and ends desired. Frequently the entire diagnosis of a case is in error, causing a corresponding mistake in the manner and form of treatment. Instead of immediately submitting the patient to the knife with its grave attendant dangers, as is generally urged, if an attempt were made to get a proper diagnosis and follow a rational treatment as indicated by that diagnosis, many distressing, dangerous and often fruitless operations would be found unnecessary.



We do not for a moment, however, desire to say that all operations are undertaken without necessity. It is certainly an undeniable fact that surgery within the last few decades has made rapid strides and wonderful progress in the saving of human life and the removing of certain abnormal conditions. It is, nevertheless, equally indisputable that much trouble and suffering and frequent deaths have ensued from the too easy and quick recourse to the surgeon's blade.

An operation, especially one of a dangerous nature, should only be resorted to when and after all other known means and measures to effect a cure have failed to bring about the desired results and the operation is imperatively necessary to bring relief and prevent further complications. This injunction is especially applicable to the various forms of female disorders, particularly womb and ovarian irregularities, in which cases this practice of undue haste is, perhaps, the most pronounced.

Hundreds of women have written to the Theo. Noel Company that the doctors had advised operations, but the timely use of Vitæ-Ore saved them from such. With their letters before us, we say to all that no woman should undergo an operation until Vitæ-Ore has been given an opportunity to prove the knife unnecessary. The following letter from Mrs. Clara Watson of Muskegon, Mich., one of the many saved from the knife, tells its own story.

"After sending for Vitæ-Ore I continued to grow worse until I was in such pain and my joints were so swollen I was perfectly helpless. I could not move hand or foot. The doctors said they could do nothing for me and I must have an operation for female troubles before I could get well. I was so bad that I had decided to have it done, when the Vitæ-Ore came and I began its use. Now I am on my feet, can sit up all day without pain, can walk about without limping and am getting better, stronger and more active day by day. Vitæ-Ore has done all this and saved me from the dreaded operation."

Natural means of relief are always to be preferred to the unnatural, and the knife is unnatural. V.-O. is nature's own remedy and is victorious in the most complicated conditions, where other treatments have encountered defeat, as has been proven times without number. Send for a package on trial.

WENT HOME TO DIE

Costly Operation Did No Good; Vitæ-Ore Cures.

HASTINGS, MINN.—I had been sick for nine years when I commenced to take Vitæ-Ore. I had doctored with some of the best physicians in St. Paul and Minneapolis, and none of them were able to help me. They then decided that drug medication was useless and that the only thing that would do me any good was an operation. I submitted to the operation, though in a terribly weakened condition, only to discover afterwards that it was of no benefit to me whatever, and, in fact, only made matters worse.



I had stomach trouble, heart trouble, and liver trouble and could retain neither food nor water on my stomach most of the time. When I was first taken sick I weighed 197 pounds, but my sickness reduced my weight until I had reached 115. At this time I gave up all hope and went home to my mother, at Indianapolis, to die. While there an old friend recommended Vitæ-Ore and insisted on my trying one more remedy. I had no more hope, but I finally consented and began to improve from the first dose and have continued to improve ever since. My weight is now 170 pounds, my strength has returned so that I can do my own housework. I have no more trouble with my stomach and can eat anything anyone else does. I have used six packages of Vitæ-Ore, as against hundreds of dollars spent for treatment and other kinds of medicine that did not help me at all. Harriet A. Davenport.

A Certain and Never-Failing Cure for Rheumatism, Bright's Disease and Dropsy, Diabetes, LaGrippe, Blood Poisoning, Piles, Sores, Malarial Fevers, Nervous Prostration, Liver, Kidney and Bladder Troubles, Catarrh, Female Complaints, Stomach Disorders.

NOT A PENNY UNLESS BENEFITED

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. T. F. Dept., **Vitæ-Ore Bldg.** **CHICAGO, ILL.**

BIBLICAL RECORDER.

VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 8.

RALEIGH, N. C., WEDNESDAY, AUGUST 23, 1905.

THE WORK OF THE CHURCHES FOR EDUCATION IN NORTH CAROLINA.

You have requested me to write a brief article on the Work of the Church for Education in North Carolina. I might respond with a slight paraphrase of Psalms exi:3—"Her work is honorable and glorious." Indeed am I tempted to confine myself to some such general and indefinite strain; for to undertake to recount the details, to speak worthily of the institutions—Trinity, Davidson, Wake Forest, Elon, the North Carolina Christian College, Guilford, Mars Hill, the Baptist Woman's University, Chowan Baptist Female Institute, St. Mary's, Peace Institute, Red Springs, Elizabeth, Littleton, Oxford, Catawba, Salem, and the numerous institutions for the colored race, and the scores of denominational high schools—would more than tax the fulness of your broad and numerous pages.

And for the same reason I cannot recount either the struggles or the triumphs of these institutions. Some of them are more than seventy years of age. Their sons and daughters are everywhere; in every county of our Commonwealth and throughout the habitable globe; everywhere speaking fairly the fame of Alma Mater, making good the high motives of our school-builders; radiating in their varied spheres the virtues of Christian character.

Suppose I should go into statistics? This book on my desk of the sons of Wake Forest is a big book. The book of the sons of Trinity and Davidson is not smaller. But how poorly a mere roll speaks! Let me rather call the hours of our Commonwealth's life since 1830, and in every hour the name of more than one son or daughter of our church institutions but for whom that hour would not have been the triumph that it was. In our halls of legislation, National and State, on the highest and lowest seats of Justice, in forum and market-place, in the struggles, martial and civil, which tried men's souls, in the professions by hundreds, in thousands of school-rooms, in the battle-line and the Captain's quarters, in those homes that make the State—thrifty, happy, wide of outlook, genial of spirit, onward marching homes whose children will not struggle up through the dark but leap from lofty parents' shoulders at once full into the arena;—everywhere looking about us we find the living vindication of our church schools, the reply of power to the ignorant scorner, the response of light to the bigoted prater of narrowness, the full glory of the tree—its fruit, incontrovertible and unimpeachable.

I will pause here to remark that from the beginning the educational impulse has been a church-impulse. Our University itself would never have risen save for that impulse. The Church was ever the mother of the school. Peculiarly true is this of popular education. The Greek and Roman spirit were confined. Man did not appear as man till the God-man made one of all—that divinest levelling upward whence our civilization sprung. He quickened the mind of the humblest with aspiring thirst. We see at length its effect in the millions of schools with which the Christian civilizations are alive. We are told sometimes that the secular school is mother of the Sunday-school. Infinitely in error is that. The schools which started even before the crash of the Western Empire, started as schools of the Church for the teaching of Scripture and became in days of fuller light and liberty colleges and universities. It was like Christianity to begin with the Scriptures and the laws of right-living and to go back over history, abroad over nature, to pierce the rocks and search the suns, to take learning from all languages, and build a fabric so great that its Builder's name is lost in the great sweep of His Spirit. The Arabic seminaries of Spain are gone. Hadrian's University at Rome is forgotten save to the traveler. But the University of Paris, Oxford and Cambridge, Yale and Harvard, although they began in theological teachings under humble conditions, stand forth to-day the very glory of our civilization. The modern university, as truly as the chapel or cathedral, is the off-spring of the Gospel that was preached in Judea.

Come back to North Carolina. Who are the teachers in our free schools? Within recent years a State report has declared that 70 per cent, I think, of the college men and women in these institutions are church college men and women. It is doubtless as true of our academies. Moreover, it was the churches that seized the faltering standards of the free schools a few years ago and planted them so high upon the ramparts of public interest that our whole country is congratulating North Carolina upon her policy of popular education. Our churches, the agents and professors who maintain a constant campaign of educational interest—these are the men who have made the educational impulse in North Carolina so powerful, so universal, so overwhelming; and they are sons of the Church school: and the churches have maintained them in their work, offered them their field of operation, defended them against all opposition, and replenished their spirits at all times with tides of all-compelling inspiration.

Truly "Her work is honorable and glorious."

BAPTIST MINISTERIAL SUPPLY.

BY W. O. CARVER.

Ever and anon one hears and reads of a dearth of ministers. Then some one comes forward with a denial and supports his contention with citation of figures. One needs only to look about to see members of vacant pulpits. Nor need one fear of giving offense to the right-minded if one ventures to say that many pulpits are filled by men lacking something of the equipment desired by the church and longed for more by the pastor himself, for the spiritual pastor is apt to be far more conscious of his lack than are his parishoners.

Southern Baptists are facing new conditions and are becoming a new people. Whether they shall be such a people as the new conditions need to mould them for the kingdom of heaven is a serious problem, and a problem in no small measure to be determined by the ministerial supply. The demand for numbers in our Baptist ministry is greatly increasing with our growth in membership, material prosperity, and acceptance of the burden of world-saving laid upon us by our Lord. Equally is there demand for a ministry better trained in the deep knowledge of God and His word, of the world and its problems, of the churches and their mission.

What is the situation as to meeting these demands? How is the supply as compared with the demand? In the colleges there has been no increase, but a slight decrease, in the number of ministerial students in the last five years. Those who teach in the theological seminaries are not able to testify to any marked advance in number or quality of men studying with them. The stronger churches in more strategic positions are catching up the supply of trained men and numerous churches eager for them must shift as best they may. One need not argue the question. What is the way to meet the need? "To your tents, O Israel," and to your knees. Out of the churches must come the ministers; God must call them by His Spirit. But prayer is our part. Every church ought to pray that so far as God wills it may itself produce as many and as good preachers as it needs for its own ministry, and more, for missionaries must come from the churches, too, for home fields and foreign. Let the brethren and sisters in all the churches ask themselves whether the church has in it any young man whom God is leading into the ministry. How many churches in North Carolina have in them now students for the ministry? Have you prayed, brethren, that God will, from your midst, thrust forth laborers into His harvest? There needs to be a period of prayer for God to raise up ministers of His own choosing. And when they come forward how shall they be treated? The day calls for the best and the hour demands the best fitting. The young man may have no money. God answered your prayer and gave you the man. He now calls on you to take a share in setting him to his task. He may be brilliant, have fine social standing and means. If these young men are ever going to amount to anything they can probably preach with some acceptance now. That is a mark of promise and may be a barrier to the best usefulness. See to it that the young man has encouragement, insistent encouragement, if he needs it, and financial encouragement if he must—only if he must. He must go to college and take its course. He must want to do this thing, or be brought to desire it. But he "preaches his way through college." If he does that he is a good one, and many churches get acquainted with him. He "fills the bill" in the judgment of leading people in several communities. "He can preach better than your seminary graduates." What then? "You must have him at once. There is no time for him to go to the seminary." See that you lay not hands on the Lord's anointed. Do not spoil a splendid work of the Master. Do you see that rose growing splendidly and rich in the beauty of the bud and full of promise for the flowers? Stay that hand that would pluck it now. It is more beautiful as a bud than many a flower, but one must save that but for the highest excellence in the flower. I make a plea that the churches will not thwart nor hinder the preparation of the men whom Christ has set on the way to equipment for the large service of His kingdom. "But the young man has not the means to go." And is that occasion for stopping him? If you call him at a salary on which he can just live will that fit him for service wider? No, give him money that he may go. Help, not hinder, what God wants to do with that young man.

I am bold to think that there are hundreds of young men in pastorates in our churches who would be serving Christ with more wisdom and efficiency by being in college or seminary; and I speak by information when I say there are hundreds who wish to be in the Southern Baptist Seminary and are hindered by lack of finances. We greatly need that our churches, our wise laymen and ladies, shall in every way assist in meeting the supply of efficient ministers. Meantime, let no one decide that he cannot go to the seminary, if he has finished his college course, until he has written to Dr. Sampey, or Mr. B. Pressley Smith, and learned what can be done.

PRAYER FOR A PASTOR.

BY FRANCES RIDLEY HAVERGAL.

Rest him, dear Master! he hath poured for us,
The wine of joy, and we have been refreshed.
Of life and love, with Thine own hand, now fill
His chalice, give him sweet, new draughts; be Thou
His ministrant tonight; draw very near
In all Thy tenderness and all Thy power.
O, speak to him! Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now, Thou lovest him;
Let Thy disciple lean upon Thy breast;
And leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let Thy calm
Fall on his soul tonight. O, Holy Dove,
Spread Thy bright wing above him; let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of Thy dear name,
"Our Comforter!" as gentlest touch will stay
The strong vibrations of a dying chord,
Each over-straining throb, each pulsing pain;
So lay Thy hand upon his heart and still
Each over-straining throb, each pulsing pain;
Then, in the stillness, breath upon his strings,
And let Thy holy music overflow
With soothing power, his listening restless soul.

John Peury: The Welsh Martyr.

BY JOHN LEWIS.

It is hardly safe to affirm that he was the first Welsh martyr, for some of the early martyrs may have belonged to the Cimbric division of the Celtic family in Britain. Peury was put to death not for treason or evildoing, or political meddling of any kind, but for his consuming zeal for the evangelization of his country and for raising his voice against the abuses that stood in the way of his people being reached with the gospel of the glory of the blessed God. Not until he had failed to get the abuses removed did he propose lay agencies and voluntary contributions and enter into fellowship with the Separatists, thus breaking with the Establishment. For this the ecclesiastical authorities not only imprisoned him, but on the 29th of May, 1593, took away his life in his thirty-fourth year. His letter from prison a few days before his execution to his four daughters is most touching and instructive. Among other things, he wrote to them: "The Welsh nation, now for many years past, have been under the Lord's rod; but I trust the time is come wherein He will show mercy unto them by causing the true light of the gospel to shine among them; and, my good daughters, pray you earnestly unto the Lord, when you come to know what prayer is, for this; and be always ready to show yourselves helpful unto the least child of that poor country that shall stand in need of your loving support. . . . . Pray much and often for the prosperous reign and preservation, body and soul, of her right excellent majesty, my dread sovereign, Queen Elizabeth, under whose reign I have come unto this blessed knowledge and hope wherein I stand. The Lord show mercy unto her for it, both in this life and also in that great day. . . . . Although you should be brought up in never so hard a service, yet, my dear children, learn to read, that you may be conversant, day and night, in the Word of the Lord. If your mother be able to keep you together, I doubt not but you shall learn both to write and read by her means. I have left you four Bibles—each of you one—being the sole and only patrimony or dowry that I have for you. I beseech you, and charge you, not only to keep them, but to read in them day and night; and before you read, and also in and after reading, be earnest in prayer and meditation, that you may understand and perform the good way of our God."

To Lord Burleigh, he wrote: "And I thank God that whensoever the end of my days comes, as I look not to live this week to an end, mine innocency shall benefit so much, as I shall die Queen Elizabeth's most faithful subject, even in the conscience of my very adversaries themselves, if they will be beholders thereof (he was executed as secretly as possible for fear of a popular tumult, and to prevent his making any impression of innocence. The sheriff would not suffer him to speak to the people or make any profession of his faith towards God, or his loyalty to the Queen, but ordered him to be turned off in a hurry), and by death convince them, before the world, that I have lived so too; and my God, I trust, will one day cause my innocency to shine forth as the noonday before my Prince. . . . . And being now to end my days before I am come to one-half of my years in the likely course of nature, I leave the success of my labors unto such of my countrymen as the Lord is to raise after me, for the accomplishing of that work which, in the calling of my country into the knowledge of Christ's blessed gospel I began."

Up to the end of the sixteenth century then it is in vain we search for a genuine and far-reaching revival among the Welsh, either under the Primitive Christian missionaries of the first centuries, or under the Papacy, or under Protestantism. Indeed our search for a Welsh Reformer like Luther, Cranmer, Latimer or Knox. Of Wales, in 1550, an impartial historian says: "As to the success of the Reformation, it went on but slowly in the parts farther distant from London. In Wales the people ordinarily carried their beads about with them to church and used them in prayer. And even at the church at Caermarthen, while the Bishop was at the communion table bare-headed doing his devotions, the people kneeled there and knocked their breasts at the sight of the communion, using the same superstitious ceremonies as they had used in times past before the mass. They brought their corpses to be buried with songs and candles lighted up about them. And one Dr. Hughes, ministering the communion in the cathedral church of St. David's did, after the popish manner, break the host into three pieces, putting one of the parts into the cup and giving a whole cake to the communicants without breaking the same. Also this country was very infamous for concubinacy, adultery and incest. It was common for married men to keep concubines. Some kept four concubines together. One had two children by his own sister. One kept two sisters, whereof one was married to another man. One kept his own sister. And many of these sinners were priests."

Dr. Rees says: "The only attempts made at this time to enlighten Wales, as far as we know, were the publication of a small book by Sir John Price, of Brecon, in the year 1546, containing a translation of the Lord's Prayer, the Ten Commandments, and the Creed; and a translation by William Salisbury (a lawyear) of the Psalms, the Gospels and the Epistles, as appointed to be read in the churches at the celebration of the communion, and on Sundays and fast days, published in the year 1551. These were the first books published in the Welsh languages, and our nation is indebted to two pious laymen for them."

Dr. Llewellyn adds: "This little and inconsiderable as it may be thought, seems to have been all the effect the Reformation had in this way on that part of the kingdom, till the reign of Queen Elizabeth; but that promised and produced something more considerable."

No Welshmen living in Wales are to be found in the roll of "the noble army of martyrs" under "Bloody Mary." "The mass of the nation, both priests and people, were decided Papists; and the very small number who had imbibed Protestant principles were by no means men of such energy of character, brilliancy of talent, and elevated piety, as the State and nation and the circumstances of the age required." Whether we accept "Like people, like priest," or, "Like priest, like people," as conveying most truth, it is very evident that a nation consigned to the care of such unprincipled teachers as Wales had at this time could not have been expected to make any progress in either religion or morality.

When John Peury, who distinguished himself as a famous preacher in the University of Oxford, and who took his degree of Master of Arts there in 1587, thought of the condition of his country, he wrote: "Wales is said to be in a tolerable condition, for it hath many preachers of a long time. The more the shame, then, for them that it hath no more teaching. This I dare affirm and stand to that if a view of all the registries in Wales be taken, the name of that shire, that town, or that parish cannot be found, where, for the space of six years together, within these twenty-nine years, a godly and learned minister hath executed the duty of a faithful teacher and approved his ministry in any mean sort. And what, then, should you tell me of abbey lubbers, who take no pains, though they be able? If I utter an untruth, let me be reproved and suffer as a slanderer; if a truth, why should I not be allowed?"

Peury was not convicted of an untruth. The facts were indisputable. "Dr. William Hughes, Bishop of St. Asaph, was accused, in the year 1557, of misgoverning his diocese, and of tolerating the most disgraceful abuses. When the case was inquired into it, it was found that the Bishop himself held sixteen rich livings in commendam; that most of the great livings were in the possessions of persons who lived out of the country; that one person, that had two of the greatest livings in the diocese, boarded in an ale house, and that only three preachers resided upon their livings."

I suppose that this description of conditions appears to many as almost incredible, but these are indisputable facts. We all know that Protestantism is having a very salutary influence on Catholicism in the United States and Canada—in appearance at least—for the difference between Catholicism in European and South American countries, and in the United States and Canada, is very apparent. Likewise Non-conformity has had a beneficial influence on the Episcopal State church in Wales. But even in my boyhood it was common among us to speak of that church as "the nest for every unclean bird." There were godly men in the church, but the character of the clerk and the clergyman, as well as that of multitudes of the people, was anything but "exemplary Christian character."

A sporting parson held two livings, one on each side of the home of my boyhood. He had either crazy spells or drunken sprees; would do and say the most outrageous and insulting, and, if reports be true, obscene things outside and inside of his churches. He cursed in my face without the slightest provocation. One Sunday his conduct was so outrageous that one of the wealthiest and most influential members of one of his parish churches, who, with his family, was present at the service, tried to have him removed. There was an ecclesiastical trial, but I believe he died in possession of his two livings. It was said that this man was acquitted on the plea that he was drunk at the time rather than insane! Many godly men and ministers in the church had given up all hope of purifying the church without having it disestablished and disendowed and thus freed from corrupting State influences.

John Peury was first put to death on account of his zeal for the evangelization of his country, though that was not the formal charge against him. "Two indictments of having incited insurrection and rebellion in England were manufactured out of a scrap in his diary and he was hanged at St. Thomas—a—Watering, Swerey, London."

His untimely death appears as a great calamity to the principality, but the dawn is near; others are to be raised to take up his work, and gracious seasons of refreshing from the presence of the Lord are at hand.

"Friends Ahead."

Travelers on the voyage to India say when they are some way out, "We will drink to the friends astern;" —but when half the journey is done, they say, "We will drink to the friends ahead." Younger folk may think of the friends here; but we who are older think of the friends ahead. Thank God "We shall know even as we are known."—Selected.

A minister, winding up a week's mission, said: "And if any spark of grace has been kindled by these exercises, oh, we pray Thee, water that spark."

Rejoinder on Fire Baptism.

BY ELDER W. B. HARRELL.

The rejoinder here presented is made to the "reply" of Bro. O. P. Williams, of Bryson City, to "The Fire Baptism," as published in the Biblical Recorder of June 28th.

The brother takes the side of the "holiness sect" altogether, as well as of all Pedo-baptists, who believe in "modes of baptism," and as he is a Baptist, he seems to be of that class who hold that Matt. 3:11 is a correct translation, and that John the Baptist really said that "He (Christ) shall baptize you, with the Holy Ghost and fire;" when (with all due respect to the brother) John the Baptist said no such thing, but he did say that "He (Christ) shall immerse you, in the Holy Spirit (you, the wheat), and you (the chaff) 'in fire.'" There were both classes standing before Him while He preached, saying, "Repent ye, for the kingdom of heaven is at hand."

Now I submit, were both classes, "the wheat" and "the chaff" to have the same immersion? If so, what was Christ's "fan in His hand" for? What for but to separate believers from the ungodly and all who reject Him?

The latter John called "the chaff," in contra-distinction to the other whom he called "the wheat," that would be safely "gathered into the garner."

It will be noticed that all baby-sprinkling translators of the New Testament, in former days, have the word "with" before "Holy Spirit," and, also, before "fire," thus giving to John's words the idea of sprinkling, or touring, or effusing; but the American Bible Union's version, which is really the true one, after all, says "Christ shall immerse you in the Holy Spirit (that believe in Him) "and, into the fire," those who do not, who are "the chaff," whom He will burn in the unquenchable fire." See?

We don't see how any one who stands for Christ can fail to see it thus.

The wonderful descent of the Holy Spirit on the day of Pentecost, when the Disciples were all in one place in that "upper room," and "the sound" came "filling the house where they were sittin-" they "the wheat" (no chaff there), and thus immersing them in the Holy Spirit, which was like a forked tongue, as of fire, and it sat upon each one's head, not as an immersion in fire, or baptism, but to show that they would have the power to speak in tongues or languages different from their own, in declaring the glorious Gospel of the blessed Son of God to a lost world, in which "the chaff," the mockers, the scoffers and all who deny the Lord Jesus, would be immersed in the fire that never, never shall be quenched.

"The wheat," surely, will then be safely "gathered" into the Lord's "garner" in the heavens.

Dunn, N. C.

A Far Look.

A literary lady once consulted an oculist with regard to a trouble in her eyes. The oculist said: "Madam, your eyes are tired, you need to rest them. Have you any wide views from your house?"

"Oh, yes, from the front porch I can see the noble peaks of the Blue Ridge—from the rear windows I can look out upon the glorious Allegheny foothills."

"Very well, that is just what you need. When your eyes feel tired, look steadily at your mountains for ten minutes—twenty would be better. The far look will rest your eyes."

The "far look"—off toward the hills of heaven—would bring rest and renewed invigoration to many a now weary believer, overborne with work and distracted with care.—Record of Christian Work.

Value of a Short Course at the Seminary.

CHAS. L. GREAVES.

The writer of this article feels fairly competent to write under the above caption for two reasons. (1) He has had a short course one year himself and appreciates it; (2) he expects to be there another year and thus take a long course, for which reason he may not be suspicioned of writing by way of apology for taking only a short course.

It is a fact that there are hundreds of men who look upon a thorough seminary course as an absolutely impossible undertaking, who could take a short course if they were convinced of its practical value.

What is the value of eight months at the Seminary? A bare glance at the catalogue will not answer this question. Let us see if we can form an appreciation of what is possible—let us say, for a man who desires only the English branches. He can go through the entire New Testament under Doctor Robertson. He can learn all about the New Testament that any English graduate knows, all that the Seminary teaches apart from its Greek classes. He can go through the entire Old Testament under Doctor Sampey, learning all about the Old Testament that any master of theology has learned, apart from his Hebrew. Just think of it—in eight months a comprehensive study of the Bible, as a whole, in its historic setting! It becomes a living unity and no longer a heterogeneous collection of texts for sermons. With note-book in hand, he has listened for 288 hours while two of the foremost scholars of the age have explained the Word of God. But this is not all: within this eight months one can learn all that any master of theology is accustomed to learn about Homiletics; the art of sermon reading, as well as the art of sermon delivery or elocution. Two genial professors teach this branch. Doctor Dargan, our Irishman, will see that he knows how to prepare a sermon, and Doctor Hawes will try to teach him how to deliver it. Lest someone should fear that word "elocution," it is well to state that it is not the business of the professor to teach men how to put frills and ruffles on their discourses, but to take them off, and act and speak naturally in the pulpit. The elocution taught in the Seminary is not the kind which the misses sometimes bring back from boarding schools. Next, within this eight months one could learn all that any master of theology is taught about systematic theology. Doctor Mullins teaches this class; a man who bids fair to measure up to his great predecessors. This is the department in which a man runs up against all his doctrinal difficulties; his hard knots in theology, wrestles with them, has it out with them; and while they are not all cleared up, he finds out how other men, greater than himself, here failed in the same battle-field, and is content to let them be and go on and preach Christ. Our eight months' man will have room for one more study. He may take Biblical Introduction if he wishes, a department in which such subjects are treated as Bible geography and antiquities, text and canon of Scripture, inspiration, Bible revision, etc. Or, there is Doctor Carver's class in Comparative Religion and Missions; a class that is becoming increasingly popular among the thoughtful students, and an exceedingly valuable course of study. Or, he can study the closely related branches—Pastoral Theology and Ecclesiology—the art of being a pastor and the art of managing a church. Or, if one is prepared, he can take Junior Greek under Doctor Carver, and if he is already well grounded in Greek, he can take Senior Greek under Doctor Robertson. Any bright college graduate in Greek can take the senior course, omitting the junior, if he wishes. This writer graduated in Greek in four months, thanks to the excellent training of Doctor Royall at our own Wake Forest.

Would four months be of any value to a man at the Seminary? Most men who leave after four months are men who have flickered out, generally leaving just before the examination period. There are a large number of such every year. It is surprising what inviting pastorates open up to some men just before examinations begin, or how completely their money gives out, or their health! Of course they are not much benefited. But if a man can only get leave of absence for four months, and will spend that time in earnest study, he will derive incomparable benefit. For instance, in brief, he can study the entire earthly life of Jesus under Doctor Robertson; the entire historic portions of the Old Testament under Doctor Sampey. He can study the whole of Doctor Broadus's text-book on the preparation and delivery of sermons. He can get half the work in systematic theology, and easily master the remainder at home. He can take the whole course in Apologetics in Doctor Carver's department. Yes, four months would be very valuable. One could acquire methods of study that would be of great value to him in pursuing private studies afterwards. The four fall months would be far more valuable than the four spring months—the work just mentioned could be taken in the fall only.

One other matter it is well to mention. The writer has received quite a number of letters from pastors in North Carolina and elsewhere asking if it were possible to get churches in the neighborhood of Louisville and thus make their expenses while there. This writer has been exceptionally fortunate, having been directed by a happy train of circumstances into one of the best village pastorates in all the blue-grass region. But one must not come to the Seminary depending on such good fortune. There is no chance for a man to secure a pastorate, ready for him, before coming; and the chances are that he may not be able to get one after coming. There are so many excellent men at the Seminary, eager for pastorates, and who have been there a year or more, that the chances for first-year men are slim. Better come prepared to stay without earning anything. Of course a man coming for a short period would not accept a pastorate. A man can live at the Seminary cheaper than at any other place with which the writer is acquainted.

Eminence, Ky.

From J. A. Campbell.

For thirty days I have been away from home in meetings with my churches, spending but two nights at home during the time. On account of work at home incident to the opening of our school, it has been hard to be away, and harder on the woman at home who has kept things together, and moving at that. Brother Barrett was with me at Spring Branch, twenty-two baptized, at Duke eighteen baptized and at Friendship five received for baptism. At Lillington no one was with me. Brother Massee preached three sermons for me after I left the meeting and received two for baptism. I have yet to hold meetings at Green Level and Buie's Creek. Brother Barrett will help me at the former place in October and Bro. J. T. Jenkins at the latter place, possibly in September.

Brother Barrett has assisted me in meetings for five years, and I have never had the assistance of a man who did more satisfactory work. He is safe and sound, plain, practical and powerful, helping the pastor and the people. His deep earnestness and conscientious work draw the people to him and the Christ that he preaches. My intimate knowledge of him and his life plans make me love him as I love few men. I rejoice that he is located near us.

This has been my busy year. The school has grown to be the largest of its kind in the State, increasing in usefulness and responsibility. Though in the pastorate since 1886, I had never built a house of worship. This year we have built and paid for a house at Spring Branch, costing, with pews, about $2,200. We are building a $3,000 house at Green Level and are trying to raise $2,000 to build at Duke and, if the way opens, we want to begin a $2,500 house at Buie's Creek this fall. I have baptized on my field this year one hundred; seven more have been received and two meetings yet to be held.

Upon the death of Brother Robbins at Duke, the church there, consisting of twenty-six members, asked me to supply for them. I could give them only a night appointment, but felt that some one must look after the work. I have been there sixty days and we have eighty members and have about $700 subscribed toward a house of worship. The denomination must help us build a house at Duke. There are 1,500 people there—184 Baptists—more Baptists than all other denominations put together, but we have no place for worship. The Methodists have the only house of worship completed. The Episcopalians are building their first house in Harnett Co. The Presbyterians are getting ready to build. The Baptists have the people, but the other denominations have the leaders and the money. The Baptists have no man higher than the second boss in the weave room, and he was baptized last Sunday. The largest subscription I have in Duke is $10, and there are but few of them. Our only place for Sunday-school and prayer-meeting is one of the tenement houses, holding about sixty people.

The Methodists have generously tendered us the use of their house one Sunday in the month for preaching, but they will use it every Sunday at the beginning of the next year.

It is a great opportunity, but is rapidly passing into other hands. This town should be saved to our Baptist people, and can be, if help shall come at once. It is proposed to build two more mills there the same size of the present one, I am told. Our people are unable to build alone, and have no man upon whom we may call for a thousand dollar contribution, as our Methodist brethren did. We do have what is better, a thousand men with a dollar, if only we can find them. Send one dollar, ten dollars, whatever amount you are willing to send, to J. A. Campbell, Chairman Building Committee, Buie's Creek, N. C.

This is the first call I have made upon the denomination, and it would be effective if the people could see the distressing conditions.

The order for the framing has been given and every dollar given will be spent at once to get a place of worship. Help us brethren and do so at once. It is a new mill town and is far above the average, I am told, in the character of the operatives.

School opens August 22nd. So far as we can see the prospects are for a good opening.

Cordially,

J. A. CAMPBELL.

Buie's Creek, N. C., August 10.

It has been well remarked, it is not said that after keeping God's commandments, but in keeping them there is great reward. God has linked these two together, and no man can separate them—obedience and peace.—Robertson.

Draw nigh to God and He will draw night to you.

The Orphanage and Money.

After two demonstrations of recent dates, the problem of the Orphanage and financial support was forever settled with me. And I wish to give the Baptist brethren the benefit of these two expressions of sympathy.

On the fifth Sunday in July it was my privilege to worship with the saints at Williamston—great and good people, they are.

After the sermon, upon request, I presented the Orphanage work. Just briefly and pointedly, I told of conditions and needs and asked the people to give. And the sight was glorious. The Spirit of God moved upon the people and their flooded hearts gave expression in a wonderful offering. Yes, the cup ran over and $100 goes into the treasury of the Orphanage. Less than one hundred members, but the orphans cry touched their heart.

On the first Sunday, our Orphanage day at Scotland Neck, after the announcement of the regular offering, Brother Biggs declared that it was his purpose, in consideration of the recent hailstorm and other emergencies, to give a special offering to the Orphanage, and asked if there were any who desired to join him in this. It was good to be there and see those people respond. God was with us. I asked for $100; we got $145. Above the din of controversy, they heard the orphan's cry, and beyond the management they saw the child and gave. Earth rejoiced and heaven smiled, and I went into the pulpit feeling that I had been at heaven's gate for awhile. Since the 1st of January we have given $530 to the support of the Orphanage. And why do I write this? Because I believe that if our people were better informed as to the conditions and needs of the Orphanage, and more frequently admonished as to our obligation to these little ones, the Orphanage debt will be paid, the present number amply provided for and, with enlarged facilities, we would gather in many another friendless waif.

I appeal to my fellow-pastors—let us give more attention to this great work. Do not let the unfortunate circumstances of the present blind us to the essential and turn our attention from the main issue. Keep this matter upon the hearts of our people. They want to give.

It occurred to me while those Williamston brethren were giving over $1.00 per member, suppose the cry in every Baptist church in North Carolina for the next sixty days be 25 cents per member for the Orphange. What would be the result? Forty-five thousand dollars; all the debt paid and $34,000 in the treasury. Why can't it be done? The fault is in the way we attempt it. Serious, systematic, invincible effort would bring this about. I commend it to your consideration. Try it, brethren, and let's make our Orphanage the greatest institution of its kind in America.

G. T. LUMPKIN.

Scotland Neck, N. C.

Be peaceful and joyous, consecrate the simplest duties of every day, fill your life with earnest endeavor and perfect trust, and no matter how narrow and painful it may seem to you, when it is ended you will look back with wonder at the influence for good your quiet example and cheerful spirit have been.—Light on the Hidden Way.

Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—Frederick W. Robertson.

News Notes.

....The people who are losing money in Bill Fife have only themselves to blame. They were easy to take in.

....President Poteat, of Wake Forest, expects to arrive August 28th or 29th. He is now homeward bound, having sailed from Genoa.

....Mars Hill is the first of our colleges to open, fall coming earlier in the high lands. The opening was all that could be desired, promising well for all our institutions.

....The Pope in his recent Encyclical to Italian bishops says that Italian Catholicism should make ready to fight socialism by active participation in the political life of their country.—Exchange.

....Rev. and Mrs. W. M. Jones, of Williston, are resting awhile in Western North Carolina. May they return greatly refreshed and strengthened for their work at Williston.—Baptist Courier.

....Pastor A. V. Joyner recently closed a very successful meeting at Red Mountain. Bro. E. Y. Poole, of Sanford, did the preaching. We would be glad to hear more from these successful young workers.

....Bro. J. A. McKaughan, of Wilmington, writes: "Brooklyn Baptist Church has forty nice church seats for sale. Any church in need of seats can secure them at a bargain. Address, J. A. McKaughan, Wilmington, N. C."

....Fayetteville Street Church, Raleigh, is brightening with great promise since Pastor Bateman began the second period of his ministry. There is every reason why we should have a strong Baptist church in that quarter of our city.

....The great Baptist Congress in England, representing some ten million adherents, is said to have taught our Anglican friends that there were others.—Presbyterian Standard. No. You cannot teach "our Anglican friends" anything of the kind.

....Dr. Calvin S. Blackwell, of the First Church, Norfolk, Va., is a Baptist of the progressive type. No month of vacation idleness for him. He has secured a public hall in which to preach to the sea-side visitors this summer.—Baptist and Reflector.

....President Mullins and Pastor C. S. Gardner, of Richmond, carried off the honors for America in the Baptist Congress. Of course Dr. Prestridge was lionized; and we were not surprised to learn that he bore his distinction with great and worthy modesty.

....Bro. J. A. Beam writes from Bethel Hill: "You can never know how happy I am at getting home once more. I reached here this morning. Am still quite feeble, but on the up grade. Can sit up a little while at a time only." Our readers will rejoice in the recovery of this useful man's health.

...The Religious Herald says that the negroes composing the congregation of the Fifth Avenue Colored Baptist Church at Roanoke, Va., have started a movement for the erection in that church of a window as a memorial from the colored people of Roanoke to the memory of Confederate General "Stonewall" Jackson.

....The Baptist Congress at London has resulted in the organization of the Baptist World Alliance with the following officers: President, Dr. John Clifford; American Secretary, Dr. J. N. Prestridge; English Secretary, Dr. J. H. Shakespeare; American Vice-President, Dr. A. H. Strong. But what are its express objects.

....Bro. Martin A. Wood writes: "French Broad Association meets at Marshall Baptist Church, August 31st. The new meeting-house is to be dedicated on Sunday, September 3rd. The editor or representative of the Biblical Recorder will be a welcome visitor among us at that time—August 31st to September 3rd. Can you come?"

....Some weeks since a Baptist drummer from New Bern was heard to say to his pastor, as they walked home from church on Sunday night: "I always pray for you ever night, when I kneel to ask God's blessings upon my family and for success in business next day." How refreshing to hear such a remark from a drummer. There are many of God's chosen on the road.

....Pastor J. W. Kincheloe, of Crewe, Va., has been conducting a ten-days' meeting at Tusekiah church, Lunenburg County, Va. The meetings were well attended and much good was accomplished. Mr. Kincheloe is one of Virginia's most promising young men, and if some church in North Carolina would borrow him for a few years that church would be fortunate.

....Dr. Henry A. Brown has been ordered to leave Winston while his church people are installing a handsome new pipe organ in their splendid temple. When Dr. Brown returns he will find all the equipment a church needs; and with so devoted and consecrated a membership, and so rarely gifted a pastor, the noble old church will go on to grander things than ever.—Charity and Children.

....Carefully compiled statistics show that in this country there are between 700 and 800 church fires yearly. In 1901, for example, their number in the Union was 658; in the State of New York close to seventy-five. In the eighteen years ended with 1901 there were as many as 5,597 church fires, in which the value of the property destroyed was nearly $21,000,000 and the insurance loss nearly $11,000,000. These figures represent an enormous loss.

....Elder O. P. Meeks, of Rowland, writes: "Bro. J. T. Edmundson succeeds himself admirably in evangelistic services in Robeson. He conducted a very successful meeting last year at Rennert, and his recent meeting with us there even went beyond it in a deep, thorough work of grace, resulting in an awakening of many of the old and young, and several additions by letter and restora- restoration. Brother Edmundson is beloved by the Rennert folks."

....Bro. S. D. Swaim, of Cooleemee, writes: "Our meeting at Jerusalem closed on the 6th instant with nine additions by baptism and the church with added strength. Bro. R. D. Haymore, of Mount Airy, aided in the meeting. The preaching was thoroughly Scriptural and presented with princely grace and Holy Ghost power. We have been favored with this brother's ministry in several meetings, and he always leaves us more in love with him and with the Gospel which he brings us. He is truly the Lord's servant and the pastor's friend."

....President Scarborough, of C. B. F. Institute, writes: "The ground was broken today for our new building for dining room (kitchen attached), Chapel Society Halls and dormitory. The contractor is busy getting brick to the place, securing workmen, teams, etc., etc. The outlook for the next session is, so far as I can see, good. Pastor Howell's good wife is recovering from her sickness. The Murfreesboro church is rallying to him in his efforts to keep our work to the front and to reach the membership—all the members—for contributions to our mission work. He makes us a very good pastor, and keeps on at us, in a good way, about missions."

....Bro. C. M. Murchison is sending out the following letter to the Pastors and churches of Mecklenburg and Cabarrus Association: "The approaching session of our Association will be the twentieth of its organization. We desire to make it the very best session of our entire history. Let us crown the twenty years with a grand and glorious meeting and take a long stride forward in the work committed to our care by the Master. The church at Cornelius, where the session will be held, opens her doors with wide hospitality, inviting each sister church to send a good delegation to the meeting. Come and stay the entire session through. Let us pray for the Spirit's power with us."

....Rev. J. J. Douglass, who has been pastor of the Baptist church here for more than a year, has accepted the pastorate of the Tabernacle at New Bern. He and his family left Saturday for their new home. Mr. Douglass is one of the first preachers of the State. The church here sustains a great loss in his leaving. He is a man of deep thought and an apt scholar and a man of untiring energy. He holds his congregation in the palm of his hand, as it were, and sways them at his will by his power of speech. Mr. Douglass is also fast becoming one of the most noted writers of the State, and we predict for him a bright future along this line.—Dunn Cor. of Charlotte News.

....Bro. D. F. King, of Leaksville, writes: "I wish to say in reference to Brother Farmer's report of the discussion of the report on Old Ministers' Relief at the Pilot Mountain Association, that it is unkind, it is unfair, it is unchristian, it is unjust, it is untrue, it is unworthy of a man made in the likeness of God. All were agreed that the old ministers should be provided for. The only question at issue was the best way to do it. I said if a private member discharged his duty he was as good as a preacher." We are sure Brother Farmer did not mean to be so many "uns"—not to make a pun—at one time. He is not that sort of man, as our readers know. He may be wrong, brother, as well as all may be; but there is no call for heated language.

....Brethren Ben M. Bogard and J. A. Scarboro are in a controversy in the Baptist Flag and the Gospel Missionary with reference to the Statement of Principles of the Texarkana meeting. Brother Scarboro criticised the statement very severely. If these and other leaders in the Texarkana meeting are not able to agree upon a Statement of Principles, how can they expect people to accept that statement?—Exchange. Having fallen out with everybody else, these brethren have proceeded to fall out with one another. The Hayden-Hall fight and the Scarboro-Boggard fight should persuade everybody, including themeselves, that the trouble with the Landmarkers, etc., is not in the Southern Baptist Convention, but in themselves. They are born splitters; and, like all other splitters, they get smaller with every split. Let them split.

....A friend at Washington sends the following note: "After the regular services at the First Baptist Church this a. m., a conference was held and Rev. Josiah Crudup, who has been pastor here for nearly four years, tendered his resignation. Mr. Crudup is leaving here to accept the pastorate of the Blackwell Memorial Church of Elizabeth City. The resignation is to go into effect October 1st. This is indeed a great loss for Washington. Mr. Crudup is universally loved and respected, and his associations here for the past four years have been most pleasant, and his leaving is not only a great loss to the church of which he is pastor, but to the whole town as well. May God's richest blessings go with him in his new field of labor, and may his every effort there be crowned with glorious success. Mr. Fleming, the present treasurer, also offered his resignation, owing to his intended departure and Mr. E. B. Olive was appointed to fill the vacancy."

....Dr. A. C. Dixon, of Ruggles Street Baptist Church, Boston, with his wife, has gone to Switzerland for a month's rest. Following his vacation he will preach four Sundays in Westminster Chapel, London, of which Dr. G. Campbell Morgan is pastor, and two Sundays in the Metropolitan Tabernacle, of which Rev. Thomas Spurgeon is pastor.—Exchange.

....Bro. O. J. Copeland has been visiting relatives and friends in Anderson, and preached in the First Church Sunday before last. He has recently accepted the call of the Jackson Hill Church, Atlanta, and will enter upon his pastorate there at an early day. He is a forceful preacher, full of energy and never fails to bring things to pass.—Baptist Courier.

....Bro. C. C. Rickman, a North Carolina boy, writes from Belgrade, Montana: "I am glad to say that I am not going to change fields this year. In place of going to a larger field, I feel now that I am staying a larger work. I was unanimously recalled to this field last Saturday. This year's work is said to be the best year in the history of the church. Last November we organized a B. Y. P. U. with forty members. It has grown to more than two hundred now, and have had a number of additions to the church. Of course the church work in the Northwest is very difficult, but we should delight in doing hard work for the good Master."

....This notice in the British Weekly of Dr. A. T. Robertson in the Baptist Congress will gratify North Carolinians: "The area of the church was full when Dr. Robertson spoke. He is in the prime of life, handsome and well proportioned, with thin, mobile, expressive lips, and eyes that glance merrily through his gold-rimmed spectacles. His epigrams made the ministers on the platform shake with laughter. I rather wondered to hear him say—with a Russian Baron on the platform: 'If I were a young man I should either be helping the Japanese to win their victory—but that is won already—or else helping you here in England to win the battle of religious liberty.' The references to the educational conflict were excellent. The cold, strong wind of freedom blew revivingly upon us. 'I count it one of the great privileges of my life,' said Dr. Robertson, 'to stand on the platform from which Dr. Clifford, that glorious man of God, led the cause of progress.' 'You have no religious liberty here,' said Dr. Robertson; 'you have toleration—a very different thing. Dr. Hastings has been speaking about religious liberty in Scotland. I wrote to ask what he meant by talking of religious liberty in the midst of a crisis in the Scottish churches which is serving as an object lesson to the world.' 'I don't want toleration. I don't want anyone to put up with me; I want to hold my head as high as anybody in America, and that is what we Baptists can do there. If we had a State in the church in the South it would be Baptist. A Southern resident was asked by a visitor what was the composition of the geological strata in his district. He replied, 'Mostly Baptists.' But we don't want a State church, we would not take it; we have something better.' 'If you're a grasshopper in your own eyes,' said Dr. Robertson, in his rich American accent, 'you'll be a grasshopper in everybody else's eyes. I don't want Baptists to be grasshoppers.'"

Climbing the Hill.

We are just entering the fall campaign for State Missions. I am frequently asked these days how we are getting on with State Missions. According to our method of work, it counts but little as to how we stand this time of year, as very little is done up to this time. But from now on we will begin to climb. However, here is the exact state of the case up to date: At this time last year the treasurer had received for State Missions $5,922.39. This year the receipts to date are $6,924.51, or a thousand dollars more than last year. Or to state it more accurately, the amount to be raised from now on will be about a thousand dollars more than last year, because the mission fields were more generally occupied at the beginning of the year this year than last. Then there have not been so many resignations as last year. This, of course, makes the amount to be paid the missionaries more. With the increase in appropriations that seemed unavoidable, the total increase runs up to about two thousand dollars.

Nor must it be forgotten that for several years we have not been completely out of debt. At the last convention the indebtedness carried over to this year was seven hundred dollars. Heretofore the fact that the missionaries had been all paid seemed to satisfy the brethren. I forewarn you now that such will not be the case this year. For several years we have carried a thousand dollar note in the bank. At the close of the year we renewed the note and let the bank carry the indebtedness. This year the secretary was instructed to pay the bank so as to avoid the payment of interest. This was done. We have not the bank on which to drop our indebtedness this year. So you see if there is a debt it must fall on the missionaries. Surely the Baptists of the State will not let the hard-worked, self-sacrificing missionaries wait for part of the small salaries promised them. Let us begin the answer to that question by sending liberal contributions for State Missions.

LIVINGSTON JOHNSON.

Wake Forest College—Department of Medicine.

It is with great pleasure that we announce the election of Dr. Lewis M. Gaines, of Georgia, as Professor of Anatomy and Physiology. He has accepted the position and will enter upon his work at once.

Dr. Gaines received the degrees A. B. and B. S. from Hampden-Sidney College; spent a year at the University of Virginia in the study of chemical biology and chemistry, and then took the regular medical course at the Johns Hopkins University, receiving his M. D. in 1903. Following this for more than a year he was resident surgeon in the Rhode Island Hospital at Providence. He has since that time been practicing his profession in Atlanta. Such professional training leaves nothing to be desired.

Dr. Gaines has a pleasing presence, a strong character, and an enthusiasm that is unbounded. Prospective students of medicine are to be congratulated upon having an opportunity to receive instruction from one so thoroughly equipped.

At a recent meeting the Trustees promoted Dr. W. S. Rankin to be Dean of the Medical Department. All who know Dr. Rankin will applaud this action as a just recognition of his eminent services for the past two years. He has made an enviable record not only as an enthusiastic teacher of bacteriology and pathology, but as a gifted investigator. His papers before the State Medical Society, giving results of original research, have been heard with pleasure by his brothers of the medical fraternity and have established him securely with the profession in this State.

The following are some of the advantages of beginning the study of medicine at Wake Forest College:

1. Students may secure two years training under most favorable conditions. Each one receives the personal attention of a specialist in each class.

2. Other departments in college may be taken without extra cost.

3. Students may take the B. S. degree in four years and include two years in medicine. By this arrangement it becomes possible to secure a baccalaureate and the M. D. degree in six years—a saving of two years.

4. We have membership in the American Association of Medical Colleges; and our certificates of proficiency are accepted without examination for advanced standing in the same way as similar certificates from any of these institutions.

5. Expenses are very moderate—much lower than at institutions located in any of the great cities.

Correspondence is solicited. If you are interested, if you have a friend that is interested, if a catalogue or further information is desired, address CHAS. E. BREWER,
Chairman of Faculty.
Wake Forest, N. C.

Sunday School Institute at Democrat.

J. H. Tucker organized Buncombe County into a Sunday-school convention in 1900, but owing to the geographical division of the county it was found that the people from one part of the county could not well reach other parts, so in 1901 he divided the county into four Sunday-school districts, one of which is Big Ivy. When this was organized, with T. C. Morgan president, there were sixty scholars in the Sunday-schools in that district. Now there are about one thousand. At that time none of the churches were doing anything for missions or other benevolences. Since then four Baptist churches and two Methodist churches have been built in that district and four Baptist churches have co-operated and called the same pastor, who lives in their midst to minister to the churches. They now contribute to missions and other objects of the convention. In connection with the Sunday-school work, we also discussed its kindred subject—education—at our conventions. We hold an institute in each one of these four districts quarterly and an annual institute in each. At these institutes Hight C. Moore and B. W. Spilman are in charge and other prominent speakers are invited to be present and make addresses.

At Big Ivy, Moore and Spilman had charge of the meeting and Hon. J. Y. Joyner and John E. Ray did the speaking this year, with credit to themselves and pleasure to the congregations.

Two or three incidents have occurred in the Big Ivy District that show the bigness of heart of these Big Ivy folks. The old Big Ivy Baptists worshipped in a union house. It became so dilapidated, it was almost dangerous to meet in. At one of these conventions J. H. Tucker made a speech in which he took occasion to advise the Baptist people to go up to Barnardsville and build a Baptist church stating in his speech that that church was a disgrace to those who pretended to worship in it. The following Saturday representatives from the varius churches who worship there, m.. for the purpose of taking steps to repair the house. When all had spoken but Andy Ingle, he was asked for his views. He said he had not a cent for repairs but he would do more than any other neighbor for a new house. When he was fully convinced, he called the Baptist congregation together and advocated the building of the new church in Barnardsville. Some of the old members objected, but the conviction of duty had so seized him, he did not wait for co-operation. He at once procured a lot and began work. In the meantime O. L. Stringfield joined him and the work began, on the Barnardsville Baptist church. Now they have the best church in the mountain with a seating capacity of eight hundred, with separate Sunday-school class rooms, beautiful stained glass windows, a splendid organ, and other conveniences. The house is sealed with grained oak and is a beauty. Now, the one point we wish to emphasize is thi ,sthat Andy Ingle who was not worth over three or four thousand dollars, put about twenty-five hundred dollars in this house; again, in the same district, the old Morgan Hill Baptist church was almost ready to tumble down; the church had reached that point where the members were unable to unite in any matter of progress. A division occurred and many members pulled out and went out a mile further and built Piney View Baptist church. This stirred those remaining, and they, led by Jim Morgan, practically built a new church out of the old one. Jim Morgan was not only a leader in this movement, but also furnished most of the money.

Again, at one of these institutes, after J. H. Tucker had made a speech advising that worthy young men and women could acquire an education, one young man announced that he was willing to try it. He went to Mars Hill and entered there. From there he went to Wake Forest College and this fall will begin his third year. He is one of the editors of the college magazine. This was Dolph Burleson. The world will hear from him. At the beginning of the last spring session he wrote to J. H. Tucker that he had spent his last dime and had his trunk packed ready to leave college, and look for work so he could go back and finish his course. Tucker wired him not to leave. He immediately wrote to Andy Ingle the circumstances and asked the Barnardsville Baptist church to raise fifty dollars to keep Dolph in college through the spring session. Before sundown the money was in hand and Dolph completed his year.

These are the people we are working with on Big Ivy and these are the people the State has heard so much about through that prince of preachers Rev. O. L. Springfield, who is giving himself and his family to this great work. We wish there were others.

R.

J. D. Moore.

Sunday morning, August 6th, at 11.30 o'clock, the whole town of Gastonia was turned into mourning because of the sudden and unexpected death of Capt. J. D. Moore.

James Daniel Moore was born in Caldwell County N. C., of godly parents whose ancestry was Scotch-Irish and Dutch. He was converted in the winter of 1864 on the banks of the Meherrin River in Virginia. The night he surrendered to Christ, the mother back in her mountain home was pouring out her heart in prayer to God for her son's salvation. As she prayed she received the witness of the Spirit that her prayer had been answered and she lifted her heart to God in praise and thanksgiving for her boy's redemption.

In the summer of 1865 he was baptized by Elder R. H. Moody in Johns River and was received into the fellowship of Rocky Spring Church of Caldwell County. From the day of his conversion he was known in business, in church and in home as a godly man.

God gave him a strong body and an active and vigorous mind, both of which he dedicated to a most strenuous business life. As a result he was given a large and prosperous business. He looked upon every dollar that came into his hands as given him by his Master and spent it realizing that he was the Lord's steward. He loved to make money, but his greatest joy came in giving it to carry on the Lord's work. He said not long ago that he was sorry for the Christian who made money and had never tasted the joy of giving it.

His fellow-citizen, when in doubt, went to him for advice, when in trouble they went to him for sympathy, and when convicted of sin they went to him for spiritual instruction. A brother deacon said: "He was always approachable. He was the only man I have known with whom I could talk with perfect freedom upon the subject of religion." A devout negro many miles away said: "He has so often helped me—he gave to me, and asked me how I was coming on spiritually."

He loved his church. It was by his generous gifts and tireless efforts that the First Baptist Church was built in Gastonia. He was never too busy nor the weather too bad for him to attend all the services of the church—usually the first there and the last to leave. A recognized leader, but he sought to serve in the lowliest and humblest place in the sanctuary. No one could be more loyal to his pastor than he—so tender, so thoughtful, so true.

Capt. Moore had a great influence in his Association. He knew and felt its needs. He responded most heartily to every call to promote education and to give the Gospel to the people in its bounds. But his brethren will miss his wise counsel and his inspiring speeches most of all.

How we all loved him! The hundreds of people of his town, white and colored, the many from adjoining towns and country, and those from afar who came to view his remains and express their sympathy for the bereaved family, leaving the odor of sweet scented flowers behind them, give us some idea how all who knew him loved him.

May the same Lord who took him from us comfort and keep our hearts by His Spirit while we joyfully strive to carry on the great work that he loved so well.

W. H. R.
Gastonia, N. C., August 16, 1905.

Ordination.

Sunday, July 30, being the fifth Sunday, Stoney Hill Baptist church called a Presbytery, composed of Rev. J. W. Atkinson, Z. W. Wheelous and J. H. Hutchinson, for the purpose of examining and setting apart to the full work of the Baptist ministry, Bro. J. G. Davis, and to ordain brethren A. T. Bailey and Sanderford Keith as deacons of Stoney Hill Baptist church. Z. W. Wheelous was chairman, J. H. Hutchinson, clerk. At the 11 o'clock service the two deacons after giving perfect satisfaction to the presbytery and church, were regularly ordained. Rev. J. H. Hutchinson preaching the ordination sermon, including the charge. Then came an intermission of one hour and a half, after which the church and congregation reassembled for the purpose of preaching the ordination sermon and to set apart to the full work of the ministry Bro. J. G. Davis, above mentioned. Rev. J. W. Atkinson preaching the ordination sermon, including the charge, and also presenting the Bible. Ordination prayer by Rev. Mr. House. Benediction by J. G. Davis.

J. H. HUTCHINSON,
Clerk.

Home Circle.

Lyndon Way.

If you are loitering Lyndon way
By Lynn brook's ferny reaches,
Where thrushes through the livelong day
Make music in the beeches,
You'll see a cot (O bowery spot!)
That in a dip reposes,
And there, within a garden-plot,
A maid among her roses!

If you go loitering Lyndon way,
(And, sooth, the path is luring!)
Your heart, sir, to your dire dismay
Will stand in need of curing;
And why? you ask. An easy task
The answer one bestows is:—
She wears Love's very mood and mask,
That maid among her roses.

If you go loitering Lyndon way,
(And now I know you'll go, sir!)
Howe'er you plead, howe'er you pray,
'Twill only be a "no," sir!
Yet I'll confess, though in distress,
I've found each of her "noes" is
Far sweeter than another's "yes,"
That maid among her roses!

—Clinton Scollard.

If You Had a Hundred.

One man asked another: "If you had a hundred sheep, would you give fifty of them for God's work?"

"Yes, I would."

"Would you do the same if you had a hundred cows?"

"Yes, I would."

"Would you do the same if you had a hundred horses?"

"Yes, I would."

"If you had two pigs, would you give one of them to God's cause?"

"No, I wouldn't; and you have no right to ask me when you know I have two pigs."

It is a great deal easier to say you would give fifty horses to the Lord when you haven't any, than to say you'll give one pig when it is half your present possessions. Yet it is the giving of one's property that counts more than the prospective giving out of one's abundance.

It is easy to be willing to give what we have not got. Probably if that man had owned a hundred sheep, he would have said: "If I had a thousand, I would give half of them; but I cannot spare any of the hundred." Liberality does not always grow in proportion to prosperity.

The Making of Calls.

As regards calls being made by new residents of a few months' standing upon new arrivals, some little hesitation is experienced as to whether they ought to call or not, being themselves but recently established in the neighborhood. Actually, they have the privilege of calling upon those who have come to reside in a place later than themselves, if they care to avail themselves of it, and unless they do so, they must wait until circumstances bring them together, that is, meeting at the houses of the neighbors or in connection with parish affairs. Temporary residents have no hesitation on this head; they are not expected to call upon each other as residents do upon newcomers. They make acquaintance in various ways in the first instance, and follow it up subsequently if inclined so to do. Oftener than not they do not come across each other during their brief stay, and they meet so seldom that the acquaintance does not develop into a calling one.

In country towns, temporary residents are seldom called upon by the residents in the town. The exception to this is when they have a "friend in court" in the person of one of the residents, who can ask several others to call, or who can introduce them at gatherings. Those who take houses for short periods can not expect to be called upon as a general rule; indeed, in some communities no notice whatever is taken of their arrival or departure, and they are left severely alone. In others, those not very much to the front are glad of the opportunity of making their acquaintance, and introduce them readily to their friends.

When first calls should be returned is another knotty point to be determined. No one wishes to call too soon, neither do they wish to call unduly late upon those who have been kind enough to call upon them. Within ten days, again, is an average time, and three weeks the outside limit for so doing. These first calls are surrounded by some little amount of worldly-wise consideration in the matter of returning them, and not infrequently the names of the callers are submitted to one who knows a little about their bearings. Whose call should be returned at once, and whose call might be deferred until a convenient season, are matters decided by the friends in question; failing this friendly aid, the decision is left to chance and what judgment can be brought to bear upon it through environment and personal observation.—Jane Armstrong.

Midsummer Desserts.

For marshmallow ice-cream use half a pound of marshmallows, cut in quarters, to one quart of vanilla cream, stirring them in lightly after the dasher has been removed. An attractive serving is made by adding a little pink vegetable coloring to a white cream beaten firm, mixing it through in streaks. Put a large spoonful into tall glasses, add a spoonful of whipped cream and place on it a maraschino cherry cut in quarters, with a bit of cream in the centre. Bits of angelica suggest a green leaf to the cherry.

The rule for fruit punches is half a cupful of sugar to a quart of liquid, if the beverage is not frozen, otherwise two-thirds of a cupful is required. As is the case with lemonade, ices, and sherbets, sugar syrup rather than crude sugar is better for sweetening, but on no account should fruit juice be cooked for punch. Lemon juice, even in a small quantity, is indispensable for punch.

A novel way to serve punch is in a block of ice. With hot irons sufficient is melted to make a bowl of the required size. The ice is put on a napkin-covered tray and garnished with ferns and flower sprays. For a currant and raspberry sherbet use one and a half cupfuls of currant juice to half a cupful of red raspberry juice with a quart of water and one pint of sugar. A good frappe is made from four cups of water, two cups of sugar, two cups of orange juice and the juice of two lemons.—The Pilgrim.

The Joys of Inland Bathing.

Quiet inland bathing offers you no such extravagant opportunities to be a poseur. If the water is warm, you loll in it at your ease; your mind is soon stupefied by the sensuousness in which you are enfolded; the interest of your sleepy eyes does not extend beyond the gentle ripples that widen away from the slow, submerged strokes of your arms. After a while you roll over on your back and drowsily, execute at intervals a languid "shoo fly" leg motion, while you look drowsily up into the void. Now and then you will raise your arms and flap them down through the water like a pair of sweeps; it is only a tired sort of effort. And finally, in the supreme abandonment of indolence, you lay your head back, far back, until the water creeps up about your eyelids; you stretch out legs and arms motionless, and lie, breathing tranquilly, sensible of no other movement in the world than the slight flux and slip of the water upon your heaving chest. Then may you realize, perhaps, something of the lark's sensation when, with wings outspread, it hangs suspended between earth and sky. He who has never thus suspended himself idly in still water, with fathoms below him and infinity above, has not experienced one of the sensuous delights of existence. Unfortunate man, who goes to his grave believing that there is nothing better than bed for weary limbs and a jaded brain!—Arthur Stanwood Rier, in the August Atlantic.

The Child's Nursery.

The requirements of a nursery or the place set apart for the children, are such as will promote their growth and development, the same as are required by all life, from the lowest organisms up to the most complex—light and air. These are the great requisites of the nursery. According to one's circumstances space should be given also. If in the city, the nursery should be high up above the street. It should be a kingdom in which the children are the royal family and the arbiters of the realm. The place should be so remote that the children can pursue their play without disturbing anyone or feeling the curb of adult interference. Open-air nurseries on the roof are to be commended, particularly in large cities where distances to and from the parks are great. The indoor nursery should be bright and sunny. The human plant, like those in the garden, must have plenty of sunlight to develop properly. There should be, therefore, enough windows to let in the light and air. If the room is far above the street, grill work, high enough and strong enough to prevent a child from falling out, should be provided. The walls of the nursery and the ceiling should be painted a pleasing color. The use of paper of any kind is a mistake, for the nursery walls should be washed down at least once a month to keep the room sweet and clean, and only a painted wall will stand such cleaning. The furniture should be such as is adapted to the needs of the child. There should be a refrigerator, particularly if there are bottle-fed children. No soiled linen should be permitted to dry in the nursery.—Dr. Grace Peckham Murray.

Some Uses for Sassafras.

The tea made from sassafras roots is an excellent blood purifier, while that of the bark, not being so strong, is good for colds.

The dried bark placed on pantry shelves will drive away ants.

The dried roots, used for smoking meat, give it a nice flavor, and make it fly-proof.

When putting away dried fruits for use in winter, place a bunch of the bark in the top of the sack and flies or other insects will never trouble it.

For bone-felon, blood-boil or any bad sore, a poultice made of the soft inside bark of the root will cool, ease and heal quicker than anything I have ever known to be tried.

An excellent salve for burns, etc., can be made by boiling the green bark in fresh lard till of the usual thickness, and adding a few drops of peppermint oil. Just pure sassafras oil, or a liniment composed mostly of it, is good for almost all aches or pains.

A strong solution made from the roots is good for ivy poisoning.—Lillie Martin.

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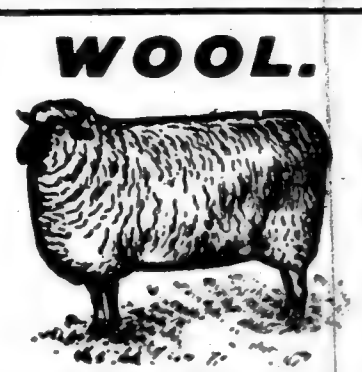
"Words cannot describe the terrible eczema I suffered with. I was almost a solid mass of sores from head to foot, and looked more like a piece of raw beef than a human being. Blood and pus oozed from a great sore on my scalp, from under my finger nails, and nearly all over my body, and every hair in my head fell out. I could not sit down, for my clothes would stick to the raw and bleeding flesh, making me cry out with pain. My doctor did all he could, but I got worse and worse. I did not think I could live, and wanted death to end my frightful sufferings.



"My mother-in-law begged me to try Cuticura. I said I would, but had no hope of recovery. But oh, what blessed relief I experienced after applying Cuticura Ointment. It cooled the bleeding and itching flesh, and brought me the first real sleep in weeks. It was as grateful as ice to a burning tongue. I would bathe with warm water and Cuticura Soap, then apply the Ointment freely, and took the Resolvent for the blood. Soon the sores stopped running, the flesh began to heal my hair started to grow, and in a short time I was completely cured. If any one doubts this, tell them to write to me.—Mrs. Wm. Hunt, 135 Thomas St., Newark, N. J."

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WOOL.

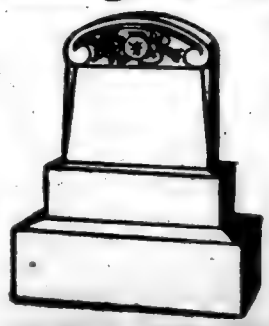


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Young People's Page

The Land of Story Books.

At evening, when the lamp is lit,
Around the fire my parents sit,
They sit at home, and talk and sing,
And do not play at anything.

Now, with my little gun, I crawl,
All in the dark, along the wall,
And follow round the forest track,
Away behind the sofa back.

There in the night, where none can spy,
All in my hunter's camp I lie,
And play at books that I have read,
Till it is time to go to bed.

These are the hills, these the woods,
These are my starry solitudes,
And there the river, by whose brink,
The roaring lions come to drink.

I see the others far away,
As if in firelit camp they lay,
And I, like to an Indian scout,
Around their party prowled about.

So, when my nurse comes in for me,
Home I return across the sea,
And go to bed with backward looks,
At my dear land of story books.
—Robert Louis Stevenson.

The Hole in the Canna Bed.

One evening in May, Chuckie Wuckie's papa finished setting out the plants in the front yard. Into one large bed he put a dozen fine cannas. They looked like fresh young shoots of corn. He told Chuckie Wuckie that when summer came they would grow tall, with great spreading leaves and beautiful red-and-yellow blossoms.

"Taller than me, papa?" asked the little girl, trying to imagine what they would look like.

"Much taller; as tall as I am."

Chuckie Wuckie listened gravely while papa told her she must be very careful about the canna-bed. She must not throw her ball into it, or dig there, or set a foot in the black, smooth earth. She nodded her head solemnly, and made a faithful promise. Then she gathered up her tiny rake and hoe and spade, and carried them to the vine-covered shed to put beside her father's tools.

Next morning, when papa went to look at the canna-bed, he discovered close beside one of the largest plants a snug, round hole. It looked like a little nest. He found Chuckie Wuckie digging with an iron spoon in the ground beside the fence.

"Dearie," he said, "do you remember I told you last night that you must not dig in the canna-bed?"

"Yes," said the little girl.

"Come and see the hole I found there."

So Chuckie Wuckie trotted along at her father's heels. She stood watching him as he filled in the hole and smoothed the earth.

"I did not dig it," said Chuckie Wuckie. "I just came and looked to see if the cannas had grown any through the night, but I did not dig."

"Really?" asked papa, very gravely.

"Really and truly, I did not put my foot on there," said Chuckie Wuckie.

Papa did not say another word. But he could not help thinking that the hole looked as if the iron spoon had neatly scooped it out.

Next morning he found the hole dug there again and Chuckie Wuckie was still busy in her corner by the fence. He did not speak of it, however. There were prints of small feet on the edge. He only smoothed down the earth and raked the bed. He did this for three mornings, then he led Chuckie Wuckie again to the canna-bed.

"Papa," she said earnestly, "I did not dig there. Truly, I didn't. The hole is there every morning. I found it to-day before you came out, but I did not dig it." There were tears in her brown eyes.

"I believe you, Chuckie Wuckie, dear," said her father, earnestly.

That night the little girl stood at the gate, watching for father to jump off the car. She could hardly wait for him to kiss her. She took his hand and led him to the canna-bed.

"Look!" she cried eagerly.

She was pointing excitedly to a hole beside the roots of a fresh green canna plant.

"That hole again," said her father. "There is a stone in it now, isn't there?"

"No, that's what I thought; stoop down and look close, papa!" cried Chuckie Wuckie.

It was the head of a fat hop-toad, but all that could be seen was its mouth and bright eyes. It was staring at them. Papa poked it with the point of his umbrella. It scrambled deeper into the hole, until there was nothing to be seen but the dirt. It was slowly changing to the color of the black earth.

"I watched him," cried Chuckie Wuckie excitedly—"oh, for an hour! When I found him he was just hopping for his house. He acted as if the door had been shut in his face. Then he began to open it. He crawled and scrambled round and round, and threw up the dirt, and poked and pushed. At last he had the hole made, just as it is every morning, and he crawled in. Then he lay and blinked at me."

"Clever fellow," said papa. "Well, we won't grudge him a home, and we won't shut the door again in his face, will we, Chuckie Wuckie?"

The cannas have grown very tall now, and so thick that you cannot see where the roots are; but a fat, brown hop-toad has a snug, cool, safe little nest there, and he gratefully crawls into it when the sun grows very hot.—Isabel Gorden Curtis, in August St. Nicholas.

Hide and Seek.

"Mabel's it! Mabel's it!" screamed all the children at once, and away they rushed, to find hidding-places before the little girl could count fifty.

Johnny ran to the big rosebush; Fred and Harry to the barn; Nellie crept behind grandma, who was rocking and knitting on the porch; and before forty had been reached, the last one had vanished. "I've found the best place of all," said Richard, laughing all over, as he crept in a barrel half filled with straw that had been standing on a wagon in the alley for months. "I mean to hide every time."

"Bushel wheat, bushel rye," chanted Mabel, but no one answered; so she started on her search. "One, two, three, for Nellie. I see you there, back of grandma's chair."

"Children, there is an organ-grinder with a tiny monkey up on Elm Street," called Mrs. Blake. "Don't you all want to go?"

Away they rushed, but Richard in the big barrel head nothing of the outcry. He wondered why they did not come to find him, and then concluded it would be a great joke to stand where he was, till all the children helped Mabel to search him out.

"I must have gone to sleep," said Richard, suddenly opening his eyes. "I guess I'll sneak out and pat for myself."

"One, two, three for me," he called, as he pounded on the door of the wood-house, with his eyes still full of sleep.

"Pa! Pa! Come here!" said an excited old lady on the back porch who wasn't his grandma at all. "Here's a strange little boy! He got out of that barrel on the wagon, and you must have brought him from town."

"I'm Richard Blake," said the little boy, almost ready to cry, "and we were playing hide and seek."

"And you hid in the straw in the barrel? You see, sonny, I bought that old wagon that stood in your alley so long, and you must have been asleep when I drove off."

"I was only asleep a minute or two," said Richard, looking at the kindly old gentleman, as if he might be a fairy who had waved his wand and hidden all the boys and girls. "This isn't our house."

"You are six miles from town, Richard. Get him a bite to eat, mother, and I'll take him right back home. His folks must be nearly crazy."

"I can wait till dinner-time," said Richard, politely. "I don't want to bother you."

"I guess you're all turned around, sonny," said the old lady. "It is 4 o'clock, and everybody had dinner long ago."

So Richard ate his bread and milk, while the nice old gentleman hitched up, and presently he was on his way to town, with two big cookies in his hand. He could hardly wait till he saw his mamma, and it seemed a long time before the buggy got to the familiar streets and houses.

"The next time you must not hide in anything that can run away," said Richard's mamma, when she had laughed and cried and kissed the wanderer a long time. "We thought of every place but the old wagon, and even the policeman have been out looking for you. I don't believe I shall ever want you to play hide-and-seek again."

"I'll take them all out to my farm some day next week, to pay for breaking up that game," said the nice old gentleman; "and then, if they get lost we will have old Rover find them. You folks hunted everywhere, and didn't find him; and we didn't seek at all, but we brought him to the base."

"I didn't pat for myself," said Richard, breaking away from his mother, to beat Mabel to the base and pounded on the right wood-house door this time. "I'm not it for the next game, anyway."—Hilda Richmond.

Feeding the Chickens.

"What shall we do this morning?" asked Papa Brown.

"I don't know!" said Bob.

"I don't know!" said Ben.

And "I don't know, indeed!" said Billy.

Billy liked to say "indeed" because mamma said it.

I suppose you think that Bob and Ben and Billy were little boys. But they were not. They were little girls; and their papa called them boys' names for fun.

"Would you like to feed the chickens?" asked Papa Brown.

"Oh, yes!" said Bob.

"Oh, yes!" said Ben.

And "Oh, yes, indeed!" said Billy.

And then papa went to get the bread and water and corn. But when they reached the farm-yard the little chicks were all around the coop, and acting very strangely. And what do you suppose was in the coop?

"It is the cat!" said Bob.

"It is the cat!" said Ben.

And "It is the cat, indeed!" said Billy.

Yes, there lay the brindled cat fast asleep! No wonder the little chicks were puzzled and frightened.

"Shall we wake her?" said papa.

"Oh, no!" said Bob.

"Oh, no!" said Ben.

And "Oh, no, indeed!" said Billy.

And they scattered the corn a few grains at a time, and drew the little chicks away from the coop.

And they fed the chicks, and the old hens laughed to see the little ones peck and the big ones gobble, and Bob and Ben and Billy clapped their hands and had a merry time. And they never waked the cat at all!

"That rooster over there cannot hurt the little chicks, can he?" asked Papa Brown.

"Oh, no!" said Bob.

"Oh, no!" said Ben.

And "Oh, no, indeed!" said Billy.
—From August St. Nicholas.

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Financial Opportunity

Any reader of this publication can communicate with a prominent business man who writes of his connection with an enterprise that promises to be a very profitable investment. He says the business was started on $50.00 capital and to-day the equipment alone is worth over $50,000. The stock in this concern is not offered for public subscription, but a few shares can be had if immediate action is taken. If any reader of this publication wants to become a stockholder in this great enterprise, which promises to pay big dividends this year, write to M. L., Box 59, Brooklyn, N. Y., and say that you are a reader of this publication.



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EFFICIENCY: THE KEY TO SUCCESS.

Every business man will agree with us that the one thing most desired by managers is men who can be counted upon to do well—to do as well as their employers would do—the thing that is given them to do. We take it housekeepers will also agree with us. That servant is spoken of as a treasure who may be counted upon to do her work well.

It is a simple thing. It is a virtue easily achieved. It is in reach of any young man or woman. And yet, it is the one thing most prized in a man!

It is the secret of success. The young man setting out on a career is likely to have fears for his ability to rise. It is easier than he thinks. Let him take his work in hand with a will to do it well, to do it completely, and he will find himself marked as one man in a thousand. Mr. Root, our new Secretary of State, recently declared that willingness to do anything and everything and the enthusiasm for doing it well, accounted for his rise, and would bring promotion to any young man.

It is so simple that one may think we are mistaken. Only let him manage a business, and he will discover that efficiency is as rare as it is simple. For twenty men who half do their work, for twenty men who cannot be left alone with their tasks, there is just one who can be counted upon to execute your order as carefully, as surely and as completely as you would yourself.

Young man, here is a chance for you. Prove to your masters that they can count on you.

CRITICISMS OF THE BAPTIST CONGRESS.

The first wave of enthusiasm for the Baptist Congress has been followed by a reaction—following hard upon the return of the delegates and, therefore, the more significant. The current remark is: "It was a great meeting, but—!"

One delegate lamented "the Spurgeon affair." Spurgeon, we may recall, was a strict Baptist. He rebuked the Baptist Union of Great Britain for its trend toward looseness in open communion and lax conceptions of the atonement of Jesus. The Union, in turn, censured him; and he withdrew his membership. Now the Baptist Congress met under the auspices of this Union. We all knew that. But it did not occur to American delegates to recall the Spurgeon affair until they crossed the Atlantic and were confronted by it. They were Spurgeon Baptists and guests of a body that had censured him. They felt the worse when they found that Thomas Spurgeon held aloof from the Congress.

Then there was the election of Mr. Meyer to the vice-presidency of the Baptist Union in connection with the Congress. He is not pastor of a Baptist church, but has a Congregational or Independent church. He has been baptized; but his church accepts infant-sprinkling rites as baptism! That was quite a natural shock to American Baptists.

Then the British went wild over the negroes; preferred them as guests, paraded the streets with them, and went wild over their speeches. As a consequence, the colored brethren were very prominent. Under such treatment who could expect them to behave modestly? It is not surprising that they were always on the platform, and very often making speeches.

And, finally, Brother Vipperman is criticising the act of the Congress in reciting the Apostle's Creed as an evidence that on the fundamental matters Baptists are at one with Christendom. That being the motive, there can be no objection to that act. Baptists certainly should state their beliefs to people who do not know them. This is far from fixing a creed.

But there may be objection to the Creed itself on one, if not two, points; neither of which, however, are regarded by us as so serious as to justify Brother Vipperman's lament. By his request, we submit the Creed:

I believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilot, Was crucified, dead, and buried: He descended into hell: The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church: The Communion of Saints: The Forgiveness of Sins: The Resurrection of the body: And the Life everlasting. Amen.

As for the phrase—"descended into hell"—it is always understood that the word here means "place of departed spirits." We are surprised that Brother Vipperman did not know this.

There are Baptists who do not believe in the holy Catholic church. The only "Catholic" church they believe in is the unholy Roman church. On the other hand, these Baptists in the Congress did believe in the universal invisible church and they had right to express that belief; and tens of thousands of American Baptists entertain the same belief.

These objections are worthy of record, but they by no means obscure the greater glory of the Congress. The meeting will prove a lasting blessing to Baptists the world over and, may it be, to Christendom forever.

DR. A. C. BARRON: CALLED HOME.

Wherever he had been seen or heard—and his ministry as pastor and evangelist touched our churches very generally South and North—the news of the death of Doctor A. C. Barron will carry with it an unusually keen sense of personal loss. He had the capacity for religious intimacy in a rare degree. That is to say, his experience of Christ was so true and real and it was maintained so consistently that whenever he came into contact with another Christian, heart spoke unto heart. There was unforgetable communion, and the consequent rare degree of personal attachment.

More perfectly than any man that we have known he lived as in the presence of God. His life was our best example of the oft-spoken-of but rarely illustrated "higher life." "For me to live is Christ," it seems to us, was his constant motto. In a time when worldliness is the fashion of many Christians he succeeded in presenting himself to his fellowmen, worldly or unworldly, as a saint, a Twentieth Century saint, genial, sympathetic, fond of life, and consecrated to the constant thought of and service of his Master.

He was on the street or in the social circle just what he was in the pulpit—a minister of the Spirit who never could forget his calling. Often did we hear him, often did we see him, but never without receiving the impression that he succeeded more perfectly than any other man in keeping his heart and mind at once in full sympathy with men and in touch with God.

As a preacher he had the power of this life of which we have spoken. His sermons were simple, but always effective. In voice and gesture and mien one caught invariably the holiness, the holy earnestness of the man. Much of Christ did he preach; and much of Heaven. Always tenderly, always pleading with sinners, always comforting, always out of his own rich experience of God. So did he bring the Gospel to us that men hearing him must desire more of it; must seek to be better. They took knowledge of him that he had been with Jesus.

Personally, he had all the traits of a Christian. His life was gentle and patient. He would go far not to speak ill; and hearing ill spoken he would be swift to speak well. The patience of his spirit was beautiful to behold. How he would smile, how the tender note in his voice would maintain itself under all circumstances. On the other hand, there was no more congenial companion than he. In addition to his fine sympathy, he had the sweetest humor. A wide experience with men, much reading and his natural capacity for knowledge, made a conversation with him rich. But richer still it was when—as always happened—his thoughts came round to Christ. It was easy, it was sweet to talk religion with him. Where others groped, he was sure. Nor was there the slightest touch of cant about him: He was all pure gold, refined by the Great Refiner.

We are bidden to speak no ill of the dead. In this instance the prohibition is not to be invoked: There is no ill to be spoken of Doctor Barron; not that he was perfect, but that his faults were long ago covered completely by His Lord whom he showed forth far above anything that was of himself.

He will be missed by his fellow pastors in North Carolina as few others. We loved to hear him, in pulpit, platform and personal conversation. He was an inspiration at all times.

If there was one mark of Dr. Barron above all the others we have mentioned, it was his readiness to meet his Lord: He was always watching, always ready and willing to go. It seems to us that his welcome into Heaven must have been passing sweet to him and His Lord. He knew the Lord better than most of us ever will in this world, and he had the assurance that the Lord knew him. Were such a thing possible, one would rather go with him to the Gate. And it is good to think that he will be there thenceforward to receive his friends in the old genial way and tell them all about it.

It is a great life that Dr. Barron has laid down. How busy he was, always witnessing to the Risen Christ! How worthily has he wrought! What a noble example he has left us! Builders and Masters, Princes and Poets might well envy him: for whatever their fame, he has left the world one shining illustration of the success, the beauty, the completeness, the happiness of a life hid with Christ in God.

Rest him, O Father! Thou didst send him forth,
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him; and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy hand be now beneath his head,
And Thine upholding might encircle him,
And underneath, the Everlasting Arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give Thy beloved sleep tonight.

THE PILOT MOUNTAIN ASSOCIATION AND THE AGED MINISTERS.

We did not see—being absent from Raleigh—the report of the Pilot Mountain Association until after the Recorder was printed. Had we seen the report these remarks would have appeared in that number of the Recorder.

While we regret the criticisms upon the worthiness of the cause of the Board of Ministerial Relief, we rejoice in the exercise of a candid spirit. Baptists can afford to criticise wrongly rather than not criticise at all! We hope the floors of our associations will always be open to any one who has a question to ask or a criticism to utter. This is Baptist democracy.

But the Pilot Mountain brethren are mistaken. In the first place they assume that the Board exists to care for all aged Baptist ministers in North Carolina. Far from it, the Board aids only about thirty a year. The average Baptist preacher never expects to and never will call on the Board for aid. Only the few who by unusual misfortune come to dependence will need it. Should these be cast upon the poor-house? For shame! Should these be left to the precarious and often grudging support of their communities? Is it not better to provide for them a certain relief? Is it not worthier of a great denomination to take such men up in its arms rather than leave them to the uncertain help that otherwise they are left to?

We rather think upon reconsideration the Pilot Mountain brethren will revise their attitude. Meantime there is no reason why they should speak other than tenderly on the subject or why others should speak other than respectfully of them.

He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted. He who puts off impurity thereby puts on purity.—Emerson.

THE FATE OF THE REFORMER.

Bible Lesson for August 27. Jeremiah 38:1-13.

Our Scripture tells us of the imprisonment, punishment and rescue of Jeremiah, the prophet. He had foretold the unhappy fate of his nation under the existing policy; and the authorities immediately resolved to make way with him. But the very weakness of the king by means of which they expected to visit upon Jeremiah a terrible death, proved equally opportune for a friendly servant in the court; and Jeremiah, in God's providence, thus was saved.

The People and the Prophet.

Kings never rule. To be made king is to be vested with official authority, but not with power. Prophets rule. Kings fear prophets, because while kings have official authority prophets have divine authority. When prophets do not rule the people rule. That is, the kings fear the people. The worst of them do only what they think the people will tolerate. The best do only what they can persuade the people is for their good.

The conflict in Jeremiah's time was, therefore, as it always is, not between king and God, but between People and God. We have the same conflict today in all nations. Jeremiah criticised his State and people. Instead of hearkening to him they denounced him. That is, they were intolerant. They would rather hear pleasant lies than unpleasant truths. There is enough of this in North Carolina yet to make this lesson worth while. There is enough of it in every church to make it worth while. You would be in favor of "shipping" your pastor if he would do by you as Jeremiah did. You are intolerant; and, this is the worst, you are in danger. Intolerance always recoils upon the head of the intolerant.

Now consider the better way. How much braver it is to face your faults? How much wiser it is to invite candid criticism? How much nobler to love the critic more than the flatterer? Only such Christians are in God's line of progress. These men that stone the prophets, that require that they shall be agreed with, that suspect motives—how low and unhappy they are. But these who move largely, who face the truth, who will have none of flattery, who will respect a differing opinion,—how high and happy.

The Use of Little Things.

That servant in the King's Court was greater than the king. On history's page his name is higher. There are two secrets of his success: (1) He had character. He loved Justice. He believed in Jeremiah. He was brave enough to speak out for a man whom all the world was against. Oh, that is a great virtue! To stand for the man that is down. (2) He was resourceful. It is one thing to be good. It is another to be able to make your goodness count. It is one thing to love Justice. It is another to bring about Justice. Most of us are on the right side, but we are of no account. Why? Because we are not resourceful and energetic; not "practical." This man went to the king. That was something. He told the king the truth. That was more. He went to save Jeremiah. That was yet more. And, when he found himself without ropes, he set about to achieve a victory with such resources as he could command. O, that is the man for you, my brother! These miserable fellows who stop, who give up for the want of this or that, who will not work unless you will work—they are not the men that God selects to save His prophets with. He wants men who can do things and will do things on their own resources.

Next time a man rises up to criticise your ways or your State's ways, what are you going to do about it? Are you going to cast him out, or are you going to give him a fair chance? From this lesson which seems to you the Bible way? Are you going to help him out with such resources as you can devise, or are you going to let him starve?

Jeremiah and Jesus.

Jeremiah is often regarded as the best Old Testament type of Jesus. They were both accused of being against their nation because they criticised it. It was sought to kill them both. Each had a mighty and an apparently vain struggle with his times. It may serve a good purpose if the student will follow out the comparison. See Jer. 37:14,15; 38:3,4; Matt. 24:1,2; Luke 19:41-44; Mark 14:63-65; John 19:4-6; Matt. 24:9-14.

THE ORGANIZATION OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

BY J. D. HUFHAM, D. D.

The first movement towards a general organization of the Baptists in North Carolina for larger work, started in the Kehoukee Association, 1803. It resulted, 1805, in the union of three Associations—the Kehukee, the Neuse and the Virginia-Portsmouth—in a society for the promotion of Foreign Missions; the earliest combination of the kind for that purpose among the Baptists of the United States. Martin Ross was the author and the chief promoter of the measure. He advocated it not only before the Kehukee Association but also in a speech of great power before the Virginia-Portsmouth Association. A stirring appeal to the churches of the three bodies which have been named above, was printed and circulated among them.

Four years later, 1809, Ross introduced in the Chowan Association another measure. Concerning it, I now quote from the records of the Association and the extracts require little of comment or explanation.

Sandy Run, May, 1809. "A motion was submitted by Elder Martin Ross and duly seconded, embracing an inquiry as to the propriety of establishing a meeting for General Correspondence, to be composed of the neighboring Associations that have arisen out of the Kehukee Association, for the purpose of acquiring and disseminating religious information, promoting the cause of God and increasing brotherly love. Whereupon, it was agreed that Elders Martin Ross and Aaron Spivey, together with the clerk, do act as a committee to set down in some regular form the object of this General Meeting with the advantages to be expected from the same, so as to prepare the way for such a building, and report the same to the next Association. It was farther agreed and directed, that the delegates to the Virginia-Portsmouth and other Associations do state to them the present views and objects of this Association for their approbation and concurrence. And as the Virginia-Portsmouth Association is expected to meet in a few days, it was agreed that Elder Martin Ross, with the clerk of the Association, do draw up an address to that Association particularly on this subject, and forward it by our present delegates. Agreed, farther, that the delegates from the different churches now present be requested to lay the objects of this establishment for religious purposes before their several churches so as to mature the same for a building hereafter."

Shiloh, May, 1810. "The business of forming a General Meeting of Correspondence introduced last year, now coming up, the committee, Elder William Dossey being added, presented to the Association a report as follows: 'Your committee beg leave to report a disagreement to the partial and contracted plan first under consideration, and warmly recommend that this meeting be so formed and constituted as to admit freely and upon equal ground, all the Associations in this State: similar, perhaps, to that formed or now forming by the numerous Baptist Associations in the State of Virginia. To effect which desirable object your committee would ask the indulgence to submit that a special committee be appointed to bring to view in a summary way the leading objects of such a meeting and make respectful communication to all our sister Associations in the State, inviting their attention to the subject and soliciting their concurrence; and that a meeting be appointed by the committee at some suitable place and at a period so distant that all the Associations shall have had time to deliberate on the subject.' The Association concurred unanimously with the report, and appointed as the special committee, Elders William Dossey, Aaron Spivey, Richard Poindexter and Martin Ross, who are requested to report their proceedings to the Association from time to time as they may find it convenient."

Colerain, May, 1811. "The committee appointed by the last Association to draught an address to all the Associations in this State to come together in a General Meeting of Correspondence, reported that they had discharged the duty assigned them, that printed copies of this address had been sent to many, and perhaps all the Associations in the State, and from information received a large majority of them had appointed delegates to meet in convention on Friday before the second Lord's day in June, at the Falls of Tar River, to form a constitution for the organization of such a meeting. The messengers from this Association to that convention are Aaron Spivey, Richard Poindexter, George Outlaw and William Dossey."

Elizabeth City, May, 1812. "The minutes of the Baptist General Convention of North Carolina being read, produced sensations truly pleasing. Whereupon, Brethren Martin Ross, Aaron Spivey, William Dossey, Geo. Outlaw, and, in case of failure of any of them, Richard Poindexter, were chosen messengers to the General Meeting of Correspondence to be holden in Raleigh on Friday before the fourth Lord's day in July. Ordered, that our treasurer refund the money advanced by the messengers of this Association to the General Convention; and, also, pay five dollars to the General Meeting of Correspondence as the bounty of this Association. Agreed, that Elder William Dossey write a letter signifying the appointment of our messengers to the General Meeting of Correspondence, under the signature of this body."

Meherrin, May, 1818. "Agreed that Brethren Martin Ross, William Dossey, Aaron Spivey, George Outlaw, Sr., and, in case of failure of any of them, Richard Poindexter, be our messengers to the North Carolina Baptist General Meeting of Correspondence proposed by the Flat River Baptist Association."

Entries similar to these appear in the minutes of the Chowan Association each year until 1821. In that year it was decided not to send messengers or funds to the General Meeting of Correspondence. Indeed, the General Meeting passed out of existence that year, giving place to the North Carolina Philanthropic Baptist Missionary Society. This last named body had a brief existence. Not even the great influence of Josiah Crudup or the energy and eloquence of Robert T. Daniel, who was its agent, could save it. The North Carolina Baptist Benevolent Society succeeded it in 1829, and that gave place in 1830 to the Baptist State Convention.

Delegates from seven Associations met with the church at Falls of Tar River on the 7th of June, 1811, to "form a constitution for the organization of the General Meeting." It was called a Convention, so termed in the Edenton Star, and in the minutes of the Chowan Association for 1812, but its work, its only work, was to prepare the way for the organization of the General Meeting, and when that was done it ceased to exist.

The Philanthropic Missionary Society seems to have passed out of business before 1826. In that year the first notice that I have found in our denominational records of any purpose or effort to form a permanent Convention, appears in the following form in the minutes of the Chowan Association:

"Resolved, That Brethren M. Ross, Thomas Meredith, William Newborn, William Jordan and James G. Hall be appointed to correspond with the Associations of the State with a view of forming a State Convention and report to this Association."

Owing to the ill health and other afflictions of Martin Ross, who was chairman of the committee, no action was taken, and in 1827 the committee was discharged. In 1830 the Baptist State Convention was organized. There is no need to revise "our North Carolina Baptist history" so far as concerns the Convention. There is need that the history of the denomination in the State, from the Convention back to the beginning, should be written.

A CRITICISM OF THE BAPTIST CONGRESS.

I notice to my inexpressible regret that the Congress in London, at her opening service, rose and repeated the "Apostle's Creed." Mark you, what I say, we will suffer immeasurably from such inexcusable liberalism. Dr. McLaren, though ever so honored and scholarly he may be, made a far-telling mistake in so doing. Prof. Wolf, Principal of Gaston College at this place, pointed out to me this morning the fact in a Lutheran paper, and remarked, I am surprised at this. I said so am I, and ashamed of it, too. When will we learn that by our unwarranted liberalism, we not only fail to draw the Pedo-Baptist world closer to the truth, but suffer measurably in their sight, besides like the people in the days of Josiah, by such sin we bring upon ourselves the great wrath of God. I cannot see what was to be gained by such conduct on the part of such a host of Baptist representing such unparalleled intelligence. I wish for you, through the Recorder, to please give us the pharaseology used. While I am not so foolish, vain and senseless as to claim a monopoly on intelligence, or to be wise above that which is written, or to be unrivaled in exegetical knowledge, yet I boldly, unapologetically and defiantly assert and affirm, that Christ never descended into hell. Whatever the beloved Dr. McLauren may know, he does not know that the Bible teaches any such bold face fallacy, for the Bible does not so teach. While I am not so charging Dr. McLaren, nor the Baptists of the world, yet I do say that they have made this impression on the Pedo-Baptist, and it, by all means, should not have been done. Neither am I casting the blame of the embarrassment that this has brought to us on our Recorder, but simply, though I stand alone amid, according to Shakespeare, 20,000,000 adherents to Baptist faith to declare through your columns my absolute disapprobation of any such conduct.

J. L. VIPPERMAN.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

Report of the Woman's Associational Meeting of the Pilot Mountain Association.

The meeting held at Beck's church, August 4th, was opened with devotional exercise conducted by Mrs. D. Rich.

Mrs. A. L. Betts presided.

Eight Societies and four Sunbeam Societies reported. Five new Societies were organized and one revived during the year.

Mrs. W. H. Wilson, of Madison, read a paper on "How we doubled our membership."

A paper on "Encouragement in Missionary Work," by Mrs. Roddick.

The weather being threatening the attendance was small, but unusual interest was shown by those present.

The meeting was closed with an earnest prayer by Mrs. Roddick.

MRS. W. J. CONRAD,
Secretary.

News Notes.

The W. M. S. of First church Asheville, is planning great things, and from its past history we believe planning with them is doing. "I will tell you," writes Miss Draughan, "what our Society has decided to do next associational year. We are going to lengthen our cords and strengthen our stakes. We will give $500 to support a foreign missionary, $200 for a home missionary and the Frontier Box and Christmas offering. For State missions we are going to help our Western North Carolina schools. We think we can do more by having definite objects and it will not be so difficult to raise the money."

How every opportunity may be seized for mission work is shown in the following letter from Mrs. Griffin, written during the session of the Convention: "Our Sunday-school Convention has been in session at Roxobel since Friday. We had an encouraging Woman's Meeting in the Academy yesterday afternoon (Saturday). The attendance was good, fourteen Societies being represented. Many of the prayers and talks were inspiring, and it did me good to note the freedom with which the sisters spoke, and asked questions as how to increase interest, and better the condition of their own Societies.

I was greatly in hopes of being able to organize a W. M. Society in that church after our meeting, but failed to get enough members to remain after our session. I do not feel so much discouraged though, for I saw quite a number of the sisters, and learned that they are willing to work, and want a Society. I talked with Mr. Gay, the pastor, also, who promised to get them ready to organize and send for me. One aged lady told me she meant to have her a Sunbeam Band.

I am pleased with the beginning the W. M. Society at Severn, organized the last of May, has made. By-the-way, Severn is the very church in which no W. M. Society was needed, according to their former pastor. I believe I wrote you about it. Miss Williams, the President, seems to be a very consecrated worker."

Miss Emma Pool sends this good news from the Society at Mt. Moriah, Raleigh Association: "We have a membership of seventeen, and there were thirteen present at our last meeting, and four new members were enrolled. Our President, Mrs. E. E. Gower, is a good spiritual leader, and her whole soul is in the work. I think the organization of a W. M. S. in Mt. Moriah church will in time to come mean new life to the entire church and community."

Between You and God.

You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences, as the numberless petty faults which we are all the while committing.—Henry Ward Beecher.

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Rural Hall, N. C.	5.75
Wilkesboro, N. C.	7.70
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Hickory, N. C.	7.80
Hot Springs, N. C.	12.40
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Pastor John Stanford.

A shadow rests over the two towns of Leaksville and Spray, caused by the death of Rev. John Stanford, pastor of Spray Baptist Church. He had been with them only nine months, but in that time he had more than doubled the membership of his church, having led fifty-three into the baptismal waters and persuaded many more to draw their old, almost forgotten letters out of their trunks. The secret of his power was love; he loved every one, but with a peculiar love did he love every member of his church and every man, woman and child who knew him loved him. It seemed that Spray had found the right man at last; a tireless worker, a sympathizing friend, a loving leader; a man with the courage of his convictions who preached the Word boldly and yet tenderly. He never said to his people "Go," but "Come," always leading the way in giving; and some of his members said they believed he gave back more than they gave him. He received several other calls while here; one only a few months ago that would have meant an increase in salary of five hundred dollars; but money was absolutely no consideration to him and he felt that his work was not finished at Spray. Others believed the same, and hoped to the very last that he would be spared. The morning of the day he died he asked his brother to pray that the Lord might spare him to finish his work, though he had said if the Lord wanted him more up in heaven than He did down here, he was willing to go. He was planning the erection of a new house of worship (and they are sadly in need of a larger house), his people had responded nobly to his call, and some of the women who were dependent on their own efforts for a maintenance having pledged twenty-five and fifty dollars. This work was on his heart during his whole illness, and now his people have taken hold of the work with renewed enthusiasm and say the church shall be finished as a memorial to him. Never was greater love between pastor and people; some of them almost believe the Lord took him because they loved him too well; but there must be some deeper design, some higher purpose. His life should be an inspiration to every messenger of Christ, a benediction to every one who knew him. He was ripe for heaven, and perhaps after all his work was done, for though not quite twenty-nine, and in the ministry only a few years, he had accomplished more than some do in three-score years and ten. His last great work was in a revival at Gastonia where he won fifty or sixty new stars for his crown. The last day he was seen outside of his room he went five or six miles into the country to conduct the funeral service of one of his members, preached that night in the Baptist church at Leaksville and baptized two. What a full day for the Lord! It is a mysterious providence, and we can only bow to His will, believing that "He doeth all things well." "It may be in the better land we shall read the meaning of our tears."

E. L.

Waynesville.

Waynesville, N. C., July 10, 1905.

The pastor of the Waynesville Baptist Church moved into the new parsonage two weeks ago and the following Thursday (June 29th) quietly celebrated his silver wedding therein. And though the silver anniversary of his marriage was kept in obeyance from the church purposely, it was honored by several dozen of his members, who came to see him in the rain, and laid with cakes, etc., on his parlor table, twenty-five silver dollars "with their love and best wishes" expresed by ex-Congressman W. T. Crawford in a neat appropriate little speech. We have seven rooms in the house, and it is well located on the lot with the church, all of which has been paid for, with a surplus of $500 (put into the new church made possible by the judicious sale of the old parsonage for $1,500 one year ago.) We have been worshipping in the Sunday-school rooms of the new church for thirty days with joy and gladness and great thanksgiving.

We struggle on from now, ever pressing to raise just $1,000 more with which (with some memorial windows), we hope, to complete the main auditorium this fall. Our Haywood County Association meets with us the last of August. We shall hope then, at least, to see some of our representative brethren from "the far east," who have but seldom visited these parts, if at all, during the three years' pastorate of this scribe at this place. We baptized three other candidates last Sunday in the presence of many hundreds of spectators in the beautiful Richland Creek which flows through our city. We have several others awaiting baptism. But the pastor has been given "two weeks to recuperate in Macon County, near Franklin," to which place he goes to-morrow, the 11th instant. But we learn a church there is hoping to press him into a meeting for a week at least. Alas! for the poor tired worker! Where shall rest be found?

If our friends throughout the State and elsewhere who have been hoping, or promising to help us, will now come to our rescue in enabling us to raise our last thousand dollars, we can not only raise this money and finish this house for our Lord this fall, but we can come to the State Convention and invite it to meet with us next year, meeting thus for the first time west of Asheville since the consolidation of the Convention.

Shall we have aid? If so, send it on. Then come and rejoice with us.

B. W. N. SIMMS.

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TWENTY-FIVE CENTS A BOTTLE.

WEEK-END RATES VIA SEABOARD.

The Seaboard announces the following week-end rates from Raleigh:

Jackson Springs	$3.30
Lincolnton	5.25
Shelby	5.80
Rutherfordton	6.45
Hickory	5.25
Cliffs	5.25
Lenoir	5.30
Blowing Rock	8.60
Chimney Rock	8.60

Tickets will be sold on all trains Saturday and for Sunday forenoon trains, good returning not later than Monday following date of sale, with the exception that tickets for Chimney Rock and Blowing Rock will be sold for Friday and Saturday trains, good returning up to and including Tuesday following date of sale.

Tickets will be withdrawn from sale after Sunday, September 10th.

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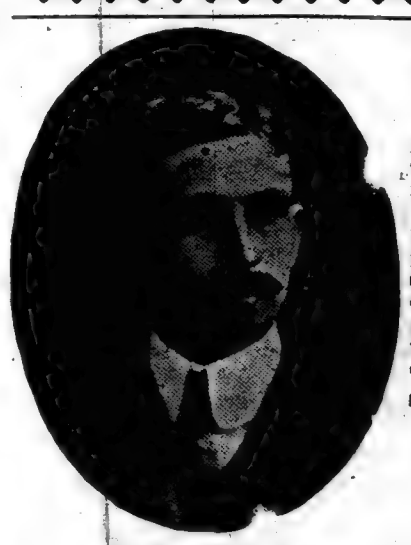
CARTER FAMILY—ATTENTION.

Samuel Carter died in Chatham County, N. C., in 1804. His will gives his large Bible to his son, Samuel. A suitable reward will be paid for information as to the present whereabouts of said Bible. Also, shall be pleased to receive any suggestion that will aid me in tracing genealogy of this branch of family. Address, Carter, P. O. Box 572, Asheville, N. C.

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THE BEST PLACE TO BUY.

News of the Week.

The Yellow Fever.

New cases of yellow fever were reported in New Orleans last week at the rate of 70 per day, and from all quarters of the city. Sparodic cases were reported from neighboring points. Deaths numbered about six per day. The country recognizes that the fever is epidemic in New Orleans, and is beyond control. Much good will be accomplished by the measures of the physicians, but beyond confining the scourge there are no great hopes. New Orleans was careless, and she is paying the price. Probably her lesson will result in keeping her clean for the next thirty years. Despised Havana, cleansed by the United States, is free from the fever and has turned the tables by quarantining against New Orleans.

* * *

The Peace Negotiations.

The pleniopentiaries discussed all last week the terms proposed by Japan; and on Friday reached the point where, neither side being able to yield, they adjourned in order to consult by cable with their respective governments. At this juncture President Roosevelt advanced suggestions—just what no one knows, of course; and, we take it several other powers "put on the pressure" for peace.

Russia refuses to pay indemnity or to cede Sakhalin. The other terms seem acceptable. But Japan demands both Sakhalin and an indemnity. It may be that the Czar will yield or the Mikado modify his terms; but the current impression is that peace is not just now in sight.

In granting an Assembly to his people the Czar has prepared for war.

* * *

The Blessing of War.

By means of war the world has come to what it is. The great blessings of civilization are not gifts; they are blood-bought. Last week the vindication of the war between Russia and Japan appeared in the manifesto of the Czar giving Russia a representative Assembly. It is true the Assembly is limited. It is not republican. It is far remote from democracy. But it is an Assembly, not of princes but of citizens, eminent citizens; it is the camel's nose in the door; his whole body will be in the tent ere long—in the fulness of time. So we have here a great compensation for the war.

The following press paragraphs indicate the tenor of the manifesto:

The national Assembly will be a consultative organization in connection with the Council of the Empire, and not a legislative body. The powers of the Empire remain theoretically absolute. As the Emperor is the supreme law giver and autocrat, the decisions of the Donma have only a recommendatory and not a binding force, though the rejection of any executive measures by a two-thirds majority of both houses is sufficient to prevent that measure from becoming law.

The representatives of the people will have not only the right to be heard on any legislation proposed by the government, but also can voice their desires on new laws and will have the right to exert a certain supervision over budgetary expenditures.

The suffrage, though wide, is not universal. It is based on property qualification, the peasantry having a vote through membership in communical organizations.

A considerable portion of the residents of the cities, possessing no lands, together with women, soldiers, civil functionaries, etc., are without suffrage.

* * *

Hillsboro voted against dispensary and will maintain prohibition.

Markets August 19th.

Cotton, 10⅝@10¾.,
Eggs, 15@20.
Chickens—Hens 35@40.
N. C. hams, 14@15.
Shoulders, 10.
Sides, 10.
Butter, 20@25.
Wheat, 86; corn, 59@60; oats, 30.
Apples, $3@$4 per barrel.
Potatoes, Irish, $1.00@$1.50; sweet.
Shingles, No. 1 heart, $5.50@$6.00.
Peanuts, fancy, 4; prime, 3½; low grades, 2¾.
Turpentine, 59.
Steers, 4@4½.
Hides, green, 8½; dry flint, 15; dry, salt, 15.

* * *

Items.

The Cleveland County "Old Home" week was a great success. We are glad the custom is becoming popular in North Carolina.

The Japanese and Russian armies have stood still, as if by mutual hope of peace, during the negotiations. It is likely that we shall have peace or a severe battle within a few days.

An excursion train on the Atlantic Coast Line ran into an open draw-bridge near Norfolk last week, two cars and the engine plunging into the river. Fifteen dead bodies have been recovered. The number of lives lost is estimated from 25 to 50. They were most of them negroes.

The resolutions adopted recommend a maximum and minimum tariff as a means of relieving the situation with which the country is confronted and suggest that such reciprocal concessions be arranged by a permanent tariff commission to be created by Congress and to be appointed by the President.

Chicago, Aug. 17.—The reciprocity conference, called to devise means of bettering the trade relations between the United States and foreign countries finished its work today, arranged for a committee of fifteen to prosecute the plans of the convention, and formed a permanent organization to be styled The American Reciprocal Tariff League. The committee will be appointed by the chair with full power to organize and promote the work for which the convention assembled.

BINGHAM BOYS AT THE UNIVERSITY OF NORTH CAROLINA.

The stand in scholarship and every department of the student life taken by the boys of the Bingham School located near Mebane, N. C., at the State University, is very gratifying. Besides good scholarship and deportment, the boys are among the first in athletics and have been honored by their fellows with offices of trust. Bingham boys have filled the offices of Chief Marshal, Society Debater, Manager of Football Team, Class Secretary and Second Vice-President of Class.

A handsomely illustrated catalogue of the school may be obtained free by writing to Preston Lewis Gray, P. L., Principal, Mebane, N. C.

LOW RATES TO RALEIGH ON ACCOUNT OF FARMERS' INSTITUTE.

On account of the above occasion the Southern Railway announces sale of reduced rate tickets to Raleigh at rate of one and one-third first-class fare plus 25 cents for the round trip.

Tickets will be sold August 30th, 31st and September 1st, with final limit September 4th.

For further particulars, call on any agent Southern Railway or address,

T. E. GREEN, C. T. A.,
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To have an equipment of bedroom furniture, scientific apparatus, pianos, etc., new and first-class in all respects.
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To give as much time to recitations as any other school in the land, the recitations being daily and not two or three times a week as in some colleges.
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To surround its pupils with such influences as tend to develop the highest type of womanhood.
To take perfect care of them in sickness and in health.
To put all these advantages within reach of people of moderate means, its charge for board and full Literary Tuition for annual session being $147.50. Address PRESIDENT HOBGOOD, Oxford, N. C.

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Henry S. Shockley, Principal, Asheville, N. C.

The New Found Association.

The fiftieth session of this body is held with the New Found Church, about one mile from Leicester. There was present two of the founders of this Association—one of them old Brother Wiles has attended every session for fifty years, and Brother Ratcliff, who was present at the organization, never missed but three sessions, and this was during the Civil War.

The first day the congregation was small—only three sisters present—due to rain and bad roads. It rained every day of the Association, and the roads are in a worse condition to-day than at any time last winter. Travel is almost suspended. The introductory sermon was preached by Bro. H. C. Moore. His subject was, "The True Missionary Spirit." His sermon was practical, plain and adapted to the occasion. The Association elected Rev. R. H. Hipps moderator and C. J. Woody clerk. One new church, Bear Creek, was added. The following visiting brethren were present: Bros. Spilman, Moore, Edwards and Plemmons—a young brother this Association is proud of because born and raised in their midst, but now located in Kentucky.

All the reports were ably discussed by the brethren and a good collection taken for the Orphanage. Twenty of the preachers of this Association were present. I would be glad to mention by name, but I could not get all their names, and shall have to be content by saying that they are all an earnest, hard-working set of brethren, and as the light is looking on this Association, I hope they will all live to see the full noon-day light of prosperity in their day.

Sister Follett, general organizer of Ladies' Work and Sunbeam Societies, was present and will remain in the Association ten days in the prosecution of her work. E. J. C.

King's Mountain, N. C.

Perhaps a word from my field would be interesting to some of the brethren that read the Recorder. I began a meeting at my Bethlehem church, near Kings Mountain, on Saturday before the fourth Sunday in July. Rev. T. F. Deitz, of Bryson City, was with me to do the preaching, and he soon captured my people, for he is a plain, forceful Gospel preacher; his great interest in the preaching the Gospel, his graceful manner in the pulpit and the sweet Christian spirit which he manifests at all times, is a gift that but few men have. The meeting lasted ten days, and the writer baptized twenty-eight happy converts the last day of the meeting and the church was greatly revived.

From there we went to Elizabeth church where we began a meeting on Saturday before the first Sunday in August, and Brother Deitz again preached the Gospel with great power for a week and the Lord honored his word in the salvation of a number of souls; but the meeting was much hindered on account of so much rain part of the time, and but few people could get out to the services, but it was a great meeting and the church was thoroughly revived. On Sunday, when the church was full, Brother Deitz asked all the Christians to rise, and all but eight persons rose, and we felt the angels in heaven would rejoice over such a scene; and thus we closed two gracious meetings, and I now begin my work to get ready for the meeting of the Kings Mountain Association, which meets with the Kings Mountain Church on September 21, 1905, at which time we hope to see you, Brother Editor, with many other good brethren present.

A. H. SIMS.

August 14, 1905.

Thanks.

I desire to thank through the Recorder the following brethren for contributions for the completion of Marshallberg church:

J. A. Baggett, $1.00; S. A. Starling, $1.00; Dr. W. J. Montfort, $1.00; M. E. Bloodgood, $1.00; Geo. Bell, 50 cents; A. W. Moore, 50 cents; Mrs. A. W. Moore, 50 cents; J. S. Canady, 50 cents; I. B. Willis, 50 cents; J. C. Whitty, $10.00; L. L. Leary, $2.00; T. D. Webb, $1.50; D. M. Webb, $1.00; R. T. Willis, 50 cents.

Yours truly,

W. G. HALL.

Davis, N. C., Aug. 18, 1905.

"I think," said Mr. Dooley, "I wouldn't like to be an iditor, after all. I sometimes wonder why they don't come out with a line printed acrost th' first pake: 'We don't know anything about it, an' we don't care, an' what business iv ye'ers is it, anyhow.'" "I shud think th' wurruk wuld kill thim," said Mr. Hennessy, sadly. "It does," said Mr. Dooley. "Manny gr-reat iditors is dead."

Dragging Down Pains

are a symptom of the most serious trouble which can attack a woman, viz: falling of the womb. With this, generally, comes irregular and painful periods, weakening drains, backache, headache, nervousness, dizziness, irritability, tired feeling, etc. The cure is

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in my womb and ovaries," writes Mrs. Naomi Bake, of Webster Grove, Mo., "also in my right and left sides, and my menses were very painful and irregular. Since taking Cardui I feel like a new woman and do not suffer as I did. It is the best medicine I ever took."

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Temperance.

The President on Temperance.

Wilkesbarre, Pa., Aug. 10.—From every section of the anthracite region miners and temperance workers came here to-day, thousands arriving on the early trains, and before daylight crowds of people with lunch boxes and umbrellas had camped out in advantageous spots to await the arrival of President Roosevelt.

The Catholic Total Abstinence Union delegates transacted but little business this morning, and at noon the ten thousand uniformed cadets and soldiers of the two regiments of the order paraded. This parade ended in time for the regiments to line the streets and keep back the great crowds. Before the President's trains came to a full stop a great shout went from the enormous crowd assembled at the station, which increased into a roar as the President stepped briskly from the train. The President was met by the local reception committee, which included Father Curran and John Mitchell. The streets along the route from the station to the Susquehanna River, where the speakers' stand was erected, were lined with a solid mass of people. Many of them had been standing at favorite places for hours. The President's reception as he was rapidly driven over the route was a tremendous one. The President appeared to be extremely pleased at the demonstration and kept bowing to the right and left. The crowd at the speakers' stand was so noisy that it took several minutes to quiet the enthusiasm and permit the exercises to begin. Those who spoke were President Roosevelt, Cardinal Gibbons, President Mitchell, Mayor Kirkedall and Father Curran.

John Mitchell, in introducing the President, made a long defence of trade unionism. The President then spoke at follows:

President's Address.

I am particularly glad to speak to this audience of miners and their wives and children, and especially to speak under the auspices of this great temperance society. In our country the happiness of all the rest of our people depends most of all upon the welfare of the wage-worker and the welfare of the farmer. If we can secure the welfare of these two classes we can be reasonably certain that the community, as a whole, will prosper. And we must never forget that the chief factor in securing the welfare alike of wage-worker and of farmer, as of everybody else, must be the man himself.

The only effective way to help anybody is to help him help himself. There are exceptional times when any one of us needs outside help, and then it should be given freely; but normally each one of us must depend upon his own exertions for his own success. Something can be done by wise legislation and by wise and honest administration of the laws: that is, something can be done by our action taken in our collective capacity through the State and the nation.

Individual Man Paramount.

Something more can be done by combination and organization among ourselves in our private capacities as citizens, so long as this combination or organization is managed with insistence upon the rights of those benefitted and yet with just regard for the rights of others.

But in the last analysis the factor most influential in determining any man's success must ever be the sum of that man's own qualities, of his knowledge, foresight, thrift and courage. Whatever tends to increase his self-respect, whatever tends to help him overcome the temptations with which all of us are surrounded, is of benefit, not only to him, but to the whole community.

No one society can do more to help the wage-worker than such a temperance society as that which I am now addressing. It is of incalculable consequence to the man himself that he should be sober and temperate, and it is of even more consequence to his wife and his children; for it is a hard and cruel fact that in this life of ours the sins of the man are often visited most heavily upon those whose welfare should be his one special care.

The Drunkard's Family.

For the drunkard, for the man who loses his job because he cannot control, or will not control, his desire for liquor and for vicious pleasure, we have a feeling of anger and contempt mixed with our pity; but for his unfortunate wife and little ones we feel only pity, and that of the deepest and tenderest kind.

Everything possible should be done to encourage the growth of that spirit of self-respect, self-restraint, self-reliance, which, if it only grows enough, is certain to make all those in whom it shows itself move steadily upward toward the highest standard of American citizenship. It is a proud and responsible privilege to be citizens of this great self-governing nation; and each of us needs to keep steadily before his eyes the fact that he is wholly unfit to take part in the work of governing others unless he can first govern himself. He must stand up manfully for his own rights; he must respect the rights of others; he must obey the law, and he must try to live up to those rules of righteousness which are above and behind all laws.

This applies just as much to the man of great wealth as to the man of small means; to the capital as to the wage-worker. And as one practical point, let me urge that in the event of any difficulty, especially if it is what is known as a labor trouble, both sides should show themselves willing to meet, willing to consult, and anxious each to treat the other reasonably and fairly, each to look at the other's side of the case and to do the other justice. If only this course could be generally followed, the chance of industrial disaster would be minimized.

Catholic Priest's Letter.

Now, my friends, I want to read you an extract from a letter I have just received from a Catholic priest whom I know well, and whom I know to be as staunch a friend of the laboring man as there is to be found in this country. Now and then—not too often—it is a good thing for all of us to hear what is not perhaps altogether palatable, provided only that the person who tells the truth is our genuine friend, knows what he is talking about (even though he may not see all sides of the case), and tells us what he has to say, not with a desire to hurt our feelings, but with the transparent purpose to do us good. With this foreword, here is a part of the letter:

"I would humbly recommend that you lend your entire weight to the cause which the Catholic Total Abstinence Union of America represents, and especially so in its relation to the working classes of this country, for whom it is doing so much good. You know that the temperance movement is a potent auxiliary to the institutions of our country in building up a better manhood and a truer Christianity among our citizens. It played a very important part in the two coal strikes of 1900 and 1902, respectively, by keeping the men sober, and thus removing the danger of riotous and unbecoming conduct. There is one discouraging feature connected with the unward tendency of the wage scale among the workmen of this country. The higher the wages, the more money they spend in saloons. The shorter the hours, the more they are inclined to absent themselves from home. An apparent disregard for family ties is growing among the poorer classes which will eventually lead to a disregard for the blessings our country affords them. Hence, with an increase of wages a corresponding movement for better manhood, nobler citizenship and truer Christianity should be set on foot. The dignity of labor should be maintained, which can be done only through the love that a man should have for his work, and through the intelligence which he puts into it. A steady hand and sober mind are necessary for this. Hence the necessity of the temperance cause and of the efforts which organized abstainers are putting into the movement."

Ideals for Wage-Earners.

Now, in what is here written this priest does not mean that the tendency is to grow worse; but he means that with shorter hours and increased wages there is a tendency to go wrong which must be offset by movements such as this great temperance movement and similar efforts for social and civic betterment, or else the increase in leisure and money will prove the curse instead of a blessing. I strive never to tell anyone what I do not thoroughly believe, and I shall not say to you that to be honest and temperrate, and hardworking an thrifty will always bring success.

The hand of the Lord is sometimes heavy upon the just as well as the unjust, and in the life of labor and effort which we must lead on this earth it is not always possible either by work, by wisdom or by upright behavior to ward off disaster. But it is most emphatically true that the chance for leading a happy and prosperous life is immensely improved if only the man is decent, sober, industrious and exercises foresight and judgment. Let him remember above all, that the performance of duty is the first essential to right living, and that a good type of average family life is the corner-stone of national happiness and greatness. No man can be a good citizen, can deserve the respect of his fellows, unless first of all, he is a good man in his own family, unless he does his duty faithfully by his wife and children.

I strongly believe in trades unions wisely and justly handly, in which the rightful purpose to benefit those connected with them is not accompanied by a desire to do injustice or wrong to others. I believe in the duty of capitalists and wage-worker to try to seek one another out, to understand each other's point of view, and to endeavor to show broad and kindly human sympathy one with the other.

I believe in the work of these great temperance organizations, of all kindred movements like the Young Men's and the Young Women's Christian Associations, in short, in every movement which strives to help a man by teaching him how to help himself. But, most of all, I believe in the efficacy of the man himself striving continually to increase his own self-respect by the way in which he does his duty to himself and to his neighbor.

SEABOARD SUMMER RESORT RATES.

The Seaboard announces commencing June 1st they will sell round-trip Summer Excursion tickets to all summer resorts in this territory. Tickets will be sold daily up to September 30th, and bear final return limit of October 31st. Following are rates to principal points.

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Jackson Springs, N. C.	$4.40
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Marriages.

EVANS—WHITE.—At the home of the bride's parents, on August 9, 1905, Mr. Z. T. Evans and Miss Effie White were married. All of Chowan County, N. C. Elder G. W. White, of Rocky Hock, N. C., officiating.

Obituaries.

PHILLIPS.—Mathew Phillips was born January 19, 1817, married to Annie Radford Scott, December, 1842, died August 6, 1905, aged 88 years, 6 months, and 16 days. He became a member of Shiloh Baptist church, August 31, 1886, of which he remained a faithful and true member, always interested in the work and progress of the church. The funeral service was conducted at the home by Elder R. M. Loftis, his pastor, and the writer, Elder Loftis preaching the sermon from Eccles. 11:6, in presence of a large congregation of relatives and friends; after which his remains were laid to rest in the family cemetery, to wait the resurrection of the just. Two relatives were present who attended his marriage in 1842. He leaves two sons, Hon. J. Y. and Dr. M. D. Phillips, a number of grand children, and a host of friends to mourn their loss. May they all be prepared for a happy reunion in Heaven.

P. OLIVER.

TURLINGTON.—On the morning of June 17, 1905, the summons came which called Sister Alma Kelly Turlington from earth to heaven.

Her life was given to the service of her Lord and loved ones. She was baptized into the fellowship of the Baptist church at Carthage when she was only nine years old. From that time she grew in faith and in works until her death. August 3, 1899, she was married to Mr. James Turlington, of Salemburg, N. C. God gave to them two sweet children. The last time the writer saw her, a little less than a year before her death, she talked freely about dying. She was then in feeble health. Her only desire to live was to be with her husband and to train her children. Though a great sufferer she could say to her Father: "Thy will be done." She was a loving wife and a kind mother. She went to her God praying His blessing on her loved ones whom she was leaving.

"Yet must we part, and, parting weep;
What else hath earth for us in store!
These farewell pangs, how sharp and deep!
These farewell words, how sad and sore!

"Yet we shall meet again in peace,
To sing the song of festal joy;
Where none shall bid our gladness cease,
And none our fellowship destroy.

"There, hand to hand, firm linked at last,
And heart to heart enfolded all;
We'll smile upon the troubled past,
And wonder why we wept at all."

W. C. BARRETT.

Durham, N. C.

POWELL.—Henry Hinton Powell, infant son of Mr. and Mrs. H. H. Powell, Jr., was born in Welch, W. Va., January 16, 1905, and died August 3rd at Spruce Pine, N. C. He was a very precious little fellow, and a great favorite with all who knew him. He was sick more than half his life, yet even in his sickness he seemed conscious of all that was transpiring, and grateful for all that was done for him. He endeared himself to every heart, and was rich in the love of all his people. Just why he was given to bring so much light into the home and joy into the hearts of his loved ones, and then the light withdrawn, and the joy turned into sorrow so soon, we will never know here. As a flower blooms, exhales its fragrance and then fades away, so the dear child paused to gladden our hearts and then passed out into the great beyond, to dwell with Him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." In time we shall miss his bright smile and happy look, his cunning ways and prepossessing manners. But may he not be to us a ministering spirit, a guardian angel hovering near to draw our thoughts away from earth and its alluring ties to a more enduring substance in the world of light?

In the cemetery on the hill, east of Raleigh, midst sorrowing friends and grief-stricken parents, as they saw his face for the last time and felt the pang of crude parting, after Dr. Vann spoke words of comfort and invoked the sympathies of a living Father to descend upon them, as the sun hid his golden face behind the western hills, were the remains of little Henry laid to rest The little body, like the flowers which covered his grave, will wither, and their fragrance will depart, but the rich and loving remembrance of his sweet and precious life will linger in our hearts, and we shall find comfort as we think of the reunion on the resurrection morning.

GRANDFATHER.

Elder John Stanford.

Whereas, the all-wise Ruler of the universe saw fit to take from us and from his labors our beloved brother, Rev. John Stanford, on Wednesday, August 2nd, after an illness of about seven weeks, and

Whereas, he, having been pastor of the Spray Baptist church for nearly eleven months endeared himself to us individually and collectively, and not only to us, but to all with whom he came in contact, impressing on all that he was a faithful and diligent worker in the Master's vineyard, laboring to build up a strong and useful church in the community, leading men, women and children to the Master through his gentle but plain teaching and having baptized into the church during his short pastorate fifty-seven converts, and,

Whereas, it was his desire to see built in the immediate future a new house of worship, suited to the needs of the growing church, and expressed as his last wish the desire to live to see the same completed, but, nevertheless, said: "If the Lord needs me more up yonder than He does here, I am ready to go," showing us in his death how to die as he had shown us in his life how to live, be it

Resolved 1. That while we do not understand why, in the early days of a life so filled with bright signs of usefulness, he should be taken from us, we bend our hearts in humble submission to the will of our Heavenly Father who knows all from everlasting to everlasting.

2. That a place is made vacant in the community which we do not see how to fill; but we are inspired to live more consecrated and useful lives and to show more patience, charity and brotherly love because of his life among us.

3. That we shall build to completion within the coming year such a house of worship as he wished his church to have, and that we can show our love and honor to him in no more fitting manner than by making the building "the Stanford Memorial church."

4. That we extend to the father and mother who are bereaved of a noble son, and the brothers, sisters and other relatives, and to that one who was to some day have become his helpmate through life, and silently mourned his loss, our deepest sympathy in this time of great affliction assuring them that "he lived his life well."

5. That a copy of these resolutions be spread on the minutes of this church, and one be sent to the bereaved family, and one each to the Biblical Recorder, the North Carolina Baptist, and the Leaksville Gazette, with a request to publish.

Done by the Spray Baptist church in Conference, August 13, 1905.

RUFUS PEARSON,
Moderator.
M. A. TRENT, Clerk.

Mrs. Cornelia Moore Cobb.

Whereas, our kind Heavenly Father in His abundant wisdom and love, called from earth to Heaven on the 28th day of July, 1905, our beloved sister and friend, Mrs. Cornelia Moore Cobb, and

Whereas, we desire to put upon record our appreciation of her worth as a Christian and fellow helper; therefore be it

Resolved 1. That our Ladies Aid Society do hereby express their sorrow at the loss they have sustained by her death, and while we cannot understand why God took her from us, still we know "He doeth all things well."

2. That we cherish her memory and virtues, especially her meek and quiet spirit, her devotion to duty in all the relations of life.

3. That we extend to the bereaved family our love and sympathy, and may God be their strength and comforter.

4. That these resolutions be entered upon the minutes of our Society, also a copy be sent to her bereaved family, and to the Biblical Recorder, and Sampson Democrat for publication.

MRS. J. A. McARTHUR,
President.
MRS. O. F. SMITH,
Secretary.
Magnolia, N. C., Aug. 9, 1905.

Miss Mary Ann Stamps.

Since it has pleased our Heavenly Father to remove from our Woman's Missionary Society of Trinity Baptist church, Caswell County, N. C., one of its best members, Miss Mary Ann Stamps, who died July 8, 1905, therefore be it

Resolved 1. That we bow in humble submission and reverence to His will, knowing that He is infinite in His love, mercy and wisdom.

2. That we cherish her memory and her many virtues, especially her meek and quiet spirit and abiding faith in God's promises and dealings with His children, her devotion to duty in every relation of life as daughter, sister and Christian.

3. That we express our deepest sympathy to her aged mother and sorrowing sisters and brothers, and commend them to God, who never makes a mistake.

4. That a copy of these resolutions be sent to the Biblical Recorder and to the family.

MRS. L. A. GWYNN,
MRS. T. SLADE,
Committee.

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Acknowledgments.

August 23, 1905.

State Missions.—W. M. S., Cashie, W. Chowan, $10.00; Antioch, Neuse, 11.92; W. M. S., Antioch, Neuse, 3.10; Mt. Harmon, Mt. Zion, 1.40; Wells Chapel, Wilmington, 2.65; Vocal Choir, Wakefield, 1.10; Fair Bluff, Robeson, 3.52; Cedar Falls, Piedmont, 1.00; Clinton, .50; Ruffin, 4.00; W. M. S., Lexington, (special), .80; W. M. S., Lexington, 3.50; T. C. Bryson, 2.00; Edgewood, 5.00; W. M. S., Cumberland Union, Cedar Creek, 1.00; W. M. S., Lea Bethel, Beulah, 3.20; Brevard Street, Pilot Mt., 23.61; Yadkin Association, 17.84; Firbush, Yadkin, 1.65; Huntsville, Yadkin, 1.00; Cross Roads, Yadkin, 7.01; Yadkinville, Yadkin, 3.50; Boonville, 26.00; Cane Creek, 5.00; Piney Grove, Atlantic, 1.08; Atlantic, Atlantic, .87; Cedar Fork, W. M. S., Mt. Zion, 6.53; W. M. S., Mill Creek, Brunswick (expense), 1.00; Lisbon, 1.89. Total this week, $151.67. Previously reported, $6,924.51. Total this year, $7,076.18.

Foreign Missions.—Brushy Fork, C. R. Vernon, Treas., $13.17; W. M. S., Antioch, 1.95; Mt. Hermon, Mt. Zion, 5.25; Enfield, 3.00; Cedar Falls, Piedmont, .60; W. M. S., Aboskie, W. Chowan, 5.00; Sunbeams, Aboskie, W. Chowan, 2.00; Clinton, 6.50; W. M. S., Lexington, Liberty, 3.75; T. C. Bryson, 5.00; W. M. S., Cumberland Union, Cedar Creek, .25; W. M. S., Lea Bethel, Beulah, 1.00; W. M. S., Broad St., Pilot Mt., 3.00; Yadkin Association, 21.40; W. M. S., Cane Creek (J. C. Owen), 5.00; W. M. S., Cane Creek, 3.57; Harrellsville, W. Chowan, 30.00; Cypress Creek, Bladen, 1.45; W. M. S., First, N. Wilkesboro, 6.00; Fishing Creek, Tar River, 3.20; Hickory, 2.40; Lisbon, 2.92. Total this week, $126.41. Previously reported, $11,947.74. Total this year, $12,074.15.

Home Missions.—Roberts Chapel, W. Chowan, $35.00; Brushy Fork, C. R. Vernon, Treas., 31.87; Margarettsville, W. Chowan, 3.50; W. M. S., Antioch, 2.90; W. M. S., Troy, Montgomery, 3.20; Bayboro, 1.42; Wells Chapel, Wilmington, 5.00; Western Avenue, Statesville, 10.50; Cedar Falls, Piedmont, .60; Clinton, 2.50; W. M. S., Lexington, Liberty, 2.50; T. C. Bryson, 7.00; Western Prong, C. F. and Col., 1.70; W. M. S., Cumberland Union, Cedar Creek, .50; W. M. S., Lea Bethel, Beulah, .65; Yadkin Asso., 52.82; Harrellsville, W. Chowan, 20.00; W. M. S., Tabernacle, New Bern, 8.75; Union Meeting, Wilmington, 4.20; W. M. S., First, N. Wilkesboro, 6.00; W. M. S., Mooresville, 2.50; Advance, So. Yadkin, 5.00; Lisbon, 5.55. Total this week, $213.66. Previously reported, $4,925.08. Total this year, $5,138.74.

Education.—Brushy Fork, C. R. Vernon, Treas., $35.16; Mt. Carmel, Mt. Zion, 1.90; Wells Chapel, Wilmington, 1.10; Western Avenue, Statesville, 6.00; Ruffin, 1.00; Yadkin Asso., 4.00; Reidsville, 20.00; Advance, So. Yadkin, 1.00. Total this week, $70.16. Previously reported, $1,889.04. Total this year, $1,959.20.

S. S. and Colportage.—Antioch, Neuse, $5.00; S. S., Morganton, 10.00; Reidsville, 5.00; Cane Creek S. S., 5.00. Total this week, $25.00. Previously reported, $361.15. Total this year, $386.15.

Ministerial Relief.—Brushy Fork, C. R. Vernon, Treas., $37.75; Mt. Carmel, Mt. Zion, 3.37; Antioch, Neuse, 6.00; Western Ave., Statesville, 3.00; Clinton, .25; Ruffin, 1.00; W. M. S., Cumberland Union, Cedar Creek, 2.00; Brevard St., Pilot Mt., 2.00; Yadkin Asso., 12.10; Faith, So. Yadkin, 1.00; New Hope, So. Yadkin, 2.30; Cane Creek, 5.00; Mt. Moriah, 2.36; Cane Creek, 3.93; Reidsville, 10.00; Advance, So. Yadkin, 2.00. Total this week, $95.06. Previously reported, $721.52. Total this year, $816.52.

Total reported for all objects this week, ... $681.96
Previously reported for all objects 28,182.22

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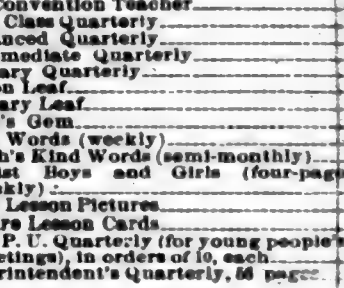
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VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 9.

RALEIGH, N. C., WEDNESDAY, AUGUST 30, 1905.

PEACE!

Tuesday afternoon the Associated Press announced that Russia and Japan had agreed upon terms of peace, Japan waiving indemnity; Russia ceding half of the island Sakhalin.

IMPRESSIONS OF THE BAPTIST CONGRESS.

BY W. C. TYREE.

There was much about the Baptist World Congress to be grateful for and to inspire praise to God.

For the first time Baptists met together from different parts of the world, to which their denominational ancestors had been driven by persecution or to which Baptist missionaries have carried the gospel. The meeting took place in old England where they were persecuted for conscience sake a few generations ago when they were few and weak. By God's blessing, and I believe as a mark of His favor, they have wonderfully multiplied and have become a great and mighty host in the world, as this meeting so plainly revealed. Statistics show that there are now Baptist churches, regular or irregular, in twenty-eight different countries, with a total membership of about seven million. Every one of these countries, except two, sent delegates to the meeting, and the number enrolled was three thousand. So full a representation was a very notable fact, especially at this first meeting. It indicated a strong bond of union among a people who are not bound together by any written creed or ecclesiastical hierarchy; it manifested the general interest that Baptists every where felt in the meeting; and it was an assurance that the influence of the meeting would be very extensive.

Remarkable harmony prevailed in every session of the body. This was, of course, very gratifying, and I doubt not to some, really surprising, for while there was sufficient unity of doctrine and practice to make the delegates feel that they were all, in a real sense, one people, yet there was wide diversity in regard to many questions, which heretofore made many think it would be impossible for the Baptists of the world to have a harmonious meeting. The program was wisely made up of subjects that made for peace and not for controversy or discord. Complete arrangements for the great meeting were wisely planned and splendiy executed, at the cost of much time and great labor.

The meeting evidently attracted attention in the great city of London, where a thing must be very big, in order to be noticed. The papers, both religious and secular, gave full reports of it. I am sure this great gathering of Baptists in London, from all parts of the world, brought the great distinctive doctrines for which we stand to the attention of the English people, and secured for these great doctrines a world-wide consideration. This of itself is a result hard to estimate, when we consider the importance and value of these doctrines. And nowhere in all the world are Baptist doctrines needed more than in London—the heart of England. There infant baptism prevails in a dominating State church; there Church and State are united; there regeneration and spirituality is not required, or even expected, in church members. These are the great evils and fruitful sources of evils in the religious, moral and civil life of this great nation which has acted, and will act, so great a part in the destiny of the world. While Baptists do now, and always have differed about some things, they have always agreed in their constant, uncompromising and determined opposition to infant baptism, the union of Church and State, and unconverted church membership. To lodge Baptist seed in such soil will be sure to bring a harvest that would, by itself, justify and compensate for such a meeting.

The meeting enabled the Baptists of the world to see how God has favored and multiplied us as a people and thus put the seal of his approbation upon the destinctive doctrines for which our fathers suffered and for which we are now contending. It also brought, I trust, an inspiring sense of our power and possibilities and a solemn realization of our obligations to the world. Many delegates came from countries where Baptists are few and weak, and where they are struggling heroically amidst many discouragements and against great difficulties. These faithful servants of God went back from this great meeting to their fields with stronger faith and greater courage. I have only mentioned some of the things that were gratifying; there were, to be sure, some things to be regretted about the meeting. To some of us it was a real grief that the Congress had to meet as guest of the Baptist Union, which passed a resolution of some censure against Spurgeon, when he, for conscience sake, felt compelled to withdraw from this body, because so many dangerous heresies were held and advocated by prominent members of the Union.

In his famous "Down Grade" articles he made a brave and heroic fight for orthodox truth and tried to keep the Baptist Union from tolerating the fatal errors which the "New Theology" was introducing. When he found that the Union would not take a stand against these false and dangerous doctrines, his loyalty to truth compelled him to withdraw. His sons, to a large extent his church, and a great many English Baptists, are now out of harmony with the Baptist Union, because of Spurgeon's withdrawal and the Union's resolution of censure which they are still unwilling to rescind.

American Baptists, in the main, thoroughly sympathize with Spurgeon in this struggle for orthodoxy, and yet in the Congress we met in London under the auspices of the Baptist Union, and the influence of the meeting tended, of course, to strengthen the cause of the Union. To an American Baptist, and especially from the South, the practice of English Baptist churches seems very strange in some things. The large majority practice open communion; they do not make baptism a prerequisite for the Lord's table.

It is, I think, largely attributable to this cause that there is so much irregularity and confusion in the membership of their churches. Dr. F. B. Myer was recently elected President of the Baptist Union, and he has been pastor of a Congregational church, and is now pastor of a mixed church. He immerses believers and his assistant sprinkles infants. I heard that there were unbaptized members and even deacons in Dr. Maclaren's and Dr. Clifford's churches. The church of which John Bunyan was pastor is now a Congregational church. So in England where open communion has been tried long enough to test it, we see the results which demonstrate the fact that close or restricted communion is the key-stone in the Baptist arch. Take this out and all the rest falls to pieces and is sacrificed. In their present state of mixture and confusion it seems to me that English Baptists have a very poor prospect of propagating and impressing their distinctive doctrines. Their churches do not stand for these doctrines as institutions, because there are members who do not believe them. Their pulpits cannot give emphasis to these doctrines without meeting discord in the church. Any American Baptist who may think we ought to change our position on this communion question should go to England and see what open communion will do, and what it will not do. It will not cause Baptists to grow faster, for there are less than a half million of Baptists in England where open communion prevails, and there are three million regular white Baptists in America where close communion prevails.

In England and in Wales many churches which once taught Baptist doctrines are now Pedobaptist churches. In America such a change never happens. So open communion does not preserve or perpetuate Baptist doctrines, but restricted communion does. Open communion practically neutralizes Baptist churches so far as Baptist doctrines are concerned and silences their pulpits and ministry, but restricted communion makes every church stand and testify for Baptist doctrines as an institution and enables the pulpit and ministry to declare and defend these doctrines boldly and effectively.

The experiment in England convinces me that the conquest, or progress, or even perpetuity of Baptist doctrines is involved in restricted communion. To give this up will eventually deprive the world of Baptist doctrines. The importance and value of close communion is the importance and value of Baptist doctrines.

THE SOUTH TRIUMPHANT!

Mr. McLaurin said in the Robeson County Old Home celebration last week that the South had won recently in the struggle for fair prices for cotton a victory more important than the defeat at Gettysburg. That is just right. A. C. Green, of Wake County,—a farmer and a publicist who combines public, religious and home interests in well-nigh perfect proportion—said about the same time that he was the proudest man in the world—evidently the expression of the farmer's newly acquired sense of power, power to protect himself, power to obtain his dues.

The farmers of the South hold the key to the South's progress. They are the key in truth. If they can protect themselves, all will be well. If they can demonstrate their power, the prestige—political and commercial—of the Old South will return. There is not doubt that such a thing is possible; but whether the farmers will proceed to make it practicable remains to be seen. It is simply a question of getting them to act together, to fix amount of production and to agree to market their cotton with intelligence. That they have done so for nearly a year now is the most hopeful fact in Southern life.

The object of this editorial is to entreat them to keep up the present good work. The movement is well-managed, is non-political, is true to its purpose, and in the hands of true and sensible men. Stand by them: keep the sorry fellows out; and make the movement permanent. Ten cent cotton should be a permanent thing in the South; and the farmers can make it so by standing together.

We suggest also that just as much may be accomplished with regard to tobacco as with regard to cotton. A general refusal to sell at low prices is bound to bring better prices.

The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clearly the crown of our need upon our foreheads, and comes to serve us with his love.—Phillips Brooks.

God and the Sinner.

BY S. J. PORTER.

A bruised reed, a broken stick, a crushed flower—such is human nature; the harmony, the strength, the fragrance are gone. That all men are sinful is a profoundly sorrowful truth which must be recognized before there is any felt need of salvation. The chief aim of the Scriptures is to show us that we are sinners; that we need a Saviour, and that a Saviour has been provided. Many times during the period recorded in the Old Testament, the test was made of men's ability and willingness to obey God's laws and to live in harmony with his plans; but failure was the uniform result. The broken law of Moses, the checkered history of Israel, and the unheeded teachings of the prophets, combine to prove men sinners. It is at least suggestive that the Old Testament closes with the word curse.

The exceeding sinfulness of sin is revealed in its true colors at the cross. Remember that, even while he was suffering, Jesus was the Son of God; that men crucified him because they hated him, and hated him because they themselves were sinners. With these things in mind, a review of the crucifixion scenes lays bare to our gaze all the deep depravity and horror of sin as nothing else can do. As Christ stands before Pilate and passes on through the abuses of the trial and the crucifixion,

Sin is Uncloaked,

and shows itself in its last analysis. As we witness the fearful proceedings, it dawns upon us that sin means putting God on trial before a reckless mob, with a base, selfish heathen as the judge; that it means beating God with scourges, stripping God of His garments, and mocking God. With amazement we further witness sin asserting itself by platting a crown of thorns and pressing it down on Divinity's brow, by striking God on the head with a stick, by spitting in God's face, and by smiting God's cheek. Nor has it yet done its full work! It seizes a hammer and drives the nails through the Creator's hands and feet! It lifts the Son of God up on a cross! It demands that he drink of mixed vinegar and gall! It thrusts a spear into God's bosom! And to complete its blasphemy, it gambles at the foot of the Cross for the seamless coat of the dying Lord! Learn from this mad crowd surging around the Cross of the Christ that sin, in its last form, is an effort to dethrone and murder God Almighty. It is the blatant defiance of Jehovah and his laws, and means universal rebellion and anarchy.

How unhappy, depraved, and ruined must be the heart that cherishes and gives birth to such appalling sin. And especially so, since

It is the Nature of Sin to Recoil Upon the Head of the Sinner.

"He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealings shall come down upon his own fate." (Ps. 7:15, 16.) Terrible as sin is, its most fearful consequences are hurled back upon the sinner himself. It has resulted in our spiritual death, or separation from God, and the loss of our moral likeness to God. The image of God in us has been so marred that we bear only the dimmest trace of his likeness. The silver bell of man's heart has been cracked and no longer rings with its original sweetness. The harp strings have been broken, and the melody is gone. Samson-like, we have forfeited our strength by dallying with sin, and, with our spiritual eyes blinded, we stumble around in our prison and grind in the treadmill of our enemies. Like the hull of a wrecked ship, we are driven here and there by the tides of passion and the winds of temptation. We are only the wrecks of men—our moral and spiritual nature being depraved, our affections corrupted, and our wills enslaved.

From his high and original state of holiness, man, by disobedience, flung himself headlong, as from a lofty mountain peak, down upon the jagged rocks of guilt and condemnation; and within him remains no strength with which to rise up and redeem himself. Even the heathen philosopher Seneca recognized this sad fact when he said: "No one has strength of himself to emerge from this wickedness; some one must hold forth a hand; some one must draw us out."

And since all this is true of men as a race, it is also necessarily true that the individual is a lost sinner. Each one of us is included. Not alone does the Bible stand in setting forth this doctrine. Honest regard for the truth has compelled uninspired men to declare the same thing.

Seneca says: "We are all wicked. What one blames in another he will find in his own bosom. We live among the wicked, ourselves being wicked."

Ovid, the refined and brilliant, but frivolous Latin poet, wrote in one of his more serious moods: "I see the things that are better and I approve them, yet I follow the worse."

Cicero, orator, author, statesman, said: "Nature has given us faint sparks of knowledge; but we extinguish them by our immoralities."

Goethe, the brilliant German poet, confesses his own proneness to sin, and says: "I see no fault committed which I, too, might not have committed."

Dr. Samuel Johnson, beneath whose rough exterior was a character pure and deeply religious, spoke a truth, which strikes home to the hearts of us all, when he said: "Every man knows that of himself which he dares not tell to his dearest friend."

George Eliot, who excelled in her knowledge of human nature and in the power to portray it, in her works of fiction, correctly represents life, by setting before us no perfect characters, but makes them all act from motives and impulses mixed with selfishness.

Carlyle, the great hero-worshipper, is said to have become disgusted with each of his heroes before finishing his biography.

But after all has been said men are found now and then who deny that they are sinners at all. If, however, they are really unconscious of any sin on their part, it must be because they are so hardened and blinded by persistent transgression that they cannot realize the evil within their own hearts and lives; just as a blacksmith takes up coals of fire without being burned, because his hand is so hard and callous.

Jean Rousseau, the novelist and philosopher, whose writings did so much to bring on the French revolution, glosses over his vices and magnifies his virtues. "No man," he says, "can come to the throne of God and say, 'I am a better man than Rouseau.'" "Ah," said he, just before he died, "How happy a thing it is to die when one has no reason for remorse or self-reproach!" And then addressing himself to the Almighty, he said: "Eternal Being, the soul that I am going to give Thee back is as pure at this moment as it was when it proceeded from Thee; render it a partaker of Thy felicity!" Yet, according to his autobiography, in his childhood, Rosseau was guilty of lying and stealing. In his writings he advocated adultery and suicide. He lived for more than twenty years in practical licentiousness. His children, most of whom were illegitimate, were sent off to the foundling asylum as soon as they were born. It is a well-established fact that he was treacherous, hypocritical and even blasphemous. These things are mentioned to show that the great claims of this man to purity, innocence and piety were contradicted by the actual experiences and practices of his life.

So that whatever may be the claims and pretentions of men, we are forced to go back and accept as the truth the Scriptural declaration: "All have sinned, and come short of the glory of God."

It is natural for powder to explode. The application of the spark simply occasions the explosion. Sin is not so much what we do, as what we are. It is the heart that is "deceitful above all things and desperately wicked." Yielding to temptation we allow the sin within us to assert itself. The temptation is the spark which ignites the powder mine of the heart; the overt act of sin is the explosion.

Sin is not something which attacks us from without, as the deadly ivy strikes its roots into the tree from without; but every form of sin can be shown to have its germs and roots in selfishness within our hearts, just as the rust which encrusts and destroys the iron arises from the iron, and, having arisen from it, attacks it. But while springing from within, sin is yet like the ivy in its attack and gradual but persistent growth. Sin, like the ivy in its growth, escapes our notice; its branches are small and frail, but green and fair to look upon. But wait awhile! The budding shoot of to-day is next year the stiff and stubborn branch, and there are thousands of little tendrils and rootlets clinging and growing into the tree and sucking out its life. All the time the ivy is steadily growing higher; its leaves are darkening; it is becoming gloomy, and rugged, and stubborn. True, the buds look tender, and verdant, and harmless; but it is marking its way, creeping on and on, up and up. Finally the vine closes around the tree with its tender embrace, its roots begin to draw on the sap and latent vigor of the tree; the tree's action grows less and less free; day by day its waving branches cease to wave; the free air and light is shut out from its stem and branches by the dull drapery of leaves. Gradually its sap withers away; branch after branch decays, and the noble trunk shows signs of infirmity and rottenness. It has been strangled by huge coils of ivy, which are wound around it like the snakes around the unhappy Laocoon, where, in a splendid piece of statuary, a father and his children are represented as being crushed to death within the coils of two monster serpents. In the same way sin attacks and enslaves us, sapping our strength and gripping us in its deadly coils.

The sinner is the bond-servant of sin, because his evil nature, combined with his bad habits, holds dominion over him, and compels him to do that which is wrong and which he may try in vain to resist. Vice is slavery, and the worst master a man can serve is his own selfish heart. In his teachings Plato said: "Dream not of freedom while under the mastery of your desires;" while Augustine wrote: "A wicked man, though he were a king, is yet enslaved; nor is he enslaved to one master only, but, which renders his case far worse, to as many masters as he has lusts." The sinner may imagine that he is free and strong, and even live and boast under this delusion; but he is like the foolish poet of the Crusaders, Piere Vidal, who persuaded himself that he had a right to the Greek throne, and, determining to assert his right, sat upon a throne and made those about him call him emperor, and, to carry his folly still further, fitted out a miniature expedition which soon came to a ridiculous and disgraceful end. "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found." (Ps. 37:35, 36.)

There is an old play on words which tersely tells the truth concerning the slavery of sin:

"Live, vile and evil have the self-same letters;
He lives but vile whom evil holds in fetters."

However much pleasure the votary of sin may seem to find in his perverse doing, God says of him: "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" He may feast on the daintiest morsels and tarry long at the banquet of sin, but he is like Damocles, who was invited by the tyrant Dionysius to sit down at a sumptuous feast, where a sword was suspended by a single hair directly over his head; for God has said: "Let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou, that for all these things God will bring thee into judgment."

Some one, speaking of the Vision of Sin by Tennyson, has suggested that nothing else could more powerfully depict the ruinous effect of sin and the slavery and bondage into which it brings the soul. In this poem we see a handsome youth, born to great things, riding forth on a winged steed: "And from the palace came a child of sin, and took him by the curls and led him in, where sat a company with heated eyes." Here in the whirl of censuous delights, mingling in the giddy dance of the dwellers in the palace of pleasure, till intoxicated and blinded to the consequences, he loses all lofty aims, and, "cheek by jowl, and knee by knee," he sinks to the low level of the votaries of sin about him. At last he emerges, "a gray and gap-tooth'd man as lean as death," a physical and moral wreck, wasted, cynical and prematurely old; and, mounted on a sorry old steed, he pursues his way over a blasted heath, the emblem of a ruined and wasted life. Finally, the palace of delight vanishes, leaving but a sickly marsh where formerly it stood—a graveyard of ruined humanity—

"Below were men and horses pierced with worms,
And slowly quickening into lower forms;
By shards and scurf of salt, and scum of dross,
Old plash of ruins, and refuse patched with moss.

"At last I heard a voice upon the slope
Cry to the summit, 'Is there any hope?'
To which an answer pealed from that high land,
But in a tongue no man could understand;
And on the glimmering limit far withdrawn
God made Himself an awful rose of dawn."

A fitting picture of sinful, ruined man, surely: the present full of misery, the future full of threatening and despair. Having rebelled against his Maker, the transgressor, like Cain, has gone out from the presence of the Lord, a fugitive and wanderer in the earth, with the mark of sin on his brow and the weight of guilt on his heart. "All have sinned, and come short of the glory of God."

There are two unpardonable sins in this world—success and failure. Those who succeed can't forgive a fellow for being a failure, and those who fail can't forgive him for being a success. If you do succeed, though, you will be too busy to bother very much about what the failures think.

It is easy for a man who hasn't had an introduction to religion to sneer at it.—Ram's Horn.

Our Duty Toward the Heathen.

BY R. J. WILLINGHAM, COR. SECRETARY.

The carnal heart cries out, "Am I my brother's keeper?" God's law is rejected. Everything rotates around self as a centre. Christ came to change all this. He teaches us that He is the centre of this universe, that all things were created by Him and for Him. Men are made to glorify Him, and that in this life love for Him means love for our fellow-man. When God looked from heaven and provided salvation through Christ, He meant that His salvation should be proclaimed to all the world. All men were His creatures and He loved the world. To know what is the duty of a child of God we must find out what is the will of the Father. All the teachings of the Old Testament point to the coming of Christ. The promise of God to Abraham, that "in him all nations of the earth should be blessed," points to Christ. When Christ taught His disciples to pray, it was for the coming of God's kingdom, and that His will be done on earth as in heaven.

When Christ taught the law, it was supreme love to God and love for our fellow-men as for ourselves. Do we prize the Gospel? Do we consider it the best of all blessings to earth? Then how can we withhold it and feel that we are pleasing our God? Never since the world began was there a more auspicious time for giving the Gospel to all nations of the earth, and yet we find that Satan has so deluded God's people that any and every variety of excuse is made to keep them from helping millions who are dying without Christ. We keep one hundred and fifty preachers here at home to every one we send to foreign lands, where the needs are incomparably greater, and yet many of these here preach to a few hundred, when they could go to large cities and sections in foreign lands with hundreds of thousands where there is no preacher at all. We keep them here, and yet some complain that we are "doing too much for Foreign Missions." We give in the Southern Baptist Convention less than fifteen cents a member on an average, annually, for giving the heathen nations the Gospel, and call ourselves "the champions of strict and implicit obedience to God's command."

Duty! Duty! Duty! What is it? In professing or in doing the will of the Master? If Southern Baptists will consider God's love for the world, see and hear the dying Christ and awaken to do His parting command, an era would open upon us which would turn this old sin-cursed world to God, and make rejoicing in the presence of the angels of heaven. It is time for us to show that we are not only strict constructionists but strict conformists, and that we not only believe in the commands of the Master, but obey them. God wants this work done. He calls us into service. We must obey. Satan is willing for us to profess anything, if we do nothing. Let us profess all and do all, that will glorify God.

Another point to which we call special attention—Christ promised His Spirit to come after His departure. The coming of that Spirit was to be with power. And when the disciples received power they were to be witnesses—"witnesses in Jerusalem and all Judea and in Samaria, and to the uttermost part of the earth." That Spirit is in the world to-day. He is with God's people. Would we honor Him? He wants us to witness. It is said that the word meaning witness, or its compound, is used about one hundred and seventy-five times in the Scriptures. We are Christ's witnesses. That is what He wants us to be for Him. He died that men might live. Will we witness aright, then dying millions shall hear and know of our Saviour that they might be saved also.

What is our duty? Read it in God's love and God's plan in Christ, in His command, in His gift of the Holy Spirit, and it is clearly go, go, until every creature in all the world shall know of Him and His love.

We could reason from the awful condition of the heathen, from the reflex good or evil to us and our children, from obedience or negligence, but we prefer simply to stand before God, consider His love, and find out His commands. Child of His, if this will not move you to full duty, nothing will. On bended knees let us wait before Him and learn His will. In His name and strength let us go boldly forward, giving the Gospel to millions, dying in night and blight.

Sketch of Dr. A. C. Barron.

(From Charlotte Observer.)

Dr. A. C. Barron, for nine years pastor of the First Baptist Church of this city, died at the home of his daughter, Mrs. W. C. Graves, at Somerset, Va., at 6 o'clock, August 19th, after a short illness. The funeral services were conducted from the church at 4 o'clock p. m., Monday, August 21st, by Revs. J. Q. Adams and L. R. Pruett. The officers of the church acted as pall-bearers.

Alonzo Church Barron was born near Columbus, Ga., May 31, 1844. His father died when he was eighteen months old. At nine years of age misfortune befell him and he was forced to make his own living, working with a newspaper. At the age of fifteen he was supporting himself and mother and worked his way through college by setting type and studying at night. He graduated at Howard College, in Alabama. He joined the Confederate army, but was discharged on account of ill health, and again entered newspaper business, editing a daily paper at Atlanta, Ga. During the war he read law, under Judge Cleaton, of Alabama, for a short while, but changed his mind, and at the age of nineteen began studying for the ministry. His first charge was Adams Street Baptist Church, Montgomery, Ala., 1870. He preached at Tuskeegee, Ala., two years, then at Lexington, Va., where he married Miss Addie V. Mason in 1874. He was called to the Baptist church at Culpepper, Va., in 1875, and remained there until 1882, when he went to Berryhill, Va.

In 1884 he took charge of Fulton Avenue Baptist Church, Baltimore, Md., where he did what he considered his life's best work, taking charge of a church with forty members; in ten years his labor resulted in the building of a great church. While pastor of that church he was also editor of The Baltimore Baptist. With Rev. H. M. Wharton, in 1894, he began an evangelistic work. For two years he met with remarkable success.

Dr. Barron received the call to the pastorate of Tryon Street Baptist Church in 1896, after he had conducted a very successful series of religious meetings here. Thinking it his duty to accept the call, he gave up his evangelistic work and, on October 31st, arrived in Charlotte to take up his work. Sunday morning, November 1st, he preached his first sermon, an able discourse, on "The Scarlet Line in the Window." That sermon was the beginning of a pastorate that was always pleasing to the minister and his congregation, and that endeared him to the people of the city as a whole.

The latter part of last June Dr. Barron left for London to attend the International Baptist Congress, one of the largest religious gatherings ever held. His letters to members of his family and friends indicated that he enjoyed the Congress immensely. After that event was over Dr. Barron toured several of the European countries and it was while in Paris three weeks ago to-day that he preached his last sermon in one of the three Baptist churches in the French metropolis. The sermon was preached in English and translated to the congregation by an interpreter.

On his return home Dr. Barron landed at New York last Monday and proceeded immediately to Somerset, where his wife and family was visiting Mrs. Graves.

Thursday as he was preparing to start for Charlotte he suffered a stroke of paralysis. His entire left side was affected, and he never rallied. Hour after hour he grew worse, until the end came. At times he was conscious, but for long periods he knew nothing of what was going on around him. At the time of his death he was surrounded by his devoted wife, his children and many friends, among them Capt. T. S. Franklin, of Charlotte. Dr. Barron is survived by a widow, who was Miss Addie Mason, and four children, Mrs. W. C. Graves, Mrs. E. S. Pegram, Misses Addie Belle and Dora Mason Barron.

Dr. Barron was full of the milk of human kindness. He was temperate, generous, tolerant, valiant, honest and faithful. He loved his fellowman and had a way about him that attracted all sorts of men to him. His heart went out to the weak man. Dr. Barron was a learned man, an able preacher, an eloquent speaker, an earnest Christian worker and a noble character. He got close to mankind. Saintly men loved him for his goodness and sinners for his kindness and liberality. He did not drive men, but persuaded them. If once he failed to win a soul he would try again. He never forsook a man in need.

The Charlotte people, regardless of denomination, liked Dr. Barron. He was thoughtful, sweet-natured and gentle in dealing with one and all. He was a friend to the outcast, and the needy. He could not turn the deaf ear to any. He will be missed by the entire community. His death is deplored by hundreds of men, women and children of Charlotte; it was so sudden and so sad. The very fact that he died far from his home and flock makes it peculiarly distressing. Many inquiries came to The Observer during the last hours of his illness. His congregation is grief-stricken.

President MacLaren's Prayer at the World's Congress.

"O Lord our God and our fathers' God, who hast through all the ages led Thy people like a flock, we thank Thee that we are permitted to gather together from many lands to praise Thee together this day. We bless Thee for all the benefits, spiritual and other, which we have received in these happy days of our Congress, and that Thou hast drawn Thy children, speaking many tongues and sundered by many seas, into the fellowship of the saints and the consciousness of brotherhood in Christ. And now that we have come to this closing service, we dare once more unitedly to commend the work of God in our several hands to Thy gracious care and continued Providence. We bless Thee that we have been permitted to clasp one another's hands and to touch one another's hearts. And now that we are nearly parting we ask that the one Spirit who is never parted, even when He sits on cloven tongues upon the head of each, may be granted to us all. Accept our thanks for the mercies of the past; confirm our resolution to witness for Christ when we are alone in our several spheres, and sometimes sorely needing the impulse of a gathering like this. Bless us through Jesus Christ, in whom we are one and would thankfully feel ourselves to be one. Amen."

A Parent to Parents.

As many good things have been said in the Recorder of late to Sunday-school teachers telling them how to train the young for Christ—how to get them into the Sunday-school and how to keep them there—could you not now give something along the same line to parents? If some of the aged fathers and mothers who have succeeded in bringing up children in the way they should go would give some of their experience it might lead many of us out of the dark, for surely there are many parents among your readers who long for the help that these might give.

I have four children, and they are all Christians, but oh! how much developing they need and how incompetent I am. The two oldest joined the church when they were ten and twelve years old. The others wanted to join last summer, but as they were only seven and nine years old, and had not read the New Testament through, I persuaded them to wait until this summer. They had their other studies through the winter and their Sunday-school lessons to learn, besides many little things to do in the home, so they have not yet finished the Testament. They have read the Gospels more than once, and love them; they were much interested in Acts, especially the life of Paul, but cannot understand the letters so well. They still want to join the church, and I am at a loss to know what to do.

I was so sorry when the explanations on the Bible lessons stopped. It is so hard for me, being an invalid and obliged to have the home cares on my mind, to read the Bible with the older ones and the smaller ones too every day, so as soon as the Bible lessons commenced I gave the older ones up to read with the Recorder. But please don't think I mean to complain; I have not language to express my appreciation of the paper. It is so full of good things! Dr. Tyree's sermon last week was so comforting to me, but there is never a paper that does not bring gladness to my heart.

Only God can know how many times I grope in the dark and long for the experience of others to aid me in guiding in the right way the little ones whom God has given me to lead, and believing there were many like me, I have written this.

AN ANXIOUS MOTHER.

P. S.—Should anyone join the church or remain a member if they have already joined who cannot contribute regularly to its support?

An Arab Saying.

"Man is four:

"The man who knows not and knows not he knows not, he is a fool—shun him.

"The man who knows not and knows he knows not, he is simple—teach him.

"The man who knows and knows not he knows, he is asleep—waken him.

"The man who knows and knows that he knows, he is wise—follow him."—Translated by Susan Hayes Ward.

I once saw a dark shadow resting on the bare side of a hill. Seeking its cause, I saw a little cloud bright as the light floating in the clear blue above. Thus it is with our sorrow. It may be dark and cheerless here on earth, yet look above you and you shall see it to be but a shadow of His brightness whose name is Love.

We are so busy that we often hurry into the Master's presence with nameless petitions upon our lips; we hurry out, but we have not heard Him speak—there was not time. "In quietness and confidence shall be your strength."

News Notes.

....Wake Forest opens Wednesday.

....Wanted: The address of Bro. E. L. Watson, formerly of Southport.

....Elder Josiah Crudup accepts the care of Blackwell Memorial Church, Elizabeth City.

....Bro. W. T. Talbirt has resigned the pastorate of the Second Baptist Church, Concord, to take effect November 1st.

....Brother A. C. Cree accepts the Edgefield church, Nashville Tenn. He is the man to make a strong church there.

....Wanted: A delegate from every live church in the Convention at Raleigh—2,500 in all. Let us have a great big meeting!

....Bro. Jesse Weatherspoon aided Pastor Hunter in a meeting of unusual power at Garner's, Wake County. He is a young man of great promise.

....We regret the Pilot Mountain controversy, especially since it has become so personal. We suggest that the man that speaks kindly and argues the question will win out.

....Rev. J. F. Vines, of Chattanooga, is supplying for his brother, Dr. W. M. Vines, at the Freemason Street Church, Norfolk, Va. His ministrations are said to be highly acceptable.—Exchange.

....Pastor W. S. Splawn, of Bonham, Texas, supplied this summer for a prominent Louisville church. He is a strong son of North Carolina who communicates all too seldom with the home folks.

....The Biblical Recorder prints the paper of President W. L. Poteat, of Wake Forest College, on "The Relation of Baptists to Social Questions," read before the Baptist World's Congress, and a wonderful paper it is.—Baptist and Reflector.

....We note with pleasure the improvements in the Raleigh Times. It now has the best of press services and a strong editorial and business staff. The paper deserves success, and the people of Raleigh should be quick to convince the management that their services are appreciated. A strong afternoon paper is of great value to Raleigh.

....Bro. Wm. Haymore, of Mount Airy, recently passed away, being in his ninety-seventh year. He was for many years a faithful member of the Baptist church. He was an uncle of Rev. C. C. and Dr. R. D. Haymore. His property, which was a snug little sum, was left to the Orphanage at Thomasville. We hope later to have an appropriate sketch of this aged servant of the Master.

....Bro. C. C. Haymore has just closed a splendid meeting at Germantown. His brother, R. D. Haymore, aided in the meeting. There were eight additions to the church, and more to follow. Some of the most useful and influential people in the community were brought into the church. Few men in the State have done so much foundation and abiding work in our denomination as has C. C. Haymore.

....Pastor J. C. Gillespie: "On last Friday we closed a very helpful meeting at our Ross' Grove Church two miles north of Shelby. Thirteen were baptized and the church much revived. Bro. J. D. Moose aided me in the meeting and his work was much appreciated. This church is just about completing a splendid house of worship, and future prospect for the cause here is bright."

....Bro. J. R. Taylor writes: "There has been some misunderstanding in the Recorder concerning mine and Brother Powers' field. I do not know the author. I have the same work I had last year, with one of Brother Powers' churches. I am giving three of my churches three services a month. The church that I give up will not make a field, but will be added to some other field. I am in the midst of some good meetings this month."

....The committee appointed by Louisville Baptist women last autumn to provide a home for the young women who come to take training in Christian service at the Southern Baptist Theological Seminary have secured a very desirable house and services of the same matron who proved so acceptable last season. Young ladies who desire or contemplate entering the training school can write to Mrs. W. J. McGlothlin, Norton Hall, Louisville, Kentucky.

....Secretary MacDuffie writes: "I find in examining past records of the work of Ministerial Relief Board work we are making some progress. All contributions by the churches from report given by the Recorder of August 12, 1905 was $465.15; for 1904, August 10th, was $676.16; for 1905, August 23rd, was $816.52. From 1903 to 1904 was an increase of $211.01; from 1904 to 1905 was only $140.36. Not so much as it was last year. Notwithstanding this is true, I am glad to know we are advancing. Am sorry of the attitude of the brethren of the Pilot Mountain Association. Hope they will reconsider."

....Pastor J. E. Smith is in a meeting at his church in Mount Airy. He is having three services each day; at 6 a. m., 10 a. m. and 8 p. m. The meeting is well attended, and pastor and people are praying for a great meeting, and we hope to record a meeting of great power at a nearly date. Brother Smith is pushing his work, his people are delighted with him and we may expect great progress in our work at Mount Airy. The pastor has just erected himself a splendid house. It looks like business.

....Bro. D. A. Snyder, of Wingate, writes: "I have held meetings with my churches as follows: At Faulks the first Sunday in August I was assisted by Bro. W. T. Talbirt, of Concord. I baptized eight, and many others professed faith in Christ. Brother Talbirt also assisted me at Mount Pleasant the second Sunday. I baptized fifteen and about a dozen more made a profession. At Mountain Springs Bro. W. F. Watson, of Monroe, helped me the fifth Sunday in July. Five were received for baptism and ten or twelve others professed faith in Christ. Brother Watson also aided me in a meeting at Mount Harmony beginning the third Sunday in August. Five were received for baptism and several others made a profession. The churches were greatly revived."

....It is inspiring to have this letter from that noblest Roman of them all—R. R. Overby: "I concluded last year that my work as pastor was about done, the riding was too much for me, and resigned all my churches. One of my old churches that I had served fourteen years (Ramoth Gilead) discharged their pastor, Rev. W. E. West, wrote me a very earnest letter requesting me, if I could, to serve them after a little rest, and I consented. I commenced with them the 1st of June, and found the church in a very bad condition, owing to trouble with their preacher. I preached, as best I could, only to the church. I felt that the church must get right before we could hope to do any good. The Lord was with me from the beginning and things began to improve. The church took on new life. I commenced a meeting on the second Sunday in this month. I wrote to Rev. J. W. Rose to come and help us; he came on Monday and preached that evening, and continued during the meeting. Rose preached to please me well; preached a sound gosepl, viz.: Law and Gospel. He preached the old-fashioned gospel in the old-fashion way. The Lord was with him and in him, and that means we had a glorious meeting from the start. Thirty were added to the church. 'As soon as Zion travailed she brought forth her children.' That is God's way of doing things, working through His church. I don't think I was ever in a better meeting and I am looking for glorious results. I am almost sure that others will follow. To God be all the glory."

....Pastor Kendrick, Spring Hill: "It is the general opinion of the membership that the recent meeting at Spring Hill Church was all things considered the best the church has had in a decade or more. It means more to the future of the church. Eleven have been received—nine by baptism and two by letter. Most of those baptized are from without Baptist families. The preaching of Dr. Hale was plain, forceful and positively convincing. His sermons on the Lordship of Christ, the Church and Baptism were simply unanswerable by those holding the contrary view, and were epoch-making in lives of which we are not at present aware. He is a preacher of the early Baptist type—the New Testament type. That a revival of such preaching is the need of the hour in many, many Baptist churches, is the opinion of this writer. Baptist history shows that Baptists have grown—other things being equal—in proportion as their distinctive tenets are preached in right spirit and manner. May we have more of it!"

....Bro. S. L. Morgan, of Littleton, sends the following note regarding the ordination of Walter Bobbitt: "A presbytery called by Enterprise church met August 18th at Vaughan to consider the advisability of sitting apart to the full work of the ministry Bro. Walter Bobbitt. The presbytery was composed of T. J. Taylor, J. T. Edmundson, S. L. Morgan and B. A. Bowers. T. J. Taylor was made chairman and S. L. Morgan secretary. After a careful examination of the candidate as to his conversion and call to the ministry, and his views of Bible doctrines, the presbytery voted unanimously to recommend his ordination. As revival services were in progress in the Vaughan church, the ordination services were brief. T. J. Taylor delivered the charge to the candidate and S. L. Morgan offered the prayer. Brother Bobbitt enters the ministry late in life, but he goes out with the full confidence of all who know him for his zeal and deep piety. He is pastor of three churches —Harris' Chapel, Bethlehem and Quankie."

....Principal Campbell writes: "Buie's Creek has had an unprecedented opening, more than 25 per cent larger than ever before. Already enrolled 200 students, representing thirty-eight counties, six States and Dr. Moseley's son from Cuba. At the opening on the first morning twelve or fifteen young men rose for prayers. We have planned a protracted meeting here, beginning the third Sunday in September and continuing for about twelve days following. We are expecting to hold the meetings in our large tabernacle and hope to reach our whole community as well as the student body. Let me ask the prayers of all Recorder readers that we may have a great and glorious meeting. Rev. J. T. Jenkins, of Wilson, whose labors were so greatly blessed here last year, has promised to aid us in the meeting. I am profoundly grateful for the great trusts that have been committed to us here and wish to thank all of my brethren and friends who have made possible this great opportunity of serving God and the people. I do not believe one can find a finer body of students than are gathered here. A club which will accommodate twenty-four girls has been organized under the supervision of two of the lady teachers and in charge of an experienced matron. In this club the girls will get their board at actual cost. I rejoice in the continued improvements being made at Wake Forest and in its splendid outlook for this year. Last year we had twenty-four representatives there from this school and, I think, will do equally as well this year."

...."Christian Culture Day" is an established institution in the work of the Baptist Young People's Union of America, and September is the month in which the day is suggested to the churches. In former years the second and third were chosen. Some churches have found it more convenient to use the last Sunday in the month. The purpose of the "Day" is to suggest to the churches the value of Bible and missionary study, with especial reference to the courses outlined in the "C. C.'s." This year the program prepared is quite elaborate, containing an order of service for the day; a sample missionary study, a junior study, and the first study in the Sacred Literature Course for 1905-1906. This is the special six-months' course beginning with October. The theme this year is, "Twenty-six Days in the Life of Jesus." The studies are prepared by the Rev. J. S. Kirtley, D. D., pastor of the First Baptist Church of Elgin, Ill. Dr. Kirtley has done very excellent work in the present series, which promises to be the best series of all. The programs for Christian Culture Day will be sent to any pastor or leader on receipt of a postal card request, sent to headquarters, 324 Dearborn Street, Chicago, Ill.

....Bro. J. E. M. Davenport, pastor of the church at Graham, writes: "Our work at Graham is moving steadily and substantially forward. The church is in perfect peace and harmony. Since our meeting in March, in which the pastor was aided by Bro. J. T. Edmondson, there has been an addition of seventy-six members to the church, and the Sunday-school has grown from one hundred and thirty to two hundred and seventy-six members. Brother Edmondson preaches the Gospel in its purity and simplicity and is a power in reaching the unconverted, and we heartily commend him to any pastor who is desirous of a great revival in his church. We hope to have him with us in another series of meetings in the early autumn. He has very greatly endeared himself to the hearts of the Graham people. Our church has been inadequate to seat the large congregations which attend every service and to accommodate the growing Sunday-school, so we have just completed a wing, 22 x 22 feet, on either side of our church which will be used in Sunday-school by the Baraca and Philathea Classes, and which by means of sliding petitions can be opened into the main building during service. Many of our new converts are men past the merician of life, and the great interest they take in the Sunday-school and in every department of the church work is edifying to the pastor and very helpful to the younger converts. There are many dear people in Graham church which we have learned to love, and we have many evidences that our affection for them is mutual. They have very kindly given us a month's vacation, and with our family we are now recuperating in Lancaster, S. C. I will assist in a series of meetings here beginning next Sunday. God bless the people at home."

Surry Association.

The Surry met in her third session at Low Gap. The attendance was fair. Bro. Jno. Burrus, for seventeen years moderator of the Yadkin Association, was elected to preside over this session. W. R. Beach was clerk. Mr. Carter, of Dobson, offered a report on temperance, which caused a lively discussion. He said that the manufacturing of brandy and such drinks was on the increase in Surry County. The number of distilleries is estimated anywhere from forty-five to one hundred in the county.

The work of missions is not making the progress that many of our brethren hoped it would when the Surry was organized. There are twenty-three churches and seventeen hundred members who pledged the sum of $105.50 for State, Home and Foreign Missions. Two years ago they pledged $194.00 for these objects. Secretary Johnson surpassed himself in his plea for missions, and we hope that the Surry will surpass any pledge she has ever made. She is able to do so, and if the churches could be brought to see, as a few of their members do, there would be no further trouble about money for missions.

A cash collection amounting to $8.65 was taken for the Orphanage.

Bro. S. F. Thompson, who was reared in Surry County, and for fifty years has been a pastor in the West and mountains of Kentucky, was present, and delighted the Association with several speeches.

Edward Woodruff, who will finish his course at Chicago University in just a short while, was present. Low Gap is his home, he is an able young minister, in full sympathy with all of our work in North Carolina, and some good field in this State should claim him at once and bring him back home.

The Association has decided to build an Associational school at Rockford, N. C. The committee has selected a beautiful lot, containing three acres, upon which to erect the buildings. Rockford gave the land and $600 to the school. The main building for the school will be erected at once. This school will greatly help the work of the Association. We are glad to see these brethren make this step.

We shall soon see a change from the making of drunkards (several of which were seen lying around the Association) to the educating of the young people for God and the cause of right.

The next session is to convene with the White Plains Church, five miles from Mount Airy. May the Surry surpass herself this year.

J. S. FARMER.

Buncombe County Association.

This body convened with the Black Mountain Church, August 15th, 1905, near the head of Big Ivey Creek, at the foot of the Black Mountain. The attendance was not large. The roads were extremely bad. I never saw worse. This church is building a new house of worship, which, when completed, will be neat and beautiful. Baptist churches there, as in many other places, are rather too close together.

On account of bad roads I did not reach the Association until late the first day. I found they had elected Bro. J. P. Morgan moderator and Bro. J. R. Stakely clerk. They showed themselves competent officers.

The delegation was small and the attendance of pastors was very small. This is a great hindrance to the work of the Association. The pastors by not attending do not keep in touch with the work and they need to catch the enthusiasm of these meetings and carry it home to their churches.

When I arrived the discussion on Periodicals was closing. The Recorder and North Carolina Baptist were represented by their agents, Brethren Edwards and Hall. It would help the Recorder very much if the editor could attend these meetings and let the people see him and know him.

A good report was read on State Missions by O. L. Stringfield. It was to be regretted that Bro. L. Johnson was not there with his new speech on State Missions. Several speeches were made on the subject, and pledges amounting to $800 were taken for this work, with a request that the State Board allow this amount to be used in mission work in the bounds of the Association.

The report on Temperance called forth a spirited discussion. Strong ground was taken in favor of temperance reform. Many speakers insisted that no ballot be cast for public officers who are not avowed temperance men. It was urged that Buncome County needs, and ought to have, a pure secular newspaper that will not advertise or advocate the liquor traffic.

Some strong speeches were made for Foreign Missions. I think many people were made to realize more fully than ever before the duty of sending the gospel to every creature.

The report on the State of the Churches showed commendable progress on the part of many. But the condition of other churches is sad. They pay a pastor from $25 to $40 a year, and little or nothing to benevolence. But the saddest thing is the division that has come to many churches by the "Holiness" and "Gospel Mission" teachings. The teachers of Holiness doctrine have deluded and led astray many good, but uninformed, people. The advocates of Gospel Missions have caused division and strife among Baptists when there was no need for it. They have been led astray by the false statement that it takes nearly half of the money given to missions under the Board plan to send the other half to the missionaries, whereas, it takes less than ten cents on the dollar.

Bro. O. L. Stringfield has been a tower of strength to the people of this mountain country. The value of his work for education, and the support of Bible truth, can never be over-estimated.

I was born and raised in Buncombe, but never before enjoyed the privilege of attending a session of this Association. I think the outlook is hopeful.

J. A. STRADLEY.

Two Excellent Meetings.

I have recently aided Bro. J. F. MacDuffie in two excellent meetings, one with his Mt. Moriah church in Durham County, the other with the old historic church in Orange County. Eleven years ago, in the earlier part of my course at Wake Forest, I helped Brother MacDuffie in a meeting of a week at the former church, that greatly surprised me in its results—I had not expected so much. Then their house was old, unsightly, and inadequate; now they have one of the prettiest country houses I have seen anywhere, painted outside and inside, erected at a cost of about $1,800, and practically paid for. Other and marked improvements were apparent. Brother MacDuffie has been their pastor thirteen years, and has seen the church grow and improve through everyone of the thirteen, until they are now able to have services twice a month instead of once. The splendid progress which they have already made inspires the hope that they will go on to yet larger things.

At Cane Creek Brother MacDuffie has been pastor nearly ten years, and in that time probably has done more for the church and community than any other ten years of their honorable history can show. The Orange Grove Academy on the hill near the church is of his planting and under his wise management has grown up to bless the whole community. From day to day as the meeting went on the young men met for special prayer in the school building, while the young women held their meeting in the church. That could not have been done ten years ago. It was inspiring to hear the short talks and earnest prayers of these young Christians, all trained in that school. These young soldiers of the cross greatly assisted us in reaching the people with the gospel, and in leading many of them to Christ.

Cane Creek is also able to have twice-a-month preaching. How easy it would be for these two churches to unite on Brother MacDuffie for full time, and what an admirable field they would make him!

There were twenty-five or thirty conversions in these two meetings not counting children under twelve years old, and the churches were greatly strengthened.

Dr. H. M. Wharton comes to Louisburg first Sunday in September for a ten days' meeting. I have not seen the outlook for a meeting so good before in the three years of my pastorate here. It is earnestly requested that hundreds of Recorder readers will pray especially for us in this meeting.

H. H. MARSHBURN.

Louisburg, N. C.

Liberty Association.

This was the seventy-second session of the Liberty. The meeting was held with the New Friendship Church four miles from Salem, N. C. This is one of the best country churches to be found. The house is commodious, built of brick, and only likes one thing — Sunday-school rooms.

Bro. Wm. Turner was pastor of this church for forty-three years, during which time four other churches went out from Friendship. The present house was built in memory of Brother Turner. This is the only church in our knowledge which gives more to the Orphanage than to pastor's salary. They gave $165 last year.

Jno. R. Miller preached the introductory sermon from Jno. 21:22: "If I will that he tarry till I come, what is that to thee? Follow thou me." Subject: "Individual Responsibility."

The missionary objects of the convention were ably discussed and the pledges were in advance of previous years. Such men as W. A. Smith, who discussed Foreign Missions: Geo. Harrill, who reported on State Missions; Jno. R. Miller, who discussed Home Missions, and many others in the Liberty, make it impossible for an Association to stand still. Where the churches are doing nothing the fault is largely with the pastor. A faithful shepherd will lead his flock in green pastures, and such are the pastors in the Liberty.

Bro. S. H. Averett made a touching and splendid speech on the Orphanage. He spoke of the recent losses, and very tenderly of the exit of Mr. and Mrs. Boone. Prof. Hobgood, from Oxford, told of the election of Bro. M. L. Kesler to succeed Brother Boone. Everybody is delighted with his election. The pledges to the Orphanage were 20 per cent in advance of last year. Let every Association from now on do like this and we will pay our debt easily this year.

Prof. Ben Parham, of Wallburg school, made a strong plea for education. He is a fine school man, and the Liberty Associational school is to march forward.

The next session is to meet at Thomasville, and W. A. Smith is to preach. Let many delegates and visitors come, for the Orphanage will make the hearts glad who do so.

J. S. FARMER.

The Piedmont Association.

This was the twelfth session of this working body. There are comparatively few Baptists in the borders of the Piedmont, and much mission work is needed. The field is a singular one, in that most of its people are in towns or villages.

J. M. Hilliard preached the introductory sermon. F. H. Jones was re-elected moderator and W. H. Eller clerk. These two brethren have efficiently served our people, and people in other States, for many years. They are such gentle and noble spirits that they are worthy of special praise. To see men facing the sunset of life with such a record behind, and crowning useful lives so sweetly, as age comes on, is an inspiration for thisl ife, and teaches us more of heaven's reality. Two new churches were admitted into the Association.

The people of the Piedmont are too busy to attend the sessions of the Associations, so the delegations are always small: but they are second to none in their per capita contributions to the objects of our Convention. They lead in giving money, but we can see danger ahead of us if the people do not increase their attendance upon the meetings of the Associations. Suppose we allow our business to keep us from attending these meetings, commercialism will take possession of us and we will lose our zeal for the salvation of lost souls, and satisfy ourselves when we have given money to carry on our organizations. Let's sound the alarm bell in time. There is nothing which can take the place of giving one's self to the kingdom of Jesus Christ. Gifts are good, but it is "he who gives himself with his gift" that counts most in the cause of righteousness. He who brings his gift, not he who sends it, is surest of finding the "Holy Grail"—the Lord of the harvest. Woe unto us if anything, any business, should bring us to the time when all of our people fail in attending our meetings. We must have men and women who are willing to go after the inspiration and spiritual uplift which can only be had by bringing soul in contact with soul. We hope to see a larger delegation at the Piedmont next year, and that body of faithful workers which is now doing a great work will do a yet greater work.

J. S. F.

SPECIAL RATES VIA S. A. L. RAILWAY.

Richmond, Va.—Grand Fountain, United Order True Reformers. One fare plus 25 cents. Tickets sold September 3rd to 6th, final limit September 14th.

Chattanooga, Tenn.—Erection of Monuments by the State of North Carolina, Chicamauga Park, September 17th to 19th, final limit five days from date of sale. One fare plus $2.00 round trip.

Denver, Col.—National Encampment Grand Army of the Republic, September 4th to 7th. Special low rates to Denver, Colorado Springs or Pueblo.

Philadelphia, Pa.—Patriarchs Militant and Sovereign Grand Lodge I. O. O. F., September 16th to 23rd. One fare plus $1.25. Tickets sold September 13th, 14th and 15th, final limit September 25th, with privilege of extension.

Richmond, Va.—Farmers' National Congress, September 12th to 22nd. One first-class fare plus 25 cents. Tickets sold September 10th, 11th and 12th, final limit September 25th.

Special rates on account of occasions not mentioned above will be furnished upon application: also time-tables or any additional information. Address,

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Home Circle.

Thy Will Be Done.

Yesterday, when I said: "Thy will be done!"
I knew not what that will of Thine would be,
What clouds would cast their shadows o'er my way,
What storms would gather dark across my path.
I knew Thy love would give me what was best,
And I am glad I did not know the rest.

This morning, praying: "As it is in heaven,"
I did not dream what heavenly joy would come,
Before the purple shadows of the even
To set its seal of blessing on my home.
But all day long my watching eye could see
Thy gift of gladness coming near to me.

"Thy will be done!" I say. And to the scroll
Of unread years, consenting, sat my name.
Day after day, its pages will unfold
In gracious gifts, that prove Thy love the same
Until the unmeasured years, eternal, sanctified.
Thy will be done!

—Selected.

"Charity."

The train was nearing town, when a man swung himself along the aisle of the car on his hands. He paused, looked into my face, and handed me a card with a little verse on it. I thanked him, and gave him some money, which he gratefully received. He shuffled on to the next seat, occupied by a woman whose hands were soft, and whose heart was hard. She shook her head—no, and after he left, she turned to me and said: "I wonder if he wasn't drunk when he had his legs cut off?"

I told her that I didn't know—but I did know that he was legless now, and whether or not he was drunk or sober when the accident occurred, he was in need of help.

That little incident reminded me of what happened long ago when I was a boy. It was a cold morning, and a tramp came to the house. My father went to the door, listened to his story, and gave him a dollar and a "God bless you." A lady present said: "Mr. M., you were very foolish. That was a worthless fellow, and he will go and spend your money for drink."

Tears came into my father's eyes as he replied: "I hope not; but if he does, I can't help it. My boys are not dead yet. If some time they are in need I hope somebody will help them."

Every day we meet pitiful cases. The people may be worthy or unworthy, but it is for us to act the part of the good Samaritan and pour the oil and wine of help into their wounds. Our duty's path does not always lead in the mountain scenes of merit, but in the valley of guilt. Sir Launfal found the Holy Grail when he "gave the leper to eat and drink." If this cripple was "drunk," he was like Lamb's Bridget, who "did not like to be told of her faults." If sober, the charge was uncalled for and unkind, and from man or woman betrayed lack of charity. Better be taken in nine times by the undeserving than to turn one needy man away. Help the unfortunate, and then ask them, if you must, how it happened. The Saviour fed the multitude first, and preached to them afterwards. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."—G. L. Morrill.

Thackeray and a Scientific Club.

During Thackeray's second visit to Boston, Mr. Fields, his host, relates that he was asked to invite Thackeray to attend an evening meeting of a scientific club, which was to be held at the house of a distinguished member. "I was very reluctant to ask him to be present, for I knew he could be easily bored, and I was fearful that a prosy essay or geological speech might ensue, and I knew he would be exasperated with me, even though I were the innocent cause of his affliction. My worst fears were realized. We had hardly got seated before a dull- bilious-looking old gentleman rose, and applied his augur with such pertinacity that we were all bored nearly to distraction. I dared not look at Thackeray, but I felt that his eye was upon me. My distress may be imagined, when he got up quite deliberately from the prominent place where a chair had been set for him, and made his exit very noiselessly into a small anteroom leading into the larger room, and in which no one was sitting. The small department was dimly lighted, but he knew that I knew he was there.

"Then commenced a series of pantomimic feats impossible to describe adequately. He threw an imaginary person, myself, of course, upon the floor and preceeded to stab him several times with a paper-folder, which he caught up for the purpose. After disposing of his victim this way, he was not satisfied, for the dull lecture still went on in the other room, and he fired an imginary revolver several times at an imaginary head. Still, the droning speaker proceeded with his frozen subject (it was something about the Arctic regions if I remember rightly). And now began the greatest pantomimic scene of all, namely, murder by poison, after the manner in which the player king is disposed of in Hamlet. Thackeray had found a small vial on the mantel shelf, and out of that he proceeded to pour the imaginary "juice of cursed hebinon" into the imaginary porches of somebody's ears. The whole thing was inimitably done, and I hoped nobody saw it but myself; but years afterwards, a ponderous fat-witted young man put the question squarely to me: 'What was the matter with Thackeray, that night the club met at Mr. ———'s house?'"

Too Much for the Curate.

A young curate in England was once asked to take a class of girls of about fifteen or sixteen, which had formerly been taken by a lady.

After a time the young clergyman consented, but insisted upon being properly introduced to the class. Accordingly the next Sunday the superintendent took him to the girls for this purpose, and addressing them, said:

"Young ladies, I wish to introduce to you the Rev. Mr. Chirp, who will in future be your teacher. I should like you to tell him what your former teacher did, so that he can go on in the same way."

Immediately a demure young miss of sixteen rose and said:

"This first thing teacher did was to kiss us all round."

Getting as We Give.

A little fellow, who had noticed that his mother put only five cents into the contribution box on Sunday, said to her on the way home, as she was finding fault with the sermon: "Why, mamma, what could you expect for a nickel?" There was sound philosophy in the criticism, too; for it is a pretty well-established fact that we get out of things in this life what we put into them. The degree of profits is determined by the degree of investment. One who contributes ten cents, from the same income, toward the preaching of the gospel, is pretty sure to get twice as much good out of the same sermon as the one who contributes a nickel. The size of the contribution, or, what is apt to be the same thing, the measure of the sacrifice, determines the measure of spiritual expectancy and receptivity. One actually gets more of the same gospel for ten cents than he would for five. In filling a vessel with water in a given time, quite as much must be allowed for the size of the neck of the bottle as for the size of the stream in which it is immersed. On the human side of the analogy receptivity represents the neck of the bottle; and receptivity can hardly be more accurately measured than by the spirit of sacrifice that lies back of it. We get according as we give; and this is true whether we go to shop, the school, the place of business, or the house of God.—Gospel in All Lands.

An Inlet from the Ocean.

Once, in Scotland, the writer was walking over the hills and came to a great lake or loch. He could not tell whether it was fresh water or salt, till he went down to the margin and put his finger into the water, and then to his lips. "Ah," he said, "that is salt. This is not a mountain lake, but an inlet from the ocean." Then as he looked across that piece of water he saw a ripple coming. He said to himself: "Yes, that is just it. This is an inlet from the Atlantic, and yonder is the pulse and throb of the great ocean outside, stirring this inward stillness."

So, as we pass across the tracks of time and come on Calvary, we may say: "It was a distinct act that put away sin, but it is also a drop from the very heart of the Eternal, and the tide of sorrow that passed over the heart of Jesus is a tidal wave out of the redeeming heart of God which must always feel so, until this poor world is redeemed."

A Coffee Mill on Ice.

A girl working out was so much in love that one morning in preparing breakfast she put the coffee-mill on ice in the refrigerator, and when it was time to prepare the coffee forgot where she had placed it, so took the potato-masher to pound the coffee with.

After the coffee was made she started to procure the butter for the ice, thereby discovering, much to her disgust, the whereabouts of the coffee-mill.

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Dr. J. Newton Hathaway, Whose Knowledge is Free to the Sick.

Dr. J. Newton Hathaway, the celebrated specialist of Atlanta, Ga., is in possession of a system of treatment for the diseases peculiar to men, that is unequalled in the field of medical practice.

Every afflicted reader of this announcement should sit right down and write him, and learn more about this great method. By it he has cured thousands of men—men who are nervous, broken-down, energy and ambition gone and who had about given up all hopes of life, and he wants to receive a letter from every man in this condition, or who suffers from any other disease peculiar to this sex. Diseases of this nature required the skill of an expert, and as Dr. Hathaway has had 25 years of experience he is competent to thoroughly understand your condition and knows what to do to effect a cure from the very beginning. He will counsel and advise you free of charge, and taking into consideration his high standing as a specialist, you can readily appreciate the value this would be to you. Write him right now. Delays are dangerous. The address is J. NEWTON HATHAWAY, M. D., 85 Inman Bldg., Atlanta, Ga.

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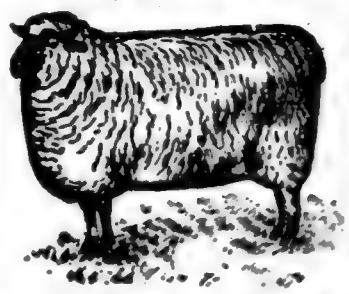
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Young People's Page

Dusty Point.

"It's a regular blot on the town."

"And you can't cut it off and pick it up and throw it away."

"If you could it would deave a hole, and that wouldn't be much of an improvement."

"That's it. We can't cover it, we can't get rid of it."

The "blot" was getting to be a woful eyesore in the neighborhood. It was a sharp point of ground running by some unaccountable old survey from one corner of Farmer Wright's farm. The pretty village had grown until the ugly plot, with the scraggly weeds, broken down fence, worn out old fruit trees and the rock in the middle, which was not worth removing or blasting into pieces, extending into it like a wedge.

"If you would only cultivate it, like the rest of your land," had often been said to the farmer. To which he had always replied:

"'Tain't worth it. I can't get into it to plow or harrow or mow."

So it had remained until Reuben Dickson's Uncle Harvey, who lived in a city a long way off, came to make a visit in the village. Notwithstanding a plentiful sprinkling of white in his hair, his nephew and several of his nephew's friends were not long in finding out that he had still very distinct remembrances of having once been a boy. So it became a habit to discuss the news of the day with him and to consider with boyish ardor, the bravery of the Japs and the results which might arise from their prowess.

"Making new marks on the earth—that's what every brave nation—yes, every brave man—has done. That's worth living for."

"Well, we won't settle just now whether the world will be much better or not for this retracing on her lovely surface with blood and suffering and sorrow. I've read of a man out in California that by working and experimenting with the Lord's beautiful creations has raised seedless grapes, stoneless fruit, and now promises us a fadeless flower."

"Small business," sniffed one of the enthusiastic admirers of the Japs.

"And—well, it seems to me—don't you think, uncle, that perhaps the Lord might think he had done things about right himself, without men setting up to do things better?"

"Perhaps he might," assented Uncle Harvey. "And then again, he might think that, having created man with almost God-like powers of mind and soul, it would be a fine thing to let men have a little share with him in making his beautiful world more beautiful and better worth living in."

"A splendid idea," admitted Reuben, generously.

"And," said Ralrh Barnes, very thoughtfully, "a good thing about that is, that while there are not many of us that can make big marks on the earth, for even with the Japs it's only the great generals that get the credit of it—most any one, even boys, can take a whack at the little things."

"Right you are, my boy. He who makes two blades of grass grow where only one grew, you know. That kind of thing is better than blood marks."

"I'd like to make a mark. Even a small one."

"It seems to me that you might—that a fine opportunity lies in your way." And as the older one talked on the others gathered closer and listened with eager faces, taking at length their share in enthusiastic planning and later separating with a fixed purpose which called a glow to every pair of young eyes.

"Yes, and glad to have it done," Farmer Wright said when applied to. "Why, it'll raise the value of my whole farm."

So earnest discussion went on, the first result being that on the evening before Arbor Day a company of boys, the whole school enlisting warmly in the service, worked half the night. And, as many willing hands united can do good work, those who cared to look in the morning may well have rubbed their eyes with surprise.

For the tumble-down fence on two sides of the pointed "blot" had disappeared, and across what the boys called the hub end of the wedge, dividing a respectable bit of it from Farmer Wright's farm, was planted a hedge, well watered to keep it from withering.

And early morning found the young laborers still unwearied, for they were at work in good time. Messengers were sent through the village asking old and young to an Arbor Day celebration on Dusty Point, for by that name had Farmer Wright's wedge long been known. The many hands were doing vigorous work at leveling down the humpy ground and covering the smooth grading with sod, a pile of which had in some mysterious manner taken its place over night. The scraggy trees were chopped away, but some of the neighbors who passed with eyes smiling approval, said:

"But they can't cut away that old rock."

Wonders went on, for at high noon stronger hands brought their willing help. Out to the woods not far away they went with horses and a truck, returning with three good sized trees, holes for which were waiting. Into these they went and then came what the boys considered their finest touch. Wild vines were brought and carefully planted around the old rock, draped over its rugged, time-marked sides until the eye-sore became a thing of beauty.

The celebration, with its impromptu songs, speeches and recitations, finished by a banquet which showed that the mothers and sisters had delighted in doing their part, was all that could be desired, and in the evening a group of tired but happy boys, after finishing the copious watering of the sod, delayed until after the gathering, met at Reuben's porch.

"Not for anything special, but just to pat each other on the back."

"And tell of a few of the fine things we've heard about ourselves."

"Well," Ralph Barnes got up, "I'm willing to say I'm not too tired to step up there and see how we look by this pale moonlight." And not a boy would be left out of this feasting of the eyes.

Oh, the beauty of it—the small patch of gracious loveliness on God's earth. So small, yet large enough to bring brightness to unnumbered eyes through years to come. The green sod and the tender vine leaves glistened and sparkled as if promising to do their very best in keeping fair the beautiful spot. In measureless content the boys sat down by the roadside.

"We'll all do it," came in a chorus.

"Yes, I would," said Uncle Harvey. "That will be your mark to stay—at least as long as it can concern you to have remain any mark by you, probably much longer. For you know those trees may live long, long. Hundreds of years of sun may shine and storms may beat on their heads. Birds will nest in their branches and tired men and children and animals will rest in their shade. And all the time your names will remain, and not only on the bark, but in the lives you will live. Wherever you go, whatever you do, whatever you may be, the trees will hold your names and be silent witnesses that you were once boys pure in heart and life, with the chances of a noble life before you. We might almost fancy," Uncle Harvey's kindly glance wandered over his listeners, "that a tree might take pride in bearing an honored name in its bark."

"Or shame, if it were the other thing," in a low tone.

"O, I don't know that I want my name there," came in a half-awed voice.

"Yes, yes," said the older one, as they arose to separate, "let them all be there—a gathering of honored names."

"If there's any one thing your uncle can do," whispered Ralph to Reuben, as they turned for a good-night look at the beauty spot, "it's to make boys think."—The Advance.

Both Mistaken.

An Irish merchant, who had more money in his pocket than his appearance denoted, took a seat in a first-class carriage. A dandy fellow-passenger was much annoyed at Pat's presence, and, missing his handkerchief, taxed him with having picked his pocket. After recovering his handkerchief, which he had put in his hat, he made a lame apology, but Pat stopped him with this remark:

"Make yourself easy, darlint; don't bother about the matter. You took me for a thafe, I took you for a gintleman. We were both of us mistaken, that's all, me honey."—Junior Christian Endeavor World.

He Learned Their Names.

The late Professor Sommerville, of the University of Pennsylvania, who was a great Oriental traveler, told of the following amusing mistake made by a French explorer:

This explorer had made a journey to Kirwan and had drawn a map of the country he passed through. The singular thing about this map was that the name "Maarifsh" appeared so many times on it. A river would be the "Maarifsh River;" a mountain would be "Mount Maarifsh;" a village, a lake, a valley—each would be called "Maarifsh."

When Professor Sommerville saw this map he laughed.

"Don't you know," he said to the traveler, "what 'maarifsh' means in Arabic?"

"No," said the other. "What does it mean?"

"It means, 'Don't know.'"

How to Make Time Fly.

Bertie was very cross and miserable because he had to do his lessons. He had thrown his books pettishly on the table and had rumpled his hair in a fit of temper, and had stamped upon the floor, and had done other foolish things, and now he was standing at the window looking out moodily upon the lawn. How slowly the time went by. Tick, tick, tick. What a slow, stupid old clock it was. Why did it not go faster? It seemed ages since ten o'clock, and yet it was only eleven now. Another hour and a half before lunch.

His father entered the room and looked at him sadly. "Tired of doing nothing, Bertie," said he. "Come out on the lawn with me, and I will show you something."

They walked out together, and Bertie's father showed him the birds darting hither and thither, the sparrows and starlings in the eaves, and the rocks high up in the great trees, and the robins among the hedges. Then he asked Bertie to listen to Tom, the stable boy, whistling and singing merrily as he went about his work.

"Do you know why they are so happy, Bertie?" he asked.

Bertie shook his head.

"It is because they are doing something. The birds are building their nests. Tom is doing his duty in the stable. It is God's law that we cannot be happy unless we are at honest work. Now try it for one hour, and see how the time slips by."

Bertie's face brightened. He felt interested to see how the experiment would succeed. He went in and set himself to learn the second and third declensions in Latin, walking to and fro as he did so. By the time he had accomplished his task he looked up, expecting to see that half the time had gone. The hand of the clock pointed to half-past twelve. He had been so busy that he had not even heard it strike the hour.—Sunday School Advocate.

A genuine MACBETH lamp-chimney has my name on it.

One of the commonest lies of the day is the substituting of one man's goods for another's, claiming them to be "just as good," or the genuine.

My Index to lamps and their chimneys tells all about lamps and lamp-chimneys. I will gladly mail it free to all who take the trouble of writing for it. Address

MACBETH, Pittsburgh.

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The New Scale $400

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Is not in competition with ordinary pianos. It is different and better. It appeals alike to the musician and business man, in fact all who believe in getting a dollar value for every dollar invested. It is an exceptional good $400 value in ordinary piano buying. Our Ludden & Bates Piano Club, with its many advantages, cuts out all the usual expense when sold in the old way, the club member receiving the benefits—thereby

The cost of the New Scale $400 LUDDEN & BATES to Club Members is $287, including fine scarf and stool. Pay $10 at first, then $8 monthly—8 per cent interest. Quarterly or yearly payments can also be arranged.

It is considered by all who have seen and heard the piano to be the best piano proposition ever offered. If interested in furnishing your home with a splendid High Grade Piano write for Booklet "N." Do not delay, the club is filling fast.

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Bleeding to Death

is unnecessary, either from wounds or internal hemorrhage if you have a bottle of Acid Iron Mineral at hand. This wonderful natural substance quickly coagulates the flowing blood and stops the wound, driving out the inflamation and effecting a cure. Acid Iron Mineral Co., Salem, Va. & Columbia, S. C.

When writing advertisers, please mention this paper.

USE JOHNSON'S CHILL and FEVER TONIC TO CURE FEVERS.

THE PEACE CONFERENCE.

Whether the plenipotentiaries at Portsmouth make peace or not, two features of the situation deserve lasting record.

The general desire for peace is a noble light upon modern civilization. The great Powers have urged peace; the newspapers have advocated peace; and millions have prayed for peace—millions not remotely affected by the war. This bespeaks a fine state of heart in modern Christendom, and the evidences of the growing love of peace are an earnest of the thousand years of peace that are to come. The world is growing better.

Mr. Rooesvelt has been the supreme figure in the Conference. He has overshadowed Czar and Mikado—he a citizen of the once despised Republic. He has not acted for himself or for his country. He has been the spokesman of civilization. That role requires a great man, a splendid personality. Things seem to happen just to fit Mr. Roosevelt. Our whole Nation is proud of his connection with this affair. He has conducted himself greatly.

THINK ABOUT IT!

One half-hour a week devoted to Scripture study—and that half-hour surrounded with all sorts of confusion!

This is the modern Sunday-school!

This is what the Christian churches are doing to rear a generation in the knowledge of the Scriptures!

Is it not absurd!

Is it not a farce!

Is it not quite the most alarming thing in view of the watchmen on our towers?

We would not instruct a child in the primer that way; nor in arithmetic, writing or reading or Greek!

The wrong is not with the Sunday-school. It is doing all that it can do. The wrong is in the parents who are content with the Sunday-school.

The Sunday-school was never meant to take the place of the home. The teacher was never meant to take the place of any parent save the parent too ignorant to teach his child. The Sunday-school was meant to complement and quicken the home-work, not to destroy it.

We suggest that Superintendents, teachers and pastors make this well known. There should be six hours of home instruction to one of Sunday-school instruction. Let the Sunday-school set for itself the task of encouraging home teaching; and, Somebody, prepare for our homes a daily course! There is fame and fortune and a world of service in such a work.

THE NEW ADMINISTRATION.

On last Wednesday the Board of Trustees of our Orphanage elected M. L. Kesler General Manager and Miss Eulalia Turner Matron of that Institution. The Board could not have been more fortunate in its selections. There are not many people fully worthy of the care, in the name of a great denomination, of three hundred little children. But these two are. The first mark of their lives is consecration. They have been for years wholly devoted to the Master's service. They live not for themselves but for Him.

But there are other minor but very important qualifications.

Mr. Kesler is a minister, but the spiritual character of his life and work has not diminished his powers as a practical administrator. A few years ago one might have found him adding to his gifts as pastor and preacher the skill of a carpenter as he worked upon the parsonage at Rocky Mount. In all his pastorates he has made the record of a true and strong preacher, both in exposition of the Scripture and the preaching of righteousness, a diligent pastor, and an efficient manager and leader.

A decade ago he canvassed the State as Sunday-school Secretary. He is, therefore, well known to our people. He is an effective speaker at all times, and will be heard gladly not only for his cause's sake, but for the value of his messages.

He was educated at Wake Forest College and the Southern Baptist Theological Seminary. As head of our Orphanage School he will be fully equal to that department's demand for a learned and progressive student and school-man.

There is no one among us who has a stronger feeling for right-doing or a greater sympathy for humanity than Brother Kesler. He will be a father to the children. He will never grow so used to his task that his heart will not be touched upon every thought of them. On the other hand, his daily life will set before them the example of a positive, earnest and uncompromising Christian character.

Our Orphanage has in him, therefore, an ideal manager; a practical man, an efficient administrator, a capable advocate, a true minister, a tender and sympathetic head and heart, an every-day preacher of righteousness.

A friend wrote us that it was a pity to take such a man from the pastorate. The Charlotte Observer expresses itself in like opinion. For the ministry's sake, say they, we should put a layman in such a place. But is it not plain that you could not get a layman equal to Mr. Kesler for less than $3,000 or $4,000 a year? Men of his stamp command too much in the commercial world. We must take them from the ministry in order to get them at $1,200 per year.

Miss Turner is already connected with the Orphanage, having charge of the little children's section. She is an accomplished woman, of rare Christian character, having a mother's heart for her tender task.

Fortunate are the children who are in the care of our Orphanage; and fortunate are our churches in respect to the hands into which they have committed a trust so sacred.

EDITOR HAYDEN WINS.

Seven years ago Editor S. A. Hayden was excluded from the Texas Convention under charges touching his character. The presentment held him as "utterly unworthy" and "incorrigible." It appeared that he had been very critical of the men in charge of the denomination. He accused J. B. Cranfill of embezzling mission funds, for example. Cranfill sued for libel and lost the suit! Nevertheless he continued to edit the Texas Standard until the San Jacinto Oil fiasco unhorsed him. Cranfill having won all the leaders to himself, Hayden attacked them. There is no doubt that he went too far. He had grounds for complaint, but he would not confine himself to them. Finally he was thrown out of the Convention. He sued in the State Courts. After seven years Cranfill has paid $10,000 to compromise the suit, and the matter is at an end.

An interesting light upon the matter is contained in the fact that while Cranfill paid $10,000, he had it entered on the record as $100; and so published it. Of course this is nothing but simple deception.

Another significant item is the evidence that a number of jurors were bribed in the interest of Cranfill, Slaughter et al.

We suppose the war in Texas will continue. Hayden has organized another Convention, and Cranfill, no longer in favor, is editing a little paper. This paper sympathizes with Drs. Carroll, Truett, and Gambrell, but we could wish that they might have been content to reckon with Dr. Hayden's criticisms in a way to avoid the disastrous suit and the general distress that has been upon Texas Baptists now for a decade.

The peace of him that has lived near to God is like the quiet, steady lustre of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild rays through the long night across the maddest billows that curl their crest around the rock on which it stands.—F. W. Robertson.

Watch the date on your label, and renew when your subscription expires.

THE LESSON OF A NATION'S FALL.

Bible Lesson for September 3. 2 Chron. 36:-11-21.

Golden text: Be sure your sin will find you out.

We come to a turning point in the history of the Chosen People. Let us recall how patiently God had dealt with them: From Abraham to Joseph; from Joseph to Moses; from Moses to David. But the nation persisted in sin. Division came. Disaster came. And now a blow from which there was to be no recovery.

The lesson of the lesson is this, that God presides over nations and individuals; and that although He will suffer long in patience, warning them often, He will punish persistence in sin with ruin. It was true 4000 years ago and it is true now. Sin is ever the cause of woe, no matter what form it takes. Men strive for wealth as if it would guarantee against trouble and ruin; they would be wiser to strive for holiness. Nations seek power; they would be wiser to seek righteousness. God rules. God dispenses prosperity and disaster. God is the secret of life.

Seven Sins.

Seven sins are mentioned in particular as bringing on the fall of Jerusalem under Zedekiah; four of them relating to him, the others to the people. Let us recount them:

(1) He did evil.

(2) He humbled not himself before Jeremiah the prophet.

(3) He rebelled against his oath—perjured himself, broke faith.

(4) Hardened his heart against repentance.

Of the people it is said that they—

(1) Trespassed very greatly after all the abominations of the nations;

(2) Polluted the house of Jehovah; and

(3) Mocked and scoffed at the messengers of God.

Let us notice some of these sins.

That a king should decline to humble himself before a man of religion seems no great offense. Yet here it is mentioned among the four that brought this king to ruin! It is a great offense. Religion is greater than politics. Politics that are not religious are bad. Religion covers all. The prophet is above the king. Instead of humbling himself before a king, the king must obey him. That puts God in His true place. That puts religion where it ought to be—first.

Again, he hardened his heart against repentance. Vs. 13. That is to say, he went so far in his sins that when the Spirit would woo him he would resent it; he would put God off, would reject Him. That is, evidently, the last stage of sin. There is hope for the repenting man. But when a man refuses to let in the spirit of repentance, he is in extreme danger.

The sins of the people began in a vague sense of God. That always leads to irreverence. They thought of Him dimly. Then they forgot Him. Then they polluted His temple and mocked His messengers. God-consciousness is the soul of religion. To cease at any time to be aware that God is near, is within; to begin to think of anything without also thinking of God, is the beginning of irreverence—a beginning that may lead to rebellion and ruin.

God's Patience.

How patient God is. He sent His messengers, "rising up early and sending." But they mocked and scoffed "until there was no remedy." God did His best to avoid punishing them. God did His best to save them. Remember that, you who criticise God for inflicting punishment. He does His best to avoid it. He is patient to the limit. He exhausts His resources; but when there is no other remedy, swift falls the sword of Jehovah.

Read there the story of His punishments for sin. But who will say that He had not done His best? Or who that they were not richly deserved?

Notes.

One man may save a nation. Suppose Zedekiah had been a good man? Suppose his mother had reared him aright?

God also presides over the heathen nations. They do not know Him, but He knows them, and uses them. See here His use of Babylon.

What a suggestion to Sabbath-breakers—until the land had enjoyed her Sabbaths. If men will not permit nature to rest according to his will, God will compel rest by desolation. We shall yet find that the Sabbath rest has a deeper meaning than we have dreamed.

Apply the lesson to yourself. Then to the United States. What are you seeking as the secret of happiness—money or God?

BITS OF PERSONAL AND CHURCH HISTORY.

BY ELDER J. D. HUFHAM.

Pottering among the mouldering records of our denomination I have been impressed by the persistency with which certain families in some of the older churches have adhered to the faith of their fathers. It is my purpose to furnish a few papers on the subject, hoping that they will not be wholly without interest to the readers of the Recorder.

The Lankfords and Maple Spring Church.

For five generations the Lankfords have been identified with the Baptist cause in North Carolina, mainly in connection with the fine old country church at Maple Spring, Franklin County, which, for more than a hundred years, has stood for all that is best in church life.

It was founded in 1793 by William Lancaster, a mighty man in a day of great men: a preacher whom all men loved to hear, a wise and faithful pastor, and also familiar with the practical and political questions which were agitating the minds of the people. For many years he held public office in the county and had no small share in the management of its affairs. He was a member of the State Convention which was called, 1788, to consider the Federal Constitution and was one of the majority of one hundred by which the body refused to ratify. In the debates which preceded the voting, he spoke several times and his speeches show that he was the peer of men who had devoted their lives to the study and discussion of great public questions.

His home was in the neighborhood of Maple Spring and he was shepherd of the flock to the close of his life. Naturally the choicest spirits of the region round about were drawn to him and a church grew up which was pervaded by his large and lofty views of life, his loyalty to the truth, his clear understanding of the ways of God to men, in the matter of redemption and his abounding activity in the ways of righteousness. When the Kehukee Association, holding peculiar views of practical Christianity, withdrew from the denominations, the church at Maple Spring led eight other churches in separating from the parent body and, 1831, organized the Tar River Association, which is now one of the largest three bodies of the kind in the State and leads them all in liberal plans and persistent activity for the extension of the kingdom of God among men. In all these things Maple Springs has borne a leading part and she has never receded from the position which she took in the early days of high and fierce debate. Among her deacons was Allen Bowden, one of the charter members of the Board of Trustees of Wake Forest College, a delegate to the Baptist State Convention as often as he could attend, a liberal contributor to every object of denominational endeavor and a leader in all the activities of his church.

Nothing affords a better illustration of the character of Lancaster's pastorate than the fact that since his death the church has sought only the best gifts to occupy the position once filled by him. Among them have been Crocker, J. J. and G. M. L. Finch, Dr. William Royall and President Taylor of Wake Forest College. The present pastor, George M. Duke, still loved and honored after many years of service, comes behind the best and brightest of his illustrious predecessors in no particular, whether of natural powers or graces of the Spirit.

The Lankfords were among those who were drawn to the church by the ministry of Lancaster. The first of them came to Virginia from England, but removed to North Carolina and settled permanently in Franklin County. His son, Josiah Ely, married a sister of Allen Bowden and lived to a good old age on his plantation which was within easy reach of the church. The home was a type of those which gave such charm and sweetness to life in the South during its best periods. There was sufficient wealth to justify a hearty and unstinted hospitality; culture with its ministers, books and music; and religion giving the finishing touch to all. It was a favorite place with President Wingate. He was everywhere the delight of the social circle, but I have never seen him to greater advantage than when he was resting with these friends in Franklin County.

One of the two sons, William C., graduated at Columbian College, Washington, D. C., and served through the Civil War as a soldier of the South. Then he studied medicine, practicing his profession first in his native county and later at Wake Forest College where he died a few years ago. His children and their mother are still among the effective forces in the social and religious life of that college town.

Menalcas, the other son, graduated at the State University in the class of 1847, with General Pettigrew, United States Senators Pool and Ransom, Dr. T. E. Skinner and others of lesser fame. Until the outbreak of the Civil War he led a busy and not unuseful life: practicing law, a part of the time in partnership with Hon. William Eaton, of Warrenton, serving in the Legislature and directing the affairs of his plantation near Maple Spring. He performed honorable service as a Confederate soldier and, after Appomattox returned to his home and resumed the pursuits which had been so rudely interrupted. In 1873 he removed to Southampton County, Va., and settled on a plantation which was a part of his wife's inheritance. In 1879 she died and he removed to Norfolk, making his home with his eldest son, Dr. Livius Lankford, a leading physician of that city. His health failing last year, he removed to Franklin, Southampton County, to be with his only daughter, Mrs. L. R. Edwards. There, watched by eyes and tended by hands that loved him, he waited patiently until the end. He joined the church at Maple Spring soon after the Civil War, and on his removal to Virginia became a member of the church at Black Creek. In both churches he was active and useful. His devotion to his native State, and especially to the scenes of his early life, was beautiful. Every summer, while his strength lasted, he went back for a few weeks, to worship in the old church, mingle with the friends that remained and be with his only sister whom he tenderly loved. From these visits he always returned with renewed vigor and refreshed in spirit. His death, calm and full of faith and hope, was the fitting close of a long and beautiful life. He was born on the 17th of April, 1823, and died on the 10th of April, 1905. General Ransom, one of his classmates at the University, died in October of last year, and another of his classmates, Dr. T. E. Skinner, preceded him by a few weeks to the land of rest. In 1853 he married Miss Margaret McClenny, of Suffolk, and she died in 1897, sundering a blessed union of forty-four years. The children who survive, three in number, hold the faith and walk worthily in the footsteps of their fathers. Of six grand-children, most of them are holding the old faith.

It has been pleasant to make this record of an old church and of a family that, after a hundred years, still keeps the faith. If it shall give pleasure to any readers of the Recorder, or promote the cause of our dear Lord in any smallest measure, the labor of writing will have received ample recompense.

CRITICISM OF UTTERANCES AT THE PILOT MOUNTAIN.

The above is a beautiful and expressive name for anything; especially so when applied to an Association. Pilot: one who steers a ship, a guide. Mountain: a word indicating elevation, pure breezes and healthy bodies.

The originators of the name given to one of our Associations, had in mind and desired that the Association should steer the old Baptist ship safely into port by her high, exalted opinions and examples. Oh, my! how she floundered and finally struck a rock as of Hatteras in her discussions of Ministerial Relief and Orphanage.

Brother Oliver was so afraid of Ministerial Relief as to think some unworthy old minister might get a crumb from the table of the great Baptist host of North Carolina. Brother Haymore argued—it was dangerous to aid the old brethren, who had borne the heat and burden of the day in trying to save souls, for it would lead to carelessness and extravagance.

Brother Baker said he had been intimate with preachers for twenty years, and they were lazy. Would do no more than they could help, and if cared for would become more worthless. To top the climax the Moderator was afraid of it, because if continued the old preachers would wear fine clothes, high hats and sport splendid canes.

Now, as a layman, in defense of the old preachers, will say: I do not believe there is a more consecrated set of men in North Carolina than they, and none of today or the future will be called upon to undergo the privations and fatigues through heat and cold, as those old men for no pay. Just think, four churches (and some of them twenty miles apart), on horse back, with saddle bags, for a lunch and change of linen, would ride through heat and cold, on a salary of $100 from each church, and possibly one-half of that never paid. They went, however, with great eagerness of mind and spirit, as faithful soldiers of Jesus Christ, to show their spirit of faithfulness and zeal. I know of one of the old consecrated men with so little time to make one of his trips, did not stop his horse for a noon meal, but reached to his saddle bags (being so anxious to share with his horse) and got a sweet potato and gave it to him, and it choked him nearly to death. I know of another grand old man, stopping at my mother's for a few hours, with purse and clothing so nearly exhausted, had to go to bed while his trousers were being patched. Now in this our day of Christian enlightenment, to accuse the grand old Christian men of being unworthy, careless, extravagant, lazy, and if cared for would become more worthless and finally become dudes, I verily know is a very, very great injustice. Not only those helped by the Board, but those in active service, who will never ask a cent from any one—a reflection on such men as Hufham, Stradley, Fontaine and Jordan, is more than I can bear, without resentment. Now, brethren of the Pilot Mountain, reconsider your words, fall humbly at the feet of our dear old pioneers, ask their pardon, and say they are more worthy than any of us of today.

As to the Orphanage sewerage system being uncalled for; a piece of nonsense; a useless waste—was most untimely and unfortunate, and much better never to have been said. I believe the Trustees acted wisely, and will so prove in the future. I thank God the Orphanage is so embedded in the hearts of the Baptists of North Carolina, it is not dependent on any one Association in the State.

T. H. STREET.

ON THE PILOT MOUNTAIN REPORT.

Please allow me space in your columns to notice some things Brother Farmer said in his report of the Pilot Mountain Association, in the Recorder of August 16th. He referred to the report on the old ministers' relief board as read by Bro. Pinkney Oliver, and of the popposition to the board by Brother Oliver and others.

I was not present at the discussion of the report, but do not agree with the brethren in their opposition to the board, but favor the old ministers' relief board, as I also do all the others boards of our Convention.

Brother Oliver's position is, that each Association can best take care of its own needy and worn-out ministers.

I do not agree with him in this, but know he is honest, and do not think we should use anything but facts and fairness in dealing with our brethren who disagree with us.

Brother Farmer thinks he has found positive proof that "Brother Oliver's plan is no good."

When the writer was very sick and in distress Brother Oliver made an appeal to his home church (of which I was pastor) for a contribution to the pastor; that $3.50 was contributed, and that one of Bro. W. H. Wilson's members gave one dollar of that.

I do not know where Brother Farmer got his information, but I have just returned from that church. Did not see Brother Oliver, but the brethren say there is only one thing about his statement correct. One of Brother Wilson's members who lived in the community and who has since become a member of our church, did give $1.00 to the pastor that day. There was no collection taken that day nor any other day amounting to only $3.50; but, instead, between $13.00 and $14.00 was paid that day, and Brother Oliver brought it to me next day, and I received more a few days later. But if the report had been true Brother Oliver is not responsible, for he has always been his pastor's friend. He is a pastor himself and seems to always give his pastor his full sympathy. He supports him well with his means, his influence and co-operation.

In was only a few months before this that this church presented me with a purse of nearly $40.00 as a token of their appreciation of my labors, and I always told Brother Oliver suggested and supported this.

And then again, I'm sure it was largely through Brother Oliver's influence that Bro. James Slate, of this same sorry church, gave last year $800 to aid the needy young preachers at Wake Forest and Bro. John Smith, of same church, gave $50.00 besides the regular contribution to ministerial education to which Brother Oliver always contributes liberally. He does not blow a trumpet at everything he does, but he is a true, faithful man.

One other thing: Brother Farmer said, "The Association does some work on ministerial education, but several of the leading men are much opposed to this work." If there has ever been any opposition to the Board of Education as a board I never knew it. Three years ago one or two brethren opposed some action of the Board, but I do not think the opposition has affected our contributions much. At our Associations we always give ministerial education a good time, and place on the programme, and it is one of only two things for which we make pledges, and there is an effort to get the churches to pledge more each year and the pastors generally work as hard for this object as for any other.

Whatever we may fail in doing our duty toward ministerial education it is chargeable to indifference rather than to open opposition.

Our people need more education on the subject, and this will take time, and means work for the pastors which we have been trying to do but hope to do better still.

R. M. LOFTIS.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

The Margaret Home.

Perhaps we have not thought as we should about the Margaret Home for the Children of Home and Foreign Missionaries. If not, let us turn our thoughts to it for a little while.

At the Annual Meeting of the Woman's Missionary Union, May, 1904, a gift of ten thousand dollars from an unknown donor was announced, the purpose of the gift being the establishment of a home for the children of missionaries who must be sent back from foreign or home fields to pursue their education, or as is necessary in some foreign fields, to protect their health. The necessity of such separations is one of the great, if not the greatest trial of mission ary life. Such homes have been founded by a number of denominations, and the need that this "Christian Mother" desired to meet was a very real one. The story of the gift and its management is told fully in the First Report of the Advisory Board given below.

You will note that the North Carolina Societies were apportioned a small amount for furnishing. So far nothing has been reported by us for this object. I am convinced that all we need is to know of the work to cause us to do our part. Contributions for this as all other of our mission objects can be sent either to Mr. Walters Durham, Secretary of State Convention, or to Mrs. W. N. Jones, Secretary and Treasurer of the Central Committee. In either case be careful to state the purpose to which you wish the funds applied.

F. E. S. HECK.

First Report of Advisory Board.

Margaret Home, May, 1905.

It will be remembered that at the annual meeting of Woman's Missionary Union, at Nashville, Tenn., last year, the Corresponding Secretary announced a gift to the Union, by one who desired to be known only as a "Christian Mother," of $10,000, for purchasing property and furnishing a home for the children of our missionaries (Home and Foreign), and for a temporary "rest" for missionaries. The announcement was received with enthusiasm, and the gift accepted as a sacred trust. An Advisory Board was elected, consisting of one member from each State and Territory represented in Woman's Missionary Union, and the District of Columbia. This Advisory Board was empowered to take steps towards receiving the gift, to select name and location, purchase property, appoint local board, form board of management, furnish Home, plan means of support, etc.

On May 16, 1904, during the session of the annual meeting Woman's Missionary Union, the Advisory Board held its first meeting. It was decided to refer the location of the Home to a committee of three, Miss A. W. Armstrong, Chairman, Mrs. J. A. Barker and the donor of the gift; that notice should be given in the Foreign Mission Journal and Our Home Field that applications for location of Home would be received until August 1st; that the chairman of the Advisory Board be given authority to take all legal steps, after consultation with the Secretaries of the Boards, towards receiving the gift, having title deeds of property held in trust by the proper authorities, presumably the Home and Foreign Boards. S. B. C.

As a result of this action, instructions were most carefully carried out. It was decided to locate "The Margaret Home for Missionaries' Children" at Greenville, S. C., which is noted for beauty and healthfulness. The application offering advantages far superior to those of any other was received from a committee representing the Baptist women of Greenville and the Greenville Ministers' Conference. Among the many advantages are strong Baptist influence, good public schools, ten scholarships each in the Greenville Female College and in Furman University, offered to the children of missionaries.

The place selected for the Home contains six acres of land, with a pretty, substantial, modern house of ten rooms (additional third story rooms which can be made quite attractive), bath rooms and other conveniences of well equipped homes, wide halls, the finishing of interior being in heart pine. Besides there are several substantial outbuildings in good repair, and the grounds meet every requirement for restful enjoyment, summer pastimes, as croquet, lawn tennis, also for floral and vegetable gardening.

Before purchase of property was made, full information was furnished all members of the Advisory Board, and invitations extended to visit Greenville, in August, for inspection of property, etc. Replies received, also advice from the Secretaries of the Boards and donor of gift, were all favorable to Greenville as place of location, but it was impossible for any except Mrs. J. D. Chapman, of Anderson, S. C., and the chairman of the Advisory Board to visit Greenville.

Tuesday, August 16th, a mass-meeting was held in First Baptist church, Greenville, S. C., Dr. A. J. S. Thomas, presiding. The invitations to locate the Home at that place were unanimously confirmed; a local board of twenty-one lady managers was appointed—Mrs. H. P. McGee, President; Mrs. E. J. Whilden, Vice-President; Mrs. C. F. Hard, Secretary; Mrs. C. E. Watson, Treasurer. A local advisory committee of five gentlemen was also appointed—Dr. A. J. S. Thomas, Chairman.

When in Greenville, several pieces of property were inspected, but decision regarding purchase was not made until later, and then by the donor of the gift, to whom full details were written. The name, "The Margaret Home for Missionaries' Children," was adopted upon request of the donor, and it is with deep gratitude the report is made of an additional offering of five hundred dollars for electric lighting, from the same generous source. Acknowledgment is also made of cheerful, extensive and valuable service of Dr. A. J. S. Thomas and Mr. H. J. Haynesworth, of Greenville, in searching title deeds, looking after purchase of property, etc.

The original purpose was to include furnishings in expenditure of the $10,000, but the property at the figures named ($10,000) was so far beyond anything we had hoped to obtain, it was deemed wise to invest the whole amount in purchase money. Advice was then sought from the Advisory Board as to action in regard to equipment of the Home. The concensus of opinion was in favor of waiting until the annual meeting Woman's Missionary Union.

In February, 1905, the chairman of Advisory Board visited Greenville and held three sessions with the Local Board. Much time and careful consideration were given to amount needed for support and substantial furnishing of the Home, estimates of needed articles having been previously secured by Mrs. H. P. McGee and other members of the Board. The estimates by rooms are herewith submitted and it is earnestly hoped that individuals, societies, or States may be led to provide for the separate rooms, possibly as memorials to dear ones who have entered their heavenly rest. It is necessary that the money be paid by July 1, 1905, and sent to Mrs. C. E. Watson, Treasurer of Local Board, 219 Markley St., Greenville, S. C.

The Advisory Board hereby gives notice that the following amendment to the Constitution of Woman's Missionary Union will be presented at next Annual Meeting: After the words, "to be disbursed by the Boards of the Southern Baptist Convention," to add "and by the Woman's Missionary Union; Auxiliary to Southern Baptist Convention in case of the Margaret Home for Missionaries' Children.'

We do further recommend that special action be taken at this annual session in order that contributions for furnishing and support of Home be sent direct to Treasurer of Local Board, Mrs. C. E. Watson.

Estimates on Furnishings.

Parlor, $200; Library or sitting-room, $150; dining-room, including china, linen, etc., $200; kitchen and butler's pantry, including range, boiler and utensils, $200; lower hall and stairway, including stove, $175; large bed-room, including bedding, etc., $175; large bed-room, including bedding, etc., $175; large bed-room, including bedding, etc., $175; large bed-room, including bedding, etc., $175; medium size bed-room, including bedding, etc., $125; medium size bed-room, including bedding, etc., $125; medium size bed-room, including bedding, etc., $125; upstairs hall, $25; bath-room, $25; bathroom, $25.

Additional.

Piano, organ, two sewing machines, horse and light wagon, cow, chickens.

A Committee on Support, Mrs. J. D. Chapman, Chairman, submits an estimate of $1,300. Of course there is uncertainty in the number of children who may be admitted. In addition to above amount the Home will receive the amount appropriated by the Foreign Board for the children of Foreign Missionaries. Like amounts will have to be provided by parents, or friends, of the children of Home Missionaries. The following State Apportionments are suggested:

State Apportionments.

Alabama	$110.00
Arkansas	50.00
District of Columbia	25.00
Florida	50.00
Georgia	135.00
Indian Territory	10.00
Kentucky	50.00
Louisiana	75.00
Maryland	75.00
Mississippi	75.00
Missouri	75.00
North Carolina	110.00
Oklahoma	10.00
South Carolina	150.00
Tennessee	75.00
Texas	100.00
Virginia	125.00

At the present time the property is tenanted, and in every respect its interests are carefully guarded. A sacred trust has indeed been committed to Southern Baptist women. With thanksgiving to our Heavenly Father for the privilege and honor of enlarged service, shall we not joyously look forward and prepare for the time when by our devotion to His plainly indicated will, by unity of purpose, "The Margaret Home" shall open its doors in cheerful, loving welcome to the children of our missionaries?

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Painkiller
PERRY DAVIS
CURES THEM ALL

MRS. WINSLOW'S SOOTHING SYRUP
has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.
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The San Jose Scale.

BY FRANKLIN SHERMAN, JR., ETOMOLOGIST, DEPARTMENT OF AGRICULTURE, RALEIGH, N. C.

The San Jose Scale is widely distributed in North Carolina and does great harm to orchard trees if it is not combatted. It is known to be in forty-four of the ninety-seven counties of the State. The present account deals especially with the life-history and habits of the pest, since the matter of remedies will be dealt with more in detail later, and the full directions for making the lime-sulphur-salt wash (which is the best remedy known) can be had from Entomological Circular, No. 5, which will be sent to any one on application.

Badly infested trees appear as if they were dusted over with ashes, and when scraped with a knife this unnatural covering is easily removed, coming off in little flaky patches. Each full-grown female scale is about the size of a pin-head, circular in outline, flattened, and grayish in color. When the branch or twig is thickly infested the scales may be so thick as to be piled over one another so that the real bark is not visible at all. If the tree is not badly infested it may be of the ordinary appearance, except here and there along the branches where the scales are found.

The male scales are smaller than the female and are oblong in shape instead of circular. Partly grown scales are very small and almost black in color.

When first born the young insects are so small as to be barely visible to the unaided eye, and are yellow in color. For a few hours the young insects crawl about, then they insert their tiny beaks into the bark and suck the sap. Soon after they thus begin to feed the skin is shed and the scale begins to form over the body so that the insect is fastened to the bark at the place where it first begins to feed. The places most often selected are near the buds and at the rings which mark the end of a year's growth, though when a tree is thickly infested the young settle almost anywhere on the buds, limbs, leaves and even on the fruit. Wood one and two years of age is apt to show it almost readily.

The presence of the insects seems to have a poisoning effect on the bark, which usually turns a reddish color immediately around the scale. On red bark this will not be easily detected, but is readily seen on bark of a light green or yellowish color.

The male, when fully mature, emerges as a tiny yellowish two-winged insect capable of flight. It is so small as to be seen with difficulty. The female always remains under the scale and there gives birth to her young.

When winter comes on the old insects die, so that it is only the partly-grown individuals that live through the winter.

It may be found on a tree most readily by examining bark of one, two and three years' growth, looking with special care for the reddish blotches on the twigs and around the buds and rings marking a years' growth. Remember that the scale is circular in outline, flattened and gray or blackish in color; the full-grown ones never much larger than a pin-head and the younger scales may be as small as the point of a pin; and remember also that if the tree is badly infested in will likely be in a dying condition, ashy in appearance, and the scales so thick that the true bark cannot be seen at all.

Any person who finds symptoms of this pest on his trees should at once cut specimens and send them for examination.

The insect can only spread of its own accord while it is young, just after birth and before it begins to feed, for it is only at that time that it can crawl about. For this reason the great majority of the young settle on the same tree where they are born, but by means of wind, birds, insects and commerce in nursery stock they are also aided greatly, for the crawling young are easily blown from one tree to another, or carried on the feet or feathers of birds, or on insects which fly from tree to tree. By the shipment of young trees from nurseries the scale may be carried to any distance, if they are on the nursery stock.

The San Jose Scale is primarily a pest of orchard fruit trees; it may also occur, but less frequently, on rose, grape, currant, gooseberry, mock-orange and Japan walnut, but forest and shade trees are not appreciable factors in harboring or spreading it.

The length of time it takes for the scale to kill a tree will depend upon the kind of tree and the age at which it first becomes infested. If infested when first set out, peach and plum are likely to die in from one to three years, and apple, pear, and cherry in from two to four years. If they become infested when five years of age, peach and plum will likely die in three to four years, pear in four to five years, and cherry and apple in four to six years, or perhaps not at all. Of course a tree that is infested should be treated regularly, whether it is in danger of dying or not, for otherwise it becomes a centre from which the scale will spread to other trees or orchards.

There are a number of natural enemies which do more or less good to hold this pest in check. Every rain-storm during the summer doubtless washes off and drowns many thousands of the crawling young. There are at least two species of Lady-beetles which commonly prey upon the scale, and recently another species has been introduced into the United States from China. In addition to these, there are also one or more species of parasitic flies which attack them. But in spite of these, we are still obliged to place our dependence upon the application of remedies by spraying.

Remedies.

Trees that are so badly infested by this pest as to be in dying condition when discovered should be dug out and burned at once. It is especially important that they should not be allowed to stand during the breeding season—from March to December.

Trees that are infested but not in dying condition should be marked so that they may be readily recognized next winter. During the winter they should be thoroughly pruned and sprayed or washed with the lime-sulphur-salt wash. This remedy is fully discussed in Entomological Circular No. 5, which will be sent on application.

In conclusion, it may be said that while the San Jose Scale is a very serious pest, yet there is no need for fruit-growers or farmers to give up growing fruit because their orchards are infested. The lime-sulphur-salt wash is a cheap and effective remedy if applied once each winter. In North Carolina, at least, the State authorities cannot visit all the infested places and compel the treatment of trees, and it devolves upon each individual to treat his own trees. The man who is too shiftless to do this had better go out of the business.

* * *

The above account is taken from Entomological Circular No. 11 of the North Carolina Department of Agriculture. Copies of this circular may be obtained by application to the author.

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Samuel Carter died in Chatham County, N. C., in 1804. His will gives his large Bible to his son, Samuel. A suitable reward will be paid for information as to the present whereabouts of said Bible. Also, shall be pleased to receive any suggestion that will aid me in tracing genealogy of this branch of family. Address, Carter, P. O. Box 572, Asheville, N. C.

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News of the Week.

Markets, August 25.

Cotton, 10 11-16.
Corn, 68c.
Hay, $16 per ton.
Oats, 38c.@40c.
Eggs, 18c.
Hams, 12c.@16c.
Sweet potatoes, $1.50@$2.00.
Peanuts, fancy, 3⅞; prime, 3½; machine picked, 2⅞.
Sides, 7¾; shoulders, 9@10.
Turpentine, 60.
Timber: Mill prime, $7.00@$7.50 per thousand.

* * *

The Russian Assembly.

The week has brought forth a clear statement of the powers of the recently proclaimed Russian Assembly. This assembly, called not later than January 15, 1906, will not be the product of universal suffrage or of direct choice of representatives by such electors as are eligible. Its sessions will not be public, nor its proceedings published in full, and the press is to be limited in reporting it, and all reports must be approved by its president before printed. Its functions are limited to expression of opinion on the national budget, and to advice on ministerial measures which may be repelled by the Council of the Empire or by the Czar, but if a ministerial measure is opposed by a two-thirds vote of both the Assembly and the Council of the Empire, that particular measure must be withdrawn. Moreover, at any time, the Assembly can call a minister before it for an exposition or defense of his policy. The Czar's proclamation accompanying this edict shows no decline in emphasis on his theoretical autocratic power, and the concession made goes but a short way in recognizing any popular rights in shaping national policy; nevertheless it is a step forward. It is the camel's nose. If the Russian people will go on with their agitation, a few years will convince the Czar that his powers must be limited. The people rise with civilization.

* * *

A Gladiator in Behalf of Peace.

President Roosevelt was all last week the central heroic figure in the world's great arena, a gladiator fighting against odds for peace. When the dead-lock between the Russian and Japanese plenipotentiaries was announced he appeared. His first proposition was to the Czar that he submit the disputed articles —cession of Sakhalin and indemnity —to arbitration. That failed. Then, having consulted with the Japanese and, probably, the Russians, he proposed that Russia cede Sakhalin and Japan yield the indemnity demand with the understanding that Russia purchase half of Sakhalin from the Japanese. But Russia pointed out that this amounted to an indemnity —the same bitter pill in a capsule. She declared that she would fight rather than pay a cent of indemnity. Her final proposition is to cede half of Sakhalin and pay costs of maintaining the Russian prisoners. This is the present situation—Monday noon.

Our judgment is that Japan can well afford to and should yield her demand for indemnity. She can well afford to bear the cost of the war. It is good business; for to keep the war going will cost her millions and millions, and there is a limit to her resources. It is not likely that she will ever be able to so reduce Russia that that Empire will have to pay war costs. Moreover, Japan can collect from China, on account of the delivery of Manchuria, a neat sum. Money does not count very greatly in peace-making. Germany frustrated France by an indemnity; but Japan could not cripple Russia more than a decade. Her new prestige, her British alliance, her newly originated strategic positions, and her paramount influence in China, are her best security against an attack from Russia in thirty years. She can, therefore, well afford to dispense with the indemnity, and if she does not, she will make a mistake long to be regretted and dearly to be paid for.

Monday's dispatches indicate that Japan is wavering. We trust that they will make peace before this paper reaches its readers.

* * *

Items.

Washington, Aug. 22.—The weekly summary of crop conditions, issued by he Weather Bureau says:

The Japanese and Russian armies are face to face. We may expect peace or a decisive battle within a few hours.

The explosion on the Bennington, U. S. gun-boat, recently, was due to the barter-tender's fault. The men involved were killed by the accident.

Senator Martin beat Gov. Montague for the Democratic nomination to the Senate from Virginia. Mr. Swanson received the nomination for Governor.

The investigation of the South Carolina Dispensary has proceeded far enough to show that it is rotten with fraud. It is done for. Prohibition is coming in South Carolina.

The Euitable Insurance Company came into court last week, confessed some of the wrongs of its former officers, and called for an investigation by the State. That is evidence of a repentent spirit.

Summer visitors at Asheville are valued at $10,000 per day by that city. They cannot say that they are not appreciated. There are one thousand more there this year than last. All Western North Carolina is full of visitors.

President Wilson, of Princeton University, says that "cheating in examinations has been utterly stamped out" in that institution by the introduction of the honor system of examinations begun in 1893-1904 by request of the undergraduates.

A negro was lynched at New Bern August 27th. He had assaulted a lady with a view to robbery, having struck her with a meat-axe. She is expected to recover. The mob owed the negro nothing, but they are sadly in debt to the law and themselves.

The yellow fever developed a slight tendency to spread last week beyond New Orleans. Six cases developed in Natchez, Miss., and a number of cases in places in touch with New Orleans. In New Orleans the fever was held to its record, running about sixty new cases a day and from six to thirteen deaths. There have been to date 1,743 cases and 255 deaths. The authorities are fighting desperately, but they do not hold out hope now of more than measurably controlling the epidemic before cold weather.

Secretary Bruner, of the Board of Agriculture, is very much astonished at the fact that so few applications for tenants or laborers have come to him from the people of this State, in response to his circulars. It had been understood that great numbers were desired, and in fact, that 250,000 people could be placed, but not enough applications have come in to make up a car load of people, and he does not care to go to New York after a smaller number of people than a carload, say 50 or 60. There are really more offers to sell land than there are applications for emigrants. This puts a quietus on the immigration bureau talk.

Asheville, Aug. 27.—The sale of Jerseys by Geo. W. Vanderbilt today was an event in the history of of the Biltmore estate. More than two hundred people attended the sale and, of this number, about 28 were active bidders. Twenty-eight Jerseys were sold during the afternoon, bringing a total of $6,855. The first fourteen animals sold brought $4,500, or an average of more than $300 each. Buyers from Tennessee, Virginia, North and South Carolina, Georgia, Illinois, Alabama and Misssippi were here to attend the sale. The highest price paid for an imported cow was $735, sold to A. M. Bowman, of Salem, Va.

While cotton had improved in portions of central and western districts, the crop as a whole has suffered deterioration, which is most marked in the eastern districts. Rust and shedding are extensive throughout the belt, and dry, hot weather has proved injurious over much of Texas, where premature opening is reported, but the boll weevils in that State, as a rule, are diminishing. The crop has improved in Arkansas, some northern counties in Texas, in portions of Louisiana, northern Alabama, and in a few places in South Carolina. Picking is quite general in central and southern Texas and over the southern portion of the eastern districts. Wet weather has proved injurious to tobacco in Ohio and Indiana, but most reports respecting this crop are favorable, an improvement in Kentucky, the Middle Atlantic States and New England being indicated.

"The South justly may be proud of its share in the productiveness of the good things of the United States. Eliminating grain, one is inclined at first thought to ask, what else does the rest of the country raise? In the South is raised all the cotton, the cane, the rice and nearly all the tobacco. It is a great timber and oil producer. Its mines, of course, are not great, as compared with those of the North and the West, but its production of iron and coal is to be thought of. The domestic exports originating in the South constituted about 41 per cent of the whole, as The Manufacturers' Record, of Baltimore, is pleased to find in its analysis of the figures for the last fiscal year. That is an extremely good showing, considering the dimensions, resources and population of that distinguished from the exact South. Cotton and its products, it might be added, constituted 30 per cent of the exports of last year. The South has reasons for its cheerfulness, but its present prosperity is only a shadow of its possibilities."—New York Commercial. Producing 41 per cent of the exports of our country she ought to have a larger voice in foreign affairs than she has.

August 28th to 30th the third Congress of the International Council of Unitarians and other Liberal Religious Thinkers is to be held at Geneva, the home of John Calvin. Three sermons will be delivered in the cathedral in which Calvin used to preach, one in German, one in French and one in English. The latter will be preached by Rev. Minot J. Savage, of New York, who probably will not miss the opportunity to express his opinion of the great theologian. The aim of the council is "to open communication with those who in all lands are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them." The last congress, held in Amsterdam two years ago enrolled over nine hundred persons who paid their membership fee. They represented sixteen nationalities and twenty religious denominations. It is expected that the attendance will be no less this year. Among those well known in this country who are on the program are Professors Harnack and Pfleiderer of Berlin, Rev. Charles Wagner of Paris, Prof. J. Estlin Carpenter of Oxford, Dean F. G. Peabody of Harvard Divinity School and Hon. S. J. Barrows of New York.

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Dr. Henry W. Battle at Burnsville.

He did not find us in the hills, but in the sure-enough mountains of western North Carolina. He came to fish for trout, mountain trout, but larger fish were too anxious for his hook. We prayed that we might have him for a while. The Lord sent him to us. For twelve days he preached to us with great power. All of us know him as a literary genius, a master of great assemblies, but none of us really know him until we see him bring every power of his brain and tongue into beautiful subjection to his great heart full of the love of God.

With great power and simplicity he told us of the blackness, degredation, and everlasting shame of sin. With still greater power, and sweetness born of the love of God, he told us of the remedy for sin. No wonder that many accepted Christ, for we could see Him hanging on the tree in agony that He might bring life to us. No wonder that many more reconsecrated themselves to service, seeing nothing half so great on earth as to belong to the royal family of heaven, and no trial unworthy of Him who wore the crown of thorns. Brother B.'s denunciation of the little cross-roads infidelity of the Ingersoll type was truly withering. We rejoice to have secured from him a promise to visit us again next year.

We want to thank our people in Greensboro for letting us have their pastor for a little while. We must humbly hope that he may spend his life in the State, and that many other churches and communities may be as greatly blessed through his labors as this.

What a joy to us all to have had him in our home!

O. L. STRINGFIELD.

August 19, 1905.

Received for Manteo Church.

Previously reported, $539.75; Moyock, $2.50; Reynoldson, (balance), $1.80; E. N. Anketell, $1.00; Ladies' Missionary Society Union, $5.00; Edenton, $37.50; Ariel, $1.00; S. A. Griffin, treasurer, $40.00; C. W. Worden, $5.00; T. T. Speight, $1.00; Dr. F. P. Gates, $20.00; Geo. B. Twine, $1.00; A. H. Davenport, $5.00; J. P. Crawford, $1.00; L. D. Tarkington, $10.00; E. S. Midgett, $2.00; Theo. S. Meekins, $5.00. Total cash received, $678.55.

THOS. G. WOOD, Treas.

August 23, 1905.

Miscellaneous Items.

....An exchange says it is estimated that 25,000 persons were converted in R. A. Torrey's meeting in London.

....Elder Jake Chamberlain, a colored Baptist preacher, aged 107 years, died recently in McKinley, Texas. He was a native Tennessean, a faithful and devout Christian, and respected by all who knew him.—Exchange.

....Thirty years ago persons professing Christianity in Japan were severely punished by law. Now it is estimated that the total Christian population, including both Roman Catholics and Protestants, is 200,000.—Baptist Argus.

....Dr. B. F. Riley has resigned the care of the First Church, Houston, and also declined to withdraw his resignation at the earnest request of the church. This leaves the field of greatest possibilities in Texas vacant.—Texas Baptist.

....Bro. Joe Howard, of Greensboro, writes: "Recently I was in Petersburg, Va., and while there, went to the First Baptist church to see the baptistry. It is certainly the nicest one I have seen, and I there and then made up my mind that we must have one in Greensboro as soon as possible. It is built at the right of the pulpit, and the bottom of same is on a level with the top of the platform, which makes it high enough that every person in the house can see without the slightest trouble. It is about seven feet in diameter, and is circular in form, about half the circle being out in the church, the other half being back of the wall. It has a circular glass about six inches high around the front, which is capped with wood. When a baptism is to take place the water is let in till it comes up about an inch and a half on the glass, and when the person is baptised every one can see the water as it is splashed against the glass. Overhead is arched, with a row of frosted electric lights. The pool is lined with metal, but I rather think that it would be better if built up with cement. Any further information desired can be had by addressing Dr. Taylor, Petersburg, Va. If any of our churches contemplate changing their buildings in any way, I would strongly recommend that they look into this."

....We take the liberty of extracting the following from a personal letter from Pastor George J. Dowell: "Glad the skies are clear and hope for a great revival wave to strike us that will be the means of awakening all the spiritually indifferent in our churches. The revival we need is not more to Christ so much as more Christ in those professors of religion we already have. My churches are doing fairly well. Out of 75 members, one in the Morganton Asylum, one nearly 90 and bedridden, two or three moved away, we had 70 evelopes returned at Sunday's collection. This was at Cameron. I don't believe there is another church as poor as it is in the State, that does as much. I have entered upon my third year's work and am happy. Lately two or three Baptist families have moved into Jonesboro, and we are glad, for we need them: yet Jonesboro is as loyal as it can be, and in it are some choice spirits indeed. Carthage is gaining some, and though the cause moves slowly, yet Carthage has sent out several young preachers who are making their mark in the world, and the church is perhaps as prosperous today as at any time in its history. Siler City has lost several strong members by death. But we are still holding our own and with such material as is in the church there is no reason why she may not move forward as we confidently expect in the future. The Recorder is loyal to all that is good, and the editor is abreast of the times, and the old paper was never read more eagerly. I wish every Baptist would take it."

No breath was ever yet wasted in true prayer.—Ram's Horn.

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"Talks to Men," About the Bible and The Christ of the Bible—Torrey, not post-paid	75
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Quiet Talks on Power—Gordon, not post-paid	75

BAPTIST BOOK STORE,
W. O. ALLEN, Manager, RALEIGH, N. C.

The Total Abstinence Society in Denmark has decided to open up a temperance hotel in Copenhagen, and a piece of property has been bought for that purpose at a cost of $40,000.

We are very glad to know that Holmes & Haas, the cotton report grafters, have been indicted. They are under $10,000 bail. We hope President Roosevelt will see them to jail.

Dennis McGowan, a saloon-keeper of Philadelphia, speaks from experience and rebukes Bishop Potter as follows in the North American of of a recent date: "I don't think a preacher has any business giving countenance to a saloon in any way whatever. Every one knows it's wrong to sell rum, and a preacher's business is preaching against wrong things, and not helping them. I wish I had never gone into the business."

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The Woodberry Forest School is known to me not only by the reputation and success of the boys who come up from it to the University of Virginia, but also by personal visitation and inspection. It has high standards of scholarship and conduct, excellent material facilities, a beautiful situation in a salubrious climate, and a fine staff of well trained and enthusiastic teachers. These are things that in the end make a school great." Wm. M. Thornton, Dean of Department of Engineering, Univ. of Virginia.

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Temperance.

In Illinois.

The recent report of the Anti-Saloon League of Illinois gives indications of the progress of the movement, of the hopefulness of its mission, and of the stability of the organization. The league has been reorganized so that it is now a federation of churches, denominations, temperance and other societies. It now comes in close contact with the religious life of the State and is in a position to make itself felt more authoritatively as a moral force. During the last fiscal year it raised for its work $32,359, twice as much as the amount secured the previous year. Although Illinois is thoroughly organized by the liquor forces, having an association with 7,000 members and a well supplied and frequently enriched treasury, the league was able against the efforts of the rum powers and the plots of unworthy legislators, to come within one vote of securing the adoption of the local option law at the late session.—Standard.

Russia Loses Liquor Revenue.

The following interesting cable news from Russia regarding an unexpected revolt of the people from the liquor tyranny in that empire is in striking contrast with recent similar news from Japan. In Japan a widely extending temperance movement has urged abstinence throughout the war as a means of increasing the national war chest, the abstainers being asked to contribute to the war fund what they save by their abstinence. In Russia it evidently works the other way. The following cablegram tells the story:

St. Petersburg, June 3.—The Russian people—that is, the Russian plain people—have begun a new revolution against the government. They are refusing to drink. To understand the gravity of the revolt it should be stated that over 500,000,000 roubles ($250,000,000) of the revenue which the autocracy spends upon its grand dukes, is derived from the sale and taxation of strong liquors. Since the establishment of the drink monopoly in 1895, the drink traffic of the people of the whole empire has passed into the hands of the State. Drink takes the first place in the vast budget of 2,000,000,000 roubles.

Six thousand St. Petersburg workmen have now signed the pledge and sworn to touch no strong liquor until Russia is freed. The movement is spreading at such a rate that the financial condition of the government may be seriously imperiled. In several villages in the government of Olonets the peasant mirs have passed resolutions proscribing any one who touches vodka. The culprit will be condemned to wear on his neck a ticket bearing the word "Planitsa" (drunkard).

In South Russia several villages have gone over to total abstinence. After the agrarian riots in Yharkoff, the Mouniks, in the revolting village of Khorvalovka, resolved to touch no drink until they had been given sufficient land for their subsistence.

Last year, owing chiefly to the war, the revenue from State sale of drink fell off considerably. This year, what with the war and new temperance movement, the receipts will probably reach low-water mark. —Texas Baptist Herald.

Effects of Adams Law.

Mr. A. L. Brown, of Greenville, Tenn., who was visiting Washington, remarked to a Washington Post reporter that he was surprised to see in the hotel gossip of that paper an observation that the liquor law in Tennessee had proved a failure. "I don't remember just now who it was who made the statement," said Mr. Brown, "but whoever he was spoke either from ignorance or something worse. As a matter of fact, the law has proved more successful than even its warmest supporters expected. Instead of there being more liquor sold, more drunkenness, more violation of the law, there is less of each, and so much less that those who bitterly fought the law are now among its firmest friends. It has proved the salvation of the country towns and of the farming element. Where formerly many of the farmers and their help would come to town and spend the day in 'riotous living,' they come when necessary only, have more ready money, buy less whiskey and more clothes and, altogether, are much happier and better off in every way. Drunkenness and fighting have practically disappeared. The jails are not so full. An end has been put to drinking by youths and boys which once threatened ruin to our rural communities. If the law were submitted to a vote again to-day it would be carried almost unanimously and there would be few, indeed, who would have the hardihood to oppose it publicly or privately, no matter how much they might desire its defeat."

This is all very true, and we thank Mr. Brown for saying it to the Washington Post reporter. We also thank Mr. R. H. Watkins, the Washington Post correspondent of the Nashville American, for telegraphing it to the American. Just one other question comes: If the law has proven so beneficial for the towns under 5,000 inhabitants, does it not stand to reason that it would prove equally as beneficial, if not even more beneficial, to the cities over 5,000? Why then, should not the Adam law be extended to every place in the State? The only answer is, It should be! It will be!—Baptist and Reflector.

Exactly.

It is announced that the liquor dealers in Scranton, Pa., "have signed an agreement to observe the law." Then we are to infer that they were not bound to observe the law before they signed this agreement. Our observation is that liquor dealers do not feel under obligation to observe the law.—Western Recorder.

Baptist and Reflector: "It is stated that Governor Hanly, of Indiana, has established a rule that he will appoint no man to office who drinks, and his appointees have extended the rule to those whom they appoint."

WEEK-END RATES VIA SEABOARD.

The Seaboard announces the following week-end rates from Raleigh:

Jackson Springs	$3.30
Lincolnton	5.25
Shelby	5.80
Rutherfordton	6.45
Hickory	5.25
Cliffs	5.25
Lenoir	5.30
Blowing Rock	8.60
Chimney Rock	8.60

Tickets will be sold on all trains Saturday and for Sunday forenoon trains, good returning not later than Monday following date of sale, with the exception that tickets for Chimney Rock and Blowing Rock will be sold for Friday and Saturday trains, good returning up to and including Tuesday following date of sale.

Tickets will be withdrawn from sale after Sunday, September 10th.

For information apply to

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SPECIAL RATES VIA SOUTHERN RAILWAY.

$36.35—Raleigh to Denver, Colo., on account of National Encampment Grand Army of the Republic. Tickets on sale August 29th to September 3rd, final limit September 12th, except an extension of limit can be obtained by depositing ticket with Joint Agent and on payment of a fee of 50 cents until October 7th. Liberal stop-over privileges allowed.

$5.05—Raleigh to Richmond, Va., and return on account meeting Grand Fountain United Order True Reformers. Tickets will be sold September 3rd, 4th, 5th and 6th, with final limit September 14th.

$12.50—Raleigh to Philadelphia, Pa., and return on account of meeting of the Sovereign Grand Lodge, I. O. O. F. Tickets on sale September 13th, 14th and 15th, limited returning September 25th, except an extension of the final limit may be obtained to leave Philadelphia not later than October 5th, on payment of a fee of $1.00.

$15.75—Raleigh to Chattanooga, Tenn, and return on account of erection of monuments by the State of North Carolina, Chicamauga Park. Tickets on sale September 17th and 18th, limited five days from date of sale.

For tickets, Pullman reservations and other detailed information, apply to nearest Southern Railway ticket agent, or address,

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NAPKINS, 98c dozen. German mercerized. Usually sell for $1.25.
CREAM TABLE DAMASK, 50c yard. Extra heavy Irish weave. 68 inches wide. New patterns.
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HUCK TOWELS, all linen, 25c. Big size, 21x40 inches. White Damask, hemstitched borders. Special value.

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Obituaries.

EVANS.—On August 2, 1905, Mrs. Alice Evans (nee DeVane) passed away at her home in Leesburg, Fla. She was a grand-daughter of the late Rev. Geo. Fennell. She was baptized by Rev. E. J. Edwards into the Mt. Pisgah church, in Cumberland County. She leaves a husband, six sons, one sister and many friends to mourn their loss.

Her life has been one of beautiful devotion and self-sacrifice.

SISTER.

BURNS.—On Saturday night, April 15th, the death angel visited the home of Greenberry and Martha Burns, in Sanford, and summoned their daughter, Lena. The summons came after a few days' illness very suddenly and unexpectedly. She was just entering upon the threshold of womanhood, and her life was full of hope and promise. But God knows best when to reach down and pluck the flower from the garden of life. She was a consistent member of Sanford church. Her remains were taken to Gum Springs, her former church, in Chatham County, for interment, accompanied by a number of kind and loving friends, there to await the coming of our Lord and the resurrection day, when the souls and bodies of His saints shall be reunited. "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

ELBERT Y. POOL.

ROOKS.—After four weeks' severe sickness God took Meta, on the 6th inst., the first born and only daughter of Mr. L. P. Rooks and wife, to live with Him. God lent to the fond parents and loved ones for the short time of thirteen years and a few months. She was a sweet and lovable child—a continuous ray of sunshine in her home and among all with whom she met.

There is a great emptiness and loneliness in our lives and nothing can fill the vacancy in the mother's heart. But we grieve not as those who have no hope. God does nothing simply because He has the power, but because it is right and best. "And we know that all things work together for good of them that love God."

"Why, what we long for most of all,
Eludes so oft our eager hand;
Why hopes are crushed and castles fall,
Up there, sometime, we'll understand."

WESTCOTT.—Bro. George W. Westcott, after a lingering illness, died July 8th at his home on Roanoke Island, in the 68th year of his age.

In his death, not alone his family, but the community and the little church in Manteo, suffer a great bereavement.

Employed by the Government as a surfman or coast guard, he gave twenty-six of the best years of his life to that dangerous but noble calling, and was just retired with honor from the service when his call "up higher" came.

Having given himself to Christ in his youth, he was made a deacon of his church in his twenty-first year, and served honorably in that capacity until his death. For forty-five years he was an intelligent reader of the Recorder and an active leader in his church and community.

In his twenty-first year he was happily married to Bethany D. Etheridge, a help-meet indeed, who survives him and, with five living children, mourn his departure.

"Uncle George," as he was familiary called, possessed in an unusual degree the respect and confidence of all who knew him. A good citizen, a faithful servant of Jesus Christ, a devoted husband and father, has passed from us, but he has gone to his reward, and his works do follow him.

May the blessing and comfort of God abide with his bereaved ones.

PASTOR.

FLETCHER.—Bro. Thomas L. Fletcher, youngest son of J. F. and Nancy Fletcher, departed this life August 8, 1905, and was interred in the Winston cemetery on the morning of August 9, 1905, the funeral services being conducted by Rev. H. A. Brown, the beloved pastor of the First Baptist Church of Winston, N. C. The deceased was thirty-one years of age, was one of the firm of Fletcher Bros, Winston, N. C., and a member of Enon Baptist Church, Yadkin, County, N. C.

The subject of this brief sketch was a noble young man, whole-souled, large-hearted and counted his friends by the score. One of the noblest traits of his character was his devotion to the comforts and happines of his aged father and mother whose every want he cheerfully gratified to the fullest extent of his ability.

The funeral services were the prettiest and most solemn the writer ever witnessed. Not a drye eye could be seen as the beautiful casket was slowly lowered in the tomb, and as the choir sang so beautifully that old song, "Jesus, Lover of My Soul," the lines of which the deceased repeated to his sister the day before his death.

May God richly sustain those that are left with hearts all bleeding and broken, and may heaven seem only the sweeter and nearer because he whom they loved with such ardent affection has taken up his abode therein.

"Sheltered now from life's temptations,
From its cares and dread alarms,
Naught can reach the soul reclining
In the loving Saviour's arms."

Written by his friend, J. H. H.

Winston-Salem, N. C., August 16, 1905.

Mrs. Lollie Sandling Herring.

Resolutions passed by the Young Ladies' Missionary Society of the Clinton Baptist Church:

Wheeras, our Heavenly Father has seen fit to call to her eternal home our beloved president, Mrs. Lollie Sandling Herring; therefore be it

Resolved 1. That in her death our Society has lost a valuable leader and a most faithful member.

2. While we deplore her untimely death, yet we bow in humble submission to the will of Him who "doeth all things well."

3. That we esteemed her an earnest, Christian young woman, and will try to follow her worthy example.

4. That we extend to the bereaved ones our heartfelt sympathy and commend them to an all-wise God who makes no mistakes.

MRS. A. B. CARROLL,
MISS ANNIE BEAMAN,
MRS. W. B. STEWART,
Committee.

Resolutions in Honor of Capt. Moore.

At a regular meeting of Gastonia Lodge, No. 53, Knights of Pythias, August 7, 1905, the undersigned committee was appointed to draft resolutions relative to the death of our brother Knight, Capt. J. D. Moore.

Whereas, it has pleased Almighty God to call suddenly from our midst our beloved brother, Capt. J. D. Moore; and,

Whereas, we desire to offer a testimonial of the high esteem in which he was held by every member of our lodge; therefore be it

Resolved 1. That while we bow in humble submission to His divine will, we mourn the loss of a brother, wise in counsel, strong and always ready to aid all, a friend of broad sympathy and unfaltering devotion.

2. As a Phythian Knight, as far as his brother Knights may judge, he was true to every Pythian obligation and so lived as to bring honor upon our order; as a man among men, he was conscientious, forceful, brave, modest, generous, gentle, loyal and of the finer feeling—truly a golden-hearted gentleman.

3. In his death our community has lost a most useful man, the State a patriotic citizen, the church a useful officer and a faithful and consecrated member, and the family a tender and devoted husband and father.

4. We extend to his devoted family our heartfelt sympathy in their sad bereavement.

5. That a copy of these resolutions be spread upon a special page of the minute book of our lodge, a copy sent to the widow and family of our deceased brother.

6. That copies also be sent to our city papers, Carolina Pythian, Biblical Recorder, North Carolina Baptist, Charlotte Observer, Charlotte News, Manufacturers' Record, Charity and Children and Lenoir Topic.

W. A. WILLIAMSON,
J. H. KENNEDY,
S. A. ROBINSON,
Committee.

Resolutions of Respect.

On the 2nd day of July, 1905, the death angel came and bore away the spirit of our beloved brother, N. J. Britton, one of our most faithful deacons, in the seventy-fourth year of his age. He leaves to mourn their loss an aged devoted and Christian wife, three daughters and two sons—J. T. Britton, our missionary, now in China, and N. W. Britton, principal of Woodard High School. Therefore be it

Resolved 1. That pleasant Grove Baptist Church has lost a faithful deacon, a true-hearted Christian worker, the community an excellent citizen, and his family a kind, loving father and a devoted husband.

2. That we bow in humble submission to the will of our Heavenly Father who doeth all things well, and tender to the bereaved family our most profound sympathy, praying heaven's richest blessings to guide them through this world of sorrow, sin and death.

3. That a copy of these resolutions be sent to the bereaved family of our deceased brother and to the Biblical Recorder for publication, and same be placed on the records of Pleasant Grove Church.

By order of regular conference, July 22, 1905.

C. W. PARKER,
I. J. SNIPES,
MARY W. TAYLOE,
Committee.

SPECIAL RATES HOT SPRINGS, ARK., VIA SEABOARD.

The Seaboard announces rate of one first-class fare plus $2.00 from all points in North Carolina to Hot Springs, Ark., Eureka Springs, Ark., and Eldorado Springs, Mo. Tickets will be sold first and third Tuesday's in July, August and September, final limit sixty days from date of sale, but not to extend beyond October 31st.

For information, apply to your nearest agent, or address,

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E. SUMTER SMITH, Bedford City, Va.

Arrest It—$50 Reward.

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In Scotland.

About Spring Hill and Riverton, in Scotland County, there has been and is now, a time of real joy and gladness—as well as sermons of awakening power and pathos.

On the 26th of July, J. C. McNeill came in from Charlotte to enjoy his birthday dinner with "the old folks at home," and his boon companions. At the dinner among others, were Mrs. Flora Johnson, wife of A. Johnson of Charity and Children, and Mr. Alexander McKenzie of Scotland and Florida. Our people know well the musical talent and training of the former, and the "bonie" Scotch ways, humor and skill of the latter, who, some years ago, came with 100 other "new Scotch" to learn farming in America. This he learned speedily, and then giving attention to mills and turpentine, he soon amassed a fortune in Florida. He sold out his large interests there and is here now in this "summer land of song and story" to enjoy and look around. With these and other such congenial spirits, J. C.'s two days of boating, bathing, music and feasting was made to him and all a glad reminder of "Auld Lang Syne" and "Cotter's Saturday Night!"

Then, on August 3rd, the Spring Hill, Laurinburg, Laurel Hill and Montpelier (Robeson) Sunday-schools picnic, which last year as this, they chose to be adown lovely Avenue to the river hard-by the Mid-Riverton Park of Pines—by which the over-shaded "Poet's Walk," under oak, gum, dogwood and evergreen pine—opens its cozy way.

Here about 500 spent the glad day in boating, riding, sporting, feasting at a table 80 feet long—full of choicest viands, fruits, etc., all the glad day.

Next day, Brother Kendrick, our pastor, began a meeting of days, at Spring Hill church. From the beginning God's presence was manifestly with us, and souls were converted—and the church revived and made glad.

Saturday eve three happy converts were, at their request, baptized at Fairley Ford, in the beautiful Lumber River. Many regard this as the prettiest spot in the whole South. It is three miles from Spring Hill—through a delightful country—in crops, roads, and rural beauty unsurpassed. Here a good company assembled. Brother Kendrick read passages from the Bible showing clearly that baptism under the water was the Scriptural way—the way Christ was baptized, and the way all who obeyed His command should be. Then Mrs. Connelly (a Presbyterian) and her two children were baptized in the lovely stream—and as they came up from the water, music from glad hearts greeted them. Oh, it was good to be there! Sunday and Monday Brother Kendrick was at his best—apparently unwearied in his long night and day service, and the increasing numbers each service showed warm appreciation.

Monday Dr. Hale, from Wilmington, arrived, and will be with us till Friday. His sermons are freighted with gospel power and glory. His style of oratory is superb—strong, gentle, penetrating and convincing. Hearts melt before him—and stubborn wills yield to the true light. He is a great preacher as well as a boon companion.

Your scribe learned much of him, by-the-way, of Palestine, "the Holy Land," and parts of Egypt, as they now are—as he has been over them in his researches and studies. Over all the region where our precious Savior and King worked and wrought while here on earth. Dr. Hale passed again and shows it so vividly! In conversation, he is much like Dr. N. B. Cobb, of blessed memory, with whom your scribe spent many happy days in travels through the State in their respective missions.

Today (Thursday) Dr. Hale gave us a very able sermon on Baptism, spoken of elswhere in this correspondence. The meeting bids fair to be abundant in fruits. I wish, Mr. Editor, you could be in with us at the baptizing on Saturday or before.

This in haste,—as mail is due.

DUNCAN McNEILL.

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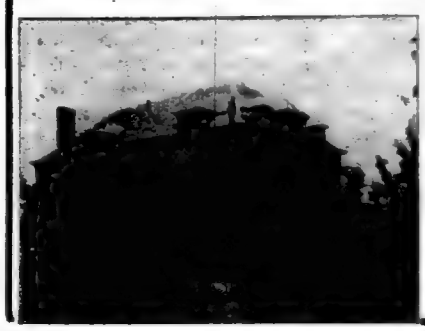
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RALEIGH, N. C., WEDNESDAY, SEPTEMBER 6, 1905.

THE BAPTIST WORLD CONGRESS.

BY JOHN E. WHITE, D. D.

It was the meeting itself that was great, far beyond anything that was said or done.

The fact of four thousand Baptists, mostly men, sitting down together in London, four thousand men representing practically every nation and people of the world and refused into unity by an inward fire that naturally leaped from one heart to another; four thousand diverse individuals realizing themselves as one people, and all together holding up the Baptist banner before the world,—it was this that spoke more ably than all the speakers.

On the very first day when these men got together, looked at and felt each other in Exeter Hall, there was an electricity in the air. Everybody heard the rumble of Providence. We realized the shock of an epoch. I though the speakers were embarassed by the sense that their addresses had not been keyed to the dramatic significance of the hour. All the speeches were good, and when the Book appears no one will be ashamed of it; but I feel sure that only two of them Gardner's and McNeill's caught step with the majesty of the Congress itself; and these two speeches—one on Japan and the other on Canada—were not crystals of Baptist world thought, but rather were intense and brilliant portrayals of Baptist opportunity in two particularly picturesque quarters of the world. I think the audience was all the time thrilling with the unprecedented character of itself. Many times the Congress was unconsciously venting itself when outwardly the applause was for the speakers. The crowd was constantly during the first three days in a pent-up state of mind.

The Congress felt itself. What was it? It was not the size of the crowd, not the oratory, nor the topics discussed, nor the singing, nor yet the presence on the platform of notable men overlooked by the vocal statue of Spurgeon. The thrill of the Congress and its moving power was the volcanic eruption of the consciousness that the Baptists are a world-people and a world-power. That was the conception that woke me up with a start. Two other men, not given to enthusiasm, have told me that this realization came over them as it had never before. I think it was the common feeling that something providential was transpiring; that God was making a move in civilization and progress; that from that meeting Baptist history would date an expanding cause.

First, the Congress exhibited the universal uniqueness of the Baptist character.

The Baptist Man—Unique!

The Baptist in a man is more than skin deep. The terms American Baptists, English Baptists, Dutch Baptists, become meaningless when you get at this fact. The superficial view of the Congress said, "What a menagerie!" "This is a world Baptist circus, not a congress." I saw the hall fill up before the gavel fell on the first day. Such a Babel. Here are men from every quarter of the world. Englishmen, Americans, French, Russian, Indian, Japanese, German, Hollanders, and Belgians—black and white and yellow. They speak a confusion of tongues, hold diverse political views; in external manner and habit are as far apart as the poles. But the very first stroke of the Baptist hammer set up a chorus without a jangle. Before the Congress had been together an hour the hall mark of the Baptist character was on every forehead. It was clear that they were all of one spirit. When I stretched out my hand to a Russian at my side, and we met in hand-grasp, though not knowing what he said, I felt we were not strangers. That indefinable something called character made up of point of view, experience and temper, stamped him as a peculiar sort and quality of man—my sort of a man. I have fellowship for all Christian men, but to my senses there was a distinct quality in the Baptist man to which something in me responded.

When the speaker sounded a challenge for the Word of God and for the New Testament, my Russian brother's lip was as grim as mine. When Lloyd George put the bugle to his lips and called the world to resist the Priest, that little Jap over there showed that he knew and felt that the bugle was for him because he was a Baptist.

When the liberty of conscience, religious freedom, the rights of the individual to an unmediated and unhindered access to the Christ was invoked, it was evident that the same fire was burning in the souls of the men from monarchies that kindled so readily in those who represented Republics.

There is such a thing as the Baptist man. He stands out distinctly against the multitude—a marked man. He is my brother. There is something deeper in him and in me, more vital, more eternal, more divine, that unites us than any of the divergences that separate us.

A World-Power.

(2) There is a fundamental and vital unity among the Baptists of the world constituting them a world power.

If there is no such thing as "the Baptist Church," as we are often jealously insisting, there is something very much like it; an organism world-wide, distinguished and described by the word "Baptist." But call it what you may, "Baptist people" or "Baptist denomination," it exists as a fact that in almost every land there are bodies of people who constitute a spiritual brotherhood of Peculiar Believers. Logically, they form a unit and potentially weigh as a unit in the religious force of humanity. Their method of expressing themselves is through local churches after the congregational order of the New Testament. Still they constitute as a people a distinct power in the world, taken altogether. Now I believe that the Baptists are called of God to front the world in a line of battle and that they are in God's sight One People despite variations and divergences.

Baptists are a river, not a system of little lakes. There is something larger in the ultimate of Baptist progress than the local church, and we are going to wake up to it. History is repeating itself. There was a time in this country, not so very long ago either, when Baptists shied from every kind of Baptist co-operation beyond the local organization. Then came State Conventions, then the Southern Baptist Convention. We will come to the world federaion in God's good time. Every step in the larger relations Baptists have taken has reacted for the efficiency of the local church. There is nothing save the counsel of fear in the way of the Baptists becoming a world-power with relations in every corner of the earth. The counsel of force, or aggression, of missionary progress, is calling us to it. The New Testament forbids it not. Christ's great word was the kingdom—the world-power. Paul's great word was the church. Christ spoke in final terms; He proclaimed the goal of endeavor. Paul preached the process and the method by which Christ's ideal was to be realized. There is nothing satisfying in the process. The method is not sufficient end in itself. Baptists have a firm grip upon the method, and above all others, are prepared for the larger, the wider, reality. The Baptist World Congress was a sublime illustration of the inherent capacity of the Baptist brotherhood to demonstrate itself in the terms of the kingdom.

Broadening.

Undoubtedly the Congress will have a broadening effect upon those who attend it. Our heritage is larger than we had realized. Our reponsibilities are increased, our Baptist consciousness quickened. Our joy in past achievements has become more intelligent. Our confidence that the future will witness yet nobler contributions to the world's welfare has been greatly strengthened.

To me, personally, it was an expansive experience to read anew my title clear to John Milton, Charles Spurgeon, Alexander McLaren and John Clifford, though in opinion and practice not one of them were in agreement with me in the strict tests of Baptist regularity and orthodoxy. The Congress wisely did not undertake to arbitrate our family quarrels. Still I think that such was the emphasis laid on the authority of the New Testament, on the Lordship of Jesus Christ, on Believers' Baptism, on Immersion as the Apostolic Baptism and on our peculiar mission to preach and practice unquestioning obedience that so far as the weight of influence fell one way or the other Southern Baptists had nothing to regret as to the effect the Congress had on the particular contentions of Southern churches.

The greatest sigificance of the Congress was undoubtedly the consciousness awakened that the Baptists are to be a world-power. We were made to realize that a unity and a spiritual agreement has existed all the time of which we were not aware.

The Congress effectively asserted the Baptist claim to such men as John Bunyan, John Milton, Andrew Fuller, William Carey, Charles Spurgeon, Alexander McLaren, Roger Williams, as Baptist leaders of the world thought. When Presbyterian and Congregational leaders brought to the platform of the Congress their acknowledgement of John Clifford and F. B. Meyer as the living champions of Non-comformity in England, we all shared the honor.

The Baptists are going to get together from everywhere, and help each other everywhere. They ought to do it. They must do it, because the welfare of humanity demands it. They can do it because Christ is the absolute and fixed centre of our system whether in Europe, Asia or America.

They will do it because the Spirit of God is moving in that direction. Those who cautiously hold aloof now will see it and go with it finally.

THE TRUE ENRICHMENT OF WORSHIP.

Dr. B. H. Carroll, of Waco, Texas, says: "In my settled judgment, no enrichment of our services lies in the direction of ritualism, vestments, liturgies, etc., but impoverishment rather. A New Testament simplicity in worship is the only guaranty against formalism, emptiness and barrenness. The enrichment comes through spiritual power, received by faith, the cultivation of Christian graces and deep moral earnestness. Leave crutches to the lame. A Baptist is but a poor imitator of Episcopalians and Catholics, and always loses caste with his own people. The world ridicules our Easter days and robes, seeing how far short we fall of the real Episcopalian and Catholic article."

Youth is a period of building up in habits, hopes, and faiths. Not an hour but is trembling with destines; not a moment once passed, of which the appointed work can ever be done again, or the neglected blow struck on the cold iron.—John Ruskin.

The Local Church vs. the Kingdom.

BY W. EDGAR WOODRUFF.

At the recent session of the Surry Association the committee on queries submitted the following:

"Would it be expedient for Baptist churches to surrender to their respective Associations legislative powers in the matter of ordaining young ministers and the establishing of new churches?"

Believing that a general discussion of the query would be timely and fruitful of good, I take the liberty of outlining for the benefit of Recorder readers the points brought out in the discussion before the Association.

It is one of the fundamental principles of Baptist belief that the individual church should be democratic and absolutely independent of outside restraint.

Nothing has power to dictate to it. Associations of churches there may be, but such associations are but the creatures of the churches. They may be advisory and educational but not legislative. In the words of an old confession of faith no one shall "lord it over God's heritage."

But may it not be that too much liberty proves hurtful to institutions as well as to individuals? Bohemia may be the ideal of a self-centered, self-loving age but it can never be the ideal of a great denomination, seeking to do its part in establishing the Kingdom of the Master. As Americans we are democratic but we delegate to our representatives power to make and execute laws for us. Moreover, each estate surrenders a part of its freedom to a Federation of States for the general good. He must be an anarchist indeed who would dare say that a great people could make lasting progress without such co-operation and direction.

Have not Baptist churches in their effort to steer clear of the Scylla of Ecclesiasticism plunged into Charybdis of Autonomism? It may be answered that we are a great people, that we number so many millions and that all this was achieved under the Autonomy policy. Very well, but what are mere numbers? Does the Master not weigh men as well as count them? For example, what are our boasted thousands of Baptists in North Carolina doing for missions? How are they in point of Christian education and enlightenment? If mere evangelism, if the mere enlisting of raw recruits without proper drilling and discipline be the mission of the great Baptist army to this generation, then all we need is a free fight and plenty of evangelists. But if we have reached a stage in our career when real constructive work along educational lines is imperative, then we must federate and educate.

That there are serious evils attending our present system, or lack of system, there can be no question. One of the worst abuses of such a system is found in the lax way in which we ordain our ministers. Under our present system two or three clergymen can, upon the recommendation of his home church, ordain any man who may desire to preach, regardless of the wisdom of such a step. Sometimes men receive ordination who are uneducated, immature in judgment, unsound in doctrine and, worst of all, questionable as to morals. Such men bring reproach upon their brethren and disgrace upon the Baptist cause. This is a pretty hard thing to say of one's brethren, but I think there are facts in nearly every association in North Carolina which will vindicate its truthful. Charity to our brethren demands that we should say that often such ordinations are mistakes in judgment rather than intentional perverseness. Two or three brethren are not supposed to exercise the wisdom of a whole association. But these mistakes will continue to be made just as long as two or three ministers have the right to take our young Sauls aside and anoint them secretly. The remedy for this lies in the association. All candidates for ordination should be brought before the association for examination and the laying on of hands. Thus the church would be acting through its representatives, both laymen and clergymen.

Another mistake of our present system is in the method of establishing new churches. At present any man can establish a Baptist church whenever and wherever he chooses. A great deal of money is spent foolishly every year in North Carolina to build church houses in localities where there is no need for such church houses. A few of our counties have so many Baptist meeting-houses that Secretary Johnson could not get them on his missionary map without piling them one upon another. Wilkes County is a notable example of an over-churched district. Often such buildings are erected out of spite work and stand as so many witnesses testifying to Baptist unwisdom in attempting to carry on the work of a great denomination without proper direction and control. It is true that the secretaries of our Boards direct affairs, but only as advisers and fiscal agents for the denomination. Verily the children of this world are wiser in their organizations than the children of light.

We Baptists know that we have the heart of the New Testament doctrine, but it is time to question whether some other denomination may not have the organization best suited for the promulgation of that doctrine. During a recent trip through our Western States it was my observation that the Methodists have live, active churches, while the Baptist churches are either in a state of suspended animation or are dead altogether. In several of the smaller towns there stands the Methodist church with a live pastor and people, battling against the saloon and the dance hall, the two great evils of the West, while right over on the other corner stands a respectable looking Baptist house with no minister and no following. Why? Because some minister had gone there when the town first boomed and built the church. He had nobody to answer to and nobody behind him. He got discouraged and quit. The Methodist church succeeded because it was built to stay and its pastor was put there to stick.

No one will accuse me of advocating the establishment of ecclesiasticism in the Baptist denomination. But it ought to be apparent to all that we do need, if not better denominational machinery, at least a pair of breaks to check the evils which we have mentioned. Such a check and such a wise counsellor we believe the association ought to be.

Lowgap, N. C., August 25, 1905.

On the Midsummer Meeting.

ON THE MISD „'ttsuf-eowauS. o

While I have a little time I'll write a word about the Midsummer Meeting. After noting very carefully the attendance, the work, the power and the far-reaching influence such meetings could wield, I'm impressed that the Midsummer Meetings ought to be "on wheels." There are many places in North Carolina where great crowds would be glad to "shut up shop" to attend three times each day. While it is true in my opinion that the meetings would be a glorious success if attended by only those from a distance, yet it is capable of going into the lives of very many more. Such meetings ought by all means to lead many souls to Christ and stimulate to the greatest activity every church within a radius of ten miles. It seems to me we could not over-rate the great spiritual power of the meetings. Faces all aglow with spiritual ardor, hearts speaking to hearts of God's precious love, all finding sympathy and fellowship in old and new-found friends—this is the character of the Midsummer Meetings. Intensely spiritual, and quite as intensely social, society worthy of cultured, Christianized people. It is such a blessed relief to see beautiful young women and handsome young men entertain each other with their brains, instead of having to make the humiliating confession that "heels" is all they have for entertainment.

I insist that the meetings be held where the greatest good would be likely to come from them, and where the most comfortable quarters could be secured. Many sections in the State would be glad to give a thousand or more eager listeners each day for a week or a month. At the proper time I can be more definite in the designation of the different sections that would bestir themselves for such a blessing.

Yours truly,

O. L. STRINGFIELD.

Burnsville, August 22, 1905.

Christ in Hell?

I wish to join with your correspondent, J. L. Vipperman, in the Biblical Recorder of August 23rd, in expressing my disapproval and with all my sense of shame at the action of our American Baptists in the World's Congress, in that they stood up before the whole world and repeated the boldest absurdity and untruth: that Christ went to hell after his crucifixon. If those doctors of divinity did believe that vain tradition of popery, they are not the sort of Baptists to represent their brethren, and if they did not believe it, they simply stultified themselves in playing the role of a false liberalism. There is no solid ground, not even a plausible ground, to stand on for the support of the doctrine of the apostolicity of the creed called the Apostle's Creed. There is no evidence that the Apostles ever drew up these articles—indeed, no Baptist can believe that the Apostles of our Lord could subscribe to any such monstrous absurdity. Christ in hell! The Scriptures say no such thing, and common sense revolts at the thought. True, Ruffinus says that the Apostles during their stay in Jerusalem after the resurrection of Christ drew up this formula of faith, but he gives us no evidence on which he rests his statement. Baronius conjectures that the Apostles composed this summary of doctrine in the second year of Claudius, not long before their dispersion, but there is no syllable of proof, and there are many reasons against the supposition. How could they palm off a falsehood upon the world? Luke the inspired historian says no such thing, nor does any writer before the fifth century make any mention of an assembly of the Apostles for composing a creed.

The fathers of the first three centuries never pretended that the Apostles composed it. If the Creed had emanated from the Apostles, it would have been the same in all ages and in all churches, and authors would have quoted it in the same language. But the fact is far different. There are as many creeds as authors, and the same author gives different versions, which shows that there was no creed reputed to be the Apostles. In the fourth century Ruffinus compares together three ancient creeds, but they widely differ from each other, not only in terms, but in some articles. The articles—"Descent into hell; the communion of saints, and the life everlasting" being omitted in some while retained in others. It is admitted that the whole form as it now stands in the English liturgy is to be found in the works of Ambrose and Ruffinus who flourished in the third and fourth centuries.

Those who repeat this creed in worship believe, "in hades" as Luke writes, means that Christ actually went to the place of everlasting torment instead of merely to the realms of the dead, and so our Baptist brethren, though they do not believe that Christ descended to hell by repeating the article, will be understood by those who do so believe as making a concession to this hoary headed heresy. What a pity that 7,000,000 of Baptists are represented in the eyes of all the world as endorsing a doctrine abhorrent alike to Scripture and to reason.

Let me add, that some friend has been sending me all this year the Biblical Recorder. To this unknown and generous friend I desire to express my most cordial and hearty thanks. The Recorder is a most interesting and able paper, filled every week with good things. I read it with real pleasure and much profit. I am sorry that this, my first article, has to be a criticism on the brethren I so much love.

The father of the editor was my most esteemed friend in Richmond College in the years gone by, and I wish I might greet his son and bid him God-speed in his able and good work.

H. G. CREWS.

Scottsburg, Va.

[Our correspondent seems not to have read our statement that the expression in the Apostle's Creed—"descended into hell"—means and is interchangeable with descended into the place of departed spirits, not into the hell of torment. Were he familiar with the Creed, he would have been spared the pains of this article.—Editor.]

The Late Capt. J. D. Moore.

Allow me, please, as one who knew and loved him well, to place one flower upon the grave of my former member and sincere friend, Capt. J. D. Moore, of Gastonia.

Since the first sad tidings came I have felt a deep sense of personal bereavement. I was his pastor for nearly five years, and during that period the handsome new church structure was erected, a work sometimes bringing to the surface the angels and littleness of men, but, in Brother Moore, I always found a warm-hearted, broad-minded sympathizer and friend.

He was one of the best all-round Christian workers I have ever known; a man of great native ability and consequently many-sided. He was quite a genius in business circles, and managed wisely and well the very large interests committed to him. His ideas of the Master's work were world-wide, and hence he enthusiastically supported, in a very liberal way, all of our missionary and educational enterprises at home and abroad.

The home, social and business circles of Gastonia will sadly miss him, but no work or circle will miss him more than the church he loved so well and served so faithfully and whose magnificent church building he, in hearty co-operation with another, who still survives, made largely possible. God bless his stricken home and raise up one of his boy at least and raise up one of his boys at least take up the work in his church and denomination, when the Master commands him to lay it down.

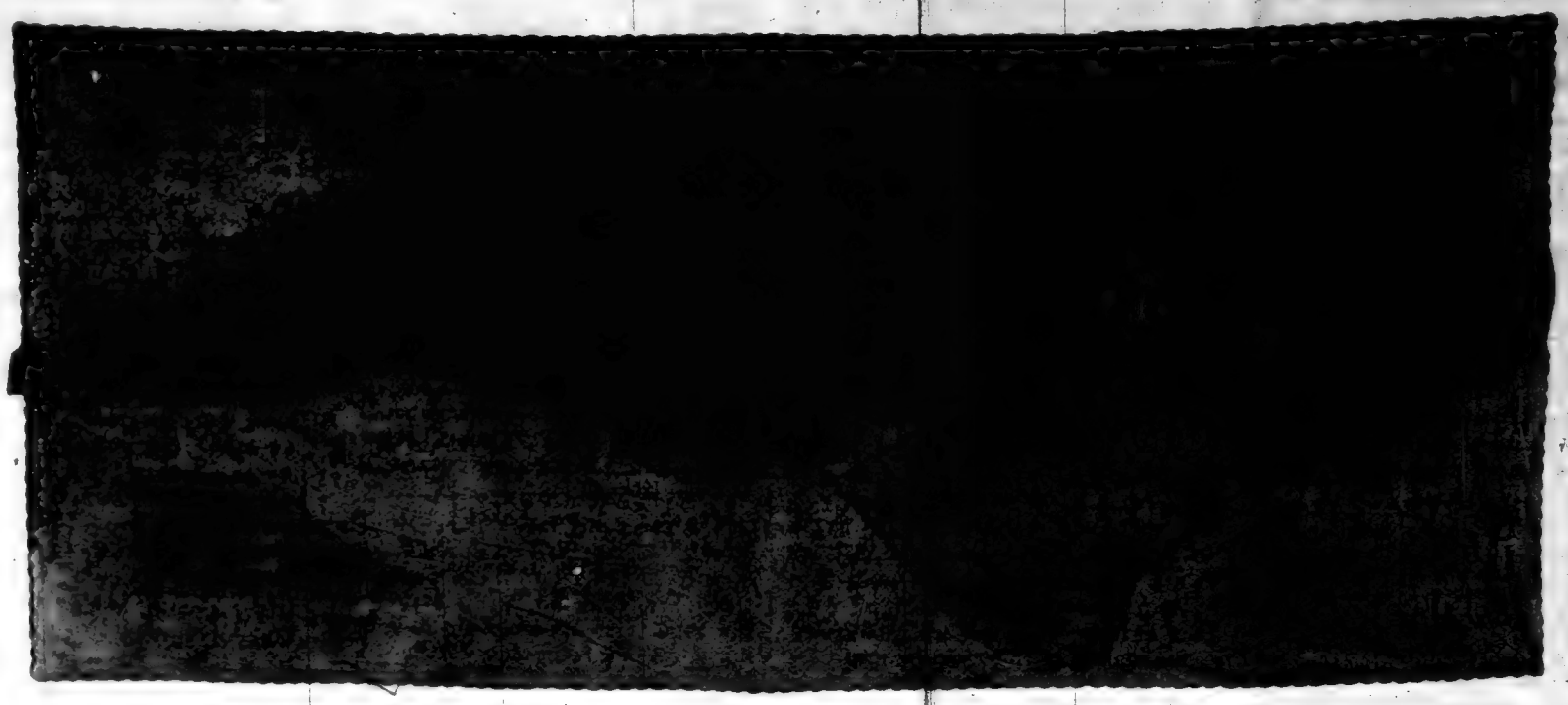
I cannot think of him as dead; there is no death for the Christian, and such was he.

"There is no death.—
An angel form steals on the earth
with silent tread,
He bears our best loved things way.
And then we call them dead."

Sadly,

W. F. WATSON.

Monroe, N. C., August 28, 1905.



Above is a cut of the Mission Map which Secretary Johnson made. He is using it this year in the State Mission Campaign. The heavy lines indicate the Associational boundaries. The black spots are the mission points, and very dimly may be seen little houses which represent the churches. In the original man these little houses are red and show quite distinctly, but in the photograph the red does not show, which makes them very obscure in the cut. The little men seen on the map are Missionaries. Only a very few of these are visible. There are 1,782 Baptist Churches in the State, all of which appear on the map. The black spots show that mission work is being done in every section of the State.

A Successful Country Sunay-School.

BY RIGHT C. MOORE.

State of North Carolina, county of Wake, vicinity of Apex, church of Olive's Chapel, W. S. Olive, pastor: here is the successful country Sunday-school of which I write—type of the best rural work, a test of methods in theory and practice, a triumph of simplicity in management and spirituality in achievement.

Pastor and People.

It was never truer than in this case that the pastor has much to do with the success of the teaching work in his churches. Spend a Saturday night in June with him and get a guests' glimpse of this household of faith—the head a Wake Forest graduate, his wife with an Oxford diploma, and their two bright little daughters maturing in an atmosphere of culture and devotion—of course there are evidences of thrift on every hand: corn in the crib, cattle in the meadow, chickens in the yard, vegetables in the garden, a miniature grocery in the cellar, cold water in the rock-penetrating well. There are 150 broad acres around him with fertile fields and heavy woodland, the spot of his nativity and the arena of his activities. Croquet for diversion; the hollows resonant with the evening chorus of whippowills; the great round moon coming up as cheerful unsleeping sentinel throughout the night. You feel that here is a man of God who loves his people and is as heartily loved by them; visits them in their homes; responds day or night, in heat or cold, to the call for his presence and counsel; a vigorous mind, a sturdy common sense, the leader's hand, the shepherd's heart, the consecrated life has this shepherd of a rural flock.

And what a noble church has rallied around him for this fortnight of years! The very stamina of our citizenship, 350 strong according to the church register but many hundreds more under its direct influence. Draw around the church a circle eight or ten miles in diameter and you have its well-nigh undisputed local field—an area embracing rich cotton and tobacco lands and containing, at a random estimate, a population of 1,500. It i sthe country of Yates, the illustrious missionary and of Olive, the homeland hero, for whom the church was named. Preaching the first and third Saturdays and Sundays in each month; the fresh and fairest of discipline; contributions to all the benevolent objects of the denomination; the care of the poor,as, for example, old "Aunt Mary" (colored), still a member of the church, and now said to be a decade beyond a round century in the flesh!

Under such a pastor, among such a people, and in such a church, what else would you expect but a successful Sunday-school?

The Church Among the Oaks.

Over, then, to the church soon after 9 o'clock Sunday morning to attend Sunday-shool. Many others have gone already—some in buggies and carriages, some in wagons and carts, some on horseback, some afoot. There stands the church building on a commanding knoll; seating capacity 800; white painted, with green trimmings; the tower enclosing a bell. The church premises include seven full acres; a little clearing for the graveyard, spacious and well-shaded grounds around the sanctuary; a lot for the school building hard by, and the balance woodland. Here in this quiet, charming restful spot is the centre of a great community's educational, social and spiritual life.

How the Hour is Spent.

Promptly at 9.45 a. m. the superintendent calls the school to order, announces two songs, reads Scripture, offers prayer, and turns over the classes to their teachers. After allowing a full tirty minutes for the teaching period, he calls the school together again, asks a brother to lead in prayer, offers some remarks applying the lesson, calls for the secretary's report, makes room for a quartet, and then closes the school, saying: "The school is dismissed till next Sunday morning, fifteen minutes to 10 o'clock."

A very simple order of service, and yet note about it these things:

(1) Began on time. (2) The Scripture read was a side-light on the day's lesson. (3) A full half hour was allowed for teaching. (4) The teaching period was immediately preceded and followed by prayer. (5) The lesson was applied in a few apt remarks by the superintendent. (6) Special music was introduced. (7) The very minute for the next session was announced, thus promoting punctuality.

The Classes at Work.

The pupils are arranged in nine classes: two of them adult, men in one and women in the other; three advanced, young men and women in each; two intermediate, composed of boys and girls; and two primary, the larger one made up of the beginners and the other of those a little above them in age or attainment. The latter classes meet in the school building where they can have separate rooms, little desks, black-board and other teaching appliances; the other classes meet in the church auditorium, T-shaped, and for a one-room structure unusually well adapted for Sunday-school work. The class roll is called and then laid aside; if a member comes in late he gets no credit on the record for being present. The collection always goes to benevolence, since the expenses of the school are borne out of the general church expense fund; thus the entire contributions for one quarter will go to Foreign Missions; for another to Home Missions; for a third to State Missions; and for the last to the Orphanage. Coming to the teaching work and speaking for one class, namely, the class of men, just forty present, and all heads of families, the method of teaching was quite effective: instead of questioning closely as to facts or himself lecturing the class, the teacher simply asked several members successively: "What did you get out of the study of this lesson?" The responses were generally prompt, thoughtful and suggestive. A glance around the auditorium and into the primary rooms revealed the fact that all the classes were very attentive and evidently being well taught by consecrated men and women. Good, faithful teaching of the Scriptures—that is the centre and substance of the Sunday-school.

The facts just mentioned are worth a glance deeper. Notice classification—the books usually advise mixed classes of little children and of adults, but separate classes for boys and girls. Here that rule is disregarded—and evidently good work is done—for all classes are mixed except the adults. Again, in utilizing rooms in the school building for the primary classes there is a suggestion for others. The matter of the school's support by the church membership as a whole and the donation of the school's offerings direct to the various benevolences is also a point worthy of note. And a capital idea is involved in the adult teacher's felicitous appeal to the judgment of his pupils rather than a rigid inquisitiveness on the one hand or a condescending sermonette on the other.

Attendants and Leaders.

A good average of more than 200, and this is largely the key to the situation: the men and women come, the children are not sent, but brought; there are twenty or more full families, every member of which is in the habit of attending Sunday-school. There are few old people in the community, but several of them are here every Sunday with children and grandchildren studying the Word of God.

Of the officers, the pastor is a regularly enrolled member of the men's class, and he takes his seat as a student therein every Sunday he is at home. The superintendent, after opening the school, drops into the same class for most of the teaching period. The assistant supplies teachers, greets visitors,and occasionally teaches a class. The secretary is accurate and faithful in his record. The treasurer turns over the collections periodically to the church treasurer through whose hands all church funds must pass.

The teachers are usually present, but in case of foreseen absence each one is expected to provide for his class a substitute, notified in ample time to have made specific preparations for teaching the class. If for some reason this is overlooked, the duty of supplying the class with a teacher devolves, as just stated, on the assistant superintendent.

Traits That Tell.

Among many characteristics that might be named, three are manifest and predominant:

(1) Simplicity in Methods. No complicated machinery; no doubtful expedients; yet an aggressive conservatism; and everything as clear as noonday to the entire school.

(2) Sociability. You feel it before you enter the church door; as the school assembles it is manifest in every seat and aisle; as the classes go to their places it reappears without a ripple of confusion; and when school is over, there is the neighborly interchange of greeting, inquiry and fellowship. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

(3) Spirituality. Place here the accent of the school's life and activities. The school is not for social contact or mental culture, much less for entertainment or gossip, but through the diffusion of Scripture knowledge to secure and deepen the spiritual life of the people. Plenty of good cheer, and vivacity, to be sure, but not a needle's point of room for frivolity or flippancy; the service throughout breathes the spirit of devotion; these workers are earnest Christians, and their meeting-house is their sanctuary, house of prayer, gate of heaven. The meeting for teaching is clearly and correctly a meeting for worship.

Such, in brief sketch, is one successful Sunday-school in the country; there are others; and may there be many, many more!

News Notes.

....Plymouth has voted out saloons. Good.

....Now that times are better, will you not send in your subscription?

....Some of our pastors are always on the lookout for new subscribers.

....We regret to know that Mrs. J. A. Campbell is seriously ill with typhoid fever.

....The Colored Baptist State Sunday School Convention will meet at Halifax September 19th.

....Our house of worship at Marshall was dedicated September 3rd. We congratulate Pastor Wood.

....The brotherhood will join us in tending sympathy to Pastor E. R. Harris in the death of his wife.

....William Jewell College, Mo., has recently finished a $20,000 mansion for President John Priest Greene.

....We regret to hear that Pastor M. P. Davis has resigned at Tarboro. The work there has prospered under his faithful and vigorous ministry.

....Principal Edwards stated to the London Congress that the Baptist churches in Wales have already received 40,000 members as a result of the great revival.

....Since January Pastor D. F. Putnam has preached 204 sermons and baptized thirty-five, witnessed sixty accessions to the church on his field and in two other meetings that he has held."

....The representatives of the Wake Forest Law School all passed their examinations before the Supreme Court last week. Professor Gulley is making a great record. Congratulations.

....Rev. N. L. Gaskins has resigned the pastorate of the Enfield Baptist Church to go into affect second Sunday in September. His address after October 1st will be New Bern, N. C., R. F. D., No. 1.

....We regret to record the death of Dr. E. F. Early, of New Bern, son of Brother Abner Early, of Aulander, and a young Baptist of many fine qualities. We extend sympathy to his sorrowing family.

....We were glad to see Bro. R. R. Fleming last week. He is a North Carolina divinity student in the University of Chicago, and he is doing well. We rejoice that it is his purpose to spend his ministry in North Carolina.

....Spencer church, a few years ago, aided by the State Mission Board, has become the inspiration of the South Yadkin Association. She did a handsome thing in her entertainment of the recent session of the Association.

....Next week we will print the picture of the world's champion memorizer of Scripture—a young lady who committed to memory in less than three months the entire New Testament. She is a North Carolina mountain girl.

....Pastor V. M. Swaim recently closed a splendid meeting at Ijames Cross Roads. Bro. J. A. Summey did the preaching. There were six baptized and the church greatly revived. Such faithful ministers, backed by a good people, could not fail.

....Bro. Squire J. Beeker, who was reared in Davie County, but for two years in Crozer Seminary, was a welcome visitor at the South Yadkin Association. He will finish his course at Crozer next year, and then some North Carolina church should win him back from the West Jersey Association, New Jersey.

....We record another triumph for John Charles McNeill. The September Century carries a poem by him with a full page illustration drawn by A. B. Frost—the foremost of magazine illustrators. This distinction has rarely been accorded any living Southern man, and the best of poets are glad to have it.

....Some time ago Bro. J. B. Stallings, one of our most faithful ministers, went to China Grove and preached against great opposition and many discouragements. He was faithful, and now there are two brothers, J. E. and L. J. Kirk, at Wake Forest, studying for the ministry from China Grove Church.

....Bro. W. P. Campbell writes: "On Thursday night, August 26th, I closed a meeting with Sandy Bottom Church on my field. The Lord heard our prayers and graciously blessed us. I baptized six, and some others have expressed a desire to join in the near future. The church was greatly revived. May the Lord be praised."

....Pastor C. C. Haymore is in a meeting this week at Flat Rock Church, Mount Airy. Geo. P. Harrill, of Thomasville, is aiding him. Brother Haymore is expecting a good meeting, and with such good help we feel confident of good results. Pastor Haymore is doing a splendid work at Flat Rock and on his entire field.

....Professor C. C. Wright reports a splendid meeting, held recently at Edgewood church, by Pastor W. F. Staley. He says: "We had recently a wonderful meeting at our church. There were nineteen additions by baptism, the membership received a great spiritual uplift, and we have a hopeful outlook for the future."

....Pastor S. L. Morgan, of Littleton, writes: "I have just closed a good meeting at Enterprise church. The church is revived, and a goodly number are awaiting baptism. Enterprise is the only point near Littleton that is held by the Baptists, but here we have a membership of more than a hundred, and are gaining ground."

....Dr. Louis M. Gaines, of Georgia, has been elected as professor of the chair of Anatomy and Physiology in Wake Forest College. Dr. Gaines is a graduate in medicine of Johns Hopkins, and spent more than a year in the Rhode Island Hospital at Providence. We congratulate Wake Forest on having secured his services.—Christian Index.

....Our Sunday-school Missionary, Hight C. Moore, spent almost the whole of July and August in the Western part of the State holding institutes and making addresses on Sunday-school work and attending associations. During the two months he participated in fifty-eight services at thirty-three points in the territory of twenty-six associations, traveling by rail and private conveyance 2,239 miles, at an expense of $66.25. Personally and by proxy, he is endeavoring to do some work in each of our sixty associations this year. Only nine remains as yet unvisited. Brother Moore has proved himself the very man for his work.

....Pastor J. F. Mitchiner reports splendid success on his field. At Western Avenue, Statesville, the work is bounding forward. They have painted their meeting-house, have raised about 50 per cent more money than in any previous year, and the work is hopeful from all sides. He recently closed a meeting at Bethel, where the next session of the South Yadkin Association is to be held, which resulted in ten baptisms, fifteen conversions and a great revival among the church members. Mitchiner left a field which was paying him $1,100 to accept this one for less than $600. See God's blessing upon his sacrifice. It is ever so.

....Pastor Mashburn, of Louisburg, writes: "We are looking hopefully forward to Wharton's meetings. Practically all the Christian people of the place will unite in an effort to bring in a better state of religious affairs in our town."

....The First Baptist Sunday-school has for a number of years taken pride in its Bible Class for Students of the Agricultural and Mechanical College. This year the course, planned as far as possible on college lines, will consist of thirty-six studies on the Life of Christ as Related to the Life of To-day. The class, to which all students are cordially invited, is in charge of Miss Fannie E. S. Heck. The fall reunion will occur September 10th at 9.30 o'clock.

....The work at Wilkesboro and North Wilkesboro is moving constantly to the front. The congregations are splendid, grow larger all the time. The membership is receiving additions from time to time. The contributions are growing larger all the while. There is some talk of dividing the field and getting another strong preacher to join Pastor Staley. These churches will soon do this, and it will be a good day for the Brushy Mountain Association when they do. Strong preachers are our need in almost all Associations. We shall be glad to see this advancement.

....Carter A. Jenkens, son of our beloved C. A. Jenkens, of Statesville, N. C., was ordained last Sunday, September 3rd, to the full work of the gospel ministry. Brethren J. N. Stallings, J. F. Mitchiner, R. G. Green and the father of the young man constituted the presbytery. This young brother is a full graduate of Richmond College, having taken the A. B. and M. A. degrees. He is a fine and successful business man, is well equipped, is consecrateed to duty and God's cause. We welcome him into the ranks of our ministry, and predict that he will make for himself a worthy name.

....Our work at Salisbury is making admirable progress. During the year just closed there were twenty-six additions to the church, a net gain of eighteen. They now pay $1,400 to their pastor, $42 to Associational Missions, $91.30 to Home Missions, $118 to Foreign Missions, $27 to Ministerial Education, and for all objects, $5,584.69. There is a total of 277 members, in Sunday-school, 260; in W. M. S., thirty-six members; in Y. L. M. S., twenty members; in Baraca class, forty-four members; in Sunbeam Band, forty members. How God is blessing this church, and how she should take courage and press on.

....Pastor M. P. Davis, of Tarboro, writes: "The coming session of the Tar River Association is the seventy-fifth anniversary, and one session will be given in celebrating this occasion. We desire that every church and Mission Society in the Association be represented. We also want representatives from all the Boards and religious papers of our State to be present. We don't want any one to remain away because the Association meets in Tarboro, or a town. We are not strong, but we will entertain all the messengers from the churches and Mission Societies, and representatives from the Boards and papers who will send their names to W. E. Shearin, Tarboro, N. C., or myself, not later than September 28th, but will not promise to entertain those who do not. We want a large delegation, but we want homes secured and messengers assigned before the sessions begin."

....Secretary Johnson, who attended the Haywood Association which was held at Waynesville last week, says: "There was quite a good contingent of the traveling fraternity." Hight C. Moore, John E. Ray and Archibald Johnson were all present and took part in the discussions. Pastor Simms deserves great credit for the beautiful house of worship, which is now nearing completion. The location is desirable and the church is an ornament to the town. It is, by far, the handsomest church buildig in Waynesville. Brother Simms and his consecrated wife have made great sacrifices for our cause in Waynesville, and have done a lasting work. There are many notable spirits there. It was my pleasure to enjoy the hospitality of ex-Congressman Crawford and his excellent wife. Brother Crawford is a politician who does not neglect his duty to his church. He was moderator of the Association and is teacher in his Sunday-school. Judge Hillyer, of Atlanta, Ga., was present part of the time. He made a fine speech on Home Missions."

....Pastor A. R. Love writes from Hendersonville: "I am in the midst of my fifth summer's work at Hendersonville. This has been, in some respects, the greatest year in the history of the town, and of the Baptist church also. A census just taken by the Board of Trade shows that more than nine thousand visitors have been in Hendersonville since June 1st, and many of them are here yet. Our church has been full at every service. We have been favored with visits from a number of ministerial brethren, including Brothers Spilman and Moore, who were with us on the second Sunday in August, and Dr. H. R. Moseley, of Cuba, who, with his wife and boys, spent about two months with us. Bro. W. N. Flanders, of Charlotte, is spending the summer here. Brothers Simms, of Gaffney; Gwaltney, of Hickory, and Plemmons, of Kentucky, were here, but did not stay over on a Sunday. Brother Spilman said that he thought I preached to people from more different places than any man he knew. We have them from Canada to Mexico. The spiritual condition of our church is encouraging. I baptized three young ladies on last Sunday night. I am expecting Bro. George C. Cates, of Louisville, to help us in a meeting in November. Our church has raised fully two thousand dollars this year. We paid a debt of a thousand dollars on the parsonage and an old debt of nearly three hundred on the church, besides keeping up current expenses and gifts to missions and the Orphanage. Now, that we are out of debt, we are talking of enlarging our church. Dr. E. E. Bomar is to be with us next Sunday, and we hope to get a nice collection for Foreign Missions."

Swansboro.

Our meeting at Swansboro was quite a success. First in numbers and in spirituality. Brother Hall, of Davis, did the preaching, and it was done well. As a result of the meeting, I have baptized thirteen. Our work at this place is making some progress, I trust, along all lines. Our pledges are very near all paid. The people of Swansboro know how to care for their pastor, and each month finds his salary paid.

Yours for Christ.

E. C. ANDREWS.

Swansboro, N. C., Aug. 29, 1905.

It is a matter for gratification that the Baptist periodicals issued by the American Baptist Publication Society are, throughout, so high in their character and so splendid in their mechanical features. Only the best writers are engaged for the quarterlies, and the editors of the papers are the most competent men and women to be secured in our denomination.

The human soul is a pearl of great price: for it the Lord came seeking.

That $2,000 Deficit.

The printer left out a line or two in the last article on State Missions which destroys the sense of a paragraph. It would appear that while we are $1,000 ahead of what we were last year, we are $2,000 behind and no explanation is made of this. The appropriations this year were a little larger than last. There were fewer resignations this year than last, and most of the missionaries were on the field at the beginning of the year. All these things make the amount to be raised this year about $2,000 more than last, so that while we are $1,000 ahead at this time, we still must raise $1,000 more than we did between now and December last year in order to report no debt.

Somehow, the Associations, with one or two exceptions, have not moved off so far as well as usual. There is a lack of snap and enthusiasm and a falling behind in contributions to most objects. Just why this is, I am at a loss to know, but the traveling brethren will bear me out in the statement. The Pilot Mountain and the Liberty were notable exceptions, as perhaps were some others that I did not reach. Will not the Associations yet to meet come up with enthusiasm and supply the deficiency caused by the falling back of many of our Associations? Men and brethren, let us begin now in downright earnest. To delay is perilous. When I express my fear about raising the full amount this fall, the answer invariably is, "Oh, we'll come out, we never fail;" but we have failed. For the last five years we have never been completely out of debt, and last year we were further behind than any of the five. There is no magic wand to wave by which money can be brought into the treasury. It can only come by having the individual churches and individual members of these churches do their duty.

LIVINGSTON JOHNSON.

From Missionary Bryan.

I am here on the mountain trying to get a much needed rest, but cannot rest for the thought that it has been already too long a time since you have had a letter from me.

You know, of course, that Yates College has grown into a union college and seminary in Shanghai, and will be on a much larger scale than at first planned. We hope to have a college and seminary worthy of this great country and of our great and growing Baptist host.

We have nominated our half of the Board of Trustees and the brethren of the Northern Board are taking steps to nominate theirs. The ten trustees will meet soon to arrange plans to be submitted to the two boards. Will not write any more about this until things are more definitely settled.

Since arriving from my vacation at home my principle work has been to reopen the Bible Training School. We began at the beginning of the year. The attendance was good, closing the four months' session with twenty promising men. The class will begin again about the 20th of September. We all consider this our most important work, and we are rejoicing in the early prospect of some well trained and trustworthy evangelists.

It also fell to my lot to organize and have charge of two churches in Shanghai. There are about fifty thousand Cantonese in Shanghai and no church especially for them. One of the churches was a Cantonese Baptist church. We were able to begin with eight members, and have since baptized five. We were very fortunate in being able to get a good preacher and pastor for this church. He has been eighteen years in the United States as pastor of Chinese churches and twelve years in Hongkong. The Cantonese are a prosperous people, and we hope to have in a few years a self-supporting church.

There are also many Mandarin-speaking people in Shanghai and no church for them. The other new church was for this class of people. We begin with seven, and have since baptized ten.

There are a number of inquirers in both churches. The Old North Gate Church has also baptized more than usual this year. The work everywhere is most encouraging. As the people at home take more interest, so the work grows in interest out here.

It has made us all happy to see that our Baptist people have decided at last to stop playing at missions and go to work in real earnest.

Pray that we may be wise to enter the many open doors!

Fraternally,

R. T. BRYAN.

Mokkanshan, July 21, 1905.

South Yadkin Association.

Moderator J. N. Stallings called the Association to order, and J. M. Dunaway, pastor elect of Spencer church, delivered a happy and cordial address of welcome. He is already strong in the hearts of his people. No one was more welcome at this Association than Pastor Dunaway.

W. H. Rich was asked to respond to the address of welcome. He did so with becoming dignity.

A motion by W. H. Rich to dispense with the reading of the letters was lost, but a timely digest of the letters will, ere long, supply the desired information better than the letters can, and will displace the reading of the letters.

J. N. Stallings was re-elected moderator, V. M. Swaim clerk and treasurer.

Dunns Mountain, a new church, was admitted into the Association.

Secretary Johnson was given the first place on the program, and with his map before the people, made a strong speech for State Missions. How the people love him and admire his frank and honest dealings with the people. He is indeed servant of all. The missionaries in the South Yadkin are second to none in the State, and all the churches heartily support State Missions. The pledges were $590.50 this year, against $491 last year. This is splendid. Bro. M. L. Kesler was present and delivered his initial address. It seems fitting that he should make his first appearance, as General Manager of our Orphanage, in his native Association—begin at home. He spoke of how he had been thrust into the position. His references to Mr. Mills, the founder of the Orphanage, and to Brother Boone were so kind and full of loving appreciation. No higher tribute can be paid to the great work done bky Bro. Boone than that given by M. L. Kesler. It was beautiful. Then the references to the women could not have been more tender. He gave them the high praise which they have so richly deserved. He told of some of the plans for the future; for the improvement and advancement of the school; for the extension and improvement of the farm; for the increasing of the milk supply and housing the cattle; for the improvement and beautifying of the grounds. In this work of bringing forward the beautiful we know he will surpass the fondest hopes of the people who have loved the Orphanage best. He spoke of the debt and the desire to pay it off at once; that we may have everything in good shape by the Convention. Let every Sunday-school in the State take a special collection for this debt at once and we will have no more of it. Brother Kesler pleased his hearers very much, and no man will be more gladly heard in North Carolina from this day. The pledges amounted to $622 against $481.50 last year.

S. D. Swaim read a strong report on Foreign Missions and gave his time to C. T. Willingham, missionary to Japan. Mr. Willingham has his father's face, voice and heart. He made no reference to the customs of the people in Japan, but told of Christ's love for lost men and the needs of the heathen. It was a benediction to sit and hear a man, who has surrendered all to the foreign field, speak of this great work and God's blessings upon it. We hope he may be able to spend some days in North Carolina among our churches before he returns to Japan. The pledges are $585 against $486 last year.

W. H. Rich read and discussed the report on Home Missions. Few of our pastors can stand with Rich on any mission work. The pledges amounted to $265 against $176.50 last year.

Every department of our work was advanced. Seldom has this writer seen a better session of an Association, and never a better spirit shown. Nathaniel Richards, the pastor-supply at Spencer, presided over the devotional meetings, and always did it so well. The people at Spencer and the whole Association will ever be grateful to him for his splendid services, and to his daughter, Miss Gertrude, for her splendid work in the choir. We would be delighted to see some good field capture Brother Richards for North Carolina. He has served many years in New York State, and is only South for rest, and expects to leave Spencer the first of October, at which time Pastor Dunaway will take charge of the work.

Dr. Vann and Prof. N. Y. Gulley delighted the Association on the subpect of Education. Our institutions are safe in such hands, and we only regret that these brethren cannot visit every Association in the State.

Bro. C. A. Jenkens made a short, buf pointed, speech for the Baptist University for Women. Every one was so glad to see him well and stronger than for years. He preached Friday night on "The Sin Against the Holy Ghost."

C. G. Wells, formerly a pastor in the South Yadkin, but now of Kinston, was a welcome visitor. He has a large place in the hearts of people in this section.

W. H. Rich preached the introductory sermon from 2 Kings 2:11. He spoke so well of "a life well directed and gloriously ended."

The South Yadkin is making splendid progress along all lines, and with such pastors and such membership, we may expect yet greater things.

The next session is to convene with Bethel church, six miles from Statesville. C. A. Jenkens is to preach the introductory sermon.

J. S. FARMER.

Brushy Mountain Association.

This body met in her thirty-second session at Walnut Grove, seven miles from Wilkesboro. W. F. Staley, of North Wilkesboro, preached the introductory sermon from Eph. 4:3-7. C. C. Wright was elected moderator. He makes a fine presiding officer. W. H. Church was elected clerk, and served well. S. J. Gennings was re-elected treasurer. He is old in this work, and the Association could do no better.

The Orphanage lies close to the heart of the Brushy Mountain Association. The pledges amounted to $192, but they will raise much more for the orphans than they pledge. They voted unanimously to call on each church to take a special collection for the present debt. Let every church in the State do as much at once. We can pay that debt in sixty days and never know it. Why not do it and save interest?

The Sunday-school work was heartily discusses. Bro. H. C. Moore was commended to the churches and pledges were taken which amounted to $16.50.

All of our missionary objects were given thorough airing, cordially commended, and the pledges amounted to $641.50. This is an increase of 20 per cent over last year. The Brushy Mountain is coming. There are earnest workers, men who believe in the work of missions, to be found here, and more and more of the people are getting awakened to the necessity of this great work.

God's blessings have richly rested upon the churches during the past year. There were 185 baptisms this year against 75 last year. This is a source of great encouragement. One hundred and ten more souls won this year than last. Let the whole Association pray that there may be five men called of God to preach from this great ingathering. How we do need men who will consecrate themselves, with all they are, or are capable of being, to the cause of the Master.

W. R. Bradshaw was much missed, but everybody is saying: "We have a good and strong man in Bro. W. F. Staley to succeed Brother Bradshaw." He already has a great hold on his people, and they have up a real love case.

The cause of temperance was discussed with spirit and earnestness. Wilkes will come out from under the cloud of brandy and whiskey making, and some day will be one of our strongest prohibition counties.

The Brushy does not take pledges for Ministerial Education. The Wake Forest men would do well to attend these mountain Associations. There is a door which stands ajar, and would be opened if our college representatives would knock; but that fashion seems to have passed. The people in nine Associations this year have asked: "Where are our Wake Forest men?" What could I say? Shall we still have to hear such questions?

The next session of the Brushy is to convene with Harmony church, four miles west of North Wilkesboro. Milton McNeill is to preach the introductory sermon. Let the foreigners come, they are wanted.

J. S. FARMER.

Ordination of R. D. Stephenson.

On the 23rd day of August, 1905, by the authority of Branchville Baptist Church, Portsmouth Association, Virginia, a presbytery, composed of Elders L. M. Curtis, C. W. Scarborough, W. C. Blair, B. T. White and E. J. Harrell met with the church at Robert's Chapel, West Chowan Association, North Carolina, for the purpose of examining Bro. Robert D. Stephenson for the ministry.

After a careful examination of Brother Stephenson on Christian experience, Bible doctrines, church government and his call, it was unanimously agreed to set him apart to the work of the ministry.

Accordingly, after partaking of the sumptuous dinner prepared by the good people of Robert's Chapel, the large congregation reassembled, and the ordination sermon was preached by W. C. Blair. E. J. Harrell led in prayer, then the laying on of hands by the presbytery, C. W. Scarborough delivered the charge and Brother Stephenson pronounced the benediction. Thus closed a great day at Robert's Chapel, and she may well be proud of this noble son.

L. M. CURTIS, Chairman.
E. J. HARRELL, Secretary.

Home Circle.

You and I.

When first we wandered, you and I,
Oh! you and I, o'er field and field,
There seemed a contest—Earth and sky,
Which should the greater glory yield?
Earth showed so fair, her thousand things
Of beauty born, of loveliest hue:
While little clouds, like angel-wings,
Came flitting o'er the boundless blue.
Then as we gazed the picture moved
Toward us; and the perfect grew
To yet mere perfect, and it loved.
The picture loved us, me and you.
Now all is altered: faded, dim,
The carmine tints are turned to grey;
While winter, like a gaoler grim,
With iron hand shuts in the day.
Yet still we wander, you and I,
With spirits free, not winter-bound;
To us the sun is still on high,
And garlands blossom underground
Earth is but sleeping: all is there,
Her fruit, her flowers, in long array:
Her robe of state, and jewels rare,
To wait her cornation day.
For suns may rise, and suns may set,
And summer-leaves lie tempest-strown;
But you and I can ne'er forget
The glories we have loved and known.

The Price.

BY EVELYN ORCHARD.

She sat at the long window of a drawing-room looking out upon the Bayswater Road, seeming to watch the traffic of the street, but seeing none of it. It was one of the last days of a crowded London season; a long hot summer, full days and fuller nights, had made faces more pallid than those of the dwellers in the slums. The freshness had gone from the trees which are the glory of London; the corroding dust lay thick upon the branches which over hung the railings of the park. The house with which we have to do was situated far down the Bayswater Road, almost opposite the entrance to Kensington Palace Gardens. It was a large modern house with a stucco front, and a long glass portico, ugly without beyond description, but within a bower of beauty; a costly treasure-house, full of pictures and old furniture and china which represented just so much wealth. In this case it represented also much labor and self-denial on the part of those who owned it. They lived in the world where money is not coined by a hammer-stroke or a lucky investment. By the sweat of their brow and the travail of their brains Mus- treasure-house. They had made their treasure-house. They had made thei positions in the world of letters, had become personalities whose acquaintance was considered a distinction worth paying for; we shall see whether to them it was worth the price.

She was a handsome, distinguished looking woman of the languid type. Born to the commonplace, she has done her best in twenty long years to banish the reproach. Her dress was carefully studied by herself first, and afterwards by a modiste who was an artist at heart. It was the sort of dress which cannot be described in the ordinary jargon of the fashionable reporter. "Mrs. Musgrave looked distinguished as usual," was the common formula, and it was a description she had hugged to her breast. The words set her apart; and that had been the dream of her life, to be singled out from the common herd. Apparently, however, it had not conferred that happiness she had once expected from it. It was half-past six on a July evening the night before Goodwood. She had just come in from the Park—the prancing horses were not long gone from the door. She had missed many familiar faces in the usual haunt, once more the season so far as London was concerned was over. The rest of the year had to be lived. She was pondering on that problem when she heard a key in the door. Her color did not rise, but a curious tremor crossed her face, and she suddenly pressed her hand to her heart, and turned her face half expectantly to the door. But remembering that Musgrave never entered the drawing-room except when social claims demanded his presence, she relapsed into her listless mood. If she wished to see him, she must always seek him now. It was a bitter thought. But this time surprise was hers, for immediately the door was opened and he looked in. A tall, fine figure of a man, with a handsome face that had undoubtedly helped him in the long struggle. Robert Musgrave looked a fit mate for the elegant woman who turned her head, disguising the surprise she felt with an indifferent glance.

"Ah, there you are, Helena," he said lightly. "Well, once more the show is over. I thought I'd better come up and inquire what is the next move."

"I am going to the Luttrells at Cowes next week, and then to Stratharron. At least, I was but I have changed my mind."

"Have you? I looked in to say I am going to the Klondike with Tony. I saw him to-day, and we've arranged everything. What will you do, if not Cowes and Stratharron?"

He leaned on the buhl cabinet against the wall, and looked at her with a certain critical air. She had gone off sadly, and her verve seemed to have disappeared. She had always looked her best when animated, she had been a partner for the sunny hours, and now, when things were going badly, it would be better that they should part, if not for ever, at least for a substantial period. Such was his desire and intention, but somehow, though they had been walking different paths for several years, it was not easy to tell her so in plain words. It would be better to drift and let things adjust themselves.

"I don't know. I'm sick of everything, Bob. I should like to go to the Klondike, too."

"It's impossible; there'll only be two of us, and you know what Tony is. It isn't pleasure he's after. He'd chuck the whole business if you hinted at it, and as he's providing the oof, we can't afford it. But you'll be all right at Stratharron. It's always a jolly crowd."

"When do you go?" she asked dully.

"Second of August, from Liverpool. We're going off quietly. Tony doesn't want anybody to know."

"And how long will you be gone?"

"A year, most likely."

"A year!" she repeated blankly. "You would leave me a whole year, Bob?"

"Does it matter?" he asked. "As we've been living lately I thought you'd welcome it. And I've been thinking, Helena, we'd better wind up this show. I've had enough of it. You can realize as soon as you like."

"You ask me to do this; then you are not coming back, Bob?"

"Some day, yes; but you have often told me, you know, you didn't care how soon. We've had what we wanted, Helena. We've made a big flutter, got ourselves talked about, and it's over, that's all. At least I've had enough of it. I thought by your looks you had."

"But I should be left in a very anomalous position."

"Oh, no, the Luttrells or the Macleans will be only too glad to have you, and you can go South after Christmas. If you like, I'll get Lumley's to wind up this place, and save you any trouble; who is to know? Next season one or two will ask where we are, and that will finish it."

"Where shall we be?"

"God knows!" he answered, with a sudden bitterness as he turned to go. "If my bones help to bleach the Klondike, so much the better for me."

The door closed and she was left. A look of despair settled down upon her face. It was the frozen look of one who has received a death sentence. She knew that stern curve of Musgrave's chin—she had seen it once or twice, and had never known him to be turned from the purpose it indicated. Their dual life was over. They had loved each other once, but that was long ago. The world they had sought and conquered had no room in it for love, or little children, or the simpler joys of home. These had to be sacrificed; they had sacrificed them in order to further their own false ambitions. And now the wolves had turned to rend them. The long windows were wide open. A shout of happy glee rose above the din and clatter of the street. A family omnibus piled high with family luggage, the preambulator strapped firmly above all, and a white-robed happy crowd of little ones within, trundled past at that leisurely rate of speed which indicates that time has been well studied. She counted the heads, seven in all, and the baby clutching her rag doll shouting in glee. A happy crowd belonging to some glad man and woman who had chosen the better part. Her face worked, a large slow and bitter tear started to her burning eyes. She rose with a sudden gesture, then sat down, then rose again. She was like a woman torn betwixt two desires. Pride and a true agony of soul fought for the mastery. Finally she left the room, descended the soft treads of the noble stair-case, entered without knocking the library of the house, which was also Musgrave's sanctum. He was writing at the table. His face did not lighten at her entrance; he sat back patiently with the air of a man who endures. But as she approached, he was struck by the look on her face. She spoke at once, and hurriedly, as one who had set herself a task and feared a failing courage.

"Bob," she said quickly, "I don't want you to leave me. Don't go to the Klondike."

"But, old girl," he said quite gently, "there's Tony, I must; and besides, you see, I'm cleaned out. There will be enough for you, but not for me. We'd better split."

To his amazement, she slid down on the rug at his feet.

"It has been my fault, Bob—all mine," she cried in a sobbing breath. "You never wanted to live like this. Forgive me! Take me back. Let us go away somewhere out of the world, and begin again."

He sat like one stupefied, but her touch on his knee thrilled him. It was the wifely touch he once had loved and prized, but which had gone with the rest.

"You are over-tired, Helena," he said gently. "To-morrow you'll be all right."

"No, all wrong, unless I keep you, Bob. Don't you see I care yet? It's horrible. I wish I didn't; but I can't let you go."

He stooped down until his cheek touched hers.

"My God, Helena, we are both old, and what we have lost!"

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(Signed) Mrs. Mattie Shaffer.

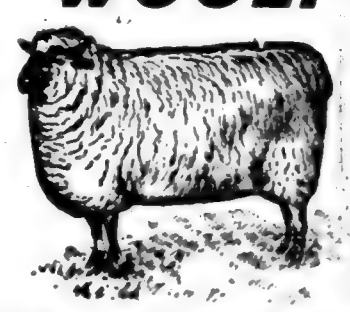
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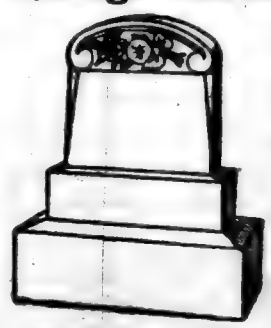


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Young People's Page

What Lies Over the Hill?

"Traveler, what lies over the hill?
Traveler, tell to me;
I am only a child; from the window-sill
Over I cannot see."

"Child, there's a valley over there,
Pretty, and woody, and shy,
And a little brook that says, 'Take care
Or I'll drown you by and by.'"

"And what comes next?" "A lonely moor
Without a beaten way.
And grey clouds sailing slow before
A wind that will not stay."

"And then?"—"Dark rocks and yellow sand
And a moaning sea beside"—
"And then?"—"More sea, more sea, more land,
And rivers deep and wide."

"And then?" "O, rock and mountain and vale,
Rivers and fields and men,
Over and over—a weary tale—
And round to your home again."

"Is that the end? It is weary at best."
"No, child, it is not the end;
On summer eyes, away in the west,
You will see a stir ascend,

"Built of all colors of lovely stones—
A stair up into the sky,
Where no one is weary, and no one moans,
Or wishes to be laid by."

"I will go!" "But the steps are very steep;
If you would climb up there,
You must lie at its foot, as still as sleep,
And be a step of the stair

"For others to put their feet on you
To reach the stones high-piled.
Till Jesus comes and takes you, too,
And leads you up, my child."

—George MacDonald.

A Useful Life.

Some time ago, Mrs. Levy, a lady in London, was lookin" for a girl to help her in doing her housework. One day while walking in the street she met a friend, and asked if she knew of any good girl that she could engage. She said to her friend: "Why don't you get one of Aunt Betsey's children?"

"Aunt Betsey's children? Pray who is Aunt Betsey?"

"She is an old Scotch woman who lives in Bird's Alley. She adopts poor homeless children; takes care of them teaches them and after training them properly, finds good places for them. I have had one of her children for some time, and she is the best girl I ever had."

"That is very singular," said Mrs. L. "This woman must be a curiosity. I would like to see her. I'll go."

The next day Mrs. Levy went to Bird's Alley to find Aunt Betsey's home. She entered it, and saw a large, tidy-looking room. The floor was as clean as hands could make it. In the room were eight or nine girls from three to fifteen years of age. They were all busy. Some were ironing, others were sewing or knitting, and the youngest were twisting up slips of paper to make lamp-lighters.

While she was looking at them, an elderly Scotch woman entered. She wore a plain gingham dress, with a white apron, and a large, broad-frilled cap. As she made a courtesy to the lady, her face lighted up with a smile that made it look quite beautiful.

"I am looking for a girl, my friend," said Mrs. Levy, "and your home has been recommended to me as a good place to get one. Are these your children?"

"Oh, no, ma'am; I am not so rich as that. But let me see; there's Lizzie; she's been here long enough for a recommend. She's a strong, hearty girl, ma'am, and never will trouble you with any mean, low ways. Come here, Lizzie. Now look into her face, ma'am. That's how I choose my children."

"Then are none of them yours?"

"Never had one in my life, ma'am," said Aunt Betsey with a smile.

"You are paid, then, for taking care of these children and providing them with a home?"

"Not a stiver, ma'am; who's to pay me? They are all poor orphans; not one of them has a father or mother except me, and I am both to them, they think," she said, as she looked around affectionately at them. "They had honest parents that was taken off with heavy sickness, and I couldn't see them suffer. True, it's but little I can do, for there are thousands of such poor creatures in the world, but I'll do what I can. I've put thirty-one into good places."

"What, do you mean to say that you have taken care of and provided for thirty-one children besides these that are here now?"

"Yes'm, and the Lord's blessed me to do it with my own hands for more than fifteen years back. I've never wanted, neither have they; and whether it's knack in me or goodness in them, I don't know; but they'll all mind me, that they will, ma'am, with lifting up a finger."

What a beautiful sheltering cloud Aunt Betsey was! Without husband, or children of her own, without any church or committee to help her, without any means but what she earned with her own hands, and by their help, she had been a kind guardian and teacher to thirty-one poor children, besides the eight or nine then in her house. She had clothed, fed and taught them according to the best of her ability, and then had found them homes, where they could be useful and happy.—Selected.

Two Cents an Hour.

"Whoa! there. Where are you two little brats running away to?" Sunday at that! "Why, I've a good notion to take you right home with me and lock you both up!"

"Oh, Uncle Charlie, please let us pass," cried Fred: "we will be so late they'll give us both a target mark."

"Well, let the tardy marks go." "I asked you where you are going?" This was the question of Uncle Charlie Barton as he spread himself over the pavement so that Fred and Bob Barton couldn't pass without being grabbed.

"We are going to the meeting; let us pass now," answered both the little fellows at once.

"What kind of a meeting?"

"Why, don't you know?" Fred asked in surprise. "It's the meeting of the Helpers' Band."

"Where does it meet?"

"Around a big table with a red table-cloth," spoke up Bob.

"Ha! ha!" laughed Uncle Charlie Barton; "and what does it do?"

"Makes up money for the poor and sends money and Bibles to Asia."

"But where is your money, kids?"

"Here," said Uncle Charlie, running his big hand down in his pocket bringing up such a large handful of bright pieces that the two little boys thought him rich; "here take fifty cents each of you."

"Oh, no, Uncle Charlie!" put in Fred. "We promised only to bring the money we made ourselves." And seeing that the gentleman was off his guard they darted past him and were soon in their places at the red-covered table.

"Humph! I'd like to know how those two infants make any money," Uncle Charlie said to himself. He then walked on and forgot all about them.

The next afternoon Mrs. Barton, Uncle Charlie's wife, was told there were two little boys at the gate to see her; and going down to the gate she found Fred and Bob in their blue over-alls, escorting an old broom.

"Do you want any cleaning-up done?" asked Fred, pretending not to know Aunt Jane. "Me and Bob clean up cellars, porches, yards and walks. Mother—I mean Mrs. John Barton—rec'mends us. She says we do it extra fine; and look here, she gives us two cents an hour."

"Walk right in," said Aunt Jane; "my yards need you very bad. An hour and a half by the clock the workmen swept and picked up trash and pulled weeds to beat the band. Then for their pay—three cents apiece. They were tired and hot, their hair was damp and ruffled up, but they looked proud and happy.

"You've worked first-rate," said the lady, "and here is fifteen cents apiece."

But the honest Band boys would not look at the silver pieces. "We couldn't put that in God's holy box," they said, "'cause we promised to earn it, and we've only earned three cents apiece."

When Mrs. Jane had hunted up the six brown coppers, and her workmen had carried their broom and money off, they left behind them a clean cellar and an extra clean backyard, and, besides, they left a new thought:

"Do I give God what costs me an hour a day?"

REUBEN TENNYSON.

Boomer, N. C.

Riches do not consist in having more gold and silver, but in having more in proportion than our neighbors.—Locke.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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THE TREATY OF PEACE.

The President.

President Roosevelt took his place in the Hall of Fame last week. Peace between Russia and Japan is distinctly his achievement. The fact is the more wonderful because his opportunities were so limited. A third party has not much room on such occasions. Mr. Roosevelt kept himself within bounds and labored with such skill, tact and force that peace was arrived even after the civilized world had lost hope. The Big Stick is worth while in such a cause. So is the strenuous life. The hour required a man of his stamp. No other, we imagine, would have been equal to it.

As an evidence of the foreign appreciation of Mr. Roosevelt, his position is most impressive. He held the confidence of both Japan and Russia; and he spoke for France, England, Germany and all civilization. He is popular in the United States. Of few presidents have Americans been so assured that they would do the right. Even the South, which opposes him and which has reason to oppose him, holds him a man true to the right. It appears that this impression obtains in equal degree in foreign courts and that they go beyond the American people in their estimate of the force of his character.

Japan.

The Japanese plenipotentiaries made a genuine sacrifice; but their country gained. They will return "to stones and perhaps to dynamite," as one of them has said; but they cannot be without the assurance that they have done well by their country and the world. Their people are against the terms; but their people are war-mad. The Japanese Plenipotentiaries are evidently men of the large, patient, far-seeing mould; incomparably larger than their Russian colleagues.

In the treaty of peace they secure for Japan all that the war was fought for and enough besides to insure peace. This secured, they would not spill blood for booty—or to teach a stupid and stubborn nation a lesson.

Japan has (1) control of the far Pacific; (2) Practical occupation of Korea; (3) Domination of lower Manchuria; (4) Paramount influence in China. She fought only for control in Korea and an equal chance in Manchuria.

By the conduct of the Plenipotentiaries she has gained the good-will of civilization. That is worth to her now several times a billion dollars. It is in fact, indispensable. With the constant warning of the "Yellow Peril" cry, Japan was likely to lose upon the conclusion of peace the good-will of the United States and the sympathy of far-seeing men everywhere. An overwhelming triumph might have inflamed her beyond control. But her Plenipotentiaries, voicing the moderate and conciliatory spirit of the Mikado—one of the great men of the world—has signified to the nations that Japan is as self-contained as she is triumphant. She prefers peace to war. She surrenders booty rather than shed blood. She is content with the inherent fruits of victory and seeks not to humiliate her defeated and really helpless antagonist.

This spirit carries great assurance to the nations. If there is a Yellow Peril—and there is—so long as Japan represents it, we can reckon upon a reasonable and peace-loving administration of it.

Japan takes her place in the galaxy of great powers with all the more glory by reason of her concessions. Her alliance with England has been renewed. Her friendship with America is clear. These two nations have in her an attorney for progress in the troubled Far East. There will be no more talk of the partition of China. Neither Germany or Russia will take Chinese ports again to suit their convenience. Without this friendship of the Anglo-Saxon powers, we might look for the intensification of the Far Eastern question; but as it is, that question is settled—more definitely settled than at any time since steam and coal began to be factors in sea-power. Japan will dominate the Far East in co-operation with England and America. Russian dominance meant greed and blood. Japan's dominance means progress and peace. China will stiffen her back-bone and lift up her head. She will also open her gates.

Even so has this war-made paths for the feet of them that publish the Gospel of Peace.

Russia.

Russia gained the concessions upon which the treaty's fate turned by stupidity and ignorance. These brought upon her the war. These brought her defeat. It was well that they should save her face at the last. She refused to confront the situation; but preferred to grope in a dark future rather than accept humiliation. It would have been a good bargain, had she made peace on the original terms; but she made a better by stupidity and stubborness. Her Plenipotentiary Witte exulting like a foot-ball captain and boasting like a seven-year-old, presented a typical Russian spectacle. Put him at that beside the silent Komura! And Witte is the best of the Russians.

The Czar goes back to his sad business a sadder and a wiser man. The baby in his cradle may yet lead an army into Manchuria, but the Czar—never. It is better for him. He has plenty to do: a vast domain; a numerous and variegated people; a mighty sea of new thoughts sweeping over them—these are clay ready to the hand of one fit to make a great nation. The Russian people are a strong people. They have a mighty history. It appears that, moving one hundred years behind the general procession, they have just come into the borderland of modern civilization. Let us hope that Czar and people will in the next thirty years proceed step by step to work out a government worthy of the twentieth century—strong to control and mighty to respond.

Russia is better off for the war. The Far Eastern ambitions were wrecking the Empire. Now, since they have been quenched, internal construction may proceed;—will inevitably proceed, for the people are aroused.

Once more, war makes for progress. The wrath of nations praises God.

The World.

The nations are taking their lessons. The soldiers are abandoning the old drills, having seen how the ragged Japanese lines won. The generals are learning the use of Science on the field. The admirals are thinking about the little torpedo boats. The surgeons have new lessons in saving lift and preventing disease. Few wars have been so fraught with martial lessons. The merchants are preparing for the immense trade that will follow upon the quickening throughout the East. The missionaries have the bugle to their lips proclaiming the harvest. The foreign ministers are revising their alliances. Japan and England; England and France; Germany and Russia, or Germany and anybody;—while the United States continues to play the part left her by her father—of Friend of all the world.

STATEMENT.

I have neither the desire nor the inclination to misrepresent any individual, or body of individuals, in North Carolina or elsewhere. I freely and gladly grant to every man the right to think, speak and act as he may wish. In my report of the Pilot Mountain Association I reported the facts as they were and have no cause to retract. It is my business to state what happens, and if any person thinks he may need to explain when his position is made public, possibly it would be well to revise his speech before making it. Those who were present in the recent session of the Pilot Mountain Association know that my report of that meeting is correct, and I am satisfied with that.

As to the case of Brother Loftin—one of the leading pastors in the Association is my authority for the statement. I was not discussing Brother Oliver or his church, but "Ministerial Relief." I have no desire to injure any church or member, the only thing I wish to give is facts, and I welcome any correction that is needed. Read the minutes of the Association, and it is easy to see who contributes to this or that object; who believes in this or that cause.

J. S. FARMER.

GRATIFYING OPENING AT WAKE FOREST.

Wake Forest College opened last week with a record-breaking enrollment of students. The week closed with 250 on the Hill with prospects for a total enrollment during the session of 350. Thus the steady progress of the institution is maintained.

In the absence of President Poteat, Dr. Charles E. Brewer, as Chairman of the Faculty, had charge. The faculty heartily co-operated with him, while he with the skill, enthusiasm and resourcefulness of a veteran managed the campaign. We tender him congratulations and thanks.

Three hundred and fifty boys at Wake Forest indicate a fine state of mind in the denomination at large, and foretell a finer state to come. Wake Forest's hold upon our people, our people's belief in Christian education, are strong and growing stronger.

Three hundred and fifty young men are just about as many as Wake Forest can look after—and yet she will have 500 in a very little while. This means that Wake Forest must have more endowment. In equipment, in support of teachers, in number of teachers—in income—Wake Forest representing a people who deserve the best must not fall short of the best.

* * *

And now for great openings of our Baptist Woman's University, Chowan Institute, Oxford Seminary and all the academies!

GOD THE ONLY HOPE.

Lesson for September 10. (Ezekiel 47:1-12.)

The prophet upbraids in the time of prosperity; but in the time of affliction he speaks the word of comfort. In Israel's triumphs she could not bear the prophets who called her to better things; but in her despair she heard gladly their visions of deliverance. We have in this lesson one of those utterances which glorified the Captivity, saving the Nation from utter despair and demolition. Their national existence a thing of the past, these visions gave them a peculiar hope and a particular indentity. They remained a nation—a nation of God. He loved them throughout the long consequences of their sins; and He gave them this hope in Himself.

Other nations had ideals. Israel alone had her hopes anchored in God. Other nations received mighty messages; but Israel continued to receive messages from God.

Ezekiel's Message.

Ezekiel came telling of a river, a river that flowed from the sanctuary, a river that grew in depth and volume as it flowed, a river that bore life upon its bosom redeeming everything that it touched.

The interpretation is easy. The river is true religion, in other words, God in the hearts of men. It comes forth from the canctuary—the place of worship: It comes of worship, it comes of God. So Ezekiel conveyed to his fellow captives in the midst of despair the one hope of deliverance—God. From him proceeds the river that will redeem us; that will make us prosperous; that will save us from our desolation.

He speaks of commercial as well as spiritual prosperity. Even so long ago, God was saying to men, "I am the source of good—in commerce, in politics, in the things of the soul; in one as much as in the others: God is the giver of every good and perfect gift. Whether we are in captivity or not, having Him we have all. Christ repeated the idea in His "Seek ye first the Kingdom of God, and all these things shall be added unto you."

Has Thou Seen This?

Such was the question put to Ezekiel. Now put it to yourself. Hast thou seen the River flowing from God—the River that grows deeper as it goes, that is stronger for all its work, that so far from failing, increases in power; and that is sufficient to redeem a great dead salt sea?

Hast thou seen that? Then why despair for any good scaue? How be cast down? Nothing

can resist that River. It is sufficient for all. None can wade it. It envelopes and submerges all that enter it. It is the River of Life. It is Christ moving down the centuries in the hearts of His own. It is the prophet's hope; it is the individual's hope; it is the nation's hope; it is all the world's hope. It is the River of political cleanness; of personal righteousness; of commercial success. It is, we repeat, the one River of Life, without which there is no hope, no success, no life; with which no disaster is so black, no captivity so complete that he who drinks of this River can be without hope.

Religion First.

And so once more we put religion first. It is no more than to put God first; and you dare not put Him second. Is your farm located on the River? Is your commerce afloat on that River? Are you drinking of the waters that flow from the canctuary? If so, well; if not, your captivity is without hope. There will be a time when you long for medicine, but find none of the leaves of all your vast forest sufficient; when you hunger for food but find naught of all your orchards and stores fit; when, in sight of the River, near by its wholesome waters, you will find your place a miry place, and for the life that you craved only salt.

Such was the message of God through Ezekiel to Captive Israel. What is that messages to me! Would I rise above captivity—of any kind,—let me go to God. Would I redeem my spirit from evil, let me go to God. Would I reform my city or State, let me turn in the cleansing River of God? Would I be prosperous, let me go to God. Would I have fruit and cattle and riches, let me seek them of God. If they come from any other, they are curses. If from Him, they are blessing.

Son of man, have you seen the River of God with healing in its waters, and seeing have you remained unclean and poor and captive?

Would you find this River? Then seek the Sanctuary whence it flows. Worship is the way to God. To worship is to drink from the River. Let others depreciate regular worship, the house of worship, the means of worship, but you—never. Let us, whatever we do, fail not to worship. Even so shall we build the Temple from whose Sanctuary flows the River; even so shall we make the River!

THE A. & M. AGRICULTURAL BUILDING.

Not often does one building mark a turning point in the history of a people; but that so much significance attaches to the Agricultural Building of the A. and M. College, dedicated at Raleigh last week, we stand to demonstrate.

At first the A. and M. College permitted agriculture to be overshadowed. There were years when the industrial trend in North Carolina was anything but agricultural. To-day the chief subject of the A. and M. College is agriculture; and the industrial trend is toward the farm. There has been a revolution and agriculture is victor. This building is the monument on the battlefield—a fighting monument.

Nothing could be more desirable. We want North Carolina to be an agricultural Commonwealth. The mills and factories are well enough, but Intelligent Agriculture is the noblest foundation for a Commonwealth. For this the new building stands.

We should rejoice to see one thousand young men studying agriculture here.

For this change in the policy of the A. and M. College we give much credit to President Winston. When he was chosen President he was known as a man of Letters. He is that yet. His appreciation of Letters, however, has not kept him from making the A. and M. College what it should be, but rather has served to rightly balance the proportion of Agriculture, Mechanics and Letters.

The dedicatory exercises were notable. Of the several speeches we may mention only that of President Poteat of Wake Forest—it being his first speech in the presidency. With tact and force he pleaded for a liberal education for the farmer, saying truly that the farmer of all men could least afford to content himself with more technical knowledge. The speech was well received, and made an excellent impression.

* * *

The fact that 10,000 North Carolina farmers are reading The Progressive Farmer and that this building will command the patronage of thousands of their sons, speaks more promise for North Carolina than atnyhing we can think of.

PREPARING FOR A PROTRACTED MEETING.

Yes, they are to be prepared for! Every effort is to be made beforehand with a view to making the meeting successful. And there is preparation worth while. A ship clears for action before the battle. It is too late to remove wood-work and every-day equipment in the hour of conflict.

More attention to preparing our churches for revival would save many "a season of grace" from becoming a season of—well, not exactly disgrace. Parents and teachers have an especial duty to prepare. They are the agencies through whom the Spirit most often chooses to work. The Spirit of God can do anything, but He will not use an unfit vessel.

Pastor Leland Powell has undertaken to prepare his church by means of a letter. We submit it here by way of suggestion:

Dear Brother or Sister:—As you already know, we have decided to begin a series of meetings at our church at an early date. Please bear in mind that these meetings are neither mine nor theirs, but yours; and that they are going to be very largely what you make them. If your life is consistent and commendable, so that the Lord will hear your prayers "If I regard iniquity in my heart the Lord will not hear me"—Ps. 66:18), and if your heart, hands, and lips are ready and willing, so that the Holy Spirit may use you ("Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God"—Romans 6:13), then we may expect a great revival—Christians will be refreshed and the lost saved. (Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee"—Ps. 51:12, 13.)

The success of our meetings is of great importance. These days of meeting will probably determine the future destiny of many—whether they will spend eternity in heaven with all that is pure and lovely, or be "turned into hell with all the nations that forget God." Ps. 9:17.)

Then how our hearts and efforts should go out after the lost! Is there an unsaved one in your home? If so, there may be your nearest and best opportunity of saving a soul. Oh, that our hearts were beating with the great heart of God for the salvation of the world!

More than all, pray for the Holy Spirit, that He may have full possession of you, personally, and use you.

Now let me suggest that, when you shall have read this letter, you retire to some secret place, and there pray something like this:

"Take my life and let it be consecrated Lord to thee;
Take my hands and let them move at the impulse of thy love;
Take my feet and let them be swift and beautiful for thee;
Take my lips and let them be filled with messages for thee;
Take my will and make it Thine, it shall be no longer mine;
Take my heart, it is Thine own, it shall be thy royal throne;
Take myself, and I will be ever only, all for Thee."

And then do your part toward answering your prayers by seeking first the lost in your home (if any), and then among your neighbors.

For you encouragement, read Matthew 7:7-12; Make 11:24; Luke 18:1-8.

Be sure to attend the first service on Sunday night, August 20th.

Your servant for Christ's sake.

LELAND J. POWELL.

Ray, Va., August 1, 1905.

P. S.—Please pass this letter to each church member in your family.

A TREMENDOUS NEED.

BY ARACHEL.

It is the solemn truth, that quite a considerable number of the members of our Baptist churches are not Christians, if we judge them by the words of Paul as found in II. Thessalonians, 3rd chapter and verses 1-7. In fact, the entire third chapter (a short one) makes it quite clear—provided we take the words, "withdraw thyself," to mean to "turn them out of the church," to use the Baptist vernacular.

And I. Timothy, 6th chapter and verses 3-5, teach the very same thing.

It is always wise for a Baptist to give an exact "Thus sayeth the Lord" or words precisely quoted from His Book.

I (and many other Bible readers) would be very glad indeed to get an "ex cathedra" statement from some brother who can tell us, absolutely, what "withdrawing thyself" does mean, if not "exclusion."

Once knowing this, we are prepared for action. And, if "exclusion" is the meaning, then the cleaning out of the churches should begin at once and not stop, till every Achan in the camp be sent to his proper place.

And then, I believe, that the churches, though heavily depleted as to numbers, will begin to receive, at once, an overflow of blessings from Him who said: "They that love me will keep my commandments."

Then will come, also, another thing, a knowledge of the true number of Baptists that are in the world—a very important item. For then, when making out the amount of contributions to be assigned to each Association or State, I do not think the amounts then apportioned would quite reach the sums of money now given out to be raised for a year or two. But after that, when the contributors are only those who do not believe in baptismal regeneration but in regenerative baptism, and only those who "do not do good as they have opportunity," to gain the favor of God; but who do good because they love to please God, after they have been born again.

Suppose we all agree that those should be excluded from the church who "walk disorderly," etc., then comes the question, "Who shall bring the case before the church conference?" In the average Baptist church it will be found that there is great repugnance to being the first member to suggest action in the case of Brother Blank. Some good brother may say: "I cannot make up my mind to bring up the case, because he is a friend of mine and a member of one of the most influential families in our country, and his father, if the son was excluded, would not any more pay any money to pastor's salary and missions. It will not do to make him mad." This brother does not know that a real Christian will not object—and, that, if the parent is opposed to the action mentioned and uses bad language about it, then the parent should be "withdrawn from."

Again, some brother, who has complete information about the bad conduct of the member who is the subject of all this hesitation, will refuse to testify against the suspected one, for fear of personal injury from the party on trial if he is excluded. This is too absurd, almost, to believe; but I have personal knowledge of such cases.

Many more cases of like manner might be mentioned, but the result of all the talk in the subject is a postponement—and a postponement of the trial, like some similar puttings off in cases in court, amounts nearly to a verdict of not guilty.

Unhappily and unfortunately, a tremendous majority of real Christians, not to mention the average church member, does not read the Bible. Many members do not own one. A majority of Baptists (I hazard the statement) do not have one clear and well understood reason why they did not become members of some other denomination.

Alas! so many young church members never go to church service, Sunday-school or prayer-meeting. They have (what they consider a strong argument in favor of this conduct) an ocular proof of the absence of very many old members. They see so many who "joined the church" years ago staying at home or visiting or working up the day book and ledger accounts. These latter forget that the Lord keeps a Day Book, "the Book of Remembrance," which shall be opened on that great and terrible day, when all accounts shall be settled FOREVER.

P. S.—Please read the verses in Timothy and Thessalonians mentioned in first paragraph.

I will give a Bible to any one who truthfully says that he (or she) is not able to buy one.

R. H. L.

Kinston, N. C., August 22, 1905.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Owing to the absence of the stenographer the Quartely Letter to the Societies was unavoidably delayed. To give all Societies time to fill and return the Quarterly Report Blanks enclosed in this letter the Third Quarterly Report will be held open until September 12th. Let every Society report.

Haywood County Association.

My Dear Miss Heck:—Our Associational Meeting was held in Waynesville during the session of the Haywood County Association. This was decidedly the best meeting we have have ever had. We assembled in the Methodist church at 11 o'clock on Friday with fifty or more ladies present. We had with us several ladies who are employed by the Home Mission Board, Miss Mary Taylor, Miss Ellis and Miss Burges, all doing work among the mill people of South Carolina. There were several other visiting ladies present who added greatly to the interest of the meeting.

The work in Cuba, the mill sections, mountain schools and missions in China were interestingly presented. Reports from the three Societies, Waynesville, Clyde and Rock Springs, were very encouraging. Waynesville now has a young ladies Society, Sunbeams and a vigorous boys' band, with a membership of twenty-nine boys, from fourteen to five years of age.

Mrs. W. T. Crawford has charge of the boys, and we are expecting good things from them.

We hope to organize a Society at Locust Field Church soon.

We are looking forward to the time when we may report many more Societies in our Association, but 'tis hard to get our people—even our pastors—to realize the importance of woman's work.

With greetings to you from the ladies of our Association, I am,

Most cordially,
HATTIE SILER.
Waynesville, N. C., Aug. 20, 1905.

Constitution for the Margaret Home.

Article I.—This home for missionaries' children, Home and Foreign, shall be called "The Margaret Home."

Article II.—The object is to provide a home where the children may have educational advantages, a healthy climate, religious training, and happy surroundings.

Article III.—The Board of Government shall consist of an Advisory Board, composed of one Woman's Missionary Union representation from each State, Territory and District of Columbia, S. C. C.; a Local Board of thirty-one ladies from Greenville, S. C., and an Advisory Committee of six gentlemen from Greenville, S. C. These to be elected annually by Woman's Missionary Union.

Article IV.—The Local Board shall appoint its own officers and fill all vacancies. They shall make all rules and regulations for internal management of the Home.

Article V.—Report from the Local Board regarding the Home and its management shall be rendered annually to the Advisory Board, who, in turn, will submit it to Woman's Missionary Union. The amount needed for support with suggested State apportionments, shall be annually presented by the Advisory Board with the report.

Article VI.—Children under five years will not be admitted, unless motherless. Boys can remain till fifteen years of age; girls till eighteen. Applications for admission must be endorsed by the Home, or Foreign Board, and sent to the Corresponding Secretary, W. M. U. She, with the officers of the Local Board, will constitute the Admission Committee.

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Dr. J. Newton Hathaway of Atlanta, Ga., who is considered the most expert specialist in his line in the United States, has issued a number of very valuable books and every afflicted reader of this announcement is invited to write for one of these books on their disease. Write for the one you want. 1. Diseases of the Throat and Lung; 2. Kidneys and Urinary Tract; 3. Diseases of Women; 4. Skin, Rectal and Rheumatism; 5. Blood Poison; 6. Nervous Debility and Vital weakness; 7. Stricture; 8. Varicocele; 9. Gleet and private disease of men, and his book for men entitled "Manliness, Vigor and Health." All of these books are very valuable and every person afflicted should send for one or more. Remember they cost you nothing.

Dr. Hathaway has treated and cured the chronic diseases of men and women for a quarter century and has met with such great success that he is the recognized authority on these diseases to day. He will also counsel and advise every sufferer free of charge and you should write him without delay. He has established a reputation for honesty and superior medical skill, and you can find no better medical advice anywhere, and too, it costs you nothing. Write to-day. The address is J. NEWTON HATHAWAY, M. D., 83 Inman Bldg., Atlanta, Ga.



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THE vital wearing points of a shoe are: the outer-sole, inner-sole, counter, and upper—the muscle and bone of shoe service.

The counter is hidden from view; the inner-sole is seldom examined; and the quality of the outer sole is obscured by paint or other material used in finishing it.

How, then, can the purchaser judge what service he is going to get? He must look into the birthplace of the shoe—the conditions under which it was made.

Good seed cost little more than poor seed: but there is a big difference when you gather the crop.

A saving to the manufacturer of a cent or two taken out of the counter, inner-sole, or outer-sole, means a ten-fold loss to the consumer. Six or seven cents added to the quality of the material makes a great difference in the service of the shoe. And yet the manufacturer can add to or take this much from the material, and you can't tell the difference until you have worn the shoes.

If economies are introduced into any shoe plant reducing the expense and waste items by say five or six cents a pair, isn't it easy to see how that plant can make better shoes for a given price?

That is just how Craddock-Terry Co., of Lynchburg, Va., make better shoes than their competitors.

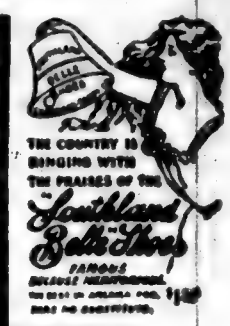
Economy at every point! Their shoe plant is the largest in the South; is a model one as to equipment and management—no waste; they are after a large volume of business on a small percentage of profit, rather than a small business on a large margin of profit. Expense-per-pair is less this way. But above all this, their plant is in Lynchburg, a most wonderful district.

Living is cheap, and Labor doesn't cost so much. Its workmen are intelligent, willing, and ambitious, for the employer, rather than against him; and numerous other items entering into the cost of the shoe are smaller.

Economies which seldom attain in the congested districts North and West. These savings this Company puts into the material, where the wearer gets the benefit of them.

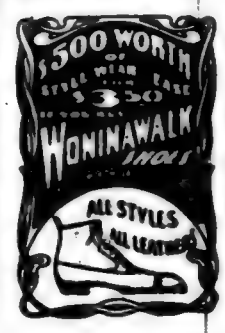
If your dealer doesn't handle Craddock-Terry Company's shoes, he is gradually dropping behind. Refuse to accept "something just as good," and you wont need as many shoes as heretofore.

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Sunbeams' Corner.

Conducted by Miss ELIZABETH H. BRIGGS, Band Superintendent for North Carolina.

A Boy's Map.

A well-known missionary told the following little story to a gathering of Christian Endeavorers: When the boy was about twelve or a little more, he asked his father if he might do something that he very particularly wanted to do. His father was a wise man. He trusted his boy; and, feeling sure that William could be trusted, he gave his consent willingly, and then thought no more about it.

That night, when all the family had gone to bed and the country manse was silent and dark, William got up, dressed himself, and slipped downstairs quietly, and lighting a candle he went to the dining-room and shut himself in. And then he forgot everything, in the excitement of what he was doing; he might have been afraid of the weird, dancing shadows that flickered about the room had he not been so busy and interested in what he wanted to work out. He took down the pictures from one side of the wall, and then on the dark wall paper he began drawing a great map of Africa with thick, white chalk lines; he worked on in the silence by the light of the candle, standing upon a piece of furniture to reach the top of the wall, and then stooping down to complete his map near the wainscoting. He filled in mountains, rivers, plains, and deserts in heavy chalk lines, and then marked the places where he knew missionaries were working. At last it was finished; the big map of Africa stood out clearly on the wall. Then William went to bed, and because he had been up at such a late hour the night before he slept longer the next morning, and when he went down to the dining-room he found all the family gathered around his map, and each one was asking: "How did it come here, and who could have done it?" "And is not the wall paper spoilt!"

The father turned to William when he entered the room, and asked him if he knew anything about it. William's dark eyes must have flashed with excitement as he owned up that he had worked out the map in the night, when all were asleep. His father was a very wise and kind man; he did not scold because the wall paper was spoilt, but, putting his hand kindly on the boy's shoulder, he asked him to tell him why he had done it.

"I wanted to know how big Africa would look on the wall. I must know all about it, for some day I want to go to Africa to be a missionary, and I must learn every bit now, you know."

Then said the missionary: "No word was spoken of blame. My father understood, and saw it was real to me, and we all talked about Africa when we sat down to breakfast. Every one who came in for the next four days saw the map, and they talked about it, until lots of people got quite an enthusiasm for Africa, missions, and the needs of that great land. We were all well up in Africa. The wall was repapered, but the interest did not die out. Missionary zeal cannot burn in one heart alone: it is infectious."

When William was fourteen years old he was baptized by his father; and some years after he became a missionary, but not to Africa after all, which was the dream of his boyhood, but to India. It reminds us of another, who hung his walls with maps, and studied them until the needs of the world were burned into his soul. He, too, thought of going to Africa, but God called him to India; and the name of Dr. William Carey has ever since been linked with that of India.

It will do all boys and girls good to get a like enthusiasm for missionary work in heathen countries and to get an interest in other lands. Young people are needed who have imagination to see and feel, for these are the people who move the world.—Kate Maud Johnson, in Juvenile Missionary Herald.

Strange Mothers.

We, Fanny and I, do not think we would like to be really Chinese children. Why, the little girls have such tiny feet put into the smallest little shoes, and they cannot walk and run the way we can. We are sorry for them, and we hope some day to help the mothers not to bind the little girls' feet. One day a Chinese mother was here and father was playing with us, and she said to mother, "The European fathers like the girls as well as the boys," and mother said, "Yes; why not? God gives the girls as well as the boys to us, and He loves them the same."

The rich Chinese give their babies to Malay people to take care of until they are three or four years old. We would rather have our really own father and mother to take care of us.

One little girl was brought home quite ill to her mother's house, and one night the doctor said the little girl was going to die, and the mother sent for a gharry (carriage) to come quickly to take the little girl away before she died, but there was a great storm on. It was thundering and lightning, and nobody would take out their horses in the storm, and just as the storm stopped the little girl died and God took her home to Himself. The mother told our mother that God must have warned the little girl to die in her father's house.

They sent for a Chinese coolie and he took the little body of the dear little girl away in a box and buried it, and no one of the family knows where it is buried. The little girl's father was away at the time and the mother said: "If it was one of the boys had died, I would send a telegram; but as it is only a girl, I cannot even send a letter." It is the Chinese custom to not say anything about the death of a little girl. We are glad that Jesus loves the little Chinese girls, and we believe they will be very, very happy in heaven because they have so little happiness here.—Margaret and Fanny Shellabear, in "Children's Missionary Friend."

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News of the Week.

Markets September 2d.

Cotton, 10½@10¾. New bales sold to date about 100,000.

Oats, 38@40; corn, 68; wheat, 82.

Peanuts, fancy, 3⅞; prime, 3½; machine picked, 2⅞.

Eggs, 18; spring chickens, 15@20; hens, 25@30.

Sweet potatoes, $1.50@$2.00.

Cabbage, crate, $1.00lb@$1.25.

Hides, dry flint, 17; dry salt, 15; green, 8½.

Steers, 4@4½.

Sides, 7¾.

Hams, 13.

Shingles, heart, $5.50@$6.00; sap, $4.50; sawed, $5.50@$7.00.

* * *

The Fever Situation.

The number of new cases of yellow fever in New Orleans reported September 3rd was only twenty-seven—indicating a considerable improvement. The average per day for the week was about fifty. There have been 2,024 cases to date and 287 deaths. Only twenty-five Americans have had the fever. Three hundred and five persons are now under treatment. The feeling of confidence is growing.

The rural towns near New Orleans are pretty well affected.

Moreover well developed cases have appeared at Pensacola and Vicksburg, and a Pensacola fugitive was stricken with the fever at Atlanta. There is, however, no alarm there, and Atlanta's gates remain open. Other places are quarantining against Atlanta.

* * *

Famine in Spain.

Terrible news comes from Andalusia, where the long drought has destroyed the crops and brought on a terrible famine. Hunger riots have occurred at Osuna, and many country houses have been sacked.

The children in the corn lands are living on fir cones and the fruit of the wild cactus, while their parents in too many cases lie waiting for death in their miserable huts, where no particle of food is left and where no fire has been lighted for weeks past.

When Count Romanones, Minister for Agriculture, arrived at Moron recently, leader of the procession of laborers who came to meet him apologized for the smallness of their numbers on the ground that the rest of the men were too weak from want of food to leave their beds.

* * *

The Terms of Peace.

The following are the terms of peace accepted by Russia:

(1) Recognition of Japan's predominant influence in Korea. (2) Mutual obligation to evacuate Manchuria. (3) Japanese obligation to restore Manchuria to China. (4) Mutual obligation to respect the administrative entity of China. (6) Russia's surrender of the leases of Dalny and Port Arthur. (7) Confirmation of Russia's lease to the Trans-Siberrian Railroad across Manchuria. (8) Surrender to Japan of the Chinese Eastern Railroad, Harbin to Port Arthur. (12) Concession of special fishing rights on the Siberian coast to the Japanese.

The following are the demands abandoned in the interest of peace by Japan:

The four articles over which the deadlock occurred are understood to be:

(5) The cession of Saghalien Island to Japan. (6) Reimbursement of Japan for the cost of war. (10) Forfeiture to Japan of certain interned naval vessels. (11) Limitation of Russia's naval force on the Pacific.

The saghalien Island was divided between Russia and Japan.

Russia agreed to pay cost of supporting Russian captives.

Japan will receive $75,000,000 for the railroad from Port Arthur to Mukden; and she may receive more.

* * *

Norway and Sweden Separated.

Settlement of the future relations of Sweden and Norway are proceeding as rapidly as could be expected. All danger was over when the Swedish Parliment consented to the separation, if in an orderly way, with agreements for the future relations of the two kingdoms. Norway seemed to accept the advance in the proper spirit. The popular vote for separating Norway was almost unanimous. Last week it was announced that King Oscar is now willing to have his son Charles accept the crown of Norway, which the Norwegian Parliament was at one time ready to give him. The Norwegians might prefer a king from Denmark, or a republic. But the rupture would be far less violent if a son of the former King occupies the throne and the two countries of Norway and Sweden are ruled by brothers, sons of the former King of both countries. In this case Norway would become a constitutional monarchy, probably very much like England. Norway is naturally a democratic country, in contrast to Sweden, which was one cause of the separation.—Exchange.

* * *

Crop Condition.

New York, August 31.—The September crop report of the Journal of Commerce, to be published tomorrow, shows a decline in condition of cotton of three points during the month of August. The average condition, as shown by replies from 1,390 special correspondents, of average date August 25th, now being 72.4. This condition compares with 77.4 for the corresponding date last year, 79.6 in 1893, 71 in 1902 and 70.2 in 1901. Deterioration is shown in all States except Arkansas, Tennessee and in Oklahoma, where conditions gained, respectively, 4.6 points, 9 points and 9.6 points. In the important producing States deterioration is shown as follows: Texas 3.3 to 69.6, Georgia 8 to 7.60, South Carolina 5.8 to 69.6, Alabama 5.8 to 73.4, North Carolina 4.7 to 80.6, Mississippi 2.4 to 69.6, and Louisiana 1 to 64.0. The average condition in Arkansas is 71.8, in Tennessee 81.0, in Oklahoma 81.6. The Indian Territory declined 3½ to 73.5 and Missouri 3 points to 84.

* * *

Items.

The State licensed forty-six new lawyers last week.

Charlotte is indulging in a Chautauqua—semi-religious—with Thos. Spurgeon, newphew of Charles, and a quartette as the features.

The cotton crop last year—ending September 1st—amounted to 13,693,000 bales—even more than the Government Report—the much-abused report—forecasted.

As an illustration of the curious contrasts in compensation which exist in the world it is stated that Admiral Togo's salary is about $5,200 and Admiral Rojesvensky received $50,000 a year.

Something like 50,000 columns of editorial matter has been written in two weeks on the subject of Booker Washington eating with John Wanamaker! If one didn't know he was a negro, he would infer from the American papers that Booker is a greater man that George.

With the peace of the world depending upon him, President Roosevelt took a plunge in a submarine boat, remaining under water, sometimes forty feet deep, three hours. The boat was put through all manner of operations. Evidently he believes in his destiny. He will not die until his time comes, and he is going to get all that is coming to him.

Judge George W. Ward, of the Superior Court, was assauted by ex-Mayor McCown, of Durham, at Durham last week, on account of the sentence he had given a negro. The State was shocked by this unnatural manifestation of reverence for the Court. Judge Ward immediately fined and imprisoned McCown. He may rest assured that the entire Commonwealth applauds his punishment of so grave a contempt of Court.

T. H. Nall, inmate of the State Hospital at Raleigh for the Insane, attempted to escape last week. He was overtaken after a run of less than a mile, and there are evidences that he was shamefully treated. He died a few minutes after being captured. There are two theories, one that he exhausted himself, the other that he was beaten to death by the three attendants that overtook him. Evidence of a subsantial kind that he was cruelly treated is already public. The coroner has the case in hand. Let there be a rigid investigation.

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VALUABLE LAND FOR SALE.

By virtue of authority conferred on us, the undersigned commissioners, appointed in the special proceedings pending in the Superior Court for Wake County, entitled J. H. Murray and others vs. Eugene Grady and others, we will, on Monday the 9th day of October, A. D., 1905, expose for sale on the premises herein described, at public out-cry to the highest bidder for cash all that tract or parcel of land in Wake County, North Carolina, in Little River township, adjoining the lands of Wiley B. Broughton and others, and more fully described as follows: Bounded on the South and East by the lands of W. B. Fowler; on the North by the lands lately owned by W. W. Vass, deceased, on the West by the lands of C. B. Debnam and Wiley Broughton, lying on the new road—about 15 miles from Raleigh, 18 miles from Louisburg, 5 miles from Wakefield—containing 100 acres, more or less, and also described in the pleadings in said proceedings.

The sale is for division among the heirs of Burton Ferrell, deceased.

Place of sale: The premises above described.
Time: 12 O'clock noon.
The soil—suitable for corn, cotton, tobacco and small grain.

For more particular description, address the undersigned commissioners.

W. J. PEELE,
J. H. MURRAY,
COMMISSIONERS.

This September 6th, 1905.

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Dr. W. O. Carver at the Raleigh Tabernacle.

Permit me to announce to the brotherhood the coming of Dr. W. O. Carver of our Seminary to the Tabernacle. He is to be with us for ten lectures, beginning on September 17th and concluding the 21st. The list of subjects as given below will interest many, and as Dr Carver is our specialist along these lines of mission teachings, we send this invitation to any who may desire to hear them in part or in whole. We will provide free entertainment for all who may come and spend any part of the time with us if notice is sent to me not later than the 16th. His subjects as outlined will be:

Part I.—(1) The Meaning of Missions to God Their Author.

(2) The Meaning of Missions to Jesus, Their Founder.

(3) The Meaning of Missions to the Christian, Their Agent.

(4) The Meaning of Missions to the Church, Their Conservator.

(5) The Meaning of Missions to the World, Their Beneficiary.

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(2) William Carey and Protestant Missions.

(3) David Livingston and Missionary Exploration.

(4) Hudson Taylor and the China Mission.

(5) John M. Peck and Frontier Missions.

J. C. MASSEE, Pastor.

Raleigh, N. C., Sept. 4, 1905.

Brother Oliver Contradicts.

I trust you will allow me a little place in the Recorder, to make an explanation in reference to Brother Farmer's account of the Pilot Mountain Association, published in the issue of August 16th. I am real sorry that Brother Farmer took up and reported a little gossip that I understand was talked privately at the Association, without learning the facts of the case. It is true that our pastor, Brother Loftis, was sick and that I tried to supply for him in February and March. In February the earth was sheeted in ice, the people could not travel in safety. I walked two and one-half miles on the ice (afraid to drive) to get to the church, met only a few members, and that few, doubtless, the most faithful of our number, to keep their subscriptions paid up and tried to make a collection for the pastor. I do not remember how much I obtained, but admitting that it was three dollars and fifty cents, as the gossip states; that was much more than I could have raised from that little company for the Board. In March I supplied for the pastor again and tried to collect something for him, and got a little over twelve dollars, as I remember, and so far as I know, none of Brother Wilson's members gave anything. I am very sure that many of us are too slow and careless about our pastor's support, but I am equally sure that Brother Farmer's intimation that a minister is not respected in our church is unwarranted. In reference to the Old Ministers' Relief, Brother Farmer says: "It would appear that Brother Oliver could see that his plan is no good."

When Brother Farmer spends forty-five years with our country people, learns how they get their bread, how much they read, how careful the average man is to know who gets the benefit of his money, his eyes will be opened so he will understand a few things that I am sure are a little dark to him now. If people know the man, who is to share their gifts, they will give much more, and with more readiness, than when they do not know the man. Our people are just as willing to divide with the old worn-out preachers as any Baptists in the State, but we think better to do this work in a local way. Oh! no, Brother Bailey, we do not expect all the preachers to fall on the charity of the denomination when they get old. Only a few, as you suggest, and we want that few well cared for. We do not object to any of our people giving to this object through the Board, but if our views were adopted generally, we will not need the Board. This is a work that should interest all our people. We have a right to do our duty in this matter as we believe to be best for both the giver and the receiver, and not disturb or in any way misrepresent our brethren who differ with us as to plans or ways of work. Let us all in our zeal to carry out our convictions be careful not to centure the motives of others, or in any wise misrepresent their views. There are not many of our people who know everything. Let us all be willing to learn by experience and observation as the years go by.

P. OLIVER.

Sick Days.

Malignant Malarial Fever is the whole trouble. They call it Swamp Fever in Carolina, Black Water Fever in Panama, The Yellow disease in South Georgia, and Yellow Fever in New Orleans.

In every case, the result is the same Patient turns yellow and death is often preceded by Black Vomit. Quinine is too slow. You can begin with temperature 104, pulse 130, and cure your patient in two days by using Johnson's Chill and Fever Tonic.

In 30 minutes it enters the blood. In an hour the patient is perceptibly better and in a day, the danger point is passed.

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The Woodberry Forest School is known to me not only by the reputation and success of the boys who come up from it to the University of Virginia, but also by personal visitation and inspection. It has high standards of scholarship and conduct, excellent material facilities, a beautiful situation in a salubrious climate, and a fine staff of well-trained and enthusiastic teachers. These are things that in the end make a school great." Wm. M. Thornton, Dean of Department of Engineering, Univ. of Virginia.

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Greensboro, N. C.

Temperance.

Temperance Meeting.

A temperance meeting was held in the court-house in Boone, N. C., on Saturday, August 19, 1905. After some explanatory remarks by W. T. Albright, the Anti-Liquor League for Watauga County was organized by electing J. J. L. Sherwood, president; W. T. Albright, vice-president, and C. R. Norris, secretary. A. Roten, John F. Hardin, John H. Bingham, L. H. Michael, B. J. Council, Jr., Newton Howell and Wm. R. Savage were appointed executive committe. Thos. Bingham, D. D. Daugherty and C. R. Norris were appointed to draft by-laws, etc., and report them to the next meeting.

The secretary was instructed to ask through the Watauga Democrat every minister of the Gospel in Watauga County to have appointed from their various churches not less than seven delegates, to meet in the court-house in Boone at 1 o'clock p. m. on Friday, September 15, 1905, at which time prominent speakers will be present. Their names will be announced shortly. Every friend of temperance is very cordially invited to be present.

C. R. NORRIS,
Secretary.

A Fearful Indictment.

During one of Mr. Grogan's masterly addresses, recently, he made the following fearful arraignment of our nation's shame, curse and crime:

Oh, for a master mind to prepare an indictment against this heaven-daring crime! I charge it with crimes the most revolting that ever blackened the page of history.

(1) That it has stripped its victim of broadcloth, taken the glow of health from the cheek, the light of life from the eye, strength from the limbs, vitality from the blood, hope from the soul, and made the tongue to curse, lie and blaspheme its Maker.

(2) It has made a tyrant and demon of husband and father, and the woman of angelic loveliness a fiend of brutish incarnation and a loathing in society.

(3) It has hurled from the shining altitudes of intellectual greatness and moral worth some of earth's brightest intellects. Orators whose "thoughts breathed and words burned," it has forever silenced. Poets, hearts pregnant with celestial fire, it has quenched in death; and the genius of all that is great it has plunged into the darkness of perpetual night.

(4) It has smitten the man of muscular strength, and left him a bleared, blighted, shapeless mass of physical, intellectual and moral deformity, obliterating the last visible imprint of divinity.

(5) With relentless grasp it has dragged the children it has made orphans from the sacred precincts and all endearing associtaions of home, "sweet home," and driven them naked and hungry, in paths of vice to ruin.

(6) It has taken acres by the thousands and given not a burial place in death.

(7) It tramples on the principles of morality, mocks at the pleadings of mercy, and, with brazen front heavenward, defies justice, law and government.

(8) It stifles the voice of conscience, blinds the judgment, paralyzes the moral sensibilities, hardens the heart, nerves the arms to deeds of violence, breaks the ties of friendship, blasts human happiness, and in its hellish glee laughs at the ruin it has wrought.

(9) It is a fecundy of moral and political wrong, waging relentless war upon the peace of whole communities, the prosperity of our people, and the perpetuity of our civil and religious liberty—the mightiest foe with which the church of our Lord Jesus Christ has to contend; a power that rolls upon our land at every rising of God's sun, a mountain weight of crime and guilt which the mind of no man or angel can compute.

(10) It contravenes divine law; is in direct conflict with the avowed principles underlying the constitution of our country, that guarantees to every citizen the prerogative of "life, liberty and the pursuit of happiness."

Business (?) Depression.

There is one kind of business depression that should give general satisfaction, namely, depression in the liquor trade. It is reported that the manufacturers and importers of alcoholic beverages in London are greatly alarmed at the increasing popularity of the American "soda fountain" in that city, with a corresponding increase in the consumption of mineral waters at hotels and clubs. At the recent annual meeting of an important English restaurant and hotel company, composed of the proprietors of town and seaside hostelries, the following figures for the past year were reported as accounting for the lack of dividends in their business: 41,000 fewer bottles of wine sold; 75,000 fewer gallons of spirits; 4,500 fewer bottles of liqueurs; 32,000 fewer gallons and 641,000 fewer bottles of beer. The importations of wine into the United Kingdom last year showed a decrease of more than 2,000,000 gallons. This is encouraging, as is the further fact, stated by a firm of English manufacturers of mineral waters, that in London alone on a hot day fully 6,000,000 ten-ounce bottles of various mineral waters are consumed.

A-I-M

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in the wonderful curative qualities of Acid Iron Mineral, is entertained by those who have used this Wonderful Remedy.

The healthy man's body contains as much iron as would make a ten penny nail—not much—but absolutely essential to life, health and strength. Would you establish your health surely and firmly? Use Acid Iron Mineral. It contains eight important constituents of the human body, so wonderfully combined by nature that it meets the needs of the body as a tonic and not only cures all forms of internal and external inflammation, but gives strength to the blood and firmness to the tissues. Iron is one of its chief constituents, held in solution in such form as to be most readily assimilated.

Acid Iron Mineral is a species of soft rock dissolved in pure water, is strongly acid and heavily ladened with iron, the best tonic known to man, in combination with seven other health giving medical factors, all accurately compounded by nature.

It contains properties more valuable than the most famous Mineral Springs in a condensed form. The iron in this form can be taken with impunity by persons of the most delicate digestion and with wonderful tonic effects.

It heals all wounds, abrasions, burns, old sores; stops instantly the flow of blood and has saved lives as the first aid to the injured.

But not only are its amazing qualities apparent in curing quickly all forms of external inflammation even to species of cancer, but much more is its value displayed in allaying internal inflammation, purifying the blood, reinvigorating the body and healing all forms of disease due to inflammation. Nine-tenths of all human ailments are inflammatory.

Acid Iron Mineral is a Quick and Absolute Cure when Properly Used for

Dyspepsia, Indigestion, Eczema, Kidney Trouble, Liver Complaint, Chronic Diarrhoea, Flux, Rheumatism, Old Sores, Tetter, Erysipelas, Dandruff, Cuts, Burns, Wounds, Bruises, Ground Itch, Dew Poison, Snake Bites, Stings of Insects, Diseases of Women and Eruptive Diseases generally. For Diseases peculiar to women it has no equal. Thousands have been cured by its use.

Do you wish proof of the wonderful qualities of this beneficent product of nature? We would be delighted to give it to you, in the form of many enthusiastic recommendations of reliable people, or you can buy a bottle and test it. Try it on a hemorrhage or cut. It instantly stops the flow of blood. Used on old sores, within a few minutes the scab will form and in a few hours the red inflamed surface surrounding the sore will lose its angry appearance. In an incredibly short time the sore or wound will be healed. One bottle of Acid Iron Mineral will last a long time. It is very strong. A single teaspoonful is a large dose. Yet it is sold at only 50c. a bottle. Ask your druggist for it. There is no substitute for it. Acid Iron Mineral is produced from only one known deposit of this material on the face of the earth. Take no substitute, for no other medicine resembles Acid Iron Mineral. If your druggist does not keep it, address

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A-I-M

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Marriages.

PITMAN—CANADY.—On Thursday, June 22, 1905, at 9 p. m., at the home of the bride, Swansboro, N. C., Mr. William H. Pitman, of Wilmington, and Miss Minnie Canady, of Swansboro, were united in marriage, E. C. Andrews officiating.

Obituaries.

HOYLE.—Mrs. Lucy L. Hoyle, of Vance County, N. C., died July 27, 1905, in the forty-fifth year of her age.

In early life she became a Christian, and united with the Methodists, mainly because there was no Baptist church near to her. Later in life, when a Baptist church was built near to her, disease had so impaired her health that she was not able to attend church.

She was an earnest Christian, a devoted wife, and a loving mother. Perhaps no mother ever raised a better family of children. These children will testify to-day that all that they are they owe it, under God, mainly to the training of their dear mother.

Sister Hoyle needs no marble monument to perpetuate her memory; her noble children are her living, abiding monument.

The funeral services were simple and tender, conducted by the pastor of her family. She was laid to rest in the old family burying ground by the side of father, mother and other loved ones gone on before. All the family are Christians except two bright little girls, who are left for father and other loved ones to teach them to love and serve their mother's God. J. A. S.

HOYLE.—Mrs. Lucy Lawrence Hoyle, of Vance County, N. C., died July 27, 1905, in the forty-fifth year of her age.

When young, Sister Hoyle became a Christian and united with the Methodists, mainly because there was no Baptist church convenient to her. In later years, when one was organized near her, she was so diseased that she could not attend church. For twenty odd years she suffered great and constant bodily afflictions. But amid all her sufferings she was a loving wife and a devoted mother.

When some people die a marble shaft is erected to perpetuate their memory. But Sister Hoyle built her own monument while she lived by raising a family of noble boys and girls who will perpetuate her memory, by living out in their lives the beautiful principles of purity and righteousness taught them by their loving mother. She is not dead, but will live on in the noble lives of her children.

Sister Hoyle has met her father, mother and dear ones gone on before her. She will be there to welcome her husband, children and other loved ones as they gather to their heavenly home.

"O, that will be joyful, joyful,
When we meet to part no more."

The burial services were short, simple, impressive, and conducted by J. A. Stradley. Many were the tears shed as the last look was taken and the body laid to rest in the old family burying ground. J. A. S.

SIMMONS.—W. R. Simmons was born July 2, 1855, and died July 30, 1905, aged fifty years and twenty-eight days. The funeral service was conducted by his pastor and Rev. C. G. Wells, of Kinston, N. C. He was for several years a faithful member and deacon of Seven Springs Baptist Church. He was at all times a faithful, earnest supporter of every good work in his church or community; a man of truth, holding high ideals of morality and Christianity. He was one of those fortunate beings who had with an unwavering faith and confidence committed his soul to the keeping of God through faith in the Lord Jesus, and with the blessed assurance in his heart of the final perseverance of the saints, he ever went on his way with a light, cheerful heart, causing all who came in touch with his life to go away thinking better of themsedves and of the world. He was a loyal advocate of truth and virtue, but could not tolerate vice or falsehood. He loved his pastor; not a want of his ever escaped his notice, and for him to see that his pastor was in need, meant that his heart and purse were onened at once. The kind acts of his were always done in a sweet, beautiful spirit. He was a devoted, kind, affectionate husband; the very smallest request of his wife receiving all of the thoughtful attention that his big heart and soul was capable of. Why one like this, in the very height of his usefulness to his church, his famly and his fellow-man should be so suddenly taken away from us, we cannot understand, but we shall know hereafter.

From a modest beginning some years ago, Brother Simmons had by thrift, energy and attention to business, amassed a comfortable fortune. In all the days of his prosperity he never forgot the needs of the Master's Kingdom; his was a generous heart; he was a cheerful giver.

He leaves a wife and a host of friends to mourn his departure.

"And if our fellowship below
In Jesus is so sweet,
What height of rapture shall we know
When round His throne we meet."

The Lord has given, the Lord has taken, blessed be the name of the Lord. W. P. CAMPBELL.

Mrs. T. Bright.

Born on February 15, 1858, in Buncome County, N. C., into the home of George W. Hampton, a little infant girl who was named Liza Jane. She grew into pure, sweet womanhood, and at the age of seventeen she gave her young heart to Jesus. To Him her life was given to such an extent that she became one of the ripest of Christians. She joined the church and was baptized by Rev. T. Bright, who became her husband when she was but eighteen. Thus she was made the step-mother to four children. Her care for and management of them were so tender and complete that she endeared herself to them by the very strongest ties. They loved her very tenderly, and their memory of her is of a sainted mother.

She had four children of her own, two of whom, Judson and Georgia, lived to years of maturity. She was loved no less, of course, by her own children than by her step-children, and truly her life is crowned with a halo of glory because of her maturity. Her life was one long witnessing for her Master. The last thirteen years of her life were spent in that state of absolute consciousness of salvation that it is possible for all Christians to reach. She grew sweeter, more patient and more lovable in life and character unto the end. And these traits were not only manifested toward her husband and children, but toward all. Her neighbors say: "She was a good woman."

In a hospital in the city of Asheville she died on the 16th of August, 1905. In the latter part of last winter her health gave way under the insidious approach of a disease, for the treatment of which she had been removed from her home to a hospital. She very patiently endured an operation, and was recovering nicely from that when, alas! hiccoughs set in and so baffled the skill of her physicians that she did not survive the attack. During all this suffering she never murmured nor lost her patience. It was said by one of her nurses that her equal had never been seen in that hospital. She was attended in her last hours by her husband and step-daughter, Sallie. They brought her back to her home and she was quietly laid to rest. The writer, her pastor, conducted the funeral, and he is sure he never felt sadder in such service in his life.

Sister Bright was only forty-seven years old. Her own testimony is that she was not afraid to die. She knew Him whom she had believed and feared not the tomb, since He by His own presence there had lighted up its gloom. Truly a good woman is gone, and her pastor and many others miss her from her home.

WALTER E. WILSON.

Resolutions.

Resolutions of respect for Sister Alma Turlington:

Resolved 1. That through this dispensation of God's providence in affliction and death it may be His means of sanctifying our loss to the salvation of our souls.

2. That we extend our deepest sympathy to the bereaved husband, two sweet, dear little children, mother, sister, brothers—indeed all her dear loved ones.

3. That while God saw best to take her in young womanhood and transplant her in the heavenly regions of bliss, yet her many good works will remain and stand as a memorial for her.

4. That while our loss has been sad and mysterious, yet her gain has been a glorious entrance in heaven. "Sometime we will understand."

5. That a copy of these resolutions be sent to the husband, mother, Recorder and North Carolina Baptist; also a copy be kept on the minutes of the Women's Missionary Society.

MRS. IVEY ROYAL,
MRS. C. S. ROYAL,
MRS. FRANK PARKER,
MRS. S. A. HOWARD,
Committee.

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Tickets will be sold on all trains Saturday and for Sunday forenoon trains, good returning not later than Monday following date of sale, with the exception that tickets for Chimney Rock and Blowing Rock will be sold for Friday and Saturday trains, good returning up to and including Tuesday following date of sale.

Tickets will be withdrawn from sale after Sunday, September 10th.

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Acknowledgments.

September 6, 1905.

State Missions.—Y. L. M. S., Greensboro, Piedmont, $20,30; W. M. S. Hertford, expense, 1.00; W. M. S., Hertford, 6.85; Middleburg, 2.50; Bethel, South Yadkin, 2.00; Harrellsville, West Chowan, 7.54; Cedar Creek, 4.55; W. M. S., Second, Durham, Mount Zion, 1.25; W. M. S., Second, Durham, Mount Zion, 1.75; Sunbeams, First, Charlotte, 3.00; Murfreesboro, West Chowan, 3.38; C. B. A., Aulander, West Chowan, 1.00; W. M. S., Oak Grove, West Chowan, 1.55; Sunbeams, Thomasville, Liberty, 2.00; Brantley's Grove, 1.66; Masonboro, 3.00; W. M. S., Thomasville, expense, 1.00; W. M. S., First, Charlotte, expense, 1.00; W. M. S., First, Charlotte, 25.15; W. M. S., Carthage, 2.00; Fuquay Springs, Raleigh, 1.50; Seaboard, West Chowan, 9.65; Mt. Gilead, 4.29; Merry Oaks, Mt. Zion, 1.50; Holloways, 1.38; W. M. S., First, New Bern, expense, 1.00; W. M. S., First, New Bern, 5.90; Rozier, Cedar Creek, 7.00; W. M. S., Fort Barnwell, Neuse, 1.50; Sunbeams, Fort Barnwell, Neuse, 1.00; Sunbeams, Pittsboro, 2.00; W. M. S., Severn, 2.38; W. M. S., First, Greensboro Piedmont special, 13.50; W. M. S., First, Greensboro, Piedmont, 12.50; Yates M. S., First, Charlotte, Mecklenburg and Cabarrus, 11.50; Carthage, 9.00; Calvary, Piedmont, 12.00; Gibsonville, Piedmont, 1.00; Green Street, Piedmont, 5.00; Liberty, Piedmont, 5.00; Macedonia, Piedmont, 1.50; Moore's Chapel, Piedmont, 4.44; Mt. Zion, Piedmont, 1.00; Pleasant Grove, Piedmont, 2.10; Summerfield, Piedmont, 13.58; W. M. S., Yanceyville, Beulah, 3.43; Sunbeams, First, Greensboro, special, 50 cents; Ramseur, 2.39; Denton, Liberty, 22 cents; W. M. S., First, Fayetteville, South River, 7.45; Sunbeams, First, Fayetteville, South River, 7.00; North Wilkesboro, 26.00; Wilmington Association, 20.41; Lawrence Cross Roads, West Chowan, 2.00; W. M. S., Lawrence Cross Roads, West Chowan, 3.00; W. M. S., Mill Creek, Brunswick, 3.00; W. M. S., Holly Grove, Brunswick, 8.00; W. M. S., Long Branch, Brunswick, 75 cents; Sunbeams, Long Branch, Brunswick, 1.06; Webster, 5.00; W. M. S., Cary, 8.45; W. M. S., Green Level, Raleigh, special, 4.50; W. M. S., Green Level, Raleigh, 7.50; Liberty Association, 22.50; W. M. S., Jonesboro, 6.00; W. M. S., Kinston, Neuse, 21.35; New Bethel, Johnston, 2.00; W. M. S., Lumberton, 1.75; W. M. S., Lumberton, expense, 70 cents; S. S., Caroleen, 5.00; W. M. S., Antioch, 2.00; Sunbeams, Antioch, 50 cents; W. M. S., Southport, expense, 1.00; Sunbeams, First, Durham, 5.70; E. N., First, Durham, 28.50; W. M. S., Youngsville, 2.00; Sunbeams, Youngsville, 1.00; W. M. S., First, Goldsboro, 6.75; W. M. S., Clayton, Johnston County, 15.57; W. M. S., Thomasville, 4.00; Phamels, South Yadkin, 3.00. Total this week, $463.68. Previously reported, $7,076.18. Total this year, $7,539.86.

Foreign Missions.—Y. L. M. S., First, Greensboro, Piedmont, $6.25; M. B., Salem Mission, 1.50; Sunbeams, No. 1, Lumberton, 3.10; Mars Hill, French Broad, 6.25; First, Albermale, Stanly, 20.00; Bethel, South Yadkin, 5.00; Sunbeams, Second, Durham, 3.85; W. M. S., Second, Durham, 2.25; W. M. S., Weldon, Tar River, 5.00; Murfreesboro, West Chowan, 2.45; W. M. S., Aulander, West Chowan, 5.00; First, Albemarle, Stanly, 15.00; W. M. S., Thomasville, 4.00; W. M. S., First, Charlotte, 10.00; Sunbeams, First, New Bern, 2.00; Norwood, 7.00; Sandy Run, West Chowan, 5.75; W. M. S., Carthage, 10.00; Sunbeams, Carthage, 2.80; Sharon, Tar River, 10.15; Seaboard, West Chowan, 3.70; Olive Branch, 5.50; Flat Rock, 1.64; W. M. S., First, New Bern, 11.25; W. M. S., Fort Barnwell, Neuse, 1.50; Sunbeams, Fort Barnwell, Neuse, 50 cents; Sunbeams, Johnston, 1.65; Pittsboro, 6.33; Rosemary, Tar River, 8.53; Roanoke Rapids, Tar River, 11.33; Woman's Missionary Society, Warsaw, 5.00; Carthage, 8.00; Calvary, Piedmont, 6.00; Gibsonville, Piedmont, 200; Liberty, Piedmont, 5.00; Pleasant Grove, Piedmont, 3.20; South Greensboro, Piedmont, 5.00; Walnut Street, Piedmont, 15.00; Sunbeams, First, Greensboro, Piedmont, 1.00; W. M. S., Pollocksville, 4.00; Denton, Liberty, 5.08; Pine Meeting House, Liberty, 23.00; Summerville, Liberty, 63 cents, Surry Association, 5.58; W. M. S., Long Branch, Brunswick, 75 cents, Webster, 2.50; Liberty Association, 3.00; Jr. B. Y. P. U., Clayton, Johnston County, 3.68; M. S., Mt. Olive, 7.45; W. M. S., Big Branch, Robeson, 17.00; First, Statesville, 75.00; W. M. S., Lumberton, 17.42; C. M. S., Goldsboro, Miss Price, 13.80; W. M. S., Ashpole, 1.00; W. M. S., Southport, 2.38; W. M. S., First, Goldsboro, thank-offering, 9.10; Forestville, 2.38; Y. L. M. S., Lumberton, Robeson, 2.85. Total this week, $426.08. Previously reported, $12,074.15. Total this year, $12,500.23.

Home Missions.—Joyner's Chapel, Tar River, $1.88; Bethel, South Yadkin, 1.75; W. M. S., Second, Durham, Mount Zion, 2.00; Caroleen, 1.00; Caroleen, 3.00; Brantley's Grove, 15.00; W. M. S., Kendalls, 1.75; W. M. S., First, Charlotte, 7.30; Norwood, 2.00; Sunbeams, Forestville, 1.60; Seaboard, West Chowan, 4.17; Holloways, 5.00; Stoner's Grove, 25 cents, W. M. S., Fort Barnwell, Neuse, 1.00; Sunbeams, Fort Barnwell, Neuse, 50 cents; Severn, 4.40; Carthage, 8.00; Beaver Creek, Ashe, 1.15; Calvary, Piedmont, 2.00; Gibsonville, Piedmont, 2.00; Green Street, Piedmont, 4.00; Liberty, Piedmont, 5.00; Macedonia, Piedmont, 1.05; Pleasant Grove, Piedmont, 2.05; South Greensboro, Piedmont, 5.00; Poplar Springs, 2.55; W. M. S., Poplar Springs, 5.45; Denton, Liberty, 3.00; Thomasville, Liberty, .26; Pine Meeting House, Liberty, 7.00; Surry Association, 1.31; W. M. S., Long Branch, Robeson, 75 cents; Webster, 50 cents; Liberty Association, 6.50; W. M. S., Bethlehem, Central, 3.00; W. M. S., White Oak, 5.00; M. S., Mt. Olive, 5.00; First Church, Statesville, 5.00; W. M. S., Fayetteville Street, Raleigh, 2.90; S. S., Caroleen, 3.90. Total this week, $134.97. Previously reported, $5,138.74. Total this year, $5,273.71.

Education.—Bethel, South Yadkin, $5.00; Murfressboro, West Chowan, 3.08; Brantley's Grove, 3.00; Worthville, 2.00; Seaboard, West Chowan, 2.48; Merry Oaks, Mount Zion, 1.25; Island Creek, Flat River, 4.82; Holloways, 5.00; Stoner's Grove, 1.50; Saddle Tree, Robeson, 5.83; Back Swamp, Robeson, 5.08; Pleasant Grove, Robeson, 4.83; Raft Swamp, Robeson, 5.13; Mt. Elim, Robeson, 2.15; Oakton, Robeson, 2.60; Smyrna, Robeson, 2.45; Mt. Zion, Robeson, 85 cents; Pleasant Hill, Robeson, 2.50; W. M. S., Robeson, 30 cents; Long Branch, Robeson, 11.29; Hog Swamp, Robeson, 1.40; Oakdale, Robeson, 2.60; Robeson Union, Robeson, 5.25; Calvary, Piedmont, 1.50; Fairview, Piedmont, 1.00; Gibsonville, Piedmont, 2.00; Green Street, Piedmont, 4.00; Liberty, Piedmont, 2.00; Pleasant Grove, Piedmont, 2.00; Denton, Liberty, 2.00; Pine Meeting House, Liberty, 5.00; Coleraine, W. Chowan, 10.00; Phamels, South Yadkin, 50 cents; Liberty Association, 8.00; Bethel, 8.00; First, Statesville, 10.00; Atlantic, 1.00; Piney Grove, 25 cents; Swansboro, 25 cents; Jacksonville, 5.00; Masonboro, 2.10. Total this week, $144.99. Previously reported, $1,959.20. Total this year, $2,104.19.

S. S. and Colpt.—Worthville, $1.00; Olive Branch, 1.40; Franklin, 2.07; Rennert, Robeson, 27 cents; Calvary, Piedmont, 1.00; Fairview, Piedmont, 50 cents; Gibsonville, Piedmont, 1.00; Liberty, Piedmont, 1.00; Thomasville, Liberty, 2.16; Marshallburg, Atlantic, 1.00; Davis, Atlantic, 1.00; First, Gastonia, 9.05. Total this week, $23.45. Previously reported, $386.15. Total this year, $409.60.

Ministerial Relief.—West Chowan, $3.90; Piney Grove, Atlantic, 1.57; Masonboro, 2.20; Worthville, 2.00; Holloways, 3.91; Stoner's Grove, 1.50; Saddle Tree, Robeson, 3.35; Raft Swamp, Robeson, 5.85; Pleasant Hill, Robeson, 85 cents; Spring Hill, Robeson, 1.45; Bethany, Robeson, 50 cents; Pembroke, Robeson, 50 cents; Big Branch, Robeson, 3.69; Calvary, Piedmont, 1.00; Fairview, Piedmont, 50 cents; Gibsonville, Piedmont, 2.00; Liberty, Piedmont, 2.00; Pleasant Grove, Piedmont, 2.00; Summerfield, 2.00; Denton, Liberty, 3.50; Pine Meeting House, Liberty, 3.00; Summerville, Liberty, 99 cents; Surry Association, 7.99; Brushy Mountain Association, 19.00; Marshallburg, Atlantic, 1.59; Phannels, South Yadkin, 1.00; Davis, Atlantic, 1.00; Liberty Association, 3.00; First, Statesville, 10.00. Total this week, $91.84. Previously reported, $816.52. Total this year, $907.36.

Total reported for all objects this week	$1,285.01
Previously reported for all objects this year	28,864.18
Total reported for all objects this year	30,149.19

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BIBLICAL RECORDER.

VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 11.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 13, 1905.

CHRISTIANITY, SPIRITUAL, NOT SACRAMENTAL.

BY JAMES LONG, BOWLING GREEN, VA.

Man was made in the image of his Maker, in his moral nature and aptitude. His normal condition was face to face fellowship with God. That fellowship was lost by a wrong use of the moral powers with which God had endowed him. He proved unfaithful as the friend of God. It was, therefore, a personal estrangement. The effect of sin was so to weaken and pervert man's nature, that he soon lost a clear conception of God, and there remained only a brooding sense of an all-overshadowing mystery. In this condition, God sought to reveal Himself to man. It was like taking a child and teaching it the rudiments of knowledge. Signs and symbols with their accompanying lessons were given to chosen men to communicate to the people. Man had lost his fellowship with God, and only through a representative could God communicate with man. Hence, the symbolisms of the Mosaic order, with its priesthoods, and so forth.

In the fullness of time God came to man again in person. Jesus, the Son of God, was born into human flesh, a real man. God was again with man. Not as in the beginning, however. He spoke and man did not hear; he wrought and man did not understand. He suffered and died as one despised. Yet he, in his holiness and love, had borne the burden of human sin, and broken its chains; and thus reinstated the old order before sin entered the world, but under new conditions and with infinitely higher possibilities and certainties.

When we study the life of Jesus we are, above all, impressed with its naturalness. He was without pomp or ceremony. The secret of His power was that He was one with God. His power, His holiness, His wisdom, His gracious love and compassion were the "natural" expressions of his nature. He was the natural, the normal man, as man. The conditions of men about him, in their sin and blindness and hatred were the unnatural conditions.

The natural in nature is the undisturbed, unchanged relation in which it came from the Creative hand. And that is true of all nature, except man, and that part of creation which has been affected by man's break with God; God is immanent in nature, but not in the rational, wilfull, unrepentant man. Not only is fellowship with God the normal condition of man, but because of that fact, he has fellowship with nature through and with God. If this be true, the natural man is the spiritual man. God is a spirit and God was before "nature." So man is primarily a spirit; a personal spirit tabernacling in nature, obedient to its laws, yet with rational powers and spiritual affinities that are above nature. Jesus' life fulfilled all these conditions, but of course, with all the personal sorrows and sufferings that would come to a man out of harmony with fallen man and his selfish blindness. So Jesus fulfilled all the conditions for the re-establishment of a normal humanity, that is made it possible for God to hold communion with man again. Jesus' life brought about the condition, and the coming of the Holy Spirit brought his personal presence. The appeal of the gospel to the ear and mind and the power of the Holy Spirit in appealing to the heart can restore unnatural, sinful man to his natural, Christ-like sonship and blessed fellowship with the Father.

"Being born again" is not as is so often thought, a gaining a title to something—heaven, or protection or peace—it is coming into life. Through the Holy Spirit we come from the death of nature into the life of God. This is life eternal, that they should know thee, the only true God, and Him whom Thou doth send, even Jesus Christ. To know Jesus is to have friendship and fellowship with God. Our friendships, whether with God or with our fellow men, are based on common feelings and sympathies and aims.

I have heard professed Christians sing:

"We are traveling home to God
In the way our fathers trod,"

when, as a matter of fact, as far as any one could see, they were in thought and act, traveling the road to hell. That kind of religion is mockery and the world knows it. I am the way, the truth, and the life, says Jesus. The writer to the Hebrews says: In him was opened up a new way (as opposed to the old way of ceremonies, etc.), and a living way. When we are regenerated it is not merely getting a ticket to "heaven." Here we leave sinner station, there we land at the heavenly station, regardless of the way. We are not on a through train in that sense. The only way we have any assurance of getting to heaven, is to live the heavenly life. Our way is a living (live) way. Because I live, ye shall live. For me to live is Christ. We are not traveling toward God, if we are not living Christ-like lives.

Christians think of heaven and talk of it as if it were some Nirvana where everything is changed, and we become some other sort of beings. "I want to be an angel," used to be sung to the children. No! I want to be a man! A natural man just as God intended me to be, and such as by grace He designs me to be in the final redemption from all curse. But if I mistake not, when we wake up in the heavenly world with God, we will find that we are the same persons we were on earth, except all the sin and suffering will be left behind.

Heaven is not a place of hammocks and shades, merely, but a place of blest employment. Of course, the "streets of gold" is a highly wrought figure. No one is expecting to find the streets of the heavenly city paved with gold. I fail to see any reason why heaven, wherever it is, or whatever it is, should be very different from this world. I fully expect to find in the better world a beautiful land of mountains and villages, where it will be a joy to be busy praising and serving God. In other words, heaven is begun here on earth, and death will be but the passing out of this immoral condition into which sin has plunged the world, so that the natural or spiritual may be free, for we shall then be face to face with God.

With the average Christian where does the unnatural thought about life originate? In a wrong conception of the externals of Christianity. The ceremonial system of the Old Testament was, so to speak, a scaffolding to lead up to the true building. The main building is the saints of God in Christ. Those who have been born of the Spirit of God are the natural, the normal. To retain the ceremonial is to remain on the scaffolding instead of entering the house. No man can be baptized into the kingdom of God. He must be born in. Just so soon as you introduce a sacrament between the soul and its God, you have introduced an unnatural element. We are all kings and priests unto God in Christ our Great High Priest, and it is our privilege and duty to enter into the Holy of Holies and meet God personally. The natural experience is soul-fellowship; the unnatural is the hollow form of a sacrament.

If the "sacraments" can save, then the life is a secondary thing. If there is any virtue in baptism or the Lord's Supper more than the symbolism which is typical of a state of heart and life, then they come between the soul of man and the heart of God, and the primary condition for friendship and fellowship is gone—heart-to-heart communion. And under such conditions, sooner or later, the sacramental conception will obscure the soul-vision, and the nominal Christian will go his way, not living with God but with the world, and trusting to a formality to get him to "heaven."

Not long ago, a Methodist brother, a graduate of Vanderbilt University, in a conversation, stated that he had frequently administered the "sacraments of the church" to persons on their death-bed after they had confessed Christ. What impression could that performance make, but that there was virtue in the ordinances. He preaches evangelical Christianity and practices Roman and heathenish superstitions. He can never preach a plain doctrine of soul-fellowship with God to his people. They will feel that there is something lacking, and if this type of practice continues, they will eventually of necessity drift to sacramentalism. The thief on the cross did not need any sacraments in order to be with Christ in Paradise.

That reminds us that a very curious and unnatural interpretation of Paradise as the intermediate, undefined state of the righteous dead, and the introduction of its opposite, "purgatory" is the result of sacramental superstition. Can any person who has had a vision of God, and feels the reality of life, believe in such a place as "paradise" or "purgatory?" The soul that knows God can never be separated from God. It is a partaker of the "divine nature" and of the "endless life." It can never go into a thousand years' sleep. That the soul at death goes home to be with its God and its Savior is natural. It is plain scripture, as well as plain, practical experience of spiritual things.

An extreme illustration of the hollowness of sacramentalism is the "making of saints" by the Catholic Church. Recently at a cost of $250,000, the Pope made two "saints." An ocean of "holy water," a mountain of "rosaries" or a line of "popes" long enough to girdle the globe could not make a saint. Only personal faith and the grace of God can save a soul and make a saint. Joan of Arc had been dead four hundred years before the Catholic Church found out she was a saint; hence, they made her one not many years ago. If she was a saint, she was one on earth, and in spite of the Catholic Church, with its sacraments; and for these four hundred years has been a saint in glory with God. If she wasn't one on earth, she still isn't one in the spirit world.

Eight-tenths of all the saloon keepers in New York City are Catholics in good standing. They are pouring "liquid fire" down the throats of their fellow-men during their life-time, and expect the sacraments of the Holy Catholic Church to save them. I am not trying to stigmatize the Catholic Church, but attempting to show the legitimate fruitage of sacramentalism. As a matter of fact, sacramentalism is the same in kind, if not in degree, whether found in a Catholic Church or an Episcopal Church, or a Methodist Church, or any other that practices it. Even the Congregationalists, who approach very close to the simplicity of the gospel in most things, are guilty of the unreal and hollow act of sprinkling children. "Christening" does not make Christians, nor does it contribute to the making of Christians, for the principle is anti-Christian and anti-Biblical. More people have been "christened" into a blindness to their soul-need than ever were thus brought face-to-face with God. The germ of Catholicism, with its unreality, is wrapped up in every doctrine of sacramentalism.

As Baptists we stand alone in the world for simple soul-communion with God. We profess to leave the soul untrammelled in its intercourse with the Father. Church order is ordained of God, and the ordinances likewise. But the salvation of the soul, and fellowship with God are first, and church affiliations and fellowships second; but they follow as a necessity from our fellowship with God. We become one in Christ Jesus. Our mutual affections and sympathies, and our obligations to each other and the world necessitate organization.

When the church takes precedence of Christ in dealing with the souls of men, and the sacraments take precedence of the spirit in the lives of professing Christians, there the reality of religion is gone, for it ceases to be spiritual. The leaven of sacramentalism has so nearly permeated the whole Christian world that it is very hard to save our own Baptist people from it. Our perverse natures delight in such a cloak. But there can never be a pure Christian life, vital and all-conquering, till Christian people throw off all masks and come face-to-face with God in heart and life.

"A Blow at the Other Fellow."

BY F. M. JORDAN.

When God commands a thing to be done, it must be done precisely in the way which he appoints, or in his sight it is not done at all.

God commanded Saul to kill all the Amalekites, and all the oxen and sheep, camels and asses. But he saved Agag the king alive. So far as the people are concerned, he came in one of obeying the command, and as he came in one of it, God must take the will for the deed and let the matter go; but God had Agag put to death and punished Saul for his disobedience.

But Saul and the people spared Agag, and the best of the sheep and oxen, and offered a substitute in the place of obedience to the command of God, for which Saul lost the throne, and the good spirit and was possessed of an evil spirit, a guilty conscience.

No, Bro. Brown, God will not have any substitute in the place of his appointments. It does not matter how many believers there are in any part of the world; if there is no scripturally qualified administrator God does not require them to be baptized. Christ organized his church himself when here on earth, and appointed the officers, and the ordinances, never to be changed or abolished. Christ was a Baptist, John who baptised him was a Baptist, all the apostles were Baptists, and everybody else in their day. Christ, who is head over all things to the church, says: Keep the ordinances as I delivered them to you.

No one is qualified to baptise who is not a member of the church, and who is not scripturally baptised; and there is no gospel church on earth except the Baptist Church, and consequently nobody on earth is qualified to baptise believers except a Baptist who belongs to a New Testament Baptist Church.

Christ admits of no irregularities or improprieties in the administration of the ordinances of his church. He is the foundation, and all the material must be prepared by the Holy Spirit to fit the foundation and each other, fit in with Christ in his gospel, government and spirit. A gospel church is the building of God and has no branches.

The Catholics changed the ordinance of baptism from immersion to pouring and sprinkling, and believers to unbelievers, and her children and grand-children of the Episcopalians, the Methodists, the Presbyterians, the Lutherans, the Campbelites, and others have followed, and we know the time and the men who founded these societies, and that they are from fifteen to seventeen hundred years too young to lay any claim to the church of Christ. Those societies have caused divisions, and all the trouble about alien immersions; and God says: Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. Rom. 16:17.

Again, God says: As new-born babes, desire the sincere milk of the word, that ye may grow thereby. 1 Pet. 2:2. If all believers would do this and receive the truth from the fountain head, there would be but one church or denomination of Christians in the world, and alien immersion would be a thing unknown, and divisions would fly forever away.

Yes, Bro. Brown: What our Bro. "Folk means, or seems to mean, is positively true, that nobody in the world can administer baptism but a Baptist." I belong to the school of Folk and have taken time out of a busy life to see where this matter will lead. According to Folk and others of that school, no one can administer baptism but a Baptist; therefore in order that the rite may be properly administered, the Baptists must have a man on hand at every place in the whole world where a believer asks to be baptised.

No, Bro. Brown, we do not belong to a class of "Roman Catholic Baptists, as you charge, and I take it as a slur and an insult to be classed with them. Indeed I know of no such class, unless it be the alien immersionist. Bro. Brown, if you had been immersed by a Methodist preacher who had not been immersed himself, would you consider the baptism valid? There are doubtless thousands of converted men and women in other denominations, and the last one of them ought to be a Baptist.

Superintendent Barton Replies.

I beg hereby to express my cordial thanks and appreciation for the prompt insertion and the courteous and brotherly treatment given to my article on the work among the negroes. Though some time has elapsed, allow me to say two or three things on your review and interpretation of the article.

(1) In your first paragraph you say: "Brother Barton here admits that the Board threw away its authority, and pleads that in defense!" In this you are mistaken. I do not think my words are susceptible of such interpretation. I made the point, definite and distinct, that either you were mistaken as to the Board's having thrown away its authority or as to its now having such unlimited authority. The point is this: our Board did reserve to itself and now has abundant authority in, and supervision of, its work with the negroes, but it does not undertake to control the negroes in their relation to each other, nor does it enter into any of their local confusion and strife. We are confidently of the opinion that to pursue any other course at this point would be extremely hurtful. The fact that we co-operate with the Home Board of the National Baptist Convention does not at all make it necessary that we should seek to determine the relations existing, or the plan of co-operation adopted, between that body and the several Negro State Boards or Conventions, nor does it make it at all necessary, as we think, to enter into any factional fights that existed when the work was inaugurated, or that may hereafter arise among the negroes.

(2) You say that I am ignorant of the facts as they exist in North Carolina. That may be. I have not had the pleasure of visiting North Carolina recently, or of attending any of the negro meetings in that State, and have not, therefore, as immediate and definite knowledge of conditions as I should like, but it seems to me that I was not far wrong since you yourself say: "There have been attempts to organize others [conventions]; there have been little meetings, etc." This seems thoroughly to corroborate the point made in my article, that there were local conditions of strife and confusion among the negroes in North Carolina, with which our Board, in its present work, have never had anything to do, and for which they cannot be held responsible. I am confirmed in this opinion moreover by the fact that I have talked with brethren, both white and black, who have assured me that such is the case.

(3) "State Control." You say: "We have State control in North Carolina, Virginia and Maryland, but no thanks to the Home Board—it had to be taken by force!" This seems to mean what is not true of the Home Board and its work. Through all the years of its history, from the first day of its existence to this present moment, the Home Board has worked in closest sympathy and co-operation with the State mission oBards and Conventions. It does not now enter, and never has entered, any State to do work without the approbation and sympathetic co-operation of the State Mission Board. It never takes up any character of work in any State without the approval of the State Mission Board in that State of the work in question. Let your State be an example to illustrate the point. All the work we are doing there at present, both the mountain school work and the work among the negroes, is done upon the recommendation, and with the approval, of your State Board. It has never, at any time or in any instance, deviated from this plan in any State. It is pursuing this plan now with every State Board, in its work for the negroes, as in all other features of its work. In fact, that policy of the Home Board has been pursued to the extent that some good brethren, especially in Virginia and North Carolina, have some times urged it as an objection and said that the Board ought to individualize its work more, leaving less of the authority and control to the State Mission Boards. In view of this, it seems a little strange that any of the brethren should now hold the opposite view and should insist upon what they are pleased to designate "State Control."

Of course we all recognize that there is room among Baptists for difference of opinion as to plans and methods, and that any brother is allowed to change his views at any time, on any point, but whatever our views as to details of work, let us not overlook exitsing facts, nor forget the main things. The main thing in this instance is that we have millions of negroes here at our door to be evangelized and brought to a high plane of well-rounded Christian character and consistent living. All over the South their black hands are lifted up to us for help. I am sure our brethren of the grand "Old North State" will not be one whit behind their brethren in giving prayerful sympathy and loving help in this blessed work.

With best wishes and love, I am,

Yours very truly,

A. J. BARTON,
Field Secretary.

Little Rock, Ark., Aug. 29, 1905.

Prayer for a National Revival.

The largest and most consecrated General Conference ever held at Northfield closed a sixteen-day session, August 20th, amid a song of glory and a prayer for a National revival. The big gathering started out quietly and conservatively as have all the other Conferences for the last twenty-five years, but with the advent of C. M. Alexander, "The Apostle of Sunshine," as he became known in the famous Torrey-Alexander revival in England, and with an inspired address by Len G. Broughton, of Atlanta, a new spirit came over the place. Prayers for a revival were made incessantly and one hundred thousand little cards, bearing the following inscription, were scattered broadcast among the people, "O Lord send a revival and begin in me, for Jesus' sake. Amen." Personal work came to the front and not an unchristian man at the Conference was left unapproached. After-meetings were held at each evening service, and on Sunday, "the great day of the feast," hundreds were led to confess Christianity. The call to unity in this prayer was sent to every part of the Union by the thousands who were there, and the purpose is manifest everywhere to follow Mr. Alexander and "pray for a National revival, not once nor twice, but pray until it comes." Other speakers took up the cause with heart and soul. Dr. G. Campbell Morgan, who lectured every morning at nine, urged it with all the power of his eloquence; Prebendary Webb-Peploe, of St. Paul's Cathedral, lent the strength of his long and honored service; Prof. James Denney, of Glasgow, gave the encouragement of his learning. The Conference ended, but many of the speakers remained in Northfield to deliver the Post-Conference Addresses which continue to September 15th. Dr. Morgan gave the first of these addresses August 21st. He was followed from August 22nd to 26 by Prof. James Denney, who lectured on the different aspects of Christ; from August 22nd to September 7th, by Mr. Webb-Peploe, whose subject was "The Holy Spirit and the Christian Life;" from September 4th to 9th by Dr. G. F. Pentecost of Madison Avenue Church, New York City; and from September 12th to October 15th, by Dr. A. T. Pierson, of Brooklyn, who is to speak on "Bible Search and Discovery." Dr. Pierson's lectures merge the Post-Conference Addresses into the regular exercises of the Northfield Bible Training School.

East Northfield, Mass. August 28.

Clement Church.

Dear Recorder:—I closed a good meeting with the Clement church in Person County last Sunday. The church was greatly revived, a large number made professions of faith in Christ and six united with the church. I think others will join. This is one of Bro. Joe Labreth's churches, and all the people speak of him tenderly. They have a noble man for their pastor at present in the person of Brother Thomasson. It was a real pleasure to spend nine days with him and his noble people. I had my family with me, and we spent the most of the time in the home of Bro. C. R. Vernon, who is an uncle of my wife. Brother Vernon is one of the best farmers in Person County, and has a family of children he can justly feel proud of. His oldest son graduated at Wake Forest last spring, and he aims to treat all the others likewise. I have never seen a better family of children. The oldest daughter was baptized last Sunday.

The old Beulah Association is doing some fine work. All the churches seem to have a mind to work. They are trying to reach all the destitution within their bounds.

Let me say a few words about the Pilot Mountain Association. She has never done better than now. We have a good, true set of preachers and laymen, but good and wise men misunderstand one another sometimes.

Brother Farmer's criticism on the brethren was very unfortunate. I guess Brother Farmer was asleep when the letters from the churches were read. I have the minutes of the Association before me, and Brother Oliver's report shows that he favors old ministers' relief work. I would ask Brother Farmer to read it. We have no truer man in our Association than Bro. P. Oliver. He is loyal and true to every good cause; and old Mount Olive Church, with Brother Oliver as a member, and our good Bro. R. M. Loftis as patsor, is coming to the front. I hope no more criticisms will be passed, but that we will all get down to faithful work for the Master. No one need be uneasy about the Pilot Mountain Association; we are proud of her record in the past, and we expect to do greater things in the future.

We are not opposed to the Ministers' Relief Board. The only difference was the manner in which the work should be done. I don't suppose it matters materially how we do the work, just so it is done.

May the Lord bless all of our work and help us to love one another as ourselves and God supremely.

Yours in the work,

W. H. WILSON.

Madison, N. C., Aug. 31, 1905.

Riches do not consist in having more gold and silver, but in having more in proportion than our neighbors.—Locke.

From Pastor B. W. N. Simms.

A vacation, two meetings, an opportunity, and obligations, fulfilled and unfulfilled, are the things I wish to write a few lines about.

After a pastorate of three years in Waynesville, and being pressed and worn by care and toil, the writer asked from his church the last of July a "lay off of two weeks," which was cheerfully granted. He went to Macon County and Franklin—that place so "beautiful for situation" in the Esdraelon valley of North Carolina, which, instead of "separating the mountain ranges of Carmel and Samaria from those of Galilee," separates the Cowee from the Nantahala, which, paralleling near Franklin for twenty-five or thirty miles, afford a lovely valley, bisected at Franklin by the beautiful river. Near this place "we hanged our haro (heart) upon (in) a willow tree," literally, in "a crow's nest resting place," and there we tarried for three days, resting forty miles an hour in the lovely home of Mr. ——— Gray, six miles from Franklin. After these days, we spent four on the beautiful ——— among friends. We were lovingly intreated to preach each day at Mt. Hope Church, for Bro. J. W. Chesterson was beginning a meeting there. We did so, and witnessed four or five professions of faith during those days. We found we would have to "return to Waynesville to rest," which we did the following Friday, and preached for our own people Sunday—as "a rest" (!) Two weeks later we again visited Franklin and preached for the aforesaid pastor for eight days, witnessing there some fifteen professions and preaching sixteen sermons.

After a stay of eight days there, and having well surveyed the educational opportunity for the little Baptist school there, am forced to write that I marvel at the lack of active co-operation of our State and Home Mission Boards in not "riding upon the wings of the wind" at once and helping those Macon County Baptists in placing the Baptist school at Franklin upon a living and opportune basis! The Macon County Association and the Baptist of Franklin are striving to locate a good school there. To the writer it seems plain the two aforesaid Boards should do something here. They have been appealed to in vain. The location is ideal, the territory is large, the situation appeals to men. Neither does Fruitland, nor Clyde, nor Sylva, nor Murphy, present such a inique field nor so favorable an opportunity for a great Baptist school as does Franklin. I am panting to see one there; I tremble about it. Cullowee (supported in part by State aid), and not a Baptist school, is twenty-two miles distant; Sylva is twenty-one Murphy is forty, while Hiawassee (in Georgia) is forty-five miles off. The county of Macon has 12,000 population. Scores of noble youth who are "pleading for a place to board" (they told me), wish for a good school at Franklin. The Macon County Association is but three years old, hence not yet well organized; but they maintained a school of 101 enrollment last year, while the one opening now promises "an embarrassing difficulty for quarters." The Southern Railway (supposedly) is rapidly building towards Franklin from Georgia (sixteen miles from the city), and from toward Knoxville (intersecting Murphy Branch at Cartoogechaye) it is approaching the city up the beautiful Tennessee. The health of Franklinton is proverbial; the lands surrounding are fertile; the people, cultivated and intelligent. Prof. Joyner, Superintendent of Public Instruction for North Carolina, says: "The culture in that portion of the State is higher than in any other county in Western North Carolina." The school needs buildings, denominational recognition, State Board aid, and an appropriation from the Home Board towards its support. There is no whiskey sold in Macon County, while "the town of Franklin is so peaceful, law abiding and of such good people," it was said to the writer, "the Marshal is never seen except on pay-day." The only prisoners they ever have in the jail are "now and then a youth for smuggling in whiskey." If these Boards are wise, they will at once take hold of the Franklin situation. It is a great opportunity. There is another, of which I beg to be allowed once more to say a word. Western North Carolina needs a man to stay on the field in the interest of the churches, to stir them upon missions; State Missions, Home Missions, Foreign Missions, Sunday-school work, evangelization, etc. The need is apparent, is felt, is talked about, lamented. Our State Secretary (or secretaries) can only visit an Association out here, now and then, while others, and scores of churches, never see them, or even know of them. The people need to be visited—the churches in the interior, away back in the mountains away from the railroads! We feel quite sure, also, that a good man, though his work be at first unfruitful of results, would in a few years so lift up the mission and the school interests of Western North Carolina as that his support would easily come from the field itself. To this writer, who has been here now for over three years watching and working among these mountain noble, to him there is not a single doubt as to this need and to this necessity. We plead for the State Board to take this matter up with the Atlanta Board.

The Baptists of Waynesville are this week enetrtaining the Haywood County Association, which meets in the Sunday-school rooms of our church Tuesday of this week. A year hence (in December) we could wish the State Convention might meet with us. We have pleaded for the payment of pledges made us by brethren of the State last December at Elizabeth City. We are in a great need. We lack less than $1,000 (by $300) of having "the last thousand needed with which to complete our auditorium." If our friends throughout the State will aid us now, and will give us a chance at them in Raleigh in December, we may be so encouraged as that we might insist upon the next session of the State Convention being held "west of Asheville for the first time since consolidation."

Brethren, shall it come west? Help us to make it possible.

Fraternally yours,

B. W. N. SIMMS.

August 22, 1905.

In the Johnston County.

Dear Recorder:—In compliance with your request to report meetings, I make report of several meetings held on my field since becoming a missionary of the Johnston County Association in January, 1905.

My first meeting was at Four Oaks, the last of March. I preached for several days. The church was much helped; several professed faith, and one was baptized. Up to this time five have been received by letter and one very worthy young man is waiting baptism.

From the fifth Sunday in May I continued the meeting a week at Pisga, four miles west of Smithfield. The attendance was very good and the attention serious. We had a revival in the church. I baptized three. Since our meeting the congregation and general interest has been very marked.

My next meeting was with the Blackman's Grove Church, seven miles east of Benson, beginning on the second Sunday night in July. The congregations were so large that the house was far too small to seat the people who came to hear the gospel. The brethren say it was one of the best meetings they have ever had. I baptized five happy converts; others are interested, and it is believed will join soon.

On Monday night after the fourth Sunday in July I began a meeting at Hood's Grove. The house of worship in course of construction had been closed in, seated and lighted, so we held our meeting in the new building, which is well built and roomy. The meeting continued for a week. Seven were received and baptized into the fellowship of the church, among them were some of the most prominent citizens of the community. The church was greatly revived spiritually and made valuable financial accession. The work is very hopeful at Hoods.

On Tuesday night, after the first Sunday in August, I began a meeting at Pauline (Massey's schoolhouse), on the Neuse River, near "the Bentonville Battle Ground." This is a new church, organized by J. D. Bowen last year with twenty members. On beginning the meeting we found much confusion, but as the meeting developed, all came together and, taking all things into consideration, I have never held a greater meeting. Fifteen members were added to the church, and many others became interested and acquainted with the Missionary Baptist and their work that never knew or cared anything about us previous to this time. They are going to build a house of worship right away. When one thinks that only in May of last year the work was begun here among people who had never heard a Missionary Baptist preach, he feels like exclaiming, "What hath God wrought!"

In all the above meeting I have done the preaching, and while it has been hard, being disappointed in help in some of the meetings, I have greatly enjoyed the work, and have never preached to people who listened more intently, or who seemed more anxious to learn the truth.

In addition to the above meetings, I have assisted Pastors Suttle at Benson and Gibbs at Calvary. We had good meetings at both these places.

I am greatly enjoying the mission work.

D. F. PUTNAM.

Benson, N. C., August 30, 1905.

Vacation Revivals.

I have just returned from a month's vacation so kindly given me by the church and feel much benefited by it. It was my privilege and pleasure during my absence to assist in two meetings in North Georgia. The first meetings was at Poplar Springs Church, a large country church in a fine community. Bro. W. J. Purcell is pastor. We had a great meeting. A large number were interested in salvation, and at the close of the meeting fifteen were baptized by the pastor. We shall never forget the delightful experiences of that meeting. The North Georgia people are kind and hospitable and know just how to make a tired North Carolina preacher feel at home.

The next meeting was at Clarke's Creek Church, another large country church near Martin, Ga. The people came from every quarter and listened attentively to the gospel. Christians were revived, sinners saved, and we trust much good accomplished in the name of Christ. The people wept and prayed and rejoiced. At the close of the meeting of five days, we baptized five young men into the fellowship of the church. The Lord be praised for His presence and blessings during these eleven days of service.

From Georgia we went to our old home in the mountains near Hendersonville, N. C. Our stay at home was very pleasant indeed. We returned to our work and found the church in the midst of a revival meeting conducted by Bro. F. H. Fanington, a former pastor of the church.

Brother Fanington is held in high esteem by this church, and the Lord greatly blessed the Word as preached by him. He baptized nine into the fellowship of the church at the close of the meeting. We had invited him to supply for us two Sundays during our vacation, and he came, and we rejoice in his coming and his work among us, and pray the blessings of God upon him as he goes to take a course in our Seminary at Louisville.

Our church here is in very good condition now. We are in the midst of a kind and generous people. We are hoping and praying for great results in the future.

God bless you and the Recorder.

Yours truly,

W. H. DAVIS.

Wilmington, N. C., Aug. 30, 1905.

Church Organization.

On Friday morning, August 25, 1905, a presbytery was called, composed of Elders W. R. Davis, J. A. Heilig and N. Richards, for the purpose of organizing a Baptist church at Dunn's Mountain, three and one-half miles east of Salisbury, in the mission field known as South Rowan, of which Rev. W. R. Davis has charge.

On motion, N. Richards, of Spencer, N. C., was elected moderator and J. A. Heilig, of Louisville, Ky., was elected clerk.

Members of Baptist churches who desired to come into the organization subscribed to the articles of Faith and Church Covenant as read by W. R. Davis. N. Richards lead in prayer.

On motion, W. R. Davis was elected to nominate the church officers, and Brethren Lewis J. Riblin and Geo. W. Miller were elected as deacons of the church. Brother Miller was also elected clerk and treasurer of the church.

In behalf of the church W. R. Davis extends to the applicants the right-hand of Christian fellowship.

On motion, a call was extended to Rev. W. R. Davis as pastor of the church. The clerk lead in prayer, praying the guidance and direction of the Master upon the pastor in this new field of labor.

Song, "Blest be the tie that binds," after which Elder N. Richard preached the sermon from 1 Cor. 12:27, "Now ye are the body of Christ."

Ordination of Deacons Geo. W. Miller and Lewis J. Riblin by the presbytery, composed of Elders W. R. Davis, J. A. Heilig and N. Richards.

On motion, the church was named "Dunn's Mountain Baptist Church."

The clerk was requested to send a copy of the proceedings to the Biblical Recorder.

The meeting closed by singing "Praise God from whom all blessings flow." Prayer and benediction by N. Richards.

N. RICHARDS,
Moderator.

J. A. HEILIG, Clerk.

The Big Wig's Share.

The following, of the late English Archbishop, Dr. Temple, is worth printing. It dates from his Exeter days, and relates, like many others that are told of him, to his treatment of a caller: "On the occasion in question, the caller happened to be a local big wig, who, having no slight notion of his own importance, was somewhat disconcerted by the Bishop's curt greeting, 'Take a chair.' Thinking, perhaps, that his identity had not been grasped, he proceeded to explain: 'My Lord, I am the mayor of ———.' 'Oh, in that case,' replied Dr. Temple, 'take two!'"

A lie is always like a flaw in the metal.

News Notes.

....We would be glad to hear more about the meetings and special work among the churches.

....Pastor Rufus Ford baptized seven candidates, as a result of the recent meeting in which Brother Buckholz preached at Bennettsville, S. C.—Exchange.

....Dr. C. S. Farris, of Stetson University, and editor of the Southern Witness, has been spending a part of his vacation with his brother in Wilmington, N. C.—Index.

....Pastor C. M. Swainn has just closed a meeting at Gay's Chapel which resulted in three additions by baptism and a fine revival among the members. J. F. Mitchiner did the preaching.

....Pastor Forrest Smith, of Sherman, Texas, has recently undergone an operation for appendicitis. His church has given him a month's vacation in which to recuperate.—Baptist and Reflector.

....First of August Pastor L. C. King, assisted by Brethren E. D. and A. J. Crisp and J. M. Payne, held a meeting with Pisgah church, Caldwell County, in which there were twenty-two additions by baptism.

....Bro. G. H. Church, of Lenoir, and Brother Herndon Tuttle, a Methodist minister, are conducting a union meeting at Marion Camp Ground, in Caldwell County, this week. They had a good meeting last year.

....Bro. A. C. Wilkins, of Abbeville, S. C., writes: "The article by Dr. W. C. Tyree on your first page this week is fine, and for its wise 'impressions of the Baptist Congress,' ought to be reprinted in other religious papers."

....First of August Pastor I. W. Thomas was aided in a meeting at Antioch church by Bro. G. H. Church, in which there were eighteen additions, thirteen of whom were by baptism. This church is in Burke County.

....Eighteen thousand dollars have been recently raised for the theological department of Baylor University. It is the purpose of Dr. B. H. Carroll, dean of this department, to raise a sufficient sum to endow this department.

....Bro. F. S. Averitt writes from Abbottsburg: "The pastor, Bro. I. P. Hedgepeth, assisted by Bro. C. H. Durham, of Lumberton, held a nine days' meeting with the Galeed church. Twelve received for baptism and one restored."

....Lenoir Academy opened well on the 28th of August. This promises to be the most prosperous year thus far under the administration of Bro. J. A. White. Bro. Jesse Curtise, a most worthy and promising young man, is assistant this year.

....A meeting of three weeks with Blair's Fork Church, Caldwell County, has just closed, in which there were fifty-nine additions, forty-one of whom were by baptism. The meeting was conducted by Bro. W. N. Cook, the pastor, assisted by Brother John Hagaman, of Watauga County. Many of the additions were heads of families. The church had been very dead for years.

....On Monday after the first Sunday in August we began a meeting with the church at Pleasant Grove, West Chowan Association, which proved to be a blessing to us all. Nineteen were baptized and two restored as a partial result. We were assisted in three services by Rev. C. J. D. Parker, two by his Brother Loyd, and one by the Aulander pastor.—E. J. Harrell.

....Bro. E. C. Andrews writes: "The Lord wonderfully blessed me in my meeting at Capernaum. I had five days' of meetings, and as a result, have baptized nine, while others are waiting baptism. The Lord is doing wonderful things in the old Atlantic."

....The Winston First Church has done a handsome thing in building a splendid pipe-organ in their church. This is a great church, and there is only one pastor like Brother Brown—so gentle, and true to every cause of the Master. The church in making splendid progress.

....The Recorder extends sympathy to Bro. Geo. Woodward, of Statesville, in the affliction of his daughter. He is in Baltimore with her, where she has undergone a delicate operation. At last reports she was doing as well as could be expected. We hope for her speedy recovery.

....Bro. E. C. Andrews writes: "The revival at Jacksonville has just closed with four additions to the church. Four or five are to join by letter soon. I have been serving this point as a supply ever since March. The work seems to be moving on very nicely, and only about seven dollars of our pledges are behind."

....Announcement is made of the marriage of Dr. Dexter G. Whittinghill to Miss Lucy Braxton Taylor, daughter of Dr. Geo. B. Taylor, Rome, Italy. Dr. Whittinghill was for sometime pastor of Coliseum Church of New Orleans, and went to Italy as one of our missionaries. The marriage occurred July 27.

....Some time ago it was announced that Dr. B. F. Riley had tendered his resignation as pastor of the First Church, Houston, Texas, and that the church declined to accept his resignation. Dr. Riley, however, declared that his resignation was final, and therefore the church reluctantly accepted it.—Christian Index.

....Pastor B. K. Mason is in a meeting at Broad Street, Winston, with C. S. Cashwell, pastor of Mocksville, assisting. Brother Cashwell is a strong gospel preacher; the church is ready to work with him, the people are filling the house, and we are sure the results of the meeting will be good—good to the church and whole community, and add strength to the cause of righteousness.

....The Missionary Societies of the South River Association held their annual session recently in Spencer. Mrs. Harry Burke, of Statesville, is the earnest and efficient vice-president for the Association. The meeting was well attended. The Societies are making substantial progress. How it would help the cause of missions if we could have the women organized in every Association, and at work in every church.

....Last of July Pastor I. W. Thomas was aided in a meeting at King's Creek Church, Caldwell County, by Bro. W. P. Southern, in which there were thirty-five additions, twenty-nine of whom were by baptism. Brother Southern took typhoid fever before the meeting closed or there would have been greater results. He is still on King's Creek, but is convalescing. We hope for his speedy recovery, for he is a very useful man.

....The Chester Lantern says the Rev. Geo. A. Sowell, D. D., pastor of a Baptist church at Milburn, N. J., preached two strong sermons at the Baptist church at Chester last Sabbath. Dr. Sowell is a Southerner, having received his education at Wake Forest College, in North Carolina. He is spending the summer at Kershaw and Rock Hill and went to Chester upon the invitation of the Baptist Young People's Union.—Baptist Press.

....Pastor A. D. Hunter recently closed a splendid meeting at New Bethel Church. R. D. Haymore did the preaching. There were ten baptized, and others to follow. This is a fine church, there are some of our very best people in this community. Dr. Haymore was charmed with the people.

....Pastor G. T. Hickman, of Winnabow, N. C., writes: "I began my meeting at Little Zoar Church Wednesday night before the third Sunday in August, 1905. Brother Johnson, of Elizabethtown, came to aid me in the meeting. Brother Johnson did the preaching. The meeting continued until Sunday night. The church was greatly revived; four were baptized, one received on Christian experience."

....Bro. T. J. Renfrow writes: "We have just closed a great meeting. Our patsor, P. H. Pennell, was assisted by Rev. W. F. Powell, who did the preaching. There were about twenty-five or more who confessed Christ, eight were added to the church and others will follow. Brother Powell is a strong preacher and holds his audience spell-bound. He will be gladly welcomed back at any time. May the Lord bless him in his labors."

....The week following the second Sunday in August the church at Rich Square engaged in a meeting in which we were ably assisted by Elder L. M. Curtis, of Ahoskie. It was a good meeting. Eight await baptism and one restored. Near the close of the week Rev. J. A. Willoughby came in and rendered valuable assistance. Yesterday I baptized eight into the fellowship of Hebron church, where we are preparing for the West Chowan Association to meet with us. —E. J. Harrell.

....Bro. S. E. Jones writes: "The Nolochucky Association, one of the largest in E. Tennessee, met with Rutledge Baptist Church on the 17th instant. The Association has made a considerable advance over last year. The treasurer's report shows over $1,000 contributed to different benevolences. The amount, of course, is only a part of the contributions for the year, since many churches send directly to the respective Boards. Carson and Newman College opens on the 29th instant. The Sarah Swan Home is nearing completion, and will accommodate one hundred girls. Brick are being burned for the Boys' Home. Carson and Newman is on a boom."

....Pastor S. W. Oldham writes: "Prospects on the Elm City field are brightening. The church at New Hope has made much improvement in their house. We have just closed a meeting there in which the Lord greatly blessed us. The meeting continued for nine days, closing the first Sunday in September, on which date it was my privilege to baptize eleven seemingly happy Christians, all adults. In all, there were thirteen additions. I think the way is now open for me to spend eight months at the Seminary (S. B. T.), and I am making arrangement to enter October 1st. Nine years' experience as pastor teaches me that I am not sufficiently prepared."

....Rev. E. S. Alderman, D.D., of the Warburton Avenue Church, Yonkers, N. Y., spent a portion of his vacation on a delightful excursion into Canada with James M. Hunt, Esq., one of his parishioners and warm supporters. Mr. Hunt is a son of the sainted Rev. H. P. Hunt, of East Clarence, N. Y. Dr. Alderman is now taking a trip through Nova Scotia. He will be back in his own pulpit the first Sunday in September. In his absence the work of the church has been sustained and the pulpit supplied by the assistant pastor, Rev. Mr. Handy—an excellent name, by the way, for a pastor's assistant.—Examiner.

....Pastor John R. Jordan writes from Star: "I had an excellent meeting at Dover, in Moore County. Was assisted by Bro. J. G. Williams. Ten persons were baptized and the church wonderfully revived. The pastor's salary was increased to $100 this year. The special features in this meeting were the active work done by the lay brethren and the number of adults who claimed a hope in Jesus."

....John Alexander Dowie, who has secured from the Mexican government a 2,000,000 acre land grant, says he will build there seven cities, the chief of which will be called Eden. So far as possible he will set up a code of laws for the regulation of the cities, and colony. Among the things to be ruled out are hogs, mules, oysters and intoxicants. Hogs and oysters, he says, are scavengers, whiskey is bad for any country, and the mule is "an evil nonenity."—Ex.

....Rev. J. K. Faulkner greatly surprised the good people of Oak Grove Church on yesterday. He has been serving them as pastor for the last twelve months, and, not caring to remain longer, he simply announced that he would conclude his service with them. I understand that there was no trouble between pastor and people, but, for reasons satisfactory to himself, Brother Faulkner preferred to sever his connection. He leaves the church united. Brother Faukner goes to Mecklenburg County, and his address henceforth will be Buffalo Junction, Va.—Religious Herald.

....Bro. T. B. Davis writes from Newton: "I returned Saturday after an absence of three weeks spent in meetings with my churches at Catawba, Olivet and Mt. Grove. As a result, twenty-one were baptized, some restored, and others are waiting baptism. Bro. W. B. Rivenbark joined me in the meeting at Olivet on Tuesday and remained over Sunday following. He preached some good plain Gospel sermons. I baptized two here Sunday. We have received fourteen into the Newton church since I came here, and a total of forty-five on my field since July 15th. My work is opening up very promisingly, and with such helpers, I feel that we may do great things for the Master."

....We are glad to print this request from the Chapel Hill pastor: "I beg that pastors and parents will give me the names of young men of Baptist churches and families who will be in attendance on the University at Chapel Hill the coming year in order that I may search them out and be of what service I may to them at this interesting time of life. I would be glad to have the name of pastor, church and association with which every Baptist young man who attends school here is connected. I would specially appreciate a letter of introduction from pastor, parent or other friend, as helping me to come into friendly relation with the student. Will you do me this kindness promptly?—J. W. Wildman, pastor Chapel Hill Baptist Church."

....Dr. Thomas Hume writes: "It was pleasant in spending part of a Sunday in Bristol to come upon Rev. G. N. Cowan in a snug corner of his church teaching a men's class, to hear his members praise him as preacher and pastor, to note the signs of Divine favor upon his work, to render him the little service of preaching to his earnestly attentive congregation, to range over the imposing and attractive building and grounds of the Virginia Institute with the efficient president, Bro. J. T. Henderson, a man of marked ability and usefulness, and to take in the inviting prospect (in every sense) opening before this fine school. Part of one's pleasure at Bristol was found in the comfortable hostelry of Brother Hamilton, father of the useful W. W."

....The enrollment at Wake Forest is already very near 300. The Board of Trustees met at Raleigh Tuesday.

....Mr. J. C. Bush, of Mobile, Ala., recently gave our Foreign Mission Board $5,000, the second gift from him of that sum within a year. It is no maore than a widow's mite and therefore no more worthy of public record; but it is helpful to the Board and such a stimulating example that we must make it known.

....The Baptist University for Women opened triumphantly last week—with the best and most numerous enrollment in its history. There are 247 young ladies in the institution, 225 of them being boarders. There is room in the institution for only five. The Club is full and overflowing. Our churches on Sunday presented inspiring sights—each crowded with the welcomed University girls.

....Cornelius recently did a great work in her treatment of the Mecklenburg and Cabarrus Association. Pastor Murchison, his church, and the whole community are to be thanked and congratulated. How that little band has accomplished so much in so short a time is a wonder. They have a splendid house of worship, one that would do credit to a much stronger church. The Methodist and Presbyterian homes were thrown wide open, and they could not have been kinder. The work at Cornelius is making splendid progress. Pastor Murchison is much loved by all denominations, and we have much for which to be thankful in the blessings upon this work. Two years ago there was no sign of Baptist work at Cornelius, now there are seventy members and a splendid house.

....The Religious Herald thus speaks of the new building of the Second Baptist Church, Richmond, of which Dr. W. R. L. Smith is pastor: "The scaffolding around the now Second Baptist Church in Franklin street, this city, has been taken down and the noble and beautiful building stands out in all its proportions. Every line in it is full of grace. It is of an architectural type that will endure when many of our modern churches, with their towers and turrets and whatnot, have gone out of fashion. We are grateful to the building committee of the Second Church for the taste they have displayed in this building and to the congregation for the courage they have shown in adhering to strictly classic forms. We learn that when the building was first projected some of the residents in Franklin street were none too well pleased with the prospect of a church in the neighborhood, but that they are now declaring it the most impressive and satisfactory building in the city."

....Miss Ida Greer, of Blackstone, sends this item: "Bro. W. P. Southern, of Granite, N. C., came Saturday before the fourth Sunday in July to aid our pastor, Rev. I. W. Thomas, in a series of meetings at King's Creek. He preached the truth of the convicting power of the Holy Ghost for ten days, two services a day. At 10 o'clock on the fifth Sunday in July, Brother Southern baptized twenty-two happy converts in the presence of seven or eight hundred persons. After the baptism many were heard to remark on all sides that it was the most beautiful and solem baptismal scene that they had ever witnessed. The sermon at 11 o'clock on 'Soving and Reaping' was full of the truth, and pointed illustrations. God wonderfully blessed him. Up to Tuesday morning six others were received for baptism. Wednesday morning Brother Southern was taken with typhoid fever at the home of the writer. He is now convalescing. We pray that he may soon be restored to health and enter again the great work which he is accomplishing."

....Bro. Loyd M. Holloway, who is excellently leading our cause in his section, writes from Sparta: "On August 22nd Rev. W. R. Bradshaw came to our little mountain village and for six days preached the gospel in its purity to us. We have all known Brother Bradshaw for years as a great and loyal servant of God and now we know him as a great preacher and master of the hour. With great power and simplicity he told us of the blackness and serious work of sin and its everlasting shame and pain, and then in his own sweet way he told of the great love of God. The church was greatly revived, souls were saved, and we agree that we were made better by his visit. We want to thank his good people at Reidsville for being so kind as to let us have him for a short while, and humbly ask that they will allow him to come again."

....Rev. A. W. Burfoot writes of glorious times down in Princess Anne County. Hear him: "I write to tell you how the Lord has blessed the churches I serve. At St. John's week after the fifth Sunday in July, we held our meeting. Rev. E. E. Dudley helped me, and I can truly say he is a great preacher and worker. Twenty-one were added to the church. At Oak Grove, week after the first Sunday in August, Rev. F. W. Moore, of Petersburg, helped me. Brother Moore preached the 'old gospel' as earnestly as any man I ever heard. No wonder his church loves him, for he is sweet-spirited and a good preacher. Twelve were added. At London Bridge, week after the second Sunday in August, we held our meeting, with Rev. J. T. Riddick to help. Brother Riddick is a great favorite with all our people and is a noble preacher. Nine were added to the church. I went to say the dear old Herald is coming to more of my people than ever before and is great in preaching every week. The Lord bless the dear old people."—Religious Herald.

....Rev. C. E. W. Dobbs, D.D., of Marietta, Ga., so well known to readers of The Journal and Messenger, has been enjoying his patriarchate to the full in a gathering of all his children under the parental roof for the first time in more than twenty years—Hon. Willoughby B. Dobbs, attorney, of New York City; Mr. Leslie E. Dobbs, oil dealer, of the Indianapolis, Ind.; Rev. Gilbert Dobbs, of the Coliseum Place Baptist Church, New Orleans; Mr. Charles Dobbs, editor of The Insurance Field, Louisville, Ky., with the two youngest, Clarence and Anne—all at home with him at the same time. It was a great occasion and was enjoyed to the full. His people seized upon it as an opportunity to give their pastor and his family a grand reception, at which they very kindly remembered the patriarch in suitable tokens of their high regard. "Children are a heritage of the Lord," and our good friend and brother can testify to the value of the inheritance.—Journal and Messenger. Brother Dobbs was once pastor at Greensboro, we think. His North Carolina friends send him greetings.

....Bro. M. L. Harris writes from Tarboro: "Ebenezer church of Edgecombe County recently enjoyed a quiet, but gracious, revival. Rev. J. W. Ham, of Raleigh, N. C., spent ten days with us, and preached with power. Nine have been baptized, and others await baptism. Three joined by letter. The church is making progress along all lines, and the day is not far distant when the building will have to be enlarged to accommodate its congregations. We are surrounded with 'Hardshells.' They are excellent people, but they create an atmosphere in which revivals cannot flourish. To say the least, there is something about the atmosphere that is chilling. But before the close of the meeting the sunshine came, and the meeting closed with Pentecostal showers. It was my pleasure to see a most happy conversion in a 'Hardshell' family, and in spite of the opposition surrounding this Christian young lady, I buried her in baptism with Christ. If I see things aright, our hope depends upon the young and rising generation. I have resigned my work, and will enter the Seminary at Louisville, Ky., in October."

Mecklenburg and Cabarrus.

This association met in her twentieth annual session at Cornelius. W. C. Dowd was re-elected moderator, W. M. Lyles clerk, and D. W. Fink treasurer.

Dr. J. Q. Adams preached the introductory sermon. Text, Luke 6:38. "For with the same measure that ye mete withal it shall be measured to you again." He said there are two forces, the centrifugal and centripetal, at work in the physical world; the first spends itself in sending out from its center; the last in attracting to its own center. There are two forces exerted by men; the one reaches out its hands to promote the interest of mankind; the other to bring the things of another to self. The first is world-centered; the last is self-centered. Jesus Christ belongs to that class that gives out power and blessings to others. He gave himself, so shall he inherit all things. We receive as we give. The farmer gets back what he puts into his land. Paderewski gets much out of music because he puts much into music. The same law is true in everything. It is true in religion. You love men, they will love you; you hate men, they will hate you.

Jesus represents one class, Judas another. Just as we follow Jesus in giving ourselves in service to others, so blessings will come upon us. Some of us get so little from our religion because the measure we have put into religion is so small.

As we give ourselves to Christ, so he gives himself to us. We may measure the amount we have put into ourr eligion by the blessings we get out. If we would receive a great portion from above, let us lay up much treasure in heaven. "Give and it shall be given unto you, for with the measure ye mete it shall be measured to you again.

The report on Orphange was read by W. M. Lyles and spoken to by G. P. Harrill. Last year this association gave $253.83 to the Orphanage, this year $459.97, and the pledges for next year were fifty per cent in advance of this year. What other association will come up to the Mecklenburg and Cabarrus? A cash collection ($6.25) was turned over to Brother Harrill.

C. M. Murchison read the report on State Misisons, which was discused by C. M. Murchison, J. F. Davis, W. T. Talbirt, J. M. Bridgers, W. F. Dowd, J. J. Ezzell, J. Q. Adams and H. C. Moore.

This was Brother Moore's first appearance in the Mecklenburg and Cabarrus. He made a fine impression. He has a way of loving everybody, and so the people love him. Last year their Associations gave $610.96 to State Missions, this year $1,147.85, the pledges for next year were not quite up to this year's contribution.

Dr. J. Q. Adams read report on Foreign Missions, and discussed it with others. Last year the Association gave $533.66, this year $711.83. Last year $458.70 was given to Home Missions, this year $748.45. Last year $113.87 was raised for Ministerial Education, this year $156.10. Ministerial Relief received $41.41 last year, $156.60 this year.

The whole work of our convention is heartily supported by this Association. Brother Moore spoke on Sunday-schools. This work is growing rapidly under his wise leadership. Every Baptist Sunday-school in the State should take a collection, not a pass-around-the-hat kind, every year. No work that we are doing will bring so rich a harvest, and such telling results for the future as our Sunday-school work. There was a falling off in baptisms from last year. Last year there were 154, this year 127.

The association took good ground on the temperance question. The conditions at Charlotte are much improved under prohibition. Rev. R. J. Blackman, of Moriah Association, S. C., was a welcome visitor at the Mecklenburg and Cabarrus. He told of the whiskey question in South Carolina, and how the people were very tired of the dispensary. He said: "South Carolina will not much longer submit to the dispensary, we are going for prohibition."

The report on the state of the churches will bring forth fruit. It is well to stop in our rush and ask about the spiritual life of our people. We hope more Associations, for many do not report on this subject, will try the report on the state of the churches.

The Association adopted resolutions expressing the highest appreciation of the beloved Dr. Barron, of grief for their loss, and sympathy to the loved ones left behind. How he was missed at this session of the Association. We had no better man.

Special prayer was offered for Bro. L. R. Pruette, who was sick and could not attend the Association. We are glad to note that he is improving. May he soon be up and at his Master's business.

The next session is to meet at Pleasant Plain, two miles south of Matthews, J. F. Davis to preach introductory sermon.

J. S. F.

Misquoted.

The brethren that have been so very anxious to cut at the action of the Pilot Mountain Association, in regard to our plan of caring for the aged ministers, have misquoted me all the way. I said I had no objection to the Board, but our people were doing so well caring for the aged ministers of the association that I was fearful, that if we changed from our usual way of doing this work it would affect our contribution. I think I have given you the speech I made. I did not say a word about it being dangerous to aid the old brethren. There were some things said that ought not to have been said, but I don't think the brethren aimed to say a word against the work of the board. The report was well worded and I did not see why any one could have objected to it.

I have just closed a very interesting meeting at the Rock Quarry, one mile from this place. I received eleven into the church and we look for as many more at our next meeting. The church mill meet this week and clean off the ground to commence the building of a house of worship. The house will be built of stone and will be, when completed, one of the best houses in the country. We hope to be able to go right on with the work.

I commenced a meeting in Germanton the second Sunday in August. The meeting was one of the best we have ever had at that place. Eight were received into the church, and I am expecting to baptize several others next Sunday. The church was revived and strengthened for the future work. My brother, R. D. Haymore, helped me in this meeting.

Brother Harrill, of Thomasville, helped me at the Rock Quarry. He did fine work. He greatly endeared himself to the people. All will be glad to see him come again.

Yours in Christ,

C. C. HAYMORE.

Home Circle.

What's in a Name?

In the morning he's a pirate, with a cutlass and a gun,
And we tremble at the flashing of his eye;
His name, as he informs us, is an awe-inspiring one:
"Lord Ferdinando Roderigo Guy!"

By ten o'clock our pirate has renounced his gory trade;
In armor now, he has a lance and shield;
He gallantly advances to defend a helpless maid,
And we know that bold "Sir Lancelot" has the field.

And next, a sulking savage, he is lurking in the hall;
Most alarming in his feather war array;
But he graciously assures us he will answer if we call
"H'awatha Mudjekeewiss Ojibway!"

As "Horatio Nelson Dewey" he's an admiral of parts,
And last in all his catalogue of names
Comes the very simple title under which he rules our hearts,
For when he's sound asleep he's merely "James!"

St. Nicholas.

Her Message.

When Esther Martin obtained a position as stenographer with Payne & Payne, patent attorneys, she counted herself an unusually fortunate girl. The work, while demanding accuracy, was not difficult, the whole tone of the office was high, and there was exceptional consideration shown in giving her occasional hours when there chanced to be a little less work on hand. For two or three years everything went well; then Esther began to grow restless under it. The years seemed to stretch before her, each an interminable procession of days when she would go to the office at nine and return at five—for what? A living, nothing more. She would grow old and homely and "cranky" like so many women she saw day after day, and at the end of all the years what would be to show for it? And think of the girls who didn't know what it was to have to lift a finger for themselves! Life was a horribly unfair arrangement, that was all there was about it, she thought, bitterly.

Her mood was still heavy upon her Sunday afternoon when, obeying a sudden impulse, she went to vespers at St. Stephen's. It was a foolish thing to do, she admitted to herself. St. Stephen's possessed the wealthiest congregation in town. She would sit there, as she had many a time before, half scornful, half envious, among an alien people. But the music was fine and she liked to see the elegant gowns. As for the sermon, she never gave that a thought.

She slipped quietly into one of the strangers' seats. The music absorbed her completely, but when the speaker stepped forward, she turned and began to study a gown a little way down the aisle.

Fifteen, twenty minutes passed, and she had heard no word; then suddenly she found herself listening tensely. This was what she heard:

"One of the saddest things in a pastor's life is the constant procession of people begging for work that besieges his door. Old and young, men and women, weak and strong, the procession never ceases. Often he cannot tell why they have failed; many of them seem to have every requisite for success. Sometimes sudden money loss has left them stranded; sometimes the wage-earner has been taken and the family left helpless. The one pitiful cry is work—work. We do what we can; no one knows the days that pastors spend trying to find situations for these unfortunate ones. And when we cannot find them—

"Oh you men and women, who have work to do, thank God for it. Never mind if it is not congenial, if it is even very far from what you would choose. If it is honest work, then all your days should be songs of gratitude. Work is self-respect; work is health; work is power. Thank God for work. There is no other blessing like it."

The closing anthem floated softly through the church. Then there was a rustle of silk-lined gowns and the low murmur of voices. It was a curious sermon, people said. But one girl slipped out quietly. She had had her message.—Elizabeth Holmes.

To Die or Not to Die.

It is unfortunate not to know where one is, but perhaps the most indefinite state of existence is related by Representative Richardson, of Tennessee. He tells of an old darky living near Nashville, who has, according to his theory, been dying for many, many years. Notwithstanding his personal belief that he is near death's door, this darky, Isaac Botts by name, is apparently as well and able-bodied to-day as he was forty years ago. Recently, says Mr. Richardson, Isaac was seized with one of his "spells." One day a neighbor in passing the Botts' domicile chanced to observe Mrs. Botts standing at the gate.

"How is Ike this morning?" asked the neighbor.

"Only tol'able, only tol'able," replied Mr. Botts' better half, wearily.

"That's too bad," responded the neighbor, sympathetically; "I had hoped he would be well by this time. He is no worse?"

"No, he ain't no worse," went on the wife, dejectedly, "an' at de same time he ain't no bettah. It's allus dis way: Fust he's worse, an' den he's bettah. Den he's worse ag'in. Allus dis way! 'Pon mah soul, honey, ole Botts been doin' dis way eber since I kin remembah." Then, after a long pause, the darky's wife added, in a plaintive tone, "Honey, I do wish ole Botts 'u'd do somethin' definite!"

Ruskin's Little Wants.

Indeed, I rather want good wishes just now, for I am tormented by what I cannot get said, nor done, writes John Ruskin. I want to get all the Titians, Tintoretti, Paul Veronesses, Turners, and Sir Joshuas—in the world—into one great fireproof Gothic gallery of marble and serpentine. I want to get them all perfectly engraved. I want to go and draw all the subjects of Turner's 19,000 sketches in Switzerland and Italy, elaborated by myself. I want to get everybody a dinner who hasn't got one. I want to macadamize some new roads to heaven with broken fools' heads; I want to hang up some knaves out of the way—not that I've any dislike to them, but I think it would be wholesome for them, and for other people, and that they would make good crow's meat. I want to play all day long and arrange my cabinet of minerals with new white wool; I want somebody to amuse me when I'm tired; I want Turner's pictures not to fade; I want to be able to draw clouds, and to understand how they go—and I can't make them stand still, nor understand them—they all go sideways plagiai (what a fellow that Aristophanes was—and yet to be always in the wrong in the main, except in his love for Aeschylus and the country—did ever a worthy man do so much mischief on the face of the earth?) Farther, I want to make the Italians industrious, the Americans quiet, the Swiss romantic, and Roman Catholics rational, and the English Parliment honest—and I can't do anything and don't understand what I was born for. I get melancholy—overeat myself, oversleep myself—get pains in the back—don't know what to do in anywise. What with that infernal invention of steam and gunpowder—I think the fools may be a puff or barrel or two too many for us. Nevertheless, the gunpowder has been doing some work in China and India.—Letters to Charles Eliot Nortin, in the Atlantic.

"Moods."

For selfishness, pure and simple, give us the victim of "moods." His equilibrium is disturbed, therefore must other people suffer! Miss A—— meets Miss B—— and receives, instead of the usual cordial greeting, a frigid bow which cuts and stings. She casts about in her mind for the cause, but can find none. It is simply one of Miss B——'s "moods." An apprentice takes his work to the master. He has done his best and legitimately expects approval, but there is bestowed upon him only a scathing comment. The master has the "blues." A teacher, bright, responsive, sympathetic with her pupils to-day, chills them to-morrow by her apparent lack of interest and love. They must suffer in puzzled silence until she comes back to herself.

Now what right has any one to inflict his disorder of mind upon the unoffending with whom he comes in contact? A physical blow were a kindlier thing. Let us curb, at least, this particular species of selfishness. —Exchange.

For Fall Wear.

The most fashionable materials for the autumn have a lustrous finish. Broadcloths which are as glossy as satin will be much worn, and Henrietta cloth and cashmere. For everyday frocks there are the supple French serges, the wool mixtures in fascinating color combinations, the Venetian cloths, and the perennially popular cheviots and tweeds.

The circular skirt will be prominent in the new modes, and the tunic skirt will be seen in a variety of styles. Both short and long coats will be the fashion. In separate waists there are to be variations of the surplice style. Many greens will be worn throughout the autumn and winter. Red is also fashionable. The grays, especially the shades known as smoke and London fog, are particularly good style. Electric blue, the plum, prune and dahlia tints and the bronze and mahogany shades will also be worn.—Grace Margaret Gould, in Woman's Home Companion for September.

The Infidel Was Silent.

A well-known lecturer on Christian evidences was delivering an address on "Through Nature to God," and was showing how God's wisdom was manifested in all His creatures.

At the close of the lecture an infidel rose and asked: "Why did God make the flea to bite man?"

Quick as thought came the reply: "A flea is a deputation from God's sanitary authority to inform you that you want a bath."

Needless to say, no more questions emanated from that source.

As you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend or, best of all, in your own thoughts—the Eternal Thought speaking to your thought.—George MacDonald.

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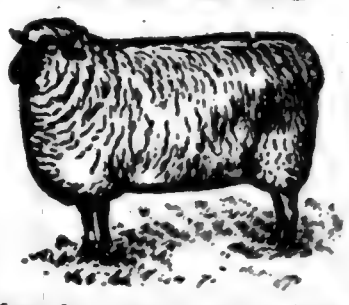
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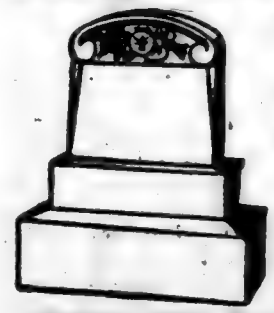


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Young People's Page

How to Treat a Lie.

It's pretty hard to know how to treat a lie when it's about yourself. You can't go out of your way to deny it, because that puts you on the defensive; and sending the truth after a lie that's got a good running start is like trying to round up a stampeded herd of steers when the scare is on them. Lies are great travelers, and welcome visitors in a good many homes, and no questions asked. Truth travels slow, has to prove its identity, and then a lot of people hesitate to turn out an agreeable stranger to make room for it.

About the only way I know to kill a lie is to live the truth. When your credit is attacked, don't bother to deny the rumors, but discount your bills. When you are attacked unjustly, avoid also the appearance of being too good—that is better than usual. Surmise and suspicion feeds the unsual, and when a man goes about his business along the usual rut they soon fade away for lack of nourishment.—Ideal Review.

A Boy's Remarkable Dream.

I heard a boy who had a remarkable dream. He thought that the richest man in town came to him and said: "I am tired of my house and grounds; come and take of them and I will give them to you." Then came an honored judge and said: "I want you to take my place; I am weary of going to court day after day; I will give you my seat on the bench if you will do my work." Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last, up shambled old Tommy and said: "I'm wanted to fill a drunkard's grave. I have come to see if you will take my place in these public houses and on the streets."

This is a dream which is not all a dream. For every boy in this land to-day, who lives to grow up, some position is waiting, as surely as if rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pulpits to be filled by God-fearing ministers, and thousands of other honorable places; but there are also prison cells and drunkards' graves. Which do you choose?—Selected.

Because She Believed in Him.

Rev. John Frank, chaplain of a Western prison, was a genial man, whose very look invited confidence.

"In work like mine," he said, "one sees all sides of human nature. Take Jim Hartnett, for instance. For a number of years Hartnett and his aged mother lived on a farm over by Clear Creek. Mrs. Hartnett was a helpless cripple, and her son took the whole care of her and the house. He was quiet and steady, but the most remarkable manner—fairly ran amuck, drank hard, and was finally arrested on a long list of charges.

"He was a big, boyish fellow, with a face which might be called sullen, but was not wholly bad. I couldn't help liking him. At first he had nothing to say to anybody, but he gradually grew friendly with me, and talked quite freely about himself.

"'It isn't any use,' he asserted one day. I'm bad clear through. It was born in me.'

"'You've kept a straight record up to this time,' I said.

"'I've always wanted to cut loose,' he returned; 'and even if I haven't done it, that amounts to the same thing.'

"'Why haven't you?' I asked abruptly.

"Hartnett paused for a moment; then he said simply: 'Well, it was mother. You see, if I'd gone off with the boys, she'd have been alone. Then I had to lift her. She was lame. I couldn't drink and get shaky and risk dropping her. Besides, she'd have found me out, and—well, parson, she believed in me down to the ground. There hasn't been a day since father died that I haven't wanted to go my own pace; but somehow I couldn't, with the old lady looking on.'

"I put my hand on Jim Hartnett's broad shoulder. 'Jim,' I said, 'suppose she's looking now?'

"Harntnett started, then flushed like a boy.

"'Jim,' I went on, 'you're a better fellow than I am, for I haven't your temptations. But don't spoil a good man, Jim. Depend upon it, your mother believes in you yet.'

"What did he do? Well, there isn't a man to-day in Kalzoo County that I respect more than I do Jim Hartnett. He served his time calmly and quietly and contentedly. When his time expired he went to work and he has been a model citizen ever since."

It is a great thing to die for others; it is a greater impulse to live for them. Whoever daily surrenders an evil impulse to a commonplace duty is more of a hero than he who conquers a city.—Exchange.

Japanese Precepts.

The seven precepts which the Emperor of Japan laid down for the guidance of his soldiers twenty-three years ago are read every morning to every company after roll-call, after which each company recites in concert. These precepts are as follows:

(1) To be sincere and loyal and guard against untruthfulness.

(2) To respect superiors, keep true to comrades and guard against lawlessness and insolence.

(3) To obey the command of superiors, irrespective of its nature, and never to resist or disregard it.

(4) To prize bravery and courage, and be diligent in the performance of duties, and guard against cowardice and timidity.

(5) To boast not of brutal courage, and neither quarrel with nor insult others, which will incite general hatred.

(6) To cultivate virtue and practice frugality and guard against extravagance and effeminacy.

(7) To prize reputation and honor and guard against vulgarity and greed.

When Bruin Went Coasting.

There were five brothers of us, and we lived in a house in Vermont at the top of a long and steep hill. Father built us a stout sled to coast on in the winter, and the five of us used to get on and go whizzing down the hill and away across a meadow. When there was plenty of snow the sled would run for half a mile.

One afternoon, after we had been coasting for three or four hours, we left the sled at the top of the hill without making it fast. That night, about 10 o'clock a bear came prowling round the house and our dog made such a fuss that we were all aroused. There was a bright moon, and we looked from the window to see what had disturbed the dog. Almost at once we made out the bear. He was walking round the sled as if wondering what it was used for. Pretty soon he stopped and put his paw on it. Then he put the other paw. Then what did he do but pull himself up and stand and look about.

The sled was pointed down hill, and the movement of the bear started it off. We thought he would jump off, but he didn't. He dug his claws, and as the sled began to go faster and faster we became so excited that we gave Bruin a cheer. When the steepest part of the hill was reached the bear seemed to get scared. Never before had he gone at a pace like that. Had he kept still the sled would have gone straight ahead, but he swayed to and fro, and suddenly the sled left the track and ran over the hard snow and struck a stone wall with a great crash.

That was as far as the sled went, as it was badly broken up, but the bear kept on. When the sled struck the stones, he went flying ten feet high, and next day we found that he came down ten feet beyond the wall, and then rolled down hill for one hundred feet before he could stop himself.

He must have been badly frightened, for as soon as he could get on his legs he ran for the woods and was heard of no more. He was probably the only bear in America that ever coasted on a hand sled, but one trip was enough for him.—Philadelphia Ledger.

The Ruling Passion.

The ruling passion is often very strong in death. A Senator from Tennessee discovered this some years ago. Among his constituents was a certain man who came to him regularly twice a year for the purpose of obtaining a pass to Baltimore. The man and his family had served the Senator when he was first making his way up the ladder of politics, and as a result of this he always obliged him, and had, moreover, a soft place in his heart for the man. He obtained for him a position in one of the departments at Washington, but this did not seem to be enough, for regularly at the end of each six months he applied for his ticket to Baltimore. One day he sickened and was reported to be dying. The Senator, very much grieved, immediately called upon him.

"Joe," he said, leaning over and speaking very softly, "is there anything I can do for you?"

The sick man looked up with a flash of recognition and instantly replied in a whisper:

"Yes, Senator; please get me a pass to Baltimore."

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American Baptist Publication Society

1420 Chestnut Street, Philadelphia, Pa.

TO THE RALEIGH TIMES.

Two weeks ago we cordially greeted the new management of The Raleigh Times, our afternoon paper. Our contemporary will therefore understand in what spirit and with how much disappointment we record this protest against the outrageous—nothing less—treatment that paper has more recently accorded the organized temperance forces of our city. In repeated editorials it has even placed them in the category with the lawless, even with anarchists. We do not expect the Times to be a temperance paper; but we have right to demand that it shall not bear false witness against us. We have right to expect that it will recognize the fact that the causes which the temperance people successfully forwarded to defeat the recent petition were causes well supported—by such lawyers as ex-Chief Justice Shepherd, Judge Womack, R. H. Battle, Esq., W. N. Jones, Esq., and other attorneys of high standing. Moreover, we have right to demand of the Times management, so newly introduced to our city, and so ardent to have a hand in its affairs, that they should be candid enough in the outset to say, in view of recent editorial utterances that admit of but one interpretation, whether they have set themselves up here to forward the cause of the bar-keepers and the political claims of the well-marked saloon element in this city and county, or to make a paper truly representative of our city. The Times has suffered enough in the recent past from running with the broken-down bar-room school of politics to convince the intelligent men now at its helm that that sort of policy will paralyze even the most energetic management. And it should.

RELIGION AND THE BODY.

Lesson for September 17th. (Daniel 1:8.20.)

Golden Text: Daniel purposed in his heart that he would not defile himself.

There are many lessons in this lesson; but the lesson of the lesson is that religion has to do with the body as well as the soul, and that a faithful application of religion to one's care of his body conduces mightily to success. Daniel declined to eat of the king's delicacies and to drink of his wine because his mother had taught him before the captivity that to do so would be to defile himself ceremonially. Though sorely tempted, he resisted the temptation; and thereby his face was fairer, his body stronger, his conscience more powerful, his favor with man increased, and his favor with God magnified.

So much for obedience? Yes; for obedience to God, for obedience that meant moral and religious integrity, that meant fidelity to his mother's instructions and his Nation's law; that meant powerful moral purpose; that meant self-control: that meant as well the dominance of Daniel's mind and heart over Daniel's body. There was even so much in Daniel's refusal: His whole character was therein.

It was no idiotic fanaticism: it was the man's great character. It was not stupid Pharisaical holier-than-thou behavior; it was the application of the great principle of love for his nation, reverence for his mother and honor to his God.

We are not to learn from this lesson that eating pulse (vegetable diet) is the secret of success or that breakfast foods will make a prophet of one; we are to learn that our religion requires self-control, and that there is a proper care of the body demanded by our God. What that care is each must learn for himself, whether in respect to eating or any other function.

Other Lessons.

(1) The value of faithful mothers. When the men of Judah had gone astray, the mothers of these four boys were teaching their sons the lessons that kept them true and preserved the dignity of their nation even in captivity. Mothers are the true men-makers; the only nation-makers.

(2) The value of tact. Daniel did not make a spectacle of himself. "He requested." He did not pose. He handled himself in a winsome way. Too many of us do right in a wrong way. Very probably he had no thought of making a hero of himself.

(3) The power of purpose. Daniel made a straight purpose of his duty. He not only resisted temptation, but he devised ways and means of overcoming it. Most of us are content merely to resist;—the strong man, however, not only resists but makes war. There is here the difference between a negative character and a positive character. Do you resist temptation or overcome it? To him that overcometh is the promise.

(4) God watches over His own. (Vss. 9 and 17.)

(5) Suppose we all did eat carefully—did live carefully—with a view to strength and health? We would be stronger in mind, stronger in soul, and happier every way. The doctors would go out of business, and it would not matter greatly whether one had a cook or not. Piety would not be so hard to attain. Our lesson is a very timely suggestion of the value of simple living, of living for the true objects of life rather than consuming our days and ourselves in pursuit of the mere means of living.

Apply your religion to your dining table and your appetite!

NOTES HERE AND THERE.

All the Southern Baptist papers will regret the retirement of L. O. Dawson from the Alabama Baptist. His editorials were always good. Brother Barnett has greatly improved the Baptist, by the way; and we take occasion to congratulate him.

* * *

A Baptist orphanage has been founded at Oklahoma City, Oklahoma Territory. It is intended for the institution to serve the interests of both the Oklahoma and Indian Territories.—Index. Wherever Baptists are planted such institutions spring up.

* * *

Mr. Yohanon, after eleven years, has reached Tiflis, Russia, on the way to his field. We have not heard from Juriediin, but take it that he also is still on the way. Diaz, another Landmarker Missionary, is also on the way—out of the Baptist denomination. The Landmarkers are not making a brilliant success in their missionary operations.

* * *

Bro. C. M. Rock, one of our Virginia boys down in the Old North State, has resigned at Comer's Rock and moved to Magnolia, whither he goes to accept the pastorate. He writes: "They are building me a nice parsonage on my new field."—Religious Herald. He is one of our best pastors. We will build parsonages for many more Virginians like him.

* * *

Dr. Whitsett has returned from the World's Congress and when asked for his opinion of its significance, replied: "It marks a turning point in the history of the denomination." That we are sure is a sound judgment. Henceforth Baptists, to borrow Mr. Joseph Chamberlain's familiar words, are to think imperially. Theirs is, indeed, a world movement.—Religious Herald.

* * *

The discovery of America is said to have cost just about $7,000—$3,000 for Columbus's fleet. $300 for the admiral's salary, $200 each for the two captains accompanying the expedition, and $2.50 perm onth each for the several members of the crew. It turned out to be a pretty good investment, after all, in spite of some misgivings on the part of the loyal patrons.—Examiner.

* * *

We have just heard of a Baptist paper in Texas called the Rip Saw. The editor is the Rev. W. C. Benson, and it is published at Wellington. The editor owns the Benson Telephone system, and is a man of property. We have not been favored with a copy of the Rip Saw.—Western Recorder. We hail the Rip Saw with delight. There is plenty of timber too knotty for the hand saw papers.

* * *

We have a letter from Bill Fife, the get rich quick evangelist, saying that although he hasn't kept his promises, anybody ought to know from his past life that he would not do anything wrong. Mr. Fife can talk as innocently as his victims act. He is a perfect little lamb—outside! All we have to say is that the people that seek to get rich quick have only themselves to blame if they do not. Fife and Cranfill ought to form a co-partnership.

We take pleasure in printing this notice to the Pastors:

Have you any members in Durham? If so, write me and give me their names and I will go to see them. If you think they ought to join a church in Durham, say so, and I will tell them.

Yours truly,
W. C. BARRETT,
Pastor of Second Baptist Church,
Durham, N. C.

* * *

Before starting on his Alaskan trip the editor offered a reward of $100 for the presentation of a single new truth in theology discovered since 1850. That date was fixed simply for convenience and not that he believes any new truth was discovered then. Some date must be fixed, and it would hardly be claimed that a truth known for more than fifty years is new.—Western Recorder. Too cheap, Brother Eaton! Offer a decent price per dozen!

* * *

Not only will the preacher be greatly helped by the able article contributed to The Homiletic Review for September by Prof. Arthur S. Hoyt, of Auburn Theological Seminary, on "The Prophet's Spirit," but every Christian layman who may chance to read it will get new insight on real function of the prophet. Professor Hoyt opens his article by describing the two functions in the sustaining of the religious life, the priestly and the prophetic. His delineation of the prophetic side is particularly illuminating.

* * *

Some papers are making a good deal of the reversion of Daniel Flickinger Wilberforce, a native African who was educated in the United States as a missionary, but who, upon his return to Africa, became a barbarian and instituted himself as head of a system of demon-worship. The fact is not more than ordinarily significant. White men have reverted also, and that, too, without having two columns of editorial written about them. They were not converted, and there is all that can be said of Wilberforce.

* * *

Rev. J. J. Hurt, after a short but brilliant service, has resigned as editor of the Baptist Advance, Arkansas. He could not resist the attractions of the pastorate. Missionary Secretary J. F. Love will act as temporary editor, and pastor E. T. A. McKinney of the England Church as temporary business manager and associate editor. —Examiner. Brother Love is doing a great work in Arkansas. His going to that State was evidently providential. Wake Forest College now has a man in the editorial chair of Baptist papers in Georgia, Florida, Louisiana, Arkansas, Tennessee, Georgia and Missouri. Can any other college equal that? She has sons in the denominational college faculties of Virginia, South Carolina, Florida, Georgia, Texas, Arkansas and probably other States. Can any other college equal that?

* * *

The year book just issued by the Y. M. C. A. gives some figures which may rightly start inquiry from those interested in the progress and work of the church. The 1,826 associations in North America have a membership of 381,982. Out of this membership it is affirmed that more than three-fourths of the number are not connected with churches. This means that at least 230,000 young men who are willing to be classified with and nominally related to a Christian organization are yet for some reason unwilling to enter into fellowship with the church. These can not be associate members of the society if we understand the figures and because the Y. M. C. A. is avowedly Christian, as well as the church, but by no adjustment can be more Christian than the church, it is difficult to understand why a young man should become a member of one and refuse to enter the other.—Standard, Chicago.

* * *

The Biblical Recorder asks what are "the express objects" of the Baptist World Alliance? Certainly not to exercise any authority. The main objects, as we see them, are to get the Baptists of the world to know and love each other; to come as close together as possible in Scriptural doctrine; to strengthen the hands of Baptists in the lands where they are weak; to pull together in such struggles as Baptists are having in Russia and England; to draw out a new body of Baptist literature, and to see what else is necessary for them to take the world for old-fashioned Baptist doctrines and for the coming of the spiritual kingdom of God. We have a growing notion that Baptists have a mission to the world as a whole, and that they need to think in universal terms. They need to be made every whit as big as the great commisison and the prayer given to disciples by the Lord. Jesus Christ had greater plans in mind than we as a denomination have

yet undertaken. If the Baptist World Alliance can help us to think our King's kingly thoughts and to undertake his plans for universal conquest, it will serve a great purpose.—Baptist Argus. But is it the Baptist idea to do this—or endeavor to do it—by means of an organization? Do we not centre our efforts in the individual? A newspaper like the Argus can do more to give a man the world-wide sense than any alliance.

* * *

We cordially commend to our readers the following appeal, printed in the Hertford Herald:

While all the friends and well-wishers of the Institute are highly gratified that its continued progress has justified the erection of the new three-story brick building now under process of construction, it is apparent to everyone that a larger number of dormitories than the new building can supply will greatly increase the usefulness of the school, and that there is no better opportunity for adding these rooms than now.

The trustees of the Institute have made as large an expenditure for the new building as is consistent with the means in hand, and while the new building will handsomely relieve the present crowded situation by providing a new auditorium, dining hall and society halls, it only provides for six additional dormitories, or in other words, sleeping accommodations for twelve girls. The opportunity for the friends and alumnae of the Institute, briefly stated, is this:

The contractor informs us that $1,640 will add a fourth story, with twelve dormitory rooms, which will make the new building provide accommodations for thirty-six girls, instead of twelve, according to the present plan. The contractor gives $40, leaving $1,600 to be raised by friends of the Institute. The school is constantly growing, and to increase its patronage, accommodations for more students must be provided; this will ultimately be necessary and it can be done now much cheaper than will ever be possible again; if a fourth story is to be added it must be done immediately, as the walls are already up to the second story; more than $600 has already been subscribed and strong efforts are being made to secure the $1,000 now necessary. If you are interested in doing something to advance the cause of this school which has done so much for the women of Eastern North Carolina, if you who are alumnae of Chowan Institute want to see it go forward with larger accommodations and better facilities than ever before, try to give something to this movement and induce your friends to aid you.

There is necessity for prompt action. Write to A. B. Adkins, Bethlehem, N. C., or to Hartwell Scarborough, Murfreesboro, N. C., stating how much you can give, and do it within the next ten days, if possible, in order that the fourth story may be provided for in the architect's plan before it is too late. If you have not the cash at present, a pledge to pay anytime between this and January 1, 1906, will put the committee in position to have the contractor proceed with the work and provide for the fourth story.

PREACHING BAPTIST DOCTRINES.

"The Examiner," New York, gives a strong editorial on "Preaching Baptist Doctrine," from which we quote a few sentences: "Baptists stand for a group of definite doctrines vitally related to each other. They hold to the New Testament as the authoritative source, and the only source, of essential Christian doctrines. Which doctrines are "voluntaryism in all church relations, regeneration as the invariable pre-requisite to church membership, and on immersion in the name of Father, Son, and Holy Spirit, as the prescribed profession of Christian faith already experienced, and as the formal acknowledgement of Jesus Christ as Redeemer and Lord." These doctrines are to be preached "certainly not in the way of controversy." "We must present them clearly and fully and in due proportion, speaking the truth in love, without doubt and without hesitation, and commending ourselves to every man's conscience in the sight of God." Such preaching on the part of our whole people would win the world to the Baptist faith, to salvation in Jesus Christ.

Little Miss Woodward, member of Antioch Baptist Sunday-school, in the village of Democrat, is doubtless the most heavily named Sunday-school scholar in the State. At the age of four years she bears the following name of full thirty words, as declared by her mother: Mattie May Sallie Eliza Susan Ann Laura Greenwood Carrie Caroline Paulina Augusta Alabama Touch-Me-Not Henrietta Colonel Daisy Julia Tom Murray Stringfield Brendell Bradley Proffit Braswell, Naomi Loudermilk Woodall Spilman Woodward!

ALONZO CHURCH BARRON.

THE TRIBUTE OF A FRIEND.

I desire to pay a sincere and simple tribute to the memory of a friend, "generous and true to me." Others may seek to analyze his character, and with nice refinements point out its secret springs when the limpid waters flowed, but to recall some rare seasons of fellowship, when heart answered to heart, and the things which perish not sanctified the hour, is the more congenial task I have assigned to my pen.

It was long ago when I first met Dr. Barron. He came into the life of the boy at its most critical point, when dormant and dangerous forces were trembling into consciousness, and, with the gentle unobtrusive potency of a persuasiveness all his own taught, and illustrated, the better way. He knelt (as he recently told me) with my sainted mother and begged the Saviour they loved so well to save the boy—beginning so early to drift on a black sea of doubt—and make of him a minister of the Gospel. His gentle hands laid me in the symbolic grave with my Lord. Had I not a right to love him, and may I not place one little wreath of immortelles on his bier? The years bore us far apart, and our lives have touched only at rare intervals and for brief seasons; but those seasons shine in memory for me to-day with the benign and quenchless luster of God-given stars. Chiefest of them all, perhaps, was a precious period during which he abode beneath my roof and daily preached the glorious Gospel of the blessed God to my people. How my soul revelled in his fellowship, until heaven seemed to come down to earth! How the tender grace of his winsome piety filled all the house, as with a subtle perfume which told of flowers that never fade! How his clear intellectual apprehension of the grand old doctrines of grace, his unfaltering faith, and almost seraphic zeal, fused into unity in the heart-heat of the sermon, convinced and persuaded all that heard! Other men may have been more learned, more logical, more eloquent, but in the symmetrical combination of those really great and unadventitious elements which go to make "a good minister of Jesus Christ," Alonzo Church Barron was rarely equalled—perhaps, in our day, never excelled.

I record this my deliberate judgment, not for the purpose of eulogy—he needs none—but that we, especially of the ministry, may so heed the lesson of his life as to become conformed to its teachings in these respects. And, after all, when one has knowledge that dares to stand firm, faith that dares to repose, and love that dares to soar, expressed in zeal that can wear the martyr's crown of thorns as easily as the victor's wreath, is there anything else worth while? How will the other things look in the deepening eclipse of a receding world, when

"Unto dying eyes
The casement slowly grows a glimmering square?"

But the truest, best test of the real man or woman is the home-life. As I write, two scenes come back to me: one was enacted years ago in the great city of Baltimore; the other in beautiful Charlotte. In the one, I behold a little stranger, lost in the great city, at play on the parlor-floor with the children of a happy home. Near by stand two men earnestly gazing on the scene. One, who had the wonderful sweetness of expression tradition ascribes to face of the beloved disciple, whispered to the other: "When you conduct family worship, after a little, pray that the parents of that sweet little fellow, who lost his way and came to us yesterday, may be directed to come to this house for their child." We prayed, and as we were rising from our knees, the door-bell rang impatiently: "Have you a lost child here?" "Oh papa! papa!" "God bless you, sir, all of you, for being so good to my lost child! Can money pay you?" "No, put up your purse, sir." "Then, God bless you! God bless you!" Being so good to this lost child! Why Alonzo Barron could not be other than good to anyone, and his generous and guileless heart found its closest affinities in child-life.

Of the other scene, I will not suffer myself to speak now—the fresh foot-prints of God's angel admonish me that the place is holy. Ah, bereaved and widowed heart; ah, daughters (he loved to playfully call "both his boys and girls")—you know, as no one else can, how like a king he sat on his throne of loving companionship, and, all unconscious of exaction, made obedience to his slightest wish your pride and happiness! The stranger might deem the rule too lax; but the friend who knew the sweet secret would behold in it the crowning glory of love's unclouded empire.

He whom we loved has gone from earth forever. The summons came suddenly, but not harshly. The music of the spheres is not half so sweet as was the call of his Lord! May we, too, be ready; and each, in that supreme hour, catch the song of rapt anticipation that fell upon the ear of dying Sintram:

"Death comes to set thee free;
O meet him cheerily
As thy best friend;
And all thy fears shall cease,
And in eternal peace,
Thy sorrows end!"

HENRY W. BATTLE.

August 25, 1905.

THREE SUNDAY SCHOOL SUPERLATIVES IN THE OLD NORTH STATE.

Of the many interesting gleanings from North Carolina Sunday-schools the following, lately gathered, may be grouped as singular and striking.

The Youngest Superintendent.

Three miles southeast of Trap Hill, in Wilkes County, there is a branch Sunday-school which was started up early this summer. There are sometimes 120 pupils present, and the average attendance is 90. Among the teachers are Mr. and Mrs. J. S. Kilby, the Sunday-school leaders in this Stone Mountain Association, and among the best workers in the State; and the pastor, who is the superintendent's father, takes great interest in this Sunday-school at a district school-house. But who is the superintendent, and how old is he? His name is Barney Cothren, and on the 4th of May, 1905, he was fourteen years of age! He has good helpers, and is doing his work well, and proposes to make his school evergreen. Put him down as the youngest superintendent in the State.



The Greatest Scripture Memorizing.

Most likely not another brain in the State, possibly not in the world, has verbally acquired so much Scripture in so short a time as has been done recently by a young lady in Buncombe County.

About the first of March, 1905, Pastor J. A. Brendell, hoping to stimulate memory work in the Big Ivy Baptist-school at Barnardsville post-office, offered two prizes (Bibles) to be awarded in Children's Day the first of June: the first to the pupil over twelve years of age and the other to the one under twelve, who should, during this interval, commit to memory and recite the largest number of verses of Scripture. A committee was appointed to hear the contestants for the prizes and register the number of verses memorized.

On the day of the award it was found that among the older competitors the winner was Miss Lesta May Williams, a young lady sixteen years of age. Within these ninety days, during which she had an attack of measles, she committeed to memory and recited to the committee twelve thousand two hundred and twenty-six (12,226) verses of Scripture, covering the entire New Testament (except the two genealogies of Jesus in the first chapter of Matthew and the third chapter of Luke) and including liberal selections from Genesis, Psalms, Ecclesiastes and other parts of the Old Testament.

The winner of the second prize was the youngest sister of the winner of the first prize. Little Miss Ella Jay Williams is only eleven years of age, yet in this competition there were to her credit 715 verses of Scripture.

The pastor reports that during the entire contest there were more than nineteen thousand (19,000) verses memorized: what a treasure of truth to be hid away in the young minds!

Surely this is colossal memorizing of Scripture. What individual or school has gone beyond it? Where is there even a parallel to it?

HIGHT C. MOORE.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

News Notes.

Miss E. A. Draughan, Vice-President for Bumcombe Association, writes on her return from the Association:

If you will multiply our trip to Fair View several years ago by five, you will have the condition of the road last week when I went to the Association. We left Asheville at three o'clock Monday afternoon and reached Morgan Hill at eight o'clock. We had to wait nearly an hour at Flat Creek for the water to go down. We left Morgan Hill Tuesday morning at eight o'clock and reached Black Mountain Church at eleven o'clock, seven and a half miles. It was a good Association, enthusiastically and spiritually. We held a meeting in the school house on Wednesday afternoon. Just as we were ready for the meeting the rain came down. Some were at the spring, some ran into the church, and a number of men and women came into the school house, and it was sometime before I could get the men to go over to the church and more ladies to come to the school house.

I held the meeting under many difficulties. There was a good deal of interest, although I did not have a society represented. I talked to a number of ladies individually.

* * *

The Beulah Associational Missionary Meeting met under shadow of the recent death of the beloved Vice-President, Miss Hattie James. They, too, contended with rain every day of the Association. Three or four societies, however, were represented and plans looking to the future were made.

* * *

We learn with great regret of the severe illness of Miss Lottie Price, our Eliza Yates Memorial Missionary. Many prayers will go up for her speedy and complete recovery. She is as all Woman's Missionary Workers know, the head of the Eliza Yates Memorial School for girls in Shanghai.

* * *

The Rutherfordton W. M. S. will not allow themselves to fall behind as the following from Mrs. J. A. Grayson shows:

"We found that we were falling behind, so about a month ago we decided to appoint collectors for an extra offering. This offering will be brought in for this quarter's report, and will be divided between State and Home Misisons. The State Mission fund will constitute our Thanksgiving collection for State Missions, and the other will supplement our Self-Denial collection for Home Missions.

"We hope to have a good report this quarter."

* * *

Letters from the societies to whom letters from Frontier Missionaries needing boxes have been sent on being received. This one from Warrenton W. M. S. is full of the real missionary spirit:

"Your letter suggesting to our society the sending of a box to Brother J. A. Stephen and family was read before our society Thursday afternoon, and we voted unanimously to send the box. We are going right to work on it and hope to have it there by Thanksgiving.

"It is a real joy to us to be able to do even a small thing to help in His work, and we hope to send just the things that will cheer and comfort those who so nobly are giving their lives and labor to the work. We hope to have representatives at both the Associational and Annual Meetings, as I'm sure it is one of the best ways to interest our ladies in the work; to see what we are doing."

* * *

We have on hand three or four letters from Frontier Missionaries which can be had by societies interested in box packing if application is made to Miss Heck at once.

* * *

We have made it no secret that we desired beyond many other things to see the organization of the Young Women into Misisonary Organizations. Note, girls, what the three societies told of below are doing and plan to do likewise:

First, the girls of the First Church, Asheville, are beginning a misisonary library to enable them to follow a regular course of mission study. Since this is the most interesting field for culture, as well as mission information, what could be better.

The girls of Lumberton are getting ready to pack their own missionary box, as they have done for two years past, with much joy.

The Earnest Workers, as the girls of the First Church, Durham, are called, are just planning their first "very own" box, having before had a corner in that of the W. M. S.. I cannot believe that the Earnest Workers of which I wish you to know more, ever stand still, but I will let Miss Lena Markham, their secretary, tell her own story:

"Dear Miss Heck: Your letter came on the day for a meeting of Earnest Workers. Our society seemed to be almost at a standstill because we had no definite thing to work for at the time. All the girls were delighted and were eager to undertake the box. Although we have never undertaken so much alone, we think we can get the box up easily. We shall certainly do our best to make it a success.

Different girls have taken the several members of the family and are already at work planning for the box.

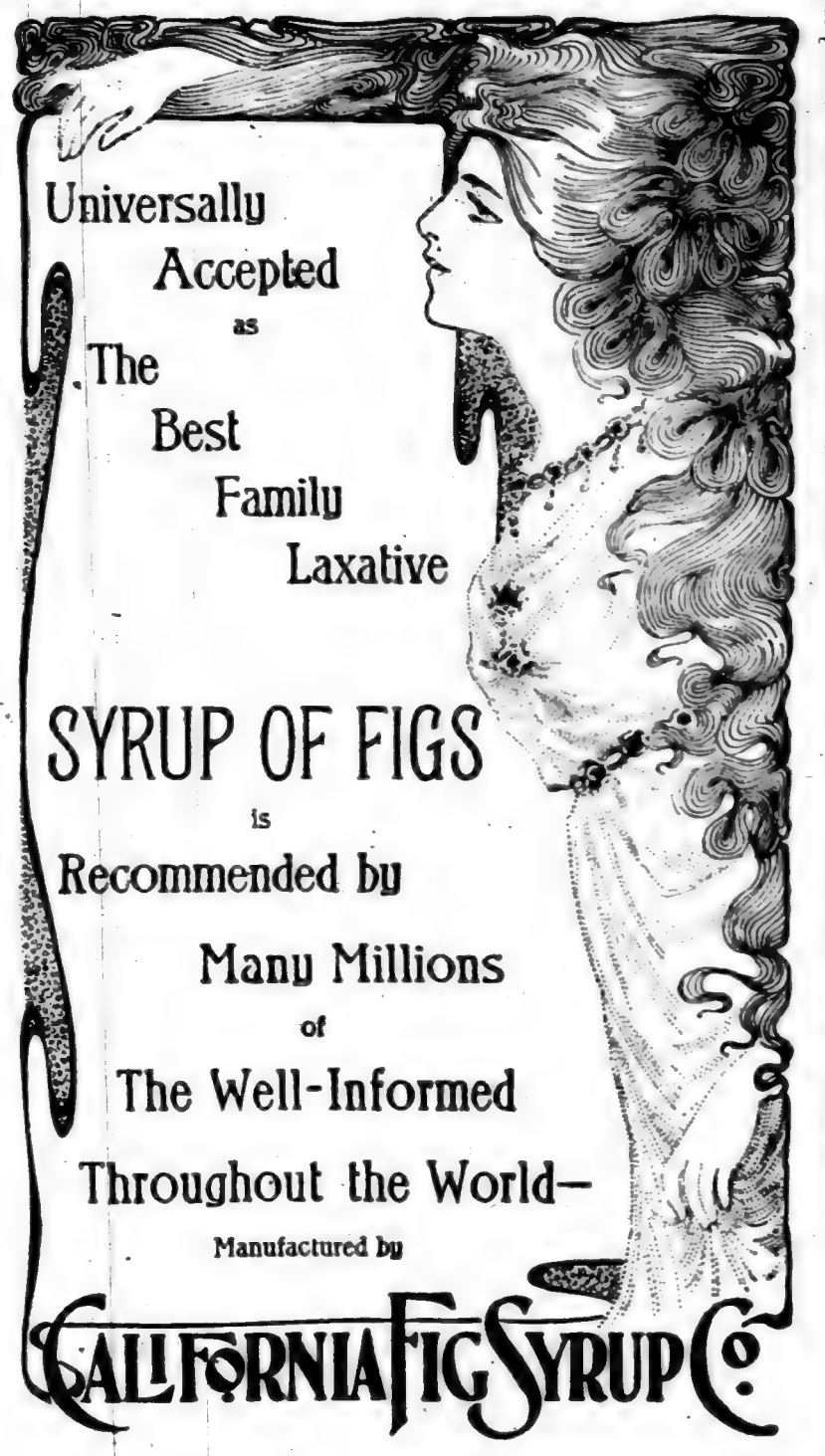
We are glad that you gave us something to do at such an opportune moment.

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Denver, Col.—National Encampment Grand Army of the Republic, September 4th to 7th. Special low rates to Denver, Colorado Springs or Pueblo.

Philadelphia, Pa.—Patriarchs Militant and Sovereign Grand Lodge I. O. O. F., September 16th to 23rd. One fare plus $1.25. Tickets sold September 13th, 14th and 15th, final limit September 25th, with privilege of extension.

Richmond, Va.—Farmers' National Congress, September 12th to 22nd. One first-class fare plus 25 cents. Tickets sold September 10th, 11th and 12th, final limit September 25th.

Special rates on account of occasions not mentioned above will be furnished upon application; also time-tables or any additional information. Address,

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The Patriot.

"Hurrah!" Tommy cried, "for the Fourth of July,'
As with banner and flag the procession went by.
"Hurrah for our country!" The tapping of drum,
The boom and the whistle, the tramp-tramp, said "Come;"
So Tom followed proudly with quick, eager feet,
When the band with its music went down the broad street.

Young Tom marched away with his heart swelling high.
But now it was eve on the Fourth of July.
With head that was bandaged, with limbs tired and sore,
A boy was brought back to the old homestead door;
And he sighed as his fond mother helped him to bed,
"It is so hard to work for one's country," he said. —Exchange.

The Emperor of Japan.

The present Mikado or Emperor of Japan is Mutsuhito, son of Mikado Komei. He was born in Kioto, November 3, 1852, and ascended the throne early in 1868, being the one hundred and third Mikado in the "unbroken line." For thirty-seven years he has been a wise, progressive and popular ruler. His birthday is always celebrated with great enthusiasm, not only in Japan, but wherever Japanese live in sufficient numbers to carry out a succesful program.

A friend living in California writes how the event was observed in a city of that State.

"Did you know that last Thursday was the birthday of the Emperor of Japan? Well, it was, and I was one of a hundred Americans to occupy the seats of honor while two thousand Japanese held a festival to celebrate the aniversary. We were simply transported to Japan—language, music, elaborate decorations, rich costumes, all were Japanese.

"I had to pinch myself to realize that I was in this thoroughly American city. Did you ever hear a Japanese orchestra—an elongated banjo, a bamboo drum, a player who groans and drones, and a player who yips?

"Did you ever hear Japanese music? It is everything that is unexpected, and it never comes to a close; it simply stops on a rising cadence at that. Did you ever hear Japanese reading? The little brown men were stirred to wild enthusiasm by their elocutionists, and I didn't wonder. Did you know that Japanese dancing is a mixture of posturing, pantomime and Indian club drill? Yes, and some fine acrobatic work thrown in.

"And the sword dancing! And the fourteenth century drama which showed the agony of a boy whose father wouldn't allow him to go to war. With all the absurd strutting it was impressive. From seven until after eleven o'clock we sat with unfailing interest.

"I think the climax of the whole was in the singing of the Japanese national anthem, and in the cheers for the Emperor, for Japan and for America, Dai Nippon, Banzai!"

The newspapers told us that the Emperor ordered his soldiers to take Port Arthur on his birthday, but though thousands fell in the attempt the brave men could not give that costly present.

They did take in on New Year's day, however, winning a great victory over Russia.

Like many educated Japanese the Emperor writes poetry, and he refers to the war as follows:

"They're at the front,
Our brave young men; and now the middle aged
Are shouldering their arms; and in the fields
The old men gather in the abundant rice,
Low stooping o'er the sheaves: all ages vie
In cheerful self-devotion to the land."

—Selected.

Children in Africa.

The Dayspring tells about a mother who gathered her children about her for a missionary talk. At first she had to do all the talking, but as the children grew and were able to read they were expected to talk some and tell what they had learned. One Sunday Africa and its children was the subject, and one of the boys had drawn an outline map of the country on manila paper, and had marked the location of several important places, which he explained after he had hung his map above the fire-place:

"In outline Africa is quite like our ears. One missionary says it is in the shape of a question mark, as if it were asking: 'Why do you call us the Dark Continent? Why do you not come to us and tell us of the love of Jesus?'"

Another boy, when it came his time, said: "I do not think the children of Africa have a very good time," he began. "Their homes are like huge beehives, about five feet high and ten feet across. A small hole about three feet high serves as door, window and chimney, all in one. It must be so dark! Children can run in and out without stooping, but a person five feet tall has to crawl in on hands and knees. A group of such houses is named a kraal. There are no tables or chairs or beds in these huts, only mats and pots and blankets. The climate is so warm the people wear very little clothing only an apron of skin tied about the waist. The women like ornaments and wear necklaces made of lions' teeth or claws.

"Some African boys are very selfish, and will let their mothers and sisters do hard work or carry heavy loads on their heads, and even chop wood, instead of doing that work themselves. Isn't that dreadful? And the men and boys in Africa hunt and fight and take care of their cattle, while the women do the drudgery. I don't think it's fair."

"That's why we want the boys to learn better," said his mother, gently.—Selected.

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Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

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News of the Week.

Markets, September 9.

Cotton, Raleigh, 10@10¼.
Turpentine, Wilmington, 62¼.
Baltimore: Wheat, 89½; corn, 59¼; oats, 28½.
Country produce—Wilmington:
Peanuts, North Carolina prime, 90@$.100; Virginia, prime, 80@88.
Beeswax, 25@27½.
Corn, 65@72½.
Corn meal, 61@62½.
Eggs, 14c.
Chickens: hens, 35@40; spring, 20@30.
Sweet potatoes, 75c.
Beef, 2@4½.
N. C. bacon: hams (old), 13½c.; shoulders, 9@10; sides, 9c.
Molasses: S. House, 14; New Orleans Brights, 23@25; Porto Rico, 20; Cuba, 28.
Sugar: granulated, $6.10; W. C. X. N. 5, $5.80; No. 7, $5.70; N. 8, $5.60; No. 11, $5.40.
Lard (Tierce Basis): Pure, 8⅝c.; compound, 6¼c.
Shingles, per 1,000: five-inch saps, $2.00; five-inch hearts, $3.00; six-inch saps, $2.00; six-inch hearts, $4.
Timber: Per M, extra milling, $7.50@8.50; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

* * *

Japan Mad.

The Japanese were sorely disappointed in the Treaty of Portsmouth, as the following dispatches show:

Tokio, Sept. 7 (Delayed in transmission).—A mob burned and destroyed ten Christian churches and one mision school house last night (Wednesday.) The people were not injured.

Tokio, Tuesday, Sept. 7 p. m. (Delayed in transmission.)—Serious rioting followed the attack to-day on the office of the Kokumian Shimbun, the government organ. A mob attacked and set fire to the official residence of the minister of home affairs which stood between the Noble's Club and the Imperial Hotel and faced Hibaya Park, which was the storm center throughout the day. Threatening demonstrations occurred in the neighborhood of the official homes of Premier Katsura and Baron Komura, Foreign Minister, who is now in the United States, but the police succeeded in preventing injury to the occupants or damage to the houses.

The attack on the Home Minister's residence was intensely dramatic. Throughout the day a series of demonstrations occured in the neighborhood of the building, and late in the afternoon the mob attacked the house, swept the police away and battered down the gates. The police and servants resisted stoutly, but the mob surged forward and entered the house. One of the mob leaders carrying an armful of burning straws gained the rear of the structure and succeeded in setting it on fire. The police reserve charged the crowds, using their swords freely, but the mob rallied from several quarters and stoned the firemen when they arived. The members of the Minister's household were rescued and escorted to the Imperial Hotel.

When darkness came the flames from the burning building illuminated a menacing scene, the mob hooting and throwing stones at the police and firemen and the police repeatedly clearing the streets.

A member of the mob which burned the home minister's residence said to the correspondent:

"We burned the house for the purpose of atracting the attention of the Emperor. We want him to refuse to ratify the treaty. We believe that those surrounding him prevent him from correctly understanding the popular attitude toward the disgrace of the humilating peace."

Yellow Fever.

Yellow fever is considerably distributed in the lower South—from New Orleans to Pensacola, including Natchez and Vicksburg. The death-rate, however, is low; and the number of new cases is decreasing—the average now running from thirty to forty per day. There have been nearly 2,500 cases. There have been 350 deaths. There are 300 cases under treatment. Ninety-five per cent of the cases are at New Orleans.

The State of Georgia has quaranteened against all infested points.

* * *

Internal Revenue Corruption.

Rumors of corruption in the Internal Revenue Department in North Carolina (Western District) begin to be justified by dispatches of this sort:

Greensboro, Sept. 9.—After being in session a week, the Federal grand jury was discharged this evening by Judge James E. Boyd, thus bringing to a close the much-talked-of special term. Indictments were returned by the grand jury against twenty-eight men, almost all of them revenue officers, together with a few others, the majority of them from Wilkes County.

Greensboro, Sept. 9.—L. E. Davis, R. H. Hardin and A. C. Bryan, three of the Wilkes County men indicted by the Federal grand jury for defrauding the Government, have left for parts unknown. When a deputy marshal went to serve the warrants this afternoon he could find no traces of the men, and it is presumed that they left upon receipt of advice from friends in Greensboro that they were in danger of indictment. Hardin and Bryan are deputy revenue collectors. Davis, who formerly held a position as deputy collector, is considered the leader of the Wilkes County gang. G. W. Samuels, one of the revenue officers indicted by the grand jury, was arrested here this afternoon and placed under a bond of $2,500. It may be stated as a fact that the work of the grand jury, so far, is nothing in comparison with what is expected to follow later. Some of those higher up may have their inning next.

* * *

Earthquake.

Rome, Sept. 8—All Italy is suffering from terrible depressions because of the news from the south, where one of the worst earthpuakes ever experienced occurred to-day. Although the earthquake was felt all over Calabria and to a certain extent in Sicily, the worst news came from Pizzo and Monteolone and from eighteen villages, which are said to have been completely destroyed. According to the latest news received, 370 persons have been killed and a great number injured. It is as yet impossible to even estimate the property losses.

The shock was felt at 2:55 o'clock this morning. It lasted for 18 seconds at Catanzaro and soon thereafter was felt at Messina, Remgino, Picpio, Triparli, Zmararo, Cessaniti, Naida, Olivani and other points.

Scenes of indescribable terror ensued. Women, aroused from their sleep, rushed half clothed into the streets, screaming with fear, carrying their babies and dragging along their other children and calling for help on the madonna and the saints. The men escaped into the open with their families, all calling on the favorite saints for protection. The cafes were taken by assault by the strangely garbed crowd, but as daylight broke without a repetition of the earthquake the crowd gradually melted away until by 8 o'clock the streets ad almost assumed their normal appearance except in the ruined villages, where the inhabitants had no homes to go to. The general confusion was added to by dreadful cries from the jails, where the prisoners were beside themselves with fright and in some cases multinied, but fortunately all the prisoners were kept without bounds.

Troops, engineers and doctors have been hurried to the scenes of the disaster to assist in the work of rescue and salvage. The Ministry of the Interior sent $4,000 for the relief of the destitute, and the Minister of Public Works left for Calabria this evening. The King has given $25,000 for relief.

* * *

The Cotton Association.

The meeting of the Executive Committee of the Cotton Growers' Association at Asheville last week was one of the most significant meetings in the history of the South since the war. In the first place, the meeting estimated the size of the new cotton crop. Its estimate agrees with the Government estimate of about 9,500,000. In the next place it undertook to fix the minimum price of cotton—eleven cents being the figure. In the next place it advised that the crop be marketed gradually—throughout the year instead of in two months. All this is good. It is possible that the Committee has made mistakes. But for the present it becomes every farmer to act with the Committee. Conceding that it is no more than an experiment, it is richly worthy of a faithful trial. We are, therefore, advising every farmer to follow the Association. Once demonstrate your ability to command a fair price for your crops, and all will be well. So far as we see, this is the best chance that will ever come to make this demonstration.

The Association adopted a resolution levying three cents on every bale of cotton produced by members of the Association. One cent of this revenue goes to the National organization, one cent to the State organization and one cent to the County organization within the cotton belt. It is estimated that $300,000 in revenue for the National, State and County organizations will thus be raised.

* * *

Items.

The plenipotentiaries signed the treaty of peace between Japan and Russia at 3.47 p. m., Tuesday, September 5th. We indicated the terms of the articles last week.

The situation in Caucasia, Russia, is bad in the extreme. Insurrectionists have driven the inhabitants of Balakhan out of the city and set it on fire. Two ther towns have been destroyed. A total of 1,000 people have been killed or wounded.

The Supreme Court approved the action of Judge George W. Ward in imprisoning ex-Mayor McCown, of Durham, in jail thirty days and fining him $200; his offense being contempt of court manifested by assaulting the Judge. The action of the court is universally approved.

A farewell dinner was given last week in Peking by Prince Chin in honor of the four commissioners of high rank who are about starting for the Occident to study first in Japan, then in the United States, and later in Europe, those aspects of government and social welfare which it is believed China should imitate.

President Roosevelt seems to have the faculty of looking after everything at once. Last week he summarily discharged the Public Printer—Palmer—it appearing that the officer was in a hopeless squabble with his subordinates. It is also in evidence that he purchased seventy type-setting machines, the relative value of which is called in question.

The four attendants who overtook Mr. Thos. H. Nall, the runaway patient in the State Hospital for the Insane, have been lodged in the Wake County jail, and will be held accountable for Nall's death. The coroner's jury found Nall's body very much bruised, and blood settled on his brain, apparently the effect of blows. It is the Recorder's policy to make no prejudicial utterance pending a court trial. We are glad that this matter has come into court. Moreover, we commend the Governor for calling the Hospital Board to make a thorough investigation of the management.

The $20,000 given by the Japanese and Russian peace envoys to the charitable institutions of New Hampshire makes a nice little tip. Really it was a graceful act on the part of the representatives of the two countries, and the plan to celebrate the anniversary of the signing of the treaty, by distributing the income from this fund among the needy and deserving is a happy idea. —Charlotte Observer.

There are 9,204,531 negroes in the United States, including Porto Rico and Hawaii. Nine-tenths of them live in the South—one-third of its population. Seventy-seven per cent work on 746,000 farms, of which 21 per cent are absolutely, and 4 per cent partially, owned by negroes. There are 21,000 negro carpenters, 20,000 barbers and nearly as many doctors, 16,000 ministers 15,000 masons, 12,000 dressmakers, 10,000 engineers and firemen, 5,000 shoemakers, 4,000 musicians, 2,000 actors and showmen, and 1,000 lawyers. Since 1890, negro illiteracy has sunk from 57 to 44.5 per cent.

According to the Missionary Almanac, Basel, 1905, there are living now 534,940,000 Christians, 10,860,000 Jews, 175,590,000 Mohammedans and 825,420,000 worshippers of idols. Thus, in every thousand of the inhabitants of the earth, are found 533 heathen, 346 Christians, 114 Mohammedans, and seven Jews. Since there are 254,500,000 Roman Catholics, 165,750,000 Protestants and 8,190,000 members of other Christian sects, we find only 310 Protestants in every thousand Christians. Among every thousand inhabitants of the earth are 533 heathen, 114 Mohammedans, seven Jews, 231 non-Protestants and 115 Protestants.

High Point, Sept. 10.—The Stuart meetings, which are to continue ten days, began here this morning in the Anchor warehouse, which had been fixed for the occasion. The house seats 3,000 people, and long before the hour for worship it was full to overflowing and hundreds had to stand up through the services. People came from all parts of the surrounding territory and the large number of vehicles and visiting people reminded one of the Yearly Meeting of Friends, which was held here until this year. On the rostrum were Mr. A. B. Hunter, Mr. Stuart's singer, and two hundred singers, with Miss Boyd as organist.—Exchange.

VALUABLE LAND FOR SALE.

By virture of authority conferred on us the undersigned commissioners, appointed in the special proceedings pending in the Superior Court for Wake County, entitled J. H. Murray and others vs. Eugene Grady and others, we will, on Monday the 9th day of October, A. D., 1905., expose for sale on the premises herein described, at public out-cry to the highest bidder for cash all that tract or parcel of land in Wake County, North Carolina, in Little River township, adjoining the lands of Wiley B. Broughton and others, and more fully described as follows: Bounded on the South and East by the lands of W. E. Fowler; on the North by the lands lately owned by W. W. Vass, deceased, on the West by the lands of C. E. Debnam and Wiley Broughton, lying on the new road—about 18 miles from Raleigh, 18 miles from Louisburg, 6 miles from Wakefield—containing 160 acres, more or less, and also described in the pleadings in said proceedings.

The sale is for division among the heirs of Burton Ferrell, deceased.

Place of sale: The premises above described.

Time: 12 O'clock noon.

The soil—suitable for corn, cotton, tobacco and small grain.

For more particular description, address the undersigned commissioners.

W. J. PEELE,
J. H. MURRAY,
COMMISSIONERS.

This September 6th, 1905.

When writing advertisers, please mention this paper.

French Broad Association.

The French Broad Association was held this year with the church at Marshall. The brethren said this was the best Association they have had for years. The attendance was good, and the discussions of the various objects were listened to with great interest. Quite a number of visitors were present.. E. E. Bomar represented Foreign Missions; A. E. Brown, Home Missions; Linvingston Johnson, State Missions; Archibald Johnson, Orphanage; E. J. Edwards, Recorder, and S. W. Hall, North Carolina Baptist. Besides these, T. M. Hufham and Dr. Whitesides, of Hickory, and O. L. Stringfield, of Brunsville, were present as visitors. The speaking was rather above the average. The address of Thomas Hufham, Esq., on "Christian Education," was especially fine. He is a worthy son of our noble "old Roman." The French Broad Church and most of the Western Associations is far behind in the matter of giving. With twenty-seven churches and three thousand members, they pledged for State Missions $53.00, for Home and Foreign about $60.00 each, and two hundred for the Orphanage. A. E. Brown says the Orphanage representative spoke first and got the cream, leaving the skimmed milk for the rest of us. The churches in the West will never develop until the brethren take a broader outlook.

Sunday was a happy day for Pastor Wood and his people. The beautiful house of worship which they have had such a struggle to build, was dedicated free of debt. Before the sermon, Pastor Wood stated that there was a debt of $400 on the church, and that his people, who had already given so nobly, would pay half that amount, and he asked the congregation for the remaining $200. In a few minutes nearly three hundred dollars was in hand. The house is a beauty, and a model of convenience. Besides the auditorium, there are seven well lighted and well ventilated class rooms, with folding doors so that all can be thrown together as occasion requires. The whole plant is worth something over $4,000. As the Home Board donated $500 to this work, it was fitting that the dedicatory sermon be preached by a representative of the Home Board. An exceedingly appropriate sermon was preached by A. E. Brown, superintendent of the mountain school work, who, in addition to being a representative of the Board, has given to Brother Wood great encouragement and help. The day reached its climax in the reception of twelve members, ten by letter and two for baptism.

The burden Brother Wood has borne for the last two years, only our Heavenly Father knows. About a year ago, in the very midst of his struggle, his wife, who had stood so faithfully by him, and had shared so cheerfully his sacrifices, was called to her reward. For a moment he staggered under the blow, but renewing his grip on God, he took up his burden again with a broken heart and carried it on to completion. In a beautiful tribute to Mrs. Wood, Bro. Hufham said: "In building this house the mortar was mixed with blood and the nails were driven through human flesh."

Brother Wood has been receiving a salary of $400 a year, and has put $200 of his small salary into the new building. Every day for the past two years, to my certain knowledge, fields that would have paid him twice that amount have been anxious to secure him as pastor. Now that the church is built and paid for, his noble people surely will not ask him longer to make such a great financial sacrifice.

God be praised for such missionaries as Martin A. Wood.

L. J.

The finest thing in this inferior world is a believing soul.—Leighton.

Ordination.

Sunday, September 3rd, Statesville Baptist Church called a presbytery for the purpose of examining and setting apart to the full work of the Baptist ministry, Bro. Carter A. Jenkens, son of our pastor, Rev. C. A. Jenkens. Dr. J. N. Stallings, of Spencer, and Elders J. F. Mitchiner and R. C. Green, of Statesville, composed the presbytery who examined the candidate. The examination was thorough and the answers given did credit to the candidate, showing him to be a Bible student and a man thoroughly decided as to his call to the work of the gospel ministry. The ordination sermon, a master effort, was preached by Rev. C. A. Jenkens, Sr., at the request of the applicant. The charge was delivered by Dr. J. N. Stallings, the Bible was presented by Rev. J. F. Mitchiner and Rev. R. G. Green offered the ordination prayer. The exercises throughout were very impressive.

Fraternally,

J. O. PURNELL.

Good News.

To know that both soul and body can be saved from the ravages of sin and disease would indeed be good news to suffering humanity. Under the blessing of God, how one man is giving up his time, talents, possessions and business income to the task of healing the body and comforting the soul, is illustrated in a pamphlet called "Good News," published by Dr. D. M. Bye, Indianapolis, Ind. A copy will be mailed to any one writing for it.

Dr. Bye is famous for having discovered the combination oil cure for cancer, and in many years of wide experience has stopped this dread disease from claiming precious victims, and when the cancer was not too deep rooted and taken in time, has succeeded always in giving relief and in effecting a permanent cure.

The testimonials from greatful patients and the half tone illustrations from photographs before and after treatment are the emphatic endorsement of tidings of "good news" to any one suffering with cancer or dreading its development. Any such should quickly get into communication with Dr. D. M. Bye. (25)

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J. H. MINOR,
Admr. O. M. Minor, Dec'd.

Sept. 1, 1905.

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Temperance.

Bishop Potter's Saloon.

The Subway Tavern of New York, dedicated a year or so ago with prayer by Bishop Potter, and designed to be a "Christian saloon," has fallen from its high estate. The soda fountain, chewing gum machine and other accessories of like sort have been removed, including library and reading room, and the place has fallen into the hands of a professional bar-keeper, who says:

"A saloon's a place to drink in. An' by drinkin' I mean drinkin' the right stuff, not vanilla soda an' chocolate Sundays. The readin' room's a good place for loafers to snooze, an' when we get rid of that only payin' customers 'll come."

Which illustrates the proposition which ought to have been plain enough anyhow, that religion and liquor will not mix. They are at war with each other. The "Christian saloon has become an ordinary joint; as might have been forseen from the begining.

A Boy's Word.

Patrick A. Collins, mayor of Boston for a number of years past, believes that a boy's word is worth listening to. One time complaint was made to him that a saloon was located too near a certain public school. The politicians and others interested in keeping the place open, urged him not to interfere with the resort. The school authorities desired it closed or removed.

After the mayor had listened to arguments from both sides, he said:

"Well, I'm going to let the boys of the school tell me what they think of the place. Send me," he said to the principal of the school, "half a dozen of your brightest boys. I'll listen to them.'

The next day half a dozen of the boys, ranging from ten to fifteen years of age, called on the mayor. Each boy gave some reason why he believed the saloon ought to be taken away, until it came to the last one, a youngster of twelve. He looked the mayor squarely in the eye, and gave as his reason:

"My school gives me a chance to be mayor of Boston some day; the saloon can't. I think us boys ought to have all the show we can get to be mayor. That's all I know about it."

The mayor threw himself back in his chair and laughed heartily; then, straightening up, he said to the last spokesman:

"My boy, you have said more than did all the politicians and the teachers. You shall have the show to be mayor. That saloon will have to quit business at once."

The boys gave the mayor a hearty cheer, and marched out of his office. They had conquered, and were consequently happy and triumphant.—Congregaational Work.

American Liquor Missionaries in China.

Our prohibition friends are to be commended for the scrutinizing manner in which they look after their opponents who are in the saloon and liquor business. They may be regarded as a little strenuous sometimes in securing evidence and in the employment of argument for the good of the cause, but there is universal agreement among all right minded people that those who espouse the cause of prohibition are staunch and valued defenders of the home, the church and a safe moral order of society. The National Prohibition Committee has recently called attention to Bulletin No. 2266 issued by the Department of Commerce and Labor at Washington in which is given a report of our American Consul in China, Mr. George E. Anderson, touching American trade in China as related to the whiskey business. This report is of such a character that it would be well for every American citizen who considers the welfare and honor of his country of any moment to inquire as to its meaning. In the presence of such a report it is a pertinent question to ask: "What do American Christians, in particular, think of American officials who apparently act as agents of the liquor business?" This question may be held as thoroughly in order whether applied to this country or to any other. For the information of our readers who may not have seen this report of our Consul signed at Amoy, China, March 5, 1905, we append it for their consideration:

"There are reasons to believe that American liquor interests are not paying the attention to the trade of China which it deserves. Generally speaking, the imports of wine, beer, porter and spirits into China are rapidly increasing. It is also true, apparently, that American trade in this line is increasing, but Americans do not have the share they ought to have. I believe that Americans can develop a good trade here in whiskies, can increase their sales of beer greatly, and that they can especially better their trade in wines. The consumers include not only the large and increasing foreign population, but the wealthier classes of Chinese who are taking to foreign beverages. When a Chinese official gives a dinner nowadays his table will show an array of foreign wines which speaks volumes with respect to future trade. The Chinese people, as a whole, are becoming more and more prosperous every year, and their ability to buy such products is constantly increasing. One indication of this is apparent in their trade in native wines. I see no reason why foreign goods should not replace such native products to an indefinite extent. California wines particularly ought to have the cream of the market here, and I believe that a little pushing of the trade, by personal representation or otherwise, would have immediate and gratifying results. The success due to efforts of agents for American firms so far indicates the great extent of the field yet untouched. Their demand for wines is for sherry, claret, hock, champagnes, in the order named."—Standard, Chicago.

Associational Meetings for 1905.

SEPTEMBER.

12 (Tuesday)—Mitchell County at Roaring Creek church (postoffice, Valley).

21 (Thursday)—Stone Mountain at Laurel Fork church (Ashe County).

21 (Thursday)—Western at Andrews church, (Cherokee County).

21 (Thursday)—Kings Mountain at Kings Mountain church.

27 (Wednesday)—Green River at Bethel church (8 miles S. Marion).

28 (Thursday)—Alexander at Antioch church.

28 (Thursday)—Caldwell County at Mountain Grove church (4 miles W. Hudson).

28 (Thursday)—Elkin at Fishing Creek church (3½ miles S. E. Wilkesboro).

28 (Thursday)—Liberty and Ducktown at Mine City church, Ducktown, Tenn.

28 (Thursday)—Sandy Creek at Fall Creek church (Chatham County).

OCTOBER.

3 (Tuesday)—Eastern at Mt. Olive church.

3 (Tuesday)—Mt. Zion at Swepsonville church.

3 (Tuesday)—Tar River at Tarboro church.

5. (Thursday) Brier Creek Association at Union Church. Visitors be met at Rockford.

5 (Thursday)—Sandy Run at Cane Creek church (15 miles N. W. Rutherford).

5 (Thursday)—Carolina at Mt. Gilead church.

5 (Thursday)—Catawba River at Morganton church.

5 (Thursday)—Union at Meadow Branch church.

6 (Friday)—Stony Fork at Mt. Paran church (Watauga County).

10 (Tuesday)—Central at Harris Chapel church (Franklin County).

10 (Tuesday)—Wilmington at Teachey church.

11 (Wednesday)—Atlantic at Middle St. church, New Bern, N. C.

11 (Wednesday)—Cedar Creek at Great Marsh church (Robeson County).

12 (Thursday)—Brunswick at Poly Bridge church (Columbus County).

12 (Thursday) — Montgomery at Forks of Little River church.

12 (Thursday) — Transylvania County at Rocky Hill church.

17 (Tuesday)—Neuse at Ayden church.

18 (Wednesday)—South River at Spring Branch church.

19 (Thursday)—Cape Fear and Columus at Chadbourn church.

19 (Thursday)—Pee Dee at Red Hill church (Anson County).

24 (Tuesday)—West Chowan at Hebron church, (Northampton County).

25 (Wednesday)—Raleigh at Cary church.

26 (Thursday)—South Fork at Dallas church, (Gaston County).

31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).

8 (Wednesday)—Bladen at White Lake church.

9 (Thursday)—Johnston County at Benson church.

16 (Thursday)—Stanly at Big Lick church.

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Obituaries.

LIVERMAN.—After acute illness of only a few days, Brother James A. Liverman passed away in the eightieth year of his age on June 18th, 1905. Brother Liverman joined Ahoskie Baptist Church at about fifteen years of age and was Baptized by the Elder Delk, having remained a faithful and honored member for nearly sixty-five years. Brother Liverman was a successful and industrious farmer, a good citizen, kind neighbor and a faithful father and husband. One who strictly attended to his own business. He illustrated the scripture which says: Not slothful in business, fervent in spirit, serving the Lord. His funeral was preached by Bro. Bray in the absence of his pastor. May the Lord bless the bereaved family.

L. M. CURTIS.

JERNIGAN. — On Wednesday morning, August 30th, the death angel visited the home of Mrs. Cornelia Jernigan and summoned her daughter, Cora Belle. The summons came after a few weeks' illness very suddenly and unexpectedly. She was just entering upon the threshold of womanhood and her life was full of hope and promise, but God knows best when to reach down and pluck the flower from the garden of life. Cora was loved by everybody that knew her. She was a consistent member of Benson Church. There is a vacant place in the home which can never be filled.

May God richly sustain those that are left with hearts all bleeding and broken, and may heaven seem only the sweeter and nearer, because she whom they loved with such ardent love has taken up her abode therein.

"Sheltered from life's temptation,
From cares and dread alarms.
Naught can reach the soul
Reclining in the loving Saviour's arms."

Written by her friend,

B. L. U.

Smithfield, N. C., Sept. 2. 1905.

TURLINGTON.—The death of Alma Kelly Turlington, wife of J. A. Turlington, whom God called to glory June 18, 1905. Alma gave her heart to God when only nine years old, united with Carthage Baptist church. (A faithful member of Salembug Baptist Church for six years previous to her death.) From this time, as nineteen summers glided into the dead past it was very strikingly true from all evidence that she unceasingly grew in grace and the knowledge of our Lord Jesus Christ until she saw him face to face.

Alma was loved by all who knew her and admired because of her kind, generous heart and almost model life. She possessed a high Christian character, delighted in the Lord's service, a consecrated member of the Woman's Missionary Society of Salemburg Church. Her presence always gave inspiration to our meetings. An excellent Sunday School teacher, a very devoted, painstaking mother and wife. In her efforts to do her home and church duties she always exerted herself to the uttermost.

"But yet it is such a little way to 'the Beyond' that we can almost hear her voice and catch a glimpse of her dear face as she lends us inspiration to more strenuous efforts in the Master's service. Apparently a life of usefulness was before her, but her Saviour said: 'In my child it is finished.'"

Her friend,

MRS. S. A. HOWARD.

PARKER.—Died at his home in Hertford County, Murfreesboro Township, near Murfreesboro, on the 24th of June, 1905, Brother James B. Parker. His health had been failing for some time and his friends were aware that his end was not far district, but it was quite a shock to them when it came.

In the year 1861 he enlisted in Company F., First North Carolina Infantry, and in one of the battles around Spotsylvania, C. H., he was severely wounded, which caused him to be lame the remaining part of his life. He united with Hebron Baptist Church when quite a lad . Was received into the fellowship of Mihervion Baptist Church February, 1869, and was a faithful and active worker. The church had need of another deacon and Brother Parker was chosen and ordained as deacon April 1, 1893.

He is survived by his widow, seven children, one brother and one sister.

May the comforting influences of the Holy Spirit abide with them ever more.

While we mourn our loss and miss our brother; yes, miss him at church, miss him at home, miss him in the vicinity, for he was ever ready to help the needy, yet we bow with humble submission, believing that our loss is his gain.

O. PARKER,
W. S. NELSON,
J. A. SPEIGHT,
Committee.

Murfreesboro, N. C., September 4, 1905.

DEAN.—Nancy Ella Dean, daughter of George and Rebecca Hobgood Knott, was born in Granville County and died March 31, 1905 ,in Wake County, aged forty-seven years. In 1876 she married Amos Dean, a native of Granville and became the mother of fourteen children—eleven now living, three went on before to welcome her arrival.

Mrs. Dean's parents died when she was two years old, when the pleasure and care of Ella devolved on her grandmother, Mrs. Elizabeth Knott, of blessed memory. Ella was one of those happy and helpful children that give comfort and no trouble. As a child she was noted for her sweetness of disposition, her ready helpfulness, her industry and her good sense. At ten she made a profession of religion and was baptized by Pastor Marsh into the fellowship of Hesters Church. She readily developed into a woman of beautiful character and marked usefulness. In Sunday School, in church, in the family and in society, she was a model of propriety, consecration and faithfulness. Of her it might be truthfully said: "She did what she could" to sweeten life, to relieve the needy and to do good. She was unusually fitted by nature and grace for every good word and work, and most nobly and successfully did she meet the responsibility.

Her last affliction was long and sore, but she bore it with great patience and submission. Often she spoke of her departure and of the happy meeting over there with her Saviour and the loved ones that had crossed over. Great grace was needed to overcome the natural and motherly desire to remain and minister to the wants and comforts of her children and loved ones. But His grace was sufficient for her in this "strait betwixt two," and, to enable her to choose the home of the blessed rather than the delightful pleasures and sweet prospects of earth. She went away in great peace and left a blessed memory behind. Her remains were laid away by loving hands in the beautiful cemetery at Wakefield. Thus has passed into glory a splendid woman, a faithful wife, a beloved mother. May those that follow her attain a like end and loving memory.

M.

Elder John M. Stanford.

I feel it my Christian duty to say a few things through the Recorder regarding the life of Rev. John M. Stanford, who passed away to his reward a short while ago. I have never been so shocked as when I received the sad intelligence that he was dead. Words are inadequate to express the sorrow that this message brought to my heart. I did not even know that he was sick until I received a letter telling me that he was dead.

When I first knew Brother Stanford he was a Methodist preacher. Just a little later on we entered school together at Pinnacle, N. C., and in a short while I learned to love him like a brother. There I came in contact with him in the class room, in the debating society, and in the prayer-meetings, and I soon found that he possessed the very highest ethical principles of Christianity.

During his stay at Pinnacle he became dissatisfied with his church relations, or at least it was there that he let it be known. After having looked into the matter for himself he became convinced that the Baptists were right. And notwithstanding the fact that he had been brought up a Methodist, and that his people and friends were Methodists, and his brother a preacher in the same church, he came out boldly and joined the Baptist Church. He joined the Baptist Church at Pinnacle, N. C., and as Brother C. C. Haymore lead him down into the liquid grave, he said: "I want you to baptize my pocket-book, too."

In the fall 1900 he entered Wake Forest College, and was the first one to greet me when I arrived there. It was my happy lot to room with him for several months during our stay at college. And I suppose that I knew more of his struggles while in school than any one else. I remember that he came to me one day on the campus and told me that it seemed as if he would have to leave college, and cried as if his heart would break, and said: "Jim, I'll make a man yet." He did make a great man, and I am proud of his life. He spent about two years in college, and then took his place in the great world. He was one of the most conscientious Christians that I have ever known. He tried to live a clean life. He would not engage in frivolity. He was full of life, and yet he was as modest as a woman. He did not neglect his Bible, nor the secret place of prayer. And as I think on his life I feel safe in saying that his life was hid with Christ in God. Of course, he made mistakes; to say that he did not would be to deny that he was human. But he did have a heart filled with the love of God. In fact, I have never known any one that was more dependent upon God and His love. He wept with those that wept, and rejoiced with those that rejoiced. To know him was to love him. Indeed, his was a beautiful life.

His first pastorate after he left college was Stoneville, Kernersville, Madison and Mayodan. He did a great work at these places and was very much beloved. During his pastorate on this field he assisted me in a meeting at Spencer. He did some fine preaching while there, and reached some of the strong railroad men, and they are now active members in the Spencer Baptist Church. During his stay there he endeared himself to all who heard him.

His second and last pastorate was at Spray, N. C. His work there, from what I can learn, was marvelous. I understand that he made fifteen hundred visits and added more than one hundred to the church, fifty of whom he baptized during the eleven months he served that church. Surely this will inspire other pastors to be more faithful.

He came forth like a flower and was cut down. He fought a good fight, he finished his course; and now he lives with Christ in a greater world. We shall meet him in that beautiful city and walk those golden streets with him in the sweet bye and bye.

Yours fraternally,

J. M. MOORE.

Morristown, Tenn., August 22, 1905.

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Acknowledgments.

September 13, 1905.

State Missions.—Central Union, Bladen County, $13.40; Aberdeen, 1.82; Woman's Mission Society, Rich Square, Mrs. Follett, 1.00; W. M. S., Rich Square, 2.00; Haywood Association, 3.00; W. M. S., First, Winston, 12.00; W. M. S., Mt. Gilead, Mt. Zion, 4.55; W. M. S., Cane Creek, 1.30; Caroleen, 2.00; Antioch, Tennesse River, 1.00; Hewitts, Tennesse River, 1.00; Sweetwater, Tennessee River, 1.00; Cheoah, Tennessee River, 2.50; Lufty, Tennessee River, 2.00; Lone Oak, Tennessee River, 1.00; Midway, Central, 1.00; Macon County Association, 6.77; W. M. S., Waynesville, 4.35; Seven Springs, Neuse, 12.50; W. M. S., Morhead City, 2.90; Enon Chapel, Atlantic, 8.00; W. M. S., Rockfish, Cedar Creek, 4.50; W. M. S., Clement, South River, 2.27; W. M. S., Albemarle, Stanly, 5.00; W. M. S., Mt. Zion, Flat River Association, 2.00; W. M. S., Marion, Green River, 5.80; W. M. S., Holly Springs, Raleigh, 6.70; W. M. S., White Oak, South River, 3.15; W. M. S., Mt. Zion, Tar River, 2.20; W. M. S., Mt. Tabor, West Chowan, 3.80; W. M. S., Swansboro, Atlantic, 3.65; Sunbeams, Beaufort, Atlantic, 1.60; W. M. S., Star, Montgomery, 3.20; W. M. S., Clyde's Chapel, Johnston County, 1.70; W. M. S., Pleasant Grove, Robeson, .50 cents; W. M. S., Brown Creek, Pee Dee, 2.85; W. M. S., Red Mountain, Mt. Zion, 1.75; W. M. S., Olives Chapel, Mt. Zion, 5.00; W. M. S. Chowan, 10.00; W. M. S., Edgemont, Mt. Zion, 2.85; Sunbeams, Ashepole, Robeson, 12.80; W. M. S., Salem, South River, 4.00; Sunbeams, Red Mountain, Mt. Zion, 62 cents; W. M. S., Salisbury, South Yadkin, 2.00; W. M. S., Caroleen, Sandy River, 90 cents; W. M. S., Bethel, Sandy River, 8.03; W. M. S., Clinton, 3.50; Y. L. M. S., Clinton, 1.00; Sunbeams, Clinton, 3.00; W. M. S., Siler City, Sandy Creek, 4.50; W. M. S., Mt. Moriah, Johnston County, 2.70; Sunbeams, Edgemont, Mt. Zion, 5.00; W. M. S., Olivet, South Fork, 2.50; W. M. S., Galeed, Bladen, 9.00; W. M. S., Ashpole, Robeson, 16.70; Sunbeams, Wake Forest, 1.46; Hope Mills, No. 2, 15.00; D. F. Horton, treasurer, 2.24; Cameron, 10.00; W. M. S., Cameron, 7.05; Sunbeams, Cameron, 1.46; W. M. S., P. Mem., Charlotte, 7.53; Central Falls, Piedmont, 4.00; W. M. S., Mt. Creek, Green River, 85 cents; Montford's Cove, Green River, 7.25; W. M. S., Montford's Cove, Green River, 3.14; S. S., Montford's Cove, Green River, 75 cents. W. M. S., Rutherfordton, Green River, thank-offering, 6.60; W. M. S., Rutherfordton, Green River, 1.90; Sunbeams, Rutherfordton, Green River, thank-offering, 2.80; Sunbeams, Rutherfordton, Green River, 55 cents; Camp Creek, Green River, 3.00; Sunbeams, Rich Square, West Chowan, 5.00; W. M. S., Mt. Carmel, 1.00; Cashie, West Chowan, 6.64; W. M. S., First, Henderson, 14.00; W. M. S., First, Statesville, 3.00; W. M. S., Leaksville, 3.05; W. M. S., Washington, 2.00. Total this week, $337.13. Previously reported, $7,539.86. Total this year, $7,876.99.

Foreign Missions.—Betheden, Mt. Zion, $5.00; Roberdel, Pee Dee, 4.14; W. M. S., Gastonia, 12.55; W. M. S., Roanoke Rapids, 4.00; Haywood Association, 29.00; First, Winston, 5.00; Caroleen, 6.00; Tennessee River, Association, 2.20; Bone Valley, Tennessee River, 50 cents, Tuskeega, Tennessee River, 85; Antioch, Tennessee River, 2.00; Herwits, Tennessee River, 1.00; Sweetwater, Tennessee River, 1.00; Cheoah, Tennessee River, 58 cents; Lufty, Tennessee River, 2.00; Lone Oak, Tennessee River, 1.00; Bryson City, 3.00 Midway, Central, 1.00; W. M. S., Margarettesville, 1.20; W. M. S., Woodland, West Chowan, 3.00; Sunbeams, Lilesville, Pee Dee, 15 ceents, W. M. S., Aberdeen, Sandy Creek, 3.70; W. M. S., Lilly Branch, Mitchell County, 2.77; W. M. S., Magnolia, Eastern, 2.78; W. M. S., Clement, South River, 41 cents; W. M. S., Mt. Zion, Flat River, 2.40; W. M. S., White Oak, South River, 2.40; W. M. S., Piney Mountain, French Broad, 1.20; W. M. S., Roan Mountain, Mitchell County, 2.50; W. M. S., Star, Montgomery, 4.00; W. M. S., Silver's Chapel, Mitchell County, 3.75; Sunbeams, Apex, Raleigh, 2.32; Pleasant Grove, Robeson, 1.50; W. M. S., Bear Creek, Mitchell County, 3.00; W. M. S., Spring Branch, South River, 3.00; W. M. S., Hickory, Tar River, 1.50; W. M. S., Olives Chapel, Mt. Zion, 2.00; Sunbeams, Brooklyn, Wilmington, 2.00; W. M. S., Chowan, West Chowan, 10.00; W. M. S., Parkton, Robeson, 3.50; W. M. S., Robeson's Grove, Mt. Zion, 1.30; W. M. S., Wadesville, Montgomery, 3.75; W. M. S., Salem, South River, 5.20; Sunbeams, Salem, South River, 1.78; W. M. S., Oxford, Flat Rover, 4.85; W. M. S., Lystra, Mt. Zion, 2.35; Sunbeams, Red Mountain, Mt. Zion, 1.31; W. M. S., Chadbourn, C. F. and Col., 3.23; Sunbeams, Chadbourn, C. F. and Col., 2.38; W. M. S., Caroleen, Sandy River, 70 cents; W. M. S., Corinth, Tar River, 2.20; W. M. S., Cedar Creek, Cedar Creek, 5.75; W. M. S., Olivet, South Fork, 10.65; Y. L. M. S., Wake Forest, 3.20; W. M. S., Wake Forest, 12.95; White Lake, Bladen, 1.56; Central Falls, Piedmont, 2.00; Jackson, W. Chowan, 5.00; Biltmore, J. C. Owen, 2.45; Biltmore, 5.00; Flat Creek, 1.25; W. M. S., Berea, 2.50; Baltimore, 10.36; S. S., Inanda, Price, 2.00; Antioch, 5.00; Avery's Creek, 1.27; Mt. View, 2.00; Macedonia, 5.00; Antioch, J. C. Owen, 10.00; Spring Mountain, 3.70; Big Ivy, 2.56; Oak Grove, 2.00; Mt. Creek, Green River, 4.00; W. M. S., Green River, 80 cents; Montford's Cove, Green River, 1.40; W. M. S., Montford's Cove, Green River, 3.14; S. S., Montford's Cove, Green River, 70 cents. Mt. Vernon, Green River, 15.00; W. M. S., Rutherfordton, Green River, 1.90; Sunbeams, Rutherfordton, Green River, 55 cents; W. M. S., Round Hill, Green River, 7.97; W. M. S., Pleasant Hill, Green River, 1.45; Camp Creek, Green River, 4.00; Sunbeams, Rich Square, W. Chowan, 5.00; W. M. S., Mt. Carmel, 2.00; Smyrna, Atlantic, 1.00; First, Statesville, W. M. S., 34.00; W. M. S. and Sunbeams, Hebron, 10.40; Sunbeams, West Durham, 1.39; S. S., Rock Spring, Flat River, 10.87; W. M. S., Washington, 5.75. Total this week, $376.47. Previously reported, $12,500.23. Total this year, $12,876.70.

Home Missions.—Rocky Mount, $6.60; Central Union, Bladen County, 13.27; W. M. S., Rich Square, 2.00; Haywood Association, 8.00; W. M. S., Bethel, Mt. Zion, 5.55; Kings Mountain, 5.00; Antioch, Tennessee River, 2.00; Herwitts, Tennessee River, 2.00; Sweetwater, Tennessee River, 2.00; Cheoah, Tennessee River 3.35; Lufty, Tennessee River, 5.00; Lone Oak, Tennessee River, 1.90; Santeetla, Tennesse River, 15 cents; Bryson City, 5.05; Midway, Central, 1.00; Macon County Association, 22.01; Sunbeams, Woodland, 65 cents; W. M. S., Aberdeen, Sandy Creek, 2.00; W. M. S., Clement, South River, 2.12; Sunbeams, Scotland Neck, Tar River, 5.30; W. M. S., Lee's Chapel, Raleigh, 1.89; W. M. S., Mt. Zion, Flat River, 2.00; W. M. S., Statesville, South Yadkin, 20.00; W. M. S., Margaret, 5.00; W. M. S., White Oak, South River, 1.15; W. M. S., Star, Montgomery, 4.00; W. M. S., Pleasant Grove, Robeson, 1.59; W. M. S., Lewisville, Pilot Mountain, 2.20; W. M. S., Bear Creek, Mitchell County, 1.00; W. M. S., Spring Branch, South River, 2.00; W. M. S., Red Mountain, Mt. Zion, 2.35; W. M. S., Olive's Chapel, Mt. Zion, 4.00; W. M. S., Beaufort, Atlantic, 1.60; W. M. S., Oxford, Flat River, 2.00; W. M. S., Chadbourn, C. F. and Col., 3.22; Sunbeams, Chadbourn, C. F. and Col., 2.37; W. M. S., Caroleen, Sandy Run, 70 cents; W. M. S., Olivet, South Fork, 2.50; Johnston, Eastern, 8.00; Y. L. M. S., Wake Forest, 5.25; W. M. S., Wake Forest, 13.75; Central Falls, Piedmont, 2.00; Avery's Creek, 2.50; Mt. View, 3.00; Antioch, 3.95; Oak Grove, 2.50; Pleasant Hill, 2.00; Berea, 4.00; J. H. Denny, 1.00; Black Mountain, 2.76; W. M. S., Mountain Creek, Green River, 85 cents; Montford's Cove, Green River, 1.35; W. M. S., Montford's Cove, Green River, 3.14; S. S., Montford's Cove, Green River, 75 cents; Mt. Vernon, Green River, 5.00; W. M. S., Rutherfordton, Green River, self-denial, 6.60; W. M. S., Rutherfordton, Green River, 1.90; Sunbeams, Rutherfordton, Green River, 55 cents; S. S., Rutherfordton, Green River, 2.00; W. M. S., Mt. Carmel, 1.00; Cashie, West Chowan, 3.27; W. M. S., Washington, 2.05. Total this week, $232.79. Previously reported, $5,273.71. Total this year, $5,506.50.

Education.—Rocky Mountain, $5; Kings Mountain, 5.00; W. M. S., Salisbury, South Yadkin, 2.00; Siler City, 6.00; Central Falls, Piedmont, 2.00. Total this week, $20.00. Previously reported, $2,104.19. Total this year, $2,124.19.

S. S. and Colpt.—Gastonia, $1.30; Concord, Flat River, 2.02; W. M. S., Salisbury, South Yadkin, 2.00; Central Falls, Piedmont, 1.00; Biltmore, 5.00; S. S., Inanda, 2.50; Avery's Creek, 1.00; Mt. View, 3.00; Macedonia, 2.00; Oak Grove, 50 cents; Pleasant Hill, 1.00; Berea, 1.50; First, Asheville, 15.00; S. S., Mt. Carmel, 2.00. Total this week, $39.82. Previously reported, $409.60. Total this year, $449.42.

Ministerial Relief.—Betheden, Mt. Zion, $3.30; Central Union, Bladen County, 4.45; Kings Mountain, 5.00; W. M. S., Salisbury, South Yadkin, 2.00; Central Falls, Piedmont, 2.00; Antioch, 2.00; Yadkin, Caldwell, 1.27; Cashie, West Chowan, 4.86. Total this week, $24.88. Previously reported, $907.36. Total this year, $932.24.

Total reported for all objects this week.....$1,031.09
Previously reported for all objects 30,149.19

Total reported for all objects this year.....31,180.28

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RALEIGH, N. C., WEDNESDAY, SEPTEMBER 20, 1905.

THAT SUNDAY SCHOOL QUESTION—A PASTOR'S VIEW-POINT.

BY R. F. RILEY, D. D.

It was gratifying to see with what refreshing frankness the Biblical Recorder presented the disadvantageous side of the Sunday-school, as at present conducted, in an issue of several weeks ago. Besides the one commented on at that time, when it was shown that the short period devoted to the recitation was a travesty of sacred study, is another feature of the Sunday-school which deserves the most earnest consideration of those most interested in this important work.

Whether the matter now to be presented is at all general or not, the writer is unable to say, but is the result of his own observations in several states, and so far as he has been able to learn, is prevalent elsewhere and in churches beyond the range of his observation. In company with the leading workers of the country on the trip to the World's Sunday-school Convention little more than a year ago, no solution of the difficulty presented in this article, could be afforded. The difficulty is fundamental, and to one pastor has afforded no little concern.

The difficulty may be stated in the form of a question: What can be done to hold the pupils of the Sunday-school to the preaching service of the church? The exercises of the school over, the pupils by the hundred troop homeward, seeming to feel that their part of the work for the day is done, and that they are now exempt from any other. In other words, the Sunday-school has taken the place, at least in the minds of the hundreds of students, of the divinely appointed means of giving the gospel to the world. It will be remembered that at different periods the Y. M. C. A. work has been opposed because of the apprehension that our youth would be led to believe that that organization stands in the place of the church. Far more serious, it would seem, is the question raised in this connection; for time has proved that there is not the danger attendant on the work of young men that was once feared. But here is a concrete illustration not only of the danger of supplanting the importance of the church, but of doing the thing directly. There are thousands of boys and girls who do not attend the preaching of the gospel at all, but who are punctual pupils in the Sunday-school. They know nothing of the pastor only as they see him and hear him in an incidental way in the Sunday-school.

It is often contended that it is exacting too much of the children to have them go immediately into the church after the close of the exercises of the school. This is sometimes as much a contention on the part of teachers as it is of parents. The result seems to carry with it some hurtful, if not fatal, consequences. If respect for the preaching of the sacred truth be broken down in the period of the readiest receptivity of the child, what consequences must the subsequent years bring?

Nor is this a contention against the Sunday-school as an organization, for no one appreciates its importance more than the writer as an adjunct to the preaching of the gospel. What he insists on is that it not be allowed to supplant the preaching of the gospel. If the teacher is equally capable with the preacher in presenting the truths of the Word of God, then he is content. But do the school and the pulpit occupy a common plane? Is one as divinely called to the work as the other? It is earnestly contended by the late Dr. Henry Clay Trumbull, whose name has become immortal as the editor of the Sunday School Times, in a series of lectures before the Divinity School of Yale, that there is much more said about teaching in the New Testament than about preaching, and upon this as a cardinal idea, he emphasizes the importance of the Sunday-school. No one familiar with the Sunday-school would for a moment underestimate its true value; but is it of equal importance with the pulpit, and can it take the place of the pulpit in giving sacred instruction, when one is a divinely-appointed means and the other is not, and when there are those who are divinely impelled to the work, and the others are not, certainly by no means known to us?

In order to obviate the difficulty already named, divers make-shifts have been resorted to. Some pastors have adopted the expediency of giving every fifth Sunday to the children of the Sunday-school, by preaching to them a special sermon. But does this meet the difficulty, clever as it is? Does it not impair the genuine estimate which the child should be trained to place upon the services of God's house? Does it not say to the boy and girl, This is quite sufficient regard for you to have for the sanctuary?

Other churches recognizing the difficulty have adopted the plan of holding the Sunday-school exercises in the afternoon. It is insisted that this gives a distinct and subordinate position to the school, and leaves the church service in the morning intact. But during the heated season this is impracticable, certainly in some portions of the South. Besides, it furnishes a substantial excuse to the teachers and to many young people to absent themselves from the night service of the church, for they contend that the day of rest is converted into one of labor if they are to be on the tramp all day, in attending on three services. Still another plan is hit upon, viz.: holding the exercises of the school and of the church in such close conjunction as that the one is merged into the other. The Sunday-school room is abandoned as such, and the exercises of the school are held in the main audience room, and without any formal closing of the school, the superintendent takes his place in the pew and the preacher begins the service of the morning without further ado. Yet this has not worked well, for the pupils see in it a trick to hold them to a double service, when many of the old members share only in the preaching service.

One other device known to the writer is that of preaching a short sermon rather than a long one, or rather than one of ordinary length, as a sort of compromise, in order to meet the difficulty. But does this not undignify the pulpit by hampering it, and does it not stand in the way of a thorough discussion of any sermon of importance which might require more time?

All of this proves that there is a lion in the way. There is a well-recognized difficulty with which faithful pastors are seeking to contend. There is no disposition to undervalue the Sunday-school, and certainly none to do away with it altogether, but the difficulty remains. The facts stated are not strained or exaggerated. They are with us every Sunday. What is to be done? As it is, we are rearing a generation of non-church-goers. We are training our youth in the belief that there is no more due the sacred Book than a hurried recitation of thirty minutes on Sunday morning, and all is over. We are substituting something else for the God-given means of preaching the Gospel. No device yet adopted has met the difficulty. The question resolves itself into this: Which shall our young people have, the teaching of the Sunday-school or the preaching of the Word of God? In spite of ourselves, we are compelled to accept one of the alternatives.

Of late years much has been said and written about the decline in attendance on preaching. The non-church-going masses are a problem in most, if not all, cities. Can it be that the Sunday-school has contributed to this grave problem? It is not insisted that it has, but the question is certainly pertinent in this connection.

Not to seek to overdraw or to magnify the difficulty, is it not of all other times, the most inauspicious for the toleration of such a condition, when nothing is more evident, to every student of affairs, that there is given undue importance in the time in which we live, to materialism and commercialism? That these are formidable barriers in the way of church progress, seems clear. If the statements made in this article be true, then are we fortifying against possible inroads being made on the churches of the future? That there is much spiritual dearth in the churches of the present, due largely to the cause just named, many believe. If this be a fact, is the present tendency of the Sunday-school conducive to relief?

This calm statement of the situation does not seem to be a maudlin outcry, or a false alarm, but a dispassionate recital of facts as they actually exist. If the writer is mistaken, he would be glad to be undeceived. If he is not in error, and he believes he is not, then the conditions are such as to challenge the profoundest consideration of Christians generally.

Houston, Texas.

THE BAPTIST; THE HALF-BAPTIST; AND THE BAPTIST-AND-A-HALF.

BY PRESIDENT E. Y. MULLINS.

Now our literature as a denomination needs to be enlarged and deepened, that it may keep pace with our growth in spirit and ideal. Two dangers confront us. The first is the danger of the Baptist-and-a-half, the other is the danger of the half-Baptist. Each of these seems to be incapable of conceiving of any other kind besides these two. A symmetrical, manly, out-and-out Baptist they do not seem to admire. The literature produced by the Baptist-and-a-half is the literature of exaggeration and caricature. These Baptists-and-a-half do for the denomination what the cartoonists of Puck and Judge do for the political objects of their ridicule. They are the unconscious cartoonists of their own cause, and produce the usual effect of caricature; they make outsiders laugh. They expend much time and ink in the task of belaboring their brethren of other denominations, and in their pursuit of some minor point of Baptist belief they reduce all Baptist beliefs to the magnitude of this one particular object of their devotion. They run away from the main issue for an incidental. They are like the dog which was chasing a deer. A wolf track crossed the deer track and the dog pursued the wolf until a rabbit track drew him away from the wolf, and finally a mouse track crossed the rabbit track, and at last the dog was found barking at a mouse hole.

The half-Baptist is the antithesis of the Baptist-and-a-half. He soars in serene self-complacency above the heads of his brethren of the same household of faith, and cares little for those views which are distinctly of our own life and genius. For him the psychic power of denominational conviction, the virile energy of a robust Baptist faith and pride are forever impossible. He is so afraid of being narrow that he falls into the blunder of overlooking the broadest, most universal and most spiritual conception of religion this world has ever known, and that is the Baptist conception. There is, however, a corrective to both these evil tendencies. It is to be found in a Baptist literature which shall adequately set forth our Baptist message. Observe some qualities of that message:

For one thing, it is a message, which properly understood, is in harmony with every great ideal of the modern upward movement of civilization. Liberty, equality, fraternity are the key words in all the modern movements as they were the core and centre of the little New Testament democracies known as Baptist churches. The Czar of Russia sees on the horizon of his own dominions this trio of white angels beckoning him to a new ideal of government. Awhile ago he seemed to be about to yield, when the appeal of his oppressed people to him as the "Little Father" was made so pathetically. But some spectre of the past whispered the malign word and he turned away. So again as so often in history—

"The flower is trampel in the sod,
False dawn delays the day,
And once again the will of God
Marches the bloody way."

A GOOD MAN GONE.

It is with a sad heart I send these few lines to the Biblical Recorder, but I desire thus to bring my tribute to the character and worth of our dear brother, Rev. A. C. Barron, D. D., who has so recently fallen asleep. He was one of my party to the great Baptist Congress just held in London, and we sat next to each other while crossing the ocean. For years I had known of Dr. Barron, but I never knew him so thoroughly as of late. He was an ideal traveling companion, genial, happy, entertaining. He was always the gentleman, nothing harsh or uncouth in his manners. He was ever the devout Christian. He knew and loved his Lord, and delighted in his service. We talked frequently of Zion's welfare. His heart took in the needy, the sorrowing, the suffering everywhere. He has been taken away suddenly. It seemed but yesterday since we were together. The denomination loses one of its ablest preachers. The call to each of us is "Be ye also ready." A good man has gone from us.

J. J. HALL.

Fayetteville, N. C.

BADLY IMPOSED UPON.

A Communication on Texas Baptist Affairs.

In the Biblical Recorder, August 30th, is the following editorial:

"Seven years ago Editor S. A. Hayden was excluded from the Texas Convention under charges touching his character. The presentment held him as 'utterly unworthy' and 'incorrigible.' It appeared that he had been very critical of the men in charge of the denomination. He accused J. B. Cranfill of embezzeling mission funds, for example. Cranfill sued for libel and lost the suit. Nevertheless, he continued to edit the Texas Standard until the San Jacinto Oil fiasco unhorsed him. Cranfill having won all the leaders to himself, Hayden attacked them. There is no doubt that he went too far. He had grounds for complaint, but he would not confine himself to them. Finally, he was thrown out of the Convention. He sued in the State Courts. After seven years, Cranfill has paid $10,000 to compromise the suit and the matter is at an end.

"An interesting light upon the matter is contained in the fact that while Cranfill paid $10,000, he had it entered on the record as $100; and so published it. Of course this is nothing but simple deception.

"Another significant item is the evidence that a number of jurors were bribed in the interest of Cranfill, Slaughter, et al.

"We suppose the war in Texas will continue. Hayden has organized another Convention, and Cranfill, no longer in favor, is editing a little paper. This paper sympathizes with Drs. Carroll, Truett and Gambrell, but we could wish that they might have been content to reckon with Dr. Hayden's criticisms in a way to avoid the disastrous suit and the general distress that has been upon Texas Baptists now for a decade."

In all past experience, we have never seen an editorial of equal length, in a reputable Baptist paper, containing as little truth and as much hurtful error. Some seducing spirit has evidently grossly abused the confidence of the over-confiding editor of the Recorder. There is not a sentence touching the Texas situation, that, in statement or implication, is not erroneous. To begin with the article, Editor Hayden did not win at all, he lost. He affirmed that the Convention had no right to deny him a seat, he being duly elected messenger. The Supreme Court declared the Convention did have a right to deny him a seat, if a majority thought they should so do. He declared that thirty odd of the brethren had conspired to ruin him by libeling him. The Supreme Court reversed the case on the vital point of conspiracy. He claimed that the defendants owed him one hundred thousand dollars $100,000), damages in each of two cases, and yet he compromised the cases with Dr. Cranfill, agreeing, without our knowledge or consent, to let every charge made in the Convention and in defendants' pleadings, stand unchanged forever, and he to take one hundred dollars ($100) in each case. The defendants reaffirmed all they had said in the Convention, declaring it to be true. Here is the court record: "Now come the plaintiff and the defendants, by attorney, and without waiving any of the allegations of their respective pleadings, agree that said cause shall be compromised and adjusted by all parties, by an agreed judgment in favor of the plaintiff and against the defendants, for one hundred dollars ($100), and costs of court, to be paid by the defendant, Cranfill. And it is agreed that the judgment be entered accordingly."

The following from the article in the Recorder sounds as if it were of Texas manufacture: "An interesting light upon the matter is contained in the fact that while Cranfill paid $10,000, he had it entered on the record as $100; and so published it. Of course this is nothing but simple deception."

The very terms of the agreement show that plaintiff Hayden and defendant Cranfill, by attorneys, appeared in court and had the agreement recorded. Is the editor of the Recorder so guileless as to suppose one party to a suit can go into a court room in Texas and have a judgment entered to suit himself? The suggestion is ridiculous. The agreement was the work of both sides. The editor of the Recorder has been grossly imposed upon. Mr. Seay, a prominent business man and an honored member of the First Baptist Church of Dallas, was the intermediary. Here is what he says of the whole matter:

"This certifies that I bore to J. B. Cranfill the proposition of S. A. Hayden for the settlement of his suits against J. J. Cranfill and others. This proposition originated with Dr. Hayden's attorneys, Messrs. Cockrell & Gray, and was submited to me in writing by Judge Cockrell. The proposition was in the handwriting of Judge Cockrell, and I have same before me now. It included five suits which this firm had filed for S. A. Hayden and another client against J. B. Cranfill. The proposition on the Hayden suits is as follows:

"'Judgment for three Hayden suits for plaintiff—one hundred dollars and costs of each suit.'

"No other amount than this amount in settlement of the Hayden suits was mentioned, either orally or in writing, and it was my understanding that the three hundred dollars covered the entire amount paid to Messrs. Cockrell & Gray on the Hayden suits. Pursuant to this arrangement, J. B. Cranfill made out his three checks for one hundred dollars each, all of which were made payable to me. They are checks 3074, 3075 and 3076 on the Texas National Bank, bearing date of April 29, 1905. These checks were endorsed by me and given to Judge Cockrell in payment of the three Hayden suits. The further endorsement on the checks are as follows:

"'Pay to S. A. Hayden or order.
"'Cockrell & Gray.
"'S. A. Hayden.'

"These checks show that they were deposited in the Gaston National Bank on May 4, 1905, and settled that day through the Dallas Clearing House. Inasmuch as I was the intermediary in the settlement of these suits, I think it nothing but right; in justice to Dr. Cranfill and all parties concerned, that I should make this statement. There was no talk in the settlement about J. B. Cranfill paying five hundred dollars, or any other amount, to S. A. Hayden in settlement of these cases, except the three hundred dollars which was paid to me in the three checks named, and which I, in turn, endorsed and handed to S. A. Hayden's attorneys.

"(Signed) B. T. SEAY."

We, J. B. Gambrell and Geo. W. Truett, have seen these checks endorsed, "S. A. Hayden."

It will be observed that there were five suits. Two of them, as before stated, were against a large number of the Convention brethren. A third was referred to by the editor of the Recorder in these words: "He accused J. B. Cranfill of embezzling mission funds, for example. Cranfill sued for libel and lost the suit." Replying to this, in just a word, the further fact is, that all the jurors in the case, but one, immediately after the trial, gave out a written statement to the effect that they did not in any sense intend to condemn Dr. Cranfill, but simply believed that such cases should not be in court. The remaining two grew out of Dr. Cranfill's oil transactions, with which the denomination had nothing whatever to do. And we take this occasion to say frankly, that from the very beginning of the oil speculations in Texas, we deeply deplore the fact, that many of our brethren in Texas, and out of Texas, were swept by this speculative spirit. We have had no sympathy with any speculative schemes, which, from time to time, have involved some preachers and laymen, all over the country, in hurtful entanglements. The point we would make here, is that money paid in oil litigation has nothing whatever to do with Editor Hayden's suits for his character. By all the records and proofs, Editor Hayden got one hundred dollars ($100) in each Convention case, and no more. And he agreed in settlement, not only to let what the Convention voted, stand forever, but also that this agreement should stand forever on the court records. Not one defendant confessed anything, not even Dr. Cranfill, who alone agreed to the settlement or knew aything about it. Not one of the defendants is adjudged guilty of libel or conspiracy, or anything else. The court in admitting the agreement was bound by it, and in no sense passed upon the merits of the cases.

The Recorder says Cranfill won the leaders to himself. The only possible mitigation of the wrong done an heroic army and a great cause, by such a misrepresentation of the facts, is the editor's evident profound ignorance of the whole matter. There has been an heroic struggle going on for many years in Texas, for the peace, dignity, progress and the very life of the cause of Baptists, as represented by the Baptist General Convention of Texas. Men on the Convention side all of them have been mere incidents, nothing more. Dr. Cranfill faithfully supported the Convention and its work, as did all the leaders, and in common with many others, endured a deluge of slander. It was a contest of Editor Hayden for his paper and for supremacy on one side and the Convention of Baptists on the other, and Hayden lost—lost everywhere.

The Recorder says that Hayden had grounds for complaint. He is a very daring or a very thoughtless man, who will say that in view of the facts. When Dr. Hayden first proposed what he called his reform, he was a member of the State Mission Board. He was asked to state specifically his complaints, and he did so. The Board appointed a committee to look into the facts. After a painstaking examination, this committee reported adversely on every point. Dr. Hayden himself moved the adoption of the report of the committee, and the Board decided against Hayden's complaints unanimously. He went out and reaffirmed his complaints and made a distracting campaign on them. When the Convention met, it heard him many hours, and then voted with practical uanimity an endorsement of the Board.

He charged Dr. Cranfill with embezzlement. Though the accounts of Dr. Cranfill had been audited and approved several times, Dr. Cranfill himself requested that the whole matter be reopened, and it was so done in 1896. Public notice was given in the Convention that all the accounts, with the vouchers, would be open for inspection, and any one who could throw any light on the matter was invited to appear and do so. Hayden did appear and admitted his mistake. The committee reported everything right, and said that to reopen that matter again would show a dishonorable spirit. Dr. Anderson, Editor Hayden's special friend, moved that the report be adopted, and it was done unanimously, Editor Hayden approving. He went away and reaffirmed his charge, and in the courthouse, the attempted proof of embezzlement of eight or ten thousand dollars, put on a blackboard and wrought out, was this: Dr. Cranfill went out of the mission office in the middle of the year. The work was growing. The year before he reported so much, say thirty-five thousand dollars. It was assumed that he ought to have collected half that much in six months, and that he did. But, as he reported for a half year, less than half as much as for the full year before, it was assumed and charged that he embezzled the difference. That was the sole ground of the charge. By that rule, any secrptary dying, mid-year, could be proved an embezzler. And the editor of the Recorder thinks Dr. Hayden had some cause of complaint. The editor evidently knows nothing of what he affirms.

When the Convention met in San Antonio, 1897, it confronted a grave crisis. It had been demonstrated to the thorough satisfaction of the great majority of Texas Baptists that no settlement of anything could be made, that Editor Hayden would live up to, and that the body could not forever live in strife. It was determined to bring the body to a working basis, by eliminating the chief enemy to peace. In true Baptist fashion, in taking this grave step, the body gave its reasons. From that hour new hope and new life have come to our sorely tried people. The Convention saved itself, and being saved, it saved our several Baptist schools then on the very brink of ruin. It has saved and enlarged our mission work till Texas leads everything in the country. It has saved the working unity of our Baptist people in Texas, and will save Texas to the Baptists. The "disastrous" lawsuits have cost some of us much money and years of abuse, but the working forces have won every vital point, not for men, but for Christ's cause, and have rendered an invaluable service to every voluntary body in Christendom. Editor Hayden led off some good but utterly misinformed men, but many of them have already come back, and they are coming back rapidly.

Every other allegation, touching the Texas situation, in the above editorial, is just as incorrect as the ones to which we have called attention. But we do not care to pursue the matter further. We venture these statements because our names are coupled with the editorial, and not because we are any more interested or have any better right to speak than tens of thousands of other Baptists in Texas.

The editor of the Recorder impeaches both the intelligence and the integrity of as noble a body of Baptists as can be found on the earth. They have been a long suffering and pafient people. They have sifted to the bottom, time and again, all the matters that have been in controversy in Texas, and have settled them in righteousness, never to be unsettled. And it would appear to a thoughtful mind, that, in all likelihood, the men who live in Texas, and who are putting their very lives into the tremendous missionary, educational and benevolent work of the denomination, with such gratifying results, and have for years fought out this great constructive battle for Baptists, would know as much as a man a thousand miles away, who has evidently not given himself any fair opportunity to know the facts about which he presumes to speak.

J. B. GAMBRELL,
GEO. W. TRUETT.

Comment by the Editor.

We regret that we have wounded these esteemed brethren; but we were not so imposed upon nor so ignorant of Texas Baptist affairs as they would have us think. The editorial of which they complain was based not upon information but upon the actual records of the Texas courts. Seeing that the matter had reached an end, we meant to make a simple

record of the facts. We had before us the court records. These court records we submit here, and the reader may decide for himself whether we have been imposed upon or not:

The Records of the Texas Courts.

The Agreement.

In the Forty-fourth District Court—

No. 17,121.
S. A. Hayden
—vs.
J. B. Cranfill et al.

Now come the plaintiff and the defendants, by attorney, and, without waiving any of the allegations of their respective pleadings, agree that said cause shall be compromised and adjusted by all parties by an agreed judgment in favor of plaintiff against defendants for one hundred dollars ($100) and costs of court, to be paid by the defendant, Cranfill. And it is agreed that the judgment be entered accordingly.

Cockrell & Gray, attorneys for plaintiff; Muse & Allen, attorneys for defendant J. B. Cranfill.

J. B. Cranfill, for all other defendants.

The next day, May 3, in open court, this agreement was presented, as follows:

Decree of the Court in San Antonio Conspiracy (1897) Case.

It is accordingly ordered, adjudged and decreed by the court that plaintiff, S. A. Hayden, do have and recover of and from the defendants, J. B. Cranfill, J. B. Gambrell, T. J. Walne, J. B. Riddle, L. M. Mays, W. H. Jenkins, J. M. Carroll, L. R. Millican, R. T. Hanks, L. C. Burkett, Bennett Hatcher, R. A. Lee, G. W. Baines and A. E. Baten (the death of Defendant I. B. Kimbrough being suggested, the case dismissed as to him), jointly and severally, the sum of $100 (one hundred dollars), with legal interest from date and all costs of suit, for all which execution may issue. As between the defendants themselves, it is adjudged that all said sums are payable primarily by J. B. Cranfill. Plaintiff's said attorneys admitting in open court the payment of said sum of $100, above adjudged, no execution will issue therefor, but in that respect their judgment is declared satisfied.

Exactly the same agreement was entered as to the Waco case of 1898 and the following entry made upon the court records:

Decree of the Court in the Waco Conspiracy (1898) Case.

It is accordingly ordered, adjudged and decreed by the court that plaintiff, S. A. Hayden, do have and recover of and from the defendants, O. P. Stark, J. B. Cranfill, J. B. Gambrell, W. H. Jenkins, George W. Truett, D. G. Wooten, A. M. Prather, B. H. Carroll, J. M. Carroll, John T. Battle, R. E. Nash, J. D. Ray, J. F. Greer, J. M. Gaddy, H. J. Chamberlain, W. D. Benson, A. E. Baten, W. J. Brown, W. L. Skinner, L. D. Lamkin, and R. T. Hanks (plaintiff having discontinued as to all other defendants), said sum of one hundred dollars, and all costs of suit, and that execution issue therefor, except for said $100 the receipt of which is acknowledged in open court by plaintiff's attorneys and the payment in that respect satisfied.

The third case is known as the Malicious Prosecution Case, which was against J. B. Cranfill individually, and the same agreement being entered into on the 2d day of May, the attorneys of Plaintiff S. A. Hayden and Defendant J. B. Cranfill in open court presented the agreement May 2, and the court entered upon the records the following:

Decree of the Court in Malicious Prosecution (1899) Case.

It is therefore ordered, adjudged and decreed by the court that the plaintiff, S. A. Hayden, do have and recover of and from the defendant, J. B. Cranfill, said sum of one hundred dollars ($100), with legal interest and costs of suit, and that execution issue for said costs, but as to the $100, plaintiff's said attorneys of record admitting in open court that same had been paid to them in full, no execution will issue.

To this, Editor Hayden adds:

J. B. Cranfill paid $5,000.00, besides about $4,000 of costs in addition, making a total for him alone of about $9,000 in cash. The costs of the case as furnished by the clerk of the court are as follows:

The San Antonio Case No. 17,121 (tried four times)	$3,449.30
The Waco Case, No. 18,557 (never tried)	879.50
The Malicious Prosecution Case (not tried)	38.15
Total	4,366.95

The Point.

Now observe:

First. That the cases in which Cranfill was individually the defendant and the cases in which Drs. Gambrell, Truett, Carroll and others were defendants—Hayden being plaintiff in them all—were all in one compromise.

If Cranfill paid $5,000.00 and cost on the side to Hayden to secure this compromise, it is right to infer that the sum was paid as much for one case as for the other. Moreover, the conspiracy cases were the big cases of the lot. It was more important to get these out of Court than any of the others.

Second. That all but one of the defendants accepted Cranfill's compromise. At first there was a protest. Subsequently there was a public acceptance by the defendants. If these brethren were not in the Cranfill surrender, why did they protest? Or, if they were not in it, why did they accept?

Third. It is not denied that efforts were made to corrupt the jury in the conspiracy case. Now we are as far as any one could be from believing that Messrs. Gambrell and Truett had knowledge of this effort. They are just as far above such a thing as men—Christian men—could be. But we have the affidavits—also court records—proving that there was corruption. We do not bring this out to damage these brethren. We take pains to declare that they had naught to do with it. But we bring it out merely because these brethren have tried to leave the impression that our editorial was wholly in error.

Fourth. It is not denied that Cranfill paid $5,000.00 to Hayden in this compromise. It is only denied that he paid it in one case. Very well, let us have it that he paid it in four cases, as of record above. At any rate the San Antonio and Waco "Conspiracy" cases were included; and these are the cases involving Brethren Gambrell, Truett and others as named in the records quoted above.

Fifth. As to which side won and which lost, the decrees are sufficient testimony. Moreover, the suits went against the defendants pretty regularly. Our sympathies are with them; but in writing a statement of facts—and this is all that we did in the editorial—we must write facts.

Finally. We are quite sure that Messrs. Gambrell, Truett, Carroll and the regular forces in Texas are right in the main and deserve our co-operation and sympathy; but that they have been seriously embarrassed by their own policy seems quite plain.

As to Dr. Cranfill's case, the following statement from the "Mission Bulletin" will suffice:

"Later it was discovered that there was a shortage in this last six months of something like $10,000. The most surprising disclosures were made. J. M. Carroll had paid J. B. Cranfill over $2,500 between April and October, 1892, without a solitary scratch of a pen in any of the books except the statement that the money had been paid to Cranfill in J. M. Carroll's books. No receipts, no records, nothing except that Carroll had paid Cranfill the money to pay missionaries. Besides this amount, it was disclosed that Cranfill had been paying his subscriptions to missions and dental bills out of the mission fund. These disclosures came one at a time, but they are all a matter of record in the court house."

This statement acquires no force by reason of being printed in the Bulletin—an opposition paper; but its force lies in the fact that these statements "are all a matter of record in the court house."

With this we are done. We trust the Texas brethren will not be again so swift to conclude that we are ignorant of Texas affairs and have been imposed upon. We have read both the Texas Baptist papers steadily for twelve years. We have a file at hand labelled "Texas Troubles." If we had read only one side, we would have been half-informed, but we have read both. We have quoted neither in this statement; but have quoted COURT RECORDS ONLY.

A Special Providence.

The marvelous escapes of Peter, Paul and other apostles, together with the very remarkable experience of God's people all along down the ages to the present time, are entirely in accord with the teachings of the Scriptures, that God is omnipresent, that He accompanies and will take care of His children amid all the trying circumstances of life. This doctrine has been a great comfort and encouragement to many people in the hour of distress and danger. The object of the writer is to call attention to a few recent occurrences in which a special providence has been manifested on the mission field.

Some three years ago a terrible earthquake visited Southern Mexico. The city of Chilpancingo especially suffered heavily. Catholic temples and other buildings being badly injured or thrown down and many people killed, while the building of the evangelical church and every one of the members and their families escaped unhurt.

During the great fire in Vera Cruz, four or five years ago, block after block was destroyed. The thousands of excited spectators stood aghast on beholding the maddened flames leap over and leave uninjured a single house on a certain block, while all the others on both sides were destroyed. It was soon ascertained that that house was the only one on the block occupied by an evangelical family, all the rest being the residences of Catholics.

On June 30, 1905, there was a cloudburst in the mountains above the city of Guanajuate, which proved to be one of the most calamitous that has occurred in the republic for a hundred years. The city being built near the head of the hollow between two mountains, was wildly deluged. The rushing torrents flowed through the streets at a depth of twelve feet, carrying away small houses with their inmates, and rising into the second story of larger buildings. The street cars, mules and passengers were all swept away, and more than 200 people were drowned. The financial loss is estimated at $5,000,000. One Catholic Church after another was wrecked, while the large Evangelical Church house was not hurt, nor was the Protestant hospital, tho this latter is in the lower part of the city. Of the 200 drowned, not one was a Protestant; and the Evangelical Church of that city has some 300 members, who pay all the salary of a native pastor. Dr. del Rio was attending to his patients at the hospital, and becoming alarmed about his family, undertook to reach home. Going up the side of the mountain, he encircled the city, to find as he approached that his residence was deluged. Climbing upon a theatre building for a better view, his attention was attracted by cries of distress in a two-story building almost under him. A woman, pursued by the waters, had ascended to the second floor, and punching at the roof was screaming, "Save my baby, save my baby!" Dr. del Rio hastened to open the roof from without, and lifting the child through, discovered that it was his own child, and the woman was his wife. So he rescued them both. On that same night Mr. Stuart, a Christian youth, some eighteen years old, and special friend of mine, bought a ticket in Aguas-calientes, calling for second or third class; but the agent, in his haste, gave him a first class ticket which young Stuart had not time to change as his train was already in motion; so he jumped on and rode first class. At 2 o'clock next morning that train reached the bridge whose foundation had just been swept away by the waters which had come down some twenty miles—from Guanajuato. A part of the train crossed over in safety, but the third class coach went down, and its thirty-five passengers, by drowning and otherwise, passed into eternity without warning. My young friend Stuart, who wanted to go third class, but was prevented by the mistake already explained, was in the first class car, and hence suffered no injury. Reader, do you believe "that was an accident!" I don't; the finger of God was in it.

Last winter, while three of our missionaries were coming from Tennessee to Mexico, two trees loaded down with snow and ice fell across their train, a third fell across the track in front of them, farther on an immense rock, which had rolled down the mountain side, was found on the track; after getting nearly a day's run into Mexico, just 7 p. m., running at the rate of thirty-five miles an hour, their train dashed into a freight. Several persons were killed and eighteen others badly hurt, but our missionaries did not get a scratch; not even were their trunks damaged.

I have just received a personal letter from Dr. Hooker, our medical misisonary at Leon. I take the liberty of copying from it the following: "I was in my first wreck the other night coming out of Mexico City. Both Pullmans were derailed and smashed to pieces. I was in the front one, which was damaged most, and yet I escaped without so much as a scratch! The conductor and one lady were hurt some, but I soon got them fixed up. It was a most marvelous escape from such a bad wreck."

The contemplation of God's tender care for the least of His children should awaken in us deep gratitude, bestir us to greater activity in the Master's service, lead us to trust implicitly and always His precious promises and cause us to spend more time on our knees. That would at least go to prove our consistency with our profession.

Mexican Missionaries are pulling together like a team of cattle and the outlook was never more hopeful; but the work has so grown and extended that the present company of workers will not be able to carry much longer what they now have on their shoulders. There is a crying demand for two new men, their wives and three unmarried ladies. Come over and help us. The Lord takes care of His servants down this way.

JAMES GARVIN CHASTAIN,
Guadalajara, Mexico.

Every right action and true thought sets the seal of its beauty or person and face.—John Ruskin.

There is a place for Christ in every heart and in every home; and Christ gives you a place—a sphere of duty in His Church.

News Notes.

....Many notes and items are withheld this week for want of room. We entreat the patience of our friends.

....Were your meetings less fruitful this summer than last? If so, why? May we not have a dozen letters on these questions?

Bro. R. A. Hedgpeth changes his address from Orrum to Forest City, and we infer that this excellent pastor has returned to the Rutherford country, where he formerly labored with much success.

....We are glad to hear that Bro. T. J. Hudson, of Clay, W. V., will shortly return to North Carolina. He is a consecrated and excellent minister. After September 30th he will be ready for work.

....South Carolina Baptists are asked to raise $20,000 endowment for Welsh Neck High School. This is one of the first movements to endow by popular subscription a Baptist High School in the South. We need six or more in every State.

....During the devotional exercises at an Association recently, a brother, in a fervent talk, said that he had reach the point where he could say: "Lord, put me on the retired list." The leader of the meeting exclaimed: "Thank the Lord."—Baptist and Reflector.

....Brother T. J. Wood, who was so recently ordained, has organized a promising church at Manleys School House, twenty miles southwest of Goldsboro. There were about fifteen who went into the organization and the people are hopeful of developing a strong church.

....Prof. S. J. Honeycutt arrived in Greenville last week. He will teach in Furman Fitting School. He is a brother of Headmaster A. W. Honeycutt and has had considerable experience in teaching and he will be a valuable acquisition to Furman's faculty.—Baptist Courier.

....Our beloved brother, P. H. Fontaine, spent a few days in Richmond last week and honored our office with a call. He is very happy in the prosperity of his work on the Southside. Recent meetings at his three churches have resulted in sixty-two baptisms and eight other additions.—Religious Herald.

....Pastor Dunway, of Oxford, writes: "The Oxford Seminary has now the largest attendance in the history of the school and there are others expected daily. President Hobgood is happy—happier for his happiness has taken on a new degree. My work here is prospering. I baptized eight last night and there are more to follow. Our congregations are full."

....Our school at Winterville is making such progress that it has become necessary to erect a new dormitory, which is being done. There are few such men as G. E. Linebury, a man whose Christian character, gentle spirit, and devotion to duty, fit him for great service. Winterville is one of our very best high schools and we are glad to know of her prosperity.

....Pastor Fry is moving quietly forward at Goldsboro. He is a wise leader and has some of earth's best men and women to stand by him in every good work. The work in this section will necessarily grow slow. Fry is looking for greater things, and he shall see his fondest hopes realized in just a few years. When the missionary spirit takes hold of the mass of church members in this section, as it now has possession of a few, great things will be accomplished.

....Rev. Claude W. Duke, of Elizabeth City, N. C., preached for the First Church, Tampa, September 3. "The preacher and his message charmed everybody." This church has kept up well during the summer. The deacons have kept the pulpit supplied from Sunday to Sunday with good men of God and everything has moved steadily along.—Florida Baptist Witness.

....Rev. and Mrs. Edwin S. Reaves, of Murfreesboro, have had a delightful vacation of a month, which they have spent in resting and visiting among friends in South Carolina. He expects, however, to be back at his post in Murfreesboro again on next Sunday. Brother Reaves is one of the best preachers and most valuable men in Tennessee.—Baptist and Reflector.

....Secretary Johnson says there is a marked improvement in the make up of the Associational Minutes. Five years ago the minutes of a score of Associations contained no tabulated statistics. This year less than a half dozen are without this table. This improvement, Brother Johnson thinks, is attributable to the blank church letters which the Board has furnished the churches free of charge.

..December 5 is Dr. L. G. Broughton's birthday—he does not say what birthday; and he invites all his friends to send him their odds and ends, junk, old clothes, etc. His object is to have an auction and realize $2,500 for the Tabernacle Infirmary. Is not that unique? Who but Dr. Broughton would invite a cyclone of old clothes at his time of life. He adds that a check here and there will help matters.

....Temperance sentiment is as vital as ever in North Carolina. High Point is fighting blind tigers, Raleigh has the bar-keepers at bay, Goldsboro is in the battle again, Wadesboro votes Tuesday, and Durham is aflame with agitation. The political line of battle in North Carolina for four years to come will be the temperance line. Mark our prediction. And mark also on which side your candidates line up.

....The Biblical Recorder has been making great strides forward in many ways during the last few years. One of these ways is in the increase in subscribers. A two line paragraph in the issue of September 6th tells in part the story of how this has come to pass. It says: "Some of our pastors are always on the lookout for new subscribers." Let our Georgia pastors take the hint.—Christian Index. That is the secret, to be sure.

....Mr. George Stuart has all High Point concerned about religion. He is a powerful orator and preaches without compromise or catering. Papers say that lodge meetings fail now in High Point for want of a quorum. He came to High Point in good season. She is one of our most prosperous and busy towns; and he will make a deposit of religious thought there that will go far to save the people from being overwhelmed by commercial activities. Mr. Stuart is a Methodist evangelist. He is coming to Durham.

....Pastor Blanchard feels very hopeful about his work at Clayton and his whole field. The churches are developing along all lines. There are additions from time to time, and many reasons for thanksgiving. His working force has recently received an uplift in Prof. Thos. H. Lindsey and wife. They come from Georgia to take charge of the Clayton High School. Prof. Lindsey is at home, having been reared in Durham and Raleigh. The Recorder welcomes him back home and wishes him much success in his splendid work of developing the young people.

....Pastor Reddish, of Gastonia, writes: "I have just returned from a very delightful vacation of a month and find everything moving along nicely. The church misses Brother Moore very much, but none so much as I."

....Our Baptist University for Women began the year's work promptly. Saturday evening the Y. W. C. A. gave the opening reception. On Monday the first Musical Recital took place. The University is notable for its social life and entertainments that helpfully break the monotonous round of books and classes.

....R. L. Patton, the valiant—yes such a man as Bunyan's Valiant for Truth—writes from Morganton: "Raised at North Catawba in the country last Sunday $85.00 for Orphanage and Missions. My school opened better last week than any time in twenty-nine years. Catawba River Association meets here the 5th of October."

....The Board of Trustees of Wake Forest College met last week. They elected Doctor Taylor to the Chair of Moral Philosophy, in which he has no superior in the South. They gave Doctor Brewer a hearty vote of thanks for his unsurpassed work as Chairman of the Faculty. They authorized the building of the Infirmary—to cost not more than $8,000—immediately. As Chairman of the Building Committee Dr. Taylor will receive funds for this worthy object.

....Pastor Davis, of Tarboro, resigned, will enter upon the care of 967 Baptists in the West Chowan, in and around Coleraine. It is a great field, and he is such a man as will minister worthily to it. At Tarboro he has received sixty new members and he has helped up the cause in all that country. His church gives three times as much as it gave formerly to denominational causes. The West Chowan field that awaits him is, from any point of view, as important and attractive as any in the State.

....From Pastor Davis, Tarboro: "Pleace announce through The Recorder again that the Committee on Hospitality insists on all messengers who expect to attend the sessions of the Tar River Association, that they send their names to W. E. Shearin or myself, Tarboro, N. C., just as soon as possible; not later than Septemper 30. We want a large delegation and are expecting them, but we must know their names beforehand. We want the names of those who expect to attend and not all who are elected as messengers."

....Bro. W. P. Campbell—worthy of that name which stands for so much—writes from Seven Springs: "On Monday night, September the 4th, I closed a meeting with Union Church on my field. The results so far were three additions by baptism. In some respects the meeting was a remarkable one; one man, for years hardened in sin, joyfully gave his heart to the Lord at the first service he attended. This is one of the oldest churches in this part of the country, having been served in the past by such men as J. N. Stallings, G. W. Sanderlin, and others of more or less fame."

Dr. W. O. Carver is a son of Virginia, of whom the Baptists of that State, as we have often noted in the Religious Herald, are very proud. He is a young man, not far from thirty. He fills the Chair of Missions in the Southern Baptist Theological Seminary, a new sort of Chair, but a much-needed one in this day when the pastor is a captain in the church militant if he is anything at all. We heard Dr. Carver at the Raleigh Tabernacle Sunday night. There was an audience of 800 or 1,000. Pastor Massee was happy, and had reason to be. Dr. Carver's address on Missions in the Mind of the Master was capital—clear and powerful. We wish that all our people could hear him, and we wish the Recorder had done more to induce our pastors to come to Dr. Carver's series of Mission Sermons in the Tabernacle this week. You might attend some the latter part of the week anyway.

....Brother R. S. Stephenson reports a splendid day at Samaria on last Sunday. He had with him J. S. Farmer, who talked at the morning service and baptized ten candidates into the church at 1:30 in the afternoon, and W. C. Douglass, who spoke at 3 o'clock in the afternoon on Baptist Doctrine. The work has been moving forward at Samaria. When Brother Stephenson went out there, three years ago, he had six persons at his first service; now there are good congregations—sometimes the house is packed. There are some choice spirits in Samaria Church, and we hope they will push the work on to greater advancement.

....Good news from old Wake Forest! Hear President Poteat: "Total number of students 307, of whom 142 are first year men. The distribution of the students by States is as follows: North Carolina, 281; South Carolina, 15; Virginia, 4; Georgia, 4; Alabama, 1; Maryland, 1; Kentucky, 1. Even so early in the session we need but a half-dozen to carry the number up to the total enrolment for the whole of last session. But our first concern is for quality, not numbers. It is, accordingly, a great pleasure to be able to say that the general spirit and temper of the student body is well-nigh all that could be desired."

....Bro. W. L. Gilbert, of Fuquay Springs, writes: "Rev. J. W. Ham has just closed one of the most successful revival meetings at the Fuquay Springs Missionary Baptist Church, of which he is pastor, that has ever been held in this section. There were sixteen additions to the church on profession and five by letter, and besides this, there were a large number that became interested and will probably unite with other churches. Baptism was administered Monday morning at 11 o'clock in the presence of a large number of people. Mr. and Mrs. Ernest Carroll and Mr. Mitchell, of the Tabernacle, were with Mr. Ham on Sunday and were a great help in the afternoon and evening service. The church was filled at every night meeting. The choir rendered excellent music during the meeting, being led by Mr. M. L. Byrd, of Duke, N. C."

....Pastor Mashburn has just closed a gracious meeting at Louisburg, in which Dr. H. M. Wharton did the preaching. The whole town and community were stirred as they have not been in years. Many men who have seldom attended church were converted. Many persons renewed their vows, and the active Christians were much revived. The large number of men who were especially influenced and caused to take new hope is very gratifying. In fact, it was a men's meeting, such a large per cent of business men became interested. The people of other denominations took active part in the meeting, and for the time there were a host of workers for Christ, calling sinners to repentance, but calling themselves by no name at all. There will be about thirty additions to the Baptist Church, and the Methodist Church will receive almost as many. Every one liked Dr. Wharton, and he went away leaving many happier and better people in Louisburg. The meeting has been all the talk for some days. Dr. Wharton delighted the people by delivering his lecture on "A Trip to Palestine" at the close of the meeting. It is worth hearing.

....The Rockingham Church has called Elder Even D. Cameron, of South McAllister, Indian Territory, and he has accepted. He will reach Rockingham in October. Brother Cameron was born in Richmond County, six miles south of Rockingham. He studied law, but soon gave up practice to enter the Methodist ministry. He went West and occupied prominent pulpits in his church. A careful study of the New Testament led him to embrace the doctrines of the Baptists. For four or five years he has been a leader in denominational affairs in Indian Territory. He was president of their last convention. A warm welcome awaits Brother Cameron on his return to his native State.

....Pastor R. H. Herring, of Concord, writes: "The week following the fifth Sunday in July I helped the pastor in a meeting at Howells, in Cabarrus County. The interest was good from the first, and kept up all the week. The people are devoted to their church and pastor and laid down all business cares for the time and came to church. It seemed to be a season of refreshing for all present. Eight were received by baptism and one restored. The church voted to increase the pastor's salary twenty-five per cent at the closing service. Pastor C. J. Black has served this church nine years, and each year has marked an advance along all lines. The neat and commodious new house is a monument to his wise leadership and to the faithfulness of his noble people."

....Bro. J. W. Hamrick is welcomed home again. He writes: "As you know, for three years I have been pastor of Grace Church, Norfolk, during which time a handsome new church building has been erected at a cost of $13,000. The Lord greatly blessed the church. Owing to my wife's failing health in that damp atmosphere, the physicians ordered us to a higher climate. I have accepted the unanimous call of the Henriotta and Caroleen field and am now back in my native State, to cooperate in every phase of our organized work. Thirty new members have recently been added, twenty-three of whom came by baptism. There is a regular average attendance of about (500) five hundred in the Sunday-school, and the churches will lead in their contributions to the various Boards."

....The Recorder extends sympathy to Bro. J. W. Suttle in the illness of his wife. She is at Wilson in the sanitarium. She stood her operation bravely and is now doing well. Few pastors work as does Pastor Suttle, and how he has stood up under the affliction in his family, and keep up his work, is a marvel. We hope Mrs. Suttle will be stronger than ever before, and that they may do yet their greatest work for the cause of righteousness. Brother Suttle says: "I can't see how I could have borne up and kept my work together but for the efficient aid of Brother Beaty. He looks after the finances of the church, and his pastor need have no thought of that part of the work." If we had one thousand men like J. M. Beaty we could revolutionize North Carolina in five years.

....Bro. G. P. Harrill, of Thomasville, writes: "Recently I was with Bro. C. C. Haymore in a meeting at Flat Rock, near the great granite quarry of Surry County. Their meeting place is the district school house. I had to leave them on Saturday, but the meeting was continued till Sunday night by Brother Haymore, himself, when there were more than forty who asked for prayer and a number of professions of faith. Eleven have joined the church, and I hear that as many more will follow soon. Brother Haymore, strong in the spirit, but feeble in body, is a faithful worker, and answers well the description of Dr. Hatcher's Josiah Silverlock. The congregations have outgrown the school house and the brethren there are facing the necessity of a church house. The Presbyterians have a splendid house in the community, built of stone taken from the quarry nearby. Brother Haymore has the crowds and we should see that he has a house. They are to meet to-day to clear away the brush for a building place. Brethren, let's help build that house."

....In his "Editorial Trip Notes," Dr. J. N. Prestridge says in the Baptist Argus: "I had several very interesting talks with Baron Uiskuill at the Baptist World's Congress. This Russian nobleman is a nobleman indeed. He is dignified, modest and withal a zealous Christian gentleman. He said to me, 'There is an enormous number of people in Russia who are ready for a free government and a free religion, who sympathize with our Baptist positions. These people are generally called Stundists. About 25,000 of them have become Baptists outright and about 20,000 hold to Lutheran forms. All these people reject the name of Stundists as it is a term of reproach and is sorely legislated against. The name of Baptist is popular in Russia. Those born into Baptist homes only have a right so to be called, but thousands of others are Baptists anyway and the drift is toward our name and faith."

....Bro. T. F. Deitz, of Bryson City, writes: "It was my pleasure to visit Bro. A. H. Sims at Kings Mountain, Cleveland County. I found that Brother Sims had played the part of a faithful shepherd for his flocks are in fine spiritual condition, ready at his command to move forward in the discharge of duty. I have never been thrown with a pastor who has the spiritual welfare of his people at heart, both saint and sinner, as Brother Sims. He is full of the spiritual fire that keeps the heart warm toward the least, and with such Christ-like tenderness that all who know him seem to love him with an increasing love. He has such a hold on his people as but few pastors have. His plain, positive way of presenting heavenly truth convinces one that he believes with all his heart what he preaches, and his intense earnestness shows that he wants others to believe the truth as he believes it. Brother Sims has at Bethlehem and Elizabeth churches scores of the best Christian people in that community. That is the way they impressed the writer. We held services at each of these places, having as a result more than forty professions of religion. To God be all the glory."

Pay Your Rent.

While the cotton crop may not be as good as might have been expected, the price more than makes up for the shortage. Cotton is being put on the market rapidly and is bringing ten cents. This is putting into the hands of our people more money than they usually handle this time of year. Is the Lord getting his part of the money that is coming into the hands of his people? The landlord, unless he waives his claims, has priority over every other creditor. "The earth is the Lord's," and as honest tenants we should pay our rent first. If we take the Lord's part out of the very first money that comes into our hands, what remains will go further than if we used it all for ourselves. A very prosperous business man said to the writer last week that his experience and observation led him to the conclusion, that those who give liberally to the Lord, prosper in temporal things. The Lord asks you to test him in this matter. (See Malachi 3:10.)

It is easier for us to pay what we expect to give to State Misisons now than it will be later on, and all the Missionaries sorely need the amounts promised them. Read this extract from a letter which came to this office yesterday: "I hate to ask you to send me money, but under the circumstances, I can't help it. Last Sunday week, while I was away from home, very near everything that I had was burned, also thirty-five dollars in money that was in my possession, belonging to ..... Church. If you can, send me a check for $35.00, so that I can replace that amount, for they need it on the building very much."

Such extreme cases as these are rare, but there are many whose needs are almost as pressing. Doctors' bills, drug bills, burial expenses, notes in bank, premiums on life insurance policies, and a score of other emergencies, force them to call on the secretary for a small part of their salaries; and when these calls come, I am confronted with an empty treasury. Of course, when such extreme cases as the first mentioned above present themselves, I borrow the money, but I dare not borrow enough to meet all the urgent calls. Brethren, these men are the Lord's faithful servants, whose salaries we are to pay out of the rent we are due our Master. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Can we withhold from them that which by every right we owe them, when they are in such sore need of it?

Just a Word to Sunday-Schools.

One hundred dollars less has come into the hands of the treasurer for our Sunday-school work, than he had received up to this date last year. Whatever deficiency there may be will come out of the State Missions' treasury. If the Sunday-schools would only lift this burden from State Misisons, what a great help it would be! Brother Superintendent, please take a collection in your school for our Sunday-school work, so that every cent contributed to State Misisons may go to that object.

As churches, Sunday-schools and individuals, let us see to it that every cent of the rent is paid. The sooner this is done the better for us and for the Kingdom of our Lord.

LIVINGSTON JOHNSON.

Pastor Cobb's Churches—Great Meetings.

A word about my churches. I am pastor of six—Ephesus, Clybornvill, Ten Mile and Tolarsville, in Robeson County, and Clement and Roseboro, in Sampson. On Saturday before the fifth Sunday in July, Bro. J. T. Edmondson, of Raleigh, met me at Ephesus to preach eight days, which resulted in about sixty conversions. Brother Edmondson is a great Gospel preacher. He can reach the sinner, stirs up the church, gets the church closer to the pastor and the pastor closer to the church. His work is of the kind that will last.

From here we went to Clement. He preached there only two days, being called away by telegram on urgent business. We continued the meeting eight days. Ten were added by baptism. This is the home and church of Capt. J. L. Autry, the great and good church-builder and worker of this section.

From here we went to Ten Mile, Brother Edmondson joining us on the way, to begin a meeting which lasted eight days and resulted in about seventy conversions. At the last service the congregation, by a standing vote, asked Brother Edmondson to meet with us again in November, which he promised to do. This was the greatest meeting in the history of their church. Our cup is running over with joy for what the Lord is doing for us on our field. We have three other meetings to hold yet and Brother Edmondson has promised to be with us.

I conducted a meeting of days at Garland, in Sampson County, which resulted in five additions to the church. Brother Jorn Prevatts was with me two days here. Brother Cross begins a meeting at Lumber Bridge next Monday. Brother Durham, of Lumberton, will be with us.

be with us. J. W. COBB.

Lumber Bridge, Sept. 8. 1905.

A Third Request.

Twice since commencement, through the columns of The Recorder, I have requested our friends to forward contributions to the Alumni Building. The responses to these requests have been very gratifying. I have received more than $4,000 in cash since the first of June. All the summer the work has gone steadily forward. The last brick has been laid and the building stands, beautiful in its stately proportions, destined to be, unquestionably, the handsomest structure owned by the Baptists of North Carolina.

Now I come, with this, my final appeal to subscribers and to friends who have not yet been asked to subscribe. In the pressure of work upon me, it has been impossible for me to reach all our friends. Sons and friends of Wake Forest, will you not forward, at your earliest convenience, as large remittances as possible?

We want the building finished by the meeting of the Convention and ready for use by the beginning of the spring term.

J. B. CARLYLE.

French Broad Association.

We reached this Association the last day of the session. All the reports except a few had been discused. It was our pleasure to hear Brother L. Johnson discuss the State Mission report; also to hear Dr. Bomar and A. E. Brown speak on Foreign and Home Missions. Most of the preachers of the association were present, and when it came time to pledge to the various objects, we learned that the pastors that did not subscribe to The Recorder pledged the smaller amounts. But I am glad to say that there are some progressive men in this body.

The Ladies' Missionary Society and Sunbeams game us an example of teaching that was helpful. The little Sunbeams sang well.

On Sunday, the beautiful new house, a monument to the toil and sacrifice of the pastor and his flock, was dedicated, but not until the last dollar of indebtedness was paid. Bro. A. E. Brown preached the sermon and Bro. Livingston Johnson offered the prayer.

This ended one of as good meetings, in many respects, as I ever attended. The old officers of the association were re-elected and served well. The Baptist cause is growing in Marshall and it is only a question of time before the Marshall Baptist Church, like many others helped by the State Board, will be doing great things for State Missions.

E. J. E.

Home Circle.

Souls.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation stone.
Then the courses framed to bear,
Lifts the cloisters pillared fair.
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

Heard on the Promenade.

BY EVELYN ORCHARD.

It was a grey day at Brighton, with a sullen sea booming on a bleak shore. No sun tempted the gay crowd to the promenade; even the doorways of the great hotels were emptied. The wind was blowing viciously from the northeast. A few brave souls—apparently contemptuous of the elements—wandered to and fro on the wind-bitten front, but the bath-chair men, and the goat-chaise boys, and the long lines of the cab ranks were disconsolate. Where their harvest on such a day? A woman came out of a low doorway on the King's Road—the doorway to one of the old Brighton houses, now let out in apartments. She wore a long close-fitting coat, very plain, but cut with distinction; a lace scarf wound about her head instead of the usual hat. It was a perfect arrangement for the weather, and not unbecoming to the face, which had a poignant touch. Her hands were bare—they were very beautiful, and unadorned by a single ring. She thrust them into the pockets of her coat, and crossed the muddy road to the sea-front. Her short skirts showed a neat ankle; and her shoes were beyond reproach. Close to the sea rail the waves were breaking—as each giant rolled in the spray dashed high. She stood near and watched them, and did not even wipe the salt drops from her face. Her color rose with it, and life came into her eyes, the warring elements apparently found some echo within. She walked on presently towards Hove; her spirits rising with every step. She passed by the green deserted lawns; walked right out to the end of the promenade, and then turned. By that time her face was radiant.

When she reached a shelter opposite the Hotel Metropole she sat down, taking the end seat, and crouching up in the corner. Apparently there was no one else upon it, but presently a voice sounded from the other side. It was a woman's voice, rather strident in tone, and what arrested the listener, and indeed held her to her seat, an almost unwilling eavesdropper, was the utterance of her own name.

"Faith Hirschfield—a thorough bad lot, I think, Clara. She has no heart, anyhow, and there is no doubt that she has killed Winnie Page. I'll point Winnie out to you this evening at dinner. She's down here with her father, Carlton Page, you know, Vicar of St. Anne's, Bridgewater Square."

"But what did she do?" asked the other voice. "I have always heard quite the reverse about her, that she does all sorts of kind things as well as erratic ones. Tell me the story."

"It isn't exactly a story, Clara. It's an episode. You know Warren, Pierpoint Warren, used to be an attache at the Embassy in Washington when we were there, nice boy, and is promising well. He has the diplomat's head. He's a sort of cousin or connection of the Pages, and Winnie and he were boy-and-girl sweethearts. They were going in for the real thing when Miss Hirchfield came on the scene."

"A child of Israel," put in the second voice casually. "Sounds like it."

"No, American, and the best sort. I must say she's fascinating. How could a pink and white thing like Winnie Page have a chance? Fascinating, but as hard as the nether millstone."

"Did she annex Warren?"

"Completely; he's a handsome boy and well connected. I rather think it's true what they're saying, that they're engaged. Of course Miss Hirschfield has money. She takes care of it, though. She has none of that ostentatious spending that makes us hate them so. She does queer things—never goes to hotels like other people. I suppose she remembers the discipline of the New Hampshire farm."

"I didn't know people made any money on farms nowadays, Maud. At least our tenants don't. They want something off their rents every time."

"Ah, well, they found something in that particular farm, I believe—copper or tin, or kerosense, or one of those things they find in the lump out there and convert into gold immediately. She's enchanting, so unexpected, you know. We could never be like that, Clara; we've been ground under the heel of convention through too many generations. Poor little colorless Winnie Page hasn't the ghost of a chance."

"Are they engaged?"

"If not, they soon will be. Winnie's an only child, too, and of course they adore her. I wish she didn't make herself so cheap, though; I'd get through it somehow, and pretend I didn't care. She'll go into a decline as sure as fate. It's written on every line of her poor little face."

"We'd better go in, Maud; I'm horribly wet and hungry as well," said the other voice.

But the woman in the lace scarf rose first, and crossed the road. They watched her go without the faintest idea of her identity.

"Walks well, doesn't she? Let's look if she goes into the Metropole."

But she passed by the great hotel and disappeared after a moment into the low doorway from which she had emerged little more than an hour ago.

In less than ten minutes she reappeared, attired differently, wearing a hat and gloves. Her step was very firm and alert as she turned her face westward once more.

She had not far to go. She entered the doorway of the Metropole and inquired of the porter whether Miss Page could be seen. He said he would inquire, and she took a seat on the lounge to wait his return. Her had hardened since the rain beat upon it, and in her fine eyes dwelt inscrutable thoughts. She was not long kept waiting. The attendant returned and requested her to come upstairs. She was shown to a small sitting-room on the second floor, where a girl was alone, among books and flowers and little comforts a feminine woman creates or gathers wherever she goes. She looked fragile as one of the lilies in the tall vase, but had a face of surpassing sweetness. The woman who entered regarded her with a swift compassion, but without even embarrassment, though she had a hard thing to do, difficult words to speak. She was one who never stood aside when courage was needed. "My name is Hirschfield," she said simply and quietly. "Perhaps you may have heard it before."

The color leaped like a flame in the girl's pure face, and she put a hand on the table as if to steady herself.

"I know your name, of course," she answered mechanically.

"As I knows yours. I have come to tell you that whatever gossiping tongues may have said to you concerning me and Pierpoint Warren, it is untrue. I am going back to New York next month, and I am going to be married there to Senator Windridge, of Washington, in February."

"Oh," said the girl through her parted lips, "what lies they tell!"

"They do," said the woman bitterly. "But don't heed them. I came here to tell you with my own lips, because of something I have heard. Good-bye, child. When you are Pierpoint's wife let me hear from you. Mrs. Thurston Windridge, Washington, will always find me."

"How very kind you must be to take this trouble," said the girl simply as a child.

"It is not a trouble, but a duty. Good-bye. Don't fret; don't give your all to him. Very few of them are worth it; still, perhaps, he is worthier than most, but he will never be good enough for you."

She was gone even as she spoke, and Winifred Page might have thought she had dreamed the incident, only for the glow at her heart.

Miss Hirschfield left the hotel, walked back to her apartment, and there wrote a note to catch the American mail. It was very short, but enough for Senator Windridge:

"Dear Thurston:—Meet me on the Lucania this day fortnight. I have changed my mind.

"FAITH HIRSCHFIELD."

Praying Always.

An aged minister said that Paul's exhortation to be praying always troubled him. How was it possible for a busy man to "continue instant in prayer?" A pious servant girl, who heard his remark, said: "Why, it seems to me, that it is not only possible, but easy. The more I have to do the more I can pray." "How is that?" he asked, and her reply was:

"Well, sir, when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and, while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption that I may be His child, and so on all day; everything I do furnishes me with a thought for prayer."

If God is, as He should be, in all our thoughts, prayer will be our "vital breath."

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Had Given up All Hope of Ever Making Any Cure.

Mrs. I. B. Jones, Addington, Ind. T., writes: "My little girl had been suffering for two years from eczema, and during that time I could not get a night's sleep, as her ailment was very severe. I had tried so many remedies and spent so much money, deriving no benefit, I had given up all hope of making any cure. As a last resort I was persuaded to try Cuticura, and to my great delight a marked change was manifested from the first application. I gave the child a bath with Cuticura Soap, using a soft piece of muslin cloth. This I did twice a day, each time following with Cuticura Ointment, and at the same time gave the Resolvent, according to directions. One box of Ointment and two bottles of the Resolvent, together with the Soap, effected a permanent cure. I submit this for publication, hoping it will assist other sufferers in curing themselves."

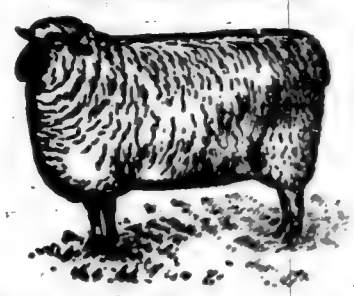
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WOOL.

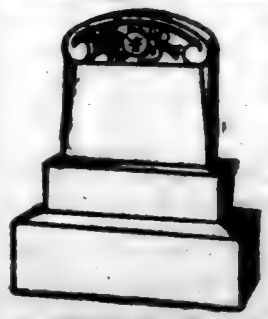


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Young People's Page

Her Essay on the Cat.

A twelve-year-old Carthage miss has written the following touching obituary of her late cat, an animal, apparently, of a somewhat contentious disposition:

"Nigereto died Thursday, August 27, 1903, at about 3.20 p. m., at his home on Grand Avenue, Carthage, Mo., U. S. A. He was son of Mrs. Spitfire and grandson of Mr. Nigger Heels. He was the only living child of the deceased Mrs. Spitfire. He was born August 12, 1901, and was two years and fifteen days old at the time of his death. His occupation was prize-fighting. He was a very good cat, peaceful and quiet in the daytime, but very noisy and fightful at night. His mother died when he was very young. His sisters and brothers, three in number, also died when they were young, thus leaving Nigereta alone in the world. He took up the occupation of prize-fighting and was seemingly very happy until Thursday afternoon. It is thought that he was poisoned. So ended the brave and true-hearted prize-fighter, Nigereta Spitfire."

Accepted as Evidence.

Several years ago a young man was on his way from New York to Chicago, where he expected to be married. The train moved slowly through a driving snow-storm, and for two or three hours was fast in a drift, but in time made its way through, and with somewhat better speed moved on. During the long stop the young man dropped asleep. Soon after he awoke a new conductor came through the car. The young man felt in his pocket, but his ticket was gone. So were his purse and his watch.

"I have been robbed!" he said. "I have no ticket."

"I must have a ticket," said the conductor, nor very sympathetically.

"You surely will not put me off!" asked the young man.

"Have to do it, sir, if you don't produce a ticket or the cash."

"In this storm!"

"Oh, not between stations. You look around and see if you can't find that ticket or some money, or the next stop you must go."

The conductor passed on and the young man went through his pockets again. There was no doubt about it; he had been robbed. The thief had doubtless left the train either while it was standing in the drift, or at the station where the conductor got on. In either case he was well beyond recall. The only way was to borrow some money from one of his fellow-passengers.

He turned in his seat and looked the passengers over. A strong, well-built and prosperous-looking man seemed to him most likely to have the money and to believe his story. He moved back and sat down by the man, and told his story.

"Young man," said the passenger, "there are people on the train almost every day telling that same story."

"That may be," said the young man, "but my story is true. See my pockets are empty."

"That proves nothing," was the reply. "They do not even contain an identification. What have you in your bag?"

The young man returned to his seat and brought it. "Here it is," said he. "Open it."

"You open it," said the older man.

The young man opened the bag. On the very top lay a Bible.

"That may be just a bluff," said the other man, "Do you know anything that this Book contains?"

"Yes, sir. I have been taught it all my life, and I am a teacher in the Sunday-school at home."

"Did you mark these passages yourself?"

"Yes, sir."

"Very well. Here are twenty dollars, and here is my card. I get off at the next station."

The young man arrived in Chicago, and his first act was to find his friends and secure money to repay his loan. The loan was acknowledged, and the letter head showed that the lender of the money was the collector of the port of New York. "When you return to New York, come to see me," he wrote. "I meant to refuse you, partly because I thought at first your story was a lie, and partly because I resented your selecting me as the 'easiest mark' in the car. But the Bible was good evidence, and you evidently have studied it to good purpose. Come to see me."

Out of the incident grew a lasting friendship.

It pays to be familiar with the Book. It is strong evidence in a man's favor.—Exchange.

The Guest.

Many years ago a girl found herself suddenly denied a pleasure to which she had been looking forward for many weeks. The very morning of the excursion an unpeeted relative "dropped in." The carriage, even by crowding, would not hold more than six, and some reason of necessity or courtesy made it impossible for any one to stay at home except the girl. The situation was evident from the first moment.

The girl looked round the group gathered for hasty and secret conference with stormy eyes.

"It isn't fair!" she cried. "Every single one has been before except me. Because I'm the youngest, haven't I any right?"

A guest entered the room just in time to catch the angry outburst. Clearly he had stumbled upon a "scene," but it was too late to retreat. With the charm that never failed him, he turned to the girl.

"Ah, Miss Peggy, these 'rights!'" he exclaimed? "They are troublesome things, aren't they? How they do dog us all our lives! Really, the best thing I know about them is that, since they are our rights, we have the privilege of surrendering them for others." And then, after taking a book from the table, he left the room. The girl stood still; she could not understand, but dimly she seemed to catch a glimpse of a wide country of beauty. When she came to herself, her mother was speaking:

"If only I could give you my place, dear! But I can't stay when Cousin Betty has come. You"—

The girl spoke briefly. "I'll stay," she said.

The guest went his way a day or two later, and the girl never saw him again. But all her life after, the giving up of her rights came to her as a privilege and not a burden.—Exchange.

A Young Shepherd.

"Jack," called papa, "you had better feed the sheep a little early to-night, for a heavy storm is coming!"

So little Jack ran obediently to the barn, to find, to his dismay, an empty fold, while a gate slightly ajar told that the flock of sheep and lambs had gone through the long lane to the wood-lot beyond.

"It is all my carelessness," thought the poor child. "I left that gate unfastened this morning. Oh, dear, how black that sky is! But I won't ask any one to help me. I'll just get the big umbrella and hurry as fast as I can."

The sheep, of course, knew that the storm was coming, and were huddled closely together in one corner of the woods. They knew Jack's clear call of "Ca-day! ca-day! ca-day!" and ran joyfully to him as he let down the bars, while great drops of rain began to fall.

The gentle creatures were tired with their long walk, after the winter's captivity, and when about half way home, one sheep and her lamb lay down, quite unable to go farther.

"Poor Nannie! Can't you go on? Let me help you." But in spite of Jack's coaxing, the sheep lay still.

"She'll get sick, lying here, but we can't wait. The others must go home. What shall I do?" and tears came into Jack's eyes and voice. Then a happy thought struck him. "I will just put my umbrella over Nan and her baby, and papa will come back with me to carry them home."

Mr. Action was in the barn, and started off with the wheelbarrow when his little son told him what had happened, and soon Nannie was safe with her mates in their warm pen.

Mamma looked quite anxious when she saw Jack's dripping little figure, but she gave him a hot bath and some ginger tea, and said, as she tucked him in bed: "Weren't you afraid of catching cold when you left Nan the umbrella?"

"Oh, I did not think about myself; but I couldn't let Nannie get sick, you know, mamma."—Lucy Carman, in Youth's Companion.

President Lincoln and the Kittens.

On one occasion when President Lincoln visited General Grant, General Porter, who was General Grant's secretary at the time, says that "three tiny kittens were crawling about the tent. The mother had died, and the little wanderers were expressing their grief by mewing piteously." Mr. Lincoln picked them up, took them on his lap, stroked their soft fur and murmured: "Poor little creatures, you'll be taken good care of," and, turning to Bowers, said: "Colonel, I hope you will see that these little motherless waifs are given plenty of milk and treated kindly." Bowers replied: "I will see, Mr. President, that they are taken in charge by the cook of our mess and are well cared for."

Several times during his stay Mr. Lincoln was found fondling these kittens. It was a curious sight at army headquarters, upon the eve of a military crisis in the nation's history, to see the hand which had signed the commission of all the heroic men who served the cause of the Union, from the general-in-chief to the lowest lieutenant, tenderly caressing these tiny kittens.

It well illustrates his kindness, which was mingled with the grandeur of his nature.—Selected.

The Cigarette Poison.

How deadly a poison the nicotine of the cigarette is, is thus described by Dr. J. J. Kellogg, of Battle Creek, Mich., as the results of experiments recently made by him: "A few months ago I had all the nicotine removed from a cigarette, making a solution of it. I injected half the quantity into a frog, with the effect that the frog died almost instantly. The rest was administered to another frog with like effects. Both frogs were full grown and of average size. The conclusion is evident that a single cigarette contains poison enough to kill two frogs. A boy who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs. Why does the poison not kill the boy? It does kill him. If not immediately, he will die sooner or later of weak heart, Bright's disease, or some other malady which scientific physicians everywhere now recognize as the natural results of chronic nicotine poisoning." Is it not an appalling sight to see so many young men, many of them mere lads, deliberately and persistently inhaling imbecility, disease and death by smoking cigarettes!—The United Presbyterian.

A Realistic Dream.

An Irishman and a Hebrew were lost in the woods. Half starved, they killed a single goose, which, not being enough for two, they decided to keep till the next morning, and the one having the most pleasant dream was to have it.

"An' what did ye dream?" asked Pat.

"Oh, I had a beautiful dream," said the Hebrew. "I dreamed that angels were drawing me to heaven in a basket, and I was never before so happy."

Upon the Hebrew concluding his dream, Pat exclaimed:

"Be jabers, I saw ye going, and thought ve wouldn't be back, so I got up and ate the goose myself."—Travel.

Free Medical Advice on Any Disease.



Dr. J. Newton Hathaway, Whose Knowledge is Free to the Sick.

Every reader of this paper afflicted with any disease of a chronic nature should sit right down and write to Dr. J. Newton Hathaway, the eminent specialist of Atlanta, Ga., who is offering to counsel and advise, professionally, the afflicted, free of all charges. Dr. Hathaway is without doubt the most skillful, reliable, and the most successful specialist in the South to-day, and his long list of cured patients, his long years of establishment in Atlanta, and his reputation as an honest, conscientious physician is not equaled by any other two men. He has had over a quarter century of experience in hospitals and sanitariums, both in this and foreign countries, and his knowledge of disease is unsurpassed.

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DOUBLE QUICK.

We North Carolia Baptists are on the home-stretch now: the rush of October's strenuous round of Associations is at hand. Then the November strain as the Convention too swiftly approaches.

Farmers are harvesting. Merchants feel the thrill of financial awakening. Money begins to flow toward the cotton field.

It becomes the Lord's Harvesters to move double-quick from now on. We have an immense task to accomplish.

State Missions' cause calls for $20,000 in the remaining ten weeks! Our Orphanage debt must be paid—$10,000 more. And all the other causes—to be sure we shall maintain our fine rate of progress in their support. Of course we will. We are a forward-going people.

We want the biggest year's work in our history; and then—

We want the biggest Baptist Convention on record—2,000 delegates, 1,000 visitors, and all Raleigh put on their metal to take care of them!

Every church in the State ought to be represented.

CARE OF THE INSANE.

The investigation of the conduct of the Hospital at Raleigh for the Insane, precipitated by the distressing manner of the death of a patient, Mr. Nall, has fallen to the ground, an overwhelming number of unimpeachable physicians having testified that Mr. Nall died of dilation of the heart—the result of over-exertion.

The four attendants, at first jailed under charge of murder, have been released by habeas corpus under bond. We do no know whether they will be tried for the death of the patient or not. It seems clear, however, that they are worthy of trial of some serious sort. The evidence is at least sufficient to suggest that they went beyond all bounds, not only in subduing Mr. Nall, but in their treatment of him after he was in the veritable process of death. The evidence of brutal treatment after he was practically dying is shocking; to say the least.

It is this that gives occasion for a practical suggestion—that indeed should carry home to the heart of North Carolina one conviction, namely, that we should put our isane in the care of a nobler type of men.

These attendants are paid only $16 and board per month. It is unsafe to measure men by money. But we will not be disagreed with in the statement that you cannot get the right sort of men at this price. A grown man working for such compensation mut be inferior; and his inferiority is more than likely to relate to his self-control. A man of self-control commands more pay than that. A man fit to care for an insane man deserves, and will have, more than that.

Mr. Nall was the victim of the State's niggardliness. Had he been in care of better men,—who will deny that we should have been spared this distress and disgrace?

An insane man deserves a better keeper than a convict. It is a simple proposition, but North Carolina does not accept it. She pays her penitentiary guards just what she pays the attendants of her afflicted wards, men and women deprived of reason, liable to self-injury, beyond their own control; men and women requiring noble treatment, gentle hands, patient ministry, even as babes and children; men and women, too, who by the very nature of their affliction appeal to all that is generous and merciful in the human heart. None so deserve our pity as they.

There is not one of us that could tolerate placing a sister or brother, mother or father, or child, or any loved one in such condition in the care of inferior men.

If we shall learn this lesson from the death of Mr. Nall, he will not have made his mad run in vain; nor will the indignant agitation that ensued upon his death be without justification.

But if we go carelessly on, woe unto us!

CLOSE COMMUNION AS THE KEYSTONE.

The Biblical Recorder, organ of the North Carolina Baptists, says that "close or restricted communion is the keystone in the Baptist arch. Take this out and all the rest falls to pieces and is sacrificed." If that is the case, take out the keystone and let us be brethren. You can afford to sacrifice what hangs only on taking the Lord's Supper apart from all other Christians. It is only wood, hay and stubble.—The Congregationlist and Christian World.

Close Communion is the keystone of the Baptist position in that it is the best possible guarantee of Believer's Baptism, and therefore of a regenerate church-membership.

Close Communion has proved by experience its right to this claim: where it has been abandoned, the Baptist position has fallen, and with the invariable effect of increasing unregenerate church membership; on the other hand, where it has been observed, the Baptist position has grown stronger and with it the cause of regenerate church membership.

It all depends on how you value regeneration. If it is of no importance, you can abandon Close Communion. But if you hold regeneration to be the fundamental factor in the Christian life and the nature of the church, you must provide for it a sufficient safeguard.

Baptists stand for regenerate church membership. Therefore for Believer's Baptism; therefore for Close Communion.

Of course this is only the argument practical.

Baptists would stand for Close Communion and Believer's Baptism if there were no use for them, so long as the New Testament reads clear on the subject. We are all the stronger in our position, however, because we do understand the reason for it.

Believer's Baptism is the ultimatum of the Baptists to churches seeking union. Adopt that, and the communion ceases to be a question. In standing for Believer's Baptism we have the assurance of our hearts and the expressed opinion of the greatest saints and scholars that we are standing for the baptism preached and practiced by Jesus, His apostles and the New Testament churches. We have also the assurance that Believer's Baptism is in accord with good sense; and also that it is the guarantee of a regenerate church. We cannot fellowship or countenance any other.

TEACHING THE REVIEW LESSON.

Our next lesson is the third quarterly Review.

The teacher always finds the Review Lesson difficult, and some, we regret to say, are inclined to substitute for it another and easier task. Let this be done never! The Review Lesson is most important of all. It is difficult because it covers so much Scripture. But one may overcome this difficulty by concentrating his attention to the more important teachings of the quarter.

The General Survey.

Let us take a general survey of the twelve lessons. We have:

(1) The history of Judah in her most critical period; the period just prior to her downfall, and the period of the first half of the captivity. We learn that:

(2) Judah fell because God had exhausted His resources to save her. Long had He waited. Often had He instructed; often had He chided. Lesson X. But at last He must suffer His own to learn by their own folly. Sin had its way.

(3) We have three prophetic utterances in the midst of these lessons. One from Isaiah; one from Ezekiel; and we have, moreover, a full view of Jeremiah's ministry. These were God's spokesmen. They represented His will and wisdom. The treatment they received indicated the attitude of the nation toward God. On the other hand, their attitude to the nation indicated God's patient love for His own.

(4) Moreover, their messages (Lessons III. and VI.), coming in dark hours proclaimed the hope of Jduah in God; in one instance, the hope of a of Judah in God; in one instance, the hope of a source of the moral impulses of the ages. The captivity was, therefore, not without the compensation of a larger hope.

The General Lesson.

The Golden Text of our Review is: The Lord is thy keeper. Psa. 121:5. We infer from this that our Lesson Committee wishes that we may read our review with the thought of God as keeper. Let us see. In the first lesson He defends His people, 2 Chron. 39:9-23; in the second, He answers His servant's prayer, Isa. 38:1-8; in the third, He provides a Saviour and Sin-bearer, Isa. 52:13 to 52:12; in the fourth, He invites sinners to His keeping, Isa. 53:1-13; in the fifth, He restores Repenting Sinners, 2 Chron. 33: 1-15; in the sixth, He Guides in Righteousness, 2 Chron. 34:1-13; in the seventh, He Reveals His Guiding Law, 2 Chron. 34:14-28; in the eighth, He Warns the Wicked, Jer. 36:21-32; in the ninth, He preserves His followers, Jer. 38: 1-13; in the tenth, He disciplines His people, 2 Chron. 36:11-21; in the eleventh, He promises renewal of life, Ezek. 17:1-12; in the twelfth, He rewards the faithful.

See how He reigns throughout all; how He forever works the good, how He punishes evil, permits the sower to reap wheat he sows, but maintains nevertheless the larger destiny of His kingdom.

The Historical Lesson.

This was a severe history to pass through—war, prophetic struggles, good and evil kings, and final captivity. What did Judah learn from it? She learned, for one thing, the penalty of not obeying God. But that is an old lesson. She learned here a new and quite important lesson that she had not had before: She learned that God is not a God of place. She found out that God was God, whether they were a nation or a tribe of captives; that God was God, no matter what became of the temple. Her prophets continued to preach and her daughters learned to sing in the night. The kingdom of Judah began to pass into the true Invisible Kingdom of God, that no one can take captive. This she never would have learned without the captivity.

Things to Learn.

(1) So drill your pupils that they can tell a consecutive story of the historical events covered by this lesson.

(2) Then draw from them the overshadowing truths contained in the history as a whole.

(3) Characterize the three prophets.

(4) Characterize the several kings.

PASTOR VIPPERMAN ON THE CREED.

The kindness of the Recorder in publishing my criticism of the Congress recently held in London, in repeating the Apostle's Creed, is hereby acknowledged, but by your reflections upon my criticisms—the association in which you place me—in immediate conection with the racial problem, you seem to sarcastically indicate that my criticism was not justified by the facts in the case. Now, then, if this be your design and purpose the responsibility rests upon the Recorder to show why the facts do not justify, and that in a very conservative way, my criticism. Every Biblical, polemical, theological, and exegetical scholar, can see that you, in your defence of the Congress in repeating the Apostle's Creed, either purposely or otherwise sought to evade the question at issue. My convictions are unchanged as to the embarrassment that that act has brought to the Baptists of the world. You frankly admit that there is one, if not two, objections, to the Creed. Then, why did you not point it, or them, out? Why do you so zealously defend the Congress in doing what you publicly acknowledge to be inaccurate? You express surprise at my not knowing that the phrase descended into hell was generally understood to mean "place of departed spirits." When did you learn that I was so deficient, ignorant, or unbearably self-indulgent as not to know that? My surprise is twofold: First, why you should think that any sensible Baptist preacher should remain in the Baptist ministry in these days of intellectuality and educational advantages and not be up on such necessary technicalities. Secondly, that amid such heterodoxy as the Congress was confronted, viz., open communion and loose views of the atonement, you do not stress conservative orthodoxy. You may be likewise surprised to learn that I have not an India rubber religion to reach out and take in all the stepping-stones to Roman Catholicism. The Congress seemed, from what you say in the Recorder of August 23rd, to have thought that a better way of bringing the British Baptists to the truth was by sanctioning their error. I wonder how long it would take a

man to convert a thief by hiding the goods he stole? By our acceptance or endorsement of Pedo-baptist error we will never bring them to the truth. The Baptist doctrines were set in order by Christ one thousand nine hundred years ago, and they have been here ever since, and it seems to me to be very unwise since we antedate all religious sects and bodies and our time-honored customs has been: "No humanly devised creed, but the New Testament in our only, absolute, and all-sufficient creed;"—for us at this late hour to be found modifying our creed after the Pedo-baptists, whose creed was formed after the similitude of the Papal Church. Surely we have not been so unwise for one thousand nine hundred years. The sin of Israel was in asking for a king to be like the surrounding nations. (1 Sam. 8:5.)

The Apostle's Creed—So-Called.

If I do not incorrectly understand you, you say, that as touching fundamentals, Baptists are at one with Christendom. If I am correct, and certainly I do not want to misunderstand you, that is a very grave mistake. Lutherans, Campbellites, Romanists and other believe that independent of baptism sins are irremissible, while the Presbyterians believe in seminal Christianity; while still others hold to heterodoxical views. Now the Baptists are just as far from believing such absurdities as distance can be from an object—to them such heresy is sound without sense. But the cry is the Apostle's Creed says that he descended into hell. No man of the present day who has any sort of respect for his own reputation as a scholar and for his knowledge of history, will affirm that the Apostles ever formulated that creed. The Apostle's Creed in its present form received its general acceptance in the eighth century after Christ, it was partially received in the sixth century, the first record of it is in the fourth century and the first record of it, the expression descended into hell, is not found. Here is the Creed of the fourth century: I believe in God, the Father Almighty, and in Jesus Christ His only Son, Our Lord, who was born by the Holy Ghost of the Virgin Mary, was crucified under Pontius Pilate, and was buried. The third day he rose from the dead. He ascended into heaven and sitteth on the right hand of the Father. From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost and in the Holy Church (not Holy Catholic Church), and in the forgiveness of sins and the resurrection of the body." And farther on the phrase descended into hell was placed in. The technicality of the phrase descended into hell, meaning place of "departed spirits," does not change the theology of the advocates of this theory or Creed one iota. Suppose the Spirit of Christ at death entered the place of departed spirits. I ask in the name of all that is right, do the spirits of the just and the unjust meet together in the death state and dwell together during the interval between death and the Judgment? Luke 16:26 speaks of them as being separated by an impassable gulf. My proposition is: that the spirits of the just and the unjust do not meet together in the death state. Now, I submit the Scriptural agreement that Jesus Christ in Spirit never went to hell under any circumstances; while disembodied I am going to prove it first by his own dying declaration. When he was dying, he said, Father into Thy hands I commend my spirit. (Luke 23:46.) His spirit went to heaven and not to hell. I prove it by another declaration of his on the Cross to the penitent thief: "To-day shalt thou be with me in paradise,"—not in hell. (Luke 23:43.) I know there are some who go to Greek literature, classic Greek literature, to find out an idea of paradise, but the Word of God tells us where paradise is. (2 Cor. 12:2-4; Rev. 2:7; 22: 2-14.) There is not a passage in God's Word that in any way favors the Greek or, Persian, idea of it; a place divided into two departments—one part for the souls of the wicked, the other for the souls of the good. This idea is born in heathenism. I prove it by Acts 2:31. The exact Greek is: "Thou wilt not abandon my soul into hell." He did not abandon his soul to hell. The Father received his soul into heaven. The advocates of this Creed hold that Christ went to hell and preached to the lost there during the three days that he was in the grave. Dr. B. H. Carroll has the following to say on this point, all of which I heartily endorse: 1 Peter 3:19: Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh, but quickened in the Spirit (that is, made alive in the resurrection) in which also he went and preached to those in prison, which aforetime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was preparing. Upon this I want to give you a paraphrase based on the oldest manuscript of the New Testament: To the spirits of the Antediluvians now in prison. Christ in his spiritual nature, before his incarnation, went and preached, when they were disobedient, while the long-suffering of God waited in the days of Noah. It specifies the time of their disobedience, the days of Noah while the ark was preparing. This instance of Christ going and preaching to in the spirit before he assumed human nature, finds an exact parallel in Eph. 2:17, which reads: And came and preached peace to you which were far off, and them that were nigh. Christ in the flesh never preached in Ephesus, and yet Paul says Christ came and preached to the Ephesians. He preached, not in the flesh, but in the Spirit, by Paul. Just so, in the Spirit, but by Noah, he preached to the Antediluvians. Two thousand four hundred years after the deluge they went down, unknelled, uncoffined, and unsung in that whelming flood, this text is written about their souls: "The Spirits in Prison." Their bodies had floated before the eyes of the angels who looked down from heaven upon the awful deluge, but two thousand and four hundred years later, this writer says their spirits are in prison. No judgment is passed upon any man for anything done between his death and judgment. Always and every time it says, for the deeds done in the body, while they are here, while they are living. The judgment takes cognizance of what a man did when all the man was there, soul and body—no probation after death. Now I ask, did he go embodied or disembodied? Dr. B. H. Carroll says: "You can hardly find any reputable scholars who will not say that he went while disembodied." I mean the men who hold this theory. They now say that he went after he was quickened, after he was re-embodied, as to this fallacious reasoning I ask to any holding such abominable views, name the chapter and verse? But a word on Acts 3:31: This statement is a quotation from Ps. 16:8-10. Peter agrees that the Psalmist wrote it as a prophecy (verse 29, 30), referring to some one else and not to himself. The word hell, here in Ps. 16:8-10, quoted by Peter, is translated from the Hebrew sheole. It occurs sixty-five times in the Old Testament, and is translated in the King James version, grave thirty-one times, hell thirty-one times, and pit three times. That it ought to be translated grave several more times is generally admitted, and it should be so translated in this text beyond a doubt. A comparison of this passage with Ps.30:3; 89:48; 49:15, will show this to be true. In all the Scriptures parallel passages with the one quoted by Peter, the word grave is the translation of sheole. To make this argument stronger still, the Hebrew word for soul in this passage is not Neshamah, lit. wind, spirit, but is Nephesh, which is often translated dead body. (Lev. 21:11; Num. 6:6; 9:6, 7, 10—19:11; 19:13:16; Hag. 2:13.) The Greek word in Acts 2:31 is hades, which is also sometimes translated grave. (See 1 Cor. 15: 55.) Now if we consider Peter's argument in the light of these passages, the meaning of his language is clear beyond dispute. He was arguing that Jesus had been raised from the dead. (Verse 31.) He quoted the language of David to show that the Messiah, when he should appear, would be raised and that the resurrection of his body would be soon after his burial, i. e., before the body decayed. The teaching of God's Book is: His soul was not abandoned to hell, neither was his dead body left in the grave. The soundness and Scripturalness of this view is incontrovertible. In God's name I ask the Baptists to drop this garment of Rome.

Yours for the truth.

J. L. VIPPERMAN.

COMMENT BY THE EDITOR.

This letter presents several difficulties, some of which we will point out:

First, there was nothing of contempt or sarcasm in the mention of the racial objections to the Baptist Congress; and it required abnormal sensitiveness to suspect it. It is by no means a contemptible or sarcastic subject. It was mentioned in its order as a point of interesting and considerable criticism of the Congress, and with no thought whatever of its relation to other criticisms. It did deal with a dark subject, but it cast no shadow.

Second, the biblical, polemical, etc., scholars to the contrary notwithstanding, we did not evade the question at issue, our correspondent himself being witness; for he says that we "zealous defend" the Congress. (In truth, we did not zealously defend it, though.) If the Congress is the issue, then we have not evaded it. If the Creed is the issue, we distinctly stated that there were two objections to it, and we named them, as our correspondent will discover by reading our editorial. He asked "why did we not point them out." We did, dear brother. Read again:

"As for the phrase—'descended into hell'—it is always understood that the word here means 'place of departed spirits.' We are surprised that Brother Vipperman did not know this.

"There are Baptists who do not believe in the holy Catholic church. The only 'Catholic' church they believe in is the unholy Roman church. On the other hand, these Baptists in the Congress did believe in the universal invisible church and they had right to express that belief; and tens of thousands of American Baptists entertain the same belief."

These were the two points. How did he fail to see them?

Third, what "open communion and loose views of the atonement" have to do with the subject, we are at a loss to discover. They were not subjects in the Congress; the Congress took no position with regard to them; nor were they touched upon in the Creed. To have taken them up would have been to drag in subjects of criticism. One can be orthodox without going out of his way to do so. Orthodoxy is indeed following the right rather than lambasting the wrong.

As to our correspondent's ignorance, his former letter called for the publication of the Creed, and his note implied that he was in want of a copy of it. Moreover, his comment on the expression, "descended into hell," left the impression that he understood that to mean "descended into the place of torment," whereas the Creed is always printed with a note making plain that "hell" here means "the place of departed spirits"—meaning in the most indefinite sense the condition after death. If our correspondent was aware of this, the honesty of debate, honesty toward the Baptists who recited the expression, required that he should allow them the benefit of this construction—which he did not do. He either did not know, or he was unfair. We would not accuse him, however, of being unfair.

As to the merits of the question of in what state our Lord was between crucifixion and resurrection, we have little to say. We know very little about it. He was dead. He had not risen. He was in the grave: He was departed. Somewhere His spirit tenanted. Few men have so highly attained that they can be as positive as our correspondent is.

As to fundamentals, it all depends on what you regard as fundamental. We had reference to the subjects in the Creed. Our correspondent is thinking about baptism. We take pleasure in informing him that we had some information to the effect that there were differences on baptism; and in the light of our correspondent's statement these differences are fundamental. Nevertheless, the fundamentals in the Apostle's Creed are the world-recognized fundamentals. Our difference here is one merely of view-point.

As for the rest, we have stated our position, namely, that for the purpose of signifying to the world that Baptists are at one with Christendom on the subjects involved in the Creed it was well to recite the Creed. To impose it on the denomination as a test or to make it our creed would have been wrong. For the delegates to have declared—"We believe in Jesus Christ the Son of God"—would that have been amiss? One must make known his faith.

WHO IS THE PHARISEE?

That portion of Palestinian society to which Jesus addressed his most stinging words was, according to the standards of the time, the most eminently respectable class in the community. It is not presumable that the Scribes and Pharisees ever went to the theater, or played cards, or did anything so "worldly" as to dance. Yet our Saviour's reiterated "Woe to you, Scribes and Pharisees, hypocrites!" constitutes the most scathing indictment in history. Beside it Cicero's arraignment of Catiline, Burke's brilliant denunciation of Hastings, or "Junius's" philippics against the British Ministry, are tame and commonplace. What was the reason for this terrible invective from lips that usually breathed only "gentleness and grace?" Simply this: Assuming to be more saintly than the common run of people, they were covering with a cloak of pious observances characters actually more worldly and sinful than the very publicans and harlots whom they despised and denounced. Their worldliness did not consist in devotion to amusements and the gilded follies of "society," but in a state of heart.—Examiner.

From Pastor Shepherd.

The week following the fifth Sunday in July we held a series of meetings with Moore's Chapel Church. Bro. A. C. Hamby did the preaching. He preached some strong, pure gospel. As a result we had four conversions, and the church seemed revived and strengthened. We had large crowds and everybody seemed to enjoy the meeting.

This is not a very strong church, but they are prompt and punctual in looking after pastors' salary. They have had a great deal of irregularity in preaching, but the indications are that we are getting in better working order and can accomplish much good. May the Lord guide us.

We began a meeting of ten days on the first Saturday in August with Mount Olive Church. We felt greatly disappointed in failing to get Bro. L. R. Dixon, the former pastor, who was much loved, to help us. But we had some help at home which we found to be very valiant help, in Brethren Hurst and Chapman.

We baptized on the first Sunday in September nineteen, and would have had twenty-one, but two of the candidates were sick. They, and we expect some others, will be baptized later. The interest in the meeting was checked considerably by excessive rains. Some of our best workers were out on account of sickness and one death, Brother Eddie Andrews, who died about the close of the meeting.

Notwithstanding all these hindrances the Lord greatly blessed us, and the brethren and sisters worked and prayer, and few, if any, meetings have been more enjoyed. To God be all the praise.

This church and community suffered from the hailstorm, the loss of small grain and cotton crops. And in the face of this they raised my salary one-ninth of the former and are collecting funds to paint the church. May the Lord bless and help them in their efforts.

W. H. SHEPHERD.

The Clifton Field.

I have just closed another campaign in the Beulah Association for the kingdom of Christ. I baptized to-day thirteen into the fellowship of Shiloh, Blanch and Beulah—four, five and four, respectively, with more to follow.

At Shiloh I was aided by Bro. F. H. Jones, the worthy and efficient former pastor of this field of twenty years ago. Now sixty-nine years old, he still preaches with great power. He seemed stronger when we closed the meeting after preaching for seven days than when he began. His strength was "renewed like the eagles."

At Blanch Bro. J. C. Holland, of Kern Street, Danville, Va., did the preaching, and did it well though suffering with his throat. This is my mission church. I have the honor of being their first regular pastor. House completed, forty members, and money in the treasury. We are going to walk alone, too, one of these days, and make more improvements besides.

Brother Wilson aided me at Beulah and greatly pleased his hearers again. This young preacher is growing on the people in this county. Full of pluck and energy, he knows how to do things as well as preach. Feeds his horse and cow largely from one and one-half acre lot, and stays at his post. They say the Beulah meeting was the best since the Hutson meeting twenty-five years ago. The church here "overcame by the word of their testimony." For two hours there were simple heart-to-heart talks, songs and prayers. Finally the pastor said: "Well, when you feel moved to preach, go ahead."

Wilson: "This beats any preaching I can do."

Truly it was good to be there.

One word to pastors: Give the brethren a chance to speak out in meeting if you want power.

Thus closes seven weeks' work, including the Association. In the morning I go to Fairview, beyond Reidsville, to aid Brother Jones.

Aided Brother Wilson two weeks at Providence and Trinity with great joy. A true yoke fellow he.

Praise God for victory! Twenty additions, all told, by baptism.

May the revival increase in power and spread over the earth. "Revive thy work, O Lord."

J. J. ADAMS.

Berea Baptist Church.

This church is located on the Swannanoa River, in Buncombe County, N. C., eight miles east of Asheville. In the person of Mrs. Mary J. Alexander, the oldest child of the late Elder Thomas Stradley, Sr., this church has a Sabbath School teacher unequaled by any other teacher in the State. She has been teaching in this school continuously, summer and winter, for sixty-five years. She is now eighty-five years old, but still continues her work. She is too feeble to walk, but employs a friend to carry her on a buggy every Sabbath. The school feels like they cannot do without "Aunt Mary," as they all call her. I feel safe in saying that no other teacher in the State can show such a record of long and faithful service. She knows the Bible as but few people do. The good she has done can never be estimated. She has kept up this school, most of the time, under opposition and trials, that would have broken down persons of weaker faith.

Her work in the church has been as remarkable as in the Sabbath School. I think it is not too much to say that but for her strong faith and earnest work Berea church would have gone down. The Northern and Southern Methodist, the Northern and Southern Presbyterians, and the Campbellites have made persistent efforts to occupy all the ground. Nearly all of the old strong members of the church have died, or moved away. It has required great faith and earnest work on the part of the few remaining members to keep the church alive.

The denomination, as well as Berea church, owes Elder O. L. Stringfield a debt of gratitude for coming to the help of this weak, struggling church. By his earnest work and gospel preaching the church seems to be taking on new life.

Berea church has but few members, and they are all quite poor in this world's good; but in proportion to ability they pay the largest salary of any church I know of, which is $1,000 a year. To do this, six of them pay one dollar a month, which makes $72. Of these six, one is a poor widow eighty-five years old; others are renters: all of them poor. They give to benevolence in proportion to pastor's salary.

What a noble example for other churches! J. A. S.

Meeting at Franklin.

We closed a good meeting at Franklin August 8th. Rev. B. W. N. Simms, the efficient Waynesville pastor, did the preaching. Brother Simms preached twice a day to large congregations for eight days. Nearly all the merchants, shop-keepers and business men closed their doors each day in order to attend the day services. Every sermon was practical, simple and doctrinal.

Every member of the church who heard his earnest gospel appeals for Christians to live the Christ life, is surely better prepared to go forward in the discharge of his Christian duty. There were about fifteen professions of faith in Christ. Some have already joined the church and we hope that many others will follow. We held a weeks' meeting with Mount Hope Church on Carthage charge in July.

Brothers Simmons and A. M. Ledford did some good preaching and helpful work in the meeting. There were several professions and four accessions to the church. The church was revived and backsliders restored to their first love. The brethren attended every service, and between services they cut timber and split out nearly enough nice boards to recover the church-house.

They have a beautiful location, and will soon have the meeting-house in good repair.

Rev. Hight C. Moore, our highly esteemed Secretary of the Sunday-school work in North Carolina, gave us a most helpful Sunday-schol address at Franklin Sunday at 11 a. m., and at 3 p. m. he held a Sunday-school Institute, and at 8 o'clock he preached an excellent sermon. Every service was highly enjoyed by all who attended them; and as his visit and work was so helpful to our people this time, we hope to have him with us again soon.

J. W. KESTERSON.

Franklin, N. C.

From Brother E. Allison.

Bro. W. H. Woodall, of Clyde, N. C., was with me for ten days at Refuge, Henderson County, holding a Bible Institute. The attendance was large. Several ministers were with us, and I desire to say to the Baptists of North Carolina that Brother Woodall is doing a most efficient work in his training pastors, Sunday-school superintendents and other officers of the church. These Institutes have resulted in great good to my people. I am planning to have Brother Woodall with me at Fruitland to hold a Bible Institute, beginning on the 9th of September. I have suffered greatly with rheumatism for the last ten months.

Your brother in Christ,

E. ALLISON.

Brevard, N. C.

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MRS. J. A. ADAMS.

Now draw your chairs up closely while we talk. How nicely these pictures and this map and globe will help the boys and girls to understand about the foreign lands and peculiar people to whom our missionaries go.

In our meeting to-day we will just play that we have reached the Pacific coast, and have taken our passage on a great steamer. We ride on and on for two weeks, and then we come to a harbor, and we see in the distance a mountain rising high above the coast. This is a wonderful country, as you will see, and very beautiful.

It is very dreadful to know a terrible war is going on, in which the people of this country are engaged, for it means much sorrow and misery in many homes.

Japan is composed of nearly four thousand islands, but only four are usually mentioned. We call them all Japan, and the high mountain which we saw is Fujiyama. We take a boat now and reach the city. There are only a few horses in Japan. The people ride in something like a big, old-fashioned baby carriage, called a jinrikisha, drawn by a man. He has bare feet and legs, and will take you anywhere you wish to go for ten cents an hour. A lady who has written a book about it says these men are very devoted to those they serve. As we go about, we shall see that they are a very polite people, for on every side they say "O-hey-o," which means "good morning."

And then the Japanese children! Some of the streets are full of them, in their bright little kimonos, many of them with smaller children strapped upon their backs, and all as happy as the day is long. Sometimes the grandfather has the little baby strapped upon his back! Sometimes the baby's hair is cut with tufts left hanging about its pretty ears, making it look as if it had come off the cover of an ornamental tea box. He learns to hang on with his tiny arms and legs like a squirrel.

There are some fine little kindergartens in Japan. The teachers of these kindergartens are chiefly Japanese girls who have been educated in the mission schools. So you see how the seed which has been planted by our good missionaries has already borne fruit.

The government of Japan provides good schools in all of its large cities, and when the school bell rings the streets are filled with boys and girls. The girls can only enter the primary grades. The Japanese school-boy who is naughty is not obliged to stand in a corner with a paper cap on his head, but is given a piece of lighted punk, and must stand in front of his class and hold it until it is all burned.

The pens used by the children of Japan consist of bamboo and rabbit's hair. The pen itself is a tiny brush of hair tied to a bamboo stick. It does not seem possible that writing under such circumstances could be very good, but Japanese children really write very well indeed.

There is great need of the Christian missionary in Japan, for in spite of its politeness and its many pleasant things it is very wicked. Many of the people are turning away from their idols, but they will become an infidel nation unless the religion which points them to Jesus Christ is taken them and gets into their hearts. So you see it is a critical time in Japanese history, and if we saw it clearly, we would want to help establish Christian schools and churches all over the land. Before we leave Japan, you must hear about the native Bible women who go into the heathen homes and read the Bible and pray with the poor, sick and the blind. They help the missionaries in school and church work, but receive very litle pay for their services.—The Dayspring.

A Busy Morning in the Kitchen.

MARY PIKE SPENCER.

Early this morning, almost before the sun was up, O Matsu was up and had opened wide the sliding doors, letting the sunshine and the fragrance of the cherry blossoms into all the house. The younger children were gotten off to school, and now the preparation for dinner goes merrily on. Do not once suppose that pies, cakes and bread are being baked, for in this kitchen no such work can be done. This is very different from any kitchen our American boys and girls know about.

To begin with, it is at the front of the house, and as you enter the sliding doors, made of lattice work covered with white paper, you find a floor of smoothly beaten earth. The stove is built of brick and put on a wooden stand. The fire of wood is put in from the front, and on top are two round openings, into which are fitted shallow iron pots with wooden covers, in which rice and vegetables are boiled. The smoke escapes through a window or a hole in the roof. O Matsu and her mother, with towels covering their hair, patter around on wooden shoes.

On the opposite side of the room is a wooden platform raised a step or two above the earthen floor and leading into the next room. Here is a cupboard for dishes and food, and a table about six inches high.

The rice in a large basket is taken to the well and washed through many waters until it is pure and white, and when boiled each kernel will be separate and sweet.

O Matsu then deftly steps out of her shoes onto the raised platform, and sitting down on her knees beside the table, takes from a basket the vegetables that are to be cleaned and sliced into small pieces for cooking. Let us look into her basket and see what they will have for dinner. Well, here are strange looking things; bamboo shoots, lily roots, mush-rooms, long onions, that look like celery, ginger root, seaweed, turnips and carrots. I wonder if we wish to stay to diner.

Carefully O Matsu takes off the outer husk of the bamboo sprout, and having washed all the vegetables, slices them with a large knife.

Oka San (mother) in the meantime has the fire roaring and water in the kettles. The carrots, onions, mushrooms and seaweed are for the soup, together with bits of meat for fish. The ginger root, lily bulbs and cold-boiled rice are made into delicious sushi. The hibachi (fire-box) is then brought out, and over a charcoal fire nice slices of fish are broiled brown.

This finished, the tiny trays or tables, only four inches high, are wiped clean, and the best dishes brought from the corner cupboard, for to-day father will bring home a guest. On these tables, one for each person, are placed at the right a bowl for rice; next that another bowl containing some vegetables; at the left a bowl of soup with seaweed and bits of mushroom; and next a plate of broiled fish. With a low bow O. Matsu kneels before each one as she brings him his table.

Mother enters now with a wooden tub, scrubbed to snowy whiteness and bound with shining brass or copper bands, and full of steaming rice which she dips into the little bowls handed to her by O. Matsu. Without any talking the guests give themselves to the enjoyment of the meal, eating with chop-sticks and drinking soup from the bowl. The sushi as a desert is served with tiny cups of tea, and eaten noisily to show that it is relished.

The guests served, mother and children eat sitting on the raised floor of the kitchen. The cups and bowls are then washed, and the work of a busy morning in the kitchen finished.—Children's Missionary Friend.

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News of the Week.

Markets, September 16.

Cotton, 10⅛. Receipts at Wilmington:

Receipts of cotton to-day—2,514 bales.

Receipts this season to date—20,884 bales.

Receipts same day last year—1,134 bales.

Receipts last season to same date—7,550 bales.

Produce.

BUTTER—27 to 30c.

COFFEE—9½ to 11c.

FOUR—Straights, $5.00; second patents $5.25; full patents $6.00.

SALT—Prices car load lots—100 lbs C. F. 36c; 200 lbs C. F. 79c; 200 lbs F. F. 95c. Less than car load lots—100 lbs C. F., 40c; 200 lbs C. F. in cotton sacks 82c; 200 lbs F. F. $1.05.

MOLASSES—S. House 14; New Orleans Brights 23 to 25; Porto Rico 20; Cuba 28.

SUGAR—Granulated $6.10; W. C. X. No. 5 $5.80; No. 7 $5.70; No. 8 $5.60; No. 11 $5.40.

LARD—(Tierce Basis) Pure 8⅝ cents; compound 6¼ cents.

Country Produce.

PEANUTS — North Carolina Prime, $1.00; Virginia prime, 80 to 88.

BEESWAX—25 to 27½.

CORN—65 to 67½.

CORN MEAL—61 to 62½.

EGGS—14c.

CHICKENS—Hens, 35 to 40; spring 20 to 30c.

SWEET POTATOES—95 to $1.00.

BEEF—2 to 4 ½ cents.

N. C. Bacon—Hams (old) 14 to 15; shoulders, 9 to 10; sides, 9c.

SHINGLES—Per 1,000: 5-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $2.00; 6-inch hearts, $4.00.

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Mill fair	$6.50@7.00
Common mill	$5.00@5.50

* * *

Insurance Revelations.

New York State's investigation of the Insurance Companies proceeded last week from the Equitable, whose rottenness has been so thoroughly aired, to the New York Life. That company's officials frankly admitted that they used syndicates to invest their funds, saying that to this purpose syndicates are necessary. They admitted, moreover, that they had contributed $50,000 to the Republican campaign fund in the last national election. This is, of course, an abuse of trust and deserves punishment. It will and ought to have the effect of preventing people from patronizing such companies. It begins to be clear that an insurance business requires complete overhauling. Certainly policy holders will revolt against having their savings devoted to partisan politics.

* * *

Yellow Fever Record.

It is idle to say that the authorities have the yellow fever under control so long as the number of new cases maintain a rate of forty or more a day. This rate was maintained in New Orleans last week, although there were only twenty-four new cases Sunday—the best day's record since July.

The total record to date is: Cases, 2,571; deaths, 335; now under treatment, 1,913.

Three new cases have appeared at Vicksburg. Pensacola reported no new cases Sunday. From minor points reports are very favorable.

The Governors of Southern States have called a conference on the general subject at Chattanooga, Nov. 9, 10, with a view to providing a uniform system of quarantine.

Items.

The revenue officers, of whose indictment we wrote last week, have been dismissed from the service.

Peace between Norway and Sweden is assured, a compromise of the questions at issue having been reached. Norway is independent and is looking for a ruler.

The University of North Carolina has opened with the largest freshman class in its history. An enrollment of about 700 students, in all departments, is looked for.

Secretary of War Taft and Miss Roosevelt, daughter of the President, have met with cordial receptions in the Philippines, Japan and China. Miss Roosevelt will now visit Korea.

The riots in Japan came in time to remind us that Japanese are like other people—at the bottom. Now comes the news that three Japanese paymasters in the navy have embezzled $165,000 from the government.

Governor Glenn is the only Governor making the tour of the New England Fairs. Mr. John Charles McNeill writes to the Charlotte Observer with great enthusiasm of his speeches and the treatment accorded Governor Glenn in New Hampshire. We understand that it is the Governor's object to advertise the South.

Baron Komura, chief plenipotentiary of Japan in the Peace Conference at Portsmouth, is ill in New York. One specialist says he is suffering with inflamed gall-stones; another says he has typhoid fever. It is of interest to our readers that his physician in chief is Dr. William B. Pritchard, son of the late Dr. T. H. Pritchard.

Juries of inquest from Norfolk city and Norfolk County, in the matter of the wreck of the Kinston-Greenville excursion train on the Atlantic Coast Line Railway, which went through an open draw over the western branch of the Elizabeth river near Bruce's Station, August 17, when seventeen persons lost their lives and fifty or more were injured, both returned verdicts to-day holding the railroad company responsible.

The sermon of Rev. C. T. Willingham, of Richmond, Va., at the First Baptist Church last evening was one of unusual power. "Jesus, our only hope of salvation," was the subject of Rev. Mr. Willingham's discourse. He selected for his text the twelfth verse of the fourth charter of the Acts: "Neither is there salvation in any other: for there is none other name under heaven given among me, whereby we must be saved."—Charlotte Observer.

The Chinese are extending their boycott of American things to the schools in which Americans teach and in which their text books are used. Japan is encouraging this. Five thousand young Chinese are studying in Japan to be teachers, and hundreds of Japanese teachers are going to China. Heretofore in the schools maintained by the Chinese government seventy-five per cent of the teachers have been from this country. The boycott extends to the schools taught by the missionaries. The Chinese Christians are sustaining the boycott. These Chinese are clearly within their rights. They have an absolute and inalienable right to buy such goods as for any reason they prefer and to send their children to the schools they like best. It is a pity, though, about the schools.—Ex.

Judge Purnell, of the Federal Court, has decided that the Raleigh police justice had power to sentence certain offenders—one to a fine, the others to the roads—without a jury trial. The contention of the State was that the provision as to trial by jury relates to the Federal Courts, and that the State has a jurisdiction of its own courts, and that there was, in this State, a proper hearing, written evidence submitted, the proceedings being regular, every defendant having had a day in court, with counsel and with the right of appeal to a higher court. The decision, the Attorney General says, settles the status of the courts held by police justices at Asheville and at Charlotte, of which he has knowledge, and of corse those at any other point where the Legislature has conferred such jurisdiction.

High Point, Sept. 11.—The "Burning Bush" street preachers have been arrested here again, and, refusing to give bond, 'Squire W. E. Johns, before whom the case was tried, committed two of them to jail, Mr. Ragsdale and wife. Citizens of the town, who were unmercifully annoyed the entire summer by their screaming, beating of pans and other uproarious noise, sued out a writ against them. These are the same people who cut such a wide swath in court here some time ago, and who were finally released. They refused positively and stubbornly to desist from their unbearable noise and also to give bond, showing little respect for court. Their arrest is not a religious persecution by any means. The people of High Point are very patient in such cases, but patience has ceased to be a virtue. The result is sanctioned by all good citizens.—Charlotte Observer.

That was a remarkable service held in an Episcopal Church in Portsmouth, N. H., immediately after the signing of the treaty of peace between Russia and Japan. Some priests of the Russian (Greek) Church were present, and the rector of the Episcopal Church was assisted by Bishop Potter, of New York, and two other priests. The services were conducted in both Russian and English. M. Witte and Baron Rosen were present, with some of their attendants, but the Japanese found it not convenient to be there. It is said that no example of such a ceremony has been given since the separation between the Greek and the Roman Churches, in the fourth and fifth centuries. The Protestant Episcopal Church, though denying that it is the offspring of the Roman Church, yet holds to all the dogmas of that church, except some of those pertaining to the priesthood and the papacy, and consequently can have no genuine communion with the Russian Church. But on this occasion it seemed good to Bishop Potter and a few of his friends to put themselves on record as having performed sacred functions in connection with the greatest modern peace conferences. It has been a common saying during the war between the two nations, that while Japan is confessedly heathen, yet the Christianity of Russia is no great improvement upon heathenism. Nevertheless, our Episcopal friends put themselves on the same plane with the heathen, on the one side, and the nominally Christian Russian on the other.—Journal and Messenger.

Some Associations.

The Three Forks Association met with Pleasant Grove Church, near Silvertone, in Watauga County, August 29th. The introductory sermon was preached by Bro. C. S. Farthing. Bro. W. S. Farthing was re-elected moderator, with Bro. Smith Hagaman clerk. The Three Forks is one of our strongest western Associations, a strong laity and some splendid preachers.

Bro. E. E. Bomar was present and made a good impression on the Association by presenting missions in a forceful manner, and preaching a sweet gospel sermon. The next session will meet at Shull's Mills.

Ashe.

The Ashe met with Old Fields Church, near Idlewild, September 5th. Introductory sermon by Bro. E. Tucker. Brethren E. Tucker and J. F. Fletcher were elected moderator and clerk, respectively. The Ashe is composed of twenty-seven churches and a number of good brethren attend as ministers and delegates. Brethren Livingston Johnson and A. Johnson were present and presented the claims of the objects they represent to the delight of all who heard. The next session meets with Big Laurel Church.

Alleghany.

In company with Brethren Johnsons and Daughton we hurry Tuesday to the Allegheny, which met with Laurel Springs. This Association is weak, having only a few churches scattered over Alleghany and Grayson Counties. Bro. L. M. Holloway preached the introductory sermon.

Brethren E. Blevins and J. F. Cheek were elected moderator and clerk, respectively. The Alleghany is looking up and the signs of progress for the future seem hopeful. They need more live, wide-awake preachers. Next session meets with New Hope Church.

Watauga, Ashe and Alleghany Counties, which these three Associations cover in the main are among the best and wealthiest in the State. It is to be hoped our people will rise to their opportunity and develop this section so that it may become a great power to help carry the gospel to the world.

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VALUABLE LAND FOR SALE.

By virtue of authority conferred on us, the undersigned commissioners, appointed in the special proceedings pending in the Superior Court for Wake County, entitled J. H. Murray and others vs. Eugene Grady and others, we will, on Monday the 9th day of October, A. D., 1905., expose for sale on the premises herein described, at public out-cry to the highest bidder for cash all that tract or parcel of land in Wake County, North Carolina, in Little River township, adjoining the lands of Wiley B. Broughton and others, and more fully described as follows: Bounded on the South and East by the lands of W. B. Fowler, on the North by the lands lately owned by W. W. Vass, deceased, on the West by the lands of C. B. Debnam and Wiley Broughton, lying on the new road—about 15 miles from Raleigh, 12 miles from Louisburg, 8 miles from Wakefield—containing 100 acres, more or less, and also described in the pleadings in said proceedings.

The sale is for division among the heirs of Burton Ferrell, deceased.

Place of sale: The premises above described.

Time: 12 O'clock noon.

The soil—suitable for corn, cotton, tobacco and small grain.

For more particular description, address the undersigned commissioners.

W. J. PEELE,
J. H. MURRAY,
COMMISSIONERS.

This September 6th, 1905.

When writing advertisers, please mention this paper.

Western Associations.

Tuckaseigie Association.

If you will allow me to write three or four chapters of the Mountain Associations, I'll take pleasure in doing so. "Climb in," is the cry of the hack driver. In we go; over the roughest road, surrounded by the most beautiful scenery, we proceed to the Tuckaseigie School-house, where the Tuckaseigie Association is to meet.

The first day the gathering is small. Brother Queen is elected moderator. Visiting brethren are invited to seats. Brother Spilman, of the Sunday-school Board, S. B. C., H. C. Moore, our own Sunday-school Secretary, and S. W. Holt, with the writer, were made welcome to seats.

The second day, A. E. Brown in charge of Home Missions in mountains of North Carolina and Kentucky, was welcomed to a seat. The records of the Tuckaseigie have been preserved from 1814 to the present. There is some interesting reading and information in these old documents.

The usual reports came up for consideration and were fully discussed by the brethren. The association was a success and in advance of all former meetings.

The school at Sylva is a creature in part of this association, and truly the school, with Brother Brown at the helm, is a credit to this section. And the session of this year bids fair to be far better than ever before. The house is a commodious brick building, beautifully situated on a high hill. The view commands the entire town and surrounding country. While there are many good and well located schools in Western North Carolina, there is none that I can remember at present that is better managed or more conveniently located than the Baptist School at Sylva.

Tennessee River.

Off for the Tennessee River Association, which meets with the Panther Creek Church in Graham County. Brother Deitz, of Bryson City, was re-elected moderator. There are thirty-seven preachers in this Association, and I was asked by several what The Recorder was, and where it was published. Most of the preachers were present and took part in discussing the various reports. All that is needed in this and many other associations throughout the State to insure growth, prosperity and success, is a live missionary spirit amongst the preachers, as well as the brethren. The congregations were small, especially the first day. I am glad to say that this Association increased her pledges and that I believe every one will be paid. There was some good speaking by the brethren. Indeed, I think I listened to some of the best speeches it was ever my pleasure to hear.

Brother Dietz makes a good moderator and the Association appreciates it. The introductory sermon preached by Brother Privett was timely. Brother Woodard was appointed to preach next year.

Macon County Association.

After a drive across the mountains of twenty-six miles we reached the church, a beautiful new brick house, where the Association meets. We spent but one day here. Rev. J. W. Kesterson was elected moderator and Bro. H. D. Dean clerk. Brother Brown, of Sylva High School, Bro. J. W. Watson and the writer were made welcome to seats. Only twelve churches responded to roll call, others expected the next day. Six preachers present. Nevertheless the neighborhood was well represented and the Association started off well. The meeting the first day was highly spiritual. The introductory sermon was inspiring, and many a good seed were sown upon this occasion. They will in the future germinate and bring forth fruit to the progress of the Association. We are sorry to have to leave the very first day of the Association, but if we make one day at the French Broad (for it will take one whole day to reach Marshall), we shall be compelled to go. So we board our hack and off we go, down the Cowee Mountains, over one of the roughest roads in the State. But there are two things a hack driver knows how to do: One is to drive; the other is to charge.

E. J. EDWARDS.

Mt. Zion Association.

The Mt. Zion Association will meet with Swepsonville Baptist Church, October 3, 1905. All delegates and representative men will be met at Graham on Tuesday, 11 a. m., and carried direct to the church. Swepsonville is four miles from Graham. Entertainments will be provided for all. We cordially invite a full delegation from each church.

A special service will be held on Wednesday afternoon in the Methodist Church for the women. Rev. J. W. Wildman, of Chapel Hill, has been invited to present the importance of women's work. Miss Fannie E. S. Heck will probably be there also. We hope all the Missionary societies will be represented.

Anyone who comes by rail after that time and desires some one to meet him will please notify Mr. D. F. Williams, Swepsonville, N. C.

Fraternally yours.

J. E. M. DAVENPORT.

In Johnston County.

Dear Recorder:—In response to your request for reports of the meetings on the various fields, I will give you a few items from my section of the Johnston County Association.

My first meeting this season was held with Nobles Chapel, in the edge of Wilson County. On account of the tobacco harvesting, our attendance was small and the meeting was not as good as we had hopel for.

My second was with Parrish's Memorial, only five miles from Selma. Here we had a very good meeting, which resulted in eighteen additions to the church and a fuller spiritual life to the membership.

My third was with the church at Princeton. Here we received from the Lord a copious shower of blessings. The church was revived and twenty-two added to her membership. In this meeting I had the pleasure of baptizing a man seventy-eight years old who had never heard a sound or uttered a word. He seemed to be very happy in his new life in which he could feel the nearness of his God.

My fourth meeting was with Carter's Chapel. Six were added to the church. Brother Early was with me in this meeting and did good, faithful preaching. The Lord is blessing my people. To Him be all the praise.

I have four meetings to hold yet on my field. May God's blessings continue and multitudes of souls be born into His kingdom. Asking the prayers of God's people, I am,

Your brother in service.

R. W. HORRELL.

Selma, N. C., Sept. 14, 1905.

Opening of the Seminary.

The next session of the Southern Baptist Theological Seminary will open on Monday, October 2nd, at 10 a. m., in Norton Hall. It is expected that all the members of the faculty will be present, with the exception of President Mullins, who will probably return before the close of the first term.

The boarding department in New York Hall will be open to students on Saturday, September 30th. It is important that all students should be present on the first day of the session. The introductory lecture for the session will be delivered by Prof. John R. Sampey.

New students should bring with them their ordination papers or license, or at least a resolution by their home church, approving of their desire to enter the Christian ministry.

JOHN R. SAMPEY.
Acting President.

Baptist Center, Selma, McCullers.

The evangelistic services appointed to be held at Baptist Center Church by the pastors and workers of the Johnston County Association could not possibly have been a greater failure so far as the help of the pastors and workers of the Association was concerned. They simply did not show up at all. The writer, who gives two Sunday afternoon services to this church in each month, met a hungering congregation of the community for the gospel and preached to large crowds twice a day for eleven days. Fifteen have joined the church, twelve by baptism, and there are others yet to follow. This little band has suffered many discouragements of late and had become disheartened, when I began supplying for them a year ago, but they are all life now. I hope to give another week's work to this church in November or December. The field is still white unto harvest.

I held a week's meeting at Selma in August. There were several professions of faith, and some have united with the church. It is probable that others still will join.

Last week a preached twice a day to the new church at McCullers. There was little visible results more than to draw the hearts of the people to this work. This is a valiant little band of soldiers and deserve sympathy and help from the denomination at large. They are strong in faith and sacrifice, but few in numbers, and none of them wealthy. Some time it will be one of the best out-of-town churches in Wake County. They need help now to finish up their church building.

C. W. BLANCHARD.

September 14, 1905.

A Great Meeting at Bethel.

On September 4th we began a series of meetings with Bethel Baptist Church, Perquimans County. Dr. C. S. Blackwell, of Norfolk, was with us five days. When he left Friday evening thirty had joined the church. We continued the meeting Saturday and Sunday, and thirty more were added, making sixty in all. Dr. Blackwell is a strong, simple Gospel preacher. Everybody was delighted with his sermons. I never listened to better preaching; words can not express the gratification in the hearts of the people over this great meeting at Bethel. Thirty-one of the converts were from Sunday-school.

JAS. W. ROSE.

Edenton, N. C.

Tyson Creek Church.

In many respects Tyson Creek Church is one of the best little country churches in the Sandy Creek Association. They will pay a good deal more on pastor's salary than they promised, and will come up on all their pledges, and on most of them considerably over. They are taking subscriptions now to remodel and paint the church house, and hope to have it done by the meeting of the next union, which meets with them. They use the envelope system of collecting and pay pastor's salary monthly.

On Saturday before the second Sunday in August we began a meeting of days. We had arranged for Bro. E. Y. Pool, of Sanford, to assist in the meeting, but sickness in his family and other matters prevented his coming, so I had to do the preaching. The brethren and sisters worked and prayer and the Lord gave us a gracious meeting.

Bro. R. P. Ellington, from Mount Olive Church, who has been attending the School of Music at Dayton, Va., the past year, helped us wonderfully with his singing. As a result of the meeting, I baptized thirteen the second Sunday in September. The praise belongeth to the Lord.

Fraternally,

N. H. SHEPHERD.

Lindhurst, N. C., Sept. 2, 1905.

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I wish every person who is afflicted with cancer to write me a letter and tell me about their case.

If they will do this I will tell them how they may be permanently cured in a short time.

I have been battling the old methods of suicide and murder by the use of plasters, oils, acids and knife operations, for the last twenty-five years, and proving by cures innumerable that there is a better, a milder, a safer, a more humane and a more certain way.

Not best of all, but of great importance, it is a painless way.

I will show you how reasonable, safe, easy and simple the treatment is and how certain to cure.

All of this will cost you nothing but a little time and a stamp.

After you have investigated the new and better way, if you wish the new treatment it will be at your command for a reasonable price.

Letters may be addressed to box 744 Richmond, Va., or to my residence and sanitarium at Dry Bridge, Va.

DR. SCOTT MASON.

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SEPTEMBER

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Temperance.

Who Killed Arndt?

(The New Voice.)

On August 21st, Herman Arndt, a farmer of Stockbridge, Wis., while on a business errand, spent the day drinking in a licensed saloon. Attempting to drive away, he fell from his wagon, the wheel crushing his skull so that the brains oozed from the opening. The wife, when informed, went stark mad. Six innocent children are left fatherless, with an insane mother.

Who murdered Herman Arndt?

The institution for his assassination was erected by the Democratic and Republican parties of Wisconsin, who had the mandate of the people to do it.

The hands of every Wisconsin voter who had a part in electing the men who erected these laws are red with the blood of Herman Arndt.

Voters of Wisconsin: Don't hide your hands in your pockets.

Don't try to prove an alibi.

Don't try to lie out of it.

Don't plead that you were insane.

That saloon is YOUR saloon.

YOU, the tax-payers, get more of the net proceeds than does Harrison.

Harrison is merely YOUR agent.

He has YOUR written credentials to do this.

He has YOUR receipt for part of Arndt's money.

YOU authorized this crime by YOUR solemn votes, and YOU have got the money in YOUR public treasury for it.

Now, YOU guilty wretches, take some of the money that Harrison filched from Arndt for YOU and pay the expenses of keeping Arndt's insane wife in an asylum and of educating the six children whose father YOU slaughtered.

And then—

Go wash your hands—not with soap and water, as that cannot wash out the guilt—wash them at the ballot-box at the next election.

The Lesson of Holy Gin.

(The New Voice.)

After a year of ignoble existence, Bishop Potter's "sacred saloon" has closed its doors.

The promoters are $14,000 to the worse for their experiences. They were rich, and could better afford to lose the money than the poor people could afford to lose the money which the sacred saloon took from them, giving them whiskey in return. No tears need be shed on account of the $14,000.

Joseph Johnson, Jr., who promoted and managed the snake-hole with an enthusiasm worthy of a better cause, says: "Our experiment was never a success from the very start. . . . . We will not start any more taverns of the kind, for we are convinced that they would never succeed. We would need a capital of $10,000,000 to go on with the experiment."

On the whole, it is probably well for the reform that Bishop Potter started this saloon, opened it with prayer, and sang the doxology under the shadow of a smutty picture.

For years he had been denouncing the "failure of Prohibition." He had been, between drinks, sneering at those who would seek the "impossible," the total weaning away of the people from drink. He has railed at the Prohibitionists as "Pharisees." He has preached from the housetops the merits of a "reformed" saloon that would obey the law, that would sell pure liquors, and all that sort of nonsense.

When the Prohibitionists challenged him to start such a saloon, he finally mustered up enough courage to do so—at the expense of some of his friends.

It is impossible to conceive of a "reformed saloon" that could have been started under more favorable auspices.

It was opened by the official head of the Episcopal church in America.

It was prayed over.

Its walls resounded with the echo of the doxology.

It was managed by an enthusiastic advocate of the policy.

It had unlimited capital behind it.

Not a thing that was wanted to carry out the idea was lacking.

Bishop Potter has proved that the thing would not work. For this demonstration he deserves the thanks of the Prohibitionists whom he denounced as "Pharisees."

Whatever may be said of Bishop Potter to his disadvantage, it must be admitted that he had the courage of his convictions. He had the courage to actually open a saloon with prayer and the doxology. And those who read the newspaper storm of raillery, sarcasm, scoffing, derision and invective must appreciate that real courage was the courage required.

The next question to be settled is this: Will Bishop Potter have as much courage as James Johnson, Jr., his bartender, who enthusiastically promoted the idea, but who flatly and frankly acknowledges the failure?

The people may eventually get it into their heads that the more attractive the saloon the greater the danger; for it is not the atractions that makes the man drunk and debauched. The WHISKEY does that. The attractions merely serve to decoy the victim into the meshes.

The attractions of a gambling hell serve the same purpose.

The attractions of the seraglio serve the same purpose.

The attractions of the opium den serve the same purpose.

The attractions of the badger game serve the same purpose.

It is the ATTRACTIONS that decoy and make hell the most populous tropical country in the universe.

Associational Meetings for 1905.

SEPTEMBER.

21 (Thursday)—Stone Mountain at Laurel Fork church (Ashe County).

21 (Thursday)—Western at Andrews church, (Cherokee County).

21 (Thursday)—Kings Mountain at Kings Mountain church.

27 (Wednesday)—Green River at Bethel church (8 miles S. Marion).

28 (Thursday)—Alexander at Antioch church.

28 (Thursday)—Caldwell County at Mountain Grove church (4 miles W. Hudson).

28 (Thursday)—Elkin at Fishing Creek church (3½ miles S. E. Wilkesboro).

28 (Thursday)—Liberty and Ducktown at Mine City church, Ducktown, Tenn.

28 (Thursday)—Sandy Creek at Fall Creek church (Chatham County).

OCTOBER.

3 (Tuesday)—Eastern at Mt. Olive church.

3 (Tuesday)—Mt. Zion at Swepsonville church.

3 (Tuesday)—Tar River at Tarboro church.

5. (Thursday) Brier Creek Association at Union Church. Visitors be met at Rockford.

5 (Thursday)—Sandy Run at Cane Creek church (15 miles N. W. Rutherford).

5 (Thursday)—Carolina at Mt. Gilead church.

5 (Thursday)—Catawba River at Morganton church.

5 (Thursday)—Union at Meadow Branch church.

6 (Friday)—Stony Fork at Mt. Paran church (Watauga County).

10 (Tuesday)—Central at Harris Chapel church (Franklin County).

10 (Tuesday)—Wilmington at Teachey church.

11 (Wednesday)—Atlantic at Middle St. church, New Bern, N. C.

11 (Wednesday)—Cedar Creek at Great Marsh church (Robeson County).

12 (Thursday)—Brunswick at Poly Bridge church (Columbus County).

12 (Thursday) — Montgomery at Forks of Little River church.

12 (Thursday) — Transylvania County at Rocky Hill church.

17 (Tuesday)—Neuse at Ayden church.

18 (Wednesday)—South River at Spring Branch church.

19 (Thursday)—Cape Fear and Columus at Chadbourn church.

19 (Thursday)—Pee Dee at Red Hill church (Anson County).

24 (Tuesday)—West Chowan at Hebron church, (Northampton County).

25 (Wednesday)—Raleigh at Cary church.

26 (Thursday)—South Fork at Dallas church, (Gaston County).

31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).

8 (Wednesday)—Bladen at White Lake church.

9 (Thursday)—Johnston County at Benson church.

16 (Thursday)—Stanly at Big Lick church.

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Obituaries.

WEBSTER.—Deacon Basil E. Webster was born May 22, 1839, and died February 24, 1905, aged sixty-five years, nine months and two days. He was married to Miss Senith Straughan, October 30, 1860, who, with four sons, survive him. He professed faith in Christ in 1866 and joined Emmaus church and was baptized by the late Rev. John E. Wilson.

He was ordained as a deacon of Emmaus church on the 22nd of May, 1897, and performed the duties of deacon well.

Brother Webster was always at his place in church unless providentially prevented. He was very grateful for the splendid church-house which was completed and dedicated a few months before he died. The good success in building was largely due to his efforts. He was one of the greatest agitators the writer ever knew.

May the good Lord comfort the breaved widow and sons.

PASTOR.

JONES.—Deacon Ruffin M. Jones was born February 14, 1831, and was found dead on his bed July 9, 1905, aged seventy-four years, four months and twenty-five days. He was married to Miss Mary Lou Burns, February 14, 1861, who survives him. He also leaves four children to mourn their loss: Mrs. James A. Holt, of Burlington, N. C.; Mrs. James S. Wrenn, of Danville, Va.; Mr. John B. Jones, of Arizona, and Mr. Henry B. Jones, who resides at the old homestead, near Pittsboro, N. C.

May the Lord graciously bless them all.

He professed faith in Christ and joined Cane Creek church, in Orange County, when a young man. He moved from Orange to Chatham County in 1866, or 1867, and joined May's Chapel by letter from Cane Creek. He served May's Chapel as deacon for a number of years and was ever ready to perform his duty as such. He loved his church dearly, and was always present at her meetings, unless providentialy kept away. Truly a good man gone! We miss him so much!

L. R. DIXON.

Mrs. Peyton A. Dunn.

This venerable mother in Israel is no longer a sojourner on earth, her summons to the better land having come to her at her home near Neuse, N. C., on August 23, 1905.

Born June 25, 1822, Eliza Jane Cook became on December 19, 1839, the wife of Mr. P. A. Dunn, and so had reached the eighty-fourth year of her age and the sixty-sixth year of her married life. On the fourth Sunday in May, 1840, she and her husband were baptized into the fellowship of Wake Cross Roads Church, so that for more than sixty-five years she had walked with God.

Of a goodly family of children, a devoted daughter, Mrs. Dora V., wife of Mr. J. J. Dunn, alone survives her. She was the grandmother of Mrs. J. B. Carlyle, of Wake Forest.

On the occasion of her burial at Forestville there were held simple but impressive services, conducted by Rev. W. B. Royall and Rev. C. E. Taylor. The former, in speaking of Mrs. Dunn, said:

"Having so long known and loved this good servant of God, the faithful and beloved companion for nearly three-score and ten years of my honored friend and brother who survives her, the mother of dear friends of my youth, one of them a favorite pupil, and all of them, save one, gone to the heavenly home before her. I would fain pay in tender silence my tribute to her blessed memory. But the occasion demands that some expression be given to feelings enkindled by her death.

"In the closing verses of that sublime passage in the eighth chapter of Romans, which has just been read, the apostle makes an inventory embracing every conceivable suffering and every possible foe that those who love God may have to encounter, and in joyful confidence declares that none of these shall be able to separate the redemed from the love of God which is in Christ Jesus our Lord. It is surely significant that death is twice reckoned with in this inventory; first, under the guise of 'sword,' and, secondly, as grim 'death,'' stripped of all guise. What is this but a double assurance to those who love God that death can ever break the continuity of life, can never paralyze the soul quickened by the Divine love? 'Whosoever liveth and believeth in me,' says Christ, 'Shall never die.' Indeed the Christian's death is but a passing over to the other and sunnier side of the ridge that in this mortal life is the boundary of his visibn.

"How comforting it is that we may think in this way of the death of this Godly woman! We confidently believe that her name is in the roll of those of whom the apostle speaks when he says: 'And we know that all things work together for good to them that love God, to them who are the called according to His purpose.' She loved God. She loved the people of God. Her delight was in the law of the Lord. Prayer was to her a priceless privilege. Often it has been permitted me to commune with her of heavenly things. She made it easy to do this, for where the treasure is there is the heart also. Not as a stranger to her Lord has she gone to be forever with Him, and to meet the dear ones who have been awaiting her on the other side."

L. C. J.

Mrs. E. R. Harris.

Whereas, it hath pleased God to remove from our midst, Sister Sallie Harris, the devoted wife of our beloved pastor, Rev. E. R. Harris; therefore be it

Resolved 1. That while we bow in humble submission to Him who doeth all things well, we feel that in the death of Sister Harris the Edgemont Baptist Church has lost a valuable and unselfish member, the community a sweet and noble life, and all who knew her an earnest and sympahetic friend, whose daily life was a constant and unfailing source of inspiration and comfort.

2. That we extend to the bereaved husband and family our deepest sympathy in this hour of pain and suffering, and pray the God of love may uphold and sustain them in their irreparable loss.

3. That a copy of these resolutions be placed upon the church minutes and one sent to the Biblical Recorder for publication; also one to Brother Harris.

G. H. O'NEALL,
W. R. DUPREE,
MRS. C. L. O'NEAL,
MISS ADDIE McFARLAND,
MISS FLORA O'NEAL,
Committee of Edgecombe Church, Durham.

Miss Lizzie Edmundson.

On Monday afternoon, July 24th, an angel visited the happy home of Mr. and Mrs. W. B. Edmundson and bore the sweet spirit of their only daughter, Lizzie, to her heavenly home to live forever with her Saviour whom she loved and to whom she gave her young heart in early childhood. About a year ago she connected herself with this church and was an active, useful member at the time of her death. She was also a member of our Missionary Society, and President of our Sunbeam Society. Lizzie was only nineteen years old, and why one, so young, fair and good should be taken, just when she was so much needed in her home and church, we cannot know now, but sometime, at the feet of Jesus, we will know and understand.

Through all the long weeks of suffering, with typhoid fever, she was never heard to murmur or complain, but bore it with wonderful patience and resignation. She wished to live, for the sake of those who loved her, if it had been God's will, but when the summons came she was ready and willing to go. She was a dutiful and affectionate daughter, a devoted sister and a true friend, one whom to know was to love, and her influence for good was felt by all with whom she came in contact.

Mount Nelson Church and Missionary Society, feeling that they have sustained a great loss, and desiring to make record of our love for her, and our esteem for her worth, be it, therefore,

Resolved 1. That while we realize that we have lost a most faithful and useful member, whose place will be hard to fill, we do bow in humble submission to the will of Him who doeth all things well.

2. That we sincerely pray that each member of our church may strive to be as faithful in the discharge of every Christian duty as was she.

3. That we extend our deepest sympathy to the bereaved ones and pray that the memory of her pure Christian life may constrain them to a closer walk with God.

4. That a copy of these resolutions be spread upon our church book, one sent to the bereaved family, and copies sent to the Biblical Recorder, North Carolina Baptist and Atlantic Messenger for publication.

MRS. ALICE STROTHER,
MRS. ADA STALLINGS,
MRS. ORA L. BARNES,
Committee.

By order of conference held August 27, 1905.

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Acknowledgments.

September 20th.

State Missions.—W. M. S., Pittsboro, $7.50; W. M. S., Pittsboro, 2.50; Laurel Branch, French Broad, 1.00; New Bethel, Kings Mountain, .75; South Yadkin Association, 35.00; South Yadkin Association, 83.00; Troy, Montgomery, 3.83; Sun., Cashie, 4.25; Canetuck Chapel, Wilmington, 10.00; Holly Springs, Raleigh, 2.80; Sun., Lexington, 1.75; Thomasville, 5.45; Caroleen, 7.00; W. M. S., Antioch, Mt. Zion, 1.00; Middleburg, 5.20; Matthews, 11.82; W. M. S., Anlander, expense fund, 1.00; W. M. S., Davis, Atlantic, 2.18; Sun., Davis, Atlantic, .75; Corinth, Stanly, 5.00; Faith, .50; W. M. S., Warrenton, Tar River, 6.50; W. M. S., Steel's Mill, Pee Dee, 2.00; W. M. S., Swepsonville, Mt. Zion, 2.25; M. S., Cashie, West Chowan, 7.71; Salemburg, 10.43; Jr. M. S., First, Statesville, So. Yadkin, 1.00; Missionaries of Beulah Association, 234.89. Total this week, $457.06. Previously reported, $7,876.99. Total this year, $8,334.05.

Foreign Missions. — Marshall, French Broad, $5.50; Caney Fork Sunday-school, New Found, 1.69; Big Laurel Seminary, French Broad, 2.50; New Bethel, Kings Mountain, .35; South Yadkin Association, 74.00; Hood's Grove, Johnston County, 2.00; Holly Springs, Raleigh, 4.55; Chowan, W. Chowan, 6.18; W. M. S. Antioch, Mt. Zion, 5.00; W. M. S., Polkton, Pee Dee, 2.70; W. M. S., Davis, Atlantic, 2.00; Sunbeams, Davis Atlantic, .25; Corinth, Stanly, 2.00; W. M. S., Steel's Mill, Pee Dee, 1.00; Sunbeams, Maxton, Robeson, 7.00; W. M. S., Chowan, W. Chowan, 1.90; Sunbeams, Marshall, French Broad, .88; Mrs. Kate Griffin, (for Vice President, Mississippi), 2.00; W. M. S., Marshall, French Broad, 2.82; W. M. S., Swepsonville, Mt. Zion, 2.25; Arlington, 6.14; Caroleen, 5.00; Sunday-school, Arlington, 5.50; W. M. S., First, Durham, 59.65; W. M. S., New Bethel, Kings Mountain, 4.34; Cedar Creek, 5.46; Salemburg, 3.68; Sunbeams, First, Statesville, South Yadkin, 1.38; W. M. S. Jonesboro, 2.50; W. M. S., Lilesville, Pee Dee, 2.90; W. M. S., Roberts Chapel, W. Chowan, 2.00; W. M. S., Florence Ave., Flat River, 4.50. Total this week, $226.62. Previously reported, $12,876.70. Total this year, $13,103.32.

Home Missions.—Big Laurel Sem., French Broad, $2.00; New Bethel, Kings Mountain, .50; South Yadkin Association, 45.77; Hood's Grove, Johnston County, 1.25; W. M. S. Cashie, 10.00; Holly Springs, Raleigh, 3.25; Caroleen, 5.10; W. M. S., Antioch, Mt. Zion, .85; W. M. S., Polkton, Pee Dee, 1.00; W. M. S., Davis, Atlantic, 2.00; Sunbeams, Davis, Atlantic, .40; W. M. S., Steels Mill, Pee Dee, 1.00; W. M. S., Swepsonville, Mt. Zion, 2.25; W. M. S., New Bthel, Kings Mountain, .80; Salemburg, 10.00; Shiloh, 2.37; W. M. S., Florence Avenue, Flat River, 1.50. Total this week, $90.04. Previously reported, $5,506.50. Total this year, $5,596.54.

Education.—New Bethel, Kings Mountain, $10.25; South Yadkin Association, 61.50; Holly Springs, Raleigh, 1.30; Chowan, West Chowan, 5.00; Matthews, 5.00; Faith, 1.00; New Bethel, Johnston, 1.10; Roberdell, Pee Dee, 1.50; S. S., Inwood, 1.00. Total this week, $87.65. Previously reported, $2,124.19. Total this year, $2,211.84.

S. S. and Colpt.—S. S., Cornelius, Mecklenburg and Cabarrus, $2.76. Previously reported, $449.42. Total this year, $552.18.

Ministerial Relief.—New Bethel, Kings Mountain, $10.00; South Yadkin Association, 26.25; Holly Springs, Raleigh, 2.00; New Hope, South Yadkin, 3.85. Total this week, $42.10. Previously reported, $932.24. Total this year, $974.34.

Total reported for all objects this week.....	$906.23
Previously reported for all objects	31,180.28
Total reported for all objects this year	32,086.51

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J. B. MINOR,
Admr. O. M. Minor, Dec'd.

Sept. 1, 1905.

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VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 13.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 27, 1905.

APPRECIATION OF PRESIDENT TAYLOR.

Your committee, appointed at the called session in June to prepare some fitting expressions of the Board's sentiments on the occasion of Dr. Taylor's retirement from the Presidency of the college, submit the following report:

When Charles E. Taylor came to Wake Forest thirty-five years ago as Professor-elect of the Chair of Latin, he came as a stranger, and known chiefly as a son of his honored father. He found a faculty of five teachers, a student enrollment averaging from eighty-five to ninety-five, one college building, which served for dormitories, class-rooms, society halls and chapel, an endowment of $40,000, and an indebtedness growing larger each year. The life of the College had been maintained since the war by personal influence and efforts of Dr. Wingate and his associates, and to all human appearance its very existence was still in serious peril. Under these unpromising conditions Professor Taylor identified himself thoroughly with the school, and threw himself heartily into its work. In the prime of young manhood, refined, scholarly, enthusiastic and aggressive, with sterling common sense and splendid ambition, his first session stamped his impress deeply on the College life. During a part of the interregnum which followed Dr. Pritchard's resignation he was chairman of the College faculty. By that time the vigorous canvass and persuasive eloquence of Dr. Pritchard had doubled the enrollment of students, and two new buildings had been erected, one of them, Wingate Memorial Hall, as the result of efforts set on foot by Professor Taylor himself. But he quickly saw that students and buildings alone could not assure the safety of the College nor even any permanent progress, nor any rank among institutions of learning. He laid his hand at once upon the vital need and took prompt measures to supply it. By the end of the year he had matured his place, and calling around him a few wise counsellors, he organized a campaign for an increase of the endowment fund and prosecuted it so wisely and so vigorously that by January, 1886, and mainly by his own personal efforts, he had raised the endowment to $100,000 and assured the life of the College for all time. His administration of affairs as Chairman of the Faculty displayed such qualities of leadership and gave evidence of so high executive ability that at a called session of the Board in November, 1884, he was unanimously elected President of the College.

The new President found the College financially safe and fairly prosperous. But he was not content. Great visions urged him onward; so that movements were soon begun for enlarging the student body and general equipment, improving the buildings, erecting new ones, and increasing the invested fund. These efforts were so wisely directed and so well sustained that each passing year witnessed a vigorous and healthy growth in all directions.

Dr. Taylor's administration marked a distinct epoch in the life of the College, and of Southern education as well. For it advanced Wake Forest to the forefront so rapidly and so gloriously that the schools of all denominations and of none, in this and other States, felt the quickening impulse, and the whole South thrilled with a new intellectual life.

For nearly a quarter of a century this man's life has been the central force at the College. His spirit has pervaded its every department. Teachers and students alike have felt his inspiring and uplifting presence. He has treasured the spirit and traditions of the past, and yet has kept the school's policy skilfully adjusted to all the legitimate demands of the present. He has created the schools of Law and Medicine, and regenerated the department of Science; he has doubled the number of students, and increased the faculty from eight to seventeen professors, with seven assistants; he has secured the rection of three new buildings, and multiplied the endowment fund five-fold. He has rallied the North Carolina Baptists to the support of their College, given them an institution worthy of the denomination, and brought them to feel that it is their own. He has combined in himself the wisdom, patience, and courage of Waitt, the fine culture of Hooper, the gentle dignity and lofty character of Wingate, and the splendid enthusiasm of Pritchard to a high degree, and has so impressed himself, though all unconsciously, upon the Baptist State Convention that he has long worn the unsought crown of leadership among his brethren.

Recognizing these facts, we desire to express and preserve on record our profound and grateful appreciation of his high personal character and of his invaluable achievements for the College. We would also express the hope on our own behalf and on behalf of the great constituency which we represent that it may please God to give him life and strength for many years, that he may perform a still greater service to the institution in the new department of labor which he has agreed to undertake. We would record, furthermore, our proud conviction that in giving Wake Forest a place and standing among the best denominational Colleges of the country, he has at the same time written his own name large among the great college presidents of the age.

R. T. VANN.
J. C. SCARBOROUGH.
J. W. LYNCH.

THE BRITISH CHAUTAUQUA.

BY A. T. ROBERTSON, D. D.

This institution is patterned to a certain extent after the American Chautauquas, but it has features of its own. It runs through August only and uses the buildings of the University College at Aberystwyth, Wales. Hence the accommodation is limited to several hundred at a time, but they come and go. Aberystwyth is one of the famous Welsh seaside resorts and is in the midst of lovely scenery. The air is delightful and the social atmosphere is charming. The minimum of lectures is a feature with excursions to places of interest. Those who come do so at their holiday seasons and must have rest also. The Free Churches support it chiefly. The common resistance to the priestly pretensions of the Church of England makes it easy for the non-conformist churches to co-operate in many things. The Baptists really originated the movement here and it is mainly managed by Baptists now, especially Mr. Percy Webb, Miss Beatrice Webb, and Rev. John Brodford. But the speakers represent all the non-conformist evangelical denominations. It was my duty to make one address and deliver one of the Chautauqua sermons.

The British know how to rest better than the Americans. They have learned the art of repose, of work with less noise and hence live longer. We can learn much from our English forefathers on the art of living.

Prof. James Moffatt had left the Chautauqua before I arrived, but it was a great pleasure to meet and hear Principal A. E. Garvie, Rev. James Strachan, Rev. Thomas Stevens, Rev. Thomas Williams, Rev. Dr. Morris, of Aberystwyth, and other active Christian workers. Wales is a joy to see. The Baptists have reaped mightily from the recent revival, some forty thousand additions.

We sail September 13 from Liverpool and shall have a few days at my father's home at Cool Spring, Iredell county. And then to Louisville and the coming session of the Seminary. I am wondering how many men North Carolina will have this session at their own Seminary, for the Seminary at Louisville belongs to the Baptists of the South and so to North Carolina just as Wake Forest does to North Carolina. At least 25 North Carolina men ought to be in Louisville October 1. The churches ought to see to it that the young men come. May God bless and guide President Poteat at Wake Forest. He has great predecessors, but he is in every way the man for the place. He made a noble address at the Baptist World Congress.

Edinburgh, Scotland.

A CALL TO THE MOUNTAINS.

BY A. E. LOVE, PASTOR AT HENDERSONVILLE.

"Get thee up into the high mountains," said Isaiah.

The great majority of Christian people are living in the low-lands of Christian experience and breathing the miasma and malaria of sin and worldliness. They are subject to chills and fever: first cold, then hot. One day they are filled with hope and are willing to undertake great things for God, but the next day finds them in the valley of despair. Most Christians are longing for a higher spiritual altitude where they can breathe a purer spiritual atmosphere and get a clearer view of Divine things. Are there any such altitudes where the atmosphere is pure, the outlook broader and the vision clearer? There is a little poem, which put in prose tells us that a man born in the low-lands and reared in the swamps conceived the idea that there must be mountains somewhere: places where the atmosphere was purer and the outlook broader. He longed for such a land and began to talk about it to his friends and neighbors, but they laughed him to scorn. No one would volunteer to go with him in search of mountains, so he went alone. Days, weeks, months and years rolled by and still he had not returned. The people said that he had no doubt died of hunger, or had been devoured by some wild beast of the forest. But one day, to the surprise of his old friends, he appeared again in their midst, loaded down with fruits and flowers from the mountains, and falling on his knees, with his hands and face lifted toward the mountains, he cried: "There are mountains! there are mountains!" and thus he passed away.

The inward longings of the soul for spiritual mountains is a prophecy that there are such mountains. God has never yet created a yearning in a soul for the satisfaction of which He has not made ample provision. But that does not mean that every such yearning shall be satisfied any more than it means that every one who would like to go to the mountains will be taken up by the Lord and placed on some high peak. The longings of anxious hearts for higher religious experiences is an evidence that God has such experiences in store for them, but all who enjoy those experiences will have to climb the mountains. There must be such mountains: there are such mountains. How do I know? Because my own soul is longing for a broader vision and a purer spiritual atmosphere. It cannot be that a soul which longs for life on the mounntain-tops with God is destined to dwell forever in the low-lands of Christian experience. It cannot be that heavenly aspirations will be forever baffled. It cannot be that a soul which longs for a cloudless day must forever dwell in the shadows. The door to the cage will ere long be thrown open and the long imprisoned spirit will be set free. It cannot be that those who hunger and thirst after righteousness shall never be filled. There are mountains, spiritual mountains! Through the mists I see their lofty peaks. Now and then I get a whiff of the heavenly breezes which are sweeping down their craggy sides. Faith spans the distance and discovers on the highest peaks of the city of our God. There are mountains. Tell the glad news to those who are sweltering in the low-lands. Bid them come to the mountains and breathe a pure atmosphere and get a glorious view of God's beautiful world. There are spiritual mountains. Tell the glad news to those who are groping in the valley of sin and worldliness. Bid them get up out of the swamps and ascend the mountain peaks of Christian experience and breathe the pure air of heaven, and get a view of the world which Christ died to save. With such a view and with such an experience Christians will go to work for Christ, and the salvation of lost souls, as never before.

EXPOSITION OF THE EPISTLE TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

[The following analysis of and comments on the Epistle to the Romans are made out from the lectures given at the Midsummer Meeting at Jackson Springs, June 28-30, 1905, and are furnished for publication by special request of parties who heard them. In reading what is here said, the Epistle should lie open before the reader, and the eye should refer constantly to the text of the Epistle itself.—W. R. C.]

Paul's Introduction—1: 1-17.

This introduction consists of three parts:

1. The salutation vv. 1-7. Here the apostle gives his favorite title for himself, viz.: "Servant of Jesus Christ." The word for servant is the strongest that he could get, and means not a hired servant, or a temporary servant, but a bound servant, and one that belongs forever to his Lord for anything that his Lord may lay upon him.

After thus describing himself, the next thing is to describe his work. He is called to be an apostle, and in this apostleship he is separated to the specific work of the gospel. Several things of interest and importance about this gospel are mentioned. (1) It is of God. It is a plan which he has had in mind, and which he has been unfolding for ages past. (2) We have some account of this unfolding process in the Old Testament Scriptures. (3) This gospel has to do in a peculiar way with his Son—that Son who is at once human and divine. He was "born of the seed of David, according to the flesh," but there was more in him than could be accounted for by his human ancestry. Even though we trace that back to Israel's greatest king—David. That inherent spirit of holiness which was ever present in him, and the great miracle of his resurrection set him before the world as the Son of God in a unique sense and in a most unmistakable way. This wonderful person, who is both the Messiah of the Jews and the Lord of the Christians, constitutes the sum and substance of my message. It was through him that I received the favor of God to become a Christian, and it was through him also that I received my commission as an apostle, which commission is a universal one, and thrusts me forth as God's embassador to all the nations. This leads me to turn my attention to you that are in Rome, for you are among those "beloved of God, called to be saints." I send out to you, then, the double greeting of grace and peace "from God, our Father, and the Lord Jesus Christ."

2. His thought and purpose as to the Roman Church. vv. 8-15.

He had heard many good things about them which made him profoundly grateful, and he was constantly praying to God that he would open the way for him to visit them. His purpose in desiring to visit them was a two-fold one: (1) That he might do them good in imparting some spiritual blessing to them; and, (2) that they might do him good by refreshing and comforting his spirit in the midst of a faith that was spoken of throughout the world. Besides this earnest desire on his part, the very fact that he belonged to Christ placed an imperative obligation on him to preach the gospel everywhere. This obligation touches every class—high and low; wise and foolish—and is as binding as the tie of life itself, for in Christ there is no longer any such artificial distinction as "Greek and Jew, circumcision, barbarian, Scythian, bondman, freeman." (cf. Col. 3:11.) From every standpoint, then, both from voluntary desire and longing on my part, and from the necessary obligation which the gospel, in its essential nature, places on me, "I am ready to preach the gospel to you that are in Rome."

3. His text: Vv. 16:17. It required heroic faith to attack the strongholds of wickedness and the organized powers of darkness as they were seen in Rome, but Paul did not hesitate or falter for a moment. He was sure that the gospel which had been committed to him was amply sufficient to meet any situation, even the hoary-haired forces of evil in the great city of Rome. Whatever may be the situation, the gospel is God's power for dealing with it unto salvation. There are two words for power. One is our word dynamite, which means inherent power, or, we might almost say, stored up power; the other word is our word energy, which means the attribute or faculty of power in operation. On first thought we might expect the second of these words to be used here where the gospel is spoken of as God's power unto salvation, but not so. The apostle uses the word for inherent or stored up power, because his thought seems to rest on the inexhaustible source rather than on the process. In the gospel we see the infinite resources of heaven turned toward the specific work of saving men from sin. It is as if God himself, as the very fountain of life, were gathered up into a great storage battery, and the gospel were the medium through which this life-giving power were brought into contact with human need and sin. "I am not ashamed of the gospel, for it is the power of God unto salvation."

In this brief sentence" (v. 16) says Stifler, Paul has packed three rich facts: First, the effect of the gospel—salvation; second, by the extent—it is world-wide, to "everyone;" and thirdly, its condition—faith in Jesus Christ.

It will be our purpose to trace out in a few papers the apostles wonderful unfolding of this theme as he proceeds to show the great need of salvation, how God richly and abundantly supplies this need in Christ, the abundant sufficiency of the salvation which God has provided for time and eternity; how it is to be appropriated, and the gracious effects it produces in the life.

Questions: (1) How does Paul describe himself, and what does he mean by it? (2) Name and describe his specific work. (3) Discuss the two sides of Jesus' nature as suggested here. (4) Why did Paul wish to vist Rome? (5) What is suggested by the word "Power" in v. 16? (6) What three facts contained in v. 16 are pointed out by Stifler?

Ordination.

At the request of the Worthville Baptist Church, Worthville, N. C., Bro. Joseph M. Trogdon, a member of that body and in the vicinity of which he was reared and educated, was ordained to the gospel ministry on Wednesday, August 16th, 1905. The sermon was preached by Bro. J. M. Hilliard, the prayer of ordination was led by Bro. W. A. Strickland, laying on of hands by the presbytery, assisted by the deacons of the church, and the charge to the candidate was led by Bro. W. H. Eller. Benediction by the candidate.

W. H. ELLER, Clerk.
J. M. HILLIARD, Moderator.

The guardian angel of life sometimes flies so high that we can not see it—but he is never too far away to see us, and will at the proper time be over us.

"Speak out in acts; the time for words has passed, and deeds alone suffice."

THESE WORDS ARE TRUE.

"Eis Kurios, Mia Pistis, En Baptisma."

BY W. B. HARRELL.

They are Greek words, dressed up in English letters, and they are true words; meaning just what the Apostle Paul intended them to mean, when they are not tampered with, and made to convey another meaning (by men of little conscience and less religion), but who have a purpose to serve.

Paul wrote these words to the Lord's people at Ephesus—"eis kurios, mia pistis en baptisma." (Eph. 4-5.) "One Lord, one faith, one baptism," (that is) "one immersion." This is the real definition, rendered in English.

A professor of the Greek, in one of our American Colleges, was traveling in Europe last year, and among other places visited, he went to Athens and had a pleasant conversation with the King of Greece. Having occasion to ask him, "What does the Greek word "baptisma" mean, in his native tongue?" the King at once replied: "It means immersion, dipping, or plunging."

He was asked "If the word ever has other meanings beside these; "sprinkling" or "pouring," for instance?

"Never," replied the King. "We have "rhantidzo," to sprinkle, and "cheo" to pour, but never is "baptidzo" used for these; only for "immersion or dipping."

And what do the learned men of all parties say about this much controverted word?

There's Dr. Abbott, who is a very learned Presbyterian Elder, and whatever else he is in his vagaries about the scriptures, in some things (and, maybe, if he was fully understood we'd know him better), he has this to say about the Baptists and the Greek, that "the Baptists have won the controversy," we must admit, "in regard to the meaning of the Greek and 'baptidzo,'" said he, "to dip, plunge immerse," and "immersion" is its proper derivative.

Away, then, with all "modes of baptism," for modes of baptism are, really, only "modes of immersion."

If something else than "immersion" is used for baptism, then it never can be a "mode of baptism" (see this?), and for the plain, common-sense reason that "pouring and sprinkling" never can mean to "bury in immersion or baptism." The most rabid and bigoted and hide-bound Pedo-Baptist one ever saw wouldn't go "down into the water" to help a poor soul simply to obey the Lord, for he don't believe Christ ever commaded it (or says he don't).

He will, sometimes (when parties cannot be persuaded otherwise) consent to be persuaded himself into the water (?), and he will (after a fashion) immerse them, but not until the aforesaid preacher has used all his arguments to convince the others that it is not necessary to immerse anybody at all; of course not, no. The preacher who don't want to "go down into the water" at all (as was witnessed by this writer on one occasion), "finds a hard road to travel," to use a familiar phrase.

The great crowd stood on the bank of the stream. The preacher led a young lady convert down into the water one Sunday morning at "Red Springs," and, requiring her to kneel down till the water reached her breast, he getting behind her, ducked her head with his hand on the top of her head till the water flowed over it, saying, as he did so (without formula): "I do this to satisfy your conscience!" Then, dipping up some water in his hand, she still kneeling, he said: "I baptize you in the name of the Father the Son, and the Holy Ghost. Amen!" "This is to satisfy my conscience!" (I didn't know that he had any) and the young lady, after that performance, was left to make her way out of the water to the bank the best she could.

I felt so outraged and indignant at the entire proceeding, as he walked out (shaking his garment), saying, "What a wet mess this is!" I felt like gathering up a stone and let it fly at him. A shame to the ministry that he was! And to treat a young lady in that way, too.

Dr. Talmage, in the East, when traveling, found a man who believed in Christ with all his heart; and, as it was near the river Jordan, the man wished to be baptized like Christ was, and Dr. Talmage knowing, as a scholar, that was done by immersion at the hands of "John the Baptist," led the Syrian down into the water and "buried him in the liquid grave," saying, afterwards, "It was the happiest moment of his life!" And why? Ah! because he was gladly and willingly doing his own duty himself in baptizing a believer, in symbolizing the burial and resurrection of His Lord and Master and in the act of helping a poor heathen do the same.

Never before, perhaps, had Dr. Talmage felt so fully in accord with Christ's word as when he and that native Syrian, like Phillip and the Eunuch, went down together, both obeying the Lord; both being ready to serve Him.

One may say "immersion is not salvation" (for salvation is before baptism"); even so; but this writer shall never forget the joy that filled his heart the day he was "buried with Christ in baptism" in the little creek behind "Bethel Church," in Chowan County, N. C., by Rev. Q. H. Trotman, on the 15th of March, 1851. Never! Never! I shall go to heaven with that joy still in my heart.

Dunn, N. C.

Dr. Barron.

To the Editor of Recorder:—I cannot forebear expressing my sense of a great personal loss in the death of Dr. Barron. Three times in the last two years he has been in this community in evangelistic work. First at Bainbridge, Manchester—my old charge—where he held one of the most successful meetings in the history of the church. Then with Dr. Hutson at Pine Street, and later at the Second church, aiding Dr. Smith.

It fell to my lot to be much in his company, and to listen to the sweet gospel story that he told so well and so effectively. His spirit won my soul, and bound me to him in a bond never to be broken. I shall miss him, yet cannot bemoan him, for his is the happiness of the truest saints. Allow me to say that you have honored yourself and paper by the noble article in last week's Recorder in which you have so befitingly and charmingly delineated his splendid character. That is a worthy encomium to a most worthy man.

I thank God his noble church gave him this last trip—this brief respite from his long toil—before his departure. It was as if they were preparing him for his final journey. I am grateful also that God let him live to come back to greet his loved ones ere He took him. I shall cherish his memory, and count it an honor to have been his friend and to have received his friendship.

W. T. DERIEUX.
Richmond, Va., August 28, 1905.

Enon Chapel Church.

I have been pastor of this church for eleven months at a salary of $100. Last Sunday, September 3. They recalled their present pastor at a salary of $150 for the coming year. The expense of the present year is well paid.

Our revival meeting will begin Wednesday before the first Sunday in October.

Yours for the Master,
E. C. ANDREWS.
Swansboro, N. C., Sept. 4, 1905.

An Interesting Letter.

Dear Brother Willingham:—I have just finished reading the last batch of tracts you sent me; and I am surprised that any pastor has ever thought tracts dull reading. I think I have not had more interesting literature in many a day. At a Wednesday night prayer-meeting recently, Solomon Ginsburg, our returned missionary from Brazil, gave us a highly instructive and captivating lecture, and I thought when I heard him what an immense thing it would be if all our churches could hear the returned missionaries tell about the work and its progress in their respective fields. Pastors, especially, must learn about the actual work in foreign lands if they are ever able to make missions real to their people. It is not practicable to have our missionaries visit the churches. It would pervert the purpose for which they are given a brief furlow. The tracts, then, are the next means of giving the information. I am sure no man can read the selection you are now circulating and fail to get a realistic conception of our Master's work in foreign lands. Do our brethren know what sources of information they can secure by writing a card to you for these tracts? Surely they do not, or every one of them would write for them and read them. A pastor may prepare and preach a great sermon on missions from any one of many texts of Scripture, and he may enforce God's Word by illustration and incident, but never can he make his sermons life-like and convincing till he puts the facts of missions with the Scriptural doctrine. The Acts of the Apostles in the New Testament field of mission doctrine and the Acts of these modern Apostles will emphasize and humanize the glorious Gospel just as the Acts of the Apostle did the message at the beginning.

There are several points about this mission literature I would like to mention did space allow. I will take only such as I can. First, the field. How real they do become when you read fresh about them. China, Japan, Africa, Brazil, Italy, Mexico and Argentina. Men are not moved to send the Gospel to the arctic heathen in some far-away, unknown region. We must tell them of the men and women who are there, and the country and people to whom they are giving the Gospel.

Another very helpful fact made prominent in these tracts is the hopefulness of the missionaries. Not only a bright, strong expression of faith in God that He will accomplish that whereunto He has sent them with His Word, but an enumeration of achievements that are already a part of the fulfillment of this sacred promise. The changes favorable to the cause that have taken place in China within the lifetime and service of Dr. Graves are simply wonderful. And the providences of God that have gone along with and before the missionaries are recognitions of their mission by the God of nations. Of these every pastor ought to be familiar. Many of them are grapes of Eschal.

Still another of the good things to be learned from the tracts is the opening promise of natives who will, ere long, be prepared in sufficient numbers to take up the evangelization of their own people. Toward this every intelligent missionary has looked, and for this they all have prayed. Our missionaries are the van-guard of the army of the Lord. To the end that the people may have native pastors and evangelists' attention is now earnestly given to schools, printing, etc. The promise of Pentecost is not in the revival at home where our children and neighbors are converted, but it is in the far-flung purpose of God to bring about the day when all these nations shall hear, in their own tongue, the glad tidings of salvation.

Please put my name on your mailing list for tracts and send me every new one issued, and, besides, send me, please, a package to be put into the hands of all our church members.

Ever yours affectionately,

F. C. McCONNELL.

Kansas City, Mo., Dec. 29, 1904.

P. S.—The leaflet by Miss Fannie Heck entitled, "The Entrusted Letter," is one of the most apt and heart-searching leaflets ever written. Every Baptist ought to read it. Who of us holds the enclosed draft and promise while he to whom it was sent perishes?

From Pastor Lane.

In February I gave up my Valley church, and so have one vacant Sunday, as I have taken no work in its stead.

At Oak Level we have completed our church building and formally dedicated it on the third Sunday in June, Bro. P. Oliver preaching the dedication sermon. On the fourth Sunday in July we began a meeting of days there in which Bro. W. H. Wilson did the preaching after his arrival on Tuesday. Brother Wilson did some of his best preaching, and there was considerable interest, but no professions and no additions to the church. There was one renewal.

On the first Sunday in August we began a meeting at Goodwill. Bro. F. N. Day assisted me here. It rained nearly every day and night, but we kept right on, only missing one service, and the preachers and one brother went that night. As a result of the meeting, thirteen were baptized at the close of the meeting and one joined and will be baptized later. On the last day of the meeting a collection was taken for the Orphanage amounting to $10.25.

On the fourth Sunday in August the writer began a meeting at Bethel church. Bro. J. B. Johnson, the pastor, did not arrive until Tuesday. We had many drawbacks here which discouraged us very much, but there were two professions and one addition to the church—the first in four or five years.

Bro. B. K. Mason is to assist me at Walnut Cove.

Your brother,

J. L. LANE.

Summerfield, N. C., Sept. 7, 1905.

From Elder F. M. Jordan.

Dear Recorder:—Last Sunday we closed a glorious revival meeting of two weeks at old Cathey's Creek. Bro. James Plemmons, of Buncombe County, was with me the last week and did some good, faithful preaching.

Sunday I baptized seven in Cathey's Creek in the presence of a vast congregation, thought to be five hundred people. Backsliders were reclaimed, and many had a restoration of the joy of salvation, two restored and five received by letter, making an addition of fourteen.

I have been in meetings most of the time, day and night, for six weeks, and in these meetings have baptized thirty-six believers.

In August I was in a nine days' meeting in South Carolina; preached day and night. I found that the people believed anything, everything and nothing. So I preached three doctrinal sermons, and baptized three Methodists, and could I have remained another week, think I would have baptized pretty much the whole Methodist society.

An attempt was made to take me out of the pulpit, and out of the house, and kick me out of the community, but the attempt failed. The last night of the meeting a crowd gather to cut up my buggy, but some friends found out their purpose and prevented them. So we had a lively time and waked up the whole country.

The great doctrines connected with baptism and communion ought to be kept more prominent before the people, and salvation all of grace through faith in the blood of Christ.

"For ye are all the children of God through faith in Christ Jesus." (Gal. 3:26.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

I am still fighting the whiskey curse with all the powers of my soul; the backbone is broken in this county. The solicitor said to me at our courthouse last week: "You have done more to break up the whiskey curse in Transylvania County than every man in it." And yet, I have been criticised, snubbed, cursed and abused more than any or every other man in the county. I am proud of my record, and am coming out at the big end of the horn, while my enemies, and the enemies of truth and righteousness, are in the little end nearly squeezed to death.

I never was so tired and worn, but there is so much to do to save the people morally and spiritually that I don't know how even to stop and rest.

F. M. JORDAN.

Calvert, N. C.

Pine Forest and Severn.

Beginning the third Sunday in August, Bro. H. F. Stephens, now a student of Wake Forest, conducted a few days' meeting at Pine Forest Baptist Church. I had been on the field little over two months and was hardly well acquainted with the people. Brother Stephens did the preaching, and did it well. We all became greatly attached to him during the five days he was with us. There were seven or eight professions of faith and one or two renewals. Strange to say, all the converts were grown men and women. There were only two that joined the church, as the community is largely Methodist. The church was greatly revived, most of the members doing personal work during the meeting. Our meeting closed somewhat abruptly, as fodder pulling came on and called the farmers to their fields.

The church was very generous and gave me the first Sunday in September for a vacation day, as I had been with them and worked several days without rest.

Leaving Pine Forest Friday evening, I reached Severn Saturday at noon. Saturday and Sunday I tried to prepare the way for earnest and definite work. Bro. J. D. Larkins, of Henderson, came to assist me in the meeting, arriving Monday evening. Brother Larkins did the preaching. His power as a preacher of the gospel needs no commendation from me. All who heard him were delighted and edified. As a result of the meeting, I baptized twelve the following Sunday. All the converts were regular attendants of the Sunday-school except two.

Our church is in good condition for work. After a few days vacation I am back on my field at work again.

JESSE McCARTER.

Severn, N. C., Sept. 12, 1905.

A Great Meeting.

Whenever I get a chance to go over into the "garden spot"—Northeastern Carolina—I go. Old Bethel, in Perquimans County, was my last delight. Here in the graveyard rests the dust of the father of the late Dr. Thomas Skinner. Near by is the grave of Martin Ross. The church building seats nine hundred. It was built by Col. Skinner and a few helpers in 1839. Here Quintin Trotman, the eloquent and masterful, preached for twenty-seven years. The situation is almost midway between Edenton and Hertford. The old church has suffered much in recent years by many of its strongest and most active men moving to the towns and cities. For more than a year Rev. J. W. Rose has been the judicious, earnest, tactful pastor. Old debts have been paid off, new improvements made, and three additional deacons elected and ordained the second day of the meeting, which began September 5th. The crowds came. The great galleries filled. The people heard with great earnestness. I preached only seven sermons, six of which were distinctly doctrinal. This may seem strange, but the conditions demanded it. The minds of the people were confused by plausible but erroneous teaching on the design of baptism and the work of the Holy Spirit. When they saw the truth, the evidence of a great work of grace was manifest, and as many as sixteen men came forward for baptism at one invitation. Pastor Rose continued the meeting over Saturday and Sunday. Sixty joined the church, fifty-five of whom were baptized on Sunday. I am convinced we need more doctrinal preaching in our protracted meetings.

CALVIN S. BLACKWELL.

Norfolk, Va.

In and Around Reidsville.

The Reidsville Baptist Church having voted their pastor, Rev. W. R. Bradshaw, a month's vacation, he and his family are spending the month of September among the people of his former charge near the mountains. Brother Bradshaw received three excellent members into the Reidsville church just as he was leaving for his vacation.

To the regret of his many friends, Dr. Rowe and his family have moved back to Greensboro.

Rev. W. R. Bradshaw aided the writer in an eight days' meeting at Sharon, ten miles from Reidsville, in the month of August. Five united with the church. The people were much pleased with Brother Bradshaw's strong, earnest sermons, and will be glad to have him preach at Sharon again.

The writer recently closed a good meeting of eight days' length at Fairview, seven miles south of Reidsville. Rev. J. J. Adams, of Caswell County, did most of the preaching, and did it well. Brother Adams sings well, and was also very helpful in this department of the work all through the meeting. Six persons were received into this infant church during the meeting. Fairview takes twelve copies of the Biblical Recorder and ten copies of Charity and Children. The pastor feels that these papers will assist him in training the membership and in making them efficient workers for the cause of Christ. I have only been pastor at Sharon and Fairview since the first of March. In going my pastoral rounds I have heard many kind things said of the former pastor, W. H. Wilson, under whose labors Sharon and Fairview churches were in the main built up. Indeed, the writer feels that in the good meetings recently held with these two churches he is, in part, reaping the harvest of seed sown by Brother Wilson.

The writer has recently baptized four at Vandola, and ten others have been received whom he expects to baptize in the near future. Rev. P. O. Soyars aided me at Vandola. The people were much pleased with Brother Soyars' preaching. Brother Soyars will return to Richmond College this fall.

I have just returned from my monthly appointment at Ruffin. This little church has been greatly reduced by the removal of its members to other parts of the country, but the few who remain are faithful and are doing what they can to hold the fort. Brother Bradshaw has promised to aid me in a meeting at Ruffin soon.

Brother Harrill, of Thomasville, is to help me in a meeting at New Friendship, beginning the fourth Sunday of September.

F. H. JONES.

She who forsees calamities suffers them more than twice over.

News Notes.

....Elizabeth City, now under prohibition, will vote on the Saloon question October 9.

....Those coming to the Sandy Creek Association by rail will be met at Bear Creek. Please notify Mr. Ira Phillips, Bear Creek, N. C., R. F. D. No. 1.—J. L. Smith, pastor.

....The South Carolina Baptist—now the Baptist Review—has raised its price from $1.00 to $1.50. It was evidently necessary. In fact, $1.50 a year is yet an experiment with us.

....President Brewer writes that Franklin Female Seminary had the best opening in its history. "At the close of the first week there are almost one hundred present—ninety being music pupils. We have had to add another teacher to our music faculty."

....We are glad to say that Mrs. J. A. Campbell is recovering from illness. In the great work of her husband she has had a large share, freely spending her life in the schoolroom as well as affording him every encouragement in his labors and sacrifices.

....Now that the fall has come we expect delinquents on whom we have waited all summer to pay up. Carrying 10,000 names we must be very watchful of our list. The margin is so close at $1.50 per year that 2,000 delinquents could cripple us sorely. Look at your label.

....Our readers will be glad to know that Mrs. T. H. Briggs, so long connected with our Woman's Work, and always an active force in the Raleigh First Church, has recovered from her long and serious illness. It is widely recognized in Raleigh that her presence in the world is a blessing.

....The Montgomery bequest of ten thousand dollars to William Jewell College has been paid to the treasury. This bequest is to be used partly for the training of young men for foreign fields. Gid T. Miller, of Clay county, increases his gifts to three scholarships.—Word and Way, Missouri.

....Pastor E. J. Harrell writes: "The West Chowan Association meets with the church at Hebron, four miles from the depot at Woodland, October 24-26. Persons coming by rail will please notify J. P. Griffin, chairman committee, Woodland, N. C., what day, and whether by Boykins or by Kelford, they will come."

....Elder M. P. Hunt did fine work as District Secretary of our Boards for the region West of the Great River. But he yielded recently to the call of the Shepherd's Heart, and is now pastor of his former flock——22nd and Walnut, Louisville. The world and the church honors a minister that longs for the pastorate.

....Wadesboro breaks the line and goes over not only to bar-rooms but also to distilleries. There is an impression that the election was not conducted—being in the charge of advocates of saloons—as it should have been. Wadesboro will learn better. When she has paid the lives of twenty of her sons and the happiness of as many homes, Wadesboro will wake up.

....Pastor K. C. Horner, of Troy, N. C., writes: "The Montgomery Association convenes with Forks of Little River Church, October 12, 1905. We cordially invite our 'traveling' brethren to visit us then. If you will notify the writer in time, arrangements will be made to meet you at Star or Troy, on the A. A. R. R. Please take due notice and govern yourselves accordingly."

....Bro. A. P. Sorrels writes: "The Green River Association will convene with Bethel church Wednesday, September 27th. Leave train at Glenwood, two and one-half miles from the church. Notify A. L. Brigh, Nealsville, and he will see that you get conveyance from station to church."

....We acknowledge the courtesy of the following invitation: "Mr. and Mrs. William Marshbanks announce the approaching marriage of their daughter, Hildredth Huetokah, to Rev. Augustus Alexander Martin, on Tuesday, October the third, nineteen hundred and five, Mars Hill, North Carolina."

....Delegates and visitors to the Pee Dee Association, which convenes with the church at Red Hill October 19th, will be provided with conveyances from Polkton, N. C., if they will write D. H. Braswell number of delegates and visitors by October 10, 1905. D. H. Braswell, Polkton, N. C., R. F. D. No. 2,

....Thomas Dixon, Jr., scored a great triumph in his play—The Clansman—at Norfolk upon the occasion of its first appearance. The great crowd fairly stormed him and his company with applause. His play is an offset, so he declares, to Uncle Tom's Cabin. Then it should go North, not South. Uncle Tom's Cabin needs no offset in the South.

....Once upon a time we pointed out that another Theological Seminary was rising in Baylor University, Texas; and promptly did we receive most weighty denials from the men in charge. But the last Western Recorder, published under the shadow—but not in the light of—our Seminary at Louisville, encourages the Baylor enterprise to become a full-fledged Seminary.

....We appreciate the following note from Missionary George W. Greene, China: "The Recorder continues to be, as always, a great joy in that it brings us the news from the brethren and the work in the dear home State. Besides this, in all my reading of the Recorder, I think I have never known it so full of articles of high excellence, theological soundness, clear and striking views of the meaning of Scripture, and practical religion."

....The American lady who spent eleven months in company with the Empress Dowager of China, reports that she is one of the gentlest, most refined and able women that she has ever known; and, moreover, although she is nearly seventy, she is really a handsome woman appearing without "outside assistance" to be about forty. We judge that Americans are quite as ridiculous in their prejudices against the Chinese as they are in their more justifiable ignorance of us.

....Pastor F. D. Hale is aiding Brother Hilliard in a meeting at Green Street, High Point. George Stuart has just closed a very successful meeting in High Point, in which hundreds of people professed faith in Christ Jesus. We feel sure that Brother Hilliard will have a great meeting. He has the best help in Brother Hale and his own faithful church. Few towns can have so many good meetings as High Point. We wish for the greatest blessings upon this meeting.

....Doctor W. R. Gwaltney recently completed his seventieth year in the prime of his usefulness. Few records can compare with his. He attributes his strength and vigor to the grace of God. On behalf of the entire brotherhood, to whom he is known as well as any man amongst us, we give him greetings and wishes for many more years of blessed service. There is not an honor within the gift of the denomination that his brethren would not gladly confer upon this noble veteran of the Cross.

....In his lectures to the Raleigh Tabernacle, Dr. W. O. Carver came up to and surpassed the high anticipations of those who had heard of his attainments. He expounded Missions and Missionary life and Doctrine with great vigor and from every point of view. Whether in exposition of the Scripture or in analysis of international and national conditions, he was equally at home. We cannot doubt that his Chair means tremendous uplift to the mission cause throughout our ranks. A preacher trained under him must be a missionary preacher.

....Brother Street writes: "Meeting at Mill Creek Church, Rev. G. T. Watkins pastor; thirty-five or forty conversions; thirty joined the church. Providence church, Rev. Gordon pastor; thirty or thirty-five conversions and twenty or twenty-five additions. Bethel church, Rev. P. H. Fontaine pastor; Brother Fred Day did the preaching; fifteen or twenty conversions and twelve or fifteen additions Holloway's—preaching—station, Rev. James Barrett preacher; fifteen or twenty conversions, and fifteen gave their names to join different churches. Writer attended all of these, more or less."

....Dr. J. B. Hawthorne comes out in an open letter to Dr. W. W. Landrum inquiring of him concerning certain criticisms of the Baptist Congress. The negro question and the doctrinal question figure in the letter. Moreover, he calls upon Brother Landrum to say whether the prominent American Baptists were not conspicuous by their absence—which gives Dr. Landrum the opportunity of his life to score one certain editor who has from the first been conspicuous by an attitude toward the Congress that speaks not at all well of the space between his eyes. By all means let us have the controversy. It will mean so much to Zion.

....Under the title, "How I Spent My Vacation," Pastor Gwaltney writes: "One week of quiet rest in the mountains, near Hendersonville, N. C. The second week I preached twice a day in Taylorsville, N. C. The Lord gave us a very gracious meeting. The pastor, L. P. Gwaltney, says it was the best meeting he ever saw in that place. I came home to my work one week and a half before the time which the church gave me expired. We are now beginning a series of meetings in our church here. Rev. A. C. Cree is aiding me. He made a good beginning last evening. He started off like he understood such work. We are praying for a revival from heaven."

....Pastor Wildman is planning for great improvement in the house of worship at Chapel Hill. Few preachers in the land have such fine ideas about the comforts and appearance of meeting-houses. We shall see great improvement in the house at Chapel Hill. Pastor Wildman has many strong workers in his church, and he will lead them in every good work. Chapel Hill is a very important church; there are about six hundred and fifty students already enrolled. Last year there were one hundred and fifty Baptist boys in the University, this year will find as many, no doubt, and our house of worship should be as attractive and comfortable as possible.

....The First Baptist (Tryon Street) Sunday-school of Charlotte, N. C., will have a "Home Coming" Sunday, October 15th. The morning and evening exercises will be conducted by Elder J. B. Boone and Dr. O. F. Gregory, former pastors. The Sunday-school exercises proper will be held in the afternoon at 3.30 o'clock. The superintendent is very anxious to send an invitation to every man, woman and child who has ever been connected with the Sunday-school, either as an officer, teacher or scholar. In order to do this it is necessary to have the present address of those who have removed from Charlotte. You are, therefore, requested to send your name at once to Mr. T. S. Franklin, the superintendent, who will be glad to send you one of the invitations. All visitors will be entertained, and if you expect to be present, please notify Mr. Willis Brown, the chairman, not later than October 10th.

....Pastor Mashburn, of Louisburg, writes: "Our meeting, with Dr. Wharton preaching, was successful almost beyond our expectations. We received fifteen for baptism yesterday and others by letter, with several others yet to join. The Methodist church also received fifteen on profession of faith, and several by letter and restoration. It seems now that there will be nearly or quite fifty accessions to the churches. I believe, however, the best result is in the great spiritual uplift that has come to our churches and people. There is not a family in or near Louisburg that has not geen greatly blessed. Later I hope to write more fully of this great meeting."

....The Conventional Year for Alabama Baptist recently closed. We have the following summary of contributions: "Contributions for all purposes for the year 1904-1905: State Missions, $14,639.67; Home Missions, $11,679.00; Foreign Missions, $18,039.51; Aged and Infirm Ministers, $124.61; Bible and Colportage, $20.58; Orphanage, $1,252.08; Ministerial Education, $460.29; Howard College, $412.63; Merrimac Church Building, $145.46; East Tallassee Church Building, $404.62; Tract Fund, $90.76; Sunday School Board, Bible Fund, $33.99; Church Building Fund, $458.50; Scottsboro School, $207.50; Healing Springs School, $295.08; Margaret Home, $5.89; Special Fund, $25.00—total, $48,295.17.

....Miss Kathrine A. Carl enjoys the unique distinction of being the first person from the western world in all history who has been received into the intimacy of the Chinese imperial palaces. Miss Carl painted four portraits of the famous Empress Dowager of China, and for nearly a year resided at court, attended all fetes, and saw the Empress Dowager, on terms of pleasant and intimate companionship, almost daily. She has written the story of her experiences, the first chapters of which will be published in the October Century, together with Miss Carl's portrait of the Empress Dowager, of which the original is now in the National Museum at Washington. Portrait sketches of the young Empress, the secondary wife of the Emperor, and other ladies with drawings made by Miss Carl illustrating scenes at court, will accompany the article.

....The Prudential Committee of the notable American Board (Congregational) has issued a declaration of principles in view of the acceptance of Mr. Rockefeller's gift. At the same time the Board reported a debt of $200,000. The eminent Dr. Washington Gladden opposed the declaration of principles—as he opposed the Rockefeller gift—and in the course of his argument he said that Baptist contributions had fallen per capita since Mr. Rockefeller began making his gifts to our Northern Boards. Brother Rockefeller is becoming not only responsible for the failure of all the oil companies, but also for all the railroads, all the politics, and the missionary and benevolent shortcomings of the entire United States. And yet, Bro. Arch. Johnson thinks he is a good man. Just by the way, we observe that Brother Johnson went over to Roosevelt and Rockefeller at the same time! We judge he is trying to wean a certain daily paper from himself.

....Bro. E. G. Usry writes from Oxford: "On the fourth Sunday in July we commenced a protracted meeting at Sharon, and closed the following Friday. The Lord was with us from the beginning. We had prayed for a great meeting, and expected it, and we were not disappointed. I have never seen members of a church work more earnestly, and all were made to rejoice. There were ten conversions; I have baptized eight, and expect others to follow. Bro. Herman T. Stevens, of Wake Forest, was with me and did nearly all the preaching. The pastor preached only one sermon during the meeting. Brother Stevens is an earnest and godly preacher, and we hope to have him with us again."

....Pastor Hall writes from Fayetteville: "I have just closed my first year at Fayetteville. Fifty-three have been received into the church, and more than $4,000 received. Last Monday we commenced the great task of erecting a Sunday-school and church building that shall be for the glory of God, an honor to the city, and a great rallying centre for the Baptists in this part of the State. We ask the prayers of the Baptists of North Carolina. Harmony and purpose characterize our people here. It has been a great year in the history of the church. They close without owing a cent. But to accomplish our work it needs sacrifice and labor, for we are not a wealthy people, but by the help of God are going forward."

....Pastor Hamilton was given twenty minutes to tell of his tour in Europe. He told of two days, one spent in Rome and the other in Evan Roberts' home. He said that in Rome the Methodists have a $400,000 building, a girl's school, printing house, etc. He felt humiliated at the poor show made by the Baptists. The visitors agreed that the Baptists needed $200,000 equipment and $3,000 was definitely promised by the visitors. We are to hear more of this. He was greatly impressed with Evan Roberts and the solidity of his work. Evan Roberts had just paid off a $1,250 debt on his home chapel and rejoicing was turned into a remarkable prayer meeting in which a number were converted.—Baptist Argus, Louisville.

....Pastor Hoke, of Asheville (West End), writes: "The work at West End continues to move smoothly on, though I have been sick with chills and fever these past two weeks and have not been able for duty. On third Sunday the pulpit was supplied by Brother Plemmons, of Kentucky, in the morning, and Brother Lawton, of Florida, at night. Last Sunday the brethren took charge and conducted the services. I hope to be able to preach next Sunday. Some think it strange that I am having chills and fever up here in the mountains; I think I must have brought them with me from Texas. They made me the sickest that I have ever been. The contract has been let, and work well on the way for our parsonage. It will be an eight-room, pebble-dash cottage, with electric lights, baths, etc. Will cost $1,400. It is to be finished by the 1st of November."

....Dr. R. J. Willingham, Secretary of the Foreign Mission Board of the Southern Baptist Convention, preached at the First Baptist Church Sunday. At the morning service, just as Dr. Willingham closed his sermon, B. Lacy Hoge, the pastor, stepped to the front and said: "I wish this church would raise $2,000 and build the Jackson Chapel in China where the Gospel may be preached by the missionary we now have on that field." He then asked those who would give for this purpose to name the amount they would give. Mr. F. S. Etheridge got up and made a short talk, and closed by saying: "I will give $500 toward building the chapel." Mr. J. H. Carmichael and W. J. Wood followed with a gift of $200 each. Then followed a number of gifts from $50 down to $1, but we have not the names of the givers before us. About $1,500 was raised on Sunday, and the balance on Monday morning. So Jackson Baptist Church will soon have a $2,000 building in China where the Gospel will be preached by their missionary. This church has only 270 members, yet in addition to this two thousand dollars, they have contributed liberally for other mission work. Their total gifts in one year are over $3,200.—Jackson, Ga., Record.

To the Churches of the Raleigh Association.

In the circular letter in reference to the one hundredth annual session of the Association, the following appears: "The next session of the Raleigh Baptist Association will convene with the Cary Baptist Church on October 27, 1905." It should read "October 25th." The churches will please notice the error, and appoint delegates accordingly.

J. C. BIRDSONG, Clerk.

Brother Mangum's Field.

Mapleville, N. C., Sept. 8, 1905.

As I have not written for a long time, I send you a few notes about my field. We have had a very successful year at all my churches. Several additions to the church at each point, with an increase in our pledges for missions. The brethren are talking of building a new house of worship at Castalia and the brethren are enlarging their house at Mount Olivet.

I had Bro. G. M. Duke with me in my meetings and he did much good, for he is wonderfully gifted in preaching the gospel. I have been with him eight weeks in his meetings and we had a large number of additions besides other good being done.

Brother Duke is the friend of young preachers. He has been very good to me, helping by his counsel and sympathy and in many other ways. Eternity will only reveal the good he has done during his long pastorate. He is filling a place in their hearts that will be hard to supply when he is gone.

I have given up my field in order to go to Colgate University, N. Y. I feel the need of more preparation to do my life work, so I will leave October 18th for the Seminary.

Sincerely,

P. D. MANGUM.

Notes From the B. U. W.

Our opening work for the session has taken shape, conflicts have been adjusted, classes in electives have been formed, and we are hard at it on the first quarter. Last session was a record-breaker; its enrolment numbered seventy-one more than that of any previous session. There are good prospects of passing last year's record, our present enrolment being ten ahead of that for the corresponding date of last session, with several other students who have engaged rooms yet to come in. Our registry shows one from Georgia, one from Florida, two from Mississippi, three from Tennessee, and four each from South Carolina and Virginia. The rest are from North Carolina, but they are none the worse for that. The general opinion is that we have the best looking lot of girls that we have ever had; and what is still better, they grade decidedly higher than ever before. As our excellent secondary schools multiply in number and get in their work, we shall expect the next two years to show still finer progress in this particular.

The girls in charge of the Y. W. C. A. and Mission Study Bands are already busy organizing their forces and laying out their work for the session. We had cause for great joy and gratitude last year over the results of this work among our girls, and are praying that the coming session may witness still greater blessings.

Miss Phelps has entered with vim and enthusiasm into the physical training of the students, and has awakened in them a lively interest in athletics which promises excellent results.

We have three places still open for boarding pupils in our buildings, and only three. It is not yet too late for some of our young women to decide the matter and take their places in our ranks for the current session.

R. T. VANN.

Kings Mountain Association.

The recent session which convened at Kings Mountain was unique in several things. The letters were not read, but a digest giving the state of the churches and the work done during the past year was read. There are thirty-six churches and more than six thousand members. There were two hundred and fifty-two baptisms during the past year, a gain of only eleven over last year. Two churches have no Sunday-school. We hope every church will report a Sunday-school at the next Association.

The digest showed a gain of $26.86 for State Missions, $2.16 for Home Missions, $46.06 for Foreign Missions, $90.49 for Orphanage, $8.15 for Ministerial Relief, $10.43 for the poor, $11.95 for Sunday-schools and a loss of $14.85 for Ministerial Education.

The Association gives less than one dollar per member to pastor's support, and less than twenty-nine cents each for all benevolence. The amount given for State Missions was less than seven cents each. It takes twenty-seven members of this Association to win one soul for Christ, and in some parts of the Association's territory one-third of the population are not Christians at all. Not more than one-fifth of the church members are in the Sunday-school. J. C. Gillespie, who read the digest of letters, and M. E. Parish made thrilling speeches on the spiritual condition of the churches. No more important discussion was heard in the Association. We have this suggestion to make: that next year the letters be forwarded to the committee on digest of letters at least one week before the convening of the Association, that the digest may be made and the delegates enrolled before the opening of the Association. Then the clerk could call the roll of delegates, mark those absent, and the digest can be read at once. It will work wonders for the Lord's cause. Let every Association that has been reading the letters try the digest one time, and they will see how important and helpful it will be. No one sleeps, but all repent of their small efforts and vow to do more. It is the spiritual feast for every Association that tries the digest of letters.

There were present the following visitors: W. H. Reddish, pastor at Gastonia; Mrs. J. D. Moore and Beeler Moore, also of Gastonia; D. P. Bridges, pastor at Lincolnton; A. Johnson, L. Johnson, S. F. Conrad; C. W. Salter, from South Carolina; M. H. Vestal, pastor of M. E. Church of Kings Mountain; Dr. Dickley, of the Lutheran church; J. M. Garrison, pastor of the A. R. P. church at Kings Mountain.

The report on Religious Literature was read by R. N. Hawkins.

The Temperance report called out many speeches, as the custom is. Several fine suggestions were offered.

C. W. Payseur read the report on Orphanage, which was discussed by A. Johnson and W. H. Reddish. These speeches were fine. Editor Johnson surpassed himself. A cash collection ($33.09) was turned into Brother Johnson's hands. The Kings Mountain Association stands by every denominational enterprise, but she loves the Orphanage best. The increase in the pledges was more than 50 per cent in advance of last year.

The mission work made some increase in all departments. J. V. Devenny read the report on State Missions. Brother Johnson never made a plainer speech to an Association. Last year the pledges amounted to $433.94, this year $462.77.

D. G. Washburn read the report on Home Missions. Last year the pledges amounted to $250.50, this year $317.36.

Special effort was made for Foreign Missions. M. E. Parish read the report. Last year the pledges amounted to $386.91, this year $428.

The Associational School is to be at Boiling Springs; J. V. Devenny is to give his time largely until the school is on its feet and in operation. A committee of five was appointed to communicate with the Sandy Run Association, which Association is expected to help support and patronize this school.

The Sunday-school work was discussed by S. F. Conrad. There is need of more effort along this line.

The work of Education was discussed by B. F. Falls, who is Superintendent of Public Instruction in Cleveland County. The report was an elegant one, and the Kings Mountain Association will continue to be a strong supporter of every denominational school in our ranks.

Carme Elam read the report on Ministerial Relief, and made an earnest plea for this important work. C. W. Payseur also made a plea for this work.

The Woman's Work is moving quietly forward. Mrs. T. J. Ramseur is the efficient vice-president.

On motion by M. E. Parish, the Association will have a report on this work hereafter.

W. P. Wilson read report on Ministerial Support, and urged the Association to go forward.

The next session is to be held at Beaver Dam Church, four miles west of Shelby. The Association will convene at 10 o'clock Thursday morning and close Saturday at 4 p. m. There will be no Sunday service—this is very good. A. H. Simms is to preach introductory sermon.

J. S. FARMER.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a modern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 90 Walton Street, Atlanta, Ga., and you will receive the free package and an illustrated book.

For Autumn and Winter Fashions write to Boggs & Buhl, Allegheny, Pa. for their Catalogue No. 57.

Home Circle.

Advice to the Husband.

Reams of advice are unloaded upon woman telling, instructing and admonishing her how to make home pleasant so that the lord and master may find comfort therein. So, then, why should not some advice be given to the said lord and master? For verily, there are more than one of them who make home mighty unpleasant. There is the man who does not realize that it takes money to make home pleasant. There is the man who does not realize that his wife needs recreation and outside amusement once in a while, so that she can continue to make home pleasant. There is the man who does not realize that silence and grumpiness and a grouch now and then do not make home pleasant. There is the man who does not realize, that children must be noisy sometimes and play and romp if home is to be pleasant to them.—Philadelphia Telegraph.

Old People Not Useless.

An old man sitting in an armchair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful member of society.—The Advance.

My Old Kentucky Home.

The following story is vouched for as reliable. The famous song, it is stated, was written by Mr. Stephen Collins Foster, a New Yorker, who in the early part of the 40's, together with his sister, came to Kentucky on a visit to their uncle, Judge John Rowan. Judge Rowan lived about half a mile from Bardstown, in Nelson County, on a large plantation, where his father settled on emigrating from Pennsylvania in 1783. The large brick house that was built in 1810 is still standing in a good state of preservation, and is now owned and occupied by some of the Rowan heirs, who also own the adjoining plantation.

This lovely home, as its name implies, is on a hill overlooking the city of Bardstown. The house is built on the colonial style, with a large hall running through the centre, and is two stories high. The walls are of brick and very thick, while the windows and doors are very large and high. These massive walls are covered with ivy and other vines, which give the old building a very stately aspect. The whole place has the air of grandeur and colonial beauty. The hillock is covered with trees of many different species—maples, locust evergreens, and a few sumac—with here and there a stately old poplar standing as sentinels on duty. A gravel driveway winds its way under their leafy bowers up to the old mansion on the hill. A great many noted men of the Northern army there were who found shelter and food under this palatial old roofs as they were coming and going. This beautiful old roof as they were coming and going. This beautiful old colonial home has been the dispenser of true Kentucky hospitality for over one hundred years, and some of Kentucky's noble sons and beautiful daughter have sat around its festal board.

Half way between the old mansion and the Bardstown and Springfield turnpike is a massive spring house, covered over with ivy and moss. From under the hill, through the crevasses of mighty gray stones, flows a clear, cool spring, which never runs dry. To the right of this old spring house may be seen the ruins of an old cabin, where the darkies sang and played in days gone by their old-time melodies. It was in the latter part of October that Stephen Foster and his sister were sitting on an old bench near this spring house watching the little darkies play about the cabin door. Across the lot could be seen the ripe corn tops waving in the cool breeze as the blades rasped and rustled together, while still farther on in the meadow could be seen the golden roads bowing and nodding in the autumn sun. A more opportune moment could not have come to any author. Young Foster seized his pencil and began to write:

"The sun shines bright on my old Kentucky home;
'Tis summer, the darkies are all gay;
The corn top's ripe and the meadow's in bloom,
While the birds are making music all the day;
The young folks roll on the little cabin floor,
All merry, all happy, all bright;
By'm-by hard times come a knockin' at the door—
Then, my old Kentucky home, good night!'

Young Foster handed the lines to his sister, who was still sitting by his side, and, after she had read them over, she sang them in a sweet, clear voice to the tune that they have to this day. By the time she was through he gave her the next stanza, together with the chorus:

Chorus:

"Weep no more, my lady; O, weep no more to-day!
We will sing one song for the old Kentucky home,
For our old Kentucky home, far away."

"They hunt no more for the 'possum and the coon
On the meadow, the hill and the shore;
They sing no more by the glimmer of the moon,
On the bench by de old cabin door;
The day goes like a shadow o'er the heart,
With sorrow where all was delight.
The time has come when the darkies have to part,
Then, my old Kentuck home, good night!"

By the time Miss Foster had finished these lines all of the darkies and "white folks" had come to the old spring house, and were standing around in perfect amazement. When she was through singing this stanza and the chorus, her brother gave her the third stanza:

"The head must bow and the back will have to bend
Wherever the darkies may go;
A few more days and the trouble all will end
In the field where the sugar canes grow.
A few more days to 'tote' the weary load—
No matter, it will never be light;
A few more days still we totter on the road,
Then, my old Kentucky home, good-night."

Miss Foster finished singing this stanza as the sun was going down in the west, painting the sky a deep crimson with his blazing rays. The darkies slowly marched back to their domestic duties, and the birds seemed to cease their chirping in the golden bowers of the maple. A deep stillness settled down over "Federal Hill" that evening, while the goddess of nature slept in the leafty bowers of the primeval forest after hearing these sacred words of "My Old Kentucky Home."—Confederate Veteran.

The Disagreeable Guest.

"Mirandy's visits always sort of make me think of mosquitoes," said Aunt Hannah, thoughtfully, when the guest of the day had departed. "She always buzzes on you just as cheerful and social like, takes her bite of whatever you have to offer, and goes singing on her way as if she had done her duty; but you find you have a dozen stinging, burning, uncomfortable spots left as a reminder of your hospitality. Your receipt for pickles isn't noways equal to Mrs. Smith's, you've been cheated in your new parlor carpet, your fall hat isn't very becoming after all, and hardly any of your friends are as good as you have thought 'em. There's a drop of poison most everywhere she happened to light—nothing but little bites—but they burn and sting, and upset all your comfort. It does seem as if mosquitoes ought to have a monopoly of that kind of business without human beings taking it up."—Forward.

Mayonnaise Dressing.

The important thing in compounding a mayonnaise is to have all ingredients and utensils at the same temperature, whether chilled or moderately cold, the ingredients in perfect condition, and the proper proportion of oil—one pint to the yolks of two raw eggs. Season the eggs with a saltspoonful of salt and a tiny pinch of pepper, and beat with a wooden or silver fork until it thickens; add one teaspoonful of vinegar, beat thoroughly, then slowly add a little of the oil, beating vigorously all the time. Add a few drops of vinegar (until not over two tablespoonfuls have been used altogether), alternating with the oil until the dressing is like a smooth, thick cream. Keep in covered glasses in the refrigerator. Should the yolks of the eggs not thicken before the other ingredients are added, discard them and beat up others. There is no danger of curdling if the eggs are very fresh and the oil be added very slowly.

Rudyard Kipling on Mrs. Ewing.

Apropos of the subject of the best books for children comes a letter to a Washington school-girl from Rudyard Kipling. He says: "Have you read Mrs. Ewing's books, 'Six to Sixteen?' If not, get them, because you will love them." It will be good if Mr. Kipling's letter causes a revival of interest in Mrs. Ewing's stories. A critic said of her most popular books, "Jackanapes," that it recalled Thackeray in the purity of its pathos.

Flossie is six years old. "Mamma," she called one day, "if I get married, will I have to have a husband like pa?" "Yes," replied the mother, with an amused smile. "And if I don't get married, will I have to be an old maid like Aunt Kate?" "Yes." "Mamma," after a pause, "it's a tough world for us women, ain't it?"

Wonderful Skin Remedy.

"I feel like I owe this much to my fellow man: For 7 years I have had eczema. I have tried many doctors and numerous remedies, which only temporarily relieved. I gave 'Tetterine' a trial and after 8 weeks am entirely free from the terrible eczema. It will do the work." L. S. Giddens, Tampa, Fla.

At drug stores, or send 50 cts. for box to J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine, Soap, 25c.

PSORIASIS AND ECZEMA

Milk Crust, Tetter, Ringworm, and Scalled Head, and Every Form of Torturing, Disfiguring Humors from Infancy to Age.

CURED BY THE CUTICURA REMEDIES

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of the scalp, as in scalled head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in milk crust, tetter, and salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment, and Pills are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures and humour remedies of the civilized world.

CAPT. GRAHAM'S CURE

Of Distressing Humour.

Captain W. S. Graham, 1321 Eoff St., Wheeling, W. Va., writing under date of June 14, '04, says: "I am so grateful I want to thank God that a friend recommended Cuticura Soap and Ointment to me. I suffered for a long time with sores on my face and back. Some doctors said I had blood poison, and others that I had barbers' itch. None of them did me any good, but they all took my money. My friends tell me my skin now looks as clear as a baby's, and I tell them Cuticura Soap and Ointment did it."

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Props.

Send for "How to Cure Every Humour."

WOOL.

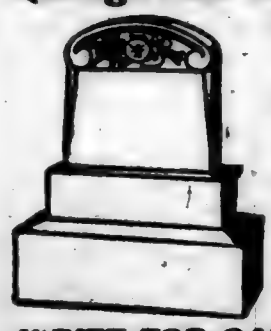


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Young People's Page

Little Things.

We must do
Little Things
as if
they were
Great Things
because of
The Majesty
of Christ
Who
does them
through us:
and
Great Things
as if
they were
Little Things
because of
His
Almighty
Power.

—Pascal.

The Edelweiss.

If, when you are grown to be men and women, you take a journey to Switzerland you will see the beautiful Alps and perhaps climb far up among them. They are not the highest mountains in the world—the Himalayas are higher—but they are very high, and many of them forever wear a shining crown of snow. Rivers of ice, called glaciers, wind between them and become rivers of water down in the valleys. It is not easy to climb among them, but many people have a great love for mountain climbing, and can ever be satisfied until they have reached the very top of some high moutnain that others dare not climb. There are others who go up among these heights to breathe the pure air, to see the far peaks around the horizon, and to catch the wonderful colors that the sun casts on the snowy peaks, and in the shadowy valleys. They also love to look for Alpine flowers. There are many kinds of them, but the one that is dearest to the heart of the climber is the edelweiss, the starry white flower that blooms above the snow line. It is a brave little plant, never caring for the cold, and, like the mountain climbers, always trying to grow a little higher up the steep slopes. The flower is clothed in a soft white wool that makes it look like a white velvet star, and its leaves are short and thick, like little fingers, all around it. When the little cards of pressed Alpine flowers are made, the edelweiss is always set in the centre, because it is the best-loved flower. The Swiss people make many of these every year, and sell them to people who come from all lands to live for a while among their beautiful mountains. They glue them upon postal cards, then cover them with a paper almost as clear as glass, and send them across the sea to us! Some flowers love to live in the woods, like the violet and trailing arbutus, and some like to live out on the dry, hot plains, like the cactus, and other flowers love fields and gardens, but the brave little edelweiss loves its own mountain heights, and will live nowhere else.—Picture Lesson Paper.

The Minister's Cat.

Sylvia, because her new dress buttoned with so many buttons, or because it took Elsie so long to make the great pink bow on the side of her head stand up straight enough, was late. It was her first party—her very first.

"Good-bye, Venus o'Milo!" she said to the beloved cat on the minister's doorsteps. Sylvia was the minister's little girl. "Good-bye, an' think o' me when far away. Honest an' true, Venus o'Milo, I'm a little scared."

The party was round two corners, at Mrs. Tewksberry's. Mrs. Tewksberry came to the door.

"You dear little Sylvy!" she cried, welcomingly. "I'm so glad you've come. They have begun a game, but you shall play, too, unless you'd rather sit in my lap and look on and get acquainted."

"Oh, yes'm; you're welcome!" stammered scared little Sylvia, remembering Elsie's cautions to be polite. "I mean I'd rather."

The players sat in two rows opposite each other. They were laughing gaily.

"The minister's cat is a fierce cat," Virginia Day was saying, as Sylvia went in.

"The minister's cat a furious cat," cried the little boy opposite Virginia.

"The minister's cat is a 'fraid cat!" piped a clear little voice, and then everybody laughed like everything—everybody except Sylvia.

"The minister's cat is a funny cat!"

"The minister's cat is a foreign cat!"

"The minister's cat is a foolish cat!"

"The minister's cat is a fussy cat!"

Everybody said something dreadful about the minister's cat. Sylvia's lip began to tremble. She felt lumpy in her throat. Still they went on:

"The minister's cat is a fighting cat!"

"The minister's cat is a feline cat!" and everybody shouted again.

Sylvia slid out of Mrs. Tewksberry's lap and started toward the door. The lump was getting so much lumpier she did not dare to speak. She had one object in view—to get back to the minister's doorsteps and hug Venus o'Milo. She would call her beautiful, beautiful names; she would say the minister's cat was a darling cat, a precious cat, a dear, lovely, comfortable cat! Venus o'Milo should not be abused!

"Why, Sylvy, dear—Sylvy!" Mrs. Tewksberry hurried after her in great concern. "Why, you're crying, little sweetheart!" she said.

"Yes'm, thank you. I—I'm going home an' hug the minister's cat. I wouldn't have come if I had known everybody'd be unpolite to her. I—I love her."

Then Mrs. Tewksberry understood, did not laugh at all, but took Sylvia up in her lap again and explained:

"It's only a game, child! 'The minister's cat' is just the name of it, and it doesn't mean any special cat in the world. First, everybody tries to think of something to say about it that begins with 'a,' then 'b,' 'c,' 'd,' and so on. It's great fun. It just happened that all the 'f' things were unpolite, sweetheart; but nobody meant your cat. Don't you see?"

Sylvia saw plainly, and all her troubles vanished in a flash. The lump disappeared, and she began to laugh. She slipped her hand in the big, kind one, and trotted back happily to the shouting children. One voice rose above all the rest, and what do you suppose it was saying?

"The minister's cat is a first-rate cat!"—Exchange.

Uncle Phil's Story.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob.

"Something when you were a little boy," said Archie.

"Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go out and play by the river."

"Was Roy your brother?" asked Rob.

"No, but he was very fond of playing with me. My mother said yes; so we went and had a great deal of sport. After a while I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did what I told him, but this time he did not. I began scolding him, and he ran toward home.

"Then I was angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" cried Archie.

"Just then Roy turned his head and it struck him."

"Oh, Uncle Phil!" cried Rob.

"Yes. He gave a little cry and lay down on the ground.

"But I was angry with him. I did not go to him, but waded into the water for my boat.

"But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down the stream, but no men were near to help me.

"But as I went down under the deep waters, something took hold of me and dragged me towards shore. It was Roy. He saved my life."

"Good fellow! Was he your cousin?" asked Rob.

"No, replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and cried and asked him to forgive me."

"What did he say?" asked Rob.

"He said, 'Bow, wow, wow!'"

"Why, who was Roy, anyway?" asked Archie, in great astonishment.

"He was my dog," said Uncle Phil—"the best dog I ever saw. I have never been unkind to a dog or to any other animal since, and I hope you will never be."—Sydney Dayre, in Our Dumb Animals.

To be angry is to avenge the thoughts of others on ourselves.

Let thy mind's sweetness have its operation upon thy body, clothes and habitation.—George Herbert.

You Look Yellow !

THE TROUBLE

is, your liver's sick. One of its products, "bile," is overflowing into your blood.

You can't digest your food, your appetite is poor, you suffer dreadfully from headache, stomach ache, dizziness, malaria, constipation, etc. When feeling this way the dreaded fever poison is very likely to get into your blood. What you need is not a dose of salts, cathartic water or pills—but a liver tonic

Thedford's BLACK-DRAUGHT

This great medicine acts gently on the sick liver. It purifies the blood, renews the appetite, feeds the nerves, clears the brain and cures constipation.

It is a true medicine for sick liver and kidneys, and regulates all the digestive functions. Try it.

At all Druggists in 25c and $1.00 packages.

THE POSITION OF THE RALEIGH TIMES.

We did not say that the Raleigh Times is a saloon organ. We merely requested that paper to state its position. This we did in friendly spirit in view of the Times' bitter and unwarranted attitude to the opponents of the pro-saloons petition.

Our contemporary with much passion denies many charges that we did not make; but it does not come to the real point—its outrageous treatment of the opposition to the pro-saloons petition, calling them lawless, demagogues, anarchists, etc.

When Peter was requested to state his attitude to his Master, he flew into a passion and made a denial in a way so violent as to convict himself of precisely what he denied. We suggest to our contemporary that if it will cool off and make a sober utterance of its position, it will be very much more effective than its present method. Vulgarity never carries force with decent people.

PRESIDENT ROOSEVELT ON TRIAL.

President Roosevelt frequently preaches righteousnes with great vigor. He has been in positions before this when the sincerity of his preaching required to be approved by his example. He has come out unscathed. But he appears to be halting in his latest trial. He knows now that the rich insurance companies contributed immense sums for his election. We take their word for it that the money was not contributed to gain the President's favor, but to defeat the other candidate. Nevertheless this money was taken without warrant. It was a breach of trust such as cannot for a moment be tolerated. If not criminal, it should be speedily made so. The President's representative, Mr. Cortelyou, received this money. He is as guilty as the men that gave it. And, unless the President shall rebuke him to the extent of repudiating the whole business and requiring the return of the last cent, we shall not only not care for his preaching hereafter, but we shall suspect that he knew at the time that Mr. Cortelyou was receiving these illegitimate contributions.

We take it that other citizens view the matter just as we do. If so, the critical hour of our President's charmed life is at hand, having followed hard upon its supreme triumph. We earnestly hope that he will rise to the emergency.

BAPTIST CONTRIBUTIONS TO OUR TIMES.

Joseph Folk, Governor of Missouri, and one of the most conspicuous figures in the forces for good in American politics, is a Baptist.

Mayor Weaver, of Philadelphia, the man who has successfully grappled with the long-established corruptionists who have systematically looted that city, is a Baptist.

Charles E. Hughes, the attorney who is so succesfully conducting the investigation of the great insurance companies, the exposure of the corrupt practices of which have astonished the Nation, is the son of a Baptist minister.

Ex-Governor Aycock, of North Carolina, whose leadership overcame all opposition and set going a tide of education and of justice that has already created a new era in North Carolina and largely influenced all the South, is a Baptist.

William J. Bryan, whose love of righteousness and justice has never for a moment been questioned in ten years of the fiercest political opposition, is of Baptist origin and once contemplated entering the Baptist ministry.

We might lengthen the list. But these five names are sufficient to convince any one that the Baptist faith is somehow related to the leadership in behalf of righteousness in America.

It is no accident. If we could point to but one such man, we might say his Baptist connection was an accident. But here are five most conspicuous figures.

We know by them that the Baptist faith is making that highest of contributions to our civilization—namely, men who love the right, men who are courageous, and who are able to lead their fellow-men.

By their fruits ye shall know them. These are the fruits of the Baptist faith. May our churches send forth thousands like them, even a rank and file so strong that their leadership may not fail. In such contributions lies the hope of our Nation.

AFTER THE TRAVELING BRETHREN.

Charity and Children is "going for" the traveling brethren with a persistence that is more than earnest. Last week came another note on the subject of their short-comings, as follows:

"So far the Board of Education and the colleges have rarely had representatives at our Associations. Prof. Hobgood has been more diligent in this respect than the other brethren, and the splendid opening of the Oxford Seminary shows the fine result of his work."

The first part of the paragraph may be all right. The last part fails to make its point, for the simple reason that Wake Forest College and the Baptist University for Women had also the largest openings in their history. If the fine opening of Oxford Seminary is a tribute to the virtues of canvassing, the fine openings of Wake Forest and the Woman's University are tributes to the virtues of not canvassing. Both the institutions are full. What more can you desire?

Charity and Children made that pit and it can get out of it the best it can.

We knew, however, that President Vann traveled all that he could. He did take a brief rest; he needed it, and we wish he had had a longer one.

Wake Forest's President was elected after he reached Europe. He could not get back in time. Chairman Brewer certainly did admirably in his stead by staying at home. No one could have done better, either traveling or staying at home. Other members of the faculty might have traveled for the college, but some of them had other work and others preferred to spend their vacation in other ways. For our part, we do not blame them.

We know very well that Dr. Cullom can give a good reason for his absence from the Associations. For one thing, probably he questions the wisdom of spending so much money to raise the small sum—only $4,000—that his Board requires. Very likely, too, he requires part of the summer for rest and part for devotion to his life's work,—not to mention his pastorates!

The sum of it all is that college Presidents have to administer and teach so much, that college professors have to teach and study so much, we Baptists in North Carolina ought to employ an Educational Secretary and put him in the field for all his time.

COURSES OF STUDY IN SUNDAY SCHOOL.

There is no reason why we should follow the International system any further than it is useful. That it is not as useful in the Primary Department as it is in the higher classes is quite clear; and many teachers are using catechisms, etc. That it is not as useful in certain of the higher classes as another system we can prove.

In the International system there is no way to instruct the pupil directly in Christian doctrine. The lessons are too limited for that. Now we ought by all means to instruct our young people in Christian doctrine—bringing to bear at once all the Scripture on a certain doctrine.

The failure to do this has brought about the present widespread ignorance of doctrine, and with this ignorance an aversion to doctrines as dry, etc. Of course the doctrines are not dry; they are great and vital truths full of freshness to those that cherish them.

But how can I teach my class in the doctrines? The answer is easy: There are plenty of text-books. We have before us two which we cheerfully recommend:

(1) Doctrines and Ordinances of the New Testament. By O. P. Eaches, D. D. Price, 50 cents. American Baptist Publication Society.

This book contains eighteen chapters of from four to ten pages each. In twenty weeks a class could master it, and so gain a knowledge of the sum of Christian truth not possible to the student of the International system.

(2) The Doctrines of Our Faith. By E. C. Dargan, D. D. Sunday School Board, Southern Baptist Convention. Price, 50 cents. Thirty chapters of from five to ten pages each. This is the better book of the two. Twelve copies may be had for $4.50.

We urge our progressive teachers who have who have classes of pupils of twelve years and over to try one of these books. The writer hopes to form such a class in the near future. Every Baptist Sunday-school ought to have a class in Christian Doctrine. The International Lessons, beins interdenominational, cannot offer such instruction!

THE VALUE OF A LITTLE CARE.

New Orleans and the Gulf country has paid within six weeks millions of dollars and nearly 400 human heads for a little trouble. That is to say, had New Orleans taken half the pains to keep mosquitoes out of the city that she has paid to get them out, there would not have been a case of yellow fever.

Clean streets and clean premises—no filth and no stagnant water—would have done the work, as Havana's immunity from the fever proves.

When men and cities learn that they—and not God, nor Nature, nor Accident, nor Satan—are responsible for afflictions of this sort, these afflictions will pass away.

* * *

Most of our afflictions come of our own careless trangressions. This is one lesson writ large in the Old Testament—as, for example, in the now passing quarter's lesons.

* * *

We have been told that that commonest of pests—the house-fly—could be made with a little care as rare a thing as a flying-machine. The house-fly carries many diseases. He is often responsible for typhoid fever. He is filth itself. And yet we take no care to exterminate him!

Stables are the breeding places of flies, just as stagnant water is of mosquitoes. A little pail of poisoned water set in your stable will exterminate the flies as fast as they are hatched. "Poisoned water—and my horse and chickens!" Not so fast. You can probably obtain a poison that will not affect them. If not, you can put it out of their reach.

A little kerosene on stagnant waters—where you cannot let them off, as you should—will exterminate mosquiotes,

And when you have exterminated these two pests you have reduced very greatly the chances of typhoid and malarial fever—two most dangerous diseases.

Is it not worth while?

* * *

This is religion. Our religion is a religion of taking care; of keeping clean in God's name, because in His Book He has taught us by many examples that it is His will and for our welfare that we should follow after cleanliness in physical matters as we should follow after Righteousness in moral matters.

Holiness is the Righteousness of the mind.

Cleanliness is the Righteousness of the body.

Each is highly important to welfare in this world and in that which is to come.

THE APPLICATION OF A RULE.

Harry Caruth tells of a school teacher down in Kentucky who was forever repeating to the school children: "Think twice before you speak." They knew it by heart, and were heartily tired of it too. One cold morning the teacher backed up close to the big stove, after having uttered his famous adage, when a little girl on the front seat said: "Prof. Hillis, I've thought once." "Think again," he replied. "Prof. Hillis, I've thought twice." Well, now speak your thought." "Yes, sir; I think your coat tail was scorched, and now I think it is ablaze."—Exchange.

Make yourself a necessity to the world by what you contribute in the way of personal comfort, by what you are in embodying before men all that is gentle, generous, and pure.—M. Dana.

WHEN GOD REACHES THE END OF HIS PATIENCE.

Bible Lesson for October 1st. Daniel 5:17-30.

Golden Text: The face of the Lord is against them that do evil. (Ps. 34:16.)

It is necessary to read the context. When Daniel "Answered (verse 17) and said before the king," it was in response to the alarmed king's request. Belshazzar, the son of Nebuchadnezzar, was in the midst of a carousal. He and his court were feasting; in the midst of their drinking and carousing, the king had sent for the precious and sacred vessels captured by his father from the temple at Jerusalem, with the object of putting them to the degrading and sacrilegious uses of himself and his company. It was contemptuous sacrilege. Then appeared a hand writing on the wall a message the world will never forget. The limit of God's endurance was reached. The king's own interpreters failing him, he was reminded of the forgotten Daniel. We begin here then with a remark on

The Value of a True Life.

Daniel's character was revealed to us two weeks ago. Many years have elapsed between the period of that lesson and this lesson. We know how he began. Probably in the obscurity that followed he had occasion to feel that his strict adherence to duty was mistaken and not worth while. The new king did not esteem him, did not know him.

But his hour came. All the long discipline of his life made for this hour. Had he faltered in the trying years this opportunity would not have arrived for him. But he faltered not. Somebody always remembers the true man. He may think he is forgotten, but he cannot be forgotten. The hour always strikes when he, and he alone, is equal to the occasion.

Let the teacher impress this lesson of long and patient faithfulness making one prepared for the sudden climax of one's career.

Daniel's Courage.

Here in the presence of the king and his dissolute court, the captive stranger stands. It is a fine opportunity for flattery. Indeed from any other point of view than Daniel's any other policy is foolish. But Daniel is true to God. He could be tactful, as we learned in a former lesson. But this is not an hour for tact. He could be apologetic, as many a modern preacher is. But this is not such an hour for him. He not only reveals the meaning of the dreadful writing on the wall, but he preaches a sermon straight to the mark.

We offer him here as an example for the modern preacher who is always being warned to speak easy lest he make somebody mad. It is better to tell them the solemn truth and run the risk of their anger. There are worse places than a lion's den. There are worse things than a divided church. An offended deacon is to be preferred to an offended God! Very much indeed!

The policy of peace in our churches is doing more to injure the religion of Christ than either critics or infidels. Oh for an hour of Daniel straightly telling them they have been weighed and found wanting!

Daniel's Message.

There is a message from God, and one from Daniel. Daniel asserts the supreme ownership of God. Your own Judah, he says, but Judah's God own you. You rule us, but our God rules you. That was a hard message from a slave to his master. But it was true.

God, he went on, put your father on the throne and gave him power. When he abused that power, God terribly humbled him. You have failed to take warning thereby, and now God will visit His judgment upon you. You have capped the climax of your insolent pride by this sacrilege of taking the vessels of the temple for your infamous carousal; and the God "in whose hand thy breath is, and whose are all the ways, hast thou not glorified."

It may be difficult to understand how God could consent to put Nebuchadnezzar on the throne or how Daniel could ascribe to the Holy God all the ways of depraved Belshazzar. God does not rule; He over-rules. It is the old question of free will and sovereignty. God had power over these kings. He controls men and governs events. But He allows them to have their way until the point of endurance is reached. It is the difference between ruling and over-ruling.

God's Message.

Here is a message straight from God: "Mene; Tekel; Peres." God reaches the end of His patience. Then He speaks. Then He smites. It is necessary. To do less is to abandon the world to evil.

These messages may come no more upon the walls of palaces, but who has not read within the palace of his soul such a message! Our consciences are Daniel's to interpret to us God's message.

We find in an exchange these paragraphs:

"Mene: The end of the trial time of your life has come. Its last hour is striking.

"Tekel: Your soul is being weighed. Your inheritance, training, knowledge of right and wrong, possessions, opportunities, are cast into one scale; in the other is what you have made of them—yourself.

"Upharsin: This is the plural of the Aramaic word Peres, the singular being used as a play on the word for Persian, referring to the Persian king whose army was even then entering the doomed city. It meant that the kingdom of Belshazzar was being broken up and would fall to pieces.

"Every life moves to its hour of judgment when its value is to be measured. The judgment on Belshazzar was the proclamation of his destruction and that of his kingdom. Put in contrast with it the judgment on Paul to which he gave joyful testimony for himself and for all who have lived with his supreme motive (2 Tim. 4:6-8)."

THE PILOT MOUNTAIN'S POSITION.

I have been pleased with the explanations made by several of the brethren in reference to the action of the Pilot Mountain Asosciation upon the subject of "Old Preachers' Support, or Relief Board." In order that all our brethren who have seen the conditions may see exactly how we stand, I here give you a copy of the report on the subject as read and adopted by the Association.

"Report on Old Ministers' Relief."

"The subject of the old ministers' relief is justly attracting the attention of our people more than in past years. It is but reasonable and fair that men who have given their lives to the work of the ministry should be well provided for when by reason of age or infirmity they are unable to be active in preaching the gospel, and when they are called home, their dependent widows have a claim upon the denomination that should never be forgotten.

In evidence of the justice of such claims, we know, as a rule, ministers have to live on small salaries and deny themselves the means of accumulating much of this world's goods. It is well known that we have a board located at Durham who have charge of this work. The board, at the last meeting of our State Convention, reported twenty-four beneficiaries on its care, and that the churches were sending in a sufficient sum to meet the obligations of the board. Contributions to this object should be sent to Walter Durham, Treasurer, Raleigh, N. C.

It is the conviction of your committee, however, that this work can be done more equitably and more satisfactorily, and with less danger of imposition by each District Association taking care of her own dependent ones."

P. OLIVER, For Committee.

The above report sets forth the position of our Association upon this subject for the last thirteen years. During this time we have had two preachers to become aged and feeble, and to need help. They were both well provided for, until the Master called them home. We do not object to any, or even all our people giving to this cause through the board, but it is true that the adoption of our views by all our brethren would supplant the board. We wish to be understood correctly and treated fairly. We must not lose sight of the independent of each church and Association and each individual Baptist. Every one owes his or her alligiance to Christ.

Yours for work, peace and fellowship.

P. OLIVER.

LIFE.

Verily, verily, I say unto you: He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Jno. 5, 24.

Oh! what a blessed promise is this, a promise of everlasting life. A promise that after we pass away from this world, we shall live forever with our Father, in that glorious "world beyond."

What a beautiful thought, not death but life, and life everlasting, and how easy are the conditions—"Hear His word and believe on Him" and 'thou shalt be passed from death unto life."

Still Jesus says: "And ye will not come to me that ye might live."

Can we not accept the invitation? Let us give ourselves unto His keeping, for indeed we are already His.

God help us to believe on Him so that we may have everlasting life, and when we pass beyond this "vale of tears" we may be taken home to dwell with Him through the countless ages of eternity. And truly shall we be "passed from death unto life."

MRS. E. B. OLIVE.

A STUDY OF THE MINUTES.

Where Our State Mission Money Comes From.

BY LIVINGSTON JOHNSON.

Below will be found a list of the Associations with amounts they contributed to State Missions according to the minutes of 1904. These are the latest figures that could be obtained. The Associations are put down in the list not alphabetically, but according to their per capita contributions. It is possible that some mistake has been made in calculating the per capita. The matter was gone over rather hurriedly, amid the press of other work. Any mistake will be gladly corrected, if my attention is called to it.

A number of friends make personal contributions to State Misisons. These are not included in this list. Some interesting facts will be brought out by the study of these figures. It will be seen that, generally speaking, the smaller Associations contribute more per capita than the larger ones, when both are located in the same section of the State. If the per capita of all benevolence was taken into consideration, some of the Associations would change their places in the list, but this is a fairly accurate test of the contributions to the objects of the Convention. Let the brethren study these figures. If some active member of the Associations that stand toward the bottom of the list would make an earnest effort to increase the interest of his Association in the work of State Missions, he could be instrumental in moving up his Association.

Association.	Membership.	Contributed for State Missions.	Per Capita.
Neuse	1,620	$ 666.62	$47.32
Beulah	806	237.87	46.88
Central	3,869	1,562.37	40.38
Atlantic	1,348	466.24	34.59
Piedmont	1,832	563.90	30.73
Tar River	99,344	2,573.57	27.54
Meck. and Cab.	2 388	610.96	25.58
Eastern	3,028	693.00	22.88
South Yadkin	3,098	636.64	20.59
Johnston Co.	2,619	596.85	20.45
Mt. Zion	6,198	1,218.41	19.66
Raleigh	4,053	774.88	19.11
South River	2,938	533.51	18.16
Pee Dee	2,530	445.13	17.54
Buncombe	3.095	539.00	17.32
Wilmington	3,285	549.92	16.74
Pilot Mountain	4,803	784.56	16.34
Little River	2,373	324.43	13.67
Chowan	8,870	1,208.99	13.64
Liberty	2,185	293.27	13.42
Flat River	4,390	583.90	13.30
Robeson	4,698	561.51	11.97
West Chowan	10,398	1,141.07	11.97
Surry	1,428	140.58	9.82
South Fork	4,311	406.76	9.44
Brushy Bountain	1,876	173.11	9.35
Sandy Creek	3,748	304.29	8.12
Bladen	1,669	100.21	6.50
Kings Mountain	6,602	418.87	6.27
Montgomery	1,306	81.76	6.26
Stanly	2,322	142.73	6.15
Alleghany	468	28.75	6.13
Green River	4,251	251.18	5.90
Union	3,666	164.01	4.48
Sandy Run	4,927	209.72	4.25
Catawba River	3,046	124.45	4.08
C. F. & Columbus.	3,203	117.36	3.66
Yadkin	2,201	79.24	3.60
Carolina	2,847	96.70	3.43
Haywood	1,413	46.48	3.29
Brunswick	1,594	49.06	3.13
Caldwell	2,161	65.92	3.05
French Broad	2,114	60.56	2.87
Lib'ty & Ducktown	1,903	47.87	2.57
Western N. C.	1,655	37.11	2.25
Stone Mountain	1,490	30.00	2.02
Tuckasiegee	1,762	32.32	1.85
Yancey Co.	2,212	37.77	1.77
New Found	1,779	30.00	1.70
Cedar Creek	2,220	32.20	1.45
Tenn. River	2,750	38.00	1.39
Ashe County	1,566	15.98	1.02
Macon County	2,496	25.42	1.02
Stoney Fork	1,076	9.40	.89
Three Forks	3,111	13.89	.45
Mitchell	2,660	10.92	.41
Alexander	2,798	5.00	.03

When the good man seems to be conquered, the powers of evil have still to rue their short-lived triumph, and to say as Pyrrhus said when he defeated the Romans: "Three such victories would utterly ruin me."—Archdeacon Farrar.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Report of the Womans' Central Committee of Missions for the Quarter Ending August 31, 1905.

Atlantic Association.—New Bern Sun., $3.00; Swansboro, $3.65; Beaufort Sun., $1.60; Beaufort, $2.60; New Bern, $18.15; Morehead City, $2.90—total, $31.90.

Beulah Association.—Yanceyville, $3.43; Lea Bethel, $4.85—total, $8.25.

Bladen Association—Galeed, $10.

Brushy Mountain Association.—North Wilkesboro, $12.00.

Brunswick Association.—Antioch Sun., 50 cents; Antioch, $2.25; Southport, $3.45; Mill Creek, $4.00; Long Branch, $2.25; Long Branch Sun., $1.06—total, $13.51.

Buncombe Association. — Beaver Dam, $4.75; Asheville, $195.45; Antioch Sun., $3.00; Cane Creek, $4.65; Cane Creek Sun., 27 cents; Holly Grove, $8.00—total, $216.12.

Catawba Association.—Morganton, $5.00.

Cape Fear and Columbus Association.—Chadbourn, $6.45; Chadbourn Sun., $13.75; Whiteville, $3.30—total, $23.50.

Cedar Creek.—Rockfish, $4.50; Cedar Creek, $6.75; Hope Mills, $1.00; Rockfish Sun., $1.05; Cumberland Union, $1.75—total, $15.05.

Central Association—Raleigh First Church Sun., $13.52; Wake Forest, $13.75; Raleigh First Church, $43.46; Forestville Sun., $1.60; Bethlehem, $3.00; Oak Grove, $5.00; Wake Forest Sun., 1.46; Rolesville, $2.00; Flat Rock, $10.28; Mrs. Follett, $10.00; Perry's Chapel Sun., $1.30; Youngsville, $2.60; Youngsville Sun., $1.00; Raleigh Y. L. S., $7.30—total, $115.67.

Chowan Association. — Elizabeth City, $1.00; Hertford, $7.85; Sawyer's Creek, $7.00—total, $15.85.

Eastern Association. — Clinton, $4.50; Clinton Y. L. S., $2.00; Clinton Sun., $3.00; Magnolia, $2.78; Mount Olive, $12.45; Johnston Sun., $2.86; Warsaw, $6.15; Johnstons, $3.00—total, $36.74.

Flat River Association.—Oxford, $19.35; Mt. Zion, $6.40; Mill Creek, $1.00; Florence Avenue, $3.00—total, $29.75.

French Broad Association.—Piney Mountain, $1.20; Marshall, $2.82; Marshall Sun., 88 cents—total, $4.90.

Green River Association.—Marion, $5.80; Pleasant Hill, $1.45; Montford's Cove, $9.42; Rutherfordton, $18.90; Rutherfordton Sun., $4.45; Round Hill, $10.47; Mountain Creek, 85 cents—total, $51.34.

Haywood Association. — Waynesville, $4.35.

Johnston County Association.—Mt. Moriah, $2.70; Clyde's Chapel, $1.70; Clayton Junior Union, $3.68; Clayton, $14.79—total, $22.87.

Kings Mountain Association.—Cherryville, $5.00; Boiling Springs, $20.60; New Bethel, $2.59—total, $28.19.

Little River Association. — New Hill, $5.00.

Liberty Association. — Lexington, $10.55; Thomasville Sun., $2.00; Thomasville, $15.10—total, $27.65.

Mecklenburg and Cabarrus Association. — Tryon Street, Charlotte, Yates Society, $11.50; Tryon Street, Charlotte, Sun., $3.00; Pritchard Memorial, $7.53; Tryon Street, Charlotte, $43.45—total, $65.48.

Mitchell County Association.—Lilly Branch, $2.77; Bear Creek, $4.00; Roan Mountain, $2.50; Silver's Chapel, $3.75—total, $13.02.

Mt. Zion Association.—Lystra, $3.35; West Durham Sun., $1.30; Edgemont, $3.85; Red Mountain Sun., $1.93; First Church, Durham, Earnest Workers, $29.50; Red Mountain, $5.10; Bynum, $1.00; Olive's Chapel, $12.00; Mt. Gilead, $6.05; Roberson's Grove, $1.30; Durham Second Church, $8.25; Bethel, $4.55; Durham, First Church, Sun., $5.70; Cedar Fork, $7.53; Graham Sun., $5.75; Swepsonville, $6.75; Antioch, $11.00; Durham, Second Church, Sun., $8.85; Edgemont Sun., $1.00; Durham, First Church, $152.05—total, $276.90.

Montgomery Association.—Wadeville, $3.75; Star, $11.20; Troy, $3.20—total, $18.15.

Neuse Association.—New Bern, Tabernacle, $8.75; Goldsboro, $15.85; Goldsboro Sun., $5.25; Kinston, $86.35; Pollocksville, $4.00; Spring Garden, $3.00; Antioch, $7.95; Fort Barnwell, $3.00; Fort Barnwell Sun., $1.50—total, $135.65.

Pee Dee Association.—Lilesville, 15 cents; Spring Hill, $10.00; Brown Creek, $2.85; Roberdel, $4.14; Polkton, $3.70; Steele's Mill, $4.00; Lilesville, $2.90—total, $27.74.

Pilot Mountain.—Lewisville, $2.20; Leaksville, $3.05; Winston-Salem Sun., $12.50; Winston-Salem, $13.00; Madison Sun., $1.25; Salem Mission Sun., $1.50; Deep Springs, $1.15; Madison, $10.00; Winston, Broad Street, $3.00; Winston-Salem, South Side, $2.80; Winston-Salem Sun., South Side, 50 cents—total, $50.95.

Piedmont Association. — Greensboro Y. L. S., $27.55; Greensboro, $27.00; High Point, $1.00; Greensboro Sun., $1.50; Reidsville, $7.10—total, $64.15.

Raleigh Association.—Apex, $15.35; Apex Sun., $2.32; Lee Chapel, $1.89; Holly Springs, $6.70; Mt. Moriah, $1.00; Cary, $8.45; Fayetteville Street, Raleigh, $2.90; Green Level, $7.50; Tabernacle, Raleigh, $67.50—total, $113.61.

Robeson Association. — Ashpole, $12.80; Ashpole, $17.95; Pleasant Grove, $3.59; Big Branch, $9.35; Parkton, $3.50; Lumberton, $19.87; Raft Swamp, $4.45; Lumberton Sun., $3.10; Lumberton Y. L. S., $2.85; Maxton Sun., $7.00; Saddle Tree, $7.50 Back Swamp, $16.95; Long Branch, 75 cents—total, $109.66.

Sandy Creek Association.—Aberdeen, $5.70; Siler City, $5.50; Carthage Sun., $2.80; Carthage, $12.00; Cameron Sun., $1.46; Cameron, $7.05; Jonesboro, $2.50; Pittsboro Sun., $2.00; Sanford, $12.81; Pittsboro, $10.00;—total, $61.82.

Sandy Run Association.—Bethel, $9.03; Caroleen, $3.30—total, $12.33.

South Fork Association.—Gastonia Sun., $39.50; Gastonia, $21.35; Olivet, $12.90; Hickory, $12.50; Maiden, $5.00—total, $91.25.

South River Association.—Salem Sun., $1.78; Salem, $6.20; Spring Branch, $5.00; Clement, $4.80; White Oak, $6.70; Fayetteville, $18.45; Fayetteville Sun., $7.00—total, $49.93.

South Yadkin Association.—Salisbury, $4.00; Statesville, $25.00; Mooresville, $2.50; Statesville Sun., $1.38; Statesville Junior Union, $1.60; Cleveland, $1.50; Mocksville, $8.16; Mocksville Sun., $1.84—total, $45.98.

Surry Association.—Elkin, $6.48.

Stanly Association. — Albemarle, $5.00.

Tar River Association.—Corinth, $2.20; Hickory, $1.50; Scotland Neck, Sun., $5.30; Mt. Zion, $2.20; Island Creek, $3.60; Weldon, $6.00; Warrenton, $7.50; Poplar Spring, $6.45; Henderson, $14.00; Rosemary, $1.50; Greenville, $14.10; Washington, $11.55; Louisburg, $13.50; Louisburg Sun., 45 cents; Elm City, $1.00; Roanoke Rapids, $4.00; Scotland Neck, $161.71—total, $256.56.

West Chowan Association.—Miss Kate Griffin, $2.00; Mt. Carmel, $5.00; Rich Square Sun., $10.00; Rich Square, $5.00; Chowan, $20.00; Ahoskie, $5.00; Mt. Tabor, $3.80; Hebron Sun., $1.04; Holly Grove School House, $8.00; Buckhorn, $4.30; Hebron, $9.36; Lawrence Cross Roads, $3.00; Robert's Chapel, $3.00; Murfreesboro Sun., $2.10; Aulander, $6.00; Chowan Sun., $1.90; Severn, $6.32; Cashie, $20.00; Cashie Sun., $4.25; Potecasi, $8.00; Ahoskie Sun., $2.00; Jackson, $7.35; Margarettsville, $3.20; Holly Grove, $2.75; Oak Grove, $1.55; Woodland, $3.00—total, $147.92.

Wilmington Association.—Brooklyn Sun., $2.00; Wilmington, $1.00—total, $3.00.

No Association Given.—Kendall's, $1.75.

Grand total all Associations, $2,245.00.

Appropriated as follows:

To Foreign Missions, $675.20.
To Margaret Home, $6.00.
To Home Missions, $514.63.
To Home Mission Boxes, $226.71.
Total Home Missions, $741.34.
To State Missions, $749.16.
To Expense Fund and Traveling Secretary, $71.30.
To Sunday-schools, $2.00.

The Sunbeams contributed of the above amount—

To Foreign Missions, $118.42.
To Home Missions, $28.51.
To State Missions, $65.19.
To Exnense Fund, $1.00.
Total, $213.12.
Grand total, $2,241.00.

Respectfully submitted.

MISS F. E. S. HECK,
President.
MRS. WESLEY. N. JONES,
Treasurer.

Received for Travelling Secretary and Expense Fund.

Wilmington, $1.00; Second Church, Durham, $1.00; Elizabeth City, $1.00; Caroleen, $1.00; Bethel, Sandy Run, $1.00; Greensboro Y. L. S., $1.00; Big Branch, Robeson, $1.00; Greensboro, $1.00; Earnest Workers, Durham, $1.00; Red Mountain, $1.00; Bynum, $1.00; Olive's Chapel, Mt. Zion, $1.00; Antioch, Brunswick, 25 cents; Apex, $1.10; Clinton, $1.00; Clinton Y. L. S., $1.00; Mt. Carmel, $1.00; Siler City, $1.00; Galead, $1.00; Ashpole, $1.25; Edgemont Sun., $1.00; Back Swamp, $1.00; Robert's Chapel, $1.00; Mill Creek, Brunswick, $1.00; Hertford, $1.00; Thomasville, $1.00; Charlotte, $1.00; New Bern, $1.00; Lumberton, $2.45; Southport, $1.00; Rich Square, $1.00; Beaufort, $1.00; Tabernacle, Raleigh, $5.00; Flat Rock, $1.00. Total, $39.05. Previously acknowledged, $75.21. Total, $114.26. From Mrs. Follett, $10.00. Grand total, $124.26.

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VALUABLE LAND FOR SALE.

By virtue of authority conferred on us, the undersigned commissioners, appointed in the special proceedings pending in the Superior Court for Wake County, entitled J. H. Murray and others vs. Eugene Grady and others, we will, on Monday the 9th day of October, A. D., 1905, expose for sale on the premises herein described, at public outcry to the highest bidder for cash all that tract or parcel of land in Wake County, North Carolina, in Little River township, adjoining the lands of Wiley B. Broughton and others, and more fully described as follows: Bounded on the South and East by the lands of W. B. Fowler; on the North by the lands lately owned by W. W. Vass, deceased, on the West by the lands of C. B. Debnam and Wiley Broughton, lying on the new road—about 15 miles from Raleigh, 18 miles from Louisburg, 6 miles from Wakefield—containing 100 acres, more or less, and also described in the pleadings in said proceedings.

The sale is for division among the heirs of Burton Ferrell, deceased.

Place of sale: The premises above described.

Time: 12 O'clock noon.

The soil—suitable for corn, cotton, tobacco and small grain.

For more particular description, address the undersigned commissioners.

W. J. PEELE,
J. H. MURRAY,
COMMISSIONERS.

This September 6th, 1905.



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Sunbeams' Corner.

Conducted by MISS ELIZABETH H. BRIGGS, Band Superintendent for North Carolina.

A Fairy Tale from Central Africa.

Many years ago, following a drought in Alungu country, there was a scarcity of food, and a mother, who carried her little baby upon her back, experienced great hunger. One day, when walking near her village, she saw a man take a small antelope out of his game trap, and straightway begin to skin it. The woman went up to the man and asked him for a piece of the meat. He asked what he was to receive in exchange, and the woman said: "If you will give me a very large piece, when my baby has grown to be a big boy I will give him to you to become your slave."

The man said he would accept her terms, so he gave her a quarter of the antelope.

When the child had grown into a big boy, about ten years of age, an old native medicine man (witch-doctor), who loved him, gave him a magic drink that caused a friendly spirit to dwell in him and warn him of approaching danger. This spirit within him said to him: "Long ago your mother sold you to a man in exchange for meat; be on your guard!"

A few months later the man who had bought him as a baby came to the boy's mother and said: "Where is the child I bought long ago?"

The mother said: "He is out with the other village boys minding the goats; but as I don't want you to seize him in my presence, I will put a mark upon him, so that you will know him. Then you can take him when he is away from home."

That day the mother called her boy, and she said: "Your hair is long." So she cut his hair and shaved his head. The spirit within him said, "This is for a sign. Beware!" The boy, being thus warned, took a razor with him when he went to look after the goats. Then he persuaded the other four goat boys to have their heads shaved, and so the five boys were all alike.

The man, having been informed of the sign by the boy's mother, went to seek him from amongst the goat boys; but seeing five boys with shaved heads, he was afraid lest he should take the wrong boy, and so get into serious trouble. So he returned and told the boy's mother, who replied: "He has been very artful, but you return in a few days, and I will have put another sign on him. In addition to his shaven head, he shall have a goatskin loin cloth."

Accordingly, the day following, she gave the boy a goatskin, and bade him wear it as a loin cloth. But again the spirit within the boy said: "That is for a sign. Beware!"

The boy, having received this warning, said to the other boys: "Do you not envy me? Look at this nice goatskin loin cloth. Why do you not persuade your fathers to let you have one?"

The boys thought his words good, so they persuaded their parents to give them each a goatskin.

When the man, a few days later, went to the goat boys to seize the boy, he saw all five of the boys with shaved heads and each wearing a goatskin loin cloth! Being afraid to take the wrong boy, he returned to the woman and said: "That boy is too artful for me to catch him! Give me a goat in exchange for the meat and I won't trouble about the boy!"

Then the woman gave the man a goat, and so the old debt was settled.

Dear girls and boys, the native witch-doctors teach the people that they can give them a magic charm that will cause a friendly spirit to enter into them to warn them of the presence of danger. This, of course, is untrue. You, however, can help to send the missionaries to these poor people to teach them that Jesus, the Great Physician, can and will give the Holy Spirit, to warn them of the presence of Satan, and to lead them into all truth. Will you help to send the light to this dark land, so that "Ethiopia (Dark Africa) may soon stretch out her hands unto God?—Selected.

"Lo! It is Nigh Thee."

The surprise in life always comes in finding how we have missed the things that have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer but simpler than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to poor or rich only with contentment, and that they might as well benn content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprint which they left when they set out to travel in a circle.—Phillips Brooks.

Cancer on the Increase.

On examination of the reports of the various State Boards of health, it is found that death from Cancer has reached alarming proportions, equalling or even surpassing mortality from consumption, of which it is said one in every seven die. Many eminent men have studied the question to determine the exact cause and to perfect a treatment for the disease. Thus far only one man has been successful. After many years of careful study, Dr. D. M. Bye, of Indianapolis Indiana, has perfected a Combination of Oils which act specifically on diseased tissue, leaving the sound unharmed. He will gladly send a book on the subject, free to those interested. Address him at 42 N. Illinois St., Indianapolis, Ind.

To the State Fair.

The Seaboard announces they will sell excursion tickets from all points within the State of North Carolina, including Norfolk, Portsmouth, Richmond, Petersburg, Suffolk, Franklin and intermediate points in the State of Virginia, account of the State Fair, October 16th-21st, for one first class limited fare for round trip, plus fifty cents for one admission to the Fair Grounds (minimum rate including admission coupon, $1.00.)

The rates from the principal points will be as follows:

Portsmouth, Va.	$5.95
Norfolk, Va.	5.95
Suffolk, Va.	5.45
Franklin, Va.	4.95
Lewiston, N. C.	4.45
Rich Square	4.45
Richmond, Va.	5.30
Petersburg, Va.	4.70
Weldon, N. C.	3.60
Oxford, N. C.	2.40
Henderson, N. C.	1.95
Sanford, N. C.	1.85
Hamlet, N. C.	3.60
Maxton, N. C.	4.35
Lumberton, N. C.	4.35
Wilmington, N. C.	4.80
Monroe, N. C.	5.85
Charlotte, N. C.	6.15
Lincolnton, N. C.	6.90
Rutherfordton, N. C.	8.45
Hickory, N. C.	6.90
Lenoir, N. C.	7.40

The Seaboard will arrange to operate special trains from Weldon, Oxford, Louisburg, Hamlet and intermediate points to Raleigh on Wednesday and Thursday, October 18th and 19th.

For further information apply to nearest ticket agent, or address

C. H. GATTIS,
Traveling Passenger Agent,
Raleigh, N. C.

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JOHN S. PEARSON...BUSINESS MANAGER.
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Acknowledgments.

September 27.

State Missions.—Spring Hill, $25.73; Mt. Moriah, Johnston County, 14.99; Flat Rock, Central, 8.68; Bakersville, $5.61; Yellow Mountain, 4.20; West Raleigh, 18.10; W. M. S., Rocky Mount, 7.00; Caroleen, 1.65; Atlantic, Atlantic, 1.48; Pleasant Grove, 2.02; Grape Vine, 1.03; Forks of Ivy, 3.00; French Broad, 8.50; Ashe Association, 60 cents; Allegheny and Grayson Association, 1.90; Roan Mountain, 5.00; Little Rock Creek, 5.00; Bear Creek, 5.55; Cane Creek, 5.00; Harrellsville, West Chowan, 5.00; Union, West Chowan, 12.00; W. M. S., Buckhorn, West Chowan, 3.30; Salem, 3.00; W. L. Kivett, 5.00; Zion, Kings Mountain, 5.00; Mecklenburg and Cabarrus Association, 76.58; Henrietta, 12.09; Ramseur, 4.30, Edenton, 26.37; Sandy Bottom, 5.00. Total this week, $282.68. Previously reported, $8,334.05. Total this year, $8,616.73.

Foreign Missions.—Yancey County Association, $10.50; W. M. S., Kernersville, 80 cents; Sunbeams, South Side of Winston-Salem, 50 cents; Mt. Moriah, Johnston County, 35.80; Lilly Branch, 4.15; Merry Oaks, Mt. Zion, 3.00; S. S., Rolesville, Christmas offering, 1.10; Pittsboro, 4.73; Siler City, 15.00; Good Hope, 5.00; Ashe Association, 60 cents; Roan Mountain, 2.00; Little Rock Creek, 2.50; Jones Ridge, 3.13; McKinney Cove, 2.00; Union, West Chowan, 4.00; Coleraine, West Chowan, 2.35; Salem, 3.00; Lawndale, Kings Mountain, 5.00; Bessemer, Kings Mountain, 4.25; E. P. Roberts and C. A. Borders, 5.00; Boone, 2.36; Mecklenburg and Cabarrus Association, 35.21; W. M. S., Margarettsville, 1.00; Shiloh, Chowan, 15.00; Robeson Association, 137.28. Total this week, $305.26. Previously reported, $13,103.32. Total this year, $13,408.58.

Home Missions.—W. M. S., South Side of Winston-Salem, $2.40; Jefferson, Ashe, 2.25; Cross Roads, C. F. and Col., 7.52; Smyrna, C. F. and Col., 50 cents; Good Hope, 4.60; Ashe Association, 2.40; Union, West Chowan, 4.00; Salem, 2.50; Lawndale, Kings Mountain, 3.60; Mecklenburg and Cabarrus Association, 26.20. Total this week, $55.97. Previously reported, $5,596.54. Total this year, $5,652.51.

Education.—P. Memorial, Charlotte, $5.00; Pittsboro, 50 cents; Mecklenburg and Cabarrus Association, 4.00; Mt. Gilead, Montgomery, 47 cents; Sandy Bottom, 1.00; N. H. Shepherd, 2.50. Total this week, $13.47. Previously reported, $2,211.84. Total this year, $2,225.31.

S. and Colpt.—Rocky Mountain, Tar River, $25.00; S. S., First, Raleigh, 25.00. Previously reported, $552.18. Total this year, $602.18.

Ministerial Relief.—P. Memorial, Charlotte, $1.00; Siler City, 2.00; Ashe Association, 2.10; Mecklenburg and Cabarrus Association, 9.21; Henrietta, 3.02; Mt. Gilead, Montgomery, 3.30. Total this week, $20.63. Previously reported, $974.34. Total this year, $994.97.

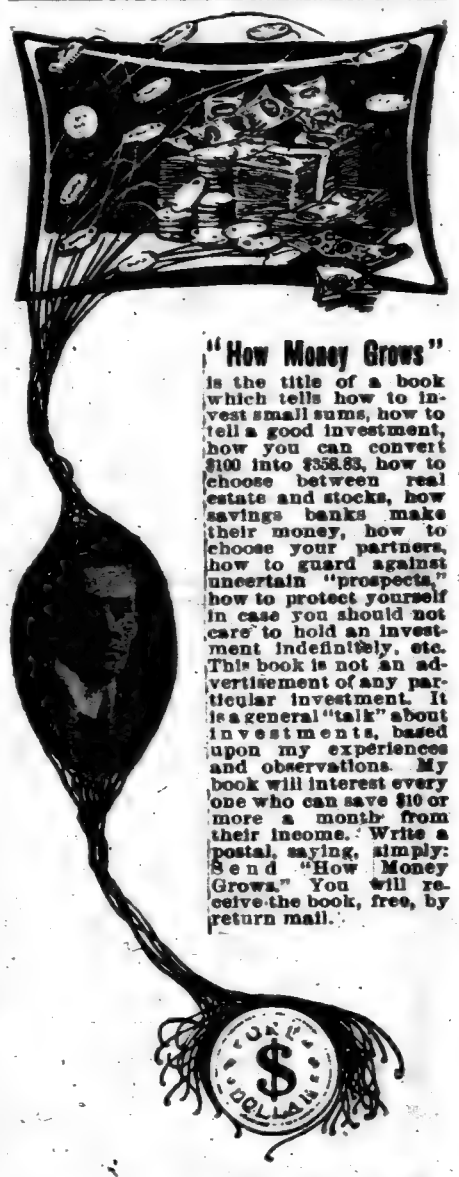
Students' Aid Fund.—Spring Hill, $5.00. Previously reported, $95.56. Total this year, $100.56.

Total reported for all objects this week..... $733.01
Previously reported for all objects 32,086.51

Total reported for all objects this year.....32,819.52

WALTERS DURHAM,
Treasurer Bapt. State Con.

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ADMINISTRATORS NOTICE.

Notice is hereby given that I have qualified as administrator of O. M. Minor deceased, and creditors will present their claims to me at 308 N. Davie Street, Greensboro, N. C., or to my attorney T. B. Womack, Raleigh, within twelve months from this date or this notice will be pleaded in bar of recovery.

J. B. MINOR,
Admr. O. M. Minor, Dec'd.

Sept. 1, 1905.

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A small sample bottle of Ec-zine will be sent free to every reader of the Biblical Recorder who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison; Fever, Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failure made by other remedies, and send for free sample of Ec-zine which always gives relief and permanent cure. A $1.00 bottle often cures the worst cases. If your druggist does not have Ec-zine send direct to us. The Ec-zine Company, M. Kupermeier, Sales Agent, 112 Dearborn St., Chicago, Ill.

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The new Fall Dress Goods and Silks have been coming in for the past month and we are now showing a varied assortment of the most correct fabrics for Fall and Winter wear.

IN DRESS GOODS fashion says BROADCLOTHS, HENRIETTAS, MOHAIRS, SATIN CACHEMERE, SERGES, PLAIDS, MIXED SUITINGS and RAINPROOF FABRICS.

IN SILKS LUMINEAUX, LUXOR, FAILLES, SOLEIL, LOUISINES, MESSALINES, CHAMELEONS, TAFFETAS, CREPE DE CHINES and PEAU DE SOIE.

The fashionable shades are Greens, in Reseda, Olive and Hunters' Green; Blues in medium and dark navy and cadet; dark Reds, Plum and Brown. For evening wear Cream and the Pastel shades. The popularity of these colors range in about the order named.

Write for samples.

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COTTON FUND

CONDITIONS UNPARALLELED, but absolutely legitimate, have forced upon me the conviction that the time is opportune for an extensive

BULL CAMPAIGN IN COTTON

HAVING RECEIVED many requests to organize and conduct a BULL CAMPAIGN, I have, after mature, deliberate and careful consideration of the conditions that surround Cotton this year, decided to accept subscriptions for that purpose, believing that advantage should at once be taken, at present prices, to secure a large portion of the inevitable advance in Cotton, which is sure to occur between now and March 1st, 1906.

IN 1904, UNKNOWN, UNAIDED, AND ALONE, I proved to the World that my convictions were sincere, and that courage was not lacking to freely and fearlessly expound the knowledge I had derived from careful study of the situation.

WHAT I ACCOMPLISHED two years ago I believe I can and will do again, aided by the experience of the past, the conditions as they exist, the knowledge at my command and the necessary capital.

BEING CONVINCED that no opportunity has ever been offered where the possibilities were so great, and that a profitable outcome must be the result:

BEING CONVINCED that there never was a time when the demands of the World for Cotton were so great as they are at the present, and

BEING CONVINCED that every bale of American Cotton now in sight and every pound produced this year will not meet the requirements of the World's spindles for the coming season, COTTON MUST ADVANCE.

TO ALL THOSE, then, who have faith in my honesty, courage and judgment, I offer this opportunity and solicit their subscriptions to

THE COTTON FUND

ALL OPERATIONS will be conducted through reliable, well known commission houses of the New York, New Orleans and Liverpool Cotton Exchanges.

ALL SUBSCRIPTIONS will be deposited in two Trust Companies and two National Banks in New York City, and will be acknowledged on receipt of same by me, and be proportionately drawn upon for use in my Cotton operations; the net profits will from time to time be divided pro rata in proportion to the amount subscribed, except that 20 per cent of the net profits shall be retained by me as compensation for my services.

MAKE ALL CHECKS PAYABLE TO THE ORDER OF DANIEL J. SULLY, AND SEND THE SAME TO 49 EXCHANGE PLACE, NEW YORK, NEW YORK.

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THE BIGGS TREATMENT.

Hundreds of well-known people in all parts of the South have been restored to health through the Biggs treatment, and recommend the method to their friends. Many severe cases of rheumatism, dyspepsia, liver trouble, epilepsy, lung and bronchial affection, paralysis, kidney disease, and nearly every other chronic ailment have been cured by this method after the ordinary forms of treatment had failed. The method consists of the systematic application of all rational means of cure, including Physical Culture, Massage, Swedish Movements, Mechanical Vibration, Hydropathy, the Dry Hot Air Bath, Electric Light Bath, Finsen Light, Dietetics, Osteopaty, and the Oxyolene Method. If you are sick you should investigate the Biggs treatment. It is different from any mode of treatment that you have tried, and if you will investigate it you will readily understand why it is so successful in curing disease. A full explanation of this new method with testimonials from people who have been cured by it will be sent free on request.

ANDREW C. BIGGS,
218 E. Washington St., GREENSBORO, N. C.

News of the Week.

Markets, September 23.

Cotton, steady, 10¼.

Receipts, Wilmington, of cotton to-day, 4,287 bales.

Receipts this season to date, 40,394 bales.

Receipts same day last year, 3,742 bales.

Receipts last season to same date, 27,392 bales.

Spirits turpentine, firm, 63c.

Butter, 27 to 30c.

Coffee, 9½ to 11c.

Flour, straights, $5.00; second patents, $5.25; full patents, $6.00.

Molasses, S. House, 14; New Orleans Brights, 23 to 25; Porto Rico, 20; Cuba, 28.

Sugar, granulated, $6.10; W. C. X. No. 5, $5.80; No. 7, $5.70; No. 8, $5.60; No. 11, $5.40.

Lard (Tierce Basis), pure, 8⅝c.; compound, 6¼c.

Peanuts, North Carolina Prime, $1; Virginia prime, 80 to 90c.

Beeswax, 25 to 27½.

Corn, 65 to 67c.

Corn meal, 61 to 62½.

Eggs, 17c.

Chickens, hens 30 to 35; spring, 17 to 25c.

Sweet potatoes, 95 to $1.00.

Beef, 2 to 4½c.

N. C. Bacon—hams (old), 15 to 16c.; shoulders, 10 to 11c.; sides, 10 to 16c.

Shingles—per 1,000: 5-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $2.00; 6-inch hearts, $4.00.

Timber—Per M, extra milling, $7.50@$8.50; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

Items.

The investigation of the Raleigh Dispensary has practically fallen to the ground.

Governor Glenn, of North Carolina, has returned from his New England trip.

It is reported that the Czar of Russia is about to call another Universal Peace Conference. Maybe he has learned his lesson.

Negro day laborers are receiving from $1.25 to $1.50 per day in Raleigh. No wonder the farmers cannot obtain hands.

President Roosevelt will visit Raleigh, N. C., October 19th. He will return to Washington from his summer home next Saturday.

State Veterinarian Tait Butler says that the Federal inspection regarding cattle ticks began this week and will cover five counties—Surry, Alexander, Iredell, Davie and Rowan—in order to ascertain whether these have been freed from cattle ticks. Dr. Butler does not, of course, know whether these counties will be exempted or not.

The examination of President McCall of the New York Life Insurance Company brought from him the statement that he made contributions to the Republican campaign funds to defeat Free Silver—even after Mr. Parker had declared for the gold standard! He also accused the Democrats of running after him for contributions, but thy defied him to submit proofs—which he has not done.

Pekin, Sept. 24.—At the Pekin Railway station to-day as a train carrying one of the four missions ordered abroad to study foreign political methods was leaving, a bomb was exploded inside a private car, killing four minor officials and wounding over twenty other persons. The wounded include Prince Tsai Tche, who heads the most important of the missions, and Wu Ting Fang, former Minister to the United States, both of whom received slight bruises. The perpetrator of the outrage, who was in the car, was blown to pieces.

Chicago, Sept. 21.—Four officials of the Schwarzchild & Sulzberger Packing Company, of Chicago, were fined an aggregate of $25,000 by Judge Humphrey in the United States Court here to-day. The fines followed a plea of guilty to indictments charging conspiracy to accept railroad rebates. The defendants were Samuel E. Weil, of New York, vice-president of the company; B. S. Cusey, traffic manager; Vance D. Skipworth and Charles E. Todd, assistant traffic managers. Mr. Weil was fined $10,000; the other three $5,000 each.

Chairman Shonts of the Panama Commission awarded the contract to feed the laborers to J. E. Markel. The contract runs for five years and Markel is to be paid $50,000,000. There are strong protests published which, if true, show a huge case of "graft." The time for the bids was very short, and no regular time set for opening the bids in the presence of the bidders. Hudgins & Dumas, one of the competing firms, have proved their bid was lower than that accepted. Shonts' excuse in that case is he thought their bid was too low! Why have bids then?—Exchange.

Nashville, Tenn., Sept. 20.—Twenty-five members of the local councils of the Royal Arcanum filed a bill in the Federal Court here to-day to enjoin the Supreme Council of the order from proceeding under the new rules and assements adopted at Atlantic City. The complainants concede the right of the Supreme Council to raise the assessments and amend its rules, but insist that it must be done in reason and justice to all. They contend that the recent action of the Council was unjust because it raised the rates of old men and lowered that charged young men. The bill also seeks to retain as sacred the emergency fund and prevent its use for any other purpose than that of paying premiums and policies of old men, for which it was intended and created.

Statesville, Sept. 21.—Two preachers, Rev. L. L. Woods and Rev. Vance Robbins, whose regular business is operating saw-mills and who preach the Word as a side line, fell out and fought in Olive Township a few days ago. Both are Baptists, but one is a Missionary, the other a Hardshell, and this was at the bottom of their trouble. Robbins had some grievance against Woods and went to where the latter was at work. In the argument that followed religious differences were brought up, and finally Woods lost patience and proceeded to break the handle of a canthook over Robbins' head. To further impress his remarks, Woods opened his knife and started towards Robbins, but Robbins faded out of the immediate landscape at once.—Charlotte Observer. Now let us hope that they will also "fade out" of the ministry.

Between scandals and local option elections it appears that the Dispensary System in South Carolina must go—giving place to Prohibition. The following from the Columbia State gives an idea of the situation: "The overwhelming defeat of the dispensary in Marion yesterday should enable the most blind to understand the handwriting upon the wall. It has been clearly translated. The unbelievers might have doubted the sentiment in South Carolina when only counties in the piedmont had spoken, but when fourteen of the chief precincts of Marion, heretofore the strongest dispensary county in the Pee Dee section of the State, record a vote of 1,008 against the dispensary to 215 for the dispensary, there can be no further doubt. Senator Tillman spoke in Marion last Saturday and pleaded for the retention of the dispensary. There, if anywhere in South Carolina, his voice should have been potent, for Marion has supported him and heeded his voice for seventeen years. Like a great wave, the anti-dispensary sentiment is sweeping the State. Those who stand in its path are being rolled over. South Carolinians have determined that they cannot be bribed with money or bamboozled with specious arguments into retaining the corrupting system. It must go; that is the will of the people.

CURE YOUR OWN KIDNEY and Bladder Diseases at Home at a Small Cost—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successful used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

B. & B.

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Also special Catalogues on Lace Curtains, Furs, Books, and Laces and Embroideries—all free.



Send for samples of 54 and 56 inch Mixed Suitings at 50c a yard for practical evidence of our ability to give you better goods for your money.

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ALLEGHENY, - - PENNSYLVANIA.

The Connecticut Mutual Life Insurance Co.,
HARTFORD, CONN.

Returns to, and gains for policy-holders more per $100 premiums received than those of any other company.

It has returned to its members 100.68 per cent of their premiums, or	$234,353,488
Premiums received since 1846	232,759,264
Excess returned over premiums	$1,594,224
Accumulated assets on hand,	65,224,841
Gain over premium receipts	$66,819,065

W. R. CRAWFORD, JR.,
General Agent, - - RALEIGH, N. C.

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Bleeding to Death

is unnecessary, either from wounds or internal hemorrhage if you have a bottle of Acid Iron Mineral at hand. This wonderful natural substance quickly coagulates the flowing blood and stops the wound, driving out the inflamation and effecting a cure.
Acid Iron Mineral Co., Salem, Va. & Columbia, S. C.

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AT TUCKER'S STORE,
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THIS IS HOUSEFURNISHING MONTH

You can furnish a house this month for less money than at any time of the year.

It is the ideal time to buy Carpets, Rugs, Art Squares, Mattings, and all kinds of Housefurnishing Dry Goods. We are prepared to serve you.

It will pay you to make a trip to Raleigh to see our line.

TWO JUMPS AHEAD.

THERE BE LIVELY IMITATORS BUT

VICK'S
TURTLE OIL LINIMENT

Is the largest Bottle of Good Liniment on the market for 25c. Don't you take any other if you want the best.
All dealers.

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GREENSBORO, N. C.

The Rierson-Coppie Sanitarium.

An institution equipped with the latest appliances for the treatment of chronic diseases.

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Temperance.

Convention Call, Raleigh, N. C., October 2-4, 1905.

The Twenty-third Annual Convention of the North Carolina Woman's Christian Temperance Union is called to meet at Raleigh, October 1-4, inclusive. The meeting is composed of the Executive Board, a delegate at large from each local union and one for every twenty members, one delegate from each Loyal Legion which has paid one dollar dues into the State treasury, and presidents of local unions. One honorary delegate from each local union will be accorded the privileges of the floor.

Miss Lillie O'Daniel, of Tennessee, who delighted so many audiences last May during her intinerary in our State, will be with us at the Convention. Miss O'Daniel is one of the National Lecturers and Organizers of unusual ability as a speaker, and a charming reader.

A number of our own State workers will be in attendance to add their share of interest to the occasion.

A Medal Contest and a Children's Exercise will be among the attractive features.

Entertainment will be provided for all delegates and it is earnestly desired that there be a full delegation in order to secure railroad rates of one and one-third first-class fare.

A cordial invitation is extended to honorary members and friends of the cause throughout the State. Visitors from far and near are welcome.

Not being unmindful of the importance of the occasion, let each local union appoint delegates and alternates early, and make every needed preparation seeking and relying upon Divine wisdom so our most sanguine hopes for a large attendance, encouraging reports and zealous efforts for the future of our righteous cause may be assured.

Yours for God, Home and Humanity,

MISS ELIZABETH MARCH,
State President.
MISS NOTRE JOHNSON,
Corresponding Secretary.
MRS. J. R. FEARRINGTON,
Recording Secretary.
MRS. FRANCES E. ROSS,
State Treasurer.

A Blow at the Patent Medicine Evil.

The Commissioner of Internal Revenue has rendered a decision requiring manufacturers of patent medicines containing a large percentage of distilled spirits to take out licenses as rectifiers and liquor dealers. The decision also makes it compulsory upon druggists and others handling such preparations to pay the usual retail liquor dealers' license.

The ruling appears to be a proper one and should do much toward correcting what may be justly called the patent medicine evil in this country. Undoubtedly a great many of the patented compounds are what they are represented to be and are serviceable, but, on the other hand, a large number of them are deliberate fakes, prepared and placed on the market for the purpose of deceiving the credulous and ignorant purchaser. A few of them are probably harmless, but many are decidedly injurious and some are little less than poisonous.

Several of the compounds, as shown by the analyses made by the Revenue Department, contain a high percentage of alcohol, the proportion of alcohol in some instances running as high as 45 per cent. Such preparations, which appear to have been placed on the market for the special purpose of evading the revenue and State prohibition laws, find a ready and extensive sale in prohibition communities. Against such as these the decision of the Revenue Commissioner is especially directed, the great bulk of legitimate preparations not being affected by it.

The decision of the Revenue Commissioner, which is expected to restrict, if it does not break up altogether, the sale of such compounds in prohibition localities, will doubtless be warmly welcomed by temperance advocates and workers. Among the manufacturers, on the other hand, it will probably raise a howl, not so much because of the license fees which they will have to pay as because of the fact that the enforcement of the ruling will seriously affect their business everywhere and in some localities totally destroy it. Many druggists will hardly find it profitable to pay the license fees for handling the preparations and will cut them out of their stock altogether.

And these license fees are more than would be at first supposed. Not only will the revenue licenses be required, but it is only reasonable to suppose that the States will follow the decision and require State licenses to be taken out also. In short, it means that every druggist or other persons handling such preparations will be required to have all the licenses required of a regular saloon-keeper. Certainly, under such circumstances, few, if any, druggists will find the sale of such compounds profitable. In prohibition localities the sale of such preparations would be construed as a violation of the law and absolutely prohibited.

Taken all in all, the manufacturers of the compounds seem to be decidedly up against it, and deservedly so. The decision, in our opinion, is an eminently proper one, and it is hoped the revenue collectors and State authorities will enforce it to the letter. —Virginian Pilot.

Associational Meetings for 1905.

SEPTEMBER.

27 (Wednesday)—Green River at Bethel church (8 miles S. Marion).

28 (Thursday)—Alexander at Antioch church.

28 (Thursday)—Caldwell County at Mountain Grove church (4 miles W. Hudson).

28 (Thursday)—Elkin at Fishing Creek church (3½ miles S. E. Wilkesboro).

28 (Thursday)—Liberty and Ducktown at Mine City church, Ducktown, Tenn.

28 (Thursday)—Sandy Creek at Fall Creek church (Chatham County).

OCTOBER.

3 (Tuesday)—Eastern at Mt. Olive church.

3 (Tuesday)—Mt. Zion at Swepsonville church.

3 (Tuesday)—Tar River at Tarboro church.

5. (Thursday) Brier Creek Association at Union Church. Visitors be met at Rockford.

5 (Thursday)—Sandy Run at Cane Creek church (15 miles N. W. Rutherford).

5 (Thursday)—Carolina at Mt. Gilead church.

5 (Thursday)—Catawba River at Morganton church.

5 (Thursday)—Union at Meadow Branch church.

6 (Friday)—Stony Fork at Mt. Paran church (Watauga County).

10 (Tuesday)—Central at Harris Chapel church (Franklin County).

10 (Tuesday)—Wilmington at Teachey church.

11 (Wednesday)—Atlantic at Middle St. church, New Bern, N. C.

11 (Wednesday)—Cedar Creek at Great Marsh church (Robeson County).

12 (Thursday)—Brunswick at Poly Bridge church (Columbus County).

12 (Thursday) — Montgomery at Forks of Little River church.

12 (Thursday) — Transylvania County at Rocky Hill church.

17 (Tuesday)—Neuse at Ayden church.

18 (Wednesday)—South River at Spring Branch church.

19 (Thursday)—Cape Fear and Columus at Chadbourn church.

19 (Thursday)—Pee Dee at Red Hill church (Anson County).

24 (Tuesday)—West Chowan at Hebron church, (Northampton County).

25 (Wednesday)—Raleigh at Cary church.

26 (Thursday)—South Fork at Dallas church, (Gaston County).

31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).

8 (Wednesday)—Bladen at White Lake church.

9 (Thursday)—Johnston County at Benson church.

16 (Thursday)—Stanly at Big Lick church.

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for all disorders arising from the non-assimilation of food, such as Acute Indigestion, Flatulency, Colic, Torpid Liver, Heartburn and Sour Stomach, and commonly called "Dyspepsia."

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has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.

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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

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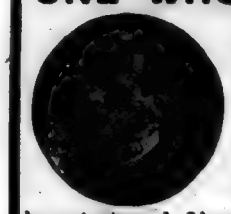
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In the Spring of 1898 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address

MARK H. JACKSON, 40 James St., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

TO THE PACIFIC COAST.

The Seaboard announces on account of the Lewis and Clark Centennial Exposition and other occasions to be held on the Pacific Coast, season of 1905, they will sell round trip tickets from principal points at following rates to Portland, Ore., and return, going via and regular direct route and returning via that or any other regular direct route, $71.50; going via San Francisco and Los Angeles, $82.50.

These tickets will be sold practically every day until September 30th and bearing final return limit of ninety days from date of sale, and will permit of stop-overs at and west of Colorado common points—Cheyenne, Trinidad, Fort Worth, San Antonio and west of St. Paul and Chicago.

For further information as to schedules and rates to the Lewis and Clark Exposition, apply to agents, or

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Marriages.

SUTTON—PARKER.—On September 3, 1905, at the bride's home, near Valhalla, Chowan County, N. C., Mr. George A. Sutton, of Edenton, N. C., and Miss Emma E. Parker were united in marriage, Jas. W. Rose officiating.

Obituaries.

BUNCH.—August 20th Mrs. Sophia Bunch passed from time to eternity. She was about seventy-two years of age. She leaves two brothers, two sons and one daughter. She was a member of Rocky Hock Baptist church. Her funeral was conducted by her pastor at her home in the presence of a large concourse of friends and relatives, and laid to rest in the family burying-ground to await the resurrection morn.

JAS. W. ROSE.

HARRELL.—Sept. 7th, 9.30, p. m. the spirit of Sadie V. Harrell departed this life. She was twelve years and five months old, the daughter of Brother and Sister W. E. Harrell, who are consistent members of Rocky Hock Baptist church. Her funeral was conducted by their pastor and her earthly remains were laid to rest in the midst of the tears and sobs of her loved ones.

Sadie had been a great sufferer for nearly four years. She leaves a father, mother, three brothers and two sisters, who loved her much; she was the baby of the family.

We extend our deepest sympathy to the bereaved.

JAS. W. ROSE.

PULLIAM.—Died, June 18, 1905, Sister Sarah Pulliam, wife of C. W. Pulliam, aged sixty-four years. Sister Pulliam had been a member of the church since girlhood, having joined the Methodist church first. She joined Ephesus Baptist Church in 1886 and remained a consistent member until death. She was a great sufferer, having been confined to her bed for three years. She often spoke of being tired. We rejoice in the hope that she is resting now.

May those who loved her and cared for her during her sickness look forward to meeting her where there is no pain. May they remember that their loss is her eternal gain.

Done by order of the church.

J. S. GRAVITT,
M. BATTIE BASS,
MRS. S. P. DUNCAN,
Committee.

Mrs. E. R. Harris.

Again the Grim Reaper has invaded our midst and selected for his garnering one of our brightest jewels. We would be disposed to murmur at this sad, and to us, unaccountable dispensation of Providence, were it not that we know that He who doeth all things well is too wise to err and too great to be unkind.

It is with tear-dimmed eyes that we chronicle that on Friday, August 25th, 1905, Mrs. Sallie Rogers Harris, wife of Rev. E. R. Harris, submissively answered the summons to come up higher and reap the reward of her earthy labors at her Master's feet.

She murmured not, although she was in the very bloom of young womanhood and had to give up the tender embrace of a devoted husband and leave to other hands the care and raising of the tender two weeks' old babe.

As a very slight evidence of our regard; be it resolved by Edgemont Baptist Sunday School:

First. That while we feel that our loss is irreparable, that we bow in humble submission to the will of the great Head of the Church, who has taken our devoted teacher and loving companion to the higher courts to shine more brilliantly forever in the paradise of God.

2. That we point the distressed husband and the motherless children to the great fountain Head of sympathy, and who has promised to ever be a source of strength to those who weep.

3. That a copy of these resolutions be spread upon the minutes of the Sunday School, a copy sent to the bereaved family and a copy sent to the Biblical Recorder for publication.

ADDIE McFARLAND,
Durham, N. C.

Elder J. C. Sparks.

Brother Sparks departed this life August 15, 1905, at the age of seventy-two. He had been a preacher of the Gospel for about thirty-five years, and possessing evangelistic gifts in a high degree, he devoted his early ministry to revival work, and while his labors were confined to Mitchell and Yancey Counties, yet thousands were brought into the kingdom under his ministry. The latter years of his life were devoted to the pastorate, and at the time of his death he was the much loved pastor of Roaring Creek, Burleson's Chapel, Pleasant Hill and Big Rock Creek churches.

Brother Sparks was denied the advantages of an education, which he lamented, but his piety and zeal made up in a degree for this. He was a man of one book, and that book was God's Book.

L. H. GREENE,
J. C. BLALOCK,
Committee.

J. D. Moore.

Whereas, it has semed good to the Almighty Disposer of Events to remove from our midst our late worthy brother and esteemed fellow-citizen, James D. Moore; and,

Whereas, the intimate and friendly relations long held by the deceased with the members of this lodge render it proper that we should place upon record our appreciation of his services as a member of this lodge and his merits as a man; therefore be it

Resolved 1. That we deplore the loss of J. D. Moore with deep feelings of regret, softened only by the confident hope that his spirit is with those who, having fought the good fight of faith here, are enjoying perfect happiness in a better world.

2. That we tender to his afflicted relatives our sincere condolence and our earnest sympathy in their affliction at the loss of one who was a good citizen, elevated to Church and State, and an upright man.

3. That a copy of the foregoing resolutions signed by this committee and certified by the secretary of the lodge be transmitted to the family of the deceased; also that a copy be spread on the minutes of the lodge and copies be sent to the following publications: Charity and Children, North Carolina Baptist, Biblical Recorder, Orphans' Friend, Gastonia News and Gastonia Gazette.

J. K. DIXON,
J. G. HOLLAND,
F. A. COSTNER,
J. B. BEAL,
J. H. CRAIG,
Committee.

Correct attest:
W. Y. WARREN, Sec.
Gastonia Lodge, No. 369, August 25, 1905.

Resolutions of Respect.

In loving memory of Mrs. Eliza Garrett, who was born December, 1829, and died May 31, 1905. Another of God's chosen has passed over the river to receive the reward of the faithful, the true and the good.

Hers was a life of service, for she lived and toiled for the benefit of others. To spend an hour with her in conversation was always profitable, for she could give words of advice and encouragement even under the most trying circumstances of life. During her seventy-six years of life she had trials many, but her trust in the promises of God's Word, which was her daily companion, sustained her always. She believed that trials were good for God's children, and often she said: if we had them not we were none of His.

She was married first to Mr. Wiley Fennell. To them a little girl was given. Their home, however, was soon broken up when husband and daughter were called home, and she left a lone widow.

After twelve years she married Mr. Elijah Garrett, of Mississippi, with whom she lived happily for a short time. After his death she came back to North Carolina and built a home in Woodland, where she spent the remainder of her days.

Her kind hospitality and cheerfulness won for her a host of friends. For sixty years she was a loyal member of the Baptist Church, devoted to its doctrines and to the Recorder. God was good to let such a woman remain with us to reach such a ripe old age, for she was a Christian leader that led many to purer thoughts and better ways. Therefore be it

Resolved 1. That in her death the church, Sunday School and Missionary Society have lost one of their truest members, one who was always zealous in every good work, and whose place will be hard to fill.

2. That while we offer our sincere sympathy to her many relatives, we do acknowledge ourselves among those who feel that since she is gone from us, life does not hold so much for us.

3. That a copy of these resolutions be sent to the family, a copy spread upon our minutes and a copy be sent to the Biblical Recorder for publication.

MRS. C. H. GRIFFIN,
MRS. MARTHA LASSITER,
E. J. HARRELL,
Committee.

After a lingering illness of five months, Mrs. Cora Ward died June 25, 1905, in Rex Hospital, Raleigh, N. C., where she had gone one week previous for treatment. She bore her sufferings, which were at times very intense, with Christian patience and fortitude. Mrs. Ward was the only daughter of Mr. and Mrs. W. W. Singletary. Into the home she always brought sunshine and gladness. Her disposition was peculiarly bright and sunny. Cheerfulness was one of her most noted characteristics. She was an affectionate and dutiful daughter. Her life was one of usefulness, she having been for several years a teacher in the Sunday-school, and also in other schools. She was about twenty-six years of age.

In February, 1900, she was happily married to Mr. W. J. Ward, whose devotion during the weary months of her illness was so touching and beautiful.

Whereas, it has pleased an all-wise omnipotence to remove from our midst our sister and co-worker, and we, the members of the Woman's Missionary Society of Lumberton Baptist Church

Resolve 1. That we bow in humble submission to the divine will, knowing that He doeth all things well.

2. That in her death we have lost a faithful and earnest member.

3. That we extend to the bereaved ones our heart-felt sympathy.

4. That a copy of these resolutions be spread on the records of the Society; a copy sent to her loved ones, and also to the Biblical Recorder, Robesonian and Argus for publication.

MRS. J. P. McNEILL,
MRS. R. D. CALDWELL,
MRS. H. T. POPE,
Committee.

Whereas, God, in his unmistakably wise, yet mysterious to us, Providence, has removed from our midst our beloved brother, J. M. Griffin; and

Whereas, in his death we lose our Senior Deacon who had been a member of our church continuously since its reorganization; therefore be it

Resolved 1. That we bow meekly and reverently to the will of Him in whom our brother trusted for guidance on earth and for eternal life—to the will of Him who knoweth best and doeth best always.

2. That we commend for emulation the pious, Godly walk of our brother and his loyalty to his church and its every enterprise.

3. That we commend his bereaved family to the mercy of Him who has taught us that He has numbered the very hairs of our heads and has promised us the Holy Spirit to guide, comfort and sustain us.

4. That a copy of these resolutions be spread on our records with a page dedicated to his memory, a copy be furnished his family, and a copy be sent the Biblical Recorder for publication.

R. S. EUBANKS,
R. B. LINEBERRY,
Committee.

Adopted in church conference, Pittsboro Baptist church, Sept. 17, 1905.

E. Y. POOL, Moderator.
J. W. MOORE, Clerk.

No man can die of Fever who uses Johnson's Tonic even half way right.

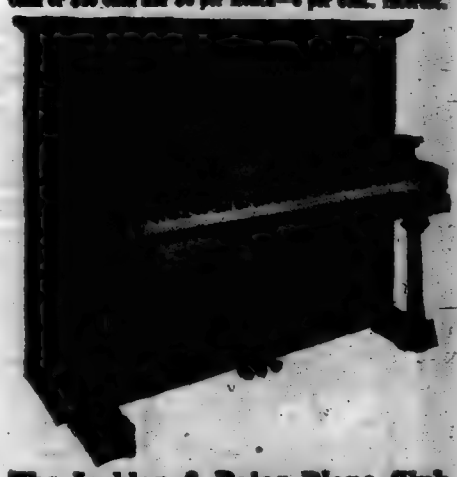
In 20 years no grave was dug or shroud was made for a victim of Fever whose faith was pinned to Johnson's Chill and Fever Tonic.

It is a superb medicine that has almost limitless control over all forms of Fever.

Not simply good, but supremely good. Not good as any thing, but better than everything. Not made to please a palate but to save a life.

Write at once to The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

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New Scale 400$
Ludden & Bates Piano
TO CLUB MEMBERS
$287
Cash or $30 Cash and $8 per Month—6 per Cent. Interest.



The Ludden & Bates Piano Club
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in one hundred lots brings the saving which you share.

Booklet "N" sent free, and tells all about it—briefly—simply—clearly—and will save you a third of your piano money.

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35 Years in Music.
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Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water found on the globe, drank fresh at the springs. The mineral properties which give to the waters of the world's noted healing and mineral springs their curative virtue come from the rock or MINERAL ORE through which the water is filtered on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vitæ-Ore is a discovery of this medicine-bearing rock, a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one will deny after using. **VITÆ-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, **but send for it today!**

A Certain and Never-Failing Cure for

- Rheumatism
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- Piles, Sores, Ulcers
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- Catarrh of Any Part
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- General Debility

STRONGER NOW THAN FOR 30 YEARS

CURED WEAK BACK AND CATARRH

ALL SHOULD USE IT

I have been taking Vitæ-Ore for a number of months and can truthfully say that it has done me more good than all the other medicines as well as the doctors who treated me ever were able to accomplish. I am now as strong in my back as I was when I was a girl, although previous to taking the Vitæ-Ore treatment I suffered continuously from weakness and distress in this region. I have now more flesh and muscle and I am stronger than I have been for thirty years. Before using Vitæ-Ore I was troubled dreadfully with Catarrh, which has also been entirely removed, as I do not now experience any trace of it. I advise everyone that has any kind of disease to use Vitæ-Ore, believing it to be the best general all around medicine that has ever been discovered. We have proven it to be such in our family.



MRS. M. E. STONE,
Chilhowee, Mo.

How Vitae-Ore Cures Rheumatism

Rheumatism is a deep-seated, dangerous disease, caused by the absorption into the blood of effete refuse matter, which should be carried out of the system through the proper channels. This poison soon destroys the purity of the blood and as it circulates through the body the acid particles that are thrown off penetrate the nerves, muscles, membranes and even the bones.

In Acute Articular Rheumatism, the affection usually commences suddenly; sometimes pain or soreness in the joints precedes the disclosure of the disease. The joints become swollen, particularly those of the knee, ankle, wrist, elbow and the smaller joints of the hands and feet. Acute Rheumatism is always identified with more or less feverish condition and profuse perspiration, especially at night, same being strongly acid, showing the system is attempting to throw off the poisonous particles. Chronic Rheumatism is the same as the acute form, but milder and less extended; though strange to say, more persistent and difficult to cure.

Muscular Rheumatism also exists under two forms, acute and chronic, the latter as in Articular Rheumatism, not so violent in attack but pitiless in its hold on the system. In the acute form, there is first a dull pain in the muscles, which gradually increases, growing almost unbearably violent in movements which require the contraction of the muscles. In the chronic form, pain is excited only when the affected muscles are contracted with unusual force, and is more apt to change its location than in the acute form.

With the blood in an unhealthy condition, exposure to cold, combined with moisture, the night air, sudden changes in the weather, sleeping between damp sheets, sitting in a cold, damp room, especially when heated from exercise, or an acute attack of indigestion is sufficient to bring on an attack of Rheumatism, in those who have never before experienced this difficulty, and cause violent attacks in those who are subject to it.

Vitæ-Ore cures Rheumatism, even in chronic, diagnosed as incurable cases. Alkalies and the remedies that are almost invariably prescribed, fail to cure because they weaken the digestion, irritating the delicate lining of the stomach, thus impairing instead of building up the system. Vitæ-Ore, being a powerful blood purifier, soon brings about a complete and radical change in the circulation. It is absorbed into the blood, neutralizing the acid secretions, rendering them harmless for evil, and gradually eliminates them from the system. Under its use the thin acid blood is made pure and rich and as it is carried through the body nourishes and soothes the irritated nerve tissues, cools the hot, throbbing muscles, dissolves the hard, calcareous matter that has collected in the joints, and it passes out of the system. Cures with Vitæ-Ore are permanent and lasting. In severe cases crutches are often thrown away, never to be used again. It leaves the blood in perfect working order, its occasional use keeps it so and the cure is sure and certain.

Women Are you afflicted with any of the innumerable diseases which are so common and prevalent among your sex? We cannot mention them in this space, but let us assure you that **Vitæ-Ore** is the true "Balm of Gilead" to every sufferer. The many diseased conditions which unfit women for the full enjoyment of life and its duties may be at once alleviated and permanently eradicated by the proper use of this wonderful remedy. Send for a package on thirty days' trial.

Men Is debility taking the place of the vim and fire of youth? In these conditions it proves to be a powerful tonic, a reviver, a vitalizer, a restorer, force-builder. It is not a temporary stimulant, but builds up from the bottom by putting each organ, tissue, muscle and ligament in a healthy, normal, natural condition.

Old People For the aged there is nothing better than **Vitæ-Ore.** The loss of appetite and general break-down of the digestive organs is delayed, the blood purified and enriched, the vital organs are strengthened and a peaceful old age may be enjoyed by the use of this great natural remedy.

Doctors Said:

"YOU CANNOT BE CURED."

ONE PACKAGE OF VITÆ-ORE PUTS HIM ON HIS FEET AGAIN AND BACK TO WORK.

Vitæ-Ore saved my life, in curing me of Bright's Disease, which had baffled the doctors' skill. One doctor said: "You have Bright's Disease bad, and VERY BAD, too bad to hope for a cure." Another said: "I might give you medicine until doomsday and yet I could not cure you."

I concluded at this time that as long as their medicine could not cure me I wanted no more of it and resigned myself to what looked to me to be the inevitable. My hopes of a possible cure were again raised by reading a Vitæ-Ore advertisement and seeing mentioned therein the testimony of a person who had been cured of Bright's Disease and whose condition at the time of his treatment seemed similar to mine. I procured a package and began its use. The first package put me right on my feet and back to my work. I kept it up, with the result that I am entirely cured. Doctors who have lately examined me say: "You have no kidney trouble whatever. Your kidneys are all right."

Vitæ-Ore has done all this for me. I am well and working at 65 years and owe it to this remedy and the world to tell what I know of it. I send two photos, an old one taken when I thought I was going to die, and another just taken a short time ago. They tell their own story.

M. M. AMMIDOWN,
South Framingham, Mass.



Vitæ-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this advertisement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so that we may know that you are entitled to this liberal offer.

NOT A PENNY UNLESS BENEFITED

☞ **This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS**

THEO. NOEL CO. T. F. Dept. Vitæ-Ore Bldg. CHICAGO, ILL.

BIBLICAL RECORDER.

VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 14.

RALEIGH, N. C., WEDNESDAY, OCTOBER 4, 1905.

THE GOVERNOR FOR STATE PROHIBITION.

Governor Glenn made a notable utterance on Sunday afternoon addressing the State Convention of the Woman's Christian Temperance Union. He declared himself for State prohibition of the liquor traffic; said the time had come for it; that he had burned his bridges behind him, and would stump the State for this cause; and that it would carry by 75,000 majority. He did not like the Ward bill—thus taking issue with present policy. But that may pass. The significant thing is that this popular leader has called for a policy of total prohibition. We expect the issue to immediately become pronounced, and the battle will not be long coming upon us.

THE ORPHANAGE AND ITS DEBT: A STRAIGHT STATEMENT.

BY M. L. KESLER, GENERAL MANAGER.

I have time only for a few brief statements, and as usual with our growing Baptist enterprises, it is about a debt. In addition to the ordinary burdens and responsibilities of this, to me, a new office, I have walked into the inheritance of a debt of about $11,000. I cannot even insinuate that some one else is to blame, for along with the other members of the Board of Trustees, I am responsible for it. I was also one of the Executive Committee that assumed the responsibility of putting in sewerage. The General Manager did not even urge it, though he favored it. He allowed us to decide the matter. We saw the situation. Every day saw fresh victims to typhoid fever borne to the infirmary. We were convinced that the epidemic was caused by the open privy and that alone. We could not resist the appeal from these fever-tossed little ones whom had been taken under our care. The action of the committee was endorsed by every member of the Board as the only thing to be done, and I am now ready to defend this action before any intelligent body of men on earth. Now, the Board of Trustees, through me, as their representative, urge the raising of this debt at an early day. The interest paid on this borrowed money should be caring for several orphans. So it behooves us to stop this leak at once.

Now, some one may ask, what assurance we have that though we pay this debt the denomination will not be confronted with another in a very short while. I think I can give your assurance that is better than a promise. From the very nature of the case such a debt as this can never recur in the history of the orphanage. Not only did it come on account of a crisis, but for an improvement which is permanent, and will not have to be made over again nor repeated.

Note that our Orphanage already has its central school building, its central dining room, and its water works and sewerage, all of which must be paid for out of a general fund. No individual has ever assumed the construction of any one of these, mainly because of the cost of them and the uncertainty of the amount of the cost. In addition to this, it should be stated that the water works and sewerage are not entirely to blame for this debt. In the building of several houses by individuals the current fund has been drawn upon to complete them, and this, too, by the consent of the Trustees. For example, the central dining hall, which is also known as the Faircloth building, could not be completed with the amount coming from the estate left the Orphanage, and for the building to at all meet the requirements of the Orphanage, it had to be built larger than this money would justify, and so over $2,000 of current funds were put into the building. This was true of others. Of course these permanent improvements will have to be repaired, and now and then additions made to them, but the great outlay has already been made and need not be repeated for a generation.

Then you wish to know how we propose to raise this debt. I see no need of calling for a special fund designed "for the debt." The only thing necessary is that our people see the importance of relieving the Orphanage of this burden and double their pledges and contributions for the next year, and see to it that they are paid in the early part of the year. Some Associations have already increased their pledges one-third; others have more than doubled. Now, after this is done all over the State the burden will be lifted, the deck will be cleared for action and we can go on with our proper work.

This much I do pledge as General Manager, that so far as I am concerned, no additional improvements shall be made in the way of buildings beyond that which is absolutely necessary until this debt is paid. And if individuals build houses I shall oppose the giving of a single dollar out of the current fund, however much the building may need it. Now do not understand me in saying this to suggest that money was unwisely spent in the past on these buildings. In almost every case the necessity was so great that it seemed nothing else could be done but supplement and go on in the completion of the building. But we have come to a point where by reason of debt we must stay our hands and build no more, though the orphans cry. If large-hearted individuals can add buildings without drawing on the current fund, we can gladly accept them.

We must replace the barn burned last spring with one sufficient to shelter our cattle.

The Durham-Mount Zion building will soon be completed. Some debt may acrue from that, for which I am in no way responsible.

Now I have made this statement about the situation. I lay my burden, which is also yours, upon your hearts. I cannot possibly meet with many of the Associations. Brother Johnson cannot possibly attend all the rest. I have asked three brethren, G. P. Harrill, our pastor; W. H. Rich, who was once pastor of the Orphanage Church; and Braxton Craig, of Rocky Mount, whose heart is always on fire for the Orphanage, to represent the Orphanage at several Associations. I am sure the brethren will receive them heartily and respond to our need.

I could not have entered upon the work at a time which calls for so much of the General Manager's personal attention to the work right here at the Orphanage. In a sort of patient way I am fretting because I cannot be out among the Associations to meet you and talk with you face to face.

Once more let me say, we must raise the debt, but do it in such a way as to dry up no stream now flowing into the Orphanage, but rather to increase the number of these little rills upon which the daily life of the Orphanage depends.

We have 277 children now, and when the new Durham-Mount Zion building is completed the number will go beyond 300.

I have made the statements and presented my plans, in so far as I have any plans. The separate fund business has never worked much. We want enlarged gifts for the Orphanage straight. And I want to begin now with the suggestion that we make Thanksgiving Day the greatest day in the history of Baptist thanksgiving, because of its contributions to the Orphanage. Why not wipe out the debt on that day?

I have been talking about debt and giving, but you know, and I know, that the great things are the boys and girls at this end of the line, the large hearted givers at the other, and the Father of the fatherless above us all.

September 26, 1905.

THE GOODNESS OF MR. ROCKEFELLER.

The most remakable thing in Mr. Rockefeller's career is his recent wincing under the lash of public criticism—which in all the strong years of his life he has silently defied or ignored: He is a man like the rest of us after all, and he does care for the good opinion of his fellowmen. This is at least one mark in his favor, though superficially it may not be so much admired as that silent absorption in his business with which for forty years he has defied public opinion.

One may greatly prize being the richest man in the world; but much of the sweetness of his success is stolen away when the public condemns his money as tainted money even to the extent of viewing with damaging suspicion the object of his gifts. Of what value is an immense fortune if one cannot give of it without doing more harm to the object of his generosity than good! To hold it is ruin; to give it is—disgrace!

Confronted with thoughts like these, Mr. Rockefeller has set for himself the task of making the public think better of him. We have not only defenses and praises from ministers and editors, but public recognitions by his fellow citizens of Cleveland, Ohio, interviews in which he tells how honest he has been from his youth, and even verbatim copies of his prayers and his prayer-meeting talks. So strong a man as he could have prevented this publicity, if he cared. He did prevent it for forty years. We are bound to believe, therefore, that it is with deliberate design that he has given these self-revelations to the press.

Mr. Rockefeller is a good man like too many of us are good men, we fear. He is punctilious religiously. He behaves himself personally. His home-life is all that it should be—and we in North Carolina often suffer that to cover a multitude of sins. A man may be a scoundrel and yet a beautiful husband and father. He may be excellent in church piety and yet fall far short of Christian love and the Golden Rule. He may never commit a personal wrong—neither curse, drink, chew, steal, fight nor beat his wife, and yet be a bad man.

Mr. Rockefeller is weak where so many of us are weak—in the enlightenment of his conscience. We heard a man say the other day that if he were keeper of a dispensary and a drummer offered him $100 to buy his goods, he would take it; that he could see nothing wrong in that. His trouble is not that he is a bad man, but that his conscience is ignorant—dark. So Mr. Rockefeller sees nothing wrong in his rebate system, nothing wrong in purchasing legislation, nothing wrong in crushing competition, nothing wrong in making 50 per cent profit in a commodity necessary to the poor. But that does not make him a good man. A negro that steals a hen one night and leads the prayer-meeting next night may think that he is a good man, but he thinks so because his conscience is unenlightened.

Our ministers have a great task in the present time of darkness—the task of preaching such righteousness that consciences will be enlightened and men will cease to be deluded with the fatal notion that they are good Christians.

Oh, but you should not judge, says the reader. Yes, we should. The same Lord who said, "Judge not," said also, "By their fruits ye shall know them." He expected us to judge and told us how. The idea that He did not mean for us to recognize a bad man as bad is absurd.

EXPOSITION OF THE EPISTLE TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

[The following analysis of and comments on the Epistle to the Romans are made out from the lectures given at the Midsummer Meeting at Jackson Springs, June 28-30, 1905, and are furnished for publication by special request of parties who heard them. In reading what is here said, the Epistle should lie open before the reader, and the eye should refer constantly to the text of the Epistle itself.—W. R. C.]

II.—Man's Great Need—The Gentiles—Rom. 1: 18-32.

After announcing the great theme that lay upon his heart to be the gospel, God's power unto salvation, the Apostle turns at once to a survey of the field, where this gospel is to find its application. And right here we meet one of the most distinguishing characteristics of the Bible, viz: its candor. It does not seek to palliate or to sugar-coat the case one particle, but seeks rather to probe to the very bottom of the disease, in order that the remedy may be adequate and effective. Paul begins where every man must begin if he deals with life as it really is, i. e., with sin.

In his thorough diagnosis of the case he divides sinners into two classes: (1) Those who recognize themselves, and whom everybody recognizes as sinners—the Gentile world as he saw it. (2) Those who had a form of Godliness, but who knew nothing of, and who even denied its saving power—the Jews. The first of these classes of sinners are the ones we are dealing with in this paper.

In this thorough exposure of sin in the Gentile world, three things appear: (1) Sin in human nature. (2) Sin in human conduct. (3) Sin's rebound.

Sin in Human Nature.

Our natures were made and prepared for God's indwelling. "That which may be known of God is manifest in them" (v. 19). When God dwells within us we grow steadily toward the highest and best of which we are capable. When God is shut out we come more and more to be dwarfs in all that is good, but keenly alive to all that is evil. This is the origin and essence of sin in the nature with Paul. "Knowing God, they glorified him not as God, neither gave thanks" (v. 21.) "They refused to have God in their knowledge" (v. 28). Jesus taught the same when he pictured man as rejecting His Father's authority, going out from home and trying to get on without him. (Luke 15:11-13). In His last message to the churches, also, He suggests the same truth when He says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20). A man can no more live his true life without God than a plant can grow without soil and sunshine. The stream will cease to flow when cut off from the fountain, nor can the light continue to shine when connection with the power-house has been severed. But our natures are like the soil round about us, in that if one thing does not grow there another will. If the knowledge of God is shut out, then the wild and poisonous weeds of sin will spring up and bring forth their legitimate fruit. This suggests the second point of our discussion, viz:

Sin in Conduct.

The relation between "ungodliness" and "unrighteousness," suggested in v 18, is no accidental one. Ungodliness in character is just as sure to produce unrighteousness in life as that darkness follows when light is withdrawn. The particular type of unrighteousness may vary, according to circumstances, but the thing itself is always there when God is shut out. The catalogue of such unrighteousness that is given here is not meant to be exhaustive, but it is quite full, and brings before us a very, very dark picture (2 v. 21-23). It almost makes one blush to read these verses in private, much less to think of discussing them in public.

But did Paul paint the picture too dark? Ask the Roman writers of this period as they describe the awful situation with their own people. In our high schools and colleges we dare not read the full text of these writers, even when men teach men and women teach women. Let us consult men who have made themselves thoroughly acquainted with the moral atmosphere of this period, in order that they might describe it to others. We find their answer in such volumes as "Quo Vadis" and "Darkness and Dawn." If we wish them to inquire further, let us go and examine for ourselves a section from the actual life of that time as it is preserved for us to-day in the ruins of Pompeii. We shall then return to these verses in the first chapter of Romans, assured that Paul is not here giving expressions to the feelings of a misanthrope, nor is he presenting the views of a pessimist, but is speaking sober truth with all the earnestness of his soul in the hope of bringing men to see the malignant nature and the awful consequences of the disease that has hold of them, and thus to bring them to appreciate the remedy which God has prepared for the disease.

The character and the conduct described in these verses are bad enough in themselves, but the most dreadful part of it all is yet before us.

Sin's Rebound.

Men cannot harbor an evil nature and indulge sinful habits and let that be the last of it. Where there is sowing there shall be also a reaping, and this reaping is not postponed until a post mortem examination. After speaking of the indulgence of the vile passions, the Apostle adds in v. 2 this fearful language—"receiving in themselves that recompense of their sorrow which was due." Who has not seen this very penalty carried out in the body, mind, and soul of sin's victims a thousand times? Nay, who does not see it before his eyes every day in one form or another? "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (v. 18). This wrath of God is revealed from Genesis to Revelation in that Book which is literally a book of life. It is revealed from the day of Adam to our own day in human experience. Surely he who runs may read this truth everywhere. The Latin conception of God as a great tyrant, seated on a throne, ready to weigh actions and to mete out justice at the awful day of judgment, has passed out of most Protestant pulpits, and it is to be feared that it has not yet been sufficiently replaced by the Biblical and far more dreadful (to the sinner) conception of a just and holy God, who is ever with us, and who is "acquainted with all our ways." This God, moreover, in whom "we live and move and have our being" is love, mercy, and goodness personified, but he is equally as much wrath, indignation and vengeance personified when the nature of the case demands the exercise of these things. "With the merciful thou will shew thyself merciful; with the perfect man thou wilt shew thyself perfect; with the pure thou wilt shew thyself pure; and with the perverse thou wilt shew thyself froward." (Ps. 18: 25-26.) And there is no mocking God. Every man carries in his own breast a register that keeps a faithful record of every thought and feeling, as well as of every word and deed.

The Gospel's Hope.

In v. 18 we read of "men who hold down the truth in unrighteousness." In spite of the dark picture drawn in this chapter, Paul believed that down beneath all the wreck and ruin of sin there was still left in every human being an echo, as it were, of his true self, as he was made in the image and after the likeness of His Maker. The gospel comes to make its appeal to this true and hidden self in the man. If he responds by faith, he becomes a child and heir of God, and a joint heir with Christ. If he stubbornly refuses God's appeal in the gospel, the awful words thrice repeated in this chapter apply to him—"God gave them up" (vs. 24, 26, 28). What becomes of them then? Are they annihilated and forgotten? "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still" (Rev. 22:11). Note the two thing stated here about the future life of the wicked: (1) Their practice will correspond to their character. (2) Their character will go on progressing in wickedness—"Let him be made filthy still."

The gospel is God's power to save even those described in this chapter—even "every one that believeth; the Jew first, also the Greek."

Questions: (1) Name and describe the class of sinners discussed in Rom. 1:18-32. (2) To what source did Paul and Jesus trace the sin in human nature? (2) What is the relation between ungodliness and unrighteousness? (3) Show that Paul does not exaggerate in his picture of Gentile unrighteousness in vv. 21-32. (4) Explain what is meant by sin's rebound, v. 27. (5) To what does the gospel appeal, v. 18? (6) What becomes of those who persistently reject God's offer in the gospel. (c. f. Rev. 22:11)?

A Missionary Service for Sunday, October 8, 1905.

Mountain Schools.

The Woman's Missionary Union, Miss Annie W. Armstrong, Secretary, has prepared a most beautiful, informing and inspiring program for our Sunday-schools, October 8, 1905. The subject is: "Mountain Schools."

If rightly and widely observed by our Sunday-schools, this service will put the very best information about our mountain schools on the minds and hearts of more than 100,000 Sunday-school children. If they can be induced to make each a gift, however small, to our mountain schools, what a blessing will come to that work! The schools will be better finished and furnished. Their meagre little libraries will be replenished and over 4,000 mountain school children will get a blessing. Miss Annie W. Armstrong has prepared a very strong and timely tract, "Lengthen Cords and Strengthen Stakes," which deserves wide circulation among those who want to learn about and help our mountain schools.

Will not superintendents, pastors and teachers join us in making this a great, glad service for the Lord?

The Church Building and Loan Fund and the Tichenor Memorial.

Nothing is more needed by our Home Board than a great Building and Loan Fund. A half million dollars could not adequately meet all the needs. The Southern Baptist Convention at Kansas City requested the Board to undertake as speedily as possible the raising of at least $100,000 for this purpose.

For several years our good women have been making an effort to raise $20,000, to be known as "the Tichenor Memorial Fund," which will be a part of our general Building and Loan Fund. They wish to complete that work this year, and quite a number of local Associations will try to raise $500 each.

Are there a dozen or more good women, whom the Lord has given money, who will help to complete this beautiful tribute by giving $500 or $1,000 each? For all time to come their gifts would go on blessing future generations, since only the interest will be used while the principal remains in tact.

A most excellent tract on Church Building has been prepared by the Woman's Missionary Union, "Who Then Is Willing?" Write Miss Annie W. Armstrong for this tract.

A very helpful little brick Chapel Card has been prepared and will be furnished free to Women's Mission Societies, bands, superintendents of Sunday-schools, pastors, or individuals for use in helping on the Building and Loan and Tichenor Memorial Fund. Send to Woman's Missionary Union, 233 N. Howard Street, Baltimore, Md. Let us rise up and build houses unto the name of the Lord.

Cordially and fraternally,
B. D. GRAY,
Corresponding Secretary.

Centennial Meeting.

Centennial Meeting of the Raleigh Association at Cary, N. C., October 25-27, 1905.

Wednesday, October 25th.

11.00 a. m.—Assembly at Baptist Church. Sermon by Rev. J. C. Massee.
1.30 p. m.—Devotional Exercises.
1.45 p. m.—Enrolling Delegates. Reading Church Letters. Organization.
3.00 p. m.—Home Missions.
4.00 p. m.—Ministerial Relief.
7.15 p. m.—Devotional Exercises.
7.30 p. m.—Periodicals.
8.00 p. m.—Orphanage, Address by General Manager M. L. Kesler.

Thursday October, 26th.

9.30 a. m.—Devotional Exercises.
10.00 a. m.—State Missions.
11.00 a. m.—Address, "One Hundred Years of Raleigh Association," Rev. J. M. White.
1.30 p. m.—Devotional Exercises.
1.45 p. m.—Report on State of the Churches.
2.30 p. m.—Address, "An Hour's Review of Baptist History," Rev. J. D. Hufham, D. D.
3.30 p. m.—Praise and Prayer.
3.45 p. m.—Brief Greetings From Visiting Brethren.
7.15 p. m.—Devotional Exercises.
7.30 p. m.—Address, "Wake Forest College in Baptist History," W. L. Poteat, LL. D.
8.30 p. m.—Address, "Our Sunday-school Work—Past and Present," N. B. Broughton.

Friday, October 27th.

9.30 a. m.—Devotional Exercises.
10.00 a. m.—Business Meeting—Time and Place of Next Meeting, Pledges, Resolutions, Etc.
11.00 a. m.—Foreign Missions.
12.00 m.—Education.
1.00 p. m.—Adjournment.

E. L. MIDDLETON,
J. M. BROUGHTON,
J. M. WHITE,
Committee.

They who imagine that self-denial trenches upon our liberty, do not know that it is this only that can make us free indeed, giving us the victory over ourselves, setting us free from the bondage of our corruption, enabling us to bear afflictions (which will come one time or other), to foresee them without amazement, enlightening the mind, sanctifying the will and making us to slight those baubles which others so eagerly contend for.—Sacra Privata.

SUNDAYS SPENT IN EUROPE.

Protestant Missions in Roman Catholic and Other Countries.

BY M. V. M'DUFFIE, D. D., BALTIMORE.

Without asking questions it is difficult to acquire information as you make a hurried tour through foreign countries, especially if the people speak in an unknown tongue. I met with this difficulty this summer in touring through Europe. But my embarrassment was increased by my traveling companions, who designated me "a moving interrogation point," rather than an encyclopedia of universal knowledge. However, I managed, by asking questions, to get some interesting information concerning Protestant Missions in Roman Catholic and other countries, and was especially interested in what I saw and heard of conditions in France and in Italy, particularly in Paris and in Rome. For instance, I learned that the McCall Missions, which have been decidedly the most prominent of all Protestant Missions in France for the last thirty years, and have doubtless done much to create the Protestant sentiment so generally recognized in that country to-day,—are not nearly so slimly or as well equipped and attended now as they were in the lifetime of Dr. and Mrs. McCall, and that an element of weakness in the McCall Missions was their undenominational character. They failed to organize converts into churches, or to teach the people to support the gospel, thinking by taking no collections in the Missions to counteract the impression made upon the minds of the people by the Roman Catholic Churches, that the church and its representatives are chiefly after money. When the gospel is preached and converts made, they should be taught to "observe in all things" whatsoever Christ has commanded. They should be baptized and taught from the beginning of their Christian life to support the gospel. At one time, and I think in 1885, there were ninety-nine of the McCall Mission Halls open in France, about thirty of them in Paris, supported by Christians of all denominations, at an average cost of about $800 to a Mission. And it was claimed that these missions were bridging over the chasm between the church and the masses of the people who had become estranged from the Roman Catholic Churches, and were not being reached by the Protestant Churches then existing in France. Ten million people a year, it was claimed, were given the gospel through the McCall Missions.

Churches of the Hugenots have never been quite extinguished in France, but have been tolerated, and even supported by the Civic Government since the time of the first Napoleon. But they had lived, as it were, in a straightjacket, hampered by numerous restrictions and petty persecutions, urged on them under legal sanction by their enemies, until they had few privileges and were prevented from doing an aggressive missionary work. The Baptists now have thirty churches in France, and three thousand church members. It is estimated that at least 2,000 more converts have been immersed on a profession of faith who have connected themselves with churches of other denominations. There are four Baptist Churches in Paris, and 600 church members, an average of 150 to a church. There is but one self-supporting Baptist Church in Paris. It has a membership of 280 and owns its own church property, for which they paid 200,000 francs, or $40,000. There is a mortgage, however, on the property of $4,000, and they have to pay $200 a year taxes. The property owned by the church includes a store-room with rooms above rented for a dwelling house, so that the church has an income each year from this part of its property. The church is without windows for ventilation, owing to the fact that it is wedged in between other brick houses, with only a wall between them, and also owing to the fact that the addition of windows to a building greatly increases the taxes in Paris.

I attended the principal service of this church on Sunday afternoon, July 30th—a hot and sultry afternoon. Yet there were present about 200 of the 280 members of the church at the service at 3 o'clock. There were present nine other American preachers, including Dr. Barron, of Charlotte. The pastor of the church conducted the services and preached an able gospel sermon to a remarkably attentive congregation, who seem to be much in earnest and eager for his gospel message. He spoke, of course, in French. His sermon, in outline, was translated for me by a brother who sat by my side. When the pastor had concluded his sermon each of the visiting pastors were introduced and we all made brief addresses, which were interpreted for the people, if my memory serve me correctly, by the pastor, who spoke English as well as French, fluently. It was a very unique service and all present seemed greatly to enjoy it.

There are sixty churches in Paris. Forty of them are supported by the Government. Those receiving the State aid are the Roman Catholic, Reform or Presbyterian, Lutheran, Jews. The Baptist, Methodist and Freee Congregational Churches are self-supporting.

After next January, if the movement for separation of church and State, which has already gained considerable headway, succeeds, as it is confidently believed by the people that it will, thousands of priests, ministers and other ecclesiastics who have had their support from the Civil Government will be compelled to look elsewhere for their support, and many church buildings will pass out of the hands of the Catholic Church into the hands of the Government and held as public monuments because of their historic associations. A brighter day will then dawn for our Baptist Churches in France, for the other churches, who have, on account of their aid from the State, had a financial advantage, will have it no longer, and the Baptist churches and pastors will be on an equality with them in respect to this and in the matter of their standing in the eyes of the authorities of the Government. And the latter advantage will not be of less value than the former. For the reason that the ministers whose churches in the past were not recognized and aided by the government were without the prestige enjoyed by the grafters.

In the forenoon of the Sabbath spent in Paris, I attended what is known as "The American Church." It was a Free Congregational Church, whose service is conducted in English, and esuecially for the benefit of Americans, either living or sojourning in Paris. The service was well attended and exceedingly helpful. The principal service of the Baptist Church is held at 4 o'clock in the afternoon, for the reason that Frenchmen generally work on Sunday, as on every other day. Paris has no Sabbath. The afternoon is found to be the most favorable time for holding the church service for the French people.

It was my privilege to stop while in Paris with members of the Baptist Church, who conduct a pension, or boarding house, and in this way I met the most active members of the Baptist Church. The woman who kept the "pension" was the daughter of one of the pioneer Baptist preachers of France. Her brother for many years has been an evangelist laboring in France as a missionary in the employ of the American Baptist Missionary Union. He told me that not more than two per cent of the Roman Catholic men of France now go to mass. They have become estranged from the church. He also said ninety per cent of the Roman Catholic priests in France are immoral. He had assisted in one year in baptizing ninety-two converted Catholics and in baptizing forty-two another year. Roman Catholics when speaking of the awakening in France and the anti-ecclesiasticism manifested by the Government and people, say "It is political," "France is infidel." But if France is infidel, who is responsible? If the priests and the church here lose their hold on the people, who is responsible? There is something of a revival of pure religion stirring the people of France to-day. France is renewing her faith and throwing off the Roman Catholic excrescence—the Roman Catholic incubus. The barnacles upon the ship of state being removed, the old ship will glide along more smoothly and successfully. France enjoys the fond distinction of being the first European country to adopt a measure looking toward the separation of the church and the state. Other Governments will follow, and the Baptist and American principle of separation of church and state will yet prevail in all lands.

While in Paris we had a practical illustration of the work of the unholy union of church and state in the Reform Church in Paris, where they have two ministers employed by the Government to minister to the same congregation. One happens to be an orthodox preacher and the other unorthodox. One conducted the service in the morning and the other in the evening. One of my friends went along with a woman from South Africa to the two services and witnessed the disagreement of the two ministers. Of course the woman from South Africa hearing one say, "Yes," and the other, "No," was confused and did not know which to believe. I understand both ministers have been appointed to serve for life; one upon the petition of the church, and the other upon the petition of the congregation. Thank God the founders of our Government had the wisdom to incorporate in its Constitution the principles of separation.

North Henderson Church.

Was organized by Rev. R. P. Walker, August, 1902, with twenty-six members. The membership has steadily grown and now we enroll one hundred and ten members.

North Carolina people ought to be proud of this progress and strive still harder to do a great work. I believe that the real Christian spirit is as strong here as I ever saw anywhere. The people are trying to let their light so shine before others that they may see that there is reality in the Christian life.

I have only been among this people a short time, and I feel encouraged and am led to believe that the future is promising. I came here in May, when Bro. J. W. Downey gave up his work here. Since then I have received twelve into the church, nine by baptism, two by letter, one restored. I have not held my meeting yet; shall hold it some time in the fall. Brethren, pray for a great meeting.

The house of worship cost us about one thousand dollars ($1,000). It was all complete except the painting when I came here. I set out to raise the money for that and with the cooperation of the dear people I was enabled to complete the painting, and on August 16, 1905, we dedicated our house to the Lord. We had a large crowd, and Bro. R. P. Walker, from Morehead, was here, equal to the occasion, to preach the dedication sermon. Text, Rom. 8:35-39. From this we hope to take new courage and put forth a greater effort to bring God's kingdom among us to enjoy the real love of our Lord as it is in Christ Jesus.

There is a great work to be done here yet. Out of about fifteen hundred people, not more than five hundred are church goers. We must reach the other thousand some way. I believe if only the love of Christ abides in us as it should in the branches, possibly we may reach them in the near future.

Our Sunday-school work is encouraging. We are trying to make something out of the children by putting forth an effort to enlist them in Sunday-school. I find that this people can do, and will do, if we encourage them. Brethren it is our duty to do it. They need it. A people who work twelve hours per day and furnish their homes comfortably, dress neatly (as most of them do in North Henderson) and try to serve Christ with the little encouragement that they do get; how much more would they do if we were to give them more. It is our duty to give them every encouragement we can in every way, for if we show them we are in sympathy with them they may take thought and be led to see the way more clearly.

I am very glad to see that the majority of our members are the real missionary Baptists. They don't believe in sprinkling. They say, "I don't find nothing in the Bible to teach it."

Brethren, pray that I may be a true shepherd for this flock and that I may be used for my Master's cause in leading souls to Christ.

O. N. MARSHALL.

Mitchell County Association.

The Mitchell County Association met with the Roaring Creek Church and was called to order by Rev. S. M. Green, the former moderator. By request of L. H. Green, the regular appointee, Bro. A. E. Brown preached the introductory sermon.

After a recess of one hour the Association come together and re-elected Rev. S. M. Green moderator. One new church was received. Visiting brethren present: A. E. Brown, of the Home Mission Board; E. J. Edwards, representative of the Biblical Recorder. The moderator appointed committees to write on the various subjects, and every report as presented received due notice and was fully discussed and pledges were taken for Foreign Missions, State Missions, Orphanage, etc. I see from the minutes of the last session of this Association there are 29 ordained ministers belonging to the body.

The school at Bakersville received due attention, and as this school is a creature of the Baptists, it was resolved to turn over the property to the Home Mission Board, that it may be enlarged by additional dormitories, etc., which I think was a step in the right direction. Elder Sparks, in charge of the school, is a young man from Kentucky, and well equipped and full of zeal and energy, and liked by all the people.

The meeting throughout was characterized by a deep spiritual feeling. The sermons preached were uplifting and spiritual. All the speakers were of a high order, and the pledges of the Association were increased. And truly (though the attendance was not large) this was one of the very best Asociations I have attended in the mountains.

E. J. EDWARDS.

News Notes.

....Pastor W. R. Beach has resigned at Elkin.

....This is a good year to increase your pastor's salary.

....Renewing time has come. Look at your label, and then at our Extraordinary Club rates.

....Prof. A. T. Robertson and family have landed safely and reached Louisville Saturday.

....L. A. Brown, Litt. M.; D. D., has become president of Funston Institute. There are three teachers.

....We all know that the Western Recorder looks at the Baptist World's Congress with its greenest glasses and from a very far off.

....Pastor John Bass Shelton, of Chester, S. C., succeeds Dr. O. F. Gregory in the Adams Street pastorate, Montgomery, Ala.

....Consider Mr. Kesler's salutatory—how straight to the mark; how candid and eloquent! Evidently we have a man every inch in him.

....Pastor Thomas, of Edenton, believes in printer's ink and pictures. His latest is a handsome mailing card—"The Sower"—with an appropriate lesson within.

....It is announced that Evangelist Torrey will begin at Philadelphia in February a campaign, which it is hoped, will equal his European campaign.—Argus.

....The Raleigh First Baptist Church raised $116.66 for the Orphanage Sunday—$16.66 being the usual monthly contribution. The $100 was for the debt.

....We should not be unmindful of the Pastors' Conference that is to precede the great Convention in December. The Committee should be at work on the program.

....W. C. Blaylock writes: "The Union Meeting of the South Yadkin Association meets at Faith, five miles from Salisbury, Rowan County, Friday before the fifth Sunday in October."

....Bro. T. J. Hudson reaches North Carolina this week. His address is Woodburn, N. C. We heartily welcome him home again and cheerfully commend him to pastorless churches.

....The man who attempts to ride two horses will sooner or later get a fall, especially when the horses are going in opposite directions.—Baptist and Reflector. "Thou say'st an undisputed thing in such a solemn way"—as Dr. Holmes said of the katydid!

....Bro. E. J. Edwards recently visited Ducktown, Tenn. He reports that there are eighty cases of typhoid fever within a small area there. We should think the Tennessee authorities would investigate a matter of that sort. Of course there is filth and carelessness there.

....The Recorder regrets to hear of the death of one of its oldest and dearest friends—Mrs. P. E. Calloway, more recently of Wilkesboro where she lived with her nephew. She had read the Recorder from the time of Meredith. She was born in 1821. Many of our readers know her niece, Mrs. W. R. Gwaltney.

....Rev. W. F. Watson leaves Thursday for his old home at Carthage, where he goes to hold a ten days' meeting. Mr. Watson has been a very busy man this summer, having not only filled his own pulpit regularly, but held meetings in the county and adjacent territory almost every week. He has baptized sixty-three persons this year.—Monroe Journal.

....Another Folk is making himself felt for righteousness. This time it is Commissioner Folk, of Tennessee, who says no insurance company can do business in that State which corrupts politics and robs policy-holders as have the big New York companies.—Baptist Argus.

....Bro. R. D. Carroll and myself held a few days' meeting at Cedar Brench, which I think resulted in great good. Two were baptized and one joined by letter. Some await baptism and several are inquiring the way of life. We hope to hold again soon a few days' meeting there.—J. K. Howell.

....Dr. A. E. Booth, of Huntingdon, declines the presidency of the Texas Woman's College and continues to be traveling representative of the J. B. Lippincott Book Company.—Exchange. It is this sort of thing that makes people laugh at Southern educational pretensions. One would rather be a book agent than a college president!

....Bro. B. S. Peterson writes from Clinton, N. C.: "Our church has been without a pastor since July 1st, but we have been trying to keep up our preaching by supply. On September 1st we extended a call to Rev. J. M. Page, of Southport. He has accepted the care of our church in Clinton and will take charge of the work November 1st.

....Kings Mountain and Pastor Sims did well indeed in caring for the Kings Mountain Association. Homes were provided in advance, and everything went off beautifully. All denominations opened their homes. We have never seen people attend church more faithfully, and a laudable thing should be said in that the people went to church to hear the speeches and sermons. Such attention is seldom seen.

....It has been asserted that "the liquor men"—strange designation that!—are going to try to defeat Judge Shaw for renomination. We do not know about that, but we do know that Judge Shaw has made himself a terror to evil-doers, and his defeat would be a greater loss to the moral forces of this State than that of any man we know save one. By no means let him lack for the support of lovers of righteousness.

....The Recorder representative never had stronger backing than in the Caldwell Association last week. J. V. McCall, moderator of the Association; Y. D. Moore, superintendent of public schools and instruction for the county; Brethren White and Coffe, two preachers, and several other leading men in the Association spoke on periodicals. They made telling speeches. The Recorder appreciates these good friends very much.

....The Welsh Revival goes on. Dr. J. T. Johnson recently visited Evan Roberts. He says: "He is young, smooth face, only twenty-seven, yet within the past year he has awakened Wales, and his influence has reached the uttermost parts of the earth. In Wales alone one hundred and fifty-two thousand have made profession of faith in Christ and united with the churches. Forty-one thousand of them are now baptized believers in Baptist churches."

....We have three corrections to make in the last number of the Recorder. (1) The Tar River Association has 9,900 members, not 99,000—as it will have some day; (2) Berea church's pastor's salary is $100, not $1,000, as it may yet be; (3) Dr. Lyman Abbott is not a Presbyterian, as Dr. Harrell said; and, we are sorry to say, there is no likelihood that he would be if he should live one thousand years. He is a Congregationalist in tolerable standing. His religion is largely his own. Denominationally, he is "not much o' nothing, and very little o' that!"

....The Suffolk Church on Sunday extended a unanimous call to Dr. W. T. Derieux, and it is believed that he will accept. We shall be glad to have this forecast confirmed, and to keep this good and useful man in Virginia. Suffolk offers a fine field for his excellent gifts, and we hope he may accept, and have a useful and happy pastorate.—Religious Herald.

....The Green River Association passed a resolution authorizing the executive committee to secure the services of Bro. D. C. Britt as general missionary for the Association. They will be fortunate indeed if he accepts. There are few men who can measure arms with Brother Britt, and none more consecrated. We hope he will go to the mountains, care for himself and regain his health.

....In the "Study of the Minutes" last week the printer makes the per capita dollars instead of cents in most of the Associations. The Neuse, for instance, which stands at the head, gave forty-seven and thirty-two one hundredth cents, but the types make it forty-seven dollars and thirty-two cents, and so on all the way down. If those who read the article will simply make it cents instead of dollars, they will get the per capita.

....Only sixty days until the Treasurer's books will close for this year. If we report no debt, there must come into the hands of the Treasurer these sixty days $19,200, or $1,000 more than for the same period last year. This includes $5,000 Associational Missions and $2,000 from the Home Board for the mountain schools, leaving $12,000 in actual cash that must come from the churches. For the corresponding period last year the churches sent in $11,000 in cash.

....Bro. J. M. Arnett, of Albemarle, writes: "A month ago our church, the First Baptist of Albemarle, enjoyed the splendid privilege of licensing at the same time two noble young men to preach the gospel—C. Frank Gaddy and James L. Jenkins. Both have entered Wake Forest College to equip themselves for the great work the Lord has laid upon them. The West Side Baptist Church of this place has recently enjoyed a most excellent revival. Pastor C. J. Black did the preaching himself. I hope he may write the brethren about it. Such revivals make us "thank God and take courage."

....Dr. Montague, President of Howard College, makes the following announcement in the Alabama Baptist: "It gives me genuine pleasure to state that the work of securing $75,000, in order to secure the $25,000 promised by the General Education Board, has begun happily and successfully. While we have been engaged in the work only three weeks, over one-tenth has already been obtained, and this with no trouble whatever. Our people are coming nobly and generously to the aid of the college. What we do must be done quickly, if we would make sure of the aid of our Northern friends."—Baptist Courier.

....The Moravian Mission Board was oppressed by a large deficit at the end of the year 1904. It now rejoices that the whole amount $50,000 or more) has been paid by special contributions. The Baptist Missionary Society (England) gives thanks for the extinction of a similar deficit of nearly $50,000 by special subscriptions, two gentlemen of Cambridge, brothers, having agreed to pay whatever balance was left after the subscriptions of the churches had all come in. The British and Foreign Bible Society has received 230,000 pounds toward the special Century Fund of 250,000 pounds $1,217,000), which was called for as a reserve. Such facts show that the public interest in missions is not dying out. —Raleigh Advocate.

....Hon. Joseph M. Brown, son of Georgia's famous "War Governor," and later United States Senator, Joseph E. Brown, recently while visiting New York, bought a very handsome sterling silver communion service with individual cups, at a cost of more than $400, and has presented it to the church at Marietta, Ga., of which Rev. C. E. W. Dobbs, D. D., is pastor. The service was used at the September communion.—Examiner.

....Mr. S. C. Tapp has placed in our hands his strong book on Anglo-Saxon Institutions; and while that is awaiting review the publishers announce that his new novel—"The Struggle"—is shortly to appear; and the Atlanta papers say that he is preparing to lead a reform movement in Georgia. Mr. Tapp left college ten years ago; since then life has been a desperate battle against ill health and all sorts of odds, and yet he stands with a large clear place about him in the arena now. Strength to his arm.

....Bro. J. T. Edmundson writes from Aulander: "I am here in a great meting. On Wednesday and Thursday nights over sixty professions and increasing interest. I have been holding meetings continuously for about twenty-eight weeks. I have had the greatest meetings I ever conducted; about two thousand professions in the twenty-eight weeks. I have eight more weeks of engagements. Glad to hear of so many good meetings all over the State. Revival work lies very close to my heart. May the good work go on. May the Recorder continue in prosperity."

....I was greatly impressed with the broad and consistent doctrinal positon held by the Southern Baptists. If Baptists have a message for the world, and I believe they have, the Southern Baptists have a message for other Baptists of the world. We alone hold unwaveringly and uncompromisingly the whole system of doctrines known as "distinctive Baptists principles." This statement may be challenged, but I stand ready to defend it, and I trust in the broadening processes of the day, Southern Baptists will not in the least mix error with truth.—J. L. White, on the World's Baptist Congress.

....The Biblical Recorder, in speaking of some lectures recently delivered in Raleigh, N. C., by Dr. W. O. Carver, says that he is a "son of Virginia." As a matter of fact, Dr. Carver was born and reared in Wilson County, Tennessee, near the Hermitage. His father, Bro. A. J. Carver, still resides at the old home. Dr. W. O. Carver was baptized into the fellowship of the New Hope Church by Rev. Jno. T. Oakley, as was Dr. Byron H. Dement, now pastor of the First Baptist Church, Waco, Texas.—Baptist and Reflector. Nevertheless the Herald claims him. He was educated at Richmond College. He is worth claiming.

....Let it not be supposed because the Baptist World Congress has been in session and its speakers have denounced the iniquity of the English Education act, that the operation of that detestable law has been suspended. Arrests of "passive resisters" to the law have continued; indeed the number of sales and summonses for refusal to pay the sectarian tax has increased. During a recent week 774 passive resisters appeared before the magistrates, bringing up the total number of 57,276. Distrained goods have been sold on 2,077 occasions, and 198 imprisonments have been suffered by 156 resisters. The "passive resistance" campaign keeps on, too, and on one day fifty resisters appeared in court in one town, a spokesman for them declaring that Free Churchmen were unalterably determined to obey the highest law known to their consciences—the law of God.—Standard, Chicago.

....Rev. Vernon P'Anson, whose pastorate closed with the Southside Baptist Church in Columbia on last Sunday, and who will immediately take charge of the St. Matthews Church, has left a monument behind him in Columbia of high class work faithfully done. He has erected and secured the money to pay for the admirable house of worship, the value of which approximates $10,000, and has been a power for good not only among the mill people, but in the whole city. He is a man of virile character, unusual tact and much practical wisdom, and is a forceful and helpful preacher. We are greatly delighted that he will serve another Carolina pastorate instead of leaving the State—Baptist Press.

....Bro. I. N. Loftin writes from Henderson: "In a very brief way let me report my meetings of this summer. Bro. S. W. Bennett helped me at Island Creek, and from the meeting I baptized twenty. Bro. C. J. Thompson helped me at Rock Springs and eight were received into the church by baptism. Bro. H. L. Stevens did the preaching at Sharon, which added to our church there three members. All these meetings were indeed good ones, and each preacher at the respective churches won the love of the people. We have been unable to hold a protracted meeting at South Henderson this summer, but have just baptized four. It has been my pleasure to baptize eighty-seven on this field since I come here in January, 1904, and in closing my work here I wish to say that the man who comes to this work will find a good and sympathetic people."

....Judge M. H. Justice is now presiding over Wake Court. He maintains his reputation as an able jurist and a clean man. The way he enforced the Harnett County prohibiton law is most encouraging. He fined one man $1,000, and put another under $2,000 bond to keep the law.

....The latest dispatches from Chicago regarding the condition of President William R. Harper are very alarming and hold out little hope. A slight operation performed on Sunday, September 17th, afforded temporary relief. The middle of last week Dr. Harper suffered a sudden and serious relapse, and his brother, Professor Paul Harper, and his son Paul, are now there, and his son Samuel is expected from Europe on October 1st. The gravest fears are entertained at the University and among Dr. Harper's friends. While resting comfortably, his family and physician do not deny that he is failing fast.—Examiner.

....Bro. W. A. Wray, of Dayton, Ky., writes: "Although moving away from Shelby, of the dear of State of North Carolina, at the age of twelve, I yet feel myself to be a Tar Heel, and have never been ashamed to let it be known. Having lived in Tennessee, Georgia and Kentucky, it has been a pleasure to me to find North Carolinians scattered throughout each of these States, and, as a general thing, holding the most responsible positions. Wake Forest College seems to manufacture men, and our entire country is being made to realize the fact. The Biblical Recorder keeps me in close touch with my native State and weekly brings a blessing to my home. It is my pleasure to be the pastor of the First Church of Dayton, Ky., just across the river from Cincinnati, Ohio. We have something over four hundred members, and some as kind-hearted people as ever existed. Our building is modern and of grey stone, with a seating capacity of more than six hundred. When any of our North Carolina friends come this way we will try to make them feel at home. Recently Bro. J. Clyde Turner, of Statesville, N. C., has accepted the care of the First Church, Newport, Ky., our neighboring city, and it makes a fellow feel good to have a Tar Heel so near. May God continue His blessings upon the Recorder and the North Carolina brethren."

....Make our Extraordinary Club rates known to your friends.

....The entire seating of the Raleigh Academy of Music was sold within one hour for Thomas Dixon's drama, The Clansman.

The Green River.

The recent session of the Green River Association was held with Bethel Church, eight miles from Marion. This is a historic church, being considerably more than one hundred years old. They are in their third house, having just completed the present commodious house this year, and it is worthy of such a splendid country church. Our churches in the country are building better houses. Pastor Sorrels and Bethel Church have labored long and well in the erection of this house; now Pastor Sorrels gives up the church, which is accepted by D. J. Hunt, also an able pastor.

W. B. Morton preached the introductory sermon from three verses of the one hundred and tenth Psalm. Subject, "The once humiliated, but now highly exalted Christ."

I. The Humiliation of Christ.
II. His Exaltation.
III. His Triumphal Reign.

D. J. Hunt was re-elected moderator, J. D. Morris elected clerk, and A. L. Grayson treasurer. The following visitors were present: L. Johnson, M. L. Kesler, new general manager of our Orphanage; S. F. Conrad, H. D. Harrell and R. A. Hedgepeth, pastors in the Sandy Run Association; E. A. Poe and G. B. Pruett, also from the Sandy Run.

The Association is moving quietly along all missionary lines. No one was more gladly heard than Secretary Johnson. The pledges for State Missions amounted to $301.75 last year; this year $369.50. This is a healthy increase.

The amount contributed for Foreign Missions was $337.39, which shows an advance. Along all lines there is signs of progress.

Brother Kesler found strong friends for the Orphanage and the people were delighted with him. He is the right man for his position. The Association almost doubled their pledges to the Orphanage.

The Association voted to put D. C. Britt in the field as a missionary, to represent all departments of our work. Bro. C. B. Justice is the prime mover in this important step. They could never find a better man for such a work.

Miss Follett has been doing some efficient work in the Green River, and the Woman's Work is making real progress. There are some fine spirits in the Green River, and our work is making progress.

J. S. F.

The Caldwell Association.

Mountain Grove Church was the place of meeting, and it may be said that it would be hard to find a better place.

J. V. McCall was re-elected moderator, and he makes a fine one. He knows everybody, is loved by all, and his influence is wonderful in the Association. I. W. Thomas was re-elected clerk. He cannot be surpassed for watchfulness and great interest in every department of our work. He is great in calling for a question when the time on a subject is out—a great virtue.

Almost all of the churches were represented and reported the best year's work in the history of the Association. There were three hundred additions to the churches during the past year, two hundred of which came by baptism.

The contributions were as follows: Orphanage, $100; State Missions, $50.00; Home Missions, $75; Foreign Missions, $230; Associational Missions, $150; Ministerial Relief, $25; Ministerial Education, $50. This is an advance over past years, and the signs point to better and greater things in the Caldwell.

The Lenoir school property, worth $3,000, was turned over to the Association free of debt. This is a great gift from a few generous spirits. Moderator McCall is the leading spirit in this work. The school is doing fine work, and Brother White feels very much encouraged.

Missionary W. P. Southern was much missed in the Association. He is just recovering from a two months' tug with typhoid fever. We are glad to hear of his convalescence and hope he shall soon be well and strong. He is doing a splendid work. Brick are being made for the erection of a brick house of worship at Granite Falls.

Brother Johnson was present with his map. He has such an array of facts that each Association is being much helped and strengthened.

W. H. Rich represented the Orphanage. He received a cash collection of about $8.00. The pledges to the Orphanage were about $200, double the contributions of the year just past.

Y. D. Moore made one of the strongest speeches for the Recorder that we have heard. He is a fine worker in any line. The Caldwell, according to Brother McCall, is making great strides. May she continue to prosper.

J. S. F.

South Yadkin Union.

The Union Meeting of the South Yadkin Association convenes with the Faith Baptist Church on Friday before the fifth Sunday in October.

Friday, 11.00 a. m.—Sermon, C. A. Jenkens; alternate, W. H. Rich.

Queries.

(1) What is regeneration and its effects? J. N. Stallings and J. M. Dunnaway.

(2) What are the duties of our churches to State and Associational Missions? J. F. Mitchenor and W. H. Rich.

(3) Is there a Scriptural means by which to regulate our giving? W. F. Merrill and C. S. Cashwell.

(4) What is a genuine revival of religion, and what are the best means of bringing it about in our churches? S. D. Swaim and E. L. Weston.

(5) What are the Scriptural requirements for the celebration of the Lord's Supper? Geo. Garland and C. A. Jenkens.

Sunday, 10 O'clock A. M.

(6) Sunday-school mass meeting.

1. How to superintend. W. F. Merrill.
2. How to teach. S. P. Carlton.
3. How to prepare the lesson. J. N. Stallings.
4. How to secure attendance of the members of our churches. F. M. Lampkin.

W. R. DAVIS,
For Committee.

From Merry Oaks.

Revival services were conducted at Merry Oaks Baptist Church, beginning the third Sunday in August and closing on Thursday following. The pastor, Rev. C. E. Gower, did all the preaching. The church was greatly revived and several professed faith in Christ. One united with the church by baptism, and we hope others will follow. The spiritual condition of the church is splendid. I don't think I know a church with its entire membership so united. Much of this is due the faithful services of our pastors. Up to about a year ago Rev. W. H. Edwards, of Durham, was pastor, and there are few in the State who surpass him as a faithful shepherd of his people. During the past year Rev. Claud E. Gower, of Clayton, has led the flock and the entire church seems delighted with him. Every month he has grown upon the church and his work will tell in the years to come. He is getting the members to reading the Recorder as never before, and every department gets his attention. I think Brother Gower is a model pastor.

J. E. SPENCE.

Liberty Union.

The next session of Liberty Union will convene with Holloway's church on Friday before the fifth Sunday in October, 1905. Introductory sermon by W. A. Smith; H. Sheets alternate.

Programme.

(1) The importance of State Mission work. E. E. Jenkins and C. M. Wall.

(2) The need of religious papers in our homes. Wm. Bowers and W. S. Disher.

(3) The responsibility resting upon parents to educate their children. John W. Cole and A. R. Craver.

(4) Why should we have a Union Meeting? Jas. Smith and J. T. Valentine.

J. R. NULLER,
B. W. PARHAM,
P. M. SNIDER,
Committee.

Dear Sir:—Please ask your wife, daughter or sister to read my free offer—Wise Words to Sufferers. I will mail free of charge this Home Treatment, with full instructions, and history of my own case, to any suffering with womanly weakness. You can cure yourself at home without of aid of any physician. It will cost you nothing to give the treatment a trial. Write to-day. Address,

MRS. J. H. MURRAY, JR.,
Samaria, N. C.

To the State Fair.

The Seaboard announces they will sell excursion tickets from all points within the State of North Carolina, including Norfolk, Portsmouth, Richmond, Petersburg, Suffolk, Franklin and intermediate points in the State of Virginia, account of the State Fair, October 16th-21st, for one first class limited fare for round trip, plus fifty cents for one admission to the Fair Grounds (minimum rate including admission coupon, $1.00.)

The rates from the principal points will be as follows:

Portsmouth, Va.	$5.95
Norfolk, Va.	5.95
Suffolk, Va.	5.45
Franklin, Va.	4.95
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Rich Square	4.45
Richmond, Va.	5.80
Petersburg, Va.	4.70
Weldon, N. C.	3.60
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Henderson, N. C.	1.95
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Hickory, N. C.	6.90
Lenoir, N. C.	7.40

The Seaboard will arrange to operate special trains from Weldon, Oxford, Louisburg, Hamlet and intermediate points to Raleigh on Wednesday and Thursday, October 18th and 19th.

For further information apply to nearest ticket agent, or address

C. H. GATTIS,
Traveling Passenger Agent,
Raleigh, N. C.

My experience is that the Bible is dull when I am dull.

Home Circle.

Why?

Why, muvver, why
Did God pin the stars up so tight in the sky?
Why did the cow jump right over the moon?
An' why did the dish run away with the spoon?
'Cause didn't he like it to see the cow fly?
Why, muvver, why?

Why, muvver, why
Can't little boys jump to the moon if they try?
An' why can't they swim just like fishes an' fings?
An' why does the little birdies have wings,
An' live little boys have to wait till they die?
Why, muvver, why?

Why, muvver, why
Was all of vose blackbirds all baked in a pie?
Why couldn't we have one if I should say, "Please?"
An' why does it worry when little boys tease?
An' why can't fings never be now-but bime-by?
Why, muvver, why?

Why, muvver, why
Does little boys froats always ache when they cry?
An' why does it stop when they're cuddled up close?
An' what does the sandman do days, do you s'pose?
An' why do you fink he'll be soon comin' by?
Why, muvver, why?

About Balance.

It pays, as a rule, to look on the bright side of things. The statement, "We are saved by hope," is good sense, as well as good preaching. Optimism may become an abstract theory and follow afar off at times, yet, like dwarf Prudence in "Faery Queen," it will be found to serve its master well in many a close place. Still, the sunniest creed ever framed will not keep the shady side forever out of sight, and it ought not. Strongly as we may believe in sunshine, we do not deny the existence of shadows. In fact, the two go together; where one is, the other must be. We believe in health, and that right heartily, but it is not argued, therefore, that nobody is sick, or ever was or ever will be. Even if, as some now urge, sickness is only in the mind, it is sickness none the less. The butterfly that lives but a day and never eats a bite of food, that bathes its gaudy wings in earthly sunshine but once, and then lies down to die, has a part in God's great world. And so with those blithesome souls who, while they lightly sing from day to day, insist on being blind to the woes of a suffering world; they have a place, and no doubt they fill it well, but I question whether they are the people we need in great numbers just now.

The human mind is a queer creation. Did you ever spend two hours on a croquet ground just before bedtime on a summer evening? Closing the eyes to sleep, you could still hear the stroke of mallets and see the striped balls go rolling here and there as distinctly as though the game was still in progress. Did you ever ponder long and patiently over a problem in mathematics? When the book was laid aside, you could see plus, minus and therefore, with figures intermixed, equation after equation, demonstration on demonstration, stretching away toward infinity. Did you ever, in the long ago, bother your mind over Latin conjugations till your mind was in a whirl, and when you quit the task, "quis quae quid," "summus estis sunt," and a hundred other forms, would line up and go jingling by in ceaseless jargon, till you wished the language had died with the race that used it? Well, this is the way men become hopeless pessimists or useless optimists. Not by studying Lation and algebra, though I suspect that these studies have a tendency toward the former, but by gazing so long and so intently and so exclusively at one condition of things that the mind loses its normal balance and responds to but one class of impressions.

Men lean the way they look and look the way they lean, so that, to keep from getting lopsided, one of two courses must be taken; the looking must be limited or the leaping controlled. And there is a possible tragedy in either direction. The man who attempts to look broadly at everything is apt to flatten out and get thin accordingly. He is apt to know little and care less about the real conditions around him. He is apt to persuade himself that everything is all right or hopeless wrong, or soon will be, and then wash his hands of the whole matter and lie down in peace to doze his life away. —Pilgrim.

The Real "Home, Sweet Home."

In a modest street in Athens, Ga., stands the "Home Sweet Home," of John Howard Payne's song—the house where he met and wooed his sweetheart and promised wife, Mary Harden.

At this time Payne was making a theatrical tour through the South, and stopped at Athens. Here he met Mary, and it was a case of love at first sight with both. He returned to New York, but love's spell was strong, and he soon came back. With each return his visit was prolonged, and finally he engaged board with Mary's mother, and here, for a number of years, he made his home.

The house is a well-preserved wooden structure, painted white, and stands with its side facing the street. It is built in no particular style. Its plain lines and long, slanting roof in the rear resemble the Long Island farmhouse; the green blinds, wide, comfortable porch across the front ("gallery" it is called by the people of the South), the pleasant airy hall, give it a typical Southern appearance.

There is a small grassy lawn shaded by sweet-gum and magnolia trees, and in the rear of the house is a profusion of honeysuckles.

Inside the house, at the left of the hall, is a pleasant, well-lighted parlor, and here Payne wrote. On one side is a brick fireplace that gives the room an old-time atmosphere which even the substitution of modern glass in the low, broad windows cannot wholly destroy. Here by the wall stands Payne's favorite chair with one of its quaint arms and a part of the rush bottom gone the way of all things. Above the chair hangs the picture of Mary's mother, a sweet-faced woman clad in black silk and dainty lace, and across from the mother, the pictures of Payne and Mary, hanging side by side. The picture of Payne is a fine oil painting done in New York and presented to Mary on the eve of his departure for England. The one of Mary is done in India ink.

Mary Harden was Payne's first and only love. At home and abroad he was feted and flattered; praised for his beauty and ability and constantly thrown in the society of beautiful and accomplished women, but never was his heart disloyal to this Southern girl. That they did not marry was because of his poverty. He was an indefatigable worker, but others, not himself, profited by his labors. His death was caused by mental strain and financial embarrassment.—Exchange.

Success First.

Once when General Beaver was addressing a large audience, he flourished his crutch in the air and with unmatched eloquence, said: "I won that crutch at Chancellorsville." "My hay crop is a failure," moaned a farmer to his neighbor. "But how about the potatoes?" asked the neighbor. "They are all right." "And your corn?" "A fine crop." "And your oats?" "An excellent yield." Then the neighbor said: "Why don't you mention your success first, and put that one failure in a parenthesis at the end?" General Beaver counted it an honor to leave a leg at Chancellorsville. The farmer raised four crops of produce and moaned because one was a failure. We can flourish our crutches or moan over them. We can moan over one poor crop or rejoice over three good ones. Which are we doing?—Record of Christian Work.

Bravery helps to make a nation safe. A nation of cowards cannot be a strong nation. Men and women who dare fling themselves against great odds for the sake of their convictions; who do not shrink from crying out against any evil that may menace the purity of the government; who will, if need be, sever all political, social and financial ties for love of country—these are the heroes to whom a nation resorts in her hour of need.—William T. Ellis.

BABY TUCKER'S WONDERFUL CURE

Covered from Head to Foot with Humours—Forty Boils on Head at One Time—Doctors and Drug Bills $100—Baby Grew Worse.

CURED BY CUTICURA FOR FIVE DOLLARS

Mrs. George H. Tucker, Jr., 335 Greenfield Avenue, Milwaukee, Wis., is a grateful mother. "When six months old," she says, "my little girl weighed a pound and a half less than at birth. When one month old a scab formed on her face, spreading until it completely covered her from head to foot, followed by boils, having forty on her head at one time, and more on her body. Then her skin started to dry up, and it became so bad she could not shut her eyes to sleep. One month's treatment with Cuticura Soap and Ointment made a complete cure, and now my child is as large, strong, and healthy as any child of her age. The doctor's and drug bills were over one hundred dollars, and my baby grew worse all the time. Then we spent less than five dollars for Cuticura and cured her."

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The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for birth humours, milk crust, scalled head, eczemas, rashes, and every form of itching, scaly, pimply skin, and scalp humours, with loss of hair, of infancy and childhood. Guaranteed absolutely pure.

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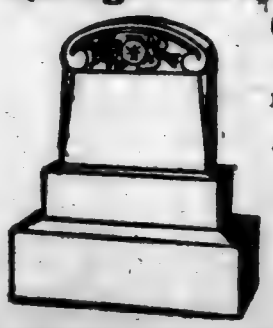
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WRITE FOR CATALOGUE

Young People's Page

The Story of In-Door Sun.

Once on a time, in far Japan
There lived a busy little man,
So merry and so full of fun
That people called him In-door Sun.

Now In-door Sun made mirrors fine,
Like those in your house and mine,
And in these looking glasses bright
His own face saw from morn till night.

It made him feel so very sad
To see his face look cross and bad,
That he began to take great care
To keep a sweet smile always there.

And soon he found that those who knew
All seemed to like him better, too;
For, like the mirrors, every one
Began to smile on In-door Sun!

Now try this just one day and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing you're an "In-door sun!"
—Inez G. Thompson, in Little Folks.

A HALLOWE'EN PARTY.

How Thirty-One Children Had a Beautiful End-of-October Celebration.

Thirty-one children to be entertained—a guess for each of October's golden days—and Hallowe'en to be celebrated! There are easier things to do. Such "stunts" as mirror-gazing at the shivery hour of midnight, as following a thread through a dark cellar, or pulling kale-stocks; none of them could be called child's play. Something had to be planned that was different, something entertaining and "Hallowe'eny."

The invitations, which were sent out a week in advance, read as follows:

Won't you come to my Hallowe'en party, from 6 to 9 Saturday, October 31? Please wear real play-clothes.

SYLVIA HALL,
25 Park Place.

In the corner of each card was a tiny water color sketch—a witch riding a broom a blinking owl, or a broad-winged bat.

Every response was an acceptance and straightway preparations for the party began. From a farm house we drove home one day with a load of corn-stalks, pumpkins, and carrots. Everybody in the household who could use a jack-knife was pressed into service. Big pumpkins and little were transformed into lanterns, with faces upon which black or white paint had sketched queer evebrows or fierce mustachios. They were distributed about the house; tucked among russet oak leaves and green pine boughs on each mantel, set lantern-fashion on a newel post in the hall, or hung here and there from overhead grilles. Cornstalks were stacked beside a fireplace at a safe distance from the fire, and the house was lit dimly by pumpkin heads or candles set in hollowed carrots.

The dining table was set with a group of carrot candlesticks and bowlfuls of apples, nuts, grapes and candy. Upon a fat pumpkin was perched a Hallowe'en witch holding a handful of raffia, which came from the mouth of a brag-bag. In her black gown, peaked hat, and flying red cloak, with a veritable broomstick in her hand, she was the star of indoors. On the lawn, ready to offer a welcome to every guest who arrived, was a greater star, a life-size witch, with a pair of twinkling red eyes which could be seen two blocks distant. Her framework was a rough wooden cross with one end hewn to a sharp stake which was driven into the ground. Pillows were tied about her lath-like form for shapeliness, while her garb was a night-gown. The pumpkin-head was of noble proportion, the hair was a bunch of black raffia, and over it perched a lordly hat with a peak nearly a yard high, with brim, and a crisp scarf of orange-colored paper tied in a magnificent bow at one side. The head was nailed securely to the framework, and inside the candles flared safely, for the witch's cap was lined with asbestos. That she made a hit would be praising her mildly; if her feet had not been securely planted in the earth she might have been tempted to curtsy from the attention she received.

When fifteen small girls filed downstairs, led by their young hostess, they were blindfolded one by one and each played a game of blindman's-buff with the boys in the hall, the one who was captured being her partner for supper. It shattered in an instant the ice which has always to be broken at a children's party. The crowd watching blindman's-buff began to shriek with laughter which grew to genuine hilarity when the sixteenth girl chased the sixteenth boy into a corner. There was a hungry rush at half-past six for the dining room and parlor, where eight small tables were set, four children being seated at each. The supper was a simple one, consisting of tongue and chicken sandwiches, with stuffed potatoes, baked apples with whipped cream, gingerbread men, chocolate, nuts, and grapes.

When the evening's fun began, a jolly young aunt was appointed referee and recorder in the various games. The first part of the programme was held in the kitchen while tables were being cleared and dishes carried to the butler's pantry. There was, of course, a tub filled with lukewarm water (it was too chilly a night for a cold plunge), and in it floated a score of rosy apples. Bobbling for them was no end of fun, and the first youngster clever enough to bring one up in his or her teeth was given the first place on the list of honor, which meant later the first chance at the grab-bag.

An apple tied to a string was swimming in a doorway—it got bitten at last—then fifteen minutes were spent over what the small hostess called "candle-boats." It excited curiosity enough when there was handed about a plateful of walnut shell halves. Each one was numbered on the bottom with India ink, then into it had been poured a spoonful of paraffin. In the center stood a bit of oil-soaked cotten string to make a wick. The children, each one keeping in memory the number of his walnut shell, crowded about the tub on the kitchen floor, and on its waters was launched a fleet of burning candle boats. All sorts of exciting adventures befell them; they bumped into each other, one or two were capsized, some took fire and burned up, while a few sailed on serenely with their little candles burning up the last drop of grease. The last survivor was inspected for its number, then its owner's name went third on the roll of honor.

There was no greater fun during the evening than a "peanut carry." The boys chose partners and were ranged in two lines from the dining room to the parlor. At the end of each line was a table; one held a big basket of peanuts, beside the other stood the umpire, with her pencil and paper. In it was a wooden bowl and two plates. When the umpire called a girl's name she and her partner walked down the center to the farther table. Covering the backs of their hands with all the peanuts they could hold, they carried them to the other table, where they were counted. It sounds like an easy task, but the winner had only seven or eight peanuts to his credit. When the children began to giggle, when hands grew shaky, or a walk quickened into a run, the peanuts went tumbling everywhere to the delight of the onlookers.

There was a game of bean-bags, then a spirited soap-bubble contest. For this partners were drawn again and a ribbon stretched from end to end of the room, with boys on one side of it and girls on the other. It was played almost like a tennis game, a girl blowing a bubble to her partner, who wafted it back. The contest went down the line, and the children who kept a bubble floating for two minutes won. At last thirty-two names were down on the referee's list, and everybody gathered about the grab-bag in front of the witch doll, who yielded up her reins of raffia. Every boy and girl, according to his or her place upon the list, pulled at a black or an orange-colored strand of raffia. One jerk brought out a bundle wrapped in tissue paper—and such queer things were unwrapped, velvet caps and china elephants, feathered roosters or tiny dolls, old women who nodded their heads, and old men who winked their eyes, long-tailed mice, or fat little owls, and Japanese novelties without end.

What a stampede there was down cellar when the jolly aunt appeared with a corn-popper, tin pans and a package of popcorn. Upstairs they came again presently with half a bushel of hot, snowy-white kernels. Then with bowlfuls of popcorn and peanuts they made a circle about the jolly aunt, who announced that the last half hour was to be devoted to something very weird and Hallowe'eny.' She sat before a table chanting softly, while into a saucer she tossed a tablespoonful of salt and poured alcohol upon it from a silver flagon. When she touched it with a match it blazed up in a blue uncanny flame. Then she began in a slow, deep voice:

Little Orphan Annie's come to
our house to stay!

She had scarcely reached the last verse when the saucer-lamp flared strangly and went out. The reader lit it again, with her salt and alcohol, and recited:

All around the house in the jet-black
night,
It stares through the window pane,

but the light went out as she whispered slowly:

All the wicked shadows coming
tramp, tramp, tramp!

There followed Eugene field's ghostly "Seein' Things," with its "scarry" refrain. But as she ended the last stanza the lights suddenly blazed up, real electric lights instead of tallow tips in carrot candlesticks, and the clock struck 9. There was a scurry upstairs for warm caps and coats. "Good nights" were said, not only to the little lady hostess, her tall mother and the jolly aunt, but to the witch lady on the lawn, whose round eyes still glowed. Her black raffia hair was blowing across her pumpkin face; she could not very well push it aside, for her arms were stretched out stiffly and her back would not bend.

It had been a very jolly Hallowe'en; even the witch lady seemed to acknowledge it the next morning, when her head was carried down cellar and her queer wooden leg bumped its way up the attic stairs.—St. Nicholas.

To work fearlessly, to follow earnestly after truth, to rest with a child-like confidence in God's guidance, to leave one's lot willingly and heartily to him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.—John Richard Green.

You Look Yellow

The trouble is, your liver's sick. One of its products, "bile," is overflowing into your blood.

You can't digest your food, your appetite is poor, you suffer dreadfully from headache, stomach ache, dizziness, malaria, constipation, etc. What you need is not a dose of salts, cathartic water or pills—but a liver tonic

Thedford's Black-Draught

This great medicine acts gently on the sick liver. It purifies the blood, renews the appetite, feeds the nerves, clears the brain and cures constipation.

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What Dr. Geo. W. Truett, Dallas, Texas, Thinks of It:

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H. W. HAIR, M. D., P. O., Hamilton, Ohio.

For Autumn and Winter Fashions write to Boggs & Buhl, Allegheny, Pa., for their Catalogue No. 57.

A NEW SUPREME COURT.

Governor Glenn has set up a court above the Supreme Court. It should be called the Supremest Court. If a negro is to be executed, the Superior or Supreme Courts having passed upon his case, why there is one more step—it must be referred to the Governor. He summons witnesses, reviews the judges, hears argument and pronounces sentence. His court is very popular, being full of cases. Very recently he tried the case of Will Adams; more recently of the Madison County criminal; and more recently he has set the date to hear the case of one Murray, of Durham, convicted of manslaughter. It amounts to a retrial in every instance, the lawyers, the evidence, etc., etc.

This thing has gone far enough. It has assumed a dangerous aspect. It puts our courts in jeopardy. The pardoning power was never meant to confer upon the Governor the right to review the Courts. A criminal once under sentence should pay the penalty unless some extraordinary and unforeseen circumstance appears that requires action by the Governor in the interest of Justice or Mercy. But as we have it now, every mna sentenced to death in North Carolina is tried in three courts. It is time to call a halt.

A FULL COMPLEMENT OF GOOD READING IN EVERY ONE'S REACH.

Our club offers announced this week will astonish every one. They astonish us. The bottom has dropped out of the literature market. You may be sure we made a careful study of the rates proposed to us before announcing these clubs. We know what we are doing.

We are putting in reach of every one of our readers a year's full quota of rich periodical literature for a price in reach of nearly every home. Any home can open its windows by accepting one of our propositions to floods of light from diverse but high class sources.

Think of it! Your denominational weekly, an undenominational religious weekly (this for six months, all the others for a year), a monthly review—the best in the world at that, being a review of the events, the thought, the life and politics of the world, a literary monthly of high class, and a standard Sunday-school publication—all for only $3.45. Was there ever such another offer?

We are calling attention to it here not as an advertisement: we make no money by this club, but hope to gain many new subscribers and induce many old subscribers to renew by it. We are calling attention to it just to say that there is no longer any reason why thousands of our homes should not be so flooded with good literature that there will be no room left for bad.

BAPTISTS, A NATURAL GROWTH.

The discovery of new thousands of Baptists in Russia is significant. How did they get there?

The question is in line with the fact that Baptists—or people who might have been called Baptists—are found in all countries and all ages. How does it happen?

The answer is easy: Baptists are a natural growth! You do not have to send missionaries to make Baptists. Had never a Baptist missionary been sent to China that land would have produced Baptists. The Bible makes Baptists! We do not care who preaches in a heathen land; if he will leave the New Testament with the people, Baptists will grow up there.

Of what other denomination is this true? It is not true of the Catholics; for how would a heathen people work out a Pope, a System, Infallibility and a Liturgy with only the New Testament. It is not true of the Episcopalians for somewhat similar reasons. It is not true of Methodists, for how could they work out Bishops and the itinerary from the New Testament? It is not true of Presbyterians, for how could they work out infant sprinkling, unbeliever's baptism, family church membership, and all that?

Baptists will grow up wherever the Bible is opened. You may not call them Baptists. That is no matter. They will be Christians after the New Testament standard; and that is all that is necessary. Baptists need not claim them. Others will come along and call them Baptists soon enough.

THE HIGHER CRITICISM.

For two years or more the tide of the Higher Criticism has been running the other way—that is, there is reaction, and the worst fears of the Higher Criticism have been unrealized, while the Higher Critics themselves have embraced the opportunity to assume a more moderate and constructive attitude. The Bible has not been destroyed, nor has popular faith in the Bible been upset.

One might say that the Higher Criticism has failed. A better statement, however, is that it has succeeded—succeeded in failing to do the mighty and dreadful things that its foolish friends claimed for it and its excited opponents so dreaded. Very probably under the present reaction it will come into a constructive method and a moderate temper which will bring forth permanent results in Bible study and Christian knowledge.

One of the most incisive comments on the Higher Criticism we found recently in the British Weekly. It is worthy of a wide circulation and we offer it here:

"When all is said and done, Mr. Gilbert Chesterton is one of the most brilliant and suggestive of living essayists. He has been writing on the Higher Criticism and the Book of Job in the Speaker. On the Higher Criticism, he says: 'The professor of the Higher Criticism is never tired of declaring that he is detached, that he is disinterested, that he is concerned only with the facts, that he is applying to religious books the unbending methods which are employed by men of science towards the physical order. . . . . A critic who takes a scientific view of the Book of Job is exactly like a surgeon who should take a poetical view of appendicitis: he is simply an old muddler. . . . . There are very few facts in connection with a work of literature which are really wholly apart from literary tact and grasp. That certain words are on a piece of parchment in a certain order, science can say. Whether in that order they make sense or nonsense only literature can say.' The Higher Critics must have felt of recent months how hard a task lies before them in convincing the average person, and how little of it they have not yet accomplished. They have a reply to Mr. Chesterton, but if they are wise they will admit that the faculties which make a great literary critic are indispensable for the best part of their own work."

GOD'S HERO.

Bible Lesson for October 8th. Daniel 6:10-23.

Golden Text: The angel of the Lord encampeth round about them that fear Him, and delivereth them. (Psa. 34:7.)

We have here the third lesson in the life of Daniel, the Old Testament hero. Let it be remembered that God's Chosen People are in their darkest hour, and that that hour made possible this splendid heroism. We do not know what the Future holds, but it is certain that in some way or another such dark hours are likely to call for just such heroism as this, and we cannot do better than prepare for it. Nor is it amiss to expect that all our afflictions may become glorious as back-grounds for heroism like this.

The young respond to heroism as to nothing else. So frequently they receive the idea that the religious life is a soft and sickening thing, and with such an idea they do well to revolt against it; for eider-down religion, twentieth century ease in Zion is not religion, and deserves to be repudiated. There is no Christianity without self-sacrifice. Put that down. And there is no self-sacrifice without true heroism. It may not be spectacular—much of Daniel's was not—but it is heroism. It should be unseen and within—must be—before the hour strikes when it may become dramatic and beheld of all men.

Daniel's Heroism.

Review aDniel's life. At first his heroic refusal to eat the king's meat was a small matter. There was heroism of self-control—great and splendid—revealing itself in a little matter. He is a sorry hero who cannot be a hero unless there is something big about it. Then came the long years in which he was ignored. Here is the hero in obscurity—the heroism of self-effacement. That is the loftiest heroism. The man that can be a hero without music or brass buttons or applause—he only is fit to be hero at all. Then came the hour when he alone stood before the king and one thousand mighty men and preached righteousness to their dismay. That was dramatic heroism—the heroism of courage; forty years of heroism publicly manifested. Now, the victim of a trick, he keeps straight his course. It is quiet heroism again. It is the heroism of fidelity. It was a mere matter of praying; but it is praying at the price of his life.

Greek and Roman myths bring us no better hero than this man; no story so inspiring to the young. Let us be sure, first, that we get the story fixed in the minds of our pupils. No better way to teach this lesson than to have the pupils, each in his own language, to tell the story of Daniel as we have it in these three lessons.

Whence It Came.

But this is not enough. We must not only make plain the quality of this heroism, but we must point out its source. It is not to be believed that Daniel could have maintained his heroism under such tests—honors, on one hand, suffering on the other—alone or in response to his own opinions. He had more than opinions. He believed in God. He kept in close touch with God. God was in him by faith and making him a hero. This is the lesson of Daniel's life: His heroism consisted of fidelity to God; this fidelity was based on his faith in God. God was more real than the king.

Here is the point for us all. We must make God real to ourselves and our children. We must know that we are in His Presence, that our breath is in His hands, that His power to reward and to punish is far above that of any king, and far more sure than that of any king that ever lived. The secret of Daniel's heroism is his belief in God. He is a hero of faith indeed. So should all of us be. We should serve God first.

What Came of It.

It is characteristic of the hero that he does not inquire, What will become of my heroism? It is enough for him to do his duty, let the consequences be what they may. But in this instance somewhat did come of Daniel's heroism. In the first lesson it brought him strength and wisdom; in the second, it brought in honor; in the third, it brought him great trouble, but along with the trouble came God's great deliverance. We must not argue, however, that God will always deliver. Far more often He has permitted His heroes to suffer and die—even as He permitted His Son. They have served a far larger purpose so, becoming the glory and the inspiration of Christian men and women, than they could have by miraculous deliverances. We must be such heroes—if we would be heroes at all—as will not require God to do our will, but such as will do His will—leaving our prayers with Him.

Questions.

Is you faith in God sufficient to make you a hero for Him. Is your religion a religion of self-sacrifice? Would you go into a lion's den rather than give up praying to God for thirty days? Is praying to God the most precious thing in the world to you—more precious than life itself? Do you put God first? Daniel answered these questions, Yes. How do you answer them?

Daniel would rather pray than live. Would you? Maybe that is why his prayers were answered and yours are not!

BOOK REVIEW.

The Bloom of Girlhood—By Pauline Page, 46 pages, price 25 cents, net; The Vir Publishing Company, Philadelphia, Pa.

This most excellent pamphlet is designed for mothers to place in the hands of their daughters that they may be intelligent at that period when merging from girlhood into womanhood. The teaching is put in the most delicate way and mothers will be sure to give it a hearty welcome. It is neatly bound and makes an excellent gift at the thirteenth or fourteenth birthday.

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W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Several Good Associational Meetings.

South Yadkin.

The Woman's Associational Missionary Union, which met at Spencer, is scarcely yet out of its infancy, this having been only the third meeting; but the ladies seemed interested and we had a good attendance. There seems to be no reason why we should not go forward in the work expecting greater results than ever before.

Short talks were made by a few of the ladies encouraging the work already begun. Also some words were spoken in regard to frontier box work, which were very opportune.

Rev. C. T. Willingham, returned missionary from Japan, addressed the meeting, telling us most especially of the home-life in Japan, which was exceedingly interesting. We felt that we had had a peep into a real Japanese home.

The meeting was called to order and presided over by Mrs. Harry Burke.

After the devotional exercises, Mrs. Bobbitt, of the Spencer Society, in a few well-chosen words, gave us a very cordial welcome, which was responded to by Mrs. C. S. Cashwell.

The address from the President was good, manifesting an earnest desire for greater growth in the work.

After some special business, such as enrolling delegates, appointing committees, etc., we were favored by a solo, so sweetly rendered by Miss Richardson, "I'll go where you want me to go, dear Lord." This was followed by prayer, and the body united in singing a stanza of "Blest be the tie that binds." The meeting was then dismissed with prayer.

MRS. H. C. WILSON.

French Broad.

You will, I know, be glad to hear of the first meeting of the Woman's Missionary Union of our Association. We met in our missionary room, dedicated to the memory of dear Sister Wood. There were about twenty-five or thirty present. We had no set program; only the Mars Hill Society reported, besides our Marshall Society. Both reports showed the Societies were alive and at work. The Sunbeam Bands of both Societies reported also. The sisters spoke very freely of their work, and particularly interesting was the talk made by Miss Bowden, of Mars Hill College. They have organized a Young Woman's Missionary Club, and intend to take up a full course of mission study for this year. Mrs. Follett organized several Societies and Sunbeam Bands in our Association, but none of them reported at our meeting. I hope to be able, as Vice-President, to reach all of them and get them in good working condition before we meet next year; so it was something new to our women, and we could only talk and plan for work. Our church reached the high-water mark on Sunday, the 3rd instant, when all the indebtedness of our new building was wiped out and the house dedicated to the Lord. Oh what a day of rejoicing it was for the Baptists! "Let Mount Zion rejoice, and let the daughters of Judah be glad."

MRS. MARY GAGE HUDGINS.

Yancey.

Mrs. Follett attended this Association and conducted a Woman's Meeting. This Association, she writes, is moving along rapidly on all lines, and the ladies were much interested in mission work, though as yet they have hardly begun to organize. We hope for a number of new Societies during this year.

WOMAN'S GENTLE NATURE
CALLS FOR GENTLE TREATMENT



Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

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The work, when finished, will be of the highest art of steel engraving so that it will thus be preserved for all future time.

A BIT OF HISTORY.

Littleton Female College had present on the first day:

In 1901, 80 boarding pupils.
In 1902, 115 boarding pupils.
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In 1904, 157 boarding pupils.
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The matriculation of boarding pupils within the first week of the present scholastic year has reached 186.

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"Come, Prim! Wake up, little girl!" Prim opened two sleepy eyes just wide enough to see Cousin Hilda's face bending above her, and to know that Cousin Hilda was laughing, and shaking her even so lightly.

Prim thought in her sleepy little mind that it wasn't time to get up, not yet, when these words began to sound in her ear: "And don't you think," Cousin Hilda was saying, "I'm pretty sure grandma and Aunt Rachel are setting the tea-table out on the big side porch that looks into the orchard, and, oh, yes! I'm sure it's the old gold-banded china that they are bringing to put on the table, and such white bread and yellow butter and fragrant berries and creamy milk and cocoa! Oh, me, I can almost smell the cocoa that Mandy is making in the kitchen. If Prim doesn't hurry up and put on her jacket and hat, and pick up Blossom and her own little traveling bag, I'm pretty sure she won't get off when the train stops."

But Cousin Hilda had no need to say any more, for Prim was out in the aisle before she was through speaking, wide awake and all smiles and dimples, and the long journey was at an end. The whistle blew, the train stopped, and there was Uncle Fred on the platform, and old Charlie with the carryall waiting under the trees.

There was the long dusty road running between green fields, past pleasant farm-houses, and sometimes through the woods. There were frisky squirrels running along the stone walls. There were birds in every tree, and a funny little colt on the other side of the wall, shaking his head and running beside his mother, and they all seemed to say, "Hello, Prim! Glad to see you, Prim!"

Pretty soon they saw something waving away down the road.

"That's mother," announced Uncle Fred; "she's waiting out on the horse-block."

There she was, sure enough. Such a dainty grandmamma in spectacles and cap with streamers floating out behind. And there was Aunt Rachel, who always said, "Here's my dear little girl," in such a beautiful way, and in the door stood Mandy, dear good Mandy, grandma's faithful friend and helper.

It was all true that Cousin Hilda had told her on the train, for there was the supper-table out on the porch that looked into the orchard where the robins and orioles lived. There was the pretty old china with a gold band on the edge, and a gold ring in the centre of each plate. There was delicious bread and milk, with such a pretty bowl to eat it from. There were such berries, round and ripe! and gingerbread brown and spicy, and cookies shaped like hearts.

When supper was over and bedtime loomed not far away, Prim stole softly to cousin Hilda's side.

"Do you think it would be a great deal of trouble to let Susan Simpson out?" she asked. "Out, Dear?" "Out from the trunk," explained the little mother, anxiously. "I'd like her to see it all just a bit to-night," and Cousin Hilda, who never said "no" without a reason, answered that she thought herself it was a shame for Susan Simpson to wait another minute.

But hardly was Susan lodged safely in the motherly little arms, before Aunt Rachel's voice sounded cheerily up the stairs, "Does Prim want to come and see Mandy bring the sheep to the fold?" And Prim hopped gaily away, whispering to Susan Simpson, "There, you dear, I am so glad to have you see them first time I do."

Aunt Rachel seated Prim on top of one of the barn-yard gates, and together they watched Mandy lower the bars and disappear among the trees on the hillside.

By and by Prim heard a sound soft and plaintive, drawing nearer and nearer, and little Prim put a half-frightened arm about Aunt Rachel's neck and watched with big eyes until through the shadows she could see the funny white sheep, and Mandy in apron and sunbonnet in their midst, bringing her flock to the fold. Over the bars they stumbled, rushing pell-mell into the barn-yard, complaining and calling to each other in an anxious, worried way, so it seemed to Prim.

It was Aunt Rachel who saw her safely tucked in bed that night, and chatted with her and sang the good-night hymn in mamma's place. "Sometime," she said, "you must ask Mandy about her sheep, for they all belong to her, and she calls them her missionary society. Each one is named for some brave missionary. There's Adoniram Judson and Ann Hasseltine, Bishop Hannington, Alexander Mackay, and Harriet Newell.

"They all know their names and come when called. All the money that Mandy earns from her sheep she sends to the missionaries, so they all work together, the little lambs growing as fast as they can, and the big sheep making all the wool that they can, and Mandy taking the very best care of them, and all to help the Good Shepherd bring in the lost sheep that are wandering over the world."

"Oh, my! I wish I could have a live misisonary society all my own. If I could, wouldn't my safe grow heavy, Aunt Rachel?"

"Why, I guess you can," said Aunt Rachel. "Let me see, there's a brood of chickens I know of that would make excellent missionaries, I'm sure, and there are the sunshine nasturtiums in the border-bed, whose bright faces would make equally as good ones, and the seeds which I am looking for by and by would be quite a help in the missionary society.

"The big ripe currants carefully stripped from the stems would be a valuable addition, and by and by, when the live-everlasting out on the hillside is ready to gather, and the heads are snipped off and safely shut up in muslin-bags for the linen-closet, they will make splendid missionary workers, I'm sure."

"Oh, my! oh, dear! and will they have names, Aunt Rachel?"

"Oh, certainly," said Aunt Rachel; "we'll make up our society to-morrow," and the very last thing happy Prim heard from her pillow, as she gave Susan a good-night hug, was Aunt Rachel singing softly:

"'Away in a manger
No crib for a bed,
The little Lord Jesus
Lay down his sweet head.'"

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Acknowledgments.

October 4, 1905.

State Missions.—W. M. S., Littleton, Tar River, $3.12; W. M. S., Louisburg, Tar River, 8.25; W. M. S., Edenton, Chowan, 3.75; W. M. S., Sanford, Sandy Creek, 4.27; W. M. S., New Hill, Little River, 5.00; W. M. S., Shelby, Kings Mountain, 10.00; Faith, South Yadkin, 2.46; New Bethel, Johnson, 7.00; Brassfield, Central, 13.00; W. M. S., Spring Hill, Pee Dee, 5.95; Lee Holland, Spring Hill, 3.65; Sandy Run, W. Chowan, 4.00; Thomasville, 1.50; Aberdeen, 58 cents; Rocky River, 5.65; Mount Olive, 1.20; Piney Grove, Atlantic, 1.08; Truitt, Atlantic, 3.00; W. N. C. Asso., 15.26; Mount Carmel, W. Chowan, 12.70; Sunbeams, Rocky Mount, 5.00; Cypress Creek, Bladen, 1.63; Haw Bluff, 76 cents; Pera Chapel, Flat River, 8.80; Louise, Charlotte, 8.20; Rock Hill, Charlotte, 1.20; Newells, Charlotte, 1.00; Sanford, 24.25; Pleasant Grove, Green River, 3.00; Mountian Creek Green River, 8.05; Rutherfordton, Green River, 13.15; First, Asheville, 102.00; Mars Hill, Mt. Zion Asso., 70 cents; Mars Hill, Mt. Zion Asso., 1.92; Mt. Ceda, Mt. Zion, 2.00; Hepzibah, 4.65; Kings Mountain Asso., 251.87; Forestville, 4.49; Robeson's Grove, Mt. Zion, 2.20. Total this week, $556.29. Previously reported, $8,616.73. Total this year, $9,173.02.

Foreign Missions—W. M. S., Littleton, Tar River, $5.00; W. M. S., Chowan, West Chowan, 10.25; Sunbeams, Weldon, 1.22; W. M. S., Sanford, Sandy Creek, 4.27; New Bethel, Johnston County, 2.10; Brassfield, Central, 7.50; New Bethel, 8.00; Holly Springs, Little River, 4.64; Rocky River, 5.71; Mount Olive, 40 cents; Truitt, Atlantic, 1.00; W. N. C. Asso., 15.26; W. M. S., Rocky Mount, Tar River, 15.00; Sunbeams, No. 2, Lumberton, 1.57; W. M. S., No. 2, Lumberton, 4.62; Haw Bluff, 1.85; Sunbeams, Ninth Ave., Charlotte, 9.00; Pittsboro, 50 cents; W. M. S., Pittsboro, 1.25; Sunbeams, Pittsboro, 1.00; Pleasant Grove, Green River, 2.50; Mt. Creel, Green River, 6.90; Rutherfordton, Green River, 27.68; W. M. S., Rutherfordton, 3.00; East Durham, 21.08; Mt. Ceda, Mt. Zion, 5.00; Fair Bluff, Robeson, 7.21; W. M. S., Clayton, Johnston County, 9.75; Kings Mt. Asso., 170.37; Forestville, 3.00; E. W., First, Durham, 8.55; Hope Mills, No. 2, 8.00. Total this week, $373.18. Previously reported, $13,408.58. Total this year, $13,781.76.

Home Missions.—W. M. S., Littleton, Tar River, $3.12; W. M. S., Sanford, Sandy Creek, 4.27; W. M. S., Mocksville, South Yadkin, 8.16; Sunbeams, Mocksville, South Yadkin, 1.84; W. M. S., Maiden, South Fork, 5.00; New Bethel, Johnson, 3.00; Brassfield, Central, 1.50; New Bethel, 4.95; South Side, 4.00; Chowan, W. Chowan, 6.85; Western Prong, C. F. and Col., 1.36; Rocky River, 3.10; Mt. Olive, 75 cents; Truitt, Atlantic, 25 cents; W. N. C. Asso., 15.27; Maple Springs, 2.50; Green's Cross Roads, 10.42; Haw Bluff, 86 cents; Pleasant Grove, Green River, 3.00; Mt. Creel, Green River, 10.00; Rutherfordton, Green River, 17.38; Mt. Ceda, Mt. Zion, 1.00 Hepzibah, 3.22; Miss Kate Mebane, W. M. S., Blanch, 1.20; W. M. S., Clayton, Johnson County, 2.25; Kings Mt. Aso., 193.62; Forestville, 3.00; Roberson's Grove, Mt. Zion, 5.00. Total this week, $316.87. Previously reported, $5,652.51. Total this year, $5,969.38.

Education.—New Bethel, Johnson County, $1.40; Brassfield, Central, 9.00; Seven Springs, 2.00; Fort Barnwell, 2.00; Aberdeen, 46 cents; interest on invested fund, 69.50; Truitt, Atlantic, 1.00; Sanford, 6.00; Rutherfordton, Green River, 1.00; Jonesboro, Sandy Creek, 6.00; Mt. Tabor, 7.00; Rev. H. Shepherd, 1.50; Hepzibah, 2.20; Kings Mt. Asso., 61.40. Total this week, $170.46. Previously reported, $2,225.31. Total this year, $2,395.77.

S. S. and Colpt.—Seven Springs, $1.00; S. S., Bethany, 1.00; Fort Barnwell, Atlantic, 1.00; Truitt, 1.00; S. S. Stovall, 1.00; S. S., New Bethel, 2.42. Total this week, $7.42. Previously reported, $602.18. Total this year, $609.60.

Ministerial Relief.—New Bethel, Johnson, 30 cents; Seven Springs, $1.00; Fort Barnwell, 5.00; Rocky River, 2.05; Mt. Olive, 1.00; Truitt, Atlantic, 1.00; Sanford, 5.00; Rutherfordton, Green River, 30 cents; Jonesboro, Sandy Creek, 5.25; Mars Hill, Mt. Zion, 1.50; Kings Mt. Asso., 60.82; Forestville, 25 cents; Robersons Grove, Mt. Zion, 2.50. Total this week, $85.97. Previously reported, $9994.97. Total this year, $1,080.94.

Total reported for all objects this week	$1,510.19
Previously reported for all objects	32,819.52
Total reported for all objects this year	34,329.71

WALTERS DURHAM,
Treas. Bapt. State Con.

Earnest Work at High Point.

I have just spent ten days with Pastor Hilliard in a meeting with the Green Street Church, High Point. Conditions were unfavorable for a revival, but a comparatively good meeting was held. Stuart's big union revival closed on Tuesday night. It was followed by a spiritual collapse in the churches. Nearly all the churches started separate meetings Wednesday night, but closed out Friday night. The union meeting was a great success for the Methodists, their doctrines being freely preached and prayed. The usual exaggerated newspaper reports were sent out, the hundreds who "gave their hands," or "signed cards," being counted as "converts." Between five and six hundred were thus reported. Brother Hilliard worked heroically from start to finish, representing Green Street and the pastorless First Church. The total number he received from the union meeting was three into the First Church and seven into the Green Street Church. It was hard work to gather and hold our congregation. Brother Hilliard baptized twenty, most of whom were men, and received eleven by letter and otherwise, giving him a total membership of 250. He has laid a splendid foundation for a great people's church, and his heroic work is going to tell for Baptist interests as the years go by. A more consecrated and useful man in his sphere I have never labored with. Dr. Richardson is standing unflinchingly by him, and is a tower of strength to the church.

The First Church has not yet secured a pastor. They wisely "covet the best gifts," and are waiting for a strong man. To such a man, aggressive and conservative, cultured and spiritual, who will take time to diagnose the situation, and who will adapt himself to his environments, using tact and consummate commonsense, there is scarcely a wider field of usefulness in the State, and but few in the South. Their beautiful new house of worship is nearly complete, they have a nucleus of strong, good men, and as noble a band of women as can be found. There is a future for this church among the cultured and wealthy people of this city—a city which seems destined to soon become one of the most important manufacturing centres in the country.

FRED. D. HALE.
Wilmington, Sept. 29, 1905.

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—William Burleigh.

DON'T TIE YOUR MONEY UP

Put it where it will grow under your own control, and grow faster than in any other safe way. Write for free booklet which tells all about how to bank by mail safely and conveniently from any part of the State. We pay .....

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One farm of 65 acres with new five-room, one story dwelling. Healthful community, good water and convenient access to a first-class mineral spring. Reasonable rent.

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JOHN S. PEARSON,
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If so we want you to send us immediately your name and address, and two cents in postage, and we will mail you our booklet on Alaska, entitled

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and our FREE OFFER of one of our beautiful Alaskan Rubies. (Rubies are the birth stones for July.) Address

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Dobbin & Ferrall

RALEIGH, N. C.

Our State Fair,
October 16th to 21st.

On Thursday, October 19th, President Roosevelt will deliver an address at the Fair Grounds. This will be the greatest Fair in the history of the State.

Raleigh's Foremost Store

DOBBIN & FERRALL'S

bids you welcome—you, your friends and families. The ladies will find on our second floor a rest room—to be freely used by visitors.

AUTUMN DRESS GOODS AND SILKS.

The new Fall Dress Goods and Silks have been coming in for the past month and we are now showing a varied assortment of the most correct fabrics for Fall and Winter wear.

IN DRESS GOODS fashion says BROADCLOTHS, HENRIETTAS, MOHAIRS, SATIN CACHEMERE, SERGES, PLAIDS, MIXED SUITINGS and RAINPROOF FABRICS.

IN SILKS LUMINEAUX, LUXOR, FAILLES, SOLEIL, LOUISINES, MESSALINES, CHAMELEONS, TAFFETAS, CREPE DE CHINES and PEAU DE SOIE.

The fashionable shades are Greens, in Reseda, Olive and Hunters' Green; Blues in medium and dark navy and cadet; dark Reds, Plum and Brown. For evening wear Cream and the Pastel shades. The popularity of these colors range in about the order named.

Write for samples.

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Address DR. S. W. FOSTER, Dean, 100 N. Butler St., Atlanta, Ga.

News of the Week.

Markets September 30.

Cotton—Quiet, 10¼.

Receipts of cotton at Wilmington to-day—4,322 bales.

Receipts this season to date—62,349 bales.

Receipts same day last year—6,128 bales.

Receipts for last season to date—58,583 bales.

Spirits of Turpentine—Firm 65½.

Rosin—$3.30 bid.

Tar—Firm $1.80.

Crude Turpentine—Firm; hard $3.00; dip, $4.40; virgin, $4.40.

Butter—27 to 30c.

Coffee—9½ to 11c.

Flour—Straights $5.00; second patents $5.25; full patents $6.00.

Salt—Prices car load lots—100 lbs C. F. 36c; 200 lbs C. F. 79c; 200 lbs F. F. 95c. Less than car load lots—100 lbs C. F. 40c; 200 lbs C. F. in coton sacks 82c; 200 lbs F. F. $1.05.

Molasses—S. House 14; New Orleans Brights 23 to 25; Porto Rico 20; Cuba 28.

Sugar—Granulated $6.10; W. C. X. No. 5 $5.80; No. 7 $5.70; No. 8 $5.60; No. 11 $5.40.

Lard—(Tierce Basis) Pure 8⅝ cents; compound 6¼ cents.

Peanuts—North Carolina Prime 90; extra prime 95c; fancy $1.00; Virginia prime 75c; extra prime 80c; fancy 85c.

Beeswax—25 to 27½.

Corn—68 to 70.

Corn Meal—61 to 62½.

Eggs— 20c.

Chickens—Hens 35; spring 17 to 25c.

Sweet Potatoes—50 to 55.

Beef—2 to 3½c.

N. C. Bacon—Hams (old) 15 to 16; shoulders 10 to 11; sides 10 to 11.

Shingles—Per 1,000; 5-inch sap $2.00; 5-inch hearts $3.00; 6-inch saps $2.00; 6-inch hearts $4.00.

Timber—

Per M Extra milling	$7.50@8.50
Mill prime	$2.00@7.50
Mill fair	$6.50@7.00
Common mill	$5.00@5.50

* * *

Items.

A suit has been brought to annul the State's lease of the Atlantic and North Carolina railroad.

Baron Komura has recovered and is on his way to Japan. M. Witte has been received with great honor by the Czar, having been made a count.

Judge Justice granted the mandamus prayed for by the Raleigh petitioners for an election on the Saloon-Dispensary question. It will be passed on by the Supreme Court.

The Wake County Grand Jury has returned a true bill for murder against the four attendants of the Raleigh State Hospital charged with murder of Mr. Nall, a patient in that institution.

Aroused by the success of the Greensboro companies, six or seven local insurance companies of $100,000 capital each, have recently been organized in North Carolina. Money seems plentiful.

The Raleigh and Pamlico Railroad has been reorganized—taking in some men of great capital. They now expect to run the road quickly to Washington, N. C. They have 100 men at work, and want 500.

The new cases of fever at New Orleans have averaged about twenty-five per day for ten days—a very considerable diminution. It is expected to lift the quarantine October 15, in time to receive the President. Vicksburg, Miss., reported five new cases Sunday; Natchez five, Scranton eight. The worst is evidently over.

President Winston of the A. & M. College is independent of students—he has more than he can care for, and therefore, unsubordination receives prompt punishment. He has expelled seven men for hazing. That is the way to make them behave.

Some idea of the political corruption in Philadelphia may be gained from the fact that 48,000 fraudulent votes have been dropped from the registration lists in that city. "Vote early and often" was not without significance in Philadelphia.

The Charlotte newspapers claim with evidences of confidence that they have won out in the printers' strike. They have succeeded in getting out their papers. But whether they will for a long time succeed in employing satisfactory printers is another question. Most of the good printers are in the unions.

In the death of Capt. Charles Price, the eminent attorney of the Southern Railway, removes from the State one of our ablest men. He was a Democrat until the rise of the Liberal movement, which led him into the Republican party. Mr. W. B. Rodman succeeds Mr. Price as general counsel of the Southern Railway in North Carolina.

It is expected that between 50,000 and 75,000 people will visit Raleigh October 19, when the President will speak here. It is rather a pity that he is to speak in the State Fair grounds, to which an admission fee will be charged. The President will not appear to the best advantage along with the side-shows. Moreover, it was never intended that his visit to Raleigh should be made a money-making affair.

One of the best and greatest men of the world has gone home to his reward. Dr. Thomas J. Bernardo has died in London, aged sixty. While he was a medical student in London he noticed the number of homeless waifs sleeping in barrels or under the steps of the houses, etc. His means were very scanty, but he rented a small house in Stepney causeway and received such waifs. Charitable people learned of his effort and sent him money to help. Now there are one hundred Bernardo homes, he has rescued 55,000 of these waifs; 16,000 have been sent to good homes in Canada, and of these 98 per cent have made good men. May God raise up some one like him to take his place.—Western Recorder.

Omaha, Neb., Sept. 25.—J. E. Markel, the successful bidder for the Panama commission contract, over which there has been so much controversy and criticism of Chairman T. P. Shonts from certain quarters, started from here today for Panama. In discussing the matter Mr. Markel said that there was absolutely no unfairness in the giving out of the contract. He thinks that the complaint was due to the soreness of rivals who could not land the job. He also denied the story about a $500,000 contract and said that the contract will amount to only $100,000 a month for five years. "I must have ten hotels, each capable of feeding 150 or 200 persons," he said. "The contract does not call for the construction of hotels; that will be done by the railroad. Two are already in operation, and others are being constructed. I will have about 1,500 white men and 5,000 colored to supply."

Sandy Creek Association.

The historic old Sandy Creek held its 147th session with Fall Creek Church. This church is one of the oldest of the Association, being 106 years old. This is the fifth time the Association has met here, the last time before this being 28 years ago. This church is in Chatham County, about ten miles west of Bear Creek Station on Southern Railroad. It has a large membership scattered over a large area of Chatham hills. They took care of the Association with unstinted Chatham hospitality. Rev. O. T. Edwards preached the introductory sermon. The old officers are re-elected—R. P. Johnson Moderator, J. R. King Clerk, and Vander Liles, Treasurer.

Of the forty-two churches, forty are represented, one new one at Biscoe being admitted this time. The letters are all read. They showed that 180 have been baptized this year, making the membership now 3,723. The contributions for Missions, Orphanage and Education, amounted to $1,836.60, an increase of about twenty-eight per cent over last year. Brethren Dowell, Pool, Shepherd, Edwards, Dixon, and other pastors are putting new vitality in old Sandy Creek.

The editor of the Recorder was missed. R. B. Lineberry took subscriptions for Biblical Recorder; Dowell and Conrad for N. C. Baptist, and A. Johnson for Charity and Children.

The discussions were full of interest. Dr. R. T. Vann swayed the audience at his will with his inimitable flashes of wit and pathos. Both he and Dr. Cullom were heard with interest on education. A. Johnson made the best orphanage speech the Sandy Creek has heard. He is growing fast.

H. C. Moore is easily at front in Sunday-school information. He was heard with much interest. Others participating in discussions were: Revs. O. T. Edwards, W. H. H. Lawhon, L. R. Dixon, E. Y. Pool, G. J. Dowell, R. B. Moore, J. M. Little, N. H. Shepherd, J. L. Smith, and G. W. Harmon.

The crowds were large each day. On Sunday there was preaching by R. T. Vann and W. R. Cullom.

Next session goes to Hickory Mount Church, six miles east of Siler City. R. B. LINEBERRY.

A New Era in Life Insurance.

For years the big foreign life insurance companies have been making a fast and furious race for business. They have boasted in head lines of the volume of insurance written. They have not counted the cost. The policy-holders have been forgotten—anything to swell the business. They are now reaping the harvest of the frenzy. The public is beginnning to see through the glamour of mere big business, and a new era is dawning in the business of life insurance when the question of thoughtful insurers is going to be not "how much business are you doing," but "what have you got to show for it?"

The Southern Life & Trust Company of Greensboro began its life insurance business July 1, 1903, with a surplus to policy-holders of $200,000.00 and in two years has increased this protection to its policy-holders to $260,287.86. The company has this record to show for its two years' operations because it has refused to be drawn into the maelstrom of high pressure competition. This company has won its way to the commanding position which it occupies by steering a careful, conservative course.

The Southern Life and Trust Company has a surplus to policy-holders greater than any other Southern life insurance company (not industrial), and more than double that of any other North Carolina Life Insurance Company, and makes a larger reserve deposit on its policies with the State of North Carolina than any other company.

Its Economic Trust Bond is the ideal life insurance contract, a form of policy which some of the leading actuaries of the country have selected for their individual protection in preference to all others because it is the cheapest and the best.

Bible School at Fruitland.

The Bible school at Fruitland, led by Brother Woodall, of Clyde, N. C., is worthy commendation. The school opened September 2nd and closed September 10th, during which time he presented the Scripture with great simplicity.

Among other things he brought to bear was the typical significance of the life of Isaac and Joseph to Christ, the tracing of the scarlet thread in Genesis, and the subject of sanctification and redemption.

The school and community, although laboring under somewhat adverse circumstances, paid commendable respect to the school.

Brother Woodall's teaching was on the simple style, and could be readily comprehended by all. He might appropriately be called a great simplifier of God's Word. His lessons being interesting and impressive, were carried home to hearts of his students to be lived and acted into their lives and to hasten the coming of Christ's kingdom. The results of his labors can only be measured in eternity.

In Brother Woodall's coming to Fruitland we have much to be grateful for; in his departure we have much to regret. His memory will ever be fresh in the minds and hearts of those whom he taught.

F. M. HUGGINS.

B. & B.

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Sent free to any address. Specify No. 87.
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SURPLUS IN ANNUAL DIVIDENDS WITHOUT FORFEITURE.

Its record for 60 years is the history of a great benefaction, the actual "Square Deal" of Pure Mutual Life Insurance.

No better Company can be presented at this time to those who want life insurance for its true purpose, at its full value.

Apply to

W. R. CRAWFORD, JR.,
General Agent, - - RALEIGH, N. C.

Temperance.

Intemperance and Insanity.

There was an increase last year of 2,630 in the number of persons in England and Wales certified to be insane, bringing up the total number of insane persons to 119,829, of whom 55,169 were males and 64,600 females. The report of the Lunacy Commissioners for 1904, which makes this announcement, points out that the average annual increase for the past ten years was 2,575, and for the past five years 2,644, so that in 1904 the increase was not quite so great as the five years' average. The causes of insanity are dealt with at length in the report, and the Commissioners place alcoholic intemperance at the head of the list. Taking the average for the years 1899-1903 intemperance appears as an assigned cause of insanity in nearly one-third of the total number of cases, the percentage being 22.7 of the male admissions and 9.4 of the female admissions.

Temperance Notes.

A story was recently published to the effect that Governor Folk, of Missouri, took a drink on a train in Kansas and that he keeps a decanter regularly upon his sideboard at home and is an expert mixer of drinks. The story was published all over the United States in many of the secular papers, and especially in every paper under whisky influence. The story was so grossly untrue and so manifestly a canard, put out by the whisky men for the purpose of injuring Governor Folk's influence on account of his enforcing the laws requiring saloons to close on Sunday, that it hardly seemed necessary to make any denial of it. In response, however, to a number of inquiries from friends in different parts of the South, we may state that the story is simply absurd. Governor Folk is not a drinking man, does not keep a decanter on his sideboard, is not an expert mixer of drinks, and, so far as we know, he never took a drink in his life.—Baptist and Reflector.

* * *

Sam Jones says that Charlotte is the largest town that he knows that has prohibition. It is also the cleanest city of its size in the country as to both government and morals. And please God, it is going to be kept clean.—Presbyterian Standard.

* * *

The Western Recorder states that in the fifteen weeks in which Governor Folk has enforced the law as to closing saloons on Sunday, there has been a decrease in arrests for drunkenness of twenty-eight per cent, in breaches of the peace thirteen per cent, and assaults with intent to kill of thirty-eight per cent. The editor wisely concludes: "If this be the result of closing the saloons one-seventh of the time, what would we see were they closed all the time?"

* * *

A drunken passenger threw a lighted match into some gasoline on the launch "Ben Hur," near Detroit, Mich., September 3, and in the panic which followed four passengers were drowned. Score another triumph for "personal liberty."

Tetter Entirely Cured.

M. A. Butler, Fort Freemont, S. C., writes on Oct. 27: "I was afflicted with the worst case of tetter known, a sight to look at. I used everything on the market without relief until I found your wonderful 'Tetterine.' Now I am entirely cured." Send 50c. if your druggist doesn't have it, to J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine Soap, 25c.

When writing advertisers, please mention this paper.

Reliable Treatment for Nervous Break-Down.



DR. HATHAWAY

Recognized as the Oldest Established and Most Reliable Specialist.

There are thousands of men going through life weak, feeble, broken in health, due to Nervous Exhaustion, a condition resulting from severe mental strain, business worries, over-work and other causes, unable to find reliable, honest treatment which will cure their diseases. Dr. Hathaway wishes to receive a letter from every man in this condition, or if he suffers from other complaints. Dr. Hathaway has given this condition study for nearly 25 years and his method of treatment has been successfully tested time and again. Write him and he will tell you your true condition and will counsel and advise you without cost. No matter how many doctors, treatments, etc., have failed to cure you, write. If he can do you good, he will tell you so and if he can't he will tell you so. His reputation as an honest conscientious physician and a skillful specialist is known throughout the South and you need have no hesitancy whatever in consulting him. He will send you a valuable book which will be both helpful and interesting. Other diseases of men successfully treated. Be sure to write to-day. Correspondence strictly confidential. Address DR. HATHAWAY & CO., 85 Inman Bldg. Atlanta, Ga.

Arrest It—$50 Reward.

A small sample bottle of Ec-zine will be sent free to every reader of the Biblical Recorder who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever, Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failure made by other remedies, and send for free sample of Ec-zine which always gives relief and permanent cure. A $1.00 bottle often cures the worst cases. If your druggist does not have Ec-zine send direct to us. The Ec-zine Company, M. Kupermeier, Sales Agent, 112 Dearborn St., Chicago, Ill.

Associational Meetings for 1905.

OCTOBER.

3 (Tuesday)—Eastern at Mt. Olive church.

3 (Tuesday)—Mt. Zion at Swepsonville church.

3 (Tuesday)—Tar River at Tarboro church.

5. (Thursday) Brier Creek Association at Union Church. Visitors be met at Rockford.

5 (Thursday)—Sandy Run at Cane Creek church (15 miles N. W. Rutherford).

5 (Thursday)—Carolina at Mt. Gilead church.

5 (Thursday)—Catawba River at Morganton church.

5 (Thursday)—Union at Meadow Branch church.

6 (Friday)—Stony Fork at Mt. Paran church (Watauga County).

10 (Tuesday)—Central at Harris Chapel church (Franklin County).

10 (Tuesday)—Wilmington at Teachey church.

11 (Wednesday)—Atlantic at Middle St. church, New Bern, N. C.

11 (Wednesday)—Cedar Creek at Great Marsh church (Robeson County).

12 (Thursday)—Brunswick at Poly Bridge church (Columbus County).

12 (Thursday) — Montgomery at Forks of Little River church.

12 (Thursday) — Transylvania County at Rocky Hill church.

17 (Tuesday)—Neuse at Ayden church.

18 (Wednesday)—South River at Spring Branch church.

19 (Thursday)—Cape Fear and Columus at Chadbourn church.

19 (Thursday)—Pee Dee at Red Hill church (Anson County).

24 (Tuesday)—West Chowan at Hebron church, (Northampton County).

25 (Wednesday)—Raleigh at Cary church.

26 (Thursday)—South Fork at Dallas church, (Gaston County).

31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).

8 (Wednesday)—Bladen at White Lake church.

9 (Thursday)—Johnston County at Benson church.

16 (Thursday)—Stanly at Big Lick church.

ADMINISTRATORS NOTICE.

Notice is hereby given that I have qualified as administrator of O. M. Minor deceased, and creditors will present their claims to me at 306 N. Davie Street, Greensboro, N. C., or to my attorney T. B. Womack, Raleigh, within twelve months from this date or this notice will be pleaded in bar of recovery.

J. B. MINOR,
Admr. O. M. Minor, Dec'd.

Sept. 1, 1905.

Learn Telegraphy and R. R. Accounting.

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Not best of all, but of great importance, it is a painless way.

I will show you how reasonable, safe, easy and simple the treatment is and how certain to cure.

All of this will cost you nothing but a little time and a stamp.

After you have investigated the new and better way, if you wish the new treatment it will be at your command for a reasonable price.

Letters may be addressed to box 744 Richmond, Va., or to my residence and sanitarium at Dry Bridge, Va.

DR. SCOTT MASON.

VALUABLE LAND FOR SALE.

By virtue of authority conferred on us, the undersigned commissioners, appointed in the special proceedings pending in the Superior Court for Wake County, entitled J. H. Murray and others vs. Eugene Grady and others, we will, on Monday the 9th day of October, A. D., 1905., expose for sale on the premises herein described, at public outcry to the highest bidder for cash all that tract or parcel of land in Wake County, North Carolina, in Little River township, adjoining the lands of Wiley B. Broughton and others, and more fully described as follows: Bounded on the South and East by the lands of W. B. Fowler; on the North by the lands lately owned by W. W. Vass, deceased, on the West by the lands of C. B. Debnam and Wiley Broughton, lying on the new road—about 15 miles from Raleigh, 18 miles from Louisburg, 8 miles from Wakefield—containing 100 acres, more or less, and also described in the pleadings in said proceedings.

The sale is for division among the heirs of Burton Ferrell, deceased.

Place of sale: The premises above described.

Time: 12 O'clock noon.

The soil—suitable for corn, cotton, tobacco and small grain.

For more particular description, address the undersigned commissioners.

W. J. PEELE,
J. H. MURRAY,
COMMISSIONERS.

This September 6th, 1905.

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Obituaries.

FEREBEE.—On the 21st inst., Maud G. Ferebee, at her father's, in Elizabeth City, N. C., aged eighteen years. Very early in life she gave herself to Christ and lived an earnest, consecrated life. For years she never knew a well day; her faith always bright. Her work was done, and the Father said, "Child, come home." R. R. OVERBY.

SHAW.—Deacon D. M. Shaw died at his home at Fair Bluff, N. C., May 18, 1905. Brother Shaw was born September 6, 1822. He joined the church when he was about sixteen or eighteen years old.

In June, 1873, he was ordained deacon of Bear Swamp Church. He served in this capacity till his death. He acted as clerk for many years before he was ordained deacon. In every relation of life Brother Shaw was true. He had the confidence, love and esteem of all who knew him. I verily believe no one could come nearer living above reproach than he. His life was his most effective preaching. He spent more time in showing us how to do good than in telling us. He lived a life long and rich—rich in faith, in love, in good works. God be praised for such a life. F. T. WOOTEN.

GIBSON.—Mrs. Mary W. Gibson was born July 4, 1827, and died August 24, 1905, aged seventy-eight years, one month and twenty days. She became a member of Mt. Olive church in 1848, and baptized by that faithful man of God, Elias Dodson, who was one of the pioneer preachers in this region of country. In her last years she was much afflicted, which she bore well, and often rejoiced in prospect of peaceful rest hereafter.

She leaves an aged husband, three children, a number of grand and great-grandchildren, to mourn their loss. She will be missed much in the church, in the community, and especially in the home. May all her dear friends be prepared for a glorious reunion in heaven. God's blessing be upon the aged husband.

P. OLIVER.

(North Carolina Baptist please copy.)

SPENCE.—A good woman entered into rest July 11, 1905, when Mrs. Louisiana Weathers Spence, wife of Ben. A. Spence, and mother of J. Ed. Spence, ceased to toil and suffer. Her death was not altogether unexpected, as she had been afflicted for some years; patiently, uncomplainingly, cheerfully she suffered. Whether she had been "made perfect through suffering" or not, those who knew her best thought she was as near perfection as mortals get to be on earth. She would not have said it, but others thought it.

For about forty years she was growing in grace and letting her light shine. Now she may see Him as He is and be like Him while she shines as the stars in the firmament of heaven forever and ever.

She was in her sixty-third year when she left her husband and her son, the only child, and his family, to go up higher and await their coming.

Sister Spence died as she had lived—in peace with God and all mankind. She being dead, yet shineth.

C. E. GOWER.

ANDERSON.—Bro. Levi Anderson was born in Horry County, S. C., July 4, 1853, and died at his home at Fair Bluff, N. C., November 15, 1904. In 1879 he married Miss Lucy Powell, daughter of the late J. C. Powell. From the time of his marriage till his death this noble woman stood by him, ever earnestly endeavoring to fill the mission of a true wife. In this she was eminently successful. He left four children, all of whom are Christians. What a wonderful legacy he bequeathed to his children—the legacy of a well-spent life. As a husband, he was affectionate and true; as a father, he was devoted; as a Christian, he was consecrated; as a citizen, he was faithful. Only eternity will reveal what the loss of such a man as Levi Anderson means. Unlike many, he spent more time in doing good than in talking about it. He was not the man to boast of what he had accomplished, but he delighted to speak of what was yet to be done. He was baptized about 1892 at Macon, Ga., by Rev. G. Braxton Taylor, and from that time till his death his church and his Redeemer were dearer to him than life. Even before he joined the church he took an active interest in church work, and on one occasion he built a house of worship for his brethren. Truly a good man has gone. We miss his genial face, his helpful companionship, his great worth in the cause of Christ, but God loved him too well to leave him longer upon earth, so He took him. We bow in humble submission to His will.

F. T. WOOTEN.

Chadbourn, N. C., Sept. 25, 1905.

WARD.—Sister Mary A. Ward departed this life August 18, 1905, aged seventy-two years.

In November, 1850, she was married to Ambrose Perry by Zachariah Evans. Soon death came and took from her the companion of her love. She was married in December, 1854, to Baker Ward, by Josiah Perry, and was the mother of eleven children—five boys and six girls. Two of these boys were by her first marriage. She was the grandmother of thirty-three grandchildren and four great-grandchildren. In addition to this, she raised more orphans in her home than in any home known to us. She had love and pity for the helpless to the close of her sweet life.

She became a Christian in early life and joined Ballard's Bridge Church; afterwards moved her membership to Chapel Hill Church, where she was a devoted member at the time of her death. The writer has been her pastor twenty-two years, and can say for her and Brother Ward, who died eighteen months previous: their love and interest in their church until the day of their death was unsurpassed. Their home was always open to the pastor through all these years. Jesus ruled in this home, and piety made it attractive while the aged saints ripened for the grave. All the loved ones will miss her, but none so keenly as the youngest daughter and her husband, who were with the mother in her old home.

Sister Ward was beloved by all who knew her. This was seen in the large assembly of people who gathered to witness the burial which took place from her home. She leaves two sons and five daughters, with a number of friends, to mourn their loss.

"She is not dead, but sleepeth."

JOSIAH ELLIOTT.

J. D. Moore.

Whereas, our Heavenly Father has seen fit in His wise providence to remove from our midst our esteemed and beloved brother, Capt. J. D. Moore; therefore be it

Resolved 1. That we, as trustees of the South Fork Institute, have lost our leader whom we trusted; our brother whom we loved.

2. That while we feel crushed with the calamity that has befallen us, and the loss our institution has sustained in the death of our dear brother, in our helplessness we look to Him who doeth all things well to those who love Him.

3. That while we never more will be permitted to look into that bright, cheerful face and listen to words of counsel and encouragement, but we are comforted with the recollection of his many Christian virtues which will never fade from our memory.

4. That we extend our sympathy to the family of our deceased brother and beg the privilege of mingling our tears with theirs.

5. That a copy of these resolutions be sent to the family of our deceased brother, to the Biblical Recorder, North Carolina Baptist, The Excelsior and Gastonia Gazette.

OSBORN BROWN,
E. S. WHISNANT,
W. C. MULLEN,
Committee.

A lamp-chimney

Not any old tubular piece of glass is a good lamp-chimney—bear in mind that the lamp chimney makes the lamp work.

MACBETH'S chimney; my name on it if it is genuine.

My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to *you*. Address

MACBETH, Pittsburgh.

SPECIAL RATES TO RALEIGH VIA SOUTHERN RAILWAY ON ACCOUNT NORTH CAROLINA STATE FAIR.

On account of the above occasion the Southern Railway will sell round trip tickets to Raleigh from all points in North Carolina, including Norfolk, Richmond, Lynchburg, Danville and intermediate points in the State of Virginia, at rate of one first-class limited fare, plus 50 cents, for the round trip, which includes one admission to the Fair Grounds. Minimum rate, including one admission, one dollar.

The following rates apply from points named:

Asheboro, N. C.	$4.55
Asheville, N. C.	9.40
Burlington, N. C.	2.45
Chapel Hill, N. C.	1.95
Charlotte, N. C.	6.15
Concord, N. C.	5.50
Durham, N. C.	1.35
Gastonia, N. C.	6.85
Goldsboro, N. C.	2.05
Graham, N. C.	2.40
Greensboro, N. C.	3.15
High Point, N. C.	3.65
Hillsboro, N. C.	1.80
Kernersville, N. C.	3.70
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Selma, N. C.	1.40
Statesville, N. C.	5.65
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Raleigh, N. C.

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THE GUARD

over the spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. Be on gaurd for safety-pin perfection.

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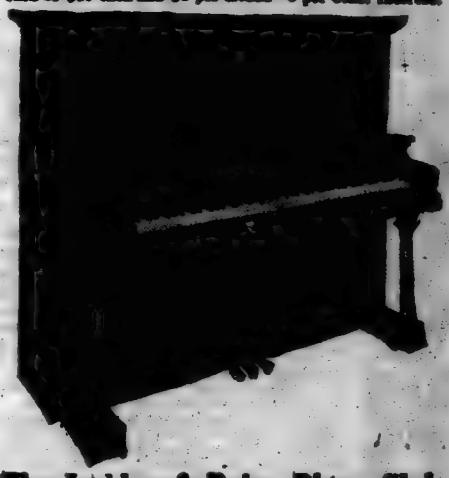
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The Southern Life and Trust Company, 1. Has a Surplus to Policy-holders greater than any other Southern Life Insurance Company (not Industrial) and more than double that of any other North Carolina Life Insurance Company. 2. Makes a larger reserve deposit on its policies with the State of North Carolina than any other company.

The Ideal Life Insurance Contract is our *Economic Trust Bond.* Some of the leading Actuaries of the country have selected this form of contract for their individual protection in preference to all others because it is the CHEAPEST and THE BEST.

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A-I-M

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in the wonderful curative qualities of Acid Iron Mineral, is entertained by those who have used this Wonderful Remedy.

The healthy man's body contains as much iron as would make a ten penny nail—not much—but absolutely essential to life, health and strength. Would you establish your health surely and firmly? Use Acid Iron Mineral. It contains eight important constituents of the human body, so wonderfully combined by nature that it meets the needs of the body as a tonic and not only cures all forms of internal and external inflammation, but gives strength to the blood and firmness to the tissues. Iron is one of its chief constituents, held in solution in such form as to be most readily assimilated.

Acid Iron Mineral is a species of soft rock dissolved in pure water, is strongly acid and heavily loaded with iron, the best tonic known to man, in combination with seven other health giving medical factors, all accurately compounded by nature.

It contains properties more valuable than the most famous Mineral Springs in a condensed form. The iron in this form can be taken with impunity by persons of the most delicate digestion and with wonderful tonic effects.

It heals all wounds, abrasions, burns, old sores; stops instantly the flow of blood and has saved lives as the first aid to the injured.

But not only are its amazing qualities apparent in curing quickly all forms of external inflammation even to species of cancer, but much more in its value displayed in allaying internal inflammation, purifying the blood, reinvigorating the body and healing all forms of disease due to inflammation. Nine-tenths of all human ailments are inflammatory.

Acid Iron Mineral is a Quick and Absolute Cure when Properly Used for

Dyspepsia, Indigestion, Eczema, Kidney Trouble, Liver Complaint, Chronic Diarrhoea, Flux, Rheumatism, Old Sores, Tetter, Erysipelas, Dandruff, Cuts, Burns, Wounds, Bruises, Ground Itch, Poor Poison, Snake Bites, Stings of Insects, Diseases of Women and Eruptive Diseases generally. For Diseases peculiar to women it has no equal. Thousands have been cured by its use.

Do you wish proof of the wonderful qualities of this beneficent product of nature? We would be delighted to give it to you, in the form of many enthusiastic recommendations of reliable people, or you can buy a bottle and test it. Try it on a hemorrhage or cut. It instantly stops the flow of blood. Used on old sores, within a few minutes the scab will form and in a few hours the red inflamed surface surrounding the sore will lose its angry appearance. In an incredibly short time the sore or wound will be healed. One bottle of Acid Iron Mineral will last a long time. It is very strong. A single teaspoonful is a large dose. Yet it is sold at only 50c. a bottle. Ask your druggist for it. There is no substitute for it. Acid Iron Mineral is produced from only one known deposit of this material on the face of the earth. Take no substitute, for no other medicine resembles Acid-Iron Mineral. If your druggist does not keep it, address

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A-I-M

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All dealers.

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GREENSBORO, N. C.

Atlantic and North Carolina.

On September 17th, 1905, the following schedule will become effective:

No. 1. Daily.	No. 3. Daily.	EASTERN TIME.	No. 2. Daily.	No. 4. Daily.
8 00 a. m.	3 45 p. m.	Lv.....Goldsboro.....Ar.	11 20 a. m.	7 30 p. m.
8 21 a. m.	4 06 p. m.	Lv.....Best's.....Ar.	10 56 a. m.	7 09 p. m.
8 31 a. m.	4 18 p. m.	Lv.....La Grange.....Ar.	10 47 a. m.	7 19 p. m.
8 46 a. m.	4 30 p. m.	Lv.....Falling Creek.....Ar.	10 35 a. m.	7 05 p. m.
8 56 a. m.	4 55 p. m.	Lv.....Kinston.....Ar.	10 22 a. m.	6 53 p. m.
9 13 a. m.	4 57 p. m.	Lv.....Caswell.....Ar.	10 06 a. m.	6 36 p. m.
9 23 a. m.	5 07 p. m.	Lv.....Dover.....Ar.	9 56 a. m.	6 26 p. m.
9 41 a. m.	5 21 p. m.	Lv.....Cove.....Ar.	9 41 a. m.	6 12 p. m.
9 51 a. m.	5 31 p. m.	Lv.....Tuscorora.....Ar.	9 31 a. m.	6 02 p. m.
10 10 a. m.	5 52 p. m.	Ar.....New Bern.....Lv.	9 10 a. m.	5 40 p. m.
10 15 a. m.	5 57 p. m.	Lv.....New Bern.....Ar.	9 05 a. m.	5 35 p. m.
10 34 a. m.	6 20 p. m.	Lv.....Riverdale.....Ar.	8 43 a. m.	5 15 p. m.
10 38 a. m.	6 24 p. m.	Lv.....Croatan.....Ar.	8 39 a. m.	5 09 p. m.
10 50 a. m.	6 38 p. m.	Lv.....Havelock.....Ar.	8 27 a. m.	4 57 p. m.
11 06 a. m.	6 54 p. m.	Lv.....Newport.....Ar.	8 11 a. m.	4 41 p. m.
11 12 a. m.	7 00 p. m.	Lv.....Wildwood.....Ar.	8 05 a. m.	4 35 p. m.
11 16 a. m.	7 04 p. m.	Lv.....Marshfield.....Ar.	8 01 a. m.	4 31 p. m.
11 30 a. m.	7 20 p. m.	Ar.....Morehead City.....Lv.	7 50 a. m.	4 20 p. m.
11 40 a. m.	7 30 p. m.	Ar...Morehead City Depot...Lv.	7 40 a. m.	4 10 p. m.

Trains Nos. 1 and 4 connect at Goldsboro with Atlantic Coast Line trains as follows: No. 41, Southbound; No. 42, Northbound; and with Southern Railway trains Nos. 111 Westbound, and No. 136, Eastbound.

Trains Nos. 2 and 3 connect at Goldsboro with Southern Railway trains as follows: No. 108, Eastbound; No. 135, Westbound; and with Atlantic Coast Line trains as follows: No. 40, Southbound; No. 43, Northbound.

Pullman Sleeping Car and Parlor Car service has been discontinued for the season.

E. E. L. BUNCH, Traffic Manager.

BIBLICAL RECORDER.

VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 15.

RALEIGH, N. C., WEDNESDAY, OCTOBER 11, 1905.

ORGANIZED LABOR; EIGHT HOUR DAY; AND UNION CONTROL.

North Carolina's interest in strikes has been academic: but last week the printers' strike in Charlotte came home to a large section of our intelligent public. This strike is the result of a general demand by the organized printers throughout the United States for an eight-hour day—that is, that their week's work shall consist of only forty-eight hours. Along with this demand for an eight-hour day goes a demand for a certain wage, varying in the different cities. For example they demand in Raleigh a wage of $15.00 per week, in Charlotte only $13.50. It is to be understood that the organized printers also decline to work in a shop that they do not control—that is, along with men who are not members of their organization. This is known as the "closed shop" policy. Moreover, they limit the number of apprentices.

We have stated the terms demanded by the organized printers. All other organized labor bodies are managed on precisely similar lines. In our remarks here we have organized labor in general, therefore, in view.

That laborers have a right to organize, no one would dispute. That skilled laborers should organize we are prepared to argue. We believe in the organization of labor. But we do not sympathize with much that is put forth in the name of organized labor.

We grant that the principle of working-men cooperating to obtain just wages and fair hours, is a good one. In theory and in practice organized labor has been right well justified in the United States. There have been strikes, violence and hardships—to—employers and employed; but on the whole where organized labor has flourished, there the condition of laboring men has improved, and not only their condition but their usefulness. It is obvious, on the hand, that did not working men co-operate, overbearing employers would do them scant justice; and on the other, that a labor organization not only improves the condition of the working man, but also encourages and even may require of him that he shall keep up to a better standard. We may say in passing that we should think even more favorably of labor organizations than we do, if they would—as do the locomotive engineers—hold their members strictly to a high personal and technical standard.

So much in favor of organized labor. Let us now see the other side.

In the first place the varying scale works a direct hardship. For example, the rate or $13.50 per week in Charlotte makes against the employers who pay the rate of $15.00 per week in Raleigh. The Charlotte publisher has a decided advantage over the Raleigh publisher. This will tend to upbuild Charlotte and to take business from Raleigh.

When these matters are mentioned to labor leaders they do not take them seriously. But they should do so. Since they have taken the matter in hand, they should see to fair play; not only in simple justice, but also in common sense, since it is not to their interest to destroy business anywhere; and it is seriously unwise for them to encourage cut rates. A non-union shop at Raleigh employing men for $13.50 per week would not do the organized labor cause more harm in the long run than a union shop at the same rate in Charlotte. Competition in this day of facilities for communication and transportation covers immense territory.

Our complaint is, therefore, that the labor leaders refuse to go the full length of their responsibility. When they have gotten the desired hours and wages at one place they rest satisfied, notwithstanding that there is an inequality that is destructive to the employers and to their employees. When organized labor goes into the business of fixing hours and prices, it must in good sense and justice go the whole way. In the days when employers were independent, competition brought about some uniformity. Now that competition is displaced by the labor union, the union must bring about the uniformity.

If they will not, all the principles of political economy will work against them. For example, if printing is cheaper in Charlotte than Raleigh, half the Raleigh papers and even more job work might go to Charlotte; and the Raleigh printers following the work would find themselves forced to move and to receive lower wages besides! The labor leader's answer to this is, "Oh, but you will not move!" This, we insist, may be an answer, but it is neither wise nor just; nor is it right.

A far more difficult question is the question of Control. Have workers a right to fix the price of their work? To be sure. Have they a right to determine how many hours shall constitute a day's work? The answer may be more reluctant, but still one says yes. If a man or a body of men can get by excellence or argument or law of supply and demand, an employer to agree to pay them three dollars a day for eight hours work, they have a right to do so. The employer has a right not to agree. Again, has a body of workers right to borbid* an employer to employ a worker or to hire an apprentice and teach him the business? The answer is, No. It is the answer of the United States, the answer of the Constitution, the answer of Justice and Right, and the answer of common-sense. But this is just the point of organized labor's present contention. It would willingly abandon the wage and hour demand rather than abandon the right to exclude non-union men from the shops. Organized labor argues, If we do not exclude workers who refuse to co-operate with us, they will work for less or work longer and put us in a bad way. There is truth in that. But organized labor is making its fatal mistake just because it sees the truth in that and does not and will not see the error in it. The error in it is the error of seeking arbitrary control rather than natural control—of substituting might for right; of seeking complete control—monopoly—where only partial control is deserved—for the employer has rights;—the error, too, of being afraid of open competition; the error of evading and repudiating Democracy, going back on the laboring man's principle of Equal Opportunity; refusing to face the difficulties of freedom and setting up a king—a mechanical arbitrary rule—to cure Freedom of one sore, and that oftimes a little one or an imaginary one. It is just here that Organized Labor parts with its best friends: In other causes it has Justice and Right and Wisdom to defend it; but here it puts them under foot, and worse, it repudiates the very Freedom and Democracy which have made the American laboring-man what he is—strong, intelligent, skilled, the equal of any other citizen and superior to any wage-earner in the world. It is a pity and a shame that he is using his strength drawn from these springs to destroy them.

*Of course the labor unions affect not to forbid employers to employ non-union men. But they know very well that their refusal to work in a shop amounts to just this; is meant to amount to just this; and would not be resorted to if it did not amount to just this.

THE UNPARDONABLE SIN.

This is only intended to be a rough sketch of an excellent sermon preached by Rev. C. A. Jenkens at the recent session of the South Yadkin Association.

When Jesus intended to pronounce against sin, or to say some sharp, heart-touching words to men, He always began by saying something good first. In this place, where he is to speak of the unpardonable sin, He begins by saying: "All sins are forgiven," and then goes on to make one exception.

I.—What is the Sin Against the Holy Ghost.

This question has been often asked, and I wish first to state some things which are not the unpardonable sin:

(1) It is not feeling.

Some people think that because they do not have a certain feeling that they have committed the unpardonable sin, but feeling has nothing to do with this sin.

(2) It is not resisting the Spirit.

I suppose every preacher in the land has resisted God's Spirit. People everywhere resist the Spirit.

(3) It is not infidelity.

Many an infidel has looked at the stars of heaven, repented of his sins, accepted Jesus' atoning blood and is now in heaven.

(4) It is not unconfessed sins.

Every person has at some time in his life had some unconfessed sin, but to-day many of them are in heaven.

(5) It is not some unpardoned sin.

All sins are to be pardoned only when the sinner comes to God in Jesus' name.

(6) It is not suicide.

Such an explanation is foolish. People who commit suicide are often crazy, and are not responsible.

II.—What It Is.

(1) A sin gainst the Spirit.

(a) It is attributing to the devil the work that has been done by the Holy Spirit. Those who do this would destroy, if they could, the Holy Spirit, and also the distinction between good and evil.

Suppose some great artist should come into your community, paint a beautiful picture, hang it in the art gallery and go away; then an enemy comes, rubs out the name of the artist and writes the name of some common drunkard in its place. The people would pass by and praise the drunkard. Jesus comes and makes the lives of men and women beautiful, but the enemies of Jesus come and say this is the work of the devil. Trust Christ and His Book, and it shall be well with you here and hereafter. J. S. F.

THE POWER OF PERSONAL EXAMPLE.

Many years ago a French army was battling under the hot and blasting Algerian sun. The forced marches, and the counter-marches, which that army was compelled to take, played havoc with the health and courage of the men who were unused to the climate. Finally, an epidemic of cholera broke out in one regiment, and the men were wild with fright and horror. The whole army threatened to become panic-stricken, and no one seemed to know how to quell their fears. Then it was that brave Colonel Gardarens stepped to the front, and offered to prove that the dreaded disease was not contagious through personal contact. To do this, he himself lifted one of the men who had died of cholera out of the bed, and turning to his men said: "Now I will show you that cholera is not infectious. I will pass the night in this man's bed." He laid down where the man had died, and slept all night in peace. In the morning he arose, and went about his usual work a well man. His brave example inspired his men. They took heart, and their courage pervaded the French army and it was saved. We need to constantly emphasize the fact that what we do, more than what we say, will be powerful to inspire men to righteous living.

EXPOSITION OF THE EPISTLE TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

Man's Great Need—The Jews.

(Rom. 21:3-20.)

In classifying sinners we have seen that Paul presents sin first as he saw it in the Gentile world about him; and then as he saw it among the Jews—the people of his own race. It is this last class—sin among the Jews—that we have before us in this paper. These are the formalists of the time, people who could boast of their high prerogatives and set themselves up as a "guide of the blind, a light of them that are in darkness, a corrector of the foolish," etc., (2:19 f.) The apostle here punctures the fair exterior and probes to the core the rotten interior of this mechanical and hypocritical system. This section falls into three parts.

God's Principles of Judgment (2: 1-16).

The apostle does not call the Jew by name at first, but speaks of him as one "that judgest another," and shows that wherein he judges another he condemns himself, for God's principles of judgment apply to all alike. These principles are four. (1) God's judgment of men is "according to truth." (2:1-5.) You who sit in judgment on another man's case and forget your own are losing sight of God's real meaning in His dealing with you. He means that His "goodness and forbearance and long-suffering "toward you shall lead you to repentance; whereas you are taking it to mean that you are exempt from the workings of the principles that you apply to others. But if the judgment of God is according to truth, which all must admit, then the way you are treating God's goodiness can have only one result—to treasure up wrath in the day of wrath and revelation of the righteous judgment of God.

(2) God's judgment will be according to a man's works. (2:6-10.) There are two rewards held out before us. One is "eternal life"—that life which is "glory and honor and peace;" the other is "wrath and indignation, tribulation and anguish." The road to these rewards respectively is clearly marked out. In the one case, it is "patience in well doing;" in the other case, it is simply "working evil." Observe, too, that the reward of eternal life is given to patience in well doing. The Bible has nothing to offer to the man who can make long prayers, or shout the praises of God, or put on a very religious appearance in protracted meeting season, but as soon as the excitement is over he is found getting drunk, lying, and doing all manner of wickedness. God's eternal law requires that men shall reap what they sow, and he will therefore "render to every man according to his works."

(3) This judgment is without "respect of persons." (2:11-15.) Some might seek to excuse themselves on the ground that they did not have a written law such as the Jews had; but when the Gentiles make moral distinctions as they do, their thoughts one with another, accusing or else excusing them, they shew the work of the law written in their hearts. The great principles upon which God judges men are therefore at bottom all one and the same, and in the execution of these principles there can be no respect of persons, else the principles themselves would be rendered null and void. Finally—

(4) God will judge men according to the gospel, by Jesus Christ. (2:16.) It has been the great end in view all the while that every principle of judgment might be gathered up and expressed to us in a living person. This has finally been done, and the life that is required of God's children is no longer in the abstract, but has been "drawn out in living character," so that all who will may see in Christ just what is expected of him, and in the gospel the means of attaining to that requirement. These principles are fundamental in the kingdom of God, and every one—irrespective of race, sex, social status, or any other temporary mark of distinction—may as well make up his mind to be measured by them.

"Thou Art the Man." (2: 17-29).

After laying down these principles, the next step is to apply them. This the apostle now does in as plain terms as possible. He here names his man (v. 17a), points out his high pretensions (17b, 20), and then proceeds to draw a picture of his practices that is as dark as that of chapter 1. He insists that the sign of the covenant with God (circumcision) is a good thing, and has a deep significance attached to it provided it carries along with it a life that corresponds to the profession. Circumcision was originated as a seal to faith, and if the faith, or vital connection with God, is not there, then the seal is meaningless." For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God." The seal of the United States Government is a great thing when attached to a million dollar bond; but when detached from the bond it only spoils the paper on which it is printed. So is circumcision, or baptism, or any other symbol when it is taken for the thing symbolized. So then, the loud profession, and the boasted prerogatives of the Jews amount to nothing in themselves.

Some Quibbling Objections (3: 1-8).

It is always a pitiable sight to see a man trying to prove that he is alive by logic, and it is just about as pitiable to see a man trying to make out a case for God in the same way. It is pretty clear evidence that his shell is very thin and very hollow. We see this appearing very clearly in the objections raised here by a representative Jew. The objector reasons that if Paul's position be correct—that in the great matter of salvation all men stand on the same basis before God—then there is no advantage in being a Jew and the great promises of God which form the rich heritage of that nation are all of no effect. But the apostle replies that the promises of God were made to faith, and "what if some were without faith? Shall their want of faith make of none effect the faithfulness of God?" They do make it of none effect in their own case, but this is as far as their want of faith can go. This matter will be taken up again in chapters 9 and 11 where it will receive full and satisfactory treatment by the apostle. Another objection is found with reference to Paul's doctrine of justification by faith. The objection is one of morals. Such a doctrine, they say, would encourage immorality, in that the more a man sins the better opportunity would there be for displaying the power of God's grace. This doctrine would even encourage men to do evil that good might come. At this point the apostle simply dismisses this objection by pointing out its absurdity. It would break down the most fundamental principles of God's government and make him the author of unrighteousness. The real consequences of his doctrine of justification by faith are not brought out here, but are postponed until chapters 6 and 8. There we shall have occasion to notice this important matter more fully.

Away, then, with such Jesuitical casuistry, and come face to face with the simple unvarnished truth!

Universal Sin and Guilt. (3:9-20.)

The facts in the case as seen by any observer have now been set forth. We have seen that both sections of the human race—Gentiles and Jews—are equally corrupt in character and life; and, therefore, are equally guilty according to God's eternal principles of judgment. It only remains to show that all this is in strict accordance with the Scriptures. The quotations in vv. 10-18 are taken from several parts of the Old Testament, and show in a most conclusive way that everything said in chapters 1 and 2 is well sustained by the teaching of the Scriptures. The conclusion then follows: "We know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God."

The case is now made out. All men are corrupt in life and guilty before God. There is nothing in man to relieve himself from this awful plight. He is therefore dependent on a power outside himself for deliverance. In our next study we shall see how God in His mercy makes provision for our complete deliverance and for our full salvation in His Son, Jesus Christ, our Lord.

Questions: (1) What is the subject of this paper? (2) Name and explain the four principles on which God judges men. (3) Show the uselessness of the Jew' high profession without a corresponding practice in his life. () What objections are raised in chapter 3:1-8, and how are they met? (5) What is the Apostle's conclusion, and how is it sustained?

From Brother John Lewis.

I had only one meeting this year—at Aaron's Creek.

(1) It was much less fruitful than in former years. The pastor has preached each year. The first meeting after I became pastor I baptized forty, the second thirty, the third twenty, the fourth only four. Backsliders returning were in proportion. I also baptized six at Clarksville—after a meeting in which a brother in the community aided me—making an even hundred in the three years and two months.

(2) Why? I am loath to attribute the difference to the sovereignty of God. Cuyler says: "After a long pastoral experience, and frequent labors in revivals, I confess that there is much that is utterly mysterious in regard to them. Our God is sovereign. He often seems to withhold His converting power at the very time when according to our conclusion we ought to expect it. I have had many disappointments of this kind. On the other hand, several copious showers of heavenly blessings have descended when we were not expecting them. . . . . We must bear in mind that God always means to be God. He bestows spiritual blessings when He pleases, how He pleases and where He pleases. We may labor, we may pray, we may 'plant,' but we must not dictate."

I have not tried to diagnose the situation myself, but have asked several of the most spiritually-minded brethren to do so. We cannot do it to our own satisfaction.

Our church attends to discipline better than most churches, and does it in a loving, Christ-like spirit. Few churches are as free from discord. The pastor's services seemed to be as much appreciated as ever. Evers ince the news of the revival in Wales reached us the preaching was directed to prepare for a revival, but, strange to say, when the members—about six weeks before the meeting—were asked to indicate whether they had been praying for the meeting very few stood. From the first the attendance was small, and continued to the end to be smaller than usual. Many praised the preaching and made special reference to its clearness. The preacher tried to present new phases of the truth as well as the old, but the attention was not the best. It has been what the people in this place call a "push year." The week before our meeting—it is held the same week, because we consider it the best week, every year—was wet and some felt they had to save their tobacco. There was sickness in more than one family. Our best personal worker was on his death bed, but was talking more earnestly than ever to all who came to see him and was sending messages to the unsaved.

It was feared by some that the fact that the pastor had to tender his resignation, because he had not been able, after leaving Clarksville, to form a compact field as had been expected, would have a tendency to interfere with the success of the meeting. It is difficult to see why it should. The best time for the church to secure a successor had been chosen and there was absolutely no friction. It is possible, however, indeed is probable, that the presence of a committee from another church with a pastor whose name was under consideration did not help. The best personal workers were in conference with this committee at the noon hour on critical days—the hour for personal work in a country church. One thing at a time, brethren. Whether "candidating is good or bad it is certainly bad during protracted meeting. I could not discover that politics had much, if any, to do with the lack of interest. Early in the meeting I warned the people against this danger. The thoughts of the people are divided and diverted. We must plan as if everything depended on us, and we must pray as if everything depended on God. We are thankful for the four that have been baptized and the two that have been restored, but we ought to have had forty instead of four, and twenty instead of two. We believe in the sovereignty of God, but we must not use it as a pillow to sleep on when men are dying in their sins.

JOHN LEWIS.

Virgilina, Va., R. F. D. No. 3.

Rocky River Church.

This church has more than doubled its pledges to the objects of the Convention. They have put new blinds to the windows; they have placed a new organ in the church; they have increased pastor's salary one-half the original; they are awake and at work, and the work is blessing them, and they are happy in His service.

Old citizens say that the church has not had such a revival in about forty years. Among the converts and accessions to the church are some of the best citizens in the community.

Bro. W. T. Hurst assisted in the meeting. He did some powerful preaching in the plain, old-fashioned way. He made many friends among my people, who will not soon forget him; nor will we soon forget his sermon on the "Light Under the Bushel."

Bro. R. P. Ellington assisted us in the song service. He rendered valiant service.

On the third Sunday morning in September we baptized seven candidates. The weather was rainy and threatening, so we didn't baptize all we expected, but we expect several others at next appointment.

We bless the Lord for His wonderful blessings.

Fraternally,

N. H. SHEPHERD.

Great opportunities seldom present themselves, but every moment of every hour of thy conscious life is an opportunity to improve thyself, which for thee is the best and most necessary thing.—Ruskin.

SUNDAYS SPENT IN EUROPE.

Protestant Missions in Roman Catholic and Other Countries.

BY M. V. M'DUFFIE, D. D., BALTIMORE.

When at The Hague in Holland I looked up on Sunday an English service and it proved to be under the direction of the Presbyterian Church and conducted in the parlors of a hotel. There were about seventy-five English-speaking men and women present, and I learned from the preacher's public announcement that at the last Annual Meeting of his denomination, held at Liverpool, England, it was decided to hold services on each Lord's day in English in all the capitals of Europe for the benefit of English-speaking people. This is indeed a wise missionary movement, as all men know who have been away from their home in foreign countries. They need the consolation and the strength to be gained in a religious service conducted in England by non-Conformists.

At Lucerne, in Switzerland, on the Lord's Day I attended three different services in so many hours, conducted by two pastors in three different languages for three entirely different congregations, and all in the same church building. The first German, second French, and third English. And it occurred to me that that was making a wise use of the church building and the proper way to reach the different nationalities represented in great cities.

In Rome all the American tourists were disappointed and sadly cast down at the conditions of our mission, as we saw them. The church is badly housed, badly located, and the attendance at the Sunday-schools (seventeen), and church services (twelve or fifteen native), distressingly small. The membership of the church, if I mistake not, is only about forty. The general feeling among American tourists that day was expressed by one pastor from Virginia in a conference held on the steamer on our return voyage, when he said that he was not in favor of spending another dollar in Rome unless an advance step is taken in the work by a change of location and a better equipment all around for the mission. The work in Rome has cost the Southern Baptists $150,000, possibly more, and has been in prosecution for thirty or more years. The American delegates present at the mission on the Lord's Day felt so strongly that an advance movement should be made that they started a subscription that day looking toward the raising of at least $100,000 for the purchase of a better property in a better location. $3,000 was subscribed on this and $500 was subscribed toward a fund for the education at the Louisville Theological Seminary in this country of the gifted son of the Italian pastor of the church in Rome, who is now a graduate of the University of Rome and in charge of the Student Volunteer Movement under the direction of Ino Demott. It was said that the young man desired to come to America for a theological course. The missions at Florence and in all parts of Italy, Venice and Naples, etc., are small and poorly equipped. But some of those who know of the work in Rome and in other parts of Italy are not discouraged. They say the work cannot be fairly estimated by counting heads, or understood by those who judge by appearances only. They say that the work is of necessity slow, but that Protestant Missions are creating sentiment in Italy, and that some day there will be something like a landslide of the people from Romanism toward Protestant Christianity, and that the tract distribution now going on and the teaching of the five or six students in the theological training school and the preaching of the gospel in the missions will help on the landslide. So may it be. Certainly we must know that after the people of a country like Italy have been under the influence of Roman Catholicism for fifteen hundred years, it will take time for Protestant Christianity to make them into men and women with conscience, high ideals and spirituality. We grant all this, but find Protestant Missions among Italians in the United States attended with seemingly much more success than in Italy.

A petition framed and signed by the Southern pastors on the ship Romanic, coming from Naples to Boston was sent to the board at Richmond, asking for an advance movement in our missions in Italy. The Conference held, at which this petition was read, discussed and signed, was presided over by Dr. Williamson, of St. Louis. The petition was read by Dr. J. L. White, of Atlanta, who in behalf of his church, subscribed $1,000 toward the advance movement. Something will doubtless result.

The Methodists in Rome are in the ascendancy among Evangelical Christians. They have a property for which they paid $200,000, and it gives them some prestige among the people. It has so increased in value that it is now worth $450,000.

The church property the Baptists have in Rome cost $30,000. Property is high in a city like Rome. We ought to have a church building there that would command respect and be worthy of our Baptist constituency in the United States. Among a picture and color-loving people like the Italians, accustomed to elegant churches, churches conducted in places like Mission Halls and poorly located and inadequately equipped for service, will not be likely to make much impression. The Roman Catholic Church no longer has undisputed sway in any of the European countries, unless it be in Spain. And the time has come for Protestant Christians the world over to bestir themselves in the interest of pure Christianity and the redemption of a lost world.

In considering the conditions in Rome as we found them in the month of August, the fact should be kept in mind that in Rome, as in the United States, church services are poorly attended in the summer and there is little disposition on the part of the regular church goers to attend when the pastor and other helpers are away upon their vacation. All this was the case on the day we were at one mission in Rome.

The fact was mentioned that the wife of the beloved Dr. Geo. B. Taylor fell a few years ago as a martyr to the work through living in the rooms connected with our mission. Dr. Eager, who had spent ten years of his life in Rome and six in Florence and had lived one year in the rooms in question, declared that he would not live in those rooms again with his family for $10,000 a year. Surely it is time to change the location of the mission in Rome. Why compell the unnecessary sacrifice of comfort, or of life on the part of either our missionaries or their families?

It is in one of those rooms that the five or six students composing "The Theological Training School in Rome," meet for instruction, and in these rooms, if I mistake not, the Italian rastor of the church and his family live. We did not go into the rooms to examine them. They are closed. We heard them described by Dr. Eager, and one bore in mind their location, the passageway and the stairs leading thereto, and this will suffice. The appalling necessity for Protestant Missions in Rome gives us our desire to se conditions of our mission there changed, and without delay.

Several Good Meetings—the Board of Education and the Associations.

Last Sunday was the climax of a very delightful series of meetings. Twenty-five were baptized into the fellowship of the Rolesville Baptist Church where Elder J. T. Jenkins, of Wilson, had aided the pastor in a week's meeting. Our people were greatly pleased with Brother Jenkins as a man and as a preacher, and are hoping to have him among them again. A collection for Foreign Missions was taken in the midst of the meeting which came so near to a hundred dollars that it will be run up to that amount without any trouble. At Manson, Mount Vernon and Middleburg meetings were held also, and at each place there was a revival which we hope will mean more of the kingdom of God on earth. Brethren M. A. Adams, Jasper C. Massee and T. J. Taylor aided the pastor in holding these meetings. These brethren will be remembered gratefully and affectionately by pastor and people, not only for their own sakes, but especially for their work's sake. They are all pastors who possess the evangelistic gift to a marked degree, and they preach a gospel that helps people here, as well as to prepare them for the hereafter. Two were baptized at Mount Vernon and several restored to fellowship; two were baptized at Middleburg and eight from the Manson meeting. Several others are awaiting baptism at Middleburg and at Rolesville.

Special Notes.

Rolesville is a strong church with something over 300 members. They are thinking of enlarging their house of worship and of calling their pastor for two Sundays in the month. The good of the work demands that both these steps be taken as soon as possible.

Mount Vernon is one of the old churches of the Central Association. She has contributed largely of her means and her membership to build the church at Bay Leaf, Midway and the Falls, but she still shows the vigor of youth in that she is preparing to build what will be practically a new church house, and she does not propose to drop off one bit on her contributions while doing this.

At Middleburg our cause has had a struggle, but the small band there has never asked aid from the Association or from the State Board, but has ever been an enthusiastic and liberal supporter of every work for which our Baptist people stand. Our growth at this point has been slow but steady, and we believe that Middleburg is to be one of the best village churches in the Tar River Association.

Manson has no church building or organization. They are a branch of the Middleburg work. For several years a good Sunday-school has been carried on, the Middleburg pastor has preached occasionally and held meetings for several successive years, and now they are ready to build a house of worship at this point to meet the enlarged demands of the work. About $700 were pledged for this purpose at our last meeting.

The Board of Education.

It is a source of real regret to the Secretary of the Board that he has not been able to attend more of the Associations this summer and fall. With the meetings spoken of above, the pastoral and sermon-making work necessarily involved in connection with these meetings, with the regular work of three churches, with a course of lectures to prepare and deliver at Jackson Springs in June, and with a few home duties that necessarily claim a share in his attention, it is easy to see how the few weeks of the vacation time have gone by without much opportunity to gratify the desire to mingle with the brethren in the Associations. This Board is thoroughly dependent on the pastors and its other friends to see that its claims are not neglected, and it is a source of great pleasure to the Secretary to record the fact that these good friends have never failed us yet. Last fall at Elizabeth City the common burden of our prayer was, "Lord, raise up and send out more laborers into the vineyard." In answer to this prayer, the Board has on roll of beneficiaries up to the present fifty-eight men, where we had forty-seven at the corresponding time last year. Would it not be a mockery of our own prayers if we failed to co-operate with the Lord in making the very most of these men for His glory and for the good of His cause and kingdom in our midst? If fifty of our average churches in North Carolina could have heard the examination passed by these men before the Board I verily believe that they would furnish all that is necessary to do the work of this year. But we do not wish fifty churches, nor a hundred churches, to do this work. Let all send in a reasonable amount to Treasurer Durham and all will be well.

W. R. CULLOM.

Black Rust of Cotton.

The North Carolina Department of Agriculture has since December 1 received numerous samples of diseased cotton bolls showing blackened surface and in many cases having the immature lint exposed and rotten.

These diseased bolls show the presence of the spores or reproductive parts of a parasitic fungus—colletotrichium gossipyium. The fungus seems to be spreading in North Carolina and already does very serious damage. The estimated damage now caused is about one half the normal yield on the infected areas.

The spores or so-called seeds of the fungus live over winter in the diseased bolls and stalks of the preceding crop usually left in the field. The spores also undoubtedly live upon the seed stored in barns and cotton gins. When this seed is planted, or when uninfected seed is planted upon infected soil, the fungus starts growth along with the seed and grows up through the young plants, eventually coming to the surface of the stalks and forming black patches on stalk and boll.

Great damage is done to the growing crop by the threads of this fungus, choking the sap vessels of the leaf-stalks, thereby causing the leaves to fall off. When young bolls are seriously infected they stop growth, open and expose the immature lint which soon rots.

The only practicable remedy for this disease is to rotate crops so that cotton will not come upon the same land oftener than once in three years. Seed cotton should never be taken from the piles at gin houses. The seed should always be carefully selected from healthy and prolific plants in the field. Such selection, together with a proper rotation, will prevent the loss now caused by this disease and will at the same time improve the strain and increase the yield of the crop.

The use of fungicidal sprays upon cotton is not recommended.

GERALD McCARTHY.
Biologist N. C. Dept. Agriculture.

Why should a true and sincere appreciation be termed flattery, and degraded to the level of insincere praise? Why should an individual be accused of acting from base and selfish policy because he feels the glow and warmth of social response?—Lilian Whiting.

News Notes.

....Now for a pull altogether in behalf of State Missions.

....The question of the hour! Has your pastor's salary been paid?

....Elizabeth City voted for Prohibition. Congratulations. The majority was between 5 and 40!

....We again call attention to our club rates. Remember there is a time limit. Accept one of the propositions this week.

....The churches in Raleigh are beginning to plan to care for the convention. We wish the greatest convention in our history.

....The Baptist Sentinel, organ of the colored Baptists, speaks of North Carolina as "famous for its impartiality to our people." Good.

....R. J. Bateman, pastor Fayetteville Street Church, spoke to the young people of the First Church Monday evening. The union is taking on new life.

....Pastor W. C. Barrett reports a fine meeting in Second Church, Durham; twenty-seven joined the church. He is worthily serving this important pastorate.

....Dr. E. W. Gunsaulus, the President of the Armour Institute, has just been appointed to the Chair of Pastoral Theology and Homiletics in Chicago University.

....The Neuse Association will meet at Ayden on Thursday, Oct. 26th. All delegates and visitors will please send their names to C. L. Tyson, Ayden, N. C.

....Brother Bogard, d. d., the only true Baptist left, says: "The Baptists are a sand bank." We are glad to hear it. We thought from reading the Flag that they were a mud-hole!

....Pastor Calder T. Willingham, son of Dr. R. J. Willingham, has been called to the care of Tyron Street Church, Charlotte, N. C., as supply until a successor to Dr. A. C. Barron is chosen.

....Rarely have we heard our pastor preach two richer or more suggestive sermons than those of last Sunday at the Orphanage.—Charity and Children. Yes, sir, you have in G. P. Harrill one of the best.

....Brown University is one of the twenty-five colleges which are to receive $10,000 each by the will of the late Philo S. Bennett, of New York City. The selection of the colleges was left in the hands of William J. Bryan.

....Since Bro. W. R. Beach took charge of our Elkin pastorate, which he recently resigned, nineteen have been added to the church by baptism and the same number by letter. The church has grown steadily under his vigorous ministry.

....Bro. C. C. Teague, of Fremont, writes: "The Neuse Association will meet with the Baptist Church at Ayden, N. C., on Thursday, October 26, 1905, instead of October 17, 1905. The Association will continue until Sunday, October 29th. All delegates and corresponding messengers will note the change and act accordingly. Be sure to attend this session."

....Bro. D. A. Marshburn writes: "The committee on hospitality desire to announce through Recorder that brethren wishing to attend the next session of Bladen Association, which will meet at White Lake Church, the 8th of November, will be met at Garland on the A. & Y. Railroad on the 8th of November and conveyed to the church. Parties wishing to attend will notify D. A. Marshburn at once at Ham, N. C."

....Rev. A. E. Brown, in charge of the mountain school and mission work of the Home Board, says: "We have now going on in mountain schools about $50,000 worth of building. To much of this I must give my personal attention."

....Almost every church in the Mount Zion Association pledges to every object. They were hearty in their pledges to the Sunday-school work, and in every way. Secretary Moore was delighted with his cordial treatment in the Mount Zion.

....Bro. Spencer Chaplin, Jr., will be free to accept a pastorate the first of the year. He has recently entered the pastorate after a successful experience as a teacher. He is a Wake Forest man; and gives promise of an excellent ministry.

....We welcome Bro. M. A. Adams back home from Virginia—to the West Chowan, his churches being Winton (Chowan) and Union. He did well enough in Virginia, but North Carolina is the place for him. He has held three meetings since his return. Over sixty converts at Mars Hill.

....We are sorry to record the resignation of Pastor D. P. Bridges, of Lincolnton. We know he has done a splendid work, and had hoped he was planted at Lincolnton. He must not leave the State, we need him here. Some good church should capture him at once if he is not already located.

....In an editorial in the Baptist Tribune, headed "The Greatest Living Baptist," Dr. J. B. Cranfill accords that honor to Dr. B. H. Carroll, and pays a high tribute to him. Many will agree with Dr. Cranfill in the estimate which he places on Dr. Carroll.—Exchange. We choose Jno. Clifford of England.

....The Christian Index says: "Rev. R. D. Hawkins has accepted the position of general manager of the Georgia Baptist Orphans' Home. He will enter upon his duties at once. Brother Hawkins is too well and favorably known to Georgia Baptists to need commendation. He is in every way qualified for his position."

....Pastor J. L. Vipperman, of Dallas, N. C., was called a few days since to Denver, Colorado, to the bedside of his brother-in-law, Mr. William Orender, who is very ill. Mr. Orender went West not long since for his death, but has grown more feeble. The Recorder extends sympathy to the family and friends.

....Bro. G. L. Merrell writes: "Please thank for me the good people of North Rocky Mount Baptist Church for the big pounding they gave their pastor on last Tuesday evening, which was the anniversary of his birth. This is the third pounding this church has given us within about a year. The church has made a good record this year."

....Bro. W. H. Roberts, of Worley, writes: "We, the Executive Committee of the Newfound Baptist Association, have met and organized and elected John P. Plemons chairman and W. H. Roberts clerk, and elected Rev. W. R. Erley missionary for the Newfound Association. The committee is requested to meet again at the Union Meeting on Friday before the fifth Sunday in October, 1905."

....Sunday was a good day for the Raleigh First Church. There were 583 present at Sunday-school, which breaks the record. The music was especially appropriate and good. Dr. Tyree preached two of the most forceful and helpful sermons that has been preached in Raleigh in years. In the morning he preached from Acts 24:16. "Herein do I exercise myself, to have always a conscience void of offence toward God and men." In the evening from 1 Tim. 4:2. "Having their conscience seared with a hot iron."

....To all who pay up their subscriptions within thirty days we will send The Christian Work and Evangelist—one of the ablest religious journals in the land, almost twice the size of the Recorder—free six months, if they request it. The regular price of the paper is $3.00 a year.

....Doctor Rufus W. Weaver, of Baltimore, inventor of The New Baptisticism—of which we hear so little of late—is out in an article on The New Baptist Epoch. He concludes with a plea for the Baptistization of the world! We are likely to have to make a Baptist dictionary at any rate, if this thing of ismisticising tistism the Baptist keeps on. It seems to be a disease.

....Dr. Gwaltney writes: "Our meeting in Hickory began September the 23d and closed on Sunday night, the first of October. Rev. A. C. Cree did the preaching, and few men can preach better. The preaching was all that could have been desired. Quite a number of the members were revived. Five or six were converted. Many very earnest prayers were offered, but one or two things were in the way."

....The Associational Evangelist idea is evidently coming into vogue. Within a few days two leading Baptist Associations in the world, the Portsmouth of Virginia and the Tar River in North Carolina, have authorized the engagement of evangelists. Dr. Owen was selected by the Portsmouth at $1,200 per year. The Tar River will pay $1,000, and the Executive Committee, Noah Briggs, Scotland Neck, chairman, will select the evangelist.

....We regret to record the sudden death of Mr. W. F. Pearson, of Dunn, son of our esteemed Brother Wm. Pearson, of Harnett County, and brother of Mr. John S. Pearson, of the Recorder staff. Mr. Pearson was a foremost man of his county, holding the office of sheriff at the time of his death. He was a faithful member of a Baptist Church. We extend sympathy to his wife and children and not less to his venerable father and mother.

....Bro. J. C. Turner writes from Mooresville: "Please anounce in Recorder that the Executive Board of South Yadkin Association will meet at Faith Baptist church on Saturday before the fifth Sunday in this month, it being the time of the meeting of the South Yadkin Union. Every member of said Board is expected to be there. Churches desiring aid will be sure to send in applications on the regular blanks before or at said meeting."

....We are sorry to say that a traveling merchant was allowed to sell goods on the church yard at Mountain Grove Church, where the Caldwell Association was recently held. He remained over Sunday. There were sold also cold drinks, fruits, cider and such like. This business was run in full blast on the Sabbath. One fellow was seriously butchered in a fight Sunday afternoon. We hope these Caldwell brethren, and all others will see to it that no person is hereafter allowed to so desecrate the Sabbath.

....We regret to hear that Pastor Duke has resigned at Elizabeth City. He has had a brilliant pastorate there and won for himself quite a place in North Carolina. At this writing we are not informed as to his plans. We heartily wish that he will remain in North Carolina, but we understand a prominent church in another State has claimed him. In the ability to keep a church at work, soul-winning at home and in the mission fields he has few superiors; and in truth we have no church in the State that surpasses our Elizabeth City church in this respect.

....In the Baptist Review and Exposition (quarterly) for October there is an excellent array of articles—first among them and worthy of a general reading is The Theological Trend by President Mullins. It contains the ablest modern setting of the Baptist way. Within a few months President Mullins has become a star of the first magnitude in theology. The Review and Expositor is the ablest exponent of Baptist thought that we know of.

....Pastor J. E. M. Davenport has resigned his field at Graham, Haw River and Swepsonville, to accept the church at Spray, N. C. He has done a great deal on the field that he is now leaving, having very much improved the church property, strengthened the churches and added more than one hundred to the membership. He has a great work before him at Spray. There is a house of worship to be erected, and many other things which offer an opportunity to work. We shall expect to hear from Brother Davenport and Spray.

....Pastor Harris recently closed a meeting at Eagles Church, Edgecombe County, in which there were eleven baptized. M. P. Davis, of Tarboro, aided the pastor in the meeting. This is a great meeting for this church and community. The anti-mission spirit prevails. To those who know the country it seems wonderful. There have been five other additions during the year just closed. Brother Harris has resigned to enter our Seminary and T. L. Vernon will succeed him on this field around Tarboro. We hope he may be able to have still greater results.

....Pastor A. L. Betts writes: "Will begin protracted meeting at Waughtown third Sunday in this month. Bro. Bradshaw to help me. Will have one at Kernersville following Union. Brother J. T. Jenkins will aid me. Another at South Side third Sunday in November. Bro. W. C. Barrett to help me. I baptized a lady at Waughtown the fourth Sunday in September, sixty-five years old, who had been a member of Presbyterian church forty-eight years. Said her eyes were opened when she began reading the New Testament and was not satisfied till she went under the water. The most impressive baptism I ever saw—hardly a dry eye in the house."

The Tar River Association.

The Tar River Association runs sixty miles one way and 150 the other. It is the largest in territory in the State; and it has 10,300 Baptists within its ninety-four churches. It embraces the largest territory for Baptist missionary operations between Maryland and Florida, we suppose. And it is evangelizing this territory with zeal and order truly Apostolic.

North Carolina Baptists have given the palm to the West Chowan Association. The personnel of that body is not to be surpassed; but the Tar River has passed her older sister in contributions; and so far as enthusiasm and esprit de corps are concerned there is no Baptist body to surpass the Tar River.

For example, last week ninety-one of the ninety-four churches were represented; and they raised $3,000 for Associational Missions; pledged $3,500 for State, Home and Foreign Missions, and sent forward $300 for the Orphanage, to which it has contributed more than any two Associations in our Convention.

It is an inspiration to meet with this militant Baptist body. The ministers are there as well as the delegates in general; and they are a noble array of men—the ministers of the very flower of the brotherhood, and the men and women typical Baptists in great earnest for their cause.

These people carry the stamp of

Dr. Hufham and George Duke—the two men whose labors have counted so greatly in the Association. One may observe that the younger ministers move much with the glorious force of these long-time leaders. Dr. Hufham was there—in all his glory. He is honored everywhere, but most here. Brother Duke was detained by the bedside of his daughter. Tenderly did the Association pray for her and for him.

We met in Tarboro—one hundred years a mission field. Time was when the Board was urged to abandon this field. But now behold a handsome house of worship and a vigorously growing church—a veritable monument to State Missions.

Brother Bomar was present and made a fine plea for Foreign Missions.

We heard Dr. Hufham with great pleasure. This was the seventy-fifth anniversary of the Association, and he presided on the night of the celebration—Moderator Arrington gracefully yielding the chair.

No report of the Association would be complete without a note about Bro. Noah Biggs, who has so long financed the Association. He has not only financed it, but as chairman of the Executive Committee has by wise advice and prompt action directed its missionary operations with matchless zeal and magnificent results.

The Association will meet next year with Red Oak Church, Nash County.

Wake Forest Letter.

The special series of meetings began on Monday night, October 2nd. Dr. A. B. Dunaway, pastor of the Oxford Baptist Church, is assisting Dr. Lynch. There are two services a day in Memorial Hall, one at 11.30 a. m., the other at 7.30 p. m. The college faculty, in consideration of the spiritual welfare of the students committed to them, have surrendered the last two lecture periods before dinner for the morning service. Large congregations bear testimony to the genuine interest of the students and the community.

On Thursday evening there was a widespread response to the appeal for a fresh consecration. It was fine to see our young men by the dozen, strong, brave, and bright, taking a new grip on religion and making public recognition of their responsibility under Christ. The meetings will probably continue during next week. Dr. Dunaway's natural and manly presentation of the Gospel inspires universal confidence. He has no "method;" he sets no religious traps.

It is gratifying to find that eighty-seven per cent of our 319 students are church members. What a fund of Christian helpfulness and restraint! Undoubtedly a Christian college is the safest place for a young man. Its close fellowships, dominated as they must in the main be by the spirit of Jesus, make the finest of atmosphere for the growth of a generous and noble manhood.

The Monday evening meetings of the Young Men's Christian Association have never been so largely attended. There are nine volunteer Bible study classes and several mission study classes.

Dr. Taylor will not take up his teaching of Moral Philosophy until the beginning of the spring term. In the meantime he will devote himself to work for the Infirmary and the general endowment. Professor Eatman is teaching the class in Psychology.

It is very difficult for our professors to leave their full classes to meet the brethren in the Associations. That so few of us attend them is not due to lack of interest in them, but to the pressure of the higher responsibility here.

W. L. POTEAT.

News of the Week.

Sully's Insult.

Mr. Sully is proposing to make fools of the Southern people, and we regret that his advertisement accidently got into our pages. He proposes to "bull" the cotton market on commission. His rates are ridiculous—you can do better in any bucket-shop;—but the worst is that he should propose to the Southern farmers to make gamblers of them. He is not only advertising for us to put our money into his gambling schemes, but he is going through the South making speeches and taking up a collection, so to speak.

He evidently takes the Southern people for fools!

When the Southern farmer shall become a cotton-gambler, his day will have been done. The future business has afflicted him enough without now taking him in and robbing and ruining him. With this much said, we shall have no more sympathy with the losers in this business than we have with Bill Fife's lambs.

* * *

The Insurance Scandal.

The New York investigation of the insurance companies grows in importance as it proceeds. Having shown up the gross misdoings of the Equitable and the New York Life it took up the Mutual Life of New York last week. That is probably the worst in the lot. It was shown that President McCurdy receives $150,000 per year and members of his family about three times that sum!

It has also been shown that the insurance companies have divided the United States into legislative districts, each district being assigned to a certain company—that company looking after insurance legislation in its district. This throws a considerable light upon the activity of insurance agents as legislative candidates. We should beware how we elect them, lest they represent the insurance companies instead of the people. Put this in your mind and watch the situation.

The Comptroller of Missouri has declared that the New York Life must either restore the $150,000 appropriated to the Republican party or cease to do business in that State. We should like to see the North Carolina Commissioner take the same strong position.

By the way, Mr. Roosevelt has said nothing on this subject. We hope he will declare himself at Raleigh. If not, his exalted place in public confidence is likely to be seriously impaired.

* * *

The Clansman.

The appearance of this drama in North Carolina has created nothing less than a sensation. The following dispatch is the best evidence of the interest in it:

Wilmington, Oct. 8. The box sheet office for the production of "The Clansman" here Tuesday night will open to-morrow at 7 o'clock. To-night before 8 o'clock the line of purchasers for seats was formed in front of the store where the advance sale will open and already there are at the door enough applicants to take every seat in the parquet of the theatre. Those at the door will remain up all night so as not to lose their places in the line to-morrow morning. Nothing like it was ever seen in Wilmington before. Many of those in the line are negroes who have been employed by other persons. Police have been requested to be at the box-sheet office to-morrow morning to see that no disorder results in the strong rivalry for positions in the line.

* * *

Items.

Goldsboro will vote on the question, Saloons versus Prohibition, November 14th.

Ten thousand people were drowned on islands near Shanghai by the recent typhoon—so it is reported.

The failure of the Union and Buffalo Mills in South Carolina for $3,000,000 is a reminder to the South not to go so fast.

A new hospital, to be known as Mercy Hospital, will be opened about January 1st by the congregation of St. Peter's Catholic Church.—Charlotte Observer.

We are glad to know that Thomas Dewey, the defaulting cashier of the New Bern bank, must serve his six-year sentence—the Supreme Court having found no error in his trial.

The yellow fever epidemic runs in New Orleans at the rate of about twenty-five cases per week. The frost period is not far distant, and the people are no longer alarmed. It is likely that the situation will remain practically under control.

Last August Miss Mary Eliza Dancy died at Tarboro. It is found that her bequest of $13,000, to be given to whatever college her son, F. B. Dancy, of Atlanta, decided upon, goes, goes to St. Mary's School at Raleigh, for an auditorium as a memorial of Miss Eliza Battle Pitman.

President Roosevelt will be in Raleigh October 19th, spending half a day here. He will leave soon after noon via the Southern for Atlanta. He is expected to be seen all along the line, at Durham, Greensboro, High Point, Salisbury and Charlotte. The Commonwealth seems to be in fine humor to welcome him.

We regret that United States District Attorney Holton suffered a physical collapse in the midst of the prosecution of the offenders against the United States Revenue laws. The cases bear every evidence that the District Attorney has been doing faithful and heroic work. We hope that he will be quickly restored to his post of duty.

The Industrial News, the long-heralded Republican State daily, appeared Sunday. The paper makes a fine appearance and looks successful. The editorial matter promises to be elevated and moderate. It is quite evident that the promoters have set a high standard and mean to offer the Democratic party a strong and worthy opposition paper. That party can well afford to welcome such a paper, as worthy opposition is the best of political tonics. We hope the Industrial News will keep free from current partisan bitterness and discuss issues intelligently and patiently.

Washington, October 4.—"President Roosevelt is dead in earnest on the subject of railroad rate legislation and is just as determined as ever that legislative regulations shall be enacted looking to Federal supervision of the freight rate situation." This statement was made to-day, after a conference with President Roosevelt, by Representative Townsend of Michigan, one of the authors of the so-called Esch-Townsend railroad-rate bill, which passed the House of Representatives last winter. The conference was the most interesting and important held to-day at the White House.

Detroit, Mich., Sept. 30.—Intensely dramatic was the moment yesterday when Surgeon-General Suzuki, of the Japanese navy, fresh from the battle of the Sea of Japan, declared with affecting earnestness and sincerity before the railroad Y. M. C. A. International Convention that he had been for twenty years a Christian. Very proudly he added that his wife and five children shared his belief. Tears dimmed many eyes when the distinguished Japanese surgeon told brokenly of the drowning of another child, his twelve-year-old daughter, just two days before he himself had been called into the thick of the recent fighting. Struggling to control his emotion, General Susuki declared his faith in the Christian belief of the future life, saying of his little daughter whom he mourned: "I believe she has gone to our own kingdom."

The Russo-Japanese war lasted a year and a half. During that time Russia is said to have lost 390,480 men and Japan 167,402. It is estimated that the war cost Russia $1,2000,000 and Japan $800,000,000, a total of $2,000,000,000. During this time Christendom had about 16,000 missionaries at the front, gave to missions about $20,000,000 and about 100,000 heathen were saved.

God must be sought and seen in His providences; it is not our actions in themselves considered which please Him, but the spirit in which they are done, more especially the constant of His will, even in the minutest things, and with such a suppleness and flexibility of mind as not to adhere to anything, but to turn and move in any direction where He shall call.—Madame Guyon.

To the State Fair.

The Seaboard announces they will sell excursion tickets from all points within the State of North Carolina, including Norfolk, Portsmouth, Richmond, Petersburg, Suffolk, Franklin and intermediate points in the State of Virginia, account of the State Fair, October 16th-21st, for one first class limited fare for round trip, plus fifty cents for one admission to the Fair Grounds (minimum rate including admission coupon, $1.00.)

The rates from the principal points will be as follows:

Portsmouth, Va.	$5.95
Norfolk, Va.	5.95
Suffolk, Va.	5.45
Franklin, Va.	4.95
Lewiston, N. C.	4.45
Rich Square	4.45
Richmond, Va.	5.30
Petersburg, Va.	4.70
Weldon, N. C.	3.60
Oxford, N. C.	2.40
Henderson, N. C.	1.95
Sanford, N. C.	1.85
Hamlet, N. C.	3.60
Maxton, N. C.	4.35
Lumberton, N. C.	4.35
Wilmington, N. C.	4.80
Monroe, N. C.	5.85
Charlotte, N. C.	6.15
Lincolnton, N. C.	6.90
Rutherfordton, N. C.	8.45
Hickory, N. C.	6.90
Lenoir, N. C.	7.40

The Seaboard will arrange to operate special trains from Weldon, Oxford, Louisburg, Hamlet and intermediate points to Raleigh on Wednesday and Thursday, October 18th and 19th.

For further information apply to nearest ticket agent, or address

C. H. GATTIS,
Traveling Passenger Agent,
Raleigh, N. C.

Dear Sir:—Please ask your wife, daughter or sister to read my free offer—Wise Words to Sufferers. I will mail free of charge this Home Treatment, with full instructions, and history of my own case, to any suffering with womanly weakness. You can cure yourself at home without of aid of any physician. It will cost you nothing to give the treatment a trial. Write to-day. Address,

MRS. J. H. MURRAY, JR.,
Smaria, N. C.

Home Circle.

Luther's Cradle Hymn.

Away in a manger, no crib for his bed
The little Lord Jesus laid down his sweet head.
The stars in the sky looked down where he lay—
The little Lord Jesus asleep in the hay.

The cattle are lowing, the poor baby wakes;
But little Lord Jesus, no crying he makes.
I love thee, Lord Jesus, look down from the sky
And stay by my cradle to watch lullaby.

Booker Washington and the Rosebush Story.

Booker Washington drew the tears from more than the feminine half of a delegation by his story of the rosebush in the Richmond garden, which he said had been told him as an actual occurrence a few days before. A new mistress had come to take possession of one of the fine old mansions, with gardens, of the Virginia capital, and called on the old colored gardener to remove a rosebush in the dooryard in the course of a general cleaning up. To tell the story in the briefest possible manner, the mistress came back and back again and again, in the course of the day, to the field of the gardener's operations, to find that the rosebush was still by the side of the broad main steps to the veranda. Repeated orders had failed to prevail upon the old colored man to get that bush out of the way without delay. At last matters reached a crisis. The lady stormed at him and the old servant, baring his white head and bowing low, declared in the most respectful terms: "You'll have to excuse me, madam, but these hands can't never take up that bush. They planted it for my Missis when she came here a bride and she loved it better than any tree on the place! You'll have to excuse me, madam, I can't do it; you'll have to excuse me!" One has it constantly borne in on his mind in visiting the South that there are two great things the North does not reckon on in considering the race problem, the vastest problem, by the way, so the Richmond professor said a Scotch professor had told him last summer in Europe when he found the latter was from America, the world now faces or has ever had to face; and these two great silent factors unknown to us at a distance, naturally, are first the deep inwoven intimacies of daily life from childhood to age between whites and blacks in the South, and, second, the deep reserves of the Negro mind and heart. One feels that there is in the Negroes' general nonresistance, in the silent acquiescence in inferiority, a mighty abyss of unknown quantity for good or evil, and that possibly this "x" may be a reserve force that may astonish the world as much when it is finally brought to bear at some future crisis as the reserve force of the Japanese character has done.—Selected.

Care of the Eyes.

The very best tonic for the eyes is cold water. Few understand that the eyes may be kept bright and sparkling by dashing cold water into them night and morning. The effect is magical. Give the eye a bath once daily. Take a teacup of cold water, hold the cup close to the eye and open and shut the eye in the water several times.

Sleep is a great beautifier of the eyes. If your eyes are tired and ache, rest them and sleep. When you have nothing to do, close your eyes and wet them also. If your eyes burn, lay on them a cold compress of water, and sleep. Nervous headache and pain in the eyes may be relieved by hot compresses applied to the back of the neck. Follow this treatment by a half hour's rest or sleep.

Do not live in darkened rooms and expect your eyes to be strong. Looking much at the cheerful grate-fire is injurious. When at work, be sure you have a strong light from above and at the side. Do not read or work by a flickering, unsteady light. Eye-strain is sure to result.

Do not read while traveling in cars or moving vehicles. Never read lying down, nor while convalescing from an illness.

Repose of the eyes is frequently necessary by looking away from your work at a distant object, or shutting them for a moment. Do not work longer than two hours at any one thing, less time if the eyes become tired and sight blurred. If the eyes are weak, do not work them by artificial light.

Attention must also be given to maintaining the general health, weakness of the eyes and poor vision are often the consequences of depraved bodily conditions.—Health Cure.

He Leads the Way.

A mother took her baby in her army to carry her upstairs to bed. Through a long hall, without any light, and up the winding staircase, as she wended her way, the baby clung closely.

"Dark," she lisped; "baby 'fraid."

"Baby needn't be afraid—mamma knows the way," said the mother cheerfully, hugging the little one still more closely. Then the baby was quiet.

When the door into the light, pleasant bed-room was opened, baby clapped her hands with delight. "Mamma knows the way," she repeated. "Baby no more 'fraid."

In the simple trust of the little child let us contemplate the darkness before us. We would prefer the uninterrupted light, it is true, but the way has in it the sweetness, comfort and real joy of trusting.

"All the way my Saviour leads me.
What have I to ask besides!"
—Selected.

Advice to a Young Mother.

The anxious mother rings up what she thinks is the day nursery to ask for some advice about her child. She asks central for the nursery, and is given Mr. Gottfried Glubber, the florist and tree-dealer. The following conversation ensues:

"I called up the nursery. Is this the nursery?"

"Yes, ma'am."

"I'm so worried about my little Rose."

"Vad seems to be der madder?"

"Oh, not so very much, perhaps, but just a general listlessness and lack of life."

"Ain'd growing righd, eh?"

"No, sir."

"Vell, I tell you vat yo do. You dake der skissors and cut off aboud two inches from her limbs, and—"

"What-a-at?"

"I say, dake der skissors und cut off aboud two inches from der limbs, und den turn der garden hose on for apoud four hours in der morning—"

"What-a-at?"

"Turn der garden hose on for apoud four hours in der morning, und sprinkle mit insect powder all over der top—"

"Sir-r-r?"

"Sprinkle mit insect powder all over der top. You know usually it is noddings in de world but pugs dot—"

"How dare you? What do you mean by such language?"

"Noddings but pugs do chenerally cause der troubles; and den you want to wash der rose mit a liquid preparation I haf for sale—"

"Who in the world are you, anyway?"

"Gottfried Glubber, der florist."

"O-h-h!" weakly. "Good-bye."

Boys and Girls.

Living Within the Income.

Every wife should know her husband's income, live within that limit and save if she can. We started in by never buying what we could not pay for. If we could not settle for what we wanted, we went without it. Therefore, we never have that awful thing, a big store bill. I would never mortgage my home if I had one. We raise our vegetables, meat and fruit. Last year I put up over 200 quarts fruit; did it all myself, too. I make butter from four cows, sell it to private customers, therefore getting cash. Then with the egg money we get along finely for whatever else we want. I tell you, farm life is not an easy life without you are well off and able to hire, but it is a happy life for any one who has a mind to make it such.—Nebraska Worker.

God is the source of good. His nature is to give. Opportunity, bestowing, making better and more blessed.—Rev. C. P. Millar.

25 YEARS OF AGONY ENDED

Boston Business Man Cured By Cuticura of Awful Humor Covering Head, Neck, and Shoulders After Hospital and Doctors Failed.



Under date of September 9, 1904, Mr. S. P. Keyes, a well-known business man of No. 149 Congress Street, Boston, Mass., says: "Cuticura did wonders for me. For twenty-five years I suffered agony from a terrible humour, completely covering my head, neck and shoulders, discharging matter of such offensiveness to sight and smell, that to my friends, and even to my wife, I became an object of dread. At large expense I consulted the most able doctors far and near. Their treatment was of no avail, nor was that of the —— hospital, during six months' efforts. I suffered on and concluded there was no help for me this side of the grave. Then I heard of some one who had been cured by Cuticura, and thought that a trial could do no harm. In a surprisingly short time I was completely cured."

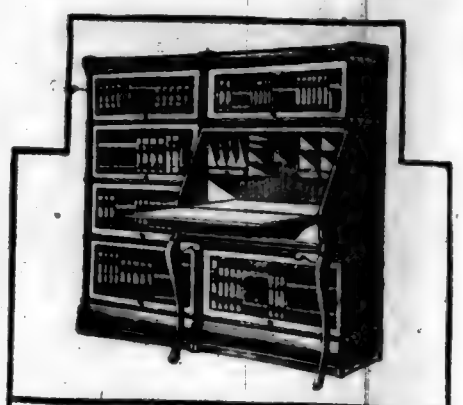
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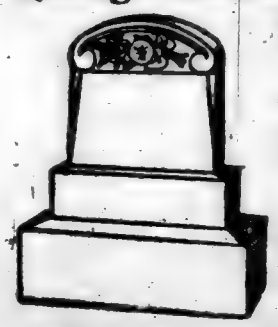
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Young People's Page

The Case of Jim.

Maw's Callin' from the milkhouse,
Callin' stern;
"Jim, yer lazy good fer nothin'
Come an' churn."

Paw's callin' from the corn patch,
Callin' loud;
"James, yer hulkin', stupid loafer,
Time yer plowed."

Nature's callin' from the trout brook
Callin' whish:
"Son, yer poor tired lazy feller,
Come and fish."

Stranger, if we just swapped places,
Put it clear,
Which of all the three-a-callin'
Would you hear?
—New York Sun.

The Money That Didn't Belong to Him.

The quiet of Franklin Street was broken in upon one day last summer by a raft of noisy boys who, finding a little stretch of shade thrown by Mr. Foster's tall, new house, took advantage of it for their game.

I don't know just what the game was, but it kicked up a great deal of dust and a great deal of noise, and seemed to be very exciting. One thing that I could not help seeing from my window disquieted me. It was that pennies were passing from one pocket to another. I didn't like the looks of that.

Presently a rather grim-looking old fellow, with a gray mustache and a patch over one eye, came along, walking stiffly on a wooden leg. He stopped long enough to see what the boys were doing, and then I heard him call out in a resonant voice: "George Maxwell!"

"Sir!" answered a young voice promptly, and a handsome, straight little fellow stepped out from the crowd.

"There's a little story I've been wanting to tell you for a great while, and I think this is a good chance."

A look passed along the boys which seemed to say that they didn't agree with him about this being a good chance, but he took advantage of their silence to begin his story.

"When we all surrendered at Appomattox," began the old Confederate, "a friend of mine had several hundred dollars in gold belonging to the Confederate government, which had been put into his hands to buy ordnance stores abroad.

"'What am I going to do with this gold?' said he.

"'Why, Colonel, said I, 'come with me; we'll look up what's left of the Confederate government and turn it in.'

"But almost before we had gotten out of Virginia, Davis had been captured, and the Confederate government was a thing of the past.

"'Now, what am I going to do with this gold?' said the Colonel.

"'Well, Colonel, said I, 'you are as much the Confederate government as anybody else now, and I advise you to keep the money and use it in getting a start somewhere.'

"He didn't seem to like this idea; said he wasn't in the habit of using money that didn't belong to him. But everybody he consulted gave him the same advice; and so, after a while, he gave it to two friends of his, young soldiers who had come out of the war without a cent, and they set up a business in a small way.

"'We'll make you partner in the concern, Colonel,' they said, and so they used his name, though he never touched a cent of the money after he turned over to them that Confederate gold. They failed, poor fellows, and lost all the money, and got in debt besides.

"Meanwhile the Colonel was earning his living by his wits, and going right on to success. I don't mean that he was getting rich, but he was serving his country and her broken fortunes and her discouraged people, and was everywhere relied upon as a man of men.

"Just before he married the woman he had been waiting for, I saw him and congratulated him upon his good fortune. 'That Confederate gold gave you the first start, didn't it, Colonel?' said I.

"Then he told me what had happened to it. 'But you know, Major,' said he, 'I've never felt right about that money; it wasn't mine to give away, nor to lose, and I've made up my mind to take it out of my own pocket and give it to some State institution.'

"'O, come now,' said I jeeringly; 'the day for Don Quixotes is past!'

"I didn't see this old comrade again until a few moments before his death. Yes, boys"—the old soldier's voice grew husky—"he's gone forward; his tent is struck; he's gone into camp with old Stonewall and 'Mars Bob' and the rest. 'Well, Colonel,' said I, 'I hope you didn't steal that money from the fine boy I heard you are growing at Fairoaks'—for I knew he was ready to brag about his baby.

"'I'll tell you a curious thing about that boy, Major,' said he.

"'O, I've no doubt you'll want me to believe some hard yarns on him,' said I; 'he breaks your colts for you, doesn't he? and spends his idle time in studying Sanskrit?'

"'No, said he; 'but I'll tell you what, he's made an honest man of his father.'

"'A mighty tough job, truly,' I snarled.

"'Well, said the Colonel, 'when I came to think about the sort of fair and square man I wanted George to be, that old Confederate gold bothered me. I knew, in my secret soul, after the heat of war cooled, that the money belonged to the United States government; and so a few months ago I spent some hard work finding out the compound interest on it, and I paid into the United States Treasury, interest, compound interest, and all. Money is rather scarce with me now; but if I hadn't but one shirt to my back, I'd enjoy looking that baby squarely in the face and daring him to touch a cent of money that wasn't honestly his!'

"George, did you ever hear that story before?"

"Yes, sir." said the lad proudly, "that was my father."

"Certainly it was your father, the bravest man, the best friend, and the truest Christian I ever knew; and is it possible that you are putting pennies in your pocket by betting, by gambling? George Maxwell's boy handling dirty money!"

The soldier stumped away, and there was a dead silence out on the shady sidewalk. Then I saw several coins flung down in the dust, and as the boy sprang after the halting steps I heard him say: "Never again, sir—never!"—Exchange.

A Narrow Escape.

The yellow fever was raging in the city of Vera Cruz that year, and one of the large West Indian liners which arrived on a certain day was obliged to anchor off in the harbor. A small boat, known as a dinghy, floated astern, and in this an active young colored boy of about fifteen was busily at work washing off the seats. The boat lurched over with a sudden dip as the boy bore his weight on one of the thwarts, and Pedro heard a warning shout from the steamer's deck just in time to give one terrified glance around, and to hear a noise he knew only too well.

Without an instant's hesitation, he jumped overboard from the opposite side of the boat. For as he looked he caught sight of the jaws of a great shark which, spying this tempting morsel of a plump little darkey boy, had leaped toward the careened boat with open mouth. So vigorous was the shark's leap that as Pedro went over on one side of the boat the shark flopped in on the other. Not being used to these surroundings, and missing his prey, he floundered around until his head bore down the gunwhale, and he slid from the careening boat into the sea again before the people on the steamer could fling a harpoon at him. Almost as he disappeared poor Pedro's head popped up on the opposite side of the boat, and in a terrible fright he clambered into the dinghy again, as thoroughly scared a young darky as ever had a narrow escape.

Had he not thus saved himself from the man-eater, help from the steamer would have been necessary, and even then it is more than probable that the boy would not have been saved. This is a remarkable instance of the ferocity of a shark seeking his prey out of the water. —H. A. Johnson in August St. Nicholas.

A Good Manners Code for Boys.

Keep step with anyone you walk with.

Hat lifted in saying "Goodby" or "How you do?"

Hat lifted when offering a seat in a car, or acknowledging a favor.

Always precede a lady upstairs, and ask her whether you may precede here in passing through a crowd or public place.

Let ladies pass through a door first, standing aside for them.

Let a lady pass first always, unless she asks you to precede her.

Look people straight in the face when speaking or being spoken to.

In the parlor, stand still till every lady in the room is seated, also older people.

Rise if a lady comes in after you are seated, and stand till she takes a seat.

Hat off the moment you enter a street door, and when you step into a private hall or office.

Never play with a knife, fork, or spoon.

Use your handkerchief unobtrusively always.

In the dining-room take your seat after ladies and elders.

Rise when the ladies leave the room, and stand till they are out.

Eat as fast or as slowly as the others, and finish the course when they do.

Do not look toward a bed-room door when passing. Always knock at any private room door.

Special rules for the mouth are that all noise in eating and smacking of the lips should be avoided.—Selected.

When the Clock Stopped.

A little clock in a jeweler's window in a certain Western town, stopped one day for half an hour at fifteen minutes of nine. School children, noticing the time stopped to play; people hurrying to the train, looking at the clock, began to walk leisurely; professional men, rushing to meet appointments, saw the time and walked slower; business men, after a look at the clock, stopped to chat a minute with one another; workingmen and women noted the time and lingered a little longer in the sunshine, and all were half an hour late because one small clock had stopped. Never had these people known how much they had depended upon that clock, till it had led them astray. Many are thus unconsciously depending upon the influence of Christians; you may think you have no influence, but you cannot go wrong in one little act without leading others astray.—Baptist Chronicle.

Don't expect him to strike twelve every Sunday.

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VALUABLE LAND FOR SALE.

By virtue of authority conferred on us, the undersigned commissioners, appointed in the special proceedings pending in the Superior Court for Wake County, entitled J. H. Murray and others vs. Eugene Grady and others, we will, on Monday the 9th day of October, A. D., 1905., expose for sale on the premises herein described, at public outcry to the highest bidder for cash all that tract or parcel of land in Wake County, North Carolina, in Little River township, adjoining the lands of Wiley B. Broughton and others, and more fully described as follows: Bounded on the South and East by the lands of W. B. Fowler; on the North by the lands lately owned by W. W. Vass, deceased, on the West by the lands of C. B. Debnam and Wiley Broughton, lying on the new road—about 15 miles from Raleigh, 18 miles from Louisburg, 5 miles from Wakefield—containing 109 acres, more or less, and also described in the pleadings in said proceedings.

The sale is for division among the heirs of Burton Ferrell, deceased.

Place of sale: The premises above described.
Time: 12 O'clock noon.
The soil—suitable for corn, cotton, tobacco and small grain.
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W. J. PEELE,
J. H. MURRAY,
COMMISSIONERS.

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WE SURRENDER.

Having received another long communication from Bro. Gambrell, long and bitter, we surrender rather than print it. We are told that we know nothing of the Texas Baptist situation. We wish it were true! Our Texas friends have pursued the policy of denying nothing in Texas, but denying everything outside. They have themselves, therefore, to blame for current misconceptions. We thought merely as a matter of news and without prejudice to print a statement of the facts. Lo and behold the valiant Gambrell and the saintly Truett have come at us with fire and brimstone. It is true that we printed court records, but they declare that the court records are mere ex parte affidavits. It is true that at least $300 damages was paid (not to mention the unmentionable amount paid by J. B. C. on the side) but they declare that they did not lose the suit, but that the man who got the $300 did. All right; but it works the other way in civilized countries. We accept it all, and withdraw everything, anything just now to get out of the Texas war!

OUR SUPREMEST COURT.

The Raleigh morning papers came promptly to a labored defense of the Governor's extreme use of his pardoning function; but it seems to us that he will find much between their lines that should warn him against the error of his way.

We do not object to a due exercise of executive clemency. There are cases in which new evidence appears, or in which facts are involved that courts may not consider, in which the Governor should act. But that his pardoning power should be invoked in every capital case, and that he should practically try the cases over again, is not right and was never intended. A trial before the Governor amounts to a private trial. We are opposed to that. It amounts also to an ex parte trial—a one-sided trial. We are opposed to that. It is a one-man trial as opposed to a jury of twelve or a Supreme Bench of five. We are opposed to that.

Within a few weeks the Governor has tried—heard argument and evidence—in the cases of four or five men under sentence of death; and this week the Murray manslaughter case is to be heard, and Murray, who declined to testify in his own behalf before a jury, has requested to be allowed to testify before the Governor.

We do not question the Governor's motive. So far from that, we are sure his motives are good. He wishes to do right; and we think he has decided these cases aright. But we question his wisdom. He is permitting the lawyers to impose upon him, and so putting his Executive office in a Judicial relation, and so minimizing the importance of trial by jury and our whole judicial system.

It would not be difficult for him to confine his hearings to cases in which new evidence is an actuality—not a pretext—and others in which clemency is evidently worthy to be invoked. There could be no objection to that.

OUR STATE SUNDAY SCHOOL WORK.

We invite careful attention to Mr. Moore's article in this number. The Sunday-school work is the most important work of a church, and it deserve the most patient consideration.

The Recorder stakes our highest hopes on the Sunday-school. We know that very few Sunday-schools are now efficient; but we forsee the time when they shall be in deed and in truth the training schools of the churches and therefore the bulwark of all that the churches stand for. We expect to see our Sunday-schools thoroughly instruct our children in Bible knowledge, Christian doctrine and Baptist principles. That they do not do so now is due to the fact that our teachers are not equal to so great a task.

An institution of which so much is expected, on which so much is staked, must be carefully attended to; and we intend as often as possible to emphasize the claims of the Sunday-school and to urge the importance of improving it. For this very reason we welcome Brother Thomas' criticism. Having taken his position, in order not to critic, he must show how we can be a destructive critic, he must show how we can improve our Sunday-schools without such work as we now do; and the discussion evoked thus is bound to redound to the Sunday-school's advantage.

For our part, we are convinced that our Sunday-school work—that is the teaching—must be improved; and we know of no way save by the stimulation and instruction offered by a general worker, going from county to county and helping as many teachers as possible.

Mr. Moore is not involved, but we will say that the extent of his labors is truly admirable. He has within the year done work in more than forty of our fifty-five Associations! He is well equipped and enthusiastic.

Bro. Thomas proposes a resolution after the matter has been canvassed. That is well. We are sure that the brotherhood, so many of whom have enjoyed the work this year, will think the matter through with him and come out with us on the other side!

SOME QUESTIONS ON STATE PROHIBITION.

It should be remembered that the Republican members of the General Assembly of 1905 declared for State Prohibition and went on record so by way of opposition to the temperance legislation proposed in that Assembly.

Last week the Governor of North Carolina declared for State Prohibition, coupling with his declaration a pronouncement against the Ward law—the central object of the labors of the temperance forces in the General Assembly of 1905.

And following the Governor, the Morning Post of Raleigh, has declared for State prohibition. It is to be remembered that the Morning Post also opposed the Ward law and also the Watts law—the two laws on which our temperance cause now rests.

We may rejoice in these three pronouncements in behalf of State Prohibition; but we greatly deplore that they should have come by way of opposition to or in justification of opposition to our present excellent temperance laws. And while we may genuinely rejoice to welcome these accessions to our temperance forces, and even forgive and forget that in the day of battle they were against us, we cannot be expected to rise too enthusiastically to their call. We cannot question motives, but we can raise a question or two; and this we propose here and now to do.

Question one: Has this new cry for State Prohibition been raised to overthrow our present gratifying situation?

Question two: Would not such an agitation as is proposed tend to balk our rapid and wholesome progress on the present basis?

Note: We are now in the midst of law enforcement—which has been quite active since in last February it became assured that the State's temperance policy was permanent;—and we are also in the midst of local option work, which is also going satisfactorily, even if now and then we do lose a town or two.

Question three: Would not a campaign at the present time upset our present laws and put them in jeopardy?

Question four: Would not a campaign on State Prohibition offer the saloons and distilleries their only opportunity to reopen the liquor question in North Carolina? Do they not, therefore, invite it?

Question five: Would not a defeat in such a campaign throw us back for twenty years?

Question six: Can Prohibition carry the State?

These are serious questions. It is easy for the irresponsible to throw up their hats and shout for State Prohibition. It is easy to "play to the grand-stand." But the temperance worker—not the shouter—must calmly study and truly answer these questions, even while the shouter criticises him and makes capital at his expense!

We are quite sure that we are on the way to State Prohibition. But we are by no means sure that a General Assembly can be elected next year that will vote State Prohibition; and we decidedly doubt whether a General Assembly can be elected that will offer the necessary two-thirds vote for a Constitutional Amendment—and when we get State Prohibition we must get it in the Constitution to make it last more than two years.

On the other hand, we incline to urge the friends of temperance to move carefully just now; to be slow to put all our gains at risk, to sacrifice all we have won in the doubtful undertaking to win a little more. It is better just now to hold what we have, to make it good, to enforce our laws and foster our rising sentiment with a view to striking at the proper time a truly decisive blow. That proper time will not be long coming. Impatience and high temper will not hasten it, but sober work will.

We are quite sure that Governor Glenn will offer for the Senate in 1908—only three years hence. By that time we should be prepared to stand a State Campaign for Constitutional Prohibition. We could make it certain that any one who opposed the measure should be defeated; and so could be sure of having the candidates for the Senate on our side, which would be tremendous advantage.

Meantime, the Governor might make an appropriate record by strenuously enforcing our temperance laws and in his public addresses stimulating our work throughout the State.

ECHOES AND RE-ECHOES.

The Biblical Recorder calls attention to the Baptists who are to-day leading in reforms, and names Joseph W. Folk, Mayor Weaver, ex-Governor Aycock and William J. Bryan. If we mistake not, Gov. Douglas, of Massachusetts, also is a Baptist. That Baptists should produce reformers is most to be expected, for their principles are the foundation principles of pure democracy.—Baptist Argus.

* * *

The Baptist Press, formerly the South Carolina Baptist, has raised its price from $1.00 to $1.50 per year. The Biblical Recorder says that "the price of $1.50 per year is yet an experiment with us." These facts are significant. As a matter of history, no one dollar Baptist paper has ever lived long in the South. Nor has any one dollar and fifty cent paper prospered long. All of them sooner or later have either increased their price to two dollars or have died or changed hands. On the other hand, the two dollar papers have been permanent and fairly prosperous. These are the cold facts of history. An ounce of fact is worth a pound of theory with reference to the price of papers as well as other things.—Baptist and Reflector.

* * *

The Biblical Recorder thus very tersely states the Baptist position: "Baptists stand for regenerate church membership. Therefore for Believer's Baptism; therefore for Close Communion."—Baptist and Reflector.

* * *

Dr. Charles E. Taylor, who recently resigned the Presidency of Wake Forest College, has been elected to the chair of Moral Philosophy, in which the Biblical Recorder says: "He has no superior in the South." We think this is eminently true, and we are glad to know that Dr. Taylor will remain in Wake Forest, not only as the chairman of the Building Committee, but as teacher of philosophy.—Christian Index.

* * *

South Carolina Baptists are asked to raise $20,000 endowment for Welsh Neck High School. This is one of the first movements to endow by popular subscription a Baptist high school in the South. We need six or more in every State.—Biblical Recorder. This last sentence contains a very important truth. Georgia Baptists, through their Education Commission, are working for just this conditon of things. Dr. Pollock's death delayed the accomplishment of the purpose they had in view, but we shall hope the time is not far distant when we shall have at least a half-dozen endowed Baptist high schools.—Christian Index.

HAD NO MEMORY.

"I learned yesterday," said a drummer for a marble monument firm, "of the death of your honored husband." "Yes, John is gone." "I suppose you will have our company erect a monument to his memory," hopefully suggested the agent. "To his memory? Why John never had no memory. Why I was going through his clothes to-day I found a large number of letters I had given him to post and he had forgotten them."

OUR SUNDAY-SCHOOL WORK.

BY R. G. MOORE.

Beyond question, the Sunday-school is to-day the richest and ripest field for Christian endeavor; it affords for the churches a wide open door of splendid opportunity, and its improvement in every way possible is a cardinal need at the present time. The one burning question now is, How can this improvement be best secured?

What We Are Doing.

After years of successful experiment we Baptists of North Carolina are doing our State-wide Sunday-school work in this way:

By authority of the Convention the Board of Missions and Sunday-schools appoints seven of its members as Sunday-school committee, having in special charge the advancement of our Sunday-school interests over the State. This committee now consists of N. B. Broughton, J. W. Bailey, T. Neil Johnson, W. N. Jones, R. N. Simms W. C. Tyree and R. T. Vann.

The definite purpose before them is that we may have more and larger and better Baptist Sunday-schools all over the State, as before the Board all together there is the dominant aim of planting and strengthening churches in every part of our Commonwealth.

The policy as clearly outlined about two years ago by the committee, and adopted by the Board in full annual session, includes promoting the discussion of Sunday-school topics at Unions and Associations; the organization of general Sunday-school meetings in each Association; co-work with our State missionaries along Sunday-school lines; holding rallies to arouse and direct interest; conducting institutes for the training of our workers; collating and sometimes collecting statistics so as to locate need and insure more wisdom in dealing with it. A wide field surely; and one that requires and repays attention.

As the most practical step toward occupying this field, the committee with the endorsement of the full Board elected a Sunday-school Secretary who should devote his entire time—half in the office and half in the field—to this work. The salary is now $1,200 per year—a bare living in Raleigh for a small family with no home or other income.

For its support the department looks primarily to the Sunday-schools. In case moneys directly sent for this purpose are insufficient, the balance is supplied from the State Mission funds. Last year $830 was contributed for our Sunday-school work—the largest amount ever given. It is hoped that the department will be nearly, if not quite, sustained this year by direct contributions to it.

Such, in brief, is our State Baptist Sunday-school work. Is it worth while, or is there a better way?

A Criticism.

In the North Carolina Baptist of the 4th inst., Pastor C. A. G. Thomas, of Edenton, devotes the following paragraph to the Sunday-school work:

"The great mass of our people favor the Sunday-school work, but a large number do not favor the office of State Sunday-school Secretary. This opposition has not decreased. The people and pastors are not enthused over the multiplication of high salaried officials in Conventional work. And especially is this true when they do not see the need for the office. I do not see any need for a State Sunday-school Secretary. I have never opposed one, yet the office seems unnecessary to me. I don't need one to look after my Sunday-school, and many other pastors have a fellow-feeling. This is a matter the churches can look after without any outside help. Before the Convention meets this matter ought to be thoroughly canvassed, and the place abolished; or it ought to be heartily supported if it is necessary. My Sunday-school voted $5 for destitute Sunday-schools, but nothing for salary. I do know that the people in many sections feel that the tendency to multiply Conventional officers is one which will increase expense and thus lessen the contributions to direct objects."

The Questions Involved.

This criticism brings forward at least three questions for consideration.

(1) Is there a place for general organization in Sunday-school work? Is the local school sufficient? That is basal and the main thing, surely: but to bring it in touch with other schools, its workers exchanging ideas and experience with other workers, its forces fusing with kindred forces for the upbuilding of the weak and the relief of the destitute—this is accomplished by organization and can but be highly beneficial in both reaction and outreaching. Conference on conditons, consolidation of forces, and concentration in effort are three great reasons justifying general Sunday-school organization.

(2) Is there need for general organized Sunday-school work within denominational lines? To answer from our standpoint, we think the Baptists of North Carolina ought to do such work for the following reasons: 1. As to organization, no other agency has the right or inclination to organize or promote the organization of Baptist Sunday-schools in the State. 2. As to indoctrination—a very important matter—the Baptists themselves must teach and encourage the teaching of Baptist principles, if it is done. 3. As a development, both of the local schools and of the general Sunday-school condition, along lines missionary and cultural, this can best be done by Baptists for Baptists. 4. As to the unifying of our Baptist Sunday-school forces for the advancement of our denominational life, if we fail to do it, we miss golden opportunity and let precious energy run to waste. 5. As to support, the work projected for the establishment and betterment of Baptist Sunday-schools is to be sustained, if sustained at all, by the Baptist people. Other reasons might be given, but these are enough to show that there is a special sphere for our Baptist Sunday-school work in the State.

3. Is there a mission for a Sunday-school Secretary? It would seem, on the very surface, that if a general work is to be done, somebody must be made responsible for its prosecution, call him Secretary, Missionary, or what you will. Compare every other phase of our denominational activities.

Is there need for a special worker among our Sunday-schools? Remember that five hundred or more of our churches report no Sunday-schools; that there are many mission points where, with proper organization, a school could be started; that the great majority of our schools are half-organized, poorly equipped, and run only part of the year; that but a fraction of our total church membership is in our Sunday-schools; that there is a widespread and colossal need of teacher-training, and that the possibilities for development are absolutely beyond computation. In the face of these facts, who can doubt that there is a very important field to be occupied?

Is there, then, anything definite and pressing for a Sunday-school Secretary to do? Recall the need just stated. Reread the policy of the department as outlined above. Take a single item, the holding of institutes: to this one strategic task of training our 10,000 workers over the State a specialist could devote his entire time and then barely touch the hem of the garment of opportunity and possibility. The fact is, the work is so manifold and urgent that there is really need for not only one but several special laborers to enter the field white unto harvest.

Is there demand for a Sunday-school Secretary? The Sunday-school Committee thinks so. The State Mission Boards thinks so. The Convention has thought so for years. The State-wide brotherhood by more calls for service than can possibly be accepted, and by a cordiality of which the present incumbent feels unworthy, seems to think so. The results of past work, the opportunities of the present, and the outlook for the future confirm the same opinion. Only one other voice have I heard expressing a contrary view; but such considerations as are herewith given would seem to be satisfying and conclusive.

Discussion and Progress.

By all means, as Brother Thomas suggests, let there be discussion of this basal, strategic, highly important work; but discussion with a view to progress rather than retrenchment. Let changes be made, but always for the better. Let our Sunday-school work be clearly defined, fully appreciated, freely utilized, aggressively pushed, liberally supported. It is due the Bible we teach and the denomination we love; it is due the schools already at work and the generations to come who will enter into the heritage of our labors.

"Speak unto the children of Israel that they go forward."

Raleigh, N. C., October 7, 1905.

THE RETURN FROM CAPTIVITY.

Lesson for October 15th. Ezra 1:1-11.

Golden Text: The Lord hath done great things for us; whereof we are glad. (Ps. 126:3.)

This lesson may be treated historically, in which treament the effort should be to convey a true knowledge of the historical facts; and to point out that God is the controlling factor in history.

It may also be treated practically with a view to conveying to the hearts of the pupils certain practical lessons in life conduct. We find in the Sunday School Times a fine treatment by Charles Frederick Goss, which we submit here:

"That the word of Jehovah by the mouth of Jeremiah might be accomplished (v 1). The clear moral sense of the Hebrew prophets revealed God as the supreme keeper of his word. Undoubtedly, this virtue is fundamental. In the judgment of the human race, a man's word ought to be as good as his bond. What endows that spoken word with sacredness? Why is it that when a man has given his 'word of honor,' society demands him to 'accomplish' it at the expense of his fortune and even of his life? Words are so easily formed, so lightly uttered, so quickly forgotten! How soon their reverberation and even their echoes die away! And yet, for such a lightly spoken word, an honorable man will hold his existence forfeit. In the sight of God and man, to break his promise to pay a debt, to marry a woman, to abstain from alcoholic beverages, to keep an appointment, is infamy. Upon such promises the whole structure of human society rests. Civilization cannot go forward without their fulfillment. I have already lived long enough to be almost incapable of hope for any one who does not regard his spoken or written word as possessing an awful sacredness.

"Jehovah stirred up the spirit of Cyrus (v. 1). We esteem these mysterious agitations of our spirits all too lightly. Our hearts are deeply stirred, but we do not stop to ask by what. Who knows but that it is by the spirit of the living God moving us to accomplish some preordained plan of unspeakable import for humanity? One cannot help wondering whether Cyrus realized the divine presence in those spiritual upheavals. Suddenly the stillness of his soul was disturbed like that of a pool in the depths of which a geyser begins to spout, or ruffled like the surface of a lake over which a storm sweeps. What did it? God. And when those profound emotions shake your own spirit to its centre, how do you know but that it may be the divine being touching the silent strings of the harp with a master hand? We dismiss the phenomenon by saying, 'It was a strain of music, or the fragrance of a flower, or the recurrence of an old memory that stirred me,' but it may have been Jehovah himself.

"Let him go up to Jerusalem (v. 3). This is perhaps the highest form of effort in obedience to the divine impulse to be useful. 'Let him go up' himself, not 'back' somebody else. If something has to be done, go and do it. Leave your home and friends, renounce your leisure and enjoyment, pick up your sword or pilgrim's staff and be off. All Jerusalem must be built by human hands, and not merely by money given at a distance.

"Help him with silver, and with gold, and with goods (v. 4). And yet this second form of effort is not less noble, if it is one's duty. When I preached in the Moody church in Chicago, a sewing woman gave me a purse of one hundred dollars for a native worker in a mission field. It was the savings of years, and possibly disclosed as profound a sacrifice of cherished hopes and prospects as that of the worker to whom it went, or even of the missionary who had abandoned his home and native land to lead that worker to Christ. The soldier's wife or mother is a no less heroic figure than the soldier.

"All that was willingly offered (v. 6). What a mystery is in that 'willingness!' Why can you not enjoy a gift when it is given grudgingly? You have the gift; what care you for the spirit with which it was offered? That clock which a stingy, ill-natured relative sent as a wedding present keeps perfect time. Be satisfied with that, if you can. But you cannot. Every time it strikes (or even ticks) you feel a throb of resentment, and would send it back if you dared, which ought to start a blush of shame at remembrance of the reluctance of your own so-called benevolence or charity. The Lord is not the only one who loves a cheerful giver and a willing gift. I dare not say that any of us are really noble enough to prefer a penny given joyfully to a pound bestowed reluctantly, for our greed is often greater than our grace. But I do know that it would mean more to us spiritually."

An economist is one who economizes, or manages his affairs with frugality, one who expends money, time or labor judiciously and without waste. He economizes to get more.

W. M. S. Department.

Edited by Miss Fannie E. S. Heck, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. Jones, Raleigh, N. C.

A Remarkable List of New Societies.

Societies Organized Since May 26th.

1. Neuse, New Hope Church. President, Mrs. Frank Grady; Secretary, Miss Anna Dudley, Kinston, R. F. D. No. 4. Members, 12.

2. Neuse, Union. President, Mrs. Clemie Deuse; Secretary, Miss Bessie Elmere, Strahone, N. C. Members, 10.

3. Reorganization—Neuse, Seven Springs. President, Mrs. W. P. Campbell; Secretary, Miss Nettie Spence. Members, 11.

4. Y. L. M. C., Neuse, Second Church, Goldsboro. President, Miss Annie Pate; Secretary, Miss Nonnie Dale, Goldsboro, N. C.

5. Y. L. M. C., Atlantic: New Bern. President, Miss Kate Whitty, New Bern, N. C. Members, 7.

6. Little River, Duke. President, Miss Belle Synen; Secretary, Mrs. J. E. Butts, Duke, N. C. Members, 8.

Y. L. M. C., Green Mountain: Forest City. President, Mrs. R. E. Riggstaff; Secretary, Miss Edna Long, Forest City, N. C.

8. Y. L. M. C., Green River: Rutherfordton. President, Miss Blanche Toms; Secretary, Miss Fannie Justice, Rutherfordton, N. C.

9. Yancey County, Burnsville. President, Mrs. M. B. Robertson; Secretary, Mrs. G. G. Rowland, Burnsville, N. C. Members, 8.

10. West Chowan: Sandy Run. President, Miss Eunice Watson; Secretary, Mrs. E. S. Tyler, Roxobel, N. C. Members, 20.

11. Cooleemee: President, Mrs. S. D. Swaim; Secretary, Miss Bettie Caudle, Cooleemee, N. C. Members, 11.

12. Mitchell County, Bakersville. President, Mrs. L. H. Green; Secretary, Miss Lizzie Pannel, Bakersville, N. C.

13. Y. L. M. C., Green River. President, Mrs. W. E. Flack; Secretary, Miss Bessie Lovelace, Green Hill, N. C. Members, 8.

14. New Found, New Found. President, Mrs. J. M. Frisbee; Secretary, Miss Ella Frisbee, June, N. C. Members, 9.

15. Y. L. M. C., French Broad: Mars Hill College. President, Miss B. Bowden; Secretary, Ida Elood, Mars Hill, N. C.

16. Mitchell County, White Oak. President, Miss Dora McKinney; Secretary, Miss Beatrice McKinney, Bakersville, N. C. Members, 14.

17. Mitchell County, Little Rock Creek. President, Miss Stokes Buchanan; Secretary, Miss Lockey, Randolph, Glen Ayre, N. C.

18. Y. L. M. C., Mitchell County, Bakersville. President, Miss Mollie Pannel; Secretary, Angie Dodson, Bakersville.

19. Neuse, Snow Hill. President, Mrs. C. M. Lindsey; Secretary, Mrs. J. E. Debnam, Snow Hill, N. C.

20. Neuse, Castoria. President, Mrs. Bettie A. Beaman; Secretary, Miss Dorothy Carr, Castoria, N. C.

21. French Broad, Peele's Chapel. President, Miss Lula Peek; Secretary, Miss Dora Peek, Peek, N. C. Members, 6.

22. French Broad, Grape Vine. President, Mrs. Julian Sams; Secretary, Miss Mamie Lewis, Grape Vine, N. C. Members, 16.

23. Y. L. M. C., French Broad, Bull Creek. President, Miss B. Forester; Secretary, Miss Ada Dewees, Marshall, N. C.

24. Y. L. M. C., French Broad, Madison Seminary. President, Miss Stella Bryon; Secretary, Miss Bobbie Bryon, Marshall, N. C.

25. New Found, Caney Fork. President, Mrs. Valeria Roberts; Secretary, Mrs. P. T. McAffee, Marshall, N .C.

26. Reorganization: Neuse, Spring Garden. President, Mrs. A. E. Weathersbee; Secretary, Miss Annie B. Perry, New Bern, N. C.

27. Reorganization: South Yadkin, Jerusalem. President, Mrs. John Lindsey; Secretary, Mrs. Robert Fleming, Jerusalem, N. C.

28. Y. L. M. C., French Broad, Gabriel's Creek. President, Miss Genie Buckner; Secretary, Miss Odessa Chambers, Outlook, N. C.

29. Mitchell County, Mine Creek. President, Mrs. Nancey Davis; Secretary, Miss Carrie Davis, Bakersville, N. C.

30. Mitchell County, Friendship. President, Mrs. G. Harrison; Secretary, Mrs. L. D. Price, Charlotte, N. C., R. F. D. No. 4.

31. Mt. Zion, Berea. Presient, Mrs. J. W. Lee; Secretary, Miss Essie Hutchins, Durham, N. C., R. F. D. No. 3.

32. Pilot Mountain, Waughtown. President, Miss Ophelia Phillips; Secretary, Mrs. J. E. Nicholson, Waughtown, N. C.

33. Beulah, Lamberth Memorial. President, Mrs. Mary C. Boyd; Secretary, Miss Alice Clay, Roxboro, N. C., R. F. D.

New Sunbeam Societies.

34. Neuse, New Hope. President, Miss Kate Jackson; Secretary, Miss Dora Grady, Kinston, N. C., R. F. D. No. 4. Members, 32.

35. Neuse, Second Church, Goldsboro. President, Miss Annie Glisson; Secretary, Miss Bela Vincent, Goldsboro, N. C.

36. Neuse, Mt. Nelson. President, Miss Lizzie Edmundson; Secretary, John Allen, Eureka, N. C. Members, 20.

37. Neuse, Fremont. President, Mrs. Zeb. Jeffries; Secretary, Miss Lillie Shackleford, Fremont, N. C.

38. Neuse, Bull Creek. President, Mr. H. T. Hunter; Secretary, Miss Nellie Forester, Nalewood, N. C. Members, 32.

39. Neuse, Peek's Chapel. President, Mrs. M. J. Jarvis; Secretary, Miss Belva Peek, Peek, N. C. Members, 12.

40. Neuse, Grape Vine. President, Miss Lena Green; Secretary, Miss Dora Coats, Grape Vine, N. C. Members, 20.

41. New Found, Hot Springs. President, Miss McCall; Secretary, Miss Lilly Warner, Hot Springs, N. C. Members, 14.

42. New Found, Caney Fork. President, Mrs. Valeria Roberts; Secretary, Miss Peral McFee, Marshall, N. C., R. F. D. No. 5.

43. French Broad, Gabriel's Creek. President, Miss Augusta Murray; Secretary, Miss Nancy Debrahl, Outlook, N. C. Members, 20.

44. Mitchell County, Flat Rock. President, Mrs. Octavia Redford; Secretary, Miss Nettie Bailey, Penland, N. C. Members, 32.

45. Mitchell County, White Oak. President, Miss Lillian McKenney; Secretary, Miss Lizzie Buchanan, Bakersville, N. C.

46. Mitchell County, Silver Chapel. President, Mamie Chandler; Secretary, Mr. Horace Chandler, Bandana, N. C.

47. Mitchell County, McKenney Cove. President, Miss Lillie Ellis; Secretary, Mr. Clarence Wilson, Barkersville, N. C. Members, 31.

48. Mitchell Co., Roan Mountain. Mitchell County, Roan Mountain. President, Mr. S. K. Green; Secretary, Miss Ella Young, Clarissa. Members, 24.

49. Mitchell County, Cane Creek. President, Miss Cordie Woody; Secretary, Mr. E. W. Young, Hawk, N. C. Members, 31.

50. Pilot Mountain, Winston-Salem. President, Mrs. A. L. Betts; Secretary, Miss Lena Leonard, Winston-Salem, N. C.

51. Mitchell County, Bear Creek. President, Mrs. Alice Sparks; Secretary, Miss Ella English, Ledger, N. C. Members, 54.

52. Mitchell County, Lilly Branch. President, Miss Maud Jerrett; Secretary, Mr. Burgess Willis, Wing, N. C.

53. Yancey County, Brunsville. President, Miss Hunt; Secretary, Miss Bernice Stringfield, Burnsville, N. C. Members, 13.

54. South Yadkin, Cooleemee. President, Miss Pattie Tatum; Secretary, Miss Grace Tatum, Cooleemee, N. C. Members, 105.

55. Brunswick, Chapel Hill. President, Mr. E. S. Stanly; Secretary, Miss Luna Sellers, Shallotte, N. C.

55. Caroleen, Forest City. President, Mrs. J. H. Yarborough, Forest City, N. C. Members, 10.

57. Green River, Pleasant Hill. President, Miss Carrie Hill; Secretary, Miss Mary Sue Hill, Rutherfordton, N. C.

58. Neuse, New Hope. President, Miss Kate Jackson; Secretary, Miss Dora Grady, Kinston, N. C., R. F. D. No. 4.

Where to Put Him.

The preacher had wandered on for nearly an hour with a labored sermonic effort. Everybody but him seemed worn out. Faces turned anxiously toward the clock. Dinner time was past.

"Now," said he, "I turn from the major prophets to those less known, and first, where shall we place Malachi?"

"He can have my place," said the hungry man on the back seat, arising "for I am going home."—Baptist Banner.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never know yourself to say anything gloomy.—L. M. Child.

Facts Women Should Know

YOUNG GIRLS
are earnestly urged to write us at once for Free Advice. Make us your confidant, describe your troubles, stating age, and we will send you instructions and advice, in plain sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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writes Mrs. F. C. Waters, of 1134 King's Road, Jacksonville, Fla. "Before I used it I weighed only 90 lbs., and had been suffering for two years with female trouble. Since taking four bottles, I have gained 40 lbs. in weight, and Cardui has done me more good than any medicine I ever took."

Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

A True Pearl.

One day a little baby girl came into a home in China. "Oh," you say, "that was just lovely!" But the baby's mother did not think so. She didn't want a little girl. A girl cannot go out and earn money with which to buy rice for the family. Neither can she furnish the paper money, furniture, clothes, etc., which must be burned at the graves of parents, and are supposed to be changed into the real articles for their use in the spirit world. A girl is of no use.

So there were no fire-crackers to let the neighbors know that she had arrived, and no feast given in honor of the event, as there would have been had she been a boy. The baby was never even given a name, but just called Girl.

She was wrapped in some old rags and put in a basket, and allowed to remain there all day if her mother was at home, or tied to her back if she went to the river-side to wash. She had no toys. The house in which she lived had mud walls and floor, the windows were of paper, and the roof was thatched with straw. Festoons of cobwebs hung from the rafters. Sometimes these, becoming heavy with smoke, would break away and fall right on the baby's face, and, after being mingled with her tears, would leave her even more grimy than before. Two black pigs and several hens and chickens lived in the house with her.

As she grew older she was made the drudge for the household, and was obliged to scrape the rice-kettle for her share, after her father and brothers had eaten.

One day her mother brought home a pretty ear-ring, and her eyes shone with delight, as she thought it was for her. But she was doomed to disappointment. It was for her little brother. The mother was going to hang it in the ear of her precious boy to deceive the wicked spirits. They would see the ear-ring and think him a girl, and not steal him away. For not even wicked spirits would care to steal a girl!

When she was five years old, her grandmother said it was time to make her "lily feet." So she doubled under all her toes but the big one, brought the ball of the foot and the heel together, and bound them tightly with a long bandage. Did it hurt? Yes, indeed. Girl cried, and begged to have her feet unbound. But the mother scolded, and whipped her for crying, and said she could never find a husband for her if she had large feet like a slave.

Soon after this her mother died, and her father brought her to our school, saying he could no longer care for her. Her great, black, sad eyes appealed to us, and we took her into our love and home. We unbound her poor little crippled feet, gave her a bath, and dressed her in clean clothes. When shoes and stockings were put on her feet, and she was told that never again was she to have the cruel bandages, she was overjoyed.

At night, after repeating, "Now I lay me," she was tucked away in a little crib under a bright-colored patchwork quilt, and she looked as though she had found a real fairy-land. Then, of course, we must give her a name. One of the older girls suggested that we call her True Pearl. Although she came out of a dirty Chinese house, we think her far more precious than the pearls that are found in oyster-shells. She is one of the little ones for whom Christ died, and she is one of those for whom the King's Heralds are working. What is your pledge?

"I pledge to give and work and pray
To send the Gospel o'er the sea,
That heathen children soon may know
That God loves them as He loves me."
—Clara Collier.

Farmers in Japan.

All through the bright spring days and the early summer, Yoshi, her sister and mother, have been very busy preparing the ground and putting in the crops. Usually they have had a stronger hand to help, but this terrible war has taken away father and brother.

Bravely, even gladly, were they sent to fight for native land and home.

When the spring sunshine fell bright and warm over the rice field one little corner was prepared and in it the seed was sown. While it was springing up the wider field was made ready, the mother and sister digging up and turning the heavy, clinging soil, and then flooding the whole with water.

Meanwhile the young plants in the corner were growing, and when they were large enough to transplant, Yoshi could help!

With a cheap blue cotton kimono carefully tucked up, and a blue and white towel around her head, Yoshi worked hour after hour in the mud up to her knees, putting the tiny rice plants in rows in the black mud. After that was done the meddlesome weeds had to be watched and cleared out again and again.

Then there are other fields where no water can be obtained, and there was planted wheat or barley in drills, so that as it begins to ripen beans or other vegetables could be put in.

You see, their farms are what American boys and girls would call garden patches, so they have learned to make the most of them. They raise three or even four crops in one season. Of course on such small farms machinery could not be used even if they had money to buy, so all the work is done by hand. The barley is carefully cut with a sickle and every head saved.

It is then hung up to dry, and later is pulled through rows of wooden teeth, the grain falling on to matting.—Mary Pike Spencer.

It is important to wait the moment of God to correct others. We may see real faults, but the person may not be in a state to profit by being told his faults. It is not wise to give more than one can receive. This is what I call preceding the light, the light shines so far in advance of the person that it does not benefit him. Our Lord said to His Apostles: "I have many things to say to you, but you cannot bear them now."—Madame Guyon.

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Acknowledgments.

October 11th.

State Missions.—Yancey County Association, $58.00; W. M. S., Sevvern, 2.50; Walnut Street, Greensboro, 5.00; H. C. Bridges, 80.00; W. M. S., Kings Mountain, 10.44; Mrs. M. E. Eliott, 1.00; Kings Mountain Association, 24.89; Caldwell Association, 23.27; Davis, 20.00; Marshallburg, 6.00; Smyrna, 7.00; Atlantic, 2.00; Warren Plains, Tar River, 1.00; Chapel Hill, Mt. Zion, 3.30; Warsaw, 2.00; West Raleigh, 1.50; Aberdeen, 1.47; First Church, Greensboro, 28.45; Mt. Gilead, Montgomery, 12.75; Granite Falls, 4.75; Woodland, West Chowan, 15.00; Robert's Chapel, W. Chowan, 50.00; Yadkin, Caldwell, 1.35; Fairview, Piedmont, 3.26; Cane Creek, 8.10; Second Church, Durham, 50.00; Barlow's Chapel, 3.00; W. M. S., First Church, Statesville, 2.82; Cary, 14.50; Elkin, 5.00; St. Johns, 15.00; W. M. S., Mt. Airy, Pilot Mountain, 2.50; W. M. S., Lisbon, Eastern, 3.80; W. M. S., West Chapel Hill, 1.00; Sunbeams, Louisburg, Tar River, 79 cents; W. M. S., Scotland Neck, Tar River, 1.60; W. M. S., Mt. Pisgah, Mt. Zion, 3.48; W. M. S., Hamilton, Tar River, 1.00; W. M. S., Wilkesboro, Brushy Mountain, 1.50; New Hope, Central, 13.83; Blackwood's Chapel, 1.50; Falls, 1.51. Total this week, $495.86. Previously reported, $9,173.02. Total this year, $9,668.88.

Foreign Missions.—Caldwell Association, $4.37; Warren Plains, Tar River, 1.65; Chapel Hill, Mt. Zion, 3.25; First Church, Greensboro, 37.30; Granite Falls, 4.43; Blowing Rock, Three Forks, 96 cents; Ronda, 2.00; Mt. Pisgah, Mt. Zion, 25.00; Second Church, Durham, 100.00; Hickory, South Fork, 25.25; W. M. S., Hickory, South Fork, 7.05; Barlow's Chapel, Wilmington, 4.00; Miss Mary Timmin, Hillsboro, 1.25; E. W., First Church, Durham, 4.25; Wake Cross Roads, Central, 2.50; Cary, 8.25; St. Johns, 5.00; Ladies' Study Class, Scotland Neck, 5.50; Miss Hattie James, for vice-president, 10.00; West Chowan Association, for vice-president, 8.50; W. M. S., West Chapel Hill, 2.00; W. M. S., Scotland Neck, 8.37; W. M. S., Mt. Pisgah, Mt. Zion, 4.34; W. M. S., Hamilton, Tar River, 2.00; W. M. S., Wilkesboro, Brushy Mountain, 2.00; W. M. S., Elam, West Chowan, 4.50; Delway, W. M. S., Eastern, 1.80; New Hope, Central, 5.00; Blackwood's Chapel, 2.00; M. S., Salem St., High Point, 25.00; Falls, 1.30. Total this week, $319.32. Previously reported, $13,781.76. Total this year, $14,101.08.

Home Missions.—Yancey County Association, $24.00; Warren Plains, Tar River, 1.05; Chapel Hill, Mt. Zion, 7.00; Warsaw, 2.50; W. M. S., Warsaw, 2.25; First Church, Greensboro, 9.10; Weldon, 75.00; Mount Pisgah, Mt. Zion, 15.30; Second Church, Durham, 75.00; Barlow's Chapel, Wilmington, 2.00; Miss Mary Timmins, Hillsboro, 1.25; Great Marsh, 4.45; Cary, 3.50; St. Johns, 3.00; W. M. S., Caney Fork, New Found, 1.00; W. M. S., W. Chapel Hill, 1.17; W. M. S., Scotland Neck, 1.50; Sunbeams, Edgemont, Mt. Zion, 2.15; W. M. S., Mt. Pisgah, Mt. Zion, 6.93; W. M. S., Hamilton, Tar River, 2.00; W. M. S., Wilkesboro, Brushy Mountain, 1.50; Blackwood's Chapel, 1.00. Total this week, $242.65. Previously reported, $5,969.38. Total this year, $6,212.03.

Education.—Warren Plains, Tar River, 65 cents; Chapel Hill, Mt. Zion, $10.00; Murfressboro, West Chowan, 11.92; First Church, Greensboro, 6.20; Weldon, 20.00; Woodland, West Chowan, 1.00; Robert's Chapel, West Chowan, 20.00; Cane Creek, 3.10; Mt. Pisgah, Mt. Zion, 12.00; Second Church, Durham, 35.00; Barlow's Chapel, Wilmington, 1.00; Cary, 1.50. Total this week, $122.37. Previously reported, $2,395.77. Total this year, $2,518.14.

S. S. and Colpt.—West Raleigh, $1.35; Weldon, 4.89; Cane Creek, 2.50; Mt. Pisgah, Mt. Zion, 5.00; Second Church, Durham, 10.00; Hickory, South Fork, 4.32; Forest City, 5.00; New Hope, Central, 1.81; S. S. Atkinson, 50 cents. Total this week, $35.37. Previously reported, $609.60. Total this year, $644.97.

Ministerial Relief.—Caldwell Association, $1.85; Warren Plains, Tar River, 5.95; First Church, Greensboro, 24.85; Mt. Gilead, Montgomery, 1.15; Cane Creek, 1.38; Second Church, Durham, 35.00; Barlow's Chapel, Wilmington, 1.00; Cary, 3.40; New Hope, Central, 2.50. Total this week, $77.08. Previously reported, $1,080.94. Total this year, $1,158.02.

Total reported for all objects this week.....$1,292.65
Previously reported for all objects 34,329.71

Total reported for all objects this year.....35,622.36

WALTERS DURHAM,
Treas. Bapt. State Con.

Government Report Brings Cotton Low.

New York, Oct. 3.—A large amount of selling orders had been placed in the cotton market to go into effect if the Bureau report to-day made the condition 69 or better. Very few of the most sanguine bears had expected a condition better than that percentage. Consequently the Government estimate of 71.2 per cent was a great surprise.

The largest firms of spot dealers and the heaviest and most influential operators rallied to the support of the market. The buying and heavy covering by a heavy short who has been on the bear side for the past two months, and his following, practically saved the market, as the bulls had been caught too heavily overloaded to render much support. The Government's report caused enormous selling from the South and Liverpool, but the market was finally steadied under a continuance of active profit-taking by recent bears and by some of the local and New Orleans bulls later recovering their equilibrium.

To-day's low prices show a maximum decline of 125 to 150 points from last month's high level, which is equivalent to between $6 and $7.50 per bale, and are practically the lowest prices reached since early last summer.

What Causes Cancer?

A simple question, but one which has puzzled the greatest medical minds. There are many theories, among them, the germ theory. Thousands of dollars have been spent in search of the elusive "bug," which causes cancer. Recently a fund of $100,000 was spent by experiments at Harvard University, but nothing new was discovered. The cause is interesting only from the fact that it may lead to the discovery of a cure. Instead of spending his time searching for the cause, Dr. D. M. Bye, of 432 N. Illinois St., Indianapolis, Indiana, set about to perfect a cure for the disease. Nearly thirty years of experience in the treatment of cancer and malignant diseases led to the discovery of the Combination Oil Cure, which is soothing and balmy, safe and sure. Many very bad cases have been cured, and it is used at home in most cases with perfect success. A book on the subject is sent free to those who write.

B. & B.

The most successful Mail Order Dry Goods Store in America wants to send you its Fall Catalogue, Number 57.
Send your name and address.



Special 21 inch Peau de Cygne—all street and evening shades and Black, 85c a yard—sells for a dollar everywhere.
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is a small sum to invest in a high grade Fountain Pen which with ordinary care will last a lifetime.

OUR GUARANTEE:

The Pen is Solid Gold, guranteed finest grade 14k. Holder is made of best quality rubber in four parts.

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upon receipt of $1.00 to any address in the United States and Canada. If upon examination you are not entirely satisfied or you do not think the pen is worth $3.00, return it to us and we will cheerfully refund the money

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Send for particulars.

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General Agent, - - RALEIGH, N. C.

AUTUMN DRESS GOODS AND SILKS.

The new Fall Dress Goods and Silks have been coming in for the past month and we are now showing a varied assortment of the most correct fabrics for Fall and Winter wear.

IN DRESS GOODS fashion says BROADCLOTHS, HENRIETTAS, MOHAIRS, SATIN CACHEMERE, SERGES, PLAIDS, MIXED SUITINGS and RAINPROOF FABRICS.

IN SILKS LUMINEAUX, LUXOR, FAILLES, SOLEIL, LOUISINES, MESSALINES, CHAMELEONS, TAFFETAS, CREPE DE CHINES and PEAU DE SOIE.

The fashionable shades are Greens, in Reseda, Olive and Hunters' Green; Blues in medium and dark navy and cadet; dark Reds, Plum and Brown. For evening wear Cream and the Pastel shades. The popularity of these colors range in about the order named.

Write for samples.

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Address DR. S. W. FOSTER, Dean, 100 N. Butler St., Atlanta, Ga.

Markets October 7.

Cotton, steady, 9⅝.

Receipts of cotton, at Wilmington, to-day, 3,448 bales.

Receipts this season to date, 91,177 bales.

Receipts same day last year, 4,319 bales.

Receipts last season to same date, 81,227 bales.

Spirits of turpentine, firm, 67½.

Rosin, $3.50 bid.

Tar, firm, $1.80.

Crude turpentine, firm; hard, $3; dip, $4.50; virgin, $4.50.

Butter, 27c. to 30c.

Coffe, 9½c to 11.

Flour, straights, $5.00; second patents, $5.25; full patents, $6.00.

Salt—prices car-load lots—100 lbs. C. F., 36c.; 200 lbs. C. F., 79c.; 200 lbs. F. F., 95c. Less than car-load lots—100 lbs. C. F., 40c.; 200 lbs. C. F., in cotton sacks, 82c.; 200 lbs. F. F., $1.05.

Molasses, S. House, 14; New Orleans Brights, 23 to 25; Porto Rico, 20; Cuba, 28.

Sugar, granulated, $6.10; W. C. X., No. 5, $5.80; No. 7, $5.70; No. 8, $5.60; No. 11, $5.40.

Lard (tierce basis), pure, 8⅝c.; compound, 6¼c.

Peanuts, North Carolina, prime, 90c.; extra prime, 95c.; fancy, $1.00; Virginia prime, 50c. to 55c.

Beeswax, 25. to 27½.

Corn, 72 to 75.

Corn meal, 68 to 70.

Eggs, 20c.

Chickens, hens, 35c.; springs, 17c. to 25c.

Sweet potatoes, 50c. to 55c.

Beef, 2c. to 3½c.

N. C. Bacon, hams (old), 15c. to 16c.; shoulders, 10c. to 11c.; sides, 10c. to 11c.

Shingles, per 1,000: 5-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $2.00; 6-inch hearts, $4.00.

Timber, per m, extra milling, $7.50 @$8.50; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

D. L. Arey, of Salisbury, a distiller convicted of defrauding the Government, has been fined $25,000 and put in jail for three months. That is law enforcement.

"Warranted for a Life Time."

Made to last and we back up every statement made for it with the strongest guarantee ever given with a piano. The New Scale $400 Ludden & Bates is a piano that has won the heart of every user. It is the only piano made or sold in this country—and there are hundreds of makes—that has an absolute one price to all—Schools, Colleges, Churches, and to the individual—$287. There are more New Scale $400 Ludden & Bates Pianos sold at present under our club plan than any three makes in the South. The first club was over subscribed. Our second club of one hundred will all be taken inside of thirty days. Be in tine—it may be your last opportunity.



The guarantee tells the story—"Warranted for a Life-time." The books of the second club will be opened Oct. 10. Booklet "N" sent free for the asking. Send for it today.

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35 Years in Music. SAVANNAH, GA.

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Administrators Notice.

Having qualified as administrator on the estate of R. H. D. Gooch, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement, on or before the 15 day of October, 1906. This October 9, 1905.

MACON V. GOOCH, Adm.
J. H. FLEMING, Att'y.
Raleigh, N. C.

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2 Farms at Bule's Greek, N. C.

The soil is fine and produces large crops of corn, cotton, peas, hay, grain, etc. One farm of 25 acres cleared land, with two-story seven room house and dining-room and kitchen, with plenty of out-houses.

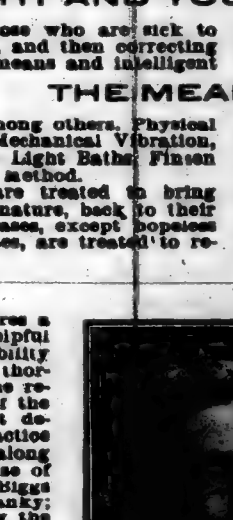
One farm, 65 acres, cleared, new five-room, one story dwelling. Healthful community, good water and convenient access to a first-class mineral spring. Reasonable rent.

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On Thursday, October 19th, President Roosevelt will deliver an address at the Fair Grounds. This will be the greatest Fair in the history of the State.

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bids you welcome—you, your friends and families. The ladies will find on our second floor a rest room—to be freely used by visitors.

Positions GUARANTEED BY A **$5,000 BANK DEPOSIT**

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THE BIGGS TREATMENT.

Are you sick? And have you sought a cure by means of drug treatment? Drugs which are largely poisonous and which will make a well man sick? Can you hope to receive health ready-made from the use of poisonous drugs, which only relieve you partially by deadening sensation, or by unnatural excitation of the organs to the discharge of their work temporarily? This is not reasonable. Health results from Nature's work, normally done, without undue excitation of nerves, or tissues. It can never be accomplished by drugging. Recovery under the use of drugs is by the force of nature working; and, frequently, despite the drugs which you take.

Nature is always our best physician.

ALMOST ALL DISEASE

results from failure to live in conformity with the laws of nature. You fail to exercise certain muscles, or to care for others, or you do things which are not normal to nature, in drink, food, exercise, or lack of rest. You may care for parts of the body and yet let other parts be neglected. The result is disease. All disease is either the result of your doing what you ought not to have done, or of your not doing what you ought to have done under Nature's laws. Nature punishes you for breaking her laws. The best, most certain cure therefore is to learn what Nature demands and to obey her laws. If muscles, tendons, nerves, bones, tissues have suffered from neglect or abuse you need to correct the neglect in your habits of life and take steps to cultivate normally the diseased portion of your body.

This the Bigg Treatment undertakes to accomplish.

LIVE RIGHT AND YOU WILL BE HEALTHY.

The BIGGS TREATMENT restores those who are sick to health, by first discovering what is wrong, and then correcting the wrong habit of living by rational means and intelligent natural living. For when you have learned how to live right, you will have learned how to be healthy. This is the key to recovery and to the maintenance of good health.

THE MEANS USED

in correcting diseased conditions are, among others, Physical Culture, Massage, Swedish Movements, Mechanical Vibration, Hydropathy, Dry Hot Air Baths, Electric Light Baths, Finsen Light, Dietetics, Osteopathy the Oxyoiene method.

By these means the diseased organs are treated to bring them, through the recuperative powers of nature, back to their normal and healthy condition. All diseases, except hopeless cases and unclean and contagious diseases, are treated to recovery.

Thousands have completely recovered under such rational treatment when they had despaired of recovery by means of drug treatment.

Among the diseases which have been completely cured by the treatment of Dr. Biggs is Rheumatism, Dyspepsia, Liver Trouble, Epilepsy, Lung and Bronchial Affections, Paralysis, Kidney Disease and nearly every other chronic ailment. Testimonials and certificates of complete cure from the most reliable people furnished on request.

THE BIGGS TREATMENT never injures a nerve, or a tissue. It involves only helpful treatment, absolutely without the possibility of injury. It is rational, effective and a thoroughly proven success, using as means the results of the experiments and inventions of the ablest modern physicians. The greatest developments in surgery and medical practice generally in modern times have been along the line of assisting nature, without the use of drugs, to recover normal health. Dr. Biggs Treatment is therefore not radical or cranky; but thoroughly scientific and sustained by the leading medical thinkers of the world.

In drug treatment, if the diagnosis is wrong, the use of drugs is certain to be injurious, for drugs are not good tissue builders and were never meant for food. When the error in diagnosis is seen, the treatment is changed to something else which may be quite as experimental. Finally a fortunate guess is made and the patient recovers, or too many mistakes are made and the patient dies. But in any case, unless the correct diagnosis is made in the beginning, injurious drugs are taken into the system by the patient and harm is done.



The Biggs system of treatment cannot do injury and is certain to do good, for all the means used are recognized the world over as non-injurious and generally helpful to the system. So even when diagnosis is wrong, general systemic treatment tends to produce a cure. It goes without saying that a study of disease, from the standpoint of nature cure, is more likely to result in correct diagnosis than when it is studied from the standpoint of mere symptoms as affected by drug treatment.

The Biggs Treatment holds in view always the fact that no man can be healthy who is not sound in all his members; hence efforts are directed to produce a general systemic health, as well as special treatment to the afflicted part. A mere glance at the above mentioned means used by DR. BIGGS is sufficient to prove to intelligent people that their cases will be safe under the Biggs Treatment. But the more important point is the prospect of securing restored health.

RESTORED HEALTH IS YOUR PRIME INTEREST.

Ask any physician, medical or non-medical, whether it is his province to restore health, or merely to assist nature in restoring it. One and all will tell you that no physician can produce health. It is normal nature. All that can be done is to assist nature in building up that which an infraction of nature's laws has torn down.

Your own intelligence should be the best judge of the methods used when you have carefully investigated the matter. You are acquainted with drug treatment. Now send for testimonials, circular matter, and pamphlet No. 20 addressing Dr. Biggs and investigate the other side of the question. It is your health that is at stake. Dr. Biggs will not treat you if your case is hopeless. He will at least save your money by telling you the truth. But if you are not a hopeless case, but only a case which drugs will not cure, an investigation of the means and system under which thousands of healthy people regain their health will certainly not hurt you. All the information as to the system, its methods, its rational character and its wonderful results are yours for the asking.

Remember that Dr. Biggs does not attack other physicians. Many of the medical physicians are his best friends. He simply practices a different system, of proven effectiveness. And in order to show its value it is necessary to prove the fallacy of drug treatment, to which it is opposed.

If you are suffering, if you have not found a cure for your ailments, if drugs have failed to benefit, inform yourself about the Biggs treatment. The information costs you nothing and may mean life and health and strength to you. And what is worth more than buoyant health? Drop a card to Dr. Biggs today asking for pamphlet No. 20 and other information and prompt attention will be given your request. Address

ANDREW C. BIGGS,

218 E. Washington Street,

GREENSBORO, - - - N. C.

From the Mountains.

If it will not over-tax your columns, I wish a little expression of what I have observed for the last three weeks in the counties of Jackson, Swain, Graham and Macon, Baptist doings in three of our Associations situated in the counties named have been shown through messengers to the Associations as characteristic of the spirit and work of Zion's forces here.

I attended Tuckasiegee Association, which met in its seventy-sixth session with Caney Fork Church, August 17th. The division of this noted old Association two years ago reduced its territory wholly to Jackson County, the other part being for the purpose of organizing a Macon County Association, which met in its second anniversary at Sugar Fork Church August 31st.

Tennessee River, my own Association, consisting of Swain and Graham Counties, met August 24th. I attended all three of these bodies and witnessed and enjoyed the sweet Christian spirit which prevailed in all throughout. There is a tendency among all these toward an increased effort in Sunday-schools, missions and education. The disposition of all phases of our denominational work seem to indicate a forward movement in our part of the State.

The Orphanage and State Missions seemed to have the lead at times in the Tuckasiegee, but Home and Foreign Missions and Education also called forth noble efforts in their behalf.

In the Tennessee River the questions of Education, Temperance and Orphanage seemed to take the lead; but the mission work is not left out by any means. We had good reports from the committees, and the reports were ably discussed. Such was the attention and spirit of the ladies that we think increased activities will follow in all our churches.

The Sylvia Collegiate Institute, one of our excellent mountain schools, of which Prof. F. A. Brown, a man of ripe experience in high school work and Christian education, is principal, received special encouragement by both Tuckasiegee and Tennessee River Associations. This school is the school belonging to these two Associations, and it certainly deserves patronage and support by our people. In my judgment the Sylva School has a splendid future.

Well, Macon County Association is doing what it can to increase the efficiency of its high school at Franklin. This school has been doing well from the first under the principalship of Prof. Ammons. The present session is an advance beyond the former ones and the brethren of Macon County Association have undertaken to raise a few thousand dollars to build and equip a better house. Here is one of the best opportunities for our beloved Home Board of Missions to aid in our excellent mountain school work.

I have many persons and things noted which I would love to mention in this article, but it would expand it too much. I will just say that Macon County Association has a unique incident not common to man. The sheriff of the county is clerk of the Association. Bro. H. D. Dean is the man; and to know him is to love him.

Tuckasiegee Association chose Elder B. N. Queen moderator and Prof. F. A. Brown clerk.

Tennessee River was presided over by Elder T. F. Deitz, Bro. G. W. Davis being the scribe.

Macon County did her business under the moderation of Elder J. W. Kesterson, Sheriff Dean being the clerk.

The good old Gospel is all that will save our world from ruin, and to know it, and to make it known under the direction of Christ, is the duty of us all.

J. S. SMILEY.

Temperance.

Temperance Notes.

Wadesboro voted wet last week by fifty-one majority. We are informed that sixty-five negroes voted, and all of them for liquor. And so the liquor people are dragging the negro into politics once more to use him to outvote the white people on a moral issue. Five years ago the people of this State decided that they did not want the negro in control. They had had enough of his power at the ballot box. But we find him again in politics and used to restore the saloon in the town of Wadesboro. Here is the liquor traffic for you! This unholy business needs to be so rebuked by the good citizens of the whole state that a town here and there cannot set up these man-traps by the aid of negro votes. Let us wipe the business out of the State.—N. C. Baptist.

* * *

Some Significant Facts.

The Western Recorder publishes some interesting facts on the subject of Temperance, gathered from various medical sources.

"The Medical record quotes Dr. Joseph Collins, a recognized authority on insanity. He affirms that drinking is directly or indirectly the commonest cause of insanity. He says, 'In fact, it is so nearly the sole cause that if alcohol could be stamped out for a century insanity would undoubtedly shrink in prevalence seventy-five per cent.' He cites a large number of diseases indirectly the work of alcohol which cause insanity in its various forms. Nine famous German physicians, seven of whom are professors in leading universities, signed a declaration in regard to drink, in which they made this statement: 'The great danger in the moderate use of alcoholic liquors is that it is a snare to a great many of our fellowmen whom it leads and impels to an immoderate use. This fact has a natural explanation, for it is founded upon the special action of the alcoholic poison and upon the essential properties of then ervous system. Thus it is that the moderate use of alcoholic liquors is the true cause of alcholism."

Sir Frederick Treves, the greatest living surgeon in England, recently delivered an address on Temperance, which address, it is said, made a profounder impression in England than any words on the subject spoken in many a day.

After saying that alcohol is a distinct and insidious poison, and its use should be limited as that of other poisons, Sir Frederick expressed his pleasure in the fact that alcohol was year by year being used less by the medical profession. He added: "Looking back upon a hospital practice extending over twenty-five years, I can say the use of alcohol is most emphatically diminishing. * * * Alcohol is not an appetiser, and no appetite needed artificial stimulation. And even in small amounts it hindered digestion. It modified the nourishments of the body very much indeed, with the result that drunkards became ill-nourished. It was true, unfortunately, that alcohol had a stimulating effect, but it lasted only for a moment, and after it had passed away the capacity for work fell enormously. In the march to Ladysmith the soldiers who were drinkers dropped out as if they were labelled."

Sir Frederick turned then to the action of alcohol on nerve centers and declared: "Alcohol is inconsistent with fine work, and absolutely inconsistent with surgical work, or any other work which required quick, keen and alert judgment."

Along with these expressions may be put the statement by Dr. N. S. Davis, of Chicago: "As a result of fifty years of practice he says that in the treatment of disease the use of all forms of alcoholic drink may be abandoned, not only with safety, but with positive benefit to patients."

These statements are quite significant, and especially when taken into consideration with the actions of railroads and other lines of business in refusing to employ any one who drinks. It is not now simply the preachers and temperance cranks who advocate temperance. Its strongest advocates now are the business and medical men. While the preachers and temperance cranks consider the question theoretically, business and medical men look at it from a practical standpoint, which is all the stronger. They are simply, however, putting into practice the theories which have been long held and taught by the preachers and temperance cranks.

* * *

While President Roosevelt is causing the several departments of the government to be investigated it might not be a bad idea to discover what officer of the war department is acting as press agent for the whiskey people. Every few days one reads in newspaper telegrams inspired by the war department some argument in behalf of the army canteen. The other day Brig. Gen. Jesse M. Lee, commanding the department of Texas, is credited in a dispatch from Washington with this ridiculous reason for re-establishing the canteen: "He says that 80 per cent of the soldiers drink stimulants. A majority drink beer and light wines, while a minority drink strong liquors, but only a small percentage drink to excess. That is to say, already 80 per cent of our army is partly unfitted for service, therefore make a bad matter worse by making it possible for everybody to drink. It is high time that the army of the United States adopted as high ideals as those which have made the Japanese invincible. The Japanese soldiers was obliged to be temperate, the Russians might have his vodka. The Russian officers were repeatedly accused of drunkenness when they were face to face with great duties. —Standard.

Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one far and near that can listen.—Henry Ward Beecher.

Ring Worm Cured.

After a month of torment, perfect peace comes to a poor sufferer from tetter, ring worm or other severe itching skin diseases, using a box of Tetterine, the infallible cure for all skin diseases; fragrant, harmless, effective; used by physicians in their practice. Endorsed by druggists.

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J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine Soap, 25c. cake.

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No matter where you go, you could find no physician or specialist more competent to advise or to treat you, if you have a chronic disease, than Dr. Hathaway of Atlanta; and too, he is offering to counsel and advise every sufferer free of charge. If you have any disease of a chronic nature such as Kidney or Bladder Disease, Stricture, Rheumatism, Varicocele, Skin Disease, Nervous Debility, Catarrh of the different organs, Stomach, Bowel and Liver Complaints, diseases peculiar to women, etc., you should at once write and take advantage of this offer. In addition, you will be sent a valuable booklet on your disease. Dr. Hathaway is recognized as the most successful specialist in the South to-day and the secret of his success lies in the fact that he has always dealt with his patients in an honest, straightforward manner, promising them nothing that he could not fulfill and by curing their disease. His charges are not extraordinarily high, but are reasonable, certainly no more than you would be willing to pay for successful treatment of your case. All correspondence strictly confidential. Address DR. HATHAWAY & CO., 85 Inman Bldg., Atlanta, Ga.

Associational Meetings for 1905.

OCTOBER.

11 (Wednesday)—Atlantic at Middle St. church, New Bern, N. C.

11 (Wednesday)—Cedar Creek at Great Marsh church (Robeson County).

12 (Thursday)—Brunswick at Poly Bridge church (Columbus County).

12 (Thursday) — Montgomery at Forks of Little River church.

12 (Thursday) — Transylvania County at Rocky Hill church.

17 (Tuesday)—Neuse at Ayden church.

18 (Wednesday)—South River at Spring Branch church.

19 (Thursday)—Cape Fear and Columus at Chadbourn church.

19 (Thursday)—Pee Dee at Red Hill church (Anson County).

24 (Tuesday)—West Chowan at Hebron church, (Northampton County).

25 (Wednesday)—Raleigh at Cary church.

26 (Thursday)—South Fork at Dallas church, (Gaston County).

31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).

8 (Wednesday)—Bladen at White Lake church.

9 (Thursday)—Johnston County at Benson church.

16 (Thursday)—Stanly at Big Lick church.

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CLOTHING AND MEN'S FURNISHINGS.

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Up-to-Date Clothiers and Furnishers.

When writing advertisers, please mention this paper.

From Pastor C. J. D. Parker.

I have just returned from Hertford County where I assisted Bro. M. L. Green in a very gracious meeting at Christian Harbor. There were fifteen additions to the church. The striking thing in this revival was, it was in the church and for the church. I haven't seen a church anywhere more thoroughly revived. This successful meeting was made possible by the preparation for it before hand. The church met every Friday for a month and spent an hour in prayer to God for an outpouring of His Spirit. In another sense, they were prepared for this revival because they had kept the church well disciplined. They believe in pruning the vine in order that it may bear good and abundant fruit. They actually turned a man out of church recently for covetousness—the old-fashioned sin—and one of the most prominent in our day as well, and which stands in the way of church and individual Christian development as few sins do. Many of our churches would do honor to God and His cause by following the example of Christian Harbor. This is, in other respects, an ideal country church; they have one of the prettiest and best arranged new church buildings in the West Chowan country, located in the midst of a fine farming section, where no one is burdened with riches, and, better, no one is dead poor. They live well at home, feeding out of their own smoke-houses and corn cribs. These people are a liberal folk, as their church statistics will show.

The prosperity of this church is largely due to dear Brother Green, who has been the faithful pastor for the past six years. The new house stands as a memorial of his efforts. A more lovable, consecrated minister of Christ is not to be found anywhere. It is a benediction to any one who desires to grow in grace to spend a week with him in a meeting. He has resigned this church, to take effect the first of next year, while his people are reluctant to part with him. Most of the brethren are aware of the bodily affliction through which Brother Green has been struggling for a couple of years, during which time spending eleven weeks in the Protestant Hospital in Norfolk. We are glad to write that he has greatly improved and now entertains hope of recovery.

In closing, I am glad to add an item of news from Fourth Street. We have just sent in to the clerk our annual letter before the Portsmouth Association which convenes next week at Churchland, of which our Bill Savage is pastor. He says this is the biggest Baptist Association in the world; and many of us are saying that he is the pastor of the biggest country church in all the world, and some of his church folk say that he is the biggest preacher in all the world.

Our letter shows that Fourth Street Church gave for the year closing $918. for missions of the State Baptist Convention, an advance of about $300 over any previous year, and in the meantime paying an old indebtedness on the church of $3,200, and establishing in Prentis Place, a suburb of Portsmouth, a successful mission. The total contributions of the church for the year amounting to over $6,300.

In these statistics is shown that there need not be a falling off in contributions to missions because of a church indebtedness; but rather the best way to pay church debts and be prosperous is to be missionary just as much as possible.

Yours in Christian love,

C. J. D. PARKER.

Portsmouth, Va., Sept. 20, 1905.

Don't come with your business. If you couldn't finish it up Saturday, put it off till Monday.

Marriages.

JENKINS — HIGHSMITH.—At the home of the bride's parents near Harrell's Store, N. C., on September 14, 1905, Mr. George Francis Jenkins to Miss Allison Highsmith. J. M. Alderman, of Delway, N. C., officiating.

Obituaries.

HOLT.—Mrs. Mary Jane Holt, the wife of Deacon J. D. Holt, of the Lexington Baptist Church, departed this life September 6, 1905.

She was a member of the Lexington Baptist Church, a devoted Christian, a fond wife and a tender mother.

She had suffered a great deal for the last two or three years, but bore her sufferings with a beautiful submission. She leaves a husband, three daughters and one son to mourn their loss.

May the Lord heal up the broken hearts of their family is the prayer of their pastor.

Lexington, N. C., Sept. 19, 1905.

CALLOWAY.—Died, near Obids, Ashe County, on the .... day of August, Mrs. Paulina E. Calloway, in the eighty-fourth year of her age. She lived at Wilkesboro, but at the time of her death was visiting relatives and friends in Ashe County. She was a great granddaughter of Col. Ben. Cleveland, of Revolutionary fame. She had since early girlhood been a consistent and devoted member of the Baptist Church, and most of that time a constant reader of the Recorder. She was an aunt of Capt. R. M. Staley, of this place, with whom she resided, and of Mrs. W. R. Gwaltney, of Hickory.

F. B. HENDREN.

WEBSTER.—It has pleased our Heavenly Father, in His infinite wisdom, to take from our midst the beloved husband, father and grandfather, Baxel E. Webster.

At the time of his death his home was near Pittsboro, Chatham County, where he had been living since he moved from Wake several years ago.

Wherever he went he was surrounded by a host of friends. He was a loyal member of Emmaus Church and was faithful in rendering to God, His own, by giving and serving.

He was ill only three days, during which time his body was racked with most wretched pain, but 'twas soon relieved and he was wearing a golden crown of reward.

A loving wife, four sons, and a number of grandchildren, with many friends were left to mourn their loss.

Written by his granddaughter.

WOODWARD.—Ruth Woodward, the fifteen-year-old daughter of Brother and Sister George E. Woodward, of Statesville, N. C., at 5 o'clock Wednesday morning, September 30, 1905, gave up this life, when her spirit was gently borne from earth to heaven, where she entered into a new life with her Saviour, whom she loved and served while on earth.

Ruth was afflicted from childhood and suffered much. After local treatment at home the last resort was an operation, which she underwent at Johns Hopkins, Baltimore. God saw she could serve him best in a prepared place for a prepared people, so He took her.

Ruth was converted at the age of ten and joined the church when twelve years old. She loved the Sunday-school and always knew her lesson. Few ever loved His kingdom more. A proof of this was her desire to be a missionary. Her life was a success because Christ lived with her here, and now she has gone to live with Him.

"Sometime when all life's lessons have been learned,
And sun and stars forever more have set;
The things which our weak judgment here have spurned;
The things over which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof, was love most true."

J. F. MITCHINER.

Statesville, N. C.

In Memory of Dr. Harry Sams.

Where, it has pleased God in His infinite wisdom and endless love to call from our midst into His own presence, and the presence of His angels, Dr. Harry Sams, our brother Philomathian and faithful co-worker one of the founders of our society: and a leader in all things good; therefore be it

Resolved 1. That we, as a society, feeling deeply our loss, do hereby unitedly express our grief for one whose life and example were pure and whose influence was far-reaching and uplifting.

2. That we tender to his bereaved loved ones our heartfelt and sincerest sympathy and commend them to the God of heaven, and the King of kings who can console them in this their hour of deep gloom.

3. That a copy of these resolutions be sent to the Biblical Recorder and one to his friends at home, and also that a copy be placed on the minutes of this Society.

Philomathian Literary Society of Mars Hill College.

L. T. JOHNSON, President.
BEN. J. ELLER,
H. H. BROWN,
N. L. PANDER,
Committee.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—Bengel.

For Autumn and Winter Fashions write to Boggs & Buhl, Allegheny, Pa., for their Catalogue No. 57.

Pain usually results from inflammation either external or internal. It would interest you to see the wonderful effects of Acid Iron Mineral on any form of inflammation. Stops flow of blood, drives out inflammation. A. I. M. is not a medicine, but merely a species of soft mineral dissolved in purest spring water. 50c. per bottle. Your druggist or by mail from Acid Iron Mineral Co., Salem, Va. & Columbia, S. C.

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1898 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address MARK H. JACKSON, 40 Jones St., Syracuse, N. Y. Mr. Jackson is responsible. Above statement true.

ADMINISTRATORS NOTICE.

Notice is hereby given that I have qualified as administrator of O. M. Minor deceased, and creditors will present their claims to me at 218 N. Davie Street, Greensboro, N. C., or to my attorney T. B. Womack, Raleigh, within twelve months from this date or this notice will be pleaded in bar of recovery.

J. B. MINOR,
Admr. O. M. Minor, Dec'd.

Sept. 1, 1905.

Arrest It—$50 Reward.

A small sample bottle of Eo-zine will be sent free to every reader of the Biblical Recorder who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever, Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

$50 reward will be paid for any case of Eczema that is not promptly cured with Eo-zine. Eo-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failure made by other remedies, and send for free sample of Eo-zine which always gives relief and permanent cure. A $1.00 bottle often cures the worst cases. If your druggist does not have Eozine send direct to us. The Eo-zine Company, M. Kupermeier, Sales Agent, 112 Dearborn St., Chicago, Ill.

The Rierson-Copple Sanitarium.

An institution equipped with the latest appliances for the treatment of chronic diseases.

The Static and X-Ray machine, Finsen Light superheated Air and Electric Light baths, Galvanic and Faradic Batteries, Vibratory Massage machine, etc., are used with most excellent results in treating Rheumatism, Lumbago, Sciatica, Syphilis, Neurasthenia, Nervous exhaustion, Indigestion, Skin diseases such as Eczema, Acne, Cancers, etc., Inflammatory Joints, Chronic Ulcers, etc. Birth-marks, and Superfluous hair removed.

Diseases of the Stomach, Bladder and Kidney.

Also special diseases of Men and Women. All treatments are painless. Literature on application.

DRS. RIERSON & COPPLE,

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Agents Wanted

in North and South Carolina. Able-bodied live men only. To sell The McCaskey Account Register, the greatest time and labor saving invention of the age. Every credit store should have one. Good commission. Prompt pay. State age, experience and references.

M. L. SNOW, Charlotte, N. C.

Wanted 500 young men and women to fill positions as Book-keeper, Shorthand (Benn Pitman system), Typewriting and railroad operators. Let us teach you and place you in one of these positions. Salaries arranging from $40 to $100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYNCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

Atlantic and North Carolina.

On September 17th, 1905, the following schedule will become effective:

No. 1. Daily.	No. 3. Daily.	EASTERN TIME.	No. 2. Daily.	No. 4. Daily.
8 00 a. m.	3 45 p. m.	Lv.....Goldsboro.....Ar.	11 20 a. m.	7 30 p. m.
8 21 a. m.	4 06 p. m.	Lv.....Best's.....Ar.	10 58 a. m.	7 08 p. m.
8 31 a. m.	4 18 p. m.	Lv.....La Grange.....Ar.	10 47 a. m.	7 18 p. m.
8 43 a. m.	4 30 p. m.	Lv.....Falling Creek.....Ar.	10 35 a. m.	7 05 p. m.
8 56 a. m.	4 55 p. m.	Lv.....Kinston.....Ar.	10 22 a. m.	6 53 p. m.
9 13 a. m.	5 27 p. m.	Lv.....Caswell.....Ar.	10 08 a. m.	6 38 p. m.
9 28 a. m.	5 07 p. m.	Lv.....Dover.....Ar.	9 58 a. m.	6 22 p. m.
9 41 a. m.	5 21 p. m.	Lv.....Cove.....Ar.	9 41 a. m.	6 12 p. m.
9 51 a. m.	5 31 p. m.	Lv.....Tuscorora.....Ar.	9 31 a. m.	6 02 p. m.
10 10 a. m.	5 53 p. m.	Ar.....New Bern.....Lv.	9 10 a. m.	5 40 p. m.
10 15 a. m.	5 57 p. m.	Lv.....New Bern.....Ar.	9 05 a. m.	5 35 p. m.
10 34 a. m.	6 20 p. m.	Lv.....Riverdale.....Ar.	8 43 a. m.	5 15 p. m.
10 38 a. m.	6 24 p. m.	Lv.....Croatan.....Ar.	8 39 a. m.	5 09 p. m.
10 50 a. m.	6 36 p. m.	Lv.....Havelock.....Ar.	8 27 a. m.	4 57 p. m.
11 06 a. m.	6 54 p. m.	Lv.....Newport.....Ar.	8 11 a. m.	4 41 p. m.
11 12 a. m.	7 00 p. m.	Lv.....Wildwood.....Ar.	8 05 a. m.	4 35 p. m.
11 16 a. m.	7 04 p. m.	Lv.....Marshfield.....Ar.	8 01 a. m.	4 31 p. m.
11 30 a. m.	7 20 p. m.	Ar.....Morehead City.....Lv.	7 50 a. m.	4 20 p. m.
11 40 a. m.	7 30 p. m.	Ar...Morehead City Depot...Lv.	7 40 a. m.	4 10 p. m.

Trains Nos. 1 and 4 connect at Goldsboro with Atlantic Coast Line trains as follows: No. 41, Southbound; No. 42, Northbound; and with Southern Railway trains Nos. 111 Westbound, and No. 128, Eastbound.

Trains Nos. 2 and 3 connect at Goldsboro with Southern Railway trains as follows: No. 128, Eastbound; No. 135, Westbound; and with Atlantic Coast Line trains as follows: No. 48, Southbound; No. 42, Northbound.

Pullman Sleeping Car and Parlor Car service has been discontinued for the season.

R. E. L. BUNCH, Traffic Manager.

Remarkable Proposition to Readers.

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To enlist 5,000 new subscribers in the next 40 days,—we make the following Extraordinary Propositions—good until November 15:—Note each proposition carefully.

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Proposition 1.

Biblical Recorder (weekly) one year, regular price	$1.50
Cosmopolitan Magazine (monthly) one year, regular price	1.00
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Christian Work and Evangelist (Ilustrated, Religious, Undenominational weekly) for six months, regular price per year $3.00	1.50
Total	$7.00

All these—to new or old subscribers to the Biblical Recorder—only $2.90

YES, $2.90!—SAVING YOU $4.10.

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Biblical Recorder, one year, regular price	$1.50
Review of Reviews, one year, regular price	3.00
Cosmopolitan, one year, regular price	1.00
Pell's Notes on the Sunday School Lessons for 1906, regular price	.75
Christian Work and Evangelist, six months, regular price—per year—$3.00	1.50
Total	$7.75

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This club is remarkably attractive—furnishing you with your denominational paper, the best review of the world's events, one of the best literary monthlies, an excellent Sunday School Commentary, and an undenominational weekly—thus covering every viewpoint—for only $3.45.

Proposition 3.

The Biblical Recorder, one year, regular price	$1.50
Success Magazine, monthly,—excellent for young and old, regular price	1.00
Review of Reviews, regular price	3.00
Cosmopolitan, regular price	1.00
Harpers Bazar or The Woman's Home Companion—either unsurpassed as a Woman's Periodical	1.00
Christian Work and Evangelist, six months—regular price per year $3.00	1.50
Total	$9.00
Our price—to new or old subscribers to the Biblical Recorder—only	4.50
Thus saving you	$4.50

N. B. This offer lasts only until November 15. Accept it today: you will never find a lower offer.
Remember the offer is to new or old subscribers to the Biblical Recorder.

Address BIBLICAL RECORDER, Raleigh, N. C.

BIBLICAL RECORDER.

VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 16.

RALEIGH, N. C., WEDNESDAY, OCTOBER 18, 1905.

REAL SACRIFICE.

We all have heard something of the sacrifices that the missionaries are making; but a visit to their fields is necessary in order to fully understand the deprivations that many of them suffer. Permit the recital of a few facts gathered from the fields and from the reports of the missionaries:

One brother says: "Until further notice you can address me at T. I will be here perhaps for two months. We can do nothing here until we get a house. I am working every day with my own hands. We must get this house so we can use it by fall. I am sorely pressed financially. Deduct ten dollars from amount due me and give it to State Missions. If possible please send me by return mail amount due this quarter after taking out the ten dollars." At the end of the next quarter, the same brother wrote: "We will worship in our new house in September. Please deduct ten dollars for State Missions, and, if possible, send me balance due on this quarter."

This brother lives in a little town, has a wife and several children, is under the necessity of keeping a horse, and gets $450.00 salary. Out of this small salary he gives most liberally, and and works with his own hands to build a house for the Lord.

Another missionary saw the necessity of building a house of worship. Money was very scarce among his people. A gentleman who was interested in the work proposed to give the timber. The missionary shouldered his axe, went to the woods, and led a force of volunteers in cutting saw logs.

On another field where a house was needed and the people were poor, the missionary, whose wife has a very small tract of timber land, proposed to give all the timber necessary for building a house of worship.

A young man, a native of South Carolina, who graduated at Wake Forest a year or two ago, is missionary in an important seacoast town. He is doing a magnificent work, for which he receives the small salary of $500.00. He rents his house, and it takes all his salary to support himself and wife. He is in debt for his education. He was recently offered a thousand dollars and parsonage by a church in his native State. That would give him a support and enable him to pay off the school debt. Under the circumstances it was a great temptation; but the young man, after earnest and prayerful consideration, decided that it was his duty to remain on his present field. Here is a man from another State, so much interested in a mission point in our State, that he practically contributes $600.00 to State Missions, and suffers the privations that such a sacrifice involves.

One more case: A missionary in one of our most rapidly growing towns, knew that his church could never gain a footing without a respectable house of worship. He determined to put up a brick building worth four or five thousand dollars. With one exception his members are poor, most of them are employes in furniture factories. Money enough was raised to secure the brick. The missionary requested his young men to meet him at the church lot after work hours, and each one was asked to bring a shovel and a wheelbarrow. The pastor was the first man on the ground with his shovel and wheelbarrow, and led the van in the work of excavation for a foundation. Last year his church paid him three hundred dollars, and the board gave him $200.00. He put every cent of the $300.00 appropriated by the board into the new building, and supported his family on $300.00. Am in receipt of a letter from him, stating that he wants to get his church to make another payment, and asking if it is possible for me to pay him $200.00 which was appropriated this year, as he wants to contribute that. He owns his own home, but that is everything in the world that he does own. In addition to all that he has given, he mortgaged his home, to pay off a debt of several hundred dollars that was pressing. I protested against his doing this, but he said, "I think the brethren will raise the money and pay it, but if the worst comes to the worst, I can sell my home, pay off the debt, and have enough over to buy a little home in another part of town."

I could fill the Recorder with accounts of such sacrifices as these; but space forbids. These men are making these great sacrifices for the sake of the cause in North Carolina. It may be that not one of them will be on his present field long. They are laboring; others will soon enter into their labors, comfortable pastorates are enjoying good, easy, comfoortable pastorates, the foundations of which pastorates were laid by such sacrifices as we have noticed. Some of the very fields mentioned above will, before long, be strong, self-sustaining churches. The earnest seed sower will go away to another church, and the reaper will come to enjoy the fruits of his predecessor's labors. The faithful missionary who "sowed in tears" may be forgotten of men, but his "witness is in heaven and his record is on high."

Is it right for us to let these missionaries make such tremendous sacrifices while we do so little? Is it right that other men "be cursed and they burdened?" Are there not pastors in the State with good salaries who are not giving half as much to State Missions as these missionaries are giving out of their paltry salaries? Are there not churches, many of them, rich and strong, that are not doing, according to their ability, a tithe of what these weak mission churches are doing? Brethren, let us think on these things and face the issue in the fear of God. During the five years that I have served you as secretary, I have never known the needs of the missionaries as urgent as they are now. Some of them are on new fields where they have not established a credit, and do not wish to injure their influence by incurring debt. Others have had sickness, and death has come to the homes of some. This means extra expense, as well as anxious hours and bleeding hearts. These earnest appeals almost always conclude with an apology for asking for a little of the amount already overdue, and with the statement, "If you can't possibly send me aid, do not let this worry you, I will try to get on somehow."

Many of these letters lie unanswered on my desk. I haven't the face to answer them without enclosing a check, and there is not a dollar in the bank to the credit of State Missions.

These are sacred things I have been writing about. The missionaries open their hearts to me and I am so glad they do. Without giving names, I have just lifted the corner of the curtain a little to let the brethren of the State see something of the sacrifices that the missionaries and their noble wives are making. I pray that it may stir your hearts as the reading of their letters moves mine.

LIVINGSTON JOHNSON,
Corresponding Secretary.

IN THE VALLEY OF THE SHADOW.

The little eight-year-old Mary of my dear friends is very sick, a sweet girl—the only one they have. The furious fever is flaming hot after her life. Every fibre of her little body is burning up, as though it were a fire. They are putting her every two hours in those agonizing ice baths, but to little use. The fire is gaining headway. The doctors can do nothing. I can do nothing. My heart aches. The task of my study I had set to do to-day, this gentle rainy day, with no one to interrupt, is impossible. My study is a room of death, and tears, and inarticulate prayer.

I have just been down to the court room, Atlanta's splendid temple of law, to see the grandfather of our little girl. He is the Judge. She is his only grand-daughter. The court room was crowded. The jury sat quietly by. The lawyers were more than usually quiet. They know about our little girl and the fever. The Judge saw me come in and came down to meet me, regardless of the attorney, who paused. Tears were in his eyes and a grave grief in his voice as I shook his hand. He said, "Pray for us."

What to him to-day are the contentions of men? He, himself, a man who has struggled to high station and great honor and wealth—what a vain show it all is to him to-day?

I know what the thought in his heart is. "Take all this away, O, God, and give us our little girl."

The doctor can do nothing;
I can do nothing;

"Falling with my weight of cares
Upon the world's great altar stairs
That slope through darkness up to God
I stretch lame hands of faith and grope."

HAS THE CHRISTIAN CHURCH FACED THE SERMON ON THE MOUNT?

(W. ROBERTSON NICOLL.)

I shall touch only on one point—his (John Wesley's) teaching on money. He did not hesitate to expound the Sermon on the Mount, and to obey it as he understood it. He knew that the Sermon on the Mount was law, not gospel, though gospel law, and suggesting everywhere the calls and succors of the Gospel that was coming. The Sermon on the Mount drove men to the Gospel, and once they had received the Gospel turned back to the Sermon on the Mount again, so that in a manner it is the end as well as the beginning of the Christian life. But Wesley laid a special stress on its teaching about money. To the very end of his life he was burdened with the fear that money was corrupting rich Methodists. When he was eighty-seven he declared that one great reason of the comparative failure of Christianity was the neglect of the solemn words, "Lay not up for yourselves treasures on earth." He even regretted that in the beginning he was not as firm about dress as the Quakers or the Moravian brethren. Diligence and frugality must produce riches, and the only way of escape was to bestow them. In his own exposition of the Sermon on the Mount he is very explicit. "How is it possible for a rich man to grow richer without denying the Lord that bought him? Yet how can any man who has already the necessaries of life gain or aim at more and be guiltless? 'Lay not up,' saith our Lord, 'treasures upon earth.' If, in spite of this, you do and will lay up money or things which moth or rust may corrupt, or thieves break through and steal; if you will add house to house or field to field—why do you call yourself a Christian? You don't obey Jesus Christ. Why do you name yourself by His name? 'Why call ye Me Lord, Lord,' saith He Himself, 'and do not the things that I say?'" For himself, Wesley died as he had lived, without a purse. He might have been a rich man, but he spent nothing on himself if he could possibly help it. For upwards of seventy-six years he kept his accounts exactly, and then wrote, "I will not attempt it any longer, being satisfied with the continual conviction that I save all I can, and give all I can. That is all I seek."

So with the voice of words, full and rich, alike in theology and ethics, Wesley taught his people. Are we beyond him, or is he beyond us? Has the Christian church faced the Sermon on the Mount? Has the Christian church, in particular, thought of money as Christ and the Apostles thought of it, as the subtlest and most dangerous of all temptations? Has the church been kept back from the joy and peace of the New Testament by failure in the new obedience? These are questions which will become more and more urgent in the years before us.

Many a military hero was a hero in humble life before he went into the army.—Theodore Roosevelt.

EXPOSITION OF THE EPISTLE TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

God's Remedy for Sin—Rom. 3:21-30.

It would perhaps be hard to find a passage in all Holy Writ of more profound significance than this one. It lays bare the very heart of the gospel. The discussion from 1:18 to 3:20 has been a thorough diagnosis of the disease in its universal breadth and in its awful depth. We have seen that both from observation and from scripture the melancholy conclusion is that "every mouth is stopped, and all the world is brought under the judgment of God." There is no adequate help to be had from beneath. If help comes, it must come from above. The passage we are studying assures us that ample provision has been made for us in the mercy of God; that this provision of God's grace has been brought to us in Jesus Christ; that the way for us to appropriate this provision is by faith in Jesus; and that faith shuts out every other means and puts all men on the same basis in their approach to God.

Description of the Gospel System.

Several things appear here about this system of grace opened to us in Jesus: (1) It is entirely independent of the Mosaic law, v. 21. (2) Its source is in God. It goes back of all ritual, and of every temporary expedient, and has its basis in the very heart of God. v. 22, a. (3) Its mediator is Jesus Chrust, "whom God set forth," etc. vv. 22b, 25. (4) It is as wide and as deep as the needs of man. v. 23. (5) Its all-sufficient motive is the abounding grace of God. v. 24. (6) Its sole condition is a faith that attaches one to the person of Jesus. vv. 22c, 25. (7) In it is to be found an explanation of God's leniency in the past, and a justification for his apparent slackness in the present. v. 26. (8) It shuts out forever every claim from human merit, and puts all men on the same level in the matter of salvation. vv. 27-30. All these points might be elaborated with profit, but our discussion must confine itself to two or three of them.

The Principle of Sacrifice Necessary.

The necessity for a bloody sacrifice for sin has been written so deeply on two indestructible books that neither time nor place, nor circumstance, nor combination of circumstances can ever hope to eradicate it. One of these books is the Bible. The religion of the Bible is an historical religion. The history of Christ runs all the way back through the Old Testament. In tracing this history there seems to be at present a disposition to emphasize the prophetic and the kingly offices of Christ to the more or less neglect of his priestly work. This, however, is only temporary. No onesided view of Christ will stand and sooner or later this neglected element will assert itself. No man can read the Old Testament, as a whole, without getting the impression that there is no remission of sins without the shedding of blood. If we turn them to that other book—the book of human nature—we shall find it written with equal plainness and certainty that God can be approached only through the blood of a sacrificed life. In Mr. Ruskin's last series of lectures which he delivered in Oxford in 1884, he says this: "None of you who have the least acquaintance with the general tenor of my own teaching, will suspect me of any bias towards the doctrine of vicarious sacrifice as it is taught by the modern evangelical preacher. But the great mystery of the idea of sacrifice itself which has been manifested as one united and solemn instinct by all throughful and affectionate races since the world became peopled, is founded on the secret truth of benevolent energy which all men who have tried to gain it have learned, that you cannot save men from death, but by facing it for them, nor from sin, but by resisting it for them. Some day or other, probably now very soon, by heavy afflitcions of the State, we shall be taught that all the true good and glory, even of this world—not to speak of any that is to come—must be bought still, as it always has been, with our toil and with our tears." Look where we will, or when we will, and the principle and the practice of sacrifice in one form or another will always be found. There must be something in it that is inherently in keeping with the essential constitution of things as we now have them.

Christ a Sacrifice Once for All.

The book of Hebrews points out the imperfection of the Old Testament priesthood, and of the Old Testament offerings. One of the main points of this imperfection is to be found in the fact that these priests died and had to be replaced by others. "But he, because he abideth forever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7:23-25.) This testimony agrees thoroughly with the teaching of the passage we are studying. Again, in 1 Pet. 1:18f. we read: "Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." We see that all through the New Testament, people rested in security on the assurance that "the blood of Jesus, his Son, cleanseth from all sin." Has this assurance maintained itself through the centuries? One of the world's foremost church historians has written recently the following significant statements: "Those who looked upon this death as a sacrifice soon ceased to offer God any blood-sacrifice at all. * * * Further, wherever the Christian message subsequently penetrated, the sacrificial altars were deserted and dealers in sacrificial beasts found no more purchasers. If there is one thing that is certain in the history of religion, it is that the death of Christ put an end to all blood sacrifices. (Harnack: What is Christianity? p. 169). How account for this remarkable fact? There is only one way to account for it. The God who made the universal conscience of man to cry out for satisfaction "was in Christ reconciling the world unto himself." It is in this assurance that men accept the death of Christ and then sing:

"My God is reconciled;
His pardoning voice I hear:
He owns me for his child;
I can no longer fear:
With confidence I now draw nigh,
And, 'Father, Abba, Father,' cry."

The Moral Difficulty.

Many honest and candid people find a moral difficulty in what is known as the vicarious or substitutionary view of Christ's work of atonement. They picture a court scene, of a judge placing the penalty of a guilty man on an innocent one. In this case they maintain there is a double wrong: (1) The demands of justice have not been met, in that a guilty man goes unpunished. (2) A gross injustice has been done, in that an innocent party has been allowed to suffer without cause. The fact that this innocent party does it voluntarily does not meet the difficulty. Has the court a right to allow the innocent to bear the penalty of the guilty? If it is not right for this to obtain in human courts, how can it be right in the courts of God? Shall not the God of all the earth do right?" But the objection is based on a wrong conception of Christ's relation to the human race. This relation is not that of one person to another in a court of justice. In becoming incarnate, Christ identified Himself so completely with our human nature that we may think of Him rather as a fellow member of the same body. There can be no moral wrong in one member of the body sacrificing itself for the salvation of the body. So, there is no moral wrong in Christ's sacrificing Himself for the race with which He had become so thoroughly identified. This is indeed the Saviour of the world, the Son of God, "in whom we have our redemption, the forgiveness of our sins; who is the image of the invisible God, the first-born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions, or principalities, or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist. And He is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it was the good pleasure of the Father that in Him should all the fullness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him I say, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath He reconciled in the body of His flesh through death, to present you holy and without blemish and unreprovable before Him; if so, be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel, which ye heard, which was preached in all creation under heaven." (Col. 1:14-23). This remarkable passage gives us some idea of Christ's identity with His work of creation. When we came to apprehend and accept this great fact involved in our Lord's becoming human, we shall then have no more moral difficulty about His taking our sins on Himself.

A Caution.

A little caution may not be out of place in closing this paper. Some times people give more thought to theories about the atoning work of Christ than they do to that work itself. The professor of mathematics in Wake Forest College tells of a little observation of his one day that well illustrates the point in mind here. He was walking down the street in company with two professors of chemistry. These gentlemen were discussing together the constituent points of a watermelon. They were talking of so many per cent water, so much sugar, etc. A little way off under the shade of a tree sat a negro boy with the half of a delicious red meat melon on his lap, and he was doing full justice to the subject without ever knowing or caring as to the sugar or the water, or anything else. It was just watermelon to him, and he ate it and was satisfied. It is all right to study theories of the atonement, but the first thing and the all essential thing for all is to accept with all our hearts the great fact that "in this man is preached unto us remission of sins," and to rest on this great fact in the assurance that

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Questions: (1) Why is this passage so important? (2) Name the points describing the gospel way of salvation as they are set forth in this passage. (3) Show that the principle of sacrifice is an essential one. (4) Show that Christ meets all the demands of conscience and how this is accounted for. (5) State and answer the moral difficulty in the substitutionary theory of the atonement. (6) Name and illustrate the caution mentioned.

Mt. Zion Association.

The Mount Zion met in her thirty-sixth annual session at Swepsonville, N. C. A. W. Setzer preached the sermon. Text: Rom. 20.12. Brother W. C. Tyree conducted devotional cercises.

T. B. Parker was elected moderator, C. L. Haywood clerk, and Zeb Council treasurer.

The following visitors were present: W. C. Tyree, H. C. Moore, M. L. Kesler, S. F. Conrad.

Brother Kesler surpassed himself in the discussion of the Orphanage. He stated that the mission of the Orphanage is to save the children. We can hear the business side of this work, but it is all for the children. Brother Kesler is anxious for every Sunday-school in the State to give one collection per month to the Orphanage. We should not think of doing less. Let every school respond to this call. The cash collection amounted to $36.00. On the pledges to all objects, some churches advanced fifty per cent, some twenty-five, a few one hundred, but some said same as last year. Some churches tie the hands of their delegates before they leave home, some to pledge not at all; few are left to do their duty.

Brother Tyree stated that if a church determined before the delegates left home what they were to do, that the speeches and work in the Association could not amount to anything. There would be little place for an Association, if there is to be no moving forward by the hearing of speeches on the objects of the convention. We hope all churches will trust their delegates to do what they think best in the Association.

Pastor Barrett made some plain, forceful speeches, in which he paid his respects to coveteous church members. There are many strong men, preachers and laymen, in this strong Association, and we hope those who do so well, may inspire those who do not work as they might, to greater endeavor.

Pastor Wildman, of Chapel Hill, is making himself felt in the Mount Zion. He is alive on every question for the development of the people. Pastor J. W. Downey, of East Durham, made his first appearance. He is the big man in the Association and is a true worker.

Pastor Thompson, of Durham First Church, is a great missionary force. His church has more than doubled her gifts to missions in three years.

Pastors Harris, Olive, Hocutt, Davenport, Setzer, Hamby and a host of others are anxious to move forward on missions. There is a great field for development and a door of great hope before the Mount Zion. We shall hear of greater things ere long.

There were more than three hundred baptisms during the year just closed. A motion to have a digest on letters was lost. We hope the brethren will have this next year. It will bring the state of the churches before the people as nothing else can do.

The Woman's Work is making fine progress in the Mount Zion. Mrs. E. L. Haywood is the faithful and efficient Vice President.

Pastor Davenport and his people were great in caring for the Association. The people were treated well indeed.

J. S. F.

From J. A. Campbell.

All delegates and visitors to South River Association who will come by railroad will be met at Dunn if parties will write Rev. M. W. Naylor, Dunn, R. F. D. No. 1, what day and on what train they will come. All who desire to attend the Little River Association are requested to write Mr. J. G. Johnson, Kipling, R. F. D. No. 1. Parties will come over the Raleigh and Southport, Mills Road, and get off at Bradley's Station.

We have had a glorious meeting at Buie's Creek. Rev. C. W. Blanchard preached four days with great acceptance, when Rev. J. T. Jenkins came and remained nine days, preaching the Word with great power and effectiveness. There were sixty or seventy conversions. Twenty-five have already been received for baptism into the Buie's Creek Church and others will join later. We praise the Lord.

Some time ago I wrote Mr. M. C. Treat, of Pennsylvania, about the work in my churches and in the school, telling him about our work at Duke. Soon a letter came, telling us that he would give $250 and his wife $250 for a church building there. Happy poorly expresses our feelings. But, listen: We are to raise $1,500 within ninety days. We have in subscriptions and cash about $800 and some indefinite promises might enable us to reach $1,000. Where shall we get the other $500, and that within ninety days? I am sure a number of the brethren intend to help us at this point, but, brethren, the time has come for the money to be in hand. Lumber for the framing is on the ground and work has begun. Send along your money at once.

We have secured the services of Miss Belle Tyner, who graduated at our University for Women last year and she is doing a blessed work there. The Sunday-school is rapidly growing, having more than doubled in attendance for the last ninety days. Bro. J. H. Campen, graduate of Wake Forest, has been chosen principal of the school there and we are in position to do a good work if only we can get the house built.

Bro. James F. Taylor, of Dunn, son of our Bro. James A. Taylor, died in the hospital at Baltimore, September 29th, where he had gone for treatment. Jamie was a special favorite of mine and was a student here last spring, where he made a profession of faith in Christ and was baptized here on the fourth Sunday in April. A host of friends will join in sympathy with the father, mother, brothers and sister in this sore bereavement.

Let me thank many friends of my wife and mother. It has been sweet to know that so many have talked to God for us, and I am happy that He has been with us during the trial and all are again moving about in the home.

Enrolment 335, just 100 more than for this date last year.

Cordially,

J. A. CAMPBELL.

Buie's Creek, Harnett Co., N. C., October 2, 1905.

The Sandy Run Association.

H. D. Harrill preached the introductory sermon from Jude; verse 4. Z. D. Harrill was re-elected moderator, G. B. Pruett clerk, and C. L. Harrill treasurer.

J. V. Devenny, C. J. Woodson, A. C. Irvin, J. Y. Hamrick and others were present from the King's Mountain Association. J. R. Denton, J. D. Hunt and others from the Green River were also welcome visitors.

Pastor G. P. Harrill represented the Orphanage and few men could secure so many subscribers for "Charity and Children" as he. He took more than seventy-five subscriptions at this session. He is the right man for his field, so well fitted to serve little children. The report on Education was read and discussed by J. M. Hamrick, the new pastor at Henrietta and Caroleen.

The proposition from the King's Mountain Association for the building of a denominational high school at Boiling Springs was accepted unanimously, and the two Associations will build and operate the school together. In speaking of the location of the school, J. V. Devenny said: "There are forty-five Baptist Churches and ten thousand members within fifteen miles of Boiling Springs. We will always have a strong local patronage."

The report on Orphanage was read by G. P. Harrill. The pledges were in advance of last year's. A cash collection ($16.85) was turned over to Brother Harrill.

B. P. Green read report on Temperance, which was discussed by the reader and G. P. Harrill. It was the most sensible discussion we have heard. J. M. Hamrick reported on Home Mission and H. D. Harrill on Foreign Missions. The pledges were a little above last year. Many churches pay more than they pledge, so the Association is really making a quiet but steady advance. Several churches come to the Association with so much money for each object, and pay in advance. Then the churches rest until next Association. If these brethren will stop and reflect, they will see that it would be better for the people, the church, and the work, to do their work each month. To raise all they could for one object the first two months of the year, some other object the second two months, and so on through the year. It would be easier on the people to pay the money. They would have cause for development all the year round. Every member in every church should wish to do his best for Jesus each day, week and month, system will aid in so doing.

Brother Johnson's map is still telling the story of State Missions, and well is the story told. The Sandy Run people were delighted with the map and the speech. They will move up on State Missions.

Brother L. G. L. Taylor, of Caroleen, offered the following resolution, which was unanimously adopted, without discussion:

"Resolved, That this Association instruct its delegates to ask the churches to send their church letters to the clerk of the Association at least two weeks before the convening of the next session; and that the clerk be instructed to prepare a complete statistical digest of the letters to be read at the opening of our next session."

This is a bound forward, the discussion on the state of the churches, which will follow the reading of the digest of letters, will be the most helpful discussion in the next Sandy Run Association.

Let every Association try this plan just one time. How it keeps time alive, and promotes the Master's cause.

The next session of the Sandy Run is to be held with the church at Mount Pleasant, Cleveland County, five miles from Mooresboro, N. C. J. M. Hamrick is to preach.

J. S. F.

Western North Carolina Association.

The Western North Carolina Association convened with the Andrews Church last Thursday. It was well attended—all the churches represented but one, I think. Rev. F. C. Martin was elected Moderator. We feel the Association did much good in strengthening and encouraging our little church in Andrews. They were cared for, as all expressed it, unusually well. The Recorder was well represented by Brother Edwards and he gave our people some good sermons. Brother Simms, of Waynesville, N. C., preached a most wonderful sermon. Brother Woodall was here, in fine humor, with the Skyland Baptist and was ever ready to aid the Master's cause. Bro. J. T. Plott, the standard bearer of Western North Carolina, you might say, preached the introductory sermon. Brother Hall was here, representing the North Carolina Baptist. He preached Sunday at 11 a. m., in the Methodist church. Rev. Baylus Cade preached the dedicatory sermon Sunday for the church, as our new building is just completed. No debts on it now, thank God. It was a most excellent sermon from beginning to finish.

Sunday, 7.30 p. m., Brother Edwards preached one of his best sermons and called for penitents. Must have been about fifteen that manifested a desire to seek the Lord.

Our pastor announced he would, God willing, commence a series of services two weeks from now, and we are looking forward to that blessed time, when the Lord shall give us a good meeting and many souls added to his kingdom. We earnestly desire especially the prayers of God's people in North Carolina for the little Baptist Church in Andrews.

Fraternally,

H. B. ELLIOTT.

Andrews, N. C., Sept. 25, 1905.

S. B. T. Seminary Opening.

Dear Recorder:—On Monday, October 2, at ten o'clock, the opening exercises of the Southern Baptist Theological Seminary began with prayer by Dr. R. J. Willingham, of Richmond. There was present in Norton Hall a large crowd of students and friends to hear the speeches and witness the opening exercises. All agree that it was the best opening that the Seminary has had in many years, both as to numbers and enthusiasm. President Mullins being absent in Berlin, Dr. John R. Sampey, acting president, read the lesson; Ephesians 6:10-20, and made the opening address. It was an earnest plea for the men to stand firm for the right and do the work in the Seminary with a hearty good will. Then followed a short address from each member of the faculty, and the exercises closed with an address by Dr. Willingham, who set the key note for the session in a few earnest words.

At night the annual lecture was delivered by Dr. Sampey, on "Amos and Hosea,—in the Light of Modern Criticism." It was a masterful and powerful address, well delivered and listened to by a packed house. Dr. Sampey is one of the foremost Old Testament scholars in the South and holds a large place in the hearts of his students.

The session is now in full blast. We miss many of the old men and especially the North Carolina men. There are only four men here now who were here last year, Greaves, Heileg, Powell and Maddry. But we have a splendid array of new men from North Carolina, including Messrs. R. P. Walker, S. W. Oldham, C. C. and W. R. Rickman, E. M. Harris, M. L. Harris, L. M. Holloway, J. R. Henderson, A. B. Canady and W. L. Powell. There is yet plenty of room and many more of the young brethren from North Carolina ought to come. If there is one who is thinking of coming and needs assistance in any way, let him write to Dr. Sampey and possibly it could be arranged now.

Yours truly,

CHAS. E. MADDRY.

The surest method of arriving at a knowledge of God's eternal purposes about us, is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—F. W. Faber.

Another Year's Work.

Within the past year the work under my care has made some progress. Last fall the brethren at Good Hope decided to enlarge their house of worship by adding on a Sunday-school room 20x24, and repair the buildingby reweatherboarding, painting building and bellfry and carpeting the aisles, altar and pulpit. This was done at a cost of $450. This amount was raised and settlements were made with the workmen. The brethren are happy over their efforts.

In August, Bro. W. J. Jones, now at Wake Forest, helped me in a series of meetings there. As a result of his earnest, faithful work, I baptized four the 3rd inst.

The church has asked for the Union Meeting in October. We hope to get it.

Beginning about the same time last fall, Roberson Grove Church decided to build a new house of worship. The old one being too small and not in a suitable location, they set themselves to enlarge the house and change the site. The contract was given to Mr. Thos. Morton, of East Durham, but owing to the very bad winter, he could not begin work until spring. The house is now ready for seating, which we hope to do at once. It is a spacious building and will be a monument to the untiring efforts of the brethren. By the time it is completed it will have cost $1,500.

Brother Jones helped me at this place, also, in a meeting with telling effect.

The work at Olive Branch is moving on quietly, but steadily growing. At this place I was assisted by Brother Jones. He said: "I never saw a church in better working condition." He did some excellent preaching at all the above mentioned places. He is a sound gospel preacher, an earnest worker, and a consecrated young man. Happy the woman who is mother of so worthy a son.

My work at Bethesda is holding its own. I began the meeting there myself, but on Tuesday of the week Bro. E. R. Harris came visiting but we put him to work. He preached till Saturday for me. We had sixteen additions to the church. Three others joined, but were not baptized, since they were off at work and in school.

Brother Harris needs no commendation where he is known. He finished at Wake Forest in class of '03.

Our hearts beat in sympathy and prayer with him in the loss of his dear young wife. A nobler husband has never had a better wife.

CHAS. A. SIGMON.

Redwood, N. C., Sept. 4, 19050.

Two Meetings.

A meeting of seven days was held with Fellowship Church in Granville County, N. C. Bro. I. N. Loftin preached three days, to the delight and edification of the hearers. There were four professions and three additions to the church. The social and religious fellowship of the meeting was delightful. Christians said it was one of the most helpful meetings they ever attended.

At the close of this meeting one began at Tally-Ho Church. Elder J. W. Downey, Baptist pastor of East Durham Church, preached twelve excellent sermons. I have rarely ever heard better in a revival meeting. There were fourteen professions, and thirteen additions to the church. It was a delightful meeting.

Tally-Ho is preparing to build a new church house. Five of the brethren have pledged themselves to raise $15.00 each for State Missions. We take a collection each first Sabbath for the Thomasville Orphanage.

J. A. STRADLEY.

He cannot lead men who has no time to listen to a child.

News Notes.

....Time to renew.

....Give prompt attention to our bills, please.

....Everybody now, come to the help of State Missions.

....Baptists at Granite Falls have a new house of worship.

....Let us have a great Convention at Raleigh—every live church and Association represented.

——Our fathers won the fight for Baptist principles; but their sons—have they carried the victory to its logical end?

....Pastor I. N. Loftin has entered the University of Chicago. We wish him well in his studies and hope that he will spend his valuable life in North Carolina.

....The Corinth church, of which Bro. Jesse McCarter is pastor, went forward from almost nothing to Foreign Missions, to the support of a native missionary.

....The Board of Missions will likely meet Monday after the Convention. All applications for aid should be in the hands of Secretary Johnson not later than November 15.

....Dr. Chas. E. Brewer delighted the Mount Zion Association by his presence and a happy speech on the college. This means much for the future of Wake Forest in that section.

....The Atlantic Association was so rushed for time that there was no discussion of Ministerial Education, but the pastors will take collections for that object. They wish to be loyal to every object.

....This from the Manufacturers' Record: "Charlotte, N. C.—Church Improvements.—Wheeler, Runge & Dickey are preparing plans for proposed addition and alterations to First Baptist Church."

....The Union Meeting of the Central Association will meet with Perry's Chapel church, Franklin county, October 28-29. This notice must be distinguished from the program of the Central Union in this paper.

....Our esteemed and venerable brother, P. A. Dunn and his daughter Mrs. J. J. Dunn, desire to express their heartfelt thanks to their friends—far and near—who so beautifully sympathized with them in the illness and death of Mrs. P. A. Dunn.

....Pastor Wilcox, having admirably served at Spring Hope and other churches, has resigned and will return to his old home. Wherever this dear brother labors, there good work will be done. He is one of the pillars of the great Tar River.

....Pastor W. A. Ayers has had about fifty additions to the Middle Street Church within the past five months. This is the greatest ingathering this splendid church has had in fifteen years. The pastor and people are very much encouraged.

....The Second Baptist Church of St. Louis, Mo., has extended a unanimous call to Dr. W. C. Bitting, pastor of Mt. Morris Church, New York City. Dr. Bitting will find a great opportunity before him in St. Louis. He has accepted the call.

....Pastor J. W. Morgan recently resigned at Weldon with a view, we hear, to accepting a call to West Virginia. We regret to hear this. Bro. Morgan's ministry has been altogether successful. He has proved himself not only a diligent pastor, but has presented himself in our general meetings as a whole-souled and genial spirit. We regret that he and Mrs. Morgan are about to leave us.

....Pastor C. G. Wells is getting hold of his work at Kinston and hopes to raise the balance of the old church debt by the end of the year. The amount is only about $1,500 now. It has been a great burden to the church but how bravely they have borne up!

....Rev. Gilbert Dobbs has resigned the care of the Coliseum Place Baptist Church, New Orleans. Bro. Dobbs has been pastor of the Coliseum church for eight years, and is very much esteemed by his congregation, as well as by others in the Cresent City.—Baptist Chronicle.

....Bro. M. J. Hendricks writes: "The Executive Board of the South Yadkin Association will meet at Faith Baptist Church, Rowan County, on Saturday, October 28th, to receive applications from pastors at the different mission points and to transact any business that may claim their attention."

...Pastor Duke, of Elizabeth City, resigned to accept the call to Tampa, Fla. His stay in our State was all too short. There are friends all over the State who will follow him with interest, who will expect him to write for the Recorder, and who would rejoice to welcome him again to North Carolina.

....The Atlantic Association made a splendid effort to increase the usefulness of the associational school at Morehead City. The churches and individuals pledged to raise about two hundred and seventy-five dollars to aid this school. We hear that Prof. W. L. Beach is doing a splendid work and we wish him great success.

...Pastor J. N. Tolar takes charge of a group of churches in South Carolina—Home Branch, Paxville, Providence and Graham. The Baptist Courier prints his likeness, and John C. Gough—one of the most aggressive pastors in that State—introduces him. Moreover, Brother Tolar introduces himself with a worthy article, being "A Heart-to-Heart Talk With New Converts."

....Pastor W. A. Therrell writes: "French Broad Avenue, Asheville, church will renew the invitation extended last year to the Baptist State Convention to meet next year in Asheville, and without doubt, will secure sufficient co-operation to entertain every delegate very comfortably. Probably no church in the State has ever needed the Convention more seriously, and it is time for it to come."

....Many friends will join us in congratulations upon the happiness foretold in the following invitation: "Mrs. Eliza J. Joyner requests the honor of your presence at the marriage of her daughter, Virginia Green, to Mr. Robert Bruce White, on Wednesday morning, November the eighth, nineteen hundred and five, at half after eleven o'clock, Methodist Episcopal Church, Franklinton, North Carolina."

....Bro. H. J. Ward, of Capeharts church writes: "The fourth Sunday in September we began a meeting at this grand old church. On Monday Bro. R. L. Gay (the Windsor pastor), came down with our pastor, Bro. T. T. Speight, and preached every day. He preached the plain Baptist Gospel truth, and it was one of the best meetings we ever had. We all became very much attached to Brother Gay and were sorry to see him leave us. Last Sunday Brother Speight baptized thirty-one into the fellowship of the church. There were three restored. Our church is in good condition and well united for the Master's work. At the close of the meeting last Sunday we raised a large amount for missions, thus closing up our Associational year, looking forward to the coming of the Association, which meets at Hebron in three weeks."

....It is beautiful to see how quickly and whole-heartedly the Bishop of the Wilmington First church, has entered into all our denominational work. Though he has been in this State less than two years he manifests as deep interest in Baptist affairs in North Carolina as if he had lived here all his life. The remarkable advance made by his church—a hundred added, and the contributions more than doubled—is a tribute to his superb leadership.

....Bro. W. B. Waff, of Reynoldson, writes: "I want to tell you briefly about my meetings. I have had very precious meetings with three of my churches. At Ballard's Bridge Bro. J. T. Riddick, of Norfolk, helped me. Twenty-five baptised and one restored. At Great Fork, Va., Bro. W. V. Savage, of Churchland, aided me. Twenty-one baptised and two restored. At Reynoldson, Bro. J. W. Guy, of Dendron, Va., did the preaching. Eighteen baptised and four restored. These brethren preached the blessed old gospel faithfully and to the great delight of the people. The churches seemed to be much revived and edified."

....Dr. J. A. Speight, who writes for us all too seldom, sends the following cheering note: "What a weekly feast you serve to your thousands of readers and how we do enjoy this gracious spiritual and intellectual repast. Great meetings have characterized this Chowan section during this revival season. At Meherrin, the mother of this army of fine churches, the pastor did all the preaching and eighteen were baptized. Nearly every meeting all the year additions have come into the fold. At Winton I preached the first week at our mission at Tunis where Rev. T. T. Speight, D. D., with Rev. Mr. Adams, helped me, and valiant help it was. Rev. M. A. Adams has just taken charge of the Chowan church, and yet incidentally he has taken charge of us all; what a royal fellow-worker; what a princely preacher, and that, too, here in a very nest of princely preachers. I baptized eighteen. Ross' church is where Dr. T. T. Speight preaches to a vast army of folks. I helped him in a meeting here, and what a tender blessed meeting it was with seventy-four baptized—no one but Tom Speight could manage this great church. West Chowan Association comes next."

Wipe Out the Debt.

Some reasons why we should have no debt on State Missions:

(1) Gratitude to God demands that we should pay our obligations to State Missions. He has given us good crops, good prices and unprecedented prosperity. Passing through a cotton section of North Carolina last week, I noticed acres of cotton "white to the harvest." There was a great call for laborers to gather this harvest. My thought turned to that richer harvest field in North Carolina and the imperative need for many more laborers. Do we pray the Lord of the harvest, as He has instructed us to do, to send forth laborers into His harvest? If so, we should, so far as possible, bring an answer to our prayers by giving the means for the support of these laborers. The opportunity for immediate and permanent results in the work of State Missions was never so great as it is to-day. There are many points at which strong churches might be built up in a comparatively short time, if the Board only had the means to enter these inviting fields. Let us "honor the Lord with our substance" by lifting the debt on State Missions!

(2) A debt would seriously affect the coming Convention. The Associations began listlessly, but they have warmed up and from about the middle of September until now the meetings have been the best I have ever attended. The brethern are enthusiastic and "forward," is the watchword. Many earnest hearts are hoping and praying that the crowning meeting of all may be the Convention in Raleigh. Many things conspire to make this the greatest meeting in our history. If we can report no debt it will add much to the interest and enthusiasm of the Convention.

(3) The missionaries are in sore need of the small salaries promised them. Heretofore we carried a note in bank and if there was a debt, the bank carried it; but as that note was taken up, if there is a debt this year it must fall on the hard-worked, self-sacrificing men who have been on the picket lines fighting the battles of the Lord. As the year nears its close, many of these men watch the receipts to State Missions with anxious hearts. Food and clothing for their children must be provided out of the small salaries which they receive.

The State is stirred because of the debt now hanging over our Orphanage and the brethren are rallying toward that beloved institution as it deserves. We trust every dollar of the debt on the Orphange will be paid but if it should not be, not a child will go hungry on that account. If, however, there is a debt on State Missions, many of our missionaries and their families will suffer hardships. Read in another column the sacrifices that some of these men are making.

Let us determine for the glory of God for the advancement of His cause and for the sake of His needy and deserving servants—the missionaries—to pay the last dollar of debt by the first of December.

LIVINGSTON JOHNSON.

Pilot Mountain.

The next Union Meeting of the Pilot Mountain Association will be held with the church at Kernersville, beginning on Friday before the fifth Sunday in October. The introductory sermon will be preached by J. E. Smith, of Mount Airy. Alternate, W. A. Brewer.

Program.

(1.) Our Mission work in the Association—the need and importance of. Led by the Executive Committee.

(2.) Should not our people be taught to strive after holy living? C. C. Haymore, D. F. King, J. B. Johnson.

(3.) How can we increase the spirit of giving among our people? P. Oliver, B. K. Mason, T. M. Baker.

(4.) What are the duties of a church member to his church and pastor. R. M. Loftis, J. L. Lane, R. W. Crews.

(5.) What are the Scriptural and practical evidences of Christianity? W. W. Wilson, C. W. Glidewell, F. N. Day, J. O. Smith. J. T. Jenkins, and W. W. Wilson will preach on Sunday. All members of the Executive Committee are urged to be present to arrange for the Mission work of next year.

W. A. BREWER,
A. L. BETTS,
Committee.

Central Association.

We attended the session of the Central Association one day—Wednesday. It rained all day. But the delegates had all come—every church represented—the day before; and so we had a house full of men and women.

It was an excellent session of the body. There are three things that make an excellent Baptist meeting. (1) Hospitality. Baptists may fall short in other things, but not in hospitality. We were all elegantly entertained by the Harris Chapel people. (2) Good speaking. On this occasion Dr. Tyree, Dr. Poteat, Dr. Cullom and M. L. Kesler were the speakers. Brother Kesler's speech was surpassingly fine. As he spoke the institution ceased to be in our thought and we thought of the Orphanage as we should—and men and women saving children, in body and soul, who but for them might not be saved. The Association responded to his speech with a 40 per cent advance in pledges. In respect to the third point of a successful meeting, the Central was once lame, but now she is strong. She is doing good work.

The year's progress has been substantial. Some of us were alarmed because there has been a gain in mission contributions and a loss in baptisms. Brother Tyree spoke of this as humbling. Brother Betts pleaded for reconsecration. And we all prayed with Brother Cullom though none of us sang with Brother Betts.

Professor Charles E. Brewer is the man of the Association. He leads on his merits—he is doing the work and the brethren naturally rally to him. To him is largely due the new working, confident, aggressive spirit of the body.

Mecklenburg and Cabarrus Union.

Convenes with Independence Hill Church at Cropt Friday before the fifth Sunday in October.

Introductory sermon at 12 o'clock.

1 o'clock p. m., Organization.

First Query—Are Union Meetings Conducive to the Growth of the Churches of This Association? If so How May the Co-operation of the Churches be Secured? Discussion led by L. R. Pruett, with talks by each delegate.

Saturday, 10 a. m., Devotional Meeting.

10.30 a. m., Associational and State Missions as per Our Association—(a) Destitute Territory; (b) Possible Mission Points; (c) Consolidation of Existing Churches Into Fields! (d) An Associational Missionary. J. D. Adams, R. H. Herring and the missionaries present.

11.45 a. m., Address—Foreign Missions and Fields of Southern Baptist Convention During Decade 1895 to 1905. C. T. Willingham.

Refreshments and Recreation.

1.30 p. m., Should the Baptists Make Any Public Declaration as to Prohibition? S. F. Conrad, J. F. Davis.

2.00 p. m., Is There Need of Our Distinctive Doctrines Being Preached With More Emphasis? D. M. Austin, J. M. Bridgers.

2.40 p. m., How May Church Houses be Built at Mission Points? W. T. Talbirt A. W. Wilcox.

3.00 p, m., Reports and Miscellaneous business.

Sermon at Night. C. T. Willingham.

Sunday, 11 a. m., Sermon.

1.30 p. m.—Sermon.

C. M. MURCHISON,
For Committee.

The Union Association.

The fifty-first session of the Union Association met with the historic Meadow Branch Church at Wingate on the fifth of October. M. D. L. Preslar preached the introductory sermon. Subject: "Strengthen the stakes and lengthen the cords." Truly this seemed to be the animating spirit of the Association throughout the session.

The following officers were re-elected: Rev. W. F. Watson, moderator, R. F. Beasley clerk, and F. B. Ashcraft treasurer. These brethren have served the Association for a number of years in a most efficient manner. All the churches of the Association were well represented and the attendance was excellent during the entire session.

Dr. Vann was here from the Baptist University at Raleigh and Dr. Sikes from Wake Forest College. The Orphanage was represented by Bro. A. Johnson and the North Carolina Baptist by S. F. Conrad. Secretary Johnson ably held up the cause of State Missions. All these brethren spoke on their respective objects and joined freely in the various discussions in the Association.

Rev. L. Johnson preached Thursday evening and Rev. C. H. Martin, of the Pee Dee Association, on Friday evening. Sunday morning at 10 o'clock Dr. Sikes gave an interesting and instructive lecture on Baptist History in North Carolina. At 11 o'clock Dr. Vann preached in the church, and on account of the immense number present. Rev. A. Marsh preached in the Wingate School building. Dr. Vann was with the Association Friday, Saturday and Sunday, and greatly endeared himself to our people.

Eastern Union.

The next session of the Union Meeting of the Eastern Association will convene with the Rose Hill Baptist Church on Friday before the fifth Sunday in October, 1905.

Program.

Friday, 11.00 a. m.—Introductory sermon by Elder J. M. Alderman.

1. The present condition and means of developing the spiritual life of the churches, by Elder C. M. Rock.

2. Destitution in the Eastern Association, by Elder J. H. Booth.

3. Who is responsible for the failure of the churches to do their duty toward missions? Thad. Jones.

4. Can Baptists afford to neglect to preach their distinctive doctrines for fear of becoming unpopular? Elder J. T. Albritton.

5. The church's attitude toward Christian education, by C. M. Beach.

T. L. BROWN,
For Committee.

Central Union.

The next session of the Central Union will be held with Hickory Grove Church, October 28th and 29th.

11 a. m., Introductory sermon by Rev. William Brissen.

One hour for refreshments and dinner.

1 p. m., Music. Calling for letter and enrolling messengers and other miscellaneous business.

Query 1. Do we as Christians exhibit as much brotherly love towards one another as we ought? Speakers, Revs. W. L. Brissen, H. B. Humphry and F. S. Averitte.

2. Do we discharge our duty towards the heathen as we become enlightened? Speakers, Revs. A. J. Freeman, Allen Johnson and William Brissen.

3. Are our churches growing spiritually? If so, what is the proof? Speakers, Revs. R. M. Hilburn, Snowden Hester and Charles Pait, Sr.

O. M. JONES,
For Committee.

Scuppernong Union.

The next session of the Scuppernong Union meeting will meet with the North Mattamuskeet Baptist Church at Fairfield Hyde County.

Introductional sermon preached by Rev. Duncan McLeod; Mission sermon preached by Rev. N. P. Stallings.

Queries to be Discussed.

No. 1. What constitutes a negligent church member and what should be done with such? Led by Bro. R. W. Lucas.

2. What does the Bible teach as regards to the excommunication of a member of the Missionary Baptist Church? Duncan McLeod, leader.

3. What is the evil of Sunday excursions? N. P. Stallings, leader.

Committee to report at next session. Queries: Prof. B. F. Hassell, Chas. Bateman and N. R. Stallings.

Sunday Schools, Spencer Chaplain, Steven Brickhouse and B. F. Hassell.

Missions, D. McLeod, J. A. Shaw, and Ellis Knowls.

Time of meeting, Saturday before the fifth Sunday in October, 1905.

W. E. BATEMAN.

Flat River Union.

At Bethel Church, October 29, 1905.

Subject 1. How may we enlist the whole church in Sunday-school work? Speakers, Profs. B. D. Thomas and N. C. Newbold.

2. What place should woman's work occupy in the church? Speakers, Rev. G. T. Watkins, A. J. Crutchfield.

Afternoon.

3. How to develop the individual member in missions. Speakers, Rev. P. H. Fontaine, R. H. Jones.

4. The secret of power with God. Speakers, J. H. Gordon, Ruffin Woodys.

Mt. Zion Church. Speakers, Revs. R. H. Marsh, J. C. Howard.

Knotts Grove Church. Rev. J. A. Stradley, H. M. Shaw, Rev. J. R. Pace.

Creedmoor Church. Revs. E. R. Harris, Rev. E. G. Usry.

The above subjects for all the meetings.

A. C. PARHAM,
J. H. LONG,
THOS. H. STREET,
Committee.

The Piedmont

Union Meeting will be held at Proximity October 27, 1905, at 7.30 p. m. The introductory sermon will be preached by Bro. F. H. Jones, after which the Union will organize for the year 1906.

Program.

(1.) The condition of our Association as a field for State and Home Work, led by Drs. Henry W. Battle and J. B. Richardson.

(2.) The work of Missions for the year that began November 1, 1904—its successes and failures. Brethren J. M. Hilliard, Thos. Carrick, C. C. Haymore and W. H. Strickland.

(3.) What construction shall we give the Carrick-Newton Resolutions of 1902 as to the Associational and State work. F. H. Jones, J. M. Burton, J. W. Fogleman, H. G. Collins.

(4.) What recommendations are made regarding our Missions and Missionaries for the year beginning November 1, 1905?

1. As to getting contributions.
2. As to fields to be occupied.
3. As to Missionaries to be commissioned.

This discussion to be general and the vote to be taken on these recommendations to be final.

Saturday Night.

Home Missions. The field and its occupancy. Sermon by W. R. Bradshaw to be followed by Dr. Battle, C. C. Haymore and Fred N. Day.

Sunday-school, led by Bro. H. G. Collins.

Sunday Afternoon.

Foreign Missions. Sermon, J. M. Hilliard.

Sunday Night.

Sermon, Fred N. Day.

Sandy Creek Union.

The fifth Sunday meeting of the Sandy Creek Association will be held with the church at Tyson Creek, beginning Friday, October 27, 1905.

Delegates or visitors coming by rail will be met at Bear Creek if they will write to L. Moon, B. B. Philips, or Lonnie McCanus at Harpers Cross Roads, N. C.

Program.

12 o'clock, Friday, Bro. L. R. Dixon is to preach the sermon; 2.30 begins the discussion of the following quiries:

(1.) How shall we secure a better attendance of delegates, deacons and Sunday-school teachers? W. H. Tylor, D. L. Webster and W. T. Hurst.

(2.) How shall we secure a better attendance of pastors? J. L. Smith, O. T. Edwards and G. J. Dowell.

(3.) How can we get all our members to contribute to Missions? L. R. Dixon, R. P. Johnson and E. Y. Pool.

(4.) Is there a growing indifference to public worship? If so, what are the causes? State some remedies. S. W. Fuquay, J. W. Dixon and W. H. H. Lawhorn.

(5.) Can a church prosper without a Sunday-school or prayer-meeting? G. W. Harmon, R. B. Linberry and R. H. Dixon.

(6.) Do our Sunday-schools and prayer-meetings accomplish what they should in the spiritual development of the youth? D. R. Sears, P. A. Ferguson and L. Moon.

N. H. SHEPHERD,
For Committee.

Economy is no disgrace. It is much better to live on a little than to outlive much.

PLAN FOR LOANING OR INVESTING LIFE INSURANCE PREMIUMS IN THE COUNTY FROM WHICH THEY ARE RECEIVED.

The strongest life insurance company in North Carolina, and the strongest in the South, if industrial companies are excepted, has proposed to loan or invest as far as practicable its premiums in the county from which they are received. This is right and as it should be, and carries the idea of home patronage to its logical and proper conclusion. The money paid for life insurance should be returned for loan or investment to the locality which has contributed the same. In this way life insurance becomes a factor in building up a community instead of being a drain upon it.

The company which has proposed to adopt this plan in the conduct of its business is the Southern Life and Trust Company of Greensboro, N. C. This company is one of the most solid, substantial and successful financial institutions of the South, studiously avoiding the mad scramble for big business which has discredited so many of the big foreign life insurance companies.

This company has a surplus to its policy-holders of over a quarter of a million dollars, and is the only life insurance company that has proposed to loan or invest its funds in the locality from which they are received.

Dear Sir:—Please ask your wife, daughter or sister to read my free offer—Wise Words to Sufferers. I will mail free of charge this Home Treatment, with full instructions, and history of my own case, to any suffering with womanly weakness. You can cure yourself at home without of aid of any physician. It will cost you nothing to give the treatment a trial. Write to-day. Address,

MRS. J. H. MURRAY, JR.,
Samaria, N. C.

Home Circle.

The Hidden Heart.

The heart-shaped wedge of iron, which was to form part of the new machinery, had been carried away almost red-hot from the furnace—stolen by those opposed to the new invention, and buried in the ground. Search was made at once, but snow had fallen and all trace of the hiding place was lost. But the hot iron warmed the earth above it and melted the snow, and when morning came there was an odd little patch of bare ground that told its own story to observant eyes.

"Did they really suppose they could hide that red-hot heart under snow and have it stay hid?" sneered a foundryman as the wedge was dug out.

And yet so ften we are gravely told of the warm heart hidden under an icy exterior, of the affection, tenderness and general kind-heartedness that never manifest themselves in words or deeds. Forms of expression may varv, but some expression there must be; love cannot exist and throw no warmth round it. The heart that is aglow with tenderness and sympathy for others will send some sign to the surface. If it never does we need not flatter ourself that we are "really warm-hearted under a cold exterior." If the inner warmth does not thaw its way outward, the outer cold freezes its way inward.—Forward.

The Shadow Woman.

Once there was a woman who was a shadow. She was colorless and flat and uninteresting, but she was glad to be a shadow, because she was His shadow.

He paid very little attention to his shadow. When he first noticed her he was quite interested, and made experiments to verify her attachment to him, such as trying to get away from her, stamping on her, making extravagant gestures for her to follow, and the like. But when he had satisfied himself that she could not be other than constant to him, he ceased to notice her at all.

Sometimes on his way home at sunset he would glance at her and wonder why she never seemed to exist in the middle of the day. Sometimes, in the moonlight, after the work and pleasure of the day, he would feel the company of her familiar presence, or in the firelight he would smile at her fantastic evolutions with something of his old-time interest. For it was by firelight that the shadow was in her glory. When he sat down to rest before the blazing logs she would dance for joy, throwing out all the fascinations of her nature in quaint shapes and rhythms, waving, bending, flickering, till he covered the fire and she slipped upstairs after him by the pale candlelight.

In public, of course, no one noticed the shadow. She was contented that she was his, and he was used to the fact that she would always be there, and society is not lighted with reference to bringing out shadows.

Finally there came a last time for going upstairs behind him. He went up weakly, like an old man, and, as as he spied his shadow trembling behind him, he stopped to wonder what would become of her when he was gone. But it was as he foresaw. When he was carried downstairs, long and still, his shadow followed, long and still, behind him.—From the Atlantic.

China's Empress Dowager.

As we arrived at 10.15, we were in the throne room a few moments before their majesties appeared. Their entrance was so simply made, so unobstrusive, that the first I knew of it, noticing a sudden lull, I looked around and saw a charming little lady, with a brilliant smile, greeting Mrs. Conger very cordially. One of the ladies, Yu-Keng, whispered, "Her Majesty;" but even after this it seemed almost impossible for me to realize that this kindly-looking lady, so remarkably youthful in appearance, with so winning a smile, could be the so-called cruel, implacable tyrant, the redoubtable "old" Empress Dowager, whose name had been on the lips of the world since 1900. A young man, almost boyish in appearance, entered the throne room with her: this was the Son of Heaven, the Emperor of China.

After greeting Mrs. Conger, the Emperor Dowager looked toward me, and I advanced with a reverence. She met me half-way and extended her hand with another brilliant smile, which quite won me, and I spontaneously raised her dainty fingers to my lips. This was not in the protocol program. It was an involuntary and surprised tribute on my part to her unexpected charm. She then turned and, with graceful gesture, extended her hand toward the Emperor and murmured, "The Emperor," and watched me closely while I made his Majesty the formal reverence. He acknowledged the saluation by a slight bow and a stereotyped smile, but I felt that he, too, was closely scrutinizing me as his shrewd glance swept my person. . . . .

At this second sitting I looked at the Empress Dowager critically. I feared that the agreeable impression of her and of her personal appearance that I had formed the day before had probably been too hasty, the result of the unusual glamour in which I had begun the portrait. I thought perhaps the Oriental environment had dazzled me and prevented me seeing the Empress Dowager as she really was, and I looked forward to a disillusion. As she sat there upon the throne, before she was quite ready for me to begin, before she had transfixed me with her penetrating glance, before she knew I was looking at her, I scanned her person and face with all the penetration I could bring to bear, and this is what I saw:

A perfectly proportioned figure, with head well set upon her shoulders and a fine presence; really beautiful hands, daintily small and high-bred in shape; a symmetrical, well-formed head, with a good development above the rather large ears; jet-black hair, smoothly parted over a fine, broad brow; delicate, well-arched eyebrows; brilliant black eyes, set perpectly straight in the head; a high nose of the type the Chinese call "noble," broad between the eyes and on a line with the forehead; an upper lip of great firmness; a rather large but beautiful mouth, with mobile red lips, which, when parted over her firm white teeth, gave her smile a rare charm; a strong chin, but not of exaggerated firmness, and with no marks of obstinacy. Had I not known she was nearing her sixty-ninth year I should have thought her a well-preserved woman of forty. Being a widow, she used no cosmetics. Her face had the natural glow of health, and one could see that exquisite care and attention were bestowed upon everything concerning her toilet. Personal neatness and an excellent taste in the choice of becoming colors and ornaments enhanced this wonderfully youthful appearance, and a look of keen interest in her surroundings and remarkable intelligence crowned all these physical qualities and made an unusually attractive personality.—From Katharine A. Carl's "With the Empress Dowager," in the October Century.

The Child Asleep.

Writing on "The Rights of the Child," in the October Delineator, Dr. Grace P. Murray has some remarks of particular interest for young mothers. "It is difficult to keep mothers and nurses from the old custom of rocking the child to sleep," she says, but children and mothers alike should be emancipated from such bondage. When the time for sleeping has arrived the child should be put in its cradle or crib and left to woo sleep on his own account. Sceptics, who have never trained the child after this manner, may say that it is easier said than done. Not if you will begin with the child from the very first. The child is so much happier and sleeps better. The child should be kept awake to finish his meal comfortably, and the bottle should be then removed. The artificial nipple or "pacifier," which is often used to put the child to sleep, should not be put in the child's mouth for any reason whatever. Besides its uncleanliness, it may make the mouth sore and distort it; and it causes an excessive flow of saliva. Children sleep better if the room is darkened to some extent. It is a good plan to have a dim light burning at night, so one can see to move about without having to make a light, for that disturbs a child in its sleep. Children should often be visited during their sleeping hours to make sure there is nothing the matter with them. Of course, children rest better if all is tranquil and quiet about them, but they should not become accustomed to too much quiet in the household, so that they awaken at the slightest disturbance. Do not permit the baby to be educated into habits and ways in regard to his sleeping and nap-taking which will make him a little tyrant in the family.

CAME NEAR DYING

From an Awful Skin Humour. Scratched Till Blood Ran. Wasted to Skeleton.

CURED BY CUTICURA

One Application Soothed Him to Sleep. Cure Speedy and Permanent.

"When my little boy was three months old his head broke out with a rash, which was very itchy and ran considerable watery fluid. We tried everything we could, but he got worse all the time till it spread to his arms, legs, and then to his entire body, and he came near dying. It itched so he would scratch till the blood ran, and a thin yellowish stuff would be all over his pillow in the morning. I had to put mittens on his hands to keep him from tearing his skin. He got so weak he took fainting spells and we would think him dying. He was almost a skeleton and his little hands were thin like claws.

"He was bad about eight months when we tried Cuticura. I had not laid him down in his cradle in the daytime for a long time. He had got so that he just slept in our arms all the time.

INSTANT RELIEF

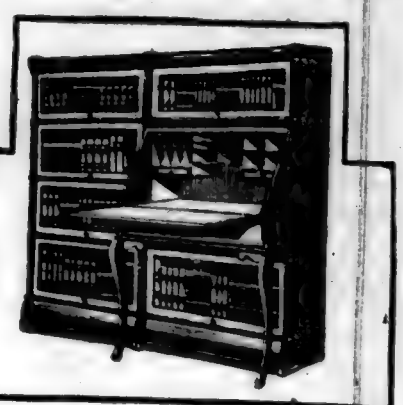
"I washed him with Cuticura Soap and put on one application of Cuticura Ointment and he was so soothed that I put him in the cradle. You don't know how glad I felt when he felt better. It took one box of Cuticura Ointment, pretty near one cake of Cuticura Soap, and about half a bottle of Cuticura Resolvent, to cure. I think he would have died only for the Cuticura."

MRS. M. C. MAITLAND, Jasper, Ont.

No return in 14 years: Mrs. Maitland writes, under date of Feb. 24, 1903: "It affords me pleasure to inform you that it is fourteen years since my boy was cured of the terrible skin disease. He has been permanently cured and is hearty and strong."

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors.

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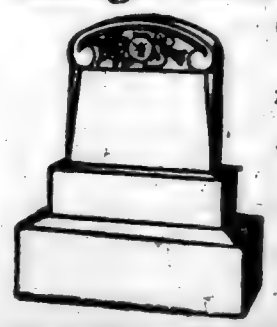
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Young People's Page

The Cost of a Boy.

WRITTEN BY A BOY.

I read the other day that it cost nearly a thousand pounds to bring up a London boy and educate him and dress him well. I said to myself: "That is because everything in the city has to be bought and living is high." But I began to study the thing and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears and the school books he must have, the doctor's bills which have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least a hundred dollars a year. If a boy is given to breaking things, kicking the toes out of his boots, and so on, he costs more than that; so by the time I am twenty-one and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my food and made my clothes and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead and father had to pay for all that, it would cost another hundred dollars a year more, and that's two thousand dollars' worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that? These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for him to play ball, go swimming or hang around town all the time, when maybe his father's potatoes are not dug or the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents when he has left home and neglect even to write them letters, or to think of their comfort or happiness?

I remember a bright young man's saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whiskey decanters of ourselves they will be poor, indeed; but if we make good citizens and substantial men and women, they will feel as though they had good pay for bringing us up."

Boys, what are you worth to your parents?—Children's Friend.

A Practical Test.

Dom Pedro, the last emperor of Brazil, was a man of practical turn of mind, as the following story told of him by a Spanish newspaper will illustrate:

He once gave an audience to a young engineer who came to show him a new appliance for stopping railway engines. The emperor was pleased with the idea, but wished to put it to a practical test.

"Day after to-morrow," he said, "have your engine ready. We will have it coupled to my saloon carriage, and it will start. When going at full speed I will give the signal to stop, and then we shall see how your invention works."

At the appointed time all was in readiness. The emperor entered his carriage, and the young inventor mounted his engine, and on they sped for several miles as fast as they could go. There came no signal and the engineer began to fear that the emperor had fallen asleep. Suddenly the engine came to a sharp curve around the edge of a cliff, when, to his horror, on the track directly ahead of them the engineer saw a huge boulder.

He had just sufficient presence of mind to turn the crank of his brake and pull the engine up within two yards of the fatal block.

Here the emperor put his head out of the car window and demanded to know the cause of the sudden stoppage. The engineer pointed to the rock, and, much to his surprise, Dom Pedro began to laugh.

"Push it to one side and go on," he said.

The engineer obeyed, and, kicking the stone, was still further astonished to see it crumble to dust before him.

It was nothing more or less than a block of starch which the emperor had had placed on the rails the night before. It served its intended purpose well.—Our Young Folks.

A Sweetbrier Life.

Outside, a summer rain, soft but steady, was dripping from the eaves. Inside, the group had been talking and reading and doing fancywork in the desultory fashion of people shut in by a rainy night. Presently one opened the pizaza door a moment and a wave of the fragrance of wet, green, growing things filled the room. The one at the door turned, her face full of delight.

"Do you smell the sweetbrier down by the gate?" she cried. "Did you ever know anything so exquisite? It's lovely always, but never so lovely as in the rain."

One of the others—a young girl—looked up impulsively.

"It makes me think of Aunt Elizabeth," she said.

"Why Aunt Elizabeth?" some one else asked.

The girl flushed; it was never easy for her to tell her thoughts to anyone, but she was too brave to retreat.

"Why, you see," she explained slowly, "there are ever so many roses that are beautifully fragrant—the roses themselves I mean, but I don't know any other whose leaves are sweet. That's why it makes me think of Aunt Elizabeth, because everything she does—not the big or happy things, but all the common, everyday duties, seem to have something beautiful about them, something that she gives them from the spirit that is in her, and that goes out into everything she says or does. I'm afraid I'm not explaining it very well, but I don't know how to any better."

An older woman smiled down into the girl's face. "Yes, dear," she answered gently, "we understand."—Selected.

Intelligent Trees.

In the southwestern part of Mexico, near the edge of the table land which stretches from Mexico to the Sierra Madre Mountains, the traveler witnesses frequent changes of vegetation as she ascends and descends the broken plain, from the hardy woods of northern latitude to the more luxuriant tropical growths. Man odd shapes are displayed, and many strange methods of life. But among them all there are few more interesting than the wild fig tree. They show much apparent intelligence in their mode of growth and their readiness to meet emergencies, says Mr. E. W. Nelson in the National Geographic Magazine, that it is difficult not to credit them with powers of volition.

In the tropics there is a constant struggle for life among the plants. Seedlings on the ground have a hard time to reach an age of comparative safety. Some of the wild figs appear to have learned this fact, and provide a fruit which is eagerly sought by birds. Some of the seeds are thus carried to the tree-tops, and find lodgment in the axils of palm frond, high in air.

"There, sheltered from danger the seed takes root, and is nourished by the little accumulation of dust and vegetable matter. It sends forth an aerial root, which creeps down the palm, and sometimes coils about the trunk on its way. After the descending rootlet has secured itself in the ground, a branch, bearing a few leaves, springs from the seed in the palm top, and a vigorous growth begins. Then the fig gradually enlarges and encloses the supporting palm trunk, until it is completely shut in the heart of its foster child and eventually strangled. But the fig, which, had it seeded in the ground, must have died before it reached the sunlight and pure air, is left towering above its neighbors, a sturdy and healthy tree."—Selected.

Fellow Countrymen.

An English actor tells a story of an Irishman named Flanagan, who had been out of work for some time, and at length applied to a circus proprietor for a position.

There were no regular places open, but the manager looked Flanagan over and said:

"Our largest lion died last week, but we kept his skin, and if you like to get into it, and be shown as a lion, you can have the job."

Flanagan agreed. At the first show the proprietor stepped into the cage and said: "Ladies and Gentlemen: To prove the docility of this roaring lion, I shall order him into the cage with a ferocious tiger."

Flanagan hung back, but the circus proprietor prodded him with a sword and threatened to run him through, and the "lion" was driven into the same cage with the tiger. There he backed into a corner and cried, "Sphare me!"

Then the ferocious tiger jumped to his feet and answered, "Ye needn't be afraid of me. I'm an Irishman meself!"—Western Recorder.

The Clock's Hands.

"Come, hurry!" said the second hand of a clock to the minute hand. "You'll never get around in time if you don't. See how fast I'm going," continued the fussy little monitor as it fretted around on its pivot.

"Come, hurry up!" said the minute hand to the hour hand, utterly oblivious of being addressed by the second hand. "If you don't be quick, you'll never be in at the strike of one."

"Well, that's just what our young friend has been saying to you."

At this point the clock pealed forth the hour, as the hour hand continued: "You see, we're on time; not one of us behind. You take my advice to do your own work in your own way, and let others alone."—Exchange.

Four Rules for Smokers.

Never smoke before a meal, as tobacco is hurtful on an empty stomach.

Never smoke after a meal, because tobacco produces indigestion.

Never smoke out of doors, because you become a public nuisance.

Never smoke indoors, because you become a nuisance to your family.—Crusader Monthly.

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NORTH CAROLINA AND THE PRESIDENT.

In no other State was the President of the United States so bitterly denounced and abused as he was in North Carolina during the campaign one year ago. Even after the campaign, when it was proposed that he visit the South many newspapers assailed the very idea. But now the President is on the way. Our towns and cities are begging him to stay with them not two, but fifteen minutes; and the whole Commonwealth is out to greet him.

This does not mean that the State has gone or will go Republican. Nor does it mean that the State would vote for Roosevelt. It does not mean that our leading politicians would denounce him any the less in another campaign. It does not mean that we are one whit more tolerant of the Booker Washington affair than we were when it occurred.

But it does mean that North Carolina can discriminate. She holds to her position, but she admires a great man. She abhors the President's race policy, so far as the Booker Washington lunch reflects it; but she believes in the honesty of the President and admires the independence of his spirit. She does not share the venomous sentiments that political leaders spread abroad in North Carolina a year ago; she has learned better than that; but she realizes that while she is greeting the President with enthusiasm as spontaneous and as pervasive as if he were of the South, that this is because he is President and because he is discharging his duties well.

North Carolina shares more of the National spirit than she thinks. It is abroad this week, and it is good to see. She is giving herself heartily to the welcome of a President between whom and herself there is a great gulf fixed, because he is the chief man of the Nation, and as such is doing well before his people and the nations of the earth.

ORGANIZED LABOR.

In our editorial of last week we took the position that the closed shop policy of organized labor is false and will prove fatal to that cause unless abandoned. We have since been informed that the Brotherhood of Locomotive Engineers does not espouse this policy, but will work with other engineers. The Brotherhood is the strongest and most intelligent and most successful labor organization in the world. We should think that its example would appeal to all the other labor crafts and callings.

We are also informed that the Brotherhood is not disposed to join in sympathetic strikes, which we also regard as sound policy.

In the editorial in question we said that a laborer had the right to say how many hours he would work for so much money, just as one can fix the price of anything else that he owns. But we did not discuss the merits of the question, Do eight hours constitute a day's work?

Obviously the answer depends on the sort of labor. Eight hours might be too much in certain occupations, and by no means enough in others. The following, however, from a current magazine throws interesting light on the subject:

". . . . . Tests were made, upon the declaration of twenty-four manufacturers that the eight-hour day would hurt the economy and raise the cost of production. The two great sister ships, the Louisiana and the Connecticut, were chosen for the experiment. The former should be built on a private wharf at ten hours a day, the latter on the dockyard of the Government at the eight-hour limit. After 528 days, 54.5 per cent of the hull of the Louisiana work was accomplished, while the Connecticut showed 53.59 per cent after 570 days. The material wrought in the Louisiana shop weighed 12,216,154 pounds, and the aggregate working time amounted to 2,413,888 hours. The corresponding figures for the Connecticut work were 11,391,040 and 1,808,240. During the ten-hour day, 50,608 pounds were consequently wrought in one day, and almost just as much, or 50,396 pounds, under the eight-hour limit."

Certainly if it turns out that workingmen will do as much in eight hours as in ten, there will be a general assent to their demand for an eight-hour day.

GOOD TIMES AND HARD TIMES.

The following from The Manufacturers' Record is every word true:

"All North Carolina is enjoying prosperity without a precedent. This truth he who runs may read. Take any city, town or village you may land in, and the evidences of this fact seen there by yourself will receive confirmation from anyone with whom you talk regarding every other section of the State. If you travel in the State during the daytime, what of universal development you have seen will prepare you for the unvarying tales of progress you will hear as to conditions in every place. Not only does this apply to the always active region called the Piedmont section, but exceptions can hardly be made in the case of any part of the State, and no matter where you go, all the way 'from Currituck to Cherokee,' you will find town building, water-power development, industrial expansion and railroad improvement on a scale greater than the State has ever known, and comparable with the greatest activity seen anywhere in the land to-day. It is due an energetic people to say that hardly anywhere in the South is there to be found more widespread activity or a State in the development of which the people native to the place are bearing a more conspicuous part.—Editorial Correspondence Manufacturers' Record, Baltimore, Md., September 14, 1905."

North Carolina is prosperous. The question is, Will your prosperity be used to your harm or to your good?

If you close hard upon your money, refusing to give liberally, making money master instead of servant, making God of less interest to you than money, you will rue the day when there was prosperity.

We are in favor of commercial development. That sort of commercialism is much to be desired. But commercial development at the price of your spirit's progress is too dear to be afforded.

Again, now is the time of good times. But Hard Times will yet have his inning.

One should save. It is all right to save. Lay up treasures on earth; lay not up riches on earth. These are the words of the Master. But there is a difference between treasures or riches and a provision against poverty. The Master did not mean that we should be prodigal and careless.

But, on the other hand, saving all is meanness. We should use our prosperity generously and wisely. Don't be skimpy! Don't be skimpy with your wife. Get her something prettier than she has had. Let her into your prosperity. And so with all your home. Books, music, ornaments—they go a long way to make life noble and sweet.

Use your prosperity wisely. Save; and yet be more generous than you have been—with God, with your church and pastor, with all your home. And so make your prosperity a genuine blessing.

THE CRITICAL STAGE IN LOCAL OPTION.

The second election will be recognized as the critical stage in temperance reform by local option. It may have been easy to carry the first election. For that very reason it will be difficult to carry the second election: over-confidence will be a menace. But over-confidence is the least of our dangers in the second election. We are apt to lose the floating support—the men of no convictions who rush aimlessly from one side to another. Then, too, prohibition may not have proved to be all that some expected—because they expected too much. And there are others who will not work in a second election as earnestly as in the first.

It is in the second election, therefore, that our temperance cause suffers its greatest losses. It is the strategic point—discouraging for years to come either the one side or the other. It is of the greatest importance, therefore.

We have had two second elections in North Carolina this fall—winning one by a close vote and losing the other. Another has been called and another is likely. We are writing to warn the friends of temperance everywhere to prepare for these elections. They will come wherever we have won, and they will call for magnificent work. Let us not be caught napping.

A General Assembly is to be elected next year, and the way these second elections shall go that General Assembly will be inclined to go. Indeed all depends upon these elections—even the prospect of State Prohibition.

So far then from slackening our efforts, let us every one redouble his earnestness in this great work.

BOOK REVIEW.

The Daughter's Danger.—By Mrs. Emma F. A. Drake, M. D., 25 cents, net. The Vir Publishing Company, Philadelphia.

Mothers who would have their daughters preserved from the temptations which lurk in the path of their unsuspecting victims would do well to read this pamphlet by Mrs. Emma F. A. Drake, M. D., which warns innocent and unsuspecting young women of dangers to which all young women are exposed.

The Passion for Souls. By J. H. Jowett. Fleming H. Revell Co. Price 50 cents.

We have found this book unusually stimulating. Mr. Jowett is one of the most notable of living British ministers. He here gives us eight sermons for Christian workers, particularly ministers. They do not tell one how to preach; but they do better—they are fine examples of preaching at its best. Their content is, we say, most stimulating. The first sermon on "The Disciple's Theme" will make any minister esteem his calling under any circumstances above that of any other calling; and the next sermon, "The Disciple's Sacrifice," is one of the most moving messages that we have had in a time. And so on through the eight—The Disciple's Tenderness, The Disciple's Companion, The Disciple's Rest, etc., etc.,—we find messages that every minister can appreciate.

A NEGLECTED DUTY.

A church ought never to send a pastor into the water to baptize candidates unless some one can tell him the condition of the water, and point out to him a suitable place for baptizing.

At the close of a delightful meeting, pastor, people and candidates gathered at a stream to baptize. No one could tell the pastor the condition of the water. He went in, and went up and down and around searching in vain for a suitable place. The water was too shallow or too deep. The bottom was covered with large round rocks and sand bars. The candidates were stumbling and half-way falling over the rocks. It was impossible to perform the ordinance with becoming solemnity.

Brethren of country churches, let me beg you always to go beforehand and see that the water is in proper condition; and save your pastor from mortification of feelings, and the beautiful, solemn ordinance of immersion from being brought into reproach.

PASTOR.

North Carolina anywhere to the front! Here is Walter Johnson, of Louisiana, with an article in the Baptist Chronicle, on the mosquito—the pest that brought that State the yellow fever. He makes this capital point: "'Ah!' but you say, 'cards and bars and balls are all right in themselves.' Yes; that's granted for the moment. And so is Mrs. Mosquito all right within herself, if she has not been in touch with malaria. Ha! when a mosquito begins to sing around you, how do you know that she has not come right straight from a case of it, if you are in the midst of an epidemic of it? Sin is a false attitude toward God, confederacy with the forces of moral death, a state of lawlessness. Malaria is an unsafe relation with the forces of physical death, a state of dying—like sin, notice it!—a state. The mosquito, harmless in herself, but for a momentary smart, brings me into contact with the yellow fever and that kills me. So these little deeds, harmless amusements, innocent pastime, bring me into poisoning contact with moral anarchy."

The International B. Y. P. U. A. being in distress and in a fair way to go under, the Christian Index suggests that Southern Baptists commit their B. Y. P. U. work to our Sunday-school Board, Nashville, which is already providing a quarterly for the young people's work. We take it our local unions will continue to get their literature where they wish. The question is, What shall be done about the general meeting? Shall we have one? We shall have local meetings wherever they may be made successful.

PASTOR THOMAS' POSITION ON THE SUNDAY SCHOOL WORK.

You say that I "propose a resolution after the matter has been canvassed." You never were more mistaken. I never said anything of the kind, nor thought of such a thing. The record of twenty-two years as a member of the convention shows no resolutions by Brother Thomas, and only two speeches. And be assured that I am too much of a Sunday-school worker to throw a straw in the way of Sunday-school progress. The matter has dragged too slowly for me, and if my little paragraph shall act as dynamite to blow up a quarry of enthusiasm on the Sunday-school work, I shall be glad, indeed.

When the question comes as to the good of Sunday-schools, Chas. A. G. Thomas will fall a great deal heavier on the side of Sunday-schools than either "Will Bailey" or "Hight Moore," and when he falls they'll move from under. I have no resolution to propose, even if "Will Bailey" said so; neither am I playing the role of critic, but as a Sunday-school worker I do want to see more enthusiasm in this work, and if the secretary is a necessity, then give him a hearty support and not require him to dun the Sunday-schools for his own salary. The Sunday-schools ought to support him and not allow a third of his salary to come out of State Mission funds. It is certainly time that we were getting down to an independent and substantial basis for Sunday-school work in this State. As a department of State Missions it is overshadowed by the larger work. It cannot reach the importance which it deserves tacked on to the Mission Board. I did not design to harm the Sunday-school work by my remarks, but to accomplish just what has been done. Things have to be stirred sometimes to keep them from stagnation. Having aroused the "ire" of some of the brethren, and having gotten their eyes open, I will go into my den and come out again when the waters need stirring. In closing, let me commend Brother Moore's magnificent article. Let it be enlarged and put in pamphlet form and in the hands of every Baptist. If this work is all that I believe it is, and Brother Moore shows it to be, why not have a Sunday-school Convention to look after it, or an independent board to foster it? When 170,000 white Baptists contribute only $830 a year to Sunday-school work, and that while a secretary is visiting as many as forty Associations a year, I submit that there is not much show of appreciation, enthusiasm and consideration for that work. Brother Moore, Editor Bailey, and Pastor Thomas are not in question, but the Sunday-school work. If I am a critic at all, I want to be constructive, rather than destructive. I am sure that 200 schools giving $6.00 a year can't do this work, but with 1,200 schools enlisted in the work we can expect great things and larger support. To appeal to 100 schools to give $20 a year to the work, burdens them and does not meet the needs. We want something more than $1,200 for secretary, there should be raised $5,000 to look after the churches with no Sunday-schools and to inaugurate a colportage system for Sunday-schools along with the work for destitute Sunday-schools. If the paragraph I wrote will call forth further discussion and awaken the brethren to a better support of the Sunday-school work, I shall feel glad that I wrote it and shall have accomplished my purpose. Think of it, brethren, 170,000 Baptists giving less than $1,200 to General Sunday-school work in the State for a whole year, and anyone talking about their enthusiasm in that work. We ought to do better. It is a shame upon us to keep the work at this "poor, dying rate." But, brethren, I have no "resolution to propose" at the convention.

CHAS. A. G. THOMAS.

We are glad to have this hearty communication from Pastor Thomas. With most of it we agree.

It is due him to say that our statement that he proposed a resolution was based upon the following statement by him printed in the Recorder:

"Before the convention meets this matter ought to be thoroughly canvassed, and the place abolished."

Of course that practically proposes a resolution to abolish the place. So, we take it, we being fallible, have been more mistaken than we are in this statement.

Brother Thomas has made progress in his thinking on this matter since he wrote the paragraph in the North Carolina Baptist. In that paragraph he said: "I do not see any need for a State Sunday-school Secreary;" "I don't need one to look after my Sunday-school;" "The place ought to be abolished;" "My Sunday-school voted $5.00 for destitute Sunday-schools, but nothing for salary." Over against these statements, which could have but one effect, we place his article this week; and we heartily commend him for changing his mind.

We do need a larger support for our State Sunday-school work.

OLD TESTAMENT LESSONS FOR NEW TESTAMENT WORKERS.

Bible Lesson for October 22nd. (Ezra 3:16—4:5.)

The editor having been called away from his work to take part in the Goldsboro campaign, he must once more fall back upon Dr. A. E. Denning's treatment of the lesson. This time it is from the Congregationalist and for the older pupils.

1. The value of wise leaders. The temple would not have been built for all the enthusiasm of the people, if men had not arisen who won their confidence, whom they were willing to obey. For long years in Babylon the cause of the Hebrews languished because no men of wisdom and courage appeared to give expression to the desires of the people and to tell them how these desires could be realized. The prophets represented Jehovah as longing for a leader—as saying: "When I look, there is no man: even among them there is no counsellor." This is a pathetic refrain. (Isa. 41:28.) Jehovah is ready to help but there is no leader. (Isa. 50:2.) Jehovah "saw that there was no man, and wondered that there was none to interpose." (Isa:5916.) But when Prince Zerubbabel and priests Jeshua and Kadmiel and their comrades came forward to direct affairs (Ez. 3: 8, 9) the people took their assigned places, and went to work zealously to build the etemple.

Every Christian church and community ought to be on the lookout for leaders; for those fit to be ministers and other officers of the church, and to prepare them for their work. Young men ought not to wait with indifference thinking that they are not called of God. They should seek to know if they are called to any kind of leadership in Christian service. Disaster came upon Judah, said Jehovah, "because, when I called, none did answer: when I spake they did not hear." Christians should be careful not to refuse to recognize leadership, and slow to criticise it. The usefulness of many men and women has been destroyed and the efficiency of churches weakened by unsympathetic criticism of those who had begun to inspire others to follow their guidance in Christian service.

2. The value of fellowship in religion. The uniforms and trumpets and cymbals of the priests (verse 10), their antiphonal songs and the shouts of the people in harmony praising God (verse 11), were important factors in rearing the walls of the temple. Here and there is a soul of such a nature that it will grow spiritually in solitary communion with God. But most men rise into fellowship with him only through fellowship with spiritual kindred. The man who would help others up will unite with them in worship and service. He will attend church, talk and pray and work with other Christians. It is a fact beyond question that enthusiasm is generated by united action which cannot be produced in individuals alone.

3. The right use of historic associations. The old men, when they saw the walls of the temple begin to rise and remembered the one that had been destroyed, said with tears, "We shall never see the like of that one again." The young men who had longed to have a place of worship, seeing it beginning to take shape, shouted with joy, "We will build a nobler templer than our fathers had." The mingled notes were borne afar, and convinced outsiders that something important was going on (verses 12 and 13). Each contributed something to the enthusiasm, but it was the voice of hope and expectation that made the walls rise. It is not well to dwell on the past to mourn over it. But it is a good thing to understand the past if it stirs our ambition to outdo it in worthier service to God.

4. The limitations of useful Christian unity. The people of the land when they saw the temple going up, asked that they might have a share in it. (Chap. 4:1-5.) They had lived there for a generation and had never taken a step toward building it till the exiles came back to do it. When the leaders refused their request, they did what they could to hinder the building. They would have done it if they had been received into partnership. They were less harmful outside of the coalition than they would have been in it. It is no gain to Christianity for men of opposing purposes to bear the same name and join in the same organization. It is an injury to the church to receive into it everybody who expresses a desire to come. That is a poor and pitiful unity, sure to be dissolved as soon as earnest devotion to Christ kindles in some of those who bear His name, and finds no response in the others. The only real unity in religion is the unity of those who are one in spirit and aim.

NOTES IN PASSING.

If your letter does not appear this week understand that long and imperious letters and reports of the Associations have made it impossible. It will appear.

* * *

Baptisms without a protracted meeting are the best evidence of a good shepherd and a lively flock. Pastor Fry baptized fourteen people on a recent Wednesday night—that is, had a revival—is having a revival—without a meeting! Really it is not such a paradox.

* * *

Editor Frank Willis Barnett, of the Alabama Baptist, prosposes that his fortieth birthday be celebrated by his delinquent subscribers paying up. He requests pastors to kindly call attention to his "birthday rally," etc. It strikes us that this birthday business is personally indelicate and somewhat egotistic.

* * *

Secretary Johnson has about $12,000 to raise before the Convention—his debt is bigger than the Orphanage debt. Let us pay both. It would be worse to leave the State Mission debt unpaid. That would cripple us all the year. Let us pay both—we are fully able—but whatever you do do not sacrifice State Missions now. It would be ruinous.

* * *

In two classes in the Raleigh Baptist Tabernacle there are 250 young men! Think on that. In fifteen years one hundred of these young men will be merchants, bankers and manufacturers of Raleigh. A church that draws young men to it or that holds its young men is a growing church, and a church that does not is a dying church. By that standard, what of your church?

* * *

Baptist Pastor: And so you went to the Clansman?

Baptist Preacher: Yes.

Baptist Pastor: And would you, if you were a pastor, have gone and carried your flock with you?

Baptist Preacher: Yes!

Quietus!

* * *

The Progressive Farmer has enlisted 3,300 new subscribers in two weeks—breaking all records in North Carolina. This work was done without an agent. The subscribers did it. Now if it is a good work to work for an agricultural paper—and it is for such a paper as the Farmer—it is a better work to work for a religious paper. Now, therefore, when shortly we shall set up a campaign to reach all the unreached Baptists, we shall look for a great stirring up of the churches on this subject.

* * *

It is gratifying to our denominational esprit du corps that the greatest poet in the world is a Baptist—Dr. William Cleaver Wilkinson. We are glad he has gathered his poems and has issued them in a set of five handsome volumes, beautifully bound.—Western Recorder. The only trouble about this is that Dr. Wilkinson does not even rank as a second-rate poet. There is not a competent critic in the world that would mention him with Kipling or Swinburne. McNeill, of North Carolina, a Baptist by the way, has a better claim than he.

* * *

We have been investigating how the deacons, Sunday-school superintendents and teachers stand on the Recorder. We have learned that all of Pastor Harrill's (Thomasville) and Gowers's (Wake County) take the Recorder, and all but one or two of Pastor Lumpkin's (Scotland Neck) and Thomas' (Edenton and round-about) are on our list. Of course as the investigation shall proceed we shall find other fine records; and as for the Sunday-school workers and deacons that are found wanting, we propose to relieve them of their disqualification as soon as possible.

* * *

Having drawn from Dr. Landrum a letter on the Baptist Congress freely answering the belittling slurs of the Western Recorder, Dr. Hawthorne prints a final note in which he says: "I was confident that our great denomination had not made such a displeasing and damaging spectacle of itself as the one depicted by a few disappointed and disgruntled Baptist editors. Your statements will be almost universally accepted as a sufficient refutation of the discrediting criticisms of men who were not members of the Congress and who were nearly four thousand miles away from its meetings." Neatly done.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Associational Notes.

Tar River.—Mrs. Lumpkin, of Scotland Neck, writes enthusiastically of the Woman's Meeting at Tarboro. She says:

"We were delighted with the result. There were fully fifty delegates with reports from about twenty societies. I am not sure of these numbers; I am sorry I didn't get them from the secretary. We had a thoroughly live meeting. We made a pledge to raise $1,200 for missions nex year."

Green River.—Mrs. A. J. Grayson, of Rutherfordson, has the unusual advantage of having telephone communication with nearly all of her societies, although some of them are far in the country. The arrangements of her associational meeting were therefore largely made by "word of mouth," with the fine results told of in the following letter from Mrs. Grayson:

"Our annual meeting is over, and it is with pleasure that I write of it. Most of our societies were represented by delegate. Two, I believe, sent letters. None were unrepresented; that is, none of the active societies.

"Mrs. Follett was with us and lent her valuable aid in making an interesting meeting.

"We have been trying for two or three years to get the societies to take some definite aim for the year, but for some reason they dislike to take this step.

"The society at Bethel, the church at which the Association was held, was reorganized, and a Sunbeam Society organized.

"This was Mrs. Follett's work. She has been very successful since she began work in our Association. Of course she keeps you informed of her work, but I wish to add my word as to the help she has been to the societies already at work, as well as to the new ones.

"We feel that her coming has inspired us to greater effort, and we feel that we will be better workers after listening to her earnest talks.

"Mrs. Follett assures me that the work in our association is very encouraging. She was delighted to meet so many earnest, intelligent workers wherever she had been.

"She was especially impressed with the zeal of one woman, who walked three miles, carried a basket of dinner and had to cross a river in a boat, which she pulled over alone. She said when she came, that when she made up her mind to do a thing she usually succeeded. She is secretary and treasurer of Pleasant Hill Society, and has simply held on to the work regardless of difficulties.

"Our society at Rutherfordton is preparing to pack a box for the missionary, whose application you sent us.

"At our annual meeting a beautiful tribute was paid to our presidents and ex-presidents who have gone within the 'gates ajar.' The paper will be printed in our minutes, and I will send you a copy.

"I had not been to Bethel since I organized the society there several years ago until last week. Instead of the bright, earnest, consecrated young woman who was made president then, I found only a grave. That is why the society has languished, because they had no president; but now another devoted Christian, whom I have been trying for months to persuade to undertake the work, has consented, and I feel sure that it will again be what it once was—one of our most active societies.

"I feel so hopeful and happy over our prospects that I feel that I ought to write you a long, long letter to make up for the gloomy ones I sometimes send you. It is true, we have not realized a little of our strength, or our duty, but we are groping toward the light."

Mt. Zion.—We are glad to have an account of the Mt. Zion meeting from the new associational vice-president, Mrs. C. L. Haywood, of Durham. This association has a society, with few exceptions, in every church, and we hope this meeting will soon make it impossible to find an exception to so good a rule:

"Just want to write you a few words about our 'Woman's Meeting' at the Mt. Zion Association. We were invited to hold our meeting in the Methodist church at Swepsonville. The ladies all seemed to be very much in earnest, so the house was comfortably filled.

"We had no set program; but after the devotional exercises were over I called for reports from the representatives and about twelve delegates from the different societies responded. It was so intesting to hear each one tell of the work in their society for the past year, and others would tell of their hopes and plans for the new year. We expect to have the minutes of our meeting recorded in the minutes of our association.

"Many visiting ladies were present, and some four churches in which there was no Woman's Missionary Society. We will furnish them with literature, and one or two have promised to organize new societies.

"To me, the association was quite an uplift in every way, and especially in our Woman's Work. So many asked about you. Hope you can meet with us next year at Bethel church. I do feel right much encouraged about my work in the association. It does one good to go to these meetings and know the good noble women all over our State and association that are engaged in this work.

"My home was with Mrs. Charles Newcomb (formerly of Raleigh). She is president of the Woman's Missionary Society at Swepsonville, and is doing a most wonderful work. The society is just ten months old, and they are giving liberally.

"There is much more, but you will learn it through others. Dr. Tyree's talk on Foreign Missions was fine, and it was quite a pleasure to see and be with him. I think our association will come up to the pledge ($25.00) for the support of the vice-president missionary. We are all looking forward to the Convention in Raleigh."

Union.—Such was the interest of the Monroe ladies in the organization of a Woman's Missionary Union in their association that eight went down to Wingate with the associational vice-president, Mrs. W. F. Watson, of Monroe. No wonder the good meeting of which Mrs. Watson tells was the result:

"After all these long months of patient waiting on your part, I am more than glad to write you of our Woman's Meeting at the Union Association, which convened at Wingate, October 5th. I was there on the second day and organized an Associational Auxiliary, I suppose you might call it. We had four societies represented—Monroe, Wingate, Marshville and Waxhaw; the latter has no organized works, but I feel sure that they will reorganize in a few months. We had the use of one of the societ yhalls in the Wingate Academy; it was filled, and seats had to be brought in from a recitation room. I cannot tell you how much we enjoyed the interest manifested by our women, and the meeting was quite a success.

"Pray that God may make our women feel that individual responsibility rests upon them for the advancement of missions in Union County.

"I hope to see you at the Convention in December. God bless you in your work."

To the State Fair.

The Seaboard announces they will sell excursion tickets from all points within the State of North Carolina, including Norfolk, Portsmouth, Richmond, Petersburg, Suffolk, Franklin and intermediate points in the State of Virginia, account of the State Fair, October 16th-21st, for one first class limited fare for round trip, plus fifty cents for one admission to the Fair Grounds (minimum rate including admission coupon, $1.00.)

The rates from the principal points will be as follows:

Portsmouth, Va.	$5.95
Norfolk, Va.	5.95
Suffolk, Va.	5.45
Franklin, Va.	4.95
Lewiston, N. C.	4.45
Rich Square	4.45
Richmond, Va.	5.30
Petersburg, Va.	4.70
Weldon, N. C.	3.60
Oxford, N. C.	2.40
Henderson, N. C.	1.95
Sanford, N. C.	1.85
Hamlet, N. C.	3.60
Maxton, N. C.	4.35
Lumberton, N. C.	4.35
Wilmington, N. C.	4.80
Monroe, N. C.	5.85
Charlotte, N. C.	6.15
Lincolnton, N. C.	6.90
Rutherfordton, N. C.	8.45
Hickory, N. C.	6.90
Lenoir, N. C.	7.40

The Seaboard will arrange to operate special trains from Weldon, Oxford, Louisburg, Hamlet and intermediate points to Raleigh on Wednesday and Thursday, October 18th and 19th.

For further information apply to nearest ticket agent, or address

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Traveling Passenger Agent,
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I wish every person who is afflicted with cancer to write me a letter and tell me about their case.

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Not best of all, but of great importance, it is a painless way.

I will show you how reasonable, safe, easy and simple the treatment is and how certain to cure.

All of this will cost you nothing but a little time and a stamp.

After you have investigated the new and better way, if you wish the new treatment it will be at your command for a reasonable price.

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Administrators Notice.

Having qualified as administrator on the estate of R. H. D. Gooch, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement, on or before the 15 day of October, 1906. This October 9, 1905.

MACON V. GOOCH, Adm.
J. H. FLEMING, Att'y.
Raleigh, N. C.

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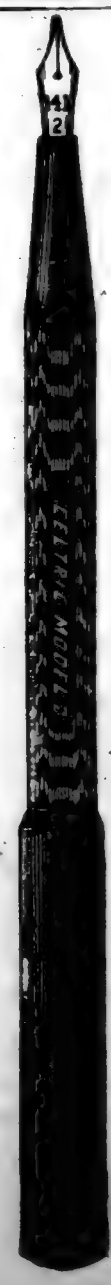
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How nice 'twould be if knowledge grew
On bushes as the berries do;
Then we could plant our spelling seed,
And gather all the words we need.
The sums from off our slates we'd wipe,
And wait for figures to be ripe.
And go into the fields and pick
Whole bushels of arithmetic.
Or if I wished to learn Chinese,
We'd just go out and shake the trees.
And grammar then, in all the towns,
Would grow with proper verbs and nouns;
And in the gardens there would be
Great bunches of geography;
And all the passers-by would stop
And marvel at the knowledge crop.
—Selected.

Japanese Soldiers Receive the Good News.

Thousands of copies of the Gospel of John have been given out in the Japanese army. The soldiers read these on the battlefield and in the hospitals, and many are eagerly asking to be taught more about Jesus Christ.

One soldier wrote of a fierce battle in which he had been engaged:

"The enemy's shells burst among us, my horse was wounded, and my leg crushed. I could not move. Death seemed near. It was at this time I began to think of the little book which had been given me, and of the Lord Jesus Christ who sacrificed Himself for our salvation. I recalled His words: 'Let not your heart be troubled; . . . . I go to prepare a place for you.' (John 14:1, 2.) This thought refreshed me. After the battle I was carried to a hospital twenty-five miles away, on a frame made of spears left on the field by the enemy."

At the hospital this young soldier recovered his health and learned to follow Christ. He has led several companions to his Saviour.

Sergeant Matsubara, a Christian, lying wounded in an army hospital, tells this story:

"Some time ago an unruly soldier, Ishikawa, was put in my command. When in camp he learned about the Gospel and became a Christian. On the eve of a great battle I read to him from the Psalms, 'Though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident.'

"Morning dawned, the battle began in all its fury. The enemy's guns were at last silenced. Our infantry made a dash to the front. But as soon as we did so, they began to shell us with their machine guns so fiercely that great numbers of our men and officers fell on the spot. A bullet hit Ishikawa and he fell wounded. Seeing this, I went to his help and recited: 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.' As I finished these words another bullet hit him, and he realized his end had come. He grasped my hand and cried, 'Christ will receive me'—and died."—Selected.

Little Japanese Patriots.

A few Sundays ago I asked the boys and girls to name a big city in Japan. A six-year-old begged to answer. He rose and placed his arms and hands stiffly to each side, and with intense pride looked straight in front of him, in the ceremonious way a Japanese boy can, and said, in a loud voice, "Rokoku," which means Russia. This made the school not only giggle, but explode with glee. Discomfited he knelt, but maintained his dignity in silence. His classmate, a year older, delighted to find some one who knew less than he did, waved his hand so close in front of my face that I was sure he knew something. He rose as triumphantly as the other, and while trying to be modest, almost shouted, "America!" This upset the gravity of all, and we smiled audibly.—Exchange.

Where Shall the Next Meeting of the S. B. C. Be Held.

The fixing of the place of meeting of the next Convention was very properly left to a committee, and I would not say anything that might seem to dictate to the excellent brethren who compose that committee. And yet I am sure that the committee would be glad to know the wishes of the brotherhood in reference to soimportant a matter. I think, therefore, that in what I shall say I express the wishes of a large number of our people. I submit the following:

(1) The Convention ought not to be carried to any extreme point in our territory. The last meeting was held at Kansas City, in the extreme northwestern corner, and the result was a very small delegation from the Atlantic slope. If now the next Convention should be held in Baltimore or Jacksonville, or Fort Worth, Texas, we will have a repetition of the experience of the last meeting—many of our best and most influential men will be absent.

(2) The Convention ought by all means, it seems to me, to be held in some central place, such as Chattanooga, Louisville, Asheville or Atlanta.

(3) I do not think that the idea that has been advanced that our Convention should be held contiguous to the meeting of the Northern Anniversaries in order that the General Convention may be held at the same place, should have the slightest weight. As our Convention met in Kansas City last May, and the Anniversaries in St. Louis, it was well to have the first meeting of the General Convention where it would be convenient to all parties attending the other meetings. But if it is necessary to repeat this contiguity of the two bodies in order to sustain the General Convention, or if, in other words, the General Convention is not able to stand alone, then the sooner it fails the better for the cause. The Southern Baptist Convention cannot afford to sacrifice its interests in order to build up the General Convention.

(4) The committee ought by all means to consider not only hotel accommodations, railroad rates, etc., but the auditorium in which the Convention is to meet. There is no church in the South large enough to accommodate the Convention, and it ought to meet in some city where there is a large auditorium that can be used. To meet in an auditorium that will not hold all of the delegates, and to have to exclude all visitors, is an experience that ought not to be repeated.

These are my views, but when the committee decides the matter I shall cheerfully acquiesce in their decision, and if I live, and can do so, I expect to attend the Convention wherever it may be held. J. WM. JONES.

Richmond, Va.

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Acknowledgments.

October 18, 1905.

State Missions.—Hendersonville, $25.00; W. M. S., West Durham, 4.00; Enon Chapel, Atlantic, 7.00; Green River Association, 157.61; Hill Side, 7.00; Brown's, Tar River, 8.46; Margarettesville, 8.00; Gibsonville, 4.00; Pleasant Grove, Montgomery, 1.10; Cameron, 5.00; Poticasi, W. Chowan, 25.00; W. M. S., Poticasi, W. Chowan, 11.46; Phaniels, South Yadkin, 90 cents; Bayboro, Atlantic, 5.68; Star, Montgomery, 6.00; W. M. S., Laurinburg, 10.10; J. B. Deaton, Mt. Gilead, 5.00; Laurinburg, 22.90; Jno. M. Crater, (Cycle), 50 cents; W. M. S., First Church, Greensboro, 8.75; South Side, 38.00; W. W., South Side, 2.00; M. S., Cashie, 5.89; Sandy Creek Asso., 101.57; Sandy Run Asso., 36.75; Poplar Springs, 3.15; Sandy Run Asso., 74.20; Mt. Harmony, 50 cents; Southport, 25.00; Mt. Carmel, Montgomery, 2.50; Siloam, W. Chowan, 3.00; Kelford, 15.00. Total this week, $631.02. Previously reported, $9,668.88. Total this year, $10,299.90.

Foreign Missions.—W. M. S., West Durham, $5.00 Union Asso., 158.62; Green River Asso., 112.66; Hill Side, 4.00; Margarettesville, 3.80; Mt. Zion Asso., 108.40; Pleasant Grove, Montgomery, 1.47; Morganton, 140.35; M. M. S., Morganton, 5.00; Corinth, Stanly, 4.00; Pauline, Johnson County, 1.00; Piney Grove, 3.60; Mildred, Tar River, 3.80; Ahoskie, W. Chowan, 16.00; Sandy Creek Asso., 72.25; W. M. S., North Rocky Mount, 4.00; Sandy Run Asso., 31.17; Howells, 5.00; Sandy Run Asso., 63.45; Mt. Carmel, Montgomery, 2.00; Siloam, W. Chowan, 3.00; East Durham, 21.63; Kelford, 20.00. Total this week, $789.60. Previously reported, $14,101.08. Total this year, $14,890.68.

Home Missions.—W. M. S., West Durham, self-denial, $1.00; W. M. S., West Durham, 5.00; Union Asso., 40.42; Green River Asso., 64.44; Hill Side, 4.00; Margarettesville, 3.50; Ahoskie, W. Chowan, 10.00; Mt. Zion Asso., 50.30; Pleasant Grove, Montgomery, 75 cents; Morganton, 7.52; Bayboro, Atlantic, 58 cents; Corinth, Stanly, 1.00; Piney Grove, 3.00; Cedar Creek, 6.05; Sandy Creek Asso., 43.59; Howells, 2.60; Sandy Run Asso., 64.45; Mt. Harmony, 1.20; Mt. Carmel, Montgomery, 1.50; Siloam, 2.00; East Durham, 8.59; Kelford, 15.00. Total this week, $336.40. Previously reported, $6,212.03. Total this year, $6,548.52.

Education.—Union Asso., $19.78; Hill Side, 2.00; Mt. Zion Asso., 41.88; Poticasi, W. Chowan, 11.00; Piney Grove, 1.00; Sandy Creek Asso., 37.54; Howells, 2.80; Greens Cross Roads, 2.00; Mt. Carmel, Montgomery, 1.00; Siloam, W. Chowan, 2.00; Hoods Grove, 2.00; Pauline, 50 cents; East Durham, 3.41; Kelford, 3.00. Total this week, $129.91. Previously reported, $2,518.14. Total this year, $2,648.05.

S. S. and Colpt.—Union Asso., $16.26; Second Church, S. S., Goldsboro, 1.00; S. S., Maxton, 5.00; Mt. Zion Asso., 21.41; Bayboro, Atlantic, 1.50; S. S., Roxboro, 1.09; E. A. Morgan, 2.03; S. S., Manteo, 2.00; S. S., Coleraine, 2.00; S. S., New Bethel, 5.00; Sandy Creek Asso., 1.50; S. S., White Oak, 92 cents; Sandy Run Asso., 1.45; S. S., Cleveland Mills, 75 cents; S. S., Ebenezer, 2.05; Green Level, Raleigh, 2.36. Total this week, $66.32. Previously reported, $644.97. Total this year, $711.29.

Ministerial Relief.—Union Asso., $26.44; Green River Asso., 20.48; Mt. Zion Asso., 71.95; Pleasant Grove, Montgomery, 1.00; Bayboro, Atlantic, 50 cents Jno. B. Deaton, Mt. Gilead, 50 cents; Laurinburg, 5.00; Piney Grove, 1.00; Cedar Creek, 1.30; Sandy Creek Asso., 29.93; Sandy Run Asso., 25.36; Howells, 1.60; Mt. Carmel, Montgomery, 1.00; East Durham, 7.20. Total this week, $193.46. Previously reported, $1,158.02. Total this year, $1,351.48.

Total reported for all objects this week.....	$2,146.80
Previously reported for all objects	35,622.36
Total reported for all objects this year.....	37,769.16

WALTERS DURHAM.
Treas. Bapt. State Con.

Indigestion

Stomach trouble is not really a sickness, but a symptom. It is a symptom that a certain set of nerves is ailing. Not the voluntary nerves that enable you to walk and talk and act—but the AUTOMATIC STOMACH NERVES over which your mind has no control.

I have not room here to explain how these tender, tiny nerves control and operate the stomach. How worry breaks them down and causes indigestion. How misuse wears them out and causes dyspepsia. How neglect may bring on kidney, heart, and other troubles through sympathy. I have not room to explain how these nerves may be reached and strengthened and vitalized and made stronger by a remedy I spent years in perfecting—now known by physicians and Druggists everywhere as Dr. Shoop's Restorative. (Tablets or Liquid.) I have not room to explain how this remedy, by removing the cause, usually puts a certain end to indigestion, belching, heartburn, insomnia, nervousness, dyspepsia. All of these things are fully explained in the book I will send you free when you write. Do not fail to send for the book. It tells how the solar plexus governs digestion and a hundred other things every one ought to know—for all of us, at some time or other have indigestion. With the book I will send free my "Health Token"—an intended passport to good health.

For the free book and the "Health Token" you must address Dr. Shoop, Box 1420 Racine, Wis. State Which book you want.

Book 1 on Dyspepsia.
Book 2 on the Heart.
Book 3 on the Kidneys.
Book 4 for Women.
Book 5 for Men.
Book 6 on Rheumatism.

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The book contains information that will be of wonderful value to deaf people. It was written to honestly help all who suffer from Deafness, and it tells all about the cause, dangers and cure of Deafness in the plainest manner. It shows how the inner tubes of the ear get all blocked up, causing the loss of hearing, and explains the terrible ringing, buzzing sounds in the ears and how to stop them. Fine drawings by the best artists illustrate its pages.

If you want to get rid of your Deafness send for this book and find out what to do. Deafness can now be cured and this book explains how. It's in great demand, so ask for it today. Write your name and address plainly on the dotted lines, cut out the Free Coupon and mail it at once to DEAFNESS SPECIALIST SPROULE, 377 TRADE BUILDING, BOSTON. You will soon receive the book.

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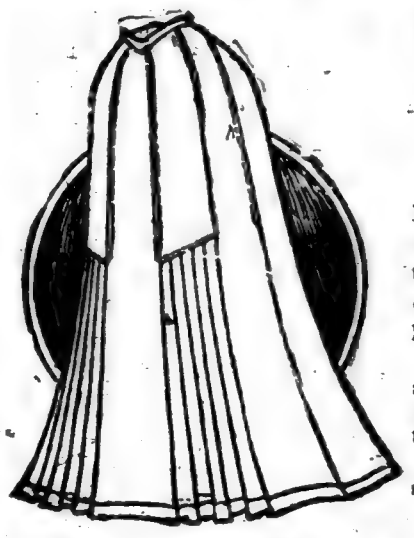
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All-wool Broadcloth in Blue, Black, Brown and Green. The illustration shows you exactly how the skirt is made, but of course it don't show the fine, smooth, rich looking texture of the cloth.

There isn't a skirt in the house at double the money that fits any better, or is more finely finished than this one at **$4.95.**

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ADDRESS **ANDREW C. BIGGS,** 218 E. WASHINGTON ST., GREENSBORO, N. C.



News of the Week.

Markets October 14.

Cotton, steady, 9.50.

Receipts of cotton, Wilmington, to-day, 2,695 bales.

Receipts this season to date, 110,658 bales.

Receipts same day last year, 7,923 bales.

Receipts last season to same date, 110,726 bales.

Spirits of turpentine—nothing doing.

Rosin, firm, $3.60.

Tar, firm, $1.80.

Crude turentine, firm; hard, $3.25; dip, $4.75; virgin, $4.75.

Butter, 27c. to 30c.

Coffee, 9½c. to 11c.

Four, straights, $5.00; second patents, $5.25; full patents, $6.00.

Salt, prices car-load lots, 100 pounds C. F., 36c.; 200 pounds C. F., 79c.; 200 pounds F. F., 95c. Less than car-load lots—100 pounds C. F., 40c.; 200 pounds C. F. in cotton sacks, 82c.; 200 pounds F. F., $1.05.

Molasses, S. House, 14; New Orleans Brights, 23 to 25; Porto Rico, 20; Cuba, 28.

Sugar, grantulated, $6.10; W. C. X., No. 5, $5.80; No. 7, $5.70; No. 8, $5.60; No. 11, $5.40.

Peanuts, North Carolina prime, 90c.; extra prime, 95c.; fancy, $1.00; Virginia prime, 50c. to 55c.

Beeswax, 25 to 27½.

Corn, 72 to 75.

Corn mealfi 68 to 70.

Eggs, 20c.

Chickens, hens, 35c.; springs, 17c. to 25c.

Sweet potatoes, 50c. to 55c.

Beef, 2c. to 3½c.

N. C., bacon, hams (old), 15c. to 16c.; shoulders, 10c. to 11c.; sides, 10c. to 11c.

Shingles, per 1,000, 5-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $2.00; 6-inch hearts, $4.00.

Timber: Per M, extra milling, $7.50@$8.50; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

* * *

Items.

Governor General Wright of the Philippines will retire. He is dissatisfied with the situation.

Sir Henry Irving, the most eminent actor of his time (since Edwin Booth) died suddenly last week.

The investigation of the insurance companies was arrested last week by the death of Mr. Nixon, speaker of the New York House.

President Roosevelt is now trying to reform foot-ball. Strength to his arm. The players should return to the old-time kicking game. The mass plays are not only dangerous, but they afford little pleasure to the spectators.

Our Supremest Court heard the Murray case last week—on appeal, so to speak, from the Supreme Court. It was not claimed that there was new evidence. It was claimed that he had a big petition and was a nice man! Judgment will be delivered by the Governor later.

New Orleans is reported nearly free of the yellow fever—the new cases daily ranging from ten to twenty-five last week. The total number of cases is 3,314; deaths 431; under treatment, 143. Pensacola reported from fifteen to twenty new cases each day last week.

The Weather Bureau sent out the following report as to cotton last week: "The reports indicate that the general condition of cotton over most of the cotton area is but slightly changed, as compared with the previous week. A slight deterioration is shown in Florida and portions of the central and western districts, where insects have been very destructive, the boll weevils being reported in increased numbers in Texas. In Central Texas and in portions of Oklahoma, Alabama, Georgia and Florida, open cotton was damaged by rain, which also caused sprouting of bolls in portions of Mississippi and Louisiana."

Greensboro, Oct. 10.—In Federal Court to-day the noted case against G. W. Samuels, one of the indicted ex-revenue officers, resulted in a mistrial. Upon investigation, Attorney Hayes, who was sent here last night by the Department of Justice, concluded that he could not complete the self-assumed task of Mr. Holton, whose continued illness pre ented the further prosecution of the case. After a conference of the attorneys with the court, a juror was withdrawn and a mistrial ordered this afternoon. There was another order made for a special term to try this and other cases on the third day of January, 1906.

Wilmington, Oct. 11.—A special to The Star from Southport tonight says that the schooner Blanche H. King, Captain J. W. Taylor, Brunswick, Ga., September 23rd, for Philadelphia, put in there this afternoon, bringing in irons three negroes, all that remained of the crew of the four-masted schooner Henry A. Berwind, Captain Ramill, from Mobile, September 23rd, to Philadelphia; the captain, mate, cook and an engineer who did hoisting aboard, having been murdered in a mutiny at sea and their bodies thrown overboard. The body of a fourth negro of the crew was found lying on deck, where he, too, had evidently been murdered.

Whittier, Lowell and W. T. Sherman were voted last week into the American Hall of Fame, but Edgar Allen Poe and Stonewall Jackson were rejected, having failed to receive the requisite number of votes. There is more or less protest throughout the South especially on the score of Poe, who was a greater poet than either Whittier or Lowell, though Lowell was a poet and more, and his claim to his place in the Hall is clear. The decision between Whittier and Poe is a matter of education—the men educated to believe in Whittier naturally voted for him. On the other hand, the decision between Jackson and Sherman depends upon the view-point. Who doubts that if the North had had such a war genius as Jackson they would have made him President and long ago have built a Hall of Fame for him alone! We need never fear. These men will arrive. The fame of Poe and Jackson is secure above all memorials.

After the holidays women try to economize by using their silver thimbles instead of their gold ones.

Bertie Union Meeting.

The next sesion of the Bertie Union Meeting meets with the church at Ahoskie, October 27-29, 1905.

To preach introductory sermon, W. L. Britt; alternate, T. T. Speight.

To preach missionary sermon, C. W. Scarborough; alternate, D. Cale.

Practical Subjects.

First. The Bible and Foreign Mission, R. P. Thomas, H. V. Scarborough, S. B. Barnes and D. Cale.

2. The Golden Rule in relation to Christian conduct, business and civic life, C. W. Mitchell, N. W. Britton, A. W. Early, W. P. Shaw, Sr., and J. C. Scarborough.

3. The church in her relation to methods of raising money for religious purposes, W. L. Davis, A. Vann, E. J. Harrell and W. L. Britt.

4. Is not the cause of Christ suffering among us for lack of more family worship, Frank Myers, T. T. Speight and C. W. Scarborough.

J. W. BOONE Moderator.
W. R. COBB, Clerk.

A New Cure for RHEUMATISM of which any suffering reader can have A Box Free!

On the theory "that seeing is believing," John A. Smith, of Milwaukee wants every one to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the cause of rheumatism and after much experimenting, finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic". Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he has suffered forty-one years and wasted a fortune with doctors and advertised remedies, he wou'dn't buy anything more, until he knew it was worth something. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb., it cured a lady of 67 who had suffered 52 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer, a gentleman of 70, who suffered for 33 years and whom seven doctors had called incurable. In Perrysburg, Ohio, it cured a gentleman 70 years old. In Marion, Ohio, it cured Mrs. Mina Schott, after suffering 18 years, she then cured an old lady 83 years old. In St. Louis, Mo., it cured Mr. F. Faerber of the Concordia Publ. House. In Philadelphia, Pa., 4321 N. 19th. St., it cured Mrs. E. E. Thomas, after suffering from swollen joints and violent Sciatic pains; she now enjoys excellent health. In Bennington, Vt., it cured an old man whom the best physicians of Worms and Frankfurth Germany, called incurable. This old gentleman had walked for twenty years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonic" is a positive success, among them Dr. Quintero of the University of Venezuela, to whom it was recommended by the United States Counsel. In thousands of other instances the result has been the same. It cured many cases which defied Hospitals, Drugs, Electricity and Medical Skill, among them persons over 70 years old. "Gloria Tonic" is put up in tablet form and contains neither alcohol or acids.

Mr. Smith will send a trial box also his illustrated book on rheumatism, absolutely free of charge to any reader of The Biblical Recorder for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is

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bids you welcome—you, your friends and families. The ladies will find on our second floor a rest room—to be freely used by visitors.

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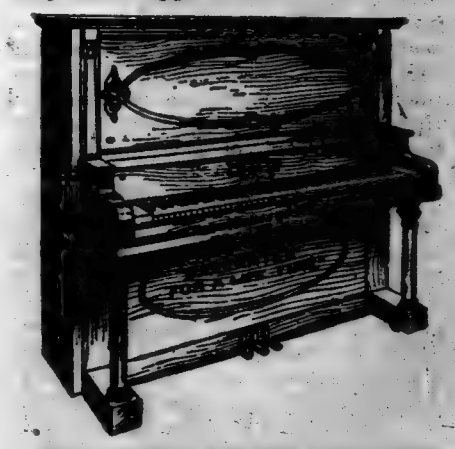
We have many strong arguments in favor of this method which space prevents explaining here.

Write for free booklet "banking by mail," which tells you all about it.

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Made to last and we back up every statement made for it with the strongest guarantee ever given with a piano. The New Scale $400 Ludden & Bates is a piano that has won the heart of every user. It is the only piano made or sold in this country—and there are hundreds of makes—that has an absolute one price to all—Schools, Colleges, Churches, and to the individual—$287. There are more New Scale $400 Ludden & Bates Pianos sold at present under our club plan than any three makes in the South. The first club was over subscribed. Our second club of one hundred will all be taken inside of thirty days. Be in time—it may be your last opportunity.



The guarantee tells the story—"Warranted for a Life-time." The books of the second club will be opened Oct. 10. Booklet "N" sent free for the asking. Send for it today.

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35 Years in Music. SAVANNAH, GA.

Temperance.

The W. C. T. U. Convention.

The Twenty-third Annual Convention of the Woman's Christian Temperance Union of North Carolina convened in the First Presbyterian Church of Raleigh, October 1-2-3-4, 1905.

First meeting was opened Sunday afternoon by devotional exercises, conducted by Mrs. Mary Woody, of Guilford. She said: "Our cry is the cry of Caleb, 'Lord, give us this mountain'; and we believe, with the help of God, the Anakins, giants of iniquity, can be destroyed.

Miss Lillie O'Daniel, of Nashville, Tenn., State Organizer and Lecturer, followed, emphasizing the duty of men and women, especially young men and young women, in the battle against unrighteousness.

Then followed the address of welcome. Maybr Jas. L. Johnson, in fitting words welcomed the delegates on behalf of the city; Dr. Bumpas, of Edenton Street M. E. Church, for the churches; Mrs. L. C. Blair for the local W. C. T. U.

Then Governor Glenn, in behalf of the State, extended his welcome.

Never before has the Union been so honored, as to have the Governor of the State present at a convention, and all who heard him will long remember his earnest words for the temperance cause. He said in substance:

"I understand when the invitation was extended to me to welcome your body to Raleigh on behalf of the State, that five minutes were allowed for the addresses, but I was not limited to this time. The occasion would afford me an opportunity to state my position to you Christian women on the great temperance question.

"I can in four words tell you where I stand and how I feel on this subject.

"Whatever may have been my acts and course in the past, I say here and now that the last bridge is burned behind me and I stand squarely with the great temperance forces to drive this monster from our fair State.

"A man must take a square stand for the right or for the wrong, for righteousness or for evil, for happiness or for misery. As for me, I am heart and soul against the liquor traffic.

"There is nothing advanced, either in the industrial or the moral sphere, by strong drink, except the liquor traffic itself.

"The great corporations and the business men have set their condemnation upon those who indulge in strong drink. Men who indulge in anything stronger than coffee are not employed by many influential corporations.

"The curse of the traffic casts its shadow across the land. For frequently young women are seen in restaurants partaking of strong drinks with young men. They are playing upon the same fearful road that has led thousands to our asylums, poorhouses, jails, to degradation and to ruin.

"I say to you deliberately that after thirty years' experience as an attorney and as a prosecuting officer in the courts, that I am firmly of the opinion that sixty per cent of crime is directly the result of strong drink, and ninety-five per cent is indirectly caused by indulgence in strong drink. Can we then, in the face of such an appalling array, hesitate to say where we stand? Christianity and the liquor traffic will not stand together.

"Choose ye this day whom ye will serve—God or mammon.

"But some one says money derived from the liquor business is necessary to run schools. I say it is not. The schools do not depend on this blood money. Wipe out the liquor business, and if necessary, the State can well afford to increase the tax on property to sustain the schools and save the boys and girls in this land.

"You have all heard the old cry that prohibition will not prohibit. I have seen prohibition that did prohibit. I have just returned from the New England States, the home of prohibition, and I tell you that from my observation and inquiry, prohibition is a success.

"I thank God that North Carolina is not a whiskey State, a number of cities have voted prohibition. The people are aroused. The time is ripe. Submit the question of prohibition to the voters of North Carolina, and I believe it will sweep the State by from 75,000 to 100,000 majority. I pledge you my earnest aid in that great fight."

In responding to the addresses of welcome, Mrs. Laura Winston, of Morganton, said in part:

"Twenty-three years ago the W. C. T. U. began its work in North Carolina. We have come a long way in these years. Years full of prayer and work. What have we done? Do you realize what a campaign of education the W. C. T. U. has been for the women of this State? Before they began there were good women; now they are intelligently good. Then they were Christians; now they are practicing Christians. If you were to ask what is the very best result of these years, I would say it is the arrest of thought that has come to Christian women concerning their duty.

"What are we doing? Visit your jails and almshouses and you will find an answer. Go to your schools and find in many of them, children intelligently taught the evil effects of alcoholics upon the human system.

"Fourteen years ago there was a law passed, saying scientific temperance should be taught in the public schools. This law is not enforced as it should be."

The Presbyterian choir had charge of the music for the evening and Dr. Moment, pastor of the church, delivered the annual sermon. This will be printed in pamphlet form and sent out through the State, as no mere notes could do it justice.

Monday, a. m., was spent in appointing committees, hearing reports of various departments. The evangelistic was one of great interest. Mrs. Woody spoke on the parables contained in 15th and 16th chapters of Luke. One point she emphasized, and that was, "We are saved for service." Truly the Holy Spirit was present.

Principal feature of afternoon session was the annual address of the president, Miss Elizabeth Marsh. This was an interesting review of the work of the past year and a call for more earnest work in the future.

Monday evening Miss Lillie O'Daniel gave a recital in Olivia Raney Hall. This was enjoyed by all who heard her.

Tuesday, a. m., regular routine of convention business continued until 11 o'clock, when the memorial services were held.

Mrs. Woody, in the absence of Mrs. Cartland, gave a sketch of the life of Mrs. Gorrell, of Greensboro; Miss Notre Johnson of Mrs. L. N. Blair, of Guilford; Mrs. Starr of Mrs. Paylor, of High Point, and Mrs. Woody of Mrs. E. D. Hundly.

At the close of the session carriages were furnished to convey the delegates to the Soldiers' Home, where services were conducted by several members of the convention.

Tuesday afternoon was devoted to reading of reports from various departments.

A number of visitors were introduced to the convention and each gave a short talk. Meeting adjourned at 4.30 and went in a body to attend a meeting of the music department of the Women's Club of Raleigh, to which they had been invited. This was very much enjoyed. Old time songs and music were rendered by members of the club.

At 6 p. m., Mr. A. B. Andrews, President of the Raleigh Electric Street Railway, gave the ladies of the convention a ride over the entire system.

Tuesday evening the music was under the direction of the choir from the First Baptist Church.

Dr. Massee, pastor of the Tabernacle Baptist Church, spoke on the cigarette and the dispensary. This was a very strong speech. Miss O'Daniel also made a few remarks on the dispensary.

Election of officers for the ensuing year took most of the time on Wednesday morning.

Mrs. Laura Winston, of Morganton, was elected president.

Miss Elizabeth Marsh, of Winston, Vice President.

Miss Notre Johnson, of Summerfield, Corresponding Secretary.

Mrs. Julia White, of Guilford, Recording Secretary.

Mrs. Mary Cartland, of Greensboro, Treasurer.

Mr. Blair, of Guilford College, read an excellent paper on Peace and Arbitration.

All unfinished business was left in the hands of the Executive Committee.

Convention closed at 1 o'clock and all present partook of lunch furnished by Raleigh W. C. T. U.

(MRS.) T. ADELAIDE GOODNO.
Press Superintendent.

Associational Meetings for 1905.

OCTOBER.

17 (Tuesday)—Neuse at Ayden church.

18 (Wednesday)—South River at Spring Branch church.

19 (Thursday)—Cape Fear and Columus at Chadbourn church.

19 (Thursday)—Pee Dee at Red Hill church (Anson County).

24 (Tuesday)—West Chowan at Hebron church, (Northampton County).

25 (Wednesday)—Raleigh at Cary church.

26 (Thursday)—South Fork at Dallas church, (Gaston County).

31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).

8 (Wednesday)—Bladen at White Lake church.

9 (Thursday)—Johnston County at Benson church.

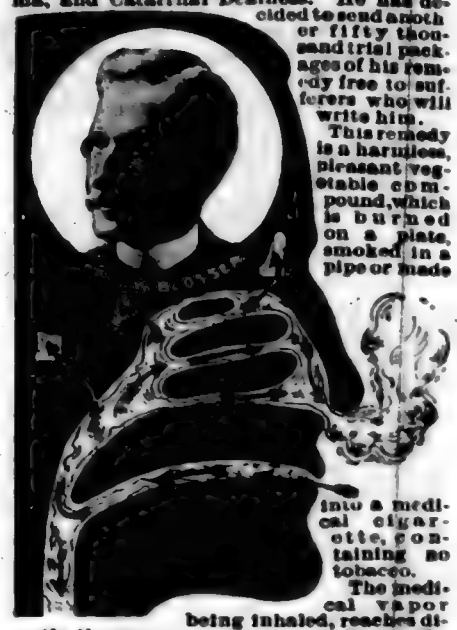
16 (Thursday)—Stanly at Big Lick church.

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This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, smoked in a pipe or made into a medical cigarette, containing no tobacco. The medical vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure. If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, 90 Walton St., Atlanta, Ga.



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Obituaries.

O'NEAL.—Deacon Hard O'Neal died at his home in Wake County, N. C., June 16, 1905, in the seventy-third year of his age. He was a member and deacon of Woodland Baptist church; had been a member there for more than forty years, and died in good faith.

GRANDDAUGHTER.

BROWN.—On Sunday, September 3, 1905, about 12 o'clock, Sister Mary A., wife of Deacon Julian Brown, "fell on sleep in Jesus." Sister Brown had filled life's mission with faithfulness as a wife, mother and a Christian. Four children and a husband survive her. Two of the boys are now at Wake Forest College. Sister Brown was active in her church and always interested in all that would advance the kingdom of our Lord on earth. She was loved as a neighbor and will be greatly missed by all who knew her. We commend the bereaved ones to the Saviour for comfort. Monday, September 4th, a large concourse of people gathered to pay the last tribute of respect to the memory of Sister Brown. We laid her away in the old family burying ground to await our Lord's return and then "we shall be ever with the Lord."

M. A. ADAMS.

BOWLING.—On October 1st the angel of death came into our midst and claimed the wife of Dr. E. M. Bowling. She was born in Mecklenburg County, Va., November 27th, 1873. She was converted at the age of sixteen, under the ministry of Rev. R. Findlay Gayle, pastor of Zion M. E. church at Union Level, Va. She joined the M. E. church at Zion and held her membership there until she joined Red Mountain Baptist church in 1901, of which she was a member when she died. She was married to Dr. E. M. Bowling December 15, 1898. Mrs. Bowling was the daughter of James W. and Maggie H. Jackson. She leaves to mourn her loss, two sons, three sisters, one brother, mother, husband and a host of relatives and friends. One son, an infant, having preceded her through the gates of glory.

Her character was of the truest kind Christian type. She had a kind word and a smile for everybody, and those who knew her loved her.

We count a great loss, and in our short-sightedness, sorrow because because of her departure, but if we could remove the veil that so thinly intervenes between us and her happiness, we feel sure that we would no longer mourn. God does all things well. We cannot understand some of His Providences, but our faith in Him and His word leads us to say, however hard it may be, "not my will, but Thine be done."

We extend our sympathy to the bereaved ones. May her God, the God of all Grace, sustain them in this hour of trial.

EDWIN R. HARRIS.

Durham, N. C., Oct. 5, 1905.

FEREBEE.—Death has entered the peaceful home of our neighbor and former pastor, Rev. J. B. Ferebee, and torn from his devoted bosom his sweet and gentle daughter, Maud Gregory Ferebee, in the nineteenth year of her age. It seems to us sometimes that our Heavenly Father delights to cull from earth her choicest flowers that He may transplant them in the garden of paradise. We exclaim, "Thy will be done." We say it at first perhaps in a forlorn and hopeless way, with a sense of resignation to the inevitable, and at last it breaks upon us that that will is better than our own. So coming to see how God's ways are higher than our ways, we ought to surrender our lives and the lives dearer than our own to a keeping far better than ours. No longer in sad submission but in gratitude in which sorrow is forgotten and in trust that has nothing to ask, we ought to say, "Not our will, but Thine be done."

Maud was a good young lady in the highest sense of the word, kind and considerate with her associates, faithful to her Sunday-school and true to her religion. Hers was one of those rare characters that cannot be portrayed in language, but finds its interpretation only in the sacred recesses of a congenial heart.

"Life was so fair a thing to her
We wept and pleaded for its stay;
Our wish was granted us, for lo!
She hath eternal life to-day."

Our sympathy goes out for the bereaved father, but can offer the happy consolation that she will surely meet him in a brighter world.

May the young ladies of our Sunday-school who knew and loved her well strive to emulate her example, that they, too, may be ready to welcome the angel when he knocks at their chamber door.

We, your committee, recommend that a copy of this memorial be sent to the sorrowing father, and a copy also be spread upon the minutes of Blackwell Memorial Sunday-school, and that copies be sent to the Economist and the Biblical Recorder for publication.

J. A. RUCKER,
G. W. BROTHERS,
W. H. JENNINGS,
BESSIE MORGAN,
MATTIE SANDERS,
MAE CHAPPELL
Committee.

Dr. E. F. Early.

The First Baptist Church of New Bern and the town generally sustained a very sad loss on September 1st in the death of Dr. E. F. Early. He was always kind, gentle and considerate toward other people, modest as a woman, yet eminently successful in his profession, and withal, a good business man. He was one of the most lovable fathers and husbands that it has ever been our privilege to know. Dr. Early was born in Bertie County, N. C., January 18, 1870, and died September 1, 1905. He married Miss Lucile Pleasants, of Louisburg, N. C., November 15, 1898. The wife, one child and many friends and loved ones are mourning their great loss.

May the God of all grace comfort their hearts and keep them unto life eternal.

W. A. AYERS.

Alexander Sharpe Lewis.

At the home of his parents, Mr. and Mrs. W. G. Lewis, in Statesville, N. C., Alexander Sharpe Lewis departed this life on Wednesday evening, October 4, 1905. He was eighteen years of age on the 25th of last January.

While student at Oak Ridge Academy Aleck suffered a severe attack of peritonitis, which, however, was relieved on his reaching home, by the skill of the physicians. Then followed typhoid fever in its most stubborn form. He had every attention that love and skill could suggest.

Aleck was the idol of his home, indulged and petted alike by father and mother, the comfort of the aged grandmother, whose grief is most touching, and the very joy and life of devoted brother and sisters, while a large circle of relatives held him in profound esteem.

The funeral service took place at the First Baptist Church and was largely attended. The edifice was packed by representatives of all classes of citizens. The legal fraternity was present en masse, thus expressing their sympathy with the father, Mr. W. G. Lewis, a prominent member of the Statesville bar.

It is seldom that the death of so young a person excites such universal interest; but Aleck had a popularity all his own. He was of a singularly generous nature, open-handed, open-hearted, with as cheerful a face as a boy ever had. He possessed the qualities that make a boy beloved.

Aleck professed faith several years ago, and would have been baptized had it not been thought best for him to wait awhile. Later he would have united with the church, the time for his baptism having been set, but he took a deep cold which prevented.

In our beautiful cemetery he was laid to rest, and the grave was covered with flowers.

C. A. JENKENS.

Resolution of Respect.

In loving memory of William W. Kitchen, Jr., who was born August 16, 1895, and died September 30, 1905.

Whereas, It has seemed good to Our Father, an all-wise and merciful God, to take from our Sunday-school our bright and lovable little pupil; therefore, be it

Resolved 1. That we deeply deplore our loss, for in William we felt the promise of a noble manhood and Christian steadfastness, yet we bow in reverence and submission to the Divine will, believing He doeth all things well.

2. That we tender our sincere condolence and earnest sympathy to the bereaved parents and afflicted relatives.

3. That a copy of these resolutions be spread on the records of our Sunday-school, a copy sent to his parents, also to the Biblical Recorder and The Courier for publication.

MISS ALICE TUCKER,
MRS. O. P. SCHAWB,
MR. A. R. FOUSHEE,
Committee.

D. P. Robbins.

Whereas, It has pleased Almighty God, in His all-wise and inscrutable providence to remove from us and take to Himself our beloved brother and fellow-student, D. P. Robbins; be it, therefore,

Resolved 1. That we, the members of the Euzelian Literary Society, are deeply grieved over the death of the faithful, industrious, ambitious and consecrated young man.

2. That we extend to his bereaved parents our heartfelt sympathy in this sad bereavement and commend them to Him who doeth all things well.

3. That a copy of these resolutions be sent to the parents of the deceased, that they be spread upon the minutes of our Society, and published in the Wake Forest Student and in the leading State papers.

E. WM. THOMAS,
CHAS. A. LEONARD,
W. J. JONES.
Euzelian Society, Sept. 30, 1905.

Luther Edward Baldwin.

Whereas, Our Father, in his infinite wisdom, saw best to remove from us and take to Himself, as we believe, our beloved and promising brother and fellow-student, Edward Baldwin, be it, therefore,

Resolved 1. That the Euzelian Literary Society feels a loss in his death and is deprived of a member for whom she held high esteem. It can be truly said that he was faithful in all things, industrious, although greatly afflicted, ambitious, a brilliant student and a speaker of promise, and a man of strong character. He was bred and admired by every man in the student body, and the news of his death brought with it sorrow and disappointment.

2. That we express to his bereaved parents our heartfelt sympathy in their great bereavement, and we commend them to Him who Himself wept.

3. That a copy of these resolutions be sent to the parents of the deceased, that they be spread upon the minutes of our society and published in The Wake Forest Student and the leading State papers.

CHAS. A. LEONARD,
W. J. JONES,
E. N. THORN,
Committee.
Euzelian Society Sept 23, 1905.

Break off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offering to God, for the love of God, in hope to see God; and some gleam of faith and life and love will stream down upon thy soul from the everlasting fount of love. Follow on, and thou shalt never lose that track of light. —Edward B. Pusey.

Do your own Thinking.

Some men believe in Quinine because it has not killed them. Yet a rattle snake would not make a safe rattle for the baby because some man had survived the bite of one.

We contend that Quinine is no cure at all for Fever.

During dosing with this drug, there is a suspension of the trouble, but it is never in any sense of the word a permanent cure for Fever.

No case of Fever should ever terminate fatally and never would, but for the employment of Quinine.

Men who know what Johnson's Tonic is, go right along and attend to their business and never lose a day even when they have Fever.

Nothing else can guard your health like Johnson's Tonic.

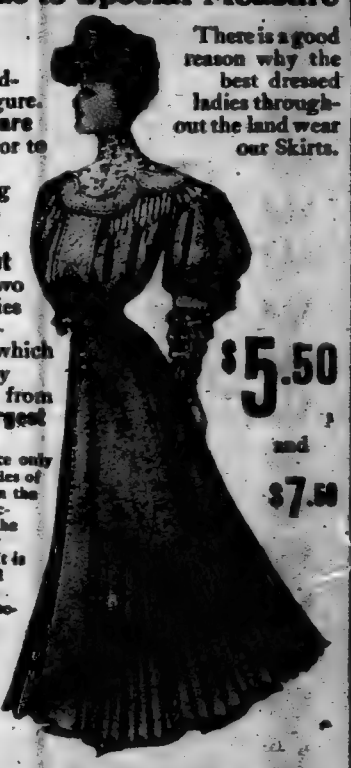
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$50 reward will be paid for any case of Eczema that is not promptly cured with Eczine. Eczine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failure made by other remedies, and send for free sample of Eczine which always gives relief and permanent cure. A $1.00 bottle often cures the worst cases. If your druggist does not have Eczine send direct to us. The Eczine Company, M. Kupperstein, Sales Agent, 112 Dearborn St., Chicago, Ill.

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GREENSBORO, N. C.

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Every dollar of Premiums returned as far as practicable for loan or investment to the county from which it was received. No other Life Insurance Company loans or invests, or has proposed to loan or invest, its premiums in the locality from which they are received, thus carrying . . . . . .

Home Patronage to its Logical and Proper Conclusion

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VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 17.

RALEIGH, N. C., WEDNESDAY, OCTOBER 25, 1905.

THE PRESIDENT'S VISIT.

The visit of President Roosevelt and Mrs. Roosevelt to North Carolina proved, as anticipated, an event of the first magnitude and from every point of view gratifying. He did not alter political opinions, and he did not come to do so, but he doubtless changed for the better—as he has wherever he was not personally known—the personal opinion of himself.

He was received at Raleigh, and as well at other points, with genuine welcome. It was not gushing, nor was it so enthusiastic as it might have been to a President in accord with dominant political opinion, but it was far from being unsatisfactory. The long lines of cheering people, 40,000 or more, the flags and banners and the universal enthusiasm for the occasion, spoke first of the National spirit of our people, second of their admiration for a truly important and worthily eminent man, and finally of their response to his winning personality. It was this last that made the President's visit worth while.

The President Himself.

The average man has a well-fixed opinion of any President—an opinion received from stump-speakers and party organs. The current opinion of Mr. Roosevelt, derived from the surpassingly bitter campaign of 1904, from the Booker Washington affair, and from his attitude to Jefferson Davis, was particularly definite and no less adverse. It is true that the President's support of popular causes and his notably good record in office had gone far to correct the campaign conception of him as a dangerous man. His arrest of certain trusts, his prompt exposure of criminals in the public service, his advocacy of National regulation of railroad rates, had commended him to the people of the South as well as to the rest of the Nation. But of personal liking for him, so long as the Booker Washingtn affair stands without apology, it may be accepted for certain that Southern men will show little. We know from his own lips that he abhors social equality and that he means nothing of the kind and no affront of any sort to the South, but the act itself speaks so loudly that it must be a barrier.

Nevertheless, the President's personality went far last week toward overcoming the prejudice based upon that affair. He was so cordial, so unrestrained, so expressive of the heartiest good-will, that the people were irresistibly drawn to him. He carries with him none of the lofty (sic) airs of a mighty man. Indeed, he appears to be unself-conscious to a blessed degree; and his spirit throughout the whole occasion was as free and happy as that of an over-joyed boy. It was this that impressed us and commanded our admiration. There was so much of the boy in him, so little of hateful and ruinous conventionality, so much of unpremeditated enthusiasm. It was this, in our judgment, that won the crowd to him.

We do hope that many a parent there learned that it was good for the President that no one had ever suppressed his natural spirits; that no one had ever made a conventional model of him. Freshness, freedom of spirit—keep them in yourself forever. Be natural. It is the essence of self-reliance and of magnetism—the other word for popularity.

Whom the President Wished to See.

Of course the President fell into the hands of General Sir Arthur Victorious Jones Great is Vermilion Splashed with Gold. That always occurs. But it is not recorded that he paid much attention to General Vermilion or General Gold. They were all coming down the line and shaking his hand, and the President was shaking them and dropping them. But suddenly he paused—"By George," he said, "I am glad to see you. I want to see you." And the line stopped. General Sir Arthur thought this would never do. Who is this young fellow that he should stop the line? And the General would have moved him on. But the President would not. At length when the line had passed the President had it called out that he wished to see Clarence H. Poe—not General Sir Arthur or any of his tribe. It is this sort of thing that makes the President so esteemed.

At Durham he called for John Spencer Bassett!

The President's Message.

At Richmond the President extolled the Old Dominion's contributions of great men to the Republic and praised the valor of the Confederate soldiers. At Raleigh he praised the South, spoke with admiration of our industrial progress, pleaded for forest preservation, and advocated National regulation of railroad rates. At Atlanta he spoke on the enlargement of the market for cotton, pointing out that with a true foreign policy it would be practically impossible to over-supply the cotton market. At Jacksonville he discussed the Panama Canal and its advantages to the South. Every word he spoke as an optimist, as one who appreciated the Southern people and genuinely sympathized with their larger purposes; and he always presented the same free and enthusiastically responsive personality.

As a matter of course such a visit as this is found to do good all round. The Southern people feel better for having made so splendid a demonstration of the national spirit. They like the President better and have more confidence in him because they have seen and heard him and by the unmistakable instincts know that he is brave, honest and able. They are encouraged by his sympathy and appreciation. On the other hand, the President has repeatedly said that he is a better American because of his visit. Doubtless he not only rejoices in the reception accorded him, but also in the evidence that the South is on her feet, at work and going forward with a happy heart, not embittered by her sorrows, but braver and brighter and stronger because of them.

REVIVALS—ANCIENT AND MODERN.

(From Review of Reviews.)

Apropos of the great revival in Wales, Dr. Thomas M. Lindsay, principal of the United Free Church College at Glasgow, and one of the most eminent of church historians, contributes to the Contemporary Review (London) for September an admirable study of revivals. He starts by saying that "from one point of view, the history of the Christian religion is a chronicle of its revivals. The Church of Christ was born in a time of revival, and from revival to revival seems to be the law of its growth." They are not peculiar to any one division of the Christian Church, or of any one generation, but to all. Institutions and theologies have changed—but the revival is always the same. Space and Time, so potent over all things human, seem powerless to change it. What it was in Achaia in the first century, or in Italy in the thirteenth, or in the Rhineland in the fourteenth, or in England in the eighteenth, it is in Wales to-day.

Dr. Lindsay begins with Achaia. He says:

In St. Paul's first letter to the Christians of Corinth we have the earliest recorded account of the meetings of the Primitive Church for public worship, and they describe scenes common to revival meetings in every age.

The Revival Under St. Francis.

Next, he describes the great revival under Francis of Assisi, which swept over Italy in the thirteenth century. There is a vivid picture of the brethren meeting by hundreds in a remote glen, spending days in the rapture of song and prayer and stirring address.

There was no other service; no appointed leaders of the devotions; no one selected to edify the brethren. Men sang, or prayed, or spoke as they were moved by inward impulse to do it, and the sense of spiritual power and presence was felt by all.

The words of St. Paul in his first letter to the Corinthians, the narrative of the Franciscan chronicles, the accounts contained in the newspapers describing the Welsh revival of to-day, might all be used to describe one movement; and yet the scenes are separated by centuries.

What Prevents Hysterical Excess.

There is yet a deeper unity. We hear of crowded meetings, of audiences "strung to the highest pitch of spiritual excitement," and yet calm, quiet and orderly. Always there is untrammeled liberty of worship.

If one asks why it is that there is this abiding sense of calm amid so much of what might be expected to lead to scenes of disorder and to unseemly exhibitions of the most unrestrained emotional excitement, why the desperate, passionate prayers, the surging inward emotion finding vent in quiet weeping, in breasts heaving with sobs which cannot be repressed, in throats choking with an emotion which prevents articulate speech, do not burst all bounds and degenerate into wild, hysterical excitement (which it ought to do by all rules of ordinary psychology), he will get the answer now in Wales which St. Paul would have given him in Corinth, or Francis in Italy, or Tauler in the Rhineland, or Wesley in England; that this quivering, throbbing, singing, praying crowd knows and feels the immediate presence and power of a great unseen reality—the Holy Spirit, impalpable, invisible, inaudible, and yet recognized by every fiber of the soul. The presence of the Master, promised to his disciples, is with his worshipers, is manifested in the "gifts" of the spirit, and is revealed in the calm, exultant expectancy which subdues all undue excitement.

"Speaking in a Tongue."

The "speaking in a tongue"—strange, ejaculatory prayer—a gift which St. Paul described as worthless, has, Dr. Lindsay says, repeated itself in a great number of revivals.

It appeared in the "prophets" of the Cevennes, in the later decades of the seventeenth century among the Calvinists of France; in the "ecstatic virgins" who were the centers of a religious awakening in the Roman Catholic Tyrol in the earlier decades of the nineteenth century; in the almost contemporary Irvingite movement in the west of Scotland; and in many a medieval revival.

The Two Chief "Gifts" in All Revivals.

But in all revivals there have appeared the gift of speaking the Word of God, the prophetic ministry, and the corresponding gift of discernment bestowed upon the hearers. The prophetic ministry died down in the early Church and never regained its first position, "but it always reappears during a time of revival, and with it the double gift of magnetic speech and spiritual discernment." The divine principle of selection has shown itself utterly careless of all ecclesiastical arrangements. Ordination has never been a necessary thing for preachers at revivals.

Spiritual Versus Hysterical.

To the gibe of superior persons of all times, from Celsus in the second century to Professor Huxley in the nineteenth, who refer revivals to disorderly brain or physical hysteria, Dr. Lindsay replies, with Maeterlinck, that some of the greatest leaders in religious awakenings were men of the soundest brains, of the most determined wills, and of the most persistent energy. At its very birth, Christianity found at its side other cults marked by ecstasies, visions, and wondrous signs. But the Christian assemblies differed from the orgiac rites of Oriental paganism. The manifestations in the latter were stereotyped and fragmentary. In the former, there was a great wealth of expression. But the great contrast was that Christian enthusiasm purified and exalted the moral and religious life. So "the influence of revivals has almost invariably been to deepen and quicken the sense of moral responsibility, and to sustain, elevate, and purify the moral life." They are also followed by attempts at social reformation.

EXPOSITION OF THE EPISTLE TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

Guilt and Justification.

Rom. 3:20-30.

In our last study we saw something of God's remedy for sin. In our present study we wish to look further into the nature of this remedy and then to the method of its application. The great burden of the epistle is to be found at this point. Let us get our bearings.

Sin's Problem and How God Met It.

Men everywhere have become sinners in heart and in life, and so have brought upon themselves the just condemnation of a holy God. Men are guilty, not only in the light of God's written law, but also in the light of his infinite holiness of which that written law is a faint and partial expression. This sinful, sinning and guilty man stands in such relationship to God that he can't help loving him in spite of his sin and guilt. (Rom. 5:8.) This love led him to desire most intensely the salvation of man. So great was (and is) this love, and so intense this desire that God was willing and anxious to make any sacrifice that would bring about this salvation. One might expect him to issue a universal amnesty under these circumstances, but his wisdom, not to say his holiness, forbade any such thing as this. There is a moral sense in man as well as in God that demands the punishment of guilt. If we had no other revelation on the subject, might we not conclude that this demand of the sinner against himself is a part of the defaced remains of that original image of God in which he was made? (Gen. 1:27.) It is quite possible for us to think too rigidly of God at this point, as if His love were desiring and striving for one thing, while his holiness was arbitrarily demanding something else. The truth is that God's wisdom, love and mercy, no less than His holiness, demand satisfaction for sin; for He desires a salvation for man that will save him. But simply to issue a pardon for him without a change of character would not be salvation at all. That would mean a broadening of the chasm between God and man, because man could not respect a God who would grant forgiveness on such terms (I speak after the manner of men). In order, then, that salvation should be real salvation, the problem of sin had to be met and dealt with in a way that would satisfy the demands of holiness arising from the heart of man, as well as the corresponding demand in God, the fountain of man's moral nature. Hence the problem in the apostles mind—How can God be just and justify the sinner?—was no scholastic one, but was a question that was grounded in the very nature of things. We have seen the external provision of God for meeting the problem. It is in Christ "whom God set forth to be a propitiation by His blood. The difficulty is thus met by transferring the penalty of guilt from one person to another. But this does not settle the problem at all. It only raises another which is more difficult than the first, viz., how can it be just and right to take penalty from a guilty party and lay it on an innocent one? This question was discussed last week, but it may be well to recall the central point again. When God became incarnate in Christ He identified Himself so completely with our human nature that whatever weaknesses, sins and shortcomings were in human nature became His. "God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh." Christ out of the flesh could never have met the problem. Christ in the flesh, a part and parcel of human nature, could take upon Himself the sins and weaknesses of that nature, without doing violence to the eternal principle of right. All this he actualy did (read Hebrews, chapter 2) so that God can now be "just and the justifier of him that hath faith in Jesus."

Application of the Remedy.

An important question now arises, viz.: How does this provision for sin become effective in saving the sinner? Does it work automatically and so become effective in the salvation of all men irrespective of character or life? Or is it limited in its application to a certain class, and, if so, what can be said of that class? There is no mistaking the Apostle's meaning on this all-important matter. Two words sum up his teaching at this point. One of these is Faith. The other is Justification. When we combine these two words into a phrase—justification by faith—we have what is beyond question the most fundamental phase to be found in the vocabulary of evangelical religion. It behooves us to study them and understand them. To justify does not mean to make just, but to declare just. And this declaration is made on the basis of a man's faith in Jesus, without respect to his lack of merit or even without respect to the awful depths of his demerit and sin. There must be, then, something tremendously fundamental in faith, and so there is. Faith is infinitely more than a cold acceptance of a statement, even though that statement be an all-sufficient one. Faith is loving attachment to a person, and the faith upon which God justifies a man is a faith that attaches the man in loving loyalty to Jesus in so far as he understands him. Jesus is God's highest expression to the soul, and when the soul lovingly embraces Jesus it is no longer "enmity against God," but it is then "subject to the law of God" in its ultimate demands. There may be, there will be, much of uncleanness in the flesh to be thrown off, but the dominating note in the soul now is Christ, and this assures victory. The man who has this faith in him goes through the world singing, "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." (Gal. 2:20.)

Many have objected to evangelical religion on the ground that it begins in a fiction. To declare a man "not guilty," when every assurance of his own heart tells him he is guilty; to declare a man to be just, when he knows that he deserves only punishment, and that to the full extent of the law, for his awful sins; to declare a man to be one thing when in reality he is another is a fiction which many think to be beneath the character of an infinitely holy God. In its boldest form something like this is done in justifying a man on the basis of his faith in Christ. But let us not rush to a conclusion in the matter too hastily. God usually has good reasons for His actions, and perhaps we may find them here if we only look for them patiently. Let us study the nature of faith as it has been described above, and we shall see that there is something so fundamental in it that God feels that he can afford to meet it, and pronounce the blessed verdict of justified on the strength of it. The faith that unites us to Christ makes His sufferings and death our own, and if we become "united with him by the likeness of His death, we shall be also by the likeness of His resurrection." Those who object to this gratuitous justification fail to take into the account what God proposes to do for us afterwards. They reason as if He meant to justify us and then leave us to our fate. But see Rom. 8:29f. and 1 John 3:2. Justification is only the first of a long series of God's gifts to faith. By this act a man is put into right relations. The work of building a Christian character in fellowship with Christ is the great work of a life-time, and at the end of a long life in this world we shall probably find that we have scarcely begun the richest triumphs of faith. There is no merit in faith itself; but there is infinite merit in Jesus, and faith unites to him in the very beginning of the soul's religious life, and faith continues to appropriate of his fulness. The process is "from faith unto faith." (Rom. 1:17.) There is then no ground of boasting anywhere, since faith is an action of the soul that is entirely independent of works or of ritual. The gospel system brings the soul into direct relations with God in Christ without any intermediary. "God is one, and He shall justify the circumcision by faith" (in spite of their ritual and not on account of it)," and the uncircumcision through faith" (without any ritual). So the gospel strips the soul of every prop, and leaves it face to face with God as he is brought nigh in Jesus Christ. If the soul leaps up in joy and gladness to embrace Him it is justified; if not, it remains under condemnation. "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." (Jno. 3:18.)

"In my hand no price I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly,
Wash me Saviour, or I die."

Questions: (1) State the great problem involved in sin as Paul saw it, and how God met the problem. (2) How does God's provision for sin become effective in the sinner? (3) Explain what is meant by faith and by justification. (4) Show the fundamental place of these two words in evangelical religion. (5) What of the objection that our religion begins in a fiction?

The Wilmington Association.

J. A. McKaughan, pastor of Brooklyn Church, Wilmington, N. C., preached the introductory sermon from Phil. 1:21: "For me to live is Christ."

G. E. Leftwich was elected moderator, C. E. McCullen clerk and R. L. Highsmith treasurer. W. E. Taylor gave the report on State Missions which was discussed by L. Johnson. The amount pledged to this object is $662, and advance of 40 per cent over last year. Dr. Fred D. Hale read and discussed the report on Home Missions. The pledges amounted to $345, which is an advance of 50 per cent over last year.

D. J. Corbett read report on Orphanage, which was discussed by Braxton Craig, pastor at Rocky Mount. The pledges amounted to $478.50, which is more than one hundred per cent increase from last year. Brother Craig carried away $159.39 in cash for the orphans. More than twenty dollars of this amount was taken in a hat collection in the Association. The people were pleased with Brother Craig, and he is always delighted to serve the Orphanage. The Association voted to raise special collection for Orphanage on Thanksgiving day.

J. A. Smith read and discussed the report on Foreign Missions. The pledges amounted to $1,191, which is an advance of about 85 per cent over last year. There are thirty-four churches in the Wilmington Association, and nine of that number gave nothing to Foreign Missions last year.

M. C. Walton read and discussed the report on Ministerial Relief. The pledges amounted to $119.50, which is an advance over last year.

C. H. Utley read and discussed Ministerial Education; the pledges were in advance of last year. The Wilmington is moving forward handsomely in every department of our missionary endeavor.

The pastors are working hard to supply the demand. There are several more men needed in the territory that the destitution may be covered.

Notwithstanding the fact that it poured down rain almost all day Wednesday, there was a great congregation of people present. Many had to stay in buggies or out in the grove in the rain.

The next session is to meet with the Brooklyn church, Wilmington. Dr. Hale is to preach.

J. S. FARMER.

Meetings in My Churches.

On the fifth Sunday in July we began our meeting at Reed's Cross Roads and continued for one week. Bro. Henry Sheets aided me in the meeting. It was one of the best meetings for the church we have had during my pastorate of seven years. Ten were added to the church—eight by baptism and two by letter.

At Holloways we began our meeting on the second Sunday in August and continued until the following Friday. Bro. Thomas Carrick did all the preaching. It was a good meeting; there were quite a number of professions of faith in Christ. Seven were added to the church by baptism.

Bro. S. D. Swaim aided me in my meeting at Jersey. We began on the second Sunday in September and closed on the third Sunday. The church was greatly revived and strengthened by the meeting. Eight were baptized at the close of the meeting, and others are awaiting baptism. Three of those baptized were beyond middle life; something unusual in my experience.

At Rich Fork we began on the third Sunday in September. Bro. M. L. Kestler preacher for us Sunday and Bro. Thomas Carrck on Sunday night. Then we had Bro. George P. Harrill with us the remainder of the week. We had large congregations for Rich Fork and the best of attention, though there were not many professions of faith in Christ. On last Sunday four were baptized into the fellowship of the church. We give thanks to God for these and press forward in His service.

JOHN R. MILLER.

Meetings.

I have recently held meetings at both of my churches and had the pleasure of having with me Bro. M. C. Walton, of Burgaw, N. C., who did the preaching.

On the second Sunday in September we commenced at Pleasant View and continued a week, resulting in adding to the church six members, five by baptism and one by letter.

On Monday night after the fourth Sunday in September, Brother Walton commenced with us at Honey Camp Church at Green Sea, and the meeting continued until Wednesday night after first Sunday in October. As a result, I baptized twenty-four new members. Both churches are revived, and I believe will undertake greater things for the Lord the coming year. The members of my churches and people throughout this section fell greatly in love with Bro. Walton and his manner of preaching the Gospel.

The writer has resigned his field of labor and would not be at all surprised if Brother Walton were to have the offer of a field in South Carolina.

Fraternally yours,

L. B. BONEY.

Green Sea, S. C., Oct. 9, 1905.

The Spiritual Condition of Hyde County—What is It?

Mr. Editor: We desire to give our people through the Recorder a description of the spiritual destitution in Hyde. We have been studying the spiritual status of Hyde some little time now. We have been endeavoring to get at the heart of things on this field. We have about gotten our bearing. The chain and compass of divine mechanism, we have laid upon the field. We have also followed the ancient plot—the new covenant or will of the great Master, in taking our bearing and course. We find the field does not measure up to the ancient landmarks. The spirituality of this country is weighed in the balances and found wanting. We get at the cause of things by considering the effects. We get at the nature of the tree by examining the fruit. "Ye shall know them by their fruits," is the rule of judgment laid down by the Master. "When ye judge, judge right, even judgment, not according to appearance, again saith the Great Judge. When we examine the fruit in this vineyard we find the situation very little better than the barren fig tree. Indeed, we find the Tree of Religion in this country, for the most part, a corrupt tree, for the fruit is corrupt. The fruits of the spirit, with few exceptions, are sadly wanting in this religion. When we survey the country from a material viewpoint, however, the prospect is bright, propitious, but, when we turn the spiritual X-rays on the field, it is not so charming. The superficial observer is sure to be deulded in judging any matter, especially spiritual matters. The subject before us for diagnosis, therefore, is not for the casual observer, but for the seer. The morally purblind would say that the condition of Hyde is favorable, because they see it from a worldly, carnal standpoint altogether. These prophets are deluded by outward, material appearances. They forget "That is not all gold that glitters." Surely, man looketh on the outward appearance, but God, and those whom He has taught, looketh on the heart. The material condition of a people is not the chief consideration by any means. The prime consideration of any people or country is their spiritual condition. What constitutes a State, country, or individual great in the sight of the Lord? Certainly it is not high raised battlements, thick walls, laboured mounds, or moated gates that constitute a people great, but the priceless gems of spiritual thoughts, desires and action that maketh a people great. These are heavenly treasures, richer far than the rubies of earth, which perish with the using. These constitute a people great in the sight of the Lord. These constitute Christian character. And Christian character is the pearl of great price—the treasure hidden in the field of this world, which none of the princes of this wicked world can appreciate or value. If, as the Master says, the life of man consisteth not in the abundance of the things he possesseth so the life, character, blessedness of many individuals, a community, country or State—consisteth not in the abundance of the things they possess. Hyde possesseth an abundance of material things. Indeed, she is on the up grade, materially considered.

1. Financially, Hyde's condition is a fair one. Her lands are fertile and adapted to the raising of the principal farm products. Her forests are rich in timbers of various kinds. Her real estate interests are about par, the people being very nearly solvent. The people in her borders will reap a bounteous harvest. They will have bread enough, and to spare. The fishing interest of the county is a constant source of revenue to her people. Her people are in a fair way for living, having a plenty for the sustenance of the physical man, and, indeed, not a few are living even luxuriously. As a mark of her prosperous material condition, many new buildings are being erected all over the county this season.

2. Comercially, Hyde ranks with her sister counties, Dare, Tyrrell, Washington, Beaufort, and Pamlico—nearly equally, while her shipping and traveling facilities are not as prompt and rapid as some of the other counties she is doing a large and lucrative business with Washington, Bellhaven, New Berne, and Elizabeth City. Hyde's exports—cotton, corn, oats, potatoes, fish, oysters, wild fowls, lumber, and in return imports food stuffs prepared, wearing apparel and manufactured articles. The produce is carried to various points, mostly by sail vessels, because the county is well nigh surrounded by water too shallow for vessels of deep draught to ply her waters and carry her shipping. At two points only have we steam boats traveling the country, namely, one from Makeleyville to Washington; the other from Fairfield to Elizabeth City. A railroad would greatly help and develop the county. Then, we could put our produce in market on chedule time. As it now is, we have to wait too long for the winds and tides. It is rumored that we will have a railroad through the county soon. May it come. The commerce of the county would then be greatly improved.

Industrially, Hyde is in the background. The people are primarily an agricultural people. There are few factories in the county. There is in the county one factory only—an oyster factory at Englehard. The chief occupations are agriculture, lumbering, fishing, hunting.

4. Educationally, the people of Hyde measure up pretty well with the neighboring counties, and, in this particular, surpasses some of them. We find the people, as a rule, of average intelligence. There are, however, some dark spots in the county, but the interest in education is evidently on the increase. Two years ago there was a public graded school started at Swan Quarter. There will soon be another started at Lake Landing. Fairfield has had a first-class academy school for several years. There is, however, much room for improvement in the public schools of the county. The county has recently put a new telephone system well nigh around the Mattamuskeet Lake. Rural deliveries are in all of the available communities of the county. These will add much to the diffusion of general intelligence.

Hyde has this year, and has had for several years past, many of her sons and daughters in the various colleges of this and other States. Indeed, the general outlook for educational advancement in the county looks brighter than formerly.

Thus have we briefly summarized the general material or temporal condition of the county. This side of the scene is somewhat roseate and attractive. In striking contrast to this view is the spiritual condition, which presents a dark and sombre hue. In fact, the mass of the people are wholly engrossed with material things. The prosperous times have caused them to neglect spiritual riches. As a consequence, the religionist has grown formal, worldly, selfish and lawless. "Jeshurum has waxed fat and kicked." The full soul is loathing on honey-comb. There must be a reverse before the pride of the natural man will be humbled under the mighty hand of God. They think themselves rich and have need of nothing, whereas they are naked, miserable, and poor. The Lord God must let fall the rod before the land will cry unto Him for mercy. We are persuaded that the stroke is now impending. As an individual must be humbled before he will call upon the living God; so must a country, State, or nation. Material adversity generally brings spiritual prosperity. May the High and Holy One bring much needed reversion, I pray, for the spiritual condition of Hyde County is alarming to every discerning mind. A great spiritual dearth rests upon the land. A dearth of spiritual knowledge, graces, and living overspreads the face of the earth. We don't mean to say there is not religion here. There is altogether too much of the kind. But, we must remember, there is religion and religion—the false and the true. Well nigh all the religion of this county is formalism, naturalism, and rationalism. The pure, undefiled, spiritual sort is at a premium among us. The religionists of the county are more given to seeking after worldly honors, riches, and pleasures than the heavenly. Members of so-called there are, to be sure, but the different so-called churches have a name to live and are dead. Their requiem is being sung all through the land. The curfew tolls the knell of departed life in our midst. The so-called churches appear beautiful indeed to superficial observers, but they, like whited sepulchers, are filled with extortion excess and dead men's bones. 'Deed, sincere, down-right spiritual ity is the great exception. Church houses there are, church members there are; professions there are; but spirituality — where is it? It has like the fabled woman, Truth, fled to the wilderness. The majority of the people are not interested in the New Testament type of religion at all. They hold a form of religion of man's invention, but deny both the form and power of the New Testament faith. The prevailing types of religion in this country are pelagianism, semi-pelagianism, Arminianism, and anti-nomianism. These false systems hover over the land like a voracious vulture, and cast their baleful influence far and near. Do not these deadly phases of religion, in a great measure, account for the dread spiritual condition of this country? I know they do. We would like to present the causes of this dire situation and the remedy therefor, but our paper has already swollen beyond measure, therefore we will bring our correspondence to a conclusion and reserve the causes and remedy for future communications, which we propose writing. Kind reader, you will give the above writing your careful perusal and consideration for the state of affairs in this country demand it, and also extend to the writer your cordial co-operation in bringing about under God, the revolution needed in the condition of things in this specific field.

Yours fraternally,

JNO. A. SHAW.

In the West Chowan.

If you will kindly give me space in your columns I shall be glad to tell your readers something of the work and progress on my field during the year just closed. In October, 1904, I left Virginia and came and took charge of the Aulander, Holly Grove and Republican churches, all in Bertie County. In January, 1905, I took charge of Oak Grove, in Hertford County, in the West Chowan Association. Such has been the Lord's blessings upon us that we are just praising him all the time for His goodness unto us. A Woman's Missionary Society has been organized in each church, and is in successful operation. The assistant pastor was of great help in this part of the work. Each Society has contributed to the various objects of the Boards, and done a lot of other work besides. At Oak Grove they have bought and paid for a handsome organ. The Society in Aulander is educating a girl in China; three of the Societies have sent each a boy to the Orphanage, and some of them are helping the poor of their own community. The Sunday-school work is on the upgrade, and the attendance at all the regular services has been very good. And such has been the weather that the pastor has not missed an appointment in the country during the entire year.

We held a series of meetings with each one of the churches with the following results: At Holly Grove the pastor did the preaching; the people seemed to enjoy the meeting, and at its close twelve were baptized. This is not a very large number, but when it is known that it is the largest number that has been baptized into the membership of that church in ten years, you can see how big must have been the blessing. At Oak Grove, Bro. J. T. Edmundson joined me and did the preaching. He knows the Lord, and understands folks, and so we had a good meeting there. The church was strengthened spiritually; fourteen were baptized and some restored. It was a time of rejoicing and thanksgiving. Next we went to Republican. An earnest effort to prepare the people for the meeting had begotten some interest, but a faction in the church made it hard work for us all. Brother Edmundson almost wore himself out trying to get everybody right. They would not get right, and on Wednesday somebody prayed that the Lord would save the lost in spite of all the meanness there was in the church. We had every reason to believe that prayer was answered. At the close of the service forty-two were baptized and some were restored. This was perhaps the largest baptizing this church ever had. It was said that fully one thousand people witnessed the baptizing. Then we came to Aulander. There was no faction here. For several Sundays the pastor had been preaching on the need of a revival, and the preparation for it, and he has reason to believe that his preaching had not been in vain. Brother Edmundson preached as usual up to and including Wednesday afternoon. At that service the interest became so intense that people said if he did not give an invitation to the unsaved they would break over him and come anyway. On Wednesday night at the close of the service he gave the invitation. No such scene as that which followed had ever been witnessed by us before. In less than ten minutes, I believe, there were about forty people on the front seats inquiring the way of life. Some of these had been members of some church before. The meeting continued in power through the week. As a result of the meeting, thirty-nine were baptized, and half as many more were otherwise received into the church. It is said that this was the biggest meeting Aulander has ever had by more than half. We are almost where Paul was when he said: "Rejoice evermore, and again I say rejoice." To God be all the glory. My people will never forget Brother Edmundson, through whom God sent us such a great blessing. We close the year practically out of debt, and trust that the hearts of all the Christian people have been stirred for the Master, and that their faces are towards the future. Let us go forward and take the world for the Master.

Yours for the Master,

W. L. BRITT.

Aulander, N. C., Oct. 11, 1905.

Many a man has a blind notion of stewardship about his property, but very few have it about their knowledge. . . . . One grows tired of seeing cultivated people with all their culture cursed by selfishness.—Phillips Brooks.

Be what you ought to be; the rest is God's affair. It is for him to know what is best.—Amiel.

News Notes.

....Get a bit of paper and write out candidly—why you are a Baptist.

....Elizabeth City voted prohibition by fifty-one, not just five—majority.

....We understand that our Weldon Church has called Rev. Mr. Goode, of Virginia.

....Bro. Geo. W. White, of Rocky Hock, requests us to say that he is at liberty to accept work for all his time.

....Rev. Madison C. Peters, D. D., has accepted a call to the pastorate of the Epiphany Baptist Church, New York City.

....The meditation on first page last week, unsigned, entitled "In the Valley of the Shadow," was by Mr. John E. White.

....The American Baptist Home Mission Society has engaged Cornelius Woelfkin as general evangelist. The general evangelist idea is growing.

....Pastor Massee, of the Raleigh Tabernacle, is a busy man. Having just closed a meeting at Newport News, Va., he now goes to Wilmington to aid Pastor Hale.

....Dr. J. W. Carter, formerly of North Carolina and greatly beloved here, was recently re-elected President of the West Virginia Baptist Convention.

....The Union Meeting of the Brushy Mountain Association will meet with the Stony Hill Church Saturday before the fifth Sunday in October (the 28th and 29th), 1905.

....Col. Sidney C. Tapp proposes to give $1,000 worth of his novel—"The Struggle"—to establish a scholarship at Wake Forest College. He makes similar propositions to Mercer and Furman.

....Secretary Johnson made his annual appeal to the Raleigh First Church, and the church responded more liberally than ever before to State Missions. She always does give more to State Missions than to any other object.

....The old First Church, Richmond, Va., has decided to abandon its historic pew renting. The action was made unanimous. Pastor Geo. W. McDaniel is happy in his growing work. Conversions are frequent at the regular services.

....Pee Dee Institute, under Bro. W. J. Ferrell, is making fine success. There are two hundred and one students this year. The good people of Wadesboro are sure that much dirty work was done by the whiskey people in the recent election.

....Pastor P. G. Elsom has resigned the pastorate of the Moffett Memorial Baptist Church, Danville, and is devoting himself to the work of an evangelist, for which he is well qualified. He held a meeting recently at Brevard. We commend him to the churches.

....The following personal letter from Pastor Cross, of Lumber Bridge, is too important to hide. He will forgive us for printing it: "I have resigned here to accept the call extended to me from Morehead City Church. The Baltimore physician advised me to take Mrs. Cross to a different climate. I asked the Lord to open a place, if he wanted me to change, but if to remain, that no place might open. I did not make the fact known, and no one had sent my name. They do not know me, nor do I know anyone there. The first I heard from them was the notice of the call."

....Under the leadership of Pastor John E. White, the Atlanta ministers held up the Atlanta Fair promoters and forced them to abandon race-track gambling and other forms of that evil. Raleigh ministers permit the State Fair to conduct licensed robbery.

....Bro. E. S. Pierce, of Poplar Branch, has resigned his pastorates, and is going to Virginia, his postoffice being Newsoms. We have no more faithful worker than he, and we regret to lose him for a time. We commend him heartily to the Virginia brethren.

....Pastor Dunaway writes from Oxford: "I had a fine time at Wake Forest. The meeting was a very gracious one. At odd times I took Astronomy under Prof. Lanneau. 'The sweet influences of Pleiades;' 'the bands of Orion,' and 'Arcturus with his sons' have for me a new meaning."

....The Union meeting of the Mt. Zion Association is to meet with Yates Church, near Durham, the 5th Sabbath in this month and on Saturday before. Pastors and churches will please take notice. Let's have a good attendance and may the Lord give us a great meeting. A. D. Hunter, pastor.

....Bro. J. C. Turner, of Statesville, sends this cheering note: "Our pastor, Rev. C. A. Jenkens, has fully recovered from his severe affliction and is doing good work. He is a strong and effectual preacher, and we are looking forward to great results. The church is more united than it has been for some years."

....Bro. W. R. Beach, of Elkin, writes: "I closed a good meeting at Jonesville last night. Eight or ten professions, four additions by baptism, two by letter. Fifteen more will join by letter as soon as they can obtain their letters. The church is greatly revived. The Lord be praised for his wondrous blessings."

....By a large majority Darlington County, in an election held last week, voted out the dispensary, thus adding another county to the roll made honorable by Cherokee, Pickens, Newberry, Union, Marion, Horry, Lancaster, York, making nine counties in which the prohibition and anti-dispensary forces have won.—Baptist Courier.

....Bro. A. C. Cree called to see us a few days ago. He began his work in Nashville, Tenn., as pastor of the Edgefield Church, last Sunday. He showed us the plans of the new house of worship his church will soon begin to build. It will cost about $25,000, and will be a very commodious and beautiful house.—Baptist Courier.

....Bro. J. C. Gillespie, of Bessemer City, writes: "I held a meeting last week at our mission point—Crowder's Mountain Mission—and had a good meeting. One by baptism and three by relation were received at the close of the meeting. We are planning for a meeting at our church here next week. I am giving up Poplar Springs and Ross' Grove Church in Cleveland County, to take full time here."

....The special series of meetings for Zion Hill Baptist Church, Boomer, N. C., began Sunday, October 1st, and closed Saturday, October 7th. Rev. W. F. Staley, pastor of North Wilkesboro Baptist Church, did the preaching. He preached two able sermons each day. The plan of salvation was made very plain. His work here was appreciated very much. Six were converted and a number of members revived. Three of the converts presented themselves for baptism. Two members were added to the church by letter. All regret that it was impossible for the pastor, Rev. W. J. Bumgarner, to be present.

....The Sunday-school Board Lecture Course will this year be delivered by five men: Bishop J. H. Vincent, Indianapolis; P. H. Bristow, Washington, D. C.; N. B. Broughton, Raleigh; Marion Lawrence, Toledo, and J. M. Frost, Nashville. The date will be January 29 to February 2. All Sunday-school workers are invited.

....Most wonderful has been the growth of our work in Manteo. Brother T. G. Wood went to Manteo as a missionary of the board in January. At that time we had no house and no ground on which to build one. They are now completing a $2,200 house on a beautiful lot and all has been paid for in cash or good subscriptions except about $700. Brother Wood has added to his reputation as a "wise Master builder."

....We regret to hear that Bro. D. P. Bridges, who recently resigned at Lincolnton, is thinking of going to another State. We have a letter from the Lincolnton Church speaking in warmest terms of his labors there. It is true that he found that field a hard one and leaves it a comparatively easy one, having put the church there on her feet. He is entirely too good and true and useful a man for us to willingly give him up.

....Bro. J. W. Nobles, of whose sacrifices Brother Johnson wrote in a recent Recorder, writes from Pollocksville: "I am closing up a good, hard years' work. We have raised an average of $7.75 per member in Jones County this year. Prospects for Baptist progress are brighter than for many years in Jones County. We are just finishing a neat house of worship in Trenton. Hope to use it the first time next Sunday. I have had the hardest year of my life."

....It goes without saying that all who know him expect nothing short of the most marked success of Dr. C. B. Williams, of Rockdale, as a teacher in the Theological Department of Baylor University. Dr. Williams gave up a magnificent pastorate, where he was rendering fine service, both as preacher and pastor, for the larger opportunity of helping our young preachers get ready for their great life-work. The blessings of God be upon this splendid young man in his responsible position.—Texas Baptist Standard.

....Bro. J. W. Watson writes from Sylva: "Bro. W. F. Powell held a meeting here last month; did some excellent preaching. Four were added to the church by baptism. We had a most excellent meeting at Webster, which closed last Sunday. I preached twice a day for fifteen days. There were about twenty-five professions. Sixteen were baptized last Sunday in the presence of a large congregation. Others expect to be baptized soon. It was said to be the best held there for many years. The good accomplished was not by might, nor by power, but by God's Holy Spirit. Several were converted at their homes."

....The Tennessee Baptists recently met in Convention. The following is a financial summary of the year's work: "Received during the year for Ministerial Relief, $1,642.89; for Ministerial Education; $973.60; for Orphans' Home, $4,161.68; for Sunday-school and Colportage, $4,288.88; for Home Missions, $11,030.03; for Foreign Missions, $13,681.99; for State Missions, $14,288.11—total, $59,495.11." The Baptist and Reflector says: "There has been a total net decrease in contributions of $523.27. The receipts in September were $11,914.66, or about 22 per cent of the receipts for the whole year. The falling off in contributions were to Ministerial Education, Sunday-school and Colportage, Home Missions and Foreign Missions." That is a bad showing.

....Pastor Graves, of Wadesboro, has been suffering from cold and bronchitis and has missed preaching one Sunday. He has been working steadily during the past year, and his church sent up a splendid report to the Association. All pledges were paid; there were twenty-seven additions to the church during the year, and the church records a year of steady development and growth.

....Pastor Reddish writes from Gastonia: "One of the best meetings ever held with our church came to a close last night. There were forty-five conversions. Twenty have joined the church and others will follow. The church has been greatly revived and strengthened. Dr. Lunsford, of Asheville, did the preaching. He is wonderfully gifted for evangelical work. His sermons are clear, tender and forceful. His methods are simple and safe. It is a benediction to come in contact with such a spirit-filled man."

....Bro. M. L. Davis writes from Louisville, Ky.: "t is with great pleasure that I write of 'the showers of blessings' God has outpoured upon Eagles Church of Edgecombe County, N. C. For nine years God had seen fit to let the church stand without a single addition, but during the past year He has given us sixteen. Bro. M. P. Davis, of Tarboro, was with us and did the preaching. It was a great pleasure to listen to the "Sweet Story of Old" in all of its simplicity and old-time power. This man of God brought the glad tidings to us in such a way that Christians were built up and many sinners turned from the error of their way unto our God."

....We are glad to have Bro. R. D. Cameron back home. The Rockingham Church called him from South McAllister, Indian Territory, and he has come back to his own. He was reared at Rockingham, practiced law there, went West as a Methodist minister and has returned a Baptist preacher of much ability. His many friends crowd to hear him preach the old story. Now is the time for a great forward movement and harvest at Rockingham. Many obstacles have been removed, the people are ready and we hope many earnest prayers will go up for a great blessing upon Brother Cameron and his church, and the whole of Rockingham.

....In some way we failed to note the fact that Rev. J. Manning Dunaway has gone to be pastor at Spencer, N. C. We hear that Spencer is a delightful and interesting field, but at the same time we are decidedly loth to see so many Dunaways, and such uncommonly fine Dunaways, leaving Virginia to go anywhere. The Dunaway group in Virginia has been most interesting, but for two of them to quit the State is distressing. But the field is one and all Virginia rejoices that the brother just mentioned and Dr. A. B. Dunaway, of Oxford, are rendering such an excellent pastoral service in North Carolina, a State that we love with greatest devotion.—Dr. Hatcher in Baptist Argus.

....Pastor John T. Jenkins, of Wilson, writes: "Am in a meeting at Wallace, where we expect to organize an almost full grown church next Sunday. This is a congregation to whom I have been preaching for thirteen years. I am sorry that I have neglected writing a word to the Recorder about my Missouri friend, C. F. Whitlock, a native of this State, but has been in the West twenty years. He spent the month of September with us, preaching two very acceptable sermons for my people at Wilson, and holding a great meeting at Spring Hope, and one in Iredell County. He is a good 'all round' preacher, pastor and man. If some good church wants a strong man in North Carolina, he could be brought back home."

....This from Dr. C. S. Blackwell, of Norfolk: "I slipped off four days to Columbia, N. C., last week. You see I can't keep away from the old State. Rev. N. P. Stallings is the practical pastor in that growing county-seat of Tyrrell. He is leading the people to building a new house of worship to cost about $4,000. It will be the best in the county. Could only stay four nights, but God was with the people and seventeen were received for baptism the last night. How many others after I left I have not learned. I preached several doctrinal sermons. Some of the most useful people in the community entered the church. My next trip will be to Edenton in December."

....Pastor C. A. Ridley, of Live Oak, Fla., who is a son of North Carolina, writes from the land of flowers: "We have just closed our first year with the church at Live Oak, and last Sunday we celebrated this anniversary. Twelve months ago we had no house of worship, having sold the old one for $250. Since then we have built the second best building among Baptists in the entire State, containing ten Sunday-school class rooms, a lecture room, ladies, parlor, pastor's study and main auditorium, with a seating capacity of seven hundred. During the year we have also had 104 additions to our membership, giving us now 240 members. We have collected and paid out a grand total of $4,076.21. The spiritual condition of the congregation is fairly good, and our collections for missions are holding up remarkably well. I love the Recorder even more since leaving the grand old State of my nativity. Dr. H. M. Wharton comes to me after Christmas for a series of meetings."

....Bro. W. H. Strickland writes: "We have just closed a glorious revival at Proximity. Bro. Fred N. Day, of Winston, N. C., was with us and was at his best. Never have we heard the gospel expounded more earnestly, and 'without money and without price.' God has been very good to us. Twenty-four happy converts have joined the church by baptism, and several joined by letter. We are all greatly encouraged and strengthened. Of the number baptized twenty came from the Sunday-school. Oh, that we might fully realize the importance of the Sunday-school work, for through this channel more than any other we must hope to gather our boys and girls into the fold. Brother Day won the hearts of all, but he would not let us express our appreciation in a material way, and turned the special offering over to be sent to the Orphanage. This amounted to $14 or $15. Our work is in excellent condition now. Have a large and growing Sunday-school, and the ladies have organized a Missionary Society of twenty-five members, for all of which we gratefully sing 'Blessed be the name of the Lord.'"

Falling Behind.

I am distressed to see that for two weeks we have been falling behind. Last week the receipts were something over $200 less than the corresponding week last year, and this week we are about $200 short. It will be seen that we are dropping back at the rate of $1,000 a month, when we should be gaining just about that amount, if we wish to report no debt.

Last year the fever situation at the Orphanage caused us to fall behind between $500 and $1,000 on State Missions, which we never regained. This year the brethren are swept away by the debt on the Orphanage. It is all right to pay this debt, but it is a very grievous wrong to make the missionaries pay it. There are debts on all our institutions, but failure to meet these this year does not mean that individuals will suffer. The three hundred children at the Orphanage will be fed and clothed whether the debt is paid or not. There are more than three hundred children (the families of our missionaries) who depend largely on the Mission Board for their food and clothing. From time immemorial this time of year has been given to State Missions. Nothing was said or written about State Missions from the adjournment of our Convention last year until the 1st of August. Now State Missions must have the right-of-way.

In the name of these children and their anxious parents, for the honor of the denomination which has sent them out and for the sake of the Christ whom they serve, let us pay these men their hard-earned and needed salaries! The debt on State Missions is greater than the debt on the Orphanage and far more pressing. LIVINGSTON JOHNSON.

The Atlantic Association.

The twenty-second annual session of the Atlantic convened with Middle Street Baptist church, New Bern.

J. S. Canady was re-elected moderator, B. H. Mathews clerk, and L. L. Leary treasurer. These officers push business, the work is done in two days, and the Association closes at the close of the second day. There are twenty-two churches, with fourteen hundred and fifty members.

This has been the best year in the history of the Association. The spirit of unity and devotion to the work seems to everywhere abound. The pledges for next year were in advance of previous years. The Orphanage and State Missions are the two most loved objects.

Bro. J. C. Whittey is a great power in the Association, especially in the Orphanage work. How he loves the orphans. He would take the pledges and urge every man to do his best. He said: "I, many years since, pledged to God that I would never die rich. The Bible does not encourage me to get rich. There are too many needy orphans and lost men who need the gospel for me to go up before the Great Judge, having been rich in this world." The pledges to the Orphanage amounted to $394, an increase of $149 over last year. The report on State Missions was read by W. G. Hall and discussed by W. G. Hall, J. C. Whittey, W. A. Ayers, E. C. Andrews, B. H. Mathews and Jno. E. Ray. The speeches were earnest, and the great burden of every one who is interested in the development of the people in the bounds of the Atlantic, is that the great destitution in the bounds of the Association be well supplied.

The pledges for State Missions amounted to $53, an increase over last year.

H. C. Moore and Jno. E. Ray were welcome visitors, and the New Bern people were delighted with Brother Ray's speech on State Missions. Brother Moore read and discussed the report on Home Missions. J. J. Douglass, pastor of the New Bern Tabernacle, also spoke to the report on Home Missions. The pledges amounted to $97.50.

The report on Sunday-schools was read by B. H. Mathews and spoken to by B. H. Mathews, H. C. Moore and D. H. Green. Brother Moore did his best, the reader will know what this means. Brother Green has been in New Bern only a short time, but he is proving a great inspiration to the Sunday-school workers. He is a fine worker. There are sixteen schools with 1,083 scholars enrolled. There were about seventy-five baptisms from the Sunday-schools. The Atlantic needs three or four strong men who are willing to build up mission fields.

The next session is to meet at Davis Shore, W. A. Ayers to preach.

J. S. F.

A Fruitful Meeting.

Editor Recorder: The meeting which has just closed at our church—the First Baptist Church of New Bern—deserves more than passing notice.

In the memory of the younger members of the church no meeting has been held in this city which evinces so much spiritual power, which influenced the membership of the church to sacrifice so willingly and which brought into the membership so many through the simple, unadorned message of truth from the preacher.

Twenty-six (26) have united with the church as a result of this meeting and several who made profession will unite with other churches.

The attendance has been large at each meeting—for a time as many as four meeting a day being held—and a deep interest was manifest from the first.

Members of other denominations have been present at all the services, and their sympathy and co-operation were among the effective agents in accomplishing the gratifying results.

The gospel in its beauty and simplicity has never been more faithfully presented than from the lips of that consecrated young preacher, Rev. J. M. Haymore, of Morristown, Tenn.

His avoidance of the methods often resorted to by professional evangelists has been marked.

The sensational feature, the spectacular element and all clap-trap services were happily absent, and one could, through the earnest, forceful language and manner of the preacher, see only the Christ, whom he held up and behind whom his own personality was constantly hid.

He does not leave one under the spell of eloquence and impassioned oratory, or wrapped in admiration, mixed with uncertainty at the fine display of rhetoric and "dictionary phrases," but rather he leaves his audiences viewing the Christ, pictured in his language and often reflected in his own face. The influence of his sermons will last and the good accomplished during his stay here cannot be estimated by human reckoning.

The meeting came at an opportune time. The three months preaching of the Word by the pastor, Rev. W. A. Ayers, reinforced by his active pastoral labors, has brought his church, for the most part, loyally to his aid and all were in an expectant mood and eager for a blessing.

In the three months of his pastorate, prior to the meeting, he has received nineteen (19) into the church, so that in less than four months of his pastorate there have been forty-five accessions to the church.

It is not merely an increase of members that his church has been blessed, but his own spiritual power has impressed itself upon his church, and increasing congregations and ever increasing contributions give practical expression to the revived spirit of the church. The contribution from the church to the Thomasville Orphanage, one of the many objects of the church's beneficence, amounts this year to two hundred and fifty-eight dollars ($258), much the greater portion of which has been contributed during Mr. Ayers' four months stay here. This is but one of the many evidences which might be mentioned, going to show growth and development under the stimulus of an active and consecrated pastorate.

S. M. BRINSON.

The Pee Dee Association.

Pastor E. D. Cameron, of Rockingham, preached the introductory sermon. Text: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, etc. Jno. 3:14-15. It was a clear and forceful gospel sermon. T. L. Caudle, a young lawyer of sterling worth, was elected moderator; W. J. Matthews was re-elected clerk, and T. J. Covington treasurer.

R. G. Kendrick, Jr., made a motion to have a digest of the letters, and so save the time of reading the letters. The motion was carried. The digest brought out the following facts: There were 104 baptisms during the year, 182 additions in all. The losses brought down the net gain to twenty. There are 2,310 members in the churches of the Association. There are 1,555 persons in the Sunday-schools. Four churches report no schools. The Pee Dee has a committee on apportionment, and they asked the churches to raise for the objects of the convention during the past year $1,913.00. The churches paid $2,473.00 to the objects of the convention, so contributing $560.00 more than they were apportioned. Ten churches went over the amount they were asked to raise, fifteen did not quite raise the amounts they were apportioned. Laurinburg Church came nearest doubling their apportionment.

Very few of our people have ever tried the apportionment plan, but it seems to work admirably in the Pee Dee. The churches are not required to pay the apportionment but have a right to accept or reject the suggestion of the committee.

The temperance discussion brought ought some interesting facts about the recent election in Wadesboro. Anson County, and especially Wadesboro, is under ring rule, and the ring is composed of very immoral men. They brought in from the country many men whose house rent they paid, that they might vote them for whiskey. They voted many negroes and a number of men who were not citizens of Wadesboro. They refused to be sworn, and did every vile thing they were capable of doing. Only one Baptist, and he was under discipline, voted for whiskey.

The objects of the convention were all given thorough discussion. Every department of our work finds hearty supporters in the men and women, for the women are doing splendid work, of the Pee Dee Association. The delegates voted unanimously to double their contributions to the Orphanage. Brethren Kesler and Johnson were both at home in the Pee Dee. The work is hopeful in this part of our State, and will be more so.

J. S. F.

Sixty-five out of the sixty-six municipalities of Porto Rico sent delegates to a convention. These united in a protest against the way they are governed by the United States. They say the power is in the council composed of heads of departments, all of whom are appointed by the President. "These men arrive here knowing nothing of the language, customs or needs of the country, and they determine the fate of the Island." The Porto Ricans wish to have a share in their own government and they are tired of bureaucracy.—Exchange.

Dear Sir:—Please ask your wife, daughter or sister to read my free offer—Wise Words to Sufferers. I will mail free of charge this Home Treatment, with full instructions, and history of my own case, to any suffering with womanly weakness. You can cure yourself at home without of aid of any physician. It will cost you nothing to give the treatment a trial. Write to-day. Address,

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Home Circle.

Dulness of City Folk.

"Henry," said Uncle Amos, from Upcreek, who was visiting his city nephew, "who's that man in the house on the other side of the street? Every morning he stands in front of a window an' shaves himself. He's done it now for three days, hand-running."

"I suppose he has done it every morning for the last ten years, uncle," replied Henry.

"Has he lived there all that time?"

"Yes, and longer than that, for all I know. I've been here only ten years myself."

"Who is he?"

"I don't know."

"What does he foller?"

"I haven't the slightest idea, uncle."

Uncle Amos put on his hat and went out. In an hour or two he returned.

"Henry," he said, "that chap's name is Horton. He runs an insurance office down town. He's wuth about $27,000, owns that house an' lot, belongs to the Presbyterian church, has three boys an' one girl, an' he's forty-six years old. I've found out more about him in an hour than you have in ten years. Blamed if I don't believe livin' in the city makes people stupid."

Quiet Manners.

I wish cities could teach their best lesson—of quiet manners. It is the foible, especially of American youth—pretension.—Ralph Waldo Emerson.

Emerson's wish in regard to the "lesson of quiet manners," is specially applicable to women. It goes along with what Shakespeare says about the excellent virtue of "a soft voice," that is so evidently an accompaniment to "the quiet manners."

Wherever the avocation or the environment of woman places her, however lowly or exalted her station may be, her influence is immeasurably increased or lessened by her cultivation, or non-cultivation, of "quiet manners," and all that is included under so comprehensive a term.

The woman of "quiet manners" is the woman of quiet dress. Not shabby dress, but that which avoids every tendency toward the flashy and conspicuous, that which is in entire harmony with the personality of the wearer, and adds dignity and force to the influence which dominates it. Loud taste and pretensions go hand in hand with loud manners and loud speech, as onlookers, like Emerson, have every reason to know.

"Quietness of manner" is the truest mark of culture, that which is closely associated in womanly composition with modesty and refinement. The more truly cultured a woman is, the more rightly will she be able to estimate her intellectual attainments and the more effectually to make use of such attainments, through proper and legitimate channels. All pretensions is abhorrent to her as being the hall-mark of shallowness and superficialism. She wins her way and holds her own by the exercise of a courtesy and a tact which rarely jostles feelings, or awakens prejudice.—Exchange.

The Sioux Mother-in-Law.

It is one of the oldest customs of the Sioux Indians that the son-in-law shall not look upon the face of his mother-in-law, or communicate with her any more than is absolutely necessary. This custom is probably the outgrowth of family brawls arising from their crude way of living, huddled together in huts and teepees. At all events, the plan seems to work well.

When, in case of sickness, or by invitation from her daughter, the mother-in-law visits the family of her son-in-law, a partition is usually made in the hut or teepee by means of a blanket, behind which the mother-in-law retires whenever the son-in-law approaches the home.

In the case of John Night Pipe, a young bridegroom living in Ten Horn's camp on the reserve, the invisible mother-in-law was a source of great disturbance. Although he never beheld her person, the sound of her scolding voice easily penetrated the blanket wall. John made several fruitless efforts to dislodge his mother-in-law, and send her to her home on the other part of the reserve, but without avail. He finally decided to appeal to the Indian agent for relief. This is his letter:

"My Dear Respectable Friend:—I have a few words to say to you, and they are that I am sorry to myself. It is an old woman that makes me very sorry every day because she talks with bad, bad words always to me, and never gets rested with her tongue, and I hate this kind of business, the bad words, I mean, holding them always with her tongue that way.

"Now, if you will send your policeman to take this woman to her camp, I will be your truly friend with a good heart, sir, and we will be living happy again. Now, this is all, and this is me.

"Your acquaintance friend,
"Mr. John Night Pipe."

The letter proved effective. The disturbing mother-in-law was sent to her home in Black Moon's camp, and the young people were left in possession of an undivided teepee.

The story, which comes direct from an Indian agency in Dakota, proves that the mother-in-law joke is not wholly the fabrication of the comic paper.

Words From Missionaries.

Let us advance on our knees.—Joseph Hardy Neesima.

The prospect is as bright as the promises of God.—Adoniram Judson.

Give until you feel it, and then give until you don't feel it.—Mary Lyon.

I will go down, but remember that you must hold the ropes.—William Cary.

If I had a thousand lives to live, Africa should have them all.—Bishop Mackenzie.

That land is henceforth my country which most needs the Gospel.—Count Zinbendorf.

My Jesus, my King, my Life, my All, I again dedicate myself to Thee.—David Livingstone.

Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest.—A. T. Pierson.

I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do, to diffuse His glory through the world.

The Child's Footwear.

Writing of "The Child's Dress" in the November Delineator, Dr. Grace Peckham Murray has a word of advice in regard to shoes. She says:

As soon as the skirts are shortened, children arrive at the dignity of wearing shoes. The first ones should be very soft and loose. They are to be had as moccasins and ankle ties, as well as in the sape of diminutive shoes with very soft soles. The latter should be thicker when the time comes for the child to walk. Children's shoes should have broad soles and should be formed very carefully so as not to deform the feet. They are made without heels, for children do not wear heels until they are nine or ten years old, and then extremely low. Children often suffer from weak ankles. If such be the case, their feet should be bathed and rubbed with salt water every day. They will be helped by the wearing of shoes the ankles of which have been made stiff by pieces of steel which are held in place by means of little pockets made for the purpose in the lining of the shoe. Shoes are made especially for children who toe in, or for those who are bow-legged, and for children who have flat feet. The necessary thickness of the bottom of the shoe, which varies in position and amount of leather according to the trouble to be remedied, is placed inside the shoe and does not show at all on the outside of the boot. Care should be taken in fitting stockings to see that they are not too short or too small, as they will cramp and deform the foot. Children are usually so hard on stockings that they do not have time to outgrow, and the possibility of it should be kept in mind. Knee-caps made of leather are excellent to prevent rapid wearing out of the stockings at the knees.

There are no deeper wounds than those which come from our loved ones; but we have not learned love's beginnings unless we love while we suffer.—Sunday School Times.

Put faith in truth as mightier than error, prejudice, or passion, and be ready to take a place among its martyrs. Feel that truth is not a local, temporary influence, but immutable, everlasting, the same in all worlds, one with God and armed with His omnipotence.—Channing.

DISFIGURED WITH ECZEMA

Brushed Scales from Face Like Powder—Under Physicians Six Months But Grew Worse—Some Said Face Would Be Marked for Life—Now Without a Blemish.

CUTICURA REMEDIES WORK WONDERS.

"As I was a sufferer with eczema I write to tell you what a great friend I found in Cuticura Remedies. In six months I had tried three doctors, but did not get any better. It was on my body and on my feet so thick that I could hardly put a pin on me without touching eczema. My face was covered, my eyebrows came out, and then it got in my eye. I then went to another doctor. He asked me what I was taking for it, and I told him Cuticura. He said that was a very good thing, but that he thought that my face would be marked for life. But Cuticura did its work and my face is now just as clear as it ever was.

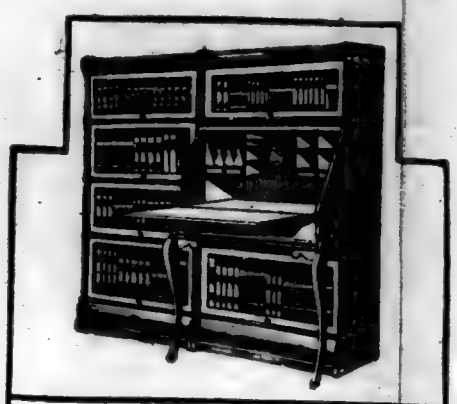


"My brother-in-law told me about the wonderful Cuticura remedies. I took his advice and got the Ointment, Soap, and Resolvent. I washed with the Cuticura Soap and then applied the Ointment, and took Cuticura Resolvent as directed. In a short time my face began to get better, and when I had taken one bottle of Resolvent I could brush the scales off my face like a powder. When I had taken four bottles my face was as clear as ever.

"I told all my friends about my remarkable cure. I feel so thankful I want everybody far and wide to know what Cuticura can do. It is a sure cure for eczema. (signed) Mrs. Emma White, 641 Cherrier Place, Camden, N. J., April 25, 1905."

Complete External and Internal Treatment for every Humor, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), may be had of all druggists. A single set often cures. Potter Drug & Chem. Corp., Sole Props., Boston.

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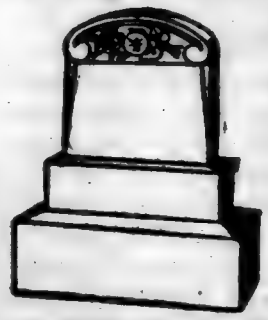
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Young People's Page

Building.

BY JAMES BUCKHAM.

We are building every day,
In a good or evil way,
And the structure, as it grows,
Must our inmost self disclose,
Till in every arch and line
All our hidden faults outshine.

Do you ask what building this
That can show both pain and bliss,
That can be both dark and fair?
Lo! it's name is character.
Build it well, whate'er you do!
Build it straight and strong and true,
Build it clean and high and broad,
Build it for the eye of God.
—Exchange.

A Queer Oyster Story.

Nature study tells us that oysters see their food without eyes, catch it without moving, eat it without a mouth, and digest it without a stomach.

As they live in their little shells so tightly closed, they are no more like living creatures than stones are; yet they are active enough not only to feed themselves, but also to suspect when danger is near and protect themselves from it.

Have you ever heard an oyster make a noise? It makes one, though not as loud as the bark of a dog, nor as sweet as the song of a canary.

Marjory, a little girl whose grandfather lives in old Virginia, near the seashore, can tell you about it. Under her grandpa's house is a dark cellar, water tight, where they keep oysters just from the sea and fatten them.

What could a Canadian boy or girl do if given an oyster and told to fatten it? If it were a chicken or a little pony, he or she would know just how; but oyster, shut up tight in the shell home, is another thing entirely.

Even if the shell were opened, no mouth could be found.

Marjory's grandpa spread pails of oysters on the cellar floor and poured sea water over them, then sprinkled a large quantity of corn meal on the water. Oysters fatten very quickly on corn meal, and feed themselves, but not until everybody has gone out and the door is shut. They are cute enough to know when any one is in the cellar.

This little girl often amused herself by opening the door quickly, so she would hear the "snap" the oysters made shutting their shells. That "snap" is the only sound they make, but when a few pailfuls of them snap their shells at once, the noise is quite loud. When no one is near they lie with their shells open, for that is the way they get their food. The corn meal floats into their shells with the water, and becomes absorbed into those strange little bodies.

On one visit to her grandpa's Marjory was told that oysters often catch mice. This was rather more than she could believe, but it was true. One day she found this out with her own eyes—that an oyster is as good a mouse trap as ever was invented. It catches and kills them instantly. She had quickly opened the cellar door and heard the "snap" of the shells as they shut, then by the light which streamed in from the door behind her, she saw such a strange sight that she darted back and called: "Grandpa, here's somethin' awful funny!" His surprise was as great as hers, for, though he had been handling live oysters for many years, he had never happened to see them using themselves as a mouse trap. Out of one of the oyster shells stuck the body of a mouse. The head was inside, for the oyster had "snapped" down upon him and killed him, and perhaps had already begun to absorb him. Marjory often looked after that, but either his companions had suspected the fate of mousie, or no oyster was quick enough to entrap one, for she never saw the strange and interesting sight again.

The oyster, you see, quite changed the plans of mousie, and so "the best laid schemes o' mice an' men gang aft agley."—Christian Guardian.

A Snail's Ways.

One day I found a snail in the woods. He was crawling on a mossy log. His shell was glossy and of a light brown color. The snail, too, was pale brown. He looked soft, as if he were made of jelly. He had a pair of horns thrust out from the front of his head, to warn him of danger.

When I picked up the shell, Mr. Snail quickly tucked himself out of sight inside. I took the shell home in my pocket, and at night laid it out on my table. In the morning it was gone.

Looking about the room, I found the snail climbing up the wall, halfway the ceiling.

I stood on my chair, touched him gently on the head, and, in a fright, he drew into his shell, and it fell from the wall into my hand.

Then I took a large china dish, and put in it a nice stone from the brook. The stone had little lichens and bits of water weeds on it. I put water in the dish. Then I put the snail on the stone.

Snails like cool, moist things. My snail at once came out to see his new home. He began to travel round it at a great rate. He crept to the water on every side. I saw that he ate the lichens. So I brought a nice young lettuce leaf, wet it, and laid it on the stone. When the snail in his journey reached it, he touched it with his horns. Then he crept upon the edge of the leaf, turned sidewise, and began to eat fast.

He seemed very hungry. He moved along the edge of the leaf, gnawing as he went. After he had eaten about a quarter of the way along the leaf he turned and went back, still eating. So he kept on until he had cut a deep scallop. Then he went to another place and ate out another scallop. The children said he liked scalloped lettuce.

I kept the leaf wet. At first I thought the greedy little creature did nothing but eat. I found that he liked to play, and was fond of travel. He would go to the edge of the water, and, holding fast to the stone, would dip his head in for a drink, or to get it wet.

When he did this, he drew in his horns until they could not be seen. Then he tried to cross the water and to reach the side of the dish.

He would cling fast by the hind part of his body, raise his head, and stretch himself as far as he could, and try to take hold of the dish. He often fell short and tumbled into the water; but when out he would come and try again. When he succeeded, he would walk all around the rim of the dish.

One night he came out, dropped to the floor, crept over the carpet, up the leg of the table, along the top, and then traveled all over Nan's new bonnet. He tried to eat the artificial leaves on the bonnet. There I caught him in the morning.

Wherever he went he left a thin trail like glue. I could follow his steps as you can those of a careless boy who forgets to wipe his feet.—Julia McNair Wright, in Holiday Magazine.

The Sixth Sense in Birds.

In the animal kingdom the birds seem to be really the class most highly favored by nature. Though they are not placed near the summit of the line of evolution, their ability to fly marks them off as having some advantages over nearly all the mammalia. Their mysterious power of changing their polity or weight, in order to dive in water or soar in the air, has been discussed several times, and the almost incredible velocity of their motion when migrating, sometimes amounting to four miles a minute for vast distances, has no parallel among other animals.

And now a series of careful trials with carrier pigeons are reported from France, showing, apparently without doubt, their possession of a highly developed sense of direction. It was supposed that homing pigeons depended upon sight to find their way, but these new experiments have been conducted in the darkness of night. In twenty minutes the first bird, dispatched at 10 p. m., reached its roost, a distance of seventeen miles being traversed. Half of the number arrived before midnight and the remainder followed in a few hours.

There are many stories of cats and dogs finding their way home across miles of unknown country, and in Austria there is a fish that scrambles over the land to the nearest water when the pool or stream it is in dries up or food becomes scarce. But these are only occasional instances of a faculty so highly developed in homing pigeons, and, perhaps, in migratory birds. Some human beings claim to have a sense of orientation; but compared with the acute senses of wild animals ours are blunt indeed, and they can hardly be expected to improve under present unnatural conditions of city life.—Our Dumb Animals.

Gaining Time.

Nora—"Mary, how do you spell egg?"
Mary—"What kind of an egg?"
Nora—"A hen's egg."
Mary—"Fried or boiled?"
Nora—"Boiled."
Mary—"Hard-boiled?"
Nora—"Yes."
Mary—"I think it's E-G."—March Woman's Home Companion.

Weak Kidneys

It is of but little use to try to doctor the kidneys themselves. Such treatment is wrong. For the kidneys are not usually to blame for their weakness or irregularities. They have no power—no self-control. They are operated and actuated by a tiny shred of a nerve which is largely responsible for their condition. If the Kidney nerve is strong and healthy the kidneys are strong and healthy. If the Kidney nerve goes wrong, you know it by the inevitable result—kidney trouble.

This tender nerve is only one of the great system of nerves. This system controls not only the kidneys, but the heart, and the liver, and the stomach. For simplicity's sake Dr. Shoop has called this great nerve system the "Inside Nerves." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerves"—because each act is in such close sympathy with the others, that weakness anywhere usually results in weakness everywhere.

The one remedy which aims to treat not the Kidneys themselves, but the nerves which are to blame, is known by physicians and druggists everywhere as Dr. Shoop's Restorative, (Tablets or Liquid.) This remedy is not a symptom remedy—it is strictly a cause remedy. While it usually brings speedy relief, its effects are also lasting.

If you would like to read an interesting book on inside nerve disease, write Dr. Shoop. With the book he will also send the "Health Token."—an intended passport to good health. Both the book and the "Health Token" are free.

For the free book and the "Health Token" you must address Dr. Shoop, Box 2430 Racine, Wis. State Which book you want.

Book 1 on Dyspepsia.
Book 2 on the Heart.
Book 3 on the Kidneys.
Book 4 for Women.
Book 5 for Men.
Book 6 on Rheumatism.

Dr. Shoop's Restorative

Prepared in both Liquid and Tablet form. For sale at forty thousand drug stores. Mild cases are often reached by a single Package.

LIFE SAVED BY SWAMP-ROOT.

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

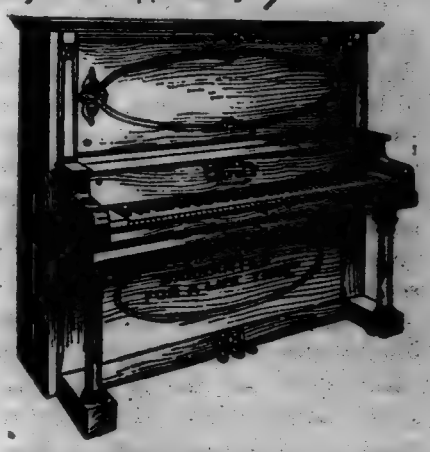
The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

"Warranted for a Life Time."

Made to last and we back up every statement made for it with the strongest guarantee ever given with a piano. The New Scale $400 Ludden & Bates is a piano that has won the heart of every user. It is the only piano made or sold in this country—and there are hundreds of makes—that has an absolute one price to all—Schools, Colleges, Churches, and to the individual—$287. There are more New Scale $400 Ludden & Bates Pianos sold at present under our club plan than any three makes in the South. The first club was over subscribed. Our second club of one hundred will all be taken inside of thirty days. Be in time—it may be your last opportunity.



The guarantee tells the story—"Warranted for a Life-time." The books of the second club will be opened Oct. 10. Booklet "N" sent free for the asking. Send for it today.

LUDDEN & BATES S. M. H.
35 Years in Music. SAVANNAH, GA.

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WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

HOW YOU MAY HELP.

The fall season has arrived, and the Recorder must address itself to the annual task of collecting over-due accounts and persuading its friends to renew.

Delinquents.

First, the delinquents—the good friends who hold us back. We took a census of them last week. We know just how they stand. They do too, alas. There are 2,000 of you; and that is entirely too many.

Now, good friends, we must have an end of this. The Recorder's price is too low to carry over-due subscriptions. We trust this public appeal will stir you up to renew; but if not, we must resort to a personal notice. Will you not give attention right away to this important matter? We have done our part; do yours now handsomely.

Renewals.

We have 6,000 subscribers who are in the habit of renewing with tolerable promptness. They deserve thanks rather than a lecture. This note is, therefore, to say that we will appreciate it if they will watch their labels closely in this season when so many subscriptions expire, and promptly renew.

And particularly do we invite the attention of the 2,000 new subscribers taken last May and June. We want every one of you to renew!

Next Year.

We are making no great promises for next year. We intend to put the emphasis for 1906 on Christian Doctrine as Baptists Hold It—affording an unusual opportunity for instruction. We shall also give special effort to the selection of reading matter of the sort to deepen the current of Christian living. All the departments will be maintained and diligently improved.

In a word, we propose to afford the Baptists of North Carolina an up-to-date Baptist newspaper worthy of a place in every good Baptist's home.

New Subscribers.

There are acres of them—many of them in your reach. Will you not now and then talk Recorder to them? Send us three new subscribers and receive the Recorder free to your address for a year.

Every little helps. One new annual subscriber will advance your date four months; two will advance it eight months; three one year. Try it.

We have 10,000 now. Let us every one win one and make it 20,000, and the strongest Baptist paper in the land!

FAIR WEEK, AND THE ANNUAL DISGRACE.

The overshadowing event of Fair week was the President's visit which we discuss elsewhere. Of the Fair itself, there is not much more than usual to be said. The exhibits of stock were below the standard of former Fairs; and the other exhibits were common-place and by no means representative of North Carolina. Fortunately one could not see the Fair for the people; and, therefore, the people became the Fair.

The Fair as Harvest Festival.

Probably the best feature of the Fair is the people—the commingling of our citizens of every condition in one vast holiday feast in the midst of the harvest season. It is good to have exhibits on such occasions and good to have amusements; in each of these respects the Fair will do well to more worthily rise to the occasion; but, after all, the gathering of the peoples is the best feature of the Fair. It is the one holiday of the year for thousands. It mixes our citizenship and sets going many fresh impulses. It unifies the life of the State in a remarkable way. For these reasons we are favorably disposed to the Fair.

Severe Criticisms.

But we have some severe criticisms, and we intend to voice them until there is heed. We are aware that year after year the management of the Fair has expressed public repentance, but year after year it has failed to make good. This year conditions were worse than ever; there were over fifty gambling tables running wide open in sight of everybody; and there were several shameless shows of low-down women whose flagrant performances in sight of everybody amount to an insult and a shame.

Now we know that these things could have been prevented. We know because we did once prevent them. It is only a matter of half an hour's work with good will. But the management of the Fair does not wish to prevent these shames. It is a private corporation: and these robbers and lewd shows pay them well for their privileges. It is this foul money that buys up the management.

The gambling is not gambling—It is robbery. The wheels of fortune, chuck luck, the roulette tables, hyronemus cages and strikers are so managed that the proprietor wins at will. We saw one man steal ten dollars from a poor fellow with the old, old shell game. We protested. He cursed us. We sent for a police. The police came, looked at the man, flunked and fled. The man had a license. He was paying the Fair management and the Fair management was paying the police. He knew his management and fled.

This sort of thing—this open, licensed robbery—went on under the patronage of the Fair, under license of the Fair, with the knowledge and consent of the Fair, unchallenged and unrebuked. There will yet be an end of this disgrace, and we shall see it.

On Saturday after the Fair, two of these robbers began shooting one another in the Raleigh depot, and a bullet going wide of its mark killed a third of their number. The crowd of five hundred people in the depot were in great danger. Is it not time that the Governor, who opens the Fair, and the city that makes the Fair, should demand of the Fair authorities that they take the simple steps necessary to keep these men away from this occasion? Let them not say they cannot. We will provide them a man any time.

THE PATTERSON CUP.

Mr. John Charles McNeill was awarded the Patterson cup—the prize for the best contribution to literature by a North Carolinian within the year. Mr. McNeill is a son of Capt. Duncan McNeill, of Scotland County, himself an accomplished writer and notable citizen; and his mother is a woman worthy of her son—a worthy representative of the best North Carolina mothers. We congratulate the son; we congratulate Wake Forest College, his Alma Mater; we congratulate the Charlotte Observer whose staff he so adorns; and we congratulate most of all the noble father and mother. They have right to be the happiest parents in North Carolina just now.

Mrs. Lindsay Patterson's idea has hit the mark. The prize that she offers is rich enough and beautiful enough to fire the ambition and reward the efforts of any aspiring man or woman; and the fact that it is awarded by the State Literary and Historical Association—the one worthy literary body of the Commonwealth—gives just the desired significance. She has rendered the State a notable service.

Our readers are somewhat acquainted with Mr. McNeill's work. His verses have received more recognition than has ever been accorded the work of any other North Carolina writer. His work in prose is equally promising. We are sure the prize that he has so worthily received and the public applause that has so freely been given to him and the patronage—the admirably liberal treatment accorded him by the Charlotte Observer—will serve to incite him to higher achievements.

"Can any good thing come out of Nazareth?" asked one of old. Rising to a climax in his Seminary graduation address at Louisville, some years ago, Reverend M. L. Kesler, of North Carolina, quoted these words and answered them: "Yes, the best thing the world ever saw came out of Nazareth." The gifted and irrepressible Dr. T. T. Eaton in whose church the student addresses were delivered, vociferated aloud, "Good! Good!" and the lamented Broadus lifted his head, smiled and nodded approval.—The Baptist Press. He is one man who is fulfilling his commencement day promise.

A SUGGESTION.

Mrs. S. A. Howard, of Salemburg, writes:

"Our answer in regard to 'Think About It' in a recent Recorder would be, Establish the 'Home Department' in connection with Sunday-school work, and urge at least one hour spent daily in Bible study, in connection with same, both with pupils and stay-at-home members.

"The Recorder brings me so much of good things—such a source of pleasure and profit to me—always good."

This will do very well, if the Home Department will study Christian Doctrines. The International Lessons utterly fail at this point.

STATE MISSIONS NOW.

For years our churches under the magnificent leadership of our pastors have rallied in November with fine enthusiasm and devotion to the cause of State Missions. This annual united effort for one dear cause has served greatly to unify and inspirit our denomination. Apart from the work done, the rally itself is invaluable. But the work is of the highest importance. We have 125 men working to establish our cause at about 400 points. We are building churches and saving men and women throughout the Commonwealth.

We do fear a debt, and rightly. For a debt on State Missions is like a break on the driving-wheel: we cannot go onward until it is removed.

We have $10,000 now to raise. That means a burden for us all—a burden for every loyal Baptist shoulder—larger gifts from every church and every giver, and harder work from every pastor. It means swift work, too. Let us lose no time.

And then—at Raleigh let us have a great Convention; a debtless Convention; a larger-planning Convention; a solemn Convention—solemn with the sacredness and dignity of its mission; a great spiritual meeting of the brotherhood.

HOLD FAST AND FORTIFY.

I think you are right in opposing the beginning of a campaign now for State Prohibition save through channels already opened up through present laws. Let us make good for four or more years, if necessary. Hold fast and fortify. Fortify, I say. The temperance forces do not even begin to realize the wonderful gains they have made, but the liquor men are fully aware of their great loss. Then who are better prepared to wage a winning contest now? Especially when life is at stake? With a State wide field? If the liquor forces over the State were to abuse the principles of the Constitutional Amendment as they did here we would lose sure.

Truly, W. J. FERRELL.

Wadesboro, N. C., Oct. 15, 1905.

THAT DEBT.

What a relief and incentive it would be to our General Manager if we would pay that debt. We can do it, we ought to do it, now. I have read with pleasure his inaugural. It has the ring of business and is the message of the man who brings things to pass. Let us hear him, brethren, and pay that debt. The Orphanage will be freer, the General Manager will be happy, the children will be glad. That debt disturbs my peaceful slumbers; I know Brother Kesler would rejoice if his brethren will remove this incumbrance to his efforts. It is unbecoming our Baptist host in this State to allow its noblest institution to be burdened with this debt when the pitiful sum of ten cents per member will pay every dime of it. Let's pay it, brethren.

And now shall we do it? May I presume to suggest a plan? Let every Union Meeting in the State, on the fifth Sunday in October, give a special hour to the Orphanage, giving special attention to the debt, and let each one make a special offering designating an amount to be raised. Then let each Union pass a resolution that every church with its bounds take a special collection on or near Thanksgiving for the liquidation of said debt, and that the secretary of each Union be instructed to write each church immediately, reminding them of the debt, urging the importance of its immediate liquidation and calling attention to the resolution passed at the Union.

Let every pastor in the State lay this matter upon his heart, and the hearts of his people, and go before his church with a definite amount worthy of the people he represents.

Do this, and January, 1906, will see the Orphanage clear of debt, and, with a giant at the helm, it will begin the new year with the brightest outlook of its history.

G. T. LUMPKIN.

OLD MINISTERS' RELIEF.

Allow me space in your paper to state my position. I want it distinctly understood that this communication is not a reply to Brother Street, as he evidently did not know what was being discussed. I want to say in the outset that there is a vast difference between the old ministers and the Old Ministers' Relief Board: one represents God; the other, in its official capacity, represenst a plank stolen or borrowed from the Pedobaptist platform. The Old Ministers' Relief Board exists without divine sanction. When the disciples sold their goods and laid the price at the apostles' feet, it was not for the apostles alone, but distribution was made as every one had need. When Paul went out collecting a charity fund, it was not for Peter, John and the other apostles, but for the poor saints. I want it distinctly understood that I am opposed to the Old Ministers' Relief Board for the reason every preacher that deserves the name belongs to some Baptist church, and every Baptist church has a board of deacons to look after the poor and needy and we need no other board. It looks like the ministry is losing confidence in the Scriptures they so often quote to us when the want us to give, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom;" "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread;" "It is more blessed to give than to receive;" and many other like promises. Now, my dear brethren of the ministry, do you claim these promises, or do you think they only apply to the private members? Suppose a lay brother were to make excuse, when you want him to give, that he might suffer in his old age, what would you tell him: the Lord will take of you and the brethren will take of me?

The strength of the Baptist denomination is in the fact that we are all brethren, and as we here labored together let us suffer together, if need be. Let each case of need stand on its own merits and first looked after the church of the one needing help, and if it is taxed beyond its ability, then call upon others to help. It pains me no little to have to disagree with my brethren, but as I see it, conviction of duty forces me to take the stand I do, and with me stands a large mrority of our people. As to my respect and friendship for the ministry, I am willing to stand or fall on the testimony of such men as P. H. Fontaine, J. B. Richardson, F. H. Jones and H. A. Brown, three of whom have been my pastor, and I have been intimately associated with the other for the last twenty years. To show that our people do not approve of the Old Ministers' Relief Board, its discussion furnishes a theme for the most pathetic appeal of almost any object for which we are called upon to contribute, yet our people turn a deaf ear because they do not believe in it. When the evil one would turn God's people from his Word, some appeal is made to our sympathetic nature; for instance, when the devil wants to overthrow the truth, his agent is sent to the mother with a new-born babe in her arms and she is told that if the child should die without baptism it would be lost, and thus the mother is brought to give her consent to a thing which, if universally practiced, would defeat the whole Gospel plan as given in the commission.

Brethren, let's be content to be a peculiar people and not try to follow after our Pedobaptist friends.

D. F. KING.

[We gladly accord space to Brother's King's statement of his position on the subject of Minister's Relief. If we apprehend him, he believes that a minister should depend, just as any other Christian, upon his church, for aid in event of need.

This is very good, but what of the orphan? Would not the same theory tear down our orphanages?

We can do things collectively better than we can do them singly. This is the common sense on which all our boards rest. Co-operation is a great practical Christian principle.

Moreover, a minister's claims upon the last church that he serves are no greater than his claim upon former fields of his service. If the last church that a preacher serves is expected to care for him, when he becomes an invalid, or his widow when he dies, churches will become more wary of calling elderly men than they now are.

And, what is more, frequently ministers fall into uselessness upon fields that are not able to care for them—mission fields, for example. Or one may lose his strength so gradually that he finds himself at once out of health and out of a pastorate. We need the Bard for such cases.

Brother King suggests that the collections for the Board (about $2,000,000 per year) indicate no considerable belief in it. On the contrary, this sum is all that has so far been needed. This is one Board that never reports a debt.

And why does he say that to care for aged and infirm ministers is to imitate the Pedobaptists? To be sure we will not give them a monopoly of the principle of co-operation.

As if to directly answer Brother King's letter we received along with his a request from a faithful minister—eighty years of age—a request for the aid of our Board.

And finally, we hold that we have a different obligation to helpless ministers than that which we have to the poor. The minister's service is general—not local; and, moreover, he is debarred from money-making by his calling. He should be so assured of a living that he may be independent of fortune.]

PREPARATION OF A LESSON BY A PRIMARY TEACHER.

Recently we have presented the Sunday-school lessons as prepared (1) for adults; (2) for boys; (3) for every-day life. This week we offer the preparation for primary teachers as found in the current Sunday School Times—the best of all Sunday-school helps:

Quarters' Thought: God's Goodness and Care Over His People. He Careth for You.

Lesson Material: God's Good Message to Zechariah, Promising His Spirit as a Helper.

Lesson Aim: God's Spirit Should be the Power in Our Lives, the Light in Our Hearts.

Introduction.

What lights do you use in your homes? Different kinds—electric, gas, lamps, and even candles. Can any of them light themselves? Not one. We must turn on the electric power before the light comes and we must light all the others with a match. At a church social the other evening all the electric lights went out, yet no one had turned them off. An accident had happened to the wires two blocks away, so the power could not pass to the little bulbs in the church, and they are useless without the electric power. Who makes electricity? Men have learned to gather it by great, strong machines, but God makes it, and sometimes shows it to us in the lightning. God's power helps to light our houses, to pull our street cars, and do many other things.

Lesson.

Our lesson tells of another kind of power which comes from God—the "Power of God's Spirit." (Find the words in the title.) This power is stronger than any other in the world. The Old and New Testaments both tell about it. When God created this world, "the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light," without wires or any such things; oh, such wonderful lights,—sun, moon, and stars! God's power is too wonderful to understand.

God's Spirit helps people, too, even when they are weak or discouraged, and feel that they cannot work alone. The children of Israel had returned to Jerusalem to rebuild God's temple. They were glad to be in their own land again, and rejoiced when the foundations were laid; but when enemies came to trouble them, and tried to stop the building, they became discouraged because they were so few, and they did stop working until God sent messages to them by his prophets. Some of these messages were sent in visions to Zechariah. (Show his book.) In one vision an angel came and wakened him, saying, "What seest thou?" He looked and saw a beautiful golden candlestick with seven branches, all carved, each opening at the end like a golden lily, and each was a lamp. (Show a model or picture, or cut one from gilt paper, or draw a diagram.) It was like the beautiful candlestick of the temple, and yet different, for in the temple the lamps of the candlestick had to be cleaned and filled with oil. In the vision the candlestick stood between two olive-trees, whose branches furnished oil to two golden pipes, which carried it to a bowl at the top of the centre branch of the candlestick, so that the lamps were always filled and burning. Zechariah asked the angel what it meant. The angel explained that God sent the vision to teach a lesson,—that just as oil poured into the lamps from God's trees, so God would pour his Spirit into the hearts of the people, to help them in their work. This was the message: "Not by might, nor by power, but by my Spirit, saith Jehovah."

Last lesson taught us how each heart should be God's temple. To-day's lesson teaches that God's Spirit should live in God's temple. (Prepare a heart, and on one side write, "Power of God's Spirit.")

Although the Jews in Jerusalem were few and discouraged, the vision taught them that God's Spirit would make them brave and strong to finish the temple. There had been so many difficulties that they seemed like mountains; but, with God's Spirit to help, all the difficulties should pass away. With the vision came this promise, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you." The people were comforted, and finished the work.

God's Spirit travels faster than electricity, which carries our telegraph messages. In a moment God send His Spirit to help any of His children, and the Bible says He is always ready. Isn't it wonderful that we may have such a helper?

"Holy Spirit, faithful guide,
Ever near the Christian's side."

God's Holy Spirit is stronger than any difficulties which may come to us. We read in the Bible (Luke 11:13) that the Heavenly Father gives the Holy Spirit to them that ask Him. Have you asked Him? Do you know how people can tell whether God's Spirit lives in our hearts? By what they see in our lives. The Bible says (Gal. 5:22, 23), the fruit of the Spirit is Love, Joy, Peace, Patience, Gentleness, Goodness, Faith, Meekness, and Temperance. (On the other side of the heart write the words. For a small class it would require but little work to prepare heart-shaped cards, with a ribbon loop attached, emphasizing on one side, "The power of God's Spirit," and on the other, "The fruit of the Spirit.")

NOTES IN PASSING.

Our good friend, C. A. G. Thomas, thinks that our representation of his position with regard to the Sunday-school work is unjust. He objects to our quotation of sentences in his paragraph apart from the context—speaks of them as "garbled." We have thought that others had garbled statements of our own—and we know how Brother Thomas feels. We make haste to say that our quotations from his article were meant to show its tenor. The article had appeared in the Recorder only a week before, and we supposed our readers were somewhat familiar with it. Every man has a right to interpret his own language. Having here interpreted ours, we cheerfully accept Brother Thomas' interpretation of his paragraph. He is not opposed to our Sunday-school work, but so far from it, he seeks that it shall receive more hearty and substantial support.

And now may we ask him a question? Why has Brother Thomas refrained so long from offering a resolution of any kind in the Convention? He is certainly thoughtful and aggressive, and he is not doing right to hold himself back. Come to Raleigh, Brother Thomas, and make a motion and follow it with "a few remarks."

* * *

We thank the Morning Post for more or less frankly—even though somewhat peevishly—answering our questions on the subject of State Prohibition; and we assure our contemporary that it was not our intention to prejudice its position (or the Governor's) by recalling that the Republicans in the General Assembly of 1905 had taken a similar position. We brought out that fact because the Republicans took their position, just as the Post and the Governor have taken theirs, by way of opposition to present temperance laws. Since all three occupy the same position, none of them should object to a statement of the fact in parallel. We have one more question for the Post—and the Governor—to-wit: Are they for Statutory Prohibition, or Constitutional Prohibition?

* * *

The following note from the Baptist Argus contains the most unique and absurd Baptist proposition that we have seen:

At the meeting of the State Board on Monday the offer was made to The Baptist Argus, The Western Recorder, and The Baptist Flag that each of these papers guarantee the salary of a State evangelist who should be controlled by the State Board, but also represent the papers guaranteeing his salary. Secretary Bow announced that he had secured the consent of The Western Recorder to this arrangement. We do not know what The Baptist Falg will do, but The Baptist Argus promptly declined, though it would be to the financial interest of the Argus to have such an arrangement.

The idea of a State Board promoting the Flag!

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Fields and Forces of the Home Mission Board.

Say not, "it matters not to me,
My brother's weal is his behoof"
For in this wondrous human web
If your life's warp, his life is woof.

Woven together are the threads
And you and he are in one loom,
For good or ill, for glad or sad
Your lives must share one common doom.

Enlargement.

"Enlargement" has been the keyword of the year's work. Every department has been vibrant with this expanding idea. The Home Board all along has been moved by this aggressive thought, and for two years past the convention has tingled with noble enthusiasm for larger things, but it was at Nashville that the convention moved out into the open sea of opportunity. The convention said to the Home Board: "Through you, and by the help of God, we shall take this Southland for the Baptists. Go forward!"

It was enough for the Board. It was a clear bugle blast from headquarters. There was no room for halting. It was as if God himself had said: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations." At once the appropriations of the Board were increased nearly fifty per cent over any previous year. In the cities, among the foreigners, in the mountain school work, in Cuba, and in the work among the negroes, as well as in our church building department, we have made great enlargement.

Throughout all the months of the year news has come of God's favor upon the working forces in the fields. Many souls have been led to Christ and a deepening spirit of consecration to our Lord has been reported from many directions. In Cuba baptisms have been frequent, especially in Havanna, and out in the territories many notable revivals have been enjoyed. Over the plains of Oklahoma the revival wave has rolled with wonderful and gracious power. Weak places have been made strong and aggressive work has followed in the wake of the spirit-led revival. The spirit of expectancy so widely manifest in various parts of the world just now, has moved the people of the plains in a marvelous fashion. May it but presage the coming of the Spirit in the fullness of his power upon all our Southern Zion.—Convention Report.

The Importance of Cities.

It was in a city, Jerusalem, that God localized His presence. Cities were the first to welcome and foster the dissemination of the Gospel of Christ. From Jerusalem to Antioch, from Antioch to Ephesus, and from Ephesus to Corinth, and from Corinth to Rome, the evangel coursed its way, capturing city after city. The apostles seized the cities as magazines of storage and supply for their world-wide advance. Providence, history and revelation unite in showing God's appreciation of cities.

The salvation of the cities of the South under God is largely committed to the efforts of the Home Mission Board. Remember the cities of America need to be taken for Christ as much as the cities of China and Japan.

God of nations! our Defender,
In the paths of peril trod;
Thro' the centuries our Leader,
Guide us still, our Father's God.

"Saved or Lost?"

Great is America! Great the Republic! Our prosperity is world renowned. Our favor could turn the tide of war between the greatest nations. But our physical growth is abnormal compared with the spiritual. Money for missions does not flow apace with increasing luxuries. "It will interfere with my business" can be read in the wrinkles on the brow of three-fourths of the business men, when interrogated concerning matters of Christian philanthropy. This is spiritual degeneracy. Who shall save us? The only power is the missionary spirit. Ease and luxury and culture are in the balance with the salvation of fellowmen. Every little missionary society in the land is a protest against the former, and a banner for the latter. Together they form the great army that officered and recruited and manouvered by Christian women. If this battle for native land shall be theirs, they will not be mercenary, nor cold-blooded, nor ease-loving, nor indifferent, for they are inspired by the Christ life.

"The work is hard!" said one young mission teacher to her comrade. "Yes; but where would you or I be now, had there been no mission schools?" for both were mission converts. Lives—saved or lost? Every Christian must help answer.—Presbyterian Monthly.

A Great Obligation.

It is our deliberate judgment that Southern Baptists owe a debt to the negro that they owe to no other race. Besides this, the morals of our sons and the safety of our daughters are involved; indeed, the very warp and woof of our Southern life is seriously affected by the conditions obtaining among the negroes. Moreover, there is everything to encourage us in the work. In this field of labor we have several quite distinct advantages. The negro character is naturally religious; the negro is impressionable and responsive to the gospel; the negroes know our language, and we know theirs; we are familiar with their customs and they are with ours; they have many schools and colleges in addition to the public schools furnished them through the taxation of our citizens, and are coming to have a good, well-trained, native ministry, through which our benevolent contributions may become easily effective in uplifting the race; as we go forth to labor among them we have the support of the Christian community in this land of ours, where as we believe, Christian life may be found in its highest and best forms of development. These things, all, ought to fill us with a sense of responsibility and stir our hearts with new enthusiasm and zeal, as we labor for the coming of the kingdom of Christ in all its fulness and power among this people living at our doors, so largely ignorant and in need of our help, and yet possessing such large possibilities of development for the glory of God.—Convention Report.

The Immigrant Pier.

The Immigrant Pier is the point of peril to our country. The foreigner is coming in increasing numbers. Nearly a million last year, the immigration threatens to pass the million mark this year. It is said 10,000 landed at Castle Garden in one day, April 21st, brought by seven Trans-Atlantic liners. Of these 2,141 were Italians, 1,350 Irish, 2,878 German, and the rest of various nationalities, chiefly Scandinavian, and Slavonic, with many Hungarian and Russian Polish Jews, fleeing from the impending massacres.

Heretofore the immigration has been to our Northern States, but many influences are on foot to turn this stream of foreigners Southward. South Carolina has established immigrant headquarters in New York City to induce immigration into the Palmetto State. While we write this report, the Italian Ambassador at Washington is visiting Mississippi and other Southern States, to make arrangements for the coming of thousands of Italians through the port of New Orleans, and the German-Lloyd Steamship Company has started a line of steamers between Bremen and Galveston. Thus the tide is turning Southward. One of the highest tests ever put upon Southern Baptists will come with this tide of immigration. Shall we assimilate them or shall they domnate us? We must meet them with the gospel of Christ.—Convention Report.

The Need For Church Building.

A house of worship is for a church what a home is for a family—a necessity. Even while they were a moving multitude, journeying through the wilderness, the Tabernacle was a necessity for the Israelites. The Tabernacle gave way to the temple, in which centered the religion and patriotism of the Hebrews. A migratory people are a weak people, and, religiously speaking, we cannot become strong and powerful in any country without houses of worship. No department of our work stands in greater immediate need than our Church Building and Loan Department. In our cities, and in many rural districts, our cause is well-nigh paralyzed for the lack of suitable houses.

This is particularly true in the Western section of our territory—Texas, Arkansas, Oklahoma, Louisiana and Indian Territory. We are rendering timely help by our gifts to weak churches in their efforts to erect houses of worship. By a small loan, with low interest and for reasonable time, we have helped many a struggling church into self-support and aggressive work. We could easily do ten times the good we are now accomplishing if we had the money.—Convention Report.

Mountain Missions and Schools.

Here the Home Board is committed to the task of reaching and developing the 2,000,000 sturdy Anglo-Saxons who inhabit the great mountain region of the South. Baptists vastly outnumber the combined forces of all other denominations—a fact significant alike of the opportunity and responsibility with which Southern Baptists are confronted. Steady and rapid enlargement has marked the recent history of our mountain work.

Woman's Work.

Since the organization of the Woman's Missionary Union, seventeen years ago, they have contributed to Home Missions in cash the magnificent sum of $286,259, and in addition have contributed boxes to our poorly paid frontier missionaries to the value of $320,855. We thank God for this wonderful record.—Report of Dr. B. D. Gray.

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Administrators Notice.

Having qualified as administrator on the estate of R. H. D. Gotch, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement, on or before the 15 day of October, 1906. This October 9, 1905.

MACON V. GOOCH, Adm.
J. H. FLEMING, Att'y.
Raleigh, N. C.

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How a Chinese Vow Was Fulfilled.

The side of the great thoroughfare leading from the Hai Tai gate of Peking is always crowded with booths of all kinds.

From one rings the auctioneer's cry offering second-hand garments; by another sheep are tied awaiting the slaughter that shall add their carcasses to the array already lining the booths. There is the odor of boiling and frying fat from booths where food is being prepared; and in still other booths are displayed fruit and sweetmeats for sale.

Down the crowded way among the booths came old Mr. Wang. Almost within the shadow of the huge gate tower, from whose base stretched away on both sides the massive walls of the city, Mr. Wang paused among a group of people before a wide-open door. He heard the people say that a foreigner (very likely they said a "foreign devil") was speaking inside.

Now, Mr. Wang was making his first visit to the capital of his country. He had come from his home four hundred miles away to attend to certain business in the city. He was a scholarly old man of a good old family.

He had never seen a foreigner, so, curious to see for himself what these people from the West looked like, he went through the open doors. Being well-bred, he did not stand with the shuffling crowd in the back of the room, but went forward and took a seat on one of the benches and gave attention to what the foreigner was saying, while he also gazed at his curious figure.

As he listened he heard a new doctrine, one that awoke longing in his own heart. Mr. Wang had found his way into a Christian chapel, and there heard for the first time of Jesus and of the life hid in Christ. He became so interested that he waited until after preaching was finished, then spoke to the preacher. The preacher took the old gentleman home with him, gave him a room, and invited him to stay a few days and look into the new doctrine. He gave him the Bible and books to help him understand it. There the old man stayed, day after day, bending over the pages of the Bible, and questioning the preacher. When Mr. Wang said good-bye a week or two later, he was a converted man, and he left urging the missionaries to visit his village in Shan Tung.

Now, Mr. Wang had been gone so long from home that his family had become very anxious about him, so much so that his oldest son vowed a vow that if the gods would return his father in safety he would take the whole family on a pilgrimage to the sacred mountain of Tie. Mount Tie is a lofty peak in Shan Tung, whose summit is crowned with a temple of many courts. The summit is reached by many flights of stone steps, numbering in all nearly six thousand; and from base to summit many other temples and monasteries stand upon the knolls or in the valleys and ravines around which and through which the winding upward way leads.

Chinese often go up all the way on their knees, stopping at each temple to burn incense and to prostrate themselves. Or they may travel at once to the top and put up in rooms of the temple and burn incense and make prostrations daily before every idol there. As they pay for everything, their stay brings much money to the priests.

To this mountain Mr. Wang's oldest son had vowed to take the whole family if the father returned all right. The father did return all right, and after the first great joy of the reunion was over he heard of the vow. The old man then solemnly declared: "No, my son, we shall not go to the Mountain Tie. We shall instead give ourselves to God, who made us, and enter the church of our Saviour Jesus." Then he told his wondering family of all that had befallen him in the far-away city, of the preacher and his message, and of his promise to visit the Shan Tung village. He produced a copy of the Bible and read passages from its pages.

Indeed, every day Mr. Wang talked and exhorted not only to his own family, but all in his village who would listen.

When, some months later, the missionaries arrived they found the people prepared to receive them and the gospel, and all of Mr. Wang's household gave their names to the church. The old man died triumphant. The son became a preacher, and during the siege of Peking gave his life to save others. Three of the daughters married preachers, and the wife and mother for years has served heroically as a Bible reader. And so a Chinese family, for whom a vow was made in the days of their ignorance, kept the spirit of that vow by giving themselves as a perpetual thank-offering to the true God.—Selected.

School in Japan.

As early as seven o'clock in the morning the streets of the villages and towns in Japan are alive with boys and girls who clatter along on their clogs with books, lunch-baskets and sorobans, or counting machines in hand.

Some are on their way to the kindergarten and primary schools, others to the grammar, high or normal schools. Instead of a bell a drum is beaten to summon them to their rooms; whereupon they march in single file, and with a low bow to the teacher, say: "Ohayo sensei!" (Good morning, teacher!)

The children are taught chiefly by object lessons. The older ones read books of geography aloud in a very high key. The children sit opposite the teacher who hears the last lesson, and then reads the next one aloud to them, pointing to every word with a stick. This is repeated until the pupils have almost learned the lesson; they go home to go over the lessons again.

They have many schools just like our own in Japan, but in the country one still sees old-fashioned schools. There we find a low table, a cushion to squat upon, and a chest for the paper, copy-books, and writing utensils. When not in use the latter rest in a small box. A stone ink-bottle, a cake of India ink, an earthen water-bottle, and brushes are the needful tools. When ink is needed the pupil pours a little water into the hollow of the stone vessel, and the India ink is rubbed on it till the surface is black.

The copy-books are very different from ours, being made of soft paper, such as one can get only in that country. The children usually come home from school with their faces daubed with ink, and their ink-drenched copy-books are placed in the kitchen to dry over night, or on Saturday they are weighed down on the porch to dry in the sunshine.—Selected.

Saintship is not innocence, it is conquest. It is the experience of men and women who have met many temptations, sometimes falling before them, but growing their conqueror, until their days become organized victory.—W. C. Gannett.

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Acknowledgments.

October 25, 1905.

State Missions.—Wilmington Association, $147.18; Cedar Creek Association, 29.77; Scotland Neck, 247.60; W. M. S., Holly Springs, Raleigh, 10.85; W. M. S., Clyde's Chapel, Johnston County, 1.46; W. M. S., Cedar Creek, Cedar Creek, 7.05; W. M. S., Bladen Union, Bladen, 2.00; W. M. S., Stony Creek, Tar River, 6.00; Conaritsa, West Chowan, 30.00; First Church, Albemarle, Stanly, 25.00; S. S., Boonville, 3.20; Lumber Bridge, 25.16; Leila Memory, 50 cents; Montgomery Association, 7.61; W. T. Talbirt, 5.00; Ariel, 3.00; Ross, 24.50; Bessemer, 3.46; Crowder's Mountain Mission, 75c.; Winton, West Chowan, 10.00; Vandemere, Atlantic, 4.00; Eastern Association, 92.14; W. M. S., Knott's Grove, Flat River, 3.00; W. M. S., Olive Branch, Flat River, 1.50; Knott's Grove, Flat River, 1.30; Phaniels 50 cents; W. M. S., Spring Garden, 1.50; Carey Newton, Y. L. S., Cary, 4.40; Tabernacle, New Bern, 25.00; Edgemont, 5.00; Liberty Hill, 2.00; Chowan, West Chowan, 2.20; Caroleen, 2.10; Central Association, 100.57; Carolina Association, 16.60; W. M. S., Oak Grove, West Chowan, 1.44; Roquest, 6.00; Elam, 3.85; W. M. S., Severn, 14 cents; Raeford, Robeson, 11.72; Union, Neuse, 12.50; Seaboard, West Chowan, 11.25; Galatia, West Chowan, 9.00. Total this week, $907.80. Previously reported, $10,999.90. Total this year, $11,207.70.

Foreign Missions—Wilmington Association, $78.65; Cedar Creek Association, 57.51; W. M. S., Bladen Union, Bladen, 2.00; W. M. S., Union, 12.00; W. M. S., Stony Creek, Tar River, 4.00; Conaritsa, West Chowan, 25.00; Sandy Run Association, 64 cents; Hickory, South Fork, 5.00; W. M. S., Do., 3.25; Lumber Bridge, 5.00; W. M. S., Lumber Bridge, 5.00; W. M. S., Reynoldson, Chowan, 6.56; S. S., Brantley's Grove, 5.00; Montgomery Association, 9.41; Forks of Little River, Montgomery, 2.05; Ross, 30.00; Catawba River Association, 139.50; Winton, West Chowan, 10.00; Eastern Association, 79.43; Good Hope, 4.00; W. M. S., Spring Garden, 1.50; Mt. Tabor, 18.73; Carey Newton, Y. L. S., Cary, 2.25; Lee Holland S. S., Spring Hill, Pee Dee, 3.00; Coleraine, West Chowan, 23.90; Sunbeams, Murfreesboro, 2.40; Chowan, West Chowan, 2.12; Central, 48.72; Carolina Association, 21.50; W. M. S., Nashville, 5.00; Roquest, 3.50; W. M. S., Cashie, West Chowan, 20.00; Elam, 2.47; Raeford, Robeson, 1.48; Seaboard, West Chowan, 10.56. Total this week, $651.13. Previously reported, $14,890.68. Total this year, $15,541.81.

Home Missions.—Wilmington Association, $48.08; Cedar Creek Association, 23.95; W. M. S., Parkton, Robeson, 4.25; W. M. S., Stony Creek, Tar River, 3.90; Sandy Run Association, 95 cents; Montgomery Association, 5.00; Ross, 8.93; Catawba River Association, 29.75; Winton, 5.00; Eastern, 69.20; Good Hope, 3.00; W. M. S., Spring Garden, 50 cents; Carey Newton, Y. L. S., Cary, 2.10; Liberty Hill, 1.00; Chowan, W. Chowan, 3.95; Central Association, 42.68; Rockingham, 5.00; Carolina Association, 28.55; Roquest, 3.50; Elam, 2.00; W. M. S., Severn, 79 cents; Raeford, Robeson, 4.10; Seaboard, West Chowan, 6.16. Total this week, $302.34. Previously reported, $6,548.52. Total this week, $6,850.86.

Education.—Wilmington Association, $24.49; Cedar Creek Association, 1.33; Mars Hill, West Chowan, 5.00; Lumber Bridge, 14.56; Montgomery Association, 3.00; Winton, W. Chowan, 5.00; Eastern, 54.86; Rich Fork, 1.55; Tabernacle, New Bern, 10.00; Chowan, West Chowan, 5.70; Central Association, 29.00; W. M. S., Oak Grove, West Chowan, 1.44; Roquest, 2.00; Raeford, Robeson, 9.18; Union, Neuse, 2.00; Seaboard, West Chowan, 3.03; W. M. S., Galatia, West Chowan, 5.00. Total this week, $177.14. Previously reported, $2,648.05. Total this year, $2,825.19.

S. S. and Colportage.—S. S. Murfreesboro, $5.00; Wilmington Association, 50 cents, First Church S. S., Greensboro, 10.00; S. S., Hertford, 2.25; S. S., Pilot Mountain, 1.45; S. S., Sawyer's Creek, Chowan, 5.23; S. S., Reynoldson, 5.00; Montgomery Association, 8.00; Troy, Montgomery, 4.00; Eastern, 1.00; S. S., Robert's Chapel, 5.00; Berry's Chapel, Mount Zion, 4.25; Mt. Tabor, 5.36; S. S., Mt. Carmel, 1.00; S. S., Green Street, High Point, 3.58; S. S., Marion, 1.30; S. S., Geneva, 1.00; S. S., Warrenton, 7.25; S. S., Providence, 5.00; S. S., Warsaw, 5.00; S. S., Bear Swamp, 9.00; S. S., Faith, 1.00; Murfreesboro, West Chowan, 5.00; S. S., Concord, 1.00; Union, Neuse, 1.00. Total this week, $91.17. Previously reported, $711.29. Total this year, $802.46.

Ministerial Relief — Wilmington Association, $67.47; Cedar Creek Association, 27.55; Mars Hill, West Chowan, 3.62; Enon, Flat River, 5.60; Sandy Run Association, 2.00; Merry Oaks, Mt. Zion, 1.77; Forestville, 3.08; Montgomery Association, 3.50; Catawba River Association, 2.72; Eastern, 74.35; Rich Fork, 1.65; Jersey, 4.20; Tabernacle, New Bern, 5.00; Spring Hill, Pee Dee, 7.50; Liberty Hill, 2.00; Chowan, W. Chowan, 3.77; Central Association, 6.81; Rockingham, 2.50; First Church, Wilmington, 10.00. Total this week, $235.09. Previously reported, $1,351.48. Total this year, $1,586.57.

Total reported for all objects this week.....	$2,364.67
Previously reported for all objects	37,769.16
Total reported for all objects this year.....	40,133.83

WALTERS DURHAM,
Treas. Bapt. State Con.

Eastern Association.

The Eastern Association met with the church at Mount Olive. The introductory sermon was preached by Bro. J. H. Booth and was very appropriate and well done. After a recess of one hour, the body reassembled and elected Bro. E. C. Daniel moderator and A. F. Robinson clerk. After the reading of letters and the appointment of committees, an invitation was given visiting brethren, whereupon Brother Johnson, of Charity and Children, reported, and was made welcome to a seat. The writer was also made welcome to a seat. The various reports were discussed and some able speeches made. Brother Johnson's speech in behalf of the Orphanage excelled anything I have heard along that time. Bro Alderman made and read a digest of the church letters that was instructive. Bro. John T. Albritton, the historian, and veteran of the Association, read a very instructive report on condition of the churches. The Eastern Association has a fine corps of preachers and is fast forging her way to the front rank of usefulness, and it is only a question of time before she will be second to none of the Associations in the State in good works. Her progress was manifest when called upon to pledge for the coming year. She raised her pledges 50 per cent along all lines of work. For the Orphanage, she about doubled her pledges of last year. It seems to me she made a "lucky" hit in the selection of a moderator. Bro. Daniel, of Turkey, is an excellent presiding officer, having no "pets," showing no partiality, but equally polite to all, and yet firm, ruling well. The missionary, J. H. Booth, of this Association, did a good work the past year, giving satisfaction, and was continued for another year.

The Association needs two more good pastors within its bounds—one to pastor some good churches and a second to do mission work at mission stations.

E. J. EDWARDS.

From Some of the Churches.

I have just closed my meetings, all but one. I commenced at Pleasant Plains on the fifth Sunday in July, and held a week; had Bro. L. R. Pruett with me here; he was at his very best. The meeting was good from the start to the last. We had fourteen additions to the church, seven by baptism. This is one of the foremost country churches in the Mecklenburg and Cabarrus Association.

On the first Sunday in August, aided by Rev. J. A. Hoyle, of Gastonia, I commenced at Newell and held a week; here we had the best meeting the church has ever had. In many respects my people were delighted with Brother Hoyle, and he did good work. This is a hard field for the Baptists, but they are coming to the front. Baptized five here, and the revival is still felt, every service. Our little band here was pledged thirty-seven dollars and a half. It looked like it was pretty strong for a little band of thirty-seven and a half members, but we raised it to-day and have all whole members now, and all rejoicing.

Then after the second Sunday I aided at Arlington for some days. The meeting here was very largely attended, but the interest was not so great; none joined.

Commencing on the third Sunday in August, I held a meeting at Rock Hill for a week. Here we had a good meeting and largely attended. Eight joined for baptism and six by letter. The little church has grown in the last year from nine to thirty-one members. Here I was aided by Rev. J. E. Kirk, a Wake Forest student. Brother Kirk is a very talented brother and is going to make his mark wherever he goes. He has promised to spend vacation with me next year.

J. M. BRIDGES.

Newell, N. C., Sept. 3, 1905.

Without economy none can be rich and with it few can be poor.—Dr. Johnson.

Economy is of itself a great revenue.—Cicero.

HORSFORD'S ACID PHOSPHATE

Cures Headache

caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

The city of Asheville has been stirred by the brutal treatment of Barkeeper Featherstone who kicked a Salvation Army woman out of his bar-room. His license should be revoked and the full penalty of the law ought to be inflicted. Asheville can stand for a good deal, but she cannot stand for that sort of thing.

Craddock-Terry Company

You Can Stake Your Bottom Dollar

on a pair of Wear-Ever-Walk $3.50 shoes with the certainty of getting $4.00 worth of service and comfort.

A dressy shoe made for the substantial gentleman who has a care where his dollars go.

Look for the name.

CRADDOCK-TERRY COMPANY,

Lynchburg, Va.

Administrators Notice.

Notice is hereby given that I have qualified as administrator of O. M. Minor deceased, and creditors will present their claims to me at 308 N. Davie Street, Greensboro, N. C., or to my attorney T. B. Womack, Raleigh, within twelve months from this date or this notice will be pleaded in bar of recovery.

J. B. MINOR,
Admr. O. M. Minor, Dec'd.

Sept. 1, 1905.

Corn Mills and Millstones.

If in need of a Corn Mill, or Millstones, you will find it to your interest to correspond with Carolina Millstone Co., of Cameron, N. C., Manufacturer of Corn Mills and Millstones from the famous Moore County Grit.

Earn $100.00 Per Month Easily

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News of the Week.

Markets October 21.

Cotton, stead, 9.75.

Receipts of cotton at Wilmington to-day, 1,670 bales.

Receipts this season to date, 127,740 bales.

Receipts same day last year, 4,490 bales.

Receipts last season to same date, 134,919 bales.

Butter, 27 to 30c.

Coffee, 9½ to 11c.

Flour, straights, $5.00; second patents, $5.25; full patents, $6.00.

Molasses, S. House, 14; New Orleans Brights, 23 to 25; Porto Rico, 20; Cuba, 28.

Sugar, granulated, $6.16; W. C. X., No. 5, $5.80; No. 7, $5.70; No. 8, $5.60; No. 11, $5.40.

Lard, (tierce basis), Pure, 8⅝c.; Compound, 6¼c.

Peanuts, North Carolina prime, 90 cents; extra prime, 95 cents; fancy, $1.00; Virginia prime, 50 to 55 cents.

Corn, 72 to 75.

Corn meal, 68 to 70.

Eggs, 20c.

Chickens, hens, 35c.; springs, 17 to 25c.

Sweet potatoes, 50 to 55c.

Beef, 2 to 3½c.

N. C. Bacon, hams (old), 15 to 16c.; shoulders, 10 to 11c.; sides, 10 to 11c.

Shingles, per 1,000: 5-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $2.00; 6-inch hearts, $4.00.

Timber—Per M, extra milling, $7.50@$8.50; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

* * *

The President on Rate Regulation.

The President has staked his administration and his party's unity on Federal Control of Railroad Rates. He will either succeed, or failing he will give the Democrats an issue to win the next election. The matter is of itself of the highest importance. At Raleigh the President spoke mainly on this subject. We present here a typical paragraph:

"The management of the new highway, the railroad, or rather of the intricate web of railroad lines which cover the country, is a task infinitely more difficult, more delicate, and more important than the primitively easy task of acquiring or keeping in order the old highway; so that there is properly no analogy whatever between the two cases. I do not believe in Government ownership of anything which can with propriety be left in private hands, and in particular I should most strenuously object to Government ownership of railroads. But I believe with equal firmness that it is out of the question for the Government not to exercise a supervisory and regulatory right over the railroads; for it is vital to the well-being of the public that they should be managed in a spirit of fairness and justice toward all the public. Actual experience has shown that it is not possible to leave the railroads uncontrolled. Such a system, or rather such a lack of system, is fertile in abuses of every kind, and puts a premium upon unscrupulous and ruthless cunning in railroad management; for there are some big shippers and some railroad managers who are always willing to take unfair advantage of their weaker competitors, and they thereby force other big shippers and big railroad men who would like to go decently into similar acts of wrong and injustice, under penalty of being left behind in the race for success. Government supervision is needed quite as much in the interest of the big shipper and of the railroad man who wants to do right as in the interest of the small shipper and the consumer.

"Experience has shown that the present laws are defective and need amendment. The effort to prohibit all restraint of competition, whether reasonable or unreasonable, is unwise. What we need is to have some administrative body with ample power to forbid combination that is hurtful to the public, and to prevent favoritism to one individual at the expense of another. In other words, we want an administrative body with the power to secure fair and just treatment as among all shippers who use the railroads—and all shippers have a right to use them. We must not leave the enforcement of such a law merely to the Department of Justice; it is out of the question for the Law Department of the Government to do what should be purely administrative work. The Department of Justice is to stand behind and cooperate with the administrative body but the administration body itself must be given the power to do the work and then held to a strict accountability for the exercise of that power. The delays of the law are proverbial, and what we need in this matter is reasonable quickness of action."

* * *

Progress Against Tuberculosis.

The International Tuberculosis Congress met in Paris last week. One of the most striking conclusions is that bovine tuberculosis can be transmitted from cattle to men, thus overthrowing the theory of Professor Koch. The French have always insisted on sterilized milk as a safeguard against the disease. A second important incident is the claim of Professor Von Behring that he is following up discoveries which indicate that tuberculosis may be treated something as diphtheria, on the principle of vaccination from a substance derived from the tuberculosis virus. Even if successful, it may be some years before necessary experiments can be completed, and the possible discovery made practical. Meantime one may be warned against quacks who seize on any scientific fact of interest to foist something on the public or to profess to treat patients in its name. If Professor Von Behring and his assistants work out any method of benefit, it will be given to the physicians immediately, and will first come into use in hospitals. It will not be advertised by the bottle, or by persons professing to treat the disease. The Congress agrees that at present there is a good chance of the cure of tuberculosis when taken in its early stages, not through any specific remedy, but from open air, proper diet and general treatment.—Exchange.

* * *

President Winston's Address.

One of the best utterances for North Carolina in recent times was the address last week of President Robert W. Winston to the State Literary and Historical Society. We intend to quote again and again from it. This week we present this paragraph:

"The geographical division of North Carolina into east and west has weakened us as a people and cut our State pride in twain. Let me illustrate: There are only about two hundred and forty members of the State Literary and Historical Association in North Carolina, and of this shall number only eleven active members are west of Greensboro. At our University all western men join the Dialectic Society, and all eastern men join the Philanthropic Society. We parcel out our Supreme Court Justices between the east and the west regardless of all other considerations. In 1835 the amended Constitution was submitted to a vote of the people, practically all of the votes for ratification came from the west, and nearly all of the votes against ratification came from the east.

"The distance from Cherokee to Currituck is such that there has been little intercourse between these sections which are distinct civilizations with different habits, tastes and politics. We owe it to ourselves to remove all artificial barriers which keep alive this feeling between east and west. Let it be cut out of our politics, abolished from our minds. Much has been accomplished herein. The abolition of Borough-towns in 1835, the abolition of slavery in 1865, the suffrage amendment in 1898 were long steps in this direction, while the completion of the North Carolina Railway and the opening up of summer resorts by the sea and in the mountains is doing much towards creating homogeneousness among our people. But we must become something more than homobeneous in North Carolina. We must become co-operative in our efforts to foster a proper State pride—a State pride that will make itself felt from ocean to ocean and will excite the admiration of all lands."

* * *

Items.

The railroad from Lumberton to Marion, S. C., sold last week for $268,000.

Both the cotton and the tobacco producers of North Carolina had meetings at Raleigh last week.

New cases of fever in New Orleans averaged last week from three to ten per day. There is no more uneasiness.

Gen. James D. Glenn, Private Secretary to his brother, the Governor, and for years prominent in political and legal circles, died at Raleigh last week.

The Supreme Court of the United States holds, contrary to Judge Speer of Georgia, that a man duly tried may be sentenced by a magistrate without jury trial to the chain-gang.

The President did not speak on the use of insurance trust funds to elect himself to the presidency; but at Raleigh he gave us a good sermon on honesty, courage and common sense in politics.

The investigation of the McCurdys' connection with the Mutual Life Insurance Company proceeded last week. McCurdy refused to answer many questions. He has also declared that he will not resign.

In London in 1903 there were twenty-four murders and every murderer was executed save two who committed suicide. In Chicago, with one-third the population of London, there was 128 murders, and one man was executed. That is a pointer on the question whether or not justice is not also mercy.—Presbyterian Standard.

Very curiously, after the editorial on "Medical Expenses" was printed in last week's Watchman, we noticed that the city of Zurich, Switzerland, has limited the number of physicians permitted to practice in the city to forty, and will pay them a salary of $1,500 each, and they will attend to patients without further charges. Evidently the problem of the cost of being sick has been pressing for solution elsewhere than in the United States.

We throw down the Gauntlet.

We dont believe in Quinine. We never have since our early days when the infernal drug was poured down our unwilling throats. We shivered for 7, 14, 21 and 28 days and often for longer periods of time. The change of season is the only thing that ever brought relief.

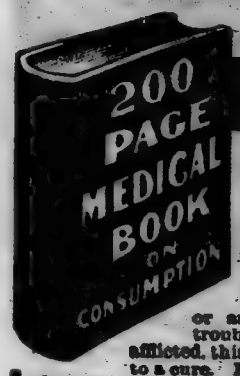
We believe that Quinine poisons the digestion. We believe this drug while inert so far as Fevers are concerned, is powerful and upsets digestion and frequently produces permanent deafness.

Furthermore we believe in that theory that habitual users of Quinine are victims of Bright's Disease.

Why not use a remedy of known an undoubted worth? Johnson's Tonic has been before the people for 20 years. It has been on trial for 20 years and has vindicated the claim made for it that it is today the Greatest Fever medicine in the world. If in doubt, write to The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

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This valuable medical book tells in plain, simple language how Consumption can be cured in your own home. If you know of any one suffering from Consumption, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you to a cure. Even if you are in the advanced stage of the disease and feel there is no hope, this book will show you how others have cured themselves after all remedies they had tried failed, and they believed their case hopeless.

Write at once to the Yonkerman Consumption Cure Co., 452 Water St., Kalamazoo, Mich., and they will gladly send you the book by return mail free and also a generous supply of the New Treatment, absolutely free, for they want every sufferer to have this wonderful cure before it is too late. Don't wait—write today. It may mean the saving of your life.

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Greensboro, N. C.

Capital $200,000. Surplus $50,000.

NOTICE OF SALE.

By authority of a mortgage executed by Thomas H. Ray and wife to W. K. Phillips, recorded in Book 84 Page 108, records of the Register of Deeds of Wake County, and by request of mortgagors, I will on Saturday, the 25th day of November, 1905, at twelve o'clock M; at Phillip's Mill, near the said land, on the line of Franklin and Wake Counties, sell to the highest bidder for cash, at public auction, the following described land in Little River Township, Wake County, to wit:

Bounded on the North by the land of W. K. Phillips and R. J. Ray, on the East by the land of Margaret Baker and others, on the South by the lands of W. H. and A. H. Ray, and on the West by the lands of Matthew Medlin, containing thirty acres, more or less.

W. N. JONES,
Attorney.

Temperance.

What We Get.

The nation got in return for its expenditures for intoxicating liquors a "bonus" of 500 murders, 500 suicides, 100,000 criminals, 200,000 paupers, 60,00 deaths from drunkenness, 1,600,000 besotted drunkards, 500,000 homes ruined, 1,000,000 children worse than orphaned. Was the game worth the shot?—State Issue.

The Greatest Evil.

Brigadier General W. F. Jenkins of the Salvation Army, who has been located in Minneapolis since 1903, in an interview in The Minneapolis Journal, June 6th, says: "My two years' experience in rescue work in Minneapolis would lead me to say that the greatest evil confronting social, moral and intellectual advancement is the drink problem and its concomitant evils."

Removes Things.

An exchange says that "alcohol will remove stains from summer clothes." The exchange is right. It will also remove the summer clothes, also the summer, also the spring, the autumn and the winter clothes, not only from the one who drinks it, but from the wife and family as well. It will also remove the household furniture, the eatables from the pantry, the smiles from the face of his wife, the laugh from the innocent lips of his children, and the happiness out of his home. As a remover of things, alcohol has no equal.

They All Drank.

A number of years ago a certain firm of four men in Boston were rated "A1." They were rich, prosperous, young, and prompt.

One of them had curiosity to see how they were rated, and found these facts in Dun's and was satisfied; but at the end these words were added: "But they all drink."

He thought it a good joke at the time; but a few years later, two of them were dead, another was a drunkard and thef ourth was poor and living partly on charity.

The one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their description.—Exchange.

Wilmington's Work.

Wilmington, N. C., Oct. 12.—Mrs. Mary E. Wright, aged fifty-five years, was shot this morning at 10 o'clock by her son-in-law, Thomas A. McCraw, and died one hour later.

McCraw had been drinking heavily for several days, and this morning he was very abusive to his family. He lived with his mother-in-law, and when he went to her home about 10 o'clock she was in the kitchen preparing the mid-day meal. Without any warning he drew a pistol and fired, the ball entering her right breast. Mrs. McCraw ran into the room just in time to catch her mother in her arms. McCraw quietly walked to the front porch, where he took his seat. He was arrested a few minutes later.

Revival and Temperance.

The mutual influence of the revival and the temperance reform one upon the other is being noted by public speakers and the newspapers. Rev. J. T. Phillips, of Cardiff, Wales, declared that "the churches have never been so deeply moved in the drink question as now. They have learned beyond any possible dispute that drink has been the slave-holder of the masses of the people. Churches that have long discussed, yea, even quarreled and divided over the communion wine, have now agreed to banish intoxicating wine from the Lord's table and replace it by unfermented wine. Ministers and church officers who, if not opposed to the temperence cause, never did or said anything in advocacy of total abstinence, now urge their churches to sign the pledge as a safe example to the new converts—now numbering some 70,000 in the aggregate. The vast majority of the converts have been rescued from drink."—Selected.

A frightened liquor correspondent of the Richmond News-Leader, writing from Raleigh, lifts up his voice in the following wail of woe:

"Before the passage of the Watts law there was an average of fifteen hundred whiskey distilleries in this State. After the passage of the Watts law the number of distilleries immediately decreased to two hundred and fifty; and since the passage of the Ward law there are not more than one hundred distilleries throughout the State."

That is really a better record than we hoped for, and we thank this Rummie for giving us the information. Of course, this man professes that he is mortally afraid that "the party" will suffer, but he may save his tears. Nothing in the world is going to suffer except the saloonkeepers and the liquor politicians. The adoption of the amendment did the work for liquor in North Carolina.—Charity and Children.

The negroes have reason to be thankful for a discrimination made against them in Bloomington, Ill., where several places which sell liquors charge them one dollar per glass in order to discourage the trade. It would be one of the best things which ever happened to their race if all liquor-sellers did the same.—Western Recorder.

A man has been arrested in Iola, Kansas, for saloon wrecking. Never heard of a saloon being arrested anywhere for man wrecking.—Cambridge Press.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successful used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

Associational Meetings for 1905.

OCTOBER.

25 (Wednesday)—Raleigh at Cary church.

26 (Thursday)—South Fork at Dallas church, (Gaston County).

31 (Tuesday)—Robeson at Saddle Tree church.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).

8 (Wednesday)—Bladen at White Lake church.

9 (Thursday)—Johnston County at Benson church.

16 (Thursday)—Stanly at Big Lick church.

When writing advertisers, please mention this paper.

The Stinging Flannel Worm.

The Biologist of the North Carolina Department of Agriculture has recently received several specimens of a very hairy caterpillar which resembles a snail rather than an ordinary leaf-eating worm. This creature is thickly covered with long yellowish hairs, causing it to resemble somewhat a piece of heavy flannel, hence the common name. The worm does not eat flannel. It eats the leaves of the oak and other shade trees and also occurs upon rose bushes. In Florida, where this worm is more common, it infests the orange tree. In North Carolina the worm is not abundant enough to do serious damage to trees, but when it infests trees or shrubs in door-yards people are liable to get stung by the sharp and poisonous hairs of the creature. Several of our correspondents have reported that those incautiously handling the worm have had their hands and arms badly inflamed and swollen.

The best remedy for the sting of this worm is oil of turpentine well rubbed into the inflamed parts. A mixture of oil of myrrh ten parts and laudanum one part is also efficient. The worms can be destroyed by dusting the foliage upon which they feed with a powder composed of one part paris green and ten parts air-slaked lime.

GERALD McCARTHY,
Biologist N. C. Dept. Agriculturee.

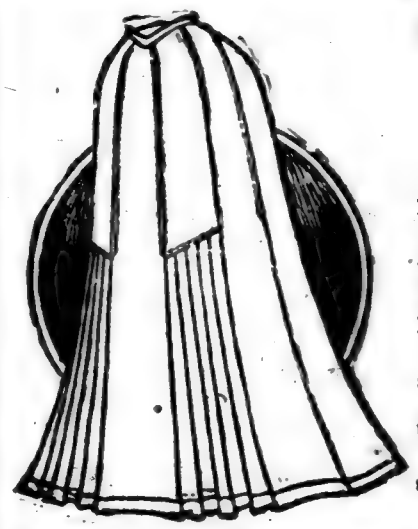
We can only give what we have. Happiness, grief, gayety, sadness, are by nature contagious. Bring your health and your strength to the weak and sickly, and so you will be of use to them. Give them, not your weakness, but your energy—so you will revive and lift them up. Life alone can rekindle life.—Amiel.

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Marriages.

SAVAGE — HOLLOWELL.—On Sunday morning, September 10, 1905, at the home of the bride's father, Mr. John T. Hollowell, Mr. John L. Savage and Miss Bessie E. Hollowell, the treasurer and organist of Ballard's Bridge Church, Chowan County, N. C., W. B. Waff officiating.

Obituaries.

"Thy Lord Himself hath suffered too,
And thou canst lay thine head upon His breast,
And thou canst tell Him all thy griefs,
And be at rest.

"Then thou shalt say, 'Thy will be done,'
And thou shalt trust in Him what'er betide;
And thou shalt be made more like Him,
The Crucified."

BRITT.—On October 17, 1905, Mrs, Elizabeth H. Britt departed this life. Her husband, M. D. Britt, had died several years before. Sister Britt first united with Mt. Moriah Church, in Wake County, where she was much loved and a useful member. Some years since she became a member of Garner Baptist Church, it being closer to her. The funeral services were conducted by her pastor in Garner church and her body was laid to rest in the old Britt burial grounds.

Before her marriage she was a Horne from Johnston County. She leaves children and grandchildren to mourn their loss. May they all meet in heaven. PASTOR.

LEGGETT.—On Friday afternoon, October 14, 1905, the angel of death visited the home of J. R. Leggett and claimed as his own, Clinton, the only son.

Although quite young (only twelve years old), he made a profession of religion on Monday before the end came. 'Tis sad for one so young to die, but we must submit to the will of our Heavenly Father, who doeth all things for the best.

We shall miss his bright face, but God loved him too well to leave him longer upon earth, so he called him home.

His work was done and the Father said, "Child, come home."

M. L. M.

McLEOD.—On July 12th, little Ella Neill, daughter of Mr. and Mrs. Alf. H. McLeod, Lumberton, N. C., was taken from her earthly home to her eternal home with the Saviour. She was exceptionally bright and sweet for a child scarcely two years old. Her little life brought sunshine and joy to the home; her departure was an exceedingly sad bereavement. An object of the family's tender and most affectionate love has been removed. May they be comforted by Him who hath—

"Laid her upon His breast,
Folded His loving arms around her,
And hushed her to endless rest."

A FRIEND.

Edwin F. Early.

In all the relations of life Edwin Early was as nearly perfect as men get to be in this world. His encouragement and support of measures calculated to promote sobriety, and truth and honor could be counted on with all confidence. As a citizen, he favored every movement that looked to the betterment of his community and the State. His religious convictions were clear, and he was always and every where anxious to be useful and helpful to others.

After his death, his father, Mr. A. W. Early, of Aulander, declared that Edwin had never willingly given him a moment's trouble, and that all the thirty-five years of his life he had been a dutiful and obedient son. His intimate friends know how gently and tenderly he nourished and shielded the invalid wife and little daughter.

A successful dentist, with a large and exacting practice, he labored in season and out of season for the comfort and well-being of those he loved. An honest man, a truthful, upright, noble man, he made friends wherever he was known, and hundreds of these in all parts of the State are bereaved by his untimely death.

HENRY A. PAGE.

Crozer's Opening.

It may be interesting to the readers of your paper to know that Crozer has opened with thirty-eight new men. This is the largest Junior Class in the history of the Seminary and the proportion of college degree-men in this class is greater than ever before. In all there are seventy-three students here, representing fifteen States and two foreign lands. Of this number about one-third are from the South. North Carolina has six on the list.

Our campus is spacious and beautifully kept, while the imposing edifice, surrounded by grown, symmetrically arranged maple trees, is but an everlasting monument to the cause of Christ.

The spirit existing between faculty and student is that of perfect brotherly love, and I never saw a more consecrated lot of men.

May the prayers of the North Carolina Baptists be that this body of young Christian ministers may be so developed here as to be of the greatest possible service to God and man.

CARTER ASHTON JENKENS.
Crozier Seminary, Chester, Pa., October 2, 1905.

In the Old Beulah.

It has been some time since I sent you any news items from this section. Bro. W. G. Hall was pastor on this field for one year and was doing a good work, we think, but he saw fit to leave this field. He was with us at our January meeting. We kept up our regular services, and in March we called Rev. D. W. Thomasson and he accepted the work and is now with us. We went up to the Association with a bright smile, for we had met our pledges. Brother Thomasson is getting hold of our people; he is doing a great deal of visiting, and we country people like for our pastor to come to see us. We intended having our meeting of days in July, but circumstances were such that we thought best to postpone it; then later on we decided to begin the fourth Sunday in September. The pastor preached both morning and evening to a crowded house. On Monday, Bro. G. T. Watkins, of Roxboro, N. C., who had been invited to preach, was present and preached twice a day until Friday. His preaching was of a high order and his praises are on the lips of all you meet. This was the first time Brother Watkins was ever with us in a pratracted service. He came over and filled an appointment for our departed Brother Lamberth once. There was a great deal of interest manifested at nearly every service, and some twenty or more professions, nearly all of them were girl from ten to fifteen years old. At the close of the meeting sixteen persons joined the church by experience and baptism, and only one male in this number, a young boy about sixteen or eighteen years old. Sunday morning we met at the mill near here and the pastor baptized thirteen persons. We then came back to the church and the pastor gave us a good sermon and the right-hand of fellowship was given to those just baptized, and then the Lord's Supper was observed. Thus closed a good, and we trust, a helpful meeting.

The Christians seemed very much helped; the most of those that joined the church were Sunday-school girls. This was the largest number that has joined the church by baptism in several years. We hope our people will take a more active part in our Sunday-school work.

Our Union Meeting will meet with Clement church the last of the month. Our pastors and laymen seem to be taking a little more interest in our work in the old Beulah than they did some time ago. We are proud to see that the Beulah stands second in the list of our Associations, but brethren, we are not doing as much as we might and ought to do; let us do more this year than last. I am,

Yours fraternally,
J. P. WOODY.

Western North Carolina Association.

This body met with the church at Andrews in Cherokee County, N. C. Rev. C. F. Martin was re-elected moderator and W. J. Winchester clerk. Rev. J. T. Platt preached the introductory sermon. Recess for one hour and thirty minutes, and the Association reassembled. After the appointment of committees, an invitation to visiting brethren was extended. Brethren S. W. Hall and the writer were welcomed to seats. From the reading of the letters it was easily seen that this Association is making rapid progress along all lines of Christian endeavor. The earnestness with which the brethren took hold of the work of the Association indicated growth and prosperity. Our own Cade, Deitz, Simms, Platt, Martin and all the preachers of the Association are an earnest set of preachers. And with an innumerable set of brethren like Elliot, Crawford, Jones, Winchester, Martin, Kinsey and dozens of others whose names I cannot recall, to hold up the hand of their pastors, may we not expect great success?

The various reports were read and thoroughly discussed and pledges made. The school at Murphy, and also the one at Bellview, were discussed, along with general education. The Western North Carolina Association and the Liberty and Ducktown Association are equally interested in the school at Bellview. The Western North Carolina Association made two propositions to the Liberty and Ducktown as follows: First, that the school at Bellview and that at Murphy co-ordinate and be under one management and, second, the Western North Carolina Association would surrender all her claims in Bellview School to the Liberty and Ducktown Association. The school at Murphy, N. C., is in a very promising condition at present, having a corps of excellent teachers, and I think the Liberty and Ducktown brethren are determined to make Bellview second to no school in all that section.

E. J. EDWARDS.

The reassembling of The Hague Peace Conference, which was suggested by President Roosevelt and Secretary Hay in October of last year, but which was deferred at the request of the Czar of Russia because of the war with Japan, will probably now be arranged for. The intimation comes from the Russian court that the difficulties in the way of that government's taking part in such a Conference are now removed.

The Jews who wish to form a nation of their own are known as Zionists, and every year they hold a Congress. This year it met in Basle, Switzerland. The British Government has offered them territory in Eastern Africa and a large minority were in favor of accepting it. But the majority insisted that Palestine was the land. There was protracted debate and the sessions were some of them turbulent. The minority afterwards met and decided to form an organization to accept the offer of East Africa, and found a colony there.—Exchange.

God speaks only to listening ears.

Southern Railway

Schedule in effect Sept. 8, 1905.

118 Daily.	136 Daily.	108 Daily.	112 Daily.	Miles	Eastern Time. Lv / Ar	107 Daily.	135 Daily.	111 Daily.	117 Daily.
PM	PM	AM	AM			AM	PM	AM	AM
	1 27	7 20	1 15	0	GREENSBORO	11 50	6 35	5 35	
f	1 40 f	7 33 f	1 30	8	McLean	11 40 f	6 15 f	5 17	
	1 53	7 46	1 47	15	Gibsonville	11 27	6 00	5 05	
	1 58	7 53	1 53	17	Elon College	11 22	5 55	5 00	
	2 08	8 05	2 06	21	Burlington	11 14	5 46	4 47	
	2 13	8 10	2 11	23	Graham	11 07	5 39	4 40	
	2 18	8 15	2 17	26	Haw River	11 01	5 33	4 20	
	2 30	8 27	2 33	32	Mebane	10 50	5 22	4 17	
f	2 42 f	8 38	2 45	37	Efland	10 39 f	5 10 f	4 02	
	2 51	8 47	2 58	41	Hillsboro	10 28	5 01	3 47	
	3 03	9 00	3 12	46	UNIVERSITY	10 16	4 49	3 30	
6 45	3 25	9 30	3 40	55	DURHAM	10 00	4 30	3 00	8 30
6 56	3 35	9 30	3 55	57	East Durham	9 44	4 18	2 48	8 17
f 7 28 f	3 43 f	9 37 f	4 10	61	Brassfield	9 37 f	4 10 f	2 35 f	7 53
f 7 41	3 56 f	9 51	4 27	69	Morrisville	9 13 f	3 56	2 15 f	7 32
7 58	4 10	10 02	4 40	73	CARY	9 05	3 49	2 05	7 22
Ct. 8 15	4 36	10 30	5 15	81	RALEIGH	8 45	3 30	1 40 / 11 45	7 00
	4 56 f	10 45 f	5 33	87	Garner	8 28 f	3 12 f	11 31	
	4 58 f	10 51 f	5 40	90	Auburn	8 20 f	3 06 f	11 23	
	5 11	11 02	5 54	96	Clayton	8 08	2 55	11 08	
	5 25 f	11 18 f	6 09	104	Wilson's Mills	7 55 f	2 40 f	10 50	
	5 43	11 30	6 20	109	SELMA	7 45	2 25	10 38	
	5 50	11 36 f	6 35	112	Pine Level	7 38	2 12 f	10 25	
	6 05	11 48 f	6 48	118	Princeton	7 28	2 01 f	10 10	
f	6 21 f	12 03		124	Rose	7 14 f	1 49 f	9 55	
	6 40	12 20	7 15	129	GOLDSBORO	7 00	1 35	9 40	
PM	PM	PM	AM		Ar / Lv	AM	PM	PM	AM

This condensed schedule is published as information and is subject to change without notice to the public.

Trains Nos. 112 and 108 connect at Goldsboro with Atlantic Coast Line trains, both Southbound and Northbound; and with Atlantic and North Carolina trains for Morehead City and intermediate points.

Train No. 111 connects at Greensboro with train No. 38 for Charlotte, Columbia and Jacksonville. No. 37 solid Pullman train, drawing-room sleepers New York to New Orleans and Memphis, also for Winston-Salem, Wilkesboro, Danville and local stations.

Train No. 117 handles through coach between Raleigh, Chase City and Richmond, where close connection is made with Washington Southern Railway for Washington and Eastern cities.

Train No. 107 connects at Durham for Oxford, Chase City and Richmond; University Station for Chapel Hill daily except Sunday; at Greensboro with train No. 38 for Washington and points North, close connection for Winston-Salem, High Point, Salisbury, Charlotte and intermediate stations.

Train No. 135 connects at Greensboro with No. 39 for Charlotte, Columbia and Jacksonville; No. 38 for Atlanta and all points South and Southwest; Nos. 34 and 38 for Washington and all points North; connection is also made at Salisbury for Western North Carolina points.

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VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 18.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 1, 1905.

THE LOST FOUND.

Three Parables in Luke XVI.

G. W. GREENE, CANTON, CHINA.

In interpreting the parables and other figurative language of scripture, we need to keep in mind at least two cautions: Do not carry the figure too far. Many times the parallelism is confined to a single point, as when it is said that Christ shall come "as a thief in the night." In other cases the parallelism extends to several particulars. The Great Teacher has given us the interpretation of the parables of the sower and the tares, and has shown how far the likeness extends. It is, therefore, important to examine carefully and learn the main purpose of the parable and avoid trying to find a likeness in too many particulars.

A similar caution is that it is unsafe to draw from a parable any positive doctrine which is not clearly taught in other scriptures. I have heard of an interpreter who argued that just half the human race will be saved, because of the ten virgins—five were wise and five were foolish. This is an extreme case, but there are many others to which the caution will apply.

A careful study of the three parables contained in this chapter will show one central thought, that "the Son of Man came to seek and to save that which is lost," and that the Father is pleased with him because he does this work. In other words, these parables teach that God is pleased when the lost are found. The three parables are the Lord's answer to the complaint of his enemies: "This man receiveth sinners, and eateth with them." This is the natural thing to do. These were lost sinners; now by repentance and faith in Christ, they are found, heaven rejoices, and the Saviour of sinners receives them. The shepherd says: "Rejoice with me, for I have found my sheep which was lost." The woman says: "Rejoice with me, for I have found the piece which I had lost." The Father says: "This is my son; was dead, and is alive again; he was lost and is found." And to his elder son he says: "This, thy brother, was dead, and is alive again; and was lost and is found." "Even so, there shall be joy in heaven over one sinner that repenteth."

This is the central idea, the main teaching of the three parables, and this we should always emphasize in interpreting them. God is always ready to receive repenting sinners. Other inferences may be drawn from one or all these parables, the parallel may be applied at other points, because the same truths are clearly taught by other scriptures. But other possible inferences are forbidden by the plain teachings of other passages of God's Word. The shepherd going after the lost sheep, the woman searching for the lost piece, reminds us that Jesus came to seek the lost; but in the parable of the Prodigal Son this thought is omitted. The necessity of repentance is emphasized in all three. The lost sheep and the piece of money have no qualities to illustrate repentance, but in the application of each, as given by the Master himself, it is declared that the joy in heaven is caused by a repenting sinner. The wayward son is joyfully welcomed by his father after he "came to himself," and returned to his father's house. "Ninety and nine righteous persons, which need no repentance," is either hyperbole or irony; for the Great Preacher used both these figures of speech with telling effect. It is written: "There is none righteous; no, not one." "All have sinned, and fall short of the glory of God." The elder son, whose selfish heart contained no joy when his lost brother was found, is a fit type of the ninety-nine righteous persons.

Sometimes it is asked: Who is represented by the prodigal, the unconverted sinner, or the backsliding Christian? To limit the application of the parable to either class, is to miss some of the depth of its meaning. Whosoever wanders away from God and serves the devil, thereby "wastes his substance with riotous living," and seeks to satisfy the longings of his soul with the husks of the swine. When at length he "comes to himself," arises and goes to his father, confessing his sins, he is gladly welcomed and restored to the position of a son. It is of smaller importance to decide whether you were once a Christian or not. You are now perishing with hunger. If you arise and return to the loving Father, He will receive you and make you a son.

Sometimes it is said that these parables teach the Fatherhood of God and the brotherhood of man. Certainly they do, in the same sense in which this doctrine is taught elsewhere in Scripture. "As many as received Him, to them gave he the right to become children of God, even to them that believe on His name." As long as the prodigal was in the distant land, a swine-herd, living on husks, he had no rights of sonship. When he returned to his father's house, confessing his sin, he again took the place of a son in his father's household. The conduct of the elder brother shows the absurdity of those who hold themselves aloof from fallen human beings and make no effort to bring them back to the father's house, who experience no joy when the dead are restored to life, when the lost are found. All human beings are our brethren. Let us teach them by repentance and faith in Christ to become the children of God, that heaven may be filled with joy.

A GLIMPSE FROM MY STUDY.

J. C. MASSEE.

While preparing the sermon notes for Sunday morning, October 15th, it occurred to me to send them just as they came first from my heart and pen to the Recorder. I suppose each minister has his distinctive method. I submit this as an instance of my own in the hope that some others may be induced to give me the benefit of their homiletic methods, by a sample in the Recorder. Preceding these notes had been some days of thought and prayer on the text. Following their preparation more thought and prayer. The notes are left in my study—the thoughts are carried to my people.

Text: Genesis 1:1. In the beginning God—

I. In the beginning of creation.

1. There are many theories as to the origin of the created worlds.

a. The fatalist: "It is here by chance."

b. The scientist: "It is here by evolution."

c. Mrs. Eddy: "It isn't here."

2. John, "By him were all things made that were made," etc.

3. That is comforting; for—

a. We know that they are here.

b. And the thought of chance is terrible:—

c. They might go to smash any minute.

4. But God appears there, and God as revealed in Jesus Christ.

5. All wisdom to plan, all power to execute, all love to direct.

6. God launched these worlds into being.

7. He has been directing their history.

8. He will determine their destiny.

II. In the beginning of human life—God.

1. Hard sometimes to realize that.

2. Hard to see a trace of His work, or

3. The likeness of His image.

4. Hard to think that all the foul stream of human life flowed from the same pure source.

5. Like a stream pure from its source as it flows on, has poured into it the foulness of mill and sewer from cities along its way.

6. So is life.

7. All races with all their superstition and sins started from one source—God.

a. The man, the individual.

1. Bad mixture of good and evil now.

2. Driven by passion, weak before temptation.

3. In the image of God, created by Him.

4. And the agent in creation, is the agent in re-creation. John 1:1 ff.

5. And so the marring of his image in man is not hopeless.

6. Man's present condition is not a "fall upward," from an imperfect creation.

7. But it is a dreadful "fall downward" from which he may yet recover.

b. The Family.

1. "God set the solitary in families."

2. The family, too, is His.

3. Though it, too, has had its struggles up and its struggles down.

4. Polygamy, polyandry, legalized prostitution (purposely childless marriage), the violence of divorce.

5. All these have had part in the long struggle to wreck the family.

6. But in the beginning God joined "twain into one" and commanded their increase.

7. And so it shall be in their end.

c. The Nations.

1. Can God be at the first with the nations?

2. Their history a checkered one of rise and fall, war or peace, progress and retrogression.

3. But God was at Babel.

4. And God has yet a kingdom into which all the nations shall be brought.

III. In the beginning of the day, God.

1. In the dawn of creation each new day greeted its God with joy.

2. And the result was that at its close, the work of the day was pronounced "Good."

3. That, because it was His work.

4. And the work of every day will be good as He is given place in it.

5. Ah, how many of us need this lesson.

6. And the busier we are, the more we need it.

7. Few realize the need of having God at the beginning of the day.

8. Yet that is God's logical place in our every day.

9. Suppose He should be put there by—

a. The busy home wife and mother.

b. The hurried business man.

c. The wearied toilers unrested over night.

d. The weak and strongly tempted man.

e. The man uncertain as to his place and duty in life.

f. The teacher in her school room, the minister in his study, etc.

10. How the burdens would be lifted, and the songs would come trooping back to the hearts and lips of the silent ones.

11. Oh, that we might live one day at a time, and

12. "Realize ourselves and God in it."

13. Let us cease to stumble through our days without God.

IV. In the beginning of sin—God.

1. Yes, God was there, then.

2. And He received the first sting of sin.

3. How it must have hurt Him.

4. What hopes He had had in man!

5. How man's sin disappointed Him.

6. Sin not more the tragedy of man, than of God.

7. The cross and its victim are but a revelation of what sin has always cost God.

8. Sin has always "Grieved God at his heart."

9. Prophecy indeed points us toward the suffering servant. Is. 53.

10. But that "Servant" when he came points us back to the "Suffering Father." Luke 15.

V. In the beginning of Sorrow—God.

1. Sorrow began with sin.

2. Many forms are given to it, but its character is always the same.

a. Pain.

b. Labor, and so weariness.

3. Pain and labors, for ourselves and others, embrace all the sorrows we know.

a. He was in their affliction.

1. He pronounces the curse.

2. He made it our heritage.

3. But it was purely disciplinary. 1 Tim. 2:5.

4. It was the chastening of a Father.

5. It does not seem pleasant in the process.

6. Nor is it easy to understand.

7. It is still true, that "God moves in a mysterious way His wonders to perform, etc." (Quote.)

b. He was there with a promise.

1. The greatest of all promises; that the seed of the woman should bruise, etc.

2. So the hope of redemption came with the dawn after the first night of sorrow.

3. So always the sorrows of God's people have been coupled with the promises of God.

a. "I will be with you in trouble."

b. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

c. God Himself shall wipe away all tears from their eyes.

4. Is it sorrow for sin? many promises to forgive and cleanse may be quoted.

5. Is it sorrow over death? He gives us the promise of the resurrection.

6. Do you sorrow for your faults and imperfections? He has promised to set us before the throne of His glory without blemish, etc.

VI. In the beginning God—

1. Shall we give Him his place?

2. Seek first his kingdom and his righteousness?

3. Put Him first in all life's interests, plans and purposes?

4. One hope, one inspiration, one life.

LETTER TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

The Doctrine of Justification in History.

(Rom. 3:31-4:25.)

The doctrine of justification by faith lies at the basis of all spiritual religion. To a strict ritualist the freedom and spontaneity of a really spiritual religion seems nothing less than revolution, confusion, and anarchy. (Rom. 3:31; Acts 2:15; Rom. 6:1, 15.) And there is a possibility of such an abuse as we see in the Apostle's discussion in 1 Cor. 14. The possibility of such abuse, however, and even its actual appearance by no means proves that the religion of the Spirit is a failure. Instead of destroying law, it is insisted that law is established, and the religion that brings the soul into direct contact with God is the only one that can give the soul a true and worthy life of its own.

The Cart Before the Horse.

As is always the case with people whose religion is simply, or we might say mainly, ceremonial, the Jews were guilty of the serious blunder of reversing the true order of things in religious life. They said, "Keep the law in order to be religious." Paul said, "Be religious in order to keep the law." He goes right back to the foundation head of the Jewish nation, and shows that the order that he teaches is the order followed by God himself in unfolding the religious history of the race. Abraham himself, who was called "the Friend of God," received his justification and the rich promise of heirship to the world, not by works of obedience to law, but by an all-comprehensive act of faith. "He believed in the Lord; and he counted it to him for righteousness." (Gen. 15:6.) This justification on the basis of faith, moreover, was given to Abraham before the sign of circumcision. (Gen. 15:6; 17:10; Rom. 4:10-13.) Furthermoer the giving of the law through Moses came about four hundred years after the giving of this promise to Abraham. (Gal. 3:15-22.) In so far then as the case of Abraham proves anything it shows beyond question that a faith which means vital fellowship with God lies back of all real obedience to the law of God. If the case stands thus with Abraham, "the "Friend of God," it follows as a matter of course that all other men must follow the same way in their approach to God. "Who thinks of his friend as one whose relation to him needs to be good in law at all? The friend stands as it were behind law, or above it, in respect of his fellow. He holds a relation implying personal sympathies, identity of interests, contact of thought and will, not an anxious previous settlement of claims, and remission of liabilities. If the Friend of the Eternal Judge proves, nevertheless, to have needed justification and to have received it by the channel not of his personal worth but of the grace of God, there will be little hesitation about other men's needs, and the way by which alone other men shall find it met."

A second case in point is that of Israel's foremost king, and the great singer of all the ages, David. "David in the guilt of his murderous adultery, and Abraham in the grave walk of his worshipping obedience, stand upon the same level here. Actually or potentially, each is a great sinner. Each turns from himself, unworthy, to God in his promise. And the promise is his, not because his hand is full of merit, but because it is empty of himself." If we would study the case of David let us read 2 Sam. 11:1—12:14, where we have the account of the king's awful sin, and the preacher's searching, pointed, and pungent rebuke; Psalm 51, where we have the king's own record of his penitent cry to God for pardon, cleansing, and help; Psalm 32, where we see the king exulting in the joy of God's gracious forgiveness and in his renewed fellowship with his wounded Lord. Observe especially verses 3 and 4 of Ps. 32 where we see that David must have gone on some time carrying the burden of unconfessed sin. And how did he get rid of this burden? By obedience to legal requirements? "Thou delightest not in sacrifice; else would I give it: Thou hast no pleasure in burnt offerings. The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou will not despise." This is the dispositon of heart in which David approached God, and it was on the basis of such an approach that we read the exultant strains of Ps. 32:1-2 which the apostle quotes in the chapter before us (verses 6-8). Such is the history of the doctrine of justification by faith in the two most conspicuous personalities in the great history of the Israelites.

The Principle Applied to the Gentiles.

By tracing the doctrine back to Abraham who received his justification while yet in uncircumcision, and who knew nothing of the Mosaic law since it came four hundred and thirty years afterwards, the Apostle goes back to the time when there was no such distinction as Jew and Gentile, and shows that the doctrine had its historical beginning in its application to man as man. Speaking of Abraham, he says: "How was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision; and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who are not only of the circumcision, but who also walk in the steps of the faith of our father Abraham which he had in uncircumcision." The connection between this conception of faith as applied to Abraham and that which is characteristic of the believer in Jesus is very close, in fact, it is identical. The faith which justified Abraham, as we have seen, was a faith that brought him into direct contact with God, when there was no such thing as race or ceremonial distinction involved. Jesus "was delivered up for our trespasses, and was raised for our justification." But he did not die as a Jew, nor was he raised from the dead as a Jew, but as "Son of Man" (mankind) and Son of God. The faith, therefore, that ties one to Jesus is identical in nature and effects with that faith which originally tied Abraham to God. And among those who exercise this faith there is no danger of any middle wall of partition. "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and broke down the middle wall of partition, having abolished in his flesh the enmity even the law of commandments contained in ordinances; that he might create in himself of the twain one new nation, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby; and he came and preached peace to you that were far off, and peace to them that were nigh; for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone; in whom each several buildings, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." (Eph. 2:13-22.)

The Doctrine in Christian History.

There are many currents and counter-currents in the stream of Christian history. Christ's people have divided and subdivided on many points. The great water-shed running all the way through this history, however, is the doctrine of Justification by Faith. As men have stood in their heart of hearts on this question they have arrayed themselves on one side or the other as evangelical or non-evangelical Christians. The greatest system of unevangelical Christianity that we are acquainted with is that of Romanism. This system puts the church with its great hierarchy between the soul and God, and is therefore out of harmony with evangelical Christianity. A typical case on both sides of the question is Martin Luther, the monk of Wittenburg. While studying the great problems of life and theology in the monastery, Luther "gradually came to the conviction that his external efforts after rightness in the sight of God were valueless; and that justification is a divine gift received through faith alone, the beginning of a new life, an unmerited redemption from the power and consequences of sin. . . . . What Luther did was to break away from the current external conceptions of religion as an obedient conformity to a great corporate system of life and worship, and to assert the primal necessity of a new and individual relation of the heart to God, from which the Christian virtues should naturally flow. His conception would bring God and the individual sinner into a connection through Christ too immediate, personal, and full of good-will on God's part to leave necessity or room for saintly intercessors. To Luther's developing thought, Christianity came to seem less and less a discipline laboriously wrought out by which a soul is gradually fitted for heaven, and more and more a new life, based on a new attitude of the soul toward God." This struggle between the old and the new was raging in his breast when he was sent to Rome by his order in 1511. His piety was greatly shocked by much that he saw and heard, but he visited all the holy places with the feeling that masses said in the sacred city inclined God in a peculiar degree to mercy. It was in this frame of mind that he was painfully climbing the famous stairway on which it was believed that Pilate showed the Son of Man to the Jewish rabble, the words of the Apostle Paul rang in his ears, "The just shall live by faith." The revolution that followed in his own life and in the whole course of modern history was like some epoch-making earthquake that has changed the contour, the climate and the whole face of a great continent. Surely in the great fact that lies back of this doctrine are to be found the dynamics of religion. That fact is a personal faith that links each individual soul to God in a fellowship that is at once voluntary, vital and indissoluble. It is voluntary because God has endowed every soul with freedom to accept or reject it; it is vital because it is a fellowship in life, of life, and for life; it is indissoluble because when formed it becomes a part of the life forces of the universe.

Looking back over his paper we are made to exclaim, What a history! From Abraham to David; from David to Paul; from Paul to Luther; from Luther to Spurgeon, Phillips Brooks and hosts of worthy men to-day who are sounding afresh the true note! We shall be glad to notice some of its blessed consequences in the next two or three papers.

Questions: (1) What is the relation between Justification by Faith and spiritual religion? (2) What is the position of ritualists as compared with that of Paul? (3) Explain Paul's use of the experience of Abraham in this connection. (4) Do the same as to David. (5) Show how Paul makes his principle include Jews and Gentiles alike. (6) Explain the case of M. Luther in this connection.

From Elder F. M. Jordan.

The Transyvlania County Association met with Rocky Hill Church October 12th, 1905. Introductory sermon by Elder T. P. Orr. Elder F. M. Jordan was elected moderator, and R. W. Lee, clerk.

This Association has been paralyzed in a large measure for years by the opposers of the organized work, or otherwise the gospel missionary, and we have been on the down-grade. For years the Association has gone begging for a place to meet. It was so this year, and finally one church agreed to take the Association for 1906, provided that newspaper men be not allowed to take up the time of the Association. Our minor meetings have gone begging until they are dead. Some of our strongest churches are without pastors, and most of Transylvania County is now a mission field. Brevard has been without a pastor for sometime, and the devil and the Pedobaptists are taking the town. I have stood here for years fighting the whiskey curse, and contending for the organized work of missions, and have been criticised, cursed and abused, but with it all I have lived to see the back-bone of the whiskey curse broken, and the gospel mission plan about dead; so that we have reached a crisis and started upgrade. All things considered, we had a good meeting. Fifty-seven dollars came through the letters for various objects, a collection was taken for Foreign Missions amounting to $5.00, and one for the Orphanage of $9.00.

I shall stand firm for God and truth till my mantle falls.

F. M. JORDAN.

Meetings.

Monday after the fifth Sunday in July I began a meeting at Brantley's Grove. Brethren Green, Curtis and Willoughby assisted me. Bro. Green did most of the preaching. Fourteen baptized; church revived.

First Sunday in September I began at Bethany. Elder C. E. Edwards, of Windsor, aided me. Six baptized.

At Lawrence's Cross Roads, Monday after the third Sunday in September. Aided by Brother Edwards. Twenty-two baptized.

Monday after the second Sunday in October at Coleraine; pastor doing the preaching. Ten baptized.

I also aided Brother Mizelle in Virginia two weeks in August. Good meetings. Brother Mizelle is doing well.

Last week in August I was with Bro. C. E. Edwards at Hillside, where I was pastor for eleven years. Eight, I think, were baptized.

Your brother in Christ,

S. B. BARNES.

Brawning, N. C.

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—William Burleigh.

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of a God.—Jacobi.

In the West Chowan.

I am again back in the Old North State. Twice I have wandered beyond her borders, and each time I have returned home to serve in my native State. I greatly enjoyed my stay in Virginia and the work prospered beyond my expectation. I knew I was going to an exceedingly difficult and hard field when I went to Eastville, but it was far more difficult than I had anticipated. It is not an easy place, yet, and will not be for some years to come, unless the Lord works a miracle to make it so. There is a fine opportunity for good hard work there, and as fine a company of pastors as any man could desire in the Association to labor with. During my eighteen months stay we rebuilt the Eastville Church at a cost of $2,100 and got a debt of $400 on the Cheriton Church all pledged. I baptized twenty on my field and received almost as many by letters. The congregations were good all the time and the Sunday-school the best they have ever had. I left them with deep regret, but the path of duty seemed clear and I am now pastor of the Chowan and Union Churches, with headquarters at Union. Bro. Thos. G. Wood laid down this work last January, but it is as well organized as when Brother Wood left it. They have the best system of church work I have ever seen. All promises well. I am not surprised at their fine state of work when I find so many sons of Wake Forest among the membership and the daughters of that excellent school Murfreesboro. These two factors are the primal causes of the excellent condition of the work. The fact wherever you find the marks of Wake Forest and our schools for our girls, you find intelligent workers.

The Chowan Churches have purchased a house and lot and are remodelling it, and have ordered their pastor to be ready to move in the parsonage by Christmas. The parsonage will be one of the best in North Carolina when completed. Both of my churches will go to the Association with all pledges paid and enlargement as their motto for another year.

I have aided in four meetings since coming on this field. I aided Bro. Alex Speight at Winton; then I held my own meeting at Union; and then I aided Brother Jordan at Moss Hill; and last, I aided Bro. T. J. Taylor at Warren Plains. As a result of these special efforts I know of 110 who have come into our Baptist work. I have yet three other meetings to hold. We expect a large delegation at our Association next week.

With best wishes, I am,

Sincerely yours,

M. A. ADAMS.

Union, N. C., October 18, 1905.

From Junius W. Millard.

Dear Recorder: One can never get over having been born and reared in North Carolina. Tar will stick, you know. It is on that account that I turn with love ever and anon to the friends in the dear old State, and fondly think that perhaps they are interested in the movements and whereabouts of this exile. It was one of the hardest struggles of my life to leave Eutaw Place Church in Baltimore, where for nearly nine years I had known nothing but kindness, but I felt that it was the clear voice of God calling me to the work here in Atlanta. I have been here only a few months, but the second Sunday in October was the first anniversary of the Ponce de Leon Avenue Church, and so we are able to get together some figures that may prove of interest to the brotherhood.

The church was organized October 9, 1904, with 116 members, and during the year fifty-five have joined, while two have been dismissed by letter, making a total membership at the close of the year of 169. That is not bad, especially when one remembers that this includes many of the best people in the State of Georgia, or in the entire world, for that matter.

The year's work shows up well when looked at from another angle. The church has raised, for all purposes, including building fund, missions, and church expenses, the sum of $32,246.66, and has pledges of over $11,000 more to the building fund. It has also arranged for a loan of $10,000 from the State Mission Board, to run for several years without interest. This, of course, will be paid back. But without including these unpaid pledges (which are perfectly good), or the loan from the Board, our members have raised for all purposes, an average of over $230 per member, estimating an average membership of about 140 for the year. I do not believe that record can be equalled in the Southern Baptist Convention. But there is another feature which makes this showing even better, for of the amount raised, the total benevolence amounted to $1,793.69, an average of over $12 per member, while for missions alone it was $1,382.85. When one remembers that this was given by a church that is worshiping in a little temporary tabernacle, constructed of upright boards without paint or plaster, and by a people who are straining every nerve to build one of the prettiest houses of worship in the South, to cost somewhere around the $50,000 mark, and that this will be built, completed and paid for by this small number of people, the conclusion must be that this is no ordinary band of people. Work is progressing on our new building, and we hope to move into the basement by the advent of cold weather, and into the main auditorium by next June.

But these material matters are least worth considering in estimating the work and worth of a church. Greater than my pride in our gifts or our growth is my pride in the unity, enthusiasm and growth in grace of our membership. There has not been the millionth part of an ounce of friction. If ever a band of God's people got together to work for their Lord, this is the band.

I would not have my friends think that I am boasting, or that I feel undue pride in the work of this church. I do not feel that any of the glory belongs to us, but we freely ascribe all the praise to our King. I do feel that we are willing to lay ourselves at His feet, and I rejoice that He is already using our church for His glory. Will not my friends in North Carolina pray that pastor and people may be used by the power of God for spiritual ends, to the end that this newly organized church may help toward the coming of the kingdom?

JUNIUS W. MILLARD.

Atlanta, Ga., October, 1905.

Conway Baptist Church.

On Monday, October 9, 1905, Elders C. W. Scarborough, D. Cale, A. T. Howell and R. T. White and a host of Baptist laymen met in the school building at Conway, N. C., for the purpose of organizing a Baptist Church at that place. D. Cole was chosen moderator. The moderator read the 71st Psalm. C. W. Scarborough led in prayer. The proposed members presented letters from Robert's Chapel, Potecasi, Murfreesborough, and Galatia Baptist Churches. C. W. Scarborough read Church Covenant, Articles of Faith, and Rules of Decorum, which were adopted by the new church. C. W. Scarborough then, in behalf of the council, pronounced the church regularly constituted and extended to it his best wishes.

May Conway Baptist Church live and flourish forever.

J. W. MARTIN.

Incidents of a Visit Home.

I have just returned from New Bern, N. C., where I assisted the pastor of the First Baptist church in a meeting. On my way I stopped in Spencer and shook hands with many of my friends and met the new pastor. I like him and believe that he is the right man in the right place. Already the people love him, and I feel sure that the work will prosper under his wise leadership. They are building a handsome parsonage, which will be completed in a short time and will be one of the nicest dwellings in Spencer. The Spencer Baptist Church can do anything it wants to do. God bless that noble flock.

The meeting in New Bern was one of the best, if not the best, that I have ever been in. I reached there on Saturday before the fourth Sunday in September and preached my first sermon on Sunday morning. I found the church in fine shape for the meeting. Brother Ayers had laid the weight of souls on the hearts of his people, and they were ready to work. For two weeks forty or fifty of his people went up and down in that city, holding cottage prayer-meetings and pleading with their friends to accept Christ. I have never seen people work harder to lead poor lost souls to a throne of grace than those people did. O, for more such as they are, that will turn aside from business and try to lead lost souls to Christ!

The meeting not only reached the unconverted, but revived the church. Indeed, it was a great spiritual awakening. There were twenty-six additions to the church.

Brother Ayers is one of the strongest pastors that I know. He has a way of getting into the hearts of his people and endearing himself to all who come in contact with him. Already his church loves him devotedly, and during his short pastorate there forty or fifty have been added to the church.

No one can come in contact with Brother Ayers and not be helped by his strong Christian character. The more I know of him, the more I am convinced that his life is hid with Christ in God. Yes, he is a man of God, and is accomplishing great things in the ministry. He preaches the gospel of Christ with power, and his sermons are such as lift his people from the valleys and place them upon the mountains. He is one of our coming preachers, and proves it by his works. I thank the Lord for such men. Brother Ayers has a noble flock, and they know how to stand by and support a pastor. Some of God's best salt is in the First Church at New Bern, and I am anticipating great things for this noble church and pastor.

My work is moving on nicely in Morristown, and I am very well pleased with my new field of work. We have one of the nicest auditoriums in all this country and one of the largest congregations. Several have been added to the church during my stay here.

Our meeting will begin Sunday, and we are looking forward to a great meeting. W. A. Ayers, of New Bern, N. C., will assist me.

I will write more when we do something.

J. M. HAYMORE.

A Pastor's Record.

Lincolnton Baptist Church,

Lincolnton, N. C., Oct. 14, 1905.

Resolutions of respect to our departing pastor, Bro. D. P. Bridges:

Seven years ago, when Brother Bridges came to us, we had enrolled thirty members, and were paying ninety dollars a year pastor's salary and twenty dollars a year for missions. We had no parsonage, and our pastor had to pay six dollars a month house rent. So you see the pastor had to serve us one Sunday in each month, and preach elsewhere in order to live, for what he received here would not pay his house rent any buy his fuel.

Brother Bridges decided that what rent he paid should go to build a parsonage. He set himself to work, and ere long the parsonage was built, costing $800, he doing a lot of the manual labor himself.

Since that time has paid $6.00 per month rent for the parsonage until the first of this year, when we succeeded in getting him to quit paying rent, having gone into the Building and Loan Association with the balance we owe on it. At present we owe about $175.

We have been having preaching every Sunday now for two years and paying Brother Bridges $300 a year. This year we will pay $200 to missions, against $20.00 seven years ago, and have a membership of 128 members and a good Sunday-school, which reflects credit to Brother Bridges for the faithful work he has done.

Borther Bridges' walk in life here has been blameless. He has the respect of the town and country as a God-fearing and God-loving, earnest, bold and tireless preacher.

When sickness or distress entered the home of any of his members he and his Christian wife lost no time in getting there. The writer remembers well the pleasant calls received from them during sickness in his family.

Two years ago he had a call to another field, but the church here would not consent for him to go, and he refusing much more money than we could pay, decided to stay with us.

The first of this year he had another call and resigned his work here, but was called again, and was prevailed upon to stay longer.

But now, after prayerful consideration, he has decided that it is best for the cause of Christ for him to take up the work somewhere else the first of the coming year.

Now, therefore, be it

Resolved 1. That we accept his resignation with regret.

2. That the church is losing two faithful members in him and his wife.

3. That we commend them to any church—Brother Bridges as a deep, bold and fearless preacher, and Sister Bridges as an earnest church worker.

4. That a copy of these resolutions be sent to the Biblical Recorder for publication, together with the sketch of his work during his pastorate here, and that a copy be kept with the records of the church, and that one be handed to Brother Bridges.

Read and adopted by the church, this October 8, 1905.

C. M. WELLS,
T. J. DELLINGER,
J. O. ALLEN,
Committee.

Received for Pantego Church.

Previously reported, $678.55; Pantego, $1.00; Berea, $4.50; U. W. Tarkington, $10.00; Judge G. W. Ward, $5.00; West Chowan Sunday-school Convention, per H. V. Scarborough, $254.53; Hon. R. B. Etheredge, $5.00; Elizabeth City First Church (balance), $35.00; A. D. Etheredge, $5.00; J. M. Meekins, $5.00; W. S. Dough, $1.00; R. L. Westcott, $1.00; B. W. O'Neal, $1.00; J. T. Daniels, $1.00; W. W. Midgett, 50 cents; Capt. V. B. Etheredge, $5.00; Elisha Twine, $5.00; T. A. Dough, $5.00; Capt. J. T. Etheredge, $2.00; Otho C. Ward, $2.50; E. M. Midgett, 50 cents; P. D. Midgett, 50 cents; D. E. Davis, $1.00; W. M. Grey, $1.00; B. H. Davis, $1.00; Capt. L. S. Westcott, $2.50; W. D. Pugh, $1.00; R. G. Pigford, $1.00; E. L. Midgett, $1.00; C. C. Miller, $1.00; J. M. Midgett, $1.00; G. L. Midgett, $1.00; J. E. Grey, $1.00. Total cash received, $1,041.08.

THOS. G. WOOD,
Treasurer.

October 16, 1905.

News Notes.

....Send in your renewal.

....Nov. 12-18 is the week of prayer for young men.

....Pastor Tyree has been aiding Pastor Taylor in a meeting at Warrenton.

....Pastor J. L. Gross, of Selma, Ala., has been called to the care of the First Church, Houston, Texas. He accepts.

....Mrs. Kesler is quite as popular with our people as her husband, and that is saying a plenty.—Charity and Children.

....Woodward Avenue Church, Atlanta, Ga., has extended a call to Pastor J. F. Vines, of the Central church, Chattanooga.

....Bro. J. W. Cates, of Burlington, writes: "Rev. R. Van Deventer, D. D., of Savannah, Ga., will commence a meeting of days at the Baptist church here the first Sunday in November."

....Bro. W. R. Johnson reports eleven additions to Long Branch, Pleasant Union, fifteen; Mill Creek, fifteen; Evergreen, two; Magnolia, three. Bro. M. A. Stephens and Bro. Tew helped him.

....The friends of the family will regret to hear that Mrs. C. T. Bailey, wife of the eldest son of the late editor of the Recorder, died in Raleigh October 25th. She is survived by her husband and little daughter.

....The leading articles in the current Baptist Press are by North Carolina (W. F. C.) men—Edwin S. Reaves and C. M. Billings. Their photographs are on the first page of that paper. One is fulfilling his high calling in Tennessee; the other in South Carolina.

....The Trustees and Faculty of Mercer University, Ga., have issued invitations to the installation of President-elect Charles Lee Smith, Macon, Ga., Nov. 24. The governor of Georgia, Chancellor Hill of the State University and Ira Remsen, President of Johns Hopkins, are on the program.

....President Poteat of Wake Forest College is now on a lecture-tour of our leading theological seminaries—Hamilton, Crozer, Rochester and Chicago. We know of no other man, layman or minister—who has received such recognition from the Seminaries. Dr. Poteat is easily our foremost Baptist layman.

...Pastor C. W. Blanchard writes: "I recently held a ten days' meeting with my Clayton church, and was aided by Rev. W. H. Rich, of Salisbury, who did the preaching with power. On the third Sunday night I baptized fifteen into the fellowship of the church. The meetings greatly strengthened our cause here."

....We have almost caught up with the rush of revival news. It seems to us that while there have been no extraordinary meetings, we never reported a better average ingathering. The churches that year by year bear fruit have no need to be ashamed even if their pastor is not like Evan Roberts and the whole world is interested in him.

....The papers announce a splendid gift from T. J. Simmons, L. L. D., to the Wake Forest alumni building—this with the $500 contributed some months ago making him the largest giver tothat object. The portrait of his noble father will adorn the building. It is rare that an educator—building up a great institution of his own—makes large contributions to another institution. The deed of Dr. Simmons is, therefore, the more admirable.

....Pastor E. J. Harrell and his people did handsomely for the West Chowan Association. He announced that he and his people had the best food on earth for the Association; we are sure there is none better.

....The Recorder heard with sorrow of the death of Mrs. McDowell, widow of Dr. McDowell, so long president of C. B. F. Institute, and one of the most useful Baptists of his time. We hope later to print a worthy sketch of this good woman's life.

....Although the Recorder has never printed a report of a marriage occasion, for the reason that we have not the room, and they cannot be interesting to so far-separated a constituency—we continue to receive them. Two came last week. We print only the names of the principals and the date.

....J. P. Griffin, of Woodland, is one of our most useful young laymen, and is making himself felt for good in the Chowan country. We need more such men and such homes as his. Mrs. Griffin is vice-president of the Woman's Mission work in the West Chowan, and there is none more faithful or efficient.

....We have the pleasure of printing the following invitation: "Mr. and Mrs. John Thomas Williams request the honor of your presence at the marriage of their daughter, Hallie O'Donnell, and Mr. Denver Percy Baker, on Wednesday morning, November the eighth, at eleven o'clock, Baptist Church, Harrellsville, North Carolina."

....The Baptist Argus says that the Missouri Baptists have no difficulty in keeping five or six live State evangelists in the field. And after stating that Kentucky is just as able to do this as Missouri, it says: "The truth is, that Kentucky has never grappled with the problem of State Missions in the earnest way that some other States have."

....In the Mt. Olivet cemetery of Nashville, Tenn., the citizens of that city have erected a monument to the late Dr. J. O. Rust. This is indeed a high honor to the beloved minister, and the more expressive because Dr. Rust had left Nashville and accepted a pastorate in the Northwest. He was a man of splendid abilities and lovely spirit.—Christian Index.

....Bro. Rufus Ford, of Bennettsville, has been called to the pastorate of the Marion church, and he will probably accept. The people of Marion are among the best to be found anywhere, and the work needs and deserves just such a strong man as Brother Ford. If he should decide to go there, it will be a happy combination of pastor and people.—Baptist Press.

....The Baptist State Convention will meet at Raleigh Wednesday night, December 6th. It is hoped that the Convention will agree to go by special train to Wake Forest on the next morning and attend the inauguration of President Poteat. In the afternoon the Convention might sit in regular session at the College. If there is objection to this, let it be made known now as the Wake Forest brethren are preparing for us.

....Bro. A. I. Justice writes from Fairview: "We have just closed a great meeting at Fairview. The meeting began the second Sunday in October and continued two weeks. As a result, twenty-three were baptized last Sunday. Four others have been approved for baptism and one restored. Others will follow. Pastor Martin A. Wood, of Marshall, did the preaching. Brother Wood is an earnest, consecrated man. He honors the Word in preaching, and depends on the Holy Spirit to apply it. His coming has been a great blessing to us all. I expect to begin a meeting next Sunday at Saluda. Brother Wood is to be with me there also."

....Pastor W. C. Blair, of Boykins, Va., was a welcome visitor at the West Chowan. He is a fine preacher and pastor. He is always welcome in North Carolina, and we hope he will come to stay some day.

....One new annual subscriber will obtain for the sender a credit of fifty cents on his subscription; two will make a dollar; and three will mark you up one year. On these easy terms any one should be able to get the Recorder without cost. Try it.

....The Western Recorder is in trouble again. That paper recently published an editorial appeal for the support of Jureidini—a Landmark Gospel Missionary. Instead of directing that funds be sent to the Landmark treasury, the Western Recorder designated a receiver in New York. The Landmarkers have taken offense, as well they may. To recognize their man without recognizing them is hard. On the other hand, what shall we say of a paper that thus goes back on the Southern Baptist Convention?

....The following note is interesting, and it calls for the heartiest good wishes from all who know the noble-spirited Dr. Merrill: "Raleigh, N. C., Oct. 26.—Rev. Dr. Merrill, a Baptist minister, and for the past several years secretary to President C. F. Meserve, of Shaw University, has left here for a two-years' tour around the world. Dr. Merrill is seventy-six years old, but hale and hearty. He carries with him two suit cases, and in one of these is a small oil-stove, for the aged minister intends to do his own cooking while on this pilgrimage."

....Let us not lose our heads these thirty-six final days of the year's work. The State Mission work must be sustained. hat first. No one has said that the Orphanage debt is imperatively pressing. It is not. It is well to pay it. But it would be folly to pay it and leave our State Mission cause crippled. The Orphanage debt may be paid in January as well as now; but the State Mission money must be raised in November. By the way, we should not be surprised if our churches should pay them both right away just to prove their strength. But, remember, pay the State Mission money first, and make it liberal.

....Pastor S. L. Morgan, of Littleton, writes: "The kingdom is making some substantial progress in Littleton, and Baptists are sharing largely both in the work and its results. We recently voted against whiskey by the overwhelming majority of 135 to 22. The progress of the Littleton church since the beginning of my pastorate a little over a year ago, has been very encouraging. During that time the membership of the church has increased one-third, and our giving has tripled. We recently enjoyed a series of delightful meetings, conducted by Dr. W. T. Derieux, of Richmond, Va., soon to be pastor at Suffolk, Va. I think I never heard a series of more tender, helpful sermons. The church, and indeed the town, was deeply stirred, although there was only a small number of conversions."

....Rev. Geo. C. Cates, the noted Louisville evangelist, is doing some very effective preaching at the Baptist church. The interest his powerful efforts have created has reached all classes of citizenship in the town and the effect is electrifying. Many of the older offenders of the Divine statutes have acknowledged their errors and forsaken sinful ways to follow the lowly Nazarene, while a large number of our young people have responded to the call. Services will continue during the week, beginning at 10.00 a. m. and 7.30 p. m. Members of various church organizations in the city are co-operating with Pastor Love and Evangelist Cates. The attendance is gratifying and the interest increases. Mr. Cates is a power in the pulpit and seems to be reaping a rich reward in the salvation of souls. The Word has certainly not returned unto him void since his arrival in Hendersonville.—French Broad Hustler, Hendersonville.

....Pastor Simms of Waynesville, writes: "An official letter recently sent out by Bro. Livingston Johnson to Bro. J. H. Tucker, Wm. Lunsford, R. A. Sentell, A. E. Brown, R. L. Moore, W. R. Gwaltney, and to B. W. N. Simms notifies them of the fact that in January last, a resolution was passed by the State Board instructing the Executive Committee to select seven members of the Board (in Western North Carolina) to act as an advisory committee, passing on applications to the Board for aid, etc. The above brethren have also been appointed as said advisory committee. Let one of them thus publicly express the hope that we all attend the meeting of this commitee when called by its chairman, J. H. Tucker; and that he call it time enough before the State Convention for a report to be formulated. Not a few of us in Western North Carolina think this more wise, farseeing, necessary, conservative. We make bold to say, as one of the aforesaid committee, there should be a Superintendent of Missions for Western North Carolina, on the field here now and all the time, now because Bro. A. E. Brown has his time employed by the Southern Baptist Convention's Home Board at Atlanta, in looking after mountain schools especially, and almost exclusively."

....Brother Johnson is just back from the South Fork Association. He says this was one of the greatest meetings he has attended this year, not greatest in number, but in the spirit of the meeting. A very tender memorial service in honor of the beloved and lamented J. D. Moore was held on Friday. This prepared the Association for the meeting on Saturday, which Major Graham, the moderator says, was the greatest day in the history of the Association. Heretofore they had been contributing to State and Associational Missions as one object. Last year they raised $406—not quite two-thirds of the amount expended within their own bounds. A resolution was adopted providing that pledges be taken for Associational Missions alone, and that they raise what they could for State Missions over and above the Associational Mission pledge. In a few minutes the churches pledged $630 for Associational Missions, and the Association asked the State Board to add to this $250 for work in the Association. It was suggested that it would be a handsome thing if the Association would raise for State Missions the $250 which they asked of the Board. Then began something that Secretary Johnson never saw before. Without any request for State Missions, and in an incredably short time, $160 was pledged, and a number of the delegates had gone home. The brethren say they have no doubt but the $250 will be raised. This will make the total $880. This is an increase of over 100 per cent.

It having been proposed that representatives of twenty-five denominations meet in New York in November to consider Christian Union and Church Federation, the question of receiving Unitarian delegates came up before the committee in charge; and the committee refused to include the Unitarians in the conference. That was right. The Unitarians deny the divinity of Jesus. So long as they do, they cannot be regarded as Christians according to the evangelical understanding of the word, and unity or federation with them is utterly out of the question. Truth is unity is out of the question any way—that is any other than the present unity.

A Plain Statement.

Some have feared that friction would arise between the Orphanage and State Mission work. No one is more anxious to avoid friction than I, for I know how essential harmonious co-operation is to the success of all our work. The day Brother Kesler assumed the duties of General Manager of our Orphanage, he and I had a talk about the work. He said his policy would be, not to make a special effort to pay the Orphanage debt, but to ask the churches to increase their pledges for next year and provide for the debt in that way. This plan I most cordially approved. In the first and only speech I heard him make (which, by the way, was a masterful presentation of the Orphanage work), he gave this as his policy. His salutatory in the papers was in perfect record with his speech, and up to the present hour he has pressed this plan. Brother Kesler is as anxious to avoid friction as I am. Three or four weeks ago the brethren began to talk and write about the debt and devise means for its immediate payment. Several plans were suggested. Some said make the Sunday-schools pay it; others proposed to raise it by a special effort Thanksgiving; and still others, that a Sunday be given to the debt in every church in the State before the meeting of the Convention. The agitation caused the brethren to forget State Missions, and the contributions began to drop back at the rate of over two hundred dollars a week. This week we have dropped behind a hundred dollars. I hesitated to sound the alarm, but fear that State Missions would be completely side-tracked, impelled me to speak. Let me call your attention to the following plain facts:

(1) The debt on the Orphanage is for permanent improvement, and not for current expenses; the debt on State Missions is for current expenses; it is to furnish food and clothing for the missionaries and their families, or to pay the bills for things which they have bought on credit. The debt on mission fields for permanent improvement, in the way of church building, is two or three times as great as the debt on the Orphanage, but it will work itself out.

(2) The Orphanage, as well as all our other denominational enterprises, depends largely on State Missions. For example, we are putting more money in the Tar River Association than in any other Association in the State. The Tar River, in turn, has erected more than half the houses at the Orphanage, and gives more annually for its support than any two Associations in the State. One-sixth of the debt on State Missions is to the missionaries of the Tar River. The mission fields last year contributed over $1,000 to the Orphanage.

(3) Failure to pay the debt on the Orphanage before the Convention will not keep a child out of that institution, nor cause one who is already an inmate to go hungry; failure to pay the debt on State Missions will add to the hardships of our missionaries and curtail the work for next year. The missionaries are baptizing a thousand people a year. Can we afford to cut down such an important work?

(4) The Orphanage year does not close till July, nine months hence, the Conventional year closes in thirty days. The Orphanage management makes no financial report to the Convention, the State Mission Board does. Why attempt to raise the Orphanage debt in thirty days—the very harvest time for State Missions—when there are nine months yet in which to raise it? Suppose the churches were urged, because of the pressing debt, to take a collection for State Missions on Thanksgiving day, would not some one protest? Certainly and rightly so. For many years past the last thirty days of the Conventional year have been given to State Missions. If a train is running at full speed and an object is suddenly thrown across the track, there is apt to be friction, but the engineer on the train which has the right-of-way and is running on schedule time, can't be blamed. I do not mention State Missions (except by special request) from the adjournment of our Convention in December till the first of August. The first year of my Secretaryship I raised $300 in cash collections at the Associations. There was a feeling among the brethren that the Associations should give a cash collection to the Orphanage. In order not to interfere with the Orphanage collection, I have not asked for a cash collection at an Association in four years. Every year for several years past a special collection has been taken at the Convention for the Orphanage. Though State Missions has been in debt every year, I have never asked for a collection at a Convention, and haven't been given one in four years. I am entirely satisfied with this arrangement, and only mention this to show that State Missions has sought to keep out of the way of everything else. Some such comity must be observed if we would prevent friction and insure a continuance of harmonious relations.

If Brother Kesler's policy had been adhered to everything would have run smoothly. I know that all those who advocated the immediate payment of the debt, are friends of State Missions, and didn't mean to throw a straw in the way of this object; but the falling off in contributions tells all too plainly the effect of this agitation. All I am asking is that State Missions have a clear track for the next thirty days, and then all hands will rally to the Orphanage and pay off the debt.

LIVINGSTON JOHNSON.

State Missions and the Debt on the Orphanage.

Let no one suppose for a moment that there is any possibility of a misunderstanding between Bro. Livingston Johnson and myself as we press the claims of the departments of work we represent. I can appreciate in some measure the anxiety he feels as the year's work draws to a close, and he faces the possibility of a debt at the Convention.

I want to call attention again to the fact that I have not urged a rush in contributions for the Orphanage debt, but have repeatedly urged the doubling, if possible, the pledges and gifts for the coming year in order that the debt may be paid.

While it is not reasonable to expect some churches, who are already doing magnificently for the Orphanage to do this, it is a reasonable thing for many others to do, and I am glad to say they give us the encouraging assurance that they are girding themselves for the task.

We are, to be sure, urging the thanksgiving offering in all the churches. This is time-honored, and without an Orphanage collection Thanksgiving would mean very little to North Carolina Baptists. We can wipe out the debt on that day if we try and take not a dollar from State Missions.

It is not my plan to drag the Associations, nor to drag the Convention, but to so enlarge the gifts through regular and perpetual channels that every need of the Orphanage will be met.

We are not alarmed about the debt, yet we are anxious. It is to be remembered that the debt on the Orphanage cannot rest with as much ease, as, for instance, a debt on the college at Wake Forest or our college at Raleigh. Such institutions have an income aside from contributions to meet running expenses. The Orphanage has no such income. The running expenses must be increased rather than diminished as the number of children cared for is increased. Now to raise the debt over and above running expenses there must come to pass an almost unheard of thing. What institution has ever done it?

Unless Thanksgiving gives us a tremendous lift there is to be a hard pull for the next year. Surely I have been mild in pressing the claims of the orphans already in the institution and the hundreds outside calling for help. I have feared that I might be censured for not pressing the matter with greater fervency. I unite with Brother Johnson in his appeal for the payment of every cent due the missionaries who are doing the work upon which the best success of all our institutions depend.

Shall we go to the Convention in debt this prosperous year, when the cry of "hard times" is not even heard in the land? Shall we respond to this prosperity with such mean responses to God's call?

M. L. KESLER.

Raleigh Association.

The centennial meeting of the Raleigh Association convened with the Cary church. Bro. J. M. White spoke on "One Hundred Years of the Raleigh Association;" J. D. Hufham, D. D., on "An Hour's Review of Baptist History;" Dr. Walter Sikes on "Wake Forest College in Baptist History;" N. B. Broughton on "Our Sunday School Work—Past, Present and Future."

These addresses were all very fine, and much appreciated by those present. E. L. Middleton was re-elected moderator, G. M. Beavers clerk and W. A. Seagraves treasurer.

Visitors recognized and welcomed to seats were as follows:

Dr. J. D. Hufham, M. L. Kesler, W. Sikes, L. Johnson, Baylus Cade, F. P. Hobgood, J. M. Hilliard, C. J. Thompson, L. D. Watson, J. B. Newton, H. C. Moore, S. T. Conrad, W. R. Beach, A. W. Setzer, Geo. J. Dowell, Rufus Hunter, Miss Fannie Heck, Mrs. A. J. Ellis, and others. This list sounds like a State Convention.

M. L. Kesler delighted the Association in his speech on the Orphanage. He took 110 subscriptions to Charity and Children, and a cash collection amounting to $10.75.

The discussion on State Missions was unique—Secretary Johnson had his map before the people, and was pointing out the destitution, Dr. Hufham came to a standstill before the map; he was very much interested of course in the great destitution; so they alternated, one speaking a few minutes, then the other. It was very striking and gave much force to the speeches and our State Mission work.

The recommendation to build a house at the Orphanage was postponed, there being no need of another building at present. The Association will be ready when the General Manager sees that such a building is needed. Money is the present need.

A committee was appointed to bring the matter of building a home for Aged Ministers before the State Convention. The Raleigh is ready to raise $500 for the object if the Convention agrees to the suggestion.

S. J. Betts read the report on Foreign Missions, which was discussed by Rufus Hunter.

Report on Education was prepared by C. V. Brooks and discussed by Baylus Cade, L. D. Watson, C. A. Upchurch, N. B. Broughton and Dr. Chamblee.

There was a resolution passed putting the Association on record as favoring a constitutional amendment and making North Carolina a prohibition State. The Raleigh is ready when the time comes to vote.

Bro. N. B. Broughton made a strong plea for our Sunday-school work, urging the churches to pledge to this object. He said that Secretary Moore already had two or three appointments in the Raleigh Association to hold rallies, and that this work must be supported. Pledges were taken, the Tabernacle led, pledging $25.00, and almost all of the churches pledged to this object. The pledges were the best we have seen in the State for this work.

A helpful discussion was had on the making of fields and locating pastors on such fields. This is a splendid movement, and should be pushed in every section of the State.

The Association contributed to the objects of the Convention $2,317.03 during the past year. This is a gain of $1,137.53 over the year before. The Tabernacle gave $1,148.00 of the above. There were 238 baptisms during the past year, and a net gain of 256 members.

When an Association advances on missions you may expect to see great spiritual blessings follow and people will be saved.

The next session is to meet with the Leesville church, C. V. Brooks to preach.

J. S. F.

The Clansman—drama—was received in South Carolina with vigorous criticism by the press, in remarkable contrast to North Carolina opinion.

If you have a murmuring spirit, you cannot have true cheerfulness; it will generally show in your countenance and your voice. Some little fretfulness or restlessness will betray it. Your cheerfulness is forced, it does not spring up freely and healthily out of your heart, which it can only do when that is truly at rest in God; when you are satisfied with His ways, and wishing no change in them. When this is truly your case, then your heart and mind are free, and you can rejoice in spirit.—Priscilla Maurice.

Dear Sir:—Please ask your wife, daughter or sister to read my free offer—Wise Words to Sufferers. I will mail free of charge this Home Treatment, with full instructions, and history of my own case, to any suffering with womanly weakness. You can cure yourself at home without of aid of any physician. It will cost you nothing to give the treatment a trial. Write to-day. Address,

MRS. J. H. MURRAY, JR.,
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If
There Is
A Father or Husband

Who has felt for some time that his family was deprived of the essential pleasure of home, one that their friends enjoy and they cannot, now is the time for him to accomplish two good purposes by one act—take advantage of our "Piano Club" and ornament your home with a psano. Thus make yourself happy by giving the greatest happiness to those around you.

Booklet "N" should be in every home—and read by all who are interested in the purchase of a Piano. It's free for the asking and will save you nearly a hundred and twenty-five dollars in the purchase of an instrument. Send for Booklet "N" to-day.

LUDDEN & BATES S. M. H.
35 Years in Music. SAVANNAH, GA.

Home Circle.

The Homeland.

(One of the new hymns in the new Methodist Hymnal.)

The Homeland! O the Homeland!
The land of souls freeborn!
No gloomy night is known there,
But aye the fadeless morn:
I'm sighing for that Country,
My heart is aching here;
There is no pain in the Homeland
To which I'm drawing near.

My Lord is in the Homeland,
With angels bright and fair;
No sinful thing nor evil
Can ever enter there;
The music of the ransomed
Is ringing in my ears,
And when I think of the Homeland,
My eyes are wet with tears.

For loved ones in the Homeland
Are waiting me to come
Where neither death nor sorrow
Invades their holy home:
O dear, dear native Country!
O rest and peace above!
Christ bring us all to the Homeland
Of His eternal love.

—Hugh R. Haweis.

His Peculiarity.

The Washington Mirror tells of a surprise that came to a man that remarked to a stammerer:

"You must find that impediment in your speech rather inconvenient at times, Mr. Biggs."

"Oh, n-no; everybody has his little peculiarity. Stammering is m-mmine; what is yours?"

"Well, really, I am not aware that I have any."

"D-do you stir your tea with your right hand?"

"Why, yes, of course."

"W-well, that is y-your p-peculiarity; most p-people u-use a t-teaspoon."

Choosing Masters.

There is no "leisure class." Those who count themselves as belonging to it probably toil the hardest. "Life is a service: whom will you serve?" is the pertinent way in which this truth has been suggested. Self is the hardest master of all. If one does not believe this, let him give himself up wholly to satisfying self for a day or a month or a year, and confess the failure. But there is not such a multitude of masters to choose between as to make the choice confusing. There are only two, and God is the other. The contrast as it is written in the faces of the two classes—those who serve God and those who serve self—is an eloquent one. There are those who have chosen God in a general way, but who do not bring the choice down to terms of to-day's life. Did we definitely give him the control for to-day as we started life again this morning? Or are we preferring self as the master? Whom are we serving to-day?—Sunday School Times.

A Poor French Shepherd and His Bible.

In a village in France lived a poor shepherd with his wife and eight children. Although he found it no easy task to get, from his low wages, sufficient food and clothing to supply the wants of ten people, he contrived to save enough money to buy himself a new Bible, his old one being nearly worn out. When I saw he bought a new one, I mean new to him, for as he could not afford to pay a high price, he got a second-hand Bible but it was in good condition, and had large clear print—a very necessary thing, for the shepherd was growing old.

He made good use of his Bible, and spent many a happy evening in reading to his wife and children some of the Psalms or beautiful stories out of the Old or New Testament.

He was reading one Sabbath, soon after Christmas, when he came to a place where two leaves were stuck together. He got a knife and cut them carefully apart. What was his surprise to find between them a bank note for twenty dollars. His astonishment was great, but while he sat wondering his eyes fell upon a strip of paper, upon which these words were written: "This sum of money has been collected with much labor, and as all my relations are rich, people who have no need of it, I leave it to whosoever reads this Bible."

Probably this curious will had been made by some one who had found in God's Word the joy of his life, and who, having no children, and no relations in need of money, wished his savings to fall into the hands of some one to whom they would be of real use, and who also loved his Bible.

How many people would be glad to find a similar treasure in their Bibles! But greater treasures still are to be found in the Word of God, treasures which neither moth nor rust can corrupt, and which thieves can not break through and steal. Seek them there and you are sure to find them.—From the German.

Recipes From the Pilgrim.

German Dressing.—To one-half cupful of stiffly-whipped cream add, slowly, three tablespoonfuls of vinegar or lemon juice, a few grains of pepper, and one-fourth teaspoonful of salt.

Mayonnaise Dressing Without Oil.—Six eggs, well beaten, one cupful of unmelted butter, one cupful sweet cream, half a cupful each of lemon juice and water, two teaspoonfuls dry mustard, a half teaspoonful salt and a dash of pepper; heat smoothly in a double boiler. When the mixture begins to thicken, lift from the fire; when cool, place on ice until ready to serve.

Salad Louisiane.—To one pint of shredded celery, finely minced, five oranges and two lemons, diced, add one pint of large strawberries cut in halves which have been put on ice to chill. Beat two egg yolks very light, add one teaspoonful of very fine salt, the juice of two lemons, and, lastly, one cupful of strawberry juice poured over the salad just when served.

Boiled Salad Dressing.—Mix with the yolk of three eggs, in a double boiler, one teaspoonful of mustard, one-half teaspoonful of paprika; slowly add two tablespoonfuls each of lemon juice and vinegar, and four tablespoonfuls of melted butter. Cook until the consistency of soft custard; then cool. When ready to serve, add one-half cupful of rich cream, beaten stiff.

Tomato Cream Salad.—Soften a two-ounce package of gelatin, until dissolved, in either a cupful of rich, seasoned chicken or veal broth, or water in which a teaspoonful of beef extract has been dissolved; add half a teaspoonful of salt, a few drops of tabasco sauce. Press sufficient cooked tomatoes, to fill a pint cup, through a sieve, add the juice of half a lemon and a teaspoonful of onion juice, and stir into the broth until the mixture begins to thicken; then carefully fold in a half cup of stiffly-whipped cream, and pack in molds. Serve on lettuce leaves with mayonnaise or French dressing.

Education is the leading human souls to what is best, and in making what is best out of them; and these two objects are always attainable together and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others.—Ruskin.

Health Hints.

Besides being an essential part of the culinary art, salt has many other uses perhaps not generally known. Salt cleanses the palate and furred tongue, and a gargle of salt water is often efficacious. A pinch of salt on the tongue, followed ten minutes after by a drink of cold water, often cures a sick headache. Salt hardens the gums, makes the teeth white, and sweetens the breath. Salt added to the water in which cut flowers stand keeps them fresh. Salt used dry, in the same manner as snuff, will do much to relieve colds, hay fever, etc. Salt in warm water, if used for bathing tired eyes, will be found very refreshing. Salt and water will stop hemorrhage from tooth extraction.—Exchange.

The joy of resisting temptations is the highest joy man can feel. It is a moment when our little life here grows larger, and we feel ourselves lifted into a wider sphere; we have a sense of fellowship with higher beings and are somewhat conscious of their sympathy. All God's creation smiles upon us and appears made for our joy.—A. B. Donaldson.

Four steps to happiness. (1) Accept your limitations. (2) Seize your opportunity. (3) Enjoy the good of the hour. (4) Improve the bad, and, if you can't, let it drop.—J. S. Blackie.

WOULD KICK AND SCREAM

Baby's Awful Suffering from Eczema — Could Not Hold Her — Tore Face and Arms Almost to Pieces— Grateful Mother Says:

"CUTICURA REMEDIES SAVED HER LIFE"

"When my little girl was six months old, she had eczema. We had used cold creams and all kinds of remedies, but nothing did her any good; in fact, she kept getting worse. I used to wrap her hands up, and when I would dress her, I had to put her on the table, for I could not hold her. She would kick and scream, and when she could, she would tear her face and arms almost to pieces. I used four boxes of Cuticura Ointment, two cakes of Cuticura Soap, and gave her the Cuticura Resolvent, and she was cured, and I see no traces of the humour left. I can truthfully say that they have saved her life, and I should advise any one suffering as she did, to give Cuticura a fair trial. Mrs. G. A. Conrad, Lisbon, N. H., Feb. 7, 1898."

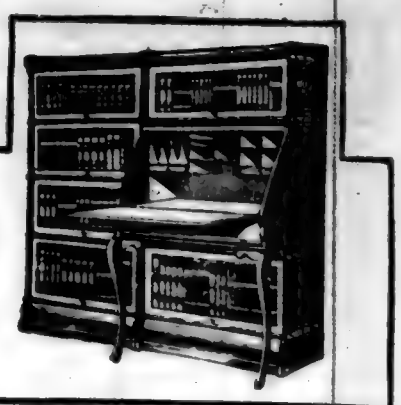
FIVE YEARS LATER

Mrs. Conrad Writes

"It is with pleasure that I can inform you that the cure has been permanent. It is now six years since she was cured, and there has been no return of the disease since. I have advised a lot of friends to use Cuticura in all diseases of the skin."

Instant relief and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great skin cure. This is the purest, sweetest, most speedy, permanent, and economical treatment for torturing, disfiguring, itching, burning, scaly, crusted and pimply skin and scalp humours.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Potter Drug & Chem. Corp., Boston, Sole Props. Send for "Cuticura Skin Book."



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Where not represented we ship on approval freight paid—uniform prices everywhere.

WRITE FOR CATALOGUE 78

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FINE TAILOR-MADE SKIRTS

Not Ill-fitting, Ready-made, but

Made to Special Measure

to fit each individual figure. They are superior to Skirts costing $10 to $12.

We cut only two qualities of material, which we buy direct from the largest mills; We make only two grades of Skirts, in the finest factory in the South or West. It is equipped with the latest electrical appliances and each department is under the supervision of tailors of experience and skill, who devote their time, energy and talent to the production of these two skirts. Do not pay $10 or $12 for your new skirt; we will please you better for $5.50 or $7.50. Write us at once for samples and catalogue of the newest and prettiest models to be seen. No charge for samples or catalogue. Address

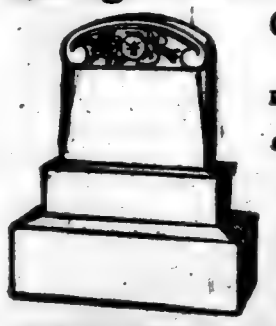


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SHIPMENTS MADE to any part of the state at the same prices as at shop.

WRITE FOR CATALOGUE

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.

TWENTY-FIVE CENTS A BOTTLE.

Positions GUARANTEED BY A $5,000 BANK DEPOSIT

R. R. Fare Paid. Notes Taken
500 FREE COURSES
Board at Cost. Write Quick

GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

Young People's Page

A Study in Politeness.

J. Johnson Jenkins Jones de White
Was, oh, exceedingly polite!

Whene'er he passed amid a wood
He said, "I hope I don't intrude."

And if he climbed an apple-tree
He murmured to it, "Pardon me."

To cows and hens he doffed his hat,
And bowed like any diplomat.

To dogs he called, "Good-morning, sir!"
And of the sparrows begged, "Don't stir!"

Each night unto his snowy bed
"I trust I don't weigh much," he said.

And when the clock announced the hour
J. Johnson beamed with all his power,

And cried at once, "Ah, thank you! You're
So kind to let us know, I'm sure!"
—Edwin L. Sabin, in Woman's Home Companion.

Newport.

BY IAN M'IAN.

You will not find Newport on any map for it is invisible to all save its inhabitants. To the outside world it appears to be only a thickly settled country neighborhood. Of course Newport is not its real name—that is a secret that shall not be divulged here. I say because the inhabitants would object, but the real reason is a selfish fear lest it become crowded.

It is a neighborhood of relations for the most part. All the people are of the same nationality and nearly all of the same denomination—Baptists.

But the visitors! The past summer there were four States and two European countries—England and Scotland—represented.

This article, however, was written to give some of our personal experiences. To proceed then. First, there was the house—for this was our first "season" at Newport. On the corner of the two principal streets of Newport is a pine wood in the centre of which the mansion was located. It was built in the manner of a double log cabin. That is, two rooms connected by an open passage, with a kitchen detached, and the whole cost the immense sum of seventy-five dollars.

The lumber was sawed and the house was built by Mr. John M——, who lives about four miles below Newport. Therefore, it was immediately christened "The House that Jack Built."

Something of the character of the people may be learned from the fact that a letter saying, "We want to spend the summer with you," was sufficient to turn out the entire population. And every man brought a team! Then, not content with hauling the lumber four miles over a sandy road, they went to work to help the carpenters and never stopped until the house was finished! Here, at least, there is not much need of Jerry Barker, the cabby of Black Beauty fame, with his—

"Come all of you, turn to
And help one another."

There is no shoving the responsibility off on one another in an emergency either. Everybody takes it all on himself, and you may be sure that the crisis will be well met. Sometimes, however, the result is rather startling as in the following instance.

Strange as it may seem, there is no railroad nearer than a mile and three-quarters to Newport. And that one is a narrow-guage lumber road whose schedule is somewhat erratic. The family was expected about four one afternoon. All would have been well had not the railroad put a finger in the pie. But it did, sending the train out from the terminus several hours ahead of time and the result was that the engineer blew for Newport at exactly 10.30 a. m. Of course no one thought that any one had heard the whistle but himself and so rushed to the barn, hitched up and drove to the station at the top of his speed. And so the astonished family beheld six teams and a bicycle dash up soon after they alighted.

In a few days the "season" was formally opened by the stretching of a rope across the river, for though Newport has no surf, it has something as good, if not better—one of those crystal clear streams that rise in Southeastern North Carolina and flows through the most wonderful forests of the temperate zone—cypress swamps. Not one of those places where a reddish-yellow liquid that it seems almost a shame to call water, flows slowly over mud-plastered rocks, between lines of stump worn willows, bordered by a wide stretch of damp sand, covered with coarse grass and a think sheet of sticky mud, a successive layer of which adheres to your feet at every step; but a stream of water that winds and doubles and twists so much that a map of it would make a sheet of paper covered with shorthand look like ruled paper. A stream which makes its bottom white at first, then yellow, fading into golden and wine color and finally into a deep dead black, where, although it is a low country, it is almost impossible to thrust down an oar there is such a current. And when you do get it down you don't touch bottom. At nearly every bend on the outside there is a lake covered with lily-pads where the jack fish loves to hide, and on the inside of the curve a long sandy point covered with rushes runs far out into the stream. Often in the straight stretches the smooth black water reflects the red leaves of the "possum bush" and the red berries of the holly. Behind these stretches out sometimes so thick and impenetrable that one cannot see six feet before him, sometimes absolutely without underbrush and carpeted with soft ankle-deep moss, but always filled with the tall sad cypress trees, the dark solemn swamp, still and undisturbed except by the hoot of an owl, the caw of a crow or the splash of a moccasin as he slips off a bush and darts away in the water.

Here, unless you are a "native" and know enough to keep from under the bushes, you are "brought to" and the swamp is disturbed by another sound, a wild scream of genuine and unfeigned terror from your fair companion as she springs half the length of the boat from some object in the bow which prives to be a moccasin that failed to splash and landed in the boat instead.

The bathing in that stream is something indescribable. The enthusiasm of the bathers can only be understood by those who have experienced it. But when you feel the quick sharp jerk of the spring-board shoot you high into the air; when, as you come down, you see the reflection of your face in the glassy black water apparently spring up to meet you; and when, a moment later, with a sudden rush you are lifted head and shoulders out of the water, you will know why. And when you swing idly to a rope in midstream, feeling the current lifting you in its mighty arms and tossing you first this way, then that, in a frantic effort to break your hold as it sweeps under you; when springing in to swim across you feel it grow stronger and stronger, until at last looking up stream you see the flecks of white froth which mark its swiftest part rushing down toward you on a level with your eyes; when just as it seems that you cannot possibly hold out any longer you make a last desperate effort, and seizing a root, drag your weary limbs out upon the bank—then you will understand.

The name, Newport, is almost a synonym for horse-back rides, picnics, parties, etc., and it certainly kept up its reputation. They do not issue invitations in Newport. They don't need to. All you have to do is to say "party," and you can count on your crowd, and when you hear "party" you can count on a welcome.

But time flew on and August grew old. At last the 28th came, bringing with it the first departure, a Wake Forest boy. A week later the B. Y. W. girls left, and after that the visitors scattered rapidly. At last this announcement came, "The train will come up next Tuesday," and our summer was over.

Do you know, Mr. Editor, that even in this stronghold of orthodoxy some have fallen into the heretical doctrine that the "Life Worth Living" can be lived even without paying nineteen feet of scorched mud in New York for it?

Alas! the fear gnaws at my heart that, yielding to environment, I, too, shall fall and become one of the number.

If every person would be half as good as he expects his neighbor to be, what a heaven this world would be!

Heart Trouble

The heart itself has no power—no self-control. It is made to beat by a tender nerve so tiny that it is scarcely visible to the naked eye. Yet ten thousand times a day this delicate nerve must assist the heart to expand and contract.

This nerve is only one of the branches of the great sympathetic, or INSIDE, nerve system. Each branch of this system is so closely allied with the others that weakness or irregularity at any point is apt to spread. Heart trouble frequently arises from Stomach trouble through sympathy, and Kidney trouble may also follow. For each of these organs is operated by a branch of these same sympathetic nerves—the INSIDE NERVES.

In Heart, Kidney or Stomach troubles, it is of but little use to attempt to doctor the organ itself—the most permanent relief lies in restoring the INSIDE NERVES. Dr Shoop regards these nerves to be the real cause of such troubles. The remedy—known by physicians and druggists everywhere as Dr. Shoop's Restorative—is the result of years of endeavor along this very line. It does not dose the organ to deaden the pain—but it aims to go at once to the nerve—the inside nerve—the power nerve—and builds it up, and strengthens it and makes it well.

Every heart sufferer may have Dr Shoop's book on the Heart. It will be sent free, and with it you will receive the "Health Token" an intended passport to good health.

For the free book and the "Health Token" you must address Dr. Shoop, Box 3429 Racine, Wis. State which book you want.

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Book 2 on the Heart.
Book 3 on the Kidneys.
Book 4 for Women.
Book 5 for Men.
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"Consumption runs in our family, and through it I lost my mother," writes E. B. Reid, of Harmony, Me. "For the past five years, however, on the slightest sign of a Cough or Cold, I have taken Dr. King's New Discovery for Consumption, which has saved me from serious lung trouble." His mother's death was a sad loss for Mr. Reid, but he learned that lung trouble must not be neglected, and how to cure it. Quickest relief and cure for coughs and colds. Price 50 cents and $1.00; guaranteed by all druggists. Trial bottle free.

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It gets rid of the poisons caused by over-supply of bile, and quickly cures bilious headaches, dizziness, loss of appetite, nausea, indigestion, constipation, malaria, chills and fever, jaundice, nervousness, irritability, melancholia, and all sickness due to disordered liver.

It is not a cathartic, but a gentle, herbal, liver medicine, which cures without irritating.

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Contains 416 Pages With 577 Hymns
Fourth Edition Now Being Printed

What Dr. Geo. W. Truett, Dallas, Texas, Thinks of it:

"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgement that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world to-day. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

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"I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

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THE N. C. PRESBYTERIAN CRISIS.

If the daily reports in the State's morning papers faithfully represent the facts the North Carolina Presbyterians reached a grave crisis in the annual Synod (or Conventions) at Red Springs last week.

We quote the following from the News and Observer of October 27:

"The popular meeting on Synodical Home Missions was presided over by Rev. R. P. Smith, Secretary, of Asheville.

"The report showed an increased number of field workers and churches organized, two new fields opened and detailed the specific work of this course. There was a remaining debt of $3,500. The report showed that during the past year $5,975 had been received and $5,922 disbursed. The amount of debt is due workers in the field. The report contained recommendations for liquidating the debt, which called forth a sharp forensic encounter.

* * *

"Presient F. P. Venable, of the University of North Carolina, a delegate to the Synod, stated that it had been understood by his church that at last year's meeting a resolution was adopted appropriating $1,000 to the Chapel Hill church upon condition that the Hill raise $500 for the support and salary of a minister.

"For a year the Synod had not been heard from, and the minister not receiving his salary had resigned. Dr. Venable desired to know whether the supposed appropriation of $1,000 was forthcoming, and a special committee was appointed to make an investigation. Dr. Venable says the Hill church will remain closed several years until the debt is liquidated, which amounts to $750.

* * *

"Devotional exercises under the direction of the regents of the Orphans' Home of Barium Springs, were led by Rev. Jethro Rumple. The report indicated that the institution was in a magnificent growing condition. It has 163 children. The receipts for the past year, from all sources, $13,223, and disbursements $13,152.

"The indebtedness of the home was $2,600 and subscription will be made among the churches to retire it.

* * *

"Dr. A. J. McKelway made an urgent address to the Synod on the Presbyterian Standard, of which he was editor. He said that eight years ago he was elected editor by the Synod and spoke briefly on the work of that organ, concluding by saying that because of the great pressure of his other work in connection with the child-labor cause which he represents, it would be impossible for him to continue the responsibility of the editorial control of the Standard. He said the owners of the company of which he is president were considering a combination of the Standard with another paper and he would be compelled to make the transfer of the property unless the Synod itself should undertake to publish it. The Synod appointed a committee to consider the matter.

* * *

"Dr. A. T. Graham reported on Ministerial Education and Relief. This year there are 310 candidates on the roll, and 190 are beneficiary. In this Synod there are 66 candidates for the ministry and 33 are receiving aid. Dr. Graham read statistics on the gifts of the presbyteries and said it should shame the Synod.

* * *

"Dr. D. Clay Lilly reported for the committee on colored evangelization and the report read:

"'The assembly's work is year by year growing in its extent and in its effectiveness. This means also that more funds are required to carry it on. This Synod's gifts to this work have decreased thirty-five per cent. In three years, being in 1903 $1,008, in 1904 $949, and 1905 $649. How long shall we permit this?'

* * *

A debt equal to more than half the total annual contributions to State Missions; the mission Church at the University Closed; the orphanage debt increased during the year; the State organ crippled and contemplating consolidation with a paper in another State; and a constant decrease of gifts for evangelization of the colored race:—these form a series of symptoms which, while they alarm our Presbyterian brethren, should distress us all.

It appears that the bright spot in the meeting was an unexpected gift of $5,000 from W. W. Fuller, chief counsel of the American Tobacco Co., which will be applied to the debts. Mr. Geo. W. Watts presided over the Synod. He is also a director of the American Tobacco Co.

Our Presbyterian friends are strong for Foreign and Home Missions and Education, as the following summary will show:

The report on systematic benevolence was as follows:

Presbyterian Home Missions, $27,886.00; Synodical Home Missions, $8,748.00; Assembly Home Missions, $3,366.00; Foreign Missions, $26,418.00; publication and Sunday-school work, $2,365.00; ministerial education, $3,829.00; church and Christian education, $17,012.00; ministerial relief, $1,816.00; colored evangelization, $1,012; Bible cause, $740.00; Orphans Home, $9,134.00; miscellaneous, $14,015.00. Total, $116,350.

THE PITY OF IT.

As we anticipated, the press of the State has followed the State Fair with the usual outburst of indignant criticism. The papers year by year boost the Fair before it takes place and criticise it when it closes. It amounts to a farce. The Fair is in the hands of managers—or a Secretary, in particular—who believe in fake shows and robber gamblers and the license money they pay. For years he has advertised the faker features of the Fair far above the industrial and agricultural features. Doubtless he finds that this pays dividends, since it appeals to the large low, vulgar and ignorant element; and the stockholders finding that his administration is paying them, pronounce him the best secretary the Fair ever had, and winking at public criticisms, make sure to keep him in his place.

He knows and they know that it would be the simplest task to put an end to this robbery and indecency; but they do not wish to do it. The police on the Fair Grounds refused point-blank to arrest the fakirs; and we all know the reason why.

We commend over against this weak winking at the thing the bold Charlotte plan. The Charlotte mayor declares that the fakir-robbers and the indecent shows are essential to the Fair, and it appears he would break his oath of office rather than run them out. The Charlotte Observer stands by him. The people know, says the paper, that they are being robbed, but they enjoy it! We never knew that paper to reveal a want of simple sense before. Nor have we ever known the Mecklenburg people to be so slandered as by their mayor and morning paper in this matter. It is a pity and a shame.

We hope Recorder Shannonhouse will win his battle, even if he has to try to condemn the mayor. If he shall fail, it will be the law's fault; and we hope that the Charlotte people will at the proper time and in an effective way make it known that they stand for honor and decency.

TWO QUESTIONS ON MAJORITY RULE.

Bro. John P. Boyd inquires:

Can in the very nature of the case an applicant by letter or by experience and baptism be received in the full fellowship of a Baptist Church upon a majority vote? If not, then what is the proper course to pursue in such a case?

In receiving members the custom is to have a unanimous vote; but our judgment is that a majority vote would be sufficient, as a majority is always the church. It would never do to permit an unreasonable minority to keep a worthy applicant out of the church.

The expression "full fellowship" does not refer so much to the members as to the faith and doctrines. If a man is sound in faith and doctrines he is entitled, upon application, to full fellowship—which he practically has—whether a minority opposes him or not.

Another brother inquires:

"A brother in our church frequently stands courageously against the decision of the majority, and insists that before a church can rightly act, it must receive not merely a majority, but unity. As an important question of church government is involved, it will no doubt be of general interest for you to set us right in the matter."

The brother is wrong. To hope to reach a unity on all questions is absurd. Of course it is well in any important matter to have a full following, but even then one man is in his own light if he persists in opposing the church. Having had a fair opportunity to state his position and plead for his cause, it is his Christian duty to acquiesce in the church's policy. If this is contrary to his conscience, he may take his choice between withdrawing and holding his peace, or remaining in the church and holding his peace. For him to continue to agitate the matter is unchristian; and if he persists he should be tenderly warned, and still persisting he should be turned out of church, the charge being specifically stated.

Churches should deal strongly with troublemakers. It will bring some round; get others out; and warn others to restrain themselves.

GOOD MISSION WORK.

It may be worth while to set forth the following evidence of the service rendered our denomination by the sometimes unappreciated newspaper men, although the Recorder and its staff, having always been received and assisted generously, have no reason to complain. The letter is from Bro. E. J. Edwards, who represented us in the West:

"I think it is due the readers of the Biblical Recorder to know something of the mission work that the paper is doing through its agents. I think it is the duty of its agents to make a report and thus let all that are interested know what is being done. Therefore, as I have been in Western North Carolina for the past two months—August and September—I offer the following report:

"First, I have attended ten Associations, made five speeches for State Missions; six speeches on education; four speeches in interest of aged ministers' board; seven speeches for the Orphanage. During the two months I preached nine sermons and made three talks on giving; twelve speeches in behalf of Biblical Recorder, and traveled over one thousand miles, much of it on mule back. During the two months I have put the paper into 136 homes where it never was before—and all these are most sure to become permanent subscribers. They are new annual subscribers, and I do not include renewals. These subscriptions have been secured in remote coves and places, with but two exceptions, and I ask is not this good denominational investment? And has not the Biblical Recorder been doing regular mission work? I could have doubled the above subscription by taking men promiscuously on a credit, but this would not have been business sense.

"E. J. EDWARDS."

BOOK REVIEW.

Select Notes. A Commentary on the International Sunday School Lessons. By Rev. F. N. Peloubet, D. D. 384 pp. Cloth, $1.25. Cloth, interleaved edition, $2.00. French morocco, limp, round corners, gilt, $2.00.

Peloubet's "Notes" again makes its annual appearance, and this time its thirty-second. Its steady growth during the past thirty-one years of continuous publication gives it a quality only to be obtained by a gradual, yet constant and positive improvement, year by year.

Although primarily designed to be an assistant to users of the International Lessons, each year it is purchased by thousands of other Biblical scholars, who recognize that it brings to them such a wealth of suggestion, illustration, and illumination of the Word that they need it for general use in religious reading and study.

As the whole year of 1906 is devoted to studies of the life of Christ, this commentary will be used with great profit by those who are taking up special courses on this subject.

Particular attention is centered upon the department of inductive studies on each lesson. This method of treating the subject is of importance and will be appreciated, as it compels the teacher to get all the help possible from the Bible itself, before consulting any outside aid in its interpretation of the truth found therein.

GENEROSITY.

"The liberal soul shall be made fat and he that watereth shall be watered also himself. (Prov. 11:25.)

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24.)

"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." (Prov. 13:7.)

"He that giveth to the poor shall not lack." (Prov. 28:27.)

GOD'S SURE PURPOSE; HOW HE KEEPS IT.

Bible Lesson for November 5th. Esther 4:10 to 5:3.

Golden Text: The Lord preserveth all them that love Him. (Psalms 145:20.)

The story of Esther was meant to be read rather than studied. It will inevitably carry its proper lessons to one who reads the story. But to comply with the requirements of our task this week we must commit the sin of tagging a moral to even this perfectly beautiful story. May we not ask that teachers will, whatever they do, read the story itself and endeavor to persuade their pupils to read it?

Let us notice first—

God's Maintenance of His Purpose.

God had a mission for the Hebrew people. They did much themselves to disrupt His plans. They often fell into the hands of enemies. But God maintained His purpose. Our lesson brings to us an extreme instance of this. A heathen king had issued the order to exterminate the Jews under him. The two people who might help were rendered helpless—Mordecai was a political outcast. Esther was in disfavor. Never were two people more helpless. Never were the Jews in such plight. But they were saved. How? By God.

They were saved because they were in God's purpose. Let us keep ourselves in that purpose.

But they were also saved by Mordecai and Esther.

God's Use of Men.

It is not difficult to learn that God presides over the world, that He overrules kings and wars. But it is a lesson never learned, that God does so by means of mean—and may do so, will do so in some certain important matters by the very reader of these lines. That is the lesson of this lesson. Mordecai knew that God would maintain His purpose, that Right would triumph. That was trust. But he knew what was still more worth knowing, namely, that in maintaining this purpose God had use for him and Esther. (Verse 14.) That was faith.

That man has lived in vain who has not learned that while God can get on without him, God has a place for him; and that man is cheating himself of the only true blessing of life who does not work in the confidence that he is doing God's work. It may not be heroism; but it should be potentially so. God may not call you to China. He may need you where you are. But you should be as ready as Mordecai and Esther were to do whatever His purpose may require.

How Men May Help God.

God might have broken the king in a thousand ways. But He chose to break him in the finest, the most human way—far more beautiful than a miracle. His weapon was a woman's ways! We read that Esther, not knowing whether she prepared for triumph or death, but strong for duty and heroically fearless, arrayed herself in the royal apparel and stood before the weak and vain king. Not with words of eloquence, not with tears or reproaches, but by the subtle womanliness she won him.

So should women in every generation use their innate power over men to save them from evil. And so should men use their power, however limited, to help the right causes. For our lesson is not a lesson in the right uses of beauty, but in the right use of life.

What Sort of Men God Uses.

And Mordecai—what of him? He is the hero that made the heroine. His strong soul called forth and fortified hers. He was too noble to flatter; too brave to shirk. He is much of a man. Little of cantish appeals does he make. Rather straight to the mark he goes. For him death is of no consequence where high duty calls, and he would as freely sacrifice himself as his beloved Esther. He is a wise man, also. See how he reasons the matter out. He does not need a special revelation from heaven. He can see his duty unaided. God must love that sort of man.

Moreover, he is a dauntless man. When Esther falters he persists.

And finally they are praying people. Esther and Mordecai fast. Their appeal is to God. Their faith is in Him. They look to Him, not to themselves. He wise, and while he uses his wisdom he does not trust in it; she beautiful and tactful, and while she uses beauty and tact she does not trust in them! Was there ever a plainer presentation of the proper blending of man's weakness with God's strength.

It is such as these that God uses. Let us see what sort they were again. Esther—tactful, beautiful, brave, self-abandoning, prayerful. Mordecai—thoughtful, far-seeing, uncompromising, heroic, dauntless, prayerful. You may say that you are not used because you are not beautiful. Very well. God has no use for people who wish to be excused. Or you may not be wise enough. To be sure if you think so; God will get His work done.

WEST CHOWAN ASSOCIATION.

This session convened at Hebron Church, four miles from Woodland, N. C. W. L. Britt preached the introductory sermon. Text: Matt. 5:15. The sermon was so much liked by the Association that the body voted unanimously to have the whole sermon printed in Recorder.

C. W. Mitchell was re-elected moderator, N. W. Britton clerk, and C. W. Harrell treasurer. One new church, "Conway," was received into the Association. This church was recently organized. They have no house, but they pledged more than one hundred dollars to the objects of the convention. Here is an example for new churches and old churches. We should never allow the poor missionaries and heathen to build our meeting houses. It is a shame that some among us will permit such things. We, and not the heathen, should build our houses.

D. Cale read the report on temperance, which was spoken to by D. Cale, Jno. C. Scarborough, S. F. Conrad and others.

T. T. Speight read the report on C. B. F. Institute, which was discussed by the reader, R. P. Thomas, Jno. C. Scarborough, C. W. Scarborough, J. A. Speight, C. W. Mitchell, and others.

A resolution was passed instructing the trustees of the Institute to complete the new building, renovate the old, put a man in the field to raise $12,000, which will be needed to pay all debts. The West Chowan wishes to raise $5,000 of this amount during the coming year. This Institution belongs to the Baptists of North Carolina and every loyal Baptist should put some money into it. Those who know the work of this school, the blessing it has been to our cause in this State, and have some appreciation will gladly aid in this work. Prof. S. A. Ives is doing fine work in the Department of Science. He is proving himself the right man for the position. The whole work is flourishing and should be unfettered.

The report on State Missions was read by L. M. Curtis and discussed by L. Johnson, P. C. Moore, and T. G. Wood.

Dr. Jno. Mitchell read report on Ministerial Relief, which was discussed by W. L. Britt and C. J. D. Parker.

W. L. Britt read the report on Orphanage and A. Johnson discussed it.

The report on Ministerial Education was read by C. W. Scarborough and discussed by W. R. Cullom.

S. B. Barnes read the report on Home Missions, which was spoken to by C. W. Scarborough, W. L. Britt, C. W. Mitchell, and Jno. C. Scarborough.

The report on Foreign Missions was read and discussed by M. A. Adams.

This was the best hour of the whole Association, but most of the people missed it. The moderator, C. W. Mitchell, made some very timely remarks on the necessity of delegates staying through the whole session of each Association. If we will think, are interested, we will, next time, and for all time to come.

The Association moved up quietly on all objects. For several years the churches have gone up ten per cent each year. Some have gone about as far as they well can. The contributions to the Orphans this year will be $500 in advance of last year.

There were about 800 baptisms in the Association last year. There are almost 12,000 members in the churches of the West Chowan. It is the greatest body in North Carolina, and yet, how much greater it might be.

The next session will meet with Cashie Church, Windsor, N. C. M. A. Adams to preach.

J. S. F.

NOTES IN PASSING.

Says the Statesville Landmark: "But the State Fair is a disgrace to the State. Abolish it or change it so that it will cease to operate under the patronage of the State." This has been our position for six years. We rejoice that the whole trend of opinion is this way now.

* * *

This from the Presbyterian Standard is a characteristic bit of denominational conceit, and in view of the poor showing made at Red Springs (which see elsewhere) is open to an unfeeling retort: "For the only need we have for a colored Presbyterian Church is to Christianize the Methodists and Baptists."

* * *

The Supremest Court is again embarrassed. The Governor having changed the judge's sentence of Murray, guilty of manslaughter, from two years at labor on the roads to two years at leisure in jail, Murray proceeded to furnish a room in jail and prepare to conduct his business from that place. The papers reported that he had a telephone and would keep the books of his business. The Governor was forced to issue a public protest as well as a private one to the sheriff. It was forthwith announced that Murray did not have a telephone in his cell.

* * *

A thoughtful and well informed brother sends us the following: What are the critics of the Congress thinking about? Did they really expect uniformity among Baptists? They claim Milton and Bunyan as Baptists, but was the former a Baptist, or a Quaker in practice? Has it been disproved that Bunyan had his babies baptized? Meyer, McLaren, Clifford, and others were not as far off as those worthies." We Baptists have no right to claim as our own, men who, were they living, could not share our fellowship.

* * *

North Carolina Baptists need a General Education Board. President Moore, of Mars Hill, writes:

"You are right, absolutely right in the main contention. Unless something is done, a good many of us will be memories of schools in a few years. Some of our so-called Baptist schools will go any way before the graded schools unless a mint of money can be turned into their treasury. The schools that survive for ten years will have a permanency not known now, for there is a place for the denominational school that no State or graded school can fill. People will send away from the best graded schools to the right kind of private or denominational school. They exert a peculiar influence and give a culture all their own."

* * *

Bro. C. A. G. Thomas writes: "Thank you for your note in passing. You have asked me an easy question to answer. We have so many good and strong men, more capable of offering resolutions that I feel more comfortable listening to them. I go to Conventions and Associations to sit at the feet of others and learn from them the things which will help me when I return home. When the service is laid on me I try to enter it, but I prefer to listen to others. Good speakers are more abundant than good listeners—though sometimes it is hard to be good." This theory is all right; but the fact is Brother Thomas is as worthy as any to offer resolutions and remarks. Baptist Liberty encourages self-restraint—or should do so—to be sure; but the danger is that the able ones will restrain themselves and the weak ones break loose!

* * *

The Christian Index recently had a dispute with the Home Board on the subject of the control of missionary affairs in Georgia. The Index took this position.

"We wish to say this: The constitution of the Baptist Convention of Georgia entrusts the whole mission problem of Georgia to the State Board. Unless the State Board is ubject to the authority of the Foreign, Home and Sunday-school Boards, courtesy and harmony require that these great boards always confer with the State Board, when they propose to put forth efforts in this State as to their work." The following statement of policy adopted by the North Carolina Baptist Convention last year is commended to the Index and the Baptists of Georgia: "First. That all missionary operations, directly or indirectly fostered by the Southern Baptist Convention amongst the negroes, shall be subject to the approval, the control and the supervision of the State Board of Missions of the State in which such operations are conducted." This rule should apply as well to missions to others than the negroes.

I find the great thing in this world is, not so much where we stand, as in what direction we are moving.—O. W. Holmes.

Resolutions Adopted by the Morehead City Baptist Church.

Whereas, Our pastor, Rev. R. P. Walker, has severed his connection with us, that he may more fully prepare himself for the ministry;

Whereas, He has been a faithful and efficient minister of the word in our midst, working for the advancement of the church in every good work throughout our whole Association; therefore, be it

Resolved 1. That we part with Brother Walker with sincere regret.

2. That our love and sympathy, our interest in his welfare and our desire for his success will follow him in his new work.

3. That we give this public expression of our appreciation of his earnest preaching, his faithful pastoral wark and his zealous effort to build up the Master's cause among our people.

4. That we pray God's guidance and blessings upon him wherever his lot may be cast.

5. That a copy of these resolutions be spread upon our records, that a copy be sent to the Biblical Recorder, The Atlantic Messenger, and The Coaster for publication.

By order

BOARD OF DEACONS.

September 24, 1905.

Several Meetings.

As protracted meeting season is now over on my field, I suppose it will not be amiss for me to write a few lines to the Recorder.

My first meeting was at Back Swamp Church, beginning on the fifth Sunday in July and lasting one week. The spirit of the Lord was with us. The church was revived and ten received for baptism.

On Monday night after third Sunday in August we started our meeting at Rowland. Congregations were good, the people were attentive, and we hope that great good was accomplished. Four were received by baptism, three by letter and others are to get their letters.

At Ashpole the meeting began Tuesday night after fourth Sunday in August and lasted two weeks. We had a great meeting here. The spirit of the Lord was with us from the beginning. The church was revived and fifty-one have been received into the fellowship of the church.

At Raynham we began the meeting Tuesday after second Sunday and closed the next Monday. It was here that we had the greatest meeting of all in many respects. This church was organized on first Sunday in July, with only fourteen members. It is now fifty-two strong, making an increase of thirty-eight in membership.

In the above meetings the writer did all the preaching, except at Ashpole. Here Bro. Jno. T. Edmundson was with us six days and did us faithful service. Brother Edmundson is a plain gospel preacher, without any catch-trap methods with which to ensnare the people. It is so easy to work with him in meetings that it is a pleasure to have him with you. I cheerfully recommend him to any brother desiring good help in meetings.

I have been on this field six months. During this time there has been about 125 additions to the churches, eighty-six of which were by restoration. Soon after coming to the field our people gave us a nice pounding, and they have kept it up ever since. What a pleasure it is to live and labor among such kind people.

J. B. JACKSON.

Ashpole, N. C., Oct. 6, 1905.

From a weary laborer, worn with slavish and ineffectual toil, I had become as a little child receiving from God the free gift of eternal life and of daily sustenance; and prayer, from a weary spiritual exercise, had become the simple asking from the Heavenly Father of the daily bread, and thanking Him.—Elizabeth Rundle Charles.

MAN'S UNREASONABLENESS is often as great as woman's. But Thos. S. Austin, Manager of the "Republican," of Leavenworth, Ind., was not unreasonable, when he refused to allow the doctors to operate on his wife, for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five (5) physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by all druggists; price 50 cents.

Face the Fact.

Quinine is not in any sense of the word a remedy for a fever of any type. There is a theory that is 100 years old that it will cure fever.

But the cold facts go to prove that 1,000,000 graves have been filled by the victims of fever who were treated with quinine.

Contrast this record with the record made by Johnson's Chill and Fever Tonic. In twenty years no grave has been dug nor shroud made for a victim of fever whose faith was pinned to Johnson's Tonic.

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One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

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What a Child Sees in a Buddhist Temple.

MRS. G. M. ROWLAND, SAPPORO, JAPAN.

Suppose, children, you had not been taken to a temple in Japan until you could ask questions. Then you would begin, "Grandma, what is that funny archway for?" And you would be told that the torii, formed of two upright and two horizontal beams, which stands in front of temples, was originally a perch for the fowls offered up to the gods. It is made of stone or bronze, and often of wood painted red.

From here you would go up a walk lined with huge stone lanterns, and over the entrance would be hung a gong for you to sound by pulling a bell rope. Grandma would tell you that this is to call the attention of the gods to your prayers, and she would take great pains to teach you how many times to bow your head and clap your hands together after you have "rung up" the god. You must wash your hands, too, and often rinse your mouth before you worship.

To your questions about what the priests are saying, you would get no satisfactory reply. The common people cannot understand the style of language used. The priests and people repeat "Namu, Amida Butsu" (Hail, Amida Buddha") hundreds of times, and its object seems to be to call to remembrance the sacred name "Amida."

The gods are so numerous your little minds would be bewildered at first; but if you should go to Isle, which has been called the Mecca to Japan, because the two chief temples of Shinto are there, you would know which to worship. The Sun Goddess and the Goddess of Food are the great deities there.

One day I asked my Bible woman to name as many of the gods as she could remember. By the time she had named several score, I was glad to have her stop.

Thank God, boys and girls, that you are taught from your babyhood to worship only the one true God, and help in every way you can in teaching him to the boys and girls of Japan before their minds are filled with these innumerable false gods.—Mission Dayspring.

How Glad Are You?

Rob and Amy were perched on either arm of mamma's big chair, looking at the pictures as she cut the leaves of a new magazine. "Oh!" cried Amy, "that's funny!" and she pointed to a little bare-backed boy, sitting under a stream of water which came from a big pipe just over his bent head.

"'Japanese boy washing away the lies he has told,'" read Rob. "As if he could, that way! and I'd rather go in swimming, anyway."

"So would this boy, I don't doubt," said mamma. "The Japanese are very clean little people and spend a great deal of time in the water. But think of his being taught that a lie can be washed away! Poor little chap! It isn't 'funny,' after all, is it, Amy?"

"No, it isn't. It seems 'most as bad as the Chinese children sticking paper prayers on their ugly old idols. Miss Carey was telling us about that one Sunday. If the piece of paper stays on, your prayer is answered; but if it falls off you must buy more of the priest and try to stick them on. And in India—"

"What about India?" mamma asked as Amy paused, her big dark eyes growing more sober.

"Oh, it's worst of all for little girls there, Miss Carey says. One day a missionary heard a little girl screaming, and there was an old woman pinching her till she was all black and blue, and a man stood and just looked on, and they said the little girl had been married to him, and his mother had a right to pinch her or whip her, and it was all because the man had been sick, and they said the gods were angry with the little girl for something. But the missionary made the old woman stop."

Mamma's arm tightened around her little daughter. "Be thankful every day you live that you are a little Buckeye girl instead of a wretched litle Hindu child-wife," she said, fervently.

"Or a Chinese girl, with your toes doubled under," put in Rob.

"I am glad," said Amy. "I'd just as rather be borne in Ohio as you would, Rob."

"Are you both glad in your pockets?" asked mamma, practically.

"Pockets?" chorused the children wonderingly. Then Amy laughed. "You mean pocket-books, don't you mamma? Yes, we've been saving up for the missionary c'lection next Sunday."—Selected.

Inoculated Seed of Nitrogen Gathering Crops.

The North Carolina Department of Agriculture will during the month of October distribute among the farmers of the State for experimental purposes, small lots of seed of the following leguminous crops, the seed being in each case ready inoculated with the nitrogen-fixing germ and suitable for immediate planting without further treatment.

The crops to be experimented with are as follows: Alfalfa, Burr Clover, Sand Vetch and Crimson clover.

The samples sent out will suffice to sow a strip of land 4x68 feet or one square rod. As a control test, a smaller quantity of the same seed uninoculated will be sent also.

Applications will be received for any one of the above named seeds or for all four kinds, but not more than one sample of one kind will be sent to one applicant. Applicants must enclose with application twenty cents in postage stamps for each kind of seed they desire.

Applicants for these seeds must also send to the undersigned a sample of about one-half pound of surface soil from the field upon which they propose to sow these seeds. This sample should be made up from mixed lots of soil taken from different parts of the field. The soil sample is required to determine the acidity of soil and amount of nitrogen ready present. The soil samples must be sent postpaid.

Applicants must also furnish a description of the field and of the crops grown thereon during the last two years. Experimenters are advised to select dry, clean soil which has this year been in cotton, corn or some hoed crop.

Those who wish to take part in this experiment should make prompt application as the supply of seed will be limited.

Address all correspondence regarding this seed distribution to the undersigned.

GERALD McCARTHY,
Biologist N. C. Department of Agriculture, Raleigh, N. C.

Men's weaknesses and faults are known from their enemies, their virtues and abilities from their friends, their customs and lives from their servants.—Anon.

EUREKA.

Bowden Springs, Ark., March 15, 1904.

Received first 20 cts. for box of Tetterine. I sent for a box over a year ago. It took a blister off my face that I feared was cancer. I send for another box. It is the only remedy I ever had that did any good.

Mrs. W. S. Penn.

Unexcelled for all skin diseases. All druggists, or postpaid from the manufacturer at 50 cts. per box.

I sell half the lamp-chimneys sold; if people *know* the difference between good and bad chimneys (there are no middling ones) I would sell all.

It is far cheaper to buy one MACBETH at 10 cents than ten nameless chimneys at 5 cents each. Unless my name is on it, it is not a MACBETH.

My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to *you*. Address, MACBETH, Pittsburgh.

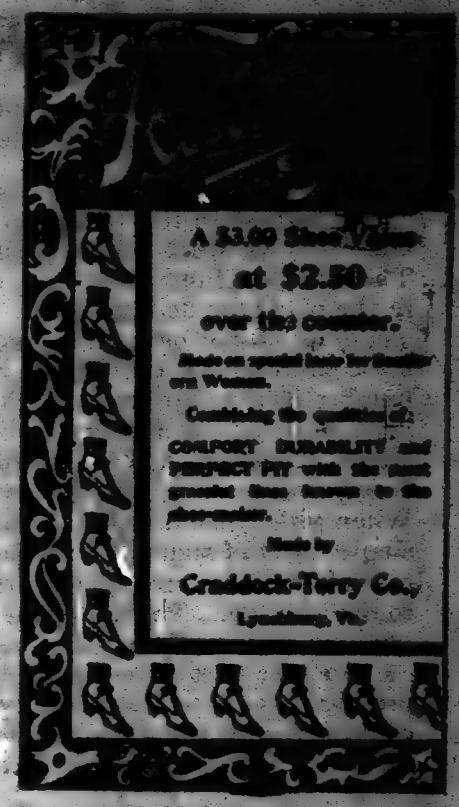
Arrest It—$50 Reward.

A small sample bottle of Re-zine will be sent free to every reader of the Biblical Recorder who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever, Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

$50 reward will be paid for any case of Eczema that is not promptly cured with Re-zine. Re-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failure made by other remedies, and send for free sample of Re-zine which always gives relief and permanent cure. A $1.00 bottle often cures the worst case. If your druggist does not have Rezine send direct to us. The Re-zine Company, H. Kupermeier, Sales Agent, 112 Dearborn St., Chicago, Ill.

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OXFORD SEMINARY, OXFORD, N. C.

In three brief articles I purpose in this column, a part of which I have rented, to set forth briefly and candidly the advantages that the Oxford Seminary offers.

CARE OF THE BODY.

I purpose in this to answer the question that parents always ask of any school seeking their patronage, "What care does it take of the body?" We spare neither pains nor expense to preserve and improve the health of our pupils and to develop and strengthen their bodies. The late Dr. Hunter McGuire, of Richmond, Va., used to say that a well-regulated boarding-school in a healthy locality is the best place in the world for delicate girls. This school is fortunate in its location. Oxford is free from malaria, and though it has a population of 3,000, we do not have an average of two cases of typhoid fever a year. This year, so far, not one has appeared in the town. And during my connection for twenty-five years with the Seminary, but one case has developed among the students. I belive the buildings, four in number, planned by us to be the safest and most conducive to health ever erected in North Carolina, because they are only two stories high, with all the dormitories on the second floor, and all the school rooms of every kind, music and recitation rooms, parlors, library and studio, laboratory and dining room on the first floor. The dormitories are constructed for two occupants only and are fitted up with the best furniture, including felt mattresses on every bed. The buildings are supplied with hot and cold water and well-equipped bathrooms. When girls come down from their dormitories in the morning, they do not find it necessary until school closes for the day to ascend a single flight of stairs. Thus the danger to health of climbing stairs several times a day is avoided. And in addition absolute safety in case of fire is secured by our arrangement. We provide all modern means of exercise, both outdoors and indoors. A large lawn invites to outdoor life. The afternoon walk, generally in the country, where girls are allowed to romp and play in an unrestrained manner, is required of all. Some play basket ball and some lawn tennis. And for all a well-arranged system of physical culture is provided.

In case of sickness, pupils are cared for in an infirmary fitted up with hospital beds and all other conveniences. This infirmary is presided over by a matron of experience in caring for the sick, and she is assisted by the lady principal, who for sixteen years has been connected with the school in this capacity. Experienced physicians are called in case of need. I do not see how it is possible for this or for any other school to take better care of its pupils.

F. P. HOBGOOD, President.

Acknowledgments.

November 1, 1905.

State Missions.—Bethlehem, West Chowan, $29.22; First Albemarle, Stanly, 25.00; Jackson, West Chowan, 11.50; Lick Creek, 5.00; Harrellsville, 12.46; Hepzibah, 10.45; Anderson Grove, Stanly, 2.00; Ahoskie, West Chowan, 61.00; Pine Forest, West Chowan, 10.00; E. S. Millsaps, 4.00; Green Level, Raleigh, 13.00; Green Level Sunday-school, Raleigh, 3.00; Chas. W. Moseley, 2.50; Inwood, Raleigh, 12.00; Holly Springs, Raleigh, 15.40; Gilead, Bladen, 5.60; Montgomery, 11.16; Ebernezer, Tar River, 1.81; Green Street, High Point, 31.00; Horner Creek, Montgomery, 1.00; Tar River Association, 22.88; Shady Grove, 8.50; New Hope, Neuse, 25.00; Castoria, 10.00; Macedonia, Chowan, 15.75; W. M. S., Kinston, 39.75; Battleboro, Tar River, 1.05; Pleasant Grove, West Chowan, 25.00; W. M. S., Pleasant Grove, West Chowan, 2.00; Worthville, 10.00; Silver Springs 10.00; Mt. Carmel, West Chowan, 5.65; Lawrence Cross Roads, West Chowan, 2.00; Fayetteville Street, Raleigh, 17.50; Bear Swamp, Robeson, 24.00; W. M. S., Bethany, 70 cents; Knapp of Reeds, 8.00; Blowing Rock, Three Forks, 3.44; Mt. Zion Association, 152.75; W. M. S., Maple Springs, 4.35; Creekville, 12.00; Haw Bluff, 2.00; First, North Wilkesboro, 12.52; Walnut Street, Greensboro, 2.00; Cedar Rock, 2.20; Pee Dee Association, 118.41; Pleasant Grove, Piedmont, 7.65; Atlantic Association, 128.07. Total this week, $939.77. Previously reported, $11,207.70. Total this year, $12,147.47.

Foreign Missions.—Bethlehem, W. Chowan, $27.88; Jackson, West Chowan, 7.50; W. M. S. Jackson, West Chowan, 3.70; Lick Creek, 5.00; Hepzibah, 4.40; Sunbeams No. 2, Ashpole, 1.70; Henderson, 77.30; C. M. Hoyle, 1.00; Pine Forest, 5.00; Green Level, Raleigh, 17.70; S. S., Green Level, Raleigh, 3.32; W. M. S., Green Level, Raleigh, 13.20; Brunswick Association, 18.80; Inwood, Raleigh, 10.00; Holly Springs, Raleigh, 15.85; Catawba, 11.00; Olivet, 21.08; Mt. Grove, 8.00; Newton, 9.12; Galeed, Bladen, 18.40; Montgomery, 26 cents; Tar River Association, 16.44; Horner Creek, Montgomery, 1.00; Shady Grove, 15.35; Castoria, 3.00; Pleasant Grove, West Chowan, 25.00; W. M. S., Pleasant Grove, West Chowan, 2.00; Silver Springs, 15.00; Mt. Carmel, West Chowan, 11.40; Fayetteville Street, Raleigh, 24.50; Rolesville, Central, 100.00; Bear Swamp, Robeson, 14.00; W. M. S., Bethany, 1.30; Pollocksville and Maysville, 1.00; Hickory, South Fork, 116.56; W. M. S., Hickory, South Fork, 3.00; Sunbeams, Hickory, South Fork, 10.00; Haw Bluff, 1.00; C. F. and Col. Association, 82.07; Pee Dee Association, 101.25; Atlantic Association, 34.50. Total this week, $858.58. Previously reported, $15,541.81. Total this year, $16,400.39.

Home Missions.—Bethlehem, West Chowan, $14.36; Jackson, West Chowan, 11.00; Lick Creek, 3.00; Henderson, 11.00; W. M. S., Margarettsville, 1.07; Anderson Grove, Stanly, 2.00; Pine Forest, West Chowan, 5.00; Galveston and Frontier Building Fund, 27.06; Green Level, Raleigh, 2.00; Brunswick Association, 16.98; Inwood, Raleigh, 10.00; Holly, Raleigh, 9.75; Thomasville, 4.18; Gilead, Bladen, 12.55; Tar River Association, 18.17; Shady Grove, 5.00; Castoria, 2.00; Pleasant Grove, West Chowan, 16.00; W. M. S., Pleasant Grove, West Chowan, 1.05; Silver Springs, 5.00; Mt. Carmel, West Chowan, 5.50; Fayetteville Street, Raleigh, 11.00; Bear Swamp, Robeson, 14.00; Pollocksville and Maysville, 4.00; Haw Bluff, 1.00; Cedar Rock, 1.35; C. F. and Col. Association, 22.19; Pee Dee Association, 50.63; Atlantic Association, 27.80. Total this week, $314.64. Previously reported, $6,850.86. Total this year, $7,165.50.

Education.—Bethlehem, West Chowan, $11.49; Lick Creek, 1.25; Harrellsville, 6.00; Hepzibah, 2.80; Anderson's Grove, Stanly, 1.00; Pine Forest, West Chowan, 50 cents; New Bethel, Johnson, 3.00; Green Level, Raleigh, 10.00; Brunswick Association, 5.40; Inwood, Raleigh, 4.00; Holly Springs, Raleigh, 5.10; Gilead, Bladen, 2.35; Horner Creek, Montgomery, 50 cents; Shady Grove, 2.05; New Hope, Neuse, 2.00; Castoria, 2.00; Pleasant Grove, West Chowan, 10.00; Miss May Lassiter, 1.00; Miss Rena Lassiter, 1.00; Miss Emma J. Lassiter, 1.00; Lawrence Cross Roads, West Chowan, 3.00; Fayetteville Street, Raleigh, 5.00; Bear Swamp, Robeson, 5.00; Pollocksville and Maysville, 4.00; Haw Bluff, 1.00; C. F. and Col. Association, 13.25; Pee Dee Association, 35.35; Atlantic Association, 5.26. Total this week, $144.30. Previously reported, $2,825.19. Total this year, $2,969.49.

S. S. and Colpt.—S. S., Mt. Airy, $2.00; Prof. Carlyles' Class, Wake Forest, 5.50; Cary, 3.06; Holly Springs, 2.65; S. S., Pittsboro, 2.00; Mars Hill, Mt. Zion, 2.50; S. S., Wilson's Mills, 1.00; S. S., Bethel, Montgomery, 65 cents; New Hope, Neuse, 1.00; Castoria, 1.00; S. S., Scotland Neck, 15.04; S. S., High Shoals, 2.16; Mt. Lebanon, 1.20; S. S., Aulander, 5.25; Fayetteville Street, Raleigh, 5.00; Pollocksville and Maysville, 2.00; S. S., Waughtown, 5.00; Atlantic Association, 10.00. Total this week, $67.01. Previously reported, $802.46. Total this year, $869.47.

Ministerial Relief.—Lick Creek, 50 cents; Anderson's Grove, Stanly, $2.50; New Bethel, Johnson, 2.50; Green Level, Raleigh, 5.00; Brunswick Association, 18.39; Inwood, Raleigh, 2.50; Holly Springs, Raleigh, 1.55; Horner Creek, Montgomery, 50 cents; Shady Grove, 4.55; New Hope, Neuse, 2.00; Castoria, 2.00; Silver Springs, 2.00; Lawrence Cross Roads, West Chowan, 2.00; Fayetteville Street, Raleigh, 5.00; Bear Swamp, Robeson, 2.00; Pollocksville and Maysville, 2.00; Long Creek, 1.00; C. F. and Col. Association, 19.10; Pee Dee Association, 43.46; Atlantic Asso., 16.77. Total this week, 141.32. Previously reported, $1,586.57. Total this year, $1,727.89.

Yates College.—W. M. S., Kinston, $18.60. Previously reported, $138.58. Total this year, $157.18.

Total reported for all objects this week	$2,484.22
Previously reported for all objects	40,133.83
Total reported for all objects this year	42,618.05

WALTERS DURHAM,
Treas. Bapt. State Con.

Associational Meetings for 1905.

NOVEMBER.

2 (Thursday)—Little River at Cumberland Union church (Harnett County).

8 (Wednesday)—Bladen at White Lake church.

9 (Thursday)—Johnston County at Benson church.

16 (Thursday)—Stanly at Big Lick church.

Cures Indigestion

HORSFORD'S ACID PHOSPHATE

Nature's remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

ACID IRON MINERAL

A WONDERFUL NATURAL REMEDY

For Stomach and Bowel Troubles, Indigestion, Kidney and Bladder Troubles

It matters not what your disease is, you should give A. I. M. a trial. It often cures after all else has failed. Its analysis shows eight prominent factors of the human body. Nothing else like it in the world.

Like a Mineral Spring at Your Door

In a Concentrated Form.

Will not hurt the teeth. Does not contain norcotics. Absolutely has no equal for diseases peculiar to women. Thousands are being cured by its use.

See What Responsible People Say of It.

NORFOLK, VA., July 25, 1905.
Acid Iron Mineral Co.

Dear Sirs:—I cannot take iron in any form, but I can take Acid Iron Mineral with great benefit, as it heals instead of irritating my stomach. It is truly a great remedy. Sincerely,

MRS. M. F. VELLINGS,
114 Lovett Ave., Norfolk, Va.

L. H. Brugh, Roanoke, Va., says:

"I have sold hundreds of bottles of Acid Iron Mineral. It always gives satisfaction. It has caused cures heretofore pronounced incurable. It is a wonderful remedy. I heartily recommend it."

It is nature's own remedy. Man cannot make it. Registered trade-mark, A. I. M., on each bottle. All we ask is a trial. Only 50c. for four weeks' treatment. Sold by druggists, or write to

Acid Iron Mineral Company

SALEM, VA.

News of the Week.

Russia is Free!

Tuesday's dispatches contain the most important good news of the last fifty years. Russia is free. The Czar's manifesto is as follows:

"We, therefore, direct our government to carry out our inflexible will in the following manner:

"(1) To extend to the population the immutable foundations of civic liberty, based on the real inviolability of persons, freedom of conscience, speech, union and association.

"(2) Without suspending the already ordered elections to the State Douma, to invite to participation in the douma, so far as the limited time before the convocation of the douma will permit, those classes of the population now completely deprived of electoral rights leaving the ultimate development of the principle of the electoral rights in general to the newly established legislative order of things.

"(3) To establish as an unchangeable rule that no law shall be enforceable without the approval of the State Douma and that it shall be possible for the elected of the people to exercise real participation in the supervision of the legality of the acts of the authorities appointed by us.

"We appeal to all faithful sons of Russia to remember their duty towards the fatherland, to aid in terminating these unprecedented troubles and to apply their forces, in co-operation with us, to the restoration of calm and peace upon our natal soil."

The credit for this trmendous achievement is due Count Witte.

* * *

Markets October 28.

Cotton, steady, 10⅛@10½c.

Receipts of cotton, Wilmington, today, 5,529 bales.

Receipts this season to date, 143,699 bales.

Receipts same day last year, 2,258 bales.

Receipts last season to same date, 151,589 bales.

Spirits of turpentine, firm, 68½.

Rosin, firm, $3.75.

Tar, firm, $1.80.

Crude turpentine, firm; hard, $3.25; din, $4.75; virgin, $4.75.

Butter, 27 to 30c.

Coffee, 9½ to 11c.

Flour, straights, $5.00; second patents, $5.25; full patents, $6.00.

Molasses, S. House, 14c; New Orleans Brights, 23 to 25c; Porto Rico, 20c.; Cuba, 28c.

Sugar, granulated, $6.10; W. C. X., No. 5, $5.80; No. 7, $5.70; No. 8, $5.60; No. 11, $5.40.

Lard (Tierce Basis), pure, 8⅝c.; compound, 6¼c.

Peanuts, North Carolina prime, 90c.; extra prime, 95c.; fancy, $1.00; Virginia prime, 50 to 55c.

Beeswax, 25 to 27½c.

Corn, 72 to 75c.

Corn meal, 68 to 70c.

Eggs, 20c.

Chickens, hens, 35c.; springs, 17 to 25c.

Sweet potatoes, 50 to 55c.

Beef, 2 to 3½c.

N. C. Bacon, hams (old), 15 to 16c.; shoulders, 10 to 11c.; sides, 10 to 11c.

Shingles, per 1,000: 5-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $2.00; 6-inch hearts, $4.00.

Timber—Per M, extra milling, $8.50@$8.50; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

The President's Tour.

The President finished his remarkable Southern tour last week, having visited every Southern State save Texas and South Carolina, both of which he has visited recently; and is now on the way to Washington where he is due to arrive October 31st. The trip is pronounced without parallel in Presidential tours. Everywhere the enthusiasm surpassed all records and expectations. At New Orleans the crowd was so great that he could not make his speech. The South was in every respect at her best. She played the part of hostess quite as perfectly as the President played the part of guest.

Of course there are all sorts of political surmises. To put an end to one, the President has declared that he will not run again for President.

The South has not changed position, of course, but the South responds more fully to the National idea than she has at any time since 1860. Moreover, she has clearly pronounced against the stupid and low abuse that was heaped upon Mr. Roosevelt a year ago; and it is very likely that the politicians that did it will either mend their ways or disappear from public view. A larger life calls for larger leadership.

* * *

American Politics.

This November there will be elections of importance in New York, Philadelphia and Ohio. There will be others, but these are of national interest.

Politics in New York were never more complex and confused. Mayor McClellan, Democrat, is running for re-election, and having made a fine record, has a good prospect of success. For District Attorney, Hon. James Osborne, from North Carolina, is running with him, against Mr. Jerome, the present incumbent, an Independent-Republican of unimpeachable record. The Republicans are hopeless of their candidate for mayor—Ivins. The third ticket is that of William Randolph Hearst, who runs on a platform of municipal ownership. He is making much headway, will certainly beat his Republican opponent and may defeat McClellan. He is the same young man who tried to buy the Democratic nomination for President.

In Philadelphia Mayor Weaver is making his fight against Boss Durham and the corruptionists who have so long sacked that city at will.

In Ohio the Republicans having allied themselves with the bar-keepers, the Democrats are making a fight that would carry any other than a rock-ribbed Republican State.

* * *

Effects of the Welsh Revival.

Revivals of religion have been the theme of several of the great autumn meetings in England, in which the influence of the Welsh revival was prominent. It is still going on, nightly meetings being held in different parts of Wales, while the conviction is extending that it was the beginning of a world-wide movement. The session devoted to this subject was the high-water mark of the Baptist Union meetings at Northampton, when accounts of the conversion of individuals and of the changed character of communities were followed by earnest prayers putting into utterance the wave of emotion passing over the assembly. A reporter says: "I have never witnessed such a scene at the Baptist Union." At the Episcopal Church Conference, held in Weymouth, a paper advocating revivals, was received with warm approval. "We have suffered loss," said the speaker, "by this refusal to use exceptional spiritual methods, but missions have come to stay." This statement was greeted with cheers. The story of the revival in Wales was told by Canon Camber Williams, who paid a high tribute to Evan Roberts, saying that his work was honored of God and that the fact that he was a lay member of a Noncomformist sect called for recasting of their Episcopalian theories as to holy orders. This statement also was heartily applauded. The spontaneity of the Welsh movement and its freedom from any suggestion of commercialism give it a strong influence among all denominations, and tend to dissolve the barriers that separate them. —Congregationalist.

* * *

Items.

The price of cotton is recovering. We hope the farmers will stand out for eleven cents. Careful marketing seems to make sure of better than ten cents.

The North Carolina Federation of Labor was formed at Raleigh last week, and the following officers were elected: President, W. E. Faison, Raleigh; Secretary-Treasurer, A. J. Williams, Greensboro; Sergeant-at-Arms, W. F. Stoner, Asheville. Executive Board: W. A. Neal, S. Waldrop, G. E. Brookshaw, J. H. French and R. R. Wyrick.

This is off year in American politics, and bolting seems to be the fashion: District Attorney Jerome bolted the Republican party in New York and announced himself an independent candidate. The party has since nominated him. Secretary Taft has repudiated Boss Cox, of Cincinnati, and a Congressman in that State has repudiated Governor Herrick. In Philadelphia the machine has failed to command the support of eminent Republicans. These evidences of independence are very refreshing.

In the current number of the magazines are two articles on Porto Rico, one by the late Gen. Roy Stone, who was one of the officers who commanded the force sent to that island during the Spanish war, and the other by Mr. Tyler. Gen. Stone's is headed, "Our Failure in Porto Rico." Both agree that the conditions in Porto Rico are worse than they were under the Spaniards, and that the feeling of the Porto Ricans for this country are "disgust and contempt." Time is justifying the men who declare that Republics ought not to own colonies.—Western Recorder.

Restores Eyesight

SPECTACLES A THING OF THE PAST

"Actina," A Marvelous Discovery That Cures Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for the cure of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as hundreds of people have been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists, they state, termed the cases incurable.



General Alexander Hamilton, Tarrytown-on-the-Hudson, N. Y., highly recommends "Actina."

Louis Meyer, 38 Herman Street, Rochester, N. Y., writes: "Actina" has effected a wonderful cure in my wife's case, curing her of a severe eye trouble, and I would not be without it.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: I should have been blind had I not used "Actina."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Ass'n, Dept. 130 B, 920 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on Disease.

HEAD NOISES

How To Cure Buzzing, Ringing Sounds in the Ears



Do you have buzzing, ringing noises in your head and ears? Is there a snapping in your ears when you blow your nose? Then you have Catarrh in your ear passages, and your Eustachian Tubes—the passages from the throat to the ears—are closing up. You may have no discharge from the nose or throat, but the delicate inner parts of the ear are steadily being destroyed.

Those irritating noises show how dangerous the trouble is becoming. As they grow worse they often worry people into nervous prostration and insanity. There's one thing certain—Head and Ear noises are always the forerunners of loss of hearing. Neglect the trouble in your ear passages and deafness is the sure result.

Get rid of your head noises now and forever. They can be cured. Write today to Deafness Specialist Sproule, the famous authority on all ear troubles. He will give you

Medical Advice Free

on this trouble. It's just the help you need. He'll tell you without any charge whatever how to drive away the noises and have clear, distinct, perfect hearing. Answer the questions, yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and mail it at once to Deafness Specialist Sproule, 877 Trade Building, Boston.

FREE MEDICAL ADVICE COUPON

Do your ears throb?
Do your ears feel full?
Is your hearing failing?
Do the noises trouble you at night?
Is the sound sometimes a buzzing one?
Is the sound sometimes a ringing one?
Are the noises worse when you have a cold?
Do your ears crack when you blow your nose?

NAME .....

ADDRESS .....

Dobbin & Ferrall

123 & 125 Fayetteville St.,

RALEIGH, N. C.

HIGH CLASS MAN TAILORED SUITS $15.00 TO $50.00.

If you can come to be fitted from stock it will be better, as our expert fitters will make, while you wait, any alteration required to perfect a fit. If you cannot come send us measurements and we will do our best to give a perfect fit.

We sell the best Tailored Suits in the latest up-to-date styles.

THE CONNECTICUT MUTUAL LIFE INSURANCE CO.

HARTFORD, CONN.

Each policy-holder receives at the end of each year his own surplus—No stock, no tontine, semi-tontine, or deferred dividend schemes.

Send for particulars.

W. R. CRAWFORD, JR.,
General Agent, - RALEIGH, N. C.

Tobacco Habit Cured.

Mrs. Vina, of 126 State St., Des Moines, Ia., discovered a harmless remedy for tobacco habit. She cured her husband in ten days. After using tobacco 39 years he does not desire it. Can be filled by druggist. She gladly sends prescription free. Self-addressed envelope.—Adv.

Temperance.

Why?

Many people are asking why. The question has troubled you not a little.

Why is the saloon so strongly intrenched?

Why are so many good people in every community indifferent to its ravages?

Why do they not arise in righteous indignation and stamp it out?

It is because the ravages of drink are unknown.

It is because the advantages of sobriety are unfamiliar.

It is not because the saloon pretends to be anything but a lawless abomination.

It is not because most persons in every community would not gladly be free from the ruin which it always promotes.

Then why is it permitted to live?

It is because of the commercialism of the liquor traffic. Millions of dollars are invested in the business. The distiller and the brewer are interested. The saloon-keeper is interested. The man who owns the saloon building is interested. The general government is interested because of the tax money it collects. The corporation is interested because the license money helps to pay officials and build roads and sidewalks. Worldly business men are interested because of the money which the brewer and the saloonist spend. And many Christian business men fail to make war on the saloon because they know that such a war would alienate the brewer and the saloonist, and thus contract the volume of profitable trade.

Yes, sir, it is the money centered in the whiskey business which makes it so overwhelmingly influential. Take away the commercial element and you rob it of its chief power.

Some day we will see that the loss is greater than the gain. Then will come the beginning of the end.—National Advocate.

Votes Count.

The Western Recorder says:

"The mayor of Louisville is president of the Jockey Club. Two members of the Kentucky Legislature from Louisville are saloon-keepers. May the good Lord have mercy on Louisville."

Why is it that the president of the Jockey Club is mayor of Louisville? Why is it that two saloon-keepers are members of the Kentucky Legislature from Louisville? Because they were elected to those offices by the people of Louisville. Among the people who voted for these men there must have been a number of so-called good people, some of whom were members of churches, Baptists, Methodists, Presbyterians, and so on. We cannot believe that the bad people of Louisville are in the majority. The trouble is, good people have allowed the bad to run politics, nominating men to fill the various offices, then these bad men crack the party whip over the heads of the good men and demand that they vote for these nominees—and they obediently walk up to the polls and vote as they are told. Bah!

The good Lord will have mercy upon Louisville when the good people of that city have mercy on themselves, Dr. Eaton; when they arouse themselves from their lethargy and let it be understood that they will not vote for any man of any party for any office, who is known to be in sympathy with the saloon, or with the immoral elements. When they do that, they can get anything they want—then, and not until then. It is votes that count.

We are not talking about you, Dr. Eaton. But we are talking about a good many people in Louisville, and among them some Baptists, we fear.—Baptist and Reflector.

Maine and Prohibition.

In 1846 the State of Maine, dissatisfied and disgusted with the saloons and distilleries that were overrunning and cursing the State, passed a prohibition law for the entire State. In 1851 they passed what has come to be known as the "Maine Law." The vote for it was 18 to 10 in the Senate and 86 to 40 in the House. Maine had been drinking up every twenty years an amount equal to the entire taxable property of the State.

Every time the people have voted on it since then they have sustained the law by overwhelming majorities. In 1884 the Legislature of the State submitted a Constitutional Amendment prohibiting the manufacture and sale of liquor in the State. It was a great battle. The vote was 70,783 for the amendment and 23,811 against it. Every county in the State gave a majority for it.

Some eminent opinions on the law are as follows:

Senator Hale: "Maine people believe in prohibition because they are every-day witnesses to its good effects."

Senator Frye: "I can, and do, from my own personal observation unhesitatingly affirm that the consumption of intoxicating liquors in Maine is not one-fourth so great as it was twenty years ago."

Maine is prospering under her law. North Carolina wants a State law—an amendment prohibiting liquor in the State. We are ready for it. Now is the time to strike.—North Carolina Baptist.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George McDonald.

We should impart to others our courage, and not our despair; our health and ease, and not our disease.—Thoreau.

Reliable Treatment for Nervous Break-Down.



DR. HATHAWAY

Recognized as the Oldest Established and Most Reliable Specialist.

There are thousands of men going through life weak, feeble, broken in health, due to Nervous Exhaustion, a condition resulting from severe mental strain, business worries, over-work and other causes, unable to find reliable, honest treatment which will cure their diseases. Dr. Hathaway wishes to receive a letter from every man in this condition, or if he suffers from other complaints. Dr. Hathaway has given this condition study for nearly 25 years and his method of treatment has been successfully tested time and again. Write him and he will tell you your true condition and will counsel and advise you without cost. No matter how many doctors, treatments, etc., have failed to cure you, write. If he can do you good, he will tell you so and if he can't he will tell you so. His reputation as an honest conscientious physician and a skillful specialist is known throughout the South and you need have no hesitancy whatever in consulting him. He will send you a valuable book which will be both helpful and interesting. Other diseases of men successfully treated. Be sure to write to-day. Correspondence strictly confidential. Address DR. HATHAWAY & CO., 8 Inman Bldg. Atlanta, Ga.

A DISASTROUS CALAMITY.

It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed by all druggists. Twenty-five cents.

CAREFULLY conducted experiments, ranging over many years, have proved conclusively that the liberal use of POTASH is essential to the production of big yields of full-eared corn.

Let us send you our practical books telling of these and many other careful crop-feeding tests; they are free to farmers without any cost or obligation. Send name and address.

Address, GERMAN KALI WORKS,
New York—93 Nassau Street, or Atlanta, Ga.—22½ So. Broad Street.

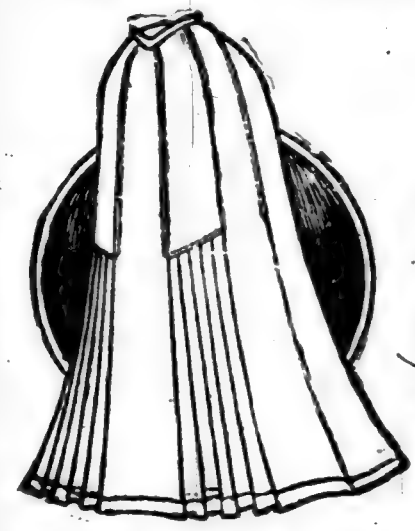
THIS IS A
RED CEDAR PAIL..





That has seen twenty-two years of Hard Service and having been thoroughly repaired is now ready for 22 more.

MANUFACTURED ONLY BY
PREWITT-SPURR MFG. COMPANY,
NASHVILLE, TENNESSEE.
If your supply house does not carry them in stock, write us giving name of your Supply House.



Broadcloth Skirts

$4.95

All-wool Broadcloth in Blue, Black, Brown and Green. The illustration shows you exactly how the skirt is made, but of course it don't show the fine, smooth, rich looking texture of the cloth.

There isn't a skirt in the house at double the money that fits any better, or is more finely finished than this one at **$4.95.**

Similar values sell at five fifty and six dollars in other stores.

Mail orders filled promptly.

Miller & Rhoads, Richmond, Va.

HICKS' CAPUDINE CURES ALL HEADACHES AND COLDS
IT'S LIQUID
Removes the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

CROSS & LINEHAN CO.,
UP-TO-DATE
CLOTHING AND
MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

Marriages.

KERFEES—GRAY.—On the 19th of October, 1905, at the Statesville Inn., Statesville, N. C., Mr. John L. Kerfees and Miss Daisy Gray, C. A. Jenkens officiating.

OWEN—INGRAM.—October 17, 1905, Mr. John M. Owen to Miss Mattie Ingram, in the home of Rev. H. M. Ingram, at Star, N. C., the father of the bride, Rev. K. C. Horner officiating.

Obituaries.

TEAGUE.—Sister Susan Teague died at the home of her son, D. T. Teague, near Siler City, Chatham County, N. C. She was seventy-nine years old. She joined Love's Creek Church about the age of fourteen. She was a consistent and loyal member there when she died, and was buried there. The writer conducted the funeral services before a large concourse of relatives and friends.

N. H. SHEPHERD.

RAFORD.—The subject of this short sketch, Bro. B. B. Raford, was born in Martin County, February 22, 1824, and died at his home in Goldsboro, September 2, 1905. His father was Joseph Raford and his mother, before her marriage, was Miss Nancy Edmundson.

For several years while a young man, Brother Raford was a captain at sea. He owned his own vessel and visited many foreign ports. It was almost romantic to hear him tell of his adventures and narrow escapes. He had just enough of the Irish blood in his veins to see the point to a joke, and to make others see it.

On the 22nd of May, 1854, he was married to Amanda Caroline Weeks, of Edgecombe County. This happy union brought to them six children, two of whom only are still living—Miss Alice and Mrs. W. H. Godwin—the oldest and youngest of the six.

Last year Brother and Sister Raford celebrated their golden wedding. It was a real delight to see with what enthusiasm he entered into the spirit of the occasion, conversing interestingly with the many friends that had gathered to aid in making the occasion one of gladness and joy.

About thirteen years ago Brother Raford was joyfully converted to God and was baptized into the fellowship of the First aptist Church of Goldsboro by J. Hartwell Edwards.

As a citizen and as a member of his church he bore the highest esteem of his community. No quieter or better all-round man could be found.

His pastor conducted the funeral services at the home in the midst of a large number of truly sympathizing friends.

A kind Heavenly Father's love is commended to the bereaved widow and the other members of the family.

HIS PASTOR.

Mrs. Hetta Council.

On the morning of the 20th of September, 1905, at 8.30 o'clock, the death angel visited our community and called from us to a higher and perfect life our beloved sister and friend, Mrs. Hetta Council. Through all the long weeks of suffering she was never heard to murmur or complain, but bore it with wonderful patience and resignation. Although she had to give up the tender embrace of a devoted husband and leave to other hands the care and raising of seven little ones, the youngest a six weeks' old babe.

As a very slight evidence of our regard, we wish to bear testimony of her exemplary life and splendid Christian character; therefore be it

Resolved 1. That we, the Woman's Missionary Society, do hereby express our sorrow at the loss of our dear sister, and while we do not understand why God took her from us just when she was so much needed in her home, still we know "He doeth all things well."

2. Her life was of that higher kind made beautiful by a naturally sweet temperament. She was so devoted to her home, husband and children. A life which taught rather by example than precept.

3. That we cherish her memory and virtues, especially her meek and quiet spirit and abiding faith in God's promises.

4. That we realize that her place can never be filled, but we know "of such is the kingdom of heaven."

5. That we extend to the distressed husband and motherless children our deepest sympathy and point them to the great fountain Head of sympathy, and who has promised to ever be a source of strength to those who weep.

6. That a copy of these resolutions be spread on the minutes of the Society, a copy sent to the bereaved family and one sent to the Biblical Recorder.

Done by order of the Woman's Missionary Society of Mt. Pisgah Church, October 14, 1905.

MRS. J. D. YATES,
MISS ETHEL BYRD,
MISS BERTHA YATES,
Committee.

In Memory of Miss Maud Baucom.

A lovely maid his sleeping,
While all around is grief;
Her spirit's in His keeping,
Made so by her belief.

"Do not give place to weeping,"
The Master seems to say,
"For now she is a-reaping
The joy of endless day."

Dear Maud, your teacher loved you,
Your mind was pure and strong;
Your record was an honored one,
Because you hated wrong.

And now that you have entered
The school of truth and love
Where the Supreme is teacher,
And governs all above—

We'll trust it all to Him, dear Maud,
Till His sweet voice shall say,
"Arise, my child, in flesh again,
'Tis Resurrection Day."

—Her Teacher.

Sister Maud Baucom was a devoted member of Green Level Church and of the Philathea Class in Sunday-school.

The youngest daughter of Brother and Sister L. D. Baucom. She was the object of marked affection. Kind and thoughtful as a pupil, she was esteemed by teachers and classmates.

On Tuesday, October 17th, at midnight, the death angel called for her body, when her beautiful spirit entered the celestial home.

The funeral was conducted at Green Level Church, Thursday, October 19th, by Reverends W. S. Olive, J. M. White, and C. V. Brooks.

To her aged parents, the brothers and sisters, we extend our sympathy in their bereavement, while we claim a share in their satifaction as to her eternal welfare.

C. V. BROOKS.

Apex, N. C.

Religion is an anthem, a hymn of praise—not a dirge.—Rev. C. L. Kloss.

The Lord gets His best soldiers out of the highlands of affliction.—Spurgeon.

New Salem Church.

This church has more than doubled her pledges to the objects of the convention. These good people have waked up and are fully alive in the Master's work. They have increased their pastor's salary nearly one-half the original. They are now planning to remodel their little church. God is blessing them for their faithful service by adding members to the church. They enjoyed a glorious revival this year. Bro. N. H. Shepherd assisted in the meeting. He was plain, yet powerful in his sermons. Brother Shepherd is one of our strongest young men in the Sandy Creek Association and is destined to do powerful good among the people. He made many friends among my people, who will not soon forget him, nor will we ever forget that sermon on "Get Thee Behind Me, Satan."

Bro. S. M. Lewis, of Manndale, assisted us in the song service. He is an excellent singer and rendered valiant service. There were fourteen conversions, out of which number eight joined the church. We hope the others will join soon. We bless the Lord for what He has done for us at this place.

Rocky River Church.

Rev. N. H. Shepherd is pastor of this church. I assisted him in the meeting here, which began on the third Sunday in August. This meeting resulted in seventeeen conversions and the church considerably revived. We shall never forget the good people of this church and community for the hospitality they showed us while there. We are not worthy of the praise. Be it all to the Lord, our God.

Manndale Institute.

This school is located twenty miles south of Graham and twelve miles north of Pittsboro. The school is in one of the finest sections of Alamance County. The community is healthful and quiet; standard of morality is high and elevating. She has a faculty of seven. I have only been here two years, going on three. I began teaching in a little one-room house out in the woods, worth about $200. Now the building is worth about $1,200. Nicely painted, both in and out. The recitation rooms are furnished with the latest and best iron-frame desks. The building is well lighted, well ventilated, and well heated. This makes it attractive, durable and comfortable. We had eighty students the first year, and the second year ninety-seven, and this year we hope to enroll one hundred and fifty. The opening this year was fifty per cent better than last year. So you see what I am doing in the Sandy Creek Association, and how God is blessing my labors.

Brethren, pray for us in this section of North Carolina, that God may continue His blessings toward us.

All the honor and glory is God's.

Fraternally,

W. T. HURST, Pastor.

Man is twice born—the first time when he is made in the image of God; the second time when he becomes conscious of it.

Couldst thou in vision see
Thyself the man God meant,
Thou nevermore wouldst be
The man thou art—content.

—Emily Talman.



over the spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. Be on guard for safety-pin perfection.
Send four cents in stamps for sample card worth double the money. In buying safety-pins see that the card bears the name of
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Administrators Notice.

Having qualified as administrator on the estate of R. H. D. Gooch, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement, on or before the 15 day of October, 1906. This October 9, 1905.

MACON V. GOOCH, Adm.
J. H. FLEMING, Att'y.
Raleigh, N. C.

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Russia.

It would appear from the press dispatches that revolution is at hand in Russia; but the well-informed are not so hopeful. The Russian peasant does not yet know the meaning of that word.

The truth is, there is a political strike in the great cities of Russia, involving between 500,000 and 1,000,000 more or less skilled workmen. No important railroad is operating; not a newspaper; not a light plant. Stores are closed; the streets are filled with strikers and soldiers; and there is great alarm.

This condition may bring on anything short of complete revolution. Bloodshed and horror have been momentarily expected in St. Petersburg and Moscow—the nerve centres of the Empire.

Count Witte, fresh from his Portsmouth triumph, has been in constant conference with the Czar; and, it is reported, he has told that ruler frankly of conditions, and in reply has been given the place and power of a premier and authorized to draft a constitution and organize a government by cabinet, himself selecting the members. This is almost too much to believe. And yet it is the only way out.

Russia's history bids us view a time like this with great alarm. If the Czar is about to yield, reactionists may slaughter him and Count Witte as well. On the other hand, the strikers may grow impatient and the Cossacks forthwith slaughter them by thousands.

If the peasants were intelligent, there would be revolution. As it is, the strife will be confined to the cities.

Salvation Army people are creating quite a stir in Charlotte.

The fire that destroyed the $25,000 Priest's House at Nazareth—Roman Catholic headquarters near Raleigh—Sunday morning was indeed calamitous. Two young men were cut off from escape and were forced to jump from the high roof. One has died and the other is fatally injured. A student who bravely went to their rescue was also forced to jump, and was badly injured.

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A representative in each city and county to take applications for "MESSAGES AND PAPERS OF THE CONFEDERACY," compiled by Hon. James D. Richardson, by permission of Congress. Exclusive territory and liberal remuneration. Address for particulars F. J. WALSH,
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That is in debt. I can and will do it. I give to you rather than take from you. If you send a self-addressed stamped envelope no mistake can be made. Address, G. N. ABBOTT, 1917 Taylor St., Lynchburg, Va.

NOTICE OF SALE.

By authority of a mortgage executed by Thomas C. Ray and wife to W. K. Phillips, recorded in Book 84 Page 100, records of the Register of Deeds of Wake County and by request of mortgagors, I will on Saturday, the 25th day of November, 1905, at twelve o'clock M; at Phillip's Mill, near the said land, on the line of Franklin and Wake Counties, sell to the highest bidder for cash, at public auction, the following described land in Little River Township, Wake County, to wit:

Bounded on the North by the land of W. K. Phillips and B. J. Ray, on the East by the land of Margaret Baker and others, on the South by the lands of W. H. and A. H. Ray, and on the West by the lands of Matthew Medlin, containing thirty acres, more or less.

W. N. JONES,
Attorney.

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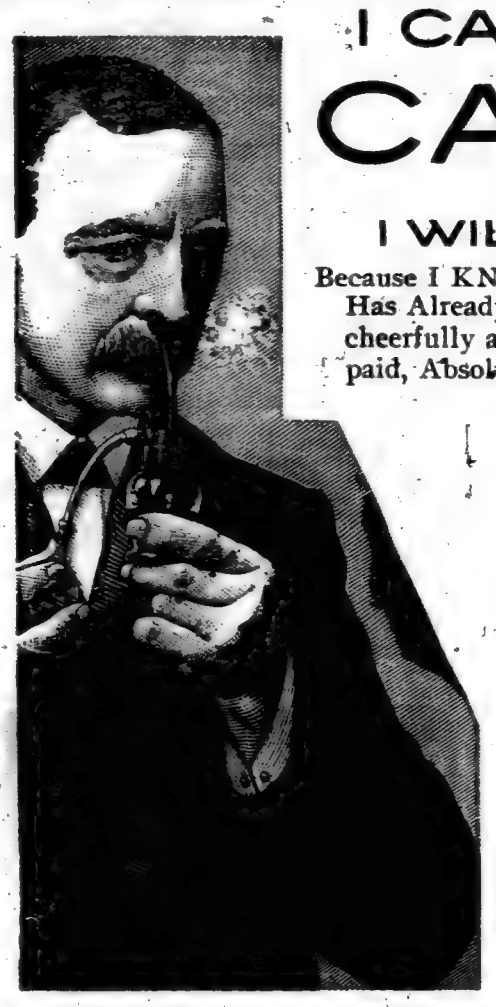
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Now I do not ask you to take my word, nor that of the cured hundreds. Instead, I want you to try this treatment, entirely at my personal risk, at my expense. Just say the word, and I will will send the treatment to you, without pay or promise on your part. If, at the end of ten days treatment, you do not feel like a new being, if you do not honestly bless the day that you answered this advertisement, simply return the treatment to me. You are nothing out. Isn't that a fair and honorable offer? Your word decides it. I fully trust and believe you.

My afflicted friend, do not suffer longer from this cruel disease, Catarrh. Don't drag out a miserable existance, a curse to yourself, a nuisance to those around you. Don't let down the bars to more dangerous disease. (CONSUMPTION MOST FREQUENTLY STARTS IN CATARRH.)

My new treatment is applied direct. No drugs to swallow; its application is a pleasure. As if by magic, it stops the hawking, spiting, sniffing and snuffling, relieves the maddening head noises; does away with the nauseating dropping of mucus into the mouth; the queer, stuffy and oppressed feeling of the head; the painful burning and smarting of the air passages. Soothes and heals the irritated membranes, and leaves the head CLEAR AS A BELL.

It is a folly to take medicine into the stomach to kill the germs of Catarrh in the head.

Air was the agency that carried the germs of disease there, and it must be the agency to remove them.

My treatment positively cures Catarrh, Asthma, Head Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, La Grippe, and all diseases of the air passage by a patented method of dry inhalation.

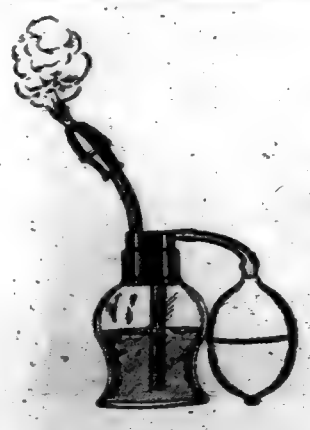
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"I have been using your Medicator three weeks and would not take $1,000 for it if I could not get another. I can sing again, something I have not done for two years."—MINNIE COLLINS, Hayner, Ala.



MY SPECIAL TRIAL OFFER.

If you will write me, even a mere postal card, mentioning the Biblical Recorder I will send you, prepaid, my new Spray Medicator with full treatment, of medicine with complete directions for a quick home cure. If it gives perfect satisfaction, after ten days trial, and you are pleased in every way, and wish to continue the treatment, send me $5. If you are NOT satisfied, mail me back the treatment (costs only 25 cts. postage) and you still have your money. I deal fairly with every one, and want no one's money unless benefitted. Write THIS VERY DAY.

ADDRESS **E. J. WORST,** 15 Main Street, Ashland, Ohio.

NOT sold by Druggists. Big Money for Agents handling my Treatment. Write as above.

The E. J. Worst Catarrh Treatment the only Successful Treatment for Catarrh Endorsed by THE UNITED STATES HEALTH REPORT.

Read What They Say.

Washington, D. C., Oct. 18, 1905.

We are constantly receiving letters from all over the country asking for information on the subject of Catarrh and the air passage of the head. We have been asked time and again to recommend some remedy which can be used with good results, for these diseases.

To benefit the public at large, and to answer their questions, we have recently commissioned our Board of Experts to investigate the subject of Catarrh and its cure, to find some remedy, which would successfully meet the conditions and be easy and simple of application. The report of the Board of Experts has been handed in, and as a result, we are pleased to recommend a treatment which is manufactured by the E. J. Worst M'f'g. Co., Ashland, Ohio. Mr. Worst has developed the idea of Medicated air treatment very successfully, and has designed the neat and efficient little instrument which is becoming so well known as the E. J. Worst Catarrh Medicator. It conveys the true principle of forcing the medicated air as an agent into every air cavity of the head.

As a result of this investigation we are pleased to extend to E. J. Worst's Catarrh treatment, the unqualified endorsement of the United States Health Reports.

A. N. TALLEY, Jr. M. D.,
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Symptoms of Catarrh of the Head and Throat.

Have you any of the following symptoms? If so, you have Catarrh in some form and should immediately send for a Medicator on trial free. See special offer.

Do you hawk and spit up matter?
Do you have watery eyes?
Is there buzzing and roaring in your ears?
Is there a dropping in the back part of the throat?
Does your nose discharge?
Does your nose feel full?
Do you sneeze a good deal?
Do crusts form in the nose?
Do you have pains across the front part of the head?
Do you have pain across the eyes?
Is your breath offensive?
Is your hearing impared?
Are you losing your sense of smell?
Do you hawk up phlegm in the morning?

A Perfect Treatment.

It stands without a rival in the world for neatness and cheapness and in its effect upon people who are troubled with catarrh or any of the above named diseases. Any child can use it. The medicated air penetrates the obscure places which medicine taken into the stomach cannot reach. Every air cell of the head drinks in its life-giving properties; every inhalation weakens the disease and leaves in its stead new vital force.

If you have a COLD, try it.
If you have SORE THROAT, try it.
If you have BRONCHITIS, try it.
If you have a COUGH, try it.
If you have CATARRH, try it.
If you have buzzing or roaring in the head, try it. If you have headache, try it. If you are partially deaf from the closing of any of the tubes leading to the inner ear, try it. Hundreds have reported immediate good results and permanent cures.

BIBLICAL RECORDER.

VOLUME 71 ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 19.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 8, 1905.

RUSSIA.

Like the rise of a mountain in an hour is the figure of Witte as he forces from the Czar of all the Russias that edict which retired the venerated autocracy and introducde untried Democracy. For although the Czar still sits on his throne, he has handed over his sceptre to his people who are now to rule themselves by means of a Cabinet responsive to a National Assembly elected by the people.

It is the tremendous act of modern history, and will rank amongst the most important events in all the long records of Man.

It is not surprising that the Empire is shocked and the people have lost their senses; mountains rise by fire—volcanoes—and the earth quakes. If a man in Russia understands his situation in these days he is either an unreckoning peasant or that one Witte.

It is that great gigantic figure that stands out first—the deliverer by force of his own personality of 130,000,000 people,—a subject but greater than the all-powerful Czar, compelling him to do the one thing that a Czar of Russia cannot do according to the fundamental laws of the Empire, namely, to limit his own authority; for "the Autocrat cannot cease to be an Autocrat." And yet he has ceased; did cease before the presence of Witte.

What power is that that is greater than a king's power or an Empire's unchangeable law? It is the power of Man. Martin Luther had it. Oliver Cromwell had it. Sergius Witte has it. Each one of us has it in degree; for any man may possibly change the fundamental law somewhat by man's power to plant all-compelling ideas; but these three, they had that other power to summon up into themselves at once a voice mightier than any throne's.

Witte had no more chance than any other Russian well-born. He is not a nobleman by birth and would not receive a title that would separate him from the people. He rose by the force of his person. He has triumphed by that and by the overwhelming head on his shoulders. Brains—they rule the world and the kings. These modern bosses—city and State kings that we cry out against—they rule by brains, too! The man with a head on his shoulders—he is king whether there be thrones, mere seats of Congress, or neither. These people that go up and down saying, "I never had a chance," simply declare their own incompetence.

But it will require more brains to bring Democracy to a triumph in Russia than were required to introduce it. Witte has the Czar's place; and the Czar is to be congratulated. It is for him to become such an ornament to society as Edward VII. While Witte staggers under the tremendous burden of the ages—the leading into light millions long inured to darkness. Nicholas has done well. Weak he may be, but he is no fool. Wiser than Charles or Louis, he knew the hand-writing on the wall and heeded it in time.

It is not to be said that Witte will succeed. Democracy—sublimest of ideas—is yet an experiment; bound at last to triumph, through all the ages its devotees have wailed, How long, how long. For the hour is not yet when Democracy anywhere can fulfill her promises. With graft permeating the entire American government and Jack Cade leading 200,000 citizens of our foremost city to the treasury as a herdsman leads hogs to his trough, we may congratulate Russia and hurrah for Witte; but we cannot boast. Not one of us is sure beyond doubt that Great Britian and Germany and Japan have the worst of it in any comparison!

And Russia—what a country! Observe that its rulers stand hourly in danger of their lives at the hands of the people; that the red hand and the red flag are on the streets of all her cities; that Nihilism—not Democracy—nothingism is the ideal of her revolutionists. Consider that a railroad strike forced the Czar's hand, Witte interpreting it to a ruler contrite with a terrible defeat by a heathen power. Consider that far expanse of territory, both European and Asiatic; Artic and Temperate; 2,081,025 square miles—forty times the size of North Carolina—the largest continuous empire in the world; consider the 110 nationalities—Slav and Pole and Finn and Tartar and Jew and Mongolian—ruled by a superstitious idol-worshipping hierarchy that with all the Roman susceptibilities has not had the benefit of a Luther and a New World's cleansing power: Political freedom in a spiritual slavery! A free ballot, but a fettered brain!

Long will be the road. Grievous will be Russia's disappointment soon. Many will cry for the old and steady Egyptian darkness. Ages only will suffice to educate the people. Caste will survive even Democracy and her children—the schools. It is the most magnificent undertaking given to the hand of a man in a thousand years—the making of this Russian nation anew.

It begins, of course, in chaos and terror. Its beneficiaries in the long run, the Jews, are its first victims. The streets of Odessa are crimson with the blood of 5,000 of them today. It is not surprising. Liberty is of no kin to License, but they run in the same field. The mobs hurrahing up and down the streets of the Russian cities knew of Liberty and Democracy only the names. They have dreamed of them, perhaps as sin-stricken men of heavenly peace; but of Liberty and Democracy they have had no experience. Excess was and is inevitable.

May men living now survive to know by indubitable signs that God's hand is in this mighty turn of affairs. That it is is sure.

THE PARABLES OF PROGRESS.

BY JOHN E. WHITE.

"A miracle is a picture that turns eyes into ears; a parable is a picture that turns ears into eyes."

Will you hear my parables of the rock, the sail, the seed, the grass, the ox and the man and then see the Truth? I saw a rock on the hillside, a rough, rugged boulder as common and ugly as any. But it was a rock. It had it own life and character. Perhaps it too had rights. But it was a rock.

One day there came a message from God borne by the wind, the frost and the rain, which said to the rock, "If you would be something better than you are you must surrender your life, you must give up your strength and power." The rock at first resisted, but by and by gave in and crumbled in pieces. And then I looked and saw that it had been transformed into something better. It was soil and a strange joy thrilled in the soil.

I went down then to the brook side and saw a heap of dirt that had been washed down to the valley. It was plain common dirt. It blackened my hand. I shook it off my shoes, I brushed its stain from my clothes. Perhaps the dirt was offended at my frown and pucker, for it had rights, a life and character of its own to be considered.

One day the Law of God came to the dirt, borne by handsfull of tiny grass seed which someone threw out and said to the dirt, "If you would be something higher than you are, you must give yourself, your virtus and your life up." At first the soil, for so it was, demurred, but at length gave up, and, Lo I saw that the black, dirty soil had been changed into a higher form of life, plant life.

Then when I looked again the little seed seemed to be in trouble, for the Law had come to say to the seed, "If you too would be something better you must die," for "except a grain of wheat die it abideth alone." A little while afterwards I went back to see how the seed had fared, and will you believe it, I saw a meadow and over it the wind and the sun were romping in glee, making pictures of the clouds. How had the little seed been transformed!

As I wandered over the wary velvety carpet of the beautiful meadow I saw the strong young ox coming to the feast, and the voice of the Law of God soothed the grass which it seemed a shame to spoil and said, "If you would be something higher and better than you are, why, you must surrender to the ox and die the death." Then I saw as before that the grass had been transformed into a higher and greater sort of life—animal life.

The ox grew strong and sleek and proud, and dared dispute my way. But one day the Law of God came to him and said the same words I had heard before, "If you would be something finer than you are, you must give yourself up." So the ox died, and wonderful! he was transformed into a nobler type and quality of life as by a miracle. He became a hero's strength of muscle, a statesman's brain, a poet's tingling nerves, a noble man.

So then stood only the man. How beautiful to look upon, perfect in form and paragon of strength and power. He is the noblest work of God, the lord of creation, the master of an iron will, the captain of a conquering courage. Surely all these things—the rock, the soil, the seed, the grass, the ox—were made for him, but the law cannot be for him!

But as I stood and wondered at the man I heard a voice coming, as it were, out from heaven, but from many tongues, and it said with a great pleading sadness: "O, man! if you would be something better and higher than you are, you, too, must give yourself up. You must surrender your heart and will."

The man at first and in his pride for a long time refused. But at last one day he could resist no longer, his heart broke for love and his will gave way to Him who had been calling from Calvary. And then I saw him, for he was a neighbor of mine and a friend, transformed into what he was not before, into a fine and grander sort of life—a spiritual manhood.

"All through life I see a cross,
Where sons of men yield up their breath.
There is no gain, except by loss;
There is no life, except by death."

And so it happens every day that God's great law works progress in the world from rock and soil, and seed and plant and ox.

Is it possible that the cross of Christ and its blessed gospel is but the highest law which no man who would be his lust can refuse? And not less law because it is all love!

THE DOCTOR'S RUSE.

Mark Twain on his last visit to his birthplace—Hannibal, Mo.,—told to the school children a true story about a school-boy, says the Philadelphia Record.

"This boy," he said, "awoke one morning very ill. His groans alarmed the household. The doctor was sent for and came post-haste.

"'Well,' said the doctor as he entered the sick room, 'what is the trouble?'

"'A pain in my side,' said the boy.

"'Any pain in the head?'

"'Yes, sir.'

"'Is the right hand stiff?'

"'A little.'

"'How about the right foot?'

"'That's stiff, too.'

"The doctor winked at the boy's mother.

"'Well,' he said, 'you're pretty sick. But you'll be able to go to school on Monday. Let me see, to-day is Saturday, and——'

"'Is to-day Saturday?' said the boy in a vexed tone. 'I thought it was Friday.'

"Half an hour later the boy declared himself healed and got up. Then they packed him off to school, for it was Friday, after all."

LETTER TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

The Believer's Security. (Rom. 5.)

In closing our discussion of last week it was insisted that the relationship of the believer to Jesus expressed in the phrase "Justification by Faith" is an indissoluble relation. This is true because that relationship is one of life. The act of faith plants a soul in Jesus, and when a soul is planted in Jesus it is planted in the very lowest and most fundamental stratum of God's universe. "Ye died, and your life is hid with Christ in God."

In the present chapter the Apostle begins his discussion on the consequences of Justification; and the first of these consequences is that of the believer's security. In verses 1 and 2 we have a sort of comprehensive statement of the matter. The main points are these: (1) Attention is called to "this grace wherein we stand," i. e., the state of being thought of and treated as just persons because of our connection with Jesus. (2) The door into this grace —"through whom we have had our access"—Jesus (cf. Jno. 10:9). (3) How we enter the door,—"by faith." (4) The exhortation—"let us have peace."

A Troubled Surface and Quiet Depths.

But how can we have peace when we find ourselves beset by trials without, by sins within, and by various and sundry forces around us that are all too much for our poor feeble powers? Can one have peace under these circumstances? Notice carefully the peace that is spoken of here. It is not the peace that frees us from trial, from temptation, or from difficulty as yet. . . . . 'Are there no foes for me to face? Must I not stem the flood? Is this vile world a friend to grace, to help me on to God?"

The peace spoken of here is "peace with God." They say that the surface of the sea may be greatly disturbed, but that away down beneath the surface currents there is always a steady, unruffled calm. Such is this "peace with God." To be assured in one's heart that he is in harmony with the Eternal is in itself a peace that is entirely out of the reach of any thing that this world can do to us. Fellowship with Jesus brings us into such harmony, and it is our privilege to assure our hearts by resting on Him. It is, then, not only possible to have peace in the midst of storm and conflict, but it is also possible to "rejoice in hope of the glory of God." Let us follow the majestic sweep of the apostle's argument as he reinforces this great postulate of our faith.

Storm and Trial Help Us—vv. 3-5.

The storm that sways the giant oaks of the forest to and fro only causes them to send their roots deeper into the soil, and so to get a deeper and stronger hold upon their life foundation. "Let us also rejoice in our tribulations; knowing that tribulation worketh patience; and patience probation; and probation hope; and hope putteth not to shame, because the love of God hath been shed abroad in our hearts through the Holy Spirit, which was given unto us." The same sun that hardens the clay melts the wax; and the same influences and agencies that harden and destroy God's enemies only soften and enrich those whose lives are anchored in Him.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

A Double Argument Under One Head—vv. 6-11.

In verses 6 and 11 there is a double argument, each side of which is an appeal from the less to the greater. In the first place our salvation has its beginning in God's love for sinners. If, then, while we were in a state of sinful rebellion God loved us well enough to give His Son for us, surely now that we have laid down our rebellion and have become reconciled to Him He will not love us any less. On the other hand, we have the assurance, of His continued and growing love to us, as we grow more and more into conformity to Him. In the second place, we see that this reconciliation was brought about by the death of Christ, and if His death could bring about such a change as this, surely again His risen and omnipotent life can carry on this work to its ultimate issue, viz: our completed redemption. Therefore, we may find a great deal in ourselves to lament; we may find that we come far short of our own ideal in actual life; but nevertheless, so long as we have the two assurances of God's perpetual and growing love for us, and of the power of the living and all-powerful Christ on our side, we can never give up, but rather "rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

The Fountain and Stream of Sin and of Salvation—vv. 12-21.

We see finally that the salvation which is in Christ Jesus is more original, more fertile, and more far reaching than the sin which enters the human race in Adam. Let us examine these three statements: (1) Salvation is more original because it has its fountain far back of the fountain of sin. Jesus said, "Before Abraham was I am." He might have put Adam in place of Abraham. Nay, more, it is stronger than that. "In the begining was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." The fountain of salvation (Jesus) therefore is one of the original things of God's world; whereas sin is secondary and incidental. (2) The life currents of salvation in Christ are more fertile than the currents of sin for two reasons: (a) Because a specific current of sin can run only a few generations. The very nature of sin soon cuts off its progress. Its victims soon cease to reproduce themselves, and unless it can find new victims in which to inhere it soon cuts off its progress in the human race for lack of material. It is a deadly disease, and, without the counteracting influences of God's grace would soon destroy all its material. (b) On the other hand, the life currents of salvation have the resources of an infinite God back of them, and one would be infinitely nearer the mark to talk of exhausting all the oceans of all time than to think of exhausting the riches of God's grace. We insist, therefore, that the fertility of sin is not to be compared with the fertility of the salvation which the believer in Jesus possesses. (3) Finally, we have said that this salvation is more far-reaching than sin. Could language be more specific or more emphatic on this point than is that of the apostle in the verses before us. Hear him: "The judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. If by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ."

Summary of Verses 12-21.

This is a very difficult passage to grasp fully, and at the risk of repeating somewhat of what has been said, let us try to sum up its contents: (1) Sin and death are universal so far as the human race is concerned, both before the law was given and after it was given. (Verses 12 and 14.) (2) The gift of God's love and grace in Christ far exceed in volume and in power the effect of Adam's transgression (verses 15 and 17.) (3) There can be then only one conclusion as to the potential power of the salvation that is brought nigh to us in Christ, and this conclusion is stated in verses 18 and 19. But if we interpret these verses strictly do they not teach a salvation as universal as sin, and therefore universalism? They certainly teach a salvation that is universal in its potentialities, but its actualities are limited by an important statement in verse 17, viz: "they that receive the abundance of grace and of the gift of righteousness." (4) The purpose of the law is here stated to be a temporary one, i. e., "that the trespass might abound" (verse 20a). We understand the apostle to mean here that God gave us positive commands and prohibitions that through their transgression the inner principles of sin might come to be recognized (cf. 7:7-13), and the sinner be driven to God for refuge and help. (5.) When thus driven to God the sinner would find an abundance of grace and strength that far exceeds in breadth and power anything that sin has done or can do to him (verses 20b and 21.) "Where sin abounded, grace did abound more exceedingly; that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

Thus we are brought to the conclusion of our theme—the believers security in Christ. And what a security it is! The very things that would seem to disturb and break it up serve only to strengthen and enrich it (verses 1 and 5); it moreover bases on God's love for sinners, and is locked up in the heart of a living and all powerful Christ. Finally, it has its origin far beyond the origin of sin, and its gracious flow and its life-giving and life-sustaining effects far exceed those of sin. Therefore, "let us have peace with God" (verse 1); nay, "let us exult in God" (verse 11.)

Questions: (1) State the three points involved in verses 1 and 2. (2) Show how that "peace" is consistent with the statements of verses 3 and 5. (3) State the double argument involved in verses 5 and 11, and show how they guarantee the believer's security. (4) Do the same as to the argument about the fountain and seream of sin and of salvation. (verses 12 and 21). (5) Give the points brought out in summing up verses 12 and 21.

A Church Organized in East Spencer.

The following brethren, W. H. Rich, J. N. Stallings, W. R. Davis, and T. Thomas, met in the Academy in East Spencer Friday night, October 13, 1905, to consider whether it would be advisable to organize a church there or not. And after some discussion it was decided that it would be the thing to do. So those who intended to come into the organization were instructed to get their letters and be present Sunday, October 15, 1905, at 3 o'clock p. m. Adjourned to meet again Sunday, October 15th, to complete the work of organization.

Sunday, October 15, 1905, at 3 o'clock we met according to adjournment and proceeded to work by inviting Bro. J. M. Dunaway and Deacons Charlie Windsor, L. J. Riblin S. W. Miller, C. P. Gary, and —. —. Sapp to set with the council. Dr. J. N. Stallings moderator, and F. M. Lampkin clerk, making the council complete.

Moved by Bro. W. H. Rich, seconded by Bro. W. R. Davis, that letters be received as members to organize East Spencer Baptist, and Bro. E. H. Brown and Sisters E. H. Brown, Lena Brown, and Ada Parker were received by letter, and Bro. M. C. Austin and Sisters Lizzie Edwards, L. E. Ballinger were received under the watch care of the church until they could get their letters.

It was then moved and carried that these be recognized as a church of Jesus Christ. It was moved and carried that the council give the hand of fellowship to these and other members of Baptist churches present to do likewise.

After this Dr. J. N. Stallings made an excellent talk on Baptist doctrines as a charge to the church.

Brethren W. H. Rich, J. M. Dunaway, C. P. Gary, Geo. W. Miller, and L. J. Riblin, spoke words of love and encouragement to the church.

It was then moved and carried that the church be named the East Spencer Baptist Church; also that a copy of the minutes be sent to the Biblical Recorder for publication.

Moved and carried that the council adjourn. Adjourned in order.

The church called Bro. W. R. Davis to become its pastor and he accepted.

This church is one of the mission points cultivated in the South Rowan Mission Field and has a bright future before it. The church will go to work at once to secure a lot and go forward with the building as rapidly as possible.

A collection was taken at the close of the service for Foreign Missions amounting to $2.46.

F. M. LAMPKIN.
Clerk of the Council.

A Pastor's Blessings.

Wakefield, N. C., Oct. 23, 1905.

I write to tell you how greatly the good Lord has blessed me in my work this year. I have had good meetings in all my churches. It makes my heart leap with joy to think that one hundred and thirty-two souls have put on Christ in baptism. I had nine weeks of hard preaching during the hot weather, with no one to help me but my faithful members, who prayed and sang the good old hymns of Zion with great joy. We had many glad mothers and fathers and friends, as they saw their children and neighbors' children converted. I baptized many old friends this year—one old sister in a chair. You can't begin to conceive of the joy I have had when thinking of the great blessings the precious Saviour has poured out on my labors. I do feel so unworthy of these great favors. I have been on almost the same field for the sixteen years I have been in the ministry, and yet the good Lord has blessed my work year after year, giving me many souls in convertion each year. I have had the pleasure of burying 1,063 souls in baptism with our precious Lord and Saviour.

Very truly,

A. A. PIPPIN.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us. It is good to give a stranger a meal or a night's lodging. It is better to be hospitable to his good meaning and thought, and give courage to a companion.—R. W. Emerson.

Every new day expect new mercies from the Lord. This is the proper attitude of the Christian. Even those things which do not appear to be mercies will be found to be tokens of God's goodness, for "all things work together for good to them that love God."—Pittsburg Christian Advocate.

Maryland Baptists.

BY M. V. M'DUFFIE.

The fifteenth annual convention of the B. Y. P. U. organization and the seventeenth annual session of the Maryland Baptist Union Association, together with the Womans' State, Home and Foreign Mission Societies of this State were held this week at Fulton Avenue Baptist Church in this city, and the meetings all reached high water mark in point of attendance and interest. There are not many Baptists in Maryland in comparison with those of other Southern States. And all the churches outside of the city of Baltimore and several in the city are weak, needing the assistance of the State Mission Society and of the Southern Baptist Home Mission Society. And because Maryland is missionary ground, and its principle city one of commanding influence because of its location and 570,000 population composed of people of every nationality under the sun except three, your readers may be interested to know what the Baptists themselves in the State are doing to supply the destitution and to meet the needs of the present hour. We have between 10,000 and 11,000 white Baptists in the State. This past year we raised about $150,000 for denominational work. This was an improvement of about $38,000 over the year 1904. The gifts of Maryland Baptists in 1904 amounted to an overage of $10.84 per capita, while the amounts given for similar work in the entire South, exclusive of Maryland, was only $2.73 per capita. We have not the statistics from the other States for the year 1905 yet, but as the Maryland Baptists increased the gifts from $112,000 to $150,000, it is easy to see that unless there has been a great increase in other States the per capita gifts of the Maryland Baptists will again be far greater than the per capita gifts of the entire South. And in addition to this, the Maryland Baptists have made Maryland the banner State among Southern States in their gifts per capita to Foreign Missions. Dr. Willingham called our attention to this in his address at our Association and said, one out of fifteen of the Maryland ministers are in the foreign lands, whereas, only one in two hundred and fifty ministers of the entire Southern States, leaving out Maryland, are in foreign lands.

The Womans' State Mission Society contributed nearly $1,800 this year to our State Mission Society, whereas, in 1904 they gave only $1,200 to the same cause, notwithstanding more in proportion to this number is being given by the Baptists of Maryland to State Missions than is given by the Baptists of Pennsylvania and Virginia, we can not possibly supply the destitution of our State. We have many fields "white already unto harvest," but we have no men to send out to gather in the harvest.

To-day I am entertaining in my home one of the young men who has been in the State only a little over one year. He has been working as a State Missionary in one of our destitute fields. This is his report: A revival conducted single handed and alone, so far as Baptist helpers was concerned, on his field, resulted in 127 conversions; the organization of a Baptist Church of 75 members. These young converts have raised $700 toward the erection of a Baptist Church in their midst; they have also paid $250 toward the salary of the missionary pastor and gives $22 to the Church Extension Society and $17 to other outside interests: and the pastor has done missionary work in other sections and is about organizing another Baptist Church and is receiving on his field subscriptions towards a building. Surely this "headless boy" missionary is a magician among missionaries. His work cannot be duplicated by reports from other fields, but good reports come from all our State missionaries, though some of the fields yield but little return for the labor spent upon them year after year. The conditions in this State have never been considered favorable to Baptist interests. A stranger coming to this State is generally surprised at the weakness of the Baptist cause outside the city of Baltimore. The Baptist cause in the city has not made any advance during the last ten years. "Baltimore is the Port Arthur for the Southern Baptists to capture. But to capture it and make it a Baptist stronghold will require the concentrated energies, prayer and contributions of Southern Baptist for years to come." Earnest efforts are being made to improve conditions in the city, and the problems presented by the nearly six hundred thousand population, made up of so many different religions and nationalities, are not easily solved. Those of us who are in the city of Port Arthur and doing all we can to improve conditions, feel keenly the situation and are anxiously looking for the time to come when the city shall be captured in the name of the Lord Jesus Christ.

Rev. Dr. Hatcher, the persistent Secretary of our State Mission Board, must be given all the credit for the location of quite a number of young men, fresh from the seminary in our mission fields during the past year. Their appearance on the platform of our Association and their seven minute reports of the conditions of the fields and work done during the year created great interest in our work. It has been the aim of Dr. Hatcher ever since he took up the work to keep in touch with the graduating classes at our Theological Seminaries and induce the young men, so far as the means at his command would enable him to do so, to accept work in the mission fields of this State, and we are encouraged at the results and the prospects. The young men only ask to be given a living salary and destitute fields. The salary offered these young men is usually $1,000. Sometimes when they are married the amount is increased. But we do not expect the young men to work for nothing and board themselves. When any church or State Mission organization expects that their churches and mission fields will not secure the best equipped leaders for their work.

October 25, 1905.

From China.

Dear Recorder: I thought I would like to say a few words to your readers about our Yongshow mission field and the work at this place. The Lord has greatly blessed our work in the past few months. For two months in the spring, beginning with February, we held a series of meetings, holding three or four services a day. The morning and night meetings were for prayer and reading of God's word. Our little church has been greatly revived such as never before. The third service was for the heathen. At many of the services great numbers would have to be turned away, our church building being too small to hold the people. While at the time we only baptized some sixteen candidates, hundreds of people have made professions of faith in the Saviour. The Holy Spirit has been, and, we trust, is still with us in great power. But, dear reader, you can have no correct idea as to how ignorant of spiritual things people in heathen lands are. A nation of slaves were the children of Israel when God took them by the hand to lead them to Canaan. It has been my happy privilege for the past two months to give some time to this portion of Bible history and I have been very much struck with the likeness of the Chinese to the children of Israel. In our meetings, often the whole congregation, like the children of Israel before Jehovah, and Elijah on Mount Carmel, were compelled to declare that they would follow Jesus, and I have no doubt but that they were moved by the Spirit of God. But while this is true, to deliver them from the power of darkness is no small task. And to do it is a spiritual warfare, with which thought I was never so impressed as now. Pray for us, dear reader, that we may put on the whole armor of God for God will carry on this warfare to success through His people.

After these meetings I was two weeks in Chinkong with Crocker and McCrea. The meetings in the latter place were attended with results somewhat similar to those in Yongshow, i. e., a great number professed faith in the Saviour, and quite a number have been baptized since.

After this we took a trip into the country east of Yonkshow, some seventy-five or one hundred miles. On no journey in the past twelve years of our missionary life have we had such multitudes to attend upon the preaching of the Gospel in the many cities, towns and villages through which we passed. Truly, as our Lord said of old: "They were distressed and scattered." The people followed us that they might secure the gospel that we had to distribute, and that they might hear the Word of Life.

Now just a word, dear reader. If God has so placed you in life that you know it is not His will that you give your life to Him in a foreign land, will you not pray that He send the needed help to this great field (Yongshow?) The city of Yongshow alone has a population of 400,000. Yongshow is a perfectural city. In the territory governed by the prefect, residing there, there are seven walled cities, with populations from 50,000 to 250,000 each, besides many towns and villages between them where the gospel is not known, and if they are to ever know the Lord, we must tell them. They are dead in trespasses and sins and bound by the chains of ignorance and superstition. We ought to have two more families at once for Yongshow. Who will come?

Yours in the work,

L. W. PIERCE.

Meetings in the West.

Democrat, N. C., Oct. 19, 1905.

Perhaps it would be of interest to you to hear from some meetings. A few weeks ago I conducted a meeting at Morgan Hill. The result was an old time revival. There were about twenty professions of faith in Christ, sixteen baptisms, eight males and eight females, five joined by letter. The church was greatly revived. It would be hard to find a more wide-awake church in the State. I have never preached to a better people anywhere. God is greatly blessing them in His good work.

It was my privilege to spend a few days at Brevard in a very great meeting with Rev. P. G. Elsom, of Danville, Va. He is a man of God, filled with the spirit, and is a strong gospel preacher. There were perhaps seventy-five professions of faith in Christ. Twenty or more joined the Baptist Church. The remainder will go, it is believed, to the Methodist and Presbyterian Churches. This was indeed an old time revival. Strong men bowed their knees before God under the power of the gospel, as it was so powerfully and most earnestly proclaimed by this humble man of God. We thank God for sending Brother Elsom to Brevard.

The Methodist and Presbyterian pastors came with their congregations, and did most excellent work, for which we want to thank God. There are many noble Christians in Brevard. Pastors, I know of no one in our State that would render better service than Brother Elsom. We would be glad for him to remain in our State.

Rev. W. T. Bradley recently assisted me in a glorious meeting at Enon Church in Transylvania County. There were about thirty professions of faith in Christ. Twenty-two were baptized. Some boys and girls, some middle-aged, and one dear old sister about eighty years of age. I have never seen a brighter profession, nor a happier soul baptized than this aged mother.

To the blessed Lord be all the praise for His loving kindness and tender mercy.

J. A. BRENDELL.

The Baptist of Belhaven and the Enterprises of the Town.

Rev. Duncan McLeod, of Belhaven, preached for me at Rocky Hock on the third Sunday in this month. I was at his church holding a series of meetings. The Baptists are not very strong in Belhaven, only about thirty-five members. The church was organized in 1900. Since that time they have built a nice house of worship at a cost of $3,000, and the pastor tells me that they have not received but about $300 outside their little congregation, and the building is paid for, except a little on the pews; and they are now planning for a parsonage. At the close of the meeting of ten days eight were added to the membership. The members seemed to be greatly revived. There is no town in Eastern North Carolina that is growing more rapidly than Belhaven. There are fourteen new dwellings now going up, and five new stores, three of which are brick. During my stay of ten days, the foundations were laid for seven new dwellings and two stores. The Inter-State Cooperage Company is erecting a new plant at a cost of about $300,000. It is said that they propose building 100 dwellings.

The Shuette Lumber Company that is now running a large planing and saw mill is building another new mill out and out. The town has an ice plant, turning out ten tons daily. Three oyster factories, a ship yard, a bank, and a good graded school, with nearly 200 enrollment and four teachers. The present population is about 1,200. If new enterprises continue to spring up it will not be many years before it may reach 12,000.

JAS. W. ROSE.

Edenton, N. C., Oct. 26, 1905.

The Onslow County Field.

My first years' work on this field has just closed, and I can look back with some degree of satisfaction, believing that some good has been accomplished.

The first thing we undertook to do on coming to this field was to furnish the parsonage at Swansboro. This we accomplished. Next, to get the work in hand. This we did the best we could. And on going to the Association we found not one dollar behind on our pledges, while Swansboro, Atlantic and Piney Grove had gone beyond their obligations. Then, too, my churches have grown in numbers. I have baptized thirty-two while eight have joined by letter, making a total of forty added to our strength this year. God is blessing the work in the old Atlantic Association, and ere long we hope to cope with any other in the Convention.

The hardest problem with which we have to deal is that of the Sunday-school. It is a hard task to keep one going in most of our country churches in this section, but I have succeeded to do so at a poor dying rate. The Sunday-school seems to be the only solution to the Hardshell problem in this country. Our Sunday-school workers need to give us here in the East more of their attention. We hunger for their presence.

Yours for Christ,

E. C. ANDREWS.

Swansboro, N. C., Oct. 20, 1905.

News Notes.

....Getting ready for the Convention.

....Two thousand delegates and visitors expected!

....Now is the time when the pastors prove their mettle.

....Mt. Olive has called Will B. Oliver, of Florence, S. C.

....State Missions is the cause now. Let us raise the $30,000.

....Dr. D. W. Key, of Greenville, S. C., has received a call to Washington, Ga.

....There might be more news notes this week but we are clearing up an accumulation of news letters.

....The first page of the Christian Index carries a ringing appeal for State Missions in Georgia by John E. White. He learned how in North Carolina. By the way, we hear that he will represent the Home Board at our Convention.

....Rev. W. L. Walker, of Georgia, favorably known in this State, will enter the evangelistic work and be associated with Dr. Len G. Broughton, of Atlanta. He has fine evangelistic gifts and has been very useful also in the pastorate.—Exchange.

....R. A. Hedgepeth changes his address from Forest City to Barnesville. He has accepted churches in the Robeson, and so comes back to his native community. We hope he may be able to accomplish much good for the cause of righteousness.

....Rev. E. M. Lightfoot, of Orangeburg, has not been very well for some time and his people have generously granted him a vacation for a few weeks to rest and recuperate. He expected to leave last week for Philadelphia. We hope he will soon return entirely recovered.

....Prof. Adolph Harnack has resigned his position as Professor of Theology in the University of Berlin and has become Librarian in the Royal Library. This is understood to mean that he retires from the advocacy of the new theology and retires from his theological position.—Western Recorder.

....Bro. C. A. Ridley writes from Live Oak, Fla.: "Our grand total collections for the year just closed was $14,076.21, instead of $4,076.21, as stated in last week's Recorder. God is giving us additions almost every Sunday. Have just bought a furnace for heating new church which costs us $360.00."

....The Freemason Street Baptist Church, Norfolk, Va., of which Dr. W. M. Vines is the beloved pastor, makes a good report for the past Associational year. There were 108 additions made and $15,000 contributed to all purposes. The church is in fine condition along all lines, both spiritual and financial. The building is being extensively improved in order to accommodate the large congregations.—Baptist Press.

....Pastor Hale writes from Wilmington: "I have just experienced my first tilt with rheumatism. It gripped me for three weeks, including nearly all the time Brother Massee was with us in our meeting. He, with the church, held the entire meeting, practically, without the assistance of the pastor, and a precious good meeting it was—a genuine soul-awakening revival. On account of there having been 204 accessions to the church during the past eighteen months, and the amount of available material being limited, there were not as many additions as would otherwise have been expected, but twenty-eight were received into fellowship and more to follow."

....Pastor Chappell is in a meeting at Hamlet, with R. G. Kendrick assisting. The new house is not yet complete, and the meeting will be troubled by a show, but the prospect is fair for a good and helpful meeting. The church recently doubled the pastor's salary, and asks that the pastor live at Hamlet. This is a sure sign of progress.

....The work at Lumberton is moving forward handsomely. The church contributed about $500 each to Foreign Missions and the Orphanage during the past year, and did almost as well for other objects, considering the basis of our work. The church was blessed with twenty-one additions during the year. Brother Durham is much loved by his people, and his work very pleasant.

....Mrs. A. J. Gordon, of Boston, is visiting her daughter, Mrs. Dr. E. M. Poteat. The people of Greenville are delighted to have Mrs. Gordon in their midst, for she was known here for her work's sake and through the well-earned and enviable reputation of her distinguished husband, the late Dr. A. J. Gordon, long before her daughter became a resident of Greenville.—Baptist Courier.

....Brother Britt, of Aulander, sends this very pertinent correction: "Please correct some way what your types made me say last week in regard to what three missionary societies in the West Chowan had done for the Orphanage. In that article I was made to say that three of the societies 'had each sent a boy to the Orphanage.' What I intended to say was, 'that three of the societies had each sent a box' to the Orphanage."

....The Little River Association was formed thirty-one years ago at Cumberland Union Church, where the recent session of that Association was held. Rev. Orin Churchill, who did much valuable work in our denomination, was a member of this church. C. V. Brooks, one of our most valuable young ministers, began his work here. Young Lanier, who is now at Wake Forest, and will preach, is also a member of Cumberland Union Church.

....President Montague, of Howard College, Ala., says to the Alabama Baptists: "As your employe, in especial charge of the endowment movement, I am glad to report to you that a little over half of the $75,000 necessary to secure the $25,000 from the General Education Board, has been secured. Some 525 brethren and sisters have given this sum of $38,000. Where are the remaining 143,000 Baptists of Alabama? In order that we may push this movement to a speedy and happy conclusion, I beg the Baptists, men and women, to inform me, at the earliest possible day, what they will do."

....Pastor Love writes of the recent meeting in Hendersonville: "It has been a great meeting from the very first. It was not a union meeting, and yet it was. The Christian people of all the churches attended the services with great regularity, and many of them did much personal work, as well as our own members, in trying to win the lost to Christ. There were more than a hundred professions, mostly grown young men and women and some old ones. About sixty business firms closed up their places of business every morning for a week from 10:30 to 12. The church was crowded at nearly every service. It was inspiring to see more than a hundred business men at the ten o'clock service Monday morning, and they have been there in large numbers every other morning the rest of the week. It is generally conceded to be the greatest meeting ever held in our beautiful little city. Mr. Cates is undoubtedly anointed of God for the great work he is doing. He is a forceful, earnest, pleading, persuasive speaker. His battle-cry is: 'A topless heaven or a bottomless hell—which?' His three-fold text which forms the basis of every sermon he preaches is: 'Have faith in God,' 'Preach the Word,' and 'Pray without Ceasing.'"

....Bro. C. M. Billings writes from Blackville, S. C.: "I know the Recorder family, and especially his large circle of friends, will rejoice with Dr. Henry W. Battle in the fine work the Lord enabled him to do in our church. He came to us on Monday after the third Sunday in October and preached twice each day for nine days. The Lord was with us and blessed the word. There were some of the most blessed manifestations of the Holy Spirit, some of the most direct answers to prayer and some of the most precious incidents I have ever seen in a meeting. As time takes us on away from them we are just beginning to realize their greatness. Would that such experiences would linger longer! Dr. Battle, Brother Battle I should say—well, I could not describe him if I would. The mystery is such a voice, such physical vigor, such a brain, such a heart, such spiritual power can be put into so small a space. And what blessed preaching he did. The church heard with joy and sinners fell in love with Christ our Saviour. Brother Battle will ever after this have a large place in the hearts of our people, who will give him a warm welcome should he come our way again. His visit to Blackville was a benediction to my own home and I shall always thank our Heavenly Father for sending him to us."

....Dr. Thomas Hume writes: "You may wish to have a special reminder of the one hundredth anniversary of the First Baptist Church of Norfolk, Va., of which Dr. C. S. Blackwell is the eloquent and efficient pastor. Dr. Eldridge Hatcher's compact centennial sermon, Dr. A. E. Owen's striking review of local Baptist history, Dr. S. C. Mitchell's high discussion of the civic responsibilities of the church, Dr. Blackwell's centennial hymn, merit special commendation. Dr. Blackwell has many gifts and is doing a great work. The business life of Greater Norfolk is invading the church site and enhancing the value of the fine property. The writer made an address on The Baptists and Religious Scriptures. I had the privilege of attending the celebration of the earliest college Young Men's Christian Association at the University of Virginia, and as one of its organizers of delivering the historical address. Dr. John William Jones and others made interesting addresses of reminiscence. But the crowning distinction and delight of the occasion was the noble offering of $80,000 in the form of an exquisitely beautiful building, its equipment and grounds by Mr. Cleveland Dodge, of New York, in behalf of his family, followed by the wise and weighty dedicatory address of President Woodrow Wilson, of Princeton, and the fine speech of acceptance by President Alderman. How much it means that this Young Men's Christian Association temple will be the centre of the social life of the great institution. On my return at Danville, my old home, as college principal and pastor, I found the old affectionate hospitality and in the First Church, to which I preached—a consecrated liberality and energy that are hastening the rebuilding of their fine house so recently burned. They are devoted to their excellent pastor and preacher, Rev. J. E. Hicks. I heard there Dr. S. C. Mitchell in one of his statesmanlike speeches on the School and the Community."

Self-reverence, self-knowledge, self-control,
These three alone lead to sovereign power. —Tennyson.

Baptist State Convention—Important to Delegates.

The Baptist State Convention will meet with the Tabernacle Church in Raleigh, December 6th. The Baptist churches of Raleigh have organized for providing entertainment of all regularly appointed delegates who will notify the committee in time. If you are a delegate from your church, Association, or Ladies' Missionary Society, and expect to attend the Convention, send your name and postoffice address to the chairman of the Joint Committee on Entertainment at once.

We cannot promise to provide homes for any who fail to send their name by December 1st.

The committee will secure accommodation and special rates at the hotels and boarding houses for visitors and others who may desire us to do so.

Let all delegates send their names at once to the undersigned.

J. M. BROUGHTON,
Chairman Joint Committee,
Raleigh, N. C.

State Missions: The Figures to Date.

The brethren, no doubt, grow weary of the urgent appeals this time of year, but I wish to assure them that it is more painful for me to write in this vein than it is for them to read it. For five years I have endeavored to give them the plain, unvarnished facts, and I expect to pursue that method to the end.

The contributions this week are $75 less than for the corresponding week last year, and they were lamentably small last year. For four weeks now we have been falling steadily behind. If we come to the Convention without debt, we must raise from this good hour $7,920.38. That lacks but $79.62 of being $8,000. In this, of course, are not included the appropriations from the Home Board to the mountain schools or Associational Missions, but the actual cash that must come from the churches into the hands of our treasurer if we report no debt. There are three more weeks in which to raise this amount. That means that we must average $2,640.13 per week. A debt this year will be inexcusable. The crops are good and the prices remarkably high. It may be that farmers have been waiting for cotton to go to ten cents, but, now as it has gone over that mark, let us sincerely hope that, in grateful acknowledgement to God for His abundant blessings, we will pay every cent on State Missions.

It has been stated many times (not from this office, however) that we always come up without debt. Such a statement is not true. For five years we have reported a debt each year, and last year the indebtedness was the largest we have had in four years, reaching somewhere between seven hundred and a thousand dollars. Let it never be forgotten that heretofore the bank carried any debt up to $1,000, but, as the thousand dollar note in the bank was paid, the indebtedness this year must fall on the missionaries. The treasurer's books will close Thursday night, November 30. Let every dollar for State Missions be in his hands before that hour.

Anxiously,
LIVINGSTON JOHNSON.

In the Old Chowan.

As I am through all my meetings I will write just a few lines. I began a meeting at Shiloh the first Sunday in August. Brother Duke, of Elizabeth City, did the preaching. The people were very much pleased with his preaching. We had fourteen additions to the church. Shiloh is said to be the oldest Baptist Church in the State. I am very much pleased with my work here. The most of the people are Missionary Baptists and men and women who stand by their pastor in the Lord's work. I have decided to locate in Elizabeth City next year. It will be more convenient to my work, though I shall continue to preach for this church twice a month.

Corinth Church.

This church is two miles from Elizabeth City. I have been preaching for them only a short time. In this church I find some of the salt of the earth. They have called me for two Sundays. I began a protracted meeting here Monday after the second Sunday in August and continued until the third. I had no minister to aid me except Brother Harris, who preached one time. At the close of the meeting I baptized twenty-two, restored one. I also held a meeting at Woodville. Brother Rose did the preaching and did it well.

At Oak Ridge we had a meeting. This church has had some trouble with the Lynchites, but we have a few who are contending for the faith once delivered to the saints.

Pleasant Grove is one of Dr. Overby's churches. He was the first pastor. He holds his membership at this church and I am sure I am not worthy to be his pastor.

S. F. BRISTOWE.

Crozer Delighted!

Speaking of the effect of Dr. Poteat's recent lectures on "Science and Religion" before the faculty and student body of Crozer Theological Seminary there is no word that quite so well expresses it as "delighted." Even when many of the students were unable to follow him in his scientific searches for truth, they were held spell-bound by his beautiful English and fervid rhetoric. The subject interested us from the first. During the whole of the series of four lectures there wasn't a dry or uninteresting moment.

Dr. Vedder, our historian, speaking of the lectures, said: "Dr. Poteat's four lectures on the relations of science and religion were admirable. Many discussions of that theme are remarkable chiefly for the ignorance that they show of science or of religion, or of both. It was an intellectual treat to listen to a discussion so excellent in spirit, in substance, in form. Dr. Poteat showed himself master of his theme; he evaded none of its difficulties, and the solutions that he suggested were convincing to many and could not fail to be helpful to all. It is much to be hoped that the lectures will be published in book form."

Dr. Hobart, Professor in New Testament Exegesis, said that Dr. Poteat's lectures have been a feast to those of us who are at all familiar with the theme. He brought to us a beautiful Mosaic made from thought gathered far and wide; in the fields of science and the realms of faith. He sought to present in understandable ways some great thoughts, which almost defy popular expression and demand technical forms only; showing the essential relation between science and religion, and his exuberant and forceful rhetoric gave interest to portions that otherwise would have been dull. But the best thing about the lectures was the religious effect. All the time the superiority, but not antagonism of the spiritual over the material, was evident.

The whole of the closing lecture, and especially the closing paragraphs, convince all of us that we have great cause for gratitude to the scientific spirit and prompted us to more serious study of those great spiritual facts which science has discovered to be both beneath and above its best efforts.

You will be glad to know that our own Poteat is being so well received. I could give you more, but lest you grow vain, because of his praise, I forbear.

S. J. BEEKER.

Chester, Pa.

News of the Week.

President Harper.

Chicago, Ill., Nov. 4.—President Harper, of the University of Chicago, is now living on liquid refreshments alone, according to his friends, and in order to lessen the terrible pains of the gnawing cancer, the abdominal region is constantly kept numbed. It is said he can live but a few weeks.

Through all his sufferings Professor Harper has begged his physicians to do all in their power to relieve his pain, that he might be able to give serious thought to the University work. During all the big foot-ball games reports direct from the field have been carried to the president.

That his mind is still vigorously active and alert for the welfare of the institution which he serves, he forcibly demonstrated last Monday, when he kept in touch with one hundred of his professors, who were on an excursion to Dayton, Ohio.

* * *

News From Russia.

The news from Russia was heart-sickening all the week, but Monday conditions appeared to be improving. The revolutionists, the socialists and anarchists gave way to the mob spirit upon hearing of the Czar's manifesto, and in a wild carnival of liberty, proceeded to fight and to kill. On the one hand these demanded larger concessions. On the other the Cossacks and police were evidently angry because the Czar had yielded to Count Witte. And thus between the two, violence held sway in many Russian cities. Odessa was the storm centre, and there the attack was on the Jews. The mob declared that no Jew should be left in that city. Five thousand were massacred and 5,000 others were injured. The slaughter was far less in the other cities.

On Monday comparative order had been restored. Most of the strikers had returned to work, and the authorities seemed to have the situation well in hand.

The best news of the week was the granting of self-government to Finland—a nation long held captive by Russia.

* * *

The Elections.

One year ago the Nation was in a stir over the election of Mr. Roosevelt. To-day it is quiet. The elections this year are not interesting save for the moral revolution involved. For the moral issue is this year above politics.

In Ohio the campaign issue has been the alliance of the Republicans with the saloons, and while the Republicans are likely to carry the State, they have suffered severe losses that they will not soon forget.

In Philadelphia the issue has been the corruption of the bosses; and, we are glad to say, it is conceded that Mayor Weaver has them beaten.

In New York Mr. Jerome has made a fight without a party—his platform being that the District Attorney must be independent of the parties and their bosses. He seems likely to win. Mr. McClellan bids fair to be re-elected. He has made an admirable record.

In Maryland the issue has been the disfranchisement of the negroes. Senator Gorman proposed this measure; but two eminent Democrats—Governor Warfield and Senator Rayner—have opposed it; and, as a result, for once an amendment limiting the negro suffrage is to be defeated in a Southern State. Of course Senator Gorman's prestige will suffer disaster.

* * *

Missionaries Slain.

Hong Kong, Nov. 1.—Five American missionaries have, it is believed, been murdered at Lienchow. Dr. Eleanor Chestnut, Mrs. C. E. Machle and child and Mr. and Mrs. Pearle are the victims of the disturbance at the Lienchow mission. Lienchow is a town of 12,000 people, situated in the western portion of the province of Kang Tung, at the head of the Gulf of Tong King, not far from the treaty port of Pakhol.

New York, Nov. 1.—Mrs. Machle was the wife of Dr. Charles E. Machle, of Ohio. She was Miss Ella M. Wood, of Philadelphia. They had a daughter, Elsie, fifteen years old. Dr. and Mrs. Mahle have been stationed at Lienchow since 1889. Dr. Eleanor Chestnut had no home in this country. She was appointed a missionary in 1893. John Rogers Pearle was a new missionary who sailed from this country last August. He was born at New Bloomfield, Pa., in 1879. He was educated at LaFayette College, and the Princeton Theological Seminary. He married Miss Gillespie, of Port Deposit, Md., last summer before going to China in August. In addition to four church buildings, the Lienchow mission, which has 207 native Christians on its roll, has three Sunday-schools and three establishments for secular education, one of which is a boarding school with nineteen pupils. It also supports a hospital and a dispensary.

Robeson Association.

The recent session of the Robeson convened with the Saddle Tree Church. C. H. Durham was elected moderator, and R. T. Allen clerk and treasurer. Because of the rain the first day the introductory sermon was postponed until the night of the second day.

R. D. Cross read the report on Periodicals, which was discussed by J. S. Farmer and S. F. Conrad.

J. B. Jackson read and discussed the report on Home Missions.

Jno. E. Ray also made an excellent talk on Home Missions. He gave three reasons for Home Mission work. (1) Christ commanded it. (2) Gratitude for past favors from the Home Board. (3) The preservation of our homes and the faith of our fathers against the tide of foreign population that is now swooping down upon us.

The report on Sunday-schools was read by R. D. Caldwell. The report called attention to the fact that two-thirds of the people in the Sunday-schools are not church members, and that three-fourths of the church members are not in the Sunday-schools at all. This is not only true in the Robeson it is true all over our State. Our church members—three-fourths of them—do not believe in the teaching of God's Word. They say they do, but "what they are speaks so loud that we cannot hear what they say." They do not believe in the teaching of the Scriptures. We will never do the great work that we should do until our people believe in God's Word and its helpful influence upon the lives of men. The report was discussed by R. D. Caldwell, J. J. Scott, R. T. Vann and H. C. Moore.

The report on State Missions was read by I. P. Hedgepeth and discussed by Secretary Johnson. Brother Johnson was at home, and talked frankly to his people. A cash collection of $25 was taken. The pledges amounted to about $100, which is about 90 per cent increase over last year. The Robeson is coming up handsomely on State Missions, and also on all our work.

Bro. O. P. Meeks read the report on Education, which was discussed by O. P. Meeks, R. T. Vann and Stephen McIntyre. The people were much pleased with these speeches.

R. D. Cross preached the introductory sermon. Text: "Ye are not your own, ye are bought with a price."

D. B. Humphrey was ordained to the full work of the Gospel ministry at this session of the Association. Brother Humphrey is a faithful worker, and his brethren have all faith in him as a true representative of the Master. The work was never more hopeful in the Robeson, and we will see yet greater strides in the progress of our work.

J. S. F.

Some light is thrown on Greek Letter Fraternities by the death of a student in Ohio last week. By way of initiating him, it appears, he had been tied to the railroad track. An unexpected train came and killed him!

The President returned from his Southern tour in fine mood. During the week he welcomed Prince Louis, of Battenburg, to our country. The Prince bore a hearty message from King Edward VII.

Mrs. Hearst recently gave the University of California $500,000.

Does Wonders For The

Kidneys,

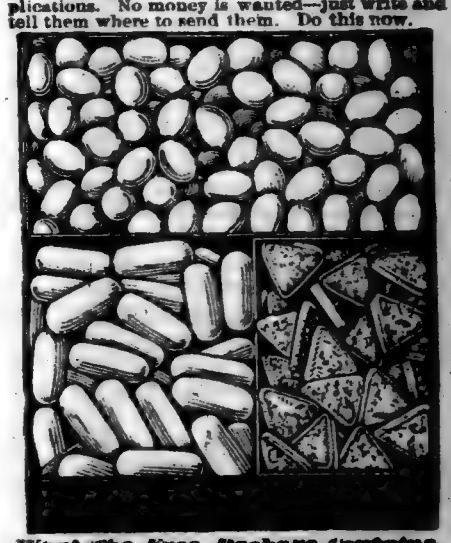
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And a large course of Formula C—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Tones the general system. Infuses life and vigor into every vital organ and strength all over the entire body. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the PAPE MEDICINE CO. A F Boylan Bld'g., Cincinnati, O., telling where to send them, and the complete test course of each of the Formulæ A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

Home Circle.

Mutation.

Till comes the cresent Moon,
We worship each a Star;
But in the reign of Noon,
Alike forgotten are
The lesser and the larger light
That ruled the destinies of Night.

Anon, the darkness near,
Within their dim domain
To Memory appear
The twilight gods again;
And Reverence beneath their sway
Forgets the sovereignty of Day.

—John B. Tabb, in the October Atlantic.

Mrs. Carter's Power.

Little Mrs. Carter was a very quiet woman, not in the least given to self-assertion; she had no craving desire after prominence or popularity in the church or neighborhood. She was also a very busy woman, and because of her narrow means, a lack of education and early training, she looked upon herself as a cipher in the work of the church to which she belonged and as less than a cipher in the pleasant social life around her.

She sometimes—not often—took time to grieve because she could not write a paper for the missionary society, or act as president of the aid society; but in taking stock of her abilities she forgot the existence of her one talent—she could smile.

A smile counts for much in this sad world of ours; and Mrs. Carter's smiles were so much above the common conventional smile that they were something remarkable and unusual. They shone out on her countenance at the most opportune times, making it radiant and drawing all hearts to her. It seemed as though one could almost see the Master she loved in the speaking eyes and tender lines of her gentle face.

Mrs. Carter had been richly dowered by her Master with the ability to "feel for others' woes," and so she served those who came in contact with her busy life with her only currency—sympathy—and did not stop to think that she was "giving more than they all."

She seemed to know by instinct whose hearts were aching and who carried burdens, and her sympathy was so delicately given that it strengthened instead of wounding. Rich and poor alike needed her help, and alike profited by her gentle ministrations. She gave but few words, but she was lavish with her wonderful smiles.

If strangers moved into the bounds of the congregation, Mrs. Carter was as a matter of course first to know of the fact, the first to call and invite them to church, the first to inform the pastor of the new arrival; and she was on the lookout when they first came to church to see that they were comfortably seated in a good position and had psalm books, Bibles and smiles of welcome.

If there was any friction in the church machinery it was generally Mrs. Carter's tact which applied the oil of loving charity and stopped the rasping and jarring. Anger and ill-feeling melted away under the influences of her face and vice, as the frost melts under the influence of the sun.

If there was sickness among the members or in the neighborhood, Mrs. Carter was first to the rescue, and her ability as a nurse and her tact as a friend often did more for the welfare of the patient than all the ministrations of the skilled physician.

But perhaps in no place was her sweet face so welcome as in the house of mourning. It was not so much what she did to the sorrowing as the ready tears in her eyes, the tender, lingering hand clasp, the loving kiss, that made her presence a benediction. These expressed to the bereaved the loving sympathy of the pitying Jesus and made their loss more endurable.

Meantime Mrs. Carter's own home knew no lack. Her young daughters came up into womanhood dowered with their mother's sweet and helpful nature, and became blessings in their homes and neighborhoods, even as she had been in hers, thus multiplying her influence for good infinitely.

A "cipher" in the church and community? Let us all be "ciphers!"—Charlotte Archer Ramey, in the United Presbyterian.

The Line Fence.

A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase a tract of land which had been "lawed over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red hot to fight that line-fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the fields one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"Your fence is over on my land two feet at one end and one foot at the other end."

"Well," replied Hackett, "you go ahead and set your fence over. At the end where you say that I encroach on you two feet set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wa'nt nothing in the fight anyway but the principle of the thing."—Christian Observer.

A Servant Problem.

A lady recently called at the house of a friend, who answered in person the ring at the door. With careworn expression and flurried manner she apologized for the confusion that apparently reigned in the house, saying:

"My parlor maid is upstairs ill—not ill enough to go to the hospital, too ill to work, too far from home to go there, yet needing attention from me. My waitress is having a fit of the sulks, and I have sent her out to do an errand and get some fresh air. The cook is just now not on speaking terms with her husband—the coachman—and is seeking a divorce, so that one or the other must go. The footman came home drunk last night and had to be discharged this morning. My house is at sixes and sevens, my husband lunched down town, my mother has taken the children and the nursery maid home with her, guests arrive this evening, and I have spent the day in vain search for help in the house. I belong to a club studying household economics, and have allowed it to turn a search light on all my household affairs in the interests of society at large. I am now ready to call a halt, to refuse to have my domestic arrangements considered a hunting ground for theorists to pronounce all such clubs vain mockeries, snares, and delusions, inventions of the enemy for squandering time, and showing the bitter contrast between abstract theory and concrete reality. The only club I am interested in must provide on tap maids who never get ill or sulky, cooks without a temper, and coachmen and footmen of unimpeachable habits."—Lucy M. Salmon, in the November Atlantic.

Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own. —Lowell.

Life is a mirror; if you frown at it, it throwns back; if you smile, it returns the greeting.—Thackeray.

Silence is sometimes golden, but in a Christian it is sometimes treason.—W. T. Ellis.

A DISASTROUS CALAMITY.

It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed by all druggists. Twenty-five cents.

HANDS CRACKED AND PEELED

Suffered for One Year—Water Caused Agony, Heat Intense Pain—Grew Worse Under Doctors—Could Not Do Any Housework.

ANOTHER WONDERFUL CURE BY CUTICURA

"About a year ago my hands began to crack and peel. I tried many remedies, but they grew worse all the time. At last they became so sore that it was impossible for me to do my housework. If I put my hands in water, I was in agony for hours; and if I tried to cook over the stove, the heat caused intense pain. I consulted a doctor, but his prescriptions were utterly useless. I gave him up and tried another, but without the least satisfaction. About six weeks ago I got my first relief when I purchased Cuticura Soap and Ointment. After using them for a week, I found to my great delight that my hands were beginning to feel much better, the deep cracks began to heal up and stop running, and to-day my hands are entirely well, the one cake of Cuticura Soap and one box of Cuticura Ointment being all that I used. (signed) Mrs. Minnie Drew, 18 Dana St., Roxbury Mass."



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For Sore Hands and Feet with Cuticura

Soak the hands or feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great skin cure. Wear on the hands during the night old, loose gloves, or bandage the feet lightly in old, soft cotton or linen.

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Send for "How to Cure Itching, Scaly Humors."



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Also to Cincinnati Bell Foundry Co., Cincinnati, O.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

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Young People's Page

Sick.

When mother's sick, the house is all
So strangely hushed in room and hall!
But mother never will admit
She's suffering a single bit!
She won't let people do a thing—
There's nothing any one can bring—
She just lies there, and tries to fix
Herself by cunning little tricks!
And as for doctor—why, the word
She scouts as being most absurd.
And when he comes he has to guess
At symptoms that she won't confess;
And then he's apt to frown and say:
"You should have had me right way.
I'll come again this evening"—for
It's bed, you see, a week or more!

When father's sick—I tell you, now
You ought to hear the dreadful row!
The talk of "dying," and the groans!
The orders in convulsive tones!
The hasty runnings to and fro:
To rearrange the pillow—so;
To fix hot-water bag and shade;
For mustard plaster, lemonade!
Appeals to get the doctor, quick—
And "Can't you see I'm awful sick?"
And then the doctor sits and hears
While father grunts his pains and fears.
He leaves some drops, and tells us:
"Hum!
Unless I'm needed I shan't come
Again. I think he'll do all right.'
And father's up, perhaps, by night!
—Edwin L. Sabin in "In Lighter Vein," in the November Century.

A PRESIDENT'S BOYHOOD.

How the Young Lincoln Made the Best of Scanty Schooling.

As Abraham had been only seven years old when he left Kentucky, the little beginnings he learned in the schools kept by Riney and Hazel in that State must have been very slight, probably only his alphabet, or at most only three or four pages of Webster's "Elementary Spelling-book." The multiplication-table was still a mystery to him, and he could read or write only the words he spelled. His first two years in Indiana seem to have passed without schooling of any sort, and the school he attended shortly after coming under the care of his stepmother was of the simplest kind, for the Pigeon Creek settlement numbered only eight or ten poor families, and they lived deep in the forest, where, even if they had had the money for such luxuries, it would have been impossible to buy books, slates, pens, ink, or paper. It is worthy of note, however, that in our Western country, even under such difficulties, a schoolhouse was one of the first buildings to rise in every frontier settlement. Abraham's second school in Indiana was held when he was fourteen years old, and the third in his seventeenth year.

By that time he had more books and better teachers, but he had to walk four or five miles to reach them. We know that he learned to write, and was provided with pen, ink and a copy-book—a very small supply of writing paper, for copies have been printed of several scraps on which he carefully wrote down tables of long measure, land measure and dry measure, as well as examples in multiplication and compound division, from his arithmetic. He was never able to go to school again after this time, and though the instruction he received from his five teachers—two in Kentucky and three in Indiana—extended over a period of nine years, it must be remembered that it made up in all less than one twelve-month; "that the aggregate of all his schooling did not amount to one year." The fact that he received this instruction, as he himself said, "by littles," was doubtless an advantage. A lazy or indifferent boy would of course have forgotten what was taught him at one time before he had opportunity at another; but Abraham was neither indifferent nor lazy, and these widely separated fragments of instruction were precious steps to self-help. He pursued his studies with very unusual purpose and determination not only to understand them at the moment, but to fix them firmly in his mind. His early companions all agree that he employed every spare moment in keeping on with some one of his studies. His stepmother tells us that when he came across a passage that struck him, he would write it down on boards if he had no paper, and keep it there until he did get paper. Then he would rewrite it, look at it, repeat it. He had a copy-book, a kind of scrap-book, in which he put down all things, and thus preserved them. He spent long evenings doing sums on the fire-shovel. Iron fire-shovels were a rarity among pioneers. Instead they used a broad, thin clapboard with one end narrowed to a handle, arranging with this the piles of coals upon the hearth, over which they set their "skillet" and "oven" to do their cooking. It was on such a wooden shovel that Abraham worked his sums by the flickering fire-light, making his figures with a piece of charcoal, and, when the shovel was all covered, taking a drawing-knife and shaving it off clean again.

The hours that he was able to devote to his penmanship, his reading and his arithmetic were by no means many; for, save for the short time that he was actually in school, he was, during all these years, laboring hard on his father's farm, or hiring his youthful strength to neighbors who had need of help in the work of field or forest. In pursuit of his knowledge he was on an up-hill path; yet in spite of all obstacles he worked his way to so much of an education as placed him far ahead of his school-mates and quickly abreast of his various teachers. He borrowed every book in the neighborhood. The list is a short one: "Robinson Crusoe," "Aesop's Fables," Bunyan's "Pilgrim's Progress," "Weems' "Life of Washington," and a "History of the United States." When everything else had been read, he resolutely began on the "Revised Statutes of Indiana," which Dave Turnham, the constable, had in daily use, but permitted him to come to his house and read.—St. Nicholas.

Sweet Peas.

BY CORA E. HARRIS.

One pleasant summer morning Edith and her mother were seated in church together. Edith had counted over and over the roses on mamma's fan, and turned back and forth the leaves of the hymn-book many times, when she leaned upon her mother's arm and looked at the vase of sweet peas on the minister's desk. The flowers were those that she and her mother had picked that very morning in their own little garden.

Fainter and fainter sounded the minister's voice, while larger and larger grew the vase of sweet peas, until the flowers were all about Edith, a tiny congregation. What pretty bonnets they all wore! Some were white trimmed with pink, others red with darker red trimmings, and others lavender and purple.

Edith was just noticing a little speckled bonnet, when out out stepped the largest sweet pea from among the flowers, one dressed in pure white, a fairy teacher, it seemed. She tapped a wee bell, saying: "It is time for Sunday-school to begin."

All the little bonnets turned toward her to listen.

"First, I will tell you a story," said the small teacher.

"Once upon a time there lived a king who was very, very rich. He sat upon a beautiful throne of ivory and gold, with a statue of a lion on either side. When he wished for a drink of water a servant brought it to him in a golden cup. When he sat down to dinner, his table glistened with silver and gold, and he had the very choicest things to eat. He owned thousands of fine horses, and when he rode out in his glittering chariot with the purple and crimson robes about him, people all stopped to look that way. Now, dear little Sweet Peas, I wish to tell you a secret, so listen very closely. Well, this great King Solomon in all his glory was not dressed so beautifully as we are dressed."

All the little bonnets were now perfectly still, so still that not a rustle was heard.

"This great king thanked the dear Heavenly Father for all the good things: his throne, chariot, horses, dishes, and good things to eat. Shall we not thank Him for all our pretty colors, and that He has made us so sweet that every little child may love us?"

The bonnets all bowed, and Edith heard a whisper in her ear, "It is time now, dear, to go into Sunday-school and carry the vase of flowers."
—Kindergarten Review.

According to our Lord's teaching, we can make the most of our life by losing it. He says that losing the life for His sake is saving it.—J. R. Miller.

MAN'S UNREASONABLENESS is often as great as woman's. But Thos. S. Austin, Manager of the "Republican," of Leavenworth, Ind., was not unreasonable, when he refused to allow the doctors to operate on his wife, for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five (5) physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by all druggists; price 50 cents.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

How to Cure Rheumatism

I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we count on not only occasionally, but with reasonable certainty. For the ravages of Rheumatism are everywhere and genuine relief is rare.

After twenty years of search and experiment, I learned of the German chemical I now employ. And I knew then that my search and my efforts were well rewarded. For this chemical, in combination with others, gave me the basis of a remedy which in the cure of Rheumatism is practically certain. In many, many tests and difficult cases this prescription has with regularity justified the confidence I had in it.

I don't mean that Dr. Shoop's Rheumatic Tablets can turn bony joints into flesh again and never fail—that is impossible. But they will with reasonable certainty drive from the blood the poison that causes pain and swelling, and then that is the end of the pain and swelling—the end of the suffering—the end of Rheumatism.

Any Rheumatic sufferer who writes may receive my little book on Rheumatism, including professional advice as to diet, etc., free. With the book I will also send without charge, my "Health Token," an intended passport to good health. Address Dr. Shoop, Box 4429 Racine, Wis.

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COTTON: ELEVEN CENTS.

The farmers have won a victory by standing together—refusing to market their cotton in a rush, as has been the custom of many, in September and October.

The merchants have proved their friendship by not insisting on prompt payment of obligations. It is a great thing for the South when our farmers and merchants stand together.

We hope that our farmers will now market their cotton carefully: a rush of cotton to the towns is bound to reduce the price, while on the other hand, if it is distributed only as needed the price will be steady and may rise.

We hope also that our farmers will administer upon their prosperity with good spirit. Their pastors; their wives; their homes; their churches; the causes of missions and education—each should receive their share of the surplus money.

And, certainly every debt should first be paid—not only because it is a matter of Christian duty, but also because it will free the farmer. The farmers who lay by enough this year to carry them through the next year without credit will be independent.

Prosperity should make one liberal, but not extravagant.

A WAR ON VICE.

The News and Observer, of Raleigh, has seized its opportunity to make a war on vice in this city. The testimony in the murder case involving certain men who operated at the State Fair, pointed clearly to a house of ill-fame here and also to gambling in that house. It is opportune, therefore, to call upon the authorities to follow up this evidence with a whole-hearted prosecution.

The News and Observer properly rebukes the city court for letting this class of criminals off with a fine which in their eyes amounts only to a license. We stand with that paper in calling upon our authorities to give these criminals the extreme penalty of the law—two years on the roads—in every instance. Fair week a picket-pocket got off with $100 fine—the amount of two days' operations by him. Last week a scarlet woman got off with a fine of $100. These people deserve punishment—hard labor, imprisonment. Most of all they need to know that the Raleigh authorities are in earnest in their efforts to run them out of this part of the world.

It seems to us that there was never a better time to arouse our city on this subject. We suggest that the citizens interested be called into a mass-meeting with a view to crystallizing sentiment and seizing our first opportunity to cleanse our city.

CONSECRATION.

The other word for Consecration, in the minds of many, is China. If I consecrate myself I must go to China, the average young Christian thinks. Perhaps so; but more likely you are not needed in China—are not fit for any mission field or any work of that sort.

It is foolish to think that God is always calling whomsoever is willing into preaching or mission work. That is not at all the idea. Most of us would be utterly unfit for that sort of work; and He would far rather have us continue to run our farms and groceries, etc., etc.

The average man can serve God far better as a farmer or a clerk than he can as a minister or missionary.

So consecration does not mean a call to China or anything of that sort.

But we should all do whatever we do with the same zeal, the same spirit, the same self-abandon that characterizes one who goes as a missionary.

In the first place, this is the secret of success. If one runs a farm, let him devote himself to that with all the zeal that one's life-calling should evoke. It is a great thing to live. Let us live greatly. Life is precious. Let us spend it worthily. The man that does his day's work with the same earnestness that a missionary does his, is making a success of his work and—what is more—of his life.

In the second place, this manner of living is in God's order. He made us and owns us. He works in us and with us. It is no small thing, this working with God. To loaf or be careless is—sin, is irreverence! To work in partnership with God, to regard Him in all one's work, to carry into one's work the spirit of worship, to hold one's self in His keeping—that is consecration as high and holy as any man has known.

So consecration is not out of your reach. It is equally in the reach of every man. It is no ideal impossibility—it is a reasonable sacrifice;—a sacrifice, but a reasonable one.

To be a Christian and not to be consecrated is unreasonable.

A GREAT WRONG.

The Biblical Recorder, comparing the conduct of the Raleigh and Charlotte Fairs, to the disadvantage of the former, says, among other things:

"The Charlotte mayor declares that the fakir-robbers and the indecent shows are essential to the Fair, and it appears he would break his oath of office rather than run them out. The Charlotte Observer stands by him. The people know, says the paper, that they are being robbed, but they enjoy it! We never knew that paper to reveal a want of simple sense before. Nor have we ever known the Mecklenburg people to be so slandered as by their mayor and morning paper in this matter. It is a pity and a shame."

In this our contemporary does both the mayor of Charlotte and The Observer great wrong. There was a conflict of authority, the Recorder claiming the right to close out such of the fakirs as he chose, the mayor, backed by the city attorney, asserting his right to give or refuse permission to any or all of them to run. The Observer, in the department in which a newspaper's opinions are generally to be found, said never a word about the controversy, and its news columns gave nothing about it excepting statements of facts. We very much regret that our honorable contemporary should have felt it its duty to represent the mayor and the Charlotte morning paper before its large constituency in so discreditable a light, as it has done in this instance.—The Charlotte Observer.

The foregoing, including the head-line, is from the Charlotte Observer.

The excellent spirit of our contemporary is warmly appreciated. It is not necessary to say to that paper that we did not mean to do it a wrong; and, moreover, a recital of the facts will show that our paragraph is not without justification, even though the Observer is so positive to the contrary.

The fakir-robber business was paraded indulgently and condoned and patronized and praised—in a way—by the Observer's staff writer—whether reporter or city editor, we know not.

A paper is to a degree responsible for the position of members of its regular staff. It is expected that that staff will reflect the mind of the editor in chief. It is inconceivable that the Observer would tolerate a policy in the city editor's columns contrary to the policy of the editor in chief.

It is true that the regular editorial colmuns contained nothing on the controversy. Our complaint is that while one of the Observer's staff treated these fakir-robbers indulgently, the Observer's editorial columns were silent. Silence meant indifference, consent, or approval. It could not have meant disapproval.

Of course we know that the Charlotte Observer despises the robbers with their loaded dice, arrows, monkeys, etc. It might admire a game and it might indulge the holiday propensity for games; but this thing was robbery. The fakirs won at will.

Mayor McNinch certainly did take issue with Mr. Shannonhouse. And our impression is that while Mr. Shannonhouse desired to close down upon these robbers, Mayor McNinch did not. We are sure that if he and Mr. Shannonhouse had been each in favor of putting the robbers out of business, there would have been no conflict of authority. For both would have been equally anxious to arrest the robbers and they would have been arrested. Our impression was received wholly from the Charlotte Observer, which we read closely every day at noon; and if we are mistaken; if it is true that Mayor McNinch did wish to run these fakir-robbers out, all the Observer has to do is to say so.

We will say in passing that we take it from the Observer's reports of the Fair that the same sort of operations were carried on at Charlotte as at Raleigh. We spent two hours investigating them at Raleigh, and we know there was no gambling. It was simple fraud. The operators won simply at will.

ONE THAT TOOK GOD AT HIS WORD.

Bible Lesson for November 12th—Ezra 8:21-32.

Golden Text: The hand of our God is upon all them for good that seek Him. (Ezra 8:22.)

We have noticed with what enthusiasm the Chosen People returned from Babylon to Jerusalem. But after half a century, it seems they lost their zeal. It was not so glorious there as they had expected. Anticipations always exceed realizations. So they fell into evil days. But of the remnant left in Babylon there was a man whose heart and mind were rich in knowledge of God's dealing with His people and who was strong to do his part. That man was Ezra.

God's Use For Man.

God's extremity—so to speak—is man's opportunity. God's last resort is a great man. God does His work by means of men—rather of one man, appearing here and there, as Moses and Joseph and David and John the Baptist and Paul and Luther and Washington and—Witte. It is notable that God does not use the multitude so much as one man. He overrules armies by individual men.

God has always need for a man—the right man; the right-minded man, the right willed man; the right-trained man. What sort of man was Ezra, that God chose him at this time? We shall see that he was one man that took God at His word; that so seriously took his religion that he lived up to it. This

Trust in God

was the notable element in Ezra's character; but it was not by any means all. It is a seven hundred mile journey that he is to take; and he and his company of about 2,000 are carrying $5,000,000 for Jehovah—a free-will offering. It would have been good business sense to carry along soldiers and arms to protect this money and the people. It could not have been wrong to do that. We should rather regard it as wisdom. But Ezra's mind was more sensitive. In verses 22 and 23 he declares that he would practice what he preached—trust in God. Evidently then he was sensitive to the point of honor: I will not preach one thing and practice another. He was true to himself. That is one element. He was true to God. That is the other: We fasted, he says, and besought our God for this.

Let the reader note the strong expressions—"fasted" and "besought." He and his people did not just say prayers over their enterprise: They prayed the kind of prayers that are answered.

It was a glorious manifestation of living up to their religion—this great company starting out on their dangerous journey without other protection than their prayers.

Trust in Man.

But observe that Ezra's trust in God did not make him careless. See how carefully he weighs out the silver and gold, every ounce to be accounted for; how he commanded them to watch. Very surely, careful as he was in this small matter he was not indifferent to man's part in all the other matters. Trusting God for protection, he trusted himself and the others of his party to do their part.

Other Traits.

Our lesson suggests other marks of the man that God has use for. We see that he is, first of all, a genuine man—one who lives up to his religion, who trusts God, who is earnest in prayer, who takes care to do his part. But there is more.

(1) Ezra was zealous for the will of God. He was risking his life to lead this expedition. Moreover, he was carrying millions of dollars to God's treasury in obedience to God's will. He was a man then who put God first—above money and above life. (2) He was a reverent man. He required priests to take care of the gifts to God. He knew, and he so charged them that they were holy and the gifts were holy. He understood that it was no slight matter but a high and holy thing to serve God. What can God do with a man that regards life and work flippantly? How much can He do with one that is reverent—not solemn, mind you, but one who understands how great and fine a thing it is to live in God's world? (3) He knew God's ways with the fathers. (Verse 23.) That is no slight element. Ezra was learned in the Hebrew history. He was familiar with God's faithfulness to His promises in the past; and this strengthened his trust. (4) He was a man with a mission. There were others, but Ezra knew what was to be done and was ready to do it. That is God's sort of man—no mere critic, no mere dreamer, no idler, but one who saw what was needed and proceed to give himself to that need.

If God is not using you, measure your character by Ezra's, and see who is to blame.

ECHOES AND RE-ECHOES.

The International B. Y. P. U. A. being in distress and in a fair way to go under, the Christian Index suggests that Southern Baptists commit their B. Y. P. U. work to our Sunday School Board, Nashville, which is already providing a quarterly for the young people's work. We take it our local unions will continue to get their literature where they wish. The question is, What shall be done about the general meeting? Shall we have one? We shall have local meetings wherever they may be made successful.—Biblical Recorder. It has come to be an established custom with many of our Baptist people in the South, that they reach the meeting place of the Southern Baptist Convention from a day to a day and a half before this body assembles. The greater part of this time is given to the meeting of the Southern B. Y. P. U., which arrangement enables many brethren who could not afford to go to two separate meetings, to attend both bodies. We can well see how this meeting might be made one of great power and profit.—Christian Index. But it is not such now!

* * *

The Biblical Recorder says: "Within a few months President Mullins has become a star of the first magnitude in theology." That is entirely true. The Literary Digest of last week gives his picture, quotes from the World Congress as published in the Baptist Review and Expositor his Baptist Axioms and calls them "A New Baptist Apologetic." The Courier-Journal also publishes his Baptist Axioms.—Baptist Argus.

* * *

The Biblical Recorder in last week's issue said: "The question of the hour, Has your pastor's salary been paid?" That is a practical and pertinent question. Of course, in all well-regulated town and city churches it is not pertinent, for the salaries of the pastors of such churches are paid regularly through the year, every week or month or quarter. These churches have a system, and they work it, and the salary is never or seldom behind. It is not so with the country churches. Very few of these pay their pastors along through the year, though many of them could pay a part of it monthly. Some few do that, and where this plan has been adopted the church members are pleased with it. It would be a great help to the pastors of these country churches if they could receive part of their salaries during the year. This could easily be done with some effort on the part of the deacons and other brethren.—Baptist Courier.

* * *

The Baptist Argus says:

"The Biblical Recorder calls attention to the Baptists who are to-day leading in reforms, and names Joseph W. Folk, Mayor Weaver, ex-Governor Aycock and William J. Bryan. If we mistake not, Governor Douglass, of Massachusetts, also is a Baptist. That Baptists should produce reformers is most to be expected, for their principles are the foundation principles of pure democracy."

This is true, except that Wm. J. Bryan is not a Baptist. He ought to be. His father was a Baptist. He himself would have been a Baptist except that his father sent him to a Presbyterian school. And so he became a Presbyterian. There is a lesson in this for Baptists. Send your children to Baptist schools if you would have them to imbibe and maintain those Baptist principles which you hold and cherish so dearly—Baptist and Reflector.

NOTES IN PASSING.

The program of the Virginia General Baptist Association is out in full. We suppose we may say that it was cut October and will be dry in November. Anyway there is one feature of the program that we like: Our Virginia brethren devote half an hour to welcoming new pastors. That is excellent. It makes the stranger at home and opens the way for many new friendships. May we not have it in our Convention? All that is necessary is that the Committee on Order of Business shall make room for it on the program.

* * *

The Midsummer Meeting idea is sweeping the South. The Texas B. Y. P. U. has a Summer Encampment; the Tennessee Baptists in recent Convention appointed a committee to arrange a meeting for the denomination somewhat like our North Carolina meeting. The North Carolina Presbyterians have appointed a committee to see about purchasing Montreat, N. C., for similar purposes. We hope to have next year 500 of the best Baptists in the world at our Midsummer Meeting. Dr. Robertson should be there, and maybe A. C. Dixon, L. G. Broughton, John E. White, Oscar Haywood, and other notable North Carolinians from beyond our borders.

* * *

It has been claimed that Abraham Lincoln was descended from men who were connected with the law, but this is disproved by Frederick Trevor Hill in the opening article of his work on "Lincoln the Lawyer," which is to begin in an early number of The Century. He shows that the original Lincoln of Hingham, Mass., was a weaver; his son, a blacksmith, had a son who was a miller and blacksmith; he had a son who was a farmer who produced another farmer, and from still another farmer came a carpenter, who was Lincoln's father. It is said that Mr. Hill has been able to unearth a great deal of interesting new material in regard to Lincoln's practice at the bar, which, as President McKinley said, was Lincoln's best training for the Presidency.

* * *

A "colored lady" in an article entitled Miss Burroughs versus Thomas Dixon, favors the world with her opinion of that versatile genius, as follows:

"Whether we will acknowledge it or not, we are snatching men from obscurity and poverty and making their names household words, and putting bread into their mouths and clothes on their bodies. The latest service rendered in this direction was when we furnished data for Thomas Dixon, Jr., to give to the world "Leopard's Spots." The race has made this man, and as much as he hates us, he is living at our expense. We have so many authors and philosophers in these days that mediocres, individuals like Thomas Dixon, Jr., would not get a passing notice in the "Amen" corner of a backwoods Georgia daily. This man is not a philosopher."

This will no doubt interest Mr. Dixon!

* * *

Our readers know somewhat of the two General Negro Conventions, one the Lott Carey, operating in the territory from the District of Columbia to South Carolina; the other the National, occupying so far as it can all the country. It is the National that the Home Board aids. It is the Lott Carey that the North Carolina and Virginia Baptists protected. At the recent meeting of the National Convention in Chicago somewhat of a "peace" was patched up between these Conventions. The Lott Carey will maintain its organic identity for the present year as a District Convention. Its foreign missionaries are to be enrolled with the National, but the Lott Carey is to support them and control the money. The National's representatives are to be welcomed in any State. The American Baptist Home Mission Society makes a rule of dealing with the negroes by States or local organization. The Home Board, S. B. C., gives its money to the General Board of the National Convention. In view of this, the North Carolina Baptists hold that missions to the negroes in North Carolina should be subject to their supervision and control.

* * *

Having arranged to devote one number in each year to the publication of Baptist Historical Papers, under patronage of our Baptist Historical leaders, the Wake Forest Student for November contains much matter of vital interest to our people. Dr. E. W. Sikes contributes a paper on The North Carolina Baptist General Meeting of Correspondence, and Elder Henry Sheets a paper on The Formation and Sketch of the Sandy Creek Association. These are important and worthy. But the feature of the number is the contribution of Doctor Charles E. Taylor, being eleven sketches of eminent North Carolina Baptist worthies of other days, as follows—R. T. Daniel, William Hooper, John Kerr, William P. Biddle, Gano, Vanborne and Miller, Enoch Crutchfield, Jacob Crocker, Sr., David Barrow, Henry Abbott, John Asplund, James Delke. There is also a sketch of William Hill Jordan by the late Dr. C. T. Bailey; and of Lemuel Burkett by Mr. Thos. M. Pittman. So much have we gained, and it is much indeed; but our gain measures our loss as the matter now stands. For is it not evident that Doctor Taylor had set out to write a volume of Sketches of North Carolina Baptist Ministers like that noble work by his great father on Virginia's Baptist Ministers? He confesses that other tasks interfered. May we not hope that he will yet find leisure to perform this work which he has here so nobly begun, and for which he is eminently qualified?

MAN PROPOSES; GOD DISPOSES.

"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, 'What shall I do, because I have no room where to bestow my fruits?' and he said, 'This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, 'Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.'

"But God said unto him, 'Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?'"

WHERE THE PRESBYTERIAN SLIPPED.

Mr. Robert E. Speer, one of the Secretaries of the Presbyterian Board of Missions, is reported to have said at a Baptist meeting in Erie, Pa.: "We Presbyterians are willing to let any one of you be immersed that desires it, and I think you Baptists ought to be as willing to let any one be sprinkled that so desires." But Mr. Speer did not say that Presbyterians are willing to see any of their children baptized who desire it. He did not say that it was a matter of indifference to Presbyterians whether they sprinkled their infants or not. Baptists may not always speak with the greatest respect of sprinkling on infants, since they can not believe the rite to have been commanded of the Master, but they do not interpose between the subject and the administrator, as occasionally a Presbyterian has been known to do, positively forbidding their children to be baptized in the name of Christ.—Journal and Messenger.

WORK FOR THE AMERICAN BAPTIST HOME MISSION SOCIETY?

In the counties of Ashe and Alleghany we found a sect of considerable strength of whose existence we were in total ignorance until this summer. They call themselves "Union Baptists," and they hold essentially the doctrines of the regular Baptists. In fact, they were originally members of Baptist churches, but like our brethren of the North withdrew from the regular body on account of a difference of opinion on the issues that brought on the war. Hence the name. They were opposed to secession and found it impossible to forgive their brethren who allied themselves with the Southern cause. Unfortunately for them their preachers are stupidly ignorant and pander to the prejudices of the people. They fight missions and hate a "money-hunter," as they derisively term those who press the mission spirit. They are exceedingly bitter toward their brethren who obey the Bible in striving to spread the Gospel over the earth. There are several associations of the Union Baptists, but they are as dead to progress as Caesar's legions. Among the more intelligent of the laity there is a disposition to break away from the narrowness and ignorance of the decaying body, but the preachers are so hostile and violent that the weaker ones yield and keep in line. The hope of the overthrow of this small segment representing the bitterness of forty years ago, and the line of cleavage the war drew through our State, is in the spreading light of gospel truth preached by men of prudence and power. The influence of these people upon our own folks is easily seen in their fear of a collection, and the dread of being called "money-hunters;" but the day is breaking fast.—Charity and Children.

But the Northern Baptist did not withdraw. The Southern Baptist did that.

TWO THINGS WE MUST DO.

We must see to it that the State Mission Board goes to the Convention with no debt, and that the Orphanage debt be paid off by the collections on Thanksgiving Day. This will be an easy task for our great and rapidly growing denomination. But it will be a hindrance and a reproach to our mighty hosts if not done.

W. R. GWALTNEY.

Hickory, N. C.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

At a recent meeting of the Central Committee of the Womans' Missionary Union, the subject which claimed especial interest was, "Young Womans' Work." It was thought by those present that there was great need of interesting more of the young women of all our churches in missionary enterprises. There are now only thirty missionary societies among our young women in our entire State, and this shows that in this respect many of our churches are defective. And it is important that more effort be made to interest and organize our young people in mission work. We have 197 Sunbeam societies and 410 Women's Missionary Societies, and we ought to have just as many Young Women's Missionary Societies. Certainly every church which has a society for the children and the grown-up women should have some organization for the young women. And it is my opinion that the boys should have their mission bands, too.

If our young people are allowed to go adrift and are not trained in mission work between the ages of ten to twenty years, we cannot hope that they will be interested in missionary work when they are older. It is natural for young people, at this age, to be enthusiastic and energetic, and if they are not occupied in helping others they will be seeking their own pleasure, and will often drift into worldliness and will not be of service in the church. It is so important that at this formative period of their lives their attention be directed to the things which are worth while, and if they do not have these constraining and restraining influences thrown around them at this time, their future usefulness will be seriously affected.

To be members of these missionary organizations will not only be a help to the church of which they are members, and aid the cause of missions, but will serve to build up their own Christian characters and make them more useful and efficient church members. We believe that every woman in the church should be a member of some missionary organization, for we believe that organization is necessary to accomplish the best results in any enterprise. We feel that because of the lack of early training there are many women in our churches who do not realize the importance of this, and for this reason have not connected themselves with the societies.

The Sunbeams are doing a noble work, but we should not be satisfied not to have some definite work for our young people when they leave the children's bands.

If there were societies in every church consisting of all the young people, who are too advanced for the Sunbeam Societies and not old enough to become members of the women's societies, what a power for good it would be.

We are thankful that this is being attempted in a few of our churches, and in some with much success. Some have found it very difficult to make these societies a success, and the effort to have such a society has, in some instances, which I recall, had to be repeated several times before the organization became permanent. There will be times in the life of most new organizations of this kind when the members feel much discouraged, and almost feel that it is not worth while to try to hold together. But if there are a few members who are determined upon its success and have their hearts fixed upon doing the work for the glory of God, and the salvation of souls, they will not fail. The motive which prompts each member should be that they are banded together in this work to do something for the Master and to advance His cause, and not that they are organized for their own selfish social enjoyment.

To make any missionary society a success much depends upon having a leader who is conscientious, tactful and zealous, and a consistent church member, and especially true is this in regard to Young Woman's Work. Unless the members have confidence in the piety and earnestness of the leader, it will be difficult to arouse real and lasting interest in the work.

Let us awake to our duty and privilege and put forth every effort to organize the forces which we have in our churches, and thus be able to carry on our Master's work with more zeal and earnestness. Christ has said to the churches: "Go ye into all the world and preach the gospel to every creature." And He means that every individual member should share in the work.

Our Present Standing.

It is high time the Woman's Missionary Societies were asking how they stand in reference to their year's aim—high time for their annual report closes November 30th.

You remember our aim is to contribute $16,500 to Foreign, Home and State Missions. After three quarter's report we stand as follows in relation to our aim for each branch of our work:

Aim for Foreign Missions	$6,500.00
Yet to be raised	2,436.36
Aim for Home Mission	3,500.00
Yet to be raised	961.34
Aim for State Missions	3,000.00
Yet to be raised	1,699.33
Aim, value of Home Mission Boxes	3,500.00
Already reported	700.88

You see at a glance we are farthest behind on Foreign and State Missions. The boxes now being prepared by the societies will probably reach the amount set for that purpose.

It means much to fail to reach the sum set for Foreign Missions. We were to give just what we did last year to the regular Foreign Mission work and give $1,500 over and above that to Mr. Owen's School for boys in North China. The same is true of Home Missions. We put the regular work first, but have as our aim, giving a thousand dollars over and above the monied contributions of last year to Home Missions, for the Tichenor Memorial Church Loan Fund. In other words we have not yet begun on the Owen School gift and have given only $39.00 to the Tichenor Building Fund.

Much money for these objects is, however, in the hands of the societies. Worth of all praise are the 145 societies who have not failed to report in every one of the three quarters of the year. Next stand 110 who have reported twice—next the 152 who have reported once. We believe every one of these will report and report well in the last quarter. We count on them. Already each has been sent a personal letter, telling just how they stand. They will give a long, strong pull together. Your secretary has the report blank in hand; help her fill it out grandly and send it to Mrs. W. N. Jones, Raleigh, before November 30th.

This leaves yet about 100 societies who reported last year, but who, although we have written to them throughout the year, have as yet reported nothing in the name of the society for Home, State or Foreign Missions. These must report now if we reach our aim. They, too, have been written to. Their secretaries also have blanks for reports. Let every member of such a society, who reads these words, rally to her secretary's aid and help to swell the report that she is urged to send.

Still another class to whom letters and report blanks also have been sent, remains—the societies organized this year. These are the crown and glory of the twelve month's work. We believe they will count up a hundred and fifty before the close of November. They, too, must help by reporting their collections already made—small they may be, but they will count, and besides start these new organizations towards the goal of our ambition for every society—namely, to see it a society reporting every quarter. Let me recommend to you the consideration of the following clipping. It was written for the churches of Texas, but it fits the societies and churches of North Carolina as though it were made for them.

And yet a word to pastors and church clerks. In some minds, coming from whence I cannot guess, there seems to be a feeling of rivalry between church and society. Therefore, societies are urged to send their money "with the church" and no report of what they have done as a society ever comes to us. Societies not reporting are, by us, counted as dead, their names are sticken from our books and by and by they do indeed cease to exist. Now any true rivalry between a church and society is as impossible as between the right and the left hand. It is but part of the church at work. The money, the society contributes is sent to the same person—Mr. Walters Durham, Treasurer of the State Convention, used for the advancement of the same Home, Foreign and State Mission work and is acknowledged in the Biblical Recorder as from the society of such and such a church. There can be no division, no rivalry.

All the Central Committee asks is that a report of work done be sent to Mrs. W. N. Jones, Raleigh, for the sole purpose of giving the society and its workers proper place and credit, on the one hand, and on the other placing ther names on our mailing list so that all through the year we may keep in touch with great missionary world movements by personal letters and by free literature. Perhaps a fifth or sixth of the amounts contributed by the societies never reported to Mrs. Jones because of oversight or misunderstanding on the part of the church, pastors, or clerks.

As I have said, the society cut off from the stimulus of the great missionary movement among the women of our Southern Baptist Churches, languishes and dies, while the whole work suffers from their loss. Let us have the help of all in seeing that not one of the 620 societies on our list fails to report this month.

FANNIE E. S. HECK.

Out Into the Fence Corners.

The success of the present campaign will depend on the thoroughness with which we reap the fruits of past teaching and training. Some churches and pastors can be counted on. Some brethren and sisters can be counted on to do their full duty in giving. There are not a few of these, and their number is increasing. If pastors will go to their members, who have done little more than make a pretense of giving, people who have given dimes when they should give dollars, and lay on their hearts and consciences, the law of the master, they will do a great thing for this campaign, for future success in the churches and out beyond.

But if we do our duty and win as we may and ought, we must glean the field all over, even out into the fence corners. This is needful from every consideration. Close gleaning will add many thousands of dollars to the general collection. It is easily possible to add $25,000 by reaching hitherto neglected members. There are enough converts, not a year old in the Kingdom, to give that much. It is a crying sin to neglect them, because they are needed in the work, and, far more, they need to get into it.

Pastors and workers must suit methods to conditions, but we do need a regular fence corner gleaning this month to reach every man, woman and child in all the churches with Christ's call to help spread His gospel. How purposefully, how earnestly, how tenderly, how persistently, ought this work to be pressed now for the sake of everything pertaining to the kingdom.

If we can have the thing done right at once many of our churches will spring forward into a better life. It ought to be done in thousands of churches in twenty days.

SON LOST MOTHER.

"Consumption runs in our family, and through it I lost my mother," writes E. B. Reid, of Harmony, Me. "For the past five years, however, on the slightest sign of a Cough or Cold, I have taken Dr. King's New Discovery for Consumption, which has saved me from serious lung trouble." His mother's death was a sad loss for Mr. Reid, but he learned that lung trouble must not be neglected, and how to cure it. Quickest relief and cure for coughs and colds. Price 50 cents and $1.00; guaranteed by all druggists. Trial bottle free.

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Administrators Notice.

Having qualified as administrator on the estate of R. H. D. Gooch, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement, on or before the 15 day of October, 1906. This October 9, 1905.

MACON V. GOOCH, Adm.
J. H. FLEMING, Att'y.
Raleigh, N. C.

When writing advertisers, please mention this paper.

Sunbeams' Corner.

Conducted by Miss Elizabeth N. Briggs, Band Superintendent for North Carolina.

Chinese Boys at School.

When a Chinese boy reaches his sixth birthday, it is considered quite time he should be sent to school.

The occasion is looked upon as one of such importance that a fortune-teller is usually consulted, and on a lucky day, fixed upon the wise man, the little Chinaman makes his first appearance at school. Let us follow him when, accompanied by his father, he makes his way to the school-house. He looks very fresh and tidy, his hair has been neatly shaved from his forehead, and the rest of it is plaited up into a long black queue, a pien-tsz, he calls it, which hangs down behind. When any of his school-fellows want to torment him they will no doubt tie his pigtail to the same appendage on another boy's head, which will be very uncomfortable for them both.

If it is summer time, our young friend wears nothing upon his head, and is only clothed in a jacket or vest of loose cotton or grasscloth, with small, baggy trousers of the same material. But if the weather is cold, he will, no doubt, be wearing half a dozen vests and coats, one above another, and some of them will be padded with cotton wool. The first thing that strikes you, as you look at him, is how very difficult he must find it to make use of his arms. Upon his head he wears a small skull-cap of black or blue silk, with a little scarlet twist at the top, and very likely a thick tassel of silken threads falling down behind. His shoes have very thick white sole, and very often the toes are embroidered by his proud mother with fanciful little designs of flowers or butterflies. Sometimes he wears in his girdle a little purse, which has also been embroidered by his mother, but it will not hold many of the copper coins with a hole through the centre, which are called "cash." If he is ever rich enough to have any number of these coins, he strings them on a wisp of straw or piece of string, making a firm knot at each end to keep them safe.

If he does not possess a purse he is at no loss for a receptacle for his boyish treasures, since his sleeves are so large and long that they form a capital hiding place. In China little books are not called pocket editions, but sleeve editions; a man does not "pocket" anything, as in our country, but he "sleeves" it.

Having reached the school-house, our boy friend enters, carrying in his hand some small present for the grave-looking elderly person who is to be his teacher, and his first act is to reverence and burn incense before the tablet, which has the name of the sage Confucius written upon it. The furniture of the room consists of a number of little desks or tables, with high stools behind them, which are frequently provided by the parents. Before the master stands a larger table, and upon it are lying not only books and papers, but the indispensable pipe. Upon each little desk you will see, not pens and ink, such as we use in England, but ink-stones, upon which the boys rub the cake of Indian, or rather Chinese ink, dipping in a little water.

For his pen he has a brush, not unlike our large paint brushes of camel's hair. He holds it perpendicularly in his hand, pointing to the ceiling, as he traces on the thin, soft paper the queer-looking characters on his copy slips.

English boys would doubtless consider Chinese lessons extremely dry and uninteresting, since several years have to be spent in learning to repeat the mere sounds and write the forms of the characters, or picture-words, of the meaning of which they understand little more than a parrot.

There is no alphabet of the Chinese language, but two hundred and fourteen radicals or root words, which enter into the foundation of all the other characters. The words are all of one syllable, and are written down one beneath the other in columns, instead of across the page, and the beginning of their books is the end of ours.

The language of China is so ancient that most people think it goes back to a time not long after the deluge, and it is the oldest language now spoken in the world. The Chinese say that their written words or characters were originally hieroglyphies, or rough pictures of the objects of which they desired to speak.

. . . . . .

Having spoken of the difficulties of the language our young Chinaman has to speak and write, let us look over his shoulder and see what books he is tudying. The first of all is the San-Tsz-King, or "Trimetrical Classic," because, to make it more easily remembered, it is written in lines of three words each. The teacher repeats the first few lines, and the scholars, holding their books in their hands, and swinging their small bodies backwards and forwards, follow his pronunciation of the words. They then return to their seats and commit the words to memory. In order to be sure each small boy is attending to his lessons, he is expected to shout out the passage he is learning, at the top of his voice. The continual din caused by this arrangement can be better imagined than described; and when you pass a school-house in China, you are more likely to suspect the existence of Bedlam than of a place of learning.

The first sentence in the Chinese boys' primer runs as follows: "Men at their birth are by nature radically good." The importance of study is then enlarged upon, and a sentence occurs to the effect that, "To educate without severity shows a teacher's indolence." The sight of the bamboo rod, which is found in every school-room close to the master's hand, and is in very constant use, is a proof that this maxim of the sage of old commends itself to the teachers of the present day. Chinese boys then go on to learn that there are three great powers—heaven, earth and man; that there are three lights—the sun, moon and stars. They are further informed that rice, millet, pulse, wheat, rye and barley are the six kinds of grain on which men subsist. Various other matters of similar kind are touched upon, followed by a summary of Chinese history. Afterwards, the example of sages and prodigies of past ages is commended to the notice of the youthful pupils. I will mention a few of these eminent examples of devotion to literature in olden times.

One celebrated student, Sun King by name, lived more than two thousand years ago, when the dynasty of Chau held sway in China. So enthusiastic was his devotion to study that he constantly shut himself up in his private apartments, and, lest he should be overcome by drowsiness, he fastened the hair of his head by a cord to a beam in the roof.

Another eminent scholar, whose family was poor, studied by the light from a number of glow-worms he had collected. And yet another conned his task by the light of the reflected snow. One committed his lesson to memory while bending beneath the weight of a load of faggots he carried on his back; and yet another, whose thirst for knowledge could be controlled by no difficulties, fastened his book to the horns of one of the cows he was tending.—Child-Life in Chinese Homes.

Remember, it is what one saves that enriches, and not alone what he earns. Economy is a religious duty and should be just as carefully studied as any other religious duty. It is a family duty also and should be practiced as carefully as any other family duty.—Exchange.

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cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for five years." It is a marvelous healer for cuts, burns and wounds. Guaranteed by all druggists. Twenty-five cents.

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Little River Association.

C. V. Brooks preached the introductory sermon from the "great commission." J. M. Holleman was re-elected moderator and J. A. Campbell clerk and treasurer.

The following were welcome visitors: L. Johnson, A. Johnson, W. R. Cullom, H. C. Moore, C. V. Brooks, S. F. Conrad, J. H. Spaulding, and others.

The report on Home Missions was presented by C. V. Brooks, and discussed by C. V. Brooks and L. Johnson.

The report on Sunday-schools was read and discussed by H. C. Moore. The Little River people are strong believers in our own Sunday-school work.

Secretary Johnson read the report on State Missions, which was spoken to by L. Johnson and J. A. Campbell. Brother Campbell closed his speech on this great work by saying: "Now, brethren, we must take a cash collection for this work, which is in great need just at this time. We do not know but that this may be our last chance, and somehow I feel that I would like to do some worthy thing, make some sacrifice while in this world. I thought I had done all I could this year for this object, but I must do more; I will give five dollars in this collection. Who will help me?" Three others—J. M. Holleman, B. Townsend and J. J. Edwards—gave five dollars each and the collection amounted to $51.69. This is more than double any cash collection presented to Brother Johnson this season, and J. A. Campbell is to be thanked. He did it. How it would help our work if we had a man in every Association to follow up Brother Johnson's speech and take a sensible collection. The pledges for next year amounted to $250, which is an increase.

C. P. Norris presented the report on Foreign Missions, which was discussed by S. F. Conrad and A. Johnson. Dr. Norris is an unusually sensible young man and we see before him the possibility of a great future, full of useful service for the Master.

Geo. E. Byrd prepared the report on Orphanage, which was discussed by A. Johnson.

The report on Associational Missions was discussed by T. B. Lanier, J. H. Holleman, J. A. Campbell, and others. This work was advanced. There were 190 baptisms during the past year. J. A. Campbell baptized 106 of this number.

The next session is to meet at Lillington. E. M. Lassiter is to preach. J. S. F.

Markets November 4.

Cotton, 10⅝@11c.

Receipts of cotton, Wilmington, to-day, 2,149 bales.

Receipts this season to date, 172,728 bales.

Receipts same date last year, 1,365 bales.

Receipts last season to same date, 176,681 bales.

Spirits of turpentine, firm, 69½.

Rosin, $3.80 bid.

Tar, firm, $1.80.

Crude turpentine, firm; hard $3.35; dip, $4.75; virgin, $4.75.

Butter, 27 to 30c.

Coffee, 9½ to 11c.

Flour, straights, $5.00; second patents, $5.25; full patents, $6.00.

Molasses, S. House, 14c.; New Orleans Brights, 23 to 25c.; Porto Rico, 20c.; Cuba, 28c.

Sugar, granulated, $6.10; W. C. X. N. 5, $5.80; No. 7, $5.70; No. 8, $5.60; No. 11, $5.40.

Lard (tierce basis), pure, 5⅝c.; compound, 6¼c.

Peanuts, North Carolina Prime, 90c.; extra prime, 95c.; fancy, $1.00;

Beeswax, 25 to 27½c.

Corn, 72 to 75c.

Corn meal, 68 to 70c.

Eggs, 20c.

Chickens, hens, 35c.; springs, 17 to 25c.

Sweet potatoes, 50 to 55c.

Beef, 2 to 3½c.

N. C. Bacon, hams (old), 15 to 16c.; shoulders, 10 to 11c.; sides, 10 to 11c.

Shingles, per 1,000: 5-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $2.00; 6-inch hearts, $4.00.

Timber, per m, extra milling, $7.50@$8.50; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

Simplicity and purity are the two wings by which man is lifted above all earthly things.—Thomas A. Kempis.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost—One Who Did It Gladly Tells You How.

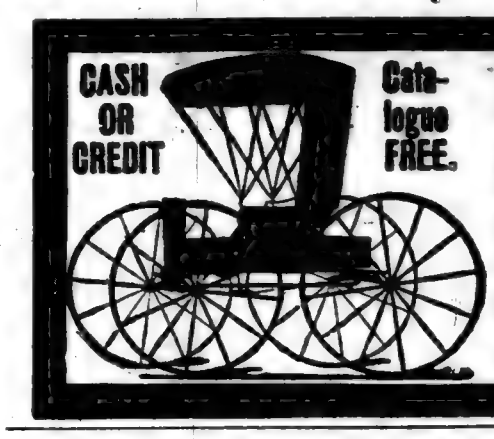
Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successful used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

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Mrs. Vine, of 116 State St., Des Moines, Ia., discovered a harmless remedy for tobacco habit. She cured her husband in ten days. After using tobacco 30 years he does not desire it. Can be filled by druggist. She gladly sends prescription free. Self-addressed envelope.—Adv.

NOTICE OF SALE.

By authority of a mortgage executed by Thomas C. Ray and wife to W. K. Phillips, recorded in Book 84 Page 100, records of the Register of Deeds of Wake County, and by request of mortgagors, I will on Saturday, the 25th day of November, 1905, at twelve o'clock M; at Phillip's Mill, near the said land, on the line of Franklin and Wake Counties, sell to the highest bidder for cash, at public auction, the following described land in Little River Township, Wake County to wit:

Bounded on the North by the land of W. K. Phillips and B. J. Ray, on the East by the land of Margaret Baker and others, on the South by the lands of W. H. and A. H. Ray, and on the West by the lands of Matthew Medlin, containing thirty acres, more or less.

W. N. JONES
Attorney.

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A new booklet published at considerable expense by L. T. Leach, M. D., of 416 Main St., Suite 10, Dallas, Texas, tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail, prepaid, on receipt of ten cents, stamps or coin.



Above house and fourteen acres good land for sale in the town of Buie's Creek, N. C. within one quarter mile of Academy. For terms, etc., address J. McK. Byrd, Buie's Creek, N. C.

IMPORTANT ANNOUNCEMENT

We have a statement to make which we think will interest every reader of the Biblical Recorder. Dr. J. W. Blosser has devoted many years to the Gospel Ministry, having surrendered a lucrative medical practice for this work. He has, however, continued as a specialty, the treatment of catarrhal diseases of the respiratory tract, and has cured thousands of cases of Catarrh, with a compound which he began using in his practice thirty-one years ago, and has since improved and perfected.

We assert positively and unequivocally that it it will cure Catarrh. We do not say that it will cure every case, but, according to actual observation, it cures ninety-five per cent. of those who use it properly.

It is a pleasant, harmless remedy, yet powerful in its effect. It is applied directly to the air passages by inhalation, and is absorbed into the blood, making the treatment constitutional, as well as local. It completely eradicates the disease from the system, and makes a radical and lasting cure. We know of many who were cured years ago and are still free from the disease.

We will be pleased to mail a sample free to any person who is afflicted with any disease of the respiratory tract. For one dollar we will send you a quantity sufficient for one month's treatment. Please read the advertisement below.

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"Dr. Blossers Catarrh Cure" cures Nasal and Post Nasal Catarrh, Ozena, Catarrhal Headache, Chronic Bronchitis, Asthma, Laryngitis and Catarrhal Deafness. Please read the following "rifle shot" certificates from people who have used this remedy:

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Below we give a broadside volley of of rifle shot testimonials, one from every State in the Union. We will take pleasure in submitting the original letters from which the following extracts are taken, to anyone calling at our offices. Besides these we have thousands of other testimonials that we will take pleasure in showing.

Ala., Opp.....C. T. Childree
"I shall never cease to thank you."
Ariz., Congress.....C. H. White
"You have the finest of remedies."
Ark., Rison.....Mrs. M. C. Harlow
"You have the best Catarrh Cure made."
Cali., Fredalba.....Dean Lester
"A godsend to me; one and one half boxes cured me after ten years' suffering."
Colo., Denver.....S. S. Wales
"Am cured; am thankful for the special interest you took."
Conn., Essex.....Maurice P. Pratt
"I stand ready to recommend it to everyone."
Del., Wilmington.....Rev. Wm. W. Campbell
"Was greatly benefitted; am now free from Catarrh."
D. C., Washington.....G. Brady, Pension Office
"Cured after ten years of Catarrh."
Fla., Jacksonville.....Mrs Bina McKirgan
"Had completely lost sense of taste and smell; you restored it in a month."
Ga., Eastman.....Dr. D. Buchan
"Have obtained most excellent results."
Idaho, Grangeville.....E. R. Sherwin
"Cured two years ago; no return."
Ill., Clarence.....Asher Wood
"Completely cured; thanks to your remedy."
Ind., Battle Ground.....Mrs. A. Gowen
"An entirely cured."
I. T., Newburg.....Miss Gertrude Woolier
"Am invaluable cured for Catarrh."
Iowa, West Union.....A. J. Graves
"I tell all my friends about Dr. Blosser."
Kans., Lucas.....John S. Shirley
"Improved from first; a marvelous cure."
Ky., Olaton.....F. M. Farriss
"Your Catarrh Cure is the best in the world."

La., Hornebeck.....P. K. Snell
"Best remedy in the world; has made a man of me."
Me., Orrington.....Thos. H. Crowell
"Completely cured; I recommend it."
Md., Towson.....Herman Dollenberger
"The most effective medicine I have ever seen."
Mass., West Falmouth.....Miss Henriette Baker
"Can hear as in former days."
Mich., Lansing.....Mrs. A. L. Rogers
"No relief until I took your remedy; am now cured."
Minn., Spring Valley.....Chas. W. Gilbert
"The best remedy I have ever known."
Miss., Koscinsko.....Mrs. A. J. Atkinson
"After twenty five years constant suffering, cured by one box, one year ago, and no return."
Mo., Carthage.....J. W. Daron
"Feel impelled to express my gratitude."
Mont., Fridley.....J. A. T. Lorn
"Acted like a charm."
Neb., Lincoln.....Mrs. R. Campbell
"Unequalled; I recommend it."
Nev., Strawberry.....Jas. McDougall
"All others failed; yours is fine."
N. H., Whitfield.....Mrs. A. M. Walker
"Worked wonders for me."
N. J., Jersey City.....Wm. Hoffman
"One-half box cured me."
N. M., Los Lunas.....Mrs. Solomon Luna
"I owe my life to your remedy."
N. Y., Panama.....S. Hoyt
"Cannot praise your remedy enough."
N. C., Turnpike.....Mrs. James P. Wolfe
"My catarrh of twenty years permanently cured."
N. Dak., Devils Lake.....S. Whitehead
"Use me as a reference any time."

Ohio, Zanesville.....Dr. J. J. Thomas
"A remedy of inestimable value."
Okla., Fort Cobb.....Edwin M. Collins
"Completely cured; I recommend it."
Oreg., Cleveland.....F. M. Good
"Cured my deafness."
Pa., Mont Clair.....Mrs. Chas. M. Dougherty
"My son was a wreck; your remedy cured him."
R. I., W. Kingston.....John E. Rose
"One box cured me."
S. C., Chester.....Mrs. L. E. Moyer
"Am seventy years old, and still your remedy cured me."
S. Dak., Alcester.....J. H. Near
"It cured me, and I recommend it."
Tenn., Graham.....W. H. Connelly
"It does all you claim for it."
Tex., Talpa.....J. A. Greenwood
"Physicians treated me for seven months; you cured me in one month."
Utah, Salt Lake City.....George Kratz
"Best remedy ever used."
Vt., West Enosburg.....Miss A. H. Ladd
"Am most pleased with your remedy."
Va., Staunton.....Dr. S. P. White
"I have prescribed your remedy for five years."
Wash., Harrington.....A. J. Scott
"Am grateful for a perfect cure."
W. Va., Germonia.....M. Wilson Hanlin
"One box cured me."
Wis., National Home.....Capt. Edw. Andrews
"Cured after eight years. A great remedy."
Wyo., Kaycee.....L. A. Chabot
"I thank you a thousand times."

The above certificates are convincing, yet if any person desires a demonstration of the efficacy of this remedy, we will be pleased to send ***a Free Sample, postage paid,*** for trial to any applicant, because the recipients become convinced of the great merit of our treatment, continue it and are cured.
The price of the remedy is only $1 00 per box—one month's treatment. For further information, a sample or a dollar box, address,

Reliable Agents Wanted in Every Locality. ***DR. BLOSSER COMPANY, 90 Walton Street, Atlanta, Ga.***

Acknowledgments.

November 8, 1905.

State Missions.—Sandy Run, West Chowan, $20.16; W. M. S., Polkton, 1.00; Walnut Street, Greensboro, 10.10; Ramseur, Piedmont, 7.41; Cedar Falls, Piedmont, 2.33; Buchanan, Piedmont, 2.00; Fairview, Piedmont, 2.00; Summerfield, Piedmont, 9.00; Sunday-school, Boiling Springs, 4.17; Montgomery Union, 2.40; Edwards, 1.00; Neuse Association, 55.00; Uineville, 20.00; Cool Spring, 2.51; Eagle Spring, 1.50; Cary, 10.60; Sunbeams, Cary, 2.00; Wautagua, Macon County, 1.95; LaGrange, 25.00; W. M. S., Thomasville, 36.35; Liberty Union, Liberty, 5.36; Sharon, Flat River, 3.57; Miss Etta Staley, 1.00; Wake Cross Roads, Central, 5.00; Yates, Associational, 7.50; Yates, 10.00; South River Association, 59.53; Edenton, 20.41; Cleveland, South Yadkin, 8.00; W. M. S., South Yadkin, 65 cents; Bay Leaf, Central, 1.50; E. Spencer, 4.25; Caraleigh, 2.00; Clyde (F. E. Haynes), 21.56; J. A. Jones, 1.00; Z. D. Harrill, 5.00; Union, West Chowan, 9.25; West Chowan Association, 109.16; Wilmington Union, 3.69; Raleigh Association, 135.49; Bertie Union, 8.50; Liberty, Liberty, 5.00. Total this week, $643.90. Previously reported, $12,147.47. Total this year, $12,791.37.

Foreign Missions.—Saddle Tree, Robeson, $7.50; Back Swamp, Robeson, 6.61; W. M. S., Back Swamp, Robeson, 10.00; W. M. S., Raft Swamp, Robeson, 4.45; Sandy Run, West Chowan, 22.15; Eldorado, 1.00; W. M. S., First Church, Winston, 1.50; Cary, 10.75; LaGrange, 10.00; Yates, 12.50; South Yadkin Association, 52.66; Dover, Neuse, 2.00; Cove, Neuse, 1.00; Bay Leaf, Central, 2.25; E. Spencer, 2.40; Caraleigh, 2.00; Cashie, West Chowan, 61.10; Union, West Chowan, 9.16; West Chowan Association, 82.10; Raleigh Association, 61.21; Bertie Union, 8.50. Total this week, $416.54. Previously reported, $16,400.39. Total this year, $16,816.93.

Home Missions.—Hebron, Robeson, $1.00; Saddle Tree, Robeson, 24.25; Beulah, Robeson, 1.32; Pleasant Hope, Robeson, 1.16; Mt. Elm, Robeson, 3.25; Spring Hill, Robeson, 5.22; Clylowville, Robeson, 1.70; Smyrna, Robeson, 1.19; Bethany, Robeson, 52 cents; Singleterry's Cross Roads, Robeson, 1.94; Long Branch, Robeson, 8.40; Parkton, Robeson, 2.00; Big Branch, Robeson, 44.62; Back Swamp, Robeson, 2.73; W. M. S., Back Swamp, Robeson, 7.25; Antioch, Robeson, 2.60; Raft Swamp, Robeson, 16.39; W. M. S., Raft Swamp, Robeson, 9.00; Sunbeams, Back Swamp, Robeson, 33 cents; Mt. Zion, Robeson, 2.07; Cedar Grove, Robeson, 1.53; Sandy Run, Robeson, 25.21; Eldorado, 1.00; Sunbeams, First Church, Winston, 1.50; Cary, 15.34; LaGrange, 7.50; Wake Cross Roads, Central, 2.09; Yates, 10.00; South River Association, 41.07; Dover, Neuse, 1.50; Core, Neuse, 07; Dover, Neuse, 1.50; Cove, Neuse, 1.00; Bay Leaf, Central, 3.45; Caraleigh, 2.00; Union, West Chowan, 11.00; West Chowan Association, 44.74; Raleigh Association, 41.14; Bertie Union, 8.50. Total this week, $355.51. Previously reported, $7,165.50. Total this year, 7.521.01.

Education.—Saddle Tree, Robeson, 25 cents; Clylowville, Robeson, $1.80; Parkton, Robeson, 4.19; Big Branch, Robeson, 45.74; Antioch, Robeson, 3.62; Sanoy Run, West Chowan, 7.70; Wadesboro, Pee Dee, 30.00; Cary, 3.50; Dover, Neuse, 1.00; Cove, Neuse, 50 cents; Mildred, 1.00; Union, West Chowan, 10.00; West Chowan Association, 25.62; Raleigh Association, 12.15; Bertie Union, 8.50. Total this week, $160.82. Previously reported, $2,969.49. Total this year, $3,130.31.

Sunday School and Colportage.—Sunday-school, Bethlehem, $3.00; S. S., Johnsons, 1.00; S. S., Thomasville, 3.03; S. S., Ebenezer, 2.55; LaGrange, 2.00; S. S., Hebron, West Chowan, 2.00; S. S., Ayden, Neuse, 2.00; S. S., Waco, 1.25; S. S., Laurinburg, 3.16; S. S., Ahoskie, 3.78; S. S., State Line, 4.00; Yates, 2.75; South River Association, 3.58; S. S., Mt. Gilead, 3.00; S. S., Magnolia, 2.00; West Chowan Association, 5.00; Raleigh Association, 3.90. Total this week, $48.00. Previously reported, 869.47. Total this year, $917.47.

Ministerial Relief.—Wadesboro, Pee Dee, $15.00; Cary, 7.93; LaGrange, 5.00; Pauline, Johnston County, 1.00; Yates, 5.00; South River Association, 5.66; Dover, Neuse, 1.00; Core, Neuse, 1.00; Wilmington Union, 50 cents; West Chowan Association, 2.13 Raleigh Association, 22.10. Total this week, $66.32. Previously reported, $1,727.89. Total this year, $1,794.21.

Total reported for all objects this week	$1,691.09
Previously reported for all objects	42,618.05
Total reported for all objects this year	44,309.14

WALTERS DURHAM,
Treasurer Bapt. State Con.

THE PURE FOOD ERA.

The medals of award at the Lewis & Clark Exposition, Portland, Ore., were made in conformation with the most rigid food laws with respect to purity, freedom from adulteration, preservatives and coloring matter, and under this most careful ruling, together with the consideration given to flavor, beauty of package and attractiveness, the Gold Medal was awarded the following products:

Cooked Corn Beef, Lunch Tongue, Sliced Bacon, Ox Tongue, Sliced Dried Beef, Peerless Plum Pudding, Salad Dressing, Pimento Stuffed Olives.

Prepared by Libby, McNeill & Libby, in the famous Libby Hygienic Kitchens at Chicago.

Education is the life-long process of acquiring capacities for conduct.

TEACHERS WANTED immediately for several hundred direct calls from all parts South. Special enrolment. The Southern Teachers' Agency, Columbia, S. C. (Formerly Barnwell, S. C.



Let your feet dwell in a pair of these and you will have more pleasure moments CRADDOCK-TERRY CO.'S SHOES made from all good leathers in a way that's right=

A Revival that Was Prepared For.

In one of your editorial columns some weeks ago you had something to say about "Preparing for a Revival," and cited my plan of a circular letter as one means. As to what effect the letter had, I am unable to say, but something brought us into the way of what I believe was the best revival, everything considered, that it has ever been my privilege to witness.

At the unanimous request of the church, I undertook the work without any ministerial aid, which was to be the second meeting I have thus conducted with these people since I became their pastor seventeen months ago. The meeting seemed to furnish special opportunities for the Holy Spirit to manifest His power, and He didn't fail to do it from time to time. The Christians were melted to tears and filled with joy at almost every service. This was a season of old-time pungent convictions, agonizing prayer and definite profession. None of the modern high-pressure methods were used, and the absence of excitement was conspicuous. Yet there was great excitement—over the lost condition. Sin became frightful and divine love overwhelming—something I had long desired to see. At the Saturday morning service the feeling had become so great and conviction so heavy by the close of the prayer and experience meeting that, before preaching any sermon, I arose and said: 'Christians, bow your heads in prayer; now let those who want to be saved come to the front." They arose and came immediately, without any singing, and every one that came made a clear profession in that service.

In this meeting the Christians worked like bees and skipped like lambs. I don't think I ever saw Christians so much built up. They really seemed to be eating that which was good, and letting their souls delight themselves in fatness.

As partial results of the meeting, I have baptized into the membership of the church twenty-five, and three were restored, making a total of twenty-eight additions so far. I think we will have thirty. The number of professions and the number of additions were almost identical. I am glad I cannot report about sixty professions and only about twenty-five baptized, as is often the case. These were so genuinely converted that they naturally and voluntarily joined the church. Those who joined the church were largely adults, males and old men. Eight were fathers, some gray-headed, and ranging in age from about thirty to sixty years. Two were baptized with their wives.

Two of those restored, on account of a dissension, had been living out of the church, but under its eaves for ten years. The other was excluded two years ago on account of possessing a persistently unforgiving spirit toward a brother whom he had wronged. He struggled under conviction for some days, but, when he had finally gotten the victory in himself, his first move was to leave his home to embrace his neighbors, then drive to the home of the offended brother whom he had refused to greet for two years, then come to the church testifying and eagerly grasping the hands of those who had once disciplined him.

In this meeting we re-introduced the old-fashioned "mourner's bench," got down and prayed and talked with the seekers until they could get up and say that they had found "the way, the truth and the life"—Jesus Christ. I must say that I think the church has suffered a great loss in substituting for this method either the hold-up-your-finger plan or the go-back-to-your-seat, for thus they place themselves between two icebergs, or, what is worse, between two sneering emisaries of the devil—a very poor place for prayer and repentance. Those who are really convicted need and appreciate the devotional atmosphere and helpful agencies at the front.

At the last service, in remembrance of God's marvelous blessings, this little country church made a thank-offering amounting to $75.00. These are good people. I don't think a pastor ever served a people who were more ready and willing to respond to his call. The ties are becoming close.

LELAND J. POWELL.

Ray, Va., Oct. 24, 1905.

Eleven Revivals.

July 17th, assisted by Bro. J. O. Tew, of Fayetteville, I began a meeting with Elizabeth church, in Sampson, and it proved to be a feast of fat things indeed.

From July 24th to 30th I was with Bro. W. M. Page at Antioch, in Cumberland. Deep spirituality characterized every service, and the results were highly gratifying.

I came to Pleasant Hope, in Robeson, where Bro. J. O. Tew was actively engaged in his usual graceful and zealous style preaching the pure gospel. The meeting at this point was quite interesting and enjoyed by all.

August 6th, at 5.30 p. m., I boarded the westbound train at Lumberton, which sped me away from the "lowlands of Goshen to the hill country of Judea," where I assisted Bro. J. L. Bennett at his Oak Grove Church, in the good county of Union. The meeting here was in every way a success.

August 21st I went to Oakton church, in Robeson. Bro. K. Barnes is the beloved pastor here. No man in this part of the county has done more for the building up of the cause of religion and education than Brother Barnes. August 29th to September 3rd I was with him at his Bloomingdale church. It was a great meeting.

The High School is located here, which is in every way a power for good. Prof. T. F. Barnes, son of the preacher, is the efficient principal.

September 4th, aided by Bro. T. J. Baker, of Parkton, I began at Baptist Chapel, in Sampson. Brother Baker preached the gospel in great power and plainness.

Bro. J. L. Bennett, of Union, was with me at Beulah, in Robeson, September 11th to 15th. He is an earnest and faithful worker.

September 18th to 24th I was with Bro. J. G. Fisher, at Rozier. Meeting good.

October 10th to 16th, at Porter Swamp, in Columbus. Bro. K. Barnes is the pastor. It, too, was a glorious meeting.

October 18th to 22nd I was in Brunswick County with Bro. D. L. Hewett, at his church at Jennie's Branch.

Meetings were all fruitful of good and the churches revived and strengthened.

God be praised for all the good that was done.

An encouraging number professed faith and united with the churches, respectively.

Cordially.

J. M. FLEMING.

Lumberton, N. C., Oct. 27, 1905.

Almost Busted Up?

Just now, when the Charlotte papers are declaring in favor of rotating the State Fair, the following from the Greensboro Industrial News may be accepted by some people as a partial reason therefor:

"I say," said a man who came up from Charlotte last night and registered at Clegg's Hotel, 'it did look to me like they wasn't going to have any Fair down there this year."

"What is the matter?" asked the clerk.

"Well, before I came away, I learned they had lost part of their exhibit. One of the features was a cow and another was a pumpkin. Well, the cow ate up the pumpkin, and it did not agree with her. She died, and they tell me that pretty nearly busted up the Charlotte Fair."

There now! It is really too bad that the cow "ate up" the pumpkin and the pumpkin whirled in and killed the cow. If the exhibits at other fairs keep up the habit of destroying each other we are afraid there will be a united pull to take the State Fair away from Raleigh.—Raleigh Morning Post.

The hardest piece of work any of us will ever do is the making of ourselves what we ought to be.—Geo. P. Eckman, D. D.

HAD TETTER 52 YEARS.

B. H. Tatner, McDonald Mills, Ga., writes: "Tetterine is the only remedy I ever sold that would cure tetter so it would not return. Sold 6 dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had had tetter for 52 years; 2 boxes cured him sound and well." 50 cts. a box at druggists, or from J. T. Shuptrine, Manufacturer, Savannah, Ga.

Bathe with Tetterine Soap, 25c. cake.

What The Doctor Said.

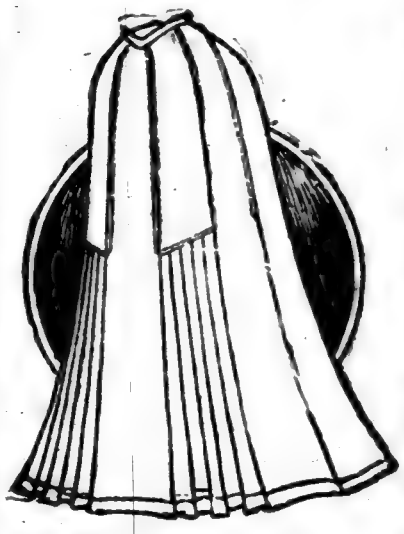
A doctor with greater regard for his patient's life than for the ethics of his profession, was once called in consultation with two other doctors. The patient was the victim of fever, and the vital spark was fast flickering and fading out.

"Lend us your help, and let us save this life if we can." The reply came quick: "Gentlemen, you can save this life if you will begin at once and pour down Johnson's Tonic. Otherwise your patient must die."

And this doctor wrote to us and told us that he would rather have one bottle of Johnson's Tonic in treating a bad attack of fever than the advice and skill of a congress of doctors. Write to

The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

Pain usually results from inflammation either external or internal. It would interest you to see the wonderful effects of Acid Iron Mineral on any form of inflammation. Stops flow of blood, drives out inflammation. A. I. M. is not a medicine, but merely a species of soft mineral dissolved in purest spring water. 50c. per bottle. Your druggist or by mail from Acid Iron Mineral Co., Salem, Va. & Columbia, S. C.



Broadcloth Skirts

$4.95

All-wool Broadcloth in Blue, Black, Brown and Green. The illustration shows you exactly how the skirt is made, but of course it don't show the fine, smooth, rich looking texture of the cloth.

There isn't a skirt in the house at double the money that fits any better, or is more finely finished than this one at **$4.95.**

Similar values sell at five fifty and six dollars in other stores.

Mail orders filled promptly.

Miller & Rhoads, Richmond, Va.

HAVE DRUGS FAILED

to cure you? Then let Nature accomplish a cure. This can be done by the BIGGS TREATMENT, (no drugs) in which all rational means of cure are brought to Nature's assistance, including the curative principles of Physical Culture, Massage, Swedish Movements, Mechanical Vibration, Hydropathy, Dry Hot Air Bath, Electric Light Bath, Dietetics, Osteopathy and the Oxyoline Method. Thousands have been restored to perfect health where drug treatment had failed. Investigate and you will be convinced. Injury impossible under the Biggs Treatment. Invariably beneficial unless case is utterly hopeless. Send for testimonial of remarkable cures effected in cases of Dyspepsia, Rheumatism, Liver and Kidney Complaints, Affections of the Lungs and Bronchial Tubes and other chronic diseases. Send for descriptive pamphlet No. 20. If your case is beyond hope Dr. Biggs will tell you so and save you the expense of treatment.



ADDRESS **ANDREW C. BIGGS,** 218 E. WASHINGTON ST., GREENSBORO, N. C.

HICKS' **CAPUDINE** CURES ALL HEADACHES AND COLDS

IT'S LIQUID — Removes the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Obituaries.

ALLEN.—Mrs. W. M. Allen died in Raleigh on August 1, 1905, in the thirty-third year of her age. Her maiden name was Miss Luna Straughan. When quite young she was baptized into the fellowship of Bethel Baptist Church, Orange County, by Rev. John C. Hocutt, who was then her pastor, and ever afterward remained true to the faith.

She bore her last illness patiently and without murmur, and when death came she expressed no fear, only regretting to leave her loved ones behind. Only a short time before death she called her husband, children and loved ones to her bedside and bade them a last affectionate farewell, asking them to meet her in heaven.

Besides a husband, two small children and a brother, Mrs. Allen leaves a number of relatives who mourn her death. May they all so live that when the summons comes to them they will leave behind them such a testimony of the Christian's faith as did she. W. A. F.

CATES.—Bro. Anderson Cates quietly passed to his reward on the 22nd of September, 1905. Had he lived until next year he would have been ninety-six years of age.

He professed religion when about fifteen years of age, and joined Cane Creek Church, and was considered by all who knew him an exemplary Christian. All who knew him loved him. He was disliked by only those who disliked Christ, his Saviour. He was always a faithful attendant to his church. It was always good to have him present. He associated much with the good Spirit. He was always a friend to every good enterprise that was for the advancement of his Master's cause.

He never laid up much treasure on earth, but was more concerned about laying up treasure in heaven. His life was devoted to helping others toward heaven. He loved to talk about heavenly things. He lived much in the atmosphere of heaven. He loved his Bible and talked about it much.

He has left us, but only for awhile. Those of us who love his Saviour will some time see him as he is. "He longed to depart and be with Christ."

He leaves three sons and two daughters, all of whom are members of the church. His daughters were never married, and both of them faithfully watched by his bedside until death relieved him of life's burdens. The community and church extends to these their healtfelt aymphathy in their bereavement.

The church has lost a faithful and true member, the community has lost a good friend, and the family has lost a loving father in his death.

HIS PASTOR.

GOODWIN.—Sister Judie Goodwin lived to be seventy-six years old. While a young woman she felt herself a lost sinner and turned to God and found peace to her soul. She entered the vineyard and never turned back but pressed forward. She was devoted to her church and attended all of its services as long as health permitted.

Being a widow, she labored under many disadvantages, but her faith never faltered. She was the mother of five children, and had forty-three grandchildren and thirty-six great-grandchildren whom she loved devotedly. As her health began to decline she became more interested in the salvation of souls and expressed great anxiety for the church and the uplift and saving of souls. A few days before death came, as the preacher was talking with her, she remarked: "I am still trusting in Jesus." She had no fears; but was gradually sinking, and seemed perfectfully satisfied. When her son offered to send for the doctor she objected, saying: "My time has come; let me go." Soon she fell asleep in death. Patiently she suffered; peacefully she left this world.

Her funeral was preached in her church (Great Hope) to a large number of relatives and friends who met to pay the last tribute of respect to her who had gone to await the resurrection morn. God bless and save those for whom she so often prayed.

JOSIAH ELLIOTT.

Resolutions of Respect.

Whereas, it has pleased God in His infinite wisdom and endless love to call from labor to reward our beloved and highly-esteemed brother, James. S. Timberlake, one of the charter members of Youngsville Lodge, No. 377, A. F. & A. M., on Monday, October 9, 1905, in his fifty-seventh year; therefore be it

Resolved 1. That in the death of Brother Timberlake the lodge has sustained an irreparable loss because of his eminent piety, exhaulted Christian character and true devotion to the principles of Free Masonry.

2. That we, as a society, feeling deeply our loss, do hereby unitedly express our grief for one whose life and example were pure and whose influence was far-reaching and uplifting.

3. That as members of the same lodge, we will endeavor to imitate his Christian example, his fidelity to the principles of the order, imitate his virtues and strive to meet him in the celestial lodge above.

4. That we tender to his bereaved loved ones our heartfelt and sincerest sympathy and commend them to the God of heaven whom he loved and served, and who can console them in this their hour of deep gloom.

5. That a copy of these resolutions be sent to the family, the Biblical Recorder, Franklin Times and Orphans' Friend for publication.

S. E. WINSTON,
J. W. WOODLIEF,
I. F. FULLER.
Committee.

Resolutions submitted to the Nashville Baptist Church upon the death of Major L. M. Conyers:

Whereas, the black-winged messenger has visited our midst and removed from our earthly sight forever, Bro. L. M. Conyers, one of our most devoted and consecrated members, a shining light of the church, a faithful friend, a beautiful Christian character; and,

Whereas, he has labored so long and faithful among us for the upbuilding of the Master's cause, a friend to the poor, a doer of good deeds, a loving father, a devoted husband and an ardent worker in the Christian field; and,

Whereas, we realize that his seat can never more be filled; now, therefore be it resolved by the Baptist Church, in conference assembled:

1. That while we bow in humble submission to the will of Him who, with infinite wisdom, directs all things, and we realize that it is his gain, but we deeply deplore his death. We have lost one of our best friends, one of our most loyal members and one of our most sympathizing brothers.

2. That we extend to the bereaved and stricken wife and the other members of his family our most sincere sympathy in the dark hour of this sad affliction and commend them to Him who can bind up the broken-hearted and whisper sweet words of consolation to the troubled in spirit.

3. That these resolutions be spread upon the minutes of this church, a copy be sent to his wife and the other members of his family, and one to the Biblical Recorder with request to publish.

Respectfully submitted,
B. G. ALFORD,
MISS NINA COLLINS,
MISS LAURA SCOTT,
LEON T. VAUGHAN,
Committee.

O Master, while the moments drift,
So fast away, till night draws near
Be with me still that I may lift
Unceasingly, my song of cheer.
I would not have an hour apart
From Thee, sweet Lover, matchless King,
Abide with me. Take thou my heart.
Low at Thy feet myself I fling.
—Margaret E. Sangster.

The life of service is the only life of satisfaction.—Exchange.

THIS LITTLE PICTURE TELLS A WONDERFUL STORY



The three eagles in the above illustration represent the monarchies of Russia, Austria and Prussia, combining to partition Poland, that nationality being represented by the fallen soldier. As the Poles fought for independence, the Goddess of Liberty is represented defending the soldier and trying to beat back the crowned powers, but Liberty was overcome and falls with broken sword in hand on the shield bearing the Latin inscription "Finis Polonæ," which means "The End of Poland." Looking more closely you will observe the burning firebrands, the battered walls, the broken cannon, the burning cities in the distance, and the flag of Poland trailing in the dust, this little illustration having wrapped up in it the history of the downfall of a nation. **This is only one of 2000 illustrations in**

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Two benefactions of a notable character occurred in North Carolina recently. The late Dr. Giles McAden, of Charlotte, left $12,000 for a library at Swepsonville. Miss Mary E. Page, of Aberdeen, has given $3,000 to found a library at that place in memory of her father, the late A. F. Page. Miss Page is one of the most accomplished women in the State, being active both in business and in the work of the Methodist denomination.

Miss Helen Gould has agreed to give $150,000 for a Railroad Young Men's Christian Association Building at St. Louis. This announcement was the feature of the opening day of the twelfth International Conference of the railroad department of the Young Men's Christian Association at Detroit. The building will be a memorial to Miss Gould's father, the late Jay Gould, and probably will be completed by September 1, 1906.

A mind content both crown and kingdom is.—Robert Greene.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one. —Ruskin.

The cross, if rightly borne, shall be
No burden but support to Thee.
—Whittier.

God estimates us not by the position we are in, but by the way in which we fill it.—Edwards.

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RALEIGH, N. C., WEDNESDAY, NOVEMBER 15, 1905.

THE UPRISING OF INDEPENDENTS ON MORAL ISSUES.

The outstanding fact in the elections of November 7th is the Uprising of Independent Citizens on Moral Issues throughout the Nation. It is, in our judgment, the very best conceivable sign of the times. Let us see.

Mayor Weaver won his battle in Philadelphia against the regular and most powerful Republican machine. A Republican himself he overthrew his party with the aid of Independent Democrats and Republicans.

Tammany was overwhelmed in New York. Mr. Hearst running independent really defeated Mr. McClellan, the Democratic nominee; the city assembly was lost to Tammany; and Mr. Jerome, the man without a party, won handily in spite of many hampering complications and a powerful opposition candidate.

In Ohio—a Republican stronghold and hotbed, having returned recently a 200,000 Republican majority—Mr. Pattison, Democrat, was elected Governor over the present incumbent, Mr. Herrick, by 50,000 majority.

In Maryland Independents defeated the Poe Suffrage Amendment because it opened the door to ballot fraud.

In Philadelphia the issue was moral—the effort being to save the city from the corrupt machine that for years has looted it.

In New York the issue was moral, centering in strict enforcement of the law as embodied in Mr. Jerome's record. With respect to the mayoralty, the issue was Tammany's record of farming out the city for Tammany's benefit. That the protest against this policy was so violent as to carry Mr. Hearst and his municipal ownership policy so emphatically forward is impressively significant.

It suggests, we will say in passing, that, unless the railroads and other public utilities submit more gracefully to civic control, the American public will rise desperately and institute a regime of public ownership at the first general election.

In Ohio the issue was the liquor traffic. Governor Herrick vetoed a mild local option measure enacted at the instance of the Anti-Saloon League. He flagrantly cultivated the bar-keepers and scorned the temperance vote as a sentimental affair. The Anti-Saloon League carried that issue into the churches and achieved the most signal turn of modern times in American politics—a turn about of 250,000 votes!

We may write it here for the benefit of those who have said that the recent temperance measures in North Carolina would hurt the Democratic party, that had the party declined to enact these measures there would have been an uprising against it not unlike the political revolution in Ohio. As it is, it is all gain to the Democratic party that it has responded so promptly and wisely to temperance sentiment; and its original debt to Senator Simmons for rescuing it from defeat is doubled by its debt to him for leadership against considerable odds in behalf of temperance, whereby it is stronger than ever.

* * *

Independence.

But the significance of the election is in this word—Independence. Party power is dead; and when Party power died, the boss passed out. Murphy is down in New York; Croker is gone; Durham, of Philadelphia, is out forever; and Cox, of Cincinnati, repudiated and defeated, has taken his way to oblivion. Enter the citizen, the Independent, the man that will be neither fooled nor forced, but who will make the party a means to an end, not an end in itself; a servant of the State, not the subject; a vehicle of opinion, not the controller of opinion.

This is most wholesome. We need parties, of course, just as we need leaders; but that they should be loosely formed is essential to the welfare of our government. For when the party dominates the citizen, when the citizen cries, "My party, right or wrong," the party becomes a menace. It is all right to be a member of a party. It is all wrong to be such a fool partisan that anything the party may do will receive your support. One should make it the first rule of his political life to vote against bad men in any party, to vote for good men or none at all; to vote against any platform that one cannot conscientiously support; to war against any party that is in the wrong.

If this is treason to Party, it is loyalty to Country; and we want more, not less of it. It will not hurt good parties or worthy politicians; and we want it to hurt the others.

This uprising of the Independent Citizen was necessary to save our Country from the bosses and grafters. Everyone of them knows this morning that corruption will no longer be tolerated in America. If Philadelphia could be saved, Sodom and Gomorra are sure of political redemption.

* * *

Whence This Uprising?

Who preached this independence into the people? Not the partisan press at any rate. The business of that press is to inflame the passions and destroy the senses of the people. Not the little politicians; for they have been as loyal to parties and bosses and graft as ever, and more intolerant of independent spirits. Mr. Bryan, Mr. Roosevelt, Mr. Watson, McClure's Magazine—with its terrific exposures of political machines that have been looting our cities,—Everybody's Magazine, the Cosmopolitan, the independent press, the religious press and preachers of America, have been waging this war for ten years. The bosses were first unaware of them. Then they scorned them. Now they lie dead before them.

Hurrah for the free man!

The king—the boss—is dead; long live the new king—the independent citizen!

PRAYER AND SERVICE.

BY OSCAR HAYWOOD, D. D.

To the request of the disciples that He teach them to pray, the Master responded by giving them a model. Upon the model He made one comment, or explanation. Where did that comment fall? Not upon the Fatherhood of God therein taught, nor upon the kingdom of God there prayed for. Upon these subjects the disciples no doubt curiously desired instruction, but they needed a different kind of instruction. Jesus knew that faith alone can never make men good. Indeed, it is no unusual thing to find cruelty and faith mated in the same breast, and oppression and faith have been strangely associated throughout history. The inventors of instruments of torture were men of faith! Faith lighted Europe with martyr fires! The hands that built the cathedrals, built the dungeons also; the hands that lit the tapers of the altar and they who stood in the place from whence light was supposed to emanate, plunged all Christendom into a night seemingly without a sunrise! Christ gave it as His divine opinion that the most prayerful men in Judea were the worst men in the world because they had faith alone. The Lord's comment on the model prayer was upon the petition "forgive us our debts as we forgive our debtors," saying: "If ye forgive not men their trespasses neither will your Heavenly Father forgive you your trespasses." The unforgiving man must stand dumb at the throne of prayer, and he shall leave the throne of prayer empty-handed and condemned. He that went to His death innocent of the slightest offence against humanity and saluted the heavens from the Cross with a prayer for His murderers, excusing their crime on the ground of ignorance, can find no place in an unforgiving temper.

But Christ's philosophy of prayer, in its sociological aspect, goes much further and probes deeper still. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, go thy way, first be reconciled with thy brother and then come offer thy gift." We must be impressed that in the mind of the Master something goes before prayer. We are disposed to feel that prayer is the first thing; that when we commit a sin against another, we must first fall upon our knees. "Not so!" says Christ. "One duty at a time, and God can wait!" The service of humanity comes before the worship of God, and in the first we shall find the best possible preparation for the last.

Religious contemplation, worship, reverence, devotion, has with the masses been brought into active competition with scientific investigation and demonstration. Religion has suffered. The millions of men have a reverence for science because they live and move and have their being amid its practical results and witnesses its miracles. They are steadily withdrawn from the ancient miracles wrought by gods and saints for remote lands in other ages, not by criticism or rationalism, but by the miracles of science benefiting the people of to-day. A great man in England recently in a moment of profound seriousness, asked the question: "How many millions would be impoverished were all temples closed?" But suppose science should close all her temples and every high priest in the temple of nature should forsake his altar. Pandemonium would ensue only to be followed by universal destruction. An observing scholar relates how that in May, 1874, the scientific men predicted several weeks before it occurred, that the tide would rise to a great height in the Thames on a certain day in June. It happened to be the day of the burial of Dr. Livingstone. Barriers and breaks were built by the river's side; and on the day named the vast crowd which had gathered in Westminster Abbey at the funeral of Livingstone repaired to the bridge embankment to see what would happen. There was a halcyon superstition that the high tide of the Thames could not rise while the swans were nesting. They were just then nesting, and so it was that there was a sort of contest between superstition and science. When the waiting thousands saw that day the great tide steadily rising and beating against the high barriers which protected their homes, there was seen on the faces of the spectators a rising reverence for science. Science had thus proved its right to public respect by a contribution to public safety and comfort; and superstition in the face of this benefaction became effete and passed into desuetude. Now the church is on trial, and its judge is not the skeptical critics, but the enlightened masses who follow scientific and rationalistic leaders to the point of separation from any renunciation of religion and there they pause to ask: "Of what service is a system of faith to me and my fellows? What can it do to ameliorate our sorrows and heal our ills? It can best prove its claim to divinity by its service to humanity." It is a just challenge. Froude once said a thing which is true to the last comma and hyphen: "Christianity will continue so long as it is of practical utility to a large number, but there does not appear to be a single command ascribed to Christ that can be really obeyed to-day without qualification."

The notorious trial proposed by Tyndall between prayer and surgery was blasphemous and unworthy of the lowest blackguard in Christendom, but when the church is called upon to measure arms with science as a humane and beneficent agent, the challenge is a just one and in this issue the church of God faces the most serious crisis in her history. A church is a mission, a function in the moral universe, or nothing. It represents certain truths vital to the happiness and well-being of men—truths represented by nothing else. It has a flag to hoist in the giant battle to which all local battles are episodes. It must give new meaning to the old pagan declaration, "What ever concerns man, concerns me." The non-inference doctrine is an atheistic one. To abstain is to deny the oneness of God and of mankind.

In this practical age the church can best prove its Gospel divine by showing through humble service that it is humane. Not by mystical argument and abstract speculation are men won to God and heaven, but by a sympathetic touch and the gift of a staff to support them as they journey forward.

First Baptist Church, Waterbury, Conn.

LETTER TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

Union With Christ.

(Rom. 6:1; 7:6.)

Many people have flippantly remarked that if they believed in the security of believers to the degree that it was taught in our last study they would do just what they pleased, and never bother themselves at all about their salvation again. People who talk this way are very shallow in their thoughts of God, of life, and of the soul. Such people, however, have at least one claim to our notice, viz., they can trace their ancestry all the way back to the Apostles. Paul saw them in his day; and anticipates and demolishes completely their objection. "Shall we continue in sin (do what we please) that grace may abound?" His answer to this question is an unfolding of the believer's vital relationship with his Saviour.

The Doctrine of Partnership. (6:2-11.)

This relationship between Christ and the believer is well stated in a little expression in 1 Cor. 1:9. God is there spoken of as calling believers "into the fellowship of His Son Jesus Christ our Lord." The word "fellowsip" here means partnership. It has the same root meaning that we find in Acts 4:32, where we read: "The multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common." The word "common" and the word "fellowship" have the same root idea. So that the believer's life and the Saviour's life became a common possession between the two. The believer sets forth all this in a symbolical way in his baptism. "All we who were baptized into Christ Jesus were baptized into His death. . . . . If we have become united with him by the likeness of His death, we shall be also by the likeness of His resurrection." (Verses 2-11.) Faith brings a man into vital fellowship with Christ in these two respects: One (fellowship in his death) answering for the past (verses 6-7); the other (fellowship in his risen life) anwering for and guaranteeing the future (verses 8-10). Therefore the believer is to reckon himself "to be dead unto sin, but alive unto God in Christ Jesus." This is the work of faith; and just as surely as the seed that is planted in the soil becomes one with the soil in the production of a new life, so surely will a human life planted in Christ by faith become one with him in the production of a new life. Let us not fear. "God is not mocked."

Voluntary Slaves. (6:12-23.)

This union with Christ makes us the slaves of Christ; but it is not the slavery of law, but of grace (verse 14). It is a slavery in which the irksome and grinding adherence to the cold letter has been replaced by a glad and loving surrender of spirit to a person. And as he to whom we have thus surrendered is a living holy person, sin can no longer reign in our mortal body. On the other hand, as we have in time past presented ourselves as instruments of unrighteousness, when we were in bondage to the evil one; so now we will present ourselves as instruments of righteousness unto God. "Shall we sin, then, because we are not under law, but under grace? Away with the thought! Thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered. . . . . Now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life." The outcome of our former state and practice was nothing and could be nothing but death; but the outcome of faith which unites us with Christ is the realization in our own hearts and lives of God's gracious gift of life eternal. Ours then is a delightful slavery. Instead of being a bondage in which we lose ourselves, it is rather the door through which we find ourselves in the highest and noblest sense. It is nothing less than

A New Marriage. (7:1-6.)

Our experience under the law (whatever that law may be, whether of conscience or the written law) was a very trying one. It is like a wife joined to a tyrant. Everything is a burden to her. She tries to be faithful, but there is no heart in any of her service. There is only "the oldness of the letter." But now the tyrant is dead, and the woman is married to a man in whom she finds every longing of her heart and every ideal of her life more than realized. Every day that she lives with him enlarges the capacity of her affections, ennobles the quality of her love, enriches and multiplies to an infinite degree the meaning of her life. This is not "newness of spirit" which is characteristic of the true believer. "Ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God."

This is the ideal relationship between the believer in Christ. When one has become perfected in it he may truly then do just what he pleases, for the controlling desire of his life will be to please Christ; and even the skeptical philosopher, John Stuart Mill, could find no higher and better rule to guide a man's moral life than that he should so live as to please Jesus Christ.

Questions: (1) What objection is raised to Paul's teaching of chapter 5? (2) How does Paul answer the objection? (3) Explain the doctrine of partnership with Jesus. (4) What can be said of believers as slaves of Christ? (5) Explain the believer's new marriage.

Ordination.

A Presbytery was called to meet at the School House District No. 1, Catawba County, N. C., for the purpose of organizing a church. Presbytery consisting of Rev. A. P. Bumgarner, Rev. J. H. Cook and Rev. C. M. Ervin; Deacons W. A. Keller, W. H. Huffman and G. W. Hildabran. Rev. A. P. Bumgarner was elected moderator, G. W. Hildabran secretary, and J. H. Cook reading clerk.

After hearing the letters read the Presbytery, after examination and investigation, was satisfied that it would be to the glory of God to organize the members into a body.

The declaration of faith, covenant and rules of order was read from the Baptist Church Manual by J. Newton Brown, of the American Baptist Publication Society of Philadelphia, Pa., and was adopted by the church unanimously.

After the right hand of fellowship was extended to six males and eleven female members, the name of the church was given Beulah, and they were declared an organized body of independent Baptized believers and a regular Missionary Baptist Church.

REV. A. P. BUMGARNER,
Moderator.

G. W. HILDABRAND,
Clerk.

Men's weaknesses and faults are known from their enemies, their virtues and abilities from their friends, their customs and lives from their servants.—Anon.

Why Modern Evangelism Fails.

BY R. J. BATEMAN.

In these days of evangelization and much preaching, we wonder why greater results do not follow. There may be many answers to this question.

It may be with the ministry. But men have never attempted to preach salvation through Christ's blood with more fervor and faithfulness than now. It may be true that the doctrine of salvation through the blood was silenced, in part, for awhile in the pulpits of three quarters of a century ago; yet God used Spurgeon as His fearless exponent of this slighted truth, and from that time the same old doctrine of 1 John 1:7 has again come into prominence with every successful evangelical pulpit. It was this truth that made Whitefield the power that he was. Spurgeon's faithfulness to this was the secret of his prominence in the kingdom of the Lord. It was this simple story, told in Moody's simple way, that transformed simplicity into the mystical power that Moody proved to be. Thus the power of the simple Gospel has been exemplified before the ministry of to-day, until the ministry, almost entirely, is solid on this cardinal truth.

"Why then," in the language of Jeremiah, "is not the health of the daughter of my people recovered?"

It occurs to me that the trouble is not with the ministry. The Lord, in Luke 8:18, admonished them to "take heed how ye hear." It seems to me that this lesson is a timely one for our age. The power of the Gospel and fruit derived therefrom depends as much upon the hearer as upon the speaker. This aspect of the question of Christian development is too largely lost sight of. The planter may put good seed into the soil, but if the condition of the soil is opposed to the germination and growth of the seed it will never bear fruit, and no fault with either the sower or the seed.

If the service of the sanctuary is uninteresting and unedifying the poor preacher is the sole cause of it and nothing is ever even suspected of the listlessness of the audience.

I do not here desire to be understood to say that no responsibility rests upon the preacher; for it is ever his duty to adapt the presentation of his message to the conditions and necessity of those to whom he tries to minister, and do all in the scope of his utmost ability to make it acceptable to their sensitive tastes. But it should not be forgotten that a responsibiliy correspondingly great rests upon those who hear.

To one criticism on the pew one can hear one hundred on the pulpit. Men have written books advising men how to preach the Gospel, but none seems to have seen the need of telling the multitude how to listen. If such a book is out I haven't seen it.

Let me mention a few obstructions in the way of good and fruitful hearing as I have conceived them. There is the casual listener who goes to church from habit or former training. He has everything in his mind: his brain is like the waste-way of a mill-dam—everything passes that way and never turns a wheel. He comes in without a desire; he goes out without an impression. Who is responsible for this man's unimpressionable condition? The preacher, of course. Still it would take a steel-pointed drill to penetrate his shell of indifference.

Then, in my mind, we have sermon-hardened hearers, both in and out of the church. The pastor may make a strong appeal to his members; but some are hardened and do not feel the call as it comes from his burdened heart. Who should be responsible for the inactivity of this church? The pastor is trying to be faithful, but his members listen to his appeal with practical indifference. And for this the pastor is blamed. This obstruction is also true with many who are outside the church. How will the spirit of Christ ever get into such hearts as these? Only when the soul in such condition shall listen in a receptive mood.

In this connection let us not overlook the man who carries his business affairs to church. He goes in, takes his accustomed seat and immediately begins to think and plan for to-morrow's work. He has a note due, and he must get ready for the payment. He gets lost in this deep reverie of business and forgets to stand up and sing with the congregation and doesn't even know when they go to prayer. He is preoccupied and has no room for the carefully and prayerfully prepared message his pastor has brought. This class of poor listeners is "legion"—more than even this class themselves could imagine, as they are so occupied with other engagements they haven't given it a thought.

There is a class of hearers on whom the whole weight of execution rests—"the meditative hearer." Those who go with a heart full of fertile soil ready for the seed of the truth. Business with its responsibilities is left behind. They come with a thirsty soul and longing to have the servant of God open the truth, which to them is the "bread of life" and "the water of life." They hear it, and not only remember it, but meditate upon it. David, in the first Psalm, says: Blessed is the man whose delight is in the law of the Lord and in His law doth he meditate day and night." To meditate is better than to remember. You may remember the text of Scripture so you could repeat it verbatim, but miss the spirit and life of the text. Meditation is the assimilating of what the mind contain. The meditating member is full of the message of truth, and by this process of assimilation is made strong.

Let us pay more attention to this needed correction. "Teach us how to pray" was a laudable request on the part of the disciples; and in view of our admonition in Luke 8:18, let us make a similar request: "Lord, teach us how to listen."

Raleigh, N. C.

Longing for Eternity.

There is a natural longing in every human heart—intensified as one grows older—to do things that count. It is an evidence of growing wisdom when one desires to do things that work in with the eternal building. But there is one difficulty: Who can tell which will abide? It is not easy to determine which act of life will live. What then? The daily life should be part of the eternal building—and it is a part, whether we think so or not. So he who watches for the special occasion who slights the smaller things in the expectation of greater opportunities, is not likely to build, either to his own satisfaction, or to the satisfaction of God. The loud call in every life is for the performance of daily duty, faithfulness in the least things, the giving of oneself entirely to every task in hand, working as though it was the greatest thing for us to do in the world. Indeed, the greatest duty in all the world for you and for one is the present duty. It is God's business to determine its out-reach; it is our business to determine its excellence. He who slights some work because it seems small is not likely to recognize a great duty when it presents itself.—Exchange.

Humility must be enforced by faith and courage, or it is not only vain, but disastrous. If anything could be more tragic than pride, it is mistaken humility. The proud man injures himself; the victim of an exaggerated humility, injures the world, by depriving it of the service he is fitted to offer.—John E. McFadyen.

In Tyrrell.

If you will allow space in your columns, will say a few words concerning my work in Tyrrell County.

I took charge of the work at South Side three years ago; found the church spiritually asleep. During the year we added some twenty-five or thirty. Last year I was sick during the meeting. Brother Booth held our meeting, to the delight of all who heard his gospel sermons. Several were added by baptism.

This year we began our meeting on Monday after the first Sunday in August. Bro. Spencer Chaplin did the most of the preaching and did it well. I am safe in saying this young man is a strong, logical preacher. Brother Louis Swain, of Maryland, came in during the meeting and rendered us very acceptable services. The meeting continued ten days. We baptized thirteen, restored one. This church is moving forward. She has more than doubled her contributions, besides we have recently purchased a nice organ and a new supply of books. We have an evergreen Sunday-school.

Our next meeting was at South Shore, beginning on Thursday before and closed the third Sunday in August. Some accessions at this point. I began work with this church last January. This has been an organized church about fifteen or twenty years, and I have been informed that this is the first year they ever gave anything to any of our Conventional Boards. They pay monthly, and I carried to the Association nine dollars for this little church.

Our next meeting was with old Mt. Zion. We have a young man not a minister, but a good, conscientious man, paid by the Union Meeting, to supply Mt. Zion and Gum Neck. We went to this point (Mt. Zion), Monday after the fourth Sunday in August; closed meeting Thursday; baptized five. This church has not held conference for several years until I went down Saturday before the fourth Sunday in September. There is a brighter day for Mt. Zion, Columbia. At this church I preach twice a month. This is my first year with this progressive people. Dr. C. S. Blackwell, of Norfolk, Va., aided us, and we had a very precious meeting. As a result of the meeting seventeen were baptized; one restored. I think we have received since January about thirty-five.

God be praised for His goodness to the sons of men.

At Sound Side and Columbia we have planned to erect new houses of worship. We are now listening for the clinking of hammers on the Columbia building. This is one of the most rapidly growing towns in Eastern Carolina. We are looking forward to the day when we will have a railroad to come through this productive and progressive country.

N. P. STALLINGS.

November 1, 1905.

How to Save the Day for State Missions.

May I say a few words about that State Mission debt? I confess no little concern about the financial condition. The matter has reached a crisis. There remains no time for parleying or delay. We must act—act now. I have been waiting and looking for the suggestion of something tangible and practical. And I am persuaded that many a pastor and people would surprise themselves if some definite plan was followed within the next few days.

Great concerted effort, determined and systematic, from the mountain to the sea, and this problem is solved.

And what right have we not to meet this issue? Did we not call Brother Johnson to this work and pledge him our support? Did we not authorize him to advance? He believed in North Carolina Baptists and obeyed. Now the demands are upon him. Who is responsible? Whose obligations are these? The answer is manifest.

And here is the problem of another year's work upon us. Shall we cool the ardor of our Convention with the chill of debt? Do we contemplate an advance at Raleigh? Surely we do. Then how shall we ask our brother to undertake larger things, encumbered with a debt already? Nay brethren, it is unbecoming. Let's pay the debt. And how? Ah! that's the rub; but have you pastors thought about doing some hard personal work; some hand to hand canvassing? We country pastors can do some telling work for a few weeks with a horse and buggy. Have you studied your membership, considered what each ought to give and prayed over the matter? And then have you gone to them personally and asked for just the amount you think they ought to give? Have you told them of the great demands for State Mission work, the needs among our people? Have you told them of the obligations to be met in the next few weeks? Have you told them of many a poor missionary pastor whose very bread depends upon this obligation? It means clothes for his wife and shoes for his children. Time is precious, brethren. But we can see our membership if we will. We pastors must do the work, and I am more and more persuaded that a church will do just what a wise and loved pastor suggests. Our people will believe in us, and respond, if we will call upon them.

While a pastor in Kentucky our people were confronted with just this problem—a State Mission debt. Matters had reached a crisis. The time was short, the call was urgent, the needs were great. My people had not responded. I studied my membership; I decided what each ought to give; I prayed. And then borrowing a horse I went to see them. Day and night, I went. And in one week I had raised more than I had planned to ask for. I suggest this as the only sure plan for such a short time. House to house canvass, and by the pastors, too. And it will work in town. Last year I found that Scotland Neck had given nothing for State Missions. It was left for somebody to raise, and I undertook it. One Saturday's canvass and an appeal on Sunday, and nearly twice as much money was raised as ever was raised by the church before. Try it, brethren, and Brother Johnson will rejoice and he will make the Convention glad when he announces: "No debt, and money on hand."

G. T. LUMPKIN.

Scotland Neck, N. C.

Mecklenburg Items.

Baptist affairs are tending upward somewhat in this excellent old county. Great opportunities are opening up to us which make our responsibilities manifold.

Our own people are not alive to the requirements as they might be, still there is room for encouragement over former years. If our country churches were more progressive and liberal minded we would grow much more rapidly than we are growing at present. There is needed also of consolidation of existing churches into compact fields in order to unite interest and co-operation in settling pastors in the midst of work which they need to have well in hand, but of which they, in many instances, know very little, because they live so far away.

There might, with profit, be established several mission points, where preaching could be done by Baptist preachers occasionally, if not regularly, and finally churches would spring up.

The growth here has been slow and will continue so for quite awhile, I presume, for various reasons, but there will be a change as the years go by, if our people will do their duty.

Signs of Progress.

The last session of the Mecklenburg and Cabarrus Association was pronounced by those who had been regular attendants at former sessions, to be the very best of all previous sessions held during the twenty years of its existence. More churches were represented and more delegates were in attendance. Much interest was manifested in affairs within our own territory and plans were suggested by which results for the good of the kingdom must result in the near future.

Cornelius Church.

The body which entertained the Association is only one and a half year old under its new organization, and we have a strong working body of Baptist folks who have done wonders in a short while. As good a church house as any within the Association outside of Charlotte. It has eighty members, Sunday-school with an enrollment of 265, weekly prayer-meeting, with contributions to all subjects of benevolence commensurate with ability, all in a section where baptism by immersion was a great curiosity to the people only a few short months ago.

Huntersville.

This is an old town, in which it has been very difficult to establish the Baptist cause, yet there is encouragement even here for the first time since Columbus discovered America. A Baptist Sunday-school is in full operation here every Sunday, with fifty attendants. There are some twenty identified with the organization here, but no church house for the Baptist. Recently a new superintendent for the cotton mills has come in who will be a great help to our cause. We have plans on foot for a building in which to worship here.

Independence Hill.

Is an old organization for this section, as far as Baptists are concerned—twenty-five or thirty years old—but she is renewing her youth with very much determination. Many ups and downs are her record in the past. Dear old Brother Burwell Cashion labored long and faithfully as a pillar here. He departed this life just at the close of a very successful revival in the church which he loved so well. We all felt that he had been especially spared to know of the new life in the old church. Ten bright young people baptized at the close of his meeting.

Friendship Church is eight miles from Charlotte, on the Southern Railway. It is about ten years old, and has, during this time, had varied experiences. In a strong Presbyterian community its growth has been slow but steady. Some choice spirits kept the membership active and progressive. Some day a great church will exist as the fruit of labors bestowed by self-sacrificing men and women in this community. Two were baptized here as some of the results of a delightful meeting held.

At Cornelius we received twelve into the fellowship as the result of a protracted meeting.

We were assisted at Huntersville in a meeting by Rev. R. H. Herring, of Concord, who did some excellent preaching and endeared himself very much to the people of the town. He is a good, safe helper for any pastor who needs assistance.

Rev. D. P. Bridges, of Lincolnton, was with us at Cornelius for ten days. He is a choice spirit indeed. His growth in the pulpit has not been excelled by any one of my acquaintance in years. He will do fine work anywhere. To know him is to appreciate him.

Sincerely,

C. M. MURCHISON.

Cornelius, N. C.

Blowing Rock.

Receipts for Blowing Rock Church:

Mr. Shenck	5.00
L. Johnson	5.00
W. C. Coffey	2.00
Morganton Church	11.38
Total	$23.38

We are now occupying our new house at Blowing Rock. Last week Bro. J. F. Davis, of Charlotte, aided us in a meeting, in which twelve or fifteen made professions of faith in Christ and six were added to the church, and at next monthly meeting we expect others to join, and we expect to organize a Sunday-school in the near future. A lady member of the First Baptist Church of Raleigh has presented us with a good organ. Our house is completed except ceiling, but we owe $150 borrowed money, which will soon be due. Now if the people will help us pay that we will ask no further help. Please help us, brethren and sisters.

I. W. THOMAS.

Lenoir, N. C., Oct. 19, 1905.

Ordination of Bro. Jef. L. Rogers.

Upon a request from a field of labor in the Tar River Association, to which he had been called, Olive Branch Baptist Church called a presbytery October 14th, for the purpose of setting Elder Jef. L. Rogers apart to the full work of the gospel ministry. The examination having been very satisfactory, on Sunday morning, October 15th, Brother Rogers was duly set apart to his great work. Elder Chas. A. Sigmon preached the ordination sermon, Elder J. O. Alderman delivered the charge and presented the Bible, and Deacon Geo. C. Stallings offered the ordination prayer.

One of the prettiest and most touching scenes ever witnessed was that of Deacon Joe Rogers laying his hands upon his son as he was kneeling before the altar.

Brother Jef. is one of the most consecrated and Godly men that I have ever known. Tar River gains but we lose.

May God's blessings rest upon him and wife in their new field.

CHAS. A. SIGMON.

Immersion on the Increase.

Central Baptist says: "It has been observed for several years that several of the leading evangelists, many of whom are not Baptists, have been immersed. A case in point is brought to my mind by the Christian Observer, Presbyterian, in an account of a remarkable revival which has sprung up in Norway. It is a sort of reproduction of the Welsh revival. Its leader, Albert Lunde, is a peasant. A remarkable statement of the Observer is that 'He spent some years in America, was there converted in a revival and was rebaptized by immersion. This, however, only for his individual satisfaction; for in his work he pays no attention to baptism at all, and does not make it a condition of the new life.' There were several remarkable statements, in this quotation." Some time ago we were authoritatively told that in a certain famous interdenominational Bible school thirty of the Pedo-Baptist students at one time, asked the principal, who had himself been privately immersed to immerse them. The principal urged them not to be immersed while in that institution, but to do as they wished when they got out into the field.

The highest minds live in thought with the great dead far more than with the living, and, next to the dead, with those ideal human beings yet to come, whom they are never destined to see.—M. Comte.

News Notes.

.....Remember—now is the time to renew!

....Thanksgiving next! Then Christmas.

....It is timely to pray for the Convention.

....Only fifteen days more in our Baptist working year!

What is your church's record for the year? Send it to the Recorder.

....Lumberton church pledges $600 to our Orphanage—leading the State.

....Indian Summer. The mocking birds thought spring was coming Sunday.

....The last of the Associations meets this week. Convention will come quickly now.

....November 7th was one of the most significant days in American history. It burried Bossism.

....One of the best points of progress in a church is the pastor's salary. It is like raising a mill-dam.

....Seven thousands dollars to raise for State Missions in fifteen days! Every man to his place!

....Every one seems to be in favor of moving out to Wake Forest on the day of President Poteat's inauguration.

....Brother Deitz, pastor of Andrews Baptist Church, has just closed a ten days' meeting with twenty-two additions.

....Dr. Columbus Durham died November 14th, ten years ago. Perhaps he knows how his labors have multiplied since he went to rest.

....Elder L. C. Hinton, one of the oldest Baptist ministers in South Carolina, died November 11th. He was born in Wake County, N. C.

....The 165 lawless saloons of ansas City, Kans., were closed last eek and the Word and Way calls it emancipation week in that metropolis.

....The South Carolina State Convention of Baptist Women, says the Baptist Press, meets this week at Bennettsville, evidently referring to the Woman's Missionary Societies.

....Mr. Oscar Riddick and family having moved to Greensboro, their excellent house at Wake Forest is advertised in this number of the Recorder. It is an unusual opportunity.

....With only a few over a hundred members, the Weldon church contributed the Associational year just ended over $2,000 to all objects, and made contributions to every ob ject."

....We regret very much to hear of the death of the bright and promising son of our good friend, Elder T. T. Speight. His brethren will join us in tenderest sympathy to him and his wife.

....Bro. D. A. Williams and wife, of Portsmouth, Va., are visiting friends in Raleigh, particularly Mr. and Mrs. Kim Weathers. Mr. Williams is senior deacon in Court Street Church.

....The Johnston County Association increased her pledges to State Missions by nearly 50 per cent—the total being $1,403. It is the most aggressive—the liveliest Baptist body—in North Carolina.

....One more week and the greatest Convention of the Baptists of North Carolina will be in session in Central Baptist Church, Wilmington. —Baptist Sentinel. Referring, of course, to the colored brethren!

....Bro. A. D. Hunter has resigned Lystra church and will accept Wakefield. His last Sunday at Lystra was spent in helping Brother Farmer put fifteen new names on the Recorder roll. That is a fine heritage.

....Methodists have recently finished magnificent church edifices in New Bern, Asheville and Oxford. The building at New Bern cost $60,000. Do they not surpass the Baptists in sacrifices for beautiful houses of worship?

....At the close of the morning service last Sunday, the Apex church raised $43.35 as a free-will offering for State Missions. The church at Henderson also raised a twenty dollar cash collection as an extra offering for this object.

....The Pine Street Church, Richmond, Va., is the largest Baptist church in the South. It has a membership of 1,600, and a Sunday-school of 900 members. Rev. J. B. Hutson has been pastor of the church for thirty-three years.—Exchange.

....On Sunday Governor Glenn and ex-Governor Aycock spoke in defense of Prohibiton in the Goldsboro campaign. With Senator Simmons and Senator Overman also on the side of temperance, North Carolina is to be warmly congratulated.

....The departure of Dr. Egbert W. Smith, Presbyterian, from Greensboro is a loss not only to that city, but to the entire State. A man of his wisdom and godliness is a priceless possession to any commonwealth. He will labor in Louisville.

....Bro. E. I. Sawyer, of Camden, writes: "Sawyer's Creek Church, Chowan Association, will be without a pastor after January 1, 1906, and desires a pastor for four Sundays and one Saturday service each month; pays $500 for such service, but has no home for a man with a family; an unmarried man could probably secure board."

....We are now entering the fall campaign for new subscribers. Sample copies have been going out for several weeks. Times are good; and new subscribers are easier than ever to get. We are sending he Recorder —to new subscribers—the balance of this year and all of next for $1.50. On trial, four months, fifty cents. Three new annual subscriptions will advance one's date a full year.

....We acknowledge the courtesy of the following invitation: "Mr. Wilson P. Covington requests the honour of your presence at the marriage of his daughter, Grace, to Mr. Edmund Ashe Allen, on Wednesday evening, the fifteenth of November, at seven o'clock, First Baptist Church, Wadesboro, North Carolina. At Home after the first of December, Maringouin, Louisiana."

....Dr. D. W. Key tendered his resignation as pastor of the Central church, Greenville, at the morning service last Sunday. Dr. Key has received a call to the Baptist church, Washington, Ga., which he has decided to accept. It is with much regret we record this news. Dr. Key has spent his ministerial life in this State, and at Williston, and Rosemary in Barnwell County, Society Hill, and the Central church he has accomplished much good.—Baptist Courier.

....The Baptist church at Thomasville has steadily grown in numbers and in efficiency under the pastorate of Rev. George P. Harrill. The field will be in much better shape when the pastor's home, now being built by the two churches concerned, shall have been completed. The State Mission Board has by its timely aid made the present situation possible, and it is hoped that a year or two more of this brotherly help will put the church on its feet.—Charity and Children.

....In leaving for Tampa, Pastor Duke, of Elizabeth City, says: "I regret leaving the State, and especially to go so far. I have greatly enjoyed my work here, and especially association with you brethren of the State work."

....Churches that expect to make application to the Board for aid should send in their applications at once. The Board cannot act intelligently till all applications are in. It is necessary for the Executive Committee to have the applications tabulated before the Board meets. Send in without delay.

....Bro. Rufus Ford will accept the call to the Marion church. He has been pastor of the Bennettsville church for over ten years and has done a fine work there, and general regret is felt and expressed on account of his resignation. He goes to a good church, where he is known and loved, and we predict a successful ministry on his part, and the earnest, loving co-operation on the part of the people. We wish for him and the church the blessings of our Heavenly Father upon their efforts.—Baptist Courier.

....Bro. J. C. Gillespie, of Bessemer City, writes: "Last night we closed a very gracious meeting with our church here. The church has been much revived and strengthened, and as a partial result of the meeting, nine have been received for baptism. Bro. N. H. Mars, of Cherryville, was with us first week and Rev. J. D. Bailey, of Cowpens, S. C., second week. Both of these brethren did good work which was much appreciated by our people. Brother Bailey is a South Carolina man, and a strong preacher, and we hope to have him on this side of the line again."

....The Baptist Congress meets November 14th in Cincinnati, Ohio. We hope its sessions will be marked by an unusual spirit of wisdom and devotion to truth, and that the one desire of all who take part in the discussions will be to avoid the exploitation of "fads and fancies," theological or otherwise. Judging by many things that come to our ears, there is no particular call just now for a larger supply of "destructive criticism" of any sort among our pastors and teachers, but a very great need for the administration of tonics and nutritive foods.—Examiner.

....This is the Presbyterian Standard's version of Mayor McNinch's position with regard to the Charlotte Fair fakirs: "The facts seem to be that Mayor McNinch went out to the fair grounds the first day of the fair, ordered two of the gambling games stopped, and, unfortunately, gave permission to a few comparatively harmless ones, and was called away by the fire in Charlotte. Recorder Shannonhouse went to the grounds later and gave warning that the fakirs who had already violated the conditions imposed by the mayor would be arrested and tried for gambling if they persisted."

....Sister Adelia Saunders, of Aydlett, has sent us the following in appreciation of her pastor, Bro. E. S. Pierce: "Pastor E. S. Pierce made many hearts ache in old Currituck when he told us he could not preach for us any longer. Brother Pierce has served us faithful for three years. In those three years he has preached some fine sermons, and in these sermons he has taught us some very good lessons that we will never forget. He has striven hard to lead us in the path of our duty, for he is a loving, consecrated minister, and if it were not for his good we feel like we could never give him up. But it is on account of his health that he leaves us. May God's richest blessings rest upon him and his good wife and children, is the prayer of many friends they leave behind."

....We were glad to see Bro. J. A. Beam, of Leaksville, Monday. He is in the finest health and his enthusiasm for the new Baptist school at Leaksville is glowing. The buildings cost $18,000, and the local Baptists led by Bro. D. F. King have raised the money. Brother Beam promises to write us all about it.

....Mr. R. B. White and Miss Virginia Joyner, both of Franklinton, were united in marriage November 8th. Mr. White is one of the ablest of the younger men in public life in North Carolina, having in politics and education rendered unusual service. At the same time he has built up an excellent reputation in the law. His bride is one of the loveliest women of the State. We give them heartiest congratulations and good wishes.

....The marriage of Dr. Charles Alphonso Smith and Miss Susie McGee Heck occurred at Raleigh November 8th. The bride is a daughter of Mrs. J. M. Heck and sister of Miss Fannie E. S. Heck, so greatly admired by thousands of our readers. Dr. Smith is one of several sons of Dr. Jacob Henry Smith, who have given that family unusual distinction. He is a member of the faculty of the University of North Carolina, and is esteemed throughout the South for his learning and eloquence and as well for his rare personal qualities. We congratulate him upon winning the gifted and charming Miss Heck.

....From Principal Moore, of Mars Hill: "You will be glad to know that half of our $2,000 for the boys' hall is secured in good pledges. The responses, however, are much slower than I had hoped for. I do not see now where the other thousand dollars is to come from, but I cannot feel that the Baptist host of the State will allow the institution to lose this money offered so graciously by Brother Treat. I think now that we ought to make December the month of special effort to raise the remainder on this proposition. The school is away ahead of any former session at this season. The Spilman Home is packed, and the indications are that the Treat Annex will be filled with young men as soon as it is completed. And now we must have the boys' hall. I bid you God speed in your effort to bring about a federation of our Baptist schools. Mars Hill stands ready to co-operate in the movement."

....Pastor G. T. Lumpkin, of Scotland Neck, writes: "Dr. I. M. Mercer, of Richmond, has accepted the work at Washington, N. C., and will begin his work this week. I consider this one of the most fortunate things that could have happened for our work in the Tar River Association and a God-send to Washington. This is the begining of great things in that destitute section of the State, I believe. Dr. Mercer, as you know, has been, for ten years, pastor of the West View Church in Richmond, and has done a great work at that point. He is one of the Lord's jewels. In personal magnetism and spiritual power he has but few equals. His versatility, purity of diction, evenness of style and ripeness of thought, easily secure for him a place among the leading preachers. But his power lies in his faculty for organizing and developing and his personal charm and keen interest in the affairs of life makes him a prince among pastors. He has recently conducted a revival in the Washington church which resulted in great spiritual uplift and the conversion of many souls. I am peculiarly delighted to have this splendid gospel preacher and very special friend so near to me. I predict as a result of his coming a new epoch in Baptist affairs in Washington, in neighboring communities and in the Tar River Association."

We regret to hear that Mr. W. C. Petty is again extremely ill.

It gives us much pleasure to observe that Prof. E. McK. Goodwin's work is greatly esteemed by those most competent to judge. As Principal of the State's School at Morganton for the Deaf he had as his guests his fellow-principals throughout the country. In their respective journals they not only speak in the happiest way of him personally, but they rank his work and the entire School second to none. We have not a doubt that Brother Goodwin deserves every word of it.

....We have in this week's paper two communications from Bro. L. R. (Rice) Carroll, of Warsaw, one an item, the other an obituary. On Monday we learned of his sudden death. At the proper time we will offer an appreciative sketch of his career. For the present we must be content to record our sense of the denomination's loss. Brother Carroll was a minister of great zeal and energy. Entering his calling late in life, he made haste to fulfill his career. His mind was on his work. In the Eastern Association his labors have abounded and will more and more be manifest as time shall tell. We offer warmest sympathy to his family and his bereaved churches.

....Bro. R .T. Byran writes from Shanghai, China: "We have just closed our mission meeting. If the departed ones can look down on us from heaven, and I believe that they can, what a joy it must be to Father gates to see the great growth in the number of workers in his field. His prayers and pleas and tears have at last been answered. For eighteen years he and Mrs. Yates labored alone. They went home without seeing much growth in the number of workers, but now there are twenty-eight in his field and a new mission with four present and several to arrive in a few days. He wept and said a few days before his death that he could work no more and that there were none to take his place. God saw those tears and has turned the earthly tears into heavenly smiles as he looks upon this great growth. But better still is the growth in the work. The outlook was never so encouraging. We are constantly baptizing. The two new churches organized this year have had already, with more to follow, twenty-three baptisms. One of the baptisms was my boy, Robert."

....Bro. L. R. Carroll, of Warsaw, writes: "September 15, 1895, I received a letter from our late Brother Oliver, of Mount Olive, asking me to let him make an engagement for me at their next regular appointment as the church was then without a pastor. I consented thereto. By earnest request I consented to remain with them until the end of the year. Again, at the urgent and unanimous solicitation of the church, I agreed to remain with them until they could get another man. To my great surprise, I remained with them five years, or until my health broke down entirely. But during my absence by sickness they kindly furnished a supply, and yet sent me a regular contribution. Now this I wish to say, that some of the best people in the State are in and around Mount Olive, and some of the best people in and around Mount Olive are members of this church. To a young man of the right kind, it is the most inviting field anywhere in this section. They have just completed a pastor's home, and their hearts and hands will open promptly at the coming of the right man. May the Lord send them the man for the field."

The Mecklenburg County School Board have adopted the "transportation" system, that is, the employment of teams to haul the children who live too far from the school to walk.—Exchange.

State Missions.

The outlook is just a little brighter, though not enough to give us any encouragement. We have pulled up $250.00 this week, but we must still raise $750.00 more than for the corresponding time last year. Four hundred dollars of this will come from the Johnston County Association. They have raised $400.00 more this year than last which has not been acknowledged. That brings the difference down to $350.00; but it must not be forgotten that we must raise nearly $7,000 within the next two weeks. That means $3,500.00 a week. By a tremendous effort we can reach it, but unless all the brethren make a united pull, we will be forced to report a debt.

Let us make next Sunday a great State Mission Day. It will not do to put off till the last Sunday the raising of $5,000.00 as we did last year. To leave that much to be done is very hazardous as the day may be inclement as is so often the case this time of year. Let every man and woman who is interested in State Missions pray to the Lord most earnestly that He will open the hearts of the people and cause them to lift this debt!

LIVINGSTON JOHNSON.

Reduced Railroad Rates to Baptist State Convention.

Reduced rates for delegates and visitors to the Baptist State Convention have been promised us as follows:

Atlantic Coast Line, Seaboard Air Line, Southern Railway and Atlantic & North Carolina Railroad, fare and one-third on the certificate plan. At each point a certificate ticket will be sold for one straight fare to Raleigh, and this certificate when signed by the Secretary of the Convention and Mr. T. E. Green, special railroad agent at Raleigh, will entitle the holder to a return ticket for one-third rate. These tickets will be sold from all points in the State of North Carolina and from Norfolk, Portsmouth, Suffolk, Boykins and Danville, Va.

Norfolk & Western agents will be authorized to sell round trip tickets on 5th, 6th, and 7th limited to December 16th for return passage, at rate of one fare and one-third for round trip.

Suffolk and Carolina Railway, a rate of one and one-third fare for the round trip. Delegates to pay full fare rate going trip and to secure a certificate from the Secretary of the Convention with which to purchase return ticket for Suffolk at one-third rate.

Cape Fear & Northern Railway tickets on sale December 4th to 7th, inclusive, limited to December 16th, at usual reduced rates.

Raleigh & Southport Railroad tickets sold at full rate going and at one-third returning on presentation of certificate of attendance from the Secretary.

We earnestly hope delegates and visitors will apply to their railroad agents a few days before they start to the Convention and ascertain whether or not the reduced tickets are on sale, and if they are not inform me at once and I will attend to the matter promptly.

The Norfolk and Southern will sell return tickets from Plymouth and Norfolk at one half the regular fare on presentation of certificate from Secretary of Convention.

N. B. BROUGHTON.
Secretary of the Convention.

Baptist State Convention—Important to Delegates.

The Baptist State Convention will meet with the Tabernacle Church in Raleigh, December 6th. The Baptist churches of Raleigh have organized for providing entertainment of all regularly appointed delegates who will notify the committee in time. If you are a delegate from your church, Association, or Ladies' Missionary Society, and expect to attend the Convention, send your name and postoffice address to the chairman of the Joint Committee on Entertainment at once.

We cannot promise to provide homes for any who fail to send their name by December 1st.

The committee will secure accommodation and special rates at the hotels and boarding houses for visitors and others who may desire us to do so.

Let all delegates send their names at once to the undersigned.

J. M. BROUGHTON,
Chairman Joint Committee,
Raleigh, N. C.

Johnston County Association.

The third annual session of the Johnston convened at Benson. C. W. Blanchard preached the introductory sermon. Text: Luke 24:49. Subject: "The Church of Christ With Power." R. H. Gower was reelected moderator, J. P. Canady vice-moderator. T. J. Lassiter clerk, R. W. Horrell read and discussed the report on Ministerial Relief. The pledges were about the same as last year, several churches making a small increase.

A. A. Pippin read report on Periodicals, which was spoken to by A. A. Pippin, S. F. Conrad, M. L. Kesler, J. S. Farmer, and R. W. Horrell.

J. W. Suttle read the report on Home Missions and made some remarks. The report was further discussed by S. F. Conrad and M. L. Kesler. Brother Kesler said: "When our labors are all ended and the sacrifice and suffering of men are to be known, I believe that it will be known that some of our Home Missionaries who have passed out 'unhonored and unsung' will stand side by side with Cary, Judson, Yates and those who have been greatest." Speaking of the Home Board's work among the negroes he said: "There is only one possible solution for the black man, and that is the religion of Christ. We must give him the gospel or acknowledge that there is one race of men that cannot, or should not, be saved. I believe the past feeble efforts prove that the gospel will save the black man, and that the devotion of the converted negroes to Livingstone proves that. When all men have completed their work and the great things and deeds are recorded, the devotion of the negroes who embalmed the body of Livingstone and carried him on their shoulders for nine months, that he might have a place among the graves of the great, will stand side by side with the woman who broke the alabaster box of ointment upon the feet of the Master, and wiped them with her hair."

Womans Work was given an equal place on the program with other objects. B. G. Earley read the report. Mrs. A. Horne is the efficient Vice-President for the Johnston Association. There are thirty-four churches in the Association, and only one missionary society. The pastors need to aid the women, and if they are helped the work will prosper. They are making real progress, and by hard work, and much of it, they will come to the front. The people were delighted with Brother Kesler's speech on the orphanage. He said: "It is our business to start new lines of greatness at the Orphanage. Some one may say, you have poor prospects to build from. I reply: we have as bright children as are to be found in the land."

The pledges were about sixty-five per cent in advance of last year. The cash collections amounted to $13.75.

The churches contributed about $1,000 for State Missions during the past year. There were 164 additions to the churches, aided by the Mission Board, about three hundred additions in all. With such missionaries as D. F. Putnam, A. A. Pippin, R. W. Horrell, B. G. Earley, J. W. Smith, and others, the work will continue to prosper.

J. M. Beaty is worth a thousand ordinary men. With one thousand like him we could take the earth for the Baptists in just a few years. J. W. Suttle and C. W. Blanchard are his right hand men.

Secretary Johnson always leaves the Johnston with a glad heart. Efforts for State Missions are great. They pledged $1,025 for next year and will raise $300 extra to put a much needed man in a destitute section of the Association.

Every missionary enterprise is loyally supported by the Johnston. Every church in the Association contributes to every object of the convention. What other Association can say so much? With one more missionary and the hearty cooperation of the churches, the Baptists will take Johnston County.

It was a great sermon that Rev. R. J. Willingham, the missionary secretary of the mission board of the Southern Baptist Convention preached to a crowded house at the First Baptist Church last evening. It was a rather unusual sight to see father and son occupy the pulpit at the same service, but this was the picture that was presented to the congregation as Dr. Willingham, of Richmond, Va., and his son, Rev. C. T. Willingham, who has been supplying the pulpit for some time, sat on the platform.—Charlotte Observer.

The wives of the unemployed poor of London recently called on Premier Balfour, saying that they were hungry—desperate for bread; and urged him to institute public works in order that their husbands might have means of livelihood. This is a bad sign. But Mr. Balfour properly declined to set the State at the endless and ruinous business of providing work for the unemployed. They spoke of his reply as "the speech of despair" and jeered his name on the streets.

After several years of service, the Raleigh Morning Post passed out of existence November 11th, being absorbed by the Raleigh afternoon paper.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

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Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

Home Circle.

The Sergeant's Vow.

It was the evening after one of the greatest battles of the war. The surviving soldiers of the battle were fatigued, and glad to drop down almost anywhere to rest. Those who had been on the reserve were caring for the dead and wounded, and in the hospital tent those who wore the blue, and those who who wore the gray, were groaning with the wounds received in battle, and were being treated by the physicians.

Near the hospital about a dozen men were sitting upon the ground, around a fire of sticks and limbs, trying to "cook coffee." They had been at the front all day; victory had been won. They were now upon the ground that had been occupied by the enemy in the morning. It was a victory; but such a victory, and at such a cost of human life! On the right and on the left, in front of them and in the rear, could be seen the dead bodies, dressed in the uniform of the friend and of the foe.

They were just taking the coffee from the fire when a soldier came up, and discovering that the dozen men were of his company, said:

"How is it, boys; are you dry?"

"Trying to cook our coffee, Ned," said one of the soldiers, "but I guess it will be Virginia mud and water mixed together."

"I've got something good," said the speaker, producing his canteen, which had hung across his shoulders.

"What is it?" asked one.

"Whiskey," replied Ned.

"That's jolly."

"That is just the stuff."

"That will revive us."

And other expressions of satisfaction and pleasure were made by the men.

"Here, sergeant," said Ned, reaching the canteen towards a tall, noble looking fellow who had been silent, "throw aside your temperance principles for once and take a drink."

"Not any, Ned, thanks," replied the one addressed as sergeant.

"Come, now! you have fought like a tiger all day. You do not know but what you might have to rally in five minutes."

"True, Ned, but excuse me."

"Not a drop?"

"Not a drop!"

"Say, sergeant," said Ned, "if it is agreeable to the boys, we will adjourn the drink for five miuutes and you tell us how you came to be such an infernal advocate of temperance."

"I second the motion," said another soldier.

"And so do I!"

"And I, too!"

"Well, boys," said the sergeant, "I will tell you. It is a short story, and therefore soon told. When I was nineteen I had to leave school, owing to the death of my father. I came home to help my mother, who needed me. My father had been a prosperous farmer; he had that frugality and sturdy industry characteristic of the Vermont farmers. My mother I always considered the most handsome woman on earth, at least she appeared so to me; and as a mother there never was one better.

"After my father had been dead about a year somehow I acquired a passion for hunting, fishing, and especially cooning. There was nothing that delighted me so much as it did to take my dog and go out with some of the neighboring boys and bring home a number of coons. One night, three of our neighbors came to our house after me. They thought they had found a new place—a cornfield—where there was plenty of game. I needed no urging. I kissed my mother good-bye, told her that I would not be late, called my dog, and away we went.

"I drank some whiskey, and on my return reeled and staggered around the yard a little in a vain attempt to find the steps to the house. I stumbled over something, fell down, and was unable to get up. After a little I went to sleep—a regular drunken sleep.

"It seems that in the night some time my mother became anxious because I did not come home. She had not been to bed, but had fallen into a slumber upon the couch. She awoke, as I said before, some time in the night, and fearing that harm had befallen me, arose from the couch, put her shawl over her head and started out to find me. And she found me in a condition most deplorable, indeed. At first she thought I was dead, or that I had been brutally treated by a highwayman. But when she stooped down to look at me, and saw, by the moonlight, my face, she knew that her only child was drunk. She tried to waken me; she tried to get me into the house, but she had not the strength. She went to the house and got a pillow and placed it under my head. She covered me with blankets; she protected my face from the dew by placing an open umbrella over me. She drew her shawl tightly round her shoulders and sat down by my side. In the morning I woke just as the sun was rising. I found her there. Great tears were chasing each other down her cheeks. I saw at once that my mother had cared for me all night. She had faithfully kept her lonely vigil watching her drunken son, weeping and praying.

"'I am awfully thirsty,' I said. My voice sounded strange, weak and unnatural. I got up; my mother rose, went to the well and brought me a cup of water. As she handed the cup to me she bowed her head that I might not see her grief; but I saw a tear come down her pale cheek and drop into that cup. I took the cup from her hand and drank its contents, tear and all. Yes, boys, I drank my mother's tear, and I made a solemn vow that I never again would drink her tears.

"I led my mother into the house; I led her to the arm-chair, and as soon as she was seated I got down upon my knees.

"'Mother,' said I, 'this is the first; it shall be the last.'

"'Charles,' said she, running her fingers through my hair, 'I hope so. God bless you!'

"I looked up, and my mother had fainted. I took her in my arms, as one might take a child, and placed her upon a bed. It was the beginning of what came near being her death. Days and nights and weeks I was by that sick bed. I heard her, as her mind wandered, praying for me, and pleading for my reformation. And at times she would imagine that she was talking to my father. She would tell him of the plans which she had for her son, and that she hoped that he would be a sober man. Every word she said was like a knife cutting me; and many a time I wished that I had died before I ever tasted liquor. But thank God, my mother got well. It was a long time before she was able to leave her room. I was her constant companion. Somehow it seemed to me that her life depended upon my care.

"When the war broke out, I made up my mind that I ought to enlist. I told my mother it and asked her advice.

"'Charles,' she said, 'I am afraid to let you go.'

"'Afraid of what, mother? Are you afraid that I will be shot?'

"'Worse than that.'

"'Mother, what can you possibly mean?' I inquired.

"She blushed as she looked me in the face. But her reply was one never to be forgotten.

"'Charles, I am afraid that you will be overpowered by strong drink.'

"'Mother,' said I, 'I solemnly vow by the sacred memory of my dear father, that I will never drink another drop of intoxicating liquor without your consent.'

"'Then you may go to the war, Charlie. That was her reply, boys. And I tell you what—when I drink an intoxicant, it will be when my mother's own hand brings it to me and she asks me to drink it."

"Amen!" said several of the soldiers who were listening to the sergeant's story.

"I say, boys," said Ned, "here goes the whiskey." Turning the canteen upside down, he emptied its contents on the ground. As the liquor went gurgling out, he said: "I've got a mother, too, and I'm done with liquor."

"And I, too!"

"And I!"

Every one took the pledge, and it was afterwards said that the men who were gathered around the camp fire that night were the strongest temperance men in the whole brigade.—National Advocate.

Every new day expect new mercies from the Lord. This is the proper attitude of the Christian. Even those things which do not appear to be mercies will be found to be tokens of God's goodness, for "all things work together for good to them that love God."—Pittsburg Christian Advocate.

Life is a mirror; if you frown at it, it throwns back; if you smile, it returns the greeting.—Thackeray.

MASS OF SORES

Awful Suffering of Little Boy from an Itching Humour

CURED BY CUTICURA

Not One Square Inch of Skin on His Whole Body Unaffected

"My little son, a boy of five, broke out with an itching rash. Three doctors prescribed for him, but he kept getting worse until we could not dress him any more. They finally advised me to try a certain medical college, but its treatment did no good. At the time I was induced to try Cuticura he was so bad that I had to cut his hair off and put the Cuticura Ointment on him on bandages, as it was impossible to touch him with the bare hand. There was not one square inch of skin on his whole body that was not affected. He was one mass of sores. The bandages used to stick to his skin and in removing them it used to take the skin off with them, and the screams from the poor child were heart-breaking. I began to think that he would never get well, but after the second application of Cuticura Ointment I began to see signs of improvement, and with the third and fourth applications the sores commenced to dry up. His skin peeled off twenty times, but it finally yielded to the treatment. Now I can say that he is entirely cured, and a stronger and healthier boy you never saw than he is to-day." ROBERT WATTAM, 4922 Center Ave., Chicago, Ill., Dec. 30, 1897.

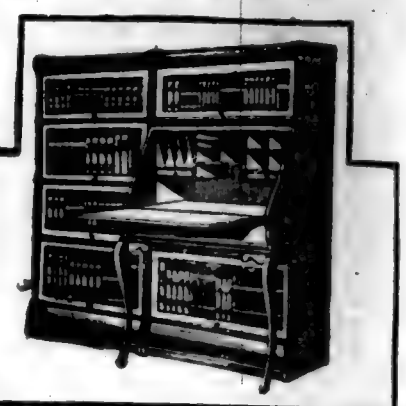
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Mr. Wattam writes

"Your letter of the 21st in regard to the case of my little boy at hand. I am truly thankful to say that the cure effected by the Cuticura Remedies has been a most thorough and successful cure to date." Chicago, Feb. 23, 1903.

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Where not represented we ship on approval freight paid—uniform prices everywhere.

WRITE FOR CATALOGUE 78

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Pail

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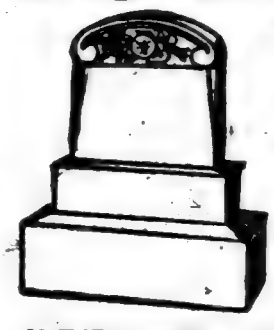
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Young People's Page

Luck Versus Labor.

"George is always lucky. 'Course, he'd win the prize," complained Jim.

"I imagine it was something else besides luck that made him win," said Aunt Louise, one of the summer boarders at Jim's house. The boy that Jim was envying had won the prize in the rowing contest on the lake the day before. One of the summer visitors, a young man who had come to this little summer resort for his college vacation rest, had offered a half-eagle to the best boatman; and George had won it.

"George is always that way, just as lucky," went on Jim, grumbling. "Just look at the new bike he's got, a regular beauty; and of course he got the paper route I wanted, 'cause he'd a bike and I haven't. So, of course, I can't get around the place fast enough."

"Is that the wheel that was offered at such a bargain a fortnight ago?" asked Aunt Louise.

Jim nodded disconsolately.

"Pa said he was too hard up to let me have anything toward it, and I've only got $5 to my name."

"How did George manage to raise the amount?" queried Aunt Louise. "His father is lame and helpless, you know; and I've heard that George had to help the family, as the pension was not enough to support them all."

"O, George sells water lilies every day at the 9.40 and the 1.30 trains, and the folks buy every lily he takes down to the station. I 'spose it's so hot they look nice and cool. He fixes 'em up in a big basket of wet moss, to keep 'em fresh, you know. He can't get enough to supply 'em all, he says, anyhow."

"Seems to me," mused Aunt Louise, "that George works for what he gets. He gets practice in rowing, going for his lilies. He won his bicycle and the paper route by gathering and selling the water lilies. Why don't you go into the lily business with George? You say the supply is not equal to the demand?"

"Me?" queried the surprised Jim. "Why, Aunt Louise, the idea! I've got all I can do, anyhow; and this is vacation. By 'n' by I'll have to go back to school. If I got lilies to sell, I'd have to get up 'bout three or four o'clock mornings, same's George does, to go for 'em. That's too much of a good thing, I tell you!"

"Was it luck or labor that gave Watt his engine, Fulton his steamboat, Morse his telegraph, Goodyear his rubber, Bell his telephone, Edison his phonograph—or George his prize and his wheel?" asked Aunt Louise significantly. But I'm sorry to say that Jim still complains of George's "luck."—Exchange.

A Story With a Moral.

She was stylish and handsome, and she was on her way to spend a week-end with her dearest friend on the south shore of Long Island. There was no parlor car on the train, so she was forced to ride in the day coach. She kept her own window closed to protect herself from the dust, but the man in front of her had his open, and the cinders bothered her.

"Will you be kind enough to close your window?" she asked.

"No, I will not," he replied brusquely.

She was not accustomed to being refused, and for a moment was stunned. Then rallying her sweetest tones she explained that the cinders were not only unpleasant but dangerous to her eyes.

"Then you can change your seat," said the brute, hardly giving her a glance.

There was no other desirable seat, so she told the guard what the situation was, and he promptly closed the man's window. The man growled and made himself as unpleasant as possible for the ensuing hour.

When the young lady reached her destination she was warmly greeted by her hostess, who introduced to her the man who had been her fellow-passenger. He had been invited over to help make the week-end agreeable for the hostess' dearest friend.—New York Sun.

Franklin's Famous Toast.

Now that so much is being written concerning Benjamin Franklin, the following anecdote has been revived:

Franklin was dining with a small party of distinguished gentlemen, when one of them said: "Here are three nationalities represented—I am French, and my friend here is English, and Mr. Franklin is an American. Let each one propose a toast."

It was agreed to, and the Englishman's turn came first. He arose, and, in the tone of Briton, said: "Here's to Great Britain, the sun that gives light to all nations of the earth."

The Frenchman was rather taken back by this, but he proposed: "Here's to France, the moon whose magic rays move the tides of the world."

Franklin then arose, with an air of quaint modesty, and said: "Here's to our beloved George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they obeyed.

A Pause in the Prayer.

"'If I should die 'fore I wake,'" said Donny, kneeling at his grandmother's knee, "if I should die 'fore I wake—'"

"'I pray,'" prompted the gentle voice; "go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop." You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how h'ed tear round in the mornin'. But 'if I should die 'fore I wake'—why, I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commenced the voice, with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."—Selected.

Indigestion

Stomach trouble is not really a sickness, but a symptom. It is a symptom that a certain set of nerves is ailing. Not the voluntary nerves that enable you to walk and talk and act—but the AUTOMATIC STOMACH NERVES over which your mind has no control.

I have not room here to explain how these tender, tiny nerves control and operate the stomach. How worry breaks them down and causes indigestion. How misuse wears them out and causes dyspepsia. How neglect may bring on kidney, heart, and other troubles through sympathy. I have not room to explain how these nerves may be reached and strengthened and vitalized and made stronger by a remedy I spent years in perfecting—now known by physicians and Druggists everywhere as Dr. Shoop's Restorative, (Tablets or Liquid.) I have not room to explain how this remedy, by removing the cause, usually puts a certain end to indigestion, belching, heartburn, insomnia, nervousness, dyspepsia. All of these things are fully explained in the book I will send you free when you write. Do not fail to send for the book. It tells how the solar plexus governs digestion and a hundred other things every one ought to know—for all of us, at some time or other have indigestion. With the book I will send free my "Health Token"—an intended passport to good health.

For the free book and the "Health Token" you must address Dr. Shoop, Box 1420 Racine, Wis. State which book you want.

Book 1 on Dyspepsia.
Book 2 on the Heart.
Book 3 on the Kidneys.
Book 4 for Women.
Book 5 for Men.
Book 6 on Rheumatism.

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Prepared in both Liquid and Tablet form. For sale at forty thousand drug stores. Mild cases are often reached by a single Package.

A Poor Recipe.

"Don't talk to me about the recipes in that magazine," said Mrs. Lane, with great energy. "Wasn't that the very magazine that advised me to put on that sody solution and leave the tablecloth out over night to take off those yellow stains?"

"I'm inclined to think it may have been," said Mrs. Lane's sister, with due meekness. "I sent you a number of them in the spring, I remember."

"Well, and what happened?" asked Mrs. Lane, with rising wrath.

"Didn't the stains disappear?" asked her sister.

"Disappear!" said Mrs. Lane in a withering tone. "It was the table cloth that disappeared. I don't know anything about the stains."

Paste This Up.

Young men should consider that there are no chances for—

The idler.
The leaner.
The coward.
The wobbler.
The ignorant.
The weakling.
The smatterer.
The indifferent.
The unprepared.
The educated fool.
The impractical theorist.
Those who watch the clock.
The slipshod and careless.
The young man who lacks backbone.
The person who is afraid of obstacles.
The man who has no iron in his blood.
The boy who slips rotten hours into his schooling.
The man who is always running to catch up with his business.
The man who can do a little of everything and not much of anything.
The man who wants to succeed, but who is not willing to pay the price.
The one who tries to pick only the flowers out of his occupation, avoiding the thorns.—Success.

Hard on the Prisoner.

The man stammered painfully as he stood in the dock at the police court. His name was Sissons. It was very difficult for him to pronounce his own name. He had the misfortune to stay out late and made an uproar one night, and to have to account for it before the magistrate the next morning.

"What is your name?" asked the magistrate.

Sissons began to reply:

"Sss-ss-sss-sss-s——"

"Stop that noise, and tell me your name," said the magistrate, impatiently.

"Sss-sss-sss-sss——"

"That will do," said the magistrate, severely. "Policeman, what is this man charged with?"

"I think, yer honor, he's charged wid sody water."

Don't come to church service fresh from the Sunday newspaper.

LIFE SAVED BY SWAMP-ROOT.

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

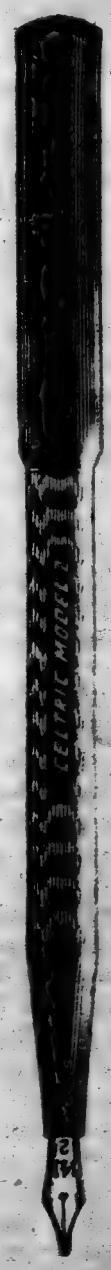
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Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



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Dept. F. 150 Nassau Street,

NEW YORK.

When writing advertisers, please mention this paper.

SELF-CONCEIT.

"The sluggard is wiser in his own conceit than seven men that can render a reason." (Prov. 26:16.)

"Let another man praise thee and not thine own mouth; a stranger, and not thine own lips." (Prov. 27:2.)

"If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth." (Prov. 30:32.)

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him." (Prov. 26:12.)

NOT SO SERIOUS, BRETHREN?

We have just now quite a comedy in the South. L. G. Broughton has denounced in unmeasured terms Thomas Dixon's play—The Clansman—and Mr. Dixon has announced his readiness to boast of his play in the General Judgment. It has not occured to either of them that they are very absurd. The newspaper notoriety that momentarily appears to reward them really makes them more ridiculous.

The third element in our comedy consists of the parties warring over the Ogden Movement. One party is insanely opposed to that movement. Mr. Dixon leads it. In their eyes it is an insult and moreover means social equality. Long ago it came to this: If any one opposed anything in the South he made short work of it by saying that it meant social equality. The other party is making war for this Movement as if it meant the salvation of the South. They are both absurd: we have no more chance of salvation from this Movement than we have of social equality. It is not so serious.

We know of nothing in which men would gain so much as in refusing to work themselves up into a state of mind. Dr. Broughton fully believes that The Clansman came straight from Satan—that the personal devil dictated it to Dixon. Dixon thinks it came from Heaven and hints that it was inspired! So much for working one's self up into a state of mind. Dixon likewise believes the Ogden Movement came from the Pit: and, if Broughton does not believe that it came from Heaven, we know a preacher that does.

It is all so stupid—so far removed from reality and simple sense. The papers make much of it because the papers like to entertain, and their readers like a fuss.

The Clansman is portraying the sufferings and triumph of the South. There is nothing to be ashamed of in that. And nothing to fear. We despise the idea of suppressing it lest it wound the North. The North is not made of that sort of stuff. If the truth wounds it it will repudiate not the men that show them the truth, but the men that were responsible for the wrongs committed in our Nation's name. The man that would cover up the South's position on any question or condone the horrors of Reconstruction to get a contribution from the North, is unworthy of the South and of the North, and his money should perish with him.

Men may object to the Clansman because it is of the theatre; but as an historical representation we have no apologies to make for it.

The Ogden Movement has become an orderly movement to aid the cause of education. It has $10,000,000 to distribute in rather small sums. It is likely to make known to men able to give the institutions that are deserving. Could anything be more harmless? Social Equality—why the very idea is foolish! What has it to do with Social Equality? But it will pauperize the South. If anybody can do that, we are willing. The Ogden Movement, or the General Education Board, is aiding education throughout the Nation—pauperizing the United States! How absurd! The Movement has offered $25,000 to the Baptists of Alabama on condition that they raise $75,000! That is Pauperization with a vengeance. And Social Equality—great floods of it!

Some men dearly love a bug-bear!

The South must help herself. We thank God that she has regained her foot-hold. But the South is not a foolish small boy. Just because she has gotten on her feet, she is neither going to hide her past to gain favors, nor is she going to refuse to participate in the general movements of American philanthropy. Dixon would have her sulk like a whipped child. Some of his critics would have her cringe like a cur. She will do neither. She could not do either. Truth is, the real South, the men that are working, have never stopped to seriously consider either policy. They are going right on in their work.

A KING'S MAN THAT SERVED GOD.

Bible Lesson, November 19th. Neh. 1:1-11. Read chapter 2.

Golden Text: The effectual fervent prayer of a righteous man availeth much.

Our lesson introduces to us the figure of a great man. It becomes us, whether pupils or teachers, to draw near to this person, whose life God has seen fit to hand down for all generations, and see if we may not at once measure our stature by him and receive inspiration to emulate him in those things wherein he won the favor of God.

The Importance of Tact.

Nehemiah's tact is the root of his opportunity. He was shrewd—a diplomat. Men preach to one another as if character alone were sufficient. There were better men than Nehemiah doubtless. The opportunity to rebuild Jerusalem and the fortunes of the chosen people fell to him not only because he was good. It would not have fallen to him if he had been bad. But it fell to him because he was good and more. Let us put our finger down then, first on his goodness, which veritably stands out upon the face of our lesson, and move on to discover those other points for which he was preferred.

We say that the root of his success was his tact. It is an often despised quality. But observe how Daniel, Ezra and Nehemiah made it count for God. Even the Master commends the wisdom of a serpent. Tact is not to be despised. The man that is above tact is above Nehemiah. Here he was cup-bearer of the king; a member of a captive race holding an official position in the king's personal service. His problem is to do his work faithfully and also to serve his people—his God's Chosen People. See how smoothly he works it out: He serves the king so well, he wins so much of the king's good will, he uses his position so tactfully that at the proper moment he finds it good to request the king to appoint him Governor of Jerusalem—the very position in which to serve God's people.

That was tact—worldly wisdom—but remember that it was unselfish tact—had Nehemiah been selfish he would have been despised for his self-seeking just as any one else would be. Let us see.

Nehemiah's Unselfishness.

He has a fine position. It means ease, wealth and social position. News comes that Jerusalem is in ruins again. The man loves his people better than his own ease or possessions. That is patriotism or national unselfishness. Again, he goes down upon his knees and prays. In that prayer he gives himself over to God. The words are not there, but, better, the spirit of self-dedication is there. This is loving God's will and work better than loving the ceaseful service of even a king—or religious unselfishness.

It is an old theme, but its lesson has not been learned by many of us, that unselfishness is the very foundation, the very first essential to successful living, whether for country or for God. The great Nation leaders, like Washington and Lincoln, were unselfish men; they did not ride great causes into office, but great causes rode in upon their backs. So, too, the man that would serve God well must first of all abandon himself.

Nehemiah loved his nation so that he made his nation's sins his sins.

Nehemiah loved God so that he sought to serve Him rather than a king.

Here are standards for a measurement of yourself!

Nehemiah's Prayer.

The things that Nehemiah could do without prayer, he did. He called himself, for example, to this new work. He negotiated with the king. He did his part. But he also prayed. And he when heard of the deplorable state of Jerusalem, he prayed,—that first. That is the best rule: First, to God in prayer.

And what is prayer!

"I sat down and wept and mourned certain days; and I fasted and prayed. . . . . I prayed before Thee at this time, day and night."

No matter what he said or what he prayed for; here is our lesson in prayer. When you have wept and fasted and prayed night and day, when you have been that in earnest,—then come prating of your unanswered prayers; and not before. A prayer—think on that. What is it to pray!

Overcoming Earnestness.

It is the earnestness of the man that wins us. He gives his position. He gives himself. His distress is far beyond any king's helping. He prays and pleads; he confesses sin; he acknowledges unworthiness; he does everything but one—he will not let go of God. God's help he must have.

A Successful Man.

We stand this man Nehemiah up before the young man of our time along with the Senators of Politics and the Princes of Trade. Wherein is he superior to them, wherein more successful, more abiding, more to be envied? It was in his copartnership with God, was it not! That kept him pure when they had been stained. That kept him unselfish when they had been selfish. That kept him strong in the day of impossibility. And yet men are wary of co-operating with God, of living unto Him first, of praying unto Him first, of HIM ALWAYS FIRST no matter what happens for the rest. As if God were not anyway First!

THE PROPHETIC ELEMENT IN THE OLD TESTAMENT.

The University of Chicago Press announces for publication early in October a new book from the pen of President William R. Harper entitled "The Prophetic Element in the Old Testament." This is the the latest volume in the series of Constructive Bible Studies, edited by Dr. Harper in conjunction with Ernest D. Burton. It forms, therefore, one step in the process by which the Sunday-school pupil is led from the kindergarten stage to mature biblical scholarship. The book is adapted to advanced Bible classes and to college and divinity students, and assumes that the reader has already an understanding of scholarly methods, and a ripe judgment. The term "prophecy" is taken in its widest sense, and the prophetic element is shown to be interwoven with every period of biblical history, the present volume carrying the subject through Amos. While the treatment is severely scientific, the "constructive" studies, which alternate with the historical and interpretative material, furnished endless suggestions for reflection. A frank recognition is everywhere made of the various possible points of view, from the extremely conservative to the rationalistic, but the reader has no difficulty in discovering the moderate views that are personally adopted by the author. Carefully selected bibliographies introduce the student to the literature on the subject in English and other languages.

"The Prophetic Element in the Old Testament," by William Rainey Harper. Viii x 142 pp., 8 vo., cloth; postpaid, $1.00. The University of Chicago Press, Chicago and New York.

Mr. J. Y. Joyner has returned from a vacation in Europe. He and President McIver went together and Mr. Joyner landed in New York broke. He had appropriated all of his money to Dr. McIver, of course! Seriously we desire to congratulate Mr. Joyner upon his work. More has been accomplished for our free schools under his superintendency than under any other superintendent since Calvin Wiley. Of course he has had a better chance. But it is something to make the best of one's chances—it is much to do as well with them as Mr. Joyner has. He has not spared himself. He has travelled as diligently as a drummer. Moreover, he has managed his forces with magnificent tact. He has also strengthened his office. In fact in every way he has advanced our free schools. Perhaps no one is serving the State so effectively as he. We are glad that he is a Baptist.

NOTES IN PASSING.

In the recent Baptist State Convention of Indiana, Mr. Charles F. Remy, an attorney, urged in his address that the Baptists give the Nation a new watchword or idea for the new century. After showing that the Baptist Watchword in the 19th century was Liberty, he suggests that our watchword for the 20th century be Duty. Very good. But does the Nation need a word so much as an example? Let us give the Nation not only a watchword but a Watchman. Has any reader of the Recorder a watchword to suggest?

* * *

We are not surprised but we are unusually gratified that President Poteat is winning the recognition of our foremost institutions. It is very important to the college that its president should be known and admired throughout our country. Last week we received the following from C. A. Reese, General Secretary of Newton Theological Institution: President W. L. Poteat, President of Wake Forest College, Wake Forest, N. C., delivered a course of four lectures before the faculty and students of the Newton Theological Institution, Newton Centre, Mass. His general theme was the relation between Science and Religion. The lectures were followed with increasing attention to the end. The lecturer was evidently at home in this field, and treated the questions arising in the discussion in a fair and independent spirit, yet in a way to quicken the Christian faith. As the newly elected president of Wake Forest, he received a most cordial welcome from this old New England Baptist Seminary.

* * *

The Presbyterian Standard totally misreads our editorial entitled "The Presbyterian Crisis." Our contemporary thinks it was written because of the Standard's remark on the subject of making Christians of Baptist negroes. Truth is, brother, the editorial was done before we thought of the note. Our remarks were based on sympathetic interest. The Standard says there is no crisis, but it does not offer any correction of the facts cited. And the Standard says that the Recorder is a thick and thin defender of John D. Rockefeller and Standard Oil. It was never more mistaken in all its mistaken life. Never defended either of them, as our readers know; and, what is more, we do not intend to. Only a few weeks ago we wrote an editorial showing that the Goodness of Mr. Rockefeller is mostly badness. And then the Standard says we see a difference between the Methodist end of the American Tobacco Company and the Presbyterian end. Not a bit, brother! We admire the new moderator of the Synod very much. And we only mentioned his connection with the American Tobacco Company as a matter of course. The question is, Why is the Standard so sensitive on that point? If it had a Baptist end, do you think we would flare up every time Charity and Children proudly mentioned the fact?

* * *

We have often observed that A. E. Brown has quite a gift of political insight. Of course he thinks it is because he is a mountaineer! But the man is greater than the mountain and superior to the air—even of our Western hills. Brother Brown gets his knowledge from mingling with the people. He gets his insight—well, who can tell? At any rate, these lines dashed off by him in a recent letter are worthy of careful examination: "I notice that there is brewing a movement for State prohibition. Every one knows what I will do if the effort is made. But I hardly believe it wise at present. The enforcement of any law depends on the local sentiment back of it. Of course that local sentiment exists in places in North Carolina, but it does not exist in other places, and the failure to enforce the law in any one place hurts the law in other sections of the State. We are doing quite well with local option, and when we have carried there is sufficient sentiment back of the law to enforce it. But I fear that in our city, where the traffic is so strongly entrenched, there would not be sentiment sufficient to elect officers who are in sympathy with prohibition, and so the enforcement of the law would militate against our cause. I believe we are gaining here, however, and that in a few years we can carry, and then we can move for a Constitutional Amendment."

* * *

Not a few of us are beginning to believe that the efforts to force a Great Revival—with the emphasis on the "Great"—are preventing the genuine awakening that is so much desired. Very probably the Professional Evangelist—with his scheme of organization, his practical guarantee of results and his big collection for himself—is quite a stumbling block. He has hardened thousands. He has gotten many churches into the habit of arousing mechanically only to fall asleep in two weeks. In this connection we submit the following outspoken note by a correspondent of the Congregationalist: "The statement in The Congregationalist that Dr. Chapman has decided not to hold the meetings in Boston as planned seems to make it wise to state that the evangelistic committee in San Francisco have carefully investigated the results of the Chapman meetings in Los Angeles, Oakland, Portland and Seattle; and have requested Dr. Chapman to cancel the date set for this city. There is here on the coast, as we believe there i isn the East, nothing but respect and affection for Dr. Chapman and the brethren working with him, but it is time that their attention was called to the fact that hey are demanding altogether too much outlay of the cities where these meetings are held, in most of which after three months have passed people generally seem to have forgotten that any meetings have been held."

* * *

The Greek Letter Fraternities have gotten into nearly every college of the first class in North Carolina except Wake Forest. Last May when the motion to receive them at Wake Forest was discussed, it was said that the college would lose some of its best men if we did not recognize these fraternities; that certain social types demanded these institutions. It has not so proved. President Poteat says that the personnel of the students is above that of the students of any other year. And everybody knows there are more of them. In view of the revulsion against hazing in colleges we do not know how the Greek Letter Colleges are defending themselves against that dispatch of November 3rd, concerning the death of Stuart Pierson at the hands of the Delta Epsison, but we do know that if the fraternities had been established at Wake Forest, the fate of Stuart Pierson would have put us all in a sadly embarrassing position. The dispatch reads: "Today's testimony in the Pierson inquest developed the fact that the boy was lying prostrate on the track when the engine struck him, also that he may have been tied to the track by another initiating party, which was out and had bound their victims to the rails. The identity of this party is now being inquired into. The witnesses examined were President Pierce, of Kenyon College; Henry Beam, a student; and W. H. Stump, a round house employe, who cleaned the engine after its arrival at Mount Vernon. The previous evidence that it was the custom of the fraternity men to tie candidates to the tracks was corroborated in to-day's testimony. A week before his death, Pierson, it was brought out in the examination, was compelled by the fraternity men to crawl the length of the village, goaded behind by men with stocks and clubs and that this treatment developed deep abscesses on his knees. The bandages which Dr. Workman placed about the sores were on the body when it was found."

* * *

Dr. Geistweit writes htat while the B. Y. P. U A. is in debt to the amount of $25,000, it is not "about to go under." It is merely in need of funds. He adds: "Regarding the suggestion of the severance of the Southern Baptist young people from this great movement, may I be permitted to say this: 'As we look backward through the past fifteen years on the history made by this young people's movement, the hearts of us all should be filled with gratitude to God as we exclaim with full meaning, 'What hath God wrought!' The Baptists of the North and the South have come together. The young people established a basis and a broad platform for fraternal greeting and fellowship never before known in the history of our country. The great conventions, with their vast numbers of delegates, were held in the North and in the South and in Canada, creating sentiment, cementing friendship, bringing about a real brotherhood; all of which led up to the organization perfected at St. Louis this year under the name of the General Convention of the Baptist of North America. I think it is only fair to say, and we should all be glad to say it, that the coming together of Baptists in fraternal spirit, leading to the organization in May and the larger fellowship created by the Baptist Congress in London, this year, can be directly traced to the rise of the young people's movement in our country. Wholly aside from the question of literature is the deep desire which it seems to me should thrill every heart, that the organization known as the Baptist Young People's Union of America should be carefully fostered, the unity of the spirit and form kept intact, the great gatherings with delegates from all parts of the American continent continued, presenting to the world a front not presented by any other denomination in the world. Let us not disturb that! Let us cherish it as one of the sweetest things we have, and let us not turn the hands on the dial-plate backward and undo what we have done!"

There now! The World Congress was not fathered by Apollos Pitt or Paul—Judson Prestridge—but by the B. Y. P. U. A.!

WHAT IS TRUTH?

"What is truth?" cold skeptics may inquire,
And sneer at faith that burns with holy fire.
"Thy word is truth," said Jesus Christ our Lord,
And felt no hesitation in His word.
But now men sit the living fount beside,
And taste, and criticise—and then deride;
Forsooth themselves alone are truly wise,
While all the world in groping darkness lies.
With them the word is myth; Messiah, only man;
Miracle, but natural law; God, without plan;
The Word of God no inspiration knows,
Save that of genius, such as Shakespeare shows;
Jesus, an evolution of His day;
The Word, an evolution, too, they say;
Prayer hath no power; for God—Ah, sad to note!
Is bound by law, by blind law, hand and foot;
No blood was needed for us to atone,
Christ died a martyr, and a type, alone;
Sin is an error, God can overlook;
No deep depravity is taught us by the Book;
There is no second death—nor endless hell,
But all alike, in heavenly bliss shall dwell.
This is the Gospel of these latter days,
That peoples hell, and such sad havoc plays.
Could Paine or Voltaire strike a deadlier blow?
Could hell produce a more inveterate foe
To truth, than these who suck the church's breast,
And damn its doctrines—in sheep's clothing dressed?

JNO. S. HARDAWAY.

Newman, Ga.

HOW THE STATE FAIR IMPRESSED ME.

I spent but a few hours on a Wednesday at the State Fair, and they were too many, for it was a disgrace to the State, an insult to every decent woman and man present. The Midway was hell turned loose. Games of chance were flaunted in your face at every step. Pockets were picked and people robbed all through the day. The Biblical Recorder is engaged in a righteous cause in endeavoring to lift the State Fair from the filth into which it has fallen. How I wish the managers could attend some of the State Fairs of the great West, where horse trotting and fakirs are not the chief attractions; and then go over the line into the Canadas and attend the Annual Fair at Toronto, where from 50,000 to 80,000 persons go daily through the gates to the ground. No liquor, no gambling, and no fakerism. It is nonsense to say the people of North Carolina must have these things. I protest against the assumption that the people of the Old North State are more immoral than are the people of other places. Let the State Fair help build up the industries of the State. There should be a great educational feature at the Fair. Advantage should be taken of the large gathering to get the farmers together for the consideration of subjects of practical value to them. Every encouragement should be given to make the Art Department representative of the entire State. Special attention given to inventions during the year by North Carolinians. The products of the State brought before the people would be interesting to many; the mills and the shops find a large place in the State Fair. I was not blind to what was good there, and some of the exhibits were excellent but altogether too scarce to fittingly represent our great State. It was a great gathering of people, who are benefitted by a visit to the State's capitol. But if gambling, lewdness and rowdyism are necessary to a State Fair, then it is just the place for decent people to stay away from. We do not think these things are necesary and believe the Recorder will win in its battle against them.

J. J. HALL.

Fayetteville, N. C., Oct. 28, 1905.

THE REAL BAPTIST PAPER PROBLEM.

Our esteemed contemporary, the Religious Herald, agrees with every evidence of deep feeling and conviction that one good religious paper is all that any denomination needs in a single State. The Herald's arguments are always sound. In this case they are unanswerable.—Times-Dispatch.

Our alert and able neighbor is a thoroughly disinterested observer and his opinion ought to have weight. The real problem before the denominations is not how to multiply their weekly papers, but how to make those they now have more vigorous and prosperous.—Religious Herald.

What yould you like to see in the Recorder for the year 1906? What improvement—in paper, type, articles, editorial, departments—have you to suggest? A prize for the best useful answer.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. S. JONES, Raleigh, N. C.

More Good Associational Meetings.

Neuse Association met at Ayden Church on Thursday, the 26th inst. Our woman's meeting was to have been held the same afternoon, but the weather was rainy and the meeting was postponed until Friday afternoon.

A wagon load of High School girls from Winterville helped to swell the number to a very good attendance. Only six societies were represented by delegates, but several others sent reports. Mrs. Fry's report was especially good, telling her methods with her Sunbeam Society.

The Ayden Society, where we met, is doing well, taking ten copies of the F. M. Journal, and a Sunbeam Society has recently been organized, with Miss Taylor, a young Virginia teacher, as its leader. She is enthusiastic and I look for good results.

Greetings from our State President, and from our Home and Foreign Secretaries were read. The claims of the "F. M. Journal," "Home Field" were presented, leaflets distributed and the "Brown Towel" leaflet was interestingly read by one of the young ladies. Good attention was paid throughout, and the meeting did not lag.

While the "signs of promise" are not so abundant as I wish to see, there are encouraging features. Some of our pastors are assisting nobly in our woman's and childrens' work.

Yours in service.
MRS. H. L. GRANT.

West Chowan.

The annual meeting of the W. M. S. of West Chowan Association had the largest attendance in its history, not half the people could get in the school-house who wished to attend. Rev. L. Johnson spoke for us, which I am sure all enjoyed and I hope it will result in much good.

The Scripture lesson was read. Subject: "The Great Surrender." The main thought: "Who offereth willingly to consecrate himself this day unto the Lord?" (1 Chron. 29:5; also portions from Acts.) This was followed by prayer by Mrs. W. L. Britt that some one from our midst might go to the foreign field before our meeting closed. A letter from a young lady at the University for Women, and a member of Hebron Church, was read and from its contents, we hope she may be called. Mrs. Griffin's report and also recommendations for the coming year were read. The Auxiliary Committee to assist the vice-president was named.

The ladies would not accept Mrs. Griffin's resignation. I begged her to hold the place, as the Auxiliary Committee could aid her. We were so sorry she could not be present. I tried to preside in her absence, as she requested me to do so. We need a whole day in the fall, the days are so short, and our annual meeting has grown so.

(Signed)
MRS. J. P. HOLOMAN.

Brunswick.

The Brunswick Association was held at a place so far off that I knew it would be inconvenient to hold our meeting there. The union meeting was to be held in session two weeks later at a church in a central part of the Associaned, so I planned for the societies to meet there. I studied your instructions carefully, had all my work laid out in readiness for the meeting, except some few things that could be done then, but I am sorry to say that the day was so unfavorable that only a small part of our members were present.

I hope some good will result from the meeting as it was held at a place where there is no Woman's Missionary Society. We held our meeting in a school-house near the church, and it was almost filled. I obtained several subscriptions to Our Home Field. I have arranged the churches in sections and appointed the committee as you advised, giving each one her special field.

MRS. MARY WARD.

The Report of the Woman's Missionary Societies of South River Association.

We held our ninth annual meeting at Spring Branch Church on October 19, 1905. Eleven societies reported. Financial report of this number for this year, $214.

Aims for 1906 as follows: Fayetteville, $125.00; Salemburg, $60.00; Sunbeam, $35.00; Sunbeam, $20.00; Spring Branch, $45.00; White Oak, $25.00; Sunbeams, $1.26; Magnolia, $15.00; Autryville, $15.00; Concord, $5.00; Clement, $10.00. Aims for all 1906, $361.25.

Autryville and Magnolia re-organized during this year. Two unions held at Salemburg and Autryville.

We dwelt in "special prayer" that several years ago we were lacking in means to carry on our work. We prayed to God and He opened the hearts of our people. Then workers were lacking. Special prayer was again made, and God answered. Now to offer special prayer that new missionaries, native workers, and their work may be blessed that thousands of souls may be won to Christ during 1906; that prayer and missions, first two things in the early church, may it be so in our churches.

God alone knows how to reply to prayer. He sent out the hundred workers asked by the China Inland Mission in 1887.

That there are more martyrs than those who have poured out their life blood or burned at stake for Christ's cause. They who have poured out their lives in service and their souls in the agony of prayer that His kingdom would come. Are we willing to be a living sacrifice?

That the evangelization of the world speedily depends on a revival of prayer. Deeper than the need for men; deeper than the need for money, is the need of world-wide prayer. Missions have advanced slowly because piety and prayer have been lacking at home.

That negligence has marked for years the attitude of the church towards the power of prayer for the lost world. What it has meant to a few lives and what it would mean to our lives, to the world, and to spend the first early hours of each morning in devotion, prayer and Bible study.

Discussion of new plans of work—methods found helpful. "The Calender Plan," by Fayetteville, and "Entertainment Plan," by Salemburg Societies found helpful. (Box in preparation by Fayetteville, valued at $60.00.)

Letters from Miss Heck, Dr. Willingham, Dr. Gray, read by Miss Annie Butler, Mrs. Dr. Cooper, and Miss Georgia Williford.

At close a distribution of F. M. J., Home Field and a number of tracts was made. Five subscriptions for Home Field and one for F. M. Journal I took also at close of meeting. We, also, previous to Association meeting, made an effort to secure the Auxiliary Committee to aid V. P. in her work. As yet only have secured one of that number; am waiting to hear from others.

I feel that our work in South River Association is making an advance in many departments of work. Yet very far from being up to our anticipations.

MRS. S. A. HOWARD.

Raleigh.

The second annual meeting of the Woman's Missionary Society of the Raleigh Association was held in Cary during the session of the Association. The meetings were held on Friday, the 27th of October in the Methodist Church. The devotional exercises were conducted by Rev. C. W. Blanchard, of Clayton. Then followed the organization. Mrs. E. L. Middleton, of Cary, the Vice-President of the Association, was elected president of the meeting; Miss Stella Passmore was elected secretary.

The roll of all the churches was called and reports were read from a number of societies. Quite a number of churches not having societies were head from. Mrs. Middleton, the Vice-President, read her report, which was full of information regarding the work of the societies for the past two years. In this report she clearly showed an acquaintance of the various fields and churches and made one feel as if one had visited the churches and studied the situation. The report was well written and showed careful thought and preparation. It is with much regret that she gives up the work as Vice-President.

Miss Fannie E. Heck, President of the State Central Committee, was present and delivered a very able address, which was greatly enjoyed and appreciated by the large audience. The meeting was one of spiritual power and prayer, and many were made to feel a greater and deeper interest for the cause of missions.

In the afternoon Rev. W. S. Olive conducted the devotional exercises, after which the committee reported on time and place for next meeting. They recommended a meeting to be held at Leesville at same time of the Association. The Committee on Resolutions read their report, in which they showed their high appreciation to the Methodists for the use of their house of worship, and for the cordial greetings and hearty welcome they extended us to their village and homes. Then the Committee on Obituaries reported that they had found that the societies had lost three very valuable members in the death of Mrs. Bolling, of Shady Grove; Miss Baucom, of Green Level, and Mrs. A. D. Hunter, of Cary. There were some very beautiful remarks made on the death of these members by Mrs. Branch, Mrs. Brooks and Mrs. Ivey.

Miss Lydia Yates read a very interesting article on Young Ladies' Work. Miss Sallie Bonner, a member of the Bright Jewel's Society, of the Methodist Church, told the ladies about their work.

Miss Heck told the ladies how to make an interesting program. Her remarks were most instructive and made all feel like undertaking greater things for the Master and His work.

The Vice President having resign the work, the societies decided to nominate Mrs. Joe Weathers, of Raleigh, to the vacancy, and to urge the Central Committee to have her appointed to the Vice Presidency of the Raleigh Association.

After words of "good byes" had been said the meeting closed to meet again next year at Leesville.

STELLA PASMORE, Sec.

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MACBETH'S chimneys (my name on every one) are made of lamp-chimney glass.

My Index to lamps and their chimneys tells all about lamps and lamp-chimneys. I will gladly mail it free to all who take the trouble of writing for it. Address, MACBETH, Pittsburgh.

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Everything in the line of School Supplies. We can make quick shipments. Best goods; lowest prices. CHAS. J. PARKER, Raleigh, N. C.

Administrators Notice.

Having qualified as administrator on the estate of R. H. D. Gooch, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement, on or before the 15 day of October, 1906. This October 9, 1905.

MACON V. GOOCH, Adm.
J. H. FLEMING, Att'y.
Raleigh, N. C.

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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

New Sunbeam Societies.

Green River—Zion Hill, President, Miss Hattie Pendergrass; Secretary, Miss Eva McCall, Ector. Membership, fourteen.

Green River—Marion, Miss Margarette Hudgins; Secretary, Mr. John Nichols, Marion. Members, eighteen.

Green River—Round Hill, President, Miss Inez Field; Secretary, Miss Lela Morriss, Union Mills. Members, twenty-five.

Green River—Old Fort, President, Miss Carrie Ferrell; Miss Mabel Sterwalt, Old Fort. Members, sixteen.

Green River—Clear Creek, Miss Ada Long; Mr. Hebon Sorrell, Garden City. Members, eight.

Green River—Bethlehem, Miss Zula Mann; Secretary, Miss Effie Gibson, Curfew. Members, twelve.

Green River—Monford Cove, Mrs. Sallie Hampton; Secretary, Miss Carrie Hemphill, Otter Creek. Members, fourteen.

Green River—Bethel, President, Miss Ella Goforth; Secretary, Miss Clara Morriss, Nealsville.

Green River: Chapel Hill, Miss Sallie Corpener; Miss Hessie Poteat, Marion. Members, twenty-eight.

Green River—Mill's Springs, President, Miss Mary Justice; Secretary, Miss Mollie Aslige, Mill's Springs. Members, twenty-five.

Green River—Columbus, President, Miss Aslige; Secretary, Miss Eliza Newman, Columbus. Members, twenty-five.

Green River—Silver Creek, President, Mrs. Dora Aslige; Miss Rose Foster, Mill's Springs. Members, eleven.

Pilot Mountain, Winston—Secretary and President, Miss Flossie McCain, Winston-Salem, N. C.

List of New W. M. S Societies Since Oct. 6.

Green River—Zion Hill, President, Mrs. Dora Buchanan; Secretary, Mrs. H. M. Buchanan, Ector, N. C. Members, fourteen.

Green River—Bethlehem, President, Mrs. Eva Hogan, Curfew, N. C.; Secretary, Mrs. Lilly Gibson, Curfew. Members, twelve.

Green River—Bethel, President, Miss S. L. Morris; Secretary, Miss Bertie Crawford, Sugar Hill. Members, ten.

Y. L. M. C., Green Giver—Cherry Springs, President, Miss Idella Gilliam; Miss Annie Croom, Teck, N. C. Members, eight.

Y. L. M. C., Green River—Marion, President, Miss Laura Crawford; Secretary, Miss Hattie Rader, Marion. Members, twelve.

Green River—Clear Creek, President, S. J. Long; Secretary, Miss Mamie Willis, Garden City. Members, fourteen.

Green River—Old Fort, President, Mrs. J. S. Bradley; Secretary, Miss Maud Crawford, Old Ford. Members, fourteen.

Green River—Silver Creek, President, Mrs. R. M. Laster; Secretary, Miss Dora Aslige, Mill's Spring. Members, ten.

Green River—Columbus, President, Mrs. J. G. McLoughliss; Secretary, Mrs. R. D. McFarland, Columbus. Members, ten.

Green River—Cooper's Gap, President, Miss Florence Jackson; Secretary, Miss Bessie Whiteside, Turnsess. Members, seven.

Green River—Mill's Springs, President, Mrs. Grayson Arling; Secretary, Mrs. A. M. Boon, Mill's Springs. Members, thirteen.

Pilot Mountain, Chowan—Bethel, President, Mrs. Mattie I. White; Secretary, Miss Varah Phillipps, Hertford, R. F. D No. 4. Members, eighteen.

.....—Island Creek, President, Miss Sue Kelly, Henderson, R. F. D. No. 3.

Central — Wakefield, President, Mrs. J. M. Caveness; Secretary, Mrs. Ida M. Terrell, Wakefield.

Cape Fear—Columbus, President, Cape Fear Mrs. M. Campbell; Secretary, Miss Jennie Fring, Grist: Members, ten.

Wilmington — Bethlehem, President, Mrs. Ellen Pridgen; Secretary, Miss Mary Lamb, Currie, R. F. D.

Woman's Mission Societies.

Wilmington—Canetuck, President, Mrs. Alice Carbelt; Miss Lilly Bangham, Currie, R. F. D.

Wilmington—Moore's Creek, President; Mrs. Pudd Hallingmouth; Secretary, Miss Kate Henry, Atkinson. Members, five.

Reorganization, Flat River— Stovall, President, Miss Madie Hester; Secretary, Mrs. L. D. Veazey, Stovall. Members, eleven.

West Chowan—Sandy Run, President, Mrs. Raley, Roxobel.

Central—Corinth, President, Miss Dora Overton, Franklinton, No. 1.

Address to Cotton Producers.

Why throw away money by selling cotton for less than eleven cents per pound when you can get that price or more by holding a little later?

The Southern Cotton Association is trying to help you get a good price for your cotton. Will you not strike hands with the members of that organization and encourage them in their work to help you and your neighbors who have cotton to sell? If you are willing to do this attend the meeting on the dates named by President Harvie Jordan of the Southern Cotton Association as follows:

Township meetings the first Saturday in December at 2 o'clock at voting place or other regular place of meeting. At that meeting elect a president, secretary and treasurer; and from two to five delegates to the county convention, which is called to meet at your court house on Saturday, December 9th. At the county meeting elect a president, secretary and treasurer and from one to three delegates to attend the State meeting to be held in Raleigh the first Wednesday in January, 1906, in the State Capitol at 8 o'clock p. m.

The purpose of these meetings are to advance the interests of the farmers of the State and the South, therefore all farmers should take hold of them with a determination to make them a success. That success depends on individual effort, your effort. As President Jordan well says: "Each individual is an important factor in the creation of an organization powerful enough to maintain the supremacy of the South in the future control of the great monopoly which she possesses. Each individual should feel inspired to contribute his support and influence to this great movement. Each individual should feel a personal and patriotic duty to stand shoulder to shoulder with his neighbors in an effort to maintain the price of cotton at profitable figures and contribute thereby to the success of his individual interests and the prosperity of his country." Let these words act as an inspiration to induce you to do your full duty, and all will be well.

Remember the dates of the meetings: Township meetings Saturday, December 2, at 2 o'clock p. m.; county meetings Saturday, December 9, at the court house, 12 o'clock, noon. State meeting January 3rd, in the city of Raleigh at the Capitol, 3 o'clock p. m.

In counties where there is no organization some one must take the lead. It will be a mistake for each man to wait for his neighbor, for then nothing will be accomplished. Rather, let each man determine he will be on hand and do his duty regardless of the positon of his neighbors. Send the names of the president and secretary of the county associations to the undersigned at Raleigh, N. C.

T. B. PARKER,
Sec. N. C. Div. S. C. A.

A Good Bill Collector.

"That man," said the photographer, "owes me $20 for a dozen cabinets. I wish I dared to treat him as he would be treated in Russia. In Russia, if you don't pay your photographer's bill, he hangs your picture in his window upside down. Every Russian photographer's window has five or six of these reserved pictures in it, and there is always a little crowd of people outside, craning their necks and saying:

"'Oh, that is Vasili Popoffsky. Won't he be ashamed?'—'And look at Anna Olinsky. You'd think she'd be able to pay.'—'Is that Senia Gogol there? It certainly is. What a pity.'

"Russian photographers, thanks to this unique method, have few unpaid bills. If only their method was in use here!"

The Kind That Cures.

Those who know what Johnson's Chill and Fever Tonic is are safe. Those who remain in ignorance face a great danger. Johnson's Tonic will cure every case of fever that scourges the South.

It will control the fever and drive out the producing cause. It enters the blood in thirty minutes, and begins at once to undo the mischief caused by Malaria.

And you will find that, in one short day, you are safe beyond the danger line.

Nothing else can bring this result. No other medicine compares with this matchless remedy. You can sleep safely in the jungle, if fever was your only enemy.

Write to

The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

WITH IMPURE DRINKING WATER

Use Horsford's Acid Phosphate.

Destroys the germs of typhoid and other fevers. Makes a refreshing cooling summer drink.

Arrest It—$50 Reward.

A small sample bottle of Ec-zine will be sent free to every reader of the Biblical Recorder who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever, Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failure made by other remedies, and send for free sample of Ec-zine which always gives relief and permanent cure. A $1.00 bottle often cures the worst cases. If your druggist does not have Ec-zine send direct to us. The Ec-zine Company, M. Kupermeier, Sales Agent, 112 Dearborn St., Chicago, Ill.

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OXFORD SEMINARY.

Having shown in the preceding article the care this school takes of the physical welfare of its pupils, I purpose to show now the importance it attaches to the

DEVELOPMENT OF CHARACTER.

After all, the end to be gained by any system of education, without which all mental development is useless and dangerous, is the development of character, the training of the spiritual part of the nature. The school that fails to recognize the transcendent importance of this character development is falling short of the highest ideals.

To accomplish this result, there can be no doubt of the necessity of the employment of teachers of such Christian character, such personal traits that you will be willing for your pupils to become like them. Those who are to walk before girls every day should themselves be the highest types of womanhood. In the employment of teachers for this school, I have been most anxious to secure just this type of teacher. The personal element has been in my estimation of the greatest importance. I have employed, therefore, the highest types of North Carolina and Virginia womanhood. I have not sought to have connected with this school teachers who are aliens in thought and views of life and in manners. Most of those who are here now have been here for many years.

A thorough course of Bible study extending throughout the entire period of a girl's stay here, a well-organized Young Women's Christian Association that puts great stress upon the study of missionary questions, are additional means used to secure this spiritual training of our pupils. It has sought to send them out into the world with proper views of life and its responsibilities. How far it has succeeded is known by the people at large.

This testimonial from Dr. Chas. E. Taylor, four of whose daughters received instruction here, gives the opinion of a man well-qualified to pass judgment. "One reason why I believe so thoroughly in the Oxford Seminary is because it turns out the best types of old-fashioned Southern womanhood. * * * * Best of all, this honest work is done in an atmosphere which is saturated with the spirit of the Gospel of Christ."

F. P. HOBGOOD, President.

Acknowledgments.

November 15, 1905.

State Missions.—W. M. S., First Church, Durham, $21.65; Macedonia, Tar River, 2.66; Severn, W. Chowan, 3.89; Maiden, South Fork, 3.34; Tabernacle, Raleigh, 220.00; W. M. S., Seaboard, West Chowan, 5.00; W. M. S., Mount Carmel, Mount Zion, 3.05; W. M. S., Ashpole, Robeson, 26.75; W. M. S., Olive Branch, 1.65; Union Meeting, Sandy Creek, 3.00; Sandy Creek, 2.25; J. B. Olive, 5.00; Sandy Creek, Mount Zion, 2.00; First Church, Greensboro, 50.00; Centre, South River, 2.68; Murfreesboro, W. Chowan, 12.00; a friend, New Bern, 1.00; Sharon, South Fork, 1.87; Society, South Yadkin, 10.75; Fork, South Yadkin, 30.00; Geneva, Camden and Currituck, 5.00; Moyock, Camden and Currituck, 2.50; Ebenezer, Camden and Currituck, 5.00; Rehobeth, Camden and Currituck, 5.00; Berea, Camden and Currituck, 5.00; Providence, Camden and Currituck, 5.00; Sawyer's Creek, Camden and Currituck, 5.00; Capeharts, West Chowan, 40.00; Rock Springs, Flat River, 5.35; Mrs. D. A. Covington, 5.00; Fair Bluff, Robeson, 19.10; Buckhorn, W. Chowan, 50.00; Crabtree, Haywood County, 1.00; Jonathan Creek, Haywood County, 35 cents; Rock Springs, Haywood County, 92 cents, Bethel, Haywood County, 1.00; Sunday-school, Pleasant Hill, Haywood County, 1.73; Forks of Ivy, Buncombe County, 3.00; Atlantic, 8.13; Glover, Kings Mountain, 30.45; W. M. S., Benson, 4.00; Neuse Association, 73.81; Kinston, 42.87. Sunbeams, Neuse Association, 73.81; Kinston, 42.87; Sunbeams, Kinston, 4.00; B. Y. P. U., Kinston, 5.00; W. M. S., Kendall, 2.20; South Side, Winston-Salem, 16.15. Total this week, $755.10. Previously reported, $12,791.37. Total this year, $13,546.47.

Foreign Missions.—Severn, West Chowan, $9.16; W. M. S., Ahoskie, 7.50; "M," 1.00; W. M. S., Holly Grove, West Chowan, 2.35; Sharon, South Fork, 1.50; Pisgah, Johnston County, 1.50; W. M. S., Rich Square, 2.55; Capehearts, West Chowan, 35.00; J. G. Band, Goldsboro, Price, 7.05; Chadbourn, C. F. and Col., 12.92; Piney Forest, C. F. and Col., 4.20; Sunbeams, Smithfield, 8.00; Sunday-school, Smithfield, 3.73; W. M. S., Smithfield, 12.50; Smithfield, 39.53; Beulah, 5.00; Bethel, Haywood County, 4.00; Gatesville, Chowan, 9.00; Sunbeams, Ahoskie, 2.00; W. M. S., Benson, 2.35; Neuse Association, 15.44. Total this week, $184.28. Previously reported, $16,816.93. Total this year, $17,001.21.

Home Missions—Severn, W. Chowan, $12.60; W. M. S., Big Branch, 6.90; W. M. S., Central, Wakefield, 3.48; "M," 2.00; Sharon, South Fork, 1.05; Sunbeams, Ninth Avenue, Charlotte, 3.15; Pisgah, Johnston County, 1.00; Capeharts, W. Chowan, 1.38; Midway, 1.22; Piney Forest, C. F. and Col., 2.51; S. S., Smithfield, 6.00; Centre Hill, 4.50; Whiteville Grove, 1.50; Gatesville, 4.53; Bethel, Haywood County, 1.00; W. M. S., Benson, 2.30; Neuse Association, 7.50. Total this week, $62.62. Previously reported, $7,521.01. Total this year, $7,583.63.

Education.—Severn, W. Chowan, $1.00; Tabernacle, Raleigh, 25.00; Reeds Cross Roads, Liberty, 3.00; Palmerville, 3.00; Pisgah, Johnston County, 1.00; W. M. S., Smithfield, 5.06; Neuse Association, 13.00. Total this week, $51.06. Previously reported, $3,130.31. Total this year, $3,181.37.

Sunday School and Colportage.—S. S., Wake Forest, $4.50; a Robeson friend, 25 cents; S. S., West Durham, 5.00; S. S., Mars Hill, 2.00. Previously reported, $917.47. Total this year, $929.22.

Ministerial Relief. — Tabernacle, Raleigh, $25.00; Palmerville, 2.00; Pisgah, Johnston County, 1.25; Smithfield, 15.00; Neuse Association, 10.25. Kinston, $9.50. Total this week, $63.00. Previously reported, $1,794.21. Total this year, $1,857.21.

Total reported for all objects this week	$1,128.91
Previously reported for all objects	44,309.14
Total reported for all objects this year	45,438.05

WALTERS DURHAM,
Treas. Baptist State Convention.

Correction: In Recorder of November 8th, $4.25 credited State Missions from East Spencer should have been from South Yadkin Union.

W. D.

FACTS ABOUT CANCER.

A new booklet published at considerable expense by L. T. Leach, M. D., of 416 Main St., Suite 10, Dallas Texas, tell's the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc, and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail, prepaid, on receipt of ten cents, stamps or coin.

I Cure Cancer.

My Mild Combination Treatment is used on the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 313 E. 12th St., Kansas City, Mo.

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25	$16 75	$24 46	$29 46	$39 75
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That is in debt. I can and will do it. I give to you rather than take from you. If you send a self-addressed stamped envelope no mistake can be made. Address, G. N. ABBOTT, 1917 Taylor St., Lynchburg, Va.

NOTICE OF SALE.

By authority of a mortgage executed by Thomas C. Ray and wife to W. K. Phillips, recorded in Book 84 Page 100, records of the Register of Deeds of Wake County, and by request of mortgagors, I will on Saturday, the 25th day of November, 1905, at twelve o'clock M; at Phillip's Mill, near the said land, on the line of Franklin and Wake Counties, sell to the highest bidder for cash, at public auction, the following described land in Little River Township, Wake County to wit:

Bounded on the North by the land of W. K. Phillips and R. J. Ray, on the East by the land of Margaret Baker and others, on the South by the lands of W. H. and A. H. Ray, and on the West by the lands of Matthew Medlin, containing thirty acres, more or less.

W. N. JONES,
Attorney.

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A record of fifty-nine years of business, economically, conservatively, and successfully managed. Its strength and stability unquestioned; its reputation unsullied; the care and economy with which its business is managed, and the resulting benefits to its members unsurpassed. It invites investigation.

Call and see, or address

W. R. CRAWFORD, JR.,
General Agent, - RALEIGH, N. C.

News of the Week.

Markets November 11.

Cotton, dull, 10⅞@11.

Receipts of cotton, Wilmington, to-day, 1,745 bales.

Receipts this season to date, 190,901 bales.

Receipts same day last year, 3,703 bales.

Receipts last season to same date, 198,057 bales.

Butter, 27 to 30c.

Coffee, 9½ to 11c.

Molasses, S. House, 14c.; New Orleans Brights, 23 to 25c.; Porto Rico, 20c.; Cuba, 28c.

Sugar, granulated, $6.10; W. C. X. No. 5, $5.80; No. 7, $5.70; No. 8, $5.60; No. 11, $5.40.

Lard, (tierce basis), pure, 8⅝c.; compound, 6½c.

Peanuts, North Carolina prime, 90c.; extra prime, 95c.; fancy, $1.00; Virginia prime, 50 to 55c.

Beeswax, 25 to 27½c.

Corn, 72 to 75c.

Corn meal, 68 to 70c.

Eggs, 20c.

Chickens, hens, 35 cents; springs, 17 to 25c.

Sweet potatoes, 50 to 55c.

Beef, 2 to 3½c.

N. C. Bacon, hams (old), 15 to 16c.; shoulders, 10 to 11c.; sides, 10 to 11c.

Shingles, per 1,000: 8-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $2.00; 6-inch hearts, $4.00.

Timber—Per M, extra milling, $7.50@$8.50; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

* * *

Russian News.

It is difficult to comprehend the proportions of the news from Russia.

The bloody lawlessness passes all belief. The butchery of Jews, not only at Odessa, but at many other places throughout the Empire, is so awful that we shall never be able to grasp it. Whether 5,000 or 10,000 or 20,000, we do not know; but at any rate it is one of the most horrible massacres in modern history and adds another chapter to the great Iliad of the woes of the Hebrew people.

From Poland came rumors of a stroke for separate constitutional Government last week; but the Empire answered threateningly in the negative.

There was a meeting of sailors in the navy at Cronstadt November 9, and in the conflict of sailors and soldiers several hundred were killed. The meeting was suppressed.

The best evidence of the new power of the revolutionists is the retirement of Trepoff from the Governor Generalship of St. Petersburg. On account of his severities the people hated him, and notwithstanding the Czar's large concessions they would not be quiet until Trepoff had been debased.

The following note also points to the new power of the populace:

"The series of consultations which Count Witte has been holding convinced him that it was useless to hold out longer if he was to continue seeking to secure the sympathy of the parties of the center. He therefore practically promised an immediate extension of the suffrage to include all classes of the population. The suffrage in the cities will be direct and among the peasants indirect through a single set of electors. Even upon these conditons, however, the constitutional Democrats finally late last night decided definitely not to hold office in the present Ministry. They take the high position that the ministry is only temporary, lasting until the National Assembly or constituent Assembly meets, and they refuse to accept office until it is demonstrated that they have the support of a majority.

Items.

Spartanburg, Co., S. C., voted out the Dispensary.

The New York Life Insurance Company has been debarred from Missouri.

Governor Glenn went up to Asheville last week to attend the unveiling of monuments to Confederate soldiers.

The illness of Mr. J. P. Caldwell, editor of the Charlotte Observer, is a matter of concern to the entire Commonwealth. He is the State's ablest editor, and is in the midst of a long period of great usefulness to North Carolina. We hope that his life will be spared.

Deafness and Catarrh Cured

By "ACTINA."

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of specialist to always give relief. That there is a scientific cure for most forms of deafness and catarrh is demonstrated every day by the "Actina" treatment. The vapor currents generated by "Actina" pass through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as they pass through the tubes, and loosen up the bones (hammer anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has seldom failed to stop ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in a few weeks by this wonderful invention. "Actina" also cures la grippe, asthma, bronchitis, sore throat, weak lungs, colds and headache; and all other troubles that are directly or indirectly due to catarrh. "Actina" is sent on trial postpaid. Write us about your case. We will give free advice and positive proof of cures. A valuable book—Professor Wilson's 100 page treatise on Diseases, Free. Address New York and London Electric Association, Dept. 120 C, 929 Walnut Street, Kansas City, Mo.



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TEACHERS UNEMPLOYED should write at once for our special enrollment offer. Urgent calls each day from every Southern state. Send credentials. The Southern Teachers' Agency, Columbia, S. C. (Formerly Barnwell.)

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You can send your money to us and have it under your own control. . . . . .

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COMPOUNDED SEMI-ANNUALLY ON ANY AMOUNT FROM ONE DOLLAR UP.

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SOUTHERN LIFE AND TRUST CO.,

Greensboro, N. C,

Capital $200,000.00 Surplus $50,000.00

FOR SALE:

One of the best homes at Wake Forest, situated on main residence street. Terms favorable to purchaser. Addrss

W. O. RIDDICK, Greensboro, N. C.

FARM FOR SALE.

For division of estate, I will sell 237¼ acres of fine farming land, 4¼ miles South of Raleigh, on Fayetteville Road, which is macadamized and the best road into the City. There are about 75 acres good cotton land, excellent pasturage, woodland, etc. One of the best locations in the State for dairy farm. Dwelling and kitchen of ten rooms, tenant house, good barns, stables, etc. I will offer in two lots and also as a whole. Terms: ¼ cash; balance 12 and 24 months. Date Dec. 20th. Full particulars by CHAS. J. PARKER, Commissioner, Raleigh, N. C.

The Baptist Hymn and Praise Book

PRICES: Single copy, postpaid, 85c; per dozen $8.00; per 50 copies, $30.00; per 100 copies, $55.00; Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, $1.50 postpaid. These prices are available only on order for FULL QUANTITY AT ONE TIME. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

Contains 416 Pages With 577 Hymns

Fourth Edition Now Being Printed

What Dr. Geo. W. Truett, Dallas, Texas, Thinks of It:

"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgement that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world to-day. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

An Organist of a Prominent Church:

"I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the BAPTIST HYMN AND PRAISE BOOK. It promises large success in meeting the needs and wishes of the churches.

BAPTIST SUNDAY SCHOOL BOARD,

170 Church Street, NASHVILLE, TENN.



Temperance.

The Saloon and Crime.

The closing of the Sunday saloons in St. Louis, which went into effect April last, has shown the part played by the saloon in producing crime. Here is the record.

Comparative police records of arrests in St. Louis for two years:

Disturbing the Peace.

Average per Sunday for fifteen Sundays from April 26 to July 31, 1904, 36 2-15.

Average per Sunday for fifteen Sundays from April 16 to July 30, 1905, 29 2-15.

Average decrease per Sunday, 5 2-15, or 13 per cent.

Assault With Intent to Kill.

Average per Sunday for fifteen Sundays from April 26 to July 31, 1904, 1 9-15.

Average per Sunday for fifteen Sundays from April 16 to July 30, 1905, 7-15.

Average decrease per Sunday in favor of the "lid," 7-15, or 50 per cent.

Drunkenness.

Average per Sunday for fifteen Sundays from April 26 to July 31, 1904, 15 11-15.

Average per Sunday for fifteen Sundays from April 16 to July 30, 1905, 8 13-15.

Average decrease per Sunday in favor of the "lid," 6 11-15, or 38 per cent.

This result is largely due to Governor Folk. His words on the subject are worth quoting. He says of the Sunday-closing law:

"The people of Missouri have decreed through the Legislature that the dram-shop is a special menace to the peace and good order on Sunday, and have forbidden them to operate on that day.

"The effect of the enforcement of this law in the large cities of Missouri, in reducing crime by some 40 per cent, as shown by the statistics, demonstrates that the action of the Legislature is passing this statute was not without wisdom.

"I say now, once for all, as long as the dram-shop law is the law, and I have power to enforce it, it is going to be enforced. Petitions against its enforcement will have no more effect than requests for me to violate my official oath in some other respect."

The Saloon and Politics.

The saloon to-day is organized, and organized with political power. It is one of the highly concentrated industries of the country. The Whiskey Trust, organized in 1887 under the name of the Distillers and Cattle Feeders' Trust, was early changed into a single corporation. The Distillers' Securities Corporation, organized, like so many trusts in New Jersey, is listed with $33,500,000 in common stock and $16,000,000 more in bonds. The political power of these nearly $50,000,000 in lobbies of State Legislature is at once apparent. As long ago as 1894 the Wine and Spirits Gazette said: "The liquor vote of this State, a good deal more than 120,000 strong, can, it it will, control all legislation at Albany." It said the same year: "There are nearly 200,000 voters in this State who live by the saloons." But the Whiskey Trust is not the saloon's only corporate power. The Massachusetts Breweries, incorporated in Virginia, have $6,500,000 in common stock and $1,500,000 in bonds. The Pittsburg Brewing Company has $19,500,000 in common or preferred stock and bonds. The Pennsylvania Central Brewing Company has $6,300,000. The Milwaukee and Chicago Breweries are listed for $11,048,500, the Jones Brewing Company for $6,500,000, the New York Brewing Company for $1,500,000, the Peoples' Brewing Company of Trenton for $3,300,000, the United Breweries of New Jersey for $8,876,000, the St. Louis Brewing Association for $10,099,624, the San Francisco, incorporated in England, $3,500,000, the City of Chicago Brewing and Malting Company for $9,253,500, the Chicago Breweries for $3,941,000, the California Wine Association $4,337,200. This is not a complete list, but here are invested in the consolidated liquor traffic upward of $148,000,000. How this enormous commercial power is used to defeat temperance legislation and to debauch politics is well-known. In Messrs. Wines and Koven's "The Liquor Problem in Its Legislative Aspects," it is stated that in Boston in 1889 the chairman and seventy-three members of the city Central Committee of the dominant party were liquor dealers. In Philadelphia, in 1894, of the eight Philadelphia State Senators whose terms expired that year, six were signers, counselors, or bondsmen for liquor dealers. Of Philadelphia's thirty-nine State Representatives, thirty in that year signed license applications or liquor bonds. In New York City, according to an investigation of the Church Temperance Society in 1884, out of 1,002 political meetings, 633 were held in and eighty-six were next door to saloons—nearly 72 per cent in all.

The Folly of License.

The saloons of America pay large revenues into our city treasuries. It seems financially a gain, but a moment's thought shows the folly of this claim. New York City received in 1903, $5,565,961 in liquor licenses, and Chicago $3,421,729. These seem large sums, but New York City spent for her Police Department alone $10,529,159, and for Charities and Corrections (from the city funds), $5,670,939 more, or $15,000,000. How much of this expenditure is necessitated by her saloons statistics can not exactly show, but the records of police courts and the universal testimony of police court magistrates show that it is a very large proportion. Of the 129,533 men and women arraigned in the police courts of New York City in 1904, 71,114 were for disorderly conduct, 2,468 for violations of the liquor tax law, 4,264 for assault, making over 77,846, or considerably more than one-half the total cases, undoubtedly due primarily to drink. The untold misery, poverty, and degradation produced in other ways by the saloon no man can measure.

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Recognized as the Oldest Established and Most Reliable Specialist.

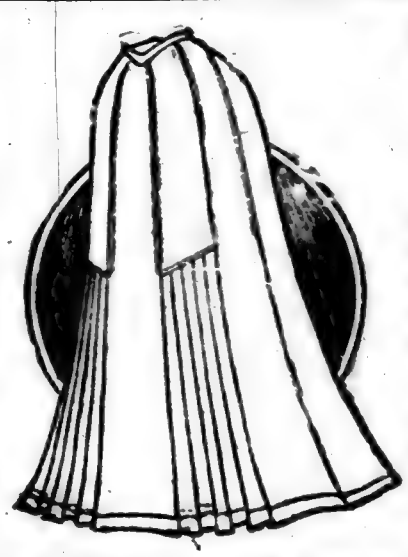
If you have a disease that has not responded to other treatment and are in search of a competent physician and specialist, in whom you can place the utmost confidence to treat your case correctly and successfully, write to Dr. Hathaway. He is just this kind of a physician. He has been treating the chronic diseases of men and women for nearly 25 years and has established a reputation for honesty, integrity and superior medical skill that is unequalled. If your disease is curable he can be depended upon to cure it; if it is not, he will unhesitatingly tell you so and not take your case knowing that you cannot be cured.

Dr. Hathaway's standing, both financially and professionally, is of the very highest. His charges are very reasonable—more so than you would imagine, so have no hesitancy whatever in writing him on this account. He is offering to counsel and advise professionally, every person writing him without charge and in addition, will send a valuable little booklet on your disease. Correspondence strictly confidential. Address as follows: DR. HATHAWAY & CO., 35 Inman Bldg., Atlanta, Ga.

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Address, GERMAN KALI WORKS,
New York—66 Nassau Street, or Atlanta, Ga.—38½ So. Broad Street.



Broadcloth Skirts
$4.95

All-wool Broadcloth in Blue, Black, Brown and Green. The illustration shows you exactly how the skirt is made, but of course it don't show the fine, smooth, rich looking texture of the cloth.

There isn't a skirt in the house at double the money that fits any better, or is more finely finished than this one at **$4.95.**

Similar values sell at five fifty and six dollars in other stores.

Mail orders filled promptly.

Miller & Rhoads, Richmond, Va.

HICKS' CAPUDINE CURES ALL HEADACHES AND COLDS
IT'S LIQUID
Relieves the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

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Up-to-Date Clothiers and Furnishers.

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HYDRAULIC, CHAIN AND ELECTRIC ELEVATORS,
VARIABLE SPEED BELT POWER AND MOTOR DRIVEN
PUMPS AND HEATERS
CORRESPONDENCE SOLICITED

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cures Eczema, Dandruff, Sores, Cuts, Bruises, Rheumatism, Indigestion, Kidney Trouble, Liver Complaint and all other forms of disease due to inflammation. Its Iron and Acid are a wonderful tonic. Builds up blood and tissues; 50c. per bottle. Your druggist or by mail. Acid Iron Mineral Co., Salem, Va. & Columbia, S. C.



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Obituaries.

WATKINS.—William Wiley Watkins departed this life suddenly on June 20, 1905, aged seventy-two years and four days. He was one of the brave soldiers who followed Lee and lost one arm in the great conflict. He was a Baptist from youth until death; held family prayers, was much beloved, and will be greatly missed. A wife and daughter survive him. N. J. W.

ELLIS.—Brother Laban Ellis died on the 31st day of July, 1905 in the seventieth year of his age. In his death his family loses a devoted father, his church a true and faithful member, the community a good and upright citizen. He leaves to mourn his loss three sons and five daughters, his wife having died several years ago. His burial was conducted by Rev. O. T. Edwards in the presence of a large concourse of sympathizing friends.

FRIEND.

James S. Timberlake.

The departure from earth of this man calls for more than the bare announcement. The community in which he spent the most of his life has suffered an irreparable loss. In the death of no other could it have sustained a greater.

The present flourishing town of Youngsville was thirty years ago destitute of almost every element pointing to a prosperous development. To this man's faith and zeal, more perhaps than to any other influence, are to be ascribed the beginnings of healthful growth and much of the progress that has marked the more recent history of the place. He was diligent in business, doing with his might what his hands found to do; he was at the same time fervent in spirit, serving the Lord.

A devoted Baptist, he was none the less a lover of all who loved God. He threw his soul into every movement that seemed to him to stand for Christ and humanity. He took a leading part in the organization of the Baptist church at Youngsville. Towards the building of its first house of worship he contributed liberally of his own means and was instrumental in securing most of the funds for its erection. When by storm it was swept from its foundations, as Israel of old by the rivers of Babylon, he wept as he remembered Zion. The harps, however, were not allowed to remain upon the willows. The work of the church went on, and ere long he and his faithful co-laborers looked again upon a goodly house, dedicated to the service of God, and standing where the old had stood.

A man of pure heart and clean lips, he exerted a positive influence for righteousness. Keenly alive to his indebtedness to Christ for all that he was and had that was good, he showed an interest in the salvation of others that many will think of as often as they think of him. His friendship was sincere, his charity broad, and his forgiving spirit was often to him a minister of joy. A truer husband, father, brother, it would be difficult indeed to find. The one great prayer of his life he saw answered a few weeks before his death, when his beloved companion came out fully on the Lord's side and put on Christ in baptism.

To the writer of these lines his death comes as a personal bereavement, as I had known him from his youth. Impressed at the early age of fourteen with the importance of eternal things, he settled the great question of life by giving his heart to Christ, and in 1863 was baptized into the fellowship of Flat Rock Church, of which my father was at that time pastor. My more intimate relations with him began in 1880, in connection with the Lord's work at Youngsville.

About two weeks before his death, in a letter from him written at Chase City, he told me of his joy on account of his wife's baptism, and, alluding to the illness of a member of my family, of which he had heard, he assured me of his earnest prayers on our behalf.

Death from pneumonia came to him at his home in Youngsville on October 9, 1905, in the fifty-sixth year of his age. On the 10th, in the presence of an immense concourse, his remains were laid away by his brethren in Christ and the Masonic fraternity, of which he was an honored member, services at the home having been held by his pastor, Rev. T. B. Justice and the writer.

W. B. ROYALL.

Mrs. E. H. Bowling.

In memory of Mrs. E. H. Bowling:

Minnie Jackson Bowling died Sunday morning, October 1, 1905, at 8.30 o'clock.

Whereas, as it has pleased God in His infinite wisdom and endless love to call her from our midst into his own presence; and,

Whereas, we sustain a great loss in her death; therefore be it

Resolved 1. That we, as a society, do hereby unitedly express our grief for one whose influence was far-reaching and uplifting.

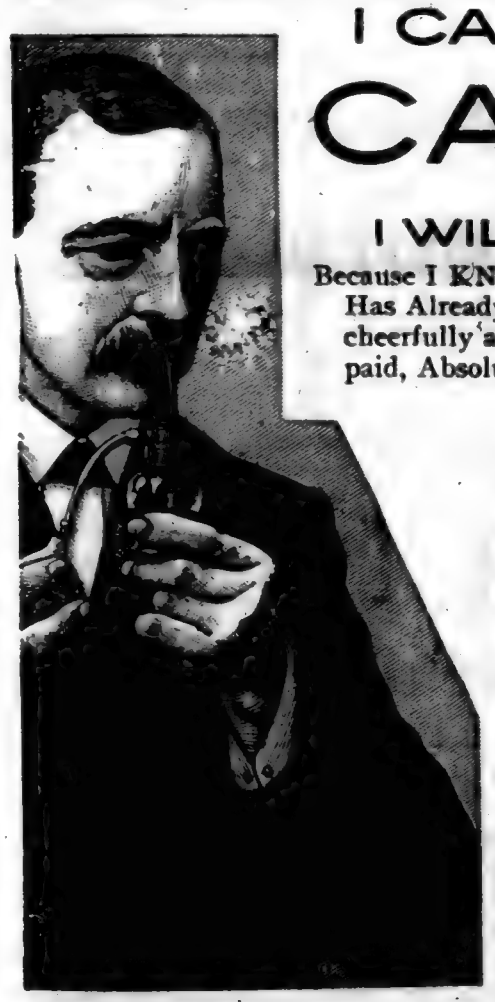
2. That we tender to her bereaved loved ones our heartfelt and sincerest sympathy and commend them to the God of heaven and the King of kings, who can console in this their hour of deep gloom.

3. That a copy of these resolutions be sent to the bereaved husband and one to her mother; also a copy be sent to the Biblical Recorder and a copy be placed on the minutes of this Society.

MISS RENA DUPREE,
MRS. G. H. O'NEAL,
Committee.

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—William Burleigh.

Economy is of itself a great revenue.—Cicero.



I CAN CURE YOUR CATARRH

I WILL PROVE IT, FREE!

Because I KNOW What My New and Wonderful Discovery Has Already Done for Hundreds—will do for YOU—I will cheerfully and willingly send a full Treatment to you, Prepaid, Absolutely FREE, for TEN DAYS TRIAL.

I offer what is really a GODSEND to sufferers from Catarrh—Head, Bronchial and Throat troubles.

A new and wonderful medical discovery that cures by striking right at the root and cause of the disease—by KILLING THE GERMS.

A CURE for YOU, no matter what bad shape you are in.

Now I do not ask you to take my word, nor that of the cured hundreds. Instead, I want you to try this treatment, entirely at my personal risk, at my expense. Just say the word, and I will will send the treatment to you, without pay or promise on your part. If, at the end of ten days treatment, you do not feel like a new being, if you do not honestly bless the day that you answered this advertisement, simply return the treatment to me. You are nothing out. Isn't that a fair and honorable offer? Your word decides it. I fully trust and believe you.

My afflicted friend, do not suffer longer from this cruel disease, Catarrh. Don't drag out a miserable existance, a curse to yourself, a nuisance to those around you. Don't let down the bars to more dangerous disease. (CONSUMPTION MOST FREQUENTLY STARTS IN CATARRH.)

My new treatment is applied direct. No drugs to swallow; its application is a pleasure. As if by magic, it stops the hawking, spitting, sniffing and snuffling, relieves the maddening head noises; does away with the nauseating dropping of mucus into the mouth; the queer, stuffy and oppressed feeling of the head; the painful burning and smarting of the air passages. Soothes and heals the irritated membranes, and leaves the head CLEAR AS A BELL.

It is a folly to take medicine into the stomach to kill the germs of Catarrh in the head.

Air was the agency that carried the germs of disease there, and it must be the agency to remove them.

My treatment positively cures Catarrh, Asthma, Head Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, La Grippe, and all diseases of the air passage by a patented method of dry inhalation.

The treatment is easily carried with you; may be used anywhere, at any time.

Read what grateful persons write:

"Your treatment has done me more good in three days than all others I have used in a life-time."—J. D. S. ATKINS, Durham, N. C.

"After using your treatment one week I have got my hearing back, which I thought was lost forever."—REV. ALBERT EGLI, Elgin, Ill.

"I have been using your Medicator three weeks and would not take $1,000 for it if I could not get another. I can sing again, something I have not done for two years."—MINNIE COLLINS, Hayner, Ala.



MY SPECIAL TRIAL OFFER.

If you will write me, even a mere postal card, mentioning the Biblical Recorder, I will send you, prepaid, my new Spray Medicator with full treatment, of medicine with complete directions for a quick home cure. If it gives perfect satisfaction, after ten days trial, and you are pleased in every way, and wish to continue the treatment, send me $2. If you are NOT satisfied, mail me back the treatment (costs only 25 cts. postage) and you still have your money. I deal fairly with every one, and want no one's money unless benefitted. Write THIS VERY DAY.

ADDRESS E. J. WORST, 15 Main Street, Ashland, Ohio.

NOT sold by Druggists. Big Money for Agents handling my Treatment. Write me above.

The E. J. Worst Catarrh Treatment the only Successful Treatment for Catarrh Endorsed by THE UNITED STATES HEALTH REPORT.

Read What They Say.

Washington, D. C., Oct. 12, 1905.

We are constantly receiving letters from all over the country asking for information on the subject of Catarrh and the air passages of the head. We have been asked time and again to recommend some remedy which can be used with good results, for these diseases.

To benefit the public at large, and to answer their questions, we have recently commissioned our Board of Experts to investigate the subject of Catarrh and its cure, to find some remedy, which would successfully meet the conditions and be easy and simple of application. The report of the Board of Experts has been handed in, and as a result, we are pleased to recommend a treatment which is manufactured by the E. J. Worst M'f'g. Co., Ashland, Ohio. Mr. Worst has developed the idea of Medicated air treatment very successfully, and has designed the neat and efficient little instrument which is becoming so well known as the E. J. Worst Catarrh Medicator. It conveys the true principle of forcing the medicated air as an agent into every air cavity of the head.

As a result of this investigation we are pleased to extend to E. J. Worst's Catarrh treatment, the unqualified endorsement of the United States Health Reports.

A. M. TALLEY, Jr. M. D.,
Washington, D. C.

Symptoms of Catarrh of the Head and Throat.

Have you any of the following symptoms? If so, you have Catarrh in some form and should immediately send for a Medicator on trial free. See special offer.

Do you hawk and spit up matter?
Do you have watery eyes?
Is there buzzing and roaring in your ears?
Is there a dropping in the back part of the throat?
Does your nose discharge?
Does your nose feel full?
Do you sneeze a good deal?
Do crusts form in the nose?
Do you have pains across the front part of the head?
Do you have pain across the eyes?
Is your breath offensive?
Is your hearing impared?
Are you losing your sense of smell?
Do you hawk up phlegm in the morning?

A Perfect Treatment.

It stands without a rival in the world for neatness and cheapness and in its effect upon people who are troubled with catarrh or any of the above named diseases. Any child can use it. The medicated air penetrates the obscure places which medicine taken into the stomach cannot reach. Every air cell of the head drinks in its life-giving properties; every inhalation weakens the disease and leaves in its stead new vital force.

If you have a COLD, try it.
If you have SORE THROAT, try it.
If you have BRONCHITIS, try it.
If you have a COUGH, try it.
If you have CATARRH, try it.
If you have buzzing or roaring in the head, try it. If you have headache, try it. If you are partially deaf from the closing of any of the tubes leading to the inner ear, try it. Hundreds have reported immediate good results and permanent cures.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MERRITT.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.

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Bladen County Association.

The fourteenth annual session of the Bladen convened at White Lake Church. This church gets its name from the beautiful lake by the same name. The lake covers hundreds of acres, and gets its name from the white sand which is readily seen at a depth of ten feet of water.

Brother Wm. Brunt was re-elected moderator. He is one of our faithful men who has borne the burden in the heat of the day, and comes down to old age with a young heart, made tender and sweet by years of suffering and service. The Bladen could do no better than do honor to such a servant of Jesus Christ. F. S. Averitt, a relative of our orphanage farmer, was re-elected clerk and treasurer. Some one said: "He is the best clerk in the State," and we are sure he is one among the best and truest. J. B., J. D., and F. F. Newton, three brothers, all faithful workers in the cause of righteousness were present and contributed much to the success of the Association.

Paul L. Britt, of Robeson, was present for the first time since he has been a pastor in the Bladen Association.

Secretary Johnson was a welcome visitor and his speech on missions was much appreciated. One preacher said, "That was the best speech that I ever heard any man make." Brother Johnson is in a position to do the greatest work of his life. The people love and trust him in every department of our work.

Editor Arch Johnson delighted the Bladen in his speech on the orphanage. He tells the same old story, and each time it seems more sweet.

Jno. A. Oates was present and made a fine impression; speaking on temperance and the work of North Carolina Baptist. The Baptist has many subscribers in this section.

D. A. Marshburn, chairman of the committee on hospitality, and the White Lake Church were very kind to the delegates and visitors. The Bladen covers an area of sand hills which are sparsely settled, and the churches, most of them, are weak: but they are loyal to every department of our work. There is a movement on foot to put a missionary on the field for all of his time, in the territory of the Association. The leading men in the Association say that "development" is the word for the Bladen. Let her people rally around that word and work.

J. S. F.

Success is already achieved by him who conscientiously resolves to develop the best there is in him.

NOTHING CONVINCES LIKE A DEMONSTRATED CLAIM IT HAS BEEN PROVED TIME AND AGAIN THAT CRADDOCK-TERRY CO'S SHOES AFFORD PERFECT COMFORT LONG WEAR AND GOOD LOOKS



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HIGH CLASS MAN TAILORED SUITS $15.00 TO $50.00.

If you can come to be fitted from stock it will be better, as our expert fitters will make, while you wait, any alteration required to perfect a fit. If you cannot come send us measurements and we will do our best to give a perfect fit.

We sell the best Tailored Suits in the latest up-to-date styles.

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Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c. & $1.
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WHAT IS YOUR DOLLAR WORTH?

Its value depends upon its earning power or its purchasing power. In life insurance the dollar that earns the highest rate of interest will purchase the most protection.

INTEREST RATES ARE HIGHER IN THE SOUTH

and the cost of Management very much less, therefore your dollar will buy more insurance in a home company than in a Northern company. Our people are fast finding this out. We issued and delivered

OVER FOUR HUNDRED THOUSAND DOLLARS

of insurance in North Carolina during the month of September.

BUY YOUR INSURANCE IN YOUR HOME COMPANY. On account of the higher interest rates and economy of management we can sell you the standard 15 payment participating life policy at the age of thirty for $34.79 per $1,000. The Northern Companies charge for the same policy 20 premiums, varying from $32.87 to $34.76 per $1,000.

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BIBLICAL RECORDER.

VOLUME 71 ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 21.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 22, 1905.

THE STORY OF THE SON OF MAN.

BEING THE

LIFE OF CHRIST

IN SEVEN CHAPTERS.

BY HIGHT C. MOORE,

Sunday-school Secretary.

Beginning in BIBLICAL RECORDER December 6, 1905, and running fifteen weeks. See Page 8.

THE PUBLIC REGULATION OF RAILROAD RATES.

The most impressive testimony to the supremely vital relation of the railroads to a Nation has been given by Russia. For by a railroad strike that Empire recently accomplished a revolution as complete as was even accomplished by long and bloody war. Let that most reserved of journals, The Spectator (London), speak:

The Arteries and Veins of the State.

"It is true that revolt and insurrection of the ordinary kind have to a certain extent died down, and that we hear no longer of mutinous movements in the Army and Navy, or of street rioting in Warsaw or Odessa. These antiquated forms of resistance to authority, as we may almost call them, have, however, been superseded by a movement so formidable that one is at first sight inclined to regard it as irresistible. It has been pointed out that the characteristic, the essential, feature of our age is transport, movement, and that railways are the arteries and veins of the modern State, along which its life-blood is constantly flowing in the form of supplies of food and fuel, and all the other necessaries of existence. The agitators and revolutionaries of Russia have grasped this great fact, and are apparently determined to use it either to obtain assent to their demands, or else to wreck the Government which refuses them. Accordingly they have struck at the mobility of Russia, and in an instant have paralyzed, not merely the machinery of government, but the life of the Empire. Throughout European Russia the blood has ceased to circulate, and we are witnessing the astonishing spectacle of a great nation struck by a blow which affects every part of the country simultaneously. Already there is no milk in Moscow, and soon there may be no meat or fuel."

That is to say, the railroads are, to reiterate, in supremely vital relation to a nation. They can starve or feed. They can make war more effectually than an army. We are not, however, arguing that the railroads in America are likely do what the railroads in Russia have done—hold the Nation up and force it to overthrow most sacred policies. We may say that the railroads might do so much; it is possible: consider what would happen if the few magnates in control should stop every wheel throughout a great system for a week; how prices would rise, how scarce food and fuel would become; how desperate an idle and a wronged people. For obvious reasons there is no danger of anything of this sort. It would be extreme folly. But Russia's illustration of the vital relation of the railroads to a nation holds good. In no other branch of industry is so much power lodged.

Colossal Presumption.

Is it to be wondered that the people—in fact and in law—have for years assumed that they in their regularly constituted authorities have the right and the obligation to control this power; the power, we all know, not of simple enterprise, but of a publicly conferred franchise, a semi-public service. The wonder is rather that so late in the day these magnates are proposing to deny both the right and the obligation of the people to control this power. It is colossal presumption.

To presume that any man will quietly surrender control over an enterprise or institution in which all his liberties are involved—to presume that he will surrender that control to a few magnates at any rate—is colossal beyond all power of statement. And yet this is the proposition. To propose it is to reflect upon one's intelligence.

The Dictator of Business.

We have given one statement of the power of the railroads. That refers to the railroad's power to affect the State. Here is another statement that sets forth the power of the railroad to affect the individual. It is from McClures:

"The railroad is, indeed, the essential tool of industry throughout the world. It is the regulator of business. It holds the scales of destiny. It decides where cities shall be located, and how fast they shall grow, it marks out in no small degree the wheat and corn areas, it sets boundaries for the business of the coal miners of Illinois as against those of Pennsylvania, it marks definitely how far the lumber of Washington shall go, it decides whether flour shall be manufactured in Minneapolis or Buffalo, and whether the chief export business in grain shall be done at the port of New York or at the port of New Orleans.

"And the great fact arising out of these conditions, the overwhelming fact, is that these enormous powers, the control of the very instrument of business destiny, is in the hands of a comparatively few private citizens who are handling the tool not to build up the nation properly, not to do real justice as between Chicago and New York, or between Rockefeller and the independent refiner, or between wheat and flour, not to make the rate-system simple and time-saving, but to fill their own pockets in as short a time as possible."

Add to this the universally known fact that every one of us must either travel, deal with people who travel, or sell or buy things that are shipped; and then ask, Shall the power to fix the charges of travel or freight, a practically limitless taxing power, be lodged in these magnates, who are in the business of filling their own pockets, or in the State which is in the business of dispensing justice?

Beyond Argument.

Ask that, and your resolutions from Spencer—of railroad employes—and your propaganda from Washington—of railroad hirelings, and your talk from Baltimore of "Whitecapping Commerce" by a capital whitecapper of everything else—become absurd. It ceases to be a subject for argument. It is as self-evident as an axiom that the people will not, that the people cannot intelligently sell themselves into any such bondage.

It may be said that the State cannot fix rates as wisely as the magnates. Why not? Cannot the State with justice to dispense be more worthy than the magnate with only pockets to line? We heard once that the big insurance men of America had a monopoly of the Nation's brains and the Nation's honor. We know the sequel. Are we now to hear that railroad officials alone are wise and just? We refuse to be deluded.

The Proposition.

It is proposed by the President that the Inter-State Commerce Commission shall have power to fix rates. It has power now to decide whether rates are fair or not; but the power to enforce is wanting. It is ridiculous for the Government to have the one power and not to have the other. It is proposed to give it this other power. Not to upset present rates, but only to upset unjust rates. Not to take over the railroads, but only to prevent the railroads from taking over everything else. It strikes us as being conservative, right, wise and necessary to the protection of life and liberty and to the common welfare in our country.

AN UNSURPASSED WORK.

To have cared for 55,000 homeless boys and girls in one short life-time—was there ever a nobler record than this of the late Thomas John Barnardo, the Irish surgeon, preacher, philanthropist? Of course God called him to that work. Mere man could not have done it. But let us see how God called him:

"When a medical student in London Dr. Barnardo was conducting a ragged school in the dismal East End one cold winter night in 1866 when a lad lingered after the lessons were over and this interesting colloquy took place:

"'Please, sir, do let me stop. I won't do not 'arm.'

"'What would your mother think?'

"'Ain't go no mother.'

"'But your father?'

"'Ain't got no father.'

"'Stuff and nonsense, boy; don't tell me such stories! You say you have not got a father or a mother. Where are your friends? Where do you live?'

"'Ain't got no friends. Don't live nowhere.'

"And this incident proved to be as unmistakably the call of God to Barnardo as did the voice which Bunyan once heard on Bedford Common, and from that time on the young physician won the aid of London philanthropists, gave himself to the 'nobody's children' and to 'don't live nowhere's,' and to-day papers on both sides the ocean are sounding the praises of a man who is credited with having enabled over 55,000 orphan waifs to live honorable lives, more than a quarter of whom were sent to Canada or other colonies.

"Think of what those figures mean in terms of human life, of thousands of boys and girls all over the world to-day, and grown men and women, too, who might otherwise have been drunkards, thieves and harlots infesting the dark places of many a city. Barnardo was greatly criticised and abused in his time; once he was all but in disgrace. But he died in a blaze of glory. England is raising $5,000,000 to pay the debts he left and to make permanent his work.

GENERAL BOOTH.

We have no doubt that most of our readers will be astonished to hear that the most universally esteemed Protestant leader of our times is General Booth of the Salvation Army. That institution is held in more or less contempt in North Carolina, where it has never been needed and where its exponents have appeared in the poorest light possible. But in London where dwell the great unshepherded mobs of the poor, the depraved and lost—not only unchurched, but unshepherd—General Booth's Army is the only means of reaching into the darkness and grappling with this tremendous task of redemption. He is a pioneer, a discoverer of a way to do good; a really great man; and the British nation—recently giving him the freedom of London, whatever that may mean, and it signifies a very great distinction—embraces every opportunity to honor him. He is a prodigious worker, although over seventy. A recent writer spoke of him as The Prophet of our generation. But he is not that. This note from the British Weekly gives one an idea of the man and his work:

"General Booth has received the freedom of the city of London. On this event his own comment is the best: 'There has been,' he said, 'proof given in the city of London to-day of the truth of that great text, "Them that honor Me I will honor." For sixty years I have honored God, and to-day God has honored me.' It is now twenty years since the tide of public opinion turned. Even then a marvelous work had been accomplished and an incredible transformation effected since the day when William Booth, poor, unknown, and unaided, and almost unaccompanied, stood up in the Mile End waste and declared the great salvation. The tide has continued to flow steadily, and when the city of London, generally though not perhaps justly regarded as the stronghold of conventionality, opens its arms to General Booth, the triumph is in a manner complete. It is the wisdom of the Army even more than their fervor which has impressed the British people in latter days. They are willing to be fools for Christ's sake still. But the General is more than a preacher. He is an eminent and successful statesman.

LETTER TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

Man's Impotence and the Spirit's Help.

Rom. 7:7—8:17.

The necessity for a gospel that is at once personally, warm, and throbbing with vital energy appears nowhere more than in the first part of the section before us—7:7-24. Who has not repeated in his own life history over an over again the sad experience of the apostle described in these verses? Who has not begun his Christian life by accepting salvation as a gracious gift from God, and then tried to carry it on to maturity by obedience to the law? We are here in the midst of Paul's great discussion of sanctification. This discussion began with chapter 6, where we saw that a faith that justifies does not stop with justification. Such a faith unites its subject to Christ; and to be united to Christ assures us that his life and power will work in us the same glorious victory over sin and death that he achieved for himself in his resurrection. The process of realizing this victory over sin and the positive attainment of that maturity of faith and life that shall make us like Christ is itself the whole of sanctification. The great question in our present discussion is: How is this to be done?" For to will is present with me, but to do that which is good is not."

The Law Not Sufficient.—7:7-24.

In Rom. 3:20 we read that. "By the works of the law shall no flesh be justified in his sight." In the present section we see that the same thing is true of the law as a means of sanctification. The law is a good thing in itself, and a good thing to accomplish the end for which it was given. "The law came in beside that the trespass might abound. (Rom. 5:20.) Therefore, says the apostle, "I had not known coveting, except the law had said, Thou shalt not covet." Law is a cold expression of the will of God dropped down across a man's pathway to bring him to a consciousness of himself. "I was alive apart from the law once; but when the commandment came sin revived, and I died; and the commandment, which was unto life, this I found to be unto death." Not that there was anything wrong about the commandment—far from it. "The law is holy, and the commandment holy, and righteous, and good. . . . . The law is spiritual; but I am carnal, sold under sin." The trouble then is in his own nature. This is a great step for one to recognize where the trouble is. A second important step is taken when one learns which of the traditional remedies will not meet his case. The apostle had to learn this by experience, and we see here an honest confession of his struggle. "The good which I would I do not: but the evil which I would not, that do I practice. . . . . I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." Just when it was that these great lessons were taught him the apostle does not tell us. It may have been while he was in Arabia (Gal. 1:17) trying to adjust his old conception of life under the law to his new experience of life under grace. Whenever it was, his conclusion as to the law's help in carrying forward the transforming work so well begun in his justification by faith is a helpless cry from the depths of his despair. "O wretched man that I am! Who shall deliver me out of the body of this death?" The law then can condemn, but it cannot save. A Saviour, to be adequate to meet the necessities of the case, must be possessed of life, and of life sufficient to revitalize the soul, and then continue to furnish life for the soul's enrichment and growth unto perfection? Can such a Saviour be found? Just as the mute appeal of helpless guilt in 3:19-20 is met by the rich provision of Christ "set forth to be a propitiation, through faith, by his blood," so this despairing cry out of the depths of a struggle with sin as a reigning power in the heart and life is met and satisfied in an upward look to the same gracious source. "I thank God through Jesus Christ our Lord."

Jesus' Work and the Spirit's Help.—8:1-17.

It is very easy to go to absurd extremes at this point. On the one hand, it is easy to run off into a gushing volume of talk about the Spirit's method in sanctifying a soul, cry out "Eureka!" and anathematize all who do not accept this heavenly boon in accordance with our patent! On the other hand, in discussing this great subject, it is easy to ignore the Spirit's work altogether, and to make sanctification consist in nothing more than the outcome of natural growth. Paul does neither of these. He honors the Spirit's work, but at the same time holds on to the fundamental truth of the gospel in Christ. The points in this discussion seem to be these:

(1) The incarnation and the work of Christ lie at the basis of all Christian character (8:1-4). "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh." The law in itself was all right as we have seen, but it was not able to meet the necessities of weak, sinful flesh. The problem, however, has been met and solved in the person and work of God's own Son. This has been shown conclusively in chapter 3. So then, to the soul that has come into fellowship with Christ by faith, "there is now no condemnation." Moreover, this relationship between the believer and his Saviour is not a cold, mechanical relationship. It is a "law of the Spirit of life in Christ Jesus;" and for this reason "the requirement of the law" can "be fulfilled in us, who walk not after the flesh, but after the Spirit." But any discussion of the Spirit's work that ignores or slights in any way the great facts of the incarnation and work of Jesus is misleading and harmful. Jesus himself said, speaking of the Spirit: "He shall glorify me: for he shall take of mine, and shall declare it unto you." (Jno. 16:14.)

(2) The flesh and the spirit (8:5-11). The weakness of the flesh has been seen already. Here it is pointed out that it is wore than weak. It is enmity against God, and can never become subject to the law of God. To those, therefore, who drift along, yielding themselves to the gratification of sense, there can be but one consequence, viz., death of both soul and body, here and hereafter. But to those who listen to the voice of the Spirit in accepting and following Christ, there is just the opposite consequence, viz., "life and peace," here and hereafter. Those who thus yield themselves to the Spirit of God are by that very act brought into fellowship with the same power that raised Jesus from the dead and so are assured, not only of "life and peace," but also of a blessed resurrection.

(3) Faith's work in sanctification (8:12-17). Since we are thus brought into life fellowship with the primal source of power, even with that Spirit which in the beginning "moved upon the face of the waters" when the "earth was waste and void; and darkness was upon the face of the deep," let us throw every energy of our being into co-operation with him. It is God that is working in us "both to will and to work for His good pleasure." Let us therefore work out our "own salvation with fear and trembling." This work of faith will take two directions. (1) Mortifying the deeds of the body. This cannot be done through the Spirit. Sometimes a few of the old dead leaves in the forest hold on all through the winter, but when the streams of life and power begin to flow through the limbs of the tree in the springtime the life that swells out in the new buds pushes the dead leaves off. "If by the Spirit ye mortify the deeds of the body ye shall live." (2) A constant growth into the riches of God's grace and love. One of these riches is the spirit of sonship which brings us near to God, not in the bondage of fear, but in "the spirit of adoption, whereby we cry Abba (papa), Father." The other is the spirit of heirship, which assures us of the abundant riches in store for us. "The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."

"Live then as men bound for such a destiny, ascetics as to your world life, heirs of immortality. The Spirit implanted and confirms in you the consciousness of your inheritance. It tells you that you are in a special sense sons of God, and that you must some day share the glory to which Christ, your elder brother, has gone."

Questions: (1) What great doctrine of our Christian faith is before us in this discussion? (2) Explain what is meant by it. (3) Show the purpose of the law, and explain why it is not able to sanctify. (4) Compare the appeal of Rom. 3:19-20 with that of Rom. 7:24 and name the special point in each case. (5) Show the mistake that many make in discussing the work of the Spirit, and how Paul avoids it. (6) Name and discuss the three points in Rom. 8:1-17.

From Leesville.

Beginning with the second Sunday in October I conducted a series of meetings with Pleasant Grove Church in the Flat River Association. This was the last and best one of my meetings this year. The people seemed very much revived. We had a great many striking testimonies for the Lord. He was present in His convicting, and converting power, for about fifteen professed faith in Him, twelve of whom were approved for baptism, eleven being baptized at the close of the meetings. One was restored to the church and one received by letter. As evidence of the general good feeling on the part of the large congregation, the last day of the meeting they gave about $150 in cash and subscriptions for painting and reseating the church. Singing-Master Jackson helped to make the song service a very important part of this meeting. This is a splendid people about Pleasant Grove, and one, I think, who will soon increase in many ways in the Lord's work.

We had a very good meeting at Leesville some time ago, after which it was my happy privilege to bury in baptism four students of Leesville High School, two young men and two young ladies, whose young lives are very promising. At Leesville is found another congregation that is on the forward move. Bro. E. R. Harris, of Durham, did the preaching in this meeting.

At New Bethel Bro. A. V. Joyner, of Wake Forest, did the preaching. The meeting resulted in the baptism of seven converts. Among the number was a man seventy-eight years old, who has been a good citizen of Wake County, a good husband and father, but 'one thing he had lacked.' And now he has accepted this, the evening of his life promises great usefulness and joy.

New Bethel brethren have recently put a new organ in their church. Last fourth Sunday and Saturday before we were delighted by two good gospel sermons from Bro. A. W. Setzer, pastor at Burlington.

At Mount Vernon we had no special help. The brethren helped splendidly and we had a very good meeting for only a few days. There were some professions, one of which joined the church.

Mount Hermon brethren are holding out well in supporting a native worker in China. They are as interested in him as in their home pastor. This makes the third year they have been giving this $100 for this purpose. May their example be followed by other churches.

All these churches have given me a call for next year with an increase in salary. I appreciate their goodness toward me very much, and yet I feel called upon to sever my connection with these dear people and take up work in and near Creedmoor in the Flat River and Central Association.

I came home from Raleigh Association determined to do more for the Orphanage and Old Ministers' Relief than I have done in the past.

A. C. SHERWOOD.

Leesville, N. C., Oct. 28, 1905.

Elder L. C. Hinton.

The Baptist Press (S. C.), contains the following sketch which will be of interest to some of our readers:

"Langdon Cheves Hinton was born in Wake County, near Raleigh, N. C., July 26, 1826. He was sent to Wake Forest College when he was twelve years of age and remained there until the year 1847.

"He was converted and baptized while a student at Wake Forest College. The last year he was there he was ordained to the ministry. The fall of 1847 saw him a student in Furman Institute, which had not long been moved from Winnsboro to Greenville, S. C.

"Brother Hinton was pastor at Smithfield, N. C., in 1849-'50. He occasionally supplied the pulpit of the church at Raleigh. In 1850 he was called to Raleigh, but declined, and moved to Chester, S. C., where he was pastor for twenty-seven years. Since his resignation as pastor at Chester, he has suplied churches in Chester and York counties. He has long since retired from active pastoral duties, owing to ill health.

"Brother Hinton's life has been full of good works and his faith in God has never faltered. He was a man of fine mind and talents. He virtually wore himself out laboring for the Cause, and now is nearing his four-score year, a decrepit old man, broken in health and enfeebled in powers.

"Brother Hinton's life has been a sad one. He has, however, never shirked duty, nor complained. He has never served wealthy churches, though he has had ample opportunites to become pastor where he would have been handsomely paid. He is a very poor man, possessing no earthly property, with loved ones dead. He is a beneficiary of the Aged Ministers' Relief Board, receiving the sum of $10 a month, when the churches contribute enough for Dr. Brown to make payment.

"At the last session of the State Convention Brother Hinton was unanimously elected a vice-president of the body."

Kind words prevent a good deal of that perverseness, which rough and imperious usage often produces in generous minds.—Locke.

The infinite sends its messages to us by untutored spirits and the lips of little children and the unboastful beauty of simple nature.—Lowell.

GOING FORWARD IN CHINA.

Results That Would Honor a Christian Field—Peculiar Chapel Construction—A Baptist Association Organized—Anti-Footbinding Society—An Old Man's Sacrifice.

In the month of February, 1904, Mr. Owen and Mr. Sears held a class for inquirers here in Pingtu. When planned for it was thought that the Chinese guest-room on the compound, holding about one hundred comfortably, would be large enough to seat all who wished to attend. In a few days they had to go to the chapel. Soon the people overflowed into the dispensary, and even then there was not room for all who came. Several times men came to them saying: You tell us that the doctrine you preach is for all. Why don't you let us all hear it? We have come day after day and cannot get in to hear you. When will you have room?"

At that time, when the Lord was opening the hearts of so many to be willing to hear the truth, we felt it His will that we should arise and build a house where all who wished to hear might have the opportunity. The two gentlemen wrote to their friends, their State papers and to the Foreign Mission Board. The appeal met with a response, and now we have a chapel which will seat comfortably about seven hundred. It is L-shaped, the smaller part being for women, where they can be at ease and hear well without being seen by men. The pulpit is in a central position in the end of the main building, in full view from the women's side of the church. Under the pulpit is a baptistery. The floor of the main building slopes downward toward the front, so that all in the house can see the preacher over the intervening heads. The upper part is so arranged that when necessary to enlarge we can easily put in a gallery capable of seating perhaps two hundred. The plan was made by the members of our own station, and we are happy over the result. While in the process of building, we feared that the acoustics might not be good, because a chapel built in a nearby station from plans by a professional architect, and beautiful in appearance, has this great defect. But in our chapel the acoustics are perfect. It is easy to speak in, well ventilated, and pleasing to the eye. We have just had our dedication services and are rejoicing in the favor the Lord has shown us. We began last Thursday, October 5th, with the first meeting of the Pingtu Association. Several hundred men and women came from the country churches bringing their bedding and food. We gave them a place to sleep, fuel and water. They spent from two to four days here, and went home much benefited by their stay.

The first thing to be done after devotional exercise was to organize the Association. This took little time as all entered heartily into the spirit of it. The greater part of the evening was taken up with the teaching of the Sunday-school lesson for the following Sunday. The lesson, Daniel in the lion's den, was an especially fine one, and in the development of it, many important and helpful truths were brought to our minds and hearts.

Friday morning after preliminary exercises, the subject, "Benefits to be derived from this Association," was discussed. (Two men had been previously appointed fifteen minute speeches on each subject, after which general discission took place.) The speeches were good; the thoughts expressed showed that some of our brethren, at least, appreciated the help obtained from meeting together with others of God's people. The afternoon was taken up by the Anti-foot-binding Society. Some new members were received, the importance of the propagation of the society's object and the benefits of natural feet to the girls and women in particular, and the nation in general, were emphasized and urged on all present. I might say here that the thirty-seven girls at present in our school have all unbound, or are making shoes for unbinding their feet.

Friday evening the subject of evengelistic work was taken up. Some of the speeches were fine. One made by one of the most advanced boys in the academy was soul-stirring. It was earnest, coming from his very heart. If he follows out the convictions he expressed in his speech, we may be sure the Lord will use his work, and through him save many souls, as well as strengthen those who are already saved.

Saturday morning was given to the discussion of the importance of Bible study. One of our Presbyterian brethren (who teaches in the academy, and is thoroughly interested in our work) made some good points. He urged that we be not only hearers or students of the Word, but doers as well; otherwise our study would be of little benefit.

The meeting of the Temperance Society in the afternoon was a success. More members were enrolled, and those who constitute the society waxed enthusiastic. They took up a collection—a thank-offering—giving what they might have spent for wine if they had not joined the society. It amounted to nearly enough to support a native evangelist for a year. The evening was spent examining candidates for baptism.

Sunday was the crowning day. We had over a thousand in attendance. The doors had been thrown open to all. Even the standing room was all taken, and some women climbed up and listened over the neighboring wall. Mr. Rinell, of the Swedish Baptist Mission, preached the dedication sermon. He surpassed himself and lifted all our hearts. The music was inspiring. Coronation never sounded better than when sung in the new chapel just dedicated to God's service. Dr. Hartwell gave a fine sermon in the afternoon. He is so well known that it is needless to say anything more than that he was fully equal to the occasion.

One event which happened at this service was of great interest to us. An old one-armed man, who has been saving for years for a wife, brought all he had saved—about thirty dollars in gold—and gave it to the Lord. It is to be put on interest and the proceeds each year to go towards the support of an evangelist. The sum he saved represents nearly three years' earnings.

The baptistery was consecrated in the evening. Nineteen women and girls, and as many men, were buried with Christ in baptism. Among them were two worthy of special mention. One is an old lady of seventy-eight, who lives seventy miles northwest of the city. Recently her husband, sons, grandsons and great-grandson were baptized at their home. She was ready then, but the place was not suitable for baptizing women, so she waited to come here. The other old lady is from a place seventy miles southwest of Pingtu. She is seventy-three years old. There was great rejoicing when these two went down into the water. Adding these to the number already received, we find that the Lord has added to His fold in Pingtu during this year nearly two hundred souls.

When these happy men and women returned to the church, the Lord's Supper was administered and a church meeting ended a busy but happy day.

REBECCA MILLER OWEN.

Pingtu, China, October 10, 1905.

I find the great thing is, not so much where we stand, as in what direction we are moving.—O. W. Holmes.

It is the talent of human nature to run from one extreme to another.—Swift.

Mrs. Mary A. McDowell.

Allow me space for a line or two in memory of that mother in Israel, so recently deceased, Mrs. Mary A. McDowell, of Murfreesboro.

Of her earlier life I cannot speak. It was not my privilege to know of her from my boyhood. As wife and co-laborer with her husband, Dr. McDowell, in the conduct of the Institute, she made an indelible impression upon the hundreds of girls educated at that famous school. She must have been exceptionally popular and devotedly loved to have made them chant her praise so universally. One never met an Institute girl of the old regime without hearing glowing descriptions of Mrs. McDowell, and this love and loyalty continued through life.

In 1885 I became her pastor, and since then have known her intimately. More than any other woman I have ever known, she impressed me.

1. As to her piety. This was as conspicuous as her own personality. Not in any offensive sense—she just seemed steeped in such cheery trust in God, such loving reliance in Christ that it shone in her countenance and was felt in the most ordinary conversation. Whatever befell—and in the last years much befell—of suffering or sorrow, her faith never failed, her serenity never clouded. Without can't or affectation she wove this into her daily intercourse, and just as simply and naturally as she would talk about the children, or the news of the town. To the little church she was a tower of strength, giving to it the love of her heart, every dollar she could spare, and her presence until age and illness shut her in. She excelled in loyalty to her pastors and in her jealousy of the good name of every Christian minister. Often she would silence such adverse critics by crying out, "Stop, stop; remember it is written, 'Touch not mine anointed, and do my prophets no harm.'"

2. Her knowledge of God's Word. That she was familiar with the Book is not strange, for she read it daily, but such insight into its hidden meaning is given to few. Surely in her was verified that saying, "If any man will do His will he shall know of the doctrine." It was the writer's good fortune to profit frequently in his pulpit preparation by talking over with her his texts in advance.

3. Her abounding charity. She loved everybody and sought for their good qualities. One had to be poorly endowed indeed in whom she could not find something admirable. I doubt if she was ever heard to speak unkindly of a single human being.

4. Her loyalty, even after dethronement, to the old school. The Institute never had a better friend than Mrs. McDowell. For long years she was the honored wife of its distinguished president. At his death and for a short term thereafter, she herself worthily filled that important position. Then with a smile upon her lips, and a deathless allegiance for the institution in her heart, she turned it over to her successor, and quietly retired to private life. Such self-effacement tries the soul to the utmost, and only the good and great are capable of it. Many thought she would be estranged, but her love grew stronger, and her zeal more ardent.

Of her love for her family I dare not write. She had the mother-heart, and so was ideal wife and mother. In the home she was queen regent over the hearts, not only of her own children, but of their children, and of all others that came under her sway. She taught my own to call her "grandma," and they never knew her by any other and loved her even as their own.

A wise, Godly, and gracious gentlewoman—a mother in Israel—hath entered into rest. Blessings on her memory, and may our daughters be filled with her spirit and emulate her virtues.

"Servant of God, well done,
Rest from thy loved employ;
Thy battle fought, thy victory won;
Enter thy Master's joy."

T. G. WOOD.

Resolutions of Appreciation.

Whereas, We the members of Mt. Moriah Church, at Edneyville, N. C., have to give up our pastor, Bro. Jno. M. Walker, in order that he may go and take charge of work offered him at Campobello, S. C.; be it,

Resolved, That we extend to him a unanimous vote of thanks for the valiant services he has rendered us during the past eighteen months.

2. That we pledge to him the support of our prayers as he goes into his new field for the Lord. That he may be completely consecrated, soul and body, to the Lord's will; that he may accomplish great things for the Master; and be a great power for good, not only in this field, but wherever he goes; that the Lord may bless his labors as he goes out in search for lost souls. Some of us owe our rescue from sin absolutely to the searchlight of "Little Johnnie Walker," as we all call him, while all of us can say that we know we have been greatly benefitted by his coming among us. We fell in love with him when he came, and we love him still. We could not help it if we would, and would not if we could. While we ought to let him go cheerfully, as the Lord knoweth what is best—and we trust is leading—still we can't help feeling sad in our hearts as we say good-bye. Nevertheless, we can console ourselves with with the assurance that the work he has done here is not ended when he leaves, for it will take all eternity to unfold all that has been accomplished through what has been started in the hearts of the people here by the Holy Spirit through Brother Walker. We feel sure that our new pastor, Bro. J. T. Brookshire, will find his work here a great deal easier, having followed such a noble worker as this man of God—"Little Johnnie Walker."

3. That a copy of these resolutions be sent to Brother Walker, one to the Recorder, and to be spread upon the records of the church.

T. S. WILLIAMS,
A. T. HART,
M. PRESLY,
Committee.

Ordination of T. L. Vernon.

At the request of the Tarboro Baptist Church, of which Brother Vernon was a member, Elders J. K. Howell, Braxton Craig, G. W. May, G. W. Coppedge, and G. L. Merrell, with Elder M. P. Davis, pastor of Tarboro Church, met in the Baraca Room of the Rocky Mount Baptist Church and organized a presbytery by electing J. K. Howell moderator and G. L. Merrell secretary. After thorough examination and by a unanimous vote it was decided to ordain Brother Vernon at 2 o'clock Sunday evening, October 29. Sermon by G. L. Merrell; prayer by Braxton Craig; laying on of hands by presbytery; charge by Pastor Davis; presentation of Bible by J. K. Howell; benediction by Brother Vernon. The examination was highly satisfactory and we anticipate a great future for Brother Vernon.

May God greatly bless him.

G. L. MERRELL, Secretary.

Speak the truth; let it fall upon the hearts of men with all imparted energy by which the Spirit gives it power, but speak the truth in love.—Rev. William M. Punshon.

Lies are like knives without handles: they hurt those who use them.

TO DELINQUENTS.

Look at your label and see if this means you.

Or search your memory for that notice we sent early in the month.

We had many prompt responses. But from others not a few we have heard nothing.

Now, good friends, kindly respond. We do not wish to cut off even one name. The features for early publication announced this week should not be lost to any one. But business is business. We must insist upon prompt renewing. Our rate is entirely too low to justify the credit system.

Will you not renew this week—even to-day?

JOHN S. PEARSON,
Business Manager.
November 22, 1905.

News Notes.

....Eight days more.

....Books close November 30th.

....Let every treasurer and collector report promptly.

....Mr. Len. G. Broughton is engaged in a fine meeting in Boston.

....Central church, Greensville, S. C., is vacant, Dr. Key going to Washington, Ga.

....Yes, sir, we are going to have a big Convention. Send in your name this week.

....Mrs. Martinelli, an ex-nun, bequeathed $1,000 to the Baptist Mission in Rome, Italy.

....Our Statesville church is considering the question of building a new house of worship.

...Asheville wants the next Southern Baptist Convention. The best place in the world for it.

....Dr. Oliver F. Gregory has accepted a call to the First Baptist Church of Scranton, Va.

....We are glad to hear that Bro. Oscar Powers, one of our most gifted young ministers, has accepted the call of High Point Church.

....Pastor Hall, of Fayetteville, recently had a series of denominational meetings. Brethren Craige, Hale and Carlyle were the speakers.

....The Sarah Swann Home, for young women, of Carson and Newman College, has been completed and is now occupied. Congratulations to President M. D. Jeffries.—Index.

....Pastor W. E. Watkins has resigned Palmerville and Norwood to accept the Second Church, Concord, N. C. Success to him in his new field.

....We have received the Introductory Sermon preached by Brother Britt to the West Chowan Association. It will be printed in the near future.

....Warn your railroad agent that you will want a reduced rate certificate. It is his business to have it, but the railroads have often been careless in this matter.

....Next Sunday is the last Sunday in the Conventional Year. Six thousand in cash must be raised for State Missions, and most of it on that Sunday. Let no one fail.

....The new house of worship at Big Lick, A. C. Davis pastor, was dedicated last Sunday. Secretary Johnson preached the dedicatory sermon. The house is a beauty.

....The Southwestern Baptist University of Jackson, Tenn., has re-established its Theological Department. Dr. David Heagle will be at its head during the present year.—Index.

....There is a church in North Carolina that has had eight pastors in eight years, and now has none. It is known as the preacher's slaughter pen!

....Are you reading Dr. Cullom's articles? They are able treatments of great doctrines. He recently expounded the Atonement. This week he treats Santification.

....The Christian Index says Rev. H. C. Buchholz has resigned the pastorate of the Hawkinsville church to accept a call to the church at Vineville, a suburb of Macon, Ga.

....Dr. J. N. Prestridge, of the Baptist Argus, will attend our Convention. "The father of the World's Baptist Congress" soliciting new subscribers—it will be a fine and welcome sight.

....Everyone will wish to read Mr. Moore's Story of the Son of Man, which will begin December 5 and run fifteen weeks. Tell your friends about it. Begin with the first chapter and read every word.

....Pastor J. T. Riddick has resigned the Norfolk Spurgeon Memorial Church to take a course in the Louisville Seminary. His church has largely increased her membership and general efficiency under his ministry.

....Dr. John Watson (Ian MacLaren) lately resigned as pastor of Sefton Park Presbyterian Church, Liverpool, and the people presented him with a purse of $13,155. His books had already made him well-to-do.

....The Margaret Home for children of our foreign missionaries has been duly opened at Greenville, S. C. We hope not only the women of the South, but everybody else will take a part in this laudable enterprise.

....Bro. C. E. Gower has accepted the call to Midway church, Wake County. We heartily commend this zealous and loyal pastor to the Midway people; and we welcome him as a valued acquisition to the Central Association.

....Bro. T. J. Franklin inquires: "Don't you think it would be a good plan to make a special effort to have present at our State Convention all the Baptist Sunday-school superintendents?" We do, indeed. They ought to come without special effort. What say you, Brother Superintendent?

....We regret to record the death of Mr. Richard Stephenson, which occurred at Hull, England, November 5th. His son, R. S., is the beloved assistant pastor of the Raleigh First Church and the capable leader of the Associated Charities of Raleigh.

....The Baptist Tabernacle, Atlanta, Ga., of which Dr. Len G. Broughton is pastor, has a membership of over 1,700 and a Sunday-school of 1,300. It is not yet eight years old. There are thirteen paid departmental workers besides the pastor.—Baptist and Reflector.

....Rev. Dr. R. A. Torrey has resigned the pastorate of the Moody Church in Chicago, which he has held for a dozen years or more, and because he does not expect to return to a pastorate for years to come. After closing his engagement in England he is to hold a series of meetings in Philadelphia, and then will respond to a call to South Africa.

....The Chester Church has extended a call to Rev. J. S. Snyder, of Trenton, Ky. He is a North Carolinian and has been in Kentucky only a few years. "He is said to be a scholarly and consecrated man, and the Chester church will count itself fortunate if his services are secured. —Baptist Courier. That he is; and we shall be glad to have him on this side the Ridge.

....What would you like to see in the Recorder for 1906? Any improvement in present contents or new variety; paper, printing, mailing—any sort of suggestion—will be prized. One response last week was very gratifying as it mentioned the very thing we were arranging for.

....C. J. Black is doing fine work on his field in Stanly County. His people recently manifested their appreciation by presenting him an $85 surry. This is a handsome gift and will ever be remembered by the pastor. People can do so much to add sunshine and hope to a pastor's life.

....The Albemarle church made the finest report to the Association in her history. Notwithstanding the fact that forty-five members took letters to the West Albemarle church, the financial report was much better than ever before. Pastor Arnette is delighted with the progress, and looks for much greater progress.

....We regret to hear that Elder G. W. Coppedge has left Wake County, having moved from Wakefield to a point in Vance—his address is Henderson, R. F. D. No. 1. We shall miss the visits of this good brother. His presence in Vance is an excellent opportunity for churches in his reach. He has two vacant Sundays.

....Members of Woman's Missionary Societies will read the communication from Miss Heck on our editorial page. And if the men knew how important this work is, they would read it too. The membership of our Woman's Missionary Societies in Baptist churches in North Carolina is, we suppose, about 10,000. What an army. Every one of them ought to read Miss Heck's column every week.

....Pastor J. J. Payseur writes from Maiden: "We have a great and glorious meeting. I have Dr. M. MacGregor, of Atlanta, with me; it is a providential stroke that we have him. Fourteen have been received for baptism, and others are coming. Dr. MacGregor is in our State now, and we could use him for a few months if work opens up. He is the best I have had, and God wonderfully uses him."

....After a year's good work, Bro. E. J. Edwards retires from the Recorder's staff. He came to perform a special service, and having performed it, is now re-entering the pastorate. His relations have been most pleasant and his work is warmly appreciated. We are sure that his labors in the pastorate will be—as they have always been—crowned with the evidences of the Master's approval. His present address is Lena, N. C.

....Dr. Hatcher: "One cannot judge of the vast importance of Dr. H. W. Battle's responsible position until he takes a look at the city of Greensboro, N. C. Its growth is really wonderful, and our Baptist forces ought to consider themselves fortunate indeed in having the leadership and courage of Dr. Battle. He is a man who strikes evil unpitying blows, and always sounds the note clear and strong in favor of salvation through the saving blood of the Son of God."

....Bro. Forrest Smith, of Sherman, Texas, of whom many of us like often to hear, writes: "We have had about one hundred additions to our church in the last year; licensed two fine young men to preach; sent from our membership one magnificent young woman to North China for mission work; built one mission chapel in our own city and paid for same; spent about three thousand dollars for missions and benevolence, besides keeping up our home expenses. We feel that God has been wonderfully good to us in the past year, and if He permits us to take up the new year's work we shall do it with much joy. Love to the North Carolina brethren."

....Without being asked to do so, the Stanly Association gave Secretary Johnson a cash collection amounting to $106.75. This was more than twice as much as the largest cash collection previously given. Bro. A. C. Davis engineered the collection and Brothers Eddins, Black, Watkins, Arnette and Conrad gave inspiration by liberal contributions.

...Raleigh will be visited this week by two distinguished International Sunday-school men—Messrs. W. N. Hartshorn, of Boston, and Mr. Marion Lawrence, of Toledo, Ohio. They will make addresses Friday night in the Presbyterian house of worship. We hope our Raleigh readers will accept this fine opportunity.

....Bro. Arch. Johnson writes from Thomasville: "Stringfield is doing some plain, pungent and powerful preaching at the Orphanage and Thomasville churches. The people are charmed with his sermons and turn out in great crowds to hear him. The deepest interest pervades the entire community, and we are hoping for a great work of grace."

....The General Education Board has agreed to give Mississippi College twenty-five thousand dollars ($25,000) for a science building, provided we will raise seventy-five thousand dollars ($75,000) for other buildings and improvements. We must get our $75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments beginning not later than November 1, 1906, and ending not later than Nov. 1, 1910.—Mississippi Baptist.

....Pastor Durham, of Lumberton, writes: "It is with sincere regret that we give up Bro. R. W. Cross from our faithful band of pastors in the old Robeson to go to another part of the State. He is one of our strongest gospel preachers and an excellent pastor. He will be greatly missed, for in all the work of our Association and in our Union Meetings was he especially helpful. He and his good wife would be a valuable addition to any Association. We wish for them the greatest success in their new field."

....It is worth a trip through the mountains of Western North Carolina to have a handshake with our old friend, Rev. Wm. Lunsford, of First Church, Asheville. He is the incarnation of happy manhood; his genial spirit, his winsome personality and his contagious laugh, if enjoyed for a moment, gives happiness for a day. He has a great field in Asheville, and we trust that the Lord will give him abundant success in his pastorate. He does not come to Virginia as often as a first class man ought to visit the State of his birth, especially when his native State happens to be the center of the earth, and the constellations also.—Dr. Hatcher in the Baptist Argus.

....Rev. W. B. Oliver resigned the pastorate of the Florence Church Sunday morning to accept the call of the Mount Olive Church in North Carolina, his old home church. The Baptists of the entire State will sympathize with the Florence church in the sorrow they experience in the loss of their gifted pastor. In both the Marion and Florence pastorates he endeared himself to his congregations, and in his removal the denomination in this State will sustain a loss that will be felt and recognized. He has been a fruitful period with the church. He has been at Florence six years, and it has grown in membership and in liberality and is one of the best churches in the State.—Baptist Courier. We congratulate our Mt. Olive Church; and most heartily do we welcome Brother Oliver back to North Carolina. We hope he will come to the Convention and renew his acquaintances.

....The following is from the Greenville Herald: "It is with deep regret to his friends in South Carolina, that Rev. W. E. Entzminger, who has been stationed at Rio de Janeiro, Brazil, for the past ten years as a missionary of the Baptist Church, finds it necessary to give up his work and return to this country on account of failing health. His physicians advise this change. Mrs. Entzminger and children have been in the city for the past six months. Mr. Entzminger is a graduate of Furman University and has many friends here who will welcome his return and wish for his speedy restoration to dealth."—The same brother that took up so much time on Foreign Mission night at Elizabeth City!

....We were distressed to learn last week that Oxford Seminary had again been visited by fire—this time destroying the administration building. Fortunately, profiting by a former experience, President Hobgood carries the Seminary in four buildings instead of one. Moreover, this one was safely insured. And so, barring inconvenience, the work of the Seminary will go right on. The burned building contained the dining-room, sleeping rooms for twenty boarders, and the rooms of the President's family. President Hobgood has the sympathy of his brethren throughout the State. They know very well that with characteristic courage and cheerfulness he will confront this disaster and triumph over it.

....This from Western Baptist: "Rev. E. D. Cameron, the late pastor of South McAlester and the honored President of our Convention for the past two years, has moved to Rockingham, N. C. Since Brother Cameron became a Baptist, more than four years ago, he has been the beloved pastor of the South McAlester church. Under his wise leadership, consecrated zeal and wonderful ability, the church has made great advancement. In fact, his godly influence and noble and heroic examples have been an inspiration to all our churches and pastors. We shall all sadly miss our dear Cameron. The writer feels a personal loss in Brother Cameron's leaving. We commend Brother Cameron to the Baptists of all the Atlantic coast as a wise and judicious pastor, a splendid revivalist, a true Christian gentleman, fully worthy of the confidence of all good people everywhere."

....Dr. F. H. Martin, of Salem, Va., was in Richmond last week, and I had the pleasure of having him under my own roof, for a season all too short. He gave me to understand that he would have to decline the call to Broaddus Memorial Church, of this city. Alas for the Broaddus saints! Recently he has been offered a call to the Fulton Avenue Church, of Baltimore, Md., made vacant by the resignation of Rev. W. L. Ball. And still more recently a big church away down South has been fairly importuning him, but to all of these he has said no. Brother Martin gets more calls and does less moving than any man in the kingdom. But I don't blame him—I mean for staying in Salem. If I had a church with such people in it, as the Moffets, the Sauls, the Whitescarvers, the Prestons, the Berrys, the Bandys, and others, and they wanted me to stay as badly as they want Brother Martin to stay, I would just stay on, till I joined the church triumphant.—J. W. Mitchell, in Religious Herald.

Goldsboro voted for prohibition November 14th by 145 majority. We have lost only one election this year. In 1906 we will have perhaps a dozen elections. Let us lose none.

The engineers have decided to make the Panama Canal a sea-level canal.

The Last Word.

Daylight is breaking. We have pulled up beautifully this week and now stand about in the same notch that we did this time last year. Perhaps we lack a few dollars of being up. By a mighty united effort we can come to the Convention without debt, but it will take a prodigious effort. Let it be remembered that we raised in the last week last year $5,000. The like was never known in the history of State Missions before. What we did last year we can do this if we all put our shoulders to the wheel.

The Lord has certainly done His part. What a succession of beautiful Sundays He has given us. Suppose the last Sunday had been such a day as Monday! The Lord sent a beautiful Indian summer day on Sunday. Let us hope and pray that He may give one more just like it. Now, brethren, all together for this last heavy tug and we will come to Raleigh to rejoice for the greatest year's work in our history!

LIVINGSTON JOHNSON.

Stanly Association.

E. M. Brooks preached introductory sermon. Text: Matt. 16:18. The people heard him gladly.

E. F. Eddins was re-elected moderator, C. J. Black vice-moderator, D. S. Morton clerk and I. L. Sheets treasurer. No Association can boast of more efficient and faithful officers.

The following visitirs were welcome: L. Johnson, S. F. Conrad, Jno. R. Miller, representing the Orphanage; G. W. Henderson, from Montgomery Association; R. H. James, from Union Association.

New London Baptist Church was admitted into the Association. This church was organized about three months ago. They bought the house formerly occupied by the Protestant Methodists. The house is paid for, and the church reported money on hand.

The Orphanage report was read by C. J. Black, and discussed by Jno. R. Miller, R. H. James and S. F. Conrad. The pledges amounted to $271, which is an increase of $100 over last year. The cash collection amounted to $15.

The report on Home Missions was read by C. M. Brooks and spoken to by E. M. Brooks, S. F. Conrad and Prof. E. F. Eddins. Brother Eddins directed his remarks to the educational side of the Home Board's work. He is one of the safest and best educators in all the State. He has done such a work for Stanly County that eternity alone can reveal his influence for good. We are delighted to know that his school is running over. No man can make a mistake by sending his child to Palmerville.

The discussion on Periodicals was given the best hour, eleven to twelve, on the second day. This is a new departure, but Stanly is seeing the need of proper information, and while our first and chief business is to give the Gospel to the world, we can best do that by bringing our people intelligently under the influence of our denominational spirit. This can best be done by reading the organ of our people, or by teachers in our schools.

The report on Ministerial Education was read by A. C. Davis and discussed by A. C. Davis and C. J. Black. Our people have been backward in this work, but are pulling up quietly.

J. M. Arnette read the report on Foreign Missions, and made a splendid speech. He always brings a subject to his hearers in such a way as to move them to the work. Stanly is moving forward quietly on Foreign Missions.

Secretary Johnson was present to speak to State Missions. At this time, as the Convention draws near, his burden becomes heavier, and he is more anxious about the result of the work. Will the work be hindered by debt, or will the people do their duty, and so enlarge the work?

The Stanly is more and more realizing her duty in this great work and is making some advance.

We venture the prophecy that in just a few years the Stanly Association will be doing four times the work she is now doing. The people are able, and when they see it is right and best for them, they will advance rapidly. May the day soon come.

J. S. F.

Baptist State Convention—Important to Delegates.

The Baptist State Convention will meet with the Tabernacle Church in Raleigh, December 6th. The Baptist churches of Raleigh have organized for providing entertainment of all regularly appointed delegates who will notify the committee in time. If you are a delegate from your church, Association, or Ladies' Missionary Society, and expect to attend the Convention, send your name and postoffice address to the chairman of the Joint Committee on Entertainment at once.

We cannot promise to provide homes for any who fail to send their name by December 1st.

The committee will secure accommodation and special rates at the hotels and boarding houses for visitors and others who may desire us to do so.

Let all delegates send their names at once to the undersigned.

J. M. BROUGHTON,
Chairman Joint Committee,
Raleigh, N. C.

Reduced Railroad Rates to Baptist State Convention.

Reduced rates for delegates and visitors to the Baptist State Convention have been promised us as follows:

Atlantic Coast Line, Seaboard Air Line, Southern Railway and Atlantic & North Carolina Railroad, fare and one-third on the certificate plan. At each point a certificate ticket will be sold for one straight fare to Raleigh, and this certificate when signed by the Secretary of the Convention and Mr. T. E. Green, special railroad agent at Raleigh, will entitle the holder to a return ticket for one-third rate. These tickets will be sold from all points in the State of North Carolina and from Norfolk, Portsmouth, Suffolk, Boykins and Danville, Va.

Norfolk & Western agents will be authorized to sell round trip tickets on 5th, 6th, and 7th limited to December 16th for return passage, at rate of one fare and one-third for round trip.

Suffolk and Carolina Railway, a rate of one and one-third fare for the round trip. Delegates to pay full fare rate going trip and to secure a certificate from the Secretary of the Convention with which to purchase return ticket for Suffolk at one-third rate.

Cape Fear & Northern Railway tickets on sale December 4th to 7th, inclusive, limited to December 16th, at usual reduced rates.

Raleigh & Southport Railroad tickets sold at full rate going and at one-third returning on presentation of certificate of attendance from the Secretary.

We earnestly hope delegates and visitors will apply to their railroad agents a few days before they start to the Convention and ascertain whether or not the reduced tickets are on sale, and if they are not inform me at once and I will attend to the matter promptly.

The Norfolk and Southern will sell return tickets from Plymouth and Norfolk at one half the regular fare on presentation of certificate from Secretary of Convention.

N. B. BROUGHTON.
Secretary of the Convention.

NO MORE EXILE FOR CONSUMPTIVES.

The encouraging news recently chronicled in the daily press in reference to the inhalation treatment for Tuberculosis is causing widespread discussion among physicians. It is known as the Bensonizer treatment and was originally used in St. Louis. Subsequently, experiments were conducted on a charitable basis in the tenement districts of New York City, among the poor people, where consumption is seen at its worst. After experimenting during the past year under the supervision of a member of the City Board of Health, it has been shown that out of one hundred cases over 65 per cent were successfully treated—a record which is remarkable considering the adverse conditions surrounding the patients. The treatment consists of an instrument, or nebulizing apparatus, by which various healing and antiseptic oils are transposed into medicated air and breathed into the lungs. This destroys the tubercle bacilli, heals the effected lung tissue, and allows nature to complete the cure.

There is nothing disagreeable about the treatment, it is pleasant and even delightful to take and relief is usually experienced in the first few inhalations. The feeling of tightness and soreness in the chest leaves, the cough loosens, the phlegm comes up easily, the stomach, relieved of the strain put upon it by the constant coughing spells, becomes stronger and is able to digest food. Increased easiness in breathing rests the heart—the pulse beats stronger and fuller—a sensation of complete relief and comfort fills the entire being, and the sufferer himself realizes the improvement in his condition and feels himself getting well.

The Bensonizer Sanitarium Company, 505 Granite Building, St. Louis, Mo., who are giving the treatment to the world, state in their literature that the treatment is utterly opposed to all former methods of drugging the stomach. As they aptly put it, "no drugs are taken into the stomach to ruin the digestion—no serong tonics or stimulants to create a false feeling of health—no hypodermic injections to deaden the sensibilities." It is just a commonsense treatment which may be taken at home by any one with benefit. The price of the Bensonizer treatment is moderate and terms are made to suit those who cannot make the full payment at once.

Medical journals are favorably commenting on the treatment and it would seem that at last a weapon has been found with which to successfully combat the "white plague."

The Bensonizer apparatus is used not only in treating tuberculosis, but other diseases of the air passages as well; such as bronchitis, asthma and catarrh, in all of which it is considered very effective. To those who are interested the company offers to send their 64 page book by mail on request. This book is full of valuable hints and information on home treatment of all diseases of the respiratory tract.

Two of Raleigh's leading business houses have special advertisements in the Recorder this week of interest to the delegates and visitors who attend the Baptist State Convention. Both have been patrons of the advertising columns of the Biblical Recorder for years and have many friends among our subscribers who know them as gentlemen of the highest business integrity. In both these stores you find an excellence stock of the best goods.

This paragraph refers to Messrs. Cross & Linehan Company, dealers in clothing and gents' furnishings, and the dry goods store of Messrs. Dobbin & Ferrall, and their advertisements are on pages 13 and 16, respectively.

Our Home Circle.

Our Follies.

'Tis not by guilt and onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

These clumsy feet still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heartstrings of a friend.

The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

The faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame,
Before the eyes of heaven we fall.

Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool
That did his will; but Thou, O Lord,
Be merciful to me, a fool.

—E. R. Sill.

"Comin' Home to Thanksgivin'?"

BY REV. E. A. RAND.

"Hullo, Square! Thanksgivin's a-comin'. Anybody comin' home to Thanksgivin'?"

The speaker, David Howard, a man with a thin, hatchet face, could never have told why John Tompkins always received the squire title. Neither could anyone else give him the reason. "Squire Tompkins," he was called, a man with a smooth, round face, blue eyes and very much of a lower jaw. When saluted by his neighbor he was in a little structure he called his "shop." If farm duties permitted it, or when the weather forbade out door work, John Tompkins would, there in his shop, patch a hole in a shoe or thicken a thin sole. At the sight of David's hatchet face thrust into the doorway, "Squire Tomkins" lifted his eyes and eyeing David through his gold-bowed spectacles, replied:

"Thanksgivin' comin', that's good.

He did not say whether anybody was coming home to Thanksgiving. His eyes flashed through his gold-bowed spectacles. These gave an idea of substance, wealth, and because he was a stout, substantial looking man, lived in a substantial house, kept live stock in substantial barns, he may have received a substantial title from his neighbors, "Squire."

"I tell my wife Sally, Square, when Thanksgivin' comes, the heaps of pies suggest that she has a big family, and yet theres' only me and Sally. A big family's a good thing, Square."

"I—I had—a big one once." The face of John Tompkins was suddenly clouded. His eyes stared. They glistened with tears. His voice choked when he tried to speak again. He dropped his eyes, and turning his head away, the "Square" raised his hammer and gave a piece of leather on his lapstone a furious blow. That day at noon, David had a little chat with his wife, Sally. It was at the dinner table.

"I see you're gettin' ready for Thanksgivin', Sally, and your mince turn-overs are 'mazin' good." David liked to compliment his wife, and she was glad to get the compliments, but it seemed to her like a weakness to allow anything of the kind and she always made some disparaging remark.

"Wish I could make some really good ones, and I'd send some to Square Tompkins' housekeeper, Miss Jones."

"Send these. She'll like 'em, and I'll take 'em to her. The Square, too, he likes turnovers. Say, Sally, the Square's dredful homesick for his family. I can read him like a book, 'specially when the book is open."

"Then let him send for his daughter, Amanday. Miss Jones would like to go home, for she's told me so. There's Amanday, and her little Joshey a livin' up at the four corners, and let the Square take his own home agin. Dear me! I can see Amanday a-comin' to her old hum arter she had married a furrener. I told the Square that good furreners would make good Americans jest giv' 'em a trial, and be patient. Anything transplanted, like my cabbages, you must give it time. And I sez, Square, now Square, in a family we must try to make the best of things, put up with some things we can't alter, and Square—I remember my words—we must ile the jints with a leetle patience, bearin' and furbearin' and the wheels will run all the smoother. No, no, the Square said what he said he'd do, and he'd stick to it; if Amanday married that man, then Amanday and the Square must part and stay apart! You know what a solid jaw he has, and the Tomkins jaw was bigger than ever. But the Square has his tender side. He's seen four coffins taken out of his house, yes five, and I think it must soffen him, and you know that picture of a family group—a fancy one, but it has a meanin'—up in his sittin' room? And you do remember—well—Miss Jones sez she's seen him many a time go up and stand afore that glass and go away, his gold specs lookin' as if they'd jest been dipped in the suds. Now, Miss Jones wants me to jine her in suthin' to bring about a change and get Amanday hum—for Thanksgivin', when the family feelin' comes out, will soon be here, and I am a thinkin' I—I."

Here she paused, and silently began to nibble her second turnover.

"'A thinkin' what?" asked David, puffing at and trying to cool a saucer of hot tea.

"Wal—I'm a thinkin'—

Another pause.

"Say, Sally, what are you a-thinking about?"

"Wal, I was a thinkin'—"

"I should say you was. Ain't there no end to that long lane?"

She suddenly sprang up from her chair.

"I b'lieve I'll take 'em over myself and do it now," she exclaimed, grabging David's brown coat, that hung over the back of a chair.

"Take what to whar?"

"Turnovers to Miss Jones."

"Leave me suthin', Sally. Don't take that. It will fit me better than you."

"Dear me, I thought it was my brown shawl."

"Sally, you're gittin' a leetle, leetle excited."

"I'm as cool as a cucumber, or—or ought to be."

Bearing away a package of turnovers, Sallie hurried out of the house. From a window, David's hatchet face watched her hurrying down the road, and he pressed his nose against the glass as if he would cut his way out through it.

"If I ever! Wall, wall! Sally is a good woman, and I don't need to watch her, so I will—will."

He turned toward a pantry odorous with good cookery. "Thanksgivin' is a comin' and I guess I" tap one of Sally's pumpkin pies." He came from the pantry, loaded with a pie of rich, popular depth, and exclaiming, "Oh, dear, family jars is terrible. The Square had better accept what he couldn't help. That is what I am goin' to do, accept the pumpkin pie."

The minutes flew that day, and there at Square Tomkin's house the clock hands seemed to travel faster than anywhere else, for the "Square" was off "a-marketin' and might be home any moment, and the women's business must be pushed in his kitchen at a lively rate.

Sally and Mrs. Jones, for "Miss" was a married woman, now entered into the mysterious conspiracy; it was in connection with a process of mutual sampling of Thanksgiving comforts. Fragments of counsel would be broken off at short intervals.

"Git leetle Joshey now, why not?" advised Mrs. Jones, sampling Sally's turnovers. "He looks just like his mother."

That hits the mark.

After a busy time thinking, Sally also sampling the housekeeper's apple pie and cheese, inquired eagerly:

"You'll have the family picture on hand, Miss Jones?"

"I will—now these turnovers are—re—re—markable!"

"Thank you, at what time can we kitch the Square a-nappin' in his shop, Miss Jones? This pie is de—de—delicious."

"Now don't! Right after dinner we'll kitch him."

"Oh do!"

"And the day afore Thanksgivin'. Re—re—remarkable turnovers!"

"Yes, the day afore—I mean not them turnovers are remarkable, for they're poor eatin'—but I mean the day afore! This cheese beats the Dutch!"

"Now you mustn't! We must git things settled by Thanksgivin', sartin. Family quarrels must stop somehow."

"Do take another—not quarrel. Dear me, I'm all mixed up."

"I will take just one more turnover. Yes, we must bear and forbear."

"That's my doctrine. Thanksgivin' says, 'Forgive and forget.'"

The conspirators separated. The afternoon before Thanksgiving arrived, and John Tomkins as a preliminary had eaten a dinner of such dimensions that he was more than usually sleepy, and soon he told himself that he would be "a-droppin' off" which meant a dropping down and down, deeper and deeper, more and more comfortably, into the thickly cushioned arm chair in his shop. One uneasy glance before sleep he gave out of the window that showed him a little family "burying ground," where five of his household had been laid away, peace in each face, their hands making Calvary's sign upon his breast.

When he went to sleep, Square Tomkins was thinking of his flock, the five that had gone to sleep, and "Amanday" still upon the earth. Sometime in his nap he was very confusedly aware that there was a noise at the door. If that ante Thanksgiving dinner had not smothered him so deep, he would have heard the voice of a conspirator as she tumbled against the door, "Oh massy! Hush—sh—!"

"He's all right," advised the other conspirator, looking into a window. "Now open the door kind of easy—there! Now set Joshey by his chair, and that family picture agin the wall near him, so he'll see both when he opens his eyes. Now, Joshey, dear, you tech him off. Don't be scat if he jumps. Jest say 'Ganpie.' We'll stay by the winder and be a-peekin in. Don't be scat, say 'Ganpie,' and tech him easy."

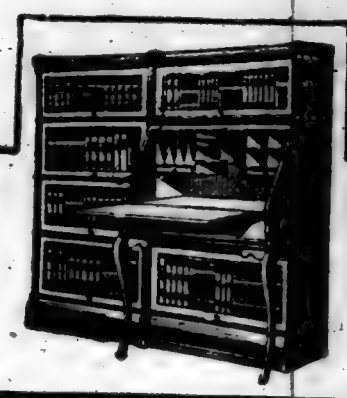
Soon the farmer felt the gentle pressure of something on his fat cheek.

"Somebody a-makin' butter and pattin' it," was the "Square's" thought.

Then he heard a noise. It was a boy murmuring 'Ganpie.'"

It was a soft, musical hum that came to grandpa's ears, and it seemed as if a big fly warmed out of his retreat by the November fire, kindled in the stove, were playing on a fly-fiddle; "Hum—m—m—!" The hand that was patting butter and the fly

(Continued on Page 11.)



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WRITE FOR CATALOGUE 78

The Globe-Wernicke Co.

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Miss Nellie Vander Wiele, of Lakeside, N. Y., writing under date of April 18, 1904, says: "I do wish you would publish this letter in the newspapers, so that others suffering as I have may see it and be helped. I suffered for many months with an awful skin disease, sores covering my ears, neck, and cheeks. Scabs would form and they would swell, and itch day and night. Then they would break open and blood and matter run out. I had tried many different remedies, but none of them did me any good. I was growing worse when I tried the Cuticura Remedies. The first application helped me, and when I had used two cakes of Cuticura Soap, three boxes of Cuticura Ointment, and three bottles of Cuticura Resolvent, I was completely cured."

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Our Young People's Page.

A Good Thanksgiving.

BY MARIAN DOUGLAS.

Said old gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away;"
So he sent a fat turkey to 'shoemaker Price
And the shoemaker said, "What a big bird! How nice!
And since such a good dinner's before me I ought
To give widow Lee the small chickens I bought."
"This fine chicken, oh, see!" said the pleased widow Lee,
"And the kindness that sent it how precious to me!
I would like to make some one as happy as I—
I'll give the washwoman Biddy my big pumpkin pie."
"And, oh, sure!" Biddy said, "'Tis the queen of all pies!
Just to look at its yellow face gladdens my eyes.
Now it's my turn, I think; and a sweet ginger cake
For the motherless Finigan children I'll bake."
Said the Finigan children—Rose, Denny and Hugh—
"It smells sweet of spices, and we'll carry a slice
To poor little lame Jake, who has nothing that's nice."
"Oh, I thank you, and thank you!" said little lame Jake;
"Oh, what a bootiful, bootiful, bootiful cake!
And, oh, such a big slice I will save all the crumbs,
And will give them to each little sparrow that comes."
And the sparrows, they twitted, as if they would say,
Like old gentleman gay, "On a Thanksgiving Day,
If you want a good time, then give something away."

—Little Men and Women.

A Thanksgiving Story.

BY FANNIE PENNEY, GASTONIA, N. C.

She sat gazing out of the little window.

"Oh, if only one of the school girls would look in and speak to her, if some one would give her a smile!"

But as day after day passed, and the girls seemed to know not of her existence, she often shed tears of pure lonesomeness.

Several little girls passed the house, going to and from school every day, and May, as she sat helpless—for she was a cripple—by the window, she longed unspeakably for a smile or nod from the rosy-cheeked girls. But if they saw her at all, it was only a careless glance that sent tears to the poor child's eyes.

Every morning her mother placed her child by the window, facing the street, and put all necessities close by and left with a heavy heart for the day. All day the mother worked faithfully for a mere pittance to keep helself and child from want. But cold weather had come all too soon, with coal and other things to buy.

Rumor said the shop she had been employed in for sometime would soon close, and she wondered where she could obtain another position. She remembered how hard it had been to procure work, but now she would be thankful to keep her position.

But at the close of the day, her employer informed his employees he would need them no longer.

Her heart sank, but she tried to walk bravely along, thinking of ways that would better her condition; but it was all a hopeless tangle. The more she thought of her troubles the worse they became, or she reasoned so. Everything made her irritable. The people she met looked happy and carefree. Healthy, merry children walked briskly on the street. How happy and contented they seemed to be! Oh, why is it so easy for others to prosper in this world and it is so hard for me. Surely God has forgotten me!"

She had forgotten Him.

* * * * * * * * * * * *

"Mary, are you going to do what our Sunday-school teacher said about making somebody glad and thankful before Thanksgiving?" asked Nan of her little friend as they were returning from school one day.

"Oh, Nellie is so peculiar, always wanting us to do something strange! besides, all the people I know will be thankful without my help."

That's what I told mamma, but she said for me to keep my eyes wide open and search for something and I would not be long in finding it."

They were walking carelessly along, swinging their satchels, and perfectly oblivious to the cares of the world.

At that moment Mary looked up and saw the little girl at the window, and the sad, wishful face touched her heart for a moment, and she was almost ready to smile at her, but just then an organ grinder and the "dearest" little monkey was passing with a crowd of boys following gayly; so her attention was wholly taken for the time, and it was not until that evening, when her mother asked for the number of people she had made happy that day that she thought of the lonely girl by the window. She reluctantly told her mother about the child.

"But I couldn't do her any good. I don't know her," she said, thus excusing herself.

"You could have nodded or smiled to her. Do that tomorrow and see if it doesn't send one little ray of light. Then we shall see what can be done next."

The next day—May—as usual, sat by the window. She saw the two girls as they came tripping along, laughing and chatting. Imagine her surprise and delight when they looked up, smiled and spoke. They were passing on, but such a wishful smile as she cast at them could not be resisted; so they were brought to a standstill, but only for a moment.

"I am going to give her my apple, Nan," and together they went into the house. Children need no introduction, so Mary gave her the apple and Nan produced a little cake she had intended for her lunch, and soon they were chatting as if they were old acquaintances. They could stay only a few minutes for fear of being tardy at school, but they were there long enough to learn that little May was a cripple, whose mother had lost her position, and many other things, for she had with a child's candor told them all their troubles.

That afternoon Mary had a long story to tell her mother that touched that good lady's heart. Nor did she shed a few tears and straightway forget, but immediately went to see her daughter's Sunday-school teacher and told her the story, and they wended their way to the little girl's room, and there found her alone, as the children had left her, and by her side, on the rickety table, was the apple and cake untouched. On being questioned why she did not eat them, she said she was saving them for mother, as she would, perhaps, come home tired, hungry and without having obtained work, and the fruit and cake would cheer her.

Before they left the mother came home discouraged and ready to give up. Not a piece of wood or coal was in the house; the last bit of bread had been eaten that day, and still no work for her.

"Why should others get along so well? Why should other mothers have strong, healthy children and her only child so weak and frail?" "Why, indeed?"

They talked, sympathized and prayed with her until her heart almost relented, and when later fuel, food, and other things came, she entirely surrendered.

After a day or two of rest for the tired woman they procured a position for her.

But something very important was going to happen. As yet it was a great secret, but Mary and Nan could scarcely keep the good news until the proper time for revealing it.

It was on Thanksgiving day that the entire Sunday-schol class, consisting of eight girls, of which Mary and Nan were members, with their teacher, came to see May, and they had something with them.

What do you suppose it was?

Well, it was a beautiful invalid's chair!

May could hardly realize her good fortune when they told her the chair was for her, and that very Sunday she was to be wheeled to Sunday-school in the morning and the Sunbeam Society in the afternoon.

It is needless to say she was delighted with the idea, for she had longed to be a member of both Sunday-school and Sunbeams."

Her mother shed tears of joy when she saw the comfortable chair, and thought of the many kind deeds that had been bestowed upon her. How could I have doubted God's loving kindness and tender mercies! I shall endeavor to serve Him faithfully in the future.

First, it was only a smile that took them to the little girl, and how much we can see was accomplished from that one friendly nod and smile. Sometimes much will follow from a little deed of kindness. May we not all do something to make others glad and thankful on this Thanksgiving day?

Weak Kidneys

It is of but little use to try to doctor the kidneys themselves. Such treatment is wrong. For the kidneys are not usually to blame for their weakness or irregularities. They have no power—no self-control. They are operated and actuated by a tiny shred of a nerve which is largely responsible for their condition. If the Kidney nerve is strong and healthy the kidneys are strong and healthy. If the Kidney nerve goes wrong, you know it by the inevitable result—kidney trouble.

This tender nerve is only one of the great system of nerves. This system controls not only the kidneys, but the heart, and the liver, and the stomach. For simplicity's sake, Dr. Shoop has called this great nerve system the "Inside Nerves." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerves"—because each set is in such close sympathy with the others, that weakness anywhere usually results in weakness everywhere.

The one remedy which aims to treat not the Kidneys themselves, but the nerves which are to blame, is known by physicians and druggists everywhere as Dr. Shoop's Restorative, (Tablets or Liquid.) This remedy is not a symptom remedy—it is strictly a cause remedy. While it usually brings speedy relief, its effects are also lasting.

If you would like to read an interesting book on inside nerve disease, write Dr. Shoop. With the book he will also send the "Health Token."—an intended passport to good health. Both the book and the "Health Token" are free.

For the free book and the "Health Token" you must address Dr. Shoop, Box 6420 Racine, Wis. State which book you want.

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Book 3 on the Kidneys.
Book 4 for Women.
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A LETTER TO OUR READERS.

53 Cottage St., Melrose, Mass., January 11, 1904.

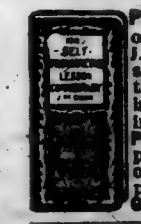
Dear Sir:—"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it become so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

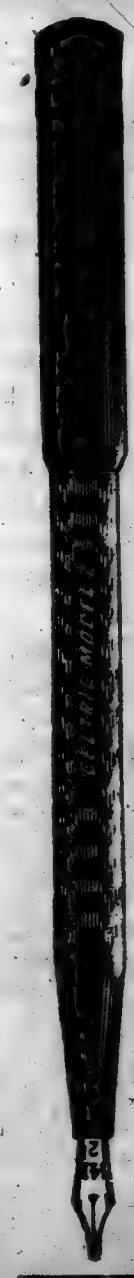
I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers I am."

Very truly yours,
I. C. RICHARDSON.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



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On first page we announce the series in THE LIFE OF JESUS CHRIST, by Hight C. Moore, to begin December 5th and run until March.

Every Christian should have an easy grasp of the details and the whole of the Life of Jesus. This series will make this possible for every Recorder reader.

Moreover, the Sunday-school Lessons for the New Year will be in the Life of Christ. Mr. Moore's series comes therefore just in time to serve every teacher and pupil.

This series is for the benefit of our present readers. Let every one of them renew. Let no one miss this best contribution to the Recorder in ten years.

But there are many that do not take the Recorder who should follow this series. Their impression of Jesus is vague, dim, unreal. These articles will give them a definite, real, vital grasp of The Wonderful Saviour.

You cannot render a fellow-man a better service than to put this series in his reach.

Scripture Doctrines in Lesson Form.

For years we have realized that the modern Sunday-school lesson is unsatisfactory. It is too fragmentary. Our children have grown up without a knowledge of the Scripture teachings.

We are, therefore, arranging a series of TWENTY-SIX LESSONS IN BIBLE DOCTRINES; readable, fresh, Scriptural. The Baptist ideas will stand out not as Baptist ideas but as Biblical Ideas—as they should.

The Lessons will be suitable for certain Sunday-school classes, young people's meetings, prayer-meetings, etc., etc. Most of all will they meet the demands of the Christian Home.

Other Features.

Of course there will be other features. We expect to improve the Recorder every month in the year. But these two features are new and invaluable.

Renew your subscription to-day. Do not miss a number.

P. S.—If you are not enjoying the general prosperity, there is a way to get the Recorder free: Three new annual subscribers will entitle anyone to a year's subscription. Do you know of any other way in which you can make $1.50 so easily and at the same time do so much good?

At any rate, do not let your paper stop just on the edge of this Series in The Life of Christ and these Lessons in Bible Doctrine.

In 1906, and ever after, the Biblical Recorder will be Biblical—whatever else it may be.

The New Voice is the organ of one of the National Prohibition parties. There were two, but one of them must be dead. The American Issue is organ of the National Anti-Saloon League. The Voice stood for one method—partisan propaganda; The Issue for another—interparty education. We are glad to say that these two papers have come together; and that the Anti-Saloon League (non-partisan) method wins out. In heralding the consummation, John G. Woolley, editor of the Voice, says:

"Shall I refuse to cheer because for the present the Church chooses the League for her squire rather than my party, when the legend on the squire's shield is, 'The only solution of the saloon problem is no saloon?' Shall I refrain from praising civic progress because it does not go the gait I like to travel?"

This is the greatest triumph yet for the Anti-Saloon League. Now Heaven grant that it may not go into partisan politics. It has come into control of the vast temperance sentiment of our Country. Let it direct it conservatively.

BAPTIST CO-OPERATION.

One of the best sights on the face of the earth is the present sight in North Carolina—of the Baptist Churches united in one glorious effort to raise money for the salvation of the lost in North Carolina. It is this cause that unites them year by year and that has done so much to make them one great body. The States torn by dissensions and ambitious men—how they must envy the busy harmony throughout North Carolina. We are reaching the perfection of Baptist co-operation in this State.

This sort of work is bound to result in great things. We believe we are not only going to raise $30,000 for State evangelization, but we are going on to undreamed of gifts for a whole world's redemption.

But let us keep steady. We are now in the midst of a tremendous struggle. No cries of alarm have been sounded. We have gotten beyond doing things that way. But every man is needed now in this State Mission effort. There never were more faithful pastors than these in North Carolina Baptist Churches. Let every one of them see what he can get his church to do in these remaining days.

INDIGENT INSANE.

Governor Glenn is to be heartily commended for his vigorous plans to investigate the State's care of the insane. He proposes to find out and make known the facts.

If there are 500 insane people in North Carolina languishing in jails or poor-houses or at large, it is a reproach to the State, and the people should know it.

Knowing it, they would gladly authorize an issue of $5,000,000 in bonds, to relieve the condition and to uphold their reputation as civilized people.

But the number of insane uncared for is not the only point of the Governor's investigation. He has heard, as have many others, that in our asylums there are many insane who are not indigent—whose kinsfolk ought to care for them. These are consuming the money for want of which the indigent are kept out.

Now we say the Governor has heard this. We have heard it. It may not be true. It is well that it is now to be investigated.

Of course we realize that the expression indigent insane goes quite far. An insane man is likely to be indigent. A very small proportion of our population is able to live on income from accumulated wealth. But this is not our point. Whether the insane person is indigent or not, if his sons or his father, or his uncles, are able to pay the State for his support, he should not be regarded as indigent or a subject of charity. His people ought to pay the State for his support.

We shall await with much interest the Governor's investigation.

THANKSGIVING.

Our President in his Thanksgiving proclamation entreated the people to "gather in their homes and places of worship, and in rendering thanks unto the Most High for the manifold blessings of the past year, consecrate themselves to a life of cleanliness, honor and wisdom."

Our Governor recounted North Carolina's material blessings and called upon the State as a State to give praise and thanks.

Each of these officials was merely keeping a good custom. The genuine proclamation of thanksgiving is issued neither by President nor by Governor. It rises in the depth of one's heart. Nor does it recount blessings. Especially does it not recount material blessings. While we know that all things come from God, we have long ago left behind us the semi-barbarianism that holds Him responsible for crops or famine, peace or war. Whether the year has brought forth good or ill in the Christian's sight, he will know how to give thanks unto God.

The real gifts of God are so supreme that one glimpse of them melts down the heart beyond all expression, beyond all thought of material blessings. One who has not at some time in his life reached the point where with Paul he cried, "Thanks be unto God for His unspeakable gift," has fallen short of the one high, consecrating experience that is the privilege of every Christian. Beside this gift, even the gifts of life, of kinsfolk, of friends, of work and reward of toil, of play, of worship, etc., etc., are insignificant; and if these are beside that Unspeakable Gift insignificant, how unmentionable are the more material things, the abundance of which may be a curse rather than a blessing!

It is good, though, to have a day of Thanksgiving; good for us singly and good for us as a nation. It anchors America to God. It is good, too, for the families to unite in happy feasting. The spirit of Thanksgiving pervading the land one whole day is a benediction beyond computing.

It is best of all that Thanksgiving is our unselfish holiday. There is little thought of brother man in Fourth of July. Christmas is a children's and parents' festival. But Thanksgiving Day is the day of the charitable heart. In North Carolina it is the Orphans' Day. Nothing so becomes us as this. It savors of the eternal fitness of things. It is a piece of perfection—this going out of thankful hearts in abundant gifts to the fatherless and motherless.

If we had a proclamation to write, we would not call upon the people to give thanks. We would address it to all Thankful Hearts. And it, being addressed, moreover, to Baptist Churches, would run in this wise: Let us make our thanks known in the joys of our orphan children at Thomasville. A child's smile is a greater thing in God's sight than a State's proclamation. Let every Baptist Church remember our orphan children in Thanksgiving.

THE ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETIES.

BY MISS HECK.

There are some things so pleasant in anticipation and realization that we like to talk of them again and again.

Having in the last two weeks written to all the Associational Vice-Presidents, all the Woman's Missionary Societies, all the Young Ladies' Mission Clubs and all the Sunbeams about the great meeting which is to be, in no way interfere but rather increases my interest in writing of it again. I know now that all are eager to hear more of that to which they are already looking forward. In the first place to get rid of it as quickly as possible, let me mention the one disagreeable fact connected with the occasion, namely, that each society is entitled to entertainment of only one delegate. The same rule applies to all, little and big, those who have contributed much and those who have given little. I wish it might be otherwise and that all who would come might be provided with homes, but since there are now considerably more than 600 societies on our list, you see that it is impossible for even Raleigh to do more than promise to entertain one from each society, together with all the great host of the brethren coming to the Convention.

Each society has been provided with one and only one entertainment certificate, which is now in the hands of the secretary. When properly filled send to Mr. J. M. Broughton, Raleigh. Don't write a letter. The certificate will show that you are entitled to entertainment and avoid all question and confusion. But let the fact that only one from each society can be given free entertainment deter no one from coming. The entertainment committee, of which, as you know, Mr. J. M. Broughton is chairman, will recommend hotels and boarding houses ranging in prices to suit all, to all requesting such information. Moreover, for those who cannot stay over night, there are trains running into Raleigh from all directions in the morning and returning the same afternoon. Already from down the line I have had requests for information as to the best day to come for those who can stay only a day. The "Shoo- Fly" and other morning trains will

doubtless take on the look of Missionary excursions during Annual Meeting and Convention days.

To the timid-minded another matter which might present itself as disagreeable is the fact that the societies may not reach their high aim of $16,500 for Home, State and Foreign Missions. To do it they must report $1,600 more than they reported in the same quarter last year, but we have talked and written of this to everybody, and I, for one, believe they mean to do it. It means merely every one a little more diligent than before.

Now these matters out of the way, we turn to the meeting itself. It will be held in the First Baptist Church at 9:30 o'clock on the mornings of Thursday, Friday, and Saturday, December 7, 8, and 9, and the afternoon of Sunday at 3. Note the date especially of the first meeting, for when it was thought that the convention would spend the whole of Thursday at Wake Forest, the first meeting was put on Friday. The present arrangement is much better, having the afternoons free for meeting of committees, sectional conferences and attendance on convention.

To the first meeting, Thursday, December 7th, at 9.30, each delegate must bring her Enrollment Blank, now also in the hands of the society secretaries. Please remember.

As to the meetings themselves, I can note only a few features of the many that will interest.

Thursday Morning.—The address of the President of Central Committee. The report for the year by Mrs. W. N. Jones; something about the Sunbeams, by Miss Elizabeth N. Briggs; the Vice-President's hour, when each Association's Vice-President will be introduced to the meeting.

Friday Morning.—Besides reports on various features of the work an account of the first six months' work of General Organization by Mrs. C. M. V. Follett; short talks by Miss Marie Buhalmaier, the well-known and much loved Home Missionary, and Miss Sullenger, whose talk on mountain schools awakened so much enthusiasm in the Union last spring.

Saturday Morning.—The question as to separate time and place of meeting will have right of way; aims for the coming year; a new feature in a report on suggested Association apportionment and other matters of vital interest. Miss Maud Burke, of Statesville, soon to offer herself to the Foreign Mission Board, will have something to tell of her year in the Louisville Missionary Training School for Young Women.

Sunday Afternoon.—Will doubtless find the church taxed to its utmost, although this meeting, as all others, will be only for ladies. The spread of good things is a large one. Dr. B. D. Gray, of the Home Board, Dr. R. J. Willingham and his son, Rev. C. T. Willingham of Japan, Miss Marie Buhalmaier, Miss Burke, and Miss Sullinger all taking part.

Besides these regular sessions there will be an afternoon conference on Band Work, led by Miss Briggs. A conference on Young Ladies' Work, led by Miss Margaret Shields, of Scotland Neck, newly appointed Vice-President of the Tar River Association, and a conference of Association Vice-Presidents.

A feature of no small interest will be a Missionary Museum open during the whole convention to both members of the convention and the Annual Meeting.

A word in the ear of each society and I close. Send as your delegate not necessarily the woman who wants to come most, but the one who will bring back to you most of the spirit of missions—the woman who to-day is inspiring you to larger hopes, ideals and plans, that she may come back to you a fuller, happier, more inspiring teacher.

"We hope the Baptist State Convention will select for its President some strong and stalwart Christian, noted for his humility and devotion to the cause of Christ at home and abroad.—Charity and Children. Very good. But DON'T name your man! We do not want so much of a parliamentarian as one who will—somehow—impart to the Convention a high sense of the Convention's holy mission. Let us pray and look for such a man, since we can no longer have Dr. Marsh.

ON DOING THINGS NOT EVIL IN THEMSELVES.

Bible Lesson for November 26. 1 Cor. 10:23-33. Read 1 Cor. 8:1-12; 9:19-27. Memory verses: 31-33.

Golden Text: Let him that thinketh he standeth take heed lest he fall. (1 Cor. 10:12.)

Not to be Dogmatic.

To Paul was put a question of the Christian's conduct. It gave him an excellent chance to ring in the law of the church and be dogmatic. He refused to do so; but instead restated the matter in the light of elastic principles and left intelligent men to decide for themselves. Let teachers follow Paul's example, and beware of being absolute in the application of this lesson. If it teaches anything, it teaches that in matters of conduct not necessarily evil, we must be neither dogmatic nor absolute, but instead elastic and considerate of view.

The Occasion.

Clearly there was a dispute in the Corinth Church about Christians eating meat that had been offered to idols or slaughtered with heathen rites. One side understood that Jesus had made them free: the other side could not see it that way. They were honest differences, but they seem foolish enough. Perhaps present differences in our churches will seem positively idiotic two thousand years hence.

Paul got hold of the question. What did he do? Paul answered with both sides. But he did not get on the fence. To the one he said, You are right in saying that you have a right to eat this meat; but you are wrong in eating it when you know it gives offense. For you, O man, there is a higher business than your right to eat meat! To the other, he said, You are right in your aversion to heathen rites; but you are wrong in making a fool and a trouble of yourself about it. You have a higher business than going about inquiring the history of the meat you and your brethren are to eat!

The Higher Business.

And so from their low quarrel he called them to their high business. You are in the world, he said, to save men and thus to glorify God. If you have a question of conduct, test it by that. Make soul-saving your chief business, make that the grand object of your life. Live for that. Eat for that. Talk for that. Do whatever you do—even as I—for that. Let that settle your questions. Let that decide your rights and duties.

Was Paul right?

Most assuredly. And we doubt if there is any other way to settle questions of Christian conduct. We know pretty well what is wrong. But who knows what is expedient? Who can tell where our rights end? Bring them to Paul's test and there will be no doubt. Ask, Will this help me or hinder me in saving souls? and you will get an answer.

Modern Questions.

We have our modern question of tainted money—instead of tainted meat. Does this lesson apply here. To a certain point only. We are to inquire, Will the reception of this money, alleged to be tainted, help or hinder the kingdom of God? Dr. Gladden says it will hinder. Dr. Bradford says it will help. Each to his own conscience. But shall we refuse to inquire if the money has been tainted, asking no questions? This writer cannot say. He inclines to think that we should inquire—at least to the extent of taking notice of reputable exposures.

And here is your question of theatres, cards, dancing. I am sure, one says, it is no harm; yes I will say I am sure it is good for me to go to a good theatre. So thinking that one surely has a right. But here comes another—the true—test: In the present condition of society, will it aid me in saving souls, will it be to the glory of God? If so, go. It is your question, not Paul's. Decide it for yourself. And so as to all other things not evil in themselves: Test them by the law of love for the will of God; test them by questioning. Will they help or hinder you in your great business of soul-winning?

But of course if you do not realize that you are in that great business of soul-winning, you will not be much disposed to test anything by it. Here is just the trouble. It was the trouble in Corinth. The people in that great life-business of the Christian are not often beset by any such questions.

"Asking No Questions."

That is, do not root up trouble. Do not make your scrupulous conscience a source of embarrassment. Follow the policy of sweet reasonableness. If your friend invites you to his house and there proposes some game or diversion innocent in itself but regarded as questionable by some, don't make a martyr of yourself, don't pose as too good, don't get on a holy pedestal. Ask yourself, Will it help or hinder God's kingdom for me to accept? Let that settle it.

In matters then that are not evil in themselves—be elastic, reasonable, adapt yourself to circumstances, be not over-scrupulous.

In matters involving principle, be as fixed as the pole-star.

In all matters, test your duty by asking, Is this for the glory of God? Will it help or hinder me in saving men?

SCATTERING REMARKS.

In answer to the first note on page four of the Recorder of October 25th, please permit me to say that I am a Baptist because a Baptist is one who believes in baptism. But the question might be asked, What is baptism? There is more than one way to define the word, because there is more than one way practiced. Let the Word answer. Matt. 3:11: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost and with fire." Rom. 6:3, 4: "Know ye not that so many of us as were baptized into Jesus Christ (not water) were baptized into His death; therefore, we are buried with Him by baptism into death (see also verses 6 and 7): that like as Christ was raised up from the dead by the glory of the Father (not by the muscle power of the administrator), even so we also should walk in newness of life." Therefore the baptism that counts most and reaches fatherest is that which Paul laid the greatest stress on. 1 Cor. 12:13: "For by one Spirit are we all baptized into one body." 1 Cor 6:17: "But he that is joined unto the Lord is one spirit." Glory to God.

The Baptist church, of which I am a member (i. e., the visible church)believes in water baptism but not in the baptism of the Holy Ghost, which is a sine qua non in the Christian experience (see 1 Cor. 2:11-16), and many go off into the virtue of water, not knowing the Scriptures nor the power of God. I was baptized deep in the Yadkin River and found, to my sorrow, that the water had no "keeping" virtue, nor would it save. The devil, like his emblem (the serpent), can live in water as well as on land. I could not find peace until I went to Jesus (see Luke 24:49) and received the blessed Holy Ghost. Glory to Jesus, the Bible became a new Book and my blessed Saviour has been ever near my side, constantly keeping His own, for He is able to keep that which I have committed to His charge.

When the Church of Jesus Christ comes out of sectarianism (Heb. 6:2), and turns to the blessed Saviour and receives the baptism of the Holy Ghost and serves Him alone, you may begin to talk about taking the world for God.

Hoping these scattering remarks may bring light to the eyes of the Recorder and those who may read, I close. May the Lord abundantly bless.

ELDER R. L. ANDREWS.

Maple Springs, N. C., Nov. 8, 1905.

[But the Baptists do believe in baptism of the Holy Ghost.

Our correspondent evidently did not have religion when he was baptized so deep in the Yadkin; and evidently he judges the rest of us accordingly. It is a huge mistake to think that every one makes the same blunders that you make.—Editor.]

WAYS OF IDLENESS.

"An idle soul shall suffer hunger." (Prov. 19:15.)

"The desire of the slothful killeth him, for his hands refuse to labor." (Prov. 21:25.)

"The sluggard will not plough by reason of cold; therefore shall he beg in harvest, and have nothing." (Prov. 20:4.)

Remember the Convention in your prayers.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Sandy Creek.

Mrs. G. J. Dowell, Carthage, tells of the meeting at Fall Creek, enclosing the following report of the work of the W. M. S. of Sandy Creek since the meeting in Sanford, 1904. The meeting was not so largely attended as Mrs. Dowell hoped, but will, she believes, result in much good.

The following is the report of the W. M. S. for the Sandy Creek Associational year, 1904 and 1905:

Aberdeen, Foreign Missions, $5.70; Home Missions, $8.80; State Missions, $7.45—total, $21.95.

Bethany, Foreign Missions, $3.40; Home Missions, $3.10; State Missions, 65 cents—total, $7.15.

Cameron, Foreign Missions, $24.65; Home Missions, $16.75; State Missions, $20.95; Orphanage, $8.25—total, $70.60.

Carthage, Foreign Missions, $26.95; Home Missions, $18.60; State Missions, $12.00; Box Fund, $62.00; Expense Fund, $1.00—total, $120.55.

Jonesboro, Foreign Missions, $8.00; Home Missions, $2.50; State Missions, $8.50; Orphanage, $30.60—total, $50.60.

Pittsboro, Foreign Missions, $13.60; Home Missions, $22.95; State Missions, $18.15; Box Fund, $42.60—total, $97.30.

Siler City, Foreign Missions, $13; Home Missions, $8.75; State Missions, $4.50; Orphanage, $4.33; Expense Fund, $1.00—total, $31.58.

Sanford, Foreign Missions, $4.27; Home Missions, $8.82; State Missions, $4.27; Orphanage, $13.00—total, $30.36.

Grand total objects, $430.09.

Report of Sunbeams.

Cameron, Foreign Missions, $3.24; State Missions, $3.50; Orphanage, $1.71—total, $8.45.

Carthage, Foreign Missions, $13.63; Home Missions, $4.30; State Missions, $3.87—total, $21.80.

Pittsboro, Foreign Missions, $1.75; Home Missions, $2.50; State Missions, $2.75; Orphanage, $6.25—total, $13.25.

Sanford, for all different objects, $8.66.

Grand total, $52.16.

Points on Foreign Missions.

Praise and Thanksgiving.—We render praise and thanksgiving to God, who has so wonderfully blessed us. The work has been greatly enlarged, new missions opened, many souls saved—never such openings abroad, never such advance at home—missionaries hopeful and enthusiastic.

Baptims.—There were 2,231 baptims in our missions on the foreign fields last year—by far the largest number with which God has ever blessed us.

New Missionaries.—Fifty new missionaries were sent out—nothing like this number ever before in the history of our work. They were given in answer to special prayer.

Receipts.—Our receipts for the year were $283,415.88—by far the largest amount ever given by our people. One brother set a noble example by giving $5,000. A number of brethren and sisters and churches now give sufficient to pay the salary of a missionary—$500 or $600, according to location.

Large Gifts.—A brother has agreed to give $5,000 this year to build a chapel in Japan. Another brother has agreed to give $1,000 or more for a girls' school in China. (Aside—blessed man of God! he has given two of his daughters to the work.) A sister has given $5,000.

Woman's Missionary Union.—The Woman's Missionary Union shows a fine report for the year—$53,678.45 was raised. They agree to try to raise $65,500 this year.

Expenses—The total expenses of the Board for the year in Richmond were about six cents on the dollar, and in the States, for collecting, less than four cents more. That is, less than ten cents in the dollar was used for expenses and over ninety cents went to the missionaries. (A covetous man finds it hard to believe this, but let those who love and give tell it out.)

Sunday School Board.—Our Sunday School Board at Nashville, Tenn.—J. M. Frost, Secretary—gave us last year $1,000 for the work. (Since the Convention they have given $2,000 more.)

Foreign Mission Journal.—The Foreign Mission Journal had a monthly average circulation of 31,314 copies, and paid all its expenses. We want a circulation of 50,000, and can get it by united effort.

Tracts and Envelopes.—Tracts and mission envelopes are kept by the Board in large quantities, and supplied free for the asking.

Missionay Book Department.—A Missionary Book Department has been opened by the Board in Richmond, and the latest and best books can be gotten promptly by writing to the Board.

Trained Ministers Needed.—There is a great need in our foreign mission fields for a well-trained native ministry. We have seven Theological Training Schools, with over a hundred in attendance. This number will likely be doubled before long. These schools need equipment. They are one of the greatest factors for good in our work.

Medical Missionaries.—The Board has ten medical missionaries—eight male and two female—all graduate physicians. Thousands come for treatment to our hospitals and dispensaries. There, in addition to getting bodily treatment, they hear the gospel message.

Publishing Houses.—The missionaries are more and more using the printed page in their work. The Publishing Houses are sending out God's Word and other good literature. They need help for better equipment.

Our Advance.—God has greatly blessed us, as we can see by the growth of our work in ten years. We give figures for 1895 and 1905. Then we had ninety-one missionaries, now 181, then eighty-five churches on the fields, now 194; then twenty-two church buildings, now 132; then 1,503 Sunday-school scholars, now 5,496; then 581 baptisms for the year, this year 2,231, then a total membership of 3,493 after fifty years' work, now 11,423; then the contribution for the year was $135,435.02, this year it is $283,415.88.

Legacies.—Legacies received during the year have helped our work much. Many of our people are acquiring wealth. They should consider leaving a part of that with which God has intrusted them, for world-wide missions. In every case the will devising funds for this work should state distinctly that the gift is made to the Foreign Mission Board of the Southern Baptist Convention. Gifts have been lost by getting the name wrong.

Annuities.—There are some parties who wish to give to Foreign Missions, and yet they need the income from their property while they live. The Board has arranged in such cases where the parties so wish, to accept their gifts and pay them a certain amount, equal to interest, so long as they live. In this way the Board gets the gift, and the donor is provided with a definite certain income, without any expense or worry about taxes, insurance, repairs, etc. Information on this subject can be gotten by writing to the Corresponding Secretary of the Board, at Richmond, Va.

Great Need.—The work has grown. The number of missionaries has increased. There is great need of chapels, hospitals, schools, theological training schools, sanitary homes for our missionaries. We should have this year over $100,000 for better equipment.

Special Prayer.—Several years ago we were lacking in means to prosecute the work; we prayed to God, and He graciously opened the hearts of our people. Then we found it difficult to get enough workers. Again we made special prayer, and God has wonderfully answered us. Let us now join in earnest prayer that God will send a gracious refreshing upon our missionaries and the native laborers and their work, that thousands of souls may be gathered into His kingdom. We have a great God, and He is a prayer-hearing God. Let special prayer be made for the conversion of the heathen, and let us agree as touching this one thing, to plead with our God all through the year.

"I THANK THE LORD!"

cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for five years." It is a marvelous healer for cuts, burns and wounds. Guaranteed at all druggists. Twenty-five cents.

Your Friend Who Drinks

I WILL SAVE HIM

I Have a HOME CURE, Whose Proof is FREE, That Restores FOREVER The Farthest Gone, That Conquers The Disease and The Desire, That Rebuilds Nerve Strength and Ambition.

No one, except the victim, himself, knows the mental sufferings the noble fights and the ignoble falls—of the drinking man. Others see only his transgressions and his frequent lapses. Again and again they watch him secure a foothold that crumbles to sand. For the strongest WILL POWER CAN NOT conquer that devouring thirst, the trembling craving that is voiced by every nerve-cell of the helpless, hopeless victim of inebriety—the condition that leaves man no longer master of himself, but a half-crazed martyr to perverted appetite.



Advice and kindly words will not help your afflicted friend, any more than a straw will save a drowning man. What you must do to rescue him is to "throw out the life-line," in the shape of an actual, tangible CURE for the disease.

To prove that I have such a cure, I will send in a plain wrapper, so that no one can guess its contents, a large treatment, sufficient to test its wonderful merit, free of all expense.

A marvelous change will at once be evidenced. The terrible, incessant craving will vanish, appetite return, the nerves grow steady, the haggard appearance will vanish, the eyes grow clear and the sufferer will again be able and inspired to take his proper place in business and society.

I appeal to the WORST cases—I glory in such cures—cases that again and again have failed to yield to other treatments. My record is 100 per cent. of cures—CURES TO STAY CURED. And I have the proof to verify my claims.

No matter how hopeless the case may seem, do not despair. Remember mine is a home treatment. There is no advertising the fact that it is being taken—no kindling of neighborhood gossip. Nothing but the blessed reality of a perfect cure.

Remember, I do not ask, and will not accept, one single penny of pay till I have proven that my simple home remedy is an absolute, unfailing cure. You take not a particle of risk and the gain is priceless.

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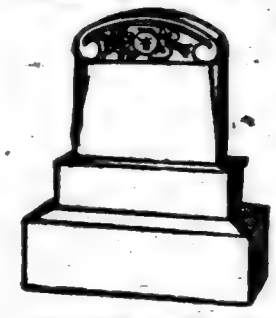


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Dr. Hathaway treats each case according to its requirements and prepares special remedies in his own private laboratory, for which he makes no extra charge. Be sure to write and take advantage of his offer. Correspondence confidential. Address DR. HATHAWAY & CO., 35 Inman Bldg., Atlanta, Ga.

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Administrators Notice.

Having qualified as administrator on the estate of R. H. D. Gooch, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement, on or before the 15 day of October, 1906. This October 9, 1905.

MACON V. GOOCH, Adm.
J. H. FLEMING, Att'y.
Raleigh, N. C.

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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Thanksgiving Meeting.

Praise God.

(To be Sung.)

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.

Prayer.

Responsive Reading.

"God With Us."

Leader: "That all the earth may know that there is a God in Israel."

Response: "They shall call his name Immanuel, which being interpreted is, God with us."

Leader: "If God be for us, who can be against us?"

Response: "Behold, the tabernacle of God is with men, and he will dwell with them."

Leader: "For this is the covenant that I will make with the house of Israel, ... saith the Lord."

Response: "I will put my laws into their mind, and write them in their hearts."

Leader: "And I will be to them a God, and they shall be to me a people."

Response: "Blessed are they who put their trust in him."

Leader: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Response: "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance."

Hymn: "Come, Thou Almighty King."

Scripture Lesson: Hebrews 1:1-12.

Hymn: "My Faith Looks Up to Thee."

Missionary Quotations.

(One by Each Child.)

Let us advance upon our knees.—Joseph Hardy Neesima.

I will go down, but remember you must hold the ropes.—William Carey.

That land is henceforth my country that most needs the gospel.—Count Zinzendorf.

If I had a thousand lives to live, Africa should have them all.—Bishop Mackenzie.

Prayer and pains, through faith in the Lord Jesus Christ, will do anything.—John Eliot.

The word "discouragement" is not found in the dictionary of the kingdom of heaven.—Melinda Rankin.

A Japanese Farmer's Daughter.

As I sat at my desk one evening with my head between my hands, pondering the editor's last letter and wondering which of my hundred-and-ten girls I could introduce to you, there came a timid knock at my door, and in walked a short, round-faced girl of fifteen. She said, "I have a letter from my father calling me home again." I exclaimed, "Oh, I'm so sorry! How can you keep up with your classes when you are absent part of every term?" The tears sprang to her eyes and she said she must either do that way or leave school, so I had her sit down and tell me all about it. She has always attracted and interested me because of the good-natured smile that always shines from her otherwise homely face, her happy unconsciousness of her awkward, "countrified" manners and her very plain clothing. She is a farmer's daughter.

You know the farmers in Japan do not live in isolated houses in the midst of their own fields, but they live together in villages, going out by the day to work in the small fields they hire of landlords. There had never a girl been away to school from the village where this one lives, the small, primary country school being considered quite enough for the girls; but this girl had a great thirst for more schooling, and finally her father consented to her coming to Nagoya, on condition she should go home and help with the work at times when they were especially busy.

He heard from some friend that our school was a safe place for girls alone in the city, so he sent her to us. Last spring she was called home to help transplant the rice which had been sown weeks before on the water of the irrigated fields. For two weeks she worked from morning till night of every day, wading up to her ankles in mud and water, stooping over, and with her hands pulling and transplanting the little plants. In the early summer she was called home to help care for the silk worms at the time when they grow so fast and need so much care. Her work was to go in the field early in the morning and gather mulberry leaves, then cut and arrange them on great flat baskets, then with her fingers pick the worms, hundreds of them, from the exhausted trays and put them on the new leaves, then cleanse and refill the other baskets ready to return the worms; and so back and forth day after day for two or three weeks.

But this fall she was called to help harvest the rice. So I saw her off at noon of the next day, a smile on her face, her Bible and school books in a bundle on her back (for as she said, if there should be a spell of bad weather she might get some time to study), to tramp the more than ten miles to her home. She always walks, and usually makes it in four hours; but this time a sudden shower drove her into shelter for a while and delayed her so that it was quite dark before she reached home, and she felt very timid alone on the country road at first; but, as she told me after she returned, she remembered that one of her teachers here in the school had told her that the Lord is everywhere, just as near to us and cares for us in the dark just the same as in the light, and then all fear left her and she went singing on her way.

She was at home only ten days this time; for, as she said, the Lord gave them all pleasant weather so she could more quickly return to school. Every morning of that time the whole family got up long before daylight so as to reach the fields and be ready to work as soon as they could see. And all day they worked, bare feet and hands numb with cold, cutting and stacking the grain, and back home after dark at night.

Then back she tramped to school, leaving home at 3 o'clock in the morning so as surely to reach here in time for the morning session, and came in smiling and happy. How my heart warms to this strong, brave girl of fifteen, in her courageous desire to make the most and best of her life!—Selected.

Take Your Choice.

Fever at this time of year, treated with quinine, means weary tossing on a bed. It means suffering for you, and trouble to those who love you.

Treat the same case of fever with Johnson's Tonic and only a day is lost from work. Those who know all about Johnson's Tonic never go to bed with fever. The attack is nipped in the bud. Now take your choice: Go to bed and poison your digestion with quinine, and arise finally with all the vim and snap taken out of your muscles, or use Johnson's Tonic and be restored at once to perfect health. No waste of time, no loss of flesh.

TAKE YOUR CHOICE Write to

The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

'Comin' Home to Thanksgivin'?"

(Continued from Page 6.)

playing on the fiddle, continued their gentle activity.

Soon Square Tomkins opened his eyes. The first object he saw was the family picture leaning against the wall. The conspirators noticed this glance, and one said to the other:

"Now the next thing he'll see is Joshey's hand. Wish we had put a Bible in it. That would tech him. Now wasn't that an oversight?"

No Bible did he see but a chubby little hand. How it made him think of his "Amanday's" chubby hand when she was a "leetle gal."

Then came that gentle appeal, "Ganpie!"

The next moment there was an armful of fat boy that a grandfather was pressing to his breast, while the tears ran in glistening streams down his cheeks.

"Oh—oh—see—see!" cried a conspirator, and she said it so loud that Square Tomkins' shining "specs" were directed toward the daring and devoted pair at the window. The two conspirators were caught.

However, Amanda came home the next day, in ample season for an opulent Thanksgiving dinner.—New York Observer.

Success in life is not so much a matter of talent or opportunity as of concentration and perseverance.—C. W. Wendte.

THOUSANDS OF CHILDREN

Suffer untold agonies from ring worm, ground itch, eczema, scalp eruptions and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine. 50 cents per box, all druggists, or by mail from the manufacturer.

J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine Soap, 25c. cake.

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Arrest It—$50 Reward.

A small sample bottle of Eczine will be sent free to every reader of the Biblical Recorder who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever, Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

$50 reward will be paid for any case of Eczema that is not promptly cured with Eczine. Eczine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failure made by other remedies, and send for free sample of Eczine which always gives relief and permanent cure. A $1.00 bottle often cures the worst cases. If your druggist does not have Eczine send direct to us. The Eczine Company, M. Kupermeier, Sales Agent, 112 Dearborn St., Chicago, Ill.

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Advertising rates on application

J. W. BAILEY.....EDITOR.
JOHN S. PEARSON...BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.

News of the Week.

Markets November 18.

Cotton, steady, 10.50.

Receipts of cotton, Wilmington, today, 2,403 bales.

Receipts this season to date, 202,719 bales.

Receipts same day last year, 3,304 bales.

Receipts last season to same date, 314,941 bales.

Butter, 27 to 30c.

Coffee, 9½ to 11c.

Flour, straights, $5.00; second patents, $5.25; full patents, $6.00.

Molasses, S. House, 14c.; New Orleans Brights, 23 to 25c.; Porto Rico, 20c.; Cuba, 28c.

Sugar, granulated, $6.10; W.C. X., N. 5, $5.80; No. 7, $5.70; No. 8, $5.60; No. 11, $5.40.

Lard (tierce basis), pure, 8⅝c.; compound, 6¼c.

Turkeys (live), 15c.; dressed, 18 to 20c.

Field peas, 80c.

Black eyes, 1.50.

Peanuts, 75 to 90c.

Beeswax, 25 to 27½c.

Eggs, 24c.

Chickens, hens, 35c.; spring dull, 15 to 20c.

Sweet potatoes, 35 to 40c.

N. C. bacon, hams (old), 16 to 17c.; shoulders, 10 to 11c.; sides, 10 to 11c.

Shingles, per 1,000: 6-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $2.00; 6-inch hearts, $4.00.

Timber: Per m, extra milling, $7.50@$8.00; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

* * *

Insurance Investigations.

The investigation of the New York Insurance Companies grew more sensational than ever last week.

In the first place, President McCall agreed to refund $235,000. Then President McCurdy had his salary cut $75,000.

Mr. Hyde of the Equitable took the stand, it appears, with the spirit of shorn Samson—to destroy all in the temple. He accused Harriman, the capitalist, and Odell, the Republican boss, of making him put up $75,000 under threat that they would have the Legislature repeal the charter of his Trust Company. The exposure will ruin Odell. Hyde also told of his ambition to be ambassador to France, how the sharks played on that to get his money.

The investigation has proved enough of greed and abuse of trust to shock the country. It is hoped that the second stage, criminal prosecution, will soon be reached. The District Attorney is pledged to indict any guilty of criminality.

* * *

Church Federation.

The Inter-Church Conference takes place this week in New York. On Saturday the following basis of union was given out. It indicates the nature of the union contemplated by the Conference:

"New York, Nov. 18.—The business committee of the Inter-Church Conference on Federation announced the draft of a plan for Church Federation at the Conference in Carnegie Hall to-day. The following are the chief points:

"A Federal council of Protestant churches to meet every four years, the first meeting to be held on December 1, 1908.

"Each denomination to have four members in the council and one extra member for each 50,000 communicants.

"The council to act in the capacity of an advisory board and to interfere in no way with the autonomy of individual denominations.

"The object to be united action on social and moral questions and to give spiritual counsel and promote fellowship.

"An executive committee to deal with the business of the council in the intervals between meetings.

"Thirty denominations are to be in the federation at the outset and provision will be made for the admission of others."

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Take Hall's Family Pills for constipation.

FACTS ABOUT CANCER.

A new booklet published at considerable expense by L. T. Leach, M. D., of 416 Main St., Suite 10, Dallas, Texas, tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc, and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail, prepaid, on receipt of ten cents, stamps or coin.

I Cure Cancer.

My Mild Combination Treatment is used on the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 313 E. 12th St., Kansas City, Mo.

Tobacco Habit Cured.

Mrs. Vine, of 116 State St., Des Moines, Ia., discovered a harmless remedy for tobacco habit. She cured her husband in ten days. After using tobacco 30 years he does not desire it. Can be filled by druggist. She gladly sends prescription free, for self-addressed envelope.

NOTHING CONVINCES LIKE A DEMONSTRATED CLAIM IT HAS BEEN PROVED TIME AND AGAIN THAT CRADDOCK-TERRY CO'S SHOES AFFORD PERFECT COMFORT LONG WEAR AND GOOD LOOKS



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you can hear the latest popular or finest classical, vocal, orchestral or band music; the gems of vaudeville, comic opera or minstrelsy. It provides a greater variety of fun and good music than any other automatic entertainer, yet costs but $10.00 up; Edison Gold Moulded Records, 35 cents each. Hear it free of charge, at your dealer's.

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AGE.	ORDINARY LIFE.	20-PAYMENT LIFE.	15-PAYMENT LIFE.	10-PAYMENT LIFE.
25	$16 75	$24 46	$29 46	$39 75
30	19 14	27 01	32 48	43 78
35	22 23	30 11	36 11	48 57
40	26 28	33 94	40 48	54 23
45	31 63	38 72	45 79	60 93
50	38 83	44 90	52 35	68 89
55	48 71	53 27	60 78	78 50
60	62 64	65 19	72 24	90 62

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Write for terms and descriptive catalogue. Address

DR. JNO. P. STEWART, Supt., Box 4, Fernsdale, Ky.

Cotton.

The price of cotton is again below eleven cents. Mr. Harvie Jordan, however, is nothing daunted; so far from it he is now urging the farmers to hold for fifteen cents, and is planning to warehouse 3,000,000 bales—half of the unmarketed crop. Whether he will succeed or not, we cannot say. Having won out at eleven cents, he assumed an uncalled for risk when he raised the minimum to fifteen cents. It is inconceivable that he would put his well-earned and unprecedented prestige at stake without good reason. We hope the price will continue to rise.

* * *

Russian News.

The news from Russia grew worse the first part of the week and better at the last.

At first mutiny was reported from far Vladivostock; but that was quelled.

Then came the new strike—100,000 men—at St. Petersburg. The strikers demanded everything—land, republic, etc., etc. They declared their contempt for Witte as well as for the Czar. Witte pleaded with them, but they scorned him. Of course these people are two impatient; they are injuring their cause. Toward the end of the week wiser counsels prevailed and they went back to work.

The Czar stays at Tsarkoe-Selve—his country place. He is afraid to go to his winter palace. Both he and Witte are in constant danger, from extremest on both sides. We should not be surprised to hear at any time that they had been murdered.

The Czar is doing his best to please the people. He has given over a great area of the royal land to the peasants. He has remitted $40,000,000 in tax debts. He has released many political prisoners. He has promised universal suffrage, with liberty of the home, of the press, of speech, of the person. But so far he has not quieted his people.

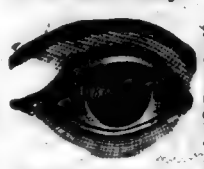
From Poland comes the report of an armed and embittered people. Only the strictest suppression prevents them from revolution.

The persecution of the Jews, we are glad to say, has been suspended.

Eye Glasses Not Necessary

Eye Sight Can Be Strengthened, and Most Forms of Diseased Eyes Cured Without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that they have been cured by that wonderful little instrument called "Actina." "Actina" also cures sore and granulated lids, Iritis, etc., also removes Cataracts and Pterygiums, without cutting or drugging. Over seventy thousand Actinas have been sold, therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that are received daily:—



Mrs. M. E. Champney, 242 West 135th St., New York City, writes: "The 'Actina' cured me of Iritis, after the doctors said there was no cure outside of an operation. I have been entirely well for over four months can see to read and sew as well as before. I can honestly recommend 'Actina' for all afflictions of the eye."

Emily Knapp, 920 Galena St., Milwaukee, Wis., writes: "The 'Actina' I purchased from you a year ago saved my brother's eyesight. My brother was near sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "'Actina' has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. It is impossible to do harm with one. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial postpaid.

If you will send your name and address to the New York & London Electric Association, Dept. 120 N. 920 Walnut St., Kansas City, Mo., you will receive absolutely Free a valuable book, Professor Wilson's Treatise on Disease. You can rest assured that your eyes may be cured, no matter how many failures you have experienced.

BANKING BY MAIL

for the very best way in which a man can take care of his money is to place it in the savings bank. Then there is no occasion to worry for fear it will be lost or stolen, or spent unwisely. It's not so easy to earn a dollar as it is to spend it, but every dollar placed in a savings bank will earn another, if given time enough. Have you tried

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BEST HYMNS NO. 3 Month's trial free. Returnable at our expense. 180 songs. Manila cover, 10c; Limp cloth, 15c; Full cloth, 20c. Evangelical Pub. Co., 85 Lakeside Bldg., Chicago.

FREE! FREE!!

Send twelve names and addresses of music leaders written plainly with pen and ink, and I will mail you a copy of our new Sunday school book

"Windows of Heaven No. 4,"

Or send the names and 15c in stamps, and we will send you a copy of our church book Resurrected Songs.

J. E. VAUGHAN, Athens, Ga.

TEACHERS—principals, grade, country schools, music, male and female in great demand for fall and winter vacancies. Special enrolment. Send credentials. The Southern Teachers' Agency, Columbia, S. C. (Formerly Barnwell, S. C.

We honestly believe that $287 spent with us buys more lasting Piano satisfaction than $400 spent elsewhere. There's a reason. Write us about it. Full particulars by return mail.

High Grade Organs $47.50 to $65.

Ludden & Bates S. M. H.
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SAVANNAH, GA.

All 50c. Popular Music 17c., or 3 pieces for 50c.

Superiority in Clothes
FOR GENTLEMEN.



The great difference between our Clothes and the common kind is not in the cloth nor in the price—it's in the Tailoring.

Now and then you notice a man who's really better dressed than the average—his clothes fit better and have that peculiar smartness of shape and finish that you call "Style." You can put it down for a fact that he's either found a mighty good tailor or buys his clothes HERE.

And you can be sure that the difference is mostly in the tailoring—the cutting, making and finishing. Our Clothes are better tailored throughout than most any other ready-to-wear clothes, and that accounts for their splendid style, accurate fit and long wearing qualities. Try them, and you will find out what careful, honest *inside* tailoring means to a suit of clothes—and to their wearer.

We wish especially to call your attention to our line of

OVERCOATS.

No matter what kind you want, from the Top Coat to the Ulster, you will find them here in all the new weaves—Blacks, Oxfords, and neat fancy patterns—cut in the latest and most up-to-date style.

OUR MEN'S FURNISHING DEPARTMENT always kept up to the top-notch, and we are prepared to furnish you the correct thing to wear. We cordially invite you to call to see us. We will treat you right.



CROSS & LINEHAN CO.,

Up-to-date Clothiers and Furnishers, Raleigh, N. C.

Temperance.

Home Wreckers.

In sentencing some saloon-keepers, Judge Daton, of West Virginia, used the following language:

"The whiskey traffic is the greatest curse that ever came to mankind. When a man begins to sell whisky there is a ground to hold suspicion that he is dishonest. The whiskey seller stands ready to make a drunkard of his neighbor's son, a prostitute of his neighbor's daughter and to destroy our system of government."

The Judge talks like he had rather be right than to be President, or Judge, either. The indictment he lays against liquor dealers is about as terrific as language can make it. After dealing with any class of men for violating law, for years, a judge knows the facts involved. No doubt this is true of Judge Daton.

Liquor dealers are under suspicion of being dishonest. This is a part of a judicial proceeding. What the judge meant, is that a man raises a question as to his own honesty when he begins selling liquor. Plainly, that means that the liquor business will ruin the character of any man who engages in it. Those who have studied the question, have no doubt of this fact. This is one reason why prohibitionists oppose the liquor business. It ruins those who engage in it. Judge Daton was not talking about absent people simply, but when he used those words he was looking square in the face of liquor dealers.

"The whiskey seller stands ready to make a drunkard of his neighbor's son." That is to say, he is the enemy of his neighbor's home and all of its sacred interests. Not many worse things can be said about a man than that. That is a part of a judicial proceeding, also, let it be remembered. Debauch a thinking parent's boy and his hope is destroyed. Thousands of heavy-hearted parents testify to this awful truth. Another thing, when a son is debauched, the State is cheated out of a good citizen and hence liquor sellers are helping to destroy "our system of government." This being true, liquor dealers are the enemies of our government. Therefore, to license men to sell liquor, is to strike a blow at the very vitals of our government. There is no escaping this logic.—Standard.

Kipling's Conversion.

Rudyard Kipling, the poet, in his American Notes, tells of a visit to a public resort in Buffalo, N. Y., with a friend. He says: "The other sight of the evening was a horror. The little tragedy played itself out at a neighboring table where two young men and two very young women were sitting. It did not strike me till far in the evening that the pimply young reprobates were making the girls drunk. They gave them red wine then white, and the voices rose slightly with the maidens' cheek flushes. I watched, wishing to stay, and the youths drank till their speech thickened and their eyeballs grew watery. It was sickening to see because I knew what was going to happen. My friend eyed the group and said:

'Maybe they're children of respectable people. I hardly think, though, they'd be allowed out without any better escort than these boys. They may be Little Immoralities—in which case they would not be so hopelessly overcome with two glasses of wine.

They may be—'

"Whatever they were they got indubitably drunk—there in that lovely hall, surrounded by the best of Buffalo society. One could do nothing except invoke the judgment of heaven on the two boys, themselves half sick with liquor. At the close of the performance the quieter maiden laughed vacantly and protested she couldn't keep her feet. The four linked arms, and staggering, flickered out into the street—drunk, gentlemen and ladies, as Davy's swine, drunk as lords! They disappeared down a side avenue, but I could hear their laughter long after they were out of sight.

"And they were all four children of sixteen and seventeen. Then, recanting previous opinions, I became a prohibitionist. Better it is that man should go without his beer in public places, and content himself with swearing at the narrow-mindedness of the majority;-better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back-doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said: 'There is no harm in it, taken moderately;' and yet my own demand for beer helped directly to send those two girls reeling down the dark street to—God alone knows where."

Moderate Drinking.

If moderate drinking led to more moderation, and that to total abstinence, it would not be dangerous. The trouble is, that it leads to more drinking and intemperance. Fifty years ago, in France, the people drank freely of light wines, using little strong drink. But the French people have learned a sad lesson. The wines created a thirst for intoxicants, and now strong drink has a firm hold on that people. Light wines are no longer satisfactory; distilled liquor and drunkenness are the common thing. The average consumption of alcohol is thirty-three pints a year to each inhabitant, twice as much as in any other country in Europe, except Switzerland; eight times as much as in Canada. It is a sad commentary on moderate drinking, but a very suggestive one.—Herald and Presbyter.

MAN'S UNREASONABLENESS

is often as great as woman's. But Thos. S. Austin, Manager of the "Republican," of Leavenworth, Ind., was not unreasonable, when he refused to allow the doctors to operate on his wife for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then sick, she could hardly leave her bed, and five (5) physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by all druggists. Price, 50 cents.

What matters if where the feet stand, or wherewithal the hands are busy, so that it is the spot where God has put you, and the work He has given you to do?

Let never day nor night unhallowed pass,
But still remember what the Lord hath done.

—Shakespeare.

FOR SALE:

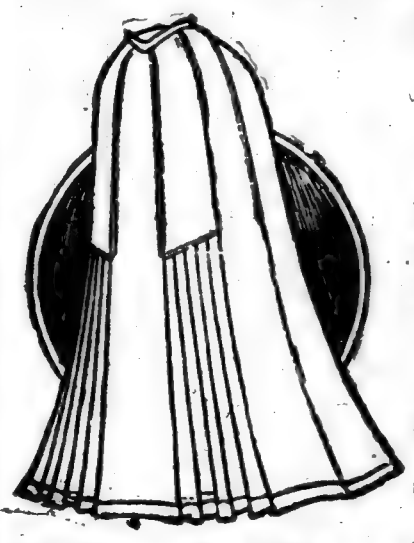
One of the best homes at Wake Forest, situated on main residence street. Terms favorable to purchaser. Addrss
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For division of estate, I will sell 237¼ acres of fine farming land, 4¼ miles South of Raleigh, on Fayetteville Road, which is macadamized and the best road into the City. There are about 75 acres good cotton land, excellent pasturage, woodland, etc. One of the best locations in the State for dairy farm. Dwelling and kitchen of ten rooms, tenant house, good barns, stables, etc. I will offer in two lots and also as a whole. Terms: ⅓ cash; balance 12 and 24 months. Date Dec. 20th. Full particulars by CHAS. J. PARKER, Commissioner, Raleigh, N. C.

WANTED.

A representative in each city and county to take applications for "MESSAGES AND PAPERS OF THE CONFEDERACY," compiled by Hon. James D. Richardson, by permission of Congress. Exclusive territory and liberal remuneration. Address for particulars, F. J. WALSH,
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$4.95

All-wool Broadcloth in Blue, Black, Brown and Green. The illustration shows you exactly how the skirt is made, but of course it don't show the fine, smooth, rich looking texture of the cloth.

There isn't a skirt in the house at double the money that fits any better, or is more finely finished than this one at **$4.95.**

Similar values sell at five fifty and six dollars in other stores.

Mail orders filled promptly.

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HICKS' CAPUDINE CURES ALL HEADACHES AND COLDS
IT'S LIQUID
Removes the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

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can be greatly increased by giving special care to the health of every animal and fowl on the farm.

Sick poultry, sheep, cattle, hogs, horses, etc., depend on their livers to keep them well.

Black-Draught

Stock and Poultry Medicine

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Black-Draught Stock and Poultry Medicine is a pure, natural, vegetable, blood purifier, and acts by regulating the stomach, liver and bowels.

It prevents and cures Hog Cholera, Chicken Cholera, Colic, Distemper, Coughs, Colds, Constipation, Fever, Loss of Appetite, Wasting Away, and all the common stock diseases.

It is a perfect medicine for general farm use. Try it.

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CLOTHING AND MEN'S FURNISHINGS.

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HAVE DRUGS FAILED

to cure you? Then let Nature accomplish a cure. This can be done by the BIGGS TREATMENT, (no drugs) in which all rational means of cure are brought to Nature's assistance, including the curative principles of Physical Culture, Massage, Swedish Movements, Mechanical Vibration, Hydropathy, Dry Hot Air Bath, Electric Light Bath, Dietetics, Osteopathy and the Oxyoline Method. Thousands have been restored to perfect health where drug treatment had failed. Investigate and you will be convinced. Injury impossible under the Biggs Treatment. Invariably beneficial unless case is utterly hopeless. Send for testimonial of remarkable cures effected in cases of Dyspepsia, Rheumatism, Liver and Kidney Complaints, Affections of the Lungs and Bronchial Tubes and other chronic diseases. Send for descriptive pamphlet No. 3. If, after one week, patient is not convinced that treatment will cure, the fee for that week will be returned.



ADDRESS THE BIGGS HYGIENIC SANITARIUM,
408 WEST MARKET ST., GREENSBORO, N. C.

Marriages.

DANIEL—BROOKS.—In Granville County, N. C., November 8, 1905, by Rev. J. A. Stradley, Mr. Jas. Mat. Daniel and Miss Maud Brooks.

JOYNER—GREEN.—At Franklinton, October 25th, in the Baptist house of worship, Miss Cecelia Joyner, daughter of Mr. T. C. Joyner, and Mr. Benj. T. Green, all of Franklinton, the pastor, T. B. Justice, officiating.

STALLINGS—GRAY.—At the residence of the bride's parents, Dr. and Mrs. J. N. Stallings, near Salisbury, N. C., Tuesday evening, September 12, 1905, Miss Annie May Stallings and J. A. Gray, M. D., of Little Rock, Ark., the bride's father, assisted by Rev. W. H. Reid, the bride's pastor, officiating.

WALTERS — CLEMMONS.—At the bride's parents, Mr. and Mrs. J. H. Walters, in Mooresville, N. C., Wednesday evening, October 25, 1905, Miss Mary Walters and Mr. J. A. Clemmons, of Augusta, Ga., Dr. J. N. Stallings, the bride's pastor, officiating.

Obituaries.

In Memoriam.

Bro. James Francis Oliver was born in Duplin County at the present residence of his brother, Mr. J. B. Oliver, January 11, 1832. Being strong and vigorous of mind and body, after completing his course at Wake Forest College, he led a vigorous and active life.

Soon after his return from school he was invited to deliver the annual Fourth of July address at Kernersville. Mr. David S. Reid, a prominent lawyer living then at the county seat, was present, and he was so much pleased that he suggested associating him in the practice of his profession, but a wise old father dissented, and this put an end to his aspirations in this direction.

For a long time he engaged in the mercantile business, but finally settled down to agricultural pursuits, still occupying one of the most delightful homes in Mount Olive.

He was twice married. First to Miss Lucy A. Jones, of Bladen County, December 6, 1855, and to this union two children were born, one of which still survives him, Rev. W. B. Oliver, one of the most gifted Baptist preachers in the State. He was again married December 13, 1879, to Miss Nanny Louise Wooten, of LaGrange, N. C. Of this union three children were born, who with their mother still survive him and give promise of great usefulness in life.

He made a profession of religion in early life and was one of the most active members of his church. He was the efficient clerk of the church and superintendent of the Sunday-school for more than twenty years; and more than once he expressed to me the desire to work on to the end, but this was ordered otherwise. Protracted sickness came which shut him in entirely at home, where he quietly awaited the summons, which came Monday morning, October 7, 1905.

L. R. C.

Resolutions of Respect.

Whereas, the great and Supreme Ruler of the universe has, in His infinite wisdom, removed from among us our beloved treasure, Maud Baucom; and,

Whereas, the faithful service she has given this class makes it eminently befitting that we record our appreciation of her; therefore be it

Resolved 1. That we, the members of Green Level Philathea class hereby acknowledge that we have lost one of our most faithful members.

2. That the removal of such a life from among us leaves a vacancy that will be deeply realized by all the members of this Sunday-school.

3. That we extend to the beloved family our deepest sympathy in their sad hour of bereavement.

4. That a copy of these resolutions be sent to the bereaved family, be recorded on our secretary's book and one sent to the Biblical Recorder for publication.

ARLENNA UPCHURCH,
VARA BROADWELL,
TULA UPCHURCH,
Committee.

SON LOST MOTHER.

"Consumption runs in our family, and through it I lost my mother," writes E. B. Reid, of Harmony, Me. "For the past five years, however, on the slightest sign of a Cough or Cold, I have taken Dr. King's New Discovery for Consumption, which has saved me from serious lung trouble." His mother's death was a sad loss for Mr. Reid, but he learned that lung trouble must not be neglected, and how to cure it. Quickest relief and cure for Coughs and Colds. Price, 50 cents and $1.00; guaranteed at all druggists. Trial bottle free.

A CURE GIVEN BY
ONE WHO HAD IT



In the Spring of 1903 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address
MARK H. JACKSON, 40 Jones St., Syracuse, N. Y.
Mr. Jackson is responsible Above statement true.



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In Chicken Raising all clearly explained in our New 1906 Catalogue
WHAT TO FEED
HOW TO FEED
All About INCUBATORS AND BROODERS
The rearing of young chicks. How to make Hens lay. We carry a large stock of Poultry Supplies, Incubators and Brooders and will quote lowest prices. We own a broiler plant and breed S. C. White Leghorns and Barred Plymouth Rocks.
R. L. CANNON & COMPANY
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NOTICE OF SALE.

By authority of a mortgage executed by Thomas C. Ray and wife to W. K. Phillips, recorded in Book 84 Page 109, records of the Register of Deeds of Wake County, and by request of mortgagors, I will on Saturday, the 25th day of November, 1905, at twelve o'clock M; at Phillip's Mill, near the said land, on the line of Franklin and Wake Counties, sell to the highest bidder for cash, at public auction, the following described land in Little River Township, Wake County to wit:

Bounded on the North by the land of W. K. Phillips and R. J. Ray, on the East by the land of Margaret Baker and others, on the South by the lands of W. H. and A. H. Ray, and on the West by the lands of Matthew Medlin, containing thirty acres, more or less.

W. N. JONES
Attorney.

The Security Life and Annuity Co.

Home Office: Greensboro, N. C.

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We are the first LEGAL RESERVE Life Insurance Company Organized in North Carolina.

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Its value depends upon its earning power or its purchasing power. In life insurance the dollar that earns the highest rate of interest will purchase the most protection.

INTEREST RATES ARE HIGHER IN THE SOUTH

and the cost of Management very much less, therefore your dollar will buy more insurance in a home company than in a Northern company. Our people are fast finding this out. We issued and delivered

OVER FOUR HUNDRED THOUSAND DOLLARS

of insurance in North Carolina during the month of September.

BUY YOUR INSURANCE IN YOUR HOME COMPANY. On account of the higher interest rates and economy of management we can sell you the standard 15 payment participating life policy at the age of thirty for $34.79 per $1,000. The Northern Companies charge for the same policy 20 premiums, varying from $32.87 to $34.76 per $1,000.

Why pay so dearly for shipping your money out of the State?

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We prepay postage, freight or express charges anywhere in North Carolina on all cash mail orders amounting to $5.00 or more.

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WE GIVE

Dobbin & Ferrall's Gold Trading Stamps with every cash purchase—one Stamp for every 10 cents.

We invite the delegates and visitors to the North Carolina Baptist State Convention to make our Store their shopping place, and ask them to defer their winter purchases until they come to OUR STORE. For months we have been making preparation to serve them, and they will find every stock in our great establishment as complete as at the opening of the season, and every thing at the lowest prices.

There will be plenty of Ladies' Coats and Wraps, Misses' Coats, Children's Coats, Tailor-made and Dressy Suits and Waists, Dress Goods, Silks, Underwear, Hosiery, Gloves, Furs, Neckwear, Carpets, Rugs, Curtains, Blankets, Table Linens, and all housekeeping Dry Goods, Shoes for Ladies, Gentlemen, Boys and Girls, Men's Furnishings and Hats, etc., etc.

Every one invited to come and make themselves at home

AT OUR STORE.

Acknowledgments.

November 22, 1905.

State Missions.—Mars Hill, $6.24; Johnson's, Eastern, 18.11; W. M. S., Clayton, Johnston County, 37.05; Little River, 200.29; C. F. Feild, 10.00; Catawba Association, 37.50; Drexel, 4.96; Mission Grove, 2.20; Turkey Creek, 1.50; J. W. Tomlinson, 5.00; South Fork Association, cash collection, 20.00; field of W. L. Bilbro, 38.00; Concord, South River, 3.60; Autryville, 2.22; Beulah, 5.86; Junior B. Y. P. U., Clayton, Johnston County, 1.71; Bethel, Mt. Zion, 7.15; Faith, South Yadkin, 3.00; Neuse Association, 127.80; Hickory, 5.00; New Hope, South Yadkin, 9.64; Concord, Flat River, 5.00; Union Association, 102.97; Sunshine, 2.02; Cedar Creek, 8.10; Margarettsville, 10.00; Bethany, Flat River, 5.00; Brown's, Tar River, 4.30; Ruffin, 10.00; Rich Fork, 2.43; Holloways, 20.43; Caroleen, 4.50; North Wilkesboro, 13.72; Shiloh, Cedar Creek, 4.00; Aberdeen, 3.43; Carolina Association, 5.10; Piney Grove, Liberty, 22.94; Alum Springs, Eastern, 2.00; Central Falls, Piedmont, 5.00; Cypress Creek, Bladen, 1.22; Christian Harbor, West Chowan, 15.00; Troy, Montgomery, 3.90; Forks of Little River, Montgomery, 76 cents; Wadeville, 1.92; Stony Fork, Montgomery, 1.50; Centre Grove, West Chowan, 32.00; Oak Ridge, Chowan, 2.00; Fair Plains, 1.00; C. L. Graves, 2.00; Rocky Mountain, Tar River, 66.35; Potecasi, 15.87; W. M. S., Potecasi, 4.70; Union Grove, Stanly, 1.50; Edenton, 25.00; W. M. S., Buckhorn, West Chowan, 6.56; Independence Hill, 6.00; Cashie, West Chowan, 6.46; W. M. S., Cashie, West Chowan, 4.04; W. M. S., Lea Bethel, Beulah, 2.85; Sparta, Allegheny and Grayson, 5.00; First Church, Albemarle, 37.80; W. M. S., Pleasant Hill, Haywood County, 5.00; White Side Valley, 2.75; Rive's Chapel, Sandy Creek, 2.81; Pantego, Chowan, 2.50; Aurora, Tar River, 2.25; Rennert, 1.47. Total this week, $1,039.98. Previously reported, $13,546.47. Total this year, $14,586.45.

Foreign Missions.—West Albemarle, $3.20; M. B., Salem Mission, 1.00; Davidson, 10.50; W. M. S., Clayton, 8.00; Little River, 100.08; Junior B. Y. P. U., Clayton, Johnston County, 5.99; Thomasville, 6.15; Union Association, 172.96; Caroleen, 1.75; Carolina Association, 2.22; Piney Grove, Liberty, 14.00; Johnston County Association, 104.15; Ballards Bridge, 67.58; Centre Grove, West Chowan, 25.00; W. M. S., Locust, Stanly, 3.50; Fair Plains, 1.00; First Albemarle, 10.25; First Goldsboro, 57.45; Rennert, 3.53. Total this week, $598.31. Previously reported, $17,001.21. Total this year, $17,599.52.

Home Missions.—W. M. S., Mars Hill, $3.78; Sunbeams, Mars Hill, 2.41; West Albemarle, 3.20; M. B., Salem Mission, 2.00; Little River, 44.73; W. M. S., Island Creek, Flat River, 6.50; Union Association, 50.00; Corinth, Stanly, 50 cents; Carolina Association, 34.87; Piney Grove, Liberty, 3.00; W. M. S., Poplar Springs, 6.57; Poplar Springs, 4.00; Johnston County Association, 49.23; Centre Grove, West Chowan, 15.00; First Albemarle, 11.55; First Goldsboro, 7.50. Total this week, $244.84. Previously reported, $7,583.63. Total this year, $7,828.47.

Education.—West Albemarle, $1.00; C. J. D. Parker, 10.00; Little River, 23.80; Union Association, 4.08; Corinth, Stanly, 50 cents; Piney Grove, Liberty, 3.73; Johnston Association, 39.00; Centre Grove, West Chowan, 7.00; Poplar Springs, Tar River, 7.32; Meck. and Cabarrus, $2; Davis, 1.00; Smyrna, 1.00; Marshallburg, 1.00; Yanceyville, 3.03; Kerrs Chapel, 1.45; Trinity, 1.86; First Goldsboro, 30.00. Total this week, $137.77. Previously reported, $3,181.37. Total this year, $3,319.14.

S. S. and Colpt.—Little River, $23.21; Neuse Association, 3.50; Baptist Chapel, 3.23; Sunday-school Morehead, 10.07; Union Association, 4.00; Sunday-school, Gum Springs, 1.00; Sunday-school, Lumberton, $25; First Goldsboro, 9.45; White Oak, 1.35. Total this week, $80.81. Previously reported, $929.22. Total this year, $1,010.03.

Ministerial Relief.—West Albemarle, $1.00; Little River Association, 31.90; Union Association, 8.50; Corinth, Stanly, 3.00; Piney Grove, Liberty, 63 cents; Johnston County Asso., 43.25; Stony Fork, Montgomery, 1.23; Union Grove, Stanly, 1.00; First Albemarle, 11.00; West Cabarrus Association, 1.00; First Goldsboro, $15.00. Total this week, $117.51. Previously reported, $1,857.21. Total this year, $1,974.72.

Total reported this week for all objects $2,219.22
Previously reported for all objects 45,438.05

Total reported this year for all objects 47,657.27

WALTERS DURHAM,
Treas. Bap. State Con.

A DISASTROUS CALAMITY.

It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up your digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed at all druggists. Twenty-five cents.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 90 Walton Street, Atlanta, Ga., and you will receive the free package, and an illustrated book.

STUDY THE PROFESSION THAT IS NOT CROWDED

Offers young men and women greatest inducements, largest incomes, least competition, greatest usefulness. Terms open Feb. and Sept. Write for catalogue. Address SOUTHERN COLLEGE OF OSTEOPATHY, Franklin, Ky.

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I Want to Help Every Man AND WOMAN

That is in debt. I can and will do it. I give to you rather than take from you. If you send a self-addressed stamped envelope no mistake can be made. Address, G. N. ABBOTT, 1917 Taylor St., Lynchburg, Va.

BIBLICAL RECORDER.

VOLUME 71 ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 22.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 29, 1905.

THE STORY OF THE SON OF MAN.

BEING THE

LIFE OF CHRIST

IN SEVEN CHAPTERS.

BY HIGHT C. MOORE,

Sunday-school Secretary.

Beginning in BIBLICAL RECORDER December 6, 1905, and running fifteen weeks. See Page 9.

SIDNEY LANIER.*

Sidney Lanier was one of those men whose biography was worth writing, not so much for what he did as for what he wrought. To have in one's possession Dr. Mims' portrayal of Lanier is better, is more helpful than to have the volume of Lanier's poetry or a collection of his prose. This may seem in the nature of disparagement; but far from it. For of few men may it be said that they are better than their writings; and of still fewer poets; and of still fewer idealists. And Lanier was more the idealist than the poet. For so truly setting forth the man Dr. Mims certainly deserves all the praise we can give.

Lanier's Career.

Sidney Lanier's career is rich in interest, and we have found his biographer's recital of it not only interesting reading, not only the easiest sort of reading, a book that lures one, but also vivid—with a flesh and blood vitality that leaves an after-sensation as of personal contact. He was a hero, as an idealist must be. From his early youth he was convinced of his great possibilities. He did never attain. But that he came so near to his goal, despite many and overwhelming obstacles, is perfect evidence of the heroic qualities of his soul.

It is this heroism that charms us, that makes us prefer Lanier to his works. First to get hold upon the young man who vaguely recognizes the unformed greatness within him; to see him by noble living and high devotion prepare himself for this unknown greatness. Then to see him grapple with the war; with the poverty after the war, and more desperately yet—with grand heroic desperation indeed—with disease, consumption at that—never faltering, never frowning, always serene, beating his music out day by day with a heart of cheer,—to see this in human shape is to see the best that is to be seen here below. It is also to learn how to live.

Sidney Lanier did not know for a time what to make of himself. He looked for greatness, but not until too late could he enter his field; and we are not sure that in that he would have been as great as he expected to be, or as he might have been in another field. He aimed greatly. Better, he lived greatly. And withal he won fame, which if it prove mortal, will prove so to the loss of the generations that lose sight of his high figure.

"This low man seeks a little thing to do,
Sees it and does it:
This high man, with a great thing to pursue,
Dies ere he knows it.
That low man goes on adding one to one,
His hundred's soon hit;
This high man, aiming at a million,
Misses an unit."

Lanier's Accomplishments.

Sidney Lanier was first a scholar—a scholar by nature. He mastered English Literature. He mastered whatever he set his mind upon. He might have had at length an eminent chair. He was a fine solider, had the calmness and the dash of the soldier. In camp or prison his flute rose superior to war at its worst. He was a musician of unusual genius. His performances on the flute, by all tradition, were marvellous in sympathy, in originality, in expression of his inmost soul. And here was his conflict: He was a poet. But whether he was more scholar than poet or more musician than either, we do not know, and, alas, time held out not for the telling. For notwithstanding his stern and terrible battle, disease cut him off—having for years robbed him and the world we know not of what—long before all that was in him had ripened.

From school Lanier went to the war, a Confederate soldier nineteen years of age. From the war coming more dead than alive with prison suffering—this fastening upon him the disease that would never again let go of him—he did as did the rest of the South what he could to make a living. Soon he had a school. Then he began writing for Northern magazines, with only half-success. Then he followed his father to the Law. He made a living at that; but it was not the vocation to express the greatness that he felt within him. After a bit this man, now with wife and children, broke with this means of support and with only his flute to rely on set out to achieve in Art, to make Literature and Fame. So powerfully was he called. He did make a living with that flute (and wonderful music); and more poems were written, essays were produced, and Johns Hopkins University recognized him with a lectureship in English Literature—the duties of which he discharged with breath all too dearly needed within his perishing body.

And so he did well to give up the Law. He let his hundred go. He missed his million. But he stands out a high man.

It is not the purpose of this paper to discuss Lanier's poetry. On this page will be found the best bit of it according to our judgment. Nor may we discuss his prose in itself. But taking poety and prose and all of him together, we have the idea that it cannot be futile to draw the attention of our readers to the man himself, his spirit and certain of his ideas as set forth by his biographer.

Lanier's Spirit.

Lanier was a superior man. His life was cleaner than men's lives are. His love for his wife was above ordinary love. His sentiment was always exalted. Whether in appreciation of Nature, or Literature, or Music, there was extraordinary responsiveness, a delicate, poetic insight and a sensitive quality of expression. One catches with every glimpse an air of fine chivalry that he would greatly covet for our present generation—an antidote for over-industrialism in danger of which so many in the South now are. Intensely active, a prodigiously industrious man, hastening ever against the swift coming end, with genius for the most patient investigation and mastery of details, it was not money that led him on; nor was it a living that he worked for. He had found out, he said, what his life was meant for, and knowing that he worked with such calm earnestness against desperate odds for that and that only. It is the nobler way to administer upon this fleeting gift of existence, the only worthy way to dispose of it. Such was the character of the man.

Lanier's Ideas of the South.

We get no coherent whole of his ideas as expressed in poetry. It appears that he meant to sing and to sing perfectly. His way of investing all sorts of things with personality does not appeal to us. Of his prose, we know very little. Such as we have read seems overcharged with sentiment and self-consciousness. His Johns Hopkins lectures have always been highly regarded. But of his ideas with regard to the South, as set forth in the biography, we have great admiration. He was one of the earliest apostles of the New South—not as opposed to the Old South, of which he was in fine degree a flower—a rare flower—but the New South economically, socially and politically, new per force! Poet, Musician, Idealist that he was, the corn-field and the forge often filled his vision. The North was not at any time enemy's country to him, when once he had sheathed his sword. He was a Southerner, but none the less an American. In fact he was, to use his own phrase, a catholic man—made so by the extent of his self-education and the very wideness of his mind.

* * *

All these impressions and many others we have from Dr. Mims' biography. It is a most delightful book. The portrayal is all that we could desire—accurate, simple, direct, balanced, and vivid with the personality of its subject. We are delighted that this noble life of one of the rarest and finest Southern men has been given to our generation by one so well qualified in sympathy, in talent and in conscience for the high task. We would place it in the hands of every boy and girl in the land. No other book that we know of would so tone the ideals and the spirit of a young man or woman.

*Sidney Lanier. By Edwin Mims. Illustrated. Houghton Mifflin & Co., Cambridge, Mass. Price $1.50.

FROM "THE MARSHES OF GLYNN."

BY SIDNEY LANIER.

Oh, what is abroad in the marsh and the terminal sea?
Somehow my soul seems suddenly free
From weighing of fate and the sad discussion of sin,
By the length and the breadth and the sweep of the marshes of Glynn.

Ye marshes, how candid and simple and nothing-withholding and free
Ye publish yourselves to the sky and offer yourselves to the sea!
Tolerant plains, thhat suffer the sea and the rains and the sun,
Ye spread and span like the Catholic man who hath mightly won
God out of knowledge and good out of infinite pain
And sight out of blindness and purity out of a stain.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:

By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God:
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn.

Reliance on the best man or measure in a meeting is fatal.—Ex.

CHRISTIAN ORDINANCES.

Introductory Sermon Before the West Chowan Baptist Association Preached by W. L. Britt, of Aulander, N. C., October 24, 1905.

Texts: Matt. 3:15; 26:28; 28: 19. 20.

So much has been said about these things that one scarcely knows where to begin, or what to say first. Yet, it is true, that on the part of a great many people, both Christian and non-Christian, there has been a vast deal of very loose thinking, and no small amount of very loose talking. Hence, it is certainly permissible, and will doubtless help us to clearer thinking on the subject, if at the very outset, we define the term negatively. In doing this we are quite sure that we shall fly in the face of some well-cherished beliefs, and thereby provoke some opposition. But this is ever the fate of truth. If it is worth the living, it is pretty apt to have to fight for its existence.

What a Christian Ordinance Is Not.

And now, in the first place, allow me to say that an ordinance is not a sacrament. I am aware that the word "sacrament" is applied to the ordinances, even by some Baptists; but we are constrained to believe that they so apply it without giving the matter serious thought. If the ordinances are not "sacraments," then you ask, "What is a sacrament." We know that the word "sacrament" formerly had reference to the oath of allegiance which a soldier was required to take on entering the army. As used in this sense, it might be all right. But the word has long ago lost that meaning. Its use to-day is quite different. And hence we say there is no sacrament. As the term is used by the Sacerdotalists to-day it means a physical act, performed by a physical being, in a physical sphere, yet producing a spiritual result. This idea has no Scriptural basis, but on the contrary, is implicitly denied therein. When Jesus said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," He evidently meant that no fleshly act could produce a spiritual result. If Martin Luther could have grasped this thought, and could have made his followers receive it, then what we call Reformation would have been a Revolution. We should not have had all that quibbling about con-substantiation and tran-substantiation. One of these terms is as incapable of intellectual acceptance as the other. Both of these statements, and all their ilk, come from a failure to grasp the scope of the truth of the words of Jesus. But if other peoples must say "sacrament," and from their point of view it is all right; if they must say it, let them say it. Let them have a monopoly of the term; but may it never be heard coming from Baptist lips.

And in the second place, let me say, and oh! let me tread gently here: let me say that the ordinance is not a means of grace in itself. One may be, and doubtless all should be, spiritually benefited by complying with the demands of an ordinance; but every such spiritual benefit comes from a spiritual exercise. And let me assure you, that unless the spiritual exercise is had, all the ordinances in the world would never reach high enough to touch the spirit. Now let the foregoing remarks suffice for the negative of this question.

What Is a Christian Ordinance?

What is a Christian ordinance? What are the ear-marks by means of which it can always be identified? Let me see.

1. An ordinance must rest upon a positive command. Postive institutions differ from moral duties.

(a) In their nature. Moral duties are commanded because they are right. Positive institutions are right because they are commanded. Moral duties are binding whether commanded or not. It was wrong to commit murder when Cain slew his brother, just the same as after God wrote on that stone tablet, "Thou shalt not kill." But positive institutions are not only of no obligation in themselves, but if they were not enjoined, their performance as religious acts would be wrong. Just here comes in the awful indictment against all those who put something else in the place of that which Christ commanded.

(b) Moral duties are deducible from principles; positive institutions require a precept. "Thou shalt love the Lord wholly, and thy neighbor as thyself," was always and everywhere man's duty. But "Three times in the year shall all thy males appear before me in Jerusalem," would never have been anyone's duty had not God commanded it.

(c) Moral duties are binding on all moral beings; positive institutions on particular persons. To refrain from theft is everyone's duty; "Thou shalt circumcise all thy male children at eight days old," was binding solely on the Jewish race.

(4) Moral duties are of eternal duration; positive institutions are only temporary. Even in eternity it will be our duty to love God; but the duty of eating the Passover lamb may have already passed away.

One of these definitions of an ordinance, namely, that it requires a positive command, is true of all ordinances. And their must be authority behind the command. Positive institutions are the fittest tests of obedience. Obedience to them springs from no conception of their inherent fitness, but from submission to the will of the law-giver. Hence our contention is, that even if there were no inherent fitness, nor appropriateness, in a Christian ordinance, it would be none the less binding on all those who call themselves followers of Christ.

2. A Christian ordinance must not only rest on a positive precept, but that precept must be the express command of Jesus Christ. A Christian ordinance cannot be built up out of the implied or inferred meaning of a statement of our Lord. It can come only from a direct command. But do not let us fall into the error of supposing that each and every direct command of Christ established an ordinance. It is true, on the one hand, that each and every Christian ordinance must rest on a direct command of Christ; yet it is none the less true, on the other hand, that some of his commands did not establish ordinances.

And now having said this much, I believe we are ready to determine accurately just what a Christian ordinance is. A CHRISTIAN ORDINANCE IS AN OUTWARD INSTITUTION, APPOINTED BY POSITIVE COMMAND OF JESUS CHRIST, TO BE OBSERVED BY ALL HIS PEOPLE TO THE END OF THE AGE. EACH ORDINANCE COMMEMORATES AN ESSENTIAL GOSPEL FACT AND DECLARES AN ESSENTIAL GOSPEL TRUTH. A failure to apply this test has permitted our Catholic brethren to elevate seven things to the dignity of an ordinance, or "sacrament," as they call it. A failure to apply this test has resulted in some of our Baptist brethren observing three things as ordinances. We are convinced that an application of this test to ordinance observance, coupled with the principles enunciated in the introduction to this discourse, would go a long way toward unifying Christian teaching and Christian practice.

A casual and superficial glance at the 13th chapter of John's Gospel, keeping this test in mind, will convince anyone that there is nothing contained therein upon which an ordinance could be possibly built up.

We claim that there are two—and only two—Christian ordinances: baptism and the Lord's Supper, or communion. These ordinances are the Gospel in symbol, and all sufficient. Let us see if they will stand these tests.

Baptism.

1. The rite was commanded by Christ after His resurrection. It was commanded just after Jesus had said that all power was given to Him in heaven and in earth. There can be no question as to the authority of the law-giver in this case. The sole question is, Are we ready to obey? It is binding only on a special class, namely, believers. There is no process of reasoning by means of which one can make it appear that baptism ought to be administered to anyone except such as can and do believe. (A challenege has been out for a long time against anyone who can frame a sentence in English, consistent with evangelical Christianity, and at the same time justifying infant baptism.) The words of Jesus, "Lo! I am with you always, even to the consummation of the age," give us the assurance that baptism will be practiced till the end of time. That this ordinance is binding on all believers is evidenced by the fact that in the great Commission salvation is promised to only such as receive baptism.

We said that a Christian ordinance must commemorate an essential Gospel fact, and declare an essential Gospel truth. How beautifully does baptism do this! It commemorates the burial and resurrection of our Lord. This is why we say that baptism and immersion are not synonymous terms; that immersion, simply, is not baptism, because baptism is more than immersion. Let me illustrate. I drop this pickle in this glass of water; it is immersed. If it should stay in there forever it would still be immersed. But to carry out the idea of a baptism, I must take it out of the water. And so the word "baptism" applied to an act to be performed by an embassador for the Lord Jesus Christ, always means a putting beneath the water, and a taking out of the water. It is an immersion, and an emergence.

Baptism fittingly, beautifully and completely, commemorates the burial and resurrection of Christ. But it does more than this. It declares, symbollically, the death of the believer to his old life, and his entrance into the new life. It is neither the death to the old, nor the entrance into the new life; but it declares this essential Gospel truth in most beautiful and fitting symbol. Nothing less than a burial and a resurrection can typify this great Gospel truth. In a recent discourse on baptism a noted Congregationalist declared that he frequently went to see Baptists baptize, because he saw in the act of baptism itself, this great truth more impressively taught than it was possible to teach it in any other manner.

Baptism having been commanded by the Christian's Lord, it necessarily follows that it is the unqualified duty of every believer to submit to it. And this would be true even if there was nothing of fitness nor appropriateness in the act itself. But baptism expresses the truths associated with it in the most beautiful and fitting way possible.

The Communion.

2. Ah! what word battles have been fought around this act! How the words of the Master, "This is my body; this is my blood," have been pressed to the dividing assunder of Christendom! And still the battle rages. Strange that such a sweet act, performed under circumstances so sad, should have given rise to so many and such bitter controversies. But if from this war of words and wrangling of factions, there shall ever come a clear conception of the meaning of the words of Jesus, then we can say that nothing was lost by the battle. For us the question is two-fold. (a) What is the communion? (b) For whom is it intended? (a) What is the communion. The six principal theories of the communion, other than the Baptist, are: (1) The Zwinglian. (2) The Calvinictic. (3) The German Reformed. (4) The Lutheran. (5) The High Church Episcopal. (6) The Roman. Of these the Zwinglian comes nearest to the Baptist belief, and the Roman, perhaps, the farthest. But each one of them teaches sacramentalism in some sense, and hence we reject them all. And yet it is much more difficult to dissociate the idea of a "sacrament" from the communion than it is from baptism. Still it must ever be borne in mind that sacramentalism finds no more to rest on here than it does in obedience to any other command of Jesus. The communion, as an outward act, consists in eating bread and drinking wine by a church in obedience to the command of Christ. A member cannot be allowed to celebrate it when and where he might wish. The church is the custodian and guardian. The church must have the opportunity of judging as to the qualifications of those coming to her communion; and she has the right to invite only those whose fitness has been passed upon by a church whose principles of admission and discipline are those of the New Testament. Privilege and control must go together; and loyalty to Christ would seem to imply that the church must see to it that the vital conditions which inhere in this ordinance are preserved just as far as it is possible so to do.

The statements just made tell us something of the hedges around the communion: but will they stand the tests? It will be readily admitted that the communion will stand the first one of these tests; it was commanded by our Lord Jesus Christ. So we take up only the other two tests. Does the communion commemorate an essential Gospel fact, and declare an essential Gospel truth? And if so, what are they? To the question itself we do not hesitate to give an affirmative answer. Nor is it difficult to discern the fact commemorated and the truth declared.

The communion commemorates the death of our Lord. "As oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till He come." The idea of the communion which sees in it nothing more than the portrayal of the sufferings of Christ on the Cross, might harrow up our feelings; but such a view misses the true import of the communion. It is not the dying of our Lord that is commemorated by this act, but His death. That death in which He made His soul an offering for sin; that death in which He took your place, and my place; that death which was the necessary precedent of the life He now lives, which life He now imparts to His people.

The Covenant Memorial.

This memorial is a covenant. Jesus said: "This cup is the new testament (or covenant) in my blood." In Oriental lands two ideas are associated with eating and drinking together; one, that of protection on the part of the one providing the meal; the other, that of the highest common enjoyment. Even the blessedness of heaven is set forth as a feast. But this memorial covenant is of much higher order than the eating of any simple meal could possibly be. To eat bread together as a feast can be no higher than a covenant of bread; but this of which we are speaking is a covenant of blood: even the blood of the divine God-man. Jesus did not originate the blood-covenant. He found it in use when he came, so we are told. Oriental chiefs practiced it. A small incision was made in the arm of each chief. Each one signed his name to a cove-

nant with the other's blood. A covenant made in this way could not be broken. And oh! my brethren, if the blood-covenant made by two desert chiefs—signed with their own blood—was inviolable, what shall we say of the blood-covenant made between our Lord and ourselves, signed, not with the blood of desert chiefs, but with the blood of the divine God-man himself! (It is an awful thing to partake of thee ommunion in a spirit of levity. Levity on the occasion of a baptizing is inexcusable; but he who would jest at the communion emblems would jest at God himself.) This memorial-covenant carries with it a complete and loving surrender of all that each can use in the service of the other. Oh! wonderful condescension; when Jesus bids me do that which binds Him to serve me!

This ordinance is a communion. Or, to spell it out, it is a common union. It indicates that I am united to Christ, and that Christ is united to me. Union with Christ necessitates the unity of the body of Christ. Paul's argument is this: "We the many, are one loaf, one body; for we are all partakers of the one loaf."

The communion also declares, symbolizes, the sustentation of our spiritual life. "Because I live, ye shall live also." "Ye are dead and your life is hid with Christ in God." What this act symbolizes is indispensable to spiritual life. "Unless you eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Spiritual life is nourished by Christ; partaking of the communion is a symbol of that great Truth.

This ordinance then, sets forth three great truths—forgiveness, covenant, communion—all springing from the death of Christ. It is the highest act of worship by a church. It proclaims the incarnation and sacrificial death of Christ. It testifies that He now lives and that He will come again. By it faith, penitence, peace, love, gratitude and joy are expressed. Each participation of the communion is a wordless confession of faith's basal principles.

And now in closing, let me say: Baptism tells the world that Jesus was buried and rose again, and in submitting to it we declare that we are dead to the world, and that we are determined to walk in newness of life.

The communion retells the world that Jesus died, and in partaking of it we declare that we are being spiritually sustained by Christ.

These things being thus, what manner of persons ought we to be, in order that our lives as seen by our fellow-men may be in harmony with our profession as expressed in these two ordinances! Oh! for a church filled with Spirit-filled people, living for the glory of God, and the coming of the kingdom of our Lord Jesus Christ!

A Layman's Plea to the Convention.

Hard indeed or indifferent would be the heart that was not touched by that article on the first page of the Recorder of last week, where our Secretary of Missions tried to stir up some interest in our State work by relating some experience.

I know that at this time money is needed and that more than articles or words of any kind, much less theories as to what is the best way out; but granting that we get out without a debt, what reasons have we that the same experiences will not be repeated a year hence! So it is to this that it seems to me we should address ourselves as a denomination, and the writer has a few remarks to make that if the editor of the Recorder will allow, he will proceed to give.

I have been, and am yet, very much interested in this great missionary work that is confined to the borders of our State. I am a member of the church that was at one time assisted by this board and know something of its beneficient effects; knowing also that it is at the very base of all other missionary work, and meaning so much every way to all the interests fostered by our Convention, makes me more interested.

I have noticed for some years, and I suppose every interested reader of the Recorder has, that at about this time of the year, every year for some time past, our secretary becomes very much interested in State Missions, or as I should have said, the possibility of a debt due our faithful missionaries. All will readily agree that something should be done to remedy this defect and doubtless heartily favor some plan whereby the work could be put on a basis more secure or at least where it would come nearer taking care of itself rather than require so much anxiety and great effort on the part of the secretary and the other leaders in this work. We feel safe in saying that this threatening deficiency is not caused by a lack of information on the part of our churches, but the reason must lie somewhere else, for as a rule, we presume that our pastors are true to their obligations and have and do, at the proper time, inform our people as to the needs and worthiness of the cause; and then, aside from this, where there has been neglect on their part, our secretaries have gone up and down the State for years, pleading for enlarged gifts and increased interest at our Associational gatherings as they roll around each year.

So the cause must lie elsewhere, and we believe that it is mainly because of indifference and a lack of system on the part of a great many churches. What per cent of the something like 1,600 churches in North Carolina have a regular schedule of collections that is, the plan mapped out ahead one Sunday for one object or month and another for another and so on, so that there is some understanding as to the time each object has the right of way, some system and regularity about the matter as it is in some of the churches.

All will agree that this is better than having no special set times for collections, but there is another matter of far greater importance that naturally follows right here, and that is the securing of a gift from each available member of the church, however poor, old or young. In other words, the eliciting and combining of our forces that in time past we have heard somewhat of. I believe we are expected to raise this year for State Missions the sum of $30,000. Granting that we throw in for good measure 75,000 Baptists and do not count them at all, figure on a basis of 100,000 available members, what have we per capita. Thirty cents each for State Missions. In other words, we are interested in the salvation of our own kith and kin the amount of thirty cents each year, even if immortal souls are involved and it takes a whole lot of pulling and pleading to get that. The writer made the statement recently to a member of another church who was prominent as a leader, and as we knew to be a giver to benevolent objects, to this effect. How many members of your church do you suppose would send up their contributions regularly for the several objects were it so that they were deprived of the usual privilege of contributing through the regular channels! Or, to put it otherwise: If there were to be no services in your church next Sunday, what per cent of the membership would include their gifts in their next offering at the regular preaching day! or how many people would give if they were not asked to give—if the hat was not passed! He was almost silent and agreed that it would indeed be alim, and this is doubtless the reason Brother Johnson is so much afraid of a rainy Sunday, for he fears as he may well fear, that if the people are not appealed to this way the amounts will not be forthcoming. What we want then is some systematic plan. When do we hear this subject discussed in our State Convention? What more important thing could we discuss? We have the people and the money, but it is not coming in as it should to any of the objects and as our Conventions meet, State Missions comes up the order of the day; then follow Foreign and other objects. All are given all the prominence that is due and fully discussed and all agree that we are not half giving, but where and how is an effort made to secure a gift from every member of each church. Isn't, after all, this the problem that confronts us as a denomination? We have all the reasons any intelligent human needs why we should give, and of the field it is large and ripe. Still the wherewith is not coming, and we go back home and for the past several years we have not gotten away from a basis of $30,000 for State Missions, when at the same time we are told this is not half as much as could be so easily and wisely spent.

To illustrate the way we fear many of our churches raise their money for all objects. We will relate an incident that came under our observation only a short time ago that will serve to show how the matter can be changed in our State as regards these things. A pastor had neglected to take any collections during the year for some reason unknown to others for any object, prefering to wait until the winding up of the year's work to secure the amount apportioned. He has a church of at least fifty members. He asked for $18.00, not only from his own, but other members of other churches, for all the objects for which they made offerings. We do not know the result exactly of the amount received, but have the best of reasons to believe half the amount was not secured, judging the present by the past. While, if he had secured a pledge of only ten cents each per month, which would have been five dollars a month, four times the amount asked for could have been secured without any strain whatever. For to prove this, in the same town there is a church with only a little more than this membership, and with less than half these contributing to mission objects, gave by systematic effort the sum of $250 for all objects, and this was done by regular monthly giving, while four times as much was given to pastor's support than the former church, all of which goes to prove not that the last named church was rich, for as a rule they would average equal as to financial ability, but what a little effort and system will do. Take the hundred thousand Baptists mentioned just above and secure ten cents each from them per month and what have we but $120,000 per year for all the objects! I do not now recall what it is we give for all; still I am sure it is less than this amount. Now, if we will take into consideration the number of members in this 100,000 in our churches who are at present doing something real, we can see where very soon our gifts will be more in accord with our profession. It is the little coming in monthly and weekly that counts. We are too indifferent as to those things. I heard a prominent deacon recently say that about a dozen members in his church gave all that was given to pastor's support, no effort being made at all to reach the mass in the church. The same thing is true, and more so as regards missions, doubtless.

We will be compelled to go back and start again and try in some way to secure a gift from each member in each church. At present we are working in the plan of some of our higher education friends who believe not so much in the public schools as in the University work, that of commencing at the top and working down. We need to teach all our people to give regularly and in the proportion that they are able, for the old plan is too slow and not progress enough is being made. We will go to our State Conventions and Associations and sing, preach and report about these things and get back home and talk missions to a certain extent for awhile and some doubtless give more as a result, and this is better than no way, but the world and our State is being gradually lost for as our secretary tells us the needs are great and pressing. An opportunity now lost cannot be recalled, and now is the time. We, as Baptists, have made great success gathering in the people, just piling them up in our churches; but how have we succeeded in training them? When we are allowing a denomination right here in the State numbering less than a fourth of our numbers give half as much again to Foreign Missions as we! I write these things to see if before the Convention meets our leaders cannot think out and plan ways and means of uniting our great unused powers in our churches and submit some plan at the Convention that will solve the problem that confronts us as a denomination; for I feel that were we to go to Raleigh in December and do nothing else than put on foot some plan that would reach, say one half the inactive members and that would bring regular systematic gifts from these, it would be the greatest convention we have had. So I leave the matter here, hoping and praying something may be done to bring about a change. LAYMAN.

One Year at North Wilkesboro.

Just one year ago Rev. W. R. Bradshaw, who had been our pastor since the organization of the church, resigned as our pastor to accept a call to the Reidsville Church. Brother Bradshaw had built the church up from the small beginning of fifteen members to 100 and was known as the boy preacher all over this mountain section, and was loved by every one for his zeal and personal magnetism. The church gave him up with deep regret and began to look around for some one to fill the vacancy.

After making one or two fruitless efforts, we finally, on January 29th extended a call to Rev. W. F. Staley, of Biltmore, N. C., who accepted, and took charge of the field in February. He came with perfect faith in the future, believing that it was God's will that he should labor in this town and vicinity. He took hold of the work with a strong hand and soon won the people by his forceful sermons and consecrated, zealous life, and the work has prospered even beyond our expectations. Sixty-five new members have identified themselves since he came among us and the church is enthusiastic over the prospect of the future. We are now making our plans to begin a new brick church building next summer to cost between six and eight thousand dollars. With a comfortable new church in view, and under the wise leadership of our consecrated pastor, we are pressing forward hopefully and shall expect great things in the future.

Yours truly,

H. W. HORTON.

No wreck of friendship can destroy its high ideals or take from him who was true in it the gain to his own soul of unselfishly striving to be a friend.—H. Clay Trumbell.

Don't go around the parish and talk about his faults.

News Notes.

....Thanksgiving.

....The last week. Now altogether!

....Have you noticed how the Foreign Mission contributions are rising?

....Tryon Street Sunday-school, Charlotte, gave our Orphanage $135 Sunday.

....The next Recorder will tell $4,000 is needed this week for State Missions.

....Everybody is coming to the Convention—nearly everybody. Don't be left out.

....It will be interesting to see how much Charity and Children reports next week.

....Now for a year of increasing Bible Knowledge. In Bible Doctrines and the Life of Christ.

....Subscription season. Look at your label. Lookout for duns. And look up—new subscribers!

....Rev. J. S. Snyder has resigned at Trenton, Ky., to go to Chester, S. C., the first of January, 1906.

....Four friends have suggested improvements in the Recorder for 1906. What have you in mind?

....To collectors and treasurers! Forward State Missions to Walters-Durham, Treasurer, by to-day's mail.

....The State Board of Missions and Sunday-schools will meet Friday night at 7.30 p. m. in Faircloth Hall, Raleigh.

....Bro. W. B. Oliver has been called to Dunn for half his time. This church and Mount Olive make an excellent field for him.

....We are much obliged to our good and venerable friend, Dr. J. William Jones, for the admirable report of the Virginia General Association.

....The Baptist Book Store will afford to Convention delegates a writing room, paper, etc., at the Tabernacle house of worship. It will also have an exhibit of books.

....In the Arkansas Convention $20,000 and 200 acres of land were raised in an hour for the Federated Baptist Schools of the State. Secretary J. F. Love managed the collection.

....Secretary Johnson has been Secretary five years. It appears to us that he is in the harness for life. We never had a better Secretary; and never was a Secretary in more universal favor.

....Yes, the Baptist Congress, not the Pan-Baptists, but the much abused American Baptist Congress. has met and adjourned; and there is not a ripple on the water. Even the Western Recorder was not troubled.

....Bro. G. M. Beavers, clerk of the Raleigh Association, requests us to say to the clerks of the churches that the minutes are ready and they can get the same by calling at office of Edwards & Broughton, Raleigh.

....Mr. John Charles McNeill again appears in the Century, having an admirable poem, entitled "A Caged Mocking Bird," in the December number. The Century is the foremost of American magazines and this number is well up to the mark of that publication.

....Elder William Pruett, of Almond, reports meetings at Allen's Creek, Haywood County, twelve baptized; Pleasant Balsam, nineteen baptized; Almond, five baptisms; Andrews, a great meeting; another in Haywood County, in which there were twenty professions and ten baptisms; and also a meeting at Canton.

....The new pastor at Rockingham, Bro. Cameron, was once a Methodist minister. He is going to tell the Recorder readers why and how he became a Baptist.

....The President of the Texas Baptist Ministers' State Conference November 14th was W. S. Splawn, a Wake Forest man and a North Carolinian. A man of fine figure and presence, and no doubt an impressive presiding officer.

....Elder J. W. Watson, of Sylva, has accepted the call of Southport. He is well-fitted to serve that prospectively important point and we trust that Brother Watson, the mainstay of the church there, will find in him the pastor and leader that he has so longed and prayed for.

....Have you and your children a clear, definite, real conception of the person of Jesus Christ? It is difficult to know Him as Saviour without knowing Him as He was. Mr. Moore's series proposes to convey to earnest readers just this definite, real, conception of Jesus Christ.

....We may all take off our hats to Dr. A. E. Dickinson upon the completion of his fortieth year as editor of the Religious Herald. His name, like that of Jeter, is inseparable from the Herald. We trust that he may live to celebrate half a century of such service.

....At Thomasville Christmas week there will be a debate on State Prohibition participated in by Messrs. Arch. Johnson, Dr. Julian, Chas. F. Lambeth and others. It will be interesting to everybody except those opposed to Editor Johnson. His ad hominems will worry them to death.

....We were grieved to hear of the death of Mrs. James H. Lassiter, formerly Miss Chetta Darden, widow of the late Mr. James H. Lassiter, of Henderson. She was one of the States noblest women, and throughout her life rendered royal service to the Master. We tender warmest sympathy to all the bereaved, especially to her sister, Mrs. Warren.

....About 500 have already sent in their names as delegates to the Convention or the Woman's Missionary meeting. We should not be surprised if 500 others report this week. Remember, if you expect entertainment your name must reach Chairman Broughton before December 1st. The prospect is that we shall have the largest meeting in our history.

....There is really no reason why the Virginians should outdo us so. Are we not ahead of them in everything? And yet they report $39,000 for Foreign Missions to our $20,000; $19,000 for Home Missions to our $10,000; and just as much as we report for anything else! Something must be done, brethren! Either North Carolina must do more or think less of herself.

....The cards to the inauguration of Doctor Poteat as President of Wake Forest College were issued early last week. An outline of the program was in the daily papers. The occasion will be one of the most notable in the college's history. We hope the entire Convention will be present. The date is December 7th—in the afternoon. There will be a special train and rate from Raleigh.

....It is good news that Bro. W. F. Powell, of Fruitland, has been called to Franklin St. church, Louisville, Ky., a church of more than 700 members. He will have an assistant pastor. It is good news because Bro. Powell is a young man of fine gifts and this opportunity to serve a large congregation comes worthily to him. But what a loss to Fruitland—to the school and the churches. We may be thankful, however, for the service that he has rendered.

....The Convention meets Wednesday night, December 6th, in the Tabernacle house of worship. The hour will be 7.30 o'clock. Pastor Fred. D. Hale to preach the sermon, Pastor C. W. Scarborough alternate. Then will come organization, election of officers, address of welcome, etc., we suppose.

....A. J. Ramsey has gone over to the Sanctified Band, and carried with him thirty-seven members of Berkley Avenue Baptist Church, at Berkley, Va. He organized a Gospel church. Of course he claims a monopoly of the Gospel. That is the first evidence of Sanctification and the second of appropriate narrowness of view.

....Delegates to the Convention will be assigned homes after they reach Raleigh. Upon reaching here they will go to the Park Hotel, near the depot, where the Committee will wait upon them. This is inconvenient; and is to be regretted. But the Committee has chosen to pursue this plan because heretofore so many delegates have failed to come after homes were assigned to them.

....Rev. R. J. Bateman, of Raleigh, N. C., has article in the Biblical Recorder on "Why Modern Evangelism Fails." There has been no failure in these parts, Brother Bateman. Maybe you are a pessimist.—Baptist and Reflector. And maybe he is not now. A young preacher arrived at his house Sunday morning, bringing as preachers should great abundance of smiles of optimism.

....We conduct no bureau, but when we get a chance to render a mutual service we take it. Right now we have in mind a young lawyer of parts who would be of great value to some well-established attorney in a city where practice is growing. The young man is a good student and speaker and makes a first-rate appearance. And, moreover, he is likely to make an honest lawyer!

....Bro. J. D. Brown, church clerk of Blowing Rock, writes: "We have exerted ourselves to the utmost, but owing to the failure of several to contribute who promised to, we are in debt. We have just contracted for a bill of ceiling which cost $105. We must have some help. If, through your influence, you can send us $25, we think we can raise the rest." The Recorder would be glad if its readers would send in this $25.

....Bro. W. R. Beach writes: "I helped Pastor J. J. Beach in a meeting at Ronda the week after the fifth Sunday in October. Seven professions, all joined the church and were baptized. After the first Sunday in November I helped Bro. S. E. Gentry, at Gum Orchard. Nine additions. Beginning the second Sunday I helped Bro. T. C. Myers at Knobs. Eighteen professed. Fourteen were baptized the third Sunday."

....Applications for Clergy Permits for year 1906 over the A. and N. C. Railway Company may be made through agents of said company to Mr. Joseph Richardson, Chairman, Southeastern Clergy Bureau, Room 729, Equitable Building, Atlanta, Ga., by whom will be issued Clergy Permits good over the A. and N. C. Railway, and practically all other lines in the Southeast, to persons properly entitled to the same.

....Pastor A. D. Hunter writes: "Dedication of Wakefield Baptist Church took place Sunday, November 19, 1905. The sermon was preached by Dr. Cullom, of Wake Forest. The presentation and prayer was by Rev. A. D. Hunter. Two deacons were ordained; the prayer was by Rev. A. G. Wilcox. The charge to these deacons was given by Dr. Haymore. We are now in a good meeting with this church in the new house. Dr. Haymore, of Mount Airy, is here in a meeting. The meeting is great. Over thirty professions up to date."

....We printed last week the basis of agreement in the Church Federation. We have reports of the meeting in the Congregationalist—the daily papers having been pre-emptied with the horse-show, insurance scandals, wrecks and hangings. The Congregationalist says that the meeting was "thoroughly representative." But Southern Baptists were not, nor was the South in any significant degree. It was an impressive demonstration of Christian harmony; but it seems agreed that it is rather an impractical affair and can lead to nothing tangible.

....Rev. A. M. Ross, of Nashville, has accepted an urgent call from the Baptist Church at Jackson, Mo., and will take charge Sunday, November 26th. This is one of the most thriving churches of that section, has a nice building and a large membership of loyal workers. Brother Ross is one of our most promising young ministers, well grounded in the faith and earnest in his zeal for doing good. We wish him unbounded success in his new field, and that he may be an instrument in God's hands of doing great good for many years to come.—Baptist and Reflector.

....North Carolina has an unusual interest in the Arkansas Convention because Bro. J. F. Love is Secretary. The recent Convention reported as follows: Foreign Missions, $4,988; Home Missions, $3,327; Colportage Assets, $5,492; State Missions, $10,769; Sunday School and Colportage, $2,787—total for missions, $21,760. Baptims by Board workers, 1,927; by letter, 1,213; churches organized, 18; Sunday-schools organized, 87; houses built, 11; houses repaired, 25; tracts distributed, 21,715. Secretary Love said: 'The great wave of peace and fellowship which has rolled over the State and the turning of many to our work and the cordial welcome which they have found, are among the untabulated but priceless triumphs of the spirit of God among Arkansas Baptists the past year.'"

....Bro. M. A. Adams sends this suggestion: "I write to suggest that some plan be set on foot, at our coming Convention, to raise sufficient funds to install a central heating plant, a light plant and to adequately furnish apparatus for our Scientific and Biological Departments and to add to our equipments generally. From information before me I am persuaded that just at this time the crying need is for the improvements suggested. I believe that this call will be heeded by all Wake Forest men far and near. Every indication points to a larger degree of power and influence than Wake Forest has ever before enjoyed, and the call so mandatory at this time and should be heeded. Cannot something tangible be started at Raleigh during our Convention?"

....We thank our thoughtful friend, Dr. Thomas Hume, for this bright note: "Our church is blessed in having a pastor with such a combination of qualities. Amongst them is his having a wife who is one of the best of helpers. Rev. J. W. Wildman's effective leadership is giving new life and spirit to the membership. With weak resources they are adding to the comfort of their building while they aim to give to the various objects of the denomination. In his strong and well-rounded pulpit services, and his practical and useful pastoral work, Brother Wildman is finding his way to a warm place in all hearts. The Sunday-school under Professor Cobb's efficient superintendency is maintaing its interest. The Young People's Union, the meeting ground for the earnest University students and the towns-people, has 'taken on' new life. Bro. E. C. Herring, one of our excellent Baptist students, its president and the good pastor, are rejoicing in the signs of devotional spirit in the Union's weekly meetings."

....The Texas Convention, as usual, eclipsed everything in sight. They raised $70,000 in one collection for a Baptist Sanatorium or Hospital at Dallas, which cost $130,000. This is Geo. W. Truett's enterprise. Baylor reported a debt of $60,000, due to being misled by pledges which the churches have never paid. The expenditures on account of the Orphanage come to $42,000. Eight-five thousand dollars was reported for State Missions and $5,000 was raised on the spot to clear the cause of debt. About $35,000 was raised for Foreign Missions. But think of it—$70,000 in one collection for a hospital!

....Bro. J. W. Nobles writes from Polloksville: "Please say in your next issue of the Recorder that our new church-house at Trenton, N. C., will be dedicated next first Sunday at 11 a. m. (December 3rd). The dedication sermon will be preached by J. W. Nobles. All are invited who can possible attend. You may say in the Recorder that I have accepted a call to Plymouth for three Sundays in each month, and will take charge the second Sunday in December. Bro. W. L. Bilbro has been called to succeed me here in Jones. Our church property on the Jones County field is worth $1,500 more now than when I came two years ago."

....We enjoyed a brief visit to Greensboro Sunday. We saw the "Winter Rally"—on a fine spring-like day—of the Sunday-school, led by Supt. Lee H. Battle. The program was fine and everything went beautifully. Brother Battle is going to put some of our leading superintendents in Class B if they do not mind. Then we heard Pastor Battle preach—to children, on their rights; their right to play; their right to make character; their right to be useful; their right to be Christians. It was very earnest and impelling preaching. All seemed to be going well. And Greensboro says the Convention must come there next year. We were there ten years ago next week.

....Bro. Edw. R. Harris, of Durham, writes: "The fourth Sunday in October we baptized three candidates into the fellowship of Concord Baptist Church, Flat River Association. Bro. J. W. Downey assisted us in the meeting at this place and did excellent preaching. At the close of the meeting I resigned the care of the church, after five years of labor with them. They are an excellent people. On Friday after the fourth Sunday we baptized three into the fellowship of Knap of Reeds Church, Flat River Association. Bro. J. R. Pace did the preaching here and did it well. Brother Pace is a strong gospel preacher. Recently we have baptized eleven into the fellowship of Edgemont church, Durham, and have received several by letter. The Lord is blessing us. To Him be all the praise."

....Messrs. W. N. Hartshorn, of the Executive Committee, and Marion Lawrence, Secretary of the International Sunday School Association, spent an evening in Raleigh last week in the interest of their work. They were guests of Mr. N. B. Broughton, who is a member of the International Executive Committee and an earnest advocate of the International System. In honor of his visitors Mr. Broughton entertained a large number of gentlemen prominent in Sunday-school work at dinner with them. We heard Mr. Lawrence's address on "The Twentieth Century's Demands Upon the Sunday School" and Mr. Hartshorn's plea for the International work. They both put that work last, saying that one must support his denomination's work first, and they did not want any collection in a church that had not first done its part by the work of its denomination. These gentlemen are making a tour of the entire South, visiting about fifteen cities. Mr. Broughton will go quite a part of the way with them.

Acknowledgments.

November 29, 1905.

State Missions.—Wilkesboro, $34; Cool Springs, 2.81; Blackwood's Chapel, 1.00; Bear Creek, 2.04; Corinth, Tar River, 11.00; Cleveland, South Yadkin, $15.00; J. F. Davis, 5.00; W. M. S., Marshall, French Broad, 9.00; W. M. S., Salisbury, South Yadkin, 15.45; W. M. S., Lambeth Memorial, Beulah, 1.21; W. M. S., Swepsonville, Mount Zion, 5.70; W. M. S., Mount Zion, Tar River, 2.35; W. M. S., Mars Hill College, 97 cents; W. M. S., Lystra, Mount Zion, $2.50; W. M. S., Mt. Tabor, West Chowan, 23.75; Sunbeams, Meherrin, West Chowan, 3.50; Stanly Association, 166.49; Albemarle, Stanly, 3.40 West Albemarle, Stanly, 5.02; a friend, 10.00; Island Creek, Flat River, 11.00; W. L. Kivett, 10.00; N. C. Memorial at Seminary, 8.00; Parkton, 4.15; Mars Hill, Mt. Zion, 5.70; W. M. S., Jonesboro, Sandy Creek, 5.00; Sunbeams, First Church, New Bern, 5.00; W. M. S., Margarettsville, West Chowan, 1.25; Marshall, French Broad, 10.00; Middleburg, 7.50; Bladen Association, 50.36; Galeed, Bladen, 18.40; Tyson's Creek, Sandy Creek, 2.50; New Hope, Central, 3.49; W. M. S., Yanceyville, Beulah, 2.50; W. M. S., Woodland, 3.30; Sunbeams, Woodland, 1.00; W. M. S., Mooresville, 2.25; Cape Fear, Cedar Creek, 1.50; Sunbeams, Mount Airy, 5.00; Parmels, South Yadkin, 3.75; Aulander, 45.00; Abbott's Creek, Liberty, 15.00; Abbottsburg, Bladen, 2.15; Hickory Mountain, Sandy Creek, 5.00; South Fork Association, 107.22; Mount Zion, 3.50; Cherryville, 17.00; W. M. S., Cherryville, 3.24; Mt. Gilead, Montgomery, 8.10; Franklin, Macon County, 5.00; Burnington, Macon County, 62 cents; Airy, 5.00; Pannels, South Yadkin, 2.50; Y. L. M. S., First Church, Greensboro, Piedmont, 20.45; Ashpole, 21.58; W. M. S., Ashpole, 4.00; Hopkin's Chapel, Central, 3.25; Harrellsville, 21.11; Brassfield, Central, 25.00; W. M. S., Aulander, West Chowan, 5.00; East Bend, Yadkin, 3.00; Arlington, 5.00; Spring Hill, Pee Dee, 17.35; S. S., Spring Hill, Pee Dee, 1.47; Lee H. S., Spring Hill, Pee Dee, 1.69; W. M. S., Severn, 3.80; Sandy Creek, Piedmont, 2.75; Meherrin, West Chowan, 30.00; Manteo, Chowan, 5.00; Roanoke Island, Chowan, 5.68; W. M. S., Greenville, 15.65; Shiloh, Chowan, 20.00; Galatia, 3.00; W. M. S., Galatia, 18.00; W. M. S., Flat Rock, Central, 2.72; Mt. Elam, South River, 3.55; Mill Creek, Flat River, 40.00; Pittsboro, 20.00; Woodland, West Chowan, 10.00; Fall Creek, 2.00; Ramseur, Piedmont, 4.30; W. M. S., Fort Barnwell, Neuse, 2.00; Sunbeams, Fort Barnwell, Neuse, 2.00; Long Branch, Brunswick, 85 cents; Olive Branch, Flat River, 4.70; Salem, Chowan, 4.00; Apex, 18.58; Burnsville, Yancey County, 7.08; Cane River, 6.00; W. W. Johnson, 70 cents; W. M. S., Polkton, 3.25; W. M. S., Sandy River, W. Chowan, 1.90; Jerusalem, South Yadkin, 30.00; Miss Mary Tinnier, Hillsboro, N. C., 1.00; Bethel, Three Forks, 3.25; W. M. S., Carthage, 11.40; Holly Springs, 1.00; W. M. S., First Church, Fayetteville, 5.00; Sunbeams, Ninth Ave., Charlotte, 6.46; Ninth Avenue, Charlotte, 10.64; Canetuck, Wilmington, 10.00; W. M. S., Davis, 4.27; Sunbeams, Davis, 1.11; Cooleemee, South Yadkin, 10.00; Mt. Tabor, 9.30; Cross Roads, C. F. and Col., 11.15; Smyrna, 1.45; W. M. S., No. 2, Lumberton, Robeson, 3.45; Sunbeams, Lumberton, Robeson, 1.92; Lower Lights, Leaksville, 4.35; Cedar Fork, Mount Zion, 20.00; First Church, Durham, 98.44; Cumberland Union, 3.84; Rich Square, 1.00; Polkton, 2.18. Total this week, $1,313.89. Previously reported, $14,586.45. Total this year, $15,900.34.

Foreign Missions.—W. M. S., Brown's Creek, Pee Dee, $2.75; W. M. S., Elkin, Surry, 10.00; W. M. S., Corinth, Flat River, 80 cents, W. M. S., Byrum, Mount Zion, 8.00; W. M. S., Lambeth Memorial, Beulah, 1.00; Sunbeams, Apex, Raleigh, 33 cents; W. M. S., Garner, Raleigh, 5.00; W. M. S., Bells, Mount Zion, 3.40; Sunbeams, Sanford, Sandy Creek, 6.00; W. M. S., Mars Hill College, 98 cents; W. M. S., Graham, Mount Zion, 1.80; Girls' Tabernacle, New Bern, Neuse, 2.00; W. M. S., Maxton, Robeson, 6.35; Sunbeams, Marshall, French Broad, 1.25; Stanly Association, 35.02; Bladen Association, 28.83; W. M. S., Middle Swamp, Chowan, 29.00; New Hope, Central, 6.25; Mars Hill, West Chowan, 70.20; W. M. S., Mooresville, 2.25; Aulander, 30.00; South Fork Association, 114.30; Y. L. M. S., First Church, Greensboro, Piedmont, 5.00; Boone, 1.30; Roanoke Island, Chowan, 5.00; W. M. S., Lumberton, Robeson, 20.90; W. M. S., Mill Creek, Brunswick, 2.15; Mrs. W. C. Brick, 7.40; W. M. S., Fort Barnwell, Neuse, 1.50; Sunbeams, Fort Barnwell, Neuse, 1.00; Long Branch, Brunswick, 80 cents; Apex, 24.17; W. M. S., Roberdel, Pee Dee, 3.63; Hebron, West Chowan, 25.00; Miss Mary Tinnier, 1.00; Sunbeams, Carthage, 1.77; W. W., Carthage, 2.37; Holly Springs, 1.00; W. M. S., Davis, 1.00; Sunbeams, First Church, Monroe, 4.16; Member of Leaksville, 2.50; Sunbeams, First Church, Greensboro, 1.50; First Church, Durham, 130.21; Rich Square, 1.00; W. M. S., Mount Airy, 7.40. Total this week, $647.27. Previously reported, $17,599.52. Total this year, $18,246.79.

Home Missions.—W. M. S., Mars Hill College, 97 cents; W. M. S., Cherryville, $5.00; W. M. S., Autryville, 4.75; Stanly Association, 21.50; Bladen Association, 8.95; Conaritsa, West Chowan, 23.00; South Fork Association, 72.28; East Bend, Yadkin, 1.70; Meherrin, West Chowan, 35.00; Roanoke Island, Chowan, 5.00; W. M. S., Lumberton, Robeson, 34.85; W. M. S., Fort Barnwell, Neuse, 1.50; Sunbeams, Fort Barnwell, Neuse, 1.00; Long Branch, Brunswick, 85 cents; Sunbeams, Long Branch, 50 cents; W. M. S., Polkton, 2.15; W. M. S., Sandy Run, West Chowan, 1.10; Hebron, West Chowan, 20.00; Miss Mary Tinner, 1.00; Bethel, Three Forks, 6.50; Holly Springs, 1.00; W. M. S., Davis, 1.00; Grassy Creek, 2.33. Total this week. $250.93. Previously reported, $7,828.47. Total this year, $8.079.40.

Education.—Stanly Association, $10.72; Bladen Association, 16.00; Conaritsa, West Chowan, 10.00; Apex, 5.00; New Hope, Central, 2.50; First Church, Durham, 40.00. Total this week, $84.22. Previously reported, $3,319.14. Total this year, $3.403.36.

S. S. and Colportage.—Sunday-school, Vance, $5.88; Sunday-school, First Church, Winston, 12.00; Sunday-school, Hickory, 80 cents; Sunday-school, Tyson's Creek, 1.00; So. Fork Association, 15.23; Sunday-school, Shiloh, 5.00; Apex, 4.28; First Church, Durham, 15.00; Sandy Plains, 1.34. Total this week, $60.53. Previously reported, $1,010.03. Total this year, $1,070.56.

Tichenor Memorial.—Mrs. W. C. Brick, $5.00. Previously reported, $162.18. Total this year, $167.18.

Ministerial Relief.—Stanly Association, $16.05; Bladen Association, 2.71; New Hope, Central, 35 cents; Aulander, 3.50; South Fork Association, 29.34; Apex, 5.00; Bethel, Three Forks, 3.00; Holly Springs, 1.00; First Church, Durham, 50.00. Total this week, $110.95. Previously reported, $1,974.72. Total this year, $2,085.67.

Murphy School.—J. J. Hall, $5.00. Previously reported, $281.77. Total this year, $286.77.

Total reported this week for all objects $2,477.79
Previously reported for all objects 47,657.29

Total this year for all objects 49,135.06

WALTERS DURHAM,
Treasurer Bapt. State Con.

A DISASTROUS CALAMITY.

It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up your digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed at all druggists. Twenty-five cents.

Baptist State Convention—Important to Delegates.

The Baptist State Convention will meet with the Tabernacle Church in Raleigh, December 6th. The Baptist churches of Raleigh have organized for providing entertainment of all regularly appointed delegates who will notify the committee in time. If you are a delegate from your church, Association, or Ladies' Missionary Society, and expect to attend the Convention, send your name and postoffice address to the chairman of the Joint Committee on Entertainment at once.

We cannot promise to provide homes for any who fail to send their name by December 1st.

The committee will secure accommodation and special rates at the hotels and boarding houses for visitors and others who may desire us to do so.

Let all delegates send their names at once to the undersigned.

J. M. BROUGHTON,
Chairman Joint Committee,
Raleigh, N. C.

Reduced Railroad Rates to Baptist State Convention.

Reduced rates for delegates and visitors to the Baptist State Convention have been promised us as follows:

Atlantic Coast Line, Seaboard Air Line, Southern Railway and Atlantic & North Carolina Railroad, fare and one-third on the certificate plan. At each point a certificate ticket will be sold for one straight fare to Raleigh, and this certificate when signed by the Secretary of the Convention and Mr. T. E. Green, special railroad agent at Raleigh, will entitle the holder to a return ticket for one-third rate. These tickets will be sold from all points in the State of North Carolina and from Norfolk, Portsmouth, Suffolk, Boykins and Danville, Va.

Norfolk & Western agents will be authorized to sell round trip tickets on 5th, 6th, and 7th limited to December 16th for return passage, at rate of one fare and one-third for round trip.

Suffolk and Carolina Railway, a rate of one and one-third fare for the round trip. Delegates to pay full fare rate going trip and to secure a certificate from the Secretary of the Convention with which to purchase return ticket for Suffolk at one-third rate.

Cape Fear & Northern Railway tickets on sale December 4th to 7th, inclusive, limited to December 16th, at usual reduced rates.

Raleigh & Southport Railroad tickets sold at full rate going and at one-third returning on presentation of certificate of attendance from the Secretary.

We earnestly hope delegates and visitors will apply to their railroad agents a few days before they start to the Convention and ascertain whether or not the reduced tickets are on sale, and if they are not inform me at once and I will attend to the matter promptly.

The Norfolk and Southern will sell return tickets from Plymouth and Norfolk at one half the regular fare on presentation of certificate from Secretary of Convention.

N. B. BROUGHTON.
Secretary of the Convention.

Our Home Circle.

A Thanksgiving Hymn.

BY FRANK DEMPSTER SHERMAN.

Almighty God, whose hand doth guide
The myriad host of worlds in space,
Thou who dost give the sun its pride
And stars and moon their grace,—
To thee our thanks we bring this day:
Hear us, Almighty God, we pray!

Enthroned in glory evermore,
Thou rulest all, below, above;
Grant to thy children who implore
Thy mercy and thy love;
To thee our songs of praise we sing:
Hear us, we pray, Almighty King!

Lord of the nations of the world,
Thy kingdom come, thy will be done!
In peace be all earth's banners furled
In token of thy Son:
To thee we pray. O draw thou near!
Hear us, Almighty Father, hear!
—From Sunday School Times.

A Strange Question on a Street Crossing.

Dr. R. A. Torrey, the famous evangelist, recently related a remarkable experience he had in Chicago. He said:

"I remember one time I was walking up the busiest streets in Chicago. About a hundred yards ahead of me was a man. I had met hundreds that morning — thousands, I suppose. Something said to me, 'Speak to that man about his soul.' I stepped into a doorway and said, 'O Lord, if this voice in my heart is from Thee, I will do it.' It became clear.

"I turned round and started after the man, who was just coming across the crossing. It was one of the busiest streets in Chicago, and yet the crossing was perfectly clear. I don't know to this day, except in the providence of God, how it happened so. I laid my hand upon his shoulder and said, 'My friend, are you a Christian.

"He replied, 'That is a strange thing to ask a stranger in the middle of the street.' I said, 'I know it is. I don't ask every stranger that, but I felt impelled to ask you.'

"'Well, now, sir, this is very singular,' he said. 'I am a graduate of Amherst University, but you see what I am now. I am a drunkard. I have a cousin in this city who is a minister of the gospel. He was talking with me about my soul when I met him a short time ago, and here you come along, a perfect stranger that I never saw before, and ask if I am saved.' It made such an impression on the man that he took Christ—not that day, but two or three days afterwards—and was saved."

Telling Her So.

"There's nothing wrong with Arthur, I hope," said Mr. Lobdell to his daughter, in whose hands were a number of closely written sheets of foreign note paper. Although Mr. Lobdell sat on the other side of the hearth, he noticed that several tears had fallen on the letter Mrs. Benton was reading. "I've never been quite sure, Ellen, that you did the right thing when you let the boy go to Paris to study. It's easy for a young fellow like him to get weaned from home. We ought to have kept him near us. Now, if he's in any trouble—"

"He isn't, father. He's very well, and busy with his work, and he has written me such dear letter for my birthday that—well, it made his foolish mother cry a little. Read it, father." Mrs. Benton gave him the letter, and then took from the mantel a photograph of a bright, boyish face, whose fearless, honest eyes seemed to answer her tender gaze.

Mr. Lobdell glanced at the first page hastily. The pleasures of correspondence had never especially appealed to him, and he was rather scornful of long letters. In a moment he adjusted his glasses more securely, and began to read slowly. When at last he came to the end, he folded the sheets carefully and replaced them in the envelope, sighing as he did so.

"It's a beautiful letter, Ellen, beautiful; strong and manly, too," he said, in reply to his daughter's expectant look, "but it makes me sad."

"Why, father! I thought it would make you glad, not sad."

"It does make me glad for you and for him, but it takes me back to my own boyhood. Arthur says that the thoughts of you is his inspiration, his safeguard; that he carries your image in his heart, and with your picture in his pocket he cannot go to any place where he couldn't take you. It was just so with my mother. The thought of her goodness kept me out of many a scrape, and I loved her just as Arthur does you, but I never told her so. What wouldn't I give, Ellen, to have written her a letter like this one!"

Mrs. Benton knelt by her father's side and took his hand.

"Grandmother always understood," she said. "She knew how you loved her."

"Yes, perhaps, but what a comfort and a pleasure it would be to me to have told her as your boy, God bless him! has told you."—Youth's Companion.

Names of Fabrics.

Muslin is named for Mosul, in Asia.

Serge comes xerga, the Spanish for a certain sort of blanket.

Bandanna is derived from an Indian word signifying to bind or tie.

Calico is named for Calicut, a town of India, where it was first printed.

Alapaca is the name of a species of llama from whose wool the genuine fabric is woven.

The name "damask" is an abbreviation of Damascus; satin is a corruption of Zaytown, in China.

Velvet is the Italian "vellute," woolly, and is traceable farther back to the Latin vellus, a hide or pelt.

Shawl is from the Sanskirt sala, which means floor, shawls having been first used as a carpet tapestry.

Cambric comes from Cambral; gauze, from Gaza; baize, from Bajac; dimity, from Damietta, and jeans, from Jean.

Blanket bears the names of Thos. Blanket, a famous English clothier who aided the introduction of woolens into England in the fourteenth century.—Philadelphia Bulletin.

Pilgrim Beauty Hints.

An excellent skin food well commended for removing freckles also is compounded from one ounce each of clarified mutton tallow, lanolin, and cocoanut-oil heated with two ounces of oil of sweet almonds. Beat until smooth, adding one ounce of extract of witch-hazel and one teaspoonful of benzoin.

* * *

The skin of the face can be strengthened and whitened with this lotion, said to be favored by Sarah Bernhardt: Two ounces each of spirits of ammonia and camphor, five ounces of sea salt, and half a pint of alcohol added to sufficient boiling water to make a quart. Pour into a bottle and thoroughly shake before using—the bottle, not yourself. This lotion, well rubbed into the skin every day, is said to be very soothing to nerves, and so doubly beautifying.

* * *

For a pallid skin apply, daily, equal portions of liquid ammonia and glycerine mixed with double the quantity of water. Eat good rare beef, drink the native red wine of your country, and spend as many hours on horseback in the canons as you possibly can. There's nothing like good air to color the cheeks and give one an appetite for nourishing food.—Pilgrim.

Spiritual Filth.

Watch the surgeon at his work when for him it is a matter of life and death, and you will find that no priest of the olden times was so scrupulous as he. He must get rid of the least taint of impurity; it is death. It is because he has come to understand the laws of life and to understand that in the dark places, in the filth of the world, lurk the enemies of life, and so he would keep himself unspotted from the world in order that he may do the world's work. That same thing must be true of all work of religion, and of morality. It is twofold. Pure religion is to visit the widow and fatherless in their affliction. It is to go out into the world and do actual deeds of good will and kindness. But how is a man to do real good and not evil? It is his work which brings to him the real and effective scrupulousness. To do good and not evil he must keep himself unspotted from the world.

BABY'S AWFUL ITCHING ECZEMA

Sores All Over Face and Body — Could Not Tell What She Looked Like — Unable to Sleep — Grew Worse Under Doctors.

CURED BY CUTICURA IN ONE MONTH

A grateful mother, in the following letter, tells of another of those marvelous cures by Cuticura: "When my baby was four months old her skin broke out with a humor. I took her to a doctor, who said it was eczema. He gave me medicine to give her, but she kept getting worse all the time. Her little face and body were so covered with sores and large scales you could not tell what she looked like. No child ever had a worse case. Her face was being eaten away, and even her finger nails fell off. Then it itched so she could not sleep, and for many weary nights we could get no rest. At last we got Cuticura Soap and Ointment, first bathing her in warm water with the Soap, and then spreading on the Ointment with soft cloths. I saw a change in a week. The sores began to heal, and she could sleep at night, and in one month she had not one sore on her face or body. Any mother having children with eczema or humors will find a friend in Cuticura Soap and Ointment. (signed) Mrs. Mary Sanders, 709 Spring St., Camden, N. J., Aug. 14, 1904."

The foregoing statement justifies the oft-repeated assertion that Cuticura Soap and Ointment afford instant relief, and permit sleep for baby and rest for tired mothers, and points to a speedy, permanent, and economical cure, when all else fails, in the most torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin, and scalp humors.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Boston. Mail Free, 32-p. book on "How to Cure Baby Humours."



The Baptist Hymn and Praise Book

PRICES: Single copy, postpaid, 85c; per dozen $8.00; per 50 copies, $30.00; per 100 copies, $55.00; Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, $1.50 postpaid. These prices are available only on order for FULL QUANTITY AT ONE TIME. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

Contains 416 Pages With 577 Hymns

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What Dr. Geo. W. Truett, Dallas, Texas, Thinks of it:

"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgement that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world to-day. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

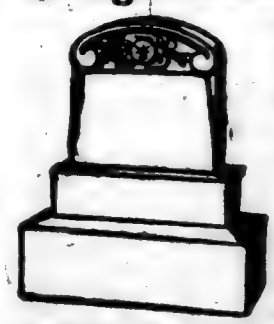
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"I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the BAPTIST HYMN AND PRAISE BOOK. It promises large success in meeting the needs and wishes of the churches.

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Raleigh Marble Works



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SHIPMENTS MADE to any part of the state at the same prices as at shop.

WRITE FOR CATALOGUE

NOTICE OF SALE.

By authority of a mortgage executed by Thomas C. Ray and wife to W. K. Phillips, recorded in Book 84 Page 100, records of the Register of Deeds of Wake County, and by request of mortgagors, I will on Saturday, the 25th day of November, 1905, at twelve o'clock M; at Phillip's Mill, near the said land, on the line of Franklin and Wake Counties, sell to the highest bidder for cash, at public auction, the following described land in Little River Township, Wake County to wit:

Bounded on the North by the land of W. K. Phillips and B. J. Ray, on the East by the land of Margaret Baker and others, on the South by the lands of W. H. and A. H. Ray, and on the West by the lands of Matthew Medlin, containing thirty acres, more or less.

W. N. JONES
Attorney.

Our Young People's Page.

Thanksgiving Hymn.

BY E. BUTTERWORTH.

For us, O Lord, the year has brought
  Its bloom and harvest glory;
To us, through changing seasons, taught
  Thy truth, in gospel story.
Again our voices join in song,
  And bring their glad thanksgiving
To Thee, to whom all years belong,
  To Thee, the ever-living.

We meet with gladness on each lip,
  And kindly warmth of greeting.
And in thy boundless fellowship
  Each heart to heart is beating.
And for this day, and for this hour,
  We bring our glad thanksgiving,
To Thee, the ever-gracious Lord,
  To Thee, the ever-living.

So may we join from year to year,
  Thy goodness ever singing,
And each at last with rapture hear
  The bells of glory ringing.
Then, safe with Thee, again we'll raise
  Our voices in thanksgiving
To Thee, in more exalted praise,
  To Thee, the ever-living.

—Exchange.

A Surprised Bird.

Another day, toward twilight, while the schooner loafed along in no hurry to reach an anchorage, I was standing at the bow watching the shoals of fish and the circling gulls, when a whale broke water and lay resting on the sea. Close about him were some black rocks, breaking the surface as the tide fell; and as the Leviathan scratched himself leisurely, like a huge sea pig, against the rough surfaces to rid his skin of the clinging barnacles, or lay quiet, with his black hump above the water line, he might easily have been mistaken for one of the rocks, about which the tide was swirling and ebbing. A big herring gull, heavy and sleepy with too much feeding, came flapping along. As he saw the inviting rock, he set his broad wings and dropped his heavy feet to alight. The toes had barely touched the huge back when—plunge! kuk-kuk! There was a lightning swirl and a smother of soapy water. The whale was gone, and a frightened and wide-awake gull was jumping upward, humping his back and threshing the air and kuk-kuking his astonishment at the disappearance of his late landing place. —From William J. Long's new book, "Northern Trails."

Fattening Oysters.

Nature study tells us that oysters see their food without eyes, catch it without moving, eat it without a mouth, and digest it without a stomach.

As they live in their little shells so tightly closed, they are no more like living creatures than stones are; yet they are active enough not only to feed themselves, but to suspect when danger is near, and protect themselves from it.

Have you ever heard an oyster make a noise? It makes one, though not as loud as the bark of a dog, nor as sweet as the song of a canary.

Majory, a little girl whose grandfather lives in old Virginia, near the seashore, can tell you all about it. Under her grandpa's house is a dark cellar, water-tight, where they keep oysters, just from the sea, and fatten them.

What would our little readers do if given an oyster and told to fatten it? If it were a chicken or a little pony they would know just how; but an oyster, shut up tight in the shell home, is another thing entirely.

Even if the shell were opened, no mouth could be found.

Marjory's grandpa spread pails of oyster on the cellar floor, and poured sea-water over them, then then sprinkled a large quantity of corn-meal on the water. Oyster fatten very quickly on corn-meal, and feed themselves, but not until everybody has gone out and the door is shut. They are cute enough to know when any one is in the cellar.

This little girl often amused herself by opening the door quickly, so she would hear the "snap" the oysters made shutting their shells. That "snap" is the only sound they make, but when a few pailfuls of them "snap" their shells at once, the noise is quite loud. When no one is near they lie with their shells open, for that is the way they get their food. The corn-meal floats into their shells with the water, and becomes absorbed into those strange little bodies.

Where They Get It.

George Ade, not long ago, was speaking of the curious ideas some children have of the most ordinary things. Ade then said the story he was about to tell actually occurred in Indiana, his native State. There was a little boy, who, on seeing a pan of warm, freshly drawn milk, inquired where the cows got the milk.

"Where do you get your tears?" was the reply.

"Gee," exclaimed the youngster, "do you have to spank the cows?"—Harper's Weekly.

A Japanese Boy's Name.

Every American child can answer the question, "What is your name?" without hesitation, but the Japanese boy must think a little to make sure, for at various periods of his life he has different names.

He receives his first when he is just a month old. Then three different names are written on three slips of paper and thrown into the air in the temple while prayers are addressed to the family god. That which falls first to the ground bears the name the child is called by till he is three years old; then he receives a new name.

At fifteen the Japanese boy receives a new name in honor of his coming of age. His name is changed on the occasion of his marriage, and on any advance in his position. Even mortal illness does not end this confusing state of affairs, for when death comes a new name is given him by which presumably he is known in the spirit-world.

Absorbing Purpose.

One of the war correspondents, Mr. E. R. Haskell, writes as follows of General Kuropatkin, in charge of the Russian army in Manchuria, after one of the engagements with the Japanese:

"His uniform was torn into shreds and sprinkled with blood, which dripped from a badly-arranged bandage that half-exposed a terrible gash across his forehead. He had been slightly wounded in the sword arm, too, and his face was as white as chalk. He had barely the strength to sit up and speak, but he insisted on dictating requisitions for commissariat supplies, hospital comforts and others things needed by his men. We begged him to go into the hospital, and at last put him to bed almost by main force. But next morning he was riding about the lines doing his duty the same as ever."

A great absorbing purpose in life would do more to cure many sickly people than all the doctors can do.—Selected.

Picnics.

Almost any boy or girl can tell you what a picnic is like, but I wonder how many know why it is so called, or that the custom is said to date only from 1872, not a hundred years ago.

Then, as now, when such an entertainment was being arranged for, it was customary that those who intended to be present should supply the eatables and drinkables. Originally the plan was to draw up a list of what was necessary, which is an excellent one to follow, for often, when there has been no previous agreement, it is discovered when too late, that there is too much of one kind of food and not enough of another.

The list was passed round, and each person picked out the article of food or drink he or she was willing to furnish, and the name of the article was then nicked off the list. So it was from these two words, picked and nicked, that this form of out-of-door entertainment first became known as a "pick and nick," and then a picnic, the old-fashioned name for the basket parties of to-day—Harper's Young People.

When writing advertisers, please mention this paper.

Heart Trouble"

The heart itself has no power—no self-control. It is made to beat by a tender nerve so tiny that it is scarcely visible to the naked eye. Yet ten thousand times a day this delicate nerve must assist the heart to expand and contract.

This nerve is only one of the branches of the great sympathetic, or INSIDE, nerve system. Each branch of this system is so closely allied with the others that weakness or irregularity at any point is apt to spread. Heart trouble frequently arises from Stomach trouble through sympathy, and Kidney trouble may also follow. For each of these organs is operated by a branch of these same sympathetic nerves—the INSIDE NERVES.

In Heart, Kidney or Stomach troubles, it is of but little use to attempt to doctor the organ itself—the most permanent relief lies in restoring the INSIDE NERVES. Dr. Shoop regards these nerves to be the real cause of such troubles. The remedy—known by physicians and druggists everywhere as Dr. Shoop's Restorative—is the result of years of endeavor along this very line. It does not dose the organ to deaden the pain—but it aims to go at once to the nerve—the inside nerve—the power nerve—and builds it up, and strengthens it and makes it well.

Every heart sufferer may have Dr. Shoop's book on the Heart. It will be sent free, and with it you will receive the "Health Token" an intended passport to good health.

For the free book and the "Health Token" you must address Dr. Shoop, Box 7420 Racine, Wis. State which book you want.

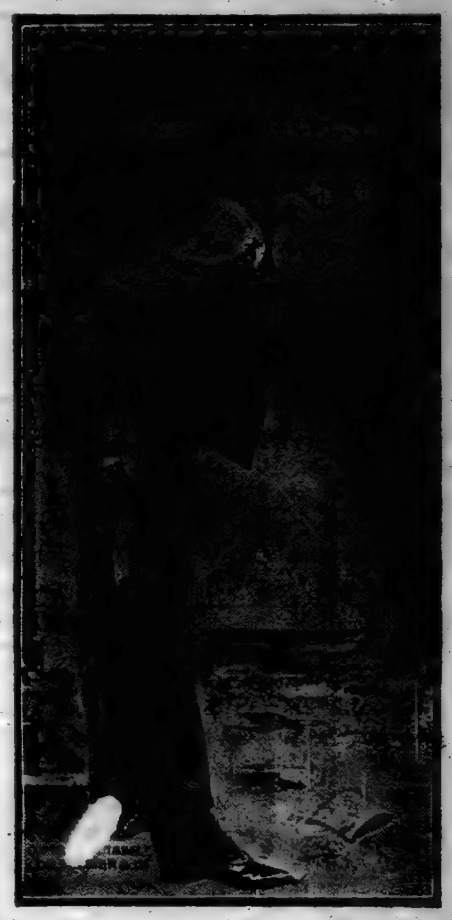
Book 1 on Dyspepsia.
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Book 3 on the Kidneys.
Book 4 for Women.
Book 5 for Men.
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Dr. Shoop's Restorative

Prepared in both Liquid and Tablet form. For sale at forty thousand drug stores. Mild cases are often reached by a single Package.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?



Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root Entirely Cured Me.

Among the many famous investigated cures of Swamp-Root, the one we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

GENTLEMEN:—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble, and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfec ly well

Yours truly,
B. H. CHALKER,
Ex-Chief of Police, Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular, heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Biblical Recorder.

The genuineness of this offer is guaranteed.

Oh that men would praise the Lord for His loving kindness, and for His wonderful works to the children of men.

Praise waiteth for thee, O God. . . . .
Thou crownest the year with Thy goodness;
And Thy paths drop fatness.
They drop upon the pastures and the wilderness;
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with grain;
They shout for joy, they also sing.

WHAT SORT OF CONVENTION SHALL WE HAVE?

First, we want a representative Convention—every Association represented; churches in every county represented; all the active pastors, and men and women from all parts of our State.

Second, we want a devoted Convention; a body of men and women devoted to the great work of saving the human race through Jesus Christ; earnest, intent on their duty, and happy with the glory of their calling.

Third, we want a business-like Convention; well ordered, moving smoothly, gettings things done, giving time only to things worth while.

Fourth, we want a free Convention; in which any man shall freely speak his mind or make his motion. It may be that this makes way for cranks, but antics by cranks are to be preferred to anything like suppression. Let every delegate say what he wishes to say if he thinks it really worth while.

Fifth, we want an impressive Convention; an inspirational or inspiriting Convention; one that will fill all present with the spirit of consecration and send us all into the New Year's work with more courage, more devotion, more capacity to enjoy our Christian work.

Let us keep in mind such aims as these. Let us make each session of the Convention a period of conscious worship and communion; and the meeting will prove all that we desire of it.

POLL-TAX AND TEMPERANCE.

The Supreme Court last week decided that a voter is one who has paid his poll-tax, and therefore that the petition for an election at Raleigh on the question of dispensary or saloons was invalid—there not being a sufficient number of signers who had paid their poll-tax.

This is a righteous decision: a man that is not citizen enough to pay his poll-tax is not citizen enough to raise a question in the body politic and call for an election. It delivers the active citizens from the indifferent and worthless citizens.

But let us beware.

Next year is the liquor dealers first opportunity to call elections in about twenty places that went against them last year. We may be sure that they will accept any opportunity to call these elections. A General Assembly is to be elected next year, too. And if the liquor dealers should carry several towns, it would have serious effect on the Legislature.

Now what are we to do?

First, we are to see that friends of temperance pay poll-tax prior to May 1, 1906. If we do not pay, and the liquor voters do pay, they will beat us.

Second, we are to go into the next few months with every eye open. We must reorganize in every town. Let us stay prepared against the enemy all the year round next year, lest they suddenly slip up on us.

But first, see about that poll-tax.

THE GEORGIA BAPTIST CONVENTION.

Georgia is made up—you know—of North Carolinians; and the old folks at home will be glad to see how well the children are doing, though not so glad when they see that the children have disgracefully outstripped us.

The Convention at Macon, Ga., last week was a great Convention. They agreed to contribute in the present year $55,000 for Foreign Missions, $35,000 for Home Missions, $35,000 for State Missions, $13,000 for a building of their Orphanage, $5,000 for current expenses at Mercer University, and $3,000 for Ministers' Relief.

Moreover, they are beginning a campaign to raise $500,000 for Mercer University—yes five hundred thousand, half a million dollars. If that will not open the eyes of North Carolina Baptist, what will?

Moreover, $125,000 was reported as raised for Shorter College, over which a son and daughter of North Carolina preside.

And they raised the salary of their Corresponding Secretary, Dr. Jamieson, from $2,500 to $3,000.

Honestly, if the North Carolina Baptists do not mend their pace, we shall soon find this State rated a second-class Baptist State. We deny Georgia's and Virginia's right to leave us so far behind.

Secretary Jamieson reported the following sums raised last year: Foreign Missions, $51,000; Home Missions, $25,000; State Missions, $31,000—total, $107,000.

Think of that, brethren on the way to Raleigh next week!

And right there in the Convention a gift of $37,000 from one man was announced for the Woman's College at Forsythe.

On top of all this good news comes the report that the preachers of the Four-fold Gospel (whatever that new handle to the old Gospel may mean), led by another son of North Carolina, L. G. Broughton, are about to organize a new Mission Board in Georgia on account of their differences. But we do not believe it. If they are going to do anything, let them organize a new denomination and call it the Four-Folders! Besides, Brother Broughton was in Boston when that report was sent out.

GATTIS VS. KILGO ENDED AT LAST.

The case of Methodist Minister Gattis against Dr. Kilgo and Mr. Duke, President and Trustee, respectively, of Trinity College, reached an end last week—being dimissed from court, and Mr. Gattis being charged with the costs of the action. This case has been the subject of great interest in North Carolina, and the occasion of deplorably sharp divisions of opinion.

Mr. Gattis sued for damages on account of the publication (in the fully published proceedings) of remarks made about him by Dr. Kilgo, who made these remarks in his speech defending himself before his Board against serious charges. Mr. Duke was sued because he was on the Executive Committee, and having much money, was a fine object for a suit. There was no difficulty in obtaining jury verdicts against the defendants, because of the general prejudice in favor of a poor man against a rich or a prominent man, and because, too, of the violent newspaper agitation against Messrs. Kilgo and Duke. But the Supreme Court three times arrested the progress of the suit, the third time throwing it out of court for good and all. This fact is bound to have weight with those who respect Supreme Courts.

The vote of the Court with regard to Mr. Duke was three to one—one not voting for well-known reasons; the vote with regard to Dr. Kilgo was two to two—that same one not voting. Being a tie, the decision of the lower court that there was no evidence of malice in the publication stood. These two judges who held that there was evidence did not hold that that evidence was sufficient, but only that there was enough to submit the case to a jury.

The following plain statement of the case is from Judge George H. Brown, Jr., of our Supreme Court, who made it in reply to a newspaper attack upon the decision:

"It should be remembered by all who desire to be fair in considering this case, that Gattis has not sued Kilgo for slander in making a speech, but he has sued Kilgo and two associate trustees for publishing the pamphlet containing the entire proceedings, alleging that such publication was libellous and made out of malice.

"The pamphlet appeared to be a full report of the entire proceedings. It contained everything against Kilgo as well as for him. I became convinced that the Trustees of Trinity College not only had a right to order the proceedings published, but that it was their plain duty to the great Methodist Church of the State to publish them, as the head of their great denominational college was on trial upon charges affecting his honor, integrity and character as a man and preacher. I further became convinced that in ordering such publication there was no evidence that the Trustees were actuated by malice against any one.

"Therefore I voted according to my individual conviction to affirm Judge Moore's judgment."

So the case ends, and Messrs. Kilgo and Duke are vindicated; and Mr. Gattis is to pay the costs. We hope those who incited him in this matter will share his burden and not stand from under just now when the old man they have so pitied has most to bear.

Of course the News and Observer is assuming to review and discredit the Supreme Court. That is always to be expected when the Court displeases our contemporary. It has a pardonable weakness for that sort of thing, and a great way of differing with the Courts of Justice. Within a few months it has attacked the Supreme Court of the United States, the Supreme Court of North Carolina—twice,— the Federal Court of the United States, and the Superior Court. Our contemporary may regard itself as ever so wise and just, but it excites in others anything but admiration when it assumes to be superior in wisdom and justice to all our Courts. Very few people would care to be tried by that paper; and most of us are inclined to laugh at its mighty presumption in judicial matters.

The net result of the decision is to establish that when a man is accused of wrong-doing in a position of religious service in North Carolina and on trial before a Board of a denomination, he has right to attack the character of witnesses against him just as he would in any other trial, and, moreover, has right to publish the full proceedings of that trial. Is that at all unjust?

The wonder is rather that anybody ever seriously doubted that a man should have these rights.

We are glad that it is all over; and now that it is over, we believe all concerned will be glad to relegate it to the past.

A MAN THAT DID THINGS AND MADE OTHERS DO THEM.

Bible Lesson December 3rd. Neh. 4:7-20. Study the chapter.

Golden Text: Watch and pray. (Matt. 26:41.)

This section of Scripture tells us how by preparing for war Nehemiah maintained peace.

It also tells how the man that could make a king appoint him to the place in which he would serve his nation, now works to perform that service, makes the people work in that service, and overcomes all opposition and succeeds in performing that service. It brings before us a man that did things and led others to do them.

What Nehemiah Did.

He rebuilt the wall about Jerusalem. Is that all? By no means. He built it—two miles in fifty-two days—when for years the Jews had said it could not be built. Impossible with others; possible with him. Why? We shall see. He not only accomplished this task, but he overcame great opposition. First came the sneers. He disregarded them. Then came enemies who tried to outwit him. He outwitted them. When the walls began to arise opposition openly appeared; and they conspired to fight. They were a formidable crew. But Nehemiah went on with his work. Then came the knockers. We can't, said they. It was bad enough to have enemies without; but it was worse to have faint hearts within. But Nehemiah went right on. Then traitors were in his camp. But Nehemiah went right on.

He organized the work. He armed the people. He arranged their method of defence. He heard all that was to be said, but he faltered not. That wall had to be built and he was the man to build it. And it was built!

The question is, How?

A Man.

First a man, no ordinary man. A wise man.

He knew what was to be done. He knew how to build a wall. He knew how to fight as well as build. He knew how to manage men. He was earnest of purpose. He was devoted to his task. He worked at his work and risked his life along with his fellow-workers. He was, in a word, a leader of men. And best of all, he believed in God. He began with prayer. He depended on prayer. When the enemy were confounded, he attributed it to God. He was a man of faith. Let's see: He prayed, and had faith and worked and prepared to fight to serve God. That is the sort of man he was. And that is the sought of man through whom God can do and chooses to do great things.

Our first lesson then is a lesson in the value of the right sort of leader.

The Secret of Courage.

But did not Nehemiah have enough to dishearten him. To be sure. So far, however, from becoming discouraged, he was the source of courage to his helpers. He was heart as well as head for them all. Whence came his courage? From God, of course. But there is more to be said. He had faith in ther ighteousness of his purpose. He knew he was doing a great good thing. That was in him from the beginning. It was the will of God. It was the need of his people. It was worth working for; worth dying for; worth living for. This is the reward of the man that is conscious that his work is noble. Discouragements do not shake him.

Moreover, he was full sure of God's help. "Remember the Lord" was his watchword; and it is a good one. When enemies rise up before you, Remember the Lord. When work seems overwhelming, Remember the Lord. And of course, it is not only that Nehemiah remembered the Lord, but relied on the Lord to help him.

A man of purpose, clear-headed; a man of devoted courage; a man of faith, was Nehemiah. And if you would be a leader of men in great works, you must be such an one as was he. Men to lead in politics, in church work, in business, like him are needed.

Critics and Enemies.

It is proverbial that against every important worker critics and enemies rise up. This lesson teaches us that that makes no difference. A really strong man will not complain. He will regard them as obstacles to be overcome, and no more. He will not stop to answer them. Like Nehemiah he will go on with his great work. He will fight them if they fight him; but he will not otherwise. If he can get on by only preparing to fight all the better. The men who spend their time answering critics or fighting enemies never get their work done.

Suggested Applications.

Let the character of Nehemiah shine before your pupils. To be such a man as he—hero, bringer-of-things-to-pass, captain of the people—is aspiration noble enough for any boy.

But there is another application. We Christians are builders—character-builders. We have enemies without and weaklings and traitors within. How shall we achieve? Let the lesson answer.

THE NEED OF DOCTRINAL LESSONS.

I am glad that the Recorder will next year publish Brother Moore's outlines of the Life of Christ and the lessons in Bible doctrines. Both of these features will, I am sure, add much to the value and usefulness of the paper which is already such a blessing to our cause and people. For a long time I have felt, and the conviction grows upon me, that there is a serious defect in the International Sunday-school Lesson series system and that we suffer a great loss by its use. It does not, and in the very nature of the case it cannot, provide for the teaching of the foundation doctrines of Christianity and the distinctive doctrines of the denomination. With this one exception I think the system is most admirable, because by it we gain many things that are important and valuable; and but for this one serious objection I would be a most enthusiastic advocate of it. But I believe that the advantage we derive from this system does not by any means compensate for the serious and fatal evil that we suffer from its failure to teach these fundamental and vitally important doctrines. It has been long enough now since this system has been generally adopted by our Sunday-schools to test it and to see the effect of this fatal omission in Bible study and instruction. The present generation is distressingly ignorant of the evils that already prevail in our churches and so seriously affect the cause of Christ, and threaten others still now to be dreaded. I will not now undertake to enumerate these evils but many of them will, I am sure, readily suggest themselves to pastors and other thoughtful Christians. If we continue to teach the Bible only in fragments, and neglect to instruct our people in the doctrines revealed in the Book as a whole, we cannot expect our churches to flourish and the cause of Christ to advance. Should it not, therefore, be wise and well for us to suspend the international series of lessons in our Sunday-schools for one quarter in the year have thirteen lessons prepared on the general doctrines of the Bible and the distinctive doctrines of our denomination, to be used for this period? With this great need supplied, we would do well to use the international series for nine months. I believe the Convention would be wise to appoint a committee or instruct the Sunday-school Committee to prepare such lessons, graded for different classes, and printed as the other quarterlies are printed and recommend them to our churches. In some cases only certain classes would use this doctrinal quarterly, but it would be better for the whole school to do so. Very soon we would see the blessed results that would follow from having our people study what the whole Bible teaches about sin, the atonement, justification by faith, baptism, the Lord's Supper, etc. Let us think and pray about it before we come to the Convention.

W. C. TYREE.

[We are very glad that Pastor Tyree has expressed himself so strongly. We agree with him that much of the modern ignorance of Bible Doctrines and the consequent religious drifting—and moral drifting, too—is due to the insufficiency of the International Lesson System.

Let us have in every one of our Sunday-schools at least two classes that study one or two quarters in the year the great doctrines of our faith.—Editor.]

A SUGGESTION TO CONVENTION DELEGATES.

May we be allowed to call attention of brethren attending our approaching Convention to the subjoined paragraph from North Carolina Christian Advocate of November 2nd? It seems worthy of emulation to all whom such like transactions may touch. "During the morning hours, while Conference is in session, we will postively not transact any business" (says the editor), "but give ourselves to attendance on the sessions of the Conference, and encourage all others to do the same." Any one attending the sessions of our Baptist State bodies (or that of the Southern Baptist Convention) can but have been pained at the amount of personal business matters transacted by brethren during the sitting of said bodies; and often so near to them as to make a barrel of confusion. May we have none of it at Raleigh.

Upon quotation, we beg to comment: "Some say that Satan is sure to be in the midst where so many sons of God are gathered," etc. . . . . "If the devil is with us in our Conference. . . . . it will be because we bring him in our hearts. There is no other way by which he may be present in any hurtful sense." etc. Of this, "we stand in doubt," as Paul said on one occasion. Job 1:6 says: "Now it came to pass on a day when the sons of God came to present themselves before Jehovah, that Satan came also among them." The question is, Did they bring him in their hearts? Was he "present in no other way in any hurtful sense?" Was he simply in the hearts of the sons of God? If we remember the narrative correctly, he was there almost unanimously, judging from the work he did.

Again, when our Lord was tempted by him in the wilderness, did he take the devil with him in his heart? We think not. Zechariah, in vision, saw "Joshua, the high priest, standing before the angel of Joshua and Satan "standing at his right hand to be his adversary." Did the high priest of God have the adversary in his heart standing there, or did Satan stand at his right hand of his own will? We stand in doubt of such doctrine as that the devil is only "present in any hurtful sense" when "brought in our hearts."

What say you, Brother Editor? Editors certainly should have experiences along this line as well as pastors, high priests, prophets and even our common Lord.

B. W. N. SIMMS.

November 6, 1905.

[We think Brother Simms has misjudged the brethren. We have never—in twelve years—observed any business activity during devotional exercises. The main trouble is, that not as many of the delegates attend these exercises as should. We hope the Raleigh Convention will give unusual attention to this.

As for the devil, he is sometimes willingly brought; at other times he invites himself. And under any circumstances he is dangerous.—Editor.]

INVALUABLE FEATURES FOR 1906.

The Life of Jesus Christ.

On first page we announce the series in THE LIFE OF JESUS CHRIST, by Hight C. Moore, to begin December 5th and run until March.

Every Christian should have an easy grasp of the details and the whole of the Life of Jesus. This series will make this possible for every Recorder reader.

Moreover, the Sunday-school Lessons for the New Year will be in the Life of Christ. Mr. Moore's series comes therefore just in time to serve every teacher and pupil.

This series is for the benefit of our present readers. Let every one of them renew. Let no one miss this best contribution to the Recorder in ten years.

But there are many that do not take the Recorder who should follow this series. Their impression of Jesus is vague, dim, unreal. These articles will give them a definite, real, vital grasp of The Wonderful Saviour.

You cannot render a fellow-man a better service than to put this series in his reach.

Scripture Doctrines in Lesson Form.

For years we have realized that the modern Sunday-school lesson is unsatisfactory. It is too fragmentary. Our children have grown up without a knowledge of the Scripture teachings.

We are, therefore, arranging a series of TWENTY-SIX LESSONS IN BIBLE DOCTRINES; readable, fresh, Scriptural. The Baptist ideas will stand out not as Baptist ideas but as Biblical Ideas—as they should.

The Lessons will be suitable for certain Sunday-school classes, young people's meetings, prayer-meetings, etc., etc. Most of all will they meet the demands of the Christian Home.

Other Features.

Of course there will be other features. We expect to improve the Recorder every month in the year. But these two features are new and invaluable.

Renew your subscription to-day. Do not miss a number.

P. S.—If you are not enjoying the general prosperity, there is a way to get the Recorder free: Three new annual subscribers will entitle anyone to a year's subscription. Do you know of any other way in which you can make $1.50 so easily and at the same [redacted] much good?

At any rate, do not let your paper stop just on the edge of this Series in The Life of Christ and these Lessons in Bible Doctrine.

In 1906, and ever after, the Biblical Recorder will be Biblical—whatever else it may be.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

From the Societies.

The example of Mrs. T. B. Henry, of Wadesboro, Vice-President of the Pee Dee Association, in her liberal use of the printers' ink, might well be recommended to all Vice-Presidents. Missionary news is news, and she has found her county paper glad to give her space for notices of annual and fifth Sunday meetings, and, indeed, all matters of general interest to the Societies.

The following items, with reference to the recent Woman's Meeting:

The Woman's Meeting of the Pee Dee Association.

"The Association met with Red Springs Church, but no building being accessible for the ladies' meeting, a brief business meeting was held in the grove, where a missionary society was organized with the following officers: President, Miss Maude Thomas; Secretary, Miss Allie Staton; Treasurer, Miss Pearl Caudle.

"A condensed report of the Woman's Work was read before the Association by Rev. R. G. Kendrick and ably discussed by him. He was followed by Rev. L. Johnson, Corresponding Secretary of the State Mission Board, who made a thrilling speech. His subject was 'Women as Helpers in God's Kingdom,' and he gave Bible authority for the existence of women's missionary societies.

"Spring Hill Society gave $21.11 more than it was asked by the Central Committee to give. Laurinburg, Roberdel, Lee Holland, Gum Springs and Steele's Mills reached their aim and even went beyond it. The remaining societies fell below their aim.

"The President of the Central Committee, Miss F. E. S. Heck, requested the societies to have a definite aim and seek to reach it, and she asked the societies in the Pee Dee Association to raise $530. We reported at the Association $384.50; this leaves a large balance to be raised by November 30th. Let me urge the presidents of the various societies to ponder this, and report to the State Convention, which meets in Raleigh, our part complete, our aim reached.

"Next week I will report the aim of the societies for 1906; also the votes cast for separate meeting of the Association.

"MRS. T. B. HENRY,
"Vice-President."

Aim of the Missionary Societies of the Pee Dee Association.

Following is the aim of the societies for the year 1906:

Roberdel, $48.00.
Willie Alford (S. H.), $5.00.
Lilesville, $8.80.
Wadesboro, $150.00.
Steele's Mills, $20.00.
Laurinburg, $94.45.
Spring Hill, $60.00.

In my last week's report I asked a request of the presidents of the various societies; this week I call on the faithful secretaries to send me the amount their society will endeavor to contribute during the year 1906 to State, Home and Foreign Missions. Only about half of the societies have sent me their aim for next year.

The last of this month closes our last quarter's report. Let these be sent to Mrs. W. N. Jones and to your vice-president by November 30th.

Soon I hope to tell you about increasing your membership, and remember it is about time to renew your subscription for the Foreign Mission Journal and Home Field.

Secretaries, let me hear from you.

A majority vote was reported for separate meeting, but all the societies did not vote, hence the matter will be discussed at Rockingham next year.

MRS. T. B. HENRY,
Vice-Pres. Pee Dee Association.

An excellent suggestion comes from the Young Ladies' Mission Club of Mars Hill.

In connection with their Mission Study of Japan they have made an excellent map of this country. This they are going to send as a missionary exhibit of their work to the Anual Meeting. Let other societies follow suit. Maps, scrap-books, missionary illustrations, curios and anything showing the work of the society will make a valuable addition to the Missionary Museum to be held in connection with the Annual Meeting. Send by delegate or mail marked Missionary, care of Mrs. Walter Clark, Raleigh, N. C. Mark plainly with name of society and name and post-office address of president.

* * *

The Sunbeams of the First Church, Raleigh, will have an exhibit several copies of their paper, The Semi-Monthly Sunbeam, a paper printed and edited by themselves. It is rumored that there will be a special Convention edition.

From Elder D. D. Edwards.

I seldom write you, but still continue my work in the pastorate and am deeply interested in the work of Our Master. I am serving four country churches and have held meetings in all these during this year. At Baptist Grove there were five professions and three accessions to the church. The next meeting was at Sorrell's Grove, a very small, new church. There were no accessions but God's spirit was present and great good was done. At Bethlehem we had a glorious meeting, with nineteen professions, eleven accessions to this church and several joined at Samaria. At Collin's Grove there were six professions and four accessions to the church. I did all the preaching in these meetings except in the last I was assisted by Brethren C. H. Morris and Cecil Hilliard, young men who are students in Cary High School preparing for the ministry. In all these meetings the churches were greatly revived and I feel God's kingdom was advanced. I spend nearly all my time on my field visiting my members and doing colportage work. I have accepted the same work for next year and hope to do more and better work.

D. D. EDWARDS.
Cary, N. C., Nov. 13, 1905.

Be such a man, live such a life that, if every man were such as you and every life like yours, this earth would be God's paradise.—Phillips Brooks.

NO MORE DRUG USERS

A Wonderful Importation Which Overcomes All Necessity or Desire for Narcotic Drugs.

St. Louis, Mo.—The vast army of drug users who make annual pilgrimages to institutes or sanitariums to escape the distressing effect of Narcotic Drugs will be delighted to learn of the latest importation and discovery in medical research. This wonderful discovery is the product of the Egyptians, and this drug or antidote, which is taken hypodermically or internally, in 10 or 20 drop doses four to eight times a day, is called Morphina-Cura-Comp. Its success in drug addictions is marvelous, as it will not only cure the drug habit, but is very efficacious in relieving Asthmatic and Catarrhal conditions and stomach troubles, also in relieving pain and producing refreshing sleep. It can be used in combination with opiates of any kind and in this way the habitue is enabled to cut his daily dosage of drug down from 50 to 75 per cent without pain or inconvenience, no matter whether he is taking one gr. or 100 grs. It is positively harmless and a few ounces effects a cure in the worst of cases. An absolutely free test treatment of this wonderful specific for drug habits of all kinds can be obtained by mail to any address, postage prepaid, with literature and testimonials by addressing in confidence the Dolte Chemical Co. (Dept. P), Missouri Trust Bldg., St. Louis, Mo. For sale in your city at $1.00 per bottle by your druggist.

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Administrators Notice.

Having qualified as administrator on the estate of R. H. D. Gooch, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement, on or before the 15 day of October, 1906. This October 9, 1905.

MACON V. GOOCH, Adm.
J. H. FLEMING, Att'y.
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The General Association of Virginia.

BY J. WILLIAM JONES, D. D.

I send you an outline, not a report, of the Baptist General Association of Virginia, knowing that our brethren of the Old North State will be interested in what their neighbors are doing in the Lord's vineyard.

Charlottesville is centrally located, and the attendance of delegates and visitors is very large, 435 of former, and more of the latter.

The introductory sermon was preached Thursday night to a packed house of deeply interested listeners by Rev. J. L. Rosser, assistant to Dr. Hawthorne, at Grove Avenue Church, Richmond, and was a clear, eloquent, practical and very effective Gospel sermon. Mr. Rosser is unquestionably one of the coming men among our younger preachers. Indeed, he has already come.

The Association was organized by the election of the following officers: Wm. Ellyson, Richmond, president; J. T. Henderson, Bristol; B. T. Gunter of Accomac, Geo. A. Schmeltz, of Hampton, and H. W. Tribble, of Charlottesville, vice-presidents; H. C. Smith, of Appomattox, secretary; B. A. Jacobs, treasurer, and J. B. Montgomery, auditor.

Financial Summary.

The report of the treasurer was very gratifying. It showed that during the past year Virginia Baptists have contributed as follows:

State Missions.....	$29,127.33
Home Missions.....	19,367.00
Foreign Missions.....	39,000.00
S. S. and Bible Board.	6,982.00
Educational Board....	4,900.00
Ministerial Relief.....	4,300.00
Orphanage	18,000.00

Total, $121,700, being an increase of $11,900 over the contributions of last year to the same objects.

The report gives the details of the contributions of the churches, and the Associations, and makes valuable suggestions for getting a contribution from every church and every member.

New Comers.

An interesting exercise was the introduction of over twenty new pastors who have come to Virginia from other States during the past year. The exercise was conducted by Dr. W. E. Hatcher in his usually happy style. He was especially jubilant over the number of North Carolinians among the new-comers.

Just after the introduction of the pastors, Dr. Alderman, President of the University of Virginia, was presented to the Association, and in a very graceful and happy speech came back at Dr. Hatcher in his reference to North Carolina in an exceedingly effective style which the brethren greatly enjoyed. Dr. Alderman's speech greatly enhanced his reputation as one of our best platform speakers, while at the same time he greatly promoted the interest of the Association in our great State University.

Reports.

The reports of the Ministers' Relief Fund, read by the President, T. H. Ellett, was supported in a scholarly and admirable speech by Dr. Robert Frazer.

Home Missions was presented in a very excellent report by Dr. C. B. Fleet, of Lynchburg, Corresponding Secretary of the Virginia Home Mission Board, and a superb speech by Dr. A. J. Barton, Field Secretary of the Home Board.

The Virginia Baptist Historical Society had a very inspiring meeting. Rev. C. H. Ryland, the veteran Secretary, read a report showing the large collection of historial material already in the fire-proof room in Richmond College, and urging the importance of collecting as soon as possible everything bearing on the glorious history of Virginia Baptists. Rev. Ryland Knight made a strong and effective speech on the early history of Virginia Baptists, when through lashes, prisons and other sufferings they fought out and won the great battle for soul liberty. He spoke tenderly of handling the other day the old lock of the Culpeper jail where James Ireland and others were imprisoned for "the crime of preaching the Gospel," and where Ireland dated his letters: "My palace in Culpeper."

Rev. Dr. M. Ashby Jones spoke especially of two epochs in the history of Virginia Baptists. (1) The anti-mission controversy. (2) The Campbellite controversy. He brought out the fact that the full history of those periods could only be found in musty minutes and other documents collected in the archives of this Society, and earnestly plead for the collection of all historical material.

Dr. W. H. Whitsitt introduced an able and scholarly paper on Richmond Curtis, by saying of the young men who had preceded: "If I had the eloquence of these boys of mine, I could deeply interest you; but I lack that, and can only bring you an important story of your history."

The interests of our Sunday School Board at Nashville were strongly presented by Dr. Van Ness, Editorial Secretary, and the brethren were delighted to hear of the increasing prosperity of that great institution.

State Missions.

Then followed the work of State Missions, which was presented in the carefully prepared report of the Corresponding Secretary, Wm. Ellison, Esq., who follows in the footsteps of his father, Hon. H. K. Ellison, who for so many years was the able and efficient Corresponding Secretary of this Board.

The report this year was the best ever presented to the Association. The Board has five evangelists and 120 missionaries under whose labors there have been 3406 professions of conversion, 1907 baptisms, and much other useful work done. Earnest and effective speeches on the report were made by Dr. Porter of Newport, Rev. W. S. Leak, Rev. G. L. Wyatts and Rev. R. D. Garland.

The Association unanimously adopted the report of the Committee on Time, Place and Preacher, naming Grove Avenue Church, Richmond, as the place, Rev. Dr. C. S. Blackwell as the preacher and Dr. W. L. Pickard, of Lynchburg, as alternate.

Education.

Dr. S. C. Mitchell read an able report on General Education, and was followed in a stirring speech by Dr. E. W. Winfree.

Lieutenant-Governor J. Taylor Ellyson, who has been for so many years the efficient Corresponding Secretary of the Educational Board, read his report, showing that the Board is aiding forty-eight ministerial students—twelve at our Theological Seminary and thirty-five at Richmond College—and that many of these men are engaged in active Christian work.

The report pleaded earnestly for more preachers, and that our churches should pray the Lord of the harvest to send forth more laborers into fields white for the harvest.

After earnest and effective speeches by Dr. W. E. Hatcher and Dr. James Buchanan, the report was adopted.

Dr. R. H. Pitt read the report of the Educational Commission, showing that the Secretary (Dr. B. C. Henning) had done a noble work, bringing most of the colleges into correlation and raising $30,000 to relieve debts of some of the institutions. The commission had received several propositions for the location of the Central Woman's College, but asked that the time of deciding be deferred until the first of April, next, in order that other propositions may be made.

After an address by Dr. C. S. Blackwell in his characteristic style,

(Continued on Page 14.)

A lamp-chimney is a small matter to make so much fuss about.

There would be no need of fuss if I could only impress on the American housewife's mind that MACBETH'S lamp-chimneys give more light, almost never break from heat, fit the lamp, and avoid that sickening lamp odor.

Don't be fooled, my name is on it if it's a MACBETH.

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In the two preceding articles I tried to answer two questions that parents ask of any school seeking their patronage. First, What Care Does It Take of the Body? Secondly, What Value Does It Place Upon the Development of Character? I purpose in this to show the means used to secure.

Mental Development.

I think that I can safely say that during all the years of the life of this school there has been the strongest insistence upon thoroughness of instruction in all branches of study. I believe that the work that we attempt to do is as thoroughly done as it is in any other school in all the land.

Degrees.

The school sets a high standard for graduation. Two degrees are offered, Bachelor of Arts and Bachelor of Letters. The Bachelor of Arts course requires five years of Latin from the beginning of its study, three of French, Mathematics through Trigonometry, three years of Physical Science, three years of History, four years of English, one of Moral Science. With the parallel work required, especially in English, History and Physical Science, with the complete apparatus for illustrating Science, I do not doubt that the culture represented by this degree will compare favorably with the culture represented by the same degree of any girls' college in North Carolina.

The requirements for this degree are so great that we have found it necessary to offer another degree, Bachelor of Letters, which is shorter by about one year's work. The course leading to this degree omits one year of Latin, one of French, one of History and a half year of Moral Science. This course is arranged for the benefit of girls who have not the time nor the means for taking the B. A. degree.

All the conditions here are favorable for study. The town, having been the seat of schools of high grade for three generations, possesses in an unusual degree the educational atmosphere. Its size, too, is such that it offers few diversions from study. The existence of the school for upwards of fifty years has developed a spirit entirely favorable for study, so that girls entering are enveloped in an atmosphere of study.

The equipment of all kinds is new and ample. The laboratory is supplied with all modern conveniences. The laboratory method is used from the very beginning of the teaching of Science.

The teaching of all subjects is of such a kind that our pupils, if they should enter any of the great universities of the land, would not have to change their methods, for these are the methods of the universities.

The teaching force is large and efficient. With one exception it is composed of North Carolina and Virginia women, who, after completing courses of study in colleges for women of their own States, have, most of them, gone to other schools for special preparation for the work that they have been engaged to do here. Some to Cornell University, New York; some to the Woman's College of Lynchburg; some to the University of North Carolina; some of them by long experience in teaching a single subject have made themselves specialists in the highest sense.

A great point gained for the student is that these teachers have been connected with the school for long periods—for fifteen years, for eleven years, for seven, for six, for five; a few for shorter periods. The claim is thus made and sustained that the school employs only specialists as teachers.

Music Department Equipment.

The Music Building contains on the lower floor fourteen music rooms. These with a piano in every room have double floors and deadened walls, so as to prevent confusion of sounds. The outfit of pianos is new and of the very best make. There is in use also the practice clavier. I do not suppose that any school in the land has a better equipment of pianos.

For the teachers in this Department I have gone to the highest source in our country. The Director of Music, who has been with us for about eight years, after finishing the music course in one of the best Virginia schools for women, completed her music education in the great Metropolitan College of Music in New York, spending four years in this school and acquiring the synthetic method that is in use here.

One of the assistants is a graduate of the music school of Randolph-Macon Woman's College of Lynchburg, Va., and completed her music education in the same Metropolitan College in New York.

The third teacher acquired all her music education in New York City.

Diplomas in the School of Music are given on the completion of the course prescribed in the catalogue.

Art Department.

The high standard of teaching in all other Departments of the school is observed in this Department also. The studio is a beautiful room, with the light admitted from the north and supplied with all appliances for the thorough study of art. An accomplished artist is the instructor. She is a graduate of the Cooper Union Art School, and besides studied under Crane, Clark, Christy and other New York masters.

Success.

That there is a place for this school in the educational system of the State is abundantly shown by its success. Founded fifty-five years ago, its influence has continued to widen and its patronage to extend. Its boarding patronage registered to date since September 6th is 97, not including the local patronage. This is the largest attendance in the history of the school.

Charges.

These have been kept within the reach of people of moderate means, consistently with the superior advantages that the school offers.

Board, room, heat, lights, bath, cost per month less than $11.00; Literary Tuition per school year, $50.00.

F. P. HOBGOOD, President.

A CARD.

I find it necessary to make the following statement to the public. On last Friday morning at 4.30 o'clock fire was discovered in the rear end of the kitchen, which is attached to the Administration Building, the only tenable theory of the origin of the fire being that it was started by a rat. By the heroic efforts of our two fire companies, the fire was confined to this one building—the Administration. This with most of its contents was destroyed, but was insured. This building contained the apartments of the President's family, the dining-room, pantries and kitchen, with dormitories on the second floor for twenty-six girls. Most of these rooms were occupied. Though the fire appeared so early in the morning, while yet dark, no one was hurt. The twenty-six girls rooming on the second floor easily made their exit. The wisdom of our plan of four two-story buildngs, instead of one, was amply justified in the ease of escape and in the confining of the fire to the one building. The exercises of the school were suspended on Friday, but were resumed again this morning, Monday. Not a single girl has left us. Not a single telegram of inquiry from parents came to us, all this showing the entire confidence of our patrons, who know the plans of our buildings. As soon as possible we shall undertake replacing the splendid building that was destroyed. Meanwhile the exercises of the school are running along smoothly. We have taken the chapel or general assembly room for a dining-room and have fitted up a large room 20 x 30 for a kitchen. We have taken some of the pianos out of the Music Building and have placed them in other portions of the three buildings, and several of these music rooms are now used for dormitories. Our lighting and water systems for the three remaining buildings are intact. The President and his family are occupying the school parlors. There is no crowding; there cannot be, as all our rooms are constructed for two occupants only. We have thus provided rooms for our present number, and will be prepared to accommodate new students who may desire to enter after Christmas.

I cannot close this card without making mention of the splendid hospitality of the citizens of Oxford, who opened their houses to the students, furnishing them their meals until to-day—Monday—when our own dining-room was provided.

F. P. HOBGOOD, Pres.
November 20, 1905.

....Raleigh and Durham are agitating the question of building Y. M. C. A. houses. We need one here.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL.) A. W. GLEASON, NOTARY PUBLIC.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Take Hall's Family Pills for constipation.

Tobacco Habit Cured.

Mrs. Vine, of 116 State St., Des Moines, Ia., discovered a harmless remedy for tobacco habit. She cured her husband in ten days. After using tobacco 30 years he does not desire it. Can be filled by druggist. She gladly sends prescription free, for self-addressed envelope.

I Cure Cancer.

My Mild Combination Treatment is used on the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 312 E. 12th St., Kansas City, Mo.

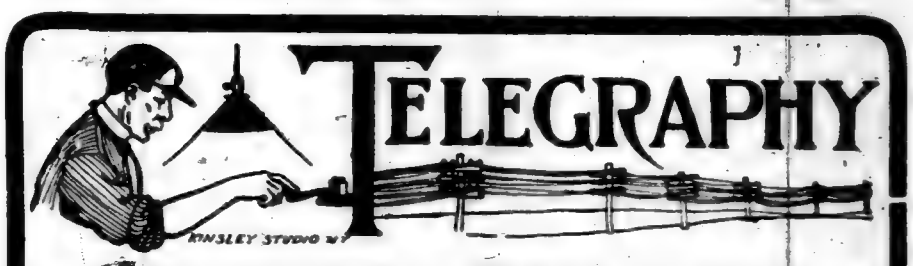
King's Business College (INCORPORATED)

No Vacation. Enter Any Time. Individual Instruction.

CAPITAL STOCK, $30,000.00.

It is a conceded fact known everywhere in North Carolina by those who are informed that KING'S is THE SCHOOL—the RIGHT SCHOOL, viewed from every standpoint of merit and worthiness. The best faculty. Best equipment. The largest. More graduates in positions than all other business schools in the State. So get the best, it is the cheapest. Write today for our Special Offers, and new Catalogue. Address,

KING'S BUSINESS COLLEGE, RALEIGH, N. C., or CHARLOTTE, N. C.



If you want a good Position, learn Telegraphy. The demand for expert te'egraph operators is far in excess of the suppiy. Write to-day!

The Ressler Telegraph School. Norfolk, Va.

FACTS ABOUT CANCER.

A new booklet published at considerable expense by L. T. Leach, M. D., of 416 Main St., Suite 10, Dallas, Texas, tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail, prepaid, on receipt of ten cents, stamps or coin.

BIBLE GAMES FOR CHILDREN.

25c "BIBLE BOYS" card game received enthusiastically. An entirely new one. "BIBLE GIRLS," now ready. 56 beautifully illustrated cards. You must have them. Either, 25c postpaid.

EVANGELICAL PUB. CO., Chicago.

Notice.

The sale of J. C. Marcom land, sold on November 20th, is held open until December 10th for raise of bid. The land is well wooded and timbered, and lies 6½ miles west of Raleigh.

For information, address
W. J. PEELE, Commissioner,
Raleigh, N. C.

FOR SALE:

One of the best homes at Wake Forest, situated on main residence street. Terms favorable to purchaser. Addrss
W. O. RIDDICK, Greensboro, N. C.

4 Per Cent.
On Savings Deposits.

Resources Over
One Million Dollars

SOUTHERN STATES TRUST CO.,
Capital $100,000. Charlotte, N. C.
Geo. Stephens, President. T. H. Franklin, Vice-Pres.
W. H. Wood, Treas.

News Items.

President Roosevelt is busy with his message to Congress. Rate Regulation promises to be the great subject of the session.

United States Senator Burton, of Kansas, was convicted last week for his services rendered in his capacity as Senator. He is likely to go to prison.

The trial of Meriwether for killing Branch, a fellow-student at the United States Naval Academy, has proved that that instittuion encouraged fist-fighting; and we take it the institution is largely responsible for the death of young Branch. Here is a good field for reform.

Five prisoners in the State Penitentiary of Missouri made a most desperate attempt to free themselves November 24th. They shot the warden, killed the gateman, seized a wagon and made a running fight in the city streets. Two were wounded, and the others were finally captured.

The insurance investigation last week showed more money paid to lobbyists and as hush-money. Senator Platt said he got $10,000 every campaign for the State Republican fund. The public has enough of evidence. What it wants now is convictions.

The Emperor and Empress of Japan have given ten thousand yen ($5,000) to the Young Men's Christian Association. The gift was announced in the following letter: "To the Young Men's Christian Association Union of Japan:—Having heard of your work for the comforting of the soldiers at the front, Their Majesties, the Emperor and Empress, are pleased to grant to you the sum of ten thousand yen. (Signed) The Imperial Household Department, Meji Thirty-eight, Fifth Month, Sixth Day."

Profession will not answer for confession.

The Southern Governors met at Chattanooga with 300 delegates to consider quarantine and immigration. They were agreed that uniform and effective quarantine on the coast may be best obtained by Federal authority; and they all wanted good immigrants only.

Eye Glasses Not Necessary

Eye Sight Can Be Strengthened, and Most Forms of Diseased Eyes Cured Without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that they have been cured by that wonderful little instrument called "Actina." "Actina" also cures sore and granulated lids, Iritis, etc., also removes Cataracts and Pterygiums, without cutting or drugging. Over seventy thousand Actinas have been sold, therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that are received daily:—



Mrs. M. E. Champney, 242 West 125th St., New York City, writes: "The 'Actina' cured me of Iritis, after the doctors said there was no cure outside of an operation. I have been entirely well for over four months can see to read and sew as well as before. I can honestly recommend 'Actina' for all afflictions of the eye."

Emily Knapp, 920 Galena St., Milwaukee, Wis., writes: "The 'Actina' I purchased from you a year ago saved my brother's eyesight. My brother was near sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "'Actina' has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. It is impossible to do harm with one. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial postpaid.

If you will send your name and address to the New York & London Electric Association, Dept. 120 N. 920 Walnut St., Kansas City, Mo., you will receive absolutely Free a valuable book, Professor Wilson's Treatise on Disease. You can rest assured that your eyes may be cured, no matter how many failures you have experienced.

Banking by MAIL.

We receive deposits on exactly the same terms as though made in person at the teller's windows. Deposits may be safely sent by registered mail, Post Office or Express Money Order, or by draft or check.

4% INTEREST

paid on savings accounts.

GREENSBORO LIFE AND TRUST CO.,
Greensboro, N. C.
Capital $200,000. Surplus $50,000.



THE GUARD

over the spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. Be on guard for safety-pin perfection.

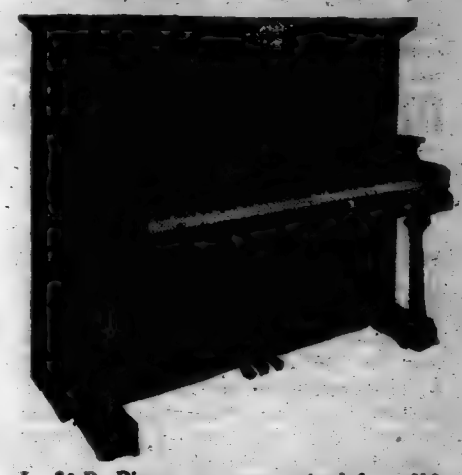
Send four cents in stamps for sample card worth double the money. In buying safety-pins see that the card bears the name of

CONSOLIDATED SAFETY PIN CO.
BOX 159 BLOOMFIELD, N. J.

THE SECOND CLUB

Will be filled inside of two weeks, to take one hundred New Scale $400 Ludden & Bates Pianos at $287 cash or $287 on payments of $10 cash and $8 monthly (8 per cent. interest).

If you join the Club and buy your Piano on our Co-operative plan you save $113.



L. & B. Pianos are guaranteed for a lifetime.

Ninety-nine other members join with you, thereby purchasing together—saving all middlemen and agents' profits, expenses, etc. You buy in quantities on a cash basis. Take time if you like—monthly, quarterly or yearly by merely paying interest. Write at once or call at the store for details and application for membership. Do not wait.

Ludden & Bates S. M. H.
140 Bull Street,
Savannah, ~ Georgia.

I Want to Help Every Man AND WOMAN

That is in debt. I can and will do it. I give to you rather than take from you. If you send a self-addressed stamped envelope no mistake can be made. Address, G. M. ABBOTT, 1217 Taylor St., Lynchburg, Va.

Superiority in Clothes
FOR GENTLEMEN.



The great difference between our Clothes and the common kind is not in the cloth nor in the price—it's in the Tailoring.

Now and then you notice a man who's really better dressed than the average—his clothes fit better and have that peculiar smartness of shape and finish that you call "Style." You can put it down for a fact that he's either found a mighty good tailor or buys his clothes HERE.

And you can be sure that the difference is mostly in the tailoring—the cutting, making and finishing. Our Clothes are better tailored throughout than most any other ready-to-wear clothes, and that accounts for their splendid style, accurate fit and long wearing qualities. Try them, and you will find out what careful, honest *inside* tailoring means to a suit of clothes—and to their wearer.

We wish especially to call your attention to our line of

OVERCOATS.

No matter what kind you want, from the Top Coat to the Ulster, you will find them here in all the new weaves—Blacks, Oxfords, and neat fancy patterns—cut in the latest and most up-to-date style.

OUR MEN'S FURNISHING DEPARTMENT always kept up to the top-notch, and we are prepared to furnish you the correct thing to wear. We cordially invite you to call to see us. We will treat you right.



CROSS & LINEHAN CO.,
Up-to-date Clothiers and Furnishers, - - - - - Raleigh, N. C.

The General Association of Virginia.

(Continued from Page 11.)

the Secretary of the Commission, Dr. B. C. Henning, made a statement of his work so clear and convincing that he created great enthusiasm and made the brethren feel that they must in the future give the Commission their hearty and liberal co-operation. If any one had any doubt that Dr. Henning is "the right man in the right place," his superb speech removed all doubt, and we are now enthusiastically confident that he will—by God's blessing and the co-operation of the brethren—make the work of the Commission a grand success.

Other Causes.

The President of the Board, Dr. W. E. Hatcher, read the report of the Orphanage, which showed that the institution is in excellent condition, but that it had just had a great loss in the resignation of Dr. Geo. J. Hobday, who has from the organization been the efficient superintendent. The Board passed very strong resolutions commending Dr. Hobday and the Association cordially adopted the same resolutions.

Rev. W. V. Savage, of Churchland, one of North Carolina's contributions to our Virginia ministry, made in every way an admirable plea for the Orphanage.

President W. A. Harris and Bro. Hill Montague made a strong presentation of the B. Y. P. U. work.

Saturday evening the spacious auditorium was, as has been usual during the session, crowded with a congregation deeply interested in the presentation of Foreign Missions by Dr. A. E. Owen and Rev. G. W. McDaniel. Sunday was crowded with Sunday-school meetings and speeches, B. Y. P. U. meetings and preaching by delegates and visitors in all of the pulpits of the city, except the Catholic. The Low Church Rector of the Episcopal church (Rev. H. B. Lee) tendered the use of his pulpit, and expressed himself as very much pleased with the sermons preached by the brethren sent him. The preachers, generally, seem to have given great satisfaction to the large congregations who heard them.

At night there was a meeting of the Association, and the interests of the Sunday-school and Bible Board were presented in the excellent report of the Secretary, Dr. J. M. Pilcher, which showed the employment during the year of a Corresponding Secretary; forty-two colporters and two Bible women, and that these laborers had held 457 prayer-meetings, organized fifty-one new Sunday-schools and two churches, held fifteen Sunday-school conventions, baptized 183 persons and held meetings in which 615 others professed conversion. The churches have contributed during the year $6,737.11, and the Board has received $11,645.49 from the sale of books. I do not take space to give the summary of the other important work done by the faithful employes of this Board.

The house was crowded to-night and stirring addresses were made by Rev. J. W. Cammack, Dr. W. R. L. Smith and Dr. W. C. Taylor.

To-day was the last day of the feast, many of the delegates had left for home, and it was raining or snowing all day, but there were fine congregations, and it was voted one of the very best days of the meeting.

Dr. M. Ashby Jones, Bro. B. A. Jacob, and others, presented the work of the Committee on Co-operation. J. Wm. Jones and Ryland Knight made brief speeches on the Southern Baptist Theological Seminary and Dr. J. R. Sampey, of the Seminary, made one of the strong, practical, eloquent and effective speeches which characterize the man.

Woman's Work was presented in a report written by Mrs. W. S. Leak and read by her husband, and a strong speech by President Wm. Ellyson. Dr. W. W. Smith, President of the Randolph-Macon system of colleges, made a very effective speech, presenting the greetings of the Virginia Methodist Conference and proposing a Joint Commission of the principal denominations of the State to bring about the better observance of the Sabbath, and especially to prevent the running of freight trains on Sunday.

Several brethren cordially endorsed the proposition, the Association heartily voting to co-operate, and Wm. Ellyson, Esq., Judge W. W. Moffett and Dr. R. B. Garrett were appointed our commissioners.

A strong Temperance report was adopted.

Dr. L. R. Thomhill had charge of the Dr. L. R. Thomhill had charge of the memorial meeting, and brief tributes were paid to Rev. J. W. Ryland, Rev. J. W. Ward, Rev. Dr. S. C. Clopton and Prof. R. H. Rawling, who had died during the year.

At night, Rev. James Buchanan, Dr. Ryland Knight and Dr. George Braxton Taylor made to the congregation present most interesting addresses on the Baptist Congress in London which they attended.

Then we had the resolutions thanking everybody for everything, several parting talks, and the singing of "Blest be the tie that binds," and "The sweet bye and bye," while there was a general hand-shaking.

It was the consensus of opinion that this was one of the most enjoyable and profitable meetings of the General Association we ever had.

Charlottesville, Va., Nov. 20, 1905.

Profession will not answer for confession.

The investigation of the New York election reveals several minor frauds, but so far nothing sufficient to cause a change. The thieves were too sharp.

Mr. J. P. Caldwell, editor of the Charlotte Observer, has recovered from the attack of pneumonia, we are happy to say. The State could not spare him.

MAN'S UNREASONABLENESS

is often as great as woman's. But Thos. S. Austin, Manager of the "Republican," of Leavenworth, Ind., was not unreasonable, when he refused to allow the doctors to operate on his wife for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then sick, she could hardly leave her bed, and five (5) physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by all druggists. Price, 50 cents.

Does Wonders For The

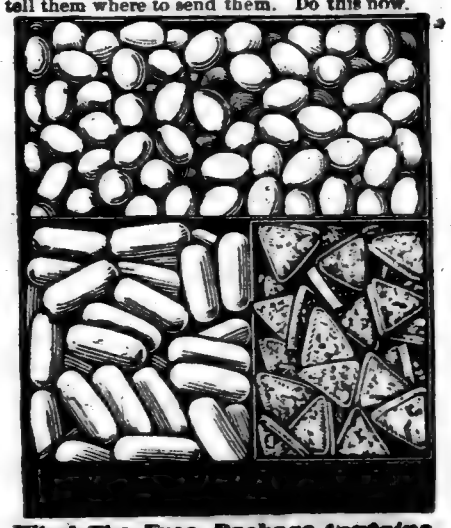
Kidneys,

BLADDER, RHEUMATISM,

Backache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles. Prevents Bright's Disease, Dropsy, Gravel.

3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any sufferer, *whether man or woman*, a complete test course of their three new remedies to relieve and cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them. Do this now.



What The Free Package Contains.

One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble kidneys, re-establishing complete, natural, healthy function.

One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, *the cause of Rheumatism.* Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are expelled, the urinary passages are restored to a healthy condition.

And a large course of Formula C—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Tones the general system. Infuses life and vigor into every vital organ and strength all over the entire body. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the PAPE MEDICINE CO. A P Boylan Bld'g., Cincinnati, O., telling where to send them, and the complete test course of each of the Formulas A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

STUDY THE PROFESSION THAT IS NOT CROWDED

Offers young men and women greatest inducements, largest incomes, least competition, greatest usefulness. Terms open Feb. and Sept. Write for catalogue. Address SOUTHERN COLLEGE OF OSTEOPATHY, Franklin, Ky.

OSTEOPATHY

FARM FOR SALE.

For division of estate, I will sell 237½ acres of fine farming land, 4½ miles South of Raleigh, on Fayetteville Road, which is macadamized and the best road into the City. There are about 75 acres good cotton land, excellent pasturage, woodland, etc. One of the best locations in the State for dairy farm. Dwelling and kitchen of ten rooms, tenant house, good barns, stables, etc. I will offer in two lots and also as a whole. Terms: ⅓ cash; balance 12 and 24 months. Date Dec. 20th. Full particulars by CHAS. J. PARKER, Commissioner, Raleigh, N. C.

WANTED.

A representative in each city and county to take applications for "MESSAGES AND PAPERS OF THE CONFEDERACY," compiled by Hon. James D. Richardson, by permission of Congress. Exclusive territory and liberal remuneration. Address for particulars, F. J. WALSH, 601 Jenifer Building, Washington, D. C



Broadcloth Skirts

$4.95

All-wool Broadcloth in Blue, Black, Brown and Green. The illustration shows you exactly how the skirt is made, but of course it don't show the fine, smooth, rich looking texture of the cloth.

There isn't a skirt in the house at double the money that fits any better, or is more finely finished than this one at $4.95.

Similar values sell at five fifty and six dollars in other stores.

Mail orders filled promptly.

Miller & Rhoads, Richmond, Va.

HICKS' **CAPUDINE** CURES **ALL HEADACHES AND COLDS**

IT'S LIQUID

Removes the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

THIS IS A

RED CEDAR PAIL..





That has seen twenty-two years of Hard Service and having been thoroughly repaired is now ready for 22 more.

MANUFACTURED ONLY BY

PREWITT-SPURR MFG. COMPANY,

NASHVILLE, TENNESSEE.

If your supply house does not carry them in stock, write us giving name of your Supply House.

Marriages.

ALLEN — COVINGTON. — In the Baptist house of worship, Wadesboro, November 15th, Miss Grace Covington, daughter of Mr. Wilson P. Covington, and Mr. Edward Ashe Allen, of Louisiana, Pastor C. D. Graves officiating.

SOUTHERLAND—WOOTEN.—In the Baptist church at LaGrange, November 15, 1905, Mr. R. J. Southerland, of Mount Olive, and Miss Eliza Wooten, daughter of Hon. C. S. Wooten, of LaGrange, R. T. Vann officiating.

Obituaries.

BUTLER.—On October 27, 1905, the death angel visited the home of Mr. A. F. Butler and claimed as his own, Mrs. Martha Butler, in her fifty-fourth year. She professed religion at fifteen. She leaves a husband, nine children and a mother eighty-seven years old. 'Tis sad, but we must submit to the will of Him that doeth all things well. May God bless the bereaved ones.

A FRIEND.

TODD—On Wednesday afternoon, October 30, 1905, the death angel visited the happy home of Bro. John Todd and bore the spirit of his beloved wife, Annie F. Todd, to her heavenly home.

The subject of this short sketch was born August 6, 1884; was married January, 1900. She was baptized into the fellowship of Ross' church at twelve years old. Afterwards came to Bethany church by letter. She lived a consistent Christian life as well as she could. May the good Lord keep and sustain the bereaved husband and little girl that are left behind. The funeral was preached by her pastor.

S. B. BARNES.

LANE.—Sister Mary Lane, wife of James Lane, departed this life January 17, 1905. She was born November 4, 1867.

Sister Lane became a member of Great Hope Church early in life and proved her love for her Saviour by her devotion to the church and a willingness to take part in advancing her Master's kingdom. A sincere, faithful and kind wife, mother and neighbor has passed from this world to her reward. Relatives and friends are many. But none can realize or feel the loss so keenly as the husband and children who will ever remember her patient life, which was seen and practiced daily to the time of her final farewell. After the funeral service the remains were taken to the home of her father and buried in the home burying ground.

God bless husband and children.

JOSIAH ELLIOTT.

WILSON.—Willie J. Wilson was born July 7, 1884, and was accidently killed in Durham, November 3, 1905. He had been there over two years in the employ of the Southern Railway as assistant ticket agent. In this position he won many friends by his polite and courteous manners.

Since the Stewart meeting he has been very active in Christian work, being a member of a prayer-meeting conducted by young men. On Thursday night he was present and made a very earnest talk. On the next morning just before the tragedy occurred he gave his church letter to Rev. W. C. Barrett that had been granted him from New Bethel, his home church. Just a few minutes later he was shot to death accidentally in the union depot by his friend, Robert Christmas. This fatal affair occurred at 11.25 o'clock and the wounded man lingered until 2.05 that afternoon and died at the Watts Hospital.

The deceased was a son of Mr. John B. Wilson, of Garner. His mother died last July. The funeral service, at the grave, was conducted by the writer, assisted by his would-have-been pastor had he lived three days longer, Rev. W. C. Barrett, of the Second Church, Durham. After the service, Mr. L. L. Turner, one of the members of his prayer-meeting in Durham, told how they would miss his influence among them, and added that no death there had ever wounded so many loving hearts.

But the most pathetic part of his sad death was that he would have been married in December. The lady that he had pledged his love to followed the corpse to Garner. All hearts there were hers in sympathy, for she had lost more than all the others.

Willie's sad death has cast a shadow over many homes and filled many hearts with sorrow, but I would commend to them the Saviour who will bind up the broken and bleeding hearts and fill the vacant places with His love. A well-known face is gone. A gentle voice is hushed. But we should not consider this a calamity, for Willie is now in a far brighter land than ours. Brother Wilson, what you most sought was your son's advancement, and now that he is advanced high in heaven, then—

"Why do we mourn departed friends,
Or shake at death's alarm?
'Tis but the voice Jesus sends
To call them to His arms."

O. R. MANGUM.

DAIL.—On the 17th of October, 1905, little Pearlie Dail passed out of suffering into rest. She was truly a pet for the home. Very bright and of a happy disposition, her sweet voice was music at all times. Her stay with us has been short; but her little life has made its impression upon many hearts.

She has filled her mission as a lamb and was carried by the good Shepherd to the heavenly fold. She was three years, three months and eleven days old. The parting was indeed sad, but happy will be the meeting bye and bye. "She is not dead but sleepeth." A weeping father and mother are left to mourn the loss of their first born. But like David, they say, "I shall go to it." After the funeral service it was taken to the grandfather's home and buried in the family burying ground. "He is not dead, but sleepeth."

JOSIAH ELLIOTT.

Resolutions of Respect.

Whereas, God, in his infinite wisdom, has seen fit to remove from our midst our dear brother, Daniel W. Lee; therefore be it

Resolved 1. That in this mysterious dispensation of providence we have sustained an irreparable loss in our church and Sunday-school; also beautiful example of Christianity in his daily walk.

2. That we extend to the bereaved family our sympathy in the loss of a companion and father.

3. That a copy of these resolutions be sent to the Biblical Recorder, North Carolina Baptist, North Wilkesboro Hustler and Wilkesboro Chronicle; also a copy be sent to the bereaved family.

H. W. HORTON,
W. H. CHURCH,
U. B. WALTERS,
J. W. GARVEY,
Committee.

First Baptist Church of North Wilkesboro, N. C.

TEACHERS will note that all vacancies are not filled. We average thirty calls a week for positions to be filled immediately. Special enrollment. The Southern Teachers' Agency, Columbia, S. C. (Formerly Barnwell, S. C.)

GOOD, big "mealy" potatoes can not be produced without a liberal amount of POTASH in the fertilizer—not less than ten per cent. It must be in the form of Sulphate of POTASH of highest quality.

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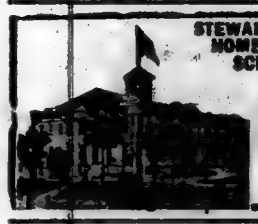
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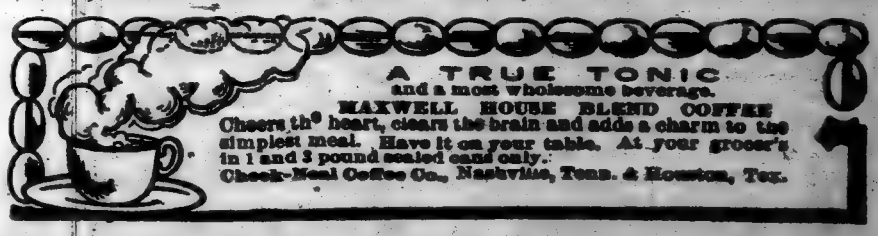
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The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.

News of the Week.

News From Russia.

The news from Russia is very distressing. Monday's telegrams indicate a considerable spirit of despair. Mutiny has again appeared in the Black Sea fleet, and a regiment of soldiers has revolted. The revolution was not so terrible when the people were alone; but when revolt opens in the Army and Navy it is terrible.

The worst is that the people are being misled. The massacres were promoted by reactionists who wished to discredit liberty as represented by M. Witte. All the violent outbreaks of the people are hailed with joy by the grand dukes who hope that the Czar will be frightened into abandoning his liberal cause. There is significant talk of a dictatorship. What with demands for larger concessions on the part of the people, demands for a return to absolutism by the Court party, and revolt appearing everywhere—M. Witte's exalted place is the most difficult in the world. We judge he would gladly get out of it now.

The Greek Church has endeavored to stay the persecution of the Jews, and seems to be succeeding. The American Relief Fund amounts to $900,000.

* * *

Markets November 25.

Cotton, dull, 11@11⅜.

Flour, straights, $5.00; second patents, $5.25; full patents, $6.00.

Molasses, S. House, 14c.; New Orleans Brights, 23 to 25c.; Porto Rico, 20c.; Cuba, 28c.

Sugar, granulated, $6.10; W. C. X., No. 5, $5.80; N. 7, $5.70; No. 8, $5.60; No. 11, $5.40.

Lard (tierce basis), pure, 8⅝c.; compound, 6¼c.

Turkeys (live), 15c.; dressed, 18 to 20c.

Field peas, 80c.

Black eyes, $1.50.

Peanuts, North Carolina, 75 to 90c.; Virginia, 40 to 65c.

Beeswax, 25 to 27½c.

Eggs, 24c.

Chickens, hens, 35@40c.

Sweet potatoes, 35 to 40c.

N. C. Bacon—Hams (old), 16 to 17c.; shoulders, 10 to 11c.; sides, 10 to 11c.

Shingles, per 1,000: 5-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $3.00; 6-inch hearts, $4.00.

Timber—Per M, extra milling, $7.50@$8.50; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

* * *

Gov. Glenn on Two Subjects.

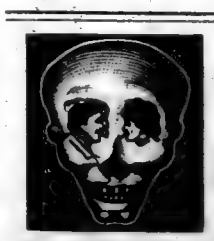
The Governor explained last week that he had taken no steps to exclude the recently exposed New York Insurance Companies from the State, because there was no law to support the action. He will recommend a law to the General Assembly.

He also issued a statement concerning the care of the indigent insane. He took pains to vindicate the managements of our Hospitals. They have done their duty, said he. But the trouble is that there is not room. This is the point. The public may seek to blame the management; but it is the public's duty to instruct their legislators to issue bonds.

By way of relieving the congestion to a degree the Governor has authorized the immediate completion of the new dormitory in the institution at Raleigh for the insane. This will make room for one hundred.

Anderson County, S. C., votes out the Dispensary. Grifton, Pitt County, votes saloons out and dispensary in.

Certain land-owners on the Isle of Pines became dissatisfied recently and petitioned the United States to annex the island. The island belongs to Cuba. The United States paid little attention to the petition. Cuba says that she can manage and hold the island.



DEATH Lurks In Tobacco.

Cigarette Smoking is Suicide

Tobacco-Specific is a harmless vegetable remedy that destroys the poisons of tobacco, restores strength and vigor to the system and forever removes all desire for tobacco, cigarettes or snuff. It can be given secretely in coffee, tea or food, quickly curing the patient without his knowledge.

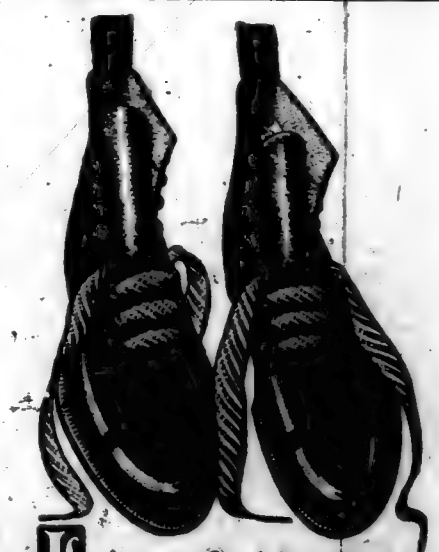
"After using tobacco forty-five years your free sample package of Tobacco-Specific cured me entirely. I feel very thankful to you for the remedy."

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The free Trial Treatment alone has cured hundreds. It may cure you. Write for a Trial Treatment today. It will cost you nothing. Sent in plain package by the Rogers Drug & Chemical Co., 6288 Fifth and Race Sts., Cincinnati, Ohio.

SKIN PARASITES

Live and multiply in the skin of the sufferer from tetter, itch, ring worm, and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. 50 cts. at druggists, or by mail from J. T. Shuptrine, Savannah, Ga.



Let your feet dwell in a pair of these and you will have more pleasure moments CRADDOCK-TERRY CO'S SHOES made from all good leathers in a way that's right

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BIBLICAL RECORDER.

VOLUME 71 ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 23.

RALEIGH, N. C., WEDNESDAY, DECEMBER 6, 1905.

RECORD OF THE YEAR'S WORK.

STATISTICAL REPORT—BAPTISMS—CONTRIBUTIONS—LEADING ASSOCIATIONS AND CHURCHES—SUNDAY SCHOOLS—NORTH CAROLINA'S RELATIVE POSITION, ETC.

A Summary of the Tables Prepared by Hight C. Moore, Statistical Secretary.

From 1741 of the 1816 white Baptist churches in the State reports have been received and tabulated. The figures are in some respects incomplete. Thus, Associational Missions when conducted in connection with the State Board is properly included under State Missions; but this has not always been so reported and hence the aggregate for State Missions is short of the true mark. Similarly, the column for Sunday-school Missions is more often blank than the actual contributions justify; since in the Associational minutes it is sometimes grouped with State Missions and sometimes in the column of "Other Objects." Yet these statistics for the conventional year now closing are the best obtainable at present and it is believed they will be of service to the brotherhood.

Aggregates.—Membership figures are reported from 1657 churches, the total being 174,125. Baptisms numbered 9,801 from 1,149 churches. There was reported for State Missions $22,250.90; for Foreign Missions, $21,545.62; for the Orphanage, $18,714.74; for Home Missions $11,489.89; for Ministerial Education, $3,507.69; for Aged Ministers, $2,156.49; for Sunday-school Missions, $615.33; the grand total being $80,230.64.

Contributing Churches.—As to the number of churches reporting support for the various benevolences, there were 1,238 which contributed to State Missions; 1,163 to the Orphanage; 1,105 to Foreign Missions; 1.014 to Home Missions; 719 to Ministerial Education; 617 to Aged Ministers, and 146 to S. S. Missions. There were 97 that reported offerings for all these benevolences.

Associations Leading.—The Tar River stands first in number of churches (91), in baptisms (741), in contributions to State Missions (2,073.67), and to the Orphanage $2,073.67). The West Chowan is first in membership (10,496) and in gifts to Ministerial Education ($373.25). The Mount Zion leads in contributions to Home Missions ($1.060.98), to Aged Ministers ($251.54), to S. S. Missions ($133.28), and in total contributions (6,161.98). The South Fork leads in its gifts to Foreign Missions ($1,466.47).

Churches Leading.—Asheville First leads in membership, with 964, in its gifts to Foreign Missions ($1,000), and in its total benevolent contributions, which amounted to $2,594. For State Missions, Raleigh first led with $644.92, the $775.45 reported from Charlotte First going in part to City Missions which was not under the State Board. For Home Missions, Charlotte First led with $526.40; for the Orphanage, Lumberton with $516.23; for Ministerial Education, Raleigh First with $162.35; for Aged Ministers, Durham First with $50; for S. S. Missions, Raleigh Tabernacle with $42.47. In number of baptisms Buie's Creek led with 85.

Per Capita Contributions.—In five associations the average benevolent contribution per member was more than $1. The Neuse stands first at $1.59; the Mecklenburg-Cabarrus second at $1.31; the Central third at $1.15; the Piedmont fourth at $1.06; and the Buncombe fifth at $1.03. The average contribution of our membership as here reported for the seven regular Conventional objects was 46 cents.

Blanks.—As reported, there are 138 churches that are pastorless; 592 had no baptisms; while of 84 the number of members has not been obtainable. And there are 327 churches that report no benevolent contributions. Two associations (Elkin and New Found) are blank in all benevolences. In addition to these, the Alleghany-Grayson, Stone Mountain and Stony Fork reported nothing for State Missions; Alexander, Alleghany-Grayson, Brier Creek, Brushy Mountain, Stony Fork, and Tennessee River, nothing for Home Missions; and the Alleghany-Grayson nothing for Foreign Missions; while all except these two, gave to the Orphanage. Twenty-five associations are blank in the column for Ministerial Education; eighteen in that for Aged Ministers; and thirty-five in that for Sunday-school Missions.

Sunday-school Status.—From the quite incomplete data at hand we find that 343 of the 1,741 churches named are not known to have Sunday-schools; while in connection with the remaining 1,398 churches there are reported 1,290 Sunday-schools, with an enrollment of 104,534 and a teaching force of 9,381. As to baptisms from the Sunday-school there are reports from 27 associations, the total being 2,251. Forty-three branch schools are reported in eighteen associations.

ciations, the total being 2,251. Forty-three branch schools are reported in 18 associations. There are 579 evergreen Sunday-schools in 39 associations. In number of Sunday-schools the Tar River leads with 84. Only the Carolina and the Macon report more Sunday-schools than churches, while the same number of both Sunday-schools and churches is reported from Catawba River Kings Mountain and Sandy Run. The Mecklenburg-Cabarrus alone reports the Sunday-school enrollment larger than church membership. The Chowan leads in number of branch schools (10) and in number of officers and teachers (641). The Robeson leads with 46 in number evergreen Sunday-schools and with 210 in number of baptisms from schools. With an offering of $133.28 the Mt. Zion stands first in its contribution to Sunday-school Missions. For inspiration and instruction general Sunday-school meetings (that is, either Sunday-school conventions, or fifth Sunday meetings devoted to Sunday-school topics, or institutes) are reported from every association except Brunswick and Catawba River.

Every-Sunday Preaching.—In thirty-two associations there are no churches reporting preaching every Sunday. In the other twenty-eight associations sixty-nine churches have full-time preaching, the Tar River leading with twelve such churches and the Chowan coming next with six.

Denominational Rosters.—Five lists are herewith given, embracing more than 2,300 names and addresses: (1) The fifteen foreign missionaries from North Carolina, eleven of whom are at work under the auspices of our Foreign Mission Board; (2) The fifteen North Carolina students in the Southern Baptist Theological Seminary, eight of whom, as indicated, will be ready for permanent pastoral work next spring; (3) The 1,100 ordained ministers, 595 of whom are reported as pastors; (4) the 1,217 Sunday-school superintendents whose names are in hand; and (5) the moderators and clerks of the various associations, together with the place and time of the next annual meetings.

North Carolina Baptists Comparatively.—In the Southern Baptist Convention (fourteen States and Indian Territory, Oklahoma, and District of Columbia) North Carolina Baptists, as shown in table, stand first in number of Sunday-schools; first in Sunday-school enrollment; third in baptisms, and in miscellaneous benevolences; fourth in membership; fifth in number of churches; sixth in number of associations, in salaries and home expense, in missionary offerings, and in aggregate contributions; and eighth in value of church property. The constituency of this convention embraces a little more than one-tenth of Southern Baptists (white), about one-twenty-sixth of all the Baptists in the United States (including colored), and about one-thirtieth of the total Baptist membership of the world. Adding the membership of both white and colored it is seen that nearly one seventeenth of the Baptists of the earth are in North Carolina.

"NO CHANCE FOR A YOUNG MAN."

All these years we have been hearing men say, "There is no chance nowadays for a young man to rise. Corporations and other modern horrors keep the deserving young man down."

It is not one word true. You cannot keep down an efficient man. There is demand all the time for him. The cry of "No chance for a young man," is the cry of the sluggard and the failure.

Last week Mr. T. M. Emerson was chosen President of the Atlantic Coast Line Railroad, a great railroad. Read here the record of his rise; see how every year or two he was promoted; and in the light of these facts judge whether there is a chance for a young man:

"Mr. Emerson is a native of Circleville, Ohio, and entered the railway service in 1867. He came up from the bottom and began life as clerk in the freight office at Hagerstown, Ind. Later he became chief freight clerk, afterwards chief freight and ticket clerk for the Fort Wayne, Muncie and Cincinnati Railroad. He was general traveling passenger agent for the Detroit and Indianapolis Through Line thereafter to July 1, 1873. Later he was clerk in the general freight office of the Charlotte, Columbia and Augusta Railroad, in this State, and from about 1880 became chief clerk of the general freight and passenger department of the Atlantic Coast Line. From September of that year to August, 1881, he was freight and ticket agent of the same road. From August, 1881, to August, 1882, he was assistant freight agent of the Chesapeake and Ohio Railway. From August, 1882, to July 1, 1891, he was general freight and passenger agent of the A. C. L., and from July, 1891, to July, 1902, he was traffic manager of the Coast Line. From that date until his election to the presidency of the road he has been third vice-president, and is generally regarded as one of the most able railroad men in the South."

While all these chances were being accepted by Mr. Emerson, the sluggards were condoning their worthlessness by crying, "There is no chance for a young man."

The profoundest truth a young man should know is this, that he has within himself the making of his chances. If you do not see a chance, make one.

HUMILITY.

"Put not forth thyself in the presence of the king, and stand not in the place of great men. For better it is that it be said unto thee, come up hither; than that shouldst be put lower in the presence of the prince whom thine eyes have seen." Pro. 25:6-7.

"When pride cometh, then cometh shame; but with the lowly is wisdom." Prov. 11:2. "Before honour is humility." Prov. 15:33.

"Pride goeth before destruction and an haughty spirit before a fall." Prov. 16:18. "By humility and the fear of the Lord are riches and honour and life." Prov. 22:4.

THE TEACHINGS OF THE LETTER TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

The Triumphs of Faith—Present and Prospective.

Romans 8:18-39.



It would perhaps be hard to reiterate too much, or to emphasize too strongly the fact that saving faith is more than a mere dry belief and acceptance of an isolated fact. There is a great, universal, eternal life current in the midst of which "we live, move and have our being." To isolate ourselves from this life current and seek to live our lives to ourselves and for ourselves is the very height of unbelief; to recognize this life current, to adjust ourselves to its movements and laws, to subordinate our wills and lives to the will and life of the Being who impersonates in himself this life current of which we speak, is at once the faith that links us to God, and therefore to the universal order in which he clothes himself and makes himself approachable by us. There is a great deal of mystery about faith when considered in the abstract, but when exercised in the concrete it becomes the most simple thing in all the world. The object of the Christian faith is ever inviting us to translate our nebulous questionings into glorious certainties by a very simple process. To the hesitating and uncertain inquiry, "Master, where abidest thou?" his unhesitating answer to-day is the same as that of two thausand years ago, viz.: "Come, and ye shall see." (Jno. 1:38f.) Jesus plants himself right in the hearts of all that is as the key that opens the way into the great Holy of Holies of the universe. There is no figure or symbol about this: he is the original of which many other things are and have been figures and symbols. Therefore he can say, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." (Jno. 8:12.) And again, "If any man willeth to do his will, he shall know of the teaching, whether it be of God (in harmony with the life current in which we live), or whether I speak from myself." (Jno. 7:17.) The simple act, then, of accepting, submitting to and following Jesus unites one with all that ever was and all that ever shall be. The verses we are studying bring before us some of the glorious triumphs of such a faith in the present, and at thes ame give the strongest of assurances that the triumphs of the present, are but an earnest of the triumphs that shall be ours as we go on from "faith unto faith."

There are four of these triumphant realities to be considered in the present study.

Suffering and Glory.—vv. 18-25.

The first of these is the fact that the path to glory runs through the valley of suffering. The verses in question should be read very thoughtfully and with as deep meditation as our capacities will admit. They will be found to have their application in every sphere of life—physical, mental, moral. The earth, the sun, the planets, not to speak of every living organism, have had a history which, could they speak with audible voice, might lead them to say: "We are they that have come up through great tribulation." Every man was born into the world through suffering. "What is seen hath not been made out of things which do appear." The same is true in the realm of ideas. The history of thought is but the history of a warfare—fierce, age-long and universal. In politics, in theology, in science, in philosophy—in every place where speculative thought has been involved, what one generation has held to as the last word on a given subject another generation has repudiated altogether and adopted just its opposite. In the sphere of morals no less than in the physical and intellectual spheres has this clash gone on. What is the sum and substance of the history of God's revelation in the Bible but the story of the great clash of what is with what ought to be? As this struggle went on the light shone "more and more unto the perfect day," when the true Light appeared declaring Himself to be the "Light of life." Surely "the whole creation groaneth and travaileth in pain together until now," and the end is by no means yet. The man who by faith plants himself in Jesus plants himself in this awful and yet glorious process. It is awful in its depths, in its sweep, in its intensity, in its anguish; but it is glorious in its outcome. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be recalled to us-ward." The whole creation is represented as standing on tip-toe waiting "for the revealing of the sons of God." It is in this conviction that God is working through suffering a destiny for His children that is not to be compared at all with the suffering, that they can toil in hope and rejoice in their tribulation. The hope of what shall be is ever the beacon star that encourages, sustains and holds the soul in its upward gaze through the darkness of the night. "For by hope were we saved; but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it." "A woman when she is in travail hath sorrow; but when she is delivered of the child she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice and your joy no one taketh away from you." (Jno. 16:21-22.)

The Spirit's Help.—vv. 26-27.

In this age-long struggle of which and in which we as God's children constitute a part, who does not feel to exclaim with Tennyson:

"But what am I?
An infant crying in the night;
An infant crying for the light:
And with no language but a cry."

"For we know not how to pray as we ought." The very things on which our hearts are most deeply set might prove our utter ruin were we to obtain them. Or, that from which we would shrink with the greatest horror can be used of God for our highest good. Who is he that knows himself and the future sufficiently well to feel safe in praying if he knew that all his requests would be granted just as he asked them? But "the Spirit helpeth our infirmity, and maketh intercession for us with groanings which cannot be uttered." "In those inarticulate groans which rise from the depths of our being, we recognize the voice of none other than the Holy Spirit. He makes intercession; and His intercession is sure to be heard. For God who searches the inmost recesses of the heart can interepret his own Spirit's meaning. He knows that His own will regulates its petitions, and that they are offered for men dedicated to His service." In this life process then in which we, along with "the whole creation," groan and travail in pain, we can wait and toil in confidence because we are not left alone. The Spirit of God is striving with us as our Comforter and Helper always. Surely the humblest Christian can say in a sense that the Psalmist never could, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." Unbelief may look at the life of God's people and say:

"Who breathes must suffer,
Who thinks must mourn;
And he alone is bless'd
Who ne'er was born."

But faith's prophetic eye can look through earth's travail and pain and answer: "I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the sufferings of Christ in my flesh for his body's sake, which is the church. (Col. 1:24.) The process of salvation both for the individual and for the world is a life process. Jesus is the great pioneer in this procession, and His people are to share the same experiences as those that befell Him. The "captain" (or leader) of our salvation was made perfect through suffering, and the "many sons" that are to be brought to glory through him must travel the same road. (Heb. 2:10.) It is because he has gone before us and shown us by his resurrection what the outcome of these sufferings will be that we can "run with patience the race that is set before us, looking unto Jesus, the author (captian or pioneer) of our faith." (Heb. 12:1f.) It was also with this thought in mind that Paul could make it the very height of his ambition to know Christ, and "the power of his resurrection, and the fellowship of his sufferings, becoming conformed to the image of his death." (Phil. 3:10.) "If so be that we suffer with him, that we may be also glorified with him."

The path to glory lies through the valley of suffering; but suffering with and for Christ leads inevitably to glory, and we are assured of the Spirit's presence and help all the way through.

"So on we go, not knowing,
We would not if we might;
We'd rather walk in the dark with God
Than go alone in the light.
We'd rather walk by faith with Him,
Than go alone by sight."

Questions: (1) Define the attitude of unbelief and of faith respectively. (2) Think carefully through verses 18-25 and try to state what is involved in them. (3) Do the same as to verses 25-27 and think also of the relation between these verses and the situation described in 18-25. (4) What is meant by speaking of Jesus as a pioneer in the realm of faith?

Waughtown and Kernersville.

Have held good meetings at Waughtown and Kernersville. Bro. Bradshaw was with me at Waughtown and won all our hearts by his earnest, powerful preaching. I baptized twelve, restored two, and there are others yet to join and be baptized. All our people are in love with Brother Bradshaw, and have already cast their vote for him to come again. We are on the up grade and are looking for better things. Our house, though a large one, is now too small for our Sunday-school and church services. We are praying for a larger and better house. May the Lord put it into the hearts of our people to build it.

Bro. J. T. Jenkins helped me at Kernersville. The attendance was unusually good, the interest deep and the preaching by Brother Jenkins impressive, convincing and effective. I have never heard the Word preached with more power and more attractively than he did it. Just as the people were beginning to yield to the power of the Gospel, Brother Jenkins had to leave us and the meeting closed. I have received four for baptism and baptized two. Our work here is in good condition, and the coming of Brother Jenkins among us has helped us and we hope he will come again.

I have baptized forty-two, received by letter twenty and restored two on my field this year. There are six or eight others who will join at our next services.

We begin a meeting at South Side to-morrow. Bro. W. C. Barrett will aid me. I expect to be at the Convention.

The Lord bless you.

Yours cordially,

A. L. BETTS.

Winston-Salem, N. C., November 18, 1905.

To the Baptists of the Chowan Section.

Dear Brethren:—I am to keep you informed as to your mission in this section of our State. You know of the organization effected here last spring. It is now a vigorous little church of forty-six members, and the prospect is bright for future enlargement. Our imperative need was a house of worship. On this we began work the first of June. It is now completed, and we have a beautiful, well-appointed building, a credit to our town and the pride of every Baptist heart on the Island. It has cost us, without furniture or lights, nearly $2,300, and is regarded by capable judges as a marvel of cheapness.

Our godly women are hard at work raising funds independently, and soon we hope to have organ, carpet, lights and other necessary furniture.

We yet owe $920, but there is due in subscriptions nearly $300. The larger part of this we consider good, and our expectation is to reduce the debt by January, 1906, to at least $600. To do this we shall need every dollar that is promised. I write this to remind you of our need, and to ask those who have subscribed to send in their contributions as early as possible.

If the brotherhood of the State realized the possibilities of this field, and the importance of establishing here a selfsustaining Baptist church, there would be no need to beg for money to pay for this house. It would flow in like a river.

Money invested in the Lord's work here will prove indeed as "bread cast upon the waters."

THOS. G. WOOD.

November 17, 1905.

Pastor Cross.

Whereas, our beloved pastor, Rev. R. D. Cross, has for two years so faithfully served us and has with such untiring zeal labored for the upbuilding of the Master's cause in our midst; and,

Whereas, he has accepted a call to another field; therefore be it

Resolved 1. That we, in these resolutions, express our sincere appreciations of his kindly watchcare over us for the past two years as our pastor.

2. That it is with reluctance and deep regret that we part with him and his noble wife.

3. That we commend him to the members of the Morehead City Church, realizing that our loss is their gain.

4. That we earnestly pray that God's richest blessings may rest upon him and his companion, and upon his labors in his new field.

5. That these resolutions be spread upon the minutes of Lumber Bridge Baptist Church and that a copy be sent to the Biblical Recorder and North Carolina Baptist for publication.

J. M. JOHNSON,
M. L. MARLEY,
J. D. McGOUGAN,
Committee.

The last word of God is not doom, but redemption.—G. Campbell Morgan.

How Scotland Neck Came to Support a Missionary.

Let me tell you with what enthusiasm my people have responded to their pastor's request that we raise the salary of a missionary for the year 1906. This had been the thought upon my heart since I began this pleasant work. I have been praying and laboring to this end. I knew the anti-missionary spirit that prevailed in our section and felt that such an undertaking, successfully carried out, would mean wonders to our people and our Association.

At last I felt that the time was ripe; and a few weeks ago after preaching on "The Power and Beauty of Sacrifice," I began the campaign. I asked for a response from those who would like to make a thank-offering unto the Lord, and great was the occasion. It made my soul glad. I was proud of my people. The triumphant note was struck and I knew the victory was won. It was won in twenty minutes. Certain women canvassed the sisters and I began to see the brethren, and the work was done. How they did respond! It made my heart glad. Words of encouragement, expressions of sympathy and approval and willing responses made the work a joy. And the young men—the noblest on earth—surpassed themselves in their liberality. This larger outlook, this heart-touch with a lost world, means great things for this dear old church. Surely the Lord never made better saints than these Scotland Neck Baptists.

And another thing commendable about our church is that we give more to benevolence than we spend at home. During last associational year $1,500 were contributed for church expenses, while $2,094.52 were given to benevolences, disbursed as follows: State and Associational Missions, $591.95; Home Missions, $315.08; for Missions, $247.84; Ministerial Education, $65.00; Aged Ministers, $35.15; Orphanage, $828.50.

There have been fifty-six additions during the year. The Sunday-school has been at high-water mark during the whole year. The largest attendance for any Sunday was 405.

Spiritually, the church is in good condition and harmony and concerted action promise great things for next year.

G. T. LUMPKIN, Pastor.
Scotland Neck, Nov. 22, 1905.

Our Foreign Mission Work.

Over six months have passed on our new Convention Year, and we are glad to report that good progress is being made. Our missionaries on the fields are cheerful and pressing forward, hundreds of baptisms are being reported, new churches are being organized and there is a generally hopeful outlook. God is answering the prayers of those who have been pleading with Him for the conversion of souls, and our missionaries are rejoicing in the large number that are turning to the Lord.

The very blessings which have come to the work have almost caused embarrassment, since with the enlargement, there have come many demands for enlarged facilities. Some of the missionaries are writing that the little rooms heretofore occupied as chapels can no longer hold the crowds who come to hear the gospel, especially is this the case in China. God is doing great things for us, whereof we are glad.

Receipts.

Our receipts from May 1st. to November 10, 1905, have been as follows:

Georgia	$13,456.66
Virginia	13,048.67
Alabama	11,057.95
South Carolina	10,793.32
Kentucky	8,359.18
Texas	6,846.73
Tennessee	5,000.23
North Carolina	3,859.39
Missouri	3,371.67
Mississippi	2,609.28
Maryland	2,399.34
Louisiana	1,101.70
Florida	923.30
District of Columbia	362.93
Indian Territory	169.57
Oklahoma	148.10
Arkansas	137.01
Other sources	2,168.32
Total	85,813.35

Some of the States have made a good increase on the contributions of any former years, and the total amount is ahead of what we ever have received up to this time heretofore, yet notwithstanding this the contributions for the half year have not near equalled the expenditures, and the board has had to borrow a large amount from the banks so as to meet the demands upon us.

For some months past a number of our States have been earnestly looking after State Missions, and we rejoice to know that the State Boards have come out so well in their State Mission work. Now that these State Conventions will soon be all over, we hope that there will be a great turning towards the important interest of world-wide evangelization, and that very soon large amounts will be flowing into the treasury of our Foreign Mission Board.

Christmas Offering.

For many years the Woman's Missionary Societies have been making a Christmas offering for the work in China. There never has been a time when China was so open to the gospel as now, and we need a large amount to carry forward the work where thousands are waiting to hear the gospel. The officers of the W. M. U. have set the figure this year at $15,000, as the amount they wish to raise during the Christmas holidays. We hope that every society will arrange for a Christmas offering. The programs for special meeting will be furnished free by the State officers of the W. M. U., or the Corresponding Secretary, 233 N. Howard Street, Baltimore, Md. We hope that the sisters will pray and talk about this important matter, and at the proper time they will come up with a liberal offering. How would it do for each sister to calculate what she expects to spend on Christmas and then take a part of the amount and set it aside for the Lord's great work?

Literature.

The Foreign Board has a large supply of tracts, and also envelopes for taking Foreign Mission collections, which we will gladly send to any who apply for them.

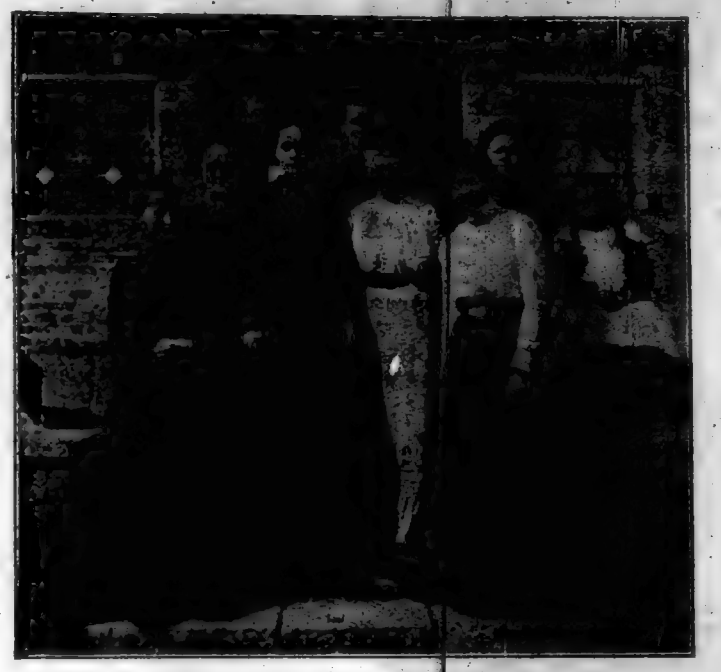
Many large lists of subscribers for the Foreign Mission Journal have recently been received, which have cheered our hearts. We thank our brethren and sisters who have so kindly helped in this important matter. We hope that many of our pastors will see that some one takes a list of subscribers for the Journal in their churches. Sample copies will be furnished, free, to anyone who applies for them.

Special Prayer.

Let us continue to pray to God that He will give wisdom to our workers at the front that they may so present the gospel that many who hear shall be saved.

Yours fraternally,
R. J. WILLINGHAM.
Richmond, Va., Nov. 10, 1905.

A Group of Baptist Women Workers in China.



Miss Willie Kelly. Mrs. Tatum. Mrs. Pierce.
Miss Julia Mackenzie. Miss Alice Parker. Mrs. Lawton.
Miss Lottie Price. Mrs. Evans. Ethel Pierce.

Maryland Letter.

Maryland Baptists felt very happy over their successful State Association which was recently held at the Fulton Avenue Baptist Church of this city. The delegation was up to high-water mark, and every pastor except one was on hand. Reports concerning the past year's work were bright, with happy tidings, and the evidences were abundant that God had been richly blessing the laborers in the harvest field. The number of baptisms during the past year was more than twice as large as that of the preceding year.

During the last two years we have secured quite a number of young ministers for our mission pastorates. These ministers are in nearly every case graduates of our Seminaries, and they have already achieved remarkable results in their fields of labor. At our recent Association these men were seated on the platform and one after another came forward and spoke of the needs and possibilities of their fields. Their addresses rang with courage and optimism and thrilled the audience. We had many distinguished visitors from outside whose presence added much joy and edification to the Association.

During the past year five churches and nine Sunday-schools have been organized, and already there are other Sunday-schools and churches that are threatening to be born almost any day.

Three of our Baltimore pastorates are vacant—the Hampden, the Fulton Avenue and the Riverside churches. Bro. H. C. Risner, the pastor of the Hampden church, has accepted a charge in Texas; Bro. W. L. Ball has resigned the care of the Fulton Avenue Church to accept the pastorate of the Grove Avenue Church, of Richmond, Va., and Bro. W. H. Fitzgerald was compelled on account of failing health to give his work up at the Riverside church. He is now in Colorado supplying at the Pueblo Baptist Church. A letter from him brings the cheery tidings that he is rapidly improving in health. He did a noble work here in our State, as did also the other two pastors.

The Eastern church is also pastorless, having lost its leader, Rev. J. R. Fizer, who has taken charge of a Baptist church in Williamsport, Pa. Brother Fizer was much beloved in his field, and rendered very faithful service there.

At East New Market, Rev. E. D. Morgan has resigned and has moved to Texas, where he has become a District Secretary of Missions for several counties of that State.

E. B. HATCHER.

A Worthy Appeal.

For more than twenty months I have been going out to McCullers Station on the Raleigh and Southport Railroad and preaching one week-day and night in the month—this without help from the Mission Board and with little remuneration from any source.

The Baptists have waited entirely too long to begin work at this important point. If a church had been organized there fifteen years ago it would now be a stronghold for our people. At that time when I was pastor at old Pleasant Grove Church I would run over to that community and preach occasionally on Sunday afternoons. I then saw the importance of imemdiate occupancy, and on leaving the field advised that an organization be begun, but it was neglected. Since an important railroad station is now located there, the work is imperative and a church was necessary. Therefore, in February, 1904, Rev. L. Johnson and myself met there in the private residence of Mr. R. A. Banks and organized the McCullers Baptist Church, with fourteen members. There are now seventeen members, six males and eleven females. For more than a year we worshipped in private homes, and occasionally during vacation, in the public schoolhouse, till now we have entered, though incomplete, one of the most convenient and creditable little church buildings to be found outside of the city anywhere in Wake County. The prospect is bright for a self-sustaining church there real soon.

At present, we are hampered with a debt of four hundred and fifty ($450.00) dollars. The little band of six males, little boys and all, and eleven females, have raised and paid out more than seven hundred dollars on the building. It is almost unparalleled heroism and self-sacrifice, but they cannot pay off this debt and finish up their church. If the Baptists of North Carolina will pay the debt which is now due, the members of this little church will go on at once and ceil, seat, plaster and paint the church building at a cost of from $350.00 to $400.00.

In all my wide experience of the destitution of North Carolina I do not know of a more deserving appeal for help than the one I am making for the McCullers church.

Before this matter shall pass out of your mind, sit down and enclose to me a contribution for this church debt and the same will be duly acknowledged through the Biblical Recorder.

Yours sincerely,
C. W. BLANCHARD.
Clayton, N.C.

Success is already achieved by him who conscientiously resolves to develop the best there is in him.

Life is a mirror; if you frown at it, it frowns back; if you smile it returns the greeting.—Thackery.

News Notes.

....The best yet!

....Onward and upward.

....It will be a praiseful Convention.

....Remember the "funny" brother and let him laugh all by himself.

....Let's everybody attend the inauguration of President Poteat on Thursday afternoon.

..."Closing my best year's work in this section," writes the beloved Warrenton pastor—T. J. Taylor.

....Bro. P. S. C. Davis has moved from South Norfolk to Elizabeth City and will make his home there.

....The Recorder can also report the best year in its history—more new subscribers than in any other two years!

....Wilmington First church wants the convention next year. We may prepare for a battle royal between her and Greensboro.

....Bro. W. B. Oliver declines the calls of Mt. Olive and Dunn. The South Carolina papers said he had accepted the call to Mt. Olive.

....Remember we have some excellent gift-Bibles. Send us your Christmas order. One year's subscription to the Recorder and the Bible for $3.00.

....Unless Mars Hill shall raise by January 1st, $500 for the Treat Hall for Boys, it will lose $3,500. By no means should we suffer anything of this sort.

....Pastor Harris reports a meeting in progress at Edgemont, Durham, in which about one hundred persons have professed religion. A meeting lige that in every church—and the great revival would have come.

....Pastor J. S. Hawood reports forty baptized in his five churches this year. His churches in 1905 were Midway, Mt. Zion, Mt. Olive, Ephesus, Reedy Creek. Next year he will have four of these—Midway having been resigned.

....Alas, another new word! They call it tomdixonism! Next thing Dr. Weaver will have out a patent right and title on tomdixionisticism; and the Argus will be its prophet. Tomdixonize is a verb—meaning to —well to tomdixonize!

....Rev. John T. Edmundson, who has led so many good meetings, reports a happy revival in Western Avenue Church, Statesville, with Pastor J. F. Mitchener. He is now open for engagements to assist our pastors in meetings. His address is Raleigh.

....Rev. C. C. Cox, formerly pastor of the Fairmount church, in Richmond, and under whose efficient leadership their new and commodious house of worship was erected, has accepted the call of the Hampden church in Baltimore.—Religious Herald.

....Pastor G. P. Harrill, of Thomasville, writes: "Brother Stringfield leaves us to-day. He preached for us two weeks—at night in the Thomasville church and in the day at the Orphanage. He baptized 83 for us at the close of the meetings. We loved him before, now we love him more."

....Dr. Charles Lee Smith was inaugurated president of Mercer University with impressive exercises. President Remsen, of Johns Hopkin, Dr. Ely, of Wisconsin, Dr. Matthews, of Chicago; Mr. Tilson, of Yale; Dr. Truax, of Iowa, graced the occasion. Dr. Smith seems to have discussed the relation of the State schools to the denomination's schools in pretty much the temper of a North Carolina. Doubtless Georgia needs something of that sort.

....Bro. E. J. Edwards has received and accepted calls to Lowell and McAdensville. He is a devoted and experienced pastor and will do great good at these important points.

....Attorney General Gilmer: "The small docket of the Supreme Court at this term is an excellent indication that peace and good order have to a large degree prevailed in the State." And it is due to the temperance laws of our State!

....We hear that there is a movement on foot to organize another Baptist church at Fuquay Springs. We hope not. The multiplication of Baptist churches in small towns is unseemly as well as unwise and injurious.

....Bro. W. H. Eller writes: "Bro. J. M. Trogdon, ordained in August, has been called to become pastor of



W. C. Newton.

the two churches—Buchanan and Cedar Falls and these calls have been accepted by him, and he has entered upon his work."

....The press dispatches report that the committee selected Chattanooga as the next place of meeting for the Southern Baptist Convention. The decision pleases us, though we had a liking for Jacksonville. We hope that hereafter the Convention will select its own place. —Religious Herald.

....The president of the Jacksonvillege College, the institution of the "reform element" in Texas, Bro. J. R. Pentuff, was born in North Carolina. The reform element appears to be dwindling. They report for Orphanage only $128.50; State missiions, $12,000; Home missions, $65.50; Foreign missions, $934.50; Jacksonville College, $960.

....Pastor J. D. Larkins writes from Henderson: "We had a special Thanksgiving service in our church yesterday. An offering was made for the Orphanage and we got $125 in cash—the money paid down then and there. I think it was the most marked spiritual meeting we have ever held. We had a large crowd—all Baptists except about a dozen. It did my heart good to see such interest."

...."Dr. Landrum said that Dr. White was not present, but he knew that there was no desire in his heart to stand in the way of any man. Of course, he knew nothing of the action of the committee, but he knew that he was in full sympathy with country preachers. He was a country-raised boy, and when he came to Atlanta three years ago, John White had to have the hayseed combed out of his hair." This is from the Index report of the Georgia Convention. Bro. White was chosen to preach the next introductory sermon. Brother Landrum told the hayseed story because the Convention wanted a country preacher. It was not so far from the truth!

....Pastor Bateman, of Raleigh Fayetteville Street Church, has been called by Spurgeon Memorial, Norfolk.

....Since the last Convention Brethren D. P. Robbins, James H. Lassiter, N. B. Cobb, A. C. Barron, T. E. Skinner and L. R. Carroll have departed this life.

....Pastor Wm. H. Rich reports a great blessing to his church in the meeting in which Pastor Thompson, of Durham, preached and Bro. A. W. Wilson led the singing. There were twenty conversions.

....Pastor Marsh writes: "Bullock Baptist church has just completed a new house of worship. We occupied it last meeting. It is really a fine monument to zeal and self-sacrifice. It is about the smallest and poorest church of Flat River, but they built with less outside aid and more ease than I have ever known."

....Thirty were added to the church at Wakefield, A. D. Hunter pastor. Of these, twenty were men. Bro. R. D. Haymore was the preacher. He is very successful in protracted meetings. Pastor Hunter's motto for 1906 is worth publishing: Every woman in the Woman's Missionary Society; every member of the Church in Sunday-school; the Biblical Recorder in every home. That would be millenium-like, wouldn't it?

....From Pastor Harrell, of Woodland: "It is Thanksgiving Day eve. We have had glorious Thanksgiving services at three of my churches today. Praise the Lord! My people have raised in cash more than one hundred dollars for the Orphanage debt as a 'Thanks-offering.' Two of my missionary societies have packed boxes for frontier missionaries amounting to more than $80. We thank God and take courage as a country pastor."

....In the distribution of praise for the fine condition of our Baptist work, a large share should go to Bro. W. O. Allen, manager of the Baptist Book Store. He has rehabilitated that business, and it is now on a sound basis; and it required energy, wisdom and true business talent to do so much in so short a time. Brother Allen is not only a fine business man, but he is a noble Christian who follows the Baptist way very notably.

....Some years ago a pastor in North Georgia was called to a certain church for the second year. In response to the call he thanked the church for the confidence which it imposed in him by extending him a unanimous call to serve them another year. He said: "You have paid me eleven dollars for my services for the past year. Now, brethren, I desire to say that the price of preaching have rise." This significant story is true to life.—Christian Index.

....The Recorder laments the loss of one of its oldest friends and most esteemed readers in the death of Mrs. Mary E. Rogers, formerly of Wake County, but more recently of Kinston, where she lived with her son. Mr. J. J. Rogers. She was born in 1831; her life covered a great period. Throughout the length of it she presented the character of a mother in Israel. She loved the Christian service and rejoiced in her church. All her life the Redeemer had come into her home. We will offer a more extended notice later. Meantime, we extend warmest sympathy to her children, Bro. Rogers and Mrs. Edwards.

....Cambridge, Mass.—To-morrow evening one of the brightest young fellows who has come to Harvard recently will have his final chance to match ability in debating against the Northerners who have excelled in forensics. Southerners have heretofore not been able to win places on any of the Harvard teams, principally because they have not given the time to such work. G. T. Stephenson, of Pendleton, N. C., has decided talent in speaking. His work has been praised by Harvard professors even before he went out for the debating team. That encouraged him to make the trial, and he was justified in doing it. He was selected in the first twelve retained, and Friday evening was again retained in the last six from whom the final team of three will be picked to meet Princeton next month. This final trial will arrange the team and the other three will be substitutes, so Stephenson is already assured of a place, though unless he is one of the first three he is not assured of a chance to speak. He is from Wake Forest College, of course!

....Bro. B. Lacy Hoge was also said to be in the Fourfold Gospel



T. C. Britton.

Mission Board that never was anyway. He writes: "I am in perfect sympathy with all the organized work of the denomination. Official reports of our denomination will show that the three churches of which I have been pastor have all increased their offerings to the boards, each year during my pastorate. The First Baptist Church of Jackson, Ga., of which I am now pastor, has largely increased its offerings to the Boards of the Convention during my pastorate and is now among the largest contributors to the Foreign Mission Board in Richmond, that we have in Georgia. Within the last sixty days, at my request, this church gave $2,000 to the Foreign Mission Board of Richmond. Does this look like we are out of harmony with the Board?"

....Bro. M. R. N. Caldwell writes: "I am engaged in a great meeting at the old Hominy church. Many have been saved, and more than thirty up for prayer last night; two confessed Jesus as their Saviour. The work is getting hold of the hearts of the people. Reader, pray for a sweeping revival to go through our State. God bless our work."

....One of his Hamilton flock writes: Bro. R. D. Carroll made hearts ache when he told us that he could not preach for us any longer—as God had thrown open the doors and called him elsewhere. Bro. Carroll has served us faithfully for two years, and in those two years he has preached some fine sermons and taught many good lessons which we will never forget. Bro. Carroll is a true, consecrated minister, and his life should be an example for many. Cedar Branch ought to feel glad that she had him for her pastor. He has striven hard to lead us in the paths of our duty, and as he goes to his new field for the Lord, we pledge to him the support of our prayers, that he may accomplish great things for the Master, and be a great power for good, not only in his field, but wherever he goes."

....This story was told at a recent Methodist conference at Beaver, Pa.: The Rev. Solomon Beebler, of the Duquesne Heights church, was formerly in Johnstown. The Sunday after the appointments were announced, including Mr. Beebler's transfer to Johnstown, the outgoing pastor, who did know his successor's Christian name, surprised his congregation by taking for his text Luke 11:31, "And behold a greater than Salomon is here." The titter that rippled over the congregation was somewhat confusing to the pastor until explained after the service.

....Pastor Kendrick writes: "We have good news from your readers from Spring Hill church. The last dollar of indebtedness on our new and beautiful house of worship has been paid. Thus in less than three years we have built and paid for one of the prettiest, most up-to-date country churches in the State. The building cost, in round numbers, $2,500. Of this about $900 was borrowed from the bank here and the note was due to-day (December 1st). Be it said to the credit of this noble church, that at one word of exhortation from the pastor the church came together en masse, went into their pocket-books and had the note cancelled before it was due, leaving a balance on hand. We are now ready to offer this house to the Lord as a place for the worship of the triune God and the promulgation of those truths that are plainly given in 'Holy Writ.' To Him be the glory and the honor world without end!"

....Brother Maddry writes from the Seminary: "I am glad to say that Bro. W. F. Powell, of Fruitland has declined the call to Franklin Street, this city, and will continue in the Seminary. He will graduate in June, and the work at Franklin Street would have taken him away from much of the Seminary work. He is one of our best men. The North Carolina men held a Thanksgiving service and made a free-will offering to the Orphanage amounting to $33.00. One of the brethren from a poor field in Eastern North Carolina had planned to go to the Mammoth Cave with the annual party; but after praying over the matter and asking God to direct him what to do, gave up the trip and gave the price of the trip to the Orphanage collection. It meant a sacrifice for him, because he is a poor man, and it has helped us all, and we are better men because of his noble sacrifice."

....Dr. Charles E. Taylor, for nearly a quarter of a century president of Wake Forest College, North Carolina, has resigned his position. The reason given for this step is increasing deafness. Doctor Taylor has done a great work. Wake Forest is at the forefront of Southern colleges, and Doctor Taylor not only did much to shape its internal organization, but has added greatly to its endowment and external equipment. In many ways Dr. Taylor is a great man. He is a literary artist, a great preacher, a fine business man, an excellent teacher, and admirable disciplinarian. It is with a feeling of sadness that we see him lay off his presidential armor, but we are pleased to see he will still continue with the old school as its financial agent. Dr. W. L. Poteat, who succeeds Doctor Taylor, is himself a graduate of Wake Forest, is about fifty years old, and a man of fine scholarly, literary and scientific ability. That he will succeed in the position to which he has been called, we have no doubt. His brother, Dr. E. M. Poteat, is president of Furman University.—Florida Baptist Witness.

....President Hobgood, of Oxford Seminary, writes: "I am glad to report that the exercises of the Seminary were suspended for one day only by the recent fire which destroyed the Administration Building. All our pupils are just as comfortable and the work just as efficient as before the fire. The wisdom of the plan of four two-story buildings with two exits, a front and a rear, was amply justified in the absence of panic and the consequent ease of escape of our pupils, and in the preservation of the other buildings, though the fire occurred at 4.30 a. m. Our patrons manifested no uneasiness, as not a telegram was received and not a girl has left us. We have prepared well for those who are here and for the goodly number of new students whom we are expecting after Christmas. The contract will be let in a few days for the new building, which will be a fac simile of the one destroyed, with a fire-wall between



Rev. W. E. Crocker and Wife.

kitchen and dining room, the fire having originated in the kitchen.

....Bro. J. S. Hardaway's first speech to the Georgia Convention was a golden one—even more so than his silence! Here is the report of it from the Index: "He said he came bearing a gift to the trustees of Mercer University. It came from a man who started to work as a carpenter and cabinet-maker, but now he was at the head of a great business that bore his name. The man of whom he spoke was Bro. R. D. Cole, of Newnan, now 85 years old, and yet he was a regular attendant at Sunday-school. Many have been his benefactions to the cause of Christ in his long career," said Brother Hardaway. 'All the Baptist work in Georgia has shared in his liberality. He has given more than $10,000 to church buildings. Indeed, his hand has been ready for every good work. He is so modest that he would shrink from any publicity given to his good deeds, but he is as good and noble as modest—and everybody that knows him knows that I could not eulogize a better man. A few days ago he came to my house and told me that he wished me to carry to the trustees of Mercer University a gift to the endowment fund of Mercer. He bade me say that it was a free-will offering, and that he gladly gives it; that he is greatly interested in education; that he promised his beloved and sainted pastor, Dr. James Hamilton Hall, and the lamented President Pollock to remember Mercer in his will, but that he preferred to send the gift while he is yet alive. And in this he displayed that good judgment which through life has made him so successful. The gift consists of 100 shares of the stock of the Newnan Cotton Mill. This stock is worth on the market about $200 a share, and those that have it have no desire to sell. Put on the market these shares will bring from $18,000 to $20,000. Bro. Cole told me to say that the gift was made without conditions, but he would be glad if you would hold it as an investment, and his hope is that it will greatly increase in value. Mr. President, I take great pleasure in turning over to you Bro. R. D. C[illegible]e's magnificent gift of 100 shares of stock of the Newnan Cotton Mills."

....When in Greensboro we saw placards in store windows bearing the likeness of our friend Dr. Curtis Lee Laws, one of the Baltimore pas-



J. S. CORPENING,

A North Carolinian, was elected Sunday-school Secretary in South Carolina this week.

tors. It announced "a great lecture by a great lecturer"—the same being our friend Dr. Laws. The subject was Paris. We have been amazed that so few of the World Congress Pilgrims have gone about with magic-lanterns and eloquent remarks on what they saw abroad. We fully expected Dr. John E. White, Dr. Rufus Weaver, Father Prestridge, etc., etc., to go on the stage with great lectures by great lecturers!

Invitation to Wake Forest College.

The Faculty of Wake Forest College join with the Board of Trustees in extending to the entire Baptist fellowship and all the friends of the institution a cordial invitation to be present at the inauguration exercises to be held at the college December 7th, at 2 p. m. This date was selected by the committee in view of the presence in Raleigh of the representatives of the denomination in the State Convention. The College was founded by the State Convention, and has all these years been fostered by it. The college belongs to the Baptists of North Carolina, and is here for the express purpose of serving them in the service of the Kingdom. We count it fortunate that the Convention this year assembles so close to the college, and it is the earnest wish of Trustees and Faculty that all the delegates to the Convention, ladies as well as gentlemen, be present at these exercises, in order to see what they have helped to place here, to see our fine student body, and to catch something of the Wake Forest spirit.

The programme of the exercises in detail is subjoined.

W. L. POTEAT,
President.

Wake Forest, Dec. 2, 1905.

Programme of Exercises on the occasion of the inauguration of President Poteat, 2 p. m., December 7, 1905.

1. The Processional: March from Tannhauser, Hubert Poteat.
2. Academic Procession—Chief Marshall, Dr. Walter Sikes.
   a. The Student Body—In charge of M. F. Hatcher and J. M. Picot.
   b. Alumni—In charge of W. W. Holding.
   c. Trustees—In charge of W. C. Dowd.
   d. Visitors—In charge of J. D. Boushall.
   e. University and College Delegates—In charge of D. Eatman.
   f. Faculty—In charge of G. W. Paschal.
3. Hymn: "O God, our help in ages past."
4. Invocation—President E. M. Poteat, Furman University.
5. Presentation Addresses:
   a. For the Trustees, Dr. W. C. Tyree, chairman.
   b. For the Alumni, President R. T. Vann, D. D., Class '78.
   c. For the Faculty, Professor W. B. Royall, D. D., Chair of Greek.
   d. For the Former Administration, presentation of keys, Retiring



J. C. Owen.

President C. E. Taylor, D. D.

6. Inaugural Address.
7. Hymn: "My Country, 'Tis of Thee."
8. Congratulatory Adresses:
   a. For North Carolina, His Excellency Governor R. B. Glenn.
   b. For the State Institutions of North Carolina, President Francis P. Venable, University of North Carolina.
   c. For the Denominational Colleges of North Carolina, President Henry Louis Smith, Davidson College.
   d. For the Universities and Colleges of the Country, President George H. Denny, Washington and Lee University.
9. College Song: "O here's to Wake Forest!"—The Glee Club.
10. Benediction.

Note.

The unusual amount current matter requires us to postpone the first instalment of Mr. Moore's Life of Christ. We hope to print it next week. We assure our readers that it is one of the best series ever printed in Recorder.

TORTURE OF A PREACHER.

The story of the torture of Rev. O. D. Moore, pastor of the Baptist Church, of Harpersville, N. Y., will interest you. He says: "I suffered agonies, because of a persistent cough, resulting from the grip. I had to sleep sitting up in bed. I tried many remedies, without relief, until I took Dr. King's New Discovery for Consumption, Coughs and Colds, which entirely cured my cough, and saved me from consumption." A grand cure for diseased conditions of Thoat and Lungs. At all druggists; price 50 cents and $1, guaranteed. Trial bottle free.

Our periodicals stand for the highest Christian character and the utmost denominational fidelity, and they are represented on their merits. From every point of view they hold rank as the very best for Baptist Sunday-schools. Some important additions have been made for 1906. American Baptist Publication Society, Philadelphia, Pa.

Our Home Circle.

A Caged Mocking-Bird.

I passed a cobbler's shop upon the street,
And paused a moment at the door-step, where,
In nature's medley, piping cool and sweet,
The songs that thrill the swamps when spring is near,
Fly o'er the fields at fullness of the year,
And twitter where the autumn hedges run,
Joined all the months of music into one.

I shut my eyes; the hermit thrush was there.
And all the leaves hung still to catch his spell;
Wrens cheeped among the bushes; from somewhere
A bluebird's tweedle falteringly fell;
From rustling corn bob-white his name did tell;
I heard the oriole set his full heart free;
And barefoot boyhood rushed again to me.

The vision-bringer hung upon a nail
Before a dusty window, looking dim
On marts where trade waxed hot with box and bale;
The sad-eyed passers had no time for him.
His captor sat, with beaded face and grim,
Plying a listless awl, as in a dream
Of pastures winding by a shady stream.

Gray birds, what spirit bides with thee unseen?
For now, when every songster finds his love,
And makes his nest where'er the woods are green,
Free as the winds, thy song should mock the dove.
Ah, were I thou, my grief in moans would move,
At thinking—otherwise, by others' art
Charmed and forgetful—of mine own sweetheart.

O many-souled, Shakespeare bird, who knows
Full well each feathered songster's pipe to wind!
O captive Milton, in this dreary close
Singing in shame of fortune so unkind,
Holding wide, sunny stretches in thy mind!
I blush to offer sorrow unto thee,
Master of fate, scorner of destiny!

—John Charles McNeill, in the December Century.

MARION HARLAND IN BETHLEHEM

Interesting Christmas Experiences in the City of Christ's Birth.

The little city of Bethlehem is set upon a hill which is crowned by the Church of the Nativity, writes Marion Harland in the December Lippincott's. The Grotto, which all sects of believers have agreed upon as the birthplace of our Lord, is directly under the church and entirely dependent for light upon artificial means. A silver star is let into the pavement of a semi-circular niche, above which is an altar adorned with the usual churchly symbols. By the light of fifteen colored lamps suspended under the altar we read the inscription in Latin:

"Here Jesus Christ Was Born of the Virgin Mary."

The long line of pilgrims prostrated themselves, one by one, and kissed the star, some with dropping tears—all, silently—solemnized beyond the range of speech. It did not add to our solemnity to be shown the manger, decorated with lace and an embroidered altar-cloth, and defended from sacrilegious fingers by a gilded railing. The really impressive things were occasional glimpses of the rough stone walls and roof of the ancient stable, visible here and there between the gaudy decocrations.

The service of Christmas-Eve began at half-past ten at night and concluded at half-past two in the morning! At midnight a lullaby from the organ preluded the supreme moment of the occasion—the sudden folding back of a curtain above the altar, revealing a manger-cradle and a bix wax doll. The exultant outburst of organ and choir in a magnificent Gloria in Excelsis accompanied the stately processional of the entire staff of priests and acolytes, chanting and swinging censers while they bore up one aisle and down another, back to the high altar, the same doll, dressed in cambric and lace, and nestling in the embrace of the richly apparelled bishop.

Every incident of our last night in Jamal's camp in Bethlehem recurs to me with peculiar distinctness. How, as the darkness deepened, the red, blinking eyes of the charcoal craters of the wonderful portable stove presided over by our accomplished chef in the door of the kitchen-tent—the night being breezeless—shone upon the under-side of the olive boughs over our heads, while our quiet talk went on of what had happened in the old town behind us.

We spoke longest of David's Greatest Son, and of the Birth that was to draw the eyes and thoughts of all nations to the little city on the hill-top in the land of Juda.

At midnight, kept wakeful by the rush and burden of thought, I arose to look from the tent door upon the watchful stars that here have a conscious majesty I had never recognized elsewhere, and wonderful anew where, amidst the glittering hosts "marshalled on the nightly plain" had flashed the Star of Bethlehem. For the last time in our eventful series of journeyings we saw the dawn redden the Mountains of Moab, the thin crescent of the waning moon dying, while we gazed, before the brightness of the coming sun.

I shall always be grateful that that night of ineffable calm and the beauty of the new day are prominent among the pictures conjured before my mental vision, as at the wave of an enchanter's wand, by the name of "Ephrath—which is Bethlehem."

Christmas Cakes.

For the Christmas cakes cream one-half of a cupful of butter, and add gradually one cupful of sugar, continuing the beating; then add the yolks of three eggs, well beaten, one-half of a cupful of milk, and one and three-fourths cupfuls of flour mixed and sifted with two and one-half teaspoonfuls of baking powder. Beat vigorously, and add the whites of three eggs beaten stiff, one-half of a cupful each of walnut and pecan nut meats finely cut, and one-half of a cupful of seeded raisins finely cut. Bake in a buttered and floured shallow pan. Remove from the pan, and spread the top with white frosting. Cut in triangular shapes, and ornament each with three green leaves, and small, round red candies to represent berries.—Woman's Home Companion for December.

She Had a Man.

A story is told of a shock received by a Duluth pastor. He makes it a point to welcome any strangers cordially, and one evening, after the completion of the service, he hurried down the aisle to station himself at the door. A Swedish girl was one of the strangers in the congregation. She is employed as a domestic in one of the fashionable homes, and the minister, noting that she was a stranger, stretched out his hand. He invited her to the church and expressed the hope that she would be a regular attendant. Finally, he said that if she would be at home some evening during the week he would call: "T'ank you," she murmured bashfully; "but Ay have a fella." Three of the members of the congregation heard the conversation, and, in spite of the fact that their pastor swore them to secrecy, one of them "leaked."—Exchange.

Sweetening Mary.

"I want a drink," said baby. "Go to the kitchen; Mary will give you a drink," said mother.

"I don't want to," baby said; "Mary is cross."

"Then if you have done something to make her cross, you had better go and do something to sweeten her."

Baby thought over it a minute, and then trudged to the kitchen. "You are a sweet Mary," he prattled, "and I want to hug you." Mary stopped her work in surprise. He threw his arms about her neck and kissed, and called her his "dear, sweet Mamie. I love you two hundred bushels," he said.

When he came, smiling, mother asked, "What did you do to Mary this time?"

"Oh, I sweetened her, I dess," was the reply.—Our Morning Guide.

TORTURE AND HUMILIATION

For Fifteen Years Face and Body Mass of Itching Sores—Could Not Express Suffering—Doctors Failed—Had Lost Hope

CURED BY CUTICURA AT COST OF $1.25

"My head was one mass of scabs, my forehead was covered down almost to my eyebrows, and I had to wear my hat all the time. My body was covered with spots in size from a pinhead to as large as a silver dollar. A white, crusty scab would form and itch, and words cannot express the torture and humiliation I suffered for fifteen years. I tried many doctors, and all kinds of treatments, but could get no help, and I thought there was no hope for me. A friend told me to get Cuticura. I did, and in three days my head was as clear as ever. I applied the Ointment night and morning, also taking a hot bath three times a week, and using the Ointment freely after the bath. After using one cake of Soap and two boxes of Ointment I was completely cured, without mark or blemish. I was so pleased I felt like running down the street to tell every one I met what Cuticura had done for me. If any one is in doubt about this, they may write to me. (signed) H. B. Franklin, 717 Washington St., Allegheny, Pa."

COMPLETE TREATMENT

For Every Humour $1

Complete external and internal treatment for every humour, consisting of Cuticura Soap, Ointment, and Pills, may now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly humours, eczemas, rashes, and irritations, from infancy to age, when all else fails.

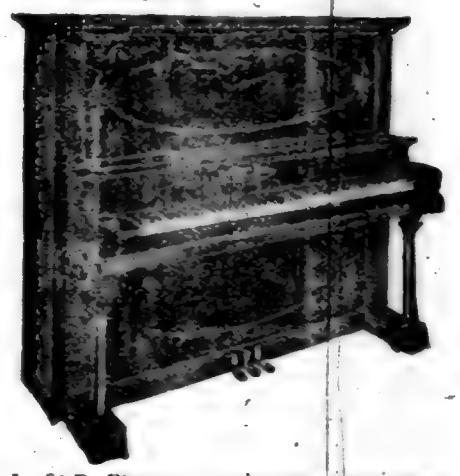
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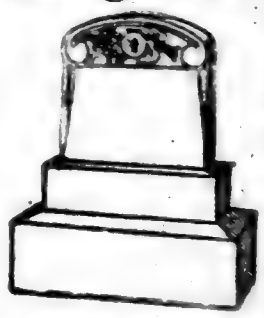
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Our Young People's Page.



A CHRISTMAS SCENE. FROM DECEMBER ST NICHOLAS. COPYRIGHT, 1905, BY THE CENTURY CO.

Edgar Allen Poe and a Small Boy.

Poe was not only a regular visitor, but he was on such terms of intimacy with the family that he has been spoken of as "dropping in at all times and at uninvited hours." Frequent as were his visits, he never appeared in a condition which raised the faintest suspicion of indulgence, even at the time when his habits were most irregular. His impecunious position was then known to all his friends, but for him money had no lasting value. It was just the means of getting what he wanted at the mere moment, and, even in his direst straits, he was impulsive in his generosity. When he was in the possession of funds, the first needy friend who came along and said he wanted anything, got all he had, even to the last cent. To the eyes of a boy of seven Poe presented a most attractive figure. Children are regarded as instinctively true in their discrimination of character, and, judged by this standard, Poe is justified in one instance at least. The testimony of his youth friend, given after the lapse of many years, and after much experience of life in varying aspects, is emphatic to a degree. "Poe," he said in accents of deep feeling and admiration, "was one of the most fascinating men I have ever met. I always went to him with the utmost confidence, and I have most vivid recollections of going and looking up into his face and pleading, 'Mr. Poe, will you oblige me by reciting "The Raven!" Never once did he refuse, and many and many a time I heard 'The Raven' declaimed by its author in a manner possible to the author alone. Leaning against his chair, or, perhaps oftener, sitting on his knee, I was able not only to catch the very tones of his voice, but to note the changing moods as reflected on his expressive face. The impression remains with me to-day. It was the most weird experience one could imagine. Poe had a very melodious voice, which, when he wished, had a considerable amount of resonance. He would begin, and—but I can't describe his elocution. He wrote the poem, and, as he recited it, he seemed to be giving to every line the shade of meaning it had in his own imagination when he had first conceived it." He carried you along with him from first to last as he worked steadily towards the climax. His voice took many a strange inflection of tone, especially at the close of each verse. "Nevermore," as he uttered it, was a word full of deep meaning. Now it was said as if in interrogation, again in indignant anger, and yet again in a croaking whisper. At the close of the verse next to the last he shrieked the "Nevermore," and there followed a striking pause. Beginning the last verse his voice got lower and lower, until at the last it was almost inaudible. As he uttered in a soft, weird voice the lines.

"And my soul from out that shadow
that lies floating on the floor,
Shall be lifted—never more,"

he seemed to be oblivious to all his surroundings. His deep-set, dark eyes were fixed on the floor, and after he concluded the poem he sat motionless and speechless for some minutes, gazing as with rapt vision on something unseen to others. The effect, more particularly as he heaved a deep-drawn sigh at the close, was indescribable.

Then after a time the boy at his knee would venture the request: "And now, Mr. Poe, if it is not asking too much, I would like to hear 'The Bells,'" and off the poet would start in a new key. He brought out all the melody of the bells—tinkling, clanging, now joyful, then mournful, and as he came to the funeral bells his voice became a baritone. Poe professed no respect for mere social position, but the aristocracy of scholarship and intellect claimed his homage.

One Thing at a Time.

Attend to one thing at a time; it is impossible that you can do two things at the same time. Never undertake to do what ought not to be done, and then whatever you undertake, endeavor to do it in the best manner. It is said of DeWitt, the celebrated statesman in Holland, who was torn to pieces in the year 1672, that he did the whole business of the Republic, and yet had time left to go to assemblies in the evening and sup in company. Being asked how he could possibly find time to go through so much business, and yet amuse himself in the evening, he answered: "There was nothing so easy, for that it was only doing one thing at a time, and never putting off anything till to-morrow that could be done to-day." This steady and undissipated attention to one object is a mark of a superior genius, as hurry, bustle and agitation are the never-failing symptoms of a weak and frivolous mind.—Dr. Morse to his son, Samuel F. B. Morse.

Mutually Suspected.

On one occasion Daniel Webster was on his way to Washington, and was compelled to proceed at night by stage from Baltimore. He had no traveling companion, and the driver had a sort of felon look which produced no inconsiderable alarm to the Senator. "I endeavored to tranquilize myself," said Webster, "and had partly succeeded, when we reached the dark woods between Bladenburg and Washington—a proper scene for murder or outrage—and here, I confess, my courage again deserted me. Just then the driver turned to me, and with a gruff voice inquired my name. I gave it to him. 'Where are you going?' said he. The reply was, 'To Washington. I am a Senator.' Upon this the driver seized me fervently by the hand and exclaimed: 'How glad I am! I took you for a highwayman.'"—Ex.

Terrible Temptation.

An eminent English surgeon, whose brusqueness with grown-ups recalls that of the famous Abernethy, is quite another person when children are his patients. Then he is as amiable as an angel or a big St. Bernard dog.

A short time ago, according to St. Jame's Budget, this gentle giant got up out of a warm bed at 3 o'clock of a bitter morning to attend a tiny boy in piteous plight from diphtheria. He performed the operation of tracheotomy and saved the child's life.

Time went on and his general condition improved, but there was one disquieting symptom. He refused to use his voice. When he was questioned he nodded or shook his head, but would not speak. Finally the surgeon found a way. One morning he talked at his stubborn little patient.

"I'm sorry he can't speak to me, nurse," the surgeon said, "because I'm going up to London to-morrow, and shan't know whether to bring him a horse or gun."

There was a brief silence. The surgeon and nurse waited breathlessly. Then a tiny finger stole up to a wounded throat, and the ghost of a baby boy's voice said:

"Please, doctor, bwing me a lickle gun!"

An Adopted Pigeon.

A dog and a pigeon are the wonders of the village of Pensgrove, N. J., according to the Girl's Companion. The odd pair belong to the wife of one of the residents.

The pigeon was left an egg orphan by the shooting of its real mother, but Mrs. M—— found for it a haven of refuge under a bantam hen which had the sitting fidgets about that time. In due time the pigeon came forth, but it took a lot of care and attention to bring it up, for the bantam positively refused to have anything further to do with her foster child when she discovered it could fly.

The little pigeon cast about for a friend, and thef amily dog—just an ordinary dog—looked kindly upon it. One day the bantam hen savagely attacked the pigeon, but the dog put himself between them and saved the infant from a pecking. The pigeon knew from that moment that it had a friend, and from that day it never has had cause to change its opinion. Bird and beast have been almost inseparable.

When the dog creeps into the kitchen to lie by the stove, the pigeon finds its way to accompany it, and, with one eye comically open, it roosts upon the dog's back like a winged sentinel. They eat out of the same trays, and drink out of the same founts. They take trips together into woods, and, while the pigeon can move much faster, it never leaves its shaggy companion.

All in the Family.

Miss Death was brought to the German hospital in Philadelphia to be operated upon for appendicitis. She was a daughter, she said, of an undertaker.

The name of the surgeon who was chosen to perform the operation was Dye—Dr. Frank Hackett Dye.

When the operation was over Miss Death was placed in charge of two nurses.

Miss Payne is the day nurse. Miss Grone is the night nurse. The patient recovered rapidly, and in a short time bade good-bye to Dr. Dye, Miss Payne and Miss Grone.—Fuel.

Too Much Comp'ny.

Little Jack Horner sat in a corner
Eating a Christmas pie;
For Jack wasn't able to get to the table
Along with the rest; that's why.

—Woman's Home Companion for December.

LIFE SAVED BY SWAMP-ROOT.

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

How to Cure Rheumatism

I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we count on not only occasionally, but with reasonable certainty. For the ravages of Rheumatism are everywhere and genuine relief is rare.

After twenty years of search and experiment, I learned of the German chemical I now employ. And I knew then that my search and my efforts were well rewarded. For this chemical, in combination with others, gave me the basis of a remedy which in the cure of Rheumatism is practically certain. In many, many tests and difficult cases this prescription has with regularity justified the confidence I had in it.

I don't mean that Dr. Shoop's Rheumatic Tablets can turn bony joints into flesh again and never fail—that is impossible. But they will with reasonable certainty drive from the blood the poison that causes pain and swelling, and then that is the end of the pain and swelling—the end of the suffering—the end of Rheumatism.

Any Rheumatic sufferer who writes may receive my little book on Rheumatism, including professional advice as to diet, etc., free. With the book I will also send without charge, my "Health Token," an intended passport to good health. Address Dr. Shoop, Box 3420 Racine, Wis.

Dr. Shoop's Rheumatic Tablets

QUESTIONS FOR THE CONVENTION.

In old times the Convention used to receive and answer questions. The custom should not have died out. There are many questions that the Convention might either answer yes or no or neutrally.

For example—

I, Is it advisable for our churches to go into the recently formed Interdenominational Federation?

II. Should the Convention receive delegates from churches that countenance open communion?

III. Should the Convention receive delegates from churches that encourage women to speak and pray in mixed assemblies?

IV. Do we need a General Baptist Education Board?

V. What is the proper attitude for Baptist churches with regard to religious instruction in public schools?

VI. What is the best policy for our representative bodies to pursue with regard to churches that practice Alien Immersion?

These are good questions. The Convention has no authority; but its advice is needed. Some say they would divide the body. We think not. They would strengthen it. Discussion of these questions would sow seeds in the hearts of many in whom now there is no root of the knowledge of Baptist principles and practices.

WE GREET OUR FOREIGN MISSIONARIES.

In this week of rejoicing, when so many North Carolina Baptists are enjoying the fellowship of the Convention, it seems to us that we can do no better thing than to remember our missionaries who have for Christ's sake denied themselves the joy of being with us, that they might minister the Truth to the heathen. Therefore, the reader will find here and there in this Recorder the pictures of some of our missionaries.

The romance of missions has played out, not because the missionary enterprise has become less heroic, but because there are so many heroes. The spectacle of some unpretending man or woman setting forth across half the world to give a life to the heathen has become common—absolutely common. But it is quite as glorious in God's sight as it ever was. It is the noblest sacrifice, the holiest career. And, after all is said for our home-works, the foreign missionary enterprise is the glory of the churches. Without it we might proceed in some sort of manner; but how greatly would our energy flag, and now our glory would fade!

North Carolina Baptists have right to rejoice that from them have gone a number of noble missionaries. We greet them here and now with a cheer!

But have we not reason to regret that so few of our young men and women are rising up to cry, "Here am I, send me?" We used to boast that North Carolina was a cradle for Baptist missionaries. But of late we have surrendered that distinction.

STATE MISSIONS: A MATCHLESS ORGANIZATION.

These two words, "State Missions," stand for the efforts of the North Carolina Baptists to preach the Gospel in full wherever it is not so preached in our State. We are gratified with the financial success of the year just closed. From that point of view our State Missions record of 1905 was never surpassed. But this is not all.

Our State Mission organization is one of the ablest conceivable. We have a wise and experienced and harmonious Board. They know the State; and they know what they are doing. It may not have occurred to our readers that this Board has a hard task; but it is a task that could not be discharged so well by less experienced and worthy men. They could spend the $30,000 very unwisely without throwing it away. There are religious "grafters" in North Carolina in the shape of Baptist churches—churches that apply to the Board for aid without any reason whatever other than their desire to get something for nothing. This Board has to turn down these churches. Of course this is easier than the other task of reducing appropriations gradually—so as to encourage self-help. There is quite a disposition here and there to resist the reduction of appropriations. But the Board reasons that if a mission station is not becoming more and more independent, no progress is being made. And again, the Board has often to turn down applications that seem worthy, but which, when compared with other claims, must be put aside.

We have not only a strong Board, but we have a magnificent executive officer in Secretary Johnson. He is known and loved everywhere. The pastors, the missionaries and all the people have confidence in the trueness of his heart and the clearness of his head and the absolute devotion of his life to his work. He combines all the good qualities of a Secretary.

And, finally, we have a roll of magnificent missionaries—140 of them. Our modern pioneers, the men that battle against odds, that often stand alone, that uphold an unpopular cause, that live on pitiful salaries, that work for the salvation of souls and the building of Baptist churches.

Altogether, our State Mission work is a matchless organization.

TEN YEARS: LOOKING BACKWARD.

Ten years ago the Baptist State Convention met at Greensboro. It was one of our most important meetings.

Within a few months the Editor of the Recorder for twenty years and the Corresponding Secretary for seven years had been called forever from the scenes of their usefulness. Bro. John E. White was chosen to succeed Dr. Durham. Elder J. B. Boone had very recently been chosen to succeed Bro. J. H. Mills as manager of the Orphanage. In three important stations, then, new men took their places ten years ago.

* * *

One of the important matters in the Greensboro Convention was the discussion of the Sunday-school work. Just how to manage it was a serious question. There was a vigorous debate. We may say that in these ten years we have learned. The work goes on smoothly enough, of late. Spilman's and Johnson's labors made way for Moore, who by tact and wisdom and great devotion has put the Sunday-school work on an enduring basis. There is now enthusiasm for it throughout the State; and it is entering upon a period of great usefulness.

* * *

It was at Greensboro that the Young People's Movement took hold. The opposition to it disappeared. The work flourished for a time; and there are yet many good young people's meetings in our churches; but the movement did not fulfill its early promise. We all found it more difficult than we thought to keep a young people's meeting going in any worthy way.

* * *

The most significant and impressive event that took place at Greensboro was the union of Northern and Southern Baptists in a certain form of missionary work among the negroes. The union was to last three years. It has lasted, by renewal, ten years, and expires by limitation this year. The idea of the movement was to provide three or four negro leaders and to have the white pastors join with them in conducting institutes for the negro preachers. In the first three years the white pastors were active to a satisfactory degree. But after that they seem to have passed out of the scheme.

This Co-operative Work has been satisfactory. If the reader will remember that this work was projected when the tides of racial antipathy were beginning to swell as they had not since 1870, he may imagine how much it was worth to us all to have from 1895 to 1900 direct and Christian communication with the negro race. Secretary White's work was notable every way; but just at this point he rendered a service of very great proportions.

Moreover, the Negro Baptists in North Carolina are now well organized and they have wonderfully developed in benevolence. And the attitude of the North Carolina Baptists and the Northern Baptists is as cordial as could be desired. Very truly may we say that the Co-operative work made way for the General Convention of American Baptists organized last year.

* * *

Of the things that have passed these ten years we may mention two. Do you remember the Gospel Mission discussion—how sharp, how needlessly harsh it was? Well, that has passed. There are Gospel Mission Baptists in North Carolina. There are North Carolinians that are laboring in China as Gospel Missionaries. But the bitterness is gone—and gone forever. We are on good terms; and Time is deciding what debates could never decide. The Gospel Mission idea has modified the Board idea somewhat; and so far as we know there is perfect satisfaction with the system throughout our churches.

And the other thing that has passed is the State-Aid Question. We understand now that the State will not soon abandon its policy of State-aid to higher education. We understand nevertheless that our duty is to build up our denominational system of Christian institutions; and we are yet demanding that the State shall guard well their interests. Moreover, we are rejoicing in the upbuilding of a great system of Baptist Secondary Schools—twenty-seven of them! and we fail not to rejoice that our State-aid war did quicken greatly the cause of the free schools as well as the cause of Christian Education.

* * *

And, best of all, in these ten years the doors of the Baptist University for women have been opened; a magnificent institution, the best in our State; three hundred girls therein; an achievement sure to prove a monument to this now closing decade.

* * *

Aside from the University, no other institution has grown so greatly as our Orphanage. Wake Forest has done well; increasing her buildings and her students and adding two departments. Ministerial Relief and Ministerial Education have made substantial progress. Our Woman's Work has grown very remarkably—in favor, in number of societies and in contributions. The Orphanage has been transformed—adding its central school, its work-shop, and water-works system and receiving an endowment of $100,000.

* * *

These have been, then, ten years of remarkable progress. At every point our denomination has improved its position. We have given here the facts as to the institutions. By reference to another editorial, it will be seen that in these ten years we have doubled our gifts to State Missions and trebled our gifts to Home and Foreign Missions.

For all these things it becomes us to devoutly thank God, Whose we are and Whom we serve.

THE PROGRESS OF THE NORTH CAROLINA BAPTISTS.

In another editorial we review the last ten years. Here we purpose to set before our readers the progress of our Baptist churches in missions and education from the beginning of the Convention until the present time.

First we will submit a statement of the contributions for—

	1894.	1904.	1905.
State Missions ...	$14,272	$26,164	$30,001
Home Missions ...	2,965	8,707	8,901
Foreign Missions .	7,815	20,557	23,287
Education	3,445	3,605	3,885
Orphanage	9,937	18,847 *	24,010
Ministerial Relief.		1,823	2,119
Sunday Schools...		830	1,138

* For support. For buildings, $6,400.

To the 1905 record should be added the sums raised this year for Chowan Baptist Female Institute and Wake Forest College, about $20,000—we estimate.

With these figures in mind it will be interesting to begin in 1830 and trace our progress.

1830.—State Missions, $220.62; Education, $35.

1860.—State Missions, $1,452.45; Home Missions, $27.50; Foreign Missions, $1,451.80; Education, $1,500.39; Colportage, $821.96.

1870.—State Missions, $1,111; Foreign Missions, $622.28; Home Missions, $27.50; Education, $1,447.54; Sunday Schools, $20.38.

1880.—State Missions, $3,260; Home Missions, $1,196; Foreign Missions, $2,789; Education, $1,750, Sunday Schools, $1,823.

1890.—State Missions, $14,028; Home Missions, $3,269; Foreign Missions, $8,902; Education, $3,620; Sunday Schools, $6,614—this item evidently including business of the Baptist Book Store.

It appears that the progress of the last ten years is the most remarkable in our history. This is to be accounted for in the excellence of our

organization, the zeal and ability of our pastors, and the regaining of prosperity by the Southern people. Our fondest hope is that as this prosperity shall continue—and that is sure, although there will be periods of reaction—our people will increase in devotion to the Cause of Christ, and consecrate themselves and all they have to the making of a Christian civilization glorious in itself and marvellous in its zeal for the salvation of all the world.

REPENTANCE AND JOY.

Bible Lesson for December 11th. Nehemiah 8: 8-18.

Golden Text: Blessed are they that hear the Word of God, and keep it. (Luke 11:28.)

Our space is so limited by Convention matter that we must confine our lesson to the main lines of thought only this week, and trust the student to enlarge upon them.

Ezra and Nehemiah were rebuilding the nation. Recall their labors—wall-building, etc. Now comes more important work—character-building. Each is necessary. Material affairs have their time and place. A nation is the people, however, not the walls nor the houses nor the arms. And there must be character-building. How?

The lesson answers. By the Word of God. These nation-builders began by doing two things. First, reading the Scripture (verse 8) to the people and explaining it. That is Instruction. Second, by re-establishing a national custom of religious thanksgiving. (Verses 16-18.)

The teacher can enlarge here upon the place and value of the Bible in character-building and nation-restoring; and as well upon the custom of worship—the habit of worship; for it is a habit, not an incidental thing.

The significant point in the lesson is that when the people heard the Law they were sad. Why? Was it not a misconception? They were made solemn. They were made intensely aware of their sins and their helplessness. This was well. Repentance is good. But they did not understand how that God forgives the repentant.

Our lesson is to teach us then to rejoice in God. That is our strength. The man that rejoices in God—that is, that is not terror-stricken by the thought of Him but rather is made glad because of His love,—that man is strong with great strength. But let us understand that joy does not come before repentance but after.

We have a lesson then in (1) the value of the Bible study; (2) the value of the habit of worship; (3) the place of repentance; (4) the call to joy in the Lord and the strength of that joy.

NORTH CAROLINA BAPTISTS IN BETTER LIGHT

In last week's Recorder Brother Bailey compared Texas, Virginia and Georgia with North Carolina. This comparison showed that North Carolina is far behind these other States in point of contributions. Brother Bailey drew the comparison in order to stimulate North Carolina to do more, and thus come up nearer to our sister States.

So far as Texas is concerned it is outdoing us all. Texas is a great State and they do everything on a big scale. Their acres are broader, their cattle are larger and their oils wells gush higher (when they gush at all) than those of any other State. The Baptists of Texas have caught this spirit and do things worthy of the great people they are. It has been said that they count in their State Mission funds, all that the mission fields pay to pastor's salary. If this be true, it doesn't put them so very far ahead of North Carolina, for we would about double our contributions to State Missions by pursuing that method. But let it pass that Texas is far ahead of us all.

I am writing this in no controversial spirit. I happen to have some facts which Brother Bailey did not have, and without considering these facts, the comparison between the other two States and North Carolina, is unjust to the latter.

It is a well-known fact that town churches contribute much more liberally than country churches. This is as true of Virginia and Georgia as it is of North Carolina. Virginia and Georgia have a great many towns and a few large cities. North Carolina has no cities and but few large towns. Richmond, the metropolis of the South, has a population of 85,000, and Atlanta has 89,872 people (census 1900). These are not only large cities, but great Baptist strongholds; while in North Carolina the Baptists predominate in only one or two of our larger towns. The minutes of Georgia and Virginia, for last year, are before me. The Georgia figures are somewhat general, while those of Virginia are given more in detail. According to the Georgia minutes, the Stone Mountain Association, which embraces Atlanta, gave a little more than one-sixth of all that the 213,825 Baptists of Georgia gave to the objects of the Convention. I have no way of getting the figures from Augusta, Macon, Athens, and other Baptist centres in Georgia, for I do not know what Associations they are in.

Now let us come to Virginia. I have taken eleven towns in Virginia, whose populations range from five to eighty-five thousand, and have compared them with eleven of the largest towns in North Carolina. The Virginia towns are Richmond, Norfolk, Petersburg, Portsmouth, Danville, Lynchburg, Roanoke, Alexandria, Fredericksburg and Manchester. The North Carolina towns are Wilmington, Charlotte, Raleigh, Winston, Greensboro, Asheville, New Bern, Durham, Goldsboro, Salisbury and Elizabeth City. Virginia and North Carolina contribute to the same seven objects, viz.: State, Home and Foreign Missions, Education, Relief, Orphanage and Sunday-schools, so this makes the comparison fair in this respect.

	Virginia.	North Carolina.
Population	276,763	121,687
Church members	23,354	9,497
Total contributions	$33,229.00	$19,076.82
Per capita	1.42	2.07

The Virginia Baptists raised this year $121,700. Of this amount $33,229 was raised by the churches in the eleven largest towns, leaving $88,447 to be raised by all the other towns and country churches.

We raised in North Carolina this year $95,000 in round numbers. Of this, $19,706.82 was raised in the eleven largest towns, leaving $75,000 to be raised by the smaller towns and country churches. If there were as many Baptists in the North Carolina as in the Virginia towns, and they were to raise as much as they do now per capita, the sum would amount to $48,342, leaving $73,558 to be raised by the country and smaller towns.

It will be said that we have 55,000 more Baptists than Virginia. That is true, but they have many more town churches than those mentioned above, while we have but few more. So when all these things are considered, North Carolina doesn't suffer by this comparison. While the country churches have not learned the grace of giving as the town churches have, they have many virtues that the town churches do not possess. They are developing, too, in the spirit of benevolence, and a few years more will work a great change.

I happen to have before me the figures for 1897. That year North Carolina gave to missions $29,474.50 and Virginia $45,909.20. This year North Carolina gives $94,502.45 and Virginia $121,700.00. These figures show that North Carolina, for the last decade, has made more rapid advancement than Virginia. We have also made more rapid advancement than Georgia in the last decade.

This has not been written to make us satisfied with what we have done, but on the contrary, that a review of our progress may stimulate us to greater endeavor. When we all think of what little we are doing we can say with the great Apostle, "Where is boasting then? It is excluded."

LIVINGSTON JOHNSON.

Brother Johnson struggles hard to make out a case. And he succeeds in making it after a manner for certain of our towns and cities. But shall the country brethren accept the explanation and let it go at that?

There have been times when they might, but not these prosperous times of eleven cent cotton.

And here is another question. South Carolina Baptists gave this year $27,000 for Foreign Missions—a smaller State, a State of few cities, and yet she is ahead of us. Shall we stand for that another year?

Bring a blessing to the Convention.

IT IS BOSH.

Atlanta, Ga., Nov. 29, 1905.

Editor Biblical Recorder, Raleigh, N. C.

You are quite safe in saying in your report of the Georgia Convention that you did not believe that I was to head a new mission board to expound the "fourfold gospel." I never dreamed of such a thing. It is just like a lot of other newspaper stories about me, and many others as well. The fact is, I do not at all subscribe to



REV. AND MRS. G. W. GREENE.

the exclusive faith-healing plan of what is known as the fourfold gospel. I do not believe in locking God up in a corner and telling Him that He must heal with or without remedies. Wouldn't I be a pretty chap to father such a scheme, and at the same time pour a great part of my life out for our great Tabernacle Christian Hospital. It is bosh!

Now the facts are these: The Todd Mission in China is doing a blessed work and it is now having to hold property. Somebody had to hold it, and a few of us who love and believe in Brother Todd took out incorporation papers. That is all. Now if there is anybody who wants to kick about that, let them kick. Not one of us ever thought of opposition to the Richmond Board. There were reasons why the board did not think it best to send Brother Todd and those that are now with him, but the Board wrote Brother Todd that he ought to go. And now that somebody has put property into the mission and others want to do it, some of us agreed to hold the title, thus fixing it as Baptist property. Now comes all this talk. Me alive, when will Baptists learn that there can be liberality in loyalty!

LEN. G. BROUGHTON.

Atlanta, Nov. 29, 1905.

INSULTED!

By some mischance, two of our subscribers (and we fear others) got a notice meant for others. And they were insulted!

It is true the notice was not insulting. That is, it could not have been regarded as an insult by one who deserved it. But it was insulting to these two! It charged them with being very backward delinquents. We have sent them apologies. So this is not for them. It is just an innocent suggestion! A word to the wise, etc.

THE MAKING OF HIM.

Arose, as I commonly do, before 5 o'clock in the morning, to study the Bible. I find none like it, and find it of more consequence to a preacher to know his Bible than all the languages or books in the world; for he is not to preach these, but the Word of God.—Francis Asbury.

DOGMA.

A Brooklyn public school teacher says that she once required a pupil to compose a sentence with the word "dogma" as the subject. The pupil, a lad of ten, after some deliberation, submitted his effort. It read as follows: "The dogma has five pups."

Have you read or heard "The Glory Song"—the Torrey-Alexander meeting song? It is the song that "set Australia afire;" that took London by storm—every street boy, shopman, girl and thousands of better condition singing it. We had read of it until there was a great desire to see it. Three weeks of inquiring convinced us that it had not been heard of in North Carolina. But we found it the other day in The Ladies' Home Journal. We do not know any thing about the music, but the words—just drivelling jingle, not a line of poetry. And yet this thing "set Australia afire"—and "took London by storm!" Watch it take a certain lot of Americans next!

The Onslow County Union.

The Onslow County Union will meet with the Swansboro Baptist Church Friday night before the fifth Sunday in December at 7.30 o'clock.

Friday Night, 7:30.

(1) Devotional exercises.—J. E. Watson.

(2) Reading of minutes of last meeting.

(3) Report from churches.

(4) Do the professors of religion of to-day realize what it is to be a Christian?—I. N. Henderson and Ed. Foster.

Saturday Morning, 10:30.

(1) Devotional exercises.—Alex. Trott.

(2) What are our Scriptural duties as Christians towards one another?—B. H. Matthews, J. E. King and Alex. Trott.

Saturday Afternoon, 2:30.

(1) Devotional exercises.—George Bell.

(2) What are the distinctive Baptist principles of the Bible as to the Lord's Supper?—J. E. King and J. B. Olive.

Saturday Night, 7:30.

(1) Devotional exercises.—J. A. Cox.

(2) What does the Bible teach as to our duty concerning the Lord's Supper?—J. S. Canady and D. F. Andrews.

(3) Temperance.—C. C. Andrews and M. W. Heady.

Sunday Morning, 10:00.

(1) The Sunday-school: What it is and how to run it.—R. Wells and M. W. Heady.

(2) Sermon at 11.30 by J. E. King.

Sunday night, sermon by E. C. Andrews.

E. C. ANDREWS,
J. S. CANADY,
B. H. MATTHEWS,
Committee.

What About the Old Preachers?

We must soon go up to the Convention with our report. As a Board (Ministerial Relief), we must report what the brethren of the Convention have allowed us to do as their servants for Christ's sake. As a board we must report what has been done for those who are in want. Our record for the latter will depend largely upon what the former allows us to do. Our record this year is not at all to be deplored; but rather to be commended. We might have done more. Some of us, at least.

To bridge over some of the difficulties of life is sometimes quite an undertaking. When circumstances are congenial and favorable and life floats down the stream of time unmolested with anxiety and care, wafted on the breezes of friendship and love, and entertained with hospitality and kindness, it is not at all difficult to live; but, when poverty and want are our companions in the flesh and we see the "wolf at the door," it is sometimes a question, and a serious one. How am I to farther go? Overtaken with old age and disease; rejected by those who once seemed to be our friends are questions with some of our old brethren. Why should they not still. If you measure the love some of our brethren have for these old preachers and their families by their gifts it is a very poor affair. God hates deception. So do you. So do I. If so, why practice it? Some of us have sat under the sound of the voices of those old saints of God; have been buried by them in baptism, have been married by them; and, have gotten much good out of their lives. And yet we are willing to let them suffer while the shadows of death are gathering around their lowly door. They are all poor. Most of them afflicted; and but very few of them get of us (Ministerial Relief Board) what they ask for. Whose fault is it, we can't do more for them?

I have said enough. If some of you stingy brethren with the Lord's money were on the board as beneficiaries, and these old brethren who are beneficiaries had your money, I believe they would be more liberal with you than you are with them. I would call your attention to the golden rule of Christ our Saviour, "Do unto others as you would have them do to you." Do you do it, brethren?

Yours in sympathy,
J. F. McDUFFIE,
Cor. Sec. M. R. B.

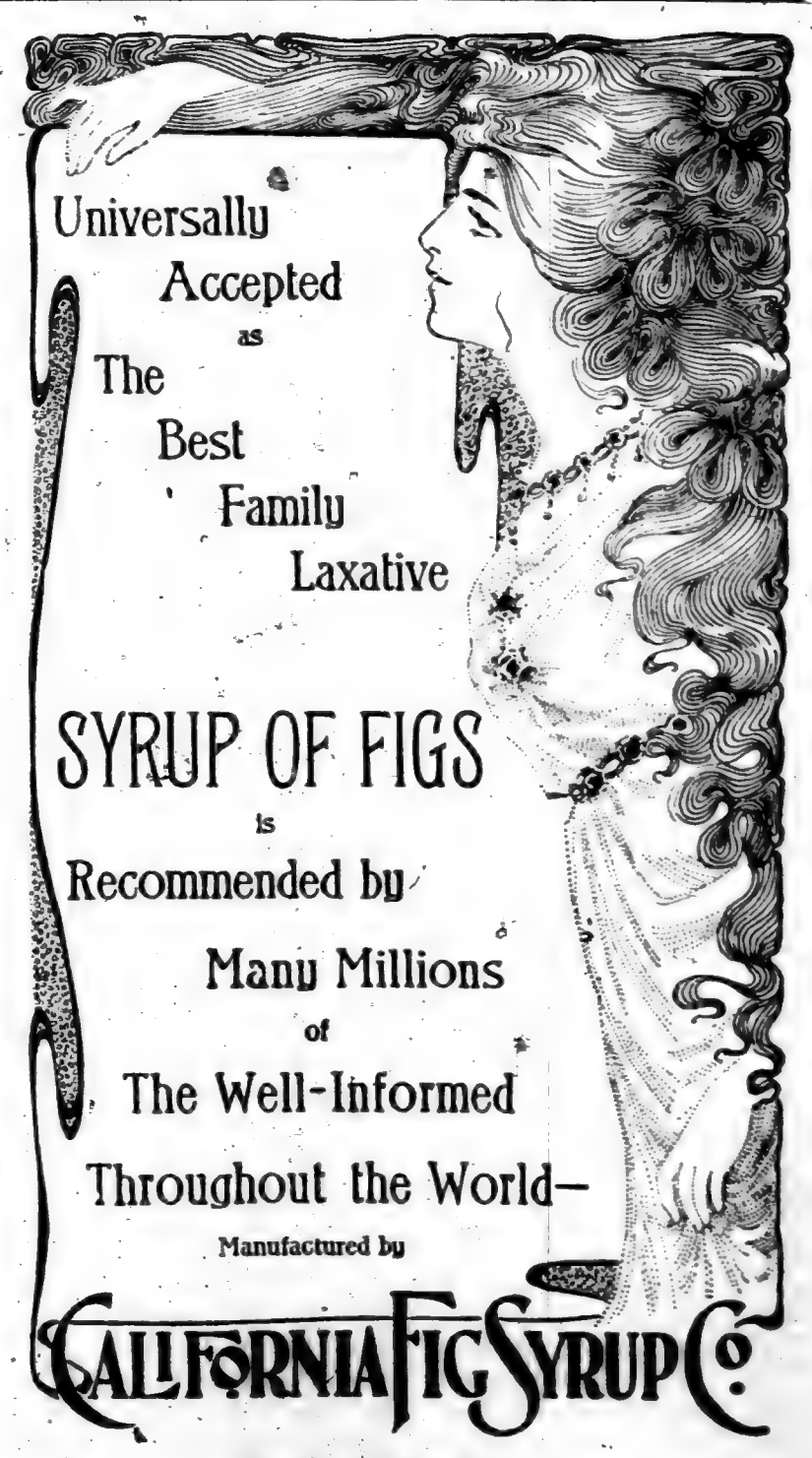
The life of service is the only life of satisfaction.—Exeange.

THE MEN AND WOMEN

Who Enjoy the Choicest Products of the World's Commerce.

Knowledge of What is Best More Important Than Wealth Without It.

It must be apparent to every one that qualities of the highest order are necessary to enable the best of the products of modern commerce to attain permanently to universal acceptance. However loudly heralded, they may not hope for world-wide preeminence unless they meet with the general approval, not of individuals only, but of the many who have the happy faculty of selecting, enjoying and learning the real worth of the choicest products. Their commendation, consequently, becomes important to others, since to meet the requirements of the well informed of all countries the method of manufacture must be of the most perfect order and the combination the most excellent of its kind. The above is true not of food products only, but is especially applicable to medicinal agents and after nearly a quarter of a century of growth and general use the excellent remedy, Syrup of Figs, is everywhere accepted, throughout the world, as the best of family laxatives. Its quality is due not only to the excellence of the combination of the laxative and carminative principles of plants known to act most beneficially on the system and presented in the form of a pleasant and refreshing liquid, but also to the method of manufacture of the California Fig Syrup Co., which ensures that uniformity and purity essential in a remedy intended for family use. Ask any physician who is well informed and he will answer at once that it is an excellent laxative. If at all eminent in his profession and has made a special study of laxatives and their effects upon the system he will tell you that it is the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually, when a laxative is needed, without any unpleasant after-effects. Every well-informed druggist of reputable standing knows that Syrup of Figs is an excellent laxative and is glad to sell it, at the regular price of fifty cents per bottle, because it gives general satisfaction, but one should remember that in order to get the beneficial effects of Syrup of Figs it is necessary to buy the genuine, which is sold in original packages only; the name of the remedy—Syrup of Figs and also the full name of the Company—California Fig Syrup Co.—printed on the front of every package.



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Dept. F. 15 Nassau Street,
NEW YORK.

Specimen Letters.

About this time of the year the Recorder office looks out for— letters, all sorts of letters. We are sending out notices, "duns" as they are called, bills if you will, evidences of honest debt, and we are not disposed to make apologies for bringing them to bear, appeals for renewals—all to the purpose of making both ends meet and building up a great and worthy paper for the North Carolina Baptists.

Collecting $1.50 each from 10,000 subscribers is a delicate task. A flood of notices usually brings back upon us all sorts of remarks. In view of certain of these we have this week somewhat to say.

First, now and then mistakes will occur; about ten in 1,000. If you are one of the ten, be patient; notify us and we will make correction. If you are one of the 990, be more patient and send us a money order.

Always understand that we are doing our best and under any circumstances will treat you right.

Now consider a letter or two:

No. I.

Nov. 6, 1905.

Dear sir's

Your notice I reseaved a few days a go requesting me to pay up my back dues. Gentlemen please drop my name I shurely payed you in advance up to date 1903—up Jan 1 1904 that is as long as I subscribe for it, you sent it on your own expenses It is true I did not notify you to drop my subscription or did I ask you to continue it so I ask you kindly please drop it, and dont harrass my mind any longer.

Truly.

The least this brother might do would be to pay up and quit like a Christian; or, at any rate, to be reasonably pleasant about it.

No. II. "With a Broken Heart!"

November 6, 1905.

Dear Friend and Brother:—I thought that I would write to you and let you know that I have received your statement in regard to my indebtedness to the Recorder. I thought that I surely could pay you for it; so I have fail to pay for it and also failed to have you stop it—all because I love the dear old Recorder and the messages it brings from the dear brethren and sisters that are scattered to and fro all over the earth. But I must, with a broken heart, ask you to stop it, as you notify me you would do if I didn't pay for it. I love to read it because it brings me messages of joy and peace as I read the sermons and the letters from our missionaries in the foreign fields as I can't pay for it. But you can stop it and I will pay for it just as soon as I can, because I love the paper and the Baptist, and my earnest prayer ever shall be that the dear old Recorder and the brethren that manages it may bring many dear souls to Jesus, the great Shepherd of the sheep; so I will pay just as soon as I can, as I wrote to Brother Bailey some time. I have had bad luck; I have lost my dear companion, I have six little children to take care of and dear old mother that is suffering death with a cancer. I have no brothers or sisters to help me to live, and I am poor, but I love the Baptist and the dear old Recorder too much not to pay for it just as soon as I can. But you say you will collect it as best you can; if you do I will love you just the same, and I do appreciate the kindness that you and the dear brethren have shown to me in sending the paper so long and waiting on me to send you the money. I have had the Recorder in my family for many years; it is all the paper that I wanted my dear little ones to read, and I thought that some day it might be the cause, or help be the cause, of bringing them to Jesus our Saviour; so I can't ask you to send it any longer, but just as soon as I can I am going to pay you, and as soon as I can I am going to still have the dear old Recorder in my home where the clouds of sorrow hang; but I am submissive to Him that doeth all things well. Hoping and trusting and praying that you and all of you who represent the dear old Recorder may have abundant success in the coming years, and may the Recorder cover all the earth as the water covers the seas; so I leave the matter with you and the dear brethren to do with me as you think best. Hoping to hear from you soon.

Your friend and brother for Christ.

P. S.—I am very sorry that I can't send you your money. If I could I am very sure that it would lift a great burden from my heart, and I should be filled with joy, peace, goodness and love, knowing that I could still read the Recorder.

Now will some reader tell us what we are to with a letter like that? A Christian wrote it. It is hard to burden him. It is mean to deprive him. And yet!

Well, his name is on the list this week at any rate.

No. III.

November 9, 1905.

Biblical Recorder Publishing Co.

Dear Sirs:—I am very sorry indeed that I am so far behind with my subscription to the Recorder. It is no little worry t me. It has been running on unpaid for so long that it has grown to be a big bill. And to tell the truth, I could have paid it; but when I had the money I did not think of it. I have so many things to watch and keep up, and such a very hard way getting along, that it's no wonder if I do overlook something. I beg pardon, and promise to pay it just as soon as I can. I am so hard-up now that I can do little more than get a living. But I will not forget it in the future. If I cannot do better, I will pay it by little until it is all paid. I like the Recorder all right.

Respectfully.

There's another fine letter—just as an example to certain captious people of more or less importance.

No. IV.

Dear Brethren:—As I began to read my Recorder this week I noticed that my subscription will expire next week. I do not want to miss a number, so I enclose money order for $1.50.

That is a model. He knows that our low price requires promptness; and there is that fine foreseeing spirit in him called thoughtfulness!

And now, good friends, look at your label!

FURIOUS FIGHTING.

"For seven years," writes Geo. W. Hoffman, of Harper, Wash., "I had a bitter battle with chronic stomach and liver trouble, but at last I won, and cured my diseases, by the use of Electric Bitters. I unhesitatingly recommend them to all, and don't intend in the future to be without them in the house. They are certainly a wonderful medicine, to have cured such a bad case as mine." Sold, under guarantee to do the same for you, by all druggists, at 50 cents a bottle. Try them to-day.

Education is a better safeguard than a standing army.—Everett.

The wife of a missionary in Mexico wrote home the other day that the only kind of tainted money to which she objected was that kind to which, as she contemplated the great needs of that region, she was obliged to apply the sad words, "Tain't ours."

A man's conduct is an unspoken sermon.—Henri Frederic Amiel.

Hoary-Headed Quinine.

Some men believe in quinine because it has not killed them. You may as well believe in a rattle snake for the same reason.

There is now a theory fast gaining ground that habitual users of quinine are victims of Bright's disease. Quinine cannot cure malignant types of fever, and simple forms get well by themselves

Johnson's Chill and Fever Tonic possesses absolute and supreme control over all forms of fever. For twenty years it has cured types that could not be reached with quinine

Use it, and you are safe. Refuse to use it, and you place your life in jeopardy. Write to

The Johnson's Chill and Fever Tonic Co., Savannah, Ga.



IMPORTANT POINTS ! ! !

In Chicken Raising all clearly explained in our New 1906 Catalogue

WHAT TO FEED
HOW TO FEED
All About INCUBATORS AND BROODERS

The rearing of young chicks. How to make Hens lay. We carry a large stock of Poultry Supplies, Incubators and Brooders and will quote lowest prices. We own a broiler plant and breed S. C. White Leghorns and Barred Plymouth Rocks.

R. L. CANNON & COMPANY
P. O. BOX 574 BRISTOL, TENN.

HORSFORD'S ACID PHOSPHATE

Cures Nervous Disorders

Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

Arrest It—$50 Reward.

A small sample bottle of Eczine will be sent free to every reader of the Biblical Recorder who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever, Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

$50 reward will be paid for any case of Eczema that is not promptly cured with Eczine. Eczine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failure made by other remedies, and send for free sample of Eczine which always gives relief and permanent cure. A $1.00 bottle often cures the worst cases. If your druggist does not have Eczine send direct to us. The Eczine Company, M. Kupermeier, Sales Agent, 118 Dearborn St., Chicago, Ill.

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Pot Palms, Ferns and all kinds of Plants.

BULBS: Hyacinth, Tulip, Narcissus, Freesia, etc., for fall planting.

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has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.

TWENTY-FIVE CENTS A BOTTLE.

NORTH CAROLINA TEACHERS

The Schools over the State will soon be opening now. If you have not got the books you need at hand, do not waste your time waiting for books, but send us your order and get them by return mail. Price list furnished on application.

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THE BEST PLACE TO BUY.

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News of the Week.

Markets December 2.

Cotton, 11⅛c.
Butter, 27 to 30c.
Coffee, 9½ to 11c.
Flour, straights, $5.00; second patents, $5.25; full patents, $6.00.
Turkeys (live), 15c.; dressed 18 to 20c.
Field peas, 80c.
Black eyes, $1.50.
Peanuts, North Carolina, 75 to 90c.
Beeswax, 25 to 27½c.
Eggs, 24c.
Chickens, hens, 35c.
Sweet potatoes, 35 to 40c.
N. C., Bacon—Hams (old), 16 to 17c.; shoulders, 10 to 11c.; sides, 10 to 11c.
Shingles, per 1,000: 5-inch saps, $2.00; 5-inch hearts, $3.00; 6-inch saps, $3.00; 6-inch hearts, $4.00.
Timber: Per M extra milling, $7.50@$8.50; mill prime, $7.00@$7.50; mill fair, $6.50@$7.00; common mill, $5.00@$5.50.

* * *

Congress.

Congress has assembled for one of the most important struggles in its history. The President and the people stand on one hand for Federal Regulation of Railroad Rates; the railroads and their favorites, the Trusts, stand on the other for corporation control of rates, commerce and all else. The House is with the President. But the Senate is in doubt. So many of the Republican Senators are trust and railroad men, as Depew, Aldrich, Platt, etc., etc., that the President must depend on the Southern Democrats to save his cause. This brings the cleanness of the South to the rescue of the Nation, and proclaims very grandly the truth that financial powers have lost their hold in this quarter of the land. The South will stand conspicuous in this battle for the Republic.

Mr. Cannon has been chosen for Speaker by the Republican caucus; Mr. Williams will lead the Democrats.

We intend to keep our readers well informed on this matter; in fact, to report with care each week the progress of affairs in Congress.

* * *

The Situation in Russia.

The news from Russia is confused.

One report has it that the Czar is ready to fly; another that he is perfectly tranquil.

Another report will say that the Empire is in the gravest alarm; and another that the peasants—this from the great Tolstoi—are not at all concerned, and that they are at bottom the Empire.

Probably the truth is that the Czar is alarmed, but is not thinking of abandoning his throne. Count Witte is greatly harassed, but he plods onward to his goal. So far as the Empire is concerned, the laboring classes in the big cities are in a terrible ferment—the victims of every sort of evil influence in their over-excited condition. But the great body of the Empire is inert—and is not likely to be aroused.

Things do not happen as quick in Russia as in America or France.

So when we hear that there is mutiny at Cronstadt, it does not mean revolution. It is only a bad symptom. The mutiny was overcome. We heard also last week that enemies of the Czar were at work in his personal guard. The serious feature, however, last week was the suspension of communication—the telegraphers being on a strike. Russia could not hear from her provinces; cities were parted; and the nation cut off from quick communication with the world. Such a situation as this plays into the hands of the revolutionists; but there is as yet no leader of revolution in Russia. We hear mainly from mobs.

There are other forces, of course. There are calm men who wish to go to work building upon the articles of the manifesto placed in the hands of Count Witte. With these we are in sympathy.

There are others who suspect the Czar of fraud. They are demanding a Constitution. These are to be respected.

There is also the Court Party and the Church Party. They demand a return to tyranny and suppression.

And finally, there is the mob—who are really being used by this Court and Church Party. The mob seeks liberty. But the Reactionists are stirring them up to such extremes that the Czar must proclaim martial law and recall Trepoff and his like. The mob makes the tyrant necessary even while it cries for freedom.

We believe Count Witte will soon work out and promulgate a constituion.

* * *

Items.

Mr. Vanderbilt recently sold the standing timber on Mt. Pisgah, N. C., for $2,000,000.

Cotton went up half a cent Monday on the Government's estimate of 10,167,000 bales. The price is now 11½ cents, and the trend is higher.

The first of last week there was a severe storm on the Great Lakes. A large number of vessels were wrecked and a number of people lost their lives. It was the worst storm in years.

The Presbyterian Synod of Virginia has taken up the matter that cadets in the U. S. Naval Academy are not permitted freedom of choice in worship. They are required to attend one certain church. This is wrong.

Judge Moore is receiving very general condemnation for suspending judgment in the case of the Fayetteville bankers who stole $30,000, and upon being caught confessed and returned the money. They should have been punished; and a judge with a strong sense of righteousness would have punished them.

There is a great revolt against football as it is played. Columbia University has ruled it out. Sixteen persons have been killed this year. The game will surely be reformed. The mass plays will be eliminated; and there will be more running and kicking. As played now the game is brutal.

The jury found the Old Nick Williams Corporation guilty of intent to defraud the Government, and Judge Boyd imposed a fine of $5,000. An appeal was taken. So for a time the celebrated case ends. The Williams Company has often been held up as a model liquor business; and it is about as good as any. The business is corrupt and corrupting.

The Supreme Court recently handed down a decision that will help the cause of enforcing temperance laws. It holds that a man who accepts money in a prohibition town and goes to a liquor town, and there purchases liquor for the man who gave him the money, is guilty, upon delivering the liquor, of retailing. This will prevent men sending agents for liquor.

In the trial of Meriwether for killing Branch in the Naval Academy fight, the physicians have testified that Branch received his fatal injury in a fall when his head struck the floor. Meriwether went on the stand and made a good case for himself. His story bears all the marks of truth. Branch had evidently forced him to fight; and the Naval Academy ethics made it possible for Branch to do so. Meriwether declared that Branch's fate is preferable to his own.

Prince Charles of Denmark has been elected and sworn in as King of Norway. His new name will be Haakon.

Last week was notable in insurance circles for the resignation of the McCurdys from their fat positions in the Mutual Life Insurance Company—the largest in the world. They go out in disgrace; and they go because they cannot bear the fierce light and the terrible scorn that flares upon them. It is a great tribute to the power of publicity. Justice Peckham has resigned from the Mutual's directorate with much indignation. Hyde is gone; Alexander is gone; Hamilton is in exile; McCurdy is gone. Now for Hegeman and the McCalls, Depew, Platt and the noble Cortelyou of the President's Cabinet!

Dr. J. P. Matthews, of Greensboro, is in jail upon a charge as fiendish as ever stood against a mortal—the charge of kneeling beside his ill wife, as if in prayer, in the presence of physicians, in order to inject a fatal dose of strychnine into her system. He succeeded, and his wife is dead. It appears that he had already poisoned her and seeing that she was about to recover he made this desperate endeavor lest she recover and expose him. He will plead insanity; and doubtless he was insane at the time. It is inconceivable that a sane man could have been so guilty. But McCue was also insane—and yet he paid his life for his crime.

The following figures of the State Superintendent of Public Instruction indicate how the number of saloons has increased and also how much more revenue is to be had from saloons than dispensaries: During 1904 the educational fund received from liquor licenses issued in the State, $57,886.52; from dispensaries, $19,557.33; making a total of $87,443.65; and in 1905 the receipts of $52,773.75 from liquor licenses, $78,232.94 from dispensaries, giving a total of $132,006.69 for the year. This comparison shows a decrease of $14,107.77 in the saloon licenses, and an increase of $58,675.61 in dispensary receipts, or a grand total of $44,556.84 in total receipts of 1905 over 1904.

Thanksgiving Day, November 30, is the day taken by the Jews of the United States to celebrate the two hundred and fiftieth anniversary of the arrival of the first Jews on the western continent. It is called "the most momentous migration in Jewish history." Nowhere in the world are the Jews as a people so free, so nearly clear of the disadvantages of race prejudice, and as a whole, so prosperous. The day is to be celebrated by exercises at Carnegie Hall, New York City, and religious services in all synagogues and Sabbath schools. The Jews of the United States number 1,500,000 and have about thirteen hundred places of worship. They are therefore one of the largest of the religious bodies in the country and their charities exceed those of any other. They have just raised $1,000,000 for the suffering Jews in Russia.—Watchman.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, Manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J Cheney & Co. Testimonials free.
Sold by Druggists. Price, 75c per bottle.
Take Hall's Family Pills for constipation.

"500 Bible Studies" For Christian Young People and all Bible Students. Our new book contains "Outlines" by prominent leaders all over the world. Material that usually costs $1.00 or more at 25c. postpaid.
Evangelical Pub. Ass'n, Chicago.

How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective way and COSTS NOTHING—Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been indentified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choky, spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to **Dr. J. W. Blosser, 90 Walton Street, Atlanta, Ga.,** and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home.

Now write him immediately.

DR. DUFFY'S Anti-bilious Pills

have been used for over half a century in the eastern section of North Carolina with marked success in the treatment of malarial and bilious conditions. Formula of the late Charles Duffy M D. physician and surgeon in the British navy. They act on the liver and the entire alimentary tract.



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36 Colleges in 15 States. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

FACTS ABOUT CANCER.

A new booklet published at considerable expense by L. T. Leach, M. D., of 416 Main St., Suite 10, Dallas Texas, tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail, prepaid, on receipt of ten cents, stamps or coin.

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One of the best homes at Wake Forest, situated on main residence street. Terms favorable to purchaser. Addrss
W. O. RIDDICK, Greensboro, N. C.

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Acknowledgments.

(Continued from Page 16.)

Home Missions.—W. M. S., Lexington, Liberty, $1.25; W. M. S., Washington, 7.05; Grove, West Chowan, 10.00; S. S., Enon, Flat River, 2.68; W. M. S., Second Church, Durham, 2.50; Cedar Creek Association, 2.00; Sawyer's Creek, Chowan, 10.00; First Church, Raleigh, 332.67; W. M. S., Pine Forest, 2.40; W. M. S., Clement, 1.35; W. M. S., Henrietta, 1.02; Ivanhoe, 1.25; Selma, 4.12; W. M. S., New Found, 60 cents; W. M. S., Wilmington, 8.68; Y. L. S., Wilmington, 1.92; W. M. S., Columbia, Chowan, 6.75; W. M. S., Careleen, Sandy Run, 29 cents; W. M. S., White Oak, 85 cents; W. M. S., Mt. Zion, 1.00; W. M. S., Jerusalem, 1.85; W. M. S., Cooleemee, 1.41; W. M. S., Caroleen, 75 cents; W. M. S., Scotland Neck, 50 cents; W. M. S., Wilkesboro, 3.34; W. M. S., Lee's Chapel, 88 cents; W. M. S., Chadbourn, 1.50; Sunbeams, Chadbourn, 72 cents; Sunbeams, Louisburg, 4.25; W. M. S., Galeed, 3.40; W. M. S., Warrenton, 5.70; W. M. S., Mount Carmel, 1.00; Salemburg, 3.77; Mission, Stanly, 1.00; Roxboro, 19.00; Sunday-school, Hickory, 1.04; W. M. S., Pleasant Hill, 1.00; William Rogers, (Cameron, N. C.), 1.00; Long Branch, 5.40. Total, $455.89. Sent direct, $366.44. Total in Recorder of May 25th not included, $312.86. Previously reported, $8,079.40. Grand total for this year, $9,214.59.

Education.—Wakefield, $4.36; First Church, Raleigh, 1.50; Sawyer's Creek, Chowan, 10.00; Pine Forest, West Chowan, 3.95; Selma, 10.30; Lumberton, 24.00; interest on invested funds, 428.50. Total, $482.31. Less error in total in Recorder April 12th, 60 cents—$481.71. Previously reported, $3,403.36. Total this year, $3,885.07. Not previously acknowledged, $52.50. Grand total for this year, $3,937.57.

Sunday School and Colportage.—S. S., Meadow Branch, $10.00; Florence Avenue, 1.25; Buie's Creek, Little River, 12.15; Duke, Little River, 3.50; S. S., Kinston, 20.00; S. S., First Church, Fayetteville, 2.00; Cedar Creek, 1.94; Bethel, South Yadkin, 2.35; Roxboro, 5.00; First Church, Durham, 10.00. Total, $68.19. Previously reported, $1,070.56—Total, $1,138.75. Omitted in Recorder's of February 1, July 19, November 5, 70 cents, 25 cents, and $1.10—$2.05—$1,140.80. Less misprint balance September 20th, $100.00. Grand total for this year, $1,040.80.

Tichenor Memorial.—W. M. S., Washington, $5.60; W. M. S., First Church, Greensboro, 20.00; W. M. S., First Church, Goldsboro, 15.00. Total, $40.60. Previously reported, $167.18. Grand total this year, $207.78.

Ministerial Relief.—Florence Avenue, $2.54; Grove, West Chowan, 5.00; Cedar Creek Association, 2.50; Sawyer's Creek, Chowan, 5.00; Blowing Rock, Three Forks, 2.08; Selma, 10.00; Roxboro, 5.00; Gibsonville, 2.00. Total, $34.12. Omitted in balance in Recorder of August 23rd, $1.06. Previously reported, $2,085.67. Grand total this year, $2,120.85.

Student's Aid Fund.—Wadesboro, $15.00. Previously reported, $100.56. Grand total this year, $115.56.

Total reported for all objects this week..... $20,497.73
Previously reported..... 49,135.06

Total for all objects this year..... 69,632.70

WALTERS DURHAM,
Treas. Baptist State Con.

Thank gracious!!!!

WANTED: by Chicago wholesale and mail order house, assistant manager (man or woman) for this county and adjoining territory. Salary $20 and expenses paid weekly; expense money advanced. Work pleasant; position permanent. No investment or experience required. Write at once for full particulars and enclose self-addressed envelope. COOPER & CO., 182 Lake St., Chicago, Ill.

Fifth Sunday Meetings.

The committee appointed by the Flat River Association has arranged the following programme for its fifth Sunday meetings:

Mill Creek Church.

Sunday morning at 10.30 o'clock. Subject: Missions. Speakers: J. A. Nowell, Ruffin Moody.

Twelve o'clock—Sermon by Rev. H. B. Jordan.

Sharon Church.

J. H. Morris and E. B. Meadows to speak on Missions at 10.30 Sunday morning, and Rev. P. H. Fountain to preach at 12 o'clock.

Enon Church.

At the same hour and on the same subject Mr. Blalock and W. A. Devin are appointed to speak, and at 12 o'clock Rev. A. B. Dunaway to preach.

A. C. PARHAM,
THOS. H. STREET,
J. H. LONG,
Committee.

Yesterday is yours no longer; tomorrow may never be yours; but today is yours, the living present yours, and in the living present you may stretch forward to the things that are before.—F. W. Farrar.

Stubborn Skin Diseases.

Dr. C. L. S. Crowson, Andalusia, Ala., declares "Tetterine is superior to any remedy known to me for eczema and stubborn skin diseases." Many other physicians unite in this testimony. It has accomplished wonders in their practice. It is amazing that any one would suffer with itching, burning skin diseases when relief might be had infallibly from the use of a 50-cent box of Tetterine. Your druggist or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

Tetterine Soap, only 25c. cake.

A Saving Account

draws interest and thus increases. The man who has money deposited in a savings bank can afford to hold his head a little higher than the man who has none, because he has something to fall back upon if reverses come; something to go into business with if a favorable opening presents itself, and something with which to start his children in life. A savings bank account is gained at slight cost, and it never comes amiss.

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W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N JONES, Raleigh, N. C.

Difficulties and advantages in the Way of Christian Missionary Work in Japan.

Beginning with outside influences, we find the worldliness of foreign residents in the seaport towns a great hindrance to missionary influences. These, bent only upon selfish interests, take advantage of immoral customs that exist among the natives to gratify their own licentious and covetous inclinations. The Japanese naturally confound foreigners and Christians, supposing that all who come from Christian nations should represent that faith. To offset this adverse influence we have the honorable foreign merchants and their families, many of whom are earnest Christians, heartily seconding the work of the missionaries, giving liberal assistance in times of calamity, or public distress, and by their upright lives daily preaching a practical gospel, and the Japanese are beginning to discriminate between the two classes, beginning to understand that a Western man is not always a Christian, that men must be saved individually.

Superficial observation and false impressions of tourists who, in their passing glimpse of the country, see only the fair exterior of Japanese life, who wonder at the polite manner, the wonderful progress of civilization, and industrial institutions, knowing nothing of the undercurrent of sin and moral degradation, come home to make wonderful reports of this wonderful people and their beautiful country, till we are almost persuaded that they do not need the gospel and are less enthusiastic in our efforts to raise means for evangelizing Japan. A very different story is told by the missionaries and teachers who live among the Japanese and know the real state of affairs. We should avail ourselves of the information that these earnest men and women have provided for us in their written accounts of life in that country. Also superficial study of Buddhism and other pagan religions, we are told, is a hindrance to gospel influences in more ways than one; some skim over the systems and condemn them wholesale, regardless of the grains of truth which lie hidden in the mountains of falsehood. The intelligent Japanese regard this treatment as unjust to their philosophy and discredit the ability of such teachers. The fad for studying these pagan systems does harm in another way, it appeals to the national vanity and makes the Japanese feel that systems which attract so much attention really must contain great merit, and the fact that the so-called students do not go deep enough into the matter to be able to make intelligent comparison of the pagan and Christian systems to show the defects of the one and the advantages of the other, making the truths in the accepted religion stepping stones to the larger light and knowledge offered in the Christian is a still greater drawback. Yet there are scholars and teachers of the highest order, on the Japanese mission field, and there are many thoroughly trained Christian gentlemen occupying the highest positions in the government, dominating the schools and colleges, editing some of the largest and most influential daily papers, and presiding on judicial benches.

The freedom of Japanese society is a gate of hope to the missionary. There are grades, but there is no caste. The way is open to the poorest commoner to win positions of highest trust and honor in the government. They are therefore free from that invincible apathy toward new life, light and hope, found in all other Asiatic peoples; and though they are at present engrossed in material things, intoxicated with success and praise (always a conceited race, the national vanity has been augmented by the wonderful political and industrial progress of the last few years), still we may safely predict that they will not long remain satisfied with this low ideal of life, the cry of the spirit will be heard and the Japanese will seek the great God of all the earth.

The Japanese are, as a race, notoriously untruthful. They set no value on truthfulness and honesty for its own sake. Self interest is the rule that determines all their actions. As a result of this practice their very language has become the suitable vehicle of insincerity, fawning and flattery. A large part of their education consists in training them to be "polite," which is another name for false, but here also we meet cheering signs of reformation. The Mikado is setting a noble example in the conduct of government affairs by freely publishing facts, thus instilling lessons of frankness. The Bible and thoughts generated by a knowledge of the Holy Scriptures are powerfully affecting common speech. Flatery and fawning are becoming less common and Christian courtesy more frequent.

Against the custom of disposing of the girls of the family for money or for other selfish interests, we may reckon the influence of Christian homes. Japanese men who are followers of Christ select their wives as other Christian men do, with a view to companionship and congeniality. The marriage contract is regarded as sacred and the children are reared in love and freedom. But there are only forty thousand members of Christian Protestant churches and there are millions of people who are either pagan or have no religion at all.

The fact that there is no national religion may be considered an advantage since it is easier to plant seed in an open field than to uproot an original growth before the sowing may begin.

We are inclined to regard the Japanese as a fickle people, who jump to conclusions, enthusiastically embrace a theory, then as readily exchange it for the next idea that presents itself, and while there does seem good reason for this opinion manifest in their desire for progress and eagerness for new knowledge, we are told by those best acquainted with their character and history that when they have once fully accepted an idea they cling to it very persistently, and many of them have shown great ability in conducting business enterprises which require stability of purpose and persistent action. We know their capacity for self-sacrifice for the sake of ruler and country, and the utter self-effacement of the women for the good of the home. This trait is manifest in those who become Christians and we may confidently expect for the church of Christ the same sort of devotion when they shall have been converted.

The hardest piece of work any of us will ever do is the making of ourselves what we ought to be.—Geo. P. Eckman, D. D.

Scaffolding is no benefit to Christ if the building is making no progress behind it.—G. Campbell Morgan.

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Obituaries.

SPRUILL.—The infant child, aged about six months, of Rev. and Mrs. George E. Spruill, of Brunson, S. C., died at the home of Mr. and Mrs. J. L. Moore, parents of Mrs. Spruill, near Greenville, N. C.

The little one had been sick most of his life. About seven weeks ago Mrs. Spruill brought him here to her mother's in hope that the change would improve his health. The child grew worse, and Mr. Spruill was summoned, and the parents watched in sorrow as the life of their little one passed away.

The remains were interred October 18th at the Moore family burial ground near the home, services being conducted by Revs. J. A. Ayscue and H. H. Moore.

JOHN E. AYSCUE.

JORDAN.—Sister Mary Jordan, wife of Col. Allen Jordan, of Troy, N. C., died of pneumonia Nov, 19, 1905. She was eighty-one years four months and eight days old. She was a sister of the late and lamented Capt. Jeptha Horton, of Raleigh; also a sister of Mrs. A. L. Stough. Her earlier years were spent in Raleigh, and while there she professed faith in Christ and joined First Baptist Church. After removing to Montgomery County she united with Blackwood's Chapel Baptist Church and remained a member of the same until death.

Evidently she had the strongest personality of any woman we ever knew. She asserted this individuality and it gave her a strong will and character of the truest kind. It was my privilege to visit her in her last days and have many sweet conversations with her on religion. I always found her ready, willing and glad to talk religion. We verily believe that her soul has gone back to God who gave it, to live forever with its Lord.

A husband and one daughter, Mrs. I. M. Deaton, of Raleigh, survive her, to mourn their loss. But, surely, their loss is her gain; for she was a great sufferer on earth, being an invalid for more than thirty years.

A large concourse of people attended her burial services in the Baptist church at Troy on the evening of the 19th inst., after which we laid her body to rest in the Baptist cemetery. Floral tributes were placed on her grave by loving friends in token of their love and esteem. May her God, the God of all peace, sustain the bereaved ones.

"Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years.
And all that life is love."

K. C. H.

FOUNTAIN.—Miss Lidie K. Fountain died at the home of Mr. John Savage at Leland, Brunswick County, N. C., where she was teaching school Tuesday morning, November 21, 1905.

She was born in Darlington, S. C., to W. J. and Mary A. Fountain, reared and educated there, where her father was born and reared, and who was a deacon in the Darlington church for a number of years until failing in health, he removed with his family to Southport, N. C., fifteen years ago; a daughter having married and lived here. Miss Lidie united with the Southport Baptist church fourteen years ago and since she has displayed that loyalty to her church and to her Saviour, that was strikingly noticeable by every one. She took an active interest in every department of church work. She was the faithful organist for many years until she, to obtain support, began teaching in the public schools of the county and was always prompt to her duty. She was also a teacher in the Sunday-school; a member of the Woman's Missionary Society. She was ever devoted and anxious as to the welfare of her parents in their old age and feebleness as well as to sister and brother. Much could be written of Sister Fountain.

She leaves to mourn her loss one sister—Mrs. John W. Sellers, of Wilmington, N. C., and one brother, Mr. J. B. Fountain, of Southport, her church and many friends.

She is now with Jesus whom she loves and is at peace. We shall see her no more in this life. We can meet her again, so we who mourn have the comforting promising of seeing our sister and friend in the resurrection. It is a blessed sleep to sleep in Jesus.

D. I. WATSON.

Southport, N. C., Nov. 23, 1905.

Thomas H. Speight.

It is with sadness that we come to pay this tribute of respect to the memory of our late ex-secretary, Thomas H. Speight, eldest son of Rev. and Mrs. T. T. Speight, who, after a brief illness, died at Buie's Creek, Tuesday, November 1, 1905. He sank rapidly in the last few hours of his illness and passed quietly away about 4 o'clock in the hope of a glorious immortality.

But recently he whom we now mourn was among us in robust health, giving promise of many years of usefulness. His great heart has ceased to beat, and he sleeps the sleep that knows no waking. We stand above his honored grave and recall the graces and grand qualities of his life.

Without pretension, he was industrious, earnest and able; true to his convictions, yet ever ready to receive suggestions and advice. Scorning deceit, he diligently sought for truth. He was one to be honored and loved as he was in life and sincerely mourned as he is in death. Therefore be it

Resolved 1. That we extend to the beloved family our deepest sympathy in their sad hour of bereavement, commending them to the goodness of Him who ever doeth well, through whose power, instead of despair, our visions may be lifted up to where the bright rainbow ever plays above the fountain of our tears.

2. That this, Republican Sunday-school, has heard with deep regret of the death of "Tommie," and as a testimony of respect for his memory, we drape the secretary's book with crepe for the space of thirty days.

3. That these resolutions be copied on our Sunday-school record, a copy be sent to the bereaved family, one to the Windsor Ledger and one to the Biblical Recorder for publication.

C. B. BUNCH,
J. J. PEELE,
MISS LINA HOGGARD,
Committee.

In Memoriam.

Died at Kernersville, N. C., November 13, 1905, Thomas Byron Kerner, only child of R. B. and Mrs. Emma Jones Kerner, age two years, two months and two days. The death of this little boy is peculiarly saddening for the reason that he was the only child of his parents and for the additional reason that he was an unusually bright and promising child. He gave evidence during his short stay here on earth, that he had been endowed from his birth, with a wonderfully good mind, and his disposition was one of great sweetness and cheerfulness. He was a veritable ray of sunlight in his home; and he inspired his parents and their large circle of friends with the fond hope and earnest expectation that he would grow up in a good and great man.

But we know very little of the great purposes which our Father—God—forms for our children. Instead of leaving this little one here to grow up into the burden and the dangers of our manhood's estate, it was only His intention to lend him for a little while to intensify the brightness of this earthly scene, and then to catch him away to Himself to be forevermore a part of that brightness whereinto comes no dimming of tears, no shadows of parting and no darkness of death. Let his loving parents and friends cherish him as a bright and beautiful memory, and think of him as of one escaped away out of all of the earth's trials and dangers, as of one who awaits them over there in all the splendors of uncreated day and of endless song.

"He was the music of our home,
A day that knows no night;
The fragrance of our garden bower,
A thing all smiles and light.

"Above the couch we bent and prayed,
In the half lighted room,
As the bright hues of infant life
Sank slowly into gloom.

"The form remained, but there was now
No soul our love to share;
Farewell, with weeping hearts we said,
Child of our love and care.

"But years are moving quickly past,
And time will soon be o'er,
Death shall be swallowed up of life
On that immortal shore.

"Then shall we clasp that hand once more,
And smooth that golden hair,
Then shall we kiss those lips again,
When we shall meet him there."

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December 6, 1905.

State Missions.—W. M. S., Cameron, $8.00; Sunbeams, Cameron, 1.50; C. C. Jones, 5.00; Moore's Chapel, Piedmont, 4.40; First Church, Concord, 79.00; Cold Water, 7.50; Antioch, South River, 3.95; First Church, Greensboro, 10.25; Antioch, Mount Zion, 4.50; W. M. S., Antioch, do. 2.50; Creekville, 7.00; Yeopim Union, 400.00; Hector's Creek, Little River, 2.07; S. S., Peach Tree, Tar River, 3.50; P. Memorial, Charlotte, 62.49; New Hope, Brushy Mountain, 1.40; Mrs. M. T. Perry (collected), 7.00; Seaboard, West Chowan, 7.00; M. S., Holly Grove, 8.00; J. W. Smith and wife, Clayton, 5.00; Apex, 43.35; New Salem, Sandy Creek, 1.01; Cedar Falls, Piedmont, 1.10; W. M. S., Sandy Bottom, Neuse, 2.00; Calvary, 5.00; Mount Lebanon, 2.21; River View, 6.00; Thesolenica, 2.33; Lower Creek, 7.25; Mount Olive, Sandy Creek, 6.00; Rocky River, 5.00; Gum Springs, Sandy Creek, 4.90; Burnington, 95 cents; W. M. S., First Church, High Point, 25.00; Florence Avenue, 5.17; W. M. S., Lexington, Liberty, 2.50; Carthage, 5.00; Barlow's Chapel, 5.85; Stovall, Flat River, 12.00; W. M. S., Fayetteville Street, Raleigh, 7.20; 1st Church, Wilmington, 116.66; Johnston Association, 977.07; Lillington, 7.50; Warren Plains, 14.00; W. M. S., Warren Plains, 6.00; Catawba River Association, 100.00; Columbia, 10.25; Sound Side, 15.00; South Shore, 7.15; Lumberton, Robeson, 110.00; Robeson Association, 94.69; Mount Calvary, Piedmont, 12.00; Sunbeams, Forestville, 3.36; Macon, Tar River, 8.00; Rich Fork, 7.07; Jersey, 18.76; East Gastonia, 10.00; Eatlones, 10.00; First Church Gastonia, 41.89; W. M. S., Gastonia, 6.75; Sunbeams, Gastonia, 1.36; Moravian Falls, 5.00; Conway, W. Chowan, 10.00; M. M. S., Spring Hill, 4.70; Startown, South Fork, 3.09; Cedar Grove, 3.00; Jonesboro, Sandy Creek, 3.00; Lonie, Charlotte, 6.15; Pleasant Grove, Montgomery, 1.65; Pleasant Hope, Robeson, 1.59; W. M. S., Pleasant Hope, Robeson, 2.50; Bethany, Sandy Creek, 1.40; Mineral Springs, 8.60; Love's Creek, 10.00; Wadeville, 4.32; W. M. S., Hope Mills, 8.25; Antioch, Neuse, 11.55; W. M. S., Antioch, Neuse, 3.45; Kenansville, 10.00; W. M. S., Seven Springs, Neuse, 1.50; Seven Springs, Neuse, 2.00; Bethlehem, West Chowan, 7.40; Pollocksville, 3.06; Morehead, Atlantic, 5.30; Murfreesboro, West Chowan, 20.31; Massey Hill, 15.65; Garland, 2.00; Battleboro, Tar River, 2.00; Poplar Creek, Flat River, 8.50; Fellowship, Flat River, 12.25; W. M. S., Miss Tilley Teers, 2.50; Knap of Reeds, Flat River, 8.00; Stony Creek, 20.00; Grove, West Chowan, 12.00; Sandy Run, West Chowan, 4.30; Warsaw, 11.50; Ahoskie, West Chowan, 10.00; W. M. S., First Church, New Bern, 11.00; First Church, New Bern, 55.20; Enon, Flat River, 8.00; S. S., Enon, Flat River, 2.67; Sandy Plains, South Fork, 3.50; Lexington, Liberty, 31.45; Bethesda, 5.65; W. M. S., Second Church, Durham, Mount Zion, 2.50; Olive Branch, 4.50; Poplar Springs, 3.91; Bessemer City, 8.89; Crowder Mountain, 70 cents; Woodville, 10.00; Wake Cross Roads, 41 cents; Cedar Creek Association, 12.12; Ebenezer, Chowan, 4.95; Shady Grove, Chowan, 8.00; Tarboro, Tar River, 9.90; W. M. S., Tarboro, Tar River, 3.65; Y. L. S., Tarboro, Tar River, 60 cents; Sunbeams, Tarboro, Tar River, 10 cents; Eagles, Tar River, 4.00; Ebenezer, Tar River, 2.19; Mildred, Tar River, 2.32; West Durham, 24.00; Sunbeams, First Church, 5.00; West Chapel Hill, 2.50; W. M. S., Chapel Hill, 2.05; First Church, Raleigh, 667.48; Sunbeams, Marion, 2.75; Mrs. Wm. Edwards, 15.00; Maple Springs, 5.53; Hickory, 24.93; W. M. S., Hickory, 2.30; W. M. S., Pine Forest, West Chowan, 1.00; Phannels, 60 cents; W. M. S., First Church, Henderson, 12.89; Roanoke Rapids, 18.00; W. M. S., Roanoke Rapids, 2.00; Rosemary, 5.00; Severn, West Chowan, 14.18; Reynoldson, Chowan, 2.73; S. S., Reynoldson, Chowan, 2.00; W. M. S., Reynoldson, Chowan, 3.27; Laurel Springs, Allegheny and Grayson, 15.00; Bethel, South Yadkin, 10.00; W. M. S., Clement, Beulah, 1.35; South River, South Yadkin, 8.37; Blackwell's Memorial, Elizabeth City, 21.00; Antioch, Surry County, 5.00; Forest City, 11.86; Marion, 14.10; Enon, South Yadkin, 4.00; King's Creek, Caldwell, 3.15; W. M. S., Mt. Gilead, Mt. Zion, 2.68; W. M. S., Henrietta, 1.02; W. M. S., P. Memorial, Charlotte, 20.00; Laurinburg, 16.33; Friendship, 10.50; Mt. Moriah, 1.60; Roberdel, Pee Dee, 20.18; Sandy Branch, 3.00; Saluda, 5.00; W. M. S., Saluda, 5.10; W. M. S., Marshall, 1.00; W. M. S., Mount Zion, 5.00; Mt. Holly, Wilmington, 2.20; Red Springs, 8.42; First Church, Henderson, 20.00; W. M. S., First Church, Greensboro, 12.00; Waughtown, Pilot Mountain, 28.03; First Church, Winston, 34.60; W. M. S., Reidsville, Piedmont, 11.98; Lawrence Cross Roads, 3.50; W. M. S., Lawrence Cross Roads, 4.00; Coleraine, West Chowan, 4.75; W. M. S., Warsaw, 4.00; Ivanhoe, 2.15; Magnolia, 3.90; W. M. S., Cashie, West Chowan, 5.00; Mt. Gilead, Cedar Creek, 11.83; Antioch, Tar River, 1.00; Bear Swamp, Tar River, 2.63; Red Oak, Tar River, 12.50; Greenville Memorial, 10.00; Brevard Street, Winston, 50.00; Leech Creek, Liberty, 8.66; Grand Hill, Liberty, 3.60; "a friend," 4.00; Snow Hill, 5.25; Castoria, 2.00; W. M. S., Burnsville, Yancey County, 2.80; W. M. S., Red Springs, Robeson, 5.25; W. M. S., Chowan, West Chowan, 10.00; W. M. S., Clyde's Chapel, Johnston County, 69 cents; W. M. S., Marion, Green River, 6.55; W. M. S., Cooleemee, South Yadkin, 2.25; W. M. S., Beaufort, Atlantic, 2.35; W. M. S., Wilson, Tar River, 13.40; W. M. S., Lenoir, Caldwell, 3.00; W. M. S., Wilmington, 8.67; Y. L. S., Wilmington, 1.91; W. M. S., Magnolia, Eastern, 3.40; W. M. S., Mt. Moriah, Johnston County, 3.00; W. M. S., Friendship, Mecklenburg and Cabarrus, 2.10; W. M. S., Caroleen, Sandy Run, 29 cents; W. M. S., Edgemont, Mount Zion, 5.30; W. M. S., Red Mountain, Mount Zion, 2.25; W. M. S., Salisbury, 3.20; W. M. S., White Oak, 1.85; W. M. S., Mt. Zion, 4.94; W. M. S., Mocksville, 10.50; Sunbeams, Mocksville, 3.80; W. M. S., Antioch, 4.00; W. M. S., Burlington, 1.98; W. M. S., Elizabeth City, 7.00; W. M. S., Graham, 1.00; W. M. S., Rocky Mount, 18.00; W. M. S., Cooleemee, 1.41; W. M. S., Caroleen, 75 cents; Ladies' Study Class, Scotland Neck, 5.00; W. M. S., Elam, 4.00; W. M. S., Scotland Neck, 8.85; W. M. S., Hickory, 2.00; W. M. S., Statesville, 2.70; W. M. S., Sandy Creek, 10.00; W. M. S., Wadeville, 4.00; W. M. S., Littleton, 3.66; W. M. S., Berea, 1.25; W. M. S., Stony Creek, 3.50; W. M. S., Republican, 5.80; W. M. S., Mt. Pisgah, 4.65; W. M. S., Lewisville, 1.80;; W. M. S., Second Church, Statesville, 1.10; Sunbeams, Statesville, 53 cents; W. M. S., Wilkesboro, 3.32; Sunbeams, Ashpole, 1.25; Sunbeams, Scotland Neck, 12.94; W. M. S., Star, 1.00; W. M. S., Walnut Street, Greensboro, 5.50; W. M. S., Mt. Carmel, 2.00; Warrenton, Tar River, 60.55; Wake Forest, 195.75; Sunbeams, Wake Forest, 2.55; Y. L. S., Wake Forest, 22.35; W. M. S., Wake Forest, 26.00; Monroe, 25.00; W. M. S., Monroe, 20.00; Siler City, 10.00; W. M. S., First Church, Goldsboro, 8.00; Antioch, 1.00; Cypress Chapel, 2.00; Corinth, Eastern, 12.80; Salemburg, 6.08; Haw Bluff, 2.15; W. M. S., Pollocksville, 4.00; M. S. and Sunbeams, Hebron, 8.52; Wilmington, 186.28; Rock Spring, Tar River, 18.00; Mountain Creek, 14.35; First Church, Statesville, 80.24; E. W., First Church, Durham, 13.36; W. M. S., First Church, Durham, 48.90; Pleasant Hill, 23.15; Mt. Pisgah, 17.75; W. M. S., Carey, 1.60; Advance, South Yadkin, 5.00; Mt. Vernon, Central, 38.95; Lenoir, 17.05; Olive Chapel, Mt. Zion, 29.78; W. M. S., Olive Chapel, Mt. Zion, 15.22; Kings Mountain, 25.00; Bethlehem, 20.00; Patterson's Grove, 3.00; Mission, Stanly, 1.00; Roxboro, 45.00; Yates M. S., Charlotte, 23.00; New Friendship, Liberty, 11.00; Mooresville, 50.00; Littleton, 35.00; W. M. S., Weldon, 5.75; P. H. Fountain, 30.00; Eagle Spring, 70 cents; W. H. H. Lawhon, 3.00; Tryon Street, Charlotte, 264.80; J. P. Bryd, 5.00; Mrs. Cora Bryd, 1.00; Walnut Street, Greensboro, 3.00; Martin Creek, 1.00; Home Mission Board, 1,500.00; interest on Carrendon note, 60.00; Oxford, 56.37; Rowd Hill, Green River, 7.66; Mountain Creek, Green River, 6.21; Rutherfordton, Green River, 30.00; S. S., Rutherfordton, Green River, 3.00; Sunbeams, Rutherfordton, Green River, 2.00; W. M. S., Rutherfordton, Green River, 3.50; W. M. S., Bethel, Green River, 1.75; W. M. S., Montford's Cove, Green River, 1.87; Sanford, Sandy Creek, 34.18; W. M. S., Sanford, Sandy Creek, 4.60; Sunbeams, Sanford, Sandy Creek, 1.22; Wm. Rogers, (Cameron, N. C.), 1.00; Williamston, 12.25; North Rocky Mount, 25.00; Kelford, 5.00; Lewiston, West Chowan, 7.00; W. M. S., Long Branch, Robeson, 1.25; Mars Hill, West Chowan, 5.00; First Church, Durham, 20.00; Miss Lucy Freeman, 1.00; Louisburg, 50.75; Mt. Elam, Robeson, 5.00; Cedar Grove, Robeson, 1.40; Raeford, 6.92; Hickory Grove, 6.47; W. M. S., Dunn, 20.00. Total, $7,604.09. Associational Missions: Central Association, $27.71; Buncomb County, 400.00; Eastern, 500.00; Little River, 200.00; Mt. Zion Association, 500.00; Pilot Mountain Association, 330.00; Robeson Association, 310.00; South Fork Association, 584.00; South River Association, 400.00; South Yadkin Association, 393.40; Tar River Association, 2,00.00; Tryon Street, Charlotte, 400.00; Union Association, 95.00; S. S. Board, 50.00; American Baptist Pub. Society, 200.00; New Bethel, Johnston, 3.50; Hillsboro, 8.47. Total this week, $13,994.00. Total in Recorder not included in total of May 25, $107.66. Previously reported, $15,900.34. Grand total for this year, $30,002.20.

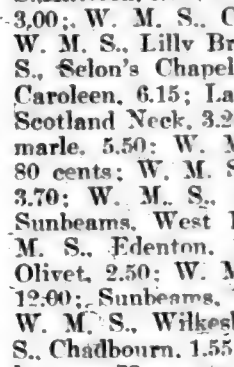
Foreign Missions.—Sunbeams, First Church, Fayetteville, $5.00; Sunbeams, No. 1, Lumberton, 4.22; Sunbeams, Smyrna, C. F. and Col., 1.70; Florence Avenue, 2.65; W. M. S., Lexington, 2.25; Rich Fork, 2.43; W. M. S., First Church, Gastonia, 18.50; W. M. S., Hertford, 7.56; Sunbeams, Hertford, 2.07; W. M. S., Waughtown, 7.27; Sunbeams, Waughtown, 2.57; Sunbeams (Miss Tilley Tees), 79; W. M. S. (Miss Tilley Tees), 50 cents; S. S., Enon, Flat River, 2.65; W. M. S., Second Church, Durham, 3.10; Sunbeams, First Church, Durham, 22.37; First Church, Raleigh, 217.57; Sunbeams, Sandy Run, West Chowan, 64 cents; W. M. S., Pine Forest, 1.30; W. M. S., First Church, Henderson, 1.50; Reynoldson, 21.00; W. M. S., Clement, Beulah, 1.35; W. M. S., Henrietta, 5.54; W. M. S., Henrietta, 1.02; W. M. S., First Church, Greensboro, 7.75; W. M. S., Blanch, 2.50; Selma, 26.35; W. M. S., New Found, 60 cents; W. M. S., Burnsville, 1.00; W. M. S., Creedmoor, 3.98; W. M. S., Robeson's Grove, 1.65; Y. L. S., Lumberton, Robeson, 6.85; W. M. S., Wilmington, 17.35; Y. L. S., Wilmington, 3.82; W. M. S., Columbia, 6.75; Sunbeams, Maxton, 5.15; W. M. S., Kings Mountain, 3.00; W. M. S., White Oak, 1.60; W. M. S., Mt. Zion, 1.71; W. M. S., Antioch, 1.00; W. M. S., Roan Mtn, 3,00; W. M. S., Cane Creek, 10.00; W. M. S., Lilly Branch, 3.00; W. M. S., Selon's Chapel, 2.65; W. M. S., Caroleen, 6.15; Ladies' Study Class, Scotland Neck, 3.25; W. M. S., Albemarle, 5.50; W. M. S., Cherryville, 80 cents; W. M. S., Scotland Neck, 3.70; W. M. S., Statesville, 10.13; Sunbeams, West Durham, 1.13; W. M. S., Edenton, 18.23; W. M. S., Olivet, 2.50; W. M. S., Bear Creek, 12.00; Sunbeams, Bear Creek, 1.15; W. M. S., Wilkesboro, 3.34; W. M. S., Chadbourn, 1.55; Sunbeams, Chadbourn, 73 cents; Junior Union, Statesville, 5.00; Sunbeams, Ashpole, 1.25; Sunbeams, Edgemont, 2.75; Sunbeams, Scotland Neck, 20.30; W. M. S., Star, 1.00; W. M. S., Mt. Carmel, 5.00; W. M. S., Youngsville, 2.50; Sunbeams, Youngsville, 1.00; W. M. S., Union, 2.45; Antioch, 1.00; Salemburg, 3.34; E. W., First Church, Durham, 8.34; Sunbeams, Second Church, Durham, 3.00; Mission, Stanly, 1.50; W. M. S., Pleasant Hall, Green River, 1.35; Wm. Rogers (Cameron, N. C.), 1.00; W. M. S., Long Branch, Robeson, 1.90; Hendersonville, 30.75; W. M. S., Galeed, 3.90. Total, $612.75. Sent direct, $4,428.23. Total in Recorder of May 25th not included, $314.22. Previously reported, $18,246.79. Grand total this year, $23,601.99.

(Continued on Page 13.)

IN MAD CHASE.

Millions rush in mad chase after health, from one extreme of faddism to another, when, if they would only eat good food, and keep their bowels regular with Dr. King's New Life Pills, their troubles would all pass away. Prompt relief and quick cure for liver and stomach trouble. 25 cents at all druggists; guaranteed.

Expert Medical Advice Free to The Sick.



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BIBLICAL RECORDER.

VOLUME 71 ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 24

RALEIGH, N. C., WEDNESDAY, DECEMBER 13, 1905.

A LETTER TO ONE THAT WAS NOT THERE.

My Dear Friend:—I find myself in much greater embarrassment as I undertake to fulfill my promise to write you concerning the meeting of the Baptists at Raleigh than I anticipated when I made it. To be sure I expected an unusual meeting; but, in sober truth, all my expectations have been surpassed. I am just now for the first time home again and out of the thrilling, overwhelming whirl of the meeting; and sitting here alone in my easy chair—for I know how to write in an easy chair, and if I did not I should perish and so might my friends—I am, it seems, a different being and in a different world. I look backward—it is only an hour or two, but it seems years—upon the tremendous scenes, the great crowds, the moving, hearty, full-spirited brotherhood, recall the songs and the prayers and the messages; not the words of any one man, not the achievements of any one hour, not the scene of any one moment, not the climaxes, of which there was an unprecedented series; but upon the meeting itself, all of it, everybody, the whole thing at once,—the matchless fellowship, the unanimous earnestness; the triumphant earnestness for all that we are set to do, the harmony of a thousand royal souls in the work of our Baptist churches;—and the conveying to you of any slightest conception of it is an undertaking before which I fall down helpless.

But I promised; and, even if I could get around that, you could not come or would not come, and you have missed so much, you have fallen so far short of one great, memorable experience that I would not be your friend and I would not be true to my share of that experience if I did not endeavor to communicate to you so much of it as I may be capable of.

The Convention Assembled.

And first let me picture to you the scene, as best I may, and then I will relate certain special events.

There were 1,000 of us—from the churches outside of Raleigh.

The Tabernacle auditorium is nothing if not spacious. I suppose 2,000 got under its roof three nights in succession, lining the walls and aisles with standing men, and now and then one sitting on the floor! Oh, it was a fine sight! A great house full of people—there is something in such an audience just so. It is magnificence itself. And then the utter silence of 2,000 people bowed in prayer; or the glorious sacrifice of praise in 2,000 people lifting up their voices in sacred song; or the plowing of the great deep of 2,000 souls as some Poteat or Willingham or Gray or Rock spoke unto them with lips touched of fire from the altar.

It would have done your hungry heart good to have been one of that 2,000. You would have found your soul strangely quickened to the spirit of prayer, your mind in new degree responsive to high calls, your lips tuned as never before to grand old songs of Zion, your self larger, better, holier, stronger. You would have said, surely God is in this place, surely I am not so far hardened as I thought, surely I am to be a better man, surely it is more worth and more easy being a better man—surely it is good to be here. Ah me, how strangely sweet it was to find the long lost emotions welling up in our hearts again, the lost chords awakened and in tune!

And such an order of men and women. Men and women with certain great ideas of duty, of righteousness, of work, and of a kingdom come and coming more and more. How many grey heads! It would seem now that there was more white than dark; and then a field of youthful faces would sweep into view;—and everywhere, forget it not, my friend, the unevitable color, the brightness and the joy of the presence of women. A most notable, impressive and inspiring assembly. An unchurched Raleigh merchant said to me today that as the throng had passed his store it seemed to him the finest crowd of people that ever came to Raleigh—not a sorry specimen in the lot.

Just think what it would have meant to you to live three days in a climate, a spiritual atmosphere generated by a host of this sort of people. New thought, new fellowship, new hope for this world, new courage for your personal tasks in the kingdom that is and is to be!

But I must pass on, and as I pass, hold in your mind your fellowship with these saints—not choistered saints, not haloed saints, but robust, working, every-day red-blood Christian saints, with all the frailties that go with good red blood.

New Ideas.

We were learning all the time. The platitudinous platform orator gained the platform now and then, but he didn't bother. We just laughed inside. That was only to make us readier to learn the next thing. All the time, then, I say we were learning. The speakers were men that had somewhat to say. The commonplace exhortations were abandoned. Our minds were quickened with new ideas.

There was Doctor Frost preaching, of all subjects on Baptism—bringing forth things new and old; new to us but old as Heaven, and yet simple and so meant for such a time as this. His subject was not just Baptism but Your Baptism! Did you ever think what your baptism meant; how unspeakly great a thing it was; how significant; how holy with great contents? Not only of your pledge therein, not only of the door it opened, not only of the emotions of that far day so different from all the others, but of the grave it is, whose grave it is, of the privilege of doing the Christ's deed, of commemorating Him; of witnessing of Him; of proclaiming His Resurrection, and signifying to all around of His promise to come again in glory! These things Dr. Frost unfolded to us as easily as a rose is unfolded, as beautifully, as convincingly. It was like a new baptism, a new consecration to receive these ideas into our hearts.

At Wake Forest.

Next day we went out to Wake Forest—all of us. You remember the sinuous pathway from the gate to the plaza hard by the buildings—I don't know how many hundred yards, or how broad the pathway. But I saw a river of people flow long that path and the tide was as strong at the gate as it was at the hall, and within the hall and all around were hundreds and hundreds more. The Convention once at home! The pilgrims in Mecca! One might have caught there somewhat of the spirit that will prevail in the Great Day when we shall pour through the Gate and seek our places to sing around the throne. At least there was joy like that.

And in that great Hall we had a man to inaugurate into the high calling of manhood-forming in a seat made great by great occupants. It seemed to me that there was never so auspicious an occasion. Such a throng; so happy; so much in spirit for the event. And the participants in the program—there was not a speaker who did not measure to his opportunity. You know that Dr. Tyree must speak of the foundations; you know that Vann must utter prose and poetry, speaking the love of loyal sons in such tender measure as to charm every ear; you know that Dr. Royall must present a greeting as chaste as a Grecian urn and the more beautiful in the measure that thought is above things; you know that Dr. Taylor must hand down the emblems of his great reign with the grace and dignity of a king—treading the purple, in office or out, of loyal and loving hearts forever. You know it because these are such men that to know them is to know how in any great hour they will reveal themselves. Never were they to high occasion so highly true.

And now the Man! The audience was on its feet. He was quite grave; then a smile; and then the stream of golden sentences in which he not only told them what a Christian college must be, what Christian here is to mean—nothing less or more than Christ—and what college is to mean; not only so, but what place, what ready and enlarging room there is for such a college, whether one would conserve Church or State or any other good; and not only so, but in all revealing the man behind these ideals here at work upon his vision, even in the presence of—shall I say his materials!—his boys, his colleagues, his buildings, his thousands of friends standing here with hearts full for him.

The Governor greeted him royally. So did the noble University President; so the scholarly President Smith of Davidson—three North Carolina Presidents taken from Laboratories; and so did the strong young President of Washington and Lee. There was one more greeting, not on the program; the greeting of the Convention to "the mother of our Gracchi, "the noble woman whose two sons preside over the Baptist Colleges of North and South Carolina.

It was the most notable occasion in Wake Forest's history; and one of the most impressive in our State's history.

But I cannot pass it by without one more word just to say that when Dr. Vann paid tribute to Doctor Taylor there in the presence of his life's trophies, that great audience arose to its feet and there was every mark of profound gratitude and reverence.

And here I am at the end of only the first twenty-four hours, and I know you don't like anything that's long. But I have only three other subjects to write of, and for the rest I shall refer you to the running report, which, if you like, you may supplement with a copy of the minutes—an invaluable compendium, by the way, of Baptist facts and figures—thanks to Mr. Moore's labors.

The Revelation of God.

That night, when we had returned from Wake Forest, Dr. Willingham spoke; and he always moves the Convention. But his friends said he was not at his best. Little did they realize how much there is to reckon beside the power of the speaker to express himself. He did seem worn with the day's unusual exertions; but the sequel over night proved that his speaking had never been more effective than now. While he spoke the fire burned in two hearts with great intensity, and in all to no little degree.

So next morning when State Missionary Wood stood before us and related the heroic story of his sacrifices, our hearts were quick. The man moved us strangely, powerfully. Those who could weep wept. There was no outcry, no trick of the tongue; but there was power. Men said that God was there. Of course He was. But that is not the point. We live in the Eternal Presence. God is the Great Companion. The point is that on this occasion, we realized that God was there. We saw His answer to prayer in the offering of Bro. C. M. Rock to missions in Japan. We saw God manifested as Brother Rock related to us his experience. We saw Christ incarnated in him. So our knowledge took help from faith and faith again from knowledge, and we rose to heights not hitherto reached. We realized things ordinarily groped for dimly.

It was an hour one never forgets. Willingham, a man used to such experiences, said it had never been surpassed. Tyree said it was the most wonderful demonstration of the Spirit that he had known. Tears and sobs and prayers and songs and everywhere the self-repression of men who realize that the ground on which they stand is holy ground.

And, just to think, you were not there! It was a consecration to have part in an experience like that, a lasting lift heavenward.

To make it complete, within a few hours Bro. L. L. Jenkins announced that he felt impressed to support Brother Rock and would give $600 a year. Not only he, but others enlarged their gifts; and Brother Willingham kept busy talking with men and women who were considering their intimations of duty in the salvation of the heathen peoples.

Such a stream of pure religion like this makes a Convention glorious.

The Speaking.

Were there any great speeches! There were greater things than speeches; but the speeches were great. Frost's, Dargan's, W. L. Poteat's at Wake Forest, Willingham's, Gray's, E. M. Poteat's—these the greater—and a long list of minor but not by any means mediocre utterances, altogether made up the rarest lot of fine speeches that any one Convention ever heard. But Martin Wood telling of his work at Marshall or C. M.

(Continued on Page 9.)

Report of Board of Missions and Sunday Schools, 1905.

With gratitude and praise to God for His numerous blessings, we submit our annual report to the seventy-fifth session of the Baptist State Convention. The Convention should feel quite at home in Raleigh. Fourteen of its sessions have been held here.

The first session held in Raleigh was in 1844. There were present at that session fifty-one delegates. These represented fourteen associations, twenty-three churches and three missionary societies. The total contributions reported to Home (State) and Foreign Missions and Ministerial Education, the three objects to which the churches contributed, was $1,323.25. What a mighty host we have become since then! At this session of the Convention eight hundred delegates and visitors have been enrolled, and we have in the State sixty associations, eighteen hundred churches and one hundred and eighty-four thousand members.

The Convention which met in Raeligh in 1856 was one of the most memorable in our history. It was at this meeting that our denomination began to feel "the hiding of its power." This item from The Recorder of January 1, 1896, tells the story. "The greatest money-raising meeting of our Convention occurred in 1856 at Raleigh; $25,125.00 was raised for Wake Forest College, $800.00 for Home Missions, $637.40 for Foreign Missions, $485.80 for Ministerial Education, and $13,650 for the Baptist Church in Raleigh." Dr. Skinner, who was present, described it, in an article in The Recorder some years ago, as a meeting of great spiritual power. These are his words: "Men wept and laughed and prayed and sang, and all felt as Peter did on the mount, that it was good to be there."

We may not expect again such a "money-raising" Convention. Our people have learned that we should raise our money in the churches at home, and that we meet in the Convention to take account of the work done through the year, and to plan for larger things during the year to come. But it is to be hoped that this Convention may possess, in a marked degree, the spiritual power that made memorable the meeting in in 1856. We have had a glorious year. "Peace" has been "within our walls, and prosperity within our palaces." The bond of brotherhood was never stronger, if as strong, as it is to-day. For several years we have "kept the unity of the Spirit in the bond of peace." This is a blessing for which we should be devoutly thankful. There has been harmonious co-operation in all departments of our work. While we have had no widespread and sweeping revival, many gracious meetings have been held, and more baptisms have been reported this year than last.

The associations, as a whole, have been the best, perhaps, that have ever been held in the State. The spirit of progress seemed to possess the churches, and most of the associations made advancement in their pledges. It seems but fitting that this great associational year should be crowned with a great Convention. For this let us all earnestly pray.

In ascending a hill, one can form a better idea of the progress he has made by looking back to some point below. Let us glance backward for a moment.

Five years ago the Convention met in Raleigh. The figures for that year, compared with this, show encouraging progress.

	1900.	1905.
Number of churches in the State	1,668	1,816
Number baptisms	7,645	9,801
Total membership	166,098	184,333

Contributions.

	1900.	1905.
State Missions,	$18,530.14	$30,001.10
For'gn Missions,	9,805.79	23,287.27
Home Missions.	5,957.76	8,901.73
Education	2,332.96	3,885.67
Sunday-schools,	615.05	1,138.67
Ministerial Relief	1,099.72	2,119.79
Orphanage	12,699.65	24,010.60
Sundry	63.97	750.66
Total	$51,105.04	$94,095.49

Work of the Missionaries.

We invite a careful study of the following condensed statement of work done by our missionaries. These figures are very encouraging, and should fill our hearts with gratitude:

Number of sermons preached,	7,912
Churches supplied	341
Out-stations supplied	125
Religious visits	13,857
Conversions reported	2,374
Baptisms	1,460
Added by letter	1,121
Protracted meetings held	260
Church houses building	49
Church houses finished	19
Churches organized	8
Bibles and Testaments distributed	296
Tracts distributed	13,543

Funds Raised by Missionaries.

Paid on salary	$13,681.06
Paid on churches	15,763.74
Paid on parsonages	161.00
State Missions	1,469.76
Associated Missions	746.46
Foreign Missions	1,085.04
Home Missions	780.49
Education	217.51
Orphanage	1,321.28
Sunday-schools	156.74
Ministerial Relief	142.03
Other objects	4,115.40
Total	$39,640.41

Sunday-Schools in Mission Fields.

Number of schools	207
Pupils	11,632
Officers and teachers	1,115
Conversions	801
Church members in Sunday-schools	2,299
Sunday-schools organized,	47
Contributed for expenses,	$2,207.61
State Missions	55.29
Other objects	826.13

It will be seen by comparing these figures with those of last year that there have been four hundred and twenty-five more baptisms and four hundred and thirty more conversions reported this year than last. The total number of baptisms, according to the reports of the churches to the associations, was nine thousand eight hundred and one. Of this number one thousand four hundred and sixty—about one-seventh—were baptized by the missionaries of the Board.

The total contributions exceed those of last year by $1,322.20. A comparison with last year's figures reveals the further gratifying fact that while the total increase is about four per cent, the increase to the objects of the Convention is nearly fifteen per cent. The amount raised and expended for State Mission work is $30,001.10; this includes all salaries and expenses. It will be seen that by an exxpenditure of $30,000 we receive $39,640.41, or $9,640.41 more than our expenditure. Of this amount $6,319.11 was contributed to the objects of the Convention. This alone is twenty-five per cent of all that we expended in the work in State Missions. The receipts for State Missions this year exceed those of last by $2,336.89.

Work in the West.

The mountain schools are making substantial progress. New buildings have been erected at some of these schools, and at others the old buildings have been enlarged and improved. There has been a larger enrollment this year than ever before.

Bible Institutes have been held by Bro. W. H. Woodall. The Home Board makes an appropriation for this work, and the results amply justify the small expenditure made.

There were fifteen Bible schools, lasting eight days each, held in seven associations. The attendance varied from twenty-five to two hundred and fifty. A large number of deacons and Sunday-school superintendents attended.

At its last annual meeting the Board instructed its executive committee to select seven brethren in the west, all of whom should be members of the Board, to act as an advisory committee. This committee is to take into consideraton the western work, and advise the Board as to appropriations, etc. The executive committee selected the following brethren: J. H. Tucker, W. R. Gwaltney, A. E. Brown, R. L. Moore, Wm. Lunsford, B. W. N. Simms and R. A. Sentelle. We believe this committee can be of great service in making recommendations as to the work in the western part of the State.

Co-Operation.

We have paid this year two hundred dollars to the work of co-operation. This aid has been extended to the Lott Carey Convention. Inasmuch as the National and Lott-Carey Conventions have agreed upon a basis of work for next year, and inasmuch as we are informed that the terms agreed upon are satisfactory to the Lott-Carey Convention, and inasmuch as the Home Board has undertaken the work among the negroes in the South, and inasmuch as this year is the last of the co-operative work which has for a number of years been done in the New Ira Institues, we deem it no longer incumbent on us to extend financial support to our colored brethren. We ask that the Home Mission Board make its appropriation to the work among the negroes in this State subject to the approval of our State Board of Missions.

Woman's Work.

As usual, the report of the women indicates progress and shows the work to be in a most prosperous condition. More interest has been taken in the Woman's Meetings of the Association this year than ever before. Evidently many of our pastors are recognizing as never before the importance of this movement, and are giving it their sympathy and encouragement.

Following is the excellent report of the Woman's Central Committee:

Report of the Woman's Central Committee of Missions.

Again, as with unchanging regularity, we call upon you to rejoice with us in a year of marked progress. But while progress has always been the keynote of the report of this committee, this year and the one preceding have opened an era of more rapid advance. In 1903 the societies reported to Home, State and Foreign Missions $11,322.95. In 1904 they sprang forward to $14,287.93, and this year to $17,158.49.

Nor is this all. In 1904 one hundred and four societies were organized. This year we report the beginning of a hundred and seventy-four.

While these larger things are cause for profound gratitude, the responsibility of laying before the 665 societies now on our books such plans and such missionary literature as shall cause them to grow into higher purposes and obtain loftier ideals is very great. Notable among the events of the year has been the work of the General Organizer, Mrs. C. M. V. Follett, through whose missionary journeys 87 new societies have been organized. There are signs of the consummation of a long-cherished hope, in that the young women of our churches are taking a livelier and more determined interest in missions, forming themselves into mission clubs for the study of the world-wide kingdom.

While figures tell but a small part of the story, the following summary of advance for the last five years will not be without interest:

Societies Organized.

1901	78
1902	75
1903	91
1904	104
1905	174

Contributions to State, Home and Foreign Missions.

1901	$9,766.36
1902	11,003.12
1903	11,033.13
1904	14,287.93
1905	17,158.49
Total	$63,249.03

The point to be regretted is that even where societies are organized so few of the women of the Church unite with them. Yet more to be regretted is the fact that there are still a thousand Baptist churches in North Carolina which are without even a small group of women vitally interested in the missions.

The women of the societies are a seventeenth of the whole membership of North Carolina Baptist churches, yet they have for some years past contributed a fourth of all given to the three objects—Home, State and Foreign Missions. With this in view we confidently ask again, as in years past, the cordial support and active encouragement of "all pastors and lovers of missions." Larger and brighter things are just before us.

The itemized statement of amounts contributed are as follows:

Report of the Woman's Central Committee of Missions for the Year Ending November 30, 1905.

To Foreign Missions	$4,523.28
To Christmas offering, China	1,024.51
To Yates College	40.08
Total Foreign Mission,	$5,587.87
To Home Missions	1,976.59
To Self-Denial offering	1,093.53
To Home Mission boxes	5,240.88
Total Home Missions.	$8,311.00
To State Missions	$3,092.61
To Expense Fund	167.01
Total	$3,259.62
Grand total	$17,158.49

The Sunbeams contributed of the above amount:

To Foreign Missions	$524.83
To Christmas offering	97.83
Total Foreign Missions,	622.66
To Home Missions	$147.09
To Self-Denial offering	38.30
To Home Mission boxes	78.33
Total Home Missions,	$263.72
To State Missions	$215.16
To Expense Fund	1.00
Total	$216.16
Grand total	$1,102.54

Respectfully submitted,
FANNIE E. S. HECK,
President W. C. C. of Missions.
MRS. W. N. JONES,
Secretary and Treasurer.
Raleigh, N. C.

Report of Sunday-School Committee.

The work of our department for the past twelve months has, in brief, been as follows:

Field Work.—The secretary has had appointments during the year in the territory of fifty of the associations, and in four others work was done in immediate connection with this department. For lack of time he has been unable to reach personally or by proxy the following six

associations: Alexander, Alleghany-Grayson, Ashe, Brunswick, Catawba River and Cedar Creek.

Nature of the Work.—The emphasis has been put upon institutes, that is the instructional side of Sunday-school work. Many rallies have also been held to arouse interest in Sunday-school activities, local and general. The annual meetings of seventeen associations have been attended with the purpose of enlisting the brotherhood more thoroughly in the organized Sunday-school work of the Convention. It is estimated that 3,000 officers and teachers have been reached during the year.

Work Among Students.—Owing to press of other engagements the work in schools and colleges has not been possible to the extent hoped for and planned a year ago. Yet visits have been made to, and some work done at Wake Forest College, Baptist University for Women, Wingate School, Mars Hill College, Sylva Collegiate Institute, Buie's Creek Academy and the Orphanage at Thomasville.

Special Literature.—Last year suggestion was made as to the need and demand for tracts bearing upon Sunday-school work in general, but specifically upon the problems and possibilities of the schools in our own State and Convention. Several articles suitable, with some revision, for tract publication have been written, and others planned, but deeming it best not to draw for this purpose upon our growing, yet insufficient, funds, this much-needed work has not been this year undertaken. In lieu of it, however, the Sunday-school department has been kept up in the Biblical Recorder, Editor Bailey furnishing each week the lesson exposition and the secretary writing general notes on Sunday-school work, his announced training course for teachers having appeared early in the year. Special articles on Sunday-school topics have also been written for North Carolina Baptist, Charity and Children, Convention Teacher, Superintendents' Quarterly, Sunday School Times and other papers.

Our Superintendents.—From the associational minutes and by correspondence the names of more than 1,200 to our Sunday-school superintendents have been secured, and with them a regular correspondence has been kept up, three general letters having been sent out to each from the secretary's office at a cost of about $40.00. Also to each has been sent by arrangement with the publishers special issues of The Biblical Recorder, Charity and Children and the Sunday School Times. The entire list with the latest revisions possible is to appear in the forthcoming minutes of the Convention.

Supply Workers.—Supplementing the work of the secretary, and under the auspices of the department supply work has been done in eight associations by four brethren: T. Neil Johnson, in South River; N. B. Broughton, in Tar River; R. J. Bateman, in Eastern, Wilmington, and Cape Fear-Columbus; John E. Ray, in Little River, Chowan and Flat River. (At several other points also, Brother Ray has in connection with his other duties, rendered special service to our Sunday-school cause.) The expense of this extra work has been $18.01, the cost of two trips not being reported because locally borne.

Report of Secretary Spilman.—Our field work has been greatly enriched by the services of Rev. B. W. Spilman, one of the Field secretaries of the Baptist Sunday-School Board of Nashville, Tenn. In addition to his work in other States (Virginia, South Carolina, Georgia, Louisiana, Texas, Ohio, Missouri, and District of Columbia), he has in our State visited 47 churches in 24 associations, attending 52 meetings, delivering 94 speeches, and traveling 2,556 miles in order to reach these appointments.

Acknowledgement.—For the gift of $100.00 in cash for the support of our work; for free supplies of literature for several of our needy mission fields; and for the valuable services of Secretary Spilman, without expense to us, we hereby record our grateful acknowledgment to the Sunday-School Board of the Southern Baptist Convention.

Statistics.—It has been impossible to gather complete figures, but those in hand are fresher and fuller than have been secured heretofore. These are submitted in tabular form and will be printed in the Minutes of the Convention. Attention is also called to the paragraph "Sunday-school Status," in "Review of Facts," concluding the report of the Statistical Secretary.

Finances. — Gratifying progress has been made in the direct support of the department, the receipts of the year being $1,138.76. Several associations have put "Sunday-school Missions" on the list of their pledges and there has been a quite general endorsement of our Conventional Sunday-school work in its purposes, plans, efforts and maintenance. The expenditure necessary to the support of the work in the office and afield has been $1,545.00. In all probability the receipts next year will equal or exceed this amount.

Unions and Conventions.—It is desired to every year in each association at least one general Sunday-school meeting, either a special Convention or one of the fifth Sunday Union Meetings devoted entirely to the consideration of Sunday-school topics. About fifty per cent of these have been held during the year, and they have proven of great value. As a help in the arrangement of topics, a suggestive programme was published in The Biblical Recorder and the North Carolina Baptist.

Announcements.—Of the work planned for the next year two announcements may be made: (1) The very successful tour of Secretary Spilman with our State Secretary last April is to be duplicated next spring, the date being April 15-30, and the territory in general being along the north side of the State from the mountains eastward, as that of the past year was mainly along the Southern side of the State from New Bern to Rutherfordton. Similar arrangements are also being made for a special tour next July among the associations west of the Blue Ridge.

(2) A Training School for Christian Workers is planned for next summer, the school to last ten days, July 23rd to August 3rd, and to be held at Mars Hill College near Asheville. The courses and faculty have been arranged as follows: 1. Sunday-school Teachers and Teaching, by Rev. B. W. Spilman, Field Secretary of the Sunday-school Board of the Southern Baptist Convention. Daily, 9 to 9.45 a. m. 2. Sunday-school Management and Methods, by Rev. L. P. Leavell, Field Secretary of the Sunday-school Board of the Southern Baptist Convention. One hour daily, possibly in the afternoon. 3. Preparation and Delivery of Sermons, by Dr. H. W. Battle. Daily, 10.30 to 11.15 a m. 4. Woman's Work, most likely by Miss Fannie E. S. Heck, President of W. M. S. of North Carolina. Daily, 10.30 to 11.15 a. m. 5. Doctrines of the Bible, by Dr. W. R. Cullom, Chair of the Bible, Wake Forest College. Daily, 11.15 to 12 m. 6. Junior Bible School, by Mrs. L. P. Leavell. A Special Bible Course for boys and girls. Daily, three hours, from 9 a. m. to 12 m. 7. Review and Preview of Our Lessons, by Hight C. Moore. Daily, 9.45 to 10 a. m. Life of Christ, first week; Old Testament History from Adam to Samuel, second week. 8. Twilight Meeting at Locust Grove, by Rev. Wm. Lunsford and others. Daily, at 7 p. m. It is believed that such a school will be of great service to our workers, and since the expenses of travel and board will be very moderate (of which announcement will be duly made), it is hoped that many will attend with a will to work and for the entire session.

In general, our Sunday-school work is in fine condition, and the outlook is full of promise.

N. B. BROUGHTON, Chairman.
J. W. Bailey,
T. NEIL JOHNSON,
W. N. JONES,
R. N. SIMMS,
W. C. TYREE,
R. T. VANN, Committee.
HIGHT C. MOORE, Seretary.

Foreign Missions.

The Foreign Mission Tide continues to rise. Our people are thinking and praying much about foreign missions. A large number of young men at Wake Forest and several of the young women at the Baptist University have decided to go to the foreign field. The earnest attention given to the discussion of Foreign Missions at the associations, and to sermons on this subject, show that our people are becoming more concerned about the salvation of the world. Another unmistakable evidence in contributions. Last year the contributions to Foreign Missions reached $20,497.32, while this year the treasurer's report shows $23,287.27. At the last meeting of the Southern Baptist Convention, North Carolina was asked to contribute $25,000.00 for Foreign Missions. If we advance at the same rate until the meeting of the Southern Baptist Convention, we will go beyond the $25,000.00 allotted to us.

For full report of the work of the Foreign Mission Board, see Minutes of the Southern Baptist Convention.

Home Missions.

It is to be regretted that we are not able to make a better report on Home Missions. There has been $8,901.73 in contributions to Home Missions. Last year $8,797.90 was contributed. This makes the advance only $103.83. This, of course, represents the cash contributions only. In addition to this the Woman's Missionary Societies have sent boxes whose aggregate value amounted to $4,500.00. We trust that our pastors will press the claims of Home Missions upon their people and that next year's report will show a marked improvement. A detailed report of the Home Mission Board can be found in the Minutes of the Southern Baptist Convention.

Baptist Book Store.

The Book Store is in a satisfactory condition. The assets are considerably more than the liabilites. The indebtedness, which is quite small, is not at all pressing, and could be paid any day, if necessary, without serious inconvenience. While, with no capital, the store cannot be expected to make much money, it is doing a safe business, and is a great convenience to the denomination.

Recommendations.

We recommend:

1. That colportage work be turned over to the missionaries, and that $500.00 from State Mission funds be used in purchasing supplies. We have been able to secure but a limited supply of books. The missionaries are constantly calling for books and tracts. Unless we were able to go into the colportage work on a much larger scale we believe the results will be more satisfactory if we place the tracts and books at our disposal in the hands of the missionaries.

2. That the money appropriated by the Home Mission Board to the mountain schools be so designated, and that it be not counted as State Mission funds, but it will correctly represent the amount we contribute to that object. This recommendation does not contemplate any change in the relation of our Board to the schools to which appropriations are made by the Home Mission Board, but simply suggests that money so appropriated shall be designated "to mountain schools" and not to State Missions.

3. In view of the many inviting fields that should be entered without delay, we should endeavor to raise for State Missions and Sunday-schools $30,000.00, not including the appropriations of the Home Board, to the mountain schools. This is an advance of $5,000.00. We do not believe that less amount will meet the crying needs. We also urge that the contributions to Home and Foreign Missions be increased proportionately.

Conclusion.—We have very much to thank God for as we look back over this year's work. Excellent reports from the missionaries, all the indebtedness wiped out, our Sunday-school work well-night self-sustaining and advancement in Home and Foreign Missions. On the other hand when we think of all of our latent power, we can have some faint conception of how much we could do if all our churches could be enlisted. The Statistical Secretary, by a vast amount of work, has collected and compiled some figures that are in some respects startling and should be stimulating. These figures show to what objects (if to any), and how much each church in the State contributes. The churches are given by associations. These statistical tables will be printed in the minutes, and we earnestly suggest that the pastors in each association carefully study these figures, and discuss them in their churches, and at the Union meetings. "A contribution from every member of every church for every object of the Convention," should be our motto.

Grateful for the past and hopeful for the future, let us press on to higher things!

LIVINGSTON JOHNSON, Corresponding Secretary.
JOHN E. RAY, President.

Ordination of Prof. E. A. Cox.

At Rock Springs, Haywood County, N. C., took place under direction and by call of that church, Sunday, November 12th, at 11 o'clock, the Presbytery having organized Saturday by choosing W. H. Woodall as chairman and B. W. N. Simms as secretary. It was composed of W. K. and E. K. Cox, of Tennessee, father and brother of the candidate, W. H. Woodall, R. A. Sentelle, J. M. Haynes, W. N. Martin, B. W. N. Simms. Brother Woodall examined him, his brother presented the Bible, his father the charge, and J. M. Haynes offered the ordination prayer, after which the presbytery laid hands upon Bro. E. A. Cox and the chairman pronounced him a regularly ordained Baptist minister by authority of the Baptist Church of Rock Springs.

Brother Cox is at present teaching at Rock Spring School; studied law, but became "powerfully convinced it was his duty to preach." He has gone at it vigorously. He is a very promising young man. He gave the clearest replies to one of the most satisfactory questionings we have heard in many years. He is ardent, earnest, bright, spiritual and progressive. Some of us think we see a man of God in him of no small influence.

God grant it.

B. W. N. SIMMS, Secretary.

Don't try to get along with religion by proxy. Men who are living on the piety of their beloved wives will have to take a back pew.—Herrick Johnson.

A mind content both crown and kingdom is.—Robert Greene.

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JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.

News Notes.

One news-note this week, and that one in which the entire State and all good people are interested: concerning R. L. Moore. Brother Moore fell ill during the Convention, to which he had come representing Mars Hill College, the institution in which his labors have abounded unto the blessing of thousands. He has appendicitis, and while it appears that he will recuperate from the present attack, he has decided to undergo an operation as soon as possible. Let us pray for his life—his invaluable usefulness. And meantime we recall that he was engaged in raising $1,000 to meet an offer of $3,500 for Mars Hill. He had $500 in sight. It occurs to us that the readers of this paper might raise $500 in a few days. He cannot make an appeal. But cannot his brethren so respond to this appeal that his heart will be cheered in the hour of affliction. Let us see if we cannot raise this $500. Send subscriptions—payable January 1st—or cash to J. W. Bailey, Biblical Recorder, Raleigh, N. C., and they will be acknowledged in this paper. Remember the time is short. Be prompt to respond to your impulses.

EDITOR'S NOTE.

This edition having been given up to full reports of the Convention and the Woman's Missionary meeting, we must omit the first instalment of Mr. Moore's "Life of Christ," our usual editorial criticisms, news notes, letters, etc. We trust our readers will embrace the opportunity to inform themselves concerning the combined work of our churches.

We must not fail to call attention to the story, "How Elsie Won the Gate." It is from that popular novel, "St. Cuthberts," recently issued.

Next week Mr. Moore's series will begin.

....Bro. G. C. Duncan writes from Bramwell, W. Va.: "I want to tell the brethren in my native State about the great things the Lord has done for us recently. The Ministers' and laymen's Meeting was held with our church, beginning on Thursday night before the fifth Sunday. Continuing from Sunday, services were held every day for two weeks, with Bro. T. H. Thornton, of Hanaker, doing the preaching. Thirteen have been baptized into the fellowship of the church, and there will probably be five or six other additions. Some others will unite with the Methodist church. Thanks be unto God for such a glorious manifestation of His power in reviving His people and saving souls. Success to the Recorder and its readers."

"Great and Glorious."

(Continued from Page 9.)

Dr. Willingham announced that a lady had volunteered Friday night to support a missionary in Africa; and to-day Mr. L. L. Jenkins, the Gastonia banker and a son of Wake Forest, had subscribed the necessary $600 a year for the support of Brother Rock in Japan. We have seen few more gratified men than Brother Jenkins' pastor, Brother Reddish.

Baptist University for Women.

The report of the Trustees of the Baptist University was read. There are 324 students, eleven more than last year. There are twenty-seven members of the faculty. We quote:

"The constant growth of the school, in the number of teachers and pupils and in its grade of instruction, demands a pretty steady increase in facilities and equipment, and also a gradual extension of its plant. We are already, in pressing need of a gymnasium, a music hall and auditorium, a field for out-door gymnastics, and a larger endowment fund.

"We have noted with grateful joy the marks of spiritual life among our students. A series of special revival services, and sometimes two, are held each session. Last spring a revival broke out in the students' prayer-meetings and their Y. W. C. A., which resulted in several professions and reclamations. A girls' prayer-meeting, largely attended, is held for twenty minutes every evening just after supper. Three classes meet weekly for special study of the Bible, in addition to the regular class work in this department."

Brethren O. L. Stringfield, J. C. Scarborough, H. W. Battle, R. T. Vann and S. McIntyre were heard on this subject—always so interesting to the Convention. Mr. McIntyre made a hit by referring to the third and best Poteat—Miss Ida M., who is in the University Faculty.

General Education.

Bro. G. T. Lumpkin submitted the report on General Education—a subject now fully occupied by the Committee on Baptist Schools. He made an exeellent address, and added strength to the cause of our academies. We quote from his report:

"First, that more than 98 per cent of the boys and girls of our State do not attend any school of higher education is due largely to the fact that the present system of the State fails to furnish to the larger majority of our children the opportunity of adequate preparation. Thousands of our boys and girls have not the advantages of the graded schools. And these graded schools, when accessible, are not doing this preparatory work, nor indeed can they do it as well as private and denominational academies. As a result of this, a fatal gap exists, between the country school and the college, which prevents many a young man and woman from reaching higher schools of learning.

"And this leads up to the second observation:

"Namely, the need of schools for this immediate step. And the success of Buie's Creek, Winterville and others tell us in emphatic terms that here is a field for most profitable and helpful endeavor.

"With these observation upon your mind, your committee wishes to recommend:

"(1) That we commend and lend our influence to every effort in our State for the better training of our youth.

"(2) That we give special attention to the work of academic training until every boy and girl of North Carolina shall have the opportunity to prepare for the higher schools of learning.

"(3) That we give our most earnest support to every effort of our brethren, who are giving their lives to this phase of school work. And by prayer and effort labor to establish a splendid system of preparatory schools all over our State that shall be the continual feeders of our Baptist colleges.

"Respectfully submitted, G. T. Lumpkin, L. R. Pruett, C. W. Blanchard, J. Y. Joyner, W. F. Fry, I. M. Mercer, A. D. Hunter."

Saturday Afternoon.

First came the report on Obituaries, in charge of Dr. Hufham. He paid feeling tributes to Dr. Skinner, Dr. Cobb, L. R. Carroll, Mrs. Mary O. McDowell; while Dr. Battle paid tribute to the memory of the saintly Barron and Maj. W. A. Graham spoke of J. D. Moore, than whom there never was a nobler man.

Bro. T. J. Taylor submitted the report on Periodicals, from which we print the following on the Recorder:

"More than seventy years ago the Baptists of North Carolina recognized the value of the religious newspaper, and adopted the Biblical Recorder as the organ of the denomination, and the success that has crowned its various enterprises shows that the fathers made no mistake in making the Recorder the organ of the Convention, for to a very large extent our denominational success is the direct result of the influence of that paper. The Recorder has always been a sound Baptist paper. It has faithfully advocated and defended our faith and practices, and has zealously striven to promote every interest fostered by the Convention. The Recorder has not in all its history been a better paper than it now is, and we never needed it more than we do now. The editor of the Recorder is continually seeking to increase the efficiency of the paper. We heartily commend the Recorder to the Baptist people of the State, and pledge to the editor and the paper our earnest prayers, our heartfelt sympathy and our hearty and liberal support."

Ministerial Relief.

The Board of Ministerial Relief was heartly endorsed. President Thompson submitted the following:

"The importance of this Board is emphasized in the fact that no one church is expected to take up an aged minister, after his work is done, who has labored only a short time, it may be, in that church, or perhaps not at all, and care for his wants as they do for those needy members who have spent their lives and labor in such a church. Since a minister of the Gospel gives his labors to many places and to the cause in general, it becomes the duty and privilege of the denomination at large to provide the necessities of needy ones when their work is finished.

"These servants of God, many of them, spent their strength on hard fields, where there was but little remuneration to themselves, but laid the foundations upon which we are building strong churches, and sowed where we have reaped beautiful harvests. Much of the territory which Baptists occupy to-day is due to their hardships and sacrifices; and the doctrines of the Word, which were dear to our fathers and to us, have been established by their faithful preaching.

"The denomination owes it to these men, to God, and to itself, to see that these ministers and their families shall not suffer in their old age and infirmities.

"We need a larger fund for this work, that more of the needy ones may be aided, and that many of those who are helped may be assisted more liberally.

"We ask that our pastors shall present the claims of this work to their churches and seek larger gifts for it.

"We herewith submit a financial statement showing the receipts and disbursements during the year from December 1, 1904, to November 30, 1905, and also the present condition of the funds under our control:

"The receipts from the churches during the year amount to $2,120.85, or $103.30 more than last year.

"As usual, one-third of this amount ($706.85) was placed to the permanent interest-bearing fund, leaving $1,414.00 to be used by the Board.

"The permanent interest-bearing fund amounts now to $5,455.98. Interest on that fund for the past year was $360.48.

"Our benefactions during the year amounted to $1,338.00. We assisted twenty-six persons, added four new ones to the list, and lost two by death—leaving the present number twenty-six, with two other applications pending further information.

"The amount of available funds in the hands of the treasurer at the close of the year is $1,185.70. As very little money comes in before the fall season, this will run the work of the Board until that time.

Bro. F. M. Jordan was making a few remarks when the hour of the Organ Recital given by the church arrived. That over, President Jones announced the following:

Chairmen of Committees in next Convention:

Home Missions, S. McIntyre; Foreign Missions, T. M. Pittman; State Missions, Baylus Cade; Sunday Schools, William Lunsford; General Education, H. W. Battle.

Bro. William Lunsford was added to the Midsummer Meeting Committee.

The following delegates were appointed to the American General Baptist Convention which will meet next May in Chattanooga:

L. Johnson, F. D. Hale, W. C. Tyree, H. W. Battle, Wm. Lunsford, R. H. Marsh, A. E. Brown, C. J. Thompson, N. B. Broughton, W. L. Poteat, M. L. Kesler, J. Y. Joyner.

The session adjourned, and the Convention's routine having been finished, there remain the preaching on Sunday, and the farewell Sunday night.

The ministers assigned to pulpits in Raleigh were: C. M. Rock, W. R. Gwaltney, John Lewis, O. L. Stringfield, Thomas Dixon, Sr., M. E. Parrish, Wm. Lunsford, H.W. Battle, C. J. Thomson, H. A. Brown, W. H. Reddish, H. H. Mashburn, I. M. Mercer, M. A. Wood, G. P. Harrill, A. E. C. Pitman, G. T. Lumpkin, B. D. Gray, G. H. Church, W. W. Barnes, E. C. Dargan, A. E. Brown, W. A. Ayers, T. J. Hudson, S. B. Wilson, R. J. Willingham, and L. R. Pruett. Drs. Willingham and Gray occupied the First church and the Tabernacle. Spilman, Poteat and Tucker addressed an open Conference on Young People's Work.

After Dr. Willingham's sermon Sunday night, Bro. W. A. Graham moved a vote of thanks to the railroads and the people of Raleigh. The Convention adjourned.

On Monday the State Board met and projected the work of the year now at hand.

Calmness is not a thing of mere surface emotion, but must go down to the deepest condition of our lives. We cannot say, "Go to, now, I will be calm;" we must cry with Paul, "Now the God of peace give us peace by all means."—Phillips Brooks.

Few of the smaller Sunday-school periodicals have so largely aided in molding public Sunday-school opinion as the Superintendent, holding its place strongly, after twenty-two years of activity, as unique, progressive, fearless, and essential to the best development of superintendents and schools. American Baptist Publication Society, Philadelphia, Pa.

The government of God and the grace of God are not antagonistic.—G. Campbell Morgan.

The Fifteenth Annual Meeting of the Woman's Missionary Societies.

However great the work of the Woman's Missionary Societies may become, the meeting just held will stand out as memorable and unique.

In the spring of '91 members of the Woman's Missionary Society were invited to gather in Raleigh to consider the advisability of having an annual meeting of representatives of the Woman's Missionary Societies, this meeting to be held at the same time and place of the Baptist State Convention. The result was the first annual meeting held in Goldsboro in the fall following. Three times since has the Woman's Annual Meeting gathered in Raleigh. In 1902—the Centennial Year—the meeting reached a spiritual height never exceeded. In 1900 the largest gathering of North Carolina Baptist women ever seen up to that date. Now we report the last of these four meetings in the Capital City—greater in numbers, greater in weight, greater in contributions, greater in significance than all the rest. The meetings were held in the main auditorium of the First Baptist Church Thursday, Friday and Saturday mornings and Sunday afternoon. The church was very nearly filled at each of the week-day sessions, the ladies crowding to the front, filling the aisles with chairs, on Sunday afternoon overflowing into the galleries. In the Sunday-school room was gathered a fine Missionary Loan Exhibit, the citizens of Raleigh having generously loaned many strange and valuable articles. Here, too, was displayed a large variety of Missionary Literature to be had for the taking.

All day long, therefore, the whole church, from top to bottom was a scene of stirring missionary activity—the full sessions in the morning, Sectional Conferences on Sunbeam and Young Ladies' work, conferences of the presidents, the Museum (open to the Convention and the Woman's Meeting alike) and a dozen or more committees in deep consultation in the various side-rooms and corners in the afternoons. Yet the time was all too short for all that was to be considered. Every feature of the coming year's work—Home, Foreign and State, Sunbeam work, Young Ladies Societies, apportionment, and above all Time and Place—was put in the hands of a committee and fully discussed when presented to the general body.

After words of greeting from Mrs. T. N. Ivey, President of the Woman's Missionary Society of the First Church, and Mrs. J. C. Massee of the Baptist Tabernacle, responded to by Mrs. Juliet Duffy, of New Bern, Miss F. E. S. Heck was re-elected President of the Annual Meeting; Vice Presidents, Mrs. J. C. Murchison and Mrs. H. L. Grant; Secretary Mrs. D. Rich; Treasurer, Mrs. S. A. Howard. These officers, be it understood, however, were the officers of the Annual Meeting—the officers of the Central Committee, which is appointed by the State Board of Missions, remaining unchanged.

Miss Heck, in her annual address, as President of the Woman's Central Committee first laid down the proposition that the first ten years of the Twentieth Century would be the most significant decade in the history of God's kingdom since the death of the Apostles. Having shown the wonderful changes that had taken place in the political and the wonderful movement forward in the Christian world, both at home and abroad, in the last five years, she brought home—close home—the duty of the hour for every Baptist woman as to her State, to her denomination, to her Church, to the Sunday-school as a whole, the children of the Sunday-school in particular.

Mrs. W. N. Jones, the Secretary and Treasurer of the Central Committee, who through sickness and health, pleasure and care, with untiring patience and fidelity discharges her heavy duties, made the annual report, around which such deep interest centers. Great was the joy of the representatives when they learned that their aim of $16,500 to Home, Foreign and State Missions for the year had been exceeded and that they reported something more than $17,158, appropriated as follows:

To Foreign Missions, $4,523.28; to Christmas Offering, $1,024.51; to Yates College, $40.08. Total Foreign Missions, $5,587.87.

To Home Missions, $1,976.59; to Self-Denial Offering, $1,093.53; to Home Mission Boxes, $5,240.88. Total Home Missions, $8,311.00.

To State Missions, $3,092.61; to expense Fun, $167.01.

Total to Foreign, Home and State Missions, $17,158.49.

Mrs. Jones commended the Societies for their increased regularity in reporting, and made some suggestions as to changes in form of reports—changes, however, which will not be put into effect until the next session.

Miss Elizabeth N. Briggs exhibited the Star List of Sunbeams, the Societies report four quarters being in the Gold Star List, those three in the Silver, etc. Among the Gold Stars stood several which had not failed to report every quarter for three years.

Miss Briggs urged the introduction of Missionary Birthday boxes into the Sunday-schools and offered to give an attractive little metal mite-box in shape of a drum, with lock and key to any woman who would become responsible for its constant presence in the Sunday-school and report at the end of the year amounts collected. An interesting comparison for three years was given as follows:

Comparison of Reports.

Number Gold Star Bands, 1903, 14; 1904, 21; 1905, 30. Number Silver Star Bands, 1903, 20; 1904, 17; 1905, 19. Number Blue Star Bands, 1903, 22; 1904, 33; 1905, 24. Number Red Star Bands, 1903, 38; 1904, 36; 1905, 41.

Number Bands reporting, 1903, 94; 1904, 107; 1905, 114.

Total amounts reported, 1903, $878.06; 1904, $1,067.32; 1905, $1,102.54.

Much sympathy and deep appreciation was felt, as, in a few self-forgetful words, Miss Briggs reminded us that her work this year had been almost at the bedside of a much-loved mother, a member of the Central Committee from its organization now nearly twenty years ago. With deep feeling she thanked the ladies on behalf of herself and her mother, for the prayers so fervently made for the mother's recovery at the annual session of 1904, answered by the presence of that mother in this meeting.

A new feature of the work is that of the General Organizer appointed in April 1905.

As Mrs. C. M. V. Follett told of her 1,600 miles of travel in North Carolina, first in the extreme east and later in the extreme west, by rail, steamer, launch, buggy and stage; through bays and inlets of the east; the mountain fastnesses of the west far from railroad, up the river, far up the cove—and as a result the organization of ninety of the 174 societies reported for the year—one felt indeed that God had brought our Woman's Work and moreover, all mission work a rich gift in giving us this consecrated, tactful worker, who gives herself freely and unpaid to this arduous work, which she rejoices to do.

Home Missions, to which the gifts of the Societies, both in money and boxes, have so greatly increased in the last few years, gained a new impulse by the presence in the meetings of Miss Marie Buhalmair, Miss Lullinger, of Fruitland, and Miss Beulah Bowden, of Mars Hill. Miss Bulhamair has for twelve years been the Home Board's missionary to the immigrants and among the large German population in Baltimore. Her inexhaustable fund of interesting, pathetic and thrilling incidents, but all her all-embracing, God-inspired enthusiasm makes her presence a great blessing in any gathering. As she led in prayer, as she spoke on Friday and on Sunday afternoon, and as she was met in the home and at the B. U. W., those who heard her knew that this was a woman who was not a stranger in God's presence.

Miss Lullinger, who has for four years been a teacher in the Fruitland school, attributed her coming into this work, and the great happiness it had brought her, to a scrap of leaflet which had fallen into her hands—this leaflet telling of the work of the volunteer teachers sent out for three years by North Carolina Societies to Western North Carolina. The Association schools, she said, were now reaping the fruits of the desire for higher things, both spiritual and intellectual that were implanted by these teachers, the good and far-reaching results of whose work no one would ever know. The Association schools have the boys and girls with brains, brawn and push. What they need is homes for those who come. The Home Board has placed boxes of furniture, bedding, table linen and the like on a par with boxes of clothing to the Frontier Missionaries, as far as reporting was concerned. These young people had no word of complaint, even when they were gathered in a dining room so cold that the water froze on the tables, as they ate. They asked not for luxuries or even comforts, in the larger sense—only the necessities while they set their faces to higher things.

Miss Bowden, a B. U. W. girl—and here I must pause to say that the number of these girls already bringing their force and life into our denomination is remarkable—spoke for Mars Hill, the oldest of the Association schools, where the need of furnishing for the growing Girls' Home keeps away those who steadily knock for admission. Mrs. W. C. Tyree emphasized the report on Foreign Missions, especially calling attention to our falling off in our whole report. The falling off in the Christmas Offering, last year from $1,126.08 in 1904 to $1,024.51 in 1905. Since 1903 we had taken as our aim for the Christmas offering $1,500, or the support of the Yates Memorial Missionaries, and for three years failed to reach it. She urged more earnestness in the Week of Prayer, more planning for the offering, and felt sure that this would result in the end desired.

The presence of Miss Maud Burke, of Statesville, a graduate of the B. U. W. soon to go out as the first offering of that institute to the Foreign field, and her earnest address to the two hundred and twenty-five University girls who came out to hear her on Sunday afternoon, touched all hearts. Though the first, I dare to prophecy that Miss Burke is one of the many from this school who each succeeding year shall stand before the women of North Carolina and bid them "hold the rope as they descend into God's great foreign diamond mines."

A long forward step has been taken this year in the manifest determination of the Societies to pay their own expenses—these expenses being for printing, stationary, postage and the traveling expenses of the General Organizer. For there has been a clause in the conditions of the most of the North Carolina Societies to the effect that each member shall contribute five cents a year for this purpose. How dead this clause was is shown by the fact that last year (1904) the Societies reported for this purpose the large sum of two dollars and ninety cents. This year when the General Organizer came to us the Societies were urged to give one dollar for the committee's expenses, making the first charge upon their gifts the traveling expenses of the new officer. They have responded by sending in since April $167.00.

The work done by the committee and the expenses of the current year is as follows:

Work of Central Committee.

Letters written	6,773
Postals	346
Programs sent out	2,920
Offering envelopes	19,056
Leaflets	33,000
Mite Barrels	503
Report blanks	2,800
Societies organized	174
Expenses of printing, postage, stationery	$223.72
Traveling expenses of General Organizer from April to November 30th	67.00

Of course, the larger part of this literature is furnished to the Central Committee by the Woman's Missionary Union and the Home and Foreign Mission Boards, but no small part is printed in Raleigh. The wonder is a constant one that so large a work can be done on so small an amount, a wonder which extends with full force to the 1,600 miles traveled by Mrs. Follett. It cannot be overlooked, however, that the latter was only made possible by the hospitable homes open to her everywhere. Most gratefully Mrs. Follett made acknowledgement to all her many kind hostesses, making especial mention of Mrs. Juliet Duffy, of New Bern, whose home was her headquarters for six weeks; to Mrs. Parrott, of Kinston; Mrs. Grant, of Goldsboro; Mrs. R. L. Moore, of Mars Hill; Mrs. Lucretia Young, of Ledger, Mitchell Co., and Mrs. J. A. Grayson, of Rutherfordton.

Two new institutions were brought to the attention of the session, to which bare allusion is made here, but which will be brought to your attention later. The Margaret Home for the Children of Home and Foreign Missionaries and the Louisville Home for the Missionary Training School for Young Women, in connection with the Louisville Seminary. Mrs. Lumpkin, of Scotland Neck, spoke of the former and commended it to the prayers and gifts of the North Carolina women.

Dr. Dargan, of the Louisville Seminary spoke of the latter, a committee later reporting favorably on this subject. Both reports were favorably adopted.

So we come to the Committee on Time and Place, of which the chairman was Mrs. C. H. Norton, of Durham. The right-of-way was given to this important subject, which, as known to all the Societies, had been under advisement for a full year, Saturday morning. Seldom has a worse day dawned on Raleigh—cold, raining, blowing an unintermittent gale; yet there were more than two hundred delegates and members of Societies outside of Raleigh present,—besides, many Raleigh women were there, and there to stay, until the question was decided. The committee, which consisted of the following ladies: Mrs. C. H. Norton, of Durham; Mrs. C. A. Covington, of Wadesboro; Mrs. C. A. Jenkens, of Statesville; Mrs. F. Fergerson,

(Continued on Page 12.)

FREE! FREE!

Send twelve names and addresses of music leaders, written plainly with pen and ink, and we will mail you a copy of our new Sunday-school book, "Windows of Heaven, No. 4," ready March, 1906; or send the twelve names and 15c. in stamps, and we will send you a copy of our church book, "Resurrected Songs." J. R. VAUGHAN, Athens, Ga.

Our Home Circle.

How Elsie Won the Gate.

The forest's glory is departed when its giant trees lie low. And stroke by stroke, my St. Cuthbert's Kirk was thus bereft of its outstanding glories. For great men are like trees, the shelter of all others, and the path-finder towards the sky.

My sun is westering now, and the oft-repeated crash as these mighty stalwart trees fall keeps my heart in almost abiding sadness. For the second growth gives no promise of stock which shall be worthy successors to those noble pioneers, the conquering gladiator of Canada's shadowy forests, the real makers of her great and portentious national life. And yet, strange to say, I never knew their real greatness while I lived among them, sharing in the varied chase, but only when they came to die.

This was especially true of those who boasted far-back highland blood, for their depths of tenderness and heights of faith of scope of spiritual vision were suddenly hidden till the helplessness of death betrayed them. Then was the key to their secret life surrendered. Then might all men see the face at the pane. But not until then; for every solid feature, every stifled word or glance of tenderness, every muffled note of religious self-revealment, swelled their life's noble perjury. To their own hurt they swore, changing not. But at their real best he saw them who saw them die.

In that ingenious hour they spoke once more their mother tongue of love and faith with an accuracy which told of life-long rehearsal within their secret hearts. When the golden bowl was broken, its holy contents flowing free, poured forth the long-imprisoned fragrance.

How many a day, cold and gray, flowers at sunset into rich redemptive beauty, cheerless avenue leading to its grand Cathedral West! Thus have I seen these Scottish lives, stern and cold and rayless, break into flame at evening, in whose light I caught the glory of the very gates of the City of God.

It was the winter of the strike, whose story I have already told, that Elsie M'Phatter heard the Voice that calls but once. Long and gentle had been the slope towards the river, and I held Elsie's hand every step of the way, myself striving to hold that other hand which is truly visible only in the darkness; but the last stage of the journey came swift and suddenly. About two in the morning I was awakened by the loud alarm of my door-bell.

The minister knows well that at such an hour his bell is rung only by eternal winds, and the alarm is an almost certain message that the rapids are near and that he is wanted at the helm. On Atlantic liners I have never heard the ominous note that calls the captain from his cabin to the bridge without thinking of my midnight bell, and that deeper darkness, and the more awful channel.

It was the doctor's boy who thus summoned me, bidding me hurry to Elsie's bedside, for the tide was ebbing fast, he said. I was soon on my way through the frosty night, silently imploring the unseen Pilot that He would safe into the haven guide. To His great wisdom and His sheltering love I committed all the case, making oath beneath the skies that I myself had no other hope than this with which I hurried to yonder dying one. For a man's own heart must swear by the Lord, or else he will find no path through the dread wilderness of death for the unreturning feet.

When in the distance a solitary light which I knew at once to be the death chamber lamp; at sight whereof my heart has never outgrown a strange leap of trembling fear, like a scout when he catches the first warning gleam of the enemy's campfire. Yonder, I said to myself, is the battle-field of a soul, struggling with its last great foe; yonder the central crisis of all time and eternity; yonder the heaving breast, the eager, onward look, the unravelling of mystery, the launching of a soul upon eternal seas.

No life is ever commonplace when that lamp burns beside it, and no wealth, or genius, or greatness can palliate its relentless gleam. There, continued I, stands the dread unseen Antagonist, asking no chair, demanding no courtesy, receiving no welcome, resenting no frowning and averted face—calmly does he brook the terror and the hatred excited by his uninvited advent, serene in the confidence that his is the central figure, that the last word is his, though all pretend to ignore his presence. Like a sullen creditor he stands, careless that every man's hand is against him, relentlessly following his prey, willing that all others should wait his time and theirs, intent only that this night shall have its own.

And yet, I thought, what a false picture is this that my coward heart hath drawn! There is another in that room, I cried half aloud; another there before me, whose swift feet have outrun my poor trudging through the snow. For He is there who lit that feeble lamp itself, and it burns only by His will. Death-lamp though it be, it is still a broken light of Him, witness, in its own dark way, to the All-kindling hand. The Lover of the soul is yonder, and will share His dear-bought victory with my poor dying one.

Whereat I pressed on eagerly, for I love to witness a reprieve, such as many a time it hath been mine to see when the Great Antagonist prevails.

The death damp was on Elsie's brow when I knelt beside her bed, but her eyes were kindled from afar, and a great presence filled the room. Donald was bowed beside her, his wife's wasted hand clasped passionately in his own.

I knelt over the dying woman and softly repeated the swelling anthem which no lips can sing aright till the Great Vision quickens them: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Elsie's voice blended with the great words, and turning her lustrous eyes full on my face, she murmured:

"Its a' bricht and blythesome whaur I'm walkin' noo—there's no valley here nor nae glen aya, but the way is fu' o' licht and beauty."

Her eyes sought her husband's face: "Oh, Donal'! To think we canna walk this way thegither! We've clomb the hill thegither, Donal', many a time sair and weary, but oor hairts were soot when the brae was stae; but noo I've reached the bonnie bit ayont the brae, an' ye're a' 'at's wanting', Donal', to make it fair beautiful! But ye'll no' be lang ahut me, wull ye' gin I'm gone bye the gate. An' we'll aye walk thegither in the yonner land."

Donald's face was dry, but drawn in its agony. Its aches passed on into my soul. He bent over her like some bowing oak, and the rustle of love's foilage was fairly audible to the inward ear, though the oak itself seemed hard and gnarled as ever. He whispered something, like a mighty organ lifting low and sweet some mother's lullaby, and no tutor except Great Death could have taught Donald that gentle language. For I caught the word "darling," and again "our Saviour," and once "the hameland," and it was like a lark's gentlest note issuing from a mighty mountain cleft.

O Death, how unjustly thou hast been maligned! Men have painted thee as cruel, monstrous, hateful, the enemy of love, the dispoiler of the home, the spirit of harshness, the destroyer of all poesy and romance. And yet thou hast done more to fill life with softness and with gentle beauty than all the powers of life and light whose antagonist thou hast been called. Thou hast heaped coals of fire on thy traducers' heads. For hast thou not made the heaviest foot fall lightly, with love's considerate tread? Hast thou not made the rough, coarse palm into a sanctuary and pavilion wherein the dying hand may shelter? Hast thou not taught the loud and boisterous voice the new song of tenderness and pity, whispering like a dove? Within thy school the rude and harsh have learned the nurse's gentle art, and the world's swaggering warriors serve as acolytes before thy shadowy altar. The peasant's cottage owes to thee its transformation to cathedral splendor, the censers gently swinging when thou sayest the soul's great mass, at even, or at midnight, or at the cock-crowing, or in the morning. Thou hast classed together the hovel and the palace, glowing with equal solemn grandeur, so that no man can tell the one from the other when the crape upon the door betokens that thou tarriest there. Thou hast promoted sodden sleep to the most awful metaphor of time. Thou hast stripped wealth and grandeur, leaving them but a shroud, and hast

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"My baby was six weeks old when the top of her head became covered with thick scales, which would peel and come off, taking the hair with it. It would soon form again and be as bad as before. My doctor said it was Eczema, and prescribed an ointment, which did no good. I then tried Cuticura Soap and Ointment. I washed her head in warm water and Cuticura Soap and gently combed the scales off. They did not come back and her hair grew out fine and thick. She is now a year and a half old, and has no trace of Eczema."

MRS. C. W. BURGES, Iranistan Ave., Bridgeport, Conn., Feb. 21, 1898.

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Mrs. Burges writes Feb. 28, 1903: "My baby, who had Eczema very badly on her head, as I told you before, after using the Cuticura Remedies was cured. She is now six years old, and has thick hair and a clean scalp."

Instant relief and refreshing sleep for skin-tortured babies and rest for tired, worried mothers in warm baths with Cuticura Soap, and gentle anointings with Cuticura Ointment, purest of emollients and greatest of skin cures. This is the purest, sweetest, most speedy, permanent, and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin and scalp humours, with loss of hair, of infants and children, as well as adults, and is sure to succeed when all other remedies and the best physicians fail.

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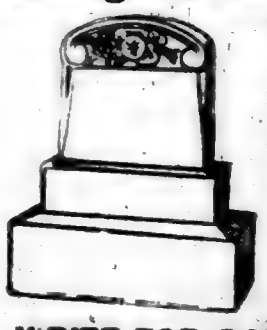


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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

clothed obscurity and poverty with their eternally suggestive robe; thou hast affirmed, and thou preserved, that grim average of life which greatness refuses, which littleness fears, to realize. Romance and poetry and fancy are thy wards, making as thou dost the most holden eyes to overleap time's poor horizon, following departed treasure with wistful and unresigning love, as birds follow their ravaged nests, crying as they go. Oh, sombre enchantress! Thou hast filled the world with song, plaintive and piteous though it be.

"What is it mother?" I heard Donald whisper; and the answer evidently came back to him from the dying lips. For he turned to me his face full of tragedy: "She's talkin' aboot Robin," he said hoarsely; "but ye dinna ken. Robin was oor laddie—an' he's oor laddie yet, though we've had nae word o' him for mony a year. Him an' me pairted in wrath, an' he went oot intil the dark nicht. I was ower proud tae ca' him back, but his mither followed him to the moor, cryin' after him—an' she cam' back alane."

Donald stopped suddenly, for the mother's struggling voice was heard: "Come hame, Robin, for it's cauld and dark, an' ye've been ower lang awa'; but there's a place at the ingle for ye yet, my bairn. I've aye keepit for ye, an' I keepit the fire burnin' ever since ye left us. I wadna let it oot. An' ilka nicht I pit the lamp i' the window, for I aye thocht, 'He'll mebbe come the nicht.'"

"She's wanderin'," Donald said to me, awe mingling with his voice.

"She found the wanderer," I said; and we both moved nearer, each signalling the other to be still.

Elsie's gaze passed by us, going far out into the darkness.

"Na, na, Robin, yir faither'll no' be angry. I ken fine a' ye say is true, but he's yer faither for a' that. An' he loves ye maist as weel as me; but oh my bonnie, there's nane loves ye like yir mither. His hairt's fair broken for ye Robin. I'll tell ye something, but ye maunna tell yir faither. I heard him pray for you all alane by himsel'. He prayed to God to bring ye back—he ca'd ye Robin richt to God. An' I never heard vid faither greet afore or syne. The Buik, tae, it wad open o' itsel' at the prodigal, an' it was his daein', an' he didn't think I kent; but I kent it fine, an' I thankit the Heavenly Faither mony a time."

She stopped exhausted, her soul flickering in her voice. Donald moved, his great form coming athwart her eager, kindling eyes. She stirred, her vision evidently hindered, and Donald stepped quickly from before her, gazing with passionate intentness, his eyes shaded by his hand like one who peers into a lane of light.

"As one whom his mother comforteth, so will—" I began.

"Hush!" said Donald sternly, "she's wi' him yet. Hark ye!"

Her strength seemed now returning, for she went on—

"Ay, Robin, I'm tellin' ye the truth. Yir faither's thocht o' ye is the thocht he had when ye were a bit bairn in his airms."

The anguished father flung himself upon his knees beside the bed, his hand gently stroking his wife's withered cheek.

"Tell him that again, mither; tell him my thocht o' him was aye the same as yir ain, when I thocht o' him atween God an' me. Tell him me an' ye baith thocht the same. Bid him hame, Elsie. Oh, mither, I've been the wanderer masel', an' I'm weary."

My heart melted in me at this, for the eternal fatherly was sobbing through his voice.

The familiar tones seemed to call Elsie back from her delirium, for she suddenly looked up as if we had not been there before.

"Oh, faither, Robin's comin' hame to nicht. Is the lamp kindled in the window? We've baith been wae these mony years, but the mirk'll be past an' by when oor laddie's safe hame wi' us again."

A strange sense of the nearness of the supernatural took possession of me, for Elsie's voice was not the voice of fevered fancy; the fast ebbing tide of life seemed to flow back again, her strength visibly increased, as if she must remain till her Robin had been welcome home.

In spite of reason, I fell to listening eagerly, wondering if this were indeed the act of God. Why should it be thought a thing incredible with us that the Rebuilder of Bethany's desolated house should still ply His ancient industry?

"Raise me up a little, faither, for I maun watch the gate."

Donald lifted his dying wife with caressing easiness.

"That'll dae; ay, we've baith been wae these mony years, but the mirk is bye."

"'Long hath the night of sorrow reigned,
The dawn will bring us light.'

The morn is wi' us, Donal', an' Robin's at the gate."

Far past the flickering lamp she gazed, and her eyes' light rose and fell in unison with approaching steps.

"He's bye the gate," she cried; and joy held death at bay, for the words chimed like cathedral bells.

Fearsome to behold was the awe-struck face which Donald turned to mine, and full of questioning dread, I doubt not, were the eyes that met his own. Was this the doing of the Lord, or was it but the handiwork of death, that wizard oculist, so often lending mystic vision to pilgrims setting under darkness out to sea?

Leaving death and Elsie to their unequal conflict we started with one impulse to the window; but Donald was there before me, his eyes shaded by his hands, burning through the dark pathway to the gate.

"God be mercifu'," he muttered, and then turning swiftly towards the stairs, for a hand was fumbling at the latch. I waited, trembling, and I heard no word; but the aroma of a soul's second spring stole sweet and unafraid into the chamber of death.

I met them at the door as Donald said, "Yir mither's deein'," and then broke from the rugged man beside him a law moaning sound like to many waters when some opposing thing hath at length been overswept. It was quickly checked, and the silence of love and anguish took its place.

I drew Donald gently back and closed the door upon them twain, the waiting mother and the wandering son, for there was never bridal hour like to this.

"My mither, oh, my mither!" I heard him say; and Elsie spoke no word, but the long ache was ended and the great wound was well.

'Twas but a moment again when a trembling voice called, "Faither, she's wantin' ye."

We entered the love-lit room, and Elsie beckoned him swiftly to her side.

"I maun be gaun sune," she whispered, and then followed some words too low for my ears to catch.

Donald turned to me: "She wants to hae the sacrament dispensit till us a'," and his face was full of dubious entreaty, for the Kirk session of St. Cuthbert's was sternly set against private administration.

The session and its rules were in that moment to me but as the dust. Beyond their poor custody was a holy hour such as this. The little table was quickly spread, the snow-white bread and the wine pressed by a mother's priestly hands. I was about to proceed with the holy ordinance when Elsie stopped me.

"Bide a meenit, Donal', get yet the token, the ane wee Elsie loved. My hairt tells me she's far awaw the noo. She'll e'en show forth the Lord's deeth alang wi us. The Maister of the feast is here, and why wad He no' bring oor Elsie wi Him? Wha kens but I'll gang hame wi them baith?"

Her husband, obedient to the seer's voice, passed quickly to an adjoining room, and in an instant reappeared, bearing the well-worn tokens in his hands, the same his dying child had fondly held; and I heard again the low refrain which grief had taught him years ago: "Christ an' oor Elsie—an' her mither." This last was new, learned in sorrow's latest hour.

He handed it to his wife who took it, turning her wan face to mine.

"There's only ane, but it'll dae us a'—let Robin haud it. Tak' it, lad-

(Continued on Page 10.)

Indigestion

Stomach trouble is not really a sickness, but a symptom. It is a symptom that a certain set of nerves is ailing. Not the voluntary nerves that enable you to walk and talk and act—but the AUTOMATIC STOMACH NERVES over which your mind has no control.

I have not room here to explain how these tender, tiny nerves control and operate the stomach. How worry breaks them down and causes indigestion. How misuse wears them out and causes dyspepsia. How neglect may bring on kidney, heart, and other troubles through sympathy. I have not room to explain how these nerves may be reached and strengthened and vitalized and made stronger by a remedy I spent years in perfecting—now known by physicians and Druggists everywhere as Dr. Shoop's Restorative. (Tablets or Liquid.) I have not room to explain how this remedy, by removing the cause, usually puts a certain end to indigestion, belching, heartburn, insomnia, nervousness, dyspepsia. All of these things are fully explained in the book I will send you free when you write. Do not fail to send for the book. It tells how the solar plexus governs digestion and a hundred other things every one ought to know—for all of us, at some time or other have indigestion. With the book I will send free my "Health Token"—an intended passport to good health.

For the free book and the "Health Token" you must address Dr. Shoop, Box 9429 Racine, Wis. State which book you want.

Book 1 on Dyspepsia.
Book 2 on the Heart.
Book 3 on the Kidneys.
Book 4 for Women.
Book 5 for Men.
Book 6 on Rheumatism.

Dr. Shoop's Restorative

Prepared in both Liquid and Tablet form. For sale at forty thousand drug stores. Mild cases are often reached by a single Package.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

55 COTTAGE ST., MELROSE, MASS.

DEAR SIRS: JAN. 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am," Very truly yours,

I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sed-



iment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTICE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in Raleigh Biblical Recorder. The genuineness of this offer is guaranteed.

"GREAT AND GLORIOUS."

The Seventy-Third Baptist State Convention—Best of All—A Large Year's Work Enlarged—Men Called Into Foreign Missions—Wake Forest Enshrined Our Hearts—Great Speeches, Etc.

We have the good fortune to have intercepted a letter giving one's impressions of the Convention in Raleigh. We have on second page a report of the year's work. We submit here a running account, which, with these other lights upon the meeting, and Miss Heck's report of the Woman's Meeting, will make our review of the occasion at Raleigh as complete as we could hope. To this purpose we devote this entire paper without apology.

A train having delayed Doctor Hale, the introductory preacher, Dr. J. M. Frost preached the sermon upon request of Bro. C. W. Scarboro, the modest alternate. It was a great and timely sermon, renewing our covenant, as may be perceived in the letter we have mentioned.

There were 2,000 people in the house, and the singing and the praying were very impressive.

President Marsh, having given notice that he would not longer stand for the presidency, upon completing the enrollment, we went into the election of officers. The contest was spirited. There were half a dozen nominations. Messrs. E. F. Aydlett and W. N. Jones led the balloting. On the third ballot Mr. Jones was elected. He is a Raleigh layman, senior deacon in the First Church. He was once apprentice in the Biblical Recorder composing room, having served under J. H. Mills, of whom he received many formative impressions. He is a graduate of Wake Forest and now practices law at Raleigh; serving despite his practice our denomination every day in the year.

Of him the News and Observer of December 8th said:

"The selection of Mr. Jones is a matter for congratulation to all good citizens of the State of all creeds. He is devoted to his own denomination, but he is broad-minded and catholic in the sense that makes him feel himself a co-worker and comrade with every man working for the betterment of the State. In temperance, he is the chosen leader of the militant forces that war against the saloon evil in the State's capital. In politics, refraining from self-seeking or office-holding, he is courageous to stand for honest men and honest measures. In the domain of philanthropy, as Chairman of the State Board of Charities, and interested in the care of the orphans, he has done much to ameliorate the condition of the unfortunate classes. There is no citizen in North Carolina who better measures up to the high standard that should characterize a Christian citizen than Mr. Wesley N. Jones. In whatever cause he leads, it may be settled that he moves toward real progress and real betterment, upon safe lines with consideration of the views of others and with wise conservatism."

Mr. Jones was visibly affected by his call to the presidency.

The officers elected are:

Vice-Presidents, F. P. Hobgood, O. L. Stringfield, W. C. Dowd.

Recording Secretary, N. B. Broughton.

Assistant Recording Secretary, Hight C. Moore.

Treasurer, Walters Durham.

Assistant Treasurer, J. M. Stoner.

Auditor, F. H. Briggs.

Corresponding Secretary, Livingston Johnson.

Trustees of the Convention, W. C. Tyree, T. H. Briggs, C. B. Aycock and D. L. Gore.

The address of welcome was made by Mr. R. N. Simms. He made a capital welcome. But when he undertook to show that the Convention was giving more attention to raising money than saving men, he made a mistake. We save men by raising money. We hope to have a letter from him giving his views on this subject for further discussion. Professor J. B. Carlyle responded and took occasion to present in behalf of J. M. Crenshaw, first student of Wake Forest, a gavel made of wood that grew where Yates used to pray alone when a student.

The Convention adjourned towards 11 o'clock.

Thursday Morning.

We were going out to Wake Forest to-day. That was in the air. All was astir. Everybody was going. For convenience, tickets were sold in the vestibule of the church. Near 1,000 were sold.

After devotional exercises, led by Bro. C. W. Scarboro, in which others gave their testimony, Corresponding Secretary Johnson submitted his report which we print practically in full on second page. Let every reader study it.

Dr. E. C. Dargan, who ten years ago made such a fine impression on our Convention, was given the floor in behalf of the Southern Baptist Theological Seminary. A good institution, he declared, is always in need; which is certainly true of educational institutions. He addressed himself to the question of supporting the demand for a strong ministry. He grew very earnest in his appeal. But the excursion to Wake Forest was a great handicap. Only $600 was subscribed. North Carolina means to do better than this. She needs a Seminary-trained ministry as much as any State. And she values our Southern Baptist Theological Seminary, having no heart whatever for the current trend in the West of having a Seminary in every State.

Dr. Hufham mentioned that Dr. John Mitchell was sick. The Convention sent a message of love to this Beloved Disciple. Before the session close I he had sent the Convention a message.

And now we are at Wake Forest. The train was unavoidably delayed; but that gave no serious inconvenience. The Convention went, it appears, to a man; and in the highest of spirits. It was a memorable event not only in the college's history, but in the Convention's. So far from taking from the meeting it contributed to it. It was a triumphant success as the all too brief reference to it in the letter on our first page indicates. We must be content to say that the occasion brought together one of the finest audiences ever assembled in North Carolina.

At night we all assembled again in the Tabernacle to hear the Sunday School Board and Foreign Missions discussed. Dr. Frost presented the work of the Sunday School Board, which not only publishes books and Sunday-school helps, but is doing a great work by means of Sunday-school Secretaries like B. W. Spilman. It also contributes liberally to our missionary work. Dr. Frost has long occupied a large place in the hearts of our people, and but during this Convention he did much to enlarge it.

Pastor Dunaway introduced with a vigorous speech the cause of Foreign Missions, the report calling for $30,000 from North Carolina. He was followed by Dr. Willingham, who greatly moved the hearts of many hearers for this cause.

So we came to the end of the first day. The great throng; the heartening sermon; the magnificent occasion at Wake Forest; the mellowing address of Dr. Willingham—these had each contributed to bringing the Convention into harmony and into responsiveness. Far away, far behind us had the affairs of this world slipped in twenty-four hours.

The Great Day.

Bro. C. B. Justice led us in prayer.

Under miscellaneous business a vote of thanks for the work of the reporters and especially for the Wake Forest edition of the News and Observer was passed. The latter was well deserved. That edition is the best presentation of Wake Forest College that has ever been made and will prove of historic value.

Pastor Hall, of Fayetteville, offered a resolution as follows:

"Whereas, there are in the State of North Carolina 12,000 to 15,000 believers known as Free Will Baptists (white) who stand with us in the great distinguishing doctrine and practice of Believers' Baptism; therefore be it

"Resolved, that a committee of three be appointed, of which committee Livingston Johnson shall be a member, to open correspondence with them with a view, if possible, of bringing about a closer relationship."

It passed, a similar resolution having passed our Southern Baptist Convention.

Dr. R. S. Seymour, Missionary Secretary of the American Baptist Publication Society, has frequently visited our Convention, and by his helpful messages and congenial spirit won for himself quite a place in our affections. This time he brought his wife. He was heard gladly and for the Convention's good. He remained throughout the meetings and seemed to greatly enjoy it.

Greetings were received from our Seminary students: Collossians 2:5; Isaiah 58:18-12. A message was sent to them.

The Tide Comes In.

The special order was State Missions. Chairman Kesler submitted the report, calling for $30,000 net; and authorizing the projection of this year's work on that basis. He declared that so far from having finished our work, we have just gotten a good foot-hold. In the new growth of the State we have a tremendous task of keeping the faith of her people true. He turned quite a laugh on Secretary Johnson with a remark about the Orphanage running over him—quite pertinent in view of the alarm of about six weeks ago when certain Associations seemed about to be stampeded for the Orphanage debt.

It is worthy to be remarked that our leaders were never so cordial as now. Poteat and Johnson and Kesler and Vann and Tyree and Thompson and Moore and Scarboro—these being at the head of institutions or departments—are not only brethren in the work, but warm personal friends. We are full sure that for years to come our work shall illustrate how good a thing it is for brethren to dwell together in unity.

Secretary Johnson made a brief talk, his map—our Baptist map—hanging over him with every Baptist church, school and mission station pointed out. He drew our attention to the coast country which is a most destitute field. He called for the missionaries—eighty arose, fine, earnest, stalwart men, fresh from the scenes of many triumphs and now in the presence of a great people rejoicing in their work.

Representing them, Missionary Whitehead, of Beaufort, spoke of the needs in the East. Bro. Martin A. Wood, whose sufferings and sacrifices at Marshall are familiar to our readers, in a quiet, unassuming way began to tell of his work, how the Lord had called him and had been all to him. Somehow, by the reality of his sacrifices perhaps, his words stirred many hearts.

At this point the State Board presented a communication expressing appreciation of the unusual labors of Brethren L. Johnson and H. C. Moore—an extraordinary act, but one well-deserved. These men have not spared themselves or their homes; and we cannot give them too much sympathy.

The heart of the Convention was all one, and wonderfully quickened. Men realized the Presence. At such a time Dr. Willingham requested a young pastor to arise and say to the brethren what he had said to him. Bro. C. M. Rock arose and told his experience of a call from God to Japan. His voice was low; his countenance solemn but calmly clear. "My heart," he said, "is full of peace. Long ago I offered myself to God to do His will. Often I said I must go to the heathen. My wife and I would read the missionaries' letters late into the night, and as we read tears would fill our eyes. Last night as Dr. Willingham talked, it came on me so strongly that I said, 'I must offer myself. They may not take me, but here am I to do His will.' My wife is willing. We will go. Brethren, I am happy."

One could hear weeping in all portions of the house. Seldom in its history has the Convention known so moving an hour. It was a consecration to every one present. Dr. Willingham prayed, and the Convention with him. God's answer to prayer in Brother Rock's offering had kindled new faith as well as new joy and new zeal.

* * *

But a Convention must move on. One must come down from the mountain.

The President presented three distinguished citizens, the poet McNeill, President Winston who gave us an invitation to the A. and M. College, and Bro. John Brewer, of Franklin Seminary.

Baptist Schools.

The Convention is beginning to take notice of its growing system of schools. The report named thirty-two such schools, twenty-seven of them being secondary schools, and seventeen of them being associational. Teachers, male, 73; female, 107; pupils, male, 1,982; female, 1,820. Value of property, Secondary School property, $180,000; Endowment of Higher Schools, $388,500; of property, $625,000.

The committee recommended that the Committee on Baptist Schools be enlarged to fifteen members, eight of whom shall be W. L. Poteat, chairman; R. T. Vann, R. L. Moore, A. E. Brown, J. A. Campbell, W. N. Jones, J. C. Scarborough and F. P. Hobgood. It was also recommended that this committee shall take in hand the task of unifying and building up the Baptist educational interests and from time to time recommending such measures as may seem of value. To this new committee was left the task of fixing the requirements for recognition by the Convention of an institution of learning as a Baptist institution.

The other members of the new committee are L. Johnson, C. J. Hunter, B. Cade, J. W. Bailey, J. M. Stoner, W. R. Bradshaw, F. D. Hale.

President Scarborough, of the Chowan Baptist Institute, spoke with great earnestness on this subject and on the Institute. And Dr. Hufham, reviewing the work of the Baptists in public education, paid tributes to J. C. Scarborough, J. Y. Joyner and C. B. Aycock.

It may be said that the Convention is beginning to apprehend its duty to encourage and in every way to strengthen our Secondary Schools as well as our Higher Schools.

Afternoon Session.

In the afternoon Mr. John A. Oates presented the report on Sunday-schools, suggesting the wisdom of raising $5,000 annually for this work. The report also encouraged the organization of classes with a view to fostering the class-spirit.

President Tyree, of the Board of Trustees of Wake Forest College, presented the report of that Board. The College is in fine condition, having an enrollment of over 300, surpassing all records, a strong faculty, and being about to come into possession of the new Biological Laboratory pre-

sented by the Alumni. An Infirmary will be built in the spring. But the College cannot meet the demands upon it. All available dormitory room has been occupied; and to keep up with the needs of our denomination the endowment must be enlarged. We quote:

"The policy of the management of the institution is to keep the outgo within the income. But the time has now come for a distinct enlargement, both of the teaching force and of equipment. God has greatly blessed this child of the Convention hitherto and now calls it forth into larger opportunity. As heretofore, so now, it makes confidently its appeal to the large and united constituency which is its best asset.'

President Poteat was introduced, and the Convention stood. He made a brief but most attractive speech.

Then came the other Poteat, the President of Furman and son of Wake Forest. And such a message! Hearing him one took new courage to fight the battles of the Christian College. Understanding him, he telling us what the Christian College is to do, how it makes the denomination and saves the State, one would dare once more to go forth raising funds for higher education—even looking for and seeing the need of a million dollars. Wake Forest must have that; and we Baptists are not the people to go begging abroad for it!

There was great enthusiasm. This resolution was introduced:

"Resolved, that this Convention propose to the churches that they undertake to raise $150,000 for the Endowment Fund of Wake Forest College, and to this end that the trustees of the College be authorized to devise ways and means."

There were brief but intense speeches by Brethren Dargan, Meserve, Cameron, Battle, Hufham, Dockery, Prestridge, and others; and the Convention unanimously voted for the resolution, standing up for a pledge of support. There were men present ready to give $1,000 each.

* * *

Greensboro was chosen as the next place of meeting. F. D. Hale to preach; B. W. N. Simms, alternate.

A resolution, introduced by B. W. Spilman, was passed authorizing the appointment of a committee to consider the advisability of selecting a permanent place for the Baptist Midsummer Meeting. The following is the committee: J. H. Tucker, B. W. Spilman, H. C. Moore, N. B. Broughton, H. W. Battle.

Friday Night.

Bro. J. F. Love, whose triumphant work in Arkansas is the pride of his North Carolina brethren, conducted devotional exercises.

New ministers were presented. Pastors M. A. Adams, I. M. Mercer, Gay, Wildman and Cameron.

We may pause here to remark that the number of visitors was unusual. Dr. Pitt, of the Religious Herald; Dr. Prestridge, of the Baptist Argus; Dr. Graham, of the Christian Index; Dr. Foushee, of Richmond College; Dr. Dargan, of S. B. T. Seminary; Dr. Seymour, Dr. James Nelson, and our three representative Secretaries.

Bro. C. W. Scarborough presented the report on the Orphanage. He and General Manager Kesler spoke about the work of the institution. Of course the new General Manager made a strong impression. For one thing he refused to ask the Convention to give pledges to pay the water-works debt. He believes in doing this sort of work another way. The recent thank-offering reveals that the institution never was nearer the hearts of the brotherhood.

Bro. T. G. Wood, State Missionary, presented the report on Home Missions.

It called attention to the fact that in the South there are 25,000,000 people, 9,000,000 of whom are negroes and 5,000,000 are foreigners; that priest-ridden Cuba had a million and a half of souls; that in the mountain section of the South there are 149 counties, a population of two million, 98 per cent of whom are Baptist; that in the great cities of the South 40 per cent of our population is congested; and that a rapidly increasing foreign element is now pouring into the South. The various departments of the Board were then enumerated and touched upon: Mountain Missions and Schools, work among the negroes; work in cities: Cuba, Isle of Pines, and Panama; and the Church Building and Loan Fund. The receipts were $145,705. As to the part of North Carolina in this movement, it was recommended that the amount to be raised during the coming year be fixed at $20,000.

Bro. J. F. Love described the rapid movement of population into the middle Southwest, and Dr. Gray followed with an address that again and again was marked with eloquent flights. He touched upon the immigration, upon the cities, upon the negroes, and upon the effectiveness of the Board's system. He doesn't think North Carolina is doing her part by this cause. He has certainly won many a heart to himself in his two addresses to our Convention.

Saturday.

Departing day. High tide yesterday. Now it ebbs. By night only a handful of delegates were left. But it was a good day, a calm day after the flood of stirring events.

Bro. W. R. Cullom conducted the morning worship.

Bro. C. W. Scarborough made the following report of the committee appointed a year ago. "The committee to establish, if possible, organic connection between our Convention and the Thomasville Baptist Orphanage, made advances to the Board of Trustees at their last annual meeting, expressing the wish of the Convention. The committee asked the trustees of the Orphanage to express their wish in the matter, and to suggest some basis on which the connection might be established. I quote the action of the trustees of the Orphanage expressed in a resolution:

"That the Board of Trustees for the Orphanage make through the General Manager an annual report of the work of the Orphanage to the Baptist State Convention, as has been the custom of the trustees of Wake Forest College.

"Your Committee would recommend that the Convention accept this as satisfactory."

The report was adopted.

Bro. C. J. Hunter offered a resolution requesting our ministers to visit jails and almshouses. It passed.

Temperance Report.

The report of the Committee on Temperance was submitted by Mr. Archibald Johnson, as follows:

"The question of temperance is a very absorbing and vital one. We are glad to note the substantial and steady progress the cause has made in the past few years, and we desire to re-affirm our endorsement of the temperance legislation secured by the passage of the Watts and Ward laws, and to pledge our moral support to the execution of these as well as of all local laws for the suppression and control of the liquor traffic.

"Archibald Johnson, F. D. Hale, C. W. Mitchell, Henry Sheets, M. A. Wood, J. W. Cobb, R. J. Bateman, Committee."

Woman's Work.

The report of the Committee on Woman's Work was follows:

"In all departments of work for the advancement of the Master's Kingdom, woman has always borne a prominent part. Her untiring zeal and consecrated devotion have been most akin to that of the Master Himself. Surprising and gratifying are the results that are shown by the work of the year just closed. Of the sixty Associations in North Carolina, there are forty-nine that have missionary societies to the number of six hundred and twenty-five with a membership of 11,076. Their contributions for the year aggregated $17,158.49, the societies of the Mt. Zion Association leading with contributions of $1,916.27. In the report prepared by Bro. Hight C. Moore, the Statistical Secretary of the Convention, we find that while something less than one-sixteenth of the total membership is in these societies, yet they gave during the year nearly one-fourth of the total contribution of the State for Home and Foreign Missions. With such an earnest and devoted band of sisters under the talented and devoted leadership of Miss Fannie E. S. Heck, we are confident that even greater results will be achieved for the support and extension of the mission cause both at home and abroad.

"C. F. Meserve, C. G. Wells, J. E. M. Davenport, W. B. Waff, A. G. Wilcox, L. M. Curtis, J. M. Holleman, committee."

Bro. R. N. Simms presented the report on Ministerial Education. We quote:

"This last year there has been expended for this purpose at Wake Forest College by Dr. W. R. Cullom, the efficient Treasurer and Corresponding Secretary of the Board having charge of this work, about $4,500. This fall there are fifty-eight men receiving aid from this source. Last year there were forty-seven at the corresponding period. Of course this increase of about 23 per cent in the number of men to be supported calls for a corresponding increase in the funds to be raised."

The report called for more funds for the Board and urged the providing freely of means to educate young men called to the ministry.

Secretary Cullom presented his work with characteristic force.

The President recognized Bishop Cheshire, of the Episcopal Church. He expressed pleasure that though differing in many things he could greet his brethren as "fellow witnesses to Christ and the Christian's obligation of righteousness." The Bishop presented to the Convention a relic of Paul Palmer, being an entry in Palmer's hand in a family Bible of the death and funeral of his son.

Shaw University.

An unusual feature of the meeting was the approval of Shaw University, and the especially hearty remarks made by Messrs. Gwaltney, Vann, Hobgood, Ray, J. C. Scarborough, C. J. Hunter. President Meserve responded with equal heartiness. His administration is elevated in aim, to a remarkable degree in accord with Southern ideas, and altogether tactful.

The following is the record:

"Forty years ago the first day of this month Henry Martin Tupper began the work of establishing Shaw University. This institution has grown until she is now the largest Baptist institution in the world for the education of colored young men and women. The leaders of the colored Baptists of North Carolina, a majority of the educated clergy, many ministers in other States and several missionaries to Africa received their training at Shaw University. She has rendered a grand service to North Carolina and the world, and we commend her for her continued and persistent efforts in training her students to be God-fearing, law-abiding, quiet, industrious and self-supporting citizens."

(Continued on Page 4.)

A LETTER TO ONE THAT WAS NOT THERE.

(Continued from Page 1.)

Rock telling of the peace in his soul since he had answered God's call to Japan—were they not more powerful than any address could be? Words made flesh and dwelling among us—that is God's oratory!

But it must be said that the high tide of Friday morning ran higher and higher every hour throughout the day. In the afternoon Edwin M. Poteat made the speech of the Convention, putting us all under the spell as of a revelation. He was speaking for Christian Education. His theme was the Essentialness of Christianity to Civilization—the salt to save the State and Society from running putrid. And then of the part our Baptist denomination has to play in maintaining Christianity—in pouring religion into the Commonwealth; and then of the work of the Christian College in doing just this—breeding Christian men strong for the leading of the people.

The speech struck fire. The Convention called for $150,000 more for Wake Forest. Men could not get the floor fast enough—Dargan, Battle, Dockery, Cameron, Prestridge and others gave voice to our new sense of the value of Wake Forest.

And at night B. D. Gray regaled the great audience with a remarkable address under the head of Home Missions. The audience was literally spell-bound; and the speaker was emboldened to prolong his address to a full hour and a half, even though he did not begin until nine o'clock.

So it was a day of great scenes, of great speeches, of great emotions and of great undertakings. There are not many such days in a lifetime.

Achievements.

But I know you wish to know what was done. Well, you remember that we were closing our most triumphant year. It is no wonder that we resolved to undertake greater things. The emphasis of the Convention was not on missions more than on education. It was, wonderful to say, a level Convention. We rallied to Wake Forest. But we also took thought for our thirty other institutions which are moving into a great system. We also maintained our same vigorous hold on our missionary calling. We are committed to raise $30,000 for Foreign Missions and $30,000 for State Missions; and these we will raise. We adopted a report calling for $20,000 for Home Missions, though we all knew quite well that that sum would not be raised. In a word, we went forward at every point, writing enlargement upon every department of our work.

I expected to tell you of other things—of the fine spirits of the brethren, their responsiveness to humor, their ready laughter, as well as their diligence in business and deep feeling for holy things; of the spontaneity of the sessions and the freshness of the events, nothing having been cut and dried. But this letter is long enough. When I see you I will have many things to say, and I now think that my impressions are so deep that I will be able to impart them to you. I know not only that we Baptists are a Commonwealth within a Commonwealth, but that we have laid hold upon our mission in so vigorous a manner that great things are from now on to be expected. I want you to go into them with the rest of us. There is nothing else so worthy of our lives.

By all means come to the meeting at Greensboro next year.

Ever yours, R. E. CERDRO.

How Elsie Won the Gate.

(Continued from Page 7.)

die; it's warm frae yir sister's haun'."

The wanderer's reverent hand received it, and holy memories, long banished, flowed back into the heart that had not been their home since the golden days of boyhood. Of his mother and his sister were they all, and they laved that heart till it was almost clean, for they were in disguise but memories of God foreshadowing the Greater Incarnation.

"Noo we're ready, an' we're a' here. Raise the psalm, faither, the sacrament ane," she said faintly—"tak' St. Paul's," and Donald's quavering voice essayed—

"I'll of salvation take the cup,
On God's name will I call;
I'll pay my vows now to the Lord
Before His people, all.

Dear in God's sight is His saints' death,
Thy servant, Lord"—

but the faltering voice refused.

I broke the bread and poured the wine, handing the sacred emblems first to the dying one, so soon to take them new in the kingdom of God. Then Donald partook, and buried his face in his hands. To Robin next I proffered the holy symbols, but he drew back, stretching forth his hands towards the bed.

"I daurna—I've wandered ower far," he said. "I hear the russlin' o' the husks."

"Dinna fear, Robin," whispered his mother's lips. "We're aa' but bairns comin' back to oor faither's hoose: God loves ye more than yir faither or me.—I'm near the kingdom, an' I ken."

"My son, my laddie,"—it was his father's broken voice—let us tak' the feast thegither. I'm a puir prodigal masel'—but the door is open wide, an' we'll baith come hame to God."

"I'll tak' it frae me mither's hands," said Robin.

I handed the elements to her, ordained from all eternity to minister to the son she bore; with trembling hands she dispensed them to him, high priestess unto God, her dying eyes distilling the very love which shed its fragrance when the all but dying Saviour first brake the holy bread.

When we were through, Elsie's voice was heard saying to herself, "Unto Him who loved us, and washed us from our sins in His own blood," which was followed by a long silence.

"Wull ye no' pronounce the benediction?" Donald said at last, for he was by nature an ecclesiastic.

"Did you not hear it?" I replied.

The silence deepened, the breathing grew heavier, and we two stood together looking down upon her face. Robin was by his mother's. Suddenly her eyes opened wide, fastening themselves upon her son.

"I'll sune win hame," she murmured gladly, "an' I want ye to say yir bit prayer to me, Robin, afore I gang, the way ye did when ye were a bairnie. Kneel doon, Robin, an' say it to me, an' we'll baith say it to God, for I am weary tae. 'Noo I lay me,' ye ken."

The strong man bowed beside his mother's bed, and the great anthem began, the sobbing bass of the broken heart mingling with the feeble dying voice—

"Now I lay me down to sleep,
I pray Thee Lord my soul to keep;
If I should die before I wake,
I pray Thee Lord my soul to take."

Suddenly she pointed with uplifted hand: "Oh, faither, I see oor Elsie's face—an' the token's in her haun', an' it's a' bricht wi' gowden licht. She's biddin' us a hame—me, an' faither, an' Robin——," and she passed into the home-land bearing the prodigal's name with her up to God.

I gently closed her eyes Donald stood long beside the bed; then taking his son in his arm, he said:

"Yir mither's bye the gate."

Revival Meetings.

Editor Recorder:—Since the last session of our Association (last August), revival meetings have been held at several places near here which resulted in great ingathering into the fold.

The first was held at Lusk Chapel Church and lasted two weeks. There were not many conversions, but the church was greatly revived, with one addition. The services were conducted chiefly by Revs. Isaac Green, W. R. Early, —. —. Jackson, E. R. Treadway.

The next two weeks series was held at Flats of Springs Creek Church by Revs. R. H. Hipps and E. Holt. There were twenty-five added to the church by baptism. There were several other additions and the church was more revived than it had been for years.

Immediately following the close of the meetings at the Flats revival meetings started at Mount Pleasant Church, and also at Meadows Chapel. The latter place has no organized church. The meetings at Mount Pleasant were mostly conducted by Rev. B. B. Plemmons and resulted in seventeen additions by baptism. This series of meetings was one of the grandest I ever attended. As a result of the meeting at Meadow's Chapel eleven were added to the Flats Church by baptism. This meeting was held by Revs. R. H. Hipps and E. Holt.

Revs. B. B. Plemmons and Isaac Green also conducted a week's series of meetings in Haywood County, not far from here. I have not learned the details of this meetings, but is reported to be best one held there for several years.

Rev. B. B. Plemmons has just returned from Ebenezer Church in Buncombe County, where he conducted meetings one week upon the close of the Union Meeting at that church. He reports seven baptisms and seven more yet to come in. There were also other additions, and the church was greatly revived.

Fraternally,
JOHN B. PLEMMONS.
Trust, N. C., Nov. 13, 1905.

My Index to lamps and their chimneys tells all about lamps and lamp-chimneys. I will gladly mail it free to all who take the trouble of writing for it.

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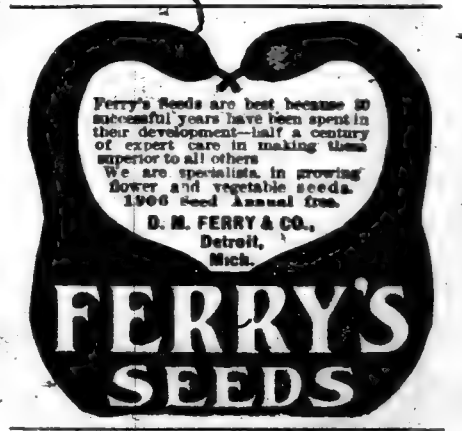
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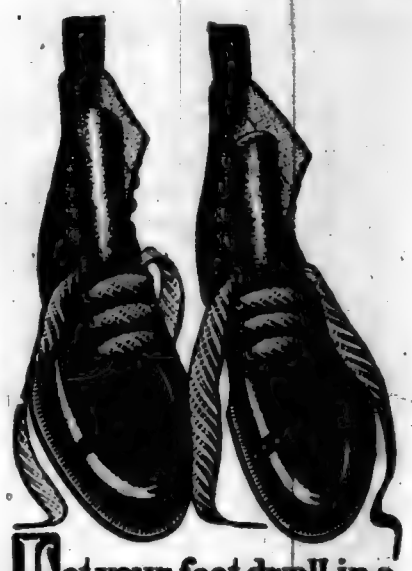
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President Poteat in Chicago.

This is Wake Forest week at the University of Chicago. After an extended lecturing tour through the North, President W. L. Poteat arrived in Chicago on Monday and is now engaged in delivering his series of lectures on the "Relation of Science and Religion," under the auspices of the Divinity School of the University.

On last evening a banquet, with President Poteat as the guest of honor, was given in the private banquet room of the Commons by the Wake Forest contingent of the University. Covers were laid for eight. There were present besides President Poteat the following loyal and enthusiastic sons of Wake Forest: Messrs. Robert R. Flemming, James F. Royster, A. R. Autrey, Jasper Howell, I. N. Loftin, David A. Covington, and E. B. Fowler. Mr. W. E. Woodruff was unavoidably kept away by a previous engagement.

When the fragments of an elaborate dinner had been cleared away, Mr. Flemming, as toastmaster, with some preliminary remarks introduced Mr. Royster, who welcomed President Poteat in a timely and suggestive address. On behalf of all he congratulated Dr. Poteat on his elevation to the presidency of their common Alma Mater, pointed out the close relation of the college and university in general and urged that great care and attention be given those who are preparing to do graduate work. He added that he was encouraged by the significance of the occasion to hope that the honest but mistaken opinion of some good people in North Carolina concerning the University of Chicago might begin to be corrected, so that those who are here trying to fit themselves for usefulness in life may be enabled to return to their State and Southland, and untrammelled by suspicion and popular misconception, may give themselves to the service of their own people. He made no doubt but that with the passing of prejudice greater opportunity would be offered for directing more, and probably better, Wake Forest material to Chicago in response to the warm welcome this university gives to all who desire to search for the whole truth.

In his own inimitable manner President Poteat expressed his appreciation of the reception given him, and in speaking to the thought suggested by the previous address, declared his belief that after all the small college, though often without the advantage of the splendid equipment, was yet the place to make men. He alluded with earnestness to the epoch-making administration of Dr. Taylor, to whom unqualified credit was due, not only for raising the major portion of the present endowment of Wake Forest, but also for liberalizing its curriculum to make room for the advancing tide of knowledge. He expressed himself as greatly encouraged by the auspicious opening and the bright outlook for the session.

At the conclusion of President Poteat's response everybody rose, and for once Chicago's walls echoed the sound of "Here's to Wake Forest."

After a delightful hour of reminiscent companionship the jubilant sons of the South escorted President Poteat to Haskell Hall, where an appreciative audience enjoyed his opening lecture. After this he was the guest of the Wake Forest men at a concert by the Theodore Thomas Orchestra in Mandel Hall.

Dr. Poteat has not only stirred the hearts of old Wake Forest men with his genial presence, but also by his scholarship, his earnestness and his charming personality he is rapidly making new friends for himself and the grand old institution he so worthily represents.

E. B. FOWLER,
Chicago, November 15, 1905.

Meetings.

We have just closed the last meeting on my field for the year. Had some good meetings. Bro. J. E. Smith from Mt. Airy assisted us at Pinnacle (Shiloh church) from second Sunday in October. We did not have a great ingathering, but four were baptized and I think others will follow. The church was revived and the community greatly benefitted.

Brother Smith is not only a splendid preacher and pastor but a splendid revivalist, too. Any church will do well to secure his services.

Bro. B. K. Mason, of Winston, joined us in a meeting at Old Red Bank the fifth Sunday night in October. The meeting lasted for five days and four were received for baptism. Brother Mason is a sweet Gospel preacher and the people were delighted with him, and I learn his people are at home, too.

We begun a meeting at Mt. Olive on the second Sunday in November, that continued a week. The interest was good from the beginning. Twenty were received for baptism and fourteen were baptized. For the last two years we not only baptize people at our meetings but all along through the year. I did all the preaching at the meeting this year, as I did last. At the close the church presented me with a purse and some other nice things, that amounted to over $30. I think it a good thing for pastors to hold their own meetings sometimes. They can get nearer to their people then than at any other time.

After an eleven-year pastorate I have resigned at Pilot Mountain and Bro. R. D. Haymore has been called. I do not know whether he will accept or not. Hope he will.

R. M. LOFTIS.
Pinnacle, N. C., Nov. 29, 1905.

Denominational Week at Fayetteville.

I notice in this week's paper that you mention "a series of denominational meetings" which were held in the First Baptist Church of Fayetteville, but you did not mention all who took part in this meeting, and, besides, I think there should be something more than a mere mention of a meeting of so much importance to this church and the denomination at large. I hoped that some of the speakers or the pastor, Dr. J. J. Hall, would report the meeting to you in full. It is worthy a place in the denominational paper, since it was purely a denomination meeting, from the Baptist standpoint—the Bible. The meeting continued for a week, with a new speaker and a new subject every night. Dr. J. J. Hall, our pastor, spoke the first night on the subject of "The Baptists and the Regeneration." He handled his subject well, as usual, and his address was very entertaining and instructive as well.

The next night Prof. J. B. Carlyle, of Wake Forest College, gave us an address on "The Baptists and Education." I will not attempt to describe it. He is well known all over North Carolina as an orator and a friend to education, both of which was very evident in this address.

The next night Rev. Braxton Craig, of Rocky Mount, addressed us on "The Baptists and World-Wide Missions." His was an able discourse, and reached the hearts of the people.

Thursday night Dr. Fred D. Hale, of Wilmington, delivered one of the most interesting addresses ever delivered in the history of the church on the following subject: "The Baptists and Baptism." His audience was charmed and delighted with him.

The last night Dr. H. W. Battle, of Greensboro, had for his subject, "The Baptists and the Church." His discourse was a very able one. It was classical and orthodox, and at the same time simple, so that everybody could understand it.

All these addresses were very instructive and, I believe, will do much good. They all have the right ring about them. It was not difficult to tell where these speakers stood. They honored the Word. I wish that more people could hear the truth.

Yours fraternally,
W. B. MALLOY.
Fayetteville, N. C., Nov. 25, 1905.

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Fifteenth Annual Meeting W. M. S.

(Continued from Page 5.)

of Rocky Mount; Mrs. Juliet Duffy, of New Bern, Mrs. Azor Schelk, of Greensboro; Mrs. W. N. Jones, of Raleigh; Mrs. W. T. Jones, of Morehead City; Mrs. A. C. Liverman, of Scotland Neck; Mrs. C. Cooper of Henderson; Mrs. Alden Howell, of Waynesville; Mrs. L. L. Jenkins, of Gastonia, and Mrs. D. Rich, of Winston-Salem—were not unanimous. The majority brought in a report consisting of three clauses:

1st. That the representatives of the North Carolina Societies hold its annual session at a separate time and place from the Baptist State Convention.

2nd. That the time of meeting be the second week in April.

3rd. That the next session be held in Durham, the second week of April, 1906.

The report was taken up seriatim. The discussion was full and taken part in by many. The chief arguments against separation were (1) difficulty of women attending alone; (2) the absence of the inspiration of attending such sessions of the Convention as did not conflict with the Woman's Meetings; (3) the improbabilities of always having with us the Secretaries of the Home and Foreign Boards. The arguments for separation were: (1) that no town in North Carolina could entertain both the growing bodies of the Convention and the Woman's Annual Meeting; (2) that Woman's Meeting could go to smaller towns, thus creating each year two great centers of Missionary interest; (3) that the Woman's work was now of such importance to the mission work at large, representing one-fourth of all given by North Carolina churches to Home and Foreign Missions, that it could not be reported and discussed and planned without fuller time, thus practically cutting the ladies off from any real participation in the Convention; (4) The probability that representation under a new order of things would be increased from one to two representatives from each society or in some other way enlarged; (5) the notable growth of Woman's Work in Virginia, South Carolina and other States, in connection with the Missionary Union since their meetings have been held at a separate time and place from their State Conventions.

The discussion in which the President of the Central Committee, Miss Heck, took no part, although the position of the Central Committee for separation was generally known, ran over the time appointed for it, lasting nearly two hours, was characterized by the loveliest Christian spirit. The ballot on the first clause resulted in 117 for separation, 17 against. Mrs. Charles Haywood moved that the vote be made unanimous, which was most heartily carried by a rising vote. The second clause—the second week in April—met with some discussion. The principal reason being (1) the season of the year; (2) the advantage of the Societies' quarters running with either the State or Southern Baptist Convention.

When put to vote by rising to only other time mentioned—October—received less than a dozen votes.

The third and last clause—The very cordial invitation extended by Durham—was passed with only expressions of appreciation and by a unanimous rising vote, it being felt that while later meetings might go, if thought wise, to smaller towns the first meeting would gain much from meeting in this large and central city.

An earnest prayer, calling down great blessings on the step taken—the first separate meeting—and pleading for the coming of the great forward impetus, which would, it was believed, come from taking this vital step, closed the long looked-for decision.

Any account of the annual meeting just closed would be incomplete without some reference to the Vice Presidents' hour. A unique map of North Carolina, prepared by Mr. L. Johnson, showing Associations, Churches and State Missions, hung behind the platform and as Miss Heck called the roll of the Association Vice-Presidents, pointing out the Association of each twenty-one (one other Vice-President in attendance being absent at the hour) out of a possible thirty-four came forward

(Continued on Page 16.)

I Cure Cancer.

My Mild Combination Treatment is used on the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 313 E. 12th St., Kansas City, Mo.

Restores Eyesight

SPECTACLES CAN BE ABANDONED

"Actina," A Wonderful Discovery That Cures Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for the cure of most forms of disease, for a new system of treating afflictions of the eye has been discovered, whereby all torturous methods are eliminated. There is no risk or experimenting, as hundreds of people have been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when specialists, they state, formed the cases incurable.



Rev. C. Brunner, pastor of the Reformed Church, Bridgeport, Conn. writes: "So far your Actina has done me good, and my eyesight is greatly improved, and I have good hope that, by continuing, my eyesight will be restored."

Rev. W. C. Goodwin, Moline, Kas., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of Asthma."

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old."

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I not used "Actina."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Ass'n, Dept. 120 B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on Disease.

Excellent Facilities For Treating Cancer.

New Up-To-Date Hospital Just Completed.

We are curing Cancers, Tumors and Chronic Sores without use of the knife or X-ray, and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure come here and you will get it.

WE GUARANTEE OUR CURES.
KELLAM CANCER HOSPITAL,
1615 W. Main St., Richmond, Va.

WANTED.

A representative in each city and county to take applications for "MESSAGES AND PAPERS OF THE CONFEDERACY," compiled by Hon. James D. Richardson, by permission of Congress. Exclusive territory and liberal remuneration. Address for particulars. F. J. WALSH,
601 Jenifer Building, Washington, D. C

A CHANCE TO MAKE MONEY.

I have made not less than $8.20 any day for two months, selling Common Sense Gloves; two brands, "Medicated" and "Ironclad." They are durable and make the hands soft and white. They sell at 30 cents a pair. I get half for selling. I sell two or three pairs at most every house, and nearly every country merchant buys six or twelve dozen pairs, on which I make 75 cents a dozen. I think $250 a month good for a girl, don't you? My brother has made more, but works longer hours. You can get particulars by addressing The Common Sense Mnfg. Co., 3685 B. L. Laclede Ave., St. Louis, Mo. They will start you as they have us. People wear cheap gloves the entire year, and after trying these improved gloves, they will wear no other. A READER.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by his firm.
WALDING, KINNAN & MARVIN,
Wholesale Druggist, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

FACTS ABOUT CANCER.

A new booklet published at considerable expense by L. T. Leach, M. D., of 416 Main St., Suite 10, Dallas Texas, tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail, prepaid, on receipt of ten cents, stamps or coin.



POCKET COMMENTARY FOR 1906 on SUNDAY SCHOOL LESSONS by REV. J. M. COON. All the Lessons for 1906 in self-pronouncing form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, Topics of BAPTIST YOUNG PEOPLE'S UNION, Pledge, Benediction. 128 pages. Pocket Size. Red Cloth 25c, Morocco 35c, Interleaved for Notes 50c, prepaid. Stamps taken. Agents Wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago.

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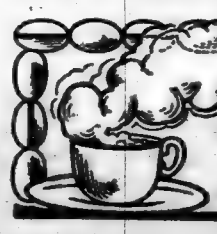
SAVE $5 on Single Course, or $10 on Combined Course,

BY ENTERING BEFORE JANUARY 15, 1906.

WINTER OPENING TUESDAY, JAN. 2, 1906.

We have decided to make the above discounts to all who purchase scholarships between December 15th and January 15th. This is the Largest, Best Equipped business college in North Carolina—a positive, provable fact. Positions secured, or money refunded. Write at once for College Journal, and New Catalogue. Address,

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1 and 3-lb., Sealed Cans at the Grocers.
Nashville, Tenn. **CHEEK-NEEL COFFEE CO.** Houston, Tex.

FOR RATTLING WINDOWS AND BURGLARS: The Security Sash Lock; 10c. pair; $1 dozen pairs. Security Mfg. Co., 1417 G. St. N. W., Washington, D. C.

I WANT TO HELP EVERY MAN AND WOMAN

That is in debt. I can and will do it. The burden of debt is a living death. Enclose stamp for prompt reply.
Address, G. N. ABBOTT, 1917 Taylor St., Lynchburg, Va.

Executrix Notice.

Having qualified as executrix on the estate of J. E. Ballentine, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement on or before the 14th day of December, 1906. This December 14, 1905.
MRS. LILLIAN Y. BALLENTINE,
Raleigh, N. C.

DRAUGHON'S Business Colleges

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26 Colleges in 15 States. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

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Capital $200,000. Charlotte, N. C.
Geo. Stephens, President. T. S. Franklin, Vice-Pres.
W. H. Wood, Treas.

News of the Week.

Markets December 9th.

Cotton—11½@12⅛.
Butter—27c. to 30c.
Turkeys—Live, 15c; dressed 18c. to 20c.
Field Pease—80c.
Black Eyes—$1.50
Peanuts—North Carolina, 75c to 90c.; Virginia 40c. to 65c.
Beeswax 25c. to 27½c.
Eggs—24c.
Chickens—Hens, 35c.; spring dull, 15c. to 20c.
Sweet Potatoes—35c. to 40c.
N. C. Bacon—Hams (old) 16 to 17c.; shoulders, 10c. to 11c.; sides 10c. to 11c.
Timber:—

Per M Extra milling	$7.50@8.00
Mill prime	$7.00@7.50
Mill fair	$6.50@7.00
Common Mill	$5.00@5.50

* * *

Conservatives Fall.

The Unionist party having been wrecked by the Protection agitation, the Education Act and other blunders, Premier Balfour resigned last week, and with him his cabinet. This is a political event of the first importance. The liberals now come into power, headed by Sir Henry Campbell-Bannerman. Sir Edward Gray is the new Secretary of State for Foreign Affairs. John Morley is Secretary of State for India. Lord George is President of the Board of Trade. James Boyce Secretary of Ireland. Augustine Birrell, Secretary of Education. It appears to be a cabinet of strong men.

It remains to be seen, however, how it will weather the storms of a session of Parliament and an appeal to the people.

Mr. Chamberlain stands amid the wreckage of his party, its one strong man. His course will be eagerly watched for months to come.

* * *

Chinese Demands.

The Chinese guilds that have been boycotting American goods have issued their demands. They are quite interesting:

Hong Kong, Dec. 10.—At a meeting of the boycott committee of the Chinese guilds and American merchants here to-day, the former drew up the following demands, the granting of which, they said, would be necessary to bring the boycott to an end:

First. A distinct definition of the word "laborer."

Second. That legislation affecting the Chinese must have the approval of the government.

Third. That American consuls in China be authorized to issue certificates for admission into the United States of Chinese, except laborers, without hindrances, except in cases of fraud.

Fourth. The issue of passports by the Chinese or other government for submission to American consuls preparatory to the granting of certificates.

Fifth. Medical examination before departure, to be conducted by one American doctor and one European doctor, the latter to be appointed by the Chinese authorities, with a similar examination on arrival into the United States if found necessary.

The fifth and seventh demands call for most favored national treatment of Chinese residents and travelers in the United States.

The eighth demand repudiates exceptional registration.

Ninth. The admission of Chinese laborers to the islands of Hiwaii and the Philippines, provided the local authorities are willing.

Tenth. In case of necessary inquiry on arrival there is to be no detention provided security is furnished. Technical errors are not to be considered a bar to admission.

Twelfth. The re-admission to the United States of Chinese who have been deported for non-registration, on proof of their possession of property in that country or that they are creditors there.

* * *

Congress.

Congress met and received the President's message, the feature of which was his advocacy of National regulation of Railroad rates.

The House passed a special bill to appropriate $11,000,000 for current work on the Panama canal.

Mr. Webb, of North Carolina, offered a bill calling for daily cotton reports from the ginners.

Mr. Tillman called for investigation of the contributions of National banks to campaign funds.

* * *

Death of J. N. Hall.

The notable event among Southern Baptists last week was the sudden death of J. N. Hall, debater, editor, agitator and advocate of Landmarkism. He was an apostle of discontent, and died just after promulgating, at Texarkana, a set of working principles of Landmarkism. He was head of a publishing business and, it appeared, his policy was leading rapidly to a split in the denomination.

* * *

From Russia.

News is indefinite. The telegrapher's strike continues, and Monday's dispatches reported it as growing worse. The president of the executive committee of a workman's council was arrested and this incensed the workingmen. Two strike-breakers were killed.

Early in the week a woman assassinated an eminent Russian—Sakharoff. She represented the anarchists.

On the whole it may said that no decided progress was made either way in Russia last week. Of course, the prolongation of strife increases the demand for martial law.

* * *

Items.

The Cotton Association advises the same acreage as last year.

The annual Cotton Convention will take place at New Orleans January 11-13.

United States Senator Mitchell, under conviction of defrauding his Nation, died December 8th. He was from Oregon.

On the Government report of 10,607,818 bales for the year's crop, cotton jumped to twelve cents and better last week. The Ginners' Association expects 9,623,000 bales, 8,486,000 of which have been ginned. North Carolina's crop is 561,000.

A severe storm swept down the coast December 9th and 10th. Reports are not all in. The Nantucket Lightship sent a wireless message to the effect that she was sinking. Life-savers rescued twenty-six people on the North Carolina and Virginia coast.

State Auditor Dixon gave out the figures last week of the receipts and disbursements of the public funds of North Carolina, showing receipts aggregating $2,786,408 and disbursements amounting to $2,503,694, leaving a net balance of $282,714. The balance of the educational fund on hand is $11,000. The fiscal year ended November 30th.

A FEARFUL FATE.

It is a fearful fate to have to endure the terrible torture of Piles. "I can truthfully say," writes Harry Colson, of Masonville, Ia., "that for Blind, Bleeding, Itching and Protruding Piles, Bucklen's Arnica Salve is the best cure made." Also best for cuts, burns, and injuries. Twenty-five cents at all druggists.

Mary Rogers was executed by the State of Vermont December 8th, for the murder of her husband.

The sensation of the week in the insurance investigation was the refusal of Thos. F. Ryan, the capitalist, to answer questions concerning his purchase of controlling stock in the Equitable. He said that he purchased the stock to "avert a panic," but he would not say what Harriman said to him to induce him to share control. He bought Hyde's stock for $5,000 a share. The law will be brought to bear to compel Ryan to answer questions. Prosecuting Attorney Jerome is said to be anxious to begin criminal action. Mr. Depew has resigned his directorship!

The ticket speculator entered the private office of the great manufacturer.

"Now sir,' 'said the former, "let me sell you a season ticket to the baseball grounds."

The great manufacturer shook his head sadly.

"No," he sighed, "I'm only the boss. You'll have to see the office boy."

What the world needs to-day is justice, which is the open expression of love.—G. Campbell Morgan.

IN MAD CHASE.

Millions rush in mad chase after health, from one extreme of faddism to another, when, if they would only eat good food, and keep their bowels regular with Dr. King's New Life Pills, their troubles would all pass away. Prompt relief and quick cure for liver and stomach trouble. 25 cents at all druggists; guaranteed.

One Dollar

to start with is enough if that's all you can spare. And it won't be lonely long if you send all the other dollars you can to keep it company. Let them get together and grow into a comfortable competency for your old age. The saving that will bring freedom from anxiety and assure a man that he will have enough of his own to provide for the increased years and feebleness we all expect, is worth having.

Send for Booklet, "Banking by Mail."

Southern Life and Trust Co.,
GREENSBORO, N. C.
Capital - $200,000.00
Surplus - $50,000.00

FOR BILIOUSNESS

Liver troubles, indigestion, constipation or other diseases of the digestive system use

Dr. Duffy's Anti-Bilious Pills

Superb for costiveness, Bilious fever and torpid liver.

25c. per box at your druggist, or by mail from manufacturer.

F. S. Duffy Medicine Co.
NEW BERNE, N. C.

Money returned if you are not satisfied.

BIBLE GAMES FOR CHILDREN.

25c "BIBLE BOYS" card game received enthusiastically. An entirely new one. "BIBLE GIRLS," now ready. 56 beautifully illustrated cards. You must have them. Either, 25c. postpaid.
EVANGELICAL PUB. CO., Chicago.

TORTURE OF A PREACHER.

The story of the torture of Rev. O. D. Moore, pastor of the Baptist Church, of Harpersville, N. Y., will interest you. He says: "I suffered agonies, because of a persistent cough, resulting from the grip. I had to sleep sitting up in bed. I tried many remedies, without relief, until I took Dr. King's New Discovery for Consumption, Coughs and Colds, which entirely cured my cough, and saved me from consumption." A grand cure for diseased conditions of Throat and Lungs. At all druggists; price 50 cents and $1, guaranteed. Trial bottle free.

Correct your circumference, but, above all, correct your center.—G. Campbell Morgan.

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HOLIDAY GOODS

Never such great variety. Never such values. Never such low prices. It will fully repay a trip to Raleigh to see our grand display. If you cannot come, write for what you want.

The Baptist Hymn and Praise Book

PRICES: Single copy, postpaid, $1.50; per dozen $8.00; per 50 copies, $30.00; per 100 copies, $55.00; Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, $3.50 postpaid. These prices are available only on order for FULL QUANTITY AT ONE TIME. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

Contains 416 Pages With 577 Hymns
Fourth Edition Now Being Printed

What Dr. Geo. W. Truett, Dallas, Texas, Thinks of it:

"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgement that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world to-day. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

An Organist of a Prominent Church:

"I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the BAPTIST HYMN AND PRAISE BOOK. It promises large success in meeting the needs and wishes of the churches.

BAPTIST SUNDAY SCHOOL BOARD,
170 Church Street, NASHVILLE, TENN.

Temperance.

Roast Beef or Liver—A Story Founded on Fact.

BY REV. FRANK H. SLEEPER.

Henry Wright was a very fine workman. In all the great shop none could earn better wages than he. But far the larger part of his income went to the liquor seller. His family must scrimp, getting along with the very poorest clothing and insufficient food.

It was Saturday evening. Henry with his week's wages paid him was in the saloon drinking and liberally treating. All of his money save a few pennies was spent for liquor.

The saloon keeper said, "I am going to the meat market."

"I will go with you," added Henry.

The meat man as the two entered the market, turned to Mr. Wright first and asked, "What will you have?".

"Well I have only fifteen cents. I want the best and all that that will buy."

The meat man as he looked into Henry's face, fiery with the photography of rum, knew well where his money had gone. With unconcealed scorn he made answer, "You had better take it in liver. You will get more of that, such as it is."

"Then give me fifteen cents worth of liver to take home to my family for Sunday." But his soul was stung with the sarcasm that went like a swift arrow to its mark.

"What will you have?" inquired the meat man very deferentially of the saloon-keeper.

"I want the best large sirloin you have. We are to have company to-morrow."

The roast was cut off, trimmed, weighed and done up. "Two dollars, ninety-two cents, please." The liquor dealer with a very self-satisfied manner took a handful of money out of his pocket and paid the bill.

Wright was heard mumbling to himself. "Roast beef—liver; roast beef—liver." He was not so intoxicated but that he could think and talk. He turned on the saloon-keeper:

"Look here! I paid for that roast. And great fool that I am I have been doing it for these many weeks. Your family live well and dress well. My family are at the back door of poverty. It is the last time I pay you any money for whiskey or that I buy liver to take to my home."

He was true to his word. One week from Saturday evening he was sober and carried a fine, large sirloin roast to his wife.

A month went by. Not a drop of liquor did Henry drink. His wages went into his home.

"What changed you so?" his wife asked one evening. There was a twinkle of fun in his eye as he answered, "Liver—roast."

"I do not understand you," she said. Then he related the scene in the meat market. He said:

"Mary, I never felt so mean in all my life. And to think that I was paying for that man's sirloi roasts and he sending me home with liver. It was a temperance sermon of only two words. But I am reformed forever."

The saloon-keeper did not like to loose a good customer like Wright. He met him one evening in the same market. Henry was buying a fine roast. The liquor dealer said:

"Wright, I will pay for that roast. You have deserted my saloon. I want you back again. Come, let me pay for that roast."

Henry replied, "No, sir. If I do as you wish my family will go back to liver and rags and disgrace. I have a happy wife and happy children. I will pay for my own roast."

But this is not the end of the story. As Henry lived an entirely sober life it was found that he was both skillful and inventive. At the end of one year the firm placed him at the head of one of their large departments. And never had the work been done so well as under his strictly superintending care.

It was noticed that Henry worked very late at night. His light would be seen burning until midnight or later. At last it was announced that an invention of exceedingly great worth was perfected by Henry Wright and the patent applied for. Men fairly kicked themselves to think that a principle so simple and of great value had not been discovered by themselves.

The firm had a long and important talk. Henry was called in. "What will you take for your patent?" they inquired.

"I do not know. I want all it is worth." Wright answered.

"We have decided," the head man of the firm said, "to offer you a partnership with us, allowing you thirty thousand dollars for your invention. We want it and you in our business."

"Wife," exclaimed Henry that evening, "the liver is farther away from us than ever and a splendid home with all that our family can need will take its place. What a fool I was to keep my brain stupefied by liquor. I am a natural inventive mechanic and God only knows what I shall yet bring forth as a blessing to the world and a large income and honor to me."

The long road had its turning. The liquor dealer to save a worthless son from a long term in prison sacrificed his last dollar and was still in debt, under the auctioneer's hammer. His elegant home went into the hands of merciless creditors and the man whose business had been to ruin his fellow men could scarcely obtain credit for a cent's worth of goods.

It was in the same meat market. But the scene was entirely reversed. Henry Wright had come in to purchase a sirloin roast using the same words that the liquor dealer spoke on the previous occasion, "We are to have company to-morrow—Thanksgiving Day." Half turning he saw the former liquor seller standing in a corner with sad, downcast look. Shabbily dressed and beard unshaven he appeared as if all hope was gone and that he had not a friend anywhere.

Wright spoke to the market man, "Cut off two roasts." When the packages were ready he handed one to the man who had cursed him by selling liquor, and with true kindness said, "Take this to your home; God knows how your family needs it. We have plenty of reason for thanksgiving, and I want your family to have a good Thanksgiving Day, too."

It was returning good for evil, but he could well afford to do it.

"Though the mills of God grind slowly, yet they grind exceedingly small,
Though with patience He stands waiting, with exactness grinds He all."

The former liquor seller found himself absolutely ruined. Men despised him. He went down and down until his name became almost a by-word. At last he said to an intimate friend, "I have learned by bitter experience that the devil gladly helps you into sin and trouble, but he never helps you out."

Cures Eczema.

S. B. Hartin, of Ridgway, S. C., writes Nov. 25, 1904: "Your 'Tetterine' does the eczema on my mother's hands more good than anything we have ever found." Tetterine is a prompt and effective cure for ring worm, eczema, erysipelas, chafe and all diseases of the skin. At all druggists, or send 50c. to J. T. Shuptrine, Savannah, Ga., for box postpaid.

Bathe with elegant Tetterine Soap, 25c. cake.

KAINIT is considered by the highest authorities in the country to be the best-known preventive of cotton blight.

"Yellow Leaf Blight" and "Red Leaf Blight" are the result of impoverished soil, which Kainit cures.

Our 90-page book, "Cotton-Culture," is full of practical cotton information, and is free for the asking.

Address, GERMAN KALI WORKS,
New York—93 Nassau Street, or Atlanta, Ga.—82½ So. Broad Street.

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KICKS' IT'S LIQUID CAPUDINE CURES ALL HEADACHES AND COLDS

Removes the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

CROSS & LINEHAN CO.,

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CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

DAVIS-GAITHER.—On November 30, 1905, in Statesville, N. C., by C. A. Jenkens, Mr. Jesse Tilden Davis and Miss Maggie Lula Gaither; all of Statesville.

BENDER—DEVANN—At the residence of Captain D. S. Bender, in South Wilmington, N. C., Mr. John D. Bender to Miss Ollie Devann, by W. H. Davis, pastor South Side Baptist Church.

WATSON—CURRIN.—In Granville County, December 3, 1905, Miss ville County, December 3, 1905, James E. Watson and Miss Etta Currin, daughter of Mr. C. D. Currin, R. H. Marsh officiating.

MARTIN—MORRIS. — At the bride's home in East Durham, N. C., November 29th, Miss Mary T. Morris, daughter of C. W. Morris, and Mr. A. R. Martin, of Durham, N. C., Pastor J. W. Downey officiating.

Obituaries.

INGRAM.—Deacon J. S. Ingram, of Bethel church, Harnet County, departed this life the 7th of November, 1905. He was in his sixty-fifth year. He was a faithful officer in his church; also a faithful Confederate soldier—belonged to seventy-first North Carolina Regiment, artillery department. One by one they pass over the river. He leaves a wife and six children—three sons and three daughters.

H. M. INGRAM.

BENNETT.—Pinckney D. Bennett was born May 8, 1858, died November 30, 1905. Aged 49 years 6 months 22 days. His wife preceded him to the grave nearly three years. He leaves twelve living children, two of whom are married, leaving ten in the home. Brother Bennett was a worthy member of Mt. Olive church for a number of years, always willing to bear his part in every good work. He gave the best of his life to the Lord's service. He will be missed in his church, in the community, in the county, but especially in the home. The children have the sympathy of the entire community. May the Lord bless and guide them all, and may they follow the father as he followed Christ. He was buried in the family graveyard, near Cappell, the writer conducting the funeral service.

P. OLIVER.

DILLARD.—Departed this life on Tuesday, November 14, 1905, after a lingering illness of more than twelve months, Mrs. Carrie, wife of Peleg B. Dillard, in her 34th year. She leaves a husband and three children, besides a widowed mother three sisters and a host of friends to mourn her loss. She was a consistent member of the Baptist Church and had been for a number of years, and while she had suffered so long and so much, yet she was bright and cheery to the very last, conversing on current topics even while the shades of departing mortality vividly rested upon her pale brow; and hopeful all the long course of her disease that in the providence of the Master she might be spared to her devoted husband and small children, but at no time manifesting any fear of death. She was an obedient child, an affectionate wife, a devoted mother, a kind neighbor; and may her mantle fall upon her bereaved husband and be perpetuated and manifested in her beloved offspring, and while she sleeps, yet she still lives in the memory of those who knew her, and lives most in those who love her best.

A FRIEND.

NOWELL.—I was called to the home of Bro. William Nowell on the 23d day of November to bury Sister Barbery Nowell. Sister Nowell was a consistent member of the Baptist Church for sixty long years. She first joined Hepzibah church at the age of sixteen years. She remained a member of Hepzibah a number of years, then moving her membership to Clydes Chapel, where she remained until death. Sister Nowell was a faithful follower of Christ from the sixteenth to the seventy-sixth year of her age—the time of here death. It was a very sad funeral, with her six own dear children to mourn their loss, and also many grandchildren and great-grandchildren.

Sister Nowell was the wife of Bro. Jasper Nowell, who has been dead for twenty-three years. Sister Nowell was a good and faithful mother, and like so many of our dear old mothers, was a mother to all the people of her community. Pastor, neighbors and friends join in great sympathy with the bereaved.

A. A. PIPPIN.

RIGGAN.—Sister Lucy Ella Riggan was born in Halifax County, N. C., in 1883. Was baptized into the fellowship of the Vaughan Baptist church September, 1902, by the writer. Died January 21, 1905. Aged 22 years and 8 days. She was a devoted member of the church, a kind and loving daughter and sister. Her death was not a surprise to her many friends and loved ones. Her passing away, to her heavenly home, was peaceful and quiet. She was conscious until the last and exhibited no fear of death, but expressed to those around her bedside a willingness to go. She is greatly missed by her church, her parents, and her many friends. It it not hard to die when we can go in the presence of our Saviour at peace with God and the world. The time for transplanting had come, so she was called from earth, in the bloom of young womanhood. She had filled her mission and the Master had need of her. Sweet be her rest until the resurrection morn. To her loved ones, we extend sympathy, and say, "We sorrow, not as those who have no hope," but with trusting hearts, we look forward to a happy meeting in the future.

"Not now, but in the coming years,
It may be, in the better land,
We'll read the meaning of our tears,
And then, sometimes we'll understand."

JNO. T. EDMUNDSON.

TAYLOR.—Died at his late home in Hertford County, N. C., September 8, 1905, Bro. Langley Taylor, aged seventy-eight years, three months and eleven days. He was baptized into the fellowship of Pleasant Grove Church 1861, and was soon after ordained as a deacon, in which capacity he served through his entire life.

He always took active part in the church work. He was able, efficient, liberal, and his liberality and Christian influence was not confined to his church and local surroundings, but extended far beyond.

He was an affectionate husband, kind neighbor and an indulgent father. His liberality and Christian influence were not confined to his home, church or family, but extended far beyond. His Christian influence was felt throughout his entire circle of acquaintance; often he would leave his individual business to attend errands of mercy, visiting the sick and afflicted, giving of his means to the unfortunate and the needy. In many respects his life should be an inspiration to us.

After a long and useful life, well spent in the Master's cause, he has laid down the Christian armor and gone, we trust, to heir a rich inheritance eternal in heaven.

To the bereaved family we extend our heartfelt sympathy and commend them to the great Ruler of heaven and earth who doeth all things well.

Resolved, that a copy of these resolutions be spread upon our church records and ope sent to the bereaved family and the Biblical Recorder for publication.

By order Pleasant Grove Church in conference assembled, Saturday before the fourth Lord's day, October, 1905.

J. R. WRIGHT,
I. J. SNIPES,
R. A. COOK,
C. W. PARKER,
Committee.

Mrs. Esther (Edwards) Boling.

On the evening of October 25, 1905, at 5 o'clock, the death angel visited the home of Mr. M. J. Boling and called from him to a higher reward a dear, faithful companion, from her children a kind, sweet mother, and from us a noble Christian woman—Mrs. Esther (Edwards) Boling, holding at this time position of secretary in our missionary society.

All through her sickness she was never heard to murmur or complain, but bore her affliction as only Christains do.

Although she had to give up the tender embrace of a devoted husband and leave to other hands the care and raising of three dear little children, and as we have known her from childhood, yet we can only say, to know her was but to love her; and we shall feel deeply the loss in church and Sunday-school, yet we know our loss is her eternal gain.

As a very slight evidence of our regard, we wish to bear testimony of her splendid Christian life and character; therefore be it

Resolved 1. That we, the members of Shady Grove Missionary Society, do hereby express our sorrow at the loss of our dear sister and friend, and, while we do not understand why God in His wisdom, should have taken her just when she was so much needed in the home, still we know "He doeth all things well."

2. Her life was of that higher kind, made beautiful by a kind and sweet disposition; devoted to her home, husband and children. A beautiful example of Christianity.

3. That we cherish her memory and virtues, especially her meek and quiet spirit and abiding faith in God's promises.

4. That we realize that her place can never be filled, but we know of such is the kingdom of heaven.

5. That we extend to the distressed husband and motherless children our deepest sympathy and point them to the great fountain-Head of sympathy, who has promised to ever be a source of strength to those who weep.

6. That a copy of these resolutions be spread on the minutes of the Society, a copy be sent to the bereaved family and one sent to The Biblical Recorder for publication.

Done by order of the Woman's Missionary Society of Shady Grove church.

November 11, 1905.

MRS. LEILA WILSON,
MRS. LISSIE WILSON,
MRS. C. S. WILSON,
MRS. CARRA WOMBLE,
MRS. REBECCA WOMBLE,
Committee.

SAMPLES MAILED FREE.

Dr. Blosser, the noted catarrh specialist of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Broncitis, Asthma and Catarrhal Deafness. He has decided to send free a trial package of his remedy to any sufferer who will write him.

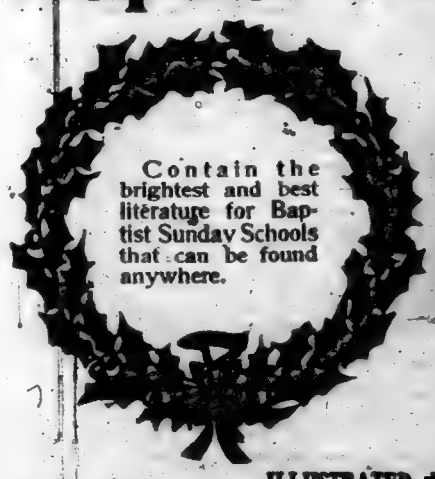
This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, or smoked in a pipe or cigarette. It contains no tobacco. The medicated smoke vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a free trial, write a letter at once to Dr. J. W. Blosser, 90 Walton Street, Atlanta, Ga.

Positions GUARANTEED BY A $5,000 BANK DEPOSIT
R. R. Fare Paid. Notes Taken
500 FREE COURSES
Board at Cost. Write Quick
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

GOUT & RHEUMATISM
The Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c. & $1.
DRUGGISTS, or 96 Henry St., Brooklyn, N. Y.

Baptist Periodicals



MONTHLIES
Baptist Superintendent . . . . 7 cents
Baptist Teacher . . . . . 10 "
per copy! per quarter!

QUARTERLIES
Senior . . . . . 4 cents
Advanced . . . . . 3 "
Junior . . . . . 3 "
Primary . . . . . 3 "
Our Story (quarterly . . . . . 1½ "
per copy! per quarter!

LESSON LEAFLETS
Bible, Junior, Primary . . . . . 1 cent each
per copy! per quarter!
Picture Lessons . . . . . 2½ cents
per set! per quarter!
Bible Lesson Pictures . . . . 75 cents
per quarter!

HOME DEPARTMENT SUPPLIES
Senior H. D. Quarterly . . . . 4 cents
Advanced H. D. Quarterly . . 2 cents
per copy! per quarter!

ILLUSTRATED PAPERS

	Price, per quar.!	per year!
Young People (weekly)	13 cents	50 cents
Boys and Girls (weekly)	5½ "	22 "
Our Little Ones (weekly)	4½ "	18 "
Young Reaper (semi-monthly)	3 "	12 "
Young Reaper (monthly)	2 "	6 "

(The above prices are all for clubs of five or more.)

Good Work (monthly) . . . . . 15 cts. per year! In clubs of ten or more, 10 cts. per year!

NEW QUARTERLIES

Lesson Pictures for Older Scholars. 10 cents for each quarterly set; 40 cents for one year.

First Studies in the Bible. Teachers' Edition. Single copy, 25 cents a year. In packages of 5 or more, 4 cents each for one quarter; 16 cents each for one year.

First Studies in the Bible. Scholars' Edition. Single copy, 10 cents a year. In packages of 5 or more, 2 cents each for one quarter; 8 cents each for one year.

Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 30 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 40 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 30 lessons in the Acts and the Epistles. Price, in paper cover: Parts I. and III., 15 cents each; Part II., 20 cents. The complete work, 40 cents.

American Baptist Publication Society
1420 Chestnut Street, Philadelphia, Pa.

Fifteenth Annual Meeting W. M. S.

(Continued from Page 12.)

and were introduced to their fellow-workers.

Mention should also be made of the inspiring addresses of Dr. B. D. Gray and Dr. R. J. Willingham in the great Sunday afternoon meeting, any synopsis of which is impossible. This account cannot close, however, without mention of the very heart of the work for the opening year—the aim.

There was found to be without mutual conference great unanimity in the reports of the Home, State and Foreign Committees and the Committee on Apportionment. These now stand as follows:

Aim for year December 1905 to December 1906.

Foreign Missions	$7,000
State Missions	4,000
Home Missions (money)	5,000
Home Missions (boxes)	5,000
	$21,000

Of which amount one-fourth or $7,000 shall be reported before April 1st, 1906.

A fulller statement of these aims, and indeed the full text of some of the important reports laid before and adopted by the meeting will be given later.

In closing this imperfect report of a notable occasion, it is not inappropriate to ask all those who were in attendance and the members of the Societies from one end of the State to the other, to thank God for this good meeting, asking Him that having renewed, He may constantly keep renewing and ever cause to grow our determination to make this close of the year a starting point of higher living and fuller, more joyful service.

Unintelligible Talk.

"So you two girls are studying French. What's your idea in that?"

"So we can talk in public, you know, without letting everybody understand what we're talking about. Don't you think we'll succeed?"

"Yes, indeed. You'll succeed even if you get into a crowd of Frenchmen."—Philadelphia Ledger.

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.—R. S. Storrs.

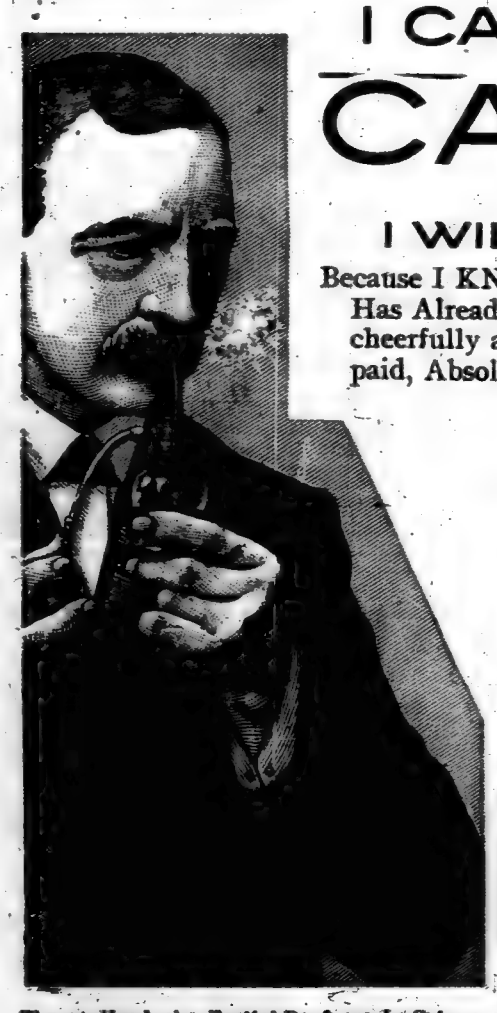
The Weeds will Continue to Grow.

Some people are so ignorant and poorly informed after reading the many cures advertised for Catarrh, that they have conceived the idea that Catarrh can be cured in a few days to remain cured. They also expect to be cured in a week or two of a disease that has been years in developing. They even go so far as to ask a guarantee to this end. Don't be ignorant or unreasoable. Let me tell you the truth, then believe it.

Did you ever see a garden where all the weeds were destroyed one year but that they also made their appearance again next year? If you could destroy the seed of every weed in that garden this year, the wind, if nothing else, will carry more seeds into it next year. Your system is like the garden. It is the natural hot-bed for breeding germs of disease. Continual perseverance will keep down the weeds and destroy the germs of disease as they make their appearance in the system. Air is the agency that carries the germs of disease into your head and it must be the agency to remove them. Let the weeds grow year after year in your garden and they will choke and ruin it so nothing else will grow. Let the germs of disease accumulate in the air passages of your head, throat and lungs, and you are choking and weakening your vitality, lessening your grip on life, inviting disease, always ailing, and you are already on the pathway that leads to various complications, consumption and death.

Ninety per cent. of humanity are breeding and nursing germs of disease in their systems, like neglected gardens which grow weeds instead of flowers.

Thousands of satisfied people all over the world testify that the remedy announced in this paper does cure Catarrh and diseases of the air passages. We have indisputable evidence to prove it. In all cases, however you must keep weeding occasionally. Destroy the germs as they accumulate, and you can rest assured that you will be free from disease, and in no other way can you accomplish this. Read the special offer that Mr. Worst makes the readers of this paper.



I CAN CURE YOUR CATARRH

I WILL PROVE IT, FREE!

Because I KNOW What My New and Wonderful Discovery Has Already Done for Hundreds—will do for YOU—I will cheerfully and willingly send a full Treatment to you, Prepaid, Absolutely FREE, for TEN DAYS TRIAL.

I offer what is really a GODSEND to sufferers from Catarrh—Head, Bronchial and Throat troubles.

A new and wonderful medical discovery that cures by striking right at the root and cause of the disease—by KILLING THE GERMS.

A CURE for YOU, no matter what bad shape you are in.

Now I do not ask you to take my word, nor that of the cured hundreds. Instead, I want you to try this treatment, entirely at my personal risk, at my expense. Just say the word, and I will will send the treatment to you, without pay or promise on your part. If, at the end of ten days treatment, you do not feel like a new being, if you do not honestly bless the day that you answered this advertisement, simply return the treatment to me. You are nothing out. Isn't that a fair and honorable offer? Your word decides it. I fully trust and believe you.

My afflicted friend, do not suffer longer from this cruel disease, Catarrh. Don't drag out a miserable existance, a curse to yourself, a nuisance to those around you. Don't let down the bars to more dangerous disease. (CONSUMPTION MOST FREQUENTLY STARTS IN CATARRH.)

My new treatment is applied direct. No drugs to swallow; its application is a pleasure. As if by magic, it stops the hawking, spitting, sniffing and snuffling, relieves the maddening head noises; does away with the nauseating dropping of mucus into the mouth; the queer, stuffy and oppressed feeling of the head; the painful burning and smarting of the air passages. Soothes and heals the irritated membranes, and leaves the head CLEAR AS A BELL.

It is a folly to take medicine into the stomach to kill the germs of Catarrh in the head.

Air was the agency that carried the germs of disease there, and it must be the agency to remove them.

My treatment positively cures Catarrh, Asthma, Head Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, La Grippe, and all diseases of the air passage by a patented method of dry inhalation.

The treatment is easily carried with you; may be used anywhere, at any time.

Read what grateful persons write:

"Your treatment has done me more good in three days than all others I have used in a life-time"—J. D. S. ATKINS, Durham, N. C.

"After using your treatment one week I have got my hearing back, which I thought was lost forever."—REV. ALBERT EGLI, Elgin, Ill.

"I have been using your Medicator three weeks and would not take $1,000 for it if I could not get another. I can sing again, something I have not done for two years."—MINNIE COLLINS, Hayner, Ala.

The E. J. Worst Catarrh Treatment the only Successful Treatment for Catarrh Endorsed by THE UNITED STATES HEALTH REPORT.

Read What They Say.

Washington, D. C., Oct. 13, 1900.

We are constantly receiving letters from all over the country asking for information on the subject of Catarrh and the air passages of the head. We have been asked time and again to recommend some remedy which can be used with good results, for these diseases.

To benefit the public at large, and to answer their questions, we have recently commissioned our Board of Experts to investigate the subject of Catarrh and its cure, to find some remedy, which would successfully meet the conditions and be easy and simple of application. The report of the Board of Experts has been handed in, and as a result, we are pleased to recommend a treatment which is manufactured by the E. J. Worst M'f'g. Co., Ashland, Ohio. Mr. Worst has developed the idea of Medicated air treatment very successfully, and has designed the neat and efficient little instrument which is becoming so well known as the E. J. Worst Catarrh Medicator. It conveys the true principle of forcing the medicated air as an agent into every air cavity of the head.

As a result of this investigation we are pleased to extend to E. J. Worst's Catarrh treatment, the unqualified endorsement of the United States Health Reports.

A. N. TALLEY, Jr. M. D.,
Washington, D. C.

Symptoms of Catarrh of the Head and Throat.

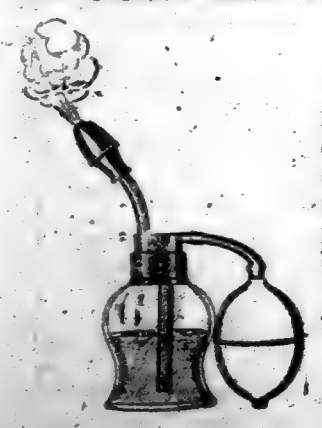
Have you any of the following symptoms? If so, you have Catarrh in some form and should immediately send for a Medicator on trial free. See special offer.

Do you hawk and spit up matter?
Do you have watery eyes?
Is there buzzing and roaring in your ears?
Is there a dropping in the back part of the throat?
Does your nose discharge?
Does your nose feel full?
Do you sneeze a good deal?
Do crusts form in the nose?
Do you have pains across the front part of the head?
Do you have pain across the eyes?
Is your breath offensive?
Is your hearing impared?
Are you losing your sense of smell?
Do you hawk up phlegm in the morning?

A Perfect Treatment,

It stands without a rival in the world for neatness and cheapness and in its effect upon people who are troubled with catarrh or any of the above named diseases. Any child can use it. The medicated air penetrates the obscure places which medicine taken into the stomach cannot reach. Every air cell of the head drinks in its life-giving properties; every inhalation weakens the disease and leaves in its stead new vital force.

If you have a COLD, try it.
If you have SORE THROAT, try it.
If you have BRONCHITIS, try it.
If you have a COUGH, try it.
If you have CATARRH, try it.
If you have buzzing or roaring in the head, try it. If you have headache, try it. If you are partially deaf from the closing of any of the tubes leading to the inner ear, try it. Hundreds have reported immediate good results and permanent cures.



MY SPECIAL TRIAL OFFER.

If you will write me, even a mere postal card, mentioning the Biblical Recorder I will send you, prepaid, my new Spray Medicator with full treatment of medicine with complete directions for a quick home cure. If it gives perfect satisfaction, after ten days trial, and you are pleased in every way, and wish to continue the treatment, send me $2. If you are NOT satisfied, mail me back the treatment (costs only 12 cts. postage) and you still have your money. I deal fairly with every one, and want no one's money unless benefitted. Write THIS VERY DAY.

ADDRESS E. J. WORST, 15 Main Street, Ashland, Ohio.

NOT sold by Druggists. Big Money for Agents handling my Treatment. Write as above.

BIBLICAL RECORDER.

VOLUME 71. ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA. NUMBER 25.

RALEIGH, N. C., WEDNESDAY, DECEMBER 20 1905.

THE STORY OF THE SON OF MAN.

A Life of Jesus the Christ in Seven Chapters.

BY HIGHT C. MOORE.

I.—The Fullness of Time: Why Did the Promise Wait So Long?

The creation of a perfect universe was crowned with the creation of a perfect humanity in the loveliest Eden that ever graced the earth. But at the very threshold of the world's history that primal pair stumbled and fell and died. Yet the light of Messianic promise flashed across their path ere they passed back out of sight. That promise, sixty centuries old, stands to-day upon the first leaf of our Bibles. For four thousand years it glowed on sacrificial altars and in the bosoms of the faithful without bursting forth into the flame of reality. Then a Babe was born among the Judean hills; and angels shouted and shepherds saw and Magi worshipped and monarch trembled. The promise was fulfilled, and more than nineteen hundred anniversaries of it have now come and gone.

The question is raised, Why did the promise wait so long, or why no longer? Why did not the Promised One appear to our first parents at their expulsion from the holy garden and open to them again the gates of life? Or why did not He who is mighty to save come in antediluvian days with holier lip and life than Noah and save the world from drowning? Or why did He not come to deliver Israel from Egypt and lead them more speedily than could Moses or Joshua into the land of Canaan? Why not in the time of the Judges, a more commanding figure than Gideon with his strategy, Samson with his strength, or Deborah with her armies? Why not in the time of the Kings, loftier than Saul, a greater conqueror than David, more glorious than Solomon? Why not especially during the decline of the dual kingdom to save the chosen people from the hands of cruel and blasphemous tyrants, or during the period of the dreadful captivity to bring the nation out of its sackcloth and away from the ashheap of servitude in heathen lands? And if the promise must wait yet longer for its fulfillment, could not the Deliverer have appeared when the Roman eagles under Titus flocked to Jerusalem and utterly devoured as their prey the Jewish nation? Or was there a better time than the Dark Ages for the Son of Righteousness to arise with healing in His wings? Or why not in the electrical present to temper and direct its energy?

Nay; the Star of Bethlehem sent forth its light at the most auspicious moment in all the world's history. No other in ages preceding or succeeding was so suitable for the advent of the Christ. And so the Apostle wrote: "When the fullness of time was come, God sent forth His Son." For three great reasons it was the wisest moment possible for His appearance. Then for the first time, and then only, was the world ready for the acceptance, the diffusion and maintenance of Christianity.

* * *

First, it was in the fullness of time that God sent forth His Son because the world was then ready as never before for the reception of the Messiah and His message.

A Prepared Country.

There was a land ready as a field for His work. A manifest mark of Christianity is that it is a cosmopolitan religion; it is adapted to, is seeking and will eventually attain world-wide acceptance. It was necessary, therefore, that it be cradled in a cosmopolitan environment. How perfectly this requirement was met can be seen in a glance at the Holy Land. In the time of Jesus Palestine was really the world in miniature. Its climate varied from the perpetual snows of Mount Hermon on the north to the unvarying tropical heat of the Dead Sea on the south. Its plant and animal life were therefore arctic, temperate, equatorial. Its natural scenery included mountains, valleys, plains, lakes, rivers, seas. In its population also there were various elements, notably the three great representative peoples of the time: the Romans with the greatest power, the Greeks with the highest culture, and the Jews with the purest religion. Moreover, the country teemed with a greatly diversified industrial life covering a long list of professions from the Sanhedrist in the Temple to the swine-herd in the desert, from the king in his costly palace to the tax-collector in a frontier town. The religious aspect of the country was also complex: alongside of religion undefiled were a hollow formalism, vain superstitions, heathen idolatries, and blatant infidelity. As to the situation politically, the reins of civil power were held by the Emperor at Rome but the dictates of ecclesiasticism emanated from the Sanhedrin, the highest court of the Jews. So in every way Palestine was fitted just at that time to make room for the founder of a cosmopolitan religion.

A Monotheistic Faith.

Again, there was a faith ready as a foundation for His work. Widespread had become the belief in the one true God. This was essential to the acceptance of Christ as His representative; otherwise He might be considered as representing any one of many gods. It has been remarked that "there must be something in common between His message and the religious ideas already prevailing." It is equally true that "a people who worshipped but one God must needs be prepared as the field for the Redeemer's work." For this very reason the Jews long centuries before were made the chosen people of God; their supreme mission was to proclaim the one Jehovah to the world. No small task was set for them, this conquest of polytheism and establishment of monotheism. Long were the Jews themselves in rallying unitedly around a monotheistic standard. Insistent warnings, burning prophecy, severe and repeated discipline fell often across their national pathway. And though reformers wrought within and scourges assailed without it was not until after the threescore and ten years of the Babylonian captivity that the Jews, at last stripped of idolatry, clung truly to their ancestral faith and became its great exponent among the nations. Dur- their captivity and in its emergence they gave emphasis to their faith in God. And now that they were scattered over the civilized world, this monotheistic belief had a well-nigh world-wide constituency; for there was not a Jewish community but held it, not a synagogue but advocated it, not an orthodox Jew but exemplified it.

The Messianic Hope.

There was also a hope ready as an appreciation of His work. Not only were the eyes of men turned away from many gods to the one true God, but large numbers were earnestly awaiting the consolation of Israel. The expectation of the Messiah, long cherished and ardent, was a part of the preparation for His coming. The Messianic idea sprang out of the gospel of Genesis (3:15), "the seed corn from which the whole history of salvation has grown." Lightning flashes of Messianic promise were repeated at various intervals along the path of history: now upon Abraham, now upon Moses, now upon David, now upon Isaiah. Just for a moment and as men were able to bear it the light came; there must be the meditation of centuries upon it before it could be clearly comprehended. And in the lurid flames of recent calamities the people of Israel grasped anew the prediction of One who should be the leader and commander to His people. Time and again their country had been overrun, their cities laid in waste, their people ground into servitude, their national structure thrown into dust; now their eyes were raised to heaven for deliverance. Afresh they turned the pages of the Scriptures, with joy they re-read of the promised Deliverer, and with Oriental intensity they looked and longed for the coming of the Son of David. Never was the Messianic hope stronger than when the Messiah came.

A Groping Heathenism.

Moreover, there was a paganism ready as an opportunity for His work. There was an unprecedented preparation in the heathen world for the coming of Christ. Heathenism had done its utmost and failed. It had been adorned by the refinements of cultured Greece and the glories of powerful Rome. The brightest minds of the earth had given it their sanction, had fought and toiled and sculptured and written under its helpless banners and then vanished into the dark. Human idolatries and philosophies had thoroughly exhausted themselves and yet man was sinking lower and lower. The masses were becoming disgusted with the manifest impotence and the manifold iniquities attaching to their religious systems; they were getting tired of the worthless moral remedies of paganism. Heathenism was lifting its blinded eyes with the hope of catching somewhere, somehow a brighter ray. The pagan world was never more ready for the coming of the Son of Man.

IF THIS WERE TWENTY CENTURIES AGO.

If this were twenty centuries ago,
And three wise men should seek my house and say:
"We bring glad tidings! Christ is born to-day;
Arise and follow yonder star, whose glow
Will lead you to the Child!" would I obey
If this were twenty centuries ago?

From out my urn of precious hoarded things,
Would I make haste to pour the richest share
For Him? The sweetest of my perfumes spare
To bathe the feet of the young King of kings?
Or break the costliest ointment on His hair,
From out my urn of precious hoarded things?

Alas! I dare not say this would I do,
Since I have slighted many another guest
That came from God, have stayed from many a quest
That would have led me to the good and true,
To slumber on with head upon my breast;
Nay, nay! I dare not say this would I do.

My best resolves like shifting shadows are;
Each day some holy light shines on unsought,
And while my silly, fluttering wings are caught
By the world's rosy candle, Christ's own star—
How can I tell?—might beckon me for naught;
My best resolves like shifting shadows are.

And when Christ comes again—as come he will—
And wise ones hasten forth with rapt delight
To welcome Him and own his Kingly right,
Will men be questioning and doubting still,
As when upon that first far Christmas night—
When Christ shall come again, as come he will!

—Christian Work and Evangelist.

A CHRISTMAS COMMAND.

Make ye ready the way of the Lord,
Make his paths straight.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God.

THE TEACHINGS OF THE LETTER TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

The Triumphs of Faith—Present and Prospective.

(Romans 8:18-39.)

Two of the blessed triumphs of faith were considered last week. This week we have two others; and with these we reach the climax of the great doctrinal section of the epistle. The first thought before us this week is that

God Everywhere—Working All in All.
(vv. 28-30.)

What a comfort! What strength and reinforcement to our poor, weak wills to find that when we become believers in Christ we have linked ourselves with a process that has gone on from eternity and will go on through eternity. At one end of the chain is the phrase, "whom he foreknew," and at the other end are the words, "then he glorified." coming between these two phrases are the pregnant words, "foreordained," "called," "justified." Some day we'll sum up the significance of these words thus: "With what a claim of providential care does God accompany the course of his chosen! In eternity the plan laid, and their part in it foreseen; in time, first their call, then their acquittal, and finally their reception into glory." We are here reminded of the great thought of Moses, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Let us not worry ourselves by attempting to fathom the depths or scan the heights involved in the conception of an ever-present, eternal, omnipotent, all-wise, benevolent and beneficent God. The thought is meant for the believer's comfort and assurance, and not for his bewilderment. We have seen in former chapters how this eternal plan touched the earth in Jesus Christ, God's own Son; and how it becomes effective in saving all who believe. We have seen also that the life process of the believer is a part of that of the universe about him in travail and pain. We are here assured that God is before all things, in all things and after all things. This thought, borne from the Spirit world into the hearts and convictions of the great seers of the ages, has been the comfort and stay of God's people through the centuries.

Under circumstances more trying than it is possible for us to conceive, we read of Moses that "he endured as seeing him who is invisible." From one of the great songs of the old Jewish Church again we catch the reassuring strains, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be removed in the heart of the seas; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." When it became inevitable that Jerusalem must fall at the hands of its enemies, the prophet Jeremiah was able to lift his head above the dust and confusion of the time and see that God was eternal, and that when all that was local and temporal had been swept away God and the soul were left in closer and yet more blessed bonds of fellowship than ever. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and their sin will I remember no more." (Jer. 31:33-34.) When the city had been destroyed, the temple burned, and the nation scattered, of course most of them were disheartened, many of them were ready to lose hope forever, and some of them even made complaint against the God whose promises they thought had guaranteed them against any such calamity. It was a time like this when a great vision came to Ezekiel. How he stands like a great monument, high above the plains of Babylon, with head erect, and vision clear, looking down from the unclouded atmosphere of God's presence, assuring his people that God was alive, and was moving in their present experiences as much as ever he did in the experiences of Abraham, or Moses, or David! This is the significance of Ezekiel's vision of the living creatures with eyes looking in every direction, and of the wheels moving within wheels. "This was the appearance of the likeness of the glory of Lord" (Ezek. 1:28). It was this confident conviction of the eternal presence and superintending care of God that sustained Paul under the most trying circumstances, and that enabled him to assure God's children of all time that "to them that love God, all things work together for good, even to them who are the called according to his purpose." The calling "according to his purpose" belongs to him. We can appreciate that only as we become like him. "The secret things belong unto the Lord our God: but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deut. 29:29)). To "love God," then belongs to us; for in the "first commandment of all" is " Hear O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength." This is the backbone of religion, from it flows out that love to one's neighbor which is its practical expression. This love which has its fountain in the heart of God and which flows out to the world in a thousand rills through the hearts and lives of His children makes this a good world to the believer. He may not, he does not, understand all the divine purposes, but the world is not on that account one perpetually dark enigma to him. It is rather a place of beautiful harmony where "all things work together" towards a definite and well-conceived end. It is better than this. It is a world in which—with all its pain, its travail, its sorrow, its suffering—there is a benevolent purpose and a beneficent promise in all things. Even England's lamented Poet Laureate, who could sing—

"Oh yet we trust that somehow good
Will be the final goal of all,"

as he looked more closely at the details of the life processes about him, was lead to speak of "Nature, red in tooth and claw with ravin." But the far-seeing insight of Christian faith leads its subject to sing "All things work together for good." Faith in God is the key that opens the way into the optimism of love; love is the key that opens the door into fellowship with God; and fellowship with God is the only thing that can lead one to an intelligent, sympathetic apprehension of his eternal purposes and plans. "What then shall we say to these things?"

"What more can he say
Than to you he hath said;
To you who for refuge
To Jesus have fled."

A Challenge to the Universe. (vv. 31-39.)

This challenge is put in the form of a series of questions. The humblest and most insignificant believer can stand in Christ Jesus and, with the assurance of one who is "conquerer and more than conquerer," hurl these questions like thunderbolts at all the forces of darkness in earth or in hell, in time or in eternity. These questions are three.

(1) "If God is for us who is against us?" We are told in the Debora's song of triumph that "the stars in their courses fought against Sisera." (Jud. 5:20); and this was no more exultant strain from a poetic imagination. When translated into simplest prose it is every word literally true. If God is for us then it follows necessarily that every grain of sand beneath our feet, every force—be it gravitation or what not—that operate in and among all the worlds—absolutely everything is on our side, and is "working together for our good. "He that spared not his own son, but delivered him up for us all, how shall he not also with him freely give us all things?" Can it be that God would give to us the most precious of all His jewels and then withhold the casket in which it was placed? The gift of the greater, nay the Greatest, carries with it of course all the rest. "If God is for us, who is against us?"

(2) "Who shall lay anything to the charge of God's elect?" This question is based on the all-sufficiency of Christ's work for us. Does the question concern itself with the arrogance of faith's claim to be justified in spite of an awful accumulation of ill-desert on our part? The question is simply referred to headquarters: "It is God that justifies." But, shall not the Judge of all the earth do right? How then can He justify the ungodly? The answer is, "Christ." If the question concerns itself with our part, we say, 'It is Christ Jesus that died." If it concerns itself with our present, we say, "It is Christ Jesus that was raised from the dead, who is at the right-hand of God." If the question concerns itself with our future, we make reply again, "It is Christ Jesus who ever liveth to make intercession for us, and we are sure that he is able to save to the uttermost (all the way through to the end) them that draw nigh to God through Him." If we are asked to explain ourselves further as to how we know that the grace of God in Christ Jesus works this way, we simply reply, "Try it, and you shall know." "If any man willeth to His will, he shall know of the teaching."

"Who can lay anything to the charge of God's elect?' Out of Christ all things are against us; but in Christ we can face all the world's singing with the sainted Watts:

"Should earth against my soul engage,
And fiery darts be hurled,
Then I can smile at Satan's rage,
And face a frowning world."

(3) "Who shall separate us from the love of Christ?" This question needs meditation rather than discussion. The points that follow this question, piling up as they do one on top of another in the quickest succession and reaching from the lowest depths to the highest heights, are put in the form of interrogations for the sake of the strongest emphasis. Look at them, meditate on them, revel in them! "Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it it written,

For Thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerers through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Thank God for a faith that can rise superior to any emergency, and stand strong and confident in the midst of any situation in life, in death, or in eternity, shouting in triumphant strains. "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."

Questions. (1) What is the general thought before us in verses 28-30, and what is the significance of the thought? (2) Show that this conception has been the stay of God's people in ages past. (3) What does love to God do for one in His relation to the eternal purposes? (4) Name and explain the significance of each of the three questions in the believer's challenge to the world.

Panama Canal Progress.

There are two equally mistaken views about the work on the Panama Canal—one, that not very much has been accomplished, and the other, that everything has moved along as rapidly as could have been expected. The first Commission, while composed of prominent men, did not prove to be adapted to the undertaking, and seemed to lack grasp of the situation. Mr. Wallace, the first Chief Engineer, while a man of high standing in his profession, failed to take the broad view of the situation, and was too anxious to make a showing of digging, without providing the best conditons for work. His retirement has proven the best for the canal. President Roosevelt seems to have been looking earnestly for competent men, and many feel that some of the old interests opposed to the canal have had something to do with the delays, and the failures of the previous Commission. Only since the appointment of Governor Magoon last summer does progress seem to be all that could be desired. Governor Magoon is working for the future. He saw at once that every energy must at first be directed to improve the healthfulness of the Isthmus, and to make the place habitable for white men, whether any digging is done or not. He determined also to provide suitable quarters for engineers and employes from the United States, so as to make life more attractive, and also to introduce some system of permanancy, under which competent young engineers could secure promotion. Mr. Stevens, the new engineer, has worked with him in this. Yellow fever has actually been stamped out, without any aid from frost as in this country. A new water supply for Panama was some time ago secured from the mountains, and the water system for the entire zone is approaching completion. Nothing like it was ever before known. All this work, at great expense, is more important than digging. Mr. Stevens is arranging for substantial railroad beds over which the excavated earth from the Gulebra Cut can be hauled, and is introducing system in place of the former wasteful methods of haste to make a showing.—Journal and Messenger.

The trial of Williams ("Nick") for defrauding the government in his distillery business has not been concluded, but it has proceeded far enough to convince the public that notwithstanding his silk hat, kid gloves, gold-headed cane, frock coat, lordly airs and the praises of his paid attorneys and lobbyists, he is no better than any other common distiller. But he buncoed a Democratic Legislature with his hat and cost that party a seat in Congress by the transaction. He has played a great game of bluff, but it is over.

The Twin Territories.

By E. D Cameron, Pastor at Rockingham.

Will you permit me to say a few words about my former Western home and to extend the hand of greeting to the brethren in the Old North State! First of all, allow me to thank you for your expressions of brotherhood and the kindly welcome you have given me on my return to my old home. Your words have brought cheer to my heart and have helped very much in making me feel that I am indeed and in truth at home and among my brethren. This feeling was made very much stronger at the Pee Dee Association, where I met my old boyhood friend, Livingston Johnson. He gave me an old-time Spring Hill handshake, a Baptist welcome, and extended to me in the name of the brotherhood the freedom of the State in the fellowship of service. I have known Livy and Archie all of my life; they were great boys, worthy sons of noble ancestors, and it is a source of satisfaction and joy to me to find that they have been found out by our people and placed in the lead, where their splendid qualities of head and heart can be used to the best advantages. The blood that has come down to them through fathers who suffered for soul liberty in Scotland, the old Spring Hill debating society, and the grace of God, have all combined to make them torchbearers that needeth not to be ashamed in the Baptist warfare in North Carolina. The other brethren at the Association also greeted me kindly. So much so that I feel that it is good to be here. I have been pastor of the Rockingham church for about six weeks. We are safely housed in a two thousand dollar parsonage, located on the best stand in the city, and the outlook is for victory all along the line. Rockingham is a good town. It has been my fortune to live in several States of the Union and to meet many people. It is my candid opinion that there are more thoroughbreds in this town than can be found in any other place of its size in America. The people are clever, educated and true to the best ideals of a noble manhood and womanhood. The whole town, regardless of denomination or creed, has given us a great welcome. We appreciate it and will do our best for them.

And now let me say to the brethren of the State, I am a Baptist, not a half Baptist, not a Baptist and a half, but just a straight Baptist. I am here to stand by our State Convention work in its every department and to do what I can for every Baptist institution. I take you all by the hand and will be there when the muster roll is called.

But I started out to write about the Indian Territory and Oklahoma. There is, however, so much to say about that great field that I will have to defer it to a future article. The most promising field for our people in the United States is in these two Territories. There are now in the two Territories about thirteen hundred thousand people. They are nearly all Americans; less than 3 per cent of foreigners among them. The average intelligence of the people is as high as that of any State of the Union. The public school system of Oklahoma is not surpassed on earth, and a larger per cent of the people own homes there than anywhere else in the world. There are now about fifty thousand members of Baptist churches in the two Territories, and of course many Baptist people who are not yet members. They ought to grow at the rate of ten thousand a year, and in a very short time be one of the great Baptist States. The Home Mission Board is a necessity in these Territories and has done much of its best work there. The Indians naturally turn to us and can nearly all be led into the Baptist fold. This is our opportunity in that field. A dollar wisely expended now will count more than a hundred dollars a few years in the future. The immediate need of the Territories is Statehood. They ought to be united in one State, and that State named Oklahoma. The recent movement for a separate State for the Indian Territory to be called Sequoyah simply means delay and is in the interest of the grafter. Sequoyah was a half-breed Cherokee whose real name was George Guess. He invented the Cherokee alphabet, but was a heathen and regretted his invention because it was used by the missionaries and the Bible was translated by it into the Cherokee tongue. He renounced the United States and died in Mexico. Certainly he should not be honored by having a State named after him. Oklahoma is composed of two Choctaw words and means "home of the red people." It is the right name for the State, and single Statehood is vastly to the interest of the people. I hope the Senators and Congressmen of North Carolina will do their best for a Statehood bill this winter. Will go into the details of our Baptist work out there in another communication.

Rockingham, N. C.

The South Carolina State Convention.

For nineteen years the Baptist ministers of South Carolina have been holding an annual conference upon the eve of the State Convention. At these conferences topics are discussed by men who have been previously appointed. These topics are doctrinal and practical. The discussions are opened by the reading of papers; then the questions are thrown open for discussion by the members. These conferences are fruitful of good results. Many of the papers are of great merit and are published and preserved. A notable paper was presented last year by Rev. R. E. Peele; this year by Dr. C. C. Brown.

There is no enrollment in the conferences. Every Baptist minister is a member. President and secretary are changed every year. Rev. Vernon L'Anson was president of this year's conference. The programme is prepared by a committee, which is also changed annually. The same brethren are called on for papers only once in about three years, thus constantly bringing in new men.

Some of the topics this year were as follows: "The Sanctity of Law the Foundation of an Enduring Civilization;" "The Practice of Churches Having Preaching Every Sunday;" "Baptist Resources and Opportunities in South Carolina;" and "Do the Scriptures teach a Divine Call to the Ministry." All the topics provoked interesting discussions. Each topic must be first presented in a prepared paper and read. Usually one whole day and evening service are given to these conferences. Visitors are not allowed to consume the time by miscellaneous addresses. The discussion of Convention questions and business is not allowed. There can be no question of the good effects of the conferences on denominational life in South Carolina.

The Baptist State Convention convened in the historic meeting house of the First Church, Columbia, where the session of the Convention was held. Mr. Chas. A. Smith was elected president by acclamation. He has served as president for three years and has no superior as a presiding officer in the South. Mr. Smith was educated at Wake Forest. The Convention sermon was preached by Dr. E. M. Poteat. His subject was: "Forecasts of the Future." His text was Zech. 2:1-5; Isa. 9.7. A large delegation is in attendance from every section of the State.

The denomination work is more prosperous than ever before. Every enterprise has received the largest amount of money in the history of the Convention. State Missions received $19,000; Home Missions, $9,000; Foreign Missions, $27,000; Connie-Maxwell Orphanage, $16,000; Ministerial Relief, $4,000. This does not include the very large education fund. The State Mission Board has employed 115 men and twelve women as missionaries. The lady missionaries do very effective work with the mill population. The number will be increased. It looks like this will go far toward solving the difficulties in the churches in our more than seventy mill towns. South Carolina now stands second in the Union in cotton manufacturing. The churches, aided by the Board, report 2,247 additions. South Carolina Baptists now number about 110,000. About one-fourth of the churches have been organized by the State Board. The denomination has contributed this year about $77,900, exclusive of education, to various benevolent enterprises. Dr. T. M. Bailey has served the denomination for twenty years in this State as Mission Secretary. He has been a great denominational leader. As a result the South Carolina Baptists are the best organized people with which I am acquainted. There is a committee appointed to recommend how much money the Convention ought to undertake to raise. When the Convention decides this, the State Board then takes up the matter and apportions the amounts among the associations. The amounts for each association are then sent to the various executive boards of the associations. The executive boards then apportion the amounts to the various churches. As an example, the Welsh Neck Association was last year asked to raise $1,200 for Foreign Missions, and Timmonsville church was asked to raise $100 of this amount. Many associations do far more than they are asked to do. As a result of this plan each church in the State is asked to raise a definite amount for each denominational object. The Convention will ask an increase for next year all along the line, especially for Home Missions. Dr. T. M. Bailey will likely have an assistant and a Sunday-school field man will also likely be in the field.

The educational campaign in South Carolina is a tremendous movement. Furman University secured two years ago over one hundred thousand dollars. Now Greenville Female College will begin a canvass for endowment. The Welsh Neck School is in the field for $25,000, which will certainly be secured, over half the amount having been raised. All these educational movements have every prospect for success. And the movements mean tremendous things for Christ in this State.

Dr. W. H. Whitsitt made, during the Convention a notable address on the Life of Luther Rice. He said that Luther Rice, measured by his influence, was the greatest Baptist of the nineteeth century. And he seemed to make good his claim.

Among the pastors at the Convention were a number of prominent North Carolinians: Will B. Oliver, who will remain at Florence; C. M. Billings, of Blackville; John O. Gough, Manning, and R. E. Peele, Ebenezer.

The South Carolina Convention sends greetings to the North Carolina Convention.

J. S. CORPENING.

Church Heating and Lighting.

The church at Chapel Hill is putting electric lights and furnace heating into their house of worship. This will add greatly to the comfort of the congregation. The first point I look after is to have the congregation made comfortable. Whether there is light or warmth in the pulpit I try to see to it that these are found in the pews. For some years I have made a study of heating and lighting and ventilation of church houses; and while there is much about the question that I do not know, I have reached this conclusion: that it is possible for every church, whether in town or country, to have their place of worship thoroughly heated, lighted and well ventilated at a cost which they can afford. I will not enter into the question now how these things can be done, but I affirm that they can be done, because I have heated churches that had never been heated, so evenly that the thermometer would not vary over one degree in any part of the room; and this can be done at very much less cost than heating men usually charge—say one-half, at least. I write this to say that if I can be of any service to my brethren along these lines, my experience will be cheerfully given. I will be glad to answer inquiries by letter or to talk with any one at the Convention in Raleigh who is interested in having a more comfortably heated place of worship. A good furnace will give perfect satisfaction when rightly put it; but many furnaces fail because they are not given a chance to succeed.

J. W. WILDMAN.

From Reeds X Roads.

If you will allow me space in the dear old Recorder, I would like to say a few words in regard to our pastor, John R. Miller. Six years ago we were without a pastor. We elected one and failed to get him; so we tried another, and failed again; so we called Brother Miller to serve until we could get a suitable man. But we soon found out that we had the man we were looking for, so when the year closed we elected him again and again, and so on, and at our last meeting we elected him unanimously again. He has been with us six years, and we are in for six more at least. Last year we went up twenty-five per cent on his salary. One brother remarked to me sometime ago that we would have to give him up some time, but he said I don't know how. One brother asked me some time back if I ever heard a harmful word spoken about him since he has been with us. I said, No, I have not. He has more influence around Reid's Church than any pastor that has ever been here since I have known the place. If the kind feeling continues to grow as it has in the past between pastor and people, we certainly will hold on to him a long time. We are always glad to see Brother John R. Miller.

W. B. HUNT.

Lexington R. F. D., Nov. 5, Box 16.

Clean Hands.

A jewelry salesman, noticing his hands to be somewhat soiled, said: "This is very trying to me. Of all persons I should have soft and clean hands. It is awful to offer a diamond or pearls or jewels of any sort, to a possible customer when my hands are not perfectly white and tidy. It makes a repulsive background for the piece of jewelry."

The Christian should have clean hands and a clean life. Whoever he may be, minister or not, he recommends Jesus Christ and His salvation to the world. His life should not be a sorry and repelling background.

They who bear the vessels of the Lord should have pure hands. The salesman was very sensitive, and rightly so. He had a cultivated taste. Each professing Christian should be scrupulously careful to maintain a consistent life.—Herald and Presbyter.

The measure of a nation's civilization is its benevolence, and the nation, however brave it may be in war, or however great in the possession of wealth, which is void of compasion for the sick and suffering, is lacking in the most civilizing element.—Viscount Hayashi.

News Notes.

....We wish you a merry Christmas.

....Mind that you do not get so busy buying things that you forget to pay your debts. Pay debts first.

....The Midwinter Bible School of the Atlanta Tabernacle opens September 4th. Miss Blodgett will be the leading teacher.

....Thousands of subscriptions expire at this season. We always appreciate prompt renewals. Look at your label. Do it now!

....Pastor R. J. Bateman has resigned the care of Fayetteville Street Church, Raleigh, to accept Spurgeon Memorial Church, Norfolk.

....Run over our Sunday-school features for 1906. The Recorder is not here to complain of the Sunday-school. It is here to improve it.

....Bro. J. V. Devenny moves from Lawndale to Boiling Springs, where he takes a church and will look after the construction of the Associational school building.

....North Carolina, the training school of Sunday-school workers! Spilman, Corpening; and now Joseph T. Watts Sunday-school Secretary in Kentucky. Good.

....Dr. Geo. W. Quick preached two eloquent sermons to the Tryon Street Church, Charlotte, Sunday. He is from Virginia, but now has a pastorate in Massachusetts.

....Don't forget the old ministers at Christmas. No matter what the debaters say, the fact is the Board has thirty needy men and women looking to it. It is a condition and not a theory.

...."Tomdixonism" is a new word suggested by the Biblical Recorder. Will that bright paper also furnish a definition for the word?—Baptist and Reflector. Tomdixonise is a verb; it means to stir up the bile.

....The ablest sermon of the recent Convention was that by Dr. E. C. Dargan, on Sunday night. We did not hear it, but all the week we have heard expressions of profoundest praise. Evidently it made a lasting impression upon every one that heard it.

....We expect Christmas soon to become the season of great giving for Foreign Missions. Inasmuch as we celebrate the coming of the Lord at Christmas it is highly appropriate that we should make the occasion one in which He is brought to other peoples.

....Dr. Poteat attended the North Carolina Baptist Convention and reports the greatest meeting in the history of North Carolina Baptists. The meeting was largely attended and enthusiasm ran high, and the reports in all respects were encouraging.—Baptist Courier. Of him we may say he more than attended. He contributed richly to it.

....Bro. C. E. Daniel, of Turkey, writes: "I have been requested to state that the Union Meeting of the Eastern Association has for good reasons been postponed from Friday before the fifth Sunday in December until Friday before the fifth Sunday in April, 1906, at which time the Union will meet with the church at Maple Hill, Pender County, N. C."

....A church was organized on November 27th by Revs. L. R. Dixon and N. H. Shepherd, near Lockville, Chatham Co., with twelve members. They are building a nice house of worship, to cost six or seven hundred dollars. They have called Brother Shepherd, at a salary of $75 to begin with. They have also asked the State Mission Board for a little aid.

....The best news is that the new Liberal Ministry in England has put at the head of the Department of Education Mr. Birrell, who is a Nonconformist and is heartily opposed to the present Church of England Education Act. That act is doomed.

....The letter "With a Broken Heart" brought us three subscriptions for the poor fellow. They will be applied to equally worthy cases. It is a good charity to send the Recorder to faithful Baptists who have fallen upon evil days. It affords them the comfort of fellowship.

....Our printers and pressmen will give us and our readers a holiday next week, and by giving receive one themselves. They deserve it, whether the rest of us do or not; and we are sure our readers will gladly grant it. So then, farewell for 1905. A happy Christmas and a blessed New Year to every Recorder reader, and everybody else!

....The Methodists of North Carolina contributed last year for Foreign Missions: Western Conference, $17,798; Eastern, $15,508.92—total, $33,306.92. Now, Secretary Johnson, what will you say to that? That great army of North Carolina Baptists contributed $10,000 LESS! And yet we thought we were doing wonders. Shall we acknowledge that the Methodist system is better, or the Methodist religion is better or—what, Brother Johnson?

....Bro. Chas. A. Sigmon writes from Redwood: "The next session of the Union meeting of the Raleigh Association will meet with Good Hope church, two miles west of Morrisville, on the Chapel Hill road. All who attend the Union (and we hope to have a good attendance) will be met at Morrisville and carried out to the church, if you will write Bro. Mallie Butts, Morrisville, R-F. D. No. 1. This meeting will be held between Christmas and New Year."

....The last mocking-bird was heard November 12th. That was the finest day of the Indian summer. It was a Sunday. On Monday came the cold-wave. We shall not hear our Shakespeare bird again until February, and we shall be lucky if we hear him then. But he is not gone away. Most of his family have; but now and then you may find one in the woods where cedars are warm and cedar-berries are plentiful—the silentest bird now of them all. We once caught one in January. And on last Sunday we saw one.

....Of Bro. Charles A. Smith, a North Carolinian, now President of the South Carolina Convention, the Baptist Press says: "The Convention has three times elected Brother Smith to the presidency, and he has always presided well. He is the fifth layman to be so honored, the other four having been John Belton O'Neal, B. W. Edwards, James A. Hoyt and Joshua H. Hudson. With so many members of the body who are so well able to preside, the honor of being again chosen is great. Brother Smith is also vice-president of the Southern Baptist Convention."

....We welcome to North Caroline Bro. John F. Vines, new pastor of the First Church, Elizabeth City. Many of us will recall having heard his address to the Young People's Convention about years ago, when he was quite new to the ministry. He has grown rapidly since, and the Baptist and Reflector speaks of him as "such a splendid man." His brother, William M., is remembered pleasantly all over North Carolina; and if he would send The Recorder a word now and then we would not take his having crossed the line to Norfolk so seriously. Norfolk is in North Carolina—at least, North Carolina is in Norfolk.

....Mr. Moore's statistics were gathered from associational minutes, some for 1904, some for 1905. This led to inaccuracies in the comparisons. By 1905 minutes old Tar River leads in total contributions, with $8,963.59; Home Missions $1,201.92 and Scotland Neck Church leaves Lumberton far behind in contributions to Orphanage, with $828.50. Of course Scotland Neck leads for the Orphanage. It is her child in a larger sense than any other church can claim.

....Says Brother Spilman: "Christmas will be here next week. Do you want to make your pastor happy? It is easy. In every church are a number of people who would gladly give the pastor a Christmas present if their attention were called to it. You who read this note take it upon yourself to call their attention to it. It will cheer the pastor and give him a fresh inspiration for next year's work. The money value of the gifts need not matter. That is the smallest part of it. Try it."

....Once a month in the New Year the Recorder will publicly award a book to the writer of the best paragraph for these columns—not to exceed one hundred words. It must in some way relate to your church's life—about the pastor, about a sermon, about a year's work, about a meeting, about the pastor's wife, about the Woman's Meeting, you see about anything touching your church. Now the paragraph may be abstract, relating to no one in particular, or it may be specific; and we would prefer it specific. In the holiday quiet—i. e., the second night after Christmas; try your hand!

....Pastor Tyree closed the third year of his ministry in the Raleigh First Church Sunday. He made 546 home visits last year. The membership is 647—with dead wood cut out. It is a great pulpit that he occupies and an arduous task it is to shepherd so great a flock. But that he does it worthily the large congregations that attend upon his preaching and the universal regard for him as man and minister abundantly prove. The old First Church has had a noble line of pastors; and Pastor Tyree is worthy of his predecessors, falling behind them in no respect whatever. The church is united and at work. Never in her history was she in such good condition spiritually.

....Here is another note from "one who was not there"—Brother Becker, of Chester, Pa.: "I have just read The Recorder and am rejoiced that we have had so great a year in our Baptist Zion. How much we longed to be there and enjoy the feast of good things. But your report compensates in a large measure, for you bring us the great message that the Convention brought to your own heart. These seven North Carolina students with their families—making twelve in all—rejoice with you. Tuesday evening when we met to talk about the Convention our hearts were strangely drawn back to the dear old State. Our hearts went up in prayer for an outpouring of the Divine blessing. Then we decided to send you a message. Your report assures us that the spirit of our telegram was abundantly answered just about the time we hoped that you would receive our message." We regret that the message was not received. To be sure the Convention rejoices to hear of its young men at Crozer. It is a most excellent institution.

....The Biblical Recorder carried twenty-nine columns reporting the Great Convention at Raleigh, four times as much as any other weekly paper. It was our aim to convey the Convention as far as possible to those who did not come. We have the reward of many kindly assurances that we succeeded beyond our expectations. This letter from Bro. J. C. C. Dunford, of Kentucky, of the Chair of English and Philosophy in Bethel College, Russellville, pleased us very much: "The Recorder's account of the Convention was so inspiring that I must thank you for it. I especially enjoyed R. H. Cerdro's (Recorder) article. How it did thrill my heart! But what must it have been to be there in person! Taken all in all, your Convention number is; in my opinion, the greatest write-up of a convention I have ever read. How you do thrill our hearts! I thank God that North Carolina Baptists are doing such magnificent and glorious things for the Master. And The Recorder is in the foremost rank, and grows better and better. My wife says 'Amen' to this." What would the world do without men and women who are as quick to write a letter of praise as others are to speak words of envy or criticism!

....Bro. J. R. Pace writes from Oxford: "I will close my work as pastor of Knott's Grove church the 17th, with the dedication of the church. Brother Livingston Johnson will preach the sermon. A few years ago I commenced preaching in Bro. S. W. Knott's pack-house, and now we have one of the prettiest and best country church houses in the Flat River Association. I have been preaching at Olive Branch church, in Person County, four years. The Lord has greatly blessed us there. It is indeed a great joy to preach to such an appreciative people. This church is more than one hundred years old. It is now in the hands of the workmen and four hundred dollars or more will be spent on improving the building. I have spent seven weeks, since the latter part of the summer, with my churches and aiding pastors. The Lord was with us in all these meetings and we trust much good was accomplished. I shall be glad to hold meetings with churches without pastors, or to aid hard-worked pastors of weak churches or in hard mission fields during 1906. Let us go forward all along the line, brethren, and may the Lord help us to go to Greensboro next December with the best report we have ever had."

AN ANNOUNCEMENT.

Typical North Carolina Baptists.

During the coming year we hope to give each week a sketch of some Christian gentleman whose life is brighter and better because of his association with Jesus Christ. The aim of these brief sketches is to show that contact with Jesus can and does help men to be better in any condition of life; to show that burdens are lighter and lives brighter to those who strive to walk with Him. We hope to show that the religion of Jesus Christ is helping all classes of men in North Carolina to-day, and that He is working through imperfect men to-day at our doors, and could work through any one of us if we were only ready. It is said that on the wayside of the main road entering a certain oriental city there are on either side statues of Jesus, representing Him as being engaged in the different vocations of men. The farmer, coming into town, falls before Christ, the farmer, and prays for sympathy and blessing. The shepherd falls before the statue representing Christ as the Good Shepherd. The physicians come to Christ, the Great Physician; and so all men find the Christ of their own peculiar needs.

Each week we will find a man under different circumstances, but one who has been helped by the touch of Christ and who is now helping others. J. S. FARMER.

Manager's Notice.

At this time of the year we must call on our delinquents for prompt attention. The Recorder is a two dollar paper sold at $1.50 on condition that our subscribers will renew promptly. In the profitless months we borrow money rather than inconvenience our subscribers. But at this time of the year we must require promptness.

We have thousands of expirations in December and January—not to mention a few others seriously overdue. We desire to renew every one of them promptly. Will you not do us the kindness to attend immediately to this matter. We never offered a better New Year's Prospectus than we offer now. Let everybody renew.

With thanks for your consideration and the best wishes of the season.

J. S. PEARSON,
Business Manager.

December 18, 1905.

A Christmas Gift for Everybody.

The Christian Work and Evangelist is one of the ablest papers published in this country. It is illustrated; carries the news of the world; many bright stories and a great deal of the best reading. Its price is $3.00 per year.

We propose to give this paper free six months to any of our readers who will advance their subscriptions one year within the next fifteen days. This offer is limited, and if you desire the extraordinary advantage of it, you should act promptly.

We do not hesitate to say that you will wonder when you see the Christian Work and Evangelist how we ever could make such an offer.

J. S. PEARSON,
Business Manager
Biblical Recorder.

December 20, 1905.

Wilmington Union.

The Union Meeting of the Wilmington Association will convene with the church at Haw Bluff, N. C., Friday, December 29, 1905, at 11 a. m. Messengers coming by rail will be met at Atkinson, N. C.

Introductory sermon by W. H. Davis; alternate, J. D. Hocut.

Query. Soul-saving the mission of the church. Dr. Fred. D. Hale.

Query. Why do such a large percentage of our membership neglect the Sunday-school? L. R. Highsmith, J. T. Bland, C. E. McCullen.

Saturday, 10.30 a. m.—Devotional exercises.

Reports from churches by pastors and messengers regarding their spiritual condition and work.

Report of Executive Committee.

The best method of developing the missionary spirit of our Association. W. R. Beach and W. B. Rivenbark.

The enlarged work of our State Convention. J. A. McKaughan and J. A. Smith.

Sunday morning, 10.30 a. m.—Mass meeting.

11.30 a. m.—Sermon.

G. E. LEFTWICH,
Chairman Executive Committee.

Enough!

The Biblical Recorder assures us that Rev. R. J. Bateman, of Raleigh, N. C., is no longer a pessimist, a young preacher of good lungs having arrived at his house lately. That's enough to make a man an optimist.—Baptist and Reflector.

Central Union, Bladen.

The next session of the Central Union will be held with Sandy Grove Church December 30-31, 1905.

Program 11 A. M.

11.00 a. m.—Introductory sermon by Rev. R. M. Hilburn.

12.00 m.—One hour for refreshments and dinner.

1.00 p. m.—Music; appointing reading clerk and finance committee and other miscellaneous business.

2.30 p. m.—First Query: Is it scriptural for a Baptist minister to administer baptism to a Methodist candidate? First speaker, Rev. William Brisson.

Second Query: Is it right for our State Mission Board to use State Mission money to pay Sunday-school expenses? First speaker, Rev. A. J. Freeman.

O. M. JONES,
For Committee.

Neuse Union.

The Neuse Union will convene with the church at LaGrange on Friday night before the fifth Sunday in December.

Programme.

Friday, 7.00. p. m.—Introductory sermon by Rev. C. G. Wells.

Saturday, 10.00 a. m.—Devotional exercises by Rev. W. L. Bilbro.

(1) What is the most practical method of developing a church financially? Rev. W. F. Fry.

(2) The importance of religious and denominational literature in the home. Rev. C. G. Wells.

(3) The immediate difficulties on our mission fields. General discussion.

(4) How shall we increase the attendance at our Sunday-schools next year? Rev. B. W. Spilman.

(5) The development of the spirit of missions in our churches. (a) The need of it. Rev. W. L. Bilbro and Rev. J. H. Booth. (b) The method. Prof. G. E. Lineberry and Rev. W. P. Campbell.

Sunday, 10.00 a. m.—How shall we secure regular attendance at our Sunday-schools? Rev. B. W. Spilman.

11.00 a. m.—Sermon.

7.30 p. m.—Sermon by Rev. W. P. Campbell.

F. C. NYE, Clerk.

Sandy Creek Union.

Union of the Sandy Creek Association will meet with Love's Creek Church on Friday, December 29, 1905. E. Y. Pool will preach the introductory sermon on Friday at 12 o'clock.

Queries.

(1) What should a church do with non-attending and non-paying church members? E. Y. Pool, J. L. Smith and R. P. Johnson.

(2) Shall we have an Associational School? N. H. Shepherd, L. R. Dixon and R. B. Lineberry.

(3) Would not monthly payments on pastor's salary and monthly contributions for missions be better and more scriptural than the way many country churches do? R. R. Moore, D. L. Webster and Geo. W. Womble.

(4) What is the meaning of "Children o. this world are wiser than the children of light?" W. H. H. Lawhon, Geo. J. Dowell and Geo. W. Harman.

O. T. EDWARDS,
For Committee.

Ore Hill, N. C.

Mecklenburg and Cabarrus Union.

The Mecklenburg and Cabarrus Union Meeting will convene with the Louise Baptist Church, Charlotte, N. C., December 28-29, 1905.

Friday, 2.00 p. m.—Organization.

2.30 p. m. Query: Vital religion as it relates (1) To the home. P. H. Purnell. (2) To the church. J. M. Bridges. (3) To the world. C. M. Murchison.

7.45 p. m.—Introductory sermon by J. Q. Adams (evangelical, with old-time songs.

Saturday, 10.00 a. m.—Half hour spent in devotional exercises.

10.30 a. m.—Query: What does the Bible teach as to our duty concern- Opened by R. H. Herring.
ing baptim and the Lord's Supper?

2.00 p. m.—What should a church do with non-attending and non-paying members? Opened by L. R. Pruett.

7.00 p. m. Sermon by R. H. Herring.

Old time songs. All the churches please send delegates. All cordially invited. Let us have a good time.

J. F. DAVIS,
For Committee.

Christmas and China.

In the next few days there will be great rejoicing and happiness in Christian homes as we commemorate the coming of Christ to the earth. Because of God's love He gave His Son. We are accustomed to make gifts at Christmas. Let us remember that there are millions, yea hundreds of millions in China, who have no knowledge of Christ. This Christmas as we rejoice in our Christian homes, they sit in homes of idolatry and sin. Our women, through the Missionary Union, have for years been making Christmas offerings for the work in China. It is desired that this year the offerings be larger than ever. Never were we so able to give, and never was China so open to receive the Gospel. As we think of what we shall spend for Christmas and of the hundreds of thousands in China waiting to hear the Gospel, let each one lay aside an offering for this great work. You will enjoy Christmas better. We hope many will give largely (as you are blessed), and that many who have neglected this blessed opportunity heretofore will join with our sisters this year in this glorious work.

R. J. WILLINGHAM.

Richmond, Va., Dec. 1, 1905.

Bro. Haymore's Meetings.

I held my last meeting for the year at Houston, Va., and more than two hundred have been added to the Baptist churches from the meetings I have held in connection with the pastors where I have labored, and quite a number of them heads of families.

The pastors with whom I have labored are a noble set of men, and I feel the churches are to be congratulated in having leaders so well equipped and consecrated as they all seem to be.

I could have wished greater visible results but I have in every instance, and at every place, done all I could, and will, therefore, close the year cheerful and happy.

Among them two have been licensed to preach, both holding college diplomas. These brethren will be heard from in the future.

R. D. HAYMORE.

From One That Was Not There.

Biblical Recorder, Raleigh, N. C.:

Sirs:—Enclosed please find one dollar and please move up my figures on my subscription. I would have paid it long ago, but thought I would attend the Convention and pay you then. Am so sorry that I could not be at that great meeting. The next best thing to attending these meetings is reading about them in The Recorder.

What a delight it would have been to attend that great meeting at Wake Forest! It's even an inspiration to read about it. I feel confident that the friends of the college will come together and raise the endowment of one hundred and fifty thousand dollars—amount decided on at the last Convention.

Our work at West End is moving nicely on. With last Sunday I completed last year's work. During the year twenty-one have been baptised, many added by letter and something near fifteen hundred dollars have been contributed to all the objects; more, I have been told, than has been given during any one year of her history.

When the First church planted this work she planted wisely and well. It may never be a large church—I don't know about that—but it has been and will continue to be a useful church. It is reached a class with the Gospel that could not be reached were it anywhere else.

There are many excellent members in this church and I find it an honor to work with them for the glory of God.

We had Bro. Elijah Allison with us in a meeting sometime ago. He is an excellent preacher and a good worker. We enjoyed his being with us very much, and we trust much good work was accomplished by his very earnest efforts.

We have recently moved in our new parsonage and received a severe pounding by many of our excellent people. The "pounding" left our pantry well filled and our hearts glad. Yours in the work,

B. L. HOKE.

Asheville, N. C., 32 Buxton St., December 16, 1905.

The Progressive Farmer.

We have often spoken in praise of The Progressive Farmer. This week we have an advertisement of this paper. Read it. The special features announced are really magnificent. Winter is a farmer's reading time; and The Progressive Farmer is the best farmers' paper.

New subscribers to The Farmer can renew their Recorder subscription and get both papers one year by sending $2.00. Remember, while this is for old or new subscribers to the Recorder, it is for only new subscribers to The Progressive Farmer.

Mother and Child.

JOHN CHARLES M'NEILL, IN CHARLOTTE OBSERVER.

Near where the shepherds watched by night
And heard the angels o'er them,
The wise men saw the starry light
Stand still at last before them.
No armored castle there to ward
His precious life from danger,
But, wrapped in common cloth, our Lord,
Lay in a lowly manger.
No booming bells proclaimed His birth,
No armies marshaled by,
No iron thunders shook the earth,
No rockets clomb the sky;
The temples builded in His name
Were shapeless granite then,
And all the choirs that sang His fame
Were later breeds of men.
But while the world about Him slept
Nor cared that He was born,
One gentle face above him kept
Its mother-watch till morn;
And, if His baby eyes could tell
What grace and glory were,
No roar of gun, no boom of bell
Were worth the look of her.
He who was known by Sorrow's name
And bore a cross's weight;
Whose faithful saints were burned with flame;
Whose love bore fruit in hate;
Whose gentle life, compassionate deeds,
And words, ill understood,
Were text for crimes and godless creeds;
Whose tears were drops of blood—
Now, praise to God, that, ere His grace
Was scorned and He reviled,
He looked into His Mother's face,
A little helpless child!
And praise to God that, ere men strove
About His tomb in war,
One loved Him with a Mother's love
Nor knew a creed therefor!

Our Home Circle.

Nazareth Town.

Nazareth town in Galilee,
Set where the paths lead up from the sea
That like the chords of a mighty lyre
Dirges over the rocks of Tyre;
Mourns where the piers of Sidon shone,
And the battlements cinctured Ascalon,
They have waned as the sunset wanes,
Little more than a name remains;
But more than a name we hold it—we—
Nazareth town in Galilee!

Nazareth town in Galilee!
Ah, what a golden harmony on its walls!
The dawn seems flooding its bright white
And, when the violet twilight falls,
What a vast processional, of stars
Pageants over its stilled bazaars!
And when the full moon touches the height
Of Tabor a torch of brilliant light,
Never was sight more fair to see—
Nazareth town in Galilee!

Nazareth town in Galilee!
Strumming a desert melody,
The Bedouin minstrel strolls in the street;
At the Well of the Virgin the maidens meet;
The cactus-hedges crimson to flower,
And the olives silver hour by hour
As through their branches the south wind steals;
A clear bell peals, and a vulture wheels
Over the crest where the wild crags be—
Nazareth town in Galilee!

—Clinton Scollard, in December Delineator.

Sacrifice is the Spirit of Christmas.

A curious thing comes to my mind concerning which I have a word to say, and that is apropos of honesty. No one has a right to give away anything except what may be in excess of the just demands upon the income. The butcher, the baker, the dry goods man needs his money as surely as does the enthusiastic woman eager to make a pretty gift, or the lover to bestow upon his sweetheart what he knows is her heart's desire. Successful Christmas giving should mean self-sacrifice, and it is often a greater sacrifice to deny one's self the privilege of expenditure than to do just what one has in mind. I believe that from the nursery days this theory should be inculcated, and as the coming to this world of our blessed Lord was one great act of sacrifice, so in planning for our Christmas gifts, each child in the family should be encouraged to something of self-sacrifice in the gathering together of the money for his gifts. I like to picture the old-fashioned Virginia home, where round the library table through the fall months the children of the household and the kinsfolk and acquaintances who might be within the doors, busied themselves in the preparation of dainty nothings which should carry on Christmas morn the sweet words of loving remembrance. This is a great contrast to a pretty woman's thought who came into my office a year ago on the 27th day of December and showed me $50 worth of lace and a sunburst of diamonds, which she wore at her throat, and said, "I am sure you are glad, Dr. Smith, that I have these things, but I would not have had them except that I was clever enough to put your bill under the paper of my bottom drawer, and Mr. X thinks it has not been sent." Can you conceive of any graver dishonesty than was this? A trick upon the man whom she had vowed to honor as her husband—a trick upon the doctor who had been of service. And yet that woman said she had a happy Christmas. Where was her conscience?

King Edward's Christmas Feast.

For days before Christmas Day the royal kitchen is a scene of great activity, for in addition to his other duties it falls to the king's chief cook to prepare the great boar's head—the kaiser's usual Christmas gift to his uncle of Great Britain. With its highly polished tusks and ornamentation of colored confectionery the boar's head makes an imposing spectacle as it is borne into the banqueting hall on a great silver platter, shoulder high, to the accompaniment of the ancient carol,

"The boar's head in hand bring I,
Bedecked with bays and rosemary."

That other traditional festival dish, the peacock pie, decorated with the feathers of the royal bird, also adorns the table, while a noble baron of beef, contributed by one of King Edward's prize heifers, occupies the center on the sideboard. Not to be outdone by the German emperor, the Czar of Russia regularly augments the British sovereign's Christmas cheer with an imperial sturgeon and a special and particular kind of Russian caviare. King Edward's gifts to continental sovereigns usually consists of hampers of the primest turkeys and beef raised on his private farms. Other standard dishes are woodcock pie, Stilton cheese that has been soaked in port wine for a month, roast ducks, fowls and turkeys, and, steaming, fragrant, the never-to-be-forgotten Christmas pudding.—Woman's Home Companion for December.

Etiquette of Gift-Giving.

There is an etiquette governing the giving and receiving of presents, as there is about most things, because there is always a best way to do everything. If we penetrate below the surface of the little courteous conventions we shall find that consideration for the feelings of others underlies all. Do not try to make your gift look as though it cost more than you paid for it. Aside from the paltry spirit of such giving it is a delusion and a snare, for next year your offering must seem to be as fine as the one of this season, or you may appear to have been less anxious to please your friend. The best gifts are those which put no tax upon material resources, but trifles of which the recipients may make frequent use, and so keep the giver in mind. Take the time to write a few words of loving or cordial greeting on the cards that accompany your gifts. Without evidence of individual, personal thought the offering of even the finest present appears somewhat graceless and perfunctory. A message on a card is better than a note, because more informal, and one should not seem to make much of a gift. Having your presents daintily wrapped is not less a matter of courtesy. Let their outward appearance commend them. Leave them or send them to their destination the day before Christmas—unless you can insure their reception early in the day. A tardy gift appears like an after-thought.—December Ladies' Home Journal.

The Italian King's Jest.

The king spends the holiday according to his humor. Last Christmas Day he took a cab at a public stand, and as he drove, chatted with the cabman, who discussed his sovereign in a free-and-easy and perhaps not altogether complimentary way. By and by the king told him to drive to the palace, where he ordered an officer to pay the man and note his number. When cabby learned who his fare was he whipped away without his money and in great fright, which was in no wise lessened when the next day he was summoned to appear at a police station. To his relief and joy he was informed that as he had expressed a wish that the vehicle he drove were his own, his majesty had decided to present him with a new cab, a horse and some money to start him in business.—Woman's Home Companion for December.

A Hoe-Made Joke.

There was an old doctor lived long ago
Who hired a fellow to shovel his snow;
But instead of a shovel he gave him a hoe,
For he was a hoe-me-a-path, you know.

Religion is an anthem, a hymn of praise—not a dirge.—Rev. C. L. Kloss.

Always the best strength of a nation is found in the saints of Christ.—G. Campbell Morgan.

CAPT. GRAHAM'S GRATITUDE

Suffered from Sores on Face and Back—Doctors Took His Money But Did No Good—Skin Now Looks Clear as a Baby's.

ANOTHER CURE BY CUTICURA REMEDIES

Captain W. S. Graham, 1321 Eoff St., Wheeling, W. Va., writing June 14, '04, says: "I am so grateful I want to thank God that a friend recommended Cuticura Soap and Ointment to me. I suffered for a long time with sores on my face and back. Some doctors said I had blood poison, and others that I had barbers' itch. None of them did me any good, but they all took my money. My friends tell me my skin now looks as clear as a baby's, and I tell them all that Cuticura Soap and Ointment did it."

STILL ANOTHER CURE

Neck Covered With Sores, Hair Fell Out, Wild With Itching

Mr. H. J. Spalding of 104 W. 104th St., New York City, says: "For two years my neck was covered with sores, the disease spreading to my hair, which fell out, leaving an unsightly bald spot, and the soreness, inflammation, and merciless itching made me wild. After a few applications of Cuticura the torment subsided, the sores disappeared, and my hair grew thick and healthy as ever."

AND STILL ANOTHER

"For over thirty years I suffered from painful ulcers and an eruption from my knees to my feet, and could find neither doctors nor medicines to help me, until I took Cuticura which cured me in six months. (signed) M. C. Moss, Gainesville, Tex."

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Props.

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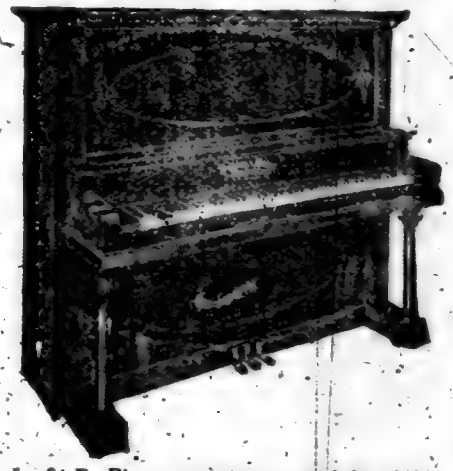
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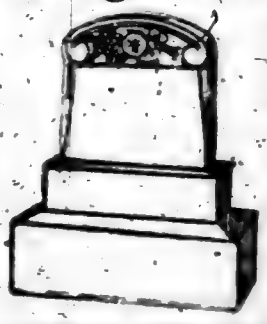
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Our Young People's Page.

Her Santa Claus Letter.

She wrote a note to Santa Claus,
The queerest note that ever was;
'Twas naught but scrawls and dots and rings,
But, oh, it meant so many things!
For little girls, strange to believe,
Want many things on Christmas eve.

She asked for dolls all dressed in blue,
And red and pink and purple, too;
She asked for dogs and cats and toys,
And instruments that make a noise;
She asked for candies, cakes and things,
And pop-corn strung on lengthy strings.

She sent her note to Santa Claus,
The queerest note that ever was.
Her papa mailed it early, so
'Twould surely off to Santa go.
'Twas naught but scrawls and dots and rings,
But, oh, it meant so many things!

—Joe Cone, in Woman's Home Companion for December.

The Best-Loved of All.

Three new dolls sat on three little chairs,
Waiting for Christmas day;
And they wondered, when she saw them,
What the little girl would say.

They hoped that the nursery life was gay;
And they hoped that they would find
The little girl often played with dolls;
And they hoped that she was kind.

Near by sat an old doll neatly dressed
In a new frock, black and red;
She smiled at the French dolls—"As to that,
Don't feel afraid," she said.

The new dolls turned their waxen heads,
And looked with a haughty stare,
As if they had never seen before
That a doll was sitting there.

"Oh, we're not in the least afraid," said one,
"We are quite too fine and new;
But perhaps you yourself will find that now
She will scarcely care for you.

The old doll shook her head and smiled;
She smiled, although she knew
Her plaster nose was almost gone,
And her cheeks were faded, too.

And now it was day; in came the child,
And there all gay and bright
Sat three new dolls in little chairs—
It was a lovely sight.

She praised their curls, and noticed, too,
How finely they were dressed;
But the old doll all the while was held
Clasped close against her breast.

—St. Nicholas.

A Santa Claus Party.

This very charming and delightful party was given by young grandparents, who had a lovely home with large rooms, and they invited the grown-up folks, too.

The host and hostess were assisted in receiving their guests by Mr. and Mrs. Santa Claus and Miss Santa Claus. After the greetings they were ushered into a large room, a portion of which had been converted into a typical winter forest, in the corner of which was a lovely Christmas tree all aglow with lights.

Before the gifts were distributed by Mr. and Mrs. Santa Claus, Miss Santa Claus told the old, old story of the Christ-child, emphasizing the fact that Christmas is a time for gifts because Jesus was a gift of love to the world, how he "went about doing good," "pleased not himself," teaching and living a life of goodness and love. That is why Christmas, his birthday, is the gladest of birthdays in all the years, she told them.

Miss Santa Claus directed and led all the games, and whenever there came a pause, she told such delightful stories. There were selections from Dickens, and "Uncle Remus," and many other lovely stories.

The entertainment closed with a lovely luncheon, which was served in the large dining-room. At the windows were holly wreaths, tied with large bows of red ribbons, while the mantel was banked with greens and thickly studded with red candles, different lengths. In the bay window were festoons of running cedar, with a fluffy red bell suspended by a bit of the cedar from the highest point of the arch, with smaller bells on either side.

The long table had for a centerpiece an oval mirror, surrounded by a miniature forest, which had been converted into a typical winter scene by a glass-blower. Gliding across the frozen pond was a sleigh drawn by four deer, in which Santa Claus was seated, with a pack of toys on his back, and toys all about him. At the farther end of the pond was a tiny house nestling among the evergreen trees. The children were seated at this table with the host and hostess.

There were four round tables at either corner of the long table, at which the older people sat. The centerpiece of each was a round plateau of mistletoe, in the middle of which gleamed a flaming star of red. A five-pointed star was cut from cardboard, then tacked to a thin board. The star was outlined with red candles, with a cluster of five candles elevated in the very center of the star.—The Pilgrim.

Christmas in Other Lands.

The original entertainment was given by a Sunday-school teacher to her class of boys and girls, and was intended to instruct as well as amuse. The children were old enough to have some idea of geography.

Soon after they reached the teacher's home, she conducted them into a room decorated to represent Norway. Here they were greeted in a most cordial manner by a maiden dressed in the costume of Norway, who told them the story of Christmas in that country, which is called Yule-peace instead of Christmas, and is celebrated by feasting—all quarrels are made up. She spoke of the preparations made by the mothers, the way the gifts are distributed from the tree, how the birds are remembered with bunches of wheat placed outside the window on poles, and that all animals are given extra portions of supper, how strangers are treated on Yule-peace day. After the story, little girls in the native costumes of Norway appeared from among the pine trees with trays of dainty sandwiches.

Then they went into another room where many dainty articles from Holland were displayed in a very artistic manner. After a hearty welcome from a maiden in the typical Dutch costume, some time was spent looking at the pretty things before she began the story of how the Dutch people keep Christmas — as a holy day; do not work. Among other things she told them that Dutch children think Santa Claus comes driving a white horse instead of reindeer, and they clean their wooden shoes, and fill them with hay and oats for the white horse. Here ice-cream was served in little wooden shoes with flags of the country stuck in them like sails.

They next visited Denmark. Here was a pretty Christmas tree with dainty gifts for each one. A young lady in the native dress told how Christmas is celebrated there. Especially interesting to the boys and girls was that part of the story that the children of Denmark do not know about Santa Claus, but "Nisson," a little old man who is a Brownie, and supposed to live under the ground takes his place.

The idea is a beautiful one, and might be elaborated on for an entertainment for a Sunday-school. It was really talks on the way Christmas was observed in other countries, which were told in such an interesting, fascinating manner that they were heartily enjoyed by the children, who begged to be told about Christmas in other countries than the ones mentioned.—The Pilgrim.

Christmas Bells.

Why do bells for Christmas ring?
Why do little children sing?

Once a lovely, shining star,
Seen by shepherds from afar,
Gently moved until its light
Made a manger cradle bright.
There a darling baby lay,
Pillowed soft upon the hay;
And its mother sang and smiled,
"This is Christ, the Holy Child."

Therefore bells for Christmas ring;
Therefore little children sing.

—Eugene Field

The Lord gets his best soldiers out of the highlands of affections.—Spurgeon.

We should impart to others our courage, and not our dispair; our health and ease, and not our disease. —Thoreau.

How's Your Liver?

It will pay you to take good care of your liver, because, if you do, your liver will take good care of you.

Sick liver puts you all out of sorts, makes you pale, dizzy, sick at the stomach, gives you stomach ache, headache, malaria, etc. Well liver keeps you well, by purifying your blood and digesting your food.

There is only one safe, certain and reliable liver medicine, and that is

Thedford's Black-Draught

For over 60 years this wonderful vegetable remedy has been the standby in thousands of homes, and is today the favorite liver medicine in the world.

It acts gently on the liver and kidneys, and does not irritate the bowels.

It cures constipation, relieves congestion, and purifies the system from an overflow of bile, thereby keeping the body in perfect health.

Price 25c at all druggists and dealers.

Test it.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

NOTHING CONVINCES LIKE A DEMONSTRATED CLAIM IT HAS BEEN PROVED TIME AND AGAIN THAT CRADDOCK-TERRY CO.'S SHOES AFFORD PERFECT COMFORT LONG WEAR AND GOOD LOOKS



EDGERTON'S

Harness Oil and Leather Dressing

Makes Harness Water proof.
Prevents Rats Gnawing Harness.
Will not rub off and soil.
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Sold by leading merchants everywhere.
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THE J. H. EDGERTON CO.,

SMITHFIELD, N. C.

Corn Mills and Millstones.

If in need of a Corn Mill, or Millstones, you will find it to your interest to correspond with Carolina Millstone Co., of Cameron, N. C., Manufacturer of Corn Mills and Millstones from the famous Moore County Grit.

THE MARS HILL FUND.

The responses to the Mars Hill Fund last week were very promising as the acknowledgements below show. We have at this writing only $309.50 to raise to make good the $5,000 offered by Mr. Treat. The following statement of his offer and of the needs at Mars Hill explains the matter:

A Great Opportunity.

The greatest friend Mars Hill has ever had, Mr. M. C. Treat, of Pennsylvania, has offered to give $2,000 for a Boy's Club Hall, provided we raise in cash between now and the first of Jan., 1906, an equal sum. He futther agrees to give $3,000 addition to be used as a loan fund for deserving young men studying for the ministry. In other words, he proposes to turn over to the school $5,000 on condition that we raise $2,000. This offer goes beyond anything the institution could hope for, and to take advantage of it is to add $7,000 to the value of the plant.

For several years we have needed a hall for boys, in which board could be furnished at actual cost, thus reducing the cost and enabling many young men to come to Mars Hill who otherwise could not do so. The building as planned, would furnish accomodations for fifty young men. Our people heard the plea for the young women and graciously gave us the Treat Annex to the Spillman Home, which will go up by the first of January. The trustees are burdened with the erection of the Auditorium building, to the completion of which by the first of the year, free of debt, they are pledged.

Mr. R. L. Moore, the President of Mars Hill, was attacked with appendicitis during the Convention at Raleigh. He was in sight of victory when this affliction fell on him. He is now trying to recover sufficiently to undergo an operation. Seeing the situation, the Recorder proposed that the $500 needed to make up the $2,000 should be raised. It must be raised by January 1st.

What we now want is a prompt response from the friends of education and appreciators of Mr. Moore's noble efforts to furnish Western North Carolina with a worthy Baptist college. Respond quickly to your impulses. Send remittances of cash or pledges to J. W. Bailey, editor Biblical Recorder, Raleigh, N. C.

We take pleasure in acknowledging the following receipts for this fund:

Mrs. J. D. Moore	$100.00
W. C. Tyree	5.00
C. H. Poe	1.00
B. W. Spillman	15.00
J. W. Bailey	5.00
H. A. Foushee	10.00
G. A. Norwood	10.00
D. Rich	5.00
T. E. Cheek	5.00
W. C. Dowd	3.00
J. W. Gore	5.00
Y. D. Moore	5.00
J. D. Moore, Jr.	5.00
J. Y. Joyner	5.00
A. T. Robertson	10.00
Mrs. L. D. Price	1.00
Stephen McIntyre	2.50
Total	192.50

COMPARISONS ARE INTERESTING.

It was stated in The Recorder two weeks ago that South Carolina gave more to Foreign Missions than North Carolina. That is true, says Secretary Johnson, but please note the following comparison:

	S. C.	N. C.
Foreign Missions	$27,061.26	$27,2[illegible]
Home Missions	9,435.00	9,21[illegible]
State Missions	19,093.36	30,002.20
Orphanage	16,100.00	24,010.60
Ministerial Relief	4,323.00	2,119.79
Ministerial Education	1,060.00	3,885.67
Sunday-schools		1,138.67
Seminary	926.93	750.66
Total	$77,999.55	$94,409.45

South Carolina leads in Foreign Missions, Home Missions and Ministerial Relief. It is remarkable, and quite an anomaly that she gives more to Relief of Ministers than for Education of Ministers. North Carolina leads South Carolina in support of State Missions, Orphanage and Sunday-schools. That is, we are stronger in home-interests, she in away-from-home interests. We expect to surpass her in 1906 all round!

JUST PICKED UP.

We know a little boy who has a way of saying quaint things (the gentler—observe the comparative!—sex knows them as "cute") and when one inquires how he came by any of them, says, "I just picked it up." This editorial is to say that that is the way to get a good deal out of life, and to prove the pudding by exhibiting the plums of a week's picking.

* * *

Mr. A. B. Crumpler came in last week. He is the leader of the Holiness sect, the Sinless Perfection people, a very genial and human sort of fellowman. "I do not hear so much of you of late; you are not giving us any trouble nowadays," the writer said. "Maybe," said he, "you have found that we are not so troublesome," he replied. "How many Holiness ministers have you?" "Thirty or more." "Are they educated?" "No, not many." "Where did you get your doctrine?" "From the Methodist Church; my doctrine is John Wesley's." "Do your subscribers to your paper pay your debts to you any better than mine?" "I guess not. We have bad as well as good people, just like you." "Do you intend to found a church?" "Oh yes, we must. You see, your people would not fellowship us; and besides we must take care of our converts." "What is your central doctrine?" "We hold that in the second blessing the old man is killed—eradicated—and there is no sin." "But do you not find yourself and others tempted after the second blessing?" "Yes, but just as Jesus was tempted; or as Adam was before the fall." "So then you hold that Jesus was not tempted as I am?" "Yes." "Well, I hold that he was."

Here is the difference between the Holiness doctrine and our doctrine: In the conception of Jesus. A proper conception of the incarnation will correct the view of the sinless perfection followers. The old man does not die. He is only overcome—in the constant necessity of being overcome. We preach the duty of holiness; the Holiness people the fact of holiness.

* * *

We met a lawyer in the Yarboro House. "Well, sir," said he, "your temperance movement has reached the Federal Court?" "What—what do you mean?" "Did you read about the jury in the present court?" It was plain then. That jury convicted in nearly every liquor case. They used to acquit more than half the time.

Then we recalled the fine record of Judge Ward at Durham and Greensboro, severely punishing breakers of the temperance laws, high and low, saying at the time that that is the only way to bring about a proper observance of the law.

It is a good day when judges and juries determine that temperance laws shall be be obeyed, and fix the judgments accordingly. It is the best of signs.

* * *

Mr. Huntington, the State Y. M. C. A. Secretary came in. He is interested in founding a Y. M. C. A. at Raleigh. "You must not move so fast," said he. "Foster sentiment first, and avoid debt. Within a few years we have in this country lost $1,500,000 in buildings that went up under debt! In North Carolina, in 1890, we had fifty association. Now we have eight; but the eight are better than the fifty. They were mushroom growths. Reaction came. People got wrong notions of the Y. M .C. A. Now we are climbing the hill."

"How about the Young Women's Christian Association?" "There are three in North Carolina." "Was there not a split a few years ago?" "Yes. One faction wanted to take in Unitarians; the other did not. Lately there has been a reunion, and all on an evangelical basis!"

* * *

Mr. Frank Wooten came from Chadbourn, Columbus Co. "We have the garden spot of the State," said he. "In a few years our tax valuations in Columbus have nearly doubled." "Were the truckers discouraged by the failure of the railway to provide cars?" "At the time they suffered; but they are preparing for a big crop this spring. It was pitiful to see car after car of berries rot. Why they dumped them by the thousand crates into the rivers. But our people got some reparation. Moreover, they are raising many other valuable products. We are prosperous."

"How about the Northern settlers?" "They are fine people." "Do they not want a Northern minister?" "I think not." "How do they vote?" "Many vote National Republican and State Democratic." "What do they think of the negro?" "Just about what the rest of us think." "What is the Baptist outlook?" "Fine—but if we neglect any opportunities, we will lose them. We need strong preachers for growing and intelligent communities."

* * *

We heard Mrs. Hollowell address the State Association of County Superintendents. That was a fine meeting, by the way. Our school interests are in the hands of high-class men. Four hundred new school houses were built last year; and local tax carried in more than 100 districts. We have thousands of libraries. Think for a moment what these things mean!

Mrs. Hollowell spoke on the subject of the women's movement for School Betterment. She talks easily and with fine emphasis. She pleaded not only for tidy walls and floors and attractive surroundings, but for cleanly hands and faces. She also said that the rural free deliveries are filling the country places with sentimental literature. "How often," she exclaimed, "do we read of some boy shooting his sweetheart or some girl running away to marry! This stuff is at bottom of much of it!"

* * *

Mr. D. A. Tompkins is the foremost practical exponent of industrial progress in the South—if we may except The Manufacturers' Record and its editor, Mr. Edmunds. He addressed the Young Men's Industrial Club at Raleigh last week. Taking up the subject of immigration, he declared that while we need immigrants we must be exclusive, and he gave us one law: we must exclude all colored races. We have tried the Indian and the negro and we have no satisfaction in either. Other sections have tried the Chinese with even less satisfaction. We infer that Mr. Tompkins includes the Japanese in the colored races. We do not want cheap labor, he declared. The cheap labor of slavery quenched our literary and inventive spirits and finally ruined us. Mr. Tompkins declared emphatically for Government regulation of railroad rates and made in half a minute an argument that all the railroad men in the country cannot answer.

* * *

We also heard Mr. Seton, the famous author of "Wild animals I Have Known." If you haven't the book, buy it as a Christmas present for your boy; and while he will get much out of it you will get no less. Few stories can be compared with these—and they are all founded on intimate knowledge of animal life, that will arouse any one to life about him. Mr. Thompson makes his lecture very amusing. t is not as instructive as his books, but richer in humor. His description of the skunk approached perfection. And his imitation of a number of animals was wonderful. For example, his repetition of the sparrow's song was perfect. Often have we heard with joy, in early spring, the dreamy note of the sparrow. We did not know that it was the white throated sparrow, although we had watched him many times to mark the difference between him and the two dozen varieties that have the common name of sparrow.

Little Mr. White Throat, I have often heard you and envied you. I am glad to know your name. And when you come again to tell me that spring is on the way and how a gentleman should welcome it, I promise you an unusually hearty reception.

We never heard the early spring call of the great white cranes high in the heavens returning from the frozen North; but if Mr. Seton's imitation is correct, it is just like we always thought

Gabriel's trumpet will sound. We say it in all seriousness, and what is more, if a crane should call in the neighborhood of a negro campmeeting some night, judgment would come so far those that heard it should be concerned.

Mr. Thompson believes in outdoor life—more especially for boys. And so do the boys. And so should their parents.

We should say in passing that the A. and M. College brought Mr. Thompson here; and by doing such things that institution is becoming the centre of our social life.

* * *

And last came Alfred, the blind—shall I say beggar? These twenty years he has passed me on the street, tap, tap, tap, his staff feeling the way, on his breast a plate appealing, "Please Help the Blind"; all dark to him; all light to me. Yet to my greetings he has invariably responded as cheerfully as if he looked out upon the world of skies and trees and shadows and lights and human faces—aye, more cheerfully than most of us.

"I want some of your help this morning," he said.

"But, Alfred, I belong to the Associated Charities. Don't they help you 'round there?"

"I ain't sayin' nothin' 'gaint them, boss; I don't go there mor'n I kin help."

"Well, what do you want this morning?" It was sleeting and I suspected a heavy appeal. Alfred saws wood when he can, and probably he wanted some heavy shoes to withstand the wet.

"Boss, I'll tell you what I wants. I wants some o' your help—something just from your hand—a dime will do."

And I guess many another beggar this Christmas will want something "just from your hand"—a dime that way is more than a dollar, by Committee.

* * *

Now, what did you pick up last week?

THE OLD, OLD STORY.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shown around them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you; ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

SOME THINGS TO DO AT CHRISTMAS.

It is supposed, to begin with, you intend to be happy at Christmas—to rest, to relax, to become cheerful, if not hilarious!

In the first place look after your live stock. Give them a good fresh bed and stop the cracks in the barn. A stable was the Lord's home; and the cattle gave first room for Him. We might be kind to them for His sake.

And give the birds some grain. Our Father's care for them is the sign of His care for us, so the Master said; and if we make it well for them it shall be well with us. The little things have not half a chance in a hard winter, and we have not a doubt that the All-Father expects us to take thought for them. Our helpers are they in the day of the worm and weed; their friends should we be when winter overtakes them.

That man who has not acquired a friendship with animals knows little of friendship. One man in ten may be true; every bird is, and every dog.

And for the rest, worship the Lord in generous gifts of good will, to home folk, to neighbors, to the poor and friendless, and, by no means least, to the millions who have not so much as heard of Christ's day and whose low estate is precisely measured by the highness of yours in the Christmastide.

CENTURIES BEFORE HE CAME.

Bible Lesson for December 24th. Isaiah 9:1-7.

The genuine Christmas joy is a splendid testimony to Jesus Christ. Our lesson for to-day—the day before Christmas—brings out in powerful contrast how it was before He came—how it would be now, had He not come; how it would tear the heart out of our world;—and our lesson by prophetic power, for it was written 740 years before He came, also gives us one of the most brilliant of all the fore-gleams of that Coming, from which our ages take their date and all civilization its hope, and all personal life its joy.

It furnishes the teacher, therefore, with an unique opportunity to convey to the pupil an idea of the meaning of Christ, of our debt to Christ, of what one is to expect of Christ; of the more serious Christmas joy—not dolefulness by any means, but serious renewal of confidence in life at Christmas because it does remind us of His Coming. Let us hold on to the joy, but let us see to it that the Source of that joy is joyously revealed on this occasion.

Without Him.

Picture the disappointing struggles of Israel. How neither Moses nor the Prophets had availed—nor the help of God. Picture the present distress. After all, Judah was again in idolatry. King Ahaz was consulting the spirits of the dead rather than God. Israel was at enmity with Judah, and other nations were at her thoat. The Temple was closed, and the curse of the Lord was upon them. Without Christ!

This is the fate of nation and man without Him. These are the things that would have been written of our day, our Nation, ourselves without Him; yea, the things yet to be written of all that reject Him!

The Contrasts.

Consider the contrats. Gloom and anguish and contempt before He came; glorious after. (Verses 1. Revised Version.) Darkness and living in the land like being "in the shadow of death," before; after, "the Light"—shining upon one with all the hope and comfort of a light suddenly come after long and weary darkness. (Verse 2.) Again, before He came "the yoke of his burden, the rod of the oppressor", now the rod broken, and therefore freedom, joy, prosperity. (Verses 3 and 4.) These contrasts effectively unfold to us what the world was without Christ and what it is with Him, and what it is to be when He shall have more fully come into the hearts of men.

Historical and Spiritual.

Of course this language has a deep spiritual significance as well as historical. But we are no more to ignore the historical than the spiritual. So far we have pointed out the historical blessings of Christ. Let us not forget that history is His Story; that He has brought forth the progress of the Race.

But let us also understand that this is true because He came to the hearts of men. If He had taken a throne, He would have been a good king, but His benefits would have passed with Him. He brought a "glory" that dies not; a light that fails not; and a prosperity that rides above the seasons. Point out, then, that the blessings mentioned in the first five verses are blessings above all to the soul and, as well, that the woes mentioned are woes within as well as without.

And forget not the explanation of it all—"For unto us a Child is born; unto us a Son is given!"

Christian Optimism.

Verse 7 answers the question, Is the world growing better? It has been growing better ever since He came. "Of the increase of His government and of peace there shall be no end!" Hear that: His government and His peace shall spread, shall grow in power until every home in the world knows the Christmas joy—and then "no end." And you a pessimist! And you questioning Foreign Missions. Thomas doubting the Resurrection makes a better spectacle!

"To uphold it with justice and righteousness"—Christ, let it be not forgotten is the Bringer of these. We often think of Him as the Bringer of Love and the spirit of goodness. How much more robust the idea that He is a king requiring to-day Justice and Righteousness, stern but pure and glorious; and wherever men receive justice and wherever righteousness is attained, it is owed to Him.

And finally, sealed with a great seal—"The zeal of Jehovah will perform this." God is backing the forces of Peace, of Justice, of Righteousness, of all the kingdom of Christ; and with zeal: It is the consuming desire of God. They that labor in Christ's name for these things are as Paul said eight hundred years later, laborers together with God.

Should we not rejoice at Christmas to know these things?

And what shall be said of one that shares the joy but knows not Christ? Is he not deceived?

THE BIBLICAL RECORDER'S SUNDAY SCHOOL SERIES FOR 1906.

Special Articles by Successful Workers in Every Department of the Sunday School.

In addition to the Career of the Christ, by Hight C. Moore, which begins December 20th, and will prove of inestimable value to students of the International Lessons throughout 1906; and the weekly INTERPRETATIONS OF THE LESSONS, by the editor; and the Doctrinal Series, by Doctor Cullom, we have the pleasure of announcing—

The Best Series of Practical Sunday School Articles

even announced in North Carolina.

We have requested the following articles of the following expert Sunday-school workers:

HOW I TEACH A CLASS OF GIRLS—By John E. Ray, who has 100 Baptist University girls in his class.

HOW I TEACH A CLASS OF GIRLS—By Miss Maud Reed, of the Baptist Tabernacle Philathea Class.

HOW I CONDUCT THE INFANT CLASS—By Miss Elizabeth Briggs of the Baptist Church, Raleigh.

HOW I TEACH A YOUNG MEN'S CLASS—By F. P. Hobgood, Jr., of our Greensboro church.

HOW I TEACH A CLASS OF YOUNG MEN—By Dr. Thomas Hume, of the State University.

HOW I PREPARE A LESSON—By Professor Charles E. Brewer, of Wake Forest College.

HOW I CONDUCT A TEACHER'S MEETING—By N. B. Broughton, of the Raleigh Tabernacle.

THE PASTOR'S PLACE IN THE SUNDAY-SCHOOL—By T. H. Briggs, Superintendent of the First Baptist Church, Raleigh.

HOW THE BARACA WORKS—By Robt. N. Simms, of the Raleigh Tabernacle, and one of the most successful class leaders in the country.

HOW TO MAINTAIN SUNDAY-SCHOOL ENTHUSIASM—By J. H. Tucker, Superintendent of the Sunday-school of the First Church, Asheville.

WHAT ABOUT THE HOME DEPARTMENT?—By B. W. Spilman, Kinston.

MUSIC IN THE SUNDAY-SCHOOL — By Archibald Johnson, editor of Charity and Children.

These are only a few. We propose to offer a series of articles in 1906 treating of every variety of Sunday-school work by our ablest men and women.

The Recorder will be indispensible to Sunday-school workers in 1906.

Renew now. Do not miss a copy.

"If you graduate with a sound conscience, I shan't care so much if there are a few holes in your Latin."—"Old Gorgon Graham."

Wreck Figures.

But to return to casualty statistics—statistics, moreover, that are so simple and clear that even he who runs—or rides—may read and understand them together with their terrible significance. Since 1897 the casualty percentages of American railways have been creeping steadily higher and higher and out of all proportion to the increase of railway construction and mileage. The totals for three years up to and including 1904 will convey an idea of this perfectly.

Thus in 1904 there were injured among employees, 43,266, and killed, 3,367. In 1902 there were among employes, 33,711 injured, and 2,561 killed. The figures for 1903 are intermediate between these. The same rate of increase in the three years is noted among passenger casualties; thus: In 1904 there was 8,077 passengers injured, and 420 killed. In 1903 there were 6,973 passengers injured, and 321 killed. In 1902 there were 6,089 passengers injured, and 303 killed.

The astounding and horrifying increase in the number of deaths of passengers in railway train accidents in 1904 compared with the preceding year of 1903 was sixty-four and one-half per cent.

Received for Mantoo Church.

Previously reported, $1,041.08; G. W. Wescott, $25; S. A. Griffin, $10; Jno. W. Evans, $2; Marchant Meekins, $5; H. O. Hill, $1; J. Q. A. Wood, $1; W. J. Griffin, $10; A. H. Etheredge, $10; H.V. Scarboro, treasurer, $3.75; H. V. Scarborough, treasurer, $106.35; Chowan Sunday-school, $5; Capt. A. G. Grey, $1; J. H. Berry, $2.50; Geo. A. Blivin, $5; Capt. M. W. Etheredge, $5; R. W. Smith, $5; duck-hunters, $5; Miss N. L. Midgett, $5; Aulander church, $31; W. M. Society, Mount Tabor Church, $10. Total cash received, $1,294.68.

THOS. G. WOOD, Treas.
November 20, 1905.

A FEARFUL FATE.

It is a fearful fate to have to endure the terrible torture of Piles. "I can truthfully say," writes Harry Colson, of Masonville, Ia., "that for Blind, Bleeding, Itching and Protruding Piles, Bucklen's Arnica Salve is the best cure made." Also best for cuts, burns and injuries. Twenty-five cents at all druggists.

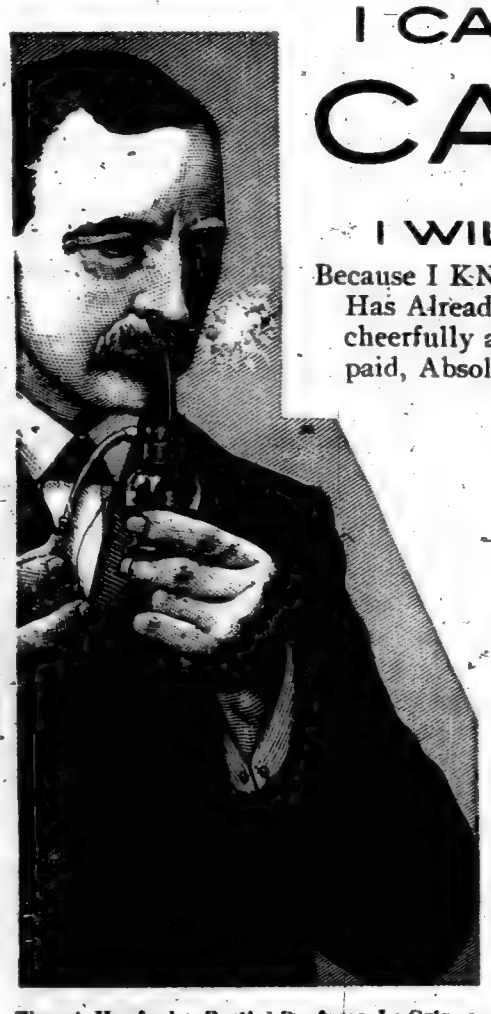
The Weeds will Continue to Grow.

Some people are so ignorant and poorly informed after reading the many cures advertised for Catarrh, that they have conceived the idea that Catarrh can be cured in a few days to remain cured. They also expect to be cured in a week or two of a disease that has been years in developing. They even go so far as to ask a guarantee to this end. Don't be ignorant or unreasoable. Let me tell you the truth, then believe it.

Did you ever see a garden where all the weeds were destroyed one year but that they also made their appearance again next year? If you could destroy the seed of every weed in that garden this year, the wind, if nothing else, will carry more seeds into it next year. Your system is like the garden. It is the natural hot-bed for breeding germs of disease. Continual perseverance will keep down the weeds and destroy the germs of disease as they make their appearance in the system. Air is the agency that carries the germs of disease into your head and it must be the agency to remove them. Let the weeds grow year after year in your garden and they will choke and ruin it so nothing else will grow. Let the germs of disease accumulate in the air passages of your head, throat and lungs, and you are choking and weakening your vitality, lessening your grip on life, inviting disease, always ailing, and you are already on the pathway that leads to various complications, consumption and death.

Ninety per cent. of humanity are breeding and nursing germs of disease in their systems, like neglected gardens which grow weeds instead of flowers.

Thousands of satisfied people all over the world testify that the remedy announced in this paper does cure Catarrh and diseases of the air passages. We have indisputable evidence to prove it. In all cases, however you must keep weeding occasionally. Destroy the germs as they accumulate, and you can rest assured that you will be free from disease, and in no other way can you accomplish this. Read the special offer that Mr. Worst makes the readers of this paper.



I CAN CURE YOUR CATARRH

I WILL PROVE IT, FREE!

Because I KNOW What My New and Wonderful Discovery Has Already Done for Hundreds—will do for YOU—I will cheerfully and willingly send a full Treatment to you, Prepaid, Absolutely FREE, for TEN DAYS TRIAL.

I offer what is really a GODSEND to sufferers from Catarrh—Head, Bronchial and Throat troubles.

A new and wonderful medical discovery that cures by striking right at the root and cause of the disease—by KILLING THE GERMS.

A CURE for YOU, no matter what bad shape you are in.

Now I do not ask you to take my word, nor that of the cured hundreds. Instead, I want you to try this treatment, entirely at my personal risk, at my expense. Just say the word, and I will will send the treatment to you, without pay or promise on your part. If, at the end of ten days treatment, you do not feel like a new being, if you do not honestly bless the day that you answered this advertisement, simply return the treatment to me. You are nothing out. Isn't that a fair and honorable offer? Your word decides it. I fully trust and believe you.

My afflicted friend, do not suffer longer from this cruel disease, Catarrh. Don't drag out a miserable existance, a curse to yourself, a nuisance to those around you. Don't let down the bars to more dangerous disease. (CONSUMPTION MOST FREQUENTLY STARTS IN CATARRH.)

My new treatment is applied direct. No drugs to swallow; its application is a pleasure. As if by magic, it stops the hawking, spitting, sniffing and snuffing, relieves the maddening head noises; does away with the nauseating dropping of mucus into the mouth; the queer, stuffy and oppressed feeling of the head; the painful burning and smarting of the air passages. Soothes and heals the irritated membranes, and leaves the head CLEAR AS A BELL.

It is a folly to take medicine into the stomach to kill the germs of Catarrh in the head.

Air was the agency that carried the germs of disease there, and it must be the agency to remove them.

My treatment positively cures Catarrh, Asthma, Head Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, La Grippe, and all diseases of the air passage by a patented method of dry inhalation.

The treatment is easily carried with you; may be used anywhere, at any time.

Read what grateful persons write:

"Your treatment has done me more good in three days than all others I have used in a life-time"—J. D S. ATKINS, Durham, N. C

"After using your treatment one week I have got my hearing back, which I thought was lost forever."—REV. ALBERT EGLI, Elgin Ill

"I have been using your Medicator three weeks and would not take $1,000 for it if I could not get another. I can sing again, something I have not done for two years."—MINNIE COLLINS, Hayner, Ala.

The E. J. Worst Catarrh Treatment the only Successful Treatment for Catarrh Endorsed by THE UNITED STATES HEALTH REPORT.

Read What They Say.

Washington, D C., Oct. 18, 1905.

We are constantly receiving letters from all over the country asking for information on the subject of Catarrh and the air passage of the head. We have been asked time and again to recommend some remedy which can be used with good results, for these diseases.

To benefit the public at large, and to answer their questions, we have recently commissioned our Board of Experts to investigate the subject of Catarrh and its cure, to find some remedy, which would successfully meet the conditions and be easy and simple of application. The report of the Board of Experts has been handed in, and as a result, we are pleased to recommend a treatment which is manufactured by the E. J. Worst M'f'g. Co., Ashland, Ohio. Mr Worst has developed the idea of Medicated air treatment very successfully, and has designed the neat and efficient little instrument which is becoming so well known as the E. J. Worst Catarrh Medicator. It conveys the true principle of forcing the medicated air as an agent into every air cavity of the head.

As a result of this investigation we are pleased to extend to E. J. Worst's Catarrh treatment, the unqualified endorsement of the United States Health Reports. A. N. TALLEY, Jr. M. D., Washington, D. C.

Symptoms of Catarrh of the Head and Throat.

Have you any of the following symptoms? If so, you have Catarrh in some form and should immediately send for a Medicator on trial free. See special offer.

Do you hawk and spit up matter?
Do you have watery eyes?
Is there buzzing and roaring in your ears?
Is there a dropping in the back part of the throat?
Does your nose discharge?
Does your nose feel full?
Do you sneeze a good deal?
Do crusts form in the nose?
Do you have pains across the front part of the head?
Do you have pain across the eyes?
Is your breath offensive?
Is your hearing impared?
Are you losing your sense of smell?
Do you hawk up phlegm in the morning?

A Perfect Treatment.

It stands without a rival in the world for neatness and cheapness and in its effect upon people who are troubled with catarrh or any of the above named diseases. Any child can use it. The medicated air penetrates the obscure places which medicine taken into the stomach cannot reach. Every air cell of the head drinks in its life-giving properties; every inhalation weakens the disease and leaves in its stead new vital force.

If you have a COLD, try it.
If you have SORE THROAT, try it.
If you have BRONCHITIS, try it.
If you have a COUGH, try it.
If you have CATARRH, try it.
If you have bussing or roaring in the head, try it. If you have headache, try it. If you are partially deaf from the closing of any of the tubes leading to the inner ear, try it. Hundreds have reported immediate good results and permanent cures.



MY SPECIAL TRIAL OFFER.

If you will write me, even a mere postal card, mentioning the Biblical Recorder I will send you, prepaid, my new Spray Medicator with full treatment, of medicine with complete directions for a quick home cure. If it gives perfect satisfaction, after ten days trial, and you are pleased in every way, and wish to continue the treatment, send me $2. If you are NOT satisfied, mail me back the treatment (costs only 12 cts. postage) and you still have your money. I deal fairly with every one, and want no one's money unless benefitted. Write THIS VERY DAY.

ADDRESS E. J. WORST, 15 Main Street, Ashland, Ohio.

NOT sold by Druggists. Big Money for Agents handling my Treatment. Write me above.

Chat About the Winter Course at A. & M. College, Raleigh, N. C.

Here are a few facts:

1. The courses are intended for young and old farmers from twenty to seventy-five.

2. The cost is but $30.00 for board, room, light, heat, books and everything, excepting railroad fare.

3. The course lasts from January 6th to March 5th.

4. They are practical and teach the "how and why" of things.

5. Some of the studies are: Soils, field crops, cotton judging, judging live stock, breeds and breeding of farm animals, veterinary medicine, farm chemistry, plant disease, insects, poultry, culture, dairying, butter-making, bacteriology, horticulture, feeding animals.

6. No entrance examinations are required to enter the winter courses.

7. You can readily earn the $30, if you don't have it now, by January 1, 1905.

8. The interest on $30 at ten per cent interest is $3.00 annually.

Don't you think you will get $5.00 back in increased earning power if you spend this coming winter in the study of your work?

It may mean 100 or 1,000 per cent interest.

9. The satisfaction, and pleasure, and help this information will bring to you and others will many times pay the cost.

10. Don't you want to join the army of men who are working to build up North Carolina agriculture? If so, attending the winter course is the first step to make.

11. Plan to take the winter course and bring a friend or two with you.

12. You can write Professor C. W. Burkett, West Raleigh, N. C., for information.

Dressing a Fowl.

To bone a fowl turn it back uppermost, and with a sharp knife make a deep cut the length of the backbone. Raise the flesh carefully on either side as far as the wings and thigh bone. When these joints are reached, cut down beside them, lengthwise, and remove the large bones entire. Remove the neck, and then restore the bird as much as possible to its original shape by skewering over the stuffing. The object of boning a bird whole is that it may be filled with tongue and forcement, making a firm but easy joint for the carver to deal with, and yet so arranged that every helping shall have a good proportion of bird as well as other meat.

Stuffing is the homely name for force-meat, and it may be composed of various ingredients. A celebrated English authority says force-meat is considered an indispensable accompaniment to most made dishes, and when composed with taste gives additional spirit and relish to any dish. It may be as simple as the favorite combination for goose—mashed potato, onions and sage—but the ingredients should be so proportioned that no one flavor pre'ominates.

To use the same stuffing for veal, poultry, or game argues a poverty of invention, for with a little forethought there can be as great a variety as there are dishes with which to serve it. Some dishes require a very delicately flavored force-meat, while for others it must be full and highly seasoned. A good force-meat for roast turkey is made by putting equal portions of lean veal and pork (or ham) through a chopping machine; add half the amount of finely chopped suet with as much cracker crumbs; two teaspoonfuls of grated onion, and one of lemon rind, one of salt and pepper mixed, and bind all together with two well-beaten eggs.

Chestnuts, boiled, peeled and mashed, then mixed with an equal amount of sausage, make an excellent stuffing, though many cooks prefer to use just the chestnuts alone. Certainly they impart a delicious flavor to turkey.—From Pilgrim.

The Progress of Temperance.

The Annual Report of the United States Commissioner of Revenue shows that the Watts Act, the Ward Act and the local laws have done great good in North Carolina. We submit extracts:

"The report which is for the fiscal year ending June 30, 1905, shows that there are only 394 saloons in the State, as compared with a total of 1,185 two years ago, when the Watts law went into operation. Last year license was issued to 817 retail liquor dealers, a decline of nearly 100 in the fiscal year just ending. Two years ago there were forty rectifiers doing business in the State. To-day there are only twenty-seven. The wholesale liquor dealers have declined numerically from thirty-nine to fifty-two.

"Even more interesting than these figures is the showing made in the matter of grain distilleries. Two years ago North Carolina had more of these institutions in operation within her borders than any other State in the Union. The number registered then was 425, and to-day there are only sixty-six, with fifty-seven in actual operation. The fruit distillery business, which even now is larger than that in any other State in the Union, has not been hit so hard. Two years ago the number of fruit stills at work was 442, while to-day the number registered is 326, and those in operation number 298. The total number of distilleries in the State when the Watts law went into operation was 869 as compared with 392 at the present time, and while this is a remarkable shrinkage in the sow-paw industry, North Carolina still has more registered distilleries than any other State. This, of course, includes the larger number of fruit distilleries."

[There are not 817 bar-rooms in North Carolina. There are less than 150. The 817 licenses include drug-stores.—Editor.]

No man reigns in life who is not under subjection to the government of God.—G. Campbell Morgan.

FURIOUS FIGHTING.

"For seven years," writes Geo. W. Hoffman, of Harper, Wash., "I had a bitter battle with chronic stomach and liver trouble, but at last I won, and cured my diseases, by the use of Electric Bitters. I unhesitatingly recommend them to all, and don't intend in the future to be without them in the house. They are certainly a wonderful medicine, to have cured such a bad case as mine." Sold, under guarantee to do, the same for you, by all druggists, at 50 cents a bottle. Try them to-day.

CONTROLLING NATURE.

Everybody knows that of late years natural forces have been wonderfully subjected to man's need. We are dazzled by the spectacular achievements in steam and electricity but are likely to forget the less noisy but no less marvelous conquest of animal and plant life. Horses are swifter, cattle heavier, cows give more milk and sheep have finer fleeces than in days gone by. In plants the transformation is even more marked. People now living can remember when the number of edible fruits and vegetables was far less than at present and even those that could be grown were vastly inferior to what we now have. For example, our parents knew nothing of the Tomato except as a curious ornament in the garden. Sweet corn was hardly better than the commonest field sorts. All oranges had seeds. Celery was little known and poor in quality. In the flower-bed the magnificent Pansy has replaced the insignificant Heart's Ease from which it was developed, and the Sweet Pea in all its dainty splendor traces its origin to the common garden vegetable.

This progress has been made in spite of the great tendency manifested in all plants and animals to go back to the original type. It is indeed a battle to keep strains pure and up to the standard they have already attained, let alone any improvement. The practical results are accomplished by men operating largely for love of the work, like Luther Burbank in California and Eckford in England, as well as by the great seed merchants, D. M. Ferry & Co., of Detroit, Mich., who are not only eternally vigilant to hold what ground has been gained, but have a corps of trained specialists backed by ample means to conduct new experiments. The results of their experience can be found in their 1906 Seed Annual which they will send free to all applicants.

Wonderful Skin Remedy.

"I feel like I owe this much to my fellow man: For 7 years I have had eczema. I have tried many doctors and numerous remedies, which only temporarily relieved. I gave 'Tetterine' a trial and after 8 weeks am entirely free from the terrible eczema. It will do the work." I. S. Giddens, Tampa, Fla.

At drug stores, or send 50 cts. for box to J. T. Shuptrine, Savannah, Ga.

Baths with Tetterine, Soap, 25c.

Asheville Business College.

(Fifth year. In the Land of the Sky.)

COURSES: Book-keeping, Banking, Actual Business, Shorthand, Typewriting, English, Penmanship. Over

A Thousand Graduates

Holding positions in Ten States. Good Board in private families $3.00 to $3.50 per week. Ask for full information. Address Henry S. Shockley, Principal, Asheville, N. C.

Desks, Blackboards, Maps, GLOBES, Etc.

Everything in the line of School Supplies. We can make quick shipments. Best goods; lowest prices. CHAS. J. PARKER, Raleigh, N. C.

FOR TORPID LIVER

Take Horsford's Acid Phosphate

It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

Arrest It—$50 Reward.

A small sample bottle of Eczine will be sent free to every reader of the Biblical Recorder who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever, Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

$50 reward will be paid for any case of Eczema that is not promptly cured with Eczine. Eczine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failure made by other remedies, and send for free sample of Eczine which always gives relief and permanent cure. A $1.00 bottle often cures the worst cases. If your druggist does not have Eczine send direct to us. The Eczine Company, M. Kupermeier, Sales Agent, 113 Dearborn St., Chicago, Ill.

H. Steinmetz

Florist,

RALEIGH, NORTH CAROLINA.



Roses, Carnations, Violets, Wedding Bouquets, Floral Designs, and Flowers for all occasions. Pot Palms, Ferns and all kinds of Plants. BULBS: Hyacinth, Tulip, Narcissus, Freesia, etc., for fall planting.

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Mail and Phone orders promptly attended to. Send for Catalogue.

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J. W. BAILEY.....EDITOR.
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J. S. FARMER.....GEN. REPRESENTATIVE.

Acknowledgments.

December 20, 1905.

State Missions.—Mrs. Ella N. Crans, $1.00; Chapel Hill, 50.00; Bethel, Haywood County, 2.00; W. M. S., First Church, Durham, 1.00; First Church, Charlotte, 2.50; Dunn, 10.50; Oxford, 10.25; W. M. S., Oxford, 1.50; Mount Carmel, West Chowan, 8.00; W. M. S., Antioch, Brunswick, 45 cents; Sunbeams, Antioch, Brunswick, 40 cents; W. M. S., Mount Olive, Eastern, 2.25; Holly Springs, 2.35; Ephesus, Tar River, $3; W. M. S., Rosemary, 1.25; Sunbeams, 3.00; Second Church, Durham, Mt. Zion, 40.60; W. M. S., First, Charlotte, 45.95; Lishon, 7.86; Pleasant Grove, 2.00; W. M. S., First, Winston, 5.00; New Bethel, 2.00; Anti och, 7.62; W. M. S., Southport, 4.75; Wadesboro, 62.15; H. C. Bridger, 90.00; W. M. S., North Wilkesboro, 7.00; P. Memorial, Charlotte, 32.00; J. W. Lassiter, 3.00; College M. S., Wake Forest, 11.90; Zion Hill, 3.00; Rennert, 1.25; Spring Hope, 10.00; Stone Hope, 2.65; Tally Ho, Flat River, 17.50; Mt. Zion, 14.45; Liberty, Piedmont, 6.50; Reeds Cross Roads, 12.08; Rockfish, Cedar Creek, 3.00; Mt. Moriah, 1.00; Rolesville, 50.00; M. S. Johnsons, 3.25; Magnolia, 6.68; Eagles, 1.00; Piney Grove, Liberty, 6.40; Enon, Yadkin, 7.10; Spencer, 90.00; Rozier, Cedar Creek, 5.00; Bethel, 7.00; Montford's Cove, 4.50; Cherry Springs, 5.00; Littleton, 5.00; Elam, West Chowan, 34 cents; W. M. S., Salemburg, South River, 8.62: Sunbeams, Salemburg, South River, 1.61; Sunbeams, Chowan, 2.85; W. M. S., Kenansville, Eastern, 8.00; W. M. S., Cedar Creek, Cedar Creek, 2.50; W. M. S., Bethel, Brunswick, 4.25; W. M. S., Seaboard, West Chowan, 2.50; W. M. S., Lewiston, West Chowan, 4.30; Junior Society, Statesville, 1.55; W. M. S., Oxford, 42.15; W. M. S., Corinth, 1.00; W. M. S., Rockfish, 6.35; W. M. S., Mount Vernon, 5.40; W. M. S., Siler City, 5.50; W. M. S., Forest City, 15.00; W. M. S., Cornelius, 2.00; Y. L. S., Clinton, 1.00; W. M. S., Bethel, 1.00; W. M. S., Southside, 6.00; W. M. S., Broad Street, Winston, 15.00; Broad Street, Winston, 5.35; Central Union, 13.64; Emanus, 4.65; Rock Spring, 1.00; Chapel Hill, 2.06. Total this year, $844.26.

Foreign Missions.—Mrs. Ella N. Crans, $1.00; W. M. S., Thomasville, 1.65; Chapel Hill, 14.77; Sunbeams, First Church, Charlotte, 2.50; W. M. S., Antioch, Brunswick, 3.00; W. M. S., First Church, Charlotte, 27.10; W. M. S., Neuse, 2.00; Sunbeams, Waughtown, 2.78; Sunbeams, South Side, Winston, 51 cents; W. M. S., South Side, Winston, 3.80; W. M. S., First Church, Winston, 12.25; Sunbeams, Charlotte, 25 cents; W. M. S., Southport, 80 cents; Lumberton, Robeson, 124.25; Sunbeams, First Church, Winston-Salem, 2.50; Liberty, Piedmont, 5.00; Rockfish, Cedar Creek, 1.75; Sunbeams, Buckhorn, West Chowan, 2.27; Zion Hill, 1.18; Jesse Grove, 1.00; Elam, West Chowan, 11.39; W. M. S., Berea, 5.00; W. M. S., West End, 8.18; Mrs. Hensley, 15 cents; W. M. S., Beaver Dam, 3.00; W. M. S., Salemburg, South River, 20.06; Sunbeams, Salemburg, South River, 3.00; W. M. S., Siler City, Sandy Creek, 6.00; W. M. S., Florence Avenue, 1.00; W. M. S., Piney Grove, French Broad, 50 cents; W. M. S., Lewiston, West Chowan, 5.00; Mt. Zion Association, Vice-President Miss., 25.00; Sunbeams, Red Mountain, 1.14; W. M. S., Statesville, Vice-President Miss., 20.40; Sunbeams, Statesville, 1.73; W. M. S., Corinth, 1.20; Sunbeams, Lilesville, 20 cents; Sunbeams, Siler City, 8.15; W. M. S., Bethel, 1.45; W. M. S., Cornelius, 2.00; Sunbeams, Clinton, 75 cents; W. M. S., Bethel, 3.00; W. M. S., P. Memorial, Charlotte, M. H., 12.00; Raleigh First Church, O. and E. Band, 11.00; W. M. S., Broad Street Winston, 3.00; Central Union, 12.89; Core Creek, 15.46. Total this year, $392.96.

Home Missions.—Pleasant Grove, $1.50; W. M. S., Thomasville, Liberty, 1.50; Sunbeams, Shallotte, 25 cents; W. M. S., Southport, 1.00; Sunbeams, First Church, Winston-Salem, 2.50; First Church, Elizabeth City, 160.15; Mayock, 3.00; Jesse Grove, 1.14; Elam, West Chowan, 4.00; W. M. S., Florence Avenue, 1.00; Sunbeams, Beaufort, Atlantic, 2.40; W. M. S., Siler City, 2.25; W. M. S., Cornelius, 1.00; W. M. S., Bethel, 1.00; W. M. S., Broad Street, Winston, 2.80; Central Union, 4.05; Cedar Creek, 3.60. Total this year, $193.14.

Education—Warrenton, Tar River, $17.55; Central Union, 8.26. Total this year, $25.81.

Sunday School and Colportage.—S. S., Powell's Point, Chowan, 80 cents; S. S., Salemburg, $4.00; New Bethel, Tar River, 1.00; S. S., Mars Hill, 2.04; Mars Hill, 5.00; S. S., P. Mem., Charlotte, 10.00. Total this year, $22.84.

Ministerial Relief.—Ahoskie, West Chowan, $5.00; Pleasant Grove, 1.00; Central Union, 3.78. Total this year, $9.78.

Total reported for all objects this year.....$1,488.79

WALTERS DURHAM,
Treasurer Baptist State Con.

TORTURE OF A PREACHER.

The story of the torture of Rev. O. D. Moore, pastor of the Baptist Church, of Harpersville, N. Y., will interest you. He says: "I suffered agonies, because of a persistent cough, resulting from the grip. I had to sleep sitting up in bed. I tried many remedies, without relief, until I took Dr. King's New Discovery for Consumption, Coughs and Colds, which entirely cured my cough, and saved me from consumption." A grand cure for diseased conditions of Thoat and Lungs. At all druggists; price 50 cents and $1. guaranteed. Trial bottle free.

FOR RATTLING WINDOWS AND BURGLARS: The Security Sash Lock; 10c. pair; $1 dozen pairs. Security Mfg. Co., 1417 G. St. N. W. Washington, D. C

I Cure Cancer.

My Mild Combination Treatment is used on the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 318 E. 12th St., Kansas City, Mo.

WANTED.

A representative in each city and county to take applications for "MESSAGES AND PAPERS OF THE CONFEDERACY," compiled by Hon. James D. Richardson, by permission of Congress. Exclusive territory and liberal remuneration. Address for particulars, F. J. WALSH, 601 Jenifer Building, Washington, D. C

WANTED: by Chicago wholesale and mail order house, assistant manager (man or woman) for this county and adjoining territory. Salary $20 and expenses paid weekly; expense money advanced. Work pleasant; position permanent. No investment or experience required. Write at once for full particulars and enclose self-addressed envelope. COOPER & CO., 162 Lake St., Chicago, Ill.

Sir George Williams, founder of the Young Men's Christian Association and President of its London headquarters for twenty years, died in London November 6th. He was born in 1812. Sir George was eighty-four years old and his illness was incidental to old age. He founded the association in 1844. He was President of the English National Council of the association and was knighted by Queen Victoria in 1894 for his services in behalf of the association.—Exchange.

Three cotton-mill failures in South Carolina involve about $10,000,000. The failures were brought on by speculation, and they have ended (so far) in three suicides, several bankruptcies, and in untold criminality. Prosperity proved too much for these men.

"RESURRECTED SONGS"

We are anxious for those interested in songs for the church to examine this book. We have sold something beyond one hundred thousand books within the last six months. We will mail a copy for examination on receipt of 35 cents.

J. B. VAUGHAN, Athens, Ga.

Executrix Notice.

Having qualified as executrix of the last will and testament of W. H. Overby, late of Wake County, this is to notify those having claims against said estate to present them to me on or before December 20, 1906, or this notice will plead in bar of their recovery.

MOLLIE OVERBY, Executrix.
Raleigh, N. C., Dec. 16, 1905.

I WANT TO HELP EVERY MAN AND WOMAN

That is in debt. I can and will do it. The burden of debt is a living death. Enclose stamp for prompt reply.
Address, G. N. ABBOTT, 1917 Taylor St., Lynchburg, Va.

DRAUGHON'S Business Colleges

Raleigh, Columbia, Atlanta and Knoxville
26 Colleges in 15 States. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but and inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c
Take Hall's Family Pills for constipation.



We have many actual photographs of cotton fields on which no fertilizers were used and pictures of fields on which "other makes" of fertilizers were used. Results of these crops were dismal failures. There are much "brighter prospects" ahead for the progressive farmers of the South. Two and three bales to the acre are only ordinary yields where

Virginia-Carolina Fertilizers

are used with proper cultivation. Make your cotton mature early, and thus escape the boll weevils and other damaging insects. You can easily do this, as well as increase the number of bolls (and their size) on your plants by plentifully using Virginia-Carolina Fertilizers. This method will tremendously "increase your yields per acre." Don't be fooled into buying a substitute.

Virginia-Carolina Chemical Co.
Richmond, Va.
Norfolk, Va.
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Atlanta, Ga.
Savannah, Ga.
Montgomery, Ala.
Memphis, Tenn.
Shreveport, La.

King's Business College (INCORPORATED)

SAVE $5 on Single Course, or $10 on Combined Course,

BY ENTERING BEFORE JANUARY 15, 1906.

WINTER OPENING TUESDAY, JAN. 2, 1906,

We have decided to make the above discounts to all who purchase scholarships between December 15th and January 15th. This is the largest, Best Equipped business college in North Carolina—a positive, provable fact. Positions secured, or money refunded. Write at once for College Journal, and New Catalogue. Address,

KING'S BUSINESS COLLEGE, RALEIGH, N. C., or CHARLOTTE, N. C.

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Manufacturers of Steam Engines, Boilers and Saw Mill Machinery. All classes of Iron Castings, such as Sash Weights, Grate Bars, Door, Step and Curbing Plates, Mill Castings of all kinds; Special Shapes to Specification.
Dealers in Shafting, Pulleys, Hangers, Belting, Pipe, Pipe Fittings, Valves, Tools and General Mill and Machinery Supplies. All kinds. Ask for what you want.

We Solicit Your Machinery Repair Work and Brass Castings of all kinds. Promptness Our Motto.

Special agents for R. Hoe & Co's Circular Saws, Blakeslee Gasoline Engines. Send us your inquiries and we will try to save you money.

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Raleigh, North Carolina.

DR. DUFFY'S ANTI-BILIOUS PILLS

are an effectual remedy for relieving indigestion and other troubles resulting from a deranged biliary system. Averts bilious fever, corrects torpid liver and restores the entire digestive system to a healthy condition. A single Pill corrects constipation and acts as a gentle aperient. Two or three pills taken at a dose and repeated within a few hours if necessary will correct attacks of liver trouble.

Dr. Duffy's Anti Bilious Pills

have largest sales, wherever introduced. Sold by druggists generally or sent post paid 25c per box.
F. S. Duffy Medicine Company, New Berne, N. C.

News of the Week.

Congress.

Congress spent the time last week—talking, of course. Mr. Tillman denounced the President; Mr. Spooner defended him. Mr. Lamar denounced Mr. Williams for leaving him off a committee. Mr. Williams defended himself. And so on.

Mr. Simmons was put on the Canal Committee—a coveted place, and one requiring much labor.

In the House Mr. Cochran discussed State Control of Insurance Companies favorably. Majority concurs.

The House voted to make one State of Arizona and New Mexico, an another of Indian Territory and Oklahoma.

Mr. Tillman introduced a rate regulation bill.

* * *

Japanese Missions to Become Self Supporting.

Christianity in Japan has been a potent factor in leading the empire almost within a single generation into the front rank among nations. She is no longer governed by foreigners. She has become the counsellor and teacher of Korea and China. With this spirit prevailing it was inevitable that Japanese Christians should early assume to manage their own churches without foreign interference, says the Congregationalist. This purpose is near its accomplishment so far as the American Board is concerned. Committees representing the churches and the Board's mission have recently been in conference, and have found that no radical difference of opinion existed on this matter. It portends complete self-support for Christians in Japan, who will soon be called on to extend their work into other Oriental countries. Sooner than most of us think Foreign Missions will become Home Missions; and Japan and China will begin to evangelize themselves.

* * *

Prof. Harnack Does Not Retire.

Certain newspapers have announced that Prof. Adolph Harnack has retired from his professorship of the University of Berlin in order to become librarian of the Royal Library in that city. This step has been commented on as an indication of the decline of interests in liberal theology. Professor Harnack has not vacated his chair, nor has his acceptance of his new position any bearing whatever on the condition of theology in Germany or on his theological views. He was invited to become president of the Royal Library because it was believed that its interests and usefulness would be advanced by his influence there as a professor of the university and a member of the Academy of Science. Professor Harnack clearly explains his position in a letter printed in the London Christian World. He says:

"I have taken over the direction of the Royal Library in addition to my other duties. My chief office remains my professorship in the theological faculty. I deliver my lectures as heretofore, and conduct the theological seminary as heretofore. . . . . How could I, at the age of fifty-four, dessert a field of labor in which I had worked thirty-two years, and how could I expose to attack a work that flourishes exceedingly and is making progress year by year!"—From the Congregationalist.

* * *

Russia.

Conditions grew worse in Russia last week.

Linevitch telegraphed from Manchuria that there was serious mutiny in his army, the men demanded to be sent home, and refused to take pay in paper money. The reply of the Government is not known.

"The Committee"—a word that stands for the unknown powers who are directing the wage-earners throughout the Russian cities and who are responsible for the political strike method of holding up the Government—issued a manifesto denouncing the Government, repudiating its paper money and declaring it bankrupt. How far this manifesto will go to increase the present confusion remains to be seen. Evidently it gave the Government serious alarm.

The workmen's Council and the League of Leagues Saturday night issued a declaration of a general strike to begin immediately, and consequently, by an imperial ukase published December 17th, all Governors General, Governors and Prefects throughout the empire who are clothed with almost dictatorial powers, being authorized, without consulting St. Petersburg, to declare a state of siege and, if necessary, even martial law. As most of the provincial authorities are reactionary officials of the old regime, the advantage they will take by such power to terrorize the populace can be easily imagined, they begin in position to become petty tyrants, and wage war, each in his own particular fashion against the revolutionists.

This means a return—the return so earnestly desired by the Court party—to tyrannical and repressive measures. This means also the defeat of Count Witte. He may resign; or he may yet recover his ground. But that he has lost his hold upon the people and his control of the Government is clear.

Russia is proving that she is not worthy of freedom!

* * *

Items.

We are now assured that an end will be put to hazing at the United State Naval Academy.

A "disorderly element" blew up an American Tobacco Co. snuff factory at Elkin, Ky., December 12th.

A Mr. Lowry is exhibiting a cotton picker and chopper at Charlotte. Mr. D. A. Tompkins said at Raleigh last week: "It looks like the thing has come!"

The Atlantic coast storm of last week is reported to have been one of the worst on record. All vessels were delayed, and a number wrecked. No lives were lost, so far as known, thanks to the life-savers.

Mr. Hearst's cause was put out of court last week by the New York Supreme Court's decision that the ballots in the recent mayoralty election may not be recounted. But he will appeal to the General Assembly.

United States Judge Purnell sprung a sensation at Raleigh last week by making a charge to the grandjury that the North Carolina landlord and tenant act looks toward peonage. We should have a test case.

Cotton was quoted at 11¼@11¾c. on the Raleigh market, December 19th. Mr. Harvey Jordan is endeavoring to have from two to three million bales held for 15 cents; and an announcement concerning this is looked for.

The court-martial found Merriwether—naval cadet—not guilty of manslaughter, holding that branch came to his death by falling against the floor. Merriwether was sentenced to confinement two years within the Academy grounds and to a public reprimand.

President Roosevelt gets another vindication with regard to the prosecution of Mr. Paul Morton, accused of giving rebates when connected with the Santa Fe Railroad. Mr. Roosevelt now produces a letter he wrote to the United States Attorney General on June 12th: "One of the officers, Mr. Morton, is a member of my Cabinet. This fact is not to be allowed to shield him, nor, on the other hand, is it to be allowed to cause him to be singled out, or the officers with whom he is associated singled out for attack."

The insurance investigation last week served to convince the public that Mr. Odell, the Republican boss of New York State, has gotten his power from Wall Street. Mr. Harriman, the railway magnate, declared, "I do not get any political influence from Odell; he gets his from me!"

The event in State politics last week was the visit of Mr. Blackburn and his party to Roosevelt, to protest against the conduct of Mr. Rollins and his faction in the distribution of offices. The President gave them a lecture and said that he wished there were no offices to give Southern Republicans. Surely he does know something about the South!

The President has announced the engagement of his daughter, Miss Alice, to Representative Nicholas Longworth, of Ohio. She is the daughter of the President's first wife, and inherited a large estate from her mother; and, it should be added, she has conducted herself quite well in the several years of publicity to which the press has subjected her.

Do you know

of a case of Malarial Fever or "Chills" left over from the sickly Fall season which Quinine or sweet Fever cures could not cure?

Send 50 cents in stamps for one bottle of Johnson's Chill and Fever Tonic. If it does not cure in three days, write and we will send your stamps back.

Write to

The Johnson's Chill and Fever Tonic Co.,
Savannah, Ga.

A Safe Place

for every one's good money is a savings bank. If you put your dollars there, they wont take to themselves wings and fly away. Neither will they drop through a hole in the pocket, and they can't burn one there. No one can steal them. Then, too, the man who has a tidy little sum in the savings bank wins respect. If you save and bank it will give you standing among your fellow beings.

Send for Booklet, "Banking by Mail."

Southern Life and Trust Co.,
GREENSBORO, N. C.

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Surplus - $50,000.00

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I have made $660.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., 3838 E. L. LaClede Ave., St. Louis, Mo.

MRS. W. B.

Valuable Medical Book Sent Free.

Dr. J. Newton Hathaway, the South's most Expert Specialist, has issued a number of books on different diseases, each separate, which he will send free to every sufferer. Write for one or more at once.

Dr. J. Newton Hathaway, of Atlanta, Ga., who is recognized throughout the South as the most expert specialist, in his line of treatment—chronic diseases—has issued a number of very interesting and valuable books on the different diseases he treats, each separate which he will send to every afflicted person writing him and without one cent of charge. Write for one or more, giving the title.

"Disease of the Urinary Tract"
"Manliness, Vigor, Health"
"Varicocele"
"Stricture"
"Health"
"Specific Blood Poison"
"Diseases of the Throat and Lungs"
"Women's Diseases"
"Catarrh"
"Skin, Rectal, Rheumatism"
"Ghost"
"Nervous Exhaustion" (lost vitality)

The last named book should be in the hands of every person, whether sick or well. It is very interesting and in language every person can readily understand. It is the most complete published in recent years.

These books are sent entirely free, but if you wish one you had better send for it at once. Only a limited number printed.

If you wish competent medical advice on any disease, Dr. Hathaway will take pleasure in advising you—advice based on 25 years' experience—and without charge. Have no hesitancy whatever in writing him. Everything strictly confidential. Address Dr. Hathaway & Co., 35 Inman Bldg., Atlanta, Ga.



No Limit!

You too would have to build bigger barns if you would only listen to reason and "increase your yields per acre" by enriching your soil and feeding your plants with that weather-worker,

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It has been the tremendous success of many farmers all over the South, who started life with only a few acres and a one-horse plow. Now, after using these fertilizers for many years, these farmers are rich. Read what they say in our almanac. Ask your dealer for it, or send 5c. in stamps to pay cost of wrapping and postage on a copy. Be sure and ask for Virginia-Carolina Fertilizers, and accept no substitute.

Virginia-Carolina Chemical Co.,

Richmond, Va. Atlanta, Ga.
Norfolk, Va. Savannah, Ga.
Durham, N. C. Montgomery, Ala.
Charleston, S. C. Memphis, Tenn.
Baltimore, Md. Shreveport, La.

Increase Your Yields Per Acre

Fertilizers Virginia-Carolina Chemical Co.

THE CONNECTICUT - MUTUAL LIFE INSURANCE CO.

HARTFORD, CONN.

The Connecticut Mutual is one of the oldest companies in the United States, having commenced business in 1846. A purely mutual, annual dividend company. Send for particulars.

W. R. CRAWFORD, JR.,
General Agent, - RALEIGH, N. C.

Executor's Notice.

Having qualified as executor of Mattie Boling Rollins, notice is hereby given to all persons having claims against the estate to present them to me on or before December 18, 1906, or this notice will be pleaded in bar of their recovery.

W. B. ROLLINS, Executor.
T. B. WOMACK, Attorney.

"IDLE COMMENTS"

— BY —

ISAAC ERWIN AVERY.

Late City Editor of Charlotte Observer. Proceeds to be used for Avery Memorial Scholarships at Trinity College.

Price $2.00 Delivered.

Address George Stephens, Chairman,
CHARLOTTE, - - N. C.

IRON FENCE
LOW PRICE HIGH GRADE
CATALOGUE FREE.
DOWE WIRE & IRON WORKS, Louisville, Ky.

THE CENTURY IN 1906.

Mrs. Ward's New Novel and "Lincoln the Lawyer" Notable Features of a Promising Year.

Finer pictures than ever, more short stories, Mrs. Ward's new novel, new light on the life of Lincoln, are but a few of the strong features of the 1906 Century. Every year the art work in the magazines grows more exquisite. The Century has been notably successful in satisfactory reproduction of work having special adaptation to color printing, and has plans for many unique features in 1906. Christy's series of pictures of the American girl, in full color, will appear during the winter.

Jack London, Myra Kelly, Israel Zangwill, Jacob A. Riis, Alice Hegan Rice, and many other masters of the pen will have short stories in the 1906 Century. Anne Warner, whose "Susan Clegg" stories were a distinct contribution to American humor, has written a serial story for the volume. Mrs. Ward's new novel, "Fenwick's Career," begins in the November number—a notable event. To read Mrs. Ward's brilliant study of the gifted young Westmoreland painter, as it unfolds month by month, is a pleasure alone well forth the price of The Century.

Second, in interest and importance, only to Mrs. Ward's new novel is the study of "Lincoln the Lawyer," prepared by Frederick Trevor Hill, which will begin in the December Century and continue through the year. This description of the legal years of Lincoln's life will be scholarly, exhaustive, and of fascinating interest. In its preparation Frederick Trevor Hill, a New York lawyer and author of note, has been assisted by the Hon. Robert T. Lincoln, Hon. Robert R. Hitt, Hon. James Ewing, and other members of the Illinois bar and officers of the Illinois Historical Society.

For every man and woman who would keep in touch with the best in American literature, art, and thought, in every family, The Century is a necessity, not a luxury. If dollars must be counted, better deny a little elsewhere than go without The Century. Can you afford not to take The Century?

ST. NICHOLAS IN 1906.

Some of the Fine Things Promised for New Readers and Old.

It has seemed in years past as if St. Nicholas simply couldn't be any better; but every year standards advance and brains and hands grow more skillful in producing a magazine that delights young hearts. So a host of finer features than ever is promised for the coming year.

First, there will be Miss Helen Nicolay's "The Boy's Life of Abraham Lincoln," a vivid and striking story of a good and great man with whom every American boy and girl should make acquaintance. Miss Nicolay is the daughter of John G. Nicolay, one of Lincoln's private secretaries who, with John Hay, wrote the authorized life of Lincoln. Perhaps no one living is better qualified to write such a biography. "The Boy's Life of Abraham Lincoln" begins in the November number and runs through the year.

And this is only a beginning. Captain Harold Hammond has written more "Pinkey Perkins" stories for coming numbers of St. Nicholas. "The Crimson Sweater," by Ralph Henry Barbour, is a new serial story for both boys and girls. Still another serial story is "From Sioux to Susan." It is about a girl, but boys will like her. Ralph D. Paine, and Maurice Francis Egan, and Rebecca Harding Davis, and other favorites of young readers are at work on stories and sketches for St. Nicholas readers.

Then there is to be a series of useful inventions—the bit of fairyland wrapped up in a match, for instance, or a stove, or a house, or a clock. S. E. Forman has dived deep into the magic of common things for the readers of St. Nicholas during 1906.

St. Nicholas League is fifty thousand strong, and growing fast. Its membership, its competitions, and its prizes are open to all young people on the simplest of conditions and without any cost. Another department, Nature and Science, is doing fine work in arousing a wholesome interest in Nature. There are other departments; there are always pictures and jingles and delightful sketches almost without end. The child who reads St. Nicholas is richer and happier for it all his life. Better begin with November, 1905.

The Perfect Pun.

A perfect pun makes good sense both ways; the edges meet with a click like the blades of a sharp pair of shears. Sometimes the very thoughts fit tight together in antagonistic identity, as when the man said of the temperance exhorter that he would be a good fellow if he would only let drink alone; or when Disraeli (if it was he) wrote to the youth who had sent him a first novel, "I thank you very much. I shall lose no time in reading it;" or as when a man, seeing a poor piece of carpentry, said: "That chicken coop looks as if some man had made it himself." Exquisite perverse literalness of thought! And the same absolute punning, the very self-destruction of a proposition, was the old death thrust at a poor poet by the friend who said: "His poetry will be read when Shakespeare and Homer are forgotten." It was a fine, doubled-edged blade of speech until some crude fellow—Heine, I think—sharpened it to a wire edge by adding, "and not till then"—a banality that dulled its perfection forever.—J. A. Macy, in the Atlantic.

CHRISTMAS HOLIDAY EXCURSION RATES VIA SOUTHERN RAILWAY.

For the Christmas holidays the Southern Railway announces sale of reduced round trip tickets to all points east of the Mississippi and south of the Ohio and Potamac Rivers.

Rate.—One and one-third first-class standard one way fares, plus 25 cents for the round trip, minimum fare 50 cents.

Dates of Sale and Limit.—December 22nd, 23rd, 24th, 25th and 30th and 31st, and January 1st, with final limit January 4, 1906.

Holiday Rates for Students and Teachers.—Tickets will also be sold to teachers and students of universities, colleges, and seminaries on presentation and surrender of certificates signed by the superintendent, principal or president thereof on December 17-24, inclusive, with final return limit January 8th, 1906, at rate of one and one-third first-class fares plus 25 cents for the round trip.

In addition to the above, following rates will be effective to territory mentioned: To all points in Eastern Committee Territory of the Western Passenger Association and to all points on the line Illinois Central Railroad north of the Ohio River and points west thereof, tickets will be sold December 21st, 22nd and 23rd, to points in Central Passenger Association territory east of the line of the Illinois Central Railroad, Evansville to Chicago via Matton, December 23rd only, tickets limited to continuous passage in each direction, with final limit thirty days from date of sale.

For full particulars call on any agent Southern Railway, or address T. E. Green, C. T. A., Raleigh, N. C.

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address MARK H. JACKSON, 69 James St., Syracuse, N. Y. Mr. Jackson is responsible above statement true.

MRS. WINSLOW'S SOOTHING SYRUP has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. TWENTY-FIVE CENTS A BOTTLE.

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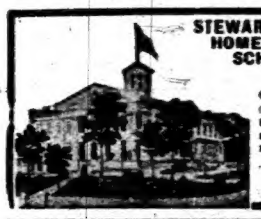


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STEWART HOME and SCHOOL FOR FEEBLE-MINDED CHILDREN AND ADULTS.



Expert training, mental development and care by specially trained teachers, and experienced physician who has devoted his life to the study and treatment of nervous children. Home influences. Delightfully located in the blue grass section of Kentucky. 100 acres of beautiful lawn and woodland for pleasure grounds. Elegantly appointed building, electric lighted and steam heated. Highly endorsed and recommended by prominent physicians, ministers and patrons. Write for terms and descriptive catalogue. Address

DR. JNO. P. STEWART, Supt., Box 4, Farmdale, Ky.

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Removes the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

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UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

FREEMAN—GATLIN.—Married on December 6, 1905, in the Baptist church at Raeford, N. C., Mr. Walter E. Freeman and Miss Agnes Gatlin, R. E. Peele officiating.

Obituaries.

MANN.—Anna B. Mann died at her home in Alamance County, November 22, 1905. She leaves a husband and two children. May the Lord comfort them. The funeral service was conducted by N. H. Shepherd before a large crowd of relatives and friends, at Mt. Olive church, where she had been a member since a child.

BALLENTINE.—After quite a protracted illness Bro. Erastus Ballentine departed this life November 9, 1905, making him 42 years old. Brother Ballentine was the oldest son of William Ballentine and wife, Elizabeth Ballentine. He married Lillian Parker Yates in 1892. A daughter and son, with a loving wife are left to mourn their loss. His father and mother with two sisters and three brothers survive him. It is sad to loved ones and friends to give him up; but their loss is his eternal gain. He professed faith in Christ when about 10 years old and joined Wake Chapel Christian Church. He was a devout Christian and deacon of his church. For several years he was treasurer of the Eastern North Carolina Conference of his denomination. He was buried near his home church. The services were conducted by Rev. A. D. Hunter, his personal friend. After reading various references, Rev. 14:13 was used as a text: "Blesed are the dead which die in the Lord." He is gone but not forgotton.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep.
A calm and undisturbed repose,
Unbroken by the last of foes."

A. D. H.

Dr. William Jefferson Judd.

A feeble tribute from an old and affectionate friend:

After a long and painful illness, Dr. William J. Judd died at his residence in Henderson, N. C., Thursday, September 7, 1905. This sad announcement carried sorrow to many a heart, for he had many warm friends who loved him dearly and to whom the news of his death came as a personal bereavement. Nearly 66 years he lived with us, and then entered into the perfect life, leaving six heart-broken children, Misses Lillie, Augusta and Mary Judd, of Henderson; Messrs. William, of Virginia; Claude, of Texas, and Julius, of Ohio; one devoted sister, Mrs. Young Utley, of Fuquay Springs, N. C.; three loving brothers, Messrs. John, Polk and H. D. Judd, of Wake County.

Dr. Judd was born in Wake County, N. C., September 13, 1839. He descended from some of the older and most honorable families of Wake and Moore Counties. The family antedate the War of the Revolution. His father was Mr. John Judd, who was prominent and active in promoting the Baptist cause in this State, and his mother was a Miss Malinda Dennis, of Moore County. Dr. Judd graduated from the St. Louis Medical College with highest honors in 1861, when he was appointed to a high position in that college, and was at the time of his death senior member of the Vance County Medical Society, in point of graduation, its members attending the funeral in a body. The funeral was held from the Baptist church, of which he was a consistent member, Monday evening, September 11th, conducted by Rev. Mr. Larkins, assisted by Messrs. Henderlite and Kennett. Mr. Larkins' remarks were singularly beautiful, impressive and appropriate to the occasion and suited to the life and character of the departed one. The floral offerings were beautiful and consisted of quite a few exquisite designs. The remains were interred in Elmwood Cemetery, followed by a large concourse of loving friends. Dr. Judd for many years lived in Franklin County and enjoyed an extensive practice in Warren, Franklin and Vance Counties. Afterwards removing to Henderson, he soon took prominence among the physicians of this place and served many times as health officer for both county and town.

Dr. Judd was truly a talented physician, loved his profession, and sympathized and took a personal interest in his patients, and regardless of rough weather he never turned a deaf ear to suffering humanity. It is a well-known fact that the poor and suffering who went to him for medical attention were never sent away without receiving same. His patients were devoted to him and I never saw a physician more esteemed and beloved by his patrons, for he was one of the most gentle, generous and noble hearted men I ever knew and was the very soul of honor.

Dr. Judd married Miss Augusta Solomon, of Franklin County, who died about four years ago. She was a consistent Christian, remarkable for her purity and strength of Christian character. He was an ideal father and husband, ever faithful and sacrificing and self-denying in his attentions and devotions to his loved ones. I cannot help but mingle my tears with his loved ones and at the same time I fully realize that we should not grieve, for he is not only relieved of the suffering which he so bravely and patiently endured, but is happy with those sainted loved ones who preceded him to that land of eternal rest and happiness. I fully realize I have lost a very dear, life-long friend, and one I will ever miss, love and cherish in memory.

M. J. C.

Mrs. Mary E. Rogers.

Mrs. Mary E. Rogers died Tuesday night 10.30 o'clock, at the home of her son, Mr. J. J. Rogers, on King street. She was born in July, 1831, in Wake County. Her father A. C. Burt, was a prominent citizen of Wake County. She married A. R. Rogers, who was an officer in the Confederate army and lost his life in the service of the Confederacy in 1863. At one time during the late war he was located at Kinston and used the residence on King street next to the residence of Mr. J. J. Rogers as his headquarters.

She was one of fourteen children. This large family lived for the most part in the Apex section of Wake County and some of the family, in late years, moved to Jones County in this State.

She joined the Baptist church, near her home, in her 18th year. Ever since her conversion she has been a devoted Christian and an enthusiastic member of the Baptist church. She was a confident student of the Bible and one of the last conversations she had with the writer of this sketch, was to tell him where a certain passage of Scripture was to be found.

She was a devoted mother, not only to her own children, but she administered her loving and motherly advice and help to two of her grandchildren, who were placed with her on account of the death of their mother in their early infancy. Her life was one of pure devotion.

She leaves only two children, Mrs. Edwards, of Wake County, who on account of feeble health was not able to come, and Mr. J. J. Rogers, of this city.

With her bereaved children and grandchildren every one who knew her joins in sympathetic grief. To us who knew her inwardly the name of "Grandma Rogers," as she was delighted for us to call her, will always be a sweet memory.

She lived such a life that she had no cause to dread this summons. She died just as she had often expressed a wish to, suddenly and painlessly. She was laughing and talking with friends at the table the minute before she was taken ill.

Her favorite hymn was "Must Jesus Bear the Cross Alone." She bore her earthly crosses without complaint and now we know her reward is sweet.

The funeral took place from the residence of Mr. J. J. Rogers at 3 o'clock Wednesday and the interment followed immediately after in Maplewood Cemetery. Revs. C. G. Wells and B. W. Spillman conducted the service.

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Executrix Notice.

Having qualified as executrix on the estate of J. E. Ballentine, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement on or before the 14th day of December, 1906. This December 14, 1905.

MRS. LILLIAN BALLENTINE,
Raleigh, N. C.

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I. By Better Handling of the Soil.—The soil is your bank and no farming is good farming if it wastes the land. Any farmer may increase the value of his land—his capital—by (1) growing legumes, (2) proper crop rotation, (3) terracing and draining, (4) by orchard planting, (5) by physical improvement, and (6) by humus adding.

II. By Growing More Live Stock.—This is one of the greatest needs of Southern farming, and no profitable system of agriculture can be built up without making two profits—one by growing the crop and one by feeding it. This is where the West has beaten us.

III. By Growing Better Grades of Live Stock.—In this article the advantages of improved breeds of horses, cattle, hogs, and sheep will be set forth. Here in the twentieth century we can no more hope to succeed by using scrub animals than by using wooden plows.

IV. By More Judicious Use of Fertilizers.—Millions are now wasted in the Carolinas and adjoining States for fertilizers unsuited to land or crop, and for ammoniated fertilizers unnecessary where legumes are properly grown.

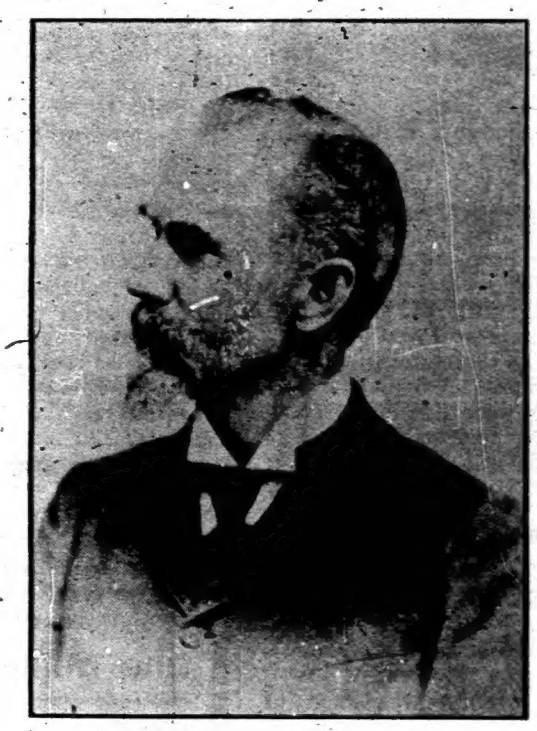
V. By Labor-Saving Machinery.—With present high-priced labor, the farmer who uses one man and horse to open row, one man to drop corn and one man and one horse to cover it when a planter with one man and one horse would do all the work, and do it better—this is an example of the waste that makes the unprogressive farmer scratch a poor man's head all his life.

VI. By Feeding More Wisely.—We ought to get two profits from cottonseed meal—one from feeding, one from fertilizing. We ought to make our own hay. We ought to save that large part of corn crop now wasted for want of silos and shredders.

VII. By Getting More From the Garden and Orchard.—We spend enormous sums for products grown elsewhere, when our own gardens and orchards would supply a more healthful and more economical diet.

VIII. By Seed Selection.—Through carefully made tests there is found a difference of 600 to 700 pounds in cotton and six to thirteen bushels for corn in yield per acre between crops from high-bred and carefully selected seed and crops from ordinary scrub seed.

IX. By Building Up Small Industries.—There is great room for money-making by supplying local markets with poultry, vegetables and fruit. For example, we grow the finest apples in America, but because of improper handling, our townspeople send their money to New York growers.



HON. WALTER A. MONTGOMERY

formerly Associate Justice of the North Carolina Supreme Court—a man whose thorough knowledge of the law, gained as student, practicioner and judge on the bench, combined with long practical experience as a farmer, makes him pre-eminently the man for the task,—contributes to this week's Progressive Farmer the first of his invaluable

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